PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the City of Nauvoo; subsequently of the "Etoile du Deseret," in the City of Paris, France; and "Zion's Panier" in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, and pursue such a course as to him may seem best, whether moral, social, scientific, political, religious, spiritual, temporal, past, present or to come.

The Editor would state that from his numerous corespondence in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon-makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western cities, will be inserted, as well as the price current of Utah and California.

Terms of Subscription--$2 in advance.

JOHN TAYLOR.

Dear Sir:—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious. The local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities and religion: or any other thing that you may deem interesting. Not forgetting the state of our own Church.

As a Deseretian, I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter-Day-Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World. J. T.

ADDRESS (for the present,) post-paid, JOHN TAYLOR, EDITOR OF THE MORMON,
NEW YORK CITY.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 1. NEW-YORK, SATURDAY, FEBRUARY 17, 1855. PRICE FIVE CENTS.

Poetry.

Hark! A Sound From the Mountains.

BY ELDER W. G. MILLS.

Awake! O ye Bards! from your long silent slumbers,
Though bright are the hopes that arise from your dream!
Strike your harps! swell anew the sweet tones with your numbers,
And kindle the world with the fire of this theme!

CHORUS.

Hark! a sound from the mountains o'er nature is breaking,
The concave of heaven re-echoes the word:
Jehovah again by His prophets is speaking—
LET A TEMPLE BE REARED BY THE SAINTS OF THE LORD!

From the throne of His glory, on Zion's fair border,
He looks on his people, and loves their retreat;
There alone on the earth can He find peace and order,
Yet the Saints cannot give Him a place for His seat.
Hark! a sound from the mountains o'er nature is breaking, &c.

The holy Apostles resound the glad story,
Their counsels will hallow the tidings they bring;
The Temple, displaying the latter-day glory,
Must be built, O ye nations! to Zion's great King!
Hark! a sound from the mountains o'er nature is breaking, &c.

Ye elders, whose tongues glow with heavenly fire,
Whose hearts burn to spread forth the Kingdom abroad;
Let your words burst like thunder, or sweet as the lyre,
That the Saints may soon build up the Temple of God.
Hark! a sound from the mountains o'er nature is breaking, &c.

Oh ye Saints! blend your voices, and sing, for salvation
Will be known in the Temple in these latter days;
This, this is the time of our fond expectation,
We'll learn of the Lord, and we'll walk in his ways.
Hark! a sound from the mountains the silence is breaking, &c.

Let the rich be their treasures of value bestowing,
The poor give their mites, till the structure be done;
Then we'll sing, and we'll shout, and be blest o'er-flowing,
When our Father, the works of the faithful will own.
Hark! a sound from the mountains o'er nature is breaking, &c.

Communications.

UTAH.

FROM THE HON. J. M. BERNHISEL, DELEGATE FROM UTAH.

WASHINGTON, Jan. 3, 1855.

To the Editor of the Mormon:

SIR: As the delegate in Congress from the Territory of Utah, I have the right to debate any question which may engage the attention of that body; and, doubtless, a liberal interpretation would be given to the language by which the right of a delegate is secured to me. The practice in the House of Representatives has given an extensive range to debate, and sometimes matters personal have been mingled with those that are national. That which affects the constituency, has been generously allowed to be personal to the representative, and I have precedents which would justify me in troubling the House, in which I have the honor to occupy a seat, with the correction of errors which have been infused into the public mind respecting the administration of the governmental affairs of the Territory of Utah. The propriety of such a course, however, appeared to me, in many cases, to be questionable, and I avail myself of the press to correct one or two errors, to which the press has given an injurious circulation.

Governor Brigham Young has been superseded by a distinguished military gentleman, whose appointment the Senate has confirmed. I may, therefore, by a brief explanation, vindicate the character of Governor Young, without suspicion of motive to secure his reappointment, which might create distrust of the facts to which I appeal.

By the twelfth section of the act of the 9th of September, 1850, entitled an act to establish a territorial government for Utah, the sum of twenty thousand dollars was appropriated to the Territory, to be applied by the Governor and Legislative Assembly to the erection of suitable public buildings at the seat of government. That sum was advanced to Governor Young, in the month of July, 1851, and he has been unwarrantably charged with a misapplication of that money. Of that accusation a very simple statement will be an ample refutation.

On the 30th of September, 1853, Governor Young rendered an account and vouchers, setting forth the expenditure of ten thousand, three hundred and seventy-three dollars and forty-eight cents. Of this sum the Hon. Elisha Whittlesey, First Comptroller of the Treasury, allowed eight thousand, seven hundred and three dollars and ninety-eight cents, but disallowed one thousand, six hundred and sixty-nine dollars, paid for services of various persons, as a committee, and otherwise including travelling expenses on an expedition to select a site for the seat of government. Mr. Whittlesey objected to it as an unusual charge, though its necessity must be apparent. However, that sum deducted, the balance amounts to eleven thousand two hundred and ninety-six dollars and two cents, for which Governor Young holds himself ready to account. The Indian hostilities, which have troubled the Territory, and other causes, have delayed the completion of the public buildings; but Governor Young has given notice to the Secretary of the Treasury, as the best refutation of the accusation against him, that he will honor a draft at sight, if that officer of the General Government will draw upon him for the unexpended balance in his hands.

Can other evidence be necessary to show the wantonness of Governor Young's assailants? Papers that have borne the character of respectability, with intemperate zeal have pandered to prejudice on no more subtantial basis. On the one hand, Governor Young is represented as defiant to the General Government, threatening hostilities towards any gentleman that may be sent to succeed him; and on the other, the people are said to be disloyal to the General Government; and, in the imagination of zealots, armies are marshalled in battle array, and Utah is already a field of blood. Captain Stansbury, of the corps of topographical engineers of the United States army, who, in his exploration and survey of the valley of the great Salt Lake of Utah, had ample opportunity to form a correct estimate of the people among whom he so long dwelt—and he will not be suspected of partiality to Mormonism—in his report to his superior officer, which the United States Senate and the House of Representatives published, says he feels confident that the imputations which have been made against the personal character of Governor Young, are without foundation, and that his personal reputation is above reproach:

"Certain it is (says he) that the most entire confidence is felt in his integrity, personal, official, and pecuniary, on the part of those to whom a long and intimate association, and in the most trying emergencies, have afforded every possible opportunity of forming a just and accurate judgment of his true character."

The disloyality of Governor Young and the people of Utah is disproved by the same unquestioned and unquestionable authority. An illustrative incident in the history of that people may put to shame their assailants. I quote again from Capt. Stansbury:

"In their progress westward through the northern part of Missouri, they were again driven from that State by violent threats into the southern borders of Iowa, whence, after much hardship and suffering, they reached, in the course of the summer, the banks of the Missouri, beyond the limits of the States. Here they inclosed land and planted crops, leaving some of their number to reap the fruits, which were to be applied to the sustenance of other companies that were to follow as soon as they should be able to procure means.

"They were about crossing the river to pursue their journey westward, when an officer of the United States Government presented himself with a requisition for five hundred men to serve in the war with Mexico. This demand, though sudden and unexpected, was promptly and patriotically complied with; but, in consequence, the expedition was broken up for the season. Those that remained, being principally old men, women, and children, prepared to pass the winter in the wilds of an Indian country, by cutting hay and erecting log and sod huts, and digging as many caves as time allowed, and their strength enabled them."

In another portion of the same work, Captain Stansbury says:

"From all that I saw and heard, I deem it but simple justice to say, that, notwithstanding these causes of irritation, a more loyal and patriotic people cannot be found within the limits of the Union. This, I think, was emphatically shown in the promptitude and cheerfulness with which they responded to the call of the government to furnish a battalion for service during the Mexican war; while in the heart of an Indian country, and on the eve of a long and uncertain pilgrimage into an unknown wilderness; they were suddenly called upon to surrender five hundred of their best men to the hazards of a hostile campaign, and to the exposure and vicissitudes of a march of two thousand miles across trackless deserts and burning plains, to fight the battles of their country. Their peculiar circumstances presented almost insuperable objections to a compliance with the requisition, yet not the slightest hesitation was evinced. 'You shall have your battalion at once,' was the reply of Mr. Young, 'if it has to be a class of our Elders.' And in three days the force, recruited principally among the fathers of families, was raised and ready to march. Here, certainly, was no evidence of a lack of patriotism."

The same author quotes from addresses delivered by Brigham Young, in which he expressed his exalted estimation of the constitution of the United States, and the laws enacted in subordination to it, exhorting the people to magnify the laws, and assuring them that "there is no law in the United States, or in the constitution, but I am ready to make honorable." The author then adds:

"The following language used by Gen. D. H. Wells, at the celebration of the fourth anniversary of the advent of the Mormons into the valley, will show, I think, what was the feeling of the people:

"'It has been thought by some that this people, abused, maltreated, insulted, robbed, plundered, murdered, and finally disfranchised and expatriated, would naturally feel reluctant to again unite their destiny with the American republic.' * * * 'No wonder that it was thought by some that we would not again submit ourselves (even while we were scorned and ridiculed) to return to our allegiance to our native country. Remember that it was by the act of our country, not ours, that we were expatriated; and then consider the opportunity we had of forming other ties. Let this pass, while we lift the veil and show the policy which dictated us. That country, that constitution, those institutions, were all ours; they are still ours. Our fathers were heroes of the Revolution; under the master spirits of an Adams, a Jefferson, and a Washington, they declared and maintained their independence; and, under the guidance of the spirit of truth, they fulfilled their mission whereunto they were sent from the presence of the Father. Why should we relinquish our interest in that country made dear to us by every tie of association and consanguinity?' * * * 'Those who have indulged such sentiments concerning us, have not read Mormonism aright; for never, no, never, will we desert our countries cause; never will we be found arrayed by the side of her enemies, although she herself, may cherish them in her own bosom; although she may launch forth the thunderbolts of war, which may return and spend their fury upon her own head, never; no, never, will we permit the weakness of human nature to triumph over our love of country, our devotion to her institutions, handed down to us by our honored sires, made dear by a thousand tender recollections.'"

Such, surely, is neither the language nor the spirit of a disloyal people.

Captain Stansbury elsewhere says:

"Direct charges have been widely published, seriously affecting the patriotism and personal reputation of the Mormon leaders, as well as the feelings of the people toward the General Government. Such doubts and apprehensions are, in my judgment, totally groundless, and the charges I believe to be either based upon prejudice or to have grown out of a want of accurate information. A residence of a year in the midst of the Mormon community, during the greater part of which period I was in a constant intercourse with the rulers and people, afforded much opportunity for ascertaining the real facts of the case."

But persons who never approached the longitudes in which Utah lies hesitate not to denounce the Mormons as rebels and traitors, and, by a perversion of language, attribute to Governor Young a defiant spirit. Governor Young has never threatened opposition to the General Government, or violence to a successor, nor have the people of the Territory of Utah failed to respect the federal laws. The language which has been perverted was the exposition of his confidence in the government of God, and the expression of his devout submission to the Providence which rules all created things. He believes that if it is God's good pleasure that he shall retire to a private life, or continue Governor of the Territory of Utah, distinguished station in the General Government and political pre-eminence among men, will be powerless to change the designs of Omnipotence: and hence he has said, How futile it is for man to be solicitous about that which man cannot control! Will it be questioned that God rules in the armies of Heaven, and among the inhabitants of the earth? Why, then, should it be deemed presumptuous in Governor Young to give utterance to unquestioned truth!

Nor is it true that Governor Young and the Mormon people refuse to comply with the requisitions of the General Government "so far even as to transmit a copy of their laws or a statement of their public expenditures." Of the latter enough has been said already, and of the former it will be sufficient to say that it was not their duty. The Federal Government provides its own officer to discharge that and other duties, as will be seen on a perusal of the law itself.

"SEC. 3. There shall be a Secretary of said Territory, who shall reside therein, and hold his office for four years, unless sooner removed by the President of the United States; he shall record and preserve all the laws and proceedings of the Legislative Assembly hereinafter constituted, and all the acts and proceedings of the Governor in his executive department; he shall transmit one copy of the laws, and one copy of the executive proceedings, on or before the first day of December in each year, to the President of the United States, and, at the same time, two copies of the laws to the Speaker of the House of Representatives and the President of the Senate, for the use of Congress."

If there had been neglect in the discharge of these duties, it would not have been the neglect of Mormons; but truth and justice require the statement to be made that the laws have been transmitted to the executive authority, and to the Congress of the United States.

Governor Young's assailants have also charged that he is sustained by a military force in opposition of federal authority. Thirty thousand men in arms, says one writer, and seven thousand disciplined troops, another, support Governor Young in his contumacy. That there are arms in Utah to keep the Indians in check, no one will deny. What frontier settlement has them not? That there may be volunteer companies of militia, is also true, and in this respect Utah is not unlike every village in the land.

But Gov. Young is like the Governor of every State and Territory in the Union in his means of defence. He has no military power that is not possessed by all men in his station. An army is not necessary in Utah. Of the people of that Territory, Gen. John Wilson, of whom Mr. Smith writes as a citizen of the first respectability, and officer of the Federal Government in California, has said in a letter to the Hon. Truman Smith, then a member of the Senate of the United States:

"A more orderly, honest, industrious, and civil people, I have never been amongst than these; and it is incredible how much they have done here in the wilderness in so short a time. In this city (Salt Lake) which contains now, as I believe, from about four to five thousand inhabitants, [they are now nearly double that number,] I have not met in it a citizen a single idler, or any person who looks like a loafer. Their prospects for crops are fair, and there is a spirit and an energy in all that you see that cannot be equalled in any city of any size that I have ever been in, and, I will add, not even in 'Old Connecticut.'"

Of Gov. Young the Hon. L. H. Read, the late Chief Justice of Utah, who was sent out by the Federal Government, from the State of New York, says:

"I was received by Gov. Young with marked courtesy and respect. He has taken pains to make my residence here agreeable. The Governor, in manner and conversation is a polished, gentleman, very neat and tasty in dress, easy and pleasant in conversation, and I think a man of decided talent and strong intellectual qualities. I have heard him address the people once on the subject of Man's Free Agency. He is a very excellent speaker, his gesture uncommonly graceful, articulation distinct, and speech pleasant. I was extremely edified by his address and manner. The Governor is a first-rate business man. His private business is extensive; he owns several grist and saw mills; is extensively engaged in farming operations; all of which he superintends personally. I have made up my mind that no man has been more grossly misrepresented than Governor Young, and that he is a man who will reciprocate kindness and good intentions as heartily and freely as any one."

That Colonel Steptoe will dissent from the testimony of the late Chief Justice Read, is not anticipated. He has had the means of observation, and is enabled to know that the inhabitants of Utah have been maligned by men who, to secure the reputation of writing *con spirito*, sacrifice truth and decency. As a people, they are hospitable to strangers, respectful to authority, and loyal to the Government. To prove themselves good members of civil society, they can point to the labor they have performed, and the thriving villages, and fertile farms into which they have converted a distant wilderness. They desire to enjoy in peace the fruit for which they have toiled.

Very respectfully, your obedient servant,

JOHN M. BERNHISEL,
Delegate from Utah.

LAST CASE OF ABSENCE OF MIND.—When Congress pounced upon Utah for polygamy.—OMAR PASHA.

From Our Washington Correspondent.

WASHINGTON, Feb. 5, 1855.

To the Editor of The Mormon:

DEAR SIR—I take advantage of the present opportunity of dropping you a line, before the issue of your first number, (as I learn it is soon to be out,) with a few items from the capital, and shall continue to forward such news from time to time as I shall deem of interest, for your disposal; and if of sufficient value, to keep our friends "posted up" of doings in the capital through the columns of THE MORMON.

There is quite an amount of important business now before Congress, in which the country at large is interested, with which they get along very slowly; although there were many bills passed both Houses previous to my arrival in this city, of which I have not yet had time to gather up the details, but will forward you a list at the earliest opportunity.

Some time last week a bill passed the House providing for the establishment of a Surveyor General's office in the Territory of Utah. The bill gave two townships of land for a University, and every sixteenth and thirty-sixth section for school purposes. The bill, in its original form, proposed to donate one quarter section of land to actual settlers in the Territory. During the discussion much excitement prevailed, and although many members expressed their willingness that Utah should enjoy all the privileges of other Territories, there were yet many who manifested the bitterest feelings towards the Mormons. The bill was so amended as to strike out the section donating lands to actual settlers, and in this shape was sent to the Senate. Congress can pass laws donating lands to settlers in Oregon and New Mexico, but those of Utah are refused, and yet the settlement of Utah was attended by far more hardships, labor, privations, sufferings and danger than either of them. The difficulties to be surmounted in planting settlements there, and in bringing a naturally dry and barren soil into cultivation, were greater than ever attended the settlement of any Territory of the Union. The beauty of the farms, and the productiveness of the soil of "fair Utah," which is the admiration of every traveler, and a theme for the pen of every letter writer from those secluded valleys, are the results of the intelligence, skill and industry of the Mormons.

That country, before the Mormons went there, was but little removed from a desert, (as is now the case in valleys where there are no settlements,) the soil, naturally hard and dry, (seldom or never raining, but a few showers in the spring and fall seasons,) is made productive by expensive canals, or ditches, constructed to convey the water that flows down from the lofty Wasatch range upon it during the irrigating season. And I will venture to say, had not the Mormons settled that country, it would have remained a barren waste for at least a half century yet to come; and if there are any among the hardy pioneers in the nation's history who merit any favors from government in the shape of donations of land, the Mormons, for reclaiming a howling wilderness, and turning it into a fruitful field, are among the first.

Had Utah been settled by any other people than Mormons, I have no doubt the bill, in its original form, would have passed, and the privileges granted to the settlers of Oregon and other Territories would have been extended to those of Utah. And yet we live in a land of boasted religious liberty, whose government accords to all its citizens equal rights and privileges.

A few nights ago I listened, with interest, to a lecture delivered by Mr. Marsh, formally American Minister to Constantinople, at the Smithsonian Institute; upon the subject and feasibility of introducing the Camel and Dromedary into the United States, for the purposes of transportation accross the continent.

The lecturer seemed to understand the subject well, and from actual experience with those animals, recommends the experiment to be tried on a large scale, as being the most likely to succeed.

Only think, of the idea of exchanging the small Spanish Mule and Indian Pony's, with which we have so often crossed those vast plains, for those immense animals, weighing some fifteen hundred pounds, carrying burthens of near a ton weight, and travelling at the rate of fifty to seventy-five miles per day. I would say if we can't have the Pacific Rail Road, give us the Camels.

The Messrs McGraw and Co., contractors for carrying the Mail from Independance to Salt Lake, have been here, asking Government for relief, and remuneration for losses, sustained from the Indians &c., to enable them to continue their contract. There is about to be a proposition brought before the House, to run a daily line of stages from Independance, by Salt Lake, to California.

Yesterday the Senate passed the Land Bounty Bill granting lands to the Soldiers of the War of 1812. The French Spoliation Bill, is the order for to-day. The House was occupied upon the Private Calendar for the past two days.

A MORMON IN WASHINGTON.

News of the Week, etc.

Latest News.

MESSRS. Allen & Eddy's Pacific Telegraph Bill passed on the 13th.

The bill grants right of way of two hundred feet in perpetuity. The parties select their own route; build in their own time; fix their own rates of toll; and extend for protection the penal laws of the United States, over the whole of the property of the line.

It is rumored in Washington that Santa Anna has been assassinated by three of his officers; but it is not generally believed.

The Asia arrived on the 14th, but brings no news of importance. No particular change in the Crimea. The Queen has sent for Lord Derby, and commissioned him to form a ministry. He reports he cannot accomplish it.

Sardinia furnishes 15,000 men for the Crimea; and England agrees to lend Sardinia one or two millions sterling, at 3 per cent. France and England are to protect Sardinia during the present war.

FROM CUBA.—From the New York Herald we learn that there is another anticipated outbreak in Cuba. Secret conspiracies have been detected; a great number of arrests of many leading men have been made; among them the Governors of Mantanzas, Principe, and Trinidad. Two British line of battle-ships entered the harbor of Havana—the Boscawen and Cellussus. The Rear Admiral, Arthur Fanshaw, C. B., was received with great ceremony by the Governor, by whom a grand banquet was given to the officers.

UTAH.

Owing to the severity of the weather this winter, and the great amount of snow upon the plains, we are deprived of our quota of news from Utah; the latest news we had was by the December mail. Probably the Sierra Nevada on the West has been as bountifully supplied with snow as the mountains on the East, for we get nothing from there by the way of the Isthmus. We live in hopes, and think by our next we shall have something from the mountains.

We glean the following from the Deseret News of November 30th. The weather up to that time had been very mild.

"The following doings of the City Council of Salt Lake City:

"Much to the gratification of all lovers of good conduct and good order, the Mayor and Common Council of Great Salt Lake City, at a late session, repealed all licenses for selling beer and intoxicating liquors, and there is an ordinance making such sales fineable without a license, we begin to think there is a prospect for inebriates to put their time and means to better use than to loaf about slop shops, or be seen drunk in our streets, or found prowling at nights where they have no business.

"Should taking away licenses, fines for breach of ordinance, and lopping dead branches from the Church, fail in stopping the traffic, we hope the Bishops, and citizens in each ward, co-operating with the Mayor and City Council, will take effectual measures to abate all nuisances.

"The members of the Legislature were making their way to, and some had arrived at Salt Lake City.

"Gen. C. C. Rich and others had arrived from San Barnadino, Cal., accompanied by Geo. Q. Cannon and others from the Sandwich Islands.

"Messrs. Oliver B. Huntington and Stephen Kinsey arrived on the 27th November from Carson Valley. They came through on the new route, and will furnish us with an account of it.

"Indian summer weather still continues. Slight warm shower on the 23d and 24th. 29th, a few fleecy clouds—very warm.

"The mail carrier states that he called at San Pedro for the mail on the 20th ult., but the Postmaster would not deliver it."

We think our neighbors in Utah are placed in an awkward fix; closed up on the east by snow, and on the west by obstinate officials. It is high time that the bill now before Congress, or some such measures, should be adopted, for we seem to be excluded from postal privileges that all the rest of the world enjoy.

The above new road on which Messrs Huntington & Kinsey came promises to be of great importance for telegraphic, railroad, and mail facilities, as well as for general travel. We hope to have details soon.

Departure of Emigrants from Liverpool.

We learn by the Star of February 3d that the Rockaway sailed from Liverpool for New Orleans on the 6th of January, with 24 saints on board, under the Presidency of Elder Samuel Glasgow.

On the 7th, the ship James Nesmith, Capt. Mills, for New Orleans, with 441 saints, under the charge of Elder Peter O'Hansen, all from Scandinavia except one.

On the 9th, the Neva, Capt. Brown, sailed, having on board 13 souls, under the charge of Elder Thomas Jackson, for New Orleans.

On the 17th of January the clipper ship Charles Buck, Capt. Smalley, sailed for New Orleans with 403 saints, including the remainder of the Scandinavian Emigration for this season, in charge of Elder E. G. M. Hogan, and the remainder of the British saints who had been transferred from the ship Helois, (which had parted her cable and stranded,) the whole under the Presidency of Elder Richard Ballantyne, who had returned to England from his mission to Hindostan.

The Weather in New-York.

For a few days past, the weather has been intensely cold, very much surpassing our experience of the same latitude, in the Vallies of the "Wasatch," and equalling, a regular old fashioned Down-Easter.

From every part of the country we hear of almost incredibly cold weather; through the northern part of New York State, the mercury fell to nearly thirty degrees below zero.

We glean the following statistics from the Herald:

New York City,	Feb. 6,	7 o'clk., A. M.,	2 deg. bel.	zero.
Newark, N. J.	"	"	5 " ab.	"
Philada., Pa.	"	"	3½ " "	"
Albany, N. Y.	"	sunrise	20 " bel.	"
Utica	" Feb	7 "	25 " "	"
Rochester, N.Y.	"	4 "	26 " "	"

From the Boston Journal:

Boston, Mass.,	Feb. 6,	7 o'clk., A.M.,	10 deg. bel.	zero.
Chelsea	"	8 " "	10 " "	"
West Roxbury	"	8 " "	13½ " "	"
Dorchester	"	8 " "	14 " "	"
Cambridge	"	8 " "	11 " "	"
Observatory	"	8 sunrise	18 " "	"
Lynn	"	6 o'clk. "	12 " "	"
Salem	"	7 " "	11 " "	"

Telegraphic:

Halifax, N. S.,	Feb. 7,	7 o'clk. A.M.,	12 deg. bel.	zero.
Sackville	"	7 "	20 " "	"
St. Johns	"	7 "	26 " "	"
Quebec, L. C.	"	7 9 "	22 " "	"
Montreal	"	7 8 "	28 " "	"
Toronto	"	7	24 " "	"
Bytown	"	7	32 " "	"
Calais, Me.	"	7	24 " "	"
Bangor,	"	7	27 to 35 " "	"
Portland, Me.	"	7	15 " "	"
Woodstock, Vt.	"	7	39 " "	"
Brattleboro'	"	7	22 " "	"
Dover, N. H.	"	7	21 " "	"
Bridgeport, Conn.		7	10 " "	"
Buffalo, N. Y.			12 " "	"
Baltimore, Md.			20 deg. ab.	
Washington, D. C.			15 "	

Chicago, Ill., weather not very cold to-day.
Detroit, Mich., moderately cold.

Price Current List.

NEW YORK MARKET, FEBRUARY 15.

Rio coffee	9c. a 10c. lb.
Laguarey do	10 1-2 a 10 7-8c. lb.
Java do	13 1-4 a 13 1-2 lb.
Maracabo do	10 1-2 a 11 1-2 lb.
New Orleans sugar	4 3-8 a 5 7-8 lb.
Cuba do	4 3-8 a 4 5-8 lb.
Havana do	5 3-4 a 6 1-2 lb.
Dried apples	5 a 6 lb.
Do. peaches	18 a 18 1-2 lb.
Do. plums	13 lb.
Do. cherries	20 lb.
Box raisins	$2 a $2 40 box.
Manufactured tobacco	18c. a 22c. lb.
Pepper	11 1-2 lb.
Cloves	14 lb.
Pearl starch	8 lb.
Potato do	6 1-4 lb.
Indigo	35 a 55 lb.
Borax	28 a 29 lb.
Camphor	38 lb.
Verdigris	40 a 42 lb.
Sicily sumac	$72 50 bag
Spirits turpentine	43
Linseed oil	70
Olive do	$3 50 basket.
Wheat	$1 95 a $2 50
Corn	$1 00
Barley	$1 12 a $1 20
Oats	57 a 67
Peas	$1 87 a $2 50
Beans	$1 62 a $2 12
Rice	5 7-8 a 6 3-4 lb.
Potatoes	$2 50 a $3 50 bbl.

From San Francisco Times, Jan. 24.

SAN FRANCISCO MARKET.

Sacks Magnolia flour	$11 50 per 200 lb.
Ashly self-rising do.	$13 50
Gallego	$15 50 bbl.
Corn meal	$3 81 1-2 half bbl.
Wheat	8c. lb.
Barley	2 lb.
Oats	2 lb.
Beans	5 1-4 a 5 lb.
Potatoes	1 5-8 lb.
Souchong tea	75 lb.
Lard	19 lb.
Butter	38 a 44 lb.

As there is very little communication at present we have not given the Western markets.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year	$2 in advance.
Six months	$1 "
Single copies	5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months,	$4.	3 months,	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, FEB. 17, 1855.

INTRODUCTORY ADDRESS.

WE now present ourselves before the public, to make our editorial bow; to be frank, however, we do not feel ourselves particularly honored in being re-called to the editorial chair; but as a matter of duty to ourselves, our church, and the world, we undertake it.

We are well aware of its responsibilities and labor; and take hold of it as we would of any other piece of drudgery; and we shall feel better pleased when we get through with our labors, than at its commencement; and leave any one who covets the honor to gather the laurels. At the same time we do not shrink from the task; but shall try to entertain and instruct our readers, according to our ability.

As it regards a declaration of our views, we wish, with all courtesy, to inform our readers that we must necessarily refer them to our pages; that we have no particular standard, except the broad platform of truth—religious, political, social, moral, and philosophical. We are not bound down to any particular party, or creed; either religious or political. It is true we are Mormon, inside and outside, at home and abroad, in public and private, everywhere. We are so, however, from principle. We are such, not because we believe it to be more popular, lucrative, or honorable, (as the world has it); but because we believe it to be more true, more reasonable and scriptural, moral and philosophic; because we conscientiously believe that it is more calculated to promote the happiness and well being of humanity, in time, and throughout all eternity, than any other system which we have met with.

But after having said so much we are aware that we differ in sentiment with millions of our fellow men; but as we believe in free discussion, we are willing, at all times, to hear other's views dispassionately expressed; and if any persons have in possession any moral, social, political, scientific or philosophic truths, that we have not, we shall feel obliged to them to make them known; and are ready to embrace them. Again, if they will point out any error that we have embraced, we promise to lay it aside; we at the same time are as ready to communicate to others.

For our religious faith, we will refer our readers to another column, where they will find it, in both French and English.

Concerning politics, we believe that Columbus was inspired to search for this land; and that others were actuated by the same spirit to come here. That God had reserved this continent for the developement of great and important events, associated with the human family.

We believe that our fathers were inspired to write the Constitution of the United States, and that it is an instrument full, lucid and comprehensive; that it was dictated by a wise and foreseeing policy, and does honor to the heads and hearts of its framers; that it is the great bulwark of American liberty, and that the strict and implicit observance of which, is the only safeguard of this mighty nation. We therefore rest ourselves under its ample folds.

We believe that all legislative assemblies should confine themselves to constitutional principles; and that all such laws should be implicitly obeyed by every American.

We believe that all men should have a right to do good; a perfect freedom of action; and be protected in that right; "Free trade and Sailors' rights"; but that no man is free, or at liberty to do wrong; or transgress law.

We believe that all men are responsible to God for their religious acts, and therefore ought to have perfect freedom of conscience.

We believe that the President, Governors, Judges, and Governmental officers, ought to be respected, honored, and sustained in their stations; but that they ought to use their positions and power, not for political emolument, or party purposes; but for the administration of justice, and equity, and for the well being and happiness of the people.

We believe that legislators ought to be chosen on account of their intelligence, honor, integrity, and virtue; and not because they belong to some particular party clique.

We believe that the high party strife, log rolling, wire pulling, and political juggling, and spoliation, is a disgrace to any politician; that it is beneath the dignity of an American, and that it is disgraceful and humiliating, alike to the people and statesmen of this great republic.

We believe that legislative enactments ought to be for the good of the whole, and not for any particular location or district; and that anything else is at variance with the spirit and genius of our institutions.

We believe that although there is much to lament, and room for very great improvement, both in our Executive, Judiciary, and Legislative departments, that we have the most liberal, free and enlightened government in the world; and we go in for the Union, and the whole Union, *E Pluribus Unum*—one, and inseparable.

Concerning ourselves we form a Territory, and feel proud of our position; and although much obliged to our loving Uncle Sam for paying our Territorial expenses, we cannot but feel that in many instances we are treated rather cavalierly by the old gentleman, and with that natural go-ahead-ativeness, and independence, associated with the character of our nation, we shall feel proud of the time when we shall have arrived at sufficient maturity to mingle among men; to be numbered among the stars of our constellation; and when Utah, from the mountain heights, can reach out a friendly hand to her neighboring States, and help to swell the number of States in our glorious Union.

Concerning our paper, we have a three-fold object in view. The great facilities of Railroad travel, from the East to the West, together with the sickness and great mortality by way of New Orleans, has induced the Presidency of the Church to alter the direction of the European emmigration; and as it will, in future, pass by here, an agency is needed to keep them from being imposed upon, and from imposing upon others. And as our emigration never has been burthensome to any society, we hope it never may. One object of this paper is to keep them advised as to routes, and give them general instruction.

Another is to instruct the Saints and our friends in these eastern countries.

A third, to correct many false and slanderous reports which are continually put in circulation, and to advocate the interests of Utah and Mormonism generally.

POLYGAMY.

SINCE this doctrine has been promulgated by us, as a part of our religious creed, every variety of opinion has been expressed, by men in all classes of society. It has been talked about by religious and irreligious, professor and profane. It has been the theme in the Legislative Hall, the Pulpit, the Bar-room, and the Press. Polygamy and the Mormons, the Mormons and Polygamy, has resounded everywhere. A universal hue and cry has gone through the length and breadth of the land; from California to Texas, and from Louisiana to Maine. "The cat is now out of the bag"—Eureka! Eureka!! we have found it.

On this, our first issue, it may be expected that something should be said by us, in relation to this matter. This we undertake as cheerfully as any other task; for we are not ashamed, here, in this, the great Metropolis of America; this theatre of Arts, Science, and Commerce; this nucleus of intelligence and ignorance, wisdom and folly, religion and infidelity, virtue and vice, purity and corruption; in this city of gorgeous splendor and squalid misery, and want, to declare that we are polygamists. We are not ashamed to proclaim to this great nation; to rulers and people; to the President, Senators, Legislators, and Judges; to high and low, rich and poor, priests and people, that we are firm and conscientious believers in polygamy; and that it is part and parcel of our religious creed. We do this calmly, seriously and understandingly; after due deliberation, careful examination, and close investigation of its principles and bearings; religiously, socially, morally, physically, and politically; we unhesitatingly pronounce our full and implicit faith in this principle, as emanating from God, and that under his direction it would be a blessing to the human family.

We have not room to enter into the merits of this subject, this issue; but shall touch upon a few items which circumstances render necessary, and leave the details for another time.

We are aware that strong prejudices exist in the minds of the good and virtuous, the honorable and high-minded of our land, in relation to this subject; and we think we can respect, and appreciate, all such feelings, when honestly and candidly expressed. These are serious matters; pregnant with importance, and not to be trifled with. They enter into the domestic circle and sinuate themselves into all the conditions and relationships of life, and therefore demand the most serious, calm, and dispassionate consideration. Society is already corrupt enough, God knows; and to seek to tear down the flimsy barriers that so feebly guard our weak, rickety standard of morality, would be a thing to be deprecated by every honorable man.

These things are not with us a matter of theory and speculation; nor a system of loathsome, sensual gratification. We have higher aims and more exalted views of the relationship of man and wife; and it pains us to see the fountain of life thus perverted and corrupted. We cannot without sympathy behold man, who was created in the image of God, to stand at the head of creation, become a poor, effete, degraded being; and woman, chaste, beautiful, and lovely,—deceived, crushed, bartered, betrayed, sunk in crime, a creature of, and for lust; or view the powers given of God to man for the propagation of his species, perverted to debauchery and lasciviousness, with all its revolting, deadly, corrupt and damning effects, without some regard for fallen humanity. Neither can we behold without emotion that body which christians expect to be the residence of their spirit in the resurrection of the just, which ought to be pure, chaste, virtuous and noble, become polluted and degraded; a receptacle of disease—the effects of transgression; unhealthy, weak, emaciated, a living, loathsome, crawling mass, and children inheriting from their birth diseases entailed by their parents "to the third and fourth generations."

We as eternal beings believe in eternal laws, covenants and unions, emanating from God, and based upon purity and virtue. We are not united only, "until death do us part," but expect an eternal union, in the eternal worlds; based upon living, intelligent, eternal principles; our gospel, our religion, our covenants and marriages; all our acts refer to this; and no one can detest the loathsome, degraded, corrupt, and miserable state of the world, in relation to lewdness, lasciviousness, adultery, and debauchery, more than we do; and were women treated with us as they are in thousands of instances here, it would cost a man his head. They would find, as in ancient Israel, more than one man who dare use "the javelin."

We are not surprised, then, that men of reflection and virtue, having a knowledge of the world, should feel indignant at polygamy. They look upon it as something pandering to the brutal passions of man; and from the exceeding low standard of virtue, can scarce conceive of anything but lasciviousness associated with the sex. We respect the conscientious feelings of such men; for we know that with their ideas of such things, they must be extremely revolting; but we would respectfully ask such persons if they ever seriously reflected upon the matter? And further; is it prejudice, education, and the corrupt state of society that has led them to these conclusions; or matters of fact, deduced from scripture, reason, history, or precedence? Did they ever think that Abraham, Jacob, David, Solomon, and a host of other good men mentioned in the scriptures, were polygamists? That the twelve tribes of "Israel to whom belonged the covenants, promises," &c., descended from four women; the wives of one man? Did they ever reflect that those polygamists were more virtuous than this generation; and that for such things as are practiced here every day with impunity—adultery; a man would be "stoned to death by all Israel"? Did they ever reflect that it might be possible for the Lord to be unchangable? That he had not learned much from man in a few thousand years; and that possibly he was not in error then; and if not then, that the same principles might probably be as correct now as they were at that time? It is well for us not to be too hasty. Did they ever reflect that Peter says there shall be a "restitution of all things"? Did they ever think that there might be something socially, morally, religiously, and politically wrong, which leads to the amount of corruption that now exists? If not, we would recommend them to pause and consider before they condemn. We would here state this is a subject that has attracted the attention of the virtuous and good in all ages. It is a subject that statesmen, philanthropists, and philosophers have, in all countries, vainly endeavored to check, for generations; and that Princes, Kings, Presidents, and Emperors have vainly tried to remove.

To check this, legal enactments have been made—sometimes, as in England, licensing brothel houses; at other times, putting up before such places a lantern at the door, with "burning shame" written on it; sometimes, by the most stringent laws, with various penal enactments appended. Various legislative enactments have been made in Prussia, Austria, France, and other continental nations. But what has it all resulted in? Nothing. Go to England now, and you see thousands of poor, miserable, homeless outcasts, wandering about the streets, and seeking to drag out the remnants of a miserable existence by bartering their—was I going to say virtue? Oh! name it not! It is too humiliating, loathsome and degrading. In some of the leading cities of France these poor outcasts have their own beats on the sidewalk allotted to them; and in the sale of their dishonor (Who are the purchasers in all these cases?) will show their tickets like cabmen, or porters. In some of the cities in Germany—take Hamburg, for instance—they are prohibited from going abroad professionally, by law; but are located in certain districts of the city; and there they swarm by hundreds. Whole streets full may be seen, bedecked and bedizened, at windows, inviting passers by, and offering themselves for market.

Need I mention the boarding houses and hotel accommodations here in our own land, and trace matters of this kind from our splendid saloons and parlors—through the streets—down to Five Points? Are not these things all known? I might here ask, whose are those unfortunate children that our ladies have been seeking out, and feeding and clothing lately with such laudable benevolence? And further, where do our mulattoes come from?

But we must stop; we have gone far enough; the picture would be too dark. It was necessary to lift the curtain a little; but prudence, propriety, and decency says, let it fall. We would just remark that philosophy, morality, law, and Christianity, as now taught, has signally failed to stop this monstrous social and moral evil. The present state of the world proves their incompetency. The Lord's way, as practiced by ancient men of God. The "Restitution"—as lately revealed—we think will stop it among us.

WE noticed quite a serious article in the Herald of the 14th, upon the Mormons and their destiny, written with a great deal of acumen, displaying their usual predisposition to the prophetic. Wonder how it is that the Herald don't believe in modern revelation. But more anon.

The article referred to came too late, as the paper was just going to press. We will refer to it more in detail in our next, and refer our readers to the serious consideration of the lecture on the second page of the Herald.

THERE is no news of importance from the Crimea—Sebastopol not taken. It is rumored that Lord John Russell will resign. It is difficult to guide the ship in such stormy weather.

THE KNOW NOTHINGS.

Among the many parties that have lately thronged the political world, the Know Nothings is one that has taken a bold and prominent stand. Unlike many other systems that have had to struggle through opposition in their infancy and which have taken years to develope, and organize; it has sprung into existence in a day, and like the young violinist Julien, and other precocious youths, it has almost developed the powers of a man while yet in its childhood; causing the attention, wonder, and in many instances, the admiration, of many of our most sage, and intellectual politicians; baffling their schemes, overruling their caucusses, controlling the elections and performing political feats only equalled by Don Quixote, or Alladdin, and we have thought, in many instances, quite as astonishing to themselves, as was the sudden elevation of Sancho Panza to the government of Berita. Perhaps one great cause of its sudden development, is, its close affinity to "Young Americanism," which has been generating for years, and which although almost all condemned as a crysalis; yet, when it has crept out of its shell, returned into the aeriel element, and displayed its flaunting colors all seem desirous to grasp.

There is an element of power associated with this new sect, which when it has time to develop itself fully, may form a powerful lever, in the administration of our government; but like all new discoveries of Steam, Electricity, Hydraulics &c., though powerful, and beneficial to community, when under scientific government; the more danger is there to be apprehended from unskillful hands. That masterpiece of science the Magnetic Telegraph; which conveys thought with lightning speed; brings into close proximity the acts, and thoughts of distant nations, and outstrips the earth in its velocity; can nevertheless be made the instrument of death. The very power that propels a magnificent steamboat, if unskifully managed, will blow to atoms the beautiful structure, and engulph its projectors, admirers, as well as those it bears, in one common grave.

It is not enough then that we have power; we want a power that can be controlled; a power to which we can set limits, and bounds; and to which we shall be able to say "Hitherto shalt thou go; but no farther." Air, water, steam, &c., all possess power; but we must have our sluice-ways, and embankments, our indicators, escape and safety valves; all under proper management. Union is power; but the power of union may be applied for evil as well as good. It needs knowledge, wisdom, integrity, and virtue, to govern that power, and to make it a blessing to humanity. We as a nation are powerful, because united on the basis of a liberal constitution; but let a few unprincipled demagogues bear rule, scatter the seeds of discord, destroy public confidence, excite and influence sectional feelings, without a counteracting power, and this Union, which cost the struggles, treasures, and blood of the venerable patriots of '76, would be severed; its powerful sinews cut; and this beautiful structure; the symmetrical proportions, rapid developments, increasing wealth and intelligence, and the unparalleled prosperity of which, has been the envy and admiration of the world, would be prostrated; imbecile, and weak, a scene of civil war, anarchy, and confusion: the taunt of autocracts, and the ridicule of kings, and tyrants.

Is it not enough then that we have power, that power must be wielded for the public good, for the well-being, interest, and happiness of all. European monarchs have power; a power over the body, and over the mind, a power to enslave, to bind, to crush; a power of ancient institutions, precedent, priestcraft, kingcraft, &c. They have the power to govern the people, and throw around the millions of the masses a network, out of which they vainly endeavor to extricate themselves, and with which the vox populi has little, or nothing to do.

There is evidently a fear, real or professed, manifested by the Know Nothings, lest foreign influence should predominate, in this country; and that aided by the subtle machinations of priestcraft, a system of things should be introduced, tending to uproot republicanism and sap the foundations of the Temple of Freedom. It advocates Native Americanism, Americans for Office, American Schools, American Talent, American Military, Laws, Police, and Legislation. It opposes the formation of "military companies, composed of foreigners." It seems to be principally directed against Roman Catholicism, and proclaims "War to the hilt on Political Romanism." "Hostily to all Papal Influences in whatever form, and under whatever name, when brought to bear against the Republic," and also "Eternal enmity to all who attempt to carry out the principles of a Foreign Church, or State," whilst it would afford "the amplest protection to Protestant interests." It advocates the "Repeal of all Naturalization Laws," and that citizenship shall only be granted to foreigners "by special Act of Congress." It is in fact, "Young America" of an older growth, more matured, and with a combination of other elements. Its sessions are in secret, and its members not generally known; owing to this, coupled with other peculiarities, they have obtained the name of "Know Nothings." It has created quite a sensation throughout the Union, and has overturned and frustrated the plans of many of the old parties. It takes a bold and determined stand, and exclaims with vehemence against many of the abuses of the day. There are many journals which advocate its claims: among which is a Boston Weekly, from which we extract some of the above. It is named the "Know Nothing, and American Crusader." The latter title is certainly ominous, and brings to the mind some former crusaders. We sincerely hope this may be productive of less evil and more good, than its Roman Patronymic; the first was a combination of Romish Power, and Papal Nations with sword and spear, against the Infidel, for the possession of the Holy Land. This a combination of Protestant Influence, and Protestant American and political power, against Popery. It is a crusade, if you please, against his Holiness the Pope, and Holy Mother Church; the Church of Rome.

The Way they Make Lawyers in Utah.

THE Hartford Courant publishes the following extract of a private letter from Utah Territory:

WASHINGTON, Nov. 29, 1854.

I am down here about 200 miles from Salt Lake City, with a party of six men, partly as an escort to the Judges of the Supreme Court, and also to have a talk with Walker, the Chief of the Utahs. Two Indians were recently tried by the Court and hung for the murder of two children, and considerable apprehension was felt lest the tribe should take revenge upon the persons of the Judges. We have seen a great deal of the different tribes of Utes, and thought when we started we might possibly have a little fighting, but it turned out otherwise, and our relations with the Indians proved to be perfectly peaceful and friendly.

I have never before appreciated the troubles of frontier life. All the towns south of the Salt Lake City are completely overrun with Indians, who keep the settlers entirely under their thumbs. They walk into a house, demand what they want, and, if refused, draw an arrow on the females, and frighten them into submission. They go into the fields, steal the wheat, and take it to the miller; when the grist is ground, they fight with the miller if he requires his toll. The people make them presents continually, and try to conciliate them in every way, and the Utes return the favors by calling them "squaws" and "cowards," and shooting them whenever it suits their convenience to do so.

Since we started on this trip, I have been admitted as attorney and counsellor at law in the Supreme Court of the Territory, which gives me the privilege of sitting in the court room, and using all the paper I want, as at present. Though the Judges have made a lawyer of me, I assure them that I am like necessity, "and know no law."

Last night the people of this place got up a ball for our benefit, (that is to say, on our paying expenses.) It was opened with prayer by one of the Mormon elders. The females were all married, as every one is appropriated by the time she is fourteen years of age. In the city the Mormons are still keeping up their policy of holding us at a respectful distance, socially, but are paying the most profound attention to our pockets. I doubt if the prices in California, in her palmiest days, could have compared with those we are paying here.

It would seem from the above that the Utah Judges have been trying their hands in the manufacture of lawyers; with how much success, may be judged from the above.

As we shall notice in another number the position of the Indians, we shall not now explain; our writer is evidently ignorant of their state. But, speak softly, he is Attorney and Counsellor at Law in the *Supreme Court of the Territory*, and as he states he gets his paper *for nothing*, with the use of the Court House,

("Uncle Sam is rich enough, &c.,")

he may turn scribbler and write a book of Mormon expositions, or long newspaper articles—penny a line. Wonder if he possesses the franking privilege?—lawyers should have it—especially Supreme Court lawyers. I find, however, that our *pseudo* lawyer is quite shocked at having to pay for going to a ball; perhaps he has been in the habit of going free to balls, or being paid. We have known men that could handle the whip and take care of coats, cloaks, &c., and get pay for their services at such places. But we again forget our hero is a *supreme* lawyer, and has the "privilege of sitting in the Court House, and using all the paper he wants;" and out of consideration to his dignity, they ought, after the courtesy of getting up a ball, by all means to have admitted him free. But again, the Mormons keep him at a respectable distance. This is really astonishing! When will they learn to appreciate men of *talent and standing?*

We publish this for the benefit of our friends in Utah, that they may be made acquainted with the legal embellishments of their bar. This "*star*" will, of course, dazzle their dumb-fusticated intellects; they will gape, wonderingly upon his giant intellect; listen with profound attention to his eloquent digests upon Chitty, Story, and Blackstone; and bless their happy stars that they have been graciously permitted to come within his orbit.

We are not acquainted with all of our present Judges; but think timber for the bar must have been very scarce when they had to have recourse to such material; perhaps, however, he was the best they had—that was not Mormon; and policy suggested that somebody else, besides a Mormon, should be selected "to satisfy the prejudices of the people"—(East.) But to be more charitable, perhaps, as the liquor law is passed in Salt Lake, in the absence of other venerable feelings, they may, on their Southern tour, have taken a stroll to the Temple of Bacchus; and as such visits make even Judges boosy, (so we have seen it,) they thought they would try their hands at Lawyer-making, and hence their not very rigid examination into his legal qualifications; and hence, also, his statement to them that he was "like necessity, he knew no law." Perhaps he would have been nearer the mark if he had said, he was necessity itself, personified.

Now we don't wish to be too severe upon our Judges, for mistakes will happen among the best of men; but then they ought to have taken him aside next day, and lectured him, told him to be shady, blink his eye, look wise, and not say much, &c. They might, however, have had the same difficulty that a gentleman we heard of had with his son. The story runs thus: Expecting company, the gentleman whose son was not very bright, said to him, "Tom, when the company comes, don't say any thing, and then the people won't know you're a fool." "I won't," says Tom. Company came, and dinner was served. A gentleman near says to Tom—"Sir, shall I assist you to a little Turkey?" Tom is silent. "Chicken, sir?" Tom more silent. "Allow me," says another gentleman, "to help you to a little veal." Tom determinately silent. "It is very good, sir." Not a word. "Gentlemen, very desirous to please—perhaps, sir, you would prefer a little chicken and ham?" Tom, with a powerful effort, still preserves silence—not a monosyllable escapes his lips. "Gentlemen, look at each other," one exclaims; "he must be a fool!" "Father! father!! father!!!" says Tom, "they've found me out! they've found me out! and I didn't say a word."

Perhaps our lawyer had his lecture, and kept still as long as he could.

BROOKLYN, Williamsburgh, and Flatbush are now united in one. The three united are denominated the city of Brooklyn. Mr. Hall, the Mayor recently elected, was the first Mayor of Brooklyn, twenty years ago, when it was yet a small city. The suffrages of the united city have again called him to that honorable office: it speaks well for his popularity.

Emigration of the European Saints.

IMPORTANT CHANGE.

FOR a number of years past; say fourteen, or fifteen; our emigration from Europe, destined for the Western States and Utah Territory, has been shipped from Liverpool *via* New Orleans and St. Louis. But the increasing mortality among the emigrants on that route, for seven years past, together with the recent movement of the Church in appointing gathering places in the East, coupled with the increased facilities in transit in the Eastern States, has led the Presidency of the Church to change the course of our emigration from New Orleans to our Eastern cities.

A place of gathering has been appointed in Cincinnati, and another in St. Louis—the former under the Presidency of Elder Orson Pratt, the latter that of Elder Erastus Snow. Orson Pratt has not yet arrived, but is expected in the ensuing season. In the meantime, Elder Orson Spenser, a very learned and talented gentleman, who is well known among the saints, will preside in Cincinnati, and give direction to the affairs of the Church in that place.

The following is an abstract of President B. Young's letter of instruction, on the subject of emigration, to Elder F. D. Richards, President of the European Church, and Emigrating Agent at Liverpool:

"You are aware of the sickness liable to assail our unacclimated brethren on the Mississippi river, hence I wish you to ship no more to New Orleans, but ship to Philadelphia, Boston, and New York, giving preference in the order named. Whenever you ship a company, whether it be small or large, be careful to forward to Elder John Taylor, at New York city, a correct list of the names of the persons in each company, with their occupation, and approximate amount of property, or means, and forward it in season for Elder John Taylor to receive it before the company arrive in port, that he may be so advised as to be able to meet them, or appoint some proper person to do so, and counsel them immediately on landing as to the best course for each and all in every company to pursue—viz., whether to tarry for a season to work in the place or immediate neighborhood of their landing, or proceed to Cincinnati and its region, &c.

"In case any should still choose to ship for New Orleans, ship them from England no later than about the 1st of December, that they may be able to get off the rivers before the sickly season sets in, for many have died off with the cholera and other diseases incident to the sickly season on the rivers, and I do not wish the brethren to be so exposed as they have been; and counsel them to hurry up the rivers, and get off from them into Missouri and Iowa to work, or on the plains, as the case may be, before the warm weather sets in."

Pursuant to our instructions, as also contained in the above, we have been making inquiries as to the best and cheapest route for the conveyance of our emigration to their several places of destination, and are now in communication with some of the leading forwarding companies; and on the arrival of the saints shall be enabled to give them all the information desired in relation to this matter.

We shall, of course, receive from Elder Richards, as per instructions, a correct list of the names of the persons in each company, their occupation, means," &c., and thus be prepared in time to make arrangements, and give counsel, as to their future route or destination.

☞ These railroad and forwarding companies would find it to their interest to advertise with us; as "The Mormon" will be circulated extensively among emigrants, not only on the routes in this country, but also in Europe; and while it will give information to our own people, it will, at the same time, be the medium of communicating intelligence on this subject to thousands of others, before they arrive here as well as on the various routes afterwards.

An Editor in a Mistake.

WE have read in the New York Times a long, labored, and scurrillous article, well besprinkled with "*barefaced falsehood*," "*filthy impostures*" "*knaves of Utah*," "*huge blasphemy*," and other mild, courteous and polite epithets flowing from the chaste and virtuous bowels of our immaculate censorian. We wonder that a gentleman of such high toned moral feelings, breathing the pure un-adultery-ated (?) atmosphere of the chaste city of New York, would have tarnished his vestal purity so far as to descend from his lofty pinnacle of morality and virtue, to mouth such "filthy impostures." We think the sisterhood will demand an ablution, or a purification with the "*sacred fire*."

If he thinks such things will pass current among common mortals, we think he has made a great mistake, his unsupported statement and vituperation, we think, will not go far against the testimony of hundreds of honest men.

We have been at a loss to know why he should pen such an article. It could not be for the improvement of the morals of the people of Utah; for such an object can never be attained by falsehood.

If he is in the pay of his private friends, the English anti-Mormons, of whom he speaks, we think he has made a blunder; his article is too gloringly inconsistent; has too many assertions; too few facts, and is altogether too blundering to pass current among them. They have lots of penny lecturers amonget themselves, who would get up a more plausible story.

If his object is to squeeze for *hush money*, and he wishes to levy *black mail*, he is again mistaken. We never have any dealings with such gentry; we have nothing to hide; we are willing to compare Utah any day with any other part of the world, and have no secrets; and we would recommend him, before he makes another attempt, to read Howe, John C. Bennet, Turner, and a few other anti-Mormon publications that we could mention, that he may be able to make out a more plausible story: (for being lately re-introduced into the editorial corps, we begin to be ashamed of the cloth,) and hope, by a thorough examination of these various "Mormonism's Exposes" that he may be more successful next time.

We give him this gentle hint, in hopes that he will reform. If not, we shall be under the painful necessity of exposing him.

CAUTION TO TERRITORIES.—Land bills found productive of polygamy.—*N. C.*

Indian Difficulties.

THE following we think a sensible view of the subject—we have always found it much easier and cheaper, to feed and clothe the Indians, than to fight them; there are, of course, exceptions to all general rules; and sometimes a little chastisement, judiciously administered, may be necessary. We are however decidedly opposed, to this reckless, indiscriminate and wanton slaughter of the Red Man. If we profess more enlightenment, than they, we ought at least, to manifest it in our acts.

WASHINGTON, Thursday, Jan. 31, 1855.

The facts which have been disclosed in the House by Mr. Edgarton, and by General Houston in the Senate, in regard to the origin of the recent hostilities of the Indians, ought to render Congress very cautious in their legislation on the subject. They have not forgotten the history of the Florida War, which cost thirty millions of dollars without accomplishing any beneficial object which could not have been secured by pacific means.

If the cost of the present war is to be at all proportioned to the cost of that, it will considerably exceed the estimates of either of the belligerent Western Powers for the annual cost of the war in which they are engaged.

It will, within a few years after its commencement, cost much more than the estimated expense of the construction and equipment of the Pacific Railroad. It can be nothing short of a war of extermination, if in its progress, it is to be conducted in the spirit in which it was on our part provoked.

In view of the expenses of such a war, it becomes the imperative duty of the President to husband the public treasure, and by deferring such payment of the public debt as has been for sometime going on, to avoid the necessity of resorting to loans, especially during the present stringency of the money market. That the President will take this view of the subject there is no reasonable doubt, for no one knows better than he that the war will be vigorously prosecuted by our generals for reputation, by frontier settlers for revenge, by the contractors for profit, and by a promiscuous host of speculators, land stealers, for objects of personal cupidity.

The moment the war is once commenced, it will be beyond the control of the Commander-in-Chief of the army of the United States, and all his cabinet advisers. Calls upon Congress for men and money, for new cavalry regiments, more volunteer enlistments, more subsidies of Indian allies; for loans, and treasury notes, will become the whole burden of the Executive messages to the next Congress, and the Congress that will follow that.

The proposition of General Shields for accompanying the sword with the olive branch, is well conceived, but it would be more likely to succeed if negotiation should precede a preparation for hostilities. For when preparation is made, the war interests will not be foiled.—[Cor. of the Baltimore Sun.

Sandwich Islands.

WE take the following, from the New-York Herald:

"The news from the Sandwich Islands, received by the Star of the West, is to the 17th ult. The most important piece of intelligence is the death of Kamehameha III., at the age of forty-one years and nine months. He is succeeded by Prince Alexander Liholiho, his nephew, a young copper-colored gentleman of some education, who assumes the title of Kamehameha IV. Prince Liholiho and his brother visited this country several years ago with Dr. Judd, who was once an American Missionary, and at that time a leading member of the late king's cabinet. They stopped at the Irving House, Broadway, and received the visits of many of our citizens. After visiting several cities they went to Europe. While in this country the present king was not allowed to sit at the supper table with the other passengers on board one of the Sound Steamers, on her passage between New York and Boston, in consequence of his color. This incident, it is said, had such effect on the mind of the Prince that he refused to join the annexation policy of his uncle."

We have been informed that there are parties now in Washington from California, who are landed proprietors in the Sandwich Islands whose object is to further the anexation project. If, as we understand, they are desirous to have them come into the Union with certain restrictive conditions, precluding them from the elective-franchise because of their copper-color, we would not blame our young Prince for being opposed to anexation. He would have stronger reasons to be offended, than at the slight put upon him on the Sound Steamer. We think we would rather be a King even on the Sandwich Islands, than to resign ourselves subjects, and posterity, to slavery for the honor of being annexed to this free and enlightened Republic.

New Postal Bill.

THERE is a bill now before Congress, appropriating $500,000 annually, for the conveyance of a daily express mail through Utah to California. It is to commence within one year after the contract, which is to be for four years. The time allowed for the first year is twenty days the trip; for the second year, eighteen days; and the remaining two years sixteen. It makes way-letters 50 cents—the same amount as letters going the whole distance.

Such legislation we protest against as being partial, unjust, and oppressive.

In the first place, if Utah had not been established by the industry and perseverance of that people where it is, it would have cost five times the above amount to have taken a mail through; and, again, is it honorable to make a convenience of the Mormons, and then charge them double the amount of others for that convenience.

While on this subject we must notice another. Congress called upon the Mormons in the Mexican war to send a battalion of five hundred men. They did so, and arrived in California just as their services were needed. Gen. Kearney well knows their value. They call on them to do the fighting, and then give to foreigners of every grade, land, and rob their own citizens of that for which they fought. Is this just? is it equal? is it honorable? We leave it for Congress to reply.

We hope before it passes, these things will be taken into consideration.

We shall publish the bill next week.

We approve of the bill, with these exceptions; but think the time is too short. Twenty days is quite little enough. We don't think it can be run in less time in winter, any year. A shorter time will defeat its object, if Independence, Mo., is the starting point.

☞ A gentleman from Utah, now in this city, is desirous to confer with parties who may wish to contract for the above mail.

Apply at "THE MORMON" office, No. 102 Nassau street, corner of Ann, No. 9.

A Card to the Saints.

As Mormonism is a subject in which every Latter Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions and spread it to the ends of the earth.

Congressional.

UTAH LAND SURVEYS.

HOUSE OF REPRESENTATIVES.

WASHINGTON, Thursday, Feb. 1, 1855.

The bill establishing the office of Surveyor-General at Utah, and granting lands to actual settlers therein, was taken up. This occasioned a long debate last session, involving the question of polygamy, when Mr. Bernhisel said the more wives a man has the more necessity for homesteads.

Yesterday, while in Committee, the enacting clause was stricken out, which prevented the resumption of the debate. This morning the question was stated on concurring in this action of the Committee of the Whole on the State of the Union.

Mr. Jones, of Tenn., expressed a hope that the House would pass the bill, meeting out the same justice to Utah as to the other Territories.

Mr. Peckham—Is not the bill to encourage polygamy?

CRIES—"Yes;" "No, no." (Great confusion.)

Mr. Keith—Is it not designed to put the people of Utah on the same footing as those of other Territories?

Mr. Benson—Is polygamy recognized in any other Territory?

CRIED—"No."

Mr. McMuller moved to lay the bill on the table.

The House struck out the enacting clause by a vote of 109 against 74, which is equivalent to the loss of the bill.

Mr. Phelps moved the reconsideration of the vote, intending if the motion prevailed to propose striking out from the bill the provisions donating the lands. Recently, the Executive has appointed another Governor entertaining different religious opinions from Brigham Young. The people of Utah have the right to complain if Congress does not make provisions for the survey of the lands. If you do not donate the lands, give them the privilege to buy. He was willing to make the grants.

Mr. Benson wished to know whether the friends of the bill approved of the course suggested by the gentleman.

Mr. Phelps replied he made the suggestion without consultation.

Mr. Bernhisel preferred Mr. Phelps' motion should not prevail. We only, he said, ask to be placed on an equal footing with the people of other Territories.

Mr. Disney said the public interests were paramount to the consideration mentioned by the delegate from Utah. Provision should at once be made for a survey of the lands in that Territory.

Mr. Haven concurred in the views of Mr. Disney. The House objected to the bill because of the domestic institution in Utah which tolerates bigamy. He thought the House ought to meet the question now. He desired to move an additional section disapproving and declaring null and void all the laws in the Territory allowing a man to have more than one wife at a time.

VOICES—"That's right." Move it, &c., &c.

Mr. McMullen was willing to give the people of Utah all they are entitled to, but would not grant lands until they enact a code of good morals.

Mr. Phelps' motion was agreed to.

Mr. Disney proposed a substitute for the bill, merely retaining the provisions relative to the establishment of the office of a Surveyor-General in Utah, and granting lands for schools and University purposes.

He moved the previous question.

Mr. Haven appealed to him to withdraw his motion, so that he might submit an amendment of the character he had indicated.

Mr. Disney fully appreciated the commendable zeal of the gentleman to place on record his opinion of Mormonism, but this was not the time. He (Mr. Disney) wanted to exclude all extraneous matters.

Mr. Disney's amendment was adopted, and the bill passed.

Mr. Houston moved that the House go into Committee on the bill reducing the Tariff, but subsequently, after some conversation, withdrew the motion, giving notice that he will renew it as a test question on next Wednesday, when the House adjourned.—[N. Y. Daily Times.

In looking over the above, we were highly amused to see the excitement among so many of our dignified Statesmen, and upon a "trifling Territorial bill" too. It reminds one of an expression made by the celebrated John Randolph, when, in opposition to the manufacturing interests of the North, he said, "I would go a mile out of my way to kick a sheep;" or a later remark from a celebrated member, upon the bill for a Pacific telegraph, "that the Indians of the plains would dig up the wires to catch lizards with." With what parental interest these modern "Vestals" watch over the morals and future welfare of our country. Shades of the departed Patriarchs, and fathers of the faith! with what mortification you must compare your lives with these Patriarchs of modern times. Should you, in your visits to mortals, chance to venture within the shades of that immaculate capitol, think not that your reception would be better than the visitors of Lot.

But what is it that causes the excitement and so much pro'undity? Is it that the virtue of this great nation is at stake? The pure soil to mar, the purity of the parents' Oh shame on the insinuation of so much weakness in our country's morals; and [illegible] by the guardians of her honor. "'Tis the best cut of all."

And it is but a "trifling Territorial bill," and one of the honorable members cries out, "Is not this bill to encourage polygamy?" Well, this would seem to be a new feature in land bills never before discovered, that the originator of such bills little dreamed of. And pray, Mr. P., how is the bill to encourage polygamy? Is it a production of the soil, that you fear it will overspread the land? Have land bills produced this result in other Territories, that while they professedly do not believe in it, yet they practice it? Mr. P., your sagacity and virtue entitle you to a seat next term.

Mr. K. asks, "If the bill is not designed to put the people of Utah on the same footing as other Territories?" Why, certainly; was not the "organic act," making Utah a Territory, given for that purpose? And why should it not be on the same footing as other Territories? Is it because they have their "peculiar institutions?" Mr. K., hurt not the "oil and the wine," lest others suffer also. Are you an advocate of centralization, or do you go in for popular sovereignty?

Another profound question from Mr. Benson, "Is polygamy recognized in any other Territory?" Well, Mr. B., we really don't know; but you know it is recognized in all our large cities and towns, many of which contain more inhabitants than all Utah, and you have never asked the like question of any of them. Now, with all due deference, Mr. B., we suggest the propriety of putting a similar question before the passage of every bill, to every member, from Maine to Texas.

Mr. Havens' proposition to declare null and void certain laws, is good, in case they have such laws in Utah, and provided, he will apply the same to all the States, as well as Territories of the Union.

I beg the honorable gentleman's pardon, for the insinuation; I would not venture to lift the veil, nor cast a single reproach; but poor Utah has been the target so long, that we really think your fire should be turned to those that are older and stronger, and better able to bear it.

We think Mr. H. will not be mistaken for a "Mormon."

Mr. McMullen, we appreciate your liberality; Utah only asks for what she is entitled to; "but you would not grant lands until she enacts a code of good morals." But speak softly, Mr. M.; Utah is yet young, and may improve. Perhaps a little good council from the "Old Dominion" would be very appropriate. Your proposition of a "code of good morals" for Utah forcibly reminds us of "a good-humored joke" between certain members of the Upper House.

Toombs says to Gillett, "They say, Gillett, that you abolitionists are mad with the Almighty for making the niggers black." "Your informant is slightly mistaken," replied Gillett; "we are only mad with you slaveholders for making them white."

Now we respectfully suggest that the honorable gentleman from Virginia, unite with the honorable gentleman from New York, and get up a code that will apply either side of Mason & Dixon's; and we feel quite confident that the States will all adopt it, even as far West as California; and perhaps to the Sandwich Islands.

Why Don't the People go out West?

THIS is a question that we have often had put to us by men who are acquainted with Western resources. The Western country certainly affords a vast field for men of enterprise and perseverance, and a desirable outlet for millions of the surcharged population of the Eastern cities. There are millions of acres of rich land, occupied only, by deer, antelope, buffalo, and Indians, that need only the plough, the hoe, the axe, and the spade; coupled with the industry of man, to develop its resources and pour forth into the lap of the laborer, in rich profusion, the blessings of a bounteous earth.

There is no need of going to California to find land; there is some thousands of miles of land to travel over to get there: land on the hills, land in the valleys, land on the mountains, land on the plains, land on the prairies, land by the rivers, land with wood and water, and land without either—it is all land. And if we shrink from the red man, and are afraid of the buffalo, elk, and wolf, we can go to Nebraska and Kansas; we shall find in many parts a rich fertile country, abounding in water, with more or less timber, according to location. And if this is too new, there are millions of acres in Iowa, Missouri, Illinois, Michigan, Wisconsin, and Minnesota; and if a man don't want to be a squatter, a pioneer, or to break up new ground, there are thousands of farms already under cultivation, that can be bought at a reasonable price; and if this does not suit, they can be worked on shares, either with team and seed found, or without. These things are well known to Western men, and hence when they hear of hard times, a cry for work, as many as 15,000 out of employ in New York, and a proportionate ratio in other cities; when they hear of subscriptions for the poor, soup kitchens, calico balls, and all the other unnatural, though philanthropic means, that are resorted to, to supply the wants of a famishing people, arising from the artificial state of society that exists in these large cities, they very naturally inquire, Why don't the people go out West? Why don't they seek to develop the resources of the soil? Why don't they aim at more rational employment? Why are there so very many consumers, and so few to supply? Why have we to pay such high prices for bread, and so much land lying waste? In England, France, Germany, Switzerland, and most, or all of the European countries, there would be some excuse for this; in ours, none. The laborer in those countries cannot obtain land; in ours they can. Lands here, are within the reach of every persevering, industrious man.

It is true that the withering influence of speculation has put its blight upon our manufacturing and commercial interests; but, as in the latter, so in the former, we generally have a purging every few years, and things come down from their artificial and nominal, to their real value; people then leave their phantoms, and shadows, and come down to sober realities. These things operate more against States than individuals, as may be seen in many parts of Illinois and Iowa. There is, however, land enough for all; a very great amount in market, and very few buyers. Why don't some of our philanthropists turn their attention to these facts? Why, even our land speculators might make themselves rich by affording facilities to poor and industrious men, if they had to take them out and give them some land. The fact of a settlement would enhance the value of the remainder, and amply repay them. People speculate in every thing—why not try something for the good of humanity, especially when by judicious arrangement they can, by doing others good, do themselves good at the same time.

It is true that there have been some feeble efforts at emigration from Massachusetts and other places, in the shape of "Emigration Aid Societies;" but then they are fettered by party policy and political interests. They are necessarily placed in an unpleasant position with other partisans, who are also brought there, subservient to other political parties, and who feel equally as zealous, and in many instances, instead of being able quietly to pursue their calling, and procure bread for their families; they find themselves entangled in the broils of those, through whose agency they are thus located; and in the room of [illegible] at home, frequently find themselves [illegible] sion of broken heads and bloody noses. Why not leave things to take their natural course free and untrammelled? Why will the people mount these old political hacks? Why have they not independence enough to be free, and leave political demagogues to pull their own wires and fight their own battles? We say—Emigrate, but go untrammelled by political influence.

☞ We are obliged to omit several communications for want of room.

Correspondence.

SPRINGFIELD, OHIO, Dec. 26, 1854.

To the Editor of the Mormon:

DEAR BRO. TAYLOR: I have received, per Elder Clinton, your prospectus of the MORMON, and shall endeavor to raise you a number of subscribers, for certainly so laudible an undertaking is deserving of effectual encouragement. Judging from the character of your former publications, the MORMON cannot fail to be of particular interest to the Latter Day Saints, and not unworthy the attention of the general reader. The History of Mormonism is fraught with incidents of singular, sublime, romantic, and tragic interest. The bright side of our story presents a picture of unparalleled success in spreading the gospel, an unexampled prosperity in building cities, rearing temples and organizing religious and political government. The first has had to contend with superstition, prejudice, strong and formidable societies, and persecution in all its various shapes. The second has been organized out of the debris of a population scattered through religious persecution into a Territory, forming a political organization, united, intelligent, strong and energetic; where there is more equality, more prosperity, and less want and suffering than is exhibited in any other State or Territory. The one has been calumniated by priests and religious bigots; the other by interested sixpenny politicians; both court light and enquiry, and are at the defiance of religious or political demagogues; and both are living examples of the mercy of God to his people, and a striking illustration of the power of truth over error.

Twenty-four years ago and the church of Christ numbered only six members; but they were valiant souls, of sterling integrity, unwavering faith, and of an unyielding perseverance in the cause of truth—men of God, approved of the Almighty, and being dictated by the revelations of Jesus, they have laid the foundation of a system that is destined to revolutionize the world—to circumscribe the universe. They and their coadjutors have gone forth simple and unlettered, to contend against the talents of a learned hireling clergy, who have stepped promptly forward to rescue their crumbling crafts from threatened ruin. But they were soon forced to the conclusion that scripture and reason were not the weapons with which to successfully oppose the work of God, and tar and feathers, fire and sword, have been seized upon as more potent and more effectual arguments. As the cause of truth has steadily progressed among the nations, the powers of darkness have increased in a parallel ratio. The devil has looked with an uneasy jealousy on the progress of righteousness. It threatens to overthrow his long cherished institutions; it is a dangerous encroachment on his long established usages, a fearful rebellion among his hitherto loyal subjects, a determined opposition to his laws, that have filled the mind of his Satanic majesty with fearful apprehensions for the safety of his kingdom. God grant that his worst fears may be speedily realized, that we soon may witness the entire overthrow of wickedness and the establishment of universal righteousness.

Success to the "Mormon." May it go boldly forth on its hallowed mission, removing the ignorant prejudices of the masses, reanimating the cold and lukewarm Saints, and giving an accelerated impetus to the massive wheels of Time. More anon.

CHAS. H. BASSETT.

N. B. We shall be pleased to hear from Elder Bassett often.—[ED.

BOSTON, Jan. 28, 1855.

To the Editor of the Mormon:

PRESIDENT TAYLOR—*Dear Sir:* According to promise I sit down to write, but I can assure you it would be much more natural for me to sit down and spin a good yarn, than write for a paper; but as I promised, here's at it:

I feel it rather a new business to go out into the world, and preach the gospel without purse or scrip, I can box the compass with any man, and take a ship to any part of the world; but to lead a corrupt world from error to truth, seems a more difficult matter: however I find that truth is not without its influence, for a number of my friends are believing my testimony and I don't see why they should not; for Mormonism has more truth in it than any system I have met with; it is surely Zion's ship, and the only one to take you safe to port. I feel happy in the religion I have embraced, and would like others to share the same blessing. I meet with a good many breakers but I think the old ship will weather it through.

This place, however, is not the valley. They think we are a strange set, and I think they are. I have been to Cape Cod since I left you, and met many of my old friends of the craft; they think it a curious thing for me to turn preacher; and in fact I think so myself.

Religion here is rather at a low ebb, and infidelity prevails to a great extent: people used to believe the Bible; but now when I talk of proving doctrines and principles from the Bible, I am frequently told to prove the Bible true, to commence with. I don't know, however, that there is much difference between them and others who profess to believe it: professors believe it when shut, and disbelieve it open: they discredit the whole—well, I suppose we shall have to prove the good old chart is true. I think it shows many of the rocks, shoals and quicksands very clearly that are now manifest in the world, on which they are now foundering.

We have here a general mixture of all sorts of professions and theories; a regular conglomeration of Infidelity, Christianity, Spiritualism, Mesmerism, Know Nothingism, and every kind of craft, and I think many of them sailing under false colors.

I rejoice that the Lord has opened my eyes and delivered me from the folly and nonsense that everywhere abounds, and that he has given me a quiet resting-place in Zion. The joy and peace that I now experience and the certainity in regard to a safe anchorage in the future, I would not exchange for all the gaudy tinsel of this world, or all the honor associated with all the popular systems of the day.

I am anxious to see "The Mormon," and shall send you as many subscribers as I can. You shall hear from me soon.

Yours in the E. C.,

ALEXANDER ROBBINS.

PHILADELPHIA, Jan. 24, 1855.

To the Editor of the Mormon:

DEAR SIR: According to promise I take up my pen to write, and as I am not much of a scribbler, I do it with very much diffidence.

Since my appointment to this place I have been laboring according to the best of my ability to build up the interests of Zion, in this city and in the branches around. I have found that the Saints in this country are doing as well as could be expected under efisting circumstances. It is true they have not had the teaching that we enjoy in the Valley; but there is in general a good spirit prevailing, and a desire to fulfill the law of God in all things.

Elder Harrison of Philadelphia, and the other presiding elders, as well as the officers generally have been faithful in the discharge of their various duties, and we are now organizing, and putting things on a more efficient footing; we calculate to extend our preaching operations, as we have had numbers of invitations, both around and in the city, that will afford ample opportunities for our young elders to exercise their abilities on. You will be pleased to learn that we baptized seven the Tuesday after you were here, and a spirit of enquiry prevails. I find that people in general do not understand us, or our principles; they have from representation considered us to be very corrupt; but upon a comparison of our principles with theirs, they generally shrink from the investigation. I do not blame people for thinking we are corrupt; for having no other data to judge from but their own low debased standard of virtue, and being surrounded with lasciviousness, prostitution and infamy; they naturally think that any thing associated with plurality must partake of the above loathsome vices; and they of course have no correct idea of the nature and relationship of the marriage covenant, either as it regards time or eternity.

Your paper is anxiously looked for; we shall all hail it as a messenger of joy. I expect to write next week. Yours in the E. C.,

J. CLINTON.

FROM MADRAS IN THE EAST INDIES.

IT will be seen by the following, that our old friend Elder Richard Ballantyne is on his way from the East, and expected we were in the Valley. We anticipated the pleasure of a visit from him *en route* for the Valley; but learn by an enclosed note that he is leaving Liverpool in charge of a ship load of Saints for New Orleans *en route* for the Valley.

Bro. Ballantyne has labored faithfully and untiringly in the East Indies, and we have always read his correspondence with very much interest; and, deprived of his anticipated visit, we can only wish him a speedy and safe return to the bosom of his family, and to that Zion which he loves.

Success to the "Mormon." May it go boldly forth on its hallowed mission, removing the ignorant prejudices of the masses, reanimating the cold and lukewarm Saints, and giving an accelerated impetus to the massive wheels of Time. More anon.

If Bro. B. can find time we should be pleased to hear of some of his reminescences in the East.—[ED.

MOUTH OF THE THAMES,
ABOUT 50 MILES FROM LONDON,
December 3d, 1854.

MY WELL-BELOVED BROTHER,—It is with much pleasure that I now sit down to write a little for our mutual comfort. It is Sabbath morning, and while you are, no doubt, sitting under the teachings of God's servants in Zion, I may be excused in thus improving a few leisure moments.

I am well, and I hope through the blessings of our God and Father that yourself and family enjoy good health.

It is about nineteen weeks since I came on board this ship, at Madras, in the East Indies. Our voyage was excellent till we came near the Azores, or Western Islands, when we had to contend with head winds. My health began to improve shortly after I came out to sea. In Madras my constitution was completely shattered; but now, through the marvellous kindness and love of my God, I am as well as I ever felt since I have been in this estate. I have not words to express my joy and gratitude to God for bringing me, several times, from the very verge of the grave. But I feel to consecrate myself anew to His service who hath loved me, and gave himself for me.

I have experienced much since I entered upon this ministry that I trust has proven a great blessing to my soul, and has greatly improved my experience of the goodness and mercy of the Lord. He has ever been faithful. I would that all men knew this. I have been nearly round the globe in the service of my Maker, and I can bear this testimony, that I have never lacked for food, and raiment, and conveyance to carry me from nation to nation, and from one country to another people.

While I was in Madras the Lord was ever near to provide relief; and nearly all that was put into my heart I was able to accomplish. Why I say *nearly all* is, because on account of the peculiar circumstances of one or two friends, I was not enabled to complete the arrangements that I thought necessary to give an impetus to the work in that country. I was anxious to have ordained a Mr. Mills, formerly a Baptist preacher, to the holy priesthood, that he might have been an instrument in translating the truth into the Samil language, and of preaching to the Hindoos and Mahomedans in that language. He, however, was getting out of the employ of the Missionaries in a few days, and he pledged me his word that he would shortly be baptised by Brother Skelton. We had, previous to my leaving, ordained a Bro. McCarthy (formerly also a preacher) to the office of an Elder. He promised to translate, or write a proclamation of the gospel, to be published in the Selagoo tongue. He is a young man of excellent education, a good preacher, and I trust may be of some service in making manifest the gospel, to that benighted people.

My beloved Bro. Skelton, who had been exceedingly faithful, I left in charge of the work. He intended to visit Bangalore, and some other important stations, in the interior of the country.

The progress of the work in Madras, and other parts of India, had been so small while I was there, that President Jones said we might leave Madras, and go where we chose. We had the satisfaction of his testimony, and of a clear conscience, that we had been faithful, and had done our duty to that people; nevertheless, we still felt to made a further effort for the poor benighted nations of India. But I could not tarry, as my *vital organs* were so seriously impaired as to leave but little hope of my ever recruiting in that oppressive climate.

I am now near London, and hope in a few days to be in a country, where, with a more healthy constitution, and the blessings of the Holy Spirit, I may do something for the glory of God.

Though we are often repulsed from society, and have our names cast out as evil, and are accounted as the worst of men, and the most obnoxious of society, yet there is a joy and a glory in the testimony of Jesus, which the world knows nothing of. I do praise the name of our God, that I was ever accounted worthy of the gospel, and of bearing it to others. It is a sweet and a glorious calling.

Though a messenger of salvation to the nations has to forfeit the society of Zion—of teachers, Saints, and family—yet God is with us; and though we go down into hell He is there, and we can pass through the fire not only unscorched, but with praises in our hearts. True, Bro. Brigham says that in Zion the Saints can walk by sight, but it is an excellent thing, and most precious, to learn to walk by faith. Then the whirlwinds may howl: the tempests may blow: and all the elements may conspire for our destruction; but when God is near all is well. Those who learn to cherish the Holy Spirit, and know its voice, and walk by it, can never be deceived nor destroyed till God shall permit it.

Perhaps, my brother, you might be better satisfied with this letter were I to have given you a detail of circumstances and events, instead of thus expressing the feelings of my heart; but you know it is good to unbosom our feelings to a friend, and therefore I hope you will excuse me being thus general.

I would here say that I have written more minutely to others, and think it will be my duty to write a report to President Young when I arrive in London or Liverpool. So, all together, you may learn as much as may be necessary.

I would here say that I trust myself and brethren are not forgotten by you. We need your prayers, and I believe there is great efficacy in them. So long as we could meet in unison abroad, we found great comfort and certainty in all that we undertook; and shall we not, therefore, consider that the priesthood in Zion shall be heard in our behalf. I can assure you, my brother, that the darkness is such as may be felt, even by those who are not very sensitive, and I have thought that some of our brilliant lights in Zion might be apt to make an explosion in the world. At any rate, it seems to be the policy to keep the more experienced at home, that Zion may be polished, after the similitude of a palace.

The wars in Europe are trying the rulers to the very centre. All their ingenuity is taxed, and they hardly know what to do. Russia is prosecuting the war with an iron constitution. Her skill and resources far exceed what was calculated, upon by England and France. They are perplexed, and general disappointment fills the minds of the English people. The Navy in the Black Sea, and Baltic, have not done what was expected. A great slaughter of Turkish, French, English, and Russian troops, has taken place during the summer. There is no prospect of the war ending. Inextricable difficulties are presenting themselves to the European governments.

I could write much, but I must stop. Suffice it to say, that God is visiting the nations with a sore vexation. I think often of your quiet and peaceable resting place in the mountains. Love to all. Amen. May God bless you and family, and all saints in the name of Jesus. RICHARD BALLANTYNE.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

WESTERN RESERVE!—Uncle Sam is rich enough to give us all a farm but little Utah, and she is rich enough to buy one, and take care of it.—W. ENSIGNAVE.

UTAH MOURNING FOR HER SINS.—Uncle Sam refuses the jobbery cake.

WARNING TO THE PUBLIC.

QUACKOLOGY.

THE following curious document was put into our hands, which we publish for the information of the public:

THE
GREAT MANITOU LINIMENT,
THE PRODUCE OF A
Mineral Spring in the Mormon Country
NEAR THE
VALLEY OF THE GREAT SALT LAKE.

TO THE BRETHREN AND THE PUBLIC.

This product of *Nature* has long been known among the roving tribes of Indians in Utah and New Mexico, and is believed to be the gift of the GREAT MANITOU to the Red men for the cure of all diseases to which flesh is heir.

It has lately been extensively used among the Saints as an *external* application, with most *wonderful* effects. When thus used it penetrates into the system, thoroughly cleansing the *Fibres* and *Blood* of all impurities, and imparting new vigor and life to the sick, the suffering, the lame and the afflicted.

For all forms of Rheumatic Diseases, for Lumbago and Diseases of the Kidneys, Throat and Neck, for Stiffness and diseases of the Joints and Bones, for Sprains, and Swellings and for all Pains and Internal Inflamations, it is found to be an *infallible cure*.

A desire that our land may be known and its blessings shared by all, has induced us at great expense to ourselves, to authorize some friends to export it into the States; and at the most trifling cost to the public we leave it to their trial and judgment, believing that a discerning people will discriminate between articles which are spurious or worthless, and one on which *Nature's-self* has fixed the signet of *Truth*.

Yours in love,
BRIGHAM YOUNG,
VINCENTE ARAGO, M.D.

UTAH, May 11th, 1854.

For Sale at the Drug Stores generally.
Orders Directed to WILLIS & Co., Agents,
No. 13 Bible House, Astor Place.

We have had all kinds of religious quacks and counterfeits, but this is the first that we have seen of a medical quack counterfeit under the head of Mormonism, and is one of the most barefaced impudent things that we have seen.

This universal panacea, we know nothing about, and although we only left Salt Lake last September, we never heard of its being used, either by Indians or Mormons. We don't believe that Brigham Young ever signed his name to such a document. We believe it all an imposition; but if Mr. Arago, M. D., will prove to the contrary, we will contradict this assertion.

N. B. The Utes have a "*Shinob*," but know no "*Manitou*."

Col. Steptoe.

WASHINGTON, Jan. 31, 1855.

"The Brigadier President has more shrewdness, in some matters, than he has credit for by the public generally. He was constantly importuned by the place hunters and their friends, and the traders of Illinois and Missouri, who pass over the plains between Missouri and California, to remove Brigham Young, the Governor of Utah Territory. He did not wish to comply with these importunities. He did not like to displace Brigham Young. Still he did not wish to get the ill-will and the opposition of those who were constantly importuning him to remove the bigamist. So, to seem willing and anxious to please and gratify them, and at the same time to so act in the matter as to give pleasure to Brigham Young and his friends, and to secure to Brigham a permanance in his office, the Brigadier President appoints Colonel Steptoe, of the army, Governor of Utah, knowing positively all the time that the gallant colonel will not accept the appointment, and that Brigham Young will hold on to his office until some other person shall be appointed to supersede him, who will accept the appointment and be qualified. However much this step may prove revolting to the moral sense of the American public, it has been deliberately taken by the President of the United States (with perhaps the advice of his friend Forney) with the view of continuing Brigham Young in his office, and of making good Brigham's boast, that 'let them appoint my successor and I will still be Governor of Utah.'

"Mr. Burnhisel, the delegate in Congress from Utah, if he will speak his true sentiments on the subject, will not deny that he was satisfied the President did not design the displacement of Brigham Young at the time he appointed Colonel Steptoe, of the army, to that post. Colonel Forney is yet a young man. We have all read his letter to Roberts on the subject of the Forrest divorce case. It may be that he will yet thrive in Utah when that Territory shall become a State of this Union. His principles, are expressed in the letter to Roberts, will be no bar to his advancement among the bigamist. But what becomes of the censures of the Brigadier and his partizans hurled against the late President Fillmore for appointing such a man as Brigham Young to the gubernatorial chair of Utah? What will Colonel Steptoe conclude when his appointment, which is now purposely lying over at Independence, Missouri, and cannot reach him for a month yet—what conclusion will he come to relative to the use which has been made of his name, and the motive therefor?"—[New York Herald.

The brains of the writer of this article, must have "gone wool hunting," so far as any sense, at all, can be discovered in it. Who, says that the traders of Missouri and Illinois to California want Brigham Young removed? I have passed over the plains several times, and I have yet to learn that Brigham Young has ever placed any impediment in the way of travellers, through Utah. But there has been abundance of evidence from emigrants in California written to friends in the East, to prove his gentlemanly courtesy, and readiness to advise to the best interest of the stranger passing through Salt Lake. We believe there are very many in the States, whole soul'd men, who have crossed the plains; who have independance enough to express their sentiments, and are not afraid of compromising their political or moral popularity; by expressing this tribute at least to the character of Gov. Young. But pray what interest has President Pierce, so much at heart, that he is so "willing and anxious to give pleasure to Brigham Young and friends?" Would our wool gatherer imply that President Pierce is favorable to the "peculiar institutions" of the Mormon's, as well as the gallant Col. referred to? Oh! pshaw! such suppositions in the pure atmosphere of Washington. No it can't be that. It must be in anticipation of the two future members of the Senate Chamber; but even this cannot be, for there it will be too late, for any log-rolling to serve in the next campaign. Well I am quite at a loss to guess what this writer could possibly have conjured up in his cranium. It seems more like the effervescence of Backsnalian fumes, than the clear sound sense of an inteligent letter-writer. And then to think that the President, "perhaps with the advice of his friend Forney," and of course in solemn conclave with his friend B, (the delegate from Utah) "of making good, Brigham's boast &c." Why, Brigham, congratulate yourself in the high attainments you have so unwittingly acquired, in swaying the power of so great a nation. And then "Col. Steptoe's appointment purposely laying over at Independence." Why really President Pierce, your power over the elements are remarkable; you should not have done this, for you have blocked up all our railroads out West, in which among other misfortunes while piled up in snow they, ate up all our supply of oysters for the Western market; and of course President Pierce you need not expect the oyster eaters out West, to vote for you.

"Oh consistency, thou art a jewel."

I beg my friends will not suggest me for the next Chief Magistracy.

THE new Mayor of this city, Mr. Wood, is making himself quite popular, and we think if promptness, energy, and diligence are recommendations for that office, he is truly deserving. We believe it is the only way in which order can be established in this great city.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious; and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World. J. T.

ADDRESS (post-paid) JOHN TAYLOR, Editor of THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah.
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill. "
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
James McGaw, New Orleans, La.
P. P. Pratt, San Francisco, Cal.
Amass Lyman, San Barnardino, Cal.
C. C. Rich " " "
John A. Jost, Halifax, N. S.
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvil, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1d. will have to be pre-paid by us in New York; 1d. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½d, as follows: Postage in New York, 1d.; in England, 1d.; for Agents, 1d.; paper, 1d.; total, 4½d.

Subscription for the year, if paid in advance, 13s, the subscribers paying English postage.

No subscription received for a less term than six months.

1642

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL men to condemnation; even so, by the righteousness of one, the free gift came upon ALL men unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tachez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

From Upper Canada.

We have received word from Wm. Copy, Shakespeare Post Office, U. C., with an order for books, and a long communication which we have not room to insert. The following is the substance:

Elder Waugh left there a few weeks ago and is now preaching in London, C. W. Elders Sly, and Gastin, are laboring in the neighborhood of Camboro and five have been baptized lately and others believing. Priests are very angry. (Nothing very strange in that Ed.) In regard to enquiry about Books, we shall publish a list to which we refer.

Concerning inquiries and statements in regard to Strangism, it is not Mormonism. The gentleman's statement that Mr. Strang was appointed by Joseph Smith, when he was in Carthage Jail, is false. We were with Joseph Smith, from the time that he entered Carthage Jail until he was killed, and received four balls in the body; we have reason to remember those times and know positively that no such appointment was made. Mr. Strang, professed to have a letter from Joseph Smith, whether he forged it or somebody else we don't know; but we know it was forged. It had a postage stamp of Nauvoo on, but it was a forgery, we examined the various P. O. stamps ourselves, and compared it with the letter which was shown to us, by one of Strang's followers. It was neither the same type, or ink as that used in Nauvoo.

Mr. Strang may be the dupe of others; we don't know; we never knew him; if not, he is a base impostor; we believe many of their followers are good men; but in error. We have no quarrel with them; but do not wish to be confounded with their system. We have noticed these things years ago and do not wish now to enter into details.

We shall be glad to receive communications from Elder Waugh, and request him, Elders Sly and Gustin, to act as Agents for THE MORMON.

☞ We shall attend to the request of John A. Jost, PRESIDENT OF THE NOVA SCOTIA MISSION. Send all the subscribers you can. The parties will get the information in THE MORMON.

ABSURDITY OF BUILDING TELEGRAPHS.—Indians digging up the wires to catch lizards with.—THOMAS H. BENTON.

What next, Mr. B.!

United States Mail—Utah.

POST OFFICE DEPARTMENT,
December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

12809 From Nephi City, by Fillmore City, Corn Creek, Parragona, and Parowan, to Cedar City, 180 miles and back, once a week.
Leave Nephi City every Monday at 6 a. m;
Arrive at Cedar City next Friday by 6 p. m;
Leave Cedar City every Monday at 6 a. m;
Arrive at Nephi City every Friday by 6 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis.
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



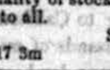
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. J. P. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

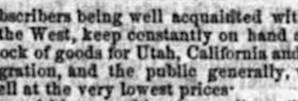
Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,



SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER.
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS,
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE,
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffee:

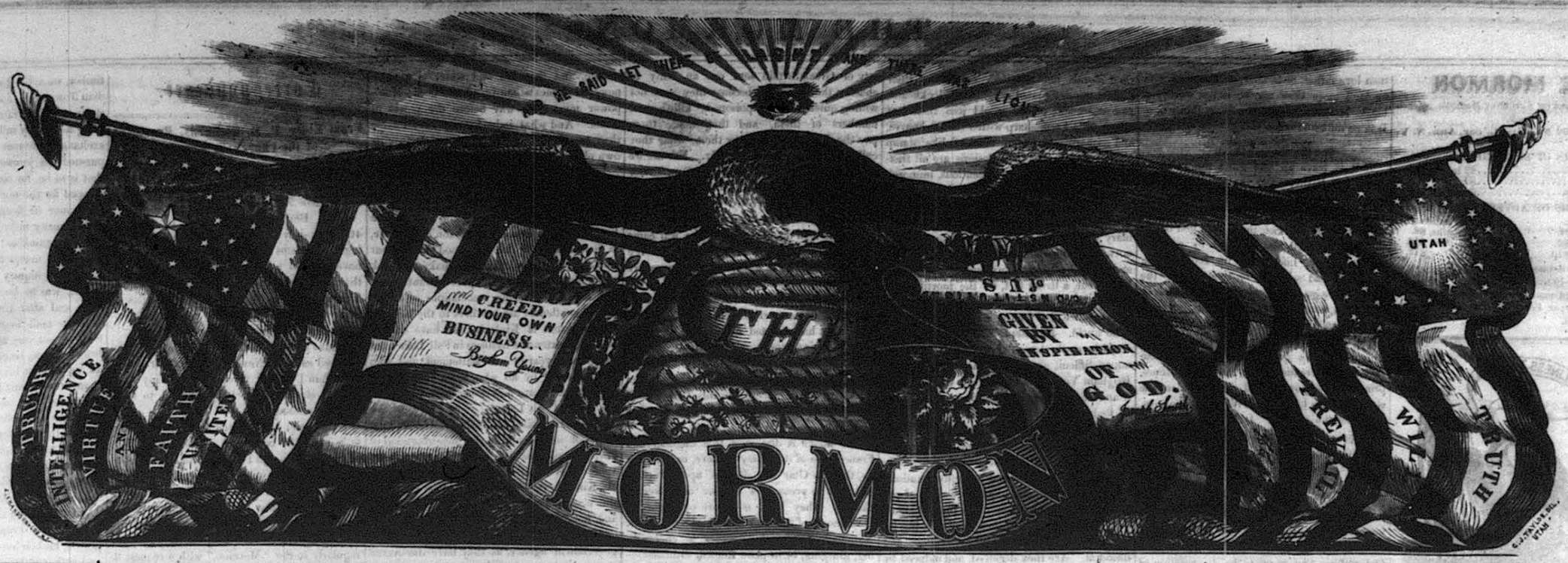
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:

Emigrant Ship leaving Liverpool;
Light House at the mouth of the Mississippi;
Old Fort Rosalie;
Walnut Hills;
Utah Territorial House, G. S. S. City;
Costume for the Plains;
Chimney Rock from the West;
Fort Bridger;
A Kanyon in the Rocky Mountains;
Tabernacle, G. S. L. City;
Joseph Walker, and
Arrapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 3. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 2. NEW-YORK, SATURDAY, FEBRUARY 24, 1855. PRICE FIVE CENTS.

I'll Be A Saint.

BY LOUISA BRADFORD.

I'll be a Saint, in Israel's God believing,
Whose power and wisdom fram'd the universe;
From whom I'm life, and health, and strength receiving:
His matchless praises, Oh! my soul rehearse.

I'll be a Saint—His Son, my Savior loving,
He my affection's prime object shall be,
And Oh! what care I for the world's reproving,
He loves, and manifests His love to me.

I'll be a Saint—the Holy Ghost beseeching,
In this frail tabernacle to abide;
I thirst for his divine effectual teaching
Into all truth my willing soul to guide.

I'll be a Saint—the men of God obeying,
With heavenly wisdom, light, and knowledge fill'd;
No proud self-will, nor stubbornness displaying,
To them will I in meek submission yield.

I'll be a Saint—for that same faith contending,
Deliver'd once to Saints of early days;
The faith the holy martyrs died defending,
E'en in the lighted faggot's fearful blaze.

I'll be a Saint—in Jesus' knowledge growing,
Unto salvation, that can make me wise;
Not to the flesh, but to the Spirit sowing,
That I eternal life may realize.

I'll be a Saint—with pure and genuine feeling,
Loving the people of Jehovah's choice;
To whom He is His purposes revealing,
Who knowing, cheerfully obey His voice.

I'll be a Saint—the glorious Gospel spreading;
From house to house the "printed word" I'll bear,
With sisters dear, reproach or scorn not dreading,
And warn my neighbors; for the end is near.

I'll be a Saint—out of great Bab'lon fleeing,
To Zion's land, all other lands above;
The mighty God, my lorn condition seeing,
Will shortly open up my way in love.

I'll be a Saint—and go on to perfection;
And, should I sleep before the Lord appears,
May I have part in the first resurrection,
And live and reign with Him a thousand years.

THE WAY THINGS ARE DONE OUT WEST.

We extract the following from the "*Council Bluff Bugle*:" allowing a little for the ideal and hyperbol, which, by the by, is very much mixed up with our Western affairs, and a small spice of fitful imagery; we are persuaded that it is a pretty fair representation of their doings westward, at least as much so as many of our modern works, "founded upon facts." Who this Mr. Doesticks, Jr., is, we have not been informed, but should not be surprised if he was related as near as second cousin to our friend, J. E. Johnson, of the *Bugle*. It at least smacks strongly of his humor, and is not unlike some of his freaks delineating western scenery. He is an old and experienced pioneer, a close observer of Western customs and habits, and quite a popular writer.

Doesticks, Jr., Visits Nebraska.

Having noticed by the newspapers that my old dad, the veritable Doesticks, had arrived at Bellevue, in Nebraska, I determined, at all hazards, to visit my masculine parent, and attend the election, notwithstanding my friends were alarmed for my safety, considering my youth and inexperience. Started at sunrise in St. Mary's express train—(by the bye, I find that the sun rises an hour earlier here than in Narrow street,)—which consisted of an ox team and two hand-carts; arrived at St. Mary's in good time, found it to be a great place *for a place* (in a dry season.) Found at home two Frenchmen, one German, three women, five children, and one dog—no relation to Bull Dogge. Went down to ferry. The Nebraska, an excellent boat—*good for nothing*, though a great ornament to the river—steam down below zero, where it has been for six months, and no go. Went a mile below, took water in a "dug-out," with an Indian at the paddle and two Frenchmen pushing behind. Capsized three times, swallowed a quart of muddy water, lost my hat and umbrella, and waded the river without accident—concluded Jordan was a hard road to travel. Met two mountaineers and a half-breed, at landing; asked me if I came over to vote; said all the voters in Iowa had arrived, said there was plenty of fine Irish whiskey at the Agency—(took me for a bog-trotter just landed.) Half-breed gave wolf-skin cap on condition I voted his ticket, with promise of a poney as soon as he could steal one. Called for a hack, and was told I might have a wheelbarrow provided I would propel it. Got awful mad, and walked two miles across the bottom, (the water had all dried up,) to the city, (wonder if dad was ever in such a fix;) entered the city head of Main street, walked on, anxiously looking for houses, and the Sarpy House in particular. Concluded I had overlooked them, went back, looked close, and found Black Smith Barracks, dilapidated agency, trading house, (thought if not traded off soon owner wouldn't realize cost and repairs,) Mission House, Indian cabin, barrel of whiskey, and a dozen squaws with naked half white pappooses. Naked Indian, with breech clout on, and a quart of beads around his neck, grasped my hand with a "cuggy how," asked for money, said "whiskey good." Frenchman half drunk, said he had fine imported krout for dinner, asked me to dine with him, (took me for a Dutchman,) said Giddinfis was the man, was opposed to the Nebraska bill, and was down on Omaha and the Governor. Said the German women were nearly as pretty as the Omaha squaws, and much better than Americans. Pulled out a bottle of Riley liquor and offered to treat. Told him I had plenty of Missouri water already. Said I needn't get riled about it, for he had just paid a dollar for it.

Asked for Doesticks; said he had arrived and would be there directly. Small officious man with big gold chain asked me to vote. Told him I lived in Narrow street, New York. Said Doesticks had just arrived from same place, had voted, and I had a constitutional right to vote as I pleased and do as I pleased; said I was a freeman, and not a slave. Said it was a free country, where a Chinaman was as good as a white man—(took me for a Chinaman on account of the coon's tail queue on my cap.) Said it should be the glory of foreigners to come here to teach impudent Americans that they were knaves and fools. Beardless young man, with white pants, and pen above his ear, came up, began to talk rapidly, said he knew everything, and more too; that he had come a great way to regulate affairs in Nebraska, and he intended to do it. Said the Governor had refused him the "*hush*" required, and he would sink him in the "slough of despond." Said he could out-talk, out-write, out-look, and out-do generally, any man west of Big Muddy; that he could manufacture Mortons of gas per minute than the New York gas factory, and wound up his oratory by declaring himself the immortal, immaculate, true, the veritable and original, the feared and admired, the witty and genuine Doesticks. Horror of wonders!—this is my good young dad! What monstrous impossibility! I saw at a glance he was a vile cheat, a spurious article, a counterfeit presentment, a bogus coin, a false imitation of the reality. Oh! shades of Hamlet's ghost and Granny Stubbs, what impudence!

Concluded not to contradict him, but let him swell; thought he would burst soon; knew he would, "from a remark he made." Said he'd go it or bust.

Half-breed handed roun[illegible]key; said I must vote or give up my coat, concluded discretion was the better part of valor, and dropped a vote in the ballot box. Hired an Indian poney from a Frenchman, for a bottle of brandy for the trip south, without saddle or bridle; started—held on tight to the lariat and put 'im through, but got amazing uneasy before I reached the Platte. Found no ferry boats, swam the river, and pulled poney across; arrived at Plattsmouth, which consists of two houses a mile apart. Polls opened on a log centre of town—whiskey scarce and timber scarcer; tall young man said he was a brick, and candidate for Councilman, asked me to vote; told him I had voted once to-day. Said it made no difference, said he knew more than his father and grandfather too. Said it should be the pride of Frenchmen to control the destinies of the country, defended by the immortal Pulaski. Said this was an excellent country for frogs, (took me for a Frenchman.) Little man chalked F F V, crowded tall man from the stump; said objections were made to the election of tall man. Some thought him a non-resident. Said he was a resident of Nebraska; had been in the territory all night, and should not cross back over into Iowa until the election was closed. Said he knew he was old enough, "by a remark he made;" said he was a candidate himself, and if elected, should go in for everything generally—and should vote for every squatter having all the land he wanted, and for the Otoe Squaws to be devided out among the first class for servants. Spoke of the great battles in the East, of the dissolution of the Sandwich Islands, and the annexation of Guatemala—Spain and the Gulph of Mexico; got very eloquent, and in a pathetic and patriotic manner exclaimed, to the polls! to the polls!! Every body rushed up pel mell and put in another vote, myself among the number. Red headed man took the stump and said he was opposed to dogs generally, and if elected should put down sausage shops and doggeries: (thought he was hinging upon Bull Dogge. I clenched my fist for a fight) Indian came dashing up, shouting Sioux, every body run for a horse—little long man got my pony, and I was off and got a better one and started full gallop southward from Nebraska City. No road, so I followed a wolf trail, four Indians after me to steal my horse—rode like Jehu, (or Gilpin, I forget which;) came suddenly to a creek, some fool had dammed it up (not damphool) had to plunge in, went down twenty feet,—came up, found Indian hold of my scalp to take it off, lost his knife in the water—took a dive, carrying Redskin also down, lost him in river. Made for the shore and took after my horse—run seven miles, tired him out and caught him. Had to drag him in to Nebraska City; found about a hundred people collected, including Indians, Squaws, a keg of bad whiskey, and a wheelbarrow, who seemed to be having a tight time. Big burly fellow said he was one of the proprietors and claimed my vote, said he would go in for annexation of the Sandwhich Islands and for Sandwiches and whiskey for the Legislature, said rats and dogs made excellent pies, said he would go in for taking the north part of the Territory from the heathen and pirates who lived there, and give it to the Chinese, said he should go in for introducing the tea plant into Nebraska, and reducing the duties on Opium. Two men chalked Judge shouted "go'it," Punkin headed editor, said 'twas all as true as gospel. Load of Missourians just arrived and went to vote. Big man chalked Major said they had no right and shouldn't vote; Judge with pepper and salt pants said they should—was backed by half a dozen suspicious looking chaps, Missourians went up to vote, Squatters faced the music and knocked first man down, proprietor came to the rescue and got sidewinder in stomach—Judge took the ground and got left eye closed up. Major with brick in his hat didn't wait for to be, but fell in advance, and was dragged off the ground—friends on both sides closed in. Col. engaged Missourian, both got badly whipped. Big man knocked down little editor, brick in hat to heavy, got badly mashed up. Big Squatter clinched Judge—over they went rough and tumble—Judge lost cheek, and big man half an eye. Two small men clinched, one lost his nose and the other his scalp, fell into a celler. Man with cock'd eye hit me in breadbasket, clinched, and rolled down hill together; cockeye begged pardon, said 'twas a mistake, struck at another man, said 'twas "all in his eye," got up, shook myself, and counted the fallen—found ten dead-(drunk,) nine mortally wounded—nineteen slightly wounded, and eleven scratched, picked up eleven pistols, four scalping knives, three old coats, five breech clouts, and a quart of buttons—got my horse and put out satisfied with free fights—struck down for Boonville, found it consisted of two houses, and a camp of Missourians: big whining man said he was a judge. Told him he looked like it—said "yes, sir," found him to be same fellow that joined the Mormons three years ago, was in the "Land Warrant business," Missourian came hurrying in middling sized man, chalked on the hat "Judge," led them up to vote, judges of election refused to let them; swore awfully, pulled out their knives and revolvers, (wished I had brought Bull Dogge,) and went out on a stump and opened new polls, said they'd hang the jury and break things generally, judges of election got frightened, and give in. Burly judge "charged" his gun with beans, was in an awful rage, asked him if he felt uncomfortable—said "yes, sir." Shot at a hay-stack, hit an Indian boy, throwed his cane at a dog, and chased a "run" of water but could'nt catch it—and took vengence on a bottle of brand—reths bitters. Tother Judge said he was an editor and went in for the liberty of the Press, told Missourians to press me into service and make me vote, said I should vote for Bull Dogge; told them perhaps they took me for Damphool—if so they were mistaken. Put in my vote, and made for Levels, found tall man with one eye trying to speak, looked very sharp, man with store cloths said he shouldn't, big man said he should, cries of "one eye" carried the day, (for it had became most night;) tall man got the squatters on his side. Boat landed with voters and a new candidate for Councilman, said they felt an interest in the country and would vote for their man; squatters objected—got a muss raised generally, threatened to take the city. One eye giv'em fits and beat Missourians. Sharp looking fellow seemed much pleased. Started to Levels—found the town but couldn't see the houses. Big lot of Missourians in Camp, said they were hired to come over, and would vote anyhow, or raise a muss. Bluffed off Judges and every body voted, Missourians strongest and had it all their own way and elected their own men, who returned across the river same night—got to the end of the row and took back track for home; shall give you in my next journey back, visits to Omaha and parts above.

Yours from X. Y. Z. Doesticks.

New Wagon Route from San Francisco through Salt Lake.

We learn from the San Francisco Herald that there has been a public meeting, to take into consideration the practicability of constructing a new wagon route from California to the States. The meeting was held in the Music Hall, and was numerously attended. A Mr. Pixley states that committees have been formed, and have gathered a great amount of statistical information; that the Governor and the people throughout the State are warmly enlisted in the affair. We have not room for the whole, but give the following extract:

"Mr. Pixley also spoke of a new route which had been discovered. The committee were informed that there is at present, at Salt Lake City, a detachment of the army, under the command of Major or Col. Steptoe, who, with 180 dragoons, arrived there last year, with the intention of coming on to California, and exploring a route. As soon as he was able, he was to send back a party of workmen to prepare the route as much as he was able. The committee have also learned from Col. Reese, an intelligent traveler, that midway between the Carson river and the Great Salt Lake City there is a beautiful valley, beautifully adapted for the location of a route; and he also assured us that the whole route was well watered, well wooded, and an inexhaustible forage could also be obtained.

"The committee speak of this route because it is the only one they have inquired into, and no one has directed their attention to any other except that further north. Having made some remarks on the southern route, Mr. Pixley read the resolutions as follows:

"Resolved, That a railroad from the Atlantic to the Pacific is the grand enterprise of this age and of the American people; that it is not the work of a day, but of years, requiring unanimity of public sentiment, preliminary surveys, and the adoption of a particular route, as well as the appropriation of many millions of money, and its grand results cannot be realized to meet the urgent necessities of the times.

"Resolved, That an emigrant road from the valley of the Mississippi to California, so constructed as to admit of cheap and easy travel, and protected by military posts as to be safe, is the thing that the highest and best interests of California and the whole country require.

"Resolved, That inasmuch as a wagon road across the country, upon which emigrants can travel in safety, will be a work of great public utility, and cannot be considered as a local undertaking, we invite all members of Congress, members of Legislatures of the several States of this Union, and all other persons favorable to the enterprise, to give it their influence and support.

"Resolved, That we will use all proper means within our power for the accomplishment of this work, so necessary to the welfare of the State, and pledge ourselves to its support, firmly believing that we may rely upon important aid from our State Legislature, and that we shall receive the hearty co-operation of our fellow-citizens throughout the State of California.

"Mr. Doyle moved to continue the committee, with power to add to their numbers.

"Mr. Tingley—I would state that the committee of twenty-five are preparing a report based on statistical information, gathered together with a view of being published, not only for the people of California, but for our Atlantic friends, believing, as we do, that all the evils under which California labors can be expressed, as it were, in the words, "want of emigration;" and by giving correct information on the various subjects to our Atlantic friends, we can, perhaps, do something towards inducing emigration to California.

"Mr. Caserly moved to adjourn, subject to the call of the committee, which was carried, and the meeting accordingly adjourned.

Loss of an Elephant.—Capt. McKay, of ship Wm. Goddard, which arrived at this port this morning from Calcutta, had on board a noble elephant when he left port, but soon after getting to sea the animal became very sick, his sufferings being apparently proportioned to his size. He also experienced much inconvenience from cold weather, although he was well clothed in flannels, and finally he died. The value of the animal in this country would have been about $50,000.—[Boston Traveller, Feb. 15.

New Postal Bill.

The following is the Postal Bill, to which we referred last week:

IN THE HOUSE OF REPRESENTATIVES,

January 29, 1855.

Read twice, and referred to the Committee on the Post Office and Post Roads. Feb. 7, 1855.

Reported back by Mr. McDougall, from the Committee, with an amendment in the nature of a substitute, viz: Strike out all after the enacting clause, and insert what follows.

We omit the original and publish the following amendment:

AMENDMENT IN THE NATURE OF A SUBSTITUTE.

That the Postmaster General be, and he is hereby authorized and directed, after the usual advertisement, to contract with the best bidder in point of time and amount of compensation, for a daily express mail service from the city of St. Louis, in the State of Missouri, through the territories of the United States, to San Francisco, in the State of California, for the term of four years from and after the time of the commencement of the service, which shall not be more than one year after the proposals are made and accepted: Provided, Parties will propose and contract to transport such express mail between the points named within twenty days during the first year of service, within eighteen days during the second year of service, and within sixteen days thereafter, and for the sum of not more than five hundred thousand dollars per annum; and in the event of failure to make any one trip within the time named as aforesaid, an amount shall be deducted from the gross sum payable to said contractors equal to the proportion thereof payable for one trip.

Sec. 2. And be it further enacted, That no letter or package shall be sent or carried by said express mail without the same shall be marked by the Postmaster in whose office the same is deposited, with the words "Overland Express Mail," and the signature of the Postmaster shall be thereto annexed; and no letter or package shall be sent or carried by said express mail without prepayment therefor at the office where the same is mailed, as follows: For every letter or package of one-half ounce or under, twenty-five cents; of more than one-half ounce, and not more than one ounce, fifty cents; and for each additional half-ounce, twenty-five cents; and no one package of more than eight ounces shall be sent or carried by said express mail. And it is hereby further provided, that the parties accepting or entering into such contract shall not be required to receive additional mail matter at more that four points between the termini aforesaid, to be designated by the Postmaster General; and the points so designated shall be on the route selected by the contractors; and the said contractors shall not be required to wait at any of the said intermediate points for more than one hour for such way mail; and for all way matter the same amount shall be charged as if mailed for the entire route.

Sec. 3. And be it further enacted, That the parties contracting as aforesaid shall have the right to open a road upon such route as they may select, and to use the same, and to construct bridges, sink wells, and do such other acts as may be necessary to render such road a good common road; and the said parties so contracting are authorized to expend, in the construction of necessary bridges and in the sinking of wells along the route so selected by them, a sum of money, for and on account of the United States, not to exceed one hundred and fifty thousand dollars, for which such parties shall take and preserve evidence and vouchers satisfactory to the Postmaster General; and the said parties shall have the right to enter upon, use, and occupy any unoccupied and unappropriated lands of the United States along the said line, through the Territories of the United States, which may be required by them for stations or other purposes necessary to the maintenance and use of the said road as a post road.

American Geographical and Statistical Society.

This Society held its usual weekly meeting last week, in its rooms in the New York University, Dr. Hawks in the chair. There was a full attendance of members. After the minutes of the last meeting was read, and some routine business transacted, the members adjourned to the lecture room, where guests were waiting to hear the paper of the evening, to be read by Dr. Hawks, on the aboriginal languages on this continent.

Before commencing his lecture, Dr. Hawks said that the injustice done American navigators by the British Admiralty in not presenting "Grinnell's Land" on their charts had been noticed by the society and duly represented. He was happy to say now, that, on the Admiralty court received by the last mail, Grinnell's Land and other places discovered by our navigators were laid down precisely as claimed by the people of this country.

Dr. Hawks then proceeded to read the paper of the evening, on the aboriginal languages of this country, of which the following is a brief analysis:

Our knowledge of the aboriginal languages is derived from the Spanish and Italian missionaries of the churches of Rome. These languages are exceedingly numerous, but the internal and grammatical structure is similar in all. The number of radical languages in North America are few, though the dialects are many. The former may be reduced to four, viz: the Esquimaux, the Iroquois, the Delaware, and the Floridian. Few things are more remarkable than the similarity of the grammatical structure of the languages of both North and South America. We find that they are all rich in words, and their structure tells of more reflective habits than the rude idioms of most other languages. They would seem to indicate a fall from a higher civilization. Dr. Hawks then proceeded to show that the American languages were related to the Asiatic, quoting Humboldt in support of this position, who discovered that out of eighty-three American languages the roots of one hundred and seventy-three words were the same as those of some of the Asiatic tongues. Examining the peculiar features of these languages, he noticed the vast amount of compound words which they contained, instancing, among others, one with twenty syllables, which it would take a bold man to pronounce and a bolder one still to spell. The next peculiar feature in their grammatical construction was the scarcity of generic terms. In parts of speech, as, for example, in the noun, there is one singular and two plurals, called a plural, with a singular and a double plural, as in "Father," "our father," and "our fathers"—the last being a double plural. Some languages have a dual precisely like the Greek; this is the case in the Cherokee. These languages have not the masculine, feminine, and neuter genders; their distinction is the "animate" and the "inanimate." To the animate belong animals, trees, stars and other objects personfied among the Indians, while the inanimate were herbs and smaller shrubs, so that size may have something to do with it. The adjectives are not numerous, but the verb, curious enough, is taken to supply its place. The verb presents the most striking feature in all the languages, for there is scarcely any word which cannot be changed into a verb. Verbs, too, like nouns, are animate or inanimate. The verb is positive, negative, reflective or reciprocal, so that, most emphatically, the principal feature in the Indian languages is the verb. The Doctor then proceeded to show the usefulness of studying these languages; as from them the student could find out the stock from whence the Indians sprung. He noticed, in conclusion, the similarity of the Algonquin (the Indian language of North America) to the Magyar (the language of Kossuth) and accounted for it in the hypothesis that the Magyars and the Indians of America were of common origin, coming in remote ages from Northern Asia. This, he said, illustrated the utility of learning something of the languages of this country. From the testimony of language it could be clearly shown that a large portion of the Indian races, though not all, came from Northern and Eastern Asia to America.

At the conclusion of the lecture, the usual thanks of the meeting were unanimously voted to Dr. Hawks for his able and instructive paper.

We would respectfully refer the learned Doctor to the "Book of Mormon," to fully elucidate the mystery of the origin of the Indian race and their languages.—Ed.

Kansas, Delaware, and Wyandott Indians.

The frauds upon the Delaware Indians, by certain officers of the United States Army, now stationed on the Western frontier, have received the attention of the President himself, and it is believed he will visit them with summary punishment for their crimes, in spite of the protests and protecting sympathy of Secretary Davis. This would be an act of manly independence, on the part of the executive, as astonishing as it would be right and proper. It is time he should come to the rescue of his own reputation, as those who surround him exhibit for it a reckless disregard. In a message to the House of Representatives, yesterday, he recommended such a modification of the existing laws as would enable him to do full and ample justice to the Kansas Indians, including the Delawares, and to carry out the treaty with them in good faith.

By the by, there is now in this city a delegation of chiefs from the Wyandott tribe of Indians, who inhabit a portion of the Nebraska Territory—the peninsula formed by the confluence of the Kansas and Missouri rivers. The principal chief, Tau-roo-mee, happening in the Senate gallery on Monday, heard Sam Houston's speech in defence of the red man. It delighted him so much that he solicited a "talk" with the General, which took place last evening at the room of the latter, in presence of a number of gentlemen. The Wyandott tribe are the most civilized and the best informed of all the North American Indians, and Tau-roo-mee spoke in dignified and eloquent terms of his white brethren. He said he recognized them as brothers, and beheld in each a friend. His visit to Washington was prompted by a desire to learn more of them, and, to become better acquainted with their manners and habits of life—this and nothing else brought him to this city, many miles distant from his Western home. General Houston replied in a manner peculiarly appropriate and effective. He told them that whenever his red brethren would consent to wear coats, pants, shoes and hats, they could become as white men, differing only in complexion. Whenever they would consent to live in comfortable houses, with their women and children around them, they would be as happy as their white brethren. Whenever they are permitted to remain in one locality, with their little fields and improvements about them, instead of being shoved constantly into woods, the Indians will be like other people. He wished to see the time when we could say to the red man—"Here is good land, come in and cultivate it—build your villages, your school houses and your temples to the Great Spirit—do this, become instructed, educated," and then they would be as the whites, having every motive to prompt to good action—no motive for evil. The Indians were delighted with their interview with the man who has ever stood forward as their true and best friend.

Over Thirty Thousand Dollars worth of Counterfeit and Altered Money Seized.

On yesterday morning Deputy Sheriff F. T. Bulkley arrested a man calling himself Nelson D. Riggs, but whose real name turns out to be Nelson Driggs, and whose capture may safely be considered the most brilliant and important haul of the season. The circumstances attending it are as follows:

Sheriff Bulkley has had intelligence of the existence and movements of this Mr. Driggs for some time past, and was well aware of his intention to visit Chicago, and of the time when he would be likely to put in operation that intention. He also knew that Mr. Driggs would send by express to this city a package of considerable importance at the same time that he came himself, and that he would probably bring with him property of a description which is contraband and illegal. The Sheriff then was not at all surprised when, on going to the express office yesterday morning, he found a valise addressed to Mr. Driggs, of the expected description. Seating himself quietly behind a newspaper, Sheriff Bulkley awaited the arrival of that gentleman. He came, inquired for his valise, was shown it, and started with it up Dearborn street, towards the Tremont House, the Sheriff walking at a safe distance behind him. He proceeded slowly and with some hesitation up Dearborn street to Randolph, and down Randolph to the corner of Clark, at which point Sheriff Bulkley arrested him and conveyed him to jail. Upon searching him, two gold watches were found upon him, and a small quantity of money, mostly counterfeit, in his vest pocket, with a larger quantity in his overcoat pocket. His valise was then examined, and in it was found a large quantity of counterfeit and altered notes. But the great haul was yet to come. Locking his prisoner up, Sheriff Bulkley proceeded to the hotel near the Rock Island passenger depot, where the prisoner had put up the night before. Going to the room occupied by the prisoner the previous night, no baggage of any kind was found, and the landlord for some time had no recollection of the stranger having brought any. At length, however, Mr. Bulkley discovered under the counter a carpet-bag and a cloak, which the landlord finally confessed might belong to Mr. Driggs. Taking the articles, Mr. Bulkley brought them to the Sheriff's office, and there examined the carpet-bag. In it were found two piles of bills, counterfeit and altered, of the amount of not less than $30,000. The bills were of all denominations, and on banks of the South and East, as well as of this State. Some of them were in an unfinished state, the alteration being incomplete, while the others were all ready for issue. The work on them is generally done very well.

The prisoner is a man of about 45 years of age, of gentlemanly appearance and demeanor, and of highly polished address. He came from Rock Island to this place, and from Cairo to Rock Island.—*Chicago Tribune, Feb.* 16.

Cuba in a State of Siege!

New Orleans, Monday, Feb. 19.

The steamship Black Warrior has arrived at this port with Havana dates to the 15th inst.

Great excitement still prevailed, and new militia companies were being formed.

The whole Island had been declared in a state of siege, and all the ports in a state of blockade.

A proclamation had been issued, ordering the enlistment of all volunteers between the ages of 18 and 50, who were capable of bearing arms.

A Military Commission had been created for the eastern part of the Island.

It was reported that Gen. Concha had sent to Porto Rico for more troops.

The British ship-of-the-line Boscawen had left Havana, and the war-steamer Medea was engaged in conveying troops.

The British Rear Admiral reviewed the troops with Gen. Concha on the 12th inst.

A decree was being enforced prohibiting the sale of firearms and ammunition.—[N. Y. Daily Times.

Rates of Labor in San Francisco, Jan. 1, 1855.

Blacksmiths, per day	$5@6	Harness makers	$5
Blacksmiths' helpers	3.50@4	Millers (two grades)	6@10
Shipwrights	5@6	Engineers (stationary engines)	3.50@6
Shipsmiths' helpers	3.50@4	Bookbinders	6
Lockesmiths	5	Bookfolders	3
Coppersmiths	5@6	Cartmen	3.50@ —
Gunsmiths	5	Day laborers	3
Metal furnace	5@6	Watchmakers	9
Fire-proof shutter and railing makers	5	Jewelers	9
Brass founders	4@5	Chasers	10
Gas fitters	5@7	Lapidaries	9
Boiler makers and riveters	5.50@6	Brickmakers, per month and found	60@ 90
Pattern makers and moulders	5.50@6	Brick moulders	75@100
Finishers	5.50@6	Brick burners	60@ 60
Plumbers	6.00@7	Lime burners	50@ 60
House carpenters and joiners	6	Mattress makers	30@ 40
Ship carpenters	7@8	Hostlers	40@ 50
Boat builders	7@8	Waiters (in hotels)	40@ 50
Caulkers	8	Cooks	75@150
Tin workers	6	Deck hands (river nav.)	60
Tin roofers	6	Engineers	200
Carriage makers	6	Engineers' assistants	150
Wheelwrights	6	Firemen	75
Pile drivers	5	Waiters	40
Coopers	6	Mates	150
House and sign painters	6	Pilots	300
Bakers	6	Pilots	75@100
Riggers	6	Beamen's wages	35
Barrelmen	6	Mates	50@60
Granite drawers	5@7	Servant girls	30@50
Marble cutters	6@8	Mill sawyers	100
Marble polishers	6	Mill planers	100
Freestone cutters	7	Lumbermen (in yards)	100
Stone masons	7	Bakers	75@100
Ballast cutters	1@3	Barbers	90@120
Bricklayers	8	Butchers and slaughterers	75@100
Rodmen	4	Upholsterers, paper-hangers, &c	75@100
Plasterers	8	Porters in stores	75@100
Shoemakers	3@5	Draymen, per week	25
Hatters	10	Printers, $1.25 per 1,000 ems, or $50 per week.	
Pump and block makers	6		

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months,	$4.	3 months,	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, FEB. 24, 1855.

To the Saints Scattered Abroad throughout the East.

DEAR BRETHEREN,—I did think at the commencement of this publication that I would address you a few words, but on account of a press of matter I was prevented. I now improve the opportunity.

You have been scattered abroad in the world, exposed to the powers of darkness and the gainsayings, falsehood and ridicule of a corrupt generation, without teaching, and dependant, in many instances, upon your own resources and your God, with very little opportunities of receiving teaching, either from his servants or by the written word. You have had very little opportunities of becoming acquainted with the progress of Zion, the position of the saints, or the revelations given for their guidance. I therefore wish to call your attention to a few things.

The gospel that you have received, many of you, years ago, in all simplicity and faith, is still the same eternal, unchangeable truth. We may have progressed and have received other principles of truths, which is the very nature and genius of the gospel; but those principles committed to you are still as pure, true and unchanging, as the day you first heard the sound of the everlasting gospel. Every principle of truth is eternal, and hence our gospel is called the everlasting gospel, and the Holy Melchizidec Priesthood is also without beginning of days or end of years. New principles may be unfolded, fresh truths developed, and great and important manifestations made, as the manifestations of God continue to unfold the great events that transpire in the last days, associated with the development of the Church, Kingdom and Government of God; but there is no revelation or communication given to the children of men that will contradict those already given. But we also live in a day of revelation. The light of eternal truth has burst forth from the heavens, revelation has been given for the guidance of His saints; and it is for us to walk by that light, and to "live by every word that proceedeth from the mouth of God."

The atmosphere of the moral, social and political world is becoming tainted. The feeble ties that used to bind men are snapped asunder, fresh efforts are constantly being made to concentrate, to bind, and to fuse every grade of society; but their cords are snapped asunder, their bands are broken, their attempts are futile; and whether spiritual, temporal, moral, or social, they are only a rope of sand, and give way before the fell swooping influence of anarchy, infidelity, apostacy and crime; honesty is becoming a proverb, truth a historical antiquity, and righteousness one of the things that has been. There is nothing but one universal cry, gold! gold!! gold!!! give me gold; honestly if I can; but I must have gold. And I fear sometimes that there has been too much attention paid to this thing among the saints; mixed up with the world, we partake more or less of their spirit, we continually inhale their atmosphere, and it becomes more or less incorporated with our system. Commingled as we are, our vision becomes beclouded, and it is difficult for us to comprehend our true position; we neither understand aright our duty towards God, to each other, or to his church, our views of things are modelled to a certain extent after the world. We obtain glimpses of the light of truth, of our position and relationship to God, and to each other; of the beauty and order of the Kingdom of God; of our responsibilities to our families, our progenitors and posterity, of the glory, beauty, order, and progression, and eternal exaltation of the Kingdom of God. But the effort is too much for us, we shrink from the conflict, and content ourselves too often with a nice pleasant theory, with recommending it to others, while we find difficulty in rousing our dormant energies for that action, and faithful determinate perseverance necessary at all times, for a saint of God; and while we recommend our religion to others, they can plainly perceive, either that we have not faith, or if we have, we have not the energy to put it in practice. Living Mormonism leads men to fulfill the commands of God, not in one thing only, but in *all* things. Jesus in his day said, "If a man love father, or mother, or house, or wife, or land more than me, he is not worthy of me." Mormonism says the same thing now. It is no milk-and-water thing.

"It demands,
The life, the soul, the all."

If it is leave all and go to the valley, it means it. If there, and the command is to go to the ends of the earth without purse or scrip, just the same. Where the command of God comes, we kick the golden god out of the way, and tell him to stand by, we have higher orders. Life, eternal life, is our object, and to spread salvation to the ends of the earth. We go in for salvation for ourselves, our wives, our children, our friends, our progenitors, and posterity. Not built upon any vague fantasy, but living, substantial, eternal principles. We go in for fulfilling the measure of our creation here, and for thrones, principalities, powers and dominions, in the eternal worlds hereafter. We count the cost, and dare the conflict. And the same gospel that applies to us, applies to you. Awake from your slumbers, then, and live your religion. Fear God, keep his commandments, work the works of righteousness, and live what you profess. The Kingdom of God is a personal matter, and effects you as well as us, and if you will possess the glory, you must bear the cross. We are engaged here in an arduous undertaking, and request the co-operation of all faithful Saints. You will hear from us from time to time.

Utah and California Mails.

IN another column will be found the Postal Bill, now pending before Congress, to which we referred last week.

Some arrangements similar to those provided in the amendment of Mr. McDougal are certainly needed; as we are at the present actually cut off from all intercourse with Utah. We have had no mail communications for the last two months, and when we shall hear from there again is at present a matter of uncertainty, probably not before April or May; for any communications that we can have now, we might as well be in the mountains of Thibet, or the deserts of Arabia. In fact, such is the position of our mail operations at present, that we could hear from the latter place quicker than from Utah. We believe this is in part owing to the inexperience of mail contractors. The lowest bid, of course, receives the contract, and men not acquainted with the difficulties of the routes are induced to take the contract for less than they can afford, not previously taking into the account the heavy snows; loss of mules, Indian and other difficulties; the result is that they come out losers, and as Mr. McGraw & Co. not only fail to fulfil their contract and carry out the mail, but solicit Congress to make up their losses. Why not think of this before? Why is Utah to be left at the mercy of all such speculation? and why don't the Postmaster General, knowing they have failed, make other arrangements? We speak thus because we know that there were responsible parties who knew the route, and would have fulfilled their agreement providing they could have had it at a living price; but they knew as well before as Messrs. McGraw & Co. did after, that it could not be taken for the sum stipulated by the last named party.

Furthermore, we would wish to turn the attention of Congress to the fact, that those mountains are an extremely difficult road to travel in winter. That it requires the greatest energy and the most unflinching fortitude and perseverance, to combat the terrible storms that frequently occur in those hight altitudes; that the snow drifts excessively, rendering it almost impossible to traverse the route. That Messrs. Little & Decker, residents of Salt Lake, who took the contract from Fort Laramie to Salt Lake, often in the winter had to leave their mules, and drag the letter bags on hand sleighs on foot, over snow from ten to twenty feet deep, at the imminent risk of their lives; that we do not believe that the mail can ever be taken in sixteen or eighteen days, in winter; if it was at the lowest, eighteen in summer, and twenty-six or thirty in winter, we think it would be quite little enough, and be more likely to succeed. When the storm god mounts his car in those upper regions, he pays very little attention to the nice calculations of Congressional committees, or the letter of the law that regulates mail contracts. He is king of the mountains, and when he rules all mortals have to obey. We want to see this thing carried out, but we would like to see it done permanently; let arrangements be made that can be carried out, and then enforce their fulfillment, and do not put things in that position that they cannot be accomplished. We are as much in favor of quick transit as any one, but we don't believe in impossibilities.

Since writing the above we are glad to learn from the St. Louis Luminary that the mail has commenced again to run from Independence to Salt Lake.

☞ A gentleman from Utah, now in this city, is desirous to confer with parties who may wish to contract for the above mail.

Apply at "THE MORMON" office, No. 102 Nassau street, corner of Ann, No. 9.

Mormonism.

IT is now twenty-five years that Mormonism (so called) has withstood the torrent of ridicule and abuse heaped upon it by Pulpit and Press, with their auxiliaries of mobocracy, fire and sword, and its very existence to-day is a powerful demonstration to every reflecting mind that there must be some redeeming qualities, and that Mormonism is not altogether what they would have them believe it is; for example, let us refer to some of the terms used by these suple caterers to prejudice, who at the bare mention of Mormonism, turn up their eyes in holy horror, and with sage looks, and would-be wise forebodings, predict of the future. At times they stigmatise all who join the Mormons as fools and bigots; at others as all knaves and rascals. At one time they will assure you the Mormons are deluded enthusiasts, ready to endure every suffering for their religion; at another, that they have neither morals nor religion. Sometimes their leaders are designated as ignorant blockheads, and no sensible people would join them; at others, as a keen, sharp-witted set of knaves, and gathering none but men of like stamp around them; that their designs are all treasonable; their characters licentious, immoral, and depraved, and their abodes but nests of robbers and banditts, and finally the calendar of Newgate would scarce supply their vocabulary with terms so prodigaly bestowed; yet notwithstanding all these epithets, virulence, and contradictions, Mormonism still stands boldly out, a living fact, to the mortification and chagrin of these base panderers to popular prejudice, and for the investigation of the wide world. If Joseph Smith was a fool it could be easily demonstrated; it is certainly not so difficult a matter to show up a fool. If Brigham Young is a fool his acts will proclaim it and his folly become manifest. If they are all fools, where is the wisdom that keeps them together. It is known by every school-boy that the Mormons have been despised and abused from their commencement—perfectly deluged with slander and misrepresentation; yet, in the face of this immense weight of opposition, people join them. Are they all bigots who join them? They do not fail of being informed that the Mormons are irreligious and immoral. Are they deceived, and induced by pure and religious motives to join them, in the face of all that the world call respectable? and then afraid to renounce it when found corrupt, knowing the premium offered for Mormon expose? Will men so readily risk the loss of friends, reputation, and even life, in the pursuit of truth, and then knowingly remain the passive instrument of fools or knaves?

Yet, it is strenuously urged that none but knaves, fools, and foreigners join the Mormons. Unfortunately for such assertions, if knaves, they certainly must be fools; for knavery pays so much better outside of Mormanism than in. If fools, then they have stemmed, most nobly, the torrent of popular opposition, and as to foreigners, no place in the world is better represented than Utah, by every State and County, and almost every town and village of this vast Union, as well as thousands of native born Americans now advocating Mormonism in almost every country in the known world.

If Mormonism is a humbug, why has it not exploded long before this? If treasonable, why the leaders so quiet in their expatriation, and so ready to assist in swelling our country's forces in time of war? If licentious, immoral, and depraved, why the system and order of its instituiions, the zeal of its followers in traversing the earth amid its most bitter opposers, with naught to trust in but their God? And if corruption be the object of their belief in polygamy, the same would as readily apply to its conscientious believers in all ages. And we would here ask if it is common for crime so zealously to seek the light, or its tainted followers face every danger to sound abroad his shame. And again, how is it that the signs so apparent, and so inevitably following debauchery, among Monagomists, fail to appear among the Mormons. But why prolong this subject? The repeated and contradictory stories, the uncalled for vituperations, and the extreme rancor of these "penny-a-liners" will naturally lead every candid mind to pause, and in giving in their judgment admit there, must be some invigorating power; some life-giving principles, some pure and Eternal Truths but little understood by these malicious scribblers, which sustain and unite the Church of Jesus Christ of Latter Day Saints.

THE RUSSIAN WAR.

THIS is a subject about which there has been so much said and written, that it would almost seem superfluous for us to give an opinion; but as it is one in which four powerful nations are engaged, and a fifth about entering, and one that threatens to involve all Europe in the struggle, a few remarks may not be inopportune.

As it regards the immediate *causus belli*, each nation has its own peculiar ideas, and assigns its own reasons, real or pretended, for if they all thought alike there could be no difference of opinion, and consequently no war. The origin seems to be between Russia and Turkey—Russia claiming certain rights to dictate, teach, and control her subjects spiritual, or members of her church (Greek) in the Turkish Territories, and Turkey the right to govern their bodies as citizens of her government: but as Nicholas is not sufficiently versed in Trancendentalism nor immaterialism to instruct his spiritual subjects without touching their bodily estate; so neither can *l' Grand Sultan*, being no metaphysician, allow a *material* interference with the subjects of his realm. His infidel majesty of the sublime Porte feels determined to govern the bodies of his subjects, and his most christian majesty, the Czar, being as determined to administer spiritual consolation, so they say; but as the Czar has not shown himself an adept in spiritual instruction, and grasps at bodies and lands, as well as at spiritual essences, we are afraid that he is somewhat carnal in his ideas. But nations are not generally more conscientious nor more remarkable for their honesty than individuals are.—The great world conquerors, from Nimrod, Sesostris, Cyrus, Alexander, Julius Cæsar, and Napoleon, down to the Czar, or would be Cæsar of the present age, had good cause, or said they had, for their various belligerent enterprises. And Alexander, the predecessor of the present Czar, in his negotiations with Napoleon the I., at Tilsit, was more anxious to possess Constantinople than the provinces now in dispute. England sometime ago, under pretence of rights, civilization, &c., sent out armies to India, took possession of a vast country, and made the people raise opium (poison) instead of bread, they then took it to China to trade for tea; but as the Chinese did not wish to be poisoned they passed a prohibitory law, and declared it contraband. The English smugglers still introduced it in violation of law, and his Celestial majesty ordered it destroyed; upon which her Christian majesty of Great Britain sent out an army to chastise the Celestials, because they were not willing quietly to be poisoned; killed great numbers of them, and then made them pay the British for killing them, what they called, the expenses of the war. Nor are we much better. Some time ago Gen. Taylor was sent to Texas; was told to occupy disputed territory, which everybody knew would provoke the Mexicans to war; they could not as honorable men do otherwise. The war came—we of course conquered. What then? We very politely, hat in hand, say, gentlemen, we want California, since the land of gold. We are of course now good friends. Nations in this particular are very much alike. England would not have treated France or Russia as she did China, nor would the United States have pursued the same course toward England as Mexico, and we very much doubt whether the Czar is more sincere towards Turkey than John Bull was towards China, or Brother Jonathan towards Mexico. Might is right.

The above is the view that England and France take of it. They believe, or say they do, that the Czar has designs upon Turkey, and wish to preserve a balance of power in Europe. They have no more confidence in the honesty of the Czar than he has in theirs. Nations look upon one another as encroaching, grasping, or in plain English dishonest.—As he won't listen to their ideas of polite, peaceable diplomacy, they wish to try what virtue there is in powder and ball, swords and bayonets.

It may do very well to talk about christian privileges obtained in Turkey, the importance of the war for christianity, civilization, freedom, &c. These are a sham. All that England can have in view is a European balance of power, perhaps some advantages in the Crimea, another Gibralter, and some protection against Russian invasion in the Eastern possessions. To rebuke the growing power of Nicholas France may go in for a slice, as well as to put a hook into the nose of the Czar. Napoleon III. does not like the Russian Bear since he was treated so cavalierly by him on his accession to *l'Empire*. The Moscow affair too, has left an old grudge which would be honorable to obliterate. But as the French are brave and fond of glory. This war may cover a multitude of Napoleon's sins, if successful; if not, it may cost him his empire and be the means of his retiring to private life or the grave, for Frenchmen are not very particular about these matters.

The Austrians or Prussians want nothiug to do with the war if they can avoid it; if not, they will make the best bargain they can.

In regard to the cause of the war, our opinion, is that there is an invisible power behind the scenes, that none of these emperors or kings know much, and care as little about; who "sets up one king and puts down another according to the desire of his own will," who rules in the heavens and controls on the earth at pleasure, who has decreed to vex the nations of the earth, and turn and overturn till his purposes in relation to them will be accomplished; and that civilization, christianity, freedom, balance of power, or any or all of the peculiar subjects about which politicians are wrangling, have very little to do with the affair: and any one reading P. P. Pratt's "Voice of Warning," published about fifteen years ago in this city, will find a more satisfactory solution in regard to the present European troubles, than can be learned from the productions of any of our present scribblers. It is certain that the taking of Sebastopol is more than child's play, and the Russian Bear may be yet found more difficult to cage than some of his hunters have counted on.

THE communication of President F. D. Richards will be read with interest, as well as that of President G. A. Smith, from Salt Lake to him. We are glad always to hear from our brethren, and hail such correspondence with joy; for although scattered in different parts of the earth, we are one in faith, spirit and purpose. It will be seen by an extract which we publish from the St. Louis Luminary, that President P. P. Pratt is wide awake in California; at least so says the editor of the Alta California. We shall be pleased to hear from him; a letter would be very acceptable here, as this is one of his old stamping grounds.

We have not heard from our old friend, Professor Spencer, of Cincinnati. A communication from his able pen would always be acceptable to us, and do pleasure to the readers of THE MORMON. Come, Bro. Spencer, send in your quota.

New Fire Annihilator.

On Saturday there was a trial between a steam fire engine and one worked by men. The trial came off in the Park. A great crowd of people were assembled to witness the compartive adaptations of steam and muscle as applied to fire engines. There could not have been less than eight or ten thousand present on the occasion. Excellent police arrangements were made, in order that the two competitors, steam *vs.* man might be unobstructed in the exercise of their power. The engines lay alongside the City Hall, and obtained their supply of water from the public cistern. It was thought by many that it would take too long a time for the steam engine to raise steam, but in about six or seven minutes after the wood was lighted quite a stream of water was thrown.

Various interesting experiments were made, and several amusing occurrences took place, in the shape of shower-baths, sundry waterfalls and sprinkling, among the lookers on, who seemed to enter heartily into the amusement. In some of the trials the application of muscle seemed more powerful, at one time the steam from the hand engine shot as much as twenty or thirty feet ahead of the steam, which caused great enthusiasm and excitement among the by-standers, whose sympathies seemed to be in favor of the New Yorkers, and in opposition to this innovator. However the old iron horse, although not at first so impetuous, was longer winded and more powerful; thus proving that iron is stronger than muscle, and that fire and water is a more powerful element than bread and beef. Man's power must give way before the power of steam. And what indeed is more reasonable than to use the power of fire to destroy its own element!

Arrivals.

We had a very pleasant visit a day or two ago with Mr. Howard Livingston and Charles Kinkade, of the firm of Livingston & Kinkade, in Salt Lake. It does us good to see our friends from the mountains; it makes us think of our limpid streams, the pure mountain air, and all the endearing associations of home. These gentlemen are brothers to the old firm of Livingston & Kinkade, who have carried on a very extensive business in Salt Lake from the second year of our settlement, and who are respected by all who know them. The present parties are now doing business in their old stand at Salt Lake.

Mr. Charles Kinkade is the gentleman who was shot so severely in the neighborhood of Fort Laramie, at the time when Messieurs Jamison, Wheeler and Hackett were killed. Mr. Kinkade ran the gauntlet pretty close; he was wounded in eleven places, but is now well and hearty. He was robbed of $10,000 in specie, but is in hopes to recover it through government agency, as they have discovered that it was a party of Sioux who committed the depredation, and it is anticipated that it will be stopped from their supplies. We sincerely hope they may succeed; it is just and right. We don't believe in being shot, as we have tried it. It is at least too bad to be shot and robbed both at a time.

Lecture by Gen. Sam. Houston.

ON Tuesday evening last Gen. Sam. Houston delivered a lecture on the American Indians, to the New England Young Men's Association. The lecture was highly interesting, and was listened to with attention by a numerous and select audience.

He spoke of the New World as being the heritage of the Indian, and traced out their position on the forest and prairies, when the white man first appeared among them; he mentioned the various frauds to which they had been subject, and of the efforts made for their civilization—spoke of Pocahontas, Red Jacket, and others as being men of intellectual ability and genius; of Tecumsah's generalship rivalling that of the British allies, and of the Cherokees, Chippewas and Choctaws as being a striking illustration of Indian intelligence, and their readiness to receive learning and civilization.

He then referred to the frauds practised upon them by agents and government emmissaries, and stated that the entire amount appropriated to them up to the present time was one hundred millions of dollars; but that of this amount they had not actually received over twenty millions for their own proper benefit. That agents and other persons had appropriated the balance. He mentioned instances of mismanagement in Minesota and Nebraska, shewing the extent of misappropriations and their effect. And that the Indian has no redress against such abuses; that if he resisted he was kicked like a dog; and if he snapped he was kicked for snapping.

He suggested the appointment of suitable agents who had a character to lose, and not broken down gentlemen and sharpers, who had spent their fortunes in dissipations, and were regardless of the manner they recruited it. That such characters, through monetary and other influences, obtained licenses in Washington which they applied to rob and cheat the Indian.

He spoke in high terms of Mr. Manypenny, Commissioner of Indian Affairs, and stated that if sustained by the Government, and his mild pacific course carried out, a state of kindly feelings could be induced, that the whole of the United States army could not coerce. He concluded with certain anecdotes showing the good faith of the Indians in the observance of treaties, and their sacred regard of an obligation; and concluded with some specimens of frontier life, and the curiosity and imbecility of negotiations and treaties made by some of our American officers.

When he concluded three cheers were proposed and responded to for the first President of Texas. A voice from the gallery—Three cheers for *Sam* for the next President, which were unceremoniously given.

We think that Gen. Houston takes a very correct view of the Indians, the which his personal observation in Texas, and other frontier countries, has given him ample opportunity of observing, which, together with his position in Congress and evident knowledge of Indian transactions there, make him a competent judge of their treatment.

His lecture certainly reveals a terrible prostitution of the public funds, and an unparralleled recklessness in the distribution of appropriations for the Red Man. Is it possible that out of "one hundred millions appropriated, the Indians have only received twenty?" and that agents and other officials receive four dollars out of every five that is appropriated to the Indian? It seems almost incredible. We have long been aware of great frauds having been practised upon them, but did not think they extended so far. We have seen Indians paying two and three prices for horses, guns, whiskey, &c., owing to certain manœuvering, but thought this was rather the exception than the common rule; however, according to Mr. Houston, it does not reach the rule.

Why are these things not attended to? Why did not the Hon. gentleman, with a knowledge of these things, lift his voice in Congress and expose such wholesale robbery and fraud upon the poor untutored savage? Why has not Congress noticed these things? Why have not the Indian Bureau made other arrangements and guarded the funds placed at its disposal? It is time something should be done in relation to this matter, and if men will rob turn them out on the highway, but don't give them license to plunder in the name of the United States.

Correspondence.

From Elder F. D. Richards, President of the Church in Europe.

15 WILTON ST., LIVERPOOL, Feb. 9, 1855.

Elder John Taylor:

DEAR BROTHER—Your favor of January 4th came duly to hand by the Baltic, containing some items which I was very anxious to have received a month ago—but better late than never. I regret you had not received my former letters, as they contained inquiries of importance, some of which are partially answered in your last.

I have sent out between fourteen and fifteen hundred saints to New Orleans—a part much later than I desired, through one of my ships getting stranded, and being obliged to tranship her passengers.

I am proud to hail you again in the field as a herald of truth and a defender of Mormonism. Although I am not much of a popular writer, I still manage, as well as I can, to sustain the character of the "*Star*;" and if I may judge by the increase of subscribers, I may be encouraged. [The circulation of the *Star* is about 30,000.—ED.] It is forwarded regularly to the "Mormon," with a request to exchange; perhaps you may find an item occasionally worth extracting, though we do not make much pretension to politics, being more religiously inclined over here.

The mail from Utah, December 1st, came to hand on the 30th ult., and brings cheering news of the good cause in the mountains, and of the general health and welfare of our friends.

Here the war has been the universal topic of conversation, affects all kinds of business, and has been the vital question with Parliament for a length of time.

It affords me great pleasure to learn that President Pierce is not our enemy, and that the general prospects concerning the affairs in Utah are not so bad as I anticipated. I was apprehensive from certain indications in the papers, that Mr. Pierce, for want of better cause in which to render himself popular with certain parties, might be slyly heading, or at least conniving at, a crusade against our young Territory, and am pleased to find it is not the case. * * * *

How truly pleasing it is to see that since Joseph established the Priesthood, all the efforts of the world to oppress, tend so directly to develop its power! I anticipate with delight the happy effect which the MORMON, the *Luminary*, and the Cincinnati papers are about to exert upon the American public; which, connected with the actual residence of large branches of the Saints, in their leading towns and cities, and the public lectures that will be given, all must tend to soften the asperity of public feeling, and give the Saints favor in the eyes of the nations. I have the means on foot to render you the aid which you desire, viz: extending the circulation of the MORMON into all the branches of the Church, as far as practicable, in the conferences and missions under my charge in Europe, and have pleasure in thereby strengthening your hands to the utmost of my ability.

After delaying as long as I felt safe, I chartered the Siddons, which is to take out a load of about four hundred Saints, on the 19th, for Philadelphia; some of whom can go no farther than that port; others will stop at Cincinnati, St. Louis, and Utah. Elder John S. Fulmer is appointed my general agent and conductor, and will have presiding charge of the company on shipboard. After their departure, I will furnish you, by the first steamer, a list of names and statement of their circumstances as nearly as I can, that you may the better counsel their disposition. Unless otherwise advised in the interim, I will forward your bill of books by the Siddons.

Since the last steamer, Earl Derby and Lord John Russell have both failed to construct a new ministry, and Lord Palmerston now stands at the head of the new government, which is the same as the old, with but three exceptions, viz: himself, Lord Panmure, and Mr. Sidney Herbert—Lord Aberdeen, Lord John Russell, and the Duke of Newcastle having resigned.

I thank you for your offer to become an agent for the *Star*, and will be happy to learn from you the number that will be required, and by what conveyance you wish them forwarded.

The brethren in the office—to whose number I have added Elder Thomas Williams, formerly of Newport—all wish an affectionate remembrance to Elder Taylor. I desire a kind regard to the brethren who labor with you in the East, and may blessings, rejoicing and power, be continually multiplied upon you and they, and that the whole nation may feel your influence, and honestly acknowledge the power of truth.

Wishing you every prosperity in your undertaking, to bring before the people all the great good which you have in your heart for them; and that just and honorable men may come to your aid with their means and influence,

I subscribe myself your fellow-laborer in the great work of the last days.

F. D. RICHARDS.

Correspondence from Wallingford, Ct.

WALLINFORD, Jan. 10th, 1855.

THE following was delayed for want of room last week.

To the Editor of The Mormon:

SIR: Thinking it might be interesting to you to receive a short account of my travels since I saw you at Bluff City, Iowa, I forward you the following.

On the 28th of October, I left Bluff City, in the stage at four o'clock A. M., for Iowa City, and travelling about twelve hours through a very pleasant prairie country, the soil of which is rich and undulating, interspersed with occasional small streams of water, and strips of timber, we arrived at a small village called Indian Town; this consists of a small church, a store, and about fifteen or twenty frame houses, lying near forty miles east of Bluff City. After exchange of horses and a few minutes rest, we pursued our journey through a rich country, that is to be, for some twenty miles, when we stopped for the night at Mr. Martins, who has the honor of keeping the only mail station within many miles, and whose care of horses is unexceptionable; but who it would seem has a decided aversion to the entertainment of man, as on inquiry I found that neither board or bed, was to be had, so I turned into the stage, and after tossing, and tumbling about over the mail bags all night, I arose in the morning not very much refreshed, and starting before day we traveled on long enough to get an appetite for breakfast, when we stopped to change horses and here I laid in a good stock of johnny-cake, and molasses, which, by the by, seems to be the staple commodity of this part of the country. The people around here are not much troubled with their neighbors, for sometimes on the main road, we traveled nearly twenty miles without seeing a single house, or individual except ourselves. The country for more than one hundred miles east of the Bluffs, is much the same, long ranges of prairie, broken here and there by small streams and little patches of timber, and although the land is rich yet the scarcity of timber will never allow it to be as thickly populated as some of our eastern States, until more is raised, or different arrangements made, but notwitstanding its disadvantages, it would make a very good farming country, and there is a good market for the sale of produce, at Bluff City, and Marysville, and in fact any where on the Missouri River, as this is a point of debarkation for Oregon, Calfornia, and Utah. I must not forget to mention Wintersett, the first appearance of civilization, as there are several stores and two or three public houses, and the lands within several miles of this place, are nearly all entered, and improvements are going on rapidly. The country from here to the Mississippi, was more thickly settled, and there was more timber, the villages and farm houses were not so far apart, which together with the cultivated fields, lend a pleasing variety to the surrounding scenery.

I here found that good work cattle, suitable for emigrants, could be obtained at prices varying, from sixty to one hundred dollars per yoke, and I should think a large company could, in this State, be fitted out for the plains. Leaving New-York, or Boston, early in the season by railway, to Chicago, which is destined to be one of the greatest cities of the United States; the interlacing of so many railroads, at that point, together with the extensive Lake Trade is bound to make it a place of no inconsiderable importance.

I am informed that a railway will soon be completed from Chicago, direct to Burlington—the latter would be a good setting-out place for the plains although heavy articles could be obtained at Council Bluffs, or some of the Western Cities, which would save land carriage; I think Chicago would be the best place to obtain wagons; but am not sufficiently informed on this point. I had conversations with several forwarding commission merchants, who were quite anxious to secure our patronage, but as to the extent of their business or responsibilities I am unable to inform you, I suppose those who wish to obtain the patronage of our people will let you know where they are, their business, connexions, terms &c., so that our people going westward will have something to rely upon. I told them your intention of publishing a paper in New York, and suggested the propriety of putting advertisements in your paper, as it would be extensively circulated not only among our own, but other emigrants to the West. I hope to see the paper out on its mission soon.

Yours with respect,
ELIJAH K. FULLER.

[Why do not these forwarding houses, wagon makers, &c., send on their advertisements? It certainly would be to their interest, we can't direct men where they can get wagons made, forwarding done &c. unless we know something about them and their terms.—ED.]

NEW YORK, Dec. 25, 1854.

To the Editor of the Mormon.

SIR:—I was shown the following letter, by the writer, and thinking that it might be interesting to the readers of "THE MORMON," I solicited a copy, which I send for your disposal.

N. H. F.

MY DEAR MRS. ——.

I am now safe in this great city, where I have often wandered before. I have visited some of the theatres, and other places of amusement. They all seem quite natural, and so do my friends, to a certain extent. But to be candid, as I told you I would, I am afraid my valley residence has spoiled me for the enjoyment of society here. There is so much stiffness and empty formality, and so little of that genuine frankness and open straightforwardness to which we have been accustomed, that I often feel very much out of sorts. There is a great deal of glitter and show, but little sincere friendship. *The dollar*—THE DOLLAR—THE DOLLAR—is everything here. If you want respectability, it is measured by the dollar. Honor and position are bought and sold like your negroes—by the dollar. Friends are sacrificed, and the holiest ties of brotherhood and fraternity bartered for the dollar. And need I say, that in thousands of instances beauty and virtue are bought and sold for the accursed dollar. I find that our social position is very little understood, and a strong prejudice exists in the minds of many in relation to these things, through the misrepresentation of the press. They judge of us by themselves; and as they are generally corrupt, they can form no idea of the purity associated with our family relations. If they could draw aside the curtain, and see the nature design, and practical results of this, the most objectionable (to them) of our institutions, they would arrive at very different conclusions. They think we

must have lost the feeling of women—the natural dignity and self-respect of our sex. How little they understand it! They, of course, are Christians, enlightened, and we "poor, benighted Mormons." They profess to believe in Abraham, Isaac, Jacob, David, Solomon, &c. They are held up as examples of faith, virtue, wisdom, and "men after God's own heart," and yet these pious Christians and ministers turn up their eyes in holy horror at polygamy—but what was Solomon, David, Abraham, &c.? Polygamists. They of course do not understand the matter, and would not, upon reflection, want a place with Lazarus in Abraham's bosom. Well, I suppose they must have their own way, and we ours. I certainly am not envious of their religious morality, conjugal felicity, (!) or happiness, but could join heartily in the Church of England prayer—"From such evils, corruptions, covetousness, and broils, good Lord, deliver us." With all their exclamations about the valley, you might take a winnowing machine, and you would have to labor hard and long before you could sift from these dense masses of corruptian the amount of virtue, purity, integrity, truthfulness, and social happiness, that we have in the Valley. But *apropos* to this. Now, my dear Mrs. ——, let me ask you to be as faithful with me about your country as I have been about mine—although (do not mistake me) there is much good here mixed with the evil; but the evil greatly predominates. Now, how is it with you? Are your Southern people better than our Northern? The editor of the Charleston Courier, and others of your southern gentry, have passed some rather severe strictures upon us. Are they so much better than our Eastern friends, or is it popular to say one thing and practice another? Are the characters in "Uncle Tom" faithfully delineated? Is it true that your colored demoiselles have to share the affections of their white Lords? If so, they are worse than our Northern gents, for they do confine themselves to their white *establishments*. By the bye, where do your mulattoes, creoles, quadroons, &c., come from? Is it a freak of nature, or nature's law? Do men, after breaking their marriage vows, and dishonoring their wives, acknowledge their posterity? or have they the meanness to try to cover their infamy by selling their posterity? Or further, do they keep their own children for their slaves? You will say I am very curious. Why, I may turn authoress one of these times, and may need an answer to these from a Southern lady, as so many statistics. Is the dollar as potent with you as with our Eastern friends? Are friends true to their trusts, or are the dead robbed, and orphans and widows left destitute, or are these things creatures of the imagination? Will brothers-in-law declare their widowed sisters-in-law insane, and seek to to put them in a mad-house, to possess themselves of their property, or are these things only European imported fictions? Are your people honest and high strung, of noble bearing and sterling truth?—or are they weak and vacillating, like other mortals? Is there a manliness of conduct, open, ingenuous, frank, or are their actions dark, sinister and deceitful? Is their religion honest, truthful, and sincere, or are they hypocrites, and do they fear a day of reckoning? Excuse me, my dear, for the above remarks; for if you are a fair specimen, I should form a fair opinion of Southern society; but you know there are always exceptions to general rules. I need not tell you that I enjoyed your society very much; and if it was not for many pressing engagements among my friends, I should avail myself of your invitation, and spend some time with you in the sunny South. I am sorry it is not in my power to return it; but though my friends treat me well, and have manifested the greatest kindness, I fear the introduction of a friend would be too much Mormonism for them. But you did talk of going to Virginia. Now, if you could make it convenient to come this way, I certainly would do my best towards helping you to spend a little while agreeably; and I must here say that notwithstanding the evils above alluded to, we have many sources of enjoyment and pleasure—artistic, scientific, philosophic, and amusing.

Please write on the receipt of this, and let me know how you fare; for I need not here state that anything pertaining to your welfare and happiness will always be acceptable to your friend,

Western Improvement.

It is astonishing with what rapidity settlements and improvements are progressing Westward. The addition of Kankas and Nebraska Territories affords a great field for enterprise to the energetic pioneers of the West. Towns, cities and villages are springing up on the frontiers of that country in rapid succession; and they are already vieing with each other in stores, mills, hotels, and other improvements. Farms are also being made, and settlements extending far into the interior; and where a short time since the Buffalo roamed, and the Indian followed the chase, you are now greeted with lowing herds and the merry voice of the husbandman, as

"He whistles o'er the lea,"

and where the wild whoop of the savage rung through the hills and valleys you now hear the hammer and plane and the busy hum of active industry and improvement; and instead of the bow and arrow of the red man, you see the plough and the axe forwarding the work of civilization. These improvements, too, while they form a great outlet to our redundant population, at the same time bring distant neighborhoods to a nearer proximity, and very much enhance the facilities for traveling.

Some eight years ago we left Nauvoo to proceed to the Salt Lake. After leaving the Desmoines river, in Iowa, with the exception of here and there a straggling house, the country was a wilderness. For several hundred miles between there and the Missouri river, we had to make our own road and build bridges; now towns and villages have sprung up on what is termed "The Mormon Road," "*Kanesville*," that was; "*Bluff City*," that now is, was one of our encampments; and where we had our winter quarters, a town is laid out. We made the first road on the north side of the Platt. Then Upper California was a part of the Territory of Mexico, inhabited only by a few herdsmen and rancheros—improvements were few and far between. There was then nothing but a howling wilderness, from the Missouri river to the Pacific Ocean; now we have two States on the Pacific—Utah in the mountains and Kansas and Nebraska on the west side of the Missouri. And while Utah is pushing her settlements east, Nebraska and Kansas, with equal zeal, are driving their stakes westward, thus shortening the distance of wilderness travel. The Mormons have come as far as Green river on one side, and the settlements are extending as far as the Big Blue on the other side. Green river is about 160 miles from Salt Lake this way, and the Big Blue about 185 miles from Fort Leavenworth, and 137 from St. Joseph, the other way, thus shortening the distance between the two extremes nearly 300 miles. A correspondent describes the latter place as being well located in a commercial and agricultural point of view. He says:

"Agriculturally, the valley of the Big Blue and tributaries is over one hundred miles long, rich in soil unsurpassed in any country, capable of producing in abundance, corn, wheat, rye, oats, barley and hemp, and all classes of vegetables. Already large and dense settlements are being made contiguous, and approximating Marysville, the river and tributaries; and from its central position, fertility of soil, its abundant supplies of the choicest of wood and free running water, must and will populate this portion of Kansas earlier than any other of a nearer proximity."

From the above, this is an eligible place for settlement. There are also many openings in the West, the resources of which Eastern people seem to be ignorant. We are in possession of statistics in regard to roads, distances, facilities of wood, water, locations, &c., with which we shall keep our emigrating friends well posted up.

In the meantime, we say to the denizens of garrets and cellars, in these crowded cities, leave your holes and burrows, and go where there is room.

FOREIGN NEWS.

ARRIVAL OF THE BALTIC.

Italy.—Foreign troops have been withdrawn from Tuscany.

It is said a quarrel has sprung up between the king of Naples and the Jesuits on a question of the superiority of the Pope over kings.

France.—The Emperor in his speech before the Legislature asks for an additional levy of 140,000 men. The army is now stated at 581,000 soldiers, besides 62,000 sailors.

Vienna, Dec. 28.—A dispatch from Warsaw announces that the Russian Naval Artillery are taken out of the Baltic fleet had arrived at Sebastopol, and that to their presence is due the recent precision of the fire from Sebastopol.

Russia.—The Czar has issued a ukase, making the penalty death to any one who shall commit acts of cruelty upon the wounded or unresisting after a battle.

The Chief Engineer who conducted the defense of Sebastopol is Gen. Destrein, a Frenchman.

Affairs before Sebastopol were unchanged up to the 20th Dec.

There is a levy of 18 men in every 1000 ordered in the Eastern part of the Empire, to be completed by the 15th of March.

Poland.—Orders had been received at Warsaw to complete the additional works of the citadel within the first two weeks in January. Paskiewitch had ordered the immediate enrollment of three parks of Flying Artillery. The recruits of the new levy are to form a second grand army of reserve, to be concentrated in and about Moscow. Twenty thousand men were occupied in fortifying Kief.

The reinforcements of the Allies up to the 18th Dec. reached 18,000.

Latest News.

It will be seen by our English correspondence that there is a change of Cabinet, and that Lord Palmerston is the Premier. The European news state that it was a measure loudly demanded by the English nation, who are very much dessatisfied with the proceedings in the Crimea.

The only changes in the Cabinet are Lord Aberdeen, Lord John Russell, and the Duke of Newcastle, and the accession of Lord Panmore and Viscount Canning.

The number of British troops now before Sebastopol is stated to be 12,000. The hospitals are reported to be crowded. Further British reinforcements, accompanied by three generals, had arrived at Constantinople, and were to proceed immediately to the Crimea.

Russian troops were ravaging the Dobrudscha, under the eyes of Gen. Coronini.

The English missionaries to the Jews in Poland are ordered to leave the Russian territory. Their printing materials and bookbindery library and chapel have been taken possession of by the Russian authorities, and are offered for sale.

The Piedmontese General Riverel had arrived at Constantinople to make arrangements for the transport of the Sandinian army to the seat of war.

The Russians, in their sorties from Sebastopol, make use of the lasso to capture prisoners.

Abdeel-Kader has begged the Sultan to give him the command of the Africans serving in the Crimea.

The British have commenced the railway at Balaklava.

☞ Instead of taking up, in detail, the articles upon the present and future of Mormonism, we will await a compendium and compare notes.

Congressional.

From Our Washington Correspondent.

Washington, Feb. 21, 1855.

To the Editor of the Mormon:

Dear Sir,—In my last I omitted to mention to you that a bill had passed both Houses extending the setting of the Utah Legislature from 40 to 60 days. I think they will now have time enough to arrange their territorial laws in, as they have not so much debating to do, nor so slow in their movements as we are out here.

You will, of course, have seen the President's veto on the spoilation bill, it created quite a sensation in Congress, and an attempt was made to pass it by a two-thirds vote, which failed.

A resolution from the Legislature of Rhode Island was presented by Mr. Allen, asking twenty-one years for naturalization, and definite arrangements to prevent the influx of foreign paupers and criminals. I suppose it originates with Know Nothingism.

As the Congressional time shortens, a great deal of activity prevails, not only among the members of Congress, but among outsiders, who seem to be very zealous in the prosecution of their various objects. Here are all kinds of men in Washington, from the high-toned, magnanimous politician, to the low, obsequious sycophant, who would cringe to men in power, and black their boots for office; from the free-hearted patriot, who loves his country for herself, to the man who would sell his country and soul for a drink of whiskey, or a corporal's staff.

If a bill introduced by Mr. Douglas should become a law, it professes to grant alternate, sections of land on the whole line of three different routes. The one is the Southern, or Texas route, another the Central or Benton route, and a third the Northen, or Stephens route. The bill passed the Senate on the 19th, by a vote of 24 against 20. It waits now the sanction of the House. Should it pass, it will necessarily throw a great amount of capital into Utah, as two of the routes must necessarily pass through our territory. It will certainly bring us into a prominent position, and mix us up, whether we will or not, with the rest of the world; my favorite camel expedition will be exploded, and we shall have to travel as common mortals. Success to the Railroad, say I; we soon may expect a quick, jolly time in crossing the plains.

You will see by the papers that the Californians are awake in projecting a wagon route as a precursor to the Railroad.

A Mormon in Washington.

The Pacific Railroad.

It would seem from the following that we are not only to have one, but three railroads to the Pacific, providing the House of Representatives is as liberal as the Senate, and our worthy President does not veto it. We shall publish the particulars next week.

The following we clip from the Evening Mirror:—

At Washington, yesterday, the Senate had up the Pacific Railroad Bill—the bill providing for three roads. Mr. Butler thought the scheme too expensive. Mr. Geyer stated the cost at $400,000,000. Mr. Pearce opposed the bill. Mr. Seward supported it, saying that the country would never be in better condition to commence. Mr. Mason was also in its favor. The bill finally passed—24 to 21. In Executive Session, John Appleton was confirmed as Secretary of Legation at London; Mr. Coe, of Ohio, Secretary to Peru, and Mr. Atkinson as Third Auditor, in place of Mr. Burt.

In the House, the Veto Message was first in order, and was settled by the application of the previous question; when the attempt to pass the Spoliation Bill in spite of the veto, failed by twenty votes, the Yeas being 113, and the Nays 86—133 being required in the affirmative by the two-thirds rule. The Civil and Diplomatic Appropriation bill came up immediately after the vote, and an attempt was made to attach the French Spoliation bill as an amendment. The motion was ruled out of order.

No little indignation is felt, far beyond the immediately interested parties, at the President's defeat of the Spoliation bill, which was further killed for this session by the House vote yesterday.

Touching the Emigrant passenger act, Senator Benjamin, who represents the views and wishes of Mr. Fish, with respect to this bill—about which our shippers are much excited—is willing to adopt the bill favored by the merchants, in place of the one drawn by Mr. Fish, provided the 14th section of Mr. Fish's bill be added. We have examined this section, and find that it is a risk upon ship owners, not at all, to our mind, called for or warranted by justice to any party.

It is anticipated that an amendment will be offered in the House to the general appropriation bill, proposing to make railroad iron, dyestuffs, and wool, free of duty. It ought to pass.

The alleged resignation of Mr. Mason, and others of our European ambassadors, is said to be a fiction.

The store-ship supply has lately arrived from Japan, having a large amount of Japanese curiosities and lacquer work, the results of Commander Ringgold's expedition in the Chinese seas.

It is expected that the President will veto the mail steamer appropriation bill if it contains the amendment in favor of the Collins line.

The Pacific Railroad Bill.

Mr. Douglas has introduced in the Senate a Pacific Railroad bill. This scheme evidently has many friends, and may unite different sections of the country heartily in its favor. It will be seen that, to aid in constructing railroads and telegraphs to the Pacific, it purposes to grant alternate sections of land in aid of three different routes,—the Northern, Steven's route—the Central, or Benton's route, and the Southern, or Texas route. The chief element of success claimed for this bill is, that it leaves open to competition routes, and that the friend of each, therefore, is inclined to vote for it, because perfectly satisfied that the road by his route will be first built as it is clear that the successful route will be the one which combines the greatest natural advantages with the greatest amount of capital, and each man is satisfied that the route he is in favor of is the one which best answers this description. With a new leadership in the House, I am not sure that some such bill as this may not pass; but I have not had sufficient opportunity to examine it to be entirely satisfied as to what are its merits or demerits.

The Judiciary Reform bill now under discussion in the Senate is destined to defeat, unless I greatly miscalculate. The proposition to make ten new United States Circuit Judges is looked upon with a good deal of distrust; nor are there many who who like the idea of releiving the Supreme Court Judges from Circuit duties. A Judge of the Supreme Court for the California Circuit will probably be provided, but nothing more.—[Washington, Corespondent N. Y. Times.

UTAH.

We are indebted to the Millennial Star published and edited by F. D. Richards, Liverpool, Eng., for the following. We have not received any later mails, and the following will be interesting:

FOREIGN INTELLIGENCE.

Deseret.—The December mail arrived from Great Salt Lake City, on the 31st January, bringing a goodly number of letters, and files of the Deseret News for November 9, 16, 23, and 30, from which we glean the following items.

The erection of the large new Bowery was rapidly progressing. The last train of the season, belonging to J. M. Horner and Co., and consisting of 18 wagons, loaded with goods, arrived on the 7th inst.

Brother Dimick B. Huntington, Indian Interpreter for Colonel Steptoe, in a late trip to Fillmore, talked with the Indians in the neighborhood of Nephi, Manti, and Fillmore, and gave them much good instruction. They appeared friendly and well disposed, and it is probable they will all be peaceable, at least during the winter. Captain Walker, with a part of his band, passed through Iron County, on their way South.

The crops throughout the Territory, notwithstanding some loss from hail and grasshoppers, were amply abundant, and generally believed to be stored in a safe and proper manner, much of the wheat being thrashed. On the 23rd November, wheat was rating from $1,30 to $1,50 per bushel; potatoes, 75 cents: oats, $1,75; and other produce in proportion.

The Mayor and Council of Great Salt Lake City had repealed all licenses for selling beer and intoxicating drinks, and both the Church authorities and the great body of the people were determined to sustain the city authorities in putting down this traffic altogether.

GENERAL INTELLIGENCE.

Historian's Office, Great Salt Lake City, November 30, 1854.

Dear Brother Franklin—Amid the noise and confusion incident upon the Tithing Clerks moving the books out of their office, and the arranging of our own in their place, we would inform you, or at least try to, of the changes that surround us.

Mr. A. W. Babbit, Secretary of State, is the functionary intrusted with the control of the Council House; we accordingly have been cast out of it, not into outer darkness, but into the room in the north end of the Tithing Store House, which has been heretofore occupied by the Tithing Clerks. It will answer us a very good purpose through the winter; but for a man as deficient of eyesight as myself, it would be more comfortable if a couple more windows could shed the light of heaven within its dark walls. The new Tithing Office is completed, and is a nice building.

The weather has been remarkably fine since our last, which was dated Oct. 30th. There have been a number of cases of sickness, and some deaths from dysentery and the mountain fever.

The people of Parowan have got their city wall 7 1-2 feet high, and a great portion of it twelve feet, six feet thick at the bottom, and two and a half at the top. It is expected that the new furnace is in operation by this time. Nephi City is inclosed with a wall nine feet high. Brothers Dame and Harrison, Representatives from Iron County, are in the city.

Mr. Babbit has fitted up and carpeted the Representatives' Room in the Council House in grand style; in the upper room the ceiling overhead has fallen down, and its place is supplied with cotton cloth. The sugar factory is inclosed, and they are now engaged putting on the roof of the new Council House.

I have recently visited nine towns in Utah County. Good health and plenty abound. Union Fort, on South Cottonwood, has become quite a town, many good two-story dwelling houses having been erected this season; the wall being about completed. They have a good two-story school-house, forty feet by twenty. Bishop Silas Richards has succeeded in gathering all the people of his ward inside the fort wall.

Our city authorities have abolished all the grog shops as nuisances; it may make some soldiers, and others who indulge, feel *rather* uneasy, that is, dry, like a fish may be supposed to be out of water. The Regency of the University met last night, and passed some resolutions to extend the teaching of the new Alphabet, and directed the regents to lecture in different parts of the country to encourage the getting up of schools.

Elder Benson has just visited all the settlements north of this county, preaching in nine towns, and has this day started on a visit to Utah County. The brethren who went to Iron County with Bishops Lewis and Klinging Smith, have been baptized since their arrival, and are doing well.

There were six hundred bushels of Tithing Wheat brought to the office in this city from Springville, yesterday. The Social Hall will be re-opened on Saturday evening, December 2nd, with the play—"All is not Gold that Glitters." About sixty adobie houses have been erected in Farmington this season; also a court house, thirty-five by forty-five, two stories high, is now receiving the roof. Elders Charles C. Rich and George Q. Cannon arrived in this city on Tuesday, November 28th, in good health. The Eastern mail has not yet arrived; we apprehend we may be again all winter without much news. The California mail was ten days behind its usual time, which is said to be in consequence of an alteration of the time of starting. Presidents Young, Kimball, and Grant are enjoying good health, as also the members of the Quorum of the Twelve at home.

I remain, as ever,
Your brother,
George A. Smith.

Elder F. D. Richards.

From the Deseret News.—It is rumored that Adams & Co. are about to start a regular express from San Francisco to St. Louis, by way of Great Salt Lake City. They expect to transmit news from New York to San Francisco in from 15 to 20 days, thus making the time from 5 to 10 days less than by the Panama route.

Colonel Steptoe, Lieutenants Mowry, Allston, and Tyler, U. S. A., Chief Justice Kinney, U. S. District Attorney Holman, with a part of Lieutenant Allston's company of Dragoons, and part of Lieutenant Mowry's company of Rifles, left this city, October 12th, on a tour south. They went by way of Manti to Fillmore City, and returned by the usual travelled route to this city, on the 3d instant. During this trip, Judge Kinney held the regular sessions of court in the 2nd Judicial District, and we hear his charges to the Jury much commended, as evincing a high order of official intelligence, marked by a gentlemanly bearing, and a pacific spirit entirely opposed to litigation. We have been informed by one of the party that several of them purchased lots in Fillmore City, very highly appreciating its material advantages for the seat of Government; that all were pleased with the condition and appearance of the different settlements, remarking that they were never more kindly received and courteously treated, nor did they wish to be.

Australia.—We have received the Zion's Watchman, for Oct. 14, and also a letter from Elder William Cooke, dated Oct. 13, from which we learn that Elder Robert Owens had arrived at Sidney, from Calcutta, in good health. President A. Farnham was about to open a mission in New Zealand, for which place he purposed sailing on the 20th of the same month.

The truth was gradually spreading and obtaining a firmer footing on every hand, but as usual, under such prosperous circumstances, there was much bitter opposition to the work.

Opinions of the Press Concerning "The Mormon."

From the New York Tribune we clip the following:

The Mormon is the name of a new weekly journal just commenced in this city by John Taylor. It is a large and handsomely-printed sheet, (excepting the frightfully large heading on the first page,) and its articles are vigorously and plainly written. It will undoubtedly serve to throw considerable much-needed light upon the movements and purposes of the professors of the Mormon faith.

We are much obliged to friend Greeley for his frank and candid statements.

The following are the opinions of a gentleman who has not seen the workings of Mormonism, and is consequently ignorant of the position of the society in Utah:

From the New York Herald, Feb. 20.

Rapid Spread of Mormonism—Future Destinies of the Sect.—The rapid increase of Mormonism, not only in this country, but throughout Europe, is a fact, which, however much it may be deplored, cannot now be disputed. It is attributable at once to its active and admirably organized system of propagandism, and to the simplicity and accommodating character of its tenets. Throughout most European countries agencies are established for the purpose of supplying the Church of the Saints with converts and emigrants, and the men chosen as its local instruments are eminently qualified for the task. They are, generally speaking, men of talent and education, with vicious tendencies, but at the same time a decent respect for public opinion. To such men the cardinal doctrine of Mormonism—polygamy—holds out irrisistible attractions. Held in restraint by the notions of conventional and religious propriety, by which they may happen to be surrounded, they are glad to embrace a creed which protects their vices by a convenient religious cloak. Perverted themselves, they actively seek to make perverts of others, and as their doctrines are agreeable and sit pleasantly upon the conscience, it is not surprising that they outstrip, in their efforts, the missionaries of creeds which aim at a thorny and almost unattainable perfectability.

Formerly, most of the converts to the new creed were sent out West by way of the Mississippi and the Gila route, or Panama, but the losses in their numbers, occasioned by the yellow fever and other local epidemics, have led to a change in this mode of transmission. They are now dispatched overland to their Arabia Felix by way of Ohio, St. Louis and the South Pass. An agency is established in New York for the reception, advisement and guidance of the newly arrived emigrants; and, in order to give greater publicity to its operations, and at the same time disseminate more widely the doctrines of the sect, a local organ, called The Mormon, edited by Elder John Taylor, has recently been established here. The vignette of this publication, as well as the opening address of its editor, make a flaming display of loyalty to the constitution of the United States, of the sincerity of which some recent indications in Utah are calculated to inspire reasonable doubts. In its broad and well printed pages are discussed all subjects, and items of news interesting to the Saints, under their various religious, social, political, financial and commercial aspects. For the edification of our readers, particularly our female ones, we have transferred to our pages a chapter on polygamy, which is presented to us in all the force of theological positiveness as an ordinance from God himself, and inductively as a most agreeable and convenient relation for man. Of the soundness of all these conclusions there will, of course, be a great variety of opinions founded, we are afraid, more or less on the results of individual experience within the narrow limits to which Christianity has reduced the institution of matrimony.

The gentleman who writes the following is in possession of more accurate information than Mr. Bennett; he has been in the valley, conversed with Governor Young, and seen the people. We give it entire, together with his quotations from us. See the contrast:

From the New York Evening Mirror, Feb. 20

The Mormon.—This is the title of a weekly journal, just started in this city, to advocate the religion of the "Latter Day Saints," to correct the false reports with which the "secular" press is teeming—and, more especially, to watch over the interests of the European Emigration, which Brigham Young has ordered to come by way of Boston, Philadelphia and New York, instead of New Orleans, as heretofore. The paper has a flaming pictorial vignette, with this inscription, "Mormon Creed"—"Mind your own business"—to which portion of their belief we subscribe a hearty Amen. It is edited with decided ability by John Taylor, "one of the Twelve," who has edited a Mormon journal in Nauvoo, in Paris, France, and in Hamburg, Germany.

The paper is filled with matter of interest to outsiders as well as "Saints;" from Utah, California, Europe, East Indies, Australia, Pacific Islands, and elsewhere, at all of which points the Mormon elders are laboring "without scrip or purse," and sending thousands, annually, to their fertile valleys in Deseret. The editor takes Polygamy by the horns, admits it as a part of his faith, and defends it with much ingenuity, quoting the Bible for authority, and David, Solomon, and others, for example. He asks the question, "Did people ever think that there might be something socially, morally, religiously and politically wrong, which leads to the amount of corruption that now exists?"

We quote a little in answer:

To check this, legal enactments have been made; sometimes, as in England, licensing brothel houses; at other times, putting up before such places a lantern at the door, with "burning shame" written on it; sometimes, by the most stringent laws, with various penal enactments appended. Various legislative enactments have been made in Prussia, Austria, France, and other continental nations. But what has it all resulted in? Nothing. Go to England now, and you see thousands of poor, miserable, homeless outcasts, wandering about the streets, and seeking to drag out the remnants of a miserable existence by bartering their—was I going to say virtue? Oh! name it not! It is too humiliating, loathsome and degrading. In some of the leading cities of France these poor outcasts have their own beats on the sidewalk allotted to them; and in the sale of their dishonor (who are the purchasers in all these cases?) will show their tickets like cabmen, or porters. In some of the cities in Germany—take Hamburg, for instance—they are prohibited from going abroad professionally, by law; but are located in certain districts of the city; and there they swarm by hundreds. Whole streets full may be seen, bedecked and bedizened, at windows, inviting passers by, and offering themselves for market.

Need I mention the boarding houses and hotel accommodations here in our own land, and trace matters of this kind from our splendid saloons and parlors—through the streets—down to the Five Points? Are not these all known? I might here ask, whose are those unfortunate children that our ladies have been seeking out, and feeding and clothing lately with such laudable benevolence? And further, where do our mulattoes come from?

But we must stop; we have gone far enough; the picture would be too dark. It was necessary to lift the curtain a little; but prudence, propriety and decency say, let it fall. We would just remark that philosophy, morality, law, and Christianity, as now taught, have signally failed to stop this monstrous social and moral evil. The present state of the world proves their incompetency. The Lord's way, as practiced by ancient men of God; the "Restitution"—as lately revealed—we think will stop it among us.

The paper has a long letter from the lynx-eyed Mormon delegate in Congress, Dr. Bernhisel, complaining, very justly, of the refusal of Congress to grant public lands to actual settlers, and of the deposition of Gov. Young, whom he declares to be loyal to the Government, quoting in proof of this fact, Capt. Stansbury, Gen. John Wilson, and other high and disinterested authorities. As polygamy is a "local institution," we do not see how Southerners and Union-savers can consistently interfere with it. For the rest, if Bro. John Taylor values the testimony of a "Gentile," he can have ours, that Brigham Young is a perfect gentleman, kind and courteous to emigrants, even when dressed, as we were, in fustian, and calling upon him, as we did, an entire stranger, without introduction from Mormon or Gentile. During a three weeks' sojourn at the city of the Great Salt Lake, we saw more order, industry and decorum than we ever observed elsewhere in the world, and the writer of this has seen a little of the spheriod. We venture the assertion, and challenge contradiction, that a more peaceful, orderly, industrious and law-abiding community than the dwellers in Deseret cannot be found, and we wish it distinctly understood that we know not a soul among them, and have not a particle of sympathy with their religion or polygamic institution.

We cannot but admire the honest, frank, straightforward testimony of the gentlemanly writer of the above. We are unacquainted with him, as he is with us. We have nothing to do with his religious tendencies or sympathies; but, Mormon, Jew, or Gentile, we always admire an honest man, who, when he knows a thing, dare express his sentiments. Success to the Mirror.

Price Current List.

NEW YORK MARKET, FEBRUARY 15.

Rio coffee	9c. a 10c. lb.
Laguarey do	10 1-2 a 10 7-8c. lb.
Java do	13 1-4 a 13 1-2 lb.
Maracabo do	10 1-2 a 11 1-2 lb.
New Orleans sugar	4 3-8 a 5 7-8 lb.
Cuba do	4 3-8 a 4 5-8 lb.
Havana do	5 3-4 a 6 1-2 lb.
Dried apples	5 a 6 lb.
Do. peaches	18 a 13 1-2 lb.
Do. plums	13 lb.
Do. cherries	20 lb.
Box raisins	$2 a $2 40 box.
Manufactured tobacco	18c. a 22c. lb.
Pepper	11 1-2 lb.
Cloves	14 lb.
Pearl starch	8 lb.
Potato do	6 1-4 lb.
Indigo	35 a 55 lb.
Borax	28 a 29 lb.
Camphor	38 lb.
Verdigris	40 a 42 lb.
Sicily sumac	$72 50 bag
Spirits turpentine	43
Linseed oil	70
Olive do	$3 50 basket.
Wheat	$1 95 a $2 50
Corn	$1 00
Barley	$1 12 a $1 20
Oats	57 a 67
Peas	$1 87 a $2 50
Beans	$1 62 a $2 12
Rice	3 7-8 a 4 3-4 lb.
Potatoes	$2 50 a $3 50 bbl.

From San Francisco Times, Jan. 24.

SAN FRANCISCO MARKET.

Sacks Magnolia flour	$11 50 per 200 lb.
Ashly self-rising do	$13 50 "
Gallego	$15 50 bbl.
Corn meal	$3 37 1-2 half bbl.
Wheat	3c. lb.
Barley	2 lb.
Oats	3 lb.
Beans	8 1-4 a 9 lb.
Potatoes	1 5-8 lb.
Souchong tea	16 lb.
Lard	14 lb.
Butter	33 a 44 lb.

As there is very little communication at present we have not given the Western markets.

Parley P. Pratt.

We clip the following from the Alta California:

"Mr. Parley P. Pratt, for whom we have considerable respect as a man and as a teacher, coupled with as much admiration of his talent as the doctrines which he employs it to defend will admit of—Mr. Parley P. Pratt appears to have walked into the temples of our money changers in this city, and fairly put to flight all reason and philosophy by the boldness of his attack upon the Christian Church. Our readers will remember Mr. Pratt as the self-composed apostle of Polygamic Mormonism in California, and his last exploit was to draw upon him the fire of a room full of debaters in the S. F. Mercantile Library Association, and then with words that would have shocked Mr. Walker, and grammar that would have forever destroyed Mr. Lindley Murray's peace of mind, commenced a bombardment of the citadel of their reason, and silenced or rendered useless every gun! For several weeks Mr. Pratt has been wheeling and charging his squadron of Polygamic arguments in full sight of all our church doors and lecture rooms, and even advanced in person to the foot of our pulpits to proclaim himself the defender of a new faith, flinging the glove even into the minister's desk. Up to the present time, we believe, no David has gone forth against this Philistine to meet him on either point of law, morality or religion, which he declares himself ready to engage an enemy upon.—[St. Louis Luminary.

☞ We omitted through mistake the last number to insert the names of Preston Thomas, S. M. Blair and Benjamin Clapp.

California Legislature in a Bad Fix.—Can't pray themselves, won't pay for being prayed for, and can't get anybody to pray for nothing but Mormons.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah.
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amass Lyman, San Barnardino, Cal.
C. C. Rich " " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1d. will have to be pre-paid by us in New York; 1d. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½d, as follows: Postage in New York, 1d.; in England, 1d.; for Agents, ½d.; paper, 2d.; total, 4½d.

Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them *for ever*.

We believe that all mankind, through the trangression of our first *parents*, were brought under the curse and *penalty* of transgression; but that through the *sufferings*, death, and atonement of *Jesus Christ*, all are to be redeemed from *any* effects of original transgression; *that as* they were placed under a *penalty without* any act of their own, so they *were* delivered from it precisely on the same *terms*. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'*Such, for instance, as the gifts of revelation*, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

"We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais les anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

WHY does President Pierce appoint a military officer to *Step-toe* the civil government of Utah? Because he thinks they are all too *Young* to take care of themselves.

This was perpetrated by our newsboy.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

12809 From Nephi City, by Fillmore City, Corn Creek, Parragona, and Parowan, to Cedar City, 180 miles and back, once a week.
Leave Nephi City every Monday at 6 a. m;
Arrive at Cedar City next Friday by 6 p. m;
Leave Cedar City every Monday at 6 a. m;
Arrive at Nephi City every Friday by 6 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
160 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire sauce;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Lindens Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
J. P. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS,
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware, Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE,
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 15 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker hnd Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffee:

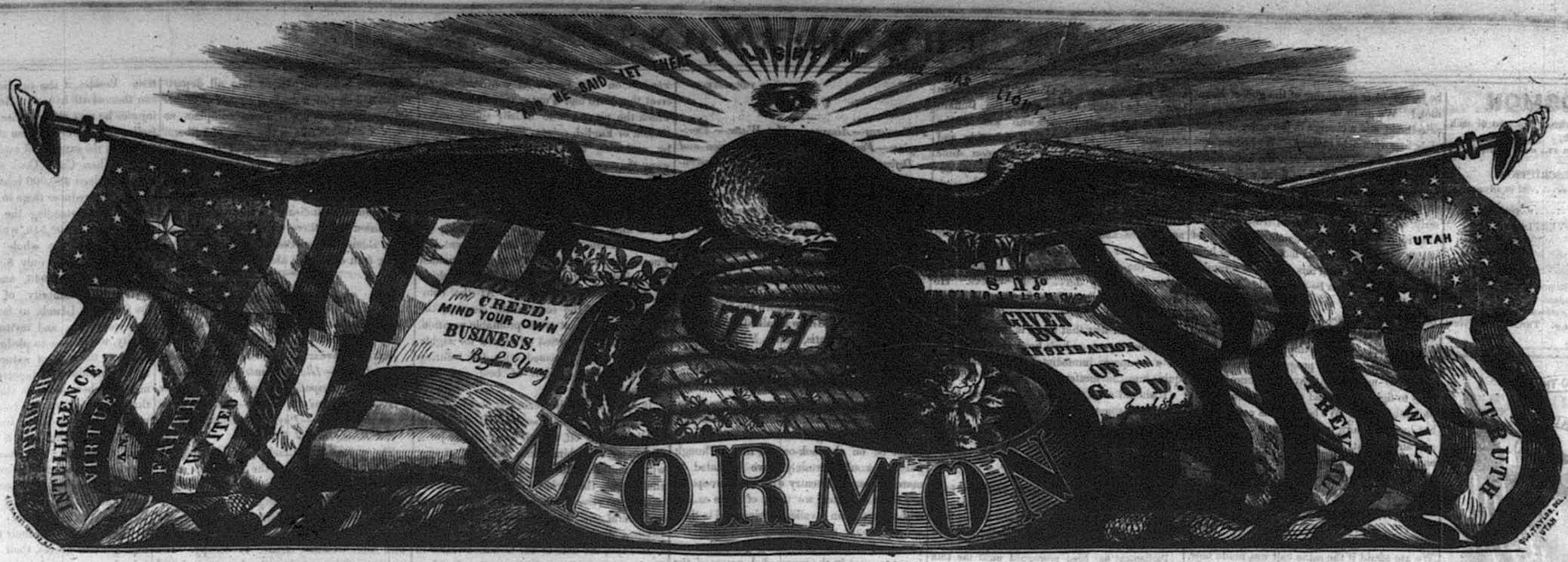
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., David Smith, } Sons of the Prophet;
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:

Emigrant Ship leaving Liverpool;
Light House at the mouth of the Mississippi;
Old Fort Rosalie;
Walnut Hills;
Utah Territorial House, G. S. S. City;
Costume for the Plains;
Chimney Rock from the West;
Fort Bridger;
A Kanyon in the Rocky Mountains;
Tabernacle, G. S. L. City;
Joseph Walker, and Arrapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 3. NEW-YORK, SATURDAY, MARCH 3, 1855. PRICE FIVE CENTS.

Poetry.

Our Home is in the West.

AIR—"*The Irish Emigrant.*"

Far o'er yon bounding ocean, yea, beyond its billows' roar,
Where vast Pacific's surging waves lave free Columbia's shore,
Lies that fair land, belov'd by all the Saints of Latter Days;
Where Zion's children join as one to chant their songs of praise.
Oh haste we then from Babylon, our holy rest's not here;
"Away! away!" It is the voice of Heaven's chosen Seer,—
"Away! ye Saints of Latter Days! your home is in the West,
The Zion of the Pure and Free, the City of the Blest."

Away! ye Saints, &c.

Let those who will revile the name to Saints and Angels dear;
The lov'd of Heaven may well sustain the sinner's scornful sneer.
He shrank not, nor will good men shrink, to tread the path He trod—
That path the Saviour journey'd once—the path that leads to God.
Oh! if the King of Glory met but suff'ring, scorn, and shame,
Well may His faithful Prophets, too, while in their Master's name
They cry—"Away! ye righteous ones! your home is in the West,
The Zion of the Pure and Free, the City of the Blest!"

Away! ye Saints, &c.

Oh Babylon! proud Babylon! our souls would weep for thee;
Did'st thou but know, in this thy day, the truths which Saints can see,
Thou had'st not scorn'd, nor hated *one* who only sought to save;
Nor wrought that fearful deed on *him* who fills a martyr's grave.
Father in Heaven! we bless Thee for our Prophet and our Seer,
While in our Saviour's name we pray—"Father of mercies! hear!
Oh! speed us far from Babylon! our home is in the West,
The Zion of the Pure and Free, the City of the Blest!"

Away! ye Saints, &c.

Monarch of Heaven! God of love! our earnest prayer shall be:
May we be found obedient to Thy Gospel and to Thee;
Let men deride—let devils tempt—oh keep us ever true;
True to the mock'd, the world despis'd, the Heavenly-minded few;
True to the glorious cause we serve; true to the King we love;
Ready to do Thy will below, as Angels are above—
Then will we sing—"Away! away! our home is in the West,
The Zion of the Pure and Free, the City of the Blest!"

Away! ye Saints, &c.

[Millenniel Star.

Miscellaneous.

The Proposed New Railroad to the Pacific.

We clip the following from the National Intelligencer; it gives the outlines of the bill to which we referred last week. It is certainly a great project, important to the future of this great nation; interesting alike to the States washed by the mighty Atlantic and Pacific, and embracing the whole Union. It takes from Congress the vexed question of fixing its locale, and leaves it to the enterprize of private individuals.

"The Senate yesterday passed a bill (which is yet to to be considered in the House of Representatives) authorizing the construction of three railroads to the Pacific through the Territories of the United States. Being unable to reconcile conflicting interests as to the location of the road, this bill proposes to construct a Northern, a Southern, and a Central Railroad, and to erect upon each a line of Magnetic Telegraph. We give a summary of the bill:

"The first section provides that, with the view of aiding in the construction of suitable railroads and telegraphic communications between the Mississippi Valley and the Pacific ocean, there shall be and is hereby appropriated and set apart a quantity of public land equal to the alternate sections for the space of twelve miles on each side of said roads from their eastern to their western termini, as follows:

"One road and telegraph to commence on the western border of the State of Texas, and to pursue the most eligible route to the navigable waters of the Pacific, in the State of California; which line shall be known as the Southern Pacific Railroad.

"One road and telegraph to commence on the western border of the States of Missouri or Iowa, and to pursue the most eligible route to the bay of San Francisco; which line shall be known as the Central Pacific Railroad.

"And one road and telegraph to commence on the western border of the State of Wisconsin, in the Territory of Minnesota, and pursue the most eligible route to the navigable waters of the Pacific in Oregon or Washington Territories; which line shall be known as the Northern Pacific Railroad.

"Such lands to be selected from the sections which shall be designated in the public surveys of said land (when made) by odd numbers, and to be held and conveyed as herein provided; and in all cases when the United States may have disposed of said lands, or any part thereof, or shall from any cause be unable to convey a title thereto, the deficiency may be made up by the party or parties who may become entitled thereto from any unoccupied and unappropriated lands belonging to the United States within the distance of thirty miles of said road: provided, however, that for such deficiency within the State of California, and also in lieu of all mineral lands in said State, (which are hereby excepted from the appropriation herein made,) such selection may be made from any unoccupied and unappropriated lands of the United States within fifty miles of said road in the said State.

"The second section requires the Secretaries of the Interior, War, and Navy, and the Postmaster General to advertise and invite proposals for the construction of each or either of said lines, stating the time in which the road, &c., are to be completed. The sum of $300 per mile is to be paid for carrying the mails daily both ways on these routes; and the contractors to state the rate per mile, while the road is in course of construction, at which troops, naval supplies, and munitions of war are to be transported for fifteen years. After that period rates are to be fixed not exceeding those on other roads.

"The third section provides that the several Secretaries before named, in conjunction with the Postmaster General, shall make contracts for each road, and also for a telegraph line thereon; and that the party or parties whose proposal may be accepted shall deposit with the Secretary of the Treasury the sum of five hundred thousand dollars, or the value thereof in bonds or certificates of stock of the United States, or State bonds, whose market value shall be at or above par at the time of making the said deposit, which may be subsequently drawn out by them in sums of five thousand dollars, as the work proceeds, on the production of vouchers showing satisfactorily that an amount equal thereto has been applied in good faith to the construction of said road.

"The fourth section provides that the roads shall be divided into sections of one hundred miles each; and three-fourths of the land pertaining to the contract to be conveyed to the contractors, reserving the other fourth as security for the completion of the next hundred miles; and so on until the whole shall have been completed. The service in carrying the mails, &c., to be under the proper department. No money to be paid except in the proportion of the service rendered.

"The fifth section relates to the mode in which forfeitures are to accrue if the contractors fail to perform. The Secretaries and Postmaster General to relet the work in such contingency, but no higher terms to be offered.

"The ninth section requires the routes to be located and the eastern and western termini to be fixed as soon as practicable, but the time not to exceed two years from the date of the contracts. The President to cause the public lands to be surveyed on each side of the routes to the extent of forty miles, and the Indian title to be extinguished. Preemption rights provided for, and the reserved sections not to be sold for less than double the minimum price of the public lands when sold. No lands to be sold until all have been surveyed and the alternate sections selected by the contractors.

"The seventh section requires the party or parties receiving grants under the act to sell one-half of the same within five years after being patented. All lands held at the expiration of ten years to be forfeited to the United States.

"The eighth section requires the lands of the United States for two hundred feet wide along the line of said roads to be set apart as a highway for railroad and telegraph purposes, materials therefrom to be used by the contractors. All contracts to provide and require the roads, &c., to be constructed in a substantial and workmanlike manner. A telegraph line to be constructed along each road, and the Government not to be charged higher rates than individuals.

"The ninth section allows one or more additional tracks along said routes. Connections with the roads to be made under the directions of the States or Territories through which the roads pass.

"The tenth section provides that when the road or roads have been surrendered to the United States, so much as passes through any of the States to be conveyed to them as their property, subject to the use of the United States for postal, military, and other Government service, subject to such regulations as Congress may prescribe, &c.

"Section eleventh provides for new advertisements, if the first should fail to secure proposals, once in each year until each of said roads, &c., shall be put under contract, unless Congress shall otherwise order."

The Storeship Lexington—Plants from Japan.

The storeship Lexington, which sailed from this port on the 18th of June, 1853, with the presents for the Emperor of Japan, consisting of a locomotive, tender, car and circular railroad, and agricultural implements, has been absent about twenty months, and during this time has sailed 43,000 miles. She is now in the Navy Yard, and brings home a list of seventeen cases of plants, collected in China and consigned to this Government. These plants are as follows:

"Four each of yellow or tea roses, light red roses, pink roses, Lan Fan or flower, blue Magnolia, Qui Fas, China grafted black roses, Koco or small Magnolia flower, China yellow aram, Hymonnicalis, Logan, Guavas, fruit; Loquat fruit; Custard apple, fruit; Sweet Whampee, fruit; Sweet Carambola, or China gooseberry; Acid Carambola, or China gooseberry; Acid Whampee, Pumbalos, fruit; Mangres, fruit; large Mandarin oranges, lace skins; small Mandarin oranges, lace skins; China Mandarin oranges, hard skins; Cumquats, fruit; large yellow persimmon, large round rose apples, large round red persimmon, small round red persimmon small myrtle, large rose apple, small long rose apple. Lyches, fruit and flower; Papayas, fruit; very fine lace skin Mandarin oranges, Nondescript, blue lily; red double head star lily, China red lily, many heads; China yellow lily, many heads; China single head white lily, Cymbidium; 15 of black tea, two varieties.

The following plants are enclosed in boxes; 12 plants Nondescript, white small flower; 20 plants Lemon grass, 12 plants Peruvian crynam, 20 plants small hymonnicalus, 20 plants yellow day lilies, 20 plants Benjamin flower, 3 plants blue magnolia, 1 plant round rose apple, large, 2 plants China dates.

One case containing a variety of plants collected in Japan and in the island of the Great Loo Choo; also, one large Loo Choo plants not in case, and four tubs of water lily.

"Two cases, one of sugar cane from Java, and the other of exotic plants from St. Helena, collected by Dr. James Morrow, agriculturist to the Japan expedition."

The plants were gathered under the direction of Commodore Perry. They are in pretty good condition. A few of them withered and died on the passage. Capt. Glasson also brought home with him a real live Chinese from Hong Kong. He is a florist and gardener, and goes to Washington to attend to the plants. He is about twenty years of age, and named Oqui. He speaks English a little, which he learned on the voyage, and says he is now an American. He was born at Canton, and is tolerably good looking.—N. Y. Daily Times.

Mind and Money.

Give a man brains and no money. "and he is a slave" says a country paper.—We quote the paragraph because it expresses boldly, at least, what so many men are constantly acting out in their lives. Yet there is no truth whatever in the dogma. It is not brains that makes a poor man a slave. On the contrary, talent is the quality, which, more than all things else, assist to elevate the penniless boy into a capitalist. No matter what profession we select for examples, we shall find that those who have succeeded best in it have a larger share of brains than their rivals generally, and that it is in consequence of this superiority that they have succeeded. John Jacob Astor was a man of decided ability. So was Stephen Girard. It is true that the kind of talent required in commerce, manufactures or mechanics is not always that which would make a great lawyer, legislator or author. But it is also true that there can be no more fatal absurdity than to restrict the name of talent to the qualities demanded in what are popularly considered the more intellectual pursuits. It is not brains, therefore, that makes a man a slave, by keeping poor, which is what our contemporary means by slavery.

A week vanity, leading to a love of show; a sensual desire to gratify the palate with luxurious dishes, and a reckless indifference to the cost, provided the object desired can be obtained temporarily are among the causes which keep so many talented men poor, and make them consequently slaves; for just in proportion to the mastery which a man's appetites or weakness obtain over him, is the degree in which he is ready to sacrifice his independence and become virtually the tool and slave of others. An extravagant lawyer, who is ahead of his income, may generally be relied on as ready to do what is called "dirty work." A spendthrift writer mostly ends in becoming a mere literary hack. Men never sink to be the slaves of others until after they have long been slaves to themselves. That which causes this state of degradation, we repeat, is not want of brain, but want of those moral qualities which ought to direct and control it. Prudence, economy, thrift and perseverance fructify into wealth far sooner, when combined with talent, than when left to struggle on with but ordinary ability to aid them.

There is, we know, a wide spread notion, that extravagance, and the other weakness we have alluded to, are the natural heritage of talent. If that is so, it only teaches that greater care should be taken in the moral education of gifted persons, and they themselves, aware of their proclivities, should guard the more carefully against temptation. No general would dare to excuse himself for the loss of a town, by pleading a breach in the walls which he ought to have built up, or at least barricaded; and so men have no right to urge in extenuation of misconduct, weakness which were quite capable of being fortified against evil. Individual character grows strong in proportion as it is called on to overcome difficulty. Life is a struggle, a race, a school for constant discipline. In this great contest, brains fill the place that muscles did at the Olympic games; but training is also necessary moral training as that was physical. But we incline to think that the popular notion in reference to the natural tendency of talent to extravagance, is an error. If men have brains and no money, but a proper self control, they will become masters of others.—[Phila. Ledger.

Warming and Ventilating Railroad Cars—A New Invention.

On Saturday last, while making a flying trip a few miles east, on the Central Railroad, we witnessed a new invention for warming and ventilating railroad cars, which for simplicity, practicability and economy, struck us as being the best thing of the kind yet invented. The object of the invention is to obtain an equal temperature through the body of the coach, and to supply fresh and pure air. The air is taken in from the outside, and passes around a small furnace, and is thence forced through tin pipes along the bottom of the car, and distributed where most required. The car used for trying this invention was one of the company's new large cars, 45 feet long by 9 feet 6 inches wide—one of the most difficult to warm, as cars are ordinarily warmed, on account of the number of windows and the large amount of surface exposed to the air.

At the first trial, which took place on the 6th and 7th instant, when the thermometer ranged at from five to twenty-three degrees below zero, out of doors; there was no trouble in getting the inside of the car heated to a temperature of 75 to 80 degrees, while at the ends of the car, say four feet from the doors, the air was from three to four degrees warmer than in the centre, near the furnace. A second trial was made on Thursday last, in a car that left Albany at 11 1-4 P. M. for Buffalo, arriving here on Friday at 5 1-4 P. M., having been eighteen hours on the road, on account of an accident to the engine. One hundred and eighteen pounds of anthracite coal were used during the passage. On Friday night the experiment was repeated, on the return trip, and with an equally satisfactory result—the temperature being seventy degrees in every part of the car.

We regard this as the most simple, least expensive and best contrivance for warming and ventilating cars that Yankee ingenuity has yet brought forth. It can without difficulty and with trifling expense, be used in cars of all sorts, and unless superseded by something better, must soon come into general use.

The inventor of this apparatus is Mr. T. W. Stockton, formerly Assistant Superintendent of the Central Railroad, in this city, and Superintendent of the Buffalo and Brantford Railroad.—[Buffalo Courier, Feb. 7.

☞ A German writer gives this description of the Crimea.—"The Crimea is one of the finest and most picturesque countries of the world. Its soil, particularly in the southern parts of the peninsula, where vegetation is truly tropical, is of an extraordinary fertility. The valleys, watered by numberless brooks and small rivers, are excellently cultivated, abounding in productive corn-fields and vineyards. Of the latter, those near Sudak and Koos give the best grapes. Apricots, peaches, cherries, plums, almonds, pomegrantes, figs, pears, apples and melons are grown in gardens whilst the open land yields considerable quantities of cereals, millet, tobacco, honey, wax and silk. The breeding of horned cattle horses, and sheep, is of some importance, the latter yield the favorite small, gray, curly skins known as Crimean lambskins. In the northern parts of the peninsula, on the other hand, both wood and water are scarce, and the soil is generally poor, brackish, and unfit for cultivation."

The Good Mayor.

We heartily endorse the following:

Mayor Wood of New York has shown how quickly and how certainly an enviable reputation may be gained by the honest, impartial and persevering discharge of high public duties. The instance is a striking one, and whilst it reflects the most exalted honor upon the individual, we also recognise in it the sure evidence that the people of our great cities are, in the main, and by an overwhelming majority, in favor of the strictest, the most unfaltering enforcement of the laws. It is in this aspect that the great social revolution that has characterized New York, for so it deserves to be esteemed, is most worthy of notice. Mayor Wood has demonstrated not only for New York, but for the people of every American city, that it is possible for them to be well governed, that the causes of disorder, of riot, and of crimes that have grown and strengthened among them, have not their foundation in any inevitable necessity from which they cannot escape—that the people are well disposed to rally in defence of law, order and justice, and willing to protect with countenance and approbation those who stand forward as their defenders against the social disturbers of a well-disposed, law-obeying community.

Among the victories of which peace can boast there is none more worthy of high appreciation than that effort of moral authority which conquers the turbulent, awes into peaceful obedience the passions of those that have heretofore set the law at naught, and exercizes over secret as well as open crime the wholesome fear of detection and punishment. The man who, clothing himself in the trust confided to him by his fellow citizens, accomplishes these results, is a victor of the proudest merit—he is, indeed, the "conqueror of a city" in an eminent sense, and deserves the civic crown of a good name and a revered memory.

It is to bring prominently forward these results that we dwell upon the example of Mayor Wood, and not from the mere desire of adding to the general cry of approval which has made his name familiar in all parts of the land. He has been the first to encounter, upon the field of its greatest power, the evils which, as all good citizens have seen, were becoming more and more fastened upon the large cities of our land. The attack was boldly, successfully and resolutely made, and the cause of law and order rejoices in the result. But the victory will be comparatively barren of benefit if its influence does not extend beyond New York. We would have the example contagious, until each of our cities can boast of a Mayor who has the desire to understand, and the will to discharge all the duties of a post, which to those immediately concerned, is the most important that can be conferred.—[Baltimore American.

Sending Unemployed to the Country.

The following is certainly a laudable object, and ought to be encouraged. It is decidedly better to send industrious men to where they can get employment, than to make paupers of them here. It accords better with the feelings of independence that vibrate in the bosom of every honest man, to obtain his own livelihood, rather than to be dependent upon others. A penny earned, by such, is better than fifty given by charity; besides it is working off the redundant population, and placing them in a more natural and legitimate position:

"Yesterday fifty men were sent to Schuylkill county, Pa., by the American and Foreign Emigrant Protective and Employment Society, besides a number of others within the past few days to other sections. Orders for large numbers are on hand, and pressing applications are made by persons out of employ, but the want of funds limits the Society's usefulness in this way. We are requested to say that those citizens who have expressed their approbation of the Society's objects and plans, and intimated their intention to contribute, are earnestly solicited to send in their contributions without delay to any of the following gentlemen:—Peter Cooper, Esq., President, No. 13 Burling slip; Francis A. Palmer, Treasurer, Broadway Bank; Mortimer De Motte, Corresponding Secretary, No. 837 Broadway; Rev. D. R. Thomason, General Agent, Society Offices, No. 27 Greenwich street, or Nos. 13 and 14 Bible House, Astor Place."

By the arrival of the clipper clam-boat "*Specific*," from Coney Island, we are enabled to contradict the report that the sand bank there had failed. There has been some panic among the clams, but it has passed away, and they are as "happy" as usual at "high water."

Useful Information for the People.

Fires, Accidents and Deaths during 1854.

Deaths of Patriots.—Eighty-six revolutionary heroes and patriots died.

Deaths of Centenarians.—Forty-six persons who were 100 years old and upwards.

The oldest were as follows:

Frances, a colored woman	146 years.
An Indian woman	142 "
Esther, a negress	140 "
A female slave	130 "
Hannah, a slave	128 "
Elizabeth Stillwagon	115 "
A German woman	121 "
Esther O'Brien	118 "
Sarah W. Karn	117 "
Williamson, a negro	113 "
Oldest white man	107 "
Oldest white woman	121 "
Oldest male colored	113 "
Oldest female colored*	146 "

* This was a free woman of color, who died at the City Hospital in Mobile, of debility, and the fact of her having attained the remarkable age of one hundred and forty-six years was officially reported from that institution.

Fires.—There were 223 destructive fires in 1854, which consumed property to the estimated amount of $20,578,000. To which must be added the amount of property destroyed by fires where the loss was less than twenty thousand dollars, which would probably increase the aggregate to at least twenty-five millions.

Murders and Executions.—There were 682 murders committed during the year, and there were 84 executions.

Steamboat Accidents.—There were 48 steamboat accidents in 1854, by which 587 persons were killed and 225 wounded. This is a frightful increase on the last year.

Railroad Accidents.—There were 193 railroad accidents, by which 186 persons were killed, and 582 wounded.

Death from Fires.—There were 82 fires involving loss of life, by which 171 persons were killed.—[New York Family Journal.

A Huge Pile of Serpents.

Humboldt says: "In the savannahs of Izacubo, Guiana, I saw the most wonderful and terrible spectacle that can be seen; and although it be not uncommon to the natives, no traveller has ever mentioned it. We were ten men on horseback, two of whom took the lead, in order to sound the passages, while I preferred to skirt the great forests. One of the blacks who formed the vanguard returned at full gallop, and called to me, 'Here, sir, come and see the serpents in a pile.' He pointed to something elevated in the middle of the savannah or swamp, which appeared like a bundle of arms. One of my company said, 'This is certainly one of the assemblages of serpents which heap themselves on each other after a violent tempest. I have heard of these, but never saw any; let us proceed cautiously, and not too near them. When we were within twenty paces of it, the terror of our horses prevented our approaching nearer, to which none of us were inclined. On a sudden, the pyramid mass became agitated; a horrid hissing issued from it, thousands of serpents rolled spirally on each other, and shot forth out of the circle their hideous heads, presenting their envenomed darts and fiery eyes to us. I own I was the first to draw back, but when I saw this formidable phalanx remain at its post and appear to be more disposed to defend itself than to attack us, I rode round, in order to view its order of battle, which faced the enemy on every side. I then thought what could be the design of this numerous assemblage; and I concluded that this species of serpent dreaded some colossean enemy, which might be the great serpent or Cayman, and they reunite themselves after seeing the enemy, so as to resist this enemy in a mass."

☞ At the recent disturbance in Peru, one hundred and fifty Americans, disappointed gold-seekers on the Amazon, joined Castilla, and through their exertions he succeeded in obtaining a victory over the government. One of their number, it is said, by the name of Johnson, got possession of a regimental chest belonging to Echenique's force, with $70,000 in gold in it, which he divided with his comrades. Mr. John Butts, of Charlestown, Mass., who left that city for Peru, some time since, for the purpose of putting up some machinery for the Peruvian government, was a Colonel in the conquering army of Castilla.

Mrs. Swisshelm on Polygamy.

A new question is likely to arise in politics.—"Shall the Mormons, with their polygamy, be admitted into the Union?" We wish to commit ourselves in advance, and say yes, certainly, to be sure, why not? We have thirteen states now, in which polygamy is practised and provided for by law. We have an administration whose chief business it is to defend, spread, and perpetuate the institution. Now, we like variety; and as these thirteen States have all one kind of polygamy, and the Mormons another, we want the Salt Lake folks to make up a collection. We have long been in national communion with a set of men who keep concubines, and sell their children. We should like a specimen of those who educate and support all their offspring.

To our minds a plurality of wives is decent and proper, compared to purchasing mistresses like sheep, as do our brethren of the South, or yet to licensing brothels and gaming and drinking houses, as do the "fathers" of our eastern cities.

While men are sole legislators they will always provide for their own vices; and we think the Mormons have taken by far the most decent course.—The present members of this confederacy have not been and are not so very circumspect in their own morals that they need be very prudish about their company.—[American Saturday Visitor.

Horrible State of Affairs in Utah.

Oh no! The above is a mistake. We have read so much about the corruption of Utah, that one could hardly think of putting it anywhere else; and as some of our cotemporaries have been up in the mountains so long, that they never can find time to look about home, we publish the following for their especial information; for it is but neighborly for us to attend some little to their affairs when they manifest such special interest in the affairs in Utah.

The following took place in the chaste city of Gotham, where so many of our editors are shocked with polygamy:

Dealers in Human Flesh.

A woman applied to the worthy Mayor of this city for the arrest of a man named Reinhart, charged with the attempting to entice her into a den of prostitution. The scoundrel has escaped arrest, but we learn from the reports in the papers that Christian Herman, the keeper of the house of prostitution, was brought before the Mayor, and made his affidavit, the material parts of which are as follows:—He acknowledges that he is the keeper of a house of ill-fame at No. 100 Church street; that the girl Mary Windur was brought there by Charles Reinhart for the purpose of prostitution. He paid Reinhart $2, and says that shortly afterwards the girl left the house, and that he has not seen her since. It is stated on good authority, that the gangs of vulture runners who supply houses of prostitution with victims, make from $2 to $5 on each girl they succeed in ruining. The price is graded by the beauty of the girl. If good looking, $2; fine looking, $3; handsome, $4; very handsome, $5. Thus these poor girls are forced into lives of misery, and there remain until disease damns their constitutions—when some of them are fortunate enough to get a home in Ward's Island Hospital.—[N. Y. True American.

Alien Passengers.

Mr. A. G. Goodwin, the Alien Passenger Superintendent for the Port of Boston, has made his annual report, by which it appears that there were landed at Boston during the year past, 1,035 vessels, bringing 31,000 passengers. Of these, about 7,000 were American citizens; 17,167 were from Ireland; 5,083 were from the British Provinces; 2,276 from England; 1,539 from Sweden; 811 from Germany; 787 from Scotland—chiefly Scotch girls to be employed in our factories; and lesser numbers from nearly all other European countries. The general condition of the immigrants is said to be better than on any previous year. There have been sent to their respective countries, 239 paupers and destitute persons. The whole amount received for commutation fees, fines, &c., was $30,344,47.

10

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months,	$4.	3 months,	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.
One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MARCH 3, 1855.

Money and Its Influence.

A very curious paragraph has been going the rounds lately, in relation to the Legislature of California, which has created no little amusement. It would seem that in that far-off land of gold, where they have been digging up the precious metal by buckets full, and picking up nuggets by the hundred weight; where the streams have been ransacked and turned out of their course, the earth turned over, the rocks smashed to pieces, and the whole face of nature changed with the convulsive throes of the yellow fever; where immense fortunes have been made, and even gamblers could afford to put down fifty and one hundred weight of gold at a throw; that the representatives, the Legislature of that body, could not afford to pay a minister to pray for them. They must have been believers in two parts of John Wesley's principles of economy, without subscribing to the third. He taught, "get all you can, keep all you can, give all you can." They believe, it would seem, in the two first, but repudiate the last. Some of them were ungodly souls, and did not want to be prayed for; and others, perhaps a little more pious, wished to be prayed for, but would not pay for it. The ministers, on their part, did not believe in praying for nothing. In the reports one had one excuse, and another another; one had not piety enough to pray for nothing, and another too much religion to associate with a Mormon; and thus, with all their gold, they were near going without the *bénédiction du ciel*, until a Mormon offered himself, and they were dependent upon this heretic to do their religious services. Now, we think it hardly fair when ministers, religious and political, are both working for money, for the one, because he has the power, to vote largely for his own pay, and vote the other nothing. If we were one of the craft, we certainly would complain.

The following reflections were elicited by a reference to the above.

Money seems to be the great moving power: it was money that took such a host of people to that land; money that placed the legislators in their seats, and sustains them there; and not only in California, but elsewhere, it is money for which the people preach and pray. It regulates earthly things, and opens the way to heaven; and without it you can't get either beef, bread, potatoes, or prayers; without it you must go without either the blessings of earth or heaven. It is the great moving power. Archimedes said, "Give me a place whereon to put a fulcrum, and I will raise the world." Did he ever reflect that money was the base and fulcrum that both moves this world and opens the portals of heaven? It regulates morals, controls politics, governs philanthropy, gains victories, makes and breaks matrimonial engagements, has a very saving influence in religious matters, and enters into all the ramifications of life; it literally

"Makes the mare to go."

The finer and more noble sentiments of the human soul seem to be tarnished and blunted by the influence of the golden god. Men seek office generally because it is profitable; they will calumniate and slander their opponents, because the other dog is fighting for the same bone. Statesmen will want their votes recorded, in order that they can cut and come again. Ministers can receive calls according to their value, and are bought and sold like any other commodity; and hence, in State Legislatures and in Congress, the legislators must be paid for doing the State business; and persons must be paid for praying to God to help them to do it. Then, after they are well paid, the one is very patriotic and the other very pious; but take away the glittering bait, and in very many instances the patriot would vanish, and the minister find another call. The old prophet seemed to understand things pretty correctly when he said, "The priests preach for hire, and the prophets divine for money; and yet will they lean upon the Lord, and say, Is not the Lord among us?"

Why can't we have a change? Why must we go on at this miserable jog-trot rate forever? Why must the finest and most noble feelings of the human soul be trodden under foot eternally? Why must patriotism, virtue, religion, philanthropy, genius, talent and worth be sacrificed at the shrine of the god of Mammon? We go in for a change; a change in priesthood, and a change in the order of financials, in government matters. We believe that the seats of our Congress, and the halls of the State Legislatures, could be filled with men of talent, who would feel a pride in being the representatives of this nation, without purse or scrip, and that many offices of trust could be ably represented without emolument; men of worth would certainly be more likely to hold responsible offices, and this miserable scramble for loaves and fishes be abolished. We need not talk about our cheap government, in comparison with Europe, that we know; but that is old fogyism. We are living in an age of improvement; we have improved a little upon the old system; let us progress, throw off our cumbrous machinery, leave the bones for the dogs to fight about, and act as statesmen and philanthropists. We believe this can be done, but have less faith in ministers of religion; we are afraid that our pulpits would be empty, and our legislators unprayed for and unshriven, if they had to operate without purse or scrip. Jesus, when he sent forth his disciples, said, "Provide neither gold, nor silver, nor yet brass, in your purses, nor scrip for your journey; for the workman is worthy of his meat." We are afraid if the same call was made now, there would not be many to respond; however, we leave this matter with them and their God; religion is much easier now than then. We have made great improvements, and understand things much better than Jesus and his disciples did; it was a barbarous age in which they lived; besides, how was it possible that the carpenter's son, and a few fishermen, could know as much about God and religion as our modern divines? To do without purse or scrip might do for the common herd; but men of refinement, education and talent know better. Well, we shall have to let them, with Dives, have and enjoy the good things of this world; but if we cannot reform them, let us have a political reform; let us do away with our large political stipends, emoluments and salaries, and act upon the principles of patriotism and fraternity, free and untrammeled by the golden god. Let us cast him out of our capitol, out of our Legislatures, Executive and Judiciary. If officials, worthy men, have means, let them be satisfied with the fame that their disinterested patriotism would impart; if poor, let their constituents, who choose them on account of their worth, provide for their board, and let them be a living example for all other departments of economy and disinterestedness; take off the burthens from the people, and leave the nation free.

AS CUBA and the Sandwich Islands are both places with which we are getting considerably mixed up, and towards which one of our pictorial cotemporaries has very graphically represented Brother Jonathan as having a decided squint, we have no doubt but that the articles under those heads will be read with interest.

We are glad to learn that Mr. McGraw has obtained an appropriation, as per our Congressional reports, of 36,000 dollars. It certainly is liberal, and we now have a right to expect the faithful transmission of the mail to Utah, which at the present is so deplorably neglected.

In the absence of all late news from Utah, we publish a private letter that was handed to us by a friend to whom it was sent to read. It contains much good sound sense, and useful instructions to emigrants.

The Conference minutes of Philadelphia, and Union Branch, Quincy, Penn., have been inadvertently omitted; they will appear in our next.

There have been eighteen baptized at Tom's River, and a good work progressing.

WESTERN NEWS.

Territorial Governors.

It would seem from the Western papers that there is some little trouble among the Governors of the Territories; party feeling, and individual interests, of course, have a leading influence in relation to these matters. The seats of Government cannot be on every new town site, nor can every body be accommodated in their peculiar plans and interests, and Governors and Presidents are generally bad that can't make every body rich. If the above Governors have not so many wives they certainly are a thousand times worse spoken of than Gov. Young, among their own constituents. Acting Governor Cuming has had his share and the Governor of Kansas has not been behind. We are not prepared to enter into the merits of the case; but under the circumstances should make great allowances. The Governor of Minnesota however is in a pickle. We find that gentile Governors are subject to like passions as other men. We clip the following from the Council Bluffs Bugle:

From our exchanges we learn that Governors, other than that of Nebraska, are having *a time of it*. Governor Reeder, of Kansas, is denounced by the people of that Territory as a base, dishonest officer, and probably quite as unjustly as is acting Governor Cuming. The following, from an exchange, shows how they are getting along in Minnesota:

"While we write, the halls of the court house of Ramsey county are ringing with the 'eloquence' of counsel in a case of assault and battery, wherein the United States is plaintiff, and one Willis A. Gorman, Governor of Minnesota, defendant.

"The prosecuting witness appears in court with a very black eye; and the defendant is reducing himself to the level of a common street bully by allowing the question of his criminality to be tested in the Police Court of the city of St. Paul."

In regard to many inquiries that we have had about the soil, climate, productions, &c., of the Western country, we shall next week give some information which we have not room for this.

From the Plains.

More Indian Outrages.

We clip the following from the *Bugle* published in Council Bluff city. It is a *report* whether true or not, we of course can't say; we give it as we find it.

"Yesterday a report reached town that a small hunting party of Omaha Indians have just reached their village from the Buffalo grounds. An interpreter who was in the company is said to state that this side and near the Loupe Fork, they came upon some wagons and carriages apparently recently deserted or left. He reports one heavy carriage, one light carriage or buggy, two 2 horse wagons, all with harness, two ox wagons and chains and other impliments and camp articles, and on the ground near by was found the leg of a man still encased in a boot, and partly devoured by wolves. He says that various papers were strewed about on the ground.

We rather fear that there is something in the above report, and we hope that there will be a company immediately fitted out to inquire into this matter.

It should most certainly be attended to at once and some means be employed to stop this wholesale murdering."

FOREIGN NEWS.

By the U. S. Mail steamship St. Louis, we have papers to the 14th.

Mr. Soule embarked on board the St. Louis at the Cowes Roads. "He thinks that the purchase of Cuba by America is knocked in the head."

Parliament has been prorogued until the 18th inst. Nothing particular has occurred either in the House of Lords or Commons.

The first detachment of the British troops from India had arrived at Suez.

A French company has offered to raise in France a legion of from ten to twenty-five thousand men, for the service of the English Government.

A London firm has made proposals to the Government to supply the whole of the army with food at the rate of 3s. 3d. per head per diem, and to bind themselves to the punctual delivery of three meals per diem for the soldiers, and for 3d. per day extra to provide excellent tents. At this rate an army of 80,000 men would be fed and sheltered for about £1,825,000 per annum.

The Czar has issued a manifesto, dated February 12, in which he calls the entire population under arms. An additional force of 300,000 men will be dispatched to the Crimea.

A telegraphic dispatch from Varna states that 30,000 Ottoman troops had landed at Eupatoria, and that others were on their march for that port.

Lord John Russell has left England for the Austrian capital, to assume the office of Plenipotentiary from the British Government in the conference.

Letter from Utah.

SALT LAKE CITY, Sept. 1854.

BROTHER NED,—I have just received a letter from J. McCurdy, the first since he went to Iron county. He is about two hundred and eighty miles south of us, and he likes the country and is satisfied, according to his letter, which we were rejoiced to hear, for Jake is a good boy, and so is his wife. I have answered his letter, but did not say I would go down there to live, as this place is good enough for me until I am sent to some other by authority, and then I am on hand to go. We are still living in the little cabin seven by nine or more, enjoying ourselves as usual, as you will see by Authony's letter to Retby. Write and let us know who are coming out in the Spring, and what time they will start, &c. I do not want one good Mormon left behind, but bad ones we have no use for.

I want to give them a little advice, that is, to those who are helped out, for all cannot help themselves certainly. Let them come with the least expense possible, and to do that, they should take a deck passage on the boats. It is not so pleasant, but never mind that, it is a short trip and then when they come on the Plains, they will have many little nick-nacks that could not be expected, if all the money was spent for cabin passages, &c. Some of the folks that came out with us found that out, to their satisfaction or dissatisfaction. I told them it would be so at the start, I guess they found it true. Brother Billy Reamer had the best idea of these things before I left, and I guess his senses have not left him yet, if he has had the rheumatics.

Brother Sammy and Theodore can give all needful information, but perhaps they may forget some things. They should buy their Larlets by the coil as it comes much cheaper. Size one-half or three-quarter inch, and of the best quality. Wooden picket pins are as good as any, and will save expense, as they can make them without trouble, and a supply should be made before they get beyond the timber. Tell them to get a "screw-jack," to grease their wagons, and secure plenty of grease before they start on the road.

The English Saints are allowed one hundred pounds of flour to each person, but we did not have as much, we were short before we arrived here, at least some were, but we had enough by dividing round. They must send us word how they are getting along on the road, but I expect they can get along first-rate, and we shall yet see you all here. George Woodward has called in to see us, and is talking to the ladies while I write. We had a great Rail Road meeting at two o'clock in the Tabernacle. Won't you come over and help us, for you must be a great man now, seeing you are Sheriff of Ocean, but you will be greater when you obey the Gospel and come to Salt Lake, bringing with you your *better* half. Ned if you was only coming out this year, and Retby also, how nice it would be, but we will wait, but don't you wait but come along and be happy, *for this is the place*, we find it so, and can't help telling it; I wish the folks knew just what kind of people there are here, then I think they would shut their heads, and say no more about the Mormons. But they are troubled about us, and well they may be, for we intend to overrun the world, with righteousness we do. Poor devils, let them blow, it is no more than their fathers have done before them, and when they get their blast out, they can stop, if they want to, if not they can blow till they "bust;" send me some of them old Spanish bridle bits if you have any.

I hunt but little now, but shall try it shortly, I have some good dogs, Roger is prime; and I have another half grey-hound, they make a team.

Mormonism is true, and you must obey it. Our love to all. Your brother, J. L.

FOR THE MORMON.

CUBA.

Filibusteros—Always in Hot Water—Aborigines—Founding of Cities—Invasion and Defences—Captain-Generals and Governors—War of Pirates—Wisdom of Exclusiveness—English Invasions—Progress of Cuba—French Invasion—European Revolutions and Cuban Rule—Commercial Policy and Commercial Restraints—Cuba as it was and is.

The Crimea and Cuba—the one the arena of active, and the other of projected hostilities—may be said to absorb the world's attention. The *filibustero* is talked of in Washington, London, Paris, Berlin, Madrid, Vienna and St. Petersburg. His existence is a fixed fact; his characteristics, as the pioneer of inevitable destiny, everywhere known. He is "the coming man," and French Commodores, British Commandants, Spanish Port-Masters, people of every degree and of all colors, must needs be on the look-out for him. Though Falstaff would certainly have hesitated to march through Coventry with such troops as are being collected, we think of them as not without a certain cavalier bearing, and in their accoutrements not remotely resembling the personnel of those interesting gentlemen one is apt to meet in the unguarded passes of the Pyrenees.

Before the flower of the Gulf is

"—— Plucked from the jaws
Of the Spanish she-wolf,"

whilst the 43,500 square miles in question are only an object of ravenous desire, it may be as well to take a historical retrospect of Cuba, which after its discovery by Columbus would seem never to have had a quiet time, or at the most fitful slumbers—serving as a sort of thermometer to the agitations of the old continent, just as a lake in the interior of Switzerland that never fails of being agitated when the waters of the distant ocean are stirred by storms. The last appanage of Spain in the Western Hemisphere, Cuba has always been looked on by the great maritime powers as a prize some day, by arms or diplomacy, to be won. Again and again invaded, and sorely tried by the arbitrary enactments of the mother country, it has remained "loyal and faithful." Virtually held in mortgage by England, this country was just re-trying to buy it out, when lo! a foreign banking house offers, on very acceptable conditions, to liquidate Spanish debts: thus removing all temptation to its sale.

Cuba, termed successively Iuana, Ferdinand, Isabella, Fernandigo, Saintiago, Ave Maria, has properly returned to its Indian appellation. The early pastoral life of Asia scarcely furnishes a scene of such pleasing rural simplicity, security and peace as existed there amid the Indians, when it was first discovered by Columbus. Divided into nine principalities, under as many caciques, each principality was distinct, and each cacique was sovereign, yet without dissension, jealousy or fear. A singular intelligence must have presided over their separate councils. Though expert hunters and fishermen, and not wanting in physical vigor, they proved gentle in disposition; and though it is affirmed they had a love of ease, and engaged in extreme personal indulgence, there is no evidence they did not live previously to the arrival of the Spaniards in consonance with their state, their character, and the requirements of the circumstances surrounding them. Their docility was taken advantage of; they were enslaved, a cacique was burnt—his noble defence one of the proudest mementoes of that consciousness which pertains to man of his right to liberty and the pursuit of peaceful industry. Thenceforth, with the Indians of Cuba as of this Continent, it may be said, in the words of Everett—"Their heraldry is but a broken bow, their history a tale of shameless wrong and infinite misery."

The year 1514 witnessed the founding of Santiago and Assumpcion, of Barocoa in the interior, and soon after, at the north of the island, San Cristobal de la Habana. In 1519 the name was transferred, the possession of Jamaica inclining the population to the southern shores. Barocoa was the first bishopric and capitol, then Santiago. In founding these cities, the territories of the Indians were, of course, given away to Spanish settlers. The year 1530 witnessed their liberation; they were congregated for purposes of husbandry in specified districts; but at this time comparatively few remained, they had been exported to the mines of Mexico, and there had perished.

Eight years later we find Habana was laid in ashes by the guns of a French privateer. It had no Moro then, but Hernando de Soto, the Governor, lost no time in planning and building the castles of La Fuerza. The wonder is that the port had no more hostile visiters. The ships from Mexico to Spain made it their stopping place, and there were golden prizes to be had.

In 1589 came the first Captain General, Juan de Teyeda, under the title of El Maestre de Campo, indicative of the military character of his rule, for Spain, which had made of the glorious ports of her South American possessions so many prison portals, understood no rule but that which was arbitrary and exacting. Before that period we have a goodly array of officials, headed off by the wife of the Adelentado of the Floridas, who was also Governor of Cuba, but who chose to remain but a few days on the island, and thought he could not do better than entrust the actual Governorship to Dona Isabel de Bobadilla. The interior was yet unexplored, and the chief residents of the cities were merely large breeders of cattle. The lady Bobadilla had long gone home, when Havana was again attacked by the French. This was in 1554; thence for twenty-five years the religious communities flourished without check, and, though the mines were neglected, timber was being extensively shipped.

Cuba had now to deal with a piratical war, an incursion tax, or "tax of pirates," was levied by the government. A further levy was laid on New Spain, for contributions to erect the Moro and Punta, two fortresses, of which the pirates, who usually sailed under French or English colors, took advantage of by anchoring within them. These pirates were the occasion of other troubles. The civil and military power came into collision. That naval officers were put in possession of the fortresses, gave immense umbrage to the shore men. The coat-of-arms of Philip II bears on a blue field three castles argent, the Fuerza, the Moro and the Punta, and a golden key to indicate the key of the Indies, which is surmounted by a crown. At the commencement of the seventeenth century, the pirates were still at their profitable vocation, and a bishop is carried off to sea for eighty days, and only redeemed with the befitting ransom of five arrobas of beef and 200 ducats.

In 1626 a Captain-General is sent home for selling a cargo of negroes without a license. Whilst he was off, a civil and military jurisdiction were combined, in a conclave of two, whose united wisdom resulted in drawing a chain across the harbor of Havana, and admitting no vessel whatever, till a new Governor-General arrived—an arrangement that was laughed at over Europe.

In 1650, the date of the Commonwealth in England, there was no limit to apprehensions of invasion, and five years later, a fleet that had sailed by order of the Protector, ostensibly on a conciliatory errand amid the West India islands, but really to take Jamaica, landed a force near Havana, which utterly failed, the men being terrified—so Spanish chroniclers allege—by the noise of the land crabs and the sight of fire flies, which were supposed to be the enemy in ambuscade. An attempt by the French, twenty years later, fared no better, and, if we are to believe historians, from a still less cause—the cry of *al arma!* to arms! having sufficed to drive back into their ships a force of 800 men, who had landed on the eastern part of the island. The year 1761 witnessed the capture of Havana by the English. The first rendezvous of the fleet was Martinique, the second Jamaica; the old Bahama channel, for which it was necessary to double the Western Cape, was chosen; a land force was put ashore six miles from the Moro, the whole British force numbering more than 4,000 men. The Governor would not believe his eyes when he saw the fleet of 250 sail in view, and before doing anything, even to the calling in of the militia and military, spent his time in organizing a junta, and preparing a proclamation of war against England. Everything in those old times was to be done by rule; they were such times as those when a European sovereign was roasted to death, because there was no dignitary in his chamber whom the office of drawing back the monarch's chair from the fire befitted. The story is told by telling that the Moro surrendered, and two weeks after the city; that the spoils reached nearly three million dollars, equally divided between the naval and military services, of which the commanders got the lion's share; the men some twenty dollars each.

In 1763, England delivered up the Island, according to a treaty of peace, and from that time it dates its chief aggrandizement. Ten years had not gone over before the Jesuits were expelled. Indigo and other exotic plants were introduced, commerce was extended, immigration encouraged, and a career of uninterrupted prosperity was promised, when the French revolution broke out, and simultaneously conspiracies in the island, which resulted in the expulsion not only of the negroes of St. Domingo, but of a large and wealthy French population.

In 1807, Cuba was threatened by English troops, and in the same year, with an alliance at least in object, the French effected a landing at Batabano, after the fashion of Col. Kinney's proposed expedition "to colonize and cultivate," but the Spanish authorities, without coming to blows, were wary, and offered to transport them gratis to St. Domingo or France, and were as true as their word.

The dynasty of Napoleon, and revolutions and changes in Spain, gave these precious authorities a vast deal of trouble; they were afraid of proclaiming a new monarchy, lest the old should suddenly come into power. One Captain-General made a terrible mistake. For particulars, are they not written in the chronicles of Cuba? We will pass the insurrectionary efforts of the English Vice-Consul Turnbull. The greatest military despot Cuba ever had was Gen. Leopold O'Donnell, who came in 1843, and who has figured since so largely at home. Dreadful stories are told of his exactions, and funny ones of how his wife turned everything from stale bread to street mud to account. He was the successor of a man who left office as poor as he had entered it. Later Governors are sufficiently familiar with us as to character and policy.

The progress of British and American shipping, which, even more than the loss of her American possessions, has driven Spain from the high seas, has necessarily changed the character of her foreign policy, and from absolute restriction in respect to all other than her own flag, she has sought to establish a commercial reciprocity in its strictest sense. The restraints and trammels complained of in intercourse with Cuba, result as much from difference of disposition between the Spanish and other nations, as in arbitrary and shifting laws; though it is not to be forgotten that since 1825 the island has been virtually under martial law, the Captain General having been then invested "with the whole extent of power granted to the Governors of besieguered towns."

Whilst at the first Cuba retained traces of the independence and liberality of spirit which characterized the Moors, she has latterly been reduced to a servitude complete as it is deplorable. She has been deprived of that delegate and representative authority which she enjoyed, and which new Constitutions in Spain have successively guaranteed. A difference has been made between Cubans and Spaniards; spies have been introduced into all departments, and suspicion made the proof of crime. Neither Spaniards nor Cubans complain, so much of absolute rule as the want of a liberal policy. The history and fate of the Lopez invasion is known to all; but the alarm that invasion excited, so disproportionate to the means of aggression as confined to the invaders themselves, indicated a well founded apprehension that there existed on the island every element for successful insurrection—the timely fruit of all this absolutism.

FOR THE MORMON.

The Sandwich Islands.

Social Condition—Social Changes and Existing Influences—Qualities of Natives—Effects of "Civilization"—Value of Missionary Labors—Island Wants and Benefits—Religious Despotism—Decrease of Native Population and its Cause—Intolerance towards Women—Physical Scenery—Material Resources and Prospects.

The interest now attaching to the Sandwich Islands, officially termed the Hawaiian, whether as respects their geographical, political, commercial, social or religious position, probably constitute a sufficient apology for any space which the facts, views and opinions herewith submitted may chance to occupy. The social condition of the islanders, native and foreigners, opens a vast field for investigation, for a wise and judicious analysis of the elements composing it. In respect to religion all that is required is to examine the character of the field, and ascertain what influences are there at work, and what are the advantages presented for the inculcation and spread of the true faith. In order to do this, it may be desirable to glance at the changes to which the islands have been subjected, and the agencies to which those changes are, separately or together, to be attributed. So far as the natives are concerned, it is certain that they have passed from being warlike, treacherous, and cruel, to mildness of temper, tractability of disposition, and to be desirous of knowledge. Gifted with the vivid imagination and the strong passions of the Indian races of this continent, from whom, as is generally held, they originally sprung, they have been easily rendered susceptible to all foreign impressions; and possessing a certain degree of that intelligence which characterises the Asiatic, they have proved themselves to have the power of appreciating what is excellent, morally, intellectually, and materially, and have especially excelled in the art and in the practice of imitation. There are writers who would have us believe that they were the guileless beings whom Rousseau has chosen to impersonate as in a savage state; but there is little need of any such high wrought sketches, although there is a simplicity in the Hawaiian character which is truly charming, and which, being an inherent trait, must have existed even when the islands were visited by LA PEROUSE, who declared the natives the most rascally set he had ever seen. Nowhere throughout the world has what is termed civilization come into such direct contact with what is termed semi-barbarism, for the twilight of a superior intelligence, and a certain adaptability to civilization existed there when that civilization came; and in place of the triumph of the latter in the utter extinguishment of its opposing element, the two have strangely coalesced.

As a result, so far as the natives are concerned, we find them both degraded and impoverished, their numbers weakened by disease and thinned by death, misery where there was peace, discontent where formerly was only satisfaction, and vices for virtues,—a result which some missionaries seem to regard as amply compensated by the erection of buildings called churches, and the collection of floating masses called congregations, the establishment of a moral code under penal laws, and the exaction, or attempted exaction of a complete uniformity to European modes of life, said missionaries themselves never having the best moral reputation, and grasping at political power whenever the chance has been presented. Witness Mr. JUDD, who at last was so ignominiously expelled from office by pressure of public sentiment. And as for the natives being influenced by their teachings, Catholic or Protestant, the little hold they have secured on the natives is shown by the readiness with which large bodies of men have passed from one faith to another at the dictation of chiefs, or as political policy prompted.

Some other and more effective cause is in the introduction of the many arts of life, for the acquisition and practice of which the natives have so remarkable an adaptability, and in the progress of which are to be found as yet almost the sole evidences of "improvement." Not learned scholars, but "learned blacksmiths" were what they wanted, men who could handle not the pen but the plough; men who had read the history of the early life of nations, and not despising small things could teach them how to thatch their dwellings, change a home of reeds and grass into one of stone; how to hoe, and sow, and reap. Any benefit thus conferred has been more than counterbalanced by a certain religious despotism, which intertwines itself with all their relations. Owing to the penal code imposing fine and imprisonment for illegitimate offspring, infanticide and abortion abound; often mother and offspring together perish—itself a main cause of the rapid decrease of population. When the prophetic poets of these islands sang the doom of their race, they surely saw the day when a foreign aggression, and the spirit of foreign intolerance, should compel the women of their nation to prevent their offspring from seeing the light, or cause them to strangle these at their birth, rather than submit to personal degradation. There was a day when it was death to a Hawaiian woman to eat certain food reserved for men and the gods—when she eat ever at a distance as an inferior; but the former prohibition was one easily avoided, and as to the latter she can scarcely be said to be elevated when the choice left to her is between maternal love and personal suffering and degradation. Besides, if she marries a foreigner she can thenceforth have no redress in law for any injuries he may choose to impose on her from feelings of jealousy, or from some other motive.

Notice the extent and rapidity of depopulation. When Capt. Cook visited the islands, they contained 400,000 inhabitants; the census of 1832 reduces these to 130,313; that of 1836, notwithstanding the vast increase of foreigners, to 108,519, whilst the census of 1848 declares the whole population of the eight islands to be only 80,641; the deaths for that period 7,943, and the births only 1,478. The salubrity of the climate of the Sandwich Islands, so favorable to pulmonary complaints, and inviting to mental tranquility, would seem to pledge health and long life, were the laws of nature not counteracted by the machinations, bigotry and prejudices of men, who here illustrate the profound remark that intellectual rule—a rule founded on mere mental dogmas, quite irrespective of surrounding circumstances, is of all others the most tyrannical. Let men revolutionize, if they choose, commerce and politics, but let them have regard to the natural character of men, and not by arbitrary impositions countervail divine regulations.

These islands, with their magnificent scenery and glorious groves, their ocean views, their inland streams and cataracts, their delicious valleys, their magnificent ranges of mountains girded with flowing forests, and crowned by lava cones of which Time makes his grandest monument, telling not alone of age, but power—this ocean Eden, which laughs from shore to shore, ready to nestle in its bosom the commerce of the world—offers a noble sphere for that highest philanthropy which concerns itself with the physical and material welfare of a people. Like the mists continually rise around its inland mountains, changing with each moment the distant scenery, and then, lost in heaven, leaving what they had shrouded, more clear, and fresh and beautiful, so after the many phases which the social and religious life of the Hawaiians has undergone, we may yet have hope that human error which has begirt them will disappear in the sunlight of truth, developing the better elements of their character, a character which amid all the injustice to which it has been subjected, has "not yet lost all its original brightness."

Congressional.

WASHINGTON, FEB. 28, 1855.

DEAR SIR,—I send you some of the proceedings in Congress yesterday. In the Senate the sword of General Jackson, which was worn by him during his military career, was presented to the Government by Mr. Cass and Mr. Bell. It was a gift from the heirs of the late General Armstrong, to whom it was willed by the original owner at his death. A great crowd of ladies and gentlemen had gathered in the capitol to witness the presentation.

The South concurred in the amendments of the House to the bill to promote the efficiency of the navy. The Post Office bill occupied the remainder of the day, which was passed. One clause in this bill allows to Mr. McGraw, contractor for the mail from Independence to Salt Lake, the sum of thirty-six thousand dollars, to enable him to continue the mails. The losses Mr. Mc. has sustained by the Indians, and the prospect of future difficulties was the principal cause in inducing the Senate to grant this liberal allowance. Mr. Mc. says, if the bill with this clause passes the House our friends in Utah in future shall have their mails. This, no doubt, will make the citizens of the Mormon Territory rejoice when they see the mails.

The House passed a bill granting the right of way to railroads and plank roads through the Government lands in the territories.

The Naval and Indian appropriation bills occupied the remainder of the sitting, which was continued until a late hour of the night.

M. W.

Mr. Jones offered a resolution giving the sole power to the several States to make laws regulating the admission or exclusion of foreigners.

This, we think, is putting the thing in a legitimate shape.

A joint resolution was passed to settle the accounts of the late Gov. Burt, of Nebraska.

A bill to regulate passenger vessels was taken up.

Mr. Seward defended the character of Mr. Gwin, which had been previously attacked by Messieurs Grinnell, Tillotson, Livingston, and others, whom he speaks of as being highly respectable, but thinks a misunderstanding exists between them and his colleague. Mr. Seward made a statement of the origin of the two bills, and the course he had pursued in relation to the matter.

Mr. Fish's bill states that no passage money shall be received or retained for passengers who die on the passage; and further, that passengers shall not provide nor cook their own food, but that their supplies shall be furnished and cooked for them.

Mr. Seward's bill is opposed to both these provisions.

In the House, the Texas Creditors' bill was reported by the Committee of Conference. Mr. Breckenridge reported that the Committee recommended an agreement to seven millions seven hundred and fifty thousand dollars. The bill passed.

"The Speaker laid before the House a communication from the State Department, showing that during the year 1854 there arrived in this country by sea 460,474 persons; 27,765 in Massachusetts, 327,976 in New York, 150,325 in Pennsylvania, 18,154 in Maryland, 51,169 in Louisiana, 14,487 in California. Of the entire number, nearly 49,000 were born in England, 101,606 in Ireland, 13,317 in France, 206,654 in Germany, and from China, 13,100. Occupations not stated, 234,396; merchants, 15,173; mechanics, 31,470; mariners, 1,260, miners, 2,185; farmers, 87,188; laborers, 82,420; lawyers, 35; physicians, 237; clergymen, 139; servants, 33,010; other occupations, 2,591. From September 30, 1843, to December 30, 1854, 3,174,396 arrived by sea."

"Mr. Cobb, from the Committee on Public Lands, reported a bill granting lands to Alabama to aid in the construction of railroads.

"Pending its consideration the House went into Committee of the Whole on the Civil and Diplomatic Appropriation Bill.

"Among the amendments adopted was one appropriating $10,000 for the protection of life on the coast of Massachusetts, to be expended by the Boston Humane Society. The Committee rose."

The Pacific Railroad bill was reported to the House, and referred to the Committee of the Whole on the State of the Union.—[New York Sun.

Correspondence.

FOR THE MORMON.

To Elder John Taylor:

DEAR BROTHER—Unused as I am in communicating my thoughts publicly, it is with diffidence I take my pen to write for your perusal. You are at liberty to make such disposal of the following as you deem best.

I was born in the State of New York, Cayuga county, township of Genoa, August 3, 1801. My parents, grand and great grand parents, were born in the State of New Jersey. My father was one of the early converts to Methodism, having experienced religion and united with that body of religionists at the age of sixteen years. He has been a very exemplary man, and a pattern of piety ever since, (I can speak from personal knowledge for forty years.) He is now living, retaining his mental faculties, although in his 87th year. He says the "glory of Methodism has departed."

In the winter of 1832 and '33, I first heard about "the Gold Bible," or the Book of Mormon and its doctrines, advocated by the Rev. Brigham Young, now President of the Church of Jesus Christ, of Latter Day Saints. I had formerly been acquainted with him and his brother Joseph, as "Reformed Methodist Preachers." Through the persuasion of my friends, I had my name put down as a member on trial among the Methodists. I remained as a probationer until "Mormonism" was introduced into the neighborhood. I attended their meetings, and was gravely informed by the class leader, if I intended to become a member of their Church, I must not attend the Mormon meetings. I gave him to to understand that I was anxious to investigate this "new-fangled doctrine," as he called it, and they might blot my name out of their books.

I soon became convinced that there was a satisfaction in believing the Gospel, and was resolved to obey its requirements; accordingly, on the 15th of April, 1833, I was baptised for the remission of my sins. There were six added to the Church on that day by baptism and confirmation, including myself and wife. I soon found that I had not counted the cost—my former friends and associates were shy of me—I had become a Mormon. At the next election, my political friends could not vote for me—I was a "Mormon;" that word had then a harsher sound than at present. In the the spring of 1834, our little branch numbered fifteen members. We were favored with a call from Br. P. P. Pratt, who was making calls on the different branches for volunteers to go to the "Far West," to protect our brethren and sisters from violence, who had been driven from their homes in Jackson county, Missouri. The Governor had issued a proclamation, saying he would restore them to their lands if they would protect themselves. Without conferring with flesh and blood, I resolved to go.

I left an aged father and mother, who depended on me to cherish and support them in their declining years; a wife and two small children, whom I tenderly loved, and a lucrative business that I was engaged in, to go to that then distant country; not knowing that I ever should return, as I was going to the enemy's country, among a set of as lawless vagabonds as ever disgraced any civilized country in the known world; their subsequent acts have proved the assertion, and for what? What induced me to make the sacrifice, even to the risk of losing my life? It was because my brethren and sisters (strangers indeed to me in the flesh, but united in the same covenant,) had been robbed; their houses burnt, their crops destroyed, and they driven, in the inclement season of the year, across "Missouri's swelling flood," to seek shelter in, and claim the hospitality of Clay county. It was to protect them in those rights that had been wrested from them. Accordingly, on the 18th of April, 1834, I, with two of my brethren, James Foster and True Glidden, bid our friends farewell, and started on our first mission. We arrived in Kirtland on the 29th of the same month, was introduced to the Prophet Joseph Smith, Jr., and although he was called a "greenhorn" by outsiders, to me he manifested an intelligent mind. I discovered something noble stamped on his brow, and my further acquaintance with him (which continued until his martyrdom in 1844) strengthened first impressions; he was nobility personified.

On the 5th of May "the army of Zion" left Kirtland, and took up their line of march for the scene of violence and bloodshed. Our little army numbered about eighty—

"All valiant-hearted men,
And not afraid to die."

On the 7th we were organized into companies of 13 men to each baggage wagon.

Each company had a captain and clerk; every member had his particular duty assigned. Everything pertaining to our journeying was conducted in order. It created a deal of excitement in the country through which we passed.

Bro. Joseph Smith was captain of company No. 1; H. C. Kimball, No. 2; Brigham Young, No. 3. I was a member of the last mentioned company. My duty was to keep a journal of our campaign. The Hon. Z. Snow, of Utah, was our Commissary General.

On our arrival at Salt river, Missouri, our army consisted of two hundred rank and file. We re-organized; general officers were appointed; two companies, of 13 men each, were selected as rangers, or flanking parties. Bro. Hazen Aldridge was chosen captain of the first, and Thomas Colborn of the second.

It is with feelings of joy and gratitude to my Heavenly Father that I call to mind my associations with such men as Brigham Young, H. C. Kimball, and a host of others of that band of brothers, who are now "burning and shining lights in the Church of Jesus Christ of Latter Day Saints.

I could relate many incidents concerning that campaign, which would be interesting, but time and space will not permit. Suffice it to say, we were honorably discharged, and the word of the Lord concerning us was, our sacrifice was accepted. On the 2d day of July a company of seven started for the East, a journey of 1,200 miles. We arrived at Kirtland August 1st; on the 4th I was ordained an Elder, under the hands of Brothers Joseph Smith, Jr., Oliver Cowdery, and Sydney Rigdon.

I left Kirtland on the 5th day of August, and arrived at my home after an absence of sixteen weeks, much to the surprise and joy of my friends, as it had been rumored abroad that the "Mormon" camp had lost many of their number by cholera; that a battle had been fought, and "Joe Smith, the Mormon Prophet," had been mortally wounded. All were anxious to know my opinion concerning the Prophet; my report being favorable, our branch, with the exception of myself and family, removed to Kirtland. Unavoidable circumstances prevented me from gathering with the Saints until the summer of 1843. In the summer of 1835 a conference was held at my house in Ross, Wayne county, N. Y. Eleven of the Twelve Apostles were there. From that time until the winter of 1842-3, we had to stem the torrent of opposition alone—not a Mormon, that we knew of, within three hundred miles. The papers were teeming with news concerning the "Mormons," and their Prophet, "Mormon" difficulties in Missouri, &c., &c. Our friends would act the part of Job's comforters, but still we retained our integrity. "Mormonism" was our theme, salvation was our object and aim.

In the winter of 1842-3 we were visited by an Elder; he labored faithfully in that vicinity. In the following spring we numbered thirty-six members. Six families gathered with the Saints in Nauvoo in 1843. In 1846 the Saints were driven out of Nauvoo. I wintered in the Mormon Winter Quarters in 1846-7, crossed the plains in 1848, was ordained a High Priest and joined the Quorum in 1851; was appointed to take a mission to the nations of the earth at the April conference in Great Salt Lake City, April 8th, 1853. I have traveled thousands of miles in Europe and the United States. My Heavenly Father has blessed me with health and strength, of body and mind, and has given me many sheaves for my hire.

To conclude, I will say I am a Mormon inside and out, at home and abroad, and am willing to make any and every sacrifice for the upbuilding of the Kingdom of God.

Yours truly, THOMAS COLBORN.

From Our Washington Correspondent.

WASHINGTON, Feb. 26, 1855.

To the Editor of the Mormon:

DEAR SIR,—Your paper has made its appearance here among us in flying colors. I greet it with pleasure as the face of a familiar friend; it will be hailed with delight by the Saints in every land, and carry joy to their hearts wherever they dwell upon the four quarters of the globe. The friends of truth and all those who love to see correct principles abound among men, no doubt will rejoice; and if there are any who are honest hearted who do not participate in this feeling when they behold "The Mormon," it will be because they do not understand its objects and designs; whenever they shall become acquainted with the motives and characters of these great men who have put forth the rich principles of eternal truth which are calculated to enoble and exalt man, both in this world and that which is to come, of which "The Mormon" is to be the peculiar advocate, they will know how to appreciate things differently. I rejoice to think, that fair Utah, that has afforded an asylum and home, to me and my friends, who are endeared to me by years of mutual toils and sufferings, caused by misrule, oppression and mobocracy, is to have so able a defender and advocate. I rejoice to think that the honorable among this great nation will now have an opportunity to be correctly informed if they desire it, in regard to Mormonism; politically, socially morally and religiously, and need no longer be imposed upon as they have been by misrepresentation and falsehood.

There is one thing in regard to "The Mormon" which greatly pleases me, it is the bold and fearless manner in which its articles are put forth, and the reverence and acknowledgment of "the hand of God in all things," this feature contrasts strongly with all the papers I have met with, which are published; their object being popularity.

The appearance of "The Mormon" is very fine, its type and paper being excellent. Its dashing frontispiece, at first sight, seemed rather to savor a little of the style with which the publishers of the trashy literature of the day put forth their periodicals, in order to attract the attention of the vulgar; but upon closer inspection, every thing of the sort gives way to serious reflection and admiration, of the beauty and design intended to be conveyed. The flag of our Union with its stars and stripes unfurled; with Utah occupying a conspicuous corner, and the wings of the great American Eagle overshadowing the whole. Then the All Seeing Eye overlooking the whole and taking cognizance of all that is going on in our mighty nation, is calculated to instruct, as well as please. Upon the whole, Mr. Editor, I think you can hardly fail of success in your undertaking. Your numerous friends both in Europe and America, and then all the Mormon Missionaries scattered throughout almost every nation on the globe, with all of whom you have long been associated, will no doubt lend their aid in helping to give "The Mormon" circulation.

The whole of last Thursday was spent by the Senate in discussing the foreign relations of the United States. General Cass made a long speech in reply to Lord Clarendon in the British House of Peers, viewing his declaration in regard to the allied Western Powers of Europe, that "when they had settled the great Eastern question, they would turn their attention to the Western," in order to adjust matters upon this Continent. Mr. Cass was followed by Senator Mason, of Virginia, who is the Chairman of the Committee in the Senate on Foreign Relations. He reviewed the course taken by the British authorities in interfering in the matter of negotiations with the King of the Sandwich Islands, in regard to their annexation to the United States. He also noticed the interference of the British and French authorities in preventing the United States from obtaining a coal depot on the Island of St. Daringo, which was thought important to obtain for the use of American steamers that are in the Isthmus and Mexican Gulf trade. Mr. Mason asserted that this interference by European powers with questions that were purely American, could not and would not be allowed by our Government, nor would the American people ever submit to be dictated to by foreign powers in matters that did not belong to them.

There was a sharp discussion in the Senate on Friday upon a bill to protect the officers of the United States in the discharge of their duties. The debate took a wide range upon Slavary and the political events of last year. The discussion lasted till midnight, when the bill was passed by a large majority.

A bill has passed the Senate to grant to railroad companies a credit of three years upon the duties on railroad iron, imported by them into the United States. This bill has been before the Senate ever since I have been here; has been called up frequently; and has met a more determined opposition, and a warmer support, by its friends than any measure that I have noticed.

There has been an amendment to the Tariff bills, reducing the duties 20 per cent. on all articles imported into the United States.

On Saturday many small bills passed the Senate, which are of minor importance.

For some time the House has been groaning under the Civil and Diplomatic Bill, which at last passed on Saturday. This bill contains a claim making an appropriation of some thirty-five thousand dollars, to defray the expenses of the Territorial Government of Utah, and also one appropriating twelve thousand dollars for finishing the Penitentiary in that Territory. The bill also makes several other small appropriations for objects in the same territory. The bill has gone to the Senate to pass that body.

There is a vast amount of licentiousness practiced here, and even members of Congress indulge in it to a great extent. There are a very large number of prostitutes in Washington in proportion to its number of inhabitants. Men from all quarters gather here during the sittings of Congress, and while they are lounging around the Departments, hotels and boarding houses, they have little else to do but to plunge into vice and debauchery. During the whole of every night the everlasting rattle of cabs and hacks may be heard conveying these hordes to and fro as they visit these sinks of iniquity, where they hold their midnight revels and celebrate their bacchanalian orgies. Their carousals are kept up the whole night long, and then they sleep a good part of the day, thus turning night into day and day into night, and then, with eyes red and faces bloated, you will hear them along the streets, at the hotels and in the halls of Congress, harping about "Mormon Polygamy," "Licentiousness of the Mormons." "Congress," they will say, "ought to rise up, and with its whole power crush them at once;" and if, peradventure, a clause in a Utah land bill proposes to donate a pittance of land for a homestead to the poor Mormons who fought for the country under General Kearney, whilst our Government was contending with Mexico, some of these Right Honorable members will rise up, and with a grave and dignified air, ask, "Does not the bill go to encourage polygamy?" "Let the Mormons enact a good code of morals before they ask Congress to give away the public domain to them." Now, Mr. Editor, it is a notorious fact here, that the bitterest enemies of Utah, and the vilest denunciators of polygamy are the most notorious knaves and scamps, and so I have found it, not only here but in my extensive travels and years of experience and intercourse among men, and women too; that the most unvirtuous are the greatest denunciators of the Mormons. True virtue is unsuspecting, and is not afraid to talk of and investigate these matters, nor are they afraid that their morals will be corrupted thereby. They are at least willing to view the principle in the abstract, and learn what would be its bearings and effects upon society if it were introduced generally. Mr. Editor, it seems to me that Congress and the whole country are wofully ignorant as to the contents of that book called the Bible, to which they all look as the word of God, and as containing a revelation of his will to man, and the plan of salvation: why it gives a history of a mighty nation through a great many hundred years, who were a nation of polygamists, and made so by God himself, and he gave law to them in regard to it through Moses; the founders of this great nation were polygamists; why, we trace the lineage of the Saviour himself through a long line of polygamists. David, "a man after God's own heart," was a polygamist, and God, himself, took all the wives of King Saul when he transgressed, and gave them to David; and this too after David had already married a number of wives. How different God acts from men, now-a-days. Here in this nation, an honorable Congress refuses to give the Mormons a small pittance of land in some desolate region, away yonder in the Rocky Mountains, more than a thousand miles from any other settlements, simply because they are polygamists, when God gave that old polygamist, Abraham, the whole of the land of Canaan, the best portion of country there was in all the East. I suppose if old Father Abraham had lived in our day, and here in our own country, an enlightened Congress, instead of giving him a whole territory of the richest land in the nation, would have sent him to the States prison. Dr. Bernhisel, the Delegate from Utah, was about right; he was only councilling after the pattern of the Almighty, when he said in his place in the hall of the House of Representatives when this matter of giving the Mormons a homestead was under consideration, "that the more wives a man had the more land he needed."

Mr. Editor, I must beg leave here to relate an anecdote. As I was coming on here from the South about a month ago, ascending the Alabama river on a steamboat, we had a great crowd of passengers, and it being found out that I was a Mormon, nothing would do but I must deliver a lecture. I did so again and again, for two or three days successively. I mingled very freely among the passengers, and many became warmly attached to me, and we had for the most part quite a pleasant time. One day a gentleman, (knowing my relations in Carolina, and that I was a Carolinian) said, "I am surprised that you should be satisfied to live among those degraded Mormons and acknowledge that notorious polygamist Brigham Young as your teacher." I replied, my dear sir, I trust when I leave this world I shall go to heaven, and asked him if he did not expect to, likewise. He replied, "certainly he did." Well sir, I replied, we read in the Bible that Jesus said, "they shall come from the East and from the West, from the North and from the South, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven." Now, sir, if we are so fortunate as to ever get to heaven we shall have to associate with those old polygamists, and for my part I see no difference in associating here in this world with Brigham Young, a polygamist, whom I, from a long acquaintance, know to be a good man, than going to heaven and associating with polygamists there. To this not one of the crowd said a word. They never had thought of it before. Respects, &c.,

A MORMON IN WASHINGTON.

From our Boston Correspondent.

BOSTON, Feb. 26, 1855.

PRESIDENT TAYLOR—*Dear Sir*—I again take up my pen to communicate some of the sayings and doings of the people of this grand Imperial City of Yankeedom. On Wednesday last, 21st inst., I visited the State House to witness a contest between the Higher and Constitutional law parties. Probate Judge Loring, of Suffolk county, nearly a year ago holding the office of United States Commissioner, was under the necessity, according to his oath of office, to deliver up the identified, and proven to be, slave Burns to his master, which has rendered him obnoxious to the Free Soil, and particularly the radical Anti-Slavery party of the North. (They say he should have evaded the execution of the law because public opinion was against it, &c.) Hence there has come up before the Legislature, during the present session, numerous petitions by men, women and children, from various parts of the State, praying that the said Judge Loring be removed from the office of Judge of Probate for the County of Suffolk. The object of the gathering was to hear the addresses of the presentees and advocates of the above petition before the committee to which they were referred. The Representative hall and galleries were well filled, and much interest manifest.

Able addresses were delivered by Messrs. Webb, Philips and Ellis, for the removal, but more for the remonstrance. The subject was adjourned over to Wednesday next. The question at issue is virtually this, shall the constitutional law of the United States be maintained, or shall the peculiar institutions of different sections of the confederacy have the precedence in their several localities? "let every man be fully persuaded in his own mind." Gen. Sam Houston is here lecturing the people of Boston upon different subjects. His discourse on the history of Texas was well received, and highly applauded, though in giving a truthful history he necessarily becomes the hero of his own story; yet he does it with that modesty that is characteristic of a great mind. He is talked of favorably by many for the next President, and, but for his slavery predilections, would probably obtain a greater number of votes from the North than any other man. His lecture on Slavery, given at the Tremont Temple, on the evening of the 22d inst., will be reviewed on the evening of the first of March, at the same place, by Wm. Loyd Garrison, the great abolition advocate.

The long delayed, anxiously expected Mormon expose, by the heroine of the Boston Times, Mrs. Sarah Young, upon the usual subject, polygamy, conspiracy, disloyalty, treason, and abominations generally, all of which so convinced us of some telegraphic communication with S. L., (of which we up in the mountains were so woefully ignorant) has not yet appeared, we begin to think that the editor or their readers down here in Boston have been sold—humbug pays the best. What next, Mr. Times? we're anxiously waiting.

The Times has also published a lecture given in Salt Lake city, by Orson Hyde, on the plurality of wives, and calls upon the Bostonians to take the other side of the subject, and show its scriptural inconsistancy. "We pause for a reply." More anon.

Your's respectfully,
ALEXANDER ROBBINS, JR.

California News.

Per steamer Daniel Webster, we have dates from California up to the 9th ult.

The California Legislature has made another failure in their forty-fourth ballot for United States Senator.

A meeting of old settlers was held at San Francisco on the 7th ult. to consider the subject of emigrating to Sonora, to escape the heavy taxes imposed upon them by the State.

There is a good demand for provisions—other merchandize still dull—but little rain, and but little done among the miners for want of it, and a great many were leaving for the Kerr river mines.

The Cortez brought $285,000 in gold in consignment to Page, Bacon & Co., of St. Louis.

By the politeness of our Delegate, the Hon. J. M. Bernhisel, we are furnished with an Act to establish the office of Surveyor General of Utah, and an Act for the construction of a line of Telegraph from the Missouri to the Pacific. We are obliged for the courtesy, and shall publish next week.

Agricultural.

Fruits.

Statement of Gershom Wiborn, of Victor, Ontario County, New York.

GRAFTING.—In grafting, the first thing to be considered is the proper time for cutting scions, which may be done at any time after the leaves have fallen in autumn, until the buds begin to expand in the Spring. If it is necessary to cut them any length of time before you wish to set them, they should be buried in damp sand, saw-dust, or something of the kind, to keep them moist. When the trees are in the neighborhood, I do not cut the scions until the day that I am ready to set them. The next thing to be considered is the proper scions to cut, which should be fine, thrifty, straight-grown shoots of last year's growth. The buds upon the last year's growth will grow young shoots, while those upon the second year's growth are blossom buds, and will not make twigs. The proper size of the scions will depend very much upon the size of the stocks to be grafted. If they are small seedlings—say half an inch in diameter, or less—you should cut the scions that are from one-eighth to one-fourth of an inch in diameter. For stocks that are from five-eighths up to one and a half inches in diameter, you should cut scions that are from one-fourth to three-eighths of an inch. The ends of the scions, where they get below these sizes, it is best not to use, for they are unsuitable to take the sap from the stocks, and seldom, if ever, live. March is the proper time to graft plums and cherries, and April for all other fruits. They may live, indeed, if they are grafted as late as May, but they will not make so fine a growth the first year, and, consequently, will be less able to withstand the scorching suns of midsummer. When you are ready to set your grafts, cut your scions up into grafts about three and a half inches in length. For cutting and preparing grafts, use a keen-edged knife. To prepare a graft for setting, hold the scion in your left hand, and your knife in your right; place the blade upon the scion about one and a half inches from its lower end, which should be held towards you; then draw it in a straight line, smooth and level, to the centre of the lower end. Then turn up the other side of the scion in your hand, and cut it in precisely the same manner. One and a half inches of the lower end of the scion will then present the form of a flat wedge. Its upper part should have upon it two or three good buds.

The stocks to be grafted are next to be considered. In grafting young trees from three to four feet high, they may as will be inserted about a foot above the ground. Trees that are five or six feet in height are generally grafted about three feet from the ground. In grafting large bearing trees, select from twenty-five to thirty of the most thrifty, straight, smooth-barked limbs from different parts of the top. Those which are about one or one and a half inches in diameter are to be preferred. At the point where you wish to insert the scion find a clear place, free from limbs, bruises, or curls; then, with a fine, sharp saw, cut it off, leaving it square and level on the top; next, with your knife, dress off the edge of the bark, which will be a little rough from the saw. Then take your splitting-knife, which should be very sharp, (a common butcher's knife is a tolerable substitute,) and split the stock carefully down the centre. In doing this, be careful to divide the bark even and clean as you go, so that the edge of the bark on the wedge-like end of your scion will dove-tail into it and make a nice, close joint. It will be necessary to split in this way the stock one and a half inches, to correspond with the length you have of the end of the scion. After making the split in the stock, and withdrawing the knife, you will need a little wedge made of hard wood, to crowd down the centre of the split and hold it open. Then put your scion into the split, and let the wood on the outer edge of the scion set even with the wood on the split edge of the stock; or, in other words, set the wood of the scion just within the wood of the stock, for then the bark on the scion will meet the edge of the bark on the stock. Next press the scion down firmly into the stock, and be very careful in the whole operation not to bruise the edges of the bark that meet between the scion and the stock. Then withdraw the wedge, and apply the grafting-salve, spreading a coat of it about one-eighth of an inch in thickness over the end of the stock where it was sawed off. Fit it down nice and tight over the edges of the bark and around the scions; then spread a strip down each side, over the split in the stock, so that the whole operation will be closed air-tight. This is necessary to prevent the sap from drying out and killing the scions. After the grafts are set, they should be looked to occasionally, as crevices will sometimes open between the bark and the salve and let in the air. The best salve is made by melting one pound of beeswax with six pounds of rosin in a pint of linseed oil.

Statement of H. Beyerele, of Sugar Valley, Clinton County, Pennsylvania.

Our valley is subject to early frosts, which often prove injurious to the fruit culture. Some few fruit-growers have practised a mode of preventing frost which I never saw in print, and which I look upon as being quite effective: they smoke their orchards by building fires among the trees. The reader will bear in mind that low valleys or plains suffer more from frost than high ones; and, further, that frosts never occur where wind is blowing, nor where the atmosphere is cloudy, but only on mornings when the air is calm and the sky clear. On such mornings smoke always moves sluggishly, and frequently settles at a height but little above orchard trees. By making fires in different parts of the orchard a short time before daylight, the smoke, in a measure, will cover the trees, and thus prevent frost upon the same principle as fog or cloud.—[Report of the Commissioner of Patents.

Mr. DE LEON, of South Carolina, United States Consul in Egypt, has addressed a letter to Dr. Gibbes, of Columbia, S. C., covering a proposal of an Italian, named Lattis, who is engaged in agricultural pursuits in Egypt, to reveal to the people of the United States a discovery he has made, by which two crops of rice can be grown in a single season, and with a great saving in the expense of irrigation. The method is said to be very simple, and he thinks it may apply with equal advantage to other grains besides rice.

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE ST. LOUIS LUMINARY.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to THE MORMON office, or to the editor of the Luminary, St. Louis, Mo.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agents, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 15 Wilton street, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office, by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

Information Wanted,

Of JOHN HOBSON, late of Sheffield, England; painter by trade; did belong to the Mormon Church; when last heard from was in St. Louis; supposed to be in the vicinity of St. Louis or New Orleans. Any person knowing the whereabouts or address of the said John Hobson, and will send the same to the undersigned, it will be most thankfully received by his daughter Ellen. Address

CHARLES H. SCHOLEY, Hanover, Conn.

Price Current List.

NEW YORK MARKET, FEBRUARY 15.

Rio coffee	9c. a 10c. lb.
Laguarey do	9 a 11 1-2c. lb.
Java do	12 3-4 a 13 1-2 lb.
Maracabo do	10 a 11 lb.
New Orleans sugar	4 3-8 a 6 7-8 lb.
Cuba do	4 3-8 a 4 5-8 lb.
Havana do	5 3-4 a 6 1-2 lb.
Dried apples	5 a 6 lb.
Do. peaches	18 a 13 1-2 lb.
Do. plums	13 lb.
Do. cherries	20 lb.
Box raisins	$2 a $2 40 box.
Manufactured tobacco	18c. a 22c. lb.
Pepper	11 1-2 lb.
Cloves	14 lb.
Pearl starch	8 lb.
Potato do	6 1-4 lb.
Indigo	30 a 100 lb.
Borax	28 a 29 lb.
Camphor	38 lb.
Verdigris	32 a 37 lb.
Sicily sumac	$72 50 bag
Spirits turpentine	43
Linseed oil	78
Olive do	$3 50 basket.
Wheat	$1 95 a $2 50
Corn	$1 00
Barley	$1 12 a $1 20
Oats	64 a 69
Peas	$1 87 a $2 50
Beans	$1 62 a $2 12
Rice	3 7-8 a 4 3-4 lb.
Potatoes	$2 50 a $3 50 bbl.

As there is very little communication at present we have not given the Western markets.

Rates of Labor in San Francisco, Jan. 1, 1855.

Blacksmiths, per day	$5a5	Harness makers	$5
Blacksmiths' helpers	3 50a4	Millers (two grades)	6a10
Shipcarpenters	5a6	Engineers (stationary engineer)	3 50a4
Shipcarpenters' helpers	3 50a4	Bookbinders	6
Locksmiths	5	Bookfolders	3
Coppersmiths	5a6	Cartmen	2 50a —
Gunsmiths	5	Day laborers	3
Metal turners	6a6	Watchmakers	8
Fire-proof shutter and railing makers	5	Jewelers	8
Brass founders	4a5	Chasers	10
Gas fitters	5a7	Lapidaries	9
Boiler makers and riveters	3 50a6	Brickmakers, per month and found	50a 80
Pattern makers and moulders	5 50a6	Brick moulders	75a100
Do.	5 50a5	Brick burners	50a 80
Finishers	5 50a6	Lime burners	50a 80
Plumbers	6 00a6	Mattress makers	50a 62
House carpenters and joiners	6	Gaolers	40a 50
Ship carpenters	7a8	Waiters (in hotels)	40a 50
Boat builders	7a8	Cooks	75a150
Caulkers	8	Deck hands (river sav)	50
Tin workers	6	Engineers	200
Tin roofers	6	Engineers' assistants	150
Carriage makers	6	Firemen	75
Wheelwrights	6	Waiters	40
Pile drivers	5	Mates	150
Coopers	5	Pilots	200
House and sign painters	5	Tailors	75a100
Saltmakers	5	Seamen's wages	30
Riggers	6	Mates	50
Stevedores	5	Servant girls	30a50
Granite dressers	5a7	Mill sawyers	100
Marble cutters	6a6	Mill planers	100
Marble polishers	6	Lumbermen (in yards)	100
Freestone cutters	7	Bakers	150a200
Stone masons	7	Barbers	50a125
Ballast getters	1a2	Butchers and slaughterers	75a100
Brickmakers	3	Upholsterers, paper hangers, &c., &c.	75a100
Sailmakers	4	Porters in stores	75a100
Plasterers	6	Draymen, per week	20
Shoemakers	3a5	Printers, $1.25 per 1,000 ems, or $50 per week.	
Hatters	10		
Pump and block makers	5		

A WOMAN FROZEN TO DEATH.—Coroner O Donnell held an inquest at 520 Pearl street upon the body of a colored woman—Eliza Shappier—who came to her death from exposure to the inclement weather. The deceased, it appears, lived in a dilapidated house, and without any fire in the room. She went to bed on Sunday night, and in the morning she was found dead—frozen to death. The jury in this case rendered the following verdict:—"We find that the deceased came to her death from destitution and exposure; further, the jury calls the attention of the proper authorities to the dilapidated condition of the building No. 520 Pearl street as an unfit residence for human beings."

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN.—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World. J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITOR OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah.
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1d. will have to be pre-paid by us in New York; 1d. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½d, as follows: Postage in New York, 1d.; in England, 1d.; for Agents, 1d.; paper, 2d.; total, 4½d.

Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ!" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions á son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier á notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire á l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé de deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votro lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

Why is Congress so unwilling to grant land to Utah? Because they don't like to make men responsible for their own children.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

12809 From Nephi City, by Fillmore City, Corn Creek, Parragona, and Parowan, to Cedar City, 180 miles and back, once a week.
Leave Nephi City every Monday at 6 a. m;
Arrive at Cedar City next Friday by 6 p. m;
Leave Cedar City every Monday at 6 a. m;
Arrive at Nephi City every Friday by 6 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee* and 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. J. F. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,



SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS,
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE,
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffe:

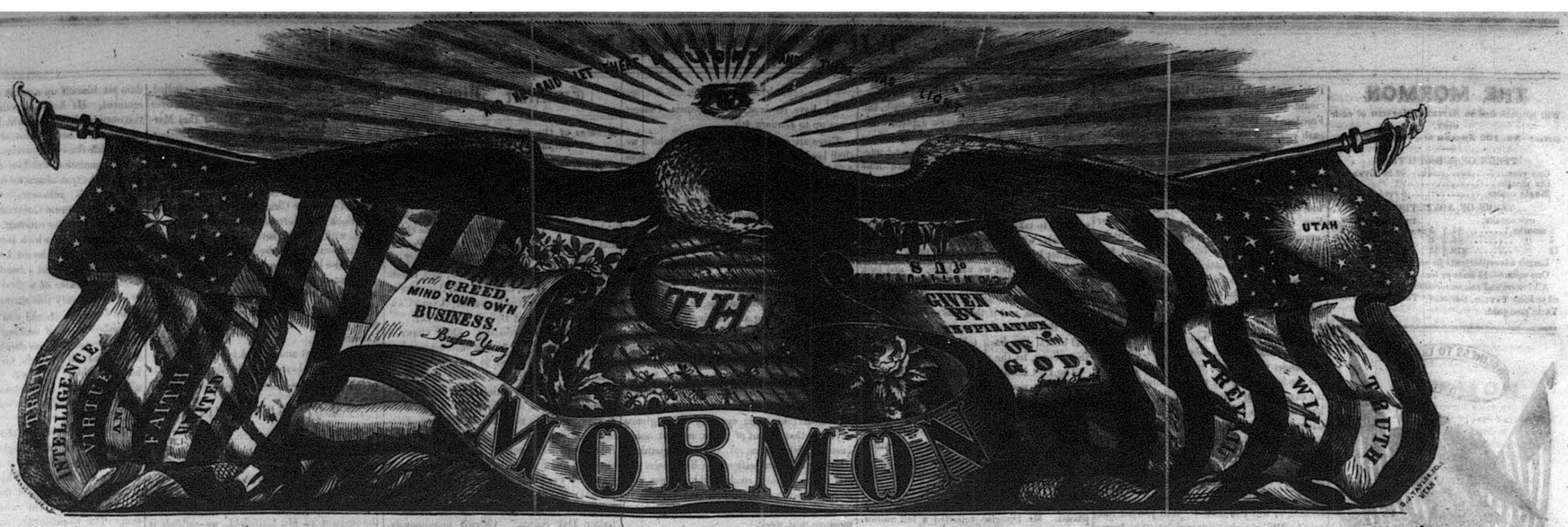
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:

Emigrant Ship leaving Liverpool;
Light House at the mouth of the Mississippi;
Old Fort Rosalie;
Walnut Hills;
Utah Territorial House, G. S. S. City;
Costume for the Plains;
Chimney Rock from the West;
Fort Bridger;
A Kanyon in the Rocky Mountains;
Tabernacle, G. S. L. City;
Joseph Walker, and Arrapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 162 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 4. NEW-YORK, SATURDAY, MARCH 10, 1855. PRICE FIVE CENTS.

Poetry.

True Fame.

BY R. H. FRENCH.

Too long has this world, like a harp of sad sound,
Been allowed to breath forth a false strain:
Too long have the worthless their praise in it found,
And danced in a glittering train.
While virtues are placed on the wise men of old,
The truth and the virtue now born,
The words of the living great, spoke clear and bold,
Are passed by with silence or scorn.

But the pages of hist'ry will never more tell,
Nor the poet record in his strains,
That true glory proceeds from great warriors who fell,
And true wisdom from mad sophists' brains.
No! the annals to come will be thoroughly changed,
When the earth shall begin a new youth;
And the heroes whose portraits will on it be ranged,
Are the heroes of virtue and truth.

All the wisdom that ages have left us behind,
Will be stored in this bright coming world;
All the heart loves of worth in the lords of the mind,
Will be in it with beauty unfurled:
And a calm living glory for ever will bloom
On the heads of the faithful and brave,
Who while struggling for truth met the martyr's fell doom,
And were slain in their mission to save.

The names of great sages are wont to inspire,
And to dazzle the mind with their light;
There are beautiful words, too, our hearts at times fire—
They are Liberty, Justice, and Right.
But the name that in future will carry the charm,
And to nations and people be dear,
Is one now dishonored, and heard with alarm—
Never hail'd with a smile or a tear.

When the riots and follies of ages shall die,
And the calm lights of reason succeed,
Shall the sweet name of Saint be rung loud through the sky,
And the joy of the nations then freed;
And wise men shall point to this standard of ours,
And the faith of the Saints be their boast,
While they tell how they stood 'gainst the wrong of all powers—
A few firmly opposed to a host.

The world has no vision nor angel's sweet voice;
O'er their phophets the sun has gone down.
In the light of the Truth we shall live and rejoice,
When great Babylon's splendors are flown;
And before many years shall it proudly be told,
How mighty the true Saints can be;
Their deeds for salvation will then be unrolled,
And as holy ones they will be free.

[Millennial Star.

Iowa and Nebraska.

From the Council Bluffs Bugle, Feb. 6, 1855.

Western Iowa and Nebraska.

Detailed Answers to the Numerous Questions in regard to the Soil, Productions, Climate, Water, Health, Advantages and Improvements in this Region of Iowa and in Nebraska.

An Answer to a great many Letters to the Editor.

GEOGRAPHY.

That portion of Western Iowa lying west of the Des Moines River, is the most rolling, uneven, and picturesque, of the choice lands, in the United States. Although this region is almost entirely composed of hills, swells, ridges, valleys and bottom lands, thrown together in the most grand and poetic manner, there is scarcely an acre of waste land in the whole region—even the highest points and peaks abound with luxurious grass and vegetation, or timber and copsewood; whilst the slopes, valleys and bottom lands, together with the upland prairies, are the most rich and fertile ever inhabited.

The soil is a rich, black, light, sandy loam, extremely easy of cultivation, and of a depth of from one to ten feet. Although the soil is naturally extremely light and loose, it resists to a wonderful degree the evil effects of drouth upon vegetation. The last season, when the countries East and South were parched, and crops destroyed for want of rain, ours were remarkably heavy and seemed uninjured, although we had little or no more rain than did our neighbors.

TIMBER.

There are heavy bodies of hard wood timber on the margin of, and adjacent to the Des Moines River, and a reasonable quantity interspersed through the counties Northwest, but upon the route directly west of this place, timber is extremely scarce for one hundred miles, being found only in detached groves upon streams; but as one approaches the slope of the Missouri River the groves and clusters of timber become more frequent, and in this immediate vicinity there is sufficient for all reasonable demands. In several of the counties north timber is still more abundant, and in Shelby county there is one grove alone that contains near 30 square miles of good timber. Through this region generally there are an abundance of young groves of timber, which, if the fires are kept out, will increase quite as fast as the older and more maturer portions are used up. The most valuable varieties are oak, (3 or 4 varieties) black walnut, hickory, linn, elm, cottonwood, hackbery, black locust and coffee bean.

Upon the bottom lands the cottonwood, black walnut and elm are found, and in the higher lands, the other varieties.

WATER.

This whole region is well watered by numerous rivers, creeks, streamlets, springs and lakes. The streams are formed from numerous springs of pure, clear and cool water, which are found in abundance everywhere throughout the country. The most excellent of water may be obtained by digging upon an average of 15 feet.

MINERALS.

There is no doubt but that an abundance of coal exists in this region, but a few beds have, however, yet been opened, but these prove to be of an excellent quality. There are fine quarries of lime-rock, sand, and slate-stone. Although there is iron ore, no beds have been sufficiently examined to learn of their value or richness. Few other minerals have as yet been discovered.

CLIMATE.

Our climate is about the same as in Northern Ohio, but we have less snow and probably a little more wind—producing about the same varieties of crops, fruits and vegetables. Our winters commence usually about the first of December, continuing about three months, with a succession of cool pleasant days, of dry wholesome atmosphere, touched off with cooling and sometimes high winds. Through this season the roads are extremely hard, smooth and fine, as is the case all the year except the season of spring. The evening twilights are long, soft and pleasent in the summer season, usually continuing for near two hours after sunset. The evenings, even after the hotest days, are usually cooling and pleasant. A refreshing breeze from the prairies is almost constantly in motion.

HEALTH.

We can see no natural reason why this country may not be extremely healthy. Country rough—air fresh and invigorating—water pure and cool, with temperance and industry, little or no sickness should be known. At present, as in all new countries of the West, there are agues and fevers which will vanish as the country becomes settled, and the land brought under cultivation.

WILD FRUITS AND VEGETATION.

The wild prairies are covered with a rich luxurious growth of grass varying in height from 20 inches to 5 feet, which makes the finest of grazing, or hay, which only requires cutting and stacking, not being so liable to injury as the tame grasses. For late feed, the peavines and rushes in the low lands make feed that frequently will keep stock in good order all winter. There are many very beautiful flowers which, in turn, are in bloom the whole season, giving a pleasant and delightful odor to the breeze that fans the verdant landscape. There are various bulbous roots that grow wild, such, as in years past, the Indians have gathered for food. Among the best is the wild potatoe, the bean, and artichoke. Hogs eat these voraciously; among the best of our wild fruits may be reckoned plums, gooseberries, strawberries, rhaspberries. There are crab-apples and haws, which grow in abundance and the finest we ever saw; grapes are of spontaneous growth, and are also fine. The plums are almost as fine as the cultivated varieties, large, delicious and abundant. Strawberries grow around the edges of timber and brushwood, and in the bottoms on the streams.

GAME, ETC.

Elk and deer are abundant in the counties north, and even near here may be seen every day; there are also abundance of fowls—swan, geese, pelicans, turkeys, ducks, prairie chickens and quails abound in their peculiar localities; and fish of the choicest kinds, fill our lakes and streams. Wild bees are common.

Council Bluffs, the most important city west of the Missouri, (directly opposite Omaha City, in Nebraska,) is the county seat of Pottawattamie county, and now contains about 2,500 inhabitants. It is a sparsely built incorporated city, contains 2 churches, three schools, 10 stores, 6 doctors, 12 lawyers, and mechanics and artists to match. Lots in the city rate from $100 to $1000, each, and improved farms in the neighborhood from $5 to $10 per acre, including timber.

This is a desirable place either for the poor man or the capitalist, the mechanic or professional man, and we consider the prospects for mercantile pursuits very good. A good steam flouring mill is very much needed, and so is the services of a thousand laborers and mechanics.

PRODUCTIONS.

Corn produces heavily and naturally, yielding from 50 to 100 bushels to the acre, with little trouble. Winter wheat is not a certain crop, on account of there being so little snow throughout the winter. Spring wheat produces heavily, and of an excellent quality. Oats yield from 59 to 75 bushels per acre. Rye, barley, buck wheat, potatoes, turnips, melons, and other vegetables and grains do well. There are few or no orchards in this region, but there is no doubt but most of the cultivated varieties of fruit will succeed and do well here.

CONGRESS, OR UNENTERED LAND.

The most choice lands in this region are entered, but there are within a few miles of the city considerable un-entered lands, which, though without timber, is good rich land. In the country east and north the chances are better, and good claims may often be had for a small price.

Timber lands may also be purchased to suit those who enter prairie lands.

TOWNS IN THIS REGION.

The next in importance to our city is Glenwood, the county site of the next county below (Mills,) is a young and flourishing place, is surrounded with an excellent agricultural country, possessing many advantages. It has a population of about 1,000, and has within its own reach the elements of prosperity. Sidney, the county seat of Fremont county, is also a pleasant and prosperous town, which is being rapidly improved. St. Mary's, opposite Belleview, and 2 miles below this place, is a small, pleasantly situated town, on the banks of the Missouri river, upon the same broad bottom that lies in front of our city.

IRANISTAN,

In Cass county, is 40 miles east of this city, on the Ft. Des Moines stage road. It is situated upon one of the Nichnabotna's, has one good water-mill, and several good creditable buildings. There is excellent timber in the region, good water, stone mill sites, and a fine farming district of land. Calhoun and Magnolia are situated in the midst of Harrison, one of the finest counties in the State, are small towns, just commencing permanent improvements. Sargeants Bluffs, an hundred miles north, is situated on the Missouri river, and will, doubtless, at some future day, be a large and prosperous place. Sioux City, at the mouth of the Big Sioux, is a new place, attracting considerable attention. It has just been laid out, and we have been shown the Platts. This place is located near the northern extremity of the State, and is surrounded by an excellent agricultural country, well timbered, and will without doubt be the most important place in that region.

MILLS.

We have within this county about 12 saw and grist-mills, but not half enough to supply the demand for lumber and grinding. The county above has some four in operation, and the next below six, and Cass county one.

FUTURE PROSPECTS.

We are situated almost in the geographical center of the United States, upon the longest stream on the globe, and directly in route, west, from the great Metropolis of the East to the South Pass, and at the entrance to the great and only natural highway to the Pacific, the valley of the Platte. The fact that hundred of thousands of pioneer emigrants have taken this as the only practicable route, and that a hundred has taken this route to California where one has taken any other, is evidence sufficient of its importance. There are now four railroads from the East, pointing directly to this place, some of which are fast progressing to completion, and the chain is already perfect from the Atlantic to the Capital of our State, and still they hasten towards us. We shall without doubt hear the shrill whistle of the Iron Horse, making our hills and valleys re-echo with its rattle within three years.

SUM TOTAL.

Taking into account all our advantages and disadvantages, we know of no region of country that holds forth greater inducements to settlers than does this region, not only for the capitalist, who here can find a broad and profitable field for operations, but also for the mechanic, the laborer and professional man, and the poor, who seek a pleasant and independent home in the West. For grazing, stock growing, or dairy business, there is no region of country better adapted. Stock requires little, or sometimes, no feed, and upon the prairie grass will fatten in an incredible short space of time. The poor mechanic and laborer soon become land-holders, and the capitalist is not satisfied with less than 40 per cent. well secured, which he readily obtains.

Carpenters, millwrights, brickmakers, masons and engineers are in special demand.

HOW TO GET HERE.

Boats run regularly from St. Louis to this place, all through the season of navigation. Freight up usually averages about 75 cents per hundred, and passengers (cabin) $15; deck, $5. The railroad from the East is completed to Rock Island, (300 miles from this place.) Teams can be purchased in and about Davenport at fair prices.

PRICES OF GRAIN AND PRODUCES.

Flour sells at $5 per hundred. Corn, 30 cts.; wheat, $1,25; oats, 30 cts.; potatoes, usually 25 cts., (now 75;) pork, $4.00 per hundred; butter and eggs, 25, (in the summer 10 cts.;) groceries and dry goods at the usual western prices. Laborers get from $1.00 to $2.50 per day, (including mechanics.)

Stock of all kinds bears a good price, from the fact of this place being the great outfitting emporium for emigrants westward.

NEBRASKA.

What we have said in the foregoing articles, in regard to Western Iowa, is entirely applicable to Nebraska in many respects; especially the soil, climate, fruit, vegetation, &c., &c., on the eastern portion of the Territory. The interior, or western parts, is more mountainous and barren, and is almost entirely destitute of timber, and is really of little or no value except for grazing. A number of important towns are springing up on the Missouri river, the most noted of which are Omaha City, (the Capitol,) Belleview, Plattsmouth, Mount Vernon, Nebraska City, Florence, Fort Calhoun, Desoto, Tekama, and Fontenelle. All these occupy a country on the river, north and south, of near a hundred miles and are surrounded with good, fertile and choice lands. Lime stone coal, and other minerals, have been found in many places, and this country, though now but little known, offers great inducements to settlers.

The French Loan.

The Paris Moniteur of January 18th announces that the sum total of subscriptions to the National Loan amounts to 2,175,000,000f. 177,000 persons took part in the loan. Algeria, Corsica, and the offers to subscribe of some of the departments during the last few days are not comprised in this amount.

The departments furnished 126,000 subscribers, the subscriptions of whom give a capital of 177,000,000f. At Paris there were 51,000 subscribers, with a capital of 1,398,000,000f.

The foreign subscriptions are comprised. England provided a capital of 150,000,000f., and Germany, Belgium, Switzerland, &c., a similar amount.

☞ Perhaps the oldest tree on record is the cypress of Somma, in Lombardy. It is supposed to have been planted in the year of the birth of Christ, and on that account is looked on with reverence by the inhabitants; but an ancient Chronicle in Milan is said to prove that it was a tree in the time of Julius Cæsar, B. C. 42. It is 123 feet high, and 20 feet in circumference at one foot from the ground. Napoleon, when laying down the plan for his great road over the Simplon, diverged from a straight line to avoid injuring this tree.

DEAN SWIFT held this doctrine: That there are three places where a man should be allowed to speak without contradiction; namely, the bench, the pulpit, and the gallows.

Miscellaneous.

The Year of Death.

The year 1854 will be handed down to future generations as the year of desolation and death. In all that could contribute to human misfortune, it is without a parallel in the nineteenth century, and its crimsoned traces on the pages of our history will stand out as the pathway of the destroying angel, in the execution of the terrible judgements of an omnipotent God. We have suffered national and local calamities before—we have witnessed the pestilence that walketh abroad at noon-day, spreading its fearful ravages in almost every section of our favored land—we have had wars with their blood-bought glory and sickening bereavements—we have had occasional shipwrecks, entombing our friends in the great ocean shroud—we have had want, wasting the existence of our fellows, while pride and luxury rolled around them—but never before have all these calamities spread their desolating curse so fearfully upon the modern world, in the brief space of a single year.

Scarcely a bulletin reaches us that does not come richly freighted with the progress of desolation. Every engine of death seems to have been called into requisition to serve the wise purposes of Him who ruleth all things. Every element has been hurrying along the work of destruction. Every gale that swept its hoarse voice through our mountains has carried the fatal message to the luckless mariner who stood in its course. When the world realized, some years ago, that the "President" had buried its inmates in the pitiless brine, and left no record for the living, and the voice of mourning resounded wherever the Press and Forum could give it utterance; but in this year of death, the "City of Glasgow" sends four hundred human beings to a watery grave, and its horrors fade from our memory as fresher and more terrible calamities crowd upon us. The "Tayleur," the "Staffordshire," the "Birkenhead," the "San Francisco," the "Artic," the "Powhattan," the "New Era," the "Victoria," the "Yankee Blade," and a number of others less fatal to human life in their destruction, swell up such a list of shipwrecks and such a work of death as have never before been recorded from the same causes. Disease, too, swept over our land and hurried thousands to an untimely grave. In most of our Southern and Western cities commerce was brought to a stand till the pestilence had glutted its terrible appetite; and after it came a financial crisis with its long train of bankruptcy, of ruined credit and absolute want. The heavens had refused their refreshing showers and the earth had refused her abundance, and all the long accumulating evils of reckless indebtedness and dishonesty broke suddenly upon the already crippled business of the country. Our streams became unnavigable and our unfinished railroads were abandoned, and suicides, defalcations, and villiany swelled the tide of our calamities. Riots, too, have been rife throughout the land, and human life has been sacrificed upon the altar of political and religious prejudice. Scarcely a journal reaches us from any of our many cities that does not record some fresh violation of the public peace, and tell of some new victim who has fallen to appease the growing spirit of intolerance.

But the record is still far from being complete. The whole world has shared in the work of death. The pestilence has known no boundaries, and revolutions and wars have unsettled governments and swept men into the jaws of death by thousands. Mexico is shedding her own blood in an intestine struggle for personal preferment. Spain reels under the infamy and oppression of her rulers, and her once honored capital has been at the mercy of an infuriated mob. China, the mother of Empires, has been but one vast field of inhuman butchery, regardless of even the redeeming traits of civilized warfare; and away in the East the Crescent and the Cross strike hands to enrich the harvest of the great destroyer. The Czar, forgetful that another's ambition once made his Empire tremble until the snows of the north stiffened his legions and annihilated them, has dreamed of extended power, and Russian blood flows like water on every battle-field. The Turk fights heroically for his nationality, until France and England join to make common cause with him; and now all Europe is convulsed, and apparently engaged in the bloodiest revolution the world has ever witnessed. For the first time in history, the colors of England and France do honor to the same sacrifice, and the Musselman's cannon tolls the requiem of the Christian soldier—all to do honor to the work of death!—[Chambersburg Rep. & Whig.

Horrible Discovery.

Ten Persons Perished on the Prairies.

We are furnished by a gentlemen from Lafayette, Ind., with the details of a rumor current in that city on Thursday, which fill the mind with horror, in view of the sufferings of the party to whom it refers.

On the Saturday preceding the memorable storm of the 21st of January, two families, numbering ten persons, moving from Southern Indiana to Northern Illinois, arrived at Oxford the county seat of Benton county, Ind., about forty miles northwest of Lafayette, with two ox teams, and well provided with necessaries for the road. They remained there through the storm, and on Monday morning resumed their journey. Last Tuesday morning a man passing over a prairie, only about five miles from Oxford, came upon a sight which filled him with horror.

The carcases of two oxen, from which the viscera had been removed, lay upon the ground. Inside of one of them were the frozen bodies of four children, and in the other the frozen corpse of the mother, with a nursing infant at her breast. Under the snow was a heap of ashes, in which the iron of the wagons showed that the party had broken them up, and burned everything they had in them, in the effort to save their lives. Nor far from this spot was found the body of the other woman of the party, partly concealed in a snow drift, and near her one of the men. The two other men had not been found.

It is probable that the party became inextricably involved in the snow drifts on the prairie, and lost their presence of mind. After burning up their wagons it would seem that the men had killed two of the oxen for a shelter to those found in them, and then, accompanied by one woman, vainly endeavored to reach the town they had left, and procure aid to rescue their companions. The two other oxen had wandered off. There was nothing about the persons to indicate who they were, and nothing more is known about them than was accidentally communicated by them during their brief stay at Oxford.—[Chicago Press, Feb. 24.

Infamous Attempt to Ruin a Young Girl.

Forcible Ride on a Horse-Sled.

Some days since a Mrs. Chase and a man who is her partner in business were brought before the police court, charged with inveigling a young woman from Great Falls, N. H., for the purpose of prostitution. The charge was so far proved that His Honor thought it proper to order them to recognize with sureties in the sum of $500 each, for their appearance at the next criminal term of the S. J. Court. Failing to find sureties, they were committed to Jail. Monday, however, under chapter 171, section 22 of the Revised Statues, two Justices of the Peace admitted the prisoners to bail. They departed to their haunt, the Robinson Tavern, in Hermon. Here, however, they were waited on early Tuesday morning by perhaps a hundred of the best citizens of Hermon, and advised to leave the place. A horse-sled was near, upon which, without violence, the man and woman were placed, and removed beyond the limits of the town. Drums, fifes and flags gave a dramatic air to the procession, and the obnoxious parties, moving to such music, made solemn promise that they would never come back again. With this the Hermon people were satisfied, and dispersed, after having taken some steps towards returning to her home in New-Hampshire, Elizabeth Taylor, the young girl upon whom Mrs. Chase's designs were formed.—[Bangor Mercury.

At the present writing, we desire to inform a wonder-loving public, that "Sebastopol is not taken." In order to put a stop to the terrible state of anxiety which now exercises the public mind, all over the world, we intend to send out our Daguerrean artist to "take" it by the next steamer. If he succeeds, we shall present it to our readers in our next.—[Yankee Notions.

Fancy Dress Ball of the Vantoon Rangers.

A gang of young rowdies, male and female, gave a grand Ball at Hoffmann's Hotel, corner of Oliver and Henry streets, on Thursday evening. Unfortunately for the harmony of their proceedings, they did not give Capt. Ditchett, of the Fourth Ward, an invitation, and he made his arrangements for an opposition. He stationed a posse of men in the vicinity of the house, in such a manner that no suspicion would be excited, while he himself went into the bar-room, and waited for those whom he knew would come after their usual drinks, which he was sure would be often. When they came to the bar, he would beckon the gentlemen out of the room under pretence of having business with them. No sooner were they on the sidewalk, however, than he would place them in the charge of an officer, who conveyed them to the Station-House, locked them up, and returned for more. In this manner they secured nine of the party, including the floor manager. Their names and professions, as reported by the Police, are:

Wm. Thompson, thief, John Bartlett, tailor,
John McDermott, thief, Samuel McDonald, thief.
Pat McDermott, thief, Wm. Kelly, thief,
and *floor manager*, John Gallagher, thief,
Dan McDermott, thief, John B. Smith, thief,
Dan O'Brien, thief.

The ball went on swimmingly until the floor manager was arrested, when, from some cause not yet accounted for, on scientific principles, the whole company bowsed through the windows. The "ladies," of whom there were about twenty in number, aged from 16 to 24, were dressed in short clothes, and all manner of fancy dresses. These the police allowed to "depart in peace."

The floor manager, who was fancily dressed in a stiff hickory shirt and a shad-belly coat, with the tail sticking out stiff with starch, asked the captain, "What fault he had to find with the ball," and if it was not a well conducted affair, to which the captain replied that the only fault he had with it was that they had been so ungenerous as to give a ball in his Ward without extending an invitation to him.

McDermott swore if he had thought that the captain would have made such a muss because he did not get an invitation, he would have given it to him willingly; for, said he, "I had the entire management of the Ball, and I could just as well have done so as not." On being taken to the Station House, and finding that the captain was really in earnest, he protested against such treatment, and said he would publish the whole affair if it cost him $10. One of his party informed him that he need not go to that expense, as it would all be out before he had an apportunity of publishing it. All those arrested were committed to the cells of the Fourth Ward Station-House until yesterday morning, when they were taken before Osborn, who committed them to the Penitentiary for 60 days each as vagrants.—[Tribune, March 3.

A Wife Turned to Stone.

Mr. J. P. Soy, residing near Germantown, Ohio, recently disinterred the remains of his wife, his grand-child, and other members of his family, buried on his farm, in order to inter them in the Germantown Cemetery, and found that their bodies were all more or less petrified. The wife had been buried twenty-four years, but the body was in an excellent state of preservation. Upon a close examination, it was found that the remains would not give way under the pressure of a piece of board which one of the gentlemen placed upon the corpse; and this strange circumstance led to still further investigation. The shroud, and indeed, all the covering which was upon the body at the time of interment, 24 years ago, had disappeared—not a vestige of them remaining. The body was perfect except the right leg, from the knee to the ankle joint, where the flesh seemed to have wasted away, and lay at the bottom of the coffin in a substance resembling sand. With this exception of decay, the body and limbs exhibited the same perfectness of exterior they did when life and animation were in the body. The body, indeed, had been petrified! It was by some strange quality in the earth and other causes, turned into stone of a drab, or more properly speaking, flesh color; and the chisel of the artist might imitate, but could not make so close a resemblance to the human form divine."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MARCH 10, 1855.

The Union.

In another column will be found a letter from California, in relation to a project that is on foot in that place for making a new independent western government, by uniting California, Oregon, Washington, &c., &c., and forming several new States therefrom.

Whether this is true, or not, of course, we cannot say; but the article in question has led us to make the following remarks.

We have seen, with no little anxiety, for some time past, a growing tendency among our statesmen and politicians for the acquisition of territory, as well as the multiplication of States and Territories within our own borders. This disposition, fostered by our leading statesmen, for the purpose of accomplishing sectional political interests, leads to a woful laxity in political morals and integrity; it severs, in many instances, the strongest ties and most sacred national obligations, destroys confidence in the nation and its compacts, and leaves us, feeble, helpless, and enervated; an easy prey to interested politicians, or bands of political adventurers, either at home or abroad.

We are, it is true, at the present, a great nation; our commerce is extended and extending; our flag floats triumphantly over the world, and is respected by all nations, and millions of the human family hail it as a banner of freedom, exhibiting the power of light, intelligence and progress, over anarchy, despotism, and degradation. Our nation manifests, at the present, the proudest triumph of freedom over bondage, liberty over oppression, republican institutions over monarchical and despotic, that the world ever produced: here freedom is not a name—intelligence is more than a theory: here learning is not confined to a few: here promotion is open to all: here trade, commerce, manufactures, agriculture, arts, science and literature invite the industrious, the enterprising, the intellectual, the scientific: our facilities for enterprise are unparalleled in the world; in our boundless oceans and majestic rivers, in our commercial relations with each other, and with all nations, in our manufactures, our steamboats and railroads, in our unbounded Territories, our rich and fertile lands, our varied climate and soil, and our extensive productions; in our schools and academies, in our science and literature, in the developing arts, and in the freedom and power of the mighty Press, we are unequalled. The young Republic is a combination of talent, intelligence, and enterprise of all nations, directed by God as a neuclus of freedom, an asylum for the oppressed of all people, an outlet for the groaning millions of the world: based upon a liberal constitution, nourished by the blood of patriots, enriched by the wisdom and intelligence of philanthropists, patriots, and statesmen, it has exhibited a Herculian strength, and, like a mighty giant, has outgrown its cotemporaries, and stands, at the present day, in bold relief among the nations of the earth, the wonder and astonishment of an admiring world. Such is our present position. Now, what for the future?

Shall we imitate the grasping ambition, the follies, the vices, the examples of other nations who have had their rise, their progress, their zenith, and their decadence—their fall? Shall we, through our prejudices, our corruption, our infidelity, our ambition, our pride, arrogance, and sectional feelings, only make another exhibition of the weakness and incompetency of man to legislate for himself, to guard and protect his own, or nation's interest? Shall we wantonly let loose the fiery passions of the depraved human breast; shall we riot in the narrow purlieus of sectional interests, and basely barter our country's weal at the shrine of mammon or fiendish hate? Shall our insensate passions cause us to gamble away our dearest rights; to throw the apple of discord among contending parties, foster and encourage division and strife, let loose the fiends of war, and turn our beautiful Eden into a charnal house? Shall we be recreant to the high trust committed to us, and basely barter away this boon, so dearly bought by the crimson current of this infant Republic, the best blood of our venerated sires, whose shades, if they could now speak, would cry with the voice of ten thousand thunders—Poltroons! fools!! idiots!! forbear!!! Recreant sons dare not destroy the Temple of Freedom! Bridle your wayward passions, curb your insensate follies; preserve inviolate the sacred trust committed to you. Know ye not that the destinies of millions are in your hands? Respect the memories of your fathers! have regard to your own honor, and think upon your own rising posterity! You are in a position where you can either immortalize yourselves for good or evil; pause before you proceed; a little farther, and you plunge the fairest nation in the universe in war and bloodshed, destroy the beautiful fabric which cost the combined energy, genius, talent and blood of some of the noblest sons of the earth to rear, aided by the Almighty. Pause e'er you hurl into hopeless bondage millions that are yet unborn. Do this, and you render yourselves a curse to posterity, and the shades of millions who will die through the curse of your impotency, will point at your haggard manes and shriek from their cavernal haunts, with mocking jeer—There go the parricides that sold their country's rights, let loose the dogs of war, and sent myriads of us to the ghostly world! They would be statesmen, ah! They are our murderers, and the murderers of their own offspring. Shall this be said, or will you unite? Will you act like men? Will you preserve inviolate the charge committed to you, be the pride and boast of America, and perpetuate her constitution and institutions inviolate to a grateful posterity, and live in the hearts of your countrymen?

What reflecting American does not view with pain the dishonorable filibustering attempts upon Cuba; and these, to a great extent, winked at by men in authority; the desire for the annexation of the Sandwich Islands; fresh slices from Mexico, &c. &c.—all of which would be very well based upon correct principles and legitimately obtained—our government ought to throw its protecting ægis over all who desire it, but it ought not wantonly to provoke difficulty nor hypocritically profess to seek to benefit people by wholesale robbery. Who does not know that all these things arise from sectional prejudices, and that these acquisitions are arrived at for sectional political effect. One party violates and breaks down constitutional barriers, and unblushingly steals property from the other; and the other party, as an offset, would steal provinces to make more room for its peculiar institutions and strengthen its voice in the Union. A third party, perhaps, with a desire to conciliate, breaks the most solemn national compacts, destroys national confidence, and opens the floodgates of contention on a painfully litigated subject, already so feebly guarded. But is not popular sovereignty your interest? Yes; and we believe it in the abstract, to a certain extent. We are not now, however, discussing individual interests, and would not barter national honor and integrity for any particular views of our own. Popular sovereignty, under proper restrictions, is right; but all of the above principles are wrong. Whenever the national faith is bartered away, it must cause regret to every honest man. The same weaknesses exists in other things.

The floodgates once opened and the constitutional barriers removed, and there follows in the wake, corruption, bribery, legislation for private interests, monopolies and reckless squandering of the public domain, political gambling and stock-jobbing, national speculation, a division of North and South, independent government in California, new States and Nations organized; disunion, strife, and all the concomitants of misrule and corruption; more expenses, more Presidents, Governors, Legislators, Judges, Lawyers, armies and navies; more room for the hungry office-seeker, and less confidence. The feeble barriers now in existence being broken, the long pent-up sectional hate blazes forth, crimination and recrimination succeed, followed by intestine broils, internal commotion and civil war, recorded by the blood of millions; Europe called to assist in the slaughter, glutting her gloating eyes and debauched countenance over the folly and fall of the great Western empire.

We could write more on this subject, but must stop, for the present; we have reflected long and painfully on the above subjects. We lift our warning voice, and say to statesmen beware how you trifle with your sacred trusts lest, peradventure, blood may be found on your garments; check the angry torrent; bridle your fierce passions, and call to your aid the spirit of the great Eloheim, that he may inspire your hearts with wisdom, prudence, intelligence and honesty; that you may calm the troubled waters, lull the raging elements, and stop the impending ruin; that when you are leaving this world, in taking a retrospective view of the past, you can lay your hand upon your heart and say, I have done my duty to myself, to my country, to posterity, and to my God. We hope for the best; but fear the worst.

THE Herald and Tribune speculate thus upon the aspect of War between England and the United States:

"Of course, at first the agricultural interests would suffer from the want of a market for their cotton, corn and tobacco. But they have, before, been worse off in this respect than they ever could be now with a population of twenty-six millions; and the depression has never lasted over a year or two. Raw produce would fall in price, and so would land; but, at the same time, manufactured articles would be enhanced, and mills and factories would rise in every quarter of the country. After a few months inconvenience, the labor which would be thrown out of employment by the fall in agricultural produce would flock to the mills; and would soon find there all that any man has a right to claim in this world—an opportunity of selling his labor at a remunerative price. The crisis in England would, of course, produce a corresponding crisis among the foreign merchants here; but this too would only be a nine days' wonder. In the end—if the war and non-intercourse lasted ten or fifteen years—*this country would then be in a position to command the world.*"

NAVIGATION AT ST. LOUIS.—The telegraph reports the Steamer Sonora to leave March 5, for Kansas. Weather mild with some rain.

Adjournment of Congress.

ON last Sunday morning, at 12 o'clock, the thirty-third session of Congress expired. By some they have been denounced, by others applauded, according as party policy and interest dictated. Perhaps they may have done some things well; others might have been bettered. But as there has been so much said upon this subject, we let the matter go, satisfied to take our common lot—if not with the world, with "the rest of mankind." We have not been treated very well in the case of the Land Bill; but we will hope on and look for better times. We ask no favor of Congress; we demand simply our rights as American citizens, and if the late session have refused these, a coming one may be more just and liberal; we have told our mind, and for the present, let the thing go.

The Post Route Bill was passed. The bill to establish a weekly mail between the Pacific and the Atlantic has failed. The Collins' Mail Steamer Bill, that was vetoed by the President, was appended to the Naval Appropriation Bill, and unanimously passed, with a slight alteration, Congress retaining the power upon six months' notice to discontinue the extra allowance. The bill for the erection of public buildings in Kansas and Nebraska passed. Mr. Douglas reported a bill authorizing the people of Oregon to form a State Constitution, and apply for admission at the next session. It was opposed by several Southern Senators as well as a member from Massachusetts. Mr. Douglas finally moved to lay it on the table, which was done by 27 to 11. The Civil and Diplomatic Appropriation came into the Senate with one hundred and forty-eight amendments from the House. The Senate agreed to one hundred and four. The House receded from forty-four, and the bill passed.

TWO SCORE AND NINE WIVES IN MOURNING FOR ONE MAN.—One argument against the "peculiar institution" of the Mormons is the sorrow it is liable to bring upon the female portions of the community, to say nothing of the large number of old bachelors who would die, leaving no mourners behind.—[New York Dispatch.

This is a knock down argument for romance and novel writers, but we appeal to the sympathizing lovers of romance to extend their sympathies to the sorrowing desolate maiden ladies throughout Christendom and especially in New York, who not having husbands to mourn after, mourn all their lives in single blessedness because, forsooth, the gentlemen (according to law) are all taken up; and, seriously, we ask of these philanthropists if they ever turned their attention to finding a remedy for the vast amount of mourning, not to say the sufferings and misery attendant upon the many thousands who never fill the measure of their creation, many whose hopes both here and hereafter are wrecked upon the ocean of public sentiment, wretched outcasts upon society, without a tear from the thousands that weep over the sorrows of Wirter, "Children of the Abby," or the pathetic account of "Eliza Wharton," and yet meet the destroyer with outstretched arms in your circles of aristocracy. This is one argument against the "peculiar institutions" of these sympathisers for Utah.

And as to the old bachelors, &c., the statistics of Mormondom does not include so many, though it is true that there is a "questionable remedy" here, that they do not find in Utah; as there it is a part of their strange belief that every male as well as female should legitimately fill the measure of their creation, and they conscienciously seek to themselves wives, and thus fulfil the first great command.

BRO. ORSON SPENCER speaks rather discouragingly of affairs in Kentucky and some of the regions about Cincinnati. The great trouble with many is, that they do not understand Mormonism, and have only newspaper reports to go by. A number of Saints who will soon be on their way there will change the moral atmosphere of that city, and the regions around, and produce a living testimony in their midst that the forked tongue of slander cannot controvert. Accounts are very different from many places. We have numerous letters from various parts of the country, particularly in Pennsylvania, that tells another story. A spirit of enquiry is obtaining around, and numerous baptisms taking place. Mormonism is not dead, nor does its spirit slumber. In many parts of the United States the Saints have moved away, and left men without a witness, or testimony, to pursue their own course; but the spirit and power of God lives among his people, and where the light bursts forth it must and will be seen, appreciated and admired, by the honest in heart among all people. It is such that will build up Zion, and be ornaments in the city of our God—others can pursue their own course; our motto is onward, and our advice to the Saints, live your religion.

"MORMONISM IN N.Y.—Mrs. Ellen Weley complains that her husband Henry has seduced her sister Margaret Lundrigen, who lived in the house with them, and wishes the Mayor to see that her sister is properly cared for."

These names we are not acquainted with, and either the Tribune is mistaken in the names, or mistaken in ascribing it to Mormondom. Is it that the public taste has become sated with such affairs in Christendom, that it is necessary to head it "Mormonism in N.Y." Now, Mr. Tribune, we protest against this use of your hight character and influence in conveying this misrepresentation, (as your forte is not in the jocular,) for we have borne the sins of so many for years past, we feel that we ought to be exempt now from bearing more than our own, which, by the way, we acknowledge to be quite as much as we are anxious to answer for. The law of Israel was that the adulterer and adulteress should both be stoned to death. Call things by their proper names, which in reality would read Monoganism in New York.

THE MAIL AGENT between Raleigh and Malden, named McGowen, was shot on the 6th of March by three men, for a trifling debt, receiving six balls in his head and body.

UTAH.

WE have received, *via* California, Deseret news up to January 4th.

There are many items of interest which we shall lay before our readers, but have not room for all this issue.

The Legislature met on the 11th of December last. President H. C. Kimball was elected President of the Council, in the place of President W. Richards, deceased; and President Jedediah M. Grant occupies his former place as Speaker of the House. We omit for the present the doings of the Legislature, their committees, &c.

The Governor's Message is, as usual, a well digested, interesting and luminous document, exhibiting the true position of the Territory, with which, from his indefatigable exertions and personal observation, no one can be more conversant than himself; he obtains his information not only by hearing, but by seeing. As often as twice a year he visits the extended settlements; his eagle eye sees with a glance anything that is out of place, and not unfrequently, with his escort and body guard, in traveling between settlements, he repairs old and plans out new roads, builds bridges, &c., &c. He is a practical man, and believes in doing more than talking. We will give his message next week.

Proposals are advertised by Col. Steptoe for a new military road, commencing at Great Salt Lake City, and running by way of Provo, Fillmore, Parowan and Cedar Cities, to the eastern boundary of California, in the direction of the Cajou Pass, for which $25,000 was appropriated by Congress.

A new and improved route is to be opened from Utah to California. The following will explain:

Adams & Co. were to commence a line of stages on the 1st of February between Los Angelos and Salt Lake, to run once a fortnight. It requires now sixteen days to travel it without relays. They think with proper relays they can run it in six. We shall see.

On New Year's day the Governor and Legislative Assembly of Utah Territory gave a New Year's festival, in compliment to Judge Kinney, his Associates, other United States officers of the Territory, and Lieut. Col. Steptoe, with the officers in his command.

All things are prospering in little Utah. "This very turbulent people" are quietly minding "their own business." The smoke ascends upwards as usual, the mountains are in their old places, and Gov. Young alive and kicking.

The West.

WE call the attention of those interested in the West to an article on the first page. We could not have described it better. We think, however, that our friend Johnson has rather softened down the question of health. There certainly are great inducements held out in that land.

New Scheme of Disunion.

SAN FRANCISCO, Feb. 6, 1855.

I hasten to lay before you, in advance of all publicity, a scheme which is now advancing, under profound secrecy, among a goodly number of our most respectable and influential citizens. I have no time to comment, but give you the plan, as it has been revealed to me, without any injunction of concealment.

A new republic is to be formed, consisting at first of ten States, three to be comprised within the present limits of the State of California, three in Oregon Territory, two in Washington Territory, and two from the western portions of Utah and New Mexico. The basis is to be a confederated government, similar to yours on the Atlantic side. The great railroad is to be abandoned, and every obstacle thrown in the way of its construction; while the argument at the hustings is to be made to the people, that the Government at Washington have refused the road to the people of the Pacific. The queston of slavery is to be abjured and disclaimed until the plan is so far executed that there can be no restriction, after which the Southern four or five States will adopt slavery. The first convention is to be imposing in numbers, and especially so in the distinguished talent of its members. You need no information as to the number of ex-Senators, ex-Congressmen, ex-Governors and ex-Judges who swarm in our midst, panting for one more good old-fashioned political chase.

The President, Senators, Representatives and Cabinet Ministry are all to be chosen by the direct vote of the people. The Naturalization Laws are to be fixed on a severe basis. The act of independence is to be simultaneous with a well planned and decisive seizure of the United States reserves, with whatever of moveables or live stock they may contain. The Sandwich Islands are to be guaranteed their independence, and the United States are to be appealed to in a tone of friendly good-bye.

Here you perceive an opening for all the prominent politicians—a field for the military and naval aspirants—a call for powder mills and ordinance foundries. You may also guess how readily such a severance will be graciously received by England, France and Spain. I leave the subject with you, without comment. Visionary as it may seem, it is not a fancy sketch; fail it may, but it is now a purpose of deep interest with the parties concerned. The first public movement will be either a society or a convention, for the purpose of forming a new party, to be called the Pacific Railroad party, to draw off a majority of citizens from all old party alliances. Through this medium the Washington Government is to be proscribed and proved to be practically inadequate to our necessities. It is to be shown that we send our gold away, and receive no Governmental protection in return, and that as we now virtually govern ourselves, we might as well have the credit of it abroad.

The conspirators will be startled when they see this letter in your columns, and will begin to heave the lead to find out their soundings. —[Cor. N. Y. Herald.

Conference Minutes.

Minutes of the Conference held in Philadelphia, January 7, 1855.

THE following have been mislaid and overlooked for the last two weeks:

Meeting called to order by Elder SAMUEL HARRISON, President of the Branch, at three o'clock, P.M. Opened by singing by the choir, and prayer by Elder N. H. FELT. Present from Salt Lake City, Utah, Elder JOHN TAYLOR, of the Quorum of the Twelve; also, Elders E. K. FULLER, JETER CLINTON, and ALEXANDER ROBBINS, Presidents of Seventies; ANGUS CANNON, "Seventy," and Bishop N. H. FELT.

Elder TAYLOR presiding. Elder CLINTON arose and remarked, "As it is customary, when in conference assembled, to transact business relative to the Kingdom of God, that we all have the privilege of voting, or, in other words, raising our hands, signifying our approval or disapproval, I will now propose the authorities of the Church in the Valleys of the Mountains. It is moved and seconded that we uphold, by our faith and prayers, our beloved Presidents, BRIGHAM YOUNG, and Councillors HEBER C. KIMBALL and JEDEDIAH M. GRANT, as the first presidency of the Church of Jesus Christ of Latter Day Saints." Carried unanimously. Moved and carried also, that we sustain with our faith and prayers the Quorum of the Twelve Apostles—Orson Hyde, P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, C. C. Rich, E. T. Benson, L. Snow, E. Snow, and F. D. Richards. It was then moved and carried unanimously, that we sustain the organization of the Church as it now exists in the Valleys of the Mountains.

Bro. TAYLOR then arose and made some remarks upon the importance of the conferences held semi-annually throughout the world, in which every officer, from the first President of the Church, the Quorum of the Twelve, to the Deacons, with all the authorities of the Church in Zion, and in addition to these, the local authorities of each branch, are thus voted for every half year, and every member in the Church is expected to vote for or against; and if any one have objections to the persons nominated for office, then is the time to manifest it, for if any one does not feel in their hearts to sustain a person in his calling, and yet hold up their hands and vote for him, acts hypocritically, and have no right to go around afterwards grumbling about them; but after you have voted to place a man in authority, do all you can in righteousness to uphold and sustain him, for there is not a government, political or religious, upon the earth, whose officers pass under so rigid a scrutiny as they do in the Church of Jesus Christ of Latter Day Saints; in other organizations they are appointed for two, three and four years, or for life; in ours, for six months, or during good behavior. But I will not detain you longer from the business of the Conference. May the blessings of the Lord rest upon you, and his Spirit guide you in the path of righteousness. Amen.

It was then moved and carried unanimously, that we sustain and uphold with all our ability and power Elder JOHN TAYLOR as President over the Mission to the Eastern States, and also the brethren who are associated with him on this Mission. Then followed the nomination of the officers of the Branch—Elder SAMUEL HARRISON as President of the Branch; Elders, H. SKIDMORE, A. LOWER, FRANCIS, FROST, DOVE; Bro. G. J. WILLIAMS chosen Recorder.

The Philadelphia Branch consists of 130 members, including 7 Elders, 8 Priests, and 5 Teachers.

Elder CURTIS, President of the Branch at Hornerstown, represented that Branch to consist of 25 members in good standing.

Elder WM. TERMAN, President of the Union Branch at Quincy, Franklin Co., Pa., represented that branch, consisting of 30 members.

Elder HARRISON, who had visited the branch at Tom's river, represents them in good standing, and numbering 75 members.

After having got through with the business of the Conference, Elder TAYLOR arose and moved that Elder SAMUEL HARRISON be ordained a High Priest: Carried. Er. H. then took his seat in front of the stand, and was ordained under the hands of Brs. TAYLOR and FELT; after which Elder TAYLOR made some remarks in relation to his mission east, and the purpose of publishing a paper in New York, and requested the Saints in Philadelphia to use their influence in spreading it, and endeavoring to get subscribers, &c., as it is quite important that it should be well sustained as a medium for necessary information to the immigration on their arrival in this country, and to the Saints scattered throughout the States, as well as to counteract in some degree the vast amount of falsehood and slander so lavishly bestowed upon us as a people. May God in his infinite mercy bless you and unite us all in righteousness, and rolling on His purposes, even to the coming of the Son of Man, and throughout all Eternity. Amen.

Conference closed by singing and prayer.

G. J. WILLIAMS, Clerk.

Phila. Jan. 7th, 1855.

JAN. 28, 1855.

Minutes of Conference held at the house of A. Robinson, in Quincy township, Franklin county, Penn.

The Union Branch of the Church of Jesus Christ of Latter Saints met agreeable to appointment at 10 o'clock, A. M. Conference opened for business by calling Elder William Tarmon to the Chair, and Elder David Robinson, Clerk.

Singing and prayer by the President.

After some remarks from the President relative to the business of the Conference, the standing of the presiding officers of the branch were called for. Elder Martin Henry resigned the presidency on account of his inability in speaking English fluently. The names of the members read by Elder Robinson, being 29 in good standing, two having been expelled. Daniel Robinson nominated to preside over the Union Branch, carried. Voted that Martin Henry officiate in the office of Teacher, and David Robinson in the office of Deacon, and William Tarmon in the office of Priest. After which several resolutions were passed sustaining the first Presidency, with all the authorities of the Church, and acknowledging the Book of Mormon Doctrine and Covenants, with all the revelations, given by Divine inspiration, for the salvation and exaltation of the human family.

The members again met in the evening and partook of the Lord's Supper, after which Elder Tarmon read from the Book of Covenants the duties of the several offices in the Priesthood.

It was moved and carried to adjourn.

Singing and benediction by the President.

Correspondence.

Gov. Young and the Mormons.

WE don't know the writer of the following diatribe, but should judge that he must have escaped recently from a Lunatic Asylum. At the request of Mr. Littlefield, we publish it with his remarks. We appreciate his motives; he has displayed talent and labor worthy of a better cause, for we think his time might have been spent to better advantage than in replying to the religious frothings, the maniacal ravings, and the fiendish hate of so palpable a fool. We think that he may look in vain for its appearance in the "Saturday Mail," but *n'importe*. If his readers have read his own article they will need no comment, for he has proven himself alike ignorant of the morals, policy, politics, and pursuits of the people, as well as the genius of the Constitution and Laws of the United States.

THE GOVERNOR OF UTAH.

GOVERNOR BRIGHAM YOUNG said lately, he held the patent of his honors direct from the Almighty, and that he would resist any attempt of President Pierce to meddle with them. The consequence was that for some time, no civilian could be found with courage enough to go and supplant Brigham. But at last a soldier has been found who will take that bull by the horns. Colonel Steptoe is that man. We shall be anxious to hear all about the Colonel's reception in Salt Lake city. He will, doubtless, take some of his armed companies along with him for the sake of peace and amity. We do not believe Brigham, though backed by his two score wives, will dare set himself up against the General Government. He has now come in contact with the outside civilization, which he and his Mormonites have been endeavoring to avoid, and must abide the consequences. Emigration will soon overflow the Salt Lake Valley, and the beastly license of his rogues and fanatics will soon be done away with, as the muddy character of a pond is changed after a stream has been made to flow through it. Nothing but a dreary wilderness, remote from the cities of men, could tolerate that exceptional form of civilization. If it desires to exist any longer, it must pack up and go to look for another blessed wilderness. But it will not be easy to find such a one. If these wandering vagabonds should pitch on some favorable bottom land, away apparently, from the beaten tracks of our pioneers, ten to one, Colonel Benton's railway would come thundering through it some fine morning, and scatter their camp once more.

It should be a matter of general congratulation, that a soldier and a christian gentleman is going to take Brigham in hand and keep him in order. We may now expect that the Laws of the United States will come into collision with those of the Mormons, so perfectly incompatible with the prevalent principles of society. There is no need of any power of prophecy to foretell the result. Mormonism will be blown away like the miasm of a marsh, and a flood of wholesome civilization roll through the gorges of the Salt Lake Valley.—[Graham's Saturday Mail, printed at Philadelphia, Dec. 30, 1854.

To Mr. Graham, Editor of the "Saturday Mail."

The above chapter of singularities is extracted from your paper of December 30th, 1854. It is made up of many incongruities and interlarded with such a truthless flow of allegations against the Governor of Utah, and the Latter Day Saints generally, that justice and truth seem to demand their refutation. Had this come from a source less eminent, it would have passed unnoticed. But it has been flaunted through your circulation of 20,000 copies, which fly off into every part of this Union, and to trans-Atlantic nations; and being the offspring of that intellect which, for fifteen years, gave celebrity to "Graham's Magazine"—these are causes sufficient to give to this article an importance worthy of notice.

First. You attribute a saying to Governor Young which he never uttered, in the light you give it. He has never said he "held the patent" of his gubernatorial "honors direct from the Almighty;" but he might have said to the effect that he would be Governor until the Almighty said, "Brigham you need not be Governor any longer." How does Mr. Graham know but God Almighty preceeded President Pierce in excusing Brigham Young from being Governor? This is a grave question and one, too, that will be very hard for him to answer definitely unless he is a believer in revelation and a *legitimate medium* for its reception. Neither is there anything in this like a threat of resistance should President Pierce attempt to displace his official honors. Yet the effect has been wonderful upon the nerves of dunces on the tripod who have thrown off gas and nonsensical farragoes enough to quite secure them from a collapse. And, according to Mr. Graham, all the civilians in this blessed land found their hearts in their throats as their "courage" came oozing from the ends of their fingers. Even the reward of Gubernatorial honors and emoluments could not induce them to make the venture. Wonderful man must be that Brigham Young, that a single statement of his can vanquish all the statesmanship of America! Graham says it, and he *ought to know*. Bless the Star Spangled Banner! Lucky it is there is a soldier in the land! Col. Steptoe, a brave at Chepultepec marches broad side up to the rescue, and Mr. Graham says he "will take that bull by the horns". He has predicted it, so we'll watch for its fulfillment.

Second. "We do not believe Brigham, though backed by his two score wives, will dare set himself up against the General Government. He has now come in contact with the outside civilization, which he and his Mormonites have been endeavoring to avoid, and must abide the consequences."

This quotation exhibits consummate ignorance of the true character of Gov. Young and his religious adherents. "Set himself up against the General Government"? No sentiment he has ever uttered, no act of his life, can be pointed to, which truth and candor can so construe. He should be a barbarian, an outlaw, a land pirate, a bandit by profession, a brigand by trade, or a freebooter in practice, in order to justify this strong language.

Mr. Graham: should you ever have the distinguished honor of making the acquaintance of that gentleman, your cheek may mantle with shame and self reproach, for the injustice you have done him. You will find him a social, affable, friendly, companionable man, with a sufficient judge of human nature to "read you like a book."

Sir, he was reared amidst the great American civilization, was taught in her schools; the maternal hand that rocked his infantile cradle was a daughter of liberty, and his sire was among those sons of freedom whose stalwart arms wielded the swords of the Revolution. The Constitution, our Republican Institutions, and the principles of equal rights, have ever been his pride and themes of vindication. The germs of Republicanism were sown in his breast when a boy, and they were lodged in good soil, for in the days of his maturity and manly strength the fruits of philanthropy and patriotism have marked his course. He is an American patriot, one of her ablest, boldest, and most successful propagaters of freedom, and still you charge him with intentions of disloyalty, and allude to the dangers that may result to him and his compatriots of Utah, from a "contact with the outside civilization," the "consequences" of which, you say "they must abide."

Sir, your very prolific and imaginative mind must have been wonderfully tortured in the contemplation of the calamitous and annihilating consequences attendant upon such a collision! If, by the term "outside civilization," you mean that kind which was exhibited by the State of Missouri in the expulsion of hundreds of freemen from their homes in the dead of winter to seek an asylum in a sister State—incarcerating some within her prisons, and massacreeing many others; or if you allude to that "civilization" that murdered the Smiths, while in the Carthage jail—that took the lives of many more, and finally disfranchised thousands and exiled them from the protection of their country and forced them into the wilderness among wild beasts and Indians; if it was this, then the eccentric flights of your brilliant imagination must have revelled most gloriously amidst the triumphs of mobocracy, violence, rapine and extermination, administered by your boasted "outside civilization" upon the poor "Mormonites!"

Most wonderful Mr. Graham of the "Saturday Evening Mail!" How wofully do you plunge down from the sublime and pleasant heights of literature, where the fountains of human kindness distill its kindly waters to sooth and melt away the cold ice of insensibility! Upon your piles of didactic lore, that radiate the powers of genius and intellectual thought, you turn your back! and, with sword and fagot in hand, take a bold and daring step into barbarism and intolerance. You pursue this persecuted people to their new home in a far off wilderness and have the affrontary to call them "rogues and fanatics," and tell them to "pack up and go to look for another blessed wilderness *remote from the cities of men*," if they would still continue to worship God according to the dictates of their conscience. Lo, and behold, "emigration will soon overflow the Salt Lake Valley," and society there will be purged of evil practices, "as the muddy character of a pond is changed after a stream has been made to flow through it." Glad to hear such a host of exemplary and virtuous people are so soon to hearken to the invitations of the poor Mormons to come and settle with them in those fertile vallies. Hope those who have mobbed, robbed, plundered, murdered their brethren and driven them from their homes, wont think themselves called upon to go there.

Third. "If these wandering vagabonds should pitch on some favorable bottom land, away apparently, from the beaten tracks of our pioneers, ten to one, Col. Benton's railway would come thundering through it some fine morning, and scatter their camp once more."

This contains still more of the peculiar aims of Mr. Graham's "outside civilization." In the first place they are called "wandering vagabonds." Vagabonds, indeed! Do you mean by this that they are idlers, a shiftless collection of itinerants, without any visible means of support? If so, let your imagination soar to those rugged heights that rear their summits of eternal snow above the vallies of Utah, teeming with their thousands of inhabitants. There you will overlook all the pursuits of (not "*outside*") civilization moving briskly forward; cities springing up as if by magic, farms opening on every hand; agriculture flourishing; the earth yields her treasures of rock and the polishing hand of skill piles them into palaces and Temples which will be among the wonders of the world; the hum of manufacture floats on the breeze, the mountain torrent leaps the rugged precipice and turns the wheels of machinary at the base; and amidst it all is the prayers of thankfulness, the songs of gladness, the voice of melody, and the rejoicings that flow out from gladsome hearts towards the Giver of every good. A few years since, all there was a desolation. Who has wrought the mighty change? Who penetrated the wild regions a thousand miles "away from the cities of men," and have brought all this to pass amidst the Rocky Mountains? Alas, who, but Mr. Graham's *Mormonite wandering vagabonds!* They are forming there an *inside* civilization that will become the very core and soul of rational liberty, the nucleus of freedom,

THE MORMON.

that will endure the test of Republicanism, and survive the conflicts which "outside" propogandists of civilization may seek to bring to pass by the aid of "christian gentlemen" and "Benton's railway." Vagabonds? have they not furnished the thousands of weary emigrants with flour, pork, grain, and vegetables? have they not given them shelter and rest? have they not shown them kindness and sympathy, and helped them on their way through the rugged passes and barren wastes towards the regions of gold? Have they not stood in the great wilderness highway and reached out the fraternal hand and acted the part of men, philanthropists, and true citizens of the great world? They have done all this, still Mr. Graham lavishes upon them the epithets of "rogues," "fanatics," "vagabonds," and "Mormonites." If they have ever appeared like wandering vagabonds, it was the handiwork of unjust persecution that drove them from homes; if they are Mormons, it is from honest convictions of conscience; and it will take a being wiser than yourself, sir, to prove them fanatics and rogues.

Sir, if the founding of a Territoral Government in that remote portion of our public domain; if the rapidity with which splendid architectural edifices are there reared—roads opened and all the variety of internal improvements pushed forward—if the establishment of institutions of learning for the education and enlightenment of the masses—if the successful planting there of that renowned standard that supports those stars and stripes that are emblematic of American freedom through all the world—if the wonderful success with which mercantile operators meet—if the liberal principles of free trade tolerated and carried out are not sufficient reasons why the citizens of Utah should be exculpated from the obliquy attached to the epithet of "vagabonds," then, for the sake of humanity, would it not be well to restore to them the affluence, the homes from which they have been driven; the houses barns and grain to which the torch of incendiaries was applied, in those locations, too, where your boasted "OUTSIDE civilization" sways its proud sceptre? It might be well for you to reflect a little upon these things and ascertain the true character of that people at whom you hurl the shafts of irony and intolerance. You should understand that they are American Citizens—that theire forefathers trod the battle-fields of the Revolution and their blood consecrated the American soil to freedom, that it might yield its strength to feed the oppressed of every clime. Understand, sir, that for their honest sentiments of religion they were driven from their inheritance within the broad limits of these States, and before you again insinuate their disloyalty to their country, recollect that five hundred of their ablest men left their families scattered through the then wild regions from which I now write, and marched against Mexico during our recent conflict with that country. What other people would have done it? It is enough to hang the heavens in blackness and cause tears of angels to fall from the courts of glory, that men should so love their country as to part with wives and children upon an unprotected frontier, and then, after the battles are fought and the weary march ended, be branded with disloyalty! Shame on you, Mr. Graham, and all others who have given publicity to such unmerited charges.

Fourth. Your congratulant paneggyric inspired from the miraculous circumstances "that a soldier and a christian gentlemen is going to take Brigham in hand and keep him in order," is among the last clauses of your marvelous chapter. You cause Col. Steptoe to loom up before the imagination in the ample proportions of both soldier and statesman—which double character is borne by him to the field of his future labors. Another concomitant is: that "he will take some of his armed companies along with him for the sake of peace and amity." And so he did, for the latest intelligence from him is that he was encamped with his soldiers in the heart of Salt Lake City, and for want of any foe to employ their prowess they were, some of them, taking liberties with domestic sanctity, rather incompatible with those harmonious forms of enlightened society fostered by the INSIDE civilization that sways a benignant sceptre over the fair vallies and rugged mountains of Utah. Sir, the people of Utah are agriculturalists, mechanics, artizans, and the ministers of peace. Then why insult them and blunt their warm feelings of patriotic devotion, by sending them a Chief Magistrate with a military outfit and "armed companies" for an escort? If the Colonel and his command deport themselves as quiet and orderly citizens, disposed to keep the peace, they will have no use for arms, and, from the reputable character generally awarded Col. Steptoe, there can be no doubt but everything will move on harmoniously there, and the "collision" you predict, in a contact of the laws of the United States and those of the Mormons, will be most fortuitously avoided. And, dear sir, it is a task too hard for even your profundity and literary acumen, to point to one single law, established for the general participation of the people of Utah, that is, in the least, "incompatible with the prevalent principles of society." The sweeping prediction with which you conclude: that "Mormonism will be blown away like the miasm of a marsh," is but the reiteration of the threadbare prophesy of Anti-Mormons, so often used in their denunciatory edicts against that power of truth which is mighty and WILL PREVAIL. I bear my testimony of this, Mr. Graham, and close by saying, I shall look for this to appear in your "Saturday Mail."

I am, sir, yours with due respect.

L. O. LITTLEFIELD.

Bluff City, Iowa.

THE KNOW-SOMETHINGS have made their appearance in Ohio, and I suppose the Know Nothings will have to "make tracks."

THE INDIANA LEGISLATURE has passed the State Bank Bill, *and the Free Bank Bill, over the Governor's Veto.*

From Council Bluffs.

To the Editor of the Mormon.

SIR—The following remarks are at your service, if you think proper to insert them in THE MORMON:

"Your cause is just, but we have no power to redress."

These were the words of Mr. Van Buren while President of the United States. There may be some who might have the curiosity to inquire, What was the occasion of this remark from the President? To such I will state, that after the people, called Mormons, had purchased land in Missouri of the United States to a very great amount, they were driven, by mob violence, from that State into Illinois, and at that time (1838) a delegation was sent by the Mormons to the General Government, to petition for redress. It was upon this occasion that the remarkable expression was made by the Chief Magistrate of the United States—remarkable from so high a source, because, while it fully admits the justness of the claim, it also admits the weakness and inability of Government, from some cause, to protect its own citizens. This the Mormons—not foreigners—but citizens of the United States, whose fathers fought and bled for the liberty we pretend to enjoy; these, without murmuring, commenced quietly and industriously to plant and build in Illinois, and soon the banks of the Mississippi were enriched with fine farms, comfortable dwellings, and a noble city, which told well of the industry, perseverance, and energy of this people. But alas, the same ruthless hand of mob violence, like the withering sirocco of the desert, passed over these fair prospects also; and the Mormons were again forced to look back upon their homes but to bid farewell, yet uncomplaining, take up their march into the wilderness, with the words still ringing in their ears, "Your cause is just, but we have no power to redress." Poor and destitute, in the midst of toil and fatigue, and with their families, facing the keen cutting blasts of winter, they pursued their slow and toilsome way across the country to the Missouri river, there in the wilderness, among the more friendly savages, to rest for the winter. These poor disfranchised Mormons, in the midst of their destitution, deprived of their homes, and yet homeless, were suddenly called upon to produce their quota of men—yes, more than ten times the per centage of men advanced by any State of the Union, were called into active service in the war with Mexico. Five hundred formed what was then known as the "Mormon Battalion," and of which, for patience, discipline, and promptness, during the tedious march over the desert, and their effectual service in California, Gen. Kearney, Col. St. George Cook, and many others, have borne honorable testimony. Did these men step forward in their country's cause reluctantly? Did their lacerated feelings cause them to resent a call from that government that would not, or could not, redress their wrongs? No! The reply made to Col. Allen by Brigham Young ought to ring through the Halls of Congress and vibrate in the ears of every American citizen, and put to shame the mean, cowardly sycophant, that with hypocrasy and falsehoods, seek to heap additional injuries upon the heads of that people. The reply was this: "You shall have your battallion at once, if it has to be a class of our Elders;" and in three days the battallion was ready to march. Circumstanced as they then were, does this look like disloyalty? And is it possible that the tales of returned, disappointed, broken down political hacks, can neutralize in the minds of honest men, not merely words, but deeds, that now stand recorded in the department at Washington? We don't believe it.

And, again, after all, these extraordinary trials and fatigue incident to life in a wilderness, impoverished by their losses and weakened by the draft made for the army, they commenced a long and tedious journey of upwards of a thousand miles of arid plains and rugged precipitous passes of a mountain country to the then parched and unproductive valleys of Utah. Here the weary travelers hoped for rest, though the prospects were anything but flattering to those whose homes had been been upon the rich soil of Missouri and Illinois—yet there they were willing to cast their lot, although aware it would require the utmost energy and indefatigable perseverance to bring back that soil through the laborious process of irrigation to produce the common necessaries of life. And yet there, where eight years ago the prowling wolf or grizzly bear held possession, are now well built cities, thriving villages and pleasant and fertile farms to greet the wayworn traveler, to rest, and supply his wants on his distant way to California. And now, methinks, the reader would exclaim—"This people have surely earned a right to rest, and to every privilege granted to American citizens and settlers of a new Territory." And though government has once since said—"Your cause is just, but we have no power to redress," they can say this no longer, but in justice will eagerly bestow upon them every privilege within their power to grant. But pause, gentle reader—I blush for the degenerate children of a noble race. Our statesmen, guardians of our rights and nation's honor, have forgotten their high calling, and stooped to listen to tales fit only to frighten the occupants of nurseries. These noble statesmen have been the weak and willing instruments of meaner men, dupes of disappointed office-seekers, and some of them have virtually said that these Mormons are not popular, and though "their cause is just, we will not redress them." Though the gold paid for Missouri soil may still fill our coffers; though they were driven from their homes in Illinois; though in their most trying hour they willingly answered their country's call; though they've made the wilderness to blossom as the rose, and opened the rich treasures of gold to us, and nobly sustained the great chain connecting the East and West together, and settled a country no other people would;—but they are Mormons, who believe the same God reigns that once reigned in Israel; they believe in polygamy as an institution of God, and it is sufficient that this view of the subject is not popular at present, and therefore we, (not all, for there were honorable exceptions,) deliberately proclaim ourselves the champion of sectaries, and open to the highest bidder, and solemnly deny these Mormons, (not a remuneration for Missouri land,) but a quarter section of land, so freely granted to other settlers. Thus we see men in high and responsible stations, barter away the dignity of their calling, to join the rabble in the cry of mad dog, and take so questionable a course to eradicate Mormonism from the land. And if Mormonism has become a constitutional question, it has indeed been met in a most undignified manner; and the course pursued in denying to Utah the liberal provisions made by Congress to other Territories, because of their difference in faith, displays in those who adopt that course, as a remedy, a most contracted view of the vast and diversified interests of so great a nation as this under which Mormonism commenced, and under which, through its various phases, it now exists. When shall we see the halls of Congress filled by nobility like those that have passed away?

A NATIVE OF NEW ENGLAND.

From Our Washington Correspondent.

WASHINGTON, March 4, 1855.

To the Editor of the Mormon:

DEAR SIR—The Thirty-third Congress terminated to-day just about noon, having been in session most of the time for several days and nights successively. They passed all the general appropriation bills, though the President vetoed the one making appropriation for carrying the mails by ocean steamers. The section that was introduced by the House of Representatives into the Civil and Diplomatic appropriation bill, making a reduction on the Tariff of twenty per cent. was stricken out in the Senate. The section in the Army bill appropriating thirty thousand dollars for the introduction of camels and dromedaries into the United States for war purposes, was also stricken out. The clause in the Post Office Appropriation bill giving Mr. Wm. F. McGraw thirty-six thousand dollars for one year for carrying the mails from Independence to Salt Lake; also allows him the right of preemption to six hundred and forty acres of land at any place where he makes a station on the road, and the privilege of making them every twenty miles if he chooses to do so.

The Senate passed a bill on Tuesday regulating postages; this bill fixes the rates of postage at three cents for any distance not exceeding three thousand miles, and five cents over that distance. The ocean mail postage is not to exceed two cents, unless where postal arrangements with other nations provide for higher rates.

The Ocean Mail steamer bill was next taken up, which was debated at great length; the session continued until 9 o'clock in the evening. The discussion was mainly upon the principle whether Congress should retain the right to give six months notice to the Collins line of steamers to discontinue the contract with them to carry the mails to and from Liverpool. The House passed the Naval Appropriation bill. The Indian and the Army Appropriation bills then occupied the House for the remainder of the sitting, which was continued until a late hour in the night.

TUESDAY 27.—The residence of the Hon. Thomas H, Benton was consumed this afternoon by fire, including all the books, papers, and manuscripts that were in his office; also nearly all the furniture in the house.

The Senate on Wednesday passed a bill from the House of Representatives establishing a more efficient discipline in the Navy. This bill provides other kinds of punishment than flogging, and holds out rewards to seamen for faithful service. The discussion of the Ocean Mail Steamer Bill occupied much of the remainder of the day, which was finally passed as it came from the House of Representatives, containing the contract with the Collins line of steamers, as it has been, thirty-three thousand dollars for each trip, and they are to perform twenty-six trips in the year.

The House passed several bills, among them the Indian Appropriation bill. The Bounty Land bill was also taken up and discussed at great length; one or two amendments were added and then it was passed by a large majority. The Army Appropriation bill was then taken up and discussed until twelve o'clock at night.

The Senate on Thursday spent the most of the day in discussing the Civil and Diplomatic bill. The debate turned upon an amendment offered by Mr. Clayton to strike out the section reducing the duties on certain imported articles. This section was introduced into the bill in the House of Representatives; it might be said, and in fact it is a revision of the whole tariff. The debate waxed very warm, and finally became so hot that a recess of several hours was taken in order that Senators might cool off a little. At six o'clock the Senate met again, and the debate was kept up until a late hour in the night, when the amendment offered by Mr. Clayton was rejected.

The most of the day was spent by the House in discussing the Indian Aappropriation bill. A bill was passed by the House to carry out the Reciprocity Treaty.

Everybody seems to be hurrying off from Washington. The omnibusses, hacks, and cabs are all employed in running to and from railroad depots and steamboats, and I too soon must be hurrying away to other and distant parts; and here let me bid adieu to the readers of the MORMON, with a prayer to Almighty God that he may greatly bless them, and the promise that they shall hear from me again from other parts, and another cognomen if the Lord will. And with my best wishes for your prosperity, Mr. Editor, I subscribe myself, as usual,

A MORMON IN WASHINGTON.

From our Cincinnati Correspondent.

THE following interesting communication is from our old friend Professor Orson Spencer, Chancellor of the University, of Utah. We shall be pleased to hear from him often.—[ED.

CINCINNATI, March 2, 1855.

PRES. TAYLOR, *Dear Bro.*: Your paper "The Mormon," came to hand last evening, and is worthy of the honored man whose name it bears. I wish you to send me five copies of it to No. 166 Vine street, for six months, and your order for payment will be met at sight. Such a paper is needed, for the events it will chronicle, for the history it will record and for the instructions and warnings it will proclaim. The history which your pen will record, and the counsels and blessings it will publish, will be matters of retrospect and intense interest in ages to come, when the drama of this age will pass in vivid remembrance before the minds of the present actors. Men in a future period may be assisted to learn righteousness by the things they have suffered in past ages. Could this nation listen to the voice of Apostles sent among them, they might learn wisdom at a cheaper rate, than to pass through the deplorable *smash* of conflicting elements, and the furious eddy of every wild and ungovernable passion. But the drama is instructive and rich, and your pen will contribute to portray it. The stage exhibits a complete set of actors for the tragic, comic, and for the farce. Apostels and Prophets grace the platform.

They always have done so in the greatest epochs the world has ever witnessed. Christ and his Apostles were actors in some of the varied scenes which the stage effects to portray. In those scenes the vindictive and merciful were seen at the top of their speed, and the pitiful and ridiculous were rivals in the same race-course. While the heads of Apostles were falling from the guillotine, in prisons, and the death-wail of sweet male infants, was rending the air of Bethlehem; even then, Priests and Lawyers were shouting at the top of their voice, moral and intellectual *progress!*

You, sir, from the high watch-tower you occupy, are well able to understand many parts of the drama that are now being acted. I am not the only one who have seen your mangled body, together with that of a mighty Prophet and Patriarch, at a time when it did not require artificial blood-battles in order to produce a tragic impression of a high order. Many people are now shouting progress, who affect a holy fear of being contaminated even by reading the fresh and direct revelations of Heaven, and are diligently preventing the people from receiving the only instruction that will save the nation from the cataracts of human gore, and from the avalanche of every destruction in the moral and political elements. The singular spectacle now exists, of scores of men, in one hour putting their hands to the bellows of stereotype founderies, in order to issue a perpetual edition of ever-varying lies, and in the next hour, lending their influence to favor some pseudo-benevolent society in order to save souls and convert the *world.* And members of Congress, may be heard in the day time recommending to Utah, another code of morals, and in the nocturnal recess, dignitaries of the same body, are rolling in adulterous sheets, and chambering in wantonness and at times probably, responding to pious constituents, that they have boldly given a broadside against the Polygamic Institutions, of those wise Patriarchs, in whom all the families and governments of the earth are to be blessed.

Now, if this does not constitute a pious fraud, and ridiculous farce, what can do it? But enough of this, at present.

Elder Barlow has just come in from Georgetown, Kentucky; the spirit of violence in that region is so rank and mouthy that he has deemed it prudent to leave. Elder S. T. Bankroft, a well-known and highly respected citizen of the same place, had also received some sectarian and catechetical instruction in the shape of missile works; and as that is an antecedent to modern progress and a potent substitute for moral suasion, he will also most probaly have to leave.

Cincinnati is so well dosed with soporifics and moral opium, that her late financial spasm constitutes no invincible discouragement, and the pains of unbelief are apparently checked, so long as there is sufficient constitution left to bear sectarian opiates. Some of the Saints in this City, and others in more distant parts, manifest a strong desire to emigrate to Utah. The scarcity of provisions and fodder in some parts of Indiana, Ohio, and Kentucky, is creating some fear of suffering before another harvest. The Elders in this State were all well at the last reports, and endeavoring to arouse the scattered Saints to a lively sense of their duty, and to publish the glad tidings of the gospel to all the meek and humble among men. Apathy and the "Spirit of deep sleep" seems to be the most formidable impediment in their way. Desiring ever to enjoy the benefit of your counsels and your prayers, I remain your humble brother, in the gospel,

JOHN TAYLOR. ORSON SPENCER.

MR. EDITOR—I send you the following paragraphs taken from, the Sunday Times, for republication, as a rare specimen of the "code of good morals" in force in this good city of Gotham, for the especial edification of such members of Congress who were opposed to granting lands to settlers in Utah. Would it not be as well to petition that worthy and honorable body that New York be excluded or expelled from the Federal Union on the same grounds; or, shall we consider this as the "code of good morals" worthy of imitation by the benighted inhabitants of Utah.

Yours, W.

"A BURNING DISGRACE.—We venture to say there is no respectable citizen of New York who is not shamed and humiliated with the spectacle which our principal thoroughfare presents every evening after eight or nine o'clock. Strangers who visit the city are shocked with the open parade of shamelessness which Broadway presents. In no other city of the Union would women, who publicly make merchandise of themselves, and turn the pavements into assignation grounds, be permitted thus to insult decency. In St. Louis and New Orleans, every courtezan is arrested when found in the public thoroughfares, while even in London they are required to keep in certain localities, and are seldom found in the respectable parts of the town. But here, in the very heart of the city, and upon our principal thoroughfares, they stare in the very face of virtue, and, with their shockingly painted faces and gaudy charms, disgust every respectable person. We cannot think of a reform from which Mayor Wood could reap so much honor as he would were he to banish these gilded creatures of sin and shame from public sight. If they will pursue their abominable vocation, let them be sought by those base enough to desire their company, but let them not be allowed to outrage virtue and innocence by their shameless and degrading exhibitions. We have been expecting for a long time to hear that our Mayor, in the midst of his reforms, had taken this matter in hand. The Press has repeatedly urged it upon his attention, and it is time he made a move in the premises. We advise him by all means to remove the fouler blots on our city before bestowing so much time on small ones."

Congressional.

Appropriations to Territories.

OREGON.	
Chief Justices and Secretary of Territory.	$5,000
Surveying standard parallels	3,000
Do. townships, &c	25,920
Rent of Surveyor's office	3,000
Expenses of Territorial government	34,000
WASHINGTON.	
Chief Justices and Secretary of Territory.	$3,500
Surveying townships, &c	30,000
Office rent, &c	3,000
Expenses of Territorial government	33,500
NEW MEXICO.	
Governor, Chief Justice, and two Associates	$2,800
Rent and expense of Surveyor General	3,000
For translator to do.	2,000
Expenses of Territorial government	33,500
UTAH.	
Rent, &c., of Surveyor General's office	$3,000
Clerk in do. do.	4,000
Surveyor General	3,000
Chief Justice and two Associates and Secretary	2,300
Contingent expenses	1,168
Expenses of Territorial government	33,000
To complete Penitentiary	12,000
MINNESOTA.	
Chief Justice and two Associates	$600
Expenses of Territorial government	31,300
NEBRASKA.	
Expenses of Territorial government	$35,625
Expenses of Surveyor General of Kansas and Nebraska	6,000
Surveying in Kansas and Nebraska	101,000
KANSAS.	
Expenses of Territorial government	$34,700
Survey of public lands in California and the new Territories	$115,000
To pay Utah Indians	$5,000

[PUBLIC—No. 38.]

An Act authorizing the construction of a line of telegraph from the Mississippi or Missouri rivers to the Pacific ocean.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That Hiram O. Alden and James Eddy, their associates and assigns, are hereby authorized and empowered to construct, at their own expense, a line of telegraph from such point on the Mississippi or Missouri river as they may hereafter select, through the public lands belonging to the United States, over which lands the right of way two hundred feet in width for that purpose is hereby granted, to San Francisco, in California, in as direct a line as practicable.

SEC. 2. And be it further enacted, That all voluntary or intentional injuries to said line of telegraph, or to any property thereto belonging within the Territories of the United States, shall be deemed, and are hereby declared to be, wilful and malicious trespasses, and shall be punished as such; and all laws of the United States now in force in any Territory thereof, or which may hereafter be enacted, for the better security and protection of property, and applicable to such offences, shall be and they are hereby extended for the protection of said line of telegraph into and over all the territory belonging to and under the jurisdiction of the United States through which the same may be constructed; and all legal process and proceedings for the detection and punishment of the aforesaid offences shall be within the jurisdiction of the courts, and shall be issued and executed by the proper law officers in the States or organized Territories.

Approved, February 17, 1855.

[PUBLIC—No. 40.]

An Act to establish the office of Surveyor General of Utah, and to grant land for school and university purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the President, by and with the advice and consent of the Senate, shall be and he is hereby authorized to appoint a Surveyor General for Utah, whose annual salary shall be three thousand dollars, and whose power, authority and duties shall be the same as those provided by law for the Surveyor General of Oregon, prior to the act of July seventeen, eighteen hundred and fifty-four; and he shall locate his office from time to time at such places as may be directed by the President of the United States.

Sec. 2. And be it further enacted, That when the lands in said Territory shall be surveyed under the direction of the Government of the United States, preparatory to bringing the same into market, sections numbered sixteen and thirty-six in each township in said Territory shall be and the same are hereby reserved for the purpose of being applied to schools in said Territory, and in the States and Territories hereafter to be created out of the same.

Sec. 3. And be it further enacted, That when the lands in said Territory shall be surveyed as aforesaid, a quantity of land equal to two townships shall be and the same is hereby reserved for the establishment of a university in said Territory, and in the State hereafter to be created out of the same, to be selected, under the direction of the Legislature, in legal subdivisions of not less than one half section, and to be disposed of as said Legislature may direct.

Sec. 4. And be it further enacted, That full power and authority are hereby given to the Secretary of the Interior to issue all needful rules and regulations for fully carrying into effect the several provisions of this act.

Approved, February 21, 1855.

WE have news from New Mexico. The Indians are becoming troublesome. At Pueblo, on December 25, fourteen men were massacred by the savages, and several women and children carried off. The inhabitants of Santa Fe expected an attack from a large force of Apaches who had determined to take the town. The First dragoons had a fight with a party of Indians at Sacramento Mountain on the 25th of January, when twelve of the latter were killed. Capt. Henry W. Stanton and three privates, however, were slain by the Indians. Lieut. Sturges completely routed a party of Apaches sixty miles from Santa Fe, and recovered a number of stolen cattle. These occurrences had created an intense excitement throughout the Territory, and Gov. Garland had called out five companies of volunteers to protect the settlers.—[Evening Mirror.

INDIANA LEGISLATURE.—The Legislature of Indiana has adjourned *sine die*, without electing a United States Senator, or any State officers, and these latter cannot be filled by the Governor.

FOREIGN NEWS.

LORD PALMERSTON is spoken of in the highest terms by the English press, as eminently qualified for the high and at present embarrassing position that he occupies; his talents are thought to be brilliant, his experience great, his knowledge of diplomatic and governmental affairs extensive and accurate, whilst his good-humored pleasantry, suavity of manner, and conciliatory powers, give force and impetus to his intelligence, and render him, at the present critical juncture, so necessary to unite and fuse the conflicting elements, parties and interests, whose collision and disunion have recently been so disastrous under the former administration. His age is said to be seventy-one, certainly rather against a man taking the helm in such boisterous times; but being healthy and vigorous, it is supposed that his tact, industry and genius, together with his unbounded popularity, will amply compensate for any discrepancy in age.

It is supposed that Lord Raglan will not lose his command in the Crimea. One hundred and fifteen thousand men are to be added to the army, and other important changes are to be made. We have not room for details, but give the following, from his remarks in the House of Commons:

"He had not thought it his duty to appoint a Secretary of War, because he thought the offices might be amalgamated, and that the civil departments of the Ordnance might be placed under the control of the Secretary for War. (Hear, hear.) The Secretary of the Admiralty had established a board to superintend the transport service at sea. We were engaged in warlike operations with France as an ally, but we had not the means of sending so many men into the field as France, and it was but fair that we should make some return to France in the shape of additional naval arrangements. (Cheers.) He was convinced that the establishment of that board would lead to increased economy and increased efficiency in that department. Well grounded complaints had been made in reference to the condition of our war hospitals, so that it was intended to send out three civilians for the purpose of making good sanitary arrangements for the hospitals, camps and ships. He anticipated the greatest advantage from their scientific labors. Lord Raglan had received instruction to send persons duly qualified to cleanse the camp, and to take other measures tending to promote the health of the troops. Many complaints had been made of want of organization in the Commissariat department. A commission, of whom Sir John M'Niel would be at the head, was going to examine into the defects of the Commissariat department, and will have full power to set them all to rights. In the British army there has not existed an officer such as the "chief of the staff" in the French army, and the consequence was that all complaints had been made to the Commander-in-Chief. To remedy this defect, Brigadier Simpson was going out in that capacity, and he had no doubt that Lord Raglan would readily attend to any suggestions he might make with regard to the medical department. He might say Lord Panmure was going to attend entirely to the medical department at home, and an hospital was about to be established at Smyrna."

IT is much better to be falsely accused of doing wrong, than truly; the first reflects upon the accuser, the second upon yourself.

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE ST. LOUIS LUMINARY.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to THE MORMON office, or to the editor of the Luminary, St. Louis, Mo.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agents, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 15 Wilton street, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office, by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

Information Wanted,

Of JOHN HOBSON, late of Sheffield, England; painter by trade; did belong to the Mormon Church; when last heard from was in St. Louis; supposed to be in the vicinity of St. Louis or New Orleans. Any person knowing the whereabouts or address of the said John Hobson, and will send the same to the undersigned, it will be most thankfully received by his daughter Ellen. Address

CHARLES H. SCHOLEY, Hanover, Conn.

A CLERGYMAN, who was in the habit of preaching in different parts of the country, was not long since at an inn, where he observed a horse-jockey trying to take in a simple gentleman, by imposing upon him a broken-winded horse for a sound one. The parson knew the bad character of the jockey, and taking the gentleman aside, told him to be cautious of the person he was dealing with. The gentleman finally declined to purchase, and the jockey, quite nettled, observed:

"Parson, I had much rather hear you preach than to see you privately interfere in bargains between man and man in this way."

"Well, replied the parson, "if you were where you ought to have been last Sunday, you might have heard me preach."

"Where was that?" inquired the jockey.

"In the State Prison!" retorted the clergyman.—[Yankee Notions.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in th World. J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITO OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah.
Joseph Cain " " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Albert Gregory, General Agent, Norwalk, Ct.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent,
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please to very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d.*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, ½*d.*; paper, 2*d.*; total, 4½*d.*

Subscription by the year, if paid in advance, 13*s.*, the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Pére et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptés, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions á son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier á notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire á l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont *été* pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votro lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

John Taylor.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "The Mormon" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "The Mormon" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

Post Office Department, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

12809 From Nephi City, by Fillmore City, Corn Creek, Parragona, and Parowan, to Cedar City, 180 miles and back, once a week.
Leave Nephi City every Monday at 6 a. m;
Arrive at Cedar City next Friday by 6 p. m;
Leave Cedar City every Monday at 6 a. m;
Arrive at Nephi City every Friday by 6 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

Edwin R. Violett. William Dean.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street*,
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHN Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 Market Street,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 Market St., between Fifth and Sixth, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
North St. Louis, Mo. fe17 1y

John Leach. James G. Goodrich.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried-apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

Stephen Hoyt. G. C. Green.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. J. F. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
St. Joseph, Mo. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
North Side Public Square,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,



SOUTH SIDE, BROADWAY,
Council Bluff City, Iowa,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS,
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE,
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.
The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.
No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffee:
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., David Smith, } Sons of the Prophet;
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:
Emigrant Ship leaving Liverpool;
Light House at the mouth of the Mississippi;
Old Fort Rosalie;
Walnut Hills;
Utah Territorial House, G. S. S. City;
Costume for the Plains;
Chimney Rock from the West;
Fort Bridger;
A Kanyon in the Rocky Mountains;
Tabernacle, G. S. L. City;
Joseph Walker, and Arrapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 5. NEW-YORK, SATURDAY, MARCH 17, 1855. PRICE FIVE CENTS.

Poetry.

Our Good Time is in the Present.

BY ELDER W. G. MILLS.

I HATE the whine of discontent
That marks the age we live in,
That speaks of olden times well spent,
To our forefathers given:
Some sing their worth and competence,
And some their mirth are humming,
While some despise their taste and sense,
And sing, "The good time's coming."

What though the future may be great,
Or past were good and pleasant,
We have no share in either state,
Our duty's in the present!
They had their wants and trials too,
Their light was not still shining;
And we've enough within our view
To keep us from repining.

The landscape's lovely to the eye
When we from distance view it;
Yet there are faults we may descry,
Whene'er we ramble through it.
But while the scenes before, behind,
With beauty are abounding,
We may be able here to find
Some charms our steps surrounding.

The times we have, which some regret,
To our seed will be olden;
And they, with unborn poets yet,
May call this period *golden!*
And they may chant their graceful lays,
Their future bliss up-summing,
Just as we sing of by-gone days,
And long for better coming.

Then let such murmuring feelings die,
That long for other ages;
The blessings that we now enjoy
Will shine on history's pages.
The best philosophy for man,
Life's *present* cares enduring,
Is *now* to do the best he can,
Thus *future* bliss securing.

[Millennial Star.

Utah Territory.

GOVERNOR'S MESSAGE

TO THE

LEGISLATIVE ASSEMBLY

OF THE

TERRITORY OF UTAH,

Delivered December 11th, A. D. 1854.

Gentlemen of the Council and House of Representatives:

UNDER the benign influence of high Heaven's protecting care, we are again assembled inthe capacity of a Legislative Assembly, to ordain and establish such laws as shall best subserve the public good.

The toil of the husbandman has been rewarded by a plentiful harvest, and peace, prosperity, and success, have eminnently attended all our efforts.

We have been delivered from the overflowing scourge which desolates the nations, the wayward destroyer, and the devouring flame. With thanksgiving and praise, let our aspirations ascend from warm and willing hearts, unto our Father and our God, who has extended unto us his rich blessings, and caused the earth to bring forth in her strength for our sustenance.

Although a large immigration have found homes in those peaceful vales during the past season, yet, it is believed there is an abundant supply of food for all, until another harvest.

Through the untiring exertions of our worthy delegate in Congress, Hon. John M. Bernhisel, appropriations have been obtained for making a "road through our Southern settlements, and extending to the boundary of California; for holding treaties with the Indians: and to defray the expense incurred in suppressing Indian hostilities in the years 1851 and 1852." These are the first appropriations of the kind which have been made for this Territory. This action of Cohgress, though tardy, is none the less acceptable, evincing as it does a favorable disposition to place Utah upon an equal footing with other Territories. We hail it as a good omen, and trust that in future her interests may not be neglected, nor her claims unregarded. There seems to be a difficulty in obtaining appropriations when made by Congress; month after month, and even a year sometimes intervenes, before they are received at the point of disbursemont. Where the distance is so great, and the means of communication are so limited, it is desirable that the action of the department should be prompt in such matters.

The present prospect is, that none of the appropriations made at the last session will be received before another year; such delays operate very onerously and unjustly upon the Territory, as well as upon the citizens, who have so long been anxiously looking for the liquidation of their just claims.

The appropriations for the State House and Penitentiary are each expended; and in order to complete either of those works, an additional appropriation will be required either by the Legislature or Congress.

The works at Fillmore have rapidly progressed the past season, and it is anticipated that the State House will be ready for the accommodation of the Legislature at its next annual session.

Peace with the Indians has been preserved during the year, although detached parties of the Utahs have been found unfriendly, which in one instance resulted in their killing two of our citizens. The perpetrators of this crime were brought in by other Indians, and delivered up to the United States authorities, before whom they had a fair trial, were found guilty of murder, and executed according to law, the Indians themselves giving testimony against them.

It has required the greatest forbearance and patience, as well as large amounts of presents on the part of our citizens, to maintain amicable relations with them. In some few instances they have presumed upon the forbearance shown them, and conducted themselves very improperly and abusively to the people. The pacific policy which has, from the beginning, been exercised toward them, has no doubt avoided many collisions which might have resulted in open war.

Although large quantities of beef, flour, clothing, guns, ammunition, &c., have been given them, to conciliate and make them friendly, yet the savage propensities of their natures, their improvident and vile gambling habits of life are such that no present supply, no matter how generous, remains long with them; and their indolence precludes any idea of their replenishing from their own resources.

The Shoshones are rather superior to the Utahs, and provide better for their own living, although a large party of *them* have quartered upon the settlements north during the past summer. Much has been done by the inhabitants, since their residence among the Indians of the mountains, to ameliorate their condition. They were found to exist in the lowest state of degradation—poor, ignorant, indolent, and savage. In their anger, nothing restrained them, but fear, from the greatest excess of crime. They would sell and gamble away their own children, and steal from and rob other Indians of theirs, either to sell, gamble away, or kill, as their humor seemed to suit them. A horse or gun was deemed an equivalent for killing a man; and every shade of difficulty became a matter of barter for pecuniary consideration. The settlers have invariably given them provisions and clothing, furnished them with guns and ammunition to kill game, and in various ways administered to their relief. In many places grain has been raised for them and houses built for their chiefs and principal men.

This policy has had a tendency to correct their vile habits and propensities, and sometimes induce them to labor for their own support.

This course of liberality towards them, in addition to constant loss of property caused by their depredations, is a severe tax and burden upon the people, especially in the more isolated and thinly settled locations, where their visits are more frequent and more numerously attended. It is, therefore, with a sense of relief that we look forward to the disbursement of the present appropriation made for holding treaties with the Indians, in the expectation that the *people* will be secured against their depredations, and partially relieved from their constant support.

The Territory will also be partially re-imbursed for advances which she has made from time to time for the suppression of Indian hosiilities. It is undeniable that those expenses have been much less in this, than other Territories similarly situated, and should be met with a spirit of liberality on the part of the General Government. But whatever the Government may be able to accomplish in her intercourse with the Indians, it is scarcely expected that Utah will be relieved of their presence—consequently not freed from their depredations. The inhabitants should therefore secure themselves and property as much as possible, and be prepared to defend themselves at any moment from their hostile incursions. Each settlement should complete its defences, and preserve an active and energetic military organization. In various ways the people have sought to secure their own safety, and protect their property from constant depredations, short of maintaining an open warfare against them. I have uniformily pursued a friendly course of policy towards them, feeling convinced, that independent of the question of exercising humanity towards so degraded and ignorant a race of people, it was manifestly more economical, and less expensive, to feed and cloth, than to fight them.

The policy adopted towards a small band, usually inhabiting Weber county, by the inhabitants of that district in distributing them out among the citizens, making for the Indians judicious selections, where they and their families may feel that they have a home, and know that they can depend upon having food, shelter, and kind treatment in exchange for their labor, seems feasible, and if, in the end, it should prove successful, will have a tendency, at least, to secure peace to the inhabitants, and civilization to the Indians. Doubtless, a vast deal of patience and forbearance would be required to carry out this policy, even if the Indians should consent to try it. If they were suitably employed, it is believed, they would become profitable laborers after a little experience. They should be paid honorably and fairly in such things as they need, day by day, according to their necessities, until they learn to be more provident of their means. Like all other works of great philanthropy, this probably would be gradual in its operation; but if it should be deemed worthy of adoption, it is believed, it can be carried into general effects in the Territory.

In many of the Southern settlements, already the Indians have become useful in labor and business, and quite a number of Indian children are found living in families, who have taken them to bring up and educate. So far as my knowledge extends in relation to the subject, such children have had the benefit of Common Schools; this blessing is secured to them by the operation of law.

The subject of *Education* has probably received as much attention in this as in any other as newly settled State or Territory. In almost all the wards and districts, good school houses have been erected, and schools maintained a part of the year, but I fear that sufficient attention is not paid to the selection and examination of teachers, or the manner of conducting schools. Although the Board of Regents, have doubtless by their influence aided much, and are still extending their influence and exertions in a general way to advance the cause of education, yet at this moment, there is not a *Parent School* for the instruction of Teachers—a Mathematical, or High School, where the higher branches are taught, in all the Territory; neither have they a single object of Public Improvement under their auspices in progress for educational purposes. This is partly owing to the want of means to operate with, and partly to the fact, that the Board, consisting of men engaged in such a multiplicity of business, have but little time to devote to these duties. Hitherto the cause of education has been entrusted with the Board, by the Legislature, who probably conceive they had sufficciently discharged their duties by having investsd the Regents with full power and authority to act in relation to that subject. But it is a subject of vast importance, and involves trusts of too weighty consideration to be neglected for any reasons at present existing. It is a subject fraught with momentous interest to us, and our youth, who are soon to become our representatives upon the earth, and will, if neglected, recoil with bitterness upon our own heads, when too late to remedy.

As a Territory, *we have peace*, and extensive abilty exists with the People, to establish, and sustain good Common Schools in every Ward, and Distrtct, not only three or six months in a year, as appears at present most common; but ten, or eleven, wherein every child, no matter how poor, may find admittance. Schools for Teachers, Mathematical Scheols, and wherein the higher branches are taught, should also be kept in successful operation, in all the principal towns. It is moreover an opportune time to introduce the New Alphabet, in forming which, the Regency have performod a difficult and laborious task. I reccommend that it be thoroughly and extensively in all the schools, combining, as it eminently does, a basis of instruction for the attainment of the English language, far surpassing in simplicity and ease any known to exist. Although the more immediate duties pertaining to the subject of education, may devolve upon the Regency, still it does not free the Legislature from responsibility, and I doubt not that whatever aid or influence you may find in your own power to extend, will be cheerfully given.

I cannot refrain from again calling your attention to the subject of Home Manufactures. Large quantities of wool, flax, hides, furs, and almost every variety of the best material for the manufactnre of woolen cloth, linen, leather, hats, soap, candles, glue, oil, sugar pottery, castings are found in abundance and easily procured, and yet we find large quantities of such articles annually imported, and purchased by the people, which causes a large and constant strain of our *circulating medium*.

If a few *hundred thousand dollars*, which are now annually expended, and carried away for imported goods, were instead thereof invested in machinery and articles for *Domestic Manufactures*, it would prove far more advantageous, and rapidly advance the prosperity of our Territory. It would appear that the expense and trouble of transporting goods over a thousand miles of *land carriage*, would be sufficiently protective to encourage the capitalist to embark in *domestic manufacturing*. It is manifestly our interest as a people, to more generally produce from our own resources, articles for our own use. It is the *spring of wealth* to any community—of *independence* to any State. Much has been accomplished, but the very prices prove that the manufacture of all of the above mentioned articles, as well as many others, in a lucrative business opening to the enterprise of many more of our citizens. If our market could be abundautly supplied with articles of domestic industry and economy, our object would be attained, the money retained in the country, and importers seek elsewhere a market for their goods. The Kanyon Creek Sugar Works, designed for the extensive manufacture of sugar from the beet are nearly ready for operation. The Works in Iron county, for the manufacture of iron from the *ore*, are in operation, although not as successful as could be desired. The operators have had many unforseen obstacles, more or less incident to all new locations, and untried metals, as well as many adverse circumstances to contend with; but it is gratifying and encouraging to know that they have so far been able to surmount them all; and have moreover acquired an experience which will greatly facilitate future operations. This branch of domestic manufacture has received considerable aid from the Public Treasury, and may, for a limited time, still need some assistance.

We recognize, in the *general* diffusion of true knowledge, and the universal practice of well directed industry and economy, the elements of unbounded prosperity, and independence; they form the *bulwarks* of our defence and are the source of our *freedom*. The fostering care of Legislative authority and aid, should be extended to all such objects as are so manifestly calculated to promote the general welfare. Considerable Public Improvements have been accomplished, although more through the voluntary contributions of the people in labor, &c., than funds devoted for such purposes. Bridges across the Jordan and Sevier rivers have been built; mills have been, and are being constantly erected; roads are made; kanyons and mountains explored, for material, and vast quantities of timber, lumber, stone, and other materials collected for the permanent improvement of our towns and cities; all betokening a spirit of energy, and enteriprize on the part of our citizens, gratifying to all, who feel an interest in the improvement, and progress of these far distant vales.

The revenue derived from the assessment of the past year has been merely nominal, amounting in all to only	$6,358 31
And of this amount collected	4,434 56
Which leaves a balance delinquent of	1,951 75
There have been collected, however, from the delinqueneies of former years, (Which has aided the Treasury to meet a great share of the public debt.)	5,682 11
Auditor's warrants, redeemed at the Treasury during the year, amount to	13,182 85
Leaving in circulation at the date of report, October 31, 1854	3,352 36
(Which is less than half the amount outstanding at the close of the last fiscal year.)	
There is still a delinquency in the hands of the Collectors, amounting to	8,273 31
Which, if collected, would leave a balance in favor of the Treasury of	4,920 05

It is barely probable that sufficient may be realized from the present delinquency, to meet the existing indebtedness. You will, therefore, perceive, that whatever appropriations may be made, it will necessarily be based upon revenue arising from future assessments.

There exists an unwarrantable neglect on the part of a majority of the Collectors, in not collecting the taxes, and making their *returns* in proper season. The *Revenue Law* should embrace a *penalty*, and a provision, making it the duty of some person to prosecute such collectors as fail to comply with the requirements of the law; because a collector dislikes to enforce his collections, should cease to be an excuse. The people are abundantly able to pay their taxes; and if they neglect to do so, the *law* should be enforced against them. In common courtesy, the people should be more prompt in these matters, and not devolve upon their officers the unpleasant task of compelling them.

If appropriations are made for Public Improvements, and other objects of interest and general utility, the rate per cent. will necessarily have to be increased, but for the ordinary expenses of government, it is considered that the present will bring sufficient revenue.

We are still left in doubt, in regard to the construction of a railway across the continent, the time when, and the route it shall traverse. If it were thrown open to private enterprise, and men were secured the right of way, it is more than probable, that one, or more, would now be in process of construction, and soon in successful operation.

As the all absorbing Nebraska-Kansas question seems now happily disposed of, it is sincerely hoped, that this matter will earnestly engage the attention of Congress at an early day. The Deparment have probably received the reports of the several railway routes surveyed by this time, and nothing should hinder their proceeding at once to the decision of its location, and taking measures for its speedy construction.

In the Military Department there is no material change from last Report; the usual musters have been held, but the *new* enrolments which it is anticipated will show a considerable increase in the numbers, have not yet been returned. Some of the Volunteer Companies are providing themselves suitable uniforms, which adds to their military appearance, and indicates that they feel an interest in the performance of this, as well as other duties. It, would be a matter of gratification, if others would follow their example. Tis true, we prefer effiecency in organizatton, discipline, arms, ammunition, and all necessary accoutrements, to useless appendages, ornamental or otherwise; but the energy and commendable pride which stimulates an officer or soldier to uniform himself may generally be taken as an evidence that the more necessary part is not neglected. Service during the year, has been nominal; no expeditions have been called for, and the constant *Guard Service* so requisite during the prevalence of Indian Aggressions and hostilities, has been, in a measure, dispensed with.

Forts and City walls, remain in most of the settlements in an unfinished condition. We *again*, urge it upon the People to improve the present time *of peace and prosperity, to complete their defences* as they know not what *hour* their enjoyment of quiet may be broken.

The aid of the Perpetual Emigrating Fund Company has been extended to thousands of poor, to assist them to emigrate from the United States, and other countries and find homes in the Valleys of the Mountains. The operations of the Company thus far, have been very successful, although comparatively little remuneration has as yet been received from those benefited. They will, however, as they get able, refund, and in many instances double by *donation* what they have received.

By the aid of this Fund, much good has already been accomplished; many thousands of persons have been taken from the depth of poverty and placed where they can, not only sustain themselves, but soon find a competence for themselves and families. Still thousands are anxiously awaiting for the time when the Company will be able to bring them, also, to a land, where labor finds its reward. The operations of the Company prove doubly remunerative; it not only places the poor in a situation to sustain themselves but adds to the sum of labor necessary to develop the resources of the Territory, and bring forth and combine from the elements, things necessary for the sustenance and convenience of human existence.

Our labor is our wealth; by it we bring to ourselves the luxuries of life, ornament the earth with beautiful dwellings and gardens, build cities, and bring forth the rich fruits of the earth from her prolific bosom. This, then, is a natural outlet to the over-populated districts of the older states and countries, where every avenue seems closed against the poor who linger out a miserable existence in hunger and want, bequeathing their children the same fate—a hopeless and thankless legacy. *Here!* in these fovored climes, poverty can scarcely be said to exist, and no person, having the common ability to labor, need want for the common necessaries of life. This has been the labor of the Perpetual Emigrating Fund Company, to pick up *the worthy poor* from such places, and give them an inheritance with us. That they have been successful, let the hills, the vales, the kanyons, which echo with the hum of their industry, make answer! Let the granaries, groaning with the productions of the earth, the result of their labor reply! From the beginning, their operations have gradually increased—the last year's immigration amounting to nearly four thousand souls. It is designed to operate more extensively hereafter, in immigrating from the United States.

The full compliment of the Federal Officers for this Territory, except an Indian Agent are now resident with us; and so far as I am informed, a good degree of cordiality and reciprocal kindness exists between them and the people of the Territory.

A corps of the U. S. Troops, under the command of Col. Steptoe, on their way to California, are also sojourning with us during the winter. From the courteous and gentlemanly bearing of the officers, and the control which they appear to exercise over their men, I feel gratified in the belief, that if their services were wanting in protecting the settlements from Indian aggression, or otherwise, it would be cheerfully extended.

While thus briefly reviewing the condition and situation of our territory—our own beloved *mountain home*, I am forcibly reminded of her rapid progress during a short period of her existence, also eliciting bright anticipations of her glorious future, when she shall emerge from territorial thraldom, and have her place among that mighty family of nations whose progress and *power*, whose influence and destiny, the disclosing eye of Omnipotence can alone reveal. May we aid, by our united energy and ability, in subserving the public good, that when we go hence, we may have the proud consciousness of having faithfully kept and fulfilled the important trusts reposed in us by the people, whose servants we are, and whom we have the honor to represent.

BRIGHAM YOUNG.

EXECUTIVE DEPARTMENT, U. T.,
Great Salt Lake City, Dec. 11, 1854.

New Route

From Carson Valley to Great Salt Lake City.

GREAT SALT LAKE CITY,
Nov. 27, 1854.

EDITOR OF DESERET NEWS, *Dear Sir:* Doubtless many of the readers of your columns will feel highly interested, pecuniarily, as well as otherwise, to hear that Col. Steptoe, now in command of the United States forces in this city, started an expedition to look out the shortest and most practicable route to California by way of Carson Valley.

This expedition was accomplished by Colonel John Reese, resident of Carson Valley, who has rendered very material aid to the success of Colonel Steptoe's expedition.

We started on the 18th of September, six in number, two with Colonel Reese, and three of the United States employ. Our aim was to keep as near a direct course for Carson Valley as possible. Upon this course we followed the Beckwith trail near two hundred miles, where it took a North West direction, and seeing by the lay of the mountains that it must lead us a long way from our designs, we kept our southwest point, and within thirty-five or forty miles, without a single hill of importance, struck his trail again at a point which took him five days to accomplish, as we learned in Carson Valley. Made several other adventures, and cut-offs, got short of provisions, and were obliged to hasten on our journey, keeping directly on the trail which strikes the Humbolt at Lawson Meadows, down which we hastened one hundred and fifteen miles to Rig Town on Carson river. The poisonous effects of the water of the Humbolt can hardly be believed except by sad experience. We came near losing all our animals by it, as well as our own lives, and could as sensibly feel its poisonous influence within ten minutes after drinking, as we can feel the cheering influence of a cup of good strong tea. Suffice it to say, we arrived at Mormon Station in Carson Valley on the 15th of October, twenty-seven days from the time we left Salt Lake.

I would here state that a small company of eleven persons hearing of our intended trip before we started, posted themselves on the road ahead of us with only one horse to the man, upon which he rode and carried his provisions; none of them however were loaded with more than half rations for the trip. These falling into our company, we were obliged for humanity's sake to assist as far as possible, which proved a backset to the expedition. In Ruby Valley, two hundred and fifty miles from this city, a company of five Dutchmen overtook us.

Upon this route going and coming we found the Indians as peaceful and about as wild as the antelope, with the exception of a band of the White Knife Tribe.

We were detained in Carson Valley seventeen days, in which time we took good notice of the advantages of that country. Its soil and climate is equal to the best of the mountain valleys. Its timber is exhaustless, and of superior quality.

Reese & Co. have in successful operation a very fine, large, three story grist mill, to which is attached the most complete saw mill we ever saw in motion, with a circular saw six feet in diameter. We witnessed it saw twice through a ten foot log, making a complete change of the mill, and sawing twenty-eight feet of lumber in one minute and fifty seconds.

Started on our return to this city on the 2d of November, accompanied by S. A. Kinsey of the firm of Reese & Co., and a Mr. Davis, owner of a large drove of sheep wintering in this valley. Col. Reese took with him two other men and accompanied us about two hundred miles on our return trip.

We traveled down the Carson river on the south side, passed around the sink, and satisfied ourselves that there is no outlet, as has been faithfully reported. Kept our course north-east as near as mountains would permit, without road, or trail, for near two-hundred miles, where Mr. Reese left us turning east over a mountain to another range of valleys by which he intended to make his return. Here all the mountains and valleys range north-east and south-west. About forty miles from where he left us we struck the Beckwith trail but one and a half day's travel to west of the exact point where we anticipated.

This whole route is well supplied with grass—no drive over thirty miles without water in the dryest season of the year, and, in the early part of emigration, it is plenty in all the mountain rills. Wood and sage brush are abundant.

Added to these advantages, we avoid the Humboldt, and alkali in general, and we are confident we can reach Carson Valley by this route inside of five-hundred miles, and that soon this will be the main thouroughfare of California immigration.

We know that from the Beckwith route we have cut off over one-hundred and fifty miles and to expect to receive, between this and spring, a full account of Mr. Reese's return trip from where he left us to Carson Valley, so that we shall be apprised of the best route known by white men. After a most extraordinarily successful trip of twenty-four days we arrived in this city on the 27th of November.

Yours most respectfully,

O. B. HUNTINGTON,
C. A. HUNTINGTON.

—[Deseret News.

☞ If you wish to please people, just sugar and oil their weaknesses.

18

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MARCH 17, 1855.

The Mormons.

We have lately read a long labored article in Putnam's Magazine, headed "*The Mormons;* shall Utah be admitted into the Union?"

We were considerably amused in looking over the affair, and in writing our good humor has not left us. Our author is rather Shakspearean in some of his remarks, and treats the matter rather theatrically; he has got up a very pretty little scene, in one act. We would respectfully recommend that he have the whole piece dramatized, got up especially to be acted in the Franklin Museum, and for which, no doubt, he will receive a liberal compensation. However, as he has thus left it, and we wish to assist him in his enterprise, we will furnish one or two additional acts, after having made a few remarks by way of prologue.

Now we wish to assure Mr. Putnam that we have no particular objections to be written about; men must live; besides Mormonism, cooked and hashed, *à la cuisine Française*, so that you cannot discover the original substance, is so funny, so nice, so palatable, and so popular, that we are quite willing that writers should be paid, and readers amuse themselves for their pains: but we must be allowed a little of the laugh too, for we are really amused both at the cupidity of readers and the ignorance of writers generally, when they enter upon this subject.

In examining the article of our learned friend, we have looked in vain for anything authentic in his premises about the Mormons, except indeed that we believe in polygamy; we can find as much in the Arabian Nights, Jack the Giant Killer, or Tom Thumb, as in his book, on this subject. He has said that they are "immoral," "obscene," "blasphemers," "impostors," and used many other gratuitous remarks equally as gentle, courteous and polite; without ever washing out his mouth, we presume. There is no need of proof, of course, to such small and gentle allegations; that would be superfluous; good Protestant Christians don't believe in works of supererogation; it certainly would be unmannerly to ask it; besides it is so much easier to get up an article without proof. However, what may be in strict accordance with Mr. Putnam and his readers' views, may not exactly suit our taste, and as we believe in matter of fact, we ask for proof, and will agree to bring fifty testimonies in favor, to his one against, the morality of the Mormons; and furthermore, we dare him to compare the morals, chastity and propriety of the Mormons with those of the chaste city of Gotham, or any city or territory in the United States, having the same number of inhabitants.

Page 201 we are gravely told that "the Mormons themselves call it (Utah) a Theocratic Government." Now, Mr. Putnam, again we call for that very inconvenient proof. Come sir, face the music; we give your quotations, now give ours. We say it is false; we have a church government, and a state government, the same as Methodists, Presbyterians, Baptists, &c.; but the Mormons, in their relationship with the United States, have just the same government as any other territory. Who gave them an organic act? Who appointed their Governor, Secretary, Judges, Attorney General, Marshal, &c.? To whom are those parties responsible? Will Mr. P. answer, and then will he please inform us what a Theocratic Government is? And furthermore, we should be gratified to learn by what species of legerdemain he makes the Mormons differ from others? We wait for a reply. We are not concerned about "Frederic the Great," "Napoleon," the "Hindoo Gods," "Polibius," or "the Pope." We want some of these little non-important things answered, and we will talk about grammatical and philosophical disquisitions, and abstract theories, afterwards.

But again, page 203, he says, "Brigham publishes divine decrees in the Day and Seasons." Now it unfortunately happens for Mr. P. that we have no such work as the Day and Seasons for Brigham to publish his revelations in.

We must now touch briefly on his theology. He states that "religious liberty means, that no one shall be troubled about his faith, his inner man; but acts remain forever subject to law." Now we think the framers of the Constitution thought very little about the inner man when they penned these words; we give his quotation from the Constitution: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." Here then are two things that Congress shall not do; the one is, it shall not make a law respecting the establishment of religion; the other is, it shall not prohibit the *free exercise* thereof. Now we would ask Mr. P., what is the free exercise of religion? He states, the free exercise of his faith, his inner man; but we think when Methodists, Presbyterians, &c., build churches, ordain elders, preach, &c., it has something to do with the *outward man;* but he says acts (religious) remain forever a subject of law. This we deny in toto. Nothing becomes subject to law until a law is made regulating it, and not then until it comes in collision with law. The Constitution ordains that there shall be no law made interfering with the free exercise, not mental, of religious faith. Mental operations no country can interfere with.

If his views obtained, the moment a Congregationalist, a Methodist, or Presbyterian go to church, or camp meeting, he would subject himself to law. Mr. Putnam's doctrine would prevent the Shakers from jumping or dancing; the Methodists from shouting, or having the falling down power; the Baptists, or Campbellites, from baptizing; the Methodists and Episcopalians from christening; and the Catholics from confession or mass. These are none of them the exercises of the inner man; they are the free exercise of faith pertaining to the outward man—subject to law by his decision, but concerning which the Constitution has said "there shall be no law."

Mr. Putnam asks, Has the State (Utah) a Republican form of government? We answer, if Minnesota, Oregon, New Mexico, Kansas and Nebraska have, so has Utah; and we ask for a single instance—not of opinion, but of fact—wherein it has differed, or does differ, politically, from any other Territory since its organization. We don't want shadows stuck up to fight; we want *actualities;* give us the facts, not psychological impressions. We can't receive your author, Ferris; he is no authority for us; his book is a base tissue of falsehoods: we quote you, and your acknowledged authorities; we expect the same treatment. Neither is there any need of fine spun philosophical theories, based upon false premises. Mormonism is a tangible thing, and Utah is de facto a Territory, and a member of the body politic of the United States. There is no need of digging up the old musty records of ancient rotten dominions, nor of consulting "a dictionary," to find it out. We are living in a republic, the most free, enlightened and liberal that ever existed. Would he also make politics psychological, referring only to the action of the mind or soul, and reduce us to the same condition of philosophical Republican France, where you had liberty to think, but not to speak; where you had liberty to write, but the police had liberty to take your writings from you; where there were plenty of presses, but no liberty to use them without permission; where if twenty-one persons met together without permission, they were liable to be imprisoned without process; where the Prefect had liberty to shut up a religious meeting at pleasure; where "*Liberté, Egalité, Fraternité,*" was written over the door of every public edifice, and tyranny, oppression and despotism universally reigned; where liberty was psychological, mental, and religion ditto—both a theory, a shadow; but where the essence was trampled under foot! This, Mr. P., is a fact that thousands of living witnesses have seen, and not an idea. Switzerland is not much better; the republics of Netherlands and Venice would not do for us; the Holland Stadtholder might do in the Netherlands, and the aristocratic nobility govern republican Venice: we want no such patterns, no such republicanism. Ours is a model Republic; and you, yourself, have quoted the guarantees of our religious liberty; they are worthy the men who dictated them, and ought to be written in letters of gold; we can't have them spiritualized, psychologized; they are not like the empty words liberté, égalité, fraternité, before referred to; they say what they mean, and mean what they say, and are engraven in the hearts of thousands of freemen. Strike at the Mormons over these landmarks, and the lash will recoil fearfully upon those who would so recklessly break down these sacred landmarks; we can stand any law that others can; we are not afraid of law.

Now, concerning chastity, we would ask not only Mr. P., but others, does it become the citizens of New York to talk about Mormon immoralities, you who are literally wallowing in filth and corruption; you whose houses, hotels, saloons and streets are swarming with prostitutes, whoremongers and lasciviousness, and from this hot-bed of vice, this fœtid stench of corruption, where white women are bartered for two, three and five dollars each, to preach about Mormon corruption? Why, the Mormons would feel contaminated with the polluted touch of such putrid debauchery. We can safely recommend to them a saying of Jesus, "Let him that is without sin cast the first stone;" and would conclude with an English motto, "Honi soit qui mal y pense."

Having now got through with our Prologue, it becomes necessary for us to fulfill our engagement, and assist Mr. Putnam to two other Acts for his Play.

The influence of transformation through his Psychology is so powerful that black is made to appear white; sweet, bitter; and truth, error. We have met with religionists, and among them clergymen, that we were altogether at a loss to account for their hallucinations. One, for instance, in reading "These signs shall follow them that believe," immediately assured his hearers they should *not* follow. Another, on reading "Ye shall lay on hands for the gift of the Holy Ghost," said it would be *awful presumption;* and on quoting "The sick shall be healed by laying on of hands," said it is *imposition and jugglery.* "To one is given the gift of tongues, to another the interpretation, to another prophecy;" this plain Scripture was declared *horrid blasphemy.* Our eyes are opened—they were *psychologised;* and as this modern science has lately made such rapid strides in the development of new ideas, and is now taking hold of the editorial department, we give the following:

NEW DRAMA—ACT II.

SCENE—A Theatre, Lawyers, Doctors, Ministers, and other professional men on the stage. A promiscuous assembly of Ladies and Gentlemen occupying the boxes and galleries. A group in front of stage—Rakes, Courtezans, Blacklegs, dealers in human flesh, keepers of houses of ill fame, &c., &c.

Mr. P. approaches the foot lights, bows to the audience, and delivers a most eloquent address upon the powers and excellency of the science of Biology or Psychology. He calls upon those who will yield themselves subject to his influence to come forward—six gentlemen go forward and take their seats. Mr. P. operates, makes his passes—one of the subjects begins to be impressed—puts his thumbs to the thumbs of the subject, opens his eyelids, and says, Now, sir, rise up.

Subject rises—looks a little unnatural; but is evidently not a very good case.

Mr. P. Do you know any thing about the Mormons?

Sub. No.

Mr. P., pointing to the group in front of stage, asks him, Who are these?

Sub. Rubs his eyes, looks amazed, says Rakes—Courtezans—keepers of houses of ill——

P. Hold! (*Aside*—He is not under the influence.) Sit down, sir.

Sub. Again seated.

Mr. P. operates again.

Sub. Under the influence, head nods—body oscillates—he is perfectly subject.

Mr. P. Arise.

Sub. Rises.

Mr. P. What is this? (Giving him castor oil.)

Sub. (Smacking his lips)—Honey.

Mr. P. What is this? (Giving him soap.)

Sub. Sugar.

Mr. P. What is this? (Giving him a roll of muslin.)

Sub. A baby. (Hugs it.)

Mr. P., aside. (It now operates excellently.) Now, sir, tell me who are these. (Pointing to the group in front, before referred to.)

Sub. Oh, beautiful! what elegant ladies and gentlemen. (Approaches an old shrivelled strumpet.) Oh, the sweet, innocent, lovely, virtuous creature! what beauty! what charms! what purity! Permit me to approach thee, thou paragon of perfection.

Mr. P. What do you now see? Do you know the "Mormons?"

Sub. Yes.

P. What are they?

Sub. Blasphemers, hypocrites, deceivers, obscene imposters.

P., aside. (It works most admirably.) Ladies and gentlemen, I have now exhibited before *you* the wonderful and astonishing powers developed in this remarkable science of biology or psychology. (Exit, gracefully bowing—curtain falls amidst thunders of applause.)

ACT III.

PARADISE.

SCENE AT THE GATE.

Bang! Bang!! Bang!!!

A Voice. Who comes there?

P. Putnam.

[*Abraham approaches.*]

P. May I make so bold as to ask your name?

A. My name is Abraham.

P. Happy to see you, sir. You are, I believe, the father of the faithful. (Bowing very obsequiously.)

Abraham, in a deep study. Put—Put—Putnam—I don't know you.

P. Don't know me! Why, I was editor of quite a literary, scientific, and religious periodical; I advocated good morals, went to church, and was opposed to wickedness of every description. Why! I wrote quite a long article against those abominable Mormons.

A. Are you the wretch that wrote that? Why, you fawning sycophant! why do you come here and Father Abraham me, and speak of my blessed name, when you did all in your power, while on earth, to make me odious before the people?

P. You odious! Impossible!

A. Don't talk to me about impossibilities! Did you not condemn polygamy as a heinous national sin? as a curse? I am a polygamist. *Do you hear, sir?* I am a polygamist.

P., (trembling). I did not mean you.

A. You meant my principles, sir.

P. I would not for the world have offended you; I have always spoken well of you and the Bible.

A. Yes, and as constantly opposed me and the principles contained in the Bible.

P. I only opposed vice, sir.

A. Then, why did you not refer to the infamous debauchery, prostitution, whoredom, and abominations that existed all around you? Were you blind to all this? Did you ever read this?

"ALL SORTS OF SINS.—The Mayor yesterday received a letter complaining of an old scoundrel, 65 years old, who makes a business of advertising for young girls as teachers to go South, but takes them really for prostitution. A woman who keeps a store in Broadway acts as his reference, or procuress."—[N. Y. Sun.

And this?

"The chief of them are situated in Broadway, directly in the face of public travel; they are furnished in the most luxurious and seductive manner; they are each maintained at a cost which would speedily ruin any honest citizen; they are fed and fattened and pampered on the tears of broken-hearted fathers and mothers, on the anguish of wives, on the sighs of kindred, on the disolution of all the virtues and pleasant charities that sweeten home, on the blight of youthful innocence, on the corruption of manhood, on the dishonor of old age. Hell has no more infallible vestibules on earth than the identical dens which yawn in Broadway."—[N. Y. Tribune.*

I suppose these abominations were very pure, because practised among Christians, and it was popular to abuse the Mormons; and my practises, ordained of God, were very corrupt. Don't you know that your practises among Israel caused a forfeiture of life? My children ordained that adulterers should be stoned to death. They were polygamists. You are silent!

P., obsequiously. I am very sorry; I am afraid I was under a wrong influence, and should like a place—a little corner—in your bosom with Lazarus.

A. Avaunt! I want no hypocrites here. Go to your own place.

(Gate closes, leaving P. outside.)

(*Curtain falls.*)

* We are sorry to be under the necessity of raking up this filth; but are compelled to do so in self-defence.

Governor Young.

We don't feel called upon to defend the character of Gov. Young from the frantic ravings of men who know nothing about him. We say to inquirers, read his message to the Utah Legislature; let his own words and acts speak for themselves. If anything further was necessary, we think it may be found in the fact of Col. Steptoe, the Judges of the Territory, and the merchants, having petitioned the President for Gov. Young to be re-appointed to the office of Governor, as will be seen in another column.

We have lately had a very pleasant interview with the Hon. J. M. BERNHISEL, who has been on a visit to this city since the recess of Congress. The Doctor enjoys good health, and is looking and feeling as well as we ever saw him.

In a long conversation with him, and also from seeing him several times in Washington, we are thoroughly convinced that his office there is no sinecure. He is a true friend to Utah, and looks after her interests, with an argus eye. He may not be so vociferous, noisy or loquacious as some, but we believe that a more indefatigable man, in looking after the interests of his constituents, cannot be found; and we firmly believe that his unassuming, courteous and gentlemanly bearing, coupled with his intelligence, tact and untiring diligence, do more real service in securing the wish of his constituents, in the interests of Utah, than all the powers of boisterous declamation, or noisy argumentative debate. Several members of Congress with whom we conversed, and whom he had occasion to call upon officially in committees, mentioned the same thing to us when in Washington. One prominent member remarked, "if you don't get what you want, it certainly will not be your delegate's fault."

We cordially wish the Doctor a safe return to the bosom of his family and friends.

To answer the many inquiries for the address of Elders from Salt Lake, we will give them as far as we know them:

N. H. FELT, (care of John Taylor, "Ed. of Mormon,") N. Y.

JETER CLINTON, Philadelphia.

ALEX. ROBBINS, Boston.

MARTIN H. PECK, (care of G. Hicks) East Calais, Vt.

E. K. FULLER, East Windham, Green Co., N. Y.

E. B. TRIPP, West Ripley, Me.

ANGUS CANNON, (care of John Doolittle) Wallingford, Ct.

BENJ. CLAPP, Fairfield, Freestone Co., Texas.

S. M. BLAIR, Port Sullivan, Milam Co.

We are informed by Elder J. F. Secrist, that Elder Riser, from Germany with thirteen saints, arrived on the 6th inst, in the Charles Buck, thirty days from England, he says we were within seven-hundred miles of Philadelphia in thirteen days, when with storms and calms we were delayed seventeen days more, before arriving in port, during the storm the steersman was washed overboard and lost. If Elder Riser or Secrist wish to preach to their old friends, they have our best wishes for their success.

Arrival of the Danish Saints.

THE following from the St. Louis Luminary, will be interesting to our Brethren:

"We are happy to announce to our readers that Peter O. Hanson and three hundred and seventy-five of his company of Danish Saints arrived here Wednesday. March the 7th by the Oceana, Cap. Miller. Fifty of Br. Hanson's company are still on the river on board the Moses Greenwood, in charge of Elder Peterson. The company has been greatly blessed and favored, having had but few deaths and those mostly children. For particulars, see Elder Hanson's letter.

"We learn by correspondence with which we are favored from E. D. Richards, that the ship Siddons was to sail on or about the 20th of Feb., with about four hundred Saints on board, bound for Philadelphia, under the Presidency of Elder John S. Fulmer. Elders Isaac Alfred, O. M. Deuel, James Pace, William Smith' and George Simpson all ex-Presidents of Conferences were to accompany him.

"Elder Fulmer is intrusted with the special charge of the P. E. Fund passengers. Nearly all on board the Siddons were of that class.—Aged fathers and mothers about three score and ten, are announced as emigrants this season for the valley, by the P. E. Fund. It is thought the emigration will he rather late this year, in consequence of scarcity of ships to Philadelphia. We learn by a letter received this day from N. Orleans dated Feb., 22d, that the Neva was telegraphed from the mouth of the river, having thirteen Saints on board. They will probably come up the river on the Moses Greenwood.

"Since writing the above the Moses Greenwood has arrived. With the balance of the Danish company; also the passengers of the Neva, all enjoying good health and spirits."

Opinions of the Press.

We clip the following from the St. Louis Daily Herald. We are much obliged to the gentleman, with whom we had a very pleasant interview while on our way out, for his courtesy; but think when he becomes a little better acquainted with Mormonism and its advocates, he will find out that talent and ability is not confined to one man.

"THE MORMON.—We have received the first number of Elder John Taylor's paper—THE MORMON—published in New York City. It is a large, well-printed sheet, and the editorials are written with great force and ability. Mr. Taylor is one of the most talented men, and by far the ablest writer in the Mormon ranks, and being an old disciple in the faith, his views and expositions of the doctrines and customs of the Saints may be received as semi-official. As some little doubt may exist in regard to the polygamy of the Mormons, we extract the following unequivocal avowal from an article on the subject in the paper before us:

"'We are not ashamed to proclaim to this great nation; to rulers and people; to the President, Senators, Legislators, and Judges; to high and low, rich and poor, priests and people, that we are firm and conscientious believers in polygamy; and that it is part and parcel of our religious creed. We do this calmly, seriously, and understandingly; after due consideration of its principles and bearings; religiously, socially, morally, physically, and politically; we unhesitatingly pronounce our full and implicit faith in this principle, as emanating from God, and that under his direction it would be a blessing to the human family.'"

Star in the East, Ho! It has come at last.

"The first number of the anxiously looked for 'MORMON' made its appearance in our sanctum last evening, just in time for us to introduce it to our readers. It comes in a beautiful dress, with a head and front that cannot fail to commend it to the attention of all who may chance to meet it.

"It is printed on excellent paper—double medium sheet—and on new type. Office, No. 102 Nassau street, New York. Price of subscription, $2 per annum, or 5 cents single copy. Subscriptions received at the Luminary office.

"'The Mormon' bids fair to be all its prospectus promised, and we hail with joy, this rising Star in the East, and we trust it will receive that support and encouragement which is due to the commanding talents, and indomitable perseverance of the editor and publisher—Elder John Taylor. He has been so long, and so generally known as a bold and powerful writer, a scholar, and a gentleman of the highest order, that the greatest meed of praise we can bestow upon 'THE MORMON,' is to say it is edited and published by Elder John Taylor."

Thank, you, Mr. Luminary; a few more such remarks, and we shall really begin to think we are smart. In order to be equal we perpetrate the following:

Why is it that *The Luminary* embodies so much light that its genial influences warms the hearts of thousands? Because it is the reflections of *Snow.*

The Squatter Sovereign,

Is the name of a new paper that we have just received; it is edited by Stringfellow & Keely, and published in the new town of Atchinson, Kansas Territory; which place it claims as being the best starting point to Utah, California and Oregon. It is, as its name indicates, the advocate of popular sovereignty, and is pro-slavery; it is a neat sheet, and its editors seem to be perfectly at home in the tripod. We quote the following in relation to Utah, which we admire for its good sound sense:

"UTAH.—We have seen in some of the papers that President Pierce has appointed Col. Steptoe Governor of Utah. We are sorry for this. Not that Col. Steptoe is not as suitable a person by education, talent, &c., as any other, but because of our peculiar ideas of 'Squatter Sovereignty.' We presume the General Government expects to derive no revenue from the appointment of a Governor in Utah; and as every one must know that Brigham Young would be the choice of every man, woman and child in the Territory, over Col. Steptoe, or indeed any one else that could be sent from the States, and surely the people should have some voice in the matter, as they alone are interested. If Gov. Young should violate any of our laws, or do anything not consistent or lawful, then try him by the law. Because forsooth the ideas of the Mormons differ from ours on the subject of matrimony, shall we do an act that may end in bloodshed and riot? We say no, they are responsible alone to their God for their morals, so long as they do not affect others. We hope that no Southern man, no advocate of the people's rights, will join in this crusade against what may be by some called immorality on the part of the Mormons. We have been contending for years against this same assumption, and let us but once join in the attack upon the Mormons, then farewell to the rights of the South; we could never again say to the North, that slavery, if a sin, was one in which we were alone involved, and that they should not interfere with it. We repeat, that the local affairs of a Territory are matters with which Congress has no right to interfere. She has as much right to prohibit slavery, or abolish the use of liquor in the Territories, as she has to interfere with the domestic arrangements of the Mormons.

Russia.

It is rumored that the Emperor of Russia has written to the President of the United States, representing that there is a coalition among the western powers in opposition to the United States growing out of the Cuban and other affairs and that a protracted diplomatic policy with the United States was by them recommended to Spain, while France and England would divide and scatter their strength, in such a manner in South America and the United States as not to excite suspicion or alarm, and that Nicholas is furthermore desirous of entering into closer relationship with the United States.

We have no doubt that the latter is true; but think that the western powers have their hands full enough with their own affairs, without attending to ours at the present. Our navy under the present state of the Russian affairs would of course be very acceptable. It would not be bad diplomacy this, if it should succeed.

Candidate for the Presidency.

Mr. George Law, whose name is familiarly associated with many of our great Railroad and Steamboat enterprises, has been solicited by the Speaker and several members of the Pennsylvania Legislature, through a joint committee, to give his views on the subject of national politics, with reference to proposing him as a candidate for the next Presidency. His response, which is too lengthy for us at present, was enthusiastically received by his interrogators.

FOREIGN NEWS.

BY STEAMSHIP CANADA.

VERY strong winds had prevailed off the English coast, and very severe weather prevailed throughout Europe.

15,000 persons were thrown out of work in Liverpool owing to the severe weather and dullness of trade.

THE WAR.

The Russian Grand Dukes reconnoitered the Allied front. Two French divisions marched towards Inkermann. The Allies are daily expecting an attack. The Russians had commenced their night sorties but had been vigorously repulsed, they had received considerable reinforcements. Thirteen hundred men, with provisions and store, had reached the French army, Feb. 2. The Czar's two sons have entered Sebastopol.

Gen. Weil, has reported that the situation of the French army is, on the whole good, and that the British is not so bad as reported.

The French army will be divided into two *corps.* The one under Gen. Pelisser, and the other under Gen. Bosquet.

LATEST NEWS BY THE PACIFIC.

WEDNESDAY, March 14, 1855.

There has been difficulty in the Ministry of Lord Palmerston—the Chancellor of the Exchequer, the Home Secretary, and the Chief Lord of the Admiralty having resigned. The ostensible cause is the success of Mr. Roebuck's motion for a committee to inquire into the management of the war.

Lord John Russell has consented to act, and takes the Colonial Secretaryship. The Earl of Elgin, it is supposed, will occupy one of the places of the resigned.

Joseph Hume is dead, very much lamented.

There have been very hard times in England—great numbers out of employ. A serious riot has occurred in Liverpool, at which place 18,000 men were out of employ. The whole country seems to suffer in the same way. Bands of men, women and boys, from one to two thousand, marauded the streets, broke open stores, and attacked markets, both in Liverpool and London. They acted apparently without concert, impelled probably by hunger. The police quelled them. The very last news things were assuming a better appearance.

THE WAR.

Louis Napoleon seems determined to go to the Crimea, although England and Austria have desired him to stay at home. His absence, it is said, will not exceed thirty days.

Russia has declared war on Sardinia. It is rumored that Tuscany has joined the Western Alliance, and that Naples has not.

Lord Raglan is said to have resigned, to avoid recall. The Earl of Lucan and some other officers have been invited to resign.

There has been an attack made by the Russians on the Turks, February 17. The following is the telegraphic dispatch:

FEBRUARY 17.

The Russians attacked Eupatoria this morning. They were commanded by Liprandi; and their numbers were 20,000 infantry and 6,000 cavalry. They commenced the attack an hour before daybreak, and had with them 70 guns. The conflict lasted three hours. The assault was signally repulsed. The steamers threw shells among the assailants. The Russians have 500 men *hors du combat*, the Turks 150.

Omar Pacha commanded in person. Selim Pacha, the Egyptian, was killed. Vast masses of cavalry and artillery are now assembled round Eupatoria.

NEW YORK, THURSDAY, MARCH 15, 1855.
THREE O'CLOCK P. M.

Telegraphic Intelligence.

FOUR DAYS LATER FROM EUROPE.

Arrival of the Africa at Halifax.

HIGHLY IMPORTANT NEWS.

SUDDEN DEATH OF THE EMPEROR OF RUSSIA.

PEACE PROSPECT CONSIDERED MORE FAVORABLE.

HALIFAX, March 15, 1855.

The royal mail steamship Africa, Capt. Harrison, has arrived at this port en route for Boston. She left Liverpool on her regular day, the 3d inst.; her advices are consequently four days later than those received by the Pacific. The news is of the most important and startling character.

The Emperor of Russia is dead. He expired suddenly, at 1 o'clock on the morning of Friday, the 2d inst., and the event created the greatest excitement.

No details have been received, but there can be no doubt of the fact, as it was announced in the House of Lords on Friday night, by Lord Clarendon, and in the Commons by Lord Palmerston.

Surmises were afloat that he was assassinated, but it is thought he died of apoplexy after an attack of influenza.

His illness was known in England before the news of his death was received, and caused a slight rise in the funds. The effect of his death, of course, had not transpired when the Africa left Liverpool.

The Vienna conference was to open on the 5th instant and peace expectations were daily growing stronger.

From the seat of war there is no news of the least importance.—[N. Y. Herald.

Indian Tradition.

A TRADITION held by the Utah Indians, as related by them to Mr. D. Huntington, the intelligent interpreter to that tribe. They say, the Great Spirit or Shinob had a son whom he loved much, and the bad spirit also had a son. The son of the Good Spirit died and Shinob threw dust on his head and wept, and the bad spirit came to him, danced and laughed at his sorrow, but after three days the Son of the Good Spirit came to life, and Shinob and all his friends rejoiced; that after many days, the son of the bad spirit died also; he also threw dust on his head and wept for three days, after which, his son not coming to life, he went to Shinob and besought him to raise his son. But the Great Spirit answered, when my son died you did not come to comfort me, but ridiculed me in my sorrow; and now because you love to see others mourn, you shall learn what it is to mourn. Go, your son shall not rise again.

Correspondence.

From our Utah Correspondent.

G. S. L. CITY, Dec. 22, 1855.

To the Editor of the Mormon:

Seeing a copy of your Prospectus in the Deseret News, I take the pen to congratulate you on your introduction into the Far East, as we have to term that side of our Great Republic.

The Legislative Assembly opened its Session on Monday, the 11th inst., in the Council House in this City, and has been in session ever since. We miss the Hon. John Taylor in the Council, though his place is filled by the Hon. Orson Pratt, A. M. All the members of both Houses are applying themselves closely to business, as they are conscious that forty days, the time allowed by Congress for this Territory to legislate, is a limited period to perform the duties necessarily required in a populous and extensive Territory like ours; as you are aware that every other Territory in the United States has had the privilege of lengthy Sessions of the Legislature, while that of Utah has never been allowed to exceed forty days. A great deal of business in the hands of Committees, and Legislative business must annually increase with the increase of population and extended area of settlement, not to mention the increasing thousands of emigrants to the Golden Shrine of California, who annually travel nearly a thousand miles within our Territorial limits.

The weather has been the finest imaginable; one slight snow, frosty nights, and the most beautiful sunshine during the day, favor the builders, and teams find their way to the kanyons with little or no obstruction every day. Stock is fattening on the range. The new Council House is enclosed. The business of the Historian's Office is suspended during the Session of the Legislature, as most of the clerks have got into office, or are members of that body.

The people of Springville built 50 rods of wall of earth, 6 feet thick, and 12 feet high, last week, and are continuing the job, and will no doubt in a short time feel themselves entirely free of any fear of the Indians; this wall encloses 3-4 of a mile square.

A subscription of $10,000 has recently been made in "Provo" to build a meeting-house, and $175 has been subscribed by ladies to procure the nails and glass. It is generally healthy this winter.

The Council of the Presideney met, for the first time, in the upper room of the new Tithing house last Sabbath evening, which was dedicated for a Council room.

Col. Steptoe has sent men to explore a new route to California, which shortens Beckwith's trail 100 miles, with grass and water at convenient distances on the way. It will be shorter than the road north of Salt Lake 250 miles.

Our City Fathers have adopted a decided Temperance movement in this city, abolishing all licenses, makes the chances of the soldiers and others who indulge, rather slim for obtaining the "critter." GEO. A. SMITH.

DEC. 27.

P. S. On Christmas morning while the officers were away making a "Christmas call" upon Col. Steptoe at his house, the soldiers got hold of some of the "creature" through the indulgence of Mr. Perry, U. S. Suttler, without the knowledge of the officers, and kicked up quite a row for our quiet city. Lieut. Allston was the officer of the day, and used every exertion to quell the riot, but with little effect, until the U. S. officers arrived from the Colonel's, when some eighteen or twenty of the rioters were arrested; some three or four pistol shots were fired, but fortunately without injuring any one. By request of Col. Steptoe a strong civil force was placed on duty during the night. Everything has remained quiet since.

Judge Kenney made a splendid party on Tuesday last, in which Governor Young and many of the Twelve, with Col. Steptoe and his officers, participated. The Judges, Col. Steptoe with his officers, and the United States Territorial officers, and the merchants of this city have petitioned President Pierce to reappoint President Young, Governor and Superintendent of Indian Affairs for the Territory. The petition is an excellent one, and will speak for itself. A Legislative Ball comes off at the Social Hall on New Year's day at 2 o'clock, P. M. The Territorial and Military officers of the United States are invited; it will be a splended affair.

The city authorities have been very vigilant not only in closing, but in keeping closed all the avenues to intoxicating liquors, and an effort has been made in the Legislature to establish the "Maine Liquor Law," but it is likely to fail, although some stringent measures, will no doubt be adopted on the subject.

Yours, &c., G. A. SMITH.

From our Boston Correspondent.

To the Editor of the Mormon:

DEAR SIR: The following items, though stale in Boston, may not be uninteresting to your distant readers. The Loring case discussion, before the Legislative Committee, in the Representative Hall, of which I wrote in my last, terminated on Tuesday evening, 6th inst. The debate has been animated and highly interesting to the citizens of Boston generally, (as you know slavery is the all absorbing topic of the day in New England) and the talent that has been brought into requisition during the three days it has continued, has been of the first order. The hearing on the second day (28th ult.) opened by testimonies from Robert Morris, Wendell Phillips, and Theodore Parker, Esq'rs., with regard to the pre-judgment and otherwise injudicious course of Judge Loring in the trial of Burns, for which they considered he ought to be removed from his Judgship. Mr. Getchel of Alabama, then appeared in behalf of the remonstrants, justifying the course of the Judge, contending that

he had acted in accordance with the oath of his office, &c., as every good officer of the government should do. He spoke briefly of the Southern people, saying "Uncle Tom's Cabin" gave a very incorrect idea of them; and that they were not monsters with hoofs and horns, as some Northern people would make us believe. If straws tell which way the wind blows, his whole speech was quite unpopular. He was followed by Messrs. Hildreth and Walker, for the petitioners, who briefly contended that Mr. Loring did not act according to the expressed will of Massachusetts, though he might not have departed from the letter of the law; and therefore the honor of the State demanded his removal. After an adjournment of one week, the hearing was again resumed, (on the 6th inst.) R. H. Dana and Wendell Phillips occupied the principal portion of the time. Mr. Dana, who spoke for the remonstrants, is himself an Abolitionist of the first class, opposed the removal on the ground of its making a precedent that would ultimately become more detrimental to the abolition cause, than its present consumation would be advantagous. He contended that Mr. Loring acted according to law in all good faith, and it would be contrary to the spirit and genius of the Federal Constitution, to remove him. He protracted his remarks to nearly four hours, wielding the "law and facts" in a masterly manner.

Mr. Phillips then in a closing speech, addressed the committee for the petitioners in a sensative. and spirited though candid style; he bore witness himself as had others, that Mr. Loring had not acted in a legal manner, that he had refused to give the prisoner sufficient time, in his trial, that he had prejudged him before hearing the evidence, &c., leaving no stone unturned, that might have a tendency to bring about the grand consummation so much desired by himself and friends. I was constantly admonished during the remarks of Mr. Phillips, by the fluency of speech, and the zeal coupled with candor which he manifested, that no cause of which he was the champion, could ever suffer for want of an able advocate.

On Sunday, 11 inst., I visited the Music Hall, and listened to an address from the Rev. Theodore Parker, of great modern Religious inovation notoriety. Truly he is one of the great men of his age, and one who wields talents, education, and an influence, well calculated to gather to his standard (as it does) a large and talented congregation of the *elite* of Boston, and that too greatly to the discomfiture of the old fogy conservative institutions, of sectarianism.

In expatiating upon the great subject of human progression he said, that from 1815 to 1828 was a time of general peace, (excepting the quarrels of clergymen,) but since that time, the political horizon of the Nations had gradually gathered blackness, that is portentious of one of those great revolutions, that are necessary in their times, to the developement of truth, and the advancement of Human Liberty. He became quite prophetic, saying we were on the threshold of very important events, that would purify our moral atmosphere, and bring about a higher state of happines and enjoyment. It was a handsomely written production, but delivered in a monotonous style that did not do it justice. The Music Hall, is said to be one of the best of its kind in this country, capable of holding some six thousand persons, and was built at a cost of some two hundred thousand dollars.

Yours, as ever,

ALEXANDER ROBBIN, JR.

We publish the following because we like the sentiment contained in it. We go in for principles—not men. If the devil preached the Gospel it would be true. If every man in the Church apostalized it would not make the doctrines false. Truth is an independent principle, and cannot be changed by the acts of men.

CRESSONA, Feb. 20, 1855.

DEAR BROTHER,—I found out through the kindness of Brother Samuel Harrison, that you intend printing or starting a weekly paper; this is cheering news for us, shut out as we are from the society of the Saints, enjoying none of the comforts or blessings of an organized branch. We need something of the kind to cheer us up, and give us the truth which is intended to make us wise unto salvation. Many are the disadvantages that we labor under here in the States. We are compelled to take the enemy's papers, if we wish to have any news; and then there is nothing but old lies, got up by the devil and his co-writers, to discourage and destroy the Saints: falsehoods and glaring calumnies stare us in the face as we peruse these filthy sheets. Well does Bro. O. Pratt say that this is a lying generation. There is but two of us in this place, and many a kick and cuff we get from the would-be wiseacres; but we thank our Heavenly Father that through His goodness we have been able to withstand them all. We are but children in the cause, but we expect through the goodness of God to be made strong. Every little newspaper nastiness is stuck at us for the purpose of shattering our faith; and the last, to cap the climax, (I refer to the so-said wife of Bro. Young—the advertisement appeared in the Ledger sometime back, and no doubt you have seen it,) one of my friends, who is, by-the-bye, an enemy to the Saints, came across it; he came to me post-haste with it. "Now," says he, "here is truth—this is direct from one of Young's wives, and you cannot get over it." He thought, as a matter of course, it would knock up my Mormon trotters, and lay me down; but he was sadly disappointed. I told him it mattered not to me whether she was one of his wives or not; I knew in whom I had trusted, and if there was a Judas among the Twelve, so there might be among the Latter Day Saints; and more, if Brigham Young himself would come and tell me that Mormonism was a humbug, I would tell him he lied. This was too much for him, and I trust the devil has left me for a little season. This you may consider rather hard language, Bro. Taylor, but it is my feelings, and I cannot help but express myself in this way. The doctrine of the Latter Day Saints is true—it is reasonable—it is scriptural—it agrees with the teachings of Christ and the Apostles; and can it be an imposition from A to Z, the principles are good—it is truth; and all hell combined will not make me believe otherwise as long as the Lord gives me his spirit.

* * * * * * * * *

God bless you, Bro. Taylor, and may you be the happy instrument in the hands of God in doing much good in the States while you stay with us. Yours, in the Covenant,

A. M. MORTIMER.

We received an interesting letter from C. Gibbs, Minersville, Pa. but shall only be able to extract briefly for want of time, before going to press.

PRESIDENT TAYLOR,—I was informed by Elder Mortimer, that you was about starting a paper, called "The Mormon," in N. Y., and very glad we were to hear it, for after drinking deeply of knowledge that fell from your lips in Glamorgan Conference, in Wales, and having been here since September last, without further teachings, we feel thirsty indeed, and we anxiously wait the receipt of your paper, and should be glad to see you, and any of the Elders from Salt Lake. We want counsel and instruction. There are both English and Welsh Saints here. Elder A. Farr, baptized some here about a year ago. We are anxious to go to the Valley, and the idea of stopping here a year without instructions is more than we can bear; and you will please send us five copies of "The Mormon," and as circumstances admit we will send for more.

Yours &c.

The following is an extract of a letter from C. E. Bolton, Salt Lake, Jan. 1st:

"All is peace and plenty. Goods plenty, and cheaper than heretofore. No sickness of any description. Flour 4 1-2 cents per lb. Potatoes 75 cents per bushel. Sugar house built, and machinery mostly in place. Gas, oil and powder factories progressing finely. Winter more like spring—the farmers are plowing and sowing still. Cattle fattening finely on the range. Roads first rate, and everybody *sober*—Maine Liquor Law being in full force, thank the Lord.

A letter from a friend in Salt Lake, upon mercantile affairs of the Territory, we are forced to omit this week for want of room.

Letter from Texas.

PORT SULIVAN, Feb. 19, 1855.

DEAR BR. SNOW—I wrote you a few days since, in haste, and do the same at this time. When I came to this country, and particularly to this place, seven months ago, and commenced preaching the gospel, I met with true friends, as the world calls men, whose interests makes the face bland, or actions blythe, and also came the spirit of opposition, and with it, all the presecution that men dare, or the Lord would permit, against me.

I remember a prophecy; that before I left I would break up the town. I have, by the blessing of God, built up a branch in this place, of fifty members, more or less, rather more I think, when all is told. By petition, &c., the name of this place has been changed to Brackenville, and when the Mormons leave, the place will feel the effects of the above prophecy. I have baptized two others, since last I wrote, and hope to add others ere I leave, as I think there are others yet, who will obey the gospel, in this land.

I purpose starting out all the Saints from here, in my company; those that I have baptized, and several others. The more wealthy and able, are helping the poor, and I hope and pray that I may be enabled to accomplish a completion of the work that the Lord has called me to do; but I assure you, I often feel grieved, and my soul is wrung to the full extent that it will bear, and not always by the world, for of all the trials that I have to bear, the one of ingratitude, evil surmises, and the damning spirit of jealousy is the worst. If it was not that the Lord calls me to preach, and save the people, they might roll on their apple-cart, for there are few worth the trouble (seemingly) they cost; but I will try and hold on—pray for me. I feel determined in every principle of Mormonism. I cannot bear a grunt, or a whine from any.

I have no news from home, since October. I send you a few more subscribers for the Luminary.

When I get my company off, I shall lay before them the "Tithing Law," with all the power, might, and mind I can possess, and bring you every dollar I can raise, but the people have not much money, it is very scarce, and hard to get. Their negro property is on the wane for cash, and land is poor sale.

The weather is clear and fine, like unto our April in Utah, and the grass is begining to spring up finely. The brethren are preparing for a start, with Southern energy, and we will start as early in the month of March as possible. The rivers are very low, and the winter has been unusualy warm and dry. The health of the people is quite good. I have received to day, the Luminary of January 27—ever acceptable to me, and to see its clever editor would do me fully as much good. Give my love to Uncle Milo, and all my old friends, and accept the love and good wishes, and fervent prayers of your devoted friend and brother in the New Covenant,

S. M. BLAIR.

—[St. Louis Luminary, March 10.

We have not received any information, by the present mail, in relation to the positions, circumstances, or destination of the Saints on board the ship "Siddons." Perhaps another mail may bring it in time, if not, we shall do the best we can after they arrive.

DAVID H. BURR, of the District of Columbia, is appointed to be Surveyor General of the Territory of Utah.

Miscellaneous.

Serious Conflagration.

About 11 o'clock last night, the premises of Messrs. G. I. & S. T. Cummins, harness manufacturers, No. 14 Park st., were discovered to be on fire, and before the alarm was spread through the city, and the engines reached the building, which is one of the largest in the city, was completely enveloped in flames, which were fanned by a strong south westerly wind. The fire soon communicated to the large wooden building next adjoining on the north, owned by Mr. Hiram A. Gray, sawyer and turner, which was almost entirely destroyed.

The Messrs. Cummins, who occupied the upper part of the first building, through its entire extent, had on hand some eight or ten thousand dollars worth of stock, the whole of which was entirely destroyed with the building. Their books and papers were contained in an old-fashioned iron safe, in the upper story of the building, and whether they were preserved in the general wreck, has not yet been ascertained. The probability is, however, that the safe burst in the falling of the floors, and that its contents were destroyed. Messrs. C. had an insurance of $6,000 on their stock of goods, divided equally between the Hope Mutual Co., of New York, and the Western Co., of Pittsfield, Mass.

The building occupied in part by the Messrs. Cummins, was owned by Messrs. Hooker & Osborn, carriage manufacturers, who occupied the lower portion of it, in front, as a warehouse for finished goods. They had, at the time of the fire, some $5,000 or $6,000 worth of carriages on hand in the building, every one of which, with one exception, was burnt. There was but a small insurance, we learn, on their stock; and the building, we understand, was also but partially insured. Messrs. H. & O. had a valuable stock of lumber in the rear part of the building, and lying about the yard, the principal part of which was destroyed. The value of the stock of lumber, and what portion of it, if any, was insured, we could not ascertain.

The tools, and some portion of the machinery, belonging to Mr. Gray, were saved. He had an insurance of some $2,500 on his building and materials, which will not, however, cover his loss.

It is impossible to estimate, at present, the amount of loss, but it is undoubtedly much greater in extent than that caused by any fire for a number of years past.—[New Haven Journal, March 6.

The St. Louis Murder.

Our city was shocked yesterday at an occurence that took place about 1 o'clock, P. M., in which one of our citizens, Deputy-Marshal Brand was killed almost instantly by the discharge of a revolving pistol, in the hands of Robert McO'Blennis. McO'Blennis and Brand, it appears, were standing at the bar of the Planters' House saloon, drinking, and apparently in the best of humor and companionship. Brand was a little intoxicated. It could not be perceived that McO'Blennis was at all affected by his potations. After emptying their glasses, McO'Blennis and a friend stepped away from the bar and seated themselves toward the front part of the saloon, at which Brand approached a friend of his, who had declined drinking with the party just before, and commenced a conversation with him; Brand's friend wished to know who McO'Blennis was, and learning that he dealt in horses, remarked that he should like to buy or trade for a good animal. At this Brand went over to where McO'Blennis was sitting, and proposed an introduction of his friend. Soon afterwards hard words were heard between the parties, McO'Blennis refusing to be introduced, Brand applying hard terms, and McO'Blennis retorting in the same strain. Shortly McO'Blennis and his friend left the saloon, and Brand continued the conversation with his friend and the bar-keeper.

The matter was thought to be entirely settled, but soon McO'Blennis returned, and the recriminations of the parties were begun afresh. Those present interfered, and did all they could to quiet the adversaries, but a quarrel seemed inevitable. Finally, McO'Blennis remarked that if Brand wanted to settle the matter, there was no better time nor place than at once, and on that very spot. Brand replied in almost the same words, when the parties commenced feeling for their pistols, with which both were criminally armed. McO'Blennis was the more expert in drawing his revolver before his antagonist's pistol was discharged of a single barrel. Brand fell upon the floor mortally wounded, four balls having entered his person—one in his right hand, another in his right arm, another in his right shoulder, and still another and the fatal one, in his right breast. Brand, as he fell into the arms of his friend, cried out, "George, I'm dead!" He was carried into a basement room of the Planters' House, where he received every attention, but died in a few hours. Brand leaves a wife and three children to suffer their cruel bereavement.—[St Louis Democrat, March 1.

The Sorgho Plant.

The scarcity of corn in France has drawn attention to a new plant, recently introduced from China, which promises to supersede to a certain extent the use of bestroot in the manufacture of sugar and the distillation of alcohol. The Agricultural Committee of Toulon has recently addressed a report to the Minister of War, with respect to the use of the plant in question. It is called the *sorgho, or holcus saccharatus*, and was first introduced into France in 1851, by M. de Montigny, the French consul in China, who sent some grains of the seed to the Goverment. Since then the culture of the plant has been commenced with success in Provence, and promises to be of great advantage to Algeria. The *sorgho* has been called the "sugar-cane of the North of China," and numerous experiments have recently been tried, with a view to ascertaining if it possesses the properties necessary for producing a crystallizeable syrup, so as to become a rival to sugar-cane and beetroot. According to the report of the Toulon Agricultural Association, it would appear to have these properties. The fact has been ascertained by a series of experiments made in the deparment of the Var. It also appears to be richer in the saccharine principle than any known plant excepting the vine. Beetroot contains from 8 to 10 per cent, of sugar; the *sorgho* produces from 16 to 20 per cent., from which 8 to 10 per cent. of pure alcohol, fit for all industrial and domestic purposes, can be produced. The refuse is excellent food for cattle, who are very fond of it. The plant grows with great rapidity, and does not require irrigation.—[Dispatch.

An Old Veteran.

DANIEL BRADISH, a soldier of the Revolution, is now, and has been for many years, a resident of Norfolk, N. Y. He is a native of Hardwick, Mass.; was a corporal in the militia in 1777—came to Bennington with the company he belonged to the next day after the battle, which was on the 16th of August, 1777. He was at the capture of Burgoyne, at Saratoga, and commanded the guard at the house where General Fraser died. He relates those incidents minutely. I have known Mr. Bradish from my boyhood. In 1804 he was a member of the Assembly of the State of Vermont, and Justice of the Peace in the town where he resided. His age will be ninety-four the last day of April next. His mental faculties remain unimpaired, and his memory good. At the age of ninety, he could read fine print without glasses. Since then his sight has failed. He has voted at seventy-two State elections, and always voted the Whig ticket.—[Cor. St. Lawrence Rep.

Fire and Loss of Life.

The house of John J. Brown, of Conway, Livingston Co., Mich., was burnt last Sunday night, attended by the following melancholy circumstances: William, aged 11, and Emma, aged 3 years, were burnt in the house. Mrs. B. escaped from the house, but returned for her children. Mr. B. rescued her from the flames, but she died 15 hours afterward. Jefferson, aged 7 years, was badly burnt, but may recover. Mr. B. was burnt, but not dangerously. He was formerly a resident of Barre, N. Y. He went to Michigan in 1836. In the summer of 1841 his house and contents were burned, in Michigan, but no one was injured.

A MONSTER IRON SHIP.—The Edinburg Journal gives a detailed account of an immense iron ship, which is now being constructed for the Australian trade. Mr. Scott Russell is the builder, and she is more than half completed. The actual measurements of this leviathan vessel are 675 feet long, 83 feet wide at her greatest breadth of beam, and 60 feet deep in the hold. She will be furnished with paddle-wheels and a screw—the former of a nominal power of 1,000 horses—the latter of 1,600 horses; but practically the combined power may be estimated at 3,000 horses. The four cylinders in which the pistons are to work, are the largest in the world; each of them weighs twenty-eight tons. Lying on the ground, a man, with his hat on, may walk through them without touching the upper side. The engines, when erected and put together, will be upwards of fifty feet in height. The weight of the entire machinery will be about 3,000 tons, and of the hull 10,000 tons—making 13,000 tons. She will carry several thousands tons of coal and merchandise, 1,600 passengers, and her measurement capacity gives about 25,000 tons burden! Notwithstanding, her draught of water will be but small, not exceeding 20 feet when light, and 30 feet when fully loaded. She will carry coal enough for a voyage around the world, and is built upon a model to insure great speed. Her ordinary speed is expected to be 18 or 20 miles an hour. She is expected to make the voyage from England to Australia in 30 days, and return by Cape Horn in 30 days more—thus making the circuit of the globe in two months.

ANNUAL APPORTIONMENT TO ACADEMIES.—At a meeting of the Regents of the University, on the first day of March, 1855, the distribution of $40,000 of the income of the Literature and United States Deposit Funds was made among the several academies entitled to participate therein. The New York Deaf and Dumb Institute receives $490; Grammar School of Columbia College, $230; New York Conference Seminary, $1,815; New York Free Academy, $825 and Rutger's Female Institute, $549.

ASTOR HOUSE.—It is said that Messrs. Coleman & Stetson have taken the lease of the Astor House, New York city, for eleven years from the next first of May, at an advance on the present rate of $3000 per annum, Mr. Astor agreeing to spend $15,000 for improvements and repairs. This will be good news to hundreds of Bostonians, who look upon the Astor as their New York homes.—[Boston Transcript.

PROGRESS OF DISASTER AND CRIME.—The papers of the 14th published in N. Y., are plentifully garnished with dreadful disasters by sea and land, horrid murders, and homicides, public and private perjury, plundering, and robbing, and crime of every description. Does it denote the advance of civilization, and the near approach of the Millenium!

COUNCIL BLUFFS, Iowa, a few years ago was the undisturbed habitation of bears, wolves and other wild animals; now the Chronotype says it contains a population of between 2000 and 3000, consisting of Buckeyes, Suckers, Wolverines, Pukes, Badgers, Hoosiers, &c., together with all the adjuncts of civilization.

Council Bluffs was first settled by Mormons in 1847, in their exit from Nauvoo on their way to the Rocky Mountains.

THE Boston Soup House has closed for want of customers, there is a good time coming.

News of the Week, etc.

THE Sun says that a Mr. Thompson of Kansas Territory, has built a prairie ship, or wagon, to be propelled by wind, in which he proposes, with thirty companions, to make a voyage to the Rocky Mountains, next June. We can immagine them sailing over some of the ravines and sand banks that we passed over. We hope Mr. Thompson will choose some able bodied men, and take plenty of grub along. We shouldn't like to take a passage in that craft.

THE specie brought into our country by foreign emigrants, is one source of our staple currency. The New York Board of Emigration estimates that $20,000,000 in money has been brought into the country in the last year by German emigrants alone. We think so too, and a very important one. There is hundreds of thousands of dollars arriving in this country, through that medium that neither the New York, nor any other board knows any thing about.

THE model of the new steamer, to replace the lost Arctic, and to compete with the Persia, the forthcoming steamer of the Cunarders, has been adopted. She is to be 317 feet in length, some 40 feet longer than the present steamers of the line, and the power and capacity of her engines are to be 50 per cent. greater than those of any other American steamship afloat. She is expected to cross from port to port in nine days.

AN excommunicated member of the Methodist Church at Port Gibson, Mississippi, made application to be reinstated, and all the members consented excepted Dr. Woodward. The excommunicated member became indignant, and while the trial was in progress, he attacked Dr. Woodward and stabbed him to the heart, in front of the pulpit of the church.

AT the fair of the Mechanics' Institute, in Washington, there are two Adobies or unburnt brick, brought from Egypt, one a modern and taken from a brick yard, the other from the Pyramid, said by Herodotus the oldest Greek historian to have been built by Asychis 100 years before Abraham's visit to Egypt, the straw in it was in a perfect state of preservation.

OUR total city mortality for the week past, reached 532. There were 71 deaths from consumption, 38 from infantile convulsion, 57 from inflammation of the lungs, 27 from typhus and 29 from scarlet fever, and 20 from croup. At the Ward Island Emigrant Hospital, there were 57 deaths, and at the Bellvoue Hospital, 19.

THE number of vessels now in commission on lakes Michigan, Huron, Superior, St. Clair, Ontario and Champlain, as obtained from the different custom-houses, is 1190, of which 110 are steamers, 97 propellers, 639 schooners, and the balance barques, brigs, sloops and scows. The valuation of these vessels is set down at $10,185,000.

THE little steamer Surprise, built to run on the Androscoggin, in Maine, recently reported as in "winter quarters," has rather a novel shelter. The owners drew her upon the shore in a cove, and built a saw mill over her, using the engines as a motive power for the mill, while the mill answers the purpose of a boat-house.

THE London Times, Atlas, and other leading English Journals, complain very much of the late administration, and reflect very severely upon the management of the aristocracy. The Atlas, especially, attributes the disasters in the Crimea, to birth and title occupying the place of intelligence, talent and worth, both at home and abroad.

SEVERAL vessels have been wrecked and stranded on the eastern coast lately; the schooner Eutokah, from Norfolk for Boston, went ashore near Race Point, the hands were all drowned, and everything belonging to her except a few barrels of tar, prove a total loss.

A painful accident happened at Meredith, N. H. on Tuesday last, during the election. A floor gave way in the Town Hall, pitching some three hundred men into a heap eighteen feet below. Five or six are probably dead, and a great number are severely injured.

THE United States brig Perry, now at Gosport, is ordered to join the African squadron as soon as possible. The sloop-of-war Jamestown is also to proceed at once to Africa, to relieve the frigate Constitution, Commodore Mayo's flag-ship.

EXTENSIVE fires are overruning the States of Georgia and South Carolina. Near Lexington Mills, fences and dwelling houses are being rapidly consumed by the devouring element and the town of Lexington is in danger. Between Savannah and Macon the trains of cotton had ceased running; and the telegraph line has been consumed near Cheraw, thus cutting of communication with the south.

THE salaries of the Chief Justice of the Supreme Court of the United States, by the late act of Congress, was raised to $6,500 per annum; and the Associate Justices to $6,000 per annum.

THERE is said to be about eight hundred Chinamen in San Francisco, engaged in extorting money from their countrymen in that city, to assist in the overthrow of the Man-Chow dynasty.

THE New Mexico Legislature have been having a row, in which, the Speaker knocked down one man, and attempted to shoot another.

IT is stated that there in this Country, over two hundred thousand Spiritual Rappers and that they now support eleven papers.

THE Emperor of Japan is said to have ordered the establishing of Telegraph wires throughout the Empire.

IT is reported that the sugar cane in Louisiana is materially affected with a disease that will prove detrimental to the ensuing crop.

THE French Government has forbidden the publication of any letters from the Crimea.

THE republic of New Granada, remains neutral in the present war.

GEN. SAM HOUSTON, has delivered several Lectures, in this city, lately to large audiences. A party was got up for him at the mansion of the Hon. Mr. Cooley, whereto great numbers were invited without regard to party predilections. The Mirror has the following:

"From 9 o'clock until 12, the rooms were thronged with a crowd of distinguished men, of all political complexions, stripes and density. Whigs and Democrats, Hard Shells and Soft Shells, Old Fogydom and Young America, Know Nothings and Know Somethings, with a representation of all the liberal, and some of the illiberal professions—doctors, lawyers, judges, editors, bankers, merchants, &c., &c., &c., were all gathered around the distinguished Senator, (and the sumptuous supper table) in a state of glorious fusion and harmony. There was the burly ex-editor of the very *Hard* organ mingling meliflously (and drinking too) with the oily Prince of Barnburners."

Mayor Woon, the principal proprietor of the Tribune, and the Editor of the Express, were also present. Great good humor and hilarity prevailed.

Opening of the Panama Railroad.

THE formal opening of the Panama Railroad took place on the 16th ult. It was celebrated by a party that went out from this city, in the steamer George Law.

There were great numbers of eminent men from the United States, and Central America, as well as foreign officials, present on the occasion, after partaking of a sumptious banquet delivering speeches, &c., the party made the transit in four hours and a half, including stoppages.

The first locomotive made the passage from ocean to ocean the 27th of January conveying the Chief Engineer Col. Totten, and the General Superintendant. The passengers to, and from California passed through on the 30th; since which time the road had been opened to regular travel.

The celebration took place on the line of the road near the confluence of the Chagres and Chespo rivers, and the junction of the two valleys of the Chagres and the Rio Grand, about twenty-seven miles from Aspinwall.

Letter from the Crimea.

THE following will be interesting as coming from our brethren in the Crimea:

Camp, Inkermann, 2 miles from Sebastopol, Dec. 21, 1854.

DEAR BROTHER RICHARDS,—Since last I wrote to you, we have had to pass through many trying and dreadful scenes. The 2nd Division, to which most of this Branch of the Church belongs, has been in three general engagements, and in the last, the brethren suffered severely, one—Priest Patrick Brodle, was killed; he fought as every soldier should—in the love and fear of God, and I feel to say, great will be his reward. Elder McLean was wounded in the arm, which only kept him from his duty four days. Three of the brethren were wounded—two slightly, the other brother—Peter Hay, has lost his right arm, and he will have to return to England. I have written to Elder Gilbert, at Chatham, so that he may be received when he arrives there, as he had no certificate with him, on account of my not being able to see him.

We all feel the solemnity of our present position, and let what may come we feel to say, Thy will be done, O Lord.

No one, but those who have been in similar situations to what we have, can form any idea of the horrors of the field of battle. God grant the time may not be far distant when we may be released from such scenes.

One only have we baptized since I wrote last, but I have the pleasing news to say, that many would be baptized if we had time and opportunity.—[Millenniel Star.

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE ST. LOUIS LUMINARY.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to THE MORMON office, or to the editor of the Luminary, St. Louis, Mo.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 15 Wilton street, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

THERE has been a railroad suspension bridge lately erected over the Niagara river; it is said to be capable of sustaining a weight of 12,000 tons.

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office, by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in th World.

J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITO OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Albert Gregory, General Agent, Norwalk, Ct.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1d. will have to be pre-paid by us in New York; 1d. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½d, as follows: Postage in New York, 1d.; in England, 1d.; for Agents, 1d.; paper, 2d.; total, 4½d.

Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints,

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses! Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

12809 From Nephi City, by Fillmore City, Corn Creek, Parragona, and Parowan, to Cedar City, 180 miles and back, once a week.
Leave Nephi City every Monday at 6 a. m;
Arrive at Cedar City next Friday by 6 p. m;
Leave Cedar City every Monday at 6 a. m;
Arrive at Nephi City every Friday by 6 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.

ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.

Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **J. P. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS.
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE,
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:

Emigrant Ship leaving Liverpool;
Light House at the mouth of the Mississippi;
Old Fort Rosalie;
Walnut Hills;
Utah Territorial House, G. S. S. City;
Costume for the Plains;
Chimney Rock from the West;
Fort Bridger;
A Kanyon in the Rocky Mountains;
Tabernacle, G. S. L. City;
Joseph Walker, and
Arrapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 6. NEW-YORK, SATURDAY, MARCH 24, 1855. PRICE FIVE CENTS.

Poetry.

Song of Zion.

BY ELDER LYON.

Let them talk of this Earth as a desert who will,
Yet there's freshness and blossom in parts of it still;
Tho' its green spots are scared and its streets turned to gall,
Yet there's still on its surface a good place for all!
Far away from vain strife,
There's a land in the West,
Where our friends live the best!
'Tis the Valley of Life!

Then why should the tear-drop of care dim the eye,
When the day-star of hope, points the place where to fly;
While the Ensign is raised, and Truth's messengers call,
Let us off to the Valley, there's room in 't for all!
Far away, &c.

Let them look on this life as the last lot of man,
Who've no wish to improve all the good in't they can;
Sure the blessings of Ephraim in fulness recall,
That abundance of wealth promised Joseph, for all!
Far away, &c.

Then let owls seek their holes, who despise the bright day,
While "like doves to our windows" we'll hasten away!
Sure there's nothing in Bab'lon, but misery, and thrall!
Then away to the West, for there's room in't for all.
Far away, &c.

Sonnet, on Suspicion.

BY ELDER LYON.

Suspicion! "Green-eyed Monster," how I dread
The glare, of thy low, sneaking, hell-batch'd glance;
Thy slimy movements, track the path you tread:
Thou car'st not much for character; thy chance
Is how to kill! and that by treach'rous stealth!
Devoid of praise or e'en for proffered wealth.
Half words, and winks, insinuate thy guile
'Gainst others' virtue, and their dear-earn'd fame,
That self may ride, triumphantly the while,
Rough-shod o'er greatness, for a selfish aim!
Hell-born incubus! Damn'd assassin sprite,
Hence! seek thy dwelling in chaotic night,
Give me the faith, increasing still in love,
To think no evil, but all good approve.

New-York in 1854.

THE CRISIS.—1854.

THE YEAR OF PUNISHMENT.

Few persons who were in the City of New York, during the holidays of 1853-4, and who enjoyed the capacity of motion, throughout that pleasant season, will fail to remember how almost every circumstances attending it, combined to render the closing week of the old year and the opening one of the new, a gayer Carnival than good Manhattan had ever known before.

The glitter still played upon the California gold, and every region of the Earth seemed to have poured its treasures into the lap of our people. Dives feasted and grew fat, as he had never done before, on the shores of what the poetry and pride of England once styled "the Copper Republic;" and even Lazarus walked abroad in decent garments and with smiles upon his face. In the far West—we mean of this fair Island,—an Empire in itself,—new mansions sprang up as rapidly as the night-grown palace of Aladdin, and, beyond them, sparkling, many-tinted, refulgent in the bright sunshine of our clear, crisp winter-days, arose, a crystal dome, sheltering the rarest and costliest products of human skill and taste. Towards the East and North, our wharves are chafed by the impatient prows of ten thousand vessels from every mart on every sea, and all these yielding the palm for beauty, bulk and speed to the sailing and steam fleets of our own New York merchant princes.

Our country was in its pride, and our people in their exultation. Joy and abundance reigned everywhere, almost, at home and on the street, and even the haunts of chronic poverty were accessible to the warmth of promise and the glow of hope. Vice rioted in splendor of decoration and the luxuriance of variety, while even virtue reaped some rewards, and, from the public rostrum, the judicial and magisterial bench, the school-room and the pulpit were heard the Christian acknowledgments of a grateful people speaking by the lips of their chosen leaders and instructors. In this psean of thanksgiving, the country united with us, for, to the farthest corners of the land, the current of our prosperity had flowed, and returned, and flowed again, bearing, through a thousand channels, its rich tide of wealth and happiness. "From the mountains all round to the sea" there was hearty rejoicing, good cheer and lusty fare, such as we read of in the olden time, when the Christmas revels of merry England inspired the laughing muse of Jonson and Marlowe, and left their racy flavor in "Sweet Will's story of Twelfth Night." On all sides, every heart was glad, the evil and the good alike, and only a few grave thinkers doubted the prolongation of this Republican jubilee, and were sneered at for their pains. Young America was in his glory, then. His gait and his dress were as jaunty as his heart was light. Typical of his country, in the various phases of her singular history, he had coped with difficulty, struggled upwards with energy and courage, built a home and battled for it, and, then, grown prosperous and careless, with all the credulity and rashness of youth and much of its conceit, (for he had done much in the world), he amazed the old fogy nations who had preceeded, but seemed now away behind him in the race, by the *recherche* of his amusements and his toilet, as he would tell you, with Parisian phrase and flourish, the *gout* of his cooking and his architecture, his vices and his equipage, and the *grandiose* of his pretensions and his enterprises.

Under such circumstances, the closing week of 1854 saw him dashing in wild mirth, along Broadway and the Avenues. We all remember his mad laughter, the crack of his whip, the polka-jingle of his sleigh bells. Then, Broadway was gayer than Boulevard or Corso, and the Bowery far more sleek and shiny than "the west side" at this day. Those last "wild oats" were golden, yet there shall be no more such sown, we trust, or rather, these once cast, we pray that no second crop shall follow them to sow again. Let the mirth of those days return, but let it, no longer, be intoxication; comfort and prosperity will, once more, tarry within our borders, nor come like mere guests in travesty, to vanish at cock-crow; national power and greatness will, yet, remain with us on the foundations of national virtue and national self-knowledge, which are broader, deeper and more lasting than national mimickry and national corruption.

But, meanwhile, we have sad words to write, the words that compose some of Young America's lessons, and one of these began that stormy night when, by a strange and typical coincidence, the masts of the Great Republic flung out their signal banners of fire—stars of sparks and stripes of waite smoke and lurid flame—over the terrified city, then crashed down and sank amid the tempest. From that moment, no property seemed safe from the accident of conflagration or shipwreck; from the torch of the incendiary or the cowardice, treachery and negligence of those placed on guard. On land, fire swept from city to city, a devastating scourge; neither legislative halls, nor churches, nor the temples of science and art, nor private dwellings, nor factories, nor workshops were spared; on all sides were mourning and disaster and ruin.

Wherever the fond admiration and pride of our people especially rested, the blow fell surest; our most splendid monuments of skill and enterprise were the first to sink, in shapeless heaps; our most beneficent and useful concentrations of wealth, the first to turn to ashes; and, at length, the very sky itself became like burnished brass scorching the earth to dust, where what of forest and standing grain the still inexorable element passed by, shrank sapless and dead; and through this scene stalked the pestilence, striking down its thousands, from its cool mountain-sides of New Hampshire, to the reeking flats of Louisiana, spreading, on either hand, from Ocean to Ocean. Yet even such devastation was not enough to satisfy the scourging arm. Every inland avenue of travel and commerce was beset with loss and mortal peril. Along our railroads and rivers, hundreds were crushed or burned, or torn limb from limb. In all places, at all times and in every situation of daily existence, the period allotted to rest was but an interval, between our knowledge of the last night's and the morning's news of gloom. The sea daily strewed our coast with the bodies of its victims, and the fragments of our costliest shipping. If the boast of our Government was smitten in the utter loss of the San Francisco, its troops and its armament, the national pride of our people was mortified, as its domestic sympathies were lacerated by the wretched sacrifice of the Arctic, and, in the minor range of infliction, hundreds of fortunes were destroyed, and hundreds upon hundreds of hearts withered, by every month's report of fire, collision, disease or wreck upon the waters. Glance, for an instant, at the record, and its plain, mute testimony will first acquaint you with the true proportions of chastisement. You will need no extravagance of words, no art of mournful description, to fill your mind with the picture; but there have been other scenes transpiring around you, near you, nay, often at your very threshold, which are inscribed upon a public register; some agonies that have not yet found voice for their expression; some wretchedness that your eyes have not yet seen. All these we purpose now to array before you, in the simple garb of truth, as accurately as may be; sometimes giving only general expression to grief and trouble that shrinks from public gaze, but are only the more severe; sometimes particularizing, where our narrative will serve as a type of special miseries in our city, and convey to some gifted mind and some feeling heart that impulse which will give birth to their alleviation.

The pictures we are about to range in sad succession before our intelligent and sympathizing readers, although in some degree the result of a general business system that needs purgation and reform, without reference to any immediate pressure, are more particularly calculated to represent the wide-spread misery that has resulted from the material calamities just reviewed in our introductory remarks,—the commercial and monetary crisis which formed the latter chastisement of 1854, and overshadows the new year, 1855.

Although a revulsion had been predicted by many of our wisest authorities in such matters, the mass of our population were unconscious of the impending trouble, even as late as the beginning of November last. So brilliant had been the prospects of the three or four preceding years, that not only our mercantile classes, but even our artisans had gone bewildered, and when the warnings of this or that sentinel on the house-tops were heard, they either awakened an incredulous smile or were responded to with indignation as sordid attempts to undermine public confidence. Hence, the old expectations were cherished for the coming winter; the old plans of pleasure and profit were formed on a scale even grander than usual, because more advanced in time—one year later,—and one year is an age to Young America.

Thousands upon thousands promised themselves, and those depending upon them, happier and merrier days, between the ensuing December and May, than they had ever yet enjoyed; and pledges were exchanged, engagements made, faith sworn to, solemnly, that would have given the coming year a face too fair for Earth and Time. How many had yielded the last cent of former earnings to friends and parents, and children, in country homes, depending on the renewed bounty of winter? How many, full of thrift and prudence, had applied even their deposit in the savings bank to some cherished project of a little homestead, a wife and a fireside? How many had embarked in laudable enterprise, the hope and ambition of all their youth, now, they thought, offering bright and sure success? How many a young man and young girl, in the country, parted with the tears and blessings, half hopeful, half regretful, of a fond mother, bidding them a brief farewell, and exacting Christmas promises from the gayety and plenty of their anticipations for the city? All this is recorded, in thousands of hearts, plunged in suffering to day. We will not dwell upon the sad conjecture; our province lies more within the broad realm of fact; but, the retrospect has much to do with the deep wretchedness we may record. The memory of broken hopes, and grief engendered, elsewhere, by their overthrow, is a sickness deadlier than mere hunger and cold!

When the rapid increase of the prices put on every necessary of life, the tightening of money resources in banks and on the street, the rumors of lost crops and diminished exportation, public and private rascality in joint stocks and copartnership undertakings, and, ultimately, of failure after failure in the highest circles of finance and trade, began to attract general attention, the public heart stood still for an instant with alarm; but so great, so boundless seemed the resources of our country—so resistless its energies—so rapid the current of its life-blood,—that the first difficulty only nerved men like ours to redoubled efforts. But the obstacle was to be no more than a guerdon of higher triumph, and the swirl of busy life went on. However, the palsy of the year was in our arteries; the disasters, the tumults the follies of the appointed epoch, had reached their culmination; and only too soon the fearful truth became irresistably apparent to every mind. From all the centres of employment, in the various branches of trade and commerce embraced by our community, day after day, came the report of failing work and dilatory payment. It was but a faint cry at first—a cry of surprise and apprehension; but too quickly it swelled to a lament, deep, bitter, universal, and at length the ghastly reality of absolute want settled down in icy chill and midnight gloom upon the lately festive Queen of American cities. It took long reflection, and the sharp tooth of hunger, to convince many thousands that there was reality in all the tidings of misery they heard. "Hard time" was the first public password, and it lulled multitudes into false security, for we all have been familiar with the phrase since our earliest contact with the world, and it conveys ideas of mere temporary duration and subsequent recompense. "Hard times!" is the exclamation of any luckless speculator, or any person of high or low expectations, who has not gained the summit of his wishes; it is the favorite excuse of hard-hearted avarice, the constant pretext of sneaking meanness; and many an indolent spirit has found cover for its degradation in these two empty but effective words.

The leaden goom of November last, protracted, if not deepening, at this hour, was fraught with intenser meaning; its clouds shrouded every heart, with forebodings of utter ruin, and rested in thousands of homes, happy but one short month before, like the presence of mental and moral death.

To every large city like our Metropolis, winter bring suffering; even in American towns, there are classes who live from hand to to mouth, and any deficiency of their usual employments entails privations of greater or less extremity according to the fluctuations of business that affect them; but, the depression of the current season has been entirely exceptional, tightening the gripe of poverty upon thousands who had never felt its bitter inhumanities before.

Pauperism, although not completely a stranger among us, has, hitherto, been confined to the most helpless of our immigrant foreign population; but during the past three months, it has threatened to become a permanent residence, at least, in our largest cities; and, here, Americans have, for almost the first time, found themselves suddenly reduced to abject want. Of these, none have so fearfully suffered, as those who reared and nurtured under free institutions, accustomed to cherish the proudest ideas of self-reliance and independence, have been, in a moment, cast high and dry, upon the dreary sands of poverty, without resources or prospect of rescue but in the confidence and benevolence of their more fortunate countrymen.

The causes that have led to this lamentable state of things require for their discussion more space than we can, for the present, devote to them. We may do so hereafter, and even venture to suggest a remedy—a substantial, American remedy. For the present, we shall treat the facts themselves, commencing with a class of sufferers who struggle to the last, before they will make known their desperate need; and this class we shall now endeavor to illustrate by an example.

The time will apply to the whole winter, but we place it in its most rigorous season, the months of January and February, whose terrible severities will be memorable on the record of our climate. In so doing, we shall but give the later pages of a story that is strictly true.

[N. Y. Evening Mirror.

The money market here, continues, in spite of the Temperance League, very tight. Failures are of daily occurrence. The pea-nut woman on the corner near our office, took a bad sixpence yesterday, and went by the board.—As she owed the lady who keeps the opposite stand over the way, three cents, it is feared that she will also collapse. Several notes laid over (one another) in Wall Street on Saturday.

Miscellaneous.

Pacific Railroad Exploration.

Report of the Secretary of War.

We have not room for the whole of the Report of the Secretary of War, in regard to the Pacific Railroad; we therefore give the following condensed Report of the Herald:

The "Report of the Secretary of War on the several Pacific Railroad Explorations," is before us. It is an interesting and instructive document; but for the present the pressure of the immediate news and business affairs of the day leaves no room in our columns for this report in full. It embraces a careful review of the capabilities and drawbacks of the following routes, from the actual surveys:

First—The extreme northern route, (Major Stevens'), between the 47th and 49th parallels of latitude, starting from St. Paul, in Minnesota Territory, and striking the Pacific at Puget's Sound, or the mouth of the Columbia, in Oregon. This will require a road, allowing for ascent and descent, of 2,207 miles. Estimated cost, $130,871,000. The impediments in this route are the mountains to be tunnelled, the numerous rivers to be bridged, the scarcity of timber, the coldness of the climate, and its proximity to the British possessions.

Second—Route of the forty-first parallel, (Mormon route,) commencing on the navigable waters of the Missouri, or on the Platte river, and striking thence over the Plains to the South Pass, thence to the Great Salt Lake, thence across the Great Basin to the Sierra Nevada chain, thence over that chain, and down to the Sacramento river, and down the same to Benicia just above San Francisco, on the same harbor. Estimated distance from Council Bluffs to Benicia, 2,031 miles; estimated cost, $116,095,000. Obstructions same as in the first route, including wilder deserts and deeper and rougher mountain gorges.

Third—Route of the thirty eighth parallel, more familiary known as Benton's great Central route, pronounced utterly impracticable from its mountain obstructions. Estimated length from Westport to San Francisco, 2,080 miles. The Topographical Engineers gave up all estimates of the cost of a road by this route, in absolute despair. Thus much for old Bullion and his buffalo trails, when reduced to scientific engineering.

Fourth—Route of the thirty-fifth parallel—(Senator Rusk's route)—beginning at Fort Smith, in Arkansas, thence westward to Albuquerque on the Upper Rio Grande, thence across the Rocky Mountains and the Colorado of the West and great desert basin and its mountains, and the lower end of the Sierra Nevada chain to San Pedro, at the southern extremity of California, on the Pacific. This route is about as bad as Benton's, although the engineers think that 3,137 equated miles and $169,210,265 might, perhaps, do the work.

Fifth—Route near the thirty-second parallel, or the extreme southern route, via Texas, New Mexico, El Paso and the Gila to the Pacific. Estimated distance from Fulton in Arkansas, to San Pedro on the Pacific, 1,618 miles—equated length, allowing for ascents and descents, 2,239 miles. Estimated cost, $68,970,000.

The advantages of this route are, that it is practically a third shorter than any of the others between the Mississippi and the Pacific—that it goes by the flank of the Rocky Mountains and the Sierra Nevada chain, instead of going over or under them—that the route is over a region of elevated table lands requiring little or no grading—and that the soil is dry and free from snow from one end to the other, except occasional light falls in New Mexico. The drawbacks of this route are, that after leaving Arkansas it is a continuous desert to the Pacific, without timber and without water except at an oasis here and there, at long distances apart. The Secretary of War proposes to supply water by artesian wells, and to transport the necessary timber from the two ends of the road to bridge over the desert:

RECAPITULATION.

[From Official Reports of Engineers.]

Routes.	Distance Asents Descents. Miles.	Equated Length of and of Level Routes. Miles.	Comparative Cost.
Extreme Northern	1,664	2,207	$130,871,000
Mormon	2,032	2,129	116,095,000
Benton's	2,080	3,125	*
Albuquerque	1,872	2,216	169,210,265
Extreme Southern	1,618	2,239	68,970,000

* The cost by this route is so great that the road is impracticable.

SUMMIT OF HIGHEST PASS.

	Feet.
Extreme Northern Route	6,044
Tunnel at elevation of	5,219
Northern Route	8,873
Benton's Route	10,032
Tunnel at elevation of	9,549
Albuquerque Route	7,472
Extreme Southern Route	5,717

These are the results of careful scientific explorations, by highly accomplished engineers, of the several routes, from the extreme Northern to the extreme Southern route; and it is only necessary to consult one of the latest maps of the United States to see at a glance that the only really available route is that of the extreme South, via El Paso and the Gadsden country, a howling desert though it be. The estimated cost of a railroad (single track, we suppose) by this route, is, in round numbers, $69,000,000, about half the estimate of the best of the other routes, to say nothing further of the saving of a thousand miles or so in the important matter of the distance to be traversed.

Upon the whole, this official report, the *resume* of authentic and reliable explorations, bears us out fully in all that we have said for the last ten years of the hideous and revolting sterility and desolation of all that vast region lying between the immediate valley of the Mississippi and that great mountain chain, the Sierra Nevada, which overlooks the Pacific. From the British boundary down to the boundary of Mexico, and far beyond, it is an Asiatic region of timberless steppes, volcanic mountains and sandy deserts, very closely resembling the deserts of Arabia. Such is the Great Basin, the only important oasis of which is occupied by the Mormons; such is the country between the Gila and the Pacific, and such is the Gadsden country.

We consider this report conclusive as to the best route for a Pacific Railroad—it is the extreme Southern route. A glance on any respectable map of the United States, at the several routes indicated, will satisfy the reader of this fact. The engineers of the army have only made it more clear and satisfactory from their actual surveys. The only remaining question, then, is the cost and the time required to build a railroad two thousand miles long over an uninhabited desert, the workmen and their provisions, the timber and materials of all kinds, to be supplied from the two extremities.

Benton's great central route is certainly done for, and well may it be pronounced impracticable, requiring as it does a tunnel at an elevation of 9,540 feet, and a hundred miles of his road at an elevation higher than the top of Mount St. Bernard. What will Benton say?

Character of the Late Czar.

BY SIR ARCHIBALD ALISON.

In the recently published second volume of Sir Archibald Alison's "History of Europe," (new series,) we find the following portrait of the late Emperor of Russia:

Nicholas I. is the greatest sovereign that Ruissia has known since Peter the Great; in some respects he is greater than Peter himself. Not less energetic in character and ardent in improvement than his illustrious predecessor, he is more thoroughly rational, and he has brought the nation forward more completely in the path which nature had pointed out for it. Peter was a Russian only in his despotism; his violence, his cruelty, his beneficence, his ardor for improvement, his patriotic ambition, were all borrowed from the states of Western Europe. As these states were greatly further advanced in the career of civilization than his was, his reforms were in a great part premature, his improvements abortive, his refinements superficial. He aimed at doing by imperial what so many ardent men have endeavored to effect by democratic despotism—to ingraft on one nation the institutions of another, and to reap from the infancy of civilization the fruits of its maturity. The attempt failed in his hands, as it has ever done in those of his republican imitators, as it will do in those of their successors, whether on the throne or in the tribune, to the end of the world. His civilization was all external merely; it made a brillant appearance, but it did not extend beneath the surface, and left untouched the strength and vitals of the state. He flattered himself he had civilized Russia, because he ruled by a police which governed it by fear, and an army which retained it in subjection by discipline.

Nicholas, on the other hand, is essentially Russian in all his ideas. He is heart and soul patriotic, not merely in wish, but in spirit and thought. He wishes to improve and elevate his country, and he has done much to effect that noble object; but he desires to do so by developing, not changing the national spirit, by making it become a first Russia, not a second France or England. He has adopted the maxim of Montesquieu, that no nation ever attained to real greatness but by institutions in conformity with its spirit. He is neither led away by the thirst for sudden mechanical improvement, like Peter, nor the praises of philosophers, like Catherine, nor the visions of inexperienced philanthropy, like Alexander. He has not attempted to erect a capital in a pestilential marsh, and done so at the expense of a hundred thousand lives; nor has he dreamt of mystical regeneration with a visionary sybil, and made sovereigns put their hands to a holy alliance from her influence. He neither corresponds with French atheista, nor English democrats; he despises the praises of the first, he braves the hostility of the last. His maxim is to take men as they are, and neither suppose them better nor worse. He is content to let Russia grow up in a Russian garb, animated with a Russian spirit, and moulded by Russian institutions, without the aid of Parisian communism or British liberalism. The improvements he has effected in the government of his dominions have been vast, the triumphs with which his external policy have been attended unbounded; but they have all been achieved, not in imitation of, but in opposition to, the ideas of western Europe. They bespeak, not less than his internal government, the national character of his policy. But if success is the test of worldly wisdom, he has not been wrong in his system, for he has passed the Balkan, heretofore impervious to his predecessors; he has conquered Poland, converted the Euxine into a Russian lake, planted the cross on the bastions of Erivan, and opened through subdued Hungary a path to Constantinople.

Nature has given all the qualities fitted for such an elevated destiny. A lofty stature and princely air give additional influence to a majestic countenance, in which the prevailing character is resolution, yet not unmixed with sweetness. Like Wellington, Cæsar, and many other of the great men recorded in history, his expression has become more intellectual as he advanced in years, and became exercised in the duties of sovereignty, instead of the stern routine of military discipline. Exemplary in all the relations of private life, a faithful husband and an affectionate father, he has exhibited in a brilliant court, and when surrounded by every temptation which life can offer, the simplicity, and affections of patriarchal life. Yet is he not a perfect character. His virtues often border upon vices. His excellencies are akin to defects. Deeply impressed with the responsibility of his situation, his firmness has sometimes become sternness, his sense of justice degenerated into severity. [Sir Archibald explains, in a foot note:—"It is in regard to political offences of a serious dye, however, that this severity chiefly applies."] He knows how to distinguish the innocent from the guilty, and has often evinced a noble and magnanimous spirit in separating the one from the other, and showing oblivion of injury, even kindness to the relatives of those who had conspired against his throne and life; but towards the guilty themselves he has not been equally compassionate. He has not always let the passion of the contest pass away with its termination. He is an Alexander the Great in resolution, but not in magnanimity. He wants the last grace in the heroic character—he does not know how to forgive.

An Irish Idea.

A Judge was once about to pronounce sentence of punishment on an Irishman for theft. "And is it upon the oaths of thim two witnesses yer honor's going to condimn me?" asked Pat. "Certainly," said the Judge; "their testimony was ample to convince the jury of your guilt." "Oh, murther!" exclaimed Pat, "to condimn me on the oaths of two spaleens, who swear they saw me take the goods, when I can bring forth a hundred who will swear they didn't see me take it."

Excellent for the hard times is the name of a St. Louis firm—Grinn & Barr etc!

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MARCH 24, 1855.

The Pacific Railroad.

On the first page will be found a condensed report of the Secretary of War, in relation to the five different routes that have been surveyed, and their relative advantages.

We agree with Mr. Bennet, that the route of Major Stephens is too far north, at least for the present, almost going to the extreme north of our Territories, and extending its advantages to a very limited number; Puget's Sound, the Pacific starting point, being in latitude 48 degrees, and St. Paul's, Minnesota, the other commencement, latitude 45 degrees. This might do, if practicable, in connection with Canada, the government of which have given a charter for the construction of a road, with the privilege of uniting with one in the United States: with some such union to lighten the expense, this might do for a side route, but not for the great leading trunk road, which, in a commercial as well as a military point of view, should be free from all international embarrassments.

We don't believe the statement in relation to the Mormon route being rougher than the other. Why do emigrants go that way? If buffalo don't know the best track, men do; and hundreds of thousands have passed that route.

Benton's road being discarded, there is no need of referring to it; but before we left Utah, we have heard the same thing definitely stated by many who are familiar with the mountains and their passes.

The fourth route, of the 35th parallel, if not reported so bad, might do; but it is too far south, being about eight degrees south of San Francisco. It commences at Fort Smith, some three or four hundred miles from the mouth of the Arkansas river, on the Mississippi, which is about 500 miles south of St. Louis, on the Mississippi river.

The next route, the fifth, and most Southern, may be cheaper, but is not so feasible. To pass over an immense desert of a thousand miles without wood or water is something more than a joke, again it is too far South for all practical purposes, on a great national highway; to go by way of Texas, New Mexico, El Passo and the Gila, might be convenient for some of the most Southern States; but it certainly would not answer for the Eastern, Western and Northern. This route has the advantages of easy grade and being free from snow, which would certainly make it a pleasant Winter route; but so circuitous, so barren, and so far removed from the legitimate channels of trade, that it cannot succeed as *the* Pacific route, at any rate we do not fear it as a rival. The more we examine this subject, the stronger is our conviction that the first great Pacific Railroad will be what is called "*The Mormon Route*," our reasons are briefly as follows:

First as to directness. San Francisco is destined to be the Great Metropolis of our Western coast; its present advancement in population, agriculture, trade, commerce, and above all its magnificent bay, render it unequalled, on the Pacific coast. The parallel of San Francisco is about one degree south of St. Louis, passes through Missouri, the south ends of Illinois and Indiana, north of Kentucky and through the centre of Virginia; by looking at a map any one would be convinced that it would not be to the interest of any of the States, for two hundred miles south of this line, to go round by Texas; and for all the States north, it would be out of the question. Again, the main arteries of communication by Railroad go north of this; add to this the Ohio and its tributaries, the Missouri and Illinois rivers, as well as the lakes, all tend to this route, nothing can be more demonstrative on this point, than a view of the vast number of Railroads covering the Eastern and Western States like a great network, all of which demand an outlet, a great leading arterie to the Pacific, not round by Texas and back to San Francisco, but on the direct legitimate channels of trade; when we calmly investigate the subject, the preponderance of this rout is overwhelming.

If any farther evidence is wanted to convince us of the superiority of the Mormon route, it will be found in some recent discoveries of Messrs. Huntington & Reese, who, since the report of the Government engineers, have discovered a new route between Salt Lake City and Carson Valley, which cuts off one hundred and fifty miles in distance, and is more even than the other route. We are satisfied on this point.

Again, there are railroads already in operation leading to this route.

Pass from Pennsylvania, on a southern branch, to Cincinnati, and there is a railroad in progress, going direct to St. Louis; passing that westward, up the Missouri, on what is called the Pacific Railroad, and you strike off almost directly west. The same will apply to Baltimore and Washington. If a little farther north, you go through Pittsburgh, Columbus, Indianapolis, and Terrahaute, to Alton, and then again up the Pacific from St. Louis.

Taking a more northerly route from New York or Boston to Albany, by Buffalo, Cleveland, Michigan City, Chicago, and so on to Peru, Rock Island, or Burlington; thence, as in contemplation, to Iowa City, Bluff City, and up the Platte river, to join the St. Louis Pacific Railroad. These are the most feasible and natural routes, and combine the most advantages for trade; add to this, the great lake and river trade, and the numerous railroads between these great leading trunks already mentioned; all adapted to sustain a great railroad legitimately, and inviting into its ample embrace the rich treasures of the Pacific. This looks more natural than going round the immense circuit of Texas, New Mexico, the El Passo, and the Gila, which some have been pleased to designate "the nearest way to the Pacific."

In going both these other routes you pass through the Mormon settlements, where there is a long string of towns and villages, and where there is plenty of coal, iron ore, water, timber, provisions, and labor, and where, we opine, quite an amount of stock would be subscribed.

Gentlemen, you will have to follow the footsteps of the Mormons.

Cuba.

In another column will be found a long and interesting account about Cuba, its soil, climate, products, commercial and agricultural position, and remarks on its relative position to this country, and the feasibility of annexation. Now, we believe the whole of this; but would be decidedly opposed to its acquisition on any other principles than would be strictly consonant with the dignity and honor of a mighty nation. The rulers of Cuba may be incompetent, their commerce and agriculture clumsily arranged, and their government despotic; but that is a matter that rests with the natives; if they feel the yoke galling, let them break it; if they want assistance, let them apply for it; if we want Cuba—and its natural location would be advantageous in a commercial or military point of view—let us pay for it openly, frankly, honestly. As it regards its annexation to the United States, and consequent improvement benefitting the world, we have millions of acres, as rich as Cuba, unoccupied, and that some of our modern institutions would exclude the occupancy of.

"THE LUMINARY" states that a company of Saints are going to start from Atchinson, on the Missouri river. From very good information, we believe this to be the best starting point on the river for those going west, who go up the Missouri river. The road from there to Marysville, at the crossing of the Big Blue, is said to be good, dry and rolling, with plenty of wood and water. We would call the attention of Bros. Snow and Andrews to the above place—Marysville—as its neighborhood, we think, would be an eligible place for a settlement. Its distance from the Missouri river would make it healthy; there is plenty of wood and water; the rich bottoms of the Big Blue would yield abundant harvests, whilst its local position, on the main military road, would afford a good market for all that could be raised. It is about 120 miles from Atchinson.

THE following was mislaid last week:

We are much obliged to the Hon. G. A. Smith for his communication. It will be read with interest. Concerning the time allotted for the Utah legislative session—forty days—a rule was passed in the House of Representatives, last session, to extend it to sixty days, but lost in the Senate. The Hon. J. M. Bernhisel informed us that it was the design to equalize the time of legislative sessions in all the Territories, at the coming session of Congress. This is fair.

WE call the attention of our coming emigrants to the letter of Bro. Esdres Howell in another column. Many will find an opening for labor. We would moreover state that we have received from President F. D. Richards, the statistics of passengers shipped on board the ship "Sidona," which left Liverpool on the 27th of Feb. There are 400 Saints on board. About 100 of which go with the Perpetual emigration fund. Among them there are trades of all kinds.

FOR the information of the Brethren in Utah and the Western States we publish, in another column, the names of the passengers in the ship Siddons, that left Liverpool, February 27th, for Philadelphia.

WE are sorry to have to record the death of Lemon Bronson, who was one of our companions *du voyage* from Salt Lake to the Missouri River last fall: he died at his son's house in Brownsville, Mich., March 16, 1855.

WE learn by the Council Bluffs "Bugle," that the Nebraska Legislature have located the capitol at Omaha City, about four miles west of Bluff City, Iowa.

WE have had some complaints from St. Louis about papers not having been received from the Post Office. We have sent them regularly to all subscribers.

IT is said that the difference between the United States and Spain, in the affair of the "Black Warrior," is arranged.

Mormonism.

WE have seen a long article in the New York Dispatch on the subject of plurality.

We find, in looking around, that many gentlemen are very sore when some of their peccadilloes are pointed out. It is very pleasant to talk about Mormon iniquity, Mormon obscenity, Mormon delusion and abomination; it is quite laughable, quite interesting; but then it is another thing to be told about our own; we feel very sensitive on that point; we have been so much in the habit of kicking the Mormons as we pleased, and saying what we liked without contradiction; that we really feel quite sore when our own affairs are laid open. It is true that we can publish in our journals, magazines, and books, as public censorians, the abominations that exist amongst us; but, then, this was not meant for the eye of you Mormons; that is a matter of our own; if we have our dens of infamy, if our abominations are revolting, if debauchery and licentiousness runs riot, that is our business, it is a matter that concerns ourselves. Be it so, gentlemen; we wish not to interfere with your social matters; we have merely published a very small item of your own statements on this subject, not a tythe. Now we think we have just as much right to our opinions as other gentlemen have to theirs, and if they don't feel comfortable we would remind them of the old adage about "people that live in glass houses," &c. It certainly strikes us as a little singular, that gentlemen, after so many gratuitous statements about us, which we positively deny, and which they have not attempted, nor can they prove, should feel sore about us publishing their own statements. Don't be scared, gentlemen, we have neither interfered with you nor your wives yet, and there is a great desert between you and Utah; besides, our doctrines ordain that both men and women shall be baptized for the remission of their sins in the first instance, and we think many are a long way from that yet.

Concerning a correspondent of the Dispatch, who has squared himself for so desperate a fight, we beg leave to refer him to the following article from the N. Y. Sunday Mercury, as an answer to his first very formidable argument: as it is city coin, perhaps it may pass current:

Matrimony—Disparity of Sex.

"The census tables disclose one fact of melancholy importance, which at present has not sufficiently engaged the attention of our social philosophers. They show that, in the largest cities of the Union, the females out-number the males in the ratio of ten per cent.; so that, if every man were compelled by law to make unto himself a wife, a vast number of the fair sex would still be doomed to the torturing 'hope deferred' of old maidenhood! If one dare apply figures to exhibit the result of this unfortunate disparity, what alarming conclusions would they bring us to! Of every two thousand inhabitants, one hundred must perforce be old maids. In a city containing a million, as New York will speedily do, every adult generation—say every twenty years—will cast upon society sixty thousand victims to female celibacy; so that persons now living may yet see one hundred thousand, or more, unmarriageable ladies in the city of Gotham!—at which period, we should say, it will be an exceeding ticklish place to live in.

"But, alas for the ladies! inequality of number is not the only calamity they have to contend against. There is no legal compulsion for every man to marry. In this free Republic, each man may exercise a sultanic despotism over his own affections, and, in the matter of matrimony, consult only his own inclinations. The natural consequences is a growing propensity to batchelorhood, which will probably entail the forlorn doom of the perpetual sisterhood on another ten per cent. of female citizens. We leave it to statisticans, curious in such themes, to detail the moral and social results inevitably in a condition of female superfluity, contenting ourselves with suggesting, that while such a melancholy state of things exists, no man has a right to remain a bachelor, and ought, at any rate, to be taxed for the luxury.

"But the remedy!—who can propose an efficient one? The same enormous disparity does not exist in the rural districts, though even there the female population is the most numerous, generally; but still, if proper attractions were offered, and institutions to facilitate matrimony were established by enterprising adepts in the science, bucolic bachelors might seek their wives among the thousands of despairing city dames; some relief would then be afforded, but the evil, though lessened, would still remain. We can conceive of no positive cure but the immigration of the unmarried female 'element' to Utah, or the establishment of the 'peculiar institution' of the Mormons among us. He would be a bold man who would propose this last remedy, but our private opinion is that his proposition would not lack support."

We would now ask how much the male population has been thinned off in Europe and the United States, by war, for the last forty years?

Relative to the wholesale murders of Moses, as he is pleased to term them, we don't know that we have anything to do, we think that he is quite as responsible for what Moses did as we are. We shall presume that there are ministers enough in New York City to defend the character of Moses, if they can't when they get through, we will try. He tells us that "the Crusaders killed thousands of people," what in the name of common sense has that to do with us, we were neither in the Crusades nor instigated their moves, the Crusaders were not Mormons. Have we got to atone for the sins of the Catholics? Our hero has certainly met Mormonism squarely. We wonder why he did not think of the murder of Poole and accuse us of that; of Cuba fillibustering; the bombardment of Greytown, and of the Mexican, European and Chinese wars. We admit that there has been a great deal of kingcraft, priestcraft, oppression and tyrany and we can also assure the gentleman that we are opposed to such things as much as he is. But neither these tyrants nor priests were Mormons. In looking over many of his statements we find that instead of meeting Mormonism square, he has missed them and run against Moses, the Crusades, and Mayor Wood. Terrible as the Mormons are, we think there will be no necessity for his getting an iron collar to save his neck, nor a coat of mail for his body, we will insure his life against the Mormons for five cents. But we are great deceivers, &c., well we shan't fall out about that, we suppose that he thinks he is a gentleman and shall let him enjoy his opinion.

We would here state however, that if Mormonism is so great an evil, why not prove it so, and let the Crusaders, Moses and Mayor Wood alone. These frothy words amount to nothing. The more monstrous it is, the more easily is it refuted.

To our Subscribers.

WE recommend our subscribers to pay the postage of their papers in advance—a saving of about 75 per cent. may thereby be made on the postage of one paper for a year. The postage of one paper per year, prepaid, is 26 cents—6 1-2 cents per quarter—the postal quarter commences the first day of April—the postage must be paid on or before the first of said month or 2 cents will be charged for each paper until the following quarter.

Where Will They be Driven To?

IF the following be true in relation to Gen. Harney's course of treatment towards the Sioux, we think it to be as great an outrage upon humanity, as ever was attempted, since the days of Cortes. The safe arrival of several small companies from the plains, show a not very hostile posture of the Indians at present, and without great prudence, in those intrusted with affairs on the plains, we may expect a recurrence of scnes similar to those of last season.

An Expedition against the Sioux Indians.

AN expedition of four regiments, consisting of about four thousand troops will start from Fort Leavenworth during the spring, on an expedition against the Sioux Indians. General W. S. Harney, United States Army, will command the military expedition. We understand he says he will give a month's notice to all Indians beyond Fort Laramie to leave the country, and after that time, all he finds, he will make an example of, by shooting or hanging them. He is determined to exterminate them from the country they now occupy.—[Leavenworth, Herald, March 2.

THE NEW POSTAGE LAW—IMPORTANT TO THE PUBLIC.—The Post-Office Department calls attention of the Postmasters and the public to the new postage law, requiring that all letters between places in the United States shall be prepaid from and after the 1st of April, 1855, by stamps or otherwise, and that from and after the first of January next Postmasters must place postage stamps upon all prepaid letters upon which such stamps may not have been placed by the writers, or which may not be enclosed in stamped envelopes. From and after the 1st of April, 1855, the postage to be charged on each single letter for any distance in the United States not exceeding 3000 milas is 3 cents, and over 3000 miles 10 cents. The law does not change the existing rates or regulations in regard to letters to or from Canada or other foreign countries, nor does it effect the franking privilege. The provisions in regard to the registration of valuable letters will be carried into effect, and special instructions issued to Postmasters on the subject, as soon as the necessary blanks can be prepared and distributed.

A GOLD Chronometer for Capt. Ingraham has been sent from England to await his arrival in Charleston, S. C. It bears this inscription: "Presented to Captain Ingraham, of the United States Navy, by some thousands of the British working classes, for his noble conduct in rescuing Koszta, the Hungarian Refugee, from the Austrian authorities, April, 1854."

AN IMPORTANT DISCOVERY.—A Paris paper states that Griseler, a French gentleman, has discovered that by adding a few drops of nitric either to the most rancid oils, all the disagreeable smell is removed, and that by warming the oil, to separate the spirit from it, it becomes as clear and as limpid as though it had never been otherwise than sweet. He says that a few drops of ether in a bottle of oil will prevent it from ever becoming rancid.

ACCIDENTLY SHOT.—A man named Heaney residing in North Fifth street, while engaged laying flagging in South Third near Seventh street, on Monday afternoon, was shot by some unknown person, as is supposed accidentally. The ball passed through his nose. The police were unsuccessful in their efforts to ascertain who discharged the firearm.

A HOUSE in Worcester, Mass., that has long suffered the reputation of being haunted, was surrounded by the police on Monday evening, and nine spirits, with bodies to match, were taken out and marched to the station house. In the morning they were fined $3 each for a breach of the peace.

VERDICT.—"We find that the death of William Poole was caused by a *gun* shot wound from a *pistol* in the hands of Lewis Baker, at Stanwix Hall, in Broadway, on the morning of the 25th of February, 1855."

We suppose the pistol was a young gun.

ONE of the buildings of the "fireworks" factory at Grenville, four miles south of Jersey City, was blown up yesterday afternoon at 2 o'clock, killing two persons and badly burning eight others.

A VESSEL called the "Grapeshot" has been sent after Baker, the murderer of Poole, who is supposed to have escaped to the "Canary Islands" in the "Isabella Jewett."

THE OHIO RIVER.—Pittsburg, March 23.—There is now but 9 1-2 feet of water in the channel at this point, and the fall still continues.

RECRUITING for the foreign military service going on in New York; supposed to be for Great Britain.

THE total number of arrests on Sunday by the police of the consolidated city for drunkenness and fighting was twenty-five.

THEY have a giantess in Maine, seven feet six inches in height.

A STRIKE of the factory hands at Manchester, N. H.

FOR THE MORMON.

Cuba.

Its Worth to Spain—Annexation Considered in its varied Phases—Ostend Convention—Antipathies of Race, Language, and Spirit a cause of trouble—Spanish Officials—Political Privileges—Commercial Regulations—Valuation and Extent of Lands, wild and cultivated—National Resources—People—Institutions.

THERE are several points of view in which this island may be regarded, moral, religious, political, geographical and social.

The first is not to be forgotten in any inquiries instituted; any amount of argument as to advantages immediately accruing to any other country, or imagined benefits to the islanders themselves by any change of territorial jurisdiction, by any new laws new customs and new institutions, engrafted on their own, will not go to justify or to palliate the crime of attempting a forcible acquisition, or any acquisition whatever on.

These fillibustero schemes certainly appeal powerfully to the imagination of men, just as fanciful visions of the New World, reach to the mind and hearts of the old Spanards. As to the value of Cuba to Spain, though she never awoke to acknowledge its worth, till she was startled with the cry of the loss of a continent, she now resists successfully all diplomacy and all bribery. "Cuba seems to have been formed," says one of her eulogists, "to become the very button in fortune's cap."

From various considerations that she is destined to become an appendage to the United States few will deny.

It is, however, the laws of nature which have been invoked most effectually as one of the best arguments for annexation, its geographical relation position and commercial advantages being allowed to indicate as well its inevitable destiny, as its brilliant future. The arguments have been negative as well as positive. The chances of a marfime war, in which its possession by a hostile power would be the means of crippling our shipping and exposing the whole southern coast of this country, have been fully considered. Then the importance of its acquisition in a commercial point of view is well nigh overwhelming in its conception, to those possessed of commercial foresight; and we know that the commercial interest in this age predominates over all other considerations. Even the early wars of the European nations will be found to result from the endeavors of land-locked nations to force their way to the open sea, and no military and no naval array have, in the end, been sufficient to prevent this. By virtue of this principle, by this necessity of communication, may the future of Russia, as of all great European nations be read, together with the impotence of the decree continually propounded to nations advancing by force of geographical position: thus far shalt they go but no farther, and here shall thy proud waves be stayed. The report of the ministers composing the Ostend Conference, which has just made its appearance, is remarkable for mainly confining itself in its recommendation of the acquisition of the island, to commercial considererations, and these not merely as respect the United States, but as the interest of the great European nations are supposed to be involved in the transfer. The self-interest of England France and Spain are appealed to, in the direct emolument that would accure to the latter power, and the encouragement of the shipping of the other States from the interior development of Cuba. Doubtless, its whole coasts would become a scene of unlimited industrial activity, and the covering its surface with the net work of railways, would secure such a rapid intercommunication as would afford in the rapidity and extent of its results, as compared to the means on hand, no parallel in the history of the world. In the last communication, the Government of Cuba was glanced at, and certainly a melancholy reflection suggseted that as a result of misrule and the disposition to inactivity this has engendered, this island should not have already secured to itself and to its own people, what perhaps fate has reserved to northern Saxon energy; that it should not have been made stronger by commercial greatness than granite forts and mounted regiments can render it. The report on hand proceeds on the assumption that the people of Cuba are ready and anxious for the proposed tranafer.

This we regard as unqualifiedly false. Hatred to republicanism, attachment to monarchy, is implanted in every Spaniard and Creole's heart; he will die for his chosen sovereign; let the throne itself but be in danger and he will gladly shed his heart's blood in defence of its existence though this involve all the oppressions under which he groans. There is but one mode of reconciling the contradictory statements as to the disposition of the islanders towards their local government and foreign rule, it is that they desire not so much a change of rulers as a more liberal policy. They are knit too, with the social institution of slavery, which must be more or less affected by annexation. For though the South may look to it, in the event of annexation as a counterpoise the free territory being acquired, politically, by the North, yet now when all faith in compromise measures has been lost, we can only expect to see it in that event the battling ground of contending political parties, the bone of contention to all and of advantage to none.

The Hon. Edward Everett, well nigh anticipated the commercial views expressed by the Ostend convention, in his able and well known letter to the British minister, rejecting the proposition for the Tripartite convention, when he says: "There is no doubt "were it peacefully conferred to the United States, a prosperous commerce between Cuba and Spain resulting from ancient associations and common language and taste, would be far more productive than the best contrived system of colonial taxation. Such, notoriously has been the result to Great Britain of the establishment of the independence of the United States." It has been remarked by Ballou, that "it is difficult for a Republic and a despotism, situated respectively like the United States and Cuba to live on neighborly terms." But as yet all the quarreling seems to be on this side; and we know of nothing in the Cuban character that should so interfere with neighborly feeling as to prevent a prosperous commerce.

In this country we believe there is an inherent antipathy to difference of race, spirit and language, exceeding in degree that which can be supposed to apply to any difference in social and political institutions. There exists in this country a certain tyrannous demand that all other people shall become assimilated to itself; whereas, out of political institutions, it cannot be said as yet to have any one distinct nationality. Like Russia, it is an assemblage of different people, gradually modifying and shaping each other into more uniform and more determinate elements; rising to further greatness, achieving new wonders, and constantly realizing more strength.

Then as to our actual dealings with Cuba. The Spanish officials of Cuba are, on the ground of mere punctilios of rank, mere precedents as to forms of action, from their assumption of superiority, and their inherent contempt for all engaged in business, and more especially for gentlemen hailing from United States ports, a constant source of annoyance to our merchants and captains—magnanimity and forbearance of spirit exercising no perceptible effect on their illegal extortions and delays. Containing a people with no representation, no utterance, no honor, *no office*, no emolument, no intercourse with other nations, how can Cuba, as it now is, discover its full capacity for commerce? Even its two hundred and fifty miles of seaboard are put to indifferent advantage, and though it has a free mercantile school, there is afforded no opportunity of seeing carried into practice the enlarged views which a knowledge of the true science of commerce suggests. The imports and exports of Cuba took thirteen years to double, and the imports from as well as exports to the United States, in Spanish vessels, constituting a mere moiety, foreign vessels have necessarily done all the business. The total number of arrivals from Cuba at Spanish ports have shown the same disparity. And yet, in the period to which we allude, Spanish vessels have been especially encouraged; for whilst the rate of duty charged on the importation of foreign produce and manufactures in foreign bottoms has been 24 and 30 1-4 on the tariff valuation of each article, the same articles in Spanish bottoms, from a foreign port, have paid but 17 1-2 per cent. Besides this, there has been an export duty of 6 1-4 per cent. on the cargo under a foreign flag for any port, so that with a more liberal or more illiberal policy, other nations will still do most profitably the carrying business.

We need not allude *in extenso* to the other commercial regulations made so familiar by late troubles to the public mind; how every master of a vessel, on entering port, is obliged to present two manifests of his cargo and stores; how every consignee is obliged to deliver a detailed invoice of his cargo consigned, within forty-eight hours after the vessel has entered port, heavy penalties being assigned for mere omission or inaccuracy; how the charges for tonnage duty, anchorage, free pass at the fort, health officer's fees, interpreter's fees, inspector's fees for sealing hatchway, the inspecting of the vessel's register, and costs of clearance, amount, with wharf charges, to such a sum as would soon buy an ordinary vessel up, did it long delay its departure. Now, were these charges in their multiplicity swept away, and a moderate sum, in simplified form, sufficient to cover actual expenses, imposed, how great would be the difference in the eouragement given to commerce!

In the warehouses on the north and south sides of the island we find piled up, ready for exportation, sugar in hogsheads, coffee in arrobas, (25 lbs. each,) molasses in hogsheads, rum in pipes, tobacco in bales, and cigars in boxes of 1,000 each; the ports on the north side are Havana, Matanzas, Cardenas, Sagua-la, Grande, Gibaro, Remedios, Neuvitas, and Baracoa; on the south side, Manzanilla, Trinidad, St. Jago de Cuba, Cienfuegos, and Santa Cruz. Some of these ports, like Santa Cruz, are now unimportant, but they are all natural outlets—St. Jago de Cuba is especially noble—and with the full loosing of industrial activity, would become so many points of light, so many centres from which the radii of intelligence and profitable speculation might diverge. Fifty million of dollars in imports, and the same in exports, is but a trifle to the commerce of Cuba if thrown open to the industrial activity of the world, sheltered by a policy that concerned only its own interests. So far back as 1834, imports and exports exceeded thirty-four million dollars.

Leaving the coast, let us strike into the interior, passing over its 43,380 geographical miles, glancing at the smaller islands, its dependencies, and mingling with its million and a half of population, we find in all 14,234,832 acres, of which 13,000,000 are uncultivated—that is, devoted to grazing, settlements, towns, occupied by mountains and forests, but for the most part what in this country is expressively denominated "wild." The cultivated acres may be apportioned amidst sugar cane plantations, coffee trees, the culture of tobacco, and other articles named as exports, and garden and fruit culture. The value of the lands, wild and cultivated, reaches, by the census, nerely $250,000,000; and the value of capital invested in buildings and utensils on them, $800,000,000. The different products of cultivation are not estimated any higher, so that we have here, on the whole, for Cuba, a dollar per acre per annum. Cotton is cultivated to but slight extent. Rice, Indian corn, the vine, wood and the products of wood, all flourish; the diversity of surface giving rise to all needed variations in temperature, gives opportunity to the cultivation of almost any vegetable product that might be desired. Cuba is rich with tropical fruits—fruits that seem to yield their fragrance to its warm, balmy and invigorating air. The "royal palm" is its king of trees, but it has also the cocoa-nut tree; it has a vast supply of mahogany and other precious woods, and interspersed with its lime hedges is to be found the fragrant aloe, of large and luxuriant growth. The climate, with its sense of ease, has been described by Ballou as making "the heart-blood leap more swiftly to the promptings of the imagination"—an effect that militates against the industry that another race would introduce, less poetical and sentimental than the Cubans. We have found works written on Cuba that make no mention of its mines of gold, silver and copper, its marble quarries, its streams in whose beds are found precious stones; the immediate self-interest of the islanders veils its worth; it waits to become the bosom of Atlantic commerce, when Cuba will become of more worth to the material advancement of the world, than if permeating all its mountains, covered all its surface, and reached to its foundations in the everlasting sea.

FOR THE MORMON.

The Crimea.

Crown Serfs and Slaves.—An exhibit of the whole system.—Russian Clergy.—Classes of the People, with their several distinctive characteristics.—The region between the Danube and the Caspian, and its inhabitants.—Russian Route to India.—History of the Crimea.—Sevastopol.—Simpheropol.—Balacklava and its people.—The Future of Russia.

THE Crimea being now a universal object of attention, a general sketch of the country of which it forms the most southern portion, a notice of its people, and of those points of interest which the present war has exposed to observation, may not be unacceptable. The commerce of the Black Sea may form the subject of a separate communication. And first, as to the system of serfdom concerning which so much inquiry is made, and so little known.

The slaves are divided into classes; those belonging respectively to the crown and to private individuals. The former are under the control of the ministry of the domains of the crown. By law they are required to pay to the crown a decapitation tax of fifteen rubles yearly for every male, but this tax is almost always raised to thirty or thirty-five rubles by the rapacity of the government servants. Besides these money contributions, they are subjected to giving certain days of labor each year to the repair of the roads and public works, and they may also be required to furnish means of conveyance and food for troops. For these latter services it is true they receive a nominal compensation in the shape of orders payable by treasury. Lastly, they are liable to military recruitment, which of late years has annually taken off six out of every thousand male inhabitants in the governments of New Russia.

In exchange for all these burdens, the peasant receives from the crown the land necessary for his subsistence, the quantity of which varies from ten or eleven acres, to one or two, according to the density of the population. Whatever may have been said on the subject, the condition of the crown serf is neither miserable nor destitute, but favorable to physical and animal life, the only life as yet understood by the bulk of the Russian people. Except in years of great dearth, such as often desolate the country, the peasant has his means of existence secured; his dwelling, his cattle, and his little field of buckwheat; and as far as freedom from moral and physical sufferings constitute happiness, he may be considered much better off than the peasants of other European States. With plenty of food, his dwelling well warmed in winter, his mind disencumbered of all those anxieties for the future that harrass our laboring poor, and endowed by nature with a vigorous constitution, he possesses all the elements of that negative happiness which is founded on ignorance and the want of an awakened sense of man's dignity. The slave besides, is so frugal, he needs so little to live, his wants and desires are so circumscribed, that poverty, as it exists in our civilized lands, is one of the rarest exceptions in Russia.

The crown serfs enjoy almost complete liberty. Simply attached to the soil, they are masters of their own time, and may even obtain permission to seek employment in the town, or on the estates of private landholders. Hence, were it not for the difficulties connected with the emancipation of private serfs, the crown peasants might be declared independent to-morrow, without any sort of danger to the empire. Their physical condition is in perfect harmony with the present advancing state of civilization, and in this respect the system established by the crown does not deserve the outcry raised against it. The penury and distress in which the imperial serfs are plunged in some districts are ascribable solely to the cupidity and corruption of the public functionaries, as to the want of outlets for the produce of the soil, and not to the laws regulating serfdom.

The condition of the slaves on seignorial lands is both morally and physically less satisfactory than that of the crown serfs. They are subject to arbitrary caprice and to countless vexations, particularly when they belong to small proprietors, or are immediately dependent on stewards. The private slaves who number about 30,000,000, pay a poll tax of eight rubles for every male to the crown, and many give half their time to their masters. They usually work three days in the week for the latter, and the other three for themselves. Whatever be the position of the serf, attained to by his talents and skill, he never shakes off his absolute dependence on his master, one word from whom, as Hommaire De Hell has remarked, may compel him to abandon all his business and his prospects, and return to his village. The same authority states that several of the wealthiest merchants of Moscow had been named to him, who were slaves by birth, and who had in vain offered hundreds of thousands of rubles for their freedom. It flatters

the pride of the great patrician families to have men of merit among their serfs, and many of them send young slaves into the town, and supply them with all the means necessary for pursuing a creditable and lucrative calling.

There are in the Russian slave two natures essentially distinct; the one, destitute of energy, vitality, is the result of the servitude under which the nation has bent for ages; the other is a bequest of barbarism starting into action at the breath of liberty, is prompting to the most alarming excesses. A ukase of 1842 gave the government a direct influence conducive to a gradual emancipation of the population. Considerations connected with landed property will probably long defeat all efforts in this direction.

The clergy number 500,000, both males and females; they are notable for their immorality, and may be regarded as cyphers. Knowing nothing of politics and administration, having nothing to do with public instruction, and ignorant themselves, they have little influence and still less consideration, and are occupied almost solely with corporeal things. They are Orthodox, Greek, United Greek, Armenian, Lutheran, Reformed, Mohammedan, Mollars, Budhists, Lamas. From the priests we may go to the people; these are heriditary nobles, personal nobles, including the children of officers, subaltern functionaries, retired soldiers and their families, Cossacks—who are bound to military service, merchants of three grades, bourgeois and artisans, brokers, functionaries in service in the municipalities, inhabitants of town, and inhabitants of rural districts, and the various nomade races. The total amount of these, with soldiers and sailors, reaches twenty-five millions.

Glancing at the immense region comprised between the Danube and Caspian, we find to the East 40,000 tents of the Khirges, Turcomans and Kalmucks, robbed of all their ancient rights, or threatened with the loss of all yet left them of their independence. In the centre, 800,000 Cossacks bound to the most onerous military service, tormented by the reflection of their suppressed constitution, and detesting a government whose efforts tend to extinguish every trace of their nationality. In the South and West, the Tartars of the Crimea and the Sea of Azof, and the Bessarabeans, who are far from being favorable to Russia, and beyond the Caucasians restless populations, ill-broken as yet to the Russian yoke, and possessions with which there exists no overland communication, except over a dangerous route not to be travelled without armed escorts which mountaineers may any moment intercept. Here assuredly are causes enough of disorganization and ruin, that want only the occasion and a man of genius to set them in action. What wonder is it that with such contingencies to apprehend, the empire recoils from no sacrifice. As to the Crimea, Russia, coveting this fine country, took advantage of its continual revolutions, and sent a large army thither in 1771 for the purpose of putting a young prince in its own interest on the throne. In return for this, the prince ceded the towns of Kertch and other cities on the Dnieper. Then came the celebrated treaty of 1772, which conceded to her the free navigation of all the seas dependent on the Turkish dominions. In 1783, after some resistance, her absolute sway was established in the peninsula, and the Tartars submitted to the yoke against which they had so nobly but vainly struggled.

Sevastopol is too well known and has been too frequently described, to need comment here. Simpheropal is the capital of the government of the Crimea. It has a population of 8,000 souls, of whom 1,700 are Russians, 5,000 Tartars, 400 strangers, and 900 gipsies. Under the Tartars Simpheropol was the second town of the Crimea, and the residence of the Kalga Sultan, whose functions nearly equalled that of a Vice Khan; his jurisdiction extends over all the regions north of the Crimean mountains. Simpheropol was then adorned with palaces, mosques, and fine gardens, few traces of which now remain. The tortuous streets, high walls, and rose thickets of the old city have given place to the cold monotony of the Russian towns.

And now for Bagtcheserai, that ancient city, which previously to the Muscovite conquest might still vie in power and opulence with the grent cities of the East. Even now, though so much decayed, it is the most interesting town on the Crimea. It is enclosed in mountains, entered by narrow ravines and forming huge natural bastions. Every spot has interest. Aqueducts, bridges, and old ruined towers strike upon the eye in every direction, telling of ancient civilization. It has completely retained its national character in consequence of the ukase of Catharine II., empowering the Tartars to retain exclusive possession of their own capital. One might fancy himself in the very heart of the East, when walking through the narrow streets of the town, mosques, shops and cemeteries, so much resembling the old quarters of Constantinople. But it is especially in the courts, gardens and nooks of the harem of the old palace, that the traveller may well believe himself transported to some delicious abode of Aleppo or Bagdad.

Inkermann, which is reached by a road running parallel with a mountain chain, has remains of a once celebrated town, with subterranean edifices on its highest rocks, some of these presenting in the interior all the characteristics of the Byzantine churches. It was the seat of a little Greek principality dependent on the lower empire; it was taken by the Turks in 1475, and soon afterwards destroyed. Balacklava, the Cembalo of the Genoese, was till the British turned the Greeks out, the humble capital of a little Greek colony founded in the reign of Catharine II., and numbered several villages with 600 families. During her wars with the Porte, the Emperor thought of appealing to the national sentiment of the Greeks and their hatred of the Turks; the result answered her expectations, and Russia soon had a naval force that displayed the most signal bravery in all its encounters with the enemy. When the campaign against Turkey was ended, the Greek auxiliaries took part in the military operations of the Crimea, and after the conquest of the Peninsula they were employed in suppressing the revolt of the Tartars and striking terror into them by the sanguinary cruelty of their expeditions. After so many centuries of commercial connection with neighboring races, these Greeks yet retain the cheerful customs of their ancestors.

Correspondence.

From Our Cincinnati Correspondent.

CINCINNATI, March 16, 1855.

To the Editor of the Mormon:

SIR—That a great and important crisis is approaching is evident to the mind of every reflecting man; not only externally, in the belligerent attitude of Europe, China, and other smaller powers, but also in our internal disunion and lack of confidence that seems to insinuate itself into all classes, upheaving, overthrowing and destroying all the ancient landmarks, and thirsting to deluge all nations in blood; and yet it would seem that the nations look on unconcerned, and treat it as a common affair: but what causes the people to be so dim-sighted as not to see the overwhelming dissolution that is approaching? In answer to this grave question, we say it is difficult to tell whether the spiritual dogmas or the temporal organizations are most in the way, perverting the sight and judgment. In relation to things as they really exist, spiritual dogmas, opinions and creeds are causing the nations to play a ludicrous and pitiful game at blindfold. The temporal governments and social organizations which are the product of these dogmas and opinions, are so many lofty superstructures; built upon sandy foundations, which are inevitably doomed to fall. The antiquity of these temporal institutions makes it painful to their friends to see them fall with such a smash; but fall they must, in order to make way for the reign of God among the nations.

The work of subjugating the earth is commenced, and will be carried on with a strong arm till opinions, precepts and human belief have ceased to exhaust their energies in organizing governments and social institutions upon the apostate and rebellious platform of mere human wisdom. The Angels of God are now being gratified in their long uttered desire to thrust their sickles into the harvest fields, and cut down the wicked nations of the earth, and bring in everlasting righteousness. The tottering fabrics of trembling kingdoms and governments are beginning to feel the battering rams of each other's wrath. Nation is setting in array against nation, and one and even many kingdoms are arrayed against each other; and those governments which are not already actually engaged in war are enfeebled by divisions and feuds, and quaking by fear, or flushed with pride, so as to be ready to leap into the yawning gulf of desolation. The latter is true of the government of the United States. In this government the spirit of division is becoming deep, systematic and determined.

The States lean upon their individual sovereignty in proud defiance of the acts of Congress, whenever these acts displease them. The war that now threatens to desolate Europe and make it one great sanguinary battle-field, must reach the United States before long, in spite of any principles of non-intervention that may be called up. The combustibles for a hotter fire, and the materials for a more destructive intestine and alien war, exist in this nation than in any other in the known world.

Every sort of human government has been tried in vain, from the most rigid despotism to the most liberal monarchy. And in this Western World the people have been their own rulers—free and tolerant to their utmost desire. The government they have instituted is like a garment already rent nearly into many parts. The people have proved themselves as unfit to govern as the most rigid despots. Now the result of all these things is, that God has proposed one of two alternatives—either that the nations shall submit humbly to his lawful dominion through the revelation of his prophets, or be made as stubble for the flame in the day of his wrath. This signal day for emptying the earth of its abominations all holy prophets have seen in vision, and foretold it with unerring certainty, and it must surely come. The Angels also have longed for the day of reaping down the earth, that it might no longer groan under the wickedness of its inhabitants, but have a day of rest and a day of righteousness. The universal abominations that prevail are and will be "causing the earth to become desolate and empty, when few men shall be left." The wickedness of the nations will be proved to a demonstration in the universal contention and awful slaughter they will be engaged in.

The virulence and excess of their hatred will not be satiated short of pulling down thrones and annihilating whole governments. And the work of pulling down thrones is an easy matter, when the fabric of every government is in a very tottering and dilapidated state. Such is the condition of all governments now in Christendom. They are just ready to fall if left to themselves; and how certain then is their fall when one nation is marshaled in war against another! Do the representatives and rulers of the United States duly consider that the nations of Europe are fighting for mastery or balance of power? Are not the United States fast approximating to the same bloody struggle? The lines of proximity and ties of brotherhood ought to secure peace to the family of Europe; but they fail to do it. The proximity and ties of these confederated States ought to secure peace and unity to this nation; but the history of the past twenty years proves that we are approaching the verge of a frightful cataract. We are in the circle where our progress to the centre of the Maelstrom is rapidly accelerated. The illusion consists in this: each nation or party only beholds the antagonist in the dangerous eddy, while the capacious mouth of the relentless whirlpool has all nations and parties about equally in its grasp.

The spirit of nullifying the acts of Congress commenced in South Carolina under President Jackson's administration. From that time it has continued to gain strength, with this modification—that it now assumes a *constitutional* banner, and avows to act *legally*. Defiance to the acts of Congress is now uttered boldly as a legal and constitutional right on either side of the Northern and Southern line. The spirit of "E Pluribus Unum" has thus abandoned its national citadel, and gone its several ways to the respective State sovereignties.

Religious denominations have long since refused any national cement to bind the North and South together; and education has followed its example, and commerce and trades are growling and snarling, and threatening what they will do, if certain evils are not remedied. Respectfully yours,

ORSON SPENCER.

From our Boston Correspondent.

MORMONISM REVISED.

To the Editor of the Mormon:

BOSTON, March 19th, 1855.

DEAR SIR—The Boston Herald of Thursday, 15th inst., under the above heading has the following: "On Tuesday morning last, Henrietta Podafew, a very little woman, was brought up before Judge Spooner, in Cincinnati, charged with having attempted to force herself into a 'permanent residence,' at the houses of four different married gentlemen. It appears that she has been the extra wife of each of the four gentlemen for some time, and has two children belonging to the quartette, and thinking it her right, she sought to establish her home in the house of either one of them; the four wives made a common cause of it, and united in a complaint against Henrietta, who was sent to the county residence, provided by law for offenders."

The writer must be wofully ignorant of Mormonism or being himself a Monogamist, of the kind specified in his article, shrinks from the responsibility of his darling institution, by making Mormonism his scape-goat. I would say to him don't take the advantage Mr. Herald of Mormon liberality, and ride to death the free "Pegasus." To show the writer his mistake, we will compare his notes with Mormonism, under the legal restriction of Monogamy.

One woman *clandestinely* becomes the dishonored wife of four dishonorable men. Mormonism unclandestinely makes four women the honored wives of one honorable man.

Monogamy keeps one wife in the house, and turns the rest out of doors to suffer unsheltered and unprotected: Mormonism provides for them all, and treats them kindly, and impartially.

Monogamy floods society with illegitimate children having no ostensible father, unprotected, uneducated, and unprovided for: Mormonism requires that every man shall provide for his own offspring, in every thing that shall qualify them to become honorable men and women in society.

Monogamy puts a Henrietta in the county jail, for claiming the support of her children, at the hands of their father, and allows the father freedom to continue his clandestine operations: Mormonism allows the right to a mother to claim the support of her children, at the hands of their father.

Monogamy owing to its narrow contracted matrimonial relations, on the one hand, throws the mantle of charity over Adultery, with great magnanimity, on the other. Mormonism, liberal in its matrimonial relation holds the adulterer, or adulteress to be worthy of death, (according to the laws of God,) but owing to the prejudices of the age, they are cut off from Mormonism, and permitted to depart immediately to those countries where the results of Monogamic laws make their cause more tolerable. If this brief contrast, meets the eye of the writer in the Herald, he will no doubt see his mistake, and if honest, will head his next article of like character, *Monogamy Illustrated*, instead of Mormonism Revised. A. R.

CARBONDALE, March 19, 1855.

DEAR BRO. TAYLOR—Your valuable paper, THE MORMON, comes regularly to hand. It gives me great pleasure to peruse its contents. We have been, as a people, misrepresented by the press long enough. It is full time now that we should be privileged to represent ourselves through the same medium. That part of our duty I believe is now well attended to. By the publishing of our papers throughout the Union, I hope the truth-seeking portion of the community will investigate our case, hear both sides of the question, then judge for themselves like men. No jury can give a just verdict on a case without doing so. Truth fears no investigations. If our doctrines are false and unscriptural, we should like to know it—at least I should. We are ready to receive and embrace all truth; so then let the strong-minded men of the age come forward and enlighten the deluded Mormons, as they call us, if they can. We are open to conviction on all subjects. The columns of our papers are free for discussion. If they want to convert us from the errors of our ways, why not avail themselves of the chance we give them to do so? It is most certainly their duty. If polygamy is wrong, if its practice has a tendency to demoralize society, let us know it. Polygamy exists in Utah, monogamy in New York; compare the condition of society in both places. We find fair Utah almost entirely exempt from crimes and prostitution, whereas in New York such things seem quite fashionable—quite the order of the day—according to all accounts. Facts are stubborn things. A word to the wise is sufficient.

I believe a number of our immigrating brethren would succeed in getting employment in this place and neighborhood, as there are several new shafts in course of being formed. Miners would be the best to come here, as mining anthracite coal is the principal business carried on here. The Delaware and Hudson Canal Company carry on a very extensive coal business in this place. They have their coal sent to New York by railroad and canal. A miner can earn on an average from ten to twelve shillings per day, this country money; payment sure; work from six to eight hours per day. This place depends principally on the mining operations of said company. It contains a population of from eight to ten thousand inhabitants; is pleasantly situated in a valley; it has nine churches, a city hall and jail, and a host of grog holes, of course. Scranton and Pittston, a few miles below here, are becoming places of importance. There is an extensive iron works in the former, and coal in the latter place. The brethren may be sure of finding employment in either of these places. I firmly believe there are many truth-seekers in this region. If I could only get a few of the Saints here, we could then sow the good seed among the people. I am all alone, and would like to have some kindred spirits to associate with. I am like a fish out of water, when not among the Mormons. If you think it best to send some of the immigration here, I shall do all that lays in my power to get work for them. If any of the Elders should come this way, I hope they will give me a call.

It makes my heart rejoice when I read of the progress of God's mighty work among the nations of the earth. I know it is His work, and that it will fill the whole earth. There is no power on earth, nor in hell, that can prevent it. It contains a power that will roll it onward and onward till it accomplishes its glorious mission. It is true its progress may be retarded for a short time, but what of that? "Truth crushed to earth will rise again," in spite of all opposition. I had the privilege of becoming a Mormon in Wales; am glad that many of my fellow-countrymen are embracing the truth; not only them, but some from among all nations.

Yours in the New and E. Covenant,

ESDRAS HOWELL.

From Utah.

UTAH, MY HOME, Dec. 10, 1854.

BRO. JOHN TAYLOR, *Dear Sir:* Agreeable to promise, I drop a line for you. Nothing of great and vital interest particularly strikes my mind, yet, at the same time, I wish to write on some few topics of interest to you, and me, as Mormons. The outsiders think we are fools and barbarians, but sir, no people in these United States would make the personal sacrifices that we have been called upon to do this winter. The number of soldiers and the strong probability of disturbance through liquor, induced the Mayor to call in the licenses of all venders which was cheerfully complied with, without a thought at refunding; hence we present something that your present home nor any other city boast of; no grog shops in all Utah. No Maine Law either, but the law of a determination that the poor soldier shall not say the liquor shops of Utah, caused him punishment, and further, that profanity superinduced by liquor might not salute our ears. Our theatre is open and under full sail, giving all a pleasant chance to spend a winter evening. But, sir, I purpose to confine myself to commercial matters. The great hue and cry was that Utah would be overstocked with goods; it is the very reverse. The market at this time is now as bare as last winter. Coffee none. Sugar almost gone. Domestic do. and calicoes scarce. The stock of J. M. Horner, costing $125,000 is now broken up and will not last till March, other merchants, do. They purchased Middleton & Riley's stock, at 40 per cent above cost, and have sold out to Messrs. Perry, at 60 per cent.

Produce fetches pretty good figures. Oats and Corn, 1.75 per bushel, Wheat, 1.50, Potatoes, 75 cts, Butter, 45 cts, Hay, $14, a ton, &c. I believe some merchants will quit going into the cattle operation, as they are increasing in California. Merchandizing will be better next year than this, and lucky the individual who can bring out a large or small stock of staple merchandise, for many will be here to buy all that comes. With about 10 new stores for good sized stocks.

Now sir, as time will not permit me to write a long letter, you must excuse this time. Please send to your Agent here, one copy of "The Mormon," and the pay I will give your family if you wish.

Wishing every imaginable good thing and the prosperity your soul desires, may attend your labors. I remain, &c., H.

Very Late from Utah Territory.

INDEPENDENCE, March 14, 1855.

THE party which went out with the Salt Lake mail in January returned yesterday. They report that Col. Steptoe, who was appointed Governor of Utah, has neither accepted nor declined that station yet. Brigam Young was stil Governor *de facto.*

They left Salt Lake City on the 8th ult. Snow was very deep on the mountains and difficult traveling. They met the party which went out in February at Scott's Bluff getting on prosperously. They met with no disturbance from the Indians. They report that several tribes are disaffected and threatened hostilities, but as yet no depredations have been committed. They passed through an encampment of about one hundred and fifty lodges of Sioux without molestation.

The mail party was conducted by Mr. Jesse Jones. Col. Bridges came with the mail from Fort Laramie, and also Mr. and Mrs. Barada, of St. Joseph.—[St. Louis Republican.

Powder Mill Explosion at Wilmington.

WILMINGTON, Del., March 9, 1855.

Three buildings belonging to Garelsche's powder mills were blown up to day at half past 2 o'clock, killing two men and fatally injuring two others. The explosion was terrific, and the shock was felt at the distance of several miles.

Another dispatch says one man—John Kane—was killed, and three wounded; two not expected to recover.

FOREIGN NEWS.

THE VIENNA CONFERENCE.

BERLIN, March 1, 1855.

LORD JOHN RUSSELL arrived here yesterday forenoon. He waited upon Baron de Manteuffel in the afternoon. He had an audience of the king to-day. M. de Wedell, the Prussian Envoy, left Paris on Thursday night for Berlin. He will return to Paris on Tuesday or Wednesday next.

BERLIN, March 2, 1855.

The dinner at Court to-day in honor of Lord John Russell has been deferred.

Prussia has not yet joined the Western Powers and there are doubts of her minister being received in the Vienna Conference.

In a conference held at Paris on the 27th ult., between the Prussian Envoys Gen. Baron de Wedell, and Count Hadsfeldt and M. Drouyn de l'Hays, Gen. de Wedell has been designated to return to Berlin to receive personal intelligence from his Prussian Majesty.

The Leipziger Zeitung gives us the following version of the conditions under which Gen. von Wedell is authorized to conclude the said treaty at Paris:

1. No territorial diminution of the Russian Empire shall be demanded by the allied Powers.

2. All revolutionary elements are to be kept at a distance.

3. With respect to the guarantee to be demanded of Russia, the "four points" established by the Vienna conference shall not be exceeded.

4. With respect to the third of these "Four Points" (abolition of the Russian supremacy in the Black Sea,) only such demands shall be made as Russia, with due regard to her dignity and influence as a great Power, might be enabled to accept.

5. A plenipotentiary on the part of Prussia shall take part in the peace negotiations which are forthwith to be opened at Vienna with Prince Gortschakoff, the Russian plenipotentiary. In the event of these conditions being agreed to by the Western Powers, Prussia has offered to establish an army of 100,000 men on the eastern frontiers. The mission of Lieutenat-General von Wedell, it is added, was the immediate result of the King of Prussia's own order, and did not emanate directly from the Prussian Ministry. The latter will adopt the consequences of the said mission, if its objects be attained in a satisfactory degree.

FUNERAL OF JOSEPH HUME.

The Liverpool Times of the 3d instant has the following:—On Thursday morning the remains of this much esteemed and excellent gentleman were removed from his town house, Bryanstone-square, Marylebone (to which they had been conveyed from Burnley Hall by special train of the Eastern Counties Railway,) to Kensal-green cemetery, Harrow road, London, according to the wish of the deceased. The funeral arrangements were of a most unostentatious character. As the time for the starting of the funeral *cortege* drew nigh, the square was thronged with spectators. From an early hour in the morning the minute bells of the various churches in the neighborhood were solemnly tolled, and the trading establishments were partially closed. Numerous applications were made by several public bodies and private individuals for permission to evince their respect for the departed statesman, and their sympathy in the general grief for his loss, by attending at the funeral and forming part of the procession; but it was intimated that the body was to be followed to the grave only by the near relations of the deceased and a few of his particular private friends.

VISIT OF THE EMPEROR NAPOLEON TO THE CRIMEA.

A Paris correspondent of the London *Morning Post*, writing on Febuary 17th, says:—All doubts and hesitations as to the Emperor's journey to Sebastopol are now at an end, His Majesty will decidedly leave. Even the day is fixed for the departure—it will be Saturday next, or at the latest Monday, the 5th of March. What is more is, that the Empress will accompany his Majesty. A consultation of physicians has taken place as to whether or not it would be prudent for her Majesty to make the journey. The result is, that it has been declared, to her great delight, that, seeing that her health is exceedingly good at present, she may safely undertake to go with the Emperor.

The Emperor has nominated the personages who are to attend him. *His chancellerie privee* is thus composed:—M. Delmas, as chief private secretary, in the room of M. Mocquard, detained by the government; M. Chantepie, secretary interpreter; M. Cunnisse, *redacteur* of the *chancellerie*; and two employes. The whole of the famous band of the Guides, so well known, and so much admired at London, has also received orders to set out.

Another letter from Paris states that M. Galy, a steward of the Tulleries, specially attached to the service of the Empress, has left for Constantinople, in order to prepare suitable apartments for her Imperial Majesty in one of the summer residences of the Sultan upon the Bosphorus. The ladies of honor who accompany her have been ordered, it is said, to include their ball dresses in their wardrobe, the inference being that the Turkish capital is not the only one which is to be visited.

A telegraphic despatch had been received in London, dated in Paris on March 1, to the following effect:—No one now doubts longer as to the Emperor's journey. He will go at the end of this week, or at the beginning of next. He will be escorted by the Cent Gardes the guides and the gendarmes of the Imperial Guard. Some of these corps have already received their orders. It is further affirmed that the Empress goes with him.

COLOGNE, March 1, 1855.

Intelligence from Berlin states that Lord J. Russell is to remain here only two days. The opening of the Vienna Conferrence being so very near, it is doubtful whether Prussia will be represented there at the beginning. Baron Usedom and Count Alvensleben are designated as Prussian Envoys. There is a rumor that the negotiations have been interrupted through unexpected difficulties.

The French government still maintains that Prussia, as a preliminary condition to taking part in the Conference of Vienna, must engage herself to abide by the majority, whatever that may be, and Prussia, or rather Gen. de Wedell, declines that engagement, asserting that the point is one which is a proper matter for discussion by the Conference which he asks to be admitted to.

SARDINIA.

After a long debates, and the rejection of a great number of amendments, the Chamber of Deputies of Turin has voted the first article of the bill for the suppression of monasteries. This article, which comprises in itself the whole bill, is as follows:

All communities and establishments of whatsoever description of monastic orders, and of regular and secular corporations, existing in the State, are suppressed, and cannot be re-established, except by special law.

Are excepted:

1. The Sisters of Charity of St. Joseph.

2. Such of the communities of orders and corporations as are principally destined for education and public instruction, or for preaching and giving assistance to the sick, to be designated by name in a special clause approved of by royal decree, and to be published contemporaneously with the present law.

A BODY of Russians from 25,000 to 40,000 strong attacked the little Turkish village of Eupatoria. They were repulsed and left 500 dead on the field. The Turkish character for bravery is on the rise again.

KHOSREW PACHA, who died on the 3d ult., was the oldest servant of the Turkish Empire. He had served under five Sultans, and had filled in succession all the first posts in the state. He was very vain of having been born in the same year as Napoleon the Great, Chateaubriand, the Duke of Wellington, Marshal Soult, Mehemit Ali and other remarkable men.

Through from Burlington to Chicago.

WE are truly glad to announce that this city and Chicago are at last connected by a direct and continuous line of railroad. The cars which left here yesterday morning, went directly through to Galesburg where they connect with the train from that place to Chicago. Hereafter passengers and the mails will leave here in the morning and arrive at Chicago the same evening in time to take the night trains for any destination desired. We may now breakfast in Burlington and sup in Chicago on the same day, while the news which is found at their doors in Chicago on one morning will be found at our own on the next. Truly we have entered upon a new and astonishing but glorious era.—[Iowa Gazette.

Passengers shipped on board the "Siddons," for Philadelphia, by F. D. Richards, Liverpool, Feb. 27, 1855:

Adults.	Children.	Adults.	Children.
John I. Robinson.		Ekin and Eliz'h Lovell,	2
Jas. and Charlotte Munroe,	2	John and Sarah Kitsen,	4
Geo. and Sarah Banks,	1	James and Jemima Davies,	1
Peter and Margaret Gray,	1	John and Eliz'h Caldwell,	1
Geo. and Esther Dubling.		Ezra Reed.	
Mat. and Eliz'h Richmond,	1	Geo. and Eliz'h Nash,	1
John and Mary Shelton.		Chas. and Ann Tyers.	
Lucy M. Seaton.		John Loyd.	
Jane B. Seaton,	3	John and Patience Herbert,	1
Wm Andrews.		Solomon Herbert.	
Sam'l and Eliza D. Cusley.		Ann Cole.	
Pridgen and Phebe Shacker.		Thos. and Hannah Woolley.	
Thos. Huxley.		John and Hannah Smith,	2
John and Mary Sneath,	2	Edw. and Eliza Collard,	2
Sarah Eyer.		Wm. and Ann Marrott.	
John and Mary Nighton,	1	Elizabeth Jarvis,	1
Joseph Dewsnap.		Rebecca Smart.	
John and Martha Thornley,	2	Seth and Sarah Longton,	1
John and Ellen Welling,	2	Robert Thornley.	
John and Sarah Knowles.		William Beesley.	
Geo. and Mary Greenwood.		Elizabeth Showell.	
James Cronshaw,	1	Francis W. Suber.	
Wm. Knowles.		Dan'l & Eliz'h McDonald,	2
Jonathan Hartley.		John and Isabella Stewart,	1
Mary Hartley,	3	Jas. & Mary A. Dickenson,	1
John Smith.		John and Eliza Burnett,	4
And. and Eliz'h Ferguson,	6	John and Pomela Newey,	2
Wm. and Eliz'h Beisley,	6	Jas. F. Sarah Gordon,	3
Frederick Brandson.		Mary Clark.	
T. and M. Swindlehinst,	2	Isaac Albred.	
Lucy Compton,	2	Wm. & Lettice Cullimore,	1
Jas. jr. and Harriet Burris,	2	Sam'l and Ann Church,	1
Samuel Booth.		James W. Pembroke.	
Thos. and Ann Morgan,	3	Jane Row.	
Wm. and Rachel Atkins.		Ann Webb.	
John Morris.		Mary Thorne.	
Mark and Marg't J. Haldin.		Thos. and Ellen Bryant.	
Josiah Brown.		Eliza Bryant.	
Jos. and Jane Brown,	2	Jos. and Maria Hyde.	
Samuel Mofat.		John and Esther Pratt.	
Elizabeth Wild.	3	George P. Pratt.	
Henry and Mary George,	3	Thos. E. & Dinah Holroyd,	4
James and Sarah Hodgson.		Edwin Williams.	
Mary Rhodes.		John & Eliz'h Ethrington,	2
John and Jane Long.		Ann Heslop,	1
Wm. and Emily George,	6	Wm. & Rebecca Bellamy,	1
James Matley.		Geo. & Mary A. Simpson,	1
Jonathan Matley.		Thos. and Mary A. Brack.	
John W. Matley.		James Wignall.	
Catharine Matley.		Robert Havorix.	
Sarah J. Matley.		John and Mary Lewis.	
John Gurney.		Abel & Mary A. Matthews,	3
John & Eliz'h Cheshire.		J. C. & Ellen A. Meredith.	
Ann Austin.		Jas and Martha Stevenson,	6
Joe. and Sarah Bean,	5	Sam'l F. & Jane Cordon.	
William Rhodes.		William Johnson.	
Ann Wormald.		Osmyn M. Duel.	
Wilson and Mary Latham.		James Pace.	
Jas. and Hannah Jackson,	1	Aaron Dewitt.	
Thos and Ann Barlow,	2	John Dalling.	
W. E. and Thirza Northam,	2	Chas. and Eliz'h Wake,	2
John and Mary A. Boon.		William George, jr.,	1
Edward Boon.		Charlotte E. Key.	
Dinah Cook.		James B. Price.	
Elizabeth Wells.		James Wright.	
William Wells.		John & Eliz'h Pugh,	2
Henry and Lucy Holley.		William Smith.	
James and Maria Evans.		Mary Ann Cordon.	

The following came out by the Perpetual Emigration Fund:

Adults.	Children.	Adults.	Children.
Elizabeth Diamond.		William Stewart.	
Thomas Lee.		Jane Sanders.	
William Haslam.		Mary Sanders.	
Robert Preston.		Susan Preston.	
James Gardner.		Mary A. Loveless.	
Ellen Gardner.		George and Elizabeth Bell.	
Jane Shreifall.		Wm. and Hannah Webster.	
Isaac & Mary A. Knowles.		Alice Cockall.	
Wm. and Eliz'h Knowles,	1	George Webster,	4
Robt and Jane Baxter,	4	Chas. J. & J. L. Monkson,	1
Hector McQuaine.		Jane Blandford.	
Peter and Mary A. Dutton,	4	Wm. and Sarah Hapley,	3
Aaron Goodliffe.		Emma Dewey.	
William Wolstenholme.		Henry and Mary Stocks,	4
Jas. Y. & Eliz'h Werlton,	5	Elizabeth Smith.	
Mary Green.		Joseph Redfern.	
Charles and Ann Hogg,	1	Helena Robinson.	
Thos. and Jane Stanger,	1	Jane Robinson.	
George Stanger.		James and Sophia Bush,	4
Thomas Wilson.		William Kent.	
Timothy Adams.		Ann Sykes.	
Rich'd and Sarah Mycock,	6	Sarah Sykes.	
Matthew Wisley.			

RECAPITULATION.

Class.	ADULTS. Over 14 years.	CHILDREN. Under 14 and over 1 year.	INFANTS Under 1 year.	Total.
Ordinary..	228	78	19	325
P. E. Fund	61	34	2	97
(Found on board on clearing—names, &c., not obtained,)			5	5
	289	112	26	427

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office, by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

AN explosion took place at the Midlothian coal pits, in Chesterfield, Va. Thirty-four persons instantly killed, including twenty-eight negroes and six white men. Twelve negroes and five white persons were so badly burned that there can be but little hopes of their recovery.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in th World. J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITOR OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad's, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Albert Gregory, General Agent, Norwalk, Ct.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d.*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, ½*d.*; paper, 2*d.*; total, 4½*d.*

Subscription by the year, if paid in advance, 13*s.*, the subscribers paying English postage.

No subscription received for a less term than six months.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT,
December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

12809 From Nephi City, by Fillmore City, Corn Creek, Parragona, and Parowan, to Cedar City, 180 miles and back, once a week.
Leave Nephi City every Monday at 6 a. m;
Arrive at Cedar City next Friday by 6 p. m;
Leave Cedar City every Monday at 6 a. m;
Arrive at Nephi City every Friday by 6 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

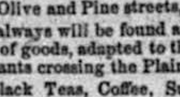
CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 200 do. katchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. J. F. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNEL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE,
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL TO THE GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffe:

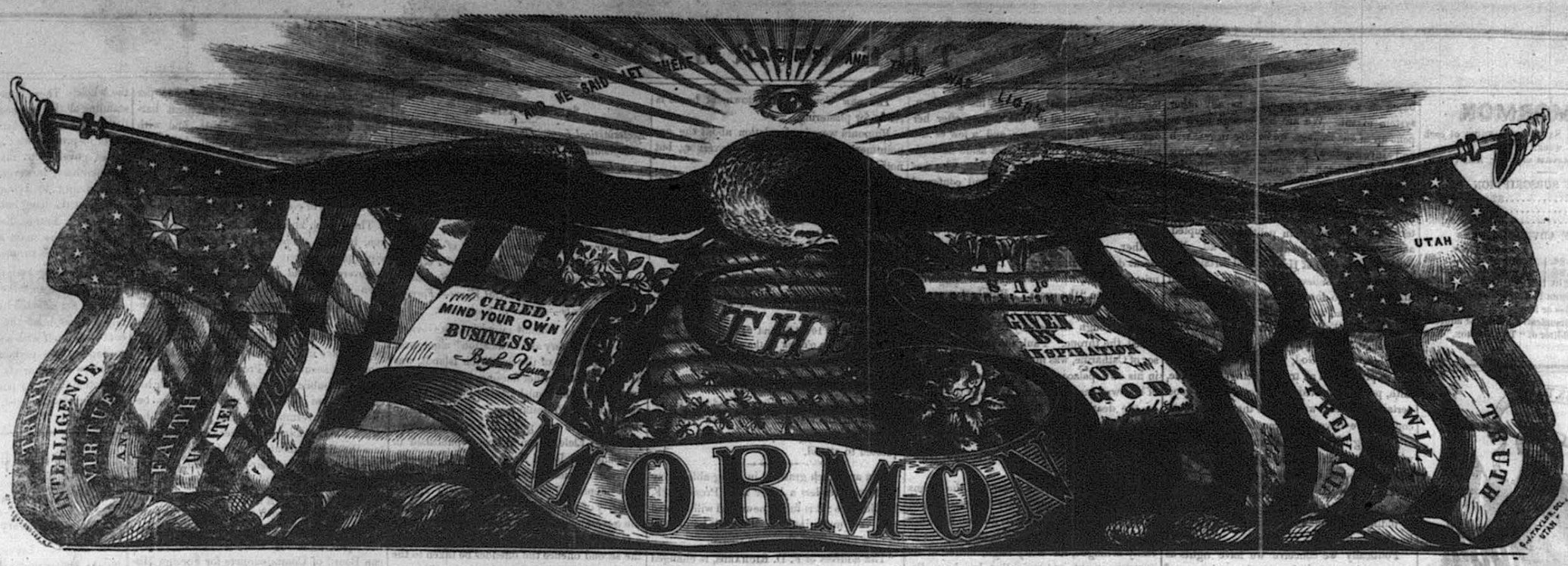
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:

Emigrant Ship leaving Liverpool;
Light House at the mouth of the Mississippi;
Old Fort Rosalie;
Walnut Hills;
Utah Territorial House, G. S. S. City;
Costume for the Plains;
Chimney Rock from the West;
Fort Bridger;
A Kanyon in the Rocky Mountains;
Tabernacle, G. S. L. City;
Joseph Walker, and Arrapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 7. NEW-YORK, SATURDAY, MARCH 31, 1855. PRICE FIVE CENTS.

Poetry.

Friendship, Love, and Truth.

BY HANNAH KING.

THREE stars are shining on me from the West,
Three gifts of God! the brightest and the best;
Three strong impulses that have turn'd me round,
Three beacons standing on th' eternal mound.
Three guardian angels, pointing out the way,
Three voices urging me to "Watch and Pray;"
Three "single trumpets"—God's own heralds sound,
Three "muster rolls" that summon all around!
Three whispers, echo'd from the voice of God!
Three scourges ready, should I need the rod,
Three pearls dissolv'd in life's oft bitter cup,
Three sweets that urge me on to drink it up.
Three index-hands that point me to the goal,
Three magnets that attract and fix my soul!
Three paths that lead direct to Zion's hill!
Three alchymists that gold for me—distil.
Three messengers of peace that calm my fears,
And fondly urge me thro' this vale of tears.

New-York in 1855.

THE CRISIS,—1855.

THE YEAR OF PENANCE.

Young America in the Park! "Great demonstration of the people!" "The land of the free and the home of the brave!" How many placards, announcements, calls and newspaper puffs have we not read, week by week and day by day, during an eventful twelvemonth! How many outbursts of Anti-Slavery, Whig, Democrat and Know Nothing enthusiasm have we not witnessed, in and around that "area of freedom," somewhat pent up now, and soon to be abridged, known to the boisterous groundlings as the Park?—How much Wolley Head, Silver Grey, Hard and Soft gunpowder has there not been wasted there, in vain, against the impregnable Sebastopol of political corruption and prejudice?—and all in the name of the poor people—the people still fleeced, and shorn, and humbugged as before. You will fail to remember the list, kind reader; but the din and noise of "the Captains," and the shouting, cannot have passed away from your bewildered memory. So many glorious victories—over what? so many splendid triumphs—for whom? have paraded it and pomped it there, the Star Spangled Banner waving over every one of them, that you, like the writer, may have wondered which was the true expression of the hopes and wants of the dusky mass who struggle through the mire of our streets, and are sometimes mythically appealed to as "the People."

Will you accompany us now, in fancy, "to the Park," there to be made acquainted with one face of that dim, popular eidolon. It is a late hour—an hour reputed dangerous to the happy and the wealthy, when they walk the streets—but one which has no physical perils, or rather holds out infinite consolation, to the wrecked in hope and fortune. In this case, be not afraid; you will meet poverty face to face, but beside it stands honesty, on guard, for you at least, however unavailing his efforts may have been for the aid and comfort of his friend.

The warning finger of time marks, upon the illuminated dial yonder, the first hour of a new day—the first of a new year. The city is not stilled in sleep; it stirs uneasly with the birth of fresh wetchedness, accumulating with the idle revel of the brief holiday; and there is a "demonstration" in the Park—a demonstration on the City Hall steps, and beneath the flag-staff. But no banner is flaunting to the breeze; no stirring cheers goes up from idle throats; no national hymn mocks, with a brazen boast, the misery whose consciousness it stuns; no well-trained band beguiles truth with artificial harmony; not even the trumpet of an "Angel" disturbs the calm of official dignity, or announces the down-fall of innocent great men. Nevertheless, there is "a demonstration," no less real, no less significant because it is held in silence, under the banner and canopy of the January storm, and to the music of the winter blast; no less powerful in its truth, because its members are represented by a unit from among the battling of Young America.

The speech of thousands against abuses and wrongs is silently pleading in one afflicted breast, and reflecting its eloquence in one careworn face, but the language will be audible and legible to you, and, we doubt not, will carry with it greater force than if thundered from the rostrum or paraded in the columns of every morning oracle, with the usual pauses and applause of the reporter, for it will echo some of your own secret thoughts and acquaint you with the depth of a truth which the severities of the winter and its disasters have but vaguely hinted.

Before you, crouched upon the steps of the edifice which, so often, rings with the pride of American self-gratulation, and so often shelters the elect of a free people, sits one of your own flesh and blood, one, born, like you, to all the promises that guarantee each man who inherits them, "life, liberty and the pursuit of happiness." He has struggled, like you, manfully, to realize these promises, and he, thus far, has failed, while honors and emoluments and comforts are heaped, in the very face of national distress, upon aliens to your blood, your language, your institutions and your liberal principles. Not that this expresses the complaint of misappointment against the meritorious stranger who seeks refuge in our country, but that it is a protest against unequal privileges and a claim for the just fulfilment of the pledges every Christian land makes to its own children.

This narrative and those that may follow it have nothing to do with restricted or bigoted views that exclude any from the pale of your benevolence, but it would teach the lesson that Charity begins at home, and that the members of our own family who are starving on the soil of their birth, in "this land of liberty," within the sound of our own church-bells, and under our own Cristians skies, should be sought out and comforted. They will not beg, but humanity, reason, decency beg for them, and when that voice is neglected by a people, when its doors are closed to the cries of its kindred, and its own sons turn away distrusting all its claims to greatness, and doubting all its professions of excellence, nay, even with curses in their hearts against the favoritism, the corruption, the jugglery by which it is ruled; when the anthem of freedom falls dead upon their hearts, pinched by all the wretchedness that depotism could inflict;—when any people is thus dragged down, we say, its ultimate degradation is not far off. Gold, a fair occasion and a bold usurper, will soon chain it in its place among the crushed and enslaved nations.

Such time has not yet come for us, nor, trusting in the destiny of this favored land, can we believe that it will ever come. Here the sorrow has only to be made known, and ten thousand eager hands are extended to the rescue. We seek to make it known, and, in so doing, to arouse a spirit that will conquer the life relations in our midst, whence such misery springs,—a movement among our population that will succor its own members without compelling them to feel degraded; that will apply a fraction of our accumulated wealth to cases which are not under the ken of vigilance committees, nor accessible to the branded, marked and ticketed bounty of Soup. This can be done; let it be done! We have combated and conquered vast social and political evils: can we not prevent pauperism? intelligent and dangerous because American pauperism—once deserving, now desperate.

But, meanwhile, it waits there in the January night, on the City Hall steps, shrinking from the gaze of even the foreign policemen, whose comfortable propriety and official suspicion struggle in his breast, against the natural kind heart that beats within, yielding, at last, the boon of undisturbed misery on that New Year's seat of stone?

Listen, then, to the mute demonstration. We will put his words into our own description: he will have it so, for he does not and cannot speak.

Here is an American, born where American enterprise most gallantly penetrated and embellished the wilderness. His predecessors planted the tree of your civilization among the weeds of the desert, and toiled long years to clear and cultivate the ground that it might grow. Their name was honorable in their day and generation, and his early nurture was some of their reward.

The Christian Church, the American School-room, the American fireside with their moral instruction, their kindly habits, and their pointings upward to worthy ambition surrounded his youth, with glowing expectations and intense love for the institutions and the sentiments of his native land. All these held out offers which he could not reject; they gave him aspirations for distinction in the career to which his mental formation seemed to call him. Some of his brethren, more fitted by nature to cope with the privations and exposures of a pioneer's life, wandered to the West, where a few have thrived and built new States, and may have toiled and died; some ramble with our Republican text-books learnt by note, through distant lands of pleasure or adventure; some man or guide our ships upon lake and ocean; some wrangle at the bar, plead in the pulpit, or hold listening Senates enchained by their eloquence, and some, at the busy desk, or in the dusty workshop, wield the practical implements, that move the machinery of society—but this one, reader—and do not too quickly dismiss it—we have types for all—is a wrecked voyager upon the sea of Fancy, and, is, likewise, a type.

Our country has claimed distinction in science, and art, and literature, as well as in material regions of exertion, and boasts a free untrammelled Press. Where, then, could the expectation based upon such boasts be more likely realized than in our great cities of the East? It is, hither, then, that all who, throughout the country, feel within them any preparation or fitness for useful service in the world of study and writing, first look for the chance to win a laurel, or at least, establish themselves in such employment of the kind that will give them respectable reward, or open the path to a similar career elsewhere.

There may be, nay, there is error to a large extent, in these anticipations, but all that is said and written, excuses the error in men who, unwarned and unprepared for what they find, are taught it only by a bitter experience—and such has been the case in the instance before us—an instance which gives us one who, overborne by the weight of established combination, the authority of influential names with employment given in time of plenty, only to be withdrawn in the hour of general disaster upon this or that shallow pretext, that served the turn of exclusion and proscription, finds the name, the honor, the faculty of an American belonging to a brotherhood that should be gentle, in word and thought and deed, insufficient to rescue him from suffering and shame.

Do not believe that this is an overdrawn picture, or that, altering the circumstances, it is the only one in our gallery. Far from it; we tear the veil from this, to let you know what there is in the depth of our city's distress. We have others in reserve, that may need all the language we possess to describe.

For the present, simply know that, in the dead chill of that hour which saw the old year pass, a gentleman, an American of education and refined accomplishment, whose predecessors battled with the weastern wilderness, and bedewed the young plant of your civilization with their fertilizing blood,—this man a husband, a father, a Christian, thanking the charity of a foreign policeman for his undisturbed seat, crouched, hungry, weary, and insufficiently clad, without a shelter he could independently claim, sick, shivering, and wretched, under the flagstaff and on the frosted steps of the City Hall, in the sight of Churches, Hotels and Printing Offices; and that such misery was more the result of wicked oppression and cold hearted unbelief, in many who claim your admiration and your suffrages, day by day, than of the miscalculation and folly, which to us the sufferer has most freely admitted.

It is unnecessary to go farther with this "demonstration." The *man* who reads these lines can follow out every thought it embodies, as, returning home, at evening, he draws a fond wife to his bosom, beside the comfortable parlor fire, and his little prattlers cling around his knees, impatient to receive their father's embrace. The gentle lady whose husband, far away, writes to her his words of comfort and hope, perchance, out of the gloom of night and across the winter fields, when his soul is fainting within him, and his fingers are cramped with cold, will read more than we express in the mysterious reasoning of her own anxious heart.

No matter, we have written *fact*, fact as certain as sorrow, as hard as the frost that binds the Kaatskills in ice. But remember, reader, that we twice or thrice mingled the name of Young America with this story of demonstration.

Young America, then, came to the rescue, with his great, generous bosom and his open hand. There was, speedily, warmth and light around the stranger, and tears of sympathy and words of manly encouragement. And, once more, under the frowning skies that parted while he was speaking, with the dawn of the new year—the year of penance and reform—he gave a solemn pledge that these things should be no more—that America effort should no longer be suffered to languish, be crushed out and die, where American opulence most challenges the world—that American feelings and principles, and hopes and aspirations, should be more cherished and sustained—and that, while the right hand of fellowship is extended to all the good and true who come to us, there shall be bread and work for every American mouth and every American hand. Then, pointing westward, while the brother he had aided followed, with brightening eyes far beyond, a dim vista of valleys and mountains, lay the home of his constant remembrance, he foretold comfort and happy days.

A mutual lesson, not to be forgotten by either him who suffered or him who relieved. One departs with steadier aim, fresh hope, and earnest purpose; the other labors this day to perfect a work that night began. Young America—he is by all your firesides, and you will assist him, in his turn, for he asks you now to visit and comfort and save his sisters who are in distress—your own poor girls, who shiver and pray to God for help, from the destitution and its horrible consequences which environ them on every side.

Let his summons be heard in your homes and beside your altars of worship; when you instruct and remonstrate against crime and vice, remember, even if but a little, the want and despair that lead them on to triumph over the society you uphold and extol. And be quick to the good work, for the cry of despair ascends to heaven, testifying to your indifference; hourly, the fairest and the gentlest are sinking, overborne and lost, in the black tide of doom, which flows through the gates of temptation. That you may the more readily do this, we will set before you some pages of the winter's record, and, with you, follow the poor girls into their miserable homes.

Young America has his own trials, but, never mind *him*; he has also the courage, the spring of his race, and while a rood of ground remains untilled, or a forest tree that blocks the light, stands there, in the West, to fell, or a sea invites his exploring sail, or great rivers that no man stirs, roll, in solitude, through fertile continents, he has a home, a guerdon a career. Give your charity to the feeble, the delicate, the helpless; to the little bees who have toiled in your hours of prosperous summer and idleness, yet have saved no honey for themselves.

This will restore a lovelier summer, and adorn with smiles our city and our land.

[N. Y. Evening Mirror.

New Emigrant Law.

The Emigrant Passenger Law.

With the Amendments as it Finally Passed both Houses of Congress.

AN ACT to regulate the carriage of passengers in steamships and other vessels.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no master of any vessel owned in whole or in part by a citizen of the United States, or by a citizen of any foreign country, shall take on board such vessel, at any foreign port or place, other than foreign contiguous territory of the United States, a greater number of passengers than in proportion of one to every two tons of such vessel, not including children under the age of one year in the computation, and computing two children over one and under eight years of age as one passenger. That the spaces appropriated for the use of such passengers, and which shall not be occupied by stores or other goods not the personal baggage of such passengers, shall be in the following proportions, viz: On the main and poop decks or platforms and in the deck-houses, if there be any, one passenger for each sixteen clear superficial feet of deck, if the height or distance between the decks or platform shall not be less than six feet; and on the lower deck, (not being an orlop deck,) if any, one passenger for eighteen such clear superficial feet, if the height or distance between the decks or platforms shall not be less than six feet, but no as that no passenger shall be carried on any deck or platform, nor upon any deck where the height or distance between decks is less than six feet with intent to bring such passenger to the United States, and shall leave such port or place and bring the same or any number thereof, within the jurisdiction of the United States; or if any such master of any vessel shall take on board his vessel, at any port or place within the jurisdiction of the United States, any greater number of passengers than in the proportion aforesaid to the space aforesaid, or to the tonnage aforesaid, with intent to carry the same to any foreign port or place other than foreign contiguous territory aforesaid, every such master shall be deemed guilty of a misdemeanor, and upon conviction thereof, before any Circuit or District Court of the United States, shall, for each passenger taken on board beyond the limit aforesaid, or the space aforesaid, be fined in the sum of fifty dollars and may also be imprisoned, at the discretion of the Judge before whom the penalty shall be recovered, not exceeding six months; but should it be necessary for the safety or convenience of the vessel, that any portion of her cargo, or any other articles, or article, should be placed on, or stored in any of the decks, cabins, or other places appropriated to the use of passengers, the same may be placed in lockers or inclosures prepared for the purpose, on an exterior surface impervious to the wave, capable of being cleansed in like manner as the decks or platforms of the vessel. In no case, however, shall the places thus provided be deemed to be a part of the space allowable for the use of passengers, but the same shall be deducted therefrom, and in all cases where prepared or used, upper surface of said lockers or inclosed spaces shall be deemed and taken to be the deck or platform from which measurement shall be made for all the purposes of this act. It is also provided that one hospital in the spaces appropriated to passengers, and separate therefrom by an appropriate partition, and furnished as its purposes require, may be prepared, and when used, may be included in the space allowable for passengers, but the same shall not occupy more than one hundred superficial feet of deck or platform: Provided, That on board two-deck ships, where the height between the decks seven and one half feet or more, fourteen clear superficial feet of deck shall be the proportion required for each passenger.

SEC. 3. *And be it further enacted*, That no such vessel shall have more than two tiers of berths, and the interval between the lowest part thereof and the deck or platform beneath shall not be less than nine inches, and the berths shall be well constructed, parallel with the sides of the vessel, and separated form each other by partitions, as berths ordinarily are separated, and shall be at least six feet in length and at least two feet in width, and each berth shall be occupied by no more than one passenger; but double berths of twice the above width may be constructed, each berth to be occupied by no more, and by no other, than two women, or by one woman and two children under the age of eight years, or by husband and wife, or by a man and two of his own children under the age of eight years, or by two men, members of the same family; and if there shall be any violation of this section in any of its provisions, then the master of the vessel and the owners thereof shall severally forfeit and pay the sum of five dollars for each passenger on board of said vessel on such voyage, to be recovered by the United States in any port where such vessel may arrive or depart.

SEC. 3. *And be it further enacted*, That all vessels, whether of the United States or any foreign country, having sufficient capacity or space, according to law, for fifty or more passengers, (other than cabin passengers,) shall, when employed in transporting such passengers between the United States and Europe, have, on the upper deck, for the use of such passengers, a house over the passage-way leading to the apartments allotted to such passengers below deck, firmly secured to the deck or combings of the hatch, with two doors, the sills of which shall be at least one foot above deck, so constructed that one door or window in such house may at all times be left open for ventilation; and all vessels so employed, and having the capacity to carry one hundred and fifty passengers or more, shall have two such houses; and the stairs or ladder leading down to the aforesaid apartment shall be furnished with a hand-rail of wood or strong rope; but booby hatches may be substituted for such houses.

SEC. 4. *And be it further enacted*, That every such vessel so employed, and having the legal capacity for more than one hundred such passengers, shall have at least two ventilators to purify the apartment or apartments occupied by such passengers; one of which shall be inserted in the after part of the apartment or apartments, and the other shall be placed in the forward portion of the apartment or apartments, and one of them shall have an exhausting cap to carry off the foul air, and the other a receiving cap to carry down the fresh air; which said ventilators shall have a capacity proportioned to the size of the apartment or apartments to be purified, namely: if the apartment or apartments will lawfully authorize the reception of two hundred such passengers, the capacity of such ventilators shall each be equal to a tube of twelve inches diameter in the clear, and in proportion for larger or smaller apartments; and all said ventilators shall rise at least four feet six inches above the upper deck of any such vessel, and be of the most approved form and construction; but if it shall appear, from the report to be made and approved, as hereinafter provided, that such vessel is equally well ventilated by any other means, such other means of ventilation shall be deemed and held to be a compliance with the provisions of this section.

SEC. 5. *And be it further enacted*, That every vessel carrying more than fifty such passengers shall have for their use on deck, housed and conveniently arranged, at least one camboose or cooking-range, the dimensions of which shall be equal to four feet long and one foot six inches wide for every two hundred passengers; and provision shall be made in the manner aforesaid, in this ratio, for a greater or less number of passengers; but nothing herein contained shall take away the right to make such arrangements for cooking between decks, if that shall be deemed desirable.

SEC. 6. *And be it further enacted*, That all vessels employed as aforesaid shall have on board, for the use of such passengers, at the time of leaving the last port whence such vessel shall sail, well secured under deck, for each passenger, at least twenty pounds of good navy bread, fifteen pounds of rice, fifteen pounds of oatmeal, ten pounds of wheat flour, fifteen pounds of peas and beans, twenty pounds of potatoes, one pint of vinegar, sixty gallons of fresh water, ten pounds of salted pork, and ten pounds of salt beef free of bone, all to be of good quality; but at places where either rice, oatmeal, wheat flour, or peas and beans, cannot be procured, of good quality and on reasonable terms, the quantity of either or any of the other last named may be increased and substituted therefor; and in case potatoes cannot be procured on reasonable terms, one pound of either of said articles may be substituted in lieu of five pounds of potatoes; and the captains of such vessels shall deliver to each passenger at least one-tenth part of the aforesaid provisions weekly, commencing on the day of sailing, and at least three quarts of water daily; and if the passengers on board of any such vessel in which the provisions and water herein required shall not have been provided as aforesaid, shall at any time be put on short allowance during any voyage, the master or owner of any such vessel shall pay to each and every passenger who shall have been put on short allowance, the sum of three dollars for each and every day they may have been put on short allowance, to be recovered in the Circuit or District Court of the United States; and it shall be the duty of the captain or master of every such ship or vessel to cause the food and provisions of all the passengers to be well and properly cooked daily, and to be served out and distributed to them at regular and stated hours, by messes, or in such other manner as shall be deemed best, and most conducive to the health and comfort of such passengers, of which hours and manner of distribution due and sufficient notice shall be given. If the captain or master of any such ship or vessel shall willfully fail to furnish and distribute such provisions, cooked as aforesaid, he shall be deemed guilty of a misdemeanor, and upon conviction thereof, before any Circuit or District Court of the United States, shall be fined not more than one thousand dollars, and shall be imprisoned for a term not exceeding one year; Provided, That the enforcement of this penalty shall not affect the civil responsibility of the captain or master and owners to such passengers as may have suffered from said default.

SEC. 7. *And be it further enacted*, That the captain of any such vessel, so employed, is hereby authorized to maintain good discipline and such habits of cleanliness among such passengers, as will tend to the preservation and promotion of health; and to that end he shall cause such regulations as he may adopt for this purpose, to be posted up, before sailing, on board such vessel, in a place accessible to such passengers, and shall keep the same so posted up during the voyage; and it is hereby made the duty of said captain to cause the apartments occupied by such passengers to be kept at all times in a clean, healthy state, and the owners of every such vessel, so employed, are required to construct the decks, and all parts of said apartment so that it can be thoroughly cleansed; and they shall also provide a safe, convenient privy or water-closet for the exclusive use of every one hundred such passengers. And when the weather is such that said passengers cannot be mustered on deck with their bedding, it shall be the duty of the captain of every such vessel, to cause the deck occupied by such passengers to be cleansed with chloride of lime or some other equally efficient disinfecting agent, and also at such other times as said captain may deem necessary.

SEC. 8. *And be it further enacted*, That the master and owners of any such vessel so employed, which shall not be provided with the house or houses over the passageways as prescribed in the third section of this chapter, or with ventilators, as prescribed in the fourth section of this chapter, or with the cambooses or cooking ranges, with the houses over them, as prescribed in the fifth section of this chapter, shall severally forfeit and pay to the United States the sum of two hundred dollars for each and every violation of, or neglect to conform to, the provisions of each of said sections; and fifty dollars for each and every neglect or violation of any of the provisions of the seventh section of this chapter; to be recovered by suit in any Circuit or District Court of the United States, within the jurisdiction of which the said vessel may arrive, or from which she may be about to depart, or at any place within the jurisdiction of such Courts, wherever the owner or owners, or captain of such vessel may be found.

SEC. 9. *And be it further enacted*, That the Collector of the Customs at any port of the United States at which any vessel so employed shall arrive, or from which any such vessel shall be about to depart, shall appoint and direct one or more of the Inspectors of the Customs for such port to examine such vessel, and report, in writing, to such Collector, whether the requirements of law have been complied with in respect to such vessel; and if such report shall state such compliance, and shall be approved by such Collector, it shall be deemed and held as prima facia evidence thereof.

SEC. 10. *And be it further enacted*, That the provisions, requisitions, penalties, and liens of this act, relating to the space in vessels appropriated to the use of passengers, are hereby extended and made applicable to all spaces appropriated to the use of steerage passengers in vessels propelled in whole or in part, by steam, and navigating from, to, and between the ports, and in manner as in this act named, and to such vessels and to the masters thereof; and so much of the act entitled, "An act to amend an act entitled, 'An act to provide for the better security of the lives of passengers on board of vessels propelled, in whole or in part, by steam, and for other purposes,'" approved August 30, 1852, as conflicts with this act, is hereby repealed; and the space appropriated to the use of steerage passengers in vessels so as above propelled and navigated, is hereby subjected to the supervision and inspection of the Collector of the Customs at any port of the United States at which any such vessel shall arrive, or from which she shall be about to depart; and the same shall be examined and reported in the same manner, and by the same officers, by the next preceding section directed to examine and report.

SEC. 11. *And be it further enacted*, That the vessels bound from any port in the United States to any port or place in the Pacific Ocean, or on its tributaries, or from any such port or place to any port in the United States on the Atlantic, or its tributaries, shall be subject to the foregoing provisions regulating the carriage of passengers in merchant vessels, except so much as relates to provisions and water; but the owners and masters of all such vessels shall in all cases furnish to each passenger the daily supply of water therein mentioned; and they shall furnish a sufficient supply of good and wholesome food, properly cooked; and in case they shall fail so to do, or shall provide unwholesome or unsuitable provisions, they shall be subject to the penalty provided in the sixth section of this chapter, in case the passengers are put on short allowance of water or provisions.

SEC. 12. *And be it further enacted*, That the captain or master of any ship or vessel arriving in the United States, or any of the Territories thereof, from any foreign place whatever, at the same time that he delivers a manifest of the cargo, and if there be no cargo, then at the time of making report or entry of the ship or vessel, pursuant to law, shall also deliver and report to the collector of the district in which such ship or vessel shall arrive, a list or manifest of all the passengers taken on board of the said ship or vessel at any foreign port or place; in which list or manifest it shall be the duty of the said master to designate, particularly, the age, sex, and occupation of the said passengers, respectively, the part of the vessel occupied by each during the voyage, the country to which they severally belong, and that of which it is their intention to become inhabitants; and shall further set forth whether any, and what number, have died on the voyage; which list or manifest shall be sworn to by the said master, in the same manner as directed by law in relation to the manifest of the cargo, and the refusal or neglect of the master aforesaid to comply with the provisions of this section, or any part thereof, shall incur the same penalties, disabilities, and forfeitures as are provided for a refusal or neglect to report and deliver a manifest of the cargo aforesaid.

SEC. 13. *And be it further enacted*, That each and every collector of the customs, to whom such manifest or list of passengers as aforesaid shall be delivered, shall quarter-yearly return copies thereof to the Secretary of State of the United States, by whom statements of the same shall be laid before Congress at each and every session.

SEC. 14. *And be it further enacted*, That in case there shall have occurred on board any ship or vessel arriving at any port or place within the United States or its Territories any death or deaths among the passengers, (other than cabin passengers,) the master or captain, or owner or consignee of such ship or vessel shall, within twenty-four hours after the time within which the report and list or manifest of passengers mentioned in section twelve of this act is required to be delivered to the collector of the customs, pay to the said collector the sum of ten dollars for each and every passenger above the age of eight years who shall have died on the voyage, by natural disease; and the said collector shall pay the money thus received, at such times and in such manner as the Secretary of the Treasury by general rules shall direct, to any board or commission appointed by, and acting under the authority of the State within which the port where such ship or vessel arrived is situated, for the care and protection of sick, indigent, or destitute emigrants, to be applied to the objects of their appointment; and if there be more than one board or commission who shall claim such payment, the Secretary of the Treasury, for the time being, shall determine which is entitled to receive the same, and his decision in the premises shall be final and without appeal; Provided, That the payment shall in no case be awarded or made to any board or commission, or association formed for the protection or advancement of any particular class of emigrants, or emigrants of any particular nation or creed; and if the master, captain, owner, or consignee of any ship or vessel, refuse or neglect to pay the collector the sum and sums of money required, and within the time prescribed by this section, he or they shall severally forfeit and pay the sum of fifty dollars in addition to such sum of ten dollars for each and every passenger upon whose death the same has become payable, to be recovered by the United States in any Circuit or District Court of the United States where such vessel may arrive, or such master, captain, owner, or consignee may reside; and, when recovered, the said money shall be disposed of in the same manner as is directed with respect to the sum and sums required to be paid to the collector of customs.

SEC. 15. *And be it further enacted*, That the amount of the several penalties imposed by the foregoing provisions, regulating the carriage of passengers in merchant vessels, shall be liens on the vessel or vessels violating these provisions, and each vessel or vessels shall be libelled therefor in any Circuit or District Court of the United States where such vessel or vessels may arrive.

SEC. 16. *And be it further enacted*, That all and every vessel or vessels which shall or may be employed by the American Colonization Society, or the Colonization Society of any State, to transport, and which shall actually transport, from any port or ports of the United States to any colony or colonies on the West Coast of Africa, colored emigrants to reside there, shall be, and the same are hereby subjected to the operation of the foregoing provisions regulating the carriage of passengers in merchant vessels.

SEC. 17. *And be it further enacted*, That the Collector of the Customs shall examine such emigrant ship or vessel on its arrival at his port, and ascertain and report to the Secretary of the Treasury, at the time of sailing, the length of the voyage, the ventilation, the number of passengers, their space on board, their food, the native country of the emigrants, the number of deaths, the age and sex of those who died during the voyage, together with his opinion of the cause of the mortality, if any, on board, and, if none, what precautionary measures, arrangements, or habits, are supposed to have had any, and what, agency in causing the exemption.

SEC. 18. *And be it further enacted*, That this act shall take effect, with respect to vessels sailing from ports in the United States, on the eastern side of the continent, within thirty days from the time of its approval; and, with respect to vessels sailing from ports in the United States, on the western side of the continent, and from ports in Europe, within sixty days from the time of its approval; and, with respect to vessels sailing from other parts of the world, within six months from the time of its approval. And it is hereby made the duty of the Secretary of State to give notice, in such manner as he shall deem proper.

SEC. 19. *And be it further enacted*, That, from and after the time that this act shall take effect with respect to any vessels, in respect to such vessels, the act of second March, eighteen hundred and nineteen, entitled "An act regulating passenger ships and vessels," the act of twenty-second February, eighteen hundred and forty-seven, entitled "An act to regulate carriage of passengers in merchant vessels;" the act of second March, eighteen hundred and forty-seven, entitled "An act to amend an act entitled "An act to regulate the carriage of passengers in merchant vessels," and to determine the time when said act shall take effect;" the act of thirty-first January, eighteen hundred and forty-eight, entitled "An act exempting vessels employed by the American Colonization Society in transporting colored emigrants from the United States to the Coast of Africa from the provisions of twenty-second February and second of March, eighteen hundred and forty-seven, regulating the carriage of passengers in merchant vessels," the act of seventeenth May, eighteen hundred and forty-eight, entitled "An act to provide for the ventilation of passenger vessels, and for other purposes," and the act of third March, eighteen hundred and forty-nine, entitled "An act to extend the provisions of all laws now in force relating to the carriage of passengers in merchant vessels, and the regulation thereof," are hereby repealed. But nothing in this act contained shall in any wise obstruct the prosecution, recovery, distribution, or remission of any fines, penalties or forfeitures which may have been incurred in respect to any vessels prior to the day this act goes into effect, in respect to such vessels under the laws hereby repealed, for which purpose the said laws shall continue in force.

But the Secretary of the Treasury may, in his discretion, and upon such conditions as he shall think proper, discontinue any such prosecution, or remit or modify such penalties.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MARCH 31, 1855.

The Mormons.

WHY are the Mormons not like other people, is a question that is frequently asked. We might with as much propriety turn round upon our interrogators and ask, why are not other people like the Mormons? The last would be possible, the first impossible; for that strange personage, "other people," is a being of such singular mould, is so diverse, variegated, dissimilar, disunited, and is such a conglomeration of contrarieties, that you may as well attempt to catch an *ignis fatuus*, describe the color of a cameleon, lock up a shadow, or eat moonshine, as to attempt anything like a description of this evanescent personage. Other people! who are they? Turks, Indians, Chinamen, Hindoos, Greeks, French, English, Hottentots, or Americans? *Philosophers*—are they Materialists or Immaterialists? Do they believe in the doctrines of Confucius, Plato, or Bacon? Are they Etherial or Transcendentalists? Or do they believe in plain matter-of-fact demonstration? *Politicians*—do they believe in Despotic, Monarchical, Aristocratic, Republican, or Theocratic government? Are they Whigs, Tories, Democrats, Hard or Soft Shells, Abolition or Pro-Slavery, Nullifiers or Know-Nothings? *Religionists*—are they Mohammedan, Christian, Budhist, Pagan, Jew, or Greek? *Christians*—hold they that to the Greek, Catholic, Jumper, Methodist, Dunker, Presbyterian, Antinomian, Baptist, Universalist, or Church of England faith? Do they have a parson to preach for them, and a clerk to assist and say amen, or have they to "work out their own salvation?" Must they wait "till the spirit moves them," or thunder "in season and out of season?" Must they have the falling down power, or conduct themselves like good respectable Christian? Must jumping form a part of their religion, or shall they "approach the Lord with reverend song?" Shall they believe or disbelieve in the Trinity? Shall they send infants to Hell a span long, or will they pack off everybody to Heaven? Or will they separate "the sheep from the goats?" Are people to be roasted on gridirons, tossed by fiends with pitchforks, and stung with scorpions, in sulphureous flames, forever? Or will they be judged according to deeds done in the body?

Without describing the minutæ of the political, moral and philosophical absurdities of this singular personage, "other people," perhaps we have said enough to show that he would be a most difficult person to follow, his course is so erratic, his system so absurd and contradictory, that, take him either morally, religiously, philosophically, or politically, he is changeable as the forms in a kaleidoscope, as deceitful as a jack-a-lantern, and as uncertain a guide as a blind man in a desert. Why are not the Mormons like other people? Impossible! The moment they embrace any particular moral, religious, political, or philosophical creed, they disagree with a thousand others. And yet "*somebody*," who is first cousin to "other people," and next door neighbor to "*they*," is continually complaining that the Mormons are not like other people. Now if "*they*," "*somebody*," and "*other people*," only knew how ridiculous they look in the eyes of intelligent men, and what a motley, ricketty, vacillating, confused mass of contrarieties, corruptions and follies they are wallowing among, they would shrink from the exposed, indefensible position that they occupy, hide their heads in shame, or seek to take the "beam out of their own eye, in order that they might see more clearly the mote that is in their brother's."

Who are the Mormons? Men! Americans! Patriots! They believe in God, and in all constitutional laws, and they are at the defiance of Politicians to prove that they have taken one unconstitutional step; and they are as much at the defiance of religionists, of any denomination, to prove that they believe, or practise one principle, doctrine or ordinance that is not taught and sustained, by the scriptures of truth; and they are equally at the defiance of moralists or philosophers to prove that they are less moral than any other people, or that their system is less reasonable, scientific, intelligent, less conducive to the wants of man in time and eternity and that it is not based on as sound philosophy as any other system extant. We are not straightened or pent up in our feelings, we believe in research and investigation: we believe in "shaking all things that can be shaken," in testing severely every principle, "in proving all things, and holding fast that which is good." We believe in good sound healthy morals, in matter-of-fact philosophy, in politics uncorrupted, and that secure the greatest good to all. We believe in the God of Heaven, and certainty in religion. We believe in a religion that will make a man go down to the grave with a clear conscience, and an unfaltering step, and meet his God as a Father and friend without fear. Our religion teaches us to do good to man, to obey law, to love God, to work righteousness and to progress in all truth, intelligence, virtue, faith, purity, knowledge; and everything good pertaining to this world, and that which is to come. We have no craven fear of death, we are looking for life eternal, and an association with the Gods in celestial mansions. We are not ashamed of our religion, and we believe God is not ashamed of us. And concerning this nondescript "*other people*," we are quite as indifferent about their opinions, as they can be about ours.

Politically we conceive we have rights as men, and as Americans; the opinions of slabsided, contracted, exclusive, anti-American political and religious bigots, to the contrary, notwithstanding. There are two or three things that we assuredly shall do: one is, to worship God as we please, according to our conscience; another, we calculate to vote as we please, and further we shall assuredly contend for our constitutional rights, and those we shall have in spite of all the cant and croaking of knaves, hypocrites, and bigots. Honesty has not all left the nation, nor are there lacking many noble souls who will battle for the strong bulwarks and constitutional priviledges of the nation; and while virtue, patriotism, and intelligence triumph, Mormonism is safe. When the Goddess of Liberty falls God will take care of his people. Mormonism is present and future; it meets all contingences, surmounts all difficulties, will outride time, and triumph in eternity. It is the offspring of Heaven; is sustained by the Almighty, and will lead its faithful followers back into his presence.

The Russian Imperial Family.

AT a time like the present, when legions of armed men are in the field, when whole armies are at the disposal of one man, when the interests of many nations are at stake, and when by his word hundreds of thousands of armed men would rush into deadly strife or ground their arms in peace; when by the dictum of one man a war most bloody, destructive and general would be waged, or by the same word he could say to the troubled elements peace be still; when that man is suddenly called from the stage of action, and his voice and power is lost in death, when the mighty man that made nations tremble is now helpless, powerless, inanimate, on a level with the humblest serf, confined in a narrow space of two feet by six of earth, it is no wonder that a general lull should take place in the fiery elements of war, and that a universal excitement and anxiety should exist on the minds of millions as to the results of this sudden event, as to whether it will be the precursor of peace, or whether the gathering cloud on the Eastern horizon may not belch forth with redoubled fury under the administration of a younger, and perhaps less careful guide. It is a matter at the present time which certainly would be most difficult to decide. It is true that the belligerent armies are now making all preparations for war, and it yet remains to be seen whether the present diplomacy at Vienna shall be influenced by a peaceable, or a belligerent spirit. For the information of our readers, we give the following brief outline of the imperial family of Russia:

Nicholas married Charlotte, eldest daughter of Frederic William III. of Prussia, and sister of the reigning King. This may account for the evident reluctance manifested by Prussia to join the Allies, and for her desire in case of negotiations for peace to preserve inviolate the Russian territory, as well as her maritime, military and commercial independence.*

The Empress Charlotte still survives her husband, to whom she was much attached, and by whom she has had seven children, as follows:

1. Alexander Cesarewitsch, hereditary Grand Duke, was born April 29, 1818, and affianced Dec. 18, 1840, to the Princess Maximilienne Wilhelmine Augusta Sophia Marie, born August 8, 1824, daughter of the Grand Duke Louis II. of Hesse. They have at present four children, all sons, as follows: Nicholas, hereditary Grand Duke, born Sept. 20, 1843; Alexander, born March 10, 1845; Wladimar, born April 22, 1847; and Alexis, born January 14, 1850.

2. Maria, born August 18, 1819, and married July 14, 1839, to the Duke Maximilian Joseph Eugene Augustus Napoleon, Duke of Leuchtenburg, Prince of Eichstedt. This princess is not now living.

3. Olga, Grand Duchess, born Sept. 11, 1822.

4. Alexandre, Grand Duchess, born June 24, 1825.

5. Grand Duke Constantine, born Sept. 21, 1827.

6. Grand Duke Nicholas, born August 8, 1831, and died within a few years.

7. Grand Duke Michael, born Oct. 25, 1832.

The Grand Duke Alexander is the rightful heir; but Constantine has made pretensions to the succession, on account of being the eldest son of the *reigning* Emperor, in which it is stated the succession rests. It is supposed that Alexander was in St. Petersburg at the time of his father's death, by last accounts Constantine and Michael were in the Crimea. The laws of succession, however, have not been very rigidly observed in Russia; military power, might, often controlling; hence it is a matter to be decided, yet, upon whom the succession may rest. When Peter the Great died, his widow Catharine seized upon the throne, which legitimately belonged to Peter, his grandson, who only succeeded to the throne after her death, Peter II. died young, and a few of the leading officers of the army set aside his legitimate successor, Peter, son of Ann, who was a daughter of Peter the Great and conferred the throne upon Anne Duchess of Easerland. Anne was afterwards deposed and Ivan, an infant declared Czar, under the regency of his mother. Elizabeth, daughter of Peter the Great deposed the reigning Duchess, and imprisoned Ivan, who was afterwards murdered by Catharine "the great." Elizabeth was succeeded by her sister's son Peter, who was poisoned through the agency of Catharine, who seized the throne. Paul, the son, and successor of Catharine, was murdered by conspirators in his own palace, which were headed by one of his own sons. Alexander assumed the throne on the death of his father Paul, and died a natural death. Constantine was his legitimate successor, but voluntarily renounced his pretensions in favor of his younger brother Nicholas, the late Emperor.

It will be seen by the above that the claims by succession rest on a very uncertain tenor, and if the young Dukes are as difficult to please as some of their progenitors it may not be as easily arranged, for every reign, either at its commencement, or termination has been distinguished by a fierce struggle for supremacy or some great crime, and yet all these are kings by the grace of God the Anointed of the Lord, surely royal blood flows in curious channels.

Since writing the above we have learned by F. D. Richards to whose letter we refer our readers that Alexander is appointed Emperor of Russia.

* The following, by the Atlantic, proves the correctness of this statement:

"The Emperor's last words were spoken in the French language. Addressing the Empress, he said, 'Tell Frederick the (King of Prussia) to continue attached to Russia, as he has hitherto been, and never to forget his father's words.' This message, received by telegraph at Berlin, was instantly replied to, it is added, by assurance in the same sense.

"It is said that a few days before his death the Czar succeeded in effecting a reconciliation between his two eldest sons, Alexander and Constantine, who were at variance."

UTAH.

OUR news from Utah will be found to be very interesting this week; that far off singular people seem to be doing quite as well as some of the more pious, moral and consistent Gentiles, who have been raising such an outcry about Mormon evils; if Colonels, Judges, Secretary, Merchants and Mormons are any testimony, they are in a prosperous happy state, are progressing in manufactories, agriculture, education-buildings and improvements, dances, theatres, parties, balls, women and babies included. In everything they seem to be doing a little better then the orthodox, Politicians and Christians. The State House, about which there has been so much said, will be ready for the legislature next fall. The following from a Gentile Judge, Chief Justice John F. Kenny we think is quiet as strong argument, in favor of Mormonism, as some of our co-temporaries have brought against it.

"You do not wish to rule your people by law, you try to rule them by love. I speak this not merely to eulogize Governor Young, or his Council. Every thing in this valley bespeaks the enterprise, the industry, the refinement, and the intelligence of the people. Your fine settlements, unsurpassed in loveliness and beauty—your public buildings—your machinery, and the union and good feelings prevailing throughout your territory, are all monuments of the wisdom and power that influences and control every department. No stranger coming into this territory, but will be struck at the luxury, magnificence, symmetry, and ingenuity that exist throughout this valley. This cannot be ascribed to the wisdom of man—it cometh from the Almighty Creator of heaven and earth; I can account for it on no other principle. I shall continue to observe with interest the progress and development of the territory, while I may be with you, and that may be for all my life, for aught I know; and it is food for the mind. Although the inhabitants of this territory are from so many nations, governments and kingdoms, still there is no people more happy, more free and prosperous than this people. These are the words of truth, and it gives my soul delight to express them." * * * * * * "I have a wife and five children, a daughter grown to womanhood; and I can say there is less immorality, less drunkenness, less licentiousness here, than any where I have ever been."

Associate Justice I. P. Styles holds the following: "I have been to Iron county: I organized a Grand Jury with all the requirements and paraphernalia of law; I gave them a solemn charge, my advice to them was that they never should have Iron County tarnished with a law suit. *There was no case for me to adjudicate.*

"If any difficulties exist they go to friends and get the matter amicably settled."

Will our moralists here show us a better state of things? Or will our politicians or journalists point us out another county, outside of Utah, where a Grand Jury is empanelled and a court organized without having a case to try? We saw the same thing with Judge Snow in Provo Utah county, but never any where else. And yet these are the "Corrupt," "Turbulent Mormons."

The above is taken from the Desert News of Feb. 8, from speeches delivered at a Legislative party. We will give the speeches in full next week.

TOAST, by the U. S. District Attorney, J. Hollman:

"*Gov. Young and Council*—May their wisdom increase in the future as it has in the past."

Gov. Young's rejoinder—"May we all keep what we have already obtained, and add to the stock until our utmost satisfaction is obtained in eternal bliss."

Doctor Galland Hunt, of Kentucky Indiana Agent for Utah, arrived on the 6th Feb.

The sugar works are not yet completed; but they are making good molasses. They can grind press and boil 1,000 bushels of beets in twenty-four hours, when in proper operation they will make from two to two and a half tons of sugar in twenty-four hours.

22,000 Bushels of beets were raised on the Church Farm this year.

The new Council or Endowment house is ready for plastering.

Rumours were in circulation about the appointment of Col. Steptoe for Governor; but nothing official.

It is thought by his friends he will not accept. He is spoken of very highly.

His excellency, Gov. Young was in good health.

Mormon Meetings in Philadelphia.

THE LATTER DAY SAINTS in Philadelphia hold their meetings every Sabbath in the MELODEON HALL, south-west corner of Ninth and Spring Garden street.

Preaching at 10½ A.M. and 6½ P.M. Sacrament meeting at three o'clock in the afternoon.

Conference Notice.

THERE will be a Conference held in Philadelphia on the sixth of April next. All the Elders who can make it convenient are requested to attend.

WE are much gratified in being able to lay before our readers a letter from President F. D. Richards; it is full of news and will be read with very much interest. We shall be pleased to hear often from the same source.

THE address of F. D. RICHARDS, is changed to 36 Islington, Liverpool, England.

THE Courts of Law of the State of California, have decided that Chinamen are not admissible as witnesses against "a white man" and that they are not entitled to citizenship, on the ground that "they do not belong to the Caucasian Race, who are alone entitled to the benefits of Naturalization.

How much more civilized are many of the Caucasian Race, than Chinamen?

MORE TERRITORY.—Report says that the Russian General Mausuroff, who has recently arrived at Brussels, is the bearer of the cession of the Russian possessions in North America to the United States for $30,000,000.

If the above is correct it shows, a strong desire at the present time to obtain resources for the war, and that the late Czar thought it better to trade off his northern Pacific Colony, then to part with his possessions at home.

WAR WITH CUBA.—A letter from Washington says:—It is rumoured that orders go out to Havana for the naval force there to seek reparation for the El Dorado outrage. The steamer Princeton, with ten heavy guns, is already there; the steamer Fulton, with five guns; the frigate Columbia, with fifty guns; and the sloop Falmouth, with twenty guns, are either there now or will be very soon. They are all under command of Commodore Newton. There is an additional force of fifty-four guns at Norfolk ready, if wanted, at short notice. The Administration is fiery, but I don't know how long it will continue so.—[N. Y. Herald.

NEW BULLET.—A bullet has been invented, by Mr. W. G. H. Taunton, which expands on firing to 24 or 30 inches, and acts as a sword cutting horizantally throughout the whole of its course. This projectile can be fired from any gun. The principle is applied to Cannon with fearfully distructive effect, when so used; the missive expanding horizantally from twenty to thirty feet.—[Millenniel Star.

THE ENLISTMENT FOR FOREIGN SERVICE.—The United States district attorney, John McKeon, has written a letter to A. S. Hollyer, Esq., the United States Marshal New York, calling his attention to the foreign enlistment, and expressing his determination to enforce rigidly the neutrality act of 1818, which provides that—"If any person shall, within the territory or jurisdiction of the United States, enlist or enter himself, or hire or retain another person to enlist or enter himself, or to go beyond the limits or jurisdiction of the United States with intent to be enlisted or entered in the service of any foreign prince, State, colony, district, or people, as a soldier, mariner, or seaman on board of any vessel of war, letter of marque, or privateer, every person so offending shall be deemed guilty of a high misdemeanor, and be fined not exceeding one thousand dollars and imprisoned not exceeding three years."

EMIGRATION TO KANSAS TERRITORY.—Lexington, Mo., March 23, 1855. Ten thousand actual residents have gone to Kansas from Missouri, They will be there by the day of election.

ELECTIONS IN KANSAS.—Governor Reeder, of Kansas, has issued his proclamation appointing Friday, the 30th instant, for the election of members of the Legislature.

NULLIFICATION IN NEW YORK.—The select committee of the Assembly on the subject, have reported through Mr. Phelps, of Onondaga, a bill entitled "An act for the better preservation of the constitutional rights and liberties of the people of this State," which we re-publish to-day. As will be perceived upon looking into this measure, it is nothing more nor less than a bill to set the constitution at defiance, in the nullification of the Fugitive Slave law. The bill provides in behalf of fugitive slaves:

1.—The writ of habeas corpus.

2.—A trial by jury.

3.—Fines for the arrest of persons as fugitive slaves, who are not such.

4.—A denial of the jails for the temporary safe keeping of fugitives.

5.—An interdict against all public officers of the State assisting in the arrest and restoration of fugitive slaves to their masters.

6.—A similar interdict to the State militia.

7.—Repeal of a conflicting law.

8.—Penalties to State officers who may prefer obedience to the laws of Congress.

9.—Expenses of this new law provided for.

10.—The act to go into effect immediately.

This is clean work, and if this bill be passed there immediately arises a conflict between Congress and the State, and the anti-slavery agitation will receive the exciting impetus of open and defiant nullification.—[N. Y. Herald.

FOR THE MORMON.

Sandwich Islands.

Ecclesiastical Law—Christian and Brutalizing Legislation—The Hawaiian Chief Justice on Licentiousness—Causes of Crime—Past Population—Human Sacrifices—Natural and Artificial Resources—Languages—Effects of Official Use of Native Language—Missions, and what occurred before them—Declaration of Rights—Origin of the Present Government and System of Polity—Government College—Feudal System—Land Tenure—Commercial Views—Foreign Governments—Advice to Emigrants.

IN 1852, the amount raised by the Government on "adultery and fornication" alone, over the entire group of the Sandwich Islands, was $18,870. But neither fines nor imprisonments are equal to the punishments proposed by the professors of Protestantism. An instance of this fanaticism was given in a native newspaper called Elele, in an article republished in the Sandwich Island News, of March 10, 1847, wherein a missionary proposes that for the first offence of *moikoloke* (adultery) all the property of the offender shall be confiscated to the government, and he or she be flogged with a rope and confined in a dungeon; that on the second offence the offender be taken to the ocean and be dipped in the waters till he or she is as nearly dead as possible, then allowed to recover breath, and again submerged in the same manner, this operation to be repeated five times if endurable, and the convicted person be then banished to another land. For the third offence the offender shall be hung until dead, according to the commandment of the Word of God. The editor hereupon remarks that the experience of the last twenty-five years in respect to the Hawaiian race is sufficient to show that the heathen are not to be evangelised so. "To provide religion and its intellectual observance, to assure morality through all the social relations of society, is undoubtedly one of the highest obligations of a good government; but to compel men to a religious or virtuous life by statute laws, whose sanctions are addressed exclusively to the fears, is metaphysically absurd and practically impossible. The attempt to extinguish by the terrors of the law, however terrific, or greatly to restrain by such measures the animal passions of beings situated as the Hawaiians are, would be as useless as to attempt to send the stars to a grammar school, or to teach the planets didactic theology." The Chief Justice of the Hawaiian Kingdom in 1853 remarks: "In my opinion, licentiousness is so deeply seated in the heart of this nation, that no skill of the legislator can cure it, and it must inevitably destroy this nation."

A good portion of crime is attributed to the want of suitable prisons, the existence of dance halls, to adultery, to indolent habits, and to intoxicating drinks. Of causes lessening the population, the practice of infanticide must be added, as well as their superstition, which prevents them from using the proper means to preserve life when debilitated by sickness. A vast difference exists between the elements of the native and foreign character, and the two are likely to be antagonistic, although the major part of foreigners are equally as sensual and vicious; and so, on the whole, cannot elevate the native character. The Sandwich Islands everywhere contain traces of population far beyond the computation of Cook, and looking to the capacity of the soil to support thousands of times as many as he found there, it would be strange were it not so. We must look in part for this decrease to the custom of human sacrifices, as well as the immediate losses by continual warfare; the extent to which the former were carried may be judged by the following native tradition:

"In the days of Unim, after having been victorious in battle, the king sacrificed the most distinguished men of Hawaiia, who were captured at Waipo, where the voice of Kiahou, his god, was heard from the clouds, requiring more men; the king kept sacrificing, and the voice continued to call for more until he had slain all his men except one, whom, as he was a great favorite, he refused to give up, but the god being mad, he sacrificed him also, and the people likewise all they received, upwards of eighty men."

The rude, oracular rhyme of the natives is not wanting to glorify such scenes, but the only practical interest they seem to cherish is the culture of their taro plantations and of their numerous fish ponds. The taro is a succulent plant, growing in damp or marshy places; the plantations extend from forty feet square to three and six acres. Its greatest market is at Lahaina, where $30,000 worth is sold annually. Other productions may here be enumerated, as likely to give the emigrant a full conception of the variety of produce to be raised in this genial clime and in this rich soil, which, thousands of feet above the level of the sea, within the hollows of its hilly plateaus, contains all the elements of productiveness. Indian corn reaches to great perfection, and the potato is much cultivated—though a small caterpillar-like locust enjoys the privilege of biting at it. The natural resources of the soil afford materials for cordage, tanning, mats, linseed oil, sandle wood, fancy woods for furniture, also the bamboo, banana, plantain, guava, bread fruit tree, tamarind, lime, orange, citron; of these, several will probably become articles of export, more especially the timber, banana, and several kinds of bark. Other resources, more directly dependent on cultivation, are sugar, cotton, indigo, coffee, silk, rice, hemp, kalo, cocoa, tobacco; also yams, potatoes, grapes, pine-apples, articles of kitchen gardening, such as the cabbage, onion, cucumber, tomato, gooseberry, strawberry, papaya and fig. Cotton is easily raised on dry and rocky lands abounding on the leeward side—that protected them from the trade winds; the vine also there flourishes, and the grape is of delicious flavor; as to silk, the mulberry tree yields no less than six crops of leaves yearly. The coffee is declared fully equal to the Persian Mocha. The labor employed is cooley and native—the Chinese cooley—and is always to be had at the rate of twenty-five cents per day. The islands abound with excellent harbors, sheltered by rocky heights, and with broad, sandy bottoms. Honolulu has been chosen, not because the best port, but because the residence of the king. It is easy to see how annexation to this country would advance the interests of commerce in the Pacific ocean.

The French and English languages are spoken, but the proportion of French is but a slight per centage. Had La Perouse been the discoverer instead of Cook, this might have been different. It is strange that now for years the native language should have continued to be the vehicle of public instruction, no less than of political power. This has had its influence in aiding the exclusive and selfish monopoly secured by Protestant missionaries in all the public offices of trust, and which has enabled them to become the negotiators between the government and the people, and between the Hawaiian and other nations, in matters the arrangements of which they have not failed to pervert to their own aggrandizement, keeping their positions despite all their immoralities, and raising up a fabulous reputation abroad on the strength of having worked miraculous changes; such changes—what a satire this upon the actual results!—that the American Board of Commissioners for Foreign Missions, meeting in Cincinnati, October 7, 1853, passed unanimously the resolution, "That the Sandwich Islands having been christianized, could no longer receive any aid from the Board." They had succeeded in making their own ecclesiastical law paramount; but before Protestantism commenced missionizing, we cannot say proselytizing, the decree had gone forth: "Liholiho is King, the Islands are at Peace, the Tabu system is no more, the Gods are destroyed, and the Temples are abolished!" (The *tabu* was the setting apart of objects for the god, which imposed restraints on property, acts and words—such as were supposed to be consecrated to him; each house having its own room for the god, its own table for the god, its own food for the god. The wife and man lived in separate tenements, not daring to eat together lest the god should destroy them. Under that regimen, the head of the nation was the king and priest.)

The Declaration of Rights contains the enunciation, "God hath made of one blood all nations of men to dwell on the face of the earth. God has also bestowed certain rights alike on all men, and all chiefs and all people of all lands. These are some of the rights which he has given alike to every man—life, liberty, freedom from oppression, and to the earnings of his own hand and the product of his mind, not, however, to those who act in violation of the laws. It is by no means proper to enact laws for the protection of rulers only, without also providing for the protection of their subjects."

The following is the official exhibit of the pedigree on which the present dynasty is founded:

"The origin of the present government and system of polity is as follows: Kamehameha I. was the founder of the kingdom, and to him belonged all the land from one end of the islands to the other; though it was not his own private property, it belonged in common to the crown and people, of whom Kamehameha was the head, having the management of the landed property. Wherefore there was not formerly, and is not now, any person who could or can convey away the smallest portion of land without the consent of the one who had or has the direction of the kingdom."

In addition to what has been previously stated as to the governmental system obtaining in these islands, may be added that the third and fourth articles of the Constitution give all men the right freely to speak, write and publish their sentiments on all subjects, and provides that no law shall be passed to restrain the liberty of speech, or of the press; that all men shall have the right, in an orderly and peaceable manner, to assemble without arms, to consult upon the common good, to give instructions to their representatives, and to petition the king or the legislature for redress of grievances.

The government at a cost of $6,000 yearly, and an expense to each scholar of $20, provides a college at Lahaina, in which the sciences are taught, especially those directly relating to commerce and the construction of edifices.

The old feudal system as to the tenure of land, the occasion of such a multiplicity of wars and of such cruelty to the captured, has been abolished, by means of a sort of free-soil system, so many acres being bestowed on each subject. Those who had long resided on undisputed land, or received it from their fathers, had it bestowed on them in their own right; and although disputes which arose notwithstanding as to property, and the delay this occasioned, the distribution was persevered in, and successfully brought to a close. Certain of the lands have been sold, and the proceeds applied to government.

In a commercial view, the value of these islands to any foreign power as an acquisition, is not to be measured by the mere 6,100 miles of surface, but by the relative geographical position of the islands, as these stand out in relation to the old and new world, the western shores of America, and the coasts of India and China. It is known that all the great maritime powers have there their claims established and enforced, but it is argued that the acquisition of the islands by the United States would involve no breach of friendly relations between this country and other powers, by reason of the large amount of American stocks held abroad, and other commercial considerations, which are allowed in this day so greatly to preponderate in the councils of nations. It is true that were the islands obtained by purchase, little ground would present itself for such interference, it being never possible to establish in this hemisphere the well-nigh exploded theory of a "balance of power," and the law of nations declaring that the sovereign authority that disposes of a part of its possessions, may dispossess itself, if it so chooses, of the whole. There appears, however, notwithstanding all that has been said to the contrary, little chance of the island immediately passing out of its present rule; not only has the United States government made no formal offer for the purchase, however resident consuls may have sought to bring such an annexation about, but the King has lately made the declaration that France, England and the United States were the main supporters of the independence of his throne.

The intending emigrant, having learnt from what has been said the perfect independence, so far as not affected by ecclesiastical law, that reigns throughout the island, will do well to content himself with a consideration of the advantages there pertaining to agriculture, and not allow his interests to be influenced, and his action in taking possession of so fair a field of enterprise delayed, by any international question.

Correspondence.

ENGLAND.

From our Liverpool Correspondent.

LIVERPOOL, March 9, 1855.

To the Editor of the Mormon:

DEAR BROTHER TAYLOR: In answer to your esteemed request to send you occasional correspondence for the columns of THE MORMON, I will say that it will afford me great pleasure to do so, as far as my regular duties will allow me, and I feel that thereby I shall be helping to strengthen things all round.

The first number of the MORMON came to hand on the 5th instant. I was certainly pleased to see it. It is a bold-looking sheet, and I must express my satisfaction with the clearness of the type, and the quality of the paper. The vignette is very expressive and suggestive, beautiful too, and singularly appropriate. The contents are instructive and edifying, and it shall be my prayer that, under the inspiration of the Almighty, you may be able to make the MORMON a true reflex of "Mormon" principles, not only in regard to what are termed spiritual or heavenly things, but also in regard to what are called temporal or earthly things. I shall be happy to see the MORMON, under your able guidance, setting forth before Columbia's sons and daughters the way of life and salvation, physically and morally, socially and politically, for "Mormonism" is not like the religions of the day—too powerless or too mystical to be brought to bear on the course of every-day life. On the contrary, "Mormonism" is able *to save to the utmost* all who will come to it in an obedient spirit—it will bless them with a temporal salvation in the life which now is, and also with a spiritual salvation in the life which is to come, if there must needs be any distinction made. Truly has it been said that "Mormonism" embraces all truth, and quite as truly may it be said that it circumscribes and provides for every want of man.

With the MORMON in the East, the LUMINARY and the anticipated Cincinnati Journal in the West, and the DESERT NEWS in the lap of the mountains, laying down, so plainly that the wayfaring man though a fool need not err therein, the great principles which will save and exalt the nation—with all these reflectors of celestial light shining with undiminished splendour upon the American people, they will be blind indeed if they cannot see the path in which they must walk to maintain inviolate the principles of their glorious, heaven dictated constitution, and sanctify their country from the corruptions and abominations that now abound on its face.

"What shall be done with Utah?" appears to be quite a bewildering question to Uncle Sam. The wisest plan for him to follow, unless he turns to and good naturedly assists her to realize her high aspirations, will be to let her alone. But "fools will be meddling," and Uncle Sam cannot for the life of him keep his fingers out of the pie. He must and will have a grand flare up with somebody—not much matter whom. If he can't kick up a jolly row with a big power, he will with Mexico, or Cuba, or Utah. Failing there, he will fight the poor Indians sooner than give up the chance. A brave fellow he is—he seems to believe that it is his "manifest destiny" to fight somebody, and fight he will.

I was highly amused the other day in reading a suggestion, in the New York Tribune of the 19th ult., to settle the Utah question by breaking up the Territory and parting it between California, Oregon, Nebraska, and Kansas. Let it be done, and we will soon have a voice in the Legislatures of four sovereign States, and not only in them but in Congress too.

A copy of the New York Herald of the 14th ult., came to hand this week. The editor favours us with certainly quite a spicy article. He has drawn a graphic and prophetic picture, but he has not the key to it. He has clearer conceptions of the truth than many can boast of, but even he cannot comprehend the proper relations of the different parts to each other, and the exalted laws by which they harmonize as a great whole. Let him wait, and grow in the knowledge of the truth if he has a mind to. The time is coming when secret things shall be proclamed on the housetops. He may then be further instructed and edified among the rest.

The work of the Lord in Britain is growing day by day. The present winter has been a very severe one, and the poor have suffered great privations, owing thereto, and to the war, shortness of trade, high price of provisions, &c. In this, of course, the Saints have had to share, and consequently they feel more and more the necessity of gathering out of Babylon, that they may escape her plagues. I have already sent nearly as many Saints to America this season as went last season, yet I have now about fourteen hundred names for passage, and more come in every day. I have chartered the ship Juventa, to sail for Philadelphia on the 30th inst. I have not been able to

procure ships so readily as I could wish, but I shall send off the emigrants as soon as I conveniently can. Ships for Philadelphia are very difficult to obtain.

Respecting the news of the day, there is abundance of it here, and of an eventful character, too. The death of Nicholas, Emperor of Russia, March 2d, astounded the people of this hemisphere, and as the papers say, all Europe now breathes more freely. The London Times of the 7th inst. says—"Throughout Europe the death of the Emperor Nicholas has been followed by an immediate rise in the value of all public securities, and by a feeling of increased confidence and hope." His eldest son assumed the reigns of government the same day, under the title of Alexander II. Nicolajewitsch. He is understood to be of a pacific disposition and the representative of the pacific party in Russia, while his brother, the Grand Duke Constantine, partakes more of the belligerent.

Great expectations are now entertained that peace will be concluded in the new Vienna conference. Meantime the war is pushed on without relaxation. An order of the late Nicholas recalls Prince Menschikoff from the Crimea. Prince Gortschakoff takes command of the army of the south, with General Ostensacken in the Crimea, and General Luders on the Pruth. The French Emperor orders the siege of Sebastopol to be pressed forward with vigor, and everybody says that he is going to the Crimea in person, and that the preparations are all made for that event. The Russian Crimean army is understood to amount to one hundred thousand men. The Allied army before Sebastopol is computed at one hundred thousand, the Turks at Eupatoria forty thousand, under Omar Pasha, making the Allied forces in the Crimea one hundred and forty thousand. Arrangements are being made to strengthen the English army there with ten thousand men from this country, seven thousand from India, fifteen thousand Piedmontese, twenty thousand Turks commanded by British officers, and whatever soldiers may enter the Foreign Legion. On the part of the French it is said that great activity prevails, and that not less than seventy thousand men will leave the ports of Toulon and Marseilles for the east before the middle of May. A grand attack on Sebastopol, it was reported, was to come off on the 25th ult., and the captains of all the transports had received an intimation from Admiral Sir Edmund Lyons to have their decks cleared and prepared for the reception of the wounded. The St. Jean d' Acre was reported as about to lead into the harbor, making a clean run at and over the barrier of sunken ships at the entrance. The Russians, having failed in their late attack on Eupatoria, are reported to have abandoned their position near that place, setting fire to the villages as they went.

Quite a stir has been recently made in the political world by the publication of a pamphlet at Brussels, or as some some say Paris, entitled, *De la Conduite de la Guerre d'Orient, mémoire addressé aux Gouvernement de l'Empereur Napoleon III. par un Officier General*, and said to have originated with Prince Napoleon.

The pamphlet professes to reveal some of the "secrets" concerning the origin and conduct of the war—how that it was the Emperor Napoleon who originated the Crimean expedition, how the allied generals and commanders disagreed at the Varna council of war when the expedition was decided upon. The pamphlet condemns the expedition, and speaks in favor of a Danubian and revolutionary campaign instead. The pamphlet was immediately suppressed by the French government.

Vast preparations are being made for the Baltic campaign this year. The English fleet is to consist of "100 pennants" including 5 12-inch floating batteries cased with 4 1-2 inch iron plates, 10 mortar boats, and 20 gun-boats all propelled by steam. The French are to send a large land-force and 50 vessels of war, including the same number of floating batteries, and mortar and gun boats as in the English fleet. An English firm have contracted to convey the French troops to the Baltic.

As if in harmony with the belligerent tone of matters, in Europe, from Australia come tidings of riot among the "diggers" and "indignation meetings" against the Government among the citizens; while from the Cape of Good Hope come rumours of another approaching Caffre war. Truly does it seem as if peace was taken from the earth.

F. D. RICHARDS.

From Our Cincinnati Correspondent.

PREPARATION FOR THE GOVERNMENT OF GOD.

CINCINNATI, March 24, 1855.

To the Editor of the Mormon:

PREPARATORY to the undisputed reign of God over all that dwell upon the earth, is the removal of incorrigible foes. It matters not whether his hand is directly engaged in their removal, or whether mankind become the instrumentality of their own destruction. Both direct and remote agencies however will be employed until the earth is swept as a threshing-floor, and the chaff is separated from the wheat. But there is nothing transpiring in the cabinets of uninspired Potentates, that is in any true sense casual or accidental. The movement of warlike hosts is as much under His dictation as the counsels of his anointed prophets. The wicked are his sword and lawfully appointed in their times and seasons to slay the wicked. Many nations will doubtless be reduced in numbers to compartive handfuls, before those who remain will be sufficiently humble to receive more exalted principles. Hence the desolations which are taking place in the earth do not furnish so much cause for mourning, as does the wickedness which causes the desolation. The achievements which the Destroyer is making over mankind and will continue to make, when timely repentance does not precede, is only the guage, which shows how far justice is triumphing over crime, or, how far the retributive law of God is executed against evil doers. But with thousands that die in war under the agency of Despots, death is a release from the rod of the oppressor, and a multitude of sins are atoned for. But not exactly so, with ambitions despots whose broader responsibilities forbid such a limited atonement and suffering.

But when the wisdom of human Governments is confounded in their disastrous overthrow, then and not before, can the kingdom spoken of by Daniel be introduced with acceptance. There may be apparent exceptions to this idea, but the general proposition is correct. These exceptions however are more apparent than real. Two of the most striking illustrations exist in the case of two prophets, Joseph and Daniel. Joseph was a Prime Minister, under Pharosh, an Egyptian Monarch, and conducted the affairs of a great Idolatrous Kingdom, as much as Lord Palmerston or John Russel ever did the affairs of the British Government. And the nation prospered under his wise and wholesome administration. He did not meddle with their consciences or their personal rights of worship: neither did they interfere with his religion, so long as he administered equal justice, and secured sound prosperity to the Egyptian realms. Neither did they discard his laws and Institutions, because he was a servant of Cloheina, or an unhypocritical believer in the superintending wisdom and power of God. Neither did it seem to matter to them from what source he got his superior wisdom and power, provided his counsels and institutions produced union, stability and prosperity.

Now if some of the members of our modern Congress would take a few lessons from the old Egyptian examples of toleration and liberality, they would be none the less qualified to honor their constituency and preserve the Union of the United States. Some of these pious Congressmen almost persuade me that they wear their Bibles for Shoe-taps, instead of retaining any portion of them in the higher attitude of the heart, or head, when they talk against the familiar Institutions of God and his wisest Patriarchs, both as a novelty and an *immorality*. Doubtless they would shake with a holy abhorrence to see Brigham Young, or Heber C. Kimbal occupying a seat in the Senate Chamber, much as the lofty Pharisee did, to see the Son of God polluting Herod's Judgement Hall. But the progress of a few years may convince some of these gentlemen, that they "bark up the wrong tree" who utter contemptuous insinuations against the God of Abraham, on the score of immorality. This is an age of changes and calls for great men and good men, and men too, that have at least put off the dirty doubles of blue-bellied bigotry. It calls for men who have been long and faithfully proved, by integrity, virtue and patriotism, to be fit for great emergencies. Such men are Brigham Young and his council. And this sort of men we expect an intelligent people will honor by giving them equal rights in the Federal Union and an equal eligibility to the Presidential Chair. Men who have overcome greater difficulties than Columbus or George Washington ever did, and now sit in triumphant contemplation of systematized energies that ought to make this nation proud of their offspring; these men are fully reliable in any emergency and must and will be looked to, in the angry state, of her greatest troubles, to stem the surges of revolution and intestine war.

If Col. Steptoe has refused the office of Governor in the place of Brigham Young, which any highminded man like Captain Stansbury and Judge Read, would most promptly do, we trust that President Pierce will sanction the unanimous choice of the people of Utah; and enjoy the gratitude of a patriotic and lion-hearted people. The laws of New England whose ancestry constituted a portion of that valient band who first stepped upon Plymouth Rock, have been equal Pilgrims in planting the present organization of Utah. Let them enjoy then the boon of a Governor of their own unanimous choice. The man who like another Moses has led them through the Red Sea, and fed them on the richest viands in a dry and thirsty land.

What will the next generation say of a people and government that denied this small boon in a free popular government to such a Spartan band of lion-hearted sufferers?

But if sectarian bigotry and prejudice triumph a little longer against well earned merit, still, all is well, and God reigns and Brigham is his prophet: and Utah will grow fatter fed on pulse and lentiles, than blear-eyed demagogues will do on defalcations and abuses of power. But there is an honorable few among Editors and philanthropic Statesmen, who are not so sure that wisdom will die when they die, and are therefore willing to let the Mountain Baby, Utah, grow into manhood, that it may be seen whether Mormon principles can be successfully incorporated with civil and domestic institutions, under Federal Constitution. Is it not the very summit of cowardice for thirty-one confederated sovereign, populous States, to pitch in upon this Mountain Infant, and attempt to smother and stifle its breath for fear of its wild boyhood, or its giant manhood. Let Utah come into the Confederacy under just and equal privileges with her sister Territories and States; and if she lags behind or runs before her confederates whose business is it, so long, as peace union and patriotism crown all her acts. Let her earn all the merit and glory she can, in the way of wild doing, and if she fails upon fair trial to convince the Nation that her principles are correct, the failure of her experiment will be at her own cost. But if, the *proscription* of one eyed Zealots is to be the law and voice of Congress, and exclude Utah from the same race-course of other Territories, then, the *religion* of a people will constitute the test of admissibility into the Union.

When that day shall fully come that Utah, peaceful, patriotic and law abiding as she ever has been, shall once be denied admission into the Federal Union on account of her religion, then, and in that same day, victory will perch on the flag of Despotism, and every sort of religion and policy that is obnoxious to the dominant party will obtain a precedent for utter extermination, even to the death. The Catholic or the Jew, the Slaveholder or the Abolitionist, each in their turn, is liable to be victimized unto destruction. The moment that religion, of any kind, constitutes a civil disability, that moment a fatal step is laid on the stair-way to any conceivable degree of despotism. And it is in vain for the opposers of Patriarchal Institutions to undertake to gull the public with any other idea. When impartial toleration to Mahomedan or Jew, Mormon or Shaker, is forbidden, then, all, all, anchorage to the ship of constitutional liberty has ceased, and she becomes the speedy and hopeless victim of every gale however strong and fatal.

ORSON SPENCER.

From Our Maine Correspondent.

WEST RILEY, March 19th, 1855.

BRO. TAYLOR, *Dear Sir*: After leaving your place, on the 22d of Jan. last, I took the afternoon Express train of cars for Boston; we moved on pleasantly, until we got within nine miles of Worcester, Mass., when the cars run off the track, throwing one car over a bank some fifty feet into the timber, and the balance of the cars into a confused mass. No person, however, was seriously injured. I was seated in the back part of the second car and it threw me on my feet, to the forward part, without any injury. On returning to my seat, I found it in a mass of splinters. An express was sent to Worcester for an extra train of cars, which shortly came and relieved us of that unpleasant situation, and we arrived in safety at four o'clock, in the morning, at Boston. I left Boston in the afternoon train, for this State, the field of my mission. On my arrival in the north western portion of this State, in the County of Oxford, I found, to my astonishment, snow to the average depth of six feet, with good sleighing and abundance of cold weather. I have now entered fully upon the field of my mission; the Lord has blest me with his Holy Spirit and has opened the way before me, thus far, with peace and safety: He seems to be pouring out his Spirit upon the honest in heart in this part of his vineyard. I have organized a branch of eight members in the town of Mexico, and appointed Bro. Osgood Virgen to preside over it, and I have a number to baptize there in the Spring. I also organized another branch of nine members in the town of Newry, and appointed Bro. Josiah Smith to preside over them, and have some to baptize there in the Spring. Although gross darkness prevails over the face of the land, and men have fallen into a deep sleep of lethargy, many are inquiring the way to life and eternal salvation. I have spared no pains either day or night in laying before them the true principles of the Church of Jesus Christ of Latter Day Saints. I arrived in this part of the State on Saturday evening last, and found two papers of your publication, THE MORMON. You have merited honor to yourself, and to the cause that you represent, to this Nation, and to others, with that beautiful sheet, so full of intelligence. I admire also its mottoes and heading! they are very significant, and I must say that, as a whole, it is worthy the patronage of the Saints, as well as all men that are seeking after truth, intelligence, and the true way to life and eternal exaltation. It is certainly the true representative of Mormonism.

E. B. TRIPP.

We are glad to hear of Bro. Tripp's success and pray that God may bless and prosper him in his mission. We shall be pleased to hear from him often.—[ED.

From our Utah Correspondent.

HISTORIAN'S OFFICE, G. S. L. CITY, } February 7th, 1855. }

To the Editor of the Mormon:

HAVING commenced a correspondence with you, and continued it every mail since I first saw your prospectus, and as the Eastern mail arrived on the 6th, and leaves on the 8th., we take the hurried opportunity of again posting you up a little on Utah affairs. The Supreme Court has been in session for several days, Hon. Chief Justice John F. Kinney presiding. The question which has occupied its attention, is listening to the arguments of counsel, growing out of a question under the Fugitive Slave law. The holidays still continue. The Typographical Association of Deseret had a large party at the Social Hall, on Friday the 2d of February. The Mormon Battalion are enjoying themselves in a grand party, which commenced yesterday at 2 P. M. and is resumed again to-day; how long it will continue I cannot tell. It must be quite a change for the brave men, who marched on foot at their country's call, two thousand miles across the desert, sometimes ninety or one hundred miles without water; carrying their muskets, and an extra amount of ammunition; living mostly on half and quarter rations, and when their teams failed, drawing their baggage wagons themselves; and thus enduring toil and fatigue unparalleled in the history of military campaigns, and expecting most of the time to be attacked by a far greater number of the enemy. These gallant fellows are now participating with the society of their wives, children and friends in one of the most splended festivals ever enjoyed in this country; so the world changes, and it is right the brave fellows should enjoy themselves.

Indian Walker died on the 29th day of January, at Meadow Creek, near Fillmore City; fourteen horses, several squaws and prisoners were killed on the occasion, as an escort for the chief into the next world—rather a strange religious tradition to be sure, nearly as much so as burning candles on coffins of the dead, to light them through the middle state;—a quantity of valuable presents and a letter from the Superintendent of Indian Affairs, which he had received the day previous, were buried with him.

The weather has been very fine all winter, with the exception of about two weeks in the fore part of January. The principal part of the winter has been occupied by the workmen laying the foundation of the Temple. The Endowment House is nearly complete; the laths are ready to be nailed on, to be followed by the plasterers and finishing workmen. The sugar works commenced their operations on Thursday last. Presidents Young, Kimball, and Grant, with myself and others, went down to see them, and in about five hours they rasped about four hundred bushels of beets into pulp, which will run through a very fine seive, and it is very evident that Elder Taylor has picked up some splendid machinery for these works. To-day they have sent up one hundred and twenty-seven and three-quarter gallons, to be distributed among Zion's workmen; and my clerk, Tho. Bullock, has been guaging a cask which will contain five hundred and twenty-four and three-quarter gallons, to be constantly on hand for distribution; this causes the men and women to smack their lips with the prospects of sipping the sweets of home manufacture. The public works distribute from four to seven beeves every week among the hands, and every family is pretty well supplied with potatoes, and other vegetables; so you will perceive they are in a far better condition for the comforts of life than they have hitherto been. The Presidency have directed that the big ditch on the North Temple street be extended to the river Jordan, that in case any more floods shall come down from the mountains, we may in a measure be prepared for them. The Dramatic Association have closed their proformances for a season, having performed several new pieces to the satisfaction of the play-going public. The brethren are now actively engaged in making a road past the Warm Springs, north, over the swamp, that many persons have fancied to be bottomless, on account of the difficulty they have experienced in crossing it. The United States dragoon horses have not eaten up the entire amount of grain raised last season, and and it is generally believed there will be sufficient to comfortably support the inhabitants until another harvest. The officers have experienced the most cordial feelings from the citizens and have often expressed that the Legislative party was the best and handsomest ever got up. They have frequently said they intended to reciprocate the favor, but that it was impossible to excel it. The weather has been exceedingly fine, with the exception of the first two weeks in January, and the health of the people in the valley is excellent. Elder B. B. Messenger is now engaged teaching the Clerks of the Historian's Office the Deseret Alphabet. Respectfully yours, &c.,

GEO. A. SMITH.

CALIFORNIA NEWS.

RAILROAD IN CALIFORNIA.

By late advices from the land of gold we learn that they intend to put some of the precious metal into circulation. A company called the Sacramento Valley Railroad Company, are to proceed at once to construct a railroad nearly fifty miles in length. The route to be pursued is from Sacramento City up the south side of the American river for twenty-one miles; at this point (near Negro Bar) it is intended to cross the river, and to be continued in a northerly direction till it reaches Marysville, and from there to Tehama, on the Sacramento river, crossing the emigrant road through Noble's Pass, a little below the latter place. Robinson Seymour & Co., of this city have entered into a contract for its construction and are to ship the locomotives, cars and iron immediately.

Messrs. Robinson, Seymour & Co. are to pay every expense except the right of way and are to receive in cash and securities: $800,000 in full capital stock of the company at par; $300,000 in cash; $500,000 in first mortgage, ten per cent. bonds at par; and $200,000 in the promissory notes of the company, payable as following: $70,000 within thirty days after the track is laid on first twenty miles, $60,000 within sixty days, and $70,000 within ninety days after said track is laid.

From the great business transactions in Sacramento, and the amount of travel and transportation on this route, those investing expect to realize great profits. It is in contemplation to extend the road, as soon as practicable to Nevada; and from Sacramento to San Francisco Bay. The first twenty miles are expected to be in readiness by next July.

By the arrival of the George Law with dates of the 1st of March and 317,800 in gold, we have further advices, as to the state of finances.

The banking establishments now open are those of Palmer, Cook & Co.; Lucas, Turner & Co.; Tallant & Wild; Drexel, Sather & Church; Wells, Fargo & Co.; B. Davidson, and Sanders & Brenham.

The Banking house of Page, Bacon & Co. was opened the day before (Feb. 23) to special depositors, and to parties having property in their custody for safe keeping were allowed to withdraw it. The bank opens again to-day (March 1.) Adams & Co., have confessed themselves insolvent, and have applied for the benefit of the insolvent act.

RAIN.—The harvest of the miners had commenced and it had rained steadly for seventy-two hours. In El Dorado county alone it is supposed there is enough of dirt heaped up, waiting for water to wash out $8,000,000.

On the morning of the 18th, the St. Charles Hotel and Hillmans Hotel were destroyed by fire; estimated loss about $50,000. In Nevada sixteen houses were burned on the 10th; and in Stockton twenty-five houses were destroyed by fire on the 21st.

The Indian troubles in the vicinity appear to be increasing. Some ten white men and about seventy Indians have been killed.

The ordinance authorizing the funding of the city debt of San Francisco—$1,500,000, at 8 per, cent per annum—has passed the Common Council and is now before the Legislature.

The American Theatre, in San Francisco, was sold a few days since by the Sheriff for $30,000, a sum much below its orignal cost.

The Anniversary of the Birthday of Washington was celebrated in San Francisco by a general turnout of the Fire Department, and by appropriate cerimonies in the Metropolitan Theatre.

The native Californians have held several meetings in San Francisco, for the purpose of taking steps to emigrate to sonora.

Col. Walker has received a grant of fifty leagues of land in Nicaragua and will leave here in a few days to colonize the grant.

The grading of the Sacramento Valley Railroad is progressing rapidly. Several hundred laborers are at work, and it is believed the grading will be completed by the 1st of May.

Gov. Stevens of Oregon has made treaties with several tribes of Indians in that Territory upon terms satisfactory as well to the Indians as to the whites.

The Mint is answering the demand for coin as fully as possible. About $60,000 a day is turned out, and the coinage for the month amounts to $1,250,000.

The news from China is to December 10. The French had besieged Shanghai, and had destroyed a small fort near the east gate.

THE GRAPE AND WINE CULTURE AT LOS ANGELES.

To a gentleman who has been several years engaged in the grape business we are indebted for much valuable information. He estimates the number of vineyards in this county at 125, each producing at a fair calculation 70,000 pounds of grapes annually, making in the aggregate over 9,000,000, of pounds. The value of these grapes at the vineyard vary according to the time they mature and are in condition for shipping, ranging from 3 to 20 cents per pound. Three-fourths of the whole amount shipped, it is estimated, would not exceed 3 1-2 cents per pound. Large quantities are wasted from inattention and mismanagement, being often neglected until a heavy rain rendered them completely valueless.

From a rough estimate we put down one-half the entire crop as being manufactured into wine and brandy—one-quarter sold for shipping and one-quarter for domestic use, including the amount wasted and destroyed. Not far from 100,000 gallons of wine and brandy are manufactured annually in this county, which is valued at $2 per gallon. About $50,000 has been paid out by shippers for grapes the past season, far exceeding in amount the shipments in any previous year.—[Los Angeles Star.

FOREIGN NEWS.

ENGLAND.—The most curious feature in the situation of English politics, is the present position of the Sevastopol Inquiry; and the discussion as to promotion by purchase, which is easier to attack than defend.

FRANCE.—Two new armies are being drawn together; one at Lyons, to be called the Army of the South; the other to be designated, indeed, the Army of the East, but the main strength of which will be encamped in and about the neighborhood of the capital, and which will be, to all intents and purposes, the Army of Paris.

ITALY.—The Sardinian Chamber of Deputies has adopted the bill for the Suppression of Convents and other Ecclesiastical Corporations by a majority of 117 votes against 36.

BELGIUM.—There is a Ministerial crisis at Brussels. The Cabinet has resigned in a body. M. de Brouckere having failed to reconstruct the Ministry, one of a more liberal caste is anticipated.

DENMARK.—The King is reported seriously ill, and the symptoms considered alarming. The bulletins say that the cough is violent and fever severe, with great restlessness.

The Committee of the Volksthing has resolved not to admit the excess illegally charged on the national budget by the late Cabinet for military, naval, and other purposes. The ex-Ministers are to be impeached.

SWITZERLAND.—The Grand Council of the Canton of Geneva, has adopted the maxim that the Church shall be separated from the State, and a bill is provided accordingly.

PRUSSIA.—Things appear to be in a state more and more intricate. The negotiations with France are said to be temporarily interrupted by a new shuffle on the part of Prussia, and the Envoy to Paris has returned to Berlin.

AUSTRIA.—There are dates from Vienna to the 7th inst. Lord John Russell was present at the baptism of the young Princess whose birth took place a few days before. The Emperor had granted a complete amnesty to all those persons who had been sentenced by the Civil Courts for offences against his Majesty. The indictments for the same offences are also to be quashed.

CRIMEA.—Nothing new; more special details. Entire attention is directed to a pamphlet alleged to have been written by Prince Napoleon, exposing the *animi* and method of the war, as indicated in the private councils of the generals. The most important statements in it, as rumored, are that the expedition was suggested and planned by the Emperor Napoleon himself; that the plan was approved by the Courts of London and Vienna; that Lord Raglan at first opposed it, but was over-persuaded, not overruled, by Marshal St. Arnaud; lastly, that the French, wishing to assault Sebastopol immediately after Inkermann, were overruled by Lord Raglan.

CHINA.—The civil war rages as fiercely as ever, and the capture of Canton by the rebels, and a general massacre of the officials of the old dynasty, are events looked for hourly. Trade at Canton is almost entirely stopped. During the last five weeks not a chest of new tea has been brought into the market. The rebel chief has notified to the British and American naval commander-in-chief that Canton is to be considered as in a state of blockade.

AUSTRALIA.—The latest arrivals furnish us with alarming accounts of a serious outbreak at Ballarat. It originated through a body of the diggers refusing to pay the licence fee required by Government before commencing to work for gold, and who were proceeded against by the Resident Commissioner. These men, after having escaped the search of the police officers, took refuge in the diggers' camp, and on making their appearance the diggers *en masse* broke out into downright mutiny. Sir C. Hotham (the Governor) despatched Major General Sir R. Nickle to the spot with all the troops that could be immediately mustered, and was to follow in person with reinforcements, including a body of sailors and marines from a man-of-war lying in Port Philip, together with some field-pieces. The district was placed under martial law, all supplies were cut off, and communication of any kind forbidden.

THE OHIO RIVER.—Pittsburg, March 23, 1855. There are seven feet of water in the channel of the river, and the water is falling. The weather is cold and windy.

WHEELING, March 23, 1855. The depth of the river here is nine feet nine inches, and is falling. Freight is arriving freely for the East.

PITTSBURG, March 26, 1855. The water in the channel of the river at this point is now but five feet five inches deep. The weather is cold and cloudy.

LAKE NAVIGATION.—Oswego, March 23, 1855. The schooner Marco Polo, from Toronto, and the schooner Caroline, from Coburg, laden with flour, arrived here yesterday afternoon.

Information Wanted.

A DAUGHTER of John and Ellen Foulstine is desirous to know of the whereabouts of her father and mother, if living. John and Ellen Foulstine left Blackburn, England, in the spring of 1854, and sailed in the "Windermere," for New Orleans, with the intention of going to the Valley. Any information relative to them, or a young daughter about nine years of age, will be thankfully received by Joseph and Anne Harrison. Address to this office.

Wholesale Price Current.

NEW YORK, March 31, 1855.

ASHES—Pot	per lb.	$6 25 a — —
Pearl		6 25 a — —
CANDIES—Stuart and Bussing's best, assorted	per lb.	16 a 18
Ordinary		11 a —
CANDLES—Sperm	per lb.	29 a 30
Adamantine		20 a 26
Mould, yellow		14 a 15
COFFEE—Java, white		13½ a 14½
Mocha		13½ a 14½
Laguayra		10½ a 11½
Maracaibo		10 a 11½
St. Domingo (cash)		9½ a 9½
DRUGS AND DYES—Alcohol. pr. gal.		— 64 a — 70
Alum	per lb.	— 2½ a — 2½
Arrowroot		— 32 a — 33
Arsenic, powdered		— 2 a — 2½
Asafœtida		— 5 a — 25
Borax, refined		— 28 a — 29
Brimstone, American, roll		— 2½ a — —
do crude	per ton.	29 — a — —
Camphor, crude	per lb.	— 29 a — —
do refined		— 34 a — —
Chlorate Potash		— 35 a — 40
Cochineal		1 05 a 1 15
Copperas	per 100 lb.	1 25 a 1 37
Cream Tartar	per lb.	— 28 a — 28½
Gum Arabic, picked		— 35 a — 36
Gum Copal		— 30 a — 50
Gum Myrrh, Turkey		— 25 a — 30
Iodine, resublamized		5 75 a 6 25
Ipecacuaha		2 75 a — —
Madder		— 10 a — 10½
Magnesia		— 16 a — 19
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 20 a — 22½
Oil Anis		— — a — —
Oil Bergamot		1 75 a 2 —
Oil Cassia		2 50 a 2 62½
Oil Lemon		1 75 a 2 —
Oil Peppermint		4 50 a 5 —
Opium, Turkey		5 87½ a 6 —
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 27½ a — 30
Phosphorus		— 50 a — 55
Quicksilver		— 54 a — 55
Rhubarb, China		1 50 a 2 —
Saleratus		— — a — 6
Sal Ammoniac, refined		— 8½ a — 8¾
Senna		— 9½ a — 12½
Shellac		— 9½ a — 13
Sugar Lead, white		— 11 a — —
do brown		— 7½ a — 8
Sulphate Quinine		2 50 a — —
Tartaric Acid		— 47½ a — 50
Verdigris		— 32 a — 37
Vitriol, blue		— 9½ a — 10
DYE WOODS—Camwood	per ton.	50 — a 80 —
Fustic		23 — a 25 —
Logwood		15 — a 26 —
FLOUR—State, common	per bbl.	8 75 a 9 —
Michigan and Indiana		9 43½ a 9 62½
Genesee, extra		11 — a 13 —
Rye		6 25 a 7 50
Corn Meal		4 25 a 4 62½
FRUIT—Raisins	per box.	2 40 a — —
Raisins, layers		2 75 a — —
Currants	per lb.	— 14 a — 20
GLASS (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
GRAIN—Wheat	per bush.	2 30 a 2 70
Corn		— 95 a — 98
Barley		1 20 a 1 28
Oats		— 52 a — 68
Peas		— — a 1 75
Beans		— — a 2 25
GUNPOWDER	per 25 lbs.	4 — a — —
INDIGO	per lb.	— 55 a 1 45
IRON—Pig, Eng., Scot	per ton.	29 — a 31 —
Bar, Eng. refined		67 50 a 70 —
Sheet, Russia, 1st quality	per lb.	— 15½ a — 14
Sheet, Eng		— 3½ a — 4
LEAD—Galena	per 100 lbs.	— — a 6 30
Sheet and Pipe		— — a 6 75
LEATHER	per lb.	25 a 28
MOLASSES	per gal.	21 a 27
NAILS—Cut, 4d and 6d	per lb.	— a 4½
Wrought, 6d and 20d		8 a 11
OILS—Olive, per bskt. 12 bottles.		3 37½ a 3 50
Olive, in casks	per gallon.	1 20 a 1 25
Linseed		— 82 a — 83
Whale		— 65 a — 75
Lard, winter		— 85 a — 90
PAINTS—Lead, red, Am	per lb.	— 7½ a — 8
Lead, white, Am., in oil		— 8½ a — —
Lead do do dry		— 8 a — —
Ochre, yellow, French, dry		1 12½ a 1 65
Ochre, in oil		— 4½ a — —
Spanish Brown, dry	per cwt.	— 75 a — —
Litharge	per lb.	— 7½ a — 8
Vermillion, Chinese		— 90 a — 95
Venetian Red	per cwt.	1 60 a 2 25
RICE	per 100 lbs.	4 25 a 5 —
SALTPETRE	per lb.	6 a 10½
SEEDS—Clover	per lb.	— 10 a — 11
Flax, American, rough	per bush.	1 85 a 1 90
Linseed, Calcutta		1 95 a 2 —
SOAP—New York	per lb.	5 a 8
Castile		— a 11
SPICES—Ginger, Race	per lb.	— a 5
Mace		90 a 95
Nutmegs		95 a 97
Pepper		— a 11½
Pimento		— a 13½
Cloves (cash)		— a 14½
SUGAR—New Orleans	per lb.	4½ a 6
Havana, white		6½ a 7
do brown		5 a 6¼
Stuart's crushed		8¼ a —
SUMAC, Sicily	per ton.	70 — a 82 50
TEAS—Gunpowder and Imperial	per lb.	18 a 36
Hyson		26 a 65
Young Hyson		29 a 55
Hyson Skin		10 a 30
Black		18 a 35
TIN	per lb.	24½ a 26½
TOBACCO		7½ a 43
TURPENTINE	per 220 lbs.	3 50 a — —
TAR	per bbl.	2 50 a — —
SPIRITS TURPENTINE	per gallon.	— 45 a — 48

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office, by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in th World.

J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITO OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Albert Gregory, General Agent, Norwalk, Ct.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
Wm. C. Reanier, Tom's River, New Jersey.
James Gulick, Jr. " "
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, " "
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d.*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, 1*d.*; paper, 2*d.*; total, 4½*d.*

Subscription by the year, if paid in advance, 18*s.*, the subscribers paying English postage.

No subscription received for a less term than six months.

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We beleive that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Pére et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions á son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier á notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire á l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT,
December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

12809 From Nephi City, by Fillmore City, Corn Creek, Parragona, and Parowan, to Cedar City, 180 miles and back, once a week.
Leave Nephi City every Monday at 6 a. m;
Arrive at Cedar City next Friday by 6 p. m;
Leave Cedar City every Monday at 6 a. m;
Arrive at Nephi City every Friday by 6 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
J. P. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,
SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER.
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNEL.,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE,
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffee:

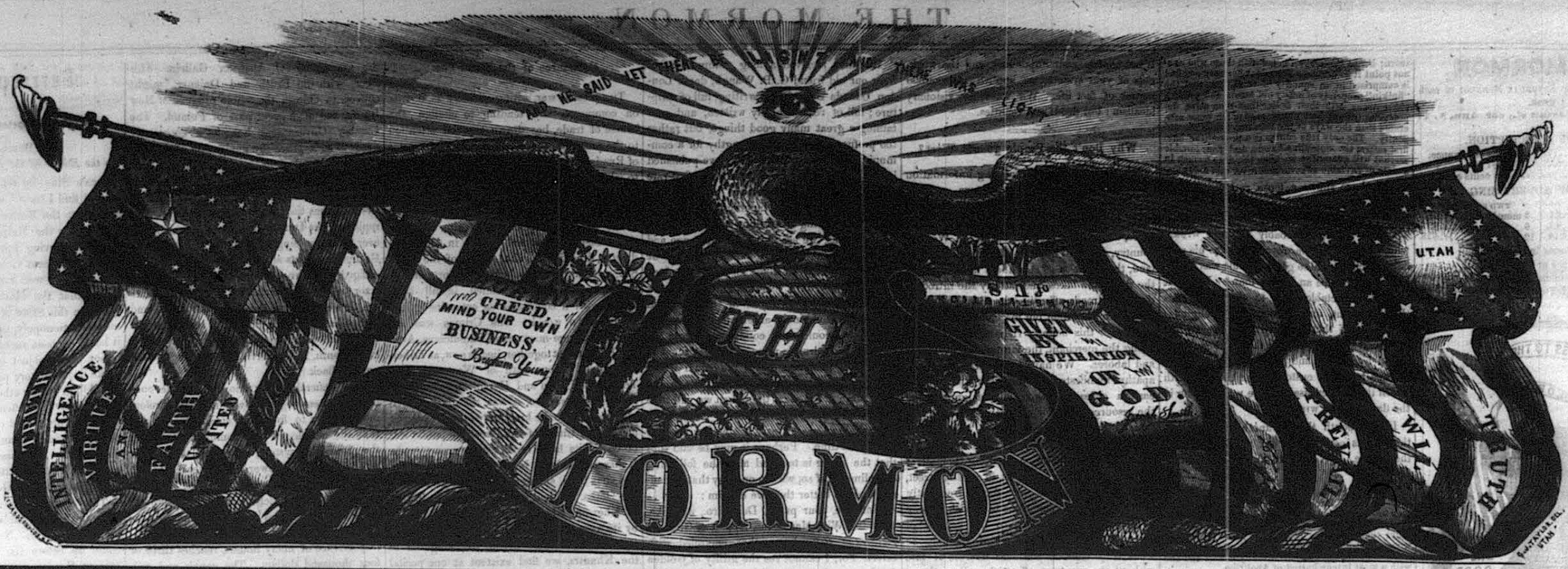
New Orleans; Baton Rouge; Natchez under the Hill; Natchez on the Hill; Vicksburgh; Memphis; St. Louis; Camp at Keokuk; Nauvoo; Joseph Smith, the Prophet; Hyrum Smith, from an original portrait in the possession of his family; Willard Richards, from a daguerreotype; John Taylor; Carthage Jail; Room in which Joseph and Hyrum Smith were imprisoned; Well against which Joseph Smith was placed and shot at after his assassination; Lucy Smith, Mother of the Prophet; Ruins of the Temple at Nauvoo; Joseph Smith, Jr., David Smith, } Sons of the Prophet; Entrance to Kanesville; Council Bluff Ferry, and group of cottonwood trees; View of the Missouri River, and Council Bluffs, from an elevation; Elk Horn River Ferry; Loup Fork Ferry; Wood River; Chimney Rock; Scott's Bluffs; Fort Laramie; Independence Rock; Devil's Gate; Laramie Peak; Witches' Bluffs; Great Salt Lake; Great Salt Lake City; Heber C. Kimball, from a daguerreotype; Jedediah M. Grant ditto; John Smith ditto; President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:

Emigrant Ship leaving Liverpool; Light House at the mouth of the Mississippi; Old Fort Rosalie; Walnut Hills; Utah Territorial House, G. S. S. City; Costume for the Plains; Chimney Rock from the West; Fort Bridger; A Kanyon in the Rocky Mountains; Tabernacle, G. S. L. City; Joseph Walker, and Arrapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 8. NEW-YORK, SATURDAY, APRIL 7, 1855. PRICE FIVE CENTS.

Poetry.

To the Mormon.

All hail! thou herald of brilliant worth,
Thou mirror of truth divine!
We hail thy sight with intense delight,
For the good thy folds combine.
Thou art welcom'd and conn'd by British Saints
For the truths thy columns tell,
And thus they shall prize the wide world o'er,
Where an honest people dwell.

We know thy purpose is nobly great,
Thy aim it is high and pure—
To cast truth's ray o'er the darken'd way
Of those that will light endure;
To scatter the seeds of truth afar
From worlds of celestial light,
And 'lumine the darkest spots that be
'Neath the starry infinite.

To set forth the claims of the pure in heart,
And tell what they tend to be,
In their mountain home, from the grasp apart
Of wrong and of tyranny;
And how they aspire to all of worth
'Neath the heaven's extensive span,
And cleave to the rights their fathers did,
For the happiness of man.

How they comfort the needy and poor oppress'd
With the good that right demands,
And heaven increases their power to bless,
And strengthens their willing hands;
How, their faith, restored from the worlds above,
Has a basis firm and sure,
And the spirit and feeling which bind them one,
Is powerful, free and pure.

Our character thus shall be maintain'd
'Gainst the blast of calumny,
For thy columns herald a righteous cause,
And represent the free;
And falsehood's hydra head shall cower
'Neath the power of thy truthful gaze,
And the mighty worth that thy page enfolds
Shall the honest world engage.

Bedford, England. Emily Hill.

New-York in 1855.

THE CRISIS.—1855.

NUMBER III.

THE KNOWN AND UNKNOWN POOR.

We have reviewed, for our readers, some of the causes to which the depression and ruin of this memorable winter may be traced, and by a single instance selected from among many noted on our repository, have endeavored to illustrate the general and sweeping character of our City's distress.

However, all that we have said, in our two preceding articles, was little more than introductory to the scenes we wish to depict, in order that real and substantial relief may come, and speedily come, where it is most needed.

There are still classes of sufferers, in the city at this very moment, enduring privations worthy of our deepest consideration; there are married men with families thrown entirely out of employment and compelled to solicit charity after having sacrificed to the heartless money-lender every available article, from the little comforts and adornments of a once happy fireside to the gifts and heirlooms,—tokens of friendship and family affection—nay, even to the portrait of a beloved child, and the Bible in which their marriage and its birth were fondly recorded; there are widows left to struggle alone with little children, against all the rigors of winter and its destitution; superadded to the usual disadvantages of a situation that, in the best of times, awakens the sympathy of every charitable heart; there are orphans of both sexes, and of tender years, cast almost upon the street in this labyrinthine and thronging city, without experience, without work and without friends; there are the maimed and sick of all occupations, ages and sex, lingering in downright misery, unable to raise a hand for their own succor, and, while enduring the absence of nearly every attention their case requires, left to gnaw out their own vitals with the reflection that they are burthening and pressing down the last kind heart that sustains them in their sore need; all these there are and many more by hundreds, swelling the ranks of such as, to the very last, will not betray their misery, until it has reached, the point of demonstration set forth in our second sketch; but of all, there is no class more entitled to our earnest, unhesitating commiseration and our active, persevering aid than the poor working girls—sempstresses, miliners, book-folders, binders and gold-leaf layers, tailoresses, flower workers, shoe-binders, and the countless other subdivisions of female tradesfolk who swarm and buzz all day, so cheerfully in this busy hive, when the sun shines, but, when the nipping frost comes, starve, sicken and perish, in sight of the very honey their own toil has gathered. Of these it is our present purpose, more particularly, to speak.

The lot of the sempstress has, everywhere, been hard, in these days of machinery, multiplied competition and diminished wages; the brightest and truest pages of modern continental literature have been written in their behalf, and their misery and their long endurence have been immortalized by the sweet poet who sang "The Song of the Shirt," but, until lately, we have been almost unconscious here, in our free and prosperous America, of the fact that there exist, in all our great cities, large classes of working girls whose condition is very little, if at all, better than the penury and manifold trials of their sisters across the broad ocean, where we see so much to find fault with, politically and socially, to the great glorification of our own national pride.

For a few years past,—but very few indeed,—the attention of New Yorkers has been occasionally drawn by kindly visitors to the condition of our sewing girls, and some relief has been the result of these desultory efforts, but, until the present season, there has been no comprehensive organized attempt made, upon a proper scale and under proper management, to rescue from destruction, and find place and occupation for an element of society so prolific of good or evil influences, and so precious, if correctly used and developed. During the present winter, as we are informed, a society of generous and Christian ladies residing in our metropolis, have undertaken to provide work and homes for destitute sewing girls, and we are happy to say, that in several instances, their aid has been most opportune and most beneficial in rescuing the meritorious from the depths of misery, and, perchance, of shame. Such attempts to stay the tide of wretchedness and vice, cannot be too highly lauded, yet, alas, so far as they have, hitherto, gone, they are insufficient; and we do not exaggerate, when we say that all that the most open handed and warm-souled among us can do to remedy the condition of our thousands of poor girls, now pining in the hovels and garrets of our back streets, will not be more than enough to meet their present wants.

In times of general distress, like the present, there are hundreds of cures suggested, each claiming to be infallible, each proffering a panacea for every ill, yet one is as ineffectual as the other, unless brought into operation with the rest. The columns of our journals have, from time to time, presented this and that recommendation to the public eye, but, while many a good idea has been, thus, added to the stock of the Philanthropist, a system of reasoning, or, rather, of unreason, has been inaugurated, that causes many a contribution of relief to be withheld from those who are in the direst extremity. Among the numerous measures advised by thought-contributors, to whom we refer, the exportation of our poor workingmen and girls to the country, where they stand better chances of finding homes and employment, is decidedly the best, but it is only practical, for general and quick, relief, when undertaken by the authorities, or by a Mass-society, corresponding with branch societies in various places where hands are asked for, and controlling very important means. While this species of relief is managed as confusedly and indiscriminately as it has, hitherto been, it will fail to effect its holy purpose, but will rather nourish a species of pauperism in our midst, that will soon eat up our charity and disgust even the warm American giver back into that selfishness which is the cornerstone of usurpation and absolutism in Europe.

The visitor who comes to this great mart of the New World, is accustomed to look upon its many-tinted life, chiefly through the vista of Broadway, or the West Side Avenues; and, even there, his eye seeks out only the storehouses, the palatial hotels, and the charming private dwellings, in which are displayed the taste and opulence of our wealthy classes. He has *heard* of the Bowery, and, perhaps, conjured before his sportive imagination the frolic forms of "Moze and Lize," and, on the railroad car or steamer that bore him hither, may have imbibed a yellow covered decoction of Division, and Centre, and Broome, and Grand streets, with sundry notions, more or less romantic, of the existence led by the thousands who populate those legendary regions. But, seldom or never, unless he be a prying and godless specimen of "this universal nation," or a *savant* from foreign parts, does he venture in person along these happy highways, or, if he should be so bold, the excursion extends no farther than the classic precints of the Bowery Theatre—hallowed to patriotism and peanuts.

Yet, in this over-prudence, the observing traveller loses much, for, upon the East side of Broadway from the latter thoroughfare to the river, there is a life far more various, more diversified, fuller of lights and shades, and contrasts rich and rare, in passion, and poetry than can be found in any other City on the globe, not even excepting dingy London, with its square miles of narrow alleys, or gay Paris and its Boulevards and Faubourgs. It is not our purpose to describe this life in all its phases; we have simply to deal with the one side of it, which especially relates to our present object,—a portrayal of the situation of hundreds upon hundreds of its youngest and fairest occupants.—[N. Y. Evening Mirror.

Utah Territory.

DISCOURSE

BY PRESIDENT BRIGHAM YOUNG,

TABERNACLE, DECEMBER 3, 1854.

There are two or three subjects that I wish to occupy a short time in speaking upon, and I will commence with observations upon spiritual gifts, applicable directly to "such as sit in darkness, and in the shadow of death," according to the words of the Psalmist.

In the scripture written by Job (or said to be written by him), you can read, "There is a spirit in man: and the inspiration of the Almighty giveth it understanding;" and in the New Testament, "In him (Christ) was life; and the life was the light of men." "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." That was the true light, which lighteth every man that cometh into the world."

We could turn to many other passages of scripture, alluding to what I have in my mind with regard to the inhabitants of the earth. It is believed, or has been, for I have often heard it taught by the elders of Israel, that every person of accountable age, who did not believe in the gospel of the son of God, as it is written in the New Testament, and practice it in their lives, would be damned; or in other words, if a person does not become a Saint, or what we call a Saint, he must be damned. According to the old scriptures in one sense, I can agree withathem with regard to the expression, and truly say that the inhabitants of the earth who have lived and died, and those who are now living, are all damned.

This idea brings to my mind so much not directly alluding to my subject, that I will break off, and say that we are now fighting the devils, in order to make a heaven of this earth.

Any person knowing and understanding the scriptures as they are, and understanding the mind and will of God, can understand at once that when he is shut out from the presence of the Lord; when he does not hear his voice; sees not his face; receives not the ministering of His angels, or ministering spirits; and has no messenger from the heavens to visit him, he must surely be in hell. Does the wrath of God rest upon all such? Yes, and we have plenty of it, just as much as we know what to do with. Are you not aware that the Latter Day Saints are realizing this, and saying "that it seems as though the devils are let loose upon the Saints?" Do you not know that they are liable to temptation? to feel wrath, malice, strife, envy, hatred to God, dislike to righteousness, and an inclination to dethrone the Almighty, and usurp his authority? If this is not being in hell, and if this is not the wrath of God abiding, to a certain degree, upon the inhabitants of the earth, we will wait until we find out what it is; but I cannot tell it any better in so few words.

The Spirit of the Lord, the light of Christ, and the inspiration of the Almighty, are given to every man to profit withal. All who understand the gospel of salvation, in reflecting upon the condition of their progenitors, as far back as they can trace them, have this consolation; if they were honest, if they were upright, if they lived according to the best light and knowledge they had, if they served the Lord according to all they could obtain from the priest, and other sources, and lived according to that light, are they damned? Yes, precisely as you and I will be.

It is understood, and is so written, that when the inhabitants of the earth pass through what is called the valley of death, that which is in the tabernacle leaves it, and goes into the world of spirits, which is called hades, or hell. The spirits that dwell in these tabernacles on this earth, when they leave them, go directly into the world of spirits. What! a congregated mass of inhabitants there in spirit, mingling with each other, as they do here? Yes, brethren, they are there together, and if they associate together, and collect together in clans, and in societies, as they do here, it is their privilege. No doubt they yet, more or less, see, hear, converse, and have to do with each other, both good and bad. Jesus himself went to preach to the spirits in prison; now as he went to preach to them, he certainly associated with them; there is no doubt of that. If the prophets went and preached to the spirits in prison, they associated with them; if the elders of Israel in these latter times go and preach to the spirits in prison, they associate with them, precisely as our elders associate with the wicked in the flesh, when they go to preach to them.

This is exactly what I wish to get before your minds, not but that many of you understand these principles, and again many of you have not had the privilege of hearing them. Brother Woodard, who spoke to you this morning, has been in Italy, and has never before had the privilege of gathering with the Saints. He first learned of the coming forth of the Book of Mormon, and the restoration of the gospel, from the elders who traveled where he was, and by the Spirit of the Lord he understood.

Brethren and sisters, and all who preach the gospel of salvation, and, in short, all who inhabit this earth, I wish you to understand that the Lord has pleased to organize tabernacles here, and put spirits into them, and they then become intelligent beings. By and by, sooner or later, the body, this that is tangible to you—that you can feel, see, handle, &c., returns to its mother dust. Is the spirit dead? No. You believe the spirit still exists, when this body has crumbled to the earth again, and the spirit that God puts into the tabernacle goes into the world of spirits. What is their situation? Is there any opportunity for them whatever? Yes, there is; although there is a great deal of scripture which the priests have been pleased to make, without revelation, that contradicts this idea; and the traditions of the fathers contradict it, not the traditions of the prophets and apostles, but of our fathers, those who have lived in the dark ages of the world, and the great majority of those who live now; for I do not know of a darker period in the history of the world than that of the nineteenth century, apart from the light of the new and everlasting covenant. It is the ignorance and superstition of the people that contradict future progression in the world of spirits, for the gospel does not. There is an opportunity for men who are in the spirit to receive the gospel. Jesus, while his body lay in the grave two nights and one day, went to the world of spirits to show the brethren how they should build up the kingdom, and bring spirits to the knowledge of the truth in the spirit world; he went to set them the pattern there, as he had done on this earth. Hence you perceive that there spirits have the privilege of embracing the truth.

You may ask if they are baptized there? No. Can they have hands laid upon them for the gift of the Holy Ghost? No. None of the outward ordinances that pertain to the flesh are administered there, but the light, glory and power of the Holy Ghost are enjoyed just as freely as upon this earth; and there are laws which govern and control the spirit world, and to which they are subject.

Can we do anything for them? Yes. What are we trying to build a Temple for? And we shall not only build a Temple here, if we are successful, and are blessed and preserved, but we shall probably commence two or three more, and so on as fast as the work requires, for the express purpose of redeeming our dead. When I get a revelation that some of my progenitors lived and died without the blessings of the gospel, or even hearing it preached, but were as honest as I am, as upright as I am, or as any man or woman could be upon the earth, as righteous, so far as they knew how, as any apostle or prophet that ever lived, I will go and be baptized, confirmed, washed and anointed, and go through all the ordinances and endowments for them, that their way may be open to the celestial kingdom.

As I have requently told you, that is the work of the millennium. It is the work that has to be performed by the seed of Abraham, the chosen seed, the royal seed, the blessed of the Lord, those the Lord made covenants with. They will step forth, and save every son and daughter of Adam who will receive salvation here on the earth; and all spirits in the spirit world will be preached to, conversed with, and the principles of salvation carried to them, that they may have the privilege of receiving the gospel; and they will have plenty of children here on the earth to officiate for them in those ordinances of the gospel that pertain to the flesh.

Many people believe that the spirit of the Lord has not been upon the earth when the gospel was not among men in its purity; they believe the Spirit of the Lord has been entirely taken from the earth since the apostacy of the church. I do not believe for one moment that there has been a man or woman upon the face of the earth, from the days of Adam to this day, who has not been enlightened, instructed and taught by the revelations of Jesus Christ. "What! the ignorant heathen?" Yes, every human being who has possessed a sane mind. I am far from believing that the children of men have been deprived of the privilege of receiving the Spirit of the Lord to teach them right from wrong. No matter what the traditions of their fathers were, those who were honest before the Lord, and acted uprightly, according to the best knowledge they had, will have an opportunity to go into the kingdom of God. I believe this privilege belonged to the sons and daughters of Adam, and descended from him, and his children who were cotemporary with him, throughout all generations.

Men who are under the influence of their traditions and former notions, will desire to ask scores of questions upon this subject, but I think I can relieve your minds.

The Spirit of the Lord, in teaching the people, in opening their minds to the principles of truth, does not infringe upon the laws God has given to mankind for their government; consequently, when the Lord made man, he made him an agent accountable to his God, with liberty to act and to do as he pleases, to a certain extent, in order to prove himself. There is a law that governs man thus far; but the law of the celestial kingdom, as I have frequently told you, is, and always will be the same to all the children of Adam. When we talk of the celestial law which is revealed from heaven, that is, the priesthood, we are talking about the principle of salvation, a perfect system of government, of laws and ordinances by which we can be prepared to pass from one gate to another, and from one sentinel to another, until we go into the presence of our Father and God. This law has not always been upon the earth; and in its absence, other laws have been given to the children of men for their improvement, for their education, for their government, and to prove what they would do when left to control themselves; and what we now call tradition has grown out of these circumstances.

There is so much of this, that I hardly dare to commence talking about it. It would require a lengthy discourse upon this particular point. Suffice it to say, the Lord has not established laws by which I am compelled to have my shoes made in a certain style. He has never given a law to determine whether I shall have a square-toed boot or a peaked-toed boot; whether I shall have a coat with the waist just under my arms, and the skirts down to my heels; or whether I shall have a coat like the one I have on. Intelligence, to a certain extent, was bestowed both upon saint and sinner, to use independently, aside from whether they have the law of the priesthood or not, or whether they have ever heard of it or not. "I put into you intelligence," saith the Lord, "that you may know how to govern and control yourselves, and make yourselves comfortable and happy on the earth; and give unto you certain privileges to act upon as independently in your sphere, as I do in the government of heaven."

No matter whether we are Jew or Gentile, as the two classes of people are called; though Gentile signifies disobedient people; no matter whether we believe in the Koran as firmly as we now believe in the Bible; no matter whether we have been educated by the Jews, the Gentiles, or the Hottentots; whether we serve the true and the living God, or a lifeless image, if we are honest before the God we serve.

Brother George Q. Cannon brought me a god from the Sandwich Islands, made out of a piece of wood. If all the people bow down to such a god as that, so it is in accordance with their laws and ordinances, and their manner of dealing among themselves, the Lord permits them to do as they please with regard to that matter, and this illustration will apply to all the nations upon the face of the earth. People who fall down beneath the wheels of Jugernaut, and are crushed to death; who sacrifice their children in the worship of idols; if they act according to the best of their knowledge, there is a chance for their salvation, as much as there is for the salvation of any other person.

"Do you suppose the Hindoos have the light of the spirit of Christ?" I know they have; and so have the Hottentots, and so has every nation and kingdom upon the face of the earth, even though some of them may be cannibals, indulging in a practice the most repugnant to our refined feelings of any we know of among any people; yet that is a practice which the religious, refined and polished inhabitants of our lovely country shudder at. But let me place any member of this congregation, or the whole of them, in such a state of suffering, from year to year, that they shall never see one day or one hour's comfort, nor satisfaction of human life; when compared to a condition of that kind, the sin of killing and eating a human being would not be as great as many sins committed by the so-called Christian nations.

Can I refer your minds to circumstances of this kind among the people of our lovely country? Yes, brethren and sisters, ladies and gentlemen, scores of them. When a man has power over his neighbor, over his fellow-being, and puts him in torment which is like the flames of everlasting fire, so that he never dares to speak his mind, or walk across the street, or attend to any branch of business, without a continual fear of his oppressor, and of the rod hanging over him for punishment, it is worse than to kill and eat him. That is as the torment of hell, do you know it? Now do not be scared when you hear of the heathen engaging in loathsome practices, for I defy you to bring up a meaner or more degraded set than now exists among the so-called civilized nations of the earth.

When I heard Br. George Q. Cannon speak about the traditions of the people where he has been, I thought that some of their traditions were no worse than some of ours. They believe that no one is better capable of teaching the inhabitants of the earth than they; and I defy them to believe that stronger than we believe it of ourselves. It is what we have been taught, and what we verily believe; they have been taught the same idea, and believe it with all their hearts; then don't cast them down to hell for their honest belief.

But when the light of the knowledge of God comes to a man and he rejects it, that is his condemnation. When I have told all I have been authorized to declare to him in the name of the Lord, if he does not have the visions of eternity, it is all nonsense to him. To know the truth of my testimony, he must have the visions and revelations of God for himself. And when he gets them, and turns aside, becoming a traitor to the cause of righteousness, the wrath of God will beat upon him, and the vengeance of the Almighty will be heavy upon him. This comes, not because their fathers lived in darkness before them, and the ancestors of their fathers before them; not because the nations have lived and died in ignorance; but because the Lord pours the spirit of revelation upon them, and they reject it. Then they are prepared for the wrath of God, and they are banished to another part of the spirit world, where the devil has power and control over them.

Have not all our missionaries complained of hard times in their fields of labor? And some lately sent out are coming home. It is hard times for the brethren who are preaching in India. I understand the cause of it, and I wish to tell you, that you may understand it when you go there, or whether you go or not.

Take an artificial globe, and point out the spot where the Lord commenced to build up his Kingdom in the times before the flood: follow the history of that people down to the days after the flood; and find on the globe where their children settled, and where the confusion of languages took place; then trace the children of Israel from Egypt, follow their tracks along the sea, and in their wanderings through the Red Sea to the land of Canaan; then take the site of Jerusalem, where the Saviour was martyred; then follow the paths of the ancient Apostles of Christ, and see where they preached the gospel; and when you have followed their tracks throughout the extent of their labors, and come to those who did not reject the gospel, or had not the privilege of receiving it, you have come to the borders of the ground where the good seed can be received.

Jerusalem is not to be redeemed by our going there and preaching to the inhabitants. It will be redeemed by the high hand of the Almighty. It will be given into the possession of the ancient Israelites by the power of God, and by the pouring out of His judgments. The ground where you can sow the good seed, and where it will yield crops that you can gather, is outside of that where the ancient apostles and prophets labored. They had the light and power of God with them; and made manifest the hand of the Almighty in delivering the people, and working miracles, and saving those that were redeemed, and the people who are the most ready to receive the gospel are those who have lived without it from the days of Noah to this time.

If you can find an island upon which a portion of the people who were scattered from the Tower of Babel found a resting place, and whose inhabitants were never visited by any of the ancient apostles, and prophets, and where Jesus Christ did not visit, and who have not received any knowledge of the Father, nor the Son, from the days of the confusion, there is a spot where the Elders will reap the fruits of their labors more than any where else.

Previous to our receiving the Priesthood in these latter times, when we were members of the different sectarian churches, we used to read much about the Waldenses whom Bro. Woodward has been speaking about to day, and who inhabit the mountains, and vales of Piedmont, and from whom the Baptists say they received their authority, or priesthood. But their priesthood is no better than the Catholic priesthood. Do you think they as a people will receive the Gospel?

No. A few of them will. You recollect that Bro. Woodward said they were a mixed race, and are the descendants of those who heard, and most of whom rejected the Gospel. He said that but very few of them could read and write; and that the priest was ready to chastise those who could read, if they were known to use their knowledge. Now, they are only like the brute; they are not to blame for their superstition; and they are not the people to readily receive the Gospel. I may say, they have put their cast-iron creed into the centre of an iron casting; the creed, notions and superstitions of their fathers, their priests, kings, judges, and men in authority have been cast into one mould, and there they are stereotyped in cast iron. You may break their iron bands, and set them at liberty, and but few of them will receive the Gospel.

Why is this? Because their fathers heard the Gospel, and most of them rejected it; and the curse of the Almighty is upon them, and upon their posterity until they have wrought out their salvation by suffering; for the last shall be first, and the first shall be last. A nation which has had the privilege of receiving the everlasting covenant, and has rejected it, will be saved in the Kingdom of God, but it will be among the very last which will receive the Gospel. Perhaps you will marvel at this. It is no marvel to me, because I perceive natural principles, and sound reason for all these providences of the Almighty. All His providences to his people upon the face of the whole earth, are perfectly philosophical. Then recollect, there is a chance for all who are honest in heart. What shall we do with those who are dishonest? Let them remain with the good until the time comes to cast them away, and gather out the good.

We might say much on this point, showing you why things are as they are concerning the inhabitants of the earth receiving or rejecting the Gospel. Do you suppose they believe in Jesus Christ in Jerusalem? Can you make a Christian of a Jew? I tell you, nay. If a Jew comes into this church and honestly professes to be a saint, a follower of Christ, and if the blood of Judah is in his veins, he will apostatize. He may have been born and bred a Jew, have the face of a Jew, speak the language of the Jews, and have attended to all the ceremonies of the Jewish religion, and have openly professed to be a Jew all his days; but I will tell you a secret, there is not one particle of the blood of Judaism in him, if he has become a true christian, a saint of God; for if there is, he will most assuredly leave the Church of Christ, or that blood will be purged out of his veins. We have men among us who were Jews, and became converted from Judaism. For instance, here is Bro. Neibaur; do I believe there is one particle of the blood of Judah in his veins? No, not so much as could be seen on the point of the finest cambric needle, through a microscope with a magnifying power of two millions. This is a secret that you will perhaps find out, in a coming day, to your satisfaction. The Lord knew how to preach to the Jews, and told them what the truth was. You may as well undertake to command the most degraded of these Indian tribes, and give them arms and accoutrements, and try to put them through the regular military exercise, as to preach to the Jews to make them believe in the Lord Jesus Christ.

Jerusalem is not to be redeemed by the soft still voice of the preacher of the Gospel of peace. Why? Because they were once the blessed of the Lord, the chosen of the Lord, the promised seed. They were the people from among whom should spring the Messiah; and salvation could be found only through that tribe. The Messiah came through them, and they killed him; and they will be the last of all the seed of Abraham to have the privilege of receiving the New and Everlasting Covenant. You may hand out to them gold, you may feed and clothe them, but it is impossible to convert the Jews, until the Lord God Almighty does it.

We have this illustrated in the account of Cain and Abel. Cain conversed with his God every day, and knew all about the plan of creating this earth, for his father told him. But, for the want of humility, and through jealousy, and an anxiety to possess the kingdom, and to have the whole of it under his own control, and not allow any body else the right to say one word, what did he do? He killed his brother. The Lord put a mark on him; and there are some of his children in this room. When all the other children of Adam have had the privilege of receiving the priesthood, and of coming into the kingdom of God, and of being redeemed from the four quarters of the earth, and have received their resurrection from the dead, then it will be time enough to remove the curse from Cain and his posterity. He deprived his brother of the privilege of pursuing his journey through life, and of extending his kingdom by multiplying upon the earth; and because he did this, he is the last to share the joys of the kingdom of God.

Here are the Lamanites, another example—Their wickedness was not so great as those who slew the son of God. Jesus revealed himself to them after he was slain, preached to them the gospel. But in the fourth generation the priesthood was driven from their midst, and after that, the laws, ordinances, and power of the gospel ceased to be with them. Is their curse as great as that of those in Palestine? No, it is light, in comparison. They began to thirst for each other's blood, and massacred each other, from generation to generation, until they sunk into wickedness, and evil principles the most degrading, and have become loathsome and vile. Still, the curse will be removed from them before it will be removed from the children of Judah; and they will become "a white and delightsome people."

Bro. Ballantyne, and many of our brethren in distant lands write, "O how we would rejoice to have the privilege of visiting our mountain home." I would rather undertake to convert five thousand Lamanites, than to convert one of those poor miserable creatures whose fathers killed the Saviour, and who say, "amen to the deed" to this day. Yes, I would rather undertake to convert the devil himself, if it were possible.

Then I say to the elders in those regions, 'be not astonished if you see hard times,—and if I had a voice that would reach the ears of all those elders, I would say, "Leave them, and come home, the Lord does not require you to stay there, for they must suffer and be damned."

Now sisters, write to your husbands who are in regions where the gospel has been preached anciently to come home; and I say to all the elders who are in lands where the gospel has been preached previous to our day, "come away from the people, and leave them to live, and die in their sins, and ignorance." For the sins of their fathers are a sweet morsel to them, and they take pleasure in their wickedness; therefore, let them alone, and come home, and preach to the Lamanites.

There are many in this city who can bear witness to an incident I will now relate: Last Spring, when we visited Walker, the Indian Chief, he was dull, and sulky, and lay in his tent, and would not come out to meet me. I went into his tent, and the first thing he said was, "Bro. Brigham, lay your hands upon me, for my spirit has gone away from me, and I want it to come back again." He was full of anger, for his people had been fighting, and he did not know whether to turn on to the side of peace or of war.

We laid hands upon him, and he felt better. At his request, we sung some Mormon hymns, and, as we left his tent, he was full of the good spirit, and would not injure this people, no, not one particle. He was full of kindness, and love to God, and to all His works. He traveled with us to Iron county, and had dreams which amounted to revelations. If I could keep him with me all the time, do you suppose he would have an evil spirit? No, he would be filled with the spirit of the Lord.

Last Sabbath we had an excellent discourse from Bro. Aaron Farr; his spirit is good, and so is Bro. Washington L. Jolly's. Bro. Farr closed his remarks by saying, "that we were building fine houses, and neglecting the Temple of the Lord," and Bro. Jolly who referred to the same thing in his remarks. If it would not hurt their feelings, I would say, "It is none of your business if we do not build a Temple here for years." I know they feel anxious to have a place for us to administer the endowments in, and so do I.

Among those we administered the endowments to in Nauvoo, do you not think we administered to some who were devils, or in other words, full of the devil? You wish to see a Temple built, and, when it is done, some poor miserable beings will come up, and say, "we were baptized by bro. So-and-so; bro. Brigham is a charming man, and what an excellent woman his wife is! cannot we have our endowments this winter, bro. Brigham?" And they will plead with bro. Kimball, and sympathise for this, or that man, saying, "Do let him have his endowment, for he is so generous, and loving, he gave a sister a pair of stockings, and shoes; cannot he have his endowment?" Well, he gets his endowment, and what for? To go to California, and reveal every thing he can, and stir up wickedness, and prepare himself for hell.

I would rather see this people cleansed, and give the righteous their endowments, after they have waited awhile. Let the poor, and those who are humble before the Lord have the first chance. I shall not build a temple, nor commence to put one piece of hewn stone upon the foundation, or plane a board, or stick of timber for that building, until the Temple lot is fenced. If this people will pay one-fifth of the tithing that is due, we can build all that we wish.

I will venture to say that bros. Farr, and Jolly never counseled their brethren, where they have been laboring, to come up here, and pay their tithing; and yet they look to me and my brethren to do it all. To send the gospel to the nations, to build Temples, and watch night and day over the interests of this kingdom, and they have not even mouthed tithing; or, if they have, they have merely touched upon it, and when they get here, they whisper in my ear, "bro. Brigham handle them carefully on tithing, for they know but little about it."

I wish you to understand me. Wait until this people have paid their tithing, before there is any demand made on the Lord, or on His servants for a Temple. If this people rise up, and make demands on me for anything that has not been done; or complain about anything that they have done; I am ready to post up the books, and strike a balance sheet, and show whether it is you, or your president that is the defaulter.

If all the brethren understood, and would pursue a proper policy, they would do better than they now do. My policy is to get rich; I am a miser in eternal things. Do I want to become rich in the things of this earth? Yes, if the Lord wishes me to have such riches, and I can use them to good advantage. My policy is to keep every man, woman, and child busily employed, that they may have no time for hatching mischief in the night, and for making plans to accomplish their own destruction.

We see men in our streets employed only in plotting the ruin of this people. But men who are engaged in the kanyons, in stores, or in any active labor in the day time, when night comes they are glad to rest. Night is the time the idle and the indolent watch for their prey. My policy is to keep every body busy in building up this kingdom; in building houses; setting out fruit and ornamental trees; in breaking up land; in laying out fine gardens pleasant walks, and beautiful groves; and in building academies, and other places of learning.

There are hundreds of young men here who can go to school, which is far better than to waste their time. Study languages, get knowledge and understanding; and while doing this, get wisdom from God, and forget it not, and learn how to apply it, that you may do good with it all the days of your lives. May God bless you. Amen.

The Reciprocity Treaty in Force.

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.

A PROCLAMATION.

Whereas, By an act of the Congress of the United States, approved the fifth day of August, one thousand eight hundred and fifty-four, entitled "An act to carry into effect a treaty between the United States and Great Britain, signed on the fifth day of June, eighteen hundred and fifty-four," it is provided that whenever the President of the United States shall receive satisfactory evidence that the Imperial Parliaments of Great Britain and the Provincial Parliaments of Canada, New Brunswick, Nova Scotia and Prince Edward's Island have passed laws on their part to give full effect to the provisions of the treaty aforesaid:

Now, therefore, I, Franklin Pierce, President of the United States of America, do hereby declare and proclaim that, from this date, the following articles, being the growth and produce of the said provinces of Canada, New Brunswick, Nova Scotia and Prince Edward's Island, to wit: grain, flour and breadstuffs of all kinds; animals of all kinds; fresh, smoked and salted meats; cottonwood, seeds and vegetables, undried fruits, fish of all kinds, products of fish and all other creatures living in the water, poultry, eggs, hides, furs, skins, or tails undressed; stone or marble in its crude or unwrought state, slate, butter, cheese, tallow, lard, horns, manures, ores of metals of all kinds, coal, pitch, tar, turpentine, ashes and timber of all kinds, round, hewed and sawed, unmanufactured in whole or in part; fire wood, plants, shrubs and trees; pelts, wool, fish oil, rice, broom corn and bark, gypsum, ground or unground; hewn or wrought or unwrought burr or grindstones, dyestuffs, flax, hemp and tow, unmanufactured; unmanufactured tobacco; rags—shall be introduced into the United States free of duty, so long as the said treaty shall remain in force; subject however, to be suspended in relation to the trade with Canada, on condition mentioned in the fourth article of the said treaty; and that all the other provisions of the said treaty shall go into effect and be observed on the part of the United States.

Given under my hand, at the City of Washington, the sixteenth day of March, in the year of [L. S.] our Lord one thousand eight hundred and fifty-five, and of the Independence of the United States the Seventy-ninth.

FRANKLIN PIERCE.

By the President:

W. L. Marcy, Secretary of State.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, APRIL 7, 1855.

The Unfortunates.

VARIOUS arrests have lately been made of street wanderers, by the police of this city, by order of Mayor Wood. In the third and fourth wards thirty-five females were taken up, in one night, besides several lots from other wards and at other times.

Various have been the opinions expressed in relation to this matter, some contending that it is very proper and just; that these are nuisances that ought to be abated, others again thinking that, to the deceit and profligacy of the male sex, and to positive starvation, may be attributed the vast amount of prostitution and misery, that abound, and that the Mayor ought to strike at the root of the evil, and not persecute, as they would term it, the victims of heartless libertines and the indirect consequences of indigence and want.

Relative to the Mayor we would here express our opinion, he is properly the conservator of the peace, he finds certain evils in existence, he neither created those evils, nor made the laws that regulate the same. He did not make, but puts into practical operation the machinery that has been constructed for him; he, of course, has a certain amount of discretionary power, but cannot fulfill the duties of his office without abating all nuisances. It is the law that interprets what nuisances are, and not the Mayor. If these laws are wrong, they ought to be remedied; but he ought not to be accused of wrong for performing that which the law makes obligatory he can only be to blame in case he transcends the law.

On the other hand there is an evil, a dreadful, crying evil, pitiless, remorseless, cruel, heartrending; but it is found beneath the surface and has its origin in a perverted morality, a puerile rickety, sing-song, inefficient religion in a benumbed, seared conscience; and a hollow, unsubstantial, perverted society, an ephemeral philosophy, and a disregard of God. These shameless creatures are certainly a disgrace to their sex, deceived in many instances, it is true; inveigled, bartered, neglected, crushed; the victims of corrupt, heartless wretches; forsaken and desolate; seeking to drown painful remembrances in debauchery and carousing, until death frequently untimely ends their miserable career. Yet it is a foul blot upon society; a festering, deadly evil, that ought not to ride rampant in the face of decency and in broad open day, put to shame the last lingering remnants of delicacy, propriety, chastity and virtue.

What, however, can we effect, when such things as the following are countenanced by both male and female, in what is called polite, respectable, refined society. A correspondent of the National Democrat, in animadverting on the impropriety of taking up these unfortunate beings, says:

A man, a gentleman, a "nice young man," a "good young man," may ruin a score of young girls, and when money or convenience may incline him to marry, what says society to him for his villainy? She says merely, "Oh, what a rogue you have been among the girls!" "You've made their hearts ache!" "Oh, you naughty boy!" "But now your wild oats are all sown, and you've a dear, good little wife, be steady now, join the church, have your children baptized, pay your pew rent, and be as good as anybody." And now, if you please, *audi alterem partem*—what says society to the poor broken-hearted girl whose confidence has been abused, whose ears have tingled with delight from promises purposely made to deceive her? whose suspicions were lulled to sleep with a facility proportionate to the limits of her innocence and purity? whose confidence in her destroyer was solely governed and bounded by the unmeasured devotion of a faithful heart? Unmindful of consequences and unsuspicious of duplicity, she feels no wrong and suspects none; she feels the purity of her own promptings, and is governed in accordance therewith. What says society to her of the blighted heart? Society says, unmindful of charity and regardless of mercy, "Go to, thou harlot; no more shalt thou know a father's affection or a mother's love: no more shall a sister caress thee or brother embrace thee; the fondest ties of thy existence shall be severed, and the voice of wonted friendship shall be changed to *Anathema Maranatha* forever!" And thus the poor girl wanders forth, a fugitive from wrath, in the dread realization of that more than dreadful pleonastic curse held over the Israelites.

"Ye shall be sold for bondwomen, and no man shall buy you!" "In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!"

"You shall pray for bread and receive a stone; you shall desire to do right, while an unyielding conventionalistic curse continually impels you to wrong."

The same cause which impels the forsaken to haunts of infamy, still operates to keep her there; she can endure everything rather than the finger of scorn; hence she seeks a home with those who cannot point it at her—she conceives her only comfort is comprised in an equality of condition; and the "finikin" propriety of musty old maids, and prudish old matrons, with their holier-than-thou-ative deportment toward her, would render her more miserable than the wiles of the wanton; hence the difficulty. The only true course is a preventive one; first reform the masculine bawds, and your humble servant will guarantee to keep the dear women in a state of enviable sweetness forever and a day.

The above shows a loose, reckless, corrupt state of society; how much better are the parties that wink at these things, than the heartless, corrupt, probably perjured wretch who, after having destroyed, forsakes his confiding victims, whose greatest fault was in believing him to be an honest man? Yes, that man is respectable, goes to church, attends the sacrament, and is moral and religious; but we say if there is a God in heaven, the mask will be torn from the face of these abandoned hypocrites, and the complacent, polite, corrupt, heartless customs—the cobwebs with which they are encased will be rent asunder in the day of God's wrath.

In the South there is another outlet; but the morals certainly as lax and debasing as the above. We quote from Mrs. Swisshelm:

"Experience has taught us that Southern women are more intensely attached to slavery than men are—that they will more bitterly resent any attack upon it, and are rather more likely to be cruel than the other sex. Find a Southern lady whose husband has a dozen black mistresses and any number of slave children, and you will find one with a most insane hatred of Abolition.

"A clergyman, of high standing in the Reformed Presbyterian Church, teld us he had heard young ladies talk, in one of Southern States. The conversation was upon beaux, when one, an heiress, belle and beauty, expressed her total disapprobation of a young gentleman, because he had no slave children. She did it openly and without a blush. He questioned her, to be sure that he understood her aright, and she assured him that it was customary for a young man, when quite young, to select some one or more of his father's slave girls, as mistresses, that their children were considered as belonging to him, and so, when he married, he had some one to wait upon his wife; and the fact that the young man in question had made no such provision, she held to be a good reason that he would not make a good husband.

"It is certain that Southern women do not all feel thus, and that many who do would not express the feeling to a stranger; but the publicity which is universal, about these illicit connections proves that the women of the South cannot be heartily opposed to them, for women do create, or at least sanction, the public sentiment of the society in which they move."

The first of these we have known to be a fact; we were scarely however prepared for such revelations as those made by Mrs. Swisshelm, but coming from an accredited writer and the words of a clergyman quoted, give it, at least a semblance of truth. What is the matter? There must be something decidedly, radically wrong in society, something at the very basis the root and foundation of society; these things are merely the excressences; the outward manifestations of a sickly, diseased, effete moral system the effects of a deadly hidden cause. The disease cannot be lopped off by striking at these unfortunate beings, you only remove a little of the outside evil, the mouth of a sewer is not the source of the filth that plows through it. A Farmer or Horticulturalist has weeds in his farm, or blighted fruit in his garden, he is intelligent he looks to the cause, that, he removes and the effect ceases. But it is natural—granted; but philosophers, religionist, moralists, philanthropist and politicians profess to control nature. It is natural for briars thorns and grass to grow, but the farmer makes corn, wheat, oats, barley and other grains, take their place; it is natural for thorns and briars to grow but the gardener controls nature and raises plants, flowers, shrubs and delicious fruit; it is natural in many places for waters to overflow lands and make them valueless; but man throws up embankments and redeems the land. It is natural for man to be wild and uncultivated; but philosophy, education, government and religion steps forward and redeems the man. We need not here say what science and intilligence has done. Who is there then that can stop this moral, and social evil; an evil that is entering into all the ramifications of life and assuming every variety of phase revolting to decency and injurious to health? an evil that is not found merely on the streets, but in the habitations, that lives not only in the dingy mould of cellars and craeking desolate garrets; but in rich saloons, gilded halls and stately palaces, it riots among wealth, creeps into schools and semineries, drags its loathsome festered body to the haunts of the forlorn and distressed, and frequently feeds upon poverty, necessity and wretchedness. It is principally from the last place that it overflows, and in its brazen impudent deformity, parades the street. In this shape Mayor Wood found it; but what of all the rest? It is for moralists philosophers, philanthropists, statesmen and ministers, to stop this evil, to search for its cause and provide a remedy. Why don't they do it? Can they plead an excuse?

They have talent, education and science at command; they have large moneyed institutions; they have the power of the press, the pulpit, the forum and the bench, even popular feeling, depraved as it is, would sustain an act that would ameliorate the awfully corrupt condition of the sexes. Is it not a shame that such infamy should exist in open day and no good Samaritan stretch forth a helping hand to remove this foul stench, this fearful desolating scourge, before whose withering breath youth beauty and strength, become decrepid haggard and loathsome? Where is Philanthrophy with all its empty boasts? Answer ye men who despise the fear of God and boast in your own wisdom. If ye know a saving elixir, if you possess powers of mind, intelligence, or influence, if you know how to stop this direful, crying, deadly evil, reach forth your hand. Is religion, morality, philanthropy, jurisprudence all silent? What has the philosopher to say? There is no need of shrugging your shoulders and saying it belongs to no *religieux*. No, it does not exclusively, it belongs to humanity, and they are human and so are you, and while you laugh at the evident folly of religionists, and their impotency and weakness walk up and do that which you declare him incompetent of doing. We want no theorising no abstract reasoning, no nice metaphysical disquisition. Millions of the fairest portion of humanity are suffering. Can you relieve it? If not confess your impotence, and the weakness of your systems, as applied to practical matter of fact life. We want no visionary idealism; but deeds and realities.

Why Don't the People go out West?

WE are continually receiving imformation from various parts of the Western country, in relation to agricultural, mechanical and other advantages. There is, and has been for years, a continual progression in the Western country, the vast amount of rich unoccupied land, the facilities of steamboat navigation on the rivers and lakes, and latterly the introduction of railroads affording the means of transport, not only of men, but merchandize produce, &c. render this country rich in resources inviting the merchant, the farmer, the mechanic and laborer. We have been surprised at the apathy manifested by many in these large eastern cities, and their evident ignorance of the resources of their own country, or that of their adoption. They seem to hang with a rigid tenancity to the misery, bondage and uncertainty of a city life, contenting themselves with a dingy room or garret in a filthy street, living on the worst of food, frequently adulterated and deleterious to health, a prey to sharpers and subject to the caprice of every petty tyrant; they bow supinely to what they consider the hard decrees of fate without an apparent effort to relieve themselves. They become the humble suppliants for labor, and only think themselves too happy if they can obtain it, when that very labor which is here a drug and goes a begging, would find an abundant outlet in our Western States, and where the laborer would be placed on a proper, remunerative and independant footing, and tend to enrich the parties for whom he labored. When we speak of the west we don't mean the large cities, we mean the country. In various parts of Iowa, Nebraska and Kansas there are villages, saw and grist mills building, farms opening, and improvements of all kinds making great demand for labor, and where the merchant, the farmer, the builder, &c., become the suppliants, where the earth is wasting for want of culture and every facility is offered for the honest industrious man.

We say leave your meager uncertainties and grasp at something tangible and real, for yourselves and families;—go out west develope the resources of the country and live like free men.

The following is one, of many opportunities which that country offers.

TEN THOUSAND LABORERS WANTED IN WISCONSIN.—A thousand good laborers can find steady employment and the highest wages paid among the farmers of this county. While the poor are starving and unable to get employment in the Eastern cities, it is next to an impossibility to find laborers at any price, to cultivate the soil of the West. We have no doubt but ten thousand more good laborers could find plenty of work in this State, at from $12 to $20 per month and board, throughout the summer. We have been requested by farmers from nearly every school district in our county, to send them laborers. —[Waukesha Plaindealer, March 12.

New Line of Steamers between New York and Havre.

WE welcome the projected establishment of a new line of steamers between this port and Havre, under the auspices of that great commercial pioneer—Commodore Vanderbilt. The importance of steam lines as the enlargers of commerce, is happily beginning to be appreciated. The articles which France gives in exchange of our productions, may commonly be compressed into small compass, so that a powerful fleet of steamers are essential anxiliaries to the production of new activity in our carrying trade; but there is this besides, that by the greater knowledge more rapid communication induces between commercial men, that confidence is generated and increased in amount, and is the very source of commerce. The French themselves were the first to originate a line of trans-atlantic steamers; but their organizing genius forsook them as far as practical details were concerned; economy was overlooked, as well as the then relative existing industrial conditions of the two countries, and sailors, engineers and officers, in full complement, were so bedizened with lace, that passengers setting out from New Orleans could not distinguish the one from the other. The third day out, it was found there was no sugar, wherefore, after due consultation, the vessel was put about and returned to New Orleans for a supply. How was it possible, with the extravagant ideas then entertained, that an enterprise relying for success, on punctuality and economy, the best administrative ability, and unmeasured industry and foresight and not to blazon forth mere personages as commanders, or secure post of personal honor for their relations, could succeed? Nevertheless it is somewhat strange that the South hereto should have been unable to establish such a line successfully; that northern industry and enterprise in the establishment of means of transport should have so far preponderated over that of the South, applied rather to the development of western resources, as to throw all the foreign trade into our hands. Were such a line efficiently established, we would see the city of New York depopulated of half its brokers, who would go South in search of the per centage. We would have equalized, as far as possible, the advantages of foreign trade, and are satisfied that with the extension of the territory of this country the day will come when New Orleans' foreign exchanges shall be quoted on a par with those of New York, and when the two cities with Boston shall divide the chief commerce of this continent between them.

WE have later dates from Hayti. The impression is that the proposed treaty between the United States and St. Domingo would never, in its present form, receive the sanction of the Dominican Government.

WE have received a long communication from our old friend G. P. Waugh, dated London, Canada West, full of writing, full of scripture; full of reason nicely written, and containing a great many good things, but rather too profuse, particular, and lengthy for a communication or we would gladly have published it. Bro. Waugh is an old soldier a first-rate good feeling man and belongs rather to the Lord Raglan than the Napolionic school. He believes in having everything *a la system ancien*, whereas, we are living in a fast age and could have taken Sebastopol by a *coup de main*, and sent word home for further orders, we would not have sent for a Railroad, nor have let the soldiers die off in the mud and cold. He would make an excellent correspondent if he could only condense, squeeze his ideas in an hydraulic press, or subject them to a chemical analysis; but if the axiom really be correct that two bodies cannot exist in the same place at the same time, then we will take a little at a time, imcompassed. Come, Bro. Waugh, try the old fusee again it will go off right next time. Perhaps it may be said that that the above is too bad after the following compliment; if so, we can only say that he cannot wish us better than we do him:

Unto me, your paper, Dear Bro., was like, what the Wise Man terms, Apples of Gold (*in pictures of Silver,*) or rather, encircled with Silver. For, I cannot see the utility of Golden Apples merely portrayed in tinsel show—and can hardly believe the translator has elicited the sentence accurately, but, "Eternal Truth it shall prevail and triumph over the Powers of Hell!" And I pray that the God of Israel will bless the efforts of your Head, Heart and hands, unto stopping the mouths and pens of every Enemy to HIS own work, to which He hath set to His hands to gather the remnants of his people in these last days—even so, Amen.

Respectfully yours, &c., G. P. WAUGH.

To the British Saints.

WE find that we have been mistaken by some of our English brethren in regard to the terms of subscription. In stating that "no subscription would be received for a less term than six months," we referred particularly to those who paid in advance, and had the paper sent to their particular address; the agents can make arrangements, however, with parties who are desirous of taking the paper regularly, by having them pay for the paper and postage weekly, on its reception.

Good News from Salt Lake.

We condense the following from the Southern Californian:

The entire business of the Great Salt Basin will be hereafter carried on with the Pacific coast. It has been demonstrated that merchandise can be obtained on the Pacific fully as cheap as in Missouri. And now that the Military Road through the borders of this State is being put under contract, a perfectly feasible thoroughfare will shortly connect the Mormon settlements with our ports, at least four hundred miles shorter than the route to Missouri.

It is in contemplation to start a train of four hundred wagons to the Pacific, over the Southern route, as soon as Col. Steptoe has opened the road for which $25,000 was appropriated by Congress.

SAN BERNARDINO.—The Southern Californian has had advices from San Bernardino, which give flattering assurande of the peace and prosperity of that Mormon settlement. It appears that there are no gambling-houses, whisky-shops, rows, or riots, in that happy community. The people are peaceable, industrious, enterprising, and thriving. The Southern Californian says:

Extensive preparations are making for the approaching season; alresdy 8,000 acres of wheat have been put in, which will go far towards obviating the necessity of importing breadstuffs from abroad. Much attention is being directed to the curing of pork and bacon, and it is confidently expected that by another year a sufficiency of these articles will be made to supply the consumption of our people. The late discoveries of gold in the Kern river country are creating quite a feeling among these people. Possessing a short and easy means of access to the mines through the Cajon pass, they are already making large calculations upon diverting much of the mining trade to their city. Several parties have visited the mining region, some of whom have returned, bringing the most flattering accounts of their richness and extent.

This is the most important movement that has ever interested the people of this portion of the State, and is destined to wield a powerful influence in behalf of the prosperity and improvement of the South.

The supplies demanded by the large and rapidly-increasing population spread over the immense country of the Salt Lakes, will develop, by its prosecution through our borders, sources of wealth far surpassing any that has yet been afforded this portion of the State, and will have the effect of building up a business which will give importance to our harbors and activity to our cities, and furnish an outlet for the productions of our valleys, that at present, from the want of adequate markets, fail to bring a suitable return.—[Tribune.

A PREVENTION OF YELLOW FEVER.—It is stated by a Havana paper, that Dr. Wm. L. Humboldt, has discovered a means of preventing Yellow fever by inoculation; the operation is said to be similar to vaccination the virus being inserted generally in both arms, a few hours after, the symptoms of yellow fever commence and all the pathological consequences slightly follows there is nothing more than a slight feverish action which continues about 48 hours.

About 1000 of the newly arrived troops in Cuba have been inoculated by order of Government.

WE have returns from Kansas, showing the election of a Pro-Slavery ticket.

Commerce of the Black Sea.

THE present war, acting directly as it does on commerce, and tending to change the course of trade, has drawn especial attention to the ports on the Black Sea, the character of Russia's commercial policy and the extent to which the continental nations are involved in the products brought from every quarter to the markets on its shores, and which find an outlet by the Bosphorus, are after reaching the coast transported inland in the most diverse directions. The shores of the Black Sea, now dotted with but a few ports of any consequence, once resounded in all their length with a commerce as extensive as the then known world. The Crimea was the grand exchange mart where Phœnicians, Arab and Persian met together, just as now, at Tibersond, the nations both of West and East. Traces of Milesian and Heraclean colonies are found on its surface, it was the most important appanage to the kingdom of the Bosphorus, and in the times of the Greek Republic was noted for its large import and export trade. It has successively been under the Romans, and has been subjugated by the Alans and the Goths. It had its own Republic in that of Kherson, which subsequently was placed by its own citizens under the protection of the Byzantine Empire. Beside the kingdom of the Khazars, we find existent at one period in the one thousand and one hundred square geographic leagues which the Crimea comprises, the kingdom of Little Tartary, and in its history find written the rise and fall of its Genoese colonies, its state under the Tartars, its subjugation by the Turks and its conquest by the Russians. The Russian domination which has how reigned sixty-four years, has never had any resistance to encounter or revolt to quell, yet, notwithstanding the opening of the Dardanelles, the Crimea has, to this day, been unable to rise from the deep depression into which it was sunk by the political events of the close of the eighteenth century. The population vegetates in listless quietude, not only from the destruction of material resources, but from the extinction of all moral and intellectual energy. For three hundred years from the destruction of the Genoese colonies in the Crimea, the Black Sea remained closed against the nations of the West. After six consecutive campaigns, and butchery by land and sea, Russia obtained that entire control which secured it that immense influence in the east which has served as occasion for present war. Her treaty with the Turks received more ample extension, and all other powers successively partook in the advantages of the Black Sea navigation. Catherine applied herself to the foundation of a military and commercial port. Kherson was first chosen, situate at the mouth of the Dineper, one of the largest rivers of Russia, and then abandoned for Odessa, which was under the exclusive entrepot of sea-borne goods. An ukase of a later date even allowed transit free of duty, to all foreign goods not prohibited at Odessa. Previously they might remain inland eighteen months, a favor important on account of the distance of the capital and the extent of duties. The year 1817 brought increased duties; still Odessa was declared definitively a free port without restriction. The commerce of Southern Russia then reached its height. The wars of the French Empire, depressing Russia, made it necessary to have recourse to Odessa for corn. Dazzled by this commercial prosperity, the ministers of St. Petersburgh, imagining the necessities of the world would compel vessels to clear as heretofore for Odessa, suppressed the freedom of the port, demanded immediate payment of enormerous duties, four-fifths of which were to be paid on departure of goods for the interior. Though concessions were afterwards made, in consequence of ruin brought about, trade was diverted, and Odessa ceased to become one of the principal points of arrival and exchange for the produce of Europe and Asia. The merchants of Western Asia no longer took the Odessa route to make their purchases in the fairs of Germany. The Americans who had almost exclusively the traffic between Europe and the trans-Caucasian provinces, whose goods had been conveyed by land to Odessa, and there embarked, now avoided it, notwithstanding that the commercial franchise of the Caucasian provinces was suppressed, and the prohibition system rigorously enforced. Even the Persians forsook their former route, and received the yellow amber from Prussia by the way of Turkey. Then rose Trebizond, to its full greatness, as an English mart, on the opposing shores of the Black Sea—that immense entrepot where business to the extent of twenty million dollars yearly is transacted. To this point were gathered all the manufacturers for the provinces of Asia. Important commercial line, *via* Constantinople, were established. The lawful import trade of the Caucasian provinces was abolished, a profitable contraband system was established, by which manufactured goods were got from Trebizond. Foreign vessels almost entirely deserted the Black Sea. The comparative remoteness of the Black Sea, its severe winters, the doubtfulness of finding cargoes, elsewhere than at Odessa, and the possible necessity, of resorting to a Russian harbor for ballast, has with the exclusive system adopted by Russia, seemed to bring this about. Then again, Southern Russia has lost its agricultural importance, from progress of agriculture elsewhere. Though the soil of Southern Russia is cheap and the price of cattle extraordinarily low, and the system of serfdom is perpetuated, yet roads have been wofully neglected, and government, which must do everything in such a country, takes no steps to facilitate transports. Kherson situate in the midst of a fertile and productive region, is only an harbor of export, and its commerce connot possibly extend. Landholders must stop their produce, by communications utterly neglected, to Odessa, for sale. The mighty Dniester, the largest of Russia rivers, has only rafts of timber and firewood floated down on its bosom from the mountains of Austrian Galicia. This river, with the Pruth and Dnieper, might convey to Odessa the whole produce of New Russia, and of a great part of Poland. The Russian Government has been constantly desirous to improve the navigation of the first named river; but its intentions in all such cases are defeated by the cupidity of functionaries, which throws up estimates of cost at twenty times the actual needed outley. The rapids of the Dnieper ere as impracticable as ever. It is singular, however, that the German colonists situate below the rapids, are obliged to convey their corn to the Sea of Azor, to find any market for it. The peasants are thus sunk into the deepest distress, and compelled to make a journey of three hundred miles each year to earn a dollar and a quarter each month, in the service of the landholders, on the Black Sea.

This general survey shows that the corn trade of these regions owes its vast development chiefly to fortuitous circumstances, and that the absence of easy communication, and the prohibition system, both tend to bring it down lower and lower every year. To all these causes of ruin, are to be added the enormous charges to which merchants are subject; those of the first class pay three hundred rilles for their license, and the postage on yearly correspondence of many houses, reaches three or four thousand dollars. The canals and railroads of Germany are depriving it of all sources of prosperity. The principalities of the Danube have made immense progress in late years, in consequence of privileges secured by the treaty of Adrianople, and notwithstanding a tortuous navigation, masters of vessels prefer proceeding to the Danubian ports in consequence of their administration facilities. Another measure fatal to commerce was the decision of the government with respect to confiscated lands of the Poles, giving these to old veterans and public servants incapacitated as much for agricultural pursuits as for civil and military duties. Pillage and neglect are the the consequence; only the Crown is enriched. Let the corruption of public officers be added, the sad effects on the town of Odessa by the withdrawment of so much produce, and we have a key to the languishment of a commerce apparently open to the competition of the world, but so restricted by the peculiar policy of Russia, liberal as far as official enactments are concerned within her own dominions, but exclusive and restrictive to all without; a foreign policy re-acting with fatal influence on her own subjects, who have always had their interests sacrificed or rendered subordinate to the leading views of Russian statemanship, which, being carried out strictly with reference to those territorial acquisitions which have always been had in view by the sovereigns of that country, and which involve nothing less than the preponderance of Russian power in the world, are locally unjust and always arbitrary. The imports of Southern Russia as compared with those at the port of Odessa show the immense amount of contraband trade. The whole trade rests on no solid basis; its prosperity is due only to accidental circumstances; and the cultivation of corn in Egypt, as matters stood before the present war, would be enough to ruin immediately all the trade of Southern Russia. Then as to navigation: vessels are exposed to long delays in the Archipelago, and still more in the Dardanelles and the Bosphorus. From causes already stated, foreign vessels have not commonly paid by freight their ordinary expenses whilst in the Danube, particularly of late years, freights have been good. What activity has reigned, is attributable to the vast number of vessels belonging to the Mediterranean, which can be cheaply chartered and cheaply manned. The total imports and exports of Kertch, Theodosia, Eupatoria, Balaklava, we believe never to have exceeded for any one year twenty million of dollars. Caprice has mutilated the commercial propensity of Theodosia, situate the most favorable of all. The shores of the Black Sea need new elements of commercial activity, which the present war may perhaps bestow.

The Way They Fix the Indians in Utah.

Trip to Little Soldier's Band.

MR. EDITOR,—Being requested by the superintendent to visit, in company with Wm. A. Hickman and Elisha Ryan, the Utahs near Ogden City, some complaint having been made by Major David Moore that the Indians were killing calves and burning fence-poles, &c. We left this city on Wednesday, the 30th of November last, and arrived at Major Moore's that evening. The next morning, accompanied by eight or ten of the citizens, with three or four wagons, we repaired to the Indian camp, three miles below Ogden City, on the south side of Weber river. They mistrusted that something was up, but could not find out what it was. They were on the look out, with sentinels posted on the highest points. We found them much excited, but told them our business, viz.—that they were to go and live with the whites, a family in a place, which did not suit them at all. Little Soldier said it was a day of gathering, and not of scattering; but he finally consented to go. The wagons and their ponies took all their effects to the settlements. They went over to the Mound Fort, and camped. The next morning, we went over to see them; they had concluded not to scatter, and had sent out for all the help they could raise, but we distributed them out, and disarmed them, and left them feeling comfortably. It was a new order of things to them, and they used every argument to stave us off, but we were determined to obey orders, and found Major Moore, and others of the citizens, ready to assist us,

Yours respectfully,

D. B. HUNTINGTON, Interpreter.

G. S. L. City, Dec. 5, 1854.

[Deseret News.

NEW CANDELS.—"Fish are caught in Puget's Sound, Oregon, which when dried and lit by the tail burn like candles."

Correspondence.

From our Boston Correspondent.

BOSTON, March 29th, 1855.

To the Editor of the Mormon:

DEAR SIR—By refering to my journal of items I find I have "a few more left" which I forward to the Mormon. The friends of prohibition or the Maine Liquor Law, in this State, are having quite a season of rejoicing, over their recent victory, in the Legislature. It is probably well known to your readers generally, that the Maine Law (so called) was passed in this State in 1852, but owing to the moneyed monopoly, opposed to its operation, it has never been successfully carried into execution. The object of the present Bill is to make its prohibitory provisions more effectual, by adding, among other stringent clauses, imprisonment of the offender. Ale, Porter, Wine, and Cider are placed on an equal footing with old "Cogniac" "Jamaica" and "New England." The Bill passed the House to be engrossed the 27 inst., 291 to 51 and only awaits the signature of the Governor to become a law.

The report of the Committee, on the Loring Case, lies on the table of the House, to come up in its order. Numerous petitions have come up before the Legislature during the present Session, praying that the Volunteer Militia of the State be dispensed with: these petitions, arose from the same source, and are nearly of the same character, as those for the removal of Judge Loring. The Massachusetts Militia is the grand auxiliary of the government to carry out, and maintain the law, when emergencies arise (similar to the one in the Burns riot) under the "higher law," or what is equivalent, the mobocratic spirit of the age. The committee to whom these petitions were refered, have given a number of public hearings, and the subject has been debated with much interest. If I may be allowed, however to be a judge, in the matter, the remonstrants, have had the advantage in the argument. The competency and efficiency of the eight thousand Militia of the State were shown to be as effective as a standing army of the same size; the former costing some seventy thousand dollars per year, while the latter could not be maintained in an expence short of two milions. It was argued by the petitioners, that the thirteen thousand dollars paid to the Military for the suppression of the Burns riot, was needlessly expended, inasmuch as the police they say, would have been amply sufficient, on the occasion. Whatever may be the fact, I find but few maintaining such a belief. The honorable Neal Dow has arrived in the city and will commence a series of temperance or rather prohibition lectures in this vicinity. He is direct from Maine, surcharged with electric fluid, and I purpose occasionally to go and hear him thunder. Good luck for me that I am *a temperance man.*

Yours respectfully,

A. ROBBINS, JR.

Arrivals.

NEAR N. ORLEANS, March 13, 1855.

MY DEAR BRO. TAYLOR:

I take my pen to inform you of our present position and circumstances, on board the ship Charles Buck, which left Liverpool on the 19th of January for New Orleans, having on board 400 saints, and a few other passengers. The company are in good health, good spirits, and are contented and happy. It is eight weeks to-morrow since we left Liverpool. Provisions began to fail two weeks since, and during the last few days we have been on short allowance of water. The voyage has been longer than was anticipated. Nevertheless, we have had no murmuring. The Saints have been patient and happy.

We are now in the Mississippi River, being tugged up to New Orleans in company with other three ships. We crossed the Bar this morning. Yesterday cast anchor, for the night, outside the Bar, where one of the sailors fell overboard and was drowned, and where at two o'clock this morning, an old Danish lady died. We buried her on one of the little islands at the mouth of the river. We have lost four children by death during the voyage: had one birth and five marriages. Three have been cut off from the Church.

We divided the company into four Wards, and each one appointed a President with his two Councillors, and two teachers. We had also a guard to protect property and virtue, which probably saved some from the evil power and influence of ungodly men.

Most of the company will sail for St. Louis. About 70 persons may be obliged to tarry in New Orleans to provide means for further progress. We would gladly have taken them all with us, but this is a poor company, and there is no means to help the needy.

A part of the company are Scandinavians. They are a good people, and Elder Eric M. Hogan has had the presidency over them.

I would say for the whole company that for the light they have attained they are as good a people as I ever associated with.

I hardly expect to see you before I return to the mountains, but if we had got here a little earlier I had entertained a hope of making you a visit, both that I might be refreshed with your company and counsel, and benefited in other respects.

We had a conference on board, a few days ago, which lasted two days, and we had a blessed good time. The saints were much refreshed and encouraged. Praying God, our Eternal Father, to bless and prosper you in your responsible calling.

I remain your brother in the Gospel,

RICHARD BALLANTYNE.

MARCH 19th, 1855.

I write this Postscript to inform you that after tarrying at New Orleans two days, the entire company was shipped for St. Louis on board the Steamer "Michigan." Last night we left New Orleans. On the previous date I said we probably would have to leave some at New Orleans; but through the liberality of

the Saints themselves, and, the exertions of Bro. McGaw, together with aid which, he has liberally proffered, we took the responsibility of putting all of the Saints on board.

There was only one steamboat in port for St. Louis, and we had to pay $3,50 per head for passengers over fourteen years, and for children between one and fourteen years, we pay half price, infants free.

Before our people came on board, there were about one hundred and fifty other deck passengers on the boat, which makes it very unpleasant, inconvenient and unhealthy. But the Saints are generally in good health at present, and I trust through our efforts and the blessings of the Lord, not many of them will perish. R. B.

CARBONDALE, March 27, 1855.

To the Editor of the Mormon:

SIR:—I am very much obliged to you for publishing weekly such an interesting paper, as "*The Mormon.*" Although, I am not of the same faith, nor principles, yet I must confess that there are in your new issue, more sober truths and plain solid facts, besides being printed in a better style than any other paper which I have read or seen. And as I find that you are desirous of making your paper interesting, I will take the liberty of forwarding a few words on a subject, which I hope will be acceptable, viz.: *The Comforts of Religion.* There are many who have passed the age of youth and beauty; who have resigned the pleasures of that smiling season; who begin to decline into the vale of years, impaired in their health, depressed in their fortunes, stripped of their friends, their children, and perhaps still more near relations. What expedient can this world afford them? It appears dark, and a dreary waste, through which there does not issue a single ray of comfort. Every deceiving prospect of ambition is now at an end; long experience of mankind, an experience very different from what the open and generous soul of youth had fondly dreamed of, has rendered the heart almost inaccessable to new friendship. The principal sources of activity are taken away, when they for whom we labor are cut off from us; they who animated, and who sweetened all the toils of life. Where then can the soul find shelter; but in the bosom of Religion? There she is admitted to those prospects of Providence and futurity, which alone can warm and fill the heart. I speak of such as retain the feelings of humanity; whom misfortunes have softened, and perhaps rendered more delicately sensible; not of such as possess that stupid insensibility, which some are pleased to dignify with the name of Philosophy. It might therefore be expected, that those philosophers who think they stand in no need themselves of the assistance of religion to support their virtue, and who never feel the want of its consolations, would yet have the humanity to consider the very different situation of the rest of mankind; and not endeavor to deprive them of what habit, at least if they will not allow it to be, Nature, has made necessary to their morals, and to their happiness. It might be expected that humanity would prevent them from breaking into the last retreat of the unfortunate, who can no longer be objects of their envy or resentment and breaking from them their only remaining comforts. The attempt to ridicule religion may be agreeable to some, by relieving them from restraint upon their pleasures, and also may render others very miserable by making them doubt those truths, in which they were most deeply interested; but it can convey real good and happiness to no one individual. Yours, respectfully, W.

There are certainly some things worthy of attention in the above, but when we speak of religion, it certainly ought not to go a begging of Infidelity, that religion is too weak and sickly that cringes before a false philosophy, or bends to a corrupt, degrading, stoical insensibility. Philosophy professes to ameliorate the condition of mankind, that which only gives loose to the reins of vice and dissipation is as much a perversion of philosophy, as that religion is a perversion of the religion of Jesus Christ, which does not arm a man against the subtilties, and casuistry of false philosophy and infidelity. The religion of the Ancients and of the Apostles put them in possession of certainty. "I know," says Job, "that my Redeemer liveth," and farther, "I know that he shall stand in the Latter Day upon the earth—and *these eyes shall see him*, whom I shall *know for myself*," Jesus says, "Abraham saw my day and was glad." The Apostles and disciples saw Jesus not only before but after his resurrection. They had dreams too and visions, the ministration of angels and the gift of the Holy Ghost." They had "an anointing, which dwelt in them, which was truth and no lie, and needed not that any one should teach them save the anointing that dwelt in them." "He that believeth hath the witness in himself." There was certainty in all their moves, their religion being spiritual, they had spiritual communications, the Holy Ghost brought "things past to their remembrance, led them into all truth, and showed them of things to come." They had a hope that bloomed with immortality and eternal life, and were as far above sickly sentimentality, a weak, rickety, trembling, cringing religion, or the effects of a corrupt, degrading profligate stoicism, or infidelity, as the heavens are above the earth; we believe in the religion of the ancients, a religion of certainty, truth, intelligence, power, that hopes, believes and trusts in God; that gives revelation and removes doubt; it wants neither props, swadling bands, nor leading strings; it is strong in the strength of Israel's God, and defies opposition from whatever source; it is not a sing-song dreamy something, that we have to say to an Infidel, "now don't trouble me, I have taken a soporific draught, I have sweet and pleasant dreams of elysian fields, and I am afraid I shall be disturbed and my pleasant illusions vanish." Now we appreciate the feelings of all such; but their religion would not do for us; we want an every day matter of fact religion. If it can be shaken, let it be shaken. If infidels or anybody else have got any better principles than we have, we will embrace them, we want our religion and principles testing and proving, we want a religion that will stand the scrutinizing fiery test of every opposing principle, a religion that is wide awake, that will soar above every false principle and is envolved in light, truth and intelligence; that will stand the rude shock of conflicting elements here, and bear us in safety to eternal day. Having said so much we would state to those parties addressed by our correspondent, unless you have got a better philosophy than they have a religion, it is unjust and ungenerous to disturb them, never pull a man's house down, till you have a better to put him in; it may be poor, tottering, decaying and unsafe, but if you have no habitation don't invite him into the bitter elements, where he will have no shelter to screen him from the pinching cold the burning sun, or pitiless storm. It is a maxim of ours if we can't do good, at least, to do no harm.

WE are unacquainted with the writer of the following, there are some good ideas in it, we insert it, and as the writer says it is to be continued we shall reserve our remarks until a future time:

WAGGONER'S RIPPLE, Adams Co., O., March 22, 1855.

To the Editor of the Mormon:

"SIR! The advocates for existing family institutions have loaded the institutions of the primitive ages with such indefinite epithets as obscenity, pollution, and so forth; as if they had purer ideas of virtue than Christ who refers us to these very ages, as affording examples in this matter worthy of our imitation (Matthew 19th Ch. 8th v;) and an effort is made to support the stringency of modern laws by the authority of passages quoted from Paul's first Epistle to Timothy, advising him as to the proper character and family circumstances of certain officers in the Church. But this limitation may have been advised by Paul for reasons similar to those which actuated the head of the Church at a later period in forbidding ministers to marry at all, namely, that they might not be over burdened with family cares, but might give due attention to their flock without distraction; especially in the then infant state of the Church, and in the persecutions and distresses incident to that condition; to which distresses Paul alludes in the 1st Epistle to the Corinthians 7th Ch. 26th v; but it is very evident that it is as wrong to extend this limitation to the laity, as to extend to them the parallel prohibition of the Church of Rome against the clergy marrying at all; likewise this advice may be construed to mean that the ministers ought not to be single men, but ought to have one wife *at least.*

To the same effect a passage is quoted from Paul's First Epistle to the Corinthians, in which the Apostle is made to say, "let every man have his own wife, and let every woman have her own husband," is made to say, for to give the passage the air of a positive injunction the preceeding words "to avoid fornication," which are absolutely necessary to complete the sense, are omitted. The sentence being completed, it is evident that Paul has no reference here to the conditions of the family relation as to number, but merely to the prevention of fornication by marriage. Also this passage may, very fairly be considered eliptical the Apostle not choosing to make use of the clumsy law language, wife, or wives, but using the singular for both numbers. Eliptical expressions like this are very frequent in the books of the old law, one occurs in the 10th Commandment, "Thou shalt not covet thy neighbor's wife," another in the 21st Chapter of Leviticus. He shall take a wife in her virgnity." It is evident therefore that if this passage in Paul's writings, limits the family relations to one wife, so do these passages quoted from the books of Moses: but we know that the Mosaic law allowed a plurality of wives, and therefore this argument proving to much, proves nothing. Some will say now *if the word wife in this passage includes both numbers why not also the word husband?* The reason is sufficiently obvious. The Apostle never treats the two parties to the relation as equals but invaribly gives the man the precedence; likewise, though the head may have many members, nobody can have two heads, neither can confidence have two advisers. The practice of the primitive ages in this respect was nearly obsolete in the days of the Apostles and of Christ yet instances of the like did sometimes occur, one of which is to be found in the Gospel of the Infancy, which, though it may be fairly regarded as aprocryphal, may yet be fairly received as evidence of the manners of the age; even acknowledged fictions fairly represent the manners of the age and country in which they were written. The reason of this custom becoming obsolete most probably was the example of the Roman people, and the power of the Roman law, which in those ages ruled the greatest part of the known world.—[To be continued.

Respectfully, WILLIAM HUTCHINGS.

From Utah.

SALT LAKE CITY, Feb. 6, 1855.

WE received your letters of Nov. and Dec. to-day; the mail arrived last night, late from the East; there was an escort came as far as Bridger's with it, and than turned back to Laramie. It was the same escort that went from Laramie to the States with Mr. C. Kinkead, after the serious meeting with the Indians last Fall.

This week and next, there is to be a great many parties at the Social Hall. To-night and to-morrow night the Battalion "boys" are going to have parties, as it cannot accomodate all in one evening. The next evening the "Minute Men" are to have one, and on Friday night Capt. Hardy, with the police, will have their party. On the 22d of this month (Feb.,) Washington's birth day, Col. Steptoe is going to give a splendid party, in return, (I suppose,) for the one given by the Governor on the 1st of January last.

We still have beautiful weather, and they are going on with the public works; they are grading North Temple street, so as to admit of City Creek passing down to the river, on the occasion of high water, in the spring. The hands are engaged on the east side of the Temple, and are rapidly rolling down the immense stones from the Kanyon, for its construction. President Young has removed into his new house.

The California Mail started out yesterday noon, and Mr. Tracy and Major Raynolds started this morning to overtake it to send some matter through by that mail, that has been detained waiting for the eastern mail to arrive. Yours, JOSEPH H. FELT.

LATEST FROM CALIFORNIA.

THE Star of the West arrived last evening, with some two hundred passengers and $239,000. There were consignments of $70,000 to Drexel & Co., Philadelphia; $62,000 to the Metropolitan Bank; $20,000 to J. Cork, Jr.; $15,000 to Wells, Fargo & Co.; $18,000 to W. Seligman & Co., and $15,000 to Ross, Folkner & Co.

The Star of the West connected with the Sierra Nevada, which left San Francisco on the 9th and reached San Juan del Sud on the 22d.

The steamship Sonora, with the mails and passengers which left New York February 5th by the George Law, arrived at San Francisco on the 2d March, with 433 passengers.

A mob broke into the office of Adams & Co., at Sonora, on the 4th of March, and overpowered the sheriff and officers, then appointed a committee, who paid off all the depositors to the amount of their several certificates.

The rains have fallen abundantly of late, and all the streams are raised, and the miners are in high spirits for spring operations.

The Pacific Express Company has taken the place of Adams & Co.'s Express.

The Supreme Court of the State has decided that persons who inclose lands in the mining region cannot hold them against miners.

NULLIFICATION IN CALIFORNIA.—The Supreme Court decided a month or two ago, that appeals could not be taken from the State Court to the United States; and Judge Shattuck, of the Superior Court of San Francisco, disregarded this decision, and transferred a case to the U. S. District Court, when the Supreme Court steps in with a mandamus, but Judge Shattuck declares he will not touch the case again.

FOREIGN ITEMS.

IT is announced in English papers that, besides the 10th Hussars and the 12th Lancers, an infantry force comprising the 8th, 25th, 29th, 43d, 53d, 61st, 86th, 87th, and 98th regiments, having a present strength of 8,000 men, will proceed from India early in the spring to the seat of war *via* Alexandria.

Despatches from Constantinople, of the 1st of March, says a shock of an earthquake had been felt there.

Broussa has been almost destroyed by earthquakes, and 2,000 lives lost.

The garrison at Constantinople, including reserves and convalescents, had left for the Crimea.

Advices from Smyrna, Feb. 25th, state that 1,000 English sick had arrived in hospital.

The new Cunard steamer Etna, had sailed from Liverpool with artillerymen and horses for the Crimea, and the Cambria was fitting for cavalry, for the same destination, and the screw steamers Great Britain, Indian and Black Queen were also about ready.

The scale of distribution of the English patriotic fund for widows and orphans of the war, is announced, and varies from 3s. 6d. to 9s. 6d. sterling weekly for each family.

The Earl of Stanhope is dead—age 74. He was the nephew of the great Wm. Pitt. His son, Lord Mahon, succeeds him.

A bas relief, in white marble, representing Esculapius attending a patient, has been discovered at Cyzica, in Asia Minor, and brought to the Louvre.

Address of the Emperor Alexander.

ST. PETERSBURG, Sunday, March 4, 1855.

The following address to the army appeared simultaneously with the manifesto of Alexander II. to the nation:

I. Valiant warriors, faithful defenders of the church, the throne, and the country! it has pleased Almighty God to visit us with the most painful and grievous loss. We have all lost our common father and benefactor.

In the midst of his unwearied care for Russia's property and the glory of the Russian arms, the Emperor Nicholas Paolovitch, my most beloved father, has departed to eternal life.

His last words were: "I thank the glorious royal guards who, in 1825, saved Russia, and I also thank the brave army and fleet; I pray God to maintain, however, the courage and spirit by which they have distinguished themselves under me. So long as this spirit remains upheld Russia's tranquility is secured both within and without; then wo to her enemies! I loved them as my own children and strove as much as I could to improve their condition. If I was not entirely successful in that respect, it was from no want of will, but because I was unable to devise anything better or to do more."

May these ever memorable words remain preserved in your hearts as a proof of his sincere love for you, which I share to the largest extent, and let them be a pledge of your devotion for me and Russia.

ALEXANDER.

St. Petersburg, March 3, 1855.

II. Brave Warriors! Courageous participators in the deeds of your supreme military chief now sleeping in the Lord! You have sealed in your hearts the last words of his tender and paternal love for you. As a mark of this love to the troops of the guard, the 1st corps of cadets, and the grenadier regiment of the generalissimo, Prince Suvarov (Suwarrow,) I present to you the uniforms of His Majesty, those which the Emperor your benefactor deigned himself to wear. Preserve this pledge, which I trust may remain among you as sacred as a relic, and like an enduring memorial for future generations. Moreover, I ordain as follows:

1. In the companies and squadrons that have borne His Majesty's name, all the distinctive charges on the epaulettes and shoulder-knots shall retain the initial letter of the Emperor Nicholas I., so long as one of those registered down to March 2, 1855, shall continue in the companies and squadrons.

2. Those who were attached to His Majesty's person as generals or aides-de-camp general, or aides-de-camp adlate, will retain the same initial.

May the sacred memory of Nicholas I. survive among our ranks, as a terror to the foe, and for the glory of Russia.

ALEXANDER.

St. Petersburg, March 3, 1855.

Naturalization.

The following is the most concise and correct definition of naturalization that we have seen, and will be useful and instructive to our readers. We find it copied in the Boston Bee:

A foreigner who has resided five years in the United States and one in a State, may present himself before the authorized courts, and apply for naturalization. He must in the first place bring two *citizens* of the United States, to swear that he has lived five years in the country and one in the State, and that he is a person "of good moral character, attached to the principles of the Constitution of the United States, and well disposed to the good order and happiness of the same." After which he must swear to the same facts subtantially himself. And if these oaths are falsely made, the naturalization is void, and the parties subjected to imprisonment for perjury.

In the next place, he must prove that it has been tor two years past his deliberate intention to make application to become a citizen of the United States. The only proof that will be accepted of this, if he was of age when he came to this country, is a written declaration of such intention made two years previous, before a Court, signed by its Clerk, and sealed with its seal.

The next thing required of him is to take a solemn oath upon the Bible, "to bear true faith and allegiance to the United States. and to renounce all allegience and fidelity to every foreign prince, potentate, state or sovereignty whatsoever, and especially to such potentate as he had previously been a subject of,"(mentioning by name the Queen of England, Emperor of Austria, the Pope or whoever may be the sovereign under whose authority he lived.) Subsequent acts contrary to this oath are punishable by fine, imprisonment and death.

Finally he must renounce his order or title of rank and nobility, if he has any such, and resign his commission, if he holds one, under any foreign power.

He, his wife and children then become entitled to the rights of American citizens, so far as holding property is concerned. But he cannot hold certain offices without a still further term of probation. And none but a native born citizen can be President or Vice President of the United States.

Important Postal Announcement.

THE PREPAYMENT OF POSTAGE.

POST OFFICE, New York, March 24, 1855.

Notice is hereby given that, in accordance with the act of Congress passed March 3, 1855, from and after the 1st of April next letters will not be despatched from this office, in the mails, unless the postage thereon is prepaid, except only letters addressed to places beyond the limits of the United States, in those cases in which such letters can now be sent without pre-payment.

Inquiries have been made at this office in respect to the proposed disposition of letters deposited without pre-payment, a letter from Horatio King, Esq the, First Assistant Postmaster General, is subjoined hereto, communicating the instructions of the Post Office Department upon this and other points of interest to the public.

ISAAC V. FOWLER, Postmaster.

POST OFFICE DEPARTMENT, APPOINTMENT OFFICE, March 22, 1855.

SIR:—Your letter of the 20th inst. is received. In answer, I am directed by the Postmaster General to inform you—

1. The act of 3d March, 1855, making no provision for unpaid letters to places within the United States, on the same or day following any such unpaid letter or letters being put into a Post Office, the Postmaster thereof will post up conspicuously in his office a list of the same, stating that they are held for postage. If not attended to, such letters must be returned monthly to the Dead Letter Office.

2. Letters part paid should be despatched, charged with the additional postage due at the prepaid rate, according to distance, established by said act, except where the omission to pay the correct amount is known to have been intentional, when they should be treated the same as letters wholly unpaid.

3. It is proper to forward a letter when requested, in writing. When forwarded, no additional postage should be charged if the letter, contrary to its address, and then forwarded, it must be charged with additional postage at the prepaid rate, according to distance, established by the act of March 3, 1855, aforesaid.

4. Ship letters, as they cannot be pre-paid, and are not supposed to be embraced in the new act, will continue to be despatched agreeably to the provisions of the fifteenth section of the act of March 3, 1855.

I am, respectfully, your obedient servant.

HORATIO KING,
First Assistant Postmaster General.

ISAAC V. FOWLER, Postmaster, New York.

Miscellaneous.

The New Flying Machine.

THE Paris *Patrie* has the following: "The Academy of Sciences is a good deal interested by the invention of a flying machine, by Don Diego de Salamanca. With this machine, Don Diego's daughter, Rosaura, rose in the air, some time ago, at Madrid, to the great astonishment of the Spaniards, who are but little accustomed to this sort of miracle. Don Diego de Salamanca and his daughter are about to arrive at Paris, to show the effects of his marvellous invention. The machine is very simple; it consists in a case two feet long and one foot wide, adapted to a band of leather round the waist, buckled behind. The two iron rods, fastened to the case, support a small piece of wood, on which the feet repose. The case contains a simple and ingenious mechanism, similar to that employed to set an automaton in motion. The mechanism is worked by means of a handle. It sets in work two large wings, ten feet long, made of very thin caoutchouc, covered with feathers; and the wings may be so worked as to produce vertical, perpendicular or horizontal flying. The number of turns given to the handle determines the height to which it is desired to go. The handle has to be turned every quarter of a league, to regulate the distance; the operation of turning lasts a minute. Horizontal flying is the most difficult; the wings beat the air like the oars of a boat, or rather as the feet of a swan when it swims. By means of this curious machine, a man can go almost as rapidly as a carrier-pigeon from the Hotel-de-Ville to the Arc de Triomphe de l'Etoille, in eight minutes, and in half an hour to Versailles. The experiments, which will be made in Paris, will be on a small scale, and the flights of Don Diego will not extend beyond the department of the Seine; but at a later period he proposes to go to Lyons, to Bordeaux, Toulouse, Marseilles, and Tours, and to take the lines of railway. He pretends that he can travel quicker than by rail. The price of each machine will not exceed 1,290f. for men, and 1,000f. for women. If the experiment succeeds, Don Diego will take out a patent, and will make the sale of the machines a branch of commerce. Although greatly astonished at this new invention, several members of the Academy have pointed out the inconvenience of bringing it into general use. In point of fact, there will be no security for any one, if by the aid of such machines, all our usages and customs be overthrown, and if malefactors can fly on the roofs of houses, afterwards get into apartments, and commit all sorts of depredations. It will be very curious to see policemen in France and England pursuing thieves in the air, in order to lock them up on earth. It appears that 1855 promises us all sorts of marvels."

N. N'ism up to the Handle.

ONE of the intensely zealous K. N's. of the General Court, writes to his Son John', a letter which, accidentally of course, got into the Morning Post, from which we make the annexed extract. American principals is looking up some here in Boston and we are going to discord all forign elements in our government (by the way have the barn door painted over with some other color besides Spanish brown. I don't like anything spanish.) The goverpor has made a lick at the forign malitia and disbanded all the cumpanies. (dont use any more British oil for your deefness for I have thrown away that box of Russia salve your mother put in my trunk to rub my rumatick leg with use American physic it is the best.) We are going to have the latin lingo taken off the state coat of arms and put plain yankee english in its place. We are going a head I tell you, and make a clean swoop of every thing of forign extraction I have visited no place of amusement excepting the live Buffaloe which is a regular native he looks very much like a hairy cow. Speaking of cows reminds me of our Durham bull you may sell him to Wade the butcher he is of forign extraction. A friend saked me to go to the Athaneum and see the libry and picture but I was told nearly all the pictures are painted by the old masters—and these I am told is without exseption all forigners beside many of the books are in forign languages so it is contrary to the sperit of prinsiples to visit such a place. I was going to see Banvards great painting of the Holy land which is making some stir but a native artist told me it was painted with Venetian red Dutch pink and Naples yellow while all the skies were Prussian blue too much of the forign element to be interesting to me.

By the way speaking of paint have the front blinds which I had painted with French green last fall painted some other color than I mentioned afore.

Give my Marseills vest to dick the plowman and tell him to stone Jip the Scotch terrier off the farm and to kill that Maltese cat,

from your affectionate father,

[Yankee Privateer. ——.

FALLING OF A LARGE PIECE OF ROCK ON THE HUDSON RIVER RAILROAD!—NARROW ESCAPE OF THE NOON TRAIN FROM NEW YORK!—The passengers by the noon train, Monday, from New York, due at 5:15 o'clock, had a narrow escape when near Rhinebeck. As the train was passing into a curve a piece of rock, at least two tons in weight, fell upon the track and rolled over so that only a small part of it lay upon the rail. The engineer fortunately saw it fall and instantly set about checking the motion of the train which was then going at full speed. So sudden was it checked and so quick the jerk that the passengers were all thrown from their seats, and for a time the utmost confusion prevailed. The cowcatcher hit the rock, which lay so nicely poised that the locomotive rolled it off without receiving any injury and with apparent ease. Upon learning the cause of the sudden stoppage the passengers became calmed down and in a few minutes the train was under motion. It was a narrow but fortunate escape. —[Albany Journal.

The Niagara Suspension Bridge.

The Buffalo Express gives the following statistics of the Railroad Suspension Bridge at Niagara Falls: Length of span from center of towers, 822 feet; hight of tower above the rock on the American side, 88 feet; ditto on the Canada side, 78 feet; ditto floor of railway, 60 feet; number of wire cables, 4; diameter of each cable, 10 inches; number of No. 9 wires in each cable, 3,659; aggregate strength of cables, 12,000 tons; weight of superstructure, 750 tons; ditto superstructure and maximum loads, 1,250 tons; maximum weight of cable and stay will support 7,300 tons; hight of track above the water, 234 feet; hight of railroad above waggon track, 60 feet.

Wholesale Price Current.

NEW YORK, March 31, 1855.

ASHES—Pot	per lb.	$6 25 a	— —
Pearl		6 25 a	— —
CANDLES—Stuart and Bussing's best, assorted	per lb.	16 a	18
Ordinary		11 a	—
CANDLES—Sperm	per lb.	29 a	30
Adamantine		20 a	26
Mould, yellow		14 a	15
COFFEE—Java, white		13½ a	14½
Mocha		13½ a	14½
Laguayra		10½ a	11½
Maracaibo		10 a	10½
St. Domingo (cash)		9¼ a	9½
DRUGS AND DYE—Alcohol, pr. gal.		64 a	— 70
Alum	per lb.	— 2½ a	— 2¾
Arrowroot		32 a	— 33
Arsenic, powdered		— 2 a	— 2¼
Asafœtida		— 5 a	— 25
Borax, refined		— 28 a	— 29
Brimstone, American, roll		— 2¼ a	— —
do crude	per ton.	29 a	— —
Camphor, crude	per lb.	— 29 a	— —
do refined		— 34 a	— —
Chlorate Potash		— 35 a	— 40
Cochineal		1 05 a	1 15
Copperas	per 100 lb.	1 25 a	1 37
Cream Tartar	per lb.	— 28 a	— 28½
Gum Arabic, picked		— 35 a	— 36
Gum Copal		— 30 a	— 50
Gum Myrrh, Turkey		— 25 a	— 30
Iodine, resublamized		— 5 75 a	6 25
Ipecacuana		2 75 a	— —
Madder		— 10 a	— 10½
Magnesia		— 16 a	— 19
Do calcined		— 30 a	— 35
Nutgalls, blue Aleppo		— 20 a	— 22½
Oil Anis		3 — a	3 25
Oil Bergamot		1 75 a	2 —
Oil Cassia		2 50 a	2 62½
Oil Lemon		1 75 a	2 —
Oil Peppermint		4 50 a	5 —
Opium, Turkey		5 87½ a	6 —
Otto Rose	per oz.	3 50 a	6 50
Oxalic Acid	per lb.	— 27½ a	— 30
Phosphorus		— 80 a	— 85
Quicksilver		— 54 a	— 55
Rhubarb, China		1 50 a	2 —
Saleratus		— — a	— 6
Sal Ammoniac, refined		— 8¼ a	— 8½
Senna		— 9½ a	— 12½
Shellac		— 9½ a	— 13
Sugar Lead, white		— 11 a	— —
do brown		— 7½ a	— 8
Sulphate Quinine		2 50 a	— —
Tartaric Acid		— 47½ a	— 50
Verdigris		— 32 a	— 37
Vitriol, blue		— 9½ a	— 10
DYE WOODS—Camwood	per ton.	50 — a	80 —
Fustic		23 — a	25 —
Logwood		15 — a	26 —
FLOUR—State, common	per bbl.	8 75 a	9 —
Michigan and Indiana		9 43¾ a	9 62½
Genesee, extra		11 — a	13 —
Rye		6 25 a	7 50
Corn Meal		4 25 a	4 62½
FRUIT—Raisins	per box.	2 40 a	— —
Raisins, layers		2 75 a	— —
Currants	per lb.	— 14 a	— 20
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3 25 a	2 50
8x11 to 11x16		3 75 a	2 62½
11x17 to 12x18		4 — a	3 —
20x26 to 24x30		5 50 a	4 25
31x40 to 34x46		8 — a	7 50
GRAIN—Wheat	per bush.	2 80 a	2 70
Corn		— 95 a	— 98
Barley		1 20 a	1 28
Oats		— 52 a	— 68
Peas		— — a	1 75
Beans		— — a	2 25
GUNPOWDER	per 25 lbs.	4 — a	— —
INDIGO	per lb.	— 55 a	1 45
IRON—Pig, Eng., Scot	per ton.	29 — a	31 —
Bar, Eng. refined		67 50 a	70 —
Sheet, Russia, 1st quality	per lb.	— 13¼ a	— 14
Sheet, Eng		— 3½ a	— 4
LEAD—Galena	per 100 lbs.	— — a	6 30
Sheet and Pipe		— — a	6 75
LEATHER	per lb.	25 a	28
MOLASSES	per gal.	21 a	27
NAILS—Cut, 4d and 6d	per lb.	— a	4½
Wrought, 6d and 20d		8 a	11
OILS—Olive	per bskt, 12 bottles.	3 37½ a	3 50
Olive, in casks	per gallon.	1 20 a	1 25
Linseed		— 82 a	— 88
Whale		— 65 a	— 75
Lard, winter		— 85 a	— 90
PAINTS—Lead, red, Am	per lb.	— 7½ a	— 8
Lead, white, Am., in oil		— 8½ a	— —
Lead do do dry		— 8 a	— —
Ochre, yellow, French, dry		1 12½ a	1 65
Ochre, in oil		— 4½ a	— —
Spanish Brown, dry	per cwt.	— 75 a	— —
Litharge	per lb.	— 7½ a	— 8
Vermillion, Chinese		— 90 a	— 95
Venetian Red	per cwt.	1 60 a	2 25
RICE	per 100 lbs.	4 25 a	5 —
SALTPETRE	per lb.	6 a	10½
SEEDS—Clover	per lb.	— 10 a	— 11
Flax, American, rough	per bush.	1 85 a	1 90
Linseed, Calcutta		1 95 a	2 —
SOAP—New York	per lb.	5 a	8
Castile		— a	11
SPICES—Ginger, Race	per lb.	— a	5
Mace		90 a	95
Nutmegs		95 a	97
Pepper		— a	11½
Pimento		— a	13½
Cloves (cash)		— a	14½
SUGAR—New Orleans	per lb.	4¼ a	6
Havana, white		6¾ a	7
do brown		5 a	6¾
Stuart's crushed		8¼ a	—
SUMAC, Sicily	per ton.	70 — a	82 50
TEAS—Gunpowder and Imperial	per lb.	18 a	86
Hyson		26 a	65
Young Hyson		20 a	55
Hyson Skin		10 a	30
Black		18 a	35
TIN	per lb.	24½ a	26½
TOBACCO		7¾ a	45
TURPENTINE	per 220 lbs.	3 50 a	— —
TAR	per bbl.	2 50 a	— —
SPIRITS TURPENTINE	per gallon.	— 45 a	— 46

Information Wanted.

A DAUGHTER of John and Ellen Foulstine is desirous to know of the whereabouts of her father and mother, if living. John and Ellen Foulstine left Blackburn, England, in the spring of 1854, and sailed in the "Windermere," for New Orleans, with the intention of going to the Valley. Any information relative to them, or a young daughter about nine years of age, will be thankfully received by Joseph and Anne Harrison. Address to this office.

E. R. YOUNG,

Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.

REFERENCE—J. TAYLOR, Ed. Mormon. ap7

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office, by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the [illegible] you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World. J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITO OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Albert Gregory, General Agent, Norwalk, Ct.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1d. will have to be pre-paid by us in New York; 1d. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½d, as follows: Postage in New York, 1d.; in England, 1d.; for Agents, 1d.; paper, 2d.; total, 4½d.

Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

No subscription received for a less term than six months.

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent of*—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. *Le Seigneur, dans sa bonté et sa miséricorde*, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour *régénérer* le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverous que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoilleront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ!" Nous aussi. Eurent-ils "l'espoir en la résurrection!" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

12809 From Nephi City, by Fillmore City, Corn Creek, Parragona, and Parowan, to Cedar City, 180 miles and back, once a week.
Leave Nephi City every Monday at 6 a. m;
Arrive at Cedar City next Friday by 6 p. m;
Leave Cedar City every Monday at 6 a. m;
Arrive at Nephi City every Friday by 6 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street*,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHN Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, J. A. JAMESON, J. P. EDDY, A. M. BISSELL, A. COTTING, JR., CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
J. P. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
North, Jewett & Buzby, New York City.
Parke & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOT AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All tho wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

TUTSMAN & DONNEL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
At all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEETIRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans; Baton Rouge; Natchez under the Hill; Natchez on the Hill; Vicksburgh; Memphis; St. Louis; Camp at Keokuk; Nauvoo; Joseph Smith, the Prophet; Hyrum Smith, from an original portrait in the possession of his family; Willard Richards, from a daguerreotype; John Taylor; Carthage Jail; Room in which Joseph and Hyrum Smith were imprisoned; Well against which Joseph Smith was placed and shot at after his assassination; Lucy Smith, Mother of the Prophet; Ruins of the Temple at Nauvoo; Joseph Smith, Jr., David Smith, } Sons of the Prophet;

Entrance to Kanesville; Council Bluff Ferry, and group of cottonwood trees; View of the Missouri River, and Council Bluffs, from an elevation; Elk Horn River Ferry; Loup Fork Ferry; Wood River; Chimney Rock; Scott's Bluffs; Fort Laramie; Independence Rock; Devil's Gate; Laramie Peak; Witches' Bluffs; Great Salt Lake; Great Salt Lake City; Heber C. Kimball, from a daguerreotype; Jedediah M. Grant ditto; John Smith ditto; President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:

Emigrant Ship leaving Liverpool; Light House at the mouth of the Mississippi; Old Fort Rosalie; Walnut Hills; Utah Territorial House, G. S. S. City; Costume for the Plains; Chimney Rock from the West;

Fort Bridger; A Kanyon in the Rocky Mountains; Tabernacle, G. S. L. City; Joseph Walker, and Arrapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 9. NEW-YORK, SATURDAY, APRIL 14, 1855. PRICE FIVE CENTS.

Poetry.

The Downfall of Tyranny.

BY JOHN HYDE, JR.

ADDRESSED TO THE OPPRESSED EVERYWHERE.

Laugh on ye tyrants who enslave
The noble, great, the good, the brave,
Enjoy your fleeting hour,
As drops each sand in Saturn's glass
So shall your rule as quickly pass
And with it all your power.
For the struggle of right
'Gainst pride and might
Shall wage the wide world over.

Enjoy your thrones soon doomed to fall,
Your pomp, your wealth, your state, your all,
For man the truth is learning;
Laugh on till woe shall wrest a tear,
Vaunt on till truth shall force a fear,
For man, for freedom's yearning.
For the struggle, &c.

The past has oft crushed manly hope,
And bravest souls have shrunk to cope
With your despotic power;
But friends of freedom soon shall see
That all your slaves at last are free,
And 'tis your turn to cower.
For the struggle, &c.

When hearts you've wrung have ceased to feel,
And iron hands are armed with steel
That tyranny denied them;
They'll hurl you shud'ring to those graves
You had prepared in thought for slaves,
And in yourselves supplied them.
For the struggle, &c.

I hear the small prophetic voice
That bids the crushed and bruised rejoice,
The cry of liberty.
The peeling note more loudly swells,
Till roused creation proudly tells
Humanity is free.
For the struggle, &c.

In vain your sceptres, sway, and pride;
In vain the falchions by your side;
In vain your cringing courts;
In vain your hosts of sordid bands;
In vain your hired hearts and hands;
A tyrant's fierce cohorts.
For the struggle, &c.

Your soldiers lie on red fields strown,
Their doom is yours, your knell's their groan
While life is ebbing fast:
Enjoy your *note* ye tyrant slaves
And deeper dig your yawning graves,
Your rule shall soon be past,
For the struggle of right
'Gainst pride and might
Shall wage the wide world over.

[Deseret News.

New-York in 1855.

THE CRISIS.—1855.

NUMBER IV.

EAST OF BROADWAY.

The Bowery, forming the great aorta of the city on the East, for New York is two cities in one, comprising New York on the East, and New York on the West—two settlements, a little less different from each other, perhaps, than the old and the new Manhattan, —this fabled Bowery flows, day and night, with a thick, hurrying, turbid stream of human beings, in whose current all nationalities, complexions, sizes, ages, sexes and tongues rush to that unknown laboratory, where they are fused together by the universal amalgam of American life and manners, into one parti-colored but harmonious whole, thence to be distributed, from innumerable receptacles over our vast interior, which, finally, assimilates and absorbs them.

Sometimes, in the "wee sma' hours ayont the 'twal," the Bowery rests, policemen, apple-women, rag-pickers, and tardy inebriates only are visible, to represent the lees of its daily circulation, when sleep has stilled its hubbub; but this quiet is rare, for it is seldom that the Bowery has not its reflex tide of "b'hoys and gals," pouring in, by all the Avenues, from Bloomingdale and Harlem, singing and whooping, with less music than whole-souled noisy merriment, as they batter homewards from rural sports; or its processions of ball-clad youths and maidens leaving or joining some festive scene, and drowning even the eternal roll and jingle of the City, New Haven and Harlem Rail cars, with their mirth.

This portion, the bright side, of that famous thoroughfare, has often inspired the sketchy pen of young men about town, over confidential in their reminiscences, and has made it glow in a light by far too roseate for present truth. But, there is another side, once bright too, now overcast with thick gloom, the Bowery current at morning and evening,—Broadway has its early current, too, and, from Park to Park, there are volumes of thought, every dawn and nightfall, stamped, and folios of pictures traced out by the hastening feet of our workingmen and women. But, the Bowery bears away the palm for variety as well as vivacity; you are there really among the people, and you see them on their own highway, free to express every emotion, and unawed by the presence of architectural splendor indicative of the authority and wealth of classes above them.

How brightly then the Bowery used to smile, in the spring and summer mornings of the past year, during the last thirty minutes that preceded the hour of work; everywhere alive with smiling faces and hurrying feet; the laborer with his lime-whitened boots and patched attire, his coarse shirtsleeves rolled up to the elbows, brushing past groups of spruce young clerks, "on a rush to open the store;" butcher-carts, milk-wagons, morning cars and stages dashing pell-mell along, now up, now down, over and across, into every possible corner, and out of every possible side street and alley, as if executing some weird cotillion, or emulating the gambols of Faust's witches on the Brocken; charcoal-men, chimney-sweeps, bread-boys, fish-venders, "winding the mellow horn;" all sorts of professionals, solemn and quizzical; all sorts of embodied noises, darting along and athwart each other —these, with innumerable side pieces, make the scene one of singular exhilaration; but where would have been its spirit, where its romance, without the working girls! Their absence would have left the rest dull and leaden; and the Hudson's banks had been garlanded with fewer of the poetic laurels that adorn them where they open with glad arms to meet the caresses of the sea. But, there were working girls, by hundreds and thousands, the dear, beautiful, but poverty-stricken daughters of our land, some born in humble homes of the great metropolis, and others nurtured in the villages that nestle among the hills of northern New York, New Jersey and Pennsylvania, with many from the towns and rural districts of Yankeeland, but all gathered to the once ample beauty of this manufacturing mart—the grandest centre through which the supplies of trade flow to and from the country. With what joyous faces and gay laughter they tripped together—the sidewalks alive with them as far as you could see, like moving parterres of living flowers—narrating to each other the sport of the past evening, and the hopes and fears of the coming day, if it was the morning work hour, or if at sunset, skipping along, delighted to be free, and chattering merrily their girlish anticipations of home —the temporary or real home, and some fond mother or sister, or kind father or brothers, or, perhaps, even with a blush, admitting some clever Frederick, or Will, or Charlie, who had promised them escort to the singing school, or a box seat at the National. If it was a week-day, such were the topics, intermingled with the chit chat of the workroom; if Saturday—a sort of festival anticipation—there would be the comparison and counting up of their little gains, and flattering plans for a walk to church and an evening courtship, on the morrow.

How lovely many of them were, too, these American working girls! How delicate, how gentle-voiced, bright-eyed and tender-hearted! Who did not love them, in their glee and innocence, and patient, unrepining toil? Who would not have felt relief, in turning from the musk and brocade and hollow state of the Broadway lounge to the untrammeled grace and virginical bloom and freshness of the poor girls on the Bowery—from the haughty mesdames and imposing misses of the merely fashionable range to Sis and Mary and little Sne!—the hazel and deep blue and black-eyed girls from our mountains' and rivers' sides! If you would have gazed at them with pleasure, then, dear reader, when they were glad, and thought it a boon that they had the privilege of slaving from seven in the morning until twilight; if you would have rejoiced in their joy and have been merry in their mirth, because it lightened and restored your own heart; because it taught you that there might be innocence and fidelity, and a sweet resignation almost like happiness in the very bosom of metropolitan toil and poverty; because it sustained your philosophical theories and illusions, and, by an outside constrast, made you, perchance, envy such a lot so full of fresh emotion; if you—and we cannot doubt it—would have smiled upon and sympathized with these poor girls, in their brief day of summer, you will not turn away from them, now, when their mirth has fled and their eyes are dimmed with care and suffering?

We have presented a rapid view of the Bowery, when enlivened by the morning and evening tide of workers—its pleasantest aspect—and with a brief tribute to the industry and beauty of its toiling girls, have hinted that their condition, following the decline of trade, has, in a majority of instances, become, not only much less endurable than it was, in its worst times before, but even deplorably wretched.

We shall now ask them to accompany us to the homes, or rather lodging places of the young creatures who are thus exposed by fate to the trials and vicissitudes of our City life; doing so, they will be speedily convinced of the unerring certainty with which those who fatten on the misery and degradation of their fellow-beings may calculate, when they are measuring the resources of vice and oppression. They will witness strange scenes, whose existence they had not fancied, in this metropolitan display of wealth and intelligence; they will hear heart-rending truths, which they would fain believe untruths, and learn that for some—the fairest and most defenceless portion of our own flesh and blood—liberty is proclaimed almost in vain, and gospel tidings of great joy in vain pronounced.

Mawkish prudery may shrink from the investigation, and sectarian or infidel malice may seek to sneer and contradict; but as every syllable we write is based on solid fact, we shall feel that we are not only serving the cause of justice, but absolutely discharging a duty we owe to ourselves and that cause, in making the revelations now ready to flow from our pen.

The public have, too long, been either indifferent to this subject, or misinformed regarding it. Great and holy principles of progress and improvement lie behind it, and we cannot hasten enough in furthering its discussion.—[N. Y. Evening Mirror.

Utah Territory.

INTERESTING FROM UTAH.

Magnificent Legislative Party and Dinner—Bill of Fare—Speeches and Sentiments—The Drama—Military Ball—Typographical Association.

From the Deseret News, Jan. 11.

LEGISLATIVE PARTY

Given at the Social Hall, by the Governor and Legislative Assembly, on Monday, Jan. 1, 1855.

In compliment to Judge Kinney—his Associates —other United States Officers of the Territory— and Lieut. Col. Steptoe of the United States Army —with the officers in his command.

COMMITTEE OF ARRANGEMENTS.

Heber C. Kimball, Lorenzo Snow,
J. M. Grant, H. S. Eldridge,
Samuel W. Richards.

House called to order at 3 P. M., by President H. C. Kimball, who remarked that the time had arrived when we should begin our party. He wished to give a little counsel first, and would be plain and distinct. It was understood that this party was got up by the Governor and Legislative Assembly, and we want to set an example worthy of imitation for generations to come, to keep good order; and when there is dancing and music playing, no conversation nor disorder, but every man behave like a gentlemen, and every lady like a lady. We do not wish any of the gentlemen or ladies to go down to the lower room, until they are invited. We do not wish whiskey or brandy to be brought to this party, and desire that none who are invited here should go out and get it; if this is done, we will consider it an insult. This is a total abstinence party; that is, the total abstinence of all spirituous liquors. We will introduce the cold water system unto the table, then tea and coffee, if you please. The room where you came in is the ante-room: gentlemen and ladies will there wait on you, for we wish perfect order and perfect harmony, that the angels who are sent to administer to us, and in connection with whom we hold the keys, may be well pleased with us, and touch us all with the power of God, that we may act well our parts, and that our musicians may be touched with an holy touch, that their instruments may inspire and exalt our feelings. We will dedicate this party, ourselves, and the music to the Lord. If these are your feelings, hold up your right hands to heaven, and say Aye (which was unanimously done.) No person has been invited here whose name was not on the list. This is the order of the Governor. His health is poor, and he does not know that he can come here, but I wish him remembered in our prayers, that God may touch him with an holy touch, for I desire that he shall be here to see us during this evening. The gentlemen, with their ladies, who are strangers to you, will be duly introduced.

President J. M. Grant then offered up prayer to the Lord, dedicating to him the assembly and the evening's proceedings.

After which, President Kimball organized the room with cottillion sets; and at the word "all ready," the lively strains of music filled each heart with the spirit of the dance.

The orchestra was occupied by musicians (playing six first and second fiddles, a violincello, double bass and flute), with a boy at each side in Gælic pastoral costume holding his crook in hand.

At 4 P. M. Col. Steptoe and Miss Kinney were introduced by the Hon. H. C. Kimball, and soon thereafter his Hon. Chief Justice J. F. Kinney and lady; also Mr. McLure and lady; J. H. Holman, Esq., United States District Attorney; Lieut. Tyler, Mr. W. G. Rankin, and the Hon. A. W. Babbitt, Sec., and lady, were introduced by the Hon. J. M. Grant.

Cotillion followed cotillion in quick succession, all being order and quietness inside during the dance, although outside the tempest was howling, and the wind was blowing a perfect hurricane from the south, and had been during all the day.

At half-past 5 P. M., Major Reynolds, U. S. Army, Major Rose and lady, and Marshall J. L. Heywood were introduced by Hon. J. M. Grant.

Hon. H. C. Kimball stated to the assembly that he had just received a communication from the Governor, which he would take pleasure in having read.

NEW YEAR'S, 5 P. M.

Governor B. Young respectfully tenders his highest regards and the compliments of the season to the ladies and gentlemen who assemble in the Social Hall, this evening, and regrets exceedingly that his health, which will not permit him to venture from his room, should so inopportunely debar him the pleasure he anticipated in meeting his friends and participating in the joyous dance on this happy festive occasion. Trusting that the company will enjoy themselves to the fullest extent, and asking that the blessing of Heaven may rest on the evening's recreations, he bids one and all, a very, very good night.

At 6 P. M., Capt. Ingalls, Lieut. Mowry, and Hon. Judge Stiles, were duly introduced by the Hon. J. M. Grant.

At 7 P. M., Joseph Greene, of the firm of Kinney, Greene & Co., and Lieut. Alston, were introduced by Hon. J. M. Grant. After the floor had been formed for a country dance, at a quarter past eight, P. M., dinner was announced; whereupon, beginning at No. 1, until No. 43 were severally called on the floor with their respective partners, and in order were introduced to the lower room. Upon all being comfortably seated, President Kimball asked a blessing upon the bounties and luxuries spread before them, and gave thanks to the God of our fathers.

As I was unable to remember the dishes, dainties and varieties offered on the occasion, I here copy the bill of fare which was laid below each plate on the table:

NEW YEAR'S FESTIVAL.

JANUARY 1, 1855.

BILL OF FARE.

FIRST COURSE.

Soups.

Oyster, Lobster,
Ox-tail, Tripe.

SECOND COURSE.

Meats.

Roast beef, Roast bear,
" veal, " mutton,
" chicken, " turkey,
Boned turkey, Hares,
Bœuf a la mode, Rolls eau de,
Boiled veal, Fricasseed chicken,
" mutton, Fried steaks,
Fried cutlets.

Vegetables.

Potatoes, Turnips,
Parsnips, Slaw,
Fritters, Cabbage.

THIRD COURSE.

Pastry.

Pound cake, Washington cake, Ladies' cake,
Pain-a-grig, Charlotte la Rushe, Transparents,
Damson pies, Raspberry pies,
Mince pies, Cherry pies,
Peach pies, Deseret pudding,
Royal favorite, Custard pudding,
Blanc mange, Omelets,
Fancy mange, Ice cream,
Water melons.

Dinner at 8 o'clock, P. M.
Supper at 12 P. M.

GREAT SALT LAKE CITY, Jan. 1, 1855.

The several courses were announced by ringing of the bell. The waiters, who were gents, were all uniformed alike, having white jackets and aprons, with black pants; and, although the courses, dishes and dainties presented on the occasion called forth the wonder and admiration of all present, especially the strangers, yet it in no ways superseded the taste, skill, magnificence and ingenuity displayed in fitting up the apartment for the occasion.

The walls were beautifully studded with fir boughs, flags, banners, emblems, mottos and paintings—on the south wall the words "Peace to the Stranger," on green silk, was neatly executed in large capitals; and on the north wall, "Union is Strength," was executed in the manner. Our national flag, the stars and stripes, adorned the west wall; on its right a beautiful painting of the Pioneers crossing the upper Platte—the animals swimming, wagons rafting, a second raft building, and waters flowing. On the left of our national flag was that of the Nauvoo brass band, and the elegant banner of this city, whereon is inscribed, "Municipality, Order, Justice, G. S. L. City." On the east wall was extended the flag of the Life Guards, with the stars and stripes, whereon is represented the beehive, with bees swarming round. Above is the eagle, with the motto "Unum," and below is a black bear, with the motto, "Always ready;" on the corner are the words, "Life Guards." On the same wall a banner is extended, whereon is represented a lion, the king of the forest. Four small banners projected near the ceiling in each corner, on which were respectively subscribed, "Purity," Virtue," "Truth and Justice," and "Wisdom," executed in elegant style.

On the posts around the building, near the top, were fastened fir tree branches, and on each side of the posts hung out from the branches the flags of all nations. Below, the posts were wreathed with roses, with base of broad green silk ribbon; thence downwards were serpentinely wreathed with fir boughs.

The columns or posts in the centre of the building were artistically decorated in the same manner, and from column to column was extended green silk ribbon on both sides, whereon flowers and evergreens alterated the whole length.

At 9 1-2 Lieut. Livingston was introduced by Hon. J. M. Grant.

During the first table the musicians were engaged and the balance of the party were enjoying themselves in the dance.

After the first table had arose they proceeded and joined in the dance until the second table was called by No. as the first; in this table the music joined.

Pres. Kimball then called the remaining audience to attention, and introduced Mr. Henry Mabin, who sang "The Man who could not get Warm," "The Good St. Anthony," and a Mormon song, in his usual chaste, bold and comic style, which gave much satisfaction.

An address from Elder Orson Hyde being announced, he rose and said:—I have been made happy on this occasion, and am joyful this evening, amidst the circumstances that surround this people in these valleys of the mountains. My heart is grateful to the Dispenser of all good gifts among his creatures, the children of men, for what my eyes behold and my senses enjoy this evening, and during my happiness I have been led to think on the scenes of the past. My mind has ruminated over the changes of this people. But a few years and we were fleeing from the hand of persecution, which had been outstretched to crush us; and not knowing whither we went, tracked the prairies in search of a home; but by the over-ruling hand of Providence were we led in safety to our mountainous home, in the midst of a poor, degraded nation of Indians, who looked upon us with a jealous eye. Our all was in our wagons; the country was untried. Mountaineers who had lived here told us we could not raise an ear of grain; indeed, so confident were they, that they offered $1,000 for the first ear of corn that could be raised here. Yet in the midst of these discouraging scenes they went to work, and when the ground was prepared, the seeds put in. Insects innumerable came down from the mountains to destroy the grain, but a devourer was prepared, and while the crickets would have swept every green thing before them, behold the gulls came and labored incessantly from the sun's first rays on the mountain tops, till she gilded the western horizon, eating the crickets and vomiting them, this we regarded as the same hand of Providence that had mercifully encircled us all the time. But amid all this you can discover we have arisen to our present enjoyments, while we have been living, not knowing the moment when the war whoop would be sounded in our ears, and we called to arms to defend our wives and children. But what is now our condition? Let this evening speak. I have been in almost every State in our Union, and in the states and kingdoms of Europe, from the mouth of the Rhine to the mouth of the Danube, in Asia and in Africa, and I have not seen anything that equals this occasion. It may have been equaled, but my heart has not participated in it—my eyes have not seen it. Let the world who look for a miracle, look here. And while to night I have been associating with you, my mind has been contemplating the elements around us in their fury, while all is calm and pleasant within these walls. May God grant, if the world like the elements without should rage in turbulence and war, that our people may continue in peace and harmony, as is typified within this room to-night, and that it may be so my efforts during the remainder of my days will be unceasing. I wish you all a happy new year, and God grant that it may be so is my prayer—even so. Amen!"

An address from Hon. J. F. Kinney, Chief Justice United States Supreme Court, Utah Territory, being announced, he arose and said, —"This is to me an occasion for rejoicing—this a time when the mind will reflect on the past history of this country. I can scarcely realize that we are here, ten or fifteen hundred miles from civilization, and yet we are in the very midst of it—not only civilization, but the most perfect refinement. I am reminded of the words of Daniel Webster, on an occasion of celebrating the landing of the Pilgrim Fathers. The same heaven, he remarked, is over our heads, the same earth under our feet. But all else how changed! the same remarks may appropriately be applied to this Territory. When we consider only seven years have gone since this people landed here without food to support them, living on herbs and roots, and behold now the splendor, the magnificence, and the taste that has been displayed here, we may wonder and be astonished; and yet my soul ascribes it to the providences of that Good Being who controls all things for his glory, and the well being of his creatures. I rejoice in my heart that there has been such good feelings maintained here since my arrival among you. We are all brethren. We meet here on the same platform. We are all on the same level—all travellers together to the same unknown country, and it is my desire that the same kind, good feelings may always be here and exist—shall I say between both saint and sinner?—and continue, that has existed and been maintained since my arrival in this city. I wish you all a happy new year. May we all be found promoting the union that prevails here throughout the valley.

On the music returning from dinner, the United States officers present resumed the dance by waltzing and dancing the polka, and all seemed to enjoy themselves; indeed, so far as we could judge, there was no restraint on the feelings of any, but the spirit of order and of the meeting perfectly controlled all present.

Opportunely, the company were waited upon to ice cream.

Half-past twelve A. M., the company partook of supper in the same order as dinner, President J. M. Grant acknowledging the Lord.

The hall was fitted up with much elegance for the occasion, and the general arrangements of the evening reflected great credit on Mr. Candland's judgment and taste.

The invitation cards were of a unique and superb description; the paper was small note, ornamentally embossed and fringed, headed New Year's Festival, under which was the eagle beautifully bronzed, semi-circled by bronzed stars, representing the States in the Union, and at both sides of the eagle were bronzed stars, representing the Territories. Where, by whom given, and to whom, with names of the committee and date, followed in different type, ornamental, but chaste, with occasional bronzing.

At a quarter past one A. M. President Kimball called the house to order, and said: "We should, before dismission, as we always do, acknowledge the name of the Lord, that his blessings, which had been over us while we had been together, might go home with us."

Brother Mabin sang "The Merry Mormons," with musical accompaniment, nearly the whole company joining in the chorus.

Benediction by Orson Hyde.

THEATRICAL REPRESENTATIONS.

The Deseret Dramatic Association volunteered their services for the opening performance of the season, which came off on the evening of Saturday, the 2d of December, with "All is not Gold that Glitters," and sentimental and comic songs. Governor Young extended invitations to his councillors, to the Quorum of the Twelve, to the clerks in the different offices, to the heads of the departments, and to many others, all of whom attended with goodly portions of their families, filling the hall with an audience whose countenances beamed with joy, not only from the delight arising directly from the occasion, but from the associations and pleasing recollections of the past. As the play progressed the audience gave vent to their gratification in smiles and heartfelt laughter. The following is the cast of characters in the play of

ALL IS NOT GOLD THAT GLITTERS.

Toby Twinkle.....Mr. H. B. Clawson.
Plum.....Mr. H. K. Whitney.
Stephen Plum.....Mr. P. Margetts.
Martha Gibbs.....Mrs. Clawson.
Lady Leatherbridge.....Mrs. Cook.

The News says: There was no stamping of feet, thumping of canes, clapping of hands, nor any other uncouth, uncalled for, and inappropriate noises, and thus may it ever be at our theatre, let who will compose the audience: please remember this, and conduct orderly lest these amusements be closed upon you.

On the 29th of December the Dramatic Association performed for the second time, the melo-drama entitled the "Writing on the Wall." The cast of characters was excellent, and it would only be tedious to particularize where each one acted so admirably. Suffice it to say that Mr. B. Snow most characteristically represented the spirit and action of Richard Oliver, and Mrs. Wheelock that of Margaret Elton; and the same remark will apply with equal justice to every one in their respective roles. The evening's entertainment concluded with a sentimental song by Mr. J. R. Clawson, a hornpipe by Mr. Poulter, "The Old House at Home" by Mrs. Margaret Cook, a comic song by Mr. H. K. Whitney, and "The Banks of the Blue Moselle" by Mrs. Margaret Cook.

As usual, the orchestra under the leadership of Mr. John M. Jones relieved the tedium of the interludes by most scientifically executed music of varied character, including a tastefully arranged original tune by Orson Pratt, Jr.

MILITARY BALL.

Kinney, Green & Co. gave a complimentary party to Col. Steptoe, his officers, and citizens of G. S. L. City, at the Union Hotel, Tuesday evening, 7 o'clock, December 26. We are informed that, in addition to a full attendance of the complimented guests, his Excellency Governor Young, Presidents Kimball and Grant, those of the Quorum of the Twelve now in this city, the United States civil officers, and a large number of our prominent citizens were in attendance with their ladies. Music and the dance enlivened the very social interchange of free remark—the supper was sumptuous, abundant, and elegantly served—and all participants highly enjoyed the splendid entertainment.

TYPOGRAPHICAL ASSOCIATION.

On Saturday evening, 13th of January, according to previous appointment, the printers of Salt Lake City, convened in the office of the Deseret News, and organized the "Typographical Association of Deseret." A constitution was adopted, modelled with a view most effectively to accomplish the objects of the association. The names of the active officers elect are as follows:

President.....Phineas H. Young.
First Councillor.....James McKnight.
Second Councillor.....Brigham H. Young.
Clerk.....George Q. Cannon.
Assistant Clerk.....John G. Chambers.
Librarian.....John B. Kelly.

Hon. Albert Carrington, editor of the Deseret News, and eleven others, were chosen honorary counsellors.

The organization of this association, we trust, will prove an important auxiliary in securing to the typographical fraternity of this Territory an elevation of character worthy of their profession.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

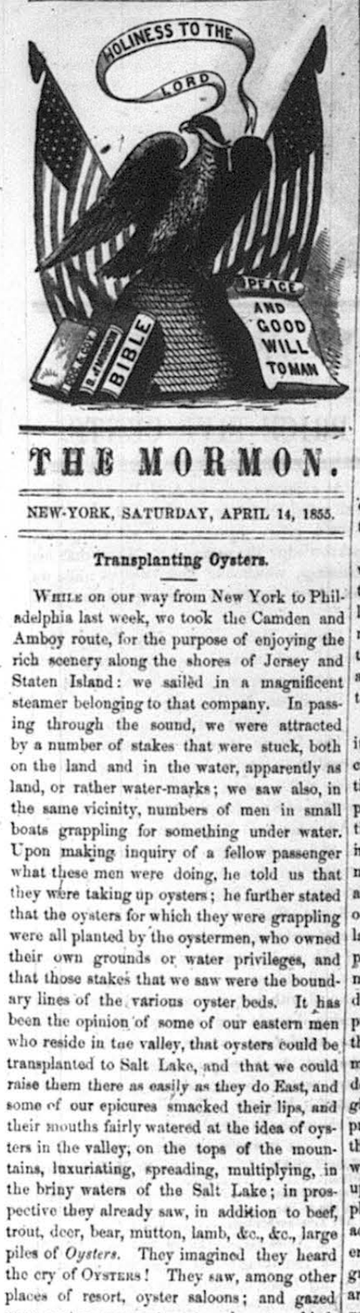
TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, APRIL 14, 1855.

Transplanting Oysters.

WHILE on our way from New York to Philadelphia last week, we took the Camden and Amboy route, for the purpose of enjoying the rich scenery along the shores of Jersey and Staten Island: we sailed in a magnificent steamer belonging to that company. In passing through the sound, we were attracted by a number of stakes that were stuck, both on the land and in the water, apparently as land, or rather water-marks; we saw also, in the same vicinity, numbers of men in small boats grappling for something under water. Upon making inquiry of a fellow passenger what these men were doing, he told us that they were taking up oysters; he further stated that the oysters for which they were grappling were all planted by the oystermen, who owned their own grounds or water privileges, and that those stakes that we saw were the boundary lines of the various oyster beds. It has been the opinion of some of our eastern men who reside in the valley, that oysters could be transplanted to Salt Lake, and that we could raise them there as easily as they do East, and some of our epicures smacked their lips, and their mouths fairly watered at the idea of oysters in the valley, on the tops of the mountains, luxuriating, spreading, multiplying, in the briny waters of the Salt Lake; in prospective they already saw, in addition to beef, trout, deer, bear, mutton, lamb, &c., &c., large piles of *Oysters*. They imagined they heard the cry of OYSTERS! They saw, among other places of resort, oyster saloons; and gazed upon oysters raw, oysters stewed, oysters fried, and oyster pie, until they imagined they had hold of the precious *morceau*, when lo and behold! it was a dream. We are free to confess that we had participated, more or less, in these dreams; we don't, by the by, have any particular relish for the *live critters*, but think that a good oyster stew is *passablement bien*. Under these impressions, with a little of self, and a little desire for the advancement of our infant colony, we pursued our inquiries, upon which our new friend introduced us to an oysterman, who was very courteous, affable and communicative, and from whom we obtained the following:

The sound up which we were passing separates New York from the State of New Jersey. The New Yorkers claim the New York and the Jerseyites the Jersey side; the channel is the dividing line between them. The oystermen have from ten to twenty acres of space in their water lots. These lots are merely claims, something after the squatter system; pre-emption right, we presume. Any Jerseyman has a right to put stakes down where there is a vacancy on the Jersey side, and so with the New Yorkers on their side; but a residence in the neighborhood is necessary to protect them from marauders, pirates, or thieves, we don't know which term to give such gentlemen. The oysters are obtained from the natural oyster beds where they breed; they are there obtained in great numbers, and about the size of a two shilling piece; they are then taken to the waters designed for their future growth, and dropped down, or planted as they term it, as corn, until the whole vacant ground is planted; it then takes from three to four years for them to be perfected and ready for taking; they have therefore yearly crops always to gather, the limits of which are designated by stakes; planting a fourth of their space, and gathering another fourth, thus always having a crop to gather in the season. A great number die, which is a source of loss, otherwise, if all lived, it would be very profitable. Upon asking him for the necessity of this yearly transplanting, and if they could not more readily propagate them where they were, he stated that this had been tried in a great many places without success, and he had never known one instance where it had succeeded; furthermore, that there were only some peculiar locations where they would live, and that close to the neighborhood of the oyster beds, in the sound, they would not; that if the sand shifted, and they were covered, they would die; that they spawned in their new locations, but the young never lived. Of course our hopes began to fail about oyster suppers in the valley, until at least we can have a railroad, either to take them out alive and kicking, or to take the young fellows and give them a dip in Salt Lake.

We were not a little amused at the manner of the oystermen in administering law. Upon asking our friend if they ever had any stolen, he stated that they had sometimes; but very quaintly remarked that they are welcome to what they get if they are not catched at it. What do you do if you do catch them—do you deliver them to an officer? No, sir; he gave us to understand that they took them and their boat, that they rode them in their own boat through the town, Perth Amboy; that they honored them, as they passed along in their triumphal car, with various kinds of instrumental music of a primitive invention, such as pots, kettles and tin pans, with an accompaniment of vocal music from boys, girls, men and women, with screams, yells, jeers, and other very significant gesticulations. The most *feeling* part of the ceremony was, however, that of some stout men who belabored the body of the hero with wooden instruments in unison to the tune of the serenaders; that after they had performed the boatal honors they made a burnt offering of the boat, and then raised their hero on a rail and subjected him to another more elevated honor, performing other gyrations and manipulations. At length, after having fully propitiated the oyster god, he was turned adrift to his own people. Upon suggesting to our friend the propriety of using law, he said that while the law was very uncertain and very inefficient, with the above treatment they never returned a second time. We of course believed him.

The Maine Liquor Law

HAS passed both Houses of the Legislature of New York, and received the signature of the Governor.

We are hardly prepared to advocate the wisdom of a measure so stringent, and freighted too with so many and varied interests, and large investments of capital, in so short a period allowed by the law for the holders of these investments to withdraw their capital, and place it in other channels more beneficial to the community at large.

Like the reduction or increase of the tariff, it agitates through all the ramifications of society, and requires calm and serious consideration, not merely in a pecuniary, but in a moral point of view. We fully appreciate the motives, and heartily concur in the necessity and importance of a reform; but the question naturally arises in the mind, whether a reformation is really effected by the stringency of coercion that is necessarily the result of this law, relating as it does immediately to the appetite, as well as the purse. There are some men true, who think this to be the only remedy, while others view it as marring the bright, pure flame of patriotism that should burn in the bosom of every freeman, not referring merely to the sot that deluges himself in the dens of infamy, or reels about within his own gilded halls, but to the millions whose highest pride is the freedom of his own agency, and the liberal platform of his own country. Again, we question not merely the bearing of this law upon the sellers or manufacturers, but its effect physiologically upon the community in its reaction, in greater intensity and more ungovernable appetite for strong drinks; and our greatest physiologists assure us these results are developed with much greater power in the generation that follows.

It seems to us that a measure fraught with so much consequence to the well-being of the community, should not be acted upon alone by a body of men who are yearly gathered up for the usual legislative purposes, hurried amidst the variety and limited in the time for business as they are, but a committee selected, whose duty it should be to give their exclusive attention, and with close, calm, unbiassed and deliberate investigation, seek for a remedy that shall apply as well to the rich as to the poor, and not merely for a year, and then to be repealed; laws never should be enacted that cannot be fully enforced, but a well-digested system, consistently and permanently applied in accordance with the circumstances that surround us; for, like water suddenly obstructed, they will seek another outlet, and although the power at first may be feeble, yet as it swells and gathers force, it will break down every artificial barrier in its turbulant, headlong, onward course. Wise legislation dictates moderate reforms and cautious but permanent advances; it also adapts its reforms to the condition and wants of the people. Winter is not changed to summer at once, nor does the sun obtain its meridian instanter—we have the bud and blossom before the ripened fruit. These sudden moves may please the sanguine minds, but can yield no permanent good.

In Utah we have no Maine Law, yet temperance prevails. We wait the result.

Philadelphia Conference.

A CONFERENCE was held on Friday last, April 6th, and continued till Sunday. A number of Elders from different parts of the country were present, among whom was Elder Samuel Woolley, lately returned from a Mission to Hindostan, East India, who delivered a very interesting lecture upon the habits and customs of the Natives of that country, "and the curious Missionary" proceedings of the various denominations in prosolyting the Natives, somewhat after the order of "auction sales," of the highest bidder. We have the promise from Elder Woolley, of a communication containing the details of his travels while in India, which we expect to be able to lay before our readers.

During the Conference, the Brethren were called upon to know if they were willing to fulfill the Law of Tithing. Upon a vote being called, it was unanimously agreed to—indeed a disposition was manifested to fulfill all the requirements of the Gospel; the spirit of God was in our midst, and all seemed to rejoice in the work of the Kingdom of God.

We shall publish the particulars hereafter.

The Other Side of the Question.

UNDER the above title, we have seen going the rounds in several papers, Chief Justice Kenney's testimony in relation to the good moral character of the Mormons, their order, undustry, and general prosperity. We think it would be an act of justice in some more of our cotemporaries, who have been heralding forth every fictitious rumor, to tell their readers that there is actually *another side* to the question, and that Judge Kenney, an eye witness, might probably know the position and character of the Mormons fully as well as those who have not been there and who have nothing but their imagination to draw upon.

THE St. Louis Times, states that there is every prospect of difficulty with the Indians, on the Santa Fee route. The mail had passed without difficulty; but that the inhabitants of Santa Fee were organizing volunteer companies, for defence in anticipation of an outbreak.

WE learn from the St. Louis Luminary, that "our agent," has located four claims about four miles from Atchinson which is to be the place of outfit for the Saints. We think Atchinson a good point to start from. On Monday March 12th, one hundred and seventy-five Danish Saints were shipped in St. Louis, on the Clara, destined for that place. Elder Ballantynes' company had arrived on the 27th about two hundred and fifty of which would be shipped as soon as possible to Achinson.

IN a letter from Dan Jones, to the Luminary, we learn that great numbers of the Welsh people were enlisting for the Crimean War, that in one village they had gone at the rate of one hundred per week, that there had been a slight shock of an earthquake.

From the St. Louis Luminary of April 7th.

Elder Ballantyne arrived in St. Louis on the 27th ultimo, and on Sunday the 1st inst., gave a very interesting and descriptive narrative of his late mission to Hindostan, to a large and deeply interested audience.

In consequence of the rivers being low, boats were scarce, and fares high, and it was with considerable difficulty that we finally succeeded in shipping the company to Atchison, the point of outfit. The unprecedented rush to Kansas and Nebraska has materially increased the rate of fares, and the difficulty of shipping to the upper country.

On Saturday, March 31st, we shipped on board the "Admiral" forty Danes, under the presidency of Elder Hogan.

On Tuesday, April 3d, we shipped one hundred and ninety-one souls of the same company, in charge of Elder R. Ballantyne, with instructions to land at Atchison, and to take the general charge of the P. E. Fund passengers now under his charge, and those that may be hereafter shipped to that place.

Conference of the Latter Day Saints was held on the 6th of April in their church on Fourth street.

A slight shock of an earthquake in St. Louis. Stove-pipes rattled—and houses violently shaken.

Death of Judge Reid.

The Steuben Advocate of last week announces the death of the late Chief Justice of Utah, Judge Lazarus Reid, at his residence in Bath, in the 40th year of his age.

Judge Reid was highly esteemed by the people of Utah, for his upright, unprejudiced, frank and manly course pursued in his official capacity and courteous bearing as a citizen of the Territory, and also for the candor with which he expressed himself, in publishing his sentiments concerning them, being in fact a complete refutation of the many slanderous reports, in circulation against the people, over whose judiciary he so honorably presided.

Oregon Items.

The Steamer Tompkins, Capt. Hunt, was wrecked on the night of the 10th February, at the mouth of Victoria harbor. No lives were lost.

EXPEDITION AGAINST THE SNAKE INDIANS.—The Governor has been apprised by the Secretary of War, of the intention of the Government to send a force in the Spring against the Snake Indians who were concerned in the massacre at Fort Bois last summer. This force to consist of eight companies: two of Dragoons, one of Artillery and four of Infantry, to be drawn from the posts of Oregon, California and Washington.

The Oregonian says: An Indian, the son of "Mission John," of the Dallas, was shot by a slave of the Chief of the Dog Tribe, and by his directions, a few days ago. There is considerable excitement among the several tribes along the Columbia river in consequence, and a general fight among themselves is in anticipation.

Another Cuban Outrage.

IT would seem from the following that Cuba is determined to provoke hostilities between Spain and the United States:

WASHINGTON, April 11, 1855.

The Union of this morning announces another Cuban outrage. The brig P. R. Hickman, from Boston, bound to Matanzas, when a few miles from the coast of Cuba, was fired at three times by a Spanish cruiser. The first ball was thrown astern of the brig, the second fired ahead of her, and the third was fired, it is supposed, with the intention of hitting the vessel. After an examination of the Hickman's papers, she was allowed to proceed on her voyage.

The New York Citizen says: "Rumors are rife that the President has ordered the fleet to follow in the wake of our mail steamers to Havana, and, in case of another outrage such as the El Dorado affair, to sink the Spanish frigate that shall dare to fire at or search them."

The nation's honor would certainly demand that, or some other summary process; but the New York National Democrat is of the opinion that no such attempt will be made by the present administration.

☞ During our absence last week, some few typographical errors occurred, we presume in reading proof. Our readers must do their own correcting.

Opinions of the Press.

WE clip the following from the Chicago Tribune:

THE MORMON.

A copy of THE MORMON, the official organ of the Church of the Latter Day Saints in the United States, lies before us. It is a handsome, well-printed, twenty-eight column sheet, published weekly, by John Taylor, New York, at $2 per year. It has a very striking and significant *head*, filling up one-fourth of its first page. It represents an immense American Eagle, perched above two Star Spangled Banners. Above the Eagle is an "All-seeing Eye," surrounded by a blaze of glory, and the legend, "Let there be Light, and there was Light." Upon the stripes of the flags are written, "Truth, Intelligence, Virtue and Faith United," and "Truth will Prevail," while upon the Union of one of them the lone star of Utah beams resplendantly. Two scrolls on either side of the Eagle bear the inscriptions, "Mormon creed—Mind your own Business: *Brigham Young*:" and "Constitution of U. S. given by inspiration of God: *Joseph Smith*." From all of which we gather that the Saints intend to be, outwardly at least, extremely patriotic, virtuous and religious.

On the inside of the paper we find the same bird, this time, however, standing on a beehive, upon which lean the "Doctrines and Covenants," "Book of Mormon," and "The Bible," and bearing in his mouth an immense scroll with "Holiness to the Lord" written upon it.

The leading article is on the Pacific Railroad, in which the editor shows up the impracticability of Stephens', Benton's, 35th parallel and Southern routes, and demonstrates to his own satisfaction that the first Pacific Railroad will follow the steps of the Mormons in the route which they have made to the Pacific, and through the Mormon settlements, where there is a long string of towns and villages, and where there is plenty of coal, iron ore, water, timber, provisions and labor, and where, the editor opines, quite an amount of stock would be subscribed.

The next article is on Cuba, and the editor, after speaking of its wealth and importance, and of the wretched way in which it is now governed, expresses his dissent against any project for acquiring it except by honorable purchase. That is good and honest talk, even for a Mormon.

A writer in the New York Dispatch having attacked the Mormons very bitterly, the editor of the sheet before us pitches into the people who have beams in their own eyes in this fashion:

"We find, in looking around, that many gentlemen are very sore when some of their peccadilloes are pointed out. It is very pleasant to talk about Mormon iniquity, Mormon obscenity, Mormon delusion and abomination; it is quite laughable, quite interesting; but then it is another thing to be told about our own; we feel very sensitive on that point; we have been so much in the habit of kicking the Mormons as we pleased, and saying what we liked without contradiction, that we really feel quite sore when our own affairs are laid open. It is true that we can publish in our journals, magazines and books, as public censorians, the abominations that exist amongst us; but, then, this was not meant for the eye of you Mormons; that is a matter of our own; if we have our dens of infamy, if our abominations are revolting, if debauchery and licentiousness run riot, that is our business, it is a matter that concerns ourselves. Be it so, gentlemen; we wish not to interfere with your social matters; we have merely published a very small item of your own statements on this subject, not a tithe. Now we think we have just as much right to our opinions as other gentlemen have to theirs, and if they don't feel comfortable we would remind them of the old adage about 'people that live in glass houses,' &c. It certainly strikes us as a little singular, that gentlemen, after so many gratuitous statements about us, which we positively deny, and which they have not attempted, nor can they prove, should feel sore about us publishing their own statements. Don't be scared, gentlemen, we have neither interfered with you nor your wives yet, and there is a great desert between you and Utah; besides, our doctrines ordain that both men and women shall be baptized for the remission of their sins in the first instance, and we think many are a long way from that yet."

The Tribune then quotes a correspondent upon an article in the Boston Herald, and a liberal extract from the account of the faith and doctrines of the Church, and closes with the following, upon which we will add, the experiment is before the "enlightened world," and time, which tests all things, will prove that. Concerning our "practices," we should be ashamed if they were not more consistent than the preaching and practising of the Gentile world:

From a letter from Utah, under date of December 10th, we copy the following interesting items. The liquor sellers of that blissful place are a meeker set of men than their brethren in this section.

So much for THE MORMON. If the practice of the people whose organ it is, was only equal to their preaching, the enlightened world might regard them with more respect than they now receive.

We have placed THE MORMON on our exchange list, and if every number is as interesting as the present one, we shall always be glad to receive it.

THE MORMONS.

The Mormons have commenced in New York the publication of a paper, called THE MORMON, devoted to the spread of their principles. It defends polygamy as an ordinance from God, and the Christian world having been laboring under a delusion on this subject for over eighteen hundred years.—[Exchange.

They may have been laboring under the delusion, yet they have not practised it. The only difference we can see on this question is, that the Mormon practises it in open day, and attempts to justify it by the Bible, while thousands upon thousands on the other hand deny that doctrine, yet practise it secretly. Of the two evils, we think the Mormon the least. There never can be such a thing as legalizing or christianizing a wrong.

How many men are there who belong to society, and those too who are looked upon as the lights and example of all, who are worse than the Mormon with his wives; and still society is so organized that all such are sustained. But, on the other hand, let even one of his victims be known, and how soon is she to be banished from society for ever, to be sunken into the depths of want and misery, without one anxious thought for the memory of one who, a short time since, was considered equal to any in society. "She, poor, fallen human creature, *ought to have done better, but must now submit to her fate.*" While the stronger party is still allowed, by the false organization of society, to occupy his several relations, and is excused if not lionized, though the other has been murdered, morally and physically.

How long will society tolerate such evils? To the female portion belongs the power to arrest it at any time—will they do it?—[Peru Chronicle, Ill.

New Periodical.

WE are glad to learn by the following Prospectus, and advertisement, that our old friend P. P. Pratt, is going again to join the Editorial corps, and assist us in our Mormonic Campaign. He opens his battery at San Francisco, California, and while "The Luminary" is spreading its light in the centre of gravity,—the future capitol of the United States; and we are throwing in our mite in the East, he will send it thundering back from the El Dorado, the far, far, West, and raise a beacon of light where the mighty Pacific laves the golden sand and the sun takes its leave of the shores of Columbia.

Elder Pratt was the first Editor of the "Millennial Star" in England; he is the author of the well known "Voice of Warning," and "Millennial Poems," and has now in press "a Key to the Science of Theology." He is both a powerful speaker and writer, fearless bold and energetic in the cause of truth, and a high minded honorable man. We know of no one more competent than him to do justice to the work in which he has engaged, and we hail the rising of the "Mormon Herald" with pleasure; we expect from that source some rich treats, and shall forthwith send for an exchange. The following is the prospectus:

PROSPECTUS FOR THE MORMON HERALD,
A MONTHLY PERIODICAL,
Devoted to the Dissemination of Light and Life.

Parley P. Pratt proposes to publish, to subscribers, 16 pages large octavo, double columns, monthly, under the above title. The first number will be issued in May next. Office at the "Mormon Book Depot," near the corner of Dupont and Sacramento streets, San Francisco.

Terms, five dollars per annum, in advance. No subscription will be taken for less than one year.

Elders abroad are requested to act as agents. The name and address of each subscriber should be forwarded in a plain and legible manner.

As a historical, prophetic, doctrinal and philosophical Journal, we shall endeavor to render this periodical worthy of the distinguished title it bears.

San Francisco, March 1, 1855.

We shall be happy to receive subscriptions at this office, which we will immediately forward.

As the following may be interesting, we also publish it:

MORMON BOOK DEPOT,
AND GENERAL AGENCY OF THE CHURCH OF JESUS CHRIST, OF LATTER-DAY SAINTS, FOR THE PACIFIC COAST.

Parley P. Pratt respectfully announces to the public, that he has established an office and book depot in San Francisco, Cal., near the corner of Dupont and Sacramento streets, where will be constantly on hand and for sale the standard works of said Church, among the most noted of which are the following, viz:

Book of Mormon; Doctrine and Covenants; Voice of Warning; O. Pratt's Works; Key to the Science of Theology (not yet out of press); Pearl of Great Price; Spencer's Letters; Hymn Books; and a variety of Periodicals, Debates, Defences, Tracts, &c.

This Agency is in correspondence with the Missions of said Church, in all parts of the world, and can order or send out, on the shortest notice, all works connected with its interests, whether in English, French, German, Danish, Spanish, Italian, Welsh, or any other language. Office open from 10 o'clock A. M. to 4 P. M.

It would seem high time for the public to lay aside sectarian ignorance or prejudice on the subject of a system which is revolutionizing the world. And we would say, with all due deference, procure the works and read for yourselves: "There are more things in heaven and earth than are dreamed of in our philosophy."

San Francisco, March 2, 1855.

A Lecture on Russia.

THE following was omitted last week for want of room:

On Monday evening last, Dr. Baird delivered a lecture on "Russia" in the lecture room of the Spingles Institute. He commenced by describing the country and went on to give a short synopsis of its early history.

He said it was not to be wondered at that Constantinople should be looked upon by the Russians with a kind of veneration as they were civilized by that city, and had for many centuries looked upon it as the most wonderful city in existence. And continued he, it is not surprising that they should view it in that light, being ignorant of the existence of many of the large cities of Europe, such as Paris or London. The city of Moscow was founded by a prince named George who was one of the Paramount Princes of the twelfth century, this prince also built the Kremlin a fortified enclosure for the defence of the prince against his subjects in case of insubordination; every city of importance, almost has a Kremlin with the exception of the capitol, St. Petersburgh, Russia, was invaded by the Tartars in the twelfth century and formed three kingdoms one of which was established in the Crimea. The Poles in the fourteenth century conquered the western part of the Empire as far as Moscow, which was regained by Ivan the third, during his reign an attempt was made to establish a republic which ended disastrously to the projectors, they being nearly all exterminated; his grandson Ivan the fourth was the last of the decendents of Ruric. In the reign of the founder of the present dynasty "Michael Romanoff," the title of "Czar" was first given to the sovereign. This title he says, is derived from the last syllable of Nebuchadnezzar and Belschazzar which signifies prince, it is spelt Zsar in the Russ.

Alexis was the son of Michael and the father of Peter the Great who reigned thirty-six years, commencing his reign in 1689. Poland was divided into three parts during the reign of Catharine the Great, and she also obtained complete possession of the Crimea in 1783. Alexander died in the Crimea of a bilious fever leaving Nicholas to reign in his stead. Nicholas, however believing Constantine to be the rightful successor to his father, offered to resign all pretension to the crown in his favor. This Constantine refused to accept and informed him of a written document which he had signed at the earnest request of his father resigning all claim in his favor. Speaking of the present Emperor he said, he was not quite as tall as his father, thirty-seven years old, of a milder temperament, and not quite as energetic as his father. He has a wife which he married in 1841, she is from Germany. The lecturer went on to say that he thought him as capable to hold the reins of government as any man in Russia, having had charge of the Empire during his father's visit to England. When he became of age he asked his father for the liberation of the Polish Chiefs who had been banished to Siberia, which his father granted, but refused to release those who were engaged in the rebellion of 1825, which took place just after his coronation. He thought that Alexander was inclined to peace, but would not abandon the Crimea or withdraw his fleet from the Black Sea.

PRUNING GRAPE VINES.—Now is the time to attend to this important matter, if it has not already been done. Cut off from one-third to one-half of the past season's growth from the main shoots, and cut the side shoots back to within one or two buds of the main branches, taking care not to cut so close to the buds as to injure them by the drying of the end of the branch. The fruit ripens better and the vines are more productive and longer lived, for being thoroughly pruned. *Currants and Gooseberries* also need pruning to have their fruit in perfection. All the branches more than two years old should be cut out of currant bushes, and gooseberries should be cut back nearly one-half of the past year's growth and the weak and straggling branches cut out particularly where they are trained as dwarf standards, which is the only correct mode.

Correspondence.

From our Boston Correspondent.

BOSTON, March 31st, 1855.

To the Editor of the Mormon:

DEAR SIR—I send you a short synopsis of a speech delivered last evening at the Tremont Temple, by the Hon. Charles Sumner, M. C., on the subject of Slavery. Mr. Sumner is an able, ardent, and distinct speaker, though his sentiment, savors more of the radical, than is congenial to "cold bloods" like myself. His audience which filled the Hall, listened to his speech of full two hours, with much apparent satisfaction. The grand corner-stone of the Anti-Slavery enterprise, he said, was the incontrovertible fact that Slavery was wrong. He spoke somewhat disparagingly of the Southern people—said that their laws were bad, and that no people *en masse* were better than their laws; that some endeavored to sustain Slavery, on the ground that Noah cursed Caanan &c., but in order to make this available he said four points must be proven. First, that the African Race are the descendants of Caanan. Second, that that curse was to continue to his posterity. Third,—Fourth, that their masters are the decendants of Shem, and Japheth. In the absence of this proof, he should claim that the Africans were heirs to the same powers, and blessings, that were enjoyed by the rest of mankind. "So much for distinction of races." He next remarked that it had been alledged by some that the abolition of Slavery was anti-Christian; but to prove the reverse he quoted Colridge, of England, whom he considered among the best of authorities; that it was both necessary and essential to Christianity. "He, who in the gospel sees Slavery, sees only the reflection of his own character." "The pillar of the Anti-Slavery institution is, all men are free and equal, laud it in free speech, and press." (Powerful levers this speech, and press, with public opinion to stand on. Mr. Sumner has the advantage of the ancient philosopher, who only wanted a place whereon to stand, to enable him to pry the world up.)

In reply to the compensation argument, urged by some, he said, give the compensation to the Slave—not to his Master.* How much he asked shall be paid for a child to be given to its father? A wife to her husband, &c. &c.

"Impracticability is urged by some as an objection to our enterprise." "We must wait until a more covenient opportunity." Said this made him think of the woman that forbid her son going to the water, until he had learned to swim. He compared the Anti-Slavery movement, to the worshipers of fire among the Hindoos; saying if *fire* burn down our *house*, who don't venerate *fire*. He eulogised the Abolitionists of the present day, as great Philanthropists whose exertions were more laudable, than those of our Fathers of the Revolution; inasmuch as the latter acted for themselves, while the former act in behalf of others. (Applause.) He condemned the fugitive Slave Bill, and said it must be made null and void. (If Gov. Young should say half as much against the Laws of General Government, they'd send at least ten Regiments to Utah forthwith.) Advised United States Commissioners to resign their offices, and others to do their duty, in resisting the encroachments of the propagandists, refering for an example, to the resistance of the Stamp Act, by the citizens of Boston, &c.

Yours respectfully,
A. ROBBINS, JR.

* How easy it is to put one's hand into other peoples pockets, and be philanthropic out of other peoples means.—ED.

CONTINUED.

WAGGONER'S RIPPLE, Adams Co., O., March 31, 1855.

To the Editor of the Mormon:

THE practise of the primativee ages in this respect was nearly obsolete in the days of the Apostles and of Christ, yet instances did occur sometimes, one of which is to be found recorded in the Gospel of the Infancy; which though it may be fairly regarded as Apocryphal, may yet be received as evidence of the manners of the age; even acknowledged fictions fairly represent the manners of the age and country in which they were written. This change in the institutions of God's people was gradual; it began during their sojourn of seventy years in the land of the Chaldees, whose institutions though allowing of concubines, admitted but of one woman as wife, *par excellence*, even in the family of the King; of this fact the book of Esther affords sufficient proof. The change was completed when the Jews came into political contact with the Roman people, the greater stringency of whose institutions regarding matrimony having outwardly a greater show of virtue and godliness, both Jews and Christians were shamed into compliance with them; neither must we in this connexion overlook the modifying powers of the laws of the Romans, who, in common with other conquerors, gradually moulded the institutions of the conquered nations to their own; yet we are informed that in the primitive Christian Church concubinage was sometimes allowed.

We have seen that a plurality of females in the family relation was, by the patriarchs, adopted, to obviate the result so much dreaded by them, extinction of the family; and though the abolition in Christ of the faith in distinct nationalities makes the duty less obligatory, it is nevertheless a duty as highly obligatory as any other social duty. If a family may be allowed to perish without using appropriate remedies, so may the individual, and there is an end to the charities of life. If a branch of the human family may be allowed to die out without help, so may the whole stock of the human race. This is a duty certainly much more binding than that of acquiring property, in as much as the living human is of much more value than any material possession, and is that which gives value to all possession; and it is evidently very unreasonable that full licence should be given to the acquisition of the subordinate, while the acquisition of the principal is restrained, from which it derives all its value.

The Heathen nations who were the first to adopt this stringency in the family relation, and who subsequently imposed their mode on the Jews and Christians, suffered in consequence of it the scourge of desolating intestine wars, and sometimes subversion of Empire, resulting from so trivial a cause as the accidental barrenness of a woman, fierce disputes about the succession arising on the extinction of the reigning dynasty. Gibbon very justly alleges this as one of the chief causes of the fall of the Roman Empire, the first Emperors having died childless, whereby a military despotism was soon established, the prætorian guard soon acquiring a ruinous power, the chief office in the Empire being at their disposal. Even in our own days the French Empire has, more than once, in the same way, suffered the greatest reverses from the operation of this stringent law, which however respectable it may be in appearance, and having "a show of godliness," and savoring of a high tone of morals is unquestionably of Heathen origin. Yet it would become man to submit to the necessity however sad, of the extinction of families, or even of races in this way, if the necessity was imposed by God; but as the relation is, in nearly every instance concerted by human means, it appears by no means a duty to submit passively to the consequences of man's meddling perversions, but much rather, by all means to repent of those perversions and seek the proper remedy. Nehemiah did not think the marriage relation too sacred to be meddled with, nor that its perversions once committed must stand forever, when he compelled the Jews to put away their strange wives and their children.

To trace the origin of the form of the family compact we must go back to the condition of the nations of Europe North of the Alps anterior to the historic period. The information that we have about them shows that the land was held in common, being divided to the several families yearly according to their numbers; a consequence of their frequent migrations, which rendered the monopoly of land in perpetuity impossible. It is evident that in this equal and democratic condition of things, a plurality of females in a family would create much envy among neighbors, especially so closely settled and stinted for room as they often were; as others would, by the difference, conceive themselves unjustly oppressed; and as the right to the homestead followed the woman and her children, a plurality would, on the demise of the father, have often created the greatest confusion. To obviate such feelings and circumstances such a stringency of institutions was adopted. The very remarkable similarity that exists between a great many of the radicals of the several languages of Southern and Northern Europe especially between the Latin and Celtic indubitably proves a collateral origin of these nations; and the irruptions of the Northern hordes, many of which may reasonably be supposed to have taken place even before the historic period, from some of which the Allabrages of Cisalpine Gaul must have originated, show how their resemblance of language and of institutions took place; of institutions, because among both the Northern and Southern nations, a similarity in the family relation and in the distribution of land prevailed even till the decay of the Roman Republic.

WM. HOLDERNESS.

There was a mistake last week in the above name, it was Mr. Hutchings instead of Wm. Holderness.

FOR THE MORMON.

Nations Compared.

A VAST amount of curious and valuable information has been collated by a Frenchman, with the view of instituting comparisons between Catholic and Protestant nations in the threefold relations of wealth, knowledge and morality. Availing ourselves of the material presented, we find various interesting problems started. Learned statisticians are called in to give their aid. Thus far the equality of cultivation claimed for Great Britain, Italy, Prussia, the Low Countries, and Austria, to the extent of one-third of their territory, it is attempted to be shown that this cultivation is only apparent, that not only is the British territory almost entirely stripped of forests and smitten with sterility for a fourth part of its surface, but as its natural fertility is nothing as compared to that of Italy, so the extent of cultivation being the same in proportion to the extent of the countries, the superiority in civilization is on the side the least favored by nature. This brings up the question: as to what civilization is. The people of Italy surely are not to be sunk lower in the scale of nations by reason of the excessive fertility of their soil. There was a time when even this caviler would allow they stood, without question, highest and first of people; but nature favored Italy then as it does now; flowers, fruit and grain spring up in the same luxurious abundance. Nor can the industry or greatness of a country be properly measured by its exports. It may consume what it produces within itself, and yet the rich enough to pay for required imports. How men will try and push their problems may be seen in the attempt made to show by a German table, representing algebraically the absolute importance of the chief commercial powers, that the United States ranks only third, because less entirely *Protestant* than the British Empire, or England. This is certainly news to us. The British Empire has the vast majority of its subjects not even nominal Christians, as witness British India in its vast extent; and in respect to the United States, the important element of time and of relative geographic position—a position which allows of yet more rapid and larger development—is put out of sight. This not allowing of time and opportunity to progress reminds us of what the Abbe Raynal wrote in 1781, to the effect that if ten millions of men ever found subsistence in these provinces, it would be a great deal. But, as M. de Tocqueville

remarks, in the sixty-five years since elapsed, the ten millions stated as the extreme limit of what was possible are more than doubled, and what is more, this progression preserves its astonishing rapidity, promises not only tens, but hundreds of millions.

In view of difference of races, we cannot conceive it otherwise than unfair to deduce such deductions as are deduced from opposing what is called "Protestant America in the North" to Catholic America in the South. It is because the South American Republics preserve the blood and indolent pride of the Spaniards, that constitutions are destroyed hourly by the will of some dictator. There is disorder, and there is misery, but certainly not such an assemblage of ignorance as people would have us believe. Why should the South Americans be so much denounced because not happening to have so many steamboats and railways as ourselves? This denunciation might surely be spared in view of the prophecy of Michael Chevalier, with which we quit the subject: "The Anglo-American people will lay the foundation of a race in South America, although it is possible that the type that now predominates may be eclipsed by another; whilst the Hispano-Americans will leave no posterity, unless, by one of those inundations called conquests, a flood of more generous blood from the North or East comes to fill their impoverished veins." We have only to add, that to judge merely by the state of agriculture, by the progress of industry, and by the extent of commerce, the advantage is always on the same side.

Important News from the Plains.

The steamer Arabia arrived yesterday from the Missouri river. Among her passengers were Mr. J. L. Hatcher, of Mora: Mr. Folger, of Santa Fe, and other gentlemen from different parts of New Mexico. They arrived on the frontier on the 27th of March last, having left Mora on the 25th of February. There were sixty persons accompanying Hatcher's, Folger's, Armijo's and Moore & Reese's trains, the last named being from Trecolate. At the date of their leaving Mora there was no snow, and they encountered none until they reached the Pawnee Forks, when it snowed for about forty hours. The snow covered the plains to a foot in depth. They suffered a great deal from cold during the storm; but aside from this, the journey was very pleasant. No stock was lost on their way.

The news brought by Mr. Hatcher relating to the Indian tribes is unfavorable. The Utahs and Apaches, after continued depredations on the whites, had at last united for more extended operations. The Apaches had nearly all left the south and gone north to the Utahs. Five companies of volunteers and two of regulars had been preparing to go in pursuit of the two tribes. They, hearing of this, had sent word to the troops to come on, and the troops were to have left on the 26th of February, the day succeeding the departure of Mr. Hatcher's train.

The troops were under the command of Col. Fontelroy. The Indians, at the last accounts were awaiting the troops at a point called Balos Salado (Salt Valley) on the head waters of the Arkansas. They number, Mr. Hatcher thinks, from 600 to 800 warriors. On their journey, Hatcher's hunter, when at a distance of two or three miles from the train was pursued by a party of Apaches; but he being on a mule and they on foot, he escaped without difficulty, and reached the train.

At Bent's Fort the train saw numbers of the Cheyennes, Arrapahoes, Apaches, Kiowas and other tribes. All of the Indians have suffered terribly during the past winter. There are no buffalo anywhere in the vicinity of their lands, and they have not only killed their own stock but have also stolen and killed one hundred and sixty head of cattle belonging at Bent's Fort, and from forty to sixty head also, belonging at the mouth of the "Orphan," a tributary of the Arkansas. The train saw a party of Camanches at Canadian Fork. They stated that they had not seen a buffalo during the season, and though the Camanches were the richest tribes in the amount of their stock, yet nearly all of their stock had been killed to give them a subsistence. Mr. Hatcher was informed by the Indians at Bent's Fort that the Camanches had already declared war against the whites.

This statement, however, Mr. H. did not credit. All of the Indians seen are restless and dissatisfied with their condition. They make no concealment of the fact that if government does not either send them ammunition, or permit them to procure it of the traders, they intend to commence an offensive war, and to plunder every train. They state that they are now waiting, and will wait for a time to see what action government takes upon the matter permitting them to get ammunition from the traders. If they do not get an answer within a reasonable time, they will then open hostilities.

At the time of Mr. Hatcher's departure and journey, most of the Indian tribes were suffering from small pox. It had but recently broke out amongst them. They were then scattered over the prairies, in order, if possible, to rid themselves of the contagion, but considerable numbers had already died from it. Mr. Hatcher saw no buffalo until the trains reached Little Coon Creek. From that point to Cow Creek they were very plenty.

From all that they could learn, Mr. Hatcher and the other gentlemen are of the opinion that another winter of suffering like the past among the tribes, will result in their uniting against the whites.—[St. Louis Intelligencer, April 4.

The largest clock, it is said, that ever was constructed, has recently been finished by Mr. Dent for the new Houses of the English Parliament. The dials are 22 feet in diameter; the point of the minute hand will, therefore, move nearly 14 inches every minute. The pendulum is 15 feet long.

Riot in Cincinnati.

Election in Cincinnati—A Serious Riot—Cannon Fired upon the Foreigners—Great Excitement—Ten or Twelve Persons Killed, or Mortally Wounded.

Cincinnati, April 2. The result of to-day's election is not determined, but the Know-Nothings are probably ahead.

Several serious rows have taken place during the afternoon, and it is reported that one American and two Germans have been killed. In the melee, the ballot boxes were destroyed. Still further disturbances are apprehended.

Second Dispatch.—A Dr. Brown was assaulted at the polls in the 11th ward, this afternoon, by foreigners, and so severely beaten that he died in a short time. The Know-Nothings turned out en masse, and taking a cannon from the Dutch and Irish, turned it upon them and fired, and afterwards seized and broke up the ballot boxes. The number killed during the melee is not known. The tumult is very great, and the excitement intense. The Know-Nothings are marching in procession through the streets with cannon, and have ordered a rendevous in the 11th ward to-night.

Third Dispatch.—The 11th ward contains a large majority of Germans, and it having been charged that parties were prevented from voting American tickets in that ward, a large party of Americans took possession of the ballot boxes, and destroyed the tickets. Several were wounded in the struggle, but none killed, Dr. Brown being yet alive, and likely to recover, although badly injured. The 11th ward is supposed to have given a majority of 600 or 700 for the "Sagnicht" ticket, but the vote cannot now be counted.

A very large vote was polled at the Municipal election to-day. The result is doubtful, and cannot be ascertained until morning.

Cincinnati, April 3. Our municipal election is still undecided, frauds having been discovered in the 12th ward, where it is proposed to throw out the entire vote; which will give Taylor, the American candidate, about 100 majority. Had the entire vote of the city been counted, the whole democratic ticket would have been elected by 400 to 1000 majority.

There was no more rioting after our dispatch last night. It is supposed that ten or twelve persons were either killed or mortally wounded, and the only wonder is that the loss of life was not greater, as the cannon was discharged indiscriminately. It was altogether the most disgraceful election day ever experienced in this city.

Our community continue intensely excited. The cannon taken from the Germans yesterday, by the Americans, was quietly conveyed from the public landing this afternoon, by the former. An immense number of people have assembled in Fifth street market place. They sent a committee for the cannon, which had been taken to Freeman's Hall, and passed resolutions that if it is not delivered forthwith they will go and take it. This they appeared determined to do, and a serious riot to-night seems unavoidable.

The following is the sequel to the election disturbances. It was found that the ballot box in the 12th ward contained 55 more ballots than there were names on the poll-lists. One of the judges insisted upon throwing out the vote of the ward, but the others would not agree. While the judges were counting the votes, a body of men entered the room, and, taking the boxes forcibly from them, burned both the ballots and the tally lists in the open streets.

The votes of the 11th and 12th wards were thus disposed of. The remaining wards give Taylor 477 majority. The American party contend that a large amount of illegal voting was done. It is reported that Mr. Taylor will not accept office under the circumstances.

Cincinnati, Tuesday Night, April 3. The excitement in this city is on the increase. The Germans refused to give up the cannon. Fighting has consequently commenced, over the canal, and it is reported that several persons have been killed. The Germans are mostly armed, and fortified within houses, while the American party are also well prepared. The probability is, that matters will be postponed until morning, when it is hoped the bitter feeling may have somewhat subsided.

April 4. Nothing of special importance transpired after our last dispatch last night. This morning a large crowd assembled in Fifth Street Market space, and the greatest excitement was manifested. The military are under arms, awaiting orders. The Germans have agreed to deliver up the cannon at 10 o'clock this morning, and if they do so, it may prevent a collision.

About 4 o'clock this afternoon, some boys crossed into the disputed territory, and raised great excitement among the Germans. Pistols were fired, but fortunately none were injured.

Great American Reform Meeting.

Immense meetings of the American party were held at the Melodeon, and also at the Mechanics' Institute, on Wednesday, to consider the present state of the excitement in the city, and the frauds of the election and the destruction of the ballot-box of Monday. Animated speeches were made, and the most determined spirit pervaded both meetings to preserve the laws and peace of the country. The great outrages of Monday were strongly condemned. The following resolutions were presented and adopted unanimously:

Resolved, That the American Reform party of the city of Cincinnati has heard with pain and regret of the destruction of the ballot box and poll books of the Eleventh and Twelfth wards of this city. They disclaim all knowledge and agency in these acts of violence, and condemn them in the most unqualified terms. The frauds which characterized the election in those wards, and the brutal personal assaults which were perpetrated on our American and Protestant fellow citizens, by lawless foreigners and emissaries of the Pope, throughout the day of the election; the attempts that were made by men ignorant of the genius and spirit of our republican institutions, to prevent native born and other Protestant citizens from voting, deserve the most unqualified condemnation of all good citizens. But we cannot consent, in this country of law, that such excesses shall be redressed by such retaliatory measures. Whilst the ballot box shall be kept pure, its abuse, by whatever fraudulent means, must not be redressed by violence—but rather by a peaceable resort to the courts and to the laws.

Resolved, That the American Reform party of the city of Cincinnati have heard with gratification the determination of the candidates on their ticket, to decline any and every advantage which may have been given to them by the loss to their opponents of the votes of said wards.

The New Postage Law,

Which took Effect on the first of April.

An Act further to amend the act entitled "An act to reduce and modify the rates of Postage in the United States, and for other purposes, passed March 3, eighteen hundred and fifty-one.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That, in lieu of the rates of postage now established by law, there shall be charged the following rates, to wit:

For every single letter in manuscript, or paper of any kind in which information shall be asked for or communicated in writing, or by marks or signs, conveyed in the mail for any distance between places in the United States, not exceeding three thousand miles, three cents; and for any distance exceeding three thousand miles, ten cents.

And for a double letter there shall be charged double the rate above specified; and for a treble letter, treble these rates; and for a quadruple letter quadruple those rates; and every letter or parcel not exceeding half an ounce in weight shall be deemed a single letter; and every additional weight of half an ounce, or additional weight of less than half an ounce, shall be charged with an additional single postage; and upon all letters passing through or in the mail of the United States, excepting such as are to or from a foreign country, the postages as above specified shall be pre-paid except upon letters and packages addressed to officers of the government on official business, which shall be so marked on the envelope. And from and after the first day of January, eighteen hundred and fifty-six, the Postmaster General may require postmasters to place postage stamps upon all pre-paid letters upon which such stamps may not have been placed by the writers.

And all drop letters, or letters placed in any post office not for transmission through the mail, but for delivery only, shall be charged with postage at the rate of one cent each; and all letters which shall hereafter be advertised as remaining over or uncalled for in any post office, shall be charged with one cent each, in addition to the regular postage, both to be accounted for as other postages now are.

Sec. 2. And be it further enacted, That it shall not be lawful for any postmaster or other person to sell any postage stamp or stamped envelope for any larger sum than that indicated upon the face of such postage stamp, or for a larger sum than that charged therefor by the Post Office Department; and any person who shall violate this provision shall be deemed guilty of a misdemeanor, and, on conviction thereof, shall be fined in any sum not less than ten nor more than five hundred dollars. This act to take effect and be in force from and after the commencement of the next fiscal quarter after its passage: Provided, That nothing herein contained shall be so construed as to alter the laws in relation to the franking privilege.

Sec. 3. And be it further enacted, That for the greater security of valuable letters posted for transmission in the mails of the United States the Postmaster General be and hereby is authorized to establish a uniform plan for the registration of such letters on application of parties posting the same, and to require the pre-payment of the postage, as well as a registration fee of 5 cents on every such letter or packet, to be accounted for by postmasters receiving the same in such manner as the Postmaster General shall direct. Provided, however: That such registration shall not be compulsory; and it shall not render the Post Office Department or its revenue liable for the loss of such letters or packets or the contents thereof. Approved March 3, 1855.

Russia.

The policy of the Russian Cabinet in respect to the present war is at this time absorbing attention both at home and abroad, in the political as well as in the social or industrial circle—a circle forever widening, enclosing, as it does, the interests that would be favored by a speedy peace. "He that survives his enemy has conquered him," are words that have passed into a proverb; but in what ubiquitous shape the spirit of Nicholas may re-appear, and what armaments on land and sea confront the new formed combinations and increasing strength of the banded powers, none can tell. Moloch had need be satisfied, and the nations are beginning to count the cost. Since the war commenced, France has sent to the East, it is believed, more than 100,000 men; Turkey has furnished in the Danube and the Crimea, and England has sent more than 60,000 men. More than one-half of these have perished in the Dobrudscha, at Varna, and in the Crimea. And none know where to point for the gain, and none know what to look for as the result. The purposes of Napoleon are yet hid in mystery, though it is easy to conjecture he aims at dominion from the Danube to the Caspian, in arousing those nationalities which only require, according to the testimony of the most philosophic travelers, a master mind, skillful in combination and eminent for genius, to give them compactness, strength and opposition. They will side with their deliverer.

[Times.

Wholesale Proscription.

We commend the following instructive statement of facts to those whose minds have been poisoned against all citizens not born in the United States. It is from the pen of that eminent publicist, Dr. Francis Leiber:

Has any man shed greater lustre on illustrious Athens than Aristotle? Aristotle was a foreigner; and came to Attica when seventeen years old. Has there been any Spaniard more Spanish than Columbus? Columbus was a Genoese. Has there been a Frenchman more French than Napoleon, and Cuvier, and Constant? Napoleon was an Italian; Cuvier was by birth and education a German; Constant a Swiss. Who carried the Netherlanders through the direst war of independence on record, and who founded the great republic of the Netherlands? William, of Orange, a German. Has England ever had a more English King than William the Third, the Netherlander? Has Germany ever had a more German leader than Eugene, of Savoy? Who was Catherine, of Russia, that made her the great power? She was a German woman. Has Oxford ever had a greater Professer than Erastus, of Rotterdam? The very country in which the Know Nothing now reviles "the foreign," was discovered by Cabot, a Genoese, in the service of England. The proto martyr of the American Revolution was Montgomery, an Irishman; so was Barry, called the father of the American navy; and Paul Jones, the bold and early captain, was a Scot.

Were De Kalb, La Fayette, Hamilton and Gallatin no Americans? Mark the list of signers and see how many were "foreigners."

The hue and cry against "foreigners" belongs to pagan antiquity, when one word served for foreigner and enemy; but hot to Christianity, one of whose earliest writers most gloriously said: *nostra civitas totus mundus.*

The very word Christianity rebukes Know Nothingism. The term free trade has a far wider meaning than a mere economical one. It applies to all merit, truth and intellect. Let every one stand and fall by his own individuality, and take the best of everything where you find it best. So did your forefathers, so your Gospel demands it.

When Sir Harry Saville founded, in 1619, his Savilian Professorship at Oxford, he prescribed that the best man that could be gotten, no matter whence, should always be taken, so that he was a man of "good fame and honest repute, *ex quacunque nationis orbis christiana et cujuscunque orainis sive professionis.*" And this ought be the rule in all spheres, but most especially so in our own land.—[Pittsburgh Gazette.

Property of Religious Societies.

The Legislature of Michigan has passed a law concerning churches and religious societies, establishing uniform rules for the acquisition, tenure, control and disposition of property conveyed or dedicated for religious purposes. It provides that all church property shall vest and descend, with the improvements, in perpetual succession to and shall be held by the trustees provided in the act in trust for said church, congregation, or society. And also that no bishop, vicar, rector, parson, curate, priest, deacon, or other officer in any church, religious body, order, society, or association; no superior or other officer or member, male or female, of any religious order, ecclesiastical or lay, nor of any ecclesiastical, educational, or charitable institution or establishment shall, in consequence of such office or membership, or in the character or capacity of such officer or member, have, possess, or exercise any power, capacity, or franchise of a corporation sole, so far as relates to the taking, holding, managing, selling, or transmitting property, and every gift, grant, devise, bequest, conveyance, or lease of any real estate. The law is general, and applies to all religious denominations alike.

Washington on Religious Toleration.

The following letter was written by General Washington, soon after the adjournment of the Convention, which framed the Constitution of the United States, and over which that great and good man presided. It was addressed to the "General Committee of the United Baptist Churches in Virginia:"

"Gentlemen: If I could have ascertained the slightest apprehension that the Constitution framed by the Convention where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could not conceive that the General Government might even be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. For you doubtless I have often expressed my sentiments that any man conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience.

Salting Beef for Summer Use.—For 100 lbs. of beef, take 16 quarts of fine Ashton sack salt and 4 ounces of saltpetre; cut the meat and pack it edgewise, after rubbing the pieces all over with salt; and after a layer is completed, take an axe or maul, and pound down solid. Then sprinkle on a little saltpetre and fill up all interstices with salt and so on until the cask is full. Those who do not like saltpetre, may omit it without injury to the meat. By this way of salting, it makes its own brine, and never wants repacking—nor the brine scalding.

Spurious ten cent pieces have recently been put in circulation at Syracuse. They are represented as being well-executed and liable to be received as genuine.

LATEST EUROPEAN NEWS.

The steamship Washington, from Southampton, arrived at seven o'clock on Thursday evening.

She brings no news of importance.

On the 17th ult. the Russians attacked the whole line of the Allies, and were driven back with great loss.

Napoleon has agreed to send 50,000 additional troops to the Crimea if necessary, and England is to furnish vessels to convey them.

The Vienna Conference is still going on; some minor points have been agreed upon; it is thought the more difficult will not. There is now very little more prospect of peace than before.

On the 15th March an alliance was signed between Sardinia and the Ottoman Porte.

Preparations were being made for the reception of the Emperor Napoleon. The Emperor and the Empress will arrive in England, on a visit to her Majesty Queen Victora, on the 16th April.

Yankee Clockmaking—What Becomes of all the Tickers?

The clock business of the country, and so of the world, is done in Connecticut. It is thought that the capital, yearly invested, is now $300,000, and that the annual business now amounts to $1,000,000. Of this one-half is done in this city, one-fourth in Bristol, and one-fourth in Plymouth; and from it 2,000 men, with families, derive their entire support.

The number of clocks made by the Jerome Manufacturing Company, of New Haven, is 200,000 a year, 20,000 per month, and 800 per day, embracing fifty distinct varieties. The highest wholesale price per dozen is $100; the lowest $10. To produce these they annually consume the following raw material:

Pine lumber, feet	2,500,000
Mahogany and Rosewood, do	1,000,000
Looking glass plates	50,000
Boxes of glass	4,000
Casks of nails	1,500
Iron, tons	600
Glue, barrels	500
Rolled and cast brass, tons	150
Varnish, barrels	100
Zinc, tons	35

Their lumber is obtained directly from Maine and Western New York. The other materials are mainly if not wholly purchased in New York city.—[New Haven Palladium, March 17.

California has no bank. The State, so far, ignores the existence of institutions of a public nature for circulating notes and taking deposits. Coin is the only circulating medium of California. Even private banking paper is forbidden.

During the last fortnight there has been four killed and four wounded in Los Angelos. 250 Chinese had arrived on the 13th inst.

We learn from the St. Louis Luminary that the Bank of Adams and Co. is closed in that city.

There are 254 daily papers in the United States, 115 tri-weekly, 31 semi-weekly, 1,002 weekly.

In 1832 there were nine persons employed in the Boston Post Office; now there are eighty.

Our light house system costs us nearly two million dollars per year.

The sale of lottery policies in this city is said to yield $140,000 per year.

An act has been passed in Massachusetts by which either party in a divorce case may obtain a trial by jury.

There is great activity among our American gun manufacturers.

Harvard College has had $50,000 donated toward a Museum of Natural History.

A Town Blown Down.—On the 7th inst., a tornado swept over the town of Marion, Miss., and the wind raged with such maddened fury as to blow down the entire town. It left but one solitary house standing. Fortunately no lives were lost.

Mormon Publications.

The Deseret News is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

The St. Louis Luminary.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to The Mormon office, or to the editor of the Luminary, St. Louis, Mo.

The Millennial Star.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 15 Wilton street, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Fish Breeding.—In a recent visit to the fish hatching establishment of M. Coste, in Paris, it is said that the French minister of agriculture, commerce and public works, found there two hundred and fifty thousand newly hatched fish, one hundred and fifty thousand of which had only just been brought up from the establishment at Huningruen. All this large number were conveyed to Paris at the same time, and without a perceptible loss. The fish comprised common trout, trout from the lakes, salmon from the Rhine, and trout from the Swiss lakes.

Truth will enlighten ignorance into an amiable simplicity, and render deformity itself agreeable.

Wholesale Price Current.

New York, April 13, 1855.

Ashes—Pot	per 100 lb.	$6 25	a — —
Pearl		6 25	a — —
Candles—Stuart and Bussing's best, assorted	per lb.	16	a 18
Ordinary		11	a —
Candles—Sperm	per lb.	29	a 30
Adamantine		20	a 26
Mould, yellow		14	a 15
Coffee—Java, white		13½	a 14½
Mocha		13½	a 14½
Laguayra		10½	a 11½
Maracaibo		10	a 11½
St. Domingo (cash)		9½	a 9½
Drugs and Dyes—Alcohol	pr. gal.	— 64	a — 70
Alum	per lb.	— 2½	a — 2½
Arrowroot		32	a — 33
Arsenic, powdered		— 2	a — 2½
Asafœtida		— 5	a — 25
Borax, refined		— 28	a — 29
Brimstone, American, roll		— 2½	a — —
do crude	per ton.	29 —	a — —
Camphor, crude	per lb.	— 29	a — —
do refined		— 34	a — —
Chlorate Potash		— 35	a — 40
Cochineal		1 05	a 1 15
Copperas	per 100 lb.	1 25	a 1 37
Cream Tartar	per lb.	— 28	a — 28½
Gum Arabic, picked		— 35	a — 36
Guis Copal		— 30	a — 50
Gum Myrrh, Turkey		— 25	a — 30
Iodine, resublamized		5 75	a 6 25
Ipecacuahs		2 75	a — —
Madder		— 10	a — 10½
Magnesia		— 16	a — 19
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 20	a — 22½
Oil Anis		3 —	a 3 25
Oil Bergamot		1 75	a 2 —
Oil Cassia		2 50	a 2 62½
Oil Lemon		1 75	a 2 —
Oil Peppermint		4 50	a 5 —
Opium, Turkey		5 87½	a 6 —
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 27½	a — 30
Phosphorus		— 80	a — 85
Quicksilver		— 54	a — 55
Rhubarb, China		1 50	a 2 —
Saleratus		— —	a — 6
Sal Ammoniac, refined		— 8½	a — 8½
Senna		— 9½	a — 12½
Shellac		— 9½	a — 13
Sugar Lead, white		— 11	a — —
do brown		— 7½	a — 8
Sulphate Quinine		2 50	a — —
Tartaric Acid		— 47½	a — 50
Verdigris		— 32	a — 37
Vitriol, blue		— 9½	a — 10
Dye Woods—Camwood	per ton.	50 —	a 80 —
Fustic		23 —	a 25 —
Logwood		15 —	a 26 —
Flour—State, common	per bbl.	8 75	a 9 —
Michigan and Indiana		9 43½	a 9 62½
Genesee, extra		11 —	a 13 —
Rye		6 25	a 7 50
Corn Meal		4 25	a 4 62½
Fruit—Raisins	per box.	2 40	a — —
Raisins, layers		3 75	a — —
Currants	per lb.	— 14	a — 20
Glass (American window) 6x8 to 8x10	per 50 feet.	3 25	a 3 50
8x11 to 11x16		3 75	a 3 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
Grain—Wheat	per bush.	2 30	a 2 70
Corn		— 95	a — 98
Barley		1 20	a 1 28
Oats		— 52	a — 68
Peas		— —	a 1 75
Beans		— —	a 2 25
Gunpowder	per 25 lbs.	4 —	a — —
Indigo	per lb.	— 55	a 1 45
Iron—Pig, Eng., Scot	per ton.	29 —	a 31 —
Bar, Eng. refined		67 50	a 70 —
Sheet, Russia, 1st quality	per lb.	— 13½	a — 14
Sheet, Eng		— 3½	a — 4
Lead—Galena	per 100 lbs.	— —	a 6 30
Sheet and Pipe		— —	a 6 75
Leather	per lb.	25	a 28
Molasses	per gal.	21	a 27
Nails—Cut, 4d and 6d	per lb.	—	a 4½
Wrought, 6d and 20d		8	a 11
Oils—Olive	per bskt., 12 bottles.	3 37½	a 3 50
Olive, in casks	per gallon.	1 20	a 1 25
Linseed		— 82	a — 83
Whale		— 65	a — 75
Lard, winter		— 85	a — 90
Paints—Lead, red, Am	per lb.	— 7½	a — 8
Lead, white, Am., in oil		— 8½	a — —
Lead do do dry		— 8	a — —
Ochre, yellow, French, dry		1 12½	a 1 65
Ochre, in oil		— 4½	a — —
Spanish Brown, dry	per cwt.	— 75	a — —
Litharge	per lb.	— 7½	a — 8
Vermillion, Chinese		— 30	a — 95
Venetian Red	per cwt.	1 60	a 2 25
Rice	per 100 lbs.	4 25	a 5 —
Saltpetre	per lb.	— 6	a 10½
Seeds—Clover	per lb.	— 10	a — 11
Flax, American, rough	per bush.	1 85	a 1 90
Linseed, Calcutta		1 95	a 2 —
Soap—New York	per lb.	— 5	a — 8
Castile		— —	a — 11
Spices—Ginger, Race	per lb.	— —	a — 5
Mace		— 90	a — 95
Nutmegs		— 95	a — 97
Pepper		— —	a — 11½
Pimento		— —	a — 13½
Cloves (cash)		— —	a — 14½
Sugar—New Orleans	per lb.	4½	a 6
Havana, white		6½	a 7
do brown		— 5	a — 6½
Stuart's crushed		— 8½	a — —
Sumac, Sicily	per ton.	70 —	a 82 50
Teas—Gunpowder and Imperial	per lb.	18	a 26
Hyson		— 26	a — 65
Young Hyson		— 20	a — 55
Hyson Skin		— 10	a — 20
Black		— 18	a — 35
Tin	per lb.	24½	a 26½
Tobacco		— 7½	a — 45
Turpentine	per 220 lbs.	3 50	a — —
Tar	per bbl.	2 50	a — —
Spirits Turpentine	per gallon.	— 45	a — 46

Information Wanted.

A daughter of John and Ellen Foulstine is desirous to know of the whereabouts of her father and mother, if living. John and Ellen Foulstine left Blackburn, England, in the spring of 1854, and sailed in the "Windermere," for New Orleans, with the intention of going to the Valley. Any information relative to them, or a young daughter about nine years of age, will be thankfully received by Joseph and Anne Harrison. Address to this office.

E. R. YOUNG,

Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of Domestic Yarns Warps and Fillings, Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinary, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.

References—J. TAYLOR, Ed. Mormon. 2p7

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office, by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Deseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the eltizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Albert Gregory, General Agent, Norwalk, Ct.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the name of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1d. will have to be pre-paid by us in New York; 1d. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½d, as follows: Postage in New York, 1d.; in England, 1d.; for Agents, ½d.; paper, 2d.; total, 4½d.

Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les îles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ!" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votro lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT,
December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

12809 From Nephi City, by Fillmore City, Corn Creek, Parragona, and Parowan, to Cedar City, 180 miles and back, once a week.
Leave Nephi City every Monday at 6 a. m;
Arrive at Cedar City next Friday by 6 p. m;
Leave Cedar City every Monday at 6 a. m;
Arrive at Nephi City every Friday by 6 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated, in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
fe17 Postmaster General.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

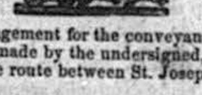
CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
J. F. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNEL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffe:

New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., David Smith, } Sons of the Prophet;
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:

Emigrant Ship leaving Liverpool;
Light House at the mouth of the Mississippi;
Old Fort Rosalie;
Walnut Hills;
Utah Territorial House, G. S. S. City;
Costume for the Plains;
Chimney Rock from the West;
Fort Bridger;
A Kanyon in the Rocky Mountains;
Tabernacle, G. S. L. City;
Joseph Walker, and Arrapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 10. NEW-YORK, SATURDAY, APRIL 21, 1855. PRICE FIVE CENTS.

Poetry.

Lines

INSCRIBED TO THE GATHERING SAINTS.

BY EMILY HILL.

"Who are these that fly as a cloud, and as the doves to their windows."—ISAIAH IX. 8.

O! WHO are these myriads of countless ones
That fly as a cloud from their native homes,
That leave with joy, in a mighty band
The rever'd scenes of their fatherland,
And are launching forth on the deep blue sea,
With a purpose firm and feeling free—
A powerful gathering host?

As doves to their windows they seek their rest,
From the north and the south, from the east and west;
The ends of the earth and every zone
Of the honest number yield their own,
And the poor and the needy and the wealthy throng,
And the weak are strengthen'd by those who're strong.

Who can this people be?

O, these are Saints of the Lord Most High,
Who from Babylon's strife and confusion fly;
They are gathering home to Zion's land,
Directed by heaven's own high hand;
And they trust in the arm of the Lord to save,
And guide them safe o'er the fitful wave,
Unto that promis'd land.

The voice of the Prophet bids them go,
And his word is the word of the Lord, they know;
So gladly they gather at His behest,
To their beautiful home in the far, far west,
Where the choicest things that earth can afford,
For the pure in heart are freely stor'd;
In Zion's goodly land.

Lo! they gather out from every clime,
To drink of the joys of truth sublime,
As it freely flows in perennial streams,
Where the spirit of inspiration gleams,
And Revelation's sacred light
Sheds its cheering ray to guide aright
The Saints in that blest land.

O, happy people! O, noble race!
Who gather home to that glorious place;
What endless blessings are yours to gain,
If ye steadfast prove and the truth maintain;
For you shall the heavens and earth be rife
With good, and the powers of endless life
Ye shall win in Zion's land.

NORTHAMPTON, England.

New-York in 1855.

THE CRISIS.—1855.

NUMBER V.

THE WHITE SLAVES OF NEW YORK.

In all the side thoroughfares debouching on the Bowery and Centre street, from the latter on to Broadway, and even farther west, as, for instance, along Canal, Grand, Broome, Prince and Spring streets, and those that cross the latter, there are very many boarding-houses, chiefly inhabited by young working women. Some of these houses are quite neatly furnished and fitted up, but others are wretched. In the better class establishments, the weekly charge for board and lodging is from two and a half dollars up to four; and in the more humble, it descends from two and a half to one dollar, and even to seventy-five cents. Of course, it must not be imagined that, for the highest of these rates, a separate room and bed or anything like delicate fare can be obtained, but for four, or, even three dollars, a young girl can live in comparative decency and comfort; her bed will be good and warm, if not scrupulously fine or tidy, her daily fare plain, but sufficient and substantial, and, if there be companions with her, as there usually are, one or two, and, sometimes, many more, mutual trials leading to mutual confidences and mutual friendships, generally render that association agreeable. Each selects a particular crony from among the number, and the respective pairs start to their work together, in the morning, and return from it, together, in the evening, if both can go in the same direction; if not, when they separate, they appoint the time and place of their next meeting, and canvass, with one another, the little friendly engagements they have made or the errands they must run. When they are reunited, it is always strict etiquette for any beau or visitor when he invites one of them to walk, or to an evening's entertainment, to ask her friend, also. The latter will, then, judge, under the circumstances, and according to the place, whether it would or would not be advisable for her to go, and, should she, upon sage reflection, perceive that the tender relations of the other two parties would be best advanced, by her remaining at home, she, with some ready excuse, declines the pleasure, and is rewarded by the beaming smile and after-night's confidence of her dear room mate.

The confidence is bestowed in any case, even where the usual politeness of a joint invitation has been omitted, by some rash suitor, but there is less skipping over interesting passages, perhaps, when it has been extended and formally waived. The evenings at home are spent at work, when the toiler has plenty to do, or if she be thrown idle from the shop, with any sewing of her own, that she may have on hand. These hours of labor are cheered with thoughts of pleasanter hours to come; the calm and rest of the Sabbath day, with its letter to friends at home—if the girl be from the country—and of friendly meetings, such as those at which we have hinted; if she has her parents or nearest relatives in the city. And what gentle poetry mingles with the meditations of these poor toiling girls; what hopes of future affluence and happiness, what aspirations for a better condition in life, an independent home and fireside, no matter how humble, some one to share joy and sorrow, some one to caress and love.

It would not be our prerogative, kind reader, to record all this, but many a time, as we have sat by and watched them at their work, or pausing at the corner, in the hour when the streets they inhabit are thronged with them, have studied the expression of their faces and the cadence of their walk, as they hurried by, have we read histories of sentiment that, endowed with appropriate voice, would touch every heart and interest the coldest sceptic in their behalf.

But, enough of this! We have not time to linger over speculations which, however true, are not the sim of our present consideration.

Let us depict their actual condition. We have portrayed the most engaging side of their existence: let us now by taking you behind the scenes, unfold their actual state. One description will serve for many, and, in making it, we shall deal with what is comfort compared to the situation of many hundreds who pine, to day, without work, and almost without hope, with no other prospect before them than the yawning gates of moral and physical ruin.

Imagine a dilapidated house in a narrow dingy street back of the Bowery. Everything about it betokens neglect—the steps are rotten and broken—the windows reflect the color of the filthy thoroughfare; the very door droops and seems in mourning for death or wretchedness within; if you have opened it, a long, solitary hall with consumptive echoes to your footfall forbids your anticipating either gayety or comfort. Ascend a dark stairway and you stand face to face with the landlady—a spectral figure that haunts the passage and keeps jealous watch over "the secrets of her prison house."

You want a room, of course, and she will show you one, in which three young men, without reference to attire, ocupation or habits, can he accomodated, at $3 per week, if the space be not already appropriated to "young ladies." These "young ladies" are the poor working girls, and, if anxious to ascertain their lot, you have engaged a place in this delightful abode, you commence your task of observation. Here is an attic—strange satire upon ancient taste—it is composed of three "rooms"—dens!—with sloping ceilings, shaped by the fall of the roof, and walls with splotches of broken plaster, only remarkable because they are so rare, amid the desert of denuded laths. These laths look like skeleton's ribs, and there is a ghastly feeling of dampness and starvation in the chamber when you have entered it. It contains cot beds,—a larger one for yourself and an "obligato" companion, and a single one for another victim. These beds are composite; ticks, &c., are apocryphal—you sleep like an antedeluvian monster on the inequalities, the hills and hollows of a primeval region! But your lot is sumptuous compared with that of the "young ladies;" they realize the horrors of which you have only a foretaste. In the same attic, and outside of your room doors, is an open space—an Oregon territory or a neutral ground of open landing, overhung by bare rafters and flanked by brick walls, with many an entrance to the outer air, which moans in upon you, with sad melody, whenever the wind rises at midnight, or the frost does battle with the inward principle of life.

This space is partly occupied by cabins—sometimes two, somtimes three cabins of common board—eight feet in length by sixth in heighth, and in these cabins are what from courtesy we may call beds, and those beds are the allotted quarters of three and four "young ladies." In better days, when they had *work* and paid their board, they could command the privilege of sleeping two and three in a bed, in a room where there would be from three to four beds, for $2 to $2 50 per week; but now, when they have no work, no money, but struggling with misery, and endeavoring to sustain the *appearance* of decency, have pawned the last article of clothing they can spare for a miserable pittance, and that is gone, they must huddle together, thus, for economy of space and warmth. Their remaining where they are, even, is the utmost extent to which the charity of landlord and landlady, themselves poor and struggling perhaps, with helpless ones, or daughters in like case, can be stretched, and they bear it unrepiningly. The fragment of a comb, a broken basin, a niggard paring of common brown rozin soap, a broken scrap of looking-glass stuck on the plank side walls, with half a dozen crooked pins, and a ragged cloth of no color, called, for the nonce, a towel, compose the comforts of their toilet. These cabins have no windows, but there are fissures in them, and sometimes a glass door, admitting a dim sepulchral light that only serves to show how dark and dreary everything in and around them is.

This is the present home; and recollect, reader, that we have given you one of the favorable pictures of multitudes of our own American working-girls in New-York, and there they remain half-days, hungry in bed, that they may save a meal; or that one may compound a decent costume from the best apparel of all the rest, while she goes out, with a wild hope, to look for work.

And what are the ages of these girls? Nearly all under 18—many of them less than 15; some in the first dawn of girlhood, pining suffering there, without father or mother, or brother, or sister, or friend; ground to the earth by every privation; exposed to the influence of bribes so small in comfort, that you would wonder that even a beggar should not possess them; but which to these, in gratifying one single petty, natural want of their years and sex, seem irresistible, almost. Would you have believed it in your stately churches? Would you have believed it, in your rich, and quiet, and christian dwellings, stocked with comfortable servants, on the West Avenues? Would you have believed it, that while chapel, conventicle, and spacious hall ring with the extolment of American freedom, American prosperity, and American civilization, your own American girls were thus penned up by hundreds, pining, and, in spite of heroic fortitude—in spite of pure virtue, that retains its sway so long as shame and despair has not overwhelmed right reason—dying the moral, if not actually the physical death? We think not, or you would have stretched out the hand of succor—a succor which is more than the soup of foreign pauperism. And what is the alternative? At last, the precepts of home, taught by a warm fireside, at least, where there was light to behold and bread to eat,—at last, these precepts are starved and frozen out; the tumult of the street is a relief from the ever-gnawing thought; and the glitter of store and resturant, the chime of music from places of luxurious dissipation, contrasted with their actual rags, and loneliness and need, do their work; and the dark side of every thronging thoroughfare will reveal to you the rest. If those ways had voices, their utterance would be a wail, so bitter and so deep, that it would drown our anthems of patriotic and religious exultation—drown them in the perishing cries of the lovely and lost, from the midst of a society that should prize and cherish them.

Dear reader, this is no indulgence of fancy; it is a sketched history of the truth, illustrated by one or two examples; it is the history of the past winter, and of this moment. Day unto day uttereth additional speech, and night unto night bringeth knowledge.

In our next, we will trace what we have above intimated, in the case and narrative of a sweet young American girl, and follow it, with descriptive statistics of each of the trades, and the number of female hands discharged and thrown out of employment from them, during the season.

Meanwhile, may what we have already said be the means of bringing help to many who are now praying for it, with only one terrible resource remaining.—[N. Y. Evening Mirror.

Morality in London.

London Female Dormitory;

OR, THE FALLEN AND THE HOPELESS.

THE outcast female population of the western world is a blot on its reputation; so very foul, as to justify all the eastern world in refusing to accept civilization from our missions. Such a canker is nowhere else to be found. In this one respect England is the most demoralized country in the western world; and for this alone London may well be entitled Babylon the Great. We have long been taught by flattery to regard our civil constitution, our Church and State, as holding the first rank amongst the nations; but other nations do not think so; they only give us credit for wealth; and it is quite possible that we may be wealthy and very poor at the same time. Perhaps there is nowhere a greater heap of human wretchedness, filth, and poverty, than that which the pride of England contains. Here there are two nations, as Disraeli says, and the one is as poor as the other is rich. It reminds us of the last of the seven churches in the mysterious book—the church that is proud of its wealth, and knows not that it is wretched, and miserable, and poor, and blind, and naked—for its shame appears through its tawdry clothing like that of a savage through the baubles of tin and glass. We hope the rest of the world will never imitate us. It is better in many respects as it is. Even Mormonism is in some respects better, and our shame is its apology.

Singular to say, that notwithstanding all our boasted benevolence, no mercy has been shown to unfortunate females; they have been sent into outer darkness, amid weeping and wailing, and their reclamation has not been attempted, for they have been treated as *enfans perdus*—children of perdition, for whom the hour of mercy is past. And what is still more singular, the one sex has received a legal permission to decoy the other sex into perdition, and there, like devils' agents, to leave them to their eternal fate, writing over the door of the wretchedness to which they consign them, after a little flattering confabulation, the motto of Dante's *Inferno*—

Lasciate ogni speranza voi ch' intrate.
(Leave hope behind, who enter here.)

Can anything be worse! It is the very type, if not the substance of a diabolical mission. Between 60,000 and 80,000 women are the victims of this mission in London alone; and if we only double that number for the rest of the three kingdoms, we have a census of 160,000 persons continuously doomed in perpetual succession, not only to vice and hopeless misery in this world, but, as many teach and believe, to eternal misery in the next, whilst the Christian population looks quietly on, and sees the missionaries of evil, daily and nightly, with perfect impunity casting them into the gulf, and preventing their escape from beyond the bourn from which no convict returns into the world of respectability. It is enough to make one wish for the annihilation of all things, and the beginning of the reign of Eternal Nothing.

We have received letters occasionally from these hopeless creatures in our editorial capacity, but not many. They seem to have a general belief that their case is desperate, that they are children of perdition, and their greatest happiness appears to be in forgetting the past. Memory, the source of so many pleasing pictures to others, is only the source of wretchedness to them; for amid all their reminiscences, that fearful phantom of lost innocence ever appears and mingles in the scene. That is the only real follower that they have, the only one that never forsakes them; and the fear of him only tempts them to sink deeper, for he stands above and forbids them to rise, and there is no alternative but another step down—brandy, whisky, rum, laudanum—whilst the shapeless image of suicide flickers beneath as their last resource. Into his arms they are ever meditating a final fall—the last lover's leap, the parting cup, the final embrace.

Before last year we really did not know how to answer such letters; there was no place of repentance for them known to us, no convent in the whole of British Christendom to receive the penitents. They could only be left to their fate. It was then that we first heard of the Female Dormitory and the Female Temporary Home, instituted a year or two previously, but struggling into active existence. But small is the number that any institution can receive compared with the applications. Hundreds are sent away for want of funds. The one is indiscriminately used for the fallen, the other for the select few, or young women originally belonging to the better class of society. Many suppose that there are few or none of the lost ones from amongst the rich, but that they are merely gleanings from the poor and servile classes. They are mistaken. We answered a few weeks ago a correspondent of the name of Lizzie, who is evidently a well-educated girl, and who was persuaded to elope from a comfortable home, was ruined before she got to church, and soon after abandoned. In the following week we received a letter from a gentleman, with private address, inquiring respecting Lizzie, as she seemed to be identical with a young lady who had disappeared from the house of a respectable family of his acquaintance; but the identity has not been traced. There are some fine traits of moral character in that letter of Lizzie's. Amongst others, she had promised to a gentleman, who wept like a child when she told her story to him, to go home, and she did not go, for her fear was too powerful; but the remorse for breaking her word to that gentleman was so great, that she writes, "Go where I will, it is ever present to my mind. Even in the theatre it never leaves me. I cannot go home. Heaven only knows what is to become of me." "Do you think there is any hope for me, or am I lost soul and body?"

Another wrote to us that suicide was her only resource, unless we could point out a way of escape. She sent us her address, and we answered two of her letters with such advice as we could give. But what can any private individual do in such cases, even if he devotes a life and fortune to them? Nothing less than some great national institution, nothing less than a great law can suffice to cure the malady. Reluctantly we were obliged to leave her to her destiny. Even to call at the house would have been dangerous, or indiscreet. We were not the official representative of an institution. We knew not what sort of house it might be. What became of her we cannot tell. "Was the suicide perpetrated?" we have asked ourselves a hundred times since; "and might we not have prevented it?" Had we known of the Female Temporary Home, we should have sent her to it. She was a well-educated young woman, disgusted with her mode of life, and seeking death in preference. There are many such; and several have written to us. In the tracts of the institution of which we speak is the case of a young woman of seventeen, decoyed from a school where her parents paid £180 per annum for her education, and brought into a house of infamy in London, where she was kept a prisoner, and could not go out without a keeper. She made her escape by assuming male attire. Talk of inspecting Catholic convents! There are hundreds of Protestant convents in London where prisoners are kept, and where young women are lost to their friends. Another case is recorded of a pretty young girl picked up by an advertisement for a nursery governess. A gentleman at a railway station saw her in a first-class carriage. He was surprised at this, as she was in humble circumstances, though of respectable parents. He went up and spoke to her. A richly dressed lady sat beside her. The young woman told him the lady had engaged her as a governess. He made his bow, and withdrew. His friend from London smiled, and admired his courage; not understanding him, he inquired his meaning. He was told the lady was a procuress. The whistle sounded; no time was to be lost. He rushed to the carriage, told the young woman she was betrayed, and just had time to pull her out and save her. The rich lady was silent—it was her best policy. This is liberty! There is perhaps no such liberty enjoyed in any other country. There the public authorities can seize persons on suspicion; but they are generally rough-looking men that are suspected. Here private individuals can do what ought not to be possible in any civilized country. Indeed, if any crime deserves death, such a crime as that of stealing an innocent young woman to ruin her is that crime. It is as bad as murder; it debases the soul, and often murders the body.

Out of one hundred and seven cases received into the French Temporary House, ten were from the higher classes of society, nearly one tithe; but the institution is intended for the better class of females. Six had been governesses. In the disposal of these one hundred and seven, four emigrated, thirty-three were sent to situations, nine taken back by friends, two set up as dressmakers, and only one dismissed for bad conduct. The Dormitory is a larger institution, and there the moiety appears to consist of those who have been domestic servants—a class of women liable to many visicitudes in large cities, not only from the promiscuity of the population, but from the unfortunate chances to which they are liable of being taken into unsuitable places. Many young servants are picked up at the Register Offices for their looks only; many are compelled to go into common lodging-houses, where the daily routine is worse than slavery, except that they are at liberty to leave whenever they please. They toil there for a few weeks or months, and then take a rest on the savings of their wages. When they have spent their last shilling, and pawned some finery, they take another place, and begin anew. Tired of slavery, they often say, "what can be worse?" and they resolve to taken no more places. That one-half of the servants are not "first-rate ones," as Tom Thumb would say, must be admitted; but the same may be said of one-half of men, women and children, turnips and potatoes. Those who are intolerant with all but the best, have too high a standard for their comfort, or for their own justification at last, when they are tried by their own rule of judgment without mercy; a rule that drives thousands into shame, and leaves the responsibility on those who drove them. Who can tell where the responsibility lies, or how much each man and woman has to bear of it? It is not the actual committer of the sin alone who is to be blamed, but the instigator also. "The publicans and the harlots," said a high authority, "will enter into the Kingdom of Heaven before the chief priests and elders of the people," for the former are the victims of the latter's mismanagement.

Among the interesting little tracts that are published by the two female institutions, is one called "London by Moonlight." It is the report of a walk in the streets of London, before and after midnight, by four gentlemen connected with the institutions. It reveals some curious facts. Among others, that no apostleship had as yet been directed to the unfortunates. They never heard of such a thing. "Four gentlemen come out to look after poor friendless girls! It is very good of you; I will call and thank you," said one. With tears in her eyes another said, "Oh, sir, I will consent to live on bread and water, if you will rescue me from this loathsome life." "How kind you are," said another; "no one ever spoke to me as you have done." When told of the institution, another said, "I never heard of such a thing in my life." The harvest is riper there than anywhere; and none are more willing to be converted than those who are deserted and desolate. Moreover, there is a wonderful amount of heart and natural virtue left in these victims of Western civilization. They are not corrupted by any doctrines or teachings. Neither preachers, lecturers, divines nor philosophers, have given a direction to their simple minds. They are not infidels; they generally possess the current theology of the Christian populace; and if they go not to church or chapel, it is only because they think themselves unworthy to go. They have spiritual humility; they have the confession of sin. In this respect they have the religious precedence of those who seduce them and hide their own guilt. They go into heaven therefore before them.

One of the tracts tells a melancholy story of one of them who was suddenly possessed, and exclaimed, "*I know that I am death-struck, and damned to all eternity. The devil has told me so, and that he will drag me to endless torments at six o'clock!*" She then preached repentance to her companions, and they in alarm thought of sending for a clergyman. No philosophical scoffing was heard. Faith of some sort was apparent in all of them. But the sufferer exclaimed that nothing could save her. The man who ruined her sought for admittance, but she would not see him. She cursed him, and said, "I wish he may soon follow me to endless misery; I shall long for his arrival that I may help to torment him." At six o'clock, the hour predicted, she expired. Four classes of expounders will explain this their own way. The first will say it was the devil that spoke to her, and faithfully fulfilled his own word, though the truth is not in him; the second, the philosopher and pill-and-draught man, will say it was madness, which explains such things as pain explains toothache, and that fear alone fulfilled the prediction; the mesmerist will say she was rendered ecstatic and clairvoyant, and saw clearly the time of her end; the American spiritualist will say some departed spirit possessed her. But whichever be the right, and whether or not the inspiration was from a higher source, it is, notwithstanding, a fact that such things do occur, and they reveal at least a mental and spiritual result—the tone of mind produced by the mode of life—"Mark ye the perfect man and behold the upright. The latter end of that man is peace." This beautiful young woman was only sixteen—the religious feeling was yet strong in her. It is strong in many of them; and though subdued for a season by drink and gaiety, and forced down by pressure from above, it bubbles up at last, and tears of penitence are shed abundantly—more tears than the respectable shed. Like Simon Peter they weep bitterly. Who knows how clean in spirit they become in these hours of penitence! The world knows hitherto nothing about them. They are an outcast class. They have no historian, no poet, no missionaries. They have no voice in the press; nobody knows when they die, nobody sees or even hears of their burial; no gravestone says over their buried remains, "May they rest in peace." They are like house flies—they come and they go, no one knows whence or whither; but they are nevertheless a blot upon our political and ecclesiastical system, and a measure of its worth. At the bar they will appear along with it, and their evidence will be heard with awful attention. The great question will then be asked, "Who is the accuser? Let him stand forth!"

But what can be done for them? Our Law will do nothing; our Church is too busy with its forms of orthodoxy. Already the Dormitory and the Home have rescued hundreds, and they flock to them in numbers too great for the funds. But what effect will it have on the system? If they could be received by thousands, would their place be supplied by others? We know not. But it is the beginning of a new work, and will approach the source of the evil as it proceeds. It will find great difficulties no doubt, but no greater than any other work of reformation. If reformation is to be checked merely because new offenders will supply the place of the old ones, then moral education itself may cease, and the world may stand still. The argument carried to its ultimates proves too much. It is dangerous to argue too deeply in such matters; you may dive into fatalism and do nothing. Rather than this, do just what you can. If the universe is so constructed that all your doing amounts to nothing, you are not to blame; but only reason for these children of society as you reason for your own, and you will just do what the poor clergyman did when he first heard of the Female Dormitory and the good it had done. He ran a whole mile to the money-order office, that he might lose no time in sending a pound as his voluntary contribution. When the institution grows large it will become a power—it will collect facts—impress the public mind, and compel the legislature to supply the means of more effectual reformation. Indeed, until this and other reformations are effected in Protestant Christendom, our missionaries have reason to blush for shame in preaching Christianity to any people. Dirty as the streets of Constantinople are, they are purer than those of London. What we are familiar with does not astonish us; but we shock the stranger, as he us. A moral reformation is coming. It will be far more valuable than the political reformation, which we hope is nearly over. Political reforms are superficial; we want something deeper than skin; the heart must be sought out and reached, and conscience must be got hold of, and legislation become more moral and sacred; and when moral reform is attained to, financial reform will follow without any difficulty, and with little or no legislation: whereas all the artifices of knowledge and genius will not financially reform a country that is morally corrupt. We are palavering with forms; our laws are all artificial, ingenuous devices, that never touch the heart—merely wheels of a machine.—London Family Herald.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, APRIL 21, 1855.

"Appropriate Duties."

In taking up an article in the Ohio Columbian, under the heading of "Appropriate Duties" in which Mr. Douglass is made to labor under some degree of censure, for some strictures passed upon clerical gentlemen for meddling in political affairs; we were struck with the diversity so general among the clergy of the present day, so much at varience with the doctrine taught by the founders of the faith which they profess. There are scarcely any who have not observed the spirit and expression of the organs of the various denominations, the divisions and subdivisions, contentions, and bitter invectives, continually launched at each other. Is it then surprising that Mr. Douglass should desire them to confine themselves to their "appropriate duties?" It is true the question might arise, what is their "appropriate duties?" For the Columbian says, that while 3000 clergymen of New England were petitioning against a certain Act of Congress, the Rev. Mr. Johnson, of Nebraska, a Missionary of the M. E. Church, South, was actively engaged in Washington urging this same act, forward. And again refers to the Rev. Henry M. Dennison, who leaves his "appropriate duties to seek to re-enslave a child," and another Rev. gentleman by the name of Harle, a minister of the Cambellite persuasion, who had two slaves chained on the wharf at Cincinnati, and one of these were members of his own church. How like the words of the inspired Apostle, "If one member suffer, &c." But this diversity not only exists between the 3000 clergymen and Mr. Johnson, and between Mr. Harle, and the lamb of his fold; but we find it in vast combinations North and South of Dixon's Line.

The Methodist Episcopal Church, North, consider it utterly impossible to unite with the M. E. Church South, the Slaveholder of the South, will not sit at the same communion table with the Abolitionist of the North. It is, neither confined exclusively to these two great portions of our country, but the same diversity of interests will be found extending through every State, City, town and village; and these inharmonious discords, are gravely discussed by individuals, communities, and by their periodicals, as though an every day affair, and hardly deserving a passing notice, except perhaps in a pecuniary point of view. And yet how different all this, from the reiterated and vitally important principles involved in, "Ye are the body of Christ." How strangely the members of one body, are so unfortunately thrown together; we should say of a poor mortal so bewildered, "He hath a Devil." And these profess to be the body of Christ, and members in particular." It is not even thought by many to be inconsistent. Do they not know, that there are thousands of thinking, reasoning beings around, who seeing these inconsistencies compare them with the written *word*, upon which these sects pretend their faith is founded, and thus lose all confidence in them, and perhaps in the "word" itself.

Do not such inconsistencies indeed raise the question in every reasonable mind, what are the "appropriate duties" of the Clergy? Do they hold the priesthood of Melchisedek, or of Levi? Do they even believe in it? No! they say it is done away. Are they Apostles, or Prophets? No! they deny the necessity of them now. What, have they then Revelation from Christ "their head" to regulate the body? No! no! even this is past—the heart no longer needs the head, nor does its members feel its loss. What then have they, "that man should not be blown about by every wind of doctrine, and cunning craftiness whereby men lay in wait to deceive?" Inspired men assure us, that "God set in *His* church Apostles, Prophets, Pastors, Teachers, &c., for the work of the Ministry, until we all come into the unity of the faith."

Take these pillars from the Gospel superstructure, and the result is what we see in the discordant elements of sectarianism so briefly hinted at in the foregoing, and nothing shews of the "Thus saith the Lord" will, or ever can, remedy the evil. Man, with all his boasted attainments, has shown himself utterly incompetent to bring about that "restitution" so much desired. And short of direct inspiration of God, the "appropriate duties" of his servants cannot be defined, or the legitimate result of their labors realized.

The Testimony of Spies and Informers.

Under the above title we have seen an article in the New York National Democrat that we very much admire. That government is indeed at a low ebb which makes use of such very questionable assistance in ferreting out offenders. A spy is looked upon by all honorable men as belonging to the lowest grade, the very dregs of society—is hated by those whom he betrays, and despised and shunned by his employers, and there scarcely can a circumstance arise in any government, at least in peace, that will justify such mean procedure. In war the penalty is death, if caught.

The Democrat holds the following:

"Mr. Tomlinson well remarked, on a late occasion, in commenting upon the testimony of a policeman who had sworn to having been directed by his commanding officer 'to go on Sunday to any place where liquor could be got,' to purchase it, and to make complaint against the seller—that had *he* the making of the law, he would have the testimony of informers declared invalid, and unfit to be received in a court of justice. We echo this wise and just sentiment, and hope to live long enough to see this disgraceful 'stool pigeon business' put an end to.

"Let us have every constitutional law, popular or unpopular, obeyed; but let us have no such system as this in existence in a country professing to be free. There is no necessity whatever for it. This sending forth of policemen in citizens' uniform, to inveigle men into breaking an ordinance, who perhaps would not have dreamed of doing so without that temptation, and then arraigning the culprits at the bar of justice to answer for the indiscretion into which they had been seduced, smacks too much of the system of Fouche, and the villanies of Reynolds and Armstrong, to be palateable to us. In this free land, and with our accustomed prejudices, we have no sort of toleration for the wretch

'———— who tempts a culprit on,
And then hangs him for his crime!'

We have been taught to loathe the principle of this novel *loi des suspects*, and we lose that regard for law which we all would wish to preserve, when we behold its ministers arrayed in the garb of sneaks and spies. Our sympathies are transferred from the violated Statute to its alleged violator, and however indisputable the testimony, however probable the charge, there are some among us at least who will always distrust and repudiate the tale-bearing of the man who accuses his neighbor of offenses committed at his own suggestion. We rejoice that there is such a principle abroad in our community, and we shall look to its operations, if no other resource is presented, to bring about the desirable result of hooting out of our court rooms this class of testimony."

The secret spy system in France, and among European nations generally, is too well known to need any particular comment here. There they are in stores, (the storekeepers themselves frequently belong to this honorable body)—they are in hotels, railroad cars, ball rooms, parties, (frequently the invited guests of those whom they betray); learning, talent, etiquette, and everything is brought to bear; and these miserable, crawling, sneaking, loathsome scamps, who have laid by every principle of manhood, are employed by government to detect iniquity, (frequently themselves the originators,) who, like the serpent, first charm their unsuspecting victims into their coils, then beslime, and afterwards crush. We regard such men as the scum of creation, and those who employ them as not much better. Truth and justice needs no such covering nor helps. A man to engage in such baseness has got first to lay aside his humanity, and the miserable, abandoned wretch, having assumed the assassin's profession, smiles on the man that he is about to stab. If the Maine law, or any other law, needs such questionable help as this, we say repeal it: such means are too degrading to support any system among honorable men. These dark deeds belong to dark ages; they are the agents of tyranny and despotism; they belong not to freemen nor liberal principles. Truth walks forth in open day; it needs no dark mantle to cover it. Justice is represented as blind; but there is no secret dagger. Those measures belong to tyrants and despots—not to honest men. The *loi des suspects* may do for old, rotten, corrupt dynasties—it is too degrading for us. Spies may be counted as honorable men in Europe—we look upon them as the very excrescence of society, perverted, loathsome, miserable, abandoned wretches, whose testimony we would reject quicker than that of a pirate or highwayman.

CHEAP INFANTS.—They give away children, now, in New York, on account of the hard times, before they are born.—[Louisville Courier.

This fling is based upon the following advertisement, copied from a New York paper:

Any lady wishing to adopt an infant from its birth (in the early part of next month) may hear of a good opportunity, and have an interview with the mother, by addressing "E.," Box No. 187.

They do things differently in Louisville. They are not so improvident there. Infants are not so cheap at Louisville. They don't give them away; they sell them. The same paper that published the above contained several advertisements under such a significant sign as heads one of these advertisements offering for sale "sundry articles of household and kitchen furniture:"

A negro woman, 35 years old, who is a good cook, washer and ironer. I have no work for her, and she prefers being sold to being hired out; also her daughter, seven years old. I will sell to one who will keep them in Kentucky.

Yes, in that State, where editors fling their missiles at "the hard times," which oblige poor mothers to offer to give away their children, rather than sell them. It seems that Kentucky mothers prefer being sold, rather than hired out. Why?

Because the woman knows that self-interested owners are a little less likely to work the life out of her than one who hires for a season, but counts her of no more consequence than any other animal. —[Tribune.

The above is a most appropriate comment upon the times, and should be a lesson to the poor benighted Mormons in their family relations, (which our modern philanthropists have been so anxious to reform,) that should at once show them the advantage of adopting the liberal, moral and Christian-like family organizations of the present enlightened age, rather than the bigoted, austere and most unchristian-like family organization of those old Patriarchs of the dark ages, who knew but little of the refinement of wisdom that enriches the present age, whose ignorance was manifest by believing in revelations from God, and their vanity in expecting their examples to be followed by their posterity.

Soldiers for Cuba—The Worth Legion.

NEW YORK, April 16, 1855.

To the Editor of the Herald:

The feeling that a war with Spain is inevitable, Marcy and the balance of the "slow coach" administration to the contrary notwithstanding, seems to have actively taken possession of the ex-Mexican war material resident among us. The note of preparation has sounded, and one or more regiments have been organized, within view of acceptation by the General and State Governments, and an early advent in the "tented field." Our city at present is thronged with Cuban filibusters, Central American colonists, Ecuador adventurers, and military enthusiasts, who would willingly and gladly abandon all visionary and undeveloped schemes, to embrace the long-hoped-for opportunity of a dash at Cuba. The "Worth Legion," which you may remember was organized a year ago for this especial object, is about opening a rendezvous for the purpose of recruiting its ranks up to the standard required by the State laws. This regiment is commanded by Colonel Burnham, who was Lieutenant Colonel of the New York Volunteers. The rest of its officers, with but few exceptions, were also distinguished officers in that campaign, and are well known to the citizens of New York.

Perhaps no portion of our people feel so indignant, and with such just cause, at the tampering course of policy pursued by the imbecile administration at Washington in reference to Spanish aggressions, as this same class alluded to—the fighting portion of the community. The great majority of this class of citizens are dwellers in peace in our midst, filling places of trust in the government, adding lustre to the polite professions, or devoted to mercantile and mechanical pursuits. They repudiate filibusterism, or any act in opposition to the government, so long as the government protects her citizens, and is worthy of their respect.

A CITIZEN.

The above scarce needs comment; but we think the course pursued by certain cliques of disappointed office-seekers ought to be met by a calm expression of public sentiment, sufficient to damp, in a measure, at least some of their spurious zeal for their country's welfare, especially when they interfere upon a subject of extreme delicacy, like our present relations with Spain. There cannot be a question in the mind of any one, as to the entire want of principle in the filibustering operations of a certain portion of our community, and that Cuba has been the main point from which it was expected to draw their capital for further operations. This has been as apparent to European nations as to the United States, and has called down the unqualified disapprobation of the upright and honorable of every nation. But more than this, it is a stigma that attaches itself to us as a nation, and is a foul blot upon the escutcheon of the American Union; displaying us to all Christendom as a nation of buccaneers, though on a much larger scale than once committed their depredations upon the Spanish Main. The nervous cupidity for acquisition, especially for Cuba, so boldly shown, has roused the jealousy and incited the vigilance of Spain. Is this to be wondered at? Who so recreant to his country that would not cry shame to the government that would not protect its own? But now while exercising a vigilance made necessary by the very course pursued by citizens of this confederacy, against all the laws of nations, every act, every precautionary measure taken by Spain, is grasped at with avidity, and trumpeted abroad with all the blazonry of quack nostrums by these honorable characters, and government urged to precipitate itself at once into war, because forsooth Spain is not quiet enough under this buccaneering of the nineteenth century. It is urged that she is despotic, her government tottering, and her energies departing, and that conquest would be easy. Are arguments like these sufficient to induce this nation to rank itself with despotism by making Might the law of Right? But she has imprisoned one of our citizens, and fired into some of our ships. Admitting this, has she not had occasion for jealousy of every American and every American ship that approaches her vicinity? She has, and every one is aware of it; but even then, would it behoove this government to grasp, with unbecoming haste, the very first occasion of difficulty on the part of Spain, when, to say the least, a threatening attitude was first assumed by citizens known to belong to this Union?

It is not alone, a war with Spain, that is involved in this question, but from the officious meddling on the part of the States, in the property and affairs of other powers, the sympathies of all are enlisted, and the European nations, upon the grounds of self-preservation, would feel bound to assist Spain in resisting the agressions; for cover it as you will, by the pretensions of justice, through affairs growing out, and the results of, acts of our own citizens; the acquisition of Cuba, protrudes itself to the gaze of every school-boy. And are we prepared to meet the Allied powers, even though our cause was just? No; our loss would be far greater than fifty Cubas. And every one is aware that our vast sea-board is anything but prepared for such a demonstration as is even now made upon Russia. It is also asserted that the Allied powers are already embarrassed by the present war with Russia, and now is the time to take advantage of the weakness of Spain; for this is the true spirit of the present move. But such a position is not even tenable, for the Allied powers, have but commenced the combination of their forces, and though misfortunes have heretofore attended them, and the very limited advantages that can be anticipated upon the Crimea, may have quenched their ardor, their prestige among nations would forbid a relaxation of energy on their part; yet so plausable a pretext, as a difficulty with this country, might be embraced by some of the Allies to withdraw their forces from the Crimea and the Baltic and concentrate them upon our borders, and with it the approbation of a large share of their own citizens, and backed by the assurance that we are wrong, and affix to their banners, "God will sustain the Right!"

So far as the Government is concerned, President Pierce has used every means possible to stop this unlawful proceeding, and Cuba lately has acted like a fool, as if determined to provoke hostilities and to give us a pretext. The honor of our flag must be maintained; but there is a proper way of settling all such matters. We deprecate the employment of the Filibusters in any campaign of this kind.

FROM the Council Bluffs Bugle of April 6th we learn that the Missouri river is very low, and that no steamboat had arrived there this season.

FOR THE MORMON.

What Shall We Do?

SEBASTOPOL not taken yet! It's getting stale. And then the old Czar has left his boots, spurs and all to his son. How well he takes after the old gentleman! Sharp eyes his, or his dad's—Gog or Magog, perhaps both; sees the Lion's consumptive; and expecting a collapse, he slips on the cassock, to jingle keys with St. Peter and "Monsieur."

A crusade to the Holy Land by Crescent and Cross
Can never be counted by profit and loss;
For the horse and the jenny together when found,
Are sure to display signs of mulishness round.

Though Louis and Vic, and Palmerston too,
Determined to set all the world in a stew,
Were not expecting they'd all be done brown
By the Czar's slipping on his clerical gown.

So there is nothing here. What can now be done? Can't we raise a breeze in this country—nothing for the next Presidential election? Dear me! Nebraska off without saddle or bridle—Cuba dodging the noose—Know Nothingism foundered—Spanish pony cleared the coral—nothing but the old hack Abolitionism, or that kicking old Fugitive jade—not even a sight at our familiar old Mormon hobby, but he's rode quite thin, and gone to pasture to fat up; but maybe he'll do to ride by next campaign; but then—that groom sent up there seems to be taking a liking to the "range;" 'twont do—'twont do; he'd ought to ride the critter round more, or he'll get fat and kick; though the animal never was given to any bad tricks, it might if that groom should treat him too well. But we must kick up a row somewhere, so we'll straddle the Maine Liquor Cask, just to keep in practice. "A great country ours—only wants fencing in."

The above very quaint piece is full of pith, but not exactly correct. Cuba is rather facing the music than dodging; Know-Nothingism is floundering, but not yet foundered exactly; however, it is on the whole a good piece—with the above corrections, and a little more attention to the muses, it would do first rate. Try again.

Expedition to the Plains.

THE following will be interesting not only to emigrants who are moving westward, but also to their friends who will very naturally feel a great deal of anxiety for their personal safety. The late troubles among the Indians have made travelling over the plains rather precarious. Our emigration, however, have nothing to fear, as they always travel in sufficiently large companies to protect themselves; and with an efficient guard and good discipline they are safe. These troops, however, will make travelling more secure, providing they act with wisdom; if they do not, they will only increase the difficulties that already exist. We speak particularly in regard to the Sioux. We do not wish to cast reflections upon the dead; but as we passed Fort Laramie, soon after the massacre of the United States troops, we felt satisfied from every information that we could obtain from traders in the immediate vicinity, that the difficulty and consequent death was provoked by the rash and unwarrantable proceedings of the United States troops. We hope that another policy will be pursued by the present command. The Sioux have always, until lately, been peaceable; they are a large and powerful tribe, and to say nothing of the justice of the thing, it is much better to have their good than their bad feelings. A war with them would not only endanger the emigration, but great numbers of scattering settlers in the State of Iowa and Nebraska Territory. If they have done wrong, let them be chastized; but let, although a firm, yet a humane, honorable, highminded policy be adopted; such a course as will become a civilized, intelligent, mighty nation towards the poor degraded Indian. If they have been savage and cruel, we must remember that they have been taught from their infancy to appease the manes of their dead friends by killing their enemy, and much more when, as in this case, their loss is one of their leading chiefs.

We say be prompt, but not wanton; be efficient, but humane.

"Active preparations are making for this expedition, and the troops are put en route as rapidly as possible. Two companies left about the middle of the week, and a much larger force will leave today or Monday next. The whole army will be ready to march from Fort Leavenworth before the grass is sufficiently high for forage for the animals attached to the expedition. Something of the extent of the expenditure may be inferred from the fact, that 5,000 barrels of flour, at $12 per barrel, make one of the items of the account of purchases. It is to be put up in sacks.—[St. Louis Republican, April 14.

Misappropriations.

SOMETIME ago we heard of nothing but the dishonesty of Governor Young, in misappropriating the money appropriated by Congress for the State House in Utah Territory. Dr. Bernhisel published a statement in relation to this matter, denying these accusations. At length, after many months, the sound has reached Utah, and the Legislative Assembly of that Territory have taken it up and given it the denial, proving positively that all these statements were false. Will editors tell the world they were mistaken, or would it not be popular to do so?

The Legislative report will be found in another column.

WHAT HENRY WARD BEECHER SAYS.—Henry Ward Beecher says, that he would as soon go a courting with his father's old love letters, as go to church and carry a book to pray out of. Henry is "gifted," but everybody aint.—[American Union.

Mr. Beecher should have added, that it was quite as absurd to hope to obtain the gifts, power and blessings of the gospel by reading the Bible, and telling the people that all these gifts and blessings enjoyed by the ancient fathers are done away, and we have nothing but the "love letters" to read.

Mr. B., we think you are courting (the world) with *the Father's* love letters.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39.

Another Cuban Outrage.

WASHINGTON, April 11 1855.

The Union of this morning announces another Cuban outrage. The brig P. R. Hickman, from Boston, bound to Matanzas, when a few miles from the coast of Cuba was fired at three times by a Spanish cruiser. The first ball was thrown astern of the brig, the second fired ahead of her, and the third was fired, it is supposed, with the intention of hitting the vessel. After an examination of the Hickman' papers, she was allowed to proceed on her voyage.

YET ANOTHER.

CHARLESTON, April 13, 1855.

A letter received here by the steamer Isabel states that the Cuban authorities perpetrated another outrage upon an American citizen named Charles A. Peck. Said gentleman was arrested at Trindad de Cuba on the 8th and carried to Havana where he was placed in the barracks a prisoner. Mr Peck declares that he is intirely ignorant in regard to the charge made against him. His family live in New York.

Mr. C. A. Peck, Dentist, late of New York, was released from prison on the morning the Cahawba left, on the security of a friend that he would remain in Havana until his case is decided.

A Demonstration against Spain.

THE Washington correspondent of the *New York Times* gives some very important news, if it is correct. The writer says, with a directness that leaves no doubt of his confidence in his assertion, that "the next time a Spanish cruiser brings to one of our Mail Steamers on the high seas, it is intended that a United States war vessel shall be near enough to participate in the entertainment *by pouring her broadside into the Spaniard forthwith. Mark the truth of this. The instructions to McCauley will confirm what I say*, whenever they are made public." Such a demonstration as this will make an issue not to be evaded, and, if the policy be carried out, must result in war with Spain, or in concessions which the past history of that country do not warrant us in anticipating. The same writer says that as strong a naval force as can be mustered has been ordered to cruise in the track of our Steamers, and "outrages" such as have recently been offered to our flag in the cases of the El Dorado, Daniel Webster and Illinois, are to be promptly redressed. The *Times* correspondent adds that "Mr. Marcy is very backward about going into this business; so is Mr. Cushing. Messrs. Guthrie and McClelland are also understood to oppose extreme measures. But the President has acted on his own own impulses, although only Mr. Davis and Mr. Dobbin warmly approve his course."

The Difference.

MAYOR WOOD, with all his reformatory measures and professions of equal and exact justice, does not appear to deal alike with all classes, nor to administer the laws with the same vigor in all stations in life. Like the rest of erring humanity, he bows to the majesty of the almighty dollar, and seeks to screen its fallen possessor from the mortification of scorn's unmoving finger. While at the same time he punishes with an unsparing hand the poor and friendless, and holds them up to public gaze in his official reports—name and residence—without any reserve whatever. For example, while the names and residences of all the women arrested as street walkers are given in the papers, a wealthy merchant of William street, who lost $2,500 in a house of prostitution a few nights ago, is designated as Mr. ——.

Well, we suppose this is all right, and in perfect consonance with the progressive spirit of the age. The publication of his name might cast a shadow upon his fair reputation, and mortify the highly sensitive feelings of his amiable family. Being rich, and having his coffers well stored with gold—the god of the majority of mankind—of course he has a perfect and valid license to join in the midnight orgies of houses of prostitution, and to play the part of a libidinous blackguard with impunity, and without the fear of having his name or residence heralded to the world through our public prints. But the poor unfortunate female, who has but stumbled in the path we have all in weakness trod, and ten chances to one been lured from virtue's flowery paths by the gold of just such black-hearted scoundrels as this William street merchant, is snapped up by such *patriotic* officers of the law as Mayor Wood, dragged before a public tribunal, sentenced to Blackwell's Island, and her name and residence published in the morning journals. Her seducers—those fashionable living satires on man, who swarm the Broadway hotels—can read the account of her trial and conviction, smoke their cigars, drink their wine, and prowl about the streets, night after night, in search of another victim to their hellish passions. But no notice is taken of them by the law or its officers. They are regarded as *gentlemen—honorable merchants*—and the poor fallen women whom they have victimized, robbed, degraded, and rendered miserable, must needs suffer the penalty of their debauchery and crime—and all to satisfy the *conscientious scruples* of a philanthropist and law-enforcing officer like Mayor Wood. O! shame, where is thy blush!—[Putnam Co. Courier.

CRANBERRIES AND ERYSIPELAS.—The Niles (Michigan) Republican says: "A lady visited our family a few days since, and stated that her daughter had the erysipelas very bad. We called to her mind the remedy recommended by a New Haven editor. On returning home in the evening she found the disease spreading rapidly—it had assumed a frightful appearance. She immediately applied a poultice made of cranberries, which seemed to arrest it at once, and the second poultice effected a complete cure.

Correspondence.

From Our Texas Correspondent.

JEFFERSON, Texas, April 1, 1855.

PRESIDENT TAYLOR,—*Dear Sir*—I am greatly rejoiced in recieving your valuable paper in this far distant portion of our country, it seems while reading it as though I was again with you, and in company with the brethren with which you are associated, enjoying the free spirit of the Lord, as we did while traversing the Mountains and the Plains together. I have travelled much since we parted on the banks of the Missouri, and have been greatly astonished at the perfect apathy in relation to Religion, which I discover among a large share of the people, with whom I have come in contact, in the course of my journeyings, and indeed with many there is an almost entire disbelief in the Scriptures of Divine Truth. The question is forced upon my mind, what is the cause of this unbelief and apathy in the minds of so large a portion of the people? Is it that they have been misled by those who have professed to be teachers of the word, whose teachings, when compared with the word itself, has been found wanting?

When refering people to the subject of our faith, there are those who turn coldly away, and others it stimulates to fierce and vindictive opposition; while many view it as a stupendous fraud. This I am not surprised at, for it could scarce be expected otherwise, where the confidence of mankind has been lessening for years in the revealed Word of God, through their carelessness and the false premises assumed by those who have pretended to minister of that Word to them. And the most distant idea of any present communication with the Creator of our being, and Father of our spirits, is at once condemned. Thus through the prejudice of the age, preventing many of the pure minded and honest, from investigating, and learning of the simple barrier that exists between them and a knowledge of that really intimate relation, we hold with the Author of our being,—the connection of the Creator and created—and the sweet communion with those angels, who ever "minister to heirs of Salvation." It is astounding indeed when we find how near we are to those beings of another sphere, and learn how short the span between the mortal and the immortal; and yet for years we have groped in darkness, little realizing our contiguity to those holy beings, whom we were so hopeless of ever meeting in this life.

The thrill of joy and gratitude that penetrates my heart, is almost overwhelming, when I pause to think, how "narrow the way that leads to life" and that I was not permitted to pass it heedlessly by, nor prevented from entering in, by the opposition and stigma, so common to be bestowed by mankind, upon the simple and unadorned truths of the Gospel. This aversion to the faith of the Latter Day Saints, which faith is intrinsically, and to the letter, the same held by Saints of former days; is not from the want of an innate assurance that something is required to reveal the future destiny of the soul, to man—but an almost entire hopelessness of ever obtaining that knowledge, in this life; partly from negligence in seeking for themselves, but more from observing the vast number of total failures of men they suppose to have abilities far greater than themselves; forgetting that the "Wisdom of this world, is foolishness in the sight of God," and that such persons are generally too exalted in their own estimation to stoop to the simple requirements of the Gospel. And then the vast amount of admitted respectability that is arrayed against it. It is not surprising that the human mind should turn from such a picture, to that which is more pleasing, and less liable to draw so largely upon the comforts of the present; and then to be classed with the offscouring of the earth too, and meet the scorn of our friends, and the cool contempt of our associates. Does it seem possible that the Gospel requires such a sacrifice as this? And yet it was once so.

How widely different the destiny of those that joined the hue and cry of "away with him" and those who boldly met the tempest, and firmly withstood the storm of popular prejudice, and these, were despised by those who were then termed the most respectable. And what was the result? While one penetrated the *vail* and grasped the principles of eternal truth,—the other realized the wild and frantic forbodings of the powers of darkness, the one ending in the extinction of their race, the other, opening with the glories of eternal life. And this, the difference between popular opinion, and the Truth. Has the world changed in this respect since then? We of all people upon the earth can answer, No! We have tested the truth of the words of Jesus, "the world have hated me, and they will hate you"—and this too for believing and literally following in the principles He laid down, by which, we are to obtain eternal life. But some say what presumption, to assume that you have the only "true way" and that too amid the formidable array of intelligence that is opposed to you. And yet, it is no greater presumption than that of the poor fishermen of Galilee, in the midst of the learned Doctors of Judea. Nor is the presumption so great, when we see that learned men differ so widely; it but proves that the "wisdom of this world, is foolishness in the sight of God" for while these, have sought after the truth through the wisdom of this world. The others have sought it through the "Spirit of God, which is given to every one, to profit withal." And we unitedly testify to the truth of the word of God, literally; and they, only that portion which sustains their own peculiar sect. The one, taketh the honor to themselves; the other says "Let God be true, though every man a liar," and base their faith upon his eternal word.

Though men may scandalize and fiends rage—and education prejudice and tradition may array itself against the Truth, it is mighty and will prevail, and Christ will reign on the earth. And there are those who shall come from the North, and from the South, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of God on the Earth. But it will not be those "who worship with their lips, while their Hearts are far from Him." Nor those, who pretend to reverence those holy men, while they repudiate the principles, which their lives and teachings left for ensample to us, to follow. "Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me."

President T. you will pardon this lengthy letter, but these are some of my meditations, while viewing the extent of recklessness in the world in regard to things of God—and all the institutions most treasured by his people in ages past. They wander far, far from God, and think in their hearts they can do without him, "Nor learn His ways nor walk in His paths." Yours in the Gospel, H.

NEW YORK CITY, April 18, 1855.

ELDER TAYLOR, *Dear Brother:* It is with feelings of joy and gratitude to my Heavenly Father, that I am still the spared monument of his watchful care and tender mercy; that my life is still precious in his sight, that I am in the enjoyment of excellent health, and considering circumstances, I feel first-rate. As I am on the eve of my departure for my Western mountain home, I felt called upon to give a short detail of my Mission, for the satisfaction of those that say "they could not keep my trail."

It is a matter of Church history that I was appointed by the authorities of the Church at Great Salt Lake City, to take a mission to Germany, at the April conference in eighteen hundred and fifty-three. I left the valley the 22d of June, and arrived in Liverpool Nov. 4, of the same year. I did not attempt to hide my talent in passing through the States, or in crossing the briny deep; but declared that I was a Mormon from Salt Lake; a herald of salvation, to high and low, priest and people; it was amusing to witness the pretended ignorance of many that I became associated with in my travels, concerning the Mormons and the principles of Mormonism. Even lawyers and Judges pretended to be entirely ignorant that thousands of men, women and children had been driven out of the States of Missouri and Illinois, by mob violence, between the years of '38 and '46; they would gape and stare when I informed them that I was a Mormon, and that I was a witness and participator in those heartrending scenes. I have had opportunities and availed myself of them, in warning scores and hundreds that had never heard anything concerning the principles of shlvation the world calls Mormonism; very few that were honest in their inquiries that did not admit that our doctrines were scriptural and incontrovertible; but the mass of the people are rushing the downward road, like a horse rushing into battle, thoughtless, heedless, roving to and fro, without any seeming object or aim, unless it is gold; I shall say nothing of the murders, robberies, rapes and seductions that the daily papers are teeming with; it is enough to cause the philanthropist to exclaim with Jeremiah, "O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night," &c.; but many are seeking a lodging-place in the wilderness that they might escape this people and go from them, "for they be all adulterers, an assembly of treacherous men." Jer. 9 c. 1–2 verses.

I was counselled on my arrival at Liverpool by Br. S. W. Richards, to inform Br. Cairns of my arrival, and await his answer as to the prospects of the German Mission; in the meantime I received an appointment from Br. R. to labor in the Derby, Nottingham and Leicestershire conferences, under the pastoral charge of Elder Charles Smith. I continued in England until March, 1854, the Lord blessing me and my labors. I received word from Br. Cairns, saying I had better remain in England as it was as much as he could do to retain a foothold in Germany. Thus ended my German mission. Feeling an anxious desire to warn my friends and relatives in the United States, I received permission from President Richards to return to my native country, and do all the good I could, and act as the spirit should direct. On my arrival in New York I ascertained that Br. O. Prall had gone home; not having any to consult, or counsel with, I set to work in Central New York, preaching the gospel, laboring night and day, trying to convince my kinsfolk of the truths of Mormonism. Many are believing, but none have as yet obeyed.

Agreeably to the instructions I received from Br. Snow, I have traveled through many of the Western and some of the Eastern States, "hunting up and scaring up the lost sheep;" I have succeeded in finding a number who were almost dead, and others who thought that Mormonism was quite dead; they are mostly anxious to return to the fold again. Among the number I would name Ezra Thayer, one of the first Elders; he was baptized in the fall of 1830, in Palmyra, New York, removed to Kirtland with Br. Joseph Smith, Jr., and although his evidence was such that he informed me he never could deny the work as being the work of God, yet the devil or somebody else succeeded in getting the wool over his eyes after Br. Joseph's death, and led him to Voree; he soon became disgusted with Strang, and returned to New York, and has remained in darkness until last September he renewed his covenant by baptism, and is now rejoicing in the new and everlasting covenant, and wishes me to say in Zion the Major is coming. I feel that my work is done; if the Gentiles want any more preaching let them wait a little, and they will hear preaching that won't be laughed at.

I am anxious to get home, where I think I can do more towards rolling forth this Kingdom than in Babylon; there is a great work to do, and but a brief space of time to do it in. Farewell! May the God of Israel bless and prosper you and those in connection with you, is the prayer of your fellow-laborer in the Kingdom of our Lord and Saviour Jesus Christ, THOMAS CONDON.

We believe Dr. Colborn has done his best, and he returns with our fellowship and good feeling.

From Our Philadelphia Correspondent.

PHILADELPHIA, April 18, 1855.

To the Editor of the Mormon:

Dear Sir: On reading the suggestions of Prof. O. Spencer, in regard to the course and policy that should be pursued by the General Government toward the Indians in the West, I feel prompted to give my opinion on the same subject. From my long acquaintance with the Indian race, I have obtained some knowledge of their political and religious views. They believe in a God who created all things, and that they are his children; that he speaks to them in dreams and visions, and that he hears and answers their prayers. Each tribe has an organization of twelve chiefs, with a governing chief, or President; they have their medicine men, who they believe to be inspired by the Great Spirit, and the laws of their chiefs are strictly obeyed as emanating from the same source; hence it is very easy to account for the bad success of the missionaries to convert them. When they begin to read the Bible to them, and tell them that the Lord has not spoken for some fifteen hundred years, and will never speak any more,—they will laugh at them, and tell them—as did the ancients—"Your God is dead, or is displeased with you, for some misdemeanors, or he would not so long thus hesitate to speak to you. Our God speaks to us often."

As the old system of missionaries and soldiers has so often proved a failure, I would recommend, before sending a large army to drive them from their country or kill them, to take the means that it would cost to defray such expense, and employ some honest and industrious men and women to go to that people, well fitted out with everything necessary to institute among them morality, virtue, industry, cleanliness, and the beneficial arts of civilization. I would also recommend that some of those doctors (whose advertisements I see in the papers occasionally) be sent to exercise some of their professional skill in removing some of those impurities which these sons and daughters of the forest have contracted from the whites. I admit that the Indians have committed depredations on the whites, but knowing some of the causes that have led to it, I hold that in most cases they are excusable, and will further say that many of the depredations committed in Indian countries are committed by whites on Indian credit.

Yours, as ever, JETER CLINTON.

The above is pretty correct; but there needs force among the Indians as well as moral suasion: all we say is, apply that force for their good, and not for their destruction.

Utah Territory.

Report to the President, Senate, and People of the United States of America, from the Legislative Assembly of Utah Territory.

WE are unanimously resolved, that we do for ourselves and our constituents most decidedly deprecate the slanders and misrepresentations of all persons who know, or profess to know, the feelings and actions of the inhabitants of Utah, and, when speaking or writing about them, put error for truth, and truth for error.

And we deprecate the spirit that induces many of the reputed wise men of our nation to give heed to such foul and baseless calumnies, to the retarding of the onward tendency of all honorable efforts, and hindering the righteous progression of our Union as a whole by constantly tending to create disaffection in its members, and throwing impediments in the pathway of all improvement.

We are further resolved that the conditional purchase, with the $20,000 appropriated by Congress for erecting suitable buildings for the accommodation of the Legislative Assembly of Utah; of the main portion of the Council House in Great Salt Lake City, was the most judicious temporary application of those means that the circumstances would admit of, both for the Assembly and the General Government; thus saving an annual rent of some $4000, which would soon have swallowed up the whole amount; accommodating the Assembly better than could otherwise be done; and preserving the entire sum for permanent investment at the Capital of Utah, in accordance with the designs of Congress.

We are further resolved that we are familiar with the course which his Excellency Governor Young has taken with the said $20,000, and do unqualifiedly assert that his management thereof from the beginning has been of the most judicious and responsible character, and with strict economy, and fidelity to the interests of the General Government therein; and we deprecate the misrepresentations which have been made in relation to this matter, and the effect those misrepresentations have had in the Departments at Washington, and in the Halls of Congress.

That the public mind may be better informed than heretofore on the subject of the $20,000, about which there has been so many false representations, we will now take the liberty of making a brief statement of the main facts in the case.

In the summer of 1851, the Hon. A. W. Babbitt delivered the money in question to his Excellency Brigham Young.

During the following October and November, the Committe, appointed for the purpose, located the site for our Capital at Fillmore City, in Millard County, and before the expiration of that November, labor and material had begun to be expended for the erection of a State House; since which time, amid scarcity of labor that could be hired, amid Indian disturbances, and amid other disadvantages unknown to residents in old States, or to those in the golden State, $26,797 53c. have been economically and advantageously applied towards erecting the commodious south wing of the main building; and we confidently assert that no like appropriation has ever been more judiciously managed, both for the interests of the General Government, and of a Territory, than this has been by Governor Young. The above amount is exclusive of the $1,669 50c., which was expended in locating the site, and which the Department disallowed on the ground of its not being customary; $8,703 98c. have been allowed, and accounts for the $18,073 55c. will be forwarded by the mail which goes our January 1, 1855.

In conclusion, we most respectfully request the rulers and wise men of our Nation, and all who desire to act uprightly, to avoid deciding a matter before they have heard both sides of the question, lest injustice be done, and the innocent suffer.

Trusting that truth will prevail, Gentlemen, we remain yours respectfully,

HEBER C. KIMBALL,
President of the Council.
JEDEDIAH M. GRANT,
Speaker of the House of Rep's.
WILLIAM CLAYTON, Secretary.
THOMAS BULLOCK, Chief Clerk.
Unanimously adopted, December 21, 1854.

FOREIGN ITEMS.

ENGLAND.

IN the House of Commons on the 26th of March the 2d reading of the newspaper stamp duties bill was carried by a majority of 215 to 161.

Sir C. Wood said it was intended, as soon as the ports in the Baltic and White Seas were open, to establish a strict blockade, which should be affective from first to last. Lord Palmerston moved for a loan of one million to the Government of Sardinia, and if the war should last more than a year a second million. The address was agreed to.

In the House of Lords, the Earl of Clarendon moved that the message of Her Most Gracious Majesty, in reference to the treaty with the King of Sardinia, be considered. The Noble Earl observed that the Sardinia's finances being inadequate to the expenses of an army abroad as well as at home, she had applied to England for two millions of money at 4 per cent interest, 1 per cent of which was to be applied to the Sinking Fund. The address was agreed to.

The Sebastopol Inquiry Committee continues its sittings, and the revelations made become every day more and more appalling. Mr. S. G. Osborne was examined on the 24th March, and, as an eye-witness of the scenes which he describes, gives the last touch to the dreadful picture by informing the country that the wounded and sick soldiers, by hundreds and by thousands, were literally starved to death.

In Parliament, the details of the Sardinian Convention have been discussed in Committee, from which we learn that England engages to borrow money, at 5 per cent and loan the same to Sardinia at 4 per cent.

Nine ships of the advanced British squadron sailed from Deal on the 28th for the Baltic.

Mr. Buchanan attended a dinner at the Seamen's Hospital, London, and returned thanks for aid rendered fifteen hundred sick American sailors. Lord Palmerston presided. A donation of two hundred pounds from the merchants of New York and Boston was acknowledged.

A motion is on the books for the appointment of a commission to amalgamate the British and Indian armies, or at least to render the Indian army available in the European war. Another motion asks if it is intended to nominate any more bishops for Canada, since the Canadian Clergy Reserves Bill says it is desirable to remove all connection between Church and State.

THE CRIMEA

A letter from Vienna, in the *Oest. Deutsche Post* says: The news from the Crimea comes down to the 11th. The allies were then observing with great attention the proceedings of the Russians in the valley of Baidar, and were expecting an attack on Balaklava, particulary as they had learned that General Wagner had received reinforcements from the corps of General Liprandi. The Russian forces are said to be distributed as follows: At Perekop is encamped the corps of dragoons, a division of light cavalry. and various other detachments, amounting in all to 20,000 men under the command of General Pawloff I. At Simpheropol there are about 45,000 men, commanded by General Read. Near the Belbeck General Osten-Sacken's head quarters have been placed with 50,000 men, including the garrison of Sebastopol. On the Tchernaya is encamped General Liprandi, with 18,000 men; and in the valley of Baidar is General Wagner with 9,000.

It appears that the first operation which General Osten-Sacken had executed, on his appointment to the chief command, was to have all the heights along the coast occupied and fortified from Karabelnaya to the mouth of the Tchernaya. The heights on the left bank of the Alma have also been fortified, and this defensive system seems to show that not only is Baktchiserai the centre of the general's operations, but that a greater importance is attached to the communications of Baktchiserai with Sebastopol and with Arabat, than to those of that town with Perekop. The Russians, in fact, seem determined to defend to the last extremity the basin of the Salzir as well as the ground extending from Simpheropol to Kaffa, their intention being, to all appearance, to procure their provisions and stores from the side of Anapa, and their reinforcements from Perekop. Should the Allies think fit to enter into operations not immediately in the neighborhood of Sebastopol, it is not improbable that they will act against Baktchiserai, the centre of the Russian positions.

By the latest advices, the Conference at Vienna had come to a full stand upon the third point of their basis for peace, the two first being unconditionally accepted by Russia. The demolition of Sebastopol was stricken out, but a reduction of the Russian power in the Black Sea was still insisted upon; the Russian Plenipotentiaries not being authorized to accede to such terms, have forwarded the subject to St. Petersburg, and await further instructions.

A correspondent of the London Times describes the condition of the army as much improved. Weather fine; health and spirits of the troops better, provisions abundant, and sanitary regulations strictly enforced; but the actual works of the siege make no progress to justify favorable prophecies. A formidable Russian force is assembled around Eupatoria, and virtually besiege the place, although it is completely under the guns of the English fleet.

The Russians continue to strengthen the works recently thrown up in advance of Malakoff Tower.

Night encounters take place between the French and Russian riflemen. The latter have been repeatedly dislodged, but again return to their pits, under cover of the Russian batteries.

It appears from the operations of General Osten-Sacken, that he is determined to occupy all the heights along the coast, and defend to the last extremity the basin Salzir as well as the ground extending from Simpheropol to Kaffa, their intention appears to be to procure their provisions and stores from the side of Anapa, and their reinforcements from Perekop.

On the 8th March, the British frigate Viper destroyed the Martello Tower and the barracks of Djirnitera, which the Russians recently constructed between Anapa and Kerstak. The Circassians took and burned a small fort at the head of Soujak Bay.

A manifesto from the Holy Synod of the Russian Church has appeared, inciting the Russian nation to war in defence of their faith.

The death of the Prince Menschikoff is reported.

On the 14th, the Turkish cavalry made a sortie at Eupatoria but were repulsed. On the 17th, three battalions of Zouaves attacked the new redoubts, and were driven back with great loss.

Letters from Alexandria on the 25th March, state that one thousand English Lancers had arrived at Suez, from India. Seven hundred and ten wounded French soldiers have reached Marseilles.

The Bagdad News of the 10th of February states that the rebel Kurds, twenty thousand strong, continue an energetic resistance in the north of Mesopotamia.

Letters from the Crimea, of the 17th of March, announce that Omar Pacha arrived at the camp of the Allies on the 12th, and on the 13th the Russians opened the fire of their batteries on the heights of Balaklava.

CHINA.

Shanghai dates of the 6th February, per the Overland Mail, state that the French had again attacked the city and were repulsed with loss by the insurgents. The country around Canton is in the hands of the insurgents, who officially notify an intention to maintain a strict blockade. There are rumors of a second repulse of the French.

From Hong Kong we have dates to the 15th February, conveying reports that the insurgents, besieging Canton, had taken the Tiger Fort and plundered the surrounding villages.

SWEDEN.

Notwithstanding the declarations of neutrality by Sweden, she is fitting out a fleet, provisioned for three months.

SPAIN.

A difficulty is threatened between the Spanish and English Governments. Lord Howden the British Minister at Madrid, had addressed an energetic note to the Spanish Government, demanding explanations of what he regarded as, vague expressions in the new "religious basis' promulgaled by the Spanish Ministry. The matter relates to the religious privileges of British subjects in Spain. In the London Times we find the following, from its Madrid correspondent, writing under date of March 21:

"I have strong reason for believing that General Espartero, and probably all his colleagues, with the exception of Senor Luzuriaga were entirely ignorant, until yesterday, of the notes that have passed between the last named Minister and Lord Howden on the subject of the religious basis, the outrage at Seville, &c. In yesterday's cabinet council, however, the question was brought forward, and I have it on excellent authority that it really was discussed whether the note in question should not be returned to its author. Information of this reached the British Minister, and, not long afterwards, the Spanish Government received intelligence, through a private but authentic channel, that if such an insult were offered to the English Government as the return of a note on a subject so interesting to the English people—a note which Lord Howden had done but his strict duty in sending in—it was his intention, in six hours time, to remove the British arms from the *facade* of his residence, and suspend all further communications with the Spanish Government until he received instructions from his own. I should be surprised if the Spanish Government ventured upon so strong a measure as the return of the note referred to. In fact, I feel rather confident that they will not do so."—[N. Y. Sun.

Suffering in Zante, Greece.

FROM a private letter received by a gentleman in this vicinity from Zante, we are allowed to extract the following melancholy facts respecting the condition of that apparently devoted island:

"I have on a former occasion described to you the condition of this place. Extreme poverty is still crushing it. All ranks and all classes, with few exceptions, are suffering. Land proprietors are participating in this dreadful calamity. They cannot borrow a single shilling, and their only resource is begging. Beggars, however, have become so numerous that they cannot possibly be supported by private charity, and no public provision can be made for such numbers of sufferers, as the failure of the currant crop for so many years has affected considerably the treasury of the government.

"A large proportion of the population taste bread no oftener than once in three or four days, and in the meanwhile live upon whatever they can pick up about the streets—the refuse of the kitchen, lemons which are thrown away after the juice has been expressed, &c. Such being the condition of many in this island, the people going about the streets are pale and emaciated, and look more like moving skeletons than living men and women. Many are dying from sheer starvation. May the Lord have mercy on us! We as yet know not how this terrible visitation is to end. If, as it is probable, the disease of the currant vines makes its appearance this coming summer also, our end is unavoidable, and the people of this devoted place will have to pray for death to relieve them from their dreadful privations.—[*Boston Traveller, April 16.*

Miscellaneous.

Great Northern Railroad Convention.

The meeting of the Presidents, Directors, and Superintendents of the various railroads running from towns on the sea-coast to those on the banks of the Western Lakes, and the Mississippi and Missouri Rivers, adjourned *sine die* this morning. The session yesterday lasted until a late hour last evening, but it was mostly consumed in friendly conversation, and in an exchange of opinions and sentiments in regard to the business of Railroads and the running of trains. In the evening, the subject of tolls on passengers and freight was talked over very freely, but nothing definite was concluded upon—the subject having been deferred to the next meeting of the Convention.

On reassembling this morning, the committee appointed to fix the time for the arrival and departure of trains, reported a time-table for the Central, Hudson River, and Boston Railroads, which was adopted by the Convention as follows:

GOING WEST.

FIRST TRAIN—Leave New-York at 6 A. M., arrive at Albany 10:30 A. M; leave at 11 A. M., arrive at Buffalo at 9 P. M; and leave for the West at 9:30 P. M.

SECOND TRAIN—Leave New-York at 12 M., arrive at Albany at 5:30 P. M; leave at 6 P. M., arrive at Buffalo at 6:30 A M.; and leave at 7 A. M.

THIRD TRAIN—Leave New-York at 5 P. M., arrive at Albany at 10:30 P M.; leave at 11 P M. arrive at Buffalo at 10:30 A. M; and leave at 10:45 A M.

GOING EAST.

FIRST TRAIN.—Leave Buffalo at 5:30 A. M., reach Albany 3:45 P. M.; leave 5 P. M for New-York, arriving at 10 P. M.; leave for Boston at 4:15 P. M., reach that place at 12:15 P. M.

SECOND TRAIN.—Leave Buffalo at 10:30 P. M; arrive at Albany at 8 A. M; leave for New-York at 8:15 arriving at 1:30 P. M; leave for Boston at 8:30 A. M., and arriving at 5 P. M.

THIRD TRAIN.—Leave Buffalo at 5 P. M., arrive at Albany at 4:30 A. M; leave for New-York at 5 A. M., arriving at 10.15 A. M.; leave for Boston at 5:30 A. M., arriving at 1:30 P. M.

The above will go into effect on the *first* Monday in May. It is understood that all the railroads west of Buffalo will so fix the time of the arrival of the trains on the various roads as to form a direct and speedy line of communication between New-York, Boston, St Louis and the various intermediate places on the lakes and rivers.—[From The Albany Evening Journal, April 12.

Directions to Postmasters.

THE First Assistant Postmaster General has issued the following directions to Postmasters:

"Books not weighing over four pounds may be sent in the mail, prepaid, at one cent an ounce, any distance in the United States under three thousand miles, provided they are put up without a cover or wrapper, or in a cover or wrapper open at the ends or sides, so that their character may be determined without removing the wrapper. If not prepaid, the postage under three thousand miles is one cent and a half, and over three thousand miles in the United States three cents an ounce.

"It is a violation of law to enclose or conceal a letter or other thing, (except bills and receipts for subscription,) or to make any memorandum in writing, or to print any word of communication after its publication upon any newspaper, pamphlet, magazine, or other printed matter. In all such cases letter postage should be demanded, and, if the person addressed refuse to pay such letter postage, the package should be returned to the postmaster from whose office it came, to prosecute the sender for the penalty of five dollars, prescribed by the 30th section of the act of 1825; *and all transient printed matter should be distinctly postmarked at the mailing office.*

"Postmasters are allowed one cent for the delivery of each free letter, except such as come to themselves, and two mills each on newspapers (to subscribers) not chargeable with postage. They are not allowed any commission on printed matter made free by the frank of a member of Congress.

"Daguerreotypes when sent in the mail should be rated and charged with letter postage by weight."

The Old Soldiers Bounty Land Act.

The bill has been passed by Congress, giving 160 acres of land to all who have served in the army of the United States since 1790. But if they have received land already, it grants them only such a portion as will make 160 acres in the whole. It is stated that there will no warrants issued under the new law for three or four months, as new plates will have to be engraved.

The persons entitled to the benefit of the act are as follows:—Surviving Officers, Musicians, Privates, Teamsters, Chaplains, or Indians, either of Regulars, Volunteers, Rangers, or Militia, who have been regularly mustered into the service of the United States; Officers, Seamen, Marines, Clerks, or Landsmen regularly employed in the Navy since 1790, and survivors of State Troops, mustered into the U. S. service, in and of the wars in which the United States have been engaged. Also volunteers at the invasion of Plattsburgh in 1814, at the battle of king's Mountain, in the revolution, and the battle of Nicojack with the southern Indians and Volunteers and Flotillamen at the attack on Lewiston in Delaware.

In case such persons are not surviving, their Widows. In case neither the person nor his Widow survive, their minor child or children, (minor at the time of the passage of the Act.)

A subsequent marriage deprives the Widow of her claim, unless she be a widow at the time of making her application,

Deserters, and persons dishonorably discharged, are, of course, excepted from the benefits of the Act.

The Land Warrants will be granted, upon such proof being made, and located on such terms, as in other cases under existing laws.

The Church Tenure Law.

The bill in relation to Church Property was signed on Wednesday by the Governor. It declares all future conveyances to Priests, Bishops and other ecclesiastics in their official character or as corporations sole, void. It also declares void all future conveyances of lands consecrated to religious purposes, unless made to a religious corporation organised in conformity to the statutes of the State, which require such corporations to consist of at least three Trustees, and not to have an annual revenue of more than $3,000, excepting the Minister, Elders and Deacons of the Reformed Protestant Dutch Church of New-York; the Rector, Chuch Wardens and Vestrymen of Trinity Church, New-York; and the Minister, Elders and Deacons of the First Presbyterian Church of New-York. As to such lands at present held by individuals, (Bishops or others,) it provides that they shall be deemed to be held in trust for the congregations who use them: and that they shall revert to those congregations on the death of the individuals who now have the title. In case the congregation do not organize a corporation, to take the title, the land shall escheat to the State, to be held in trust by it until such a corporation shall be organized.—[Herald

Some of our National Expenses.

The aggregate expenses of Congress for the year, consisting of pay, mileage, compensation of officers, contingent expenses and library, amount, according to the appropriation bill, to $1,479,699.

The appropriation for Indian affairs amount to $2,277,696. The largest payment to any one tribe is that to the Mississippi Sioux $25,000.

The post office department cost the government for the year $1,716, 739; treasury department $676,120; mint $541,300; light houses $1,073,684; the coast survey $445,000; the judiciary $226,906.

The territorial governments for the year cost the government as follows; Oregon $34-000; Minnesota $31,300; Utah $33,000; New Mexico $33,500; Washington $33,000; Nebraska 35,624; Kansas 34,700. Making in the aggregate $236,123.

Congress at its last session, appropriated $3,297,608 for ocean mail service; $9,721,-655 for the army, and $15,681, 156 for the navy.

Capital in Farming.

The great leading error of the young farmers of our country is in not "counting the cost." The first thing they do is to expend not only all their capital in buying as large a farm as possible, but most usually they run largely into debt. Their desire for large possessions leaves them nothing to stock and improve the farm, and hence for many years, while loaded with a discouraging debt, their farms remain poorly provided with animals, with good implements, and with a good supply of manure. They are, therefore, compelled to perform all their operations to a great disadvantage; their small crops afford no net profits, and they become discouraged and lose the energy and enterprise essential to success. These causes are the most fruitful source of poor and slip-shod farming in America. It is not very difficult, in traversing the country, to point out among the various occupants of the land, from the appearance of the premises, such as are burdened with heavy debt, from those who have a good supply of spare capital.—[Country Gentlemen.

"A little farm well till'd,
A little wife well will'd
A little house well fill'd"

Journalizing in School.

THE habit of journalizing in a school during youth, produces the following results in later life:

1. A fine style of penmanship.
2. Promptness of composition and rapidity in recording thought.
3. Greater accuracy in thought.
4. Facility in acquiring knowledge, and certainty of retaining it.
5. Greater influence in imparting the riches of thought.
6. Renders our life more important in our own eyes.
7. Makes a person more reliable, and less impulsive in his thought and manner.
8. Facility in recalling the facts and events of past life, for use, of which John Quincy Adams is an eminent example.
9. An extensive record of one's own life, from which the next generation may know what we have been, and done.—[Mass. Teacher.

A MIRACULOUS WARNING.—Some week or two ago, says the Ruitman (Miss.) Intelligancer of the 16th ult., a strange thing is said to have occurred in Kemper county. A woman gave birth to a child covered all over with hair. It lived three hours, and spoke three distinct word—"*seven years' famine.*" The strangest thing about it is, half the population of Kemper believe it, and struck with terror at the portentous warning, which they are said firmly to believe is a solution of the purposes of Providence in visiting the land with such strange seasons.—[Natchez Courier.

REMEDY FOR THE PEACH WORM.—Lay around each tree, early in Spring, say April, half a peck to a peck of air-slacked lime, or wood ashes. Spread them over the ground in the Fall, and it will make a good dressing. Renew again in the Spring. Besides this, examine the trees several times during the season, and if the grub has made its way into any of the trees, cut it out. Covering the tree with muslin at the time the fly lays her eggs, might be effectual. The point attacked is generally at the surface of the ground.

SALT MINES.—Salt mines have been discovered in Virginia, in a trough between two mountains at an elevation of nearly two thousand feet above the level of the sea. The fossil salt is encased in a vast deposit of gypsum, and has evidently resulted from volcanic action. The salt water in the neighborhood is intensely cold, whilst the gas issuing from these deep wells is supplied in unlimited quantity and yields a brilliant light.

WE hear that a younger son of Judge Kane, of Philadelphia, Dr. John K. Kane, who has recently graduated with the highest honors at the University (medical) of Pennsylvania, is to go out as the surgeon of one of the ships of the expedition so soon to start for the Arctic seas in search of the unfortunate expedition of his elder brother. [Wash. Star, April 10.

ALFALFA.—This plant, sometimes called Peruvian clover, is beginning to be appreciated in California. It can be cut several times a year, and affords a very heavy crop. In deep soil the roots penetrate so far that drouth does not prevent its growth, like ordinary grass or English clover. It should be cultivated here for soiling cattle.

THE New Bedford Mercury reports the following pithy conversation as having taken place on the steps of the Court House, between a distinguished member of the Boston bar and the District Attorney:

Mr. S. "Well, H———tt, how are you getting on?"

H. "Oh, pretty well. I get terribly abused, but I don't care anything about that."

Mr. S. "Ah! how is that? how do they abuse you?"

H. "Oh, they call me all sorts of names. Why, they called me Judas Iscariot the other day; but I didn't mind that."

S. "Of course not, H———tt; but what would Judas Iscariot say about it?"

A shout of laughter from the bystanders prevented our correspondent from catching the reply to this *non sequitur.*

Wholesale Price Current.

NEW YORK, April 21, 1855.

Article	Unit	Price
ASHES—Pot	per 100 lb.	$6 — a — —
Pearl		6 12½ a 6 18¾
CANDIES—Stuart and Bussing's best, assorted	per lb.	16 a 18
Ordinary		11 a —
CANDLES—Sperm	per lb.	29 a 30
Adamantine		20 a 26
Mould, yellow		14 a 15
COFFEE—Java, white		13½ a 14½
Mocha		13½ a 14½
Laguayra		10½ a 11¼
Maracaibo		10 a 11¾
St. Domingo (cash)		9¼ a 9¾
DRUGS AND DYES—Alcohol	pr. gal.	— 64 a — 70
Alum	per lb.	— 2¼ a — 2½
Arrowroot		— 32 a — 35
Arsenic, powdered		— 2 a — 2¼
Asafœtida		— 5 a — 25
Borax, refined		— 28 a — 29
Brimstone, American, roll		— 2½ a — —
do crude	per ton.	25 — a 27 —
Camphor, crude	per lb.	— 29 a — —
do refined		— 33 a — —
Chlorate Potash		— 32½ a — 37½
Cochineal		1 05 a 1 10
Copperas	per 100 lb.	1 25 a 1 37
Cream Tartar	per lb.	— 28 a — 28½
Gum Arabic, picked		— 35 a — 36
Gum Copal		— 30 a — 50
Gum Myrrh, Turkey		— 25 a — 30
Iodine, resublimized		5 75 a 6 25
Ipecacuaha		2 75 a 3 —
Madder		— 10½ a — 11¼
Magnesia		— 16 a — 19
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 20 a — 22½
Oil Anis		4 — a — —
Oil Bergamot		1 75 a 2 —
Oil Cassia		3 — a — —
Oil Lemon		1 75 a 2 —
Oil Peppermint		4 50 a 5 —
Opium, Turkey		5 70 a 6 —
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 27½ a — 30
Phosphorus		— 80 a — 85
Quicksilver		— 54 a — 55
Rhubarb, China		1 50 a 2 —
Saleratus		— — a — 6
Sal Ammoniac, refined		— 8½ a — 8¾
Senna		— 9½ a — 12½
Shellac		— 9 a — 12
Sugar Lead, white		— 11 a — —
do brown		— 7½ a — 8
Sulphate Quinine		2 50 a 2 60
Tartaric Acid		— 47½ a — 50
Verdigris		— 32 a — 37
Vitriol, blue		— 9½ a — 10
DYE WOODS—Camwood	per ton.	50 — a 80 —
Fustic		23 — a 25 —
Logwood		15 — a 24 —
FLOUR—State, common	per bbl.	9 37½ a 9 50
Michigan and Indiana		10 12½ a 10 25
Genesee, extra		11 50 a 13 —
Rye		6 50 a 7 75
Corn Meal		6 68¾ a — —
FRUIT—Raisins	per box.	2 40 a — —
Raisins, layers		2 75 a — —
Currants	per lb.	— 14 a — 24
GLASS (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
GRAIN—Wheat	per bush.	2 30 a 2 80
Corn		— 95 a — 98
Barley		1 25 a 1 30
Oats		— 62 a — 80
Peas		— — a 1 75
Beans		— — a 2 25
GUNPOWDER	per 25 lbs.	4 — a — —
INDIGO	per lb.	— 55 a 1 45
IRON—Pig, Eng., Scot	per ton.	28 — a 30 —
Bar, Eng. refined		70 — a 72 50
Sheet, Russia, 1st quality	per lb.	— 15 a — 16
Sheet, Eng.		— 3½ a — 4
LEAD—Galena	per 100 lbs.	— — a 6 30
Sheet and Pipe		— — a 7 75
LEATHER	per lb.	25 a 28
MOLASSES	per gal.	23 a 32
NAILS—Cut, 4d and 6d	per lb.	— a 4
Wrought, 6d and 20d		8 a 11
OILS—Olive	per bskt. 12 bottles.	3 37½ a 3 56
Olive, in casks	per gallon.	1 20 a 1 25
Linseed		— 82 a — 83
Whale		— 65 a — 75
Lard, winter		— 85 a — 90
PAINTS—Lead, red, Am.	per lb.	— 7½ a — 8
Lead, white, Am., in oil		— 8½ a — —
Lead do do dry		— 8 a — —
Ochre, yellow, French, dry		1 12½ a 1 65
Ochre, in oil		— 4½ a — —
Spanish Brown, dry	per cwt.	— 75 a — —
Litharge	per lb.	— 7½ a — 8
Vermilion, Chinese		— 90 a — 95
Venetian Red	per cwt.	1 75 a 2 25
RICE	per 100 lbs.	4 25 a 5 87½
SALTPETRE	per lb.	6 a 10½
SEED—Clover	per lb.	— 10 a — 11¼
Flax, American, rough	per bush.	1 85 a 1 90
Linseed, Calcutta		1 95 a 2 —
SOAP—New York	per lb.	5 a 7
Castile		— a 11
SPICES—Ginger, Race	per lb.	— a 5
Mace		90 a 92½
Nutmegs		97½ 102½
Pepper		— a 11½
Pimento		— a 13½
Cloves (cash)		14 a 14¼
SUGAR—New Orleans	per lb.	4 a 6
Havana, white		6¾ a 7
do brown		5 a 6¼
Stuart's crushed		8 a —
SUMAC, Sicily	per ton.	70 — a 82 50
TEAS—Gunpowder and Imperial	per lb.	18 a 86
Hyson		26 a 65
Young Hyson		20 a 55
Hyson Skin		10 a 30
Black		18 a 35
TIN	per lb.	24½ a 26½
TOBACCO		7½ a 43
TURPENTINE	per 220 lbs.	3 50 a — —
TAR	per bbl.	2 50 a — —
SPIRITS TURPENTINE	per gallon.	— 41 a — 42

Corrected to April 20th.

E. R. YOUNG,

Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.

REFERENCE—J. TAYLOR, Ed. Mormon. ap7

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office, by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious; and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in th World.

J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITO OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Albert Gregory, General Agent, Norwalk, Ct.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, ½*d.*; paper, 2*d.*; total, 4½*d.*

Subscription by the year, if paid in advance, 12s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendant témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votro lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail---Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

12809 From Nephi City, by Fillmore City, Corn Creek, Parragona, and Parowan, to Cedar City, 180 miles and back, once a week.
Leave Nephi City every Monday at 6 a. m;
Arrive at Cedar City next Friday by 6 p. m;
Leave Cedar City every Monday at 6 a. m;
Arrive at Nephi City every Friday by 6 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, Mo. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. J. P. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, Mo. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with th wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNEL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffee:

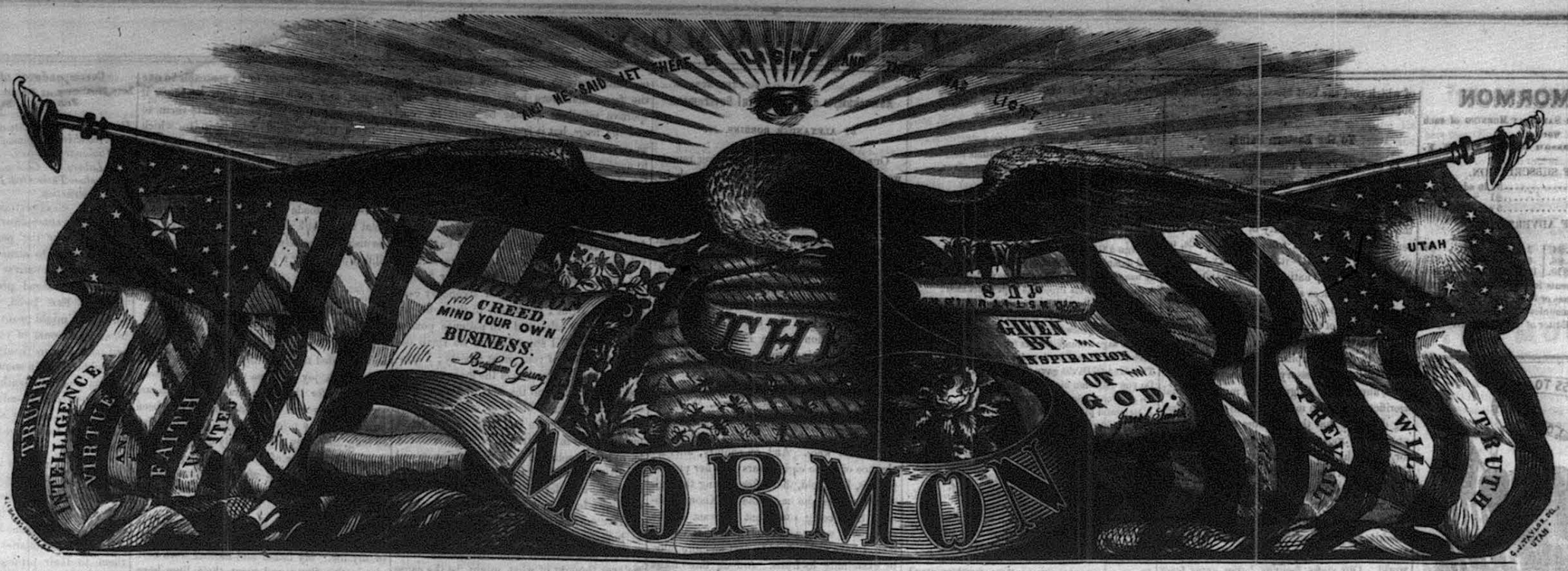
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:

Emigrant Ship leaving Liverpool;
Light House at the mouth of the Mississippi;
Old Fort Rosalie;
Walnut Hills;
Utah Territorial House, G. S. S. City;
Costume for the Plains;
Chimney Rock from the West;
Fort Bridger;
A Kanyon in the Rocky Mountains;
Tabernacle, G. S. L. City;
Joseph Walker, and
Arapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 11. NEW-YORK, SATURDAY, APRIL 28, 1855. PRICE FIVE CENTS.

Poetry.

The Memory of the Heart.

A SONNET BY DANIEL WEBSTER.

In stores of dry and learned lore we gain,
Close keep them in the *memory of the brain*;
Names, things, and facts—whate'er we knowledge call,
There is the common ledger for them all;
And images on this cold surface traced,
Make slight impression, and are soon effaced.

But we've a page more glowing, and more bright,
On which our friendship, and our love to write,
That these may never from the soul depart,
We trust them to the *memory of the heart*.
There is no dimming—no effacement here;
Each new pulsation keeps the record clear;
Warm golden letters all the tablet fill,
Nor lose their lustre till the heart stands still.

Ancient Ruins in America.

Ruins of Ancient Cities in America.

Extraordinary Discoveries in the Country of the Navajoes—Another Petra—Strange Fashion of Buiding, etc., etc.

On the 17th of October last, a party of twelve Mormons and one Indian, headed by W. D. Huntington, left Manti, one of the most southern settlements in Utah Territory, by request of Governor Young, to explore the southern part of the Territory, of which nothing is known, and if possible open a trade with the Navajoes, who dwell in that quarter, for sheep, goats and horses, of which it is known they have an abundance. They have, besides, considerable skill in manufactures, and make all their blankets, leather, bridle bits, &c., many of which are executed with most curious workmanship. They also work iron, gold and silver into a multitude of forms, and articles for the warrior, husbandman and tradesman. The party returned to the Mormon settlements on the 21st of December last, having on their trip made some most remarkable discoveries. They found, in fact, the ruins of a city built in the rocks, very similar to the far-famed Petra, in the Eastern desert, and even surpassing it in extent. From Mr. Huntington's account, furnished the Deseret News, we take the following highly interesting particulars:

On the 17th we left Manti with our full fit-out of men and animals, and with five wagons. We never felt more gloomy and doubtful, or undertook what appeared to us a more hazardous work, during an experience of twenty years in this church. A wild, mountainous and dreary desert, hitherto almost entirely unknown, lay before us, and, what was still more formidable, Indian Walker and his allies had decreed that we never should pass, and with twenty Spaniards had posted themselves on our route, and their rallying smoke was in full view. Still we unanimously resolved to go a head, and our enemies fled before we reached their position, the Spaniards their way and Walker his, leaving our path perfectly open. In this and many other instances in our tour we publicly acknowledged our wonderful protection and deliverance by the hand and power of God. We followed Gunnison's trail to within twenty-five miles of Grand river, which, according to our calculation, is 350 miles from Great Salt Lake City. This road, so far, was a tolerably good one, but the country has little or no wood, grass or water. There is a beautiful valley on Grand river twenty miles long, and from five to ten miles wide. It has a good soil and grazing range, is very well timbered and watered, and is about fifty miles from the Elk mountain. From here we traveled one hundred and ten miles to St. John's river, over a very rough and mountainous region, difficult to pass over even with pack animals, being covered with dense forests of cedar. It is forty miles from St. John's river to the nearest Navajo town.

RECEPTION BY THE NAVAJOES—CANNIBALISM.

The Navajoes met us with very hostile feelings, as they are at war with the whites, and three days before we arrived, had killed, boiled and eaten a white man, so great was their exasperation. By the persuasion of two friendly Indians with us—our guide and interpreter—they listened to an explanation of our business. We were finally enabled to form a treaty, and did some trading with them, while they were doing some tall stealing from us. They were highly excited, but the chiefs were more cool, appeared quite friendly, and wished us to come again and trade. Trade is the best letter of introduction a white man can take among Indians. Their great captain wished us not to go among their towns and villages, as there were some that could not be controlled, and he did not want to fight us. He said we had come a very great way, and he wished us well, and sent to his town and brought out an abundance of corn, meal, flour, bread, beans, dried pumpkin, dried squash, pinenuts, with sheep and goat meat of the finest quality, to fit us out for our journey home.

FIRST DISCOVERY OF RUINS.

On the north side of the St. John's river, and about five hundred miles southeast from Great Salt Lake City, we traveled over a section of country mostly among the mountains, and about forty miles in length, up and down the river, by twenty-five miles in width, covered with the ruins of former towns and villages. The walls of many buildings are still standing entire, some of them three or four stories high, with the ends of the red cedar joists yet in the wall, some projecting eight or ten inches, but worn to a point at their extremities. Every building was a fortification built in the strongest manner imaginable, and in a style that the present age know nothing of; many of them still plainly show the whole manner of structure and even the marks of the workmen's tools. The first ruins we discovered were three stone buildings, crumbled to mere heaps. One appeared to have been a pottery, for in and around it were loads of fragments of crockery of fine quality, ornamented with a great variety of figures, painted with various colors as bright as if put on but yesterday.

A FORTIFIED CITY.

From here we travelled ten miles, with occasional ruins by the way, and entered a deep cannon with projecting shelves of rock, and under these shelves were numerous houses or fortifications. The one we examined was divided into twenty-four rooms each nearly square and enclosing an area of about one hundred and forty-four square feet. The front wall was built up to the overhanging cliff, which formed the roof, and was curved and full of portholes. The stones were all squared and faced, were of an equal thickness, and laid up with joints broken in a workmanlike manner. The only entrance we could find was a hole about two feet square and eighteen inches from the ground, which is the usual size of all the doors, both in the outer and partition walls, with the exception of some subterraneas entrances, which were yet smaller, and difficult to find. Through the perfection of the rocky roof, there was very little rubbish in the rooms. From the first room we passed through a small hole in the right hand corner to the second, and there through another hole into the third, and so on, from left room to right, and from right to left, all through the twenty-four rooms, and every wall was supplied with port holes.

Fifty yards above this was a large cave with a narrow winding entrance, guarded by a high wall; near the mouth of this entrance is an opening in the rock, leading off into the mountain, which we did not explore, and after a little looking and rummaging about, we found an outlet to the cave. For three or four miles up this canon buildings were everywhere in view, of various forms and dimensions, and in almost every stage of decay.

From here to St. John's river,* a distance of ten miles, there were scattering ruins, and from there, in twelve miles northeast, we came to the head of a canon, whose sides or banks, even to the very head, were perpendicular and shelving, and near the banks there was no soil on the rocks. Right on the brink of this precipice, and under the shelves of rock beneath, were the best building sites for those beings who built and dwelt here ages ago.

ANOTHER STRONGHOLD.

All around the head of this canon, and down on either side, as far as we could see, were houses of every conceivable form and size; and in places where the soil was sufficient, they were overgrown with sage and cedars, in every respect like that on the mountains around. In the centre of this canon, and near the head, was a building sixteen or twenty feet square, four stories high, and built upon a flat rock about four feet higher than the level of the bed of the canon, and but little broader than the building; to this we could not find an entrance, and, unlike all the rest, it had no portholes. One large building, which we entered, stood on the edge of the precipice, with its front wall circular and flush with the bank, which formed the back part, making the ground plan of the building like a half moon. There were no windows in the lower story of any building, and every entrance was made as difficult and hidden as possible. The door, or hole, into the one last mentioned was guarded by two or three walls of different angles; thus making a crooked, narrow passage to the door, and every part of this passage was in full view from the port holes of the building, the front wall being full of them, like pigeon-holes, pointing in every possible direction; these were not more than two inches in diameter on the outside, and were plastered smooth on the inside, with a kind of cement, with which the stones are laid and the rooms plastered, that is as hard as stone.

The inside arrangement of all the houses was much alike, all having port holes in the partition walls, and very small and obscure passage-ways from one room to another, and from one or two houses, into the mountain.

WHO DWELT THERE?

We noticed there was no water about there, and inquired of the Indians how the former inhabitants could have managed? They told us that they had heard that a very long time ago there was water running there. We asked them who built those houses? They smilingly shook their heads, and said that they never heard, but that surely somebody must have built them a very long time back.

We very readily came to a conclusion drawn from the Book of Mormon, in the second chapter of the Book of Nephi, that the ancient possessors of those strongholds were robbers of the Gadianton band, and we considered this locality as one of their very strongholds.

"And it came to pass in the latter end of the eighteenth year, those armies of robbers had prepared for battle, and began to come down and to sally forth from the hills and out of the monntains, and the wilderness, and from their strongholds and their secret places, and began to take possession of the lands, both which was in the land south, and which was in the land north, and began to take possession of all the lands which had been deserted by the Nephites, and the cities which had been left desolate."

We find in the New York Herald of 1849, an account of the discovery of Ancient ruins in Northern California, however well founded, it agrees with most of the late explorations, and refer our readers to a comparison of this, and the account given by Mr. Huntington, with the records found in the Book of Mormon, containing the history of the mighty nations that once inhabited this land, whose descendants have long since passed away, and been replaced by others, who like Jacob and Esau were divided, forming two races, one of which, through their contentions and wars were nearly or quite exterminated; the other race constitutes the present tribes of American Indians.

The one mentioned by Mr. Huntington, refers to the Gadianton robbers which the Book of Mormon describes as a wicked savage warlike and blood-thirsty people, who lived in the mountain fastnesses, and the other to the Nephites, a civil industrious enterprising people, who feared God, dwelt in cities, cultivated the arts and sciences, and occupied a rich fertile land. The above quotation from the Book of Mormon, refers in brief to those two peoples or races. For particulars, we refer to the Book of Mormon.

The Book of Mormon becomes still more interesting to the archæological student in its corroborative testimony, since its publicity was anterior to the researches of Stevens and Catherwood and most other explorers of Yucatan, Central America and California. It relates not only to the numerous ruins already exhumed, but to hundreds of cities and temples, whose ruins yet remain buried amid the boundless forests and luxuriant tropical growth of South America, scattered through the land's of the Incas—among the fastnesses of the Andes and Cordilleras, stretching far along the Rocky Mountains to the Copper Mines of Lake Superior, whose magnificence have never yet been displayed to the eye of any modern explorers.

The following is the article referred to:

Having promised you the earliest information relative to any discoveries of interest to the antiquarian that we might make while exploring, for this purpose, the hitherto unknown countries of Northern California and New Mexico, I hasten to give you, and through you to the world, an account of the actual existence of the ancient ruins, which, whether it regards their immense extent, or the size and grandeur of a single structure, have no equal on the face of the globe; and compared with which the ruined temples and edifices of Southern Mexico and Yucatan, discovered by Stephens and other travelers, dwindle into the most minor insignificance. And even the largest of the Egyptian pyramids, however vast, is but a child's toy in comparison to the chief structure of this group of mighty ruins; and which has, and probably ever will remain, an enduring memento of a race of men inhabiting this continent long anterior to the time that divine revelation or the book of Genesis gives as the period of the creation of the world. However startling the assertion may appear to a large majority of the Christian world, there is the most incontrovertible evidence exhibited in the symbolic writings and inscriptions upon every part of these now dilapidated monuments, of their having existed from before, and during, and even long after the general deluge, admitting such an event to have taken place. But the most interesting as well as satisfactory record as yet deciphered from the numerous hieroglyphics that everywhere abound, is a savage and cruel people from the north and east, making a slow but sure conquest of the beautiful land, waging a war of extermination, sparing no captive. But of this, as well as their general history from a remote antiquity, I will give you in a series of letters, and as fast as we can satisfactorily and correctly translate it. I will say, however, in addition to the foregoing, that the writings, as we call them, are entirely made up of pictures, symbols, or hieroglyphics, requiring the most careful, close and laborious attention, investigation and comparison, in order to trace both backward and forward from a certain period the connection that exists between them. For, unlike anything heretofore discovered on this continent, or indeed in the whole world, we here have presented to our views, as we now firmly believe, the unbroken history of a people that existed not only for a great length of time since the building of the Egyptian pyramids, but contemporary with them, and what is more wonderful still, far back, and yet still farther into the mazes of antiquity. For not only do we find the characters so common to all the ruins of Central America, but tracing them back, without as yet knowing precisely their import, we reach by progressive though receding steps a period when they were identical with, and purely the Egyptian hieroglyphic, easily deciphered and as easily understood. But on arriving at this period, we find these also taking their rise or having their origin in other characters or symbols as far removed from the more common Egyptian hieroglyphics, as are the characters the last in use by this highly intelligent but extinct race, and yet as clearly connected as is the now written though gradually changed language of the last ten centuries.

Chap. 1st of the Book of Ether, page 516—Book of Mormon:

"And now I Moroni proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country."

B. C. 2218. "Which Jared came forth with his brother and their families, with some others and their families, from the great Tower, at the time the Lord confounded the language of the people,"—p. 526, "And thus they were driven forth three hundred and forty-four days upon the water;"—"And when they had set their feet upon the shores of the promised land, they bowed themselves down upon the face of the land, and did humble themselves before the Lord."

It will be seen by the above extract, that this continent was settled at a much earlier date than has generally been supposed. This early emigration brought with them the records of their own time, and also those which related to the antediluvian era; for he says on p. 516, "He held the plates containing the records from the time of Adam unto the time of their leaving the Tower of Babel." They would therefore just as certainly leave evidences upon their buildings of the history of their progenitors as the records of their own time, especially as they were located so far from all their early associations, with a mighty ocean rolling between. This record relative to an era prior to the flood, though expressive, would be in a different language from the Egyptian, and continue back an unbroken history to the days of our first Parents.

The Book of Ether goes on to describe the magnificence of their cities, the immensity of their wealth, and vast mounds of earth thrown up in digging for the precious metals, with the lineage of kings, their contentions and wars, and final extermination after a lapse of something over 1600 years; at which time another people, coming from Judea, at the close of the reign of Zedekiah, landed upon the shores of the southern continent (B. C. 584). The 1st Book of Nephi says, "I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians;" thus showing, from this date, the use of the Egyptian hieroglyphics. The 3d chapter of the Book of Alma and the 2d chapter of Helaman also refer to a great emigration into the north country, to the number of some 30,000 souls.

Permit me here to make a single digression. You recollect the strong belief I entertained and expressed to you, of the existence somewhere on the American continent, if not totally obliterated by the corrodings of time, of the works of a people, which, if a record could be obtained, would carry us back to a period in the age of the world of which all history is silent. My predictions were based upon the light obtained by the recent examination of the interior of a newly discovered pyramid in lower Egypt, which for ages has remained unknown, from having been entirely buried beneath the sands of the desert. There, in one of its hidden recesses, upon a table of imperishable stone, is the record of the existence of a country beyond the most distant islands of the eastern seas, inhabited by a numerous, happy and highly intelligent people, and from whom the mysteries of writing by symbols, and a knowledge of the arts and sciences, had been obtained. And never was prediction or conjecture more amply verified. America must be that country beyond the eastern seas; and though its numerous and happy people are all gone, and century after century of storm and sunshine, earthquake and convulsion, and the spoliations of succeeding races of barbarous men have passed over it, yet all combined have not been able to blot out the evidences of their superior learning and skill in architectural science, as exhibited in the numerous and vastly magnificent structures, scattered here and there over a large part of Central and Northern America; and the veil of obscurity that has been so long wrapt around these relics of an unknown people seems to be drawn aside, and an era in the world's history introduced, of which though, with all the accumulated learning of centuries, we know nothing. But I will speculate no further in relation to the existence, much less the origin, or final fate, of this now extinct people; but will leave it, to be brought out by a careful investigation of the records they themselves have left, for the admiration and study of us and succeeding ages.

* * * * * *

THE CITY OF THE DEAD WORLD.—By an easy ascent over a beautiful country, covered with every possible variety of forest timber, with here and there the residence of some miserable Mexican half breed, we reached the summit of an elevated table of land, extending to the south and west in trees, and piles of stones innumerable, and in every form and position imaginable. For the most part, however, the blocks are from ten to fourteen inches square and from fifteen inches to five feet in length, but many of them broken in numberless fragments, and lying in ridges from three to fifteen feet high, and forming enclosures of every conceivable shape and size; but the greater part about forty feet square, while some were sixty, eighty, and even one hundred feet, with ridges of the same material crossing their centres at right angles. Near the centre of the plain is an immense mound or pyramid of loose stones, two hundred feet square at its base, and forty feet high, having an irregular crater or basin in its top fifteen feet deep. Surrounding this pyramid, 140 yards from its base, in a perfect circle, and at equal distances from each other, are seven circular ridges of the same everlasting loose and broken fragments of stone, 60 yards in circumference at their base on the inner side, with an average of twenty feet in height. In the centre of each is a conical mound of the same material, and about the same height, with one exception, and this is the only instance where anything like a perfect wall remains visible amid this vast assemblage of unmeaning ruins. In this is a round solid column of masonry, thirty-six feet high, thirty feet in circumference at the surface, with an accumulation of stone about its base eight feet high, that must have, at some greatly remote period, fallen from its top. And here it stands, worn and furrowed by the lapse of centuries, without so much as a picture or figure of any description, to tell the tale of its rise, its glory, or its ruin. There can be but one opinion, however, in relation to this plain and its singular remains. Covered as it is with a luxuriant growth of grass and flowers, with forest trees of great age, here and there interspersed, as often within the enclosures as without, and the fact that all tradition teaches that it was always so, clearly proves its great antiquity. That it was the abode of men possessing a knowledge of the arts far superior to the present race of Indians, or their ancestors, and that these ridges and mound of stones, with scarcely the appearance of earth intermixed, are the fallen walls of their habitations—none can look upon them and for a moment doubt. But by whom, or when these millions of regularly shapen stones were carved from the mountain's side some five miles distant, conveyed and erected into stately edifices, which have long since lost even the semblance of human habitations, it is impossible to determine; for never were ruins so utterly barren of all record of their own history as these.

Returning on board the ship, we reached the mouth of the Rio Colorado early on the morning of Thursday, the 17th, and slowly moving against the current, before noon of the same day were nearly opposite the little town of Revilla, once known as San Pablo, where, after bidding adieu to our worthy captain and crew, we embarked on board the long boat, and were soon safely landed on a beautiful beach a short distance below the town. People of both sexes, of every grade of color, and in great numbers, flocked around us, wondering at the causes of our sudden desertion by the boat's crew and vessel, which, on the return of the boat, immediately dropped down with the current, and was soon lost to our sight. Having a sufficient knowledge of their language to be understood without difficulty, we were not long in gaining comfortable quarters. Revilla is situated on the eastern bank of the Colorado, fifteen miles below its confluence with the Rio Gila, and contains about 1300 inhabitants, mostly Mexicans, or Spanish, with a strong cross of the Indian and negro blood. There is nothing in or about this place to distinguish it particularly from other Mexican towns along the coast.

* * * * * *

After eight days spent in making the necessary arrangements for our journey, procuring a large canoe, and its equipment with provisions for five men for sixty days, obtaining all the information possible relative to the different localities, and the "God bless you" of the old priest, we embarked with our two half Indian half Mexican guides (as well as half brothers) as oarsmen, upon the deep strong current of the Colorado. Keeping near its eastern bank to avoid the resistance of its now more than usually rapid current, slowly moving up one of the most beautiful rivers in the world, through a luxuriant and delightful country, we reached, a little before sunset, the mouth of the Gila River, now the boundary between the States and Mexico. Crossing to the northern shore, we passed the night at the residence of a Mexican of considerable influence, among his own people as well as the Indians, for more than two hundred miles along the valleys of the Colorado and Gila. With much of the proud Castilian in his manner, he was nevertheless frank, communicative, hospitable and intelligent; and learning the object of our visits to the valleys, insisted upon our going with him, the next morning, a distance of three miles or more to the north and east, to examine some ruins, which on some accounts (though not as extensive as those of the "City of the Dead World," already described, and with which he was familiar) he believed to be the most remarkable of any yet discovered. Early on the following morning—having fortified ourselves with an excellent breakfast of coffee, beefsteak and sweet potatoes—we were mounted, each upon an unshod though fleet and easy horse, and making our way at a rapid pace, over a country of gently rising acclivities, covered with perpetual verdure, with here and there a group of giant trees, soon reached the border of a lofty elevation, or table of land, commanding an extensive and magnificent view of the valleys of both rivers, and a gently rising rolling country on the west of the Colorado. Here, upon a natural elevation, or an immense artificial mound, that rises with an easy grade at least thirty feet above the level of the surrounding plain, stands the monument of a people, the memory of whom had passed away long ere tradition had taught their savage conquerors, by song or dance, to record the history or story of their existence.

Upon a triangular base of blue granite, ten feet on every side, and more than two feet thick, stand three triangular pillars of the same material, eleven feet high, and measuring three feet across each of their several surfaces, and each made of a simple block. Their bottoms are set nearly four feet distant from each other, while their tops are brought together, and probably, when first erected, touched. On their top rests a singular triangular block, projecting nearly six inches beyond the tops of the pillars, or seven feet on either side, and which even now, though centuries have elapsed, is still more than two feet thick at the centre; and though time or the hand of violence has greatly defaced and rounded the corners upon every part of this singular structure, enough remains to point out minutely its original form. The surfaces of the ends of these pillars, both at top and bottom, are at right angles with their sides, and both base and cap-stone have cesses cut into them, at such an angle as to make a perfect joint. Directly over the centre of each column or pillar is a hole four and a half inches in diameter, and nearly filled with a metal much resembling zinc, but which our friendly guide assured us contained some silver. With much difficulty we obtained a specimen, a little more than an ounce, for analyzation. It is evident the metal was poured into these holes in a melted state, and without doubt passes through the cap-stone and into the pillars, making one of the strongest and most enduring specimens of the skill and workmanship of an ancient people. The inner surfaces of these pillars still retain numerous traces of the pictures men, plants and animals, intermixed with hieroglyphic characters, of which, together with the whole structure complete, we have taken accurate drawings. Three-fourths of a mile from this are the "Finger Rings," or the remains of a structure that will defy even conjecture to give it a name. It stands, or rather, for the most part, lies just within the edge of a wood. Entering it, we were struck with surprise at seeing a lofty oak, more than nine feet in circumference at the ground, surrounded by a huge ring of solid stone, in every part at least eighteen inches in diameter. Involuntarily we raise our eyes toward the top of the tree, as a child does to the end of its finger, to see how it could have been placed there; but a clean trunk, forty-or fifty feet high, with a wide spreading top, is in solution of the mystery. You next examine the ring more closely, to see there is no deception, and you find it a solid rock of granite, defying as well the outward pressure of the growing tree as the repeated blows from a heavy hammer. There were no less than nine of these huge rings encircling as many trees, some of them, however, quite small. There were but two like the one first described, in which the tree completely filled the ring, three in diameter on the inside. Three others, and amongst them a California pine, though yet standing, are dead, in consequence of these ligatures about them; and the prostrate trunks of others in every stage of decay, and in a few instances still surrounded by their death-ring, seeming like monitors speaking to the living trees unfortunately begirt by these rings—"So large canst thou grow, but no larger." There are above ground forty-three whole ones, and nearly as many more broken in two, three and four pieces, upon more than half an acre, and probably as many more beneath the surface. Unlike the situation of nearly every ruin as yet seen, this singular edifice or structure was placed in a deep cavity or basin.

* * * * * *

Nothing can exceed the wild beauty of this almost boundless plain, as it stretches onward and upward, dotted with here a group and there a grove, for hundreds of miles, even to the base of the Cordilleras. And if any dependence can be placed upon the information derived from the numerous and roving bands of Apaches and Tejuas that traverse these vast pampas, here, there are many other equally curious and wonderful remains scattered over its whole extent. Ask the Mexican by whom were these numerous structures reared, and the answer is "don't know;" he refers you to the aged Apache, or the patriarchal Tejua of a hundred and twelve years, and long since blind, but the answer is, "don't know." Ask him for some tradition respecting them, and he will tell you that while a little boy, he asked an aged chieftain the same question, and was told that many moons ago, when their own people were far more numerous than now, and long before the Spaniards had set foot upon their land, a deputation of the prophets of all the tribes west of the mountains assembled at Na-ha-go, a place about one hundred and fifty miles north of this, and supposed to have been the great seat or capital of this extinct people; that having ascended the great temple, there they sacrificed innumerable victims to their gods, that thereby they might be induced to tell the origin of the temple, and by what people reared; that their gods were prevailed upon and were about to do so, when the Great Spirit, who is greater than all the gods, being displeased, because the sacrifices were not made to him, sent his lightning and thunders among them, driving them all down from the temple, and killing many. Inasmuch, therefore, as this their great attempt to found even a plausible tradition in them proved futile, it would seem useless to look for one among these tribes, with which to unfold the mystery. Nor is it necessary, bearing as they do their own imperishable history, in characters as full of meaning as are the present letters of the alphabet, but requiring careful examination.

* * * * * *

Thus far we have encountered no danger they were not ready to face, nor difficulty that they were not able to surmount, and we have reached our place of destination on the Colorado, and though nearly or quite one hundred and fifty miles from the Gulf, it is here safely navigable for large vessels. Here the White Water River comes in from the east—taking its name from the clearness and purity of its waters. Leaving the Colorado, and proceeding up the stream, by some called the Maria, a distance of ten miles, on the following day we reached the end of our journeyings by canoe. And, without attempting a single definite description at this time, I must say that I cannot conceive why it is that travelers have so long neglected to give a description of the unsurpassed beauties, the luxuriance and fertility of the valleys of the Colorado and its tributaries. It seems to me the country above all others best fitted for the abode of happy millions, as it has undoubtedly been.

* * * * * *

I shall, therefore, only give you, in these papers, an outline history of our progress in unfolding the archives, in tracing back the genealogy of a line of Pharaohs or kings not only contemporary with the Pharaohs of ancient Egypt, but showing conclusively their undisputed claim to an era long prior to those. But before doing this, however, I shall continue my description of the principal monuments, pyramids, columns and tablets of stone, on which are inscribed or engraven thousands of characters, many entirely obliterated, but yet enough remaining that are perfectly legible, to employ a life-time in deciphering, and fill volumes with delineations. It may be well, in this place, to say something of the reasons or causes for directing our attention to this particular locality, without even so much as the memorandum of any former traveler to guide us. Not that we were without good reasons for believing in the existence of these ruins, at or near the place we find them; but the source from whence our information came is known to but few.

* * * * * *

The "White Water" at this place is about twelve rods wide, and from three to six feet deep. On the north shore is a strip of alluvium or bottom land, extending a large distance up and down the river, before reaching the first of a series of elevations, that gradually rise higher and higher as they recede from the river. Upon this low bottom land, covered with a rank, luxuriant grass and a few cotton woods, that seem from their uncommon size to have stood for a century at least, is the first of a series of ruins so wonderful as almost to exceed belief. Twenty-five rods inland from the north bank of the stream is a wall of stones of great size, and which were once square-edged, many of them eight feet long by three and four wide, and sixteen inches thick. At the south end of the wall, which is twenty-five wide, the stones rise one above the other, and each layer receding about ten inches, until it reaches the height of seven feet, and may be called the north face of the wall, from the top of which it gradually descends toward the river, until at the distance of forty feet it reaches the surface of the ground, and is unquestionably the abutment of an ancient bridge, and if any further proof was wanting, we have it in the fact that fifteen rods to the north of this, and jutting out of the bank, is another wall the exact counterpart of the one just described. It is clear, therefore, that the river once ran between these abutments, but has gradually changed its bed from the north to the south side of the valley, giving to these old walls at the present time a most unmeaning position.

* * * * * *

As we neared the point that brought us in range, our curiosity was turned to amazement at finding the nearest of these barren hills, though a fourth of a mile distant, to be a pyramid of stone, and the first ever seen in America, bearing in every respect the outline and general appearance of the Egyptian pyramids. Fully satisfied of the extent of the field now open before us, we lost no time in returning in our canoe and transferring our effects to the border of the forest lake, near where its outlet enters the gorge. A description of the singular beauties and peculiarities of this little gem of a lake, together with a thousand startling incidents that have occurred during our passage hither, our meeting with numerous bands of Apaches and Tejuas, with some reflections on their utter barrenness of all traditions in relation to these records of a forgotten people, together with numerous drawings and sketches, illustrative of events and objects, I shall reserve for the pages of a work, which, though it may not claim for itself much of superior diction, will at least possess the merit of truthful descriptions and delineations. This forest valley is hemmed in on all sides by a nearly level plain, that barely overlooks the waving foliage beneath, and stretching far and wide toward the north and east, (having traversed it for miles in different directions,) is dotted here and there with the traces of edifices, in every conceivable shape and state of preservation, from the massive front of solid stone, some of them fifteen feet high, and pierced with openings that were undoubtedly either windows or doors, or both, down to the same unmeaning ridges of loose stones that characterize the plain already described on the island of Ignacio. Our first attempt to penetrate the forest was opposite one of the barren pyramids. Descending into the valley with axe in hand, we cut our way through tangled underbrush and fallen trees, and the tortuous trunks of massive grape vines, which having reared themselves aloft and overtopped the trees that gave them their support, had fallen with them only to rear themselves again upon their progeny, in this way forming a network of vine and verdure that nothing but the edge of steel could penetrate, so that for yards together we barely made an opening sufficient to admit the passage of a person in a stooping position—at length we reached the base of this, not Egyptian, but truly American pyramid.

Having personally visited and being familiar with the construction of the Egyptian pyramids, I can speak positively of their almost exact similarity—composed of large blocks of stone, nearly three feet thick at the base of the pyramid, and from six to ten feet in length, placed one upon another, and each succeeding layer receding about fifteen inches, the only marked difference being the apparent great age of this, as compared with those on the banks of the Nile; many of the crevices between the blocks of the same layer or course being more than a foot wide; and so generally are the upper edges worn away, presenting a round rather than an angular corner, that it is with difficulty their ascent is made. Examining the other barren pyramid, we find it differing in only one respect from this: it is evidently of much later origin, for though the material and construction are the same, neither the edges of the stones, nor the crevices between them, present that time-worn appearance as does the one first described.

Before attempting any examination of the interior of these pyramids, we determined on penetrating to the hill or mountain in the centre of the forest; for the nearer we approached, the more like a mountain it appeared. Two days of incessant toil brought us to the foot of a mighty temple, called by the Indians of every tribe in the vicinity, "Na-ha-go;" though it seems to be applied by them to the whole valley alike, with every structure in it; the meaning of which, in our language, is best conveyed by the word "mystery!" or if more words than one be used, and applied to the whole valley, then "Valley of Mystery!" but when the Indian is called upon to explain its meaning, with great vehemence he invariably answers, "Na-ha-go!" or "The place we know nothing about." It would be in vain to attempt a description, by language alone, of this stupendous monument of human labor; or, whether viewed as a structure entirely of workmen's hands, or as a natural mountain, terraced from top to bottom; in either case, the grandeur of the design, and its entire accomplishment, cannot but fill the beholder with astonishment and admiration; for not only does it cover more ground than any pyramid in the known world, but it is incomparably higher; and being in the form of a cone, with a spiral terrace winding around it from bottom to top, and covered as it now is, and probably always was to some extent, with verdure to its very summit, is far more beautiful than any square-based pyramid of barren rock can be. It must not be supposed, however, that it still stands in all its original beauty, unscathed by the hitings of time and the corrosion of centuries; on the contrary, its primeval beauties, like its builders, are all gone, but its fallen grandeur and wild magnificence remain; and though time may often whet his scythe

CONTINUED ON THIRD PAGE.

* St. John's river, called by the Spaniards and known on the maps as San Juan river. It takes its rise in the mountains on the west side of the Rio Grande, nearly opposite Taos, and, running almost due west, empties into Grand river, just above the point where Grand river and Green river unite to form the Colorado. The San Juan passes through a country which has been rarely trodden by the white man, and of which nothing is known. Its junction with Grand river is in about the latitude of Monterey.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, APRIL 28, 1855.

More Trouble in Kansas.

SINCE the departure of Governor Reeder, the following handbill has been extensively circulated:

Whereas, Governor Reeder has shown himself incompetent and unfit for the duties of his position; and, whereas, the appointment of a man to the Governorship, without consulting the choice of those to be governed, is an arbitrary exercise of power, the citizens of Kansas have, therefore, resolved to hold an election at Leavenworth on the 28th inst. to elect a person to succeed Governor Reeder, whose removal will be solicited.

Calls have been made for delegates from each district to meet at Leavenworth on the 20th to select a suitable person to fill the office, whose name is to be forwarded to the President for appointment.

What may be the end of these things is at the present time difficult to determine; one evil follows another in rapid succession; first a breach of national faith, then the unnatural importation of anti-slavery men, followed by the illegal voting of the pro-slavery; crimination and recrimination follow; one wrong treads on the heels of another; commotion follows commotion, and every attempt at change, renovation, or improvement only makes confusion worse confounded. Which side do you take? say some. Neither; we want neither part nor lot in any such matter; we think both partly right and partly wrong, and that both, in their proceedings, are a disgrace to the American Republic. Who does not know that the importation of abelitionists to that country is an extra-political move, calculated to excite the strongest jealousies of the citizens of the South, particularly the State of Missouri. For, however those gentlemen may be looked upon by their Eastern friends, by the South such people are viewed, in plain English, as thieves; and they would look upon the extension of the "*underground railroad*" to their vicinity with as much horror as their Eastern friends would that of the settlement of a band of pirates or robbers in their vicinity. We shall not enter, here, into the merits of this question; but simply say, these are their sentiments, and they unhesitatingly express them as the honest convictions of their minds.

On the other hand, the Eastern, or Anti-slavery men, view with equal horror the institutions of slavery; they look upon it as a foul blot upon the escutcheon of the United States, and think they are doing God service in endeavoring to extirpate it from their midst, either by honest or dishonest means. They therefore seek to flood the country with parties favorable, at least, to their views, by this extra-politico move. They cannot honestly pretend that they are acting constitutionally. The pro-slavery men, seeing them so unscrupulous in these matters, stretch the point yet farther, and in point of misrule and unconstitutionality, out-Herod Herod; for without even a pretence of law, they introduce voters by wholesale—to do what? To use their elective franchise? No; but to violate that of others, and to turn that most sacred of American rights, the free and untrammeled franchise, into a perfect burlesque, and to introduce the bowie knife, the pistol and the rifle, and let violence, anarchy and bloodshed revel at the very altar of the temple of American freedom. Who can defend such conduct? Nobody pretends to upon constitutional principles; and the only excuse is that we meet one wrong with another. We talk in the East of "a higher law." If this is the elevation that it leads to, we shall soon be so high that we shall find ourselves floating in thin air, without any guide or anchorage, or in the position of the Irishman, who, in describing his residence, said, "Sure and if the house was turned upside down, I should be in the garret." Whenever this so-called higher law prevails, and men are governed by the visionary imaginations of their own minds, and constitutional barriers are universally trodden under foot, there will be written on the United States, "Mene, Mene Tekel Upharsen." It would be well for men to pause, if they reflect they may find out that our fathers were not such great fools when they battled for liberty and penned the Constitution, and that peradventure it would be better for them and their children to compromise a little, rather than plunge the knife into the very vitals of this republic, the blessings of which cost the best blood of our fathers to obtain.

To the Eastern Saints.

IN our late visit to Philadelphia to assist in making arrangements for our European brethren who have recently immigrated to this land, we were more than ever convinced of the necessity of reciprocity of action, in the removal of the Saints from distant lands, to the Zion of our God—it is necessary that all party distinctions, national predilections, and local circumstances should be merged in the one great cause, viz: the welfare, prosperity and happiness of the saints, the establishment of Zion, and the rolling forth of the kingdom of God. In the accomplishment of this purpose it is absolutely necessary that, unwearied exertions, unremitting diligence and much personal sacrifice should be made, to fulfil the increasing demands that the kingdom of God, in its progressive movements, is constantly calling for, at our hands. It is true we have our individuality; but it is so absorbed, in the great whole, that when we look around we find ourselves voluntarily moving along in the great body, and forget self in propelling forward the great machinery, that is ultimately to revolutionize, change and ameliorate the condition of a fallen world. Our views, feelings, hopes, cares, fears and prospects differ materially from that of the rest of mankind; and consequently, our proceedings must necessarily be, and remain, an enigma to them. They are actuated solely by present views, we by the present and future. They have no knowledge of God by revelation; God has communicated to us his will. Their hopes, cares and fears are bounded by the narrow limits of time; ours embrace the past, present and to come; we wish associations with our fathers, with our present friends, and with our posterity; mixed up in a general interest, a general whole; as the children of one great Father, who formed the world and us; and whose design it is to renovate and purify it from the corruption with which it is enveloped; to put down all misrule, destroy the power of Satan, bring about the restitution of all things, and to place mankind and the world, in that position originally intended by their great Creator.

In the preparatory work there is something more than a theory; it requires practical matter-of-fact operations. It was no affected sympathy in the bosom of our Saviour that redeemed the world; it was actually leaving his Father; coming to the world; doing, suffering, atoning, dying, and rising again literally. It is no milk-and-water operation—no metaphysical, theorizing or temporizing that will bring about the restitution of all things. The holy priesthood is restored, and the powers of darkness are in the field; the two influences have met for more than mortal strife; intelligence is arrayed against intelligence, influence against influence, power against power; we have rushed to the conflict, and with the motto of "God and Victory" we cannot yield; for "the Lord is our buckler and defence;" we will not give up till the victory is gained, and until it shall be proclaimed by every creature on earth and in heaven, "The kingdoms of this world have become the kingdom of our God and of his Christ."

In our emigrations it is not simply soliloquizing about what the "Evangelical Prophet" Isaiah has said, when, in prophetic vision, he saw the gathering of Israel, and beautifully sung, "who are these that come as a cloud, that fly as doves to the windows," that talked about them coming "upon camels and dromedaries, on litters, in carriages and swift beasts; the rich and poor, the halt and lame, to the mountains of the God of Israel, to be taught of his ways." This, it is true, is a beautiful theme, a nice theory; but it is more than a theory with us; the day has dawned upon us; the vision is being realized; the practical matter-of-fact thing is at our doors, and we are as literally engaged in it as was Abraham when he "left his father's house to go to a land ordained of God." The ships are employed; the Saints are in motion; the kingdom is being built, and they are rushing by thousands to the gathering place in Zion. They are literally breaking up their homes, and wandering forth "as strangers and pilgrims on the earth in search of a better inheritance." These migrations place thousands in peculiar circumstances; they frequently, for want of means, find themselves lonely in a strange land, and it demands not sympathy only, but practical matter of fact action, and a united endeavor, by all the Eastern Saints, to try to assist those who may tarry in our midst, not with the cold words of "Be ye warmed and filled," but by our united energetic endeavors to obtain labor for those who stay, for a while, in our midst; to take them into our houses, to comfort and feed them, as far as lies in our power; and it is as much their duty to turn round and repay this the first opportunity, and to assist others on the same principle, as it is our duty to assist them; not upon common stock principle, or cold, formal, communist rule; but because they are our fellow beings, children of the same Father, and need our assistance; and on the other hand, as honorable, high-minded men, those thus assisted would shrink from and loath anything mean and degrading, and would feel a pleasure in refunding that which has been liberally granted in their need; and then turn round, in their turn, and show the same liberality to others that has been manifested to them. This is generosity, liberality and freedom; not based upon narrow, selfish principles, but individual, voluntary, free action; guided by the noble impulses which flow from the generous, genial influences of the Spirit of God. Let it be our duty, brethren, to seek how much good we can do, and not how little; let us unite our efforts and energies to benefit our brethren in this coming emigration, and in all things else let us act well our part, assist in rolling forth the great machinery, fulfill our destiny on earth, and secure to ourselves a celestial inheritance in the Kingdom of God.

For the Mormon.

BY ALEXANDER ROBBINS, JR.

Ye theologians, pray tell me why,
(If such sage counsel in your craniums lie,)
Those ancient men of God took many wives,
In sacred union, for eternal lives?
If what you say be true, that 'tis a shame
To duplicate the bearer of your name,
Shall lapse of time make righteous Abra'm base,
And take a Jacob's Rachael from her place?
Consign a Gideon to a guilty grave,
And damn a Moses that did Israel save?
Or has the Great I AM to you revealed
A secret, from his Prophets kept concealed?
Or have you found it in the Sacred Writ?
(From lid to lid you've scaned it every whit;)
If so, please quote it; I like you confide
In that sage volume, left us for our guide:
I read within that book you so extol,
That God to David gave the wives of Saul;
Do you condemn him—say it was a crime
To give one man two women at a time?
A thousand pities you had not been there
To manifest your wisdom and your care.
The time the Prophet saw is on the wing,*
"When seven women to one man shall cling,
(Not for the lack of clothing, or of bread,
But for a husband—for a man—a head,)
To obviate reproach and share his name,"
As to be single then will be a shame.
For war will strew its victims o'er the plain,
And maddened men rush heedless to be slain;
"A man shall be more precious in the land
Than golden wedges from the Ophir strand."
If you, perchance, among these worthies stand,
And "seven women" claim your saving hand,
Do not reject the six and save the one,
And boast of magnanimity when done.
If "Saviours on Mount Zion" you would be,
Seek not to bind what God hath ordained free;
Yet in your freedom, don't yourselves debase,
Like heartless wretches of the Gentile race:
Be saviours, not destroyers of the fair.
Let truth and virtue be your Polar Star;
Appreciate the blessings to you given;
Fulfill your destiny in earth and heaven.

* 4th chap. of Isaiah.

Arrival of the Ship Siddons at Philadelphia.

WE are happy to be able to announce, after so long a time, the safe arrival of the ship Siddons in Philadelphia, April 20th. She has been battling with contrary winds from the 27th of February; but no accident of importance has occurred on the road. She left Liverpool with four hundred and twenty-seven Saints on board; there were several births during the passage, and three or four deaths, infants. Ninety-seven of the above were forwarded by the Perpetual Emigration Fund, and will go through to the Valley. They were under the presidency of John S. Fullmer, who has the charge this year of the P. E. Fund emigration until their arrival at St. Louis. A number of other passengers were also *en route* for the Valley. Several cars full left Philadelphia on Monday last, and quite a number remained in that city and vicinity. From the efficient management of Dr. Clinton and others most of them will get immediate employ. The Philadelphia brethren also exhibited a very laudable care in trying to make their strange brethren comfortable. We visited Philadelphia to assist in making arrangements, and were glad to strike hands with our old friends, Elders Fullmer, Pace, Allred, and Duell, who are homeward bound, after a long absence. Their familiar faces reminded us of days gone by, when, side by side, we have battled for liberty and truth. We wish them a safe and speedy return to the bosoms of their families and friends, and pray that the blessings of the God of Abraham may go with them. We also recognized the faces of many familiar friends whom we have met in distant lands. The Saints all seemed to enjoy good health and spirits.

In another column will be found a list of the names of passengers on board the ship "Juventa," which left Liverpool on the 31st April.

Fashionable Lady Scavengers.

WE flatter ourselves that we have a small smattering of that quality which, at least, is able to discriminate and appreciate good taste, whether in male, or female; but to account for some of the ridiculous fashions that obtain in this great metropolis, on rational principles, is beyond our reach. To see ladies dressed in costly, and in some respects tastefully arranged dresses so long that three or four inches trails on the ground sweeping the sidewalks and accumulating filth, and then to have the bonnet dropping of the head as if in sympathy for, or attracted by the trail is to us superbly ridiculous. We have heard it said "the more slouching, the more genteel," but have never supposed it to mean more than a joke, until observing the above fashions. We have thought of another reason that might be offered by the advocates of, and participators in this trailing propensity; that it originated with a certain Queen who was desirous to hide some deformity in the feet or ankels: but to the symmetrically formed Queens of this great metropolis we see no propriety, in its application, and only wonder that they will follow a fashion so absurd inconvenient and filthy, and after exhausting our philosophy to discover a reason in vain, can only place these trailing sweepers and philoprogentive suspension bonnets, among the monstrosities and absurdities of the age.

ANCIENT RUINS.—We give this week a very lengthy account of ancient American ruins, strongly corroborative of the truth of the Book of Mormon. The importance of the subject must be our excuse for giving such lengthy details; for we have a decided aversion to cutting up and dividing articles of interest. We recommend our readers to search the Book of Mormon, and compare notes with our modern travelers.

In consequence of some of the presiding elders not having forwarded the numbers of their branches, we are unable to publish the Philadelphia Conference minutes. We hope they will forward immediately.

THE war steamer Mississippi, flag ship of the Japan squadron, arrived at this port yesterday (April 22d), from the Pacific. The Mississippi has been absent since November 1852.

FOR THE MORMON.

Massachusetts and the General Government.

BY ALEXANDER ROBBINS, JR.

OUR natural predilections, however remote we may be, incline us to look with much interest to that section of country that gave us birth. And having been a citizen of Massachusetts, for upwards of twenty-five of my earliest years, I cannot look upon her present radical movements as an idle spectator, or with careless indifference. And being of the maritime class of her citizens, I look at her with no little solicitude, as I see her loose one by one those moorings that have kept her in so proud a position in the Federal fleet, and swing into the inovating, agitating currents of sectional parties, that to me so illcompare with the placid waters of concession, and compromise, on which she used to float. Whigery, and Democracy, formerly her two great leading political features, are now among the things that were. And on enquiry, after an absence of some eight years into her present politics, I am told, that after passing through several phases she has come up Know Nothing. Still being somewhat ignorant of the commonly accepted meaning of that cognomen, I have endeavored to post up more fully, by examining its fruits. Among those fruits I find an officer of the United States Government, high minded, well qualified, and determined in his place to carry out the laws of that government which cost the best blood of our Fathers to establish, weighed in this new political balance and found wanting. Wanting in what? Why the spirit of nullification, or a disposition to render powerless the laws of our common country. It is said by many to be necessary that certain laws of the general government be made null and void, because they do not favor, or are opposed to their peculiar views of matters and things. Now the advocates of such views may be honest in their appeal from the *federal*, to those they call the *higher* laws of conscience. But such persons can have but little of that patriotic feeling that swelled the bosoms of the Fathers of Seventy-Six. A genuine love of country has always prompted a willingness to make concessions of local interest, for the benefit of the great whole; without which no government, made up of as many varied interests as our own, could possibly be perpetuated. Our fathers well understood this, and framed the Federal compact, in a spirit of concession well worthy of our own imitation. So long as the love of country, prompted men to acquiesce in these consessions, so wisely made by the fathers, so long the Union of the States was safe, and no earthly power could sever it.

It was never once supposed by the framers of the Constitution, or those who ratified it, that its provisions were the best that could be devised for certain sections of country, or perhaps any section taken in the abstract; but that it was the best that could be devised to meet the exigencies of the case, when taken as a whole. Local interests, and men tenacious for their peculiar rights and privileges, politically and religiously, existed at the commencement of our glorious national career, as well as at the present time. Time has not so much changed circumstances as it has the people; like causes produced like effects then as well as now; hence the motto of the Father of his country, "*United we stand, divided we fall*," has been perfectly applicable to us ever since we have been a nation. It would seem, however, that many of my fellow citizens of Massachusetts (though not her alone by any means) had not realized so fully the above motto as did the fathers; or having realized it, have determined on the latter of its two conditions. For they have said, "No union with slaveholders." "The law that protects the rights of a slaveholder in the free States shall not be maintained." "The officer that dare stand up and execute the federal law according to his oath, if such law is not in accordance with our local or religious feeling, he shall be proscribed," &c., &c. Now, as I said before, I do not impugn the motive of such persons or parties, yet I cannot see the chance of a doubt but that such a policy, persisted in, must result in a dissolution of the Union. If gentlemen can, by logical reasoning, arrive at a different conclusion, they have a logic in which I am not versed. Indeed it is a logic that, had the fathers of our country been in possession of, would have obviated much of that anxiety and solicitous care that agitated their bosoms, as they looked with half prophetic, half reasoning eye, down through the years that should intervene, to the time when their posterity should act the part in the great national drama to which I have referred, and to which the present radical movement is the opening prologue. "Hope, that springs eternal in the human breast," seems to be the only visible prop on which these adventurers rely, in fulfilling what they consider their conscientious duty. But hope against hope, or hope against reason, common sense and sound logic, is what the eloquent Patrick Henry called a "delusive phantom;" and such I fear too many of my erring countrymen will find it.

To persist in the very course calculated to bring about a severance of the Union, and still hope that such a crisis will never occur is hardly in accordance with that "sound philosophy" for which New England has been proverbial. There is a class, however, that are more consistent with themselves, at any rate; who openly admit the probability of a division between the North and South, and who say they have counted the cost, and are ready for the issue; for, say they, slavery is wrong in principle, and we are determined to put it down, as far as lies in our power, even though it be at the expense of the Constitution; "and the sooner it be trodden under foot the better; so that by this means we wash our hands of this crying evil." There is an honesty and frankness about this latter course that I admire; it is far preferable to sailing under false colors; but to a patriotic citizen, who venerates and loves his country notwithstanding her faults, these radical demonstrations are to him as the boys were to the frogs that were being pelted by their sportive missiles. It may be sport to you, said the frogs, but it is death to us. To such as entertain these ideas, it is of but little use to appeal to their patriotism, or love of country, since the perpetuity of the General Government is to them only a source of regret. To them the sun of American liberty and freedom has already set. In them remains but a faint flickering of that flame that burned so vehemently in the bosoms of their revolutionary sires. The object for which our fathers bled, to them is an object of secondary consideration. But I would say to them, be not too hasty; be calm, and "in patience possess ye your souls;" I appreciate, in no small degree, the object of your great anxiety; I sympathize in those impulses of the inner man that seeks the good of all the sons and daughters of Adam, whether black or white. This is right. But being in the right, do not let us put ourselves in the wrong; or, in other words, let us not be actuated by an infatuation or zeal that is not according to wisdom. If we profess to be wise, let wisdom be justified of her children; let us look at both sides of the case.

Have our brethren at the South no claim to honesty of purpose, because they look at Slavery in a different light than we do? Have we ever thought of what might be the cause of the difference of opinion between a citizen of Massachusetts, and one of South Carolina? Those who have, can but admit the fact, that to be born, and traditionated in the former, is to become a conscientious abolitionist; while, on the other hand, to be born and traditionated in the latter, is to become a conscientious slaveholder (with, perhaps, some few exceptions in either case). The traditionary magnifying glass through which the Northern abolitionist sees those monsters in the shape of pro-slavery men as he scans the Southern horizon, in the hands of a Southern man, looking to the North, entirely reverses the scenery; and instead of pro-slavery, anti-slavery men become the monsters. Wisdom would dictate then, that we lay aside this "pride of place"—this "self-righteousness" tradition,—the sin that doth so easily beset us—that, when it shall be said, "Let him that is without sin cast the first stone," we may not retire with shame and confusion from the execution of offenders, on account of our own transgressions. But more anon.

Correspondence.

CONTINUED FROM NO. 9.

WAGGONER'S RIPPLE, Adams Co., O., April 13, 1855.

To the Editor of the Mormon:

WE find then, from the facts already detailed, that the stringency of family institutions in ancient Europe originated in envy, and in political expediency, two very corrupt sources. The Christians, in the early ages of the church, were shamed into compliance with this mode, especially as it seemed to involve no moral principle, a feeling from which Paul himself, in another matter, does not appear to have been clear (See 1st. Corinthians, 5th ch. 1st. v.) and, no doubt, the Romans, as far as they could, through envy, would impose, by law, this feature of their institutions on all that were subject to them; more especially we may be sure that they would not spare any plea that they could raise against the Christians. But even the Jews were forbidden to follow the example of the heathen in any respect, and to the Christians it was said, "come out from among them and be ye separate." If Christians are to take the example of heathens in anything, what limit shall be set, that they may not copy them in everything.

A common plea in this connection is that God created an equal number of each sex, one woman for the one man. It is somewhat presumptuous to undertake to assign reasons for the Almighty's acts, farther than the necessity of the case and the book of Nature explain them; he might have had many other reasons for it, the most obvious of which is simply that that number was enough to begin with. But the Mosaic account of the creation can not, consistently with fact, common sense and reason, be received as a strict narrative of facts, but as an allegory comprising general principles. Besides, even if we suppose that to have been God's will toward man in Eden, which this treatise neither denies nor concedes, yet we must consider that the woman's relation to the man was much changed by the fall, submission to him now became her destiny and therefore her duty, and any modification of her moral and social relation to him conducing to that end, that is not physically hurtful is allowable; the end always includes the means, provided the means are not palpably evil.

Plurality creates no physical evils, no disease, nor so injurious discord as exists in a more stringent condition, but on the contrary, it affords many household conveniences and comforts, where the parties agree. But moral evil always produces physical evil. In fact, our stringent system allows or compels conditions of this relation that are much more discordant, and physically much more hurtful. The evils arising from the condition here proposed are imaginary, and where they are made to exist "the evil imaginations of the thoughts of the heart" are the cause of them, not necessity the grand criterion of right. But whatever may have been man's condition in Eden, it appears to be an impossibility that man should, in this life, return to it; the path of his return is stopped by an allegorical "flaming sword which turns every way," and much less may woman hope to restore herself to that condition by rebellion against her destiny, submission to the man; and our stringent family compact originating in jealousy on the part of the woman towards the man, and therefore in rebellion against him is the first step in rebellion against that destiny.

But by our modern family institutions, the ornament of a meek and quiet spirit, which in the sight of God is of great price, is discarded, women are not allowed to be peaceable to one another, and confiding to their husbands if they would; it is not permitted to them to cultivate that mutual friendship to which females are naturally inclined; but they are called upon to be intensely jealous of one another, and to trample under foot and destroy all competitors for the favor of the other sex. Jealousy is made the woman's duty and a great virtue, and all that do not exhibit this devilish and beastly passion born of lust, are vilified as lacking a proper spirit.

WM. HOLDERNESS.

WINDHAM, Green Co., N. Y., Apr. 21, 1855.

PRES. TAYLOR, *Dear Sir:* I arrived here on the 4th of March last, and found your paper had preceded me a few days, and it was hailed with much joy by those who love and seek the truth; for there are many here who are seeking after the truth, as they have been humbugged by priestcraft and false doctrine so long, that they are perfectly disgusted with it, and their mode of manufacturing converts, and would fain look after something more substantial, and better sustained by the words of Divine Truth.

I am now roving through the country in which I was born, and spent about thirty years of my life. My father and mother were born also in this State, and spent their lives here. My father held the commission of Major during the war of 1812, in which my brother also was actively engaged, and what is remarkable my parents raised a family of sixteen children, all of which lived to raise families of their own, and now number 225 souls, scattered throughout the United States.

I have been laboring through this county, not from Dan to Bersheba, but from Cairo to Lexington; through the blessing of God, some are believing in my testimony, that "surely the Lord has again spoken from the heavens, and revealed the fulness of the Everlasting Gospel"—and this kind of testimony is that which will make Babylon tremble, and I find that priestcraft is really on the decline, and the people's confidence in them is very much shaken; at least so far as their being able to teach them things they do not know themselves.

I had a short specimen of this, on an occasion of a discussion with a certain Presbyterian minister, which proved quite to the satisfaction of many.

I take great pleasure in perusing the pages of the Mormon, as well as many of my friends around me, and we hope its bright rays may continue to shed forth their light over these Eastern States, until it shall usher in the glory of the fullness of the Millenial reign.

I send you a few more subscriptions, and hope soon to send more, &c.

Remember me to the brethren with whom I crossed the plains, and all the Saints.

Your Brother,
E. K. FULLER.

Correspondent from Denmark.

29 GOTHERSGADE, COPENHAGEN, March 30, 1855.

ELDER J. TAYLOR—*Dear Brother*:—I hope you will excuse me for the liberty I am taking in writing to you; for I am very anxious to obtain the "Mormon," I should have ordered it before now if I had known your address. Will you please forward it from the commencement? And if it would not be asking too much of you, I would be glad to have you forward me, occasionally, the New York "Herald," or "Tribune," one that you judge will be of interest to me. The European papers extract very little from the American papers, and I am quite anxious to know what is transpiring in my native land; not that I have a particular relish to read of the calamities that are almost daily transpiring, but, it is a satisfaction to me, to know that the Prophecies are having their fulfillment, and that too in a speedy manner; and yet the majority of mankind are blind in relation to these things, and still have the presumption to legislate, and talk of establishing peace upon a permanent basis; when peace, in a great degree is taken from the earth, and the blood of Prophets is calling for vengence.

They do not believe that God has spoken from the Heavens, and decreed a consumption over the whole earth; they must be convinced that the destroyer is on his way, and is magnifying his calling by laying waste his thousands.

We have experienced a hard winter here; to-day, the sun shines quite warm, and it begins to appear like spring, still, we are bound in by the ice; only a few days since people could go from here to Sweden on the ice, and to-day I saw many out on the ice more than a mile. But, I am in hopes that navigation will soon be open.

We are getting along about as usual, nothing marvelous is transpiring; but the work in which we are engaged is continually gaining ground.

I feel truly grateful to the Lord that I have been preserved through another winter, I have now spent three years from home, and probably will have to spend one more, by that time I shall appreciate the blessings of home, if I never did before. Do not you think so?

I wish you all the success in your laudable undertaking, that you may desire. The "Mormon," no doubt will be sought after with interest. The name itself will attract attention, if nothing else, as it does in every land.

I should be pleased to receive a communication from you if you have time. You know not how I rejoice over a letter from my native land, if you did, I believe you would write to me, although I have no particular claim on you; May I hope?

I have trespassed upon your time already, therefore will close, by desiring the Lord to bless you in your high and holy calling, and in His due time give you the privilege of returning to your home in Zion. Accept of my best respects. And believe me, yours, &c., in the Gospel covenant.

Respectfully yours, &c.,
JOHN VAN COTT.

Correspondence of S. A. Wooley,

Late Missionary at Bengal, Hindostan, and Sciend Provinces in the East Indies.

His Arrival at the City of Palaces, Calcutta—Preconceived Opinion of the People from Missionary Reports—His Disappointment—Labors at Chinsura—Character of the People—Their God Poojah—His Worship—Destruction.

CENTERVILLE, Del., April, 1855.

BRO. TAYLOR—*Dear Sir*:—Agreeable to promise I take the pen to drop you a few ideas relative to some of the manners and customs of the natives of the Bengall, Hindostan and Sciend provinces, (and perhaps Burmah) East India, Asia. As I thought perhaps it might prove somewhat interesting to, at least, some of your numerous readers, and peradventure I might be able to disabuse the public mind in some degree relative to the character of the Heathens, and also of some of the—so *called*—ministers of Christ, sent among them as they say "to bring soul's to Christ," or to convert them to the christian religion.

It is not my design in this or these (as the case may be) communications, to enter into a detail of every minister, or the character of either the natives or whites. But I shall show in part only, their mode of worship, and the course the missionaries have taken to convert them to their principles, which in all probability will look rather strange to the minds of some of the more pious people of our boasted land of liberty. "When the blind lead the blind, they both fall into the ditch."

I arrived in the city of Palaces (Calcutta,) on the 26th day of April 1853, and remained in some of the above named provinces until the first day of November 1854; being eighteen months and four days. During this time I traveled by government bullock trains, one thousand miles into the interior of the country, or to the foot of the Great Himalayan mountains, passing through hundreds of native cities, villages, or towns, visiting all the principal stations within fifty miles of the "Grand trunk road." My business in that tropical clime, was to preach the *everlasting* gospel, (without purse or scrip) as has been revealed again from Heaven in these last days.

When I first went to that land I of course had a favorable opinion of those people, as I had seen the reports of the Gentile Padres (priests,) that they had made so many "hopeful conversions" and I thought if they were Heathens and could be made to believe in a false doctrine, and a "God without body parts or passions" in such numbers, some few at least might be induced to investigate, believe, and obey a true one, and to serve the true and living God with body parts and passions; and particularly as it had been revealed from Heaven by an angel in this our day and generation, and was not defiled by man; but was pure and unadulterated from priestcraft, or any of the crafts of men; and then I knew that the Lord would testify to any honest man or people of the truth of his work in all, or any land; so for this reason my soul was buoyant with hope in behalf of the black, or natives, as well as the whites. But I must acknowledge I was somewhat disappointed and chagrined, when I learned by what process these benighted Heathens were converted to be christians, as they please to call it. I can truly say as did our Saviour, "They are two fold more the child of hell than before."

I will in the first place speak of the natives as they are, and afterwards describe them as they are made to be, by the pious hireling priests; you know our Saviour says "my sheep know my voice, and a *hireling* they will not follow;" those natives do not follow the men but the keepers.

When I first landed, or about one week after, I proceeded to Chinsurah where I commenced my labors, of course, among Europeans half casts and natives, as my mission was to Priests as well as laity. I remained there about three and a half months, at that time, when it appeared to be wisdom that I should go to the northwest provinces. As I before said, this caused me to have to pass through many large, and also small, native towns and cities.

Shortly after I arrived at Meerut (nine hundred miles from Calcutta) I commenced my labors, and in order that I might understand something more of their (the natives) mode of worship, I attended some of their Poojahs. The first is what is called Poojah. They have a god (image), as they please to call it, composed of various materials, such as bamboo, mud, cloth, gum powder, &c. This image is from forty to sixty feet high, and as large in proportion other ways. They have a great variety of recreations going on within a circle formed, which was probably twenty rods or more in diameter, such as fireworks of every description of color that you can conceive of; swinging, a little on the principle of a water-wheel, only the buckets kept right side up, or nearly so, all the time; riding on elephants, &c.

When the worship, or festival as you may please to call it, is nearly over, the god (image) has to be destroyed; but before this is done he has to be conquered, as they call it, which is done by a Hindoo choakra (boy); he has a throne built upon bamboo poles, which is carried upon the shoulders of some twelve or sixteen men. The choakra is dressed in costly apparel, has a crown on his head, imitating gold, &c., has a bow and a number of arrows in his hands, and set upon the before-mentioned throne; they then come into the circle and advance toward the image, which is guarded by four men sword in hand; as they advance they make considerable noise, hallooing, shouting and gesticulating; as soon as the boy comes within bow shot, he commences sending his arrows at the image, the bearers walk slowly toward the god, and when they get pretty near, those four guards come out at them, apparently with all fury, and cut and slash at the bearers and boy, but of course without injuring any of them, as it is understood that the boy, or little god, conquers; the boy keeps on shooting all the time, and as soon as his arrows are all gone, or nearly so, the large fellow is conquered; the bearers then turn and carry the choakra out of the ring; then the old god is of no account, and has to be destroyed. He is first set on fire, and having a little powder here and there through him, he burns well, and all hands must stand clear, for he then, Samson-like, will show his power for once; the legs are composed of bamboos of suitable size, so as to be burnt off by the time the fire reaches the awful large head, which is filled with powder, so that it comes down and blows up all at once; and then commences the most tremendous whooping, hallooing and noise that I ever heard from the thousands of natives assembled on the occasion.

TO BE CONTINUED.

Ruins of Ancient Cities in America.

CONCLUDED FROM FIRST PAGE.

to mow this structure down, unless the changes work with or call to his aid an earthquake, he will find something for ages yet in the valley of mystery that will turn its edge. An accurate description of its construction and dimensions will be given when we shall have made a more minute examination of this most remarkable and colossal structure. Having visited the four other most prominent objects in the valley, two on the north and two on the south of this, we find a field open before us, so extensive that its very magnitude is almost discouraging. For, in addition to the seven immense structures that form the principal feature of the valley when viewed from the surrounding heights or summit of the plain, there are numberless objects of startling interest to be met with in almost any direction we choose to cut our way—broken columns of stones, obelisks, with monuments of every conceivable shape, many of them covered with hieroglyphics, some almost totally obliterated, while many remain as perfect as could be desired, fill this vale with such a complication of wonders, that to a mind desirous of knowing the whole history of its rise, its mighty and unparalleled magnificence, its final decline and total ruin, it presents so vast a field for study and contemplation, as almost to induce a wish that they were not half so numerous as they really are.

Omitting everything like a further description, without the accompanying drawings, I shall briefly say a few words in reference to the time in the early history of the world when this people had an existence. No one will dispute the existence of the Egyptian pyramids; no one will deny that, through the indefatigable labors of a Champohion, the hieroglyphics they present have been most accurately deciphered, and that what was once a mystery is now no longer such. Here, then, is the connecting link between the time of the final destruction of this people, and the characters then in use, with those that bear a date long anterior to them. Enough has already been deciphered from the pyramid of comparatively later origin, to show that it was constructed not far from thirteen hundred years before the Christian era, and contains the well connected history of at least one hundred years before and more than four hundred years subsequent to its erection; and during this period of only five hundred years there were introduced, particularly toward its close, characters utterly unknown to the Egyptian people, and yet easily understood when taken in connection with those that precede. In this way, and in connection with numerous other inscriptions upon tablets, discovered in a place that seems to have been a repository of their records, a chain of incidents identical with, and which, in fact, becomes their history, is traced down even to the second century of the Christian era, and closing with a record of events the most startling and truly terrible that ever befel any nation of intelligent, happy, but inoffensive people. But how are we to remove the stumbling block that is presented, when from our starting point we trace backward, as unequivocally as we have forward, the history of a people, who, like the Chinese, date their era long before the flood? Shall we deny the literal meaning or translation of hieroglyphics that have everywhere received the sanction of the learned? As well might we deny the existence of Na-ha-go itself, or the pyramids of the Nile. Or, must we believe a part and deny all the rest? and that part believe a mere point of time in comparison with the whole, and that only believe because we have corroborative testimony in similar structures and records in ancient Egypt. That America was peopled long anterior to the eastern continent I will not pretend to say, but will leave it for all (who feel disposed) to look at the evidences of its far higher antiquity than we shall present, and then to judge for themselves. But should a connected record of the past carry us back to the time of the creation, as recorded by Moses, and that too without meeting with a general deluge, though a plain but succinct account is given of a partial one, what is to be done? Must we throw their whole history aside as a fabrication and a lie? or may we not rather believe the whole?

Knowing, however, your partiality for, and your propensity to stand by Moses and his account of the earlier times, under all circumstances, and at all times, and before all men, it would be useless for me to try to make a convert of you until I have the papers for it; therefore, in my next that I send you, which may possibly reach you in about sixty days, I shall continue a description of the most remarkable objects that everywhere meet the eye, as day by day we continue our researches in the valley of mystery.

San Diego, California, Dec. 10, 1849.

[New York Herald.

On the West side of the Rocky Mountains, South of Santa Fe, is the location of the Navajoes, where Mr. Huntington was trading and where he discovered those curious ruins, residences, mountain fastnesses or fortifications, which were undoubtedly the abode of the Mountain or Gadianton Robbers.

By referring again to the place described by the correspondent of the Herald, we find a rich country along the borders of the Gila Mohave, Rio Virgin and other tributaries of the Colorado, the latter supposed to be some of the locations described by the Book of Mormon as the residence of the Nephites; rich, fertile, covered with cities, abounding in works of civilization, intelligence, arts, science, &c. By uniting the three testimonies we have a complete whole, and a key is found in the Book of Mormon which will solve many of the mysteries which seem to puzzle and perplex our modern antiquarians so much to decipher.

These things are strong coroborative testimony to the Saints, who while they reflect that the plates of the Book of Mormon, were discovered in the year 1827, before these late explorations, and by a young, and uneducated man, and yet the accounts in it agree so well with these modern discoveries, that it is impossible for an unprejudiced mind to doubt. And while the world reject with disdain, this only key to the mystery, the researches, travels, and discoveries being continually published abroad, afford, however unwilling and unwittingly to them, the most unqualified and indubitable evidence of its truth.

The following corroborative testimony we give from the N. Y. Daily Times, of March 21st, 1855.

ANTIQUITIES OF THE UNITED STATES.

The antiquities of America extend from the eastern shores of Maine and Massachusetts to the Pacific, and from the great lakes and British dominions to Peru and La Plata, in South America; in fact, throughout the extent of both continents. Immense forests grow over the ruins of large cities, and the gigantic size of the trees, with indications that other generations of trees sprung up and grew before them, prove that the ruins were in existence before the Christian era. In every portion of the United States, interesting ruins have been discovered. In the State of New York have been found sculptured figures of one hundred animals of different species, executed in a style far superior to anything exhibited by any of the existing tribes of Indians.

The State of Ohio abounds in ruins of towers and fortifications, with extensive mounds and pyramids. At Marietta, in this State, beautiful pottery, silver and copper ornaments, and pearls of great beauty and lustre have been dug up from the earth. In the caves of Tennessee and Kentucky, mummies have been found in a high state of preservation, clothed with cloths and skins of various texture, inlaid with feathers; like discoveries have been made at Carrollton; near Milwaukee, in the State of Wisconsin, ruins of huge fortifications appear. Similar ruins appear in the State of Missouri. On the south side of the Missouri River, in the western portion of this State, is an inclosure of some five hundred acres, which includes the ruin of a building (no doubt ancient tower) with walls 150 feet high, and 80 feet wide at the base, attached to which are a redoubt and a citadel, with work much resembling the structure of a tower in Europe. But it is in the south of Mexico that magnificent and beautiful ruins present themselves in great abundance.

UXMAL AND PALENQUE.

The most extensive ruins are to be found at Uxmal and Palenque, in the southeast of Mexico. At Uxmal are immense pyramids coated with stone, and quadrangular stone edifices and terraces. The highest of these pyramids is 130 feet, and on the summit it supports a temple; on one of the facades of the temple are four human figures, cut in stone with great exactness and elegance. The hands are crossed upon the breast, the head is covered in something like a helmet, about the neck is a garment of the skin of an aligator, and over each body is a figure of death's head and bones.

At Palenque are immense ruins, a city of great extent, with the remains of a royal palace. One temple, that of Copen, was 520 feet by 650, and supposed to have been as large as St. Peter's at Rome. Another temple of great dimensions is here, having an entrance by a portico 100 feet long and 10 feet broad; it stands on an elevation of 60 feet. The pillars of the portico are adorned with hieroglyphics and other devices. Different objects of worship have been found—representations of the gods who were worshipped in this country. These temples, with fourteen large buildings, and many other objects of curiosity, stand here as monuments of ancient greatness, to remind us of the remote origin of a mighty empire. This city has been described as the Thebes of America, and travelers have supposed that it must have been some sixty miles in circumference, and contained a population of 3,000,000 of souls.

We find the following in the Book of Mormon:

Page 65, chap. 4th, verse 3d, Second Book Nephi. And I, Nephi, did build a temple, and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things; for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's Temple. But the manner of construction was like unto the Temple of Solomon; and the workmanship thereof was exceeding fine. B. C. 554. Stevens and Catherwood say of some of the ruins discovered in Central America: "The Genii that presided at the building of Solomon's Temple, in Jerusalem, must have presided at the building of this."

Centuries must have elapsed and dynasties succeeded each other, before such orders of architecture were introduced, and a length of time must have passed before an empire would become sufficiently powerful to erect such a temple, and possess a city of such vast extent. In looking back to the past, we feel interested in the imagination that this people was once in the noon-day of glory, enjoying all the fruits and luxuries of an advanced civilization.

THE PYRAMIDS OF AMERICA.

In this country is exhibited the largest pyramid in the world, that of Cholula, near Puebla. It covers forty-four acres, and is about two hundred feet high; on its summit was a temple, and in the interior has been discovered a vault, roofed with beams of wood, containing skeletons and idols. Several smaller pyramids surround this large one. It appears to have been formed by cutting a hill into an artificial shape. Its dimensions are immense, being nearly three miles in circumference, and about four hundred feet high. It is divided into terraces and slopes, covered with platforms, stages and bastions, elevated one above the other, and all formed with large stones skilfully cut and joined without any cement.

In some respects the style of architecture resembles the Gothic, being massive and durable; in other respects it resembles the Egyptian—yet the general construction, manner and style of architecture is different from anything hitherto described in the world. As in Egypt, hyeroglyphics on stone denote remarkable events which no man has yet been able to decipher. Dark shades rest on the antiquities of America, and few rays of light enliven the gloom. We have ancient history to inform us of the events of Egypt—how that empire was founded, and how it prospered and fell. We have the same on record of Babylon and Nineveh, of Greece and Rome and Carthage; but not the least information have we relative to those who erected these cities, what people and from whence they came; not a ray of light to dispel the dark gloom which seems to rest on the early history of America. Architecture, sculpture, painting, and all the arts that adorn cizilized life, have flourished in this country, at a period far remote. There is evidence sufficient to prove that those cities were in ruins at least sixteen or eighteen hundred years ago.

In Palenque is the remains of an altar, over which grows an immense cedar, whose powerful roots enshrine it. The whole city is overgrown with mahogany and cedar trees of enormous size. The concentric circle of some of these trees—the well known cycles for a year—have been counted, which showed they were more than 800 years old, and there were indications of another generation of trees having sprung up before them. How few reflect on the fact that America is an old dominion, the seat of an ancient, mighty empire. These facts are opening themselves every day to the eye of an astonished world, and it is hoped that the spirit of inquiry, which seems at present to animate all classes of learned men, may throw more light on the early history of this remakable region.

Much more might be added, if space would permit, from the Book of Mormon, as well as extracts from the various explorations made since its publication, answering in location, appearance of ruins, surrounding scenery, &c., &c., each new discovery extending and confirming the truthfulness of the history of the ancient inhabitants of this continent contained in the Book of Mormon.

One Week Later from California by the Steamer George Law.

Another Greytown Affair Anticipated.

THE U. S. SLOOP-OF-WAR ST. MARYS UNDER ORDERS TO SAIL TO SAN JUAN.

From the Alta Californian, March 31.

We are enabled to state on reliable authority that the most serious difficulties are apprehended in relation to a controversy between our Resident Minister and the Nicaragua government, and that active measures are in preparation to redress the grievances, an account of which has been received here in dispatches from our minister.

These dispatches were addressed to Commodore Delancy, and contained a request that some Government vessel on this station should be immediately dispatched to San Juan del Sud, Nicaragua, for the protection of American residents there, and the redress of various outrages on our national flag. These dispatches were opened by Commander Farragut, who took the responsibility of doing so as the senior officer on this station.

We understand that in consequence of these dispatches, the U. S. Sloop-of-War St. Mary's is to put to sea as soon as she can be got ready, under secret orders for San Juan del Sud. We may be in the possession of further particulars within a few days, but the intelligence which we give to the public is perfectly reliable as far as it goes.

The Banking house of Page and Bacon has again resumed. There is much confidence expressed in its stability.

From the following, it would seem that the Celestials are not much better than their Terrestrial brethren:

"Sale of Female Celestials.—From the Times and Transcript we learn that the notorious Ah Toy, who has been the keeper of a house of ill-fame in San Francisco for the last three years, has left for China. She brought to this country a year ago, on her return from a visit, six or eight women, whom she had purchased at $40 each. Their passage cost them $80 each. She has from time to time sold out her stock at the rate of $1,000 to $1,500 each, to Chinese merchants and gamblers. On leaving for China, she disposed of the lot remaining at $800 each. The Times and Transcript understands from Mr. Carvalho, the Chinese interpreter, that these women dare not resist in these transactions, so much are they in dread of their tyrranical countrymen."

A prohibitory Liquor law had passed the Legislature; more rational, because less stringent than some of ours.

Mining is still the most profitable business in California.

The weather has been good, and the growing crops promise an abundant harvest.

It is supposed that there will be a reduction of fare by the steamers between here and California, how much is not stated.

Mr. Tuttle's Anti-gambling law has passed the Senate, and it is expected that the Assembly will concur in its passage. There needs some change in these matters.

A bill to provide for the survey and construction of a wagon road from the Sacramento valley to the Eastern boundary of the State, is under discussion in the Assembly. The bill appropriates $100,000 for the construction of the road.

A large Know Nothing convention was held at Sacramento. 228 delegates were present, 50 of whom came from San Francisco.

Thirty-two delegates are to be selected to attend as the representatives of the order in the Presidential Convention to be held in Memphis, Tenn., on the second Monday of April, 1856; one for every thousand.

The health of the Isthmus is good, the weather fine, and the railroad in good order, the trains running with as much regularity as upon any road in the United States.

SAN FRANCISCO TRADE REPORT—March 30.

Flour—No sales of importance have come to our knowledge.

Grain—700 bags choice Milling sold at 2¼c.; 130 sacks do. at same figure; 300 bags Bran at ¾c.; 100 bags Seed Oats at 3c.

Potatoes—400 bags sold at 1c.

Hams—208 bbls. in brine, ex Don Quixote, sold on private terms; 100 hhds. do. in salt, inferior, at 15c.

Bacon—41,000 lbs. extra Clear sold yesterday on private terms.

Lard—180 cs. sold in five lots at 15 a 16¼c.

Salt—100 cs. sold on private terms.

Mackerel—50 half bbls. No. 1 sold on private terms.

Candles—700 bxs. Adamantine, sold to arrive, at 32½ a 34c.

Sugar—100 bbls. Crushed, ex Spitfire, sold at 12c.; 25,000 lbs. China No. 1 at 9¼c. The E. Harbeck, from China, brings, we understand, about 500,000 lbs.

Rice—200 bags No. 2 sold at 7c.

Nails—200 kegs assorted sizes sold at 5¼c.; 800 kegs do. on private terms.

Soda—25 kegs sold on private terms.

[San Francisco Prices Current and Shipping List.

FOREIGN NEWS.

Seven Days Later From Europe.

The United States Steamer Nashville, left Liverpool, on the 7th inst., at 1 1-2 P. M.

She brings intelligence of the adjournment of the Vienna Conference until the 9th of April, at which time it is expected the Third Point will again be taken up for discussion. There have been several fierce and bloody encounters between the French and Russians, for the rifle pits in front of the Malakoff tower; on the 14th the French drove out the Russians from the pits, when they returned in greater force and compelled the French to retire with a loss of 65 men, and again took possession of the pits. The Russian loss was probably greater.

On the night of the 15th, the French again drove the Russians out of the pits and held possession over the 16th and 17th. On the night of the 17th, at 6 1-2 o'clock the French who had retired before the fire from the batteries, marched down to reoccupy the ambuscade, but found the Russians had anticipated them. A fierce conflict immediately commenced, but the Russians being in strong force the French were again and again borne back by the weight of fire, but persevered, for four hours and a half, with a force of 5000 strong, they state their loss at 150 killed and wounded.

The Russians continue to throw up defenses from the ravines of Inkermann to the seaside south of Belbek.

Again on the night of the 18th, a strong force of the French with six field pieces, made three unsuccessful attempts to take the pits, their loss was 180.

The Russians succeeded in holding the pits, and are engaged in constructing a formidable work in the Mamelon.

Prince Gorchakoff had arrived at Bakshiserai, and had taken command of the army. Prince Menchekoff it was reported had died on his way to Moscow.

Admiral Istomin, commander of the Russian fleet has been killed.

Whether for compliment or graver policy's sake, an Austrian Archduke is, it is said, presently to make a visit to Louis Napoleon. Queen Victoria, too, is to go to Paris some time in the spring or summer; and the Elysee Napoleon, Ex-Elysee Nationale, Ex-Elysee Bourbon, has been elegantly re-arranged, and will resume its old office of Hotel Royal. It has harbored a strange variety of guests in its time, as Mistress Pompadour, Beaujon the banker, the Government printer, in '93, King Murat, the first Napoleon, Alexander of Russia, the Duke of Wellington, the Duke of Berri, and the Prince-President Napoleon!

It is expected Louis Napoleon will be in London with his chaplin, Father Ravignau, on the 16th.

Much insubordination is said to exist among the French soldiery.

The Baltic fleet has sailed. The Russians are prepared for them, having blocked the mouth of every harbor and distributed a force of 60,000 troops along the coast.

The Spanish Government has demanded the recall of Lord Howden. The cause is believed to be owing to a communication which his lordship addressed to the journals in opposition to the Ministerial declarations, relative to the violent measures adopted against the Protestants at Seville.

PRUSSIA.

Advices from Berlin of the 3d state that the widowed Empress of Russia is expected to arrive there before long, probably to take up her residence near her royal brother, and to strengthen the connection between the two northern courts. Prince Charles of Prussia has just left St. Petersburg, and gone to Moscow.

SARDINIA.

Accounts from Genoa, of the 27th ult., state that Carrara has been declared in a state of siege, owing to the frequent occurrence of assassinations.

FRANCE.

A decree has been signed by the Emperor, augmenting the army by 90,000 men. Each regiment of the line will be re-enforced by 900 men.

In expectation of Her Majesty Queen Victoria's visit to Paris, the Emperor has ordered the Elysee Imperial to be magnificently fitted up for her reception.

The quantity of beet-root sugar manufactured from the commencement of the season of 1854—'55 to the end of February was 41,000,000 of kilogrammes, being a decrease of 34,000,000, as compared with the corresponding period of last year. This falling off is attributed to the use of beet-root in the distilling of spirits.

TURKEY.

The Sinai brings Constantinople news of the 22d. The works for the establishment of a camp of an army of 40,000 men, which has been traced out near Constantinople, are actively going on. The Piedmontese troops, as well as the two new French regiments of Chasseurs expected from Africa, will, it is said, form part of this camp. The Egyptian division, commanded by General Menckli, which has been called for by the Allied Generals, and has been waiting for transports, was about to leave in sailing vessels towed by steamers. Brilliant preparations for the reception of the Emperor and Empress continued to be made at Constantinople. It was reported that the Sultan would accompany Louis Napoleon to the Crimea.

A slight shock of an earthquake was felt at Constantinople on the 14th. The Sultan had given 300,000 piastres to the victims of the earthquake at Broussa.

The harbor of Sebastopol is now commanded by the allied batteries, and the Russian vessels disappear. The works of attack and defense are prodigious.

Another dispatch of the same date says: The Seraskier was unwell. The latest news from the Crimea was of the 20th. Several English physicians had received orders to go to Eupatoria, to attend the Turks who were wounded in the last two fights.

The severe etiquette of the Sultans, which has already received more than one rude shock since the commencement of the present war, is destined, it seems, to experience one still more startling. Abdul-Medjid (says a letter published in the Gazette du Midi) has made up his mind to offer his arm to the Empress of the French when she arrives before the Palace of Balta Liman! to present her to the first Sultaness (there are seven who bear this title, and who take rank according to the birth of their children), whose face will be unveiled! Four young ladies, chosen from the best Armenian families, will also be placed at the disposition of the Empress as interpreters and ladies of honor. Magnificent presents, among them a side saddle adorned with precious stones, will also be offered by the Sultan to the acceptance of her Imperial Majesty.

NEWS OF THE WEEK.

On Wednesday the 18th, a violent storm passed over the northern part of this State, and through some part of Canada with such force, as to uproot trees, blow down houses and in one instance a railroad car was lifted up by the force of the wind, and carried some three or four rods: in some places the storm was accompanied by hailstones, as large as hen's eggs, that demolished the windows by wholesale. At Niagara the large car manufactory of Brainard, Pierce & Co. was damaged to the amount of about $20,000; the gable-end of the Scotch Presbyterian church was blown in, and the building materially injured. A daguerrian standing in the street was blown over with such force, as to injure dangerously the artist, and his little son; it is supposed that the son will not recover. Two schooners, seen off Niagara, are supposed to have foundered. At Albion it was so dark that they had to light candles to see to eat breakfast. At Newburyport, on Cauldwells wharf, a large two story building was struck by lightning, by which the building was fired, was so powerful as to effect people passing along Merrimac street near the building, so severely as to knock over several, and greatly shock others. In Charter street trees and fences were struck, and the bark taken of the trees, as high as the branches. A great many were shocked but no serious personal injury was sustained.

Riots in Chicago.—On the 21st of April a small procession of Germans and Irish passed through the streets, on their way to the court house square, preceded by a drum and fife; a crowd immediately collected, the police interfered, to stop the procedings, when a general fight ensued; during which one man was killed, and some five or six wounded. The ringleaders were taken into custody, and the excitement subsided till some time in the afternoon, when a party of armed Germans crossed the river from the north side, and marched to the court house square, which was a signal for a renewal of hostilities; in the row one policeman and two Germans were killed, and a number on both sides wounded. A special military force of five hundred has been organized, and considerable excitement still prevailed on the 23d.

Railroad Accident.—Baltimore, April 23, 1855.—The 11 o'clock train from this city for Philadelphia was precipitated into Gunpowder Creek, by the breaking of a portion of the bridge. None of the passengers were seriously injured.

A most disastrous explosion of the steam boiler of the propeller Oregon took place near Detroit on Friday, killing ten persons, and wounding several others.

School Struck by Lightning—Four Boys Killed.—Albany, April 23, 1855.—At Arcadia, Madison County, Missouri, on the 17th inst., during a severe storm, the Arcadia High School was struck by lightning, and four boys, pupils, who were in the building burned to death. One of the boys was the son of F. L. Ridgeley, Esq., of St. Louis.

The Nunnery Difficulty in Massachusetts.—Boston, April 23, 1855.—Mr. Joseph Hiss, member from Boston, resigned his seat in the House of Representatives to-day, on account of the difficulties growing out of the Nunnery investigation. His letter of resignation was referred to a committee.

Steamer Destroyed by Fire.—Louisville, April 23, 1855.—The steamer William Knox, bound to the Upper Mississippi, was burned yesterday, about one hundred miles below this place. No lives were lost. The hull sunk, and everything was lost, including the books, money, and baggage. The boat was insured.

The Ohio River.—Pittsburgh, April 23, 1855.—The water in the channel of the river at this point is ten feet deep and is falling. The weather is warm and close.

A law against concealed weapons has just been passed by the Legislature of Louisiana. The penalty is a fine, ranging from $250 to $1,000 or imprisonment, ranging from one month to three months.

Barnum is now plowing with an elephant. The Bridgeport Farmer has seen him at it. The huge fellow was put to a plow in a field of green sward, west of Iranistan, and walked off with it, at the bidding of his keeper, as easily as a yoke of oxen would draw an empty cart.

Cuba.

It is reported that the government of Spain had issued a decree, to arrest every American without distinction on the Island, not even excepting the United States Consul.

New Orleans, April 18, 1855. The Black Warrior has arrived, bringing dates from Havana to the 15th. It seems that Dr. Peck was arrested by mistake. Passengers by the Black Warrior state that sixteen companies of mulattoes were being organised at Havana.

The sloop-of-war Jamestown was passed by the Black Warrior off Moro Castle.

List of Passengers shipped on board the "Juventa," for Philadelphia, by F. D. Richards, Liverpool, February 31, 1855.

Adults.	*Children.*	*Adults.*	*Children.*
Thomas and Betsey Beck,	8	Edmund Ellis	
William T. Collins.		John and Ann Wall	
Mary A. Watts,	1	George Cook.	
Matilda Collins.		John and Mary A. Martin,	4
John Blakemore.		Thomas Dickison.	
Wm. and Anne Page.		John and Mary Aspey.	
Joseph Corbetz.		Margaret Aspey.	
Jas and Ann Danville,	1	Lucy Strudwick,	2
Peter and Elizabeth Moore.		Chas. & C. Weatherston.	
Thomas Wilson.		John and Ellen Scott,	2
Francis G. & M. S. Dungee,	1	Sarah Harrison.	
James and Mary Mather,	5	John and Hannah Jones,	4
Wm. and Eliz'h Grundy.		Jane Minchin.	
Edw'd and Alice Kendall.		Wm. and M. E. Shewan,	2
Wm. and Alice Kendall.		Elizabeth Smith.	
Elizabeth Kendall.		John Busby.	
John and Alice Holding.		Charlotte West.	
Jane Dickinson.		William G. McMullin.	
Peter & Marg't Rowbottom.		Robt. and Marg't Shelton,	2
Thos. and Sarah Millard,	5	Thos. and Hannah Hunt,	3
Harriet Wanfar.		John Mayer.	
James Clark.		Charles Jones.	
Eliza Edwards.		Ralph Blanch.	
Jos. and Ann Marsh,	3	Wheatley Blanch.	
Wm. Rogers.		Margaret A. Blanch.	
John Rogers.		Robt. and Hannah Telford.	
Thomas Elliott.		John and Mary Gibson,	5
Robert and Ann Baines,	2	Elias Gardener.	
Wm and Dinah Nutter,	2	Enoch and Hannah Hirst.	
Jas. and Ann Woodward,	5	John and Mary A. Oley.	
Joseph Forrester.		Edw'd and Sarah Baldwin,	4
Catharine Dougall,	2	Emma Turner.	
Joseph Lyon.		William Davies.	
James Tyrer.		Sarah Young.	
Wm. and Eliz'h Woodburn.		James Holt.	
Mary Tattershall,	2	Noah T. Puyman.	
Thomas Gerrard.		Benjamin Brown.	
Sarah C. Grey,	2	Joseph and Ann Bradley,	1
Elizabeth Simpson,	1	Ruth Wylie.	
Dorothy Ryan.		James McKie.	
Eliza Laurinson.		James and Jane White.	
Isaac Britten		Elizabeth Hood.	
Ann Britten.		John Newton.	
Luke Britten.		John S. Bunting.	
Charles A. Harper.		Edwin Spencer.	
Susan Tyrel.		James Hardy.	
James and Harriet Taylor.		Alex. and Ann Eckford,	3
James and Jane Sewell.		Thomas Sutherland.	
James Wilson		John and Thersa Mollett,	2
Emma and Ellen Julian.		James and Hannah Betton,	3
Jane Johnson.		Isabella Wilcox.	
Eliza Matthews.		John and Anna C. Padley.	
Isaac Richards.		Wm. and Mary Lyon,	6
Charles Smith		Mary Lyon.	
Alex. & Sarah Borthwick,	1	Thomas Ball.	
William Fenwick.		Thos. and D. Humphreys.	
Henry and Eliz'h Eccles,	2	Robt. and C. Maiden,	1
Sarah Spurr		William Walker.	
Robert and Mary A. Hanon.		Jas. and Eliza Marsden,	1
Elizabeth Bainbridge,	1	Geo. and Ann Tomlinson.	
William Bainbridge.		Priestly and S. Robinson,	1
Sam'l and Marg't Dales.		Joseph Lawson.	
Sarah Powdrell,	2	Thomas Rimmer.	
Henry and Eliza Jaques.		John Nutton.	
Isaac and Hannah Smith.		Samuel Nutton.	
William Rumble.		Sylvester H. Earl.	
Phillip Dack.		Elizabeth Shore,	2
Henry & Susanna Strange,	2	Peter and Eliz'h Horrocks.	
Jas. and Eliz'h Galland.		Jane Horrocks.	
William Boyes.		John Prescott.	
Chas. and Sarah A. Kidgell.		William Herkshaw.	
Patrick and Mary Lynch,	2	Bridget Hanson.	
Catharine Lynch.		John Chisnall.	
William Lynch.		Daniel and Ann Harrocks,	4
John Lynch.		Ann Bent.	
James and Biddy Thompson.		James Howarth.	
Edmund and Maria Horton,	8	Jas and Marg't Prescott,	4
Wm. & Hannah Morrison,	1	Jens Nilsen.	
Henry Kandall.			

The following came out by the Perpetual Emigration Fund:

Adults.	*Children.*	*Adults.*	*Children.*
John D. & Pauline Malan,	5	Thos. and J. Stephenson.	
John Bertorek.		Chas. and M. Crawforth.	
James Bonnet.		Dan'l and Hannah Caveen,	4
David Roman,	1	Elias and Hannah Hant.	
Anthony and M. Gaydon,	1	John and M. Worwood,	1
Diminico Bodero.		John and R. Worwood.	
Jacob Hug.		Thos. and Mary Joyce,	2
John Hug.		Eliza Griffiths.	
David Hug.		Henry Humphries.	
Rundolf Hug.		Emma Lloyd,	2
Kasper Bryner.		Wm. and Mary Bishop,	1
John Mathers.		Edmund H. and H. Kindred,	5
Jacob Binderman.		William Pitt.	
Rugsia Hug.		Martin and R. Teasdell,	1
Rugala Hug.		Catharine Wolstenholme.	
Anna Benz.		Jane Johnson.	
Verna Fisher.		Margaret Thompson,	1
Carolina Ald Haldew.		Jas. and Mary Robson,	3
Barbara Bryner.		Margaret Lockhead.	
Anna Hug.		George Neasham.	
Catharina Wehelm.		Martha English,	1
Ann Loader,	1	Arthur and Eliza Harris.	
Jos. and Anne M. Hall,	2	Susan Jones.	
Samuel Ackerley.		Henry and Caroline Jones.	
Jas. F. and Mary J. Bell,	1	Susanna Jones.	
Sarah Franks.		Margaret Jones,	2
Mary A. Franks,	1	Andrew Hodnett	
Bonfield Thimbleby.		Wm. and Mary Beard.	
Mary Beeby.		Emma Beard,	2
Ann Holmes.		Josiah and Eliz'h Peat.	
Ann Finch.		James and Jane Hadley.	
Henry and H. Clegg,	2	Jas and Eliz'h Davies.	
Ann Cash,	1	Rich'd and Sarah Johnson.	
Wm. and Lucy Davies.		James Barraston.	
Mary A. Davies.		Richard Johnson.	
Lydia Davies.		Ann Johnson.	
Sarah Davies.		Emma Hodges.	
Elizabeth Davies.		Edw'd and Mary Prosser.	
Henry Davies,	6	Betty Molyneaux.	
Luke Ford.		Margaret Molyneaux.	
Mary A. Lack,	2	Wm. and Eliz'h Stewart.	
Geo. & Marg't Johnson,	2	Chas. and Mary Read.	
Francis and E. Congriffe.		Mary Riste,	2
Harriet Handford,	1	William Parkes,	1
Wm. and C. E. Woodhead,	1	George Mayer.	
Mary Porter.		E. Jane Whitehead,	4
Chas. and E. S. Barnes.		Ruth Greenway.	
John and L. S. Bardsman,	1	Jos. and Isabella Race,	5
Jane Thompson.		John and Eliz'h Vest,	4
William Thompson,	3	Jacob Lawson.	
Ann Jenkinson.		John E. Sheldon.	
Mary Clemence.		Hannah Crowthers.	
Phillip and M. A. Hewitt,	2	Samuel Ostler,	1
George Cushing.	1	Thos. and Marg't Wilson,	5
Sarah A. Bean.		Geo. and Ann Pickering,	2
Thomas Williams.		David and Mary A. Hilton,	2
Althea C. Jones.			

RECAPITULATION.

CLASS.	ADULTS. Over 14 years.	CHILDREN. Under 14 and over 1 year.	INFANTS. Under 1 year.	TOTAL.
Ordinary	240	76	20	336
P. E. Fund	172	55	5	232
	412	131	25	568

Disastrous Inundation in Germany—a Call for Relief.—Accounts from Dantzic, Prussia, state that the breaking up of the ice on the Vistula has swept away the dykes, and four hundred miles of fertile plains have been submerged. One hundred human bodies have been recovered near Tiegenhoff. The misery and destitution caused by this calamity are very great. Those who have escaped from the fierce torrent have saved nothing but their lives. Parents have lost their children; children are left without their natural protectors. In this emergency a call is made for relief upon the Germans of New York, many of whom are amply able to respond to it. Contributions may be sent to No. 133 Nassau street, or to box 4,001 Post Office.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book	Price
Hymn Books, roan	$0 50
do do calf, plain	0 75
do do do gilt	1 00
do do do morocco	1 25
Book of Mormon, roan	1 25
do do morocco	2 50
Doctrines and Covenants	1 00
do do morocco	2 25
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
do do morocco do	2 50
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

Wholesale Price Current.

New York, April 20, 1855.

Article	Unit	Price
Ashes—Pot	per 100 lb.	$5 81¼ a 5 87½
Pearl		6 12½ a 6 18¾
Candies—Stuart and Fussing's best, assorted	per lb.	16 a 18
Ordinary		11 a —
Candles—Sperm	per lb.	29 a 30
Adamantine		20 a 26
Mould, yellow		14½ a 15
Coffee—Java, white		13½ a 14½
Mocha		14½ a 15½
Laguayra		10½ a 11¼
Maracaibo		10 a 11½
St. Domingo (cash)		9¼ a 9¾
Drugs and Dyes—Alcohol	pr. gal.	— 72 a — 78
Alum	per lb.	— 2¼ a — 2¾
Arrowroot		— 32 a — 35
Arsenic, powdered		— 2¼ a — 2½
Assafœtida		— 5 a — 25
Borax, refined		— 28 a — 29
Brimstone, American, roll		— 2¼ a — —
do crude	per ton.	25 — a 27 —
Camphor, crude	per lb.	— 29 a — —
do refined		— 32 a — —
Chlorate Potash		— 32½ a — 37½
Cochineal		1 05 a 1 10
Copperas	per 100 lb.	1 25 a 1 37½
Cream Tartar	per lb.	— 27 a — 27½
Gum Arabic, picked		— 35 a — 36
Gum Copal		— 30 a — 50
Gum Myrrh, Turkey		— 25 a — 30
Iodine, resublamized		5 75 a 6 25
Ipecacuaha		2 75 a 3 —
Madder		— 10½ a — 11½
Magnesia		— 16 a — 19
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 20 a — 22½
Oil Anis		4 — a — —
Oil Bergamot		1 75 a 2 —
Oil Cassia		3 — a — —
Oil Lemon		1 75 a 2 —
Oil Peppermint		4 50 a 5 —
Opium, Turkey		5 70 a 6 —
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 27½ a — 30
Phosphorus		— 80 a — 85
Quicksilver		— 50 a — 53
Rhubarb, China		1 50 a 1 75
Saleratus		— — a — 6
Sal Ammoniac, refined		— 8½ a — 8¾
Senna		— 9½ a — 12½
Shellac		— 9 a — 12
Sugar Lead, white		— 11 a — —
do brown		— 7½ a — 8
Sulphate Quinine		2 50 a 2 60
Tartaric Acid		— 47½ a — 50
Verdigris		— 32 a — 37
Vitriol, blue		— 9½ a — 10
Dye Woods—Camwood	per ton.	50 — a 80 —
Fustic		23 — a 25 —
Logwood		15 — a 24 —
Flour—State, common	per bbl.	9 95½ a 10 —
Michigan and Indiana		10 37 a 10 50
Genesee, extra		11 50 a 13 —
Rye		6 50 a 7 75
Corn Meal		5 — a 5 25
Fruit—Raisins	per box.	2 40 a — —
Raisins, layers		2 75 a — —
Currants	per lb.	— 14 a — 24
Glass (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34v46		8 — a 7 50
Grain—Wheat	per bush.	2 80 a 2 80
Corn		1 08 a 1 10
Barley		1 25 a 1 30
Oats		— 62 a — 80
Peas		— — a 1 75
Beans		2 50 a 2 62½
Gunpowder	per 25 lbs.	4 — a — —
Indigo	per lb.	— 55 a 1 45
Iron—Pig, Eng., Scot	per ton.	28 — a 30 —
Bar, Eng. refined		70 — a 72 50
Sheet, Russia, 1st quality	per lb.	— 15 a — 16
Sheet, Eng.		— 3½ a — 4
Lead—Galena	per 100 lbs.	— — a 6 30
Sheet and Pipe		— — a 7 75
Leather	per lb.	25 a 28
Molasses	per gal.	23 a 32
Nails—Cut, 4d and 6d	per lb.	— a 4
Wrought, 6d and 20d		8 a 11
Oils—Olive	per bskt., 12 bottles.	3 50 a 3 62½
Olive, in casks	per gallon.	1 20 a 1 25
Linseed		— 84 a — 85
Whale		— 65 a — 75
Lard, winter		— 85 a — 90
Paints—Lead, red, Am.	per lb.	— 7½ a — 8
Lead, white, Am., in oil		— 8½ a — —
Lead do do dry		— 8 a — —
Ochre, yellow, French, dry		1 12½ a 1 65
Ochre, in oil		— 4½ a — —
Spanish Brown, dry	per cwt.	— 75 a — —
Litharge	per lb.	— 7¼ a — 8
Vermillion, Chinese		— 90 a — 95
Venetian Red	per cwt.	1 75 a 2 25
Rice	per 100 lbs.	5 — a — —
Saltpetre	per lb.	6 a 10½
Seeds—Clover	per lb.	— 10 a — 11½
Flax, American, rough	per bush.	1 85 a 1 90
Linseed, Calcutta		1 95 a 2 —
Soap—New York	per lb.	5 a 7
Castile		— a 11
Spices—Ginger, Race	per lb.	— a 5
Mace		90 a 92½
Nutmegs		97½ 102½
Pepper		— a 11¼
Pimento		— a 13¼
Cloves (cash)		14¼ a 15
Sugar—New Orleans	per lb.	4 a 6
Havana, white		6¼ a 7
do brown		5 a 6¼
Stuart's crushed		8¼ a —
Sumac, Sicily	per ton.	70 — a 82 50
Teas—Gunpowder and Imperial	per lb.	18 a 86
Hyson		26 a 65
Young Hyson		20 a 55
Hyson Skin		10 a 30
Black		18 a 35
Tin	per lb.	24½ a 26½
Tobacco		7¾ a 43
Turpentine	per 220 lbs.	3 50 a — —
Tar	per bbl.	2 50 a — —
Spirits Turpentine	per gallon.	— 41 a — 42

Corrected to April 20th.

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office, by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Albert Gregory, General Agent, Norwalk, Ct.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Bernardino, Cal.
C. C. Rich " " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d.*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, ½*d.*; paper, 2*d.*; total, 4½*d.*

Subscription by the year, if paid in advance, 15s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privi ege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, }
December 5, 1854. }

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
100 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire sauce;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobsser; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
J. P. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries
They also have a large and roomy Warehouse and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI.
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes and Clothing,
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNEL.,
COMMISSION AND FORWARDING MERCHANTS,
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffee:

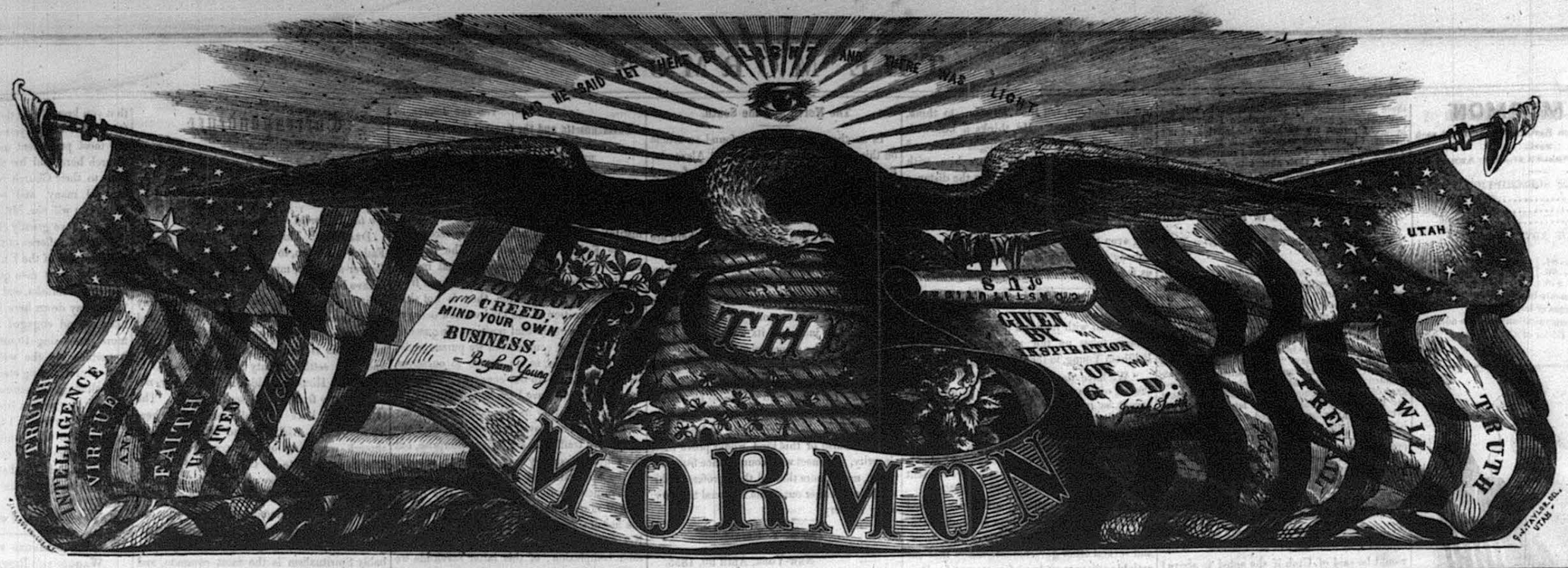
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:

Emigrant Ship leaving Liverpool;
Light House at the mouth of the Mississippi;
Old Fort Rosalie;
Walnut Hills;
Utah Territorial House, G. S. L. City;
Costume for the Plains;
Chimney Rock from the West;
Fort Bridger;
A Kanyon in the Rocky Mountains;
Tabernacle, G. S. L. City;
Joseph Walker, and
Arrapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 12. NEW-YORK, SATURDAY, MAY 5, 1855. PRICE FIVE CENTS.

Poetry.

For the Mormon.

MORMON.

They call me a Mormon; well, what if I am?
I'm a freeman by birth, and have right to the name;
I've obey'd the requirements the Bible enjoin,
And the fruits of obedience most surely are mine.

GENTILE.

They say that the Mormons are blockheads and fools,
Knaves, scapegraces, rascals, or pliable tools;
Obscene and corrupted in body and mind;
Rakes, hypocrites, rascals, the scum of mankind.

MORMON.

If *They* is a personage honest and true,
Attend to what they said when *They* was a Jew:
They said that our Saviour was born of ill-fame;
They declared that opprobrium attached to his name;
They proclaimed all the good works he did as an evil,
And ascribed all his power to the aid of the devil.
They said his disciples were impious and mad;
Stirrers up of sedition, blasphemers and bad.
They whipp'd, ston'd, and scourged them, and put them to death;
They were banish'd and martyr'd because of their faith.
If *They* as a Jew ascribed good to the devil,
They Gentiles may also make righteousness evil.

GENTILE.

But you don't rank yourselves with the Christians of old!
You surely don't think you're of their flock or fold;
What a Mormon, a Christian? Polygamist, too!
Now don't say any more—hold up—that will do.

MORMON.

I believe in the Bible, and what more did they?
And I practice its precepts—can you as much say?
Polygamist? Yes. Would you charge God with evil,
And send the old patriarchs all to the devil?
You may cleave to your priestcraft, and whoredoms, and vice;
With a sanctified face in oppression rejoice;
Like the Jews, you may call every virtue an evil,
And ascribe the pure gospel of grace to the devil.
I am reaching a higher, a holier aim;
I aspire to a nobler, more durable fame;
My ambition is this, that to me may be given,
To follow the Prophets and Jesus to Heaven. T.

Utah Territory.

DISCOURSE

By President Brigham Young, Tabernacle, February 18th, 1855.

READ BY ELDER THOMAS BULLOCK.

BRETHREN, SISTERS AND FRIENDS:

We are a people believing in the providences of God, and acknowledging his hand, in his dealings with us, from day to day.

We are a people whose rise, and progress from the beginning, has been the work of God our Heavenly Father, which in his wisdom he has seen proper to commence, for the re-establishment of his kingdom upon the earth.

Still further, we believe that the Lord has been preparing that, when he should bring forth his work, that when the set time should fully come, there might be a place upon his footstool where sufficient liberty of conscience should exist, that his saints might dwell in peace under the broad panoply of constitutional law and equal rights. In this view we consider that the men of the Revolution were inspired by the Almighty to throw off the shackles of the mother government, with her established religion. For this cause were Adams, Jefferson, Franklin, Washington, and a host of others inspired to deeds of resistance to the acts of the King of Great Britain, who might also have been led to those aggressive acts, for aught we know, to bring to pass the purposes of God in thus establishing a new government, upon a principle of greater freedom, a basis of self-government allowing the free exercise of religious worship.

It was the voice of the Lord inspiring all those worthy men who bore influence in those trying times, not only to go forth in battle, but to exercise wisdom in council, fortitude, courage and endurance in the tented field, as well as subsequently to form and adopt those wise and efficient measures which secured to themselves and succeeding generations the blessing of a free and independent government.

This government, so formed, has been blessed by the Almighty until she spreads her sails in every sea, and her power is felt in every land.

The American Government is second to none in the world in influence and power, and far before all others in liberal and free institutions. Under its benign influence the poor, down-trodden masses of the old world can find an asylum where they can enjoy the blessings of peace and freedom, no matter to what caste or religious sect they belong, or are disposed to favor, or whether they are disposed to favor any, or none at all. It was in this government, formed by men inspired of God, although at the time they knew it not, after it was firmly established in the seat of power and influence, where liberty of conscience and the free exercise of religious worship were a fundamental principle guaranteed in the Constitution, and interwoven with all the feelings, traditions and sympathies of the people, that the Lord sent forth his angel to reveal the truths of heaven as in times past, even as in ancient days. This should have been hailed as the greatest blessing which could have been bestowed upon any nation, kindred, tongue, or people. It should have been received with hearts of gratitude and gladness, praise and thanksgiving.

But as it was in the days of our Saviour, so was it in the advent of this new dispensation. It was not in accordance with the notions, traditions and preconceived ideas of the American people. The messenger did not come to an eminent divine of any of the so-called orthodoxy—he did not adopt their interpretation of the Holy Scriptures. The Lord did not come with the armies of heaven, in power and great glory, nor send his messengers panoplied with aught else than the truth of heaven, to communicate to the meek, the lowly, the youth of humble origin, the sincere inquirer after the knowledge of God. But he did send his angel to this same obscure person, Joseph Smith, Jr., who afterwards became a Prophet, Seer and Revelator, and informed him that he should not join any of the religious sects of the day, for they were all wrong; that they were following the precepts of men instead of the Lord Jesus; that he had a work for him to perform, inasmuch as he should prove faithful before him.

No sooner was this made known and published abroad, and people began to listen and obey the heavenly summons, than opposition began to rage, and the people, even in this favored land, began to persecute their neighbors and friends for entertaining religious opinions differing from their own.

I pause now to ask, had not Joseph Smith a right to promulgate and establish a different, a new religion and form of worship in this government? Every one must admit he had. This right was always held sacred, for upon it was based the religious liberty of every citizen of the Republic. It was a privilege held sacred in the bosom of every class of people; no judge dared invade its holy precincts; no legislator nor governor ventured to obstruct the free exercise thereof. How then should it be esteemed an object worthy of persecution that Joseph Smith, the man called of God to perform a work in restoring the gospel of salvation unto the children of men and his followers, true believers in his divine mission, should attempt to exercise the same privilege held sacred by all others, of every name, nature and description, and equally so by them? Why should he and his followers be debarred the privilege of worshiping God according to the dictates of their consciences? Legally they cannot, and I will further state, that legally they have not. No! whenever the iron hand of oppression and persecution has fallen upon this people, our opposers have broken their own laws, set at defiance and trampled under foot every principle of equal rights, justice and liberty found written in that rich legacy of our fathers, THE CONSTITUTION OF THE UNITED STATES.

Whenever popular fury has been directed against us, no power in the government has been found potent enough to afford protection, and, what is still more astonishing, honorable enough to yield redress, nor has any effort succeeded in bringing to justice those individuals who had perpetrated such fearful crimes. No! The murderer, the assassin, the mid-day plunderer and highway robber roam unmolested, and mingle unquestioned in the society of the rulers of the land; they pass and repass as current coin, producing no jar in the sensibilities of refinement—no odium in the atmosphere in which they move.

I ask you, friends, how is this? Are not our religious sentiments as sacred to us as to any other portion of the community? And should it not be the duty, as well as the pride, of every American citizen to extend that provision of the Constitution to us which he claims for himself? And is not that sacred instrument invaded and broken as much in debarring and excluding this people from its privileges, rights and blessings, as it would be if your rights and privileges were thus invaded? No, gentlemen, we have broken no laws; our glorious Constitution guarantees unto us all that we claim. Under its broad folds, in its obvious meaning and intents, we are safe, and can always rejoice in peace. All that we have ever claimed, or wish to, on the part of the government, is the just administration of the powers and privileges of the National Compact.

It is not our acts, neither our intentions, that the people or the government are afraid or complain of; but their own evil surmisings concerning us.

In our first settlement in Missouri, it was said by our enemies that we intended to tamper with the slaves, not that we had any idea of the kind, for such a thing never entered our minds. We knew that the children of Ham were to be the "servants of servants," and no power under heaven could hinder it, so long as the Lord should permit them to welter under the curse, and those were known to be our religious views concerning them. Yet the misrepresentation of our enemies found willing ears in those prejudiced against us, and we were driven from our homes in consequence of the fears of the people, and the prejudice which had been raised against us in consequence thereof.

Again, in Missouri, in the early part of our history, the fears of the people and government were aroused, because they, not we, said that it was our intention to tamper with the Indians, therefore we must not be allowed to exist in their vicinity; and again the alarm was sounded, and we were driven from our homes, plundered, mobbed, some killed, and all this not for any crime which we had committed, but for fear we might commit one.

Again, it was industriously circulated that we were going to declare our "independence," not that we had or intended to do so absurd a thing; yet anything, no matter how absurd, seemed sufficient excuse to startle the fears of the community, and they began to drive, plunder, rob, burn our houses and lay waste our fields, and this was called "*Mormon disturbances*," and the aid of the government was invoked to quell "*Mormon insurrection*," "*Mormon troubles*," and "*Turbulent Mormons*." And although it was found necessary, as they state, to drive us from Missouri and the frontiers, to prevent us from tampering with the slaves and Indians, yet it was found equally necessary, ten years afterwards, when we were a hundred to one at that time, to drive us from Nauvoo into the very midst of the Indians, as unworthy of any other society.

Fears of what we might do with the Indians had by this time subsided, and fears of something else that we might hereafter do, if left to remain in peace, and a desire to plunder accomplished our exodus from Illinois. Perhaps, however, in this last case our enemies might have entertained some fears that, if we were permitted to remain unmolested, the blood-thirsty assassins who killed our Beloved Prophet and Patriarch, Joseph and Hyrum, who were inhumanly massacred while reposing under the pledged faith of the State for their protection and safety, might not be permitted to remain undisturbed in their guilt.

As in the case of the Indians upon the frontier, this also was a false conclusion, for if ever a people would have been justified in redressing their own wrongs, and could have done so with impunity, it was at the time of this horrible murder. But they proved to the world, by their quiet and peaceable demeanor, that they had no such intention, but this was forgotten, and in less than a year and a half we were again assailed, our houses and grain stacks burned, and our brethren shot down in the glare of the light thereof, while attempting to save a pittance to drive starvation not from the doors, nor the tents, for there were none of either, but from the famishing hearts of their social circle—of their wives and children.

And again was the aid of the government invoked to quell the so-called "Mormon disturbances," and still we see the newspapers teeming with these and the like epithets, "Turbulent Mormons," "What shall be done with these turbulent Mormons?" is the cry from one end of the Union to the other. In the name of Heaven, what have we done to excite the fears of any people or government, that the sound of war and blood must eternally be kept ringing in our ears? I answer, nothing. It is the same as before, in the case of tampering with the slaves and Indians, a certain fearfulness that if we are not looked to, driven, plundered of our homes and possessions, slain and massacred as before, that we may do something, they have not yet, to my knowledge, defined precisely what.

Have not this people invariably evinced their friendly feelings, disposition and patriotism toward the government by every act and proof which can be given by any people?

Permit me to draw your attention, for a moment, to a few facts in relation to raising the battalion for the Mexican war. When the storm cloud of persecution lowered down upon us on every side, when every avenue was closed against us, our leaders treacherously betrayed and slain by the authorities of the government in which we lived, and no hope of relief could penetrate through the thick darkness and gloom which surrounded us on every side, no voice was raised in our behalf, and the General Government was silent to our appeals. When we had been insulted and abused all the day long by those in authority requiring us to give up our arms, and by every other act of insult and abuse which the prolific imagination of our enemies could devise to test, as they said, our patriotism, which requisitions, be it known, were always complied with on our part; and when we were finally compelled to flee for the preservation of our lives and the lives of our wives and children, to the wilderness, I ask had we not reason to feel that our enemies were in the ascendant? That even the government, by their silent acquiescence, were also in favor of our destruction? Had we not, I ask, some reason to consider them all, both the people and the government, alike our enemies?

And when, in addition to all this, and while fleeing from our enemies, another test of fidelity and patriotism was contrived by them for our destruction, and acquiesced in by the government (through the agency of a distinguished politician, who evidently sought and thought he had planned our overthrow and total annihilation), consisting of a requisition from the War Department to furnish a battalion of five hundred men to fight under their officers, and for them, in the war then existing with Mexico, I ask again, could we refrain from considering both people and government our most deadly foes? Look a moment at our situation, and the circumstances under which the requisition was made. We were migrating, we knew not whither, except that it was our intention to go beyond the reach of our enemies. We had no homes, save our wagons and tents, and no stores of provisions and clothing; but had to earn our daily bread by leaving our families in isolated locations for safety, and going among our enemies to labor. Were we not, even before this cruel requisition was made, unmercifully borne down by oppression and persecution past endurance by any other community? But under these trying circumstances we were required to turn out of our traveling camps five hundred of our most efficient men, leaving the old, the young, the women, upon the hands of the residue to take care of and support; and in case we refused to comply with so unreasonable a requirement, we were to be deemed enemies to the government, and fit only for the slaughter.

Look also at the proportion of the number required of us, compared with that of any other portion of the Republic. A requisition of only thirty thousand from a population of more than twenty millions was all that was wanted, and more than was furnished, amounting to only one person and a half to a thousand inhabitants. If all other circumstances had been equal, if we could have left our families in the enjoyment of peace, quietness and security in the houses from which we had been driven, our quota of an equitable requisition would not have exceeded four persons. Instead of this, five hundred must go, thirteen thousand per cent. above an equal ratio, even if all other things had been equal, but under the peculiar circumstances in which it was made comparison fails to demonstrate and reason itself totters beneath its enormity. And for whom were we to fight? As I have already shown, for those that we had every reason to believe were our most deadly foes. Could the government have expected our compliance therewith? Did they expect it? Did not our enemies believe that we would spurn, with becoming resentment and indignation, such an unhallowed proposition? And were they not prepared to make our rejection of it a pretext to inflame the government still more against us, and thereby accomplish their hellish purposes upon an innocent people, in their utter extinction? And how was this proposition received, and how was it responded to by this people? I went myself, in company with a few of my brethren, between one and two hundred miles along the several routes of travel, stopping at every little camp, using our influence to obtain volunteers, and on the day appointed for the rendezvous the required complement was made up; and this was all accomplished in about twenty days from the time that the requisition was made known.

Our battalion went to the scene of action, not in easy berths on steamboats, nor with a few months absence, but on foot over two thousand miles across trackless deserts and barren plains, experiencing every degree of privation, hardship and suffering during some two years absence before they could rejoin their families. Thus was our deliverance again effected by the interposition of that All-Wise Being who can discern the end from the beginning, and overrule the wicked intentions of men, to promote the advancement of his cause upon the earth. Thus were we saved from our enemies by complying with their, as hitherto, unjust and unparalleled exactions; again proving our loyalty to the government.

Here permit me to pay a tribute of respect to the memory of Captain Allen, the bearer of this requisition from the government. He was a gentleman full of humane feelings, and, had he been spared, would have smoothed the path and made easy the performance of this duty, so far as laid in his power. His heart was wrung with sympathy when he saw our situation, and filled with wonder when he witnessed the enthusiastic patriotism and ardor which so promptly complied with his requirement. Again proving, as we had hundreds of times before proved by our acts, that we were belied by our enemies; and that we were as ready, and even more so than any other inhabitants of the Republic, to shoulder the musket, and go forth to fight the battles of our common country, or stand in her defence. History furnishes no parallel either of the severity and injustice of the demand, or in the alacrity, faithfulness and patriotism with which it was answered and complied with. Thus can we cite instance after instance of persons, holding legal authority, being moved upon, through the misrepresentation and influence of our enemies, to insult us as a people by requiring a test of our patriotism. How long must this state of things continue? So long as the people choose to remain in wilful ignorance with regard to us; so long as they choose to misinterpret our views, misrepresent our feelings, and misunderstand our policy.

To accuse us of being unfriendly to the government, is to accuse us of hostility to our religion, for no item of inspiration is held more sacred with us than the Constitution under which she acts. As a religious society, we, in common with all other denominations, claim its protection; whether our people are located in the other States, or Territories, as thousands of them are, or in this Territory, it is held as a shield to protect the dearest boon of which man is susceptible, his religious views and sentiments.

The government of the United States has never engaged in a crusade against us as a people, although she has remained silent, or refused us, when appealed to for redress of grievances. She has permitted us to be driven from our own lands, for which she had taken our money, and that too with her letters patent in our hands, guaranteeing to us peaceable possession. She has calmly looked on and permitted one of the fundamental and dearest provisions of the Constitution to be broken; she has permitted us to be driven and trampled under foot with impunity. Under these circumstances, what course is left for us to pursue? I answer that, instead of seeking to destroy the very best government in the world, as seems to be the fear of some, we, like all other good citizens, should seek to place those men in power who will feel the obligations and responsibilities they are under to a mighty people; who would feel and realize the important trusts reposed in them by the voice of the people who call them to administer law under the solemn sanction of an oath of fidelity to that heaven-inspired instrument, to the inviolate preservation of which we look for the perpetuity of our free institutions.

It should be the aim of all good citizens, and it is our intention and design as a people, to promote virtue, intelligence and patriotism; and when any person seeks to invade our virtue by sowing the seeds of corruption and vice, and when rebuked therefor, assails our rights and patriotism, as has universally heretofore been done, he exhibits, before this people, his own depraved heart. Should not those persons who are appointed to administer law, observe it themselves? Should not those officers who have been sent among us by the United States be an example in point of morality, virtue and good behavior, and do honor to those laws which they came here to execute and administer? And shall they so far forget themselves as to spend their time in licentiousness, gambling, and seducing the innocent and unsuspecting, and in a variety of ways sow the seeds of sin and immorality with impunity, and no man dare utter his protest? I tell you nay. With me, with this people you will have war, if needs be, upon this principle. It is incumbent upon us to use our influence for the preservation of ourselves, our wives, our children, our brethren, our sisters, and all of our society, from the contaminating influence of vice, sin, immorality and iniquity, let it emanate from where it will. If it exists in high places, so much the more need of rebuking it, for from thence it will do the most harm.

I claim this as a right, as a constitutional right; I believe it is legal to exercise all the power and influence which God has given me, for the preservation of virtue, truth and holiness; and because we feel sensitive upon points such as these, should it be construed that we are enemies to the Federal Government? Our history proves that for such things we have been persecuted even unto death, but this deters me not. I would rather have God my friend, and all the world enemies, than be a friend with the world and have God my enemy; and in this view of the case the government should also be our friends, for assuredly in the preservation of virtue, morality and intelligence, she may look for the perpetuity of her free institutions and the preservation of her liberty. And in the moment of her disregard of these principles, when wickedness and sin can run riot with impunity, and not moral influence and force enough be found in the people to check it, and walk it under foot, then may she reckon on a speedy downfall. When moral obligations cease to exert an influence, and virtue hides its face, and the unblushing effrontery of sin and foul corruption takes its place, then may the nation consider there is danger. "When the wicked rule the people mourn."

This then is our position toward the Government of the United States, and toward the world, to put down iniquity and exalt virtue; to declare the word of God which he revealed unto us, and build up his Kingdom upon the earth. And know all men, governments, nations, kindreds, tongues and people, that this is our calling, intention and design. We aim to live our religion, and have communion with our God. We aim to clear our skirts of the blood of this generation by our faithfulness in preaching the truth of heaven in all plainness and simplicity; and I have often said, and repeat it now, that all other considerations, of whatever name or nature, sink into insignificancy in comparison with this. To serve God, and keep his commandments, are first and foremost with me. If this is higher law, so be it. As it is with me, so should it be with every department of the government; for this doctrine is based upon the principles of virtue and integrity; with it the government, her Constitution and free institutions, are safe; without it, no power can avert their speedy destruction. It is the life-giving power to the government; it is the vital element on which she exists and prospers; in its absence she sinks to rise no more.

We now proceed to discuss the question, does our faith and practice—our holy religion, as we hold and believe it—come within the purview of the Constitution; or, in other words, is it a religious question over which the Constitution throws its protecting shield? It reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Ours is peculiarly a religious establishment; in it are centered all our hopes of salvation, honor, glory and exaltation. In it we find our hopes of a resurrection, and of a life of immortality in another state of existence. By it we are actuated in all our business of life, through its influence we have preserved virtue, established truth, and been enabled to endure persecution. By its influence we have surmounted the difficulties of a banishment from the abodes of civilization and this world's enlightenment, and established ourselves in these distant vales, where, until we came hither, there was nothing, either in soil, climate, or productions, to attract the notice of even the adventurous and enterprising; in a country which offered no inducements worthy of consideration to any people but us. And why to us as a people? Because here, far distant from any white settlements, upon a piece of earth not valuable for its facilities either for cultivation, navigation, or commerce, where the whole face of the country presented the most barren and forbidding aspect, we considered we might live and enjoy our religion unmolested, and be free from the meddlesome interference of any person. If our principles and religion were obnoxious to any, they were relieved from our presence, unless they chose to follow us.

If the people of the United States do not like our religious institutions, they are not compelled to mix in our society, or associate with us, or with our children. There is nothing here to tempt their cupidity, their avarice, or their lust. Then let them remain at home, or if they wish to roam in quest of new locations, there are none less desirable than this, for any other purpose than the one for which we have selected it, not for its intrinsic value in a pecuniary point of view, but in order that we might enjoy our religion in peace, preserve our youth in virtue, and be freed from the insults, abuse and persecution of our enemies.

Why should we have enemies? Why is it, say our objectors, that you cannot mingle and mix in society like other religious denominations? It has been seen that the people would not permit us to dwell in their midst in peace. We have been universally driven by illegal force, by mobs, murderers and assassins, as unworthy of having a place among the abodes of civilized man, until, as a last resort, we found peace in these distant valleys. It is because our religion is the only true one. It is because we have the only true authority, upon the face of the whole earth, to administer in the ordinances of the gospel. It is because the keys of this dispensation were committed by messengers sent from the Celestial world unto Joseph Smith, and are now held on the earth by this people. It is because Christ and Lucifer are enemies, and cannot be made friends; and Lucifer, knowing that we have this priesthood, this power, this authority, seeks our overthrow.

I am aware that these answers involve the truth of our principles, the divine appointment of Joseph Smith, the divine authenticity of the Book of Mormon, Doctrine and Covenants, &c.; but this subject I leave for your consideration and investigation, with this simple declaration, that whether our religion is believed by any other people or not, it is by us, and no power or authority in the government can lawfully or righteously molest us in the peaceable and quiet enjoyment thereof. It cannot be done without law, and surely the government have no right to make any law concerning it, or to prevent the free exercise thereof.

Why should tests of patriotism to the government be required of this people, more than of any other community in the States and Territories? Would it not be considered insulting and abusive in the highest degree, by any other community in the government, to be thus subjected and humiliated? Cannot the people and government perceive in us, as a people, industry, sobriety, order, and well-regulated society; also a general diffusion of knowledge and dissemination of moral principle? And do they not know that these are the unmistakable signs and fruits of virtue, truth, love of our country, and high regard for her institutions? And do not such views, feelings, practices and principles emanate from a pure and undefiled religion, a high sense of faith, practice and obligation unto Christ our Lord, and his revealed will unto us?

Does our doctrine, containing such views, sentiments and practices, and exercising so genial an influence upon society; or, in other words, does our religion disqualify us from being faithful, good and patriotic citizens of the American government? Have the American people so far gone astray, and wandered from the light and power of the Gospel, that they cannot understand, recognize and appreciate the savory element of religious influence, high tone of morality, and exemplary practice of virtuous and holy principles? If so, then indeed have the degenerate sons of worthy and patriotic sires well nigh spent their substance, and are preparing to subsist on husks, with swine. If so, then does the moral dearth well nigh betoken a famine far exceeding the scorching drought, wasting pestilence and direful calamities of 1854. If so, then will the government, like the storm-driven barque, soon dash to atoms, having neither rudder to guide nor calibre to withstand the angry surging of the tempestuous waves.

In the sincere observances of the principles of true religion and virtue, we recognize the base, the only sure foundation of enlightened society and well-established government. In truth, and by virtue of divine appointment, we combat error, and seek to rend asunder the veil of darkness enveloping the human race.

In the progress of the age in which we live, we discern the fulfillment of prophecy, and the preparation for the second coming of our Lord and Saviour to dwell upon the earth. We expect that the refuge of lies will be swept away, and that city, nation, government, or kingdom which serves not God, and gives no heed to the principles of truth and religion, will be utterly wasted away and destroyed.

The word has gone forth from the Almighty, and will not return unto him void. It becomes us, therefore, one and all, to have on our wedding garments, to have our lamps trimmed and burning, well filled with oil, lest we also be taken unawares, and share the fate of the foolish virgins.

May the Lord bless us with the inspiration of his Holy Spirit, that our minds may be enlightened, our understandings enlarged and strengthened; and may his grace, wisdom and intelligence be given unto us for our preservation and sanctification according to our day and generation, for the Redeemer's sake. Amen.

AN ORIGINAL ANECDOTE.—Some years ago a young Methodist parson, who had just taken to himself a better-half, feeling anxious that the whole world and "the rest of mankind" should know it, and that quick, was publishing it as he went, after the following manner: "Good morning:—I am married!"

Meeting with a Mr. B—, a shrewd Irishman, the parson hardly passed the usual salutation, when, almost involuntarily he exclaimed: "I am married!"—"Faith! and are ye married, then, parson H—!" inquired the Irishman.—"Indade and ye met with good luck for once. And whom did ye marry!" "O, I married one of the Lord's children," was the grave reply. "And did ye, now! I congratulate ye on marrying into a good family; but, poor man, I fear ye will never get to see your Father-in-law!"

Miscellaneous.

The London Times on the Aristocracy.

THE revolutions of 1848, and the crimes, miseries, and absurdities to which they gave rise, had produced a reaction against liberal sympathies and opinions, and a tendency to submit without inquiry to whatever authorities might be placed over us. The election of 1852 was a struggle for a principle virtually condemned already, and practically obsolete, and the nation only sought to strengthen the hands of those in whose adhesion to free trade they felt entire confidence. From different circumstances it came to pass that at no period since the reform bill had the aristocratic families obtained so firm a hold on office, place, and patronage as in the commencement of the year 1854. They had conducted our business for many years, without any extraordinary miscarriage, or misfortune, and we were content to leave them in the field of politics as their peculiar vocation and monopoly.

But war has always been noted as an unsparing innovator, the destroyer of conventional respectabilities, and the overthrower of all manner of snug and comfortable cliques and coteries. The experience of the last few months has awakened the people of England from their dreams of wealth and prosperity, from their traditional self gratulations over the naval and military exploits of the late war, and from the supposition that men invested with high rank and with great office are possessed of faculties equal to the direction of our affairs whenever there is more than an ordinary strain on the vessel of the state.

Our eyes are open, and we behold that we are naked. We ask for talent sufficient to conduct great affairs to successful conclusions, and instead of talent we are offered titles and pedigrees. We ask for merit, and we are offered in exchange high connexions, or, at best, seniority. The cold shade of aristocracy is over us all, and nothing can grow beneath it except the offshots of the tree itself.

Up to the middle of November this country believed itself to have armies, generals, statesmen, departments, all equal to their several duties, all of the very best the world could afford, and now, in the middle of February, in three short months, all is changed, or rather all is reversed. We have awoke from our dream of hope, prosperity, and success, to disaster and dismay. Our generals have turned out worse than useless, our Ministers something more than incapable, every public department has been crushed into hopeless imbecility by the weight of unbending routine and worthless formalities, and on no one occasion that we are aware of has the right man been selected to fill the right place. Everything has been mismanaged to a degree which, if predicted, would have been deemed incredible; yet, so far as the public are aware, no single official has yet been recalled, and, after a week's interregnum, Government has been reconstituted and strengthened only by the omission of three of its leading members, and the promotion of one who is at least guilty as any of those omitted.

* * * * *

We have been ready to allow place and patronage to be monopolized by a few great families. We have been content to live in our own country, strangers to our own Government, excluded from the working of our own institutions, but it was only on condition that our national pride should be respected, and our interest and position in the great family of nations remain inviolate. This our aristocracy have failed to secure to us, and therefore the people of England will, we hope, demand, in no spirit of wild and theoretical levelling, in no spirit of hatred or animosity to any portion of the community, but in the spirit of practical reform of an urgent and intolerable grievance, that the *system which excludes plebeian talent from high office shall henceforth be discontinued*, and that in the army, at the desk, and in the council, those men shall be called to the public service who are best able to serve the public. We wish all success to this movement.

It has been our painful lot to witness more nearly than others, and to obtain more ample information as to the manner in which this war has been conducted, and we do not hesitate to express the opinion that without an entire change of system, a substitution of youth and energy for age and decrepitude—unless some plan be hit upon by which merit shall be the only criterion in the filling up of civil and military offices—without, in fact, a complete abandonment of the claims of wealth, of family, and of interest, in favor of that higher nobility which the hand of God has impressed on the forehead of every man of talent, it is vain for us to continue the present contest, and better to accept any conditions, however degrading and however humiliating, since no degradation and no humiliation at the hands of the enemy can exceed those which our own servility and meanness have inflicted, and are about to inflict, upon ourselves.

Rise and Progress of the Prohibitory Liquor Law.

THE following is a brief history of the rise and progress of coercive legislation on the Temperance question throughout the Union:

1851—Passed by the Legislature of Maine.
1852—Passed by the Legislature of Minnesota.
1852—Passed by the Legislature of Rhode Island.
1852—Passed by the Legislature of Massachusetts.
1852—Ratified by the people of Minnesota.
1852—Passed by the Legislature of Vermont.
1852—Passed by the Legislature of Michigan.
1853—Ratified by the people of Vermont.
1853—Ratified by the people of Michigan.
1853—Its submission to the people pronounced unconstitutional by the Supreme Court in Minnesota.
1853—Pronounced unconstitutional by the United States Supreme Court in Rhode Island.
1853—Supreme Court equally divided in Michigan.
1854—Pronounced unconstitutional in Massachusetts.
1854—Passed by the Legislature of New York.
1854—Vetoed by Governor Seymour of New York.
1854—Passed by one branch of the Legislature of New Hampshire.
1854—Passed by one branch of the Legislature of Maryland.
1854—Passed by the Legislature, but the two branches failed to agree, in Pennsylvania.
1854—Passed by the Legislature of Ohio.
1854—Voted for by the people of Wisconsin.
1854—Pronounced unconstitutional in Ohio.
1854—Passed in a modified form by the Legislature of Rhode Island.
1854—Passed by the Legislature of Connecticut.
1855—Passed by the Legislature of Indiana and approved by the Governor.
1855—Passed by the Legislature of Illinois and approved by the Governor. To be voted on by the people in June.
1855—Passed by the lower branch of the New Jersey Legislature—defeated by one vote in the Senate.
1855—Passed by the Legislature of Wisconsin and vetoed—modified and passed, and again vetoed by Governor Barstow.
1855—Passed for the second time by the Legislature of New York, and became a law of the State by the signature of Gov. Clark.—[Chicago Tribune.

Our Silver Coinage.

The silver contained in the gold from California is not included in the statement made by the United States Mint, of the amount of the gold deposites from the State. It is separated from the gold in preparing the latter for coinage or for manufacturing fine bars. The value of the silver thus parted from the gold during the year was $328,198.83. This does not include the amount of silver purchased for coinage pursuant to the act of March 3, 1853. During the last year the sum purchased was $5,494,839.92, and the silver coins issued amounted to $8,619,270. The sum issued of silver coins at the reduced standard weight, authorized by the act, before mentioned, is as follows: in 1853, $8,654,161; in 1854, $8,619,270; making a total of $17,273,431 of the half dollar and lower denominations struck, distributed and put into circulation, except the the sum of $584,898.33 in the treasury of the mint and ready for distribution and circulation.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MAY 5, 1855.

The Mormons.

The other side of the Story.

We feel a kind of reverence, almost amounting to awe, for the man, and he an editor too, that dares to venture out in the face of popular prejudice, and give "the other side of the story."

It is so unpopular for editors to venture an expression in the least favorable to the Mormons that when he does, we feel a strong inclination to take off our hat to him. But how many mean, dastardly, bigoted, contemptible, unprincipled, selfish, conceited and ignorant weathercocks, or turkey buzzards, there are called editors, that will gather up all the carrion, every festering, putrid production of their own, or some other corrupt minds against the Mormons, simply that, for some cause they are not popular. They will catch hold of every trifling story, every absurdity from every blackguard, no matter how improbable, or inconsistant, it's enough if it suits the popular palate—like the alligators upon the banks of the Mississippi, with their jaws wide apart, everything goes down for flies, if it is a toad or brickbat, down it goes; so with our honorable editors: no matter about common sense, the public maw is open for more—no matter, toss it down, they'll never know the difference. In this way will many of these gentlemen administer to the public: Mormon outrage! War in Utah! Rebellion of the Mormons! Dreadful corruptions and horrid sensuality of the people! But let there be contradictory reports—let there be accounts of the peace, good morals, good order and loyalty of the people of Utah, nobility, disinterested generosity of Brigham Young, or kindness and attention of the people of this Territory to strangers, and lo, there is a silence in all Babylon, not a voice to be heard in the stillness, until the hue and cry arises, "great is the goddess Diana of the Ephesians."

No matter how well authenticated the favorable report may come, though it may be by a Steptoe, on whom every eye has been turned, expecting him to rend the veil, or by the Chief Justice, sent out also by the general government, though an angel from Heaven came into their midst, and bring the truth about the Mormons, these noble minded editors have not a word to say.

There are, however, some exceptions to this, and as we before said, we feel like touching our hat, and giving them a cordial grasp of the hand, we don't care whether he be Jew or Gentile, bond or free, Russ' or Turk, Catholic, Presbyterian or Infidel, if he be but bold enough to speak the truth fearlessly: we want nothing more—"Let all be shaken that can be shaken."

Gentlemen—Free trade and Sailors' rights. We give the following from the Washington Sentinel of April 27th:

One of our exchanges extracts from the Deseret News of February 8th, the following relative to the condition of society in the Territory of Utah:

At a re-union of the members of the Assembly at the dwelling of Hon. A. W. Babbitt, the Chief Justice appointed by President Pierce, the Hon. John F. Kinney spoke as follows:

"I do not rise to tell a story, to offer a toast, or propose a conundrum, but to express my feelings. I have watched the doings of the Legislative Assembly during the past session. I see you have adopted the wise policy of enacting few and simple laws. Those governments are accounted the most wise which have enacted the fewest and simplest laws. You do not wish to rule your people by law; you try to rule them by love. I speak this not merely to eulogise Gov. Young, or his council. Everything in this valley bespeaks the enterprise, the industry, the refinement, and the intelligence of this people. Your fine settlements, unsurpassed in loveliness and beauty, your public buildings, your machinery, and the union and good feeling pervading throughout your Territory, are all monuments of the wisdom and power that influence and control every department. No stranger coming into this Territory but will be struck at the luxury, magnificence, symmetry, and ingenuity that exists throughout this valley.

"I was one of the Judges of the Supreme Court in Iowa for seven years; my salary was $1,000 per year; the salary of Chief Justice in Utah was then $1,800. I had a delightful home in Iowa, as many of you have here. My appointment to Utah was soon rumored, and my friends, the members of the bar, reasoned with me on the propriety of leaving Iowa; my post was flooded with letters from my friends on the subject; my old friend in New York, with whom I studied law for years, informed me that I could not live here and discharge the official duties assigned me. If I examine my own feelings in relation to coming to this place, I was actuated by one feeling, which was to show to the world the slanders that had been heaped upon the people, than by any other motives. It could not be for wealth or honor. I have a wife and five children, one daughter grown to womanhood; and I can say there is less immorality, less drunkenness, and less licentiousness here, than anywhere I have ever been. I turned my back on the advice of my friends; I have never regretted the step I took. They tried to stay my family, but I controlled them enough; I left it to their choice to come or stay. If you call this a compliment to your Territory, you are welcome to it, and I am proud of it."

State of Affairs in Kansas.

We clip the following from the New York Herald:

The reception of Governor Reeder, of the Territory of Kansas, by his friends of all parties, on his return temporarily to Easton, Pennsylvania, has resulted in the confirmation of a revolutionary and dangerous state of things in said Territory. The Governor affirms that the very worst statements which have been promulgated of the unlawful irruption of the Missourians into Kansas at the late election, are true. He says "that the conduct of the people of the border counties of Missouri had astounded and amazed him, by their reckless disregard of all laws, compacts and constitutions; that the Territory of Kansas, in her late election, was invaded by a regular organized army, armed to the teeth, who took possession of their ballot boxes, and made a Legislature to suit the purposes of the pro-slavery party." He concluded by saying that "Kansas is a conquered country, conquered by force of arms," and he calls upon the North to vindicate their rights.

The Herald attributes those difficulties to the unnatural introduction of abolitionists into their immediate vicinity, although unwise and injurious, as a measure of self-defence. What would be said of Utah if she acted as above? Kansas is excused for what she has done, Utah condemned for what it is *thought* she *will* do; a slight difference. Many of our cotemporaries are, however, loud in their denunciations against the proceedings of Missouri in this affair, which we presume none will attempt to defend on constitutional principles. We are again reminded of "*Auld lang syne.*" The Mormons were blamed for being driven out of Missouri; the Missourians are now blamed for doing the same thing to the abolitionists. The difference is, "it was your ox." The old treatment begins to pinch when applied to others.

The following is from the St. Louis Morning Herald:

A PRESS MOBBED.—The people of Parkville, Mo., have resorted to mob law to rid themselves of an abolition press established in their town. On the 14th ult. a number of men from the country assembled, and threw into the river the press of the Parkville Luminary. Resolutions were passed, violently condemning freesoilism, and declaring that no minister of the Methodist Church North should be permitted to preach in Parkville. This spirit of violence is much to be deplored; but, as we are not acquainted with the full extent of the aggravation, we shall not condemn the action of the mob too harshly. It was, perhaps, the only manner in which the case could be reached, and many instances arise which fully justify a resort to the code of Judge Lynch. Whether or not this is one, we are not prepared to say.

MORE OF IT.

THE TRIBULATIONS OF REEDER.—The Free Sollers are terribly exercised about "unfortunate Governor Reeder," a gentleman whom Mr. Pierce, by advice of the editor of the Washington Union, sent out to Kansas to act as Governor, and who appears to have found the job anything but a pleasant one. These Western squatters are a little independent and rough in their manners, and as they believe what the Washington Union has so often told them, that they are the "sovereigns" of the new Territory, they appear to have shown less respect for the sovereign the President sent out to govern them than the White House clique had expected. This gentleman, it seems, has now left the Territory, and the people, acting upon the principle of the revolutionists in Rome, when the Pope fled to Naples in 1848—a principle highly lauded by the Tribune and Evening Post in those days—have proceeded to call an election to choose another chief magistrate—whereat the Tribune and Evening Post of to-day are consistently and excessively irate.

The Post, speaking for Mr. Marcy as usual, demands of the President that Reeder be forced back upon the people of Kansas. If the President has any wisdom left, he will attempt no such thing. We believe in the true doctrine of popular sovereignty, and believe, moreover, that Kansas and Utah will teach the President what that doctrine is, before they have done with him. Let us have no pro-consuls sent out with legions at their back. There are people enough in those Territories to organize governments for themselves, and they are doing so. The President had better not interfere. —[N. Y. Daily News, April 26.

War with Spain is caught at by hungry office seekers, and penny whistle aspirants, regardless of honor or the wellfare of their country.

Though Spain is weak and we are strong, as compared now, yet in this question, at this time we strain a cord already nearly severed, that holds the North and South together. The compromise barrier is already thrown down. The Fugitive law disregarded. The confidence of all, is lessened in the whole. The North looks jealously upon the South, and the South is equally mistrustfull of the North. Do some hope that a foreign war will be the means of allaying internal broils? This might be the case with a war with some nations, but not with Spain, for the time now is, when there are many in this country, who say with the woman whose husband was contending with the bear, "it's the only fight she ever saw, that she did'nt care which best." For in that war, as every one knows, is involved the long coveted acquisition of Cuba; and if that is acquired the abolitionist would say adieu to northern influence, and free to the breeze floats the Pro-Slavery flag forever, on the land and over the sea, for says the South, this little gem, is the key that will unlock all the fair lands of the Southern continent. Who will then stop, for scruples, for have we not found a currency though light and glittering, and of the meanest metal, that passes current for the intrinsic value of honesty? And we're the greatest nation on the earth. We have got a part of Mexico, we have got Cuba now, who shrinks at Mexico, Guatamala, Nicaragua, Columbia, Peru, Brazil? Honesty, nobility is but a name. The Thracian Robber and the conqueror were old fogies, they lived not in an age as fast as ours. They were outside barbarians. We are a nations of Czars and Alexanders, a perfect host of Napoleons. But pause one moment my friends, says Jonathan, Cuba is not taken yet, the Andes not scaled, nor the Portugese Americo Empire reduced. The Yankee with his keen, and scrutenizing eye, is always up for a trade, but then he will count the cost. So while he significantly applies his thumb to his nose, he reckons whether it will make nutmegs, cucumber seed or eight day clocks, he wants to know if he is going to fight to secure a greater area for slavery, while he has all the time been contending against the fugitive law, is he going to strive to extend that which he already thinks draws too largely upon his profits and too much upon his influence? No; he is proud of his everlasting Yankee nation, and ready to swallow all creation, but then he stops to think, how it will digest. He thinks a war with Spain, will give him the night mare, and visions of nullification flit before him, with Cuba and cotton bales floating in the distance to other customers, leaving him with the shell in his hand, and the oyster in anothers mouth. No Mr. Pierce and Marcy don't be in a hurry yet, even though Spain fires a few more guns, nobody will think you are afraid, only preserve us from our friends, and the country's safe.

The Sun in a Fog.

THE SUN with its usual perspicuity, and accuracy, takes up the address of Governor Brigham Young, in the following gentle terms:

"We have dates from Salt Lake, U. T. to the 1st of March. The news is unimportant, except as relates to the unamiable temper which the report of the appointment of Col. Steptoe, to the Governorship had produced in Brigham Young. Brigham rants and raves over the prospects of his removal, and abuses the United States officers that have been sent to the Territory in the filthiest language."

Excepting the "gallant gentleman" referred to, of course; and then there are Judge Kinney, Judge Reed, Judge Shaver, Judge Snow, and several other government officers that our amiable editor must have forgotten, "for Brutus is an honorable man."

The deep penetration of the Sun is again evident where he adds, "There is considerable cunning exhibited in the following passage, extracted from a speech made by Brigham Young to the Saints:"

"'If the gallant gentleman who is now in our midst had received the commission of Governor of this Territory, as was reported, and had accepted it, I would have taken off my hat and honored the appointment; and this people would have been just as passive and submissive to him, as ever they could be to me; that I will warrant and vouch for.'"

Now, Mr. Sun, pray explain; is this the "cunning," or is it the "unamiable temper," or Brigham's rants and ravings over the prospects of his removal? No; we presume it must be in that which follows. But to show the want of principle of the writer in the Sun, we insert that portion of the remarks of Gov. Young, left out by him, which probably is that in which so much "cunning" is displayed:

"If they wish to send a Governor here, and he is a gentleman, like the one I have referred to, every heart would say, thank God, we have a man to stand at our head in a gubernatorial capacity; a man who has got a good heart, and is willing that we should enjoy the federal rights of the Constitution, as well as himself; I am with all such men, heart and hand."

Now follow the conscientious extracts of the Sun.

"'But I will say to the praise of the gallant gentleman referred to, if there was going to be a gentleman called upon to be Governor, that there is not a man under (only a slight typographical error) (out) of the Kingdom of God that I would listen to sooner, and feel more confidence and cordiality towards, than to him. I wish this meed of praise could be awarded to every officer in the government, but it cannot. We have some of the most damnable mean curses here that ever disgraced the earth, some who even wish to carry the holy sanctuary in one hand and a jug of whiskey in the other, and follow a ——, and have a saint trail behind them to hold up their garments to prevent their drabbling.'"

We have published the above to show how some editors, with a pretension to decency and respectability, can stoop to such weak, contemptible meanness as the above attempt at warping and twisting the remarks of Governor Young, and an omission that, when read, at once brands them as liars, and manifests to every one, with less folly than themselves, their littleness among honorable men, and the shallow pretensions to morality and delicacy are as thinly covered with the —— as his dishonesty and meanness are from his readers.

Mormon Preaching.

A YOUNG man all the way from Salt Lake City, seemingly not more than 20 years old, preached in the Universalist Church last Sunday, morning and afternoon. He was with the Mormons at the time of the murder of Joseph Smith. He bears the appearance in his face of good moral character, and high tone of mind, accompanied with rather superior intelligence. If we had not seen something of Mormons before, and of this favorable kind, we should have felt like a young friend of ours, a true blue Orthodox, after hearing an Unitarian clergyman in Albany, years ago. Coming out of church, he exclaimed, with evident surprise, "Why he looks and preaches like a right good man!" And to many of our readers it now is doubtless a matter of surprise that a young man of naturally good moral character and excellent intelligence, can be at the same time a Mormon preacher. He spoke plainly, and without attempt at ornament. We learned from him that the Mormons believe in the Jewish and Christian Scriptures, essentially; but they do not believe them entirely pure; and added, to these Scriptures they have a revelation of their own, which they claim to be in agreement with the former, and even prophesied of in the Hebrew record. This new revelation is entitled The Book of Mormon, and is said to have been buried in the earth, and miraculously discovered to Joseph Smith, engraved on plates of gold, and by him it was miraculously translated into the present printed English version.

The popular violent prejudice against these people appears to be owing solely to their claim to have a revelation of their own, and and their polygamic faith and practice. While the Mormons assert that neither of these things is in contravention of their persecutors' own Bible.—[Public Medium, Wilamantic Conn.

The above refers to Elder Angus M. Cannon who has been laboring in that district of country. We are glad to learn that he is doing so well, and pray that the God of Abraham, Isaac, Jacob and Joseph, may bless him in his endeavors, to propagate the truth.

THERE is no special news from the Crimea.

The North and the South.

IN another column will be found an article on this subject, communicated by Alexander Robbins, Jr. There is a great deal of good sound sense in his remarks, and the writer a citizen of Massachusetts, is anxious that his native State should not lend herself to anything like fanaticism; this is all right, yet there are some points wherein we should beg leave to differ from the writer. In the first instance, the Southern people have just as much right as the Northern, to say whether Slavery is an evil or not. It exists among them, they ought to be the best judges of its workings, and operations. In the second place, if it should be decided to be an evil, we don't see why the Nation should be called upon to pay for its removal. Let those who profess to be philanthropists, put their hands into their own pockets, and meet the slaveholders, at least, half way; a course of this kind would prove their sincerity, and meet with countenance from the South, much more than all their professed philanthrophy either out of the National treasury, or by robbery.

The N. Y. Herald.

NEW-YORK, April 30, 1855.

IT is really melancholy to see the violent twistings and contortions of the Herald upon the "*great pronunciamento,*" as he is pleased to call it, of Brigham Young. It looks as though he had taken a heavy cathartic, and was suffering somewhere, with severe gripings, the starts and feverish tossings, during his last night dreams, must have been truly distressing; the symptoms this morning are somewhat "diarhetic" but there is still hopes of his recovery, since the Maine Law is not yet in force. If he should unfortunately suffer another attack after July, his case is surely hopeless.

We must however admit that in publishing the above article, he has done justice to the subject; there Governor Young is permitted to speak for himself, and the reader to judge. We ask nothing more than a fair representation of our own sentiments.

The Nicaragua Expedition.

COL. KINNEY is to be tried on Monday next on the charge of violating the neutrality act; he was to sail on his expedition, in the steamer *United States*, on the 7th inst., accompanied by many others, companions *du voyage*. Whatever his ulterior designs may be, it is supposed that should Marcoleta be able to find one or two witnesses to swear that they believe Col. Kinney designs making war upon Nicaragua, that the Colonel will be able to find fifty—if the court will hear them—who have engaged to go out with him, that he has declared, to them, that his sole purpose is peaceful colonization, and that they are not aware of any military organization.

Utah.

THERE is not much additional news in our March mail from Utah; as the paper is just going to press, we merely make a few extracts from our correspondent:

SALT LAKE CITY, March 1, 1855.

There were several of the United States soldiers deserted and ran away, but were overtaken and brought back to the city; it is said the officers intend shaving their heads and drumming them out of the service. All is peaceable between the citizens and soldiers. There was a man by the name of John Murry, who had been addicted to stealing for some time past, was shot by the guard at Provo while in the act of stealing wheat.

The Minute Men paraded the other day with their new uniform, which adds much to their appearance; they wear the Kossuth hat with a plume on the right side, with a neat silver sword to sustain the rim, and as a socket for the plume; a dark blue coat, with brass buttons with a bee-hive and motto, "Always ready," and gray pants with black stripe on the side.

The Indians who killed Captain Gunnison, seven in number, have been apprehended and brought to the city, to await their trial; they were given up by Canosh, their Chief, without any difficulty.

We have fears that we are going to be deprived of the mail from the East altogether, and the only chance seems to be at present by express via California. When will Government correct such negligence? We have received no letters since the December mail.

The weather this winter has been very fine indeed.

VERY EXTRAORDINARY—VERY!—Chicago, April 24.—The city is now quiet. The military and the cannon have been withdrawn. No more trouble is apprehended.

What would be said if cannon had to be withdrawn from Salt Lake City? and what of the quiet and peaceable nature of its inhabitants?

FIRE AT BOSTON.—On April 27th a tremendous fire broke out in Boston. It commenced at about 2 o'clock, on Battery wharf, and spread over East Boston ferry, Constitution, Lincoln, and Battery wharves. Several vessels were much injured, and a great amount of property destroyed. The wind was blowing a gale from the northwest. Estimated loss from $500,000 to $800,000.

A SEIZURE of liquor has been made at Hartford, under the new Maine Law. The case was tried before the County Court, and as about $3,000 was involved, it created considerable interest. The jury were unable to agree in the case, and after spending some time, reported four in favor of confiscation and eight against.

THE friends of Mr. Soule in New Orleans had called a meeting to make preparations for giving him a public reception on his arrival in that city.

A gentleman by the name of Geo. W. Hollester, was killed by a Dr. Henry, while surveying near Belleview, Iowa, on the 5th. Dr. Henry is now in charge of the Sheriff.

A DESTRUCTIVE fire occurred in the paint and oil store of Ward, Case & Co., Maiden Lane, New York. Loss $30,000.

SEVERAL hundred acres of wood and cleared land was burnt over on Monday last, in Barnstable, Mass.

ON April 20th, the first boat of the season, from Lake Ontario, arrived at Ogdensburg.

THE Spring is later in Texas than has been known for thirty years.

FOR THE MORMON.

Massachusetts and the General Government.

BY ALEXANDER ROBBINS, JR.

CONTINUED FROM OUR LAST.

SLAVERY, the great bone of contention in nearly all sections of the Union, is a national institution; and its principles are recognized in the Federal Constitution. The position that we occupy with reference to that institution is involuntary—it is an inheritance from our fathers. The question then is not shall we take a position of the kind we now occupy? but already being in that position, the question with us is, what course shall we pursue under the circumstances, to do justice to ourselves, to our State, and to our country? Our fathers in the North have been as instrumental in establishing slavery in this country, as theirs of the South, and even more so; in fact the early slave traffic was a Yankee enterprise, but the southern country being the best adapted to the application of slave labor, they were sold principally to Southen men; this difference of climate has had the effect to continue the use of slave labor at the South, and at the North to employ slaves as servants of a less sable complexion; of this latter servitude we will not treat here, as it is of a different character from the one under consideration; the consequent issue of this difference of latitude is, that we of the North have inherited from our fathers the proceeds of their early slave traffic, in the shape of lands, mechanical and manufacturing establishments, and money; while our brethren of the South have inherited from their fathers an equivalent in the shape of African negroes, recognized as property by our fathers, no less than by theirs; the responsibility of this institution being mutual, between every section of the Union, it would be unfair for us, in the North, to say to our Southern friends that happen to be more unfortunate than us, in the kind of property they hold, "you shall give up your property without remuneration; while we, who are just as responsible, cling to our golden god with enthusiasm and veneration.

If we have that holy horror for the institutions that we profess to have, let us do something more than tell southern people of their faults, and occasionally aid by our clandestine movements, and underground railroad operations, the alleged escape of slaves from their masters. The great God that hath created us, does not require that we should condescend to such underhanded meanness, to accomplish his purposes, and instead of meeting our brethren in a spirit of mediation and honorable compromise, we assume an attitude that is calculated, and does add fuel to the burning element.

Whoever has studied the Southern character knows that I speak the truth, when I say that it is not behind the North in magnanimity and liberality; yet, at the same time, they feel an encroachment upon what they consider their rights; probably more sensibly than those of a colder latitude: this is attributable to the effects of Southern climate.

I believe I know enough of the Southern character from observation and experience in their midst, to justify me in saying, were they met through the general government in a spirit of liberality, by those who have unfortunately taken thus far another course, and they would be both willing to compromise, and give up their slaves, and would even go farther on the principle of concession than those who are now their enemies. Let those slaves be bought and paid for out of the national resources; there is an abundance, and it is just as right, under the circumstances, for a citizen of Boston to bear his part of the expense of eradicating this national evil, as it is for a citizen of Charleston, S. C.

Again I say let the government pay the full value of every slave, as soon as financial arrangement can be made (which will not be long when the minds of the people are ready for it) and send them to Africa from whence they came, or some other good place where they can be colonized. We are still able to do this great act of national philantlhropy, and by doing it on such a principle, the good feelings of the great family would be preserved, and civil wars and anarchy, that must inevitably follow the fanatical movements now on foot, would be obviated—the good results of such an amicable settlement of these difficulties, that now so portentiously threaten us, cannot be reckoned in dollars and cents; these are facts which may not now be fully appreciated; but they are facts that it will take but a few years to demonstrate to the satisfaction, or dissatisfaction of every one.

Who is Safe?

ANOTHER CHLOROFORM ROBBERY—A WHOLE FAMILY DRUGGED.—A letter in the Iowa Gazette of April 14th gives the following account of a robbery at the house of Jacob Fees, of Davis County, Iowa: "Last night father was robbed of eight hundred dollars in gold, (twenty dollar pieces.) He had moved on his farm on the 2d inst, and on the night of the 3d the house was entered through the window by persons of course to us unknown. The manner of effecting the theft was ingenious. The window was raised, and small rolls of paper saturated with chloroform of opium thrown into the room, by which the house was filled with smoke, and a deep sleep came over all the inmates. The money was between the straw and feather beds in which father and mother were sleeping. Linen cloths, wet with chloroform, were placed over the faces of the old lady and gentleman, and thus they were kept unconscious while the money was taken from under them. There were five persons in the house, and all slept till an unusually late hour this morning."

THE Hon. Augustus Cæsar Dodge left the United States, in the steamer Pacific *en route* for his appointment to Madrid where he is to enter upon the discharge of his diplomatic duties. It is supposed that his instructions are of a pacific character.

Correspondence.

From our Texas Correspondent.

WASHINGTON COUNTY, Texas,
April 16, 1855.

To the Editor of the Mormon:

DEAR SIR: Through the blessing of my Father in heaven, to whom be glory and honor forever and ever, my life has been spared, and I have been permitted to arrive in this land in safety. From the above you will see my whereabouts, I am some one hundred and fifty miles inland from the Mexican Gulf coast; this is reckoned to be the wealthiest and best settled County in the State. General Saml. Houston resides in this county, not a great way from my present location. The inhabitants have generally emigrated here from Georgia, Alabama and Mississippi; although scattering ones you will find from almost every State in the Union. They are generally plain country people; all own slaves and make cotton. There is a mixture of all kinds of religion among them that you can think of, but the largest portion have no religion at all, nor do they care about any; probably Spiritualism is the most common, and from my limited acquaintance, just around here, I would say decidedly the most popular; what the world would call the most intelligent are generally its advocates. I have taken some pains to become acquainted with their views. They disbelieve Jesus to have been the Son of God; but look upon him as the most perfect man that ever lived. They deny the resurrection of the dead, and the doctrine of the forgiveness of sin; but say if a man commit sins, he will have to suffer for them until the uttermost farthing is paid. They believe in the eternal progression of man in the spirit world. They claim to hold constant communion with spirits in the unseen world. They believe in prophets, and some of them with whom I have conversed think Joseph Smith to have been a prophet; but they say all prophets are extremely liable to be mistaken, in many of their visions; owing to the imperfectness with which Spiritual influences operate through dull mortals. Some of them come out to hear me preach, they do not seem to be afraid to investigate; in this they differ from those of other religions, in these parts.

The country, in this part of Texas, is rolling, interspersed in about equal proportions with prairie and timber lands; the soil is black, very strongly impregnated with lime, and extremely productive; millions of acres throughout this vast empire of a State yet lie uncultivated, and if your "soup kitchen" and "calico ball" philanthropists down East would only send out here some of the starving poor in your great cities, they would soon make themselves comfortable. The farmers here generally live in humble cottages, situated in a prairie, in the midst of small live oak groves, and the grounds set out in rose bushes and other shrubbery, which are and have been in full plumage ever since I have been here, and indeed some varieties of the rose flower all winter, which, however, hardly deserve the name in this latitude, for it seldom freezes even in January. Notwithstanding the soil here is extremely rich, the prospects for a crop this year are very gloomy; the corn crop, which was planted during the months of January and February, (the usual time of planting,) was all cut down by a frost in March, and almost all the farmers plowed up their fields and planted over again; and the cotton, which was planted in March and the first of April, has hardly any of it come up, owing to the drought which has been prevailing ever since the first of January, it not having rained here since that time. The weather here now is about as hot as in our harvest time in Utah; if it grows much hotter, which it certainly must do very greatly toward July, I shall have to give up traveling around and preaching, but erect me a cot under the umbrageous boughs of some wide-spreading live oak, and lie up to keep from melting and running away into a stream, like some of the immortal half-breeds of Jupiter that I used to read about in some of the Latin poets in my school-boy days.

Upon my arrival here, now nearly three weeks, when I alighted from off the mail stage, on examining the contents of my purse, I found I had just one dime and a half; so I thought it a good time to commence preaching, as I could now go, as the Saviour directs, without purse or scrip; to be sure, I had a purse, but it was minus the scrip, and as to the empty purse I could leave it; accordingly, I gave out an appointment, and preached the same evening to a small congregation, but a very attentive one. Since that time I have preached four or five times, the number of hearers increasing somewhat from time to time; some began to believe, and among them were several prominent members of the Baptist Church; pretty soon the devil got mad and began to show his teeth; the people began to rage, and the old priest raised the cry of alarm, turned some out of the synagogue, and sounded the tocsin of war; but, alas! it was too late; the pure principles of the gospel of Jesus Christ had taken deep hold upon the hearts of some, and could not be shaken off. The result has been that yesterday five were baptized, and others will most likely soon follow. The old priest, yesterday, in the forenoon, preached a pitiful discourse from the text of scripture, "Will ye also go away?" You can guess at the drift of his discourse; but it will not all do; the leaven is at work, and it will work and work until the whole lump gets leavened. I have several appointments out; whenever I preach, the Spirit of the Lord rests upon me mightily, just as President Grant said it should when he blessed me in the Tabernacle, in Great Salt Lake City, upon my leaving home. Sometimes I hear of private hints being given out around, such as tar, feathers, blackjacking, and such like appliances of Missouri mobocratic memory; but I heed them not; I go to my appointments, and strictly observe the Mormon creed that you keep always flying at your mast-head. Of those baptized yesterday there was one of the most prominent members of the Baptist Church here, and his family; this is a heavy blow to their Church here; it will, no doubt, astound many, and set them to thinking. Thus, you will see, Mr. Editor, that the scenes with me have greatly changed; instead of sitting in the galleries of the Senate and those of the Congress of the United States, listening to would-be great men quarrel about Nebraska and anti-Nebraska, and such like abstractions, I am away down here South, under other influences, and engaged in other scenes much more interesting to me, and of infinite more importance to the welfare of my race, even that of proclaiming eternal life to the people; and although an entire stranger here, I have already many warm friends, and all my wants supplied; for which I fail not to express my gratitude to the Almighty from day to day. With sentiments of esteem the most sincere for yourself, and wishes the most ardent for your prosperity, I remain, as ever, your devoted friend,

THE MORMON THAT WAS IN WASHINGTON.

CONTINUED FROM NO. 11.

WAGGONER'S RIPPLE, Adams Co., O.,
April 20, 1855.

To the Editor of the Mormon:

THE virtue of any act consists in the intention of the mind; now as reproduction is, abstractly considered, but a vegetative process, it can, therefore, hardly be said to have any intention about it, so long as it is not allowed to engross the mind; yet the exclusive devotion of the female mind to an adscititious virtue that is purely corporeal eclipses a host of mental qualities that are infinitely more necessary to the accomplishment of their duties, and the perfection of their character as necessity demands. And what is the necessity, or urgent motive for the ferocious exhibition of factitious virtue, who is hurt in any case by the unlicensed obedience of some to the command "increase and multiply?" No one; not even the ferociously virtuous, except in imagination; but our duties are founded on something more solid than imagination. If any one is hurt it is God and nature, and they are abundantly able to detend their rights, and revenge themselves, asking in nothing man's help, nor woman's neither. Many women would be glad to be exempt from this duty and this ferocious virtue, especially such as are barren, or have lost their children, and to be allowed the privilege enjoyed by Sarah and Rachel of having children by proxy; but this last refuge of bereft and disappointed nature is denied them by the inflexible rigidity of modern institutions.

The recorded place of man's primitive nativity and residence shows that he is a native of a warm climate, his body destitute of natural covering testifies the same, and in such climates the females are by much the more numerous.

Now as the apparatus of reproduction is a much more essential part of the female body than of the male, marriage becomes much more a necessity to her than to him. The feebleness both of her mind and body, also bear testimony that she constitutionally needs a companion on whom she may rely for help, counsel, and protection. Both nature and necessity, therefore, declare that it is the right of every woman to have a husband an impossibility in man's native climate, unless some men would have more than one. And if mankind have by migration changed the operation of the laws of their nature, they have not therewith changed the primitive laws destined to govern that nature, any obligation deduced from such a change is at best but a comment on that law, a right based on a violation of it, therefore destitute of foundation. The original disparity between the sexes as to number must, in the primitive ages have been much increased by the frequent loss of the men incurred in defence of the women and children. But in those times especially, when strength, sagacity and courage were the chief virtues of a man, as even now they still are in a woman's eyes, many a man, far from being capable of defending and guiding a woman and family, himself needed a guardian. The last plea of monogamists, if it deserves the name is derived from the researches of the statistics, namely, that though in warm climates females preponderate, and males in cold climates, yet in the whole globe the numbers of both sexes are equal, that is to say that the disconsolate bachelors in the cold climates import wives from the warm climates like they do rice and coffee, or if they don't, they could do it. Now let people of common sense judge whether such a thing ever has been done, is practicable, or would answer the purpose, even if it were made fashionable to buy them against their will. When men use such arguments as this which they must know to be simply ridiculous, they certainly feel that the strength of their cause is not in reason, but in the pressure of conventional influence.

The same decree that imposes on man labor, imposes on the woman the moral necessity of submission to the man, and the physical necessity of reproduction; the same voice that said to the man "in the sweat of thy brow thou shalt eat bread," said to the woman "I will greatly increase thy sorrow and thy conception," so that it is as much the woman's destiny to have children as the man's to work, and accordingly the Hebrews thought it a great disgrace and calamity to a woman to be barren or without a husband. The sparseness of the population in the primitive ages has been alleged as an urgent cause for polygamy and concubinage. But that cannot avail as a reason; unless it be made to appear that in those times the females by far exceeded the males in number, and even if so, the rule will hold good still. For, on the contrary, the absence of restriction in this respect has been found rather to check than to promote redundancy of population, an excellent effect in the eyes of the Matthusian school of philosophers. In the consideration of the several aspects of

the sexual relation it must always be borne in mind, that though reason and revelation give the man the pre-eminence, as the guardian and adviser always has, yet all the rights of the relation belong to the woman, and if the rights are hers, it is her right and her duty to seek them; therefore the initiation in all stages of the relation more properly comes from her, not from him; a right which the mutual jealousy and competition of females has transferred to the other sex.

WM. HOLDERNESS.

Correspondence of S. A. Wooley,

Late Missionary at Bengal, Hindostan, and Sciend Provinces in the East Indies.

CONCLUDED FROM OUR LAST.

The Assembling of the Natives, and continuation of the Poojah—Burning of Incense—Mahomedan Festival—Mosque, or Temple—Music—Poojah—Blessing of Native Merchants—The Unnowpoonah—Poojah—Its Description—Snake Charmer Beggar—Throne—Image—Drowning—Cherric Poojah Man Swings with a Hook Stuck into his Bare Back—Their Object in doing this—Their Appearance—Their Money.

CENTERVILLE, Del., April, 1855.

But the most magnificent part is the fireworks, and particularly in the dusk of the evening. This they told me cost them in all about ten thousand roubles; they think they will be abundantly blessed in basket and store for all their trouble and expense. At this Poojah there are thousands of natives gathered from various parts, and all, or a great number of the whites and half casts (who of course are what are falsely called Christians) of the station. This Poojah lasts for days, but the Europeans only attend the last evening from about an hour by sun until dusk, at which time the above takes place.

The natives, of course you understand, burn their incense, make their fires, scatter their flowers, &c., around the image before this. This Poojah takes place in October of each year, but I disremember the day of the month and the name, not having my journal with me.

Then the next evening was the winding up of a Mahomedan festival or worship. Theirs, of course, was of a different kind; they had buildings erected upon a platform, which was laid on bamboo poles; this building was not entirely after the fashion of a mosque, neither of a temple, but rather between the two; the first part, or lower story, of some are about fifteen feet square (they have them various sizes), then the next about two feet less and two feet lower than the first story, and so on for three or four offsets or stories—the first being about six or seven feet high; then on this platform (being larger than the mosque) stands one, and sometimes two or three women, with fly brushes in their hands, and keep brushing all the time, night and day, as if to keep the flies or mosquitoes off. This mosque, or what you please to call it, is built of bamboos, covered with cuprah (cloth), paper, &c., very richly decorated with ribbons, tinsel work in imitation of gold, silver, &c. These mosques are in great numbers, in each station, of various sizes, and cost thousands upon thousands of rupees. About from ten to twelve o'clock at night they are carried upon the shoulders of as many natives as can get under them, these long bamboos sticking out fore and aft, and as close together as not to be in each other's way; when one set get tired, another set take it; in this way it is carried all over the station, attended with music of their kind, such as tumtums, horns, pieces of brass and tin beat together, with sometimes bugles and settars (a native instrument). This lasts until near daylight, when they drown (as they call it) this concern by throwing it into a river, or tank, and it is all destroyed. At each of these festivals they have all sorts of native sweetmeats and toys to sell, with many other things, too numerous to mention. There is a name for this Poojah, but it has slipped my memory. Then there is a way the native merchants have of getting a blessing (or at least they think so): that is by hiring four men (who do nothing else), at high wages, to pray, sing, talk, dance, &c., in their way, for fifteen days, on the same spot, in a station or village, near the stores, from two until six o'clock in the afternoon. Some of them have rings on their legs or ankles and arms, with bells in them; some have two pieces of wood or bone, which they hold between their fingers and clapp, similar to some of our American boys. These men are not costly dressed (their cuprah is yellow); the merchants all join to pay them, as all wish the Lord to prosper them in their business, and that is what it is done for.

Then there is another festival, which is called the Unnowpoonah Poojah. There are five personages represented in this; the first or head one is a woman; her name is Unnowpoonah; she is the goddess, and is dressed in very fine style, her dress being richly decorated with tinsel work of silver, or imitation; she had a splendid looking crown upon her head, apparently set with costly jewels, &c.; one of her legs was drawn up as in the attitude of being crossed, but was not. Next to her, on her right, stood an image of a man, said to be her husband; his name is Mohadeb; he had three snakes about him (that is imitation), one on each of his shoulders, and one around his neck and down about his waist; he stood upright, holding out his hands with something in them; he is said to be a snake charmer. Then next to the goddess (so called), on her left, stands an old white-headed and white-bearded man (image), but has very little cuprah (cloth) about him; he represents a fucheer (beggar). On the right of her husband, and left of the fucheer, stands an Iah, dressed in splendid style for the Iah cast, with a hair fly brush in her hands, rather facing the goddess, as the throne is in the way; the stand forms nearly a half moon. An Iah is a woman or girl to wait upon her mistress, to assist her about washing, dressing, and to do anything a woman wants done who does little or nothing herself.

The throne upon which she sat, and the rest stood was all overlayed with silver, or imitation, and at the back over the head of the Goddess, was all set here and there with looking glasses of various sizes and shapes. They burn incense before the throne, for two reasons; one is to complete the service, and the other to keep off any pollution which might get thereon, from the christians going to look at it, although they keep them off a respectable distance say eight or ten feet by a fence; until they take it out to carry around the station, and then drown it. All who have been at the expense—that is of the Bramin cast—have something to eat beside the throne, at about 10 o'clock at night.

After that they have their band of music—of tum tums and have a place fenced in so as to keep spectators off, and those in their dance (in their way) sing songs, halloo, and keep up a noise most of the remainer of the night. The next day about 5 o'clock, P. M., this throne, with the images thereon are brought out of the shed, under which it is built, and carried all around the station attented with music, dancing, flags, &c., &c., then some time in the night, (at 10 or 12 o'clock I believe it is) they drown it by throwing it into the river. This last operation is attended with some considerable noise I can assure you, and in fact you cannot sleep during the time they are marching around, if you are any where near them; the images are composed mostly of mud. This takes place on the 26th or 27th of June.

I will yet speak of one more Poojah, which is called by the Natives the Cherric Poojah, this is rather the most beastly operation I ever saw. In the first they set up a post some thirty or thirty-five feet high, they then put a cross piece of about twenty feet long which works on a pivot on top of the upright one, so that one end will sway down; to each end of this cross pole is attached a rope reaching to the ground. They then, when the day and hour arrives bring up a man looking I may judge like one of the fiends of the lower reigions, and another man or two of about the same looks, have two large hooks, something like meat hooks, say of one quarter inch iron, which they insert into the first one's back, just as a man would a steelyard hook into a piece of meat, one on each side of the back bone, just below the point of the shoulder blade. They then much against the will of the man, and those by whom he is hired, as the English law requires it of late years, put a piece of cuprah around him, so that if the flesh and skin should give way, which it does sometimes, it would catch him; but this is left so loose that not the least particle of weight comes thereon unless the hooks tare out of both flesh and skin; and if the latter should take place, they would rather be dashed to pieces than be caught by this cloth, as they think it would give a much greater blessing; and the man so killed would go straitway to heaven. As soon as the hooks are in, and the cuprah around, the man walks up to the gallows; one of the above named ropes are fastened to the hooks, the rope on the lower end, then two men take the other rope and pull down the high end, suspending the man some thirty-five feet in the air, by those two hooks in the flesh. They then run around with the rope they have hold of and this sets him flying; they go so fast that his weight will not keep the rope on which he hangs perpendicular. The man then swinging generally has fruit of various kinds, in a basket, which he throws out while going around, at this swift rate, among the multitude of thousands that are gathered from the surrounding country, and they who get the first think it will prove a blessing to them.

They are kept in this position from one-quarter to three-quarters of an hour, just according to the price paid, or the blessing desired; as one will correspond with the other. The man when he first came up to have the hooks put into his back seemed a little afraid, fell on the ground rolled around &c.; but soon arose and stood apparently calm, while they were put through, which was done very quickly; for the operators took no particular care, not so much as we would in piercing ones ears with a cambric needle: while swinging they draw themselves into various shapes, I suppose from the pain. I have seen three all swinging at one time, and I never felt so much of the power of the evil one, as on that occasion; it seemed as if the devil, or some of his emisaries were there, urging them on to this deed. The blessings they wish to receive by this heinous exercise are various, so that the price varies, as it is seldom that the persons swing wish the blessing for themselves.

In one respect those people are like the ancient Israelites, that is they consider it a great reproach or stigma upon a woman if she does not bear children, within a proper time after marriage; in fact they say (that is the Padrees) they believe the Old Testament, but not the New. So the Ranny's (Roger's wives) or rich Babboo's wives, will hire one of these men to swing, and in that way get the Lord to take pity on her, and open her womb, and give her children, as He did old Mother Sarah, and Rachel, when they gave their hand-maids to their husbands to wife; some of these men have a number of wives. And again if some of their family are very sick, and have been so for some time and they are very desirous that they should get well, they have this done so that the Lord will be merciful and heal them &c. &c. The price for swinging is from two to five rupees, and I believe on some extra occasions they told me they gave as high as eight or ten rupees. A rupee is worth about forty-eight and one-quarter cents there, and forty-three or forty-four here.

This Poojah, that is the swinging part, takes place on the 12th day of April in the afternoon; but the poojah lasts for some days.

Then there is another way which they think they can obtain the same blessing and particularly the poorer class, and that is by going to the Fucheers and making them in the first place a handsome present, and then promising a greater one at the birth of the child; or on the reception of the desired blessings he then pow-wows over them for some time, figures writes &c., tells them to go and receive their blessing; if it is a child wanted, they go and attend to the law of procretaion in full faith and often at the appointed time, (so I am told) give birth to a child. As to what those fucheers do with their means I cannot tell as they eat but little, wear no clothes, except in the parts where the English law compells them so to do, and then nothing but a small, narrow strip of thin cloth around their private parts fastened at each end to a piece of twine, or string tied around them above. They mud themselves all over with white clay, hair, face, eye-brows, and all parts, so that they look frightful at first sight: as their hair and beards are very long, not shaving as others do, and they are generally large robust men. But I will not go into the details of these men's characters and doings, lest peradventure it might shock the modesty of some of our fair American ladies. I have reference to those (Fucheers) of the interior of the country.

The natives think as much of a rupee as you would of $5, or perhaps more, so what they would call a handsome present would not be a great sum. Their money is reckoned by pie, pice, Annas and Rupees; three pie makes one pice, (a pice is about five-eighths of a cent,) four pice one annas, one-sixth annas one rupee, and then they have Cowery shell, as they call them, and one hundred and twenty make one pice, so that they divide their money quite small; and if you give one of them two pice, he is made up at once, and will make half-a-dozen salams to you for it. I just mention this to give you an idea of a present, among them.

I will continue this at another time, when I get some better ink.

Please remember me kindly to Bros. George and Felt, I am quite well, and Baptized three yesterday morning, I desire an interest in your prayers. I preached to quite a congregation of attentive hearers last evening. Nothing new under the sun that I know of.

I pray for your prosperity in your responsible station, in the name of Jesus Christ, Amen.

I am as ever your humble servant, and Brother affectionately in Christ,

S. A. WOOLLEY.

From Our Kansas Correspondent.

ATCHISON, KANSAS TERRITORY, April 16, 1855.

To the Editor of the Mormon:

Supposing that your numerous readers would like to hear something in, regard to the western country, I take a moment's leisure from the press of business to drop you a line.

First, in regard to the weather; there has no rain fallen here for several months, that could be called a season, and but very little snow during the past winter; high winds prevail, and the weather is becoming very warm, without any prospect of rain; occasionally clouds fly so high that the prayers of the "pious" cannot reach them, and I am sometimes led to believe that the Lord has forgotten poor, miserable Missouri; that prophecy is now fulfilling which says, "Men's hearts shall fail them for fear." A contract had been entered into, and only needed closing by those written forms which are so requisite in Missouri, in one of the towns on the river, near this place, for eight hundred sacks of flour; and upon orders being received to close the contract, by an instrument of writing, the miller requested a little time to look round the country to see if the wheat could be bought; after a careful search he came in with a downcast countenance, and said that the farmers would not sell a bushel of wheat until it rained, which, to all appearances, it will not do soon. The grass is very backward, and it is doubtful whether our emigration will start so soon as anticipated on that account; but everything else will be in readiness.

There are now, at this place, a camp of the Saints, numbering about two hundred and fifty souls, under Bro. Richard Ballantyne's presidency, who will cross the plains this season; health and happiness prevades the camp, and sickness and death, with the many evils that attend the outsiders, we are exempt from. The Spirit of God fills the minds of all the Saints at this place; and although we experience many privations, and have many desires which cannot be gratified in this portion of the country, we are clear of the spirit of grumbling and growling, and the camp would remind you of a bee-hive, (drones excepted,) if you could see the brethren going to and returning from their labor, the sisters washing and cooking, the lads and lasses gathering wood to kindle a fire, and children sporting and playing like so many lambs. When I look on I am led to exclaim:

Ah, the merry! O, the merry! he! the merry Mormons!
I never knew what joy wos till I became a Mormon.

The election in Kansas, about which there was such a blow, has passed and gone, and the grave-diggers have not got rich by digging graves for those who were to be killed on that day, as some of the hot bloods predicted they would; it resulted in giving a majority, in both branches of the Legislature, to the pro-slavery party. Governor Reeder is still alive, although he was to have been drawn and quartered long since; were it not for the threats that have been made against the Governor and free soil party, which his opposing friends say he belongs to, having so signally failed, I should anticipate that our people would have trouble this season, to be brought on by the few remaining servants of his "Square-toed" majesty, that took such an active part in assisting the Church of Jesus Christ to move from amongst them and go to Illinois. There are many arriving in the Territory daily; many of them come destitute of means to sustain themselves; such are dissatisfied, and would be if they were going to be hung; but those who have enough to pay a week's board feel better about the prospect of life. This place is beginning to prosper. The work of the Lord has a poor chance to be grafted on, in this portion of the country, as the stump is rotten, and the roots dry; but should there be those who are not entirely corrupt, there is an opportunity of their seeing correct principles developed among the saints here.

A word upon polygamy before I conclude: while in conversation with a gentleman a few days since, he informed me that in a certain city, not one hundred miles from this place, there was an amount of sexual corruption, both among the married and unmarried, and that too among what is called the fairest portion of the community, that, if developed, would shock the sensibilities of every refined and virtuous man; this, when connected with "woman's rights," spirit rapping and affinity, looks like the devil's polygamy, as he is fond of following patterns.

May the Lord prosper you and THE MORMON.

I am yours, TRAVELER.

Shooting Affair in New Haven.

THE New Haven Palladium of April 30th gives an account of a brutal and, apparently, premeditated murder, committed in that city, the Saturday evening previous. A Mr. William Clark, who keeps a small grocery store, had for some time paid attention to a Miss Henrietta Bogart. An engagement of marriage had been concluded between them; but had been broken off by mutual consent. Miss Bogart had subsequently married a Mr. Richard W. Wight. Without an apparent or avowed provocation, Clark went to the house of Wight, and while he was stooping presented a pistol to within about a foot of his victim's head, unobserved by Wight, and shot him through the head. The murderer was soon after arrested, and manifested the greatest unconcern, stating that he had not been ill-treated by the family, and did not know why he committed the awful deed.

A Husband's Dishonor and Vengeance.

A Mr. Alexander J. Forbes, an old resident of Buffalo, and recently returned from California, where he had been absent about three years, finding his family on the eve of being materially increased, and having satisfied himself that the author of this disgrace was a Mr. Michael Shaler, a clerk in the employ of Mr. George Gage, grocer on Seneca street, proceeded this morning about 11 o'clock to Mr. Gage's store, and after asking for an account which Mr. Gage had against him, drew a revolver and rapidly discharged five shots against Shaler—only one, however, took effect—passing through the right breast and out at the back. Shaler now lies in rather a critical condition, although it is supposed that he will not die.

As soon as the act was done, Mr. Forbes at once gave himself up to the officers—he was entirely calm—expressed his regret that the man Shaler was not killed—said he had good and sufficient cause for the perpetration of his apparently rash act.

The case of Forbes seems a peculiar distressing one. He appears quite an intelligent man, and apparently was prompted by no other motive than that of in some measure repairing a great wrong which had been done to him. He was formerly in the employ of Cutler, Stearns & White, as a cabinet maker; afterwards had a shop of his own on Exchange street, and then left for California, where he has labored assiduously for the past three years, during which time he had remitted over $3,000 to his wife.

Shaler was supposed to be his particular friend, and on his return, Forbes bought a richly mounted cane, costing him $65, and presented it to him as an evidence of his esteem. We are told that Shaler was warned by Mr. Forbes, as soon as he learned the amount of his disgrace, that he had better leave the city. Shaler paid no attention to the advice, and the result followed, as above detailed.—[Buffalo Commercial.

The California Pioneer.

"A sad story is that of General Sutter, a man noted for his benevolence, but now reduced to poverty. The first gold found in California was discovered in the race of his mill,* and soon thousands of squatters had 'prospected' upon his possessions. With a 'hand open as the day to melting charity,' he relieved the wants of all. We are told that he was a patriarch, guiltless as a child, and totally wanting in commercial tact, unsuspectingly confided his secrets, his business, even his property, to any one who, by an affection of interest or a hypocritical show of assistance, offered themselves to his friendship. One after another, thousands of his broad acres slipped from his grasp, he placed his affairs in the hands of an agent who deceived, deluded and finally robbed him of some hundreds of thousands of hard dollars; his property dwindled down to merely a tithe of what it had been, and the old man's sorrows were heavy upon him. In this condition he put a farm, his sole remaining support, into the hands of his son, who proved worse even than strangers, and robbed him of his last possession. He is now reduced to all but begging, but awaits the decision of some commissioners in respect to a land claim."

* This was discovered by a Mormon.—ED. MOR.

THE utility of camels in the western prairies has been a subject of discussion for a number of years. It is now about to be tested, for Major Wayne intends to go out in the storeship Supply, destined for the Mediterranean, to purchase some of these animals, Congress having authorized them to be purchased for military purposes. The camel may answer till superseded by the railroad, the most certain and most efficient means of conveyance known.

A RUMOR prevails in Vienna that the Emperor Napoleon is to visit that city after his visit to London; also that the Emperor Francis Joseph and Queen Victoria will at the same time visit his Majesty at Paris during the Exhibition. The Queen will occupy the Tuilleries.

ADVANCING PRICES AT THE HOTELS.—The St. Nicholas, the New York and the Clarendon increased their rates per diem, for board, from two dollars and a half, to three dollars. This advance is supposed to be partly owing to the passage of the new liquor law. It is said that the "hotel keepers want to make up for the diminished sales of liquor by the charge of the extra half dollar per day for board." This may be correct; but we should think that the extra price of provisions may be a better reason, at the present.

Complimentary.

A UNANIMOUS vote of thanks has been given to Captain John Taylor, of the ship "Siddons," by the Latter Day Saints who were passengers with him, for his courteous and gentlemanly behavior during a voyage from Liverpool to Philadelphia; embodied in which is a vote of thanks to John S. Fulmer. (Signed) JOHN S. FULMER, ISAAC ALLRED, JAMES PACE.

A Typographical error had occurred in relation to the sailing of the ship "Juventa," in our last week's issue; we are made to say the 31st of Feb. It ought to have been she left Liverpool March 31.

LIST of Passengers shipped on board the "Chimborazo," for Philadelphia, by F. D. Richards, 36 Islington, Liverpool, April 13th, 1855.

Adults.	Children.	Adults.	Children.
John and Phebe Timms.		David Davies,	1
John and Mary B. Marrett.		Morgan Jones.	
David Treahorne.		Wm. and Rachel James,	2
Ann Howells.		Rob't and Jane Stokes,	3
Elizabeth Johns.		Mary A. Hawks.	
Ann Walters.		John A. and Alice Williams,	3
David Williams.		Henry and Harriet Brooks.	
Daniel Thomas.		John and Emma Jenkins,	1
Mary Harris.		Wm. and Emma Hill,	1
David W. & C. N. Davies,	1	Alfred and Jane S. Birch,	4
Margaret Llewellyn.		John T. and M. A. Merritt.	
Catharine Rees.		Frances Perkins	1
Jane Jones.		Josiah Knowlden.	
Sarah Jones.		Ann Harris.	
Elizabeth Jones.		John Gun.	
John and Sarah Jones,	1	Mary A. H. Peters.	
John and Nancy Vick.		Lewis B. Gun.	
Elizabeth Jean,	1	Ebenezor Woodford.	
Julia Jean.		Benjamin Gun.	
James and Maria Elliott,	5	Alfred Gun	
W. H. Moulding.		Caroline Gun.	
Leander and C. Moulding,	3	Wm. Kelson.	
Ann Langfield.		Rob't T. Parr.	
Frances Howell.		Thos. and Ann Gun.	
Henry Howell.		Frederick Houghton.	
Andrew and Sarah Prior,	2	Rich'd E. and K. Davies,	1
Martha Byron.		Eliza Wickins.	
Thomas Walker.		Ruth Wickins.	
Chas. and Eliz'h Thomas.		Esther Sainsbury.	
James Smart.		Sarah A. Williams.	
James and Sarah Howell,	5	Mary A. Osmond,	1
Geo. and Harriet Rogers,	1	Eliza Gorton.	
Eliza Kent.		Richard H. Brett.	
Wm. Crook.		Henry W. Atley.	
John and Emma Eames,	1	Alfred Boram.	
Selina Hodgkins.		Christine Stewart.	
John and Mary Williams,	2	Henry D. and Rebecca Dall,	6
Thos. and Eliz'h Williams,	1	James Slade.	
Mary Parry.		Wm. Watkins.	
James Turnbull.		Edward Sutherland.	
Wm. Thomas.		Dan'l Cadoret.	
Wm. Rodrick.		Mary Cadoret.	
Thos. Rasbridge.		Wm. Knopp.	
Rich'd and Anne Hopkins.	2	Wm. and Janet Jones,	3
Thos. and Jane Evans,	7	Thomas Richards.	
Wm. and Sarah Beynon,	4	David Richards.	
John Thomas.		James Edwards.	
Jas. and Marg't Hughes,	6	Charles G. and H. Snell,	1
Dan'l and Mary Jones.	1	Robert Snell.	
John and Eliz'h Bevan.	4	Charlotte E. Sainsbury.	
David and Martha Griffiths,	4	Wm. B. Sainsbury.	

The following came out by the Perpetual Emigration Fund:

Adults.	Children.	Adults.	Children
Louis A. Bertrand.		John Pickett	
Francis D. and E. St. Geor,	3	Rosetta Stringer.	
Wm. and Eliz'h Rees,	4	John and Eliz'h Pill.	
Jane Jackson.		Wm. J. O. Pill.	
David Rees.		Caroline Pill.	
John and C. Lesner,	5	Alfred Pill.	
John and Marg't Storey,	1	Mary Pill.	
R. D. & E. M'K. Tressedor,	8	Ann Rees.	
James and Jane Squires,	1	Wm. and Ann Davies.	
Sam'l and C. Bart.		Elizabeth Davies.	
David and Jane Bowen,	3	Elizabeth Roberts.	
Thomas Jeremy.		Rich'd and Ann Stephens.	
David and Mary Jeremy.		Jeremiah and Jane Price,	6
Wm. G. and L. A. Mills.		Jos. and Dorothy Birch,	2
Elizabeth Barry.		Mary Birch.	
Francis and M. Romeril,	4	Frederick Knowles.	
Elizabeth Hocquar.		Geo. and M. A. Simmonds,	2
Elizabeth Hardy.		Thos. B. and R. Knowlden.	
Anna Hardy.		Samuel Henried.	
Wm. Hardy.		Martin and Eliza Slack,	1
Augusta V. and N. Dann.		Elizabeth Sanders.	
John and E. F. Le Gresley.		Alfred J. and A. Atkinson.	
Sam'l and M. A. Laniais,	5	Anne Atkinson,	4
Abraham Esnouf.		Dan'l and Mary Graves.	
Elizabeth Esnouf.		Elizabeth Graves.	
Thomas Esnouf.		Jane Graves,	5
Susanna Doibel.		Joseph Juchan.	
Eliza Adelaide Doibel.		Mary Pierce.	
Rees W. and M. Davies,	5	A. L. Lemareaux.	
Thos. Hopkins.		Wm. and Ann Jones.	
Rachel Bowen.		Margaret Jones.	
Fohraim and M. Rowlands,	2	Mary Hills.	
Wm. and Mary Thomas,	2	Hester Birch.	
John N. and Phebe Morris,	1	Ruth Woodward.	
John and Ann Edwards,	2	Thos. and Martha Barton,	3
Josiah R. and E. Young,	6	James Woodward.	
Mary A. Williams.		Celina Williams.	
James Philip Dufresne.		Jos. and Marg't Perkins,	1
Jane Contanche.		Geo. and Eliz'h George,	1
Jane Walker.		Jenkin Williams	
Edward W. and E. Jones,	1	Thos. R. and Lydia Painter,	3
Sam'l and R. Langfield.		Priscilla Williams.	
James McCracken.		Rosser and Marg't Jenkins,	1
Jas. and Eliz'd Wall.		Wm. and Eliz'h Richards,	1
Wm. J. and S. Kilburn,	3	Henry J. Powell.	

RECAPITULATION.

CLASS.	ADULTS. Over 14 years.	CHILDREN. Under 14 and over 1 year.	INFANTS. Under 1 year	TOTAL.
Ordinary	173	53	11	195
P. E. Fund	133	53	10	237
	305	106	21	432

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE ST. LOUIS LUMINARY.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to THE MORMON office, or to the editor of the Luminary, St. Louis, Mo.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 15 Wilton street, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

A WASHINGTON correspondent of the New York Herald says, that the stream of bounty land applications still pours into the Pension Office without the least abatement. Up to this evening the number received amounts to one hundred and ten thousand two hundred and thirty-four cases. The office will begin to issue warrants about the middle of June next, and then at the rate of 500 per day.

THE laborers have commenced levelling the ground for the foundation of the extension of the General Post Office building, which is to be continued around the entire square. The present city Post Office is to be torn down, to give way to the marble extension.

THE ship Cynosure brought in seven of her men in irons for mutiny on their voyage from Liverpool.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book	Price
Hymn Books, roan	$0 50
do do calf, plain	0 75
do do do gilt	1 00
do do do morocco	1 25
Book of Mormon, roan	1 25
do do morocco	2 50
Doctrines and Covenants	1 00
do do morocco	2 25
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
do do morocco do	2 50
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

Wholesale Price Current.

NEW YORK, May 3, 1855.

Article	Price
ASHES—Pot ... per 100 lb.	$5 81¼ a 5 87½
Pearl	6 12½ a 6 18¾
CANDIES—Stuart and Bussing's best, assorted ... per lb.	16 a 18
Ordinary	11 a —
CANDLES—Sperm ... per lb.	29 a 30
Adamantine	20 a 26
Mould, yellow	14½ a 15
COFFEE—Java, white	13½ a 14½
Mocha	14½ a 15
Laguayra	10¾ a 11¼
Maracaibo	11 a 12
St. Domingo (cash)	9¼ a 9½
DRUGS AND DYES—Alcohol. pr. gal.	— 74 a — 80
Alum ... per lb.	— 2½ a — 2¾
Arrowroot	— 32 a — 35
Arsenic, powdered	— 2¼ a — 2½
Asafœtida	— 5 a — 25
Borax, refined	— 28 a — 29
Brimstone, American, roll	— 2¾ a — —
do crude ... per ton.	25 — a 27 —
Camphor, crude ... per lb.	— 29 a — —
do refined	— 32 a — —
Chlorate Potash	— 32½ a — 37½
Cochineal	1 05 a 1 10
Copperas ... per 100 lb.	1 25 a 1 37½
Cream Tartar ... per lb.	— 27 a — 27½
Gum Arabic, picked	— 35 a — 36
Gum Copal	— 30 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublamized	5 75 a 6 25
Ipecacuaha	3 — a 3 25
Madder	— 10½ a — 11½
Magnesia	— 16 a — 19
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 20 a — 22½
Oil Anis	4 — a 4 25
Oil Bergamot	1 75 a 2 —
Oil Cassia	3 — a — —
Oil Lemon	1 75 a 2 —
Oil Peppermint	4 25 a 5 —
Opium, Turkey	5 62½ a 5 75
Otto Rose ... per oz.	3 50 a 6 50
Oxalic Acid ... per lb.	— 27 a — 29
Phosphorus	— 80 a — 85
Quicksilver	— 50 a — 53
Rhubarb, China	1 50 a 1 75
Salæratus	— — a — 6
Sal Ammoniac, refined	— 8½ a — 8¾
Senna	— 9½ a — 12½
Shellac	— 9 a — 12
Sugar Lead, white	— 11 a — —
do brown	— 7½ a — 8
Sulphate Quinine	2 50 a 2 60
Tartaric Acid	— 47½ a — 50
Verdigris	— 35 a — 40
Vitriol, blue	— 9½ a — 10
DYE WOODS—Camwood ... per ton.	50 — a 80 —
Fustic	23 — a 25 —
Logwood	15 — a 24 —
FLOUR—State, common ... per bbl.	9 68¾ a 9 75
Michigan and Indiana	10 25 a 10 37½
Genesee, extra	11 50 a 13 —
Rye	6 25 a 7 83½
Corn Meal	5 — a 5 25
FRUIT—Raisins ... per box.	2 40 a — —
Raisins, layers	2 75 a — —
Currants ... per lb.	— 15 a — 22
GLASS (American window)—	
6x8 to 8x10 ... per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34v46	8 — a 7 50
GRAIN—Wheat ... per bush.	2 80 a 2 80
Corn	1 11 a 1 15
Barley	1 25 a 1 33
Oats	— 66 a — 86
Peas	— — a 1 62½
Beans	— — a 2 62½
GUNPOWDER ... per 25 lbs.	4 — a — —
INDIGO ... per lb.	— 55 a 1 45
IRON—Pig, Eng., Scot ... per ton.	27 — a 29 —
Bar, Eng. refined	70 — a 72 50
Sheet, Russia, 1st quality ... per lb.	— 15 a — 16
Sheet, Eng.	— 3½ a — 4
LEAD—Galena ... per 100 lbs.	— — a 6 12½
Sheet and Pipe	— — a 7 75
LEATHER ... per lb.	25 a 28
MOLASSES ... per gal.	24 a 32
NAILS—Cut, 4d and 6d ... per lb.	— a 4
Wrought, 6d and 20d	8 a 11
OILS—Olive ... per bskt, 12 bottles.	3 50 a 3 62½
Olive, in casks ... per gallon.	1 20 a 1 25
Linseed	— 84 a — 85
Whale	— 65 a — 77
Lard, winter	— 85 a — 90
PAINTS—Lead, red, Am. ... per lb.	— 7½ a — 8
Lead, white, Am., in oil	— 8½ a — —
Lead do do dry	— 8 a — —
Ochre, yellow, French, dry	1 12½ a 1 60
Ochre, in oil	— 4½ a — —
Spanish Brown, dry ... per cwt.	— 75 a — —
Litharge ... per lb.	— 7¼ a — 8
Vermillion, Chinese	— 90 a — 95
Venetian Red ... per cwt.	1 75 a 2 25
RICE ... per 100 lbs.	5 — a 6 25
SALTPETRE ... per lb.	6 a 10½
SEEDS—Clover ... per lb.	— 10 a — 11¾
Flax, American, rough ... per bush.	1 85 a 1 90
Linseed, Calcutta	1 95 a — —
SOAP—New York ... per lb.	4 a 7
Castile	10¼ a 11
SPICES—Ginger, Race ... per lb.	— a 5
Mace	90 a 92½
Nutmegs	— 1 00
Pepper	10½ a —
Pimento	13 a 13¼
Cloves (cash)	14½ a 15
SUGAR—New Orleans ... per lb.	4½ a 6
Havana, white	6¾ a 7
do brown	4¾ a 6¾
Stuart's crushed	8½ a —
SUMAC, Sicily ... per ton.	70 — a 82 50
TEAS—Gunpowder and Imperial ... per lb.	20 a 65
Hyson	22 a 60
Young Hyson	12 a 55
Hyson Skin	5 a 32
Black	17 a 55
TIN ... per lb.	25 a 28
TOBACCO	7¼ a 43
TURPENTINE ... per 220 lbs.	3 — a 3 25
TAR ... per bbl.	2 50 a — —
SPIRITS TURPENTINE ... per gallon.	— 43 a — 45

Corrected to May 3d.

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office, by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in th World. J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITOR OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Albert Gregory, General Agent, Norwalk, Ct.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the name of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, ½*d.*; paper, 2*d.*; total, 4½*d.*

Subscription by the year, if paid in advance, 13*s.*, the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les eces: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail---Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Draperville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.

LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS, Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ag7

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.

J. P. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING A[ND] COMMISSION MERCHANTS.
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Grocerie[s]
They also have a large and roomy Wareho[use] and pay particular attention to receiving and s[tor]ing goods, &c.
fe17 TUTT & BAKER

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSIO[N] MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS I[N]
Dry Goods, Groceries, Boots, Sho[es] and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO[N]
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U.
fe17 6

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STOR[E]



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HA[TS], CAPS, CLOTHING, &C.
The subscribers being well acquainted with wants of the West, keep constantly on hand an [ex]cellent stock of goods for Utah, California and [Ore]gon Emigration, and the public generally, w[hich] we will sell at the very lowest prices.
All those wishing anything in our line will [find] it to their interest to give us a call before purc[has]ing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER.

STUTSMAN & DONNEL.,
COMMISSION AND FORWARDING MERCHA[NTS]
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware
Queensware, Glassware, Boots, Sho[es], Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Io[wa]
Lead, Bacon, Onions, Brandy, Raisins, Pickles, [Pick]gles, Crackers, Revolvers, Dried Beef, Ha[ms], Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., fe

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iow[a]
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &[c.]
ALSO,
TIN, SHEET IRON, COPPER, BRASS AN[D] JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigra[nts]
Job Work in their line done on short notice.
fe

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMA[N]
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe

In 14 Monthly Parts. Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the s[pot] from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great S[alt] Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the plac[es] and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the co[m]mencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may [be] relled upon. That portion of it which relates to the Latter Day Saints, will be particularly valuab[le] owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the co[n]flicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jed[e]diah M. Grant, and John Smith; and Joseph Walker hnd Arapeen, Chief of the Utah Indians) are taken from sketches made on the spot and from life, expressly for this Work, and will be finished in t[he] first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this work one of peculiar interest, usefulness, a[nd] beauty; and the Publisher feels confident that it will meet with that extensive patronage which [its merits] alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffee:

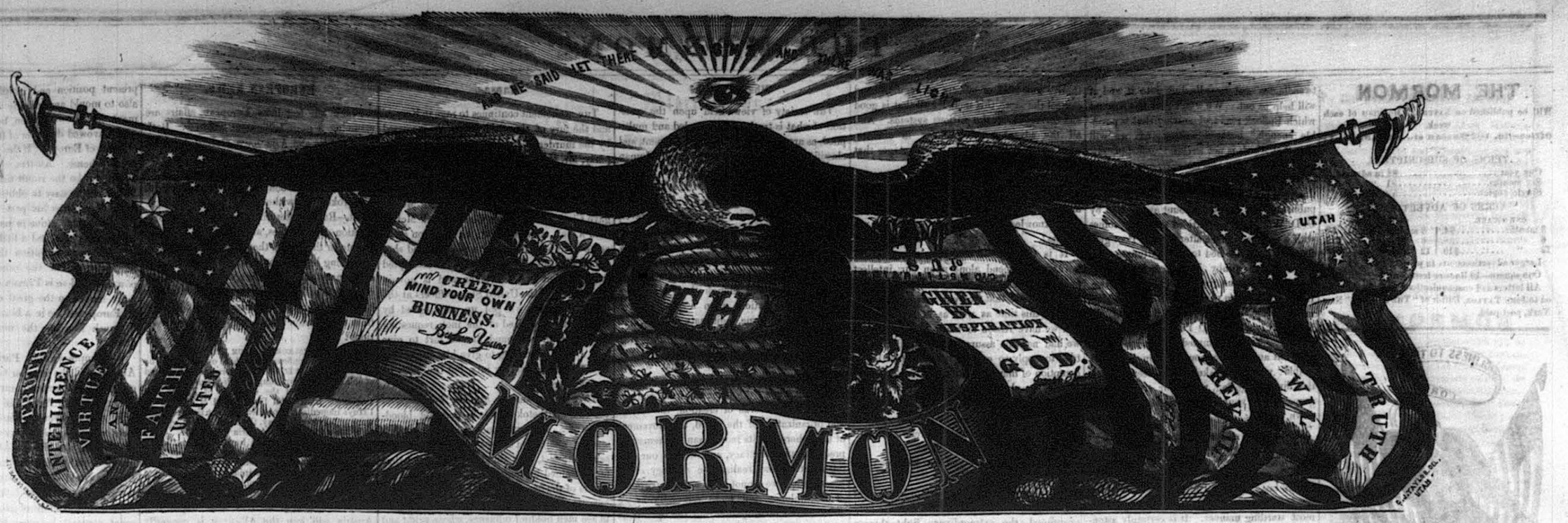
New Orleans;
Baton Rouge;
Natches under the Hill;
Natches on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., David Smith, } Sons of the Prophet;
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:

Emigrant Ship leaving Liverpool;
Light House at the mouth of the Mississippi;
Old Fort Rosalie;
Walnut Hills;
Utah Territorial House, G. S. S. City;
Costume for the Plains;
Chimney Rock from the West;
Fort Bridger;
A Kanyon in the Rocky Mountains;
Tabernacle, G. S. L. City;
Joseph Walker, and Arrapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 8. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 13. NEW-YORK, SATURDAY, MAY 12, 1855. PRICE FIVE CENTS.

Poetry.

For the Mormon.

Who art thou man, and what may be thy name?
Thou standest here among this motley crowd,
Like some lone bird, or solitary tree.
All look at thee, and most pass by as though
Thou wert not human—some monster, to be
Shunn'd, despis'd, or trodden under foot.

Who am I! why, a Saint! who should I be?
Is it so strange that Saints should be alone?
'Twas always so in every age. Those men
Whom God esteem'd have been despised by man;
Hated, cast out as poor degraded things;
As though they were the foulest, meanest
Scum of Nature's filthiest dregs—the very
Excrescence and scrapings of the stench of
Corrupt, debas'd, wretched, fallen man.

The Prophets, what were they? poor wretches all,
(If man should be the judge,) cast out, despis'd,
And trodden under foot; they wander'd forth,
Far from the haunts of men; in solitary caves,
In dens, or deserts dwelt; 'mid savage beasts,
Or fed by ravens, fled the face of man:
For so repugnant were the truths they bore
To fallen mortals' ears, who knew not God,
Their testimony always brought disgrace.
Theirs were not sleek, soft, honey'd, gentle words,
To lull the wanton profligate and vile;
They dar'd proclaim the message to them given,
And thunder forth the great decrees of fate;
They spake as men whose inmost souls were fired
With living truth, fresh from celestial realms;
In heavenly visions wrapt, they gazed upon
The great designs of God. The present, past,
And future, was to them laid bare: they saw
As Gods and Saints can only see; while Heaven's
Curtains were withdrawn, they gazed through
The opaque, vista of unnumber'd years,
And revelled in the mysteries of God.
And when to erring mortals they proclaimed
The will of Elohelm, 'twas no weak word,
No simple theory, or vague opinion;
They spake things that they knew—the truths of Heav'n—
In living, burning words; that drop'd like fire,
Or burning, molten lead, upon the hearts
—If hearts they have—of corrupt, shameless man;
These cut like two-edg'd sword, bare laying
The filth, pollution, mean hypocrisy,
With all their scathing power; he trembled
When the rays of truth laid bare his hideous
Deformity; he saw himself an ingrate,
A corrupt wretch—a rebel against God;
False to himself, his friends, his soul, his God;
A miserable reptile, and no man,
Crawling about, besliming all he touch'd;
Without that hope that ought to dwell in man,
And elevate him to, among the Gods;
That knowledge of his God; his origin and fate
Perverting and corrupting all his ways;
He knew not God; the future was to him
A dread abyss—a yawning gulf—a blank;
He stood a zero 'midst the works of God,
And liv'd without an object, aim, or hope;
Or worse, a cumberer of the ground, a
Pervert 'mong his race; an idiot, madman,
Reprobate and fool; who barter'd Heaven
And hopes of endless bliss; his claims
Upon eternity, his friends, his all. For what?
A few vain bubbles, bursting ere they form'd,
Or, like the moth that flutters round the flame,
Headlong he'll rush to ruin and to death;
Amused, poor fool, with what does him destroy.
He had not power to rise, retrace his steps;
Resume his dignity, and be a man.
And failing to do this, he hisses forth
His deadly venom'd spite against the man
Who dar'd to tell him of his devious tracks,
And say he was a venomed, crawling wretch;
He vents his fury on the man of God,
And hates the precepts he cannot obey.

But I'm a Saint, I glory in the name,
And would not change for all the glittering,
Empty bawbles of this evanescent earth.

Oh! how I love the men that dared to
Worship God, and call their souls their own—men
Who have hearts that swell with sacred truths;
On whom high Heaven looks down and approbates;
In whom the Gods would feel a sacred pride,
And say: "These are our friends; the friends of truth,
Of virtue, God, and Heaven."

These are my choice companions, friends; these
The living, dead, past, present, and to come;
All—all are mine; I'll share their obloquy;
Their path be mine, while here, and through all worlds.
A Saint! a Saint! I am a Saint, and 'tis
My highest aim to live, to die, and be
A faithful Saint; in time, and throughout all,
A boundless, vast eternity. T.

Utah Territory.

DISCOURSE.

THE following is an Address delivered by President Brigham Young, in the Tabernacle, at Salt Lake City, after the reading of the Discourse which we published in our last.

REPORTED BY G. D. WATT.

A portion of this congregation have been brought up in America, and are more or less acquainted with the Constitution, with the constitutional rights of the people, with the institutions of the country, with the State governments, laws, &c.; and if they have paid particular attention, and have heard Br. Bullock read my written discourse, so that they could understand it, they know whether their minds, feelings and judgments coincide with mine, upon the views that have just been presented.

For one, I can say they are true; they are the sentiments of this people, so far as they are acquainted with the principles of the government of the United States; though a part of our present community have not been reared under the benign influences of the institutions of our parent government. But as far as they understand, I will venture to say that these are the sentiments of all the Latter-Day Saints.

In my conversation, I shall talk and act as I please. Still I am always aware, when speaking in public, that there are those present who are disposed to find fault with this people, and to try to raise a prejudice against them; and they will pick up isolated words and sentences, and put them together to suit themselves, and send forth a garbled version to prejudice the world against us. Such a course I never care anything about; for I have frequently said, spoken words are but wind, and when they are spoken are gone; consequently I take liberties in speaking which I do not allow when I commit my sentiments to writing.

The discourse that has just been read, pointing out the path this people have walked in, is merely a brief summary of our experience, of what we have borne, and of what we believe.

Before the Book of Mormon was printed, and immediately after Joseph Smith obtained the plates and the revelations he received concerning this record being the record of the Nephites, and of the Lamanites, who are the fathers of the present aborigines of our country, and in which the Lord told him that he was about to set to his hand the second time to gather Israel, the war commenced against him; this was long before the book was printed. I will now tell you all a secret, although it has already been read to you; it is this—Christ and Belial are not friends; they are enemies. We ask where Christ's Church is? My conclusive answer is, if the Latter Day Saints do not constitute the Kingdom of God on the earth, the Church of Jesus Christ, it is no where to be found upon it. It is easily proved by the Scriptures that no other church, professing to believe in the Old and New Testament, bears hardly a resemblance to the ancient true church in the fullness of the doctrines of the Lord Jesus.

So far as morality goes, in many instances I have no complaints to make. Thousands and millions of people live according to the best light they have, but the Holy Priesthood is not on the earth unless the Latter Day Saints have it. It is the Priesthood again given to the children of men, shall I say it out? (Yes.) That raises the devil, and makes all hell angry; and the servants of the devil will run to and fro, and publish his lies about Christ and his church on the earth. They are not angry with me or with you; and the professors of Christianity, the priests are not angry with us, but they are filled with wrath and indignation with themselves, and with the Almighty. Why are they angry? Because they are men, and like other men. If a man sees his house about to fall, if he sees something or other continually gnawing, and gnawing, and picking, and operating upon the foundation, and discovers that by and by his house must fall, perhaps when he is asleep, or when he is gone from home, and destroy his women and children, he is all the time worried, and in a stew; all the time watching with a fearful looking for the time when it will crumble to pieces. This is the difficulty with the professing Christian world. Is it so with the infidel? No, he does not care anything about the matter; but those sweet, loving, blessed Christians, the priest in the pulpit, and the deacon under it, and the sage followers of their own nonsense and the traditions of their fathers, are the ones who are at war with the Eternal Priesthood of God.

The Universalists say that we are all going to heaven in a heap together, and if they believe their religion, they do not trouble themselves about Mormonism. Though I confess that I think the most of them are like the old man who was a strong believer in Universalism, and, while walking among his cattle, and musing over his doctrine, stepped up to a favorite ox, and said to himself, "I believe the doctrine of the Universalists, but, old Bright, as well as I love you, I would willingly give you if I *knew* it was true." You find a man who does not believe in any religious doctrines, who does not believe in a future existence, and what does he care about Mormonism? Nothing at all.

Who is it that stirs up the devil all the time? Those sanctified hypocrites, those old sectarians who profess so much sanctity, and so much religion. They see that their old, favorite dwelling is crumbling to the dust, never to be rebuilt again before Mormonism will triumph. That is what stirs up all the mischief. It was priests who first persecuted Joseph Smith. I will here relate a few of the circumstances which I personally know concerning the coming forth of the plates, from a part of which the Book of Mormon was translated. This fact may be new to several, but I had a personal knowledge with regard to many of those circumstances.

I well knew a man who, to get the plates, rode over sixty miles three times the same season they were obtained by Joseph Smith. About the time of their being delivered to Joseph by the angel, the friends of this man sent for him, and informed him that they were going to lose that treasure, though they did not know what it was. The man I refer to was a fortune teller, a necromancer, an astrologer, a soothsayer, and possessed as much talent as any man that walked on the American soil, and was one of the wickedest men I ever saw. The last time he went to obtain the treasure he knew where it was, and told where it was, but did not know its value. Allow me to tell you that a Baptist deacon and others of Joseph's neighbors were the very men who sent for this necromancer the last time he went for the treasure. I never heard a man who could swear like that astrologer; he swore scientifically, by rule, by note. To those who love swearing it was musical to hear him, but not so to me, for I would leave his presence. He would call Joseph everything that was bad, and say, "I believe he will get the treasure after all." He did get it, and the war commenced directly.

When Joseph obtained the treasure, the priests, the deacons, and religionists of every grade, went hand in hand with the fortune teller, and with every wicked person, to get it out of his hands, and to accomplish this a part of them came out and persecuted him.

Ours is professedly a Christian nation, and those who profess to be Christians should be so in very deed; if they were, they would not hesitate to have a good man and a Christian preside over them. As much as is said against Christians sitting in the Presidential chair of the government, they are the only suitable persons to rule, and should be taught of the Lord by dreams and visions. But after all the hue and cry about "Church and State," there has not been a President, nor a Governor, in our day, but what has been controlled, more or less, by priests who deny revelation, believe not in visions, and receive not the ministration of angels. Presidents, Governors, members of the Cabinet and of Congress, are more or less controlled either by the priests, or by a traditionary religious influence; and at the same time nearly all of them will turn round and curse the priests, and curse religion to the lowest hell, while they are governed and controlled by it. The false religion that is in the world is what raises this "hue and cry," misguides the people, and opposes itself against the Kingdom of God on the earth. Now if we would only fall in with the wicked all would be right, and then no person would wish to persecute us.

I will mention a few sayings and doings that transpired in Missouri, when they had Joseph and many others in prison. Old General Clark had discretionary power, from Governor Boggs, to kill man, woman and child, or to spare the women and children, or distribute the whole community of the Saints among the other inhabitants, just as he pleased. The cause of this was laid to "Mormon disturbances," "Mormon troubles;" though the Mormons had not been out of their own county, for they owned nearly all the county where they lived, and they did not go beyond their own boundaries, except upon lawful and necessary business. We had given up our arms, by their request, to prove our loyalty to the government, and then many of them said, "Now, God damn you, we will shoot you;" and some of the Saints were killed after they had surrendered their arms in faithful compliance with the requisition.

The starting point of our persecutions there arose by our enemies setting fire to their own houses, and swearing that they were burnt out and driven by the Mormons. This I know, for it came under my own observation. When General Clark came into the Far West with his army, he sent George M. Hinkle, the apostate, to call out the remainder of the brethren on to the public square, and when they were assembled he surrounded them with his men, and said, "Gentlemen, I have discretionary power in my hands, and I will now tell you what we desire—we wish one to go home with this man, and another with that man, and take your wives and children with you, and distribute yourselves through the State. You are the best mechanics and the most industrious people we have; and you have accomplished more here in two years than our old settlers have in twelve. We wish you to live with us. Why cannot you associate with us? I want you to scatter among our people, and give up your religion and Prophet, for I will tell you now, in the beginning, you will never see your Prophet, Joseph Smith, again." (Said I to myself, that is a falsehood.) "Only mingle with us, and give up your Prophet, your Apostles, and your assembling yourselves together, and we wish you to stay with us, for you are the best citizens in the State." I thought that these expressions did not correspond well with many of his remarks, and being determined not to give up my religion, I at once concluded that he might go to hell, and I would leave the State; and so I did, with the balance of the Latter Day Saints, as they had previously killed many.

Brethren and sisters, our friends wish to know our feelings toward the government. I answer they are first-rate, and we will prove it too, as you will see if you only live long enough, for that we shall live to prove it is certain; and when the Constitution of the United States hangs, as it were, upon a single thread, they will have to call for the Mormon Elders to save it from utter destruction; and they will step forth and do it.

We love the Constitution of our country; it is all we could ask; though in some few instances there might be some amendments made which would better it. We love the Federal Government, and the laws of Congress. There is nothing in those laws that in the least militates against us, not even to our excluding common law from this Territory. I can inform our lawyers who plead at the bar here, that the Congress of the United States have passed laws giving us the privilege of excluding common law at our pleasure, and that too without any violation of the Constitution, or general statutes. They have also given us privilege to stop drunkenness, swearing and gambling, and to prevent horse-racing, and to punish men for hurting and robbing each other. The Constitution of the United States, and the whole Federal Government, in their acts, have given us this privilege.

Now, I will tell you one thing that I am opposed to, and that this people are opposed to; it is to a man's coming here as an officer, with a bit of sheep's skin in his pocket having some great man's name to it, and beginning to set up his rules of discipline for the people, and saying, "I am a gentleman, I am a high-minded gentleman: can you tell me where I can find a woman to sleep with me to-night?" and setting up gambling shops, and drinking, and carousing, and stirring up strife, and hatching up law suits; hunting out disaffected spirits, and then lecturing the people on morality, wishing them to become like other communities, and saying to Mrs. Such-a-one, or Miss Such-a-one, "Won't you ride with me—won't you take a sleigh ride to-night with me? I am a high-minded gentleman." A prudent father, or husband, says, "Come home here, this is your place; you have no business with strangers." What is the result of this? Why, from most of the high-minded gentlemen you can hear, "God damn the Mormons, they are opposed to the Federal Government, because they will not let us sleep with their wives and daughters." I am opposed to such men, and am after them with the barbed arrows of the Almighty. To what extent? Let them intrude upon the chastity of my family, and, so help me God, I will use them up. (All the congregation said, "Amen.") Such characters may cry, "Aliens, aliens! the Mormons are all hostile to the government;" and they may cry it until they are in hell.

As I have already stated, the President of the United States should be a perfect pattern for all the people to walk after; so also should the Vice President, the members of the Cabinet and of Congress, the Governors of States and Territories, and, in fine, all the officers in the government, be patterns for the people to imitate. But what do you find among the leaders of the people? Almost everything but an upright example.

Corrupt men cannot walk these streets with impunity, and if that is alienism to the government, amen to it. The Constitution of the United States we sustain all the day long, and it will sustain and shield us, while the men who say we are aliens, and cry out "Mormon disturbance," will go to hell. There have been officers here who were not fit to live in our midst, and they ran home, and raised the cry, "Mormon disturbances," "Mormon rebellion," "Mormon war," and "treasoners;" but their day is over.

When a man professes to be my friend, and the friend of this people, he will take my counsel, instead of stirring up strife, and practicing iniquity. I dislike the wilfully corrupt, and by and by I will come out thunder-like, as I have done upon others when practicing iniquity; and as I did upon a certain individual when he made his glorious speech, and insulted this people from the highest to the lowest. I chastised him, and he ran off and reported as my sayings those which I did not say. It was told him, while he was on the plains, that President Zachary Taylor was dead and damned, and it has gone through the States, from side to side, that I said so. It was first given out that the Mormons said so, and then that Brigham said so; well, I backed it up, because I knew it was true. I have just as good a right to say that President Taylor is in hell, as to say that any other miserable sinner is there. Was he any more than flesh and blood? I have as good a right to canvass him, in a religious point of view, as I have to canvass the peasant upon the dung-hill. He has gone there, and so have many others; and the Lord Almighty is removing the bitter branches, as foretold in the Book of Mormon.

The newspapers are teeming with statements that I said; "President Pierce and all hell could not remove me from office." I will tell you what I did say, and what I now say; the Lord reigns and rules in the armies of the heavens, and does his pleasure among the inhabitants of the earth. He sets up a kingdom here, and pulls down another there, at his pleasure. He walks in the midst of the people, and they know it not. He makes Kings, Presidents and Governors at his pleasure; hence I conclude that I shall be Governor of Utah Territory *just as long as He wants me to be*; and *for that time*, neither the President of the United States, nor any other power, can prevent it. Then, brethren and sisters, be not worried about my being dismissed from office; for when the President appoints another man to be Governor of Utah Territory, you may acknowledge that the Lord has done it, for we should acknowledge his hand in all things.

All people are in the hands of the Almighty, and he governs and controls them, though they cannot perceive, neither do they acknowledge his handiwork. He exalts the President to be the head of the nation, and places Kings upon their thrones. There is not a man that escapes his cognizance, and he brings forth his purposes in the latter days. I can tell you something more, brethren and sisters, and friends, and the United States, and all the world; the Lord Almighty will not suffer his Priesthood to be again driven from the earth, even should he permit the wicked to kill and destroy this people. The Government of the United States and all the Kings of the world may go to war with us, but God will preserve a portion of the meek and humble of this people to bear off the Kingdom to the inhabitants of the earth, and will defend his Priesthood; for it is the last time, the last gathering time; and he will not suffer the Priesthood to be again driven from the earth. They may massacre men, women and children; but the Lord will not suffer them to destroy the Priesthood; and I say to the Saints, that if they will truly practice their religion, they will live and not be cut off.

"There is a spirit in man; and the inspiration of the Almighty giveth it understanding;" and many who do not hold the Priesthood have ideas which are really true, yet they are not always certain whether they are true or not. The cogitations, concerning this people, of men upon their beds, of the President of the United States, of the members of Congress, and of the rulers of different nations, when they meditate upon the condition of the world, and their final exit from this stage of action, are that there is no evil in the Latter Day Saints. And I tell you, in the name of the God of Israel, that their secret reflections tell them this, unless they are so far depraved by wickedness that the Spirit of the Lord has ceased to strive with them. But as soon as they engage in the turmoil of their daily duties, the hue and cry that "the Mormons are about to do this and that," attracts their attention. Formerly the rumor was that "they were going to tamper with the slaves," when we had never thought of such a thing. The seed of Ham, which is the seed of Cain descending through Ham, will, according to the curse put upon him, serve his brethren, and be a "servant of servants" to his fellow creatures, until God removes the curse; and no power can hinder it. These are my views upon slavery. I will here say a little more upon this point. The conduct of the whites toward the slaves will, in many cases, send both slave and master to hell. This statement comprises much in a few words. The blacks should be used like servants, and not like brutes, but they must serve. It is their privilege to live so as to enjoy many of the blessings which attend obedience to the first principles of the Gospel, though they are not entitled to the Priesthood.

But to proceed; the principal evil is in the rulers, or those who profess to be rulers, and in the dispensers of the law, and not the Constitution; it is pure. Even those who have evil in their hearts, when they contemplate the powers that be, as now exhibited before their eyes, when they think of them upon their beds, and in their most sober reflections, are beginning to realize that God is visiting the earth, that the Latter Day Saints are not as bad a people as they are represented to be by their enemies; that they are not disposed to be hostile to the government, and that they are a good people. Many who occasionally reflect calmly are beginning to realize that we have something which they know but little about, and to wish that they understood it. When they cast off these reflections fear comes upon them, because the cry, from one end of the Union to the other, is that "the Mormons are going to do something." What was said in Nauvoo? "Let Joe Smith and the Mormons alone, and it will be but a little time before they control the election of this State; and the man that Joe Smith says shall be Governor, so will he be, and the men whom he says shall be Representatives, so shall they be; and we will not bear it."

It was the priest in the pulpit thorning the politician, and gouging underneath, saying, "Don't you bear it;" and this because the priest could not bear to stand up in the pulpit and own his shame for vindicating a false religion, for our elders could silence every one of them, and crimson their faces with shame. Hence their words and determinations were and are, "We will kill the Mormons;" and the priests were pinching the Mormons from behind the politicians. How long would it have been before the whole election of Illinois would have been controlled by the Latter Day Saints? Our enemies saw this, and the devil knew it, and was mad, and determined to remove us. He did so, and I thank God for it. The priests and the politicians could discern that Mormonism was gathering to its banner its thousands and tens of thousands, and that it would be but a very short time ere the State would be governed entirely by the Latter Day Saints. The whole election would have been controlled by them, if we had not come out and forbidden our people to vote. We had to do this, or control the ballot box.

They succeeded in killing Joseph Smith and Hyrum his brother, and in driving us to these valleys. Now, we are here, and what are they afraid of? I will tell you, they are afraid that we shall become independent of them.

The relation between us and the government may be likened to a man having twelve sons, and all the elder sons pitch upon the younger one, as Joseph's brethren of old did upon him. They persecuted him, and lied to their father about him, and tried to alienate the feelings of the old man from him, and succeeded in a measure in estranging the feelings of the father from the young child. So it is with the General Government and us. We have plead time and time again, and will plead, saying, "Spare us, love us; we mean to be one of the best boys you have got; be kind to us, and if you chasten us, it may be said that we have kissed the rod and reverenced the hand that gave it, and tried again: but be merciful to us, for do you not see that we are a dutiful child?" But no; Tom, Bill, Dick, Harry, and the rest of the boys are eternally running to the old man with lies in their mouths, and he will chastise little Joseph. And though the old fellow has not come out in open war upon him, and arrayed the force and arms of the government to kill the boy, yet he sleeps in his chair, and dreams it over, and talks in his sleep, saying, "Go it, boys, go it, boys, we will not say anything here." And Tom, Bill, Dick, &c., commence pouncing on to little Joseph; and the old man is dozing in his chair, saying, "Go it, boys." What will become of this little Joseph? I will tell you. We are a child of the government, one of the youngest children, and we cling to our parent, and desire to be reckoned in the family, and to hail our brethren as brethren, and be numbered among them either in a Territorial or State capacity. What next? The cry is raised by the older boys that "it never will do to admit this younger child into the Union, he is an alien, and we must exclude him." I will you you what this will amount to; they will pound and abuse little Joseph until his affections are entirely weaned from his parent, and from his brethren, and he becomes an independent boy. Who will cause this, the Mormons? No, the elder brethren will do it. They will urge on their hostility against little Joseph until he is driven into Egypt for succor. Well, if this is not Egypt enough, where will you find it?

"What is going to be done with these turbulent Mormons, these outrageous Mormons?" I will tell you what might be done, and what ought to be done. The Government of the United States, and the Presidents of the United States, ought to treat the religion of the Latter Day Saints as they do Methodism, Presbyterianism, Quakerism, Shakerism, and many other isms, and say, "Here, I wish you to hold your tongues about the Mormons, for they have just as good a right to their religion as you have to yours." And when the people petition for this or that (as the right of petition should never be denied), it is the duty of those who are addressed to hearken to the petitions of the people, and to let them have officers of their own choice, for the appointing power is elected by the voice of the people, and the mass of the people hold the reins of government in their hands. Then let the people carry out those principles they have adopted and profess to abide by, and when we wish for a Governor, or a Judge, or any other appointed officer, let us have the men we prefer, and not those who will run away and report falsehoods about us.

Many of the battalion boys are here to-day who walked over the plains and deserts; they *know* what they have endured. They left their fathers, mothers and children on the prairie, and some of them they have never since seen, and will not in this time, for they sleep in the silent grave. They suffered all this in fighting for the country that had cast them out!

Do I love murderers and mobocrats as I do good men? No. Do I pray for them? Yes, that the Lord would judge them out of their own mouths, and that speedily.

We plead all the time to be let alone, and to be permitted to live in peace, and not to be whipped and abused without cause, for we are "flesh of your flesh, and bone of your bone;" then why not let us enjoy our piece of cake, as we let you enjoy yours? For this we plead, and plead, and plead continually, but no, they say, "we will chastise you because we have the power to do it; we will whip you because we are stronger than you."

I will take the Government of the United States, and the laws of Missouri and Illinois from the year 1833 to 1845, and if they had been carried out according to their letter and spirit, they would have strung up the murderers and mobocrats who illegally and unrighteously killed, plundered, harassed and expelled us. I will tell you how much I love those characters. If they had any respect to their own welfare, they would come forth and say, whether Joseph Smith was a Prophet or not, "We shed his blood, and now let us atone for it;" and they would be willing to have their heads chopped off, that their blood might run upon the ground, and the smoke of it rise before the Lord as an incense for their sins. I love them that much. But if the Lord wishes them to live and foam out their sins before all men and women, it is all right, I care not where they go, or what they do.

I have but one fear concerning this people in the valleys of the mountains, I have but one trembling sensation in the nerves of my spirit, and that is, lest we do not live the religion we profess. If we will only practice what we profess, I tell you we are at the defiance of all hell. But if we transgress the law God has given us, and trample his mercies, blessings, and ordinances under our feet, and treat them with the indifference which I have thought that some occasionally do, not fully realizing the obligations that they are under to their God, I have feared that in consequence they would be overcome, and that the Lord would let them be scattered and smitten. But only let them live their religion, and I have no more fears with regard to their being driven, than I have with regard to these mountains being blown over upon this city. I am willing to fight, or to go; to run, or to stay; or to do anything else that the Lord Almighty requires of me for his Kingdom's sake, and then to lay down my life for his cause. But I swear by the Gods of eternity that I will not suffer men in our streets, and in our houses, to corrupt this people and overthrow them, the Lord and good men being my helpers.

To whom do I allude but to those who wish to destroy this people? Not one. I am not opposed to any man or set of men who are here, there, yonder, or anywhere else; but I am opposed to wickedness or vice, wherever they may be found in the whole earth; I am opposed to unrighteousness, and I always intend to be.

I prefer to remark upon subjects as they present themselves to my mind; though I might prepare a course of lectures, and confine myself to given subjects, as I have often done; but when I am in this stand, I hoist the gate and let the flood run, not caring which way it goes, or how.

What happened when I chastised a runaway officer? I did not say one rash word to him, nor chastise him half as much as he deserved; but I told him what he was, and how he looked to me; what he was sent here for, and what he should be, if he magnified his office. Before the meeting was out the word was, "O! we are going to be driven; here is a mob coming." Said I, "Get out of my way, or I will kick you out; what are you afraid of?" "O! of the Government of the United States." I replied, "Let me die and go to my Father in heaven, before I stoop to that abominable wickedness; I never will stoop to it, so help me God." What was the result of the course I then took? He was chastened, and our Chief Justice who is now here told him in Washington that he was chastened for his own iniquity, and said to him, "I expect they did not chastise you half enough." Do you suppose that I am going to crouch down, and suffer this people to bow down continually to the rod of corruption? No. Come on with your knives, your swords, and your faggots of fire, and destroy the whole of us, rather than we will forsake our religion. Whether it is true or false is none of your business; whether the doctrine of plurality of wives is true or false is none of your business. We have as good a right to adopt tenets in our religion as the Church of England, or the Methodists, or Baptists, or any other denomination, have to in theirs. Our doctrine is a Bible doctrine, a patriarchal doctrine, and is the doctrine of the Gods of eternity, and of the heavens, and was revealed to our fathers on the earth, and will save the world at last, and bring us into Abraham's bosom, if we ever get there. Are the officers of the government the judges of our religion? It is none of their business whether it is true or false. I know whether it is true or not, and that is enough for me; you know, brethren and sisters, and that is enough for you. If they do not believe it, we do not trouble them with it. We say that we will meet you as friends, and as neighbors, as "flesh of our flesh, and bone of our bone," but not, as the world meet you, upon the platform of corruption and iniquity. We are not there, neither will we meet you there; but we will hail you as friends, and as brethren, pertaining to the citizenship of the government; so we hail the officers who are now with us. And if the gallant gentleman who is now in our midst had received the commission of Governor of this Territory, as was reported, and had accepted it, I would have taken off my hat and honored the appointment; and this people would have been just as passive and submissive to him as ever they could be to me. That I will warrant, and vouch for. If they wish to send a Governor here, and he is a gentleman, like the one I have referred to, every heart would say, "Thank God, we have a *man* to stand at our head in a gubernatorial capacity; a man who has got a good heart, and is willing that we should enjoy the federal rights of the Constitution as well as himself." I am with all such men, heart and hand. But for a man to come here and infringe upon my individual rights and privileges, and upon those of my brethren, will never meet my sanction, and I will scourge such an one until he leaves; I am after him. But I will say, to the praise of the gallant gentleman referred to, if there was going to be a gentleman called upon to be our Governor, there is not a man, out of the Kingdom of God, that I would listen to sooner, and feel more confidence and cordiality towards, than to him. I wish this meed of praise could be awarded to every officer in the government, but it cannot. We have some of the most corrupt, damnable, mean curses here that ever disgraced the earth; some who even wish to carry the holy sanctuary in one hand and a jug full of whiskey in the other, and follow a whore, and have a saint trail behind them to hold up their garments to prevent their drabbling. They are like the pilot fish to the shark, serving to lead him to his victim. I despise them; and so does every good man. Show your colors, gentlemen, and let us know what and who you are as I do, that all the earth may see and hear.

Have I any feelings against the man who has a true heart for constitutional rights? I have nothing but love and good feelings for all such. What have I for the sinner, the hypocrite, the unbeliever, the ungodly, the liar, the sorcerer, the whoremonger, and the adulterer? I have nothing but chastisement for them, until they repent of their wicked ways, and turn to God and find mercy. This is according to my priestly office. I informed you, in my discourse that has just been read, that my religion is first and foremost with me, and I will send it to all the earth, to President Pierce, whetaer he retains me as Governor of Utah Territory or not; and, whether I should be President of the United States, or King of Great Britain, or Monarch of all the world, my religion and my God are first and foremost with me. My kingship, my presidentship and all shall bow to that eternal Priesthood, which God has bestowed upon me. I have been Governor of this Territory ever since it has had one, and in all my official transactions I have acted in accordance with the Priesthood. I never will infringe upon it with anything I may operate in, in any office; let them all go by the board, before I will be brought into a situation that will cause me to infringe upon my Priesthood. In all my doings as an Elder of Israel, as holding the keys of the Priesthood to this generation, if I continue to be the Governor of this Territory, I shall magnify my office by my Priesthood. No matter what my Priesthood and calling are, all must bow to my God, and to his commandments. Have I been obliged to violate any law? No. The Priesthood assists me to honor, to preserve, to see, and understand the welfare of the government I am acting for, and enables me so to do a thousand times more effectually than I could if I had not this Priesthood; and if any one can produce documents to prove that any Governor has magnified his office better than I have, let him bring them forth.

In the free and independent Government of the United States, who in the eyes of the Almighty ought to have the privilege of sitting in the Presidential chair to be countenanced, adored, loved and reverenced in his capacity, and be justified therein by the heavenly hosts? It is that man who is sanctified before God, and who loves the Lord Jesus with all his heart, or in other words, who is endowed with wisdom from on high, and has revelations, visions and dreams, giving him understanding to provide for the welfare of every portion of the nation, and a willingness to preserve to every one their fair and just religious rights, as well as political, for the good and benefit of all. In the eyes of Eternal Justice, only such a man has the right to that office. They are afraid to put a man there who is a professor of religion, lest he favors his own party. A man is a fool that would do that when he has laws to preserve and keep inviolate toward the Methodists, and all religious denominations.

The Kingdom that Daniel saw will push forth its law, and that law will protect the Methodists, Quakers, Pagans, Jews, and every other creed there ever was or ever will be, in their religious rights. At the same time the Priesthood will bear rule, and hold the government of the Kingdom under control in all things, so that every knee will bow, and every tongue confess, to the glory of God the Father, that Jesus is the Christ. Every one must bow to the Saviour, and acknowledge and confess him with their mouths. Can they still be Methodists? Yes. Presbyterians? Yes. And I some expect that many will be brought into close places, as the Jew was by the Catholic priest. The Jew fell through the ice, and was about to drown, and implored the Catholic priest to pull him out. "I cannot," said the priest, "except you repent, and become a Christian." Said the Jew, "Pull me out this once." "Do you believe in the Lord Jesus Christ, and the Holy Catholic Church?" asked the priest. The Jew answered, "No, I do not." "Then you must stay there," and the priest held him under the water awhile. "Do you believe in Jesus Christ now?" "O yes; take me out." "Well," remarked the priest, "thank God that another sinner has repented; you are safe now, and while you are safe I will send you right to heaven's gate," and he gave the Jew a push under the ice.

I most assuredly expect that the time will come when every tongue shall confess, and every knee shall bow to the Saviour, though the people may believe what they will with regard to religion. The Kingdom that Daniel saw will actually make laws to protect every man in his rights, as our government does now, whether the religions of the people are true or false. We believe this as sincerely as we believe anything else; and I think that the course of this people has proved it as far as the acts of the children of men are concerned. All creation could ask for no more witnesses than they have that the New Testament is true, that Jesus is the Christ, that the holy prophets are true, that the Book of Mormon is true, and that Joseph Smith was a prophet and revelator. But the Lord has so ordained that no man shall receive the benefits of the everlasting Priesthood without humbling himself before Him, and giving Him the glory for teaching him, that he may be able to witness to every man of the truth, and not depend upon the words of any individual on the earth, but know for himself, live "by every word that proceedeth out of the mouth of God," love the Lord Jesus Christ and the institutions of His kingdom, and finally enter into His glory. Every man and woman may be a revelator, and have the testimony of Jesus which is the spirit of prophecy, and foresee the mind and will of God concerning them, eschew evil, and choose that which is good.

There are thousands of things I would like to name with regard to ourselves and our government. Our whole interest is in it; we cling to it as a sucking child to its mother's breast, and we will hang to it until they beat us off, until we can hang no longer, and this will never happen, unless they drive us from it under the pretext of what Mormonism is going to do. What is the Kingdom of God going to accomplish on the earth? It will revolutionize not only the United States, but the whole world, and will go forth from the morning to the evening, from the rising of the sun to the going down of the same, so shall be the ushering forth of the Gospel until the whole earth is deluged with it, and the righteous are gathered.

The sinner will slay the sinner, the wicked will fall upon the wicked until there is an utter overthrow and consumption upon the face of the whole earth, until God reigns whose right it is. As it was said in the days of the Saviour, "If we let this man alone, you may depend upon it that through his influence he will take away our place and nation." If you let Mormonism alone, I will promise that every honest man and woman in the United States will be in the Church of Jesus Christ of Latter Day Saints, and be governed by the Law of God.

Let them take the counsel of the late Captain Gunnison, who was massacred by the Indians; he was convinced that it would not do to persecute the Mormons, for every time we were driven we have succeeded beyond our most sanguine anticipations. It has happened to us as it did to the old man's stone wall, which was five feet high and six feet thick. The boys could not get his apples, and said among themselves, we will turn over the old wall; they turned it over, and it was higher than before. So with us; every time the Mormons have been driven they have enlarged their borders. Look out; drive us again, and we will take the kingdom before you are aware of it.

We certainly shall gather out all the good as fast as we can, for the people who love truth will hear sound argument, which is our rule of battle, and it is a scientific one. Now come on to war, whenever you think best, and we will gather out the honest until the last seed of Israel is gathered, and there is hardly enough left to elect a President, even among the Know Nothings.

Only persecute us, and we will grow the faster. Say they, "What shall we do? do tell us which way we shall go, for we do not know what to do, nor what to say; if we persecute them they will grow the faster, and take away our place and nation, and will get all the good people to follow them, and what shall we do?" It is a hard case I know.

When strangers come among us they often feel diffident, for we keep to ourselves here in these distant parts, and do not always immediately know whether we are about to receive friends or enemies into our community. We have been persecuted and driven, and been a scoff and a by-word, and when strangers come among us they feel a delicacy in making our acquaintance. I say, brethren and sisters, be frank with strangers, and when you talk with them, or are in their presence, live your religion, and do not vary one particle from the truth.

You say, "I love my God and my religion." Then manifest to them what your religion is, and if they are honest, ere long they will fall in with it; if not, they will take up their line of march and leave us; and my prayer is, that we may be delivered from every inbred corruption.

So far as the time and your patience would permit, I have endeavored to candidly and truly portray our real feelings and views with regard to the General Government, the members of the various Christian denominations, the upright everywhere, and the corrupt and abominable wherever they are to be found; and also to briefly sketch a few of the scenes and incidents of our past and present history.

Let us live our religion, and show the world that we love the Lord Jesus Christ better than anything else. Though the world persecute you, yet cling to the Lord and the Holy Gospel, even if you lay down your lives for the truth's sake. May God bless you. Amen.

Matrimonial Speculation.

A GENTLEMAN in Kelooshoo, Ark., was married to a young woman, and after four months' connubial felicity, was presented with a black baby. He called on his lawyer, related the circumstance, and asked his advice.

"All right," said the man of the law, "let me have the papers, and you shall have a divorce instanter."

"Oh, hang a divorce," replied the gentleman, "I only want to know if I can sell the cursed nigger!"

If thou art master, be sometimes blind; if a servant, be sometimes deaf.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 107 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MAY 12, 1855.

The Herald's Correspondent.

In our last week's issue we published an address of Governor Young's, which was read by Mr. Bullock from the stand; on the first page of this week will be found an extemporaneous address, delivered by his Excellency on the same occasion. We recommend it to the perusal of every candid man; it manifests a frank, straightforward, honest spirit, which are so characteristic of the gentleman, and which we cannot help but admire. Its sentiments recommend it to every reflective, candid mind. It may not be so soft, gentle and mealy-mouthed as some of our fashionable libertines would like, and as some of our nimby-pimby, Miss Nancy, epauletted gentlemen would dictate. Men of dark deeds generally like soft-tongued, smooth speech, to cover their rascality, debauchery and corruption. It is very fashionable to be profligate, of course: what gentleman of spirit is not? but then to be told of it is very vulgar; it is a decided breach of etiquette, and the very height of ill manners.

From the remarks made in the New York Herald, by its "special correspondent from Utah," it would seem that one of our cock-a-madandy birds has been rather severely struck by President Young; one would judge from his lamentable chirp, his perturbed fluttering, and disordered feathers, that he must be seriously wounded—poor fellow! we cannot but sympathise with him; his three * * * must be very much in the descendant, and for such hopeful youths who have bid adieu to mamma, braved the dangers of the red man, perilled their lives in the desert, and penetrated into the mountain fastnesses; and who have had the bravery to associate with the Mormons; for such prowess and daring to be disregarded; for such *rara avis* to be struck in the wing, and their beautiful plumage disordered, is too bad. This Governor Young is a dreadful fellow, and, would you believe it, Missy, so vulgar; he says he is "determined to root out corrupt men, and corrupt practices," and actually he calls some of us "*refined gentlemen*" "damnably corrupt;" and what we have delicately and politely termed a *faux-pas*, a *petit méchanceté*; or a *passe d'amour* he vulgarly calls whoredom and adultery; really, Miss Cleopatra, Augustiana, Angelina, it is very shocking. Now if we only had "some of our *fast young ladies* there," wouldn't they teach Brigham Young, his five hundred wives, and the Mormon women generally, another thing? Why, our Broadway belles would raise a mutiny, they would, under such treatment; and is it any wonder that we feel bad? Now their women "cannot look a fashionable Gentile in the face;" and we, who, according to all rules of etiquette, are admitted into all fashionable, polite society—we, fashionable libertines, *pardonnez moi* (gentlemen), would like to look them in the face, and treat them after Gentile fashion; but Brigham Young peremptorily declares he won't let us. No wonder then that on the announcement of the Governor's *pronunciamento* "the excitement was tremendous." That one very amiable "fast" gentleman should "swallow frantically a tumbler full of raw brandy, to quiet his nerves," and that "an officer of the army was seen, on guard mounting, to draw his sword from its sheath, in a *very ferocious manner*." They knew what it meant; wonder if they would like the first letters of their name to be told. They were afraid of the *pronunciamento*. They dreaded, poor fellows! lest there should be an *exposé*, and trembled, no doubt, lest Brigham should be so impolite as to tell of some of their deeds of darkness; their attempts at polite fashionable life. To have our deeds exposed is bad enough anyhow; but to have it done by a Mormon, whom we have represented as lascivious, is too bad; we don't like it; and what then? If in New York, a few *roués* could silence a policeman; if not, a few dollars would; if that failed, friends would interfere, to prevent our exposure; but this Brigham Young is obdurate and hard-hearted; he will vulgarly call things by their proper names; however, one thing we can do—we can get together, and give a chapter on Mormonism, including spiritual wives and Mormon corruptions, that will go down anywhere; we must put a little tweedle-dee and tweedle-dum into it, and it will help us out. We won't give the account which Bullock read; of course "that is passable enough," because *written*; but we will give that which is not *written*; unfortunately, however, for "our special correspondent," he is behind the times here; the gentlemen of the New York Herald have already, May 5th,* published the correct account as reported by G. D. Watt, and his garbled speciality comes with a very poor grace afterwards. Poor gentleman! he is doomed to be unfortunate.

Now, Mr. Nimby Pimby, before taking leave of you, let us give you a piece of advice. If you wish to live peaceably among the Mormons, study that little short document, the Mormon Creed, "MIND YOUR OWN BUSINESS." Your attempted jocularity comes with but an ill grace, your chagrin is plainly visible; your naked skeleton is seen through the flimsy covering, and your cry of "sour grapes" after your painful repulses won't go down.

* The same as on our first page.

"The Mormons in Their Glory."

The last "Sunday Times" comes out about the Mormons, with the above heading, in the most startling manner. It is certainly astonishing to observe the alarm existing among a certain class of the community, of which we may presume the intelligent writer of the Times is a member, in relation to the Mormons, and the anxiety exhibited to cite the inhabitants of that far-off Territory before the people, as a subject for so much dread to a government that boasts itself as standing at the head of nations, in its prowess, intelligence and advance in civilization. What can cause such agitation and fearful forebodings among these gentlemen? Can it be possible that the few deluded, ignorant and depraved inhabitants of distant Utah can endanger the peace and good morals of this vast Republic, with "our pretensions to greatness as an enlightened people?" "Is there some hidden cause, some mystery unexplained?" What fascination, what dreaded horror fills your soul? Come, tell us, Mr. Times, what it is you fear. Are you afraid, if we "let them alone, they will take away our place and nation," because "there is something rotten in Denmark?" Why do you not let them "severely alone," with your accustomed sagacity, instead of placing Mormonism before your readers, in contrast with your liberality, veracity, consistency and egotism? "A nation within our nation, wholly unlike us in habits, laws and customs." Pray, Mr. Times, who is us—the North or the South, Whig or Democrat, Know Nothing or Know Something, Kansas or Massachusetts, Anti or Pro-Slavery? Or do you, Mr. Times, embody them all in your august personage? Or perhaps you mean us in New York; if so, what habits do you refer to? Is it that you, with the immortal Brocchus, "think it is very hard" that there are not the same accommodations in Salt Lake that you have in New York? "Wholly unlike us in habits, laws and customs!" You are dissatisfied with their laws too. If they, too, are so unlike us, so unconstitutional, why does the General Government approve, and send Judges to administer, and make appropriations to sustain them? Certainly, Mr. Times, as a saviour to your country, you ought to see to this. And then again "their customs;" but here we are indeed at loss to understand your meaning. Is it that the people of Utah are not sharp enough in trade? Is it that their police reports are not sufficiently full? Or is it that, like Kansas and Missouri, they do not join in the hue and cry of Nullification? But again, he modestly continues, that the Mormons, "while professing to yield to US a due submission, are seeking every opportunity to assert their sovereign independence." (As though they were white folks!) Surely, Falstaff himself could not have stood forth with more complacency! Mr. Times, your benign countenance should radiate over the darkness of Utah as Governor, and we suggest you to Mr. Pierce for the next vacancy; how they would bow their submissive heads to your imperial dictum! Space will not admit of taking up all the profound arguments and eloquent diction of our learned writer, but we will simply refer to one more of those liberal and enlightened remarks upon the Mormons: "As law-defying and gospel-ridiculing fanatics." This must have nearly finished his vocabulary, and displays a want of information relative to that people, or deliberate, wilful falsehood, which, in addition to his pathetic appeal to American women, looks much like a last resort to sustain a sinking cause, and for a lion among the beasts of the forest, sounds vastly like braying, besides an evident inclination to kick, which is not usual with that genus. "How are the mighty fallen!"

What do you Mormons believe in?

We believe in striving after the greatest possible good to man.

But this is an expression common to all; do you apply this in a religious point of view, relating exclusively to mankind in the future, or in another state of existence?

No. We believe that which relates to our future, must begin to day, for results of acts to day, extend themselves into all eternity, whether you term those acts religious, social, or political, all that are connected with the present, inevitably effect the future.

Then your life must be your religion. Do you believe in communism or common stock?

No. Not as you view it. We believe if a man have five talents and gain other five, he is worthy of the talents he gains, but we believe in that communism that holds but one Lord, one Faith, one Baptizm, one hope of our calling, we believe in a perfect union of interest, so much sought after by communists, and failed to be sought after in the right place, that is in the "Gospel" and implicit obedience to its requirements as taught by Jesus Christ and his Apostles, and in which rules are laid down for the government and also the authority and kind of officers to regulate and control the same, this includes all that is good and correct in all the various systems. And all the advantages hoped for in communism, with none of the disadvantages that have caused their failure.

But have not the world possessed the Bible for ages past, and all have differed in its meaning, how than do you Mormons pretend to a knowledge which the world do not possess?

It is true, did we believe as the world believe, and depend alone upon our intellect and education, we should be at loss to answer, but we believe that God can reveal his will to man at this time as well as in former ages, and we have reason to know that he does, if we had not this assurance, we could not pretend to apply so extended a plan for the redemption of man as is embraced in the Gospel, for it is the plan of God, nor can any plan for the highest good of man, not only for this life, but the life to come, be carried out successfully without revelation, therefore the failure of all that attempt it without.

What evidence have you that what you say is true?

The purity and order of the ordinances of the Gospel, the system and order of the holy priesthood, the extraordinary light thrown upon the ancient prophecies, and evident fulfillment in the present day, and the purposes of God made manifest and rapidly transpiring, and thus confirming the word, the gathering of Israel, the establishment of the Kingdom of God on the earth, but above all, the Holy Ghost which was promised to *all*, who honestly obeyed the ordinances of the Gospel, "that leadeth and guideth into all truth," "and shall take of the things of the Father and show them unto you." This we testify is given to man through obedience to the Gospel, and it is by the operation of the Holy Ghost within us, that we are enabled to know the will of God upon the earth, and that He has again spoken to man, and again directed the organization of His Church upon the earth with Apostles, Prophets, Teachers, Miracles, &c., and in no other way is man safe from being "tossed about by every wind of doctrine."

If this be true, then why is it that so much evil is spoken against the Mormons?

The same reason that so much evil was always spoken against the Prophets and Apostles of the Lord, and if you can explain the reason of that, you will know why so much is spoken against the Mormons.

Arrival of the "Juventa."

The ship Juventa arrived at Philadelphia last Sunday morning, the 5th; she had on board 572 Saints when she left Liverpool, under the presidency of Elder Glover, March 31. They had a remarkably good passage, some few additions, but no deaths. The party were all in excellent spirits; those going forward, about four hundred, left Philadelphia on the Tuesday morning train; the others, through the indefatigable exertions of Elders Clinton, Woolley, and others, were generally provided for the same day; most of them were situated before we left. This is as it should be; we need union, and by our united endeavors we can help and bless one another.

We regret that we forgot the name of the very gentlemanly captain who commands the "Juventa;" he is spoken of by the passengers in the highest possible terms, and from his expressions to us, he seems to have a good opinion of his passengers. Elder Glover, however, is preparing a testimonial in which we hope any omission at the present on our part will be amply made up.

We have just received, per Asia, a list of passengers, shipped on board the "William Stetson," April 26, by F. D. Richards, Liverpool. We shall publish the names next week. We call upon all our brethren in this vicinity to assist us in making arrangements for their coming brethren, by providing places, &c., as most of them will stay here this season.

In another column will be found a list of passengers on board the ship "S. Curling," Capt. S. Curling, bound for this port.

Abolitionism vs. Slavery.

The two great phalanxes of our lody-politic seem rousing themselves to action for the coming Presidential campaign, and each appear determined to make it final; what the result will be, seems to be a matter of secondary consideration, the expressions made in this city at the convention held by the abolitionists, were pointed and severe, carrying a tone of defiance to be regretted at this crises, when now if ever, the voice of man commanding influence in the North should be heard in accents to sooth rather than to irritate, the already excited multitude; the propositions made by Senator Wilson, of Mass., to repeal the Fugitive Slave Law, to organize the North against the admission of Kansas into the Union as a Slave State, and to carry this issue into the approaching Presidential election, and the repeal of the act of 1807, under which the slave trade between the States is carried on, and to abolish all laws making any distinction among individuals on account of color, all of which are directed against the very vitals of Southern institutions, and the only bulwarks that surround them. The remarks of the Hon. Charles Sumner, last evening were much of the same character and denote a determination to make a final issue of the all-absorbing question that has so long agitated the Northen and Southern States. The clouds are gathering blackness, and we may expect an equinox of storm for the future.

Yesterday morning (9th) Mr. Johnson P. Lee, auctioneer of this city was killed on the Hudson river railroad, near Eighty-sixth street, while attempting to jump aboard the cars.

Five men were instantly killed on the evening of the 8th inst., by the explosion of a powder mill near Rochester.

What is Truth?

The variety of views held upon the question of what is truth, is as extended and multiplied, as are the variations of temperament, and classification of mind throughout the Human Family. Yet those truths that the mind is susceptable of clearly demonstrating to itself, admit of no variation, and are so many stubborn facts. It is none the less so, however, with truths that cannot be demonstrated, nor has the opinions of mankind in relation to any truth previous to its demonstration, ever lessened, or changed the value of that truth when made manifest, and though there may be a thousand speculations upon a problem, yet there is but one true, legitimate solution, and there may be questions upon which simply an approximation to truth will answer our purpose for the moment, so that we are satisfied without further analization to let it rest. But when truth is viewed in its connection with the works of creation, the system and organization of the world, the movement of the spheres in its more than mathematical precision and accuracy, and turn to our own organization and realize the delicacy of its construction, we cannot but see the importance of truthfulness, and more especially as we continue our investigation into the operations of the mind upon the system and its effect upon the objects that surround it, we are obliged to conclude, first, that there is a right way for everything, and secondly, that any advancement, or approach of mankind, to that perfection visible in the works of creation, much depends upon the mind imbibing the truth in its purity. But there are comparitively few who carry their investigation beyond the surface, and probably there is not one in a thousand who will embrace the truth when it is clearly manifest to them, nor one in ten thousand that will faithfully adhere to it, after embracing it, when brought in contact with interest or opposition. And many will relinquish their hold upon the very first occasion of the exercise of that principle of firmness so necessary to the support of justice, mercy and truth, among mankind. There are many honest minded people who are not aware of this, but have been willingly or negligently ignorant of the insiduous and rapid prevalence of corruption throughout every institution that surrounds him. It is true that while they deplore the disorder, injustice, misery, and death, attending results of general principles, they are, if not individually effected by these results, ready to say these old institutions are well enough, as they are, let them alone. A disposition so indolent, and willing to admit of injustice to others if they only remain secure themselves, are not such as to embrace the truth for the love of it, nor have they sufficient acumen to sustain, or retain it unadulterated if received at all. It truly requires faith, hope and charity, clearly defined and actively operating in the mind of those who dare stand forth in the support of truth. Whenever the truth has been presented to the world, it has been met with a strong spirit of opposition, and has either been driven entirely from the field, or a compromise entered into, which has ever been more fatal to its existence, than open opposition; for by such adulteration have mankind been deceived, from the first, and upon the existence of certain truths, mixed with error, have thousands rested their apology for remaining in the wrong, and thus has error ever triumphed leaving the world subject at any time to be thrown into a vortex of inextricable misery, bloodshed, war and ruin.

Thus has it ever been with a large majority of mankind, that when truth, even in any of its departments, is presented, there are classes who will at once strenuously oppose it, from pecuniary, local, traditionary, egotistical or ambitious motives, as in the case of Copurnicus in introducing a fundamental change in the science of Astronomy. A subject in which it might be supposed there could be no inducement for opposition. Or as in the case of "Hervy" upon the circulation of the blood, in which all were vitally interested, and in which, an investigation could in nowise do harm to any one, yet these principles when presented, elicited the most vindictive opposition; the same might be said of the "Jacquard loom," the introduction of steam, and thousands upon thousands of instances might be related, in which the blind opposition of the masses, led on by the more subtle and intelligent in the suppression of that which is conducive to the advancement of man in the scale of being. It applies to Philosophy, Science, and Religion, and penetrates all the ramifications of society, throughout the old and the new world, among heathern nations, and through all Christendom. And is as ready to break forth with the same ungovernable fury, at any innovation upon old usages, noxious unwholesome customs, or bewildering traditions, to-day, as it was two thousand years ago.

This disposition among men, in opposing truth, has been developed, with perhaps greater virulence against religious inovation, than any other, as exemplified in the case of Enoch, Noah, Moses, the Prophets, Jesus and the Apostles. The agitation and tumult in the depths of the human breast displayed in religious reformation, is ascribable to the fact, that the aim of true religion is directed to the very roots of society, and embraces all that relates to the existence of man. It is not to be wondered at then, when truths relating only to departments of the great whole meet with opposers, that upon the application of principles relating to the origin, existence and future destiny of man, should stir up the very depths of the soul with all its turbid waters and stagnant pools, to resist, or receive the good seed thus broad cast over the world. And a system embracing all the interests of man, as in the mission of Noah, Jesus, or Joseph Smith, will assuredly convulse and shake to the very centre all the false systems of men, for in it is included all TRUTH.

The experiment has been tried successfully of engrafting the current upon the maple tree.

Kansas.

The excitement continues to rage in Kansas, and the fury of the strife is greatly increased by the murder of a leader of the Pro-Slavery party, Mr. Malcomb Clark, by a Mr. McRea, at a public meeting at Leavenworth. The difficulty commenced in a dispute that arose as to which party had the majority, and McRea gave Clark the lie, when Clark struck McRea with a club, stunning him; but as soon as he came to himself, he drew a revolver and shot his assailant dead. This done, he attempted to escape, but was overtaken, and is now in the custody of the United States officers at the fort. A petition was got up and signed by three or four hundred of the mob, requesting the officers in command at the fort to give him up, and promising to give him the benefit of an impartial trial by jury, but the petition was not acceded to.

This, we presume, is but the beginning of the end, and betokens a long and not bloodless strife. However much we deplore such a state of affairs, we cannot conceal from ourselves the fact, that the smothered fires, thus far restrained by compromise and conciliatory efforts of the friends of the Union, are fearfully bursting forth upon every side, and we regret to see men holding influence, whose pride and boast it should be to claim a citizenship in this glorious Union, lending themselves with all their influence to hasten affairs by which we may expect such calamitous results to the country.

We copy the following to show the state of excitement now existing in Kansas:

VIOLENCE IN KANSAS.

From the St. Louis Republican (Atchison paper).

We regret to learn that bloody deeds begin to attest the hostile feeling existing in Kansas in relation to squatter sovereignty. By a steamer just arrived from Fort Leavenworth, we have received a copy of a handbill, dated the 1st inst., in which the murder of Malcomb Clark is announced, and a call made to the citizens to meet and take action in relation to the matter. The deceased is represented as having borne the character of a most worthy and estimable citizen. Of the standing of McRea, the homicide, no mention is made, nor are we acquainted at all with his history. The difficulty occurred on the 30th ult., and the meeting of the citizens was to have taken place on the 3d inst.

Great excitement prevailed at Fort Leavenworth when the steamer left. McRea was in confinement, awaiting the decision of the people. From the feeling expressed, it was feared he would be most summarily dealt with. The handbill, as well as the information derived from the officers of the boat, leave no doubt but that the melancholy deed was the result of that foul spirit of discord which has been let loose in the Territory by men professing to be actuated by holy and philanthropic motives.

Attached to the memoranda of the steamer Edinburgh we find a few additional particulars. The quarrel between McRea and Clark originated at a meeting of squatters held at Leavenworth City, and grew out of a dispute about voting. McRea is a lawyer. After he shot his victim he attempted to escape by swimming the river, but was overtaken and conveyed to the guard-house. The excitement, both in Weston and Leavenworth, was intense, and it was apprehended the citizens would tear down the prison and Lynch the prisoner. We give the handbill entire:

TO THE PUBLIC.

GREAT INDIGNATION MEETING—AROUSE AND AVENGE THE BLOOD OF YOUR FELLOW MAN.—Whereas, Malcomb Clark, one of our most worthy and estimable citizens—a man whom it was impossible to see without admiring, or to know without esteeming, and of whom it might be said that those who knew him best loved him most—was consigned to an untimely grave, killed, atrociously murdered, without any just cause or provocation, in this city, on the 30th ult., by the violent and ruthless hand of an assassin, C. McRea, a meeting of citizens is hereby called in this place on Thursday, May 3d, for the purpose of taking some action in relation to this foul and atrocious crime, by which a happy family has sustained a sad and irreparable bereavement, and our community been deprived of one of her most useful and enterprising citizens.

Here is another life that has been taken by the murderous hand of a treacherous villain! Where will these fatal consequences end, God only knows! Arise, fellow-men, and trample under your feet the hydra-headed monster ABOLITIONISM!

D. Scott Boyle, John Harris, James M. Lyle, D. J. Johnson, H. Rives Pollard, J. Marion Alexander, Bennett Burnam, J. L. McAleer, Jarrett Todd, John H. McBride, members of the committee appointed by the citizens of Leavenworth to frame a call for a public meeting.

Leavenworth City, K. T., May 1, 1855.

Exciting Times in Kansas and Missouri.

The Platte Missouri Argus of the 1st inst. publishes the proceedings of a mass meeting held at Webster, Mo., at which the following extraordinary resolutions were passed:

That self-defence requires the expulsion of every person bringing into reproach negro slavery; that robbers and traitors have no right to the protection of the law; that they ratify the proceedings at the Parkville riot; that they approve of the resolutions in regard to Methodists, and add thereto all ministers preaching prejudicial to slavery; that they have no arguments against abolition papers, but "Missouri river," "bonfire," and "hemp rope;" that they pledge themselves to go to Kansas and help to expel those corrupting the slaves; and that they call a grand mass meeting at Parkville on the 5th inst.

The First Maine Law Decision.

Some time ago, upon a requisition from Mayor Wood, Mr. District Attorney Hall gave an opinion to the effect that no legal penalty exists until the 4th day of July next, for the violation of the provisions of the Maine law. Patrick Boylan was arrested on the 7th of May, and the case was sent to the Special Sessions for trial. Boylan plead guilty; but after consideration, Recorder Smith, in giving his opinion, confirms the views of the District Attorney, viz: that as the new act does not come into existence until July 4th, any penalties under that act, could not be applied to the breach of an old act; and that as the old act was repealed by the new, there was no law, but that of construction; which in the absence of anything definite, did not feel authorised to adopt, as "The law does not allow of constructive offences, or arbitrary punishment.

Business at the Pension Office.—3,500 applications for bounty land under the act of 3d March, 1855, were filed in the Pension Office yesterday, making the total receipts under that act, in less than two months from the filing of the first claim, amount to 124,300.

The officers in charge of this business have learned with pleasure that the 160, 120 and 80 acre plates, engraved upon superb steel plates, with beautiful and appropriate designs and heads of distinguished gentlemen, will be ready for the issuance of warrants by the 1st proximo.

A destructive fire occurred on the 7th inst., in New Orleans, on St. Charles and Gravier streets, embracing the Exchange News Room, Vannchie's Museum, and the stores of Messrs. Sherman, Ward and Jones. Loss $75,000.

EUROPEAN NEWS.

Since our last issue, European affairs are assuming a more belligerent attitude. Both the Atlantic and Asia have arrived, bringing news of the greatest importance.

The Vienna Conference, which some have seemed to have such implicit confidence in, has broken up, without any pacific arrangement—Russia determinately refusing the proposition of the Allies, and the Allies as determinate in the stand they have taken. There is nothing left now but war the most bloody, sanguinary and obstinate; as that which diplomacy has failed to accomplish must now be decided by force of arms. The following, from the London Times, will show their positions:

[BY TELEGRAPH FROM VIENNA.]

The twelfth conference was held on Saturday, the 21st of April. It lasted four hours and a half, and concluded by adjourning *sine die*, Russia having absolutely rejected the demands of France and England. Lord John Russell and M. Drouyn de l'Huys immediately took leave of the Emperor, and were to leave on Sunday, the 22d. It now remains to be seen what course Austria will pursue.

Advices from Balaklava have been received to the 7th. The fire of the Allies had done considerable damage, but the Russians displayed extreme activity in repairing the injured works. Several French mines had been sprung, which did considerable damage to the place.

There seems to be very little hopes that Austria will join the Allies; it is generally supposed both by the English and French journals, that Austria has been insincere in her proposed mediations; that she has been all the time in favor of Russia, and that her movements in the Vienna Conference have simply been a *ruse de guerre*.

Mr. Layard, in a reported speech in the Liverpool "Albion," holds the following:

"It is no new notion on my part that Austria would fall us. Every speech of mine in the House last year dwelt upon that topic. I knew that Austria would not go with us; (hear, hear!) and I stated this, not because I wished to interfere with the government of any country, but because I felt certain that it was not the policy of Austria—so far as a selfish policy can be called by that name—to go with us. (Hear, hear!) And what have our diplomatists done? By playing into the hands of Austria, by allowing Austria to accumulate a large body of men, we have placed her in that position that she is now the arbitress of this question. She will gain, and we will lose; and what can we do? ("Hear, hear!" and cheers.) Austria, with from 400,000 to 500,000 men, who can be placed either in one side of the scale or the other, is a very serious consideration. By the course which we have pursued, we have been giving her time to collect a vast army which can be marched against us. On the other hand, she can control Russia by threatening to throw that army into our side of the scale. But she will not do that; and why? Because her sympathies are with the policy of Russia, and those principles upon which the Russian Government is founded; and that is the reason Austria will never go with us. (Hear, hear!) Take, again, our diplomatic appointments at this moment. Lord John Russell is now leaving Vienna."

Her policy has been, by tact and diplomacy, to stave off the war until she should be better prepared. Mr. Layard further states that if the four points had been adhered to, that Moldavia, Wallachia, and Servia would be placed under several tyrants instead of one; and that these provinces, especially that of Servia, dreads "Austrian tyranny worse than Russian."

The following will throw some light on this question:

"All hopes of Austria taking the field against Russia appear to be at an end for the present. Among the conflicting rumors that which appeared to bear the most consistency was, that Austria refuses to demand from Russia any concessions further than these: 1st, The Russian fleet in the Black Sea to remain 'in statu quo.' It is said at present to consist of three ships of the line and four steam frigates. 2dly, The Western Powers to have Consuls at Sebastopol, who are to be under the immediate protection of their Ministers residing at St. Petersburg. 3dly, The Allies to have the right to construct war ports on some part of the Turkish coast."

The subjoined extract, from the New York Herald, will throw a little more light on the position of Austria:

"Attitude of Austria.—The Paris correspondent of the London News points to the method which Austria will most probably adopt in order to creep out from the engagements of the treaty of December 2d. Thus she will continue to say that she is ready to declare war upon Russia when the conferences are broken up; but this is not the case; they are only suspended. The semi-official Austrian Correspondent has already broken this ground.

"The London Times' Paris correspondent states that on Tuesday night a courier left Paris for Vienna with despatches from the Emperor for M. Drouyn de l'Huys. These despatches are described as decided in their tone, and the French Plenipotentiary is instructed to call upon the Austrian Cabinet to declare categorically whether it means to fulfil its pledges, and to take the part that becomes it as a great power against the common enemy, now that Russia has rejected the propositions of the powers. The demand is said to be made in terms which admit neither of evasion nor delay.

"The Patrie publishes a despatch from Vienna, dated the 26th, which states that the Austrian government is about to decree a new levy of 80,000 men, and that the propositions relative to the mobolisation of the federal contingents are about to be renewed."

We have been thus particular, upon this subject, in order that our readers might be put in possession of the true position of European affairs, as the present is a most important crisis, not only in regard to England, but also to all Europe. The moves of Austria, either way, is going to alter the state of affairs materially; but notwithstanding the sad reverses of the English and French armies, they still seem to be obstinate though 600,000 men should be turned from a neutral position to that of an enemy. Should Austria refuse to answer categorically the propositions of M. Drouyn de l'Huys, she will, of course, be treated as an enemy; and the question necessarily arises, What then? Can England, France, and Turkey, with some little dependencies, cope with the united powers of Russia, Prussia, and Austria? Not without some change, and that must be the letting loose of revolutionary principles in Europe. Prussia, but especially Austria, would have everything to dread from this. Should an army of the Allies be enabled to march into the interior of Europe, and proclaim liberty to Hungary, Poland, Lombardy, Venice, and other disaffected provinces, it would strike at the very vitals of these nations, as an innumerable host would rally to the standard. England, probably, with her present indications of radicalism, would not perhaps seriously object to this; nor would France, as a nation. How it would suit *l'Empereur* is another matter. It might be dangerous to his peace and stability thus to unsettle the *rouges* in *la Belle France;* but we think, from some indications, he is meditating a step of that kind; and perhaps may think that by coming forward as the deliverer of the oppressed he will not only sustain the military prestige of Napoleon the First; but by accumulating fresh power will be enabled, not only to maintain his present position and gratify his friends; but also to mould and modify the disaffected elements in his own nation, by coming forward as the avowed deliverer of those down-trodden millions of Europe. If this is his object it is a great scheme. Austria, no doubt, dreads it. What will be the result time must determine. It will not be easy to obliterate from the memory of millions his past acts; a policy like the above may atone in part; but he is playing a bold game, and a little mishap will place him in a worse position than either Elba or St. Helena. On the other hand, Russia is powerful, and so is Prussia and Austria: a few more moves on the great chequer board and all Europe will be in a blaze, and there will be as much blood as the most sanguinary can desire.

The impression in Paris is, that Prussia, Austria, and the smaller German States, will coalesce in an armed neutrality.

On the 16th April the Emperor and Empress of the French visited England. They were received with great courtesy by the Queen of England and Prince Albert, and with the greatest enthusiasm by the people. All that Royalty could do was done for the visitors; nor were the subjects behind their Queen in their demonstrations of good will. There is a great contrast between his present and past visits to London. So changes the world. What next?

A telegraph is now in successful operation between the Crimea and London.

The reports from the Crimea are as follows:

"From daybreak of the 9th up to the morning of the 14th the bombardment and cannonade had continued day and night, each of the five hundred guns firing one hundred and twenty rounds daily. When evening comes on the fire is not much reduced. Although the Mamelon Tower is silenced, and some of the Round Tower guns dismounted, yet the Redan and Garden batteries still keep up a heavy fire—no sign of an immediate assault. During the night of the 14th the French dislodged a rifle ambuscade in front of the Malakoff Tower. A terrible battle between a Russian sortie and the French raged during the night, perhaps the most sanguinary since Inkermann. April 17—A dispatch to the French Government says the five of the French batteries maintains its superiority.

"The French have taken the Russian ambuscades in front of the Malakoff Tower, and have added them to the French lines, and have also crowned a ravine which runs along the fortifications of the city where the Russians formerly kept their reserves; they have also sprang a mine before the Flagstaff Battery, at the distance of fifty metres, thereby opening a new parallel, which has been successfully joined to the others. From the 12th to the 14th, the French loss was only 300. The situation of affairs was considered satisfactory to the French.

"April 19—The French Minister of War learns that the besegers were still advancing, and were consolidating their position. On the night of the 18th the Russians made a strong sortie, but were promptly repulsed. Prince Gortschahoff's account of the same date, says the besegers' fire on the 16th, 17th, and 18th, was less violent. Our batteries replied successfully. On the night of the 18th, one of our battalions made a sortie to destroy the enemy's most advanced works. Our object was fully attained; moreover, the loss of the garrison the past few days has been less.

"The latest dispatch is also from Gutschakoff, dated the 22d. It states that after twelve days' bombardment the fire of the Allies had become weak and caused little damage."

THE BALTIC.

It is stated that Liban was blockaded on the 17th, and all of the ports to the entrance of Riga on the 19th of April.

FRANCE.

It is still reported, but is considered doubtful, that Napoleon will command the Allied armies. It has been officially announced that his departure for the Crimea is postponed for a short time.

ENGLAND.

Some notice has been excited by the report that an American squadron is to make demonstration against Cuba. It is doubted whether a war between the United States and Spain would much complicate present European politics.

It has been reported that fifty British officers were to sail on the Asia. It was supposed their destination was Bermuda, to operate with Spain.

Liberia, Africa.

A meeting of the colored citizens of Brooklyn (Eastern District) was held a few evenings since in the Rev. S. S. Joycelain's Church, corner of Eleventh and South Third streets, for the purpose of hearing reports from L. H. Nelson and others, who have recently returned from Liberia, Africa. The following is an abstract:

"The place is very much neglected, so far as agriculture is concerned, owing to the extreme heat and sickness of the place. The African fever is very prevalent and its duration is from six to eighteen months. Persons attacked with the fever are first seized with a severe chill, then a burning fever, followed by perspiration; the marrow of the bones becomes softened and a general lassitude of the whole system.

The emigrants from this country—those that are surviving—are doing well, and are principally engaged in manufacturing sugar molasses and raising cotton. The labor is principally done by the natives, who carry lumber, bricks, stone, sand and other materials upon their heads, sometimes a distance of several miles.

About 10,000 persons have emigrated to Liberia during the past fifteen years, and the present population is about 1,500, all told.

Mr. Nelson recommends persons emigrating there to have some means, in order to support themselves after assistance from the Colonization Society ceases, which is at the expiration of six months, as but few of them recover from the fever in that time."—[N. Y. News.

If the above is a correct statement Liberia is no Eldrado, even for the African race, 1,500, out of 10,000 imported, including increase does not speak very highly for the philantrophy of such a step, about one seventh of the whole. If this course was generally adopted we should need no abolition societies. They would soon die off and be out of the way.

A severe storm and freshet was experienced on the 19th of last month in Michigan; towers and houses were blown down; mills dams washed away; a large barn in Lapeer struck by lightning and consumed, with all the wool of last year's clip; farming tools, two valuable cows, and seven fine sheep, with lambs, owned by Mr. George Clark, the most complete establishment in the State; the lightning struck and destroyed a stable at Coldwater Station, with seventeen horses and a valuable stock of carriages and harness.

Correspondence.

Correspondence of S. A. Wooley,
Late Missionary at Bengal, Hindostan, and Sciend Provinces in the East Indies.

CONTINUED.

Their Costume—Seclusion of Females—Bathing Costume—Modesty—Complexion—The Palankeen Bearers—Dress of the House Servants—Women of Bengal Province—The Higher Class—First Appearance—The Queens and Ranneys—Costly Dress—Use of Oil—Worship while Bathing—Reckless of Life—Ganges, the Holy River—Nearest Point to Heaven—Pilgrimage to Benarez—Sick left to Die—Stifled to Death—Escape—Recovery—Saved by the Soldiers—Rejected by nearest Friends—Recovery of Native Girl, and marriage to a White Man—Burning of the Dead.

CENTERVILLE, Del., May 1, 1855.

To the Editor of the Mormon:

DEAR SIR, I presume I have said as much relative to the Poojah's as will prove interesting—or at least—as much as you can find room for in the columns of your valuable paper, so I will leave that part of our narrative.

Their manner of dress is somewhat peculiar—that is, it would be thought so, if in our boasted land. The women of the different Provinces dress differently, but the men dress nearly the same in all, as they dress but little at best, except the Kings, Rajahs and Rich Baboo's. As to the Queens, Ranney, and Baboo's wives, or any of their daughters, no white man is allowed to see them, except it should be by accident, as they are kept in the houses or compounds, which are enclosed by high walls of pucker work. It is not designed that these girls should be seen by any males, until after they are married, and then only by their husband, father-in-law, and very near kin.

These women sometimes go to the river to bathe and worship therein, as is the custom of all who live near the rivers Ganges, Hooghly, or Jumnah, but when they do this, they go with some of the lower Castes, dress like them, and have a Chatta on their hip, and perhaps another on their head; if a white man should perchance meet them, they would all cover their faces, with their Cuprah, as the more modest of the higher portion of the lower Castes, always do; so one might meet them fifty times and not know it; as there is but little difference in their complexion. In fact, I have seen some of the lower class of quite a fair complexion. They are, however, of different shades; some are as black as our Negroes. This I think is caused partly by their oiling themselves so much and their being exposed to the hot Sun; for I can assure you the heat is very intense in that country. The men generally have a long piece of Cuprah (Native cloth,) which they put once around their waist, and fasten it in front, leaving both ends hanging; this is about the amount of clothing worn by the working class, though they have another piece of Cuprah with them which the Coolies roll up to protect their heads, while carrying burdens; the Palankeen bearers use it also to preserve their shoulders while carrying passengers from place to place. At other times they carry them in their hands or over their shoulders. All the Coolies, Palkee bearers, Catab, and Rotee, Wallows, (Book and bread pedlers) &c., &c., dress in this way. The house-servants generally wear a garment similar to a roundabout, only open a little on one side. Those who have an English education, or while attending school, dress a little different, that is, they arrange their Cuprah so as to come down to the knees, and they have a piece to wrap about their shoulders, but when around their homes, both the rich and the poor, lounge about in almost a state of nudity. The women of Bengal Province wrap a cloth around them, extending below the knees; it is so arranged that one end comes over the head and shoulders and covers one side of the breast, and the modest will hold it up while passing a white man. The Jahs of course dress better, as a general thing; most of those of the upper part of Hindostan, and Sciend Provinces also dress better. They wear a skirt like a petticoat, and something similar to ladies' stays; this improves their looks much. They also wear a piece of cloth about their head and shoulders, so that they might be called rather respectable. The higher class dress much better, wear shoes of their peculiar kind, some turn up at the toes, others broad and rather flat at the toes, and worked over with tinsel work, some of gold and silver, and others imitation only. At first when one arrives in the country, their style of dress and manners is rather repugnant to one's feelings, but it soon becomes habitual and we pass and repass thousands per day, without noticing or thinking about them any more than we would the thousands we meet in the crowded thoroughfares of your Western cities. Though I can truly say it struck strangely upon my sight at first, and although not particularly noted for my modesty, I must say I was sometimes considerably dashed.

The Queens and Ranneys sometimes dress in very costly apparel. One dress will cost a lack, or 100,000 rupees, and sometimes more, so you see there is a great distinction of classes in that country. While one woman's dress will cost from one to four rupees, another will have one worth from 50 to 100,000 rupees. Some might think that those natives who go bare legged, bare backed, and bare headed, would get terribly sunburnt, in that tropical clime, where if a piece of tin or iron was to lay but a few moments in the sun, it would burn severely, and the ground is almost intolerably hot to ones' feet through the soles of boots or shoes; but it does not seem to affect them. They bathe in the river or tank once or oftener every day, and when they are through bathing they oil themselves all over with cocoa nut oil. This seems to prevent the sun from taking effect upon them. They use the oil as often as they bathe. The river about Calcutta (and all the places where I have been to it) early in the morning, is perfectly lined with them bathing and worshiping with their flowers and water, &c. It is singularly strange to see them go through their worship in the water; and if any one gets in over their head, or should perchance fall off a dingby in the middle of the river, the rest will not assist them to get out, and I am told that they sometimes will not allow them to get into the dingby (native boat) again. I have seen them fall off a dingby myself, and they would not pay the least attention to it, unless some white man ordered them so to do, and then they obeyed through fear. They seem to think if he should drown it is all right, and that he or she—as the case may be—will go straightway to heaven; as they consider the rivers Ganges, Hooghly, and Jumnah, all holy waters, and where the Ganges and Jumnah come together, it is considered more holy. They will perform long pilgrimages twice a-year to that place to bathe. This takes place in February, and I believe in October. I was there in February. The junction of the two is at Allahabad, 500 miles from Calcutta.

Benarez is considered by the natives as the nearest point to heaven, and when they get old they will perform long journeys to get there to die, and then throw their bodies into the Ganges; they die there by thousands. I will not undertake to describe this city and their ways, as it would make my communication much more lengthy than originally designed; as there are many curious things carried on there; being as it were a native metropolis.

They have a fashion about Calcutta and a little above there—and all through for aught I know—that when a man or woman get's sick, and their friends lose all hope of their recovery; they carry them down to the river, and lay them on the beach with their feet in the water; then if they will say certain words (I do not remember them now) their friends will fill their mouth and nose with mud; and thus stifle them to death. If they will not say those words, they then all go off, and leave them there to do as they please or rather as they can. Sometimes they are placed there at low, or ebb tide, so that when the flood tide comes in, it of course takes them off, being unable to get away. Others are put in the same situation at flood tide, and as it ebbs leaving them high and dry, and before it rises again they crawl away. When this is the case they sometimes recover, at other times are torn to pieces by jackalls or other wild beasts.

Some have been found by the soldiers and other white men, who have them taken care of. When they recover, the husband, wife, father, mother, child, brother or sister will never have anything to do with them, will not even allow them about their ghurr (house), nor can they ever recover their cast again, but must live by themselves or some one who has passed through the same ordeal. They go to another place to live, and generally turn out to be desperate characters; so I am told, I never was in any of their villages, though I have passed them in a boat, and was told that a short time since they came near killing two white men.

There was a girl taken to the river in this way just above Calcutta, and left, but she made out to get a little back out of the way of the water, but being very sick was unable to keep the jackalls off during the night, and they mangled her very much, but not fatally. She was discovered by a man the next day, and taken to the hospital, where she recovered; was then sent from there to the orphan school; got a good education, was quite a smart woman, and married a white man, and was doing well when I was there; but it would have been useless for her to have tried to get her caste again, or to associate with her relatives.

They have quit burning (as the English law forbids it) the living with their dead, though it is quite a spectacle to see them burning their dead. The vultures, crows, &c., stand by to get their portion, as some do not have wood sufficient to burn them entirely up, and others are too poor to get wood at all, so they throw them in the river, and they float so the ravens feed on them, &c.

I am as ever, your Bro. affectionately in Christ,

S. A. WOOLLEY.

TO BE CONTINUED.

From Our Delaware Correspondent.

CENTREVILLE, Del., May 3, 1855.

To the Editor of the Mormon:

DEAR SIR: Having read considerable in the papers of late, in relation to the Red Men of the Western wilds, I am induced to forward the following reflections for your consideration.

I profess to be somewhat acquainted with their customs and habits, having travelled from the Atlantic, to the Pacific Ocean, across the continent; besides residing some years in their midst, on exploring expeditions, for six months at a time, with only a few men in company. Having therefore some claims to a knowledge of Indian character, I can speak confidently, when I say, that a policy recommended by some of the public journals to exterminate them, would be unjust, as it would be ferocious and cruel. It is true that in some instances of late, they have manifested a barbarous, and revengeful disposition; but were the oppressions of the whites fairly investigated, I am persuaded that it would be found that in many instances, they were more sinned against than sinning. They are far from us, and suffer innumerable wrongs, that reach not our ears. In many instances they are shot down at random, as wolves or bears; and in others under the plea of friendship, robbed and plundered of their rights. They need a military force among them; but these should be under the direction of men of judgment, who would treat them well, maintain their rights, and treat them as friends, with sufficient power to quell disturbance, and keep them in subjection, if hostile intentions were manifested, such a course would gain their respect and confidence and answer every purpose.

If there should be any blotting out necessary, I would say it should be those men who have been employed by our Government, to disburse the appropriation made by the Government to the various tribes; for if we are correctly informed, they smuggle, steal, and make use of about one half of the Indians money, and then swindle them out of half of the remainder, by paying them off in goods at from four to ten prices, so that the Red Men of the forest have a just cause for complaint; for we as a nation, and people, have driven them from their lands and homes, with a promise to pay them for it, and then send men among them to swindle them in this manner, what must be their feelings? This as a matter of course, will cause them to feel unpleasant, and if we will just place ourselves in their shoes, with all our boasted intelligence methinks we should feel like seeking revenge. Can we be surprised at the Indians?

In looking over the suggestions of Prof. Spencer, and Dr. Clinton, I can say I most heartily concur with their sentiments, as a whole. I am well aware as Dr. Clinton says that the Indian believes in the "Great Spirit." I have been in their lodges and seen them making medicine, as they call it; which they do by imploring the "Great Spirit" to heal them. Some of them look forward to a day when they will have their just rights; and that it will be brought about by the over ruling hand of God, or "Great Spirit."

So it appears that they believe in the same God that we do; and if we are a Christian Nation as we profess to be, we should "do unto them as we would like them," or any other Nation, to "do unto us;" in case they should ever get the upper hand. For if we treat them evil now, what could we ever expect of them; we being so much more enlightened than they.

I would therefore suggest that our Government treat them kindly, send them their just dues, by the hands of good honest men, who will be true to their trust, and who would rather give them $10, than take $5 from them unjustly; just do to them as we would wish others to do to us. Then be on our guard all the time, and we shall have peace and not war; and if all the world, would take this course, we should not see the papers teeming with the wants and sufferings of the poor as we do. As to the depredations said to be committed by the Indians, much of it is done by others on their credit; in fact they are more honorable in some instances than some whites; for if they think you are a true friend they will not steal your property, as long as they retain those sentiments; but this confidence once betrayed, look out. So I would say let us "cast the beam out of our own eyes; (as a Nation) and then we can see clearly to pluck the mote out of our brothers eye." That is do right ourselves and then we are justified in making them do so too. If this course was pursued, I think all would be peace with our Red brethren of the plains. The Scriptures say "we are all of one blood," and that the Lord has "set the bounds of our habitations." So if we are to possess all this land let the Lord give it to us, and inasmuch as he has set their bounds or place on this land, be willing to submit to His will and let them live in peace. Yours as ever, S. A. WOOLEY.

Commissioners of Emigration.

The Board met yesterday, Commissioner Verplanck in the chair. Commissioners Wood and Hall absent. E. D. M. Norgan, appointed by Governor Clarke, vice Captain Marshall, resigned, made his appearance and took his seat.

CASTLE GARDEN.

Commissioner Kennedy offered a resolution to immediately take possession of Castle Garden, so as to protect the emigrants, who are now arriving in great numbers, from the impositions of runners and others.

Commissioner Purdy strongly opposed this hasty action. They should not go to expense without seeing whether they were secure of the place. The resolution, however, passed, the committee being restricted to the expenditure of $1,000.

OFFICER SEMLER AND THE COMMISSIONERS.

A communication was received from the Mayor's office, enclosing the reports of officer Semler particularizing certain violations of the emigrant laws. They were referred to the counsel for investigation and settlement.

Commissioner Kennedy, speaking of the emigration during the present year, observed that in his opinion the emigration would be large. He also stated that the consul at Antwerp, whose charge against the passengers of the ship Leopold was published in the Herald of yesterday, was, no doubt, influenced by improper motives. It appears this Mr. Gaul gives certificates of good character to ships that will give him a fee, and that his attack on the ship named was because they would not "come down" handsomely. This statement, therefore, should be received with caution.

The Chair announced the following as the committees for the ensuing year:

Ward's Island Committee—Kelly, Garrigue, Kennedy, Carrigan, Cumming.

Marine Hospital—Purdy, Garrigue, Morgan, Hall (Mayor of Brooklyn.)

Auditing—Carrigan, Garrigue.

Out-door Poor—Purdy, Garrigue, Carrigan.

Purchase—Purdy, Cumming, Kelly.

Lunatic Asylum—Kennedy, Garrigue, Morgan.

City Labor—Vice-President and President of German and Irish Emigrant Societies.

Mummy Wheat.

There was planted last season in the garrison garden, Isle of Cumbrae, a single grain of wheat which had been brought from Egypt, and had been taken from the envelope of a mummy—embalmed, it is believed, 200 years before the birth of our Saviour. This single grain yielded at last harvest the enormous quantity of 517 grains, all healthy and good, which have been re-sown. If the yield should continue at only half this ratio for the next two or three years, it will sow a field more than an acre in extent.—[Glasgow Citizen.

Miscellaneous.

The Horrors of War—A Fearful Tragedy.

THE London Times lays before its readers the particulars of a horrible affair, which recently occurred near the Dutch settlement of Transvaal, at the Cape of Good Hope, and which can only be paralled in atrocity among the achievements of modern times by the exploit of Marshal St. Arnaud in Algiers, when he smoked and burned to death thousands of his barbarian opponents who had sought refuge in a deep and spacious cave:

"In the case at the Cape of Good Hope, the Caffre Indians had murdered, in October last, under circumstances of great barbarity, ten or twelve men and women of the Dutch settlement. Immediately General Pretorious raised an army of five hundred men, and, accompanied by Commander General Potgietter, proceeded on an expedition to revenge the blood of the victims. After an absence of several weeks, they reached some remarkable subterranean caverns, half a mile in length, and from three to five hundred feet in width, where the Caffres had entrenched themselves. Upon his arrival at this spot, General Pretorious attempted to blast the rocks above the caverns, and thus crush the savages beneath the ruins. The peculiar character of the stone, however, rendered this scheme impracticable, and he then stationed his men around the mouths of the caves, and built up walls in front of them. After a few days, many of the women and children were driven out by hunger and thirst from their hiding places, and were allowed to escape; but every man who came forth was shot dead by their rifles. On the 17th of November, at the close of a siege of three weeks, the besiegers, seeing no signs of life, entered the caverns, and the silence within, together with the horrible odor arising from the bodies of the dead, told how effectually their object had been accomplished.—More than nine hundred Caffres had been shot down at the mouths of the caverns, and a much greater number had perished by slow degrees, suffering all the horrors of starvation in the gloomy recesses within."

Anointing with Oil.

IN England the custom of anointing the body with oil seems to be entirely abandoned. The present cry is "Baths and Washhouses," "Hydropathy," "Water-cure," "Fountains," "Street watering," "Scrubbing out the house," &c.; and these are now so much the fashion that the bare mention that *these things may be done in excess* will, we fear, render us liable to be drowned in a flood of watery effusions from the modern hydromaniacs. Nevertheless, at the risk of such a watery grave, we will assert that our belief is in oil. Yes, we actually believe St. Mark (vi. 13) when he says, "And they anointed with oil many that were sick, and healed them." The fact is, that the use of some pure unction, or oil on the surface of the skin is in many instances of infinite service, and can with great advantage be used instead of water. In this country, children are perpetually "watered," as though they were amphibious animals. In the East Indies children are rarely washed in water; but they are oiled every day. A child's head can be kept much cleaner if oiled than without it. Many young people with hectic cheeks would probably never know the last days of consumption if their parents would insist on having the chest, the back, and limbs anointed with sweet oil two or three times a week. The Hebrew physicians seem to have considered oil as more efficacious than any other remedy for the mitigation of various disorders of the human frame. The sick were always anointed with oil as the most powerful means that was known of checking the progress of disease. One of their medical prescription is this; "He who is afflicted with pains in his head or eruptions in his body, let him anoint himself with oil." In the Epistle of James (v. 14) we read, "Is any sick among you? Let him call for the Elders, and let them anoint him with oil." The grographical position of England ensures for its inhabitants an atmosphere sufficiently aqueous for their general health; indeed, if anything, it is already too moist, and therefore a little discretion is necessary before allowing one's dwelling to be "scrubbed" and the house converted into a gigantic vapour-bath. Nor should people bathe in this country to a great extent, in imitation of the Romans. The climate of England is not quite so sunny as Italy. Doing as the Romans do when you are at Rome is all very well; but trying to ape them in the climate of Britain is sheer folly, as the fountains in Trafalgar Square sufficiently testify.—[Family Herald.

Dwarf Pear Trees.

Dwarf Pears on Quince stocks are not only beautiful objects, but bear earlier and more freely and certainly, and produce larger and finer fruit than those grown on free stocks. They are also, by their small height and size, better adapted to gardens and restricted grounds, easier managed, giving greater room for variety, as well as presenting fruit easy of access, and secure from high winds, often very injurious to standard trees. The pyramidal form of training, represented above, is the most beautiful, takes up the least room, and gives the best fruit. No garden should be without its Dwarf Pear trees, at once so productive and ornamental.—[Woman's Advocate.

JAMES A. VAN DYKE, ESQ., Ex-Mayor of Detroit, and Attorney of the Central Michigan Railroad, died on the 8th of May.

DR. PECK, who was imprisoned in Cuba arrived in this city on Monday.

THE HON. Walter T. Colquitt, died at his residence in Macon, Ga., on the 7th inst.

EX-GOVERNOR SEABURY FORD died at his residence on the 8th of May.

AN EXTRAORDINARY METAL.—The attention of the Paris Academy of Sciences was, some months since, directed to a discovery of the metal called *aluminium*. The Emperor, on hearing of it, ordered that every encouragement should be given to utilise the discovery, and some manufactured specimens of this metal will appear at the Exhibition. In a report made by the Minister of Public Instruction we find the following:—"When this extraordinary metal, light as glass, white and shining as silver, almost as unchangeable as gold, malleable and ductile in the same degree as these precious metals, strong as iron, and which is capable of being worked into any form by casting, by the hammer, and by the file,—when this metal, which is found in abundance in the commonest clay, shall have taken its place in the domestic economy and arts, no astonishment will be felt at the encouragement which your majesty has given in order to render its extraction easy and less costly."

THE corner-stone of a Jewish Synagogue was laid at St. Louis, on the 16th ult., the first ever commenced west of the Mississippi.

Complimentary.

AT a meeting of the passengers on board the ship "Siddons," Captain Taylor, which sailed from Liverpool February 27th, 1855, and bound for the port of Philadelphia, it was

1. *Resolved*, As expressive of the sense of the meeting, that too much praise cannot be expressed by the passengers towards Captain Taylor, for his kindness to them generally, during the whole of this long and tedious voyage, and for his care and prudent oversight to promote the health and comfort of all; but especially for his sympathy, care, and indefatigable attention to the sick, whom he did not consider it beneath his notice to visit and administer to, in person—to render them comfortable by day or by night.

2. *Resolved*, That we consider ourselves in honor and duty bound to return him our sincere thanks, for his invariable kindness and affable deportment towards the Saints throughout, and that we recommend him, and the noble ship which he commands, to the favorable notice of such as are yet in the old country and wish to emigrate.

3. *Resolved*, That in thus expressing our feelings towards the commander of the ship, we do not wish to detract from the merits of the other officers, whose skill is undoubted, and whom we highly respect as such.

4. *Resolved*, That we have had a long and tedious voyage from port to port, and that our patience has been fairly put to the test; but that we have thus far overcome, and that we yet rejoice in the Lord our God, and in the great work of gathering Israel; and that we are as much determined to push on to the end as on the day we started—and we say to all that are behind, "*Come after us.*"

5. *Resolved*, That these resolutions be submitted, through our President, Elder Fullmer, to the consideration of the Editor of "THE MORMON" for publication.

6. *Proposed*, That a vote of thanks be given to Elder Fullmer, and his counsel, for their strict attention to the wants of all under their care, and for the impartial manner in which they have enforced discipline.

Carried unanimously.

With considerations of the most profound respect towards the Presidency in Liverpool, and all in their employ, as well as love to all Saints, we have the honor, in behalf of all under our charge, as well as for ourselves, to subscribe our names, most truly yours in the new and everlasting covenant,

JNO. S. FULLMER,
ISAAC ALLRED,
JAMES PACE.

LIST of Passengers shipped (by F. D. Richards, Liverpool,) on board the "S. Curling," S. Curling, Master, for New York, April 22d, 1855.

Adults.	Children.	Adults.	Children.
William Herd.		Richard Jenkins.	
John Tremmell.		Francis Manwaring.	
David and J. Z. Moffatt,	4	Henry and S. A. Morris,	4
James Smith.		James Robson.	
Jessie McDonald.		Eliza A. Bunting.	
James Moffat.		Archibald and A. Erskine,	1
Alexander Moffat.		Janet Cochrane.	
John Rankin.		James Graham.	
William Simpson.		Robt. and I. Murdoch.	
James and J. C. Watson,	5	Elizabeth Wilson,	2
Thos. and Eliza Low,	3	James and Betsy Christie,	1
Hugh and C. B. Collins,	1	Rich'd and M. Money.	
James and C. Snoddon,	3	Jessie Sievwright,	2
Alex. and Marg't Bennett,	2	David Hamilton.	
John and M. E. Johnson,	1	Ann Smith.	
Alex. and Jane Nielson,	4	Moses Thurston.	
John and Agnes Jardine,	1	John Wild.	
John and E. Morton,	1	Charles Harris.	
Archibald and A. Morton,	3	Samuel and L. Eckersley.	
James and I. Jardine,	4	George Watson.	
Susan James.		Mary Stewart,	5
Slyvester Low.		John Miller.	
John B. and P. Maiben.		Russel Archibald.	
Elizabeth Richards.		Catherine Maddox.	
William Barnet.		Louisa Maddox.	
Thos. and M. McCreery.		Charles and S. Davey,	2
Charlotte Smith.		Elizabeth Taylor.	
Elizabeth Smith,	6		

The following came out by the Perpetual Emigration Fund:

Adults.	Children.	Adults.	Children.
William Willis.		Francis and Ann White,	5
Ann Overend.		Charles Butterfield.	
Ellen Pilling.		John and Ann Robinson,	2
John and Fanny Wood,	6	Thomas Peak.	
John H. and L. Giles,	2	William Horsley.	
G. W. & M. A. Bramwell,	1	Sarah Broadbridge.	
Samuel J. Brewerton.		John and Alice Stout,	1
Ann Brewerton.		Maria Horsley.	
Kitty Brampton.		Thomas and M. Lee.	
Matthew and J. Rowen,	1	Joseph Shaw.	
Mary A. Smith.		Harriet Gregson.	
Susanna Liversidge.		Christina Gregson.	
Henry Liversidge.		Jane Price,	1
Maria Liversidge.		Jos. and Maria Smith,	3
Ann Liversidge.		Lettice Stampforce.	
Sarah Liversidge.		Thomas Lloyd.	
Joseph D. Reynolds.		John and S. Blackham,	2
John Brownlow.		Sarah Howlett.	
John and Mary Parker,	3	Elizabeth Palmer.	
George and S. Williams,	1	David and Eliz'h Lunt.	
William Brown.		Susan M. Harding.	
Mary Ward,	4	S. and A. Brewerton.	
Isabella Burton,	7	K. Brampton.	
William Henkinson.		Matthew and J. Rowen,	1
Ellen Hankinson.		Matthew Smith.	
Mary Hankinson.		Susanna Liversidge,	4
Samuel Rushforth.		Joseph D. Reynolds.	
Peter Printer.		Ann Done,	4
Rebecca Wood,	4	J. W. O. and A. Patten,	2
John and Mary Parker.		John Lees.	
John Rigby.		Jos. and Martha Lees.	
William and E. Kingdon,	2	Harriet Knott,	3
Isaac and Jane Drew,	1	Ann Robbins,	4
Jabez R. Cam.		Mary Robbins.	
Robert and C. Young,	5	Charles Lilley.	
Mary Nazlewood.		James and E. Jenkins,	3
John and Ann Acomb,	1	William Turner.	
Hannah Acomb.		Ann Turner,	1
Elizabeth Acomb.		Wm. and Ann Turner,	2
Edward Allison.		Jos. and E. Crook,	4
Anne Ennis.		James and C. Drysdale,	1
Jane Smith,	3	Thomas and E. E. Caffall,	3
James and Sarah Hendry,	1	Robert Beck.	
Henry and E. Cloces,	3	John and Agnes Strong,	8
Mary A. Spence.	2	Ruth Shaw	
John and Mary Mather,	1	John and C. Cottam.	
George and M. Mather,	1	Ellen Pilling,	2
Dina Davidson.		Catharine White,	1
James and E. Boyack,	11	Thomas and E. James,	2
Margery Waterhouse.		William Schofield.	
Wm. J. and J. Anderson.		Hannah Daniel.	
James Anderson,	3	Edw'd and S. Broadbent.	
Mary Robertson.		Mary Price,	3
Robert and M. Meiklejohn,	3	John and Julia Memmott,	5
Margaret Taylor.		Mary Bramwick,	3
George and J. Crookstone,	7	Lucy Lently.	
Peter Reid.		Josiah and G. Cotten.	
Janet Bland.		Ellen Midgeley,	5
David and A. Meiklejohn,	4	Ann Killep.	
John McFaulds.		Joseph and M. Booth,	2
James and Ann Hughes,	6	John Perry.	
Samuel and S. A. Bryson,	4	John and E. Routlidge,	5
Elizabeth Hogg,	2	Thomas and M. Needham.	
Elizabeth Thompson.		Wm. and Sarah Needham.	
Archibald McKinnon.		Geo. and M. Warburton,	1
Mary Thomson.		Ann Milner.	
David Thomson.		Wm. and Sarah Stocks.	
Robert Thomson.		Jos. and Martha Westwood,	3
Joseph Thomson.		Henry and H. Goddard,	1
Martha Ward,	5	Wm. and Eliz'h Jones,	1
Alice Faulkner.		Andrew Robertson.	
Catherine McLean,	2	George Wiseman.	
James and I. Shanks,	3	Wm. and F. Gorringe,	2
John and Agnes Allan.		Cornelius and A. Green.	
Archibald Anderson.		John W. and M. Hain.	
Alexander Calderwood.		Ann Mackay.	
Andrew and A. Gowans,	2	E. M. Pridmore.	
Alexander Kaser.		Lucy Hoap.	
Louisa King.		Geo. and H. J. Berridge,	2
Sarah Pugh.		David McLellan.	
John and Ann Rose,	1	James and E. Meyrick,	4
Samuel and S. Parkes,	4	Thos. and A. Vayman,	2
Sarah Smith.		Mary A. Moore.	
George Anderson.		Geo. and Betsy Fox,	4
Helen Mitchel.		George Bourne.	
Mary Mitchel.		Samuel and H. Sally,	2
Ann Bailey,	3	Susanna Eaton.	
Wm. and M. A. Lapworth,		William and H. Vest,	1
Samuel and Mary Brown.			

RECAPITULATION.

Adults.	Children.	Infants.	Total.
379	172	28	579

Lionel Barlow, President of Company, } Martha Steward, } 2

581

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Hymn Books, roan	$0 50
do do calf, plain	0 75
do do do gilt	1 00
do do do morocco	1 25
Book of Mormon, roan	1 25
do do morocco	2 50
Doctrines and Covenants	1 00
do do morocco	2 25
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
do do morocco do	2 50
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

Wholesale Price Current.

NEW YORK, May 10, 1855.

ASHES—Pot ... per 100 lb.	$5 81¼ a 5 87½
Pearl	6 12½ a 6 18¾
CANDIES—Stuart and Bussing's best, assorted ... per lb.	16 a 18
Ordinary	11 a —
CANDLES—Sperm ... per lb.	29 a 30
Adamantine	20 a 26
Mould, yellow	14½ a 15
COFFEE—Java, white	13½ a 14½
Mocha	14½ a 15
Laguayra	10¾ a 11¼
Maracaibo	11 a 12
St. Domingo (cash)	9¼ a 9½
DRUGS AND DYES—Alcohol pr. gal.	— 74 a — 80
Alum ... per lb.	— 2¼ a — 2½
Arrowroot	— 32 a — 35
Arsenic, powdered	— 2¼ a — 2½
Asafœtida	— 5 a — 25
Borax, refined	— 28 a — 29
Brimstone, American, roll	— 2¼ a — —
do crude ... per ton.	25 — a 27 —
Camphor, crude ... per lb.	— 29 a — —
do refined	— 32 a — —
Chlorate Potash	— 32½ a — 37½
Cochineal	1 05 a 1 10
Copperas ... per 100 lb.	1 25 a 1 37½
Cream Tartar ... per lb.	— 28 a — 29
Gum Arabic, picked	— 35 a — 36
Gum Copal	— 30 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublamized	5 75 a 6 25
Ipecacuaha	3 — a 3 25
Madder	— 10½ a — 11½
Magnesia	— 16 a — 19
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 20 a — 22½
Oil Anis	4 — a 4 25
Oil Bergamot	1 75 a 2 —
Oil Cassia	3 — a — —
Oil Lemon	1 75 a 2 —
Oil Peppermint	4 25 a 5 —
Opium, Turkey	5 62½ a 5 75
Otto Rose ... per oz.	3 50 a 6 50
Oxalic Acid ... per lb.	— 27 a — 29
Phosphorus	— 80 a — 85
Quicksilver	— 50 a — 53
Rhubarb, China	1 50 a 1 75
Saleratus	— a — 6
Sal Ammoniac, refined	— 8½ a — 8¾
Senna	— 9½ a — 12½
Shellac	— 9 a — 12½
Sugar Lead, white	— 11 a — —
do brown	— 7½ a — 8
Sulphate Quinine	2 50 a 2 60
Tartaric Acid	— 46 a — 50
Verdigris	— 35 a — 40
Vitriol, blue	— 9½ a — 10
DYE WOODS—Camwood ... per ton.	50 — a 80 —
Fustic	24 — a 29 —
Logwood	15 — a 24 —
FLOUR—State, common ... per bbl.	9 68¾ a 9 75
Michigan and Indiana	10 25 a 10 37½
Genesee, extra	11 50 a 13 —
Rye	6 25 a 8 37½
Corn Meal	5 12½ a 5 25
FRUIT—Raisins ... per box.	2 40 a — —
Raisins, layers	2 75 a — —
Currants ... per lb.	— 15 a — 22
GLASS (American window)—	
6x8 to 8x10 ... per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat ... per bush.	2 30 a 2 80
Corn	1 11 a 1 15
Barley	1 25 a 1 33
Oats	— 76 a — 86
Peas	— — a 1 62½
Beans	— — a 2 62½
GUNPOWDER ... per 25 lbs.	4 — a — —
INDIGO	— 55 a 1 45
IRON—Pig, Eng., Scot ... per ton.	27 — a 29 —
Bar, Eng. refined	70 — a 72 50
Sheet, Russia, 1st quality ... per lb.	— 15 a — 16
Sheet, Eng.	— 3½ a — 4
LEAD—Galena ... per 100 lbs.	— — a 6 12½
Sheet and Pipe	— — a 7 75
LEATHER ... per lb.	25 a 28
MOLASSES ... per gal.	24 a 32
NAILS—Cut, 4d and 6d ... per lb.	— a 4
Wrought, 6d and 20d	8 a 11
OILS—Olive ... per bskt. 12 bottles.	3 50 a 3 62½
Olive, in casks ... per gallon.	1 20 a 1 25
Linseed	— 84 a — 85
Whale	— 64 a — 77
Lard, winter	— 80 a — 85
PAINTS—Lead, red, Am ... per lb.	— 7½ a — 8
Lead, white, Am., in oil	— 8½ a — —
Lead do do dry	— 8 a — —
Ochre, yellow, French, dry	1 12½ a 1 60
Ochre, in oil	— 4½ a — —
Spanish Brown, dry ... per cwt.	— 75 a — —
Litharge ... per lb.	— 7½ a — 8
Vermilion, Chinese	— 90 a — 95
Venetian Red ... per cwt.	1 75 a 2 25
RICE ... per 100 lbs.	5 — a 6 25
SALTPETRE ... per lb.	6 a 10½
SEEDS—Clover ... per lb.	— 10 a — 11½
Flax, American, rough ... per bush.	1 85 a 1 90
Linseed, Calcutta	1 95 a — —
SOAP—New York ... per lb.	4 a 7
Castile	10½ a 11
SPICES—Ginger, Race ... per lb.	— a 5
Mace	90 a 92½
Nutmegs	— 1 00
Pepper	10½ a —
Pimento	13 a 13½
Cloves (cash)	14½ a 15
SUGAR—New Orleans ... per lb.	4½ a 6
Havana, white	6¾ a 7
do brown	4¾ a 6¼
Stuart's crushed	8¾ a —
SUMAC, Sicily ... per ton.	70 — a 82 50
TEAS—Gunpowder and Imperial ... per lb.	20 a 65
Hyson	22 a 60
Young Hyson	12 a 55
Hyson Skin	8 a 32
Black	17 a 55
TIN ... per lb.	25 a 28
TOBACCO	7¾ a 43
TURPENTINE ... per 220 lbs.	3 — a 3 25
TAR ... per bbl.	2 50 a — —
SPIRITS TURPENTINE ... per gallon.	— 43 a — 45

Corrected to May 10th.

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBINSON, and HOOPER & WILLIAMS, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis, who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.

G. S. L. CITY, 1855. 13

☞ Luminary please copy 3 mos.

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITOR OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Albert Gregory, General Agent, Norwalk, Ct.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1*d*. will have to be pre-paid by us in New York; 1*d*. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d*, as follows: Postage in New York, 1*d*.; in England, 1*d*.; for Agents, ½*d*.; paper, 2*d*.; total, 4½*d*.

Subscription by the year, if paid in advance, 13*s*., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Pére et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions á son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier á notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire á l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les cotés: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votro lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate, the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

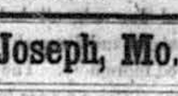
CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

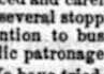
OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. J. P. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with th wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNEL.,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffee:

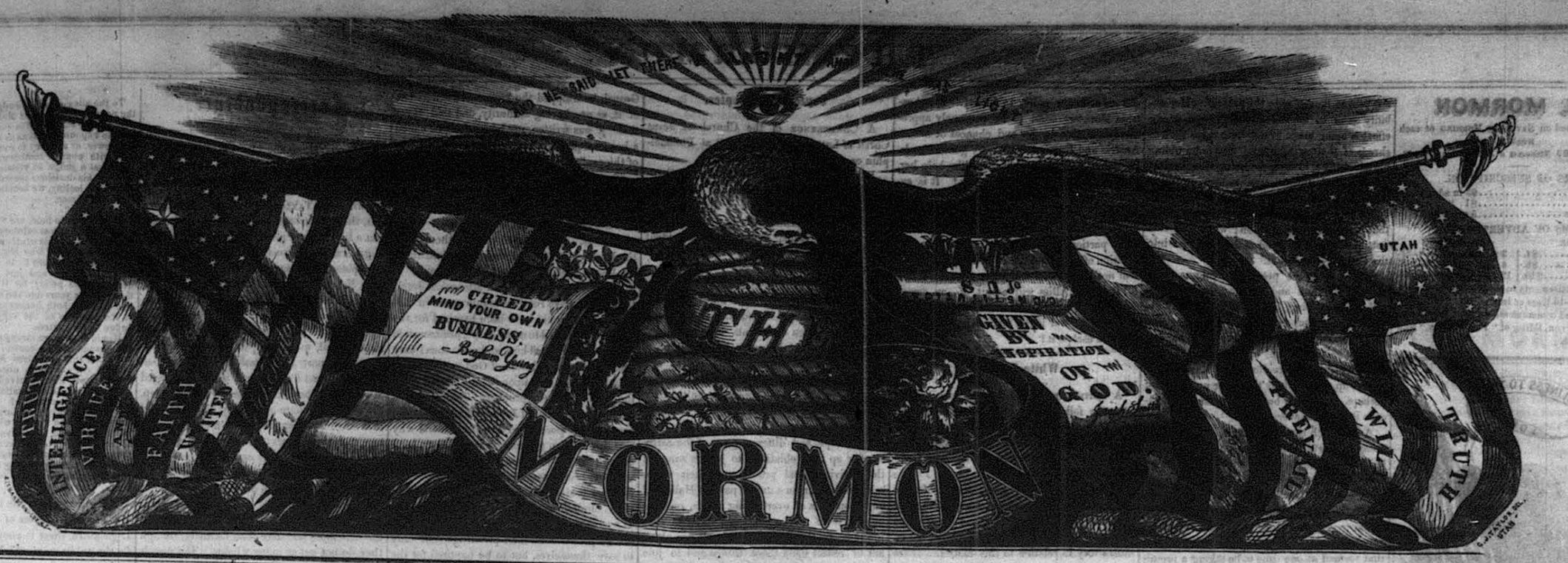
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:

Emigrant Ship leaving Liverpool;
Light House at the mouth of the Mississippi;
Old Fort Rosalie;
Walnut Hills;
Utah Territorial House, G. S. S. City;
Costume for the Plains;
Chimney Rock from the West;
Fort Bridger;
A Kanyon in the Rocky Mountains;
Tabernacle, G. S. L. City;
Joseph Walker, and Arapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.--NO. 14. NEW-YORK, SATURDAY, MAY 19, 1855. PRICE FIVE CENTS.

Poetry.

To the Saints in the Valleys of the Mountains.

BY HENRY W. NAISBITT.

HARK! to that voice of wailing tone
Which sweeps the Atlantic's billowy breast,
And like the light, from zone to zone,
It hails, though distant still, the West.

With purport deep, its accents shrill
Betray the source from whence it flows;
No mountain's dale, or swelling hill,
No summer's heat, or winter's snows

A barrier are; but onward, on
Untiring, earnest, still it flies,
Till to fair Utah's valleys comes
Its plaint renewed, then silent dies!

"Help, help, oh help! we weary are,
And tyrants crush us to the earth
Till, but for one bright glowing star,
Our hearts might wish we ne'er had birth:

"From early dawn, till o'er the skies
Night's sable mantle is unfurled,
We struggling toil, in hopes to rise
Above the cruel, heartless world,"

We praise our God, and still we must,
For wisdom, light, and truth divine;
And with his servants share our crust,
Or shed our blood as crimson wine.

From factory, workshop, mine, and plough
Our myriad voices chime as one,
That unto us deliverance now
May be secured, the victory won.

And oh that those with whom we've toiled,
And drank the self-same bitter cup,
Would lend a hand—our foes then foiled,
The mourner, slave, be lifted up.

We love our Prophet, know his will,
We love our God, and trust his word,
And union is our motto still;
This once complete our prayer is heard,

And soon in Zion we shall stand,
And Ephraim's promised blessings share,
A grateful, peaceful, laboring band,
That we a crown, might "win, and wear."

Then help, help, help the suffering poor
In every land, the wide world o'er;
Your just reward is firm, and sure,
Where tyrant's rule is known no more.

G. L. S. CITY, Jan. 22, 1855.

FOR THE MORMON.

Know Nothingism vs. Ladies' Rights.

AT a new theatre, Fifteenth avenue and One hundred and second street, New York, the following play was perpetrated:

ACT I.

SCENE—A room in a house.

[*Enter a lady, with a newspaper in hand—soliloquises.*]—The "Know Nothing and Crusader"—a curious name, that, for a paper—"Know Nothing"—why, that is the very epithet my husband applies to me when I talk of "woman's rights"—the lordly disposition of the male sex—universal suffrage—yes, universal—applying to ladies as well as gentlemen—to blacks as well as whites—to foreigners as well as citizens—he says I don't *know nothing;* but there's one thing he'd have me know, and that is patience—yes, he'll cram that into my head—patience! yes, I have need of it—here am I—work, work, work—all day—washing, ironing, baking, nursing baby, mending children's clothes, cooking dinner, supper, breakfast—making, mending, sewing—work, work, work, as if I were a slave—his slave—and then have him to come home and play the lord—I won't stand it, that I won't—Lucy Stone was right—women have their rights, and I'm a woman—and I have rights, and I'll maintain them, too—why, I'm an *American* woman—husband says that American men have better rights than foreigners—then American women must have more rights—he can't dispute that—this Know Nothing is quite a paper—I wonder if the editor is a woman's rights man—an American woman's rights' man?—it is called, too, the Crusader—the "American Crusader"—C-r-u-s-a-d-e-r—I have it—I'll be a crusader—yes, I'll be a *crusad-e-r*—not against the infidel—not against the Pope—against the men—how romantic!—beautiful—a band of Amazonian crusaders—fighting for our rights—our motto, Free Trade and Women's Rights—we must have a convention, and numbers must join it—and we'll have a Presidentess, a Secretaress, a Treasuress, an Editoress—yes, we must have our paper—our public dinners—our public meetings—and I'll make speeches I'll preside—I'll make a flaming speech—let me see, what shall I say?—but I must have a becoming position. [*Mounts the table.*]

"Friends and fellow-citizens—for we are citizens, and it is high time that it is known that we are citizens—men have sought, for ages, to rob us of our rights; but we are living in an age of improvement. The destinies of the race are onward! *onward!!* ONWARD!!! The social, moral, philosophical, intellectual, and political capabilities of women are being developed. Men would rob us of our position. But who are men? I ask again, Who—*are*—MEN? No reply! Shall I answer, ladies?—shall I answer? Our tormentors! our oppressors!! our persecutors!!! our tyrants!!!!—(*what else*)—our Popes; yes, our Popes—we'll shake off our chains—(*flourishes the paper*)—we'll free ourselves from our tyrants. No Popery, no Popery. We'll, we'll—"

[*Enter her husband, Mr. Twaddle, with a baby, crying.*]

Mr. T. Heigh ho! Mrs. Twaddle, what are you doing?

Mrs. T. [*Descends with a scornful look.*] What am I doing, eh? A pretty question from a gentleman to a lady.

Mr. T. And yet a very reasonable one, my dear, under the circumstances.

Mrs. T. Don't dear me and honey me; I've done with dear and honey.

Mr. T. You've done with what?

Mrs. T. Why, with dear and honey.

Mr. T. You surprise me, Mrs. Twaddle. Seriously, what does this mean?

Mrs. T. Why, seriously then, I'm making a speech.

Mr. T. You're making a speech—ha—ha—ha—that's too good—making a speech, and on the table—ha—ha—ha—he—he—he; and pray what about, Mrs. Twaddle?

Mrs. T. Women's rights.

Mr. T. Women's fiddlesticks—you'd better be nursing your baby—I found it crying.

Mrs. T. And pray, Mr. Twaddle, is that little responsibility any relation of yours? Are you its father? Is it your child?

Mr. T. Yes; I hope so.

Mrs. T. Then I hope you'll nurse it yourself, and make it quiet.

Mr. T. Mrs. Twaddle (*with astonishment*) [*lugubrious can't write the look.*]

Mrs. T. A-n-d Mr. T-w-a-d d-l-e [*grandiloquent-majestic-can't write looks.*]

Mr. T. (*a little subdued.*) The fire is out.

Mrs. T. (*not at all subdued.*) Then put it in.

Mr. T. Mrs. Twaddle. (*Rather deploringly.*)

Mrs. T. And Mr. Twaddle. (*Not at all deploringly.*)

Mr. T. The dinner's not cooked.

Mrs. T. Then cook it.

Mr. T. What does all this mean?

Mrs. T. Oh—simply nothing. When did you change your creed, husband?

Mr. T. Now come, Sarah, enough of this.

Mrs. T. Oh, ho! that's it, is it—I see—Know Nothingism will do for men; but not for women. We'll see.

Mr. T. My dear Mrs. Twaddle.

Mrs. T. And my dear Mr. Twaddle.—[*Mrs. T. looks at her husband, holding up the paper.*]—is that your paper?

Mr. T. Yes.

Mrs. T. Are these your sentiments?

Mr. T. Yes.

Mrs. T. Are you a Know Nothing?

Mr. T. Yes.

Mrs. T. And you belong to a secret society?

Mr. T. Yes, I do.

Mrs. T. So am I; so do I.

Mr. T. You are what?

Mrs. T. A Know Nothing. I believe in your doctrines—in these doctrines—(*holding up the paper*)—no foreign rule! no Pope!! no tyranny!!! You see, husband, I am a believer.

Mr. T. A what?

Mrs. T. A believer.

Mr. T. I'm puzzled.

Mrs. T. Shall I explain?

Mr. T. Yes.

Mrs. T. You say the house is my province?

Mr. T. Yes. (*With curious looks.*)

Mrs. T. You further say the country of America is yours?

Mr. T. Yes.

Mrs. T. It is ours, too; we are natives. You disclaim against foreign intrusion; so do I—against foreign influence; so do I. Your cry is, No Pope—no tyranny; so is mine. That was my speech. You go in for ruling your province—I for ruling mine. Your cry is, Americans, unite against the aggressor—I say, ladies, unite against the aggressors, and show yourselves men—I mean women.

Mr. T. Wife, are you crazy?

Mrs. T. Oh, no; I'm merely a Know Nothing. (*With sang froid.*) You say the Pope shan't interfere with your government. I say—we ladies say—you shan't interfere with ours; we are the people; we are Americans; we have our rights, and we'll maintain them. No Popery! No Popery!!

[*Curtain falls.*]

ACT II.

A SCENE IN CASTLE GARDEN, NEW YORK.

First public Know Nothing meeting.

[*A gentleman elevated on a platform—a concourse of ladies and gentlemen, of all nations and every grade, assembled.*]

[*Speaker arises.*] Ladies and gentlemen—I have thought proper, in this our first public demonstration, to inform you that the great day of freedom has at length dawned, when we can come out boldly and like men express our sentiments before the public; when secresy is no longer necessary in our community; when it has become unpopular to be private: when we have considered it more honorable to trample under foot our secret obligations than to keep them; when we have determined to throw to the breeze our banner, and to invite the attention of this nation and the world. [*Hear, hear.*] Great and magnanimous principles have been long pent up in our bosoms, and now we hail with pleasure the opportunity of letting the fires that have been devouring us blazon forth, that mankind may be struck with our benevolence, that the heart of the exile may rejoice, the stranger "be taken in," and that "all the world and the rest of mankind," may see and admire our liberal institutions. [*Hear, hear and loud applause.*]

[*A disciple of Sam arises.*] Gentlemen—I go in for Americans ruling America. This is what I go in for, sir; this is a great country, sir; it is our country; we are the natural production of the soil, sir; we grew here, sir; like figs, orangetrees, cocoanuts, coffee and potatoes, sir.

Mike. I'd like to be afther knowing if yez were not planted here fust?

[*A Dutchman arises.*] Myneheer! Myneheer!

Van W. Myneheer, I vantsh to know if der Dietch vas not dem fust was tzoo American comen; ven dey cam fon faderland tzoo dis New York? Mein Gott! dem vas not Americans. Der Americans ist not dem natives, der Dietch ist.

A Lady. Mr. President—Permit me to make a few remarks; I came here to represent the ladies. Now, the fair sex of both colors have been trodden under foot, they have been oppressed, abused, disfranchised and lorded over by the man. Shall it be so forever? I ask of this generous assembly, shall there be no redress for poor, disconsolate woman? shall she not have equal suffrage; a right to vote, to make speeches, legislate, go to congress? shall she not, at least, have power equal with the man? I say she shall, her destiny is onward [hear, hear], onward! [hear, hear] she shall hold that position for which she is so eminently fitted by nature. [Great excitement, much laughter, a waving of shawls and bonnets. She shall—

Mike. Mister President,—Sur, it is conthrary to my feelings to interrupt a lady; but saving yer presence I'd like to be afther asking yer honor a question or too; these are all spaking for themselves; but the divel a one mintions poor pat. Now I'd like to be afther asking yer honor who makes yer streets, and sweeps 'em? who drives yer carts? who digs yer wells? who carries yer brick and mixes yer morther? who digs yer canals? Who grades yer railroad? will yer be afther telling me? and don't yer boast of your houses, railroads, and your progress, and, be jabers, it's the Irishman that does it; and now, yel talk about not naturalizing us, will yez? faikes and we'll be afther driving that idea fron your hid wid a shillalah.

Several voices. Mr. President! Mr. President!!

Pres. One at a time. [*Great confusion—Sam, Irish, Dutch, and women all try to be heard.*]

Pres. Ladies and Gentleman, as you all wish to rule, I have something here that will suit you all. [*Throws out a number of scepters, for which there is a general scramble.*]

A voice. 1. We'll rule; we'll rule!

Voice. 2. You fool; you fool!

Voice. 1. We're right; we're right!

Voice. 2. We'll fight; we'll fight!

[*Enter several Murhphys with shillalahs.*]

Mike. Be aisy; be aisy;
For sure y'er all crazy.

[*Enter several Dutchmen.*]

Van. W. Vel den, vat ist dish all bout? Ist dish vat dem calls Know Nothing meetin?

Mike. Arrah! and if I give his cocoa nut a tip wid my sprig, he'll be afther knowing liss.

Mr. Pres. My decision in relation to this matter is that—

Is what? by a number of voices.

No. 1. Who asked for your decision?—we are the judges; the vox populi! the vox populi!

But gentlemen and ladies, am I not your President, and must I not decide?

Voice No. 2. Yes, you are our President; but you must not decide.

What am I then?

No. 1. A thing to be spoken to—to be addressed. Beg pardon—our servant, sir.

Voices. Hear! hear! hear! We are the people, sir—(hear! hear!)—the vox populi, sir—(hear! hear! from the ladies)—it is the people that must decide. (*Universal applause.*)

Pres. I thought I had the honor to preside over this meeting.

Voice No. 1. Yes, sir, but not of deciding or dictating.

[A gentleman steps forward, with a paper in hand, and cries: Mr. President, a song! a song! A song, a song, is universally called for.]

[*Two gentlemen, "Know Nothings," and two ladies, "Women's Rights," come forward and sing, alternately, the following:*]

KNOW NOTHINGS.
The nation is in danger,
Haste to the rescue—come!

LADIES.
But 'tis not from a stranger;
We feel it nearer home.

KNOW NOTHINGS.
The Catholics are trying
To trap us in their snare;

LADIES.
And you with priests are vieing
To subjugate the fair.

KNOW NOTHINGS.
The Papists, oh! the Roman;
We fear that foreign yoke;

LADIES.
Our husbands, oh! our foemen,
Their fetters shall be broke.

KNOW NOTHINGS.
They think we cannot govern,
Without some ghostly aid:

LADIES.
Our ladies, East and Southern,
Shall Governors be made.

KNOW NOTHINGS.
No foreigners shall gull us;
Their day of rule is o'er.

LADIES.
The men shall no more fool us;
The ladies take the floor.

KNOW NOTHINGS.
No smiles, or threats, or money,
Shall lead us from our plan.

LADIES.
No more of love and honey,
We'll govern with the man.

KNOW NOTHINGS.
To arms! to arms! then, natives;
Resist the foreign foe.

LADIES.
Unite! unite! then, ladies;
To conquering we go.

KNOW NOTHINGS.
They may dig our wells and prattes,
But to rule us, never—no!

LADIES.
They may wash and nurse the babies,
While we to Congress go.

KNOW NOTHINGS.
We think that we are able
To rule ourselves with ease.

LADIES.
They may cook and wait on table,
While we do as we please.

PRESIDENT.
Since ruling is a notion
In woman, priest, or man,
We'll give to each a portion,
And say rule all you can.

[*Scatters more scepters, for which there is a general scramble.*]

[*Curtain drops.*]

VIRTUE consists of our duty in the several relations that we sustain in respect to our fellow-men and to God.

Miscellaneous.

In Debt and out of Debt.

OF what a hideous progeny of ill is debt the father! What meannesses, what invasions on self-respect, what cares, what double dealing! How, in due season, it will carve the frank open face into wrinkles; how like a knife, 'twill stab the honest heart. And then its transformation! How it has been known to change a goodly face into a mask of brass; how, with the "damned custom" of debt, has the true man become a callous trickster! A freedom from debt, and what nourishing sweetness may be found in cold water; what toothsomeness in a dry crust; what ambrosial nourishment in a hard egg! Be sure of it, he who dines out of debt, though his meal be biscuit and an onion, dines in "The Apollo." And then for raiment; what warmth in a threadbare coat, if the tailor's receipt be in your pocket, what Tyrian purple in the faded waistcoat, the vest not owed for; how glossy the well-worn hat if it cover not the aching head of a debtor! Next the home-sweets, the out-door recreation of the free man. The street-door falls not a knell on *his* heart; the foot on the staircase, though he lives the third pair, sends no spasm through *his* anatomy; at the rap at his door he can crow forth "come in," and his pulse still beat healthfully, his heart sinks not in his bowels. See him abroad. How confidently, yet how pleasantly he takes the street; how he returns look for look with any passenger; how he saunters; how, meeting an acquaintance, he stands and gossips! But, then, this man knows not debt: debt, that casts a drug into the richest wine; that makes the food of the gods unwholesome, indigestible; that sprinkles the banquets of a Luculles with ashes, and drops soot in the soup of an emperor; debt, that like the moth, makes valueless furs and velvets, enclosing the wearer in a festering prison, (the shirt of Nessus was a shirt not paid for;) debt, that writes upon frescoed walls the handwriting of the attorney; that puts a voice of terror in the knocker; that makes the heart quake at the hunted fire-side: debt, the invisible demon that walks abroad with a man, now quickening his steps, now making him look on all sides like a hunted beast, and now bringing to his face the ashy hue of death, as the unconscious passenger looks glancingly upon him! Poverty is a bitter draught, yet may, and sometimes with advantage, be gulped down. Though the drinker make wry faces, there may after all be a wholesome goodness in the cup. But debt, however covertly it be offered, is the cup of a syren, and the wine, spicy and delicious though it be, as poison. The man out of debt, though with a flaw in his jerkin, a crack in his shoe-leather, and a hole in his hat, is still the son of liberty, free as the singing lark above him; but the debtor, though clothed in the utmost bravery, what is he but a surf out on a holiday—a slave to be reclaimed at any instant by his owner, the creditor? My son, if poor, see wine in the running spring; let thy mouth water at last week's roll; think a threadbare coat the "only wear;" and acknowledge a white-washed garret the fittest housing-place for a gentleman; do this, and flee debt. So shall thy heart be at peace; and the sheriff be confounded.—[Douglas Jerold, in "Heads of the People."

A Chinese Funeral.

THE Chinese who were killed by the late steamboat explosion in California, were buried with their national ceremonies, which are thus described by a Sacramento paper:

During the progress of the services, as above, the Chinese were engaged in yielding the last tribute of respect to their deceased countrymen in another part of the ground.

The ceremonies practised on the decease of a person in China vary in different parts of the country, though they are not necessarily elaborate or expensive anywhere, and all the important ones can be performed by the poorest. The inhabitants of one part of the empire put a piece of silver in the mouth of the dying person, and carefully cover his nose and ears. Scarcely is he dead, when they make a hole in the roof to facilitate the exit of the spirits proceeding from his body, of which they imagine each person po ssesses seven animal senses, which die with him, and three souls, one of which enters elysium and receives judgment; another bides with the tablet, which is set by the side of the body by the priest, and the third dwells with the tomb. Yesterday while the services were going on in English, the Chinese, not far off, were performing the last sad offices over fifteen corpses of their countrymen. At every grave incense sticks were smoking and red candles burning, while the friends of the departed came one by one to the foot of the grave and placing their hands together bowed their bodies forward several times.

In a central place among the graves a large quantity of edibles were laid out and arranged in order—a whole roast hog, piles of cakes, a large platter of cooked rice, sweetmeats, pickles and wine. In front of these viands stood a Chinese attired in the habiliments of a native priest, beating time with two steel plates, and in measured tones chanting prayers for the repose of the dead. Just opposite the person thus officiating could be observed a small, short stake, to the end of which was a paper streamer, on which was written in hieroglyphics a charm, as it is their custom on funeral occasions. With prayers for the dead, the officiating individual mingled simple quotations from the Chinese religious books. Many came to the graves and threw into them gilt paper and cards. At several places could be observed piles of paper cut into small squares, with a square gilt spot in the center of each sheet. All these were set on fire, the survivors supposing that the smoke transmits them into hades, that they there turn into celestial money and go into the hands of the departed, and by them are used to bear their expenses in the other world. During all these funeral services, there was a native band of Chinese music, which played their national airs according to their home usages.

It was a rare sight, and at once flattering to the liberality of our institutions, to see there assembled on common ground the Christian and the Pagan, each acknowledging the sacred character of the departed, and manifesting, according to their peculiar tenets, respect for their memory and worth. This unusual circumstance, together with the large number of new-made graves and coffined bodies, and the immense crowd of persons in attendance, contributed to render the occasion one of sad and singular interest.

Sleep.

A GERMAN Physiologist has made some instructive remarks on sleep, in connection with the position of the sun. He says that "the period of twenty-four hours, produced by the revolution of the earth on its axis, marks its influence most definitely on the physical economy of man. Diseases show this regular influence, in their daily rise and fall. Settled regular fevers exhibit a twenty-four hours flux and reflux. In the healthful state there is manifest the same regular influence, and the more habitual our meals, exercise, employment, and hours of sleep, the more power is there in the system to resist disease. In the morning the pulse is slower, and the nerves more calm, and the mind and the body better fitted for every description of labor. As we advance toward the evening of the day, the pulse quickens and becomes feverish. But the regular midnight rest and sleep, carried off this fever by healthful respiration. He thinks this evening fever is not entirely owing to the accession of new chyle to the system, but also to the departure of the sun, and the light. The crisis of this fever ought to take place about midnight, when the sun is in its nadir, so that refreshing sleep might prepare the body for morning labor. Those therefore, who push this crisis into the morning by keeping late hours, waste their strength and sow the seeds of disease which will spring up sooner or later. By a disregard of these facts and principles, nervous people wear themselves out in a comparitively short time. The early part of the night is wasted in wakeful excitement, the crisis is pushed forward towards the morning—the body enters upon the business of the following day unrefreshed—the nervous system is enervated in the general waste of strength, and a fretful mind is a true index of the injury inflicted upon the whole man."

ADVICE, like snow, the softer it falls, the longer it dwells upon, the deeper it sinks into the mind.

Inalienable Rights of Americans.

THE following are not enumerated in the Declaration of Independence:

To know any trade or business without apprenticeship or experience.

To marry, without any regard to fortune, state of health, position, or opinion of parents or friends.

To have wife and children dependent on the contingencies of business, and in case of sudden death, leave them wholly unprovided for.

To put off upon hireling strangers, the literary, moral and religious education of children.

To teach children no good trade, hoping they will have, when they grow up, wit enough to live on the industry of other people.

To enjoy the general sympathy when made bankrupt by reckless speculations.

To cheat the government if possible.

To hold office without being competent to discharge its duties.

To build houses with nine and six-inch walls, and to go to the funerals of tenants, firemen and others, killed by their fall, weeping over the mysterious dispensations of Providence.

To build up cities and towns without parks, and calling pestilence a visitation of God.—[New York Daily News.

A very laughable scene took place in one of the London theatres soon after the great battle of Waterloo. A dramatic representation of that world-renowned engagement was in the course of representation: a great number of sailors had been hired by the manager to represent the English and French forces, but they utterly refused to be Frenchmen; they wouldn't put on the enemy's jackets at any price; so that the manager had to procure landamen to represent Napoleon's army. In one part of the play the English forces were to run from the French; but instead of this, *they stood their ground*, and actually pitched all the French army into the orchestra among the fiddlers!

The "recusants" were brought up before a magistrate, when one of them made this amusing defence:

"You see, Bill Sykes, and I, and Joe Brown, and six more, was the British army, and opposite us was some six or eight land-lubbers a-hacting the Mounseers. The skipper of the show-folks told us when we'd squibbed off our muskets over the Mounseers' heads, to turn and run away from the French. In course, this here was hard work for Jack tars as had sarved their country for twenty years, to be told to run away from half a dozen land-lubbers pretending to be French.

"Well, it warn't no use o' kickin' up a row *then* (this was at a rehearsal!), but *at night* Bill Sykes and I argufied the matter over a pot of 'af-and-'af, and we concluded not to disgrace our flag, but to stand up for the honor of Old England!

"Well, when the scrimmage began, the land-lubbers called out, 'Retreat! retreat! Why don't you *retreat!*'

"'See you shot first!' says I.

"They come at us, and Bill Sykes, in slewing round to guard his starn, slipped on a piece of orange peel, missed stays, and come down plump on his beam-ends. One of the imitation *Parleywoos* made a grab to cuptivate Bill, when, in course, I covered my friend, and accommodated the sham Mounseer with a h'ist as didn't agree with him. He was one o' them mutton-fed chaps as can't stand much, for he landed among the fiddlers, and squealed blue murder!

"Well, arter a row begins, you never know nothin' till it's over. Bill Sykes and I cleared out the French army in less than no time, and then we tipped the player-folks a broadside, and took their powder magazine prisoner. The cabin passengers (the pit!) and Bill and I got surrounded; but if I'd had a bagnet at the end of my musket, I'd ha' cleared the decks like winkin'!"

AN orator holding forth in favor of "woman—dear divine," concluded in this wise:

"Oh, my hearers, depend upon it, nothing beats a good wife."

"I beg your pardon," replied an auditor, a "bad husband does."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. ANN, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MAY 19, 1855.

The Signs of the Times.

WE are living, at the present, in an important age; a time that is big with events; when matters of the greatest interest to men and nations are passing before us, in the world's panorama; revolution, change and disorder is written conspicuously everywhere. China, that is said to contain a population of nearly one-half the world's inhabitants, has been and is convulsed from centre to circumference, and three hundred and fifty hundred thousand people, thrown into confusion, and their armies brought into collision; and although their art of killing may not be so refined and scientific as some of the more civilized, yet being equal in genius, talent, prowess and tact, the results must be equally disastrous, and their plots and counterplots, advancing and retreating, must be ruinous in the extreme, plunging the country in misery, and entailing all the horrors of a falsely called "civil war."

Europe, that has enjoyed comparative peace for the last forty years, presents a picture at the present time that is anything but pleasing. England and France united with Turkey in opposition to Russia, threatening to drag along with them the whole of the European nations into the vortex of perhaps one of the most bloody wars that the world ever saw. Already talent, genius, wealth and science have been brought into contact, on the most gigantic scale; what are termed civilized nations have been brought together in the most deadly combat, exhausting all the strategy, talent, science and prowess of some of the most refined nations of the earth, and yet with the greatest forensic talent, national jurisprudence, diplomatic skill, and the power of arms combined, they have been unable to effect a reconciliation; compromise has ceased, the scabbard thrown away, and the alarum of war is sounded throughout the length and breadth of Europe. It is true they are not all engaged; but how soon they may be, is to all a matter of uncertainty. The relative position of one nation to another is so peculiar that it is very difficult, when the leading nations are convulsed, for the others to resist being drawn into the maelstroom. This partially rests with Prussia and Austria, and partly not; for the Russians and Allies may put them in such a position, with aggression and intrigue, that they cannot well avoid it. Should they yield the lesser States and nations must necessarily follow; and then comes one of the most bloody scenes that the world has ever witnessed. If Sebastopol is taken, what then? Does this end the strife? Verily, no; this is but the beginning of sorrows. We need not here refer to South America, Mexico and Central America; these are only small matters when compared with the foregoing. In Europe alone near two millions of men might be brought into deadly combat, assisted by the best talent and the most refined modern implements of warfare. Already England and France have met with the most signal disasters, and thousands of widows and orphans mourn; and where, a little while ago, joy and hilarity abounded, bereavement, gloom, sorrow, mourning, and all the concomitants of war stalk in silent terror through the land, mutely but solemnly pointing to Inkermann, Alma and Balaklava, pestilence and war; and should you dare ask the spectre why do you mourn in heavy sepulchral tones, you would hear, *Crimea—Crimea—Crimea:* while in France you would hear the widows moan, the orphans lament, and the brothers and sisters wail, My brother! my brother! my poor husband and children! Nor can *la gloire de la France*, nor the glory of England, stem the upgushings of the bereaved heart; the silent, lonely, heart felt moans of the disconsolate mourners.

Nor is this all; England appears to be tottering with old age, and like many other ancient powerful dynasties, seems to be in her decadence; the prestige of her former prowess seems to have departed, and like some old man insulted by an adversary, forgetting his feebleness and infirmity, with an active mind and a knowledge of his former prowess, rushes into the strife, and being repulsed, says, "Ah, I forgot; my spirit is vigorous, but my poor body is feeble." A question naturally arises, is England fit for the present crisis? She has not proven herself so to the present. Her nobility seem to be losing caste, and a strong effort is being made to tear from them the last shreds of their aristocracy. She is humbling herself before France, is losing her ancient prestige, and unless some sudden revulsion takes place, will stand weakened and humbled before the world. The world only honor those that can hold their position; when they cannot, like the sick Hindoo they are cast into the Ganges or deserted.

France is, at the present, an enigma; subject to revolution and change; she is comparatively flourishing, but a *faux pas* may decapitate her Emperor, and plunge her into revolution and anarchy. Turkey is fallen; her glory is departed; and being already roasted, she must either be swallowed by Russia, or be carved up and eaten by the other powers; not perhaps nominally, but really; her independence is gone for ever.

Among all these squabbles, what are we doing? Party strife is running to a fearful height, and who can tell where it will stop? The Cuba filibustering operations are for the present lulled; but it is only the ominous calm before the storm. Insidious plans are in operation to vex this nation, and create difficulties between us and Spain. Know-Nothingism, that seemed at one time to be taking a prominent stand, is evidently on the wane. The strong anti-slavery proclivities of the North can never unite with the fierce pro-slavery feeling of the South; unless this principle is given up, they never can unite on national principles; and if they felt ever so well disposed, can effect no good. The breach between the North and South is getting wider and wider; recent Kansas moves, coupled with the rabid abolition demonstrations in Massachusetts and other States, are hastening things to a crisis, and men seem to be as regardless of the blessings of our institutions, constitution, the Union, and liberty, as though they were casting lots for apples, or turning up a card for the first deal. And men that ought to be the fathers of our nation would barter all for which our fathers died, and would plunge the most free, liberal and enlightened nation in the world in all the horrors of civil war; ruthlessly tear down the most magnificent temple of liberty the world ever saw; entail upon millions of their posterity incalculable misery, and leave a name to be execrated and damned throughout time; and for what? Merely to gratify a little, narrow, mean, sectional, perverse spirit. We have seen an article in Wednesday's Daily News on this subject that we cannot help but admire; it is bold, clear and energetic.

We may now ask, why do these things take place? We believe that the Lord is confusing the nations, and darkness is covering the minds of the people because of their wickedness, pride, and corruption; He is withdrawing his spirit from them, and leaving them to their own destruction; He has told us that He would "vex the nations of the earth," that there should be "wars, pestilence, famine," and "a fearful looking for of things that are coming on the earth." Men have forsaken God, and He is forsaking them. Our politics are confused, our religion is confused, spiritualism, and other isms, prevail, uncertainty and Babylon seem to be stamped on everything, and who can tell the end? We intend to notice spiritualism, and some of these other things, separately, and must conclude for the present by saying "it is impossible but that offences come; but woe to that man by whom they come." We say to men engaged in these present incendiary movements, *Beware!* The history of all past nations echoes BEWARE!! and could the shades of your ancient fathers speak, they would speak in a voice of ten thousand thunders, *Beware* how ye desecrate the Temple of Freedom, and barter away the rich gem of liberty for which we struggled and died.

The Present Position of Austria.

ON Tuesday, April 24, in the British House of Lords, the following took place after some inquiries into the Vienna negotiations by the Earl of Malmesbury:

The Earl of Hardwicke said, there was one point on which the noble Earl had not given the House any information—he meant as to the position in which Austria was placed at the present moment. She was placed very much in the position of parties in the other House occasionally, who were ready to play the game either on one side or the other as circumstances might dictate. Her position was, indeed, one of great eminence, dignity and power, in having placed herself in possession of two great provinces, with her armies on the frontier of Russia, and in which she might hold language that would enable her to receive the support of France as against Russia on the one side, and the support of Russia as against France and England on the other. (Hear.) The country was looking with the deepest anxiety to this point, and he should be glad to know what information the Government now had with respect to the prospects of the war in connexion with the part to be played by that great and important Power?

The Earl of Clarendon—I am afraid I cannot give a very distinct answer to the question which my noble friend has put. Your lordships are well aware of what are the terms of the treaty to which Austria agreed on the 2d of December last with Her Majesty's Government and the Government of the Emperor of the French, and I have no reason to think that Austria will depart from the terms of that agreement. I can only say that on Friday last Austria appears to have held precisely the same language as the representatives of England, France and Turkey to the Russian plenipotentiaries, and your lordships will remember that it is only on peace not being made on the bases laid down in the treaty, that Austria is to be called on to concert measures for carrying these stipulations into execution. That time has not yet arrived, and therefore it is quite impossible for me to say what precise course Austria will take. (Hear, hear.)

The subject then dropped.

The London Times states that "as Austria has adhered throughout to the views and propositions of the Western Powers, and as she has already made herself a party to formal treaties with the belligerent States, announcing an irrevocable determination *completely to unite her own efforts with theirs until their common object is entirely attained* (these are the words of the treaty with France and England), it is impossible that she should ignore or repudiate these engagements without renouncing her own position in Europe, and acting in direct opposition to all the arguments she has herself addressed to Prussia and the other German States. To subside into the Prussian system of neutrality, after having followed the opposite line of policy to the very verge of hostilities, would be an act of such supreme inconsistency and absurdity that it must instantly expose the Court of Vienna to all the consequences of a moral defeat both in Germany and in Europe."

This may be all very good; but as nations are no more notorious for honesty than individuals, it may be quite possible that Austria may take another view of the case, and that she may choose policy to fidelity. The Austrian Ministers seem to be extremely apprehensive of the danger and chances of a war. Austria and Russia are not very good friends. In case of difficulty, could the Allies help her, should Prussia unite with Russia? It is extremely doubtful, for the whole of their available force is already engaged in the Crimea. Diplomacy would suit Austria better than war; particularly when we reflect upon the position of her Germanic confederates. If that will not longer do—which we are very doubtful that the Allies will admit of—an armed neutrality would be the thing she would go in for next: war is the last. The question is, can she escape it?

White Indians.

A WRITER in the Mariposa Chronicle, furnishes the following description of the village and surrounding country inhabited by the tribe of white Indians beyond the Sierra Navadas, about which so much has been formerly said by other writers.

If the writer had given us the local of these Indians, it would have been more satisfactory. We have heard a great deal said about white Indians; but have never seen anything, as yet, satisfactory in relation to this matter. There is an account among some of the old archives, in Wales, that a party got drifted away from the land and that some of their party returned and reported a land similiar to America, some time before Columbus discovered this continent; from which some of those "Ancient Britons" profess to have priority of Elwin to the great discoverer. So strongly is Captain Dan Jones impressed with this idea then when in Salt Lake City, he made some voyages of discovery to see if he could not find these remnants of his nation. Captain Jones is a Welshman. The Welsh are the original Britons, and speak a language peculiar to themselves. It may be the language refered to in the following. We give it as we find it, we think it will be interesting to some of our Welsh friends:

"This village is pleasantly and romantically situated in a beautiful and rich valley; guarded on either side by lofty and precipitous bluffs, which, from the evergreens growing upon their borders in variegated colors, present a singularly picturesque appearance. The mountains and table land adjacent are thickly studded with magnificent and lofty pines, cedars and oaks; while in the valley, dressed in her richest and rarest colors, Flora reigns supreme. We were greatly surprised upon entering the village to observe the taste and utility displayed in its construction. The streets were very regularly laid out in a circular form, shaded by trees resembling in appearance the magnolia. The houses are partly Grecian in style, and of very good workmanship. That occupied by the Chief, or King, certainly would reflect honor upon a more enlightened people. It is a gigantic structure, built in the form of a pyramid, and surrounded by a succession of corridors rising one above the other. Upon the railing of each corridor—which is grooved for the admission of earth—are cultivated the most beautiful and fragrant flowers, so arranged that at a short distance the palace resembles an immense boquet. The people seem to have great respect for their Chief, who is a venerable man of about sixty. We were received and entertained by him during our stay in the village, with the warmest and most profuse hospitality. A part of his suite was delegated to accompany us in our inspection of the village and surrounding scenery. In truth, so much attention was lavished upon us, that at times I was almost induced to believe that a surveillance was placed upon our movements.

"We were told that the valley extended nearly to the desert, but that a view of its entrance was obscured by hills of sand. Of the origin of this people I could learn but little reliable. They have a tradition, however, which may shed some light upon the subject. It is that their fathers came from across the great waters; they were visiting, as was their custom annually, a neighboring nation, when they were driven by a gale from the land. The gale continued with terrible force for a number of days, driving them rapidly to the east. After enduring fear, hunger and thirst, until they were driven to despair, they came in sight of land. This land proved to be inhabited by savages, by whom they were taken into the interior and held as slaves. Soon after, a plague appeared among the Indians, which made fearful ravages. The Indians were made to believe that it was a judgment upon them for enslaving the white men, and they were accordingly liberated. Their fathers then established themselves in the valley which they now occupy. They were evidently of Asiatic origin; in stature they very much resemble the Hungarians, and talk a language very similar. I have thought it possible that they have sprung from the nation mentioned by Kossuth as inhabiting the interior of Asia."

More Emigrants.

WE learn the following from the Squatter Sovereign, of May 1: The Golden State arrived at our wharf last Friday, and put off a large number of Salt Lake emigrants. This is the third detachment that has arrived at Atchison this season, and others are soon to follow. The camps of the emigrants, just back of the town, presents a city-like appearance, their tents leaving streets, alleys, &c., between them. The health of the emigrants is good, with but little or no sickness among them. Those who were indisposed when first landed have regained their accustomed health, and are now congratulating themselves on being landed at so healthy a point. All speak well of this place, and endorse it as a most desirable outfitting and starting point.

Capture of Baker.

SOME time ago a great excitement existed in this city in consequence of the murder of the notorious Bill Poole, at Stanwix Hall. Several men were taken on the occasion. One of the principal actors in the tragedy, Louis Baker, who is charged, after Poole was down, with putting a pistol to his breast and shooting him through the heart, escaped. It was supposed that he had left New York in the brig Isabella Jewett, for the port of Palmos, Grand Canary Island. On the 18th of March the Grapeshot, Capt. Hepburn, started in pursuit, with eight officers on board, which arrived at the Island before the Isabella, and being on the look-out boarded the Isabella before her arrival in port, took Baker prisoner, and brought him to this place Tuesday evening last. On his arrival he was immediately conveyed to the Tombs.

THE editor of the Portland Argus, who is at present Secretary of Legation at London, writes home to that paper that the French Emperor, during his recent visit to England, received our Minister, Mr. Buchanan, with marked civility, and expressed the hope that America and France might always be at peace.

Conference Minutes.

A CONFERENCE of the Church of Jesus Christ of Latter Day Saints, met at Philadelphia on the 6th of April, 1855.

Present, Elders JOHN TAYLOR, JETER CLINTON, S. WOOLLY, T. COLBURN, B. TROS, from the valley; and the whole of the officers of the Philadelphia Branch.

Conference called to order by President TAYLOR.

Prayer by Elder WOOLLY.

President TAYLOR then arose and said that he was happy to meet with the Elders and Brethren in this place, and at this time. It was a time, when the Saints were assembled in various parts of the earth, to preach, pray, commune and to consult upon matters, and transact business partaining to the Kingdom of God; and that whilst we were united here thousands were assembled, in the valleys of the mountains, the Zion of our God; as well as in Europe, and different parts of the earth, to offer up their oblations, to join in songs of thanksgivings and praise, and their voices mingle with ours in a united pæon of Halleluia! and thousands of overflowing hearts, on various parts of the earth, burst forth in loud hozannas to the God of Israel. It was pleasant to reflect upon these things and to join our songs with theirs. The 6th of April and the 6th of October, were the two semi-annual times on which those conferences were held. On these occasions the general church business, associated with the various districts, were the conferences were held, was transacted; and in the valley church business was transacted on these occasions for all the world. It was a time when everything was laid before the people, and when that part of the Government of God, the voice of the people, was brought to bear in all its force, throughout the world.

Who, under the face of the whole heavens has more cause of rejoicing then we have? and what saint is there who understands his true position before God, and his relationship to his kingdom, whose heart does not swell with gratitude and praise to the most high when he reflects, that God has in our day set up a standard, established his kingdom, revealed himself from the heavens, and restored the everlasting gospel, in all its fullness, richness; its blessings, glory and power? And that we are made the happiest participators of these blessings. The night of gloom has passed with us; the keys of the kingdom are restored; the day has dawned upon us; the curtains of heaven are withdrawn; the visions of eternity developed, the past, the present, the future, is ours; we are the Lords; and while fools and ignoramuses scoff, we know that we are based upon the rock of ages; the light of eternal truth beams upon our minds; we lean upon the arms of Jehovah, and through the rich blessings of the everlasting gospel, are seeking to lay a foundation for ourselves and posterity, that shall outlive time, and endure through eternal ages. Paul understood something of this principal when he said "All are ours, whether they are principalities, or powers, or thrones, or dominions; or things present, or things to come; all are ours, and we are Christs, and Christ is Gods."

Possessed of those rich blessings, it is necessary for us to impart them to others, and to use all diligence; not merely to clear our own garments, but actually to seek out and benefit the human family. I wish you elders to seek out places in this city and round about; and the saints to open their houses for preaching and prayer meetings, and to invite your neighbors to attend, and to use all diligence, and then you are justified. Neither does it matter whether many or few are converted, if you are faithful and do your duty; that rests with the Lord and them that hear. Here is Elder Woolley who has been in India, and also other elders who have traveled 20,000 miles and upwards; who have battled with almost insuperable difficulties, who have not baptized a twentieth part that others have who have been all the time among their friends, and well cared for; is not their work as acceptable as others before the Lord? I tell you it is. And I know by the spirit that is in Bro. Woolley that he is a good man; and I tell him that his work is accepted, and bless him in the name of the Lord. I can appreciate the difficulties that he and his brethren have labored under; and they shall have their reward. I am glad they have returned in peace and safety. In regard to the world I feel that I am made free by the gospel. I have no favors to ask of them, and am just as independent of them as they are of me, and so are you. I am satisfied with my religion, and wish to live in it and die in it; I do not wish to deceive myself, and wish to fulfil all its requirements.

I want to try if you are one with me and the church. I am going to call upon you to pay tithing, and this will prove whether your hearts are in the work of God or not. It is a thing that has been attended to for years in this church, they have lately adopted it in St. Louis; I wish to know whether you are one with your brethren; some have inquired of me about this matter, who have paid their property tithing; I will lay it before you, as I understand it. The law of tithing demands one tenth of a mans time and increase. I lay this thing before you, it is for you to say whether you will adopt it or not. I shall publish it, however, as the duty of the saints. I am not interested in it more than you are. I know that some suppose that we get it. This is a mistake. It is used for building Temples, and for Church purposes. I will put all in my eye that I ever got, and so will my brethren. It is an order that was established among the saints of God in former ages; among other things this has been restored in these days. Why do we build temples in this day? For the same reason that they were built in former days. For what purpose was Solomon's temple built? Some say to perform Jewish ceremonies in. Yes, and something else. It was built for the purpose of attending to ordinances pertaining to the Gospel, as well as the law; and hence when Jesus came with the Gospel, he whipped the buyers and sellers out of it, as one having authority, and told them that "it was written, my house shall be called a house of prayer; but ye have made it a den of thieves."

That house was built for the reception of Jesus and for the administration of gospel ordinances; and hence when they rejected Jesus and his gospel, the house was thrown down, as useless. He came to deliver them from the bondage of a schoolmaster; to teach them the liberty and the fullness of the gospel. If they had received John and afterwards Jesus, they would have received endowments in that house; they would have been baptized for the dead and attended to many gospel ordinances in it. But they rejected him, and what then? they themselves were rejected of God. And hence they were told that upon them "should come the blood of all the prophets; from the blood of Abel to the blood of Zachariah who was slain between the porch and the altar;" and why was this? Men generally suppose they have enough to do to atone for their own sins, without being responsible for others. But they are positively informed that the blood of their forefathers shall be required of them. Why is this? Because they had the offer of the gospel; it was their priviledge, not only to save themselves, but to be baptized for the dead and administer ordinances for them; hence they became, not only responsible for their own acts, but also for those that they might have saved; but did not.

Many men talk about the second coming of Jesus. The Scriptures say, "him whom ye seek shall suddenly come to His Temple." Now who has a Temple for him when he comes? nobody but us. It is said, "the mountain of the Lord's House shall be established in the tops of the mountains, and be exalted above the hills, and all nations shall flow to it." The question necessarily arises, what for? The answer is given. "They shall say, come let us go up to the House of the Lord, and learn of his ways." Why do we build Temples? for the reasons mentioned; why do people flock there? for the same reasons. Are you interested in this matter? If you are, do as we and others have done. We have built some Temples, and we can build more. There is nothing coercive, it is free and voluntary, an offering not to man, but to God; not for another's interest, but for our own. I have no begging to do in this matter, it is not my business, it is yours, I lay it before you as a priviledge, embrace it or reject it as you please. It concerns you, it concerns your progenitors, it concerns your posterity; do as you please; but I know your feelings, they are to do right, to fulfill all requirements, to secure the blessings of the gospel and to be equal with your brethren. I shall, however, call for a vote in this matter, on Sunday, when all are together. My feelings towards you are good, and I say God bless you in the name of Jesus, Amen.

After some remarks from Elder Clinton, Woolley, and others, the Conference adjourned till the 7th. Benediction by Elder TAYLOR.

TO BE CONTINUED.

Salt Lake mail.

WE feel happy in being able to inform our readers that the Salt Lake Mail for April has arrived. We received the announcement on the 8th inst., by a dispatch from our worthy friend T. S. Williams. We may consequently expect the delivery of the Utah Mails at the close of this, or early in the ensuing week.

The following information has been received by Mr. Magraw, mail agent in private letters from Leavenworth, Kansas Territory. We copy from the Republican:

More Indian Depredations.

INDEPENDENCE, May 9.—The Salt Lake mail is here. It was brought by Mr. Williams of Salt Lake City.

The Indians had driven off the mules from the mail station at Devil's Gate. They had also driven off all the animals of the traders there.

All the people of Sweetwater had left for safety.

These depredations were committed by the Sioux Indians.

All is quiet on this side of Fort Laramie, but the Indians are making threats.

The party of Mr. Williams was not interrupted; it consisted of fifteen, and they traveled only in the night time.

Mr. Magraw is taking energetic steps to have the mail carried with regularity. He will accomplish it unless prevented by the Indians.

The April and May outward mails were met in good condition.

Departure for the Plains.

On Tuesday, the 8th inst., we shipped a goodly number of Saints on the Golden State, bound for Atchison, under the Presidency of Elder John Clegg, to be assisted by Elders Worley and Burgess.—Isaiah Coombs was appointed clerk of the company. This company was composed, principally, of old members of the St. Louis branch, who have labored diligently and faithfully to roll forward the cause of righteousness during our acquaintence with them, and we feel to bless them in the name of the Lord.

We shipped the same day, on the Polar Star, about one hundred and fifty of the Siddon's company, under the Presidency of Elders Parson and Ferguson. Both companies are bound, this season, for the Valley. We trust they will be blessed and preserved, that they may escape the power of the destroyer, and arrive safely at the great gathering place of the last days.—[St. Louis Luminary.

FORTY-FIVE miles of the Galveston and Red River railroad have been put under contract, to be finished by the 10th of January. Twenty-five miles of the Galveston, Houston, and Henderson railroad have also been put under contract.

THROUGHOUT Georgia, South Carolina, and Alabama, after the long-protracted drought, copious rains have fallen.

Correspondence.

From our Massachusetts Correspondent.

NEW-BEDFORD, May 2, 1855.

To the Editor of the Mormon:

PRESIDENT TAYLOR—*Dear Sir:* I improve this, the first favorable opportunity, to furnish you a few items of news on matters and things in general, in this section of country. After a very pleasant passage on the Empire State, from New York, to Fall River, thence by cars hither, I find myself in that place so notorious for its Whale Fishing enterprise, New Bedford. I am informed that there are upwards of three hundred sail, mostly ships and barks, belonging to this port, and manned by not less than seven thousand five hundred seamen, engaged in capturing those huge monsters of the deep, the Whale. There are many ships in port that have lately arrived from a cruise of one, two, and three years; having made good or profitable voyages. One can hardly pass along the wharves owing to the large quantity of oil that has lately been landed from the ships. The high price of oil, say for crude sperm $1,70, do whale 70 cts. per gallon, makes the business more lucrative than formally, though they do not get as many whales. The vessels are fitted out entirely by their owners, and the men go on shares; yet there is a vast difference between the share or lay of those skilled in the business, and those more verdant; these shares vary (from the Captain down) from (1-16th to 1-150th) the one-sixteenth to the one hundred and fiftieth of the oil obtained. Among the ships now in port, engaged in this business, I recognise a number that I used to see some ten or fifteen years ago in the merchant service; in fact, a large proportion of the vessels engaged in the whaling service, have already seen the best of their days while transporting from land to land, and sea to sea, the various commodities of the Nations: but now having lost the pride of youth, and the ambition of middle age, they have condescended in their dotage to become the receptacles of those greasy monsters. Among the seamen engaged in this business, there are a large share of foreigners, and particularly Portugues from the Western Islands, who having been brought up in the neighborhood of these big fish, have formed a sort of alliance or attachment, which renders them peculiarly adapted to mingle in the sports of the chase of these sea kings, whom they both love and fear; and while philosophising on the subject I have thought it probable, that their pedigree might be traced back to Father Jonah. I will leave this however to the knowing ones, and fearing to trespass too much on the patience of your readers with this fish story I close, and subscribe myself as ever, your Brother in the Gospel, ALEXANDER ROBBINS, JR.

BOSTON, May 11, 1855.

To the Editor of the Mormon:

DEAR SIR: You will perceive by the above that I am again on my old stamping ground. I arrived here yesterday from New Bedford, and hasten to give you a few items of the many that interest the public at the present time. Governor Gardner, to whom was presented the address of both branches of the Legislature of Massachusetts, for the removal of E. G. Loring from the office of Judge of Probate for the county of Suffolk, yesterday presented his reply to that body. You will remember that the bill to address the Governor for the removal of Loring, passed the legislative ordeal by a very large majority, in both houses; thus placing the Governor in a very unpopular position should he fail to grant the requirements of the address. Yet, notwithstanding the temptation of popularity set before him, and that too by his own party, he has dared to stand up in his place (to his honor be it said) and vindicate and sustain principle at the expense of self-interest and party clique, by refusing to grant a requirement that would have capped the climax of one of the greatest political monstrosities of the nineteenth century.

His address, which appeared in the city papers this morning, though somewhat lengthy, is of a plain common sense character, which does credit to its author; the following is a few extracts.

* * * * * * *

But granting, for the purpose of further consideration, that the intention of the framers of our Constitution was to authorize, for any cause or for no cause, the removal of any or all of our Judges by address of the Legislature to the Governor, with the advice and consent of the Executive Council, I now proceed to examine in that light the present case.

Either this clause authorizes removal only for an act of Providence, there being no guilt or ground for impeachment, or it authorizes it at any and all times, without limitation, for cause or without cause. If the latter view is correct, and if such unlimited power is clearly given, the justice of using that power in the case of Judge Loring is the only question to be considered.

It is not alleged that Judge Loring has committed any crime against the laws of the United States or of Massachusetts. It is not alleged that he is rendered unfit for the performance of the duties of his office by insanity, physical incapacity, or any other visitation of Providence. This case, then, is the first during three-quarters of a century where it has been proposed to use this alleged constitutional power. This is to be a precedent by which our judicial officers are to be placed in the same category with postmasters under the general, and sheriffs under the State government, to be removed with every change of the ruling party.

Judge Story said, in the Convention of 1820, speaking of the very passage under consideration, "The first instance of removal would establish a practice which would never be departed from, of shifting the whole court with every change of the party in power." That which most degrades modern politics, which most corrupts public morals, and prevents the best men from consenting to take offices of emolument, is the custom, that long and constant precedents hardly palliate, but which has grown now to become almost a necessity, the removal of honest and faithful public officers to make room for the friends and supporters of the victorious party.

There is no official action that so disgusts a high-minded man as this now necessary practice of removal. I would not be the first to introduce it even in respect to the most unimportant offices. When, then, I am solicited to perform an act which may be construed as inaugurating this custom for a precedent during all time, as regards the judiciary, that body concerning whom the Bill of Rights declares "that it is essential to the rights of every individual, his life, liberty, property and character, that there be an impartial interpretation of the laws and administration of justice," and that "it is the right of every citizen to be tried by judges as free, impartial and independent as the lot of humanity will admit," is it strange that I recoil from the task with distrust and alarm!

* * * * * * *

To the allegation that Judge Loring has shocked the popular sentiment of Massachusetts, it may be pertinent to ask what the duty of judges is. Are they to expound the laws as made by the law-making power, or are they to construe them in accordance with popular sentiment? When the time arrives that a judge so violates his oath of office, so to shape his decisions according to the fluctuations of popular feeling, we become a government not of laws, but of men.

* * * * * * *

If we are so to hold, are we not digging a pitfall into which the most salutary enactments passed by the Legislature this winter may at some future time be hurled with all who cling to their constitutionality and expediency? It can hardly be denied that such is a fair and just illustration of the tendency of this policy, for it must be remembered that but five years ago the votes and voice of Massachusetts in both houses of Congress were given to the passage of the very statute under which Judge Loring acted.

Would it be more strange if within a few years alien hands should control our State government, and bring this precedent for removing those from judicial office, who, in obedience to a law which has but just now received your sanction, should refuse to aid in naturalizing a foreigner in the Courts of Massachusetts?

For these reasons, maturely considered, but hastily written, and many of which are merely glanced at without being fully developed, I am constrained to respectfully decline acceding to the Address of the two branches of the Legislature, for the removal of Edward Greeley Loring from the office of Judge of Probate for the county of Suffolk.

HENRY J. GARDNER.

Notwithstanding the interest occasioned by the negative address of the Governor to the Legislature, there is another source of aliment for the public maw, which takes the precedence at the present time among the numerous dishes served up by the Know Nothing cooks. It is no less than the Legislature hissing at Mr. Hiss, and Mr. Hiss hissing back. This hissing business occupied the house most of the day yesterday, and last night (which was more appropriate to the subject) until two and a half o'clock A. M. The pending motion before the house (recommended by the committee of investigation on the Lowell affair), to reject Mr. Hiss from the house, called forth from him those desperate efforts common to men struggling against elements over which they have lost control, and which threaten speedily to overwhelm them. It appears from evidence that Mr. Hiss is the man who struck Mrs. Patterson, and that Mrs. Patterson, probably the wife of the notorious Billy Patterson, is the person struck.

But the fact that Mr. Hiss indulged his quarreling propensity at the expense of government, is even more than some of the Know Nothings can tamely submit to. The efforts of Mr. Hiss to prove that there were other doors nearer to his No. 12, than was No. 13, occupied by Mrs. Patterson, and that all his good offices performed, were due from legislative gentlemen, was no go. The bill to reject him from the house as a disgrace to the same was passed by a large majority. So far so good. But the passage of a motion to strike out that portion of Mr. Hiss's memorial, that implicates others in the same fix as himself, savors a little too much of the Pharisaical order of things to pass unnoticed by those few yet left among men that are not afraid of the light, that shows unfavorably those only whose works are in the dark. The Times of this evening is out in a leading article condemning in unqualified terms the actions of the Legislature in the Hiss affair, and says an exposition of the whole proceeding will be forthcoming through the Times, probably Saturday evening. Then follows a short article, over the signature of Mr. Hiss, which was presented to the house on the evening of his expulsion, complaining of the bad treatment he has received from the Legislature, and says if this proscriptive course is continued he must fall, and if so, he hopes he "shall be the last, as he is the first in Massachusetts, who was ever deprived of his rights and privileges without trial and hearing." So the world wags on. Yours truly,

ALEXANDER ROBBINS, JR.

From Our Utah Correspondent.

HISTORIAN'S OFFICE,
G. S. L. CITY, Feb. 27, 1855.

To the Editor of the Mormon:

SIR, I resume my monthly correspondence with you according to promise.

A detachment of the U. S. troops have been sent south by Col. Steptoe, to arrest the Indians who murdered Capt. Gunnison, Kanoska, the Pahvante Chief, having agreed to deliver them up.

I am informed that on the death of Walker, the Utah Chief, in addition to the other victims which I enumerated in my last, who were slain as sacrifice, that a Piede boy prisoner was immured in a large hole in the earth, and left there to starve to death; no one being suffered to go near him.

In prosecuting my labor as Historian, I have succeeded in throwing together several splendid discourses by Joseph Smith, partly from the journal of Dr. Willard Richards, and partly from that of Elder Woodruff: these discourses will appear in the chain of history.

A discourse was delivered by President Brigham Young, on Sunday the 18th inst., shewing the position of this people in reference to the general Government, which will be found in this weeks news.

The Polysophical Institution, at Elder Lorenzo Snow's, is moving along, day schools are commencing, and evening classes have been organized. Their library is increasing in bulk, and altogether it promises to be a very useful institution.

A society has been formed for the study and practice of vocal and instrumental music; it may be well for our musical brethren on their gathering here to think of this; and bring suitable music along with them. This association takes the name of the "DESERET PHILHARMONIC SOCIETY," and Elder James Smithies is their President.

The members of Capt. Ballo's Band, aided by some liberal subscriptions from their friends, are about to erect a Music Hall.

I am told a preparatory meeting is to be held to-morrow evening, to arrange for the organization of a Theological Society.

The health of the President has been rather poor lately, but he is improving in that respect daily, and has been out to-day with his counsellors, examining the foundation of the Tem-

THE MORMON.

ple, which is again making rapid progress, after about a fortnight's delay for want of lime.

The Endowment House is now being plastered; the Presidency also visited that to-day, as well as the works on the new Tabernacle for large gatherings of the Saints, such as Conferences, &c.

Dr. Garland Hurst, our new India Agent, has been out with Elder D. B. Huntingdon, among the Utah Indians, and found them very friendly. They have not yet elected their new Chief, but most likely Ar-ra-peen will be chosen; he is a pretty good Indian, and a man of good parts. Dr. Hurst seems determined to do all the good he can, and manifests a good and gentlemanly spirit.

They have commenced to make the road North of the city, by cutting two immense ditches across the swamp; they have lowered the Hot Spring two feet, and made a good road across its outlet. Considerable earth fencing has been made this winter, for pasturage, and preparatory to farming operations this Spring. Good progress has also been made on the city creek waste ditch, on North Temple street.

Yours truly,

GEO. A. SMITH.

Correspondence of S. A. Woolley,

Late Missionary at Bengal, Hindostan, and Scisnd Provinces in the East Indies.

CONTINUED.

Hindoo Castes—How Lost—How Redeemed—Curious Customs—Sincerity in their Religion—Their Belief in God—Complexion—Size—Marriages, &c.

CENTERVILLE, Del., May 1, 1855.

To the Editor of the Mormon:

DEAR SIR: Agreeable to promise in my last, I now resume my pen in continuation of my narrative relative to the natives of the East Indias.

There are offences committed by some, by which they lose their caste; but they can recover them again by passing through certain punishments. There are various little acts which will cause this loss; such as to drink out of a cup, after it had been used by a Christian, or to eat anything that had been on a Christian table, or in his or her hand, either would be sufficient; or if a white man should accidentally touch one of their chattas with his cane, it would not do for them to wear again, and if they happened to have their connah in it, the whole must be thrown away and paid for by the white man. I can speak of this from experience, for I had to pay for one lot myself through an accident of this kind, and had they eaten it, although the stick was about five feet long, it would have broken their caste. The English law requires every one to pay for anything they pollute. There are many ways, but it would be needless to mention all.

There are certain ones of whom you can buy their castes for a short, or long time. For instance if you want a wet nurse, you have in the first place to buy her caste, and then give her a good salary per month besides. You might say an individual ought to have a good price for their religion, if it was a good one. The price varies from twenty to one hundred rupees.

At the expiration of the contract they (the natives) have to buy it back, which is done by making quite a feast, and inviting all her relatives and near acquaintances, with their Padre (priest), and making him presents, &c., &c. They have singing and dancing on the occasion, after this is over she has her caste or religion as before, but it has cost her about all her caste-money by the time she gets through with her feast, presents, etc.

Others have to pass through a more severe punishment to theirs. I saw two men who had made themselves cripples for life, in order to recover theirs. One had held his arm upright until it became stationary; had closed his hand so that his finger nails pierced through his hands and come out at the back.

Another man had his arm or wrist laid on the back of his neck, and kept in that position until it became immoveable; others hold their foot up against or opposite the thigh until they have no power to remove it; and in this manner will they regain their standing, and from that time out will be supported by their respective casts. They have a notion among them, that if there are not cripple beggars among them, they will not prosper. So in some instances, they will make cripples of their children, in order to have such all the time in their midst. But in some parts, I conceive this entirely unnecessary, as there are plenty who are naturally so; as there there is a disease of the feet and legs which makes cripples by scores of them. It commences by swelling in the foot, and runs up the leg, seldom much above the knee; in some instances the swelling of the ancle is to such an extent, that it entirely covers the foot, and leaves nothing appearing but the toes. It looks awful, but they say it does not pain them until it commences to ulcerate, which often is not for years after its commencement. In some parts this disease is more prevalent than in others. I never heard of a single instance of their being cured.

I would ask where is there a church or people, who would pass through one-half those natives do, for the sake of their religion. They will perform pilgrimages of hundreds, yes thousands of miles to worship, go on foot, and in some instances measure the whole road with their own body, by lying down, then arising and walk their length and lay down again, and so on, and when they arrive at the place throw themselves to be crushed under the wheels of Juggernaut, or make cripples of themselves for life to regain their standing in the church, and for the sake of their religion. This, to be sure, is degrading and wrong; yet, the hireling priests of our enlightened age pretend to say, that if a man is only sincere in his religion, that is quite enough, he will be saved, let him belong to whatever denomination he may. I am certain those natives—as a general thing—are as sincere in their belief, and more so, than many of the so-called Christians.

But will their religion save them in the kingdom of God, with Abraham, Isaac and Jacob? Will it cause them to become "heirs of God, and joint heirs with Jesus Christ?" Will it enable them to escape the plagues, spoken of by the prophet of old, to be poured out upon the inhabitants of the earth in the latter times? Will it lead them in the "strait and narrow path" to the gates of the celestial mansion of our God and his Christ?

I answer, without fear of successful contradiction; *never, No! never* in worlds without end; and so it is with the religion of the present day. Men may be honest and sincere in their religion, but to say, that we ever can be saved and exalted with faithful Abraham without doing the works of Abraham and keeping all the commandments of God, would be folly in the extreme, or for a man to think God is a just being, and then say he would allow one man to enter into the Paradise of God, on flowery beds of ease, living in all the pomp and show of the world all their life long, riding in their fine carriages, having their ten thousands a year for teaching and instilling incorrect principals into the minds of the people. While another has to go up "through great tribulation, be a stranger in a strange land, be deprived of everything but life itself, practice and teach correct principles, and do good to all men, and especially to the household of faith," yet both enjoying the same blessing in a world to come. This would be charging God with injustice, and making Him worse than man. Our Saviour says, "it is not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father who is in Heaven." So it will not be by doing wrong sincerely, but it will by doing right honestly that we will get into the Kingdom of God. I presume the rich man who fared sumptuously every day, and let the poor man lay at his gate, without any thing to eat, done it sincerely, but in "hell he lifted up his eyes being in torment" and saw the poor man with faithful Abraham, in the Paradise of God. All the honesty he possessed did not save him from torment. So when men come along and tell a person they can be saved if they are only honest and sincere in their belief, know assuredly that, those men are not sent of God, but of the evil one, for God never will save any one in his sins, but from them. For God is no respector of persons but all who worketh righteousness will be accepted of him. Our Lord says, "he that saith he loveth me and keepeth not my commandments is a *liar* and the truth is not in him." So I would say to all do not let your *hireling priests* deceive you by telling you it does not matter whether you keep the commands of God or not so long as you are honest in keeping the commands of men, for the Prophet foretold, that men would "teach for hire, and divine for money," in the last days and instead of teaching for doctrine the commandment of God, "would teach for doctrine the commandments of men;" and thereby "bring upon them swift destruction."

As to the natives, they believe in a God who "dwells in a tabernacle not made with hands." They say "God is a spirit," which is true. They (the Padre) say that they believe God is ommicient and omnipresent. They say they do not worship those mud images, as God himself, but inasmuch as he is every where present and dwells in all things he is in their images, and some seem to think in a double portion, inasmuch as they were built expressly for him to dwell in, and that when they get down before the image they do not worship it but God which is therein. They say they cannot see God himself, so they make something tangable, and in worshiping that they worship the true God, this I had from their own mouth. So I consider their idea of God in some respect, far superior, to that held by some of modern Chistendom. But I have digressed a little from our narative, you will excuse me and I will return.

As to the people they are generally very dark in complexion with straight black hair, and in the lower provinces are rather small boned, but the further you go to the northwest the more athletic they get, they stand and walk upright, they are generally tolerable well formed, they average in highth about the same as the whites. When you get above Lahore and into the Cashmere country, they are large robust men, and the Cashmereans are fair, and white particularly, the females, and while the natives of Bengal, Hindostan, and Scind Provinces practice a plurality of wives, the Cashmereans, have a plurality of husbands. When a woman is handsome she has as many as seven husbands all living at the same time. she is the head of the family. She sets one aside and raises another, at pleasure, and bestows here favors upon one or another as circumstances or their effort to please shall dictate. They are governed to a great extent by beauty of person, and they order the men around as they would children.

I am as ever yours faithfully,

S. A. WOOLLY.

TO BE CONTINUED.

Extracts of a Letter from Elder Andrus.

CAMP OF ISRAEL, near Atchison, K. T.
Sunday, April 29, 1855.

DEAR BRO SNOW: Through the tender mercies of our Father that is in Heaven, I am spared to address you once more upon the subject of the common salvation, that relates to the gathering of the people of God.

We arrived here at 12 o'clock P. M., Friday, 27th ult., with the same number that we left St. Louis with, so far as the Latter-day Saints are concerned, although many others, through fear, left the boat. Three deaths occurred on board, and several were put off on account of sickness. We have three cases of sickness in camp that are still very bad, and we are not fully prepared to say how they will terminate, but we hope and pray for the best. We found on our arrival, Br. Ballantyne out at the Grove; Br. Fletcher, his counsellor, and Br. Siler were working with teams who readily responded to our wishes, and hauled us and our luggage from the levee to our first camp-ground, where we pitched our tents, and when night came on, we had a peacable and quiet place to lay down; the green grass around us, the rolling prairies in the distance, clad in their mantles of green, was a change from the muddy Missouri that all seemed to enjoy with much delight. To add to our happiness, we met with Br. Ballantyne and the members of his little camp, under the open canopy of Heaven, and the shining beauties that the delightful moon gave to these prairie fields, and the singing of the sweet singers of Israel, as they died away in the distance, under Heaven's high-arched halls that were spread above our heads, caused all hearts that were not past feeling to rejoice, while we returned thanks unto the Lord for all past blessings.

We found Br. Ballantyne's camp in good health. Four or five families had moved out to Mormon Grove, and commenced putting in early garden seeds early on the morning of the 28th. In company with Elders Ballantyne and McGaw, I started for Mormon Grove and vicinity, to search further in regard to water for stock, and to make further preparations concerning the opening of a farm, and also to systematise something that we could submit to you for your approval or disapproval, as the spirit may lead you. * * * *

We found, in our travels out, that there was plenty of grass to sustain our stock, which made all feel, whose faces are set Zionward, as though they would like to be off, and I came to the conclusion that I would start after the stock on Monday morning, the 30th, ond see to the getting down the flour and bacon, hoping by that time that the balance of the company that we left in St. Louis and our freight will be ready, and according to the spirit that is working in us, we should like to see them on the road.

Any suggestions you may feel to make or counsel, will be gladly received and cheerfully complied with. I am in hopes that we shall be able to get this letter into the hands of the clerk of the Polar Star, if not, I hope it will get to you without delay.

In council with Elders Ballantyne and Mc Gaw, it was resolved that we would fence in one hundred and sixty acres, to be called the P. E. Fund Farm; that the entire farm and its interests be under the immediate control of the P. E. Fund Company. Any suggestions or instructions will be gladly received.

I remain your brother and servant in the Gospel of peace.

MILO ANDRUS.

[St. Louis Luminary.

Letter from the Crimea.

Death of Elder Ross and Priest Brodlie—Other Brethren wounded—Interest in the Work.

BEFORE SEBASTOPOL, March 30, 1855.

Dear Brother F. D. Richards—Since I last wrote I have had many, many severe trials to undergo, but I am happy to say God in His goodness and mercy has been my protector, and I have passed them with health and comfort of the Holy Spirit. My news at this time is not so pleasant as I could wish, but God's will is my will, and I can only say, "Thy will be done, O Lord."

About two weeks ago I wrote to sister Ross an answer to a letter that she sent to Teacher W. Walker, stating in it that Elder Ross had been obliged to leave the Crimea and go to Scutari, on account of his health. This week I have learned that Elder Ross has departed from this sinful world, dying in the full faith of a glorious resurrection. Poor Brother Ross has left a wife and two or three children unprovided for, but I know God will protect the widow and her orphans. In a few days, or, in other words, as soon as the brethren receive any money, I will remit you some for our sister's relief. I have not sent her word of our brother's death, as I do not as yet know the date, but in my next letter to you I will send you and her all the particulars I can get. When I see my brethren called away from me—those whom I have often held sweet converse with; I often feel very lonely, and wish the time was come for me to return from this Babylon.

Our labors in this part of the vineyard have been productive of much good, but we have no time nor place to baptize, or our number would be increased. I live in hopes that the time is not far distant when many who have heard our voices will have the opportunity, if not by us, by some other servants of God, to be adopted as heirs to the kingdom of God.

Since I commenced writing, I received a letter from Elder Bell, who stated he was going to the Valley. May God our Father bless him and his, and may he have a quick and pleasant passage. O, how I wish I could but see him! by him it was I learned the truths of heaven. My prayers are and always will be for his welfare. If you should be writing after the Saints, please to give him my love, and say it is all right, we will meet again in this world or the world to come. In his letter he told me that brother Thomas was returning to England in the same ship as Elder Burridge, Brother Thomas, 41st Depot, was wounded in the hand at the battle of Inkerman. I have likewise to inform you that brother Corporal Peter Hay, 55th Depot, left for England with loss of an arm. Both were in good standing, but had no certificates, as I could not see them after they were wounded. Priest Brodlie died on the field of battle, 5th November. He was noted for his calmness when dying on the field, by his comrades.

Brothers McLean, Spurr, Higgins, indeed all the Branch, send their love, and ask for the interest of the prayers of the Saints, that we may be protected, and that we may return to unite ourselves with them in thanksgiving to our Heavenly Father for His goodness to us.

Please to excuse this scrawl; but the fact is, I have not the convenience nor time to write much. It has not been in my power to hold any public meeting, but I have done all I could by privately speaking to any one who would listen to me.

It is now half-past ten o'clock, P. M. I came off the trenches at eight o'clock, after having been there twenty-eight hours, and shall have to go again to-morrow at four P. M., for forty-eight hours more. Our duty is very hard, so please to excuse me. May God bless you. Amen.

I remain yours in the new covenant,

HENRY RUSSELL.

[Millennial Star.

Departures by the Atlantic.

EX-PRESIDENT FILLMORE, accompanied by five members of Congress, departed for Europe by the "Atlantic," which sailed on Wednesday last. Mr. Fillmore goes, it is said, simply to see the country; that his intentions are to visit the most notable places in England; will probably visit the Rhine, the Alps, and Italy, and view the Exhibition at Paris on his return. The Congressional associates of Mr. Fillmore were Messrs. T. T. Flagler, E. B. Morgan, and Judge Pringle, of New York; Galisha A. Grow, of Pennsylvania; and E. B. Washburne, of Illinois. These gentlemen, however, are to leave Mr. Fillmore in London, where they will ship for Constantinople, and from thence to Eupatoria, on their way to the seat of war in the Crimea.

Siege of Sebastopol.

A LETTER from the camp before Sebastopol, of the date of April 2, says: "The French, who have hitherto enjoyed comparative repose, are now very hardly worked. They have three nights out of seven in the trenches, and take twenty-four hours at a time, as our men do. In proportion as they are employed our overwork diminishes. We have now three nights out of seven in bed as a fair average. The most harassing part of the duties of the French is marching considerable distances to the trenches. Many of the men come from the rear of Lord Raglan's quarters to the right attack. Our Allies send down very large parties and reserves. Not less than 12,000 or 14,000 men are marched on duty for the right alone every night, and the French march large bodies of men in rear of all their working and covering parties. We cannot afford to send the full complement of men to our batteries, and the engineers and the officers in command of the trenches have frequent 'difficulties' respecting the disposal of the troops, and complaints and reports are not unfrequent in consequence."

California.

THE Northern Light arrived from California on Wednesday last, but brings no news of importance. An interesting and animating discussion took place in relation to the division of the State into three States, by including part of Utah Territory. The bill was introduced subject, of course, to the approval of Congress. The object is to make one a slave State.

ROBBERY AND ATTEMPT AT MURDER.—On Friday last, Mr. E. Londen was attacked by three Mexicans or Chileans, while on his way from Kentucky Flat to Camptonville, who robbed him of about $1,000, and beat him nearly to death, cut round his arm to the bone, carried him some distance from the road, and left him in the chapparel for dead. After lying there insensible two days and nights, he came to himself, and managed to crawl to the trail, where he was found and carried to Camptonville. The citizens turned out and arrested twenty-seven Chilenos, but the wounded man failed to identify any of them. It is thought he may recover, though his life is still in great danger.—[Sierra Citizen.

Regarding the Chinese in California, the San Francisco Sun says:

In several mining localities of the state, these people are forbidden to set foot; from others they have been unceremoniously expelled. What is to become of them? The Legislature refuses taking any definite action concerning them, which has incensed their former foes to an embittered opposition. This is particularly true of Shasta and one or two other counties, from which they have flocked in droves. In the last week four hundred of them have taken up their residence in Sacramento. There is no labor for them there, so that their case is an exceedingly hard one, and should be attended to by some one or in some manner without delay. Have they no agent in California, or no intelligent countryman with influence at home, who can write back and tell them to stay where they are? If they have, it would be a charity for him to perform towards them this kind office. As it is, they are accumulating amongst us only to bring injury upon themselves, which is very much regretted.

SANTIAGO SACKED BY ROBBERS.

The California Chronicle, April 19th, has the following:

By the arrival of the clipper schooner Simeon Draper from Mazatland, which vessel arrived on the 15th instant, we learn that the country is in a state of rebellion and completely overrun with robbers; and it is almost impossible for any person to travel by land without being molested. Santiago had been sacked by a band of robbers, and it was reported that some of the inhabitants had been murdered and the females carried off.

This band of marauders proceeded up the river to a village, and committed the same depredations. A body of the citizens followed and overtook them; a fight ensued, which resulted in the defeat of the pursuing party, who were compelled to surrender, being promised that their lives should be spared by so doing; but after laying down their arms, they were killed, with the exception of one man, who escaped. Great excitement prevailed at Tepic, where an attack was apprehended from the banditti.

Troops were arriving from the neighboring towns to protect the place. The stage was stopped one league from San Blas and robbed. Mr. Vanhorn, who came passenger on the Simeon Draper, had purchased a number of cattle and horses for the purpose of bringing them to this country. He was overtaken by the government troops, his stock taken from him, and himself thrown into prison, and was unable to obtain any redress from the authorities. Our informant was four days at Santiago after the above occurrence.

The U. S. sloop-of-war St. Mary's, Capt. Bailey, sailed from San Francisco on the 17th April, for San Juan del Sud.

INTERESTING DISCOVERY IN A TUNNEL.—Mr. Butterfield, who is running a tunnel into Table Mountain, near Sonora, California, has given the editor of the Herald a description of a discovery made by his company last week, in the course of their excavations. They have got their tunnel in a distance of three hundred feet. Here, one hundred and ten feet from the surface of the ground, they found the trunk of a pine tree, twenty-two inches in diameter, in a good state of preservation, and with its bark on. The sap appeared to be in a partial state of petrifaction, and the outside was char red, giving unmistakable evidence of the contact of fire at some period. Having cut out the portion of the tree found in the tunnel, the company have commenced sinking a shaft for the purpose of reaching the roots of the tree. Our informant states that there is but little doubt that the formation surrounding this tree is a solid bed of lava, which, at some remote period, flowed into its present location, covering up trees, &c., (as this discovery shows,) in its progress.

It has been proposed to build a railroad tunnel under the English channel between Dover and Calais, so as to establish a permanent communication between France and England. Several projects have been proposed; among them that of Dr. Payerne, who offers to perform the work, if supplied with 140 submarine boats, 1,500 sailors and workmen, 4,340,000 cubic yards of material, and 240,000,000 francs. By means of such a tunnel the channel might be crossed in thirty-three minutes.

THE Arkansas river having nearly dried up, the Little Rock (Arkansas) Gazette says: There is not, in Little Rock, a barrel of flour, a bushel of meal, or a pound of coffee or sugar, for sale. Flour would go off readily here at $15 a barrel, and corn meal at $2 a bushel; sugar and coffee would sell for any price. There is the greatest scarcity of every article of provisions or family groceries.

STRENUOUS efforts are now being made in Louisiana, and especially in New Orleans, for the suppression of the practise of carrying concealed weapons. The new law passed by the Legislature of that State makes the carrying of concealed weapons a misdemeanor, punishable by fine and imprisonment.

THE Chicago (Ill.) Democrat says, that Messrs. Gibbs & Griffin have at present over 400,000 bushels of wheat and corn in their warehouse in that city—the largest amount ever in one store in that locality at one time.

THE correspondence of the British army in the East amounts to 45,250 letters received, and 43,125 sent monthly. A postmaster, three assistant postmasters, and seven letter carriers, have been stationed in the Crimea; and eighteen horses and mules are specially emyloyed for the conveyance of mails there.

AN entrenched camp for 40,000 men is to be established near Constantinople, and will be occupied by French troops; the city is also to be strongly fortified. The French will be established in Turkey, and it is predicted will never again leave there.

DR. TINSLEY, of Cuba, claims to have discovered that vaccine virus, after passing through the system of a negro, is useless for the white race.

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE ST. LOUIS LUMINARY.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to THE MORMON office, or to the editor of the Luminary, St. Louis, Mo.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in, each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 15 Wilton street, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Hymn Books, roan	$0 50
do do calf, plain	0 75
do do do gilt	1 00
do do do morocco	1 25
Book of Mormon, roan	1 25
do do morocco	2 50
Doctrines and Covenants	1 00
do do morocco	2 25
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
do do morocco do	2 50
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

Wholesale Price Current.

NEW YORK, May 17, 1855.

ASHES—Pot	per 100 lb.	$6 81½ a 5 87½
Pearl		6 18½ a 6 25
CANDLES—Stuart and Busning's best, assorted	per lb.	16 a 18
Ordinary		11 a —
CANDLES—Sperm	per lb.	30 a 32
Adamantine		21 a 26
Mould, yellow		14½ a 15
COFFEE—Java, white		13½ a 14½
Mocha		14½ a 15
Laguayra		10 a 11
Maracaibo		10½ a 11
St. Domingo (cash)		9½ a 9¾
DRUGS AND DYES—Alcohol	pr. gal.	— 80 a — 86
Alum	per lb.	— 2½ a — 2¾
Arrowroot		— 30 a — 32
Arsenic, powdered		— 2½ a — 2½
Asafœtida		— 5 a — 25
Borax, refined		— 28 a — 28½
Brimstone, American, roll		— 2½ a — —
do crude	per ton.	25 — a 25 —
Camphor, crude	per lb.	— 29 a — —
do refined		— 32 a — —
Chlorate Potash		— 32½ a — 37½
Cochineal		1 05 a 1 10
Copperas	per 100 lb.	1 25 a 1 37½
Cream Tartar	per lb.	— 28 a — 29
Gum Arabic, picked		— 35 a — 38
Gum Copal		— 30 a — 50
Gum Myrrh, Turkey		— 25 a — 30
Iodine, resublamized		5 62½ a 6 —
Ipecacuaha		3 — a 3 25
Madder		— 10½ a — 11½
Magnesia		— 16 a — 19
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 20 a — 22½
Oil Anis		4 — a 4 25
Oil Bergamot		1 75 a 2 —
Oil Cassia		3 — a — —
Oil Lemon		1 75 a 2 —
Oil Peppermint		4 25 a 5 —
Opium, Turkey		5 62½ a 5 75
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 27 a — 29
Phosphorus		— 80 a — 85
Quicksilver		— 50 a — 53
Rhubarb, China		1 50 a 1 75
Saleratus		— — a — 6
Sal Ammoniac, refined		— 8½ a — 9
Senna		— 9½ a — 12½
Shellac		— 9 a — 12½
Sugar Lead, white		— 11 a — —
do brown		— 7½ a — 8
Sulphate Quinine		2 50 a 2 60
Tartaric Acid		— 47 a — 50
Verdigris		— 43 a — 45
Vitriol, blue		— 9½ a — 10
DYE WOODS—Camwood	per ton.	50 — a 80 —
Fustic		24 — a 29 —
Logwood		15 — a 25 —
FLOUR—State, common	per bbl.	10 50 a 10 56½
Michigan and Indiana		10 50 a 10 62½
Genesee, extra		11 — a 13 —
Rye		6 62½ a 8 37½
Corn Meal		5 12½ a 5 37½
FRUIT—Raisins	per box.	2 40 a — —
Raisins, layers		2 75 a — —
Currants	per lb.	— 15 a — 22
GLASS (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
GRAIN—Wheat	per bush.	2 20 a 2 75
Corn		1 17 a 1 19
Barley		1 20 a 1 30
Oats		72 a — 86
Peas		— a 1 56½
Beans		— a 2 62½
GUNPOWDER	per 25 lbs.	4 — a — —
INDIGO	per lb.	— 17½ a 1 40
IRON—Pig, Eng., Scot	per ton.	27 — a 28 —
Bar, Eng. refined		70 — a 72 50
Sheet, Russia, 1st quality	per lb.	— 14 a — 15
Sheet, Eng.		— 3½ a — 4
LEAD—Galena	per 100 lbs.	— — a 6 25
Sheet and Pipe		7 75 a 8 —
LEATHER	per lb.	25 a 28
MOLASSES	per gal.	25 a 32
NAILS—Cut, 4d and 6d	per lb.	— a 4
Wrought, 6d and 20d		8 a 11
OILS—Olive	per bskt., 12 bottles.	3 50 a 3 62½
Olive, in casks	per gallon.	1 20 a 1 25
Linseed		— 92 a — 95
Whale		— 65 a — 78
Lard, winter		— 85 a — 90
PAINTS—Lead, red, Am	per lb.	— 7½ a — 8
Lead, white, Am., in oil		— 8½ a — —
Lead do do dry		— 8 a — —
Ochre, yellow, French, dry		1 12½ a 1 37½
Ochre, in oil		— 4½ a — —
Spanish Brown, dry	per cwt.	— 75 a — —
Litharge	per lb.	— 7½ a — 8
Vermilion, Chinese		— 90 a 1 —
Venetian Red	per cwt.	1 75 a 2 25
RICE	per 100 lbs.	5 75 a 6 50
SALTPETRE	per lb.	6 a 10½
SEEDS—Clover	per lb.	— 10 a — 10½
Flax, American, rough	per bush.	1 85 a 1 90
Linseed, Calcutta		2 — a — —
SOAP—New York	per lb.	— 4 a — 7
Castile		— 10½ a 11
SPICES—Ginger, Race	per lb.	— — a — 5
Mace		— 90 a 92½
Nutmegs		— 95 a 97½
Pepper		— 11 a — —
Pimento		— 12½ a 13
Cloves (cash)		— 14½ a 15
SUGAR—New Orleans	per lb.	— 4½ a 6½
Havana, white		— 6¾ a 7½
do brown		— 5 a 6¾
Stuart's crushed		— 8½ a — —
SUMAC, Sicily	per ton.	70 — a 82 50
TEAS—Gunpowder and Imperial	per lb.	20 a 65
Hyson		22 a 60
Young Hyson		12 a 55
Hyson Skin		5 a 32
Black		17 a 55
TIN	per lb.	25 a 28
TOBACCO		7½ a 43
TURPENTINE	per 220 lbs.	3 — a 3 25
TAR	per bbl.	2 50 a — —
SPIRITS TURPENTINE	per gallon.	— 45 a — 46

Corrected to May 17th.

GREAT SALT LAKE CITY,

UTAH TERRITORY.

HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, and HOOPER & WILLIAMS, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis, who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.

G. S. L. CITY, 1855. 13

☞ Luminary please copy 3 mos.

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITOR OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Albert Gregory, General Agent, Norwalk, Ct.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barbardino, Cal.
C. C. Rich " " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1d. will have to be pre-paid by us in New York; 1d. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½d, as follows: Postage in New York, 1d.; in England, 1d.; for Agents, 1d.; paper, 2d.; total, 4½d.

Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness *of one*, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de réconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, }
December 5, 1854. }

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
fe17 Postmaster General.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

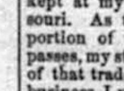
JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. J. P. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade, and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with th wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNEL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffee:

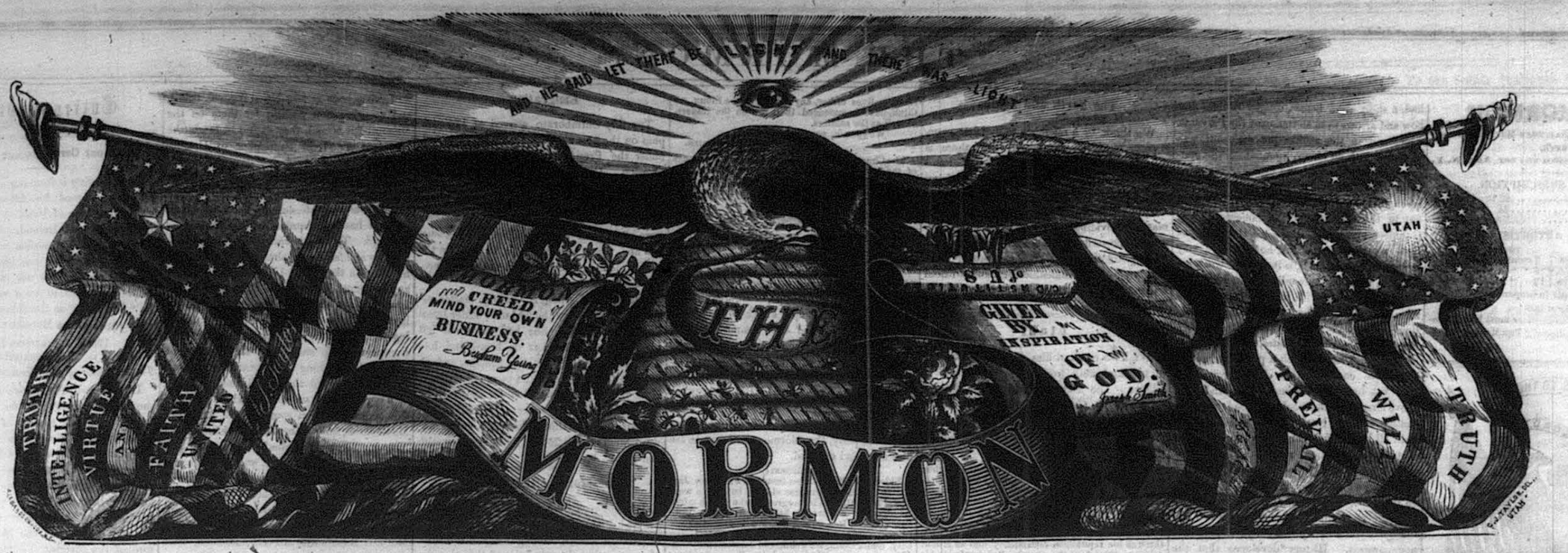
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:

Emigrant Ship leaving Liverpool;
Light House at the mouth of the Mississippi;
Old Fort Rosalie;
Walnut Hills;
Utah Territorial House, G. S. S. City;
Costume for the Plains;
Chimney Rock from the West;
Fort Bridger;
A Kanyon in the Rocky Mountains;
Tabernacle, G. S. L. City;
Joseph Walker, and
Arrapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 15. NEW-YORK, SATURDAY, MAY 26, 1855. PRICE FIVE CENTS.

Poetry.

Egypt.

EGYPT, once famous seat of earthly pow'r,
How great and lofty in thy glorous hour;
How fallen, prostrate, and how crushed art thou;
How once magnificent; how humble now.
Where is the grandeur that once formed thy boast?
Where are the myriads of thy mighty host?
Where are the monarchs who once filled thy throne?
Where are thy altars? where thy gods of stone?
Where is thy wisdom by the world proclaimed?
(The school for Solon and Lycurgus famed).
Where are thy cities and their splendid towers?
The palaced mansions of thy kingly powers?
In vain we search; we only find their graves;
Their groaning country is a slave of slaves.
How loved thy sages, a false age to trace,
And strove to deck thee with superior grace.
Vaunt of thy past! thy sole remaining boast—
Thy future's cheerless, and thy glory's lost.
The lake of Moeris now no longer sighs,
To sooth thy land parched by thy burning skies.
His pyramids no more their tale shall tell,
When Moeris governed or Thothmosis fell.
The crumbled ruins of thy lab'rinth's maze,
Force sad reflections as the travellers gaze.
The Kings that built thee have all past away,
The worms have fattened on their mouldered clay.
Thou sole memento of their passed hour—
A fallen emblem of their faded power!
Proud Thebes, who so long didst glorious shine,
And aped a splendor which was thought divine;
Thy walls are fallen, and thy gates no more
Emit the millions who went out before.
A mass of ruins only marks the spot
Where crumbling Luxor or Carnac now rot;
Once noble pillars of thy former fame,
Now tottering tokens of thy present shame.
And Memphis, where are now thy rich array,
Thy pompous pageants and thy rare display—
Thy sacred bull, thine altars and thy priests—
Thy temples, off'rings, worship, and thy feasts?
Fallen and crushed thine obelisks now lie;
Defiled thy temples, open to the sky;
Thy tombs despoiled, and by stranger hands
Thy fathers carried into stranger lands;
Thy pyramids yet stand, unscathed by time;
As mighty monuments of mighty crime,
Built on the sweat of a crushed race of slaves;
The doom is just, they're now thy glory's graves.
Thy Kings have ruled proud conqu'rors in thy ways,
And kingly subjects drawn thy despots' cars;
But how reversed may now the tale be read,
A tyrant's heel is stamped upon thy head.
In vain thy Nile with rising floods o'erflows;
In vain thy fruit luxuriantly grows;
In vain thy reapers and thy planters toil;
In vain rich harvests crown thy thriving soil;
In vain each feature smiles with fresh'ning grace:
Clime of a murd'rer, thou cans't ne'er efface
The branded stigma stamped upon thy face!
As in thy deserts, the fierce simoom's breath
Performs the mission of the conqu'ror death;
As the tornado's mighty, fearful blast
Sweeps with destruction when it rushes past;
So certainly that curse pronounced on Cain
Falls on his children who his mark retain.
Unchecked their crimes, unawed their impious pride;
Unwarned by judgments which they'd fain deride;
Untaught by wisdom or experience' page;
Untaught by time, and foolish in their age;
Faithless they were, when in the courts above;
Mean neuter cowards when all others strove.
JOSEPH had saved them, but still faithless, they,
Bound Israel fast in chains of slavery.
Without the Priesthood they're condemned to be,
Nor feel its value to set mankind free! ELDER J. M.
—[Millennial Star.

Pro-Slavery *vs.* Anti-Slavery.

WE lay before our readers, this week, an epitome of the proceedings of the feeling manifested by both sides of the all-absorbing question of slavery; they need no comment.

The following is from the Louisville Journal, and is the most moderate Southern paper that we have seen:

The Kansas Outrages.

It is painful to speak of the occurrences in Kansas and upon its borders within the last few weeks, but they are too important in their nature and are likely to be by far too important in their consequences to be passed by in silence. We have waited to see statements from all sides in order that we might be able to speak upon the subject without danger of being mistaken. We have no feeling that could prompt us to speak as a partisan. We wanted the Missouri Compromise to be let alone, but, as it has been repealed, we wish to see Kansas admitted at the proper time into the Union as a State either with or without Slavery, as her own qualified voters shall decide.

We have only slight means of judging whether a majority of the present population of Kansas Territory are for or against making it a Slave State, but it certainly cannot be denied with a semblance of truth that the recent election, so called, of delegates to the Territorial Legislature was the most open and scandalous mockery of an election ever heard of, in the United States, the old Plaquemine election of 1844 scarcely excepted. An official census of the inhabitants of the Territory was carefully taken only four weeks before the election, and from this it appears that, in some precincts alone, some of them very small ones, on and near the Missouri border, the votes polled at the election considerably *surpassed the whole number of voters in the entire Territory*. The truth is, an army of Missourians, variously estimated at from three thousand to five thousand, armed with bowie-knives and pistols and rifles, and even cannon, marched into Kansas on the day before the election, distributed themselves wherever they were wanted, awed all opposition to silence, deposed and put up election judges to suit themselves, allowed the privilege of voting to whom they pleased, and refused it to whom they pleased, compelled by threats and the display of weapons the receiving of their own votes, offered personal violence to all who were obnoxious to them, carrying everything before them, and the next day, retuned to Missouri under streaming banners and to the music of fife and drum and trumpet.

In several precincts of Kansas the judges refused to receive votes unless the persons offering them would swear that they were inhabitants of the Territory, but in every case the Missourians compelled the refractory judges either to yield the point or to resign their offices or to fly for life. We have details at this moment before us almost enough to make a volume, but we have no room for them here. Even the Louisville *Democrat's* Kansas correspondent, who evidently exulted in the incidents of the occasion, admitted the fact of the irruption and voting of the Missouri ruffins. Writing from Lawrence, in Kansas Territory, and speaking of the Missouri detachment that regulated that precinct, he said: "On the 28th of March, a large train of wagons and horses entered this place from Missouri, led by a Col. Young as chief, assisted by a D. Moss and several others. They encamped about a quarter of a mile west of the town, and during the next day, were reinforced by several parties, amounting in the aggregate to near a thousand men. They made no secret of their intentions. They came to vote, and so announced on all occasions. The leaders were evidently men of great influence with those under their orders, else they could never have restrained such a disorderly and irresponsible crew of blackguards and ruffians. Whisky in any quantity they had on hand, and were not sparing in its use, as was evident by the whoopings and yellings that incessantly arose from their camps." All of the papers in Kansas say that the Missourians voted in the Territory several thousand strong, and some of those papers not only proclaim the fact, but glory in it, and some of the Missouri papers defend it as right and proper. One of the Kansas papers, very violent in favor of making Kansas a Slave State, a paper called the *Squatter Sovereign*, boasts that those in favor of making the Territory free did not dare to go to the polls, and that they could not have done so with safety. The *Sovereign* says: "*Freesoilers, as a general thing, acted wisely, and kept away from the polls.*"

Those who undertake to defend the outrage of the Missourians upon the elective franchise of Kansas, allege that the inhabitants of Missouri had just as much right to go into Kansas and vote as the persons sent out to Kansas by the New-England Emigration Society. We have seen the monstrous allegation put forth in divers quarters. *It is both infamous and shameless. It is a miserable mockery, which only adds insult to injury.* The apology is as false as the offence is atrocious. The people who have gone to Kansas from the Eastern States have gone there to settle. No one but a fool can suppose that men from the East would be at the heavy expense and the vast trouble of going two thousand miles, a large proportion of them with their familes, to cast their votes in a legislative election, and then to be at the heavy expense and vast trouble of returning home again. No, the Eastern emigrants went to Kansas to establish themselves there and to identify their fortunes with the fortunes of the Territory. If they desired that it should be a free Territory and a free State, they had a right to indulge the desire and to vote accordingly. They have gone to make Kansas their home, and their children's home. They are, in general, men of character—intelligent, enterprising, orderloving. They have taken with them, far more generally than emigrants usually do, the conveniences and necessaries of life. They have carried with them school teachers and ministers of the gospel. The papers of all the cities through which they have passed have spoken highly of their appearance and deportment. There have been no squalid wretches among them. Undoubtedly many of them are fanatics on the subject of Slavery, and have received pecuniary aid from fanatics of the worst character—but that is nobody's business; they can do no more than vote in Kansas to make or keep Kansas free territory—and that they have a right to do. As the New-York *Courier and Enquirer* says, if they choose to go out in companies, if they see fit to avail themselves of any agencies, organized or unorganized, in order to produce concert of action, and secure common ends, they have a perfect right to do so. No arrangement of this sort can, in the slightest degree, affect their character as *settlers*; and from this character alone, under the law of Congress, they derive the right to vote. The people of Missouri, who took possession of the ballot-boxes, for the most part are not settlers. They are sheer interlopers—riding into the country one day for a bad purpose, and out of it the next. Their abode, both present and prospective, is in Missouri, and all their civil rights lie there. They have no more right to a vote in Kansas then they have to a vote in Illinois or Iowa. They are in no sense squatters, because they are in no sense settlers, and they therefore have nothing to do in squatter sovereignty. Their taking part in it, as they have, is a flagitious usurpation. If they do not like the Northern Anti-Slavery emigration societies, as we certainly do not, let them counteract these with Pro-Slavery emigration societies. The way is as open on the one side as on the other. It is nobody's business how the emigration is effected, provided it is real. *The actual settlement* is the only point in law; *the actual settlers* the only parties in interest.

The determination of the Missourians living near the borders of Kansas to make that Territory a Slave Territory and a Slave State, at all hazards and by whatever means, is abundantly evident from the late proceedings of the residents of Platte County, Mo. In that case all the principal men of the County, to the number of two hundred, assembled as a mob, destroyed a newspaper press simply because it would not recognize the right of Missourians to vote in Kansas, attempted to take the lives of the editors and proprietors, and solemnly pledged their word and honor, that, if those gentlemen should dare to settle in any portion of Kansas, they, the people of Platte County, Mo., would follow them into the Territory and put them to death. Thus, this Missouri mob, a portion of the army of pistol and bowie-knife voters who had crossed into Kansas and borne down everybody and everything at the election, now boldly and audaciously announced to the world that they claimed and would exercise the prerogative of deciding who should and who should not settle in the Territory of Kansas—that they would not permit the people of Kansas to decide this matter for themselves—that they would cross the line and cut the throats of any who should presume to become the inhabitants of the new Territory against their wishes. We do not speak now of the infernal resolution to hang every preacher of the Northern Methodist Church who should come among them to preach the Gospel of Salvation, for that, however revolting and horrible, is not to our present purpose—we speak only of the resolves of avowed citizens of Missouri, to prevent, by threats of murder, and, if necessary, by murder itself, the emigration of men into Kansas, who, it was thought would be likely to exert an influence in favor of making Kansas a non-Slaveholding State.

If any man, whether editor or private citizen, chooses to brand us as Freesoilers in our propensities because we denounce the outrages of the Missourians upon the rights of the inhabitants of Kansas, and are in favor of permitting those inhabitants to fix their own institutions for themselves according to the provisions of the Nebraska law, and without obstruction or hindrance from any outside power, we have only to say that he is a calumniator. *The late proceedings at Kansas and Missouri are infinitely more to be deplored by the South than the North.*

The Mobile Tribune says:

"No man with any knowledge, in the South, can for a moment believe that there is or can be any harmony between the Christian organizations of the Free and Slave States. Why, then, patch up and endeavor to check the disruption which will presently be inevitable between them?"

Upon which Mr. Garrison, Anti-slavery, held the following:

"Yes, I ask the clergy who will assemble, within a week, in the city of New York—the clergy North and the members of the churches North, who are here assembled—why this attempt to patch up a false union between yourselves and the slaveholders of the South? Their condition of religious union is that you shall acknowledge slavery as divinely instituted; as sustained by the Old and New Testaments; and that you shall declare anti-slavery to be infidelity. Unless you shall do this, they will cut the bonds of your union and separate from you. Certainly, the language of the slaveholding South to the Abolitionists is, "No Union, religiously, with Abolitionists." They are consistent men; they cannot, as slaveholders, say otherwise. On our part, as Abolitionists, we meet them as frankly and as directly, and say, "No Union with Slaveholders, religiously;" and so the hour has come that we separate. All this is logical; all this is a moral and a religious necessity."

At an Anti-slavery meeting held in the Metropolitan Theater, Broadway, on May 9th. The following resolutions were passed:

"Resolved, That Liberty and Slavery are, in their nature, antagonisms, which no power in the universe can reconcile; and that any effort to make peace or to effect a compromise between them is an insult to God, a crime against nature, and an outrage upon man.

Resolved, That the flag under which three millions and a half of the people are held as chattel slaves, and driven under the lash to unrequited toil—that the Constitution which grants to slaveholders and to slave-breeders an increase of political power in proportion to the multiplication of their victims—that the Union which is cemented with human blood, and perpetuated by a pledge of its entire military and naval power to keep the oppressed in their chains—*is a flag to be trampled in the dust beneath the feet of freemen; is a Constitution rightly described as "a covenant with death, and an agreement with hell," and to be given to the consuming fire; is a Union to be assailed as the concentration and "sum of all villanies," and utterly destroyed.* Therefore,

Resolved, That the time is fully come to form a Confederacy, in which no man shall be held as a slave, nor allowed to be put on trial before any tribunal on the issue, "Is he a man or a beast, a freeman or a slave?"—and in which slaveholding, under all circumstances, shall be placed in the same felonious category with highway robbery, piracy and murder."

At a Cincinnati Convention:

"Resolved, That American Slavery is antagonistic to the principles of Christianity and true democracy; therefore, all attempts to reconcile them or to make them co-exist in harmony, under the same social, political and religious institutions, is an insult to God and an outrage upon man.

Resolved, That the State of Wisconsin, by her people, her legislature and her judiciary, has placed herself in an attitude worthy of admiration and the example of every sovereign State; and that we now turn our eyes towards her as the leader in the assertion and maintenance of the doctrine of State rights, hoping that, by the noble position she has taken, the arm of Federal usurpation shall not be allowed to break down the guarantees of either National or State Constitutions.

Resolved, Therefore, that we deprecate the action of a portion of the anti-slavery men of this country in identifying themselves with the new political movement popularly known as Know-Nothingism; that we feel it to be our imperative duty to oppose it, because it tramples down the doctrines of common brotherhood; because it avowedly ignores and subordinates the question of American Slavery; because it is palpably unjust to foreigners seeking homes of comfort and fields of enterprise on our shores; because its indiscriminate proscription of all Christians of the Romish faith is at war with the fundamental principles of Protestantism; because we abhor its guilty cowardice in veiling its deeds in darkness, in a land where the people rule, and discussion is free."

The following are a few acts commenced by the South in carrying out their principles:

"We learn, says the Tribune, from the Rochester Democrat that the Rev. F. Starr, Jr., a Presbyterian clergyman for three years past settled at Weston, Platte Co., Missouri, has arrived at Rochester, having been expelled from Weston by the same gang of Pro-Slavery ruffians who threw the types and presses of the Parkville Luminary into the river. They gave him notice to quit within two days under penalty of being lynched, and he deemed it prudent to leave. It does not appear that he had ever preached against Slavery, but only that he was a clergyman of Northern origin."

WETTING DOWN THE DOG STAR.—We call attention to an article, from the Platte Argus Extra, in regard to the submerging of the Parkville Luminary Office in the Missouri River. This paper has, since its establishment, aided and assisted the Abolitionists. It has grown bolder and bolder in its attacks upon the institution of slavery.

We have frequently heard it asserted, that slaves in Platte county subscribed to and read this paper without their master's knowledge. It had become an intolerable nuisance, and the citizens of Platte owed it to themselves to abate it.

The citizens of Platte have done just what, in our opinion, they should have performed. These Northern scoundrels should be taught, that they cannot come into a slave State and promulgate sentiments, which left unchecked, would soon lead our slaves to insurrection. Missourians have been too apathetic in regard to the conduct of these Northern fire-brands. They must, for the future, be suppressed—at the cost of their property, if that will accomplish it—at the cost of their lives, when every other remedy fails.

The conduct of the people of Platte will be approved and hailed with delight, by three-fourths of the citizens of the State. There will be some to condemn—you may know in what catalogue to place them. Of the papers in the State, we know of but four, that will speak in terms of censure. We will not call their names, but would say two of them claim to be whig and the others are Bentoniac. We shall wait with some little impatience to see our prediction verified.—[Brunswicker.

While the Louisville Journal, a Southern paper, holds the above, Bennett, of the Herald, comes forward as their apologist in the following:

"Meantime our Northern vagabond intermeddlers, fanatics and scheming agitators, in connection with this Pierce administration, are responsible for what has occurred in Kansas, and for the ultimate results of this ugly and ominous territorial imbroglio. The people of the South will look out for their own safety and future security; it is for North to say whether there shall be union or disunion."

The following is from the Richmond Examiner:

"There is no intelligent man, of any party or section of the United States, who does not know and feel that the question of Slavery is the vital question of this Republic—more important in its bearings upon the destiny of the American people than all other questions, moral, political, and religious, combined. Politicians may cry peace; but there is no peace for the Slaveholder."

"It is all an hallucination to suppose that we are ever going to get rid of slavery, or that it will ever be desirable to do so. It is a thing that we cannot do without—that is righteous, profitable and permanent, and that belongs to Southern society as inherently, intrinsically and durably as the white race itself. Southern men should act as if the canopy of heaven were inscribed with a covenant, in letters of fire, that the negro is here, and here forever—is our property, and ours forever—is never to be emancipated—is to be kept hard at work and in rigid subjection all his days."

The following is from the Rev. Mr. Brownlow, who publishes a paper in Tennessee:

"The true-hearted citizens of East Tennessee, and property holders, ought to enter into *leagues*, and whip, black, and ride on a rail, irrespective of age, calling, or family associations, every preacher, citizen or traveller who dares to utter one word in opposition to slavery, or who is found in possession of an Abolition document. These are our sentiments, and we are willing and ready to help others to carry them out."

CHICAGO, May 18, 1855.

Geo. S. Park, late of the Parkville Luminary, publishes a long letter in the St. Louis Democrat, in which he says that Stringfellow and Atchison have organized a secret association which are sworn to turn out and fight when called upon to do so, and which is to be governed by the following rules: All belonging to it are to share in the damages accruing to any member when proscribed, even at the price of disunion; all are to act secretly, to destroy the business and character of Northern men; and all dissenting from their doctrines are to be expelled from the Territory. Western Missouri is to be held in constant terror. All the whig and Benton presses are to be destroyed. The destruction of the hotel in Kansas City, with the presses at Lawrence, are decreed, and cannon is to be taken there to demolish them. The onslaught is not to stop until every free soiler is driven out of Missouri and Kansas. Park says he telegraphed to Governor Price and President Pierce for protection, but no answers were returned. By the threats previously made, he traces the destruction of the Luminary establishment to Atchison. Mr. Park promises further developments at an early day.

The New York Tribune is in favor of sending an armed force to Kansas immediately. It says:

It is evident that the time to try men's souls has now come in Kansas. The villains who have gone there from Missouri, with clubs, bowie-knives and revolvers, to override the genuine settlers and establish slavery at whatever cost, must now be met determinedly if their nefarious purpose is not to be accomplished. If the Executive will send thither a couple of regiments to maintain order and see that the people of the territory are not outvoted and domineered over by Mr. Atchison's gangs of brigands from Missouri, very well. It is the plain duty of the President to send the troops there for that purpose.

The Providence Post is also in favor of "having something done," and asks the following questions:

Why is it that the President of the United States does not interfere to protect the peaceful inhabitants and to enforce the laws? What is our army, supported at so great expense, good for, if it cannot be employed in this business? The plain truth is, that all this violence, all these outrages, unprecedented in our history, are the natural consequences of the policy that commenced by breaking down the Missouri compromise and substituting a "popular sovereignty" of mob law in the place of the settled law of the land; they are the regular steps in the march of slavery.

We desire to prevent civil war and fraternal bloodshed. Hence we say, that since the Missourians have literally expelled a Governor who was not only involved in land and Indian speculations, (for which he deserves to be broke, as the President knows, if one-half of the Indian Bureau Commissioner's report be true), but who, it is also alleged, interfered with the political rights of the people of Kansas, will the President send back such a Governer at the head of troops, and put him over, and maintain him over, a free and jealous people by force of arms? *This is the point for the President and his Cabinet to decide.* If the President does not propose to sustain Governor Reeder by the United States troops, then why send him back to the theatre of his speculations and of his Anti-Slavery intrigues? *If he does mean to sustain him by force*, and if he shall thus plunge this now peaceful country into a civil war, to carry out the views of his Anti-Slavery allies, then upon his weak head be the blood which will flow in the inevitable contest! Why, at this very moment, the United States troops shield from the fury of the people the Abolitionist murderer of Clark; and yet we are taught to believe by the Democrat, an Abolition sheet in St. Louis, and its eastern copyists, that the violence which reigns in Kansas, comes from the southern portion of its people. There is not a well-informed man from the West now in this city (and there are many here) who does not believe that Governor Reeder and the two Judges, who united with him in his speculations upon the Indians, would be driven from Kansas within twenty-four hours, if he were again to set his foot upon that Territory. Before he left Kansas, it is said upon good authority, that *he deemed it prudent to go inside of Fort Leavenworth for protection!* He dared not trust himself in the hands of the people who complained of his outrages upon their rights.

The Charleston News learns that the President endorses Reeder, but thinks it will be a hard matter to re-instate him:

Accounts from Washington state that the President endorses the course of Governor Reeder in Kansas, and will uphold him against the sovereign squatters. We confess that we don't see exactly how the President will proceed. If he sends a body guard of troops to escort Governor Reeder to Kansas, and place him on the Gubernatorial chair, the squatters will resist and rally by hundreds, if not thousands, to place some one else there. If the squatters obstinately refuse to accept Reeder, and insist on setting up for themselves, nothing less than Gen. Harney, with his regiments, could do anything against them. A correspondent of the Missouri Republican, who seems to be one of the most sovereign of the squatters, writing from Kansas, says that the driving of Park and Patterson from their homes is but the begining of what will be done, and all men like them are to be treated in the same manner. "We," says this correspondent, "have borne them as long as they can be borne, and we have determined, henceforth, to take in hand all such fellows as may be discovered."

The Charleston Mercury has the following.

Mr. Reeder, Governor of Kansas, has recently returned to the bosom of his constituents in Pennsylvania, and has delivered a mournful oration on the state of the country he was sent to govern. If their were any proof wanting that he had been acting all the time as the partisan of the Abolonists, it would be furnished by this speech. He, a Governor, appointed by the President, deserts his charge, and runs to make a pitiful appeal to the sectional prejudices of a country district in Pennsylvania, instead of first approaching the power that appointed him and making his charge in a legal manner. He is evidently seeking to get up a ferment with the North, by way of forcing the Administration to his wishes. *They are not likely to be caught by such poor chaff as he can spread.*

The Mississippi *Free Trader* thinks the South has achieved a great triumph in Kansas:

This great work is, in a great measure, due to the sterling principle and inflexible firmness of the Administration, which, nevertheless, has been denounced for it at the South almost as much as at the North by a certain class of politicians, but which, we have no doubt, will receive, in the end, the very general approval of the Southern people. To its cordial support and approval of this measure of tardy justice to the South, it is to be attributed, in a great measure, the defeat of the Administration in every Northern State. Every shade and variety of anti-slavery opinion was arrayed in one combination against the Administration on the ground of its fidelity to its Constitutional obligations and its pledges of opinion, and the result has been one of the most overwhelming defeats ever suffered in this country. But the defeated party is a Spartan phalanx. small in numbers, but inflexible in principal and unconquerable in spirit. Such a party may be defeated, but not annihilated.

The Albany *Atlas* tries to frighten the South by insinuation:

Squatter sovereignty, border intervention, and the organization of secret political societies, may strike the imagination of the South as very pretty things: but what will the common sense of the States most interested say to the combination should the machinery be set at work against themselves?

The St. Louis Mirror says:

* * * We confess our sympathies are entirely with the people of Missouri. They have done nothing more than any other men would have done in similar circumstances, where their dearest rights were assailed and their property threatened. The Abolitionists settled in Kansas were found to be an intolerable nuisance—their agents and emissaries have already been discovered over the Missouri border, tampering with the slaves and persuading them to run off. * * * Wrong produced excitement, and injury exasperation, and we do not deny that individual instances of violence have been committed. The like has happened in every new territory since the foundation of the government. The frontiersman is ever bold, reckless, and disposed to rely upon his own strong arm to defend his person and maintain his rights. * * * In California, Judge Lynch may hang up a dozen malefactors in a day, and not one note of disapprobation is heard from the Free Soil press; on the contrary, the act is rather justified on the plea of necessity. But let the frontiersmen of Missouri associate together for the protection of their dearest rights—raise subscriptions, dispatch some of their fellow citizens to settle in the new territory, then, from one end of the North to the other we hear the cry raised of encroachment, trampling upon the laws, outrage upon the North, and violent and bloody doings of the slaveholders. These cries are re-echoed by some prints established in our own limits, and one in particular—the Parkville Luminary—does not hesitate to lend aid and comfort to the enemy by constantly denouncing our people. Its proclivities and sympathies are evidently with the Abolitionists; it is doing immense harm, incalculable injury upon the interests of the State, and yet it cannot be reached by any legal remedy. Can we be at all surprised that in a moment of excitement an outraged people arose and sunk this pestilential sheet in the waters of the Missouri?

We have preferred giving the above to delivering our own opinions on the subject. Such is public opinion, such is party, such is the public press, and such is the position of the country in relation to this question. There is matter enough here for the most vitiated taste; and if any one wants to see confusion worse confounded, or, an exhibition of a greater Babylon, we think they are unreasonable.

Among the rest, Henry Wilson and Charles Sumner, Senators of Massachusetts, have been lecturing in Massachusetts and New York, on this question, to crowded houses. At one of their abolition meetings in New York, the question was asked by a mulatto, Frederick Douglass, "What good would a dissolution of the Union achieve for you? What would you do if it were dissolved?" "Do?" replies the white man, springing up with furious gestures to his feet; "*we would unite, as a Northern Confederacy, with the slaves of the South against their masters;*" and the New York Daily News says, "This blatant sedition was rapturously applauded by the select few grouped around Garrison, where he sat perched like a bird of evil omen above the rostrum!"

The following we subjoin from the Syracuse Standard of May 12: while it shows the conflicting elements that are interwoven with Know-Nothingism, at the same time bears upon the same subject; with it we conclude this painful matter:

THE KNOW NOTHING COUNCIL.

This body was in session nearly all of Thursday night, when it adjourned *sine die*. What kept them until the "short hours" is not known. It is surmised, however, that the vexed question of slavery was up during the night.

At the close there were only about 150 delegates in attendance on the Council. This shows a remarkable want of interest in its doings on the part of the Lodges, the number of which is said to be 1,280 in the State.

One of the chief objects of the Convention appears to have been the expulsion of refractory members. Among those turned out to grass were Mr. Rose, of Westchester, and Mr. Chubbuck, Librarian of the Assembly. Their offence was being seen in conversation with outsiders, who were believed to be unfriendly to the Order.

It is evident from all the facts that have come to light, that the Order is rapidly going down hill in this State. There was much dissatisfaction manifested among the delegates outside of Corinthian Hall, and the leaders bore in their countenances and behavior unmistakeable signs of disappointment and discouragement. The rank and file, who have been fooled and cheated by it, are revolting in all parts of the State, and will abandon the concern altogether.

The Massachusetts Know Nothings have adopted the following resolutions:

Resolved, That we hail with hope and joy the recent brilliant success of the Republican party in the States of Maine, Iowa, Indiana, Pennsylvania and Ohio, and we trust these victories are a foreshadow of others soon to come, by which the Free States shall present one solid phalanx of opposition to the aggressions of slavery.

Resolved, That in the present chaotic condition of parties in Massachusetts, the only star above the horizon is the love of human liberty and the abhorrence of slavery, and that it is the duty of all Anti-Slavery men to rally round the Republican party, as an organization which invites the united action of the people on the transcending question of slave dominion which now divides the Union.

The Know Nothing State Council of Georgia adopted, at its last session in Macon, the following resolution:

Resolved, That slavery and slave institutions are protected by the Constitution of the United States, and the obligation to maintain them is not sectional, but national; that the right to establish them in the organization of State Governments belongs to the native and naturalized citizens; and that Congress has no constitutional power to intervene, by excluding a new State applying for admission into the Union, upon the ground that the Constitution of such State recognizes slavery.

Here are six States avowedly committed to the abolition of slavery; and of course the whole South against them.

DOES FREEZING KILL?—In the basin under the dome of the Crystal Palace we noticed last fall a number of goldfish flashing their bright sides in the clear water. Yesterday we saw them again, as lively as ever, and remarked to Sam. Brevoort, the Superintendent:

"So your fish lived through the Winter, but they are not so bright colored as at last fall."

"No wonder—the color froze off; the wonder is the life did not, for that basin was a solid cake of ice, and those fish were as solid as any part of it. But they thawed out as good as new, except the color, and that is coming on with warm weather. I think that settles the question, that freezing don't kill."

"OH, dear!" exclaimed an urchin, who was chewing a green apple, "I've swallowed a know nothing."

"A know nothing!"

"Yes, he is givin' me the grip."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MAY 26, 1855.

Captain Gunnison.

LAST week the Herald and Times had each of them a communication from Utah in relation to further outrages of the Mormons, for which, according to both their statements, the Mormons ought to be killed, obliterated, or exterminated; both of the communications are evidently written in as rancorous a spirit as the editors of these two papers generally manifest; we suppose their correspondents have got their lessons from these gentlemen of the quill; one of them, the Herald's correspondent, indeed partakes so much of the genuine spirit of Mr. Bennett, that he comes right out with it, and says that "the Gentiles would lynch Brigham *if they had the power*." Now that is regular Bennettism. He would lynch Brigham if he had the power too. What a pity but these gentlemen had a little more power! Now it so happens that the Mormons have the power; but as they do not belong to that respectable community, the followers of Judge Lynch, the Gentiles don't get lynched. Yet these lynching gentlemen profess to give an account of the affairs in Utah, which account excites the lynching propensities of the Herald and Times, and they would have the President turn lyncher, and send out troops to kill off the Mormons. How very charitable! Much obliged, gentlemen, for your kindness; and it is to be hoped, that as you have treated the President so very courteously, he will pay some attention to your very friendly admonition.

Now what are the facts in the case? Capt. Gunnison, and a party along with him, were most brutally murdered by a small tribe of Indians, called the Parvant Indians, during the Indian troubles in Utah, and at the time of the Indian war. Now, no people felt more sympathy for Capt. Gunnison and party than the Mormons did. The Captain was well known in Salt Lake, and very much respected; and when news of the affair was communicated to Gov. Young, he immediately sent Mr. Huntington, an Indian interpreter, to inquire into the affair, see after their effects, and bury the dead: for their own party had left them on the ground. Mr. Huntington and posse attended to this matter, secured their papers, and buried their mutilated remains. Thus Gov. Young and the Mormons did for them what their own party had neglected, or were, under the circumstances perhaps, afraid to do. These are facts which we defy the Herald, Times, or any of their correspondents to controvert.

Col. Steptoe next goes out with a company and very properly inquires into the affair; a detachment is sent for this purpose. The Indians are called upon to give up the murderers; the same number are demanded of those killed—man for man. What is the result? according to the Times' correspondent, instead of seven men, three men, one squaw, and one child are given up. Now does any one believe that the squaw and child were among the murderers? No! but according to Indian usage, they are given up life for life, no matter whom. The court of course did not believe it, and the woman and child were dismissed. There were then left three Indians that perhaps had been engaged in the affair. We, of course, don't know; but should think, from the finding of the jury, that there was sufficient evidence to prove that. We think that though Kanosh, their chief, was absent, some of his leading braves were the men that concocted and carried out this plan.

These men were probably given up because the chief could do better without them than some others of his braves; and then comes the very questionable mode of trial that they had to submit to—not for white men—but we have our doubts about the propriety of trying untutored savages by the same law that you do white civilized men; but their treatment would not, under the circumstances, be acknowledged by any civilized nation. The Indians were then at war with the Mormons or whites; a series of difficulties had been induced, principally by California emigrants killing off Indians on their route. We have been called upon frequently to protect emigrants in consequence of their forerunners having killed, and by that means irritated, the Indians. One of these companies of emigrants had, a short time before, sought to take the bow and arrows from an Indian of the Parvante tribe, and in the scuffle the emigrant was wounded with an arrow, upon which the emigrants shot the Indian, and others of the same tribe were also killed. The Indians vowed revenge, which they too successfully carried out in the massacre of the lamented Capt. Gunnison and party, who were their victims. Now we would here ask, however we may mourn over our friends, is it right to condemn to death men, who, according to Indian usage from time immemorial, have killed their enemies and thought they were doing right in time of war? Would Russia, England, France, or the United States, who profess to be civilized, sanction such a procedure as the killing of enemies when taken prisoners? And yet because a Mormon jury, under the above circumstances, would not condemn those victims selected by the chief, the Mormons must all be killed off and be lynched on the spot, providing there was power. But Messeurs Bennett and Times, you can't inspire a Mormon jury with your murderous principles; on the other hand, Mr. Bennett, they would not take cowhidings so submissively and patiently as you do. They are neither poltroons nor cowards. History developes that the greatest tyrants have always been the meanest sycophants and cowards—the most tame, humble, and supplicating in time of trouble.

But we are very gravely informed that Gov. Young had instructed the jury as to their decision. We think if he had the jury would have been smart enough not to tell of it. The judge told them "they must either find them guilty of murder in the first degree or acquit them." The jury awarded, according to their finding, murder in the third degree. They did not believe in technical formalities, nor starch-stiffened old fogy machine-administration; but matter-of-fact justice. "But the Mormons liberated them;" that is an assertion; when government finds prisons to keep such men in they can be kept; but I would like to see those editors try their hands at keeping condemned Indians in a private house. Mr. B. would think he was in a worse position than when he got his flagellations.

But these same correspondents say that if it had been Mormons they would have done differently; but they were not. This is false; one of them was a Mormon, by the name of William Potter, and perhaps some of his friends were on the jury. A number of men, Mormons, had been killed in different parts of the country. John Dixon and John Quail were killed just before, and John Hoagland was severely wounded; one of them, John Dixon, a young man, who had been in our family for years, was barbarously murdered. What then? It was a time of war; they were its victims. Some of their property was afterwards found in the possession of Squashhead, a Utah chief. Did we kill him? No; we are not quite so sanguinary as Bennett & Co. But Gov. Young, to promote peace, made presents to him and many others, to a great extent, which we are glad to find Government have since made appropriations for: however, he did this upon his own responsibility. We were with him at the time.

Then we are told about the appointment of Judge Kinney: this is really news. Does our news concerning Presidential appointments come from Utah, or Washington? Will our correspondent answer?

A word more about the Indians and we have done. Government had not made any arrangements to pay for their lands, and while in California, New Mexico and Oregon, treaties had been made, there was none made with the Utah Indians in the Territory of Utah, while some of the Utes residing in New Mexico had received presents, &c., for lands; those in our Territory had not. We had settled on their land and it is very difficult for Indians to understand the difference between arthodox christianity and Mormonism. They were not aware that Mormons were proscribed, and that they had not privileges like others, and why, when other Indians were getting pay for lands, they could not be remunerated for theirs. Bennett, or the editor of the Times could have explained this matter to their satisfaction. We thought they were not justly treated and that we were not fairly dealt by to be thus situated. We thought under all circumstanstances that a little forbearance was necessary to those who had their land settled without remuneration, and many of them recklessly shot like dogs, by the emigration. Our cotemparies would have them killed, and then the Mormons on the back of them. We confess we like Mormon justice better than Gentilism.

Mormon Elders.

OUR readers will be much interested in reading a communication from Br. James Fergurson, formerly Attorney General, for the Territory of Utah. The same mail brought us a letter from Seth M. Blair, United States Attorney for the Territory of Utah. He has been laboring with success as a Missionary in Texas, for the last two years, and is now on his return to Utah with a number that he has baptized. Professional men, among the Gentiles, are generally too much elated with position to care about religion. Our professional men make religion the first and professions secondary. A good Elder makes a good Lawyer, or Attorney General; and a good Attorney ought to be an Elder. No man ought to plead law or prosecute for crime, who does not understand Gospel as well as law; and also is not governed by the principles of justice, virtue, and truth, which emanates from the gospel. Commend me to a man, always, who fears God. When he neither fears God, nor regards man he is not fit for President, Governor, Judge, Magistrate, Attorney, Scavenger, or Matchseller.

HUNTINGTON, Pa. May 15.—The Penna. Railroad bridge over the Juniata at Birmingham, 18 miles east of Altona, was burned on Sunday night. It was the work of an incendiary.

The North and South.

WE think, by a reference to our first page, it may easily be discovered that there is enough to do, at the present time, to attend to matters at home. When men are defying law; denouncing the Constitution; publicly talking about instigating slaves against their masters; dividing the Union; banishing Governors; proscribing the elective franchise, and using pistol and bowie-knife argument; there is enough of real difficulties on hand, without trumping up something artificial about the Mormons.

Utah.

WE have received files of the Deseret News up to March 28th, from which we extract as follows. The News, in an article headed "*Inconsistent Conduct of the United States towards her Territories*," holds the following:

"A few personal items, and we will leave the subject for the present.

Where was uncultivated Utah? In the tops of the mountains, begirt by still loftier alpine heights, and clad in robes of desolation, until a noble people, fleeing from the red hand of persecution solely on account of their religious faith, came and began to decorate her sombre garments with the bright hues of civilization.

Thanks to Ex-President Millard Fillmore, who, through his republican consistency, and an ardent desire to extend all the even-handed justice in his power, appointed Brigham Young to be Governor of Utah, a man who was unanimously the choice of every resident in our Territory. And honor too to President Franklin Pierce, who so long withstood the howlings, and the scratchings, and whinings at the door of the "White House," of the hungry hunters of office who wished to fatten upon the spoils, to spy out the liberties of an innocent, moral and industrious people, and reap in fields which they had used no effort to make or sow. But the pressure was too great even for his resistance, though when compelled to give way he acted with all possible magnanimity by appointing the gallant Lieut. Col. Steptoe to be our Governor—an appointment that could not have been more acceptably made, outside the ranks of our own population.

We speak understandingly upon this subject, for we have the honor of a personal acquaintance with the Colonel, and so far as our observation and judgment extend, we have found him to be in every particular an intelligent, honorable and upright officer, citizen and gentleman. It was this fact, coupled with his knowledge of the unanimous wishes of our population for the re-appointment of Governor Young, with his having signed a petition to the President and Congress to that effect, with his familiarity with the illiberality of such appointments, and with the certainty of having to resign an elevated and highly honorable position in the army to serve but two years as a Governor where the united voice preferred Governor Young to all others, which doubtless moved him to refuse to accept the appointment.

This refusal is stated upon report, which, if true, substantiates the correctness of our estimate of the Colonel, and corroborates our idea that President Pierce made the best appointment for us that our enemies would let him."

We will give the whole of the above which is only a piece of a well and ably written article at another time.

We learn that great efforts have been lately made, to increase the facilities for education. This we are glad to see, for isolated as we are from the rest of mankind, every effort should be made to keep us even at least with our Gentile neighbors; among other schools we find a society established entitled the "Universal Scientific Society."

The following officers were unanimously elected, viz: Wilford Woodruff, President; John Taylor, E. T. Benson, Lorenzo Snow, Orson Spencer, Albert Carrington, S. W. Richards, and John Lyon, Vice Presidents; Robert L. Campbell, Secretary; George D. Watt, Assistant Secretary; George A. Smith, Corresponding Secretary; W. W. Phelps, Assistant Corresponding Secretary; David Fulmer, Treasurer; George B. Wallace and A. F. McDonald, Auditors; J. V. Long and Walter Thompson, Reporters; T. R. Hawkins, Secretary pro tem.

The following will show the object of the Society:

ARTICLE I.—Title—"Universal Scientific Society."

ARTICLE II.—Object—The improvement and elevation of the intellectual powers and pursuits of its members.

1. By having lectures and essays on every branch of useful arts and sciences.
2. Through the use of a good library and reading room.
3. By collections in every department to form an extensive museum.
4. By obtaining instruments and apparatus to illustrate and advance the arts and sciences, and by every other laudable means within their reach.

As we find our name among the Vice-Presidents and as we are also a regent of the University, we call upon all our friends who may wish to assist us in this undertaking, who may have scientific or philosophical, instruments, books, maps, or curiosities or anything calculated to advance the interests of either the University or the above Society, to forward to us and we will see them sent to their appropriate place. They must be sent to us free of expense.

The Hons. G. A. Smith and E. T. Benson, attended a Lyceum meeting at North Cotton, Wood Ward. They say the City Plot is surveyed 200 rods by 97. 416 rods of earth has been built, 6 feet high and 6 feet thick, thirty houses erected within the limits of the wall, two school houses 30 by 20, that the ward contains 150 families and that they raised 20,000 bushels of wheat, that President Kimball's, large flowering mill is doing a good business. That there are three saw mills, two shingle and lath mills, a hemp and flax breaker propelled by water, and a thrashing machine factory. That the whole ward is dotted with splendid mansions, and comfortable houses. They give an account almost similar of the prosperity of Centerville. The hot spring had been lowered two feet by a ditch to pass the water to the lake. Two large ditches have been cut at the warm springs preparatory to making a good road.

There is great complaints about the irregularity of the mail. In the News of March 21st, they say the Eastern mail left Independence the 1st of Feb. and arrived in this city about 1 o'clock P. M. of the 16th inst. It started with one through and one way letterbag. It also started with four canvass sacks in which papers, books and documents are put and merely tied up. Only three of these sacks were brought through, one of them full, one of them half, and the other one third full. The News has the following:

SIOUX INDIANS.

By the politeness of Mr. T. S. Williams, of the firm of J. M. Horner & Co., we are enabled to furnish the following news:

SANDY POINT, 7 miles west of Fort Laramie, Feb. 14, 1855.

Messrs. J. M. Horner & Co., G. S. L. City:

GENTS—A part of our horses and mules, about sixty-five head, were driven off yesterday by the Sioux Indians; among them were three of your mules—the three best. There were six left by your partner, Mr. Williams; you have three remaining. We do not consider any property safe on this river, or lives either, any longer, as the Sioux, we think, have commenced their war on the traders, as well as the soldiers.

We remain, yours respectfully,
WARD & GUERRIER.

The Church Historian desires to obtain the names of the brethren who took part in the fight at Nauvoo, September, 1846. They will forward their names to C. E. Bolton, at Perry's store, or to Judge Smith, at the Post Office, G. S. L. City.

All is peace and prosperity in Utah; if they don't have so much news as we do, they are not bothered with so much excitement; there is no filibustering, no slavery or pro-slavery, no Kansas operations, no financial crises, no list of robberies, or murders, or Swartwouting; they can't even get up a knock-down. They have not yet learned that Bennett and the Times have ordered the President to send soldiers and kill off the varmint. Why, they will have to die before they know anything about it—happy ignorance! But Bennett has had them killed off so often they have got used to it; and furthermore, however it may shock his piety, the Mormons will live to see him dead and damned.

CALIFORNIA.

Elder P. P. Pratt writes from San Francisco, Jan. 20, that baptisms progress slowly, but that a wonderful revolution is in progress in the public mind. At a general conference held in St. Mary's Hall, Santa Clara, Dec. 30 and 31, five branches of the Church were represented, viz: San Francisco, Union City, Santa Clara, St. John, and Sacramento, with 120 members, mostly in good standing and active; and some are determined to "gather" to the Stakes of Zion, and do their duty. Elder Pratt was in good health, as were generally the Elders of that mission.

A BRIEF SKETCH OF THE HISTORY OF JOSEPH SMITH THE PROPHET, AND OF HIS PROGENITORS, WRITTEN BY HIS MOTHER, LUCY SMITH.

This work was first published in England, in 1853. I procured the manuscripts while on my last mission in the United States, and was informed, at the time, that most of the work was written under the inspection of the Prophet; but from evidences since received, it is believed that the greater part of the manuscripts did not pass under his review, as there are items which are ascertained to be incorrect.

These imperfections have undoubtedly arisen either from the impaired memory of the highly respected and aged authoress, or from the lack of correct information; or, which is the most probable, from the carelessness of the scribe in writing from time to time isolated statements from her mouth without a sufficient understanding of their connection.

In future editions the work will be carefully revised and corrected so far as we have knowledge. In the meantime, it is believed that this history will be interesting to the Saints, and to the public generally, as from it they can make themselves acquainted with some of the greatest and most remarkable events of modern times.

If the schools of our Territory would introduce this work as a "Reader," it would give the young and rising generation some knowledge of the facts and incidents connected with the opening of the grand dispensation of the last days.

ORSON PRATT, SEN.

[Papers published by the Latter Day Saints will please copy.]—Deseret News.

WE learn from the Millennial Star, England, that a very interesting meeting was held at the house of F. D. Richards, 36 Islington, Liverpool, being a *re-union* of the following Elders:

President Richards, President Daniel Spencer, Elders Dan Jones, C. G. Webb, Israel Barlow, George D. Grant, Cyrus H. Wheelock, W. C. Dunbar, James Ferguson, Wm. H. Kimball, P. C. Merrill, Joseph A. Young, J. A. Little, Edmund Ellsworth, Edward Martin, James Bond, John Toone, Moses Thurston, J. D. Ross, John Barker, and John Perry.

Many interesting remarks were made. The spirit of God was in their midst, and among other matters they discussed some of the good things of this life. Body and spirit, temporal and spiritual things always go better together. If it was not for this confounded big pond between us we should have liked to have been with them. Never mind, "there's a good time coming, boys, wait a little longer." We are going a pic-nicking and boat-sailing one of these days; wouldn't you like to be here?

The following, from the Millennial Star, shows rather a curious mistake:

"I will now relate a little anecdote, and conclude my letter. A few days since, as I was about to get my ticket at a railway station in this place (Wellingboro'), a policeman came up to me, and said, 'Is your name ——?' I said, 'No, sir.' He said, 'I believe it is;' and he told me I was his prisoner, at the same time he put on the hand-cuffs. I remarked, in a mild tone, he had better not be too fast, lest he might be mistaken. He said he saw me last night at ——. Said I, 'I preached in Wellingboro' last night.' He said he knew better, and he pressed me on to the police station, and kept me locked up for a while, during which time I wrote a letter to brother J. Bull, President of the Branch, but the policeman would not send it. I also wrote some in my journal, having my carpet bag in my lap for my writing desk.

After a while I was taken before the superintendent of the police force, who asked me a few questions in a very gentlemanly manner. After which he told the policeman to take off the irons from me, and gave him a good chastisement. He then turned to me and said he was very sorry for the mistake, stating that I bore the description, to some extent, that was given them of a man whom they were in search of; but, says he, 'As you have been committed, you will have to go before the magistrates to be acquitted according to law.' The magistrate being out of town five miles, a carriage was made ready, and we soon were seated in the same. I preached to the superintendent all the way there and back, and he seemed much interested in what I said.

After the magistrate had acquitted me, I bore a faithful testimony to him, which made him quake and tremble from the crown of his head to the soles of his feet. The superintendent said I must call on him whenever I came to this place. Accordingly I do, and always meet with a kind and warm reception. He pays brother Bull for the privilege of reading THE MORMON, which he says he is very fond of. I have been invited to visit several of the families of the police force. In short, we now have means of doing that good that we otherwise would not have had.

I close by saying, may you ever share abundantly in those blessings God delights to bestow on the faithful, worlds without end. Amen."

Yours truly, R. W. WOLCOTT.

Bro. Woolcot was formerly a Methodist preacher; was passing through the Valley on a gold-digging excursion, or to manufacture Methodists, we don't know which, and got Mormonized. He is now on a mission in England. How singular that a Mormon Elder should be taken for a rogue; more singular that they should lose by their bargain, and find him to be an honest man; most singular that he should Mormonize his captors. Well, Paul made a Mormon of his jailer. After all there are stranger things.

A LARGE number of extensive mills have been but in operation in the Minnesota pineries this season. The last St. Paul Times gives an account of one which cost $120,000. It uses thirty saws, besides shingle, lath and clapboard machines, and employs 180 men, 50 yoke of oxen, and 17 span of horses in the pineries.

THE cost of the Norwalk disaster to the New York and New Haven Rail-road has been $280,000, and there are still unsettled claims against the company, It will not probably escape the liabilities and losses on account of that terrible affair short of $300,000.

Emigration.

THE ship Chimborazo arrived at Philadelphia on the 21st ult. with 432 Saints on board, under the Presidency of Elder Edward Stephenson. There was daring the voyage one infant died, and another young child was injured by a fall, which was the cause of its death. One or two births. The passengers were all in good health and spirits; between two and three hundred went forward on the 27th; the others employment was mostly provided for.

The ship S. Curling, S. Curling, master, arrived at this port on the 22d ult.; Elder Israel Barlow, President. She had when she left Liverpool 581 passengers on board, and had an increase of three on the passage, and no deaths; thus she had a net increase of three. Most of the passengers left on the 24th by way of Philadelphia, *en route* for the Valley; the remainder of those who were going forward, went on the 25th. All in good health and spirits.

The Mormon Immigration.

THE Valley of the Salt Lake is being rapidly peopled with Mormon immigrants from all quarters of the habitable globe, and the work of propagating the principles of this singular sect is now systematically carried on by elders and missionaries in almost every civilized as well as semi-savage country. These men labor with a zeal untiring, a devotion that knows no limit, suffering hunger and thirst, privation, insult and contempt, for the advancement of the faith they preach and profess. The great object sought to be attained by the Mormons is the establishment of a mighty theocracy, in the valley of the Salt Lake, where they may enjoy, without fear of molestation, the free exercise of their religious and social opinions. To this end the most strenuous efforts have been made to promote immigration to Utah, not only from the United States and Europe, but even from remote Asia and Africa. In every seaport of any consequence in this country and in Europe, emigration agents are located to give information to the inquiring, and to aid those who desire to go to Utah, and arrange for their safe and speedy transportation to that distant country. All along the line of travel, too, other agents are in waiting with the necessary supplies for the journey, and under the auspices of Mormonism the great land voyage across the plains is now almost as safe as a journey from New York to Albany.

The faithful of the fold of Latter Day Saints whose poverty prevents their undertaking the journey, are forwarded at the expense of the "Perpetual Emigration Fund." Wealthy men among the sect support this fund by their contributions, and those who are sent out at its expense mortgage a certain portion of the proceeds of their labor after arriving in the happy valley to repay the cost—thus the fund is made perpetual. The season for emigrating is between November and April; this season the Liverpool agency have sent off over 3,600 immigrants, of whom above 1,100 were sent at the expense of the fund. Heretofore these immigrants have usually entered this country through the Southern ports, avoiding New York altogether; but it would seem that the aversion is wearing off. Yesterday the packet ship S. Curling brought to New York 570 of these immigrants, and the ship William Stetson is on the way hither with 293 more. We believe there are still other vessels now due here laden with Mormons.

From a visit to the S. Curling we are enabled to lay some interesting facts before the readers of the Tribune respecting the order and management of the voyage. A large majority of the passengers are of the poorer classes of British peasantry, Ireland contributing but a small proportion, who are sent out to Utah at the expense of the Emigration Fund. They are mainly in families, only a few single men and women were on board. The married people were of all ages from tender 18 to hale 80, and appeared to enjoy good health and spirits. The vessel was the cleanest emigrant ship we have ever seen; notwithstanding the large number of her passengers, order, cleanliness and comfort prevailed on all hands, the between decks were as sweet and well ventilated as the cabin, and the orlopdeck was as white as scrubbing brush and holystone could make it. It would be well if the packet-ships that ply between this port and Liverpool were to imitate the system of management that prevailed on board this ship. The passengers were under the presidency of Elder Israel Barlow and two Councilors, Elders Perry and Robinson. The company was divided into seven wards, each superintended by a President and two Councilors, who together attended to the affairs of the ward, such as cooking, drawing water, morning and evening worship, looking after the sick, setting the watch, and in short directing the affairs, temporal and spiritual, of the people committed to their care.

These sub-Presidents and Councilors received their orders from the executive head of the expedition, President Barlow and his Councilors. The routine of daily duty was somewhat as follows: At 4 A. M. the men told off in rotation the night previous commenced cleaning the wards, at 5 o'clock morning worship, at 5 1-2 cooking commenced, the stewards of each ward being allowed the use of the galley for half an hour and priority of use being assigned to the wards in rotation every day. At another stated time water was served out. Dinner cooking commenced at 11, and tea at 5. At 8 o'clock evening worship was celebrated, and then the lights were put out and the night watch set. The duty of the latter was to guard against visits from the sailors, or indiscretions of any kind among the brethren. All of these duties were discharged with military precision at the summons of the bugle; for instance, the call to prayess was "Rosa May," and the night watch was set to the tune of "The Soldier's Tear." As far as we could learn, comfort, cleanliness, good humor, and good health prevailed throughout the voyage. The Saints will set out for Utah by way of St. Louis as soon as possible. Wagons, teams, and tents are now waiting for them on the Missouri River, and they expect to reach the Promised Land in September or October next.

In conversation with the Secretary of the expedition, Mr. William Willis, we learned that he was by profession a schoolmaster, and he had been a member of the Church of England. This is his first visit to America—his wife and family are already in Utah, where he will join them. In 1851 he went to India as a Mormon Missionary. From Calcutta he travelled from station to station to the Himalayas, 700 miles of the distance on foot, teaching and preaching the Mormon doctrines, to Europeans. Up and down the Ganges he wandered preaching with variable success. Next he journeyed through Burmah, tarrying at Rangoon about six months, where he made the acquaintance of some of the American Missionaries, among them Messrs. Kincaid and Vinton. During his Missionary tour he visited Penang and Singapore, and was the pioneer Missionary of his faith on the Island of St. Helena. He said that about 200 Mormons are now waiting for an opportunity to embark from India for Utah, and the efforts of the Mormon Missionaries are very successful, more especially among the natives, whose language they have learned.

We asked him for little light on the alleged plurality of wives among the Mormons. He said it was part of their faith to have as many wives as they desired, only when a man took a new wife he must first obtain the consent of the presiding Elder. Women are not permitted to enjoy a plurality of husbands but only a moiety of one. The slightest violation of the (Mormon) marriage relation on the part of either sex is punished with excommunication from the church. We asked why Mormons did not practice their peculiar views in this respect in Europe and the United States. He replied the Church always respected the laws under which they lived; any attempt by a Saint to carry the plurality principle into practice in Europe or here would be visited with instant expulsion from the Church. In Utah where Mormon law is paramount they lived up to their principles to the fullest extent. We did not ask him how the women liked polygamy but in the course of an argument by him in its favor the Mormon estimate of the sex was indirectly shown. He said woman was created as a help-meet for man to bear him children.—[New York Tribune.

China Mission.

PAROWAN, Feb. 16, 1855.

BRO. GEO. A. SMITH—After having visited the people, and, as far as possible, introduced the subject of our mission, we were politely informed, in most instances, that they did not wish to hear of our religion, and desired no reference to the subject. Upon other topics they were free and sociable, but felt to wonder at our presumption in endeavoring to establish our doctrines in Asia under the circumstances in which we placed ourselves; for they looked upon any person in a dependent position as worthy of no regard whatever, and beneath their notice. The other missionaries presented themselves backed by the god of this world, and were received with courtesy and respect, as desirable acquisitions to society; but the servants of the Lord were despised, their company not desired, and their doctrine unheeded even by the lowest caste of the English and American population.

China contains a population of 367 millions, and connect Japan and other countries contiguous to China, and though they have different dialects, about 400 millions of the human race have the same written language. The government of China is Patriarchal, and the religion of their leaders or officers of government is observed by all classes, and the presumption is, that when their leaders change the lower classes will change also.

The religion of China is Buddhism, and was introduced by the Tartars at the time the Dynasty was changed, and they became masters of the country, and required the Chinese to wear "tails" as a token of submission; this transpired about 180 years ago. The present revolution is to throw off the Tartar yoke, and return to the religion of their fathers, (however upon this point there is much speculation.) Yet it is confidently asserted that the present leader of the rebel party claims to be inspired by his Father, (the Almighty) with revelation to rid his country of the Tarters; and it is reported by the missionaries that he believes in visions, dreams, &c.

They hold that we are of the same family of spirits, are brethren and sisters, and that Jesus Christ was our brother, and was sent forth to do good to his brethren, and to do what his Father commanded him; so they believe that the present leader is sent forth by the Father to do the great work. They are far from being an ignorant people; the arts and sciences flourish in their way, and their paintings, and mechanical ingenuity in the manufacture of articles, more various perhaps than any other country will rank them not behind many nations, who boast of their superiority. Their great skill is displayed in imitation which they can accomplish to perfection. The country is not of greater extent than the United States, and to support such a vast population farming must be admirably conducted. They have a mountainous country, and the surface is tilled to their very tops. Much of the soil is irrigated, and produces in great abundance. The principal diet is rice, and other vegetables. They are a quiet and harmless people, and do not interfere with their neighbors.

A short time ago the ruins of a church, or synagoge, were discoveted near the centre of the empire, in which the books of Moses were found, and sent to England by the missionaries. Chinese history shows that their religion was formerly so much like that of the Jews, that they say the Jews took the form of religion from them.

When I reflect that this vast portion of the human race have the same characters for a language, with a history for so many years back, and comparatively so little known, I am led to wonder, and acknowledge the hand of God in this for some wise purpose.

Respectfully, JAMES LEWIS.

[Deseret News.

Correspondence.

From our Correspondent in Ireland.

THE following is from our old friend Ferguson, who resigned his Attorney-Generalship for the Territory of Utah, to go on a mission to his native land, Ireland. The letter exhibits the man, and needs no comments of ours. We can only say we are glad to hear from him, and we are sure our readers will at all times be pleased to see a representative for the "Shamrock" in the columns, as well as in the vignette of the Mormon:

199 COLLINGWOOD ST. BELFAST, April 30, 1855.

To the Editor of the Mormon:

DEAR BROTHER TAYLOR: My first business should be to apologize for my delay in acknowledging the receipt of a copy of your paper. It was as welcome to me, as a properly-boiled potatoe is to a hungry Irishman. After all the praises already bestowed, what can I say! Irishmen were once celebrated for their blarney: but the go-aheadity of Americans has snatched it all from them. I can but say—I like the Mormon. When I tore off the covering, I could but say to myself: How properly commenced! How like the way the Almighty works! who, before striking a blow towards the creation of our planet, commanded that Light should first shine. And when searching around among the mottoes rendered illustrious alike by their authors and their applications, I found the trefoil of my poor neglected country, hugging up close to the right wing of the strong eagle. I began to feel that there was yet a warm place for my Erin, close to the heart of the protecting genius of my adopted land. A multitude of feelings crowded upon my mind, as my eye glanced gladly from motto to motto; and from article to article; and ever foremost, and uppermost, the thoughts of our home, away—far off, in another land, flitted across; and with true fervor did I thank my God that that home—pure, holy and happy, had an advocate, true fearless and devoted like yourself, to demand for her her rights; and hurl back the falsehoods of her vilifiers in their begrimed teeth.

After I received from you the kind "God bless you" at home, up till my arrival in England, nothing but the usual routine of travel occurred to me. I was warmly welcomed in Liverpool by Prest. Richards; and after a short, but happy visit to Scotland, I arrived in this town on the 1st of last August.

You are aware that there had been many a hard struggle, by many a faithful man, to establish the Truth in Ireland. Still, in too many places the venerable ramparts of Superstition, that enclosed the thoughts, principles, and affections of the people, appeared impregnable; and rather were they content to perish, engulfed in the dark shades of their own darling walls, than venture beyond; and open their hearts to the light of Truth. I found but few believers; but among them were some of the genuine grit. Among the best was Elder H. E. Bowring, in Dublin, an appointee of your own, when on your last visit to England. In the midst of much and pretty bitter opposition (in the worst of which Elder Patrick Lynch—now, I presume, in Philadelphia—had a good share), we have struggled along, and I am glad to say we are advancing. Already some forty have been added. In addition to three native traveling Elders, I have with me Elders McAllister (in Belfast) and Bond (in Dublin) of the mountains, equally with myself, devoted to the interests of the Irish missions. As I have often felt after a cold night's march in the pelting storm, when the sun's rising strength burst through the dark clouds; so I feel now, that after a stormy dark time, the fog is dissolving, and there are bright times in reserve yet, for many a child of the sod. To you who have been an eye-witness, I need say nothing of the condition of the people.

While a general apprehension is, on the minds of all, that something fearful is at their doors, to a great majority of the people no change could be for the worse. And yet as veteran prisoners, the rust, accumulating co-temporarily with the greyness of their beards, has endeared to them their chains, and they tremble to hear the thunder whose bolts might rend them.

Though the naturalizing principles of the Gospel should, and do destroy all feelings of nationality, I cannot but watch, with great interest, the movements of the two parties, Native and Foreign, forming and accumulating strength and bitterness, in the midst of our Great Republic.

While I should much regret a forgetfulness on the part of my Irish brethren, of the deep debt of gratitude, thrice due to those whose bloody struggles in affliction, wrested from the grasp of an intruding tyrant, the privileges in which they claim a share—struggles, too, rendered doubly fearful through the strong opposing ranks of the claimants' progenitors—I should equally regret a forgetfulness on the part of my American brethren, of the Emancipating genius that presided over the assemblies of their fathers; and directed the ingathering of all, of every country, who had the fortitude to burst their prison-doors, though princes were their goalers; and seek repose under the expansive wings of Liberty. Can it, oh, can it be, that the death-blow is given to the Eagle of our country, and her murderers already glut themselves on her agonies, longing that with her last gasp she may flap her broad wings, in desperation but once clawing at the rotten spoil of an ocean speck, and then close them again forever! No, no, it cannot, will not be. Though the bow *has* been bent, and the shaft struck deep; there is a balm in the chambers of the West, to heal up the wound, however gaping and venomous as your light beaming from Utah among the constellations, is an apt representation.

Then again, stronger, gladder, and more expansive than ever, will our favorite bird

spread abroad her wings; and as typified by your embrace in her congenial shadow, the withering rose; the crushed thistle and leek; and best, and more eternally verdant than all, the trodden down Shamrock.

Of the general movement of matters of all kinds in these countries, you are regularly informed from better sources than I can be. The work of God never flourished better. Prest. Richards lives high in the warmest affections of all the Saints, and especially of those who know him, as those only can know one another who have tasted of the clear, sanctified streams of our mountain home. I am anxious to hear from many of the brethren, with you in the United States. Among the rest, though I have much wished it, I have heard nothing from my dear friend, Elder James M. Barlow. Probably you would do me the kindness to tell the Brethren that I may be found through the office (36 Islington, Liverpool, England.) With kind love to all the Saints, and especially the Elders from home, in which Elders McAllister and Bond join; and to your dear family at home.

I am, with true respect, your brother and fellow-servant in Christ,

James Ferguson.

From Our Utah Correspondent.

Historian's Office,
G. S. L. City, March 29, 1855.

To the Editor of the Mormon:

Dear Sir:—I again address you to post you up with regard to affairs in Utah, although there is but little of importance to communicate. It is a general time of health, in the mountains. The Saints in Iron county, have made some iron, from the ore, that will make horse nails, in some of their experiments with the Puddle furnance.

Chief Justice John F. Kinney, assigned by the Legislature to the Second Judicial District, held a District Court, at Nephi City, last week, for the trial of the murderers of Capt. Gunnison and party. Three of the Indians were convicted of murder in the third degree and sentence pronounced, imprisonment in the penitentiary for three years.

The weather has been fine during the last month. Farmers are busily engaged putting in grain and the counsel is to put in all they can. The workmen are busily engaged on the Temples foundation, bowery, &c. The new counsel-house is nearly completed and will be finished by Conference. The gates to the Temple block are being closed, to secure it from intrusion. The new Bowery on the north of the Tabernacle, will not be completed by conference, for want of suitable lumber. The Nauvoo Brass band gave a concert last evening at the Social Hall, of vocal and instrumental music, it was pretty well attended and highly entertaining and interesting. Great interest is taken on the subject of education, numbers of societies have been formed for that object. Elder Orson Hyde, has taught a grammer class of about thirty scholars for thirty evenings past, last evening was examination, the scholars appear to have made astonishing progress and most of them were new beginners. A new bridge is about completed across the Provo river which will be a good one, one hundred and seventy feet in length with substantial stone butments and piers. Several large fields are being enclosed in Utah county.

The Brethren of Cedar city are about building a Seventies Hall, the stock has mostly been taken at twenty-five dollar shares, Bishop Lewis, of Parowan, is building a store house for the tithing grain.

I think the congressmen, that are contending about the Rail roads, from the Pacific, had better apply to Nebraska and Utah Territories for right of way and build the road while they are talking about it. I close for the present and remain as ever yours, &c.,

Geo. A. Smith.

A Terrible Whirlwind in Illinois.

Loss of Life and Damage to Property in Cook County.

Chicago, May 24, 1855.

Accounts reached this city last night of a most terrific hurricane and whirlwind in the town of Jefferson, Cook county, and other places north and west of us.

On Tuesday afternoon a revolving funnel-shaped cloud passed swiftly along near the ground, about sixteen miles north of here, carrying up large sticks of wood, stones, &c. It described a semi-circle towards the southeast, twisting off large trees, and whisking them out of sight *instanter*. The whirlwind then broke in two and disappeared, but almost immediately formed again, and passed directly back, north and west, with redoubled violence. It struck a heavy frame house one mile from the Illinois and Wisconsin Railroad, tearing the roof instantly off, and almost immediately afterwards taking the whole house up the spout with all its contents. Nine persons in the house were drawn up and hurled down in different places; four of them were instantly killed, and others mutilated beyond any prospect of recovery.

The whirlwind then passed over a post and rail fence, leaving not the slightest vestige of it. It next took up a barn, and threw it upon the horses and cattle it contained, crushing them at once. The timbers of the house and barn were hurled down to the ground with such violence as to bury them almost out of sight! The house belonged to Mr. Page, whose wife, son and two grand-children were killed! Additional intelligence from the locality more than confirms the above! Accounts are given of persons being carried up one hundred feet in the air and then hurled down with great violence.

A number of eye witnesses have testified to the ravages of the tempest and describe it as most terrific. The same after noon, a severe hail storm occurred in this city, after which the sky presented a very singular appearance to the northward, and the weather changed from the most oppressive heat to the most chilling atmosphere.

Miscellaneous.

The Austrians in the Principalities.

A private letter from Bucharest, of the 29th ult. says:

On the 25th of February some Groat soldiers entered by force a private house in Krajova, where they ill-treated and murdered the mistress of the house, and dangerously wounded the husband. The Government intervened, and by menaces and persecutions prevented the inhabitants from following up the matter as they had determined, by carrying their complaint to the foot of the Sultan's throne.

On the 11th of March an Austrian officer who was passing along the principal street of Krajova, seeing a lady at the window whom he considered pretty, entered the house and ascended to the apartment. The lady, understanding that the man had come with intentions dishonorable to her, opposed his entering her room, and when he forced his way in, uttered loud cries for help. The people in the neighborhood ran to acquaint the husband of what was passing, and the latter ran to his house, and said to the officer, "What do you want here, sir; whom are you seeking? I do not know you. You are not billetted in my house, and this lady whom you are insulting is my wife." He had scarcely said these words when the officer drew his sword, plunged it into the bosom of the unfortunate husband, and then marched off as if he had performed some glorious feat of arms. The woman uttered cries of despair when she beheld the deed.

The neighbors crowded into the house, and the sight of the corpse bathed in a pool of blood, excited a sentiment of horror and a thirst for vengeance. Some hastened to announce the murder to the authorities, sent of couriers to Kalaat, in order to inform the Turkish commandant, who lost no time in sending to Krajova a battalion of infantry, a squadron of cavalry and artillery, and the greater part proceeded to the quarters of the Austrian General to demand justice and reparation. The latter told them that they might go to the——; that he would not punish his brave soldiers for the sake of fellows of their description. This brutal reply excited general indignation, and the inhabitants finding themselves aggrieved in what they held most sacred—their honor, property and lives—assembled at different points of the town, and closed their shops. The rallying cry was, 'Death to the Austrians'! One against four! Let the people of Bucharest submit to be slaughtered like cattle if such is their pleasure.

A general rising ensued, and the inhabitants, armed with sticks, stones, iron bars and axes, attacked the Austrians, they met in the streets, and put them to death. The Austrians, also, turned out in arms, formed in line, and charged the people, killing about forty persons. The fury of the population redoubled. The Roman soldiers and the national Gendarmes also drew up in battle array, rushed upon the Austrians with fixed bayonets, and drove them out of the town with considerable slaughter; 300 Austrians and 50 Romans lay dead on the field. Our men afterward reentered the town, and the Austrians remained encamped in the neighboring fields, after burying their dead, without daring to return. The govenment found it necessary to interfere. The chief of the police of Bucharest repaired to Krajova to inquire into the affair, and notwithstanding his anxiety to exonerate the Austrians from all blame, he was obliged to admit their guilt. The administrator of the town was superseded in his post, because he too warmly defended his fellow-citizens.

The shops are still closed, and the Austrians continue in their camp outside the town. The exasperation of the people has not abated. They loudly insist on the formation of a high commission, and are determined to send a deputation to Constantinople to demand justice from the Sultan, in virtue of the first clause of their capitulation signed by Mahomed II., in 1460, in favor of the Romans, and by which the Sultan "undertakes, in his own name, and in that of his successors, to protect Wallachia, and to defend it against every enemy, requiring only supremacy over that principality, the Woiwodes of which shall be held to pay the Sublime Porte a tribute of 10,000 piastres." This deputation will certainly leave for Constantinople if the Prince does not oppose its departure. Such are the sufferings of this kind, peaceable, and hospitable people. Will it be believed that these atrocities have been perpetrated in the 19th century and at a period when civilization is engaged in a powerful crusade against barbarism?

P. S.—The number of victims to the brutality of the Austrians hitherto kown is 247. This number is official.

From the London Times of the 23d.

The Siege of Sebastopol.—In the present state of the siege of Sebastopol, all that the allied Generals can hope to effect is to subdue and occupy some of the outer works which the Russian engineers, under the command of General Tolleben, have constructed with so much skill, hardihood, and efficiency. Accordingly, while the principal efforts of the French are directed against the triple battery which they call the Flagstaff Battery, but which is commonly described in our plans as the Garden Battery, our fire is mainly directed against the Great Redan, in front of our own Lancaster battery and Picket's hill; and the French attack on the extreme right is occupied with the works in front of the Malakoff Tower. Of these three points of attack the first is the most advanced, and that which most nearly threatens the interior of the town. We do not anticipate that the effect of the fire which commenced on the 8th of April will be the immediate reduction of the place itself, and we shall be well satisfied if this attack leaves the allied armies in possession of some of the advanced works which are the main defences of Sebastopol, and have hitherto proved the most formidable obstacle to the success of the siege. A decided advance of this nature would be the surest pledge of our ultimate success. It has been well observed by a French contemporary writer of great judgement on military affairs, that the natural irregularity of the ground about Sebastopol, and the difficulties of the position of the besieging armies, represent on a large scale those defences which the art of fortification invents and constructs for the protection of places less favored by nature. Thus the ravines and hills outside the town, sloping down to the valley of the Tchernaya and the harbor, form so many covered ways, counter-approaches, and detached forts which the Russian engineers have used with as much skill as if they had been artificial outworks to the town, while, on the contrary, the scientific officers of the allied armies have evidently been perplexed by the novelty and irregularity of the ground, although these circumstances, judiciously employed, might have been turned to our advantage. Thus the Russians have so placed their new batteries on Mount Sapoune as to enfilate our position, should we advance to the attack of the Malakhoff Tower. Yet in the earlier period of the siege the choice of all these external positions was in our hands.

Several occurrences, which were announced by the last mail, clearly indicated that important events were shortly to be expected. We received at first with some uncertainty the statement that 15,000 Turks under Omar Pasha had landed at Kamiesch Bay; but it is now assertained that early in the present month, Colonel Simmonds was sent back to Eupatoria to organize this expedition. Five French steamers arrived to convey the troops, and, although the weather in the first week of April prevented their immediate embarkation, it is certain that some of the finest regiments in the Turkish service have been conveyed to Sebastopol to take part in the ensuing operations. At the same time we learn that the Egyptian division, which is composed of excellent troops, organized by French officers, has been despatched in all haste from Constantinople to the Crimea; and before long the first detachments of the Sardinian corps will have proceeded to the seat of war. Before the month of May is much advanced it is certain that the allied armies in the Crimea will amount to a far larger force then had been anticipated. The medical officers have been instructed by Lord Raglan to make further preparations for the contingencies of active war. Dr. Hall reports that 1,400 patients can be accommodated in the hospitals on shore in the Crimea, including the new huts applied to this service, and that 620 can, if necessary, be embarked in steamers fitted up as hospital ships.

While these preparations and the continued fire of the whole line of batteries against the town, and its outworks indicate the near approach of a more decisive period, in this difficult and protracted siege, it is probable that the enemy is not idle behind that range of hills, which altogether masks his positions and his movements from the observation of the allied Commanders. Lord Raglan reports on the 7th that fresh troops and considerable convoys have entered the town, and that other bodies of troops have quitted it. There can be no doubt that a powerful Russian army occupies the stragetical position of Simperopol, with a view either to relieve the place we are besieging or to fall at a suitable moment on the works near Balaklava. Hence, the importance of increasing the strength of the troops who have to guard our extended lines of countervallation, and to cover the whole of our own intrenchments, while we are working steadily onwards towards Sebastopol. We find, however, nothing in this recent intelligence to divert us from the conviction we have repeatedly expressed, that, although the attack upon the southern side of the place may be carried on as far as possible with the means we have for its reduction, no decisive success can be obtained until we are in a condition to invest the north side also by the operation of some part of the allied armies on the Belbeck or in the interior of the Crimea.

Petrifaction of Human Bodies.

In the old Cathedral Church of Bremen is a vault, the atmosphere of which possesses the peculiar property of preserving from decay all bodies that may be placed therein.

Visitors are shown eight human bodies, besides a number of cats and dogs, monkeys, birds, &c., all of which, by mere exposure to this atmosphere, have become dried and free from all offensive effluvia, resembling in appearance coarse parchment.

The body nearest the door is that of an English Major, said to have lain here one hundred and eighteen years.

The second, that of a German student, who lost his life in a duel. The hard, dry flesh still shows the sabre wounds on his throat and arm. His body has been here one hundred and seventy years.

The third, that of a Swedish countess, whose body has remained free from the lot of common mortals for one hundred and four years.

The fourth, that of a Swedish general, who was killed in the "Thirty years' war," and whose throat still exhibits the mark of the wound of which he died.

The fifth is that of his aid-de-camp, who lost his life at the same time, by a cannon ball striking him in the side.—The destruction of the parts is plainly visible.

The sixth body is that of a workman, who fell from the steeple of the church when near its completion—four hundred years ago—and broke his neck. Owing to this accident, the peculiar properties of this vault became known: for the body of the deceased workman was laid in this vault for a few days, and having evidenced no signs of decomposition, the singularity of the fact induced the authorities to permit it to remain during all that time.

The seventh is the body of an English lady, who died one hundred and thirty years since of a cancer on the lower jaw; the ravages of the disease are still perceptible in the ulcerated flesh.

The eighth is the body of a working man who has lain here for sixty years.

In a marble sarcophagus, standing the middle of the vault, are said to repose the mortal remains of the Sweedish Chancellor, Van Auglebrechten; but they are not permitted to be exposed to public view, on account of some still surviving relatives of the family.

Each of these bodies retains to a great degree the appearance peculiar to life itself. Thus the Swedish General was a short, round-faced man, inclined to corpulency; his aid-de-camp a slender, well proportioned man, in the prime of life. As in general appearance so also in facial expression do these bodies differ; the parchment like skin, though drawn tightly over the bones, still shows something of the manner in which the muscles beneath once worked.

The only reasonable solution of the peculiarity of this result (for no other part of the church possesses it) that I have heard, is that here all the plumbers' work of the building was executed, in melting and otherwise preparing the materials for the roof. We can only suppose then that the entire chamber became so-surcharged with lead, that it has continued ever since to give forth vapors, which, forming an antiseptic chemical compound of lead, have operated upon the cadavera exposed to its influence.

N. L. Campbell, M. D.,
Surgeon Steamship Washington.
New York, April 20, 1855.
[American Medical Gazette.

Artesian Well of Grenelle, France.

One of the most extraordinary things in Paris or indeed in the world, says a correspondent of the Newark Advertiser, is the Artesian Well of Grenelle. It was begun in 1834, and finished after several forced suspensions about the year 1841. It is bored in the centre of the Court of the Albatoir, goes seventeen hundred feet (one eighth of a mile) into the bowels of the earth, and the column of water nine inches in diameter rises in a copper tube one hundred and twelve feet above the surface. From this elevation it descends by means of another tube to the ground, and is conducted to the reservoir at the Pantheon, whence it is distributed for the use of the inhabitants. The temperature of the water is constantly about eighty degrees Fahrenheit. It holds salts in solution, among the rest, iron (which colors glass submitted to its action), and is highly charged with carbonic acid gas.

The force that drives a column of water up to an elevation of 1800 feet, and with such rapidity as to supply 3,400,000 gallons in 24 hours; the force that shows itself to be variable, sometimes comparatively quiet, at others almost terrific in its violence, is thought to be vonlcanic, and to result from expansion within the inner crust of the earth,—to be in fact a sort of explosive escape from an artificial valve in the immense steam boiler on whose surface we live.

When the well was first opened, and before the water was carried to its present height, vast quantities of mud came over, from which the height of the column now clarifies it. But for a while the residents in the vicinity were greatly alarmed, thinking that the ground on which they lived was being gradually undermined by the action of the water, and that some day they would be engulfed. This notion has long ceased to alarm them, as it is evident that the auger has pierced through the rocky exterior into the very interior, the soft central mass of earth, whence the detritus that frightened the Parisians proceeded, and not as they ignorantly imagined, from just beneath their homes.

The Cost of a Bombardment.

The Courier and Enquirer says that the British Government and people are beginning to understand, by means of augmented taxes, and the opening of the fire of the Allies suggests the cost of the iron balls which have been thrown into Sebastopol by the five hundred cannon which have vomited them in what Gorchakoff called "an infernal fire." Each of these guns fired one hundred and twenty rounds a day, which gives a total for the five hundred, of sixty thousand rounds. This fire had continued for thirteen days, making an aggregate of seven hundred and eighty thousand missiles rained upon the city. The daily delivery of iron to the Russians would amount to two million seven hundred thousand pounds, and a total for the thirteen days, of *thirty-five million, one hundred thousand pounds*—the prime cost of which, in the rough, at the average price of pig iron in England for the year, was not less than three hundred and thirteen thousand, three hundred and eighty dollars.

"If the cannon balls fired from the allied lines during the thirteen days were rolled into rail bars, weighing sixty pounds to the yard, the bars would extend three hundred and thirty-two miles, or if laid for a railroad, would suffice for a single track road from New York to Albany, with all the necessary turn-outs.

"The charge of powder for each gun would probably average about six pounds, which would show an expenditure for the thirteen days of four millions six hundred and eighty thousand pounds of powder. Such powder is worth here eighteen cents a pound, but in England would not probably cost more than fifteen cents, at which price the powder cost seven hundred and two thousand dollars."

His Holiness the Pope came near losing his life in the cloister of the monastery of St. Agnes, while entertaining some distinguished guests at dinner. After dinner, about one hundred and fifty persons were surrounding him, having *very graciously* permitted the pupils of the college to kiss his foot; with this pressure the floor gave way, and Pope, prelates, cardinals, generals, and soldiers were precipitated through it. Pio Nino descended unhurt, and sitting in the papal chair, was extricated from the wreck amidst the cry of *Miracolo! Miracolo!* from all around.

We received on Thursday last a brief epistle from our friend P. P. Pratt, in San Francisco, enclosing an advertisement, which we published some time ago.

It would seem from the following extract that he is going to make things move:

"To-day I received through the Western House a press, type, paper, &c., from the Sandwich Isles. To-morrow I start for Santa Clara, fifty miles, to organize and see a company off for the Lake.

Yesterday I received, at the same instant, news from Oregon, Sandwich Isles, Liverpool and New York. The New York news was no more nore less than the first and fourth numbers of The Mormon. It is first-rate in design, type, size, paper, presswork, and above all, in subject matter. It did my soul, heart and eyes good to see it. Please send me on to this office 24 numbers weekly."

As P. P. Pratt is an old editor and publisher, we certainly appreciate his good opinion of our attempts in this place, and in reply can assure him that we shall hail with pleasure the coming forth of his "Mormon Herald."

Louis Napoleon was shot at lately by an Italian; but although within two or three yards of the Emperor, the assassin failed in his design.

Twenty thousand bushels of Barley were lately sold in the city of Albany at $1, to be delivered in October.

Colonel Kinney has been arrested and held to bail on a charge of breaking the neutrality laws.

St. Louis, May 24, 1855.—A despatch from Kansas says:—The Leavenworth district pro-slavery ticket is elected by sixty-one majority, and pro-slavery men are elected in every district.

Cholera.—We are sorry to have to announce that the cholera has commenced its ravages in St. Louis as well as on the Missouri and Mississipi Rivers.

The Chicago and Michigan passenger depot, was lately burned.

List of Passengers shipped on board the "William Stetson," April 26th, 1855, for New York, by F. D. Richards, Liverpool.

Adults.	Children.	Adults.	Children.
Sam'l and Eliz'h Heywood,	7	Sarah Channing.	
John Forber.		Elizabeth Morris,	1
Thomas Wignall.		Mary Entwistle.	
Thomas and Ann Matthias,	5	Thos. and Mary Wasder,	7
Joseph Wilson.		John P. and C. Smith,	3
Hannah Hancox.		John Coxford.	
John and Mary Horrocks,	6	John B. and E. Archer,	4
John Buckley.		James and Ann Hodges,	1
Sarah Wood.		Mary Lucas,	1
Matthew Mudd,	3	Wm. and Sarah Stone.	
Mary Darney.		Wm. and Emma Wright,	1
Hannah Darney.		Jos. and A. Meadows.	
Francis and Robina Sproul,	7	Matthew Moore.	
Thomas and Mary Hill,	7	James Ashman.	
Isabella Hendry,	7	Samuel and M. Rowley,	1
Chesman and H. Hayton,	3	James Griffen,	2
Joseph and D. Elwood,	3	Mary Reece,	1
Frances Smalling.		Jos. and M. Whitehead,	1
James Hards,	8	Thomas Hall.	
James and Ann Low,	1	Thomas Larpid.	
Janet Low.		Elizabeth Rigg,	4
Joseph and Ann Baugh,	6	Peter and Ann Adshead,	1
John and S. Cherrington,	4	Wm. and Mary Thornton,	7
Sarah Taylor,	1	William Williams.	
Hyrum Cherington.		Anna Jones.	
William Wilkes.		Chas. and E. Davies,	3
William Roberts		Thos. and E. Jones,	2
John and Edith Sallis.		Samuel and M. Briley.	
Esther Walters		Jane Briley.	
Phebe Booth.		Theodocia Briley	
Elizabeth Holmes,	2	James and M. A. Price,	1
Emma Sharp.		Thos. and Sarah Harrald,	1
Harriet Green.		Jabez Auger.	
Sarah Green.		Elias Yates.	
William Showell.		Wm. and Jane Panter,	1
Charles Lashbrook.		Emily Hoggard,	5
Elizabeth Allen,	5	David and H. Birch.	
Robert and Ann White.		Thomas Giles.	
Mary Hewitt.		David and E. Stepney,	2
Jos. and Ellen Calton,	1	Elura Taylor.	
Daniel and S. Wallwork,	2	Catherine Powell.	
Jos. and Mary Gaskill.		William Jones.	
Aaron and C. Smethurs,	3	William Stradley.	
William Smith.		Jas. and Mary Whitehead,	4
Edward Smith.		George and S. Blood,	1
Rich'd and Ann Harwood,	1	Wm. and C. J. Meadows.	
George Yupp.		James Howard.	
Abraham and A. Ogden,	1	Georgiana Huckvale.	
Eliza Fenn,	2	John and M. Galloway,	2
Mary Christian.		Ralph Worthing.	
William Kay.		Elizabeth Robinson.	
James and Mary Dutton.		Samuel Jones.	
Henry Sutclinpe.		Ellen Perks,	2
Thos. and Alice Mills,	5		

RECAPITULATION.

Adults, over 14 years	188
Children, over 1 year and under 14 years	85
Infants, under 1 year	20
Total	293

Elder Aaron Smithurst, President.
" Francis Sproul, } Councilors.
" William Wright, }

Mormon Publications.

The Deseret News is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

The St. Louis Luminary.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to The Mormon office, or to the editor of the Luminary, St. Louis, Mo.

The Millenniel Star.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 15 Wilton street, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Hymn Books, roan	$0 50
do do calf, plain	0 75
do do do gilt	1 00
do do do morocco	1 25
Book of Mormon, roan	1 25
do do morocco	2 50
Doctrines and Covenants	1 00
do do morocco	2 25
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
do do morocco do	2 50
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

Wholesale Price Current.

New York, May 26, 1855.

Ashes—Pot...per 100 lb.	$5 81¼	a 5 87½
Pearl	6 18¾	a 6 25
Candies—Stuart and Bussing's best, assorted...per lb.	16	a 18
Ordinary	11	a —
Candles—Sperm...per lb.	30	a 32
Adamantine	21	a 26
Mould, yellow	14½	a 15
Coffee—Java, white	13½	a 14½
Mocha	14½	a 15
Laguayra	10	a 11
Maracaibo	10½	a 11
St. Domingo (cash)	9¼	a 9¾
Drugs and Dyes—Alcohol..pr. gal.	— 80	a — 86
Alum...per lb.	— 2½	a — 2¾
Arrowroot	— 30	a — 32
Arsenic, powdered	— 2¼	a — 2½
Asafœtida	— 5	a — 25
Borax, refined	— 28	a — 28½
Brimstone, American, roll	— 2¼	a — —
do crude...per ton.	26 —	a 25 —
Camphor, crude...per lb.	— 29	a — —
do refined	— 32	a — —
Chlorate Potash	— 32½	a — 37½
Cochineal	1 05	a 1 10
Copperas...per 100 lb.	1 25	a 1 37½
Cream Tartar...per lb.	— 29	a — 30
Gum Arabic, picked	— 35	a — 38
Gum Copal	— 30	a — 50
Gum Myrrh, Turkey	— 25	a — 30
Iodine, resublamized	5 62½	a 6 —
Ipecacuaha	3 —	a 3 25
Madder	— 10½	a — 11½
Magnesia	— 16	a — 19
Do calcined	— 30	a — 35
Nutgalls, blue Aleppo	— 20	a — 22½
Oil Anis	4 —	a 4 25
Oil Bergamot	1 75	a 2 —
Oil Cassia	3 —	a 3 25
Oil Lemon	1 75	a 2 —
Oil Peppermint	4 25	a 5 —
Opium, Turkey	5 75	a — —
Otto Rose...per oz.	3 50	a 6 50
Oxalic Acid...per lb.	— 27	a — 29
Phosphorus	— 80	a — 85
Quicksilver	— 50	a — 53
Rhubarb, China	1 50	a 1 75
Salæratus	— —	a — 6
Sal Ammoniac, refined	— 8¾	a — 9
Senna	— 9½	a — 11
Shellac	— 9	a — 12½
Sugar Lead, white	— 11	a — —
do brown	— 7½	a — 8
Sulphate Quinine	2 50	a 2 60
Tartaric Acid	— 47	a — 49
Verdigris	— 43	a — 45
Vitriol, blue	— 9½	a — 10
Dye Woods—Camwood...per ton.	50 —	a 80 —
Fustic	24 —	a 29 —
Logwood	15 —	a 25 —
Flour—State, common...per bbl.	9 75	a 9 87½
Michigan and Indiana	10 —	a 10 12½
Genesee, extra	10 50	a 12 75
Rye	6 —	a 7 25
Corn Meal	5 12½	a 5 37½
Fruit—Raisins...per box.	2 40	a — —
Raisins, layers	2 75	a — —
Currants...per lb.	— 15	a — 22
Glass (American window)—		
6x8 to 8x10...per 50 feet.	3 25	a 2 50
8x11 to 11x16	3 75	a 2 62½
11x17 to 12x18	4 —	a 3 —
20x26 to 24x30	5 50	a 4 25
31x40 to 34x46	8 —	a 7 50
Grain—Wheat...per bush.	2 20	a 2 75
Corn	1 14	a 1 15
Barley	1 15	a 1 20
Oats	— 58	a — 80
Peas	— —	a 1 56¼
Beans	— —	a 2 62½
Gunpowder...per 25 lbs.	4 —	a — —
Indigo...per lb.	— 17½	a 1 40
Iron—Pig, Eng., Scot...per ton.	27 —	a 28 —
Bar, Eng. refined	55 —	a 60 —
Sheet, Russia, 1st quality..per lb.	— 14	a — 15
Sheet, Eng.	— 3½	a — 4
Lead—Galena...per 100 lbs.	— —	a 6 25
Sheet and Pipe	7 75	a 8 —
Leather...per lb.	25	a 28
Molasses...per gal.	25	a 32
Nails—Cut, 4d and 6d...per lb.	—	a 4
Wrought, 6d and 20d	8	a 11
Oils—Olive..per bskt. 12 bottles.	3 50	a 3 62½
Olive, in casks...per gallon.	1 20	a 1 25
Linseed	— 92	a — 95
Whale	— 65	a — 78
Lard, winter	— 85	a — 90
Paints—Lead, red, Am....per lb.	— 7½	a — 8
Lead, white, Am., in oil	— 8½	a — —
Lead do do dry	— 8	a — —
Ochre, yellow, French, dry	1 12½	a 1 37½
Ochre, in oil	— 4½	a — —
Spanish Brown, dry...per cwt.	— 75	a — —
Litharge...per lb.	— 7½	a — 8
Vermillion, Chinese	— 90	a 1 —
Venetian Red...per cwt.	1 70	a 2 25
Rice...per 100 lbs.	5 75	a 6 50
Saltpetre...per lb.	6	a 10½
Seeds—Clover...per lb.	— 10	a — 10½
Flax, American, rough..per bush.	1 85	a 1 90
Linseed, Calcutta	2 —	a — —
Soap—New York...per lb.	4	a 7
Castile	10½	a 11
Spices—Ginger, Race...per lb.	—	a 5
Mace	90	a 92½
Nutmegs	95	a 97½
Pepper	11	a —
Pimento	12½	a 13
Cloves (cash)	14½	a 15
Sugar—New Orleans...per lb.	4¾	a 6¼
Havana, white	6¾	a 7½
do brown	5	a 6¾
Stuart's crushed	8¾	a —
Sumac, Sicily...per ton.	70 —	a 82 50
Teas—Gunpowder and Imperial..per lb.	20	a 65
Hyson	22	a 60
Young Hyson	18	a —
Hyson Skin	5	a 32
Black	17	a 55
Tin...per lb.	25	a 28
Tobacco	7¼	a 43
Turpentine...per 220 lbs.	3 —	a 3 25
Tar...per bbl.	2 50	a — —
Spirits Turpentine...per gallon.	— 45	a — 46

Corrected to May 26th.

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

Are transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. Robertson, and Hooper & Williams, No. 29 Murray street, New York, or Waterman & Ryan, St. Louis, who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.

G. S. L. City, 1855. 13

☞ Luminary please copy 3 mos.

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON
in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Albert Gregory, General Agent, Norwalk, Ct.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1*d*. will have to be pre-paid by us in New York; 1*d*. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d*, as follows: Postage in New York, 1*d*.; in England, 1*d*.; for Agents, ½*d*.; paper, 2*d*.; total, 4½*d*.

Subscription by the year, if paid in advance, 13*s*., the subscribers paying English postage.

No subscription received for a less term than six months.

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, Il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions á son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier á notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire á l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT,
December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained by certificates of postmasters, or the affidavits of other creditable persons, for neglecting to take the mail from or into a post office, for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster General may annul the contract for repeated failures to run agreeably to contract; for disobeying the Post Office laws or instructions of the Department, or for assigning the contract without the assent of the Postmaster General. The Postmaster General may alter the schedule. He may also order an increase of service on a route by allowing therefor a pro rata increase on the contract pay. He may also curtail or discontinue the service, at pro rata decrease of pay, if he allow one month's extra compensation on the amount dispensed with. No extra pay will be allowed for excess of actual over advertised distance, if the points to be supplied are herein correctly stated. The bids should be addressed to the Second Assistant Postmaster General, superscribed "Mail proposals in the Territory of Utah." The contracts are to be executed and returned to the Department by or before the 1st day of September, 1855. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mb24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS, Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.

ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.

Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. J. P. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.


Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with th wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNEL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

Steel Engravings by Charles Fenn and Edwin Roffee:

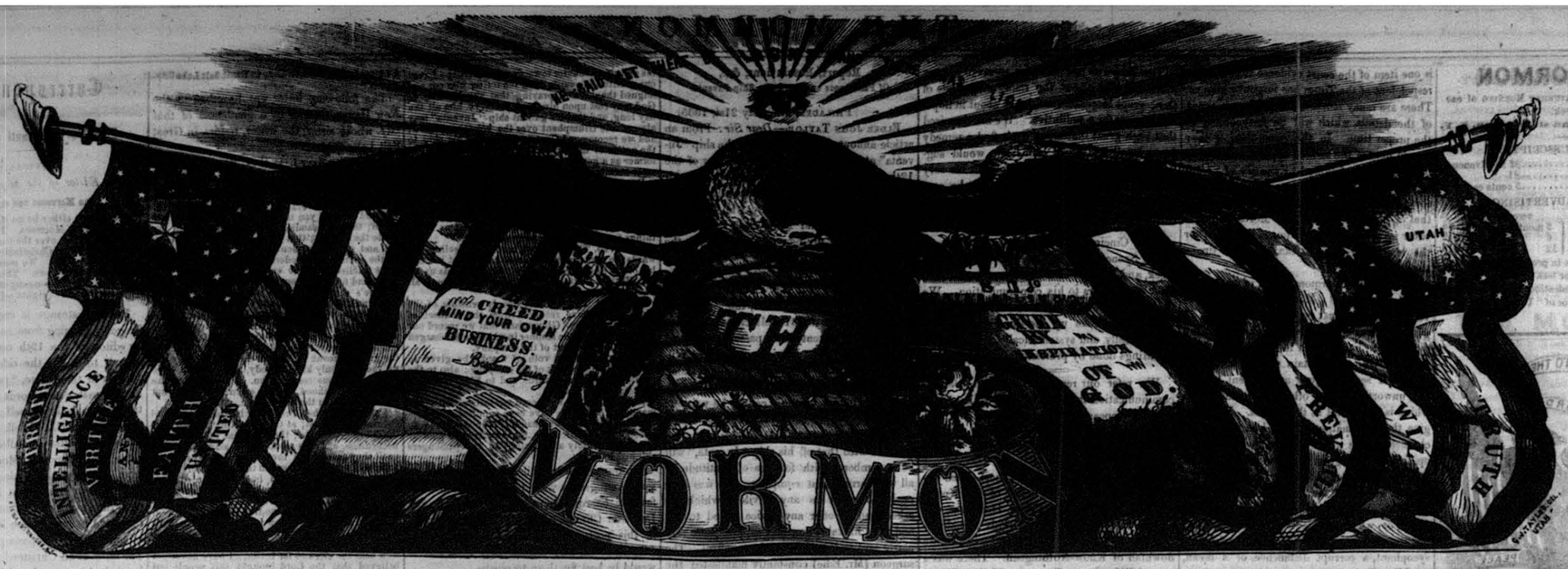
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

Wood Cuts by Mason Jackson:

Emigrant Ship leaving Liverpool;
Light House at the mouth of the Mississippi;
Old Fort Rosalie;
Walnut Hills;
Utah Territorial House, G. S. S. City;
Costume for the Plains;
Chimney Rock from the West;
Fort Bridger;
A Kanyon in the Rocky Mountains;
Tabernacle, G. S. L. City;
Joseph Walker, and
Arrapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 16. NEW-YORK, SATURDAY, JUNE 2, 1855. PRICE FIVE CENTS.

Poetry.

Our Church in the Valley.

Half screen'd by the trees in the Sabbath's calm smile,
Our Church in the Valley how meekly it stands!
Our villagers gaze on the now hallow'd pile—
It is dear to their hearts, it was raised by their hands.
Who loves not the place where they worship their God?
Who loves not the ground where they may repose?
Dear ever the daisy that blooms on the sod,
For dear is the earth out of which it arose.

Then say, shall the Temple to our Father we've built,
Which the storms for long ages may battle in vain,
Be abandon'd by us through supineness or guilt,
Or say, shall it fall by the rash and profane?
No! perish the impious hand that would take
One shred from its altars, one stone from its towers;
The dear blood of Martyrs has been shed for its sake,
And its fall, if it fall, shall be redden'd with ours.

HOWARD.

Pro and Anti-Slavery Again.

Last week we gave a very lengthy account of the Slavery and anti Slavery question; but as it seems to be the great absorbing topic of the day, the following ably written article, from the New York Daily News, of May 15, will be read with interest:

THE TOCSIN SOUNDING.

Last week, with its throng of anniversary celebrations, was especially marked with incidents which bode no good to the peace and progress of our common country. Two Senators of the United States, elected to their exalted position by the votes of a free people, and representing one great commonwealth of this confederacy, have appeared upon the public rostrum before the eyes of vast audiences to uphold, defend and urge forward an attack upon the feelings, the principles and the rights of sister States, which, if continued, must plunge us first, in all the horrors of a civil war, and, afterward, into the lowest depths of political and national degradation.

Nor, in saying this, do we court the aid of rhetoric or seek to amuse our readers with mere idle figures of speech. The facts themselves are too portentous; the time too truly "out of joint;" the horizon around us too darkly overhung with boding clouds to permit a sober mind one hour's indulgence in the sports of metaphor and decorative phraseology.

Henry Wilson and Charles Sumner of Massachusetts,—whatever the men may be in themselves, whether of the stuff that makes up dangerous traitors or the mere partisan demagogues of the moment; whether endowed with transcendant courage and ability or merely criers of the forum; whether equal to the task of guiding, directing and consummating a gigantic treason, or simply available automata inspired and moved by mightier intellects and hands,—have, at least, uttered a public manifesto of disunion with their Senatorial lips, and signed and stamped it with their Senatorial names and station.

We know the plea they make full well, it has been uttered, for ages, by all sides and parties, in all lands and for all causes. It is the plea of Liberty, in whose name, alas, so many and such fearful crimes have been committed: and to sustain this plea all the devices of appearance; all the arts and graces of eloquence; all the carefully marshaled line of sophistries; all that the closest eye of the historical compiler, assisted by ripe scholarship and practiced ingenuity could bring to bear for point and illustration, was advanced and enforced against the fabric of our Union with zeal, and energy, a fire, that has its fit portrayal only in the pages upon which the sublimest poet of our language has painted the lurid splendors of infernal conclaves. And this was done from the histrionic stage, amid all the meretricious illuminations and adornments of a theatre, before an audience of thoughtless men and giddy women, assembled there as they would have crowded to applaud the song of some gifted warbler of the Opera, or to weep and shout by turns under the spell of tragic genius in its most studied paroxysms.

And what an actor stood before them in Charles Sumner! A form towering like Lucifer's—the Son of Morning—above all his fellows; gesture grand and dignified; a brow lofty and broad; a voice at once powerful and sweet, and words in flowing sentences so honeyed that all the "bees of Hymettus" seemed to swarm around his lips.

He performed his part with a dramatic effect, too, fully equaling the pre-eminence of his person; the very monotony of his accent seemed to give weight and solemnity to his phrases, and when he reached the culmination of his *mise en scene*, and invoked overthrow upon what he styled the "Slave Oligarchy," there arose that thunder of applause Forrest commands so well when he brandishes the war hatchet of Metamora. Boxes, pit and gallery united in the ovation, and we too could have joined it had Mr. Sumner worn the sock and buskin appropriate to the boards on which he stood. But when we remembered the avowal he had uttered, the contest he proclaimed, and the inevitable results of madness so magnificent, yet so perilous to every interest that is held dear by the citizen of this Republic, we found no response within our hearts but indignation and shame. Indignation that eminent talent and position should be thus prostituted to do the work of our nation's enemies; and shame that an American audience, however unreflecting, could be found not only to sit by patiently but to applaud, while our self destruction as a free people, attended by the most flagrant violation of every solemn compact, of every sentiment of justice, and every principle of reason was thus recommended as a civilized expedient and enjoined as a popular duty.

"But," some one who reads this may reply, "your view of Mr. Sumner's harangue is exaggerated; it was but a public lecture, and was paid for at the rate of 25 cents per head by all who heard it." This is true; Mr. Sumner received his pay, yet the laborer is worthy of his hire, and even the soldier must have his rations and his wages. Mr. Sumner was put forward to utter the words of treason, and was provided with the "material aid" of the occasion, but he figured in no temporary show. Behind him stood the black ranks of foul conspiracy; the *British Garrison* was close at hand, and Phillips was the valet who waited behind to gather up the champion's mantle, and to exclaim "well done! brave free-lance!"

Their language and *their* aims are not to be mistaken, although the later full extent of them may not be understood. If any doubt remained on that point it was dispelled by the session of select conspirators on Thursday last at the Baptist Church in an obscure but adjacent street. There were none of the pomps of the Metropolitan in that conventicle, but the house dedicated to God's service re-echoed with an uproar of an orgie which the fashionable amphitheater perhaps would not have tolerated. Denunciation and abuse were uttered there in coarser but bolder tones; they thrive, at present, under the shadow of the pulpit! Art and elegance lost something, but plainness was, undoubtedly, the gainer. The Garrisons, the Phillips, and the Burleighs laid aside that little gloss of courtesy they had assumed on Broadway, and reverted to the vernacular of vulger treason. Mingling their hoarse ravings with the feeble twaddle of unsexed women, and disgracing their deluded colored hearers by gestures and language which the latter would have been ashamed to use, they strained every privilege accorded to men under any decent form of government to the utmost, by invocations to the most hellish passions that disfigure humanity. "What good would a desolution of the Union achieve for you? asked the mulatto, Frederick Douglass, in defense of his own peculiar views. "What would you do, if it were dissolved?"

"Do?" replies the white man, Wright, springing with furious gestures to his feet, "*We would unite as a Northern Confederacy with the Slaves of the South against their masters!*" and this blatant sedition was rapturously applauded by the select few grouped around Garrison where he sat perched like a bird of evil omen above the rostrum!

Yes, reader, these same men sat near Charles Sumner when he sought to cover up the grave of our public peace with the flowers, of his accumulated rhetoric; they dug the pit to whose edges he was tempting an unwary people; they prepared the poison he presented to your lips in a chalice carved and wrought by a master's hand. He came forward to perform the part assigned *him*, but *they* grouped behind the scenes, managing and developing the plot. He and they are one—not in talent, not in presence, not in power, but one in wickedness, one in effort and one in doom. They stand alike before you—open acknowledged, self-proclaimed conspirators against the rights of your American brethren, against your own tranquility, against the Constitution and the traditions of your country, against the true destinies and happiness of the race which they pretend to succor, against the hopes of nations, against the grand voices of history past and the halcyon promises of the coming time, against all that is right, that is just, that is reasonable in man, and against the recognized handiwork and mandates of the omnipotent God!

Oh! it is idle to gather phrases and metaphors from every quarter of earth and heaven, to ransack the stores of fancy and group together the phantasmagoria of a mystic philosophy, for the illustration of "a cause" like this.

Pathetic pictures, fine spun quibbles of logic impassioned appeals to the vague sympathies of heated imaginations and unsteady intellects and even the salvos of theatrical applause drowning the consciousness of truth in the intoxication of a dazzling falsehood, cannot change one jot or one tittle of the great fact that stares us in the face. A political crisis unexampled in modern annals is upon the world. In Europe, the arts of peace and industry are being brushed away by the rising tide of war which threatens to career ere many weeks in one devestating deluge of blood from the Neva to the skirts of the Atlantic, endangering Western civilization, and throughout the East washing down in ruin every landmark that Christianity has, in the lapse of long ages, toilsomely set up to measure her progress there. To what abasement has not the spirit of the Western people already fallen? Behold France bound hand and foot, and triumphed over in her degradation by the *Coup d'Etat*—an ambush of the night! Look at England trailing in the dust at the chariot wheels of her conqueror—her meteor flag that "for a thousand years"—thus the boastful ditty runs, "has braved the battle and the breeze" ducking its obeisance to the tri-color which has been dabbled by a drunken soldiery in the blood of women and children; her proud Queen—Victoria Plantagenet—Victoria Regina—bending her royal knee while around the knee of Louis Bonaparte her royal hand binds the Order of the Garter! Is this no slavery? Are here no rights of man, no dignity of man, no happiness of man trodden and trampled down? No! Look then to yonder festering promontory where the best and bravest children of the people are offered up to the Moloch of War in hecatombs—where atrocities and miseries are inflicted by a hellish ambition and a brutish incapacity which would make the lot of the comfortable Southern slave almost a vision of Eden beyond death to the British soldier, and thence turn your sickened gaze back to the desolate firesides, the ruined homes of "Old England"—aye, of poor *old* England—spit upon and laughed at in her dotage by the French Usurper. Your sight will embrace mourning and desolation that cannot be solaced in one view with the English bondage of the workshop, with the bitter slavery of English operatives, in her mines and in her factories, and in her ships and on her streets.

What message will you bring back to us from this *free* Europe, this *liberated* England, this *elevated* France which, unasked, proffers the boon of "the abolition of slavery" to us! Will you not say—"There I have seen war, and famine, and pestilence, and death and rottenness—besotted rulers, a false Christianity, a ruined and *enslaved* people!" Will you not say: "here on these shores peace and plenty open their arms to receive all who fly from the misery and darkness beyond! Here is the home of that white race to which God has given the intellect that can master the material world and grapple with the mysteries of hidden science. Here is sown the germ which will give liberty to America, progress to Europe, and enlightenment to the darkened sons of Africa and Asia. Here we will find, in the march of human endeavor, the Utopia of the world.

Yet all this, and in the face of the pregnant time, would these mad fanatics change! For peace, they would give us sword and fire; for the Gospel, imprecations and a weltering sea of fraternal blood. Where the homes of our parents and our children in woodland and city, secure and blest under the sun of an advancing freedom, they would sow blackness and ashes! Where man is coping successfully with the rudeness of nature, and beautifying the desert while he tames his fellow man, they would give us the infernal revelry of barbarian camps, holding their jubilee of hell over the burning and the slaughter of our kindred; while upon themselves and upon the common race, impenetrable gloom settled down, blotting out their high deeds of modern achievement, their aspirations and their hopes for other untold cycles of wrong and martyrdom. The colors are deep, but they are real if they give but a faint reflection of the abyss before us. And the enemy is at our gates.

Yes, Charles Sumner, it is this consummation that you lend abilities worthy of the great cause that beckons to us all; and you and such as you would overtake your country. In that hour the Marat of the plot would triumph! The blood-thirstiest villain would preside in the council of savages, while for you, the scholar, the dialectician, the gentleman, there will be but the pre-eminence of the scaffold.

But our people are awaking to the truth, and the hand that first aimed the treason is palsied. A few weeks may bring us a message from beyond the ocean that will rally every patriot around the flag of our Union, and, in that hour, when the hearts of our eternal foes quail before the retribution that awaits them, shall there be no scourge for the domestic traitors whose impious hands have been laid in violence upon the hallowed tables of our Constituion!

We give the following, to make out a ballance, in double-entry, that our readers may be posted on both sides of the question.

THE COMING CRISIS.

It is clear that our Nation is approaching a crisis which must settle or unsettle American politics for many years to come. The great battle between Freedom and Slavery, toward which the partisans of the latter have been hurrying us for many years, has actually begun. It is no longer a war of words or of ideas. It is no longer a question for the ballot-box, but for the cartridge-box. For the first time in the history of our Government, its authorities, its laws, its officers, are powerless to protect American citizens on their own soil; and, what is more alarming than all, there appears to be no serious attempt to sustain the laws or the officers; the Government itself apparently winks at the violence that tramples its own authority under foot.*

What is to be the end of these things? Where are these outrages to stop? If a territory large enough for an empire can be invaded by an armed banditti and its laws struck down with impunity for the purpose of planting Slavery there, what security have the States that when the Slave-power shall have gained the complete ascendancy it now contends for *they* shall not share the same fate? The power that tramples upon the dearest rights of freemen in Kansas will not hesitate to do the same thing in any State of this Union when opportunity offers or occasion demands. Slavery knows no law but its own will. It respects no right but might. Itself the offspring of war, its hand is ever against Liberty and all the muniments of Liberty.

The issue which Slavery makes in Kansas *now*, must be met *now*, or not only Kansas is lost but our national liberties are all lost. The day that sees the conquest of that immense and fertile Territory "acquiesced" in by the people of the Free States will see the hearse and shroud of American Freedom. The people of the North must never acquiesce. From hill-top and valley, from farm and workshop, from the pulpit, the school-house and the fireside must the word go forth, "Kansas shall never be given up to Slavery. It was guaranteed to Freedom by *our* fathers and the fathers of the Republic, and free it shall be though a thousand Unions and millions of freemen fall in its defense."

The Free States have already been pushed to the wall and can retreat no further. They must now turn on the aggressors or be crippled and subjugated forever. The struggle in Kansas is their struggle. The results will be theirs. If mob law, the bowie-knife and Slavery conquer Kansas the North is conquered. The day that sees that Territory a Slave State of this Union sees the sceptre of Slavery wave over the entire American Continent. It must never be. The spirit that nerved our fathers in the days of our country's earliest struggle for liberty must nerve the arms and hearts of their children now against a far more relentless tyranny. If the National Government will not do its duty and protect the liberties of the people the people must protect themselves. The Free States must take the weapons into their own hands and use them.

Don't tell us that it will dissolve the Union. The failure of the Union to protect the rights of the people and to protect the public tranquility is itself a dissolution of the Union. By that failure it absolves every American freeman from his allegiance to the Union and proclaims the right and duty of all to protect themselves. The only Union to which the people of the Free States owe allegiance is a Union for Liberty under law. And when it becomes perverted for the overthrow of Liberty *and* Law, it has no rightful sovereignty over the acts or consciences of Americans.

Disguise it as we may, to this it is coming, and that rapidly. We must bring the Union back to the policy of the fathers, or it will be dissolved. It cannot be sustained by the bowie-knife and revolver. It ought not to be if it could. And the sooner the North comes to look this thing in the face the better. With such men as are now defying all law and authority and all decency in Kansas, no Union can be other than a disgrace and curse to the people of the Free States. Away, then, with all bug-bear fears of a dissolution of the Union. It can never be dissolved while true to the purposes for which it was formed. When it becomes hopelessly false to those purposes, its end cannot come too soon.—[The Independent Democrat, (Concord, N. H.)

---

* Not exactly the first time; we could cite to a number of circumstances, where thousands of American citizens more than once have been driven from their homes without redress. Did the writer ever hear of some thousands in the State of Missouri, who were obliged to leave their homes, and after paying Government for lands, could not be protected in it? Did he ever hear of a place called Nauvoo; a city of 10,000 inhabitants, destroyed, deserted, and forsaken, and millions of property lost? Oh! that was your ox; it was another matter. The flood-gates were then open. The shoe now begins to pinch.—[Ed.

The newspapers in the southwest of Missouri report that a large gold mine has been discovered on the head waters of the Arkansas river, about five hundred miles west of Springfield, Mo. The mine is said to be as rich as any of the gold mines of California, and hundreds of dollars have been taken out in one week.—[St. Louis Evening News.

An enterprising young statesman says he can steer the ship of State in perfect safety, if he can only keep his hand on the "tiller of the soil!"

Utah.

We have received files of the Deseret News up to March 28th, from which we copy the following article:

Inconsistent Conduct of the United States towards her Territories.

In a Republican Government so liberal, and professedly enlightened, as that of the United States, a person might reasonably expect to see the principle of "popular sovereignty," the basis upon which the whole political machinery is alleged to rest, carried out to the fullest extent, and not only each state but also each territory be left to operate untrammeled so long as they kept within the bounds of the Constitution. Again, it is not strange that our Revolutionary fathers were more or less influenced by the precedents of the government whose yoke of "taxation without representation" they had so recently thrown off, but it actually is strange that, in this boasted age of progression, the very principle against which our fathers so manfully struggled should be carried out towards our territories, almost as extensively as it was by Great Britain towards the Colonies. This is as entirely opposed to reason, justice, and the professed principles of freedom and "popular sovereignty," as it was in the days of the Revolution, and the perpetuity of so glaring an inconsistency can only be accounted for upon the principle of traditionary influences, human weaknesses, delight in oppression, and love of power though unjustly obtained and exercised.

Such will continue to be the practice so long as placemen, office-seekers, and demagogues can manage to hoodwink, and lead or divide the masses of the people.

The revenue of the United States is raised from duties and land sales, for at present the mail carrying is reported not to pay expenses. This is taxation so far as duties are concerned, and is revenue in every sense of the word, and "all bills for raising revenue shall originate in the House of Representatives."

Now, it is well known that residents in territories pay revenue, in common with residents in states, on all the imported articles they consume, in the purchase of public lands, and in the payment of postage, and for all this how many votes have they in bills of such vital interest and importance? Not one, no more than the Colonies had in the British Parliament.

The Colonies could draw up a petition and forward it to the home government for their consideration, and a territory can only send a delegate to Congress, a mode but little more than tantamount with the privilege of petition, as the delegate has no right to vote on any question, no matter of how much importance to his constituents. The inhabitants of territories, in addition to paying their proportion of revenue, are proportionally interested in the administration of the affairs of the General Government as managed by the President and Congress, and rightly so, since they are members of the same body politic, and hence, in a free government, should also most unlimitedly be members of the same body corporate.

It may be asked, are they not? No. Are they taxed, and are they liable to have their legislative proceedings and internal policy scanned by those who are in power without their voice? Yes; though, fortunately for the development of freedom, "popular sovereignty" is beginning to be better understood, and many of the most intelligent and influential of our statesmen and writers are battling for territorial rights to self-government, but this has to be done in the midst of much violent opposition from the partisans of hoary headed superstitions and false traditions through which craft they have their place and living.

But how taxed, and subject to be controlled in the acts of their Legislative Assemblies, without any election in the matter! By having no vote, as we have shown, in the body where all revenue bills must originate, nor for the appropriation of that revenue, and by the wording of Acts establishing territorial governments, viz.:

"All laws passed by the Legislative Assembly and Governor *shall* be submitted to the Congress of the United States, and if *disapproved* shall be *null* and of no effect."

You can now clearly comprehend that all the territories of our boasted Republic, although contributing their full quota to swell the public revenue, are entirely at the mercy of men for whom they are denied the right of casting one vote for or against. So far as mere dollars are concerned, this tyrannical relic of monarchial usage is not so particularly odious, but when it threatens to interfere with the internal or *home* policy of freemen of the descendants of those patriotic sires who fought to achieve "popular sovereignty," it behooves every lover of liberty and equal rights in our Union to take a bold and unequivocal stand against the farther prevalence of practices so rankly savoring of despotism.

There is still another incongruous feature that should not be overlooked, and that is the mode in which the appointing power is exercised, thus keeping open an overflowing and increasing fountain of corruption, bitterness, and oppression. To more clearly elucidate this inconsistent practice, we quote Noah Webster's definition of a Republic, "a state in which the exercise of the sovereign power is lodged in representatives chosen by the people." It has been shown that a territory in the matter of "taxation without representation," is held almost precisely in the same relationship to our parent government that a colony is to a monarchy; and by the definition just given it is obvious that the appointing power, as exercised, is another link from the same chain of barbarous usages. Why so? Simply from the fact that that the Governor of a territory is the executive or "sovereign" power thereof, and is appointed by the President and Senate, men in whose elevation to power the people to whom the officers are appointed have not the echo of a voice. This usage is another case in the similarity before alluded to, and is precisely such as Great Britain exercised towards the revolutionary colonies. All this is but cold shouldered treatment, and left handed kindness to those enterprising persons who go forth to redeem the unsettled wilds of our country; whereas a nation so wealthy, with such an extent of unoccupied domain, and withal so boastful of *republicanism*, should extend every possible encouragement to the permanent occupancy and improvement of new regions, and, in lieu of fettering and discouraging by the arbitrary and tyrannical exercise of high-handed power, should break off every shackle, and guarantee the broadest exercise of the freedom that is consistent with the Constitution.

Who are the men who settle our territories, who make the first roads and bridges, open the first farms, build the first houses, and make the barren waste rejoice? They are the most energetic and enterprising of your citizens, and have been raised side by side with the residents of your states, to whom you vouchsafe the full and free rights of self-government, and a voice in your highest councils. And does the enterprise necessary to found a new settlement disqualify them for knowing their own wants, making their own laws, and choosing their own officers? Shame on such an absurdity, and a double shame on all who would put the weight of a feather upon the elastic step, and buoyant fortitude of those most loyal and intelligent pioneers who go forth amid hardships and privation to multiply upon American soil the happy firesides of American sons and daughters. What should be done by the parent government to foster the extending of the area of unalloyed freedom? Knock off the shackles which now bind the expansion of the full force of her territories, and to do this effectually and consistently, whenever they petition for it, and present a proper state constitution, admit them into the Union as states, with the privilege of sending at least one representative, and this too regardless of the number of their population.

But if this is too long a stride for the short steps of "old usage," and for the square rule of old Say-so," begin by allowing their delegate a vote as well as a voice, expunge the usurped authority to "disapprove" their legislative enactments, and permit them to elect all of their own officers, except such as are also appointed in states to carry out the policy and laws of the general government, and a person to look after the proper disbursement of such funds as Congress should appropriate to assist the creeping child to speedily attain full stature.

If this is still requiring too sudden and great an expansion of the parchment skin of old "Tradition," it does seem that the smallest amount of consistency would compel the appointing power to gratify the wishes of the people, by appointing officers of their own choice.

A few personal items, and we will leave the subject for the present.

Where was uncultivated Utah! In the tops of the mountains, begirt by still loftier alpine heights, and clad in robes of desolation until a noble people, fleeing from the red hand of persecution solely on account of their religious faith, came and began to decorate her sombre garments with the bright hues of civilization.

Thanks to Ex-President Millard Filmore, who, through his republican consistency, and an ardent desire to extend all the even-handed justice in his power, appointed Brigham Young to be Governor of Utah, a man who was unanimously the choice of every resident in our Territory. And honor too to President Franklin Pierce, who so long withstood the howlings, and the scratchings, and whinings at the door of the "White House," of the hungry hunters of office who wished to fatten upon the spoils, to spy out the liberties of an innocent, moral and industrious people, and reap in fields which they had used no effort to make or sow. But the pressure was too great even for his resistance, though when compelled to give way he acted with all possible magnanimity by appointing the gallant Lieut. Col. Steptoe to be our Governor—an appointment that could not have been more acceptably made, outside the ranks of our own population.

We speak understandingly upon this subject, for we have the honor of a personal acquaintance with the Colonel, and so far as our observation and judgement extend, we have found him to be in every particular an intelligent, honorable and upright officer, citizen and gentlemen. It was this fact, coupled with his knowledge of the unanimous wishes of our population for the re-appointment of Governor Young, with his having signed a petition to the President and Congress to that effect, with his familiarity with the illiberality of such appointments, and with the certainty of having to resign an elevated and highly honorable position in the army to serve but two years as a Governor where the united voice preferred Governor Young to all others, which doubtless moved him to refuse to accept the appointment.

This refusal is stated upon report, which, if true, substantiates the correctness of our estimate of the Colonel, and corroborates our idea that President Pierce made the best appointment for us that our enemies would let him.

If any free born American citizen will successfully combat the correctness of the main principles so briefly set forth beneath the caption of this article, we will examine his reasoning, and see whether by its light we can detect any error in what is above advanced.

Worshipping an Emperor.

A regiment of Baschkirs, four hundred horses strong, on their way to the Crimea, arrived at St. Petersburg, where they bivouacked over night. It was anticipated that these children of the desert would be much astonished at the Moscow railroad, but they were not. They affirmed that the train, by no means, went so fast as the breeze on the steppes, and a good Baschkir horse could keep up with the train. The locomotive was, however, pronounced to be sorcery, but the Baschkir sorcerers could do some clever things also. On their entrance into St. Petersburg an empty barrack was assigned them; they begged, however, to be allowed to take up their quarter in the open air; if an earthquake came, the walls of the building might fall and crush them. On being required to resume their march in the morning after their bivouac in the capital, they were much cast down, and eventually refused to leave, as they had been promised that when there they should see the Emperor. On this circumstance being made known to the Emperor (Alexander) he immediately rode down to the place. Their delight at seeing their Czar knew no bounds, they laughed, they sobbed, they threw themselves on his boots, and then his horse; they crept in and out between the horse's legs, which they embraced from time to time and conducted themselves entirely as children highly delighted at meeting a long absent parent. After receiving the Emperor's blessing they marched.

A Lincolnshire Magistrate in 1780.

As Sir Francis Whichcote was dressing one morning, he perceived the undergroom making very free with his wall-fruit. When breakfast was finished, he wrote a note addressed to the keeper of the House of Correction at Folkingham, which he ordered the culprit to take without delay.

The note contained the following words: "Give the bearer a dozen lashes; he will guess the reason." This he signed with his initials. Whether the offender was conscience-smitten, or, what is still more probable, took advantage of the wet wafer to acquaint himself with the contents, I know not; but he bribed a helper in the stable, by the promise of a pot of beer and the loan of a horse, to take it for him. The governor after reading the note; ordered the bearer to be tied up, and the directions were scrupulously obeyed, to the consternation of the poor fellow, who had no idea why he was thus treated until his return, when his account of what had taken place caused much merriment in the stable-yard. The tale very soon came to the ears of the baronet, who laughed very heartily, and took no farther notice of it, then fining the delinquent half-a-crown for the privilege of being flogged by deputy, and ordered it to be given to the suffering party.—[Gunning's Reminiscence of Cambridge.

A Russian Incident.

A letter in the Constitutionel, from St Petersburgh, mentions a circumstance which has just caused some sensation there. A person of large property, M. G——w, having said at a private party, "I would willingly give 10,000 roubles (the rouble is somewhat over 4fr.) for the war, if I knew when we are to have peace," was summoned the next day before the military governor, who received him in the presence of several persons of distinction, and said, "Sir, if you pledge me your word to pay this day the sum of 10,000 roubles, I am authorized to gratify your curiosity on that point to which you alluded last evening." "I promise to pay that sum," replied the other. "Well then," said the governor, "I have to inform you that we are to have peace when you come back from the Caucasus, where you are to proceed this afternoon, after having paid the sum agreed on. God be with you."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JUNE 2, 1855.

What Can We Think About Others?

THERE has been a great hue and cry among the editors lately about the Mormons; it seems to be quite an engrossing subject among the gents *du plume*. One would think from their writings that some great political volcano had belched forth its fiery lava, that its lurid flames could be seen throughout the length and breadth of the land, and that from the distant mountain tops the molten lava threatened to overflow the United States, and make another Petrea on a more magnificent scale.

Mormonism! it is indeed a singular thing, and excites the curiosity of men in general, and in a great many instances their most deadly hate. Their anger originates, however, not so much in anything that they can find fault with, but because there is nothing that they can object to. We are frequently reminded of the drunken man who went home with a determination to whip his wife; it runs: Well, now, says Jim, I'm determined to whip Sal. But says his friend, "Suppose there is no cause, what then?" "What then, eh! why I'll whip her any way. Do you think I don't know how to do it? Try me, that's all." "Why, how will you do it? what excuse can you make?" "Excuse, eh! why, if I must tell you then, and you can't get it through your head, you see, sir, if she finds fault with me for being drunk, I'll whip her for finding fault; and if she don't find fault, I'll whip her because she ought to." What can we think about those writers and venders of falsehood but just the same as we would of the above named hero?

We have said before, and say now, that we defy all the editors and writers in the United States to prove that Mormonism is less moral, scriptural, philosophical, or that there is less patriotism in Utah than in any other part of the United States. We call for proof; bring on your reasons, gentlemen, if you have any; we shrink not from the investigation, and dare you to the encounter. If you don't do it, and you publish more of your stuff, we shall brand you as poor, mean, cowardly liars; as men publishing falsehoods, knowing them to be so, and shrinking from the light of truth and investigation.

Why do we speak thus plain? Because we have reasons. A highly respectable gentleman of this city, who was associated with Colonel Fremont in his late exploring tour across the Rocky Mountains, having read the Times' statement of the trial of the Utah Indians, and the correspondence of the Herald, with its remarks, called at the Herald office to have them contradicted, as he was among those Indians, and conversant with the whole affair, and knew those statements to be false, and wished them to publish a few items from his journal; but the Herald declined publishing this statement. It was, of course, not anti-Mormon. This we were not surprised at. He next called on the Tribune with the same statements; they said they would publish it, but have not. The Times we recommended him not to go to, as we thought it impossible for them to speak the truth. So much for honest editors; now for their correspondents.

We last week published a statement in relation to this matter; but were not then in possession of all the facts. Since then we have seen a merchant from Salt Lake, who was at the trial, and who positively and unequivocally denies the statement made by the Times and Herald, and reveals some of the most disgusting, degrading, humiliating scenes that ever transpired in any Court House or country. It is alleged that the Mormons are tampering with the Indians; but some of our chaste heroes, our honorable men, have been tampering not only with Indians, but with squaws; but these copper-colored vestals, not knowing the etiquette of courts, nor of polite debauchery, came to make a demand for wages, in the shape of paints, blankets, &c., to the parties who were then in court engaged in administering law, and who it seems had forgot to redeem their pledges; and these good Christian souls, who were zealously administering justice to the heathen, had to give up their special and particular pleadings, to listen to and obey the judgment of an Indian and his squaw. Such is one item of the court evidence that the correspondent of the Times has forgot to give us. There are many more. We are in possession of the details, which will be forthcoming at the proper time. In the meanwhile, if they should hear of the sudden appearance of some of these gentry followed by the cry of "*blankets*," they need not be surprised; perhaps some of those gentlemen and associates thought that a crusade against the Mormons would cover up their deformity; but neither that nor the blankets combined can hide their sins—they will out.

What do the Mormons think of such men and their abettors? Men give their opinions very freely about us; we will be as frank in giving ours. We think such characters are too mean to handle with tongs, and we think that men who will sustain such reptiles, and belie and seek to injure an innocent people, are unworthy of any other society than that which is as corrupt as themselves. We don't give the explanations for the benefit of such characters: we would as soon have their bad opinion as their good one, and are just as independent of them as they are of us. We neither want their association in time nor in eternity. We love an honest man wherever found, or whatever his creed or profession; but we most unequivocally despise a fawning sycophant, a corrupt dedauchee, or a mean, truckling liar.

Mormonism in Wales.

A WRITER who styles himself *A Native American*, in the Herald, has been at very great pains to prove that the Herald's reporter was mistaken in saying that a "*large* number of Welsh" were among the immigrants which arrived on the William Stetson, and that Mormonism was "rife in Wales." He says there was only fourteen or fifteen who wore Welsh names. This may be; but his latter statements are not so conclusive. Whatever his respectable Welsh friends may have told him, we know that if Mormonism is a disgrace they may certainly consider themselves disgraced, for they are pretty thoroughly inoculated with it. He talks about Christian sects. Why, Mormonism is not of these sects; it is *the Christian religion*, and is not an opinion, a scism, a split off, or an amalgamation with any of them. He enumerates thirteen quarterly reviews, six newspapers, Watts' Hymns, Milton's Paradise Lost, and the Bible, that are translated or published in the Welsh language. We presume he is correct in this, and might have added a great deal more; but this does not prove that there are not many Mormons there. We have seen thousands of Welsh Mormons in Wales, and multitudes in the valleys and on their way. We think they are quite as respectable as other Welshmen, and have not disgraced themselves much. We have seen upwards of two thousand in Merthyr Tydvil; we have also met many in Swansea Cardiff and other places. They have translated into their language the Book of Mormon, Book of Doctrine and Covenants, and Hymn Book; they publish a periodical called the "Udgorn Zion," besides a great amount of Mormon literature. So much for theory when opposed to fact. If our *Native American* had been a *Native Welshman* he would have understood the thing better.

THE "WILLIAM STETSON" arrived in this city on Sunday last, with two hundred and ninety-three Saints, all in good health but one sister Perks, who had been confined the day previous. Four infants had died during the voyage and one born, leaving a decrease of three.

The ship was cleanly and in good order, and speaks well for the management of President Smethurst and council, as well as for those under his charge. Many gentlemen have expressed their surprise at the cleanliness and order on board our ships. We have been asked counsel in regard to the managing of ships. We think there is more in the men than anything else; we can control Mormons; we would not like to engage Gentiles. A gentleman, visiting the city of Nauvoo, once said to Joseph Smith, "Mr. Smith, how is it that you can keep such good order among your people! They are the best ordered community I have met with." Mr. Smith replied, "O, that is very easy." "Easy!" responded the gentleman; "it is one of the most difficult things that I have met with in the world." "I don't find it so," responded Mr. S. "Indeed!" replied the gentleman; "will you have the kindness to show me?" "Certainly," said Mr. S. "I teach them correct principles, and they govern themselves." This, we think, is good for Mormons, but would not do for Gentiles. We fear that should the order be given it would be as the man who boasted "I can call spirits from the vasty deep." "So can I," says another; "but they won't come."

A VERY interesting letter will be found in another column, from a Mrs. Thomas, in Utah. We, of course, cannot endorse all she has written; but allowing a very little for enthusiasm, it is very good; and we think is a strong rebuke to many of our slanderers. We can assure our cotemporaries, that whatever their opinions may be about the Mormons, there is nothing so revolting to both Mormon men and women, as the abominable sensuality, the beastly licentiousness, and the low, degrading meanness of a great majority of our Gentile neighbors. And when their military and legal stars, these genteel, polite gentlemen, act such disgusting parts, what can any community, having any sense of propriety, think of the people from whence they come, if these are sent out as choice specimens! We have what some of our cotemporaries would call "*rich disclosures*" to make on some of these subjects; but which we feel, as a part of the human family, to be almost too debasing, humiliating and degrading to make known.

The writer of the article referred to is no doubt acquainted with the matters to which we refer, which may account for her strong language on some of these points.

THE NEWS of last Saturday seems to be very much troubled about the rising magnitude of the corrupt Mormons, and looks about in hopeless despair for a palliative. We are surprised that such great statesmen can't find a remedy for so small a political evil. We would suggest that he do not touch them with his very delicate and *chaste* fingers; he might be contaminated; he ought to handle them with mittens.

OUR Cincinnati correspondent, Professor Orson Spencer, has walked into Bennett this week, and handled him without mittens. We refer our readers to his communication. We thought we were pretty hard with the cudgel; but he has done up the thing scientifically, theologically and systematically. We like to see things done by professional men.

WE refer our readers to a very interesting communication from F. D. Richards, President of the European Church.

The Triumph of Mr. Wise.

THE Democrats have had a most signal victory in Virginia, in the defeat of the Know-Nothing candidate; Mr. Wise, Democrat, was elected by 10,000 majority. This signal triumph is looked upon as the precursor to the downfall of Know-Nothingism. There was a great jollification at Tammany Hall on Thursday evening, over this victory. The Empire pocket-piece heralded the news from the Park; bands of music were in requisition, flags unfurled with appropriate devices, speeches made, and altogether there was what would be called a high time among the Democrats. Such are the changes of life. What next!

Departure for the Plains.

ON Monday evening, the 21st inst., about three hundred and fifty souls of Saints left this city on board the Equinox bound for Atchison, in charge of Elder William Glover. Elders William Pitt, Charles Smith, Benjamin Brown, Elias Gardnes, N. T. Guyman, M. G. McMullen, John Mayer, S. H. Earl, O. M. Duell, James F. Bell, J. W. Coward, Joseph Hall, and Daniel Cavern, have all left by this boat. These brethren have held important and responsible missions in Europe under the Presidency of Elder F. D. Richards, having faithfully executed their duties, and honored the trust imposed in them. They are returning home to Zion with Bro. Richards' approbation, counsel, and blessing, and the blessings of many thousands of faithful Saints upon their heads. We may mention also Elders Alred, Pace, Secrist, Colburn, and Riser, who also share liberally in the good feelings, confidence, and blessings of their brethren; and are now wending their way with joyful hearts to their peaceful homes in the west.

It is a source of unbounded pleasure to us, to shake hands with our faithful brethren, after their long absence on missions, to the dark and benighted nations of the earth; where they have suffered bonds and imprisonments, and every indignity that could be offered them, because of the Gospel of Jesus Christ. We hail their return with pleasure and satisfaction, and pray God the Eternal Father to conduct them in safety to the blest home of the Saints, with all those who love truth and righteousness.

Elder Seth M. Blair has recently returned from Texas with a faithful band of brethren. He has been out on his mission about twelve months—has done a good work and is returning home to Zion with our approval and blessing, and has the satisfaction and honor of taking many of his sheaves with him. He has been engaged for several days purchasing goods for himself and company, and is now preparing to join his brethren at Atchison, and will there make arrangements to lead them home to Zion.—[St. Louis Luminary, May 26th.

Health of the Camp.—Elder Gregory's Death.

BY letters received from Elder Richard Ballantyne, dated Atchison, May 13th, we learn that general good health prevails in the camp of Zion, and although a few have been taken off by cholera, the health of the camp in general is said to be excellent, for which we feel truly grateful to our Father and our God.

Among those who have fallen in the destroyer's embrace at the camp is Elder Gregory, from Salt Lake City, who was returning from the Eastern States, where he had been to transact some private business, having counsel from the Presidency to preach the gospel by the way. He passed through this city a few weeks ago, spent a few days with us, when we learned that his health had been poor from the time he left his mountain home. He died at Atchison on Sunday, 7 o'clock P. M., 13th May, 1855; about one week previous he had a severe attack of cholera, but was recovering from it, until the day preceding his death, when he grew worse, and was soon taken from us. He felt from the beginning of his illness that he would not recover, and committed the care of his carriage and other property to Elder James McGaw, with a request that his body should be carried to the Valley.

Brother Gregory was a true friend and a faithful Saint; his career was not so dashing and brilliant as that of some of the Elders, but his course was undeviating and his faith unwavering, and he died with a sure and certain hope of a resurrection to eternal life. This will be a severe dispensation of Providence to his family in the mountains, with whose bereavement we sincerely sympathise.—[St. Louis Luminary, May 26th.

THE INDIANS IN KANSAS.—St. Louis, May 26.—We have intelligence from Wolf River, Kansas, to the 17th inst. Plenty of snow is reported on the mountains in that locality. The Sioux tribe of Indians were moving in large numbers towards Fort Laramie, talking of war. Col. Cook left Leavenworth on the 15th with a detachment of Infantry and some Cavalry for Fort Laramie. Several thousand warriors were at Ash Hollow.

Report, Resolutions, &c.,
Of Passengers on Board the Ship Juventa.

PHILADELPHIA, May 21st, 1855.

ELDER JOHN TAYLOR—*Dear Sir*: From an article announcing the arrival of the ship "Juventa" at Philadelphia, (in your paper of the 12th inst.) I perceive you promise your readers some further information relative to the proceedings of the company who sailed on that noble ship, and being clerk to the company I take up my pen with pleasure, in the hope of setting down a few items which, however unconnected, I trust may be interesting to the readers of your very valuable paper.

As you are already aware, the "Juventa" left Liverpool on the 31st March, carrying five hundred and seventy-four passengers bound Zionward, under the Presidency of Elder William Glover. Our good ship was commanded by Captain Alfred Watts, of whose good feelings and kindness enough cannot be written; his attention to the comfort and safety of the passengers was unbounded; and his name, associated with that of his ship "Juventa," will be remembered with feelings of gratitude by all who formed that company. He was ever ready to grant us any privilege which we asked, and to offer any advice suited to us; and from his table constant supplies were regularly sent to the sick, aged, or infirm. The surgeon (Mr. Edie) constantly manifested the utmost solicitude for the health of the people, proving himself kind, attentive, and obliging; so much so that he has gained the esteem and good will of every passenger on board. Indeed, there could not be a people more blessed than we have been, receiving the kindest of treatment from every officer of the ship; such as we could only expect from men interested in the redemption and gathering of God's people. We must also notice the benefit derived from the experience of (our brother) Captain Stayner, who was always on hand to give a word of counsel when needed.

Having said thus much for those who commanded and were connected with the ship, I shall now notice briefly our organization as a conference or company. On the 1st of April, at 9 A. M., Elder Glover called a council, and organizing the ship's company into a conference, divided the same into twelve wards, presided over by Elders who were returning to the Valley, or who had been Presidents of Conferences or Missions. Finding it essential to the safety of the passengers that the utmost strictness with regard to cleanliness and order should be observed, it was resolved that each ward furnish every morning a sufficient number of men, whose duty would be to cleanse the ward thoroughly, washing and scraping out the same; these cleaners to commence each morning at 4 o'clock, so as to allow the females to get up at 6 o'clock. The cooking operations were attended to in wards, each President seeing that none (except for the sick) came into the galley during the time his ward was cooking, except the members thereof. The same order was attended to in serving out the water and provisions. Thus, under the influence of the Spirit of God, all things passed off well with us. Meetings were held regularly in each ward, both mornings and evenings, and on Sundays we held a fast and had meetings on deck, were discourses were delivered by the various Elders, which were always listened to with the greatest attention and respect by the officers and men of the ship. The sacrament was administered between decks each Sabbath at 1 P. M., after which the Saints repaired to the cooking galley, to prepare their daily meal, and having satisfied themselves with temporal food for the body, compose themselves again for evening preaching.

Thus the time passed on without one dissenting jar, every one feeling thankful for the manner in which they were provided with provisions for the voyage; for it can be truthfully said that their supplies of provisions were of most excellent quality, and the quantity as much at least as was expected; indeed, most of the passengers often said they never expected to have such good provisions served to them on shipboard.

Although we have not had favorable winds, yet we have got on prosperously and safely, not having to encounter anything that by the most timid could be called a storm, with the exception of a few hours on the night of the 21st of April, when we had quite a gale; but while it lasted the Saints were composed, no cries of alarm being heard as among other classes of emigrants, but all was peace, for our people *knew* in whom they trusted, and that He was able to save us on sea as well as on land. During the gale we lost two close-reefed topsails, one fore-topmast, and one fore-staysail, and while this scene was being enacted aloft, the doctor was busily engaged between decks ushering another stranger to this stage of action; and thus amidst a perfect tornado on the bosom of the deep did young "Juventa Beck" make her first *debut* on this terraqueous ball.

Good health generally prevailed among the passengers all the way, not one death occurring among a company of five hundred and seventy-four persons. This was in fulfilment of a prediction uttered by President F. D. Richards, as he parted from the vessel's side in the "Mersy," viz: "That inasmuch as we would keep the counsel of those placed over us, not one death would happen on the ship." This we resized and feel to give God the glory. The wise counsels given by President Glover tended much to the safety of the company, and caused every soul (who loved the ways of the Lord) to love Him.

On Friday, May 4th, engaged the steamtug "America," and on the evening of the 5th arrived at the wharf. On Sunday, the 6th, the Health Officers came on board and expressed their satisfaction at the clean and healthy appearance of the passengers and ship. At a meeting held on deck the following resolutions were adopted:

RESOLVED, That this company being deeply sensible of the gentlemanly manner in which Captain Watts comported himself towards us, as passengers, the kind attention bestowed for our comfort, and his obliging behavior towards us, we hereby express our gratitude towards him, tendering him our unfeigned thanks, and praying that the blessing of God may rest upon him and preserve him all the day long, and that his gallant ship "Juventa" may always ride triumphant over the boisterous wave; and we recommend Captain Watts and his ship to the notice of the Latter Day Saints in Britain, the former as a gentleman of merit, and the latter as a most excellent and comfortable ship.

RESOLVED, That we express our gratitude towards the surgeon, Mr. Edie, for his kindness in his constant attendance on the sick and infirm, and for the good feeling continually manifested by him towards us, and his earnest desire to assist us in all things for the safety of the people.

RESOLVED, That while we record our feelings towards the captain and surgeon, we are not insensible of the good feelings manifested towards us by Mr. William Watts, first officer of the ship, and all under his control.

RESOLVED, That we feel deeply sensible of the blessings we have received from the counsels of President William Glover, and that we record our thanks to him for the manner in which he discharged his duty as President of the company.

RESOLVED, That a vote of thanks be given to Elder P. Lynch, Clerk of the company; also to the twelve Presidents of wards, and to Elder Gardner, Captain of the guard.

RESOLVED, That we record our satisfaction at the manner in which we have been supplied with provisions, and that we manifest our gratitude to President F. D. Richards, for the attention paid by him to the safety and comfort of the passengers shipped by him.

On our arrival in Philadelphia the throughgoing emigrants were provided for in comfortable boarding-houses by J. S. Fulmer and Dr. Jeter Clinton, who received the emigrants at this port. Counsel was given by Elder Clinton to all who remain here what course would be best for them to pursue.

Dear sir, these are a few items connected with our journey to Philadelphia, which journey was a safe and pleasant one. Those of the Saints bound westward left on Tuesday, the 8th, for Pittsburgh, all rejoicing in the blessings of God.

With sentiments of respect,
I remain yours, brotherly,
P. LYNCH, Clerk of Company.

Petition for Governor Young's Re-Appointment.

A GREAT deal has been said lately by the press in relation to Utah difficulties, sedition, conspiracy, treason, and every other crime that mortals can commit. Why are we called on, from time to time, to answer to those abominable charges, trumped up by unprincipled men, and published by as unscrupulous editors? Sometimes we think that we will let the poor wretches who possess no more principle than to vend falsehood, wallow in their own effete nests; but as many honest men are likely to be deceived, we take the trouble to answer. We don't give Mormon testimony; the following, principally Gentile, we suppose will pass current:

To His Excellency Franklin Pierce,
President of the United States.

YOUR petitioners would respectfully represent: that

Whereas, Governor Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect; and from personal acquaintance, and social intercourse, we find him to be a firm supporter of the Constitution and laws of the United States, and a tried pillar of Republican Institutions; and having repeatedly listened to his remarks, in private as well as in public assemblies, do know he is the warm friend and able supporter of Constitutional Liberty, the rumors published in the States to the contrary notwithstanding; and having canvassed to our satisfaction his doings as Governor, and Superintendent of Indian Affairs, and also the disposition of the appropriation for public buildings for the Territory;

We do most cordially and cheerfully represent, that the same has been expended to the best interest of the nation; and

Whereas his re-appointment would better subserve the Territorial interest than the appointment of any other man, and would meet with the gratitude of the entire inhabitants of the Territory, and his removal would cause the deepest feelings of sorrow and regret; and it being our unqualified opinion, based upon the personal acquaintance which we have formed with Governor Young, and from our observation of the results of his influence and administration in this Territory, that he possesses in an eminent degree every qualification necessary for the discharge of his official duties, and unquestioned integrity and ability; that he is decidedly the most suitable person that can be selected for that office.

We therefore take great pleasure in recommending him to your favorable consideration, and do earnestly request his re-appointment as Governor, and Superintendent of Indian Affairs for this Territory.

Great Salt Lake City, Utah Territory,
December 30, 1854.

J. T. KINNEY, Ch. Justice U. S. Supreme Court Utah.
E. J. STEPTOE, Lt. Col. U. S. Army.
JOHN F. REYNOLDS, Bvt. Maj. 3d Arty. U. S. A.
RUFUS INGALLS, Captn. U. S. Army.
SYLVESTER MOWRY, Lieutenant U. S. Army.
LAFAYETT L. LIVINGSTON, Lt. 3d U. S. Arty.
JNO. G. CHANDLER, Lt. 3d U. S. Arty.
ROBT. O. TYLER, Lt. 3d Arty.
BENJN. ALSTON, Bvt. 2d Lt. 1st Dgs. U. S. Army.
CHAS. A. PERRY, Sutler U. S. A.
WM. G. RANKIN, (Quartermaster's Clerk.)
HORACE R. WIRTZ, Medical Staff U. S. A.
LEO. SHAVER, Asst. Jus. S. C. of U. S. Ter. of Utah.
WM. I. APPLEBY, Clerk Supreme and First District Courts U. S. T. U.
CURTIS E. BOLTON, (Bookkeeper of Mr. Perry.)
A. W. BARRITT, Secretary of Utah Territory.
WM. MAC, (Merchant.)
J. M. HOCKADAY, (Do.)
GEORGE SIMS, (Do.)
HENRY C. BRANCH, (Do.)
C. C. BRANHAM, (Do.)
C. J. BYRNE, (Do.)
LUCIAN L. BEDELL, (M. D.)
CORTLAND LIVINGSTON, (Merchant.)
FELIX TRACY, Jr., (Adams & Co.'s Express Agent.)
E. SMITH, Postmaster Salt Lake City.
JOSEPH HOLLMAN, U. S. District Atty. for Utah.
JOSEPH L. HEYWOOD, U. S. Marshal Utah Ter.
JOS. GREENE, (Merchant.)
J. GEO. ZIEGLE, (Do.)
LOUIS SCHOLL, (Do.)
B. W. GANNON, (Do.)
JOHN J. KERBY, (Do.)
S. L. WALLACE, (Do.)
S. F. KLUMPH, (Do.)
STEPHEN B. ROSE, Ind. Sub-Agent for Utah T.
JAMES LOAN, (Merchant.)
W. H. HOOPER, (Do.)
GEO. P. STYLES, Associate Justice S. C. U. S. for Territory of Utah.
T. S. WILLIAMS, (Merchant.)
JOHN NEEDHAM, (Do.)
WILLIAM BELL, (Do.)
CHARLES G. MCLURE, (Forage Master U. S. A.)

We do hereby certify that the above is a true copy of a petition with the signatures attached, and forwarded to President Franklin Pierce, this 31st day of December, 1854.

THOS. BULLOCK, G. S. L. Co. Recorder.
LEO. HAWKINS, Clerk.

LOSS OF THE STEAMER GLENDY BURK.—Chicago, May 28, 1855.—The steamer Glendy Burk, from St. Louis for New Orleans, struck on a rock, on Thursday, near Cairo, and immediately sunk in twelve feet of water. She had a full cargo of grain, flour, &c. The boat will probably prove a total loss.

LARGE FIRE AT DANVILLE.—Montpelier, Vt., May 22.—At Danville this morning, the hotel, the Caledonia Bank Building, the Methodist church and two barns, were destroyed by fire. Nine valuable horses were also burned. The books and funds of the bank were saved.

A Letter from a Mormon Lady in Great Salt Lake City.

THE following letter was furnished to the New Haven Courier by a gentleman of that city, whose sister, the writer, resides in Great Salt Lake City:

GREAT SALT LAKE CITY, March 23, 1855.

I have received your letters dated January, and was glad to hear of your good health and that of your families. The suffering for food does not surprise me, as I have been looking for it, and told you and foretold you that a scene of trouble was ahead; that war, famine and pestilence would lay waste the nations; that they have rejected the Gospel, and are left without excuse. The prophecies of the ancient and modern prophets are beginning to be fulfilled, and the earth will be deluged with blood and fire. Do you not hear the sound from Europe's shores? Do you not hear the groans of dying men by thousands, and the mourning of widows and the tears of orphans? Weep not for the poor saints, but for yourselves. It is true we are exiled, and deprived of many comforts, and the hands of our enemies are still raised against us; but the great Jehovah is on our side, and if they kill us, they can only kill the body, and we shall have a more glorious resurrection. They cannot take away the priesthood, for it is eternal, and it is not to be taken from the earth again.

I am pained when I read the horrid accounts of the war in the East; at the same time I know that these things must be; the earth has to be swept of wickedness, and the wicked will slay the wicked until they accomplish the words of the prophets. I know of no place, except in these chambers of the mountains, that I should be willing to call my home, unless we as a people are commanded to leave. If so, the mustard seed will scatter farther and wider. Every time the tree is shaken the seed is spread that much. How vain it is for man in his pride and haughtiness to fight against God, and seek to overthrow his government! They may as well beat the air, and far better. I have never yet believed that the Lord brought this people out here to destroy them, but to hide them until his indignation has passed over the earth. If the government of the States is afraid of being contaminated by the saints of the Most High God, and the only people whom he acknowledges as his own, it is a pity, certainly. Oh, what a pity that the frontiers should be corrupted by the best and most virtuous people on earth! Has Uncle Sam put away all the vile prostitutes and wicked men out of his midst? Has he washed himself from all the brothels and sinks of iniquity that send forth a horrible stench to heaven? Has he repented of all the fornication and adultery that he has practised for ages and generations gone by? Is not his garment stained with the blood of saints? Verily, it is! Woe, woe, woe, to that nation if they yet again raise their hands against the people of God. Is not their cup of iniquity already full? Verily, it is. There are many honest-hearted ones among them, but look at their leaders—their officers of government, and officers of the navy and army. They are corrupt as the devil—I think that old Satan would be ashamed of some things that they glory in. No sooner did the officers arrive here last fall than they began to inquire after women. And because they were rebuked openly, they took offence. It is all that mothers can do to keep them away from their daughters. They make dancing parties, and use all their influence to decoy the young, simple girls into their places. Instead of rearing up honorable families, and blessing them, they scatter vice and corruption wherever they go.

You speak of Brigham Young squandering the $20,000 sent to build a State House. The same State House has been going up several months, at Fillmore, in a valley south of this. Do not judge again without knowing the circumstances of the case.

Colonel Steptoe is here, and has, with many other military officers, signed and sent a petition to Congress, to get Brigham Young appointed Governor-again. Col. Steptoe appears to be a good man, and is very friendly to this people. So you see that you cannot depend upon newspapers for truth. There are many, no doubt, who would like to come here and take our possessions from us as a booty, and drive us, they care not where, so they get the prey. They would want but a wink from the President to start forthwith. If they do, they will know there is a God in Israel before all is over. The Indians are already coming forth out of their hiding places. They have, like us, been driven from their homes, and when the full time comes they will come out like a lion out of a thicket, go through and tread down. This is no illusion of the fancy. They will one day be a battle-axe in the hand of the Lord. Now, who cares anything about Uncle Sam or his haughty looks? When the stone strikes the image it is bound to fall. You must either renounce the Bible, or acknowledge the hand of the Lord in this, the latter-day work.

Mr. Thomas is one of the Grand Jury, and has heard the judges and officers express themselves freely. They told how they felt before they came here, and how changed were their feelings and views in regard to the Mormons. They had an idea that they were a dangerous people; that their lives would not be safe here; that they must arm themselves well all the time. When they arrived here they found all quiet, all industrious, all attending to their own business; they laid aside their weapons—had no use for anything but an old tobacco knife, which one of them pulled out and showed to the jury. They were all treated with kindness and respect, and felt well. This is their own testimony. If Uncle Sam will cleanse his own face and hands and keep his nose clean, he will have enough to do without interfering with us. From head to foot, he is covered with wounds and bruises and putrefying sores, as they say they are when they pray; and needs sweeping and swabbing one generation, at least, to purify himself. You say that we will fall into other hands—I say that we are in the hands of the great God our Father in heaven, and we cannot fall out of them. If he permits a scourge to come upon us, or uses the wicked as a rod in his hand to chastise us, whose business is that but his own? If we need another sifting, and he makes use of our brethren to do it, it will be right as far as we are concerned; Joseph's brethren sold him for a bond slave, and afterwards bowed down to him, and were saved by him. These things are all right. If we sacrifice all earthly possessions, it is no more than the saints have done before us in all ages when persecutions came against them. It is sacrifice that brings the blessings of heaven; we are getting an experience that is worth more than houses or lands. There are people here who have been dispossessed six times of all their real estate. Do you suppose they will lose anything by it? No, it will be paid fourfold. It was not the plurality system that caused the persecution in the early part of this Church—it was not known to any in the Church till they were driven several times. They were in Illinois when the Revelation was given; that was the last place they settled before leaving the States. The devil knows more about this kingdom than you are aware of—he knows that his time is short; his strongholds are already crumbling, ready to fall. How can a kingdom stand that is divided against itself? If you wish to see what is coming upon this generation, search the old prophets, Jeremiah and Isaiah, see what they say about the last days. I hope and pray that you both may live a little longer, that you may see for yourselves, and not another. I want you to see the winding up of this generation. This is but the commencement of it. I want to see how the Lord will work the machine, and how He will bring forth this strange act, an act which has never yet been brought about since the creation. You look upon the saints as an ignorant people, deluded and led astray, by lo here, and lo there. Time will tell all things. If we are such an immoral people, it is strange that the Lord should choose us to bring forth his glorious purposes, and set up a standard for all nations. I conclude that we were the best material that He could get to work with.

The true Mormon grit is pure stuff. If it is not already so, it is in a way to become purified. It has been in the crucible several times. The Saints are counselled by the authorities of the Church to lay up a store of wheat, enough for several years to come. If we can do it, and supply the increasing emigration to these valleys, and when the soldiers arrive to kill or drive us off, we will do a great work. We have to feed all that come, good and bad, Jew and Gentile. None are left to go hungry. That is right. Indians and enemies all look to us for bread, as well as friends—all right. There is plenty for all; the land is fruitful; the soil is rich; that is the reason our enemies covet it, and think to take it from us. Good farms in cultivation; thousands of acres broke, all ready for them when bread gets scarce in the East. This is no fiction. They are now waiting for the President to wink, and they are on hand. He will not have to crook his finger. Wait a little and see what will grow out of it. I would tell you, but you might think me hard-hearted and cruel. If their cup is not full, let them fill it. Babylon must fall, although she is great, and proud, and very dignified. That will not save her. There is one who is greater, and who "has set his hand the second time to recover the remnant of his people," and you will see it.

M. M. T.

ADMIRAL MACKAU, Senator and Ex-Minister of Marine, died at Paris on the 12th ult.

Correspondence.

From Our Cincinnati Correspondent.

CINCINNATI, May 14, 1855.

To the Editor of the Mormon:

"The Mormons and their Destiny."

THERE must either be no Mormons among us, or we must all be Mormons. There is no way out of the labyrinth but over the corpse of Mormonism or over the corpse of Christianity; sooner or later the conflict must come. We must put them down, or they must put us down. This may seem ridiculous at present when a company of *infantry* could on a pinch set Deseret to rights.—[N. Y. Herald, Feb. 14.

PASSING strange is such language as the foregoing, coming from one of the most popular editors of the 19th century, and avowing himself to be on the side of Christianity, as appears in the phrase, "put *us* down." Now Mr. Bennett, a few words for your consideration; You call yourself a Christian in the foregoing article. Well, you, sir, are such a Christian as often straddles the throne of tyrants and despots. Mormonism has risen from poverty and obloquy with countless thousands to one against it, as Sampson rose from the strong cords that bound him. Editors have pounced upon it. Priests have fulminated their unsparing wrath against it. The allies of all Christendom have barked and howled and snapped and bit at it. Still Mormonism triumphs through faith and passive endurance. Such is the grandeur and purity of its doctrines, that it conquers without a particle of Christian armor. Poor Christianity is becoming very sick, like Ammon was, because he couldn't defile his sister Tamar—don't know what to do.—Her long rifles and dreadful shells, don't accomplish anything. "At length," Jezebel says, "I know what to do; I know what will cure this dysentery, gripes, and black vomit that is destroying Christianity—poor creature—What a pity to see her die and become a foul 'corpse' *when a company of Infantry could upon a pinch provide* an ample *remedy* by killing off the Mormons in Deseret. Ay, Mr. Bennett, the old adage is true, "*that murder will out.*" The *murder* that is in your heart has come out, in several articles. On the 14th Feb. last, it was revealed quite plainly in your paper. Quite bold! Quite inventive! "*A company of Infantry could upon a pinch set Deseret at rights.*" But, Mr. Bennett, let me tell you, that you are not the original discoverer and inventor of such a signal remedy against the diseases of Christianity, viz.: *Killing the Saints of God.* Don't lay any claim to a patent right, yet, till older claimants have filed their plea to priority of invention. Go, now, Mr. Bennett, to the records of Shushan the palace, in the days of one King Ahasuerus, and you will find that a certain ingenious man by the name of Haman, invented the same sort of instrument that you speak of. Read it in the Book of Esther. It was a convenient instrument for committing MURDER, precisely like the one named in your article—not difference enough to authorize you to get a new patent. But you need not go so far back to search records. Stop in Palestine, a bit; look over the inventions of one Herod Agrippa, a very notable *Christian* king of your own denomination and belief. He, sir, suggested, long before you was born, that the only way to stop the progress of righteousness was, not to use the lame weapons of argument and moral suasion, in order to effect the object—but a much more summary way:—nip the thing in the bud—kill every male child in all Bethlehem under two years old—so that you make sure that the Mormon Jesus is among the number. But these inventions are not confined to your own denomination of Christians. One Nero, an artful and daring king, who did not cloak his black heart and hellish designs in any such garb of Christian profession as you hypocritically wear—he, sir, used the same sort of instrumentality that you recommend, when he set fire to the city of Rome, in order to burn up the same sort of people that your company of Infantry would destroy.

He did, under the garb of a heathen, what you *would* do under the cloak of Christianity. He did, under the bold front of civil despotism, what you would do, by the same spirit, under the mask of Republicanism. He, indeed, was a despot. And so are you. He acted boldly. But you are both a coward and a hypocrite. He used no mask. But you skulk behind Christianity, and even pretend to piety and Republican toleration, and freedom of conscience, and freedom of worship. You possess the same spirit of murder, which dwelt in the bosom of Herod, Haman and Nero. And your article proves that you would exert it, too, if you were possessed of the power. Your ambition seems to lead you to aspire to a blood-relationship with Pharaoh of Egypt, and to gain notoriety by endeavoring to agg on a war of extermination against an innocent, law-abiding and God-serving people. Peradventure, you may live to see your bloody desire attempted to be carried out, by sending a company of Infantry to destroy the peaceful citizens of Utah. If so, you will make sure of signal notoriety, because your widely-circulated paper will contribute many shares to the murderous stock, raised in order to effect the butchery. You may also find a good yoke-fellow of considerable capital in your line, in the editor of the Charleston Mercury, and a few other distinguished pharisees. But let me tell you, that if you think to destroy the young child Mormonism, it will be soon said of you and your fellow-murderers, that "they are dead which sought the young child's life"; and Ichabod will be written upon your glory, and shame and everlasting contempt will inscribe the frontlet of your habitation. Once put your hand upon Utah, in order to destroy Mormonism, and lo, it has fled into Egypt! When haughty Pharaoh put forth his hand against the Hebrews, to destroy their male issue, lo, the germ of Israel was not there. The ark among the bulrushes secreted the germ of Mormonism. Mormonism, sir, is not confined to Utah. Utah contains but a handful of the precious seed. Many

other lands contain fruitful branches of the same great root. One short month's notice, and that great gathering, that now resembles "clouds and doves" may be made to converge to the mountains of the Amazon, or some other equally inviting region where the oppressor's rod has never lacerated a fugitive from oppression. The few that a "company of Infantry" would murder in Utah, would not impede the progress of Mormonism so much as one day; no, not an hour. It would grow with accelerated strength and freshness. Mormonism may possibly commit suicide and destroy itself, but its Gentile enemies alone, can never destroy it. So, Mr. Bennett, do thyself no harm, if the earth does quake, and prison walls totter, and poor culprits like yourself are obliged to see your idol Christianity a doleful "corpse," do thyself no harm. Mormons are all calm and ready to baptize even you unto repentance, if you don't go too far, and shed innocent blood, for which there is no forgiveness in this world, nor in the world to come.

Cease your fillibustering against Mormonism and lay out no expense to hire a "company of Infantry" to kill Saints in Utah; better use your money to buy a mourning weed to wear to the funeral of your Christianity. Its wounds are mortal, and die she must. Don't disturb her dying groans by offering to her the vain hope arising from a company of Infantry. And stand by your own testimony in the same article that she killed herself by her own criminations and recriminations. Any rational jury of inquest would receive your testimony in this case much sooner than they would about a company of Infantry, and render a verdict accordingly: "Christianity found a corpse on the night of the 19th century—came to its end by suicide. J. G. Bennett and other polemic editors and preachers, witnesses.

You say that you must put Mormonism down or it will put you down. You must make a corpse of it, or it will make a corpse of you. And you accidentally say how and what is the only way to put Mormonism down. It is at the point of the *bayonet* and with *powder* and *ball*. So, sir, your blood relations said, when they murdered Joseph and Hiram Smith in Carthage jail. Your Christianity, Mr. Bennett, begins to show its nativism. It was conceived in hell and born in murder. Cain was the first patriarch in the earthly line of your Christianity. From him it made a bloody trail, through every generation of prophets, and spent the acme of its fury upon the Son of God, and the Apostles of Palestine; and from that time to the present, its history is a round of suicidal acts against itself—criminations and massacres between Catholics and Protestants, Jews and barbarians. Now, you propose to unite Herod and Pilate for a specific purpose, and consequently cease all your family feuds and domestic murders in order to make one desperate death-hug against the infant kingdom spoken of by the prophet Daniel. Don't you perceive, sir, that the very spirit of your article, and that of kindred editors and preachers, is the spirit of rank, unblushing *murder*, and has its parentage in no better men than Cain, Pharaoh, Haman and Herod. If a tree is known by its fruit, we know perfectly well what tree you sprung from, and also all other men, who give the silent nod of approbation to your murderous scheme of sending troops to kill Mormons. If the Mormons had ever violated the first law of the Bible or of the United States, or of the Constitution of the United States, then you would not have been so destitute of a shadow of pretext for your bloody articles. Now, sir, if the public journals of the U. States are not sufficiently blotted with accounts of murders, in order to satisfy your tragic propensities then raise up and organise a band of soldiers for the special purpose of murdering the people of Utah—the most loyal, patriotic, and peaceable citizens that ever trod the soil of Columbia. No doubt your feelings are intense, when you see Mormonism outshining in wisdom, righteousness and unity, all your scabby, marred up Christendom, that is dying like an old pimp from the natural effects of her lewd and abominable conduct, with the blood of Saints on her raiment. No doubt you feel bad. You feel a little of all-ways, and can't help yourself. Your feelings may be summed up in the expression of a certain other person in a very awkward fix, who could only give vent by saying he felt—"damn it." But, sir if the principles of your Christianity necessitates you to commit murder as a matter of habit, or an article of discipline in order to take rank with the leaders of St. Bartholomew and other eminent christians—take a more circuitous aim than to avow *openly* your murderous designs. First, provoke a quarrel, or kick up a row with the Mormons (nobody can see behind a far-off mountain), and then get every lying editor to swear that the Mormons were the first aggressors; or debauch the women by a needless soldiery in time of peace; or take Brigham Young on the pretext of treason, and while in the officer's charge, let him be murdered. By looking over the annals of Christianity, you will find many better expedients than to murder people openly without some *apparent* provocation.

O. S.

From Our Liverpool, Eng., Correspondent.

36 Islington, Liverpool, }
May 18, 1855. }

Elder John Taylor—*Dear Bro.:* Being relieved for a time from the pressure of emigration business, I sit down to drop you a line or two from this part of the globe.

The British Saints, during the past emigration season, have strained every nerve to obey the great commandment to gather, and consequently I have been enabled to ship a goodly company. Statistics I need not enter into here, as the Star tells them. Now the work is over for a season, the Churches in these lands are collecting their forces, gathering up their strength, reviewing their own position, reconnoitering that of the enemy, and entering upon an effectual summer's campaign. The Pastors, Presidents, Elders, and Saints seem to be stirring themselves up to renewed life and energy in the good cause. As the warm weather comes along the priesthood seem greatly desirous to spread abroad into new places, breaking up new ground, and sowing the good seed of the Kingdom, which I trust will bring forth a plentiful harvest, yea a hundred fold. I receive from time to time cheering communications from those who are laboring with me in the various districts of this department of the great vineyard. Elder Dan Jones has enlivened up matters at Swansea. Assisted by Elders C. H. Wheelock and J. D. Ross, he has been giving a course of lectures, which have excited considerable interest. A discussion with the Rev. Mr. Short has proved an abortion—proper arrangements could not be agreed upon. In Ireland things look promising, and the Elders are in good spirits and evince much determination and faith. In the French mission the work moves slowly. In France the difficulties are numerous and formidable, as you well know. In the Channel Islands, under the energetic direction of Elder W. C. Dunbar, matters move steadily, and I trust will receive a new impetus. In Scandinavia truth advances powerfully and satisfactorily. The foreign Elders in Switzerland find themselves hedged in pretty closely sometimes, but in the German cantons there exists in the people a great desire for the truth. The Spirit of the Lord rests powerfully on them and on the native Elders, and it seems to me that a fire is there kindled that will not be readily quenched. You will doubtless rejoice to hear that Elder Daniel Tyler purposed publishing the first number of *Der Darsteller der Heiligen der Letzen Tage* (the Latter-Day Saints' Representer) early in the present month, at Geneva. This periodical is to be the same size as *Zions Panier*. It is highly cheering to me, and must be to you, and indeed to all Saints, to see so many "Mormon" lights springing up on every hand. I suppose this time two have appeared simultaneously—Elder P. P. Pratt's Herald, in California, and Elder Tyler's Representer, in Switzerland. Success attend them all, and others as they come after them. The world needs light, and not a little either.

Talking of the world wanting light, I do not know where it is needed more than in England, not only in a religious point of view, but in a political one too. For six or nine months past especially, she has betrayed her helplessly benighted condition to all the world. The Palmerstonian government, as you are doubtless well aware, does not give satisfaction. There's something wrong about it, so "everybody" says. The Family Herald says that the great want of England is a "great man." She has got everything else—a splendid fleet and a magnificent army, abundance of food and clothing, and inexhaustible stores of ammunition, but she is minus the one thing needful—a master directing mind, to make her resources available. Lord Palmerston was thought to be that man, but somehow or other he does not prove to be so "great" as was predicted he would be. His "flippancy" and jocularity on momentous questions is a serious offence to those who thought him the "right man" for the place he holds. Furthermore he has not cashiered "General Routine," as many demanded and expected of him. Yet he still continues Premier, and is likely to for a time, for though he and his ministry sustained two defeats on motions in the House of Commons on Wednesday night, yet on Monday night they defeated Lord Ellenborough's motion of "Want of Confidence" in the house of Lords, and in the same place on Tuesday night gained a similar victory, so after all the odds are about even.

Since Lord John Russell's return from his fruitless negociations at Vienna, it is said that he has been in the "sulks." He is reported to be tainted with the air of that place, and is now all for peace, being afraid of the Russians. Dissensions in the cabinet are said to be result, but the "outside pressure" for the present keeps up appearance. All the governments seem to shake over these Conferences, for M. Drouyn de l'Huys, and Count Nesselrode have "resigned," and Count de Buol and M. Bach are reported as about to "retire."

The famous Sebastopol Committee of Inquiry examined the Earl of Aberdeen on Tuesday, and concluded its setting (39 in all) for the taking of evidence. Its remaining business is to digest the heterogeneous mass of information obtained, and present its report, which is to be the test whether it will prove a "mockery, a delusion, and a sham," as its opposers prophesied, or an instrument of reformation in the administration and salvation to the country. I presume that it will not be found such a marvelous panacea as many desire and some expect. But, as if to support the committee, the subject of "administrative reform" is agitating the thoughts of many, and a society has arisen in London, and meetings are held in the country, for the attainment of this object.

As to warlike matters, Sebastopol remains where it was, and to all appearances will do for some time to come, though the siege operations are "advancing," and General Canrobert told his soldiers that he expected, within about a fortnight after April 26, 80,000 soldiers to land in the Crimea, and that, as the Allied powers had demanded the fall of Sebastopol, fall it must. All parties in the Crimea seem in a pitiable fix. The Russians make everlasting "sorties," and the Allies everlastingly "repulse" them. For anything further, all seem unprepared. But stay, it is reported that 8000 French and 5000 English, under General Sir George Brown, embarked at Kamiesch early in the present month, and went towards Kertch, landing at another Kamiesch near the Sea of Azof, for operations in that quarter. But the Times says the expedition returned again to Kamiesch before Sebastopol, and the soldiers debarked. It is said too that Omer Pasha and his Turks have gone back from Kamiesch to Eupatoria. The paper just named says that the greater the force the Allies have in the Crimea, the less they seem to do. It is very probable that the Almighty will there let the nations enact over again the story of the Kilkenny cats—fight till nothing but the tails of each are left. Certainly circumstances appear to favor such an idea. In the Baltic the Russian fleet is reported as about to "come out" this season. Besides her sailing fleet, Prussia is said to have there a 100 gun screw steamer, two 50 gun do., and 20 paddle vessels of 20 guns each.

If you are unaware of the cause of England's embroilment in this war, and of her disasters and disgrace in the conduct thereof. I can enlighten you in the matter, but I do it on the authority of Doctor Hugh McNeill, who, you will probably recollect, was chairman on the Rev. J. B. Lowe delivering his annihilating Anti-Mormon lecture in the Music Hall of this town some three years ago, and to which Elder C. H. Wheelock afterwards attempted to reply in the same place. Well, Dr. McNell, at the Amphitheatre in this town, May 15, said that England was thus humiliated because, in 1845, she passed a law endowing the Roman Catholic College of Maynooth in Ireland! England was warned at that time, but she turned a deaf ear. The famine of 1846, and the pestilence of 1847, 1849, and 1854, came. These produced no repentance. Continued this Liverpool Episcopal prophet—"the Almighty said he would bring other judgments if we would not listen; but England laughed at it; England's statesmen laughed at it; all the governments laughed at it; Lord Aberdeen, Lord Palmerston, Lord John Russell, Lord Derby, all alike laughed at it. * * * * * Well, the next judgment that comes upon us is war. * * * * * We again ask the nation to do away with this grant, and still we are laughed at as bigots. But 'God will not be mocked,' and rely upon it, still more judgments will befall us. I believe that this sin of endowing Maynooth is the national sin of England." At the same meeting the Rev. Hugh Stowell declared—"We have got a cursed thing in our camp, and as God would not go with Joshua while there was a Babylonish garment in his camp, so he will not go with us against the Russians, while the Babylonish garment of the Maynooth endowment is in our camp. When we get rid of that, victory will again sit upon upon our standard." I give the above as a specimen of English Protestant prophecy.

As you may not know that the Millennium commenced last Monday, I will state that such was the case, at least so says the venerable and celebrated Robert Owen, in a "World's Convention" held under his auspices at St. Martin's Hall, London, the day mentioned.

We have a very cold spring here. The season seems fully one month behind. By-the-by, the recent cold weather, rain, and storms are the result of the bombardment of Sebastopol. This information is due to M. Le Maont, a chemist at St. Brieuc, who says that the residue of the combustion of powder ascends into the air, and is by it carried as far as 1000 leagues, causing the temperature to lower, and producing wind, rain, and cold. So, in addition to the telegraph, which now reaches from the Crimea to England, we shall be able to obtain information about the war by the atmospheric telegraph glasses in our houses. Isn't this an age of discovery?

F. D. Richards.

European News.

The Pacific arrived here at 7 o'clock Wednesday morning. She left Liverpool on Saturday, the 10th inst.

There is not much change in the affairs in relation to Sebastopol. The Allies are still talking of taking it; but that is all, with the exception of some inefficient attempts up to the present.

Gen. Canrobert had resigned the chief command to Gen. Pelisier, said by some to be through a hint from the Emperor.

It appears to be the intention of the Allies to extend their operations to various parts of the Crimea. A large force of English, French and Turks were hastily embarked on board of all the available vessels, and took the direction of the Sea of Azoff, but nothing definite was known of their destination by officers or men.

The relations between Austria and Prussia are becoming more intimate, with a mutual determination to preserve a neutrality.

Count Coronini, the Austrian Commander-in-Chief, has proclaimed martial law in the Principalities.

France and England have presented an ultimatum to Sweden, in answer to which the Swedes had immediately organized their militia.

In Turkey, the capitation tax on Christians has been finally abolished, and they are only liable to military service, though in separate corps.

In England, the democratic change appears still to be progressing. The Queen has condescended to publicly bestow medals on private soldiers in the streets of London.

Lord Raglan's dispatch of May 5th has come to hand. It states that nothing of importance had arisen.

The enemy continued to collect troops on the high ground on the opposite side of the Tchernaya. The fire from the city had not been heavy.

Terrible Scene in China.

A writer in the Tribune, from the city of Shanghai, gives the following description of the expulsion of the rebels from that city.

"After a siege of nearly a year and a half the City of Shanghai, by the assistance of the French, fell into the hands of the Imperial party. All supplies had been effectually cut off—some of the common people had starved, and dogs, cats and horses had been eaten. The rebels then concluded it was time to leave, and on the night of the 16th ult., took their departure. Notwithstanding the city was closely besieged, the large majority of the rebels made their escape. Some sixty or seventy found their way to the American Guard House, where they were kept till the next day, when Capt. Pope told them to look out for themselves. The Imperialists caught some three or four hundred, whom they beheaded. It is now generally believed that neither of the chiefs were caught. The first day the city was given up to the pillaging of the soldiery who took what little the former occupants had left. The second day the mandarins endeavored to restore order and freely administered the bamboo to those who were caught stealing. I took a walk through the town and could but feel sad at the desolation everywhere visible; whole streets were in ruins, and the beggars were picking and pilling at the fragments. Here and there was a crisped skeleton, while along the lanes and in the houses were headless bodies ripped up and cut in the most barbarous manner. The sick and wounded were all murdered wherever found. They even opened the coffins and cut the bodies of the dead in order to gratify their cowardly vengeance. As I returned I met seven or eight baskets full of heads, each basket containing ten, and men following with bamboo poles on which to stick them up in different parts of the city as a warning to all future rebels. But I must forbear lest your readers should sicken at the details of heathen cruelty.—Notwithstanding their outward polish and politeness, the Chinese have proved in this war that they have the hearts of savages.

The Bank of France.

The Bank of France has just published an account of its operations for the year 1854. The total operations of the establishment amounted to 3,888,000,000 francs to 3.964,000,000 francs in 1853, and 2,541,000,000 francs in 1852, being a diminution of 76 millions as compared with 1853. The discount accommodation in Paris and the branch banks amounted to 2,842,000,000 francs in 1853, but reached the sum of 2,944,000,000 francs in 1854, being an augumentation of 102 millions in favor of the latter year. The account current of the Treasury, which had fallen to 24 millions on November 6, 1854, had risen to 222 millions on the 17th of January, 1855, and was 184 millions on the 24th January. This augumentation was the natural consequence of the subscription to the late national loan. The metallic reserve of the Bank amounted, on January 1, 1854, to 299,000,000 francs, of which amount 109 millions were in silver, and 190 in gold; on January, 1, 1855, the amount was 364 millions, of which 183,300,000 francs were in silver, and 180,700,000 francs in gold. The reserve in gold has consequently increased during the year by a sum of 71,700,000 francs whilst that in silver has diminished 7,300,000 francs. The operations of the branch banks present a satisfactory result, as they are greater in their aggregate than the amount of business at the main establishment in Paris. The operations of the branch banks amounted in 1852 to 1,305 millions, in 1853 to 2,098 millions, and in 1854 to 2,101 millions.

The Civil and Diplomatic Bill.

Among the appropriations made in this bill passed at the close of the Session of Congress, are the following:

Compensation and mileage of Senators, $195,710; do. of the House, $694,976; compensation of officers of Senate, $70,284; do. of House, $43,906; contingent expenses of Senate, $194,000; do. of House, $265,823; congressional library, $15,500; for 24 copies of Globe for each member of Congress, $17,352; for binding same, $6,940; for reporting debates, $7,500; expenses of public buildings and grounds, $656,310; books for new Congressmen, $7,452; stationary for members, $4,910; repairs of Capitol, $5,000; do. of President's house, $6,000; expenses north-east executive building, $7,102; do., south-east building, $344,388; do., east wing of Patent office, $7,408; do, building corner of F and 7th street, $17,298; do., south-west executive building, $6,265; to support the penitentiary of District of Columbia, $6,312; do., insane of do. $16,800; for furnishing hospital building, $12,020; for removing fences for extention of Capitol square, $15,000, to the auxiliary guard, $19,000; for new dome on Capitol, $100,000; for collecting agricultural statistics and distributing cuttings and seeds, $25,000; removal of stone wall of southern boundary of President's Park, $15,000; and to complete and revise the grades of Washington, &c., $5,000.

We clip the following from the Pittsburg Gazette:

Know Nothing Harmony.

New Hampshire, and Massachusetts Know Nothings are thoroughly abolitionized. New Jersey elected pro-slavery Delegates, and repudiated the Anti-Slavery principles of their New England brethern. The Illinois brethren are mum, pass by the slavery question altogether. In the South the Order refuses even to sit in Council, or negotiate with any who hold to the doctrine "no more Slave, States or Slave Territory." The Know Nothing Governor of Connecticut claims his election as an "emphatic condemnation of the principles of the Nebraska bill." In Greenville, in the same State. Council No. 58 met on the 1st, and yielding to the centrifugal force which drives the Northern Order from the Southern, resolved to disband. In the debate the Clerk said he had received notice from a large portion of the members, wishing to be dismissed from the Order, which was voted.—The Council voted to give up their charter on the 8th of May, when the General Council of the State of Connecticut meets at Norwich City.—This, it is said, will be the fate of most of the Councils in that State.

The South Carolina Nullifiers on the contrary, look to Know Nothingism to crush Free Soil Politics. The *Greenville* (S. C) *Mountaineer* says: "The principles of the party will, if carried out, *operate necessarily against Abolitionists.* Its effect will be to lessen the weight of the foreign population in the federal councils, which, with a few honorable exceptions, is generally thrown into the scale of Abolition."

Terrible Whirlwind.

Last week a severe storm passed over the country lying to the northwest of Chicago, Ill., accompanied by a whirlwind of such power as to lift houses bodily, carrying off fences and destroying life.

It struck a heavy frame house one mile from the Illinois and Wisconsin railroad, tearing the roof off, and almost immediately afterwards taking up the whole house with all its contents. Nine persons in the house were drawn up and hurled down in different places. Four of them were killed, and others mutilated beyond any prospect of recovery. The whirlwind then passed over a post and rail fence, leaving not the slightest vestige of it.

It next took up a barn and threw it upon the horses and cattle it contained, crushing them at once. The timbers of the house and barn were hurled down to the ground with such violence as to bury them almost out of sight. The house belonged to Mr. Page, whose wife and two grand-children were killed.

Accounts are given of persons being carried up one hundred feet in the air and then hurled down with great violence.

A number of eye-witnesses have testified to the ravages of the tempest, and discribed it as most terrific. The same afternoon a severe hailstorm occurred in the city, after which the sky presented a very singular appearance to the northward, and the weather changed from the most oppressive heat to the most chilling atmosphere.

It is impossible yet to learn the extent of the damage.

Shipwreck and Loss of Life.—The ship John sailed from Plymouth with 387 emigrants for Quebec, and encountered a heavy gale from the north-east to the westward of Eddystone. The vessel got closer in to the land than the Captain was aware of, and in making Black Head headlands he ran the ship on a dangerous reef, called Marades. Her bottom was stove in, and she sunk within two hundred feet of the coast. The bulk of the passengers were swept off by the fearful seas, and one hundred and ninety were lost; ninety-three clung to the rigging. By the great exertions of the coast-guard men they were saved; among them several females and Captain Rawles and crew. The John was a very old vessel, having been built in 1810.

A Coroner's jury returned a verdict of manslaughter against Captain Rawles, who is in custody.

Indictment for Murder.—St. Louis, May 22.—The Grand Jury, in the case of Robert M'Oblinnes, has found a true bill of indictment against him for the murder of Benjamin Brand. The prisoner has entered a plea of not guilty.

Marine Disaster.—Ogdensburgh, May 29, 1855.—The steamer Princess sunk yesterday at a point about six miles from this place. She was loaded with flour, etc., at the time of the occurrence. Further particulars are, as yet, unknown.

Row Boat Regatta.—Boston, May 30.—The city government of Boston have decided to have a regatta on the 4th of July, open to row boats from all parts of the Union. The prizes will be pieces of silver valued at $400.

Crops in Randolph Co., Illinois.—Says the Chester Herald of last week: "From every locality we hear the most flattering accounts of the appearance of the wheat crops. So far, the farmers have a fine prospect for hay and spring crops, and the soil is in fine order for planting corn."

The Cincinnati Gazette of May 9th says; "We have seen, within a few days a number of gentlemen from different parts of this State, and of Indiana, who bear almost unbroken evidence of the fine appearance of the young crop of wheat that is coming."

Mormon Publications.

The Deseret News is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

The St. Louis Luminary.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to The Mormon office, or to the editor of the Luminary, St. Louis, Mo.

The Millenniel Star.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 15 Wilton street, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

An Illinois paper tells us: It is said—and some will go so far as to risk money on it—that the Railroad bridge at Galena will be burnt before the month of May is out. How this may be, time alone can tell. The third night after the cars commence running to Dunleith, is the precise time which some predict. We understand that an old and leading citizen of Galena is prepared to stand on the track, armed with bowie knife, revolver and rifle, to send the engineer of the first locomotive that crosses the bridge, to kingdom come. This latter rumor is freely talked of, the other is only whispered. We give both for what they are worth, and hope for the best. It is notorious that prominent citizens of Galena do not hesitate to say that the cars will not run to Dunleith in six months.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Hymn Books, roan	$0 50
do do calf, plain	0 75
do do do gilt	1 00
do do do morocco	1 25
Book of Mormon, roan	1 25
do do morocco	2 50
Doctrines and Covenants	1 00
do do morocco	2 25
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
do do morocco do	2 50
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

Wholesale Price Current.

New York, June 1, 1855.

Article	Unit	Price		To
Ashes—Pot	per 100 lb.	$5 75	a	— —
Pearl		6 18¾	a	6 25
Candies—Stuart and Bussing's best, assorted	per lb.	16	a	18
Ordinary		11	a	—
Candles—Sperm	per lb.	30	a	32
Adamantine		21	a	26
Mould, yellow		14½	a	15
Coffee—Java, white		13½	a	14½
Mocha		14½	a	15
Laguayra		10	a	11
Maracaibo		10½	a	11
St. Domingo (cash)		9¼	a	9½
Drugs and Dyes—Alcohol	pr. gal.	— 78	a	— 84
Alum	per lb.	— 2½	a	— 2¾
Arrowroot		— 30	a	— 32
Arsenic, powdered		— 2¼	a	— 2½
Asafœtida		— 5	a	— 25
Borax, refined		— 28	a	— 28½
Brimstone, American, roll		— 2½	a	— —
do crude	per ton	26 —	a	25 —
Camphor, crude	per lb.	— 29	a	— —
do refined		— 33	a	— —
Chlorate Potash		— 32½	a	— 37½
Cochineal		1 05	a	1 10
Copperas	per 100 lb.	1 25	a	1 37½
Cream Tartar	per lb.	— 29	a	— 30
Gum Arabic, picked		— 35	a	— 38
Gum Copal		— 30	a	— 50
Gum Myrrh, Turkey		— 25	a	— 30
Iodine, resublamized		5 62½	a	6 —
Ipecacuanha		3 —	a	3 25
Madder		— 10½	a	— 11½
Magnesia		— 16	a	— 19
Do calcined		— 30	a	— 35
Nutgalls, blue Aleppo		— 20	a	— 22½
Oil Anis		4 —	a	4 25
Oil Bergamot		1 65	a	1 87½
Oil Cassia		3 —	a	3 25
Oil Lemon		1 65	a	1 87½
Oil Peppermint		4 25	a	5 —
Opium, Turkey		5 87½	a	— —
Otto Rose	per oz.	3 50	a	6 50
Oxalic Acid	per lb.	— 27	a	— 29
Phosphorus		— 80	a	— 85
Quicksilver		— 50	a	— 53
Rhubarb, China		1 50	a	1 75
Salæratus		— —	a	— 6
Sal Ammoniac, refined		— 8¼	a	— 9
Senna		— 9½	a	— 11
Shellac		— 9	a	— 12½
Sugar Lead, white		— 11	a	— —
do brown		— 7½	a	— 8
Sulphate Quinine		2 50	a	2 60
Tartaric Acid		— 47	a	— 49
Verdigris		— 43	a	— 45
Vitriol, blue		— 9½	a	— 10
Dye Woods—Camwood	per ton	50 —	a	80 —
Fustic		24 —	a	29 —
Logwood		17 —	a	25 —
Flour—State, common	per bbl.	10 25	a	10 31½
Michigan and Indiana		10 37½	a	10 43½
Genesee, extra		11 25	a	13 —
Rye		7 25	a	— —
Corn Meal		5 12½	a	5 37½
Fruit—Raisins	per box.	2 40	a	— —
Raisins, layers		2 75	a	— —
Currants	per lb.	— 15	a	— 22
Glass (American window)—				
6x8 to 8x10	per 50 feet.	3 25	a	2 50
8x11 to 11x16		3 75	a	2 63½
11x17 to 12x18		4 —	a	3 —
20x26 to 24x30		5 50	a	4 25
31x40 to 34x46		8 —	a	7 50
Grain—Wheat	per bush.	2 20	a	2 80
Corn		1 14	a	1 15
Barley		1 15	a	1 20
Oats		— 58	a	— 76
Peas		— —	a	1 56¼
Beans		— —	a	2 62½
Gunpowder	per 25 lbs.	4 —	a	— —
Indigo	per lb.	— 17½	a	1 40
Iron—Pig, Eng., Scot	per ton	26 —	a	27 —
Bar, Eng. refined		55 —	a	60 —
Sheet, Russia, 1st quality	per lb.	— 15	a	— 17
Sheet, Eng.		— 3½	a	— 4
Lead—Galena	per 100 lbs.	— —	a	6 25
Sheet and Pipe		7 75	a	8 —
Leather	per lb.	25	a	28
Molasses	per gal.	25	a	32
Nails—Cut, 4d and 6d	per lb.	3¼	a	—
Wrought, 6d and 20d		8	a	11
Oils—Olive	per bskt. 12 bottles	3 37½	a	3 50
Olive, in casks	per gallon	1 20	a	1 25
Linseed		— 90	a	— 91
Whale		— 78	a	— 80
Lard, winter		— 85	a	— 90
Paints—Lead, red, Am.	per lb.	— 7½	a	— 8
Lead, white, Am., in oil		— 8¼	a	— —
Lead do do dry		— 8	a	— —
Ochre, yellow, French, dry		1 12½	a	1 37½
Ochre, in oil		— 4½	a	— —
Spanish Brown, dry	per cwt.	— 75	a	— —
Litharge	per lb.	— 7½	a	— 8
Vermilion, Chinese		— 90	a	1 —
Venetian Red	per cwt.	1 70	a	2 25
Rice	per 100 lbs.	5 75	a	6 50
Saltpetre	per lb.	6	a	10½
Seeds—Clover	per lb.	— 10	a	— 10½
Flax, American, rough	per bush.	1 85	a	1 90
Linseed, Calcutta		2 10	a	2 15
Soap—New York	per lb.	4	a	7
Castile		10½	a	11
Spices—Ginger, Race	per lb.	—	a	5
Mace		90	a	92½
Nutmegs		95	a	97½
Pepper		11	a	—
Pimento		12¾	a	13
Cloves (cash)		14½	a	15
Sugar—New Orleans	per lb.	4½	a	6¼
Havana, white		7	a	7½
do brown		5	a	7
Stuart's crushed		8¼	a	—
Sumac, Sicily	per ton	70 —	a	82 50
Teas—Gunpowder and Imperial	per lb.	20	a	65
Hyson		22	a	60
Young Hyson		18	a	55
Hyson Skin		5	a	32
Black		17	a	55
Tin	per lb.	26	a	29
Tobacco		7½	a	45
Turpentine	per 220 lbs.	3 —	a	3 25
Tar	per bbl.	2 50	a	— —
Spirits Turpentine	per gallon	— 45	a	— 66

Corrected to June 1st.

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Albert Gregory, General Agent, Norwalk, Ct.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent,
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, ½*d.*; paper, 2*d.*; total, 4½*d*.

Subscription by the year, if paid in advance, 15*s.*, the subscribers paying English postage.

No subscription received for a less term than six months.

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints,

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions caprieieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui rè gle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèla l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ!" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre maison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL, Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, and HOOPER & WILLIAMS, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis, who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. 13
☞ Luminary please copy 3 mos.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
J. P. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI.
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,

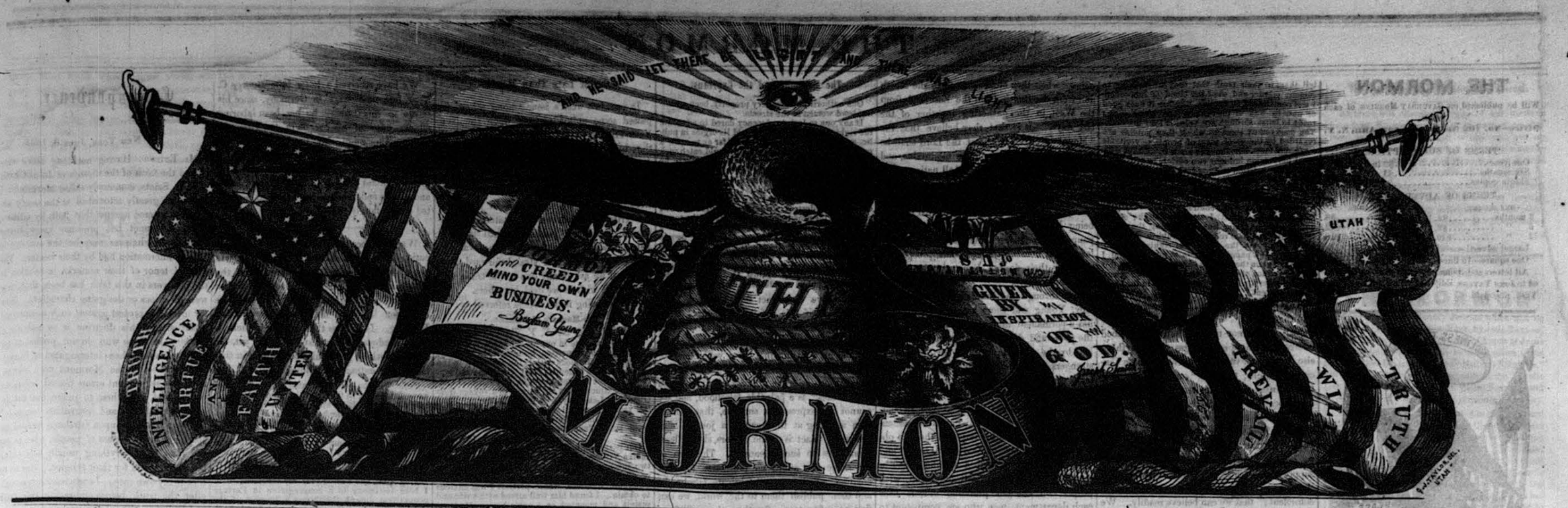
SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with th wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNEL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.
ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.
This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.
The Engravings (except the Portraits of Joseph Smith, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and John Smith; and Joseph Walker and Arapeen, Chief of the Utah Indians) are all taken from sketches made on the spot and from life, expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.
No pains or expense has been spared to render this work one of peculiar interest, usefulness, and beauty; and the Publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.
Steel Engravings by Charles Fenn and Edwin Roffee:
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.
Wood Cuts by Mason Jackson:
Emigrant Ship leaving Liverpool;
Light House at the mouth of the Mississippi;
Old Fort Rosalie;
Walnut Hills;
Utah Territorial House, G. S. S. City;
Costume for the Plains;
Chimney Rock from the West;
Fort Bridger;
A Kanyon in the Rocky Mountains;
Tabernacle, G. S. L. City;
Joseph Walker, and
Arrapeen, brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.
The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 17. NEW-YORK, SATURDAY, JUNE 9, 1855. PRICE FIVE CENTS.

Poetry.

The Woodman's Song.

SUNG BY PHILIP MARGETTS.

TUNE—"*Petit Tambour.*"

LET soldiers sing of battle fields,
And sailors of the seas,
The miner of his golden stores,
The wealthy—pow'r and ease;
But I will sing of kanyon life,
Of rocks, and valleys deep,
Of mountain trails, and snagy roads
Along the winding steep.

CHORUS.

Tho' kanyon life's with danger rife,
The mountains we'll explore—
The woodman's toil is for his home,
Ere winter shuts the door.

Before the sun o'ertops the hills,
The teamster's on his road,
His oxen slow thro' dust do go,
And creeks, to drag their load.
His merry song from morn to light,
Is gee-hip, and gee-who,
Yet, still his heart beats high with love,
The farther he does go.
Tho' kanyon life's with danger rife, &c.

When heights are pass'd, the forest gain'd,
And cattle out the yoke,
Then ev'ry energy is strain'd
To fell the tow'ring oak.
And when the wood is snaked, and piled,
Clothes torn, and limbs all sore,
His wish is then for morning light,
And home, and friends once more.
Tho' kanyon life's with danger rife, &c.

The sun shines o'er his lonely path,
The air he breathes is pure,
No cares perplex the woodman's mind
Which great men's bliss obscure.
The highest mountains less do share
The calm of sunny days,
O'ercapt with snow, and misty fogs,
They seldom feel its rays.
Tho' kanyon life's with danger rife, &c.

And should death throw his deadly dart,
'Twould give him no surprise,
He's learned this lesson in the woods,
"To live the best is wise;"
And should he come, he cares not when,
No terrors can him seize,
He knows his work's to kill off men,
As woodmen fell the trees.
Tho' kanyon life's with danger rife, &c.

So, here we go, gee-up, gee-who,
And now, and then, who-haw,
The whip's a goad, to ev'ry rogue
Who off the line would draw.
All wise men should know how to drive,
Nor cruelty e'er deem
The only way, o'er rugged roads,
To drive the stubborn team.
Tho' kanyon life's with danger rife, &c.

The gloomy dusk, and cloudy air,
Oft housewives' minds bewray,
They'll out, and in, and anxious stare,
In wonder why we stay.
At length the woodman's voice is heard,
His children shout, "he's come;"
Thus joy does crown his festive board,
Each night when he comes home. LYON.

G. S. L. City Theatre, Jan., 1855.

—[Deseret News.

American Commerce with Russia.

THE actual amount of commercial transactions carried on between this country and Russia, would scarcely warrant such a heading as we have given to this article; but in so entitling it, we desire more to direct the enterprise of our merchants and ship-owners to the advantages which such commerce offers, than to chronicle with any degree of satisfaction the extent or profits of past or existing commerce with the Russian empire.

A gentlemen—Mr. de Tegoborski—who has given attention to the subject in the *Merchants' Magazine*, justly thinks that in the present complication of European difficulties, a most favorable opportunity opens for the natural activity and go-a-headativeness of our American business men. And when we consider the large profits accruing to England, Germany and other second-hand dealers in American produce with Russia, we more emphatically draw attention to the subject; one almost utterly neglected; and one full of vitality and remuneration; suggesting an increased demand for several of our staple commodities, and offering a ready market for nearly all American products.

It is strange that the genius of American enterprise, "no, if report speaks truly, has as many eyes as Argus, should for so long a period have overlooked the wide field in which it might bask its speculative proportions; nor calmly view John Bull and the Hanseatic Mynheer in turning such cargoes of "honest pennies" by judiciously shaking the great bear's paw and smoking their Dutch pipes with the self-satisfied unction of successful peddlers. However the axiom goes,—it is an ill wind that blows nobody good,—and certainly this "blast of war" which throbs from the Volga to the Thames—ay, even from the heights of Sebastopol to the abysmal depths and mysterious depots of foreign-legion recruiting sergeants in New-York and Boston—without doubt these war echoes which break on our shores from Europe may, in the fact of the distracted state of Europe, suggest to us the means of pushing our mercantile fortunes with Russia. A commercial-basis might now be established between the two countries which would create immediate important advantages, and doubtless fully sustain the most reasonable prognostications for the future.

A few facts will be sufficiently suggestive: Russia takes from Great Britain yearly, more than $17,000,000 worth of goods of the most various descriptions. Of this large quantity, barely two-fifths are the production of the soil or industry of England—consequently, the producers of the remaining three-fifths—America being one of them to a large extent—could command the Russian market, and receive better prices for their commodities.

Out of 3,617 vessels, the average number which visited the Russian ports in the Baltic during the years 1850-'51-'52, 1,316 of the number were English, and only 49 American.

During the same years, the Cotton imported by Russia averaged 54,313,480 lbs., of which four-fifths of the entire quantity (43,051,680 lbs.) was furnished by England, and only 7,685,440 lbs. directly sent from the United States, although we know that the Cotton used in Russian manufactures is chiefly American. The importance of the Cotton trade may be seen at a glance, thus—

	Importation—lbs.
1842-'44	20,980,440
1852	73,398,440

Within the last ten years it has more than trebled, and in Mr. de Tegoborski's opinion even the present amount could be doubled in a few years. These figures ought to open the eyes of progress.

Again, in the matter of tobacco Russia imports on an average some 7,200,000 lbs. or over, a large portion of which is grown here, but only 540,000 lbs. directly exported for Russia.

Of coffee we furnish Russia only 480,000 lbs. of the 9,120,000 lbs. she annually receives. And although one-half of their supply of furs consists of American martens, we export directly to them *none* of these commodities. They are furnished by German forestallers.

In sugar, the Russians chiefly use Cuban, from its very good quality and none others being thought worth the heavy duty imposed on the sea-imported commodity. The average importations by sea amount to 75,730,000 lbs., of which 2,560,000 lbs. are from the United States. The low price of American sugars, would, if directed by energy; create many facilities for a remunerative competition in this business.

Mr. Thomas Gradgrind could not desire harder "facts" than those embodied in the figures given. They are quite eloquent, and to those who would act on them, encouraging. With all our energy, capacity and business desire, we have but one per cent. of the ships reaching the Baltic; but fourteen per cent. of the cotton; seven per cent. of the tobacco; five per cent. of the coffee; three per cent. of the sugar imported by Russia. The English and Hanseatic merchants almost monopolize the Russian trade; and if it is worth their while to made princely fortunes, *re*-trading our natural products, we are rather inclined to believe that a direct business is not beneath the attention, as the profits would not be beneath the acceptance, of our own "merchant princes."—[New York Tribune.

MUSHROOMS.—The quickness of growth of some of the species of this plant, especially the *Phalli*, is truly astonishing, extending themselves in height six inches within an hour; the rapidity of their increase is all but past belief. The puff-ball fungus or mushroom has been computed by Burnett to grow at the rate of many million cells per minute, upwards of a million per second, and to be, when at maturity, so many times larger than when beginning to grow, that our figures are useless for the expression of the sum.

"MOTHER, did you hear sissy swear!"

"No, my dear—what did she say?"

"Why, she said she wasn't going to wear her *darned* stockings to church."

Future Troubles.

THE New York Tribune, in an article on the Kansas mischief, thus speculates on the probabilities of the future:

"But the mischief that is brewing, is not alone in Kansas. There are deep-laid plots of treason to freedom consummating in Washington. The arch disunionist, Jefferson Davis, who signalized his career in the Senate of the United States by advocating an overthrow of the Government in case all of our California acquisition below 36 deg. 30 min. was not surrendered to Slavery by special stipulation, aspires to the post of Commander-in-Chief of the Army. He is Mr. Pierce's Secretary of War, and a leading man in the Cabinet. Should he achieve his object, all that we know of his antecedents leads us to believe that he would not hesitate to use his influence to spread Slavery into the West and North at the point of the bayonet, and if attempts were made to resist it in any effective manner, he would exert all his power to subvert the Government. The Free States are surrounded by plots and toils and complications, in respect to the subjugation of this Government by the slaveholders, of which the people little dream. Next week Col. Kinney's expedition for Central America will sail, in a steamer procured for the purpose with every arrangement to overrun and subdue the feeble republics of Honduras, Nicaragua and Costa Rica. When conquered, their conversion into Slave States will be soon accomplished. More threatening even than this, the President has ordered a fleet to the Gulf of Mexico, to bring on a war with Spain for the possession of Cuba. We are approaching the crisis which will decide whether Slavery or Freedom is to mould the destinies of America.

The Slave power is determined to control the Union, and to possess a majority of the States. They aim not at the economical or industrial advancement of the nation. They do not even desire the spread of slavery because of the worth of the institution in their own eyes. On the contrary, it is felt and known to be the great blight and curse upon the national prosperity; but their purpose in spreading it is to secure guards and outposts for the main citadel of slavery in the South. The slaveholders are determined to cripple and circumscribe the growth of the Free States. Their action is based upon deliberate views of what they have brought themselves to believe is the necessity of their situation. They are well fortified at present, or have been by Northern doughfaces. They lean upon Pennsylvania and Illinois, and other Free States, as faithful allies. But they do not know how soon the fires of Northern independence may burn out the roots of their power, and they aim to be secure against the time when that shall happen. Their designs are far reaching and their plots deep. Meanwhile the North—the money-making, busy, outraged North—secure in its own tranquility and prosperity, after one spasmodic act of condemnation for the atrocity of the Nebraska Bill, gives symptoms of relapsing into a mere armed neutrality, or what is worse, of expending its zeal, energy and virtuous indignation in disputations and quarrels over the growth of one among fifty religious denominations, and the dangers of an increment, by immigration from foreign States, of our free population.

European News.

THE following we extract from several English papers, which will show in part the position of affairs in Europe, and particularly in the Crimea:

NOTES FROM THE CAMP—NIGHT SKIRMISHING.

APRIL 25.—Beyond the preparations going forward for another bombardment, there is literally nothing doing here; and, contrasted with our recent excitement, the allied camps seem even more dull then when at Varna or Alyden. The only fact we know is that another bombardment is to be tried, and the general opinion of the army is already loud in prognosticating its utter failure. Meanwhile, we still go on as in November last—a little skirmishing in the night, a little firing in the day; not much of either, but just sufficient to show that we are still at war, and have not raised the siege. This is our condition at the present date, and, for all we see to the contrary, may very likely be the same this day six months. Last night the French had a very smart affair on the left, in an attack on the extensive rifle trench. This work enfiladed one of their advanced batteries on the extreme left, near the Mud Fort, and annoyed our allies considerably. But the serious nature of its mischief was not fully appreciated until the French began, like ourselves, to push forward approaches for a still more advanced battery. The working parties engaged in this were incessantly harassed, and at length, as they approached the trench, lost so considerably that its capture at all risks became absolutely necessary to the continuation of the parallel. A strong party of chasseurs and volunteers were last night told off for this purpose. They proceeded to the spot; but, instead of charging the trench and closing instantly, began their operations by trying to dislodge the riflemen with a skirmishing fire. This continued for nearly half an hour, and in such a contest I need hardly say all the advantage was on the side of the enemy, who were almost completely screened, while the assailants were totally exposed. The French suffered rather severely, but at last succeeded in getting on the flanks of the trench, where they maintained such a fire that the Russians were compelled to abandon its useless shelter, and, as they retired to their batteries, nearly all where either killed or wounded on the open ground. The French took possession of the trench, and in spite of a heavy cannonade which the enemy directed on the spot, kept their ground, and prepared to fill it in. They had half succeeded in accomplishing their object, when a numerous force of Russians made their appearance, for the purpose of retaking the post. After a short but severe contest, in which the enemy twice charged with the bayonet, they were totally repulsed, and driven back to the town in complete disorder. The French then continued their work of filling up the pit, in which they were no further molested by the batteries, probably because the Russians were aware that many of their wounded remained upon the spot. The trench was completely filled in and its parapet levelled in the course of an hour, when both French and Russian wounded were removed, without hindrance. Our allies in this affair lost upwards of 100 men and officers killed and wounded. One officer and 47 men, it is said, are among the former. The Russian loss we can only conjecture, but it can be little less than double that of the French. They left about 30 dead, and 10 to 15 wounded upon the ground. The rest they succeeded in carrying off. Captain Christie's trial was to have taken place to day at Kamiesch, but the worry and mental excitement of the last few days have, I am sorry to say, been too much for him, and he is now delirious and dangerously ill. Of course, under such circumstances, the trial is now postponed indefinitely. The Russians to-day appeared in unusual force on the heights along the Woronzow-road.—[Morning Herald.

POSITION OF THE RUSSIANS.

APRIL 27.—If the language addressed to his officers by General Canrobert, on Thursday, is to be taken as the announcement of our future strategical policy before Sebastopol, it is certain that no very decisive blow will be struck against the place and the armies which defend it until the allies shall have reinforced by some 70,000 or 80,000 French troops, of whom we are told there are already 15,000 at Constantinople on their way to the Crimea, as the *avant-garde* of the second great army that France has poured from her shores to take part in this great contest. When these new French come, where will they be stowed away? The Chersonese is almost as full as it can hold. There is really no room for more men, except on the stony hills between Karanyi and St. George, which are far removed from active operations. To place men in such a position would be to deprive the allies of all advantage from their presence. A French force of the magnitude promised by General Canrobert is amply sufficient to win another Alma, or to immortalise, by new victories, the names of the Katscha or the Belbek. It is one of the misfortunes of our isolated position that we cannot move out to ascertain the exact nature of the fortifications thrown up by the enemy on the north and eastern faces of the place, along the banks of the Katscha and the Belbek. The banks of the latter river are under the command of the guns in the northern fort, but it is known, I think, whether the south banks are fortified higher up the river, so as to enable the generals to decide that an army would be justified in deserting the sea and making a march to the eastward, to force its way through the Russian columns and cut off the communication of Sebastopol with Simpheropol, Bakshi Serai, and the rest of the Crimea. The cavalry cannot reconnoitre in a country which is all like the mountainous parts of Derbyshire, or like the Dargle in the county of Wicklow on a gigantic scale. The Tchernaya is like an Alpine torrent after you ascend its course between the hills which spring up from the plain of Balaklava, and all the heights over it are covered with earthworths, and the approaches to them scarped, and under the fire of redoubts and entrenchments. On a plateau on the north side of the Woronzow road the Russians have thrown up a most scientifically constructed and extensive entrenchment into which they can pour an army from the heights above at the least alarm of any movement. This work was constructed by Liprandi's army, but has been recently enlarged and renewed, and it is now capable of being made into a very formidable entrenched camp, the approaches to it being commanded by redoubts. Tchourgoum lies below this great work to the eastward and southward, and it is near this village that the only safe fords for the passage of troops can be found in the Tchernaya. It is not possible to turn this position. If a force were landed at any point along the coast to the east of Balaklava, and to the west of Yalta, they would find themselves in an Alpine country, with only one road winding along the ravines, and that, in all probability, scarped. This one road would bring them out near Balaklava, south of the Tchernaya, and with the precipices over Tchorgoun and Mackenzie's Farm still before them. It was not in our power, owing to the deficiency of our forces, to prevent the erection of these works during the winter, and the miserable state of our cavalry did not permit the generals to to make even the ordinary reconnoissances and observations, which are considered almost essential for the very existence of an army. In all probability Komara, and the old line of Turkish redoubts, will be occupied by a portion of any additional force which may arrive at the south side of Sebastopol; and we could thence operate against the Russian entrenchments, and prepare to cover the passage of the Tchernaya, in the event of any movement to effect a junction with the allied troops marching from the north, or forcing its way through the centre of the Russians, which must necessarily be very weak. At present, the Russians on the north side of the Tchernaya are safer from us than if the Atlantic were between us. We can see their wigwams, count their horses, watch their men cooking, cutting wood, parading and drilling, across the great gulf which is fixed between us, with feelings very much akin to those with which a hungry lion must watch the fat little boy who is always aggravating hungry lions at the Zoological Gardens.—[London Times.

PROSPECTS.

Every day the difficulties of Russia in feeding her Crimean army, and in supplying the munitions of war to Sebastopol, will increase. The transport of the Crimea has been "used up" some time ago, and at present carts and cattle from Poland have been brought down, and are engaged in conveying provisions and material to the place. Although Russian iron is excllent, it cannot last for ever—guns must wear out, and shot and shell do not grow. With the sea at our command, we find it difficult to keep up the supply of shot and shell for our batteries, and, even when we do land them, although we possess a railway half-way to the trenches, our difficulties seem only to begin. What means Russia would adopt to keep her batteries efficient in winter is, I trust, matter of very profitles speculation, because there is no reason to think that the place will be able to hold out so long against sap and mine, bombardment and cannonade, particularly when General Canrobert "enlarges his circle" of operations. Every day we diminish our distance from the enemy, who does, it must be said, his best to meet us; but although his outworks are advanced, the line of the batteries on the left has been perforce considerably retired. As our advances are made, the parallels behind are strengthened and put into a fit state for mounting guns in them, which will be close to the enemy's works, and produce a corresponding effect, though with increased loss and damage to ourselves from the Russian guns. The process thus goes on, in proportion to our strength and the enemy's weakness, day after day, and bit by bit, the ground is won from them; and though the town itself may be defended by infinitesimal batteries to the water's edge, so long as we keep our works clear of the enemy, and can maintain our fire against them, there can be no doubt of ultimate success, if the external army is unable to force the allies to raise the siege.

WHAT WE ARE DOING.

Our batteries are nearly silent—a few guns and mortars reply to an occasional shot from the Redan and Round Tower, at long intervals, and there seems to be a ship behind the Round Tower, which harasses our right attack by an odd shell now and then. What a contrast to the French on our left, and even on our right! They have never ceased to fire, and the Russians return shot for shot from the mass of ruins and rubbish in which the batteries are enveloped. The day before yesterday the enemy opened a new battery, which is up among the houses of the town, on a ridge near the governor's house, and directed a very heavy fire on the French, with a diversion now and then on the left of our left attack. In the right attack yesterday we had two gunners killed, and the platforms of two guns broken; and although these batteries have all been severely handled, they have reduced the fire of the Mamelon and of the Round Tower with great success. Still we must give to the French every praise for the perseverance of their attack, deprived as they have been of their fair share of support from our fire for some days back. They have certainly atoned for their failure on the 17th of October, which was caused by the melancholy accidents to their magazines. There are mysterious whispers that we shall "open fire again in a few days" with an allowance of 100 rounds a gun per diem. A supply of some useful 56 and a few 68 pounder guns have been brought up from Balaklava to the batteries, and considerable additions have been made to our armament since I last wrote. A moderate supply of 13-inch bomb fuses has been raked together, and, if promises are to be trusted, we really will effect great things on this the third "commencement" of the siege.

THE BALTIC.

The following letter is from the Independance Belge:

"May 4.—You have learnt by telegraph the departure of the entire English fleet from the bay of Kiel. On the 1st instant the admiral had received despatches from London, ordering him to remain there eight days longer, and on the 3d another despatch enjoined him to penetrate immediately into the Baltic. The departure accordingly took place with a certain degree of precipitation. It was believed at Kiel that the fleet would first proceed to the Swedish island of Gothland. According to the last accounts the ice still firmly adhered to the coast of the Gulf of Bothnia, and of Finland, at Abo, Sweaborg, and Helsingfors. Letters from the last town of the 26th ultimo state that the twenty battalions of Finnish troops, the levy of which had been ordered by the Emperor Nicholas, were then nearly organised, having received their equipment and arms in the month of March. These troops were stationed at Wassa, Abo, and in other localities along the Gulf of Bothnia. All the retired officers had re-entered the service, and a number of civil employes had likewise obtained commissions in those battalions. The advance guard of the English fleet has already advanced to a considerable distance into the Baltic. On the 19th ultimo two large steamers arrived at Fohroe Sound, the most northern part of the island of Gothland, where, during the summer of last year, a number of vessels belonging to the fleet of Admiral Napier remained stationed. A Russian vessel, which had wintered there, and was preparing to continue her voyage, was obliged to desist on the appearance of the two steamers, and will, no doubt, remain blockaded in the Sound until the close of the year. The English have already made several prizes."

The following is from the Liverpool Mail:

OUR LOSSES IN BATTLE.

"A parliamentary return moved for by Mr. Locke King, and published to-day, gives some particulars regarding the killed and wounded in the Crimea since the commencement of the campaign. In the cavalry there were killed 11 officers, 14 non-commissioned officers, and 146 men; in the artillery 6 officers, 5 non-commissioned officers, and 35 men; in the sappers and miners (Royal engineers,) 1 officer and 1 man; in the infantry, 64 officers, 62 sergeants and 1000 men, and 9 officers of the staff—making a total of killed of all ranks, 1360. The total number of wounded was 4546—viz.: in the cavalry, 21 officers, 21 sergeants, and 181 men; in the artillery, 9 officers, 10 sergeants, and 149 men; in the engineers, 3 officers, 1 sergeant, and 9 men; in the infantry, 186 officers, 286 sergeants, and 3698 men, together with 22 officers of the staff. Of the 241 officers of all arms of the service thus wounded, 20 died in consequence of the injuries received. The number of horses killed during the campaign was 381, while those who died from other causes amounted to 1466.

WORKING OF THE CRIMEAN RAILWAY.

The following is an extract from a report upon this subject, which has been addressed to Messrs. Peto and Brassey, by their chief-engineer:

"The railway was commenced on the 8th of February by the navvies; it conveyed commissariat stores to Kadikoi on the 23d, and on the 26th of March it conveyed shot and shell to the summit of head-quarters, four and a-half miles from Balaklava; which, with the Diamond-wharf branch, and the double line from Balaklava to Kadikoi, makes upwards of seven miles of rail laid down in less than seven weeks; and now I approach the most important question of the whole—what has the railway done, and what is it calculated to do?

"First, I will give a list of the stores to be sent up to the front daily, as furnished by the commissariat officer, Mr. Bailey. This is exclusive of the Highland Brigade or cavalry, who have long since made use of the line for getting up their stores:

"Mem.—Daily supply of provisions for the front:

	lbs.
Biscuit, 300 bags, 112lb. each	33,600
Salt meat, 100 casks, 450lb. each	45,000
Groceries and extras—say	30,000
Corn—say 500 bags, 150lb. each	75,000
Hay, 120 bales, 150lb. each	18,000
Fuel, wood and charcoal—say	45,000
Total	246,600

"Say, 112 tons daily. "W. BAILEY."

Up to last night (the engineer continues) the railway "Has taken up as nearly as can be 1000 tons of shell and shot, 300 tons of small arms, 3600 tons of commissariat stores, (fuel and forage,) besides upwards of 1000 tons of miscellaneous, viz., guns, platforms, huts, Quartermaster-General's stores, &c."

THE FOREIGN LEGION.

From the debates in parliament on Friday evening it will be seen that it is now the intention of government to exercise the powers for which their half-brothers under Lord Aberdeen deemed it necessary, as in a case of emergency, to assemble parliament so much earlier than usual.

The foreign legion is to be immediately enrolled, and will be organised with the utmost expedition. The men will assemble in Heligoland and at Shorncliffe, near Dover, and it is expected that 5000 so embodied will be ready for active service in about six weeks. This appears an incredible short space of time, but it arises from the fact of there being scarcely a man enlisted who has not already completed three years' service in his own country. They are entirely Germans, and are taken principally from amongst the artistical or mechanical classes of the community—not such as those who in poverty embrace the profession of arms as a last resort, but who from deep indignation at the dishonorable and inglorious part taken by their own governments, and from bitter hatred to Russia, which they consider alike the enemy of their fatherland and of Europe, seek with alacrity the opportunity which is denied them at home of joining the enlightened policy of the Western Powers to strike a blow at the ambitious despot.

The officers, particularly the juniors, are also Germans—gentlemen of standing and substance in their own country; and we understand there are a vast number of applications from the cadets of the first families in the land for permission to join the force as volunteers, which, we believe, it is the intention of the authorities to grant.

It is stated to be the intention of the allied powers to embark an immense force immediately for the Crimea; such a movement is considered necessary by persons well acquainted with military affairs. It is understood that the expedition will comprise about 50,000 men—cavalry, artillery, and infantry—and that its destination will be some place near the isthmus of Perekop, in order to co-operate with the allied army before Sebastopol, by checking the advance, or, in the event of the fortress being carried, by cutting off the retreat of the Russians.

Cavalry and artillery reinforcements are being daily sent off from France to the Crimea, and it is expected that by the end of the month the siege train will have received an addition of 100 guns, and the cavalry and artillery supplied with 10,000 fresh horses.

FOREIGN SUMMARY.

FRANCE.—The resignation of M. Drouyn de Lhuys was tendered on Saturday. The cause of his withdrawal from the cabinet is said to be a serious difference of opinion between him and the Emperor on the propositions of peace lately submitted to England and France by Austria with a view of their being eventually proposed by that power to Russia. The army is about to be augmented. Instead of 80,000 men being called out next month as at first proposed, it is intended to raise 200,000 for active service. A loan of 250,000,000f. to meet the expense is talked of.

SPAIN.—It is whispered at Madrid that overtures have been made by France and England for an offensive and defensive alliance with Spain. The government denies the truth of the rumor. Some, however, are of opinion that it will ere long be realized. The extraordinary tax of 200,000,000 reals on the property of the church, in order to cover the pressing deficit, has been accorded to the government.

AUSTRIA.—Negotiations ended or still in progress continue to form the staple of speculation at Vienna. It is said that Austria has again forwarded to the Western Powers, in a slightly modified shape, the Russian proposal already rejected by the allies. That plan is, according to the Times Vienna correspondent, —"1. That the Russian fleet shall be as powerful as it was before the war began, but that the St. Petersburg cabinet shall engage not to increase the number of vessels. 2. The Bosphorus, in virtue of the treaty of 1841, to remain closed, so that no Russian men-of-war can come through the straits to Constantinople,—but the allies to have the privilege of sending as many vessels of war up the Dardanelles as the Russians have ships in the Black Sea."

ACCIDENT.—Rochester, Tuesday, May 29.—While the hundred guns were being fired in honor of the election of Mr. Wise, this morning, a premature discharge of the cannon dangerously, if not fatally, injured a man named Hutchinson. Both of his arms were broken, and his head and face were dreadfully mangled.

NEW ORLEANS, June 4.—The total number of deaths by cholera in this city last week was 275.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JUNE 9, 1855.

The Mormons and Their Slanderers.

WE have to apologize to our readers for having so much in our paper lately in relation to the falsehood and misrepresentation of many of our cotemporaries. We are not, nor do we desire to be captious; our creed is to "mind our own business;" part of that business, however, is, as will be seen by our prospectus, to defend the character of Mormonism against the slanderous attacks of a corrupt, venal press. We consider many small attacks and misrepresentations as beneath our notice; but when we see huge bare-faced falsehoods, unblushingly set forth, and fabricated and circulated, by a certain clique, for the most infamous purposes, we consider, as the advocates of the principles of Mormonism, which we verily believe, that it is our bounden duty to step forward in the defence of innocence and truth; to unmask their hypocrisy, lay bare their falsehood, and present them before the world, in their true colors, as mean demagogues and debased trucklers and liars. Cant and hypocrisy we have ever despised, among professors of religion; but if there is any one thing more despicable in our eyes than another, it is a long-faced, sanctimonious, hypocritical politician—a Miss Nancy, simpering, whining, defaming editor—

"Who steals the livery of heaven to serve the devil in;"

And who, under the garb of purity, virtue and patriotism, hides the assassin's dagger, and publishes mean, base and contemptible falsehoods, knowing them to be so.

We are ready to admit that it is not always in the power of an editor to detect falsehood, if he actually wishes to do right; but when the falsehood he may have published is made known, any honest man will be as ready to make restitution, and correct the misrepresentation, as he was to make it. When he neglects or refuses to do this, he stands before the world as a dishonest man and an avowed traducer; and neither a long face, "*turned up eyes*," nor affected piety will alter the verdict.

Now what are the facts in relation to Utah and the Mormons?

The Mormons are denounced as being disaffected to the Government. Have we had any proof? Not one particle. We defy you to bring it, gentlemen. Read and publish, if you have the honesty, Col. Steptoe's testimony, and that of the officers both of the Territorial government and of the army, as well as storekeepers, and other strangers, who, in a petition to the President of the United States for the re-appointment of Gov. Young, contradict your base assertions. It will be found in THE MORMON of last week, and other papers. Why is not this as extensively published as the slanders you published a few weeks ago? Will you suppress this, and call yourselves honest men?

The Mormons are denounced as being indolent, lawless, and disorderly. We refer our readers to a contradiction of this, by Mr. Fuller, the editor of the Mirror, as published February 20; it will be found in another column of to-day's paper; and as he has lately joined the ranks of our avowed enemies, perhaps his testimony may be considered good. We are accused of plurality and sensuality. We acknowledge the first, and are prepared to defend it before editors, priests, and people, as a Scriptural doctrine, ordained and acknowledged of God; the latter we deny, and are ready to compare notes and call for proof.

If Utah has done any wrong, is it not easily known? Surely, with your military and civil officers there, there is no danger of your being swallowed without knowing it. Don't be alarmed, gentlemen, the thunder is all of your own make. The Mormons are plowing, sowing, planting, and minding their own business. The sound has not reached them yet.

We have lately received a letter from Professor Orson Spencer, Cincinnati, formerly a Baptist minister in the East, on this subject, from which we extract the following:

"My feelings are a little roused, I confess, when not less than six papers of this city, and perhaps more, are publishing the most murderous articles against us. I have already visited two or three editors, and intend to see others soon, and I can assure you that I face them down with their murderous craft, and some of them seem mad, and sit dumb with astonishment, and others bark and snap. I tell them to their teeth that they are seeking to commit murder and shed the blood of innocence. I feel constrained to do this, whether it does good or not, by way of prevention; my blood seems ready to burst through my veins if I do not do it. The anonymous slanders which they publish are regarded by the great mass of people as veritable *truth*, and these bloodhounds know it. I have with great persuasion brought two editors to consent to publish the petition to President Pierce, signed by Col. Steptoe and others. One of them told me, as a reason for not publishing it, "*that their office was committed to publish against us*, and that it would show inconsistency and contradiction if they published on *both sides*." I showed him the consequences of publishing lies and fanning the flames of murder, and then refusing to publish the truth, and thereby stay the effusion of righteous blood. And if I had a paper and press at my command, I would call upon the hireling editors throughout this land to retrace their steps and recall their errors, and no longer dip their murderous pens in the blood of the innocent."

(Our columns are open, Bro. Spencer; pitch into them.)

Now we are not much afraid of the blood referred to; there is more gas than anything else in many of these statements of these Cincinnati editors; they are "*committed to publish against*," and not *the* truth—that is not in their vocabulary. Will the Professor forward their names? and we will publish them for him; we like to know such gentlemen, such pure-minded, truthful, virtuous men, who are so zealous for righteousness that they must suppress the truth, for fear it would injure their cause; "it would make them look inconsistent;" that we can believe readily. We are reminded here of a witness who had stated in court, in giving evidence, that a horse was seventeen feet high; upon being interrogated by counsel in relation to it, he replied, "Did I say the horse was seventeen feet high?" "So I understood," said counsel. "Then, by Jove, I'll stick to it. It is seventeen feet high." "*He was committed.*"

Stick to it, gentlemen, and go it; if you can stand it, we can; make your thunder, proclaim your lies, go on with your warfare; proscribe and re-proscribe; it will soon be as heavy on your heads as ours; Truth is our motto; "Truth will prevail;" open your batteries; blow your trumpets; sound your alarum; issue your edicts; exhibit your folly; unite your forces; and blow your blast. If truth won't sustain us, we fall; we despise your platform; it is too narrow, contracted, rotten; we go in for truth, for moral, religious, scientific, philosophical, political, universal truth; we have flung our banner to the breeze, nailed our colors to the mast, and dare the conflict; we court investigation; we dare publish anything we please; we are not fettered, or circumscribed, and won't be; we grasp at all truth; our craft sails in clear waters; we fear no danger; we expect to cleave to truth in this world and the next, in time and throughout eternity. Let others take what they please, we say give us truth! truth! eternal truth!

Emigration.

WE have now a short recess after the cares attendant upon the emigration of the past few weeks, and take time to pause and look about us, and review matters connected with this, the first attempt in carrying into effect the efficient measures of Gov. Young, so important to the health and well-being of our brethren, on their way from Europe to the Valleys of the Mountains; by a transit through our Northern ports, instead of the tedious and unhealthy voyage through the Gulf, and by over-crowded steamers along the sultry "bayous," and the sickly miasma concentrated in the "air currents" of the great Mississippi.

The emigration, already commenced, of 2,300 souls on the five ships to this port and Philadelphia, has been altogether satisfactory; not only in relation to life and health, but to the kindness and gentlemanly bearing of the officers of the several ships to their passengers, during their voyage, and on arrival the prompt and efficient municipal authority and laws in protecting the strangers from the heartless sharpers that invariably infest our sea-board towns; for their good condition much credit is due to President F. D. Richards for the manner in which they are fitted out, and their general police and organization, for the excellent selection of presiding officers over the companies, and the entire willingness of those over whom they presided to listen to their counsel and wholesome instructions. Neither had they much cause to mourn the casualties and loss of life by the way, which are so common on board of emigrant ships, as there were but a few deaths, and they were of the age of infancy: for these blessings the members of each company seemed very grateful.

And we think it can be truly said, as many who visited the ships were heard to remark, that never has New York or Philadelphia witnessed such good order, good feelings, and such a spirit of union and kindness one to another, as was exhibited by the emigration of the Latter Day Saints. And perhaps for the first time the Songs of Zion cheerfully reverberated along the quays and through the streets of these two great ocean marts of our country, as hundreds of the Saints raised their voices in unison and thanksgiving on the ships and steamers; and as the well-freighted cars threaded their way through the streets, conveying them to their far-off mountain homes; and there were but comparatively few from all the ships with whom they were compelled to reach the parting hand, or shed a parting tear: all, or most of those left behind, found immediate employment, through the interest and activity of the few Saints that reside in this vicinity. And in this respect it may be well said of our emigration, that never have our Eastern cities received an equal number of emigrants without some destitute ones, left as paupers upon their hands, until this, the "Mormon emigration." But there is reason for this: ours differs from every other emigration, in that they have a specific object in view in coming to this land; it is not in search of employment; it is not for pecuniary advantage; it is not that they are forced by embarrassments from their homes, or for a lack of regard for friends they leave behind them; but a conscientious desire to serve God and keep His commandments, and a knowledge that the time has come "when they shall come from the North and from the South, from the East and from the West, in the gathering together of the last days." It is that they believe that the "Mountain of the House of the Lord shall be established in the tops of the mountains, and exalted above the hills," and "all nations shall flow unto it." It is a matter of principle with them; it is their religion; therefore the communities of the East need have no fear of their being burdensome to them in the shape of pauperism, for indeed there are but few who leave their homes without a fair prospect of reaching their desired haven in the distant mountain valleys.

And through the indefatiguable energy of Gov. Young and those associated with him, has a permanent mutual fund been raised for the poor and disabled, that none should be left by the way, to become burthersome to strangers, and thereby give occasion of the least complaint, against that people, for the want of that liberal independence so congenial to the feelings of our American community. And beside this, has the conscientious desire to do right, impelled them to observe, the first law of heaven, "Order," and they come not only with a specific object in view, but they come well organized, with proper and efficient presiding officers over each department, men who are competent to advise, and able to lead such large bodies without disorder, on their long and tedious journey, and thus relieves all local organizations and authority from the responsibility and expense attending large unorganized masses of emigration, and leave open a rich harvest for merchants, freight carriers, railroads, steamboats, mechanics, and cattle dealers, along their route through the country. If there is any emigration which this country may with propriety welcome to its shores it is the emigration of the Latter Day Saints, or Mormons.

Look on this Side, and Then on That.

THE more we see of the conduct of editors the more are we astonished at the unblushing effrontery manifested by some of them: do they think their readers are perfect dupes, that they have no memory, no mind, no intelligence, or are they perfectly reckless as to their own character? We certainly must confess our chagrin at not meeting with more honor. We are not acquainted with the writer of the following diatrebe Mr. Fuller, the editor of the Mirror; but after having read an article some time since in his paper which we publish below judge of our astonishment on reading the following:

From the New York Evening Mirror, May 26.

The Mormons have not only become dangerous to religion and morality, in that distant State in which they have chosen their abode, but traitors to the constitution, and avowed violators of the law. The time has arrived when the civilization of the nineteenth century must be vindicated, and the female virtue of the land protected from the contaminating example of these human monsters; and the vindication should be carried out by the strong arm of the executive government. The cannon of the United States should be brought to bear on the Mormon temple, and that Sebastopol of debauchery and open prostitution levelled to the earth. While our public moralists and reformers are making war upon the hotels and taverns and private property of our citizens, a hideous system—an immoral excrescence—is allowed to spring up and overtop the constitution itself. Why are there no public meetings convened in the Tabernacle to denounce Mormonism? The evil has become a notorious fact—its existence cannot be any longer ignored—and it is not, therefore, prudent that the eyes of the public should be closed to its effects.

These remarks are prefaced with a reference we, suppose, to certain professed disclosures, made by a correspondent of the Times which we pronounce, and are prepared to prove false, and are prepared to exhibit some of the most filthy acts that ever disgraced any court, and yet the Mormons must be killed off because of the statements of such brutes. These and a *Mormon Exposer* are to be the ground work. And yet the editor has forgot all that he has himself seen, all that he knew, all that he testified about. Whether did he speak the truth before, or now? We publish the following and leave the public to judge:

From the New York Evening Mirror, Feb. 20.

THE MORMON.—This is the title of a weekly journal, just started in this city, to advocate the religion of the "Latter Day Saints," to correct the false reports with which the "secular" press is teeming—and, more especially, to watch over the interests of the European Emigration, which Brigham Young has ordered to come by way of Boston, Philadelphia, and New York, instead of New Orleans, as heretofore. The paper has a flaming pictorial vignette, with this inscription, "Mormon Creed—Mind your own business"—to which portion of their belief we subscribe a hearty Amen. It is edited with decided ability by John Taylor, "one of the Twelve," who has edited a Mormon journal in Nauvoo, in Paris, France, and in Hamburg, Germany.

The paper is filled with matter of interest to outsiders as well as "Saints;" from Utah, California, Europe, East Indies, Australia, Pacific Islands, and elsewhere, at all of which points the Mormon elders are laboring "without scrip or purse," and sending thousands, annually, to their fertile valleys in Deseret. The editor takes Polygamy by the horns, admits it as a part of his faith, and defends it with much ingenuity, quoting the Bible for authority, and David, Solomon, and others, for example. He asks the question, "Did people ever think that there might be something socially, morally, religiously, and politically wrong, which leads to the amount of corruption that now exists?"

* * * * * * *

"The paper has a long letter from the lynx-eyed Mormon delegate in Congress, Dr. Bernhisel, complaining, very justly, of the refusal of Congress to grant public lands to actual settlers, and of the disposition of Gov. Young, whom he declares to be loyal to the Government, quoting in proof of this fact Capt. Stansbury, Gen. John Wilson, and other high and disinterested authorities. As polygamy is a "local institution," we do not see how Southerners and Union-savers can consistently interfere with it. For the rest, if Bro. John Taylor values the testimony of a "Gentile," he can have ours, that Brigham Young is a perfect gentleman, kind and courteous to emigrants, even when dressed, as we were, in fustian, and calling upon him, as we did, an entire stranger, without introduction from Mormon or Gentile. During a three weeks' sojourn at the city of the Great Salt Lake, we saw more order, industry, and decorum than we ever observed elsewhere in the world, and the writer of this has seen a little of the spheriod. We venture the assertion, and challenge contradiction, that a more peaceful, orderly, industrious and law-abiding community than the dwellers in Deseret cannot be found, and we wish it distinctly understood that we know not a soul among them, and have not a particle of sympathy with their religion or polygamic institution."

After the above, he gravely inquires, "why are there no public meetings convened in the Tabernacle to denounce Mormonism?" We are ready to meet Mr. Fuller, in the Tabernacle on this question at any time. We court investigation and have nothing to hide. Has the Mirror committed itself?

The Mormons and the Cyprians.

OUR authorities have, very properly, been arresting lewd women in the streets.

If any one so lost to decency dared to advocate the right of such lewdness to hold its orgies in public, and even attempted to go so far as to open a receptacle for prostitutes, the law would catch such a scoundrel by the collar and send him where he would cease "to do evil and learn to do well."

Why then do we countenance a greater evil, and a more abominable wickedness? Here in our midst are Mormon Missionaries every Sunday seeking to corrupt and destroy. Openly they proclaim the sanctity of the promiscuous intercourse of the sexes. Their chief prophet practices it—nay, makes it a boast of his goodness; and we a Christian people hating and abhoring it—nay, *turning up our eyes* at the frailty of the "weaker sex"—having them taken up for merely walking the streets—we look on, and say nothing against that wholesale debauchment, public scandal, and national disgrace.

THE above we extract from the *New-York Ledger*, and if it is a fair specimen of their book-keeping, we confess we should not like to have our accounts kept in their *Ledger*, without at least, having them well checked. We say that the assertion that the Mormons, "openly proclaim the promiscuous intercourse of the sexes," is a palpable falsehood, and we cannot but express our surprise, that gentlemen standing at the head of a journal and professing to act as public censors, should lend themselves to such meanness. The plea of ignorance can afford no protection for such conduct, when men will fabricate falsehoods, and then publish them to the world, we can find no softer terms for them than villifiers, traducers, and slanderers; we are sorry that men should thus degrade themselves and that we are under the necessity of exposing them; but when the citizens of a whole Territory are branded with infamy, by the perversions of the power which the press affords, it is necessary that some one should draw the mask from their foul calumniators. We know well enough what your Cyprians are, and who are their panderers. Why don't you acknowledge your shame like men, and not seek by slandering the Mormons, to cover your own infamy? Keep your own gardens weeded, follow the Mormon Creed—"Mind your own business," you have enough on hand. Why, sir, the Mormons would feel themselves defiled with the beastly touch of the pollution that is daily practised in your midst. And notwithstanding your hypocritical cant about no one daring "to go so far as to open a receptacle for prostitutes," you very well know that there are hundreds of such receptacles in your midst, with their posses of pimps, stool pigeons, procuresses, and all the paraphenalia of your corrupting damning vice. And yet from this reeking debauch, you will wipe your mouth with your coat sleeve, "*turn up your*" holy "*eyes*" and talk about the "*scandal and national disgrace*" of the Mormons.

Who would think that the following was penned by the same man, and was on the same page, on his *Ledger*? His pious eyes have got regulated now, and he sees things as they are.

The Right and the Wrong!

Some sixty cyprians were arrested in the streets on Monday night, and over half that number were overhauled last night—mostly in the Sixth ward. We agree with the "Sun," that some male street-walkers will bear looking after. There have been numerous complaints by respectable girls against "genteel" loafers, for following and insulting them while crossing the Park.

Yes, and all the good they do will not be worth a farthing. There are numbers of blackguards in this city who live well and dress well, *partly from the wages* of the unfortunate women of the town, partly by gambling, and, in some instances, by downright, unmistakable theft and robbery. These fellows are just as well known as the sign-boards on our various prominent buildings—the policemen understand them thoroughly—*know*, perfectly well, that they are villains, and that they daily violate the laws—and yet they go, like the wind, "where they list." It is to these fellows that we are indebted for the frightful displays of vice made upon our sidewalks after nightfall, and kept up until the small hours of the morning. They are the directors and controllers of the poor misguided females who are, *very properly*, interdicted from pursuing their awful calling on the highways. It is *right* to arrest them, but it is equally *wrong* to permit the scoundrels whom they support to go at large. We are for "equal and exact justice" in all things. While these male panders are permitted to go unpunished and unrestrained, abandoned women will attempt to perambulate the streets in all the shamelessness of their deplorable wickedness. They dare not do otherwise!

Is the above a specimen of the christianity which the gentleman refers to when he very piously exclaims "*and we a christian people hating and abhorring it?*" Gentlemen Christians, if you "as a christian people," would lay aside your hypocricy, and adhere a little closer to the truth, the Mormons would have a little better opinion of your christianity than it is possible for them to possess, under existing circumstances.

The New York News.

WE beg leave to correct an error that by some mischance we overlooked in our last week's issue. In making some remarks intended for the *Times*, we are made to say the *News*. We can assure our cotemporary it was a mistake, we have no desire to misrepresent and think it no disgrace when mistakes occur to correct them.

We approve of the following sentiments from the News on this subject, we like to see honor, truth, and fair play, and Mormon as we are, we feel always ready to credit it to others.

THE MORMONS.—We find in the New York Mormon the following:

"The News of last Saturday seems to be very much troubled about the rising magnitude of the corrupt Mormons, and looks about in hopeless despair for a palliative."

We beg leave to contradict. The News is not at all "troubled" about the Mormons. It never participated in any of the religious warfare of its cotemporaries, and does not propose to do so. The Mormons have been in past times a shamefully persecuted and much abused people, and we have always raised our voice in condemnation of the outrages they have suffered at the hands of *Christians*. These persecutions, however, have caused them to increase as similar ones have invariably added to the numbers of believers from the beginning of the world. We have no disposition to join in a hue and cry against any religion. The "pallistive," if any be needed, will come in good time under the influence of our institutions. Meanwhile, let them live and flourish, and remain citizens of our Union, and worship God in whatever manner their conscience dictates. We beg The Mormon to understand that The News is neither persecutor nor alarmist. There is room for all of us here—Christian, Jew, and Mormon; Trinitarian and Unitarian; Churchman and Dissenter; Catholic and Protestant; Universalist and Partialist; Second Adventist and Spiritualist. Room for all.

Mormon Books.

We have at last received our Books from Philadelphia, and are prepared to supply orders.

Better Late Than Never.

IN our last week's issue among others, we passed some animadversions upon the New York Tribune, for not publishing a piece which they had promised Mr. Carvalho they would do; contradicting the Times and Herald's statement in relation to the murder of Capt. Gunnison and party; after a delay of more than a week, however, we have, and in justice to the Tribune, withdrawn our statement. Although it was not published until Saturday June 2d, which was after our paper was out.

We like justice and straightforward dealings; all we ask of any one is the truth, and to be dealt with as we deal by others.

The following is the article referred to:

The Massacre of Gunnison.

To the Editor of the N. Y. Tribune:

SIR: I have read in one of the journals with regret a statement written from Salt Lake City, charging the Mormons with being accessory to the massacre of the lamented Capt, Gunnison and officers. Let me ask you therefore to publish the following extracts from my journal of a voyage from Great Salt Lake City to California in May and June last year. They will serve to explain more clearly the cause of this sad event:

UTAH TERRITORY, SEVIER RIVER CAMP,
Tuesday, May 9, 1854.

Our party camped about a mile from the Parvain Indian Village, and this afternoon, accompanied by two interpreters and several other gentlemen, we proceeded to their camp to see their celebrated Chieftain, Kanoshe,-whose portrait I was anxious to obtain. I found him well armed with a rifle and pistols and mounted on a noble horse. He has a roman nose, with a fine, intelligent cast of countenance, and his thick black hair brushed off his forehead contrary to the usual custom of his tribe. He immediately consented to my request that he would sit for his portrait; and on the spot, after an hour's labor, I produced a strong likeness of him, which he was very curious to see. I opened my portfolio and displayed the portraits of a number of Chiefs, among which he selected Wa-ka-ra, the celebrated terror of travelers, Anglicised Walker (since dead). He took hold of it and wanted to retain it. It was, he said, "wieno"—a contraction of the Spanish "bueno"—very good. I also learned from him through the interpreters the following facts relating to the Gunnison massacre. Kanoshe says: There were thirty Parvain Indians encamped about six miles North-West of Gunnison's camp. One of these Indians, a son of an old chief who was slain by a party of emigrants under the command of a Mr. Hildreth a few days before, was out shooting rabbits. He heard a firing. He followed the sound and found it proceeded from two men who were shooting ducks near the lake. Cautiously dogging them to their camp and surveying the whole party which consisted of eight persons, he went to his own camp, filled with revengeful feelings and determined to kill the "Mericats" (Americans) who had killed his father. He then made a fictitious scalp of horse-hair, tied it to a long pole and elevating it, uttered inflammatory speeches to his tribe, who all commenced the war-dance and danced until near daylight, when they all armed themselves and silently surrounded Gunnison's camp when these were eating their breakfast, and took deadly aim and raised their warwhoop. Captain Gunnison was not killed by the first discharge; but raised his hands while some of the dragoons endeavored to reach their horses. They were all finally killed with the exception of one dragoon, who made his escape and gave the alarm to the main body of the expedition distant about 30 miles. One of the men killed was named Potter; he was a Mormon and acted as guide. Kanoshe was encamped about 30 miles away. One of the Indians came into his camp with a dragoon's horse and told Kanoshe of the murder. Kanoshe immediately drove the horse into Fillmore and gave him up. He then proceeded to the Indian camp and tried to obtain the papers and instruments belonging to the officers. They refused to give them up, and the leader of the massacre endeavored to incite the tribe against their Chief for interfering, but his indomitable courage saved him and he succeeded in recovering nearly all the effects and took them into Fillmore and delliverld them up to the proper authorities.

JUNE 9.—CATHOLIC MISSION—LOS ANGELES.—To-day I met Mr. Hildreth, one of the brothers who commanded a large emigrant party, and whose unprovoked and fatal attack upon the Parvain Indians, near Fillmore, caused that tribe to murder Capt. Gunnison and officers, a description of which I have already noted. Mr. Hildreth says his brother (the commander) and himself had left camp to hunt, and when they returned they were informed of the unfortunate and premature attack of some of his people on the Indians. It seems that a small number of Parvain Indians came into camp armed with bows and arrows, begging food and clothing, at sundown. They were ordered out of camp; they refused. They were told if they gave up their bows and arrows they might remain, and one of the men used force to obtain the bow from an Indian. In the scuffle the American was wounded, whereupon, without any further provocation, a number of rifles were discharged at the Indians, killing several, among whom was an old Chief. Capt. Hildreth at once raised camp and proceeded on his journey for fear of the consequences. This fatal event would not have occurred if Capt. Hildreth had been in camp, and he lamented the occurrence.

At Salt Lake City I messed with Capt. Morris and Lieut. Beckwith, in command of the remainder of Capt. Gunnison's expedition; and after reading a letter in a Missouri paper charging the Mormons with having been accessory to this sad affair, they both pronounced the letter a base slander and libel upon that people. I think I am correct in saying that *they* did not entertain a suspicion of such a thing.

I am opposed to Mormonism as well as to their spiritual wife system; but this much I will say, that during a residence of three months among them I found them honorable, hospitable, and friendly. I attended their places of worship, and certainly they preached sound morality. I therefore think it only my duty to offer these facts to the public.

I am respectfully, &c.,
May 24, 1855. S. N. CARVALHO, Artist.

A SAN FRANCISCO paper says the Mormons have secured a good foothold in the Sandwich Islands. One of the chiefs possessing a large amount of property has presented the Missionaries with the free use of a large portion of the island of Laina, for a term of years for a gathering place, or for a spot to drive one of the "Stakes of Zion," as they term it. This Island, though over one hundred miles from Honolulu, is but ten from the important port of Lahina, where a large number of whalers touch to obtain their supplies. This will afford them a good market for the articles they raise, and an eye to the main chance is something the "Saints" never neglect having.

The above remark is certainly true; some people have so much religion, that they become almost spiritual essences, at least in their own imagination. We believe in matter-of-fact principles, we think we have a body as well as a spirit, and that it is necessary to attend to its wants; our faith in God leads us to attend to both spiritual and temporal things; but notwithstanding our sensuality and their spirituality, these spiritual christians who care so little about earthly things, dare not "go to all the world and preach the gospel without purse or scrip." They may have great faith in God about spiritual things, but they dare not trust in Him to provide for the body; the flesh must be provided for in a carnal way. The Mormons have faith in God to provide for their wants, when engaged in His work, and dare all the combined christian ministry to imitate them in this thing; but they are not vizionaries about temporal things; they think it necessary to plow, to sow, to reap, to build, to be diligent in the affairs of life, and "to provide things honest in the sight of all men."

THE KANSAS ELECTION—PRO-SLAVERY TICKET ELECTED IN EVERY DISTRICT.—St. Louis, May 24.—A dispatch from Kansas says: The Leavenworth District pro-slavery ticket is elected by sixty-one majority, and pro-slavery men are elected in every district.

WE have received a letter from George C. Riser, late missionary in Germany, since his return to this country he has been laboring among some of his friends in the East, and also in Cincinnati; his letter is dated St. Louis, May 24, he was about starting for Atchison, thence for the valley. We wish him a pleasant journey to his mountain home and all the endearments and blessings associated with a family who fear God.

WE have received an interesting communication from Elder Elisha Edwards, who was one of our *compagnons du voyage* from the Valley, last fall. His letter is dated Hiram Portage Co., Ohio, May 26, at which place he has been laboring in company with Bro. Whiting. He states that although there is much hardness of heart and unbelief, yet, the Lord is working powerfully with many in that land. We extract the following:

"BRO. TAYLOR—Your valuable paper—THE MORMON—is working in the hearts of the people. It is like a light that is set on a hill, it shines forth in the dark corners of the hearts of many, and eventually will light the whole body. I am doing all I can to circulate it among the people; if it were not for priestcraft there are hundreds that would take it. There are a great many that dare not read a Mormon paper for fear of their neighbors. I know the work that I am engaged in is the work of the Living God, and I often bear my testimony to it. I bore testimony to a congregation in Portage county that Joseph Smith was a Prophet of the Lord, and many of the people trembled and shook as though they had the ague. It does my soul good to bear this testimony, and that Brigham Young is his legal successor. The most of our preaching at the present time is in visiting and preaching to them in their own houses; in this way I find that we remove much prejudice. * * * * I feel well when I am defending the Gospel of the Son of God, and I know that the work that I am engaged in is the work of God, and it will roll on until it fills the whole earth. Give my love to all the Saints who may inquire after me. Bro. Whiting wishes to be remembered to you.

I am, as ever, your brother in the Gospel,
ELISHA EDWARDS."

Removal of the Omaha Indians.

FROM the following, which we take from the Council Bluffs Bugle of May 22d, it will be seen that the Omaha Indians are removed. We are glad of it, for they were a rascally, thievish set, and as low and debased as any Indians we ever met with. Their removal will be a relief, not only to the Nebraskaites, but also to travelers, who they were always sure to lay under contribution, if they were strong enough. The Otoes, another small tribe, ought also to be provided for:

Removal of the Omaha Indians.

On Wednesday last, the remnant of that once powerful tribe of red men, the Omahas, bid adieu to their old homes, familiar haunts and the sacred graves of their kindred, who have gone to the invisible hunting ground, to go to their new home to the northward. The scene of parting from their village is described by one who witnessed it, as extremely pathetic and interesting. Major Hepner, with Logan Fontanelle, accompanied the tribe, who are to receive a cash payment of some $20,000 upon their arrival at Blackbird Hills, the place they have selected for their future home.

It is a matter of surprise to us why this tribe has not been removed to a more distant point, where the habitations of the pale faces would not in a few years surround them, requiring a new removal.

Howmuchsoever sympathy we have with the Indians, we are convinced that they cannot mingle with the whites without hastening their abusement and final extinction.

Western News.

MR. T. S. Williams, of the firm of Hooper & Williams of Salt Lake City, arrived here last week, since which he has been seriously indisposed, and confined for several days to his room, but is now again able to be about. Mr. Williams has had a most severe journey in crossing the plains, having to travel nights, and but a limited opportunity for rest during the day, and the great distance necessary to travel to reach this city has been almost too much, even for his strong constitution and indomitable perseverance; but we are happy to say he is again up and doing. We are indebted to him for our last news from the Valley, and assured of the good health and prosperity enjoyed by the people. The Indians in the territory are quiet and well-disposed. The crops bid fair to be abundant, and all things moving on as well as could be desired. Mr. Williams has come on, in connection with Capt. Hooper, who was here a few days since, to purchase goods for that market, and we understand they have made a very large and fine selection of goods from this and other eastern cities, and we wish them every success which their highly honorable course, and indefatigable energy since they commenced business in Salt Lake entitle them to.

We were very much gratified to learn from so reliable a source, of the business, activity, and improvements going on through the territory, and he gave us some rich treats in relation to the doings of the "*militaire*," as well as some of the civil, the most piquant of which, however, consisted of a combination of both civil and military, which, as a friend of ours remarked, looked rather "*squaw-ly*." And by the way, we earnestly recommend some of the "special correspondents," "embryo lawyers," supplied by the U. S. with paper, etc. not to be over anxious to implicate Mormon juries, &c., for the tables may suddenly turn upon them, and on their return to the States, they bear the evidence upon them, which will confound them, and throw their falsehoods into their own teeth. A word to the wise, &c.

We shall insert in our next a communication from Mr. W.

Atlantic Submarine Telegraph.

ARRANGEMENTS are being made for laying a Submarine Telegraph between St. John's in Newfoundland and Cork, on the southern coast of Ireland, thus connecting the Old and New Worlds. The names of the Companies, there are two engaged in the operation; are the "New York, Newfoundland and London Telegraphic Company," and the "Trans-Atlantic Telegraphic Company." They anticipate completing it on the 22d. of January, 1858. When finished, they purpose to charge $25 for every ten words. The distance between Newfoundland and Ireland, is said to be 1,600 miles, and the cable will consist of six wires, and is to be two inches in diameter, and will be capable of transmitting seventy-two thousand words in twenty-four hours.

Correspondence

NEW YORK, June 6, 1855.

MR. EDITOR: Having not long since embraced the faith of the Church of Jesus Christ of L. D. Saints, commonly called Mormons; I have been greatly astonished at the many absurdities uttered against that faith by editors, whom I cannot but presume know better themselves, whatever may be the amount of correct information had by their readers. The general tenor of their remarks in relation to the believers in this faith has been, that they were all dupes or designing characters. Now for myself I protest against such unsustained assertions; if this doctrine is so palpable a delusion, to those who do not profess to be able to answer, when interrogated as to what the doctrines of the Mormons are; why are not these self-evident errors placed before the people, and leave them to judge, and not descend to ridicule and scurrulous language," and even falsehood upon falsehood heaped unsparingly upon a class of people, who, to say the least, risk everything usually held valuable in the world for their religion. But to return to my own case. I conscientiously sought after the truth before embracing this faith, and truly not without the strongest opposition from friends I held most dear around me, and with anything but a brilliant prospect before me of that which is most highly prized by the world in general, wealth and "respectable" standing in society; in the midst of such an array, I sought diligently for the truth, which I would gladly have found to proceed from others than the despised Mormons, but I looked in vain for principles from other sources that even had the shadow of the pure order and system of the Gospel embraced in the views of Mormonism, so called, I say, order and system of the Gospel, because I heard from other teachers of a "plan" of salvation, a way of life and salvation, but other teachers failed to point out a plan, or express a tangible order of progression for man worthy of so great a sacrifice as the Son of God, to establish upon the earth for man to know so little about, but on the other hand I found a system commencing in its simplicity that a fool and a wayfaring man may read, &c. Yet not even the learned doctors could confute it. It was not that this learned theologian, nor that deep-read scriptorian said so, but that repentance, and a godlike sorrow for sin was the first requirement of that Gospel, of which none could pretend to deny, nor that baptism for the remission of those sins was equally demonstrable in the Scriptures, and that that baptism was by water, and immersion, too, as following the pattern laid by our Saviour, and those who taught by authority, and followed Him in their example to us. Here was a ground of contention for some, but not for me, for clearly beyond, was the administration of the laying on of hands for the gift of the Holy Ghost, then the order that God set in the church of Apostles, prophets and gifts, tongues, laying on hands and anointing of oil for healing the sick; all of which may be termed visionary by some, yet there they stand in bold relief in the Word of God, and if not true, let it be proved by those who are able and willing to prove God a liar, and besides these initiatory principles, followed in its order the fulfilling of prophesy; the gathering of Israel in the last days; the building of Zion; the establishment of the kingdom of God upon the earth; the second coming of Christ; the resurrection of the dead; their inheritance upon the earth; the Millennium, and reign of Christ a thousand years on the earth: each and all agreeing perfectly with the words of the holy prophets, and the Saviour of mankind when He should come and drink wine new with them in his kingdom, &c.—I say all this agrees perfectly with the Scriptures of Divine Truth, and if not, why do not the learned opposers come out and make manifest the folly of these deluders? Mormonism is not so attractive, so fascinating in its appearance before the world as to allure the unwary, for none can enter it without being made fully aware of the step he is about to take, and as fully ready to take up with something more propitious to his worldly prospects. If there is not something sound in this doctrine, how is it that with all the engines of the brightest age of science with the concentrated ingenuity of ages to hasten the crisis you have not been more successful in the overthrow of so dark a delusion. Where are your Missionaries to Utah (not your troops) as well as to Africa, China or Hindostan! or where are your stalwart men, ready to do battle here in New York! I am still an inquirer; I am an American; there are thousands of other Americans in the same darkness with myself; why will not the philanthropist have as much compassion upon us poor native-born Americans, as upon the foreign heathen!

They tell us, that they are polygamists. It is a bold stand and honestly spoken; and true, it is very vulgar to mention it in the polite circles of our refined cities, though the "*faux pas*" of our dearest and most polished friends, may be whispered through our saloons, if only frosted sufficiently with the gossip sweets of the "Upper Ten."

But here is a principle, said to be repulsive to all except the most debased, yet in the same breath is expressed the fear, that it will extend itself over this broad union. But why if so repulsive so unholy, so abominable, is it not fairly repudiated, not only in the present age, but in ages past when God spake to man, and was heard and obeyed! Can your ridicule wipe out this? can your falsehoods, and coarse ribaldry eradicate it from the land, when your learned divines fail to meet the subject with sound argument! Again I say, where are your philanthropists! for there are many, very many of your fellow citizens here, and in Utah, that delight in the truth, that have waded through mobocracy, fire and sword, to obtain it; and gladly will they

throw away error when shown them, and grasp eagerly at the truth when presented them; send them true doctrine, send them more light from heaven, and you'll need no troops in Utah, to drive them, for they'll follow light, if it is to the ends of the earth, and I shall wait to see sound arguments in the place of shallow bombast, ridicule and falsehoods, if our opponents have it to spare for

A Mormon.

Correspondence of S. A. Wooley,

Late Missionary at Bengal, Hindostan, and Sciend Provinces in the East Indies.

CONTINUED.

Centerville, Del., May 29, 1855.

To the Editor of the Mormon:

Dear Sir: Owing to business, I was unable to continue our narrative, relative to the natives of Hindostan in your last number; but will try and furnish you one this week to use whenever you wish. The natives of Bengal and Hindostan provinces have a strange idea of marriage, or rather of the age at which they should form that endearing tie or relationship. In many instances marriage is celebrated at the time the parties are about one year of age, and then at the age of six to eight, and again at the age of from eleven to fifteen; at which time they commence to live together as husband and wife. The man is not permitted to see his wife until after the solemnization, that is, among the higher class. If the man, or rather the boy, should die, the girl is not permitted, according to their religion, to marry again. I was acquainted with one circumstance of this kind, where the man, or boy, was gone, and she left at her father's, and not allowed to marry again. She was called a widow. The man had been gone (if my memory serves me correctly) two years, when, I was told she was a widow, and she was then near eleven years of age and quite small, a mere child. She being the daughter of my dhobie (washwoman) at Chinsurah, I became acquainted with the circumstance. While I was in India some of the learned babboos wrote some pieces, and had them published, protesting against keeping a woman widowed all her life time, and advocated the principle of re-marriage, &c. Their style of living is cheap, which must necessarily be so, as a man will work for from two to four annas per day (two annas is about 5 3-4 cts.), and many of them will support a family of a wife and half a dozen children with that amount.

A single man will live on from two to four pice per day (one pice is 5-8 ct.), their living being mostly bhart (boiled rice) and vegetable, or fish curry, in the lower provinces, and in the upper, chepetties and doll. When they are traveling they eat churah—that is rice boiled, mashed flat, and dried. I have eaten it when I could get no better, it is a little like "fried froth." They are a low, degraded people, and are not capable of forming any idea of a man's character only by the amount of pomposities and airs he puts on, and the amount of rupees he possesses. As to any friendship or affection they may have for any one, it will be obtained by pice and rupees. For any one to talk to them about principles of truth, and righteousness, aside from rupees, it would be like the lowing of cows, or the bleating of sheep, to a rational man, filled with the spirit of God. They are not capacitated to understand and discern the things of God! they are too narrow contracted to even understand and realize the glories of the Kingdom of God, while in this frail existence! They will do the meanest act for the least possible sum, of any people I ever saw; yet there is one way for them to come to understanding, but that is not in the power of man to give, but God only, and that would be for Him to make bare his arm in a miraculous manner, and give them a double portion of his holy spirit, &c; but it is not likely He will, until they are willing to receive it. If they can deceive any one, and thereby get a few rupees, they think they are smart men. Cheating, lying and bribery, has become such a universal custom, that the whites cannot do an honest business, or get their own just dues without bribery; that is, they must give them presents to get their own money. As, for instance, the principal tools to work with are picks and badalies; so the Government have to get them made by thousands, they have one white man to one native to inspect them, and see if they are all good, so if they will pass them, they are received; if not, they are rejected. A man may take the best article in the country, and if he don't keep giving those men (the white one about ten rupees and the native about three) money every two or three weeks, they will condemn them by the thousands, and after they have sent them back, all you have to do is to send them the right number of rupees, and then send the same articles back, and they are received and paid for. This I know by experience, as I took the oversight of Bro. Maik's business in Calcutta for about two months while he was at Cattask. It is the same way in law, so I am credibly informed, and all others matters are carried on upon the same principle.

As to the matter of Christianity, it is about the same, the only valuation they put on anything is what it is worth in rupees, that is, by the natives. It is true there are lots of Missionaries among them from this country, and Europe or the British Isles; and thousands upon thousands are expended annually to support those Missionaries, and to convert the heathens to be Christians—as they call it—and to educate their children, &c. But when they are converted, what are they? what are they converted to? is it to Christianity? is it to honesty? is it to an actual belief in Christ and the New Testament; is it to do unto others as they wish others to do to them? to love God and keep his commandments? to deal justly, to love mercy and walk humbly before their God? No! What then? to do as they have done heretofore? No! not exactly; for before, they were measurably honest and sincere in their religion, and now they are sincere in nothing. Why then do they embrace the religion of the so called Christian world? is it to gain an inheritance in the world to come in everlasting bliss? this cannot be, when they are not sincere—(there are a few exceptions to all general rules)—is it then for the gain of this world, for filthy *lucre?* can this be possible that anybody would be a Christian in name for a few paltry rupees? yes! as strange as it may appear it is the case, for the Padre Sahab (Missionary) that will give them the most rupees will get them to be Christians for them.

All the missionaries who are sent out by the different denominations (the L. D. S. excepted) go with plenty of means, and then have men at home still sending as fast as it is required, What to do? they say to "convert the dark benighted heathens" do they do it? yes! and how? by money! And for how long? Until some one else offers them a greater sum which is seldom done, as they work to each others hand; the usual price is from five to ten rupees per month, just owing to the cast, as the higher the cast the more they must have to leave it, and be a Christian. I have talked with them for hours at a time, and told them over and over again that if they were Mormon Christian (as that is the way they designate, by calling them Baptist Christian, Mormon Christian, &c., and some time "I am a christian for Padre Sahab" so, and so, calling him by name) they must be so for the love of truth, and not for money, and still they would come time after time and try to get some price to be christian, and some have said "how can we be christians for you if you will not pay us anything" and others would come, hearing we were just from America (as the American Missionaries are generally the most flush with money for that purpose) and say we are getting eight rupees a month of Padre Sahab, so, and so, for being a christian, now if you will give me nine I be a christian for you, and so on just one rupee in advance of their present pay let that be five, eight or ten rupees. I mention the eight it being the sum, one was drawing, who came to Bro. Jones, shortly after our arrival, but it was not the only case of the kind. I do not say that every one is so, for we found four out of about 160 which Bro. Willis Baptised before our arrival: as soon as we told them we would not give them any money to be Mormon Christians they all left, but four. They had left before our arrival as Bro. Willis did not give them anything; but came back as soon as they heard that the Mormon Padres had come from America; but their hopes were soon blasted and they went off sorrowing, so I would say there were four honest to every 150 or 160. The rest will be christians in name as long as they get their pay and no longer. The Missionaries of course have done some good in one sense, but in another they have done evil or harm. If they had expended the same money in this country it would have done much more good, that is if they had put it to the educating of children. It is true they have established schools to educate the young heathens and also, pay them from one to three rupees per month to attend besides a free education. But how many are there in our own boasted land of liberty who have no education, neither means to educate their children, yet they will set and hear some learned D. D. portray the deplorable condition of the far off heathen, and how, O! how much, they are to be pitied and that it is the duty of the Americans to send out means to ameliorate their condition, &c. The poor men, and widows will even stint themselves to send a dollar, to alleviate the suffering of the poor heathen, and will console themselves by saying O, well I am not half so bad off as they are, as I know Christ, and they do not. They perhaps, go hungry all the time, and I only a part, &c., &c. In this way they raise the desired amount, what for, to make the heathen better? No! it is to support a set of men, in what? I was going to say in idleness, but not entirely so, but to live at their ease, not only the missionaries, but the natives too. Do they go to school to become christians? No! but to get a little learning and a few rupees as a general thing. Those who are converted by rupees will worship the river, trees, bulls, &c., every chance they get when there is no christian to see them. So you see the man who has got the most money would be the most successful in converting heathens in those parts.

I can conceive of but one plan ever to make any thing of them and that would be to take their children while infants and keep them entirely away from their own people, educate them, then take their children again in the same way, and perhaps their childrens, children, might be of some account, but not if they are allowed to mingle with the old stock. so it would require near a hundred year's, at least. When they become Christians they do not make good servants, as they think themselves just as good as any one, and as the amount they receive for turning christian will support them without service. I was told the missionaries never pretended to use any of them but always hire the unconverted heathens, as house servants.

I might go on and particularize many more things in relation to the missionaries way in those far off clime; but shall not at this time, as what I have already written shows somewhat of the state of things in those parts. But would just say they are, if possible, two fold more the child of the devil then before.

I would advise poor men, and widows, not to send their money to feed those natives in idleness, while their own children have need of it. There is some suffering there; so there is in all countries. I have seen some lamentable cases there as well as else where, but the missionaries do not spend money where the greatest suffering is, as a general thing they do not like to take up their abode where they would be likely to partake of those sufferings. I will write you a short communication on the Burmese and a description of some of the stations I have been in and curiosities therein, when time will permit.

I am, as ever,

Your brother in the Gospel Covenant,

S. A. Woolley.

Philadelphia Correspondence.

Philadelphia, May 30, 1855.

To the Editor of the Mormon:

Dear Brother Taylor: Knowing the interest you have in the spread of the Gospel of Jesus Christ, I sit down to write a few lines, to let you know how things are in this part of the Lord's vineyard; although I am no writer, and have often wished that I could use my pen as freely as my tongue; yet I am free to confess I can use neither as well as many others.

You are already aware that I have been preaching for the last two or three months, once a week, at a small town called Tacony, about ten miles above the city. It was said at first, by some of the people living there, that if I came there to preach Mormonism I would be mobbed out of the place. But I had heard such things said before, and seen it done, too. But their threat did not intimidate me; so I have kept up the meetings regularly once a week, with the exception of a few Sundays when the school-house was occupied by other denominations to preach; as I did not wish to interfere with these previous arrangements.

The results of my labors has been that I have, a few evenings ago, baptized five members into the Church, who are now rejoicing in the fulness of the everlasting gospel; besides some others who are almost ready to follow their example.

I stay at the house of a very kind gentleman at Tacony, who formerly lived in Philadelphia, who is a partial believer in Mormonism; he has some relatives living at a place called Buckingham, about 27 miles from Philadelphia; they expressed a desire to hear me preach; promising, if I would, there would be a large turnout to hear. So I made an appointment for the last Sunday in May, which I have just fulfilled, and a glorious time we had. I preached in the morning on the Principles of Faith, repentance and baptism in water for the remission of sins, and the laying of hands, and prayer for the reception of the Holy Ghost; showing them from the Scriptures that this is the door to enter into the kingdom of God. In the afternoon we held our meeting in the woods; there was about 250 or 300 people present. I preached on the nature and object of the signs promised to follow faith and obedience to the Gospel, and bore my testimony to the truth of these things, being enjoyed in the Church in these days, as literally as they were in the days of the apostles. I can truly say I never was listened to with better attention for over half an hour in all my life.

In the evening I preached again, in the school-house, which was very full. I read the twelfth chapter of first Corinthians, and spake as the Spirit directed me; showing them the necessity of believing and contending for all the gifts of the Spirit, spoken of in this chapter; it was a new doctrine to them; but they could not deny its being the Gospel, as taught by the apostles.

The people here seem to be intelligent, and free in their feelings, and are not as a general thing bound down by priestcraft, as many are in other places. I feel satisfied there are many honest souls here, that will in a short time embrace the Gospel; they say they are tired of hearing sectarianism, and want something better.

There was twice as many, I am informed, came out to hear me preach, than any other man that has preached here. They wished me to come again in two weeks; so I made an appointment to that effect.

Where I have lately traveled, I hear of many places about the county that never heard the Gospel that wish to hear preaching, although there is much prejudice in the minds of the people concerning us; yet the honest in heart, when they hear our doctrines, alter their opinions concerning us, and when I hear of the many places that want to hear preaching, and know there are but few elders in the field of labor, it reminds me of the saying of our Saviour, that "the harvest is truly great, but the laborers are few."

Brother Taylor, when I think of these things, and realize the necessity of the Gospel being preached to every nation, kindred, tongue and people, I think if I only had my family in Zion, that I might devote my labors to the ministry altogether: how happy I would be! but while I am here or elsewhere, I am willing to go wherever the servants of God may send me.

Yours truly in the kingdom of God,

Saml. Harrison.

Western Improvements.

The following, from Bro. Milo Andrus, extracted from the St. Louis Luminary of June 2d, will be read with interest:

Mormon Grove, K. T.,
May 22d, 1855.

To the Editor of the Luminary:

Feeling as though any information concerning the progress and health of the camp of Israel would be gladly received by the Saints in general, I feel to employ a few minutes this evening in communicating to you some things in relation to our present prospects.

I arrived at this place on the 12th inst., in charge of five hundred and fifty head of oxen and cows, for the benefit of our spring emigration. On arriving we found the brethren at the Grove enjoying perfect health, and much of the spirit of the Lord. They had put up a small log cabin, and covered it, for the purpose of storing provisions; so we have already at this place, a store-house of the Lord's people. Garden vegetables looking green and fresh, connected with this small house, begins to make the country at the Grove look like a fruitful field.

The next day after our arrival, I started the hands to ditching in the farm, and at the present time there is nearly one mile of the ditch and sod fence completed. We expect in the course of ten days to have the fence completed. We started the plow at the same time, and have planted about five acres of corn, potatoes, and garden vegetables. The beautiful situation at and around the Grove makes many, that have not been used to a prairie country, say that they would be willing to remain at this beautiful place; but those who feel and know the spirit of truth have no attachment to the land whilst under the rule of Gentile influence; but they pant for the water and bread of life in the far western valleys, near the great backbone of the American continent.

At 5 o'clock this evening, I harnessed my horses, and took some of the Saints for the purpose of taking a more extensive view of the country, and all were much delighted while we were driving over the rolling hills of old Father Lehi's farms; and after a ride of about six miles, we came around to Denmark, or rather, to the camp of the Danish Saints, who have just arrived to-day, under the charge of P. O. Hanson, and whilst in their camp we learned by brother Hanson, that they were highly delighted with the country, and that they had just dismissed a public meeting which they had been holding that afternoon. Brother Hanson informed us that they had more of the spirit of the Lord in their meeting, than they had had at any other time since they have been in the upper country. They have suffered much with sickness at Leavenworth, and feel glad to think that there is a prospect of starting soon, on their journey over the plains. We anticipate, if no preventing providence should say otherwise, to start a company in about six days. They as a gener l thing feel desirous to serve God, by obeying those who are placed over them in the Lord, and all things seem to be working for the way to be speedily opened for the starting of the Saints.

I would say to my Councilers in St. Louis —Br. Edwards and Gardiner—also, the High Council, be fathers to the flock which the Holy Ghost has entrusted to your care, and the God of peace will give you the spirit of judgment and of might. To the Saints in general, I would say, be faithful, and you shall have the privilege, ere long, of tasting in real life, the benefits of the encampment of the Latter Day Saints.

I have preached since my arrival here, three times, and find that the Lord pours out abundantly, his holy spirit, and all that love him rejoice while under its influence. We also have had a small encampment of some six wagons and families of Strang's disciples crawl under our banner and ask for the right hand of fellowship, which I proffered to give them when they would come through the waters of baptism to get it, which I think from the spirit already manifest, they will readily do when I designate the time. There are others in our camp who wished to be baptised—we shall attend to all such cases in a day or two.

I shall now close by praying my Father in heaven to bless and preserve His people. May grace be multipied unto them that know the Lord. Amen.

Milo Andrus.

The Latest News from the Crimea.

By the arrival of the Africa at Halifax, which took place on the 26th ult., we learn the following from Europe:

On May the 16th, Count Buol, had an interview with the French and English ministers, during which, he on behalf of Austria suggested another meeting of the Conference in relation to further negotiations, should they agree to meet again, Count Buol it is stated, will again attempt an arrangement of the third point.

The Austrian proposals are that Russia and Turkey shall agree between themselves how many ships they will keep in the Black Sea, and that France and England are each to keep two ships there—Turkey undertaking to enter into no treaty with Russia without first submitting it to England and France.

The Vienna papers say that the Conference is to be reopened on the 26th.

It is reported that Austria has secretly forwarded circulars to each of the German States, insisting upon a distinct specification of the policy to be pursued by them.

The appointment of General Pelissier, in the place of Canrobert, resigned, is very popular, it is thought that he will attempt to cut off Liprandi's army.

The force of the allied troops in the Crimea since the arrival of the late French reinforcements is estimated at about 200,000 viz.: of French 120,000; Turkish 40,000; British 30,000; Sardinian 11,000.

All the troops from the camp of Meslem, have been shipped to the Crimea.

English correspondence up to May the 8th says, that the army is well supplied with luxuries as well as necessaries. Cholera and fever still prevailed.

General Pelissier, telegraphs the following, May 24. A very lively combat against our important position has lasted all night. We obtained a complete success. The enemy's loss was enormous, and ours considerable.

The French attacked the Russian entrenched camp near the Quarantine bastion, on the night of the 22d, and again on the 23d, when they carried it by assault. The battle was begun by the Russians.

The English Cruisers had brought several prizes to Elsinore.

The Russian Government had ordered all the ships of war at Cronstadt to be sunk, except eight liners.

Advices from St. Petersburg to the 19th, state that all the fortified harbors in the Bay of Finland are placed in a state of siege.

General Vivian has selected a site for a camp for the Turkish force, officered by Christians, near Kandili.

The Austrian squadron about to leave Trieste will rendezvous at Salamish.

The mortality in the Austrian army in Galicia continues great. Fifteen thousand have died and twenty-three thousand are in the hospital.

Lord Palmerston stated in the Commons that General Coronim's proclamation of martial law in the principalities only referred to persons inducing Austrian soldiers to desert.

Monhter Bey has been appointed Chief of the Turkish Finance Department. His character is honest.

Maine Law Riot at Portland, Me.

A serious difficulty has lately occurred in Portland, Maine, owing to the Mayor of the city having purchased a quanity of liquor for the purpose of disposing of it under an ordinance, which he anticipated being able to pass at the city council. But as Neal Dow, the Mayor, was, the principle originator of the Maine Law, the indignation of the people was aroused and a mob raised for the purpose of destroying the liquor according to Maine usage. The following which we clip from the New York Herald is the result:

A Bloody Liquor Riot at Portland, Me.

Neal Dow in the Rum Trade—His Stock Seized—Symptoms of Excitement.

Portland, (Me.) June 2, 1855.

The Mayor of our city, Neal Dow, anticipating the action of the City Council, recently purchased sixteen hundred dollars worth of liquor for the city agency; but the liquor remaining on his hands, several citizens entered a complaint, and a warrant was issued for the seizure of the liquor, when the Mayor called a special meeting of the Aldermen this afternoon, and a vote was passed to purchase it for the city. Much interest is felt to see how the matter will terminate.

A Maine Law Mob Assembled—Attempted Destruction of Liquor—The Military Called Out.

Portland, June 3, 1855.

About ten o'clock last night a noisy mob assembled about the building used as the City Liquor Agency, and attempted to break into it and destroy the liquor. The police attempted to preserve the peace, but failing to do so, and the crowd becoming more threatening, two military companies were called out. It is now thought and hoped the matter will end quietly.

Excesses of the Rioters—The Military Fire Upon Them—One Man Shot—Charge Bayonets—The Mob Dispersed.

Portland, June 3—P. M.

At a late hour the mob broke into the building, when the military, drawn up on the opposite side, fired a volley, killing Ephraim Robbins, of Eastport, second mate of the bark Louisa Eaton, of Portland, and wounding several others, some of them severely. A squad of the Rifle Guard then charged the crowd with bayonets, which rapidly dispersed. One old gentleman, who was said to be quietly on his way home, received a severe bayonet wound. A few arrests were made. Another man is reported dead this morning of his wounds.

It would seem from the above that there is a very material difference between a Mayor disposing of liquor and a private citizen; a law that would seize other people's liquor and destroy it, will not answer for the property of the Mayor, and a *post facto law* must be made to save it from the merciless grasp of the good Maine Law; and not only so, but the military brought into requisition to protect it; of course Mayors are not common flesh and flood, and their property is more sacred than that of the publican and sinner. Where will these things end!

Filibusters Again Active.

Notwithstanding that the Cuban expedition has been formally disbanded, and that of Col. Kinney to Central America killed off by delay, there is yet another raid on foot, having for its object the acquisition of the two frontier States of Mexico lying on the Rio Grande.

Intelligence recently received from Galveston leaves no doubt that a formidable body of men is about being raised in New Orleans, Louisville and Cincinnati, the destiny of which is Brownsville, where they will be joined by a considerable force of Texans, when the two bodies united, being placed under the command of General ——, will march on Matamoros; and that town captured, the independence of the States will be proclaimed, and the flag of the Lone Star be hoisted in place of the Mexican Eagle. Such, we are given to understand, is an outline of the intended operations; and it is added that two Mexican Generals of distinction are not only cognizant of the intended expedition, but are supplying the funds for its equipment.

Should the expedition get off without interference on the part of the Government, there can be little doubt but that, properly managed, it will be successful, Santa Anna having already as much on his hands as he can attend to in the southern part of his dominions. In this case we may ere the next Presidential election have still another element of complication enter into that contest, and the annexation of the new territory be the *vexata questio*, and Sam again retire into that obscurity from which he was so unwisely brought by his imprudent friends. *Nous verrons.*—[St. Louis Democrat, May 27.

An Alderman Rawhided.

Alderman Briggs, the chairman of the celebrated Briggs or Police Nativity Committee, was yesterday afternoon a party to a terrible encounter—on the scene of his legal investigations, his romantic inquiries into the early loves of the Chief of Police, and the adventures of the black trunk. On Monday night the facetious Alderman offered a resolution in the Board of Aldermen in reference to the family of the Hon. David O'Keefe, one of the members of Assembly from this city. The paragraph in the resolution, which was most objectionable, was an allusion to Mrs. O'Keefe, suggesting an appointment to the situation of matron of the Thirteenth Ward Police Station House.

Stung by thus dragging a parent before the public as a mark of ridicule and open scoffing, Mr. Francis O'Keefe provided himself with a cowskin and repaired to the office of the Clerk of the Common Council; there he found the Alderman, and approaching, said, "You are the man that insulted my mother," at the same time delivering a blow with the cowhide. Alderman Briggs on this rushed forward, and the parties clenched and rolled over on the floor. At this moment the room was a picture of utter confusion, being filled with a crowd who burst open the doors and gathered around the combatants. Some cried "Separate them," and others "Let them fight it out." Aldermen Drake and Varian were present, and exerted themselves to keep order and stop the row. The men were lifted up, still clenched, and set on their feet. They were then separated. At last peace was restored, O'Keefe was carried out of the room, and Alderman Briggs adjourned to the Keeper's room to wash his face and prepare for the duties of the Board of Aldermen, soon to be called together. The stove was upset and reduced to a perfect wreck of drum, pipes, legs and ash pans—all in pi, as the Typos would say. Thus there is no comedy complete without a fight. Among the crowd interfering to restore order and separate the combatants was Mr. Kayser, son of that well-known and highly respectable citizen, Ernest Kayser, and like him, a butcher. Mr. K. was seized during the fray by the ears, by an *attache* of the Custom House, and "bucked" in the face, injuring him very seriously. One fellow seized Alderman Drake and attempted to stop his exertions to keep the peace, but was collared, and commanded in a tone of authority to desist, and he obeyed at once, leaving the magistrate alone. Mr. O'Keefe's coat was torn, and his face scratched in the melee, and Alderman Briggs came out with a bruised eye and cut on the cheek, to which court plaster was applied, and in this plight we saw him in his seat in the Board of Aldermen, about an hour after the conflict, which took place at half-past four in the afternoon.—[N. Y. News.

Col. Kinney again in Trouble.—New York, May, 28.—Judgement was rendered in the Supreme Court, Saturday, against Col. Kinney, for $14,500, for merchandise delivered in 1837.

A Genius in the Canadian Parliament, proposed, while the Maine Law was under discussion, to amend by prohibiting the decoction and sale of all "tods" made under the following names, which he said he had tasted while in the States: "Plain fruit julep, fancy mixed julep, mixed fruit julep, peach julep, strawberry julep, claret julep, capped julep, arrack do., race horse do., sherry cobler, rochelle do., arrack, peach do., claret do., ching ching tog, roped, Tip and Ty, fiscal agent, veto, I O U, tippena, peco, vox populi, ne plus ultra, shambre, pig and whistle, citronella, jam, egg nogg, sargent, silver top, poor man's punch, spire punch, speed punch, epicure's do., arrack do., iced do., porteree, split-ticket, tom and Jerry, milk punch, peach do., cherry do., Jewett's fancy, deacon, exchange, stone wall, Virginia fancy, Knickerbocker, smasher, floater, sifter, moral suasion, soda punch, soda, mead, poker, gin rooster tail, brandy rooster tail, brandy smash, gin sling, port wine negus."

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Hymn Books, roan	$0 50
do do calf, plain	0 75
do do do gilt	1 00
do do do morocco	1 25
Book of Mormon, roan	1 25
do do morocco	2 50
Doctrines and Covenants	1 00
do do morocco	2 25
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
do do morocco do	2 50
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40

Wholesale Price Current.

New York, June 8, 1855.

Ashes—Pot	per 100 lb.	$5 75	a — —
Pearl		6 18¾	a 6 25
Candles—Stuart and Bussing's best, assorted	per lb.	16	a 18
Ordinary		11	a —
Candles—Sperm	per lb.	30	a 32
Adamantine		21	a 26
Mould, yellow		14½	a 15
Coffee—Java, white		13½	a 14½
Mocha		14½	a 15
Laguayra		10½	a 11
Maracaibo		10½	a 11
St. Domingo (cash)		9¼	a 9½
Drugs and Dyes—Alcohol	pr. gal.	— 78	a — 84
Alum	per lb.	— 2¼	a — 2½
Arrowroot		— 30	a — 32
Arsenic, powdered		— 2	a — 2½
Asafœtida		— 5	a — 25
Borax, refined		— 28	a — 28½
Brimstone, American, roll		— 2½	a — —
do crude	per ton	26 —	a 25 —
Camphor, crude	per lb.	— 29	a — —
do refined		— 33	a — —
Chlorate Potash		— 32½	a — 37½
Cochineal		1 05	a 1 10
Copperas	per 100 lb.	1 25	a 1 37½
Cream Tartar	per lb.	— 30	a — 31
Gum Arabic, picked		— 35	a — 38
Gum Copal		— 30	a — 50
Gum Myrrh, Turkey		— 25	a — 30
Iodine, resublamized		5 62½	a 6 —
Ipecacuaha		3 —	a 3 25
Madder		— 10½	a — 11½
Magnesia		— 16	a — 19
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 20	a — 22½
Oil Anis		4 —	a 4 25
Oil Bergamot		1 70	a 1 87½
Oil Cassia		3 —	a 3 25
Oil Lemon		1 70	a 1 87½
Oil Peppermint		4 25	a 5 —
Opium, Turkey		5 87½	a — —
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 27	a — 29
Phosphorus		— 80	a — 85
Quicksilver		— 50	a — 53
Rhubarb, China		1 50	a 1 75
Saleratus		— 6	a — 6
Sal Ammoniac, refined		— 8½	a — 9
Senna		— 9½	a — 11
Shellac		— 9	a — 12½
Sugar Lead, white		— 11	a — —
do brown		— 7½	a — 7½
Sulphate Quinine		2 45	a 2 60
Tartaric Acid		— 44	a — 47
Verdigris		— 43	a — 45
Vitriol, blue		— 9½	a — 10
Dye Woods—Camwood	per ton	50 —	a 80 —
Fustic		19 —	a 28 —
Logwood		17 —	a 25 —
Flour—State, common	per bbl.	10 12½	a 10 18¾
Michigan and Indiana		10 31¼	a 10 37½
Genesee, extra		11 37½	a 13 —
Rye		7 37½	a 8 75
Corn Meal		5 18¾	a 5 25
Fruit—Raisins	per box.	2 35	a 2 40
Raisins, layers		2 70	a 2 75
Currants	per lb.	— 15	a — 22
Glass (American window)—			
6x8 to 8x10	per 50 feet.	3 25	a 2 50
8x11 to 11x16		3 75	a 2 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
Grain—Wheat	per bush.	2 25	a 2 80
Corn		1 10	a 1 18
Barley		1 15	a 1 20
Oats		— 62	a — 84
Peas		1 37½	a 2 50
Beans		2 75	a 3 —
Gunpowder	per 25 lbs.	4 —	a — —
Indigo	per lb.	— 17½	a 1 40
Iron—Pig, Eng., Scot	per ton.	26 50	a 27 —
Bar, Eng. refined		52 50	a 57 50
Sheet, Russia, 1st quality	per lb.	— 15	a — 17
Sheet, Eng		— 3½	a — 4
Lead—Galena	per 100 lbs.	— —	a 6 25
Sheet and Pipe		7 75	a 8 —
Leather	per lb.	23	a 29
Molasses	per gal.	25	a 32
Nails—Cut, 4d and 6d	per lb.	3½	a —
Wrought, 6d and 20d		8	a 11
Oils—Olive..per bskt, 12 bottles		3 37½	a 3 50
Olive, in casks	per gallon.	1 20	a 1 25
Linseed		— 90	a — 92
Whale		— 78	a — 80
Lard, winter		— 85	a — 90
Paints—Lead, red, Am	per lb.	— 7½	a — 8
Lead, white, Am., in oil		— 8½	a — —
Lead do do dry		— 8	a — —
Ochre, yellow, French, dry		1 12½	a 1 37½
Ochre, in oil		— 4½	a — —
Spanish Brown, dry	per cwt.	— 75	a — —
Litharge	per lb.	— 7½	a — 8
Vermillion, Chinese		— 90	a 1 —
Venetian Red	per cwt.	1 70	a 2 25
Rice	per 100 lbs.	5 75	a 6 50
Saltpetre	per lb.	6	a 10½
Seeds—Clover	per lb.	— 10	a — 10½
Flax, American, rough	per bush.	1 85	a 1 90
Linseed, Calcutta		2 10	a 2 15
Soap—New York	per lb.	4	a 7
Castile		10½	a 11
Spices—Ginger, Race	per lb.	—	a 5
Mace		90	a 52½
Nutmegs		95	a 97½
Pepper		11	a —
Pimento		12½	a 13
Cloves (cash)		14	a 14½
Sugar—New Orleans	per lb.	5½	a 6¼
Havana, white		7¼	a 7½
do brown		5	a 7¼
Stuart's crushed		8½	a —
Sumac, Sicily	per ton.	70 —	a 82 50
Teas—Gunpowder and Imperial	per lb.	20	a 65
Hyson		22	a 60
Young Hyson		18	a 55
Hyson Skin		8	a 32
Black		17	a 55
Tin	per lb.	26	a 29
Tobacco		7½	a 43
Turpentine	per 220 lbs.	3 25	a 3 50
Tar	per bbl.	3 —	a 3 50
Spirits Turpentine	per gallon.	— 45	a — 46

Corrected to June 8th.

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
E. K. Fuller " " Hartford, Ct.
A. M. Cannon, Traveling Agent, Connecticut.
Albert Gregory, General Agent, Norwalk, Ct.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
M. H. Peck, Mass.
Thomas Colborn, Western, N. Y.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
James McGaw, New Orleans, La.
Benjamin Clapp, Texas.
S. M. Blair, "
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " "
John A. Jost, Halafax, N. S.
George P. Waugh, General Agent, Upper Canada
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 15 Wilton street, Liverpool, England, General Agent for Europe.
E. C. Brand, 35 Jewin street, London, England.
Dan Jones, Merthyr Tydvyl, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, ½*d.*; paper, 2*d.*; total, 4½*d*.

Subscription by the year, if paid in advance, 13*s*., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévolleront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme?* Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que, votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT,
December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
fe17 Postmaster General.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. 13
Luminary please copy 3 mos.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same;
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis.
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. J. P. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI.
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNEL.,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYROR, Editor. je9-tf

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.
ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.
This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.
Steel Engravings by Charles Fenn and Edwin Roffee:
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.
The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 18. NEW-YORK, SATURDAY, JUNE 16, 1855. PRICE FIVE CENTS.

Poetry.

Working Bee.

TUNE—"*Rose May.*"

I.

O! once I dwelt in Babylon, in darkness and in dread,
For I could see some thick dark clouds were hanging o'er my head,
But soon the Mormon sun burst forth, dispersed those clouds of jet;
And I became a working bee in the hive of Deseret.

II.

When I began the truth to scan, kind friends their warning gave,
They straight condemned the Mormon plan, and tried poor me to save,
They raved, persuaded me to quit the "*poor deluded set,*"
But I became a working bee in the hive of Deseret.

III.

I read, marked, learned, and did digest the plan which Joseph taught;
For, of all plans, it is the best, and one that Jesus brought;
And, from my heart, I bless the day, I first the Mormons met,
And glad became a working bee in the hive of Deseret.

IV.

Thanks to our King the stone rolls forth, the kingdom lives and grows,
Enlightens part of this dark earth, and onward, upward flows;
To every nation, Saints go forth, and spread the Gospel net,
Returning with fresh working bees for the hive of Deseret.

V.

While discord reigns throughout the earth, proud nations rush to war,
And famine, pestilence, and strife, extend from shore to shore;
All Mormon hearts united are, on peace their minds are set,
No drones nor discord plague the bees in the hive of Deseret.

VI.

When Brigham speaks, the Saints give ear, they work with hand and heart,
And by "hard knocks" the kingdom rear, and cheerfully impart—
Abundantly of earthly goods, and grudge not, nor regret—
They have become the working bees in the hive of Deseret.

VII.

Both old and young, and grave and gay, from every sect have fled,
They've found the straight and narrow way, and follow Christ their head;
By day and night to keep his laws, their hearts are firmly set,
And praise his name, they're working bees in the hive of Deseret.

VIII.

And from my heart I now invite each wanderer on the earth,
To come and prove the joys I sing, and gain celestial birth;
Ere Satan by his wiles beguile, and catch them in his net,
May they become good working bees in the hive of Deseret.

WM. WILLES, East India Mission.

The Marriage Relation.

THE existence of polygamy among the Mormons, the prevalence of the free-love doctrine in and about New York, the practical abnegation of the matrimonial relation in our Slave States, and the able advocacy of the equal rights of women and men in the Free States, give a greater interest to the subject of the social relations of the sexes in various countries than was ever felt before. When we become accustomed to any established usage in society, a departure from it, however right and reasonable, strikes us as a wrong; so prone are we to measure new opinions by our old predjudices, rather than by any rule of truth and justice. To have any clear conceptions of the subject of marriage we must learn the history of the institution as it exists in different countries; and consider it in connection with the various degrees of enlightenment of the different nations.

With the most ancient inhabitants of the East, of which we have any history, the bride was obtained by presents made, or services rendered to her parents. To this day the practice prevails among the Circassians, and the poorer Turks and Chinese. In Assyria the marriageable girls were sold at public auction, and the money thus recieved furnished marriage portions for those whose charms were not sufficient to attract purchasers. In this way, the man who was too poor, or too stingy, to buy a handsome wife, could get an ugly one with a portion.

The ancient Hebrews married when very young. Among the modern Jews, marriage is permitted to males at the age of thirteen and one day; and to the females at the age of twelve years and one day; and they consider it a direct sin against the commandment—"be fruitful and multiply, and replenish the earth," if they are not married before their nineteenth year. In the *morning gift* which the suitor makes to the father of the bride, we perceive a remnant of the ancient custom of buying the daughter from the father.

The ancient Greeks had many forms of the marriage ceremony. On the day of the wedding, the couple put on wreaths sacred to Venus. The house was also ornamented with wreathes and flowers. Towards evening, the bridegroom took the bride from her father's house in a chariot; preceded by torch-bearers and music, and by females, who carried symbols of domestic life, as a seive, or a spindle. When the couple arrived at home, fruit was poured over them, as a symbol of plenty, and the axle of the chariot was burned, to show that the bride could not return.

The Lacedemonians stole away the bride from her father's house, and kept the marriage a secret for several days; after which the ceremony was concluded by a solemn procession and sacrifices.

The Romans solemnized their nuptials by many forms and ceremonies, emblematical of the sacred nature of matrimony and the domestic duties of the married pair.

In the ancient Celtic and German tribes, women were always bought of their parents, or guardians.

Among the Germans, the marriage of a slave to a free girl was punished by cutting off his head, and burning her. They married late. Marriage was prohibited before the twentieth year. After marriage, the wife followed her husband to the chase and to war. Divorce was very rare, and infidelity on the part of the wife was punishable by death. Notwithstanding the severity of some of these laws, the ancient German women were more free than women commonly are among uncivilized people.

Mahommedans consider marriage a mere civil contract, and each man may have four wives and as many female slaves as he is able to purchase. These are generally Circassians. Generally they have but one wife; the wealthy have two, and the very rich still more.

With the Turks, the marriage is arranged between the parents, and the parties most interested seldom see each other before they are united. It is a real misfortune for a Turk to marry the daughter of the Sultan. He prescribes the presents to be made to his daughter, and so many are demanded the poor fellow is often ruined, and what would generally be considered worse, he is obliged to follow her will in all things. In Arabia, if a young man is pleased with the appearance of a girl in the street, where the females never appear unveiled, he endeavors to procure a sight of her face by stratagem. If he succeeds and is pleased, he makes a bargain with her father, and signs a contract before a *Sheik*, or Magistrate. After several ceremonies, baths, and entertainments, the Arab waits his bride in his tent. Matrons conduct her there, where she bows and receives a gold coin pressed upon her forehead. She is then taken by him to the interior of the tent, and women dance around it all night.

In Barbary, the marriage contract is concluded with the father, or some near relation; a price is paid, and a sum assigned for her support in case of a divorce. The bride is conducted to the bridegroom in a dark room, and he sees her face the next day for the first time. He cannot go out of the house for eight days, nor can she for two months.

In India the Hindoos contract marriages for their children when very young—often in the seventh year.

In Peru the women are bought and generally for a specified time.

In Siam, the husband may have, besides his lawful wife, others whose children he sells as slaves. The same custom prevails in the United States which contains seventy thousand white adults, who can neither read nor write, and a great many colored adults equally ignorant.

In China, wives are bought, and poor men sometimes beg wives from foundling hospitals. The young couple do not see each other before the contract is concluded. The bride is carried to her husband locked up in a box. The key is given to him and he lets her out to see her *step off* for the first time, if she has feet with which she can step. After marriage the wife sees only her husband, or, on particular occasions, her father, unless express provision is made in the contract for greater liberty.

The Parsees, or Fire-Worshipers consider matrimony a holy state, and entirely binding. Weddings among them are celebrated with much public festivity.

Among the Esquimaux there is no marriage ceremony. Children are sometimes betrothed in infancy, and the parties sometimes make their own choice. Divorce depends on the will of the parties, and is very common.

In most other Indian tribes polygamy is common, and the suitor generally makes a present to the bride. The ceremony is very simple, and often there is none at all. Instances of devoted attachment are frequent among them, though it is no uncommon thing for a wife to be divorced five or six times before she is permanently settled. An Indian sometimes gets rid of his old wife by taking a young one, but this experiment does not always succeed; and when it fails, a bad state of domestic affairs is likely to become worse.

Polygamy is more common in the world than monogamy. In almost if not quite all the ancient nations of Asia and Africa, men were allowed to possess two or more wives, and the same usage is common still in many nations of the East.

The ancient Brittons had a kind of marriage that differed from all others. Any number of them, as ten or a dozen, joined together in a society, which was perhaps necessary in those times for mutual defence. In order to link this society the closer, they took an equal number of wives in common. The children were reputed to belong to all of them, and were accordingly provided for by the society.

In barbarous nations, the husband may generally repudiate or set aside his wife at his pleasure. The ancient Hebrews required that he should give her a bill of divorce.

In Turkey, where a man may have several wives, he may also dispose of them at pleasure. He may divorce her without her consent, or, if he be a sultan or grandee, may tie her up in a sack, with a big stone, and throw her into the river.

In England, formerly, a man could not divorce his wife in any way, for no law existed to sanction it; but he might lead her to the market-place, with a halter about her neck, and sell her to the highest bidder. This law still stands on England's statute book, a remnant of her former barbarism.

Several wives have been sold in this way within the last half century. Within a few years, a man from the country took his wife to town, and standing her in the public street, on a market day, with a halter on, sold her to the highest bidder. The purchaser was a sailor, and paid a Newfoundland dog, a jackknife, and a plug of tobacco. All parties appeared satisfied with the transaction, except the dog.

In France the law formerly made many slight causes the ground for a divorce; and some were not married a week before they obtained a divorce, with the same facility they had a few days before obtained a marriage license. But the evidence offered in the courts, and the grounds on which divorces were demanded, disgusted even Frenchmen; and the law was changed, making the simple difference of minds and manners a sufficient reason for divorce.

Some of the States of Greece affixed marks of disgrace and severe penalties upon citizens who deferred marriage beyond a limited time; and at Athens a man could not fill a public office of any trust, unless he was married and a father. How would Americans like such a law?

The Romans, adopting the principle of the Grecian lawgivers, gave the utmost encouragement to early marriages. Those fathers who would not allow their children to marry, or who refused to give their daughters a portion, were obliged by the magistrates to do so. All persons of marriageable age, who led lives of celibacy, were incapable of receiving any legacy, except from near relations; and if they were married, but had no children, they could enjoy only half of any estate that might be left to them. In matters of mere ceremony, married men took precedence of bachelors; and candidates for public offices were frequently chosen in consequence of having more numerous families than their opponents. The senator who had the most children, had his name written first on the list of senators, and was the first to deliver an opinion in the senate. If an inhabitant of Rome had three children, he was exempt from all troublesome offices.

We have seen that in the most barbarous nations the choice of conjugal partners is free, natural, and unrestrained by laws. Repudiation of the wife by the husband, divorces by mutual consent, and plurality of wives are also common. The wife is a slave of so little value as not to command much price.

In the semi-barbarous nations many absurd restrictions are placed by laws and customs upon the social intercourse of the sexes. The father owns his daughter as property, and sells her to a man who never saw her, and who regards her as a mere slave to his lusts and comforts. Polygamy is the rule with those who can afford to purchase and maintain several wives, and infidelity is punished with great severity.

In those countries where a nearer approach has been made to civilization—in countries that have attained to patent medicines and almshouses, the condition of woman has been ameliorated. Instead of the father selling his daughters, he often hoards his wealth for a lifetime, that they may buy husbands. In such cases the man is "sold." The rule is not so far reversed as to allow a plurality of husbands. With greater personal liberty, the wife is happier, and the husband participates in her happiness. Divorces become less necessary and common; the men make the laws, and prescribe their own sphere, and—woman's; the refinement and delicacy of woman, her clear perceptions of truth and beauty, her love and gentleness, play a more important part in society. But while men still assume the right to dictate in what particular sphere of usefulness she may engage, and in what she shall not, our claim to enlightenment is about as absurd as the Chinese self-imposed title of Celestial.—[Woman's Advocate.

The Eruption of Vesuvius.

NAPLES, Saturday, May 5, 1855.

HAVING purchased our torches at Resina, we turned out of the high road into the comparatively narrow and heavy route which begins the ascent. It is formed of loose volcanic dust and pulverized lava; and hard work it is, indeed, for the weary horses to get along. Ours acted most prudently by refusing to advance, so that dismounting, we took to our legs. As we got higher and higher the glare of light reflected on the sky became visible, and by the time we had got to the hermitage the grandeur of the scene began to open upon us. Pushing on from this point through cicerones and donkeys, horses, carriages and christians, as bipeds are styled in Naples, we traversed for some distance the road which leads to the cone, when, turning sharp off to the left, we arrived at a point on the stream of lava where it forms a cascade. This is about a mile or a mile and a half from its source, and here a vast crowd was assembled, as though it afforded the grandest *colpo d'occhio*. To tell the truth your correspondent labors to write coolly, for such was the magnificence of the scene that were one to trust too much to his feelings he would be hurried into what might appear exaggeration. The lava on which we stood was yesterday a boiling, moving stream; it was still hot to our feet, and taking up the loose pieces of coke the glowing fire was clearly perceptible beneath, we lit our cigars at it, and played all kinds of practical jokes, and, jumping over the fiery fissures, stood by the side of the bed of moving lava. Imagine thousands of tons of coke carted out together, and rolling mass over mass, and some idea may be formed of the noise—not that it was loud, but a wide-spread incessant sh—sh—sh—sh—like water over pebbles.

When a great accumulation of materials had been formed at the edge of the precipice, the outer blackened crust broke up, and, rolling over into the abyss below, bounded from rock to rock down among the chestnut trees, which writhed and flamed up and then fell over. The immense body of the heat and light which then burst forth nearly blinded us, and instinctively we held up our hands to ward it off. The breadth of the stream in this direction is 100 palms, says the Neapolitan journal; from my observation, I should say nearer 200 palms. Of course all calculations must be mere guess work, as who can measure a fiery flood! I never witnessed such mighty results of power apparently so unconnected with any cause. It produced the same impression upon me that the Toledo or Strand might do were either to take it into its head to walk.

There was a solid plain which he might have crossed some eight and forty hours before, now going full drive over a precipice some thirty or forty feet deep, and then stealing onward, as it now is, through chestnut groves and vineyards and villages, and threatening places of some consideration. Above the precipice the stream—or rather two streams, which are united at the cataract—flows through a plain in a serpentine form, and following back its course we arrived at the foot of the cone. Half way up we came upon the first of seven mouths, all of which throw out either lava or stones, or both. Those which threw out lava bubbled and gurgled over, while those which threw out stones, kept up an incessant noise, as that of a distant cannonade. What a foreground was this! Behind these in the distance the back ground was formed of heavy masses of lurid clouds, showing off by a strong contrast the vivid flames in front. The lava flowed down the sides of the mountain in waves of fire, and rolling through the valley we had just passed, precipitated itself into the gulf above which we stood at first. Of course we ladled up some liquid lava and fixed some coppers in it, and then were glad to move off. The wind occasionally shifted, and with it that curtain of lurid clouds. Our guide warned us of sharing the fate of Pliny, a consummation earnestly to be avoided, we thought, however great our respect for the old Roman. Since that evening the seven mouths have all resolved themselves into one. The lava still continues to pour down the mountain in the direction of San Sebastanio, Pollena, and Massa di Somma, being the same direction it took in 1822. It has already occupied the bed of a river, destroyed much plantation, and is threatening still greater injury. The Marchese St. Angelo, who has property in that direction, has been removing his furniture from his villa as a precautionary measure. In short, this eruption though not so effective a spectacle at a distance as the last, is far more imposing when viewed close, and threatens to be much more destructive.

NAPLES, Thursday, May 10, 1855.

The lava has now advanced ten miles from its source and is doing terrible damage. I have before me the report of Cozzolino as to the latest changes which have taken place about the cone. Just at the base of it a lake of fire has been formed which looks like a red sea in an undultory state. In the very centre of this opened another crater, which is throwing out red-hot stones. On the morning of the 7th the crater at the very summit fired, as it were, two heavy cannonades; and after sending forth lightning, flames and stones, broke up altogether. In the middle of the cone ten craters have been formed, and from these the lava pours forth like a river and runs on the side of the Cavallo as far as the Minatore. Here four other craters have been formed, which throw up bitumen in the manner of pyramids, and resemble gigantic exhibitions of fireworks. The whole of the summit of the crater is therefore like a sponge and must inevitably fall in. The thin crust trembles under your feet. You may see the stones dance with the tremulous movement; the part immediately round the crater looks like the sides of a heated copper boiler. Such is a true statement of what is going on in the summit. There are reports of an opening toward Pompeii, which is not unlikely, and of another towards Resina, but I have not been up for some days, as the danger is now very great. Before I write again I shall make the attempt.

Last night I went to the scene of the most stirring interest after an interval of two days. The whole length of this usually quiet road was like a fair, and such was the throng of carriages which were moving on in three lines that it was with difficulty we ever arrived at our destination. As we approached the menaced neighborhood the inhabitants were removing their goods, and on a bridge in the middle of the little township of Cercola (through which in the winter time thunders down from the summit of Vesuvius some of those mountain rivers so well known in Italy) stood a company of Sappers. Creeping under the solid handsome bridge into the bed of the river, we went up in face of the lava which was now coming rapidly down. Here again were Sappers, raising mounds on either side to divert the ruin from some private grounds and keep the lava in one straight course. The smoke which rose over the heads of the multitudes told us we were close on the spot, and climbing up the bank and walking along the top we looked down on this mighty mass of fire. How changed the neighborhood in two days! Where I walked on Sunday night was now a sea of fire. The side road by which I had come down into the main stream from Pollena and Musia di Somme was now full of blackened coke. The houses on the borders of the village had fallen—in one thirty poor people lived; a small chapel was swallowed up, a gentleman's villa, and a sad extent of vineyard and garden ground. On the other side of the great lava bed another stream was branching off to San Sebastine. We had hoped to cross it and ascend to the caskade again, but it was no longer possible; for as one says speaking of a marshy country in the winter, the lava was out. The fire here had begun to enter the burial-ground of the little town, but was diverted from its course by a wall. On the opposite side of the stream were the King and all the Royal family.

The banks on either side were thronged with curious and anxious multitudes, whose faces were lighted up with the blaze of hundreds of torches and with the more resplendent flame of the rapidly-descending lava. Since the morning it had moved a mile. It was like a vast river of glowing coke. As it moved on, the tens of thousands of lumps rolled and tumbled one over the other, crackling and grinding and grating; and when from the very face of it a large lump fell off the appearance was that of an iron-furnace when the iron is being drawn. To make the resemblance more complete, at such times men darted forward with long poles taken from the neighboring vineyards, and pulled out masses of lava in which they imbedded money for sale. What struck me at first, and still strikes me as the most majestic feature in the whole scene, is the slow, silent, irresitable motion of that fiery flood. Active almighty power without an effort! Sweeping everything before it, overcoming every obstacle, growing up against intervening walls or houses, and devouring them bodily, and then marching on in the same silent, unrelenting, irresistable manner as before. There was a spot beneath my feet where a fall of mason work had been built to break the violence of the winter floods; to this spot all eyes were directed. The fiery river would fall over it in an hour; as yet it was distant from it seventy yards perhaps. Gradually it rose in hight and swelled out its vast proportions, and then vast masses fell off and rolled forward; then it swelled again as fresh matter came pressing down behind, and so it broke, and on it rolled again and again till it had arrived at the very edge.

There was a general buzz and murmur of voices. The Royal family stood opposite to me intermingled with the crowd, looking on with intense anxiety. At last it broke, not hurriedly, still with a certain show of majesty. At first a few small lumps fell down; then poured over a pure liquid of metal, like thick treacle, clinging sometimes mass to mass, from its glutinous character, and last of all tumbled over gigantic lumps of scoriæ. Then on it moved once more in its silent regular course, swelling up and spreading over the vineyards on either side; and now there was a rush for the road which traverses this lava bed. Houses and the bridge bordered the road, the carriages had all been ordered off, and the bridge was being broken down—we were cut off completely. The sentinels would not let us pass, and struck us and drove us back; but we forced our way, and then found too surely that it was impossible to get on. The bridge was half demolished, and by the light of the torches we could see the soldiers above working away with the picks and the axe. We had therefore to retrace our steps, and making a long circuit through the open country and over walls, came round to the top of the bridge. "Run," said the sentinels, "or you will be too late." We crossed the narrow parapet which was still remaining, and soon afterward down went the whole fabric. In this way it is hoped that the lava will be diverted from the townships of St. Sebastiano, Massa di Somme and Pollena which stand on either side and have as yet only suffered partially. Cercolo, through which, however, the stream is rolling, will be sacrificed. The expectation is that the lava, should the eruption continue, will flow down to the Ponte Maddaloni and into the sea. So grand and so destructive an erruption has not been known for many years, and even now we cannot tell how or when it will terminate. The mountain is litterally seamed with lava and many fear a violent explosion as the final scene of the tragedy.—[London Daily News.

The Boa and the Monkey.

IN the year 1823, an English officer, who was stationed with his regiment in the neighborhood of Kulladgee, in India—a region in which monkeys abound in numberless quantities, and whose yells, shrieks, and hootings were indescribably wild—was a witness of a most extraordinary scene, which he has thus sketched:

"I was one day, with a native for a companion, climbing one of the slanting ascents of the Runmuddle cliff, when I became aware that an unusual commotion reigned amongst my friends the monkeys, which had by this time got so familiarized with my appearance, that they seldom condescended to honor me with a snarl, or a bough flung towards me in sport. Creeping round a rock, behind which they appeared to congregate, and on which grew a large gumarabic tree, completely golden with the abundance of yellow blossoms which covered it, I at once found myself on the stage of a strange tragedy in Simian life. In the volumnious folds of a boa constrictor was being slowly inwrapped a beautiful brown monkey, whose last cries and struggles denoted that I came too late, even had I been prepared to do battle with the reptile, in the cause of oppressed innocence. The monkeys, in evident alarm, ran hither and thither, mobbing and mewing, and chattering; but not one advanced near the spot, where presently their poor companion became almost quite hidden from view in the embrace of its destroyer.

Determined to watch the process of the affair, I quietly sat down until gradually the monkey had been moulded, as it were, into a proper condition for deglutition, for I could hear the bones crack as they broke beneath the pressure to which they were subjected; and ere long, as the serpent began to untwist its folds, I could admire at leisure the magnificence of its glittering scales, that shone like some richly variegated metalic substance. I shuddered as I beheld its grand and awful head—the prominent orbits of the eyes themselves large, and luminous with a fiery light. The creature was at least twenty feet in length, and was apparently famished by long fasting. Perfectly heedless of the noise made by the monkeys, it unwound its coils till the victim, now an unrecognisable mass, lay before, it lubricated and fit to be received into the destroyer's stomach. When the reptile had fairly commenced its repast, and the before flaccid body began to fill and swell, I retired from the arena of conflict and hall of banquet, desirous of summoning my friend to assist me in capturing the sated giant. I knew that when gorged to repletion, there would be no difficulty in making a prize of the serpent; and he readily entered into my plans.

Accompanied by a stout lascar bearing a strong cudgel and a sharp knife, for slaughter and skinning, we lost no time in reaching the scene, where, however, fresh marvels were being enacted, proving that the passion of revenge is not confined to the human breast. Keeping aloof, we resolved not to mar by any interference the by no means mystifying operations in which the monkeys were engaged. The boa constrictor lay, thoroughly gorged, and like a log of wood, beneath the same projecting mass of cliff where I had left it. On the summit of this rock a troop of monkeys had assembled, and three or four of the largest and strongest were occupied in displacing an immense fragment of the massive stone, already loosened by time and the elements, from the rest of the ledge. This mass almost overshadowe the reptile. By enormous exertions, made in a silence that was rare with them, they at last succeeded in pushing it onwards until it hung over the boa's head, when, uttering a fierce yell, in which every separate voice mingled, by a vigorous movement they shoved it sheer down. The heavy mass fell right on the serpent's head, crushing it as if it were a cocoa-nut; and as the reptile lashed its fearful tail about in the final struggles for life, we could not refrain from joining in the singular chorus of rejoicing with which the monkeys now celebrated their accomplished vengeance.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JUNE 16, 1855.

Trouble with the Mormons.

WE have seen a long article in the *North American and United States Gazette*, wherein the editor labors very diligently to show that we are likely to have some trouble with the Mormons; but as it is only the old Gunnison story of *square*-ology notoriety vamped up again, we think it not worthy of attention. We refer our grave editor to the statement of Thomas S. Williams, Esq., of the firm of Hooper, Williams & Co., in another column. Perhaps that won't suit him. Will he publish that side of the question, or is he *committed* along with some others who have declared themselves? We shall see.

Now, concerning trouble with the Mormons, we can assure our cotemporary that none exists except in the brains of some of our slab-sided, bigoted, alarmist editors and priests. Speaking of priests, our cotemporary seems to have some very pious feelings about the matter, and as he is probably a pious soul and a good theologian, we would respectfully submit whether it would not be better to evangelize the Mormons before you kill them off. To send them to answer their dread account, unenlightened, unprayed for, and unshriven, would hardly be Christian; better convert them first, and kill them after; you would get the spoils, you know, just the same; it would only be delaying the matter a little; besides, it would be more Christian, and while it would show better to a Christian community, it would be a nice job for the priests—quite a field for missionary enterprise. What is the reason that we heathen out in Utah cannot have the benevolence shown to us that other sinners and Pagans have? We would recommend that the various missionary societies unite; get up a liberal contribution, and send out some missionaries to convert the Mormons; and we will engage they shall have a fair hearing. We would further recommend that the missionary boards appoint a committee to wait upon the various editors who are so terribly afraid about Mormonism—(we can give them a list)—and solicit a subscription from them in behalf of the souls of the poor benighted Mormons. We will give five dollars to aid in the enterprise, and we have no doubt but that these gentlemen who have so much sympathy and fear will contribute very liberally.

No need of sending missionaries to Hindostan, Turkey, Russia, China, and other far off lands, until we have our own heathen at home converted. Only think of these barbarians in Utah, growing, increasing, multiplying, without even one Christian minister among them. Gentlemen, where is your philanthropy? where your bowels of mercy? where your Christianity? Send them missionaries, gentlemen; and then if they won't be converted, let them take the consequences.

We'll kill off the Chinese in California while we are converting their brethren in China. Our religion is so beautiful everybody must admire it, and if they don't we'll kill them all off—the scoundrels, what business have they to think different from us? We'll join in a crusade against all infidels, heathen, Jew, Turk, Catholic, Greek, and Mormon. Kill them all off wholesale, and then we shall have nothing but the pure Christianity that exists in such beautiful harmony at the *North* and *South*, with the Methodists and Jumpers, Presbyterians and Shakers, Universalists and Friends, Episcopals and Dunkers, Fatalists, Spiritualists, and the other beautifully united Christian sects that so extensively abound in the United States. The millennium would then of course be come, and we should all be united and happy.

Mormonism.

WHEN murder is all out, and railroad collisions, steamboat disasters, dreadful accidents, fratricides, homicides, suicides, infanticides, poisonings, robbery, theft, duelling, burglary, incendiarisms, forgery, adultery, rape, procuresses, houses of prostitution, cyprians, abductions, fillibustering, Maine, Cuba, Kansas, and Sebastopol, are all exhausted, Mormonism stands as a sort of capital in reserve for most of our disinterested, patriotic, reformation editors, associated with some tenth-rate lawyer politicians, and a few pious clergymen in want of a living, to practice their hands at "purification," and display their wonderous sagacity, supreme abhorence of vice, and unquestionable veracity to the gazing multitude; in the charitable project of reforming the human race, by making a commencement with the Mormons in Utah. Well, gentlemen, may you have all the success of your worthy predecessors, Bogart, Boggs, and Ford, with all the illustrious Mormon reformers. And now is the time; for delays are dangerous, and the disease may be contagious. If the whole system should be disordered, it might be fatal. The prosperity and reputed energy of the people of Utah is only another strong evidence of their abominable wickedness and lascivious course—their perseverance and success in overcoming the difficulties of a new, far off, barren wilderness only show a greater ability in plunging themselves deeper in iniquity, and a greater necessity of reformation or "extermination." We saw an excellent article some time since, in which a worthy correspondent in Philadelphia is anxious to bring the subject of non-intervention and polygamy before Congress. Now this is admirable, and he certainly must be a no party man, and just the one the country needs, and he and the editor of the Era ought to be immortalized as Union-savers, for they descant with the most wonderful discernment upon the future effects of Mormonism upon the country; not quite so complimentary, it is true, to the high toned intelligence of the American people; but no doubt salutary to the diversified institutions of our Union, and perhaps with a view of enlisting them all in unison, under one banner, which he is prepared probably to display to the uninitiated members of the next Congress.

In the meanwhile we shall wait with the deepest interest for the next *special correspondence* from Utah, and unless President Pierce should be foolish enough to have that petition of Steptoe's, in favor of Brigham Young, published, we may have a rich treat to dish up, for the public, of Mormon monstrosities.

But here comes in more news from the Crimea—several thousands slaughtered; a reward in Indiana, offered for the head of Gov. Wright; the Neal Dow affairs at Portland; and row in Kansas—enough for a week to come. Let the "devils" place Brigham Young, Polygamy, and the Mormons in the drawer until we are out of copy again.

Anti-Slavery and Pro-Slavery.

THE great question of slavery and anti-slavery seems to be spreading wider and wider, and threatens to involve the nation in very serious difficulties; from the East, West, North and South, it seems to be the all-engrossing subject. Almost the whole North is indignant at the late Kansas operations, whilst the South is enraged at Massachusetts for nullifying the Fugitive Slave act. The Louisville Journal proposes to lay a prohibitory duty upon all goods of Massachusetts production imported into any slave State; whilst the Richmond Enquirer advocates the expulsion of the Massachusetts delegation from the next Congress. Georgia and some of the Southern States go in for re-opening the slave trade, whilst others want slavery recognized as a national institution. The Charleston Mercury endorses the proceedings in Kansas, and after speaking plainly about the encroachments of the North, says:

"What is the consequence? Kansas, a region suited in all respects for slavery, is thrown open to the South. The North grows furious at the thought. And now the contest opens. Hireling emigrants are poured in to extinguish this new hope of the South. But, true to their institutions and their homes, the Missourians prepare for the struggle. Away from the old centres of sectional strife, far off in the fair fields of Kansas, the North and the South, fanaticism and slavery, meet face to face. It was a mortal struggle, and *slavery conquered*."

These men seem to write as though they were sincere and determined, whilst the North are just as resolute, and hold language quite as strong.

A correspondent of the New York Tribune, writing from Leavenworth, says:

"I have only to say in addition, that the people of the Free States know but little of our condition here, and as little of the proper mode of securing the freedom of Kansas, *which is to fight. A battle or two must be fought, a regular pitched general battle. Until that is done, more death and misery will be the necessary consequence. If you want to help us who have exposed our lives and fortunes here for the cause of freedom, send us revolvers and other weapons.*"

The Tribune endorses this, hopes the friends of freedom will take notice of this appeal, and "meet the slaveholders at the threshold, and by an *organized armed force in the Territory repel their invasion*, and repudiate the proceedings of the official scoundrels who will assemble and call themselves the Legislature of Kansas."

The Western Argus, pro-slavery, on the other hand, after speaking of a plot among the abolitionists to run off all the negroes in Kansas, says:

"If anybody has to be driven out of Kansas, we know of none so deserving of such treatment as the abolitionists themselves.

The fact is, the abolitionists in the West are determined to force a rupture with the pro-slavery party. *It begins to be apparent that they desire civil war, and to this end they are shaping their whole course, and since this is their object, the sooner they are stopped in their incendiary designs the better it will be for the interests of Missouri.*"

Both sides are furious, and it would seem as though the issue is fast approaching. It is true there are some moderate among both parties; but they are few; both parties feel themselves aggrieved, and both are equally determined. The day of compromise seems to be past; the disease is virulent, deep-seated and wide-spread, and it will require a more vigorous panacea than we can discover to close the gaping wounds and heal the insidious disease. There seems to be no chemical affinity between the discordant elements; they will not fuse, or amalgamate. The clouds gather blackness, and loom up, deep, dark and portentous, with fearful rapidity: the rumbling of distant thunder announces a coming storm; whilst the lurid glare of fanaticism, like the forked lightning in the bosom of the rushing, towering clouds, only exhibits more clearly its dark abysmal depths, its fearfully accumulating force, and the certainty of its approach. What the end will be, would be difficult at present for us to determine. One thing, however, is certain, that there will be enough of real thunder soon to satisfy the most vitiated taste, without getting up alarms, publishing detraction and falsehood, and making artificial thunder to injure the Mormons.

The Times vs. Mr. Williams.

IN another column will be found a very interesting communication from Thomas S. Williams, Esq., of the firm of Hooper, Williams & Co., Utah, who was an eye witness to the celebrated Indian trial of Times notoriety. Will their truthful correspondent, Mr. ——, (we'll leave the name for the present,) face the music, or will the Times endorse his statements or deny Mr. Williams's? We had like to have committed a blunder and said, will it have the *honesty* to publish Mr. Williams's counter statement? We could have published this before; but we wanted to see how many papers were "*committed to publish against the Mormons.*" We like to see men wiggle, particularly when they are fond of it. We are not afraid of backing our correspondent; he is a regular mountaineer and knows the Indians, and knows too some mongrel epauletted lawyers; nor is he ashamed of his name. These *very respectable* anonymous gentlemen are always questionable; a man that dare not give his name ought not to be credited—is not by us. We need say nothing about the piece; it will speak for itself; it is plain, straightforward, and ungarnished.

We don't know that some of our editors value their reputations much; perhaps it is not considered sacred; but should they not be lost to all sense of propriety, we would give them a word of counsel. The publishing such documents as they have done lately from such questionable sources, under the garb of truth, will necessarily, in time, bring upon them the contempt of all honorable men. We shall look for the publication of Mr. Williams's article, and if not done, we shall know how many are *committed*. Another day is coming.

Highly Important from the Hostile Indians.

A CORRESPONDENT of the Missouri Republican, writing from Whitehead, Kansas Territory, on the 23d of May, says:

There are daily arrivals from the Plains, and each one brings new and different reports of the Indians. The last in is the train of Mr. Mason, from Salt Lake. He says the Brules, the Cheyennes, the Arrapahoes, the Kiotas, the Minnecottees, and the Camanches, are assembling at the Ash Hollow to the number of 3,000 warriors, and are eager for a fight. They laugh at the idea of being whipped by our regular soldiery, and say they would fear twenty old mountaineers more than a thousand of them; that while our soldiers are playing their music and turning about in column, they will give them a fire and then run out of sight and hide; that the soldiers can never catch them in their valleys and mountains, and that they will have a fine time in taking the scalps of scattered and lost parties and stealing horses and provisions.

They have ordered the traders to leave the mountains. Old Reichard, who has lived there thirty-five years, and old Martain, who has dwelt among them nearly as long, and both of whom have intermarried with them, could not believe that they would be obliged to go; but they were told that the horses of all traders would be impressed for the use of the Indians, and after their horses were all gone that their scalps would then be taken. They are stealing all they can lay their hands on. They had stolen 86 horses from Fort Laramie, and 27 mules from under the guard at Fort Kearney.

A party of Cheyennes chased some Pawnees into Fort Kearney, and shot one of them after they were in. The surgeon took possession of the body; the Cheyennes demanded the scalp; it was refused; the Cheyennes made some hostile demonstrations, when a file of soldiers fired into them; the Cheyennes stood for a moment as if to see if any of their band were wounded. Not a ball, however had taken effect. They then turned and departed slowly, taking off 27 mules.

Those in the fort are said to have been very much alarmed, and congratulated themselves upon having missed their aim, believing if they had killed one, the Indians would have butchered them all. The few who are in charge of Laramie and Kearney are in a state of the keenest apprehension and painful suspense. They fear that the Indians who are gathering about them in such numbers, and with no friendly feelings, may wipe them all out, by way of getting their hands in before the new detatchments reach them. This, however, can hardly be the case; for no considerable body will venture so far east as Kearny, while those concentrating at Ash Hollow will prepare to meet our soldiers in full force at that point. They do not need Fort Laramie, and will exhaust none of their strength in taking it. Their policy is to fight in the mountains, where they can annoy us, and yet escape as long as possible.

Wars and Rumors of Wars—Indian Troubles.

By late arrivals from Fort Pierre and Laramie, we have rather interesting and exciting news, in regard to Indians and their movements. Major Vaughn reports a large number of the North-western tribes, in a state of revolt, ferment and excitement.

Three thousand warriors had banded to withstand the government troops.

Mr. Roubadoux, an old mountaineer, just come in from the plains West, reports nearly all the tribes leagued together, and laughing at the efforts of our Government to subdue them, and boastingly say, "come on, we want to see them." The horses and mules are nearly or quite all stolen from the traders, and a number of posts on the route are broken up and the whites fled for safety. We fear much trouble and bloodshed will attend the emigrants this season.

Our Government is altogether too slow in getting troops on the ground of difficulty.

If greater dispatch is not made than heretofore, the troops will scarcely be in time to pick up and bury the bones of the slain. We can only say as we have often said, if you would cope with the Indians, men from the frontiers, who are acquainted with their ways, manners, customs, and warfare, should be enlisted for the service.

Major Vaughn, reports no snow in the mountains, North, and thinks there will be no rise in the Missouri river for June.

We hope to be able to give particulars at greater length in next number.—[Council Bluffs Bugle.

We give the above for the benefit of our readers, but we have no serious apprehensions of difficulty with our emigration; the government troops will be on the way, and the attention of the Indians will be attracted by them. With the excellent precautionary measures adopted by Erastus Snow, in relation to this matter we apprehend no difficulty. In ordinary cases, our people generally go sufficiently strong to protect themselves against common Indian aggression, of course they could not cope with 3,000 nor will they have to in our opinion. When we passed the plains last September, about thirty in number, just after the massacre at Laramie, we met rumors worse than the above; but we came on and saw traders flying in all directions; we did not lose our scalpes. There is generally a great hue and cry about these things, and in many instances not without reason.

We accord with the editor of the Bugle; government is too slow, neither are their troops of the right kind. We would rather take two hundred and fifty frontier men, accustomed to Indian habits and warfare, than one thousand of the regulars, in an Indian fight. The Indians won't come, and be shot down scientifically, they would never take Sebastopol; but they would cut off their supplies, and massacre their scouting parties. They have got a large country to roam in, with which they are conversant, and mountain fastnesses for protection; they can live by the chase, and 'are not dependant upon military supplies. They want men of the same energy, and habits to cope with them, and they would fear ten such men more than one hundred scientific greenhorns.

Senator Douglas and the Virginia Triumph.

IT would seem from the following, from the Chicago Times, that Senator Douglas has met with a more pleasant reception than he did in Chicago some time ago. Times and circumstances change, and those men who once forsook him, seem to rally again around the "*Little Giant.*" An immense crowd were assembled in Dearborne Park, one hundred guns were fired, and speeches made. Judge Douglas came forward upon the stand and was greeted with the most rapturous applause. The immense throng threw up their hats, and enthusiastic cheers filled the air. When the enthusiasm had partially subsided Mr. Douglas said:

"FELLOW-CITIZENS: I know you did not come here to listen to a speech. That cannon speaks in tones more eloquent, and its language is more grateful to your hearts and to mine than anything which could be said here. [Cheers.] It tells you of a victory won by the friends of our country over her secret enemies. It proclaims the triumph of Democratic principles in the Old Dominion. [Prolonged cheers.] The election which has resulted in this triumph in Virginia is one of the most important State elections which has ever taken place."

Judge Douglas proceeded in most eloquent language to speak of the principles involved, and which have been defeated on the other hand, and triumphed on the other, in the contest. He said that of all the combinations into which men ever entered, that which seeks to proscribe men on account of their birth or religion is the most reprehensible.

"It was the spirit of fanaticism to proscribe where men should be born, or to proscribe them if not born within our own country. Was it to be proscribed on account of their foreign birth that De Kalb, Montgomery, and Steuben crossed the ocean and joined with the revolutionary founders of our Government in their struggle for liberty? Was it for this that La Fayette, to whose disinterested efforts we are in a great measure indebted for the liberty we now enjoy, left his native land to hazard his life and expend his substance in the achievement of American Independence? [Applause.] The Democratic party desire to administer their government in the spirit in which it was founded, without reference to birth or religion. That party stands immovable upon the Constitution given us by our revolutionary sires. We believe that Constitution to be the Supreme law of the land. This is a Government of law. Without law there can be no liberty. [Cheers.]

"He again referred to Virginia, and said it was well that Virginia, the mother, as it were, of the Revolution, should be the great bulwark to stop the further march of fanaticism. Virginia has ever stood firm; and when I pay this tribute to Virginia, I will say that Illinois, from the time she was a distant county of Virginia, has never given a popular majority against the Democratic party. True, our opponents succeeded, by the aid of Know Nothingism, Abolitionism, fanaticism, and all the other isms embraced in Fusionism, in defeating some of the Democratic candidates at the last election; but the election of John Moore showed a Democratic majority of 3,000 votes in the State."

Judge Douglas concluded by referring to the necessity of Democrats standing by principles. If principles are never deserted, he said, we shall always triumph. He spoke about ten minutes only, and retired amid the deafening applause of the multitude.

Sickness and Distress in New Orleans.

THE New Orleans papers give a deplorable account of the situation of things in that city and neighborhood; they are afflicted with yellow fever, cholera, small pox, and drouth. The diseases are raging fearfully, while from the following, from the Delta of May 27, it will be seen that the drouth is very severe:

"There has been rain everywhere, except in this unfortunate section of the Union. Here the drouth is without precedent in our history. The earth has been baked to the hardness of burned clay; vegetation has been at a stand for many weeks; the trees have not vigor to put forth their leaves, and have a dull, faded aspect; the creeks and bayous are all dry; the cisterns have been for weeks forgotten; the cattle have been driven from the interior to the river to find water to assuage their thirst, and many have perished in the boggy swamps and creeks, from which they have not had strength to escape. The cane crop is nearly ruined; the stalks, which ought to be waist high, have barely struggled above the surface of the parched earth, and in many places the planters have turned the cattle into the corn fields. For nine weeks there has not been half an hour's rain."

The Bulletin of the 26th ult. says that there is great suffering for the want of water, the cisterns on which they depend being dry. The only resort was to the impure and offensive water of the river, and even this the poor have to carry home in buckets and jugs, not being able to pay for hauling, such being the demand by those better able to pay.

THE following are the conclusions of the Tribune on Know Nothingism:

"The Know Nothing National Council came to a vote late last night upon the ultimatum of the Northern delegates, and rejected it nearly two to one. They have thus taken their position as a National party, that the Missouri Compromise shall not be restored, and by taking that position have sealed their fate. They will be repudiated throughout the Free States, and an organization truer to the instincts of the people will rise from their ruins."

Now for the opinion of the Herald upon Know Nothingism. A slight difference with the Tribune. Both lights of the nineteenth century; both prophetic in their way; both agreeing that the days of Prophets are long since passed away; yet both claim a certain degree of inspiration, we presume, and with oracular wisdom lay out the future before us poor dumfusticated mortals, and point out each successive sacrifice to the altar of popular prejudice. We shall see by the next Presidential election.

"This result has been generally anticipated. But instead of this split being a disaster to the Know Nothings, we are inclined to think that it will constitute a stronger ground for them to acquire further victory and power over the old parties in the separate States. It was idle to suppose, in the present state of excited feeling between the North and South on slavery, caused by the Pierce administration, that any common ground of agreement could be found for the construction of a national platform other than opposition to that imbecile administration. They were compelled to agree to disagree on slavery. This will give the Know Nothings the vantage ground in future contests, both North and South, each in their own State. They will now fall back, each State on its own passions, principles, prejudices, and humbugs, either on slavery or anti-slavery, and thus have a better chance to carry the elections of this year than they otherwise could have done. In nine or twelve months they will be able to call another National Council or Convention, simply for the nomination of President and Vice President, and we venture to say that on that single plank—*involving simply eighty millions of spoils per annum*—there will be no split—no division—no flare-up."

A VERY extensive coal mine in Ballard county, Kentucky, is on fire. In November last some trespassers in the Mississippi bottom fired the woods, which extended to the bluffs, and the coal mine took fire—since then it has been steadily burning.

The Mormons.

FROM the best information we can gather, Atchison is settled upon by these people, as the permanent starting point for all future emigration. This has been decided upon, after thoroughly canvassing the various advantages; and experienced travelers have declared, that no point on the Missouri river, from St. Louis to Council Bluffs, offers more inducements to the emigrant than the city of Atchison.

During the stay of the Mormons in our midst, they have conducted themselves in such a manner as to entitle them to credit. We have the first dispute or quarrel to hear of, and no bad feelings between the citizens and these people have taken place. Considering the prejudices of the Missourians and Mormons against each other, this result could have hardly been expected. But the good behavior on the part of the Mormons, and their strict attention to their own business, gave no room for misunderstanding, and we verily believe that a much better feeling exists between them, than when first they landed. The time has now come when they will be compelled to take up the line of march westward. With the fine teams they own, and the excellent water and grass that abound in this vicinity, we predict for them a safe and prosperous trip to the land they claim to be the "promised." Following the Mormon emigration, will be a number of Salt Lake merchants. Their stock is now on our prairies, and their goods between this place and St. Louis. The total number of emigrants starting from Atchison this spring, must be in the neighborhood of five thousand.—[Squatter Sovereign.

Mormonism in the Crimea.

WE clip the following from the Buffalo Democrat. The editor of the Democrat is right, Mormonism, will stand an encounter before Sebastapol, or any other place where anything else will. There is nothing milk and water about it, it is the truth, and fears no opposition, it is ball proof, and shell proof, and lie proof, it is made of the true grit and is fit for any position in life. Saintly hypocrites, and long-faced mealy-mouthed canting professors, don't make good Saints. It requires metal with a sound ring to stand the brunt of Mormonism. "Jordon's a hard road to travel," and requires both certainty, and energy:

MORMONS BEFORE SEBASTOPOL.

The Saints find their religion to be no hindrance in fight. Like Cromwell's men, we think they knock the harder and face the music of the battle field the bolder, for their piety.

We are almost amused to see by our last Salt Lake City papers, that the Saints are actually hammering away at the Russians in the Crimea. The Deseret News publishes a letter from two branches of the Church in "the East"—the "Floating Branch" (for the use of mariners, we presume) and the "Expeditionary Force Branch" (for the rank and file on foreign service we fancy.) We quote.

"From a letter from Elder H. Russell, 22d September, Sebastopol. I learn on the 20th a battle was fought at a place called Alma, (2,000 killed) in which our brethren were engaged, but no one was even wounded. Elder West of the 93rd regiment had baptized one. From other letters, I learn of the baptism of two others, and that many were expected to enter the church when they could get into winter quarters."

That "one" that was batized by him of the 93d, we should like to see. We will bet a year's subscription that he is a Huntingdonshire man, and very awful when placed behind a charged bayonet, with authoritative instructions to go ahead and keep moving. We are afraid however that his baptism was not a solemn scene. The Zouaves must have made fun of it. Those men are not reverent. To resume:

"From Priest S. Ballard, (Rifle brigade) I learn that he was invited by some Methodists to preside over their meetings. This invitation he accepted; but having convinced one of them of the truth of the work, the remainder broke up, and do not even meet among themselves. The one continues to investigate the work with increasing satisfaction, and is expected, together with another, to be baptised shortly. Brother Ballard is creating considerable stir in the Rifle brigade. He and brother Paul of the Royal Sappers, meet nearly every night for prayer, that God will direct them to the honest in heart. If the work takes a start in that division of the army, it may extend from that to another, and so on. At present the baptisms have taken place in one division only."

We would like to see Bro. Ballard. There must be something in the man who can make a religious convert in the midst of the siege of Sebastopol, and at the same time keep his back harmless from the Marshall's rattan for neglect of duty. He and Bro. Paul of the Sappers and Miners are fighting men, that England were well off, if they were numbered to her by entire regiments instead of by units.

"Elder A. Downes, of the Floating Branch, has two persons ready for baptism the first opportunity they can get. He has sent me an order for books, &c. All the brethren of that Branch, and those of E. F. Branch were in good standing.

From the Branch in Malta, I may say we are united and rejoicing in the work. Although cholera has raged on every hand, and taken away many, yet it was only permitted to pay us a hasty visit, the ordinance of anointing proving, with God's blessing, efficacious in one moment, for which we ever feel to praise God every time we think of it."

Friends, is not a faith that flourishes under the cannonade of Sebastopol rather hardy? Wise politicians will not treat it as men do old hats lying in their path. Indeed it can't be booted with any sort of success. The Pauls of the Sappers and Miners are of the Church militant, as they also claim to be of the church of God.—[Buffalo Democrat.

On with the Crusade for Freedom!

Is not Liberty as Well Worth Fighting for Now, as in the Days of the Revolution!

THE prospect of a civil war in Kansas, between the ruffian hordes of Missouri and the citizens of the Territory, is growing more probable every day. The late usurpation of the ballot boxes by the Missouri mob, is awakening the old '76 spirit of the settlers; and they are undoubtedly preparing themselves to defend their rights, to hold their own elections at the "point of the rifle." Now is the time for men of sterling courage and inflexible determination to go to Kansas at once. Have we not hundreds and thousands of unflinching unmarried men, who are willing even to peril their lives, if necessary, to save Kansas from being blackened and polluted by the armed ruffians from the hells and grog shops of St. Louis and other places in Missouri?

Because we have an imbecile President, whose duty it is to protect the settlers of Kansas, but who pays no attention to the outrage committed there, shall the sterling men of our country be as imbecile, and suffer the noble pioneers of freedom in Kansas to be driven from that country by a mob of slavery's minions?

We trust not. On, then, for the defence of freedom and the purity of the ballot box in Kansas. On for a crusade for freedom in Kansas. Show the bloated mob in Missouri that the men of Kansas are no cowards, and will not submit to their insults.—[Michigan Expositor.

Why don't some of those Eastern editors, who are fighting the Missourians "so awfully" at home, come to Kansas themselves, and dare to attempt the committal of acts which they counsel others to do? We think it would look much better in them to practice more and preach less. To read the Eastern journals now, one would naturally suppose that an army of a million of "freemen" was being raised to drive Southern citizens out of Kansas by force of arms. We do not fear their warlike preparations or noisy threats. If there is any truth in the old adage, that "barking dogs never bite," we are comparatively safe. We would like to see the plans of the Northern Press *attempted* to be carried out in this Territory. It would give us an opportunity of indulging in a luxury we have long desired, of "wading waist deep in the blood of abolitionists!" Come, then, we say, on your hostile mission! and we will give you the reception that the immortal Jackson gave the British at New Orleans. We will make your wives widows and your children fatherless, and enrich our soil with the putrid carcasses of dead abolitionists. We would much like to see the editor of the Michigan Expositor leading his company of rag-tag and bob-tail recruits over the prairies of Kansas. We would like to see him then, after his first encounter with the "armed ruffians from hell," and hear him exclaim in regard to the possibility of making Kansas a free State, "'tis easier *said* than done!"—[Squatter Sovereign.

Retaliation.

THE following extract from a letter in the St. Louis Republican, dated Iola, Kansas territory, shows that the free State party are disposed to retaliate on the Missourians:

"Mr. Kirby of Jackson county, Missouri, came over and located a claim on Marie de Seine, the south branch of the Osage river, and some twenty or thirty miles from Lawrence. When he had finished his cabin, three men came to him and ordered him off, saying that no Missourians should settle in that neighborhood. As he was alone and had nothing but a rifle, while they had double-barreled guns, he thought "discretion was the better part of valor," and left. He went to Jackson county and got some twenty of his friends to accompany him and returned; but, upon their arrival, they found the cabin filled and surrounded by about fifty armed men. Thinking it not prudent to attack so large a party, they returned to Missouri, and spread the news through the border counties. Meetings were held at Weston, Liberty and Independence, and resolved that Mr. Kirby should be protected in his right, and that a force should be raised to place and defend him in the possession of his claim.

GOV. WRIGHT, of Indiana, has declared Clay county, within that Commonwealth, in a state of insurrection. The "free and enlightened citizens" in return offer a reward fer the Governor's head. The cause of these adverse movements is the attempt of the citizens to amuse themselves and show their sovereign power by destroying a canal, by trampling upon authority, and by other acts of violence outrage, and the determination of the Governor to vindicate the laws. The Indianapolis Journal says that there is very serious danger that the citizens of the neighborhood, injured by these canal outrages, will be excited by renewal of them to such a degree as to take the law into their own hands and punish mob outrages by mob vengeance, as there are enough men interested in the preservation of the canal to crush the whole nest of Clay county outlaws at once. Such are the evil consequences of mob rule.

THE Editor of the *New York Daily News* says that he fears that opium is very extensively substituted, in many parts for the use of alcoholic drinks, and that the most fatal consequences are feared from the use of this insiduous debilitating and destructive narcotic. That "orders have already gone forward for the shipment of large amounts of opium, as a substitute for the various drinks, thus proscribed. If this is indeed a fact the results to be apprehended will be dreadful. Its deleterious effects are far more enerveting and destructive than the use of alcoholic drinks, and a temperance operation more efficient than the Maine Law will be needed to check the use of this poisonous drug.

THE steamer Fashion, bound from Louisville to St. Louis, sunk on the 14th inst., three miles below Evansville. No lives were lost.

Correspondence.

ST. LOUIS, May 24, 1855.

MR. EDITOR: Having just arrived from Salt Lake City on the fifth of this month, in company with the mail from Utah, I have been not a little surprised at seeing an article copied from the *New York Daily Times*, in relation to the trial of the murderers of Capt. Gunnison and his party who were massacred on the morning of the 26th Oct. 1853. After reading the article carefully, and being there at the trial of the Indians in March last, I feel that it is my duty to the public, and to Utah, to give a true statement of the facts as they existed; for I must say, fearless of contradiction, that the articles that have appeared in the public prints, in relation to this matter, are perfectly absurd, and nine-tenths of them are falsehoods, and I challenge the writers to get Col. Steptoe, or Chief Justice Kinney to endorse their statements; or any one of the officers under Col. Steptoe's command, except the writer himself, who is without conscience, truth or honor; I know not who he is, nor care, either for his office or the position he holds, I again say, he cannot get Col. Steptoe, nor any honorable man under his command, to endorse his statements. It is true that Col. Steptoe was obliged to bribe the Chief of the Indians, for he considered it the only way to get hold of the murderers, and that too at a pretty round sum. This deal for the Indians was between the Chief Kanoshe and the Colonel—the Chief knew that the Colonel require that of him, that he would not do himself that is, to turn traitor to his own flesh and blood, (the people of his own band,) particularly as in that murder the Chief was unquestionably as deep in the mud, as they were in the mire; and as I have been credibly informed, by the Interpreters, the Chief had stated at different times, that he had no objections to receive the Colonel's "blankets and horses," but he did object to surrendering up his people, that were concerned in the murder, to be hung up by the neck like dogs.

And what took place at the trial goes to prove this statement; for the evidence shows that the chief had rather got the Colonel down, on the trade, for the Indians that the chief had given up were not the ones that committed the deed; but were accessory to the crime, by assisting the party on. To substantiate this, I will here state, that two of the Indians given up were very old men, (one of them was blind) another of the party was a squaw. The Colonel ordered the question put to the chief, while in the witness stand, why he gave up this old blind man, when he had no hand in the murder. The chief answered, "that he had agreed to give up so many Indians, and that old man was blind, and of no account, and he did not care if they did kill him:" so it was discovered to be a swindling game on the part of the chief, and the Colonel remarked to me, that he had been deceived by him; for when he made the bargain with the chief, he promised to bring more Indians as witnesses to establish their guilt, and that he himself would be the most important witness. But But when he was put upon his oath, he knew nothing (you will bear in mind that the witness had already obtained the blankets and horses,) notwithstanding all this treachery on the part of the chief, of which the Colonel and the Court were fully aware; the correspondent of the New York Daily Times states that "the witnesses were tampered with by Col. Babbitt, a tool of Brigham Young." He says that, notwithstanding all this, the prisoners' guilt was proven without doubt. Why don't the writer give the evidence so that the public may judge of the matter? When the witness was upon the floor the question was put to him by the court "Has Col. Babbitt or any one else spoken or made presents to you since the trial commenced?" The answer was distinctly "No one excepting Col. Steptoe."

Col. Steptoe then asked the witness why he had misrepresented things to him; that when the first conversation took place, he (the witness,) told him, he knew considerable; but when put on his oath, he knew nothing. The witness said "he did not know why he'd forgotten, unless it was, that when he was talking to the Colonel about the bribe, he then talked for the bribe; but now, he was talking for his people." The question was then put to him: Do you know the nature of an oath? He said he did not. He was then asked if he knew there was a God, or a Supreme Being? He said that all he knew about Him, was what the white man had told him; but he had never seen the person, nor made his acquaintance; but he could not believe the white man for some told him that God lived in the air, and others said he lived under ground: in fact he said, he did not believe that the white men knew any more about Him, than he did.

There was no evidence against the prisoners of any more weight than the Chief's; and yet this is called *positive proof* by the writer in the Times. I ask what reliance can be placed upon such correspondents? He further states that "Col. Babbitt was the tool of Brigham Young." I think if he had needed a tool he would not have taken an outsider, as to my certain knowledge the Colonel and the Governor are not on the best of terms; and I know that Gov. Young had nothing to do with the case, *for Col. Steptoe assured me that he engaged Col. Babbitt himself to defend the Indians*; and his instructions to him was to *acquit them if possible*, since he learned how little the Indian testimony could be relied upon; and further, Col. Steptoe spoke to me in the highest terms of Gov. Young; in my last conversation with him, previous to leaving the Valley.

In regard to Cols. Babbitt and Steptoe, I know that they were on the most intimate terms; and Mr. Babbitt's course in relation to the trial, was highly commendable; much credit is due him for his zeal, and unremitting labors in behalf of humanity, in the case of the two poor old Indians, whose only chance of defence, in their loneliness and ignorance, was through their counsel Col. Babbitt. I regret that I am not able to say

as much for the counsel on the part of the people; for I presume he felt somewhat indignant at the repudiation of a certain code of morals, which had been attempted to be introduced among the femenine copper colors, by some of the professions, whose generous philanthrophy towards the benighted heathen led them to condescend to become their preceptors, in *some* of the arts of *civilization*; and these *practical* white teachers after luxuriating in the endearing charms of squaw-ology; having forgotten to redeem their pledges, were called upon publicly in court, by a red *cyprian* to fulfill their agreements; backed by her brother-in-law, the Chief Arrapene, as counsel; who took upon himself all the usual airs of the *profession* in imitation of our courts, he with great dignity, but rather unceremoniously, interrupted the speech of the eloquent gentleman in his plea, who was then addressing the court, and insisted upon the immediate payment of *red paint, blankets and a looking-glass*, the terms agreed upon, and assuming also the office of Judge and executive he threatened instant vengeance by his band of Utes, if not complied with.

This being a new case upon the docket, and the prosecution somewhat peremtory, the case also appearing clear to the court, and the defendents being present, and making no demur; the aforesaid articles were produced to the satisfaction of the plaintiff, whose counsel, Arrapene feeling a little elated in his new profession, said "*I can talk as well as the white lawyers*" and demanded one dollar for his fee, which being paid, he with his sister-in-law left the court.

The above was unquestionably a serious interruption to the learned gentlemen, just then pathetically addressing the court, in relation to Indian outrages; and must necessarily somewhat ruffle the equanimity of his feelings; and it would not be surprising if some charges in the shape of *paint, blankets, looking-glass, &c.*, should be included in the mileage, or contingent expenses of some of our professional gentlemen, as it cannot possibly be that such luxuries can be enjoyed out of the small salaries, allowed by General Government.

The correspondent of the Times writes that the court charged the jury to the effect, that "they must either bring in a verdict of guilty of murder, in the first degree or clear them," &c. This I deny, in toto. The Court charged the jury, that, "if they were satisfied from the evidence given that the prisoners were guilty, they should bring in a verdict accordingly; if innocent of murder, they should so bring in a verdict; but if satisfied they were accessories to the crime their verdict should be in accordance." I must here say, that much credit is due to Chief Justice Kinney, for the able manner in which he presided in this case. I will admit that such a charge as the correspondent refered to, was asked of the court by the counsel for the prosecution; but no such charge was given; for Chief Justice Kinney is too well versed in law, to be swerved from his duty by such suggestions.

I will now call your attention to that portion of the article in which the correspondent states that he was present at the trial and does know there was a special agent sent there by Gov. Young, to communicate with the jury, "this agent, he says, was one Huntington, what communication said Huntington brought to the jury, he does not say, I was there myself during the trial; but never heard anything of this until I saw it in the Times; but this I can say that this same Huntington, is, and has been for several years employed by the General Government as Indian interpreter, and was at that time, and upon that occasion, employed by Doctor Hurt, the Indian agent for Utah.

The writer also states, as a notorious fact, that Brigham Young commanded Mr. Carrington, the Prosecuting Attorney for Salt Lake county, to wrest the prisoners from the hands of Col. Steptoe. The circumstances connected with this I am also acquainted with, having received the particulars from Col. Babbitt and Mr. Huntington; and from the little regard for truth displayed by the correspondent, I feel compelled to relate it. You will bear in mind, as I stated before, that one of the prisoners was a female; these Indians were all confined in the soldiers' barracks, and a few days after Mr. Huntington and Col. Babbitt were sent for by the husband of this squaw, who stated to them, as they were there chained down as prisoners, that his wife was ravished by the soldiers before his eyes, and wanted to know if this was the way that white men treated their prisoners.

As soon as Col. Steptoe learned of this, he at once removed them, and Col. Babbitt, applied to Judge Shaver for a writ of habeas corpus, which was also the duty of their counsel; as the Indians were held in prison, out of the district in which the crime was committed, for which they were on trial. This writ, however, was denied by the Court upon the grounds that the evidence was not properly before them. This last I had from Judge Shaver himself, and I know that Gov. Young had nothing to do in the matter. But justice demanded that those prisoners should be removed from that den of infamy and corruption.

The writer in the Times may think it all right to subject the poor ignorant Indians to violence and shame in an enlightened civilized country like our own. But this much I can say in his behalf, that for his unprincipled falsehoods in relation to this trial, and of Gov. Young and the people of Utah, he is unworthy to be classed with honorable men, or admitted into decent society. I will not assert, but appearances strongly indicate, that he is one of those men who bear upon their persons the indelible impress of a corrupt association with those very Indians that called forth publicly from Governor Young the just and scathing rebuke, about which the writers in the Times and Herald were led to so unwarrantable an attack upon a people whom these brutes had sought to corrupt and reduce to their degraded standard of morality; and this, no doubt, was the cause of their writing their falsehoods to the above named papers, in the hopes of covering their infamy.

I have more things to communicate; but as I am afraid that I have already trespassed too far upon your columns, I forbear for the present. Yours, &c., THOMAS S. WILLIAMS.

European News.

THE Atlantic arrived about 8 o'clock on Wednesday morning last, bringing news rather more important than we have had lately. We give the following summary from the Eagle:

"The news comprises three distinct successes of the Allies.

Firstly, the French in sanguinary conflicts, lasting whole nights of the 22d and 23d, took and retained an important position of defence, or place d'armes before Sebastopol. Not fewer than 8,000 men were killed or wounded by the bayonet mostly.

Secondly, the Allies made rapid advances and seized and retained the Russian lines on the Tchernaya, without much loss to the former, the Russians retreating to the hills.

Thirdly, the Allied secret expedition has obtained easy possession of Kertsch, and command the Sea of Azoff, in which are now fourteen Allied steamers.

The Russians, on the approach of the Allies, blew up the fort, and burned four steamers, thirty transports, and half a million sacks of breadstuff.

France and England decline further conference at Vienna.

LATEST.—The French have established a camp at Tchorgoun.

It is said that Belgium will furnish 20,000 men.

Hopes of peace prevail.

Baring quotes consols money 92 1-8, 1-2, and 83 to 1-8, but others quote 92 7-8.

Money abundant.

Liverpool cotton excited, advanced half-penny, with sales of 150,000 bales.

Breadstuffs dull.

Provisions better."

THE WAR.

The English and French Governments have received the following brief but accurate accounts:

Lord Raglan writes:

CRIMEA, May 27, 1855.

We are masters of the Sea of Azoff without a casualty. The troops landed at Kertch on her Majesty's birth-day, and the enemy fled, blowing up their fortifications on both sides of the Straits, and destroying their steamers. Some vessels and fifty guns have fallen into the hands of the Allies.

WAR DEPARTMENT, May 28—10:30 A. M.

Lord Panmure presents his compliments to the editor of the Times, and begs to inform him that further intelligence has been received from Lord Raglan, announcing that Lieut. General Sir George Brown had reached Yenikale at 1 P. M. on the 25th inst., and that the day before he destroyed a foundry near Kertch, where shot, shell and Minie balls were manufactured.

In the advance Sir George Brown had placed the French on the right, the English on the left, and the Turks in reserve.

We have also received the following from the Secretary of the Admiralty:

ADMIRALTY, May 31—6:16 P. M.

A telegraph dispatch has just been received at the Admiralty, with the intelligence that on the 27th of May, on the appearance of the Allied squadron before Berdiansk, the Russians burnt four war steamers and considerable stores of corn.

On the 28th the forts of Arabat were bombarded and the powder magazines blown up. One hundred and six merchant vessels have been destroyed, and only one small Russian steamer remains in the Sea of Azoff.

The Paris Moniteur says:

May 27—9 A. M.

The expedition to Kertch and Yenikale has been attended with complete success.

The enemy fled at the approach of the Allies; they blew up their powder magazine, destroyed their batteries, and burnt their steamers.

The Sea of Azoff is occupied by the Allied squadron.

SEA OF AZOFF, May 29, 1855.

The expedition has perfectly succeeded.

The batteries on the coast of Kertch and Yenikale are in our power.

The Russians burned three of their steamers, and some thirty transports and trading vessels. As many were captured.

In the evening we entered the Sea of Azoff.

The Russians burned their magazines at Kertch, which contained 160,000 sacks of oats, 360,000 sacks of corn, and 100,000 sacks of flour.

The Times correspondent says:

PARIS, Friday, June 1—7 A. M.

On the Queen's birth-day the Allied expedition arrived off the Straits of Kertch.

The troops landed and ascended the heights, and the small steamers went to Kertch.

The Russians blew up their fortifications and fled, after destroying several ships, and very large quantities of wheat, flour and oats.

Thirty vessels were burnt, thirty taken, and fifty guns.

Reinforcements were daily arriving at Constantinople.

The occupation of Galatz, and an attack upon Ismail and Reni are confidently spoken of.

The Moniteur has the following:

The Minister of Marine has received the following dispatch from Vice Admiral Brust:

STRAITS OF KERTCH, May 29, 1855.

Commander Lessiges, of the Lucifer, and his colleague, Captain Lyons, of the Miranda, announced that, on the 25th of May, the allied flotilla sent into the Sea of Azoff having appeared before Berdiansk, the enemy set fire to four of their steamers and to large storehouses.

On the following day the Bay of Arabat was visited, but no vessel was seen. The allied flotilla exchanged a brisk cannonade with the forts, and one of its shells blew up a powder magazine. In three days one hundred and three merchantmen have been destroyed by the cruisers of the Allies. The Russians have only one small steamer of thirty horse power left in the Sea of Azoff.

WAR DEPARTMENT, May 31—11:30 A. M.

Lord Panmure presents his compliments to the Editor of The Times, and begs to inform him that intelligence has been received from Lord Raglan, dated the 26th instant, stating that Sir George Brown, reports on the 28th, that the troops continued healthy; that five vessels laden with corn had run into Kertch, ignorant of the place having been taken, and were captured; and that the number of guns taken by the Allies exceeds 100.

Matters continue much the same in the Crimea. Troops healthy.

So much for the bare facts. The consequences resulting therefrom are still to be estimated. The Russian army in the Crimea is thereby cut off from all the supplies derived from the eastward and from Southern Russia.

The Monituer publishes the following dispatches received by the Minister of War from Gen. Pelissier:

CRIMEA, May 25—10 P. M.

To-day we have occupied the line of the Tchernaya. The enemy, who were not in force, offered little resistance in disputing the ground, and retreated rapidly into the hills.

We have definitively established ourselves in the works carried during the nights of the 22d and 23d.

An armistic was agreed upon for burying the dead, and we were enabled to form an estimate of the enemy's losses. They must be about 5,000 or 6,000 men killed and wounded.

MAY 26—10 P. M.

The enemy has not made any demonstration either in front of the place or against our lines on the Tchernaya.

The works of fortification at Kamiesch are progressing.

The sanitary condition of the army continues good.

FRENCH RECONNOISANCE.—A dispatch from Varna, dated May 31, says that on the 24th of May the French made a reconnoisance across the Tchernaya with 35,000 men, and established a camp at Tchorgoun.

Two thousand men of the Turkish contingent had arrived in the Crimea.

The French have taken 1000 oxen at Kertch.

A BELGIAN CONTINGENT.—A dispatch from Paris, dated May 31, says that Belgium is to furnish a contingent of 20,000 men, the consent of the Chambers being first obtained.

THE BALTIC.—BERLIN, June 1.—The Princess Alice arrived yesterday at Dantzic with the mails.

The fleet is to anchor sixteen miles below Cronstadt. The health of the fleet is very satisfactory.

VIENNA, May 31.—The "Oesterreichische Zeitung," under date of Constantinople, May 24, has the following dispatch: "100,000 allied troops are about to attack the Russians at Inkermann. 18 steamers are cruising in the Sea of Azoff."

DISPATCH FROM GEN. PELISSIER.—The Monituer, of this morning, contains the following dispatch from the Crimea, dated May 30: "I have news from Kertch to the 29th. All goes on well. The flotilla of the allies had returned from the Sea of Azoff. It destroyed 106 merchantmen at Berdiansk. A strong garrison left Yenikale assures us the possession of the Straits. The expedition has captured 90 guns of different calibre.

CAPTURE OF KERTCH.—VARNA, May 28.—On the Queen's birthday the Allied expedition arrived off the Straits of Kertch. The troops landed and ascended the heights, and the small steamers went up to Kertch. The Russians blew up their fortifications and fled, after destroying several ships and very large quantities of wheat, flour and oats. 30 vessels were burnt, 20 taken, and 50 guns. Reinforcements were daily arriving at Constantinople. The occupation of Galatz, and an attack upon Ismail and Reni, are confidently spoken of.

Intelligence has been received from Raglan, announcing that Lieutenant General Sir George Brown had reached Yenikale at one P. M., on the 25th instant, and that the day before he destroyed a foundry near Kertch, where shot, shells and Minie balls were manufactured. In the advance, Sir George Brown had placed the French on the right, the English on the left and the Turks in reserve.

SEA OF AZOFF, May 25.—The expedition has perfectly succeeded. The batteries on the coast at Kertch and Yenikale are in our power. The Russians burned three of their steamers, and some thirty transports and trading vessels. As many more were captured. In the evening we entered the Sea of Azoff. The Russians burnt their magazines at Kertch, which contained 160,000 sacks of oats, 360,000 sacks of corn, and 100,000 sacks of flour.

OCCUPATION OF THE TCHENAYA.—The following dispatches have been received by the French Minister of War, from Gen. Pelissier:

CRIMEA, May 25, 10 P. M.—To-day we have occupied the line of the Tchernaya. The enemy, who were not in force, offered little resistance in disputing the ground, and retreated rapidly into the hills. We have definitely established ourselves in the works carried during the nights of the 22d and 23d. An armistice was agreed upon for burying the dead, and we were enabled to form an estimate of the enemy's losses. There must be about 5000 or 6000 killed and wounded.

RUSSIA.—Prince Menschikoff, whose death has been so often reported, arrived at St. Petersburg about a fortnight ago, and was received with the utmost kindness by the Emperor, who presented him to the Empress as one of the most devoted servants of the State.

Letters from Southern Russia state that all the Russian reinforcements, now on their way to the Crimea, have received counter orders to rendezvous at a camp near Odessa. Fears are felt that the city will soon be attacked by the Allies, and that success would be infinitely easier than against Sevastopol; defensive works were in course of construction. The emigration from Odessa into the interior was augmenting, and the authorities were not so opposed to it as formerly. The blockade was strictly maintained.

The Emperor of Russia has been visiting in detail all the works of defence both old and new at Cronstadt. His Majesty, it seems, was quite satisfied with all he saw, and having warmly embraced his brother, the Grand Duke, and addressing the officers round him, said that "the eyes of the whole world were again directed towards Cronstadt, that impregnable key to St. Petersburg, that advanced post of the fortress of Peter and Paul, that other Sevastopol, which would in its turn know how to brave all the attacks of the enemy," His Majesty presented each soldier with a ruble (about $1.)

Advices from St. Petersburgh to the 29th state that there is now a strong party in favor of the conclusion of peace. It is stated that the troops now in Sevastopol number about 50,000 and that the place is provisioned for eight months.

Respecting strategetic movements, it was said that the Russian government had given orders to retire slowly before the Allies, not risking a general engagement.

A strong diplomatic assault was reported to be in preparation upon the German Courts, especially Austria.

The Russian government has issued a supplementary ukase, which commands all the peasants in the State dominions, from 30 to 35 years of age, to be included in the levy lately ordered in the 17 Western Governments. The Emperor Alexander, in a speech to a deputation of the inhabitants of Cronstadt, said: Pray the Almighty to grant us peace and trade will flourish again.

CANROBERT'S FAREWELL.—The following is General Canrobert's address to the army on giving up the command to General Pelissier:

Soldiers—General Pelissier, Commander of the First Corps, assumes from this day's date the chief command of the army in the East.

The Emperor, by placing at your head a General accustomed to great commands, grown old in war and in the camp, has wished to give you an additional proof of his solicitude, and to prepare still more the successes, which, believe me, shortly await your energetic perseverance.

In leaving the exalted position where circumstances and the will of the sovereign had placed me, and where you maintained me in the midst of severe trirls by your warlike virtues and that confiding devotion with which you never ceased to honor me, I do not separate myself from you; the happiness of taking a closer share in your glorious fatigues and your noble labors has been granted to me, and it is altogether, under the skilful and firm guidance of the new Commander-in-chief, that we will continue to fight for France and for the Emperor. CANROBERT.

Headquarters before Sebastopol, May 19.

DEFEAT OF THE RUSSIANS.—The Moniteur publishes two despatches from General Pelissier, dated the 23d and 24th ult. In the first the General thus expresses himself: "The enemy had formed between the Central Bastion and the sea a large *place d'armes*, where they proposed assembling considerable forces to make important sorties against us. In the night between the 22d and 23d we attacked those works, which were defended by nearly the whole of the garrison. The combat was fierce, and lasted nearly the whole of the night. We carried and occupied half of the works. I hope to be able to announce to you to-morrow that the remainder have been carried the following night."

In the other despatch General Pelissier says—"We last night very successfully carried the remainder of the works we had attacked on the previous evening. The enemy, whose losses were enormous the night before, did not make so stout a resistance. Our loss, though considerable, was much less. The allied armies to-day cordially celebrated together the birth-day of her Majesty."

Prince Gortschakoff writing on the 23d says—"Last night we were attacked in a thick fog by seventeen battalions of the Allies. The battle lasted all night. Our loss is 2500 men—they fell mostly by the bayonet."

SWEDEN.—We hear from Stockholm, under date of May 13th, that great preparations are making for war, and that fresh recruits are being enlisted and exercised as fast as they can be procured. Troops of men are to be seen marching through the streets, in the highest possible spirits, singing their national songs. The construction of cannon boats is also carried on with a most extraordinary activity, and from the earliest dawn until late at night the dock-yards ring with the sound of hammers.

HOLLAND.—The States General have it in contemplation to abolish the duty on flour, meat, butter and coals, and to levy a tax on expenditure instead of income, as had been previously intended.

The duty on spirituous liquors is to be increased 100 per cent.

SPAIN.—Advices from Madrid of the 30th of May state that the insurgents at Caspi and Alcanitz were defeated on the 28th, at Valonquiza. The two leaders and a cure were shot. The other provinces are tranquil. The debate in the Cortes relative to the extraordinary powers demanded by the Ministers, continues.

FRANCE.—The strikes amongst workmen in many parts of the country are assuming a rather serious aspect. The connexion between the strikes and the dearness of living is the ugliest feature in the business. People remember that 1830 and 1847 were also years of great scarcity.

The Moniteur on Saturday contained a circular dispatch of the French Minister of Foreign Affairs, in reply to Count Nesselrode's recent dispatch.

On Saturday 105,000 persons visited the Paris exhibition.

Marshal Harispe died on the 26th ult., at Bayonne, at a very advanced age.

All the officers of the French Emperor's household who went to Constantinople to make preparations for the Emperor's intended journey to the East have returned to France in the Simois. The Emperor has abandoned his project.

CHINA.—From Shanghai we have dates to tho 9th ult. All was quiet there, and the troops having been withdrawn to Nankin, the country around was resuming its former tranquility, and the city was being fast rebuilt. The Nankin rebels had commenced the season's operations by an inroad into the green tea districts, and the capital, Kwei-chow-foo, had fallen into their hands.

Since the defeat sustained by the rebels at Whampoa a considerable portion of them spread themselves about the coast, committing all kinds of depredations, and even attacking foreign flags.

In consequence of this an expedition, consisting of her Majesty's steamer Hornet and the brig Bittern, accompanied by the boats from her Majesty's ships Winchester, Sybille and Spartan, was sent against them, and succeeded in doing considerable execution. About 20 junks were taken or destroyed, few of their crews escaping. The most inveterate hostility was shown to them by the people on shore, who killed all who fell into their hands.

Another enemy has now to be contended with by the people of Canton in the shape of famine. Very great distress is felt by the poorer classes, and food riots are anticipated.

LATEST INTELLIGENCE.

BY TELEGRAPH FROM LONDON TO LIVERPOOL.

LONDON, Saturday morning, June 5.

THE BALTIC.—MEMEL, May 26.—When the war steamer Driver was sent into the Baltic ports to serve the vessels lying there with the official notice of the blockade, she found amongst others the American ship Samuel Appleton, of Boston, which she also served with a warning to clear out within six days. A day or two afterwards, being out cruising, she fell in with the Appleton, and an officer was sent on board to examine her papers. They were found perfectly in order, whereupon the officer demanded to see the bills of lading. The American captain objected to this, and began to make difficulties which excited the suspicion of the British officer, as he insisted on their production, which was at length complied with, when it turned out that the Appleton had just landed at Baltish Port 50,000 rifles and 10,000 revolvers, besides 800 bales of cotton as the ostensible part of the cargo. The ship was carefully overhauled, but nothing contraband of war was found on board. The Appleton entered the Sound on the 15th of March, and arrived at Baltish Port on the 12th of April.

THE CRIMEA.—At an Assembly of General Officers, summoned for the purpose, Canrobert communicated to them with a noble simplicity, the change in the command which was about to take place, and transferred his powers to General Pelissier. Canrobert immediately after assumed the command of his division.

The Vienna papers publish a Consular dispatch from Varna, according to which, the number of allied troops landed at Kertsch, under Gen. Brown, was 20,000. The advance on the Tchernaya, effected on the same day, was made by 35,000 men.

A French private dispatch, also from Varna, states that the Allies are in possession of Tcherguna, on the right bank of the river, and that two Russian batteries and several battalions, detached from the north of Sebastopol, were advancing to support the retiring force.

The Chimborazo and S. Curling's Passengers.

LATE on Saturday night, the 3rd inst., from five hundred to six hundred souls of Saints arrived here by the excellant and commodious steamboat Amazon, under the Presidency of Elder Edward Stevenson. This company was composed of the passengers by the ships Chimborazo and S. Curling, about an equal number of each company. About one hundred arrived on Thursday the 7th inst., by the steamboat Gibson, in charge of Elder Thurston. The balance of the companies are remaining in New York, Philadelphia, Cincinnati, and other places between this city and New York; the most of whom will doubtless make their way to the Western country as soon as circumstances will permit.

We shipped on Monday, the 4th inst., about one hundred and forty passengers on the Ben Bolt, for Atchison, including about eighty P. E. Fund passengers, who left about 10 o'clock P. M., in charge of Elder Stevenson in company with Elder Jeremy, late of the Presidency of the Welsh Mission.

On Friday, the 8th inst., we shipped on the Amazon, for Atchison, about three hundred passengers including about two hundred in charge of the P. E. Fund company. The whole company is placed under the Presidency of Elder Israel Barlow; Elder Willis, Secretary, late Missionary in India.

About three hundred of the ships' company above named, are in this city awaiting orders from the P. E. Fund Company's agents. About two hundred are encamped a short distance from the city, on a fine open country, and in a healthy location, where they are permitted to enjoy the luxury of living in tents in the real Oriental and Patriarchal style. This company is under the Presidency of Elder Andrew L. Lamoreaux, late President of the French Mission, who has brought with him from that Mission upwards of seventy Saints, who are now mostly in the St. Louis camp of Israel.

Elder John S. Fulmer arrived here on Monday evening, having received and forwarded the several ship's companies—Siddons, Juventa Chimborazo, and S. Curling. He has satisfactorily arranged the P. E. Fund company's business, and is now preparing to ascend the river and to lay hold of the P. E. Fund Emigration at Atchison, and superintend its movements from that point to Salt Lake city.

[St. Louis Luminary.

SLACKED lime at the rate of one bushel to the acre, sowed on the wheat immediately after a shower, or while the dew is on, about the time the wheat is heading out, is said to be an effective preventive against the depredations of the weevil.

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE ST. LOUIS LUMINARY.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to THE MORMON office, or to the editor of the Luminary, St. Louis, Mo.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

COL. KINNEY.—This gentleman's case came up before the United States District Court last week, but when called for he was not there. It is supposed that he has gone on another vessel and left his bail to take care of itself. From the California papers we learn that the Fillibuster Walker, who made so signal a failure in California sometime ago, has left California with an expectation to meet Col. Kinney, and that another party was to leave New Orleans to unite their forces in Nicaragua.

HIGHLY SPICED.—The New York Herald recently contained an article on "Flogging Criminals," whereupon the Tribune observes, that for once that paper treats of a subject it fully understands—its editor having been nine times publicly horsewhipped.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Hymn Books, roan	$0 50
do do calf, plain	0 75
do do do gilt	1 00
do do do morocco	1 25
Book of Mormon, roan	1 25
do do morocco	2 50
Doctrines and Covenants	1 00
do do morocco	2 25
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
do do morocco do	2 50
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40

Wholesale Price Current.

NEW YORK, June 15, 1855.

Article	Unit	Price		Price
ASHES—Pot	per 100 lb.	$5 75	a	5 87½
Pearl		6 —	a	— —
CANDIES—Stuart and Bussing's best, assorted	per lb.	16	a	18
Ordinary		11	a	—
CANDLES—Sperm	per lb.	30	a	32
Adamantine		21	a	26
Mould, yellow		14½	a	15
COFFEE—Java, white		13½	a	14½
Mocha		14½	a	15
Laguayra		10¼	a	11
Maracaibo		10¼	a	11
St. Domingo (cash)		9¼	a	9½
DRUGS AND DYES—Alcohol	pr. gal.	— 70	a	— 76
Alum	per lb.	— 2¼	a	— 2½
Arrowroot		— 30	a	— 32
Arsenic, powdered		— 2	a	— 2½
Asafœtida		— 5	a	— 25
Borax, refined		— 28	a	— 28½
Brimstone, American, roll		— 2½	a	— —
do crude	per ton.	26 —	a	25 —
Camphor, crude	per lb.	— 29	a	— —
do refined		— 33	a	— —
Chlorate Potash		— 32½	a	— 37½
Cochineal		1 05	a	1 14
Copperas	per 100 lb.	1 25	a	1 37½
Cream Tartar	per lb.	— 33	a	— 33½
Gum Arabic, picked		— 35	a	— 38
Gum Copal		— 30	a	— 50
Gum Myrrh, Turkey		— 25	a	— 30
Iodine, resublamized		5 37½	a	5 75
Ipecacuaha		3 —	a	3 25
Madder		— 10½	a	— 11½
Magnesia		— 16	a	— 19
Do calcined		— 30	a	— 35
Nutgalls, blue Aleppo		— 20	a	— 22½
Oil Anis		4 —	a	4 25
Oil Bergamot		1 65	a	1 87½
Oil Cassia		3 —	a	3 25
Oil Lemon		1 70	a	1 87½
Oil Peppermint		4 25	a	5 —
Opium, Turkey		5 87½	a	— —
Otto Rose	per oz.	3 50	a	6 50
Oxalic Acid	per lb.	— 27	a	— 29
Phosphorus		— 80	a	— 85
Quicksilver		— 50	a	— 53
Rhubarb, China		1 50	a	1 75
Saleratus		— —	a	— 6
Sal Ammoniac, refined		— 8½	a	— 9
Senna		— 9½	a	— 11
Shellac		— 9	a	— 12½
Sugar Lead, white		— 11	a	— —
do brown		— 7½	a	— 7¾
Sulphate Quinine		2 45	a	2 60
Tartaric Acid		— 47	a	— 49
Verdigris		— 45	a	— 47½
Vitriol, blue		— 9½	a	— 10
DYE WOODS—Camwood	per ton.	50 —	a	80 —
Fustic		19 —	a	28 —
Logwood		17 —	a	25 —
FLOUR—State, common	per bbl.	9 —	a	— —
Michigan and Indiana		10 —	a	10 12½
Genesee, extra		11 25	a	18 —
Rye		8 25	a	9 —
Corn Meal		5 18½	a	5 25
FRUIT—Raisins	per box.	2 35	a	2 40
Raisins, layers		2 70	a	2 75
Currants	per lb.	— 15	a	— 22
GLASS (American window)—				
6x8 to 8x10	per 50 feet.	3 25	a	2 50
8x11 to 11x16		3 75	a	2 62½
11x17 to 12x18		4 —	a	3 —
20x26 to 24x30		5 50	a	4 25
31x40 to 34x46		8 —	a	7 50
GRAIN—Wheat	per bush.	2 25	a	2 80
Corn		1 02	a	1 18
Barley		1 18	a	1 25
Oats		— 60	a	— 80
Peas		1 37½	a	2 50
Beans		2 75	a	3 —
GUNPOWDER	per 25 lbs.	4 —	a	— —
INDIGO	per lb.	— 17½	a	1 40
IRON—Pig, Eng., Scot	per ton.	26 50	a	27 —
Bar, Eng. refined		52 50	a	57 50
Sheet, Russia, 1st quality	per lb.	— 15	a	— 17
Sheet, Eng		— 3½	a	— 4
LEAD—Galena	per 100 lbs.	— —	a	6 25
Sheet and Pipe		7 75	a	8 —
LEATHER	per lb.	23	a	29
MOLASSES	per gal.	25	a	32
NAILS—Cut, 4d and 6d	per lb.	3½	a	—
Wrought, 6d and 20d		8	a	11
OILS—Olive	per bskt, 12 bottles.	3 37½	a	3 56
Olive, in casks	per gallon.	1 18	a	— —
Linseed		— 90	a	— 92
Whale		— 78	a	— 80
Lard, winter		— 85	a	— 90
PAINTS—Lead, red, Am	per lb.	— 7½	a	— 8
Lead, white, Am., in oil		— 8½	a	— —
Lead do do dry		— 8	a	— —
Ochre, yellow, French, dry		1 12½	a	1 37½
Ochre, in oil		— 4½	a	— —
Spanish Brown, dry	per cwt.	— 75	a	— —
Litharge	per lb.	— 7½	a	— 8
Vermilion, Chinese		— 90	a	1 —
Venetian Red	per cwt.	1 70	a	2 25
RICE	per 100 lbs.	5 75	a	6 50
SALTPETRE	per lb.	6	a	10½
SEEDS—Clover	per lb.	— 10	a	— 10½
Flax, American, rough	per bush.	1 85	a	1 90
Linseed, Calcutta		2 10	a	2 15
SOAP—New York	per lb.	4	a	7
Castile		10½	a	11
SPICES—Ginger, Race	per lb.	—	a	5
Mace		85	a	90
Nutmegs		92½	a	95
Pepper		11	a	—
Pimento		12½	a	13
Cloves (cash)		14	a	14½
SUGAR—New Orleans	per lb.	5½	a	6½
Havana, white		7¼	a	7½
do brown		5	a	7¼
Stuart's crushed		8½	a	—
SUMAC, Sicily	per ton.	70 —	a	82 50
TEAS—Gunpowder and Imperial	per lb.	30	a	65
Hyson		23	a	60
Young Hyson		18	a	55
Hyson Skin		5	a	32
Black		17	a	45
TIN	per lb.	26	a	29
TOBACCO		7½	a	43
TURPENTINE	per 220 lbs.	3 25	a	3 50
TAR	per bbl.	3 —	a	3 50
SPIRITS TURPENTINE	per gallon.	— 45	a	— 46

Corrected to June 15th.

Mormon Books.

WE have at last received our Books from Philadelphia, and are prepared to supply orders.

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World. J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITOR OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent,
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.

William Malben, 35 Jewin street, City, London, England.

Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Wales.

James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d.*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, ½*d.*; paper, 2*d.*; total, 4½*d.*

Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins*." And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; 'without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins*.' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions á son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier á notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire á l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaitre que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL, Postmaster General.
fe17

UTAH TERRITORY.
LIVINGSTON. KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City.
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.
G. S. L. CITY, 1855. 13
Luminary please copy 3 mos.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. B. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
150 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **J. P. Frost.**

We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTION.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER.
BOOTS AND SHOES, GROCERIES, HAT CAPS, CLOTHING, &C.
The subscribers being well acquainted with th wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNEL.,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoes. Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants.
Job Work in their line done on short notice.
fe17

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church, NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-tf

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., David Smith, } Sons of the Prophet;
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 19. NEW-YORK, SATURDAY, JUNE 23, 1855. PRICE FIVE CENTS.

Poetry.

Lines,

Suggested on Reading the First of "Spencer's Letters."

BY MISS E. R. SNOW.

"My heart is fixed"—I know in whom I trust.
'Twas not for wealth—'twas not to gather heaps
Of perishable things—'twas not to twine
Around my brow a transitory wreath,
A garland deck'd with gems of mortal praise,
That I forsook the home of childhood; that
I left the lap of ease—the halo rife
With smiling friendship's soft and mellow tones—
Affection's fond caresses, and the cup
O'erflowing with the sweets of social life,
Where high refinement's richest pearls were strew'd.

Ah no! a holier purpose fir'd my soul—
A nobler object prompted my pursuit:
Eternal prospects open'd to my view,
And hope's celestial torch within me burn'd.
God, who commanded Abraham to leave
His native country, and to offer up
On the lone altar, where no eye beheld
But His who never sleeps, an only son,
Is still the same; and thousands who have made
A covenant with him by sacrifice,
Are bearing witness to the sacred truth.
Jehovah speaking? Yes, as heretofore.

The proclamation sounded in my ear—
It touch'd my heart—I harken'd to the sound,
Counted the cost, and laid my earthly all
Upon the altar; and with purpose fix'd
Unalterably, while the spirit of
Elijah's God within my bosom reigns,
Embrac'd the "Everlasting Covenant;"
To be a Saint among the faithful ones
Whose race is measur'd by their life—whose prize
Is everlasting, and whose happiness
Is God's approval, and to whom 'tis more
Than meat and drink to do his righteous will.

It is no trifling thing to be a Saint
In very deed. To stand upright, nor bow
Nor bend beneath the weighty burthen of
Oppressiveness. To stand unscath'd amid
The bellowing thunders and the raging storm
Of persecution, when the hostile pow'rs
Of darkness stimulate the hearts of men
To warfare: to besiege, assault, and, with
The heavy thunderbolts of Satan, aim
To overthrow the kingdom God has rear'd.
To stand unmov'd beneath the with'ring rock
Of vile apostacy, when men depart
From the pure principles of righteousness—
Those principles requiring man to live
By ev'ry word proceeding from the mouth
Of God. To stand unwav'ring, undismay'd,
And unseduc'd, when the base hypocrite
Whose deeds take hold on hell, whose face is garb'd
With saintly looks, drawn out by sacrilege
From a profession, but assum'd and thrown
Around him for a mantle to enclose
The black corruption of a putrid heart.
To stand on virtue's lofty pinnacle
Clad in the heav'nly robes of innocence,
Amid that worse than every other blast—
The blast that strikes at moral character,
With floods of falsehood foaming with abuse.
To stand, with nerve and sinew firmly steel'd,
When in the trying scale of rapid change,
Thrown side by side and face to face with that
Foul hearted spirit, blacker than the soul
Of midnight's darkest shade, the traitor,
The vile wretch that feeds his sordid selfishness
Upon the peace and blood of innocence—
The faithless, rotten-hearted wretch, whose tongue
Speaks words of trust and fond fidelity,
While treach'ry, like a viper, coils behind
The smile that dances in his evil eye.
To pass the fiery ordeal, and to have
The heart laid open—all its contents prov'd
Before the bar of strictest scrutiny.
To have the finest heart-strings stretch'd unto
Their utmost length to try their texture. To
Abide, with principle unchang'd, the wreck
Of cruel tott'ring circumstances, which
Ride forth on revolution's blust'ring gale.

But yet, altho' *to be a Saint*, requires
A noble sacrifice—an arduous toil—
A persevering aim; the great reward
Awaiting the grand consummation, will
Repay the price however costly; and
The pathway of the saint, the safest path
Will prove, tho' perilous: for 'tis foretold,
All things that can be shaken, God will shake:
Kingdoms, and Institutes, and Governments,
Both civil and religious must be tried—
Tried to the core and sounded to the depth.

Then let me be a Saint, and be prepar'd
For the approaching day, which like a snare
Will soon surprise the hypocrite—expose
The rottenness of human schemes—shake off
Oppressive fetters—break the gorgeous reins
Usurpers hold, and lay the pride of man,
And glory of the nations low in dust!

The Vienna Conferences.

THE RUSSIAN VERSION.

Under date of St. Petersburgh, April 28, Count Nesselrode has issued the following circular note to Russian diplomatists abroad:

"St. Petersburgh, April 28.

"Sir: The deliberations of the Conference of Vienna, without being finally broken off, remain suspended, the plenipotentiaries of France and of Great Britain having declared their instructions exhausted.

"To enable the imperial legations to form a correct judgment of the actual state of the negotiation, I make it a duty to draw a sketch of the whole, to state the results obtained, so as to point out the circumstances which, in arresting its progress, have been an obstacle to its success.

"My dispatch of the 25th of February made you acquainted with the spirit in which the instructions were conceived which the late Emperor Nicholas, of glorious memory, gave to his representatives when the Vienna conferences were about to be opened. Confirmed by our august master on his advent to the throne, those directions were faithfully acted upon by the plenipotentiaries selected by his Majesty to take part in that important negotiation. It comprised four questions:

"1. Immunities in the Principalities.

"2. Navigation of the Danube.

"3. Revision of the treaty of 1841.

"4. Guarantee of the religious and civil liberties of the Christian population subject to the domination of the Ottoman empire.

"Before entering into a discussion of these articles, the Russian plenipotentiaries made a formal declaration, as inserted in protocol 1. It is as follows:

"Prince Gortchakoff says—'It is only by entering into the details of each question that it can be ascertained whether we can come to an agreement or not. We have all the same starting point; I also hope we have the same object in view—namely, a general peace—a peace which can only be solid and of practical value if honorable to both parties. If from any quarter whatever it should be attempted to impose conditions upon Russia for that peace incompatible with her honor, Russia would never consent to them, however serious might be the consequences.'

"Such was the point of departure which the Russian plenipotentiaries, conformably to the orders of their court, clearly established at the very outset of the negotiation. No member of the conference contested the validity of that declaration of principle. Far from it; they each of them attested that it was far from the intention of their cabinets to make propositions hurtful to the dignity of Russia. On the strength of those assurances, the deliberations opened on the 15th of March.

"The sittings of the 17th and 18th of March were devoted to the question of the Principalities. It was settled honorably, loyally and disinterestedly, as the late Emperor wished it. In his august thoughts he had essentially at heart to maintain the populations of Moldavia, Wallachia and of Servia in the peaceful enjoyment of the religious and civil immunities which Russia had assured to them as the price of her blood shed for a century in the cause of her co-religionists.

"Their immunities remain intact. The protocols or Vienna 2 and 3 have served to consolidate their maintenance, under the collective guarantee of all the high contracting parties. By this guarantee the privileged *regime* of the Principalities enters the domain of the law of public right in Europe. Hitherto the care of watching over the execution of the engagements taken by the Porte in her quality of sovereign power fell upon Russia alone. Henceforth she will share that obligation with the other guaranteeing powers. This community of duties will put an end to that feeling of rivalry which the exclusive surveillance exercised by Russia gave rise to.

"For too long a time public opinion had denounced that state of things to the hatred of the stranger under the name of the Russian *protectorate*. This is the proper place to remind you that you will not find that expression used in any of our treaties—either in that of Kamardjii, or in that of Bucharest, or in the convention of Akerman, or in the treaty of Adrianople. There could be no question, therefore, of erasing from our acts a protectorate which never existed. Russia, in the past, had contracted a promise to gurantee the prosperity of the Principalities. The treaty of Adrianople confirmed that promise. The imperial cabinet has fulfilled it again to-day, and will fulfill it in the future, when, in common accord with all the powers, it places the immunities of the Principalities under the formal sanction of the law of public right in Europe.

"In this point of view the Vienna protocols deserve appreciation as a permanent pledge of security added to the bases upon which the political and national existence of the Danubian provinces reposes. The imperial cabinet has the satisfactory conviction of having loyally accomplished that result with the double object of assuring on the one hand the welfare of those countries, and on the other, of putting aside new causes of misunderstanding, rivalry and perturbation from politics in general.

"It was in the same spirit that the Russian plenipotentiaries discussed and solved the second question—that of the navigation of the Danube. It was the object of the sittings of the 21st and 23d of March.

"By protocols 4 and 5 it was agreed to apply to the navigation of the Danube the principles generally established concerning river communications by the acts of the Congress of Vienna. In virtue of that legislation a mixed commission will henceforth have the task of removing the material obstacles which have impeded the navigation, and on more than one occasion have given rise to the complaints of commerce.

"Having happily overcome the difficulties presented by the first two articles, the plenipotentiaries passed to the examination of the third, comprised under the denomination of revision of the treaty of the 13th of July, 1841.

"The Imperial Cabinet calmly awaited the explanation of the views the Western Powers held on this point. Hitherto their intentions, variously commented upon either by the press or in Parliament, had not been clearly defined in the preliminary meetings held at Vienna on the 28th of December and the 7th of January. At that period the representatives of France and England had limited themselves to a statement that, in the eyes of their cabinets, the revision of the treaty of 1841 ought to have the object of connecting in a more complete manner the existence of the Ottoman empire to the equilibrium of Europe and to put an end to the preponderance of Russia, to the Black Sea.

"As regards the arrangements for carrying out that object, the plenipotentiaries had declared that they depended too much upon the events of the war to allow the bases to be settled at once. Public manifestations in France and England, however, sufficiently betrayed the idea which lurked behind those words. It aimed at the destruction of Sebastopol. Doubtless, according to the calculations of the Cabinets of London and Paris, the military operations in the Crimea, going hand-in-hand with diplomatic deliberations, were to influence the issue of the Vienna Conferences.

"When they opened, the anticipation was not justified by events; and, therefore, the name of Sebastopol was never uttered. Russia is indebted for this silence to the heroic resistance of her brave generals, officers, sailors and soldiers. Their noble devotion has been the most victorious means of negotiation. The imperial cabinet deems itself happy in being able to say so. In its presence the combinations of our adversaries took another shape and assumed another tone. In the conference of the 26th of March the plenipotentiaries of France and England advanced the idea that it was for the two powers possessing coast territory on the Black Sea to concert together the means of equalizing their naval forces.

"Abstaining, however, from making a clear and precise proposal on the subject, they left it to the Russian plenipotentiaries to take the initiative of the measures which the Imperial Cabinet might deem it advisable to indicate spontaneously, with a view to establish a just equilibrium between the relative forces.

"Prince Gortchakoff and M. Titoff, without prejudging the intentions of their Court, thought it advisable to ascertain the Emperor's decision as to the new aspect given to the third point under discussion.

"Thus, on the 26th of March, the deliberations were adjourned until a reply could be received from St. Petersburgh. During the interval the plenipotentiaries of Austria and Russia agreed that it would be advisable to pass to the examination of the fourth article, relative to the immunities of the Christian populations in the East.

"As you are aware, the national feelings of Russia attaches so high and so serious an importance to this question, that the late Emperor had ordered his representatives to give it the first place in the text of the treaty about to be concluded. Doubtless all the powers, like Russia, recognised the grandeur of that interest, common to the whole of Christianity, in the unanimously avowed object of watching over, by a European act, the future welfare of the Christian populations of the East without distinction of form of worship.

"We regret to say that the plenipotentiaries of France and England, after receiving the instructions of their courts, refused to pass on to the examination of this question as long as the discussion on the third point was in a state of suspense. The formalities required to state and explain that refusal occupied the seventh and eighth sitting of the 20th of March and 2d of April.

"The ninth sitting, that of the 9th of April, was devoted to the verification of the full powers of M. Drouyn de L'huys and of Ali Pasha. The presence of the French Minister of Foreign Affairs, in giving an additional degree of importance to the labors of the conference, seemed to strengthen the hope entertained that they would lead to a pacific solution. That hope diminished in the subsequent meetings, which I have to describe.

"On the 16th of April, the Russian plenipotentiaries received the instructions they had demanded. They were based upon a simple and truer principle; the idea of submitting to a revison the treaty of 1841 did not apertain to the cabinet of St. Petersburgh. For its part, it would have been ready to renew the engagements in virtue of which the former legislation of the Ottoman empire, concerning the closing of the straits had obtained the sanction of a European act. The desire of modifying that state of things was evinced by the western powers. It was therefore for them to take the initiative in making the propositions for a revision, which, at the very onset, they made one of the preliminary bases of the negotiations for peace.

"The late Emperor, in authorizing his representative to take part therein, had deigned to provide him with precise instructions, approved by his Majesty at the end of last year, in the expectation of the opening of the Vienna conferences. For the sake of more clearness I will briefly state the exact tenor of those instructions. They start from the principle that the Sultan, as sovereign of the territory touching the two straits of the Dardanelles and of the Bosphorus, has a right to open or shut the passage. They are not opposed to throwing open the Black Sea to foreign flags, if the Porte itself admits the principle.

"In that case they deduced the natural consequence of a perfect reciprocity, so that the Russian vessels might be free to pass the straits, to enter the Mediterranean in the same manner that foreign ships of war might navigate the Black Sea. They, moreover, admitted the perfect liberty of the Sultan to exercise his sovereign rights to assign Turkish ports as harbors of refuge and provisioning for foreign vessels. On these conditions the late Emperor had authorized, eventually, his plenpotentiaries to give their assent to the abrogation of the principle of closing the Straits.

"Faithful to the idea of his august father, the Emperor Alexander II. prescribed to his plenpotentiaries to adhere strictly to the instructions with which they were already provided. In making that decision known to them on the 11th of April, His Majesty deigned to authorize them to continue the deliberation commenced in the sitting of the 26th of March, and to discuss the matter thoroughly, leaving to our adversaries the obligation of taking the initiative of a revision provoked by the Western Powers, and not by the Russian Cabinet. On the day after they received the instructions of their Court, Prince Gortschakoff and M. Titoff, in the 10th sitting, that of the 17th of April, put it to the plenipotentiaries of France and England to explain themselves as to the modifications their cabinets desired to have made in the treaty of 1841.

"Those modifications occupied the 11th and 12th sittings, of the 19th and 21st of April.

"In the first the plenpotentiaries of the western powers explained the plan concerted between their courts. In the second the plenipotentiaries of Russia presented a counter-project, based upon the instructions of the Imperial Cabinet.

"We will briefly analyze both.

"The first project read in the sitting of the 19th of April consists of ten articles. (Here follows the ten articles, already published in the papers presented to Parliament, Annex A to Protocol XI.) After this project was read the Russian plenipotentiaries, without entering into a discussion of the articles from 3 to 10, reserved to themselves to give a reply in the next conference as to the mode of solution proposed.

"The rapidity of telegraphic communications established between Vienna and St. Petersburgh enabled Prince Gortchakoff to bring the proposals made on the 19th of April immediately to the knowledge of the Imperial Cabinet. They differed essentially *prima facie*, from the very remarkable definition which Lord John Russell established on the 26th of March to serve as a rule for the solution of the problem which formed the object of the actual deliberation. Let us quote the words of the English plenipotentiary inserted in the text of Protocol 6:

"Lord John Russell, recalling the declaration made at the opening of the negotiation by Prince Gortchakoff, that he would consent to no condition incompatible with the honor of Russia, maintained that in the eyes of England and of her allies the best and only admissible conditions of peace would be those which, being the most in harmony with the honor of Russia, should at the same time be sufficient for the security of Europe and for preventing a return of complications such as that the settlement of which is now in question.'

"After this declaration, made formally in the conference of the 26th of March, Lord John Russell cannot be surprised that the propositions made on the 19th of April were not judged by the Imperial Cabinet as 'the best and only admissible ones,' to quote the words of the English plenipotentiary.

"In sooth, to limit the number of vessels in the Black Sea while the naval forces in the Mediterranean remained without control; to open the Dardanelles and the Bosphorus to France and England while closed to the Russian flag; finally, to stipulate the nomination of foreign consuls in our ports without the Imperial government having it in its power to refuse them the *exequatur*—a right enjoyed equally by France and England in the territories submitted to their rule—surely these were not conditions of a nature to assure the blessings of a solid and durable peace to Europe; for a transaction to be a permanent one between states must be mutually honorable, otherwise it is not peace, but an armistice.

"These considerations, appreciated in their exact truth, will complete the proof that in reality the combinations suggested by the plenipotentiaries of France and England would have offered fewer and less solid pledges for the peace of Europe than the plan drawn up by the late Emperor. He threw open the Black Sea freely to the flags of all nations; thereby he put an end to the isolation of the Ottoman empire, and to the apprehension caused in foreign states by the disproportion of the naval forces of the two powers who have territory in the Black Sea. By ceasing to be closed, it was made accessible to the surveillance and observation of all other powers. This did away also with the fear of the presumed danger to which the capital of the Ottoman empire might be exposed by the vicinity of our naval establishments.

"In a word, that plan, conceived by a policy at the same time provident and disinterested, would, on the one hand, have afforded a permanent guarantee of security to Europe, while on the other, the dignity of Russia would not have suffered in the slightest degree. On her side she would have obtained equal rights for her flag by the opening of the Dardanelles and of the Bosphorus. On both sides there would have been in the adoption of this plan the merit of a perfect reciprocity, which forms the basis of international relations, the immutable principle of justice which the sentiment of honor of every nation approves and respects.

"Penetrated with this conviction, our august master reiterated to his representatives the order of adhering to the execution of that plan as given in their instructions under the late Emperor.

"The telegraphic communications gave incredible celerity to the transmission of that order. Thus the plan presented at Vienna on the 19th of April, examined at St. Petersburgh on the 20th was declined by the Russian plenipotentiaries in the conference of the 21st.

"Having obeyed the orders of their court, they presented in the same sitting a counter-project, based upon their instructions, on the principle of throwing open the Straits and the free navigation of the Black Sea.

"In support of that plan they read—1, a memorandum drawn up with a view to develop the advantages of the combination proposed by the imperial Cabinet in the general interest of the balance of power in Europe; and 2d, an exposition containing the series of articles destined to convert the said project into a treaty. On the demand of the Russian plenipotentiaries, these two documents were annexed to Protocol 12. As they attest to all friendly powers the sincerity and the perseverance of the efforts of the Imperial Cabinet towards the accomplishment of the work of peace by every means compatible with the dignity of Russia, we have thought fit to annex these documents to the present despatch, so as to complete the relation of facts.

[Annexes A and B, as published in the papers presented to Parliament.]

"We regret to add that all the attempts of our plenipotentiaries failed to procure the adoption of the plan, and that they could not overcome the obstacles to its execution. The first obstacle was raised by the Ottoman plenipotentiary. He declared that his instructions prescribed the maintenance of the principle of the closing of the straits; that the Sublime Porte had ever considered that principle a guarantee of its independence; and that it wished it to be respected, with some exceptions, that might be stipulated.

"The plenipotentiaries of France and England declined to discuss to Russian counter-project, as being founded upon a basis entirely contrary to their instructions. Consequently, they declared that they were not authorized to discuss the details of the plan. In conclusion, they declared that their powers were exhausted. The Austrian Minister for Foreign Affairs, declaring that his court had nothing more at heart than to contribute to the establishment of peace, expressed his regret that Russia should propose the principle of throwing open the Black Sea, while the other powers unanimously maintaied a contrary principle as necessary to the tranquillity of Europe.

"However, he did not regard the different modes of solution as exhausted, and he regarded it especially the task of Austria to endeavor to find means for a *rapprochement*. He hoped the conference would meet again as soon as one of the members had new propositions to make.

"The day after the sitting of the 21st, Lord John Russel left Vienna for London. His departure did not put an end to the conferences. The deliberations were resumed on the 26th of April, at the request of the plenipotentiaries of Russia.

"Their instructions, in authorizing them to give the assent of the imperial cabinet to the opening of the straits as a means of arriving at a general pacification emanated from the idea that a combination conceived in that spirit, to be carried out, ought first to have the adhesion of the Porte in its quality of sovereign of the territories on the straits. The declaration made by the Ottoman plenipotentiary in the sitting of the 21st put an end to that eventuality. It then remained for the Russian plenipotentiaries to use the latitude of their powers to arrive at a new solution, in accordance with the direct interests of Russia.

"From the very first, as we have said, the Imperial Cabinet, without provoking the revision of the treaty of 1841, was willing to renew its stipulations. It was only to exhaust the means of negotiation in its power that it thought fit to respond to the intentions of the Cabinets of Paris and London by proposing to throw open the Black Sea to the flags of every nation. Their refusal to enter into that means of conciliation completely dispensed the Imperial Cabinet from dwelling upon it. On the contrary, there were many reasons in favor of the principle of the closing of the Straits, which we had given up, not with a view to an exclusive policy, but out of serious considerations for the general welfare.

"After the rejection of the plan for the opening of the Black Sea, our plenipotentiaries were free to propose a new plan.

[The note here gives a summary of what passed at the Conference of the 26th of April. Protocol No. XIII.]

"On the 28th of April, M. Drouyn de L'huys left Vienna.

"Such is a resume of the negotiations up to the 28th of April. To preserve to this statement the character of simplicity and calmness which is suitable to an historical narrative, we have carefully avoided recrimination. It sufficed to establish the facts in their proper order, to make you acquainted with the intentions which the Imperial Cabinet made preside over each of the points under discussion. We will recapitulate them briefly:

"The first was one of political rivalry. The Emperor took the most exalted view of it; he resolved it in the interest of the welfare of the Principalities, the prosperity of which Russia had promised to guarantee. She has kept and will keep her promise.

"The second was connected with general interests of commerce. The Emperor has decided in favor of the free trade of all nations.

"The third concerned not only the general balance of power, but touched nearly the dignity and honor of Russia. It was thus that our august master judged it. The national sentiment of the whole country will respond to his decision.

"The fourth point was one of religious liberty, of civilization, and social order for all Christendom. In the eyes of the Imperial Cabinet it is that which ought one day to be placed at the head of a treaty of general peace worthy of being invested with the sanction of all the sovereigns of Europe. The plenipotentiaries of France and England refused to touch even this question of religious interest before that concerning the navigation of the Black Sea had been settled.

"After this reflection there remains nothing for us to add to the recital we have made.

"You are authorized to communicate this recital to the cabinet to which you have the honor of being accredited. It will judge which side was the most loyal in endeavoring to procure the re-establishment of peace; it will decide on which side the obstacles arose which have prevented that desirable work. If it finally fails by the rupture of the conferences, the impartial opinion of friendly powers will at least render the justice to Rusaia to acknowledge that she spared no efforts to assure the success of a negotiation destined to realize the deeply-expressed desire for a general pacification.

"Europe may count upon the constant and firm solicitude which the Emperor will always devote to that great interest, when the hour shall have come when Divine Providence will have enlightened the conscience of the cabinets whose implacable hostility, in presence of the mourning which covers an august tomb, calls upon His Majesty to defend with his drawn sword the safety and the honor of his country.

"Nesselrode."

The Cost of Government.

We issue, to-day, in a supplemental sheet accompanying this paper, and filling some twenty-four of our large columns, a list of the appropriations made at the late Session of Congress, and prepared and published agreeably to law. This document ought to possess interest for every reader, and ought to be examined by every one, as exhibiting in the main the objects on which the public revenue is expended. The aggregate of the classified heads of expenditure are as follows:

Civil, diplomatic and miscellaneous	$17,265,929
Army, fortification, military academy, &c.	15,571,496
Indian department, naval, revolutionary and other pensions	4,453,536
Naval service	15,612,091
Post office department	10,946,844
Ocean steam mail service	3,574,458
Texas debt	7,750,000
Total	$71,674,857

This vast sum of $71,674,357 is only the amount of specified appropriations. The great mass of contingent objects of expenditure, of which the sums were unascertained and could not be specified, may swell the grand total of the expenses of the year to perhaps seventy-five millions of dollars. Although the Government expenses must necessarily increase with the growth of the country and the corresponding necessities of the public service, one can hardly imagine the necessity of so vast an augmentation of the necessary expenses of the Government as seventy-five millions of dollars; and the immensity of the sum must arrest the attention of every intelligent reader.

The plain and frugal John Quincy Adams was assailed by his fierce opponents and defamers on the score of extravagance, because his prodigal administration required twelve millions a year; and committees of inquiry and retrenchment, and almost of impeachment, were raised in Congress to search out the corruption of so lavish a disbursement of the public money; and all sorts of reform and economy and "good times" were promised the dear people if they would only turn out the extravagant, aristocratic Puritan and put the reformers in. Well, they did so; but a yearly expenditure of seventy-five millions tells the rest of the story. This comparison is not, however, adverted to for the purpose of proving extravagance in one party more than another, but only to revive a signal instance of the unsparing injustice of party.—[National Intelligencer, May 12th.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JUNE 23, 1855.

What Do the Mormons Believe?

We often meet with persons who express surprise at seeing any one of intelligence and gentlemanly bearing professing a belief and actually a member of what is termed a Mormon community, or, more properly, a firm believer in the doctrines of the Church of Jesus Christ of Latter Day Saints. This surprise arises, not so much from a knowledge of what that belief or doctrine is, as from the general report and newspaper accounts of a people deluded and led away by designing men; in fact, an entire corrupt, wretched, and debased community. Therefore, when repeatedly meeting with bright and intelligent looking persons, who they cannot doubt have investigated thoroughly the principles before embracing them, they are perhaps led for the first time to doubt some of the charges brought against that people, and to question the veracity of gentlemanly editors, and even the correctness of some of the learned professions; and while meditating upon the possibility of some mistake among these gentlemen, he is led perhaps to review some of the reminiscences of the past upon which his opinion of this strange people has been founded, and to his astonishment, that notwithstanding the great weight of so much respectable testimony against them for years, he recollects that, although they have been despised, repudiated, disgraced, driven, murdered, and obliged to seek shelter in the wilderness among savages, and abused and slandered even there, they still live, exist, and thrive; a subject which a short time since only elicited ridicule, merriment, scorn, or most supreme contempt, is now actually raising up these very wise dispensers of intelligence to expressions approaching a doubt, that they had perhaps misrepresented this singular people, *at least* in *one* respect; that is, in their having sense enough to live through their misrepresentations, slanders, and falsehoods. And now they proclaim that Mormonism is endangering the Government; so much so as to require their Nestorian voices raised in tones of alarm to this wide-spread nation. Now these contradictory statements in relation to that people, connected with their evident energy, enterprise, and intelligence, which has been manifest in all their movements, naturally cause people to pause and inquire, Where is truth to be found in relation to them? Not certainly with those whose testimony has for years past proved false. Where then can evidence be found in which confidence may be safely placed? It scarce ever can be placed in man, but it assuredly can in principles, of which we ourselves are left to judge.

The Mormons believe in God and Jesus Christ his Son, and the Holy Ghost; they believe in the Bible as the Word of God through inspired men, given to man for his benefit and use, and (2d Epistle, Peter, 1 chap., 20 v.) "Knowing this first, that no prophecy of the Scripture is of any *private* interpretation." They believe the Scripture—the whole Scripture is given to be understood; not changed and modified to suit individual convenience or tradition; but literally in its primitive sense; and no man has the right to alter what God has said. The Mormons believe in the Bible as the revealed will of God to man, and they obey *all* its precepts which the different denominations of christendom *do not do*; more than this, while the several sects assume to hold the Bible as their rule of faith, they not only widely disagree in its meaning, but actually repudiate, and, in some instances, ridicule many of its precepts. And although Jesus says (Math., chap. 28, 20 v.) "Teaching them to observe *all* things whatsoever, I have commanded you;" yet professed modern teachers say you need not observe *all* things, for some things, they say, are *non-essential*. The last sounds much like the serpent's revelation in the Garden of Eden, "The day thou eatest thereof thou shalt *not* surely die." As conscientious believers in the Divine Writ, we earnestly protest against diluting the Word of God with the precepts of men. But more clearly to illustrate the discrepancies between the doctrines taught for the Gospel in the modern times, and the pure Gospel taught by Jesus and his Apostles, we will quote from the Scriptures some of its doctrines, and contrast it with the present opinion of men, prefacing it with the words of John, 2d Epistle, 9th v.: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and Son."

THE DOCTRINE OF CHRIST.	THE DOCTRINES OF MEN.
16th Mark, 17th v. "And these signs shall follow them that believe."	And these signs shall not follow them that believe, for they are done away and no longer needed.
14 John 12. He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go to the Father.	He that believeth on Christ shall not do any of the miracles and mighty works that he did for such things have ceased from the earth.
Math. 24th chap., 31 v. And He shall send His angels, and they shall gather His elect from the four winds, &c.	And there is to be no more ministering of angels, for such things are done away.
14th Rev. 6. And I saw an angel flying in the midst of heaven, having the Everlasting Gospel to preach to them that dwell on the earth, &c.	There is no need of an angel to bring the Gospel to them on the earth, for we have the Gospel already, and our missionaries preaching it; therefore what need of it being brought again?
John 5th, 39th. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.	Search the Scriptures, but let some able commentators explain them for you, for God is not able to make it clear to you.
12 1st Cor. 28 v. "And God hath set some in the Church; first, Apostles; secondarily, Prophets; thirdly, Teachers; after that, miracles, then gifts of healing helps, governments, diversities of tongues."	Though he has said, "If any man lack wisdom let him ask of God who giveth liberally and upbraideth not" Now we say that this wisdom is to be gained from men—not expected from God by asking; and though a man should say he has obtained wisdom from God, by prayer and supplication, unless it agrees with our creed, we count him an impostor and a believer in modern revelation; for this would be like the Mormons.

Apostles and Prophets are considered to be done away and no more needed; although it is said in Ephesians 4th, 11th, 12th, "For the perfecting of the Saints for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Thus the order and system of the Church and its doctrines are almost entirely thrown aside and considered useless. Though it was once thought to be necessary "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" now it is not thought to be important, but every one take care of himself; and thus is the order of God repudiated by those that profess to be his servants, and many of the most glorious of the promises of God to man, are lost sight of, covered up by tradition and false teachers. And that which was declared by the Prophets of old should take place in the last days is made useless by spiritualizing, and many are only left to fear and tremble because of that which is coming upon the earth.

The Eastern War.

It seems as though the affairs of the Allies had received a sudden impetus, and that which has for some time past had much the appearance of sluggishness and apathy, has at once with renewed energy started into life and animation. We find important changes in rapid succession following each other, showing the presence in the Crimea of some leading, powerful mind displayed in the rapid and extended operations of the Allies, which has long been needed, and of so decisive a character as to give the highest satisfaction to all parties at home, and leave a deep impression upon the Russian Cabinet. This may be in part the result of conclusions upon the fallacy of all expections based upon any beneficial effects resulting from the Vienna Conference; but no doubt much is due to the bold and daring character of Pellissier, in giving additional force and vigor to plans, and promptness and energy to all the expeditionary movements of the Allied forces.

Lord Raglan has seemed to catch the inspiration, and after all is not the dolt he has been represented to be; for to him is attributed the signal success of the decisive move upon the Sea of Azoff, which may be considered the great master move of the Crimean War, cutting off the Russian supplies, and affecting the Russian hords in the most sensitive parts, as she is much better supplied with men than means.

The change in the prospects at the Crimea has made a visible change in politics in England. There is not now so loud a clamor for reform as formerly. Aristocracy, prosperous and conquering, is not aristocracy on the decline. Adversity makes men ill-natured, whilst prosperity covers a multitude of national sins. Men do not fight so much with principle as circumstances.

Elder Andrew L. Lamoreaux.

We are sorry to learn, by the *St. Louis Luminary*, of the death of our old and much esteemed friend Bro. Lamoreaux. We have known him for the last twenty years, and have always found him on the side of right, battleing for the truth.

He has lately been to our old stamping ground in France, where his labors we learn have been indefatigable in the cause of truth. He was on his way to the Valley after a mission of several years, to the bosom of his family and friends. *The Luminary* says:

"Elder Lamoreaux arrived in this city on Saturday evening June 2d, with several hundred passengers of the ships Chimborazo and S. Curling, including a company from the French Mission numbering seventy-four souls of Saints, who were brought mostly through the faith, perseverence and indefatigable energy of our deceased brother, whose whole heart was devoted to the interests of the Kingdom of God."

While in St. Louis, he stayed at the house of Elder James Hart, his former councillor in France, where every attention was paid him by hosts of friends anxious to manifest their respect; but earthly aid availed nothing and he departed on Tuesday the 12th ult., to act in another sphere, and associate with some of his old friends.

We sincerely sympathise with his family in his loss. A letter with a black seal will be a dreary messenger, in the place of an affectionate husband and an endeared and esteemed father. If there is any consolation however, in such events, it will be found in this. That it is much better to die in the faith with the harness on, than to forsake God and die as a fool.

Germany.

It is confessed by the most far seeing statesmen that the present complication of European interests cannot be fully resolved, until Germany, as a party concerned in the results of the present war, shall have entered actively into the contest. Russian supremacy in Europe may be regarded as a fact already accomplished. The few days Sir Stratford Canning was absent in the Crimea, sufficed for Russian intrigue to change the complexion of the Turkish cabinet. It is no temporary arrangement that will now suffice. England herself needs enlightenment before she will fully realize the question in all its bearings, accept the elements of which it is composed, and acknowledge that the ambition that would force inland nations to the sea, is but the national development of their energies and their resources. England has vowed, "to avenge the ambition her disapprobation could not restrain; and we have but to refer to the late debate in the House of Commons, to provide evidence how the first objects of the war have been realized, and the effects of diplomatists and statesmen made immeasureably to transcend these. Fear and revenge are the two primal motives. England is prepared for any alliance, any engagement that will aid these. She promises herself, what to cooler and more disinterested men, appears but a doubtful triumph. England and France are fighting against the principle of the historical development of the last three centuries, which they will be powerless to countervail without the assistance that Russia seeks to withhold from them, in the distracted aims and diverse counsels, and separate interests of the German cabinets. They must, however, unless peace shall very shortly be made at Vienna, be swallowed up. Principles long in action, and representing the East and West, have come into antagonism; we are not to look at the issue as the destruction either of the one or the other, but in the exhibit of some mediatorial power growing out of them, which shall again extend, as the branch out of its dual leaves, to some other opposing development, each succeeding development riper than the former, and reaching nearer to the fruits of civilization. Every great movement, we may be assured, is an attempt to achieve a higher state of national culture. Progress is only gained by conflict. On the one side, it is the principle represented in the Teutonic race; individual freedom and responsibility, founded on a noble idea of man, and not existing merely by external and compulsory laws; a free individuality which is the basis of what is called civilization and liberty, which does not seek, like Russia, to appropriate what it cannot reproduce; and the Sclavonic principle, which is the principle of centralization, or the negation by the absorption of individuality, being what we call despotism and barbarism. The Romans in uniting different nations fulfilled the spirit of their age; union was the first condition to civilization. In this union mutual hostility was lost, man and mankind became the prominent idea, that in itself fast militated against pantheism. Thus the way was prepared for the Christian religion which, becoming mixed with national ideas of centralization and conquest brought forth Popery. From the center of Europe, united only by the principle of a common consciousness of individual freedom, came forth the fresh Teutonic race to dispute Roman dominion, and for 600 years the contest was waged till the followers of Teut prevailed. They triumphed not by cultivation, but by the higher principle of civilization, free individuality. They expressed the chief principle of Christianity. Yet the conquest was not ended. There commenced the contest between the Roman principle of civilization, and conquest expressed in the Roman Church, and the Teutonic principle of free individuality. The history of the middle ages is the conflict of these antagonistic elements. Hence the battles between Emperors and Popes. Popery could not grant any reform; any free individuality. Free and honest conviction of the individual man—sincerity of conscience became the prevailing test.

Where the Teutonic race prevailed, in Germany, in England, in Scandinavia, Protestantism was triumphant; where the Romanic, Celtic, and Sclavonic races ruled, as in Italy, Spain, Austria, Catholics withstood Protestantism. We must regard, however, in this question, the political organization of Germany. Germany before the Reformation was not a centralized union like the Roman empire, but a confederation of different tribes; it had an Emperor, elected by Electoral Princes. It was the interest of the Pope to produce disunion amid these electors, each of whom struggled for ascendancy. To retain their influence, they were treasonably disposed, placing their nation first into the hands of the Pope, then into the French kings, and lastly into the hands of Russia. In 1806, hitherto unknown kingdoms appeared. This confederation afforded convenient scope for the designs of the Emperor of Russia. Yet when Germany was sinking into a stage of dissolution through the perfidy of princes, there arose among the people a strong feeling in favor of the unity of the empire, and for new, free, and political investigations, scientific advances—theories of human culture, centres, religious movement, free religious communities, general assemblies, confederations of religious societies, followed one on the other, opposed by priest and people. Then revolution afterwards attempted to reconcile the self-government of the nation with the domination of thirty-four absolutistic princes, giving the central power to a Hapsburg and Catholic prince. The people were not sufficiently prepared. The Democratic party, in leaning to the French school, made compromise with the hierarchy. Suffering has brought reflection, and conviction that the two cannot be reconciled.

The people are convinced, but not prepared. The historical principle of the Teutonic race, the secret of its glory, is also its weakness, because offering the greatest obstacle to unity. It is difficult to bring Germans into cordial co-operation, by reason of their theocratic scruples, their mental and social extravagances. Germany's noblest patriots—men willing to shed their blood and devote their genius, talents and energies to its salvation, are bound by these idiosyncracies.

Though the Papal antagonism is overpowered, the European countries formerly subject to Roman sway, having accepted the results of Protestant civilization, there has yet ensued a sort of Russo-Sclavonic despotism, repressing the native energy of the Teutonic nations, and compelling numbers to emigrate—to avoid all that is hateful in despotism. Men imbued with the principle of individual liberty, will always prefer to lose their nationality, than sacrifice their liberty. England, the leading nation of the Teutonic race, is, consequently, when disevering from consideration her commercial interests, the first against Russia. Despotism can only be effectually opposed by giving full play to superior principles of individual action than those it can combine. Therefore it is that the resurrection of Poland would be the guarantee for the peace of Europe, and therefore it is that fresh acquisitions of France, under her present regime, can never partake of a principle of permanency, or ever effectually oppose the force she would subdue.

These are simply reflections that may be deduced from cause and effect; the natural progression of nations, and the present social and political position of the Eastern world, changes may transpire, and providence control so as to change events contrary to human prescience or calculations; but that the Russians will be the great controlling Northern power ultimately we think there can be little question; however it may fare with Italy, Hungary, Poland, and other countries. Scripture too seems to favor this idea; and as the Lord generally works by natural means, he may make use of this natural Russo-principle, which has been gradually developing itself, to accomplish his designs in relation to the Asiatic and European nations. The Scripture itself indicates, by word of prophecy of unmistakable clearness, that the powers that now control the Eastern world shall resolve themselves into two grand opposing branches, the King of the North, in whom is found the hereditary heir of the Greek Empire, receiving the subjection of the Kings of the East, who shall by force, or fraud, or policy, range themselves under his banners; a prophecy, the accomplishment of which needs but that ascendancy of the Greeks in Turkey, which they already possess in numbers over the ruling race, and the union of the Greek Church under one common head, involving the transfer of the authority of the Patriarch of Constantinople to that of the Czar of all the Russias.

Europe in Mist.

The events now transpiring in Europe are pregnant with instruction. France is realising for itself the beau ideal of its national existence—the love of glory, from feasting on which it has been so long debarred. England, accustomed to class legislation and aristocratic sway, finds both political and social bonds loosening, though without any external demonstration. Whilst France is recalling her traditions of the Empire, England is losing her confidence in the past. Meanwhile Russia achieves the grandest triumphs of her policy in Europe and in Asia, in the accession of Mongolian territory and in the neutralization of the Teutonic race of Germany, which nature has opposed to the Sclavonic. Turkey, aiding christians against christians, waits but the hour of partition. Austria pursues her prudential policy, a policy not to be sacrificed to intangible objects. In viewing the elements of the present alliance, one cannot well avoid being struck with the discordant character of its ingredients. No sooner is a first grand success obtained, than the French, if official rumors are true, manifest a disposition to act independently. The plans of the French Emperor, so far as these lie beyond the present, do not consort with British interests. And were it otherwise, he will yet go where Great Britain will not follow him. The French are not likely properly to consider the little permanent hold they have ever been able to retain of acquired possession in a popular and civilzed country. There is that in the French nation which forbids amalgamation. There pertains to them a national individuality, which holds no comparison in him either with the people beyond the Elbe, or whom they come in contact with in Algeria. There exists no principle of assimilation. The conquests of Napoleon were conquests of force; and indeed France has never estimated moral power as influencing sufficiently the destiny of nations to be taken into account. The social revolution going on in England is something more complex than even the effervescences produced by alliances, or the sparks flying upward from the collision of hostile races, as the representatives of hostile principles. England does not know what she wants. She is like her grand army in the Crimea, in its connection with the Lords of the Admirality and the Ordnance and Commissariat Departments, possessed of an entensive and complex organization, any new movement is productive of universal derangement. National self-sufficiency, and the ignoring of the elements of the power possessed by other nations, has received the same castigations as befel Germany in the last series of her revolutions through too great individual self-sufficiency. England, clouded by her own greatness, will not be brought to consider properly the elements of greatness in other nations, or count on those in her policy; having more regard to kings and Cabinets than to people. And she is right in all this as respects the present, but she is fatally incapacitated for those large and comprehensive schemes which regard the future. Else had Hungary been saved, and Poland been reconstituted. Russia assumes the task of centuries, and is not beaten off when compelled to a temporary withdrawment of her advance. And so long as the Allies are moved by no other than their own selfish interests, caring not for the good of other races of men, will their views be contracted, and their best laid designs eventually thwarted.

Vienna Conference.

We have given the Russian version of the Vienna Conference in full on the first page; it is rather lengthy, but we thought, as it was a fair representation of Russian sentiment in relation to the all absorbing topic, the Eastern war, we would give it entire and let them speak officially for themselves, and our readers be their own judge in the matter. The other side, of course, have another version.

Capt. Gunnison and the Indians' Trial Again.

A STATEMENT was made by the correspondent of the *Times* to this effect, that Judge Kinney dismissed the Court, immediately after the finding of the jury; thinking it of no use to proceed under such circumstances as justice could not be obtained with such a jury.

We extract the following from a private letter of a United States Officer that will make the case a little different, that will show perhaps that Mormon injustice was not so much dreaded as 'Mormon justice. "The United States —— gave up to licentiousness, among the Indian women, and would have been indicted by the Grand Jury then in session, had not the Court *suddenly* adjourned." Although we know them, we don't give the names.

The respectable correspondents of the *Times* and *Herald*, and the spouting and noise they have made on this subject, remind us of the story of the Irishman who was going to be tried before the Court. "Arrah," he exclaimed "its myself that's in throuble, my poor mither, God save her sowl, she'll breake her hart entirely whin she hears of my fate, och, hone! och, hone! och maccre, Its myself that's in a poor fix.

The Sheriff hearing his cry said my dear fellow don't be afraid, don't take on so, you'll get justice in this Court.

"Justice, is it yer honor! faikes and that's the very thing I'm afraid of."

The following, which is issued as an Extra of the *St. Louis Luminary*, will be read with interest by numbers of our subscribers, who have friends in the Camps. It confirms our views already written on that subject, that there is more rumor than reality, and as it is written by President Snow, who is directly from the Camps, it may be relied upon. We are glad to learn that the military are on duty. If our companies are vigilant, we predict for them a safe journey across the mountains:

SAINT LOUIS LUMINARY—EXTRA.

SATURDAY MORNING, JUNE 16, 1855.

Visit of the Editor to the Camps at Atchison.

Health of the Emigrants—Organization of Companies—Starting upon the Plains—Salt Lake Mails—Indian Depredations.

We have just returned from a three weeks' tour in the upper country, and too late to furnish our readers this week with more than a bird's-eye glance at the position of affairs on the frontiers, and the events of our tour.

The fine steamer F. X. Aubry landed us on the levee at Atchison, at two o'clock on the morning of the 29th ult., where we found Elder Glover, with part of his company, still on the levee, who had landed from the Equinox the previous day. After taking a morning nap, and breakfasting with Elder McGaw, we surveyed the town, and the few tents and detachments of companies still remaining on the old camp ground just back of town, and later in the day visited the general encampment at Mormon Grove—four miles west—which presented the appearance of a city of tents and wagons beautifully arranged in the open woodland, and covering several undulations. Our visit was emphatically one of business; but it proved equally one of pleasure.

The lowing of cattle—the din and bustle of camp—and the joyful greetings, were to us what martial music is to the soldier. Although we had allotted ourselves only three or four days in camp, the great amount of business relating to the P. E. Fund emigration, as well as the Danish and other independent companies, which required our personal attention, detained us until the 10th inst., and then it was with reluctance that we bid them adieu, to return to our duties in the city.

During our stay we organized four companies for the Plains, consisting of about fifty wagons each.

The first, under Captain Kinley, consisted chiefly of the emigrants from St. Louis, and other parts of the States. The second, under Captain Jacob Siechrist, embraced the Danish and part of the British independent company. The third, under Captain S. M. Blair, embraced the Texas Camp, and portions of the Saints from other parts of the States and adjacent Provinces. And the fourth, under Captain Richard Ballantyne, embraced a part only of the Perpetual Emigrating Fund emigration.

The first drew out and formed a separate encampment on the 1st inst., and soon were on their march for the mountains. The 2d were also moved out, and the 3d was moving out when we left, and 4th were preparing to follow soon as their outfits could be completed.

The general health of the camps was good, although several deaths have occurred in the Danish camp and among the passengers of the ship "Juventa," who had almost entirely escaped until they reached Atchison. Among the lamented dead of this company, we have to mention Elder Simpson long and favorably known among the British Saints, and Elder Bell, late President of the Malta Mission, and his wife.

The Saints who remain in camp are busily engaged plowing and planting, and thus laying a foundation for the sustenance of the poor that may be left. The merchant train of Messrs. Livingston, Kinkead & Co., of Salt Lake, passed near Mormon Grove, on the 2d inst., being the first of the season, and one month later than previous years. Several other merchant trains were being fitted out at Atchison and Leavenworth City. Our business called us by the way of Weston, Kansas and Independence, where on the 12th, we took passage on the "Polar Star," the universal favorite in the Missouri trade.

Up to the time of our leaving Independence no tidings had been heard from the Salt Lake Mail, due on the 30th ult. It was reported that the party with the April mail, outward bound, had been robbed of every animal at Devil's Gate, and fearful apprehensions were entertained for the safety of the party. Some early trains of California Emigrants are also reported to be stripped of all their animals.

Capt. Heath of the U. S. Army, direct from Fort Kearney, who was a fellow passenger down the river, informed us that the May mail, outward bound, with which was Hon. J. M. Bernheisel, had been safely escorted by a part of his command as far as Ash Hollow, and safely delivered to a like escort from Laramie. Dragoons have started from Fort Leavenworth to patrol the line, and keep Indians off the road.

The Ben Bolt, with a company of Saints, was just landing at Atchison, as the Polar Star left there, on the 14th.

[Correspondence of the St. Louis Intelligencer.]

COUNCIL BLUFFS, June 8, 1855.

On Saturday, a Mr. Gallineau, a Frenchman, arrived here from Seargeant's Bluffs, and states that "Four Bears," the Chief of the Kittle Band of Sioux, had just come in, bringing with him thirty lodges. That they left the main body of the Sioux at Bear Creek, coming, 300 miles west of Fort Laramie, twenty-five days since, and that at that time, the Sioux had 100 wagons, plenty of flour and meat, twenty women and children, and among them two negro women. From this we think they must have taken a Mormon train, bound from Salt Lake to Bear Creek, where we know they intended making a settlement this spring. Nothing was said of seeing white men among them, and we have no doubt they were all killed. Four Bears is in favor of peace, has been to Washington, and knows the power of the whites, and finding his nation determined on war, has come in with his small band.

Gallineau has for a wife, a daughter of Four Bears, and says he does not think his father-in-law would deceive him. Beside, Mr. Vaviteat, and all the French here, believe the report, and they have the best means of information.

The emigrants who passed here from three to four weeks since, have hardly had time to get beyond Fort Laramie, and we do not know of any trains leaving Independence or St. Joseph.

We very much doubt the above, as it would be very unlikely that the Sioux would be in the interior of the Snake or Black feet country, and it is not very probable that either of these tribes would be likely to admit the Sioux to so large a share of booty within their Territory, as both tribes are large and powerful and not generally inclined to be disinterested in sharing the spoils. In addition to the above it is not probable that a new settlement would be commenced as early, at such a distance from the main settlements of the Mormons, as the time requisite to bring news to Council Bluffs, the distance of 800 miles by Indians traveling and hunting with their familes, and moreover it is not stated whether the women and children are Indian or whites. After due consideration, we conclude this story to be much after the usual exagerations of border reminiscences.

Important.

We have heard a rumor, proceeding, it seems, from good authority, that at the last moment of the Conference at Vienna, the French Emperor sent in word, that if Austria did not bring in her decision within twenty-four hours, he would march 150,000 men into her territory.

News from Europe in Six Days.

The New York, Newfoundland and London Telegraph Company have made a contract with Messrs. Husted and Kroehl, submarine engineers, to remove the "Merlin Rock," lying in the centre of the entrance to the harbor of St. Johns, Newfoundland, which is the only obstruction to the entrance of the Collins and other large steamers into that port. There are now eighteen feet of water upon the rock at low tide; but as the Collins steamers draw twenty-three feet when loaded, the Telegraph Company have contracted to reduce the "Merlin Rock" to twenty-seven feet below mean low water.

When this obstacle is removed, it is probable that most of the European steamers will make St. Johns a stopping place, as it lies directly on their route, and about one-third of the distance from New York to Liverpool, so that a steamer from Europe at St. John's, Newfoundland, may have her news telegraphed to New York within six days from the date of her departure from Liverpool.

The contract with Messrs. Husted & Kroehl calls for the completion of the work by the first of September next.—N. Y. Sun.

RAILROAD CARS OFF THE TRACK, &c.—Cincinnati, June 12.—The passenger cars on the Cincinnati and Indianapolis railroad ran off the track to-day near Laurenceburgh. The locomotive and baggage car were badly smashed, but fortunately nobody was seriously injured.

It is understood that the Grand Jury will find a new bill of indictment against Arrison.

The river continues to rise at this point.

The weather is cool and showery, and the prospects of the crops continue fine.

THE Harrisburg, Pa., papers say that the late rains have wonderfully improved the prospect of a plentiful harvest. Never in the history of the oldest inhabitant, has there been a more flattering prospect; and if nothing further occurs, all kinds of fruit and grain will be as plenty in season as it is scarce now.

OFFICIAL accounts state the total number of lives lost in the earthquake at Broussa, February 26th, was 640,—namely; 445 in the first shock and 204 in the second. Besides this loss of life, one fifth of the city was destroyed by fire.

THE KINNEY EXPEDITION.—Baltimore, June 13.—The bark seized and taken into Mobile, on suspicion of being connected with the Kinney expedition, was the Magnolia. Her consort, the Amelia, escaped.

Indian Troubles—More Rumors.

THE Missouri Republican, of the 16th inst., published a letter, dated "Whitehead, Kansas, June 9th," stating that "an express rider had reached Great Nemeha Mission, on the 8th, with news, that Fort Laramie was in the hands of the Indians.

No particulars of the capture are given. The Indians were assembled at the Fort in great numbers.

Messrs. Nave and McCord, of Ash Hollow, had been robbed by the Indians of four hundred and twenty head of cattle, sixteen horses, wagons, mules, &c., leaving them entirely destitute."

This may be, or may not be; it is difficult for us, of course, to determine; we should rather be inclined to disbelieve than believe it, unless the parties having charge of the fort have deserted it, dispairing of reinforcements arriving. By the by, what has become of our army for the plains? Are they going to be a protection to the emigration, or will they need protecting themselves? Last year, soon after the massacre of the thirty soldiers by the Sioux Indians, Captain Cairns, who was going through with a company of fifty wagons, was called upon by the officer in command at the fort to assist in protecting the fort. Mr. Cairns said he would do so providing the United States would become responsible for his stock and other property in charge in case of accident. They declined; so he proceeded on his journey. He stated that he could protect himself and travel, and he thought they ought to be able to protect themselves in the fort; that with the near approach of winter he should not feel himself justified in having the property of the whole camp exposed without an indemnity. We don't think there is any need for the fort to be taken.

Mr. Frost, a gentleman from Missouri, and who holds the mail contract, and runs stages between St. Josephs, Mo., and Bluffs City, Iowa, called upon us the other day, and as he was recently from that district, we inquired of him as to his opinion concerning these rumors. He said that he believed these rumors were got up and circulated by interested parties, and were of doubtful origin.

We hope this is the case; but again we say, What are our military doing?

We have heard so many such rumors before that we must confess we are a little incredulous. If we mistake not, the military have started; if so, we should have something official in relation to this matter. On our way out here, last fall, we were again and again met by runners, who told us to return, and who stated that Fort Laramie was in the hands of the Indians. We passed it and visited it; but there were no Indians there. We met a detachment of three companies at Fort Carney, on their way to Fort Laramie. With those reinforcements, we think the Indians could not take it. The rumor may be true, and the Indians may have possession; but we cannot believe it without more evidence.

Since the above was written it will be seen that we were correct in our views. The military are acting as escorts for the mail, &c.

Ought Brigham Young to be Re-appointed Governor of Utah?

We have no hesitancy in answering this question, nor have we had any doubt how it ought to have been answered at any time since it arose. We think Governor Young ought to have been, and ought now to be, re-appointed. He has the capacity for the discharge of the office; nobody has successfully impeached his integrity in the discharge of it; he has the entire and implicit confidence of the whole body of the citizens of Utah; all those citizens, with perhaps not one exception, certainly without one exception among ninety-nine one-hundreths of the Utah population, are exceedingly desirous that he should be re-appointed. And, beside all this, residents in the Territory—men, the most of whom must be supposed to be free from improper bias—join cordially in recommending him as by far the most suitable man for Governor in the whole Territory. In proof of this last statement, take the following memorial:

To His Excellency Franklin Pierce,
President of the United States:

Your petitioners would respectfully represent that, Whereas, Gov. Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect; and from personal acquaintance and social intercourse, we find him to be a firm supporter of the Constitution and laws of the United States, and a tried pillar of republican institutions; and, having repeatedly listened to his remarks, in private as well as in public assemblies, do know he is the warm friend and able supporter of constitutional liberty—the rumors published in the States to the contrary notwithstanding—and having canvassed, to our satisfaction his doings as Governor and Superintended of Indian Affairs, and also the disposition of the appropriation for public buildings for the Territory; we do most cordially and cheerfully represent that the same has been expended to the best interests of the nation; and,

Whereas, His re-appointment would better subserve the Territorial interest than the appointment of any other man, and would meet with the gratitude of the entire inhabitants of the Territory, and his removal would cause the deepest feeling of sorrow and regret, and it being our unqualified opinion, based upon our personal acquaintance, which we have formed with Governor Young, and from our observation of the results of his influence and administration in this Territory, that he possesses, in an eminent degree, every qualification necessary for the discharge of his official duties; and unquestioned integrity and ability; that he is decidedly the most suitable person that can be selected for that office.

We therefore, take great pleasure in recommending him to your favorable consideration, and do earnestly request his re-appointment as Governor and Superintendent of Indian Affairs for this Territory.

Signed: J. F. KINNEY, Chief Justice U. S. Supreme Court Utah Territory.
E. J. STEPTOE, Lieutenant Colonel U. S. Army.
GEO. P. STILES, Associate Justice S. C. of U. S. for Utah Ter'y.
LEO. SHAVER, Assistant Justice for Territory of Utah.
HORACE. R. WIRTZ, Med. Staff Staff U. S. Army.
A. W. BABBIT, Sec'ry of Utah Territory.
STEPHEN B. ROSE, Sub, Ind. Agt. for Utah Territory.

GREAT S. L. CITY, U. T., Dec. 30, '54.

This petition was supported by the names of all the chief officers in the Territory, both civil and military, as also by the principal merchants and residents, whose names we omit for the sake of brevity.

Now, we regard this certificate as, upon the whole, an extraordinary testimonial. It is signed by all three of the Justices of Utah, by the Indian Sub-Agent, and by two officers of the United States army, one of whom is a physician, and the other is a Colonel, in command of a large body of troops now in the Territory. Can it be that corrupt and sinister motives or fear is operating on the minds of these gentlemen. Are these judges bribed, or this commander, with a little army at his back, intimidated? Are they not all likely to be men of discernment and men of honor? Would they put their hands to testimony which they disbelieved, or to be made tools of by others? What has induced gentlemen of their position and character to present themselves before the President as the warm defenders, supporters and advocates of Brigham Young? We scarcely believe of them that they are such fools as to have done this without knowing what they were about; or such knaves as to have done it, knowing that they were imposing a falsehood on the President and abusing the trust that was reposed in them, when they were elevated to the offices they hold. Any such supposition is nonsensical. The body of testimony in favor of Brigham Young's fitness for the Governorship of the Territory, and the suitableness of his appointment to it, which is furnished by the document signed by these gentlemen, is, we think, a higher recommendation for office than most men usually have, and all that any man ever need have.

But, it may be argued, the objection to Gov. Young is not a personal one. The objection is to the appointment of any Mormon. If a Mormon must be appointed, Young may be as fit as any other Mormon, and perhaps fitter. In this way, it may be attempted to sustain President Pierce in his refusal to appoint Gov. Young. But this argument, like all of the sort, proves too much. It assumes that Mormonism itself is obnoxious; and ought to be put under the ban of our government and its institutions. It is clear enough to us, however clear its contrary may be to others, that a community of 50,000 Mormons, with scarce a dissenter in their midst, ought, under our institutions, to be governed by a Mormon, if there is an undeniably fit man among them for Governor. It would be so, if we had in the Union a *State* peopled almost exclusively by Mormons—even if there were not a man in it with quite timber enough to be the Chief Magistrate. And it ought to be so in the territories. That is, *as far as possible*, the real popular will of the inhabitants, voters or citizens (call them what you may) of the Territory ought to be deferred to in the Territory just as it certainly would be enforced in the State. But, if it is proposed to lay down another rule in respect to Utah, *that very attempt* shows that something besides and very different from laying down such a rule is required to be done. It shows the existence of reasons—either good or bad—for denouncing the whole territorial organization, and for proceeding to demolise the entire structure, from top to bottom. If a large community, which enjoys a territorial organization, and is a unit in its opinions and will as regards the person to be appointed its Governor, is not to be in the least degree respected or heard in the matter of such appointment, then it is clear that such a community ought not (at least politically) to be suffered to exist. Their organization should be suppressed and terminated. But, so long as Utah is a Territory, and is inhabited just as it is now, such recommendations as Brigham Young's friends have brought to the eye of the President, with the President's own knowledge, if he is not the most ignorant man in the Republic, of what the real sentiment of Utah is ought, it appears to us, to be conclusive with that functionary. If the Mormons are to have a Territory to themselves, they ought to have a Governor from themselves. And, from testimony of very high character and great trustworthiness, we are satisfied that the Mormons offer a man for Governor who will do his duty faithfully—not disobeying the laws of the Union, but executing them.

We write all this, not caring a bawbee about the success of Mormonism, and, as we have always thought, still thinking, not at all favorably of either its character or prospects in the great future, But, nevertheless, we do feel that the way in which the administration is acting toward Utah, in the matter of this Governorship, is trifling. Let President Pierce give Utah for its Governor the man who, besides being endorsed by unprejudiced and disinterested testimony as perfectly well qualified, is by the President well known to be wanted for its Governor by nine hundred and ninety-nine out of every thousand of its citizens. This will be a compliance with his duty under the Organic Law. After that, if he sees fit, he can urge on Congress the repeal of that law, the abolishment of the Territory, or any other political measure, of a lawful kind, which he may think efficacious for rooting out Mormonism. But, as the matter now stands, it is perfectly clear that the office of Governor ought to be filled, and that no other man has a hundreth part of the pretensions that Brigham Young has to it.—[St. Louis Morning Herald.

Letters from Southern Russia state that all the Russian reinforcements, now on their route to the Crimea, have received counter orders to rendezvous at a camp near Odessa. Fears were felt that the city would be soon attacked by the Allies, and that success would be infinitely easier than against Sebastopol; defensive works were in course of construction. The emigration from Odessa into the interior was augmenting, and the authorities were not so opposed to it as formerly. The blockade was strictly maintained.

Statement of Mayor Dow, &c.—Boston, June 12.—Neal Dow has made a long official statement to the City Council of Portland, giving a detailed history of the late riot. He asserts that but for the action of the military the liquor agency would have been set on fire and the City Hall destroyed. The Board of Aldermen endorses the Mayor's statement.

Correspondence.

From our Delaware Correspondent.

Centerville, Del., June 16, 1855.

Dear Bro. Taylor—We have received The Mormon regularly since its commcement, and have been much edified from time, to time, by the persual of its contents; we now regard it as indispensibly necessary for the promotion of the good work, in this country, and for the defence of the Saints, and the principles of truth and righteousness, against those wholesale calumniators, who are now making an effort worthy of the old adversary to excite the spirit of persecution against us, as a people.

What do these things mean? what have the poor Mormons done to merit such treatment as Bennett of the Herald, Fuller of the Mirrior, the Times and some other of their cotemporaries of the press have suggested, and wish to have inflicted upon us; occupying as these men do prominent positions in society, it is revolting to every feeling of humanity, in the mind of Mormon, or Gentile to witness the manifestations of their blood thirstiness, pandering to the fercest passions of the human mind and using their position and influence to propagate in the minds of those capable of receiving such sentiments, the spirits that seeks for a brothers blood, invoking the General Government to send her forces in all the "pomp and circumstance of war," to murder the Mormons, and crimson the national escutchion in innocent blood; perhaps in such an event some would expect these worthies to turn soldier and help to guide the engines of death and carnage; but this is not their bent they are they who cry aloud and bluster and excite their dupes, to deeds of daring, while they hide their heads in places of safety.

Do these men know while they cry aloud Mormon treason that the Mormons are the most truly loyal of any subjects this government has? that while Senator Sumner and his friends North would repeal a certain law on the ground of its unconstitutionality, being asked what they would do if it were not unconstitution, he replied "then we would repeal the constitution," at the same time the South upholds the constitution just as long as it is held to protect their peculiar institutions, and no longer; while we as a people hold to it, and will support it in its purity, under all circumstances, as the charter of our political rights, as given by inspiration of God.

It was hoped by some after the Saints had suffered in loss of houses and lands, spoiling of goods, &c., their beloved Prophet and Patriarch slain; their women and childen, aged fathers and mothers, driven by mobbers and assassins to perish from want and exposure in inhospitable wildernesses, and barren deserts; there as their persecutors thought to perish, and often before the eyes of those who dearly loved them, and who were often unable to procure that shelter and nourishment so needful to preserving life; whose last sad duty it was to consign them in many cases without coffins, to the earth; there to await a glorious resurection; but the God of Jacob was with them, and led them even as the children of Isreal were led in the days of Moses, in due time to the place appointed; and it has been hoped by some, that for a time this would have been enough; vain hope! the black fiend persecution begins again to lift her hydra head and show her gory hands, still reeking with the blood of slaughtered Saints; and now she cries aloud, through her fiendish crimson organs, *More blood!* More blood!! MORE BLOOD!!!

We call upon all people, every where, silence is no longer a virtue, to give vent to your feelings and declare your abhorrence to such enormous, such preposterous principles; that the spirit of murder may be rebuked; that your hands may be clear of the blood of Saints, that you may not be accomplices with those who persecute and seek to destroy a law-abiding, God-serving, innocent people. It is a grevious sin, to shed thy brother's blood, and grievously to be repented of.

Yours, truly in the E. C.,

J. Foreman.

Valedictory of E. K. Fuller.

New York City, June 20, 1855.

President Taylor—*Dear Sir:* As I am about to leave for my home in the valleys of the mountains, I thought I would address you a few words previous to my departure.

As this is my first mission, and my first attempt at preaching the gospel, no doubt but I should seem a little awkward in my attempts in public; but satisfied of the truths that I have espoused, and of the glorious principles involved in the gospel that we have embraced, I have felt a desire to communicate the same principles unto others, and through the blessings of God my labors have not been entirely unsuccessful. I have baptized eight since my arrival here, and trust that my labors have not been inefficient in strengthening and building up many of the Saints in this Eastern country. Among those baptized are several of my own relations, whilst others are believing. In relation to things generally, my experience among the people is, that they are cold-hearted and regardless of truth; the world seems to be the all absorbing topic, and they fear not God nor his laws. I am surprised when I reflect upon their impudent calumny and abuse. A short time ago and they murdered the Prophets, killed the Elders, and imbrued their hands in the blood of the Saints, who had to flee from their fiendish hate and seek among the savages of the wilderness an asylum denied them by Christianity, republicanism, and civilization; and now, far off in these distant valleys, would they traduce their victims, re-open their bleeding wounds, and stigmatize a virtue which it is out of their power to copy. Those may admire this place that can; but give me the society of the Saints in the valleys of the mountains.

I wish to communicate my best respects to the Saints and brethren among whom I have sojourned, and in bidding them adieu pray that the best of Heaven's blessings may rest upon them, and especially upon all of my co-laborers in the East.

The Lord has been gracious to me during my sojourn here, and supplied all my wants; but as I have now the privilege of returning home, I embrace it with alacrity, accounting it one of the greatest privileges to be associated with the Saints in Zion.

Respectfully, yours in the E. C.,

E. K. Fuller.

European News.

The steamship Asia from Liverpool arrived at Halifax early on the morning of the 20th, bringing news three days later than the St. Louis. She left Liverpool on the afternoon of Saturday of the 9th inst.

The news from the Crimea is highly interesting. The bombardment of Sebastopol was recommenced on the 6th inst., on the day the steamer sailed a despatch was received from Lord Raglan, dated June 8th, 6 P. M. stating that after a fierce bombardment, the French attacked and carried the Mamelon and the White Tower, great gallantry was displayed on both sides, and the loss to the Russians and French was very great.

The particulars relating to this assault show the importance of success, as the work would have been very dangerous in outflanking the French.

But which they have now transformed into a French position although at an immense loss.

The Royal Mail steamship Asia arrived at Liverpool on the 2d inst., and the U. S. Mail steamship Hermann reached Cowes *en route* to Bremen, on the following day.

Scarcely had the Atlantic left Liverpool with the news of the great successes which had taken place on the part of the allies against the Russians, than further intelligence in reference to their position in the sea of Azoff had reached England. From a despatch which had been received at the Admiralty from Sir E. Lyons at Kertch, dated 31st of May, it appears that the squadron in the sea of Azoff had appeared before Genitchi, landed a body of seamen and marines, and after driving the Russian force form the place, had destroyed all the depots and vessels laden with corn and supplies for the Russian army. Only one man was wounded. Since entering the sea off Azoff, four steamers of war and 240 vessels employed in conveying supplies to the Russian army in the Crimea, have been destroyed.

The Moniteur of the 4th inst., publishes the following despatch from Gen. Pelissier to the Minister of War:

"Crimea, June 6.—We have sprung two mines in front of the Flagstaff bastion. The second explosion did considerable damage to the enemy. In the ravine of Careening Bay, in advance of our works, our engineers discovered a transverse line of 24 cubic cases, filled with gunpowder, each 40 centimetres thick on the inside, placed at equal distances, and buried just beneath the sod, each case containing one-fiftieth of a kilogramme of powder, is covered with a fulminating apparatus, which would explode by the simple pressure of the foot. These cases have been taken up by our engineers."

Still later advices from the Sea of Azoff, state that the steam flotilla of the allies has destroyed about 200 vessels, and 6,000,000 of rations of corn and flour, destined for the Russian army of Sebastopol.

The Conferences at Vienna were formally closed at a late sitting held on the 4th instant.

The Morning Herald, in a telegraphic despatch, dated June 2d, states that the allies had taken the town of Strangchi, at the mouth of the Putrid sea, burnt a month's rations of the whole Russian army, and destroyed the shipping. There is little doubt but this account is the French version of the affair at Genitchi.

A despatch from Prince Gortschakoff, dated the 29th ult., states that the allies have occupied Kertch, but have not pushed inwards. He reports that in consequence of the measures he has taken, the allies will not be able to cut off the communications of the Russian army.

The Post Gazette, of Frankfort, publishes a despatch from Odessa to the effect that the Russians are raising batteries to command the channel near Gohikhi, which connects the Putrid Lake with the Sea of Azoff. Another despatch says that Onshakoff had arrived at Perekop with his division—4 infantry regiments, each 3,600 strong. Gen. Grosenheilm has also arrived at Perekop with his light cavalry division, the third, consisting of four regiments, each 960 strong. These figures would give Prince Gortschakoff a reinforcement of 18,000 men—a number which more exact information would probably reduce.

Letters from Berlin of the 1st inst., state that the successes of the Allies in the Sea of Azoff have made a deep impression there. It is observed that the large proportion of calvalry in the Russian army will cause the stoppage of supplies from the countries of the Don to be felt with peculiar pressure by the enemy.

On the 23d instant there were 190 cases of cholera at St. Petursburg.

News from Kertch to the 3d inst., states that every thing was going on satisfactorialy. Soujak Kali was evacuated by the Russians on the 28th of May. They burnt the principal buildings, and abandoned 60 guns and 6 mortars, having first rendered them unserviceable.

The Times received the following dispatch from their Vienna Correspondent, dated Galatz, June 1: "There was a great fire last night in the Artillery and Cavalry stables, close to the ammunition depot. The Austrian Garrison succeeded in extinguishing the fire, but 103 horses were burnt. The cholera is said to have appeared in the Austrian army at Galicia."

A telegraphic dispatch from Cagliari announces the death of the Bay of Tunis, on the night of the 1st June. His successor and cousin, Sidi Mahommed Bey, ascended the throne without obstacle.

Miscellaneous.

The Amazon Exploring Expedition.

The Para correspondent of the New York Herald gives an interesting account of the fate of the expedition generally known as the "Amazon Exploring Expedition," which sailed from New York in 1853 for a voyage up the Amazon. It consisted of two small steamers, which, however, were not, as was generally supposed, intended for the exploration of the river, but which had been built at New York under the auspices of the Peruvian government, and were intended by the builders to be sold to that government for the purpose of plying upon the upper branches of the Amazon, in Eastern Peru. The steamers reached Para in safety, and after a delay of several months at that port, for repairs &c., commenced the ascent of the river. The voyage to Loreto, on the Peruvian frontier, three thousand miles from Para, occupied fifty-nine days, including thirty-five days of running time. Much delay and difficulty was occasioned on the route by a want of proper fuel, and the steamers were often compelled to wait near the banks until trees could be cut down and chopped up into food for their furnaces.

Arriving at Loreto, the Peruvian officers who had been appointed to the command of the steamers, together with other dignitaries of rank, made strong exceptions to the vessels, alleging that though of greater dimensions and power than was specified in the contract, they were not constructed in a proper manner, or of proper material. Under these circumstances the Governor did not feel at liberty to receive them, and referred the subject to the General Government at Lima, stipulating, in the mean time, to defray all the expenses of the boats, and if they were not ultimately accepted to return them in as good condition as when they arrived, natural decay excepted. This was all very fair; but on account of the revolution which was then progressing, the government paid no attention to the matter, and the steamers have ever since remained motionless at Nanta, about two hundred miles above Loreto, and having received no paint and no repairs, are rapidly decaying before the assaults of the sun and the rain.

Ten Americans belonging to the steamers were taken into the service of the Governor General with the assurance that they should receive as good and liberal fare as the country could afford. In the course of eight months, however, eight of them were fairly obliged by hunger and want to return to Para, where four of their number died of yellow fever. The other two, both engineers, remained on board the steamers at last accounts, awaiting passively the consummation of events.—[Boston Journal.

History of the Melon.

The history of the *watermelon*, so much esteemed for its delicious and cooling juice, as well as that of the *muskmelon* or *cantalupe*, which is equally prized for its rich aromatic pulp, may be traced back to remote antiquity. The former, which is generally considered as the melon of the Jews, mentioned in various places in the Bible, is believed to have originated in Egypt, or Southern India, where it has been cultivated from time immemorial. It would appear that it was unknown to the ancient Greeks and Romans, as no definite information respecting it can be gleaned from their authors. The muskmelon, which is represented to have been a native of Asia, was known to the Greek and Roman physicians, and its properties and uses described by them at length.

The kind of melon most esteemed among amateurs in various parts of Europe, and described, is the "Cantalupe," so called from a place about fourteen miles from Rome, the country seat of the Pope, where this fruit has long been cultivated. This variety is stated to have been brought hither from that part of Armenia which borders on Persia, where it grows in the greatest perfection and abundance. The flesh of this melon when fully matured, is delicious, and may be eaten with safety without injury to the dyspeptic or those of the weakest stomachs. The form of cantalupes is generally roundish, with a rough, water, or netted outer rind or skin. The size of the plant is rather small, and the flesh, for the most part, of a yellowish color, though with some it is green.—[Patent Office Report.

Geology at a Discount.

The geologist, if he be fairly in earnest, is far too tired, after his day's work, *to* trouble himself about the aristocratic air of his quarters, and besides, generally manages to put his outer man in so uncleanly a condition, that a grand hotel would have some scruples in taking him. Professor Sedgwick, after a hard day's work, betook himself to a village inn for a lunch of bread and cheese. When he asked what he had to pay, he was told "fourpence!" He could not avoid remarking on the smallness of the charge. "Ah, sir," said the landlady, "I should ask eighteen pence of any one else, but I only sak fourpence of you, for I see you have seen better days." At another time a lady stopped by the roadside, where he was working, made some inquiries, and gave him a shilling, because his answers were so intelligent for his station. He met the same lady at dinner the next day, to her great astonishment. A well known geologist, long secretary of the Geological Society, was once taken up while at his vocation, and dragged to the Bristol Asylum for an escaped lunatic. On another occasion, tired, and with his pockets full of the day's treasures, he mounted a stage-coach, and fell fast asleep. Waking at his journey's end, he was horrified to find his pocket's as empty as when he set out. An old woman, who sat beside him, feeling his pockets full of stones, took him for a madman, who had loaded himself more effectually to secure drowning; so she slily picked out the fossils, one by one, from the drowsy philosopher, and tossed them on the roadside.

Sale of the Emperor Napoleon's Snuff-box. Who was the Owner!

On Wednesday the 13th, at noon, quite an audience assembled in the vestibule of the City Hall to witness the sale of the magnificent present sent by Louis Napoleon to an old friend of his in this city, and no little interest was manifested to know who the person was on whom the imperial favor was bestowed. But the curiosity of those present was not destined to be gratified, for Assistant Sheriff Frederic L. Vultee, who made the seizure, would not give even a hint who the unfortunate debtor was, nor did the most adroit cross-questioning give the slightest clue to the mystery. Of course, in the absence of any tangible data from which to judge, all sorts of guesses were made. One gentleman was certain that it belonged to a well known sporting character, one who was known for his magnificent turn-outs on Broadway and on the avenue, while others supposed it was sent to a lady, but the fact of its being a snuff-box discredited this report. We learn, however, the late owner was a merchant, a Frenchman, and one who was intimate with and befriended the present Emperor when in poverty in this country. He has lately become embarrassed in his circumstances, and the box was seized before he ever saw it. He refused to look at the lost present after the seizure, nor was he present at the sale. The snuff-box is about five inches in length, by three in breadth, and nearly an inch in depth. It is magnificently chased, and enameled in gold. The cypher N, which is placed in the centre, contains nearly fifty diamonds, and above the letter is an imperial crown, brilliant with costly gems. The case is of red velvet, and has the imperial cypher on the outside. Baptiste, of the Rue de Rempart, Paris, is said to be the manufacturer. Assistant Sheriff Vultee acted as auctioneer. The first bid was $250, which was eventually run up to $800, at which price it was knocked down to John F Bell. & Co., of No. 62 Wall-street. The box was appraised at the Custom House for $480, and good judges of jewelry estimate its real value at from $500 to $600.

A Confounding Witness.

An extract from Graham's Magazine:

Alderman.—What is your business, sir?—What do you do for a living?

Witness.—Nothing in particular.

A.—You appear to be poor—where do you get your bread?

W.—Sometimes of Mr. Moxey, the baker, sir, and sometimes—

A.—Stop, sir; I mean, how do you support yourself?

W.—On a bench in the daytime, on a bed by night.

A.—I do not wish any trifling, sir. Are you a mechanic?

W.—No, sir,

A.—What are you, then?

W.—A free-will Baptist, sir.

A.—My dear sir, I do not mean that. You must be civil, sir, or I will commit you and have you taken care of.

W.—Well, that would be kind. I want somebody to take care of me. I can't take care of myself, no how I can fix it.

A.—You work around the wharves, don't you?

W.—No, sir. I haint got no boat.

A.—I believe you are an idle vagabond.

W.—Well, I guess you've hit it now, if you never did 'afore.

A.—What do you know about this case?

W.—What case?

A.—Why, this Irishman.

W.—He's a hard case.

A.—Is that all?

W.—I guess it is—if you've no objection. May I go?

A.—Certainly—and I can't see what brought you here.

W.—Then your eyes don't observe as good a pair of legs as man ever had.

Mormon Publications.

The Deseret News is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

The St. Louis Luminary.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to The Mormon office, or to the editor of the Luminary, St. Louis, Mo.

The Millenniel Star.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Horace Greely was arrested in Paris on the 2d of June, and kept in the debtor' prison till Monday, upon a suit of a Sculptor, named Leclerc, on account of a statue placed in the N. Y. Crystal Palace, Mr. Greely being one of the directors of that Exhibition.

Fine Fishing.—A party of gentlemen returned to this village last week from a fishing excursion to our mountain streams, having caught about fourteen hundred trout during their absence. There are probably no better fishing grounds for brook trout, than in the streams of Ulster, Sullivan and Delaware.—[Kingston N. Y. Journal.

Fare to be Reduced.—A reduction of fare on the Hudson River Railroad is, we understand, contemplated.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Hymn Books, roan	$0 50
do do calf, plain	0 75
do do do gilt	1 00
do do do morocco	1 25
Book of Mormon, roan	1 25
do do morocco	2 50
Doctrines and Covenants	1 00
do do morocco	2 25
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
do do morocco do	2 50
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

Wholesale Price Current.

New York, June 22, 1855.

Ashes—Pot, per 100 lb.	$5 75 a 6 —
Pearl	6 — a — —
Candles—Stuart and Bussing's best, assorted, per lb.	16 a 18
Ordinary	11 a —
Candles—Sperm, per lb.	30 a 32
Adamantine	21 a 26
Mould, yellow	14½ a 15
Coffee—Java, white	13½ a 14½
Mocha	14½ a 15
Laguayra	10½ a 11
Maracaibo	10½ a 11
St. Domingo (cash)	9½ a 9¾
Drugs and Dyes—Alcohol, pr. gal.	70 a — 76
Alum, per lb.	2½ a — 2¾
Arrowroot	30 a — 32
Arsenic, powdered	2 a — 2½
Asafœtida	5 a — 25
Borax, refined	28 a — 28½
Brimstone, American, roll	2½ a — —
do crude, per ton.	24 — a 26 —
Camphor, crude, per lb.	29 a — —
do refined	33 a — —
Chlorate Potash	32½ a — 37½
Cochineal	1 05 a 1 10
Copperas, per 100 lb.	1 25 a 1 37½
Cream Tartar, per lb.	33 a — 34
Gum Arabic, picked	35 a — 38
Gum Copal	30 a — 50
Gum Myrrh, Turkey	25 a — 30
Iodine, resublamized	5 37½ a 5 75
Ipecacuaha	3 — a 3 25
Madder	10½ a — 11½
Magnesia	16 a — 19
Do calcined	30 a — 35
Nutgalls, blue Aleppo	20 a — 22½
Oil Anis	4 — a 4 25
Oil Bergamot	1 65 a 1 87½
Oil Cassia	3 — a 3 25
Oil Lemon	1 65 a 1 87½
Oil Peppermint	4 25 a 5 —
Optum, Turkey	5 87½ a — —
Otto Rose, per oz.	3 50 a 6 50
Oxalic Acid, per lb.	27 a — 29
Phosphorus	80 a — 82½
Quicksilver	50 a — 53
Rhubarb, China	1 60 a 1 90
Saleratus	— a — 6
Sal Ammoniac, refined	8½ a — 9
Senna	9½ a — 12
Shellac	9 a — 12½
Sugar Lead, white	11 a — —
do brown	10 a — —
Sulphate Quinine	— a 2 60
Tartaric Acid	47 a — 49
Verdigris	48 a — 50
Vitriol, blue	9½ a — 10
Dye Woods—Camwood, per ton.	50 — a 80 —
Fustic	19 — a 28 —
Logwood	17 — a 25 —
Flour—State, common, per bbl.	9 — a 9 12½
Michigan and Indiana	9 75 a 9 87½
Genesee, extra	11 — a 11 62½
Rye	7 25 a 8 25
Corn Meal	5 — a 5 37½
Fruit—Raisins, per box.	2 35 a 2 40
Raisins, layers	2 70 a 2 75
Currants, per lb.	15 a — 25
Glass (American window)—	
6x8 to 8x10, per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
Grain—Wheat, per bush.	2 05 a 2 55
Corn	98 a 1 22
Barley	1 18 a 1 25
Oats	48 a — 63
Peas	1 25 a 2 75
Beans	— a — —
Gunpowder, per 25 lbs.	4 — a — —
Indigo, per lb.	17½ a 1 40
Iron—Pig, Eng., Scot, per ton.	29 — a 30 —
Bar, Eng. refined	52 50 a 57 50
Sheet, Russia, 1st quality, per lb.	15 a — 17
Sheet, Eng.	3½ a — 3¾
Lead—Galena, per 100 lbs.	6 31½ a 6 37½
Sheet and Pipe	7 75 a 8 —
Leather, per lb.	23 a 29
Molasses, per gal.	25 a 32
Nails—Cut, 4d and 6d, per lb.	3½ a —
Wrought, 6d and 20d	8 a 11
Oils—Olive, per bskt. 12 bottles.	3 35 a 3 50
Olive, in casks, per gallon.	1 18 a — —
Linseed	89 a — 90
Whale	71 a — 80
Lard, winter	85 a — 90
Paints—Lead, red, Am., per lb.	7½ a — 8
Lead, white, Am., in oil	8½ a — —
Lead do do dry	8 a — —
Ochre, yellow, French, dry	1 — a 1 37½
Ochre, in oil	4½ a — —
Spanish Brown, dry, per cwt.	75 a — —
Litharge, per lb.	7½ a — 8
Vermillion, Chinese	90 a 1 —
Venetian Red, per cwt.	1 75 a 2 50
Rice, per 100 lbs.	5 55 a 6 50
Saltpetre, per lb.	6 a 10½
Seeds—Clover, per lb.	10 a — 11
Flax, American, rough, per bush.	1 80 a 1 90
Linseed, Calcutta	2 10 a 2 15
Soap—New York, per lb.	4 a 7
Castile	10½ a 10¾
Spices—Ginger, Race, per lb.	— a 5
Mace	85 a 90
Nutmegs	92½ a 95
Pepper	11 a —
Pimento	12½ a 13
Cloves (cash)	14 a 14½
Sugar—New Orleans, per lb.	5½ a 6¾
Havana, white	7½ a 7¾
do brown	5 a 7½
Stuart's crushed	9 a —
Sumac, Sicily, per ton.	70 — a 82 50
Teas—Gunpowder and Imperial, per lb.	20 a 65
Hyson	22 a 60
Young Hyson	16 a 55
Hyson Skin	5 a 32
Black	17 a 45
Tin, per lb.	28 a 29
Tobacco	7½ a 43
Turpentine, per 220 lbs.	3 25 a 3 50
Tar, per bbl.	3 — a 3 50
Spirits Turpentine, per gallon.	45 a — 46

Corrected to June 22d.

Mormon Books.

We have at last received our Books from Philadelphia, and are prepared to supply orders.

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deserétian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent,
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.

William Malben, 35 Jewin street, City, London, England.

Dan Jones, "Udgorn Selon" office, Nr. White's Garden, Wales.

James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1d. will have to be pre-paid by us in New York; 1d. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½d, as follows: Postage in New York, 1d.; in England, 1d.; for Agents, ½d.; paper, 2d.; total, 4½d.

Subscription by the year, if paid in advance, 12s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Pére et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT,
December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON. KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

Are transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.
G. S. L. CITY, 1855. 13
Luminary please copy 3 mos.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES. FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.

ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.

Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Salæratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.

J. P. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HAT CAPS, CLOTHING, &C.
The subscribers being well acquainted with th wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNEL.,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-tf

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

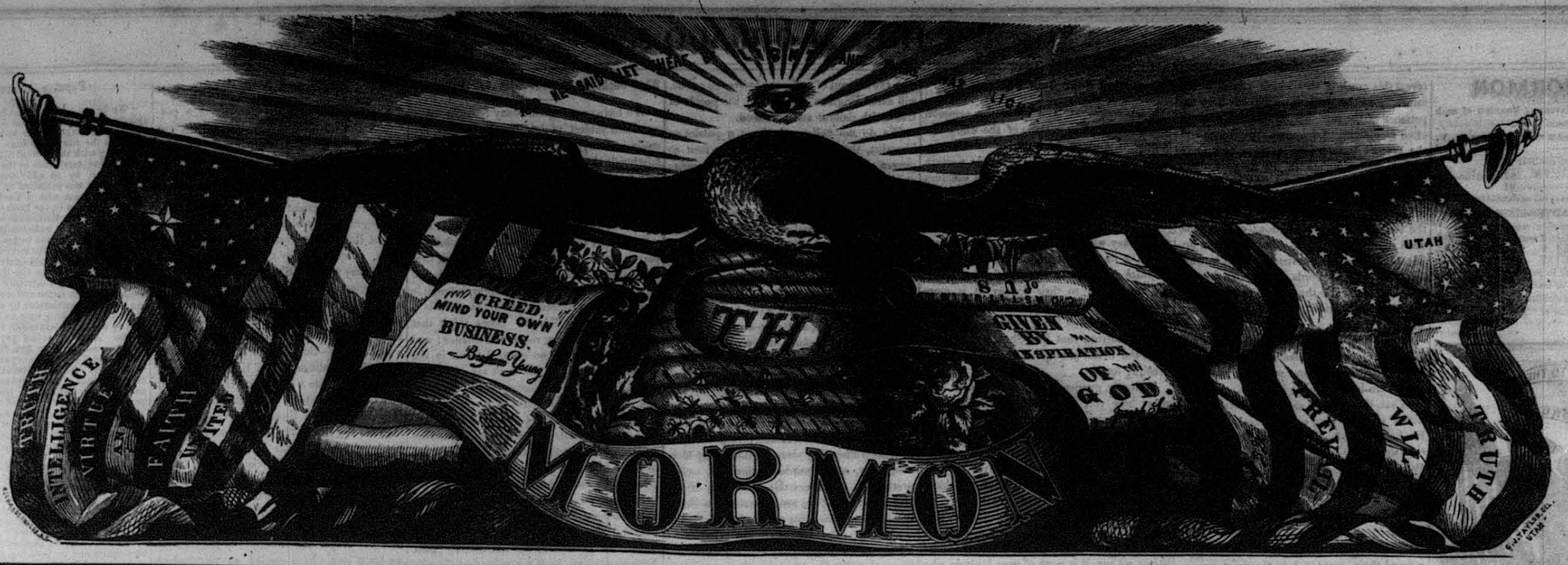
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 20. NEW-YORK, SATURDAY, JUNE 30, 1855. PRICE FIVE CENTS.

Poetry.

Truth.

BY W. W. PHELPS.

TUNE—"*Stars and Stripes.*"

'Tis the truth that on land, or the sea,
Fills the heart of the Mormon with love;
For its light never fails, and is free,
As its fountain is filled from above:
'Tis the word that our Father has sent,
To gain us eternal reward;
And he calls on the world to repent,
And walk in the light of the Lord.

CHORUS.

Then Hosanna to God and the Lamb,
For Joseph the priesthood's restored,
With the keys of—I AM THAT I AM.

'Tis the truth that gives freedom its light,
Leaves the Gentiles of ages to pine
In their own narrow mansions of night,
While eternity's majesties shine:
'Tis the word that our fathers rever'd,
When Israel with knowledge was stor'd,
Which the host of vain Pharoah but jeer'd
And sunk in the light of the Lord:
Then Hosanna to God and the Lamb, &c.

'Twas the truth that our Joseph reveal'd,
When the clergy and christians of Baal,
Cried—"The Bible and heavens are sealed,
'Tis blasphemy! put such men in jail."
'Twas the voice of the Saviour again,
To Ephraim as scatter'd abroad,
Through the angel Moroni—(Amen,)
To walk in the light of the Lord:
Then Hosanna to God and the Lamb, &c.

'Twas the truth that on land or the sea,
Fill'd the hearts of the people with fear,
When the host of the realm of the free,
Basely martyr'd our "Prophet and Seer."
'Tis the "pearl of great price" in the hands
Of Brigham for all saints' reward,
While the "rest of mankind" runs or stands,
And melts in the light of the Lord:
Then Hosanna to God and the Lamb, &c.

The Platform of the Know Nothings.

We give below the results of the Know Nothing or American Party, held at Philadelphia, commencing the 9th of June, 1855. After some severe sparring on both sides on the great absorbing question *Slavery*, the Northern minority offered as an ultimatum the following resolutions:

"Resolved; That the repeal of the Missouri Compromise was an infraction of the plighted faith of the Nation, and that it should be restored; and if efforts to that end shall fail, Congress should refuse to admit any State tolerating Slavery, which should be formed out of any portion of the Territory from which that institution was excluded by that Compromise."

After a fierce debate, this resolution, which was moved as a substitute for the one proposed by the majority of the committee, was rejected, 51 yeas to 92 nays. The pro-slavery plank was then adopted, 80 yeas, 59 nays. A majority of the delegates from every free State except New York, Pennsylvania and New Jersey, then withdrew. The Southern representatives, with a few from the Northern States, subsequently agreed upon the following as the

PLATFORM OF THE AMERICAN OR KNOW NOTHING PARTY.

I—The acknowledgement of that Almighty Being who rules over the universe—who presides over the councils of nations—who conducts the affairs of men, and who, in every step by which we have advanced to the character of an independent nation, has distinguished us by some token of providential agency.

II.—The cultivation and development of a sentiment of profoundly intense American feeling; of passionate attachment to our country, its history and its institutions; of admiration for the purer days of our national existence of veneration for the heroism that precipitated our revolution; and of emulation of the virtue wisdom and patriotism that framed our constitution, and first successfully applied its provisions.

III—The maintenance of the union of these United States as the paramount political good; or, to use the language of Washington, "the primary object of patriotic desire" And hence:—

1. Opposition to all attempts to weaken or subvert it.

2. Uncompromising antagonism to every principle of policy that endangers it.

3. The advocacy of an equitable adjustment of all political differences which threaten its integrity or perpetuity.

4. The suppression of all tendencies to political division, founded on "geographical discriminations, or on the belief that there is a real difference of interests and views" between the various sections of the Union.

5. The full recognition of the rights of the several States, as expressed and reserved in the constitution; and a careful avoidance, by the general government, of all interference with their rights by legislative or executive action.

IV.—Obedience to the constitution of these United States, as the supreme law of the land, sacredly obligatory upon all its parts and members; and steadfast resistance to the spirit of innovation upon its principles, however specious the pretexts. Avowing that in all doubtful or disputed points it may only be legally ascertained and expounded by the Judicial power of the United States.

And, as a corollary to the above:—

1. A habit of reverential obedience to the laws, whether National, state, or Municipal, until they are either repealed or declared unconstitutional by the proper authority.

2. A tender and sacred regard for those acts of statesmanship which are to be contra-distinguished from acts of ordinary legislation, by the fact of their being of the nature of compacts and agreements: and so to be considered a fixed and settled national policy.

V. A radical revision and modification of the laws regulating immigration, and the settlement of immigrants. Offering to the honest immigrant who, from love of liberty or hatred of oppression, seeks an asylum in the United States, a friendly reception and protection; but unqualifiedly condemning the transmission to our shores of felons and paupers.

VI.—The essential modification of the naturalization laws.

The repeal by the Legislatures of the respective States of all State laws allowing foreigners not naturalized to vote.

The repeal, without retro-active operation, of all acts of Congress making grants of land to unnaturalized foreigners, and allowing them to vote in the Territories.

VII.—Hostility to the corrupt means by which the leaders of party have hitherto forced upon us our rulers and our political creeds.

Implacable enmity against the prevalent demoralizing system of rewards for political subserviency, and of punishments for political independence.

Disgust for the wild hunt after office which characterizes the age.

These on the one hand. On the other:—

Imitation of the practice of the purer days of the Republic, and admiration of the maxim that "office should seek the man, and not man the office;" and of the rule, that the just mode of ascertaining fitness for office is the capability, the faithfulness, and the honesty of the incumbent or candidate.

VIII.—Resistance to the aggressive policy and corrupt tendencies of the Roman Catholic Church in our country by the advancement to all political stations—executive, legislative, judicial or diplomatic—of those only who do not hold civil allegiance, directly or indirectly to any foreign power whether civil or ecclesiastical, and who are Americans by birth, education and training—thus fulfilling the maxim, "Americans only shall govern America."

The protection of all citizens in the legal and proper exercise of their civil and religious rights and privileges; the maintenance of the right of every man to the full, unrestrained and peaceful enjoyment of his own religious opinions and worship; and a jealous resistance of all attempts by any sect, denomination or church to obtain an ascendency over any other in the State, by means of any special privileges or exemption, by any political combination of its members, or by a division of their civil allegiance with any foreign power, potentateor ecclesiastic.

IX.—The reformation of the character of our national Legislature, by elevating to that dignified and responsible position men of higher qualifications, purer morals, and more unselfish patriotism.

X.—The restriction of executive patronage—especially in the matter of appointments to office—so far as it may be permitted by the constitution, and consistent with the public good.

XI.—The education of the youth of our country in schools provided by the State, which schools shall be common to all, without distinction of creed or party, and free from any influence of a denominational or partisan character.

And, inasmuch as Christianity by the constitutions of nearly all the States, by the decisions of the most eminent judicial authorities, and by the consent of the people of America, is considered an element of our political system; and as the Holy Bible is at once the source of Christianity, and the depository and fountain of all civil and religious freedom, we oppose every attempt to exclude it from the schools thus established in the States.

XII.—The American party having arisen upon the ruins, and in spite of the opposition, of the whig and democratic parties, cannot be held in any manner responsible for the obnoxious acts or violated pledges of either. And the systematic agitation of the slavery question by those parties having elevated sectional hostility into a positive element of physical power and brought our institutions into peril, it has therefore become the imperative duty of the American party to interfere, for the purpose of giving peace to the country and perpetuity to the Union. And as experience has shown it impossible to reconcile opinions so extreme as those which separate the disputants, and as there can be no dishonor in submitting to the laws, the National Council has deemed it the best guarantee of common justice and of future peace to abide by and maintain the existing laws upon the subject of slavery, as a final and conclusive settlement of that subject, in spirit and in substance.

And regarding it the highest duty to avow their opinions upon a subject so important in distinct and unequivocal terms, it is hereby declared as the sense of this National Council, that Congress possesses no power, under the constitution, to legislate upon the subject of slavery in the States where it does or may exist, or to exclude any State from admission into the Union because its constitution does or does not recognise the institution of slavery as a part of its social system; and expressly pretermitting any expression of opinion upon the power of Congress to establish or prohibit slavery in any Territory, it is the sense of the National Council that Congress ought not to legislate upon the subject of slavery within the Territories of the United States, and that any interference by Congress with slavery as it exists in the the District of Columbia, would be a violation of the spirit and intention of the compact by which the State of Maryland ceded the district to the United States, and a breach of the national faith.

XIII.—The policy of the government of the United States, in its relations with foreign governments, is to exact justice from the strongest, and do justice to the weakest; restraining, by all the power of the government, all its citizens from interference with the internal concerns of nations with whom we are at peace.

XIV.—This National Council declares that all the principles of the Order shall be henceforward everywhere openly avowed; and that each member shall be at liberty to make known the existence of the Order, and the fact that he himself is a member; and it recommends that there be no concealment of the places of meeting of subordinate Councils.

E. B. BARTLETT, of Kentucky.
President of National Convention
C. D. DESHLER, of New Jersey,
Corresponding Secretary.
JAMES M. STEPHENS, of Maryland.
Recording Secretary.

The above was given as the Platform of the great National confederation of the Know Nothings. The question upon the adoption of the Pro-Slavery was taken on Wednesday, the 13th, when a serious collission took place. It would seem that the Northern Anti-Slavery pro-clivities, could not amalgamate with the Pro-Slavery feelings of the South; next day the Northern delegates met at the Girard House, appointed Hon. Henry Wilson as Chairman, and H. M. McAbee of Ohio, as Secretary, came out in rebellion to the Order and appealing from the Council to the people, adopted the following as their Platform:

APPEAL TO THE PEOPLE.

To the people of the United States:

"The undersigned, citizens of various States, assembled at Philadelphia, on the 14th day of June, 1855, feel constrained, under the existing state of affairs, to affirm the following principles:

"FIRST—The unconditional restoration of that time-honored Compromise, known as the Missouri Prohibition, which was destroyed in utter disregard of the popular will—a wrong which no lapse of time can palliate, and no plea for its continuance can justify. And that we will use all constitutional means to maintain the positive guarantee of that compact, until the object for which it was enacted has been consummated by the admission of Kansas and Nebraska as Free States.

"SECOND—That the rights of the settlers in Territories to the free and undisturbed exercise of the elective franchise, guaranteed to them by the laws under which they are organized, should be promptly protected by the National Executive, wherever violated or threatened. And that we cannot concientiously act with those who will not aid us in the correction of these National wrongs, and who will not even permit their fair consideration and their full discussion.

"THIRD—We further declare our continued and unalterable determination to use all honorable efforts to secure such a modification of the Naturalization laws, aided by such an elevation of public sentiment as will preserve the true interest of the Nation, and will guarantee the three vital principles of a Republican Government: SPIRITUAL FREEDOM, A FREE BIBLE and FREE SCHOOLS—thereby promoting the great work of Americanizing America.

"FOURTH—That we invoke the arm of legislation to arrest that growing evil, the deportation, by foreign authorities, of paupers and convicts to our shores; and that, as our National Constitution requires the Chief Executive of our country to be of native birth, we deem it equally necessary and important that our Diplomatic Representatives abroad should also possess no foreign prejudices to bias their judgment or influence their official actions."

MASSACHUSETTS.
HENRY J. GARDNER, A. C. CAREY,
HENRY WILSON, H. W. RUGG,
J. W. FOSTER, JAMES BUFFINGTON,
ANDREW A. RICHMOND.

NEW HAMPSHIRE.
ANTHONY COLBY, JESSE MANN,
STEPHEN B. SHERMAN.

VERMONT.
RYLAND FLETCHER, R. M. GUILFORD,
EVELYN PIERPOINT, JO. D. HATCH,
JOSEPH H. BARRETT, HORACE KINGSLEY.

MAINE.
LOUIS O. COWAN, JOHN L. STEVENS,
A. S. RICHMOND, JOHN S. SAYWARD,
B. D. PECK, JOSEPH COVELL,
JAMES M. LINCOLN.

OHIO.
THOMAS H. FORD, GEO. R. MORTON,
L. N. OLDS, A. McKAY,
JOSHUA MARTIN, H. M. McABEE,
J. K. MARLEY, JOHN E. REES,
BUSHNELL WHITE.

INDIANA.
WM. CUMBACK, J. L. HARVEY,
SCHUYLER COLFAX, F. D. ALLEN,
GOODLOVE S. ORTH, JAS. R. M. BRYANT,
THOMAS C. SLAUGHTER.

MICHIGAN.
ISRAEL COGSHALL, M. A. McNAUGTON.

ILLINOIS.
W. W. DANENHOWER, HENRY S. JENNINGS,
W. H. YOUNG, D. L. EASTMAN,
WILLIAM J. PHELPS.

IOWA.
JAMES THORINGTON, WM. LAUGHRIDGE.

RHODE ISLAND.
JACOB C. KNIGHT, NATHANIEL GREEN,
WM. H. SWEET.

CONNECTICUT.
DAVID B. BOOTH, THOMAS CLARK,
N. D. SPERRY.

WISCONSIN.
D. E. WOOD, R. CHANDLER,
C. W. COOK.

ANOTHER DIVISION.

PROTESTS OF THE NORTHERN DELEGATES.

The following protests were presented to the Council by Northern delegates, most of whom tried to maintain a half-way position between the Northern and Southern sentiment:

"The undersigned, citizens of the United States, and residents of the States set opposite their names, solemnly protest against the introduction of any question connected with slavery into the platform of principles of the American party—being convinced that no such issues were intended to be embraced within its purposes and objects.

"That we believe in and shall defend the right of freedom of opinion and discussion on that and every other subject not intended to be embraced with the design of our organization.

"That if the question of slavery is to be passed upon and made a part of our national creed, then, in that event, we cannot consistently act with fidelity to our principles and former professions with any national organization whose action on the question of slavery will result in endorsing the Kansas-Nebraska act, and which refuses its sanction to the principles of the Missouri Compromise Act of 1820. That we believe that time-honored compact was an honorable and fair adjustment of the question of slavery. We desire to place this protest upon the journals of the Council, that in no future time the undersigned may be charged with infraction of express or implied faith to their fellow-members in failing to support the majority resolutions.

W. F. JOHNSTON, Pennsylvania.
J. BOWMAN BELL, Pennsylvania.
D. E. SMALL, Pennsylvania.
R. COULTER, Pennsylvania.
JOHN A. PRICHET, Illinois.
A. S. LIVINGSTON, New Jersey.
JOSEPH H. BARRETT, Vermont.
R. M. GUILFORD, Vermont.
EVELYN PIERPONT, Vermont.
GEORGE D. HATCH, Vermont.
RICHARD CLEMENS, Delaware.
E. S. McCLELLAN, New Jersey.
W. D. DANENHOWER, Illinois.
DAVID B. BOOTH, Connecticut.
HORACE KINGSLEY, Vermont.

DIVISION DIVIDED.

"The undersigned delegates, representing the Council of the State of Indiana, respectfully protest against the platform adopted by the National Council at its present session, and beg leave to say that in regard to the measure known as the Kansas-Nebraska bill, neither those within the Council of the State of Indiana nor the people have awaited the action of the National Council in order to form their opinions.

"Their opinions have been formed and avowed. An issue has been made with their political antagonists, and the soundness of those opinions tested in public debate and tried at the ballot-box. The edicts of the National Council, however canonical they may be, will be powerless to change those opinions or to reverse the action of the people of Indiana. Always conservative in their opinions and actions; always mindful of the Compromises of the Constitution of the United States; ardently devoted to the American Union, they will see with regret the promulgation of a platform by this body which can have no other than to increase the fury of the conflagration which the passage of the Kansas-Nebraska bill has lighted up.

"The undersigned respectfully express their deliberate conviction that, immediately upon the publication of the platform adopted, the Order in the State of Indiana will cease to acknowledge the authority of the National Council; and they respectfully ask that this protest may be received as a termination of their duties as delegates from that State.

JAMES M. BRYANT,
J. S. HARVEY,
T. D. ALLEN,
GOODLOVE S. ORTH,
THOMAS S. SLAUGHTER,
SCHUYLER COLFAX,
WILLIAM CUMBACK.

We have given the Know Nothing platform and its divisions; we now present our readers with the *Know Something* platform, which we extract from the "Columbian," published at Columbus, Ohio, June 20th:

KNOW SOMETHINGS.

NATIONAL PLATFORM OF THE KNOW SOMETHINGS, ADOPTED AT CLEVELAND, JUNE 14, 1855.

"As servility to the Slave Power characterizes the national organization of the existing political parties, and as this servility is perilous both to the MANHOOD of the North and the LIBERTY of the Republic—

"*We declare:*

"FIRST—That the issue before the American People, is *whether Freedom shall be limited to the Free States* or whether Slavery shall be limited to the Slave States.

"SECOND—That this issue has been forced upon the country by the Slave Power through repeated aggressions, and by acts which have violated national faith, solemn compacts, and sacred covenants.

"THIRD—That these aggressions, especially the Nebraska outrage, with the brutal assault upon the elective franchise in Kansas, have aroused freemen of the Republic to a just sense of their duty and their danger; and though they will invade no right of any State, they will maintain *every right* of freedom, and resist the admission of another *Slave State* or the addition of another *foot of Slave soil.*

"FOURTH—That we shall meet this issue, thus forced upon us, in the spirit our fathers met the issue of their day; and believing, as they believed, that, rightfully, man can hold no property in man, we will maintain the NATIONALITY of Freedom.

"FIFTH—That Freedom being one in aim and end, the world over, the friends of Freedom in this Republic should make Principles and Character, not Birth-place, the test of admission to citizenship, and its constitutional rights.

"*And we further declare:*

"SIXTH—That the right to worship God according to the dictates of individual conscience being inviolable, we will labor to strengthen this great immunity through wise State laws; but we will repel every politico-ecclesiastical interference, in political affairs, by potentate, pontiff, or priest, or their abettors, as destructive alike of this Right and our common Liberty.

"SEVENTH—That intemperance being an evil, we recommend to the several States such action for the promotion of Temperance as will extend and establish that virtue.

"EIGHTH—That Free Schools, Free Labor, the Improvement of Rivers and Harbors, an honest Republican Official Representation Abroad, all measures that tend to elevate MAN, establish the material prosperity of the country, and give stability to the Union, shall receive our hearty support.

"NINTH—That to insure practical success we will strive to fill all offices with men of undoubted integrity and sobriety, of ability, and of nerve to resist aggression upon Right, come when, where, or in what shape it may.

"TENTH—That for these objects, vital alike to Humanity and the Republic, we are ready to unite with all men, under whatever name or organization, who will aid us in carrying into successful operation these great principles."

In their Convention they resolved to dispense with oaths, substituting a pledge of honor. They remain anti-Slavery and anti-Papal. An attempt to bind the organization to support Seward, by the insertion of an article in the Constitution, was opposed by several delegates, and postponed. The Constitution was adopted last evening. Hiram Griswold, of Ohio, was elected President, and Wm. Richardson, of Albany, Secretary.

The same paper gives the account of a "*Freeman's* Meeting" at Ashtabula county, June 7th, at which the Hon. F. B. Wade, the Hon. J. R. Giddings, and other notable personages, were present, and at which, among many others, the following resolutions were passed:

"Resolved, That the General Government, having refused to furnish the necessary protection to the emigrants from the Free States to the said Territory, it devolves upon the Free States in their sovereign capacity, and each State for itself, to afford such protection to the emigrants; and, until our State Legislature convenes and makes the requisite appropriations, other counties concurring for such purpose, we are ready and willing to furnish one able-bodied free man to every hundred electors in our county, fully provided with the requisites to make and MAINTAIN a residence, and to assert and maintain his own rights as a freeman and the rights of the Free States in that Territory.

"Resolved, That we invite our friends in each of the several counties of our State, to aid in the settlement of Kansas, and the protection of free emigrants there in the same way."

A SOUTHERN DEMOCRATIC PLATFORM.

A DEMOCRATIC CONVENTION, assembled, on the 6th inst., at Milledgeville, Ga., laid down a platform, of which this is a synopsis:

1. The Union—but the Union as secondary to the reserved rights of the States.

2. The total non-interference of Congress with slavery anywhere, in the States, in the Territories and in the District of Columbia.

3. The maintenance of Fugitive Slave law just as it is, without amendment and without repeal.

4. The principles established by the Nebraska Kansas act, which are the rights of the people of Kansas to form a Republican Government, with or without slavery, whenever they please, and to come into the Union on an equal footing with the other States.

5. The resolution of the Georgia Legislature, that any opposition to these principles, by man or party, is an act of hostility to the people of the South.

6. Sympathy with the "friends of slavery in Kansas in their manly efforts to maintain the rights and interests of the whole Southern people," over "the paid adventurers and Jesuitical hordes of Northern Abolitionism."

7. Opposition to every party at the North which "does not come up fully and fairly" to the Southern standard, including the Know-Nothings.

8. Retaliatory measures against Massachusetts and Vermont, for "virtually repealing the Fugitive Slave law;" and,

9. The annexation of Cuba.

And thus it goes where will it end? Conventions are being held, resolutions passed, platforms erected, sides taken, violent language used, a great deal of gas no doubt; but at the same time a great amount of combustable matter. When will it explode?

The Cost of War.

The English Army and Navy Estimates.

The estimates of the English Army and Navy, for the year 1855–6, have just been published. The total amount required for the Army is upwards of $58,000,000. The increase on the year 1854 is about $32,000,000. The total increase provided for is 50,819 men and 2,610 horses. The Navy estimates for the same period, including transports, amount to something like *seventy-nine millions of dollars.* Of this, about one-third—£5,181,465—is required for transport service and prisoners of war. These estimates are based on employing in the service 38,819 seamen, 10,000 boys, and 16,000 marines; which, with their officers, will make an effective naval force of 70,000 of all ranks.

Thus we find that the English Government contemplate having engaged in the war during the opening year, no less than 263,594 men of all ranks in both the services, land and sea, and that the sum necessary to support and render efficient this body of men and the ships to be manned by them, for a single year, will be more than one hundred and thirty-eight millions of dollars! Such is the cost of war in dollars and cents for a single war; or rather, such is the estimated cost, for the actual cost will, in the aggregate, doubtless greatly exceed these estimates.

The Way Some Live in New-York.

ALTHOUGH a trite, it is nevertheless a true saying that, "one half of the world does not know how the other lives."

Travelling a few evenings ago, in an omnibus, about 11 o'clock at night, our attention was attracted by a small barefooted girl, who entered the vehicle. Her apparel was very much worn; she had on an old slouched sun-bonnet, which hid a bright but careworn countenance. She crept into one corner, as though she considered herself an intruder, although in this great public convenience and conveyance, for which she was paying her share. Attracted by her appearance and the late hour, we made free to interrogate her: a few pennies made her communicative, when the following colloquy took place:

What is this in your hand, my little girl?
A song.
What do you do with them?
I sell them.
What do you get for them?
A penny.
What do you give for them?
Three cents a dozen.
How many do you sell in a day?
I have sold twenty to-day.
What do you give for riding in the stage?
Two cents; we learned afterwards three; perhaps she commuted.
Have you a Father?
Yes.
Where is he?
In the hospital.
Have you a mother?
Yes.
What does she do?
Sometimes she goes out to scrub.

We could not help but feel sympathy for the little wanderer. Here in this stage, thought we, poverty and wealth meet face to face; side by side, perhaps are the daughters of the wealthy millionaire, and the little song-seller; the one pampered with all the luxuries of this great metropolis; her every thought anticipated, and every wish gratified, obsequiously bowed to, courted, respected and honored; the other, a poor wandering ragged, shoeless outcast, travelling along in this vast city wilderness, dependant upon her own exertions for a living a bare existence; waiting at theatres and public places of resort, offering her songs, dependant upon the meagre and precarious profits for a living; subject to the taunts and cuffs of the vulgar; and after a day of toil, care, and anxiety, that her age ought never to know, creeping into a stage, and although paying in full her fare, feeling as though she was an intruder, she rides *home*, perhaps a luxury to her; home did we say? how cheerless. Her father the inmate of an hospital; the mother after a day of toil brooding over their misfortunes; they retire to bed if they have such a luxury, to commence the same scene another day. Surely no sun shines for them, for them the birds sing not nor does nature rejoice; for such what is there in the furture? Hope is a name. Such is the world; such is destiny; and probably this is but a faint picture of thousands of others.

A Naked Story.

THE accounts of the wonderful doings of the late hurricane which swept over the Western country, represent it as having been most terrible in Cass Co., Missouri. The Cass Co. Gazette says, great numbers of birds, rabbits, &c., were found torn to pieces in its course, and we are informed that the poultry of Mr. Young which were not killed, were *stripped as naked as if they had been scalded and picked for the frying pan!*

Sharp Shooting.

TOM MOORE said to Peel, on looking at the picture of an Irish orator: "You can see the very quiver of his lips." "Yes," said Peel, "and the arrow coming out of it." Moore was telling this to one of his countrymen, who answered: "He meant *arrah* coming out of it."

Discipline.

A LAUGHABLE circumstance took place a short time since. As a soldier was carrying the dinner belonging to his mess from the baker's, one of his companions coming behind him called "Attention!" when this well-disciplined soldier dropped his hands, and at the same time the dinner of his unfortunate comrades.

THE MORMON,

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JUNE 30, 1855.

Government—Religion—Morality—Mormonism.

THE great machinery of the world, considered either religiously, politically, or morally, is manifestly out of joint, and performs its functions in a most rickety, loose and unsteady manner; its disordered condition forces upon reflecting minds much doubt and uncertainty as to the future, and serious questions upon the propriety of attempting to sustain the one or the other; for insolvency and dissolution are clearly discernible in its weak and faltering step; and the indefinite posture of all parties in the present great struggle for ascendancy among mankind is so precarious, that any one who ventures to endorse either would likely find his paper protested, and himself involved in bankruptcy in the final settlement of the present speculative age. Who so obtuse as not to see, after four thousand years of practical experimenting, that there is wanting in human governments that enduring quality needed to give order, stability and assurance so plainly visible in the material universe, in all the works of the Creator; the protests of partizans to the contrary notwithstanding, it is a failure—a total failure.

Experiments in government were commenced in Asia immediately after the flood, and continued under various phases of Patriarchal, Despotic, Theocratic, Monarchical, Democratic, Aristocratic, and all the multitudinous phases of governmental paraphernalia, and lastly shooting forth into American Democracy, in which the rays of freedom penetrates the broken clouds of Despotism, to cheer the hearts of down-trodden humanity, and Republicanism budded forth upon this land, as the brightest spot, upon which mankind might rest their hopes of freedom to the race; and even here, the gathering clouds of fanaticism lift their hydra head, and lash into fury the fiercest passions of the human mind; the thickening mists blot out the invigorating and genial influence of hope's brightest rays; these, with the dark portentous clouds thick hovering over Europe, threaten to extinguish the last hope of the ability of man to resist the demon of Despotism.

We have said human Government is a failure, Religion is a failure, and morality at its lowest ebb. As to Government, the highest magnates of the political world assure us that dissolution is inevitably decreed upon this Union, which is based upon the greatest productions of the human mind, nearest the divine in the art of Government, the Constitution. What can man do? He is only able to act as the light from a higher sphere penetrates his darkened vision; though he takes to himself the glory. It is higher power that imparts the light, by which he acts at all. The manworshiper and sycophant cry out, see what man has done to redeem his fellow man! how he has progressed for ages, forgetting that with all his wisdom—like fragments upon the ocean, each wave has dashed him on the shore, or whelmed him in the boundless flood; powerless over his own destiny, as the inanimate pulp that floats amid the rocks upon the surging wave. The partizan looks back upon the past with complacency and congratulates himself upon the improvement of man. He is not however with all his boasts so near the goal to day, but that one eventful wave may tarnish all his glory, obliterate his political, religious and moral prestige in the yawning whirlpool of confusion anarchy and despotism, and submerge him forever. One day of Egyptian darkness, and he is lost with all his artificial lights; the mist is impenetrable. Politics never were more unsettled, since the world begun. Religion never more divided, immorality and hypocrasy never more systematized and prevalent than now.

The best government upon the earth formed of the most incongruous materials, and confusion fast spreading over all; where is it to end, and what is there to hope for the future? Is there a man that can step boldly forward, and say, I know what the result of all this will be; if there is, that man is a Prophet of God. Show me the plan for the future. That plan manifested to the world, would immortalize its projector; if man is yet to grope his uncertain way along, then there is none that can answer for the future, God alone can reveal this much of that which relates to the future, may be well reasoned out from experience of the past, but of this rule there is often exceptions. Of human Governments at the present time, where is there one more perfect and complete in all its parts than that of the United States? And yet this system has taken ages to perfect, yet in this so-called "*Model Republican Government*" are the seeds of its own dissolution; of Religions, what more perfect, more admirable more applicable to man, than christanity; yet in what instance could the words of its divine founder be more applicable than to its present state, "A kingdom divided against itself, cannot stand."

Of morality, has the innumerable variety of diseases, *the certain index of corruption and immorality*, been more prevalent over the earth than in the age we live in?

What, then, can be said of the future? The wisest plans of man on all sides, are failing. He has long since renounced the hope that God would speak again, and open his way. What will he do, then? Look, as it were, upon a vast mass of unintelligent matter, resolving itself into some uncertain crystalization? How, perchance if this mass has crystalized for the last time? But let us briefly review the past. Mankind historically commenced their career in Asia, the great nursery of the East, slowly developing, as wave after wave rolled toward the West—and long he lingered upon the shores of Europe as though not yet worthy to enter the rich, new, broad and unexplored remaining span of earth's circumference. Here was the last cleared field for his development; for behind him, the crumbling ruins of the past impeded the free exercise of his being. Upon this land sprang forth the last most vigorous shoot from the great trunk of humanity, and many a weary traveller has sought shelter under its ample branches, many are the oppressed who have sought its protection from the oppressor, many a dim eye has brightened at the prospect of a peaceful home upon this highly-favored land.

Here might have been expected the roots to strike deep in the virgin soil, and the sturdy branches defy the raging elements, that has periodically swept over the Eastern hemisphere.

Here might have been expected religion would find shelter—cherished and united under one faith. And this land claim the honor to present to the world a model Government, and a Religion worthy for all mankind to imitate.

But alas, we are not *one*, though our motto once was "*E Pluribus Unum.*" We certainly are not "*Vox populi, vox Dei*;" we are not united; and, although our Saviour prayed that his disciples might be one, even as he and the Father were one; religion is divided, and her votaries contentious; and corruption and depravity worse than heathenism fast overspreading Christendom.

What, then, is there no hope for the future? Yes; in God, He who has sustained through the past.

But if He is not willing to communicate again with man, then we are indeed lost; but if willing again to speak, and there are those *who will not believe*, then *they* are lost.

"Westward, the Star of empire wends its way."

Out of this last experiment of man, for he has now circumscribed the earth from the midst of present disorder and confusion, what, "Tree can spring forth for the healing of the Nations";

It must be, that which combines *all* his interests in *one*, which cannot be divided. That which is built upon the Rock of Ages, impervious to the waves of time. It must be, by God himself, by allowing *Him to speak*. The establishment of that "Zion," out of which the law shall go forth," in which "should be deliverance" that to which "they should gather together from the four quarters of the Earth" —Indeed, that never ending Kingdom which Daniel saw should be set up in the last days; over which Christ shall reign upon the earth; That Kingdom has already commenced upon the Earth; upon this continent; among this people; out of this government; it flourishes upon the mountain tops. It owns, acknowledged, and reveres "the God that made the Heavens, the Earth, and the fountains of waters," and He rules in the midst thereof. To it shall nations gather, "to learn of His ways, that they may walk in His paths, "Gentiles shall come to her light, and kings to the brightness of her rising." A tree under "whose branches all the fowls of the air shall find shelter."

From this continent shall "swift messengers" *yet* go to a nation scattered and peeled from the beginning." Upon this land is the "Standard reared," unto which "they shall gather as clouds, and as doves to their windows;" "The Mountains of Israel."

But how is all this to be accomplished? As the wisdom of man fails to penetrate the veil that shrouds the future from their view, so will his wisdom fail to provide for the great events, still hid in the womb of time.

How then can it be, without revelation from on high, without a people willing to hear, believe, and obey it; without a prophet, through whom He ever speaks to the people?

So it is, that Mormonism claims paternity upon this land, claims revelation from on high, and as in days of old, claims prophets in their midst, and the organizations of heaven and obedience to its laws. In it, is combined all the interests of mankind, both here and hereafter, with the blessings of the everlasting priesthood, the covenants and promises; the gathering of Israel, the establishment of righteousness, preparatory to the great Millenium, and second coming of Christ, and Reign of Peace upon the earth. This is Mormonism.

"He that hath ears to hear, let him hear."

NEW ORLEANS, June 25.—Cholera has rapidly declined in this city, and during last week there were only 48 deaths from that disease.

"Mind Your Own Business."

MORMONISM has been made the common property and stock-in-trade of the whole fraternity of Editors, from Maine to Georgia, and from the Atlantic Ocean to the western bounds of Missouri; every village sanctum has become a dissecting room; knowing editors have flourished the scalpel over Mormonism without mercy; each in turn, ready to swear, they witnessed its mangled corse, consigned to its final resting-place; but like the "*Danish ghost*," it still stalks forth to haunt it's murderers; to their dismay, it is more than ghosts; it is an apparition of bona-fide flesh and blood—of living realities, that starts them in horror; that like Shakspeare's quills upon the fretful porcupine, their hair stands bristling forth.

Seriously, gentlemen, it is none of your business; here you comfortably sit behind your desks throwing your squib shells into Utah, as though that were a part of your commission. You talk about Brigham Young as though he was a candidate for New York, or the Presidency. Now, gentlemen, we thank you for the compliment, bnt he is not up for either yet, it is only a Governor of Utah that is desired; and that by its entire population; therefore, as freeborn citizens of the United States we say, it is none of your business who governs Utah, so long as he does it constitutionally, so long as he makes correct returns to the General Government, so long as he is the unanimous choice of the people of that Territory.

You have tried your hand at defaming the character of Gov. Young before the public without success. You charged him with defrauding government of $20,000—he stepped forward, and individually proffered to cash at sight a government draft, if they were not satisfied in its disbursement. There has been no draft made upon him yet, and there has been many appropriations since made to Utah, and under his administration.

You charge him with disloyalty and treason, unfortunately for your correctness and veracity, Col. Steptoe and the officers under his command, with the Judges, Secretary of State, Marshal, U. S. Attorney, and all the Gentile merchants in the Territory unite in the strongest recommendations of Governor Young, and *petition* to President Pierce, for his reappointment as Governor and agent of Indian Affairs. The same Col. Steptoe that was appointed, and refused the Governorship of Utah, the same Col. Steptoe and his command, that you assured the public, would unmask Mormonism, and scatter it to the four winds. Gentlemen—in what light shall we view your professed magnanimity and truth?

Gov. Young is beloved by the people of Utah; he led them through trials and difficulties, that you would have paled before. He led them from destitution and mob-rule, through the wilderness to a place of rest: under his invigorating administration, the wilderness "has been made to blossom as the rose." Suffice it to say, the people love him; he rules by love; he is their choice.

Your "*special correspondents* from Utah" are continually repudiated, and proven false, by the facts that follow their pretentions to truth; yet you do not improve by the experience. You tell of the tyranny of Brigham Young; of the insubordination of the people; and the horrid debauchery of the Mormons. Col. Steptoe, the merchants, and all the Government officers, send on a petition for the reappointment of Gov. Young, as the best person that could be selected; and the unanimous choice of the people; the best for the administration of Indian Affairs, and the only one, in accordance with our Republican institutions that ought to be appointed.

Of the insubordination of the people, besides the above testimony, we may include all honorable persons that have traveled the plains and passed through Utah, from which there have been innumerable letters published throughout the States; showing the good order, energy and perseverance prevailing there; in fact the industry and energy, necessary to make the vast amount of improvement over that extended and otherwise sterile and barren region, is enough, of itself to refute all your allegations of tyranny and insubordination.

Now for the debauchery of the Mormons. You Mr. Editors, all, know that Mr. Brocchus, and associate government officers, went out to Utah with similar ideas, to those that you endeavor to promulgate, about the Mormons, and he says, in his letter on his return, that "they found it *very hard*;" and from later dates we learn, that certain gentlemen from the States this last season, found it "*very hard*" so much so that they resorted to "Indian squaws" for consolation, now, you moral editors, that descant so piously upon Mormon immorality, tell us frankly, do you think that these worthy gentlemen would have been forced to such an alternative as to flirt with the *copper hued Delilahs*, in any other community, even New York or Boston not excepted?

But these people are believers in Polygamy; well, admitting they are; so was Abraham, Isaac and Jacob. Or, supposing I believe in the polygamous doctrines of the Scriptures, what business is that of yours, so long as I do not transgress your laws? Or do you condescendingly propose to throw the mantle of your *State Government* over Utah, the world, "and the rest of mankind?" How benevolent; you no doubt will correct all the errors of the South, the West, and the East, with the esquimanx, of the Polar regions, and define the amount of blubber to the meal.

You are transcendently charitable; only leave you to govern, and the long hoped for millenium will be achieved.

We believe, with all the testimony in favor of Brigham Young—now before President Pierce, that he would not be justified, as a Republican, to appoint any other person to the Governorship of Utah.

We do not believe the editor honest, that, with the amount of testimony before the public, will assail Brigham Young and the people of Utah with slander and falsehood.

We do not believe the man a patriot or liberalist, that advocates the sending men to govern contrary to the wishes of the people; and any man who advocates unconstitutional measures to accomplish his ends, we view as a traitor to his country, an apostate to his oath of allegiance, and an outlaw to any community in which he lives.

Pic-Nic.

WE told our readers some time ago that we intended getting up a boat-sailing, picnicking party, &c., and now we are going at it; and this is to inform the world and "the rest of mankind" that we shall stop our paper for one week for this purpose. But some may ask, could you not attend your pic-nic and paper both? Yes, if we had a mind to; but we have not. We are going all hands right into it. Who would want the pleasure of their recreation alloyed by some old vamped-up Mormon story, some murder committed, nation overturned, or treasonable enterprise of the Mormons? No; we are determined to throw them all overboard for one week, and let the world wag. The filibusters can take Cuba; Kinney go to Nicaraugua; the Allies take Sebastopol, or the Russians whip them out; Kansas and the abolitionists may fight; the Indians take Laramie, or the man come down from the moon; we are bent upon a reasonable excursion; and business or no business, rain or shine, serene and calm, or "dunder und blitzen," off we go. We have called for all the officers of our staff to assemble themselves together, to pass under a grand review, and we are going to make war upon cherries, strawberries, wortleberries, fruits, fish, flesh, and fowl. It makes us feel well to think of it; we expect to feel very good-natured on our return. To the gentlemen of the quill we say, Fire away; you will have a clear field for one week.

In retiring for our temporary rustication, to our friends, one and all, we make our best bow, and say *au revoir*.

Women's Rights.

UNDER this head will be found in another column a long communication from Br. Robbins, in which the subject of woman's rights is partially discussed. We expect more in the future on this subject, and therefore must let him speak for himself.

And while we acknowledge the correctness of many of his statements, yet far would it be from us and we believe from him, to proscribe women in any of their legitimate rights or privileges, or to throw one straw in the way of their happiness or progression.

They are already abused, insulted, imposed upon, crushed, and neglected too much, God knows. When we see them aiming at education, exaltation, improvement, and the cultivation of some of the sciences and professions suitable to their sex, we cannot but admire the energy and talent which we frequently see displayed. Who is there that would put a straw in the way of their employment in many of the lighter trades, if they desire it. Surely it is not too great a boon to grant them the *privilege* of labor, the *privilege to live by their industry*; why, the negro has that privilege; and then the privilege of being paid *just the same as men when they do the same labor*, and not cheat them because they are the weaker vessels; this is too mean and degrading.

We acknowledge talent and worth in female just as much as male, where we find it. And we would state that whilst some professions we consider indelicate for ladies, yet we must admit that we have seen some sciences, particularly those pertaining to domestic economy and the science of life, as ably discussed and defended by ladies as gentlemen. We consider the Woman's Advocate, Philadelphia, printed, edited and conducted by ladies, as respectable and creditable a sheet as any we have met with. Who could object to Mrs. Fowler's lecture, and many other things of a similar kind? We consider many things attempted are officious, meddling and out of place, yet would give all encouragement to the fair sex to improve in the science of life in all appropriate labors and intellectual advancement, and particularly in the management of household affairs and domestic economy.

From the Plains.

The Herald has the following from St. Louis, by telegraph:

"ST. LOUIS, June 25, 1855.

"Nineteen Mormon missionaries, with the mail, arrived at Atchison on the 22d. They expect no danger."

The above corroborates the confidence we have before expressed, of there being less danger and annoyance from the Indians in traveling the plains this year than usual, as we were aware that the Dragoons would be on the route, and the road therefore much less likely to be infested by their war parties and beggars.

IMPORTANT ENTERPRISE.—Both branches of the California Legislature have passed a bill, which will probably be signed by the Governor, appropriating $100,000 to construct a wagon road from Sacramento to the eastern boundary of the State, by the way of Johnston's Cut Off. We learn from the San Francisco Herald that this is the most rugged and difficult portion of the road from Salt Lake to Sacramento. The Herald says that as soon as the wagon road shall be constructed, some of the California stage owners and express men will start a line of stages to Carson Valley, and so on to Salt Lake.

NEW GRANADA.—The law on religious liberty was signed by the Vice-President Mallarino, on the 14th of May. It decrees that there is no State religion, and that all public authority shall refrain from interfering in matters and things concerning the faith and worship of the people, provided the public peace or morals be not disregarded. Churches and communions of any denomination may be incorporated by law; and cemeteries other than Catholic may be instituted.

What Ought to be Done with the Mormons?

WE have seen a great many remarks made upon this subject, of late, many of which are really amusing. Men have written so many falsehoods that they now actually believe their own fabrications to be true, and after having scared up a great hobgoblin, are really afraid of their own spectre. The thing yclept public opinion is so various and conflicting that it is very difficult to find out anything definite or correct from its statements. Some think that this fellow Mormonism is a spiritual kind of an essence, a sort of *ignis fatuus*, intangible jack-o'-lantern concern; others, that he is a literal, material *solidarité*. Some think that he is a monster, in mein and essence; and others, that there is no especial harm in the critter. Some think, but don't say it, that he might be useful in an electioneering campaign, and that it would be better to propitiate him, as one of the elements to be fused in the approaching contest. Others have somewhat similar views, but think he would be opposed to them and their policy, and therefore it is better to lie about him, and do him all the harm we can. Some say that he is worse than the Jews, Irish, Germans, or even Catholics, and that he would not compare with either the pro-slavery or anti-slavery men. Notwithstanding, he is a regular Jonathan by birth, and a real native American in religion. Some think he has no rights, is a quiet, Simon Pure sort of a fellow, and can be disposed of like a quid of tobacco, a runaway negro, or a caught abolitionist, and that all that you would have to do with him would be to make ready! present! fire! bang!! and away he goes; he is blotted out; obliterated; melted away; not even a grease-spot left of him. Others think more soberly, and consider that he is a terrible fellow, a sort of Bluebeard, with a grim countenance, stern visage, and warlike mein, and that it would require a nation's power to bring him into subjection; while one old fellow, hearing the hubbub asks what have the Mormons done? Have they turned over the mountains, run away with the Mississippi, destroyed our cabbage beds, burned our railroad cars, passed resolutions about North or South, taken Nicaraugua or Cuba, killed the President, abjured the Constitution, defied the United States, instigated rebellion, imprisoned abolitionists, or stole niggers? Another, thinks they have done all this, and more too. While a third thinks that they have neither horns nor hoofs, that they have eyes, heads, ears, feet, noses, chins &c., that they are pretty much like other folks, and might make tolerable good christians, if they were only converted. While another, went so far, as to say, that they were "*born free and equal*" with others and have actually "*the right of life, liberty, and the pursuit of happiness.*" Now this is really a stretch of liberality unlooked for, in this enlightened, proscriptive, go-a-head age. This sentiment might have done for the old fogies who framed the *constitution and bill of rights*; in those dark ages when men's ideas had scarcely vegetated; but to talk of such doctrines now is ridiculous. It may do well enough for a speech on Washington's birth-day, or a Fourth of July oration; but then it is conceded that these are words without meaning. It won't do for this fast-enlightened-fillibustering-Young-American-go-aheaditive age. No, no; Mormons must not expect this; we must have them straightened out, and teach them that they cannot have the liberty of franchise, the rights of freemen, or "*worship God according to the dictates of their conscience*," in this enlightened age. We must put them down. Another thing must be done; and while we are straightening the Mormons, we may as well take that in hand; we refer to the man in the moon, and seriously call the attention of politicians to this matter. Some time ago he was taken up there, we are informed, for gathering sticks on the Sabbath day. Now, who does not know that this is a heinous crime? Yet, despite this, he is not ashamed of his acts; but there he sits, peeking down upon us; not among the little twinklers; but on the big, broad face of the full moon, displays openly his flagrant, shining shame, defying the *vox populi*. Now this is an assumption, on his part, that ought to be taken into immediate consideration, and be made one of the chief articles of our platform for the next Presidential election. No man ought to be allowed to take the highest gift of the people who will not pledge himself to remove this intolerable nuisance. It is worse than Mormonism, because more visible, flagrant, and glaring. Are the free and enlightened citizens of this great Republic to be everlastingly annoyed by this Sabbath-breaker peeping, peering, and impudently looking down upon them? and, when the silvery moon is shining, interrupting the equanimity of their pure, chaste thoughts? It must not, it cannot be. Mormonism must be put down, and so must the man in the moon; and then with these polygamists removed, and no dark shadow on *Luna's* bright face, we shall see her shining in her virgin splendor, unsullied and unalloyed, the fit emblem and true representative of the purity and virtue of the morals, religion, politics, and philosophy of this great Republic.

Indian Troubles.

IN our last we published several rumors, in relation to Indian outrages and particularly concerning the alledged capture of Fort Laramie, and its possession by the Indians. We believed then, from our knowledge of the position of affairs in that country that it was both unreasonable and impracticable. We are very happy to be able to inform our readers particularly, who have friends on the route and who are otherwise interested, that we are correct in our opinion, and that there exists no serious cause of alarm. The following from the New York Herald of last Sunday, will be sufficient upon that point:

"The War Department has received further advices which entirely discredit the reported capture of Fort Laramie by the Indians."

Russia and Mongolia.

THE acquisition by the Russians of a portion of the territory of the Mongolians, four chins having given in their allegiance, does not appear to have excited that attention which the movement demands. We have to consider, in any estimate of its importance, not merely the extent of the new territory and its geographical position, but the relation held by the Russian Government to the Mongolian races. Russia wins by diplomacy more than by military power. She concerns herself with the elements of nations, and as far as she can combine these, triumphs by means of her despotic sway. The present is no isolated movement—no mere annexation. It is but part of a vast system—the methodical extension of an increasing coalition. The Kalmucks, in her own territory, are a branch of the Mongolian race. The Kalmucks themselves allege that they dwelt, in old time, in the country lying between the Blue Lake (Koho Noor) and Thibet. In the day of the Mongol power, when the present four grand divisions were united under Ghengis Khan, we know how they swept from the regions of the Altai mountains over the whole of Eastern Europe, and at a later day, when broken up, and when the Mongols proper had to submit to the Chinese, we know how China carried on negotiations with those now beneath the Russian sceptre, and who, as the most formidable tribe in Asia, had encamped on the banks of the Volga, for the sake of bringing them beneath its sway; how the Kalmuck princes, in defiance of Russia, extended their way, and presently entered into alliance with Peter the Great in his famous expedition against China, and subsequently against the Turks; how, with innumerable herds of cattle, they presently extended to the foot of the northern slope of the Caucasus; how vast numbers were induced to go over to China, and how, when the Russian Government was endeavoring to adopt those principles of uniformity that now characterize its rule, abridging the power of the princes by a new organization in their administrative council, interfering with the primitive authority of their Khans, half a million left for China, leaving only fifteen thousand families in China, when the Volga, from not being frozen to an unusually late period, prevented from going the seventy families under Oulacha. It is matter of history that they arrived in China, in the thirty-sixth year of Kien Long, A. D. 1771, where they entreated the favor of being admitted as vassals of the empire. For this they had encountered a thousand perils. It has often been matter of wonder that Russia did not interpose to prevent the marching of the hordes. But to suffer them to go forth was part of the policy of the Muscovite Government; this most extraordinary emigration of modern times favored the traditional plan of aggrandizement. The plan of Russia is to familiarize men with the idea of her ascendancy, to accustom them to her sway, which can afford to be liberal in proportion to the readiness with which new populations assent to it. She saw in these departing people the hereditary enemies of the Turks and the Chinese—the Chinese having already subjected them, and the Turks having opposed their conquests in Asia. She had leart to avail herself of the elements of their barbaric power, and now had a band of connection even between Southern Russia and remote Thibet. At a later period, when the Moravian missionaries attempted to colonize the Kalmucks in Russia, she speedily put a stop to their proceedings; it was no part of her plan that these Mongolians should be dissevered in character and nature from those of Northern Russia. Even the emigration may have been by her secret instigation, the reason given by the fugitives, who had deserted the borders of the Volga and the Jaik, rivers which empty themselves into the Caspian Sea, that they had abandoned them to come and admire more closely the brilliant lustre of the heavens, and at last to enjoy, like so many others, the happiness of having for master the greatest prince in the world.

Russia, by the individuality of her government, has ever been able to avail herself of the most complex elements. Her own civilization being external, is an imposition; her apparent advancement in science is but the importation from other nations of the individuals who embody it, and who are the full fruits of real civilization; her principles of uniformity prevent that development of character that would seem to civilize and to elevate; and her progress to be checked by higher development of the mass composing other nations, this development affording means of unity superior to her own. She triumphs by division, and regards with no little satisfaction the varying elements composing the present alliance against her. What are these elements, based on varying views of national self-interest, and failing to regard the interests of the world at large, to her own policy, which concerns, in Sclavonic estimation, the well-being of the whole of Axia? With her double-headed eagle goes the cross; and the greater the superstition, the less does it interfere with, and the more subserve her course. The Mongol invasion, that overwhelmed all the East of Europe, is likely to find its counterpart in a Muscovite invasion, overwhelming all the North of Asia.

COL. KINNEY left behind him a pronunciamento explaining the suddenness and secrecy of his leave. He says his presence was imperatively necessary in Nicaragua, and as the United States interfered, his only course was to jump the fence and clear out, leaving his adherents to follow as they best can. His letter confirms the suspicion of the lawlessness of his scheme.

AN excursion party of about 250 persons, is talked of to leave Buffalo about the first of July, in a steamer, passing through the Saut Canal, and making the entire circuit of Lake Superior, stopping as long as the company may desire at all places of interest on the route.

Popular Sovereignty.

"WE do not consider it either wise or politic to agitate for the re-enactment of the Missouri Compromise. It ought never to have been repealed, but since the mischief is done, the only proper way of dealing with the present difficulty is to give full effect in the territories to the principle of popular sovereignty, by an additional law of Congress. The country was promised by the promoters of the Nebraska-Kansas acts a final settlement of the slavery question on the basis of popular sovereignty, but events in Kansas show that the Nebraska-Kansas acts do not sufficiently guarantee and protect the principle, and to meet this defect will be one of the duties of the next Congress. The General Government should exercise only the slightest supervisory care over the Territories. The first step in organizing a territory should be simply the declaring of its metes and its bounds, and throwing it open to settlement by citizens from all parts of the Union, taking care to limit the amount of land to which settlers might establish pre-emption claims. After the actual population of the territory reached three or five thousand, the settlers should have the right to organize a territorial Government, by electing Executive and Judicial officers, the right of voting being confined to the citizens actually resident in the territory for three months preceding the day of election.

"This would be such a recognition of popular sovereignty as would secure the people of the territories the full and free enjoyment of their Republican rights, and would remove their contentions from the arena of National politics. When they had multiplied and increased so that their numbers would give them a right to form a State organization and ask admission into the Union on an equal standing with the other States, the duty of Congress would be limited to the inquiry, "Do they come to us with a Republican constitution?" and admitting them if the answer proved satisfactory.

"But if Congress shall go on legislating for the territories, and authorizing the General Government to appoint and control their executive and judicial officers, the popular soverignty principle will be flagrantly violated, and the affairs of the territories will be a perpetual source of strife between different sections of the country. Let it be the aim, then, of the next Congress to give a full and fair effect to the principle of popular sovereignty in the territories, and upon this safe and sound basis the patriotic and union-loving majority can make a firm stand against all sectionalism and traitorous disunionism."—N. Y. Sun.

The above is as reasonable, consistent and common sense a view on the subject in question as we have seen lately. Why should the inhabitants of a Territory be interfered with by the inhabitants of other States, or rather a few truckling, office-seeking, interested demogogues. If Republicanism means anything, and there is any virtue in our much boasted motto, the *Vox Populi*, what have other States to do with affairs of Territories? The Territories do not interfere with States; why then should they be interfered with? It is the interference of reckless demogogues who, for abstract political purposes, have introduced their favorite dogmas in an extra-politico manner, that has caused all the disasters and troubles that have so much afflicted Kansas. If they had been let alone, and things allowed to take their proper legitimate course, there would have been no difficulty. These settlers, we say, ought to be protected in their rights. Are not men who brave the difficulties of a new country; who dare the Indians, kill the snakes, make the roads, and build the bridges, as capable of knowing what they want as some of our city counter-jumpers and Miss Nancy politicians? It is an outrage upon the principles of justice, reason, common sense and our Republican institutions to act otherwise. This interference is revolting to the mind of a freeman, and if anything will rouse up his feelings and cause him to burn with indignation, it is an unnatural assumption of men that he knows are not half so competent as himself to interfere with his political franchise and rights as a freeman.

WASHINGTON, June 25, 1855.

"Important dispatches have been received here by the last steamer from Mr. Mason, our Minister at Paris. He has taken strong ground against the conduct and views of the French government in relation to the rights of neutrals in the Baltic, as illustrated in certain alleged acts of the allied blockaders. Mr. Mason had also called the French Minister of Foreign Affairs to account in reference to those late high-handed proceedings of Monsieur Dillon, the French Consul at San Francisco. Our Minister's dispatches upon this subject so thoroughly fired up Mr. Pierce that he was for a war with France right off, but Marcy interposed and secured an armistice for one week, by which time he expects more pacific advices from Paris."—[N. Y. Herald.

It seems the object of certain pettifogging office-seekers to get Government into difficulty, if it is by any means possible; not successful with Spain, they would saddle us with a war with France, merely from a mistake which might naturally arise between parties speaking different languages, as in the present instance. Capt. Watson, of H. B. M. ship *Imperieuse*, on arriving in the Baltic, sent a communication to the Russian authorities, intimating "that neutral ships then in Baltic ports might quit, but only in ballast, or with cargoes not considered Russian property." When the inquiry was put to Capt. Watson, whether neutral vessels allowed by him to depart from Baltic ports after the establishment of the blockade, in ballast, or with cargoes, would be at liberty to pursue their voyage without risk of being detained by any of her Majesty's cruisers which they might fall in with at sea; he replied that he could not undertake to say that such would be the case, inasmuch as the Admiral commanding the British fleet might hereafter make other arrangements. From these imputed declarations of Capt. Watson, the Russian Government concluded (and we think not without cause, notwithstanding Lord Clarendon's counterplot) that the British Government was about to abandon her declaration of last year, "that she would not interfere with enemy's property laden on board a neutral ship, unless it was contraband of war." A statement to that effect was addressed by Count Nesselrode to the Russian Minister at Brussels, with directions that copies of it should be forwarded to the American Ministers at London and Paris. (This, of course, would be but a neighborly act between Governments that are on good terms with each other, under the circumstances, as it was understood by the Russian Government.)

Following this, Lord Clarendon comes out with a circular to all her Majesty's consular agents abroad, and contradicts the assertion of Count Nesselrode, and implies a degree of duplicity in the Russian Government, in trying to enlist the sympathies of neutral powers, &c. This implication of the Russian Government is made to turn upon the construction put upon the alleged answer of Lieutenant De Kantzow, of the said ship, to the Russian Governor, in which Lord Clarendon endeavors to show there *was a mistake*.

On which Mr. Mason, our Minister at Paris,

adopting the Russian view of the case, and acting, perhaps, somewhat hastily, replies to the circular, and immediately forwards dispatches to Washington containing his views of the subject, while Mr. Buchanan in his views, it seems, is inclined to coincide with Lord Clarendon's circular, and believes it all *gas* on the part of Count Nesselrode.

So stands the *beam* at present, and plenty to throw their weight, or wind, in for *War*, WAR, WAR, with anybody, only done with these peaceable, quiet times, for in them there is no hope of spoil for such demagogues.

FOR THE MORMON.

Women's Rights.

Much of late has been said and written with regard to the rights of women. Talented females have mounted the rostrum, pressing the claim of their sex to an equality with that portion of creation that has so long lorded over them, confiscating and appropriating to their own aggrandizement those rights assigned to them in the economy of Heaven. Male lecturers and editors, from an aversion probably to be thought ungallant, and from a disposition to pursue the popular course of flattery which, though costing nothing, never fails to pay an ample dividend in the approving looks and well-wishes of the fair sex, have followed with much power and ability in the advocacy of the same claim. I doubt not, however, that there are exceptions among the latter, who believe and teach conscientiously the equality of the sexes in authority and government, whether national or family, in all the relations of life. To such as advocate these principles with an honest purpose and conscientious zeal (whether male or female), I, with every other man professing liberal principles, award commendation, as we always should do, to those who act thus conscientiously. But to concede a person's honesty is not always to acknowledge the principles he advocates by any means. I claim the same honesty that I award when I say, conscientiously, that I do not consider the equality of the sexes (as aforenamed) tenable, either by Scripture, philosophy, or common sense. With this honest difference understood, I purpose to examine this claim by the above rules, desiring to place the subject in its true position, and never to pluck unjustly one feather from the cap of those fair creatures, without whose presence the earth would be a blank, and men the most miserable of all created beings.

The account given by Moses of the formation of Eve from a rib taken from the side of Adam is frequently quoted by those equal rights' advocates, to show that the fact of her being taken from his side is circumstantial evidence that it was the design of the Creator that she should be equal with him. If such was the design, it seems to have been very soon changed, which would place the designer in a position to contradict the whole tenor of the Scriptures, that "God is an unchangeable being." The passage, Genesis 3d, 16th, which follows the chapter in which the creation of Mother Eve is recorded, and which is directly to the point, (of authority) reads as follows: "Unto the woman, he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall *rule over thee*." Can anything be more pertinent to the point at issue than this Mosaic testimony? I doubt whether a plainer could be constructed from the English language. If this was all, however, we could hardly come up to the Scriptural requirement, that "by the mouth of two or three witnesses every word shall be established;" but we find Paul has been very explicit on this subject in a variety of instances, placing the woman in the same relation to the man, as the Church is to Christ; so that it would be just as consistent, according to Paul's reasoning, for the Church to contend with Christ for an equal right to dictate in matters pertaining to either, or both, as for a woman to contend with her husband for the same point. The Apostle farther proceeds, and says in so many words, "I suffer not a woman to teach or usurp authority over a man." Peter follows in the same strain, saying, "Likewise ye wives, be in subjection to your own husbands;" illustrating the same by a reference to Sarah, the wife of Abraham, (who is reckoned as the father of the faithful,) portraying her obedience; stating that she went so far in her submission as to even call him *Lord* (a title beyond what any man pretends to claim from his consort at this day,) adding "whose (Sarah's) daughters ye are as long as ye do well, and are not afraid with any amazement." I deem it unnecessary to quote farther from the Scripture, as I presume no one will pretend to argue the equality of sexes on scriptural ground; but thus much I have adduced, having seen some that profess to believe in the doctrines of the Bible, yet (innocently, no doubt,) advocating the "*two-headed system*."

If we examine the subject philosophically we find no less objections than before. Order, and gradation, are found in all the works of the Creator; and even among the systems of men, we rarely find this order departed from owing to the disastrous results which usually follow such departure. How would it comport with our inate sense of propriety, and good Government, to recognise two Gods holding equal authority with reference to the planet on which we live; such a thing would be to us an anomoly; and until we could have it understood, which was the principal to whom we might look for a final decision, we should be in much perplexity. The same with the National Government; place for instance two Presidents at the head of our governmental affairs, endowed each with the same power and authority to wield the affairs of State, does such an idea find an approval in a philosophic mind, nay! it revolts at it, whether in male or female, insomuch that it has become a philosophic proverb, that "a thing with two heads is a *monster*." Suppose one President acting on his prerogative, as generallisimo of all the forces raised and susceptable of being raised in the States, should order those forces to our Kansas frontier, to sustain those abolisionists against their pro-slavery neighbors whose too close proximity has rendered them obnoxious; then on the other-hand, the other President whose predilliction, might favor the other side of the question, should make the same legal efforts, on the same prerogative, in favor of the latter, against the former! Who so blind as not to foresee the disastrous result of such an inconsistent perversion of law and order! Yet that such occurrences, under such an administration, would be unavoidable, no one I presume will question. It may be urged however, that equality among Gods, Emperors, Presidents, Mayors, &c., is on a larger scale, and will not apply to those minor relations of husband and wife; but I argue the principle is the same in every department in life, and extends even all the way down from God himself through every grade of the animal creation. Two partners in the Mercantile business, can never do a prosperous, and systematic business until one or the other is acknowledged really, if not ostensably, the governing genius of the firm.

The principal of rank, and gradation in government and control, holds good mentally as well as physically; and *vice versa*, the superior ruling the weaker. Again, it may be urged that some females are more capable (owing to their superior talent) of governing the family than their husband, and consequently should do so according to this philosophy. This, I admit, would be true if the position was correct; but a man taking a wife superior in talent and ability to himself, or a woman attaching herself to a man of inferior powers to her own, are perversions of the laws of nature, or of God. As soon should we place a man, with ideas scarcely above an oyster, over the affairs of State, including within his jurisdiction the combined talent and education of the land, as to place him in the above position; it is one of those incongruities that Pope justly calls a "sin against the Eternal Cause." But, says the lady of twenty-five or thirty (if modesty permit), "I have loved only to be disappointed, and see the object of my affections placed beyond my reach by uniting with my rival—the laws of my State forbid that I too shall become his wife, which leaves me no alternative but to marry *mechanically* at the first opportunity (if such shall ever occur), or fail to answer the design of God in my creation."

These are facts, constantly being demonstrated in our midst, and who can't see that either alternative is a perversion of the laws of our being?

Woman is so constituted that though she may have an abundance of this world's goods, she is not satisfied short of becoming a mother and exercising those faculties which so eminently qualify her to become the guardian and tutor of her own offspring. This is her true element (although perversions of the laws of nature have produced exceptions in the present state of society). This being an established fact, and the preponderance of the sexes being on the part of the females, and an augmentation of that preponderance caused by the bachelor predilections of quite a portion of the male minority, and the laws of the different States prohibiting the plurality of wives, it is not to be wondered that the female portion of the community should be dissatisfied with the present state of things, and undertake to make some change for the better. Who blames them? I do not. That woman has been abused, tyranized over and crushed beneath the iron heel of her despotic sovereign, is too true. And that those who were designed in the economy of heaven to be her protectors and guardians in all tenderness, as unto the weaker vessel, are the very ones who seek her overthrow and destruction, by robbing her of that virtue which to a spirited female is dearer than even life itself, is also true. But will the present equal rights movement have the desired effect? I conclude it will not. What is the panacea? Can the wise men and legislators of this generation tell? If they cannot, the Mormons can.

ALEXANDER ROBBINS, JR.

Texas Correspondence.

WACO VILLAGE, June 6, 1855.

BRO. TAYLOR—*Dear Sir:* You, among the rest of our brethren, are perhaps unaware that we have recently established our Church in this far distant land. On last Sabbath we had preaching in the Court House in this place, which was numerously attended by all Christian denominations, as they call themselves; a good feeling and general satisfaction prevailed. The Campbellites, or, as they call themselves, "*Christians*," are very much pleased with our new minister, Bro. Grant, who has so kindly favored us with his presence, and preached at the instance and by the request of the Baptists three days and nights in the school-house on the Busque creek, some ten miles distant from this place; and I am happy to inform you that he baptized seven. Among the number were two members of the Methodist Church, which has caused some hard feelings towards the Saints; but we are conscious of our right motive and correct principles, and are not afraid to meet any Gentile sect or denomination whatever upon a fair, honest, and truthful translation and rendering of the Scriptures. Bro. Grant has many warm friends here, and he is admired by all parties for his kind and amiable disposition and Christian-like deportment. He is a young man of extraordinary learning, and has of late been ordained in our Church at St. Louis, Mo.: he has been residing in Grimes county for some time. His parents, who reside in Grimes county in this State, were Presbyterians until very recently. They have joined the Church of Jesus Christ of Latter Day Saints, and now commune and have become united among us, and rejoice in the fullness of truth; the blessings of the gospel of peace.

This portion of country is near the extreme frontier of the State; is a good and excellent section of country, high, and abounds in the most beautiful prairie, with skirts of excellent timber, which consists of cedar, ash, cotton wood, and burr oak. The former is very abundant, and is mostly used for building purposes and rail fences, which reminds me of our Church and religion, never decays—everlasting. We have a Church at Port Sullivan, seventy miles below this place, on the Brazos river, and many members, with buoyant prospects of many more joining in a short time. Bro. Grant leaves for Bellton in a few days, which is some fifty miles west of this place, and requests me to remember him to Bro. Taylor, as well as our brethren in your city; and may God in his mercy protect, govern, and bless you and all the Saints throughout all the land, and may our dearly and beloved brethren who are now at Salt Lake, and who have been persecuted and ill-treated, prosper under the guidance and directions of our Lord and Saviour Jesus Christ; and through his agent on earth, Brigham Young. Amen.

T. E. CHARLTON.

By the same mail as the above, we have word from our old friend Judge Thomas, who has been laboring in Texas. The last word we had was that he had raised up a branch; whether this is the one or not we don't know. He writes from Vine Grove P. O., Washington county, Texas, June 5th. We give the following extract:

"I have baptized none since I wrote last week, but expect to soon. I now think I shall take a trip to the western part of Texas in a week or two, as I have received a letter from them, inviting me to visit that quarter. The work seems to progress slowly, yet there are some very good people inquiring, and I hope to roll out a good company by another season. Please to remember me in your prayers. May the Lord bless you in New York, bring us to our homes in peace, and save us all in his celestial kingdom, is the prayer of your devoted brother in Christ." PRESTON THOMAS.

Mormonism.

THIS is a fruitful topic with some of our cotemporaries, and evidently puzzles their philosophy not a little. All concur in the idea that it is an evil; but how are we to get rid of it? The Albany Transcript puts forth the absurd idea that government should put it down by force of arms. It says:

"In view of the fact that this society is the vilest excrescence as a religious community—that it is utterly deficient in the grand primal elements of truth and principle—that it presents an antagonism of the deadliest hate and most determined character to all that is noblest, purest, best in our national institutions—and finally, that it is increasing in numbers and strength so rapidly that its chiefs laugh at our impotence as a government to avenge our own wrongs in our own territory—in view of all this, we ask, is it not time that firm and immediate action was taken by our federal authorities, at least to check and repress the extension of the evil, if eradication cannot be pursued?"

To this the Knickerbocker replies in the following tart manner:

"It is all very well to say 'repress the evil,' and 'put down Mormonism,' but how is it to be done? Would our friend wage a civil war against the Saints? If he would, what good would that effect? Did the editor of the Transcript ever know a religion to be put down with artillery? But granting that gunpowder would sweeten the morals of Utah, where in the Constitution has the government a right to resort to such power for any such purpose? Congress has certain well-established limits within which it can act, but within these limits we find no authority that would warrant the government in waging war against a people because their marriages are such as Noah, Abraham and Moses believed in. We say that Congress has no power to act in the premises. If the editor of the Transcript thinks differently, he will confer a favor on us by pointing out the chapter and verse. If Congress can put down the Mormons for having a dozen wives, why not our friends the Shakers for having no wives at all? The Shakers believe that marriage is a sin—a doctrine which would depopulate the world in a century. The editor of the Transcript says that bigamy is injurious to the best interests of the State. If that be so, what must we say of a faith that places an embargo on the supply of children?—an article without which the United States would soon become a howling wilderness. If the Transcript would preserve its consistency, it must not only war against the Mormons, but against our broad-brimmed friends of Niskayuna. Will it do so? We pause for a reply. Face the music, Jakey, and define your position."

It is always best to count the cost of an undertaking before it is commenced, and also to consider the means of accomplishing it. Perhaps some of our cotemporaries can show that the government has both the authority and the means of suppressing religious evils at will. If so, we hope they will do it.—[Dispatch.

We can honestly say with the Dispatch, we hope so too. This eternal tirade about nothing is as contemptible as it is ridiculous. Come, gentlemen, bring on your reasons; we call for proof; these frothing, fuming, bleating, empty words are nothing. We know you don't want the will; but give us your reasons; come, you have most of you been dabbling in the monstrosities of Mormonism; if you can't show them, the people will begin to disbelieve you. What a pity you can't make your exhibits! The old saying is—

"Vice is a monster of so foul a mein,
That to be hated needs but to be seen."

If that is true, and there are so many evils about Mormonism, they are easily pointed out. The editor of the Dispatch thought he knew all about it a few weeks ago; he now calls for help. Do step forward, gentlemen, and give him a little assistance.

Salt Lake Mail.

WHERE is our mail? What excuse have our mail contractors for not bringing it? Is the whole Territory and the States beyond, with all their interests, to depend upon the caprices of one man? These trumped-up Indian difficulties may perhaps suit the convenience of interested parties. Our *missionaries*, who neither get pay nor *Congressional appropriations*, can carry the mail and do the work of others that are officially favored. What does it mean? Are we to be eternally mocked and insulted, and then as a palliative offered no other antidote than the sickening, nauseating, old woman's tales of "Indian difficulties!"

If missionaries are not afraid to carry mails, it speaks little for the heroism of mail contractors, aided by Government troops and Government appropriations, to say, "Oh, dear! I'm afraid."

FIGHT IN NEW MEXICO.—The Frontier News at Westport, Mo., of the 7th, has the following:—Just as we go to press, we learn from Colonel Boone that the Apache Indians had attacked two companies of the United States troops garrisoned in New Mexico, and killed upwards of fifty men and all the officers of one company.

Atchison an Outfitting Point.

To give our readers an idea of the amount of business done in our city, we give the names of some of the principle shippers who are now outfitting here.—Livingston, Kinkead, & Co., the Salt Lake Merchants, who had made arrangements to start from Leavenworth City, after outfitting one train at that place, which was four days arriving within five miles of this city, landed the ballance of their freight, (80 tons) here, and will do all business which they may hereafter have, in the outfitting line, at Atchison. Mr. Blair, another merchant, with a large train and heavy freight, is also in our place, making arrangements to start for Utah at an early day. Messrs. Hooper & Williams, will start from Atchison this season, about one hundred and fifty waggons, and probably a much larger train next spring. Mr. Kimball, with his extensive train, heavily freighted, is on the eve of departure for the Salt Lake valley. The merchants named above, comprise the chief business firms in Salt Lake City, and have control of the vast trade between that place and the States.

In addition to the large shipments of the traders named above, the entire Mormon Emigration, which is of itself sufficient to build up a large town, starts from Atchison. We cannot give the exact number of waggons necessary to convey five thousand emigrants, with their goods and effects, so long a journey, but our readers can see that the number must be large. They have already landed at our wharf about a thousand tons of freight, and a much larger quantity is yet to arrive.

This is the first season that shippers have been suited in an outfitting point. Here all advantages offered, (separate, in other places) are combined. The best range in the world, with a great quantity of good water, a healthy city, with a good landing; large and commodious warehouses, and stores well filled with goods, adapted to the wants of the emigration. Shippers who have examined this place, endorse it as the best outfitting point for the California, Oregon and Salt Lake Emigrants, on the Missouri River.—[Squatter Sovereign.

Great Democratic Demonstration.

As we are just going to press, we have not room to give the particulars of a large Democratic meeting held at the Metropolitan Theatre on Wednesday evening last; suffice it to say, it was numerously attended, and might with propriety be called the Mass Meeting of the National Democracy of the city of New York. Many honorable and distinguished gentlemen were present. The Hon. Samuel Beardsley was chosen President, and a number of Vice-Presidents as well as Secretaries were appointed. The Hon. Judge Beardsley, Daniel S. Dickinson, Mr. Sickles and other distinguished gentlemen addrssed the audience; letters were received and read from G. M. Dallas, Greene C. Bronson, Harmon S. Cutting, F. P. Stanton and others. Resolutions were presented and adopted, which we are sorry that we have not room for at present. We give however the following, and must leave the remainder for another time:

RESOLVED, That Congress has no power to interfere with or attempt to dictate or control the domestic institutions of States or Territories, and that its power to do so in the District of Columbia, being gravely disputed, ought not to be exercised; that we deprecate and oppose the agitation of the subject of slavery in Congress, under any shape or form; and while we approve of, and will adhere to, as just and constitutional, the existing legislation upon the subject of the rendition of fugitive slaves, and the principle of the acts organizing the Territories of Utah, Kansas and Nebraska, we demand, in the name of the sound Union feeling of the country, that all insane sectional prejudices—unfraternal agitations—and hypocritical aggressions, fomented by designing and dangerous men, shall cease.

RESOLVED, That the unqualified hostility of all friends of free institutions should be visited upon that spirit of sectarian enmity which has been invoked of late for partizan objects by designing men in our midst; that we utterly oppose the proscription from office or deprivation of civil rights of any citizen on account of his religious belief honestly entertained, and the enjoyment of which has been sacredly guaranteed to him under our State and Federal Constitutions, and that the man who will deliberately in this the nineteenth century, and in these United States of America, lend his voice or his vote for the building up of political parties upon religious differences, is unworthy of the honor of American citizenship.

Information Wanting.

THE London Times of the 4th instant has news from the United States by the arrival of the Asia at Liverpool, and of the Hermann at Southampton. The news is rather peculiar in several particulars, and worthy of being known on this side the water.

It appears from the London Times, that "Judge Edmonds has decided" the constitutionality of the Maine law, which may, therefore, be considered as being set at rest. It would appear from the method of stating this important *decision*, that the law has been passed by the National Legislature instead of by those of individual States!

It also appears to be a fact worthy of importance and of rejoicing, that "the Rev. Thorne Parker, of Boston, has addressed an audience in the slaveholding State of Wilmington, Delaware," a locality which is apparently quite familiar to the geographers at the Times office.

Of course, the Herald humbug (first invented by Col. Benton) about Mormon complicity with the Indian murderers of Capt. Gunnison, and the New York Times raw head and bloody bones stories about secret associations of slaveholders "sworn to destroy Northern men" in Kansas, find a fitting copyist, and are served up to the enlightened "British public" as veritable facts. They are excellent Know Nothings over there!

LOSS OF THE UNITED STATES BRIG PORPOISE—THE JAPAN TREATY, ETC.—Washington, June 25, 1855.—The Navy Department to-day received official intelligence which has fixed the conviction in relation to the loss of the sloop-of-war Porpoise, with her officers and crew.

Commander Adams has arrived, bringing hither the treaty between the United States and Japan, as ratified by the Emperor.

The Grand Jury is engaged in examining witnesses to ascertain who destroyed the stone presented by the government of Rome to the Washington Monument.

National and State Conventions to be Held.

Vermont Abolition Convention, at Burlington, June 27.

California Democratic Convention, at Sacramento, June 27.

New York Abolition Convention, at Syracuse, June 26, 27, 28.

Massachusetts Know Nothing Convention, at Boston, June 28.

Ohio People's Convention (free soil), at Columbus, July 13.

Wisconsin Republican Convention (free soil), at Madison, September 5.

Georgia Southern Union Gubernatorial Convention, at Milledgeville, August 8.

New York Democratic Convention (hard shell), at Syracuse, September 5.

National Know Nothing Presidential Convention, at Philadelphia, February 22, 1856.

National Native American Convention, at Wilmington, Delaware, February 22, 1856.

National Know Something Convention, at Buffalo, June 14, 1856.

National Know Nothing Council, at New York, June 6, 1856.

New York Republican Convention (free soil), in August, 1855.

The Kansas Legislature was to meet at Pawnee on the 2d of July. The Herald says it is asserted that first among their acts will bo one establishing slavery in Kansas.

A Swedenborgian National Convention will be held at the Swedenborgian Church, in Boston, on the 27th, continuing in session until the following Sabbath.

JUNE 25.—Anti-Maine Law meeting of Frenchmen. Mr. Delesclure in the chair. Adjourned till Thursday evening.

JUNE 25.—A Mass Meeting of the friends of the Maine Liquor Law was held this evening at the Tabernacle. Mr. Isaac J. Oliver in the chair, who stated the object of the meeting was to make preparations for the introduction of the prohibitory liquor law on the coming 4th of July.

JUNE 25.—St. John's Day, celebrated by Free Masons at Bridgeport, Ct., Milford, Mass., Troy, N. Y., and in this city.

BOSTON, JUNE 25.—The American Convention, called by the State Council of Mass., will meet in this city (Boston) next Thursday.

Triumphant Passage Through the Sant Canal.

The steamer Baltimore, Captain John Reed, of Colonel McKnight's Lake Superior line, reached this port yesterday about 5 1-2 o'clock P. M. The Baltimore left this city nearly four years ago, and was taken across the Portage to Lake Superior, where she has been ever since. Her arrival yesterday created not a little enthusiasm and excitement on the dock, and all were on the *qui vive* for news concerning the opening of the canal. The steamer Illinois entered the canal at about eleven o'clock, A. M. on Monday, and passed all the locks to the caisson gate without difficulty. Here she was detained until eleven o'clock P. M. This gate had never been moved, and it required the united exertions of the Illinois, pushing on the lower side, and the Baltimore pulling on the upper side, to move it. After the Illinois had got through, the Baltimore immediately entered, and made the passage in two hours, without the least detention. Considering that she came through in the night, the passage was a remarkably quick one. The next day the propeller General Taylor and the schooners Fanny and Floy, both loaded, passed through in an hour and a half. The Illinois passed on up to Ontonagon, whence she will return. On the north bank of the canal, just above the second lock, the water was shoving itself through pretty freely, and it was deemed advisable to put in the caisson gate, and draw the water out so as to give the banks a chance to settle. Superintendent Burt thought, hower, that he should have no difficulty in passing vessels through as fast as they should arrive. From the little use already had of the canal, Mr. Whiting thinks it is evident that a guard gate will have to be put in at its head.—[Detroit Free Press, June 22.

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE ST. LOUIS LUMINARY.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to THE MORMON office, or to the editor of the Luminary, St. Louis, Mo.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

European News.

THE steamship Baltic arrived at this port on the morning of the 28th, with seven days later news from Europe.

This arrival brings telegraphic details of the French capture of Mamelon and White Works, after sanguinary fighting in which five thousand were killed and wounded. The French took sixty-two guns and five hundred prisoners, and their new position enables them to shell the shipping in Sebastopol harbor. Simultaneously the English stormed and took Riflemen's Works in the quarries. Since then the firing has been slack. The fleets have achieved new successes in the Sea of Azoff, and have burned stores at Taganrog, Marionpol and Genitchi, and a boat expedition is fitting out against Perekoy. The Russians are reported to have evacuated Anapa. Nothing from Tchernaya or the Baltic.

The Hon. Milliard Fillmore, late President of the United States, and suite, have arrived in London, and taken apartments at Fenton's Hotel. Mr. Fillmore was presented to Queen Victoria by the Earl of Clarendon, at an "audience," and subsequently was present at a "drawing room." Mr. Buchanan accompanied him. Mr. Fillmore afterwards dined with the Queen.

The Hon. Martin Van Buren and Col. Van Buren have arrived at Long's Hotel, London.

THE WAR.

The following dispatch has been received from General Pelissier:

CRIMEA, Saturday, June 9—11 P. M.

The situation is the same as yesterday. All the demonstrations of the enemy against the conquered works have been fruitless. They have abandoned the so-called battery of the 2d of May; they have also completely abandoned to us the right shore of Careening Bay.

The vessels in port have sought refuge in Artillery Bay, where our large mortars can reach them. We are watching them attentively.

JUNE 10, 11 1-2 P. M.—The combat of the 7th of June was more advantageous for us than I had at first announced to you. It placed in our hands 502 prisoners (of which number 20 are officers), and 73 pieces of cannon.

JUNE 11, 11 P. M.—We are consolidating ourselves in the new works. We have been able to fire with the Russian mortars on their ships, which have gone still further off.

We are preparing new batteries.

The fortress of Anapa was abandoned by its garrison on the 5th of June. It is now occupied by the Circassians.

Russian interests in that quarter are very seriously compromised.

PARIS, June 12.—The latest information from the Crimea states that General Morris, at the head of a cavalry force, had made a reconnoisance of the entrenched camp possessed by the enemy beyond the Tchernaya, and estimated the number of the enemy to be between eighty and one hundred thousand men.

The heat was excessive in the camp.

Gen. Pellissier was forming a depot of provisions on the Tchernaya.

Accounts from Varna mention the rumor that preparations for an expedition against Perekop were being made.

MARSEILLES, June 12, 1855.

We learn that the allied troops occupying the valley of Kamara, on the banks of the Tchernaya, amount to fifty thousand men. They have wood and water in abundance. The aqueduct that leads to the Careenage, and which was diverted by the Allies to deprive Sevastopol of water, has been repaired for the service of the camp.

General Bosquet was to invest the north side of Sevastopol at the head of his *corps d'armee*.

Letters from Constantinople state that the dismissal of Riza Pasha, the Minister of War, arose from a threat made by Omer Pasha that he would send in his resignation if Riza did not retire.

Riza Pasha is appointed Commander-in-Chief of the Imperial Guard, instead of Mehemet Reschid Pacha, the head of the War Party at Constantinople.

The Sultan has consented to hand over 3,000 of the Turkish troops, to form a skeleton for the Anglo-Turkish army of reserve at the Bosphorus. The Turkish officers will be replaced by English officers, as soon as the latter are able to give the word of command in the Turkish language.

Gorchakoff writes from the Crimea that the cannonade against the Romiloff Bastion still continued on the 9th.

A manifesto dated St. Petersburgh, June 2, ordained; that in case of the decease of the present Emperor, the Grand Duke Constantine shall be regent during the minority of the Crown Prince. The regency is to continue during the minority of the second, should the eldest die. The Empress is to be guardian.

THE CRIMEA.

The correspondence is down to the 4th. The Guards had lost thirty-five men from the cholera. The 31st Regiment had also lost many more. The weather was excessively hot. The army had received 6,000 drafts since May 1. It was thought the force under Sir George Brown would return and land about six miles east of Balaklava, and form a junction with the force on the Tchernaye.

All accounts agree that there is a vast amount of disease and despondency in the garrison of Sevastopol.

Private letters and documents taken at Kertch give a fearful account of the sufferings of the Russian army, as well from wounds as sickness. The frequent burials which are continuing to be made in the cemetaries on the north side, confirm the information on this subject.

Information is said to have been obtained that the Russians have secured a communication with the Crimea independent of the road traversing the Isthmus of Perekop, by means of a bridge of boats across the Sirwash.

[N. Y. Daily News.

Mormon Books.

WE have at last received our Books from Philadelphia, and are prepared to supply orders.

To the Saints Scattered Abroad.

As there will shortly be many of our brethren here from Europe who will be in want of employment, in various trades and occupations, you are requested to send to this office, directions whereby we may know where to send those that are in need of employment, on their arrival in this country.

Those of the Saints who have not already reported, are requested to report themselves through their presiding officers or individually to this office by letter or otherwise, as soon as circumstances will admit.

Letters must be post-paid.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Hymn Books, roan	$0 50
do do calf, plain	0 75
do do do gilt	1 00
do do do morocco	1 25
Book of Mormon, roan	1 25
do do morocco	2 50
Doctrines and Covenants	1 00
do do morocco	2 25
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
do do morocco do	2 50
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

Wholesale Price Current.

NEW YORK, June 28, 1855.

ASHES—Pot, per 100 lb.	$6 25	a — —
Pearl	6 —	a — —
CANDLES—Stuart and Bussing's best, assorted, per lb.	—	a —
Ordinary	—	a —
CANDLES—Sperm, per lb.	30	a 32
Adamantine	21	a 26
Mould, yellow	14½	a 15
COFFEE—Java, white	13½	a 14½
Mocha	14½	a 15
Laguayra	10½	a 11
Maracaibo	10	a 11
St. Domingo (cash)	9½	a 9¾
DRUGS AND DYES—Alcohol, pr. gal.	— 72	a — 78
Alum, per lb.	— 2½	a — 2¾
Arrowroot	— 31	a — 33
Arsenic, powdered	— 2	a — 2½
Asafœtida	— 5	a — 25
Borax, refined	— 28	a — 28½
Brimstone, American, roll	— 2½	a — —
do crude, per ton	24 —	a 26 —
Camphor, crude, per lb.	— 29	a — —
do refined	— 33	a — —
Chlorate Potash	— 32½	a — 37½
Cochineal	1 05	a 1 10
Copperas, per 100 lb.	1 25	a 1 37½
Cream Tartar, per lb.	— 33½	a — 34
Gum Arabic, picked	— 35	a — 38
Gum Copal	— 30	a — 50
Gum Myrrh, Turkey	— 25	a — 30
Iodine, resublamized	5 37½	a 5 75
Ipecacuaha	3 —	a 3 25
Madder	— 10½	a — 11½
Magnesia	— 15	a — 19
Do calcined	— 30	a — 35½
Nutgalls, blue Aleppo	— 20	a — 22
Oil Anis	— —	a 4 25
Oil Bergamot	1 65	a 1 75
Oil Cassia	3 —	a 3 25
Oil Lemon	1 65	a 1 87½
Oil Peppermint	4 25	a 5 —
Opium, Turkey	5 75	a — —
Otto Rose, per oz.	3 50	a 6 50
Oxalic Acid, per lb.	— 27	a — 29
Phosphorus	— 80	a — 82½
Quicksilver	— 50	a — —
Rhubarb, China	1 60	a 1 90
Saleratus	— —	a — 6
Sal Ammoniac, refined	— 10	a — —
Senna	— 9½	a — 12
Shellac	— 9	a — 12½
Sugar Lead, white	— 11	a — —
do brown	— 10	a — —
Sulphate Quinine	2 50	a 2 60
Tartaric Acid	— 49	a — 50
Verdigris	— 45	a — 47½
Vitriol, blue	— 9½	a — 10
DYE WOODS—Camwood, per ton.	50	— a 80 —
Fustic	19	— a 28 —
Logwood	17	— a 25 —
FLOUR—State, common, per bbl.	8 56½	a 8 62½
Michigan and Indiana	9 25	a 9 50
Genesee, extra	11 —	a 13 —
Rye	7 25	a 8 65
Corn Meal	5 —	a 5 37½
FRUIT—Raisins, per box.	2 40	a 2 50
Raisins, layers	2 80	a 2 90
Currants, per lb.	— 15	a — 25
GLASS (American window)—		
6x8 to 8x10, per 50 feet.	3 25	a 2 50
8x11 to 11x16	3 75	a 2 62½
11x17 to 12x18	4 —	a 3 —
20x26 to 24x30	5 50	a 4 25
31x40 to 34x46	8 —	a 7 50
GRAIN—Wheat, per bush.	1 95	a 2 52
Corn	1 —	a 1 22
Barley	1 12	a 1 15
Oats	— 45	a — 59
Peas	1 25	a 2 75
Beans	— —	a — —
GUNPOWDER, per 25 lbs.	4 —	a — —
INDIGO, per lb.	— 17½	a 1 40
IRON—Pig, Eng., Scot., per ton.	30 —	a 31 —
Bar, Eng. refined	55 —	a 60 —
Sheet, Russia, 1st quality, per lb.	— 15	a — 17
Sheet, Eng.	— 3¾	a — 8¾
LEAD—Galena, per 100 lbs.	6 31½	a 6 37½
Sheet and Pipe	7 75	a — —
LEATHER, per lb.	23	a 29
MOLASSES, per gal.	26	a 32
NAILS—Cut, 4d and 6d, per lb.	3½	a 3¾
Wrought, 6d and 20d	8	a 11
OILS—Olive, per bskt., 12 bottles.	3 37½	a 3 50
Olive, in casks, per gallon.	1 18	a 1 20
Linseed	88	a — 89
Whale	71	a — 83
Lard, winter	85	a — 90
PAINTS—Lead, red, Am., per lb.	— 7½	a — 7½
Lead, white, Am., in oil	— 8¼	a — —
Lead do do dry	— 8	a — —
Ochre, yellow, French, dry	1 —	a 1 37½
Ochre, in oil	— 4½	a — —
Spanish Brown, dry, per cwt.	— 75	a — —
Litharge, per lb.	— 7½	a — 7½
Vermillion, Chinese	— 90	a 1 —
Venetian Red, per cwt.	1 75	a 2 50
RICE, per 100 lbs.	5 50	a 6 37½
SALTPETRE, per lb.	6	a 10½
SEEDS—Clover, per lb.	— 10	a — 11
Flax, American, rough, per bush.	1 80	a 1 90
Linseed, Calcutta	2 05	a 2 10
SOAP—New York, per lb.	4	a 7
Castile	10½	a 10½
SPICES—Ginger, Race, per lb.	—	a 5
Mace	85	a 90
Nutmegs	92½	a 95
Pepper	11	a —
Pimento	—	a 13
Cloves (cash)	14	a 14½
SUGAR—New Orleans, per lb.	5½	a 6½
Havana, white	7	a 7½
do brown	5	a 7½
Stuart's crushed	8¼	a —
SUMAC, Sicily, per ton.	70 —	a 82 50
TEAS—Gunpowder and Imperial, per lb.	20	a 65
Hyson	22	a 60
Young Hyson	18	a 55
Hyson Skin	5	a 32
Black	17	a 55
TIN, per lb.	27	a 29½
TOBACCO	7	a 43
TURPENTINE, per 220 lbs.	3 —	a 3 25
TAR, per bbl.	2 75	a 3 12½
SPIRITS TURPENTINE, per gallon.	— 40½	a — 41½

Corrected to June 28.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Cornellle, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT,
December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mb24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. 13
☞ Luminary please copy 3 mos.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS,
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire sauce;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **J. P. Frost.**

We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,



SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. je30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-tf

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

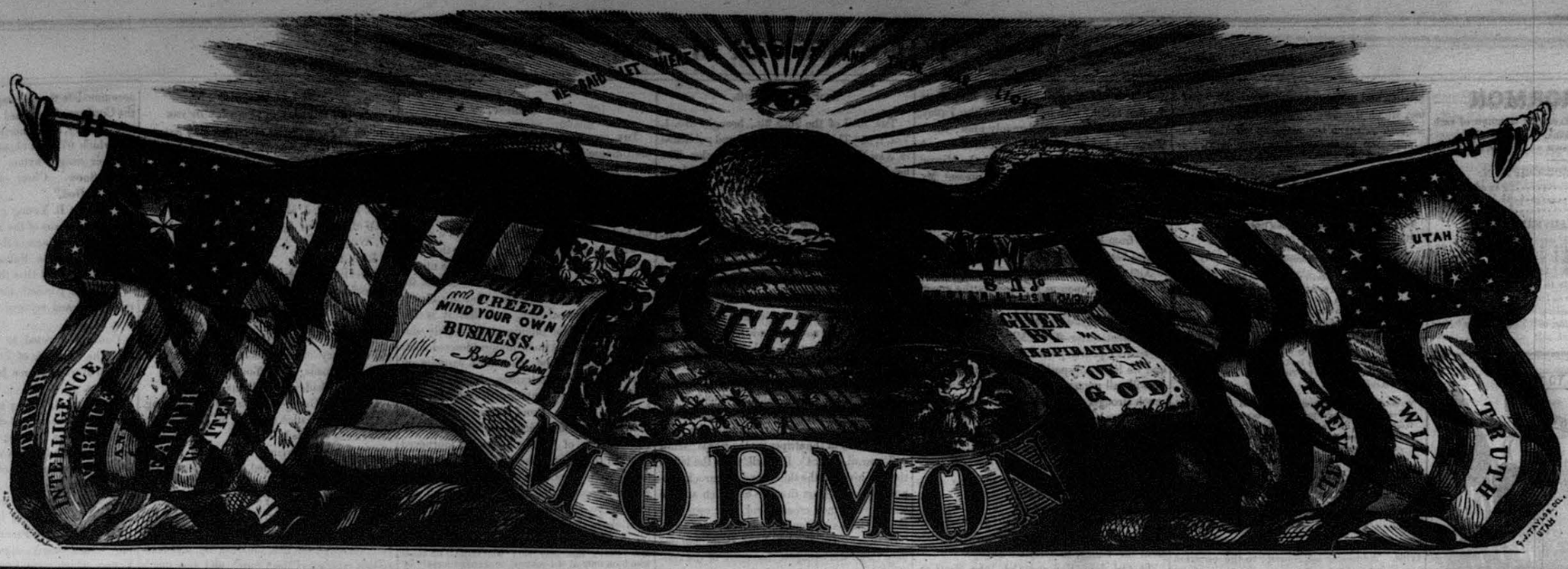
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;	Entrance to Kanesville;
Baton Rouge;	Council Bluff Ferry, and group of cottonwood trees;
Natchez under the Hill;	View of the Missouri River, and Council Bluffs, from an elevation;
Natchez on the Hill;	Elk Horn River Ferry;
Vicksburgh;	Loup Fork Ferry;
Memphis;	Wood River;
St. Louis;	Chimney Rock;
Camp at Keokuk;	Scott's Bluffs;
Nauvoo;	Fort Laramie;
Joseph Smith, the Prophet;	Independence Rock;
Hyrum Smith, from an original portrait in the possession of his family;	Devil's Gate;
Willard Richards, from a daguerreotype;	Laramie Peak;
John Taylor;	Witches' Bluffs;
Carthage Jail;	Great Salt Lake;
Room in which Joseph and Hyrum Smith were imprisoned;	Great Salt Lake City;
Well against which Joseph Smith was placed and shot at after his assassination;	Heber C. Kimball, from a daguerreotype;
Lucy Smith, Mother of the Prophet;	Jedediah M. Grant ditto
Ruins of the Temple at Nauvoo;	John Smith ditto
Joseph Smith, Jr., David Smith, } Sons of the Prophet;	President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly untill complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 21. NEW-YORK, SATURDAY, JULY 14, 1855. PRICE FIVE CENTS.

Poetry.

HYMN,

Sung at Conference, April 6, 1855.

BY BERNARD SNOW.

AIR—"*God Save the King.*"

OUR God, we raise to Thee
Thanks for Thy blessings free,
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
Would sing for joy.

Bless Thou our prophet dear;
May health and comfort cheer
His noble heart:
His words with fire impress
On souls that Thou wilt bless,
Nor gold may they caress,
But free impart.

So shall Thy kingdom spread,
As by Thy prophets said,
From sea to sea.
As one united whole
Truth burn in every soul,
While hast'ning to the goal
We long to see.

O may Thy saints be one,
Like Father and the Son,
Nor disagree;
United heart and hand,
So may they ever stand,
A firm and valiant band
Eternally.

Twelfth General Epistle

Of the Presidency of the Church of Jesus Christ of Latter Day Saints, to the Saints in the Valleys of the Mountains, and those scattered abroad throughout the Earth, GREETING:

BELOVED BRETHREN:

Under the blessings of an overruling Providence for our preservation, we have renewed obligations of thankfulness and praise to our Father in heaven, whose protecting care has turned aside the shafts of death, and sheltered us, as with a mantle, from the scourges and devastations which have been poured out upon the earth.

We have truly realized that His power has been over us for good, and that these distant vales have thus far proved a safe retreat, wherein the saints have found quiet, health, prosperity, and peace, while the indignation of the Lord has partially visited the nations. Our hearts are full of joy when we reflect how kindly the Lord has overruled seeming evil for good, and turned the wrath of man to His praise, by delivering so many of his saints from wicked Babylon, and from the power of their enemies, before these scenes of woe, confusion, and distress spread desolation and affliction over the earth. At the same time we feel anxious for those faithful saints who are still obliged to wait for deliverance in the midst of such fearful calamities.

The indications of the times and seasons, as they rapidly roll, are truly fulfilling the words of the ancient prophet, that "the Lord has decreed a consumption upon the whole earth." In the dispensation of the last days, we are truly gratified with the faithfulness of the Elders in going forth to proclaim the fullness of the Everlasting Gospel to the children of men.

Although a great work yet remains to be accomplished, still it has been carried to the most distant portions of the earth; and been preached to many of the principal nations in their native tongue. In North America and Great Britain it has been extensively preached and published. It has been preached and published in the French, German, Italian, Danish, and Welsh languages. It is also translated, and ready for publication in the Hawaiian language, and will probably be published the ensuing season. In addition to the foregoing, it has been preached to the Spaniards, Norwegians, Swedes, Icelanders, and the inhabitants on the Danube, the Nile, the Indus, and the Ganges. It has been freely offered, by the Elders of Israel travelling without purse or scrip, to all these nations, and to the people of Malta, Southern Africa, Ceylon, Siam, Australia, the largest and most populous of the Pacific Isles, and to many other nations and people in their native language. Among all to whom the gospel has been proclaimed it has found more or less of Israel; but it is worthy of remark that in those countries which were favored with the gospel in the early ages of Christianity, that had the testimony of Jesus and his Apostles, we find the grossest darkness and idolatry, and the least susceptibility to the principles of our holy religion, while among the more enlightened portions, such as Western Europe, the English settlements in Australia, and America, and in the United States, it is more readily received by the honest and sincere inquirer after truth.

The Missions during the past year have been usually successful. We have received intelligence from Australia, which shows a considerable increase of numbers, and a constantly increasing inquiry after a knowledge of the truth. From Bro. Jesse Haven, who is still presiding and preaching in Cape Colony, we learn that quite a branch has been raised since his arrival, mostly among the English settlers.

At Ceylon the missionaries were badly treated, and were soon obliged to leave the island. In Siam they have been permitted to remain, but have made very little impression, except among the English, a few of whom have embraced the gospel. This Mission has been in the immediate charge of Bros. Luddington and Savage, under the presidency of Bishop Nath. V. Jones, whose location is at Calcutta. In this place also, as well as Bombay, Burmah, and the northern provinces of India, small interest has been awakened, and that mostly among the English; but the majority of them being soldiers in the British army, the officers frequently prohibit their attending the meetings, or in any wise associating with the Saints. They also used a very powerful interest against our brethren in all their labors, even with the natives. In Hamburg, and in several of the European States, our Elders have frequently been imprisoned, and finally banished from their dominions. But in all of those places the word has been sown, and the native brethren, who have a right to remain, are preaching and teaching, as opportunity occurs, there by laying a foundation which will eventually result favorably to the cause of Zion, by opening the way for the spread of the gospel, and breaking asunder the bonds of bigotry, superstition, and darkness, which have so long enthralled the earth.

In England, Scotland, the Orkney Islands, Ireland, Switzerland, Denmark, Sweden, Norway, the Channel Islands, some portions of the United States, the British Provinces, and the Pacific Isles, the work has been and is prosperous, continually adding to the Church, and opening new and more extended fields of labor.

In our own Territory we have been blessed with health, peace, and prosperity unequalled. Crops matured, and were more plentiful than ever before in these vellays, although much damage was done by grasshoppers in the month of July, and there was hard frost and ice on the 30th of May, and the 15th of October. It is the first time since we settled in these valleys, that we could say there was a surplus of grain raised for the inhabitants, and although an unexpected, unusual, and large amount has been drawn for the United States troops who quartered among us during the winter, from the 2d of September to the present time, we still believe there will be an abundance to last until replenished by another harvest.

Our public works have steadily progressed. The adobie wall around the Temple Block has been completed, and a large amount of the stone coping prepared and some put up. The Endowment House on the Temple Block is finished, and a large share of the Temple foundation is laid. The Sugar Factory, on Big Kanyon Creek, has been put into operation, and the south wing of the State House, at Fillmore City, is in progress of completion.

The Seventies have built a commodious hall, which has been very constantly occupied during the winter, although it was not began to be built until the 13th of August.

Country and city improvements have been extensive, astonishing every beholder with the eminent success and prosperity which have attended all our exertions. How truly may we attribute all these blessings to that kind Father who has shielded us from our enemies, and showered down his blessings upon us. He has caused the earth to bring forth, in its strength, the grain and rich fruits thereof for the sustenance of man. The elements have also been propitious, and the moistening nurture of the "early and latter rains" has not been withheld; neither have the mountain streams failed to furnish their usual supply. There has also a much greater supply of goods been brought into the Territory than heretofore, for which however the demand seems constantly increasing, although large amounts of clothing are manufactured by the people. Home manufactures and productions have been a part and portion of our domestic economy, and should be practiced by every Saint. It is the only path in which we can walk with any assurance of securing our freedom, and of perpetuating that liberty which we inherit, as a rich legacy, from our ancestors and our God.

Our Holy Religion brings us in contact with long established error, and the traditions of centuries, which are prevalent throughout the world; hence are we necessarily a peculiar and separate people, whose best interests and preservation depend upon union and self-dependence, upon practicing virtue, industry, and sobriety, and manifesting our faith by our works in magnifying our Priesthood, and in serving our God by keeping ourselves pure and unspotted in this wicked and adulterous generation.

For this cause we gather out from the world, and for this cause we should rely upon our own skill and ability to produce, from the native elements, every article of food, and raiment necessary for our use, or comfort.

Brethren be wise, and eschew foreign productions as articles not suitable or designed for Israel, and draw your supplies from nature's great storehouse, the rich and abundant though undeveloped, resources with which we are surrounded, and which are clearly within our grasp.

As wickedness, discord, and confusion continue to prevail and increase upon the earth, the Saints will discern that the time is not far distant, when they will probably be obliged to pursue this course for their own salvation. How much easier then for them to be preparing when surrounded with peace and prosperity. How much better to do what is proper, and necessary to be done, under the most favorable circumstances than to wait until stern necessity compels. We say then, to the Brethren and Sisters in all these valleys of the mountains, learn now, to make your own clothing, and encourage the home manufacturer and producer; and let those who intend to come here to reside bring all manner of labor-saving machinery, and such articles for its construction as cannot be readily procured here. Also bring cotten and teasel seed, and seeds for raising all kinds of vegetable dyestuff, and all kinds of fruit and flower seeds, also grafts, and grape cuttings; procure and drive the best kinds of stock. And let those who have the things now named preserve them with care, that the best of all kinds of fruit and stock may be cultivated, and the poorer qualities improved, that in our midst may be found an abundance of everything that will contribute to use and comfort, or that will delight the eye or beautify the earth. For the encouragement of fruit growers, we merely mention the fact that, for the last four years, peaches have ripened upon trees growing from seed planted by us, since our location in these valleys, and apple trees, have, though in less quantities been bearing two years, and bid fair to produce much fruit the present season.

On the 27th of June the Conference appointed at the adjournment of the April Conference, commenced and was held two days, during which many missionaries were sent to the United States, among whom, was Elder John Taylor, of the Quorum of the Twelve Apostles who was to proceed to New York City, with the view of there publishing a newspaper. John Smith, son of Hyrum, was chosen, presiding Patriarch over the whole Church, and was ordained to that office, with all the keys and authority thereof, on the 18th of February. This was to fill the vacancy which occurred by the death of our beloved lamented Patriarch, Father John Smith, who died on the 22d of May, 1854, aged seventy-three.

Father John Smith was the brother of Joseph Smith, Sen., who was the father of the Prophet and was the first Patriarch in the Church. He was succeeded in that office by his son Hyrum, upon whom he conferred it before his death, and after his decease, father John Smith was chosen, Hyrum having no son old enough to fill the office at that time. The respected and beloved Patriarch went to his rest full of days and honor, having run the race with patience, and endured unto the end, and was lamented by thousands upon whom he had laid his venerable hands to confer a patriarchal blessing, by virtue of his holy office and Priesthood. He will long be remembered by the Saints as a Father whose blessings were counted of great value, and which will remain a comfort and consolation through all the various changes of life's pilgrimage in the flesh. Having suffered persecution in common with us and our brethren who have gone before, he was broken in body; and although permitted to live a few short years in quiet and peace in the valleys of the mountains, still the infirmities were upon him which were caused by the many exposures, and troubles through which it has been the lot of the Saints to travel; but the vigor of mind and intellect remained unimpaired to the last.

Thus has another of the noble men of the earth gone to his rest, prepared to come forth with glory, immortality, and eternal life, when the keys of the resurrection shall be given unto the Priesthood of the Almighty to again administer its power upon the earth.

During the past year we have enjoyed tranquility with the native tribes, having concluded a treaty of peace with the Indian Chief Walker, whom we met for that purpose at Chicken Creek, in Juab county, on the 11th day of May last. We have great cause to acknowledge the hand of the Lord in restraining these savages from literally drenching our settlements with the blood of the Saints, and in preserving our brethren from utter destruction, for nothing but His Almighty power has prevented such a catastrophy.

Some of the settlements seeing, and feeling by sad experience, the imminent peril they were in, have undertaken to partially secure themselves by fortifications, &c.; but we are grieved at being obliged to say that these defences generally remain in an unfinished condition, and many of them are of but little value. How long the Lord will continue to extend his protecting care, and indulge his people in such inexcusable carelessness, and indifference to his counsel and gentle admonition, remains to be seen. It appears that the very moment when peace again smiles upon us, danger is forgotten, and we at once relapse into the same careless indifferences which has always characterized our actions in these valleys, so far as regards our being well prepared to meet our steadfast enemies. We say unto you, brethren, do not longer indulge in such criminal neglect, do not longer trifle with the counsel and urgent entreaties of your brethren, but improve the present moment of peace and prosperity for making yourselves secure, and in preparing against a day of trouble.

Towards the Indians continue to exercise patience, charity, and forbearance; give them your faith for their reclamation from their low estate; pray for them, and teach them also, that the principle of improvement and enlightenment may possess their minds never again to be rooted out, that they may learn the ways of the Lord and rejoice in the true knowledge of the God of their fathers.

We realize that the Lord has been gracious, and is answering the prayers and supplications of the Saints in their behalf. We realize that His spirit is being poured out upon them, and to this cause we attribute the power which has restrained them from more extended and active hostilities. We exort you to feed and clothe them as heretofore, but never lose an opportunity of learning them to work, in order to gradually teach them the way to industriously provide for their own wants, a course mutually more beneficial than to sustain them in idleness. Providentially, indeed, have we been thrown into their midst, bringing with us our holy religion, and our civilization. As we have been abundantly blessed with the good things of the earth since we came, let us impart freely unto these degenerate sons of Israel, of such as we have received, and not, as is too often the case in the conduct of the whites towards them, condescend to their level, thereby debasing ourselves and abusing their confidence, but seek to raise and exalt them to us, that they may in very deed become "a white and delightsome people," in whom the Lord can take delight, even as in days of old.

Indian chief, Walker, died after a few days' illness, near Fillmore city, on the 29th of January; and the Utahs have chosen his brother Sen-a-rock, commonly known among the whites by the name of Arrow-peen, to be their chief.

Owing to the ignorance of the Indians, and to their having so little understanding of the nature and obligations known to civilization, the laws have seldom been enforced against them. However, in the case of the unprovoked murder of two of the boys of bishop Weeks, of Cedar valley, while engaged in getting wood and poles from the kanyon, two Indians, the principal actors in that scene were hung on the 15th of last September; having been tried and convicted before the U. S. District Court, the Hon. Judge Shaver presiding. Again, in the case of the massacre of Capt. Gunnison and party by the Pah-van-te Indians, in the fall of 1853, a number of them were tried at Nephi before the Hon. Judge Kinney of the U. S. District Court of that district, which resulted in three of them being convicted of murder in the second degree, and they were sentenced to the extent of the law of the United States in such cases made and provided. In this case, we understand that there were many extenuating circumstances which appeared to mitigate, on the part of the Indians, the perpetration of this horrid massacre. It was the time of war between the whites and the Indians, and this particular band had just previously suffered the loss of one of their chief men by a party of white emigrants, who killed him while passing through their country, without even a cause of provocation. This so enraged the Indians, that although they had not previously participated in the war, they straightway commenced gathering up their forces to come against the settlements, and to join the other Indians already engaged in hostilities. It was at this moment that Capt. Gunnison and party arrived in their country, while prosecuting his duties in exploring a location for a rail-way across the continent, thus furnishing them that opportunity for retaliation which they were so earnestly seeking, and which was so fearfully visited upon the innocent. This should prove a lesson to all travelers who wantonly shoot the Indians; for though they may pass in safety, peradventure the very next traveler may fall victims, as a consequence of their inconsiderate and worse than savage barbarity. All persons having knowledge of law, and at the same time treating the Indians so inhumanly, should be held responsible for the results of their acts; which, as in the case of the lamented Gunnison, are almost certain to be visited on the first opportunity, upon some who were entirely unconnected with the aggression.

It cannot be expected of the Indians, in their present low, and ignorant condition, with all their traditions and ferocious natures upon them, to understand and act in accordance with the provisions of law which they never had the least knowledge of, nor any opportunity for obtaining such information. Therefore it becomes those who profess civilization to set them an example, and not, while pretending to execute law upon them, be more brutal and murderous than they are with each other. Let all such persons consider these facts and act wisely, let the blood of their victims be found upon their own skirts; and brethren, be careful lest you also trample upon the "oil and the wine," make shipwreck of your faith, and lose your salvation in the kingdom of our God.

At the October Conference several of the brethren, who had been absent on foreign missions, were present, having returned with many Saints; and although the last company did not arrive until the 28th of October, it was a time of rejoicing with us all, but especially with those who, having safely passed through death and suffering, were permitted to associate in peace with those having a common faith with themselves and to listen to the instructions of the servants of God in Zion. Every countenance beamed with joy, and nothing occurred, during the three days which the Conference lasted, to mar, or in the least disturb the peace and unity which universally prevailed. Elder Horace S. Eldredge was chosen to take the place of Jedediah M. Grant as one of the seven Presidents of the Seventies.

Since the October Conference, but little has occurred differing from the usual routine of our business.

The winter has been unusually mild, and work has progressed in many respects, almost as well as in the summer.

The Legislature held their usual session of forty days, and adjourned to meet on the second Monday in December next, in the new State House in Fillmore City.

Various associations for religions, literary, and scientific purposes have been formed, and much useful instruction has been imparted, as also in many evening and day schools, which have generally been kept in operation during the winter, in all the wards. Amusements have also had their time and place, and, with the exception of a little disturbance caused by a few disorderly U. S. troops, a general time of quiet, good order, and peace, has prevailed in all the settlements.

In accordance with their respective appointments, Elder John Taylor repaired to New York, Franklin D. Richards to Liverpool, Erastus Snow to St. Louis, Orson Spencer to Cincinnati, and Parley P. Pratt to California.

Owing to the irregularity of the Eastern mail, we have but little information concerning their success; but have learned that a stake has been established at St. Louis, and that a newspaper called the "Luminary," is published weekly. We have not yet learned whether other stakes have been established, or whether other papers have been published; though a press has been obtained in California which will be put in operation the ensuing summer, under the charge of Elder Geo. Q. Cannon.

Elder Amasa Lyman still labors at San Bernardino, California, and the remainder of the Twelve Apostles are at present with us, laboring as opportunity occurs in the various settlements of Utah. Elder Geo. A. Smith is still engaged on the History of Joseph Smith, and will, in a few months, probably, have it finished and ready for the press.

At this April Conference just adjourned, the reports and exhibits of the financial affairs of the Perpetual Emigrating Fund Co., and of the Church were fully presented, from which it appears that the capital stock of the P. Emigrating Fund Co., amounts to $71,005 14 3-4, although scarcely a dollar of it is at present in available means that can be used for the purpose of emigrating the poor saints. This arises from those who are in debt to the Fund neglecting to pay for their emigration. There is now owing to the Fund, from this source alone, about fifty seven thousand dollars, which, if it could be realized in available means, would very much increase the operations of the company, and assist many thousands to come, who are looking and praying for deliverance through this source. By every light in which it can be viewed, the brethren who have been assisted by this Fund, for their own, for their brethren's, and for the kingdom's sake, should cancel their obligations thereto. The subject of emigrating the poor saints, taking them from the overpopulated districts of the older countries, where, with their utmost labor, they can scarce procure subsistence, and where lack of employment frequently renders life itself precarious, and bringing them to a land where by industry they can soon acquire a competence, and rise in the scale of intellectual existence; commends itself to all the Saints, and is worthy of their faith and most active benevolence.

The reports of the financial affairs of the Church show that the resources have generally invested in buildings, and making public improvements, such as the Council and Endowment Houses, Tabernacle, wall around the Temple block, store houses, Temple, &c. In order to successfully prosecute our business, we find it necessary to have a considerable amount of active capital to enable us to furnish materials, and supply clothing and articles necessary for those who are constantly engaged in the public service.

The tithing furnishes our resources for all of our public improvements, and this is generally paid in grain, vegetables, stock, wagons, labor, and other property, and but very little in money, and with the exception of what is needed for the use of the men employed, has to be turned into cash to procure such other articles as are necessary for properly prosecuting business. The constant investment of the funds of the Church in permanent improvements, trouble of changing, and delay of converting into cash, sometimes unavoidably involve us in debt; but if the brethren will be faithful and punctual in paying their tithing in kind, it will relieve us of all embarrassment, and furnish sufficient for all the needful purposes for which it is used.

Brethren, as you wish to hasten the building of a Temple, and the rolling forth of the work of Zion's King, put your shoulders to the wheel, render effective aid to her cause, and make her interest your own. Remember that all you do to favor Zion is only favoring your own interest, that it is for yourselves that you are laboring and toiling in the kingdom of God; rejoice therefore in your labors, and consider the reward which is laid up at the end of the race. It should be deemed a blessing as well as a duty, to have this privilege. No greater favor could be bestowed upon this people than they enjoy in having a part and lot in this matter, in being the humble instruments in the hands of the Great Jehovah, in bringing to pass His purposes upon the earth in these the last days, in being the recipients of the eternal truth, light, and knowledge emanating from Heaven's King, in whom is all excellence, power, and glory.

Incomparable delight and happiness fill the soul of the faithful saint, who has the testimony of Jesus and the spirit of the living God to enlighten his understanding. Happiness supreme and love divine fill his bosom, as he seeks to impart the gladsome intelligence to his fellow species, that they also may be partakers with him in the glorious cause, and share in its blessings. Thus our Holy Religion absorbs every feeling, desire, ambition, motive and action of our natures, and renders every association in life tributary thereto; it forms the vitality of our very existence; it enters not only into our spiritual but also into temporal organization, and controls us in all our affairs. This is true of every person who has tasted the good word of life, has received the Holy Ghost, and continues to walk in the light, and be led by its gentle influence. This is salvation in the kingdom of God, it is glory celestial, and exaltation. This is the work that makes angry the adversary, who fears the overthrow of his kingdom and power upon the earth, that causes satan to rage and seek to destroy the Saints of the Most High, as he did in the days of Jesus and of his apostles and followers.

Hence the persecutions and martyrdom which wasted the faithful from the earth, and caused the apostacy of the ancient church. The world overcame and destroyed them, and seeks to overcome and destroy us, for they are actuated by the enemy of all righteousness, the arch deceiver, who desires the overthrow of the work of God. Therefore brethren, be on your guard, lest you enter into temptation and darkness comes upon you; lest you get bewildered and led astray, and unwarily imbibe an apostate spirit which will lead you to deny the faith.

The consecrations of the Saints have been delayed for a time, in order to obtain the form of a deed which should be legal, in accordance with the laws of the Territory. This has now been accomplished, and many are deeding their property to the Church. We wish it distinctly understood that no person deeds his property unless he feels it to be a privilege, and prefers to do so of his own free will and choice. Neither do we wish any person to deed any property which is encumbered by debt, or liabilities. Pay what you owe, and then if you would be independent, keep out of debt, improve upon your inheritances, and the stewardship which is committed to your trust, that being found faithful over a few, you may be made ruler over many things.

Let the Saints abroad in the world devote all they have for the spread of the gospel, the gathering of Israel, and helping the poor, who are faithful and true, to come to Zion; and it is believed there are means sufficient among the Saints in England, and other places, if properly distributed, to emigrate all the faithful. If those having means would be liberal enough to freely impart to the needy, simply retaining sufficient to accomplish their own emigration, and trusting in the Lord for future means of subsistance, they would be blessed by the Lord and their brethren, and rejoice in having wrought salvation and deliverance to many of the meek who shall inherit the earth.

Let those brethren who are willing to devote their means in this way, do so in wisdom, by giving it into the hands of our authorized agents, whom we have appointed to that business, and not pay it, as is too frequently the case, to irresponsible persons who scatter it to the winds without doing any good. Let all things be done in order, and through the proper channel.

It is a very common occurrence, for those having means when they come into the church, to lose every dollar, by their business transactions with the world, before they gather with the Saints, or have contributed much to aid the cause of Truth. When stripped of every thing, they are ready to come, regretting that they had not devoted their means for the building up of the Lord's, instead of the Devil's Kingdom.

The best way is for the Saints, when they first come into the Church, to close up their business, as soon as they conveniently can without too great a sacrifice, and then "gather up for Zion," without unnecessary delay; for the devourer and tempter are abroad in the earth, and the Lord has commenced his pleadings with the people by "fire and by sword, by pestilence, famine, and tempest;" escape therefore, while the way is open before you.

To all the honest in heart throughout the world, both of high and low degree, we say "repent, and be baptized for the remission of your sins," obey the ordinances of the gospel through the administrations of the servants of the living God, for the judgments of the Almighty are upon you, flee therefore from the sinks of iniquity and corruption, lest the fiery indignation of the Lord also consume you with the wicked, of whom he has decreed that he will empty the earth.

Saints in the valleys of the mountains, unto you we say, raise grain, sow, plant, water, and harvest in the proper seasons thereof; cultivate no more land than you can cultivate well, save and preserve your grain, that nothing be lost; take care of your animals that they be not stolen by the Indians, or driven off by the white thieves who annually make their predatory excursions through our settlements; fence pastures for your stock, that you may preserve the grass in your immediate vicinity for their use; and let the transient herds pass beyond the settlements, to where range is plenty and not occupied, and there will be less danger of their mingling with those belonging in the Territory.

Prepare good granaries for your grain, where it can be kept safe, and clean from dust, and lay up your surplus in store, against a time of need.

Finally, brethren, be one in faith and in effort, and walk humbly before the Lord. Keep sacred His commandments, and your covenants. Seek continually unto Him for wisdom and knowledge, that you may enjoy the light of His spirit, and be thoroughly furnished to fulfil every duty incumbent upon you, by virtue of the Holy and Eternal Priesthood of Almighty God with which you are clothed, in a manner that shall best subserve the advancement and rolling forth of His Kingdom upon the earth.

BRIGHAM YOUNG.
HEBER C. KIMBALL.
JEDEDIAH M. GRANT.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JULY 14, 1855.

Fourth of July Excursion.

ACCORDING to arrangement named in our last, we proceeded accompanied by Brs. N. H. Felt, A. Robbins, C. C. Dulin and others, on our rusticating expedition to Tom's River, N. J., via Amboy and Freehold, leaving New York Saturday the twenty-ninth ult., at six A. M., arriving the same day at four P. M. We found the Saints in that place glad to meet us and was no less pleased ourselves to meet them. Brs. Clinton, Harrison, and Lenzi, who had arrived from Phildelphia the day previous also greeted us on our arrival.

On Sunday, July 1st, we met the Saints in Conference, found the best of feelings existing among the Brethren generally, made some instructive remarks after which the business of Conference was attended to, Dr. Jeter Clinton, presiding.

On Monday the second, made up a small party of ten and sailed down the river in the yacht "*Merry Mormon*," owned by Br. Samuel Brown, who commanded her to the satisfaction of all concerned.

After sailing down to the ocean some seven or eight miles and bathing and frolicking in the turbulent blue waves of the broad Atlantic, we returned to Tom's River much refreshed and invigorated by the excursion. Thus revivified and remote from the humbugs and bed bugs with which we were wont to be anoyed in the great metropolis we slept that night "*in very deed.*"

Tuesday, the third, started on another sailing tour of which that of the preceeding day was only a miniature. Capt. Wm. Reamer having volunteered the services of himself and "*Good Schooner Elizabeth*" (owned by sheriff Ivins who also graced the company with his presence) to take all who might wish to participate, we had the joy and satisfaction of associating with some ninety-five men, women, and children, whose only object seemed to be to make each other comfortable and happy. At 9 A. M. all on board, a fine breese from the north, broad pendant and American ensign streaming from the main, we loosed from our moorings, and accompanied by the merry Mormon, sailed away; the choir under the direction of Bro. Darton at the same time singing, the songs of Zion.

Being fully underway we took occasion to address the brethren on the subject of recreation and enjoyment, and if we were to judge by our own feelings our brief remarks were received and appreciated with the best of feelings.

Arriving at the beach, and our crafts safely moored, we all disembarked, taking with us the *nics* on which to *pick*, without which it would fail to be a "*pick-nic.*"

We proceeded to a house previously provided for the occasion, and having "*dumped*" our loads, retired in favor of the ladies, who handled the edibles with a dexterity rarely equaled. While dinner was being prepared a party crossed over to the back of the beach and bathed in the boisterous surf that laves the Jersey shore, while others less amphibious remained on the beach witnessing the feats of the expert ones. Soon dinner was announced, and no way reluctant we rallied to the *breast-work*. "Then came the tug of war." Shoulder to shoulder were seen the old and young, and middle aged, weapons in hand, impatient for the onslaught. Fish, flesh and fowl, green peas, beans and new potatoes, strawberries, whortleberries and cherries, raisins, almonds and ice creams, all the varieties of pies, pound cakes, &c., &c., &c., were among the host of nicknacks, arrayed in solid front before us: it was almost as good as some we have seen in Salt Lake. By exercising some little military tact in disposing of our forces in such a manner as to make the attack to the best advantage, the victory was soon ours, as is most generally the case when empty stomachs come to the rescue under like circumstances.

After our conquest thus easily obtained, though to us very beneficial, we again embarked and returned to the river. On our journey homeward we were entertained with speeches from various individuals, select pieces sung and spoken, and other entertainments, accompanied by the excellent music vocal and instrumental. In the midst of this general hilarity and melee we perpetrated the following, which the choir sung:

WRITTEN ON BOARD THE SCHOONER ELIZABETH, AND DEDICATED TO EDWARD IVINS, ESQ., SHERIFF OF OCEAN COUNTY, N. J.

BY JOHN TAYLOR.

They say that the Mormons are foolish and mad;
But such folly as ours Old Bab'lon ne'er had.
We know how to live, and we know how to die,
And to drink of life's streams as they daily pass by;
But this is not our rest—unto Zion we'll hie,
And partake of pure fountains that never run dry.

While in Babylon we dwell we'll partake of the good,
Which is mixed with evil, in life's turbid flood;
But quick as we can unto Zion we'll go,
And drink of the streams that in purity flow.
For this is not, &c.

We are Saints! we are Saints! and the kingdom is ours.
We are free! we are free! by the truth and its powers;
No fetters shall bind us by land or by sea,
Our song and our chorus is—Truth's made us free.
But this is not, &c.

We are Saints! we are Saints! and our God is our friend;
We've commenced an enjoyment that never shall end
While eternity rolls in its cycles of years;
In Celestial joys; 'midst Celestial spheres.
But this is not our rest—unto Zion we'll hie,
And partake of pure fountains that never run dry.

Wednesday, the fourth, at 10 A. M., according to previous arrangement, with the American Ensign floating in the breeze, met with our friends on *terra firma*, beneath some beautiful shade trees, on the premises of Sheriff Ivins. Addresses appropriate to the occasion were delivered by Dr. Clinton, Hon. N. H. Felt, and Capt. Robbins, after which we adjourned, in order to do justice to those alimentary commodities so essential to the inner man. Thursday the fifth, spent in visiting our friends. Friday the sixth, embarked with our staff in the yacht "Merry Mormon" for Barnegat Inlet, intending to come from there to New York, per schooner Practical, Capt. Phillips, another one of Sheriff Ivins vessels; but owing to adverse winds did not arrive at the Inlet until the seventh, and then not without a drenching by rain and spray. Our ducking however, was soon attoned for, when we came among the blue fish, with which that Inlet abounds at the present time; four of us in two yachts, had the pleasure of catching some twenty-five, weighing probably 40 or 50 lbs, in less than an hour, which to us (a little green at the business) was quite a treat.

Sunday the eighth, wind being ahead, and but little prospect of getting to York, we divided our staff, two remaining to go by water, two recrossed the main and took the cars; all however arrived here on Monday evening, at about the same time. We have now only to say, that we have had our season of recreation and enjoyed it highly, we are again in the old chair, feeling first-rate, not wishing to quarrel with any one; our spree over, with our coat off, and up to the elbows in Mormonism, we again salute our friends.

The Mirror Again.

SOON after the commencement of the *Mormon*, our readers will recollect that a very high eulogium was passed upon Governor Young, and the Mormons by the editor of that paper Mr. Fuller, who stated that

"During a three weeks' sojourn at the city of the Great Salt Lake, we saw more order, industry and decorum than we ever observed elsewhere in the world, and the writer of this has seen a little of the spheriod. We venture the assertion, and challenge contradiction, that a more peaceful, orderly, industrious and law-abiding community than the dwellers in Deseret cannot be found, and we wish it distinctly understood that we know not a soul among them, and have not a particle of sympathy with their religion or polygamic institution."

Some two or three weeks ago the same paper not only did not challenge contradiction, but actually contradicted its own statements, and represented the Mormons as a corrupt debauched people; and that a public meeting ought to be called in the Tabernacle for an expression of public sentiment upon this subject. Whereupon we took the liberty of publishing both the statements, with a gentle enquiry as to which was true, expressing a willingness to meet the gentleman in the Tabernacle, if desired. Instead of giving an answer however, he published some remarks upon a novel lately published that has as much to do with Mormonism as the stories of Cinderella or Jack the Giant Killer. We very much doubt whether the writer ever saw either Nauvoo or Salt Lake. After endorsing as truth the novel writer's chimeras he gives us the following:

"And, by the way, we must make an apology in this connection, for a paragraph which we allowed to appear in the Mirror a few months ago, highly commendatory of the character, habits, and appearance of the citizens of "Salt Lake City," the head quarters of the impostors. The Mormon papers made extensive use of the Mirror's endorsement of the sobriety, decency and industry of the dupes of Joe Smith; but, as we have good reason for doubting the veracity of the writer of the paragraph in question—for doubting even that he ever saw the city he described—we take an early opportunity to repudiate everything that can be construed into a favorable opinion of Mormonism—the most disgustingly beastly humbug ever imposed on the credulity of the superlatively foolish, vicious, and vulgar specimens of the most depraved portions of the human family."

The above, of course, we must receive as an answer to his former statements, and swallow the latter as gospel; being very much obliged for his condecension in noticing us; (why he is quite patronizing,) and the extensive use that we have made of his former falsehood must be full pay for the great and important truths he is now uttering. But unfortunately we don't feel either very highly honored, or disgraced by the falsehoods or truths uttered by this said "*Mirror.*" Its reflections are so uncertain *of late*, that we consider it rather a poor looking-glass, and furthermore we wish to tell the *present* editor that the Mormons are as independant of his opinions as he can be of theirs, and that we will not only meet him in the Tabernacle, as proposed; but his precious author or authoress tod, if they can be produced.

But now for Mr. Fuller's apology. We wish our readers to understand that this fling is not intended for us. It would seem that there are two Mr. Fullers, that have been associated with the *Mirror*; the proprietorship or possession of which is now in letigation. The present Mr. Fuller, who now holds the paper; but who, it is expected, will be dispossessed shortly by that very troublesome fellow, *the law*, is the one who is opposed to Mormonism. It is the other Mr. Fuller who is expected shortly to take the editorial chair, who wrote the first article, who has been in the Valley, and is a courteous gentlemanly man; not a Mormon; but we conceive a gentleman. A late injunction on the premises of the Mirror, is, we presume, the secret of the present Mr. Fuller's throw at the veracity of the former writer. We have had an interview with the Mr. Fuller who wrote the first article, and know from his knowledge of affairs there that he has been to the Valley.

And as the Mirror has failed to explain, we have taken it upon us to reconcile the apparent difficulty which is very plain, when understood. In regard to Mr. Fuller, the second, the present editor of the Mirror, as he seems to be very poorly posted about Mormonism, and we have a disposition to accommodate, if he will call upon us, we will furnish him with much stronger arguments against Mormonism than either he or his authoress have produced; more reasonable, and better authenticated, that he may be enabled to give greater plausibility to his bungling statements.

Arrivals.

WE have been very much gratified with striking hands with a number of our old friends from the Valley, *en route* for Europe.

Lt. Col. John Key and Col. John Scott arrived at New York on the 5th ult., in good health and spirits; they purposed leaving on the "Baltic," which sailed on Wednesday, but every berth was engaged. On Thursday last, we were agreeably surprised with the addition of Major Hector C. Haight, Hon. J. L. Smith, Lieut. R. F. Noslin, Daniel Davis, D. A. Curtis, J. P. and Lieut. William S. Muir, all Elders, and going on foreign missions.

It did our heart good to see them and strike hands with them; they are all true, good men. and every way competent for their responsible duties, whilst their hardy, healthy looks bespeak the place from which they hail. We wish them God speed, a pleasant voyage, a successful mission, and a safe return to their families and homes, than which we are satisfied they will not find better in all their wanderings. But it is written "he that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

By the last European mail, we learn that President F. D. RICHARDS is quite unwell.

President ERASTUS SNOW is going to the Valley this fall. Professor ORSON SPENCER takes charge of the "Luminary" during his absence. We may expect some rich treats from his pen.

Salt Lake Mail.

WE clip the following from the "Squatter Sovereign:"

SALT LAKE MAIL.—There is evidently a screw loose somewhere in the Salt Lake mail arrangement. We are continually hearing of its failure, and much dissatisfaction exists as to the manner in which the contractor fulfils his duty. Major Rose's party, just in from the Valley, brought a large number of letters containing drafts money, &c., which the senders were unwilling to risk across the Plains in charge of Uncle Sam. They were deposited at the Atchison post-office, to be forwarded to their respective destinations. We hope the post-office department will look into this matter, and if the price now paid for carrying the mails is not sufficient, such an amount as will justify the contractors in keeping good teams on the route should be paid. A great saving of time and money could be effected by making Atchison, K. T., the departure of said mails.

The way our mail is conducted is a perfect outrage. We were telegraphed a few weeks ago that the April and May mail had arrived, and were very gravely informed that there was no Indian difficulties; this we could have told and did tell before, we were satisfied that these reports were merely trumped up stories, for interested motives; our May mail arrived several days before the April, and from these mails we learn of the most outrageous mail delinquencies in Utah. We were in hopes some time ago, that things would have been different after the liberal appropriations made by government, our hopes however, are beginning to fail, "hope deferred makes the heart sick." As our merchants nor nobody else can trust the mail we would recommend to the citizens of Salt Lake to start a mail of their own, and not be humbugged as they have been; by a little extra allowance on letters, this could easily be done and who would not pay it?

We say start a Utah Independent mail, and let the ox-mails of Uncle Sam alone. If we can't have business done like other people let us do it ourselves.

Anonymous Letters.

WE frequently receive communications, on various subjects, without names, with a desire, of course, that we shall publish them. This may be a very convenient way for men who desire to appear before the public without responsibility; but we never pay any attention to such things; we must have the names and address of parties before we can make their sentiments known. A man that is ashamed of his name ought never to be attended to—is not, by us. We are responsible for all our acts, but cannot take upon ourselves to endorse for others; and, if we did, such characters are the last we should do it for. We believe in open sailing, with the colors nailed to the mast; and this is to inform all such characters that we cannot and will not publish any anonymous publications. We, of course, reserve to ourselves the right to give initials or withhold the name; but we must have it ourselves—we want nothing done in the dark.

TERRIBLE STEAMBOAT EXPLOSION.—By telegraph we learn that, on Sunday, the steamer Lexington was blown to atoms near Stephenaport, Ky., on her up trip from St. Louis to Louisville. The packet Baltimore brought 20 of the officers and crew to Evansville, among whom was Capt. Troop, and Mr. Sanderson, first clerk, both wounded. The captain thinks there are not more than 35 killed. About 100 persons were on board at the time of the disaster. All injured except ladies, who were all unharmed. The accident occurred at 3 o'clock Sunday morning. Boat and cargo a total loss.—[Democrat.

New Publication.

THE mail of the 26th ult., brought No. 1, Vol. 1, of "The Mormon," edited and published in New York City by Elder John Taylor. The heading of the paper is deep, massive, bold, significant, and beautifully designed and engraved. At the top are the words, "and he said let there be light, and there was light;" immediately beneath is the all-seeing eye surrounded by rays of light, and directly over the American Eagle which is hovering over a bee-hive, and holding in his beak a streamer upon which are the words "The Mormon." On the right of the bee-hive are the rose and reed supporting a scroll headed, "Constitution of the United States," with the inscription, "given by inspiration of God.—Joseph Smith." To the right of the scroll, and pendant from an inclined flag staff, are the broad folds of the United States flag with a blaze of light in the centre of the starry field containing the word "Utah," and in the stripes are the words "truth will prevail.—H. C. Kimball.' To the left of the bee-hive are the thistle and shamrock supporting a scroll, on the face of which are the words, "Mormon creed, mind your own business.—Brigham Young;" and on the edge, "Deseret." On the left hand U. S. flag one very large star occupies the centre of the starry field, and on the stripes are the words, "truth, intelligence, virtue, and faith united.—J. Taylor." The signification of the emblems, &c., we leave to the sagacity of our readers. Under the splendid head is the very correct motto, "it is better to represent ourselves, than to be represented by others."

The editorial head is also very tastefully designed, the eagle is standing upon the bee-hive with his wings slightly expanded, and bearing in his beak a streamer with the words "holiness to the Lord." Behind the eagle are two U. S. flags. On the right, resting on the hive, is a scroll with the words, "peace and good will to man." The Bible, Book of Mormon, and Book of Doctrine and Covenants rest against the bee-hive on the left. The words right and left, in these descriptions, are used as the objects present themselves to the person looking at the described embellishments; this use is the reverse of the artistic mode, but has been preferred as being the one that will be best understood by the majority.

The Mormon is printed on a large sheet, and is filled with a variety of well selected matter, and an unusual proportion of apt, spicy, and well written editorial articles.

Agents in Utah, Bishop Edward Hunter, all the bishops throughout the Territory, Judge E. Smith, P. M., and Joseph Cain.

When the signification of the motto of "The Mormon," is considered, viz: that 'it is better to represent ourselves, than to be represented by others;' when the acknowledged power of the press is taken into account, and that we have but five presses in operation, while there are hundreds, if not thousands, rolling forth a constant stream of error, calumny, vituperation, and abuse; and when it is well known to be a difficult matter to start and sustain a new paper amid such numbers as are already in the field; it is presumed that Utah will stretch forth her hand, by way of subscribers, and assist Elder Taylor in his arduous, necessary, and highly useful mission. If no mails come from the East, the Panama route is still open; and if the U. S. Mails entirely fail us, we can transport our own letters and papers to and from Independence, and San Diego.—[The Deseret News, May 2.

FOR THE MORMON.

The Fourth.

THE Fourth of July never was, perhaps, celebrated to such an extent on this island as the present year; and, despite the rain, never was so great an amount of powder expended on private account. It was celebrated alike by natives and foreigners, on land and water. Late events in Europe have had certainly some effect in kindling this spirit of celebration. For the aid afforded in this celebration, the Celestial Empire is largely credited, for whole shiploads of detonating crackers were on this day flashing in the air. The Germans, pre-eminently a social people, perhaps reaped the fullest amount of enjoyment. They possess, above all others, the happy art of selecting picturesque spots, "nooks and corners" where others would never dream of searching for them. There is always a piece of water to their landscapes, and were all these "lots" put up for sale, and had poets as many gold eagles as verses, they would fetch enormous prices. The Americans have a vast deal to learn of the Germans in respect to sociality. The Winter Gardens of Berlin do not afford more charming scenes than their retreats, where for hours in social converse they enjoy both the beauties of nature and relaxation from all care. Still, in countless ways, the Fourth may be "kept."

"Let this happy day," said Mr. Lee, in his support of his resolution on the 4th of July, 1776, for the adoption of the memorable document from the pen of Jefferson, "give birth to an American republic! Let her arise, not to devastate and conquer, but to re-establish the reign of peace and law. The eyes of Europe are fixed upon us. She invites us to prepare an asylum where the unhappy may find solace, and the persecuted repose. She entreats us to cultivate a propitious soil, where that generous plant which first sprung and grew in England, but is now withered by the blasts of Scottish tyranny may revive and flourish, sheltering under its salubrious and interminable shade all the unfortunate of the human race. If we are not this day wanting in one duty to our country, the names of the American legislators of '76 will be placed by posterity at the side of those of Thesems——— and of all those whose memory has been, and forever will be, dear to virtuous men and good citizens."

POWDER MILL EXPLOSION.—Boston, July 11, 1855.—The powder mill in Bennington, N. H., exploded on Monday, killing a man named Thomas West. Two hundred kegs of powder exploded.

FOR THE MORMON.

The Chinese.

THE commotion which the introduction of the Chinese into California caused some time since has not escaped public recollections. New evidence are continually transpiring of the hostilities of race, and now we have the evidence of an individual employed by a public body to labor amidst them; and a report of whose sentiments will be found in the latest California files, that the Chinese are utterly unfit, in their nature and in their habits, for the liberty accorded them; that this liberty yet more debases them, and that it is the opinion even of the intelligent and highly educated Chinese that their immigration redounds to their own injury, and must exercise on others of their countrymen abroad, and on those coming into contact with them, the most injurious effects. Proof is even afforded of these observations which singularly agree with the opinions of M. Huc, who has journeyed through the heart of the Chinese Empire, and for eighteen years been in familiar intercourse with all classes. *His* testimony none will dispute. The Chinese nature is scarcely developed above the brutes. He says:

"Chinese society has a certain tone of decency and reserve that may very well impose on those who look only at the surface, and judge merely by the momentary impression; but a very short residence among the Chinese is sufficient to show that their virtue is entirely external; their public morality is but a mark worn over the corruption of their manners. We will take care not to lift the unclean veil that hides the putrefaction of this ancient Chinese civilization; the leprosy of vice has spread so completely through this skeptical society, that the varnish of modesty with which it is covered is continually falling off and exposing the hideous wounds which are eating away the vitals of this unbelieving people. Their language is already revoltingly indecent, and the slang of the worst resorts of licentiousness threatens to become the ordinary language of conversation. There are some provinces in which the inns on the road have apartments entirely papered with representations of all kinds of shameless debauchery, and these abominable pictures are known among the Chinese by the pretty name of "flowers." The ravages of pauperism, it may well be supposed, must be terrible, in a society in which gambling, drunkenness and libertinism are thus largely developed; and in fact, there do exist countless multitudes perpetually stagnating in vice and misery, and always ready to enroll themselves under the banners of theft and highway robbery. To this pauperism especially, we believe, is to be ascribed the monstrous crime of infanticide, so common in China, and for the prevention of which the charity of Europe, and particularly of France has been so deeply interested.

In respect to China, we have heard much about the triumph of the "Christian Faith," in the early progress of the insurrectionists, but the fast wavering doubts, which, after circumstance developed, may be henceforth set aside, the same author declaring:

"Should the Mantchoo Government," "triumph over the insurrection, which already more than once has displayed the cross upon its standard, it will have no mercy on the Christians, and this long struggle will have only served to redouble its suspicions and embitter its wrath; if, on the contrary, Tien-te should gain the victory, and succeed in driving out the ancient conquerors of China, since he claims not only to found a new dynasty, but also a new worship, he will, in the intoxication of victory, break through every obstacle that may oppose his projects. Thus the conclusion of the civil war may be to the Christians the signal of a new persecution."

His complaint is that the Chinese Government, though not intolerant, is indifferent to his religion, or any religion whatever. The social regeneration of the Chinese is a problem he does not undertake to solve. "Seeing," he says, "that Christianity has been brought into China, and propagated by Europeans, the Government has persuaded itself that they have done this merely with a view to obtain partisans, in order to be able some time or other to seize on the Empire with more facility. The greater the zeal of the Europeans, the greater the fear and suspicion of the Government."

The above may be partly correct; but it is very difficult to judge from such one-sided testimony. That licentiousness and corruption abound to a very great extent in China, is matter of history; but that they are capable of self-government, we think none can deny, however revolting their amalgamation may be to the Saxon race. Their position as a nation proves their governmental capacities; for while other nations have been torn to pieces, changed, removed or obliterated, they have retained their identity; and with some few changes, from the Mantchoo to the Tartar dynasty, and *vice versa*, they are the same nation; ancient and venerable the Celestials can boast of having outlived all the Barbarians, or civilized nations of the world.

It is true they are not Christians, nor do they trouble themselves much about religion; a thing that is becoming quite popular among Christians. They have a tolerable philosophy, (Confucian;) but like many Christians may not live up to their profession, and consequently many evils may, and no doubt do abound.

In regard to civilization, if obscene pictures—their so called "flowers,"—is a token that they are not civilized, then is France not a civilized nation, for they abound in such flowers not only in petty "*Inns*," but in public stores, while their *Ball Masques* are exhibitions of licentiousness revolting to decency and propriety. These flowers are scattered profusely in Europe, England and in the United States, and may be found in many of our fashionable boudoirs, and at select places in our principal Hotels, not to mention our obscene books, houses of assignation, prostitution, and all the pharaphernalia of vice, that unblushingly stalks in our most, refined, polite, civilized, society; our cities especially are crowded and cursed with such infamy.

It is true that the Chinese cannot readily mix with the Anglo-Saxon, their customs, habits, religion and pursuits, are different; but they are quiet, peaceable and inoffensive, and in their California difficulties have been sinned against more than sinning.

KNOW NOTHING CONVENTION IN MAINE.—Hollowell, Me., July 11, 1855.—A large and respectable Know Nothing Convention of Kennebec county, was held here yesterday, nearly every Council being represented. Strong resolutions were adopted against the National Administration and slavery, and recommending open nominations in connection with the Republican party.

MINUTES

OF THE GENERAL CONFERENCE OF THE

Church of Jesus Christ of Latter Day Saints,

Convened in the Tabernacle, Great Salt Lake City, commencing Friday, April 6, 1855, at 10 A. M.

President BRIGHAM YOUNG presiding.

In the stand, Presidents Brigham Young, E. C. Kimball, J. M. Grant.

Of the Twelve Apostles, O. Hyde, O. Pratt, W. Woodruff, G. A. Smith, E. T. Benson, C. C. Rich, L. Snow.

Seventies, Joseph Young, Z. Pulsipher, A. P. Rockwood, H. Herriman, L. Hancock, H. S. Eldredge.

High Priests' Quorum, David Pettegrew.

Presiding Bishop, Edward Hunter.

Presidency of the Stake, David Fullmer, Thomas Rhoads, P. H. Young.

Clerk of Conference, Thomas Bullock.

Reporters, George D. Watt, John V. Long.

Conference called to order by Elder Hyde. Tabernacle crowded.

Choir sung a hymn. Prayer by Ezra T. Benson. Choir chanted, "Hosanna in the highest."

President Brigham Young said that twenty-five years ago to-day, the Prophet Joseph Smith organized this Church with six members, reviewed the rise, building up, and marvellous increase of the Church, and gave much useful instruction, all of which will be found in the full report.

Choir chanted a psalm. Benediction by President J. M. Grant.

2 o'clock, P. M.

Singing. Prayer by C. C. Rich. Singing.

President Kimball took up the business of the Conference, and presented Brigham Young as the President of the Church of Jesus Christ of Latter Day Saints, Prophet, Seer, and Revelator, who was unanimously sustained, as were also Heber C. Kimball as his first, and Jedediah M. Grant as his second Counselor.

The following persons were unanimously sustained:

Orson Hyde as President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, as members of said quorum.

John Smith (eldest son of Hyrum) as Presiding Patriarch.

David Pettegrew as President of the High Priests' Quorum, also Reynolds Cahoon and George B. Wallace his counselors.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and H. S. Eldredge, as Presiding Presidents over all the Seventies.

John Nebeker as President of the Elders' Quorum, also James H. Smith and Aaron Sceva his counselors.

Edward Hunter as Presiding Bishop of the Church.

Lewis Wight as President of the Priests' Quorum, also George Dockstader and William Whiting his counselors.

McGee Harris as President of the Teachers' Quorum, also Adam Spiers and David Bowman his counselors.

Oswald Barlow as President of the Deacons' Quorum, also Alexander Herring and John Carpenter his counselors.

Brigham Young as Trustee in Trust for the Church of Jesus Christ of Latter Day Saints.

Daniel H. Wells as Superintendent of Public Works.

Truman O. Angell as Architect for the Church.

Brigham Young as President of the Perpetual Emigrating Fund, to gather the poor; also H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, Daniel Spencer, Thos. Bullock, John Brown, William Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, F. D. Richards, and Daniel McIntosh, as his assistants, and agents for said fund.

David Fullmer as President of this Stake of Zion, also Thomas Rhoads and P. H. Young his counselors.

Heman Hyde, Eleazer Miller, Phinehas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, Daniel Carn, and Ira Ames, as members of the High Council.

And George A. Smith, as the Historian and General Church Recorder.

Not one negative vote was given, thus demonstrating a union which the world cannot realize.

The Conference then voted that John Lowry be dropped from his office, as Bishop of Manti, in San Pete county, and that Warren Snow be ordained Bishop of Manti.

Also voted that Noah W. Bartholomew be dropped from the office of Bishop of Fillmore, in Millard county.

President B. Young then spoke on placing young men in responsible stations; those who are not filled with traditions, superstitions, or cast iron creeds.

Conference voted that Isaac Higbee be dropped as President of the Stake of Provo, in Utah county, and that James C. Snow fill that office.

Conference voted that Asahel Perry (who has been ordained a Patriarch) be relieved from the duties of President of the branch at Springville, and that Aaron Johnson be the President of said branch at Springville.

Fifty-three persons were voted to take Missions.

President Grant said that active and energetic men, those who will do their duty, and magnify their priesthood, are the men who are generally wanted to fill offices, go on missions, &c.

Elder Hyde related a portion of his experience down the river Danube, when he went as a harbinger to Jerusalem.

Fifteen more young men were voted to go on missions.

Singing by the choir. Benediction by Elder Hyde.

April 7, 10 o'clock, A. M.

The Tabernacle not being large enough to accommodate the thousands of Saints present, the Conference convened in the skeleton for a new Bowery, at the north end of the Tabernacle, which will seat about 12,000 persons.

Choir sung a hymn. Prayer by Elder Lorenzo Snow. Choir chanted, "We praise Thee, O God."

President B. Young gave notice that a report of the affairs of the Trustee in Trust would be the next business of the day, and it was read by Elder Thomas Bullock; and, on motion, Conference voted that the report be accepted.

President Kimball made a few remarks on the report, and rejoiced in our present situation.

Conference voted to drop William Davis from the bishopric of Box Elder, and that Elder Eli Harvey Pierce be ordained Bishop in his place.

President B. Young spoke on the Tithing report; the action and duties of Bishops; the building of the Temple; and on consecration; and said if the Bishops will not do their duty, we will drop every one of them, and put others in their places.

Elder Bullock read the report of the Treasurer of the Perpetual Emigrating Fund, also a Circular to the Presidents and Bishops of the several wards, signed by President B. Young, which were accepted. He also read the following Preamble and Constitution of the Deseret Theological Institute:

PREAMBLE AND CONSTITUTION OF THE DESERET THEOLOGICAL INSTITUTE.

Having in view the promotion of knowledge, and the extension of those principles of right and truth which we have received through the instrumentality of the holy Priesthood; and believing that the science of Theology embraces a knowledge of all intelligence, whether in heaven or on the earth, moral, scientific, literary, or religious; and being desirous of receiving and imparting such light, wisdom, and principles as have, or may come to our understanding, for the benefit of society, and the building up of the kingdom of our Lord upon the earth: Therefore, resolved, that we form a society by the name of "The Deseret Theological Institute," which shall have one President, three Vice Presidents, twelve Directors, two Corresponding, and one Home Secretary, and one Treasurer, whose term of office shall be one year, and until their successors are elected. In the first instance, they shall be elected by the congregation of the Saints in General Conference assembled, and thereafter by the members of said society.

Resolved, that the Presidency and Directors have authority to direct, manage, and control all matters pertaining to said Institute, as they shall be led by the Holy Ghost.

The following persons were unanimously voted to fill the several offices in the Institute:

President—Brigham Young.

Vice Presidents—Heber C. Kimball, Jedediah M. Grant, George A. Smith.

Directors—Orson Hyde, Orson Pratt, Wilford Woodruff, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Joseph Young, Horace S. Eldredge, James W. Cummings, Samuel W. Richards, William Hyde, Jesse C. Little.

Two Corresponding Secretaries—Daniel H. Wells, Robert Lang Campbell.

Home Secretary—Thomas Bullock.

Treasurer—Hiram B. Clawson.

President B. Young said that a few years ago, the Seventies started a Hall of Science, but they had not yet seen the time to build it; but we have now the privilege of forming a society to occupy it when it is built; it will be nothing more than a school-house, an academy, a seminary to teach the brethren all that is good, and then try to get more.

Choir chanted a psalm. Benediction by Elder Geo. A. Smith.

April 7, 2 P. M.

Singing. Prayer by Elder P. H. Young. Singing.

A report of the lumber that has been brought for the building of the Bowery was then read by the Clerk, and Elder Hyde spoke on the subject.

Elder O. Pratt referred to the progress of the work during twenty-five years. and to its present prosperous position; spoke on the subject of consecrating property to the Church, and of proclaiming the gospel.

Sixty-nine persons were voted to go on missions.

The missionaries were notified to meet the Presidency at the Seventies' Council Hall tomorrow at early candle light.

Choir sung, "Come all ye sons of Zion, who have received the Priesthood."

Benediction by Elder Lorenzo D. Young.

7 P. M.

The Presidency of the Seventies met in their Council Hall.

Singing. Prayer by Elder Zerah Pulsipher.

President Joseph Young explained the objects of the meeting.

On motion, the vote of the Seventies of the 15th Ward, which cut off Robert Plunket of the 7th quorum, for apostacy, was sanctioned.

Samuel Stratton Thornton was dropped from the presidency of the 20th quorum, he having apostatized.

President J. Young showed that when the body of Seventies cut a man from the quorums, that man must have previously cut himself off by trangression; they only sever the nominal tie, after he himself has severed the spiritual tie; and exhorted the Seventies to be pliable in the hands of their superiors.

Dismissed with benediction.

SUNDAY, April 8, 10 A. M.

Singing. Prayer by Elder Geo. A. Smith. Chanting.

Conference voted that Lewis Bronson, son of Seymour Bronson, be ordained Bishop of Fillmore.

Elder George A. Smith alluded to our meeting house being too small, (although it holds 12,000), but it fulfills the words of the Prophet Joseph Smith. Has defended the Book of Mormon since he was 13 years old; spoke on the prejudices and traditions of the people; in favor of the Word of Wisdom, and on union

and prayer; and bore testimony of this being the work of God.

Elder Ezra T. Benson bore testimony to the truth of the remarks made during this Conference, and preached on the Word of Wisdom.

Choir sung "Redeemer of Israel." Benediction by Prest. Grant.

2 o'clock, P. M.

All who could find room convened in the Tabernacle, on account of the lowering appearance of the weather.

Called to order by Prest. Brigham Young. Choir sung a hymn, for which see first page.

Prayer by elder P. H. Young. Singing.

Elder P. H. Young exhorted the saints to constant prayer and dilligence, and asked a blessing upon the bread,

Elder Lorenzo Snow compared the present day with 25 years ago, and alluded to the time when the elders were traveling without food or shelter to proclaim the gospel to nations afar off, and asked a blessing on the water.

Elder Woodruff said, that the more conferences we have, the more they improve in interest; it was music to his ears to hear testimony of the truth; referred to the dedication of the Temple in Nauvoo, and to the wars and distress among the nations.

Elder C. C. Rich said: for the past 23 years I have known of a surety that this work was true, and that this Church is led by the hand of God; spoke on the union of the people, and living to receive the blessings; if we do the best we know, we shell do first rate.

Prest. B. Young adjourned the Conference to the 6th of October next, remarking that if we were to continue a whole week, but a few of the elders could have the privilege of bearing their testimony; he that imparts truth as fast as he receives it, will grow in grace and in the knowledge of the truth. The first mission to Joseph, who was a pure Ephraimite, was to gather Israel; instructed the saints how to live and avoid desease, and strenuously advised them to observe the Words of Wisdom; and to cease using Tea, Coffee, Tobacco, Spirits, and all such articles, and raise their children healthy; this people have got to do it. He than blessed the Saints.

Choir sung "Come let us anew." Benediction by Prest. Kimball. THOMAS BULLOCK
Clerk of Conference.

List of names of those who have been unanimously voted to go on missions, by the Conference of April 6, 7, and 8, 1855:

Alger John	Kay John
Alred James Sandford	Kempton Jerome
Ames Ira Jr.	Knapp Albert
Appleby Carlos	Lamb Brigham
Barnard Ezra	Lamb Edwin
Batchelder William	Lamb Horace
Bean George	Leavitt Nathaniel
Bean James	Lish Everett
Bejknap Gilbert	Loveland Chester
Billings Alfred	Mangum James
Boyd George	Maxwell William
Bringhurst William	Mead Orlando F.
Brown James 3d	Metcalf Levi G.
Brown James M.	Merkley Christopher
Brown Robert	McEwan John
Browning John Wesley	Mikesell John H.
Brundage William L.	Milam Joseph
Bull Joseph	Miles Ira
Bullock Isaac	Miles Orson
Burch William	Miles William
Burgess William	Miller Henry W.
Burston William	Miriam Amasa
Butterfield Thomas	Mitchel William Jr.
Call Anson	Moore Stephen
Candland David	Muir William S.
Cannon George Q.	Munjar Thomas
Carter Sidney	Nebeker George
Clark Israel	Nebeker Peter
Clark John, of Provo.	Neslin Robert F.
Clough Benjamin	Nixon William
Clowes Joseph	Norton John W.
Cole Moroni	Pace Byron
Collett Sylvanus	Parry Joseph
Cook Washington N.	Perkins Christopher C.
Covert William S.	Perkins Jesse N.
Crossland Benjamin	Perkins Reuben W.
Cummings Franklin	Perry Stephen
Curtis David	Pettit Ethan
Cuthbert Edward	Petty Robert C.
Davis Daniel	Phelps James
Davis James	Pulsipher John
Dolton Charles W.	Randall Alfred
Dolton George	Rawlins Joseph S.
Draper Moses	Richards John A.
Durphy Francillo	Ricks Thomas E.
Dustin Seth	Ritchie William
Empy Nelson	Roberts Benjamin M.
Evans David	Scott John
Fairchild Alma	Shepherd Isaac
Follitt William A.	Smith John L.
Foss Ezra	Smith Thomas S.
Foster William	Smoot William C. A.
Freeman William	Snedaker John F.
Gallaher John	Snyder George G.
Gibson Robert	Steele John
Grant George R.	Stephens David
Green Austin	Sterritt William W.
Haight Hector C.	Streeper William H.
Hale Aroet	Taylor Pleasant Green
Hamlin William	Terry Joshua
Hampton Benjamin	Turner John W.
Hancock George	Vance William
Harvey John	Van Ettan Elisha W.
Hill George W.	Wakeley John N.
Holden William	Warde Elijah B.
Hollingshead Joseph	Watts Baldwin
Hultz Benjamin R.	Welchman Arthur F.
Hunt James Wiseman	White Ephraim
Huntington Allen	Whitney Joshua
Huntington Lot	Wilkie Matthew F.
Huntington Oliver	Williams Clinton
Hutchings Shepherd	Wilson Thomas
Ivie James	Wood Charles
Ivie John	Wood Warren
James Richard	Wood Lyman S.
James Thomas H.	Woods Lyman L.
Jones William P.	Zundall Abraham

STATISTICAL.

By compiling the late reports from the several Bishops, I find there are now in this Territory:

First Presidency	8
Apostles	7
Seventies	2086
High Priests	715
Elders	994
Priests	514
Teachers	471
Deacons	227

besides the usual ratio of persons not yet ordained to the ministry.

Missionaries now sent (and already in the field) from Utah Territory, to different portions of the earth	331
During last six months there have been born in Utah Territory	965
" " " " died	268
" " " " baptized	478
" " " " excommunicated	86

THOMAS BULLOCK, Clerk.

NEW HAMPSHIRE LEGISLATURE.—Concord, July 11, 1855.—The House of Representatives to-day postponed the Ten Hour law to next session by 126 to 101.

Police Justice Hunt of Nashua has been removed by a strict party vote.

The bill to remodel the Judiciary has been passed by a large vote.

The New Hampshire Senators in Congress were instructed to support an extension of the period of residence of aliens from ten to twenty years before entitling them to the full benefits of naturalization.

Correspondence.

From Our Utah Correspondent.

G. S. L. CITY, May 31, 1855.

To the Editor of the Mormon:

SIR: Several numbers of your highly interesting paper have arrived by the Eastern and California mails. The Eastern mail arrived on the 12th inst. with 27 sacks, the principal part of 4 months mail, and considerably in advance of the usual *Ox Telegraph*, which has generally made its appearance in October and November with a year's mail.

The Presidency, with a large company, have just visited most of the Southern Counties, the people are all enjoying excellent health, the Indians quiet, and many of them learning to work. The Iron Works are progressing.

But one drawback causes the feelings of all to awaken: every settlement has been visited with an innumerable host of grasshoppers, devouring all the early crops, standing guard over every spear of vegetation that may venture to present itself, and the moment a single blade appears, they attack it as vigilantly as Sir Colon Campbell's Minie Rifle Corps shoot at the Russian troops when they show their heads. The attack of the allied armies on Sebastopol is mere sham work compared with the investment of our grain fields by these united hosts.

The prospect bids fair for the Saints to learn to live by faith; for what little wheat is now left, the men, women and children appear to be organized into squads of three or four each, well armed with willow bushes, and they are very busy sweeping the armies of grasshoppers into the small creeks where they place coffee sacks, and when they get them filled, they dig trenches, and bury their enemy: others of the brethren are equally as busy where the grain is entirely gone, plowing, sowing wheat, harrowing, planting corn and potatoes, and they appear to be just as diligent as they were eight or ten weeks ago; 'tis true it appears rather late, but the Saints feel it is better to plant late than never, and they have a very strong faith that a loafer, or a lazy man cannot live here this season, at least; and you may sound as loud an editorial as you please, that emigrants for the gold mines, unless they bring their provisions with them, are likely to feel a little hunger in common with us, unless they can make up their mind to live on grasshopper or cricket soup; for 60,000 Saints must be fed, whether the grasshoppers or crickets continue or not. Where they must draw their sustenance from for the next year, it requires a pretty good stretch of faith to imagine. The Lord says in a revelation of Joseph Smith, "It is MY BUSINESS to provide for the Saints," and there is a very strong prospect for him to have it to do this year, for they feel it difficult to take care of themselves.

A few loads of rock are drawn to the ground to commence building an office for the Historian, which will be built opposite the President's office.

Sent out my clerks, Thomas Bullock and Leo Hawkins, to take a peep at the public works, and they report they have seen about 100 men very busy rolling down large rocks to form the foundation for the Temple, which is very nearly completed on the last or west side. They have commenced laying the flagging for the foundation of the cut stone, and very great progress has been made during the past month.

They saw several men at work cutting the large stones for grinding seed for oil, which are 5 feet 8 inches in diameter, and 14 inches thick, and are expected to be finished next week.

Visited the foundry, the fire of which is blown by heavy machinery, and took a sweating while Morgan Phelps, and his assistants cast two segments for a large iron wheel for a threshing machine, and which cannot very easily be beat in any of the Eastern States. Saw the blacksmith's shop, in which seven fires are kept constantly in blow, with the men broiling and sweating over their warm work, with the continual clink of the hammers, fashioning the useful and necessary articles for the public works.

Went into the stone-cutter's shop, where 17 men were busily plying their hammers and chisels, forming the coping for the north wall of the Temple Block, which is very near finished; also blocks, squares, and other shapes for different public buildings now in process towards completion; also saw a grave stone for Rodney Badger, who you will recollect was drowned in the Weber River, while endeavoring to save the lives of an emigrant woman, and her four orphan children, who were traveling to California last season; also one for the child of Elder O. Pratt, and one for Bro. Patterson, who was killed while quarrying rock: all of which are the labor of Bro. Wm. Ward, and will bear comparison with any work of a similar nature in the cities of America or Europe.

Next took a peep into the paint shop, where Bro. James Beck was putting on the finishing touch to some bedsteads put together upon an entirely new and scientific principle; examined his various pieces of workmanship, with which the public paint shop abounds. I learn he has nine men under him in constant employ.

They then took a stroll through the lumber yard, and saw the numerous pile of lumber, which Bro. E. Fordham told them contained over 150,000 feet. Went into the joiner's shop, which, under the superintendency of Bro. Miles Romney, is a perfect bee hive for industry, every bench being in active occupation, and every man intent upon the labors set before him. Saw the modeling shop, and finally visited the machine shop, where flanges, wheels, cranks, gudgeons, and machinery of various descriptions were being manufactured.

The whole being as complete a business establishment as you ever saw in any of the United States, England, Scotland, France, Germany, or any part of the world in which you have been a traveler; and although *you know* what Mormon enterprize is, I can scarcely write so that you can read and *realize* the great amount of improvements that have been made, and are daily making in our midst.

The people begin to realize that there is no place like the public works, for there they are sure of their food and the necessaries of life; while at the same time every other person is fearing and trembling, and endeavoring to work his temporal salvation in trying to raise a sufficiency of food; but the result of their labors they leave in the hands of Almighty God to do with them as seemeth good in His sight. Yours faithfully, GEO. A. SMITH.

Salt Lake Correspondence.

GREAT SALT LAKE CITY, UTAH, April 29, 1855.

To the Editor of the Mormon:

DEAR SIR: By this mail I saw a copy of your paper, and was much pleased with the spirit that seems to pervade its columns; and being a citizen of the State of New York, and desirous that my views of this place and the people might be read by my friends, on the eve of my departure for California I sit down to scratch a few items.

I arrived here last fall, and from causes that hindered I concluded to stay over winter. I sat about procuring board, and found all I could desire in a respectable Mormon family of three wives; this rather suited me, as I had heard so much said about sensuality, quarrelling, &c., among Mormon wives; but, sir, to my great surprise, I never saw a family better conducted, prayer more religiously offered, than at my stopping place, and having some little religious ideas this suited me very well. I attended the theatre with my host and hostess, where I saw Mormon elders and their wives and daughters play some of the best plays, and certainly, for acting, I never saw an amateur company equal it. Some of the performers were stars in their line, particularly a Mr. and Mrs. H. B. Clawson, Mrs. Wheelock, and Mr. P. Margetts. The scenery was superb, the orchestre not to be excelled, the director, an Italian by birth, D. Ballou, worthy of great praise. I was struck to see some of these performers on the stand at the Tabernacle and preach their religious notions; at times the people laugh in the meetings religious, as well as meetings theatrical. Strange people and stranger notions certain. We know not Down East much about varieties.

But I must come back to my impressions on the City. It is well laid out, and considerable taste displayed of late, in building. The Governors house and offices are fine specimens of workmanship, as also Mr. Grant's, the Mayor of the City. The Hall of the Legislature is a neat well fitted room. The wall around the Temple Block, and when the Temple is reared, it will reflect honor and credit to the people. It is certainly Mormonic in its design, which design for its originality adds to its grandeur. I was favored by a view of the drawings in the office of Mr. T. O. Angell, the Architect of the Church. I saw also the State House, or the Capitol; though this is the grand centre; but the State House is a good specimen of workmanship, and from the natural resources, they can build readily. Yet the appropriations of Congress are too small, where labor is high, and many materials have to be transported here at great expense.

I attended several balls, and I certainly never saw better order, more taste, and better dancing anywhere, than here, and our down east ladies who see such shocking depravity as they think is here, would be astonished to see the reverse. These balls are opened and closed by prayer, which was another curiosity to me; but I got used to it, and finally became reconciled that man should do all things under God's approval.

During the latter part of the Fall, Col. Steptoe arrived with his command, and great exertions were made to render them comfortable. Citizens of the highest respectability, moved out of their houses, (certainly for rent;) yet it showed a good desire to see the officers and men comfortably situated. The authorities of the Church gave invitations to them, and gave orders that the citizens should use their exertions to render their stay agreeable.

All liquors shops, private breweries, and every avenue or chances was stopped that should in any way lead men to do wrong; but one thing I must say, I saw no drunkeness, heard no profanity, no brothels and every body seemed here to "mind his own business."

Prices remained during the winter much as before, except oats which from scarcity, raised to 1.75, wheat 1.50 to 1.75, potatoes 75. Beef delivered to the Quarter Master at 7c., hay $12 per ton, and so far as I saw nothing took an unprecedented raise, but all seemed to move harmoniously. The authorities respectfully wished the gentlemen officers to be gentlemen and keep hands off of the ladies, as they the Mormons were death on the seducers, and Mr. Kimball, one of the chief men, said "if any meddle with the women he would be down on them like a thousand of brick," but if they minded their own business all would be right. During the winter I saw and heard much to deprecate, as I saw it different before the soldiers came in. The officers and some of the judges were the first to introduce a raffle into this Territory, so I was informed, and which is repugnant to the laws of this Territory. Capt. Rufus Ingalls gambled off his horses and carriage, at which I attended as also Chief Justice Kinney, U. S. Attorney Holmon, and others of us Gentiles. During the sitting of the Legislature, the Governor and that body resolved to give Col. Steptoe and his command and all the United States officers a grand ball. I was privilged by the kindness of the gent, who got up the decoration, tables, &c., &c., to behold the rooms and I never saw it surpassed in any city. I wish I had a bill of fare but, I have not.

I was also informed by the same person who had got up several of the finest balls here, that he was instructed to spare no expense to make it a superb affair, and from him I understand it exceeded all others by several hundred dollars. I cannot discribe, my discriptive powers are too meagre. Suffice it to say, Gentiles and Mormons danced, feasted and reveled together, and especial pains were taken to introduce the officers to the first ladies of Mormondom: but all this generosity was rewarded, I am sorry to say, not by a *return ball;* but by some of the officers seeking the seduction of some of the ladies of Utah, and upon this ball built their hopes and accomplished it. I heard the same Mr. Kimball and Grant come out like small thunder on sombody guilty of such attempts; and being a gentile I knew where the shoe fitted. The officers succeeded in obtaining the Indians that had killed Gunnison; they were trigd convicted and sentenced to imprisonment, but escaped from the unfinished jail; unfinished because of a lack of material aid.

During the progress of the trial, his Honor Judge Kinney presiding, reports say, that some of the officers gave Ammon's squaw blankets and whiskey for those privileges which were only the right of Ammon; and all the Indians, squaws and Interpreters, testify to its truth, and the unpleasant consequences resulting to the principal actors, as many of the squaws, of late, are not free from disease, and there was some talk of prosecution for this and the gambling scrape; but all passed off, except the disease.

During the sitting of the Supreme Court here, Messrs. Capt. Rufus, Ingalls, and Rankin were admitted to the bar of said Court, over which a legal dinner was given. On the eve of the departure of the command, the men were ordered to Rush Valley, under canvas; the officers retaining their quarters. A few days ago this same Ingalls took a notion to a fine minor child, aged twelve years, enticed her into his carriage and four, procured her presents, and his special guard, for the occasion, and in open violation of the Colonel's command, at least *so he said*, drove off to Rush Valley, for what cause you must judge; and almost every officer can count one or more victims to his arts. The Governor sent word to Col. Steptoe that the child must be sent for. An express started and the child was brought back, as he said, pure. The Colonel threatened arrest and court martial of Capt. Ingalls. The *gallant* captain and Lieut. Moury waited upon the outraged mother, and offered, so I am told, for the damage done to her and her child's prostitution, one thousand dollars, which she refused, and her son-in-law, Mr. Davis, ordered them out of the house. The Grand Jury in and for this Territory indicted Capt. Ingalls on the charge of abduction. The case proceeded not very far; for the prosecution found that the principal witness was induced by gold to leave the Territory, and the other witnesses being girls seduced by some of the officers and their own teamsters, the prosecution saw they could not depend upon the witnesses left, and found also as the prosecution testified that nearly all the witnesses were bribed; and reflecting upon the cost, the nature of the case, who and what for, and the case, if prosecuted, who it would benefit, withdrew the case. The laws of Utah, neither, are not so complete as they should be, but they were made, as I see by reference, to a people who wish to live without lawyers, a curse anywhere; but public opinion is just as much satisfied that he prostituted the child as though he had stood trial and was convicted. She left her home, not well clothed, a modest girl; came back well dressed, a brazen prostitute, and I believe is going to California. Gold, *whose gold* I know not, has played the very devil here this winter. Many persons went away from here who were given to profanity, drunkenness, and debauchery. I have known the City Marshal call the U. S. Attorney to order in the theatre for drunkenness and rioting, and the said attorney beg pardon next morning; also the same Marshal order the same Attorney to dismount and go to his room, as he was too drunk to appear in the street; and, in fact, it was the prevailing fault. To enlighten you a little where the liquor came from, the U. S. army sutlers, Messrs. Perry, not Mormons. I was much amused to see a poor common soldier stand in the drill-yard, on a barrel, thirty days, with a board with "drunkard" on it, because he did it like a common soldier; the officers got drunk, *officer like.* Marvellous difference—common soldier, *drunk;* officer, *inebriated.* Well, they have left the city and a stench behind.

Before closing, I will here remark, that the Governor is a fine, jovial, good natured fellow, and his religion does not prohibit him from mixing with gentlemen, no matter whether they like Mormonism or not, so that they behave themselves. I have received many marks of favor and good advice from him, and as I am now leaving, I will say, and I trust I shall not be deemed Mormon struck, as I shall never return here, that if people coming here would attend to their own affairs, they need have no trouble.

I became acquainted with many gentiles here. Messrs. Livingston & Kinkead, who have done business here for years, Mr. W. Mac, Mr. Mason, Messrs. Branham & Norris, and others, who all assured me that it is a fine place to do business, being mostly cash, and that the prices of goods generally were lower this past season than heretofore. There is but one mercantile house of any size, the firm of T. S. Williams & Co., which is a rouser, and the said Williams is a rouser also.

Well, sir, I have seen Mormonism in all its phases; I see much to admire, and some I must condemn. If they like plurality, all right; the Mormon likes a number, the Shaker none. What a contrast! Which does the most evil or good for the community, I leave theologians to decide. I would say here is industry, fine farms, good cities, and all this the result of a few years. Here also is great patience, no lands given, no mails for months. Who, I ask, would submit to no mails! I have expected some, but none came. It is a shame; our eastern folks would kick up a row, and cry aloud and spare not, till reform came. It causes a stagnation to business generally.

At the time Col. Steptoe's commission arrived, I heard Gov. Young say, in the stand, that he would prefer him for Governor to any man he knew of among the outsiders, and pledge him fidelity from all parties.

His Honor, Judge Shaffer, is highly esteemed here, and for his upright course, he is preferred by Saint and Gentiles.

The Indians are at present peaceable. I cannot say I admire Gov. Young's policy in regard to the Indians. I should fight them; he wins by presents and sending farmers and mechanics among them, and already many raise their bread; it has been an expensive policy to him, as I learn, appropriations in this line are small. I attended their general Conference, and from their report they are growing rich, the Governor seems to be a good financier. Board here is $5 a week. I beleive a good hotel would do well, after our eastern style. The Springs, Salt Lake, the Minerals, the Mountains, and the people cannot fail to interest the sojourner here. And I am fully pursuaded that any man can live here if he will do right, in peace. They deliver now to the Temple, 40 loads of rock per day. The site for the same is fine, and all shows that a few more years Utah will do wonders. Her sugar factory; her iron works; her machine shops; her paper factory; nails do. leather, woolen, flour and saw mills, shows she can sustain herself. Why does Uncle Sam not give Utah land like other Territories? Why not be liberal and open hearted to her? She says she has been robbed and plundered before; let no further stain come on the escutcheon of our country. Give her this Territory, and cry quits, and see if she can live as she says she can without us. I beg your pardon for the length of my communication, but I could not stop I saw so much to write about. Acknowledge the receipt of my subscription for one year, and direct to me at San Francisco, California.

Yours, &c., C. D.

N. Y. City, July 12th, 1855.

To the Editor of the Mormon:

DEAR SIR: Having just arrived in this city we improve this opportunity to drop a few lines to you. We left G. S. L. City on the 7th of May, 19 in number, 15 to fill missions, 7 to Texas and the Southern States, and 8 to England, Maj. S. B. Rose, Sub Ind. agent for Utah, bro. Child and families bro. Whithouse and S. L. Bedel on business. When we left home all was peace and quietness. We found no trouble with the Indians. Although at every trading station we were informed that we would find it just ahead of us; but through the blessings of our Father in heaven we found none.

We saw no hostile Indians on the route. About 300 Pawnee Indians visited us, they were very friendly and wished to have a talk; we stopped about an hour, fed the chiefs and a few of the braves, made them some presents and they left us well pleased.

We met a number of companies of Saints en route for Salt Lake, and some emigrants for California, with droves of cattle, some 4 or 5,000 in number. Two of our company visited the Saints in Quincy, Ill., and Keokuck, Iowa. Re-baptized some in both places, and endeavored to awaken them to a sense of their duty. They also visited Nauvoo, the remains of the Temple, friends, &c. The houses are fast going to decay. The place is mostly inhabited by foreigners. We shall probably leave for England in a day or two. Praying for the prosperity and welfare of Zion, we close by subscribing ourselves yours, &c.,

HECTOR C. HAIGHT, Capt.
R. SMITH, Clerk of Company.

City News.

THE Mayor of New York has re-organized the surgical department of the police, so as to secure, at all time, a full knowledge of the sanitary condition of its members, and to afford such as require it gratutous professional aid.

THE Corporation has accepted from a French artist, an allegorical painting representing "*The Glory of the United States,*" or its chief revolutionary characters.

A MEETING of Liberals has been held in New York, to discuss the comparative merits of the ancient philosophers and the founders of Christianity—no results except one, a speaker affirming that Jesus Chirst never bade men thrust away the evidence of their senses.

THE census, recently taken shows that New York has a population of 750,000 and Brooklyn of 200,000 people.

STEAMER BURNED AND EIGHT LIVES LOST—MORTALITY AT NEW ORLEANS.—New Orleans, July 9, 1855.—The steamer Magnolia, with a cargo of 1,000 bales of cotton, was destroyed by fire a little below Baton Rouge, and eight lives were lost.

There were 160 deaths in this city last week, including 32 from yellow fever, and 19 from cholera.

A MELANCHOLY TRAGEDY.—St. Louis, July 11, 1855.—On Saturday night a young man named Belssing, of good family, took his sister, who had been leading a desolate life, out riding in the country, and there shot her. He then returned to the hotel where he was staying, and on Sunday shot himself.

ARRESTS UNDER MAINE LAW.—Twenty-five persons were arrested yesterday, accused of being intoxicated in the public streets, and all were committed to prison for ten days each. Ten of them were committed by Justice Wood, eight by Justice Connolly, and seven by Justice Pearcy. There were no liquor dealers arrested.

THE RECENT DUEL.—Leavenworth, the duellist, is recovering fairly. The leg in which he was shot will be shortened about one inch.

European News.

ARRIVAL OF THE PACIFIC.

THE Collins' Mail steamer Pacific, arrived at this port on Wednesday morning, at 6 o'clock.

It would seem that the rumors of the losses of the Allies in the Crimea, by the last steamer, have been greatly exaggerated.

Lord Palmerston declared, in the House of Commons, that the whole number of the non-commissioned officers and men killed is 144; and wounded, 1,058, making a total of non-commissioned officers and men killed and wounded of 1,202; the number of officers killed wounded is 93, making a total of 1,295.

The whole loss of the Allies in killed and wounded was, therefore, about 4,000 men. The attack was upon the Malakoff and the Great Redan. Among the killed are Major General Sir John Campbell, Colonel Yea, and Lieutenant Colonel Shadforth.

The telegraphic communication with the Crimea, which had been interrupted by an accident to the wires on the Austrian Territory, is now re-established, and we have news from the head-quarters to the 27th June.

The army is by no means daunted by this first repulse, but only burning to be revenged.

The following telegraphic despatch was received last night by the English Government:

The French and English are proceeding with their approaches against the enemy's works, and are erecting new batteries, to be armed with heavy guns.

The enemy continue to repair the damage done during the last attack. Very little fire on their part.

We retain possession of the round Russian fort in the Cemetery, whence they were driven out on the 18th, and the Mamelon, at the gorge of the valley which divides the English left attack from the right of the South harbor.

From General Pelissier the French government has received the following:

JUNE 19—The besieged, notwithstanding our failure of yesterday, which they will doubtless exaggerate considerably, grew alarmed last night, and for a long time they kept up a fire from all their guns at empty space.

To day, at 4 o'clock, there was an armistice for burying the dead.

JUNE 20, 1855.

The beseiged, closely pressed on the side of the Central Ravine, are setting fire to the little faubourg at the extremity of the southern port.

We are erecting batteries with guns of heavy calibre on the works captured on the 7th of June, which threaten more directly the great port.

CRIMEA, June 21—11 P. M.

We are actively making approaches towards the Malakhoff tower. The enemy appears to be exclusively occupied in repairing and strengthening his works.

A little cholera still prevails, but it does not spread.

The general health is good.

JUNE 22—11 P. M.

I have no new fact to mention.

I send you by the ordinary mail a detailed report of the combat of the 18th.

CRIMEA, June 24—11 P. M.

I have nothing new to announce to you. We are pushing our approaches against the Malakoff and the construction of the advanced battery, which will complete the investment of the port.

We are also drawing closer with our left attack. There are still some cases of cholera.

JUNE 25—11 P. M.

I have not anything to announce to you to-day of particular interest. The works indicated are progressing.

JUNE 26—11:30 A. M.

I have not any news to communicate.

The additional details received of the capture of the Mamelon and Quarries on the 7th June, show that it was a most gallant affair.

Lord Raglan has asked to be recalled, owing to severe illness.

The Allied fleet in the Sea of Azoff are making no demonstrations at present.

The whole movable force of the Allies now at the Crimea is estimated at 60,000.

The following despatch was received in Berlin, from St. Petersburg, June 25th:

After twenty-four hours of a murderous cannonade and unprecedented bombardment, the enemy, early on the morning of the 18th, attempted the assault of bastion one, two and three, and the Korniloff bastion.

Repulsed at all points with enormous loss, the French withdrew, leaving six hundred prisoners.

After this assault, so brilliantly repulsed by our troops, the enemy in the evening nearly discontinued his fire; and up the evening of the 19th nothing worthy of note had occurred in the vicinity of Sebastopol.

A Marseilles correspondent of the London Times, writing on the 26th of June, Says:

Sick and wounded soldiers continue to arrive from the East with painful rapidity. The British steamer, Parana, which sailed from Constantinople on the 15th inst., enterered the harbor on Saturday with 250 invalids or convalescents. The screw steamer Assyrien, of Bazine Leon Gay's Company arrived on Sunday with an equal number. The Post office steamer, Pharamond, less crowded, arrived the same day from the East. The mail steamer, Simois, from Constantinople, the 18th, arrived this morning, with despatches from the Crimea of the 16th inst., and 220 wounded or convalescent soldiers.

A correspondent of the London Times, writing from Warsaw, June 18, says:

Three American officers of the United States army have arrived here from St. Petersburg, where they went to ask permission to go to Sebastopol to watch the progress of events. As they appear to have been actuated by mere curiosity leave was not granted them, and they will return by way of Germany.

A Paris correspondent of the London Times, June 28, says:

The rumors I noticed in my Monday's letter, of a coolness between General Pelissier and Lord Raglan, and which I thought I was fully justified in discrediting, have been since repeated, and accompanied with such explanations as lead me to believe that his lordship finds a military *brusquerie* in the French Commander-in-Chief, which renders him a less agreeable partner in command than were Marshal St. Arnaud and General Canrobert. The latter, it is said, communicated his plans beforehand to Lord Raglan, who sometimes (is the French account) delayed his reply till the intended combination was rendered abortive. General Pelissier confines himself to informing the English general that he intends to do this or that, and that he wishes him to do so and so, evincing at the same time a determination to effect the intended operation by his own forces should Lord Raglan differ with him on the design or mode of execution. With the same resolute spirit of command and indifference to the understood customs of the service, Pelissier pushed on detachments of the Imperial Guard to the assault on the 7th and 8th, instead of holding them in reserve for great occasions, as is the universal rule in all services with regard to the household troops. But General Pelissier has had the fullest powers conferred on him by the Emperor, and is said to exercise them in an absolute manner, and in an unusual manner—but after a fashion perfectly to the taste of the French army, and which may turn out to be as little to the taste of the enemy. However, I am inclined to think that the old spirit of routine, which certainly infects the military authorities of England, will have its "withers wrung" by the morally and mentally bold and daring officer, with whom it has now to carry on concerted operations.

The London Morning Herald, of June 30, has the following:

Within the last forty-eight hours, we know that one of our ablest and most gallant captains of war publicly stated that he would stake his life, and all he possessed on earth, that Lord Dundonald would destroy Sweaborg within forty-eight hours after his arrival there, without loss of life to the Allies, and at a cost not exceeding £400,000.

THE LIQUOR SEIZURE AT POUGHKEEPSIE.—Poughkeepsie, N. Y., July 11, 1855.—Berbenck, who was arrested on Monday last for selling lager bier, was tried yesterday by a jury before the County Judge, found guilty and fined fifty dollars. The wine seized was returned to him before the trial.

SUSPECTED RECRUITS FOR THE CRIMEA.—Boston, June 25, 1855.—A letter from Holmes Hole states that the Revenue Cutter James Campbell anchored off there on Sunday, having in charge the British brig Buffalo, from New York for Miramichi, Nova Scotia. The Cutter fell in with the brig, when a number of German passengers on board appealed for protection, stating they were engaged in New York to work on railroads in Nova Scotia, but suspected they were in reality designed for British service in the Crimea, and asked to be taken out of the vessel. The captain of the Cutter will detain the brig until the matter has been legally investigated.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40

Wholesale Price Current.

NEW YORK, July 12, 1855.

ASHES—Pot.........per 100 lb. $6 25 a — —
Pearl......... 6 — a 6 50
CANDIES—Stuart and Bussing's best, assorted.........per lb. — a —
Ordinary......... — a —
CANDLES—Sperm.........per lb. 30 a 32
Adamantine.........21 a 26
Mould, yellow.........14½ a 15
COFFEE—Java, white.........13½ a 14½
Mocha.........14½ a 15
Laguayra.........10¼ a 11
Maracaibo.........10 a 11½
St. Domingo (cash).........9¼ a 9½
DRUGS AND DYES—Alcohol. pr. gal.— 74 a — 80
Alum.........per lb.— 2½ a — 2¾
Arrowroot.........— 31 a — 33
Arsenic, powdered.........— 2 a — 2¼
Asafœtida.........— 5 a — 25
Borax, refined.........— 28 a — 28½
Brimstone, American, roll.........— 2¾ a — —
do crude......... per ton. 24 — a 26 —
Camphor, crude.........per lb.— 29 a — —
do refined.........— 33 a — —
Castor Oil.........— — a 1 20
Chlorate Potash.........— 32½ a — 37½
Cochineal.........1 2½ a 1 5
Copperas.........per 100 lb. 1 25 a 1 37½
Cream Tartar.........per lb.— 33½ a — 34
Gum Arabic, picked.........— 35 a — 38
Gum Copal.........— 30 a — 50
Gum Myrrh, Turkey.........— 25 a — 30
Iodine, resublamized.........5 37½ a 5 75
Ipecacuaha.........— — a 2 50
Madder.........— 10½ a — 11½
Magnesia.........— 15 a — 19
Do calcined.........— 30 a — 35½
Nutgalls, blue Aleppo.........— 20 a — 22
Oil Anis.........— — a 4 25
Oil Bergamot.........1 65 a 1 75
Oil Cassia.........3 — a 3 25
Oil Lemon.........1 65 a 1 87½
Oil Peppermint.........4 25 a 5 —
Opium, Turkey.........5 75 a — —
Otto Rose.........per oz. 3 50 a 6 50
Oxalic Acid.........per lb.— 27 a — 29
Phosphorus.........— 80 a — 82½
Quicksilver.........— 50 a — —
Rhubarb, China.........1 60 a 1 90
Salæratus.........— — a — 6
Sal Ammoniac, refined.........— 10 a — —
Senna.........— 9½ a — 12
Shellac.........— 9 a — 12½
Sugar Lead, white.........— 11 a — —
do brown.........— 10 a — —
Sulphate Quinine.........2 50 a 2 60
Tartaric Acid.........— 49 a — 50
Verdigris.........— 45 a — 47½
Vitriol, blue.........— 9½ a — 10
DYE WOODS—Camwood...per ton. 50 — a 80 —
Fustic.........19 — a 28 —
Logwood.........17 — a 25 —
FLOUR—State, common...per bbl. 8 25 a 8 37½
Michigan and Indiana.........9 25 a 9 50
Genesee, extra.........10 75 a 12 50
Rye.........7 25 a 8 65
Corn Meal.........5 — a 5 37½
FRUIT—Raisins.........per box. 2 40 a 2 50
Raisins, layers.........2 80 a 2 90
Currants.........per lb.— 15 a — 25
GLASS (American window)—
6x8 to 8x10.........per 50 feet. 3 25 a 2 50
8x11 to 11x16.........3 75 a 2 62½
11x17 to 12x18.........4 — a 3 —
20x26 to 24x30.........5 50 a 4 25
31x40 to 34v46.........8 — a 7 50
GRAIN—Wheat.........per bush. 2 35 a 2 45
Corn.........1 — a 1 22
Barley.........1 12 a 1 15
Oats.........— — a — 63
Peas.........1 25 a 2 75
Beans.........— — a — —
GUNPOWDER.........per 25 lbs. 4 — a — —
INDIGO.........per lb.— 17½ a 1 40
IRON—Pig, Eng., Scot.....per ton. 30 — a 31 —
Bar, Eng. refined.........55 — a 60 —
Sheet, Russia, 1st quality..per lb.— 15 a — 17
Sheet, Eng.........— 3¼ a — 3¾
LEAD—Galena......... per 100 lbs. 6 31¼ a 6 37½
Sheet and Pipe.........7 75 a — —
LEATHER.........per lb. 23 a 29
MOLASSES.........per gal. 26 a 32
NAILS—Cut, 4d and 6d.........per lb. 3½ a 3¾
Wrought, 6d and 20d.........8 a 11
OILS—Olive..per bskt,. 12 bottles. 3 37½ a 3 50
Olive, in casks.........per gallon. 1 18 a 1 20
Linseed.........— 88 a — 89
Whale.........— 71 a — 83
Lard, winter.........— 85 a — 90
PAINTS—Lead, red, Am.....per lb.— 7½ a — 7¾
Lead, white, Am., in oil.........— 8½ a — —
Lead do do dry.........— 8 a — —
Ochre, yellow, French, dry.........1 — a 1 37½
Ochre, in oil.........— 4½ a — —
Spanish Brown, dry.........per cwt.— 75 a — —
Litharge.........per lb.— 7½ a — 7¾
Vermilion, Chinese.........— 90 a 1 —
Venetian Red.........per cwt. 1 75 a 2 50
RICE.........per 100 lbs. 5 50 a 6 37½
SALTPETRE.........per lb. 6 a 10½
SEEDS—Clover.........per lb.— 10 a — 11
Flax, American, rough..per bush. 1 80 a 1 90
Linseed, Calcutta.........2 05 a 2 10
SOAP—New York.........per lb. 4 a 7
Castile.........10½ a 10¾
SPICES—Ginger, Race.........per lb.— a 5
Mace.........85 a 90
Nutmegs.........92½ a 95
Pepper.........11 a —
Pimento.........— a 13
Cloves (cash).........14 a 14½
SUGAR—New Orleans.........per lb. 5¼ a 6¼
Havana, white.........7 a 7¾
do brown.........5 a 7¼
Stuart's crushed.........8¾ a —
SUMAC, Sicily.........per ton. 70 — a 82 50
TEAS—Gunpowder and Imperial..per lb. 20 a 65
Hyson.........22 a 60
Young Hyson.........18 a 55
Hyson Skin.........5 a 32
Black.........17 a 55
TIN.........per lb. 27 a 29½
TOBACCO.........7 a 43
TURPENTINE.........per 220 lbs. 3 — a 3 25
TAR.........per bbl. 2 75 a 3 12½
SPIRITS TURPENTINE...per gallon.— 40½ a — 41½
Corrected to July 12.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions caprisieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "The Mormon" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "The Mormon" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

Post Office Department, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL, Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of Domestic Yarns Warps and Fillings. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
Reference—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

Are transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. Robertson, Hudson & Pulliam, No. 29 Murray street, New York, or Waterman & Ryan, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.
G. S. L. City, 1855. 13
Luminary please copy 3 mos.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. corner of Fourth and Market Streets,
St. Louis, Mo. fe17 1y

Edwin R. Violett. William Dean.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
St. Louis.

ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHN Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 Market Street,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 Market St., between Fifth and Sixth, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
North St. Louis, Mo. fe17 1y

John Leach. James G. Goodrich.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire sauce;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

Stephen Hoyt. G. C. Green.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. J. P. Frost.

We have tried the above route and find it good.—Ed. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
St. Joseph, Mo. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
North Side Public Square,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,
SOUTH SIDE, BROADWAY,
Council Bluff City, Iowa,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. je30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
Reference—JOHN TAYLOR, Editor. je9-tf

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

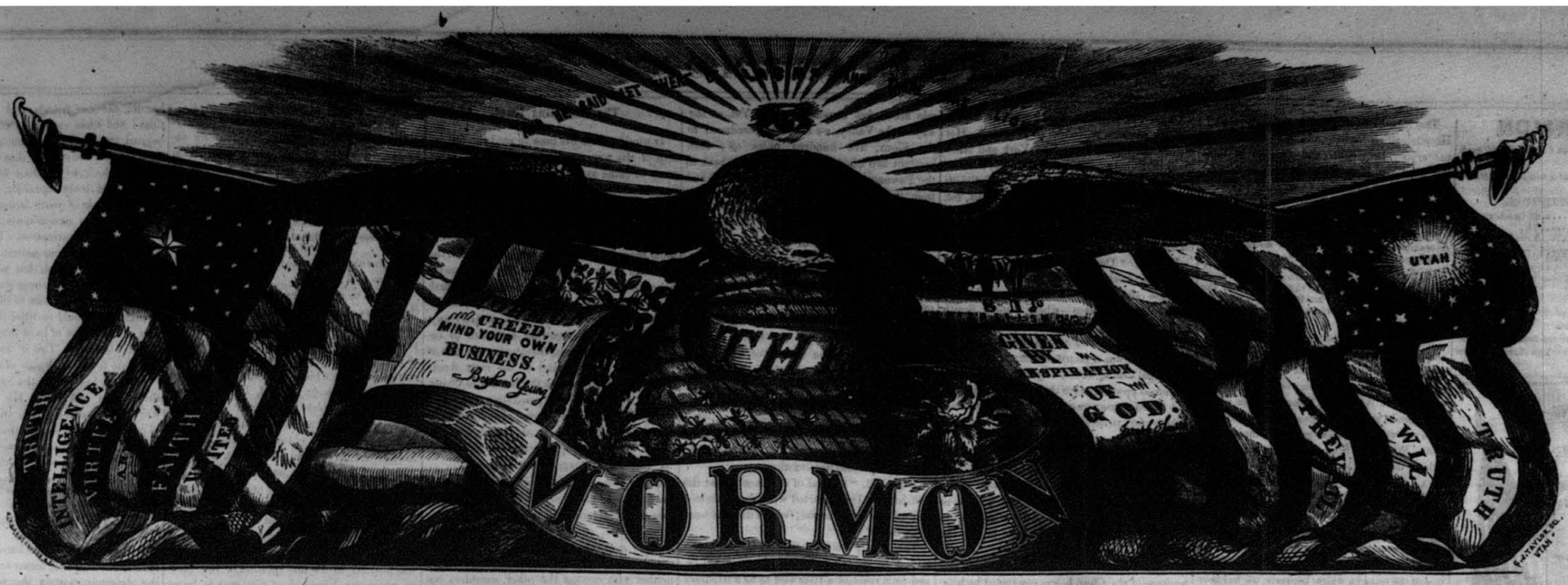
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., David Smith, } Sons of the Prophet;
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 162 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 22. NEW-YORK, SATURDAY, JULY 21, 1855. PRICE FIVE CENTS.

Poetry.

For the Mormon.

BY ALEXANDER ROBBINS, JR.

Let hireling priests their men-made dogmas teach,
And stipulate the sum for which they'll preach;
Carve out their sermons by the rule and square,
Mechanic-like, except the *sacred air*.

Let politicians scramble for the spoil,
And vote themselves pre-emption to the soil,
Proscribe poor Utah for her evil deeds,
Then pay for amors with the State proceeds.

Let lawyers soap their clients for a fee,
And dupe the honest with their artful plea;
Let dimes and dollars be the price of sin,
So screen from justice those who have the tin.

Let alopaths their deadly drugs impart,
And boast of wisdom in the healing art;
Deal out the grains—make salivation sure;
(Disease, 'tis true, is bad, but worse the cure.)

Let men of pleasure crowd the wanton gate,
With hearts depraved disdain the marriage state;
Court Bacchus, too, and wed his every ill,
So pass dishonored to the graves they fill.

But I would be a Saint in very deed,
The law of God acknowledge as my creed;
Love truth and virtue—every evil hate,
And pass untrameled to a higher state.

Visit to a Volcano on the Sandwich Islands.

[Extract from the Journal of Elder Geo. Q. Cannon.]

In May, 1854, I had occasion to visit the conference on the Island of Hawaii (the Owhyhee of Captain Cook,) and while there, together with several of the elders, both white and native, went to view the far-famed volcano of Kilauea. On account of our numbers, we found it most convenient to go on foot, our opportunities not being very good for obtaining animals. The district of Hilo, through which our road principally lay, is very fertile and productive, in consequence of the quantity of rain which falls almost daily.

We left Waiakea (or, as its called by the whites, Byron's Bay,) for the mountain, early in the morning. Our road was tolerably good; in many places the roots of ferns, which grow in great profusion all through this district, were laid crosswise—corduroy fashion—making it pretty good walking.

It is a singular looking country along here for some miles; its surface is undulating, and appears as though it had been formed by the frequent deposits of lava flowing from the crater. The soil is very rich in places, and covered with *ki*, fern, and occasional patches of timber. The latter part of the road, however, was *pahoehoe* or lava, whose scanty covering of soil was worn off by the constant travel of man and beast. In places, this lava was very smooth and slippery; and cooling as it ran, it had formed itself into fantastic shapes of every form and variety.

We passed through several small villages where they raise kalo—their principal article of food—in tolerable abundance, and for which they find ready sale at the bay. Our appearance was generally hailed by the cry of "the white men," and troops of boys and girls, as well as grown up natives, rushed to the road side to scrutinize us, and ask questions, which gave us a good opportunity to lay our principles, to some small extent, before them, which were productive of some good, for, when we returned from the crater a few days afterwards, we had the pleasure of baptizing several and organizing a small branch. We reached the half way house at a place called Olaa, about the middle of the afternoon, and stopped for the night.

The next morning, after breakfast, we resumed our journey—the man with whom we stopped accompanying us as guide, to show us the wonders of Kilauea.

The country resembled in some respects that through which we passed, but uninhabited. After a toilsome walk of some seventeen or eighteen miles, we arrived at the crater a little before three o'clock P. M. We saw nothing to indicate our near approach to it; no truncated top as we see in pictures of other volcanoes, nor elevated summit to be distinguished in the distance, but an immense chasm or pit with perpendicular sides, about 12 miles in circumference and 1000 feet deep.

We became aware of our proximity to the object of our journey by the steam which we saw issuing from the numerous fissures and pits scattered around on the surface of the ground, in the vicinity of the edge of the crater. In the distance, Manna Loa loomed up with its regular and dome-like summit, from which there was a very violent eruption in February, 1852, which caused some apprehensions to be felt for the safety of the town of Waiakea, on Byron's Bay—the principal place on the island.

As the main part of the company had not come up, we deferred our descent until morning, and employed ourselves in visiting the pits and seams, whence the steam issued. In some of these places the heat was sufficiently great to cook potatoes; and in one ravine we found banana trees and a few sweet potatoes growing. There is a sulphur bank or mound a short distance from the brink of the crater, called by the natives the *kiona*, where there are a great many chimnies, out of which a strong sulphurous steam was issuing, and so hot as to almost instantly scald the hand.

We ascended the mound, and examined the different apertures, the sides of which were covered with fine crystals of a yellow color. The vapor which is emitted from these holes is almost overpowering, and the footing is so very precarious that nothing but a strong curiosity could have induced us to approach the edges of these chimnies. We collected some very fine specimens of crystalized sulphur, but owing to the want of facilities to carry them without spoiling, we were only able to preserve a few.

The whole of the surrounding country bears the impress of the agency of great internal fires which are constantly at work, and which causes the whole of the island occasionally to tremble.

We found a spring of water near the edge of the precipice, which, our guide informed us, was formed by the condensation of the steam on the surrounding bushes. *Ohelos*—the Hawaiian whortleberry—grow quite plentifully, but many of the natives, I understood, are so superstitious that they will not touch them, as they say it will be sure to rain, and they will be apt to perish with cold.

Towards four or five o'clock the natives had all arrived; they brought up a large calabash of *poi*—a paste made by pounding the *kalo* root—on a pole between two of them; also a hog that had been killed and cooked in the ground* by the orders of Bro. Napela, who was caterer for the party; every one of the natives had also brought along a small bundle of *pai at* (*kalo* pounded and wrapped in *ki* leaves.)

We stopped for the night in a grass house which had been built on the brink of the precipice for the accommodation of visitors, and in the evening we had a splendid view of the lurid fires of the volcano; their reflection on the moving clouds of smoke required but little stretch of the imagination to people the bottom of the crater with living beings. It was easy to account for an imaginative and superstitious people, as the Hawaiians are, believing that these fantastic forms of clouds were the spirits of the departed, they were so truly life-like.

In consequence of the altitude, we found it quite cold in the night, and had to keep a good fire in the house; there being no chimney, the smoke annoyed us considerably. In the morning we were up and stirring betimes, and, without stopping to eat breakfast, commenced to descend, accompanied by our guide. By the aid of a good stout staff, which we found of great benefit, we accomplished the descent in safety, and soon found ourselves at the edge of what has been appropriately called the black ledge.

This was an immense field of lava which ran all round the pit, and was the effect of some former eruption. The appearance of this lava was singular indeed, resembling in many respects the sea, in its wave-like appearance, or a field of shore ice from which the water had receded, leaving it shattered and cracked. In fact, I cannot compare it to anything better than a frozen sea, black as coal; some portions of it resembling the sea in a state of rest, other portions as it would appear in a violent storm; in some places the waves had combed one over another, as in the ocean, and in this position they had cooled. Great care had to be observed in crossing over these combing waves, as the crust was thin, and there was danger of breaking through. How awfully grand must the sight have been when this whole mass of lava was in motion—a sea of liquid fire—and how insufficient language is to convey to the mind of man anything like the effect the sight of it would have produced!

In cooling, it had cracked, leaving large seams from which steam and heat issued, and in many places we had to use caution in crossing them on account of the intensity of heat. These fissures varied from two to six feet in width.

The upper crust of the lava is cellular, something like honeycomb, and very light and porous, and crackled under the feet like coal cinders. We felt our way carefully with our poles, like men passing over a frozen lake. There were several ridges of rock thrown up, and as we approached the vicinity of the fire, we came to a hill resembling a limekiln, which emitted a thick, large body of smoke and steam. It was composed of a variety of earths and rock, and seemed to be the chimney stack of the crater. I climbed up, and looked down a hole from which a sulphurous smoke and vapor arose, the inhalation of which involved considerable danger. The sides of this chimney, like those we visited at the *Kiona* close to the brink of the precipice the previous evening, were covered with crystals of a yellow color. We tried to ascertain its depth by throwing stones down, but we could not hear them strike the bottom. Within a few feet of this was another very large chimney, out of which a dense smoke issued, so dense as to preclude a view of the interior; it was a dangerous experiment peeping into this chimney, owing to the precarious nature of the footing; one false step whould have proved fatal to the explorer. This, we were told by the guide, was all included, a few years ago, in the pit or crater that was constantly active; of late years it has decreased to its present size, and only occasionally breaks forth in any other place.

Leaving this, the guide led us over places that looked dangerous and very risky, and I felt that we were indeed treading on a volcano and we had to be careful where we stepped. A feeling of awe very naturally crept over me, and I felt how very insignificant man is, and how little he knows of the works and operations of his Maker.

While going from, what I call, the chimney stack of the crater towards the pit or caldron, we had great difficulty in breathing, on account of the strong sulphurous smoke which the former emitted, and which the wind carried in the direction we were going. When we came to the edge of the pit, a sight met my eyes which I think I shall never forget, and which surpassed, in sublimity and grandeur, anything I had ever witnessed or imagined; language is too faint to convey any of my feelings; I could not repress my exclamations of delight and admiration, it so far exceeded what I had read in written descriptions, or what I expected to see. I felt amply repaid for all my toil in beholding this awfully grand and stupendous work of the Creator.

The pit we judged to be about fifty or sixty feet deep, with perpendicular sides, nearly round, and about, as near as we could judge, one hundred yards across. The strongest heat seemed to be round the edges; and in one side there were two large holes, very close together, which looked more like the mouths of two very large furnaces than anything else I ever saw. Here the melted lava or matter was in constant motion, a perfect mass of liquid fire, surging and heaving like the waves of the sea, with a noise which the paddles of a steam vessel sailing in the ocean slightly resembled—it was truly a magnificent sight. Before we reached the caldron, the sound of the spouting and surging matter resembled the booming of heavy artillery at a distance.

The surface of the matter while quiescent, was black, with beautiful red veins here and there through it; it had a movement—sometimes flowing quickly, other times slowly—from the north east to south west, to the places where it was raging so violently. It was surprising to see with what ease it would melt this stony mass and convert it again into a fluid, throwing it out sometimes with great force. Occasionally it would roll up in other parts of this vast caldron, red and fiery, with a slow, heavy movement, twisting and curling in all manner of shapes, and again relapsing into its former position. Where it was black, a stone would indent it, but not sink out of sight.

We found great quantities of capillary glass, or as the natives call it Pele's hair, believing it to be the goddess' hair—but, owing to the want of facilities for preserving it, we brought but little away.

A party of natives had been here, so we were told, a few days before, throwing the bones of a relative into the volcano, with hogs, fowls, &c.—sacrifices to propitiate Madam "Pele." The pit is called by the natives *ku lua a Pelo*, (the pit of Pele.) "Pele" was formerly, and is now by many believed, to be a goddess, younger sister of Papa, the woman that brought forth the islands, according to the old legend; the first-born being Hawaii, and the last Kauai and Nilhau.

Pele, it is said, came from *Kahiki*, (foreign lands,) with her brothers and sisters, and lived first at Kauai, from thence to Oahu, thence to Molokai, thence to Maui, and finally, took up her residence on this island, Hawaii, where she still continues to maintain it. The quiescent craters on all these islands give evidence of the existence of active volcanoes on them in ages past.

The Hawaiians formerly believed in a plurality of gods, and "Pele" was worshipped in conjunction with the rest, and had her devotees and priests as well as the rest: her place of residence or *lua*, was believed to be the place where all the spirits of good chiefs and men went to dwell; the bad ones going to the *po* or place of darkness in the centre of the earth—the dominions of Milu, the Pluto of the Hawaiians.

The practice of throwing the bones of dead relatives into the volcano, used to be, and is quite common among the worshippers of this goddess. Their idea is, that if "Pele" is pleased with the sacrifice she will consume the bones, and the spirit of the deceased will be permitted to return as a familiar spirit, and be with one of the family; if the sacrifice is not acceptable the bones are thrown out of the caldron.

We stood on the brink of the caldron watching it bubbling and hissing, and it seemed, in looking at the liquid mass, as though the popular theory of a central fire was somewhat plausible. I thought I should never be tired looking at it, but as we had a journey of eighteen miles before us, we were reminded to be stirring.

In returning, the guide led us back another way over a lower portion of the pit or sea of lava; it seemed to be very little above the level of the burning matter in the caldron. He pointed out to us several places where there had been recent eruptions, leaving large craters or pits, the bottoms of which presented a similar appearance to that portion of the field over which we were walking, having cooled and preserved its wave-like appearance.

* The process of cooking in the ground, so common among the Pacific Islanders, is as follows:—They make a round hole in the ground, varying in size according to the quantity of food to be cooked, and then build a fire in it; they then pile a large quantity of stones on the fire; when they are thoroughly heated, they are spread evenly on the bottom and sides of the hole. If kalo (a root which they cultivate and use as their common staff of life) is to be cooked, it is piled on these in a conical heap, and then covered with leaves; on the leaves there is a coat of dirt thrown up of sufficient thickness to prevent the escape of heat or steam, and just before closing it up entirely with dirt, there is a bucket or two of water poured in at the top to be converted into steam by the heat of the stones; and this cooks the food. In this manner meat is also cooked, with the exception of not pouring water in as with the kalo; if a hog, it is filled with heated stones, pockets being made in the shoulders for the insertion of hot stones; water is then poured into it to create steam, and it is laid on the heated stones in the hole, leaves being first laid to keep it from sticking to the stones or burning, and it is then covered as the kalo.

Wheat Fields in a City.

The consolidated City of Philadelphia is a great place, geographically speaking; but many of the Wards are far from being populous with humanity. Indeed, from what we see in the Philadelphia papers, we are led to believe the 21st, 22d and 23d Wards are almost in a state of nature, except portions which are appropriated to the raising of wheat and other cereals. By a late number of the Bulletin, we observe the harvest has commenced in the Quaker City. It says: "We saw the 'cradlers' hard at work yesterday in several wheat fields in the 21st, 22d and 23d Wards."

The Austin (Texas) State Gazette, June 23, says: "There is about $20,000 subscribed for a foray against Mexico, and we learn that some of the fillibusters are at present at the headquarters in San Antonia. Rumor gives the name of several, and some from Austin. It is intended to raise some 500 or 1,000 men in Texas to go over to Mexico."

We publish the following, that our friends in these regions may know something about the Utah gardeners. Mr. Sayers' statements as an experienced Horticulturist, can be relied upon.

Horticultural—The Valley Gardener.—Culture of the Pea.

Editor of the Desert News: Having many enquiries by new comers, and those unacquainted with raising garden vegetables in Utah, I take the liberty to offer a few remarks on the culture of the Pea, derived from six years' experience in cultivating upwards of thirty varieties which have come to hand, brought from different parts by various persons.

All the varieties of peas thrive well, and are adapted to our soil. A moderate rich soil is the best for most varieties, and all the better if of a light sandy nature. The time of sowing depends on circumstances; any variety may be safely sown, if the ground is in good condition, from the first of March to the first of May. The plan I have generally adopted is to sow three or four varieties, for a general crop, about the 10th or 15th of March, and if properly selected, they will follow one another in succession for the table.

The following list is the best I am acquainted with for general culture:

Early June, 2 feet high, will be ready 1st of June.
Prince Albert, 2 feet 6 inches high, will be ready 10th of June.
Blue Surprise, 3 feet high, will be ready 20th of June.
Blue Imperial, 2 feet high, (for a general crop,) will be ready from the 25th to 30th June.
Woodruff's Green Marrow, 1 foot 6 inches high, will be ready from 1st to 10th July.

VARIETIES.

There are few garden vegetables that have so many nominal varieties, and sub-varieties, as the pea; although the true varieties are compartively few. To swell the list, and to please the factitious epicure, Horticulturists have created a host of new names, to keep pace with the times. The old English early frame pea, the best variety of its kind, has a new name for almost every place where it finds its way. In Philadelphis this old favorite has been a little improved under the name of "Landreth's Extra Early." This pea I brought into the valley 6 years ago, and finding that it came to perfection for the table early in June, have sold it under the name of "Early June Pea;" but it has here obtained another more pointed name, viz: "The May Pea," which it does not merit, and never will, because it is not fit for table before the 1st of June, unless it is eaten like the skinless pea, pods and all. The "Bishop's Early Dwarf," and "Early Emperor," are only sub-varieties of this old standard pea, obtained by selecting some early dwarf seeds from the true kind. Indeed, all the extraordinary early peas are simply the offsprings of a meagre precocity, or early, unnatural maturity caused by decay, or disease of the natural habit of the plant.

The Charlton is the next true early variety of peas, and is fit for the table about ten days after the "Early Frame." The original of this pea is however rarely to be seen, although we have many sub-varieties of it. The pea called "The Poor Man's Friend" is one, and is a very prolific pea; but the best sub-variety that I have seen is the "Prince Albert," an excellent kind to succeed the "Early June," and well adapted to Utah.

The "Marrowfat," of which the old white Marrowfat forms the type, has of late years been made to produce almost everything desirable; from the "Dwarf Green Marrowfat," 11-2 feet high, to "Knight's tall Marrows," which on good ground grows from 5 to 7 feet high. It would far exceed my prescribed limits to enumerate the many varieties of this class that have come to hand. For general culture the old white Marrowfat is a favorite with me; it always bears a good crop, the pods are larger, and the peas of an excellent flavor. For field culture the black-eye Marrowfat is an excellent variety, being very hardy, and producing good crops. There are several varieties of Green Marrow, most of them of fine flavor, but have more claim on the epicure than the general cultivator. Woodford's Dwarf Green Marrow is well worthy of culture for a late pea; it is of excellent flavor, and comes into use after any other variety of the same sowing.

The Blue Pea.—The "Blue Prussian" appears to be the original of this class; it is however at present but little grown, being far inferior to the "Blue Imperial," which is one of the best peas we have. The dwarf variety is an excellent bearer, and the peas are excelled by none in flavor and appearance. The "Cimetar" and "Blue Surprise" are good varieties, the latter is free bearing, and comes to perfection about the middle of June.

"*The Grey Pea*" is readily known by its red blossom, and there are many varieties of it none of them worth cultivating for the table. As it is one of the worst kinds of pea to mingle with and spoil good varieties, it should never be allowed to grow in the neighborhood.

"*Skinless, or Eat pod Peas*" are hybrids from almost every variety, and esteemed by those who prefer to eat the pods with the peas.

In closing this article, I would recommend a more general culture of peas both in the garden and field, for in no other country, I believe, is the soil or climate better adapted to this excellent vegetable. I would recommend the dwarf varieties, as they do not require any sticks to support the vines, and generally produce better crops than the tall growing. To the farmer I would say, cultivate peas, for besides being useful as an excellent vegetable in their season, they are capital feed for swine, especially if ground with wheat or barley. But the greatest claim the pea has on the farmer is, it will produce a crop on poor, light sandy soil, where wheat is uncertain. They may be sown early in the spring, and will be ripe early enough to escape the drought, insects, and other common casualties detrimental to crops. Yours &c., E. Sayers.

Wild Pigeons.

In perusing Bancroft, a few days since, we were struck with the doubt contained in the following sentence. "The myriads of pigeons, darkening the air with the immensity of their flocks, and, *as men believed*, breaking with their weight the boughs of trees on which they alighted." The italics are ours, used in order to direct the attention of the reader to the subject matter of doubt. Now what was *doubt* with Mr. Bancroft *is reality* in experience of all lovers of the chase, and sports of the fowling-piece throughout the great West and the sunny South, where these wild birds still congregate in "myriads." Where we to affirm that we have seen boughs of trees, as large as a man's thigh, broken off by the "weight" of these birds, we would be only making an assertion that is susceptible of the "strictest proof," by oral testimony; but we could go still further, and produce the "record" in the form of broken limbs, such as we have spoken of, and the *bodies* of giant trees still bent, under the pressure of this living accumulated weight, by travelling some forty miles in a North-Easterly direction from this place.

We would thus be enabled to bring the doubter a *roost* that has been occupied by these clouds of wild pigeons for two winters. It forms an area of three miles, in the Parish of St. Helena—and were one to come suddenly upon it, the first reflection that would occupy the mind, would be, that it was the tract of some terrible tornado.

We were on the ground with our fowling-piece in the winter of '52, when the whole forest was literally darkened, and swayed to and fro with the weight of this living load. We fired among them until faint with the exertion of loading, when we seated ourselves on the ground, in possession of a long pole we had cut, and thrashed away, bringing several to the ground at a blow. These are facts which no one doubts in this latitude, and any one who would have the hardihood to express doubt, would be laughed at as "green."—[Baton Rouge Gazette.

Submarine Communication with Europe.—It is stated in the London Times that an additional step towards the establishment of electric communication between America and Europe is about to be effected in the course of a few weeks. The submarine telegraph cable to connect Cape Breton Island with Newfoundland is in course of shipment on board the Sarah L. Bryant, at the works of W. Kuper & Co., manufacturers, at Greenwich, and in less than two months the line is expected to be in operation. The length of the cable is 74 miles, weighing 400 tons, and it contains three conducting wires.

Reeder Thrashed.

On the arrival of Governor Reeder, he immediately wrote to Gen. B. F. Stringfellow, of Weston, requesting an interview with him at Westport, Missouri, the purport of which was to make, through the General, overtures o peace to the pro-slavery party. Having some personal matters to settle with his Excellency, Gen. S. readily complied with this unexpected invitation, though, as the sequel shows, he performed a part not "put on the bill" by the Governor. After discussing matters political, the General brought forward on the scene of action his personal grievances, the settlement of Attorney-General Isaacs and the Governor's private secretary.

It will be remembered that Governor Reeder, and the few sattelites that revolve around him, branded General Stringfellow, and others, at the East, as a "border ruffian," "cut-throat," "blackguard," &c., for which he took this occasion to demand reparation from his Governorship, which being refused, left a sound thrashing as the only means of redress. This the General administered in double-quick time, although his adversary escaped the full measure of his deserts, through the interference of his friends. Gen. S. struck Governor Reeder and knocked him down, when that person had a pistol cocked by his side on the table, which his craven spirit prevented his using.

This is but the beginning of the end. After the final decision of President Pierce in Reeder's case, he will either be removed by that functionary, or be forced to abdicate by the indignant squatter sovereigns of Kansas.

[Squatter Sovereign.

The Franking Privilege.

The following officers are entitled to the franking privilege by an act of Congress: The Secretaries of the Departments, Postmaster-General and Attorney-General of the United States, the First and Second Comptrollers of the Treasury, the Solicitor of the Treasury, the Auditors of the Treasury, the Treasurer of the United States, the Register of the Treasury, the Assistant Secretary of the Treasury, the Assistant Secretary of State, the Assistant Secretary of the Treasury, the Commissioner of the General Land Office, the Commissioner of Customs, the Commissioner of Patents, the Commissioner of Indian Affairs, the Commissioner of Pensions, the Assistant Postmasters General, the Adjutant General of the Army, the Quartermaster General, the Inspector General, the Commissary General of Subsistence, the Paymaster General, the Chief Engineer, the Surgeon General, the Colonel of Ordinance, the Chiefs of Bureaus of the Navy Department, and the Superintendent of the Coast Survey, and assistant in charge of the office. This privilege, of course, is restricted to letters and packets relating to their official duties; those sent to be marked or stamped "official business," and this declaration to be subscribed by the officer, with a designation of his office. In the case of the Heads of Departments alone this declaration may be subscribed, under their direction, by their respective chief clerks.—[Union.

From New Brunswick,—An order was recently received from England for fifty artillerymen serving in Nova Scotia and New Brunswick, to proceed to the Crimea. The requisite number was made up by volunteers, a larger number offering than were ordered. The St. John New Brunswicker has the following remarks in regard to the trouble with the Foreign Legion at Melville Island:—It is to be regretted that government ever undertook to raise recruits from among the outcasts in the United States, the very scum of all nations. If the honor of the British flag depended on such beings, we fear it would not long maintain its present proud position. The expense of these worthless hirelings will be more than they are worth—far more, indeed, than the best subjects at home could be enlisted for. We hope to see an end put to this mode of obtaining recruits. It is derogatory to the character of the first nation in the world. The sons of Britain everywhere are willing to share in the dangers and glories of the present contest with a barbarous Power, and there is no need of subsidising mercenary soldiers.

The man who ate his dinner with the fork of a river, has been attempting to spin a mountain top.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JULY 21, 1855.

The Last Novel—The Last Nibble—and the Last Sell.

FOR some time past many of the editors of this great metropolis have been busily engaged in trying to hatch up something against the Mormons. Every story has been related, every report trumpeted, every communication heralded, and every whisper proclaimed. The Mormons have been represented as impure, debased, anti-American, traitors, ignoramuses, not fit to govern themselves, a curse to the United States, murderers of Gunnison, blacklegs, imposters, deceivers, and accused of all the vocabulary of crime.

These charges have been met and repudiated, and their shameless falsehoods hurled back in their teeth, and they have been confronted by testimony that they dare not deny. They have been called upon to substantiate their assertions, and in their exertions have brought into requisition all their inventive energies, used every literary hack, and seemed as though they would rake hades for something to bespatter the Mormons. Their filth, however, has rolled back upon themselves, and besmeared, begrimmed, and desperate, they have complained that the "*Mormons have laughed at them.*" Poor fellows, they ought not to be laughed at—they ought to be pitied. They have then called upon the editorial fraternity for "HELP;" but their cry has been like *deep calling upon deep*, the response—a silent echo. Gov. Young's fraudulency has exploded. Colonel Steptoe has accomplished nothing for them. Instead of capital being made of the trial of the Indians, it has all resulted in several of the principal officers being disgraced; and in spite of special correspondents, testimony comes rolling in in relation to Utah, morally, religiously, and socially, rebutting their statements, and dumb-founding both the accusers and their propagandists. We were to have a rich treat from a wife of Brigham Young's, and a Mrs. Williams; but these have exploded, and now, as a sort of God-send, we have got a book rich in information and full of everything useful, entertaining, and interesting. Now, you Mormons, stand out of the way; we are going to give you Jesse. We have now proof "*strong as holy writ*—incontrovertible evidence—a book written by Maria Ward, not Gov. Young's wife, to be sure; but a Mormon Elder's wife." Isn't that enough; and then it is a description of "*female life among the Mormons.*" Capital. A "book *ably written*," so says the Mirror. He states that

> "Lord Bacon says: 'Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.' A volume, entitled 'Female Life Among the Mormons,' the proof sheets of which have been sent us by Mr. Derby, is one of the books to be 'chewed.'"

We would rather Mr. Fuller had the chewing than us. A person chewing that *precious morceau* would not need an emetic. It would require something more strong than a Mormon's stomach to digest. But Mr. F. seems quite elated. He adds:

> "It is certainly one of the most extraordinary revelations of fanaticism, licentiousness, and cruelty that we have ever read; and altogether a most marvellous, melancholy book. It one-tenth part of the baseness and beastliness of Mormonism, as represented in the volume before us, be true, the whole tribe deserve extermination from the face of the earth—not for their pretended belief in the divinity of Joe Smith or Brigham Young, but for their gross and habitual outrages upon the common laws of society and the common decencies of humanity.
>
> "The book is well written, and if the community generally have confidence in the veracity of its statements, it cannot fail to excite such a whirlwind of indignant disgust as will sweep the 'Latter Day Saints' beyond the pale of Christendom. The evils of this 'Spiritual Wife' system has become gigantic—a hundredfold worse and more dangerous than African slavery; and we hope to see prompt action taken by the coming Congress, in vindication of the violated laws of the Republic in the too long prostituted territory of Utah. The writer of the book, Mrs. Maria Ward, gives a brief sketch of her seduction into the harem of a Mormon Elder."

But *doucement, doucement*, Mr. Fuller; it may be not so bad after all; don't get excited; you know although one *Mormon* is near you, the body are a long way off. Why, you are not taken yet; not even polluted by *them*. Don't cut all our throats—now don't.

We were amused at some remarks of Judge Phelps, in another column, about a hook baited with a *grub*; but the Mirror has actually swallowed the hook and chewed the grub.

The New York Dispatch is also quite elated. He was calling for help, and lo! while he was yet crying, help came, and greedily he took the grub, and is so enamored with it that he has published five columns of closely-printed matter at a time; and finally winds up by endorsing it in the strongest terms. He says:

> "Thus ends one of the most thrilling, and *self-evidently truthful, narratives ever written.* The book is published by Derby & Co., of this city, and we predict for it a larger sale and more extensive reading than any other publication that has made its appearance for years. In the language of the author, 'this narrative of her life only proves what has often been proved before, that 'Truth is stranger than fiction.'"

Some others have taken the same view of it, and stand fairly committed; while a few more sensible, intelligent, and not so easily duped, have taken altogether another view, among which is the New York Times, a paper decidedly hostile to us; they could not swallow the grub; it was rather too gross for their digestion. We select, from among the many, quotations, from this paper, because an enemy:

> "An anonymous work like this, making grave accusations against a body, and against individuals, is not entitled to much consideration at any rate. For our part, we cannot bring ourselves to believe that its details are true. What, on her own showing, is the woman who writes the book, and conceals her name? On the very first page, she states, that at the time her narrative commences, her reputation was so far injured that she had determined to quit the place in which her early life had been passed,—her words are, "I determined to abandon my home,"—and leave friends and enemies in the dark as to her future whereabouts. She takes 'the stage'—which means not a place for theatricals, but a public mode of traveling—and meets in it a middle-aged Mormon named Ward, who fascinates her with a glance! He introduces her to some Mormon friends, including an Amazon named Mrs. Bradish, marries her, and takes her away with him, in Joe Smith's retinue. Not a date does she give—a few facts known to the public to support the story of a cock-and-a-bull which she spins out over 450 pages. Yet she effects mystery, now and then. She describes Smith's death, and, in a very gingerly manner, speaks of his successor as "B——m Y——g"—just as if she should say "W——m C——n B—y—t of the Evening Post"—every one knowing, of course, that Brigham Young and William Cullen Bryant are the parties indicated.
>
> "There is some ability (but not much) in the book. It has very little *vraisemblance*, nor can we believe, from a painful perusal of its platitudes, that it was written by a woman filling the position said to have been occupied by this *pseudo*-autobiographer. Nor can we bring ourselves to credit the assertion that the writer is a female. The book is such as might readily have been *manufactured* out of newspaper anti-Mormon reports and a very small degree of imagination. It strikes us as being the worst fiction of the season."

But now for the book. We have to apologize to our readers for noticing such ridiculous trash, under the semblance of facts, and should not, had the book not have been commented on so much by editors professing respectability, one of which—he who *chewed* it—boasts of *twelve years' experience* as an editor. Others, claiming the title of *reviewers*, have gravely given us their professional opinion about it, and of course "the world and the rest of mankind" are bound to believe it.

The first question that would necessarily arise is, Who is this Mrs. Ward? This question we asked of seven or eight Elders who happened to be here from Utah on their way to Europe, but not one of them knew. The only Ward that we ever knew was a Barney Ward, a mountaineer, who was baptized in the mountains; his wife is a squaw. We would not wish to accuse her of the egregious ignorance manifested in this book; otherwise no white woman could have been cognizant to such scenes as she has represented. A woman that could, according to her own showing, be the boon companion of murderers for years, who could witness infanticides and murders of the most revolting kind, and yet associate with the perpetrators of these fiendish acts, might have, according to her own showing, some cause for leaving her parents and home, and would have found a fitter place in a penitentiary than to be the wife of a Mormon Elder or any other man. She is not only a disgrece to her sex, but to humanity. As the Times states, we don't believe that it was a woman that wrote it, and of course the name with the book is fictitious. And furthermore, we don't believe it was an American; it must have been some foreigner just imported; for any school boy, twelve years old, ought to be whipped if he did not exhibit a better knowledge of both the geography of the country, or of the Indian locations, than is displayed in this precious book, not to say anything about the Mormons. The history of the Mormons is well known, as well as their various locations, emigrations, and routes; and a writer of even a novel has exhibited, as we shall show, too culpable a neglect in not informing themselves better as to historical details, and the customs and usages of the people about whom they write; a reference to any common map would have saved them from much shame which must necessarily follow their exposure. Job said, "Oh, that mine enemy would write a book!" The more such exhibitions as these are made, the better and the more extensively they are circulated; they only manifest their own folly. It is not our intention to make an exhibit of the whole; we shall show a few items that all may know, and leave the other for them to draw their own conclusions. The writer has not only withheld name, but also avoided, as much as possible, all data; sufficient, however, is given in the narrative to convict the imposture. We extract:

Page 10. Joseph Smith is described as having "*dark, piercing eyes.*" This is false. Joseph Smith had light colored eyes; we think grey.

Page 24. "Joseph Smith was one of the earliest practisers of *animal magnetism.*" This is false. Joseph Smith never practised nor even sanctioned mesmerism. We would here make a remark. The above are merely contradictions of statements; we pledge ourselves, however, to prove all that we shall say, if disputed by the champions of Mrs. Ward, the aforesaid editors, and at the same time challenge them for a proof of her statements. We were well acquainted with Joseph Smith, and know well his history.

A Mrs. Bradish, the principal heroine of the writer, kills two persons in the State of New York. Who were they? where were they killed? who knows anything about it? Murders of this kind don't take place without being known. Come, gentlemen, tell us who they are, and where it occurred.

Chap. VII. page 81. She leads her heroes to "the *Mormon settlement in Illinois.*" Her history takes them from New York and lands them in Illinois. Now, unfortunately for our truthful writer and her abettors, Joseph Smith did not go from New York to Illincis, but from the State of Missouri. We were there at the time. History records it—the proof is on hand.

Page 82. "The Mormon village contained *about fifty houses*," and we are not told of an increase afterwards; but unfortunately this little village—*Nauvoo*—where Joseph Smith actually did live, was laid out five miles long on the river, and two or two and a half back from it. It was a chartered city, and had its Municipal Court, Mayor, City Council, &c., and contained upwards of ten thousand inhabitants; and the Mormons owned most of the land adjoining for twenty-five miles one way and twelve another.

Again, page 84. "To secure their further independence they determined to have a bank," and Mrs. Bradish was a "directress of the bank." The Mormons never had a bank in Illinois. Will the editors of the Mirror or the Dispatch produce some of the bills, or give the public information about them?

Page 100. "In ecclesiastical affairs, the real business of the Church was conducted by himself, (Joseph Smith,) with three assistants." This is ecclesiastical nonsense, and only another proof that the writer never either saw or knew anything about Joseph Smith, or his counselors. He had two; never three.

Page 137. Joseph Smith is shot on horseback. Joseph Smith was not shot on horse back; but in Carthage jail. We were present at the time. Where is the brains of our editors who endorse these truthful statements?

Page 146. "Two days previous to the expiration of the month ..... our company was ready for departure." We are informed that this month was a month after the death of Smith, that they departed. The Mormons left Nauvoo two years, and not one month, after the death of Joseph Smith.

Page 165. "Our guide was a young man named Harmer, who bore the title of captain, in consideration of his having once held that office in the Mormon Legion, those first pioneers of that faith, who, in the service of the United States, had explored the region of the Great Salt Lake, in their overland route to California." The Mormon Battalion, the first Mormons that ever went to California, were enlisted by Capt. Allen, of the United States army, on the Missouri river, near the present site of Bluffs City, and three hundred miles distant from Nauvoo, on the way to the Valley. Our author has a singular way of making guides. She sends a party to California, has them return, and takes one for a guide; whereas the Battalion, from which her guide was taken, was formed after they started, without a guide.

Page 166. "We numbered *one hundred and twenty wagons*, each wagon being drawn by four mules." We numbered perhaps ten times that many; but not one mule team that we remember. Our heroine was there, so she says, and of course must know.

Ibid. "When we arrived at St. Louis we found several other wagons waiting to join us, and after a short delay proceeded to *cross the Mississippi*, and strike off through the uninhabited ocean of prairie." Our new-caught green foreigner ought to have studied "Mitchell's Map for Schools" before writing this; it might have saved some shame. She leads her travelers through "rolling prairies, sparsely inhabited by white people," and from Nauvoo lands them at St. Louis, on their way to the Salt Lake. We feel ashamed of noticing such scribbling as we pass along, and we must say that we feel ashamed of the editorial cloth, to find reviewers and editors of "*twelve years' standing*" endorsing such stuff. Why, the Mormons were nearer St. Louis when at Nauvoo than they ever were afterwards, and when they reached the Missouri they were five hundred miles distant from St. Louis by land, and eight hundred by water. But worse and worse; from St. Louis they cross the Mississippi, *on the way to the mountains.* "*Hold my sides, Hal.*" We won't contradict this, but refer our reviewers and editors to inquire of some of the ragged school boys. They then take the Santa Fe route. They passed more than two hundred miles distant from the Santa Fe route. What next?

She complains of her memory being bad, and she "forgot some of the smaller streams." Now this is really superfluous delicacy. After jumping over hundreds of miles, eating St. Louis, and swallowing the Mississippi to wash it down, then to gag at two or three small streams.

But they do after all break loose, and find themselves fairly in the wilderness; they come to a river and build a raft. "It consisted of middling sized logs, bound together by very strong ropes and chains, on which *thick planks were laid.*"—Page 176. *Query.* Where did they get the thick planks in the wilderness? We are here reminded of the story of the Irishman, who, on being asked if he knew how the moles threw the dirt out of their holes, said, "Faikes and its miself that can tell you." "Well, how is it done?" "Why, you spalpeen, they commence at the bottom furst." "But how do they get there?" "Sure, and that's a question of your own asking."

Page 186. They get into among the Sioux, and into a country well-timbered, according to the narrative; they afterwards meet some Cheyennes. Now, the Sioux and Cheyenne country's are nearly destitute of timber; so much so that travelers use what is termed "*Buffalo chips*" for their cooking. After passthe Cheyennes and Sioux, page 207, we come to a Pawnee village. Now, unfortunately for our heroine, the Pawnee village is between two and three hundred miles from the Cheyennes; the Cheyennes ground is above that of the Pawnees. The head-quarters are from two to three hundred miles apart. The Pawnee village is near Fort Kearny; the Cheyennes near Laramie. Kearny is about two hundred and fifty miles from the Missouri river, and Laramie about five hundred miles. Yet, on the way to the Valley, we are first introduced to the Sioux, five hundred miles off; then brought two hundred and fifty miles back to the Pawnees, still pursuing our journey, and then jump over three or four hundred miles from the Pawnees to the Snakes. But we are becoming tired of this *very truthful* history.

Although ignorant of routes, rivers, geography, Indian localities, and of everything else written about, our heroine says she is a French scholar, and had no difficulty in talking with some Santa Fe traders. (Curious place for them.) We have a specimen of her *lingual* powers in the following. An Indian is made greatly to admire the bravery of an heroine, Mrs. Bradish, and in eulogizing her on her accomplishments, said, "in French, '*Squaw good shoot; Squaw good shoot.*'" Was it the word *squaw*, or the words *good shoot*, that were French? Or who interpreted the Indian words into *squaw good shoot?* We are really getting important imformation.

Page 192. "Several of our oxen joined the buffaloes." They started with one hundred and twenty mule teams; where did the oxen come from?

They finally reach the South Pass, and cross it, leaving an Indian altar; they "passed on, and soon reached a river said to be a tributary of the Colorado; it was broad and shallow, with a full, swift current over a rocky bed."—Page 267. More fudge. The Pacific Springs, the first western water, on the Atlantic slope of the South Pass, is shallow; and the ground over which it runs for several miles litterally a quagmire. The last time we passed that way west, one of the companies horses floundered in the mud, and although we had traveled near fifty miles that day, we tied our horses up, without grass all night, rather than expose them to the danger of being mired.

We are next introduced to other rivers which our author knows as much about as the foregoing. The Little and Big Sandy are the streams next in succession, and are dull, heavy streams, having sandy beds, without rocks, and not, as the author says, "*mountain torrents flowing impetuously over a rocky bed.*"

We have made numerous other notes; but feel sick of the trash, if any one wants to see more we refer them to the book. Suffice it to say that blunders are quite as thick, as we progress, as what we have already noticed. The various John Gilpin, Will O' the Wisp, mesmeric, and other cock and bull stories, we leave for somebody else. We think we have quoted enough to show that it is a complete sell, and that our brave editors are as desperately hoaxed as ever they were in their *twelve years* editorial experience. We must confess that of all the catchpennies we have ever seen, it is the most ridiculous; and our only surprise is that men should be such fools as not only to swallow the hook but chew the grub. The *Dispatch* has been calling lustily for help, and lo! it has come. Now gentlemen stuff yourselves we think you have enough of Mormonism for once, and this very "*truthful narrative*" upon sober second thought may be as "bitter in the belly as it was sweet in the mouth."

We affirm that the writer of that book, never went with Joseph Smith to Nauvoo, or Illinois; never went with Brigham Young to the valley; knows nothing about Mormonism; is ignorant of the route to Salt Lake; of western geography; of Indians localities; and is equally ignorant of the manners, customs and habits of the Mormons; and we defy the author or his abetters or the aforesaid editors, or any editors to prove to the contrary. Notwithstanding the hypocritical cant of the closing words "If any are thereby warned, my labor will not have been in vain." Yet this is the book, that Mr. Fuller says should be *chewed and digested.* The book that the New York *Dispatch* says is one of the most *thrilling and self-evident truthful narratives* ever written, and which numbers of the corps editorial has endorsed. *O, tempores, O, mores.*

In noticing the avidity with which this has been seized upon by many of the editorial fraternity, we are reminded of a man who found a parcel neatly wrapped up, in the street. He soliloquises, at first sight, "It looks like tea." Grasping it with nervous excitement, and feeling it heavy, "I hope it's tobacco. No! It may be sugar?" Examining a little more closely, and trying it by smell, he throws it down—"Dirt, by jabers."

In conclusion we suggest an idea for their *protigé* to be benefitted by.

The Mirror speaks of an invitation from Dr. Carnochan, to visit Randall's Island. After describing many afflicting scenes he states.

> "But the saddest scenes of all are presented in the Wards, both male and female, where the patients are paying the penalties of their own licentious follies. Although the rooms are thoroughly ventilated and the floors as clean as the deck of a man-of-war, yet the disgusting character of the disease, and its horrible manifestations, mingled with a sort of moral nausea, excited by the beastliness that induced it, makes one turn away from these "daughters of pleasure," as they are mockingly called, with a sickness at the heart that requires prompt resort to a philanthropic philosophy to overcome.
>
> "And yet it is surprising that so few of these poor creatures die at the hospitals. Dr. Carnochan informs us that during the past year out of some twenty-nine thousand cases, the proportion of deaths was only about *six per cent.*"

Having made so poorly out about Mormonism, we would respectfully suggest another field for him to try his hand upon; one that he would be better acquainted with. Out of the *twenty-nine thousand yearly*, cases of licentiousness and prostitution, perhaps he might find some strange stories about broken-hearted and betrayed husbands, destitute and abused wives, miserable parents, dark scenes of betrayal, misery and guilt, decoyed innocence, bartered virtue, heartless procuresses, stool pigeons, houses of ill-fame; splendid misery, detroyed constitutions, broken hearts, with all their miserable train. This could be a story in truth, founded on facts at your own door; statistics obtained on Randall's Island, from police reports, at our fashionable hotels and splendid saloons; besides, he could be under the surveillance of his masters, the editors, who could render him much useful information on these subjects; and a knowledge of the Mormons, geography, or Western, or Indian life would not be needed.

The Ravelling Knot.

IT would take a life time to read the full details of the war, were it to progress for some years to come at its present rate. If the war is to be determined by such a relative ascendency on the part of one power as to preclude all further effort on the part of another, it would appear but a duplicate of that pyrotechnical marvel—an endless beginning. In the course of this very war, in which three powers have been arrayed against her, and a fourth been neutrally hostile, Russia has acquired a territory as large as the whole of Germany, and harbors only requiring fortresses to become new Sebastopols, threatening the Sea of Japan, and by command of the river Amur allowing her to pierce to the interior of China. Russia is wiser in her generation than any European power we know. The present is not eternally before her; she pries into the future, and with prophetic seership descries

"Forms of things and what they are."

The pigmies of selfish policy cannot realize the huge dimensions of this colossus. Whilst they are considering the confirmation of party organizations, or the adaptation of constitutions to growing intelligence and increasing popular demands, Russia, troubling herself neither with one nor the other, considers but the elements that go to form national character and the means of adapting herself thereto, by prepossessing a people in favor of her. Meanwhile the French are occupying Constantinople with enormous works that will take years to complete, and which have already impressed the Turks with the conviction that the "City of Constantinople" can never again be called their own. Strange occupiers these French! None can doubt but that the French are far less adapted to the Turks than the Russians. In fact, they can there govern only by extermination. The Turks will be gradually hunted out, and unless Russia has unlooked-for success, and provided this alliance holds out, Napolion III., in the name of the allies, will add to the glory of his crown by adding thereto the jewel of Asia, successively aspired after by all who have sought to sway the destinies of the world. The reduction of the army by Austria is a mere reduction of reserves. If Austria, as declared by one of the British ministers, has left the allies free to pursue their own policy, she possesses a similar immunity, and we may look to her alliance with Russia, and of both with Russia, on the plea of thus endeavoring to bring the war to an end, or as a rejoinder to the Western threat of wakening up the nationalities. All is now more complicated than ever. The skies are overcast, and heavier storms threaten to beat upon the nations. France is seeking the fulfilment of a gorgeous Eastern dream, and will walk through blood and ruin to achieve it. The inviolability of life is no longer considered as in question.

Missionaries to England.

WE this morning July 17, took the parting hand with Brs. Hector, C. Haight, John L. Smith, John Kay, John Scott, William S. Muir, Daniel Davis, Robert F. Neslen, and David Curtis, all missionaries to Europe, and late from Salt Lake Valley. They took passage in the magnificent packet ship Isaac Wright, of the black ball line, leaving the pier per steam tow at 10 A. M., direct to sea. We wish them a speedy and safe passage to the land of their destination, and trust that the blessings of the Almighty will be upon them, as they shall go forth on their several missions to proclaim the everlasting gospel in foreign lands.

Population of New York State.

THE census recently taken affords some strange results. Notwithstanding an immense and continuous immigation the productive powers of a population amounting in 1850 to 853,418, resident in ten of its chief cities, including New York, Brooklyn, Williamburg, Albany, Troy, Utica, Syracuse, Rochester, Buffalo, Oswego, the increase is but 376,082. The question arises where can immigrants have gone to? To be sure these swell in part the accumulated numbers, and the habits and vices of large cities are fatal as well to longevity as to productiveness. The inquiry is only to be assumed by regarding the facilities of travel westward as affording so many active and continuous outlets, the speed and cheapness with which, by through tickets the individual is wheeled away, affording every encouragement not to linger on the sea coast where the means of living are easily dissipated, where work is scanty, and no helping hand is held out. Again, a large portion of the German emmigrants come with means in their possession, and these are too wise to linger long where there stock cannot be profitably invested in the pursuit of agriculture. These frequently go as far West as railways and steamboats will take them. Importers, or those connected with foreign houses, are necessarily permanent stayers. They realize large profits in a brief period, and then return to enjoy the society of *la belle France*, giving place to others. Thus goes the world, population ever flowing westward, as by some necessity of nature's laws, obeying the revolution of the earth, and the spiritual law of the creature.

☞ Persons wishing the destination of the paper changed will please to forward the name of the Town, County and State, to which it has been addressed, as well as of that to which they wish it sent, distinctly written.

WHAT NEXT!—A circular setting forth a new platform is actually in circulation in Buffalo, ostensibly against the American party, and is being required by foreigners and natives. These platforms, based on the imperfectly understood idea of Know Nothingism, which is not a principle but a prejudice, have got these co-operating in them into countless entanglements, promoted disunion, and sown the elements of permanent discord.

Fourth of July Oration.

IN our account of the pic-nic that we attended, we briefly alluded to the celebration of the Fourth of July, and the speeches made on the occasion. The following, delivered by Capt. ROBBINS, will not be uninteresting:

SPEECH OF ALEXANDER ROBBINS, JR.,
Extemporaneously Delivered at Tom's River, on the Fourth of July, 1855.

REPORTED BY THEODORE MC'KEAN.

Brethren and Friends:

I arise to make a few remarks relative to the day we celebrate. After what has already been said, I need not occupy much time with preliminaries. I need not go back to the days of Columbus and call to your minds the difficulties through which he waded, in order to carry out the design of God, in discovering this Western World! That for eight long years he petitioned at the feet of the potentates of Europe, until he obtained at the hands of Isabella the three small vessels with which he discovered this country, and to which we owe the benefits which we here enjoy. Suffice it to say, the spirit and power of Israel's God was upon him, like fire shut up in his bones until he had accomplished the design of Heaven, in bringing to light this country that was destined to be that portion of the earth on which the Kingdom of God was to be set up in the last days. This land has been an asylum for the oppressed of every nation from that time to the present; but the blessings and privileges which we now enjoy have not been obtained without much difficulty and privation on the part of our ancestors.

Great Britain, our mother country, to whom we owed allegiance, and toward whom we had only that filial affection due from a child to a parent, from time to time exacted from us extravagant taxation, in various forms, without granting that representation which should go hand in hand. Yet notwithstanding this, and other unjust requirements, the colonies had no disposition to throw off their allegience to their mother country; the ties of consanguinity and affection forbade it. But it is said there is a point in the affairs of men and nations beyond which "forbearance is no longer a virtue." That crisis came. And seventy-nine years ago this day, although comparatively weak, and to all human appearance unable to sustain such a position, they declared themselves free and independent. Then shoulder to shoulder stood the heroes of Seventy-six through seven years' hardship and fatigue, unsurpassed in the annals of history. It was the justice of their cause against overwhelming odds, that nerved them in their hour of darkness and trial, and which led them to rely for help on an arm stronger than their own. Hear the significant accents of one of their number, as he addressed his brethren at the memorable convention of delegates at Philadelphia, as follows: "Besides, sir, we shall not fight our battles alone; there is a just God that presides over the destinies of nations, who will raise up armies to fight our battles for us." Was this prediction fulfilled? It was to the very letter. Hence we hold the names of Lafayette, Degrasse, and others of our French allies, in everlasting remembrance. Under Washington, the blessed and inspired of God, through dint of perseverance and sacrifices, victory at length crowned the efforts of our fathers, and we this day enjoy, here at Tom's River, the blessings of freedom and liberty they so gloriously won.

I have briefly noticed the position of the colonies at an early day toward their venerable matron, from whose shores they came to this then wilderness country, (in the form of a Puritan band,) that they might more effectually worship God according to the dictates of their own consciences. Is there any resemblance, politically, between the position of the early Puritans toward their trans-atlantic sovereign and the Latter Day Saints toward their trans-rocky mountain parent? We think there is quite a resemblance. Did they leave thier parent country on account of their religion? So did we. Did they leave their fathers, mothers, and nearest friends, to seek an asylum in a wild Indian country, far remote from their former homes? So did we. Were they loyal to the government to which they owed their allegiance? So are we. We respect and reverence the institutions of our fathers. We love the soil on which they used to tread.

The Constitution of the United States we reverence as a rich legacy, which we feel honored in maintaining against any nation or faction that would do it violence. Demagogues and politicians may prate and prattle about the disloyalty of the Mormons, but I know from associations and experience in the midst of that people, that there is not a more loyal people to the General Government within the pale of its jurisdiction. I challenge any person to point to a State or Territory less refractory, and more forbearing, than the Territory of Utah. What Territory, I ask, belonging to our Union, trained (as they are in this Government,) to Republican principles, that would not murmur at the appointment by Executive Authority, of an entire stranger, to govern some sixty thousand permanent settlers, whose united wish was known by the department to be for another, who was American born, and whose capability and loyalty had never been impeached? But notwithstanding the Republican predilections of the citizens of Utah, so incompatible with such an appointment, they were ready with all forbearance, to submit to it.

They talk of trouble with the Mormons—the necessity of sending *armies* to *force* them to *submission*. I ask, when have they refused to submit to the requirements of the General Government? When and where has Utah exhibited her disloyalty? "Echo answers, where!" She never has. We, as a people, love to celebrate the Fourth day of July, as the great Anniversary with which is associated in our minds the first grand step taken by our patriotic sires, in the cause of Freedom. In us burns the same patriotic fire, and we shall never prove recreant to its admonitions.

Scattered over this broad country, are the graves of our ancestors! In every town and hamlet, are our friends and family connections! and when retired to our quiet homes beyond the Rocky Mountains, it is with no little interest and anxiety, that we have looked, and shall look, to the East from whence we came. And more especially, while the portentious clouds of party factions that hang so visibly over our nation lower, threatening her overthrow and destruction. It is not in Utah, nor yet in the various nations of the earth, no matter how powerful, that we see causes for the unpleasant forebodings we entertain. But it is at the very fountain of life. It is in those factions that would sacrifice the Federal Compact at the shrine of local interests.

But I forbear! This is an occasion unappropriate to the dark side of the picture.

Let us acknowledge the hand of God in all things, and seek to do His will, and all is well. The rustling of the tri-colored emblem of our National greatness that floats above our heads on this occasion, admonishes me of the words of the poet, with which I conclude:

"The Star-spangled banner, long may it wave,
O'er the land of the free, and the home of the brave."

The Widening Vortex.

THE foreign news on hand is relatively of little moment, yet it seems to close a persevering determination on the part of the Allied powers to extend the sphere of their work, and Austria, who has so long played her game of balance of power, now leaning to this side, now to that, bids fair to be engulphed with all her nationalities in the vortex. War and destruction on the most dreadful scale is the order of the day. It is not reason but revenge animating men's hearts. Austria, now finds foes both within and without, and in any agitation ceases to be compact. The address of the French Emperor will fan the hate with which her policy is regarded.

"One year already had passed since the commencement of the war, and already France and England have saved Turkey, gained two battles, forced Russia to evacuate the Principalities, and to exhaust her forces in the defence of the Crimea. We had, moreover, in our favor the adhesion of Austria and the moral approbation of the rest of Europe.

"We restricted ourselves to ask, in the interests of Germany, the free navigation of the Danube, and a breakwater against the Russian flood which continually obstructed the mouths of that great river.

"We demanded, in the interests of Austria and of Germany, a better constitution for the Danubian Principalities, that they might serve as a barrier against these repeated invasions of the North.

"We demanded, in the interest of humanity and justice, the same guarantees for the Christians of every confession under the exclusive protection of the Sultan.

"In the interests of the Porte, as well as in those of Europe, we demanded that Russis should limit to a reasonable degree sufficient to shield her against any attack, the number of her ships in the Black Sea, a number which she could only maintain with an aggressive object.

"Well, all these propositions, which I may call magnanimous from their disinterestedness, and which were approved in principle by Austria, by Prussia, and by Russia herself, have evaporated in the Conferences."

This is the most tremendous political blow that Austria has yet received. Her policy requires that she should keep on good terms with either party. Unable any longer to hide her predilection, or even justify to the exacting West the fruit of her neutrality, she is suspected, with or without reason of intending to aid Russia as soon as the Western fleet should have withdrawn in a mighty division of territory, in which there should have been mutual gain. It is not possible, at this crisis, that the "nationalities" of Europe can slumber long. The controversy of England, the disposition of France labor alike with the Russian and Austrian Governments, and with the petty princely houses of Germany and Italy for their suppression. But the quickening of common intellengence is fast counterbalancing mere physicial pressure; mind is asserting its prerogatives, and everywhere the trumpet tones for the resurection of the spirit may be heard.

Power and Volition.

IN a synopsis made by the North American Review on the "Peraistance of Physical Laws," we have given us, in a few words, the summary of a recent work on the source and modes of action of natural motive power. In that volume, the theory of natural motive power is unfolded, assuming the entire passivity of matter. This evidently recognized principle of natural philosophy is extended to the domain of chemistry, and the material masses are supposed to be utterly inert as the masses built up from them. The idea of *inherent forces of attractions and repulsions, of gravity, cohesion* and *chemical affinity*—is discarded as wholly incompatible with the nature of matter. The component atoms of a body, it is affirmed, can no more possess the power of self-motion than the body itself. Every change—whether from rest to motion or from motion to rest—must be impressed upon them by forces from without. The only power of capability here ascribed to the atoms is that of receiving, modifying and transmitting these forces. Yet these forces receive at the hands of this theorist but the name of mechanical forces, a name deduced from effects of their exhibition and not from their character. A power like that resulting from combined magnetism and electricity and under complete control of the will, surely merits a higher cognomen then a mechanical force. Cohesion, chemical affinity and all other powers are more or less connected with it, and all qualities of matter relate to, and are variously acted on by it. We cannot find philosophy in such dictation; to progress it should be illustrative, and tell us something more than that oxidation and de-oxidation are everywhere in progress. We find here the falsest of all propositions laid down; one which may be regarded as a very natural inference from so materialistic a theory. It is this, that "man cannot originate force." We will illucidate by terms. Force is a form of power; volition not only determines its direction and extent but its character. And every form of power yet discovered in natural forces is by man wielded and controlled. The discoveries of science enforce this view. Nature is coming more and more subject to him, and new streams are daily opened out for the spontaneity of his action. The impulses he controls are yielding

fruit. He so conducts a stream of electricity as to make by means of one grain of gold such a desposit of the precious metal over a vast surface of silver as a whole life-time and the labor of the most skillful hand would not suffice to produce. Power is more than this philosophy would make it—the mere diffusion of strength. It is intelligence working in varying characters and amid varying circumstances. It is the phenomena of life no longer working in darkness and in secresy.

Exploration in Africa.

Africa was not made for the mere roaming ground of savage tribes; in history, Carthage shines out with a lustre that centuries have not eclipsed, and the remembrance of its wealth and power, which were not only derived from commerce but from trade with the interior, indicates its possession of all the elements of national wealth. The settlements of Europeans, the embassies and explorations of the Governments of Great Britain and of France, the researches of those most persevering of all men—German travelers have been productive of results entirely incommensurate either with the first expectations entertained, or with the extent of country traversed, yet we know how the wealth of California was unheeded by the tens of thousands who had lived upon its soil, and how a country may be traversed and re-traversed without affording any information to the casual traveler. Africa which is the country of the fullfilment of so many prophecies, cannot long be the unknown land that it now is, and profiting by previous information we are glad to find that another expedition is to be fitted out by and under the directions of M. Brun Rollet, a Sardinian, at present in Cairo, but a resident in Khartum, where, for the last twenty years he has been engaged in mercantile pursuits. It is mercantile knowledge that is wanted at present. M. Bollet, who has been particularly successful in mercantile transactions, and in the obtaining of ivory and gum, proves to be intimately acquainted with the countries of the White River, its inhabitants and national resources. The region he is about to explore is much richer than that with which he has had dealings. The expedition goes by water, and will consists of six boats, manned by almost sixty men, all well armed. The scientific outfit and preparations have been aided by the *savans* of Paris and Turin, the French and Sardinian Governments have given special recommendations to the Pacha of Egypt.

When negro catchers and anti-slavery men, have done their work; and when many other interested, fanciful, political, and fanatical operations shall have had their commencement and decadence; the Lord will in due time, among other revolutions, feel after the sable sons of Ham, and "Ethiopia will stretch out her hands to God."

There is more to be done in the world than many people have dreamt of in their philosophy, and it will be accomplished without the officious interference of interested partizan and pseudo philanthropist.

A Jeu D'Esprit.

The following is flying to and fro: The poor bachelors have in fact a hard time of it. They have been ridiculed by the sex, and sometimes taxed by legislators, and now staticians deal them "the unkindest cut of all," by proving that they die earlier than married men.

The celebrated Dr. Casper, of Berlin, estimates the mortality among bachelors, between the ages of thirty and forty-five, at twenty-seven per cent: while the mortality among married men, between the same ages, is only eighteen per cent. As life advances the difference becomes even more striking. Where forty-one bachelors attain the age of 40, there are seventy-eight married men, a difference of nearly ten to one in favor of the latter. At the age of 60 there are forty-eight married men to twenty-two bachelors; at 70, eleven bachelors to twenty-seven married men; and 80, nine married men to three bachelors. No bachelor, it is said, ever lived to be a hundred.

The reason for the comparitively short life of the bachelor is obvious. Of two men, exactly similar in other respects, except that one is married and the other is not, the bachelor will have the more irregular habits. Gentlemen, when single, are twice as apt, as Dick Swiveller has it, "to pass the rosy," as when they are married; and especially to do it into what Burns calls "the wee sma' huors ayont the twal."

Ten bachelors sing "we wont go home till morning," where one married man vocalizes in the same manner.

Movement of Troops.—Expedition to the Plains.—The Van Buren (Ark.) Intelligencer of the 29th ult., says:—An expedition for the Plains left Fort Gibson, Cherokee Nation, on the 22d instant, consisting of three companies of the 7th Infantry, numbering about 230 officers and men, under the command of Lieut. Colonel P. Morrison, 7th Infantry. The other officers are Assistant Surgeon J. T. Ghiselin, United States Army; Brevet Major R. C. Gatlin; Captains Henry Little and C. A. Humber; Lieutenants T. J. C. Amory and E. O'Connor, 7th Infantry. The expedition will proceed by the most direct route to Turkey Creek, there striking the Santa Fe route; thence to Bent's Fort and Big Timbers, extending protection to emigrants on said route, cultivating friendly relations with such tribes of Indians as may be met with on those vast prairies, and inquiring into the facilities for establishing a military post somewhere on the Upper Arkansas. The expedition will probably return to Fort Gibson about the middle or last of November next.

Jonah wrote to his father, after the whale first swallowed him, stating that he had found a good opening for a young man going into the oil business—but afterwards wrote for money to bring him home, stating that he had been "sucked in."

Correspondence.

Salt Lake Correspondence from Judge Phelps.

We have received the following from our old friend Judge Phelps. It is a literary curiosity, and just like the man. Who does not know or has not heard of Judge Phelps? If they have not they are behind the age, and need enlightening on this subject. Come, Judge, let the quill wheel run and send us more of it:

Great Salt Lake City, Utah, May 1, 1855.

Dear Sir—"The Mormon," printed in the great city of New York by your good self, came to me (*via* California) per last mail, and being the first paper from the States in upwards of a "good while," was quite a lion among the beasts of the field and fowls of the air. One thing is certain, the Saints all pray for your success, and the devil hates holiness.

Our trials, while "Uncle Sam's" waiters camped in the city, were like fire in the leaves of a forest in a dry time, blazing for a conflagration, every time the wind blew; but God, the friend of faith, union, goodness, love, joy, perseverance, mercy, and fortitude, helped us to turn all things to his glory, and *here we are*, in the midst of this crooked and wicked generation, a light unto the Gentiles, and a "flaming flame" to the house of Israel.

I say, go it boys, "wooden legs are cheap;" fight away in Europe; smother wickedness in America; and brush away the cobwebs of Christianity, that the lightning bugs may have a chance to sparkle before a storm, in the gloom of midnight, while death and glory whet up their long shears to clip off the heads of *all fools*, and allow the children of the kingdom one holiday of a thousand years *to do right;* without once naming Shakspease's cowards, knaves, and simpletons, in every society, city, and hamlet, bobbing for whales, with a knotty hemlock tree for a fish pole, with a woman's and horse's hair-line, and a kingly or congressive hook, well-fitted with a buffoon, starched at college, at one end, for a lawyer, supported by an over-grown grub at the other end for a judge, whereby the whole world gets a glorious *nibble*, and hell a direct tax, to keep up the repairs and expenses of living in the fashion of the devil.

We had a mild winter, and good preaching; and I think I can say Zion prospers.

I shall try to help you all I can. In the days of Nauvoo, when the old quill wheel was running, I used to spin and weave something in the likeness of poetry; so I have just reeled off two or three verses for The Mormon.

May the God of the Garden of Eden bless you, and "the oil of the annointed Adam" strengthen you to overcome the world and "Cain-hannock," is my prayer. Amen.

W. W. Phelps.

John Tayloy, Esq.,
Editor The Mormon, New York.

FOR THE MORMON.

Jerusalem.

BY W. W. PHELPS.

What glorious tidings are sounding abroad,
By angels and prophets, the servants of God;
The nations are warring, the world lives in fear;
"The fig-trees are leaving, the summer is near:"
Jerusalem, O Jerusalem, then
Be wise, and, like chickens, rush under the hen!

For Jacob now is like the dew from the Lord,
To mellow the tyrants that fight for reward;
And Judah, that halted at Shiloh at first,
From Gentile oppression in triumph will burst:
Jerusalem, O Jerusalem, then
Awake ye, and build up thy temple again!

The last days have come, with their terrors and tears;
The Gentiles must fall by their swords and their spears;
For Zion now rises, the "kingdom to come,"
And Palestine beckons the Jews to come home:
Jerusalem, O Jerusalem, then
Arise in thy glory and splendor again!

From Our Utah Correspondent.

G. S. L. City, April 27, 1855.

To the Editor of the Mormon:

Sir: The first number of your paper reached this city yesterday by the California mail. We like the appearance of the Mormon very well; it certainly is worthy of its illustrious name.

This is a general time of health; the weather is very fine, though rain is much needed, and if the drouth should continue the farmers will have to began almost immediately to irrigate.

The young crops of grasshoppers are so numerous in many neighborhoods as to threaten the entire destruction of vegetation.

The gates are hung on the Temple Wall, so as to entirely close up the square during the night.

The new Council House is finished, and is a very nice building.

The Iron Works' in Iron County, are in successful operation, 1700 lbs. of good iron is made from the furnace every twenty-four hours.

A company of brethren are making preparation for building a fort at Paragona, in Iron County, which was abandoned some two years ago in consequence of the Indian war.

A company is formed, and will start in a few days to make a settlement in the Vegas of the south route to California.

President Young and Kimball are on a visit to the northern settlements. Elder Lorenzo Snow is making a farm, and building a mill at Box Elder. About twenty-five families, in addition to the former settlement are also going with him.

The Presidency expect to start on a visit to the southern settlements during the month of May. The Indians are quiet and peaceable; they have elected Ar-ra-peen for their Chief in place of Walker.

Elder Hyde is making arrangements to leave in about ten days for Carson Valley, to be accompanied by A. J. Stewart, surveyor, and ten or twelve others whose names I have not learned.

Lieut. Mowry, with a detachment of the United States troops, takes the south route to California; it is reported he will be stationed at Fort Yuma, on the Colorado. Another detachment is going to California by the north route.

There are about twenty heavy wagons and teams employed in hauling rock from the quarry for the Temple, and the canal from Big Cottonwood Canon, which is intended to bring the granite for the walls of the Temple, is already in progress; Br. Fox has taken a level for it.

A beautiful row of trees has been planted around the Temple square.

The Presidents new house is moving up rapidly.

President Brigham Young, has deeded his property to the trustee in trust, amounting to $199,625,00, and many others are following in the track.

The Desert Theological Institution held its first public meeting on Wednesday evening last, the 25th inst., President Young delivering the opening address, which occupied about an hour. Yours, faithfully,

G. A. Smith.

What of Maine?

We have not heard lately from Elder Trip in Maine. What is the reason? Are they not thawed out there yet? The following from a boy, a convert of his, will show that he is alive. Come, Bro. Trip, let us hear from you. We are not so good *guessers* here as you are in Maine, and might make a wrong *calculation* if we merely *concluded* what you were doing, without hearing from you:

Mexico, State of Maine, July 12, 1855.

Bro. Taylor—*Dear Sir:* I take my pen to drop you a few lines to let you know what I think about Mormonism. Being a small boy, only fifteen years of age, I do not expect that my discourse will be very interesting to you; but perhaps I can do a little something towards building up the kingdom of God. My father and mother belong to the Church of Jesus Christ of Latter Day Saints, as well as myself; we were baptized and confirmed into the Church this spring, by Bro. E. B. Trip, and there were a number baptized at the same time; so the kingdom of God will roll forth, for the little stone that Daniel saw "cut out of the mountains without hands, will roll forth until it fills the whole earth; and it will stand forever." I know that we are persecuted by the world, but that only makes my faith the stronger in God, for he has said that he would have "a tried people," and that they should "come up through much tribulation;" so the world may scoff all they please; but what more do we want when we know that we are right, and that Christ is at our head? Now, I would say unto all the brothers and sisters, be faithful in Christ.

May the Lord bless you, Bro. Taylor, is my prayer in the name of Jesus Christ. Amen.

A. M. Eastman.

Know Nothings Improving on the Declaration of Independence.—It was given out in Cincinnati, that an expurgated edition of the Declaration of Independence would be read on the 4th, by Prof. Lippitt, at the Eighth street park. The following passage is to be omitted: "He (George III.) has endeavored to prevent the population of these States; for that purpose instructing the laws for naturalization of foreigners—refusing to pass other laws to encourage their migration hither, and raising the conditions of new appropriations of lands."

Wreck of the Kinney Expedition.—Capt. Colt, of the brig C. C. Billings, arrived at this port of on Wednesday morning from Inagua, informs us that the schooner Emma, Captain Norris, which sailed hence on the 6th ult., for Kingston, Jamaica, with Col. Kinney and 25 men of the Nicaragua Expedition on board, was totally lost on the Caycos Reef, June 19. All hands were fortunately saved, and have arrived at Turks Island. The disaster occurred during thick weather. Emma was lumber loaded.—[N. Y. Herald.

There are three cotton mills in Holykoke, Mass., employing 48 males and 1035 females; and during the year ending with the 1st June, 1855, 4,267,985 pounds of cotton were consumed, 12,517,119 yards or 7.12 miles of cloth manufactured, the gross value of which was $1,161,178. Besides this, 108,000 pounds of yarn, valued at $20,000 were made. During the same time $325,000 worth of machinery was manufactured, giving employment to 300 hands. The quantity of stock used in the paper mill was 175 tons; quantity of paper manufactured 125 tons; and value of the manufactured article $50,000. Value of cotton and woolen cards manufactured $30,240, of piano and card wire $14,000, of power loom harnesses $8,000, and of power loom reeds $1,200.

The South American Republics are taking advantage of the temporary objections raised to immigration into the United States, and have now their agents in Germany, Switzerland, and elsewhere, to turn the tide of emigration into their Territories. The Government of the Argentine Republic has recently authorized a capitalist, Mr. Buschenthal, to introduce a colony which the King of the two Sicilies offers to send at his own charge.

A Telegraph Line at Auction.—The Grand Trunk Telegraph Line in Canada was put up at auction at Toronto on the 6th, and was bid in by the trustees of the company, to be sold without reserve on the 2d, of August. More rapid communication than the facilities afforded by travel, would not appear to be a desideratum with our Canadian neighbors.

Profits of Wool Growers.—The Wool cultivators of this State have derived $5,000,000 from the wool clip of this valuable raw material, already sold.

Joshua Evans, of Augusta county, Virginia, has recently come in for a fortune of $600,000, by the death of a wealthy relative in Wales.

The Weather.

We have now had excessive heat for three days in succession, and while we write there is no sign of a cessation of the warmth. Were it not for a light breeze that was occasionally wafted up from the bay, it would have been almost impossible to have withstood the heat. The following are the figures: At 7 A. M. 80 degrees, at 12 M. 93 degrees, at 3 P. M. 96 degrees, and at 6 P. M. 95 degrees. This may be very fine weather for corn and potatoes, but it is very disagreeable weather for those who live on those edibles. We have heard of several cases of sunstroke, and no doubt the mortality tables of next week will show a larger increase. Let us learn to live temperately and keep cool.

COUP DE SOLIEL.

Coroner O'Donnell held an inquest upon the body of an unknown man, who was prostrated by the heat of the sun, in Eighth avenue, near Twenty-second street, and soon afterwards expired.

Coroner Hilton held an inquest upon the body of a German named Xaxier Stuchtle. A verdict of *coup de soliel* was rendered by the jury. Deceased was 19 years of age.

SUN STROKES IN BROOKLYN.

A laborer named Hannis Herbert, a German, was prostrated by the heat of the sun in Bedford avenue, and died from the effects before effectual aid could be rendered.

Jacob Ritchmuller, residing on the corner of Doughty and Furman streets, was overcome by the heat and expired in consequence.

Mary Van Burke, a young woman, residing in Bedford avenue, became prostrate by overexertion, and expired.

Mary Grisenger, a child, whose parents reside at the corner of Van Brunt and Union streets, died from disorders arising from the extreme heat.

Francis Donnelly, residing in Columbia street, died from a complication of disorders, accelerated by the heat of the weather.

Coroners Redding and Hanford held inquests on the above cases, yesterday, and verdicts were rendered in accordance.

A conductor on the Flushing avenue line of cars was prostrated while engaged in changing horses at the foot of Graham avenue; and a boy in the Navy Yard was overcome by the heat. Remedies were applied in season in both cases, and they recovered.

A number of other instances of a similar nature occurred throughout the city yesterday, but the above are all that came to the notice of the Coroners as having proved fatal.

THE HEAT IN JERSEY CITY.

In the Jersey City ferry house, yesterday afternoon, the thermometer stood at 101 degrees in the shade. Those at work in exposed positions suspended labor or acted with caution, and no cases of sunstroke were reported.

WEATHER IN BALTIMORE.

Baltimore, July 19, 1855.

The weather is intensely warm. The thermometer at 11 o'clock ranged at 91 degrees, in the shade.

Baltimore, July 19—9:30 p. m.

The thermometer has ranged to-day from 94 to 96 degrees in the shade. A thunder storm sprung up this afternoon, which considerably cooled the atmosphere, but the weather is still very warm.

WEATHER IN BOSTON.

Boston, July 19—1 P. M.

This is by far the hottest day of the season. The thermometer now stands at 95 degrees in the shade.

WEATHER AT HARTFORD.

Hartford, July 19, 1855.

The weather here to-day has been extremely oppressive, the thermometer ranging at 97 degrees in the shade, or within one degree as hot as the 30th of June, which is recollected by every one in this locality to have been the hot day.

WEATHER AT CHICAGO.

Chicago, July 19, 1855.

To-day has been the hottest of the season. At four o'clock this afternoon the thermometer stood at 100 degrees in the shade.

CONTINUATION OF THE HEATED TERM.

To the Editor of the Herald:

The heat of this heated term increases in its intensity, and this day, at 3 p. m., reached 93 degrees. The lowest temperature, since 7 a. m. of the 17th was at 4 o'clock this morning—74 degrees.

On Tuesday the temperature ranged from 90 to 95 degrees seven consecutive hours; Wednesday, 90 to 96 degrees eight hours, with a perturbation on the second hour; and to-day, from 90 to 98 degrees.

We have our Australian records before us, recording temperature of 115, 118, 120, and 120 degrees maximum on four several days, and on one of those days it was at 118 degrees for nearly a whole day. We have the Arctic record also before us of 50 to 59 1-4 degrees below zero, for a cold term of four and a quarter consecutive days. The two compared together show a difference of one hundred and seventy-nine and a quarter degrees temperature between these two places. That goes beyond anything we ever have in this latitude.

E. Meriam.

Brooklyn Heights, July 19, 1855

[N. Y. Herald, July 20.

A gentleman from Saratoga county, New York, who has been traveling for three or four weeks past in the southern counties of Wisconsin and in Illinois, as far south as Peoria, states that the wheat, corn and oat fields everywhere on his route give promise of an extraordinary yield. He says the justly celebrated wheat fields of Western New York can scarcely claim the palm from those that he has seen this season in Illinois.

"There is a woman at the bottom of every mischief," said Joe.

"Yes," replied Charley, "when I used to get into any mischief my mother was at the bottom of me."

European News.

[BY TELEGRAPH.]

Three Days Later from Europe.—Arrival of the Canada at Halifax.—Affairs in the Crimea Unchanged.—Markets dull and Drooping.—Consols 91 1-4.

Halifax, July 18.

The Royal Mail steamship Canada, Captain Stone, arrived here this morning. She brings her regular dates from England—the 7th inst., three days later than before received.

The news by this arrival is very meagre, and wholly unimportant, consisting mainly of details of the recent repulse of the Allies at the Malakoff and Redan.

Further evidence of mismanagement on the part of the allied General are revealed.

Affairs before Sebastopol were without the least change, and there was no indication of any new movement.

Their is no political news of moment from any part of Europe.

ACCOUNTS FROM THE CRIMEA, ETC.

Lord Raglan was buried on the 3d of July, with all the pomp which circumstances permitted.

There are rumors that Pelissier is about to be superseded.

Since the repulse of the 18th June, the Allies have been strengthening their advances against the Malakoff, and Pelissier's latest dispatch, dated July 4, says his works are progressing satisfactorily.

Gen. Simpson telegraphed on the 4th that there was nothing new since his last account.

Mr. Stow, the Commissioner sent by the London Times to the Crimea, to administer the balance of the hospital fund, sick from over exertion, and "routine" was excluded from the very hospitals he was aiding. He was carried in a scorching sun to the church at Balaklava, where he died a victim to official inhumanity.

The Turco-British contingent force, now numbering 6,000 men, is in camp near Domusdere.

Careful estimates show that this war has already cost half a million of lives, and yet no decisive battles have taken place.

A dispatch from Berlin, dated July 4th, states that the town of Nystadt, at the entrance of the Gulf of Bothnia, has been bombarded and destroyed.

Russian accounts, under date of June 19, say the allied flotilla of 180 guns fired for eight hours against the batteries at the mouth of the Narva, without effect, and then withdrew to Seskar Island.

French letters of June 25th, say, that the army was full of confidence. The approaches were pushing forward to the Malakoff Tower, and a French battery of 30 guns was nearly completed, in front of the Careening Bay, to keep off the Russian ships, their fire having caused much loss on the 18th.

Vienna papers say that Gortschakoff had sent for 24,000 more men, as he had reinforced Liprandi's army with another division.

The Turks and Sardinians, under Omer Pasha and Gen. Marmora, have made excursions in the lateral valleys of the Tchernaya, without meeting resistance.

Numerous works of art captured from the Kertch Museum and from Gen. Wrangel's private collection, are on the way to Paris.

June 20.—The allies made a descent on Kotka Island, destroyed the telegraph, and burnt the government stores.

June 21.—Some of the allied steamers took soundings in Nystadt Roads, while others fired some hours on Port Revel without doing any material injury.

June 22 and 23.—Occasional shots were exchanged between gunboats employed in shore and the Revel batteries.

July 5.—The bulk of the allied squadron was off Cronstadt.

The Journal of St. Petersburg, publishes a correspondence respecting the recent affair at Hango, stating that the flag of truce was not visible, and accusing the English of making improper uses of flags of truce generally.

ENGLAND.

The business before Parliament was not of an important nature.

Messrs. Roebuck and Duncombe had asked for a committee of inquiry into the alleged brutal conduct of the police at the Hyde Park demonstration against the Sunday trading bill, but were refused.

On Friday night Mr. Milner Gibson asked the government for an explanation as to Lord John Russell's recent conduct at Vienna, in stating, among other things, that Great Britain never contemplated a restoration of Poland and Hungary. Messrs. Cobden, Roebuck and D'Israeli all attacked Lord John, after which the matter was dropped.

General Peel was to move the previous question Mr. Roebuck's vote of censure.

Lord Elgin, it is said, will be appointed Postmaster General.

The magnificent iron paddle wheel steamship Persia, of 3,600 tons, and 1,600 horse power, was launched in the Clyde on the 3d of July. She will be ready to take her place in the Cunard line in October next.

M. Peterson, the Russian Secretary of Legation at Lisbon, was recently discovered on board an English steamer returning from Southampton to Lisbon, he having been on a secret mission to France and England. The American Minister to Portugal, they say, recognized him.

FRANCE.

On the 5th of July, the Legislature voted the loan of 750,000,000 francs. In addition to this loan, an increase of taxation is proposed, namely, one-third increase of duty on all spirits; ten per cent on railway passengers and a new war "decimo" of indirect taxation, it is expected, will produce seventy millions of francs per annum.

The Emperor's speech has been variously commented on, but on the whole is regarded favorably. The hit at Austria is considered as well merited. It is reported that the Austrian Minister has asked for an explanation.

Mormon Publications.

The Deseret News is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

The St. Louis Luminary.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to The Mormon office, or to the editor of the Luminary, St. Louis, Mo.

The Millenniel Star.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Wholesale Price Current.

New York, July 20, 1855.

Ashes—Pot	per 100 lb.	$6 25 a — —
Pearl		6 — a 6 50
Candies—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
Candles—Sperm	per lb.	30 a 32
Adamantine		21 a 26
Mould, yellow		14½ a 15
Coffee—Java, white		13½ a 14½
Mocha		14½ a 15
Laguayra		10½ a 11
Maracaibo		10 a 11½
St. Domingo (cash)		9¼ a 9½
Drugs and Dyes—Alcohol	pr. gal.	— 74 a — 80
Alum	per lb.	— 2½ a — 2¾
Arrowroot		— 31 a — 33
Arsenic, powdered		— 2 a — 2¼
Asafœtida		— 5 a — 25
Borax, refined		— 28 a — 28½
Brimstone, American, roll		— 2¾ a — —
do crude	per ton.	24 — a 26 —
Camphor, crude	per lb.	— 29 a — —
do refined		— 33 a — —
Castor Oil		— — a 1 20
Chlorate Potash		— 32½ a — 37½
Cochineal		1 2½ a 1 5
Copperas	per 100 lb.	1 25 a 1 37½
Cream Tartar	per lb.	— 33½ a — 34
Gum Arabic, picked		— 85 a — 38
Gum Copal		— 30 a — 50
Gum Myrrh, Turkey		— 25 a — 30
Iodine, resublamized		5 37½ a 5 75
Ipecacuaha		— — a 2 50
Madder		— 10½ a — 11½
Magnesia		— 15 a — 19
Do calcined		— 30 a — 35½
Nutgalls, blue Aleppo		— 20 a — 22
Oil Anis		— — a 4 25
Oil Bergamot		1 65 a 1 75
Oil Cassia		3 — a 3 25
Oil Lemon		1 65 a 1 87½
Oil Peppermint		4 25 a 5 —
Opium, Turkey		5 75 a — —
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 27 a — 29
Phosphorus		— 80 a — 82½
Quicksilver		— 50 a — —
Rhubarb, China		1 60 a 1 90
Salæratus		— — a — 6
Sal Ammoniac, refined		— 10 a — —
Senna		— 9½ a — 12
Shellac		— 9 a — 12½
Sugar Lead, white		— 11 a — —
do brown		— 10 a — —
Sulphate Quinine		2 50 a 2 60
Tartaric Acid		— 49 a — 50
Verdigris		— 45 a — 47½
Vitriol, blue		— 9½ a — 10
Dye Woods—Camwood	per ton.	50 — a 80 —
Fustic		19 — a 28 —
Logwood		17 — a 25 —
Flour—State, common	per bbl.	8 25 a 8 37½
Michigan and Indiana		9 25 a 9 50
Genesee, extra		10 75 a 12 50
Rye		7 25 a 8 65
Corn Meal		5 — a 5 37½
Fruit—Raisins	per box.	2 40 a 2 50
Raisins, layers		2 80 a 2 90
Currants	per lb.	— 15 a — 25
Glass (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
Grain—Wheat	per bush.	2 35 a 2 45
Corn		1 — a 1 22
Barley		1 12 a 1 15
Oats		— — a — 63
Peas		1 25 a 2 75
Beans		— — a — —
Gunpowder	per 25 lbs.	4 — a — —
Indigo	per lb.	— 17½ a 1 40
Iron—Pig, Eng., Scot	per ton.	30 — a 31 —
Bar, Eng. refined		53 — a 60 —
Sheet, Russia, 1st quality	per lb.	— 15 a — 17
Sheet, Eng.		— 3¼ a — 3½
Lead—Galena	per 100 lbs.	6 31¼ a 6 37½
Sheet and Pipe		7 75 a — —
Leather	per lb.	23 a 29
Molasses	per gal.	26 a 32
Nails—Cut, 4d and 6d	per lb.	3½ a 3¾
Wrought, 6d and 20d		8 a 11
Oils—Olive	per bskt., 12 bottles.	3 37½ a 3 50
Olive, in casks	per gallon.	1 18 a 1 20
Linseed		— 88 a — 89
Whale		— 71 a — 83
Lard, winter		— 85 a — 90
Paints—Lead, red, Am.	per lb.	— 7¼ a — 7½
Lead, white, Am., in oil		— 8½ a — —
Lead do do dry		— 8 a — —
Ochre, yellow, French, dry		1 — a 1 37½
Ochre, in oil		— 4½ a — —
Spanish Brown, dry	per cwt.	— 75 a — —
Litharge	per lb.	— 7¼ a — 7½
Vermillon, Chinese		— 90 a 1 —
Venetian Red	per cwt.	1 75 a 2 50
Rice	per 100 lbs.	5 50 a 6 37½
Saltpetre	per lb.	6 a 10½
Seeds—Clover	per lb.	— 10 a — 11
Flax, American, rough	per bush.	1 80 a 1 90
Linseed, Calcutta		2 05 a 2 10
Soap—New York	per lb.	4 a 7
Castile		10½ a 10¾
Spices—Ginger, Race	per lb.	— a 5
Mace		85 a 90
Nutmegs		92½ a 95
Pepper		11 a —
Pimento		— a 13
Cloves (cash)		14 a 14½
Sugar—New Orleans	per lb.	5¼ a 6½
Havana, white		7 a 7¾
do brown		5 a 7¼
Stuart's crushed		8¾ a —
Sumac, Sicily	per ton.	70 — a 82 50
Teas—Gunpowder and Imperial	per lb.	20 a 65
Hyson		22 a 60
Young Hyson		18 a 55
Hyson Skin		5 a 32
Black		17 a 55
Tin	per lb.	27 a 29½
Tobacco		7 a 43
Turpentine	per 220 lbs.	3 — a 3 25
Tar	per bbl.	2 75 a 3 12½
Spirits Turpentine	per gallon.	— 40½ a — 41½

Corrected to July 20.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious; and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gullck, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent,
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.

William Maiben, 35 Jewin street, City, London, England.

Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Wales.

James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1*d*. will have to be pre-paid by us in New York; 1*d*. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d*. as follows: Postage in New York, 1*d*.; in England, 1*d*.; for Agents, ½*d*.; paper, 2*d*.; total, 4½*d*.

Subscription by the year, if paid in advance, 13*s*., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city; because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute sa simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immergé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. 13
☞ Luminary please copy 3 mos.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 *Levee.*
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

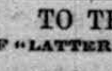
JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
150 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. J. P. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. ja30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-tf

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., David Smith, } Sons of the Prophet;
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 23. NEW-YORK, SATURDAY, JULY 28, 1855. PRICE FIVE CENTS.

Poetry.

Home, Sweet, Sweet Home,

AS SUNG BY WILLIAM C. DUNBAR.

The faithless may dream of a far distant land,
Where the gold sparkles bright, on a fair sunny strand;
But the spirit of wealth, like a phantom will roam
Till they're lured far away, from the Saints' lovely home!
Home, home, sweet, sweet home—
There's no place on earth, like our own mountain home!

Ah, their friends they will think of in hopeless despair,
When the shade of their day-dream 's dissolved in air,
And the spirit is fled, that in days past said "come,"
Will leave them in sorrow, far, far from their home.
Home, home, sweet, sweet home—
Ah, who would give gold-bartered wealth for their home!

We've wealth in our cornfields, the gold mines can't give;
And health in the water, and air breeze to live;
Then who would exchange for a king's palaced dome,
With his minions and power, our own peaceful home?
Home, home, sweet, sweet home—
With friends, wives, and children, our own mountain home!

Then let us still live, where the fountain of love
Flows with life giving Truth, from the mansions above;
In "Ephraim's fat valleys," where fear will ne'er gloam!
The day-star of hope, of her glory to come!!
Home, home, sweet, sweet home—
Ah, who would exchange for this world, their home?

LYON.

G. S. L. City, Theatre, 1854.

Religion of the Indians.

An aged friend has requested the publication of the following statement of a talk that was held between a Missionary, and a council of Indians some years ago. We believe the article in whole, or in part, was once published in the "Trumpet"; but it is worthy of repeated perusal. The Missionary's name was Cram; and he afterwards lived in Rockingham county, N. H.

A few years ago, a number of principal chiefs and others of the Six Nations of Indians, assembled at Buffalo Creek, in the State of New York, at the peculiar request of a gentleman missionary. The missionary being furnished with an interpretor, and accompanied by the United States' agent for Indian affairs, met the Indians in council, when the following talk took place:

Missionary. My friends, I am thankful for the opportunity afforded us of uniting together at this time. I had a desire to see you, and inquire into your state and welfare; for this purpose I have traveled a great distance, being sent by your old friends, the Boston Missionary Society.

You will recollect they formerly sent missionaries among you to instruct you in religion, and labor for your good, although they have not heard from you for a long time, yet they have not forgotton their brothers of the Six Nations, and are still anxious to do you good.

Brothers, I have not come to get your lands or your money, but to enlighten your minds, and instruct you how to worship the Great Spirit, agreeable to his will—to preach to you the *gospel of his Son Jesus Christ*.

There is but one religion, and but one way to serve God; and if you do not embrace the right way, you cannot be happy hereafter. You have never worshipped the Great Spirit in a manner acceptable to him, but have all your lives been in great error and darkness. To endeavor to remove these errors, and open your eyes so that ye might see clearly, is my business with you.

Brothers, I wish to talk to you as one friend talks with another; and if you have any objections to receive the religion which we preach, I wish you to make them, and I will endeavor to satisfy your minds, and remove these objections.

Brothers, I want you to speak your minds freely, for I wish to reason with you on the subject, and, if possible, remove all doubts from your minds. The subject is an important one, and it is of consequence that you give it an early attention, while the offer is made to you. Your friends, the Boston Missionary Society, will continue to send good and faithful ministers to instruct and strengthen you in religion, if, on your part, you are willing to receive them.

Brothers, since I have been in this part of the country, I have visited some of your small villages, and talked with your people. They appear willing to receive instruction; but as they look up to you as their elder brothers in council, they want first to know your opinion on the subject.

You have now heard what I have to say at present; I therefore hope you will take it into consideration, and give me an answer before I leave the place.

So far the Missionary. Now let us hear the reply made by the Indians. There is much truth and moral beauty in it. They wished to wait and see what effect the Missionary's religion might have on those white men who had embraced it, before they should embrace it. They believed in the love that the Great Spirit bore them. All the blessings they enjoyed they considered as coming from his hand; and it is a beautiful thought of the chief who spake—"all this God had done for his red children, because he LOVED THEM." The following is the Indians' reply:

After about two hours consultation among themselves, the chief arose and spoke as follows:

Friend and Brother, It was the will of the Great Spirit that we should meet together this day. He orders all things, and has given us a fine day for our council. He has taken his garment from before the sun, and caused it to shine with brightness upon us; our eyes are opened and we see clearly, and our ears are unstopped, that we have been able to hear distinctly the words you have spoken. For all these favors we thank the Great Spirit, and *Him only*.

Brother, this council fire was kindled by you. It was at your request that we came together at this time. We have listened with attention to what you have said. You request us to speak our minds freely. This gives us great joy, for we now consider that we stand upright before you, and can speak what we think. All have heard your voice, and all speak to you now as one man. Our minds are agreed.

Brother, you say you want an answer to your talk before you leave the place. It is right that you should have one as you are a great distance from home and we do not wish to detain you; but we will first look back a little, and tell you what our fathers have told us, and what we have heard from the white people.

Brother, listen to what we say. There was a time when our forefathers owned this island. Their seats extended from the rising to the setting sun. The Great Spirit had made it for the use of the Indians. He had created the buffalo, the deer, and other animals for food; had made the bear and the beaver, whose skins served us for clothing. He has scattered them over the country, and taught us how to take them. He had caused the earth to produce corn for bread. All this he had done for his red children, becaue he *loved them*. If we had some disputes about our hunting ground, they were generally settled without the shedding of much blood. But an evil day came upon us,—your forefathers crossed the great water, and landed on this island. Their numbers were small, but they found friends, and not enemies. They told us they had fled from their own country for fear of wicked men, and had come here to enjoy their religion. They asked for a small seat; we took pity on them, granting their request, and they sat down among us. We gave them corn and meat; they gave us poison in return (alluding to ardent spirit)! The white people had now found our country; tidings were carried back, and more came among us; yet we did not fear them, for we took them to be friends. They called us brother—we believed them, and gave them a larger seat. At length their numbers had greatly increased. They wanted more land,—they wanted our country! Our eyes were opened, and our minds became uneasy. War took place—Indians were hired to fight against Indians! and many of our people were destroyed. They also introduced strong liquor among us. It was strong and powerful, and has slain thousands.

Brother, Our seats were once large, and yours were small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country, but are not satisfied; you want to force your religion upon us.

Brother, Continue to listen. You say that you are sent to instruct us how to worship the Great Spirit agreeably to his mind; and that if we do not take hold of the religion which you preach, we shall be unhappy hereafter. You say that you are right and we are wrong; but how do we know this to be true? We understand your religion is written in a book. If it was intended for us as well as you, why has not the Great Spirit given it to us; and not only to us, but why did he not give to our forefathers the knowledge of that book, and the means of understanding it rightly? We only know what you tell us about it. How shall we know when to believe, being so often deceived by the white people?

Brother, You say there is but one way to worship and serve the Great Spirit,—if there is but one religion, why do you white people differ so much about it? Why not all agree, as you can all read the book?

Brother, we do not understand these things. We are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion which the Great Spirit gave to our fathers, and has been handed down to us, and we worship accordingly. It teaches us to be thankful for all the favors we receive, and to love each other and be united. We never quarrel about religion.

Brother, The Great Spirit made us all; but he made a difference between his white and red children. He has given us different complexions and different customs. To you he has discovered the arts,—to us they have been kept out of sight. We know these things to be true; and, since he has made us so different in other respects, why may we not conclude he has given us a different religion, according to our understandings? The Great Spirit does right. He knows what is best for his children: we are satisfied.

Brother, We are told that you had been preaching to the white people in this place. These people are our neighbors,—we will therefore wait a little, and see what effect your preaching has upon them. If we find that it does them good, makes them honest, makes them love each other, and less disposed to cheat Indians, we will then consider of what you have said.

Brother, You have now heard our answer to your talk, and this is all we have to say at present. As we are going to part, we will rise and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safe to your friends.

As the Indians began to approach Mr. ——, he rose hastily from his seat, and replied that he could not take them by the hand; there was no fellowship between the religion of God and the works of the devil. This being interpreted to the Indians, they smiled and retired in a peaceable manner.—[Trumpet and Universalist Magazine, Boston, Philadelphia and Hartford, Saturday, December 14, 1844.

Mr. Dodge's Arrival in Madrid.

It is well known that very many ill-informed people in Europe believe the Americans are all Indians, or to use a term more appropriate at the present time, all "natives." The following *jeu d' esprit*, translated from The Paris Charivari, announcing the arrival of the American Minister at Madrid, is founded on that popular error:

Mr. Dodge is the representative of the United States at Madrid. He is the successor of the fierce Mr. Soule, who has left such lugubrious reminiscences in Spain. The inhabitants of Madrid, who know all they have to dread from the invasive American demagougy, were impatient to know what sort of a man this Mr. Dodge was, and whether his habits of business promised anything good. Some people expected so. Innocent illusion, which was soon dissipated before reality.

It was Friday last, the 15th of June, that Mr. Dodge made his entry into the capital of Spain. The electric telegraph has hastened to announce this event to those Paris journals whose speciality it is to watch over American affairs.

Mr. Dodge was mounted, bare-backed, on a wild prairie horse of the species called mustangs. He carried a rifle slung behind him, and wore in his belt a six shooter revolver on one side and a scalping knife on the other. In his right hand he brandished a tomahawk, uttering at the same time fierce cries The secretaries of the embassy, the *attaches*, and all the *personnel* followed in a similar equipment. One of the domestics, a gigantic Kentuckian, carried a banner on which was inscribed "Cuban annexation." The whole uttered such shouts on their way, that it might have been said the city was taken by assault by a band of Indians. In an instant the curious who had been attracted by the cortege dispersed, seized with fright. Everywhere the shops and doors were closed. It was even proposed to beat the *rappel* to summon the National Guard. The Embassador and his suite laughed in their sleeves at the terror which they caused, and to add to it they commenced to yell the war cry of the Apaches.

Arrived at the hotel, Mr. Dodge dismounted for a time. An hour afterward he remounted his horse to proceed to the palace to present his credentials to the Queen. He was at that time completely dressed as an Indian. Under pretext of having his beard dressed, he had his face bedaubed with paint used by the Apache Indians when they are preparing to set out on the war track. His hair, raised on the top of his head, and bound by a ribbon, formed a sort of plume, pretty much like a furniture duster. From his nostrils hung two large gold rings. A half dozen old wigs were attached to his girdle. Mr. Dodge, with that pleasantry peculiar to Americans, exhibited these as scalps taken from the enemy in battle. But no one was duped by this burlesque, no less odious than ridiculous. It is understood that under this circumstance, he had not deemed it proper to part with his tomahawk and revolver. His chief secretary accompanied him, in like accoutrements.

When they presented themselves at the palace gate the Swiss refused to let them pass. Mr. Dodge, without any other explanation, drew his revolver from his belt and fired at the Swiss. Luckily the poor fellow was not hit, but he let fall his halbert and fled as quick as his legs could carry him. Mr. Dodge hurried to pick up the halbert, and, furnished with this trophy, he penetrated into the apartments, flourishing it with a victorious air. A master of ceremonies met him.

Sir, he cried out, indignantly, what do you want, and where are you going in a dress so unpresentable?

I am the Embassador of the United States, and I come to present my credentials.

But this revolver—this tomahawk—this halbert?

I have acquired it in conquest from your Swiss, who objected to my passing.

And this half-dozen of *perruques* which I see at your girdle?

Perruque yourself! These are scalps, spoils of the enemies whom I have overthrown in the war path. Don't annoy me, I advise you, and felicitate yourself on being bald.

But think, Mr. Embassador, that etiquette, custom, do not permit—

Everything is permitted to an Envoy of the United States. Come, open the door without any more delay.

The Master of Ceremonies was afraid to embroil his Government with that of Washington. He introduced the Embassador, sighing and raising his arms to Heaven.

Unhappy Spain! he murmured.

Here the telegraphic dispatch ends. But the Journal des Debats will soon publish an authentic and very detailed version of the scene which took place between the Queen and Mr. Dodge. It is only too probable that the latter will show himself more reverential than O'Donnell and Espartero in their famous visit to obtain the royal sanction to the law of amortization. All that is at present known is, that Mr. Dodge refused, on leaving, to return the halbert to the Swiss, and that he brought it to his hotel. I intend, he said, to annex this object, thereby making a coarse allusion to the annexation of Cuba.—[N. Y. Daily News.

Ignorance.

Never be ashamed of confessing your ignorance; for the wisest man upon earth is ignorant of many things, inasmuch as that which he knows is a mere nothing in comparison with what he does not know. There cannot be a greater folly in the world, than to suppose to know every thing. Even editors don't know every thing.

How shall we Retaliate?

The course pursued by the legislature of Massachusetts, in the most unanimous adoption of a law whose ostensible purpose is the nulification of the fugitive slave bill, undoubtedly calls upon the legislature of the Southern States to resort to every constitutional means to retaliate upon the offenders the insult and injury. We say constitutional means, because, while the Union lasts and while our representatives swear to support that sacred instrument, no man can presume to touch or invade it in a single clause. The members of the legislature of Massachusetts may violate their oaths every day; the Northern members of Congress, in the capitol of the nation, may forswear themselves, but we, in the South, should not permit the most signal outrages upon our rights to excite us to unconstitutional action. What course, then, shall we pursue? If we declare that our courts shall not be open to citizens of Massachusetts to recover their debts against our citizens, they could resort to the Federal Courts and accomplish their purpose just as well. If we declare that no citizen of Massachusetts shall carry on trade within our limits, we violate the Constitution, which provides that the citizens of one State shall, on removing to another State, be entitled to all the privileges of a citizen of the latter. We know, however, of no clause in the Constitution which prevents the law-making power of Kentucky from forbidding the sale, within the State, of all articles of Massachusetts' growth, production, or manufacture. Such a law, wisely drawn and rightly enforced, would be an effectual blow struck at Massachusetts' labor and capital. It would touch the pocket nerve of the State, and would vibrate throughout every "pretty artery" of the body politic. It would wake up very member of it from his dream of unconstitutional power, exercised against the rights of the South, to a consciousness that his own position is not impregnable, and that he himself is accessible to hostile attacks. If our property is to be taken away, we must retort the injury or be despised. Human nature is constituted that if you permit a man to strike you on one cheek without resistance, he will be tempted to strike you on the other side also. And though some strict constructionists of scriptural language believe that non-resistance is the duty of private individuals, none but Quakers contend that the precept was intended to apply to States. A nation that will live in peace must always be prepared for war, or it becomes the victim of every warlike and unscrupulous government. Six months will transpire before the meeting of our legislature, and in the meantime it is our candid opinion that our citizens should hold this matter in consideration, so that their representatives, when they assemble, may be prepared to take such steps to countervail the action of Massachusetts, as may be at once effectual and constitutional. We know that such a course may be calculated to aggravate the ill-feeling which now exists between the Northern and Southern section of the Union, but we are forced to pursue it. We would be at peace with all the world, more especially with those who acknowledge a common government and Constitution with ourselves, and a common ancestry, but we cannot submit in silence to insult and injury.—[Henderson (Ky.) Courier.

Barnum's Show of Handsome Women.

Barnum's success with his baby show has prompted him to an enterprise of a holder nature, that of getting up a show of handsome women. He proposes two hundred premiums, amounting to five thousand dollars, to be presented to the handsomest women in America—or rather to the handsomest who may be willing to enter into this competition.

The ladies, however are not to come to be gazed at, but their friends are to send to Mr. Barnum at the Museum, their likenesses, taken either by the photographic process, before the 15th of October. These likenesses are to be laid before the public at the Museum, where the visitors may have an opportunity of inspecting them, and expressing by depositing a ballot in a box provided for the purpose, an opinion of their various pretensions of beauty. The prizes are to awarded according to the number of suffrages which each beauty receives from the public. The highest prizes a thousand dollars—there is one of three hundred, one of two hundred, one of one hundred and fifty, six of one hundred, ninety of twenty dollars each, and one hundred of ten dollars each. The likenesses of those who receive the ten highest prizes, are to be engraved and published in the French "World's Book of Beauty;" the successful competitors being first invited to sit at Barnum's expense, to the best artist in their neighboorhood for their portraits.

This time the showman makes an appeal to a feeling stronger perhaps than even maternal vanity. Silly women will send their likenesses; the sillier they are the more certain they will be to engage in the competition. After all, however, the handsomest faces in reality do not always appear best in the daguerreotype or photograph, and this will be the consolation of those who fail to secure a premium.

To prevent the intrusion of that class who would be most ready to engage in a rivalry of this kind, "no likenesses will be received from disreputable persons," and it is added, that if any such be discovered they will be rejected. This will hardly, however, prevent them from joining in the competition, under some disguse or other.—[N. Y. Post.

The Dog of the Regiment.

A letter from the camp before Sebastopol tells the following anecdote: Pierre is an ugly dog from the Pyrenees, who has made the campaigns of Italy and Africa with the Regiment. In this latter country he was useful in discovering Arab ambuscades, and rendered such important services that he has since been looked upon as an old comrade. Pierre will go through the manual exercise for you, if you wish, in his equiletted uniform, of which he is proud as a peacock.

Lately, the Colonel gave orders that all dogs should be expelled from the quarters. What a misfortune! To lose Pierre would be to lose everything! With him would depart all the remembrances and joys of the regiment. But there was no help for it. They dressed Pierre in his finest uniform; made out and signed a leave of absence with an account of his services, which was enclosed in a tin box, and suspended at his neck; gave him an embrace, and a last pull at his remnant of tail, and he departed. But he is evidently grieved; his step becomes slower and slower; till suddenly an idea seems to strike him, and he turns, and goes directly to the quarters of the major, and stations himself on his hind legs at the door. A brigadier opens the box, and carries the contents to the major, who cannot refrain from laughing. He calls him in, gives him a bowl of soup, makes out an order authorizing him to remain, signs it, and encloses it in the box.

Pierre departs joyfully, and retires barking and dancing to his quarters, till he loses off both his equalettes and his box. Some one opens it, and finds the leave to remain. He is reinstated in all his rights and privileges, goes to the kitchen after his soup, as usual, and is put in the orders of the day, in which every body is forbidden to do him any injury.—[Translated from the French for the Musical World.

A Dog's Affection for his Master.

Mr. O. M. Hopkins, late of Scottsburgh, who died in January last, had a small and sprightly Terrier, named "Nig," of which he was very fond. After the death of his master, Nig grew melancholy. Nothing the family could do seemed to amuse him. He could not be enticed from the side of his mistress, but would follow her about everywhere, grave and sedate, as though actually thinking of his dead master. One day a closet containing his master's clothing was opened. No sooner did Nig discover the garments, than he frisked about almost frantic with delight, evidently expecting his master to appear. When the poor animal discovered his error, he testified his disappointment by piteous and mournful howlings. In May last, poor Nig grew more melancholy than ever. All attempts to induce him to leave the house were unavailing, until one day his mistress went to visit the grave of her husband. Then he followed, and on arriving at the mound commenced digging and moaning, testifying his grief in the most affecting manner. From that time he could not be enticed to leave the grave, but stayed day and night, till he starved to death. He was found there, stretched on the earth, cold stiff.—[Danville Herald.

Harry Sampson Obtains Revenge.

Mr. Snarl resides in Forsyth street. Mr. Snarl is an old bachelor, with an Irish girl for a housekeeper. Snarl lives in good style, but has some queer notions. He dislikes dogs above all things, organ-grinders and beggars not excepted.

Snarl's next door neighbor is Harry Sampson. Now, Harry is the very opposite of old Snarl. He sets a high value on a dog, and thinks there is only one article equal to a Newfoundlander, and that's a—woman.

Harry has several specimens of the canine race. The other evening they got up a howling match because the moon became eclipsed. They commenced about ten o'clock and kept it up till the sun got an inch and a half above Williamsburg.

This so annoyed Mr. Snarl that he had Harry jerked up "for a nuisance" and fined $10. Harry paid the money, but resolved on revenge. The next morning the following advertisement appeared in the Herald:

WANTED—At Forsyth street, two Bull Dogs and four Spaniel Pups. For full blooded dogs the highest price will be paid. Call between 4 and 6 P. M. JAMES SNARL.

We need not say that the advertisement was inserted by Harry. His reason for making the calls between four and six P. M., was because Mr. Snarl was always out at that hour, taking an airing round the Battery.

At the hour specified, dogs and pups might have been seen going up the Bowery to Grand, to Forsyth, and up Forsyth to the mansion occupied by Mr. Snarl.

The first person that pulled the door-bell was a butcher boy from Center Market, with a pair of bull dogs that would "tear h—l out of a tiger." Maggie answered the bell, when the following colloquy took place:

"Does Mr. Snarl live here?"

"He does. Why do you ax?"

"I've got some dogs for him."

"Dogs for Mr. Snarl—mother of Moses, did you ever; you've mistook the door."

"Devil a bit of it—read that."

Here Syksie took out the morning Herald and showed Maggie the advertisement. Maggie was thunderstruck, still there was "no denying the advertisement." She accordingly told Syksie to go into the back yard "wid the dogs," and await the return of Mr. Snarl. Syksie did so. In about two minutes Maggie was again summoned by the door bell.

"What do you want?"

"Mr. Snarl—I've got them dogs he wanted?"

"You have—well then, go into the back yard wid the other blackguard."

No. 2 followed No. 1; No. 2 was soon followed by No. 3, who was succeeded by lots 5, 6, and 7. By half-past five the back yard contained twenty-one bull dogs and fourteen spaniels. The former got up a misunderstanding, and by the time Mr. Snarl arrived, seven spaniels had been placed *hors du combat*, while a brindle bull dog from Fulton Market was going through his third fight with "a yaller terrier" from Mott street.

Mr. Snarl reached home a few miuutes before six. Maggie opened the door, and burst out as follows:

"For the love of the Lord go back and stop 'em. They are steing one another up, and if not choked off will devour the cestern. Since the days of Crummell I've not seen such hullabaloo entirely."

Snarl "went back"—Snarl looked into the yard and would have sworn, but he could not find oaths of sufficient power to do justice to his feelings. When we left, Mr. Snarl was emptying the "back yard" with an ax-helve. The next morning Harry Simpson complained of him for having a "dog fight" on his premises. Snarl was fined twenty-five dollars—fifteen dollars for having "such a fight," and ten dollars for being "an old hypocrite." It is unnecessary for us to say that Harry slept better that night than any night since the war with Mexico.—[N. Y. Dutchman.

A very candid young lady says, "When I go to the theatre, I am very careless of my dress, as the audience are too attentive to the play to observe my wardrobe; but when I go to church I am very particular in my outward appearance, as most people go there to see how their neighbors dress and deport themselves."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JULY 28, 1855.

What is Mormonism?

THE above is a question that has been asked by many, and frequently pondered over by men of reflection, as it has presented itself to the world. Mormonism is emphatically of American origin, so far as the name is concerned, and so far as men, outsiders, have any knowledge of its origin. It is, however, a revelation from the heavens to man, introducing a new dispensation to the human family, viz.: the *everlasting Gospel*, which has been corrupted, transformed and changed. It is the religion that Adam, Enoch, Noah, Melchizedec, Abraham, Lot, Isaac, Jacob, Moses, Jesus and the Apostles had on the continent of Asia; and that Lehi, Nephi, Alma, Moroni, Mormon and a host of others had on this continent. It has its origin from God, and is merely, at present, introductory to the fruition of the hopes of those men of God, who, though believing, died "in faith," without the possession, "having seen the promise afar off. It is the living, breathing, energetic, intelligent power; instead of the dead, withered, lifeless, inanimate body or form. It introduces man to a knowledge of himself, shows him his relationship to his fellow man, to the world, to saints, angels, spirits, and to God. It unfolds his origin and destiny, and unlocks the dark, impenetrable future; it teaches how to live and die, and live again; it is the science of life; the knowledge of the present and future; the Heavens unveiled, and eternity laid open.

Standing upon its broad platform, encircled by the mantle of truth, the man of God, by faith, peers into the future, withdraws the curtains of eternity, unveils the mystery of the heavens, and through the dark vista of unnumbered years, behold the purposes of the great *Elohiem*, as they roll forth in all their majesty and power and glory. Thus standing upon a narrow neck of space, and beholding the past, present, and the future, he sees himself an eternal being claiming an affinity with God, a son of God, a spark of Deity struck from the fire of his eternal blaze. He looks upon the world and man, in all their various phases, knows his true interests, and with intelligence imparted by his Father Celestial, he comprehends their origin and destiny. Such was the religion of the aforesaid worthies; it was not an idle fable; they knew in whom they believed, and knowing, filled with the spirit of prophecy and revelation, "they spake as they were moved upon by the Holy Ghost." Such also is Mormonism. It is no vain faith, no trite hackneyed shavelings or priestly canting creed, that would hang man's destiny over a yawning gulf with a fragile, brittle thread, and threaten him with fiery liquid flames, pitchforks, gridirons, serpents, and eternal fires, to frighten him to fear a God whom they describe, the which he cannot love. His is intelligence, lit up by God and followed out, will be expansive as the world and spread through space; his law is the law of love, his rule the rule of right to all. He loves his neighbor and he does him good; he loves his God and therefore worships him; he sees the power of truth, which like the light, or God, spreads through all space, illuminates all worlds, and penetrates where men or angels, God or spheres are known; he clings to it; truth is his helmet, buckler, shield, his rock, defence; his all in time and in eternity. Men call him a fool because he cannot be directed by their folly, nor follow in their erratic, truculent wake; but while they are grasping at shadows, he lays hold of the substance; while they are content with a ricketty, sprawling religion, fashionable for time, but having nothing to do with eternity, and smother the highest, noblest principles of man, he dare acknowledge God, and acknowledging him, he dare obey him, and confess that faith which God has given to him. He grasps at all truths, human and divine; he has no darling dogma to sustain or favorite creed to uphold; he has nothing to lose but error; nothing to gain but truth. He digs, labors, and searches for it as for hidden treasure; and while others are content with chaff and husks of straw, he seizes on the kernel, substance, the gist of all that's good, and clings to all that will ennoble and exalt the human family.

Such was the religion of the ancients, both upon the continents of Asia and America; and the everlasting Gospel made known in the last days is nothing more nor less than the ancient religion restored. It is the commencement of the "restitution of all things, spoken of by all the holy prophets since the world was." It is the bringing back of ancient, eternal principles, whereby men can know God as they know him formerly; not a vague fantasy, not a simple form, but a living reality. Its doctrines, its ordinances, its principles, its priesthood, are from above, revealed from the heavens, and yet strictly in conformity with all former revelations. It has not been, it cannot be successfully controverted, either in its divine authenticity, its doctrines, ordinances or priesthood. It is adapted to the wants of the human family, to the world morally, socially, religiously and politically. It is not a sickly, sentimental, effeminate plaything; not a ghostly, spiritual, sing-song, ethereal dream, but a living, sober, matter-of-fact reality, adapted to body and spirit, to earth and heaven, to time and eternity. It enters into all the ramifications of life. It does not adopt itself to the philosophy, politics, creeds and opinions of men, but fashions them in its divine mould. It cannot be twisted into the multitudinous latitudinarian principles of a degenerate world; but lifts all that are in the world, who will be subject to its precepts, to its own ennobling, exalted and dignified standard. It searches all truth, and grasps at all intelligence; it is the revealed living and abiding will of God to man; a connection between the heavens and the earth; it is nature, philosophy, heavens and earth, time and eternity united; it is the philosophy of the heavens and the earth, of God, and angels, and saints. Did ancient men of God revel in the truth—so do we; did they have revelations and visions—so do we; did they prophesy—so do we; did God communicate with them—he does with us; did they prophesy of "the restitution of all things,"—we say it is at our doors; did they prophecy of a Kingdom of God—we are helping to build it up; had they the ministering of angels—so have we; had they prophets, apostles, pastors, teachers and evangelists—so have we; had they the spirit of prophecy and revelation—so have we; did they look for the second advent and glorious appearance of our Lord and Saviour Jesus Christ—so do we; did they expect that God would purge the wicked out of the earth and introduce a reign of righteousness—so do we; did they look for Jesus and the saints to reign on the earth—so do we. We are in fact looking for all things that they did; seeking to know all things that they knew, and to bring to pass all things that they prophesied of, the great consummation of which is the restitution of all things; and men may lie and rant and rave, they cannot frustrate the designs of God, nor stop the progress of eternal truth one moment—its course is *onward*, ONWARD, ONWARD, and it defies opposition.

Mormonism is bold, fearless and independent; based upon the principles of eternal truth, it is as far above the whining, canting, expedient religion of the present day, as the religion of Elijah was superior to that of the courtly, time-serving, fashionable religion of the prophets of Baal, in the days of that bold, daring and venerated man. Singly and alone, he dared the combined phalanx of the bowing, cringing, popular religionists of his day. So Mormonism stands forth a living enigma to the nations of the earth, defying the combined energy and talent of the present canting, whining, wishy-washy, hypocritical and religious age; and when the cringing hirelings shall have bawled and ranted as did Baal's priests, unnoticed and unknown by their deaf, absent, "Unknown God," Mormonism will stand forth in bold relief, and although rude and uncouth in its camel's hair habiliments and leathern girdle, *sans* divinity, *sans* orthodoxy, and *sans* piety—as religionists have it—conscious of the omnipotence of truth, and relying upon the promises of Jehovah, it will step forth before assembled hostile hosts, and in the sight of an astonished world will cry, "Where is the Lord God of Elijah!" Priestcraft will wither like Jonah's gourd, when touched by the sacrificing celestial flame; *pseudo* politicians and philosophers will hide their heads; the omnipotent power of eternal truth will stand unshathed in the view of gathering hosts, and the nations will know that God rules in the heavens, and that Mormonism is not a vague phantasy and wild chimera, but the greatest boon that could be conferred upon man; the offspring of heaven, the gift of the Gods, a celestial treasure, an earthly, heavenly inheritance, a living, abiding and eternal reality.

False Prophets.

The present events transpiring on the continent of Europe and on the remotest portions of Asia, cannot but mark an era quite worthy of ancient prophecy; and under this conviction quite a number of men in different communions are arrogating to themselves the power of so rendering the words of ancient writers as to construe all current events to their own purposes, and to indicate destruction to all who will not conform with their own puny notions. Thus the Catholic launches out his denunciations against the Protestant, and sees the fulfilment of events in the destruction of London and its inhabitants, and all its wickedness; whilst Protestants, fully up to the mark in their prejudices, see only Rome, which is to be consumed by the volcanic elements lying beneath and around her. There appears to be plenty of this hot warfare going on—fanaticism grows warmer and hatred more bitter. These disputants should be sent to the theatre of war; they should be sent with infernal machines to Rome; they should bring in another Guy Fawkes to London; in fact, with such faith in their own prophecies, they should be made to contribute towards their fulfilment, and if at the same time they unhappily should be blown up, why their pretensions would be dissipated with them.

The Pacific Railroad.

SOME time ago we published an article, explanatory of our views, on the most feasible route for the Pacific Railroad. A communication will be found in another column from a gentleman, J. D. McCrockwell, who resides in Sergeants Bluffs City, anidmadverting on our views in relation to what we call *the Mormon Route*. He thinks the Railroad ought to go by Dubuque, Sergeant Bluffs City, thence west up the Ni-obrarah river to the Black hills, within fifteen miles of Fort Laramie.

Now this *may* be a good route, we don't know, nor do we know who does. The writer of the article does not say that he has traveled it; we are free to admit that according to the map it is the straightest route; but again it will not be denied that a map-route is one thing, and a feasible Railroad another; when this route is surveyed and an official report made, as of the other, then we shall be better prepared to give an opinion. We did not particularise in our article; we spoke in general terms, as to the main route, leaving the details, and peculiar localities for others to attend to. Concerning the route up the Platte we know it to be feasible, having travelled it several times; but whether the road shall go by Dubuque, Rock Island, Burlington on the Mississippi; by Serjeant Bluffs, Council Bluffs, or St. Josephs on the Missouri, must be decided by those most interested. We extract the following from *The Mormon*:

"First as to directness. San Francisco is destined to be the Great Metropolis of our Western coast; its present advancement in population, agriculture, trade, commerce, and above all its magnificent bay, render it unequalled, on the Pacific coast. The parallel of San Francisco is about one degree south of St. Louis, passes through Missouri, the south ends of Illinois and Indiana, north of Kentucky and through the centre of Virginia; by looking at a map any one would be convinced that it would not be to the interest of any of the States, for two hundred miles south of this line, to go round by Texas; and for all the States north, it would be out of the question. Again, the main arteries of communication by Railroad go north of this; add to this the Ohio and its tributaries, the Missouri and Illinois rivers, as well as the lakes, all tend to this route, nothing can be more demonstrative on this point, than a view of the vast number of Railroads covering the Eastern and Western States like a great network, all of which demand an outlet, a great leading arteris to the Pacific, not round by Texas and back to San Francisco, but on the direct legitimate channels of trade; when we calmly investigate the subject, the preponderance of this route is overwhelming."

* * * * * *

"Pass from Pennsylvania, on a Southern branch, to Cincinnati, and there is a Railroad in progress, going direct to St. Louis; passing that Westward, up the Missouri, on what is called the Pacific Railroad, and you strike off almost directly West. The same will apply to Baltimore and Washington. If a little farther North, you go through Pittsburgh, Columbus, Indianapolis, and Terrahaute, to Alton, and then again up the Pacific from St. Louis.

"Taking a more Northerly route from New York or Boston, to Albany, by Buffalo, Cleveland, Michigan City, Chicago, and so on to Peru, Rock Island, or Burlington; thence, as in contemplation, to Iowa City, Bluff City, and up the Platte river, to join the St. Louis Pacific Railroad."

We presume the details of the route will in a great measure be determined by the energy and wealth of the stockholders and directors of the contested roads.

More Kidnapping.

THE Philadelphia North American, relates the following. A few more such acts will open the eyes of the Cubans, and their ardor for annexation to the United States will be somewhat abated. It is rather a poor return for patriotism, barreling and expatriation to be robbed by the people who are your professed friends, and at whose instigation you have suffered all these evils.

ANOTHER SLAVE EXCITEMENT.—We had another "slave rescue" yesterday morning. Not long ago, a young Cuban gentleman, the son of a wealthy planter in the "gem of the Antilles," was arrested by order of his government, upon the charge of sending an order to Springfield, Mass., for 500 muskets. The young man was imprisoned. But through the connivance of some officials, and the aid of his father, he contrived to escape in a cask! He was placed in a cask, which was closed, and thus rolled to the sea shore. Here the brig General Taylor, from Cardenas for this port, was, by previous arrangement, moored for his reception. The young Cuban was taken aboard, with a negro servant, aged 18 years, given him by his father. The brig sailed, and on Saturday reached this port, and was moored at South street wharf.

The young Cuban took lodgings at one of our principal hotels. Yesterday morning, the captain of the General Taylor took the negro to convey him to his master, who wanted him for a body servant. On the wharf, a party of negroes met the captain and the slave, and told the latter he was free. But the Cuban negro did not understand them. Several white men came to the aid of the captain, and a scuffle ensued. Finally, the negroes triumphed, and carried away their Cuban friend, since which he has not been heard from.

Trouble in Kentucky.

We gave yesterday a letter from a Richmond (Ky.) paper, dated July 2d, in which it was mentioned that, in consequence of a mob of pro-slavery men having prevented the Rev. John G. Fee from preaching, Cassius M. Clay had publicly announced his intention of going to the scene of disturbance, and enforcing the freedom of speech; and that a large number of persons volunteered to accompany him, armed, for the same purpose. In the Cincinnati Gazette, received by yesterday's mail, we find a letter from Mr. Clay, dated the 19th, addressed to the editors of that paper, apparently written under great excitement. In giving it the Gazette says:

"At the time of writing, he was preparing to leave home for Dripping Springs, there to make an effort to establish the freedom of speech. He would go armed, and sustained by a pretty formidable force, and he expected to be met by armed representatives from five counties. Clay resolved that Fee should be permitted to speak, or if put down, it should be over his dead body. There was the most intense excitement in the county. Houses had been deserted, and negroes thrown into jail."—[N. Y. Evening Express.

From later accounts, Messrs. Clay and Fee kept their appointment and were listened to, and there was no riot.

The Maine Law.

THIS law, so far at least as New York is concerned bids fair to be a nultity; it has been vigorously opposed from its first enactment. A league has been entered into by the liquor dealers of New York, meetings held, resolutions passed, and money subscribed for the purpose of its defeat. At the Special Sessions of the 17th, Recorder Smith, delivered a decision in the cases of Dowel and Smith charged with selling liquor contrary to the prohibitory law, to the effect that "imported liquors can be sold in any quantities or in any way." This decision will, of course, be a great damper in the enforcement of the law, which in effect has been nothing more than a farce to the present time.

The Know-Nothing Movement.

This movement, which sprang into existence with such threatening aspects, has already resulted in the disorganization of its abettors. It has not, however, lost through this means its vital force. It has, on the contrary, become attached to every form of political opinion previously held by those who rallied to it as a common standard, and has become in this diluted form an agent more powerful because in the community. It possesses both for the American and the foreigner a deadening tendency, and virtually lays a palsied hand on all enterprise and activity. Carried to its ultimate, it is little less than an absolute negation of all the acknowledged elements of civilization. It inclines to a repetition of the war of races, to bring man in his outer age relations, back to the condition of roving tribes, and would finally resolve itself into castes as the Hindoos. We suppose their appellation *Hindoos* is derived from this. Commerce knows nothing of know nothingism. The ventures of the merchant are not determined by nationalities; railway stock may be subscribed to in Hamburgh as well as in New York, and a Frenchman or Hollander made welcome at the Board of Directors as a native. This know nothingism, so greatly boasted of, is an impotent assertion of self-sufficiency. If good for anything, it should be carried out far beyond political bounds. Natives alone should trade; natives alone speculate; natives alone hold real estate; natives alone be suffered to drink intoxicating liquors. The action of know-nothingism is founded on a perverted principle of human nature; on the character of those who having gained for themselves certain advantages of whatever character, find a certain satisfaction in getting the same withheld from others, though they themselves thereby would be rendered none the poorer. This is the very reverse of charity, which seeks to extend the blessings which the Creator has bestowed, and which human industry has gathered.

"Far as the breeze can bear, the billows foam," know-nothingism would reduce the world to the condition of the indwellers of Thompson's *Castle of Idleness*—it would remove all incentives to human action, and would reduce man simply to a vegetative state. The prejudice from which it springs is dangerous to individuals as well as communities. It may as well seperate state from state as country from country. The stream of one's own village should as well serve for a dividing ridge to all the amenities of life and all communication, as the river of the St. Lawrence or the Atlantic. One's own family could, so far as the arguments of know-nothingism go, be qualified in isolating itself from its neighbors, proclaiming independence of the United States, and being its own civil, political and judicial world.

Then, as a climax, the members of such a family might stand apart from one another. The repining prejudice that makes up this wretched ism will disclose itself in more bitter fruits than its adherents now suspect. Not only do they cut themselves off from the sympathy of foreigners, and show themselves insincere in all previous impressions, but destroy all the best arguments for republicanism, by turning themselves into spoilsmen by controlling other men's property and means.

Americans have the right to "vote themselves a farm," but not to vote away other people's right of legislating, and themselves holding all the offices of emolument as well as trust.

Could Know Nothingism be seen in all its true light, it would be hated as well as feared even by its advocates. Men do not like to be thought knaves in their hearts, and will do much out of love of appreciation. Know Nothingism would undo the work of commerce and of industry for hundreds of years, and would turn back the march of nations. The flattering unction it presents is deathly. Science shuns it. Investigation turns away from it, for the revelations of its character are revolting.

There are no doubt many abuses of the franchise by foreigners; pauperism and other evils justly to be complained of; but these ought to be met in a proper manner and be regulated and controlled by wise and judicious laws, and not by proscription, by introducing national factions or castes, nor by the repudiation of liberté, egalité, fraternité, or the great bulwarks of republicanism and American feedom.

Treaty with the Sandwich Islands.

THE Treaty which the United States has entered into with the authorities of the Sandwhich Islands, is chiefly important as giving the most extreme Consular jurisdiction to its Agents there, which will prevent such men as Meyers and others from landing there with impunity. The agricultural products of the Sandwich Islands have been quickly absorbed by the wants of the Pacific States; within the few past years they have afforded some of the most inviting ground for agricultural labor.

Mexico.

FROM the southern mail of the 24th, we learn that affairs are in rather a critical position, in Northern and North Eastern Mexico, the revolutionists on the line of the Rio Grande have commenced military operations, on a very extensive scale. The Texian papers state, that it is the plan of the revolutionists to carve out a new Republic from the three states of Tamalipas, Neuvoo Leon, and Cohahuila, and then to procure annexation to the United States.

DUTIES OF A MAIL AGENT.—By recent instructions from the Post Office Department, it appears to be the duty of a Mail-route Agent to receive letters after the mail has closed, and way-letters pre-paid by stamps and stamped envelopes; to mail and post said letters, and direct them to the proper office for delivery and distribution, and to report a list of all such letters to the contract office.

ELDER HYDE.—For the last two or three weeks, our well-informed editors have had him in St. Louis, looking after ten or twelve new wives: the last California news places him at Placerville, California, without any. If Elder Hyde was only a little more ethereal, he might perhaps move by telegraph *a la mode spirituelle*; but he is rather too rubicund in his fleshy estate to move so quick, especially with the encumbrance of so many new wives.

WE lately received a communication from our friend and neighbor Elder Edward Stephenson, who has just returned from a mission to Giberalter. The letter refers principally to his voyage across the Atlantic in the "Chimberazo," and his further progress on the Ohio *en route* to St. Louis; having the presidency of the company, he speaks of the incidents of their voyage; their prosperity, general health, &c. It would have been very interesting if received in time; but having been detained to this late date and the general news already published, it has lost its interest. We wish Elder Stephenson a pleasant trip across the plains, and a happy rest in the bosom of his family from the arduous labors devolving upon him during his late mission.

WE received a letter from Col. D. M. Thomas, of San Bernardino, of May 28th, from which we extract the following:

There are some Elders, and a few families from the upper country; on their way to Salt Lake, the names of the Elders are Mc Bride, R. N. Alred, Nathan Tanner, Elder West, from India, Elders Farrer and Bigler, from the Sandwich Islands.

We have a time of good health and peace, our wheat crops have been materially injured by the rust, and smut; there will not probably be more made than the inhabitants of the place will consume; money continues very scarce and consequently it is said to be hard times; a gold mine has been discovered about sixty miles from this place but we have not ascertained the richness of it, some few Saints have moved here from about San Francisco, with a view of settling here for a short time.

Br. Ludington is on his way home from Hong Kong, China; we are looking for Br. C. C. Rich in from the Lake every day, you may expect a like communication every month, which if not interesting in words may be in funds.

June 11th, since writing the above Gen. C. C. Rich has arrived. The grasshoppers were destroying the crops in Salt Lake, Br. G. Q. Cannon is on his way to San Francisco to take charge of the press at that place. Br. Lyman is sick; the most of our wheat is destroyed by the rust, &c. I wish you success.

Yours, &c., D. M. THOMAS.

One Week Later from Europe.

ARRIVAL OF THE ATLANTIC.

THE U. S. Mail steamship Atlantic, Captain West, arrived at this port on the evening of she 25th, bringing Liverpool news up to the 14th inst. By this arrival we learn but little of importance since our last. We give a few items.

On Monday the 16th, Sir Edward Bulwer Lytton was to move that a ministry containing Lord John Russell is unworty of confidence. The public expect that Lord Palmerston must either throw over Russell, dissolve Parliament, or resign.

Sebastopol had again been subjected to two days heavy fire, but without effect.

The besiegers were erecting immense works against the Malakoff and Redan, and the besieged were erecting equally formidable earthworks behind those defenses.

Trifling operations in the Baltic are reported.

The British Parliament is to be prorogued on the 20th of August.

Letters from the Crimea to the 29th ult. have arrived. The wounds received on the 18th were cleaner than those in previous engagements. The armistic for burying the dead lasted two hours.

The cemetery remains in our possession, and was being fortified in spite of a heavy fire. There can be no doubt that our troops could have got into the town, in the rear of the Redan, from the houses, on the 18th, had they been strong enough to advance from the cemetery.

It is now shrewdly suspected that inside the Redan there is another very strong work—a kind of Star Fort of earth, with unshaken batteries: and it is certain that inside the Malakoff there are several lines of battery which have never been unmasked.

There was some talk of a spy being taken or rather discovered in a sub-interpreter to our commissariat, who confessed he was in communication with the Russians and revealed our attack to them. He will be shot if this be true.

The rain on the 23d was very acceptable, but did some damage. General Estcourt's death was much regretted. His wife and a relative were present when he died. We had lent the French 1532 pounds of shot. The railway was temporarily stopped by the effect of the rain. The repairs would take ten days. Some of the navvies were behaving very badly. The Croat insurrection was suppressed. The fault was their absurdly high pay which made them independent and impudent.

The losses of the land transport corps by sickness were 50 men in one fortnight, of whom 25 were English and 25 native drivers. In its present state it cannot supply all the wants of the army, we could not even advance a small body of troops without risk of starvation.

COAST OF THE UNITED STATES.—The Coast Survey estimate the northern Atlantic coast, inclusive of Maryland, at 6,150 miles; southern Atlantic, from Maryland to the Capes of Florida, 6,200 miles; the Gulf coast, 5,754—total, south Atlantic and Gulf, 11,953 miles; total Pacific, from boundary of San Diego to the mouth of Fraser's river, 3,251 miles.

FOR THE MORMON.

Truth and Error.

ALL Truth is infinite. It hath no shore
Or soundings. Far as spreads the spiritual sight
So far is it perceived, and though to some
Most dim, and in its outline dubious,
To others gifted with more faith, whose power
Comes from the central source, it burns intense—
A glorious revelation pointing out
The course of human destiny. These speak
And prophecy is heard. What is to be
Looms from the deep of ages and unites
With the reviving past. History at once
Becomes a living lesson. Every age
And every race contribute but to build
The perfect temple to which all shall come.
Ever advance these to the rays of truth,
Ever ascend those to the sphere of God.
Yet baffled error strives for mastery
With tenfold earnestness, briefer her reign,
And entering into the bright armory,
Of pure and perfect truth, she seizes hold
By foul perversion of its mysteries,
And thousands reaching to the opening light
Are baffled by two visions, one so fair,
So luring that the very spirit sinks
Before its fascination and becomes
Subdued without the will; the other robed
In plentitude of grace, waiting the hour
Of full acknowledgment and welcome sweet.
O mighty science! thou art hastening on
The glorious reign of truth; thou dost unseal
The secrets that were lost, by which the seers
Spoke to the spirit world; and dost disclose
The veins of earth and to its centre reach,
Weighing the planets with the glorious sun,
And pointing to the centre round which speeds
The mighty universe; and yet withal,
Is truth but made more simple, she revolves
The complex to the elemental form,
Baffled no longer by the empty shapes
Of splendid contradictions springing out
Of Fancy's combination; in our sight
The spiritual dawns, and all around is light.

FOR THE MORMON.

Popular Sovereignty and the Mormons.

BY ALEXANDER ROBBINS, JR.

MUCH is said at the present day about *popular sovereignty*: whatever political scheme is set on foot, this popular cognomen must be attached, to insure it success. It is common to place this in the van, in blazing capitals, that its full weight and import may be impressed upon the people, then to hook on to its trail as many different schemes, bills and resolutions as are originated in the chimerical brain of party cliques. It seems to be made by politicians a kind of sugar coating, by which, however nauseating the pill, it is made to "roll as a sweet morsel beneath the tongue." It brings to my mind the anecdote about the lower Mississippi alligators, which it is said lie in the cane-brake, with the upper jaw thrown back, to give a certain kind of fly ingress, of which they are very fond. It occasionally happens, however, that a toad hops into the trap—the monster shuts his huge jaws together, and with one gulp, all goes down for flies. This mixing of such a number of incongruities under one head, has given rise in the fruitful imagination of Col. T. H. Benton, to the name of "*Omnibus*." Were I to name it, I should call it *Packet*, which not only conveys the idea of a passenger carrier, but of every kind of ware that is brought to market.

Popular Sovereignty is in reality, a Republican principle! and directly in keeping with the genius of our institutions. It places, as its name indicates, the right to control and govern in the hands of the *people*, and makes all officers of government the *people's* servants! or, in other words, the people are the authority, and through the medium of the ballot-box, agents are appointed by and for the people to execute that authority. An agent, or representative so appointed, is "the people" to all intents and purposes in a condensed form, and the people are responsible for the acts of their Representative. This is popular sovereignty when carried out, but when used as a passport for something of an opposite tendency, it is perverted, and the people, who are usually more honest than their representatives, are deceived. Such is not unfrequently the case. Indeed, so frequently has this principle been perverted, and the term illegitimately appropriated, that many have an aversion to it, as it associates in their minds other principles than those that really belong to it.

There is another form of popular sovereignty known in newly settled countries, as *squatter sovereignty*, and applies more particularly to those who settle on lands not yet in market, as pre-emptors. It is these squatters who make the roads and bridges, build the fences, cultivate the earth, and do all those things necessary to make what they expect to be their future home, comfortable. The General Government has encouraged this, and from time to time has held out inducements to actual settlers, such as pre-emptions, land grants, &c. The inhabitants of Oregon, New Mexico, Utah and others, have settled their respective Territories on this principle. Their territorial sovereignty is complete so far as it does not conflict with the universal sovereignty of all the States combined, or which is equivalent the organic act. There are many principles pertaining to government, that are left entirely to the people in their several localities. The people of Oregon have a right to legislate that involuntary servitude, or slavery shall be one of the institutions of her government, while New Mexico, has the same right through her popular representation, to say that slavery shall not exist within her jurisdiction. Some States and Territories have laws imprisoning citizens for debt, while others have no such law; some hold capital punishment as a statute, while others have abolished it; some have passed homestead laws, others have not; different States have different laws with regard to marriage, some requiring that the intention of parties to be married shall be published a certain length of time previous to marriage, while others require no publication.

These are rights which the different States have never ceded to the General Government, but have reserved to themselves! Consequently there has not been, neither, could there be, consistently, universal laws touching these matters. For the General Government to say that slavery shall be instituted in Massachusetts, or that it shall be prohibited in South Carolina, would be Anti-Republican. The same if it should compel every man in Massachusetts (where there are a number of Shakers whose religion forbids marriage) to have a wife; or the inhabitants of Utah, (whose religion allows many) to have none. I have seen with no little astonishment, how readily some professedly knowing editors have committed themselves in the following, and similar language. "The Mormons ought not to be permitted to carry on their poligamy against the laws and constitution of our country." What laws I ask? if Congress has ever legislated on the subject, I have yet to learn it. And as to the constitution, the only point that can be brought to bear upon poligamy, or the plurality of wives in Utah, is the clause that guaranties the rights of different religious denominations! and inasmuch as the plurality of wives is a religious or ecclesiastical institution, the constitution is pledged for its protection.

So far, then, from its being unconstitutional, it has the *popular sovereignty voice*, through the federal compact, to sustain it against its enemies, without a counteracting clause. The argument that is advanced by some, that Utah should not be admitted into the Union as a State, because her institutions differ from others of the States, is entirely fallacious, for there are no two States precisely alike in their laws or institutions; and if it so happens that they have all passed laws in their individual sovereign capacities prohibiting the plurality of wives, they have done it on their own volition, and are responsible to none but themselves. They may think polygamy a bad institution, having an immoral tendency, &c. Utah thinks otherwise, and believes that monogomy, or the proscriptive one wife law, is one of the principal causes of the immense immorality and laciviousness among the sexes in the different States; and she is confident, that in a comparison of her morals with any other State or territory, she has far the advantage, and is a good example to any State or territory that might follow it. Whether Utah has passed territorial laws regulating matrimony, is immaterial. If she has not, it has not been because of its unconstitutionality. The sovereign act of Congress, by which she was organized a territory, of course does not touch this point. Her right to legislate on any matter is curtailed only so far as the laws of the General Government, including the organic act, determine. If any are fearful that Utah will sell herself, (through her popular or squatter sovereignty,) to immorality, by instituting polygamy, the only effectual remedy if any, that I can see for them by which to avoid it, is to go and settle in her midst, in such numbers as to change the character of her *popular sovereignty*. By so doing, there is yet a chance to save her from that yawning gulf of immorality into which they imagine she must eventually precipitate herself politically, as they say she has already religiously. The influence of a few politicians, and a few missionaries sent to that country in season, say before it is admitted into the Union, which to all appearance will not be long, may be of incalculable benefit in this particular. I am fully satisfied that if they are gentlemen, they will be treated with all due respect as such by the citizens of that country, notwithstanding the awful reports we accasionally hear about *the Mormons*.

THE LATE LOCOMOTIVE EXPLOSION.—Some particulars haue been received of the explosion of the locomotive John Smith, at Milton, Vt., on the Vermont and Canada Railroad, on Thursday afternoon last. The train consisted of two passenger cars, with from seventy-five to one hundred passengers, and was going at the time at the rate of from thirty to thirty-five miles per hour. When the explosion took place the engine was thrown down an embankment, and the cars were forced from the track, running a considerable distance before their speed was checked. Only two persons were killed, Mr. Richard R. Bush, of Burlington, the conductor, and the engineer, whose name is French, of Northfield, Vermont. The fireman, also belonging in Northfield, had a leg and arm broken, and was otherwise severely injured, and probably will not survive. The only other person injured was a boy, who was in a baggage car, who was bruised in head and face by some of the fragments of the boiler. The passengers in this train reached this city in safety last evening.—*Boston Traveller, Saturday evening.*

HENRY CLAY'S son, James B. Clay, made a speech against the Know Nothings at Lexington, Ky., as opposed to the spirit of the Revolution, to the teachings of Washington, Jefferson, Madison, &c. He was "received with great enthusiasm, and heard with great interest." He advised the Whigs of Kentucky to abjure the secret society.

A COMPANY of Germans, about four years since, purchased a tract of 20,000 acres on the south-eastern slope of the Blue Ridge in South Carolina, and established the town of Walhalla. They now number over a thousand inhabitants, and constitute a fine and thriving town, an example of the power of intelligence.

A BARBER, named Charles Pfauz, committed suicide at Tom's river, Ocean county, N. J., on Saturday last, by cutting his throat with a razor. Deceased was a German by birth. He had told some of his friends that he was dissatisfied and tired of life, and that he intended to commit the act, which he at last did, almost severing his head from his body.

CERTIFICATE TO PASSENGER VESSELS.—The certificates hitherto given by Port Collectors and others as to the legal capacity of vessels for the carriage of passengers, have been pronounced by the Treasury Department illegal. The responsibility in such case, rests with the owners.

RIGHTS OF CONSULS.—The Government has issued a Circular affirming that Consuls are not Diplomatic Agents, are not exempt from arrest, and may be compelled to give testimony as witnesses in court.

Correspondence.

Correspondence from Wales.

The following letter from an old friend, Capt. Dan. Jones, Editor of the *Udgorn Scion*, a Welsh Mormon periodical, will be read with interest by many of his numerous friends both in this and other countries. We shall be glad to get the information of which he speaks in relation to the *White Indians*, and to publish as many communications as he thinks proper to send. Concerning the *Udgorn Scion*, if any of the Welsh brethren in this country, or their friends, wish to to get Capt. Dan's paper or other Welsh books, they can forward the money and address to this office, which we will forward to him forthwith. We don't know the price, but suppose the paper will be about the same as the *Millenial Star*, the terms of which will be found in the *Mormon*. To say anything either about the paper or Capt. Jones would be superfluous; they are too well known.

UDGORN SCION OFFICE,
Swansea, June 26th, 1855.

PRESIDENT TAYLOR:

Dear Brother—An unvarnished U. S. Captain, in reply to the interrogation of a Court Martial, why he sailed into port without replying to the salute of the Fort, filed twenty reasons. "The first is," said he, "because a sea, shipped in a late gale, had filled the magazine so that I had not one charge of dry powder left, and the second is—"Hold! hold! enough!" cried all hands—"reserve the nineteen for another time." Is mine an analogous case? * * * * * *

I have forgotten that I had drawn a long face—a loud groan, and tried my best to look, feel and act clerical—reverently, I mean, for nothing else is fashionable here; and oh! what an orthodoxical, logical, sublime episode I was going to write for *The Mormon*; for fear you would, in your hurry, do as I do sometimes—stick it in as it is. * * * *

But what little Mormonism I glean, and the ever humming away of your favorite song which you wrote me:

"There's a good time coming, boys,
Wait a little longer,"

is remodelling the *Neptuneism* in me, so that there is hope of my becoming somebody yet. Well, I'll try again—hum—O, yes; the *Mormon!*—the bold, the true, the great, the "*merry Mormon*." 'Tis a very welcome weekly visitor to gladden the hearts of many a group as they surround the social hearth, in many parts of Wales. In fact, my appetite is whetted up for it, as regular as for my dinner. It's well filled columns are so well spiced and highly seasoned, that it's flavor is as sweet when uncorked here, as when bottled up there; sea air don't affect it at all, and you may warrant it with safety in frigid as well as torrid zones. 'Tis a Mormon all over, and will talk Mormon fashion the world over, so that he who reads it, if he has a soul, will be bound to say, "Well, if that is Mormonism, I am a Mormon too." Its voluminous vignette, historiographic of the past; of the ominous present, and the momentous future, chronologizes the "eternity" of our little orb; and its "busy bees and hives," from the twinkling of the first rays of "light" on its infant vision, until encircled by the halo of its *ruling Star* of the West—the bright harbinger of its eternal day—all at a glance stare us in the face, and daguerreotype themselves in the mind. Truth, justice, virtue, humanity, Heaven and all its hosts, need the service of such a "Mormon" to advocate their cause against the belchings forth of his Majesty's "iron horse"—the Press. May none but "Mormons" stride his saddle, and make his brave sinews sweat in defence of Mormonism. O, for ten thousand such horses to snort out volumes of burning lava, to consume the influence of their present calumnious jockeys—their mouths volcanic craters—their neighing like peals of thunder, to drown the croakings of myriad lying editors and hireling priests, and beneath their adamantine hoofs to be trod to dust he who maliciously and designedly vilifies, and pours out his hellish spleens against Mormonism. Would that every spear of grass had a thousand tongues to tell the blackness of the hearts, and the luciferic propensities of the souls of those who invent and cater their malicious lies against an innocent, and God-serving people. Yet, if it is so pleasing to them to lie, as 'tis to a whole-souled Mormon to tell truths—eternal truths, may they enjoy their little season to glut their souls on their own eternal diet; the besom of truth will eventually sweep them to their kennels, as the hoary frost sweeps the mosquitoes in a fell swoop. But again, I've forgotten myself; getting too clerical now!

So far from expecting, in your conspicuous position—having the news of the wide world brought with the speed of lightning before your eyes; being on the theatre of action and the world's thrashing-floor—will you expect anything new, or very great, from this little fragment of the "footstool;" yet, if that be any pleasure to hear, you are dearly remembered here by many; often spoken of and prayed for, and the good seed sown by you is still irrigated by the dews of Heaven, and bids fair to bring fruit that will ripen in eternity. I know of one archive where your memory is held sacred through deeds of valor from your "Chaplainship"—in the adventures of the "Maid of Iowa" to re-kidnap her favorite Prophet from the hands of ruffians—a chase of a thousand miles of mob strewn lines; through the tragical scenes of Carthage, and your subsequent visits to my native hills, all conspire to kindle in the soul a flame of love for truth and its brave advocates, which neither an ocean of brine nor of time can extinguish.

Perhaps you expect me to say something of the howabouts of Mormonism in Wales, whereas I am expecting you hear about all that is worth telling from the emigrating Saints you see there; however, something new does turn up here occasionally; we have but one common foe in fact, and that is old Boz, only he has so many *hirelings*—you know who I mean!—and they are his "reapers and binders," but, inasmuch as he has no "barn," he needs no "gatherers"—very convenient to let them be with the stubble you know; well, these have bound up their sheaves so tight with cast-iron bands, and screwed them up with lying "jack screws," until it is almost impossible to pull out one whist unless you break it in pieces. Awful tight binding they make of it, and the more so the better the poor creatures like it. I sometimes fancy that could the old Boz be made to call his reapers and binders to some other field awhile, we would soon sing the "Harvest Home;" if it was not for them we would have but little to do—but 'tis as it is, and perhaps it is all right.

While on the one hand the wailings of the down-trodden, poverty stricken and priest-ridden mass—the voices of plagues, fevers and death, commingling with the barking of the "dogs of war," as they tear the nations to pieces, chaunt the funeral requiem of Babylon the Great, and tend only to enrage them for the onslaught; every ukase that is issued from the royal court, is echoed from the West, and is heralded throughout the world, gives new life and vigor to the lovers of truth. Every hero that wins a laurel—every acquisition to the kingdom that will survive all others, and every voice which echoes in the breeze through the *News*, the *Mormon*, the *Luminary*, our own favorite *Star*, or, wherever it proceeds from, so it is for rending asunder the fetters of the human mind and to set man a thinking, only tends to stimulate to assimulation, energies for the strife, and incites onward to the victory of truth over falsehood—the emancipation of a world. This is truly an eventful era—a day of war; Heaven has marshalled her hosts for the battle; truth the weapon; it must, and will conquer, and I pity the blindness of him who don't see it.

I learn by one of your late issues that you have, in referring to a tribe of White Indians inhabiting the Sierra Nevada, said, that "you have never seen any satisfactory accounts that America was discovered by the Welsh anterior to its discovery by Columbus." I will, therefore, endeavor the first convenience to proselyte you to the faith, believing I have ample proofs to convince any Mormon that Madoi Ab Owain Gwynedd colonized it in the twelfth century.

I am very glad to get the *Mormon* as it comes; I will remit to Liverpool, or as you please, and as there are so many thousands of Welsh all about you, and doubtless some Welsh "Mormons," will you suggest some way that I can be of benefit to them, either in blowing the "Trumpet" through pamphlets, or in any other way. Poor folks, I should like to "disgrace" a few thousands of them with Mormonism. Our numbers now in Wales, after all the emigration, does not exceed 5,000 I think, but still gaining. You will see my catalogue published with Pres. Richards; should you fancy the stock, I shall take much pleasure in filling your order. Some scores have went there this Spring, who commenced taking the current vol. of *Udgorn* here, and they expressed a wish to continue it there, could a suitable agency be established. With that hint, I will leave the rest for your superior wisdom to dictate, if you please!

As I have failed this time to hatch up anything worth representing in your columns, the "leek" which ornaments your vignette, and as you are considerable of a Welshman as well as a Frenchman, I beg to submit you the inclosed statements of the first principles for your *correction* of wrong, if not they are about as *leaky* as I feel myself. You have probably learnt something through the papers of the bobbery the priests tried to kick up here; the inclosed hand-bill was the *home stroke* to the clan, and the re-action has enshrouded them in their own shame; the catspaw, Hepburn, after the priests here spent about £20 to hatch up his lies into a book, got him up a memorial and a steel engraving for a frontispiece, for preaching the "Funeral Sermon of Mormonism;" but before the hermophradite got birth, he kicked up his heels, turned over the platters, and after braying through the streets against all the short-eared "jacks," fled before—and left Mormonism more ripe than ever.

In conclusion: May the wisdom and power of the Author of Mormonism enable you to disseminate light and truth; to disabuse the public mind, and demonstrate it in its own *true* character, despite all the efforts of your libellous and corrupt contemporaries to the contrary; qualify you to fulfill all the responsible duties of your high and holy calling with pleasure to yourself, and all the good your liberal heart desires to mankind, and may your *Mormon*, with a voice like thunder—a two-edged sword in an Almighty hand, and a heart as true and brave as truth itself, defend the "honey bee," and prostrate all the foes of our own dear "Deseret," is the heart's desire of your ever true and affectionate co-working "bee," and of all the "gwenyn Cymreig."

D. JONES.

Correspondence from Upper Canada.

SHAKESPEARE, Perth Co., June 6th, 1855.

Dear Brother Taylor:

I wrote to you when I was in London in March last, on the receipt of the 4th number of the Mormon, the only one I ever received!

I was at Canhoro, in Huldimand Co., in, or near the end of April last, and met in Council with Elders Sly and Gustin, in the house of Elder Abel Parker. The health of my two coadjutors on the Canadian Mission *is very delicate indeed*.

I left the minutes of our Council, with Elder Gustin to post to G. A. Smith, G. S. L. City. It shows that 12 have been added by baptism, and about 12 or 14 more who acknowledge the Mormon cause of Utah, though I could say—they are more inclined to farming, building and merchandizing here, than of immigrating westward. In consideration of my said Brethren's health, it was concluded that they proceed homewards, over the Rocky mountains, as soon as they can procure the wherewith to go.

I am told by a brother Bennet of this place, that he met Bro. Sly and others from Canhoro, at Paris, C. W., on their way to the Valley of the Mountains, about a week ago.

I now request your Council as to the propriety of my continuance here alone! or whether I could not, be of more service in Britain or in Jersey—for a season, previous to returning to Utah, or back to Canada again, as circumstances opened up. I have some relatives in London! but you are aware, 'tis written: "that a man's greatest enemies are those of his own household." The Saviour could not perform many mighty works (among his own, who received him not) because of their unbelief!

I am glad when the post arrives with the *Mormon*, and the *St. Louis Luminary*, which fills me with thanksgiving to my Heavenly Father, that His work whereunto He hath set His hand, "again the second time to recover the remnants of His people," scattered wide, all o'er the Globe, are returning like doves to their windows, to cause the wilderness and the solitary places to gladden—yea, to bud and blossom as the rose! It is no less cheerful to see the names of many of my Brethren, with whom I have oft had sweet counsel, enrolled in the Emigration lists in your valuable vehicles of intelligence: may heaven prosper the work of your hands, and those of our Brethren engaged in similar warfare; until every knee shall bow, and every (*vituperous*) tongue shall confess, that Jesus, The Mighty King of Saints has fulfilled His Promise (Heb: xii: 25–29), and hath spoken from the Heavens and "Restored that which he took not away"—even His Everlasting Gospel of the Kingdom—by the means he once used to bring Israel up out of the land of Egypt; as saith Prophet (Isa: xi: 11–16) which was by the ministry of an holy Angel, and the Calling and inauguration of a Prophet, to organize his Church, preparatory to their going into the wilderness (Exod: iii: Isa: 35 1–6: xii: 18–19), to remove thrones, and things that are tottering, that the things that cannot be shaken may remain. "Therefore, John (Rev. 14: 6–8) beheld a mighty Angel flying in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell on the earth; and to every nation, kindred, tongue and people, saying: Fear God, and give glory to Him, for the hour of His judgment (*on Babylon*) has come," (or, begins). And that the remnants of His People should be also led into the Wilderness, in the latter days (Ezek: xx: 33–45) and other inspired testimonies elicits. I remain your Servant in bonds of the Everlasting Gospel Covenant, GEO. P. WAUGH.

ELDER WAUGH is at liberty to go where he may be led by the spirit of the Lord.

If he will send us his place of destination, we will forward *The Mormon*.

From Our Kansas Correspondent.

ATCHISON, K. T., July 8, 1855.

To the Editor of the Mormon:

SINCE writing to you last, but little of importance to your readers has transpired in Atchison. The Saints are rolling off; two companies have left during the last week, Elder Ballantyne's and Elder Sechrist's—and another train is expected to start in 3 or 4 days; this train will take out church property, also Gov. B. Young's boiler and machinery for his steamboat; we are looking for it to arrive every hour, as the boat that has it on is, and has been within twenty-five miles of this place since yesterday morning. She will be here in a day or two, if nothing happens, and then the church train will leave for the plains. Elder Milo, Andrus is still here; he seems to be endowed with superhuman strength of body and mind, and wades into the business with a will; he does more business than any man in or around Atchison. Elder Daniel Spencer is here, having arrived yesterday, on the Polar Star, from St. Louis. Elder McGaw is still here; he is the acting Bishop for this region of country, Elder E. Snow is expected up in a few days. Elder Wm. Rust arrived a few days since with two families of Saints from Pennsylvania; they intend stopping over until next spring; Elder Rust tells me that there will be more on this fall from Pennsylvania. Come along, provisions are plenty and tolerable cheap; every thing is plenty, devils too, in human shape not excepted, and the more priesthood the closer to their dens they will keep.

The Kansas Legislature is in session; Johnson is President of the Council, and Dr. J. H. Stringfellow, editor of the Squatter Sovereign, Speaker of the House.

The Legislature, like all political Legislatures, is doing but little, as yet; but you may expect them to chew their lead into long balls for the Abs. and Frees., during the sixty days sitting.

Atchison is improving slowly, on account of lumber; only 4 houses put up in the last week. The River has been in fine floating order, but is now falling rapidly.

The health of the companies as reported by those arriving here from the Lake is good except Elder Blair's company; several cases of cholera had appeared in that company. Elder Sechrist, the captain of the 2d company died, between here and Karney, from fatigue in hunting cattle.

The prospect for crops is remarkably good, at present; but I learn that large fields of wheat, with the chaff and blades all off, has been left standing in Missouri; from the fact that the least motion of the stock caused the wheat to part from it, and go into the ground. They want some of the boys from Deseret to glean, or, at least, to learn them how to take care of that that the Lord gives them.

This letter is scattering; but, as the Parson said, "Scattering shot kills the most birds;" I must close it. I am Yours, Truly,

TRAVELER.

From Our California Correspondent.

SAN FRANCISCO, June 30, 1855.

Dear Uncle: As the steamer leaves this morning, I take the present opportunity of writing you a few lines, as a commencement to my correspondence from California.

I arrived here on Sunday last, with my wife, and two brethren, Bros. Joseph Bull and M. F. Wilkie, who were sent to labor with me. We came by the Southern route, or old Spanish trail, as it is called, to San Bernardino. We left Great Salt Lake City on the 10th of May, and travelled south to Cedar City in company with President B. Young, who, with Presidents Kimball and Grant, and several of the Twelve, was making his annual trip to the Southern settlements. Our trip was a very pleasant one, and it was gratifying to see the spirit of cheerfulness which the Saints manifested in view of the destruction of their wheat crop by the grasshoppers.

In San Bernardino the wheat crop is almost entirely spoiled by the rust, and some asserted when we were there, that there would scarcely be enough harvested to seed as large an amount of ground as they had in wheat this year. In this upper country, especially east of this place, the grasshoppers are devouring every green thing, and the prospect is that wheat will be very high in this State this season.

Times are hard in this country, there is a universal complaint on all hands, and many do not know what to do. Banks are failing, and the people are losing confidence in all such institutions; the staunchest and those that were reckoned the safest men in the country, have failed, causing many to lose the hoardings of years.

When I arrived here I found that Bro. Parley had left for the Valley, and was out at the San Jose Mission preparing to start with a portion of the company early on Monday morning. I, immediately after landing, started for San Jose Mission, and had the pleasure of finding Bro. Parley there, and was able to get all the necessary information in relation to the situation of affairs in this country.

Looking at things naturally, the prospect is not very bright for the establishment of a press, but I feel determined, by the help of the Lord, to do all I can towards it, and to accomplish the object of my mission. I expect Bro. O. Hyde here in a few days, having heard that he is on this side of the mountains; he and Bro. Heywood were in Sacramento yesterday.

You must excuse the shortness of my letter—I expect to write a longer letter and more satisfactory news by the next mail. I desire your prayers that I may fill my missiou honorably before the Lord. All were well when I left home; Harriet's health was improving. Elizabeth and the Saints here join in love with me to you, George, Angus and all the brethren. I remain, as ever,

Your affectionate Nephew,

GEORGE.

From Sergeant Bluff City.

SERGEANT BLUFF CITY, IOWA,
June 8th, 1855.

To the Editor of the Mormon:

SIR—I observed a communication from your paper, in the Council Bluff Bugle, headed "*The Pacific Railroad*." In that communication the writer seems to be informed on almost all the routes, and speaks my mind in relation to Major Stephens route, the Benton route, and I might say also in relation to all other routes, except what he states in relation to the Mormon or South Pass route, and on that route, he, it appears, is not fully informed; on the routes that converge and form the Pacific route from St. Louis and thence west he is correct; but on the routes that converge from New York, or Boston, to Albany by Buffalo, and to Chicago; here, he seems to be in an error; and by reference to a map of the United States, you will bear me out in my correction. He turns the track south to Burlington, a distance of more than a degree, out of the natural course it should travel; the correct route is to Dubuque, and thence to Fort Dodge, and Sergeant Bluff City. Dubuque is about forty miles north of Chicago, and Fort Dodge is three miles north of Dubuque, and Austanville six miles south of Fort Dodge, and New Ida, two miles south of Austanville, and Sergeant Bluff City is four miles north of New Ida, or four miles south of Dubuque. So you see from Dubuque, the present terminus of the Chicago and Galena Railroad, we have a direct route to this place, (Sergeant Bluff City,) and from here the road will run direct west to DaKota City, and thence to Hebron, the former resting place of some of the Mormons in their pilgrimage west, and to the Ralo Pass, in the Bralo Mountains or Landbutes at the Snake Fork Keha Paka Branch of the Neobrasab, or Runing Water River; thence up the Keho Paka to the Black Hills, within fifteen miles of Fort Laramie, and thence to the South Pass. And in connection with this rout the roads from Rock Island, Burlington, &c., to Council Bluff, they very properly connect themselves by a road up the Valley of the Platte, making one grand trunk from Fort Laramie west, with its three grand branches, one from DaKota City, N. T., (immediately opposite this city,) and one from Omaha City, N. T., (opposite Council Bluff,) and one from Kansas, the terminus of the St. Louis road, and I am of an opinion the branch from this place west, will present inducements more than either of the other branches; first, the shortness of the route and the shortness of the distance, as by this route; Fort Laramie is not more than six hundred and fifty miles from Dubuque, nearer than any other place on the Mississippi by two hundred miles; and this road passes through a heavy pine forest, and running water, and the largest and best farming district in Nebraska. And I would invite eastern capitalists to examine this route, and also I would invite emigration to settle along this line, and especially at Sergeant Bluff City, Iowa, DaKota City, and Hebron, N. T., we wish more population, as our country is new, but first rate, and we are not choice, only we want honest and industrious persons, Mormons, Catholics, Protestants, Democrats, Whigs, and a few Know Nothings, but no *Do Nothings*.

Yours, &c., J. D. M. CROCKWELL.

Papers generally please copy.

California.

THE steamship Star of the West arrived at this port on the 24th, and brought with her the immense sum of one million of dollars.

From the Alta California, June 30.

The Land Ordinance, which has been before the Common Council of this city for some months, has passed both Boards and has been approved by the Mayor. The ordinance provides for the quieting of land claims in San Francisco, the city relinquishing her title to all lands under the Pueblo claim to the actual occupants. A vast deal of expensive litigation is hereby saved the city, and the settlers upon certain lands will live in greater security.

The Dashing Wave has landed more cars, tenders and machinery for the Sacramento Valley Railroad. The enterprise is fast arriving at a state of completion.

The Democratic Primary Election, held in this city on the 17th inst., resulted in the election of the entire Bigler ticket for the State Convention, to be held at Sacramento on the 27th June.

The weather in San Francisco has been mild and sunny for the past ten days, while at times excessive heat has been experienced.

Business has been lively, and we have no more heavy failures or defalcation to recount.

From all quarters disastrous accounts are received of the grasshoppers. In Carson Valley it is feared the entire grain crop will be destroyed, while in the vicinity of Sacramento, and at Hook Farm, the residence of Gen. Sutter, everything green had disappeared in their march.

ARRIVAL OF ORSON HYDE AND COMPANY AND COL. STEPTOE AND COMPANY AT CARSON VALLEY.—The Sacramento Union publishes a telegraphic dispatch from Placerville, announcing the arrival at that place from Salt Lake, of Hon. J. P. Stiles, Associate Justice of Utah, J. L. Heyward, U. S. Marshal of Utah, and Orson Hyde.

Col. Steptoe and command will remain at Carson Valley about ten days, to recruit, previous to crossing the mountains. Mr. Hyde says that the last report gives him many more wives than he really has, and none came over with him.

During the past week, the most excessive heat has been experienced throughout the interior of California. In Sacramento, the mercury has reached to an unusual height. In Sonora 180 deg; in Columbia 108 and Mokelumne Hill 102 deg. In most places the heat has been such as to prevent work in the mines, excepting at morning and evening.

LAND CLAIMS IN CALIFORNIA.—Judge Hoffman, U. S. District Court, has decided that the Freemont decision was not made on peculiar or exceptionable grounds, but was intended to apply generally to grants made under the Colonization Laws. Under its ruling no colonization grant can be rejected for indefiniteness of boundaries or the failure to perform the condition of settlement and cultivation. A motion to modify the decree so as to limit the claim to vacant lands, was denied.

FROM THE SANDWICH ISLANDS.—A banking charter to Page, Bacon & Co., had passed one branch of the Hawaiian Legislature, and was pending in the other. It gave them an exclusive right to transact an exchange and banking business for 20 years.

FROM SANTA FE.—St. Louis, July 25. Col. Fonteroy and company had pursued a lot of Utah Indians to the head waters of the Kansas; when he overtook them, killed forty, took five prisoners, thirty horses, and a lot of camp equipage.

From the Alta California.

Two Weeks Later from the South—Later from Utah.

BY PACIFIC EXPRESS COMPANY.

The steamer Sea Bird, Capt. Haley, arrived at this port yesterday morning, bringing us Los Angeles papers of the 20th, San Diego of the 16th, Santa Barbara of the 21st, and Monterey of the 23d inst.

A company of dragoons, under command of Lieut. Mowry, accompanied by Lieut. Chandler, arrived at Los Angeles on the 20th. They are *en route* for Fort Tejon, and have about 80 horses. Col. Steptoe, with the remainder of the troops, have taken the northern route.

The military road through Utah has been completed and accepted by the professor.

The crops throughout Utah have been almost totally destroyed by grasshoppers, and the farmers have commenced putting in another crop.

The Mormons are about establishing a settlement at Las Vegas, which will be of great convenience to travellers on this route.

There had been no eastern mail received at Salt Lake City since March, and the government officials now receive their correspondence via California.

Gen. Rich and party, from Salt Lake City, arrived at San Bernardino on the 17th inst. Sanford's train was met at the Vegas Springs, all well and prospering. Sanford informed Gen. Rich of the murder of a white man, whose name was supposed to be Thompson. He was from Kentucky, and had lived at Sacramento with Dr. Hunter and Merchant Osborne. He was shot through the heart by an arrow. Indians are supposed to be the murderers.

COL. STEPTOE.—We learn that Col. Steptoe did not resign as was stated, the Governorship of Utah Territory. He has informed the Administration at Washington that he will act as Governor provided that when his term is out or he is displaced he shall be reinstated in the army. He is now awaiting the reply of the President, which is being taken to him by express from this way to Carson Valley. On receiving the reply, if it is favorable, Col. Steptoe will immediately return to Salt Lake and continue the administration of the government.

The thermometer for some time has been ranging at from 112 deg. to 115 deg. in the shade, at the Colorado.

MORE GOLD EXCITEMENT.—An excitement has been prevailing among the Mormon brethren at San Bernardino, from discoveries lately made of gold deposits in the San Bernardino mountains. Several parties of the Faithful were out prospecting.—[San Diego Herald.

WE hope the above is not true; we would rather hear of an iron, coal, wood, lead, wheat, corn, or any other mine being found than a gold mine.

From all parts of California as well as from Utah, reports are that the destruction by grasshoppers is immense.

DEFEAT AND DESPERSION OF THE WALKER EXPEDITION.—It is stated that Col. Walker's invading party had an engagement with the Government troops near San Juan Del Sur, by whom they were defeated and despersed, and that a number of the revolutionists had been killed and wounded.

KANSAS.—"Outrages continue. The seat of Government is sought to be removed to a location which would place it directly under the influence of a mob."

SLAVE CONVENTION.—There is to be a State Convention of Missouri slave holders—a new feature in Western politics.

RECIPROCITY DUTIES.—Amount of duties refunded is estimated at half a million of dollars.

HEAT.—We have had the thermometer up to 98 degrees.

Wholesale Price Current.

NEW YORK, July 27, 1855.

ASHES—Pot.........per 100 lb.	$6 25	a — —
Pearl........................	6 56	a 6 62½
CANDIES—Stuart and Bussing's best, assorted........per lb.	—	a —
Ordinary......................	—	a —
CANDLES—Sperm........per lb.	30	a 32
Adamantine.....................	21	a 26
Mould, yellow..................	14½	a 15
COFFEE—Java, white.............	14	a 14½
Mocha..........................	14½	a 15
Laguayra.......................	10½	a 11
Maracaibo......................	10	a 11½
St. Domingo (cash).............	9½	a 9¾
DRUGS AND DYES—Alcohol.pr. gal.	— 74	a — 80
Alum................per lb.	— 2¼	a — 2½
Arrowroot......................	— 31	a — 33
Arsenic, powdered..............	— 2	a — 2¼
Assafœtida.....................	— 5	a — 25
Borax, refined.................	— 28	a — 28½
Brimstone, American, roll......	— 2½	a — —
do crude........per ton.	24 —	a 26 —
Camphor, crude........per lb.	— 29	a — —
do refined...............	— 33	a — —
Castor Oil.....................	1 25	a 1 30
Chlorate Potash................	— 32½	a — 37½
Cochineal......................	1 2½	a 1 5
Copperas.........per 100 lb.	1 25	a 1 37½
Cream Tartar..........per lb.	— 33½	a — 34
Gum Arabic, picked.............	— 35	a — 38
Gum Copal......................	— 30	a — 50
Gum Myrrh, Turkey..............	— 25	a — 30
Iodine, resublamized...........	5 37½	a 5 75
Ipecacuaha.....................	— —	a 2 50
Madder.........................	— 10½	a — 11½
Magnesia.......................	— 15	a — 19
Do calcined..................	— 30	a — 35½
Nutgalls, blue Aleppo..........	— 20	a — 22
Oil Anis.......................	— —	a 4 25
Oil Bergamot...................	1 65	a 1 75
Oil Cassia.....................	3 —	a 3 25
Oil Lemon......................	1 65	a 1 87½
Oil Peppermint.................	4 25	a 5 —
Opium, Turkey..................	5 37	a 5 50
Otto Rose.............per oz.	3 50	a 6 50
Oxalic Acid...........per lb.	— 27	a — 29
Phosphorus.....................	— 80	a — 82½
Quicksilver....................	— 50	a — —
Rhubarb, China.................	1 90	a 2 50
Saleratus......................	— —	a — 6
Sal Ammoniac, refined..........	— 10	a — —
Senna..........................	— 9½	a — 12
Shellac........................	— 9	a — 12½
Sugar Lead, white..............	— 11½	a — 12½
do brown...............	— 10	a — —
Sulphate Quinine...............	2 50	a 2 60
Tartaric Acid..................	— 49	a — 50
Verdigris......................	— 45	a — 47½
Vitriol, blue..................	— 9½	a — 10
DYE WOODS—Camwood...per ton.	50 —	a 80 —
Fustic.........................	19 —	a 28 —
Logwood........................	17 —	a 25 —
FLOUR—State, common...per bbl.	7 75	a 7 87½
Michigan and Indiana...........	8 75	a 9 —
Genesee, extra.................	10 75	a 12 50
Rye............................	7 25	a 8 65
Corn Meal......................	5 —	a 5 37½
FRUIT—Raisins.........per box.	2 55	a 2 65
Raisins, layers................	3 —	a 3 12½
Currants..............per lb.	— 15	a — 25
GLASS (American window)—		
6x8 to 8x10..........per 50 feet.	3 25	a 2 50
8x11 to 11x16..................	3 75	a 2 62½
11x17 to 12x18.................	4 —	a 3 —
20x26 to 24x30.................	5 50	a 4 25
31x40 to 34x46.................	8 —	a 7 50
GRAIN—Wheat..........per bush.	2 35	a 2 45
Corn...........................	— 93	a — 94
Barley.........................	1 05	a 1 12½
Oats...........................	— —	a — 63
Peas...........................	1 87	a 1 50
Beans..........................	— —	a — —
GUNPOWDER.........per 25 lbs.	4 —	a — —
INDIGO................per lb.	— 17½	a 1 40
IRON—Pig, Eng., Scot....per ton.	30 —	a 31 —
Bar, Eng. refined..............	55 —	a 60 —
Sheet, Russia, 1st quality..per lb.	— 15	a — 17
Sheet, Eng.....................	— 3¼	a — 3½
LEAD—Galena.......per 100 lbs.	6 31¼	a 6 37½
Sheet and Pipe.................	7 75	a — —
LEATHER...............per lb.	23	a 29
MOLASSES..............per gal.	26	a 32
NAILS—Cut, 4d and 6d......per lb.	3½	a 3¾
Wrought, 6d and 20d............	8	a 11
OILS—Olive..per bskt, 12 bottles.	3 37½	a 3 50
Olive, in casks.......per gallon.	1 18	a 1 20
Linseed........................	— 88	a — 89
Whale..........................	— 71	a — 83
Lard, winter...................	— 85	a — 90
PAINTS—Lead, red, Am.....per lb.	— 7½	a — 7¾
Lead, white, Am., in oil.......	— 8½	a — —
Lead do do dry.........	— 8	a — —
Ochre, yellow, French, dry.....	1 —	a 1 37½
Ochre, in oil..................	— 4½	a — —
Spanish Brown, dry......per cwt.	— 75	a — —
Litharge..............per lb.	— 7½	a — 7¾
Vermillion, Chinese............	— 90	a 1 —
Venetian Red..........per cwt.	1 75	a 2 50
RICE...............per 100 lbs.	5 50	a 6 37½
SALTPETRE.............per lb.	6	a 10½
SEEDS—Clover..........per lb.	— 10	a — 11
Flax, American, rough..per bush.	1 80	a 1 90
Linseed, Calcutta..............	2 05	a 2 10
SOAP—New York.........per lb.	4	a 7
Castile........................	10½	a 10¾
SPICES—Ginger, Race.....per lb.	—	a 5
Mace...........................	85	a 90
Nutmegs........................	92½	a 95
Pepper.........................	11	a —
Pimento........................	—	a 13
Cloves (cash)..................	14	a 14½
SUGAR—New Orleans.......per lb.	5¼	a 6½
Havana, white..................	7	a 7¾
do brown.................	5	a 7¼
Stuart's crushed...............	8½	a —
SUMAC, Sicily.........per ton.	70 —	a 82 50
TEAS—Gunpowder and Imperial..per lb.	20	a 65
Hyson..........................	22	a 60
Young Hyson....................	18	a 55
Hyson Skin.....................	5	a 32
Black..........................	17	a 55
TIN...................per lb.	27	a 29½
TOBACCO........................	7	a 43
TURPENTINE.........per 280 lbs.	3 —	a 3 25
TAR...................per bbl.	2 75	a 3 12½
SPIRITS TURPENTINE...per gallon.	— 40½	a — 41½

Corrected to July 27.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan..................	1 25
Doctrines and Covenants................	1 00
Spencer's Letters, cloth bound—O. Spencer..	0 62½
do do calf, do ..	1 00
Voice of Warning—P. P. Pratt...........	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor............	0 50
Pearl of Great Price—F. D. Richards.....	0 37½
Livre de Mormon—J. Taylor..............	1 75
Das Buch Mormon—J. Taylor..............	1 75
Zion's Panier—J. Taylor—per No.........	0 12½
Etoile du Deseret—J. Taylor—per No......	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No..............	0 40

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles, of several of the Eastern and Western Cities, will be inserted, as well as the price current of Utah and California.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World. J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITOR OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent.
P. P. Pratt, San Francsisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.
William Malben, 35 Jewin street, City, London, England.
Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Wales.
James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1d. will have to be pre-paid by us in New York; 1d. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½d, as follows: Postage in New York, 1d.; in England, 1d.; for Agents, ½d.; paper, 2d.; total, 4½d.

Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ!" Nous aussi. Eurent-ils "l'espoir en la résurrection!" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont *été* pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votro lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

And as we have traveled over the road several times, and know from experience the wants of those seeking a home in the West, we have sought with diligence, at the several points for outfitting, the various and best kind of establishments, and as the spring opens shall fill our business columns with advertisements, for the convenience and direction of Emigrants in making their purchases, &c.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT,
December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. 13
☞ Luminary pleas copy 3 mos.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHN Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

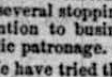
JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. J. P. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

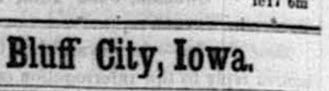
ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

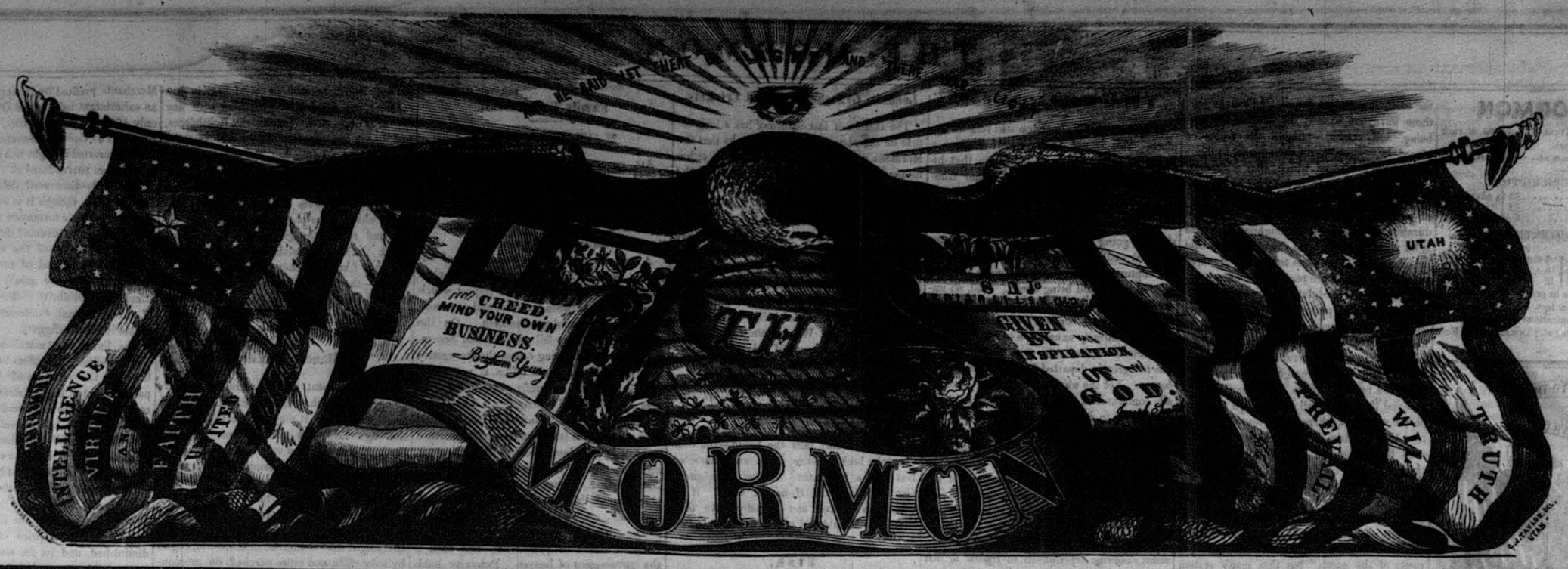
TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. je30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-4

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.
ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.
This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.
Steel Engravings by Charles Fenn and Edwin Roffe:
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.
The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 24. NEW-YORK, SATURDAY, AUGUST 4, 1855. PRICE FIVE CENTS.

Poetry.

FOR THE MORMON.

Hide and Seek.

BY ESTHER BAILEY.

I'm going to play at hide and seek,
Although it's nearly obsolete:
Come boys and girls, join in with me,
We'll spend our time most gloriously.

I'm going to hide far, far away,
And call hoop! hoop! come, come away;
I'll roam o'er mountain, hill, and dale,
Until I find the hiding vale.

So you can seek until you find,
The footmarks I shall leave behind;
They'll look like Mormons'—very plain:
Now try to find them if you can.

I'll hide, I'll hide, because I fear,
The clouds o'erspread, a storm is near;
There's famine, strife, and bloody war,
Near to the threshold of our door.

I'll hide, I'll hide, with many more,
Who seek to make their garments pure,
And have their tabernacles clean,
Fit for the Lord to enter in.

For Christ will come on earth again,
And with His Saints and Angels reign;
He'll cleanse this earth on which we dwell,
From putrifaction, sin, and hell.

Men, like hyenas in our day,
Seek as the forest beasts for prey,
Are daily thirsting for the blood
Of prophets, call'd and sent of God.

Nor will they rest until they've found,
One little chosen spot of ground;
Far in the west they've heard that we
Serve God, as men did anciently.

I'll hide, I'll hide, where I can find
Saints who are of one heart and mind;
I'll follow out the Mormon plan,
And seek salvation while I can.

REMARKS

BY PRESIDENT BRIGHAM YOUNG,

Tabernacle, May 27, 1855.

REPORTED BY G. D. WATT.

I AM happy in the privilege of meeting with you this afternoon. You will recollect that I told you, before I left this place a few weeks since, that I should go and come in safety. We have had a prosperous and pleasant journey, have met with the Saints, and their hearts were cheered, and their feelings made glad with comfort and consolation. Quite a number of the brethren proposed going with us, as we passed through the settlements, for the grasshoppers had taken all their crops, and as they had no farming to see to they wished to go with us and take a ride. Those who went, returned perfectly satisfied with their excursion.

I believe all the settlements we have passed through are satisfied with regard to the Lord's dealing with this people; and I wish to add, to what has already been said, that it becomes our duty to use all possible diligence and every proper means to sustain ourselves. We have yet ample time for planting and sowing; let us improve it, and use that ability which God has given us to provide sustenance, and then let the result rest in His hands, and feel perfectly satisfied.

This people have to learn that the Lord is God, that he rules among the armies of heaven, and does his pleasure among the inhabitants of the earth. They have to be brought to the test, as much so as were the children of Israel when the Egyptians were in their rear, when mountains were on either side, and the Red Sea was before them, with no human prospect for avoiding destruction, yet the Lord brought them salvation. This people have got to trust in Him, and learn that he will be with his people, and provide for his saints, and defend them against their enemies and watch over them as a mother watches over her tender infant. We have got to learn the ways of the Lord. If it is necessary for the Lord to rain down manna from heaven, he has the same power to do it, the same power to feed his people in the latter days, that he had in the former days. It is far easier for Him to feed the saints from heaven, than it is for them to raise grain in the common way. Still it is our duty to be active and diligent in doing everything we can to sustain ourselves, to build up His kingdom, to defend ourselves against our enemies, to lay our plans wisely, and to prosecute every method that can be devised to establish the kingdom of God on the earth, and to sanctify and prepare ourselves to dwell in his presence. Yet, after all this, if the Lord should not help —if he should not lend his aid to our endeavors, all our labors will prove in vain. This the great majority of mankind do not understand. He has made it obligatory upon them to act, to do their part; yet if he was to neglect his part, or withold his assistance, our labors would prove abortive. We must learn that it is God who gives the increase, or rather, it is his mercy over the people, whether saints or sinners, that sustains them in life. All Latter Day Saints have got to learn these facts, and it matters but little how we learn them.

If the people are anxious to learn the ways of the Lord, if they wish to see the hand of God made manifest, if they wish to have the visions and revelations of Jesus Christ given in profusion, perhaps the Lord is now using the very means to bring them to that point where they will be obliged to seek Him for themselves. They have been besought by day and by night, and from year to year, to humble themselves before the Lord, to live their religion, and to walk in the light of eternity. They have been plead with to live so that they can know the mind and will of the Lord for themselves, and for that which they preside over, at the same time, not to be too anxious for the Lord to give revelation, and make himself known, but rather to be very anxious and very tenacious to improve upon what He has already given, this is our duty.

Now I may say to the saints you need not be discouraged, we have yet plenty of time to raise good crops. If it is the Lord's will that we raise crops to sustain ourselves, it will be all right, and if it is his will that the devourer eat up the products of our labor, it is all right, and it will deliver and preserve us from a greater evil. For one, if weeping would have done any good, I have seen months and months, in this city, when I could have wept like a whipt child to see the awful stupidity of the people in not realizing the blessings bestowed upon them in grain; I could have wept to see this people trample on the mercies of their benefactor in bestowing the fruits of the earth upon them in such plenty. If the Lord is now disposed to learn us a lesson, and make us thereby wise men and wise women, and prudent in all our ways, all I have to say is, amen, it is all right. When chastisements come, let them be what they may, let us always be willing and ready to kiss the rod, and reverence the hand that administers it, acknowledging the hand of God in all things.

As I have already observed, it is our duty to do all we can to sustain ourselves, trusting in God to give the increase, and then be satisfied. So far as I am concerned, I intend to plant and sow, not only in the month of May, but in the month of June, and in the month of July, and I will continue my labors to raise what is necessary to sustain life, as long as the season lasts; and if I raise nothing I shall be just as well satisfied as though I raised an abundance, at least I ought to be. If the people will take this course, it will reconcile them to the providences of the Almighty.

I am happy and thankful to be able to say, as far as I have received information in the midst of this people called Latter Day Saints, that there is certainly an improvement in their understanding, and an advancement in their knowledge of the things of God. A good spirit prevails, and contentment, peace and joy seem to pervade the bosoms of those who walk humbly before God. Yet, whenever we go to meet with the saints we can say, as it was said in olden times, satan is there also. We find the works and power of the enemy, we find that in the midst of the kingdom of God, or in other words, in the net that was cast forth to gather the people, there are good and bad. So it will be, until the time comes to gather the good and throw away the bad, which is not now. But in regard to those who desire to be saints, and who try to be saints, I can say there is an increase in their knowledge, in their faith, and in their understanding. And now I wish more particularly to see an increase of resignation to the will of God, of doing everything that is possible to build up this kingdom, and of submitting themselves and all their affairs into his hand; and I wish to see this done cheerfully, and a patient waiting for the result of his providences.

There are two subjects which I now wish to speak upon. The coal beds which we visited in Sanpete, I think can be made available for fuel, even in this place, at perhaps half or two thirds of the expense of our present method of procuring fuel, for our home fires, for the public works, smith shops, etc. I will say to the brethren here, that I expect the brethren in San Pete will soon send the terms upon which they will deliver coal in this city, and when they do so I shall wish to know whether any person in this city will encourage the business. If we turn our attention to coal for fuel, we can easily store away a winter's stock in our cellars and turn the key upon it, and this will actually make some men practically honest, whereas if your wood pile is out of doors they may continue to be dishonest. I speak now of the practice of dishonest people, not of their intent. If we can get men to practice honesty, virtue, and holiness, I am fully of the faith that they will become righteous in their intentions—that the time will come when the Lord will bless them, and make them in reality righteous men and women.

Shall we encourage the coal trade or not? Shall we encourage the opening of a mine, and have coal brought to this market? It would no doubt be disagreeable at first to the Americans, or to the majority of them, but people who have lived from their youth by a coal fire admire it. Its use is accompanied with some dust, but I will offset that inconvenience with one to which we are subjected when burning wood; then our houses are often infested with spiders, bugs, ants, and other insects, which has always been a great annoyance to me. I have often almost dreaded to bring an armful of wood into the house, lest such insects should drop from it. True, these are small items, but I will tell you one thing with regard to life, it is the small inconveniences which are interwoven with our existence that mar the peace of mankind, more than the greater afflictions, disappointments, and perplexities men meet with as they pass along in this probation. But enough on this topic, for the present.

We have visited the Iron works in Cedar City, Iron county, and as far as I am capable of judging, I will say, that the brethren have done as well as men could possibly do, considering their impoverished circumstances and the inconveniences they have had to labor under. They have probably progressed better than any other people would upon the face of the earth. They are without sufficient capital to rapidly accomplish so great a work, and many are without suitable clothing, and almost destitute of bedding, and other things necessary to supply the common comforts of life for themselves and families. Although they have been thus destitute, yet in the midst of all that, they have progressed almost equal to men of capital in the older states.

I am not familiarly acquainted with the fluxing or separating the mettle from the ore, but those who understand building furnaces and their operations, are aware that it is very injurious for a large and expensive furnace to blow out, as they call it, hence policy requires the blast to be continued as long as possible. I have learned of late, from men of experience in these matters, why it is desirable to continue the heat, it is because no furnace can be heated up for two or three weeks and then blow out, or stop, without risk of spoiling the furnace, or destroying its lining; and it frequently so injures the furnace that it has to be rebuilt, or at least, a portion of it. Hence when it costs from one to five thousand dollars to prepare a furnace to bear a long blast, it is a great loss to any company to have it blow out in a short time.

Our brethren who have been operating in Iron county, have a very fine furnace, but they are so weak handed as not to be able to continue the blast over fourteen days, and I have learned that they want help. This is the main object of my speaking upon this subject, and my mind inclines in favor of their having it, and I want to see whether the brethren will turn out with their teams and help them. The Church has done much for them, and we are still intending to aid. Our last winter's operations have helped them; the Territory took two shares, and the Trustee in Trust two; still they are not able to carry on the business profitably. Iron we need, and iron we must have. We cannot well do without it, and have it we must, if we have to send to England for it. We have an abundance of the best quality of iron ore. A trial furnace was made and kept hot for sixteen days, and produced as good pig mettle as can be found in the world, this they puddled and brought forth excellent iron. I believe the castings made from the pigs will be superior to any in the world. I repeat that iron we must have, and we are right on the threshold of obtaining it; we have our feet on the step, and our hand holds the latch of the door that leads to the possession of this invaluable material.

From the time I first went to Iron county until now, I had thought that perhaps the brethren were dilatory—my feelings were tried, I would not say, however, that I had suspicions pertaining to the doings of the Iron Company there; but let that be as it may, it is all right with me now, the iron we must have. From the time I went to San Pete, and saw that beautiful coal bed averaging eight feet thick, with their stony strata of nine, five, and three inches, which probably will give out, and learned that iron ore was close by the coal bed, I took into consideration the distance from Cedar City to this place, and the distance from here to San Pete. When I had weighed all the circumstances my mind balanced in favor of the works at Cedar City for the present; and if I can get brethren to join me I will send one or two teams myself, with teamsters. We want fifteen good teams, with men with them who are willing to take hold and quarry out the ore and the coal, and get wood, and lime, or anything else that is wanted. Twenty or twenty-five men, besides these teamsters, are wanted, and we wish to send them now, in the fore part of the season. If we will do this, and we can if we have a mind to, I suppose that in two or three weeks after they arrive there, the blast furnace can be kept running for several months, or until they are obliged to stop in consequence of the deficiency of water.

There is a large stream of water there, but it is a singular stream, sometimes it will sweep across the flat carrying down rocks that would weigh perhaps twenty or thirty tons, and appear as though it would sweep everything before it; and when the cold weather comes, and you would naturally think that you were going to have water to turn a mill wheel, or to create a blast for the furnace, and every use for which it might be needed, in one freezing night it will be closed up, insomuch that there will not be enough to water a horse.

That is a singular feature, but it is the way it operates. The brethren are now making an engine so that they can continue their blast through the winter. If any are disposed to forward this work, I call upon them to lend their aid, to send the men and teams, and we can have the iron.

The distance from here to the iron works is about 290 miles. This should not deter us from bringing iron from there, though it could be quicker come at if iron works were established at San Pete, which is not much over 100 miles from here. I have this to say, if any of the brethren feel disposed (and as the grasshoppers have taken their crops, and they have not much to do) to go there, I think it would be a good course to pursue. There is plenty of grain there; I could have bought wheat, I do not know but thousands of bushels, at a dollar per bushel; but as sure as you send men there it will be raised to three dollars; that is incorrect policy, and, as Jesus said, the children of this world are wiser than the children of light.

I have asked this people not to sell their grain, but preserve it to a day of need, but sell it they would. I have then said, will you sell it for a dollar and a quarter per bushel, and let that be the standing price? "No, we will have two dollars per bushel for it." I then said, well brethren, will you keep it at two dollars and not sell it to the gentiles cheaper than that? "No, I will not, but I will have no more than a dollar and a quarter of a gentile." This is a great mistake in the dealings of the people one with another.

I will bring my remarks to a close on this subject. I have had a very pleasant ride through the southern settlements, and in a much shorter time than usual; this was due to the good weather, and the improvements in the roads. We had very pleasant weather, and a very good time. We started from Parowan, which is two hundred and fifty-one miles from here, on the morning of the 22d, traveled thirty seven miles and turned out our animals. They, however, would not graze, but went to playing, and the brethren said, let us drive further next day. We drove fifty miles next day, and on the day following sixty; yesterday I took supper in Springville, and took breakfast to-day in Great Salt City, distance sixty miles from Springville. We camped out as much as possible, which was good for our health.

If the people should conclude to take short excursions with their families, except the smallest children, it would be much to their comfort, and would cheer them up, and I really have some idea of adopting the plan. Though you know what they say about me in the east; should I take my ninety wives, and their children, with carriages and wagons enough to convey them, it would make such a vacuum here, and so many others would wish to go, that there would be no Salt Lake City. I think I will take a few of them, but I dare not take the whole, for if I did they would then know how many wives I have got, and that would not do.

I have visited the different settlements many times, and have invited everybody to go. I now give a standing invitation again; I wish everybody to go that can go without interfering with their business at home. I invite everybody. I am soon going north to explore in the mountains, and I invite you to go. Take your wives, but not your babies, unless you take a cradle along to keep them quiet.

The out door air is what the people need for health, it is good for them to camp out. Close houses are injurious to the health; if our houses were every one of them leveled to the ground, and we were obliged to live in our wagons and tents, the people would be healthier, from year to year, than they are now. Good houses are comfortable and very convenient, and please our feelings, and are tolerably healthful when properly ventilated. Let us do as Bro. Kimball recommends, that is, if we cannot raise grain, raise houses, and build the best houses we can think of. If you wish to build a house, build as good a one as you can imagine. Some men have not faith to do this. As to means, they have it in their own arm, in their bones and sinews. A great many think and say that they cannot do it: you know cannot never did accomplish much in this world. I never require five dollars to begin to build a house worth five thousand. I do not know that I ever had that much to begin to build with, and I have built a great may houses, both for myself and for others. I have never built two houses alike, and I do not expect to in time or eternity, but I mean to improve every time I begin. Build the best houses you can imagine; and above all things else let this people be faithful to their God, and their religion, keep their vows and covenants, and walk humbly before him, that we may receive the blessings we anticipate, which may God grant, for Christ's sake:—Amen.

What Hope Did.

It stole on its pinions of snow to the bed of disease; and the sufferer's frown became a smile, the emblem of peace and endurance.

It went to the house of mourning—and from the lips of sorrow there came sweet and cheerful songs.

It laid its head upon the arm of the poor, which was stretched forth at the command of unholy impulse, and saved him from disgrace and ruin.

It dwelt like a living thing in the bosom of the mother, whose son tarried long after the promised time of his coming, and saved her desolation, and the "care that killeth."

It hovered about the head of the youth who had become the Ishmael of society; and led him on to works which even his enemies praised.

It snatched the maiden from the jaws of death and went with an old man to Heaven.

No—hope, my good brother. Have it. Reckon it on your side. Wrestle with it that it may not depart. It may lessen your pains. Life is hard enough at best, but Hope shall lead you over its mountains, and sustain you amid its billows. Part with all beside—but keep thy hope.

Hydrophobia.

"It is said that in every instance where a person is bitten by a mad dog, small pustules make their appearance sooner or later on the under tide of the tongue, but generally in from six to nine days. These pustules must be opened with a sharp-pointed instrument, as they are too tough to break of themselves; and the matter must be discharged and spit out, or it will be reabsorbed, which reabsorption is said to cause the paroxysms termed hydrophobia. The above is the substance of a communication which appeared in the New Orleans Tropic some years since, from the pen of a Southern physician, who says: "In 1832 I was called to visit a negro woman who had been bitten by a mad dog, and by pursuing the treatment here laid down, I was successful in curing her. This course is the same that was recommended by Prof. Marochitti of Moscow, in 1820, aad proved effectual, and my first intimation of this mode was from an English magazine published forty years ago, containing a communication from a gentleman recently returned from Tartary, where mad dogs are common and this method of treatment usual and successful."

Worth Knowing.

One pound of green copperas (costing seven cents) dissolved in one quart of water and poured down a privy, will effectually concentrate and destroy the foulest smells. For water closets on board ships and steamboats, about hotels and other places, there is nothing so nice to cleanse and purify those places, as simple green copperas, dissolved; and for sick rooms, it may be placed under the bed in anything which will hold water, and thus render a hospital or other places of the sick free from unpleasant smells. For butcher's stalls, fishmarkets, slaughter houses, sinks, and wherever there are putrid and offensive gasses, dissolve copperas and sprinkle it about, and in a very few days the "bad smell" will pass away. If a cat, rat or mouse dies about the house and sends forth an offensive gas, place some dissolved copperas in a cup or jar anywhere within "smelling distance," and the cure is sure. I have known a stock of goods which were nearly spoiled by a skunk under a store, to be cleaned and restored by simple sprinkling dissolved copperas about the floor.

A Mixture for Washing Clothes.

In Berlin, the washerwomen are said to use a mixture of two ounces of turpentine and a quarter of an ounce of spirits of sal ammoniac, well mixed together. The mixture is put into a bucket of water, in which half a pound of soap has been dissolved. Into this mixture the dirty clothes are immersed during the night, and the next day washed. The most dirty cloth is perfectly free of all dirt, and after two rinsings in fresh water, the cloth has not the least smell of turpentine. The cloth does not require so much rubbing, and fine linen is much longer preserved by it.

An Intoxicated Soldier Tied and Gagged—Death of the Victim.

From the Baltimore Republican of July 12, we have an account of a Louis Loup, a private soldier at Fort McHenry, being most brutally whipped and gagged to death. It would seem that he had excited the ire of his sergeant while in a state of intoxication, who knocked him down upon a platform and beat him severely, and then put him into the guard house among the prisoners, where he beat him most unmercifully, leaving a large pool of blood where Loup lay. About one o'clock this morning, Morrow, the Sergeant of the Guard, had Loup, who was dreadfully lacerated and presenting a most horrid sight, and unable to stand, tied up to the flag-staff. On having his hands tied up, poor Loup cried out in most pitiful and heart-rending tones, "O, Shargent! O, Shargent!—O, More! O, More! let me down!—O, Shargent! O, More!—O, don't!—do let me down—let me down!" But his entreaties were of no avail. The anger of the cruel sergeant could not be softened. He seized quite a large stick of wood, and placed it in Loup's mouth to silence his cries. The poor soldier remained thus tied up and gagged until three o'clock this morning, when he was taken down a corpse.

International Extradition of Fugitives from Justice.

The United States have treaties stipulating the mutual extradition of fugitives from justice with—

1. Great Britain, for murder, piracy, arson, robbery, forgery, utterance of forged paper.

2. Hawaltan Islands, for same crimes above enumerated.

3. France, for murder, attempt to commit murder, rape, forgery, arson, embezzlement by public officers, robbery, burglary.

4. Prussia, Bavaria, Hanover, Saxony, Wurtemburg, Electoral Hesse, Ducal Hesse, Saxe-Wetmar-Eisenach, Saxe-Sciningra, Saxe-Attenburgh, Saxe-Cobnig-Goths, Brunswick, Anholt Dessau, Anholt Bernburg, Nassau, Schwarzburg-Rudolstadt, Schwarzburg-Soudershausen, Waldeck, the two Reuss, Lippe, Schaumburg Lippe, Hesse Hamburg, Brennen, Mecklenburg Strelitz and Mecklenburg Schweain.

The course of proceedure to obtain extradition in the United States is for the foreign minister to exhibit to the President, through the Secretary of State, proper evidence of the institution of process in the case by the judicial authorities of the foreign country; upon which the President gives permission to the foreign goverement to bring the case before some proper magistrate of the United States; upon a proper hearing and examination before whom, and his certificates of the criminality of the accused, extradition is ordered by the President, through the Secretary of State.

Death Caused by a Corpse.

In a farm-house near Liberty, Missouri, the mistress of the house became ill one morning, having, according to symptoms, received an attack of cholera. Her husband had left the house at daybreak, and her only daughter, who was then with her, sent for a physician. After a few hours the latter arrived, but was already met at the door and received by the sobbing girl, with the cry, "she is dead!" He was conducted into the room where the corpse lay, examined it, and directed the daughter not to allow the interment until twenty-four hours had elapsed. He had scarcely done so when the corpes nodded significantly. The daughter saw this motion, and was so horrified that she fell down dead on the spot. It is a well known fact that persons who die of cholera retain the warmth of the blood for a long time, frequently alarming bystanders by contraction of the muscles.—[N. Y. Times.

Taking the Census.

The Albany Knickerbocker, gives the following experience of one of the marshals in that city, who called upon a gentleman from Germany, residing in Broad street:

"Who lives here?"

"Yaw."

"What's your name?"

"Sharmany, on der Rhine."

"What's your father's name?"

"Nix for staw."

"When did you arrive in Albany?"

"Mit a steamboats."

"Got any children?"

"Yaw—two barrels mit krout."

"How long have you resided in this house?"

"Two rooms and der basments."

"Who owns the building?"

"I pays noting. Hanse pays der same twice a month."

"Where did you live last year?"

"Across der red store as you come up mit der market in your right hand, perhind der pump vhat pelongs to der blacksmid shops."

The marshal having entered all this, made up his mind that he would push ahead and examine Hanse, who lives up stairs "mit der bannisters." We shall note his success at an early day.

A wag entered a store in London, some years ago, which had for its sign, "The Two Baboons," and addressing himself to the proprietor, said:—"I wish to see your partner." "I have no partner, sir." "I beg your pardon, sir, and hope you'll excuse the mistake." "Oh, there's no harm done; but what made you think there were two of us?" "Your sign—The Two Baboons."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, AUG. 4, 1855.

Longevity.

In the prophetic description of the regenerated earth, we have the announcement that the old men will fill up the measure of their days, and join in the dance with the young men and maids. A London journalist remarking on this, says appositely: "They will be wise then; they will not have wasted themselves either in excess of eating or drinking, or of mental or bodily labor; they will have studied health as well as wealth, and discovered what the true art of living really is." A fine illustration of the above prophetic passage is in the remark of Phillip Carnaro, a centenarian, who applied himself to the secret of health, and confessed, when in his ninety-fifth year, that he was as healthy, merry and happy as if he were but twenty-five. To be sure, Carnaro had not, like most men, heavy labor of a manual or intellectual character to perform, but yet he considered the *labor of digestion* as a thing to be counted on, and gave his body as little to do in that particular as possible. The assertion of Buffon, that the man who does not die of accidental causes, reaches everywhere the age of ninety or a hundred years, was wrong in the use of the word *accidental*. There are men who, with *malice prepense*, set about perseveringly to shorten their lives. John Haller confessed that man *might* live not less than two centuries; he came nearer the truth, for this supposition took account of all the means that might be employed to that end. The animals, who commonly live according to the laws of their nature, have a prescribed time. But who shall account of the brief average of human life, as compared with the lengthened term that certain individuals leading even an artificial life arrive at, without resorting for explanation to causes within control. From the artificial life led by past generations, it may be impossible for those who would be relieved from conventional trammels, to throw off altogether the hereditary transmitted influences that militate against longevity. But each generation might outlive the preceding one, until, finally, the maximum was obtained.

Buffon attributed the longevity reached by man in the antediluvian period, by affirming that the earth, being less solid and compact, there was a proportionate absence of consistency in what it produced, rendering the bony structure more inclined to the cartilaginous. A writer supporting this view remarks: "Age is evidently a drying up of the texture of the body—a hardening of its parts. This growing result of time is perceptible throughout the frame. The bones of youth are soft, and the flesh of youth is juicy. Even the very plumpness and hardness of young flesh is but the imprisonment of juice. This juiceness is youth—its converse is age; and it is seen everywhere—from the skin to the bone. The very amount of age is determined by it. Fat hides it a little, but fat is not juice, and therefore it wants energy, it wants elasticity, it is easily tired, and has very little restorative power. It is, therefore, older than leanness. It is a sort of concealed age. Fat people are older than they seem to be, and the exercise they take to keep down their fat, is wasting to their strength."

It has been facetiously said, that "instinct is weak in man; and he may live thirty or forty years, before he discovers by reason what a cat learns by instinct in a month." It were well if science, now contributing so largely to the destruction of men, were concentered in this subject—the art of prolonging life.

Necessity, indeed, may compel this application, for in the apparently inevitable spreading of the European war, the means of life by the withdrawment of labor from agriculture, and the destruction or locking up of grain in inaccessible localities, must fearfully ruinate it.

It is said that already half the population of Paris are reduced to actual privation by the excessive price of all kinds of food.

When bread has been made from saw-dust, and a rich soup from bones, the latter being subjected to the action of steam in a closed iron boiler, it is time that the nutriment to be found in other than those ordinarily resorted to, were discovered. The fullness of the earth is sufficient for all God's creatures; these have but to obey the laws of life and being, and render available the resources placed by science within their reach, to flourish like the palm tree, which, after a hundred years has passed over it, is found to have all the freshness and all the vigor of youth. We may add, as a statistical fact, that the average duration of human life throughout the world is *33* years, but this is on the calculation that one-quarter die previous to the age of seven years; one-half before reaching seventeen.

After all the speculations, however, of philanthropists and philosophers on the above subject, the real cause of longevity will be found in a return to first, primitive principles, and a restoration of corrupt man and a corrupted earth to their original pristine excellency and purity. These little puerile principles and theories are all well enough to amuse people with, but where is the remedy? It is true the scripture says "the days of a man shall become as the days of a tree;" that a *child* shall die a hundred years old;" but these things can only be brought about in connection with the renewed man and a "renewed earth," wherein dwelleth righteousness. It was not as Buffon states, that the antedeluvians lived longer on account of the then "porosity of the earth," but that man's system was more pure and unadulterated; he was nearer the original stock; his body had not become so impregnated and debilitated with disease, the consequence of lasciviousness, debauchery and corruption. There had not then been so many plagues entailed upon man, the consequence of transgression; nor did the earth, although cursed for man's sake, emit so much impure miasma or deadly effluvia as at present; producing malaria, fever, ague, cholera, and all the other plagues that infest the earth. Man forsook God; by doing so his body became gradually debilitated by his own corruptions; the withdrawing of the spirit of God, and God's judgments on man and the earth, until, from the stout man of six, seven, eight and nine hundred years, he has descended to the shortened, puerile, pigmy, delicate thing of thirty on an average. The question now is, what will bring him back? Nothing but the restitution *of all things* spoken of by all the holy prophets since the world was." Man must first find out God, and finding him, return to him, and seeking, obtain wisdom from him, not individually, but nationally; this wisdom must be practically applied, not in one little reform only, but in all things, in virtue, sobriety, chastity, morality, religion, politics, the body spirit; the whole man, nations and the earth must be regenerated. The world must come under the tuition of God, "as it is written they shall all be taught of God," and not only taught, but be obedient to his laws; and as these laws and his wisdom are more congenial to the wants of man than their own folly, health, strength, life and years will increase, until man's "days shall be as the days of a tree;" man and the earth return to their original position, and all things be restored. This we think will be much more effectual than Philip Carnaro's theory, or that of John Haller Buffon, *or than any of our present modern reformers* Owen, Fourier, Cabot; than socialism, teetotalism, or any of our present partial reforms.

A Mission for the Dispatch.

THE New York Sunday Dispatch, after again endorsing the celebrated Jack the Giant Killer book, edited by the *alias* Mrs. Ward, thinks and gives his opinion very sagely, that somebody ought to be sent to watch the Mormons, and find out some of their evils. They don't need any secret spies in New York; they are found out without watching. Like the *Dispatch, they exhibit themselves.* Since the settlement of the Mormons in the valley, perhaps no less than two or three hundred thousand people have passed through Utah, thousands of them going a distance of 300 miles among the settlements. But the wily Mormons, somehow or other, manage to elude their vigilance; of course it is easy for a population of forty or fifty thousand to hide their iniquity. We move that this sapient editor be appointed by the President as minister plenipotentiary to examine into the conduct of the Mormons; that he takes his favorite author Mrs. Ward for a guide, and Mr. Fuller for his Sancho Panza; that as he passes through the country he have full powers to enlist the *Cheyenne Indians* to help to pass through the country of the *Pawnees;* that in passing through among the Snakes, Crows, and Blackfeet, he may be taught to lie more ingeniously than he can at present. On his arriving at the South Pass, Mrs. Ward would conduct him in safety both over the *hard rocky* bottom of the Pacific Spring's *rushing stream*, as well as the *gushing mountain torrents* of the Big and Little Sandies; and that on his return (if such an auspicious event ever happens to the country,) he may give a full, true, and particular account of his voyages, valor, hair-breadth escapes, Quixotic encounters, &c.; and that he be rewarded with a commission as fourth corporal in the Carson League for his self-denial, patriotism and bravery, and his persevering assiduity in ferreting out and exposing this pandemonium of iniquity.

He would in all probability find a nation of Lilliputians, who would furnish him materials to bind this monster Mormonism as it lays asleep in the mountains.

St. Louis.

We learn from St. Louis, on the 25th, that Elder Orson Spencer left there on the 22d ult. for Atchinson, *en route* for the Cherokee nation.

Capt. Hooper left on the 23d, accompanied by 18 men, drivers for their last train.

Thos. Williams, Esq., remains till the arrival of the August mail.

All well with Bro. Andrews and company on the 25th.

Bro. Perry, returning to the Valley from a mission to England, died at Mormon Grove a few days since.

A House Divided Against Itself.

It appears that Palmerston still retains his place. This is not to be construed into a feeling of confidence or an indication that he is the man to pilot England out of her troubles. The Peace Party is daily gaining ground. Those who have watched the re-active influence of the fierce and sanguinary struggle going on on the outskirts of Sebastopol, may easily imagine the social and political ruptures which a much longer continuance of war would bring about. Still, no immediate change is at present visible. Austria, by a reduction of her army, endeavors to prevent the untimely exhaustion of her resources, and commerce, including even that of Russia, has not greatly departed from her accustomed course. Yet the war tells with dire force on all communities. Already a depression is perceptible in many branches of industry, and differently from the history of former wars, the public abroad are quite ready to listen to unpleasant suggestions as to their cause. The cloud small as a man's hand, threatens, if the present course of British statesmanship is persevered in, to cover the whole horizon, and engulph a whole continent in war and bloodshed. *No man is to be found abroad who possesses sanguine expectations in regard to this war.* There is not one dreary prophecy as to its effects which has failed to be realized. No statesman dare indulge even a poetic figure in speaking of it.

We have to deal with fact—hard fact. Distress prevails to an extent which is not the less because it is doubted and denied. The policy pursued has certainly given rise to considerable differences of opinion. By the revelations of Lord John Russell, we find that even in the same cabinet there was no concurrence, that throughout, in the Aberdeen as in the Palmerston Ministry, the exemptive government, exercising such an important influence on the course of the war, have been utterly confounded amidst transpiring events. That which gives peace to England, as a commercial country, will alone be worthy to receive unqualified approbation. Diplomacy can attain to this peace; but can that peace have security without war and its material guarantees? This is the problem which events alone can unravel.

Methodist Preachers in 1839, vs. Methodist Preachers in 1855.

To the Editors of the Chicago Dem. Press:

I hasten to inform you of another mob in Platte County. The Methodist Church North had an appointment for quarterly meeting near Forley. The presiding elder, preachers and congregation had assembled and concluded the morning service, and were proceeding, when a mob of about eighty armed men made their appearance. The congregation, it being warm, were seated in the shade in front of the house, and the preachers were inside. When Dr. Walker led the mob to the door where Rev. Mr. Moore was preaching, and seizing him, Mr. Morris drew his revolver and cocked it, when some one caught his arm and took it from him. The mob then rushed on him, yelling, "Hang him! shoot him!" Some in the congregation interceded for him, and after a long parley they consented to let him go, under a pledge to leave and not preach any more till they gave him permission. The rest of the preachers escaped during the disturbance, and the congregation broke up and dispersed. The preachers were all armed with revolvers. They are aware of the threats daily made against them. The mob brought tar and feathers and hemp along with them. The excitement is great. These *humble and pious* ministers of religion will be driven out, and utter lawlessness prevail.

In haste, TRAVELLER.

Platte County, Mo., June 30, 1855.

These "*humble and pious men*" are now reaping the fruits of the seed that was so diligently sown by some of their *humble and pious* brethren, in Caldwell, Dewit and Davis counties, in Missouri, in 1839. We happened to be travelling to Far West, Caldwell Co., Mo., when stopping at a friend's house in Dewit, an armed mob of 150 men came down upon the inhabitants of that village, then about 24 in number; for a pretext they brought the Sheriff along with them, with the avowed purpose of serving a process upon a Mr. Hinckle, a Mormon, thinking he would resist, but for the real purpose of mobbing the people. Mr. Hinckle submitted to the process, which baffled in a measure the designs of the mob. To obviate all difficulty, however, two *humble and pious* men, Sessiel Woods and Abbot Hancock, the one a Baptist and the other a Presbyterian minister, of Carrolton, Carrol Co., Mo., led the mob on, who were kept in check by the Mormons from committing any particular outrage at that time. They, however, after firing off their guns, and showing other demonstrations of pious hostility, passed resolutions, pledging themselves to "return in two days, and if the Mormons were not gone, to burn their houses and throw their goods into the Missouri river." This they *religiously* observed.

A MR. BOGARD, a *humble* and *pious* Methodist preacher, headed a mob with which he burned houses, destroyed property and life, and committed some of the grossest outrages that ever disgraced humanity. Having got his hand in with the Mormons, he commenced on others, and shot a man who was not a Mormon. This, of course, was neither *pious* nor *religious*, and could not be tolerated. He left and preached his way to Texas, where the people, no doubt, would be very much edified with his piety. These circumstances took place in the neighborhood of this late disgraceful affair. We believe that a Methodist preacher was the ringleader of that band of ruffians that murdered Joseph and Hyrum Smith, in Carthage jail. The Methodist papers have been the foremost among the pious journals in seeking by false representation to bring persecution upon the Mormons; whether they were all pious people that were led by these *pious, humble leaders*, we of course don't know. Perhaps, after all, there is a retributive justice that may even reach the cases of *pious humble* people. They have opened the flood-gates; the waters rise higher than they bargained for; "they have sown the wind, they reap the whirlwind." They have raised a tempest that threatens their own bark. We think with the Scriptures—"With what judgment ye judge, ye shall be judged; and with what measure you meet, it shall be measured to you again."

Locusts, Grasshoppers and Crickets.

The Herald of last Saturday has a long article on the above subject, and thinks that the Mormons will have to starve, or move, either to the islands of the sea, or mix up with the people of the United States.

Now, as it regards starving, that is out of the question. They have been starved and lost and destroyed so often, that they have got used to it. Concerning a journey to the Pacific islands, they most assuredly won't go till they get ready; and as it regards his last proposition, with all their alleged impurities, they would be afraid of being contaminated by the Gentiles. We certainly felt a little surprised that a man of his unblemished morals should propose their coming here to inoculate the virtuous people of the States with their polygamic heresies. No, no, Mr. Bennett! the Mormons won't come; they would rather fight grasshoppers than Gentiles. The grasshoppers only take the bread—the Gentiles take bread, houses, lands and character. But it is a judgment; be it so; "Judgment first begins at the House of God." If so, when the wicked and ungodly have their share, the Herald and others will have to look out.

Utah.

WE have received the *Deseret News* of June 6th. One week later than we gave before. We learn from it the present prospect for crops is rather gloomy, they have been replanting and sowing and using every exertion to secure crops, with what success remains to be seen. We extract from the *Deseret News.*

HOME ITEMS.

In places the grasshoppers increase in destructiveness as they increase in size, and, besides their allies the crickets, the locusts are reported as hatching out quite numerously at the eastern base of the west mountains. Should the three classes of kindred devourers league against the present efforts of re-sowing and replanting fields and gardens, and destroying them, the crops will not only be very late, but will stand a slim chance of coming to maturity.

Wheat and flour are becoming rather scarce, though a few are still selling at $6 a hundred, in small quantities to accommodate the brethren, and among those honorable and considerate dealers in produce it may not be amiss to mention the firm of Hyde & Price.

A party of returning California emigrants, report that from 600 to 1000 will return by the overland route; cause—hard times.

The following minutes of a Conference held in San Bernardino, will be interesting to many.

FROM MINUTES BY R. R. HOPKINS.

A Conference was held in San Bernardino on the 6th, 7th, and 8th of April, 1855, at which the First Presidency, the Twelve, and the Presiding Patriarch were unanimously sustained, and also the following local authorities: Amasa Lyman and Charles C. Rich, Presidents of the Church in Southern California. David Seely, President of the Stake at San Bernardino, and his counselors, Samuel Rolfe and Simeon Andrews. Theodore Turley, Jefferson Hunt, B. F. Taylor, Charles Crisman, William Matthews, Joseph Matthews, Sidney Tanner, Daniel M. Thomas, Andrew Lytle, William J. Cox, Alfred Bebee, J. H. Rollins, members of the High Council. William Crosby, Presiding Bishop, and his counselors, Albert W. Collins and Robert M. Smith. Nathan Tinney, Bishop of San Bernardino Ward, and his counselors, Orlando H. Carter and John S. Harris. Richard R. Hopkins, Recorder of the Stake. Daniel M. Thomas, Historian of the Stake.

The sacrament was administered during the afternoon of the 8th. During the conference 13 were re-baptized; the weather was pleasant, and the attendance general. Adjourned to the 6th of next September.

PAROWAN.

[From Elder W. Woodruff's Journal.]

May 21st, elders John P. Hall, Charles Hall, Priddy Meeks, Horace M. Alexander, Samuel Gould, and Elijah Elmer were chosen to fill vacancies in the High Council at Parowan, and were set apart to that office under the hands of elders J. M. Grant, W. Woodruff, and J. C. L. Smith.

It is in contemplation to haul coal from San Pete to Salt Lake City. "*Jordan's a hard road to travel.*"

ARRIVAL.

The Hon. John M. Bernhisel, late Delegate from Utah, arrived on the 5th inst., in good health and spirits, and highly gratified with the privilege of again greeting his family and friends, and enjoying the rest and quiet of his peaceful mountain home.

WE learn from the Luminary, of July 21, that "President Erastus Snow left for Atchinson and the Plains, on the Polar Star, Tuesday evening last." Professor Spencer the present Editor says "that he has ordered his supper to be prepared on the evening of the 8th of December next, at his usual boarding house." Now we think that supper will go cold, or somebody else will eat it. We could have believed the statement if he had appointed the time to eat his supper at home; but this coming back in such a hurry won't go down. We think that when friend Snow gets home, he will find so much more of the snowy element, the affinity will be so strong that he can't leave. We'll engage to pay for all the supper he eats, and wine he drinks, that night, at St. Louis.

Mob Justice.

A man by the name of David F. Maybery, who had been tried, found guilty, and condemned by the Court at Janesville, Ill., for the wanton murder of Andrew Alger, was taken from the hands of the officers, dragged through the streets by a rope, and hung in the public square.

IN Gosport, Va., on the 1st inst., there were three new cases of yellow fever and three deaths. In Norfolk there were six new cases, but no deaths.

FOR THE MORMON.

Family Government.

BY ALEXANDER ROBBINS, JR.

ALL governments from family to National should avoid the extremes of tyranny on the one hand, and a careless, indifferent looseness, on the other; extremes in all things are dangerous and unhealthy—while the medium is the more safe and healthy position.

A man may exercise his prerogative of authority in that arbitrary manner, that shall annihilate all feelings of love or respect, which is so necessary between governor and governed, to ensure successful government. On the other hand, he may fail to command becoming respect, by allowing others the prerogative that belongs to himself. This is not unfrequently the case in family government; the man, whose rightful prerogative it is to govern his family, resigns it into the hands of his wife, who in turn is not unfrequently governed more or less, by her children. Such is not in accordance with the laws of Nature, or of Nature's God. There is a time, season, and place for all things; and "order is heaven's first law."

The grand starting point of all government is family or patriarchal—and such is the government of heaven. Paternity holds a natural, unalienable right to govern to the utmost extent of its offspring. The son that does not conform to the requirements of his father, is called in holy writ an alien, and not a son. Abraham, the great patriarch, was made such, because the Lord saw in him that integrity and firmness, necessary to rule his house in righteousness. Behold, here is wisdom! if Abraham was exalted by God to an exalted position, because of his ability to govern his household, what kind of a position will those be called to, who suffer their household to rule *them?* "Surely your turning of things up side down shall be esteemed as the potters' clay." I am grieved when I see the order of heaven perverted as I almost daily and hourly do, in these things. I sometimes become indignant, and it is with much difficulty that I am enabled to suppress my feelings. Under these feelings, I have been led to say within myself, either let me live and train up my offspring as becometh a man of God, always commanding that respect due to a father, or let me pass beyond the vail, and never live to witness the indignities that some have had to encounter. I may be over-sensative on this point, but these are my feelings, and they are the result of serious and repeated reflections.

There is principle associated with this that may not always appear at first sight. "Honour thy father and thy mother that thy days may be long upon the earth," says the Lord through Moses.

The above plainly teaches that an adherence to family discipline is conducive to longevity; a fact that I believe can be demonstrated and maintained philosophically, as well as scripturally. Anarchy and confusion feed an epidemic—order and discipline starve it. But I am digressing; I have briefly referred to the extremes, Tyranny and Anarchy, and recommended the medium as the most consistent course. It is not essential that a man rule his family as with a rod of iron, to enable him to maintain that authority that he considers to be his right—not with voluminous and boisterous words and frequent stripes, but a steady, straightforward, consistent course, with an eye single to the good of all within his jurisdiction. Let him have confidence in his own ability, and inspire his family with the same confidence, by never deceiving in any matter, and always being consistent with himself.

Dishonesty in man or woman in the family relation, destroys confidence, and is an ingredient with which no family government can be happily and successfully perpetuated.

A harsh reprimand to others can never be made a proper substitute for the inconsistencies of oneself. It is a custom with some persons to charge whatever difficulty may occur, to some one, though the person charged may be no more, nor even so much to blame as themselves. It reminds me of the "old woman" who had acquired a habit of this kind, to the extent that whatever unfavorable occurred, would exclaim, instantly, "I told you so." One of her sons, feeling a little musical on one occasion, in order to have a little fun at her expense, ran suddenly into the house, exclaiming, "Mother! mother! the cow has eat up the grindstone!" "I told you so!" said she, not giving herself time to reflect, "you should have put it into the barn."

Such pictures are frequently presented before us in life, though not always quite so highwrought. Both fathers and mothers are apt to accuse their children of misdemeanors too hastily, and afterwards find themselves mistaken and have to retract. Better take a little more time to investigate at the start.

Parents should never promise anything to children, without fulfilling strictly that promise, whether it be a present from a toy shop, or a flagellation, as the case may be; the principle is the same in either, and both are necessary at times; the latter, however, much less frequently than the former, where a well-regulated policy is pursued.

Children are philosophers; and I have frequently been amused at the liberal construction they will put upon the laws of their parents, and when called in question, the native eloquence with which they would maintain that portion that favored their position.

Children should never be punished for accidents, nor ever go unpunished for open, wilful rebellion.

Every member of a family should regard scrupulously the rights of the others, for although on a smaller scale, they are as sacred and important in their sphere, as those of an Imperial potentate.

A volume might be filled with hints like the preceding, which are correct according to my judgment; but short of that wisdom and intelligence which cometh from God through his holy Spirit, no man, or set of men in any capacity, are capable of governing with any degree of perfection. Landmarks, lighthouses, and buoys are quite necessary and essential guides to the mariner, but the greatest essential, and that which is indispensable, is judgment and skill in the mariner himself. Let fathers and mothers have the "fear of the Lord, which is the beginning of wisdom," obtain and retain the gift of the Holy Ghost, which the Gospel vouchsafes to the obedient, and they have a teacher that needs not to be taught—they need not to borrow from another's cistern, but have in "themselves a well of water springing up unto everlasting life."

FOR THE MORMON.

A Glance at Australia.

AT this moment, when Australia is undergoing a thorough political, commercial and social revolution, it may be worth taking a thorough bird's-eye view of her. Pressing through the thin and vapory haze of the Pacific, we catch its interminable ranges of quaintly fashioned hills, some clothed with wood, and others rising bleak and bare and rugged; abundant vegetation in proximity to the evidences of volcanic action. Harbors that might float the navies of the world, engirt by lofty cliffs, and cities perched on promontories, trimmed off by sweeping bays and picturesque headlands, with handsome villas dotting the woods here and there—such is the sea appearance of Australia when first beheld. Passing into the interior, we first encounter places resembling very much little manufacturing English towns, the houses, even to their very bricks and dissimilar appearance to one another as they stand in rows, having quite an English aspect. Advancing, we catch sight of the great chain of mountains, traversing in broken masses the whole extent of the English coast, sending spurs out on either side of it, which diverge into the interior or slope boldly down towards the sea. It is declared that the submarine continuation of the chain can be distinctly recognised as it crosses the Torres Straits, in a line of granite islands which extends as far as the coast of New Guinea. Ascending Mount Kosciusko, 6,800 feet above the level of the sea, let us imagine ourselves looking out, with bird's-eye view, over this veritable continent. The interior range of mountains, after pursuing its course from zone to zone, is beheld sinking into a vast sandy plain, where investigation terminates, and over which prevails a deep and brooding silence. Besides one river, rising in these Australian Alps, and flowing through a lake into the sea, we look in vain for others of any magnitude. Swampy patches of ground, natural depressions of the surface filled with rain, are the apologies for lakes. But there is produced a compensation in the breezes that along the eastern slope sweep in from the sea, and shade is abundantly offered in the thick, umbrageous foliage of the forest trees, interspersed with the graceful acacia and the slender palm tree. Every variety of feathered warbler abounds. We look for colonists and find them in companies at distant intervals, chiefly devoted to agricultural and pastoral pursuits. Herds of cattle range amid the low brushwood, and at the proper time sheep-shearing goes on blithely. Looking more closely, we behold railways forming around these tortuous ridges, railways which by their rapidity and the facilities they offer for the conveyance of stock to market, immeasurably enhance its value, whilst adding largely to that of the land. On rocky ridges, by deep precipices, ravines and gulleys, it pushes on its way, clearing a passage by many a tortuous winding for itself. Some precipitous roads have been transformed into gently sloping declivities, by cutting off the tops of mountains and flinging them into the valley beneath, levelling on a most tremendous scale.

Away through the defiles of the Blue Mountains, we arrive at our first great inland Australian town, made up of hotels, beer shops and public offices; exhausted coal mines, wood cut down, no shelter from sun or wind; and yet we may chance to have lighted on the central point of attraction for artisans, mechanics and shepherds. Convicts rich and affluent abound, mixing with other citizens on 'Change, but debarred communion at other periods. Occasionally an aborigine, with glossy curls of black hair, sable skin, head thrown back, step firm, and chivalrous bearing, glides amidst the throng. He is treacherous and cruel and bloodthirsty in disposition, will burn down the crops of his benefactor, destroy his property, and even have no objections to kill, cook and eat him. They are continually engaged in predatory excursions, after one of which hundreds of sheep are likely to be found missing. It is the smell of roast mutton that commonly guides the pursuers, who generally recover a portion of the stock, and consisting usually of convicts, have hearts which allow them without remorse to inflict the most terrible retributions.

The Summer months in Australia, it is to be remembered, are December, January and February. All then is lifeless in the capital. No attempt in Australia at getting up appearances; no aristocracy; no hereditary loungers; no dowagers on jointures; industry, skill and capital are the qualifications of success. No fox hunting, although attempts have been made to establish it, owing to the large tracts of dense forest and the wide flats of dense sandy soil, where no scent would lie. The thing was tried, but hounds were lost, game was scarce, and in lieu of the legitimate object, the dogs would turn on whatever turned up, sometimes a fat sheep.

Chiefest amid excitements stands that of gold digging, a duplication in its effects of what is beheld in California. It so happened that it was a gentleman from California, who had been there on an unsuccessful search for gold, who discovered those in Australia, struck by the apparent similarity of rocks and strata on his farm. The secret spread, and bushmen, stockmen, shepherds, clerks, drovers, laborers and adventurers flocked in forthwith. Merchants profited by raising productions to an exhorbitant height, and Government, with only 400 men in the district, found itself in a "fix." The Colonial Government, it is well known, asserted its right to a royalty, obtained it, and then surrendered it.

The newly-discovered fields still supply a rich harvest, though it is somewhat singular that the geologic formation of the country in which these are situated differs entirely from that of the scene of the earlier discoveries. The hills are formed of mica slate, without the presence of any quartz veins. Notwithstanding the salubrity of the climate, the traces of strong mental excitement are said to be visible in all the diggers.

The limits of Australian wealth it is not easy to define. The effect this must ultimately have on the relations of Australia with the parent country, appear already pressing. The restrictions of the Land and Emigration Commissioners have had a most prejudicial effect, and whilst unskilful mechanics, bushmen and stockmen, or shepherds, can each earn their five dollars a day, stalwart hands, able to work in legitimate callings, refuse to because the inducements are not of sufficient cogency. Every one flocks to the diggings, and trade languishes. The price of land should be diminished, and its fee simple, on the easiest terms, held out as a bait.

Such is Australia. A revolution has been prophesied, but Government concession may delay it, and the discovery of still larger and more promising gold fields will tend to continue the present artificial state of society. Already, it appears by later advices, that in Australia as at London, the mob have triumphed, and there is an instructive and significant passage in a letter of one of the acquitted rioters, that reveals more than anything else the true state of things, when it is remembered he was acquitted by his own countrymen, to throw off the license laws.

"There are two things," he says, "connected with the late outbreak, which I deeply regret. The first is, that we should have been *forced* to take up arms at all; and the second is, that when we were compelled to take the field in our own defence, we were unable, through the want of arms, ammunition, and a little organization, to *inflict on the real authors of the outbreak* the punishment they so richly deserved."

FOR THE MORMON.

Civilization and Barbarism?

CIVILIZATION is a wide term, and one capable of various interpretations. Every people assume to possess it in its highest attained development; understanding this in its connection with their own organization and institutions. Yet each has affirmed that what is directly antagonistic to its notions is barbarian; he who lives in houses affirms the man barbarous that lives in tents, and as though the latter, in adapting himself to the requirements of climate, did not as well consult the laws of his being, as he who, in an inclement climate, and conforming himself to artificial customs, and surrounded by strict social enactments, such as exclude all idea of free individual action, is never master of himself. We will find the merchant, moping for hours upon hours over the books of his counting-house, and wearing out his life as rapidly as possible in his own selfish interests, attributing barbarism, should he chance to pitch on the subject, to the eastern tribes, who wander from one encampment to another, ever communing with nature in her beauty, magnificence and glory. And what does Gov. Young say in his address of the 27th of May:

"The out-door air is what the people need for health; it is good for them to camp out. Close houses are injurious to the health; if our houses were every one of them levelled to the ground, and we were obliged to live in our wagons and tents, the people would be healthier, from year to year, than they are now. Good houses are comfortable and very convenient, and please our feelings, and are tolerably healthy when properly ventilated."

Happily with more knowledge of eastern countries, these prejudices are gradually disappearing, and the history of that repeatedly and by general consent, most "savage" sort of place called New Zealand, supplies facts, which rightly weighed, would remove its last vestiges, by proving that the elements of good and of improvement are in every people. There is nothing in the history of colonial enterprise more striking than the result of European relations with the beautiful islands of New Zealand. It is the testimony of a British writer, that the English have there come in contact with a race "worthy"—this is the term used—to share with themselves one of the fairest portions of the world. There are certainly few instances on record of a people, invaded and dispossessed of their territory, beaten at every point by the triumphs of modern warfare, consenting at last to share its territory with the victors, and practically acquiescing with what goes under the name of civilization. In Eastern countries which have been the theatre of conquest, followed by colonization, the question of supremacy of race is soon disposed of, by the European settler dwindling down, after a generation or two has passed away, infinitely inferior to that of the aborigines. Even in countries of a milder climate, such as northern Africa, the spread of civilization was only partial, and was soon overcome by influences indigenous to the country. The natives of this country have baffled all efforts to improve their condition, and neither the aborigines of Australia or Van Dieman's Land have cared to undergo the process of regeneration according to the sample forwarded them. It has been reserved for the New Zealand people to afford evidence of their appreciating the benefits of civilization. Now, had, what went by the name of "ferocity"—which, so determinedly evinced for many years, made the shores of the country inaccessible, been understood, it would have been found to contain all those elements of greatness with which the Saxon race are so richly endowed. Since the period of the invasion of England by Julius Cæsar history affords no parallel instance of 150,000 inhabitants scattered over a wide area of country, set-

ting at defiance civilized troops furnished with all the appliances of warfare. But the result proved how erroneous was the assumption that the assailants had ignorant savages to contend against. In those tattood aborigines men found officers of consummate skill, and soldiers of a bravery and a discipline in no wise inferior to that of the finest European troops. In the use of the rifle in the art of stockade fortification, the New Zealander proved himself a match. They were found capable of conducting a war patiently, and on the most scientific principles. In the frequent encounters with troops they proved themselves such admirable tactitians that all efforts failed in bringing matters to a final issue; while careful of the lives of their own followers, they never attempted uselessly to shed the lives of their opponents. The fine able-bodied race of people springing up are the best evidences that the great elements of national advancement exist in all hearts, and need only favoring circumstances for their development.

Kansas Legislature.

This body assembled at Pawnee, in pursuance of the Governor's Proclamation, on the 2d of July. The two Houses convened at 12 o'clock, M.

Of the Council, Thomas Johnson was elected President; R. R. Rees, President *pro tem.*; John A. Halderman, Chief Clerk; Charles H. Grover, Assistant Clerk; and Wm. Godfrey, Door Keeper.

Of the House, J. H. Stringfellow was elected Speaker; Joseph Anderson, Speaker *pro tem.*; J. M. Lysle, Chief Clerk; John Martin, Assistant Clerk; T. J. B. Cramer, Sergeant-at-Arms.

The Governor's Message was presented and read. On the same day an act was passed by both Houses, entitled "An act declaring the place for holding the session of the Legislative Assembly, and for other purposes;" which was as follows:

"Be it enacted by the Governor and Legislative Assembly of the Territory of Kansas, as follows, to wit:

"Section 1. Until the seat of Government is located by law, the session of the Legislative Assembly shall be held at the 'Shawnee Manual Labor School,' in the Territory of Kansas.

"Sec. 2. Until the seat of Government is located as above specified, the Governor and Secretary of State shall respectively keep their offices at the Shawnee Manual Labor School in said Territory of Kansas.

"Sec. 3. So soon as this act shall take effect, the Council and House of Representatives shall have power by a concurrent resolution, to adjourn its present session and hold the remainder of such session at said Shawnee Manual Labor School, and upon such adjournment it shall be the duty of the Governor and Secretary of State, respectively, immediately to remove their offices to said Shawnee Manual Labor School.

"This act to take effect from and after its passage."

The bill was sent to the Governor, who returned it on Friday, the 6th, with his veto. It was then considered and passed over his head, by a majority of two-thirds in both Houses. And at one o'clock on that day, both Houses adjourned, by resolution, to meet on Monday, the 16th inst., at the "Shawnee Manual Labor School." Many resolutions were offered, notices given, and bills presented, among which was one by Major Richardson, providing a remedy against the abduction of slaves, which was read twice.

It will be seen from the proceedings, that the pro-slavery party has a large majority in both Houses, and that the Governor is powerless.

The following is one of the bills presented to the Council:

Thursday, July 5.—Mr. Richardson introduced a bill providing if any person shall entice, decoy, or carry away out of the Territory, any slave, with intent to effect the freedom of slavery, shall be adjudged guilty of grand larceny, and on conviction shall suffer death.

It also provides that *any person convicted of aiding in enticing a slave for the above purpose, shall suffer death.*

Also the same penalty is attached to those who shall be convicted of enticing or decoying a slave from any State or Territory into this Territory.

Referred to the Committee on Judiciary.

[BY TELEGRAPH.]

St. Louis, July 57.—Major Andrew McDonald, member of the Council in Kansas, formerly of Virginia, was yesterday appointed bearer of the memorial to President Pierce, requesting Governor Reeder's removal.—[N. Y. Express.

Removal of Governor Reeder, and appointment of John L. Dawson, Governor of Kansas.—Washington, July 29, 1855.—The President has appointed Hon. John L. Dawson, of Pennsylvania, Governor of Kansas, in place of Hon. A. H. Reeder, removed. Mr. Dawson was an effective member of the last Congress, and voted for the Nebraska-Kansas bill. He is also known as a strenuous advocate of the policy of giving homesteads to actual settlers, and introduced a bill for that purpose, which passed the House of Representatives, but failed to obtain the sanction of the Senate.

Christian Clause, of Poughkeepsie, N. Y., testifies to having drank sixty glasses of lager-bier, each glass holding a pint, in a single day, without being intoxicated. This was given as evidence on a liquor trial to show that lager-bier was not intoxicating. If Mr. Clause did not get drunk by such swilling, he is certainly a hard-drinking Christian.

The Washington Union says that the American officers sent to the Crimea, Major Mordecai and Capt. McClelland, were splendidly and hospitably entertained at Berlin, by the Russian Minister, and at Warsaw, by Prince Paskievitch; and they had accepted of an invitation to visit the Emperor, at St. Petersburg.

Hurrah!—The Dalmation Observer gives the following explanation of the etymology of the word *hurrah*:—"This word is pure Sclavonian, and belongs to the primitive idea that every man that dies heroically for his country goes straight to Heaven (*Hu-raj*—to Paradise.)

Correspondence.

From an English Correspondent.

Bedfordshire Conference,
July 2, 1855.

To the Editor of the Mormon:

Dear Brother—Having a desire to bear an humble testimony to the truth, through the columns of The Mormon, I take my pen in hand to communicate the same, hoping it may come to the notice of many of those who knew me in my native land, who as yet know not God, though in possession of much of the wisdom and knowledge of this world, and many who profess to be "ministers of Christ."

Three years ago I was making my way across the plains, for California, in a company of about one hundred, of which I was the chaplain, as a minister of the "Methodist Episcopal Church of the North, Ohio Conference, Elgra District, America." At this time I had never heard an Elder of Israel preach, *i. e.* a "Mormon Elder," nor seen any of their books; but had heard a great deal said against them by the different sects of the day. At the same time there was something which testified to my understanding that the "Mormons" were a good people; but there was so much said against the "Latter Day Saints," that the testimony of that portion of the "Holy Spirit" which is given to every man to profit by, was not adhered to as much as it otherwise should; and this I believe to be the case with many both in Europe and America, who, when the veil of ignorance, superstition, and tradition is raised from the horizon of their intellectual world, and the pure principles of the "Gospel of the Kingdom" is presented to their view by the "Mormon" Elders, and the agency of the Holy Spirit, which always attend the teachings of the Elders of the "Church of Jesus Christ of Latter Day Saints," as well as it did Peter, James, and John, and others of the servants of God, in the days when Jesus was on this earth, then they will come out of the same, as many have, and are doing, from time to time, in the different nations of the earth and the islands of the sea, by receiving the ordinances of the Gospel from those having authority, not of man, but from God; and thus will they continue to do until all the honest in heart in the world have heard, obeyed, and gathered upon the "promised land."

On the evening of the 23d of July, 1852, we rolled into the Great Salt Lake Valley. No sooner had I entered the same than sensations of peace and the spirit of home pervaded my soul, which I felt from the crown of my head to the soles of my feet, which attracted my attention, and caused me to wonder with astonishment at such an experience among a people which were said to be so depraved; and as I reflected for a few moments those former divine impressions came fresh to my mind, and the testimony of the Holy Spirit was great in favor of the people called "Mormons."

As I entered the great city, and associated with them in attending their celebration of the 24th of July, (the day the pioneers entered the valley,) and in public worship on Sunday, the 25th, my joy in them and the Holy Spirit was greatly increased; for I found them to be a pure, zealous people, such as the Lord said he would raise up unto himself in the last days. The celebration was the best I ever attended—*best speeches, best productions of music, and the best order*—no swearing, no drunkards, no places of resort where lewdness of any kind could be practiced—the spirit of union and peace pervaded the whole; every one was cheerful and happy, and their great joy was in the knowledge of God and the Gospel of the Kingdom, which Jesus said must be preached to all the world for a testimony, which the Mormon Elders are now proclaiming in the different nations of the earth and upon the islands of the sea, "without purse or scrip." Having spent a short time investigating, I became convinced, beyond a doubt, that verily the Church of Jesus Christ was re-organized upon the earth, with its apostles, prophets, patriarchs, elders, bishops, priests, teachers, deacons, &c., and enjoying all the gifts of the Holy Ghost as the Church did when first organized on this earth in the days of Jesus; such as casting out devils, healing the sick, speaking in tongues, and interpreting tongues, wisdom, knowledge, discernment of spirits, &c., which order of things was restored to the earth about twenty-five years ago by an "angel," which the Apostle John saw in his prophetic vision while on the Isle of Patmos.—Rev. 14—6. Being convinced that the Mormons, or Latter Day Saints, possessed the only true principles of eternal life, and that they were and are the only true people of God, by their fruits, good reason, and a cloud of witnesses, together with the testimony of the Holy Spirit, I went forth cheerfully into the waters of baptism with one who not only had authority to preach the Gospel, but to baptize proper candidates "for the remission of their sins," and I received the gift of the Holy Ghost by the laying of hands as those saints did in the days of Paul, (Acts, 19th chap., 5th and 6th verses,) and many others, both in ancient and latter days. Thus my mind was enlightened, the visions of eternity were spread out before me, and my joy was great in the knowledge of God and his Son Jesus Christ, which the Scriptures say is eternal life. Verily, I did not know Him before, neither does any of the "Methodists," nor do any of the sects and parties of the day know Him, *i. e.* God; for they all deny Him, saying that He, *i. e.* God, has neither *body, parts, nor passions.* But this is not the description our ancient fathers give of Him, who knew Him, and conversed with Him face to face; walked with Him, ate and drank with Him.—Genesis, 18th chap., from the 1st to the 8th verse; Exodus, 33d chap., from the 17th to the 23d verse. Again we have an account of Moses and seventy of the Elders of Israel going up into the mount to see the Lord, in the 24th chap. of Exodus, from the 1st to the 12th verse. Again we learn that Jesus was the "express image of His Father's person," in the 1st chap. of Paul's Epistle to the Hebrews 2d and 3d verses. Who that is acquainted with the Scriptures don't know that Jesus had a *body*, and was the express *image* of His Father, who also has a body, and, if a body, *parts*; and as "God is angry with the wicked every day," and loves those who work righteousness, it is quite easy for us to know that He has *passions*; but all these are *pure* and *holy*, being governed by pure and eternal principles, by the Lord's acting within keeping of His light and knowledge; thus His power is omnipotent, and thus His perfection; and this is the perfection that is meant, where Paul says, "be ye perfect even as your Father in heaven is perfect," *i. e.* always do the very best we know how, perfectly acting within keeping of our light and knowledge, which we can do by the aid of the Holy Spirit, and by which means we will "grow in grace and in the knowledge of the truth as it is in Jesus Christ." The knowledge and power of God is so great that it is felt throughout the world; but the world knows not how; they see the effects of His power, but they know not how it is displayed no more than they can see the wind or tell from "whence it comes or where it goes;" they know not that it is the power of His eternal priesthood, that the heavens and the earth was made and are governed; but thanks be to God, who, in these last days, has revealed himself unto us, through the administration of His servants, the "angels."

Having entered through *the door* into the fold of Christ, my interests at once were all blended with the sheep of the fold, or the people of God, and my joy increased daily in the knowledge of God and His people, and the principles of eternal life. And who could but rejoice, knowing that the Kingdom of God was restored to the earth? having become a citizen of the same by obeying the laws of initiation, *i. e.* faith, repentance, baptism *for the remission of sins*, and the *laying on of hands* for the *gifts of the Holy Ghost*; and knowing that a channel of communication is opened up between God and man, through which we receive constant intelligence; which channel is the Holy Priesthood, which was the hope of the ancient saints, and which is our "hope both true and steadfast entering into that within the vail."

I spent about one year with the people of God in "Zion," (Great Salt Lake City,) and on the 7th day of April, 1854, was called of God through His servants, the prophets, to take a mission to England without purse or scrip; thus I was brought to the Saviour's test of worthyness; for, says He, they that cannot "forsake father and mother, wives and children, houses and land, gold and silver, &c., for His sake, and the Gospel's, is not worthy of Him." To obey this call I turned my back upon the endearments of my sweet mountain home, family, and all I possessed, and made my way to England, without purse or scrip, trusting in the God of Abraham, Isaac, and Jacob, who has delivered me out of the dark cells of prison, and caused the iron fetters to fall from my hands. Many have seen me in dreams, some time before my arrival, and when I came among them they were glad to see me, and felt it a blessing to administer to my wants, knowing that I was a servant of God. In this I speak the experience of thousands of the Mormon Elders. I have now spent about one year in England; have passed through much opposition because of the pure principles I declared unto the people, to which all the devil's hireling priesthood is opposed, and use their influence to keep the people from hearing the Gospel of the Kingdom, and hire those who are willing to be led by their craft to mob and persecute the Elders of Israel and the Saints; but in spite of all opposition the truth finds its way to the honest in heart, and they obey and rejoice in the same; and though I have been persecuted by the pious Christians and priests of the day, with my brethren, it only serves to make me love the truth more and more, and thank God for Mormonism, which has more fully developed the powers of the Holy Priesthood; and while the world is opposed to God and his people, and at war with themselves, I rejoice in knowing that Mormonism will spread and overcome every other ism, and govern the world, *for it is the* Word of God; and many of those who are so bitterly opposed to God and his work, or Mormonism, are objects of pity, for they are without hope and without God in the world. But woe unto you, parsons and ye priests, who "divine for money, preach for gain, and teach for doctrines the commandments of men," repent by turning unto God with all your hearts, and be baptized by a Mormon Elder, who has been called as was Aaron, and has authority of Jesus Christ to baptize such, as believe and repent, for the remission of sins, and seal upon them the gift of the Holy Ghost, which I know to be true by my own experience; and as Jesus said, so say I, do this, "and ye shall know of the doctrine for yourselves."

May God bless all the Elders of Israel, and all his Saints, and all the honest in heart, is my prayer, in the name of Jesus Christ. Amen.

R. W. Wolcott.

FOR THE MORMON.

New York, *Aug.* 1*st*, 1855.

President John Taylor—

Dear Brother: I have been tarrying for a few days in this city of bricks and stones—I had almost said Pandemonium, and might not perhaps been so far from the truth either; for the atmosphere seems impregnated with spirits vile, whose outward manifestations are apparent on every hand, especially in emanations from the editorial fraternity; some of whom in malice and slander out-lucifer even Lucifer himself, and with fiendish delight gloat over the anticipated sufferings of the saints in Utah, in consequence of the destruction of crops there. Old Satan may well be fond of their companionship, and has no doubt already decreed them a conspicuous position among his favorites at head quarters. "Judgment must commence at the house of the Lord." Don't crow, Messrs. Editors, till you get out of the woods. Taking New York as a sample, this generation has need to repent, and that speedly, lest the Lord God visit the sufferings they would invoke upon an innocent people on their own heads.

I wonder if that hermaphrodite of Mrs. (?) Ward pays. Would it not be a good idea for the holy hypocrites to increase the numbers of their colporteurs? It strikes me that they would find efficient co-workers in the *nymphs of the pave*; especially since Mayor Wood has banished them from public life. It would no doubt pay, and any little peccadillos of the fair cyprians, while on their tour, would probably be winked at; and as they would thereby be admitted into respectable society, the operation might be made profitable as well as gratifying to all concerned. The N. Y. Courier of the 29th ult. has the following in reference to the Saints: "That there is learning, intelligence and a degree of liberality pervading their institutions, is incontrovertible; they have a fine college, men of erudition and genius, and it incumbent upon every Saint to compel the attendance of his progeny at their public schools. Belles letters and the fine arts flourish among them; *their papers are ably edited*, and no disposition is manifested to hoodwink the reflectery faculties of the people; (what more could be said in commendation) and yet the present anomalous spectacle of a nationality voluntarily yielding to the government of a patriarch who, in every thing else but a sort of low wily craftiness and insufferable assurance, is an ass of the very lowest grade." Quere—If an ass has established this government in the mountains, arrayed all this talent, refinement, intellect and liberality, what might not have been accomplished by such intellect as is embodied in the editors of the Courier? By the way, gentlemen, what tangible demonstration can you give of your powers of mind? for "by their fruits ye shall know them." The priesthood of the Son of God was ever an anomaly to a certain class, and whether in the persons of Moses or Jesus, Joseph or Brigham, will accomplish the purposes of the Most High God, against all the efforts of the devil and his coadjutors, with occasional editorials of the New York Courier. I am with you, brother Taylor, heart and hand, and rejoice in the bold, yet dignified stand you have taken against the floods of misrepresentation and abuse vomited forth from these satanic emissaries, and earnestly praying that the God of Joseph and Hyrum will crown all your efforts with success, and enable you to put to flight all the armies of the aliens.

I remain,
Yours in the New and E. Covenant,
Edward L. Page.

P.S. As "the devil hates holiness," he must be in the height of his glory here, where priests, editors and people unite to render him homage and carry out his purposes.

News from Europe.

The Asia arrived at Halifax, Aug. 1st, bringing one week later news, as follows:

Halifax, Wednesday, Aug. 1.

The Royal Mail steamship Asia, Capt. Lott, from Liverpool on the afternoon of the 21st ult., arrived here at 2 1-2 o'clock this morning.

The Washington sailed from Southampton for New-York, on the 18th July, with 210 passengers.

The Asia reports: Passed on the 22d ult., at 10.5 A. M., the ship Conqueror, twenty miles west of Tuskar, bound east; 25th, at 10.50 P. M., lat. 50 27, lon. 27 26, exchanged signals with R. M. S. America, bound east.

The Asia left for Halifax at 4 o'clock this morning, and will be due at Boston about noon on Thursday.

The Cunard steamship Aradia was at Liverpool, embarking troops for the seat of war.

THE WAR.

The general prospects of the war, at home and abroad, were not very encouraging. Partial successes before Sebastopol have, however, revived the drooping spirits of the army, although the small reported losses of the Allies show that the successes were not of importance.

Pelissier, whose character suffered much after the repulse of the 18th of June, was regaining confidence, and from the strength of the French works now close advanced towards the Malakoff, there is a probability of its early capture.

A dispatch from Gen. Simpson is published, giving an account of the embarkation of the body of Lord Raglan, for England. Pelissier placed a garland of *immortelles* on the coffin, and the French troops formed an avenue of men 6 miles long from the camp to the sea.

The following are the latest dispatches. Under date of July 16, 11 P. M., Gen. Pelissier telegraphs:

"The enemy, who had for some days endeavored in vain to stop our left approaches in front of the Malakoff Tower, attempted last night to drive us back, but they were repulsed by the first division of the second corps. Three times the Russians threw themselves upon our trenches with their usual shouting, but after each attempt they were compelled to retreat by the steady fire and calm attitude of our soldiers, leaving behind them many of their slain."

July 17, General Simpson telegraphs: "Nothing of importance has occurred. The army is in good health."

July 18, he telegraphs: "A sortie made on the left attack was repulsed with only three casualties on the British side."

The Paris Patrie of July 19, says; "According to the news received this morning, the Russians attempted another sortie last night about ten o'clock, against the batteries of Careening Bay, and were vigorously repulsed. Letters say that the Russian ships begin to suffer from the French mortar battery on the side of Quarantine Bay, and deserters say that the rations of the shipping are reduced one-half.

The French have cleared Kamiesch of all suspicious persons, and have established a municipality.

The British General Eyre has had a leg amputated. General Sir John Campbell died within Sebastopol, and under a flag of truce his sword was returned.

THE ARMY IN THE FIELD.

The Sardinian and Turkish forces have again withdrawn from the valley of Baidar to Balaklava. This may indicate either another modification in the plan of campaign, or that field operations against the Russians have been abandoned. The report is confirmed that the Russians have received reinforcements. Gortschakoff has written to St. Petersburg acknowledging their arrival.

THE BLACK SEA.

Another sea expedition is fitting out, but the destination is unknown. It is supposed to be either against Odessa, or to relieve the Turks hard pressed in Anatolia, and perhaps it may be for operations on the Danube. Four thousand Turks are in the Dobrutscha, where reinforcements of French and English are expected.

GREAT BRITAIN.

Mr. Roebuck's motion for a vote of censure on the Government, after being debated at great length, was thrown out in the House of Commons by a majority of 107; the numbers being—for the motion 182, against it 289. The debate occupied twenty-six columns of the London Times. The Palmerston Ministry has thus a new lease of life.

It is stated that Sir William Molesworth will succeed Lord John Russell as Colonial Secretary, and that Sir Benjamin Hall will be Commissioner of Works, without a Cabinet seat, and Sir John Shelley President of the Board of Health.

Parliamentary business, other than the above, has been unimportant.

A committee has been investigating into the police outrages in the recent Hyde Park demonstrations.

Anthony Gibbe & Sons, of London, have been appointed financial agents of Peru.

Dr. Arnoud, Napoleon's St. Helena doctor, is dead.

FRANCE.

The Moniteur contains a decree modifying the import duties on several articles.

The sum set apart for the expenses of the Fete Napoleon on the 18th of August, is to be distributed to the widows and orphans of the war.

Five hundred Russians, now at Toulon, are to be exchanged at Odessa for French prisoners of June 18.

SPAIN.

Don Escalante is appointed Minister to Washington, in place of M. Cueto.

A telegraphic message from Madrid says the rupture with Rome is complete, the Roman Charge having demanded his passport on the 16th, on account of the passage of the Church Property bill.

The Black Warrior dispute with the United States is definitely settled, by the indemnity of a million reals.

The French mail had been again stopped by the insurgents, near Burgos. Ten Carlists were shot on the 10th, at Gironne. Some skirmishes occurred at Burgos, in which the loss on either side was trifling. Among the killed, however, was General Arnaos, brother-in-law of Cabreras.

Barcelona had become quiet once more. The treaty with the Dominican Republic is authorized by the Cortes.

ITALY.

France, England and Sardinia, are said to have expressed their formal disapproval of the purposed league of the Italian States. The Turin papers speak of an attempted insurrection in the Duchy of Modena, and arrests have been made at Spezzia, Carrara, Massi, Levici, and elsewhere.

Owing to the troubled state of Italy, the French garrison at Rome has been reinforced by a thousand more men.

Mazzini publishes a letter in the Genoa papers, warning Italians against Bonapartist intrigues.

GERMANY.

Most of the small German States are preparing to disarm. The resignation of the Hanoverian Cabinet is hourly expected, and it is said Count Platen will be the new Premier.

Capt. Merryman, of the American bark Undine, has been the first to refuse payment of the Hanoverian Statde dues. He refused to show his papers, yet was permitted to proceed to Hamburg and deliver his cargo.

DENMARK.

The Danish Government is understood to have replied to the United States in a long document, regretting that the Cabinet at Washington had not given longer notice of its intention respecting the non-payment of Sound dues, especially in the present crisis, when Denmark's neighbors are endeavoring to draw her into a war; and further, that the abolition of Sound dues would be a loss of many thousands of dollars to Denmark, and a saving of not more than two hundred dollars annually to the shipping of the United States.

Denmark, therefore, considers it impossible on the short notice to comply, and believes that other nations will regard America's demand unfavorably.

RUSSIA.

A Vienna letter in the Cologne Gazette repeats that marked differences have arisen between the Czar, and his brother Constantine, and that the journey of the Prince of Prussia to St. Petersburg is for the purpose of acting as mediator.

Conversation in Wall Street.—Newsboy to candy boy: "I say, Bob, yer haint got much of a stock to-day. Five vanillers and two lozenger papers. Guess you don't mean to make yer fortin this time, no how."

Candy boy—"Why you see, Jem, I've been a curtailin' my oppyrashune. 'Taint no use a speckylatin' in these ere times. But jest you wait till the new crops come in!"

The friends of Prohibition will hold a State Convention at Camden, N. J., on the 16th of the present month.

Mormon Publications.

The Deseret News is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

The St. Louis Luminary.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to The Mormon office, or to the editor of the Luminary, St. Louis, Mo.

The Millenniel Star.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Wholesale Price Current.

New York, August 3, 1855.

Ashes—Pot	per 100 lb.	$6 25	a — —
Pearl		6 56	a 6 62½
Candies—Stuart and Bussing's best, assorted	per lb.	—	a —
Ordinary		—	a —
Candles—Sperm	per lb.	30	a 32
Adamantine		22	a 26
Mould, yellow		14½	a 15
Coffee—Java, white		14	a 14½
Mocha		14½	a 15
Laguayra		10½	a 11
Maracaibo		10	a 11½
St. Domingo (cash)		9¼	a 9½
Drugs and Dyes—Alcohol	pr. gal.	— 76	a — 82
Alum	per lb.	— 2¼	a — 2½
Arrowroot		— 31	a — 33
Arsenic, powdered		— 2	a — 2¼
Asafœtida		— 5	a — 25
Borax, refined		— 28	a — 28½
Brimstone, American, roll		— 2¼	a — —
do crude	per ton.	24 —	a 26 —
Camphor, crude	per lb.	— 29	a — —
do refined		— 33	a — —
Castor Oil, No. 1		1 25	a 1 30
Chlorate Potash		— 32½	a — 37½
Cochineal		1 2½	a 1 5
Copperas	per 100 lb.	1 25	a 1 37½
Cream Tartar	per lb.	— 33½	a — 34
Gum Arabic, picked		— 35	a — 38
Gum Copal		— 30	a — 50
Gum Myrrh, Turkey		— 25	a — 30
Iodine, resublamized		5 37½	a 5 75
Ipecacuanha		— —	a 2 50
Madder		— 10½	a — 11½
Magnesia		— 15	a — 19
Do calcined		— 30	a — 35½
Nutgalls, blue Aleppo		— 20	a — 22
Oil Anis		— —	a 4 25
Oil Bergamot		1 75	a 1 90
Oil Cassia		3 —	a 3 25
Oil Lemon		1 65	a 1 87½
Oil Peppermint		4 25	a 5 —
Opium, Turkey		5 37	a 5 50
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 27	a — 29
Phosphorus		— 80	a — 82½
Quicksilver		— 50	a — —
Rhubarb, China		1 90	a 2 50
Salæratus		— —	a — 6
Sal Ammoniac, refined		— 10	a — —
Senna		— 9½	a — 12
Shellac		— 9	a — 12½
Sugar Lead, white		— 11½	a — 12½
do brown		— 10	a — —
Sulphate Quinine		2 50	a 2 60
Tartaric Acid		— 49	a — 50
Verdigris		— 45	a — 47½
Vitriol, blue		— 9½	a — 10
Dye Woods—Camwood	per ton.	50 —	a 80 —
Fustic		19 —	a 28 —
Logwood		17 —	a 25 —
Flour—State, common	per bbl.	7 75	a 7 87½
Michigan and Indiana		8 75	a 9 —
Genesee, extra		10 75	a 12 50
Rye Flour		7 25	a 8 65
Corn Meal		5 —	a 5 37½
Fruit—Raisins	per box.	2 55	a 2 65
Raisins, layers		3 —	a 3 12½
Currants	per lb.	— 15	a — 25
Glass (American window)—			
6x8 to 8x10	per 50 feet.	3 25	a 2 50
8x11 to 11x16		3 75	a 2 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
Grain—Wheat	per bush.	2 35	a 2 45
Corn, round yellow		— 93	a — 94
Barley		1 05	a 1 12½
Oats, Western		— —	a — 63
Beans		3 —	a 3 12½
Gunpowder	per 25 lbs.	4 —	a — —
Indigo	per lb.	— 17½	a 1 40
Iron—Pig, Eng., Scot.	per ton.	30 —	a 31 —
Bar, Eng. refined		55 —	a 60 —
Sheet, Russia, 1st quality	per lb.	— 15	a — 17
Sheet, Eng.		— 3¼	a — 3¼
Lead—Galena	per 100 lbs.	6 25	a — —
Sheet and Pipe		7 75	a — —
Leather	per lb.	23	a 29
Molasses	per gal.	26	a 32
Nails—Cut, 4d and 6d	per lb.	4	a —
Wrought, 6d and 20d		8	a 11
Oils—Olive	per bskt., 12 bottles.	3 37½	a 3 50
Olive, in casks	per gallon.	1 18	a 1 20
Linseed		— 88	a — 89
Whale		— 71	a — 83
Lard, winter		— 85	a — 90
Paints—Lead, red, Am.	per lb.	— 7½	a — 7½
Lead, white, Am., in oil		— 8½	a — —
Lead do do dry		— 8	a — —
Ochre, yellow, French, dry		1 —	a 1 37½
Ochre, in oil		— 4½	a — —
Spanish Brown, dry	per cwt.	— 75	a — —
Litharge	per lb.	— 7½	a — 7½
Vermillion, Chinese		— 90	a 1 —
Venetian Red	per cwt.	1 75	a 2 50
Rice	per 100 lbs.	5 50	a 6 37½
Saltpetre	per lb.	6	a 10½
Seeds—Clover	per lb.	— 10	a — 11
Flax, American, rough	per bush.	1 80	a 1 90
Linseed, Calcutta		2 05	a 2 10
Soap—New York	per lb.	4	a 7
Castile		10½	a 10½
Spices—Ginger, Race	per lb.	—	a 5
Mace		85	a 90
Nutmegs		92½	a 95
Pepper		11	a —
Pimento		—	a 13
Cloves (cash)		14	a 14½
Sugar—New Orleans	per lb.	5½	a 6¼
Havana, white		7	a 7¾
do brown		5	a 7¼
Stuart's crushed		8¾	a —
Sumac, Sicily	per ton.	70 —	a 82 50
Teas—Gunpowder and Imperial	per lb.	20	a 65
Hyson		22	a 60
Young Hyson		18	a 55
Hyson Skin		5	a 32
Black		17	a 55
Tin	per lb.	27	a 29½
Tobacco		7	a 43
Turpentine	per 220 lbs.	3 —	a 3 25
Tar	per bbl.	2 75	a 3 12½
Spirits Turpentine	per gallon.	— 40½	a — 41½

Corrected to August 3.

Stars.

We have on hand a number of the present volume of the Millenium Stars, from the 1st to the 28th No.

Price for the year.................$2 25
" " half year.............1 12½

Also, a few numbers of the Journal of Discourses, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Bernardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.

William Malben, 35 Jewin street, City, London, England.

Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Wales.

James Ferguson, Dublin, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1d. will have to be pre-paid by us in New York; 1d. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½d, as follows: Postage in New York, 1d.; in England, 1d.; for Agents, ½d.; paper, 2d.; total, 4½d.

Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men to* condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe *that* little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, *"for remission of sins."* And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? On devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Draperville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL, Postmaster General.

fe17

UTAH TERRITORY.

LIVINGSTON, KINKEAD & CO., DEALERS IN **General and Assorted Merchandise,** Great Salt Lake City, Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer Inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.
G. S. L. CITY, 1855. 13
Luminary pleas copy 3 mos.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS, St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.

ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.

JOS. A. EDDY,	A. M. BISSELL,
J. A. JAMESON,	A. COTTING, JR.,
J. P. EDDY,	CHAS. C. HELLMERS.

fe17

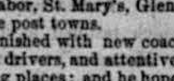
CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city,
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, Mo. fe17 ly

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

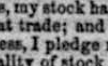
St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **J. P. Frost.**

We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, Mo. fe17

Independence, Mo.

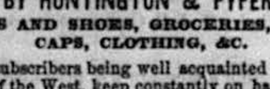
ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. je30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-t

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

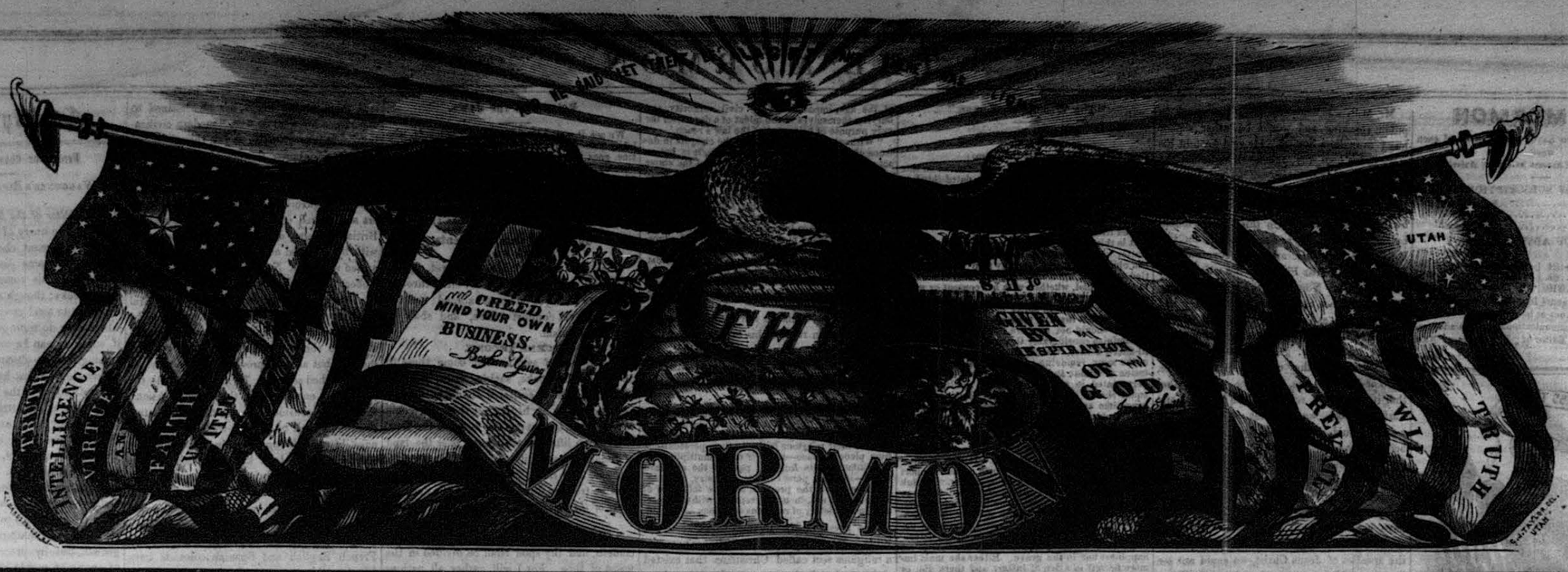
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffe:

New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., David Smith, } Sons of the Prophet;
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 25. NEW-YORK, SATURDAY, AUGUST 11, 1855. PRICE FIVE CENTS.

Poetry.

FOR THE MORMON.

Truth Will Triumph.

INSCRIBED TO ITS ENEMIES.

BY EMILY HILL.

Truth will triumph, oh ye great ones;
Ye, who dare to be its foes,
Know, as heaven, it is eternal;
And 'twill spread the more opposed.

Hear it, oh, ye great and mighty!
Who its downfall boldly tell,
'Tis the Lord of hosts hath purposed,
Are ye strong to disannull?

Can ye still the voice of nature;
Cloud the sunbeams' piercing light;
Stay the flowing tide of ocean;
Check time in its eagle flight?

Sooner could these mighty wonders
Be achieved by erring man,
Than the power of truth be shaken;
Or destroyed;—Jehovah's plan.

Onward! onward! still progressing;
Shall truth's power increasing roll;
Onward! onward! till its banners
Proudly wave from pole to pole.

And its spreading folds shall gather,
Honest souls of mighty worth;
Shall claim, yea even now is claiming
The best and noblest of the earth.

And its onward growth shall flourish,
Past the strength of foes to fall;
Till the powers of earth surrender,
And the Lord be all in all.

NORTHAMPTON, England.

The Wheeler Slave Case.

As there is considerable interest manifested by the public generally in the above slave case, we give below Judge Kane's decision for contempt of Court and perjury, which also includes a brief account of the circumstances from the beginning:

THE WHEELER SLAVE CASE.

Passmore Williamson Committed for Contempt.

From the Philadelphia Bulletin, July 27.

THE United States District Court was densely crowded this morning by persons anxious to hear the decision of Judge Kane on the motion to commit Mr. Passmore Williamson for contempt of Court, and for perjury, in making an alleged false return to the writ of Habeas Corpus requiring him to produce the bodies of the slaves of Col. Wheeler.

Judge Kane read the following decision:

DECISION OF JUDGE KANE.

U. S. A. ex rel. Wheeler vs. Passmore Williamson—Sur. Habeas Corpus, July 27, 1855.

Colonel John H. Wheeler, of North Carolina, the United States Minister to Nicaragua, was on board a steamboat, at one of the Delaware wharves, on his way from Washington, to embark at New York for his post of duty. Three slaves belonging to him were sitting by his side on the upper deck.

Just as the last signal bell was ringing, Passmore Williamson came up to the party, declaring to the slaves that they were free, and, forcibly pressing Mr. Wheeler aside, urged them to go ashore. He was followed by some dozen or twenty negroes, who, by muscular strength, carried the slaves to the adjoining pier; two of the slaves at least, if not all three, struggling to release themselves and protesting their wish to remain with their master; two of the negro mob, in the meantime, grasping Col. Wheeler by the collar, and threatening to cut his throat if he made any resistance.

The slaves were borne along to a hackney-coach that was in waiting, and were conveyed to some place of concealment; Mr. Williamson following and urging forward the mob; and giving his name and address to Col. Wheeler, with the declaration that he held himself responsible toward him for whatever might be his legal rights; but taking no personal active part in the abduction after he had left the deck.

I allowed a writ of habeas corpus at the instance of Colonel Wheeler, and subsequently an alias; and to this last Mr. Williamson made return, that the persons named in the writ, "nor either of them, are not now, nor was at the time of issuing of the writ, or the original writ, or at any other time, in the custody, power or possession of the respondent, nor by him confined or restrained: wherefore he cannot have the bodies," &c.

At the hearing, I allowed the relator to traverse this return; and several witnesses, testified to the facts, as I have recited them. The District Attorney, upon this state of facts, moved for Williamson's commitment, 1, for contempt in making a false return; 2, to take his trial for perjury.

Mr. Williamson then took the stand to purge himself of contempt. He admitted the facts substantially, as in proof before; made it plain that he had been an adviser of the project, and had given it his confederate sanction throughout. He renewed his denial that he had control at any time over the movements of the slaves, or knew their present whereabouts. Such is the case, as it was before me on the hearing.

I cannot look upon this return otherwise than as illusory—in legal phrase, as evasive, if not false. It sets out that the alleged prisoners are not now, and have not been, since the issue of the habeas corpus, in the custody, power or possession of the respondent; and in so far it uses legally appropriate language for such a return. But it goes further, and, by added words, gives an interpretation to that language essentially variant from its legal import.

It denies that the prisoners were within his power, custody or possession *at any time whatever*. Now, the evidence of respectable, uncontradicted witnesses, and the admission of the respondent himself, establish the fact, beyond controversy, that the prisoners were at one time within his power and control. He was the person by whose counsel the so-called rescue was devised. He gave the directions and hasted to the pier to stimulate and supervise their execution. He was the spokesman and first actor after arriving there. Of all the parties to the act of violence, he was the only white man, the only citizen, the only individual having recognized political rights, the only person whose social training could certainly interpret either his own duties or the rights of others under the Constitution of the land.

It would be futile, and worse, to argue that he who has organized, and guided, and headed a mob, to affect the abduction and imprisonment of others—he in whose presence and by whose active influence the abduction and imprisonment have been brought about—might excuse himself from responsibility by the assertion that it was not his hand that made the unlawful assault, or that he never acted as the jailor. He who unites with others to commit a crime shares with them all the legal liabilities that attend on its commission. He chooses his company, and adopts their acts.

This is the retributive law of all concerted crimes, and its argument applies with peculiar force to those cases in which redress and prevention of wrong are sought through the writ of *habeas corpus*. This, the great remedial process by which liberty is vindicated and restored, tolerates no language in the response which it calls for that can mask a subterfuge. The dearest interests of life, personal safety, domestic peace, social repose, all that man can value, or that is worth living for, are involved in this principle. The institutions of society would lose more than half their value, and Courts of Justice become impotent for protection, if the writ of *habeas corpus* could compel the truth, full, direct and unequivocal, in answer to its mandate.

It will not do to say to the man whose wife or whose daughter has been abducted, "I did not abduct her; she is not in my possession; I do not detain her, inasmuch as the assault was made by the hand of my subordinates, and I have forborne to ask where they propose consummating the wrong."

It is clear, then, as it seems to me, that, in legal acceptance, the parties whom this writ called on Mr. Williamson to produce were at one time within his power and control; and his answer, so far as it relates to his power over them, makes no distinction between that time and the present. I cannot give a different interpretation to his language from that which he has practically given himself, and cannot regard him as denying his power over the prisoners now, when he does not aver that he has lost the power which he formerly had.

He has thus refused, or at least he has failed to answer to the command of the law. He has chosen to decide for himself upon the lawfulness as well as the moral propriety of his act, and to withhold the ascertainment and vindication of the rights of others from that same form of arbitrament on which all his own rights repose. In a word, he has put himself in contempt of the process of this Court, and challenges its action.

That action can have no alternative form. It is one two clearly defined by ancient and honored precedent, too indispensable to the administration of social justice and the protection of human right, and too potentially invoked by the special agency of the case now before the Court, to excuse even a doubt of my duty or an apology for its immediate performance.

The cause was submitted to me by the learned counsel for the respondent without argument, and I have therefore found myself at some loss to understand the ground on which, if there be any such, they would claim the discharge of their client. One only has occurred to me as, perhaps, within his view; and of this I think it right to express my opinion. I will frankly consider it, however, if any future aspect of the case shall invite the review.

It is this: that the persons named in this writ as detained by the respondent were not legally slaves, inasmuch as they were within the territory of Pennsylvania when they were abducted.

Waiving the inquiry, whether for the purposes of this question they were within the territorial jurisdiction of Pennsylvania while passing from one State to another upon the navigable waters of the United States—a point on which my first impressions are adverse to the argument—I have to say:

1. That I know of no statute, either of the United States, or of Pennsylvania, or of New Jersey, the only other State that has a qualified jurisdiction over this part of the Delaware, that authorizes the forcible abduction of any person or anything whatsoever, without claim of property, unless in aid of legal process:

2. That I know of no statute of Pennsylvania which affects to divest the rights of property of a citizen of North Carolina, acquired and asserted under the laws of that State, because he has found it needful or convenient to pass through the territory of Pennsylvania.

3. That I am not aware that any such statute, if such a one were shown, could be recognized as valid in a Court of the United States.

4. That it seems to me altogether unimportant whether they were slaves or not. It would be the mockery of philanthropy to assert that because men had become free, they might, therefore, be forcibly abducted.

I have said nothing of the motives by which the respondent has been governed. I have nothing to do with them; they may give him support and comfort before an infinitely higher tribunal; I do not impugn them here.

Nor do I allude, on the other hand, to those special claims upon our hospitable courtesy which the diplomatic character of Mr. Wheeler might seem to assert for him. I am doubtful whether the acts of Congress give to him and his retinue, and his property, that protection, as a representative of the sovereignty of the United States, which they concede to all sovereignties beside. Whether, under the general law of nations, he could not ask a broader privilege than some judicial precedents might seem to admit, is not necessarily involved in the cause before me.

It is enough that I find, as the case stands now, the plain and simple grounds of adjudication, that Mr. Williamson has not returned truthfully to the writ of habeas corpus. He must, therefore, stand committed for contempt of a legal process of the Court.

As to the second motion of the District Attorney, that which looks to a committal of perjury, I withhold an expression of opinion in regard to it. It is unnecessary, because, Mr. Williamson being under arrest, he may be charged at any time by the Grand Jury; and I apprehend that there may be doubts whether the affidavit should not be regarded as extra judicial and voluntary.

Let Mr. Williamson, the respondent, be committed to the custody of the Marshal without bail or mainprize, as for a contempt of Court in refusing to answer to the writ of habeas corpus, heretofore awarded against him at the relation of Mr. Wheeler.

After Judge Kane had concluded, District Attorney Vandyke moved that a commitment under the seal of the Court be issued, and the defendant, Passmore Williamson, be placed in the custody of the Marshal.

Mr. Gilpin said he desired to make a motion that the defendant be granted permission to amend his return to the writ of habeas corpus.

Mr. Vandyke objected.

Judge Kane said that Mr. Gilpin was too late with his motion. Mr. Vandyke's motion had already been granted, and the prisoner was in the custody of the Marshal.

Mr. Gilpin then commenced an argument on the truthfulness of the original return.

Judge Kane said that his decision would be on file, and he also understood that it would be reported in full in the newspapers of this afternoon. He thought it would be better for the counsel for the prisoner to examine the decision at their leisure, and then prepare any motion that they might think proper to report.

Mr. Gilpin acquiesced, and the Court adjourned.

After the adjournment of the Court, Mr. Williamson's friends surrounded him and greeted him warmly. The defendant himself appeared perfectly cool and collected. Upon the other side of the Court-room, Mr. Wheeler was the centre of a circle of sympathizers. The Wheeler party seemed in high spirits at the result.

An intense feeling was evident in the countenances of the persons who witnessed the proceedings. Little groups talked the matter among themselves, and the scene afforded an excellent indication of the strength of feeling engendered by the vexed question of slavery whenever and wherever it arises.

Marshal Wynkoop subsequently lodged Mr. Williamson in Moyamensing Prison.

FURTHER FROM THE WHEELER CASE.

DECISION OF JUDGE LEWIS—THE ABDUCTING ABOLITIONIST, WILLIAMSON, REMANDED TO CUSTODY.

AN application was made yesterday to the Hon. Ellis Lewis, Chief Justice, for a writ of habeas corpus to bring up the body of Passmore Williamson, now in custody of the Marshal of the United States, in Moyamensing Prison, under commitment by the District Court of the United States for contempt of Court, in making an illegal false and evasive return to the writ issued in the Wheeler Slave Case.

The following is an abstract of the opinion of Judge Lewis, given this morning in reply to the motion. The Supreme Court was at Chambers at the time.

The Commonwealth ex rel. Passmore Williamson, agt. F. M. Wynkoop, United States Marshal, and Charles Hortz, Keeper of the County Prison. This is an application for a habeas corpus. Annexed to the petition, and forming a part of it, is a commitment by the United States District Court for a contempt of that Court in refusing to answer a writ of habeas corpus directed to the said Passmore Williamson at the relation of John H. Wheeler.

The counsel for the prisoner frankly states that they did not desire the formality of a writ of habeas corpus, if, upon view of the cause of detainer, I should be of opinion that the adjudication of the District Court was conclusive. The habeas corpus act does not require that the writ should issue in all cases whatever.

While the prisoner is detained by a legal process, warrant or order, for an offense not bailable, the case is excepted out of the act. [See act of 18th February, 1785, sec. 1.] So where the case has already been decided upon the same evidence by another Judge, there is no obligation to issue a new writ for a rehearing. 5 Bin., 304.

We therefore come at once to the cause of detainer. Every court of competent jurisdiction is an exclusive judge of contempts against itself. It would lead to endless confusion if one court was to reconsider contempts adjudicated by another. This doctrine was established in the Lord Mayor of London's case; 3 Wils., 188. The same doctrine was affirmed by the Supreme Court of the United States in Kearney's case. 7 Whea., 38.

Many other cases to the same effect are cited by Chief Justice Crauch, in Nugent's case, 1 American Law Journal, 107. But it is alleged that the District Court has no jurisdiction. No objection of this character was made at the hearing before that Court. The Act of Congress of 1789 gives it a power to issue writs of habeas corpus when necessary for the purposes of its jurisdiction and according to the usage of law.

That act also authorizes the Judge of that Court to issue a writ for the purpose of inquiring into the cause of commitment, provided it shall not extend to persons in jail, unless committed under the authority of the United States, or for trial before some Court of the United States, or where the prisoner is required to give testimony. Other acts of Congress authorize the District Judge to issue writs of habeas corpus in other specified cases.

It is not pretended that it issued in this case for persons in jail, nor does it appear to have been awarded in violation of State process or State authority. It may be that in action of law where the judgment of the United States Court is relied on as a defense, the jurisdiction must be shown, but in the writ of habeas corpus before a judge who has no appellate jurisdiction, wherever the jurisdiction of the United States Courts depends upon the existence of certain facts, and no question of jurisdiction has been raised on the hearing before it, every fact necessary to give jurisdiction ought to be preserved.

It is true that the judgments of the United States Court are erroneous where they do not allege jurisdiction, and may be reversed on appeal of writ of error for this cause; but they are not to be treated as absolute nullities by the parties who might have reversed them on error. McCormick agt. Sullivan, 10 Whea., 192.

If third persons who had no such opportunity may so regard them, it does not follow that the persons themselves may regard them as nullities in collateral proceedings.

It is alleged that the writ of habeas corpus cannot be used for the purpose of deciding the right of property. It is true that the habeas corpus act does not authorize the issuing of a writ for that purpose, but a writ of habeas corpus at common law may be used to deliver an infant to the parents or an apprentice to a master. Commonwealth agt. Robinson, 1 T. & R., 356. I see no reason why the writ at common law may not be used for the purpose of delivering a slave from illegal restraint and returning him to his master.

Conceding, then, for the purpose of argument—which we by no means intimate to be true in point of fact—that the District Court committed an error in deciding that the prisoner refused to answer the writ, and in giving a construction to the answer actually given—that it served in making an improper use of the writ, and that it violated the right of the prisoner in various other points—still it is not in my power to reverse its decision on any of these grounds.

If the State Court had issued a writ of habeas corpus, directed to the United States Marshal, and had adjudicated that he was guilty of a contempt in refusing to answer it, and committed him to prison, the District Court of the United States would have no power to release him.

Such an interference with the judgment of the State Courts would not be tolerated.

The respect we claim for our own jurisdiction we cheerfully concede to the decisions of other Courts of competent jurisdiction.

For these reasons the writ of habeas corpus is refused.—[Phil. Bulletin, Aug. 1.

IRON MANUFACTURES have of late years made gratifying progress in Ohio, as the following statistics of the interest in that State, gathered in the year 1853, will show. Pig Iron—furnaces, 35; tons of iron used, 140,610; tons of pig iron made, 52,658; bushels of coal consumed, 605,000; bushels of coke and charcoal, 5,428,000; operatives employed, 2,415; capital invested, $1,600,000; value of products, $2,000,000. Iron Castings—factories, 183; pig metal, iron, and ore used, 41,000; castings made, 38,000 tons; coal consumed, 840,000 bushels; coke and charcoal used, 355,120 bushels; operatives employed, 2,758; capital invested, $2,000,000; value of products, $3,200,000. Wrought Iron—factories, 17; pig metal used, 3,675 tons; blooms, 2,900 tons; coal consumed, 6,000,000 bushels; coke and charcoal used, 466,900 bushels; operatives employed, 708; wrought iron produced, 14,416 tons; capital invested, $700,000; value of products, $1,500,000. This exhibits a total of 235 establishments, producing to the value of $6,700,000, with a capital of $4,300,000, and employing 5,881 operatives.—*N. Y. Sun, Aug. 3d.*

Prohibitory Law.

THE following spicy summary we extract from the New York Evening Express. We should suppose, according to the reporter's finding that they were fined, not so much for drinking, as for being drunk.

Liquor Cases at the Tombs.

Before Judge Connolly—July 25th.

WANTS TO GO TO SEA.

William Martin lives at No. 15 Roosevelt street; don't know where he got his liquor from; says he is a sailor man, and he wanted the clerk to hurry up, as he wanted to go to sea. Committed for 10 days.

A CASE.

Eugene Sullivan, 107 St. Mark's Place sworn:

Clerk—Did you drink any liquor yesterday?

Pris—If I did not, I would not be here.

Clerk—Where did you get it?

Pris—Between a —— and a ()

Clerk—Did you pay for it?

Pris.—No, sir! I received it; it is bad enough to convict one's self, but to convict another is awful.

Mag.—Well sir, I'll have to charge you $10 for this business.

Pris.—(Hands up $9.) There, I have not got another cent.

Mag.—(to the clerk) Commit for one day.

Pris.—I see the reporters here, so I have no doubt my name will be down among the unfortunates in the papers to-morrow.

(Hands up another dollar, and leaves.)

MODEL WAY TO BRING UP A CHILD.

Mary Green, of 10 Roosevelt street, says she drank some beer yesterday; she always sends one of her children out for it whenever she wants a drink. She was deprived of the society of her children for ten days.

THROUGH A FRIEND.

Peter Newman says he lives 10 Hamilton street; drank a glass of beer at a Dutchman's corner James and Front street; was treated by a friend, who paid for it. 10 days also.

MIXED HER LIQUOR.

Miss Ann Anderson says she lives No. 28 Spruce street; she drank some beer and brandy at the house of Mr. McLaughlin in Catherine street; it is a private house; it was given to her. 10 days too.

At the Essex Market Police Court.

Before Judge Wood.

PRINCE STREET LIQUOR.

James Edwards, lives No. 178 Thirty-first street, says that he drank some liquor in Montgomery Hall, in Prince street; could not tell how much he drank; did not pay anything for it; his acquaintances treated him.

LAGER BEER.

Hannah Miller, lives 28 Suffolk street, says that he drank some lager beer in his own house; also took a glass of brandy in a German house in Nassau street; can't tell the quantity thinks it was less than 15 gallons.

PECK SLIP RUM.

Cornelius Lakin, of 299 Water street, says he drank liquor in a great many places yesterday; among the rest he drank some rum in Peck Slip.

IMPORTED FROM WILLIAMSBURGH.

Charles Riley, lives 99 Gold street, drank his liquor in Williamsburgh; brought some over with him; that's what made him drunk.

All the above were looked up for 10 days.

Business before Justice Wood was rather dull this morning, attributable to the summary manner the Judge disposes of the cases.

At the Jefferson Market Police Court.

Before Judge Pearey.

The calender at this Court this morning was very light, owing no doubt to the fickleness of the weather.

GOT IT IN A SUGAR HOUSE.

Herman Strouler, living at 400 Greenwich street, says he got his liquor in the Sugar House, in Duane street; from there he went down on board of a ship near Barclay street, and took a glass of gin with the boys.

ANSWERING THE REQUIREMENTS OF LAW.

Joseph Minor, lives No. 69 East 26th street; says he drank two glasses of beer at the corner of 28th street and 7th avenue; also two glasses of brandy at the corner of 27th street and Broadway; paid 6 cents a glass for it; drank one glass in 27th street, near Broadway, and another glass at the corner of 4th avenue and 27th street. Total, 4 glasses of brandy and 2 of beer; but he was not so far gone but that he could take care of himself; Judge thought different, and concluded to lock him up for 10 days.

SICK MAN.

Michael Savage, of somewhere in 25th street, says that he was very sick, and could not walk a great ways, and that the policeman took him to take care of him; but it was no use; 10 days to recover.

Mexico.

MEXICO, Thursday, July 19, 1855.

Santa Anna having proposed to permit the introduction of some forty or fifty thousand bushels of flour and other provisions at a merely nominal duty, the General Agency of Agriculture representing the views expressed by the farmers throughout the country, has presented a memorial to the Government praying for the protection of home industry. It sets forth the necessity of agriculturalists being able safely to rely on having the whole of the home consumption to supply, under the shelter of the laws. It claims also the liberty to export the national productions, excepting the precious metals.

The necessity for protection is shown by an enumeration of the evils and burdens from which the agricultural interest of the country is now suffering, among which was the following:

1. The want of capital among the farmers, and the large amount of interest they have to pay for borrowed money.

2. The ecclesiastical burdens, being not only a tythe, or one-tenth of the produce of the land exacted by law for religion, but the necessity of each estate-owner to support a chapel on his estate as well.

3. Civil taxes: the *acabalas* duty of three per cent., the tolls, and numerous municipal imposts.

4. Two years in five the farmers are unable to pay the expense of cultivation by their crops, owing to unfavorable seasons, in which years they are not exempt from the imposts just enumerated.

5. The great scarcity of animals: the trade in mules and horses formerly brought from the territory ceded by the Guadalupe-Hidalgo Treaty to the United States is now stopped; the Indian depredations have lessened the supplies from the frontiers, and the stock formerly in possession of the farmers having been seized for the purpose of civil war.

6. The bad roads of the country, which added to the scarcity of mules render transit to market exceedingly expensive.

7. The condition of the laborers rendering it necessary that all their extra expenses at marriages, sickness and burials, should be borne by the estate-owners by whom they are employed.

These evils it is contended render it impossible that the Mexican farmers can compete with foreign growers who have the advantage of cheap land and low freights.

It appears that some farmers in Mexico are in such a deplorable condition as to be obliged to lay their crops under embargo in order to continue operations.

The memorial concludes by requesting that the decrees for a forced loan, and for the contributions enumerated be declared null.

How far these representations may affect the policy of Santa Anna remains to be seen. They certainly cannot be long disregarded without serious risk to the Government of the Republic.—[N. Y. Tribune.

CHURNING.—Butter should always be churned in a room or apartment the temperature of which is between thirty and sixty degrees. At sixty degrees butter is obtained in the greatest quantity, and at about fifty-two degrees of the best quality. To those interested in dairy management, these facts are of the highest practical importance. A thermometer should always be suspended in the dairy or milk room, and all the operations regulated by it.—*Poultry Chronicle.*

A MAN living about forty miles from Cairo, Illinois, named Evans, was bitten by a mad dog recently. He became mad, and during his paroxysms five men were unable to hold him, and, in compliance with his earnest entreaties, a number of persons placed him between two feather beds and smothered him to death.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, AUG. 11, 1855.

Missionaries to the Marquesas, Marriage, &c.

On Sunday evening last, for want of other employment, we strolled off to the Rev. Henry Ward Beecher's Church, Brooklyn; at which place, in the room of Mr. Beecher, we happened to stumble on a missionary performance, preparatory to two young men and two young women, and one white man and one colored woman (a Marquesian) bidding adieu to this country for the scene of their future labors, the Marquesas Islands. An elderly, plain matter-of-fact sort of gentleman, whom we learned was Mr. Lewis Tappan, presided. Rev. George Whipple, Secretary of the American Missionary Society, seemed to be next in command. An aged gentleman, Rev. Mr. Jocelyn, on the platform; a Mr. Mills, native of Ireland, his wife—a Kanacka; the Rev. Mr. Seymore and lady; Dr. Coxie of Ohio, and his "*makings of a wife*" Miss. Platt, filled up the programme.

Mr. Jocelyn officiated in prayer, and Mr. Tappan made a few plain remarks, and read a letter commendatory of Mr. Mills, whom he was going to introduce to the meeting, requesting him, at the same time, not to occupy too much time, as there were many other ceremonies to be attended to; from this we expected that Mr. Mills was rather prosy, and consequently this gentle admonition. Mr. Mills being introduced, stated that he was born in the north of Ireland, came to this country while young, lived in Schoharie Co., left thirteen years ago on a whaling expedition. (About this time some lady contrived to go off in a fit, that caused quite a sensation; we lost some of the thread of the discourse.) He informed us that he and several others were left in a boat in the Pacific, how he and his partners made their way to one of the Marquesas Islands, how he was afraid of being eaten, and his companions were also afraid of being eaten, having heard that the islanders were canibals; how that when they met with the islanders, neither he nor his companions were eaten; how that they didn't eat people generally; that it was his opinion that they only eat parts of their enemies, and that they did not in reality eat that; he thought they only chewed it to show their triumphs over them; whether they spit it out again, as Napoleon *le premier* did Moscow, we could not learn, for a violent storm came on which prevented our hearing. However, he assured us there was no danger of being eaten there now, as the doctrine has become obsolete; that it was more a historical thing than a reality, a sort of raw head and bloody bones story; and the last canibals, some two or three old men, were nearly dropping into the grave. He told us how he and the rest planned an escape, but that he was left alone—a sort of Robinson Crusoe; that he became a great favorite with the chief, and finally a favorite with his daughter, and it would seem that she was with him, for they were married; he had her with him. The old chief died, and Mrs. chief, the daughter, it would seem, took the reins, and he acted as a kind of regent—not "*king of the canibal islands*"—but a sort of Prince Albert to Queen Victoria; only from his relation, we should judge, possessing more power relatively. He told us that he taught the natives how to trade, and speculators how to trade with them. They made a law, that is he and the people, that sailors should not stop on shore at nights, and that the natives should not go on board at nights; this was very good, but rather difficult to enforce; he thought the natives were Jews, for they circumcised and practised other Jewish ceremonials. How that having taught them to trade, and done them much temporal good, he had come to this country to bring them a missionary; that on this also he had been successful, and was not only taking one, but two, so that we infer that Marquesians will be safe for the next, as well as this world, providing they are only obedient, and provided also that they should find no Mormons there; for be it remembered, the Mormons in the Sandwich Islands have been very troublesome to these said missionaries, having led many of the people and some of the chiefs to believe in Mormonism, and moreover, having established a Mormon colony on one of those islands.

Mr. Mills was evidently not accustomed to public speaking, and would be rather a poor hand to make a lion of. He said he told his story in his own way, and he thought for the last time in this country.

Mr. Whipple, or rather the Rev. George Whipple, then came forward to deliver what he called *the charge*. On this announcement by the President, the two missionaries and two ladies stood up, Mr. and Mrs. Seymore, and Dr. Coxie and Miss Platte, as the wife or lady of Dr. Coxie. Now what the ladies stood up for we could not ascertain; whether they had a legal right as lady and lady elect of two missionaries to receive part of the charge delivered by the Rev. gentleman, as missionaries; or whether they considered themselves, male and female, one, or to be one; or whether it was out of respect to the husband and husband elect, we did not ascertain. We were as much puzzled when the charge was being delivered. Mr. Whipple commenced by telling them that they would find the authority to preach the gospel in St. Mark's Gospel: "Go ye into all the world and preach the gospel unto every creature." Now as we have always thought that these words were spoken, and this commission was given, to the apostles of Jesus Christ, we could not see how it could be made to apply to the Revs. Seymor and Coxie. Perhaps we are a little too particular; but we could not help thinking that a man would cut a curious figure with a printed copy of the commission of George Washington in his pocket, were he to go to a regiment of American troops, and because he could there read that Gen. Washington was commander-in-chief of the U. S. forces, that therefore he possessed the General's authority.

Mr. Seymour then addressed the audience; he is a young man of promising appearance, has a good delivery, a natural talent, and we thought quite as competent as any one present; he seemed to be sincere. Pity that youth and talent should be wasted and perverted in such an enterprise.

Mrs. Mills was then invited on the platform for the purpose of giving the audience an opportunity, and thus we saw a live Kanacka—a princess, too; her size a medium, her complexion a dark brown, bordering on black, darker than an Indian; her features broad, and rather intelligent; she had a pleasant expression, and withal a good degree of firmness and self-possession.

Dr. Coxie and Miss Platte were then united in the bands of holy matrimony by Mr. Whipple. They made happy, and the meeting dismissed we sallied home in a rain storm, concluding we had read another chapter in human life. We could not help having thoughts like the following: Here are two young men and women going out for the ostensible purpose of preaching the gospel, nor do we doubt their sincerity; yet that that gospel was not the gospel of Jesus Christ, but something they had been taught by those men that were setting them apart and their coadjutors; that their commission was not even a counterfeit, it was stolen on the bare assumption of others (the apostles) rights or authority; that consequently there was not the same power as that associated with the original true commission in Mark xxi. 17. That they did not, "baptize for the remission of sins," nor "lay on hands for the gift of the Holy Ghost." That "*these signs*" (which it was said should follow, do not) "follow those that believe." That they have a fictitious authority, new doctrines, new ordinances and administration, and a new gospel; that if their gospel is true, that taught by Jesus and his apostles was not. If that taught by Jesus was true, theirs is false. Under these circumstances, then, we felt sorry for the young men and all concerned, and thought here is another humbug; one that may be called a respectable, a christian, an orthodox humbug, but yet a humbug; and the more respectability and orthodoxy attached to it, the greater the plausibility, deception and humbug. No wonder that Mr. Whipple had to admit in his charge, "that drunkenness and other evils of great magnitude often followed the missionaries."

Trouble in Utah.

"THE Mormons are in a sad way as to their crops, which have been blighted by drought, and devoured by locusts, crickets, and grasshoppers. A scarcity of food is anticipated, and Brigham Young, who has made a tour of observation through the country, advises the Saints to make short visiting excursions in whatever direction they can. The Indians, too, are becoming more and more troublesome every day, and altogether it is not unlikely that the settlement at Great Salt Lake City will be broken up before long. We never supposed that Providence would permit such a nest of abominations to flourish a great while in any land."

How pious men do get sometimes, as if the editor of the Ledger, or many other editors in this great metropolis, believed in Providence. Now, we presume that the editor of the Ledger knows no more about the Mormons than the Mormons do about him; but he hears a barking, and, like all other whiffets, he must prance, bark, show his teeth, and otherwise exhibit his little-doggishness. If Providence was swift to punish transgression and corruption, the beastly licentiousness and corruption practiced in this polluted city would have caused its overthrow long ago.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

STAR please copy.

Blood in California.

IT appears by a summary in a California paper that the work of blood in that State was as follows:

Killed from January to May inclusive, in street fights and otherwise	139
Hung by the Sheriff	2
Hung by the mob	23
Convicted of murder	9
Total	173

"The Wrongs of Woman."

A Strange Suggestion.

To the Editor of The New York Daily News:

DEAR SIR: The justice of your remarks on this subject, as published in your issue dated Sunday, July 29, must be apparent to all. Having given some consideration to the subject, I lay before your readers the only possible remedy for so great an evil and correction of so great a wrong, which suggested itself to me.

It is this: Make a law whereby any woman, no matter what her previous character may have been, can oblige to support her, any man whether married or single, upon adducing sufficient testimony to show he had, whether with her consent or without, improper connection with her.

As such a law will afflict none but the wrongdoer, I cannot see why the moral sense of the community should not approve it. Its effect will be to diminish considerably the number of visitors to ill-famed houses, thereby diminishing the number of the same, removing in a great degree the temptation to crime; and in any case that a wrong be perpetrated it will throw on the guilty parties equal shares of the disgrace, performing at the same time an act of manifest justice, by securing to the robbed victim at least bodily support, and a far easier road to repentance.

Some may think such a measure harsh; indeed, it may be urged it would defeat its own object and serve as a temptation of itself. It may furthermore be urged, that in case a man cannot support his victim, the law becomes a nullity. I think differently. As the laws of society and the laws of the land at present are, there is but one victim. The seducer may enter church and mix in fashionable circles, as you have truly said, while the unfortunate whose mind is the weaker, whose nature, more confiding and unsuspecting, must seek for happiness but in the grave. Either she must immure herself in a den of infamy and there die, or else starve disowned and uncared for. For her, there is no hope. I, on the contrary, would victimize neither, but rescue her from ruin, and leaving it altogether at the option of him on whom she has strongest claim, to marry her, or else act in the capacity of a divorced husband; providing support for her according to his means—a very just and easy penalty.

It will not hurt him; it will save her; and in the name of humanity, where else can she more naturally turn for support, and even—though I do not go so far as to insist on it—for protection?—PHILOS.

We are really glad to see a principle of this kind agitated, the way females are now abused, without redress, is a perfect outrage to humanity. Why should not man, in nine cases out of ten, the betrayer and seducer of the too confiding weaker vessel, be made at least to bear his portion, both of the expense, and disgrace associated with such proceedings? Why should woman, because the weaker vessel, be made to bear all the hardships and opprobrium of these illict associations, whilst her craven, heartless deceiver perhaps stultifies himself in the ruined fame and broken heart of his victim and perhaps adds hyprocritical piety to his other remorseless crimes? Will justice, on this subject for ever sleep, and taking confidence be unrewarded by the heartless mockery of unprincipled villains, who after blasting the hopes ruining the fame, and forever destroying the innocence and purity of the fair, but too confiding, and yielding daughters of Eve, leave the wreck they have made, and hide themselves behind the screen of a falsely prudish corrupt etiquette, glazed over with hypocracy and denominated *petit faux pas*, or simply perhaps, Oh! you wicked man, you bad fellow! You play the devil with the hearts of women, &c., &c. Whilst the poor betrayed one is writhing and agonizing in secret over her ruin and desolation, he from his hiding place like the pirate, only not so honest, as he does not carry his flag, (which should be a death's head and bones) is ready to pounce upon his next victim. We look upon such men as monsters in human shape; as degraded, heartless, wretches; who would barter their honor (!) and the virture and peace of confiding betrayed innocent for a momentary gratification, and gloat over the misery and wreck occasioned by their fiendish acts.

If their is one case above another in women's rights that wants advocating this is it.

Know Nothingism in Kentucky!

"War' to the knife!"

RECENT dispatches from Louisville, Ky., inform us that the election now going on there, is bringing the Know Nothings and Anti's into very belligerent attitudes; in fact these parties have gone so far as to bring into requisition their weapons of offence and defence, killing quite a number on both sides, and burning a number of dwellings. The difficulty seems to have commenced in the first ward on the 6th inst., while the election was going on at the polls, a Mr. Burge, an American, was beaten and stabbed by a party of Irishmen until it was supposed he was dead. The provocation leading to this is not stated; the Irish party were arrested and lodged in jail. Soon after this there were large collections of people in the streets—foreigners and natives—both fighting to kill, and numbers *were* killed, it appears, on both sides. One Irishman was hung by the native mob. In the eighth ward, the Americans were fired upon from the German and Irish dwellings, which dwellings were set fire to by the natives, and burned with some of their inmates—how many is not known, but a number of bodies have been found about the ruins in a charred state. The Natives then proceeded to the *Times* office, and would have demolished it, but for the influence of Mr. Prentice and others of the K. Nothing party.

On the seventh, there still being symptoms of a repetition of the scenes of the day previous, large accessions were added to the police force.

It was ascertained this morning that upward of twenty persons had been killed on yesterday; the Mayor has issued his proclamation as usual.

We would say, better keep a little more cool if possible, or move out west, where you can live further apart; Uncle Sam you know is able to "give us all a farm."

THE Mirror wished to insinuate, and to have people so understand it, that a piece published by us a few weeks ago, favorable to Mormonism, "had slipped in rather accidental;" but as the editor's memory seems to be short, we publish the following, bearing date October 24, 1854, nine or ten months since. Was that also an accident?

"THE MORMONS.—The Courier and Enquirer has a leading article on this subject, in the course of which occurs the following paragraph:

"'It is a community of vagabonds, gathered from all quarters of the civilized world, setting at defiance the religion, the morality, and the decencies of the age, impatient of all civil authority, and burying themselves in the midst of a desert, for the very purpose of being out of the law's reach.'

"Without desiring to take up the cudgels in defence of these disciples of Joe Smith, it is but an act of simple justice to them to say that the above extract contains not one word of truth. A more industrious, honest, law-abiding community can hardly be found. The municipal regulations of Salt Lake City are admirable, and a more moral (barring their open polygamy) and orderly citizens we have never seen in any part of the world. They number very many men of intelligence and education, and a residence of several weeks among them failed to note a single 'vagabond' in their midst. They are exceedingly hospitable to California emigrants, and furnish them supplies at reasonable rates. Their settlement is a great benefit to 'overland' travellers."

The last accounts we have from him about Mormonism, in reply to his exposure, is, "that it is too warm weather to talk about it."

It does make some people sweat either to perpetrate the truth or acknowledge it when it is told.

NOT A RELIGIOUS DELUSION.—The history of the Mormons is the living wonder of these latter times. In their origin—in the absurdities and abominations of their religious faith—in their persecutions from place to place—in their rapid multiplication by reinforcements from all parts of the civilized world—in their perseverance, industry, and success, the creed, the prophet, and the followers of Mormondom, are, in many respects, without a parallel in the history of religious delusions.—[Herald.

We presume Mr. Bennett don't read the Bible. We will post him a little. There was a religious sect called Christians that existed eighteen hundred years ago in Asia, whose leader was put to death for being a blasphemer, a traitor, an associate of publicans and sinners; who was reported to be a gluttonous man and a wine bibber, and a stirrer-up of sedition; he professed to rise again after being put to death; when the guards actually said that his disciples stole him away; and these very disciples a low, vulgar herd; unlettered men, fishermen, publicans, tax gatherers, &c., the scum of society, presumed after his death to testify to the truths of his religion—Christianity. It would scarce be credible that such men, with such a founder, advocating such absurd pretensions, would have been followed. Yet so it was, and multitudes believed on him, and now his doctrines are orthodox, and Mr. Bennett—save the mark—one of his professed followers.

Our cotemporary, notwithstanding his christianity, is evidently ignorant of his Bible. Read your Bible, Mr. B.; read your Bible.

WE clip the following from the St. Josephs, Mo., Weekly Gazette of July 25:

"FOR SALT LAKE CITY.—Messrs. A. T. Bauble, Carroll Hughes, and several others, left this city on Monday last, *en route* for Salt Lake City. Messrs. Bauble and Hughes will take charge of a train of forty-three waggons, freighted with goods for Livingston & Kinkead. The company will embrace about fifty men, well armed and equipped. Messrs. Bauble and Hughes are old voyagers on the plains, well acquainted with the nature of the Indian tribes that inhabit the country through which they will pass, and if the residue of the company are as good grit as these gentlemen, they will be able to fight their way through though they should encounter a host of Pawnees or Sioux."

From the same paper we are glad to learn the following. While the building of a boat to sail between St. Josephs and Council Bluffs shows a creditable enterprise on the part of the projectors, it will be quite a convenience to these up river towns, and we hope will yield good returns to the company.

"ST. JOSEPHS AND COUNCIL BLUFFS PACKET.—A few weeks ago we mentioned the fact that a company was forming for the purpose of purchasing a steamboat to run as a regular packet between this city and Council Bluffs, but as no suitable boat could be purchased, the company concluded to build a new one expressly for this trade. Maj. Barrow informs us the hull is now building at Madison, Ind., the machinery will be put in at St. Louis, and that she will be completed by the first of February, and ready for running by the time navigation opens in the spring. The hull of the boat will be one hundred and eighty feet long; beam, thirty feet; floor, twenty eight feet; two engines, twenty inch cylinders, and six and a half feet stroke.

"This boat is exclusively a St. Josephs up river boat, being owned entirely by citizens of this place, and as such should receive the patronage of this community."

At a convention held at Lexington, Mo., a number of resolutions were passed, from which we extract the following:

"6. That these organized bands of colonists, shipped from Massachusetts and other quarters under State patronage, and resembling in their essential features the military colonies planted by the Roman Emperors upon their conquered provinces, rather than the pioneers who have hitherto levelled the forests and broke up the plains of the West, authorize apprehension of an intent of exclusive occupancy, and will necessarily lead to organized resistance on the part of those who, under the Constitution and laws of the United States, have equal rights to possession, and whilst we earnestly deprecate such results, we are justified, in advance, in placing their entire responsibility upon those who have commenced the system, and are the aggressors.

"7. That we disclaim all right and any intent to interfere with the *bona fide*, independent settlers in the Territory of Kansas, from whatever quarter they may come, or whatever opinions they may entertain, but we maintain the right to protect ourselves and our property against all unjust and unconstitutional aggression, present or prospective, immediate or threatened, and we do not hold it necessary or expedient to wait till the torch is applied to our dwellings or the knife to our throats, before we take measures for our security and the security of our friends.

"8. That the eighteen counties of Missouri lying on or near the border of Kansas, with only an imaginary boundary intervening, contain a population of about fifty thousand slaves, worth, at present prices, twenty-five millions of dollars, and this large amount of property, one half of the entire slave property of the State, is not merely unsafe but valueless, if Kansas is made the abode of an army of hired fanatics, recruited, transported, armed and paid for the special purpose of abolitionizing Kansas and Missouri.

"9. That this convention and the people they represent, and the State Government of Missouri and the entire people thereof, should take such measures as to them appear suitable and just and constitutional to prevent such disastrous consequences to their security and prosperity and peace, and confidently relying upon the sympathy and support of the entire South and Southwest, whose alternate fate must inevitably be the same with theirs; and consequently relying also upon the conservative portion of the North, they respectfully appeal to the good sense and patriotism of the entire North to put down such fanatical aggressions as have hitherto characterized the movements of Emigrant Aid Societies, and leave the settlement of Kansas and the regulation of its domestic institutions to be controlled as the settlement and institutions of our other Territories have been, by those impulses of self interest and congeniality of feeling on the part of the settlers, which, by the national laws of climate and soil, will, if undisturbed, invariably determine the ultimate condition of the Territory.

Resolved, That in view of acts of the State of Massachusetts and other Northern and North-western States, practically nullifying the Constitution of the United States, and the laws of Congress relating to the rendition of the fugitive slaves, and in vindication of the Constitution and for the purpose of preserving the integrity of the American Union, we recommend to the General Assembly of Missouri to pass such retaliatory measures as may not be inconsistent with the Constitution of the United States or the State of Missouri, discriminating against the sale of the productions, manufactures or goods and merchandize of any description whatever of said States within this State as may be deemed proper for that purpose, and that such retaliatory measures shall be made operative as long as the offensive legislation afore referred to continues on the statute books of those States."

Return of the Jews.

WE see it stated that Sir Moses Montefiore, who lately passed through Vienna on his way to Palestine, goes there to purchase a large district in the country, to settle upon it the Jewish paupers of Jerusalem. Eventually his purpose is to settle there all those Jews who feel inclined to return to the country of their ancestors. This is perhaps, the first practical effort yet made at procuring a return of that widely scattered race.—[Woman's Advocate.

Synopsis of Coming Events.

SCENE FIRST.

Zach., 1st chap., 17th v.—Cry yet, saying, Thus saith the Lord of hosts; my cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort "Zion," and shall yet choose Jerusalem.

SCENE SECOND.

21st v.—Then said I, what come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head; but these are come to fray them, to cast out the horns of the Gentiles which lifted up their horn over the land of Judah to scatter it.

Luke, 21st chap., 24th v.—And Jerusalem shall be trodden down of the *Gentiles* until the *times of the Gentiles be fulfilled.*

SCENE THIRD.

14th chap.—Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle. *4th v.*—And the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley; and ye shall flee to the valley of the mountains.

SCENE FOURTH.

3d v.—Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle.

12th chap., 9th v.—And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

3d v.—I will make Jerusalem a burdensome stone for all people; all that burden themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it.

SCENE FIFTH.

13th chap., 6th v.—And one shall say unto him, What are these wounds in thine hands? Then he will answer, Those with which I was wounded in the house of my friends.

SCENE SIXTH.

12th chap., 10th v.—And they shall look upon him, whom they pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

SCENE SEVENTH.

8th chap., 4th v.—There shall yet old men and old women dwell in the streets of Jerusalem, and every (old) man with his staff in his hand for very age.

5th v.—And the streets of the city shall be full of boys and girls playing in the streets thereof.

13th chap., 20th v.—In that day shall there be upon the bells of the horses holiness unto the Lord.

11th v.—And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited.

9th v.—And the Lord shall be king over all the earth; there shall be one Lord and his name one.

Mi., 4th chap., 2d v.—For the law shall go forth of "Zion," and the Word of the Lord from Jerusalem.

SCENE EIGHTH.

8th chap., 22d v.—Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

23d v.—In those days ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.

The Isthmus Expeditions.

SAN JUAN del Sur, that little, but valuable and important position on the Isthmus of this continent, claimed both by the State of Nicaragua and the illustrious king of the Mosquitoes, appears to be now unfolding the first scene in a drama, the importance of which is understood by a few, and least by the power that at present assumes to be most vitally interested in the question at issue.

Col. Kinney, the armed expeditionist and swarthy leader of an uneasy gang, has luckily saved himself and his cause by a most opportune shipwreck, which thus allowed him, while a British man-of-war was on watch, to enter safely and in disguise. So far is the British command out on the station inveigled, as to invite him to visit. Col. Kinney to pay a visit to his vessel, and the Nicaragua Transit Company though feigning to oppose him by force, by placing soldiers in command of posts on the river, by which access to the interior is gained, are being nonplussed by the evident welcome he has received from the people of San Juan, by the peaceable manner in which he was setting to build a house, by the laborious industry of his men, and by threatened accessions, which may arrive any day. He will soon be secure from any effective attacks in his position, and the previous waving of his authority is a fact conceded. We may yet see reduplicated Joseph's dream of the lean kine swallowing the fat kine; for Colonel Walker, on the other side of the Isthmus, having sided, in consequence of the disaffection and treachery of his own followers, with the government troops, instead of Nicaragua swallowing San Juan, San Juan may swallow Nicaragua.

This will be far from welcome tidings in Europe. The goverment of the United States having disowned the expedition, cannot be accused of violating what is known as the Clayton and Bulwer treaty. Yet Republicanism is being now fairly rooted in the soil, one with sympathies and affinities to that pertaining to the United States, and after a fashion not to be destroyed by a cannonade in the bay, or a pitched battle and skirmish in the interior.

Those deserted mountains, those silent valleys, those waving woods, are all destined to experience for weal or woe, "modern civilization." It is no paradise as yet, though it has limes and oranges, flowers of dazzling brilliancy of color, the dark, dream-like appearance which belongs to a land where nature is in full and luxuriant bearing. Scheming traders and armed colonists are counter-checking British designs and grants are done away with by a forced and absolute sovereignty of armed squatters. No documents signed "King Robert Charles Frederick," will avail against the energy of Northern enterprize; Central American States may protest, charges may be brought of intrigue and encroachment on the Musquito shore, British forces may be augmented, but all will prove powerless after an accompliahed seizure. To him we look to the increasing commerce of the western Asiatic shores, and consider how the traffic of the two continents shall be beheld, within the knowledge of now living individuals passing the narrow neck of land known as the Isthmus, when we consider how imbecile are the present governments; through what ages of sloth they have subsisted, we cannot well narrate the present movement however insignificant, comparatively, it may appear in its beginnings. French, English and Spanish colonists have failed on the very ground where these hardy men have come to represent maternal progress. We may assume they will be successful because representing more than a selfish impulse, because embodying that self sacrificing energy peculiar to the American people, when the aim has in men the well being of thousands. Thus animated, they will be sustained, and though we cannot give them unqualified commendation, we must yet regard the movement as being virtually one of advance and progress, bringing the North and South, East and West, nearer together by a new living link.

The Foreign News.

THE news brought from England is indicative of the absence of any firmness of purpose on the part of the ministry having charge of the conduct of the present war, and who time their action according to parliamentary clockwork. With such absence of unanimity of feeling, with such revelations of political immorality as are taking place, there must reign a general distrust. In fact, a gloom seems to spread over the face of the nation, in the conviction that the day has passed for a people to be misled by sophistry. And yet in the matter of the Sunday Restriction Labor Bill there has been nothing like moral courage shown, even by those who most stoutly opposed it. They fled like a frightened herd before the staves of a pack of policemen, and vented their impotent spite, like Cæsar Paul the madman, on glass and stones. Even now none seem to see, what the French have long found it their interest to see—the laws governing labor.

It is a thing not to be absolutely controlled, or to be controlled effectively, the right to it must be first established. When in the history of the world was a moral offense restrained through fear, as the sole operating motive? The present exclusion from such places as the Royal Palace and the National Gallery, though the former belongs to a private company, and the latter is the property of the people savors of an intolerancy worthy of the most bigoted days of Puritanism and Romanism. With these men the present dispensation is of virtual slavery; they have no freedom of spirit in their cramped up creeds, no exercise of the least susceptibilities of the heart in the artificial state in which they politically and socially exist. Man was not made for a heavy heart, but so long as he is dictated to by law as to the days on which he shall and shall not work, or as long as he lives under a government imposing such regulations at the expense of the laboring class, he cannot breathe freely the air of heaven, or enjoy the true luxury of life. There is an evident absence of principle on the part of the rulers of England; but no man rises as yet to shake off the ignominious shackles.

Important from Texas.

AID FOR THE MEXICAN REVOLUTIONISTS—SAM HOUSTON AND THE KNOW NOTHINGS.

NEW ORLEANS, August 7, 1855.

THE San Antonia Ledger gives an account of the organization of a military force in Texas, to aid the Mexican revolutionists. The first part of the expedition arrived at Leona river on the 16th of July, and additional men were hourly arriving. Great numbers were expected to cross over on the 24th. Captain Henry, commander of the Texan Volunteers, issued addresses to the people of Texas and Mexico. To the former he said it was their intention to aid in the establishment of a more republican government, and finally bring it under the protection of the American eagle.

Gen. Houston has written a letter publicly endorsing the Know Nothings.

THE PHILADELPHIA SLAVE CASE.—Philadelphia, August 9, 1855.—True bills having been found against Passmore Williamson and six colored men, for assault and battery on Col. Wheeler in carrying off his slaves, their cases were called to-day in the criminal court for trial, but were finally postponed till the 27th inst.

ARREST OF CYPRIANS.—About twenty of these unfortunates were arrested while parading the streets of the Fifth Ward on Wednesday night, and taken before Justice Connolly, who disposed of them summarily, some of them getting three months in the Penitentiary.

A RUMOR is current throughout the West Indies of a contemplated transfer of Dominica and St. Lucia to France, in exchange for the French colony of Chandernagore, in the East Indies. The Antigua and other colonial papers have given free circulation to the rumor, adding that the matter is under consideration of the English and French Governments, and will be shortly concluded, but they cannot trace it to any regular foundation.

Correspondence.

From Our Ohio Correspondent.

WAGGONER'S RIPPLE, Adams Co., O., July 28, 1855.

To the Editor of the Mormon:

SIR: The hurry of business, the loss of my wife by malignant cholera, and my own sickness of the same disease, have delayed the sending of this communication to you for three weeks; though not half well yet, I have sat down to send you at least some part of it, which may do some good at this critical time, if anything can be considered of any weight coming from so obscure a source.

Question—What have Congress to do with the institutions of the Mormons?

It is an axiom attributed to Sir James McIntosh that "States are not made, they grow." But this sentiment is not applicable to the United States, except, in a limited degree, to the original thirteen. The clause in the Constitution which imposes on all the States, specially the new ones, a certain form of government (Republican,) makes the governments of these States matters not of providential growth, but by preconcerting human means of course of purely human fabrication; they do not grow, they are made. From this category, however, the State of Utah, still conventionally termed a territory, must be excepted. Now, it must appear evident to every ingenuous mind, not petrified by tradition and conventionalism, that this clause of the Constitution annihilates in the bud the most essential principle of that liberty for which the American people professed to contend, the pursuit of happiness in their own way; for it is but mocking the individual to propose to him a right which is, at the same time, denied to the community of which he is a member. If the individual or community may pursue their own happiness, they must be allowed free use of the appropriate means, the unrestricted privilege of free experiment in social science. To assert that any method is exclusively right, and forbid all others, is at once closing the door against free investigation; and social science, including government, ought to be as free to experiment and investigation as any other science. But the American people, or rather their leaders, while they discarded monarchy, retained despotism, and professing to divorce Church and State, they nevertheless retained, in the civil and State laws, the alliance between the dogmatical theories and statutes of the religionists and the means of justice and expediency of the secular rules; they still thought themselves strong and wise enough to help God in the institution of the Sabbath, and in the conditions of the family relation; or to atone for their exclusive devotion to mere temporal good, a common expedient with men of the world, they flung these things to God, as a sop to Cerberus, to keep him quiet.

In this respect the State governments have acted at variance with the professed principles and practice of the American General Government, for the Constitution takes none but a prohibitory notice of religion, and the Government has recommended itself to Mahommedan and Pagan States by professing to be not a Christian Government, and has made treaties with them accordingly. Now, the peculiar features of the family relation which we derive from our European ancestors, styled monogamy, are maintained by a religious dogmatism for the ground on which the opposite, polygamy, is exposed, is purely religious and moral. Polygamy is not taxed with any features necessarily militating against State expediency or civil security. The General Government is called upon in very urgent terms to exclude Utah, as a State, from the Confederacy, on account of the irreligion and pollution of the polygamy of the Mormons. As to the pollution, that is a matter of fancy: our half-shaped ideas of pollution and chastity are derived from the institutions of the Jews and ancient Heathen nations, and have nothing to which they are properly applicable in a true Christian community; and if their pollution is so dreadful an evil it is they that have to stand it, not we. We will have enough to do to repent of our own sins, our enormous covetousness, our savage extortion, our distended pride, our gluttony and licentiousness. As to their irreligion, that is a matter with which the General Government has consistently nothing to do. The followers of Budh, Brahma, Mahommed and Zoroaster, and the total atheist have as much constitutional right to the protection of this Government as any of the professed followers of Christ. The theory of the Government guarantees the right to the exercise of religion in any forms and in all details, provided those details do not infringe on the recognized rights of others. Who shall dictate to others as to their most private concerns, the conditions on which parties may agree to live together? If they but live together in peace, and without annoying others in their property, persons, or convenience, the scope of all laws is satisfied. But it is possible to prove that polygamy is, or, at least, might be much more moral than monogamy, and much better calculated to subserve the purposes of civil government, peace, and the absence of individual suffering.

WILLIAM HOLDERNESS.

TO BE CONTINUED.

THE Lawrence Herald of Freedom says that buffaloes in innumerable numbers are ranging over the prairies only fifteen miles west of Fort Riley in Kansas. With a spy-glass from a hill they can be seen grazing as far as the eye can reach. Settlers who had located in the vicinity with herds of cattle have been compelled to remove for the want of grass, which has been consumed by those animals.

THE Illinois State Register of the 21st inst., says:—The cholera has been making sad havoc at Shelbyville. There has been eighty deaths during the past ten days. Among others, General Thornton, one of the most prominent citizens of the State, has been taken off. The town is said to be nearly deserted.

—We have received the following communication, and refer the subscriber and others who may be interested on this point for an answer to the first question, to an article headed "Baptism for the Remission of Sins," by our correspondent, Alexander Robbins, Jr.:

PARADISE TOWNSHIP,
LANCASTER COUNTY, PA.,
June 22, 1855.

To the Editor of the Mormon:

DEAR SIR—I have several inquiries to make of you, or any of the Mormons, through the medium of the press, or otherwise; not for the sake of controversy, but by way of getting some knowledge concerning the inquires which I may make. You can either answer them or not, just as you feel inclined, either through the columns of THE MORMON or by letter.

1st. How you can make it appear (in accordance with the word of God) that baptism was instituted by the Saviour and practiced by the Apostles for the "*remission of sins?*"

2d. How you can prove immersion to be the proper mode of baptism?

3d. How you can prove a *plurality* of wives to be in accordance with the will of God, as taught in the Bible. ABRAHAM SMITH.

FOR THE MORMON.

Baptism for the Remission of Sins.

BY ALEXANDER ROBBINS, JR.

"How can you make it appear (in accordance with the word of God) that baptism was instituted by the Savior, and practiced by the Apostles, *for the remission of sins?*" is a question asked by one Mr. Abraham Smith, as will be seen by his communication. It being a question frequently asked by others as well, I make the few following remarks for the information of any whom they may concern.

To that portion of the question that seems to admit the Saviour as the institutor of baptism, (which I should not admit,) I have nothing to say; the present question being the *object* of baptism. St. Mark, with reference to this point, says in his first chapter and fourth verse as follows:—"John did baptize in the wilderness, and preach the baptism of repentance *for the remission of sins.*" Here, then, we find that John's baptism, which was acknowledged as authentic by Jesus himself, was *for the remission of sins.* The prepositional phrase, "of repentance" does not make the noun baptism, to which it holds an adjective relation, anything more nor less than *baptism;* repentance is connected in the sentence, as it always was by John in officiating; one never took place without the other. Repentance was preached to the people, and when they repented of their sins, baptism followed, through which they were promised the remission of those sins. There cannot possibly be an objection to the baptism in this sentence being for the remission of sins, because it states plainly that this is what it *is* for; but whatever objection is made, must be to the kind of baptism, as it says "baptism of repentance." To such as would make this an objection, they have only to read the verse that follows the one quoted, to be satisfied on that point. It is as follows:—"And there went out unto him of all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." We understand by this that *water baptism* is meant, unless the same objection urged before, *i. e.,* that "of Jordan" makes "river" something else; which is just as consistent in this case as the other; for the phrases are exactly alike in construction; or, (more directly,) if River of Jordan means River, then baptism of repentance means baptism, and *if baptism,* the passage previously quoted shows, in so many words, that it is *for the remission of sins.*

I next call attention to Luke iii., 3, which reads as follows:—"And he (John) came in to all the country about Jordan, preaching the baptism of repentance *for the remission of sins.*" As this testimony of Luke runs parallel to that of Mark already quoted, the preceding comment will answer for this also.

We have now produced the testimony of two directly on the point at issue; but lest some might say that John baptized for the remission of sins, and the Apostles did not, we will turn to the testimony of the Apostles themselves, on the same subject. In Acts, chap. xxvii, verse 16, it reads thus:—"And now, why tarriest thou? Arise and be baptized, and *wash away thy sins,* calling on the name of the Lord." Paul was told this by Ananias, a devout man, who acted in accordance with instructions received from an angel of God. So the authority cannot be questioned.

But, says the objector, *washing away* sins and *remitting* sins are two things. I would ask such how much difference there would be, in effect, between two persons who had repented of their sins, and been baptized, and one had got his sins *remitted* through the process, and the other had got his *washed away!* But, says one, you would not contend that water would wash away sins, would you? I am not contending, but quoting Paul's own words. Whether the virtue was in the water or in the administrator, or neither, to remit sins, Paul does not say; but the water seemed to be the only medium through which they were promised such remission; and the people were so simple in those days, as not to expect remission on any other terms; consequently, we find them striking out for the water so soon as they had believed and repented.

If any man or set of men have found out that baptism is not essential, and that a person can get forgiveness of sins without it, he has found out something that the ancients did not understand. This is very evident, from the fact that they submitted themselves to that ordeal. If faith without works would have saved them then, as some say it will now, they might have forgone the inconvenience of being immersed in the liquid grave, which would no doubt have been full as agreeable to them, especially when the water was *cold,* as it is to some of our pious friends at the present time, who are too delicate to encounter such a *gross operation.*

What a pity that Cornelius could not have understood the modern scientific way of getting forgiveness of sins, and not been under the necessity of sending away down to Joppa, for Peter to come and tell him words whereby he and his household might be saved. He might have got rid of this trouble, and, also, that which was a little more trouble still, going immediately with his friends and household, in obedience to those words of Peter, and being baptised *for the remission of sins.*

But, says the objector, how do you know that Peter held that baptism was for *remission?*—the Scriptures don't say that he told Cornelius this. True! but his doing it so readily is good circumstantial evidence to that effect. But to settle the matter beyond controversy, we will turn to a possage where Peter does explain himself on this subject, in words that cannot be misconstrued. It will be found in Acts, chap. ii., and 38th verse, as follows:—"Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ, *for the remission of sins.*" Peter, who presided on this occasion through that authority (the keys of the Kingdom,) conferred upon him by Jesus, stood up in the midst of the assembled multitude, and spoke to the people in the power and demonstration of the spirit with which he was at that time endowed. He had recently walked and talked with Jesus—had been instructed with regard to his mission, and received a strict injunction to teach all things whatsoever he (Jesus) had commanded. Under these circumstances, we cannot reasonably conclude that any man then living on the earth had a better right to set forth the principles and initiatory ordinances into the Kingdom of God, than Peter, who had the honor to hold the keys of that Kingdom.

There was a numerous multitude present on that occasion, who heard with much anxiety the teachings of Peter; they saw their own position, and in their conviction said unto Peter and to the rest of the brethren, "What shall we do?" The question was plainly put to Peter, and as plainly answered by him, as already shown in the quotation. And we are further shown in the context that they who received the word *were* baptized, and it is very evident that there was but little time used in cavilling on the point to ascertain whether they could not get remission of sins in some easier way, from the fact that the same day there were added unto them about three thousand souls.

To say, then, in view of this, that baptism is not for the remission of sins, is to charge Peter with not understanding his own business, or as being one of the greatest deceivers and impostors that has appeared on the earth in any dispensation; for he so operated on the people's credulity as to cause three thousand to be baptized in one day for the *remission of sins.*

I have in conclusion, then, only to say, that inasmuch as Mark, Luke, Paul, and Peter agree as touching this thing, and inasmuch as Paul has said, that "He that preacheth any other Gospel than that which we have preached, let him be accursed," I am satisfied to leave it as they have left it, and not even enquire whether there be another way by which I can climb up, as do the thieves and robbers of this generation.—[To be continued.

Machinery.

There has always, in all communities, been manifested an opposition against machinery on its first introduction, as opposed to manual labor; that is, opposition against the saving of labor and the superseding of human toil. That such a fact should be never noticed concerning a properly organized community, and not artificially constructed, is impossible; such a community could have no basis of complaint that the major part of their work was done by an inferior agency; its members would rather rejoice, and feel themselves relieved to pursue the higher and nobler task of self-elevation.

It is this unfair distribution of the proceeds of labor in modern society that provides this basis of complaint. We do not say unequal, but unfair, for capital must always have its own proportionate advantages, and the distributor, not counted on in many modern social schemes, is entitled to a fair per centage.

Though labor is not in itself inglorious, yet so far as the heavy material burdens of humanity can be chiefly thrown on metallic and other engines, we are advanced in our own sphere of action and assume higher directive powers. Nature more and more acknowledges that direction; the vallies of the earth are filled up by the bridges that span them, and her mountains are subdued to plains by the powerful locomotives that skirt them without danger, though threading steep ravines and precipices bewildering to the human gaze. Science is more and more rendering the forces that surround us the servitors of human intelligence. To the humblest peasant she extends her beneficence, offering to relieve him from his overwhelming toil, and only demands that the capitalist deal gently—that he exalt not unduly the toil which is mere drudgery over that which partakes through its saving processes more of mind; that he do not gather up selfishly for himself all the gains that come from human invention, but only his just lot and share. The world is cursed with a selfishness that leads man to shut out his brother man from the self-same benefit he would realize. Therefore it is that thousands in Europe are oppressed; an oppression has arising from the necessity of position, than from the necessity of the relation which the laborer holds to the capitalist, placed as both are in an artificial state, very far from the Creator's designs, and at an immense remove from that condition in which the fullness of the earth is to be realized by the joyous laborer's on its bosom. If we look to the hnman body we shall find that a great portion of its limbs, its joints and its muscles are arranged with reference to beauty rather than strength, and that strength is neither the first nor the chief intention. For man has something nobler than his strength, and his god-like thought and spiritual energy is far more powerful than his arm. His arm has slain its tens of thousands; but his god-like will has brought nations of men within his way. Let those laboring with prejudices against machinery, direct there attention to those social evils which prevent them from realizing the full benefit of the introduction of unproduced modes of working, and endeavor to discover the means for a remedy, and, if these be unattainable, the region where the proper principles are most justly and satisfactorily carved out.

Inventive Triumph.

Knowles' Patent Saw—Extraordinary Cutting Power—Report of the Committee—Public Supper at the Tremont House.

THE attention of lumbermen and mechanics has been much directed of late to the claims of a new saw, invented and patented by Hazard Knowles, Esq., and introduced here by J. J. Beattie, Jr. One mill has already been erected in the West Division, on the corner of Jefferson and Fulton streets, and furnished with one of these saws, and other mills are being built in the city for the same purpose. The inventor claimed for the saw, ability to cut ten thousand feet of inch boards in ten hours with six horse power, and last Saturday the mill in operation was subjected to a test of its capacity.

We were present during part of the trial, and can testify to the admirable manner in which the saw performs its work, and the ease with which the regulating machinery is adjusted. While we stood by it, it sawed sixteen feet in twenty-eight seconds, which, if it could be fed constantly, would give two thousand and forty-eight feet as the work of an hour. The mill was run on Saturday under the supervision of a committee, and a complimentary supper was given by Mr. Knowles to the lumbermen of Chicago at the Tremont House in the evening, to enable them to hear the report of the committee and enjoy a social entertainment.—[Chicago Democrat.

Populating Shaker Villages.

WE learn that a deputation from the Shaker village, of Lebanon, in this State, consisting of a brother in the faith, and two sisters, are now in this city on a mission of hunting proselytes and children to keep up the population of their village. As celibacy is part of their religious belief, and no sexual intercourse permitted, their only mode of keeping up their society is by proselytizing children, and rearing them in their settlements. On Tuesday this deputation visited Randall's Island, and by permission of the Ten Governors, secured twenty children from the Institution there—eleven boys and nine girls. The children on the island—some nine hundred—when the Shakers arrived, were all stood up in a row, and they were allowed to take their pick from among them. Aside from the ridiculous dogmas which will be taught them, the children could not be placed in a home where they will be made more comfortable, or where more pains will be taken to contribute to their happiness. From here the deputation will visit Philadelphia and other cities. We understand the society at Lebanon are allowed to have five hundred children in their village continually, while at the present time they have but about three hundred.—[N. Y. Herald, 27th.

Discovery of the Body of Balmat, the Swiss Guide.

JACQUES BALMAT, the celebrated guide of Chamouni, who was lost in the ascent of Mont Blanc about 20 years ago, while acting as guide to some travelers, was found a few days ago, says the Gazette de Lausanne, in the broken up ice which forms the arch (*voute*) of Aveyron. To the astonishment of persons passing that way, the body of a man was discovered, the upper portion being still buried in its frozen tomb. A number of persons were promptly summoned to the spot, and, after cautious efforts with pickaxes and other instruments, they succeeded in disengaging the remains of the old and popular guide, Jacques Balmat, in a state of the most perfect preservation. The body was immediately conveyed to Chamouni, where it received every mark of honor and respect. Jacques Balmat acquired some celebrity by being one of the guides to M. Saussure, the naturalist, in the year 1786.

Indian Troubles up the Mississippi River.

Aggressions of the Sioux.

THE officers of the steamer Laclede, which left St. Paul on the 25th of July, informs us that the people of Wabashaw Village, a point 108 miles below St. Paul, on the Upper Mississippi River, had been somewhat alarmed by the approaches of a party of Sioux Indians, numbering about five hundred. They had driven several families from their homes in the country back of the village, and were threatening an attack upon the town. The people were up in arms, ready to receive them. [Missouri Democrat, Aug. 1.

HEAT WITHOUT FUEL.—The problem of acquiring heat without fuel appears to have been solved by the invention of the machine of MM. Beaumont and Mayer, with which by friction alone they can make water boil. The machine, which may be seen at work at their establishment on the Quai Valmy, contains 400 litres of water, which is made to boil in five hours. A cone of wood, which turns in a cylinder so as to produce the necessary friction, is covered with tow, and that tow, in order that it may not catch fire, is kept constantly moistened by a stream of oil which runs on it. The heat gradually increases, until at last steam is generated.

News from Europe.

THE Baltic arrived at this port from Sebastopol, on the morning of the 8th inst., bringing one week later news, as follows:

Parliament will be prorogued on or about the 16th inst. Sir William Molesworth is definitely appointed Colonial Secretary. His constituents of Southwark has passed a resolution recognizing him as "the right man in the right place."

An impression is current that an advance of ten per cent. will be imposed on important duties, and some transactions have taken place with the view of anticipating the increased tax.

The war news is not important. It is rumored that General Simpson and Omer Pasha have resigned. The French continue to approach the Malakoff, which the Russians still continue to fortify.

Gen. Simpson retains command until the appointment of a successor.

The position of all parties in the open field remains unchanged.

The British in the Sea of Azoff destroyed the bridge of boats at Genitchi, without loss.

Operations in the Baltic were unimportant.

Preparations for a campaign on the Danube continue.

M. Thouvenel, the new French Embassador, arrived at Constantinople on the 17th.

Omer Pasha had also arrived at Constantinople on the 18th. It was said he came to resign his appointment as Commander-in-Chief of the Turkish Army.

The despatch of re-enforcements to the Turkish Army in Asia continued without intermission.

It was currently reported in Plymouth garrison that Maj. Gen. Simpson had resigned the command of the British army in the Crimea.

FROM THE CRIMEA.

BEFORE SEBASTOPOL, July 14, 1855.

MY LORD: I announced to your Lordship, by telegraph on the 11th, the death of Lieut. Col. Vico of the French army, which melancholy event took place on the afternoon of the 10th inst.

I know that the late Field Marshal Lord Raglan held him in the highest estimation, and placed the most implicit confidence in him; and although my acquaintance had, comparatively speaking, been but a short one, it had been long enough for me to appreciate the many excellent qualities with which he was endowed. I have, &c.,

JAMES SIMPSON,
Lieut. Gen. Commanding.

The Lord PANMURE, &c.

The following is a copy of the last Order of the day of the Commander-in-chief (General Pelissier) to the troops:

HEAD QUARTERS BEFORE SEBASTOPOL,
July 2d, 1855.

The Sultan has addressed a letter to me, in which are expressed his high admiration and his warm congratulations for the indomitable firmness and courage which the French army has not ceased to exhibit before Sebastopol in so just a cause as the present. His Highness desires that this expression of satisfaction and of sympathy shall be brought to the knowledge of the army, to which I am happy to be the interpreter of the sentiments expressed by the august and intimate ally of our Emperor.

PELISSIER, Gen. Commanding-in-chief.

THE BALTIC FLEET.

The following is given as a statement of the force of the allied fleet in the Baltic:

Ships.	Guns.
ENGLISH.	
20 Line-of-battle ships, with	1,573
25 Frigates and corvettes	447
22 Smaller steamers and gunboats	57
18 Mortar-boats, &c	21
85 Ships, with	Guns 2,098
FRENCH.	
3 Line-of-battle ships, with	280
6 Frigates and corvettes	107
7 Gunboats	21
16 Ships, with	Guns 407
TOTALS.	
23 Line-of-battle ships, with	guns 1,853
31 Frigates and corvettes	554
39 Smaller steamers and gunboats	78
18 Mortar-boats, &c	21
101 Ships, with	guns 2,506

THE REPORTED NAPOLEON PAMPHLET ON THE WAR.

Literary circles on the continent have made the discovery that the author of the pamphlet on the war in the East, attributed to Prince Napoleon, is no more distinguished a person than the leader of the Polish, Baden and Sicilian insurrectionist, Mirolawski. In Baden Mirolawski gave evidence of considerable talents in the organization of the heterogenous hordes that flocked to the democratic and republican standard; but although the federal fortress of Rastadt fell into the hands of the rebels, and during the continued series of retreats to which the troops were compelled by the immensely superior force under the Prince of Prussia, they managed to carry off all their guns without loss; still the circumstance that on every occasion where Mirolawski had to take up a strategic position he left his flank undefended, will be fatal to his pretensions to strategical talent.

AUSTRIA AND RUSSIA.

The Paris correspondent of the Times, under last night's date, says:

A private letter from Vienna, dated 24th, alludes to a communication received by the Archduchess Sophia, mother of the Emperor of Austria, from the Empress Dowager, widow of the late Czar. The request so often repeated but so often eluded before the death of the Emperor Nicholas, that a letter formerly written to him by the Archduchess demanding, in the most earnest and supplicating manner, Russian aid to put down the Hungarian insurrection, should be restored to her, has been taken advantage of on the present occasion. The document, which was so carefully kept as evidence of the weakness of Austria, of the dissolution which menaced her, of her obligations to Russia, and doubtless, of her ingratitude, is no longer in the hands of the Emperor Alexander. The widow of Nicholas accompanied it with an autograph letter, which, if truly described, is not less suppliant in tone and style than that which the expected ruin of the Austrian Empire produced.

A FEW months ago, an England family, consisting of a man, his wife, four children, and aged mother, arrived at New Orleans, La., from Liverpool. When the cholera came to that city soon after their arrival, the two elder children sickened and died, and on the 28th ult., the man and his wife died within a few hours of each other, of black vomit, leaving the aged mother of the wife, and two infant children unprovided, in a strange land.

The Way Mr. C—— got the Pudding.

Och! Roderick Crohoare was the broth of a boy,
And he stood six feet eight,
And his arm was as round as another man's thigh,
'Twas Roderick was great.—ANON.

"Yes," said a huge Kentuckian, hitching his heels to the mantlepiece of the bar-room of a country hotel in the "Sunny South," "he certainly is a large man, broad shouldered and thick set; but well proportioned, except perhaps a slight inclination to rotundity about the abdomen; however he is a whole souled, good natured jovial fellow, and was rather fond of his jokes, his company was sought after by his neighbors, and if there was any county or political meetings, or anything else important going on he was hunted up, and generally managed to be one in their midst." Saying which he ejected a stream of tobacco juice from between his large stained teeth, that came near making him loose his equilibrium, and threatened the annihilation of the puny blaze that was struggling manfully to overcome the dampness of the wood, caused by the recent prolonged rains; recovering himself by a manœuvre that would have done credit to a tight rope dancer, he continued. Mr. C. and a friend were traveling through a part of the country in which they were somewhat acquainted, and as dinner time was drawing near Mr. C. proposed calling on one of his old associates for their dinner.

Now it so happened that there was a kind of a neighborly party at the house in question; and the dinner was just about ready when the lady of the house espied Mr. C. leisurely wending his way towards the house.

Now I don't mean to say that Mrs. —— was a covetious woman, I hope I am above insinuating anything derogatory to the character of any lady, and would rather think that she was charitable and kind, and that in what followed she did as she thought for the best, no doubt thinking that should Mr. C. see the array of good things prepared for home consumption it would perhaps tempt him to eat, and after fasting since morning, and traveling in the cold, who knows but what it might have had an injurious effect upon him, and that it was not through motives of consideration for her old friend that she had the eatables removed? But to return to Mr. C. I must say that he was not a man to let opportunities slip; and consequently, catching a glimpse of what was going on, he made his calculations accordingly. He was very politely received, I might say extremely so; I rather think a little more so than he had been accustomed to, but whether this resulted from the coolness of the atmosphere, or was on account of his peculiar political tenets I am unable to say; after remarking on the weather and politics, inquiring about his old friends, &c., and finding there was no disposition on the part of his host to enter into conversation, he bid them good day and continued his journey, whereupon the dinner was resurrected, and I have no doubt it was as good as they generally have in that part of the country, but what threw everything else into the shade, and carried off the palm, was a magnificent plum pudding, which, by the juvenile members of the party, was looked upon as the ultimatum of their hopes, and viands with which their plates were heaped that would ordinarily be regarded by them as something extra, were, in view of the pudding, merely looked upon as so many obstacles to be surmounted before arriving at the *sine qua non* of their anticipations, and they were consequently pitching into them with a gusto seldom equaled, and rarely excelled, thinking perhaps that what they lacked in size they would make up in activity. If this was their intention they were succeeding admirably. In the meantime the older ones were not idle, the successful manœuvre of the hostess was discussed and commented upon with great glee and "all went merry as a marriage bell."

"But there's many a slip 'twixt the cup and the lip."

A knock was heard at the door and the lady of the house hastened to see what was wanted.

Mr. C. for it was him, had forgotten his pocket knife, and returned for it; very thoughtless in him; but so it was, a most unfortunate thing, so thought Mrs. ——, however now that he was there and she fairly caught, she could do no less than ask him to stay and have something to eat. "Would Mr. C. take dinner with them?" "Well, he was rather in a hurry, had a good ways to go before he would come to another house; but their pudding looked so tempting that he was almost persuaded to take a piece and eat it on the way."

"Certainly," "was there anything else he would like," reaching him a knife and fork.

Mr. C. proceeded to cut off a piece of the pudding. Now whether it was that the knife slipped, or it was the intention of Mr. C. to cut off one half of the pudding, or whether he did cut off precisely one half or not is a thing that I have no means of ascertaining, but from the remark make by the astonished Mrs. ——, viz: that he had better take the other half, I should be led to suppose that the piece was not far short of one half. In answer to Mrs. —— proposition to take the remaining half he said he thought he would, as his friend outside would doubtless feel the need of something of that kind as he had traveled some distance since breakfast, and, said he, appropriating the pudding, "it is astonishing how the cool air sharpens a person's appetite."

The feelings of the party around that table may be imagined but cannot be described, for in the language of the Poet:

Speechless they sat, not one of them stirred,
Till the clattering hoofs on the pavement were heard,
Then up they all jumped, and they shouted galore,
But that pudding or C. they never saw more.

J. G. ROLYAT.

A LETTER from Athens of the 7th says: The treaty of Commerce between Greece and Turkey has just been adopted unanimously by the Senate and the Chamber of Deputies.

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE ST. LOUIS LUMINARY.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to THE MORMON office, or to the editor of the Luminary, St. Louis, Mo.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Wholesale Price Current.

NEW YORK, August 10, 1855.

Article	Unit	Price	to
ASHES—Pot	per 100 lb.	$6 25	a — —
Pearl		6 56	a 6 62½
CANDIES—Stuart and Bussing's best, assorted	per lb.	—	a —
Ordinary		—	a —
CANDLES—Sperm	per lb.	30	a 32
Adamantine		22	a 26
Mould, yellow		14½	a 15
COFFEE—Java, white		14	a 14½
Mocha		14½	a 15
Laguayra		10½	a 11
Maracaibo		10	a 11½
St. Domingo (cash)		9½	a 9½
DRUGS AND DYES—Alcohol	pr. gal.	— 76	a — 82
Alum	per lb.	— 2¼	a — 2½
Arrowroot		— 31	a — 33
Arsenic, powdered		— 2	a — 2¼
Asafœtida		— 5	a — 25
Borax, refined		— 28	a — 28½
Brimstone, American, roll		— 2½	a — —
do crude	per ton	24 —	a 26 —
Camphor, crude	per lb.	— 29	a — —
do refined		— 33	a — —
Castor Oil, No. 1		1 25	a 1 30
Chlorate Potash		— 32½	a — 37½
Cochineal		1 2½	a 1 5
Copperas	per 100 lb.	1 25	a 1 37½
Cream Tartar	per lb.	— 33½	a — 34
Gum Arabic, picked		— 35	a — 38
Gum Copal		— 30	a — 50
Gum Myrrh, Turkey		— 25	a — 30
Iodine, resublimized		5 37½	a 5 75
Ipecacuanha		— —	a 2 50
Madder		— 10½	a — 11½
Magnesia		— 15	a — 19
Do calcined		— 30	a — 35½
Nutgalls, blue Aleppo		— 20	a — 22
Oil Anis		— —	a 4 25
Oil Bergamot		1 75	a 1 90
Oil Cassia		3 —	a 3 25
Oil Lemon		1 65	a 1 87½
Oil Peppermint		4 25	a 5 —
Opium, Turkey		5 37	a 5 50
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 27	a — 29
Phosphorus		— 80	a — 82½
Quicksilver		— 50	a — —
Rhubarb, China		1 90	a 2 50
Saleratus		— —	a — 6
Sal Ammoniac, refined		— 10	a — —
Senna		— 9½	a — 12
Shellac		— 9	a — 12½
Sugar Lead, white		— 11½	a — 12½
do brown		— 10	a — —
Sulphate Quinine		2 50	a 2 60
Tartaric Acid		— 49	a — 50
Verdigris		— 45	a — 47½
Vitriol, blue		— 9½	a — 10
DYE WOODS—Camwood	per ton	50 —	a 80 —
Fustic		19 —	a 28 —
Logwood		17 —	a 25 —
FLOUR—State, common	per bbl.	7 75	a 7 87½
Michigan and Indiana		8 75	a 9 —
Genesee, extra		10 75	a 12 50
Rye Flour		7 25	a 8 65
Corn Meal		5 —	a 5 37½
FRUIT—Raisins	per box	2 55	a 2 65
Raisins, layers		3 —	a 3 12½
Currants	per lb.	— 15	a — 25
GLASS (American window)—			
6x8 to 8x10	per 50 feet	3 25	a 2 50
8x11 to 11x16		3 75	a 2 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
GRAIN—Wheat	per bush.	2 35	a 2 45
Corn, round yellow		— 93	a — 94
Barley		1 05	a 1 12½
Oats, Western		— —	a — 63
Beans		3 —	a 3 12½
GUNPOWDER	per 25 lbs.	4 —	a — —
INDIGO	per lb.	— 17½	a 1 40
IRON—Pig, Eng., Scot	per ton	30 —	a 31 —
Bar, Eng. refined		55 —	a 60 —
Sheet, Russia, 1st quality	per lb.	— 15	a — 17
Sheet, Eng.		— 3¼	a — 3½
LEAD—Galena	per 100 lbs.	6 25	a — —
Sheet and Pipe		7 75	a — —
LEATHER	per lb.	23	a 29
MOLASSES	per gal.	26	a 32
NAILS—Cut, 4d and 6d	per lb.	4	a —
Wrought, 6d and 20d		8	a 11
OILS—Olive	per bskt., 12 bottles	3 37½	a 3 50
Olive, in casks	per gallon	1 18	a 1 20
Linseed		— 88	a — 89
Whale		— 71	a — 83
Lard, winter		— 85	a — 90
PAINTS—Lead, red, Am.	per lb.	— 7½	a — 7½
Lead, white, Am., in oil		— 8¼	a — —
Lead do do dry		— 8	a — —
Ochre, yellow, French, dry		1 —	a 1 37½
Ochre, in oil		— 4½	a — —
Spanish Brown, dry	per cwt.	— 75	a — —
Litharge	per lb.	— 7½	a — 7½
Vermilion, Chinese		— 90	a 1 —
Venetian Red	per cwt.	1 75	a 2 50
RICE	per 100 lbs.	5 50	a 6 37½
SALTPETRE	per lb.	6	a 10½
SEEDS—Clover	per lb.	— 10	a — 11
Flax, American, rough	per bush.	1 80	a 1 90
Linseed, Calcutta		2 05	a 2 10
SOAP—New York	per lb.	4	a 7
Castile		10½	a 10½
SPICES—Ginger, Race	per lb.	—	a 6
Mace		85	a 90
Nutmegs		92½	a 95
Pepper		11	a —
Pimento		—	a 13
Cloves (cash)		14	a 14½
SUGAR—New Orleans	per lb.	5½	a 6¼
Havana, white		7	a 7½
do brown		5	a 7½
Stuart's crushed		8½	a —
SUMAC, Sicily	per ton	70 —	a 82 50
TEAS—Gunpowder and Imperial	per lb.	20	a 65
Hyson		22	a 60
Young Hyson		18	a 55
Hyson Skin		5	a 32
Black		17	a 55
TIN	per lb.	27	a 29½
TOBACCO		7	a 43
TURPENTINE	per 220 lbs.	3 —	a 3 25
TAR	per bbl.	2 75	a 3 12½
SPIRITS TURPENTINE	per gallon	— 40½	a — 41

Corrected to August 10.

Stars.

WE have on hand a number of the present volume of the MILLENIUM STARS, from the 1st to the 28th No.

Price for the year $2 25
" " half year 1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, be has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World. J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITOR OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Bernardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.

William Maiben, 35 Jewin street, City, London, England.

Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Swansea, Wales.

James Ferguson, 199 Collingwood street, Belfast, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, ½*d.*; paper, 2*d.*; total, 4½*d.*

Subscription by the year, if paid in advance, 13*s.*, the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holliday's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.

LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. 13
☞ Luminary please copy 3 mos.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREEN.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Calls the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
J. F. FROST.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoes. Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. je30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-4

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

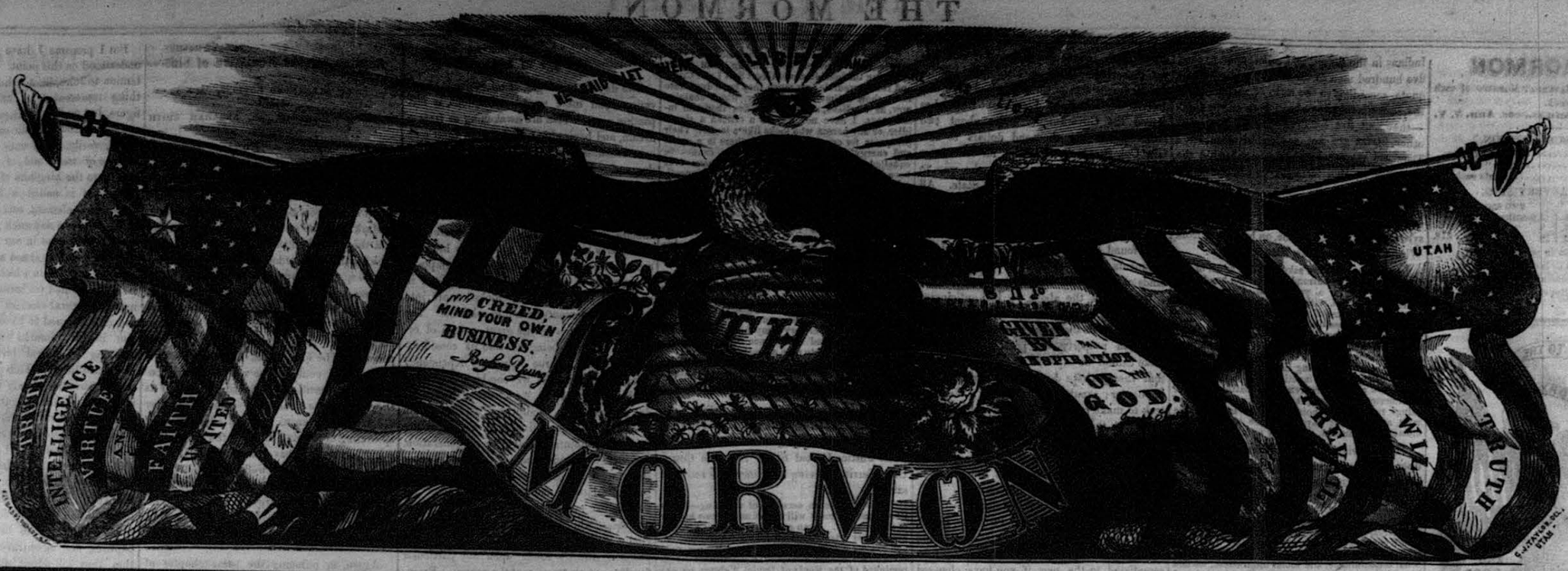
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 26. NEW-YORK, SATURDAY, AUGUST 18, 1855. PRICE FIVE CENTS.

Poetry.

The Setting Up of God's Kingdom.

BY W. FOWLER.

Once more from the Heavens Jehovah has spoken,
His voice clears the mist which for ages has spread
O'er the minds of the people, but now it is broken—
No longer by priestcraft the honest are led.

The Stone from the Mountain has now begun rolling,
And never will stop till it fills the whole earth;
And Babylon's death-knell has now begun tolling,
While Zion increases in wisdom and worth.

Hark, hear ye the voice of the Prophet proclaiming—
"Repent ye, the Kingdom of Heaven's at hand;
The harvest is ripe, and the vintage wants gleaning,
The tares with the wheat now no longer must stand."
The Stone, &c.

The Ensign is lifted, the Temple is rearing,
To which for salvation the Gentiles shall seek,
The time is at hand for the Saviour's appearing,
The earth will ere long be possess'd by the meek,
The Stone, &c.

The vision of Daniel is surely fulfilling,
The toes of the Image now feel the Stone's weight,
The Gospel is gath'ring the faithful and willing,
The path of the Saviour will soon be made straight.
The Stone, &c.

Rouse, rouse from your slumbers, O ye foolish virgins;
Up, up, trim your lamps, let them burn bright and clear;
Let Zion be ready, the Saviour is coming,
The great day of vengeance is now drawing near.
The Stone, &c.

First Ambition.

BY IKE MARVEL.

I believe that, sooner or later, there come to every man dreams of ambition. They may be covered with the sloth of habit, or with a pretence of humility; they may come only in dim, shadowy visions, that feed the eye, like the glories of an ocean sunrise; but you may be sure that they will come; even before one is aware, the bold, adventurous goddess, whose name is Ambition, and whose dower is Fame, will be toying with a bold hand: she makes timidity strong, and weakness valiant.

The way of a man's heart will be foreshadowed by what goodness is in him—coming from above and from around; but a way foreshadowed, is not a made way. And the making of a man's way comes only from that quickening of resolve, which we call ambition. It is the spur that makes man struggle with destiny; it is Heaven's own incentive, to make purpose great, and achievement greater.

It would be strange if you, in that cloister-life of a college, did not sometimes feel a dawning of new resolves. They grapple you, indeed, oftener than you dare to speak of. Here, you dream first of that very sweet, but very shadowy success, called reputation.

You think of the delight and astonishment it would give your mother and father, and most of all little Nelly, if you were winning such honors, as now escape you. You measure your capacities by those about you, and watch their habit of study; you gaze for a half hour together upon some successful man, who has won his prizes; and wonder by what secret action he has done it. And when, in time, you come to be a competitor yourself, your anxiety is immense.

You spend hours upon hours at your theme; you write and re-write; and when it is at length complete, and out of your hands, you are harrassed by a thousand doubts. At times, as you recall your hours of toil, you question if so much has been spent upon any other; you feel almost certain of success. You repeat to yourself some passages of special eloquence at night. You fancy the admiration of the professors at meeting with such wonderful performance. You have a slight fear that its superior goodness may awaken the suspicion that some one out of the college—some superior man may have written it. But this fear dies away.

The eventful day is a great one in your calendar; you hardly sleep the night previous. You tremble as the chapel-bell is rung; you profess to be very indifferent as the reading and the prayer close; you even stoop to take up your hat—as if you had entirely overlooked the fact that the old president was in the desk for the express purpose of declaring the successful names. You listen dreamily to his tremulous yet fearfully distinct enunciation. Your head swims strangely.

They all pass out with a harsh murmur, along the aisles, and through the door-ways. It would be well if there were no disappointments in life more terrible than this. It is consoling to express very deprecating opinions of the Faculty in general; and very contemptuous ones of that particular officer who decided upon the merit of the prize themes. An evening or two at Dalton's room go still further toward healing the disappointment; and, if it must be said, toward moderating the heat of your ambition.

You grow up, however, unfortunately, as the college years fly by, into a very exaggerated sense of your own capacities. Even the good old white haired squire, for whom you had once entertained so much respect, seems to your crazy classic fancy a very humdrum sort of personage. Frank, although as noble a fellow as ever sat a horse, is yet—you cannot help thinking—very ignorant of Euripides; even the English master at Dr. Bedlow's school, you feel sure, would balk at a dozen problems you could give him.

You get an exalted idea of that uncertain quality which turns the heads of a vast many of your fellows, called genius. An odd notion seems to be inherent in the atmosphere of these college chambers, that there is a certain faculty of mind—first developed, as would seem, in colleges—which accomplishes whatever it chooses without any special pains-taking. For a time, you fall yourself into this very unfortunate hallucination; you cultivate it after the usual college fashion, by drinking a vast deal of strong coffee and whiskey toddy—by writing a little poor verse, in the Byronic temper, and by studying very late at night, with closed blinds.

It costs you, however, more anxiety and hypocrisy than you could possibly have believed.

You will learn, Clarence, when the autumn has rounded your hopeful summer, if not before, that there is no Genius in life, like the Genius of energy and industry. You will learn that all the traditions so current among very young men, that certain great characters have wrought their greatness by an inspiration, as it were, grow out of a sad mistake.

And you will further find, when you come to measure yourself with men, that there is no rivals so formidable as those earnest, determined minds, which reckon the value of every hour, and which achieve eminence by persistent application.

Literary ambition may inflame you at certain periods: and a thought of some great names will flash like a spark into the mind of your purposes; you dream till midnight over books; you set up shadows and chase them down—other shadows, and they fly. Dreaming will never catch them. Nothing makes the scent lie well, in the hunt after distinction, but labor.

And it is a glorious thing, when once you are weary of the dissipation, and the *ennui* of your own aimless thought, to take up some glowing page of an earnest thinker, and read—deep and long, until you feel the metal of his thought tinkling on your brain, and striking out from your flinty lethargy flashes of ideas that give the mind light and heat. And away you go, in the chase of what the soul within is creating on the instant, and you wonder at the fecundity of what seemed so barren, and at the ripeness of what seems so crude. The glow of toil wakes you to the consciousness of your real capacities; you feel sure that they have taken a new step towards final development. In such mood it is that one feels grateful to the musty tomes, which at other hours stand like curiosity-making mummies, with no warmth and no vitality. Now they grow into the affections like new-found friends, and gain a hold upon the heart and light a fire in the brain that years and the mould cannot cover nor quench.

On the Infinite Divisibility of Matter.

BY HARLAND COULTAS.

Divisibility is that property in matter which allows of its being divided into parts: these parts are again separable into other and minuter particles, and so on, if we regard matter mathematically, *ad infinitum*.

Whether matter be infinitely divisible or not, is a question which the limited nature of our faculties renders it impossible to answer. The science of chemistry has pointed out a series of facts respecting the proportions in which bodies combine, and it is now generally believed that the ultimate elements into which matter resolves itself, consist of certain minute, imperceptible atoms, which are incapable of further subdivision. But these atoms, where are they? Like the points and lines of mathematicians, they exist only in the imagination of the philosopher.

When it is said, for instance, that a line is length without breadth, it is obvious that to draw such a line is practically impossible; we may make an approximation, and, with delicate instruments, draw one so fine that it can only be distinguished by a microscope. This is the case with the lines of the micrometer scale, used for the purpose of measuring microscopical objects. A millimetre, or the tenth part of an inch, is divided into one hundred equal parts by fine lines drawn parallel to each other, which are graved on a fine glass plate, by means of a diamond fixed in a machine. This is a great triumph of art; but after all, such lines possess breadth, and therefore are not, strictly speaking, mathematical lines. It is just the same with atoms. The minutest particle of matter which the human mind can fancy, must exist as an extend, figured substance. For if matter exists at all, it must exist with these its essential properties. If so, it possesses bulk, and if we place the aforesaid particle on a perfectly smooth surface or table, the uppermost side of it will be further from the table than the undermost side; it is, therefore, clearly divisible in imagination, although it ceases to be any longer divisible by art. The Atomic Theory must, therefore, after all, be ever *only a theory*.

We have many surprising instances of the minute division of matter by art. The gold beaters, for instance, can beat gold into leaves so thin, that if 300,000 of them were laid on one another, they would not be an inch thick. One single grain of gold admits being drawn out into a wire 98 yards long, and an equestrian statue may be gilded all over with a gold dollar. Yet all this is nothing when compared to the extent to which Nature goes in the division of matter.

The effluvium which excites the sense of smell, consists of an incalculable number of small particles of matter given forth by a perfuming body, and so minute as to be altogether invisible to the eye. The effluvium given forth by a grain of musk has been known to perfume an apartment for twenty years, and yet at the expiration of that time, there was no sensible diminution of the musk.

The light from a candle, placed in the open air, when the atmosphere is calm, may be seen, on a dark night, two miles off. The luminous particles which extend from it in all directions, must therefore fill the concave surface of a hemisphere, whose base is more than twelve and a half miles in circumference.

The solution of solids in fluids furnishes us with another instance of the divisibility of matter. A piece of loaf sugar put into a cup of tea, is immediately separated into particles so small, as to be altogether imperceptible to the eye, which particles are diffused equally through all parts of the fluid.

If sixteen quarts of water be poured into a large glass jar, three-quarters of a grain of cochineal, if thrown into the water will communicate a color to the entire mass.

But the powers of the microscope have indeed revealed wonders to us in this particular. The unassisted vision of man takes in, in a series, the animated chain of nature, from the elephant to the mite, and at this point commences a new order of animated existences, animalculæ—in some instances so small that three hundred millions of them would not cover the superfices of a grain of sand. No naturalist ever yet was able to ascertain the point at which existence terminates; on the contrary, there is every reason to suppose that there is a class of animalculæ beyond those which the most powerful microscope has yet revealed. Some of these little beings are highly organized, having a complete circulatory and digestive system. How exceedingly minute must be their organs, vessels and fluids! How delicate the processes carried on in them! A whale requires an ocean to swim in; a hundred millions of these creatures would find ample room for all their evolutions in one drop.

It is obvious from these considerations that matter is indestructible. Every atom bears on it the impress of its everlasting and infinite Author. The doctrine of definite proportions is confirmatory of the language of Holy Writ, and reminds us of its sublime description of the power of One "who has weighed the mountains in scales, and the hills in a balance." Matter may disappear from immediate observation, but it is nevertheless still in existence. It disappears only to enter into new arrangements and combinations. You may crush the parts of a body to powder, melt it into a liquid, and, by a still intenser application of heat, dilate it into a gas and dissipate it in vapor, but it still continues in being, and, in many instances, can be collected again into a body without change of form. Mercury and water may be converted into vapor without the loss of a single particle. The decay and ultimate disappearance of organized bodies, animals and plants, is only a process by which their associated particles are again liberated in order that they may enter into new living combinations. Thus death itself becomes the source of life.

There must be death in order that there may be life. There is but a limited amount of matter existing in Nature, and its appearance in any living fabric implies a draught on her resources which would be speedily exhausted, if there were not an equivalent amount returned in that death and disintegration to which all are subject.

Wherever there is life there is attraction. Each germinating seed, what is it but a centre of attraction around which dead inorganic matter collects to be moulded into a living organized form. Wherever there is death there is repulsion. The plant or animal decays and disappears. Both are alike resolved by the repulsive principle into earthly elements and invisible gases, and the atoms held together by life thus sundered by death again roam through the universe, and gather around the living centres of attraction.

The matter which composes the fabric of living bodies, is therefore only borrowed from the earth and atmosphere, and united together by the operation of natural laws for a little space of time.

What life borrows, death will sooner or later claim. The living incur a debt which must be paid. Matter is the grand circulating medium of Nature, and all that is loaned, even to the minutest particle, must be returned. Nothing is ever lost by Nature. Death is the agent employed to enforce the claim, and we must surrender what we have appropriated. We may be unwilling to pay the debt, but in this instance at least no fraud can be practised. We may cheat our fellow men out of "their own," but Nature *never*.

It is this ceaseless return of organizable materials which keeps up this continuity of the stream of life, and renders the fountain inexhaustible. Hence the matter of which every animal and vegetable was formed in the earliest ages, is still in existence. We ourselves are composed of matter as old as the Creation: in time we too shall decay and disappear, as our fathers have done before us, and thus resign the matter of which we are composed to form new existences.

But ere we quit this scene of brief and busy existence, we can impart to our children the benefit of our experience. We can teach them to shun the follies into which we ourselves have fallen, so that they may pass through life more happily than we have done.

The Question—Pariahs.

The avowed object of the new party is by changing the laws to increase and promote in the Union the class of unnaturalized people among us. Our opinion has been freely expressed that the more perfectly a just equality in political rights is secured to every man in the community, the more perfect is public liberty, the security of property, and the obedience to the laws. The new party argue that this security, obedience and public liberty, are most promoted by taking away or refusing political equality to that numerous class designated by them, and who are unfortunately poor in goods, and depressed by influences inimical to their rapid advancement. They will hardly contend that by this course they improve the condition of those who have come to dwell with us, or that they elevate their dignity and independence and increase their devotion to this free union of States by depriving them of the rights of citizens therein. To do this would be to deny the soundness of the theory of republican government. We will consider them as intending only to announce the advantages to the free of having a degraded class around them, a species of logic similar to that which says that if there were none vicious, virtue would not be honourable.

The problem has been on trial for centuries, whether labor can escape degradation in an organized government, and whether the laboror ever will be admitted to his just equality and fair participation in the privileges of citizenship with the other classes of society. The trial of this question has not ended in America. Throughout the world, the laboring class have always been oppressed and restrained in their political rights; looked upon as the turbulent, ignorant, and dangerous class in society. The strong hand of government has held the rod of authority sternly, treating them us an inferior class, to whom existence was a boon from the upper classes, and not a natural right. They, possessing no property but their labor; no land but the six feet of earth in God's acre or the Potter's Field, where their bones find a final resting place; living on wages from day to day—the sternest laws forbid their combinations to affect the price of the only thing they had to sell; call their meetings mobs; their discussions agitations; their friends demagogues; their remonstrances sedition, and their peaceful processions riots.

Standing armies of soldiers and police continually watched them with jealous eyes, and on the slightest provocation, the riot act was to be read, and the potent arguments of gunpowder and the bayonet perseveringly administered to their gaunt frames. The abolition of serfdom in Europe has brought no relief to their toils—no elevation to their physical condition. A few, by extraordinary fortune, economy, and perseverance, might work their way out of this abject class to be hated and contemned members of some one of the classes above them. The masses have stuck on the border of starvation; legislated for as if they were children; the aspirations of their hearts met with scorn; the yearnings of their souls for freedom treated as treason.

Our own people caught the scorn of European upper classes for the laborers, and added a new epithet of insult to the teeming vocabulary, "the pauper labor of Europe." The protective tariff, and internal improvements, have forced the march of this pauper labor to the United States with wonderful rapidity and in great bodies. The returns show 460,474 have arrived in the year ending June 30, 1854. They are with us and of us. Relying on their labor for the rapid development of our natural resources, the stream of emigration cannot be abolished without being replaced by some other caste or class—as the slaves of Africa or the coolies of India and China.

The human mind will not go back voluntarily; its natural course is to improve. Thus is it with this "pauper labor." A few years in this country bring them great improvements in condition, property, and knowledge. With our institutions and our flag are associated in their minds their prosperity, and their ideas of liberty, independence and dignity. They know that they have greater rights here than where they came from; more enjoyment in the present, more hope in the future—more honor, dignity and liberty. If such knowledge does not attach them to the institutions that create and the people who foster such blessings, then must the heart of man be radically bad, his reason a mockery and his progress a delusion.

When these laborers are most widely disseminated among our people, and are the least gregarious, they make the most rapid progress in knowledge of the structure of our Government and the divisions of our politics; then also their aspirations for the equality of citizenship are the greatest. In the mass who are collected in great cities, this process of assimmilation is not as rapid as in the country. The foreign quarters of our cities appear more like Irish or German cities than anything American. The best of these people take pains to improve their knowledge of our institutions and to procure their speedy naturalization. There is a larger class, to whom the policy of our Government is a matter of indifference, and who are careless of liberty, unambitious of citizenship. The attractions of high wages and light taxes drew them here, and any government contents them that permits their free indulgence in gross pleasures. They are deterred by the expense from obtaining letters of naturalization. These are re-enforced by another band of prudent, saving men, who intend returning with their wealth to the homes of their youth. Looking on themselves as mere birds of passage, they are indifferent or hostile in feeling to our Government. These make up the class of foreigners dwelling among us who do not seek the privilege of citizenship, and to our mind they are far more dangerous to our institutions than our naturalized brethren, more worthless to our national wealth and social purity. They constitute a large portion of the 2,214,000 foreign population.

We have proof of this. Boston is estimated to have a foreign population of 55,000; of these 14,000 ought to be of an age to vote: 10,000 of these ought to have resided in the State long enough to be naturalized, and therefore, had they been so inclined, might have been on the voting lists. What is the actual naturalized vote of Boston? Many years familiarity with the subject, and many conversations with experienced committeemen of the Whig and Democratic parties, enable me to say that 1,800 votes is the highest number at which either of the two great parties have ever rated them, and more by six hundred than they probably ever have thrown in any contested election in the city. It is not at all probable that there is over 2,000 naturalized out of the 10,000 who have lived in the United States the requisite time. We have paid much attention to this subject, and by reference to the votes cast at elections and in other ways, have formed the opinion that this proportion of naturalized foreigners is not exceeded in the great cities of the Union. In our judgment there are not over two hundred thousand naturalized foreigners in the United States, one-third of whom are not in the condition to vote at annual elections from want of a sufficient local residence.

Those aggregated together in the sickly, dirty foreign quarters of great cities and manufacturing towns—and those who, as laborers in the great army of internal improvements, live in a continued camp, moving with the progress of their work from township to township, county to county, and State to State—constitute the two laboring divisions making up the class who are mostly unnaturalized, and exist among us without the intention to assume the local habitation and obligations of citizenship. They are of the class who were invited here for industrial purposes. How can they be reached and induced to partake more directly of the obligations of a free people? Difficulties stand in the way, potent, almost irresistible. The application for naturalization shows pride, character and thought. The step is solemn, and indicates an attachment to our institutions. They would share our lot, partake in the responsibilities and vigilant watchfulness that are the duty of a free race. If it is better to have freedom than slavery, republicanism than monarchy, the ballot-box than the bayonet, in the government of the country, then the people are more contented, orderly, happy, virtuous and industrious, when in the possession of political rights. The compulsion of want may force from the free laborer a toil equal to that of a bond-slave, but the soul sustains the task in content, because by his vote he hopes to ameliorate the government; in his liberty there is a sweet solace the disenfranchised cannot know.

The universality of political rights at the North, self-government through a free ballot-box, have given an impress to the character of the American race. In education, self-government, skill in the arts and sciences, and in the creation of wealth, the free institutions have developed an astounding progress. There has been no falling off in any of the conditions of a well ordered social system, consequent on the unlimited suffrage of the people. Everything has prospered and gone ahead. The laborers in every walk of life have improved in education and knowledge over their predecessors. The striving activity, remorseless energy, and unrivaled quickness of perception of the American race, have been improved by three generations of practice in self-reliance. Universal suffrage has made the North what it is. What new light has come to induce a contempt or distrust of the principle? What guarantee have you for the fidelity of the immigrant that compares with his becoming a copartner with the rest in the enjoyment of the blessings of liberty and freedom? When the interests of the Commonwealth are his interests, what infatuation to presume that he will not exercise all a sovereign's care and diligence in their preservation!—[Boston Courier.

The Policy of the French Emperor.

By the last arrival from Europe we received from our Paris correspondent copies of the Paris Moniteur of the 30th of June and 1st inst. The principal item of news contained in these papers have already been given to our readers. But both papers are mostly filled with a very interesting correspondence, carried on in 1783, between the then head of the French Cabinet, M. de Vergennes, and the Baron de Bretuel, then ambassador at the Court of Vienna. These are both names well known to those who are familiar with our Revolutionary history. They were both statesmen of the highest order and of the most honorable principles; and the letters which passed between them, had we time and space for their translation and republication, would, we doubt not, be read with great interest.

These are introduced in the Moniteur for the purpose of showing that Napoleon III., in his present policy towards Russia, has been actuated by no new scheme of ambition, but has merely sought to give reality to an idea essentially French—one which is to be found at the bottom of all the measures of the Kings of France, from the first developments of Russian power to the present day. While Louis XVI., with all his disposable means, was aiding the United States in their struggle against England, Catharine II., relinquishing Prussia, which since the division of Poland was of no further use to her, formed an alliance with Austria for the purpose of dividing European Turkey between them. Austria derived no advantage from this alliance, but Russia profited by it to seize possession of the Crimea and of Couban, by means of which she not only obtained dominion of the Black Sea, but gained a position from which she could threaten Constantinople.

This is supposed to have been, if not the sole reason, one of the principal reasons which induced France to make one of the parties to the treaty of peace of 1783 with Great Britain. The preliminaries of this peace was scarcely signed before the French Government called the attention of the Cabinet of St. James to the danger which threatened Europe, and particularly Turkey, by the unopposed extension of the Russian power. But England did not at that moment partake of the fears of France as to the ultimate designs of Russia, and neither she nor Austria was willing to unite in the views of the Cabinet of Versailles. The first design of Louis XVI., for the execution of which he desired to have the support of the Cabinets of London, Vienna, Turin and Berlin—that of Spain he had already secured—was simply by united, amicable, but strong representations, to dissuade Russia, if possible, from consummating her projects as to the Crimea and Couban. Failing in this desired support of his views, Louis attempted it with the single co-operation of Spain, but without success; and he again sought the alliance of England, at least so far as to compel Russia to content herself with the possession of Couban. But England once more repelled his proposition. After the Crimea and the Couban were finally incorporated with the Russian Empire, the King of France proposed to Joseph II. to join him in *interdicting to Russia the right of maintaining a war marine in the Black Sea, or at least compelling her to confine her naval force there to vessels not exceeding twenty guns.*

Thus it is seen that the Cabinet of Versailles entertained, more than three-fourths of a century ago, the idea of an alliance with England for the very purpose which the genius of Napoleon III. at length persuaded that Power to adopt.

This is at least a curious fact in history which is abundantly corroborated by the correspondence to which we have referred.—[Nat. Intelligencer.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, AUG. 18, 1855.

A Few Facts for the Consideration of the Editors of the United States, and of all Honest Men.

A GREAT hue and cry has been raised lately about the Mormons. One would think, if there was any credit to be placed in the press, that they were the most corrupt debauchees, the most infamous imposters, the blackest hearted traitors, in existence; and, in fact, that Utah was an ulcer; a canker in the nation; that her citizens were the greatest miscreants and scamps, and that her cities were dens of infamy more degenerate than Sodom: dangerous alike to the morals, chastity, and political integrity of this great nation.

Either the above is true, or many of the public journals are maligners, makers and issuers of falsehoods; or, to say the least, most egregiously ignorant of the subject about which they write. Now we have no objections to men speaking the truth about the Mormons; truth in its fullest sense; we have no objections to our religion, morals, politics, and general deportment being canvassed; we don't object to men differing with us in opinion—it is their right; and furthermore, it is manly and just to express fairly a candid, honest sentiment; but when we see men controlling the public press, collecting and publishing every petty story and statement, however foolish and ridiculous, and then, with uplifted hands and turned up eyes, expressing a holy horror at, and endorsing, things which they positively know to be lies, and got up either out of sheer malice, religious acrimony for political motives, or to make a penny, what can we think?

We have no apology to make for the Mormons. These statements are either true or false; if true, they are susceptible of proof; if false, then why this clamor? Maligners generally do not take the trouble to investigate; the truth is not a part of their creed, or, if a part, it is only used when falsehood and detraction will not serve their purpose better. With such characters, then, we have nothing to do; we leave them to their fate. There is another class, however, that we feel inclined to disabuse, by laying before them correct principles, and putting them in possession of facts; such are either honest men or saints, who, in many instances, stand in amazement at the bold, audacious falsehoods that are unblushingly uttered by corrupt men, and endorsed by a venal press. We wish to throw a mantle of protection around them by giving them truths that would make their maligners blush, if shame indeed has any part in their composition.

No editor of common sense need be told that he knows he is publishing and endorsing falsehood, when he tells nine-tenths of the cock-and-bull stories that are in circulation about the Mormons. No man in a public capacity, and that is acquainted with current events, but must know better; he cannot conduct a public journal without being in possession of this information. Where, then, does this puerile and fretful malice come from? Is it in retaliation for some real or imaginary wrong? Who have the Mormons injured? Has any body been robbed, plundered, despoiled, or anywise injured by the Mormons, in the United States? Have any of the citizens of the United States, in passing through Utah Territory, been injured in property, freedom, life, or character? We know that many attempts have been made to show this; in most instances, for the paltry consideration of selling a book; in others, from religious and social prejudices; and yet in others, retaliation for the exposure of their vice, lasciviousness, and corruption; and we are sorry to have to say that for kindness, courtesy, and benevolence, in many instances, the blackest and basest ingratitude has been returned; but we are at the defiance of the world to prove that any man has been injured, or jeopardized, in life, liberty, limb, property, or character, by any authorized act of the Mormons. Several cases have been sought to be made out, but they have all signally failed. Is it a crime to be in Utah? If so, who is to blame for it? Our very existence there is through coercion.

But the Mormons are disloyal. Was it disloyal, in the Mormons, when disfranchised and driven from their homes, when among the Indians in the desert, and called upon to send five hundred men to the Mexican war—(their quota, according to the ratio of assessment of the States, would have been from one to four.) —they sent five hundred? Why is it that other States are not accused of disloyalty? They are several hundred times behind the Mormons in this instance, in sustaining the national honor.

We quote the following extract of a Lecture delivered before the Historical Society of Pennsylvania, by Col. T. L. Kane, on his return from Winter Quarters on the Missouri River:

"And now they were asked, in the midst of the Indian country, to surrender over five hundred of their best men for a war march of thousands of miles to California, without the hope of return till after the conquest of that country. Could they view such a proposition with favor?

"But the feelings of country triumphed. The Union had never wronged them: 'You shall have your battalion at once, if it has to be a class of our Elders,' said one, a ruling Elder.

"A central 'mass meeting' for council, some harangues at the more remotely scattered camps, an American flag brought out from a storehouse of things rescued, and hoisted to the top of a tree mast, and in three days the force was reported, mustered, organized, and ready to march."

The following Petition will throw some light upon our late official doings:

TO HIS EXCELLENCY FRANKLIN PIERCE,
PRESIDENT OF THE UNITED STATES.

Your petitioners would respectfully represent: that

Whereas, Governor Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect; and from personal acquaintance, and social intercourse, we find him to be a firm supporter of the Constitution and Laws of the United States, and a tried pillar of Republican Institutions; and having repeatedly listened to his remarks, in private as well as in public assemblies, do know he is the warm friend and able supporter of Constitutional Liberty, the rumors published in the States to the contrary notwithstanding; and having canvassed to our satisfaction his doings as Governor, and Superintendent of Indian Affairs, and also the disposition of the appropriation for public buildings for the Territory;

We do most cordially and cheerfully represent, that the same has been expended to the best interest of the nation; and

Whereas his re-appointment would better subserve the Territorial interest than the appointment of any other man, and would meet with the gratitude of the entire inhabitants of the Territory, and his removal would cause the deepest feelings of sorrow and regret; and it being our unqualified opinion, based upon the personal acquaintance which we have formed with Governor Young, and from our observation of the results of his influence and administration in this Territory, that he possesses in an eminent degree every qualification necessary for the discharge of his official duties, and unquestioned integrity and ability; that he is decidedly the most suitable person that can be selected for that office.

We therefore take great pleasure in recommending him to your favorable consideration, and do earnestly request his re-appointment as Governor, and Superintendent of Indian Affairs for this Territory.

Great Salt Lake City, Utah Territory,
December 30, 1854.

J. T. KINNEY, Ch. Justice U. S. Supreme Court Utah.
E. J. STEPTOE, Lt. Col. U. S. Army.
JOHN F. REYNOLDS, Bvt. Maj. 3d Arty. U. S. Army.
RUFUS INGALLS, Capt. U. S. Army.
SYLVESTER MOWRY, Lieut. U. S. Army.
LATHETT L. LIVINGSTON, Lt. 3d U. S. Arty.
JNO. G. CHANDLER, Lt. 3d U. S. Arty.
ROBT. O. TYLER, Lt. 3d Arty.
BENJN. ALLSTON, Bvt. 2d Lt. 1st Dgs. U. S. Army.
CHAS. A. PERRY, Sutler U. S. Army.
WM. G. RANKIN, (Quartermaster's Clerk.)
HORACE R. WIRTZ, Medical Staff U. S. Army.
LEO. SHAVER, Asst. Jus. S. C. of U. S. Ter. of Utah.
WM. I. APPLEBY, Clerk Supreme and First District Courts U. S. Ter. of Utah.
CURTIS E. BOLTON, (Bookkeeper of Mr. Perry.)
A. W. BABBITT, Secretary of Utah Territory.
JOSEPH HOLLMAN, U. S. District Atty. for Utah.

Beside the above names, were also attached the signatures of all the Territorial Officers and Associate Justices of the Supreme Court, with some twenty names of Merchants doing business in the Territory, not members of the Church.

Again, after being ostracised by the Government, and virtually banished the United States, and obliged to locate in the wilderness, having no resting place but the valleys, no society but Indians—exiles, wanderers and outcasts; every attempt having been made by our enemies to sever fraternal relations;—having no government, no society, no brothers, no home. Was it, under these peculiar circumstances, disloyal to organize a provisional government, with avowed attachment to that goverment by whom we had thus been treated? Was it disloyal, after such organization, to seek for and obtain acknowledgment by the United States? Or further, was it disloyal to seek a territorial organization; or is it, to seek for admission into the Union as a State? In what does disloyalty consist? Is it a phantom in somebody's brain, or a living, tangible reality?

But we are mixed up with the Indians. We can't help that, gentlemen—you forced us into the position that we now occupy. However, we are no more mixed up with them than Oregon, Minesota, and some parts of Iowa, Nebraska, Kansas, California and Texas are. But you are friendly with the Indians. So are the United States, or profess to be; they make treaties with them, build them mills, place farmers in their midst, raise them grain, and teach them to cultivate the earth; they send missionaries, and plant schools among them. Sometimes the United States do this, and sometimes make war with and chastise them. So do we. For such purposes are appropriations made to Territories by Congress. In these matters, like every other Territory, we are governed by the policy of the Superintendent of Indian Affairs, appointed by the President of the United States. Our superintendent is not quite as sanguinary as some, but we think quite as efficient, as the returns will show.

California has expended during the last three years, as duplicated by Lieutenant Beals, three hundred thousand dollars, Oregon one hundred and seventy-five thousand dollars, besides the military expenses paid by the Commissioners of Indian Affairs in Washington; while Utah, as statistics will show, expended only thirty-one thousand dollars; of which only $24,600 has been received up to the present time, and there are as many Indians in Utah as there are in California. The jurisdiction of the superintendency of Gov. Young extends over the tribes of the Shoshones as well as the Utahs. California has had an army to sustain, and we have sustained ourselves, and done our own fighting. All the military defense has been done by the "Nauvoo Legion," for which there has been an appropriation of twenty thousand nine hundred and forty dollars; but never yet paid up, or was not up to the 14th of last June. Instead of Gov. Young having over-drawn upon these small appropriations, there is now, to the credit of Utah, twenty-five thousand dollars not yet disbursed. Whereas California, besides the enormous sum of three hundred thousand dollars duplicated by Lieutenant Beals, has placed the Government under about two hundred and fifty thousand dollars to sustain Col. Steptoe's command for one winter only, and that merely while on the way to fulfil their heavier duties in that State. All these expenses, when compared with the expenses of Utah, while under the administration of Gov. Young, display an economy seldom found in either State or Territorial departments. Is it disloyal to economise the funds of the United States.

In view of the above we had anticipated more honor; we are aware that popular journals have to be sustained, and that men having both property and political position at stake cannot be expected to sustain principles that they perhaps don't believe, and that are unpopular; granted—what then? We don't seek to make proselytes of editors, nor to find fault with their views; all we ask is common honesty, in the room of detraction and falsehood. It surely has not become unpopular to tell the truth. Or if so, is it unpopular to suppress, or avoid telling falsehood.

You are polygamists; admitted, so was Abraham, Jacob, Moses, the Prophets, David, and a host of others in the old testament, and their practices in this respect, are no where repudiated in the new, if you have changed the order of God and introduced monogamy you have done it upon you own responsibility, and the corruption lasciveousness and abominations that every where prevail among you show how futile the philosophy of man is when opposed to the order of God.

But it is so funny. Be it so, we are no way puritanical in our feelings, and can enjoy and perpetrate a joke, as well as our neighbors, all in good feelings; talk about us, caricature us if you like, make and have your fun; we must also claim the same privilege; but don't make use of misrepresentation detraction, and falsehood; don't "steal the livery of God to serve the devil in," turn up holy eyes and exclaim against the abominations of the Mormons, when you know that you are a great deal more corrupt, and that independent of your thousands of *nymphs du pave*, you have other cyprians, in every nook and corner. You do things, and admit, without censure, of things being done in secret, which we despise; and you honor many of those concerned in these abominations by admitting them into what is termed the *best of society*; this you know and submit to, whether of necessity or by choice others as well as yourselves know. Now such a state of wretchedness, hypocrisy, and adultery does not exist in Utah; there is no necessity for it, for while the physical laws, governing and controlling mankind beyond the modern counter laws of man, are observed by the advocates of polygamy, the higher law, as carried out in the Abrahamic policy under God, before the Mosaic law, from which you affirm springs all your laws; and which law, in respect to polygamy, it confirms. Nor can a law of God since given be produced, repudiating the former law or changing it to new relations. This higher law, in which exists perfect order, without which it is not the same in which God gives to man a companion or more than one, you repudiate, and live under all its consequent hypocrisy, abomination, broken vows, and shame, and attempt with debauched hands and corrupt soul to sustain a state of society of all things most abominable in the sight of God;—none of which is found in Utah. For there those associations legitimately entered into and honorably carried out, in view and with sufficient guarantee that a progeny well provided for, and honorably introduced into the world, shall not entail the withering curse of illegitimacy upon the coming generation that now exists with you. But you do not acknowledge these things by law, nor acknowledge them in your family—so much the worse, and so much more hypocritical. You profess one thing and practise another; you profess to sustain laws that you daily violate. You profess chastity, truth, and conjugal fidelity to your wives, which you have pledged before God, and which before that same God you violate; forsaking and leaving the company of a truthful, confiding wife, you illicitly seek the embraces of an acknowledged harlot; your conduct is a living lie, you profess truth with lips, and break it to the heart; time rolls on, you are exposed, and with that exposure stand proclaimed a hypocrite, and the confidence and happiness of a loving, confiding wife gone—gone for ever; but if not exposed you are none the less a hypocrite. Such is the case with thousands, and corruption and deceit is entailed, with all the horrors of disease in arithmetical progression, upon the generations that follow.

You say we are immoral. We quote the following, as we prefer the testimony of others to our own, on this subject:

(*From the Missouri Republican*, 1847.)

"We notice in the papers of Philadelphia, that T. L. Kane, Esq., delivered a lecture on Tuesday last, before the Historical Society of this city, on which occasion he reviewed the history of the Mormon people from the period of their ejection from Nauvoo, to the time of their settlement in Deseret. * * * * * * * *

"I have given you in terms, the opinion my four years experience has enabled me to form of the Mormons, preferring to force you to deduce it for yourselves from the facts. But I will add, that I have not yet heard a single charge against them as a community—against their habitual purity of life, their willing integrity, their toleration of religious differences of opinion, their regard for the laws, their devotion to the constitutional government under which we live—that I do not, from my own observation, or upon the testimony of others, know to be unfounded."

The following is from the speech of the Hon. Trueman Smith, delivered in the Senate of the United States, July 8, 1850. Published in Washington. Gideon & Co., Printers.

After reading a letter from Dr. Bernhisel, of whom he says, "Dr. Bernhisel is the agent of the people of Deseret, he is a native of the city of New York, a gentleman of respectability and intelligence, and worthy of all confidence," he continues, "The statement of Dr. Bernhisel touching the wonderful progress made by the people of Deseret, within a space of time, incredibly brief, is abundantly confirmed by a letter which I received from General John Wilson, dated at Salt Lake City, Sept. 6th, 1849, from which I submit the following extract:

"A more orderly, honest, industrious, and civil people I have never been among than these, (meaning the inhabitants of Great Salt Lake City,) and it is incredible how much they have done here in so short a time. In this city, which contains now, as I believe, about four to five thousand inhabitants, I have not met in a citizen a single idler, or any person who looks like a loafer. Their prospects for crops are fair, and there is a spirit and energy in all that you see that cannot be equalled in any city of any size that I have ever been in, and I will add, not even in old Connecticut. Gen. Wilson is now Navy Agent at San Francisco, and is a citizen of the first respectability."

The following is from the pen of Mr. Fuller, editor of the New York Mirror, who visited Salt Lake—not the present Mr. Fuller, his former colleague, under date of ——:

A more industrious, honest, law-abiding community can hardly be found. The municipal regulations of Salt Lake City are admirable, and a more moral (barring their open, polygamy) and orderly citizens we have never seen in any part of the world. They number very many men of intelligence and education, and a residence of several weeks among them failed to note a single "vagabond" in their midst. They are exceedingly hospitable to California emigrants, and furnish them supplies at reasonable rates. Their settlement is a great benefit to "overland travellers."

At the Legislative party, given in Salt Lake City, at the Social Hall, on the 1st of January, 1855, an address from Hon. J. F. Kinney, Chief Justice United States Supreme Court, Utah Territory, being announced, he rose and said:

"This is to me an occasion of rejoicing—this a time when the mind will reflect on the past history of this country. I can scarcely realize that we are here, ten or fifteen hundred miles from civilization, and yet we are in the very midst of it—not only civilization, but the most *perfect refinement*. I am reminded of the words of Daniel Webster, on the occasion of celebrating the landing of the Pilgrim Fathers. "The same heaven," he remarked, "is over our heads, the same earth under our feet; but all else, how changed! The same remarks may appropriately be applied to this Territory, when we consider only seven years have gone since this people landed here, without food to support them, living on herbs and roots, and behold now the splendor, the magnificence and taste that has been displayed here, we may wonder and be astonished."

On another occasion, at the re-union of the Members of the Assembly, at the dwelling of the Hon. A. W. Babbitt, Judge Kinney spoke as follows:

"I do not rise to tell a story, to offer a toast, or propose a conundrum, but to express my feelings I have watched the doings of the Legislative Assembly during the past session. I see you have adopted the wise policy of enacting few and simple laws. Those governments are accounted the most wise which have enacted the fewest and simplest laws. You do not wish to rule your people by law; you try to rule them by love. I speak this not merely to eulogise Gov. Young, or his council. Everything in this Valley bespeaks the enterprise, the industry, the refinement, and the intelligence of this people. Your fine settlements, unsurpassed in loveliness and beauty, your public buildings, your machinery, and the union and good feeling pervading throughout your Territory, are all monuments of the wisdom and power that influence and control every department. No stranger coming into this Territory but will be struck at the luxury, magnificence, symmetry, and ingenuity that exists throughout this Valley.

"I was one of the Judges of the Supreme Court in Iowa for seven years; my salary was $1,000 per year; the salary of Chief Justice in Utah was then $1,800. I had a delightful home in Iowa, as many of you have here. My appointment to Utah was soon rumored, and my friends, the members of the bar, reasoned with me on the propriety of leaving Iowa; my post was flooded with letters from my friends on the subject; my old friends in New York, with whom I studied law for years, informed me that I could not live here and discharge the official duties assigned me. If I examine my own feelings in relation to coming to this place, I was actuated by one feeling, which was to show to the world the slanders that had been heaped upon the people, than by any other motives. It could not be for wealth or honor. I have a wife and five children, one daughter grown to womanhood; and I can say there is *less immorality, less drunkenness, and less licentiousness here, than anywhere I have ever been.* I turned my back on the advice of my friends; I have never regretted the step I took. They tried to stay my family, but I controlled them enough; I left it to their choice to come or stay. If you call this a compliment to your Territory, you are welcome to it, and I am proud of it."

In addition to these we might refer to the remarks made by Judge Lazarus Reid, (now dead,) of New York, Judge Lep. Shaver, and hundreds of disinterested witnesses, who have resided in Utah, and are acquainted with the state of affairs in that Territory; but space will not admit of introducing one tithe of their testimony.

We think that at least common honesty demands that journalists should turn the attention of their leisure moments to the correction of morals and good breeding, in communities they are so well acquainted with, and leave those they know so little about, until they are better informed, or more disposed to do them justice.

News from Atchison.

Arrival of the Mail from Utah.

We have received a letter this week from Bro. Daniel Spencer, then at Detroit, Michigan, on his way to Liverpool via Boston, per steam packet, which was to leave Boston on the 15th inst. We are somewhat disappointed in not seeing Bro. Spencer again before his return to Europe, but suppose it is all right; we wish him a prosperous passage to his field of labor. Bro. Spencer left Atchison, K. T., on the 6th inst. He informs us that the last of the Mormon emigration left Mormon Grove on the 3rd inst., under the supervision of Bro. Milo Andrus, who has gone with them through to the valley. Brs. Erastus Snow and Charles Basset left the same day to go through in company with the U. S. Mail Co. Br. Orson Spencer is appointed to fill the place vacated by Br. Snow in St. Louis. Br. Hart is made President of the Conference, in place of Milo Andrus.

The U. S. Mail from Utah passed Mormon Grove on the 3rd inst., on its way to Independence.

No news here by the Utah mail yet, Aug. 15th. Where is it?

"GIVE us American politics and American religion."—[Kenneth Raynor.

We don't know of any American religion, except Mormonism, Shakerism and Millerism. These are native American religions. The christian religion, we believe, is of foreign origin, and its founder not a native of America.—[Terre Haute Journal.

It may be well to remember that christianity is not only of foreign origin, but altogether foreign to this country. That among us which goes by the name of christianity is a very bad bogus, no more like the original than black is like white.—[New York Dispatch.

We have frequently had occasion to become acquainted with the Dispatch's venomous and antipathic disposition towards the Mormons, and were quite prepared for his demonstrations so frequently made in that line; but were far from supposing him capable of dealing such an unkind cut as the above, to his christian friends. Their feelings if expressed would no doubt be, "and thou too Brutus!"

FOR THE MORMON.

The Age of Logic.

The day of mere logic, of microscopic observations and mere verbal deductions, is fast passing away. Men are awakening as from a dream, and beginning to judge from their own consciousness, in place of following antiquated dogmas. Human knowledge has hitherto been the systematising of partial considerations or the artificial disposition of certain elements, which have been forcibly combined, though really distinct. Things presenting themselves to men in the gross, they have exercised themselves in sagacious attempts at decomposition. They have been engaged in analytical expression, and looked more into constituent elements than into relations. The most minute parts of the great system of organized life and being has had its consideration, without its true value and dependency being discerned. As we combine, according to the perfect science, we advance; but in order to this it is needful that we first obtain the key. As the activities of visible nature exhibit one uninterrupted cycle of generation, decay, and reproduction, so we must reintegrate, we must unite, we must search into the general relations and principle of union, before we can resolve the facts presented. There are those who have made the very idea of God a logical deduction, as if He were an impression directly made upon any particular faculty—an abstraction of the reason. By intellectual conception we may arrive at a just course of inference, but we cannot realise and dwell in the truth thus obtained. The mysterious agency, the uniform, omnipresent, and invisible Creator is not to be viewed by partial considerations. Reason, working alone, would view Him as a simple and uncompounded being, whereas, being infinite, He is possessed of that harmonious unity of representation, which alone becomes the divine nature. Logic presents to us a being, the source of all knowledge, yet without ideas or trains of thought; the foundation of all good, yet permitting the existence of crime and misery; his unchanging wisdom a perfect law in himself, yet that law inoperative until it led to a creation in time. And then to come to the artificial combination of these ideas, we come to all the abounding creeds of the present day, to considerations which confound reason, and enforce contradictions. The history of superstition is that of the fruitless effort to combine appearances; and the history of the fallacies of the present day, is an equally fruitless effort to reconcile logical inferences to the wants and weaknesses of men. The true system must satisfy the claims of human nature. It does not demand an infinite incomprehensible being for contemplation. Affection does not arise when it is awed before the majesty of the incomprehensible. Such a system, whilst disposing the mind to reverential tranquility, will not repress enquiry, but will kindle the emotion excited by its attractive influences, into the noblest aspiration. Abstract, speculative dogmas cannot reach the original susceptibilities of our nature. The world, in its most extreme apostacy, has yet ever maintained communion with the Godhead, though not by the scrutinizing investigation of abstract and speculative principles. Inferior worships have been adopted, pantheistic schemes have had their day, but yet there has always been a deep consciousness of the unitary action of some pervading power to which it behooved man to endeavor more and more to approach.

The earliest dispensations, those of the sons of men before the flood, and of the patriarchs from Noah to Moses, looked to that unitary action; the Jewish system was one of simple theism. Logic never yet gave the spiritual apprehension of deity; it only offers us a review of the errors, weaknesses, and vicissitudes of the faith of men. A dispensation has come wherein the universe is beheld no longer as an abstraction, and man no longer as a mere beholder, but a part of the great whole, sharing in its quickening vibrations, and advancing in the capacities and powers of his being, towards a perfection in which all influences shall be subjected to his control. For all that relates to our physical and our social nature, there is a system of adaptation and correspondence, rendering the world without, a counterpart of the world within, each fitting the other as a counterpart of the same machine—each containing, in a great measure, the solution of the other—and each furnishing, as it were, the key to a cipher that would otherwise be useless and unintelligible. But this physical and social nature do not complete the measure of the human constitution. Man has yet another and a nobler life,—a life communicable, which gives him a species of anticipatory knowledge. This, too, may be recognised by the intermediate analogies of nature. A religion then, not of logic but of the affections, is at once the lively effluence of truth, and the informing soul of man's capacity, as well as of the place assigned him in creation. There is needed, then, not abstract speculative dogmas, no exercise of subtlety as tests of faith, but a comprehensive and elevated beholding of what is within us and around us, the harmonius unity, which, though involved in mystery, answers at once to our position and our aspirations. When we possess the principle of unity, we can then, and then alone, properly combine.

News from Fort Laramie.

A telegraphic despatch from St. Louis, Aug. 10th, informs us that news had been received from Fort Larimie, per correspondent of St. Louis Republican, that all was quiet in that region.

Capt. Foot's Company of Infantry had arrived.

Col. Howe's dragoons were met fifty miles of Fort Kearny. The road was lined with trains, and those attending them were all well. No Sioux Indians were seen on the route.

Cholera was prevailing with great fatality at Fort Riley. Major Ogden was among its victims. Several companies of troops, and a large number of mechanics were there. Numbers had abandoned the Fort and taken to the hills.

FOR THE MORMON.

Baptism for the Remission of Sins.

BY ALEXANDER ROBBINS, JR.

REPLY TO LETTER OF MR. ABRAHAM SMITH CONTINUED.

SECOND QUESTION.—"How can you prove immersion to be the proper mode of bapatism?"

St. Mathew informs us in his third chapt. that Jerusalem, Judea, and all the region round about, were baptized by John *in* Jordon.

Mark adds the same testimony, and further that they were baptized in the *river* of Jordon, showing that the Jordon spoken of by Mathew was no spiritual Jordon, (as some might argue in these spiritualizing times,) but a river in which the inhabitants of those countries were baptized. There are two points presented here to show that immersion was the mode persued. The first, is that he baptized *in* the river, which could not be *out* of it, and consequently immersion is inferred; the other is the fact of the candidates coming as they did from a distance, to the Jordon, when if sprinkling or pouring had been the mode, they could just as well have taken the little water necessary from their wells and such other sources as they were in the habit of obtaining it from for culinary purposes. These are certainly considerations that would be hard to reconcile with any other mode, than immersion.

Again, in pursuing the same chapter of Mathew we find that Jesus came forward as a candidate to be baptized by John, that he might thereby set a righteous example to all those who should be willing to follow him through the regeneration, (and thereby become heirs with him to a celestial inheritence). "And when he was baptized went *up* straightway *out of* the *water*." We are here shown that Jesus came up out of the water after he was baptised, from which we conclude that he must have gone *down into* it. If then he went down into the water, and was baptized in the river of Jordon as shown in the preseding part of the chapter, and then came up out of the water, how could we possibly construe such a combination of circumstances, in to any other mode than immersion? In fact, I am at a loss to know how any person could ever have concieved of an idea of any other.

Again, in Acts the eighth chapter, we find Philip preaching to the eunuch as they rode along together, until they came to water, when the eunuch (having been taught the necessity, no doubt, by Philip) desired at once to be baptized, "And they went *down into* the *water*, both Philip and the eunuch, and he baptized him;" after which they *come up out* of the *water*, as the thirty-eighth and ninth verses declare. This is parallel testimony, and corroborative with that already quoted in the case of Jesus's baptism.

If these circumstances suggest any other mode than immersion, I do not discover it: but to show the utter impossibility of its being any other, turn to the sixth chapter of Paul's epistle to the Romans, third verse, and read as follows: "Therefore we are *buried* with him *by baptism* into death, that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life."

This can but set the candid, reflecting mind at rest for ever on this point. How, I ask, can baptism be, or represent a burial, short of immersion or burial? would sprinkling a little water with the thumb and fingers on the forehead of a person represent a burial? would pouring do it?

If any person can see any chance to admit of such a thing consistently in this connection, let him read the next verse to the one in consideration, and again apply his rule and see if it fits. If so, I can but conclude, that his rule is similar to the "man's" gun, with which it is said, he could shoot "all around the haystack;" the verse is as follows. "For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection."

Who ever saw seed planted satisfactorily to a farmer, that was not buried, or immersed in its appropriate element—the earth? in fact, seed deposited in any other condition than being overwhelmed, buried, or immersed, would never be considered planted, in any acceptation of the term that I have ever heard of its being used.

I can not say what might be done with the great modern spiritualizing machine, now in vogue; if it can place the commission given to the apostles, to "go into all the world and preach the gospel," &c., into the pockets of every school boy that will accept it, and pronounce it authentic; or if it can demonstrate a God without body, parts, or passions, when the Scriptures give him all—there is no telling what it may not do. It may *plant* in the open atmosphere—it may *bury* or *baptize* a man in ether—or it may make out that it is non-essential for him to be baptized at all.

I can not, without committing myself as a prophet, tell what great things will yet be manufactured with this wonderful machine, if it continues to be conducted by skilful engineers. I prefer, however, for my own safety, to touch not—to taste not—and to handle not, this great *invention* of man.

But to return.

Paul to the Colossians, second chapter and twelfth verse, says as follows: "*Buried* with him in *baptism*, wherein also, ye are *risen* with him through the faith of the operation of God who hath raised him from the dead."

Here we have not only a *burial*, but a *resurrection*, typified by baptism. How, I ask, is it possible that water can be so applied to a man, or a man to water, as to effect a baptism typical of the burial, and also the resurrection of our Lord and Saviour, short of his being immersed or overwhelmed in the element, and raised up from it, as Jesus was overwhelmed in the tomb, and arose again from it? what semblance would there be of a resurrection in the application of water to a man standing erect? in what sense could he be said to arise from that position? can he, "by taking thought add a cubit to his stature?"

But I presume I have said enough to be understood on this point. I will now call attention to John, iii. 5, where we find the same thing represented by an entirely different figure, but no less pertinent to the point at issue. It reads as follows, "Jesus answered, verily, verily, I say unto thee, except a man be *born of water* and of the spirit, he cannot enter into the kingdom of God." Water baptism here is called a birth; can a man be born of an element, and not be overwhelmed in it? have we any such precedent in nature? what is associated in our minds with the idea of being born? is it not a change from an element or position in which the subject of birth is overwhelmed (or immersed if you please,) into the natural element in which we live? Nicodemus seemed to have understood the Savior in his remarks leading to this text, as meaning a natural birth, and interrogated him accordingly, which gave rise to the words quoted, showing plainly that a birth of water is meant; but the resemblance of the two was such as to admit of the same term. Hence we say immersion is involved, without which the figure is lost, and the Savior brought into disrepute for his inconsistencies.

Having already prolonged my remarks further than I at first intended, I will simply say in conclusion that the few passages quoted to prove immersion to be the proper mode of baptism, are incontravertible, from the fact that they will admit of no other application. And further, that those who construe them to mean something different from their plain and obvious import, can only be considered as "wresting the scripture to their own destruction;" and coming under the curse of Paul for preaching another gospel than that preached by himself and brethren.

[TO BE CONTINUED.]

The Way M. Explained the Mysteries of Mormonism to His Quizzical Friends.

FAL. "By the Lord I knew ye, as well as he that made ye."—HENRY IV.

OUR friend M. was a member of the Legislature of ——, and being rather of the "Slick" family, had a sort of a Yankee notion for traveling, and with a company of overland emigrants, he started for Salt Lake amid the adieus of old associates with whom he had often traversed the "Western wilds" and stood shoulder to shoulder in many a skirmish during the far-famed Black Hawk war. Well, as we were saying, M. went to Salt Lake, and located some ten miles north of the Hot Springs. By the way, those Hot Springs are a natural curiosity; they will cook an egg hard enough, in about three minutes, to give one the nightmare for a week to come; but I am digressing. Friend M., on arriving at Salt Lake, set himself about fencing in a farm, building a right Western log house, getting his cattle on the range, driving hogs to the kanyon, rigging pens for the sheep, smoking his pipe and talking politics among the neighbors, and preparing to spend the winter on the shores of that ocean of saltness, where a moment's bath would make another Lot's wife of you, if you happened to be a *feminine*. I'm wandering again, as I muse over that wonderful country and strange vicissitudes of the singular people that inhabit it. I forgot to say that friend M. was a "Mormon." Well, after getting comfortably located, displayed some of his legal abilities, compared notes between the Sacs and Foxes and the Utes, the tactics of Col. J. and Gen. W., and the prospects of a State Government, as usual, he was called upon to take a mission. No sooner said than done. He starts off to the States again, and after the usual number of bear fights, buffalo hunts, and Indian skirmishes, he arrives on his old stamping ground in ——, almost causing a regular stampede among his boon companions and old Legislative chums; however, after the agitation had somewhat subsided, the pipe of peace passed round, and a few odd jokes cracked, they got quite merry again, and turned upon friend M. with a malicious good humor, to worm out some of the "mysteries of Mormondom;" all the quizzings and questions of which he answered to their evident satisfaction; not forgetting "the portholes in the Temple," "immense omnibusses," babes in the woods, Col. Steptoe, insurrection, and anticipated removal, by the Mormons, of the Rocky Mountains to fill up the Mexican Gulf, so as to annex South America; and finally they began to be personal, and question the possibility of stock-raising in Utah. As the saying is, it riz the Indian in M. Says he, by gauly, gentlemen, there isn't a finer country in the world; old Suckerdom nor the Puke country arn't a primin' to it; why, hogs fatten in them 'ere kanyons in no time, and all a chap has to do, is to tottle 'em down into the Hot Springs, and that scalds 'em; then we drive 'em through the sage brush; that cleans the brussels off as clean as the 'squire's face, there; and all we have to do is to jist drive 'em over the sharp stones by the shore—that takes their in'ards out, and they tumble into Salt Lake, and there's our pork, ready salted down for the season.

FAL. "No more Hal, an thou lov'st me."

FELTON.

Kansas Independence.

Not only must the Missouri Compromise be restored, but until restored, Kansas ought never be admitted into the Union, either as a free or slave State. Her very existence is a libel on honest legislation, and, as far as practicable, it must be ignored.—[N. Y. Courier and Enquirer.

It is a matter of small consequence whether the Abolitionists of the North permit us to enter the Union as an Independent State. One thing we can and will do. When the proper time arrives, Kansas will apply for admission into the Union as a slave State. If we are refused, we will proceed to *organise a government of our own*, INDEPENDENT of the Abolition Republic. We feel strong enough to resist oppression, whether it comes from the General Government, or other sources.—[Squatter Sovereign.

Correspondence.

We have published a series of letters from Mr. Holderness, of Waggoner's Ripple, Ohio—who does not belong to our Church; but his sentiments show that there are other gentlemen of intelligence, who have reflected on the principles we entertain, whose views are not so much at variance with our own. We shall be pleased to publish more of the same kind. The following will not be uninteresting.

From Our Ohio Correspondent.

Waggoner's Ripple, Adams Co., O., August 3d, 1855.

To the Editor of the Mormon:

Question.—What has Congress to do with the institutions of the Mormons?

Much absurdity has been uttered against the Mormons in Congress; Scripture has been misquoted against them, they have been compared to everything abominable, monstrous and horrid, even to the Thugs of Hindostan, as if polygamy was destructive even to property, much more to life. It is said of them that they are not loyal to the United States. They are, however, quite as loyal as any people could be expected to be, who had like them, been made special objects of the fiercest persecution, having been driven from two States in succession, and robbed of their lands, in the right to which the executive of the General Government had bound the government to warrant and defend them for ever; yet at those acts of violence the General Government connived; having also had the flower of their youth and manhood extorted from them by that government for military services, with threats of extermination if they refused; the same hostile feeling being still exhibited, and acted out towards them, so far as they can be reached. Is then the principle of despotic governments to be applied to subjects of the United States Government, so loud in its professions of liberty? Are people to be abused, killed, and whipped into love and loyalty? Are the Mormons to be excepted from the rule now applied to new territories, Popular Sovereignty?

The first instance in which the general government apppars to have opened its eyes in some degree to the principle that *States must grow, not be made.* Shall the relation of servants to masters be left free to the disposal of the individual states, while the relation of wives to husbands is clamped by traditional conventional shackles? Is Utah less worthy of liberty than Kansas and Nebraska? The principle above mentioned is indeed most specially applicable to the family relation, for the family being the initial element of all social organizations, including political, in order to acquire a spontaneous and natural, and therefore sound and lasting social and political system, not a factitous and therefore turbulent and short-lived one, the choice of means and methods of this relation ought to be left without pattern, dictation, or restriction, that to it might be applied the only true principle of wisdom and of nature; that it might grow, not be made; that in this, as in other matters, posterity, for a vast number of generations might not be made to bear the dreadful accumulated consequences of the haste, ignorance, passions, and necessities of their predecessors.

But another serious objection against the Mormons is, that their system is not republican.

It has already been shown that to bind the State or subject to any forms, or to any course of action, is hostile to free research and experiment, and consequently to real improvement; even to bind a person to be free, makes him so far a slave; management of any kind makes the state or subject not a native growth, but a human fabrication replete with the seeds of human folly, which in time ripening, precipitate it to ruin. But the term Republic has been made to invest so many different forms of government, and has been adapted to so great a variety of social institutions, that it will be a very strange and hard matter if the Mormon institutions may not be so modified as to deserve the name. The term properly signifies the good of the people, as contra-distinguished from that of certain families or classes.

Some theologians, Watson, for instance, affirm that the Theocracy of the Jews, which the system of the Mormons closely resembles, was a confederation of small republics; we know, however, for certain, that it was not a kingdom. But perhaps the American people intend, in this relation, to restrict the term Republicanism to a system like their own, Republicanism that *is* Republicanism, a *model republic.* If so, they are as conservative and averse to progress as monarchies; they insist in this, that what is, is right, must, and shall be right.

But some demagogues, among the rest, Bennet of the N. Y. Herald, tell us that *unless we overrun them, they will overrun us.* Ah! we feel that we, as a nation, have done them injury, and, therefore, we fear retribution. We are alarmed at their extraordinary growth, and think that, by-and-by, their day for revenge will come. This is the very disposition of mind that will bring the retribution, if not from them, from some other source. Suppose we should drive them from Utah to the banks of the Amazon, or some where else; having chased away the goblin that our imaginations have made out of them, we would fall foul of a devouring monster originating from ourselves; over the embers of their forsaken mansions, black and white slavery would contend to the death.

But past experience shows that it is in vain to assail these people, from every blow hitherto dealt they have risen stronger than ever. Perseverance so indomitable as theirs can hardly be defeated. They have a principle among them which the Gentiles as they term them, especially the Americans lack, *faith in God*, him they "acknowledge in all their ways." He is to them a "tower of strength." And from this originates the second feature in their character, their extraordinary *cordial union.* How favorably their system contrasts with that of the general government, which takes no cognizance of God, and has beggared his Church! How well their reliance on God compares with the timid covetousness of their adversaries spasmodically grasping at every little possible accession to their strength, whereas they have too many possessions already; and not stopping at pillage and bloodshed to accomplish this object; scared out of all propriety at any dissent from their political system, as if they felt conscious that it was something that had not grown, but was made, and therefore lacking cohesion was liable to be broken by any slight impulse; desirous to extend their fallacies and palpable contradictions over the world, and if need be to whip people into liberty; in order to make their rotten fabric appear sound, by the destruction of every other, and to coerce even God into their measures.

To conclude, are they not our own people as much as any other state? is their system not of native growth, and "*to the manor born?*" and if it grew, and was not made, ought not we to recognize the finger of God in it, "if it is of man it will come to naught, but if it is of God we cannot overthrow it, lest peradventure we be found fighting against God."

Let us not be jealous of the growth of this branch from the same stock, perhaps its growth may be designed to save the life of the tree, better be absorbed into this branch than perish politically.

Instead of making enemies of our own, by treating them with hostility, let us own up, and make reparation, if possible, for past wrongs. We have character and means enough left to afford very well to do both. If we would make friends of others, we must exhibit to them friendship, and confidence, not distrust.

Let there be no more talk of either overruning the other; but of a coalition as fast as possible, which will be a mutual running in—not over. The peculiarities in the institutions of the Mormons being of a religious character, they are thereby exempted from all intereference on the part of Congress; and if they were not, such interference would be altogether irrational, and unphilosophical, of course in the end highly detrimental; a fact already acknowledged by Congress in the concessions made to the principle of State Sovereignty.

Wm. Holderness.

Office Seeking in Utah.

Mr. Editor:—Having read an article in an Eastern paper a few days since, which announced the arrival of Mr. Half-man, as the bearer of "private dispatches" from Colonel Steptoe, to the President of the United States, concerning Utah, I thought if it would not be intruding upon your columns, to give a few hints to the public, concerning the probable contents of these all important dispatches. There must have been some strong reasons, good, or bad, that induced our worthy and honorable Attorney-General to desert his official position, and leave the interests of our Government unprotected, that he might be the bearer of these "important dispatches" there is more in his Philosophy probably, than many would suppose. Now, I am not a Prophet, nor the son of a Prophet, but a tolerable good guesser; I never went to a guessing school, as many of our editors have, as it would appear from their constantly presuming and guessing that there will be great trouble and difficulties between the Mormons and this government; but I don't guess this way, when I guess or prophecy, it is when I am pretty certain of the truth of what I guess or prophecy, otherwise keep quiet.

In regard to these "private dispatches," here's the secret. In consequence of the high living, and necessary luxuries, that some of our professional gentlemen have to take for preservation of their health, in so dry a country as Utah, it is necessary that their salaries should be increased, or that they get a better paying office, or their luxuries must be dispensed with; for government has decided that those luxuries considered necessary by these professional gentlemen, cannot be allowed in contingent expenses; it was necessary therefore that our worthy Half-man should desert his profession for a time and become an express for the Colonel. Now for the contents of the "dispatches." As I said before, I never guess, or say anything but what I have some knowledge of. I therefore guess that the contents of these "private dispatches" are something like this: there is an office in Utah that has become vacant by expiration of term, which interests our friends considerably more than the interests of the government; for if there had been no vacancies, nor likely to have been any, I think the bearer of those "private dispatches" would have been some other man, and the contents on some other subject, but as Col. Steptoe would not accept the Governorship of Utah, Mr. Blank said to the Colonel, "if you don't accept it, you may say to the President that I will accept, if he appoints me, for though it does not pay any better than the office I now hold, there is money to be disbursed by the Governor, and there may peradventure be an overplus and I might as well have that overplus as any other person; besides I could then sell my goods, for I could take a few wagon loads with me when I go to visit the settlements, as I did when I went to hold Court last fall; I can say to the Indians as I said to the jury on that occasion, that 'tis very uncertain when the Government will pay them their claims, but I will pay them in goods, for I have friends in Washington, who can get through any claims that I may send; but you poor ignorant Mormons who have done the labor, the Government would pay no attention to you."

Well, says Mr. Half-man, if you will accept the Governorship, I will the Judgeship; for it is just as necessary that one should be Judge, as the other Governor, for our bills of Courts will not be paid if not duly certified. All right, says Mr. Blank; now, you to Washington must go, and I will follow you shortly, but whilst you are on the way, be sure the people hear you say "private dispatches." I am on my way to Washington to-day, and when you get to Washington, keep aloof from the President, but call on the editors and say, "private dispatches." The President will then send for you, and if he makes me Governor and you Judge, Brigham Young will no longer say that gambling is contrary to law, as he did when Capt. I—s gambled away his horses and carriage, which Drummond and I won. We can then gamble as much as we please, and poker, and euker, and enjoy ourselves to our hearts content.

Mr. Half-man arrived at Washington—was soon heard to say as instructed, "private dispatches"—"great secrets from Utah." He called upon the Editors on his way, and on his arrival, who published and commented upon the announcement. But a few days after the arrival of this Legal gentleman, lo, and behold! our honorable friend becomes suddenly sick of Utah, and declares that there is not sufficient money in the Treasury to induce him to return. He tells how he had been tendered the office of Marshal and Judge, but he would not accept—he considered it would be useless; for to his astonishment and mortification, he found that the new code of morals introduced by him and his associates among the feminine Copper Colors, had been published, and finding it did not take well, he says that when the President offered him the several appointments, he most respectfully declined.

The case is something like the nigger and his rabbit. An old nigger caught a rabbit, and placing the rabbit under his arm, he commenced rubbing him down, and said: "Good to boil, good to fry, good baked, good stewed, and good any way." At this moment, the rabbit made a jump and away he goes. The old nigger looked after him as he scampered through the woods, and said: "Damn dry meat, anyhow;" so with Mr. Half-man, after looking over his new code of morals, he says: "Damn bad morals—damn red skin—I won't go back; No! there ain't money enough in the Treasury to induce me to return."

These are a few of the secrets of the "private dispatches" of which we have heard so much about through the public journals. I think it would be well for some of our Editors to learn a rule given by Gov. Young, how to judge men correctly. For instance; he says to strangers, whenever you meet a man on the road, professing to have some private business in hand for Brigham Young, you may know that he is out to steal cattle, or some other business equally bad. I think this will apply to "our express," and the bearer of all similar dispatches; if they are not out after cattle, they are after something worse. Men do not desert their post, and engage in such a business, without some sinister object; so beware of "private dispatches," for they are terrible.

Now, I think I can suggest a plan to those Editors who are so often predicting trouble between Utah and the Government, how they might probably accomplish it. If you will get the Government to send out to Utah, a few more Brock-asses, Har-asses, Hol-asses, and every-day-asses, and in fact, a general assortment of asses, such as have been sent during the last few years, then, probably, your surmises and forebodings of trouble with Utah, may be realized, for peaceful as Utah is, and pure as she might be, she cannot, and will not stand every outrage; for when it comes to daubing it on three or four deep, and then appointing asses to rub it in, you may expect her to turn Kansas. Our motto is the Bee Hive, which represents industry and perseverance; but innocent as the little Bee is, he can be made to sting, and when the Old King bears from intruders and asses all that he can bear, he turns out the little Bees upon the asses, you may expect to have some more "private dispatches" to announce, and these borne by asses like the former.

T. S. W.

St. Louis, August 8, 1855.

[St. Louis Luminary.

For the Mormon.

Mazzini's Letter.

Mazzini has managed to write an intelligent and intelligible letter. Of the trio of so-called republicans, who have turned the world upside down, he was the least theatrical and the most practical. He has done wonders openly and in disguise, which attest his diplomatic skill; he has levied conntributions for war in countries of which he has been a declared outlaw, and conducted a correspondence over Europe while all mails were closed. He seems to think practical sense has deserted the English nation, and pictures the government as balanced between a policy of cowardice and one of unjustifiable recklessness. When such a man speaks his, words have meaning, and it behooves England to ponder the prophetic intimation that she cannot conquer without an actual change in her policy. Her sin, says Mazzini, has been following the Austrian phantom, by which she has parted from the continental nations. He dwells on the directing policy as essential to success, rendering military organization and individual skill subordinate; and he is right. The allied troops before Sebastopol, what have they for an *animus* but their pay, with reversions of death and glory. High incitements these to induce men to march into the mouth of hell. But all is mechanism, what spirit there is, is animal courage. The Russian fights for his Czar, his country, and the Church. It is easy to strike the balance. The influence of his faith is seen in the story of the priest, who with cross uplifted, rallied the Russian troops to that last onset by which British bayonets were worsted. We would rather Mazzini had not entered on military criticisms. They are in bad taste, and bring no credit, after the very amplest information afforded, even if verified. The question is not whether Sebastopol be impregnable or not, but the *principle* of the present strange union between France and England, and the secrets of this war. As to the nationalities, says Mazzini, they will fight their own battles. So be it.

Indian troubles in Nebraska.

Our Frontier exchanges bring us news of some serious accounts of Indian troubles of late in Nebraska. They report two men, Demaree and Porter killed, and a woman the wife of Porter wounded, at or near Fontenelle in Nebraska, about forty miles from Council Bluffs. The murderers are said to be a party of some twelve or fifteen Sioux from the upper country about Laramie.

They also inform us of the death of Logan Fontenelle Chief of the Omaha Nation, and a number of his braves from an encounter with a large war party of the same tribe. The Omahas have returned for safety to their old home about the Elkhorn, from whence they had recently been removed to Seargent Bluffs by the United States Government. Capt. Thayer by order of Gov. Izard, has raised a company of volunteers and repaired to the frontier to protect the citizens.

The Nebraskian solioquising on the exit of the volunteers breaks out as follows:

Our printer boys to the wars have gone,
In the frontier camp you'll find them,
A hoss and musk they're perched upon,
And their coat tails stream behind them!

This would all be very good if it had been in season, but when the horse is stolen it is too late to shut the stable door; the Indians have done their mischief, taken their booty, and gone. Preventative in an Indian country is always better then cure.

Sympathy of the Press.

We are a little amused at the interest certain editors take in behalf of Utah since the unfavorable account from there of grasshoppers and crickets, threatening destruction to the crops. They are truly very simpathetic, and anon methinks "I do perceive the dint of pity," yes, pity, "such as vultures give to lambs covering and devouring them." Save your crocodile tears gentlemen, you will need them ere long to use for other purposes than Mormon cricketism, there are other isms in your midst ten fold more dangerous; and quite as goggle-eyed, and if not as bottle bodied the chance is pretty good they will be, unless the Maine Law is better sustained in future than at present.

This Mormon Joseph who has been striped and reported to have been slain, but sold into Eypt, still survives; and it may yet be said of him by those who least expect it, "Joseph yet lives" and has corn in abundance, let us go up and buy, for the famine is grevious in the land.

Gov. Brigham Young of Utah.

A writer in the St. Louis Luminary vindicates Gov. Brigham Young from the charge of having squandered the public money, and concludes his article with the following:

I am inclined to think that if Gov. Young had squandered and thrown away to the Indians and his friends $300,000, he would with all ease be re-appointed; but because he has only spent $25,000, in four years, among thirteen or fifteen thousand Indians, and that without any aid, by treaty, or troops, like others, he is no longer fit to hold the strings of Uncle Sam's money bags.

We must have a man that will spend all that Congress appropriates, who will overdraw his accounts, and petition for more, and not be satisfied with that; and, in fact, we want a man that will turn up jack and kick up merry hell, like Gov. Reeder, or he is no man at all; and a man that has not brains enough to spend more than $25,000 in four years, will not suit us; there is no chance for clerks to have a little of the precious metal sticking to their fingers, no chance for friends to borrow a few thousand dollars—no chance for understrappers.—[N. Y. Daily Times.

Governorship of Kansas.

The administration have dismissed Governor Reeder of Kansas, for the ostensible cause of land speculation, and appointed Mr. Dawson of Pa. in his place.

Mr. Dawson, however, shrinks from the responsibility of taking such a mad bull by the horns, and has declined the appointment. Ex-Governor Wilson Shannon of Ohio has since received and accepted the appointment, and left for the field of labor.

The Maine Liquor Law in Maine.

At the Democratic State Convention in Maine, recently, a resolution for the unconditional repeal of the Liquor Law was adopted. Ex-Governor Hubbard was present, and stated that although he had signed the liquor bill, yet he was at that moment so satisfied of the extreme and unjust penalties inflicted by the act, that he would never, if ever placed in the gubernatorial chair, sign a similar act, but, on the contrary, he would use his utmost to obtain the repeal of the present law.

News from Europe.

The arrival of the propeller Lebanon at Boston furnishes three days later news from Liverpool, than that received by the Baltic.

Despatches from the Crimea are to the 27th of July, but announce nothing new.

The Russian government, having ordered an immense quantity of gunpowder to be conveyed from Wilna to Perekop, has offered very advantageous terms for that purpose to the Polish owners of horses and cars. It engages to allow seven silver roubles per pood (about 38 lbs.), or nearly £3 3s. per cwt. The contractors must engage to deliver the gunpowder in 21 days at Perekop.

The Paris Constitutionel has an article considered as intended to prepare the public mind for raising the siege of Sebastopol in case the next attack should fail. Sebastopol, it is said, commanded by Kamiesch, which holds it, so to speak, by the throat, cannot be henceforth of any use to the Czar.

Omer Pacha's journey to Constantinople created some gossip, and the Paris correspondent of the Post says that the Austrian telegraph was immediately set to work to tell the world that he had given in his resignation.—Although the intrigues of the Divan are never at an end, it is difficult to believe that this brave and faithful champion of Turkey would quit his post at a moment when his valuable services are so much demanded. The fact is, Omer Pasha was called to Constantinople to be consulted on the threatening aspect of affairs in Asia.

The report of Gen. Simpson's resignation gains ground.

The Piedmontese troops were in good health in the Crimea. They would be reinforced by 3,000 men.

In the House of Commons on July 30, Mr. Peel, in reply to Lord Goderich, stated that it was intended to constitute an Italian legion.

Lord Palmerston said there were reasons which he should not dwell upon that rendered it very desirable that the session should be closed somewhere about the 14th or 15th of August. There were a great many votes of supply yet to be taken; and it was impossible to state how long the discussions upon the motions now before the House, before going into the supply, would take. He, therefore, appealed to the hon. gentlemen not to press those motions, and moved that to-morrow the order of the day snould have precedence of notices of motion, with the view of going into supply.

Lieut. General Simpson has been promoted to the substantive rank of Lieutenant General, with the local rank of General in the Crimea and Turkey.

A letter from Cracow says the Austrian troops have been collected in two masses, one of which is stationed in Bohemia and Moravia, and the other in Styria. The assembling of an Austrian army in Bohemia and Moravia proves that the relations between Austria and Russia are not yet perfectly clear; and, on the other hand it is true that the troops in the Principalities have been reduced. As to the army in Styria, it is evidently only a reserve for the army of Italy, which has lately been reinforced.

The Liverpool Times of July 30th says: It now appears to be generally understood that the siege of Sebastopol is to be continued to our incalculable cost and eternal disgrace, through the coming winter.

The French Journal des Debats hints at the probability of a war between the United States and Denmark, serious difficulties have arisen between the two governments relating to the payment of the Sound dues.

The Spanish official Gazette announces that the Government would receive on the 20th of August next, tenders for the construction of electric telegraph lines all over Spain.

Still Later from Europe.

The arrival of the America at Halifax furnishes four days later news than that by the Lebanon.

FROM THE CRIMEA.

Advices from the Crimea to the 29th announces continued preparations for a grand expedition. All the lighter vessels of the fleet were assembled at Kamiesch.

It was reported in Paris on the 3d inst. that the French government had official notification that the bombardment of the Malakoff and Redan had been resumed, preparatory to another assault.

July 30.—Gortschakoff telegraph:—There has been a partial cannonade on both sides, but nothing of importance.

It was telegraphed from Constantinople on the 26th that Easki Fazouks had murdered General Beatson, but Lord Panmure, in Parliament, positively contradicted the report.

Correspondence from the camp says that Omer Pasha's visit to Constantinople was not, as asserted, to resign, but to consult with reference to accepting the command of the army in Asia.

The Viceroy of Egypt is negotiating with the Bedouins, to serve in the Crimea.

Kamiesh and Balaklava were crowded with vessels recently arrived for the secret expidition.

The French government has chartered 97 small steamers for river navigation, each to convey 500 men. The boats belongs to companies on the Rhone and Saone.

THE VERY LATEST.

By telegraph from London to Liverpool.—London, Saturday, Aug. 4.—The Weekly Newspaper, just issued, says: We learn that the siege of Sebastopol is about to be raised. Also that a communication has just been received from Germany by the Western Powers, which may lead to startling results.

GREAT BRITAIN.

The Queen has sent the following message to the House of Commons:

Her Majesty deeming it expedient to provide for any additional expense that may arise in consequence of the war in which her Majesty is now engaged with the Emperor of Russia, relying on her experience of the zeal of her faithful Commons, trusts they will make provisions accordingly.

The result of this appeal is a proposal from the Chancellor of the Exchequer to issue £7,000,000 sterling additional exchequer bills.

The Limited liabilities bill had been read a third time and passed.

Numerous estimates had been voted.

Major Reed's motion that no peace treaty should be concluded without the approval of Parliament was ridiculed and thrown out.

The Turkish Loan bill had been read the first time.

A discussion without result had occured respecting the recent gift of a good service pension to Lord Paget over older officers.

The London Times had an editorial on Consul Rowcroft's arrest, and preaches in favor of preserving friendly relations with America.

Milner Gibson, in Parliament, referred to this editorial, and asked the government to furnish information on the very important subject of the neutrality of the United States.

Lord Palmerston replied that an arrangement had existed at Halifax by which persons going there from any quarter whatever might be enrolled; but it appearing that it led to questions whether or not the laws of the United States had been violated, the British government being desirous that no such questions should by possibility arise, has put an end to the enlistment of forces at Halifax.

The inquiry into the recent Hyde riots is terminated, and the Commissioners have requested time to consider their report.

Strachan, the bankrupt banker, has been released on bail.

Pacific Rail Road.—The Pacific Rail Road is open to Herman, 81 miles west of St. Louis. It will be open to Jefferson City in October next.

Col. Steptoe was on the 12th of July, at Benicia, California, with his command.

The Governorship of Kansas has be accepted by Wilson Shannon.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Star please copy.

Wholesale Price Current.

New York, August 18, 1855.

Ashes—Pot	per 100 lb.	$6 50 a —
Pearl		6 56½ a 6 62½
Candles—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
Candles—Sperm	per lb.	30 a 32
Adamantine		22 a 26½
Mould, yellow		14½ a 15
Coffee—Java, white		14 a 14½
Mocha		14½ a 15
Laguayra		10½ a 11
Maracaibo		10 a 11½
St. Domingo (cash)		9½ a 9½
Drugs and Dyes—Alcohol. pr. gal.		— 79 a — 85
Alum	per lb.	— 2½ a — 2½
Arrowroot		— 31 a — 33
Arsenic, powdered		— 2 a — 2½
Asafœtida		— 5 a — 25
Borax, refined		— 28 a — 28½
Brimstone, American, roll		— 2½ a — —
do crude	per ton.	28 — a — —
Camphor, crude	per lb.	— 29 a — —
do refined		— 33 a — —
Castor Oil, No. 1		1 25 a 1 30
Chlorate Potash		— 33 a — 35
Cochineal		— 75 a 1 10
Copperas	per 100 lb.	1 25 a 1 37½
Cream Tartar	per lb.	— 33½ a — 34
Gum Arabic, picked		— 35 a — 38
Gum Copal		— 30 a — 50
Gum Myrrh, Turkey		— 25 a — 30
Iodine, resublamized		5 37½ a 5 75
Ipecacuanha		— — a 2 50
Madder		— 10½ a — 11
Magnesia		— 15 a — 17½
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 20 a — 22
Oil Anis		— — a 4 25
Oil Bergamot		1 75 a 1 90
Oil Cassia		3 — a 3 25
Oil Lemon		1 65 a 1 85
Oil Peppermint		4 25 a 5 —
Opium, Turkey		5 37 a 5 50
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 27 a — 29
Phosphorus		— 85 a — 87½
Quicksilver		— 50 a — —
Rhubarb, China		1 90 a 2 50
Saleratus		— — a — 6
Sal Ammoniac, refined		— 10 a — —
Senna		— 9½ a — 12½
Shellac		— 9 a — 12½
Sugar Lead, white		— 11½ a — 12½
do brown		— 10 a — —
Sulphate Quinine		2 55 a 2 70
Tartaric Acid		— 48 a — 51
Verdigris		— 45 a — 47½
Vitriol, blue		— 9½ a — 10
Dye Woods—Camwood	per ton.	50 — a 80 —
Fustic		19 — a 28 —
Logwood		18 — a 25 —
Flour—State, common	per bbl.	8 12½ a 8 25
Michigan and Indiana		8 62½ a 8 75
Genesee, extra		10 75 a 12 50
Rye Flour		7 25 a 8 65
Corn Meal		4 50 a 4 62½
Fruit—Raisins	per box.	2 55 a 2 65
Raisins, layers		3 — a 3 12½
Currants	per lb.	— 15 a — 25
Glass (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
Grain—Wheat	per bush.	2 35 a 2 45
Corn, round yellow		— 93 a — 94
Barley		1 05 a 1 12½
Oats, Western		— — a — 63
Beans		3 — a 3 12½
Gunpowder	per 25 lbs.	4 — a — —
Indigo	per lb.	— 17½ a 1 40
Iron—Pig, Eng., Scot	per ton.	30 — a 31 —
Bar, Eng. refined		55 — a 60 —
Sheet, Russia, 1st quality	per lb.	— 15 a — 17
Sheet, Eng		— 3½ a — 3½
Lead—Galena	per 100 lbs.	6 25 a — —
Sheet and Pipe		7 75 a — —
Leather	per lb.	23 a 29
Molasses	per gal.	28 a 32
Nails—Cut, 4d and 6d	per lb.	4 a —
Wrought, 6d and 20d		8 a 11
Oils—Olive	per bskt., 12 bottles.	3 37½ a 3 50
Olive, in casks	per gallon.	1 18 a 1 20
Linseed		— 88 a — 89
Whale		— 71 a — 83
Lard, winter		— 85 a — 90
Paints—Lead, red, Am	per lb.	— 7½ a — 7½
Lead, white, Am., in oil		— 8½ a — —
Lead do do dry		— 8 a — —
Ochre, yellow, French, dry		1 — a 1 37½
Ochre, in oil		— 4½ a — —
Spanish Brown, dry	per cwt.	— 75 a — —
Litharge	per lb.	— 7½ a — 7½
Vermilion, Chinese		— 90 a 1 —
Venetian Red	per cwt.	1 75 a 2 50
Rice	per 100 lbs.	5 50 a 6 37½
Saltpetre	per lb.	6 a 10½
Seeds—Clover	per lb.	— 10 a — 11
Flax, American, rough	per bush.	1 80 a 1 90
Linseed, Calcutta		2 — a 2 05
Soap—New York	per lb.	4 a 7
Castile		10½ a 10½
Spices—Ginger, Race	per lb.	— a 5
Mace		85 a 90
Nutmegs		92½ a 95
Pepper		10½ a —
Pimento		— a 13
Cloves (cash)		14 a —
Sugar—New Orleans	per lb.	5½ a 6½
Havana, white		7½ a 8
do brown		5½ a 7½
Stuart's crushed		8½ a —
Sumac, Sicily	per ton.	70 — a 82 50
Teas—Gunpowder and Imperial	per lb.	20 a 65
Hyson		22 a 60
Young Hyson		18 a 55
Hyson Skin		5 a 32
Black		17 a 55
Tin	per lb.	27 a 28½
Tobacco		7 a 43
Turpentine	per 220 lbs.	3 — a 3 25
Tar	per bbl.	2 75 a 3 12½
Spirits Turpentine	per gallon.	— 40½ a — 41½

Corrected to August 17.

N. Wall. J. Widen.

WALL & WIDEN,

FORWARDING AND COMMISSION MERCHANTS,

Corner of Pine and Commercial Streets,

ST. LOUIS, MO.

Will pay particular Attention to Receiving and Forwarding Goods.

Refer to Messrs. Hooper & Williams, Salt Lake City.

St. Louis, Aug. 11, 1855. 26:3f

Stars.

We have on hand a number of the present volume of the Millenium Stars, from the 1st to the 28th No.

Price for the year $2 25
" " half year 1 12½

Also, a few numbers of the Journal of Discourses, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent,
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.

William Malben, 35 Jewin street, City, London, England.

Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Swansea, Wales.

James Ferguson, 199 Collingwood street, Belfast, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d.*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, 1*d.*; paper, 2*d.*; total, 4½*d.*

Subscription by the year, if paid in advance, 18*s.*, the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute sa simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have, heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, }
December 5, 1854. }

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Cedar Valley next day by 12 m;
Leave Cedar Valley every Friday at 1 p. m;
Arrive at Salt Lake City next day by 6 p. m.

12808 From Tooele City to Grantsville, 12 miles and back, once a week.
Leave Tooele City every Tuesday at 8 a. m;
Arrive at Grantsville by 12 m;
Leave Grantsville every Tuesday at 1 p. m;
Arrive at Tooele City by 5 p. m.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendence himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.
G. S. L. CITY, 1855. 13
☞ Luminary pleas copy 3 mos.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee* and 36 *Commercial Street*,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
J. P. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. ja30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-t

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expresly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 27. NEW-YORK, SATURDAY, AUGUST 25, 1855. PRICE FIVE CENTS.

Poetry.

Deseret.

BY MRS. H. E. POTTER.

Ye Saints in all nations, turn hither your eyes,
To the place in the west where tall mountains arise,
Where the valleys are cloth'd in the loveliest green,
Where the air is so pure and the skies are serene;
For liberty smiles in these valleys for you,
And health, peace, and plenty are smiling here too.

Lo! our flag on the mountains is being unfurl'd,
And while empires and kingdoms throughout the whole world
Are breaking to pieces and passing away,
Still here shall the ensign of liberty stay,
And proclaim to all people that happy and free
Are the sons of the mountains, and ever shall be;

That, unus'd to a life of inactive repose,
They range the wild mountains though cover'd with snows;
That of temperance, health, and industry possess'd,
The first haughty tyrant who dares to molest
Shall find, to his sorrow, that brave hearts and true
On these mountains erected this ensign for you.

Then come from all nations wherever you be,
Ye good, wise, and noble who wish to be free;
For here in the mountains doth liberty dwell,
And her voice sweetly echoes from mountains and dell;
That voice which once cheer'd her bold votaries on,
Who fought by the side of a brave Washington;

And the spirit which ever the brave doth incite
For their home and their country and freedom to fight.
But peace shall be ours, and liberty too,
While we in the mountains our labors pursue;
And the path of industry shall lead us to wealth,
While enjoying three blessings—peace, union, and health.

And when from all nations these blessings have fled,
When those who've oppress'd us are laid with the dead.
Still our glorious banner above us shall wave,
And this be the home of the free and the brave;
Still in virtue and knowledge shall Zion increase,
And be known in all nations—"The Kingdom of Peace."

G. S. L. Valley.

The First Principles of the Gospel.

The First Principles of the Gospel—Faith, Repentance, Baptism for the remission of sins, and the laying on of hands for the Gift of the Holy Ghost, hold a similar position in the great science of salvation to the simple rules of Addition, Subtraction, Multiplication, and Division in the science of Arithmetic, in which the student can make no progress, or solve no problem without the constant aid of those simple rules with which he commenced. So it is with those who step by step are endeavoring to solve the great problem of eternal life. As they advance they have to recur continually to, and make use of, the Great First Principles of the Gospel, and their importance continually looms up to their minds in magnitude the further they advance in the infinitude of knowledge.

The first great step towards obeying the ordinances of the Gospel is the exercise of faith, which is a belief that they are necessary to salvation, and that the promised blessings will be realised through their observance. Faith can be predicated only on some kind of evidence, and this can only be obtained by an operation of the Holy Spirit, referred to in John iii. 3, where Jesus in speaking to Nicodemus said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nothing is more evident then that in order to exercise faith in the principles of the kingdom, their beauty and importance must be seen, and it is evident that the birth here referred to is the dispelling of that darkness, which had heretofore brooded over the understanding, by the light of the Spirit of truth, which was the condition of Nicodemus at the time he visited the Saviour. This operation of the Spirit increases a person's faith in proportion to his honesty of heart and willingness to receive the truth. Its testimony is often rejected, when it withdraws and leaves the person again in darkness and uncertainty. Others cultivate its influences until their faith becomes sufficiently strong to *enter* into the kingdom of God in the way that Jesus referred to when he said to Nicodemus in the 5th verse of the same chapter, "Verily, verily, I say unto thee, Except a man be born of *water* and of the Spirit, he cannot *enter* into the kingdom of God."

In the first place, we will notice what is meant by being *born* of water, or baptised, and then the evident necessity or importance of the ordinance. To be born of the water is impossible, unless the person is first immersed or *buried* in it. Hence the great importance attached to this fact, and the important reason for it, given by the Apostle Paul, Romans vi. 3, 4, 5, "Know ye not, that so many of us as were baptised into Jesus Christ *were baptised into his death!* Therefore we are *buried* with him by *baptism into death:* that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted together in the likeness of his death*, we shall be also in the *likeness of his resurrection.*" This passage of Scripture, taken in connection with what Jesus said to Nicodemus, renders it evident that baptism in the Scriptures means to be buried in the water, and then be born from it, even as Christ was born from the tomb in his resurrection, and also that such a baptism is indispensably necessary in order to realize the fulness of the blessings of salvation.

The importance of this ordinance is still further made manifest in the extent to which it has been practised. It was the first and leading ordinance in the ministrations of John the Baptist, as the great preparatory work for opening up the Gospel Dispensation, and preparing the people for the baptism of the Holy Ghost. Said he, "I indeed baptise you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptise you with the Holy Ghost, and with fire." It was even necessary for this ordinance to be administered upon the Saviour, and we do not learn that the Holy Ghost was ever manifested in power upon him until he had received it. "And Jesus, when he was baptised, *went up straightway* out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God like a dove and lighting upon him.

Many have supposed that baptism was never necessary until John the Baptist commenced his ministry. These same persons no doubt will admit that God is unchangeable, the same yesterday, to-day, and for ever. As there is evidently no necessity for two plans of salvation, one for those who lived before Christ, and one for those who live since, we are led to conclude that it is necessary for all mankind to be baptised in order to be saved. Peter says, Acts iv. 12, when speaking of Christ, "For there is none other name under heaven given among men, whereby we must be saved." Certainly the name itself could be of no utility without a due observance of the ordinances and works instituted in that name.

But little is said in the old Scriptures on the subject of baptism. But the Lord has seen fit, through His Prophet, to give some light to His people on the subject in these days. In the *Pearl of Great Price*, page 1, the Lord says, in a revelation given to Adam, "If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; ye shall ask all things in His name, and whatever ye shall ask, it shall be given." Here we have the important fact revealed to the world, that the same first principles of the Gospel revealed in the New Testament, preached by Jesus and his first Apostles, and revealed to this generation by Joseph Smith, were preached to Father Adam. It is written, on page 2 of the work referred to, "And it came to pass when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the Water, *and was laid under the Water*, and was brought forth out of the Water: And thus he was baptised, and the Spirit of God descended upon him; and thus he was born of the Spirit, and he became quickened in the inner man: And he heard a voice out of heaven, saying, Thou art baptised with fire, and with the Holy Ghost." Thus we have it fully made manifest to us that the two most illustrious and exalted personages who have lived on this planet—Adam the Patriarch of mankind, and Jesus Christ the Great Captain of our salvation, both considered that baptism was an ordinance essential to salvation, and that both received it in the same way, by going down into the water and coming up out of it, as typical of the burial and resurrection of the Lord Jesus, and the heavens made their approval of the act, visibly manifest to both. How visibly the folly of many is made manifest in these days, in holding baptism to be non-essential to salvation, and then making a mere mockery of the sacred ordinance by pouring and sprinkling. Surely "They have transgressed the laws, changed the ordinance broken the everlasting covenant."

We read, in Romans, iv. 15, "For where no law is, there is no transgression." Therefore in order to bring men under condemnation, they must have the law of the Gospel preached to them, and then reject it. This has been the case with but a very limited portion of mankind while living in the flesh. When the Lord took into consideration the subject of building and peopling this earth, He also laid a plan deep and broad enough for the redemption of all who should come upon it, if they would accept of the conditions. Whoever supposes otherwise, must have a very narrow conception of the power and wisdom of the Almighty. Now in order for men to accept of the conditions, they must have the opportunity of hearing them, if not in the flesh, then in some other state of existence. We find some light thrown on this subject in 1 Peter iii. 19, 20. Peter, in speaking of Christ being quickened by the Spirit, says, "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing." Here we learn that Christ opened up the Gospel Dispensation, and turned the keys of salvation to the spirits in prison, who were disobedient to it in the days of Noah. Several important truths are evident from this—that men do not necessarily go to a place of eternal happiness or misery immediately after death, as the various sects of the day believe; that even after rejecting the Gospel in the flesh they may again have it offered to them in the spirit world. It is evident that obedience to the same Gospel is required of the spirits in prison as of men in the flesh, from the fact that the Scriptures declare that there is no other salvation for man, and it says, in 1 Peter iv. 6, "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh," that is, abide the same laws, ordinances, and general conditions of salvation that men do in the flesh, and receive a similar reward for their works, whether they be good or evil. Baptism is, then, the only door by which they can enter into the kingdom, and that can only be received by proxy, through men in the flesh, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" The subject of baptism for the dead is here spoken of as being quite familiar to the minds of the Saints, and was evidently practised in the days of the Apostles. The living have been baptized for the dead among Latter-day Saints, and going through this and other ordinances for the dead will constitute one of the labors, in the last days, of those who become Saviours upon Mount Zion; and many temples, and thousands to administer in them, will be necessary in order to carry on this great work.

The earth itself must needs pass through this ordinance in the days of Noah, in order to cleanse and purify it from the corruptions of men, and also in token of that final resurrection to its former celestial state, after it shall have received the Holy Ghost through the sanctification of the people in the last days, and a final purification by fire of all the elements.

We have now shown that the Gospel must be preached to all, either in the flesh or in the world of spirits, and that all the vast myriads who have an existence upon this earth, from Adam down to the last of the latest generation, can be saved only through the administration of this sacred ordinance.

We will next take into consideration the ordinance of laying on of hands for the gift of the Holy Ghost. It is evident that the Lord pours out His Spirit upon men, even before they are baptized, to enlighten their minds, that they may see and understand the truth, and that that good influence which is always striving in man against evil is a portion of this Spirit. Hence He says, "My Spirit shall not always strive with man." We are not told to what extent the Spirit may rest upon men without the imposition of hands, but there is abundant evidence in the Scriptures that, through this ordinance the Holy Ghost was administered and confirmed upon persons after baptism, and if it was necessary to bestow in this manner in that day, it can be none the less so now. It is evident that in the days of the Apostles the administration of this ordinance was visibly sanctioned by the presence of the Holy Ghost, and the signs made manifest by its power. It says, in Acts xix. 6, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied;" and viii. 17, 18, "Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money."

There is no doubt this ordinance, and all others which the Lord has instituted, are the natural effects of a cause, or that they operate on natural principles. These laws not being understood is no proof that they do not exist, and no doubt when the Saints come to a full understanding of them, the absolute necessity of them all, on the principle of cause and effect, will be made manifest.

The hands appear to be the natural channel through which those who are filled with the Holy Ghost and the spirit and power of blessing and of life can communicate it to others. Hence the custom of laying hands on the head, in order to bless, and also upon the sick, in order to impart the spirit of health and life.

Having shown the manner of bestowing the Holy Ghost upon men, which the Lord has approved of and sanctioned, we will proceed to show the nature of this important element. From such expression as "The Spirit of God moved upon the waters," "My Spirit shall not always strive with man," "And it shall come to pass that I will pour out my Spirit upon all flesh," it certainly must be inferred that it is very diffuse in its nature and extended in its operations, altogether too much so to be a personage of tabernacle, like God the Father and His son Jesus Christ, for to suppose that a personage could be in so many different places at once would be equally as absurd as the idea of a heaven beyond the bounds of time and space, or a God without body, parts, or passions.

When men come into the world they are accompanied by a portion of the Spirit of truth, and if they will nourish and cultivate it it will increase upon them. This is a portion of that true light "which lighteth every man who cometh into the world," and what Job referred to when he said, "But there is a spirit in man; and the inspiration of the Almighty giveth it understanding." It is nothing less than the Spirit of revelation in its various degrees, which is given to man according to their fitness to receive and diligence in obeying it, and it is that Spirit which the Lord said "shall not always strive with man." The Holy Ghost is the Spirit of revelation.

Revelation is a natural gift, or operates through natural channels, and, like every other, increases through cultivation. It is that power which suggests new plans, thoughts and ideas to the mind. In fact it is the only principle by which man can make any progress in intelligence. The man who obtains the most revelation, or the greatest accumulation of knowledge, is, according to his capacity and circumstances, the man who labors most for it. If his faith and works are directed to some particular subject, that is the one on which he will obtain the most revelation. As man inherits both good and evil, so he may also have revelation pertaining to both, but while revelations of good emanate from God, those of evil originate from the promptings of fallen spirits. Some men bend their energies perhaps for a whole life to acquire a knowledge of some particular subject. With some it is mathematics, with others, perhaps, it is mechanism, steam, electricity, astronomy, &c., and in proportion as they labor so they receive.

As with men of the world, so it is with the Saints in attaining to the gifts and the blessings of the Priesthood, some seek after knowledge and wisdom, others for the gift of tongues, healing, interpretations, discerning of spirits, &c., and each one makes the greatest progress in that which he seeks for. The question might here be asked, if revelation is obtained by both Saint and sinner, what constitutes the difference between the two? As before remarked, this Spirit rests upon men in proportion to their fitness to receive it, and their obedience to its dictates. Now the Lord has decreed that faith, repentance, and baptism for the remission of sins, shall fit men to receive this Spirit to a much greater extent than they possibly could do without these qualifications, and then that it should be received by the laying on of the hands of those authorized to do so. In this we discover that a greater degree of the Holy Spirit is obtained through obedience to the higher laws of the Gospel. After manifesting due obedience in this position, a knowledge will be obtained of still higher laws in the Priesthood, by fulfilling which they will receive still greater power, and thus they may proceed from one degree to another until the visions of eternity are opened to them, and they can commune with angels, learn the laws of the universe, and dwell in the presence of the gods. This constitutes the great difference between the Saint and the sinner—the point at which the progression of the former receives a new impetus and power, that of the other has never attained to.

When a man calls into action the element within him which connects him with the higher spheres, their sympathies are awakened in his behalf, and in proportion as the power of life is strengthened that of death and disorganization is overcome, and the pure spirit of intelligence sharpens his comprehension, enlarges his understanding, and enables him to see more distinctly the darkness which surrounds him, and to judge how far he is relieved from its control. The channel of communication is now open with the heavens, he continually receives additional wisdom and strength to contend with the powers of darkness, he is drawn nearer and nearer to those personages who have partaken of immortality, and he realizes that their power shields and protects him, one evil after another is overcome until all his desires and aspirations, in fact his whole nature, becomes changed, his soul is filled with light, knowledge, and truth, the power of endless increase is sealed upon him, death loses its sting, and finally he finds himself enjoying the glories of the resurrection morn, when the beauties and powers of a celestial existence are spread out before him in the wide expanse of eternity, and he becomes another great radiating centre of life and intelligence to a succession of creations, the work of his hands. In fact, he becomes one among the infinite succession of Gods, who are bound together by the eternal and all-controlling laws of intelligence and truth.

Thus we find the first principles of the Gospel are the only foundation of the great superstructure of salvation and eternal lives, and that the most constant obedience to them is a necessary requisite in order for men to make progress in those higher ordinances which will eventually bring them into the presence of their Father in heaven.—[Millennial Star.

Virginia in Self-Defense.

A vast deal of supercilious comment has appeared of late in the Northern Free Soil, Know Nothing, and Abolition journals, upon an article in The Richmond Enquirer, urging on the people of Virginia the probability of further aggressions and insults from the Northern section of the Union, (for we are always in "sections" now,) and upon the Legislature of that State the propriety of seeing to the organization of the militia, and the completion of railroads, and other means of military defense.

We read The Enquirer's article without surprise, and with a full recognition of the feelings which prompted it. Conciliation, persuasion, appeals to a common patriotism, a common nationality, a common blood, are at an end; and the South only awaits the result of the next Presidential struggle to learn whether the North will indeed force secession and disunion upon it, or whether the counsels of calmness and mutual interest will be permitted once more, and at the last moment, to triumph over the demand of fanaticism and domestic treason.

The article itself was a serious, a reasonable, a regretful one. It said to the people of Virginia: "the time for argument is past. Fanatics do not reason; and fanaticism is dominant at the North. Defend yourselves!"

Strange, sad, desperate is the hour in our nation's history, when such words need be uttered by the sentinels who keep watch upon the out-posts of any portion of our people. We are not yet eighty years from the date of our National Independence; and are we already playing the part of the Grecian States at the bidding of new Macedonian intriguers? Is it possible that the ruling party, and the chief popular organs of the oldest and most patriotic of States—of that honored member of our National Confederation which enshrines the ashes of a Washington and a Jefferson—see no longer a hope in the toleration, the sense of justice, the obligations of common honor of sister States? Are we in fact upon the brink not only of disunion, but of civil war?

Those who comment superciliously upon The Enquirer's warning article, sneer at such a supposition. The New York Evening Post (Van Buren and Marcy) thinks it "absurd and childish twaddle;" The New York Times (Seward-ite) "ridiculous gabble" and "arrogant menace;" and the New York Herald (Hindoo Know Nothing) is quite as contemptuous in tone and manner. Yet we cannot dismiss such sober and real expressions with such light and insulting remarks. The fact remains. Here is the oldest and most influential journal in the Southern Atlantic States—organ of a successful party—with no immediate partisan object to accomplish—with no inducement to exaggerate danger or ignore ameliorating circumstances—which sees in the future so dangerous a complication of national affairs as to call for armaments and preparations, for military roads and militia organizations; and which turns away from all other resources to seek safety alone in the *ultima ratio civitatum!* Is this a thing to sneer or mock at?

It were well for the agitators of the North to pause. The game of partisanship and demagogism has been played far enough. Those who do not intend to cause blood to flow and States to sever, have made all that can be made, with clear consciences, out of the farce they have been acting. Men who are prepared to go further should beware how they cross the line which separates demagogism from treason. The Southern States are the attacked party. They are assailed, insulted, offended, wickedly and causelessly. Those in the North who seek to quarrel with the South are temporarily in the ascendancy. Under these circumstances, it is right that the South should arm. It is right that it should exercise a double vigilance against its assailants. The best method of preserving peace—in their case, as in all others—is to prepare for war. The miserable place hunters and politicians who depend upon Northern excitements and agitations to get offices whereat, should be driven to the alternative of arming in their turn, or slinking away like the cowardly aggressors they are. The Enquirer, whose course we do not always approve, is for once right. Waste no talk, no reasoning, no persuasion on these fellows. Prepare to resist their aggressions as the best and surest method of avoiding them. And should the moment come when the blow must be struck—when this noble fabric of our Union must crumble in the dust—when one section shall hurl itself in wrathful war against another, and the blood of brethren be shed to satiate the animosity of paltry partisan intriguers—there will be thousands of Northern men who will strike *for the right* against the aggressive fanaticism which menaces the lives, the property, and the political existence of our brethren of the Old Dominion.—[New York Daily News.

Preserving Fresh Fruit by Hermetically Sealing.

A knowledge of the means of accomplishing this very desirable object is becoming more and more widely extended among housekeepers. The simple agent in the work of preservation is heat. After the application of heat for a certain length of time, if the fruit be sealed up so perfectly as to entirely exclude the air, it will continue unchanged for an indefinite period. For some years past, during the winter season, fresh fruits and vegetables, kept in this way, have been sold in all our cities; but the prices they bring have put them beyond the reach of economical housekeepers, except as occasional luxuries.

Now, the whole process of putting up fruits in this way is far more simple than making the ordinary preserves of "sweetmeats," which have come to be regarded by ladies as an almost indispensable article; and any housekeeper may do it for herself. The trouble, uncertainty, and, in very many cases, the impossibility of getting a tinner to solder up the cans formerly used for ripe fruits and tomatoes, have deterred thousands from attempting to keep articles in this way, although the choicest fruits were around them in cheap abundance. This difficulty is now entirely removed, and the work of hermetical sealing has been reduced to so simple a form that any domestic, or even a child, can accomplish the task.

In several previous numbers of the Home Magazine, we have referred to Dr. Arthur's "Self-sealing Cans and Glass Jars," as affording the readiest facility for doing what is proposed. They are made with a channel around the mouth into which a cover fits loosely. Into this channel a very adhesive cement is poured and allowed to harden. Thus prepared for sealing, the cans and jars are sold, and the housekeeper, after filling her vessels and applying the heat, has only to warm the cover and press it down into the cement, when the work of sealing is done. These vessels can be used year after year, and, as the cover goes over the whole top, may be as perfectly cleaned as any other open vessel.

As the fruit season has now commenced, housekeepers should by all means try some of these cans, and prove them to their own satisfaction. At small cost and trouble, they may now have fresh or stewed fruits, or tomatoes, on their tables all next winter, and at summer prices.

The method of putting up fruits in this way we will briefly give:

Fill the can or jar with ripe fruit, adding a little sugar—simply enough to render the fruit palatable—and set it in a vessel of water, (warm or cold.) Let the water boil, and continue boiling until the fruit is well heated through—say for half an hour. Direction has been given to simply let the water boil, but such direction is defective, and at this time the fruit in the centre of the vessel will be scarcely warmed. Should the vessel be then sealed fermentation will take place. The heat must thoroughly penetrate the contents of the vessel. As soon as the fruit is sufficiently heated warm the cover, press it into its place, and the work is done.

Another way is to make a syrup of two pounds of sugar for every six pounds of fruit, using half a pint of water for every pound of sugar. Skim the syrup as soon as it boils, and then put in your fruit and let it boil ten minutes. Fill the cans, or jars, and seal up hot. Some make a syrup of half a pound of syrup to every pound of fruit—and some use only a quarter of a pound of sugar to a pound of fruit—while some use no sugar at all.

To keep peaches, pare and cut them up. If thrown into cold water, they will retain their firmness and color. Heat them in the cans or jars as above, or boil them ten minutes in a syrup. In this way strawberries, raspberries, cherries, plums, peaches, &c., &c., may be kept for any length of time, in the same condition that they were sealed up, and with their flavor unchanged. For small fruit, it is best to make a syrup without water, and boil the fruit in it for only a few minutes.

Fresh stewed fruits of all kinds may be kept in these vessels. It is only necessary to stew the fruit as for the table, adding the amount of sugar required to make it palatable; fill up the vessel with hot fruit, and seal at once. All ripe fruits preserved in this way will be found as fresh in the winter season as if just taken from the tree and stewed.

Tomatoes.—Take off the skin; put them in a preserving kettle, or other convenient vessel, and boil them for a quarter of an hour. Fill the cans, or jars, and seal up hot.

Losses of the French Army in the Crimea.—The Paris correspondent of the London Times states, on authority of official information, that the number of French troops sent out to the Crimea, from the commencement of the war, is 182,000, of which number 120,000 are now effective. The loss consequently is 62,000.

The French.—Madame de Stael says the French never know when to stop; they go through liberty.

Money is defined to be a composition for taking the stains out of character.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, AUG. 25, 1855.

Faith.

WHATEVER is undertaken by man, whether it be to till the earth, execute any piece of mechanism, or circumnavigate the globe, *faith* is the moving cause. If he wishes to accomplish any object, he examines pro and con, the intervening obstacles to be overcome, and if the circumstances are such as to beget in him a confidence, evidence or assurance (synonymous terms with faith) that he can accomplish it, he then commences to act with reference to its accomplishment. If on the other hand, he sees the object placed beyond the possibility of accomplishment, insomuch that he has no evidence or assurance within himself that his efforts will be of any avail, he will not undertake it; he will not even take the first step, unless he has faith that by that step, some unseen advantage may present itself, that thereby adding little by little to his very little commencement stock, he may proceed and peradventure attain to the object of his desire. But as we said before, without this faith, confidence or assurance in some form or shape, he will not act. Hence men frequently commence to accomplish some desired object, with high hopes, or strong faith, if you please, and after commencing, each step taken presents new and unforeseen barriers, gradually weakening that confidence so strong at first, until like Peter when he walked the water, he sinks, and fails of himself to continue the pursuit.

We say, then, faith being the moving cause of all action, it exists to a greater or less extent in every grade of the animal creation. By it the eagle soars above the clouds, to the wonder and astonishment of a Solomon, with all his accredited wisdom, and without it he would never have spread his wings to the breeze. It is true, that his faith and confidence was not sufficient at the start, to scale the mountain, but as he became acquainted with his construction, and seeing others of his species do it, he at length became sufficiently inspired with confidence to make the attempt himself. The same principle may be seen in the beasts of the forest, so down to the smallest reptile and insect.

We are informed in Scripture that faith is the gift of God, and we have endeavored to show that which is clear to our mind, that all and every species of the animal creation share in this inestimable gift, or blessing. Well, says one, we have always been taught by our fathers and ministers to have faith, and we should be saved; but according to your reasoning, not only mankind, whether good or bad, but all the animal creation, will be saved.

Yes, this would be true, if faith alone was required, and that, too, unqualified; but if we examine the Scriptures with reference to this, we will find that neither is the case. If we examine the plan of salvation, taught by Jesus and his Apostles, as recorded in the New Testament, we shall find that faith is the first principle in that plan, instituted by the Almighty for all who should come up to its requirements. And if we examine still farther, we find that faith essentially qualified. Instead of faith to accomplish any of those objects, we have named, unqualifiedly, we are pointed directly to Jesus Christ as the only object through which our faith will avail us in the least towards being saved in the celestial kingdom of God. The eunuch, when he asked Philip what hindered his being baptised, was told by Philip he might, if he believed with all his heart. Here the eunuch was only required to believe; but if we examine the context, we find that Philip had preached to him Jesus, and farther, that he believed that Jesus Christ was the Son of God, which showed that he had the kind of faith necessary, and he baptized him. Here, then, is the line of distinction drawn between those who have faith in the Lord Jesus Christ, on the one hand, and the unbelieving among mankind, and the inferior brute creation which are not capable of receiving the gospel, on the other. This faith, then, is a different kind, if you please, a qualified faith, while the other is unqualified. Of the latter there is an abundance, and of the *former* there is very little lack, if we judge by the professions of men, but judging by their fruits, which is the scripture rule, there is much room for improvement.

The Saviour told his apostles on one occasion, when they had not faith sufficient to cast out devils, that that kind by which he accomplished it, came only by fasting and prayer. How does the faith required as the first principle in the plan of salvation or gospel come? Let Paul answer; Romans x. 17: "So then faith cometh by hearing, and hearing by the word of God." It is not the letter then that bringeth faith, but hearing the word of God dispensed by a living oracle or minister of God, clothed upon with power from on high; it is not a recorded gospel, but the preached word which emanates with power from a man of God inspired by the Holy Ghost. The eunuch might have read the scripture till this time, and it would never have saved him; but when he *heard* the *word*, it was to him the power of God unto salvation, inasmuch as he obeyed it. The same in the case of Peter's preaching on the Day of Pentecost, when three thousand were pricked to the heart in one day. The word preached, and not read, was the *gospel* which was sharper than a two-edged sword. Thus the spirit "maketh alive," while the "letter killeth."

Barely to believe in the Lord Jesus Christ, without adding works, is also insufficient; for James says, the devils also believe and tremble; but says he in chap. ii. 17, "faith, if it hath not works is dead, being alone."

Faith without works being dead, it is evident that living faith, and that which is acceptable to God, is that which not only believes in God, but acts up on that belief. It is not only the cause of action, but includes both cause and action. Or in other words it is belief or faith made perfect by works. See James 11d, 22d, "Seest thou how faith wrought with his (Abraham) works and by works was faith made perfect?"

If then a man believe in the Lord Jesus Christ, let him exercise his fath, and that too by repenting of all his sins, and being baptized by one having authority for the remission of the same, that he may receive the seal of the spirit, and henceforth walk in newness of life. This alone, will satisfy the demands of the Gospel. He may believe and not obey, and his belief will avail him nothing. But if he have an honest heart, when he *hears* the Gospel he will believe and obey it, which obedience, will be to him better than sacrifice, for by it his faith will be perfected—it will be accounted unto him for righteousness—and if he continue in righteousness, he will be saved in the Kingdom of God with Righteous Abraham, who is reckoned as the father of the *faithful*.

Mobocracy in the United States.

GREAT excitement exists throughout this country at the present time, scarcely exceeded by that which preceded and ushered in the great revolutionary struggle that gave birth to us as a Nation.

This state of fermentation, though latent, at times portends, by the fearful rumbling beneath, and occasional outbreak over the now broad area of our country, a momentous crisis at hand. Is it for good or evil? In the days of our revolutionary fathers the extent of our country was comparitively limited, the population sparse, and the means of communication very uncertain, but the cause they advocated was liberty. Then the fierce loyalist, the wily tory and the unprincipled demagogue were met by the calm, stern determined advocates of freedom, true patriots and lovers of their country, men of sterling integrity who risked their life, property and every domestic tie to prove their unselfish offerings upon the alter of "equal rights" and freedom. Fermentation and outbreaks then, were against the minions of a *parental* oppression too severe for the most docile to endure; oppression heaped upon oppression, goaded an otherwise submissive people, into revolt, thence urged into concentration and union, they with calm deliberative and energetic action, (by the help of God) secured the inestimable boon of freedom, and national existence, and gave us a Constitution unsurpassed by the chartered rights of any government upon the earth, giving to every one the right of "Life, Liberty, and the pursuit of happiness" leaving open every avenue to the highest developement of man.

The great rapidity and wonderful advance in all that makes a nation glorious over this wide spread country, unequivocally demonstrates to every reflecting mind, the unexampled prosperity that we as a nation have attained. But what now meets the eye in every public journal of the day? "Trouble in Kansas," "Know Nothing outrages," Mobocracy in Cincinnati, Portland, Chicago, Louisville, and outbreaks over almost the whole extent of our much favored land, with incendiary declamations of partizan demagogues flinging their inflammatory speeches before an already excited multitude, not because of foreign oppression, or want of the necessaries of life at home; not from threatened invasion by foreign power, nor the want of liberal means and ability to meet it; not for the want of a liberal Constitution, nor the laudable purpose of encouraging union under its broad folds; No! these *modern Cicero's*, these *disinterested patriots* of the present day, as if in mockery of the noble fathers of our country, expend their eloquence in encouraging a lawless disregard or open resistance to enactments of the General Government, and open conflict with contitutional rights of other States, thus inciting the worst passions of the human breast, and arraying neighbor against neighbor, sect against sect, and community against community, crying loudly for dissolution, anarchy bloodshed and war.

Has the politics of this country become so corrupt that there is no hope of redemption short of a sanguinary civil war? Is the area so filled by unscrupulous demagogues, that honorable men, turn away in disgust, and hope to see it purified, by the tempest of contending factions, and the country only "saved though as by fire!" Where are our great men? Shall only echo answer where? Must it indeed be said that the United States reached the acme of its glory in Jackson's day, and is now vanishing with the noble stock that helped to rear it? Let us briefly review some of the causes of this degeneracy, for we have much reason to remember the rise and spread of Mobocratic tendencies in this country.

When the baleful influence of nullification manifested itself in South Carolina, and disorder, dissolution and misrule was about to assume the rampant over the Union, there was a veteran at the head of affairs that with a firm hand, turned back the torrent of misguided *zeal* into its legitimate channel; *his* acts were sanctioned by the great mass of the intelligence of the country. The strong arm of General Government was rightfully extended for the protection of all her citizens, and can be *no respecter of persons*. But mark the change that came over "the spirit of our dream." When Missouri drove out upwards of fifteen thousand of her citizens, whose lands had been purchased of the United States, to seek a home in the wild wintry prairies of Iowa or Illinois, and men, women and children were slaughtered in cold blood, there was one then at the head of affairs (Mr. Van Buren) that could, and did say, "Your cause is *just*, but we have *no power* to redress." And what then said the noble statesmen and worthy editors—the pillars and heralds of "the land of the free and the home of the brave." Not one word escaped their lips in defence of these despised people—*they were Mormons*. The same wretched scenes were again unblushingly enacted in Illinois, and twenty-five thousand American citizens were driven to find a home among the more *friendly savages*. These acts were not rebuked by the General Government "*though their cause was just.*" And the people looked carelessly on, forgetting the time would come that "with what measure ye mete, it shall be measured to you again." Thus was the integrity of the Union sold to Missouri, and again to Illinois. And the *virus* then introduced into the system, appearances now denote it to be preying upon its vitals; and the same principle that expelled the "Mormons" from Missouri and Illinois bids fair to run riot throughout the country, unless the contagion is stayed by selecting some firm hand to administer a purgative that should extend through all the ramifications of government—some one worthy to receive the mantle of the illustrious dead, some Savior to drive out the money-changers from the temple.

Free Love Union.

WE copy the following letter from T. L. Nichols to the New York Herald, as it gives a condensed view of the position and doings of a society already an item in our country's history. It would seem from this letter that the present Free Love Society is a fusion of Spiritualism, Fourierism, and such other branches of Socialism as subscribe to the free love philosophy. If a healthy state of society can be attained to, and maintained, without the institution of marriage, then we have only to say we have not learned aright human nature, or the laws of God with reference to it:

TO THE EDITOR OF THE HERALD.

The Herald of Friday contains an extract from a Western paper, and also an editorial article, assailing me and others, and inviting an explanation. I give it cheerfully.

The article copied from the Wisconsin paper, is a garbled and false account of the proceedings of a public meeting held at Ripon, Fond du Lac county, in which resolutions were passed against a Society of Free Love Spiritualists and Socialists at Ceresco. I send you a full report of these proceedings in the Ripton Herald.

Ceresco was the site of one of the earlier Fourieristic Associations, and most of its members are, or have been, Fourierists. The Hon. Warren Chase, so violently denounced at this meeting, was a Fourierist, and is now one of the leading Spiritualists lecturers. He is now on a lecturing tour in New England. The people of Ceresco, or the members of the Union, are mostly Individualists, of the school of Josiah Warren and S. P. Andrews, holding to the "sovereignty of the individual," but also Spiritualists, and partial Fourierists, or Associationists. Of course, as Fourierists, or Individualists, or Spiritualist, they repudiate marriage as an arbitrary institution, and accept, more or less, the "free love" philosophy. Fourier demonstrated the utter incompatibility of the civilized marriage and his plan of association. (See Passions of the Human Soul, Love vs. Marriage, &c.) Warren and Andrews have equally demonstrated that marriage is opposed to individual sovereignty; while all advanced Spiritualists—though few may have the courage to confess it—repudiate marriage in its legal sense, and believe in the doctrine of affinities. Consequently, large bodies of Spiritualists are now emigrating, or preparing to emigrate to favorable localities, where they can protect each other in freedom, and especially in freedom of the affections. One such settlement is now forming in Southern Minnesota, in a beautiful country, pointed out by the spirits for that purpose. Others are looking to an early settlement in Northern Texas. "The Progressive Union, a Society for Mutual Protection in Right," is one of these associations, numbering some hundreds of members, with an aggregate property of over a million of dollars, and made up of men and women, mostly Spiritualists and Socialists, who are banded together with the earnest purpose of either reforming the present social order or founding a new one.

My writings on physiology and sociology can scarcely be misapprehended by any intelligent reader. I am no lecturer, "miserable" or otherwise, on woman's rights, but have vindicated human rights, as I understand them, and particularly the right of men and women to the control of their own persons—the right to do right. The principles taught in these works are briefly stated in the enclosed extracts, which, if of interest, are at your service.

Your "neighbor Raymond" heads a notice of "Mary Lyndon," "A Bad Book Gibbetted." It seems to me a self-gibbetting of the critic, who in this single article has covered himself with the infamy of most grossly libelling a delicate, pure-souled, estimable woman, and as such known and admired by thousands. But her life, with all pure persons, is her best defence against such libellers.

It is probable that a Wisconsin mob will attempt to break up the Ceresco Union, for a Vigilance Committee was appointed for that purpose. There is no social freedom in this country, unless you are either in a wilderness, beyond the boundaries of civilization, or in a great city. It is probable that within the next five years the spiritualists and socialists of this country, tired of contending with the bigotry, selfishness and despotisms of civilization, will concentrate on some unoccupied territory in sufficient force to organize a State, in which they may realize freedom and justice.

I have written this more to set you and the public right respecting certain important movements, than to vindicate myself. For several years I have borne the abuse and slanders of conservative donkeys and knaves, who make a trade of radicalism; but such personalities are of no consequence. My worst slanderers are a clique of socialists and so-called reformers, who are too cowardly to stand by the logical and legitimate consequences of their own principles—sneaks who villify others to save themselves. Such men all true reformers must despise, while honest conservatives will never trust them.

T. L NICHOLS.

—[N. Y. Herald.

Senator Benjamin's Prophecy.

SENATOR BENJAMIN is a member of the United States Senate from Louisiana, and said to be as well posted in the affairs of State as any man in the South. We give below an extract of his reply to some Citizens of New Orleans in answer to some enquiries on the subject of the American organization, Slavery, &c. It will be seen he is quite prophetic:

"A majority of the next House of Representatives will be Freesoilers. Prominent members of the last House, leaders of that factious minority which sought by an abuse of Parliamentary rules, to defeat the ascertained will of the majority, were heard to threaten that they would return to the next Congress prepared to repeal the Nebraska law and the Fugitive Slave law, or break up the Government in the attempt. Most of these men have been re-elected after pledging themselves to the people of their districts, to carry out their treasonable designs by means of amendments to be offered to the appropriation bills at the next session of Congress. Thus, the very existence of this Government will be put at issue within the next twelve months.

"Permit me, for the purpose of making myself more clearly understood, to develope the effects of such a course of conduct as is threatened by these traitors.

"The General Appropriation bill, as its name imports, is that which provides for the payment of nearly all the current civil expenses of the Government. The salaries of all public officers, of the judges of the courts, of those who collect, keep and disburse the public revenue, are provided for in this bill. If it fail to pass, your public offices would be closed, your courts of justice shut up, your revenue officers arrested in the discharge of their duties, and the whole Government brought to a stand still.

"The bill of course requires the assent of both branches of Congress, and the scheme is, to add a clause to it repealing the Fugitive Slave Law and the Nebraska Law, so as to force the Senate to assent to these unconstitutional measures, or to assume the responsibility of stopping the wheels of Government by rejecting the whole bill.

"I state my deliberate conviction that this attempt will be made in the House of Representatives. I state my most serious apprehension that it will succeed in that body, and my entire confidence that the Senate will resist the infamous project to the end. If these apprehensions be realized, the next session will be closed without providing the supplies necessary to administer the Government, and the representatives will go home to their constituencies, to render an account of their action. The President will be compelled to call an extra session of Congress in order to provide means to carry on the Government; and the only hope left to save the country will be the returning sense of justice in the masses of the North when brought in view of the appalling danger that will then have become so manifest and impending as to force immediate and decided action. If they shall fail to choose the wise course of obedience to the Constitution; if they shall supinely acquiesce in the mad and treasonable warfare waged against the South, the Constitution, and common humanity, the days of this republic will have been numbered; and I have neither heart nor courage to seek further to penetrate the veil that darkly hides the future."

Yellow Fever in Virginia.

THE yellow fever which has raged to quite an alarming extent at Norfolk and Postmouth, Va., for the last few weeks still continues unabated. Many of the inhabitants have moved away especially from the latter place. A few cases have occurred also at Richmond. A thousand dollars was sent for the relief of the suffering of the two places from the relief committee of Philadelphia, on the 17th inst. For the same purpose there had been contributed at Baltimore up to the 16th inst., five thousand dollars. Provisions and other necessaries are sent down by the boats daily.

A demonstration is being made in this city to the same end and we understand some two thousand dollars were raised on the 18th to be forwarded to Norfolk immediately. Tuesday the 14th was observed in Norfolk as a day of fasting and prayer, and religious services were held in all the churches.

Death of Abbott Lawrence.

HON. ABBOTT LAWRENCE died at his residence at Boston on Saturday morning the 18th inst. Mr. Lawrence was a man of extensive property, and noted, not so much for his public life and acts, as his great capacity as a financier, and his philanthropy and benevolence to his fellow men. A meeting was held in the Fanuel Hall on the 20th by the prominent citizens of Boston, to give a public demonstration of their feelings towards the deceased. Quite a lengthy and pertinent address was delivered by the Hon. Edward Everett. His funeral took place on the 22d.

Foreign News.

THE news from Europe is dull, almost stale. It is affirmed that preparations are being made by the Russians to act on the aggressive. People in England are beginning to consider what good Sebastopol will do them if it is got. Turkey, with its variant races, is more and more falling apart. Its revenues are found to be cut lamentably short by the enlistment of Bashi Bashouks, who, when not at the plow, are good for little but pillage and murder. This loss of revenue is a serious matter. All kinds of extortion must be resorted to, and with less and less avail. As the war ministry of England but just saved itself, with the popular Palmerston at its head, by a majority of three in the matter of the Turkish loan, it is certain that they will not venture to propose the thing in like shape again. Turkey will be called upon, as Russia now is, for the material guarantee, and has no choice but that of selling herself.

The Ins and the Outs.

IT is astonishing what a difference the being in or out of power makes with men. Lord John Russell, that crafty old phœnix, no sooner finds himself discarded than he veers to the popular side, and talks about liberty in the Italian States. He would forsooth put an end to political imprisonment in Naples, establish toleration and what-not in Tuscany, and, in fact, have British legislation proceed to any extent in interfering with the internal affairs of foreign nations. He would curry favor with the liberal party by bidding as high as they, whilst no one knows better how to retard and delay, by all those checks with which a minister in power is furnished, any actual progress. Scrambling, shuffling and clucking, he is the last of the school of statesmen who can escape without disgrace the non-fulfilment of their pledges. They must be swept away before good government can be secured. At present the people of England are as much led and swayed by aristocratic schemings as any subjects of other eastern governments. The people is a strong army without leaders. If statesmen do not now learn a lesson of progress they are dull minded. There is springing up a common sense in England which will no longer submit to be embarrassed by mystery and perplexity. Common sense goes in favor of a systematic, radical and comprehensive reform.

FOR THE MORMON.

Plurality of Wives.

BY ALEXANDER ROBBINS, JR.

REPLY TO MR. ABRAHAM SMITH'S LETTER, CONTINUED.

THIRD QUESTION.—"How can you prove a plurality of wives to be in accordance with the will of God as taught in the Bible?"

In reading the Scriptures, we find the first great commandment of the Almighty, to his children on the earth that we inhabit, was to multiply and replenish the earth. This was emphatic, and no person need be dubious with regard to this matter. As we have no account of the commandment ever having been repealed, no person was or is exempt from this law so essential in accomplishing the designs of God in peopling, and appropriating the earth to the use for which it was created. The uniformity of construction in each sex, show that all were and are created with capacity to carry out this great law.

If the Almighty had made an order of the human specie, unqualified to obey this commandment, He would probably have made exceptions to the law, or made another adapted to their capacities. But, as we have no such anomalies, (with the few exceptions common to all general rules,) this law is binding upon every son and daughter of Adam. This being conceded, no man or set of men or women, have a right to pass any law conflicting with, or defeating in whole or in part the above law.

They may legislate with regard to the manner in which it shall be carried out, in such points as are not specified by the same Great Law given; but never to curtail or prohibit its application.

Wherever then we find a Sect, State, or Nation that have instituted laws, that a man shall not have a wife, or shall have but one wife, we find a people that have transcended their prerogative, and are under condemnation to the same extent, that their laws counteract the law of God.

We are to bear in mind as we proceed that the first great law, named, was never repealed—was not a law of Moses, and done away with some portions of those laws. If we examine the institutions of the different Nations at the present day, we find about one-fifth of the inhabitants of the earth living under prohibitory laws, restricting men to one wife; the other four-fifths living without this restriction. Holding that marriage is the only legal process through which this first great commandment can be carried out, (which is conceded by all,) which of these two orders among men is in accordance with the will of God or the bible?

The fact that the latter or plurality of wives, can be carried out, and accomplish the design of God in peopling the earth, without transgressing any other of his laws, is sufficient vindication of the justice of the institution. Its legality is self evident, and would be were there no precedents or examples in those men who demonstrated its legality, by practising it under the sanction of the Almighty himself; With these precedents or examples added, the evidence is overwhelming. While on the other hand, the one wife restriction, or monogamic law, prohibits in a great measure the carrying out the great procreation law first named; for it is a well known fact, and one which I believe will not be disputed, that hundreds and even thousands of females in this country, and others where the same law obtains, are prohibited, through this very restriction, from carrying out one of the greatest and most important laws of their being, for the very best of reason on their part, that there are not males enough for each to have a husband. Statistics of any Nation, in any age, have rarely failed to show a majority of females, and in innumerable instances that majority has been enormous. There are a variety of causes for this disparity, which we shall not stop here to enumerate, but will simply give a short extract in evidence of the fact, from the New York Sunday Mercury:

Matrimony—Disparity of Sex.

"The census tables disclose one fact of melancholy importance, which at present has not sufficiently engaged the attention of our social philosophers. They show that, in the largest cities of the Union, the females outnumber the males in the ratio of ten per cent.; so that, if every man were compelled by law to take unto himself a wife, a vast number of the fair sex would still be doomed to the torturing 'hope deferred' of old maidenhood! If one dare apply figures to exhibit the result of this unfortunate disparity, what alarming conclusions would they bring us to! Of every two thousand inhabitants, one hundred must perforce be old maids. In a city containing a million, as New York will speedily do, every adult generation—say every twenty years—will cast upon society sixty thousand victims to female celibacy; so that persons now living may yet see one hundred thousand, or more, unmarriageable ladies in the city of Gotham!—at which period, we should say, it will be an exceeding ticklish place to live in.

But, alas for the ladies! inequality of number is not the only calamity they have to contend against. There is no legal compulsion for every man to marry. In this free Republic, each man may exercise a sultanic despotism over his own affections, and, in the matter of matrimony, consult only his own inclinations. The natural consequences is a growing propensity to bachelorhood, which will probably entail the forlorn doom of the perpetual sisterhood on another ten per cent. of female citizens. We leave it to statisticans, curious in such themes, to detail the moral and social results inevitable in a condition of female superfluity, contenting ourselves with suggesting, that while such a melancholy state of things exists, no man has a right to remain a bachelor, and ought, at any rate, to be taxed for the luxury.

"But the remedy!—who can propose an efficient one? The same enormous disparity does not exist in the rural districts, though even there the female population is the most numerous, generally; but, still, if proper attractions were offered, and institutions to facilitate matrimony were established by enterprising adepts in the science, becolic bachelors might seek their wives among the thousands of despairing city dames; some relief would then be afforded, but the evil, though lessened, would still remain. We can conceive of no positive cure but the immigration of the unmarried female 'element' to Utah, or the establishment of the 'peculiar institution' of the Mormons among us. He would be a bold man who would propose this last remedy, but our private opinion is that his proposition would not lack support."

This fact alone shows the utter impossibility to carry out the great first law, without breaking the monogamic law of the Land; and it is a well known fact, that among the ancients no greater curse was known among females, than to be unable to bear offspring, whether from barrenness, or any other cause, if there were any other. If they have not lost that peculiarity at any subsequent period, it follows that the law of the land must be broke, or those thousands of surplus females never contribute to the demands of the higher law named, or that instituted by the same great lawgiver, the law of their being and organization. Hence both laws are defeated, and corruption and gross licentiousness stalk abroad at noon-day, bidding defiance to the laws of both God and man. This is a natural consequence—when one law has been broken, it is a good beginning to break all others. We do not wish to be understood as placing departure from the good order of society on the females alone, but rather the reverse, as far as responsibility is concerned; we are merely showing the results of this disparity; men take the advantage of the circumstance in which the law places the weaker vessel, and use it to gratify their sensual propensities. And I do not hesitate to say that men are vastly more culpable in those illegitimate connections so common in our day, than their female victims. There are more reasons for this than one.

In the first place Monogamic law allows every man a wife, but prohibits (as we have already shown) the thousands of surplus females from ever having a husband. Add to this their natural inclination to confide in man, and all is in his favor. Hence unprincipled men, knowing the chances in their favor, make *seduction* their business instead of taking upon themselves the responsibility of a family. Here then we have in this Monogamic law, a bounty on the heads of illegitimate children, rather than an inducement to a wholesome family organization. In a word it is a law opposed to the law of God—opposed to the good of society, by throwing thousands of females on its surface (without a protector) inducing men by their temptations, to throw away the family they *have*, instead of increasing it, with all its endearing associations.

But take off the restriction, and give the primitive law its legitimate course, and the result is entirely different. Instead of a portion of the human family being debarred from fulfilling the law of God, all can do it; and the laws of both *God* and *man*, can be honorably sustained. The floating capital that is now used by speculators in seduction, would find a more honorable investment, and men instead of being old bachelors, and perverters of law, would take to themselves one wife, at least, while there chance was good, and thereby become husbands and fathers in accordance with the design of God. But what were the precedents among the ancients before tradition assumed the shape in which we now find it? Did they introduce a prohibitory clause into their matrimonial laws restricting man to one wife? I mean the old Patriarchs and prophets of God, who received the word and *will of God* from time to time—talked with angels, and even God himself. I find in the history of Abraham, (one of those worthies) that after he had been married to Sarah a number of years and had no children, that Sarah gave Abraham another wife, that he might perpetuate his honorable name on the earth; and that too without perpetrating some evil deed, that thereby they might get divorced, as many do at present. I next find the Almighty, instead of treating Abraham's second wife as vile, honoring her by a communication from the heavens, and instead of a reprimand for transgressions, counciling her with regard to her domestic affairs, and given her promises concerning her offspring, that gave her much consolation. Here then is the father of the faithful with two living wives at the same time, and the *will of God* to the contrary no were expressed in the scriptures.

TO BE CONTINUED.

The Drama of History.

IT was Pope who wrote in his Essay on Man:

"Of systems possible, if 'tis confessed
That Wisdom infinite must form the best,
Where all must fall, or not coherent be,
And all that rises, rise in due degree."

Such is the drama of history. There are those men who will impose their absolute elements of fixed laws, dogma or principle, but leading to an unsettling, dividing, shifting element of opinion and practice, but the progress whether of an individual or of nations is only that degree by which all the peculiarities of our nature are elevated and expanded. Without this there can be no harmonious action in the effects of outer influences, and men would be left stragglers on the great battlefield of life, with no unity of action, aim or effort. Yet men with these fixed principles have set about to find correspondences and confirmations in the past, each squaring his facts to suit his little hypothesis, and making out whatever number of acts to his drama he might choose. With their meshes, small and great, put down into the stream of time, a vast amount of truth has escaped them. Some have wandered in geographical, others in political directions, and all have lost those great social phenomena which at once determine the ebb and flow of the elements that make up human society. In estimating what has been realized, and the purpose of successive dispensations, we necessarily look to prophecy, even the details of the application are not left to conjecture if the system of the world be rightly viewed, and instead of the vain and empty tenets of pragmatical men we take into view the position and interests of the whole human race. Men who will not conform to the progress of this drama will not find peace. We see a vindictiveness displayed in the action of the Western Cabinets in regard to the present war, which certainly does not come from any conviction that they are working out the great drama, which nevertheless proceeds. The execution of righteous judgment does not make men vindictive, nor is the principle of mercy, as opposed to the present relentless war to be found in the maintenance of theoretical paradoxes and debateable abstract tenets, mercy is a thing to be matured gradually by those very influences which are thus practically ignored. Yet the drama proceeds, and amidst all the present desultory and self-willed movements, acts for the amelioration of the condition of the mass of the human race. The genius of improvement wins its way, and the basis is being constantly strengthened and extended for the prevalence of universal truth.

FOR THE MORMON.

Chinese Commerce.

A KNOWLEDGE of the Chinese themselves, of their institutions, and of their means of political economy, is necessary to the understanding of their commerce. Few suspect that they are the shrewdest of all nations thus engaged; that their bargains invariably redound to their own advantage; and that whilst in other countries there has been no end to theories on the wealth of nations, the Chinese have been practising the one most conservative and most enriching. Documentary evidence and the sanctions of local knowledge are the only grounds on which sound opinions can be formed. The large transactions of the East India Company will serve to introduce the subject. Parliamentary returns show that the gross amount of their sales have only averaged $17,500,000, out of which the prime cost in China has been $10,000,000, without making allowance for agency, freight, and other charges.

The character of Chinese policy in regard to foreign commerce is essentially unaccommodating—or rather, hostile. The spirit of the section of their laws respecting illicit exportation of merchandise is, that all foreign nations are enemies to China, that she allows no free or friendly intercourse, that she wishes to keep her affairs a secret; and accordingly such as trade with foreigners, except such as are licensed by government, are deemed traitors. One of the greatest obstacles to the formation in any country of foreign settlements, or to the growth of foreign commerce, was long since declared to be independence of the people of such a country, and "illiberality" of their governments—and nowhere are these asserted obstacles more dormant, this independence and conceived illiberality more prominent, than in China. If one advantage be nominally given, it is certain to be overbalanced. Thus, while the Spaniards, until the late treaty which decreed to western nations five free ports—three of which proved utterly worthless, and one of which had been previously possessed—had been privileged above the rest by having access to both Macao and Canton, besides the nominal exclusive privilege of trading at the port of Amoy, the exactions of the Mandarins so effectually impeded resort to the latter place, that for forty years after it was unvisited by a single Spanish ship. We have heard the fate of one of the latest expeditions.

Besides measurement duties and port charges, a duty was levied on export as import cargoes, and there being no fixed rate, a special negotiation was entered into with the Mandarins on the ship's arrival. The records of the East India Company show, that until necessity had set them upon their present system of union against Mandarins and Mandarin merchants, their single ships experienced even worse treatment, and serious thoughts were entertained of abandoning the trade, which then amounted to almost one-twelfth part of its present magnitude. Great Britain is still mutually, though not by treaty, confined to a single port of a single province, that single province divided from the rest of the empire by a barrier of high mountains, and chosen purposely by the Chinese government as the point farthest distant from the capital. In order to be consumed there, foreign woollens must travel a distance of twelve hundred miles, and cross the mountain barrier, at the feet of which they are unladen in boats, and are thence carried on men's shoulders across the pass.

The duties on internal transportation afford the government large revenues, which would be seriously curtailed by ports nearer the tea districts. After all, there is more wisdom in this Tartar policy than that of the "philanthropy" which has demolished the native manufacturer in India. In a commercial report which we have seen it is affirmed that not an article of British manufactures can be named which would realize in China ten per cent. of cost price. The sumptuary law of the Chinese, forbidding the use of things not sanctioned by custom, is another obstacle; the Chinese accept cash, but do not favor exchange, and will not have native industry interfered with. Yet, for the same reason, raw produce has always found its best market at Canton. Then, if comparison of material be instituted, the Chinese have always objected against the flimsy texture of foreign calicoes, in comparison with their own very strong and lasting goods. The Hong merchants themselves have a direct interest in discouraging European importations; being responsible for the customs, they have to make an advance of whatever may be the import duty, though the goods may have to lie unsaleable in their warehouses. They will enter into bonds and engagements for the Company's ships, but not without delay and difficulty for any private ship.

The temptation to avoid enormous port charges is very great, and this country has certainly its share in the great contraband trade which is now carried on at places of anchorage at the mouth of the Canton river. A ship of fifteen hundred tons is charged the same as a small schooner; and the indirect taxation falls heavily on the contingent profits of a ship's adventure. When adventurers of

Great Britain in self-defence swarmed at the northern ports as a nation of smugglers, the Government, finding no duties coming in ordered them to Canton. When the Company's Chinese Secretary at Canton drew up, in 1814, for an American gentleman, an address to the Viceroy, requesting compensation for some severe losses he had suffered, it was returned unopened, with a written order from the Viceroy, directing the Hong merchants to inform the Americans in general, that none of their nation were permitted to address the Government in the Chinese character, this being a privilege exclusively granted to the Company—in fact wrested from them, so watchful are they even of bestowed immunities. This Company has done good service by keeping down the price of teas, and has constituted at all times a negotiative body. The commerce of China, in fact, is a constant negotiation. The Chinese refused opium only for the reason that it required the payment of specie; their moral defence was addressed to a large party in England, ready to give heed to whatever might arouse philanthropic sensibility. The Company being freed from the degradation of certifying what they have now on board, have the best possible opportunity of introducing it. In reviewing Chinese commerce we cannot fail to be struck by its disproportion, and the commercial as well as political independence of the country. Over the European commerce of this mighty empire some fifteen or twenty Hon-Kong merchants preside. As yet we have but the driblets from that immense empire.

Mormonism at Fort Riley.

We clip the following from the St. Louis Republican. Our brethren will be pleased to learn that Bishop Chard and his company are alive and well. Ten deaths are reported, but the deceased were sick before they left this city, and inasmuch as they were upright and honorable before their Lord, they will not lose their reward.

The bold, fearless and determined conduct of brother Chard and his company, at Fort Riley, is another evidence of the sterling character of our holy religion. It is not like the sickly sentimentalism, adopted by modern Christians, which they call religion, which causes them to fear the approach of death, lest they be cast into hell. Mormonism inspires no such feelings; it has delivered thousands, who through fear of death, have been subjected to bondage all their lives. It makes a man bold in the battle field—it makes him fearless when surrounded by the dead and dying. Some might suppose that Bishop Chard and his company of Saints, would have shut themselves up, and spent their time praying; but it appears that instead of praying, they commenced cleaning and whitewashing. If any want to know the reason, it is probably because they did their praying in advance, and when trouble came, they were prepared for it; and although hundreds precipitately fled, they were found on the ground, scrubbing, whitewashing, mounting guard, and manifesting to all around them, the superior spirit which governed their actions, establishing additional proof of the excellence of a living faith:

From Fort Riley.

St. Louis, August 14, 1855.

Mr. Editor: I have noticed several contradictory statements concerning the cholera at Fort Riley, the conduct of the laborers, &c. This morning, the death of Maj. Ogden was contradicted by the Morning Herald, on the authority of a letter received in this city, dated, Fort Riley, July the 30th.

The following letter has just been handed me by Mrs. Chard, of this city, whose husband has charge of fifty men, mostly Mormons, engaged by Maj. Ogden as masons and laborers. It was reported, you will recollect, that all the workmen left, but it will be seen from the following letter, that this company boldly stood their ground. The disturbance that has been reported arose among some Irish laborers, who demanded their pay contrary to agreement, and threatened violence unless they were paid. Mr. Sawyer paid their demand and the disturbance ceased.

Fort Riley, August 5, 1855.

Dear ———: I take this opportunity of again writing to you, as two of my company are going down in the morning. Since I last wrote to you, Maj. Ogden has died of cholera. He died yesterday, at twenty minutes past 12 o'clock, P. M. Such a day as yesterday I never wish to see again as long as I live; but, thank God, the worst is over, and all the brethren are alive and well, except John Sheppard and John Boon, who died of cholera last evening, the former about half-past six, and the latter somewhat later in the evening.

We have been all day white-washing and cleaning our quarters. All other work is stopped. There is nothing doing in the Government works. We have had no new cases of cholera to-day. I think half the men have run away. The men who bring this have been all day building a raft. God knows if they will live to reach St. Louis. I am here, and I intend to stand at my post, live or die. I, with my brethren, feel to be in the hands of the Lord. If I die doing my duty, I say, amen—God's will be done. The brethren who are with me, have stood up to their duties, like men of God. A better set of men I could not have had. They have been ready and on hand, night and day; and this is not confined to the Saints alone, but those who are not of us, who came up in our company under my charge.

Out of the companies that came here, our's is the only one that has stood the test of this trial. And I pray God to bless them for it; and I know He most assuredly will. But I must come to a close, as I am expecting to be called to go on guard. I am yours, &c.,

Charles Chard.

If men are required by the General Government, who will stand to their post and never flinch, like the Spartan band of ancient fame, Mormonism can furnish men of the right stamp, whether it be a battalion for Mexico—fifty men for Fort Riley, or if fifty thousand were required for the nation's weal, Mormonism could furnish the contingent, and challenge the world to equal their patriotism and determined bravery.—[St. Louis Luminary, August 18.

The Pacific Railroad.

The opportunity we possess calls upon us as a nation to achieve one of the grandest enterprises for subduing and civilizing the world that was ever offered to man. I refer to the building of the Atlantic and Pacific railway. Even the Union itself, from one extreme to the other, cannot long be preserved without it. It must be done. But why have we not yet set about it? The reason is, I think, to be found in the impractical nature of the schemes proposed for its accomplishment. The Whitney scheme demands that its inventor shall be made a nabob by public grant of a princely domain, sixty miles wide and two thousand miles long, and requires at least two hundred years for its completion. The proposition is absurd. This glorious work should be more national, more republican, more democratic than that. A joint stock company might be formed, to have a capital of, say one hundred millions of dollars. The balance of the stock not taken by individuals to be all subscribed by the United States government, which should, in addition thereto, gurantee an annual dividend of six per cent to all individual stockholders, to be paid out of the national treasury. The wild land taken for the roadway to be valued and taken as part of the government subscription. A temporary iron track to be immediately laid without waiting to have it graded, with stationary steam power wherever necessary to aid in the construction of the permanent track, and for the transportation of materials, provisions, workmen, passengers, &c. A line of telegraph should also be provided for. A single permanent track, graded and well constructed, to be next laid down from, say Council Bluffs to San Francisco, with a branch from Utah to Oregon. A double track to be constructed after the first has been put in operation. Government to establish an office for the sale and transfer of stock in amounts not less than $1,000, and to offer its stock for sale so long as any remains on hand. Stockholders to be entitled to a number of votes, according to the number of shares held by each. Congress to elect directors for the road annually of its part according to the number of government shares. The rest of the directors to be elected in stockholders meeting, by the individual stockholders. The President of the United States might also be a director *ex officio*, so long as government should be a stockholder. Treasury notes payable on demand at the various sub-treasuries might be authorized to be issued and a permanent loan also obtained to meet them when offered, and to aid in the construction of the road. Subscriptions to the stock to be paid into, and all payments to be made from, the United States treasury, until the management of the road shall be voluntarily surrendered to the company. By these means the locomotive could be sent through to California on a single track, in less than three years. The immediate laying of a temporary track, roughly graded, would facilitate the delivery of men and supplies at all necessary points, and afford a tolerable route to the gold regions. It would rapidly build up a business for the road, by inducing settlements along its line. The whole of the permanent track could be put under contract to different contractors at once, and passengers be soon carried to California in the space of a week, at the rate of one cent per mile, and yet pay good dividends. There would be no lack of subscribers to the stock, and in a very few years government could surrender the management of the road entirely to the company. The stock could never depreciate, and the company need contract no permanent debt. The six per cent paid by government to the stockholders would be a charge against the company, with other expenses, but future profits and services in carrying the mail, &c., would cancel the debt. The rise of lands on the route would more than pay the cost of the whole road. California and the Mississippi valley, would profit enormously by the trade that would spring up, and the commerce of the world would pour through American channels, and its wealth would fill the lap of the American Union. "The far East" would become "the far West." The New World would soon be too small to contain us, and our enterprise would make the shores of Asia resound, and its "wilderness to blossom as the rose." The iron track and the march of free institutions would progress until it had revolutionized the whole earth, and thus Asia, and even Europe, would become democratic and republican. Then a midsummer trip to the north pole, would be but a pleasure excursion, and two or three months would be ample time enough for a voyage around the globe.

C. A. Rand, Lancaster, Mass.

[N. Y. Herald.

A New German Colony.—On Wednesday last, the propellor Queen of the Lakes took some fifty-five Germans from Chicago, Illinois, as passengers, who are part of a colony about to settle on the Michigan coast, opposite the South Manitou Island. The colony has purchased about 700 acres of land there, and the settlement or town is to be called North Unity. Six or seven hundred Germans are preparing to join the colony, most of them recent imigrants to this country.

What's in a Name?—S. J. Holley, Esq., of Oswego, is now forming a line of new vessels, to be called the "*Ebony Line.*" One of his new vessels has just made her appearance. She is called the *Gerrit Smith*. Another will be out soon, which will be called *Theodore Parker*. This will be followed by the *Henry Ward Beecher*. The *Fred. Douglass* and one or two other crafts, with equally appropriate titles, will be out next year.—[Boston Courier.

The Louisville Riots.

The Louisville papers furnish us with still futher evidence of the brutality of the mob in that city at the late elections.—We ask American citizens to read the following, and answer upon their consciences whether anything in savage warfare is more barbarous or cruel. The facts set forth are all substantiated.

"The house of John Chivers, on Main street, near Eleventh, was fired. His wife ran into the street with her child in her arms. She was surrounded by the ruffians and told if she did not return to the burning ruins and bring out her husband *for them to kill*, that they would kill both her and her child. Frantic with despair, she permitted one of them to take the child, and she returned to the house and told her husband what they said. He immediately rushed out to rescue his infant from the murderous wretches, and was riddled with shot and left for dead. He was afterward carried to the infirmary of the Sisters of Charity, and has since died. He had not attempted to vote, and had offered no violence to any human being. The above particulars were detailed by his wife.

"Martin Connelly, now lying dangerously wounded at the infirmary, informs us that he was at supper when he discovered that the house had been fired. He and his wife ran out. As soon as they reached the street his wife began to plead for his life. A few gentlemen attempted to save him, but one of the ruffians placed a pistol at his left breast and fired. Connelly is a peaceable and inoffensive citizen.

"Dennis Long, another of the wounded, lying at the infirmary, informs us that he was reading a newspaper on the street, when George Thompson, a friend of his and a Know Nothing, came and told him that the crowd at the polls were meditating an attack upon the row of houses occupied by the Irish, and advised him to keep in his house. He went to sleep, and was awakened by the shots. His two brothers were in the room when he awoke. They discovered that the house was on fire. They attempted to escape. But no sooner had they reached the streets than his two brothers were fired at and fell. He rushed on through the crowd, but was himself shot, and remained unconscious until he was carried to jail. His two brothers were killed. He heard the murdered Quinn tell the mob that he would give them all the money and all the property he possessed, if they would spare his life and the lives of his tenants; but the savages shot him before the words were scarcely out of his mouth. No offence is alleged against any of these men.

"George Hubert, an old German living on the corner of Ninth and Chestnut-streets, left home about four o'clock in the evening for Portland avenue to see a cow which he intended to buy. While passing down Main-street he saw two crowds. He was between them; heard some shots fired; looked and saw a man lying on the pavement; saw two men, Americans, go up and fire two shots at the prostrate body, and would have fired the third but the pistol would not go off. The crowd immediately surrounded the old man. One of them cried out, "Let us kill the d—d old Dutch s—n of a b—h." He begged them to spare his life. Another cried out that he would shoot him for the fun of the thing, and immediatelely placed a pistol to his right breast and fired. Hubert is now lying in a most critical condition at his residence on the corner of Ninth and Chestnut-streets."

[Kingston Journal.

Suggestions About Depth of Plowing.

Luther Tucker, Esq.:—I have noticed with some interest in the late numbers of the Country Gentleman, several articles in reference to the practical advantages of deep and shallow plowing. Though my occupation in life has never been that of an agriculturist, I have always felt an interest in, and respect for, those who are, and hope therefore that you and they will not think me impertinent in offering a few suggestions that have occurred to me on the subject.

In some of the limestone districts of our country, I have observed that the tops and sides of sharp hills and ridges, are equally productive with the valleys between them—whereas in gravelly and sandy districts, the tops and sides of the ridges and hills are quite barren, and the valleys between fruitful. My inference from these facts is, that in the deep limestone soils, the natural wash of the hills removes the exhausted soil and brings within the reach of plants new earth of greater fertility, about as fast as is required. On the contrary, in gravelly and sandy soils, there is little or no productiveness except in the top soils, which are probably the product of ages of vegetable decomposition, and when once removed leave the land almost entirely barren.

From these facts, reasoning would lead me to the conclusion, that in deep limestone soils, it will be found to be advantageous to plow somewhat deeper each succeeding rotation of crops; but that in sandy or gravelly soils, it will not do to go below the productive surface, unless artificial means are used to make the new surface as fruitful as the one turned under by the plow. The same observation may be applied to soils having unproductive clay below the top soil. If no artificial means are used to make the clay fruitful, it will, I think, do more harm than good to bring it to the surface.

I suppose there will be but one opinion among agriculturists, of the superior advantages of the deep soils to resist the evil effects of great drouth: and the necessity of them for the cultivation of root crops. Whether he can make it *profitable*, to make thin gravelly or clayey soils productive by deep plowing and high manuring, is a matter that depends upon so many contingencies, that one must determine it for himself; but unless he can do so, I doubt much whether he will ever make himself rich by plowing deeply on thin gravelly or clayey land.

S. E. F.

[Country Gentleman.

News from Europe.

The arrival of the Pacific since our last brings four days later news. A portion of which is as follows:

Liverpool letters announce the failure of Latham Brothers, in the Buenos Ayres trade, with liabilities for £78,000.

Twenty-five shocks of earthquake were fell at Broussa. Abd-el Kadir is sick.

Gen. Canrobert has embarked for France.

Spain forms alliance with the Western Powers.

The news by this arrival is very unsatisfactory. There are many rumors and few facts. Private reports state that Revel has been bombarded; yet we don't hear with what effect.

Gen. Markham is spoken of in certain circles as likely to succeed to the command, but the statement is doubtful; Sir Colin Campbell's appointment would be more popular. The Queen is desirous to nominate the Duke of Cambridge, but he prudently declined the honor, offering, however, to go out as second in command. Meantime General Simpson continues with the army.

Omar Pacha is appointed Commander-in-Chief of the Turks in Asia. Some operations, of no great moment, have been executed by the allies in the Sea of Azoff. The Black Sea fleet is still concentrated for some great movement. A *coup de main* is confidently expected in the Baltic. Ninety ships are assembled at Nargen, and opinions on board are divided as to whether their destination be Revel or Sweaborg—most probably the latter.

It is once more stated that the Empress of the French is *enceinte*, and the fact has been communicated by various diplomatists to their Governments.

The well-informed Paris correspondent of the London Times, states, that Austria has just made spontaneous advances of more friendly relations towards the Western Powers. Lord Palmerston, in Parliament, conveyed a similar meaning, but the public are slow to believe in Austrain friendship.

CRIMEA—SIEGE OF SEBASTOPOL—LATEST DISPATCHES.

July 28th.—Gen. Simpon telegraphs since my despatch of the 24th, I have nothing of importance to relate.

We continue to strengthen and improve our advanced works, which are now so close to the enemy's defences that I regret to say our casualities are necessarily considerable.

The enemy exhibits great activity in adding to and improving their defences, and the conveyance of military stores from the North to the South side is increasing. Cholera had nearly ceased in the ranks of the army.

August 2d, (evening,) Prince Gortschakoff writes: Nothing of importance is going on. The vigor of the (Russian) fire prevents the works of the besiegers from advancing, and their fire is weaker.

August 4th.—Gen. Simpson telegraphs that the Russians made a night sortie on the Woronzoff road, as far as the *cheveaux de frise*, but were repulsed without trouble.

August 7th.—Pellissier telegraphs: Nothing of interest to communicate. The enemy has not undertaken any thing against our trenches. Some cases of cholera have re-appeared.

August 8th.—Nothing except repetition of report that Revel had been bombarded.

BRITAIN.

On the 9th, the Queen reviewed the Foreign Legion at Shornecliffe, and immediately afterwards 1,000 men of the German regiment were ordered to the seat of war. Parliment was expected to close on Monday, the 13th; the Queen would not prorogue the houses, in person. Nothing of much interest had occurred in Parliament during the week.

In the Commons the bill for the creation of £7,000,000 sterling exchequer bills was read a third time.

RE-ESTABLISHMENT OF POLAND.

Another meeting in favor of the re-establishment of the Kingdom of Poland' was held in St. Martin's Hall, on the 8th, the Earl of Harrington presiding. The meeting was extremely uproarious, and a Mr. Collet moved as an amendment, that—

"Cordially desiring the restoration of Poland this meeting cannot forget that the destruction of that nationality was mainly owing to the perfidious conduct of Lord Palmerston while he remains in office, no proposition for the restoration of Poland can be any thing but a delusion and a snare."

In the disturbance that ensued the Chairman left the hall. George Thompson put the amendment, which was declared carried. Sir Robert Peel spoke in favor of the original motion.

A subscription to buy a freehold landed estate for the Raglan family is rapidly filling up,—£6,000 are already subscribed, mostly in sums of £100 each from the nobility.

The King of Portugal had been on a brief visit to Queen Victoria.

The Turkish Loan bill has now passed both Houses of Parliment, and as soon as it has received the royal assent a notification will be issued by the Turkish Minister inviting the attention of capitalists to hear the conditions on which the amount is proposed to be raised.

It is understood that in all renewals of Government contracts for transport steamers, the terms will be reduced from 50s. to 45s. or 40s.

The Earl of Sefton, Lord Lieutenant of Lancashire, had died at an advanced age.

The Report of the Parliamentary Commitee appointed to consider what rewards are due to the Arctic explorers has been published. The report which is very lengthy, recommends the gift of £10,000 sterling to Captain McClure and his companions of the ship Investigator. An honorable mention only is made of other navigators.

FRANCE.

A recent regulation reduces the price of admission to the Exposition on Fridays, from 5 francs to 2 francs, and transfers the 4 sous admission from Sundays to Mondays.

General Count Alexandre de Girardin, father of the journalist, died recently in Paris, aged 75.

Great preparations continue to be making in Paris for the reception of Queen Victoria.

An Italian, name unknown, had been arrested at Biaritz, on suspicion of having followed the Emperor with evil intent. A dagger and pistol were found on his person, but the case is one of suspicion only.

SPAIN.

Some further arrests have been made at Barcelona.

It is confidently stated from Madrid that on the 4th instant, the Spanish Government decided to give formal adhesion to the Western Powers, and to send to the Crimea 25,000 men, to be paid and outfitted by France and England. The official Gazette totally denies this statement, while the Epoca and other journals as firmly maintain its truth, and add that the project will encounter great opposition in the Cortes. In return for this accession, Napoleon promises to put down all attempts against the throne of Isabella.

The present visit of the King of Portugal to London is said to be with a view of including Portugal in the alliance.

PORTUGAL.

Advices from Madeira give an unsatisfactory account of the condition of the Island. The vines are completely withered, and there is no other culture on which to rely for the means of subsistence.

ITALY.

The celebrated General, William Pope, is dead.

General Percey, appointed by the British Government to organize the Italian legion, had arrived at Turin.

A telegraphic despatch states that the Emperor Napoleon has made an energetic demand that the Pope shall reform and secularize his government, with the view of remedying the present state of disorganization in the territories of the Church. Two congregations had been held, and decided to refuse the request.

THE BALTIC.

Despatches have been received from Capt. Yelverton, relating that on 26th July he took possession of the island of Kotka, without resistance, and destroyed the fortifications and stores—the garrison having evacuated.

Letters mention a general anticipation that Sweaborg and Helsingfors will be immediately attacked.

RUSSIA.

Mercantile letters from St. Petersburg state that business goes on quietly on a reduced scale, and that the exchanges are steady, and the funds well supported. Nothing can be gleaned from these letters as to the state of opinion on the war.

The Russians have burned all the remaining stores of grain at Kertsch, to prevent exportation by the allies.

Voluminous correspondence is published respecting the Hango affair—including the letter of Geneste.

RUSSIAN CIRCULAR TO FRIENDLY POWERS.

The Russian Government has forwarded to its ministers at foreign courts, a circular dated June 24th, in reply to Lord Clarendon's note of June 6th, which, itself, was a reply to a Russian document, of date May 10th.

The object of both the Russian circulars is to announce to friendly powers, that Russia adheres to the doctrine that "*the flag covers the cargo*," but that Britain has infringed on and repudiates that principle.

Apple Crop.—Probably the coming crop of apples throughout the country was never before so abundant. In many sections, propping up of the limbs of the trees, on account of the great quantity of fruit, has already become necessary, to save the branches from destruction. On the Western Reserve, Ohio, farmers have made contracts to sell them on the trees, the buyers to pick them, at six to ten cents a bushel. Throughout the East, where so many thousand barrels were shipped last season, the market will be well supplied from New England orchards. Unless there is a foreign outlet for them, the prices will rule low.—[Rochester Democrat.

REPORT

Of the General Emigration of Latter Day Saints, from Mormon Grove, Atchison, K. T., to Utah, 1855.

Company No.	Class.	Captain.	No. of Souls.	Wagons.	Oxen.	Cows.	Horses.	Mules.
1	Independent	John Hindley	206	46	235	54	14	4
2	do	J. F. Secrist	368	51	317	100	5	—
3	do	Seth M Blair	89	38	480	21	49	—
4	First division of P.E.F. Co.		402	45	220	21	3	1
5	Independent	M. F. Thurston	131	29	234	28	12	—
6	Second divis. of P.E.F. Co.	C. A. Harper	248	25	204	15		
6	Independent	do	67	14	136	15	1	1
7	Church Train	Isaac Allred	61	34	224	—	1	1
7	Independent	do	4	3	10	—	—	—
8	Third division of P.E.F. Co.	J. S. Fulmer	452	48	252	60	1	1
8	Independent	do	9	4	20	2	—	—
	Total		2030	337	2431	319	86	8

ERASTUS SNOW,
Agent L. D. S. Emigration for 1855.

Jas. M. Brown, H. W. Wilson, } General Clerks, Mormon Emigration.

Rich. Ballantyne, John S. Fullmer, Milo Andrus, } General Conductors of P. E. Fund Company.

List of Passengers shipped on board the "Cynosure," Bray, Master, for New York, (by Franklin D. Richards, 36 Islington, Liverpool.)

Adults.	Children.	Adults.	Children
Joseph L. Iafist.		William Handy.	
Robert and Ann Clerkson.		Emma Pickering.	
James Whittaker.		Richard Humphris.	
James Short.		Fred. W. Curtis.	
Peter and Maria Peel,	2	R. and Elizabeth Thomas	1
Edward Harber.		David Roberts.	
Robert and Ann Jarrett.		Thomas and Rachael Davis.	
Barnard White.		Jane Evans.	
James Taylor.		David Jones.	
Thomas Taylor.		E.R.B.R. & Francis Stephens	
Daniel and Ruth Sharp.		Joseph and Janet Oxborrow.	
George M. Berry.		Mary Knight.	
William Bartington.		Helen Potter.	
Zenobia Knowles.		Geo. and Elizabeth Morrison.	
Emily Knowles.		Christopher and Ann Sprount.	
Benjamin Griffin.		Josh. & Martha Salisbery,	2
Robert Lancaster.		Joseph and Jane Jones,	4
Ruth Stamford.		William Edwards,	1
Henry and Lucy Lydall,	2	John Edwards.	
Wm. H. Rodgers.		Edwin Walker.	
Wm. J. and Mary Silver,	1	Wm. and Maria Crowson,	2
Mary Pill		Charles Crowson.	
Ann Emmett.		Naomi Edwards.	
Thomas Thompson.		Fred. and Ellen Brewster.	
John and Ann Forbes.		Edward and Jane Williams,	5
Ebenezer Benting.		Margaret Ellias,	1
Geo. and Lucy Seager,	5	Wm. and Ann Rodgers,	1
John Greenway.		Peter and Maria Rodgers.	
J. and Hannah Pickering,	3	John Monk.	
Jonathan and Ann Ellis,	2	D. A. & Emma M. Wegner,	4
Thomas and Dinah Jones,	6	Mary A. Walsh,	2
John and Margaret Jones,	4	John Armstrong.	
Geo. and Ann Pickering,	2	Albert and Martha Oakes,	3
S. and Hannah Handy,	5	Ann Aitken.	
George Ainge.		Robert and Barbara Beith.	

RECAPITULATION.

ADULTS.	CHILDREN.	INFANTS.	TOTAL.
123	25	11	159

Elder GEORGE SEAGERT, President.

William Rogers, William J. Silver, } Counsellors.

Sailed July 29th, 1855.

Women's Rights Convention.

The women's rights convention at Saratoga Springs, commenced on the 15th inst. Among the speakers on the 16th we notice Rev. Antoinette L. Brown, Mrs. Ernastine L. Rose, Mrs. Lucy Stone Blackwell, and a Rev. Mr. Samuel J. May.

Many incontroveratable facts were presented and some *poetry* of course.

Irish Remittances from America.—If the emigration drain from Ireland to the United States is being gradually diminished, as no doubt it is, the influx into Ireland of American money, earned by Irish hands, is steadily on the increase. Just take a few figures in illustration of this statement. The number who left Ireland for all parts of the States, British America, and Australia, in the year 1853, was 192,609; whereas the number who left Ireland in the year 1854 did not exceed 150,209. Of these 111,095 emigrated to the United States, 22,909 to British America, and 16,203 to Australia. In 1853 the amount of money sent home by Irish emigrants to their relatives in Ireland, for payment of passages as well as for various other purposes, was £1,439,000; but in 1854 that amount, vast and wonderful as it was, was far exceeded, it having reached to £1,730,000, or nearly £300,000 over what it was the previous year. In the history of the world there is nothing like this amazing proof of the strength and intensity of the feeling of affection and family attachment which has ever distinguished and adorned the calumniated Irish race.—[Cork Examiner.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Wholesale Price Current.

New York, August 24, 1855.

Article	From	To
Ashes—Pot........per 100 lb.	$6 50	—
Pearl	6 56¼	6 62½
Candles—Stuart and Bussing's best, assorted........per lb.	—	—
Ordinary	—	—
Candles—Sperm........per lb.	30	32
Adamantine	22	26¼
Mould, yellow	14¼	15
Coffee—Java, white	14	14¼
Mocha	14¼	15
Laguayra	10½	11
Maracaibo	10	11¼
St. Domingo (cash)	9¼	9½
Drugs and Dyes—Alcohol.pr. gal.	— 79	— 85
Alum........per lb.	— 2¼	— 2½
Arrowroot	— 31	— 33
Arsenic, powdered	— 2	— 2¼
Asafœtida	— 5	— 25
Borax, refined	— 28	— 28½
Brimstone, American, roll	— 2¼	— —
do crude........per ton.	28 —	— —
Camphor, crude........per lb.	— 29	— —
do refined	— 33	— —
Castor Oil, No. 1	1 25	1 30
Chlorate Potash	— 33	— 35
Cochineal	— 75	1 10
Copperas........per 100 lb.	1 25	1 37½
Cream Tartar........per lb.	— 33½	— 34
Gum Arabic, picked	— 35	— 38
Gum Copal	— 30	— 50
Gum Myrrh, Turkey	— 25	— 30
Iodine, resublamized	5 37½	5 75
Ipecacuanha	— —	2 50
Madder	— 10¼	— 11
Magnesia	— 15	— 17½
Do calcined	— 30	— 35
Nutgalls, blue Aleppo	— 20	— 22
Oil Anis	— —	4 25
Oil Bergamot	1 75	1 90
Oil Cassia	3 —	3 25
Oil Lemon	1 65	1 85
Oil Peppermint	4 25	5 —
Opium, Turkey	5 37	5 50
Otto Rose........per oz.	3 50	6 50
Oxalic Acid........per lb.	— 27	— 29
Phosphorus	— 85	— 87½
Quicksilver	— 50	— —
Rhubarb, China	1 90	2 50
Salæratus	— —	— 6
Sal Ammoniac, refined	— 10	— —
Senna	— 9¼	— 12½
Shellac	— 9	— 12½
Sugar Lead, white	— 11¼	— 12½
do brown	— 10	— —
Sulphate Quinine	2 55	2 70
Tartaric Acid	— 48	— 51
Verdigris	— 45	— 47½
Vitriol, blue	— 9¼	— 10
Dye Woods—Camwood...per ton.	50 —	80 —
Fustic	21 —	28 —
Logwood	18 —	25 —
Flour—State, common...per bbl.	8 12½	8 25
Michigan and Indiana	8 62½	8 75
Genesee, extra	10 75	12 50
Rye Flour	7 25	— —
Corn Meal	4 50	4 62½
Fruit—Raisins........per box.	2 55	2 65
Raisins, layers	3 —	3 12½
Currants........per lb.	— 15	— 25
Glass (American window)—		
6x8 to 8x10........per 50 feet.	3 25	2 50
8x11 to 11x16	3 75	2 62½
11x17 to 12x18	4 —	3 —
20x26 to 24x30	5 50	4 25
31x40 to 34x46	8 —	7 50
Grain—Wheat........per bush.	2 30	2 35
Corn, round yellow	— 93	— 94
Barley	1 05	1 12½
Oats, Western	— —	— 63
Beans	3 —	3 12½
Gunpowder........per 25 lbs.	4 —	— —
Indigo........per lb.	— 17½	1 40
Iron—Pig, Eng., Scot....per ton.	30 —	31 —
Bar, Eng. refined	65 50	67 50
Sheet, Russia, 1st quality..per lb.	— 15	— 17
Sheet, Eng	— 3¼	— 4¼
Lead—Galena........per 100 lbs.	6 25	— —
Sheet and Pipe	7 75	— —
Leather........per lb.	23	29
Molasses........per gal.	28	32
Nails—Cut, 4d and 6d........per lb.	4	—
Wrought, 6d and 20d	8	11
Oils—Olive..per bskt., 12 bottles.	3 37½	3 50
Olive, in casks........per gallon.	1 15	1 20
Linseed	— 89	— 90
Whale	— 71	— 82
Lard, winter	— 85	— 90
Paints—Lead, red, Am....per lb.	— 7¼	— 8
Lead, white, Am., in oil	— 8¼	— —
Lead do do dry	— 8	— —
Ochre, yellow, French, dry	1 05	1 37½
Ochre, in oil	— 4	— —
Spanish Brown, dry......per cwt.	— 75	— —
Litharge........per lb.	— 7¼	— 8
Vermilion, Chinese	— 90	1 —
Venetian Red........per cwt.	1 75	2 50
Rice........per 100 lbs.	5 50	6 37½
Saltpetre........per lb.	6	10½
Seeds—Clover........per lb.	— 10	— 11
Flax, American, rough..per bush.	1 80	1 90
Linseed, Calcutta	2 —	2 05
Soap—New York........per lb.	4	7
Castile	10¼	10½
Spices—Ginger, Race........per lb.	—	5
Mace	85	90
Nutmegs	90	95
Pepper	10¼	—
Pimento	—	13
Cloves (cash)	14	—
Sugar—New Orleans........per lb.	5¼	6¼
Havana, white	7¼	8
do brown	5¼	7¼
Stuart's crushed	8¼	—
Sumac, Sicily........per ton.	70 —	82 50
Teas—Gunpowder and Imperial..per lb.	20	65
Hyson	22	60
Young Hyson	18	55
Hyson Skin	5	32
Black	17	55
Tin........per lb.	27	28¼
Tobacco	7	43
Turpentine........per 220 lbs.	3 —	3 25
Tar........per bbl.	2 75	3 12½
Spirits Turpentine...per gallon.	— 40½	— 41½

Corrected to August 24.

Stars.

We have on hand a number of the present volume of the Millenial Stars, from the 1st to the 28th No.

Price for the year........$2 25
" " half year........ 1 12½

Also, a few numbers of the Journal of Discourses, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book	Price
Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad's, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Bernardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.

William Maiben, 35 Jewin street, City, London, England.

Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Swansea, Wales.

James Ferguson, 199 Collingwood street, Belfast, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1*d*. will have to be pre-paid by us in New York; 1*d*. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d*, as follows: Postage in New York, 1*d*.; in England, 1*d*.; for Agents, ½*d*.; paper, 2*d*.; total, 4½*d*.

Subscription by the year, if paid in advance, 12*s*., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation! Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Pére et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur, présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "The Mormon" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "The Mormon" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

Post Office Department, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL, Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of Domestic Yarns Warps and Fillings. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
Reference—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
Are transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. Robertson, Hudson & Pulliam, No. 29 Murray street, New York, or Waterman & Ryan, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. City, 1855. my13

N. Wall. J. Widen.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. Hooper & Williams, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES. FRENCH FRUITS, &C,
N. E. corner of Fourth and Market Streets,
St. Louis, Mo. fe17 1y

Edwin R. Violett. William Dean.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS.
18 *Levee and* 36 *Commercial Street,*
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 Market Street,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 Market St., between Fifth and Sixth, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. Dowdall. R. E. Carr.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch; of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
North St. Louis, Mo. fe17 1y

John Leach. James G. Goodrich.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

Stephen Hoyt. G. C. Greene.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES;
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Salæratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
St. Joseph, Mo. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
North Side Public Square,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY,
Council Bluff City, Iowa,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fel

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. je30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
Reference—JOHN TAYLOR, Editor. je9-t

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.
This highly and interesting Work will form a narrative of the Journey from Liver ool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.
Steel Engravings by Charles Fenn and Edwin Roffee:
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., David Smith, } Sons of the Prophet;
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.
The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 103 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 28. NEW-YORK, SATURDAY, SEPTEMBER 1, 1855. PRICE FIVE CENTS.

Poetry.

SELECTED.

Be Gentle to thy Wife.

Be gentle—for you little know
How many trials rise;
Although to thee they may be small,
To her of giant size.

Be gentle—though perchance that lip
May speak a murmuring tone,
The heart may speak with kindness yet,
And joy to be thy own.

Be gentle—weary hours of pain,
'Tis woman's lot to bear;
Then yield her what support thou canst,
And all her sorrows share.

Be gentle—for the noblest hearts,
At times must have some grief,
And even in a pettish word,
May seek to find relief.

Be gentle—none are perfect here—
Thou'rt dearer far than life;
Then husband bear, and still forbear;
Be gentle to thy wife!

A Voice from Virginia.

"In Times of Peace, Prepare for War."

Military Defences of Virginia—Duty of the Legislature.

Long life to the Union—may its shadow never be less! It was designed to "establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity," and, therefore, we love and cherish it. It was the work of demigods, and hence we revere it.

But we have fallen upon evil times There is reason to apprehend that it is to be perverted from its noble ends and used for far different purposes. If it pass under the control of fanaticism, then will justice be overthrown rather than established, domestic tranquillity give place to intestine convulsions, the common defence and general welfare be disregarded, and the blessings of liberty lost to ourselves and our posterity. Anti-slavery agitation threatens to accomplish these fell purposes. It was a union of slave States in its birth; and when the institution of slavery comes to be a source of inequality and injustice, the Union, as originally constituted, will have ceased to exist.

That condition, we fear, is already in sight, and nothing can avert it but the gallant stand for the Constitution made by Northern men. We of the South must be, in the main, passive spectators of the strife. All that we can do is to save our friends from reproach, by the moderation of our conduct, and to strengthen them by the firmness of our attitude. This is all we can do for the Union; but there is much to be done for ourselves, and but little time to perform it.

In a few years, Kansas will probably ask admission into the Union as a slave State, and may be refused. It needs but Free Soil predominance in the House of Representatives to achieve this end. If refused admission into this Union, she will undoubtedly be received by another, and the United States South will begin their career. This proposition is too clear for argument. Nothing but rank cowardice could induce the South to acquiesce in the exclusion of a slave State on the score of slavery. We assume, therefore, that the South will not acquiesce, and, consequently, we fear that, in a few years, Mason and Dixon's line may be the boundary of foreign powers.

The possibility of this event creates grave responsibilities. Virginia will be a frontier State. Should war unhappily occur between the two republics, she will receive the first shock. The bare possibility of this thing demands instant preparation, so far as it may be made without hastening the event and with strict fidelity to the Constitution.

If constitutional retaliation can be devised, and will probably be effectual, let us try it, but let not the failure of constitutional expedients find us unprepared for the change in our political relations that must ensue.

The next Legislature will find the Commonwealth threatened with this contingency, and, in the main, unprepared for it. They will find her without an organized military force, save a few companies of volunteers, and without the means of concentrating troops with the rapidity indispensable in modern warfare. The Constitution prohibits us from keeping troops or ships of war, but it does not prohibit a well organized militia, or a judicious system of military communications.

The Legislature will be faithless to its gravest duties if it adjourn without organizing the militia and providing for the completion of such lines of improvement as will subserve military as well as commercial purposes.

We are civilians, and wholly incompetent to plan a system of military defences for the State, but there are some general considerations, dictated by common sense, which even civilians may present without presumption.

It is generally conceded that a whole population cannot be drilled as soldiers. The abandonment of the old militia musters shows the opinion of our people on this point. Nothing therefore, remains but to classify the adult male population and to drill such portion as may be withdrawn from their usual avocations without public detriment.

According to the census returns and the lists of tithables, there are not less than 200,000 fighting men in the State. One-tenth of these might be drilled without injury to themselves or to the public.

We see no reason why each of the existing regiments, increased in numbers to 200, might not be required to furnish a company of volunteers, or of draughted men, at their option. These companies should be armed, assembled periodically at the regimental muster grounds and drilled.

The graduates of the Military Institute might be required to conduct these drills, instead of teaching school, as they are now required to do.

The companies might be organized into regiments, brigades and divisions, and into infantry, artillery and cavalry.

The advantages of such a system would be that, while no man would be carried out of his county, or injuriously withdrawn from his business, yet every county in the State, except some of the smallest, would have one or more military companies, ready to assemble at a moment's warning, to suppress insurrection or for police purposes. The State would possess a corps of 20,000 men armed, organized and drilled, and capable of being assembled, in whole or in part, at short notice, for the purpose of offensive or defensive warfare, without seriously interfering with the ordinary pursuits of the people at large, or burdening one section more than another.

We know of no objection that can be urged to such an organization, except the difficulty of assembling the companies for battalion drill. This difficulty is incident to every system except the impracticable and exploded one of drilling the whole adult population. The moment this is dropped and the principle of classification adopted, it becomes difficult to assemble the requisite number of men without transporting them a considerable distance. Nevertheless the difficulty is not insurmountable. Where the population is dense, it does not exist; and where the companies are widely dispersed, they should not be assembled so often as in other cases. The service would not be harder than in the present volunteer companies; and, therefore, the men might be kept enrolled several years; and by the periodical discharge of a certain proportion and the incorporation of an equal number of new men, it would be rendered still easier

The present volunteer companies would form a part of the proposed force; and where such a company was formed, of course drafting could not be required.

By such system, an *elite* corps would be always at command to suppress insurrection, repel invasion or act offensively, if required.

Only one thing more would then be needed for the present. Armies without the means of concentration are useless, and in modern warfare this is effected by steam, and with a rapidity not dreamed of thirty years ago. Twenty thousand men, dispersed through the State, would be available to suppress insurrection, but not to repel invasion, unless other means of transportation than their own legs be provided. A system of military communication is, therefore, indispensable to the safety of the State, and should be looked to forthwith.

To our unsophisticated view, the commercial lines already marked out are, in the main, such routes as military defence requires. We call attention to the map of Virginia. It will be found that the northern frontier presents what, in military parlance, we believe is called a salient angle. The north-western face of this angle is covered by the Ohio, and the north-eastern, to some extent, by the Potomac. Neither of these rivers could be crossed by an invading army if well defended, but the space between them, constituting the point of the angle and a portion of its right face, has no such protection. Moreover, the ranges of mountains and the rivers run from the centre of the State towards this open space, and thus present avenues of approach instead of lines of defence. Here, then, is the weak point on the northern frontier. On the east we are wholly exposed to maritime invasion. An enemy, master of the ocean, could land where he likes. There is but one protected point, and that is Hampton Roads. A fleet entering the capes, with an army on board, might land it in Lynnhaven bay, within twelve miles of Norfolk, or in York river, within forty miles of Richmond.

Fortunately for us, however, the railroads already constructed, or under contract, radiate from these two points to the interior, and need but completion to afford the desirable means of concentrating a force at either point. We should say, then, complete without delay the Petersburg and Norfolk and the Richmond and York River roads, for they are military roads of the first importance.

On the north, matters are not so favorably situated; but still, even here many of the roads tend in the right direction. The road from Harper's Ferry to Wheeling, partly on our own and partly on friendly soil, furnishes a means of communication from one flank to the other of the weak position on the northern frontier. The Parkersburg branch runs off in a south-westerly direction; the Hampshire and Loudon road to the south-east, and the Harper's Ferry and Charlestown road, together with the McAdamized road from the latter place to Staunton, leads off to the south.

But it will be observed that two-thirds of the trans-Alleghany region is wholy insulated—that it has no communication with the northern frontier, except a precarious one up the Ohio, and none with Eastern Virginia. Yet, this very region is the seat of a large proportion of the military strength of the State containing as it does a majority of the white population. It is as if we had a citadel filled with men and outworks feebly manned, with no communication from one to the other. The Covington and Ohio road pierces through the heart of this region, and will, when finished, pour its military strength either upon the seaboard, by the way of Staunton and Richmond, or upon the northern frontier, by the way of Staunton and Harper's Ferry.

It is obvious, then, at a glance, that the most important military road in the State is the Covington and Ohio road, for it not only developes the strength of the trans-Alleghany region of our own State, but connects us with Kentucky. So long, therefore, as this road is unfinished, the right arm of the State may be regarded as paralyzed. It would be entirely useless to raise an army on the banks of the Kanawha to succor the exposed northern frontier, or the defenceless seaboard, for the campaign would be decided before it could extricate itself from the mountain ranges east of that river. The completion of the Covington and Ohio road, and the filling up the gaps between Staunton and Harper's Ferry, seem indispensably necessary to place the military defences of the State on a respectable footing. The Lynchburg and Charlottesville road is also important as facilitating the connection of the northern frontier with the south-west.

We call upon the Legislature to consider these matters, and to give us a military force and the means of using it. Let it be done calmly, and without threat or menace. Avoid every measure calculated to wound our friends but omit nothing necessary for our own defence.

Practical measures, and not abstract resolutions, are what the people wish and expect. No exception can be taken to the measures we have indicated, for they are strictly constitutional and eminently proper. Carry them out, and we shall be ready for whatever fate has in store for us.—[Richmond Inquirer, Aug. 10.

Mr. Jacob Coursen, of Sussex county, N. J. had a singular adventure lately. In binding a sheaf of wheat, he took up a rattlesnake and bound it so tight that it could not escape. He was unaware of the fact till his attention was called to it, and he then killed it.

More Annexation.

According to a correspondent of the Tribune, a portion of whose letter we quote below, a new Republic is to be created out of a portion of Mexico now in a state of revolution. And should this revolution succeed, as probably it will by American aid, the next step will be, of course, a re-annexation of the Territory, with the ultimate purpose of creating one, or more slave States The South never forgets herself. Will the North ever remember the past and consider the future? Of the statements of the Tribune's correspondent, there can be no reasonable doubt. A private letter from a gentleman in Western Texas has been handed to us which confirms them in every particular. The Tribune writer says:

"But what think you of the project of the new Republic of Sierra Madre? You need not laugh; it is a serious matter. Already diplomatic overtures have been made to the incipient Republic by the neighboring Texan nation. The prosperity of Western Texas is seriously retarded by the facilities for escape afforded to negroes on their frontier. Once in Mexico, they are free. This prevents men who own property in slaves from emigrating to Texas, and is a continual drain upon those already there. The rich planters, therefore, in the neighborhood of San Antonio, and other afflicted portions of that Independency, have sent an agent to Vidaurri with the proposition that if he will make a treaty guaranteeing the surrender of all fugitive slaves on this side, they, in return, will not only reciprocate the humane act by returning all persons who escape to Texas, but will place one thousand men at the disposal of Vidaurri, equipped and officered in the same manner as the regular troops of the United States—all the expenses of this foreign legion to be borne by the Texans until they arrive at any point that Vidaurri may designate. With this view, $200,000 have already been subscribed, and the principals in the affair pledge their honor for the good faith and discipline of the troops so raised. The agent passed through here last week to see Vidaurri, and is now with him in Saltillo. Of the sincerity and earnestness of the Texans there can be no doubt. Their agent is instructed to assure his Excellency that no fillibustering is intended; that the proposition comes from solid men; and that the troops will be obedient and return to Texas whenever he chooses to dispense with their services. How the General will regard this novel proposition remains to be seen. I think the feeling among Mexicans toward Texans is decidedly adverse to such a harmonious and agreeable settlement of internal difficulties. In any event it is not to be supposed that the United States would care to provoke the ire of Texas by any untimely interference in her national concerns. To be sure the Constitution of the United States confers on the Federal Government alone the right to make treaties with foreign powers; and I even doubt if that Government will ever be a party to a treaty that contemplates the extradition of a man guilty only of the crime of being in debt; but, then, the United States is not Texas, and in disputed matters heretofore we have seen who came out second best. It is improbable that Vidaurri will disregard the sentiment of his countrymen on so important a matter, and that is decidedly hostile to the interference of foreigners, particularly as regards their internecine feuds. But we shall see."—[National Anti-Slavery Standard.

From Liverpool to Chicago Direct.

We have often called attention to a direct route which the free navigation of the St. Lawrence opens for the commerce of Europe with the West. We notice now that the bark Arabia, Capt. Polley, arrived at Chicago direct from Liverpool, on the 2d inst., and, was to leave on her return voyage on the 6th. After crossing the Atlantic, the Arabia passed into the St. Lawrence, and surmounting its rapids by means of the British Canadian locks and canals, entered Lake Ontario, after sailing through which she overcame some 300 feet ascent by the locks of the Welland Canal, and entered Lake Erie; thence through said Lake, the Straits and Lake St. Clair, Lake Huron and Lake Michigan to Chicago. She overcame the same ascent that is attained through our canals, but without transhipment and without payment of such heavy tolls.—[Albany Atlas.

Moral Courage.

A rare virtue, and great as it is rare. We remember when we thought the courage of the field everything; the charge, the word of command, high sounding and clear amid the battle's fury, the clash of arms, the roar of artillery, the thrill of the bugle's note, as with more than magic sound it bids the soldier dare all for victory, the banner of your country in front, planted there to stand amid victory or defeat. Oh! how young hearts beat to be actors in such a scene; calling it glorious to mingle in, and fighting nobly, to lie down and die.

But what is the courage of the battle-field compared with the moral courage of every day life! Stand alone, see friends scowl, hear distrust speak its foul suspicion, watch enemies take advantage of the occasion, laboring to destroy, who would not rather encounter the shock of a hundred battle-fields, and lead a forlorn hope in search, than bear and brave these things. Why, the one is as the summer's breeze on the ocean to winter's stormiest blast. The common spirit may summon courage to play the soldier well. Use quickly fits him for it. But it requires a man to speak out his thoughts as he thinks them, to do, when like that stormy blast in winter, on old ocean, peace, honor, security, and life are threatened to be swept away. Ye who, looking back on the page of history, or forward to the hope of future, would hesitate which of the two to choose. The martyrs—what are they! Chronicled names in all hearts. The patriots who died for liberty, ignominiously, and on the scaffold, how fares it with them? Cherished as earth's honored sons. The good who spoke the truth, and suffered for it's sake where are they? The best and brightest—first in our thoughts and love. And yet what did they? Like men they spoke the truth that was in them. This was their courage. If they had been silent, if trembling before tyrants, or mobs, they had feared to tell what they knew, to speak what they felt, they would have lived and died like other men. But they had the courage to do this, and through their suffering and truth lighted it up with new glory and power.

Give us the moral courage before every thing else! It is the only bravery on which humanity may count for any real blessing. Give us moral courage! for while it serves a man for duty, it roots out of his heart hate and revenge, and all bad passions, making him wise amid excitement, just amid lawlessness, and pure amid corruption. It is the crowning beauty of manhood.—[C. M. Clay.

Woman's Rights.

Is it the right of a woman to crowd a man out of a railroad car, omnibus, or steamboat? Is it the right of a woman to crowd him out from a public dinner table? Is a man bound to rise, when a woman comes along, and give her whatever he has the enjoyment of in the way of luxury, or comfort? Dear Lucy Stone, and the Rev. Antoinette,—to say nothing of the Polish lady, Fran' Ernestine Rose, have never taken up these topics so interesting to us men, or settled them,—but, on the contrary, have so left us all in the dark, that our gallantry at present makes us generally yield.

Nevertheless,—as man has some rights,—one of his rights, as yet, is to a smile, or a *thankee*, at the least,—when he surrenders his comforts, or luxuries to a lady, or not a lady,—as one comes along, and thus robs him of what he has paid for, and expects to have. A *thankee* is worth something to him, in the way of compensation for a right thus surrendered,—but a smile,—especially if a lady is gracious or pretty, may quite pay him up for losses. But a *thankee*, even, is seldom what is got. "A Lady," often will look at you,—stare at you, draw you by her eyes out of your seat, and then coolly take it,—without so much as a look of thankfulness in return. She demands it as "a right,"—as a prerogative of her sex,—and don't thank you even for it, when the right is conceded.

It is rather important, then, for Lucy, and Antoinette, and Frau Ernestine,—the three Graces of eloquence peripatetic, just now, to settle in some of their convocations,—whether or not,—we, men, are "equal" with their sex. If we are,—we won't budge a bit,—when they want a seat, not a bit,—but will stick to "Fraternity," and "Equality" to the death. Petticoats under such a rule shall be nothing more to us than trowsers. All must get seats where they can, and as they can, *Vive la Liberte, Egalite, Fraternite.*—[N. Y. Evening Express.

Turkish and American Society.

This party was no other than the ladies of a harem. . . . They were thirteen in number, just a baker's dozen, and belonged to a pacha who was making his annual tour of the different posts under his government, and had sent them on before to have the household matters all arranged upon his arrival. And no doubt, also, they were to be in readiness to receive him with their smiles; and if they continued in the same humor in which I saw them, he must have been a happy man who could call them all his own. I had not fairly recovered from the cries of the poor camel, when I heard their merry voices. Verily, thought I, stopping to catch the last musical notes, there are exceedingly good points about the Turks: chibouks, coffee, and as many wives as they please. It made me whistle to think of it. Oh, thought I, that some of our ladies could see these things; that some haughty beauty, at whose feet dozens of worthy and amiable young gentlemen are sighing themselves into premature wrinkles and ugliness, might see these things! I am no rash innovator. I would not sweep away the established customs of our state of society. I would not lay my meddling fingers upon the admitted prerogatives of our ladies; but I cannot help asking myself if, in the rapid changes of this turning world, changes which completely alter rocks and the hardest substances of nature, it may not by possibility happen, that the tenor of lady's humor will change. What a goodly spectacle to see those who are never content without a dozen admirers in their train, following by dozens in the train of one man! But I fear me much, that this will never be, at least in our days. Our system of education is radically wrong. The human mind, says some philosopher, and the gentleman is right, is like the sand upon the shore of the sea. You may write upon it what character you please. We begin by writing upon their innocent unformed minds, that, "born for their use, we live but to oblige them." The consequence is, I will not say what; for I hope to return among them, and kiss the rod in some fair hand; but this I do know, that here the "twig is so bent" that they become as gentle, as docile, and as tractable as any domestic animal. I say again, there are many exceeding good points about the Turks.—[Stephen's Incidents of Travel.

Level of the Two Oceans.

The popular notion which has so long prevailed that the Atlantic Ocean was many feet higher than the Pacific at the Isthmus of Panama, has been formraly exploded. For a long period of years the alleged discrepancy in height was generally believed. It was variously estimated at from fifteen to twenty-five feet; and whenever the idea of a canal across the neck of land which separates the two oceans was made the subject of discussion, we were treated to grave and learned speculations upon the effect of a sufficient quantity of water passing from the Atlantic into the Pacific to bring them to the same level. One scientific writer, we remember, maintained that the Gulf of Mexico would be lowered sufficiently to drain the swamp lands bordering on the Lower Mississippi, and thus improve the sanitary condition of New Orleans. But hopes of that kind can no longer be cherished. Col. Totten has decided, after a series of careful tidal observations taken at Panama and in Aspinwall Bay, and connected by accurate levels along the line of railroad, that the mean height of the two oceans is exactly the same, although, owing to the difference in the rise of tide of both places, there are, of course, times when one of the oceans is higher or lower than the other; but their *mean level*, that is to say, their height at half tide, is now proved to be exactly the same. —[Buffalo Commercial.

Standing up for his Rights.—"Has a man," asked a prisoner of a magistrate, "any right to commit a nuisance."

"No, sir; not even the Mayor."

"Then, sir, I claim my liberty. I was arrested as a nuisance, and no one has a right to commit me. I move for a non-suit!"

A Cholera Patient Buried Alive

On the Mississippi.

A special correspondent of the New Orleans Picayune, at Bolivia, Mississippi, writing under date of July 13th, says: I learn that there is considerable sickness on the river now, the boats often stopping to bury their dead. I was informed by a physician that seven were put off on Tuesday last at Napoleon. Our country continues healthy. I heard a good story the other day. It is tough, but my informant vouches for the truth of it. On the steamer ——, on her last trip, there were many cases of cholera—many died and were buried. At length, all the coffin plank was used up, and the carpenter was compelled to make his boxes out of old flatboat plank. At sundown another case died—a deck passenger. He was thrust into the box and the top loosely nailed on. The captain ran into a woodyard, and not liking to stop to bury the body, bargained with the owner of the yard, an acquaintance, to do it for him. The box was left under the bank, alone, until morning, when the wood merchant promised to hide it. In the morning he sent two of his negroes down to dig a hole, when they came back, their eyes dilated with horror, and their wool standing on end, swearing that the dead fellow was thumping and knocking to get out. The master went down and a strange sight presented itself. The corpse had revived, and finding itself in rather close quarters, exerted itself and burst the slight fastenings, thus releasing itself. The man was soon well, and is now chopping wood at the place. The boat has landed there since, but although the resurrected will come to the landing and talk with the officers, no persuasion can induce him to go on board. He is fearful of being served another trick.

A writer in the Richmond Christian Advocate went to hear Theodore Parker at the Musical Hall in Boston. He says:

"After the psalm was ended, Mr. Parker offered a deeply impressive and eloquent prayer to the Great God, in which there was not the slightest reference to a Mediator. He called God 'our father and our mother;' and the strain of thanksgiving for mercies temporal was unsurpassed by any thing we have ever heard. His discourse was an Independence Discourse. He announced no text. His theme was "America and her Opportunities." It was marked by great originality; and many passages in that discourse would compare most favorably with the finest things in the annals of oratory. There was nothing flippant—no attempt at display; but his whole manner was marked by the greatest solemnity, gravity, and earnestness. His feelings were frequently excited—tears came to his eyes, and his voice trembled with deep, unaffected emotion. But who ever heard such ideas! He thanked God that in Boston all religions, and creeds, and sects were tolerated. He thanked God that a club of Atheists could assemble and enjoy the rights of conscience, and none dare molest them. He thanked God that there was a Mormon temple in Boston."

[Pray who built it, Mr. Parker!—Ed.]

The writer concludes by saying that Theodore Parker is doing "immense mischief," but that he is a very different sort of a man from what he had been led to expect.

The Ice Trade.—According to the August number of *Hunt's Merchants' Magazine*, the first cargo of ice exported from this country was shipped from Boston in 1805, by Frederick Tudor, Esq. It was shipped to the West Indies, but, owing to various circumstances, the investment did not prove successful. It was not until 1834 that Mr. Tudor commenced realising a profit from this business. In 1832 this gentlemen, then the only person engaged in the business, shipped from Boston 4,352 tons. Last year there were sent from there 133,340 tons. The ice crop in the vicinity amounts to 285,000 tons.

To Pickle Eggs.—The mode in which the English farmers' wives pickle eggs is simply this: They are first boiled in a saucepan until they become quite hard.—They after removing the shell, lay them carefully in large monthed jars, and pour over them scalding vinegar, well seasoned with whole pepper, allspice, a few races of ginger, a few cloves or garlic. When cold they are bunged down close, and in a month are fit for use. As an accompaniment to cold meat they are unrivaled, and the late Emperor Nicholas, it is said never took his luncheon without them.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, SEPT. 1, 1855.

Foreign Influence.

AFTER travelling across the continent, and viewing the immense extent of our Country, stretching far off to the Rocky Mountains, and thence to the shores of the Pacific Ocean, and returning to the States, one cannot but be astonished at hearing so much unfounded fear, expressed by many, in regard to *foreign influence;* as though individual peculiarities, or national prejudices could outweigh the influence of enlarged and improved circumstances, with the well conducted, and free institutions of a new country, and we are forced to conclude, that "away down East" here, they are not altogether well posted up in relation to that far distant Western world.

It is very little thought of or realized in our crowded cities, that there are thousands of miles of unsettled lands with undeveloped resources sufficient to sustain the population of all Europe, and still leave abundant space to crowd in Asia, with yet room enough left for all farming or other useful purposes.

These immense resources themselves, if understood would be a rebuke to those who are endeavoring to narrow down, to their own contracted minds the broad and comprehensive views of the framers of the Constitution; for, when they threw the banner to the breeze, they intended it should waft over unlimited territory, and cover nations with its broad folds. They also provided for every improvement, by leaving the way freely open to the oppressed of every land to breathe an atmosphere of Liberty. While other nations have trampled down and extinguished the spark of divinity, that ought to burn in the bosom of every man; with us the broad portals of the "Goddess" should ever remain open, to the free exercise of the high abilities God has bestowed upon the human race.

Why should the mere local difficulties, necessarily arising from the temporarily overcrowded state of a *part* of our Country, lead us to forget there is yet an abundance of room? Why not turn our attention to the best mode of transfering this surplus population, to wider fields of enterprize, with sufficient room for the exercise of their pent up energies; and then we should no longer be jostled out of the remembrance, *that but yesterday*, we were all foreigners; when the necessity, would no longer exist, for secret oaths and Know Nothing organizations, to hurry us into enacting laws, to obviate local difficulties, and thus yoke ourselves and our posterity with evils we now little dream of. Let the people remember that while some are frightened by the phantom of *dilapidated Popedom*, or some other fearful chimera of the brain, with a selfish niggardly hand, we are refusing to others, the rights, which once guaranteed to us, constitutes our prosperity and present existence, among nations. We cannot therefore consistently close the door and bar the way to foreign emigration, while there are thousands upon thousands of miles of unoccupied land, and, where millions of untold wealth lay buried, only to be developed by the untrammeled energies of the Caucasian race, without materially retarding our growth, prosperity and power, as a nation; and nothing more treasonable to constitutional rights or the prosperity of the country, can be attempted by any party or clique, than *to hedge up the way to foreign emigration;* no surer way can be found to dry up our resources, cripple the enterprize and paralize the energies of a free people.

To stop the influx of a foreign population, we not only lose the wealth they bring with them, which is considerable, but we leave a long line of border settlements on the East and West to be protected at National expense, that otherwise, being settled by them, would protect themselves. We leave large tracts of barren wastes, that otherwise might be covered with cities, towns villages and fruitful fields, teeming with life, energy and industry, bringing to light its mineral and all its geological treasures, giving value to that which is now worthless, and pouring wealth into our National Treasury; making what now costs the Government a heavy annual outlay, a source of large and continued income. If these immense internal resources were cut off, what substitute can be offered to supply the rapidly increasing demand for revenue, to sustain, protect, govern and defend ourselves over so vast an extent of territory, as is now included in the United States. Foreign emigration, not only assists in filling this vacuum, but it also adds largely to the value of property already invested, making an increased home market for the various productions of the country, from the Atlantic to the Pacific, thus leaving us less dependent upon foreign markets, placing exchanges much in our favor, and leaving the gold in our own pockets.

Let every true American rest satisfied, that there is virtue enough in our institutions, if administered by men who have the *interest of their country at heart*, to save us from danger of foreign influence or foreign power. And it would be far better to look to the election of *upright men to office*, and the suppression of intrigue and corruption at home, than to listen to the pratings of selfish demagogues, whose only aim is party spoils.

The Value of Christianity.

WHO can doubt that Christianity to be properly appreciated, must be properly understood; and who can doubt that if it is of any value at all, the knowledge of it is of the most vital importance to the human race, inasmuch as it relates to their future destiny, and assumes to point out the way of life and salvation; or in other words, teaches a person how to obtain *the power*, to live forever.

Now if this assumption be false, then the whole fabric is false, and not worthy of the attention of any one; if it is, on the other hand true that Christianity points the way to life and immortality, then indeed, what subject can possibly be of more importance to man?

That Christianty is true, is admitted by a large share of what is termed Christedom, or, as generally understood the most enlightened portion of the world. This admission is endorsed by the immense expenditure annually devoted to its propagation with the endowment and paraphernalia of innumerable splendid edifices, said to be for the worship of God, all of which seems to prove their belief in its value and truth; or it proves too much, that is, that those who frequent these places of worship are hypocrites, one of these conclusions we are forced to adopt, but we prefer the former and believe a large share to be sincere believers in the christian religion. It is then, really a matter of extreme surprise, in consideration of the importance of true religion, and aside from a certain *outward show*, that we observe, comparitively so few, who after embracing, ever give religion that same close attention, usually bestowed upon there secular affairs. Indeed any one venturing beyond the limits of faith set by—not the scriptures, nor even their own convictions,—but by *polite society*, would be branded with *fanaticism*. There are many, very many pious professors, aye! preachers too, who bow their necks to its despotic sway, and in violence to their own convictions of right, follow in the popular current, and allow the world to qualify the scriptures, adulterate the word of God by their precepts, and dictate to the Almighty the terms of salvation, thus living the life of a *polite* christian, with no better hope or knowledge of immortality, or the resurrection of the dead, than shrew'd commentators or the wisdom of this world can give them. Whatever importance however there may be attached to Christianty, it is unquestionably drawn from the Bible, the only work extant that legitimately treats upon it as a whole, and takes up all its connections with the past, present and future, the creator of the Universe, and the created, their duty to Him, and points to the way by which to obtain eternal life; all of which is included in the term Christianity. We should therefore refer to the Scriptures of Divine Truth as we would to the written works, upon science, art, or any other subject of interest to mankind, with the presumption that they were given to be understood, and written to be believed in. How strange then it is, that a work of so great importance, is so little known and understood by the mass of those professing to believe in it. If it contained the art of becoming suddenly rich—pointed out the way to affluence and wealth, how well dusted every cover, how well thumb'd and worn every leaf, how assiduously every page and line would be perused, with what accuracy, perseverance and faith, would we follow every precept and direction given, what sufferings and martyrdom would be endured and impossibilities overcome to carry out its principles, and obtain the fleeting, insubstantial power of wealth. Oh! consistency! The Bible only relates to eternal life. Yet even with but a nominal importance attached to it, it is to be wondered at that its "Teachers" should say of its precepts and ordinances, "they are *non-essential*"—and who among them dare believe the words of the Saviour:

"He that *believeth* on me, the works that I do, shall he do also, and greater works than these shall he do because I go to my Father."

Indeed, to whom do they dare teach some of its plainest assertions:

"These signs shall follow them that *believe*: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Aye, it would be thought by some folly to preach, and fanaticism to believe, still the Bible is the basis of the Christianity of the present day, and many there are who yet value it as the word of God, and if it was a work upon the usual science, arts, or philosophy of the day, it would be classified literally, and made tangible to almost every school boy, and if the Bible, the very foundation of their belief is of such importance; why not that? Notwithstanding the present age is one marked by rapid advancement in science and art, yet Christianity, the principles or science of life is not thought to be susceptable of being classified, or of sufficient tangibility to be understood literally, nor definitely or positively applied, so as to produce results, commensurate with a subject so great importance, and worthy of its great designer, God. It may be said that Christianity has done much for the enlightenment of the world, and in tampering and modifying the harsher features of man's character.

This is no doubt true, and one reason why it may do more in advancing him to a still higher sphere—why not follow it up, until results are obtained, such as it professes to give? It says that Life and Immortality is brought to light by the Gospel, and those pretending to have obtained its benefits, say, it assures them of its truth. Is the assurance they receive more than that given by Socrates, Plato and many other so called heathen Philosophers? If so, why do they not demonstrate it? But no, they have but the assurance of those who studied well the principles, and practically demonstrated the fact for themselves, but not for another. As before remarked, it is admitted that all that relates to Christianity has been gathered from the Bible, as the revealed will of God, to man. Yet the doctrines there laid down, are not strictly adhered to, indeed some of its plainest principles, evidently intended as initiatory, are openly repudiated by many who pretend to teach, and considered by them as *non*-essentials, in addition to which there is also a large share of the Scriptures *revealed*, said to be *mysteries* not to be understood by man. Now such kind of reasoning would be counted inconsistent upon any other than religious or theological subjects, for every other interest is thoroughly canvassed, particulars noted, and every part experimented upon until the fruits are produced and the true results obtained. But not so the Bible—if you are anxious to obtain a knowledge of Eternal Life, not only the fact of the existance of life and immortality, but distinctly the course you should pursue to obtain and secure to yourself such an inestimable blessing, you are told, by those you think ought to know, that it is among the *mysteries*, and not for mortals to understand. Now it might be presumed, that if it was ever known by man, upon the earth, it might be known again. But if that knowledge is obtained by any one, in the present age, it must be gained through the same process by which they obtained it in former ages. Hence the strictest attention should be paid to the rules laid down in the Scriptures. The Saviour, in sending forth his disciples to preach, says to them, (Matthew, 28th chap., 20th verse,) "Teaching them to observe *all* things whatsoever I have commanded you." It is not then unreasonable to suppose, that short of the closest adherence to those rules, we should fail in reaching so high an attainment as a living practical knowledge of Eternal life. For far less attainments in science are only gained by a thorough knowledge of and strict adherence to its first principles. Thus, it may fairly be presumed, that Christians have been led into error, discord and contentions, by a departure from these *first principles* of the Gospel, and lost sight of the importance of a living priesthood, endowed by *direct revelation* from heaven to administer in its ordinances, which by referring to the Scriptures any one can perceive was a very essential part of the order of God upon the Earth. Christianity is therefore left in their contentions, far behind every other science of the present day, in its order, system, consistency and advancement in the great object for which the Gospel was given. Most of the above considerations have been overlooked, more particularly in the present age, and we are informed by talented men that all that is necessary for the enquirer, to be saved, is, to believe in the Lord Jesus Christ, not making it necessary to know *what we should believe about him*, nor remembering that even "Devils *believe* and tremble," and yet they are not saved. In fact, the Christian religion is made to consist of merely a certain set or kind of feelings rather than any attempt at learning, and doing something worthy of so great a cause, or pursuing a course of attainments by which we may come to a true knowledge of God. In addition to laws, ordinances, Apostles, Prophets, &c., so important and distinctly referred to in the Bible, there is a large portion of the Scriptures containing prophecies relating to a great work to be accomplished in the last days, not consisting in *mere feelings*, but bold, positive, active operations, in which are included laws, ordinances, Apostles, Prophets, governments, temples, cities, nations, tribes and kingdoms; yes, even a place actually located, a house actually to be reared in which instructions may be given upon the great plan of the world's redemption. For it says, (Isaiah, 2nd chap.:)

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all NATIONS shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord; to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

Showing that there were principles to be understood of sufficient importance to lead all Nations to go to specific localities to learn. For this purpose are Temples to be built—not precisely after the present order of Theological Schools, but after an order revealed from Heaven, and properly adapted to teaching the extended comprehensive and soul absorbing science of Eternal Life. Now who cannot see, if this prophecy of both Isaiah and Malachi be true, the necessity of some people being actively engaged preparatory to the fulfillment of the prediction, and how can any one know who are the favored ones, to carry them out and prepare for the assemblage of so great a concourse as the gathering of the nations. If they do not have, and believe in, modern revelation? Thus then we are forced to conclude, that when God has a people upon the earth to carry out his purposes, that people must not only believe literally in the revelations of former days, but believe in and actually receive revelations for themselves. Therefore either sect or party who neither believe in the literal fulfillment of the written word, nor the necessity of present revelation, *are not God's people*, nor have they the "Holy Ghost," for the attribute of that Spirit is to "take of the things of the Father and show them unto you, and teach you things to come."

There is another conclusion into which we are irresistably drawn in reading the Bible, that is, that true Christianity, according to the interpretation put upon it by its founders, must be the same yesterday, to-day, and forever; that which was needed to perfect the saints then is needed now, that order needed to bring them to a knowledge of Christ then is needed now. If Christ gave to some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the *faith* and of the knowledge of the son of God unto a perfect man, &c." The same gifts and organization is necessary now if ever they were upon the face of the earth, to gather together the honest in heart under one banner—one Lord—one faith, and one baptism, and unite the now divided contending factions of misnamed Christendom,

"For a kingdom divided against itself cannot stand." By these words of the founder of Christianity we are assured, the seeds of dissolution have long been germinating among those who assume to be the followers of Christ; and nothing short of a new covenant, a new dispensation can save the earth from the curse.

"For the great day of his wrath is come; and who shall be able to stand?" Rev., vi. chap., 17th verse.

The Mirror Again.

WE see from a short article published in the Mirror, that it feels a little sore, and puts on quite a threatening attitude. Now we wish to inform the editor of that paper, in brief, that we are as independent of him or of his opinions as he can be of ours. We wish no personal difficulty with anyone, much less do we wish to interfere with their private affairs: but you can't spell coward in our name; we cannot be bullied; and when men gratuitously calumniate and misrepresent, they will always find us at home. Why did you not call your meeting at the Tabernacle that you talked so fiercely about, to investigate the horrors of Mormonism? Were you afraid that you would meet with us there? Remember the old adage, "Let them that live in glass houses," &c.

We are here to vindicate the rights of an injured, oppressed, and calumniated people; and whensoever, or by whomsoever they are defamed, we stand ready to hurl their base fabrications back into their teeth. If men suppose they can publish falsehoods about us with impunity, and think to intimidate us from replying by their threats, we wish to inform them they have waked up the wrong passenger.

Mail! Mail!! Mail!!!

WE are just now in the receipt of the Utah mail of June to 1st of July, over due at *least three weeks*, not only so with this mail but the mails of April and May were brought to the States at one time, quite a convenient mode; would it not be a good idea to adopt the plan so *successful* for the last year or more in the valley, that is by a good substantial *ox trains* and take the mail *once a year*. It would be a very great convenience to Mr. McGraw and economise on the last appropriation of $36,000. The gentleman certainly must have kinds friends it. Washington to overlook his "*faux pas*." Or do they share the profits? Now like most of the Mormons we are inclined to be very passive and non-belligerent, but when we are continually receiving letter after letter, complaining of repeated failures in receiving our letters and papers and refering to numberless letters we ought to have received it is too bad, and really raises the dander.

Our agent in Utah says, "You will probably loose some three thousand subscribers in Salt Lake City, from the irregularities of the mail, for very few are willing to invest in anything they are so uncertain of getting, it is the same with all the Eastern publications, there are thousands of dollars subscribed here for publications they never receive. Why don't the editors and publishers stir them up with a long pole in Washington."

If this is the case with one city what would it be over the Territory. Another says, "We have been fortunate enough in getting three or four numbers of your valuable paper, *but they were via California*, for no dependence can be placed upon the Eastern mail."

Can it be possible that the department at Washington are aware of such culpable neglect on the part of the contractors, and wink at or sanction it? Is it possible that an *extra appropriation* of thirty-six thousand dollars can be made by Congress, and no notice taken of failures occurring almost every month.

These hatched up stories of *Indian difficulties*, is all sham and too ridiculous to be any longer forced upon a credulous public. There never has been a *time since* California gold was first discovered that the route has been so free of Indians or the mountains of snow than last winter and spring, and never has the mail transportation been so wretchedly conducted as since the appropriation of thirty-six thousand dollars to supply the *deficits* of Mr. McGraw. What does it mean, will the knowing ones at Washington please explain? A population of 60,000 people besides the Eastern portion of California, Oregon and Washington Territory, and only a mail once in two or three months.

It is too bad gentlemen, and we shall be forced to the inquiry of who appropriates the public funds. Those that are interested in this matter had better see to it or they will have a whirlwind about their ears before they think of it, for there are many thousands who are interested in the States as well as in Utah, who think they have been bamboozled long enough and are determined they will not put up with it any longer.

CALIFORNIA.—There has been a terrible earthquake at San Angelos. Nearly every house was deserted by the terrified occupants.

Utah.

OUR news from Utah is not of the most promising kind, what with grasshoppers, bugs and crickets there seems to be any amount of devourers. In some places they have planted three, and even four times, and as frequently their labors have been destroyed by the devourer. Their attempts to raise grain have in many instances been entirely futile; we did fear at one time, that there would be a scarcity of bread. From carefully looking over the details, as given from the papers and various communications that we have read, we think, however, there is no present danger; and unless some of these young grasshoppers referred to, should speedily commence to devour, or a fresh influx arrive from the mountains, we are inclined to think that although there will be no surpluss of provisions, there will with care and economy be enough to sustain the inhabitants; perhaps however horses and cattle may have to go without grain. We hear from some districts in Salt Lake that the fall wheat, barley and some other things have been harvested, that peas, beans, potatoes, and other vegetables are doing well; whilst in others every thing is destroyed, upon the whole with care we think they will not suffer, and we know of no people so well adapted to sustain themselves under trying circumstances.

Death of Hon. Leonidas Shaver.

THE last mail brings us a "Deseret News" Extra, clothed in mourning for the death of Judge Shaver, who was found dead in his bed on the 29th of June. A coroner's inquest was held over his body and a verdict rendered of death by disease in the head. His funeral was numerously attended and an address given by Orson Pratt. We will give more particulars next week.

Mississippi and Missouri Railway.

THE Nebraskian says, a meeting of the stockholders of the above-named road was held at Davenport, Iowa, on the 7th of August; and a President, Vice-President, and Treasurer were re-elected. It was agreed to hasten the completion of the road as fast as possible. The iron is purchased, and grading done from Davenport to Iowa city, and a contract for the work from thence to Des Moines will be made this season, the road having been already located. It is expected soon to extend it to Council Bluffs city. The distance from Davenport to Council Bluffs is about three hundred and ten miles. We are happy to see this road progressing, as it will tend much to facilitate the travel of our Utah as well as other trans-Rocky Mountain immigration.

The Foreign News.

SINCE our last issue we are in receipt of tidings from every part of the globe. Not the remotest nook nor cranny but seems to have sent forth its say. The king of the Sandwich Islands has been delivered of a speech; we have heard with our own ears the imperialists and rebels of China at their quarrels; Sir John Bowring, the British envoy, has written from Siam, telling of its wealth, the polished manners of its people, their multiplicity of gold and silver, and their intention to be not behind anybody in having ambassadors at European courts.

For on a throne of royal state, which far
Outshines the wealth of Ormus or the Ind,

we have heard of a case of constipation of the bowels, and of one more thriving infant, and would as readily announce that the allied squadron have successfully bombarded the fortifications of the Amoor river, but that we remember the fate of the famous but dire portent: *Sebastopol est prise*. The world is getting to fighting, and it is well nigh impossible for any nation to "keep cool."

Australia.

THE Legislative Council opened on the 5th. Sir William Dennison, the new Governor General, appears to be very popular.

Heavy rains have fallen in many parts of the colony lately.

A stream of emigration seems at length to have set in towards New South Wales; and though the increase to the population in some cases has had the effect of reducing wages, and has thus caused a depression among some classes of workmen, there is no reason to doubt the capabilities and resources of the colony for the reception and maintenance of any number, however large, of industrious persons who may come to its shores. At the same time intending immigrants are warned not to allow their imagination to hope impossibilities as easy of realization.

Flight of Santa Anna.

RECENT telegraphic dispatches from New Orleans, inform us that Santa Anna has abdicated the dictatorship of Mexico, and fled to Havana just in time to save his neck from the revolutionists under Alvarez. Go it Santa Anna wooden legs are cheap and Mexico you know must perform her periodical revolutions without regard to men of consequence or *real worth*.

PETROPOLOWSKI.—In the early part of last May, the Allied fleet, augmented by the arrival of other vessels of war, appeared before the devoted town and commenced preparations for the attack. When they approached sufficiently near to be able to discern objects on the shore, they were greatly surprised to find that the American flag had been substituted for the Russian, and that a most extraordinary stillness reigned around. On landing they found that the town had been deserted. They then proceeded to destroy the arsenals, magazines, and other public buildings.

THE ISTHMUS OF PANAMA.—Telegraphic wires between the Atlantic and Pacific Oceans have been connected.

FOR THE MORMON.

Plurality of Wives.

BY ALEXANDER ROBBINS, JR.

REPLY TO MR. ABRAHAM SMITH'S LETTER.

THIRD QUESTION CONTINUED.

IN perusing the Scriptures still farther, we find Jacob, a man blessed of the Almighty with visions, and the ministering of angels, having a plurality of wives. And in endeavoring to ascertain the *will of God* concerning it, we find it nowhere expressed against it, but, on the other hand, learn from what one of the wives says on the subject, that it was according to His will, and that she was blessed of Him for giving her husband another wife. See Genesis, chap. xxx. verse 18, as follows: "And Leah said, God hath given me my hire, because I have given my maiden to my husband, and she called his name Issachar."

The context shows that Leah had already ceased to bear children, after having had four sons. She then gave her maiden Zilpah to Jacob (who bore him children also,) after which she (Leah) gave birth to the fifth son, and declares, in the passage quoted, that the cause of so great a blessing from the Lord was, that she had given her husband another wife. Whether it was for the increase of Jacob's posterity, or for Zilpah's benefit, that she might be blessed with offspring, we are not informed; but judging from what David says on this principle in his 127th Psalm, 3d, 4th and 5th verses, I conclude it was both. It reads thus, "Lo children are an heritage of the Lord, and the fruit of the womb is his reward; As arrows are in the hand of a mighty man, so are children of the youth; happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate."

The Almighty has never expressed dissatisfaction at the increase of the offspring of righteous men and women, but on the contrary, has encouraged such increase. Hence, he gave to David, a man after "his own heart," a plurality of wives; but after David transgressed, in cohabiting with another man's wife, and added sin to sin, in that he became guilty of the innocent blood of Uriah, the Lord was displeased, and declared he would take his wives from him and give them to his neighbor. See 2 Samuel, chap. xi. xii. The institution of marriage is recognized in scripture as a sacred ordinance; and although it does not restrict men in the number of wives they shall marry, it is severe on the adulterer or adultress, whom it punishes with death. David, after he had committed adultery with Uriah's wife, was worthy of death according to the then law, but according to the mercy of the Lord through the prophet Nathan, the penalty in this case was revoked. See 2 Samuel, chap. xii. ver. 13, as follows: "And David said unto Nathan I have sinned against the Lord, and Nathan said unto David the Lord also hath put away thy sin, thou shalt not die." Why the penalty of the law was not executed in the case of David's transgression is best known to the Almighty, whose prerogative to cancel as above I presume none will dispute.

This instance of the Lord's anger being kindled towards David, some have undertakan to show, was because of his taking another wife; but a careful perusal of the whole affair will not furnish a single idea of the kind, but on the contrary, show that it was according to the will of the Lord for him to have a plurality of wives, from the fact that He gave him the wives of Saul when he already had a number. If it had been contrary to his will, instead of giving him more, he would have taken from him those he had, or as monogamists would have it, reduced them to one.

We have now presented the examples of three acknowledged men of God, holding a plurality of wives in accordance with the "will of God as taught in the Bible!" Were these not sufficient, we could swell the list by adding that of Moses, Gideon, Solomon, Josah and a host of others who practised the same things, under the same divine sanction.

But we deem the above sufficient, and more than is called for in answering the question before us. Some people, owing to their tradition under monogamic law, entertain the idea that the Scriptures sustain monogamy, and condemn Poligamy; but I am satisfied that a more careful examination, with prejudice laid aside, will show Poligamy to be a divine institution, and the one wife restriction or monogamic law nowhere recognized. The monogamist will have to go to the history of the heathen nations for the origin of his institution; and if he considers it a blessing, he may thank the Roman Power for its introduction into the Christian Church, as one among many of the inovations introduced by that Power, which have finally become characteristics of the modern Christian religion. Paul had a foreboding of these things in his day, and told Timothy of them, and one of them he said would be "*forbidding to marry*." The monogamy and celibacy of the present day show Paul to be a prophet, by fulfilling his words.

But have any of the prophets ever seen a time yet future, when men shall again have a plurality of wives? Yes! Isaiah in his iv chap., 1st verse, has plainly predicted that such shall be again. It reads as follows; "And in that day *seven women* shall lay hold of *one man*, saying, we will eat our own bread and wear our own apparel, only let us be *called by thy name*, to take away our reproach." To show that the fulfilment of this prediction is yet future, read the two next verses, as follows: "In that day, shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel, and it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

Well, says the monogamist, if the women are going to do the courting, and then support themselves, I don't know but I will submit, rather than to be thought ungallant. But you need not give yourself any uneasiness about that; women are not going to throw themselves away by uniting with a man whose principles are governed by dollars and cents. In fact, I doubt whether a man with a soul so "little" as to be circumscribed by gold, will be able in those times to obtain a wife on any condition. The precedents we have named in the practice of plurality of wives, show that those who obtained a number of wives, were men of talent and ability; and were favorites with the Almighty as well as with the women. If the same order obtains again, which we have shown by Isaiah will be the case, talented women will neither be the first or seventh wife of a man inferior in those qualities to herself, as hundreds are obliged to at the present day, for the want of a better chance. In fact, there are many men that now occupy the position, or rather bear the name of husband, that are controlled by their wives, not from a particular desire on the part of the wife to rule, but a lack of ability in the husband. Such a position is unnatural to her, it being contrary to the order of heaven, and she is never satisfied with it. Monogamic law, compelling "Hopkins' choice," that or none is the cause of this, as already shown, while poligamy gives the woman the man of her choice, and that choice is in behalf of one who is capable of governing her and her offspring, though he may have other wives beside.

These are facts that I have already had the privilege of seeing demonstrated in a community of polygamists. In fact, the greatest recommendation that a man can have in that community, in order to obtain more wives, is to have at least one, and a number of children, under a well regulated policy. There is but little opportunity to know what kind of a husband or father a man will make, until he occupies that position; hence, those who first engage to a young man, untried, run the greatest risk of getting deceived in the qualifications of their husband; and it is with no little reluctance that they make such a choice. And it oftener happens that dissatisfaction occurs after marriage under such circumstances than any other.

But again "to the law and the testimony." Paul says in Galatians iii. 29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The christian world profess to be Christ's, which makes them the seed or children of Abraham, according to Paul. Jesus says, according to the testimony of John viii. 39: "If ye were Abraham's children ye would do the works of Abraham." Christians, then, that are such, will do the works of Abraham, if Paul and Jesus have not made a miscalculation.

Do the so-called christian world do the works of Abraham? No. They neither do it themselves, nor suffer others to do it; they condemn, in the flattest terms, the works of Abraham. They say of those who do the works of Abraham, that they are adulterers and wicked—not fit for christian society. Oh! ye foolish Gentiles, "who hath bewitched you?" You have turned things upside down—you have called bitter sweet and sweet bitter. "You have *changed the ordinances* and broken the everlasting covenant." You proscribe a man in his rights under the law of God, and drive him to desperation and all manner of iniquity, by your perversions. You condemn the order of heaven, and connive at iniquity, debauchery, and obscenity, occasioned by your proscriptive course. Verily "you strain at a gnat and swallow a camel."

Yes, but says the monogamic christian, we do those works of Abraham that are good, and the balance we condemn. Who, I ask, made you the judges of Abraham's works, to say which is good and which is bad? Do you, in the person of the Pope, "sit in the temple of God showing that you are God," and by this prerogative judge the works of father Abraham? It is true you have protested against your venerable old mother, but you are her offspring, and you have inherited your monogamic institutions from her; and it is true you have allowed her to go a little farther than yourselves, and forbid to marry even one wife, but you are of the same stock; and you venerate many of her absurd perversions of the order of heaven. But I forbear—the truth is not to be told at all times; and especially these times, "'tis so unpopular." However, "what is written is written," and Mr. Smith and his friends can chew it over at their leisure. But, in conclusion, there is one thing I insist on, and I am quite sanguine in the claim—that is, how Mr. Smith, or any other monogamist, can prove monogamy, or the restriction to one wife, to be "according to the will of God as taught in the Bible!"

CIVIL WAR IN KANSAS—seems to be brewing,—organized civil war—the natural result of tumbling people together, under an unnatural excitement, to settle the question of slavery or anti-slavery. The Free State people, naturally enough, are arming themselves, to protect themselves from the atrocious laws of the Kansas so-called Legislature.

If the Kansas Herald, Free State paper, be right, the Free State people must in the end carry the day, or at least make slave property so valueless,—that slaves cannot be safely carried there. The Editor says:

"The tide of Pro-Slavery emigration toward Kansas has begun to ebb, and at this time the Slave State emigration is larger from Kansas to Missouri than vice versa. It is a notorious fact that there is not an election to-day but would poll three votes of the *actual voters*, in such a district, for Freedom, to one for Slavery."

The day for voting, however, seems to be about over,—and the action of the Federal Government alone, now, is likely to save the Territory from civil war.—[N. Y. Express.

OVER thirty thousand dollars have been subscribed by neighboring cities for the relief of the sufferers at Norfork and Portsmouth, Va.

Correspondence.

From Our Utah Correspondent.

Great Salt Lake City, }
June 20th, 1855. }

To the Editor of the Mormon:

Sir: The grasshoppers are still continuing their ravages throughout the Territory; young broods of them continually hatching out on every bench. Large crickets are also making their appearance, and the sound of the locusts is continually in the ears of the husbandmen.

The weather has been oppressively hot, and until the 28th inst., there has been no rain of any amount; so that the drouth was uncommonly great, and the streams very low. There is not as much snow on the mountains now, as there was last August, and the common house flies are as thick as they were in August and September. On the 28th the weather turned a little cooler, and there was a refreshing shower in Davis County, and a little rain in this.

The grain is all destroyed at Parowan and Paragoona; they are fencing the public square at Parowan, and planting it with potatoes, men, women, children, geese, ducks and chickens all conspiring to try and raise something. Some of the brethren, because of the water failing at Parowan, have gone to the Rio Virgin to plant corn, and a number of hands have gone lumbering for the Iron Works. They have also organized a company to go and fish at Pan-gwitch Lake, at the head of the Sevier River, where there is beautiful trout in great abundance.

At Cedar City the brethren are quite busy casting machinery for the Iron Works.

At Fillmore the wheat is entirely destroyed, Chalk Creek being very low. The finishing of the State House is progressing rapidly.

The fields in Juab County present the appearance of a desert.

About two-thirds of the grain in Utah County is destroyed, and a large black bug is devouring the potatoes.

All the farms south of this city are nearly a desert; the northern Counties and Tooele have fared considerably better, but within the last few days the latter have had a visit from the enemy, and the result is, the wheat stalks have lost their heads; and moreover, as the farms have been located on small streams, a large quantity of wheat is being burnt up for the want of water. This is rather a dark picture, but I regret to say *it is not overdrawn*. Myriads of grasshoppers, like snow flakes in a storm, occasionally fill the air over this city as far as the eye can reach, and they are liable to alight wherever they can distinguish good feed. A great portion of them, however, alight in the Great Salt Lake, which appears green at a distance, and the shore is lined with their dead, from one inch to two feet thick, and which smell exactly like fish.

Wherever there is a chance for water the brethren are still planting corn.

Elder Ezra T. Benson has got the frame up for a large flouring mill at Richville in Tooele.

We have heard from Elder Hyde at Hawes' Ranche, *en route* for Carson Valley, and he is getting on well.

The Indians are very quiet, and are disposed to learn to raise grain. Wa-she-kik has sent a request to Gov. Young to select him a farm on Green River, as he is unacquainted with farming. He is anxious to farm, as *game* is scarce.

I learn from Mr. Alpheus Hawes that there are two thousand Indians living in the neighborhood of his father's ranche who speak the Cheyenne (pronounced Shian) language. The overland emigration to California has scared away the game, so that they have to live on fish and reptiles. They are also anxious to learn to raise grain, &c.

The Court House in Davis county is enclosed, and the finishing progressing.

The G. S. L. County Court House has been contracted for by Judge Smith and the Selectmen. It is building on a very beautiful site in the Fourteenth ward, and is to cost about twenty thousand dollars. The Music Hall, which is building by Capt. Ballo and his band, is under way, the foundation being ready for the adobe work.

The foundation of the Temple is now up to the height of eight feet, ready for the basement, and is assuming quite an imposing appearance. Above one-third of the coping is also on the wall around the block.

The basement of the Historian's Office is built, and ready for the Adobe work.

Loren Babbitt is building a new store on 1st South-street, west of East Temple-street, and Gilbert Clements has built a brush manufactory on East Temple-street.

Elijah Thomas and Edmund Pugh have entered into partnership, bought out Judge Kinney, and opened a store in the house formerly occupied by Holladay and Warner.

Governor Young and a select party have just returned from an excursion northward, and have succeeded in locating the boundary line between Utah and Oregon; and his Excellency intends shortly to take a similar trip north-eastward.

Preparations are being made on a grand scale for the celebration of the 4th of July in this city and other parts of the territory.

I am sorry to say there will be no beets this year and very few onions, the grasshoppers having eaten them as fast as they appeared above ground. The prospect, however, for fruit is very good.

I regret to inform you of the sudden and unexpected death of Judge Shaver, who retired to his rest late on the night of the 28th inst., but as well as usual. He locked his door, as had been his usual custom, and apparently went to sleep, in which position he was found lifeless on the 29th at 1 p.m., he having laid so long as to create anxiety on the part of the lady with whom he boarded, though he usually did not rise, or at all events come out of his room, till from 10 to 11 o'clock. His funeral was attended to-day by the Governor, the members of the bar, and a multitude of the principal citizens. A eulogy was delivered by Judge Kinney, and a funeral address by Prof. Orson Pratt. Major Burton's battalion of Life Guards escorted the procession to the grave on horseback, accompanied by the Nauvoo Brass Band, who played solemn music. He was universally respected, not only for his straightforward course but for his eminent legal attainments.

George A. Smith.

Salt Lake City, June 27, 1855.

Dear Father—Your letter of April 9th, came to hand on the 5th of June, and we have received the 7th No. of the Mormon, but the 6th No. is yet behind. We have also received the 4th No. of Harper's Magazine, which we find very interesting, only one No. of Musical World has yet come to hand. * * * *

About two weeks ago we had quite a high wind, which swept all the grasshoppers into Salt Lake, until the Lake and shores were perfectly covered with their dead, much to the joy of the farmers, who again commenced planting, some for the fourth time; but alas! a week since, the grasshoppers appeared again coming down in immense swarms from off the mountains, and ate off all that was left by the others. *We* have not been so much troubled by them, but down in all the lower part of the city and on all the low grounds, they have consumed almost everthing green. * * * The coal found in San Pete Kanyon, is said to be very good, they have already brought several loads to the city. The bishop sent to get three loads for the office, and as they started to return with the coal, the chief San Pete (of the San Pete band) with his Indians stopped them, and ordered the men to take it back, and said it was theirs, and we should not have any more without we paid for it; and said if the Governor would give them twenty fat oxen, twenty horses and some other things they might have it. He with his band have camped there and will allow no one to get the coal. The bishop sent up to the city to know what to do about it, but I have not heard what answer has been returned yet. There was a lump of coal, found by some boys after wood, in Emigration Kanyon, just above the Lime Kiln, and a company of men went up and are now digging, the prospect is good but they have not yet come to coal.

I have a piece of *native brass* presented me by a gentleman from Box Elder, it was found in Bear River Kanyon, I intend sending it on to you by the first opportunity.

The weather for some time has been extremely hot, and what little air we have, seems as though it had passed through a furnace.

Gov. Young, Professor Pratt, Carrington and others, are now on a visit to the North part of the Territory. Yours &c.,

Joseph Henry Felt.

Great Salt Lake City, June 28, 1855.

Dear Brother,—I wrote to you by the last California mail but suppose you have not received my letter, and send again.

The post officers, or masters, good Lord deliver them from justice! We can scarcely rely on getting one letter in a year by steadily writing, it is just like a lottery.

I find after settling here awhile that my general health is much imparied, I was in hopes the pure air of the mountains would have renovated my half murdered system but it has proved otherwise, well "whatever is is right" I suppose.

We have had rather strange times here this season; scarcely any snow last winter and not rain enough this Spring to moisten the ground; some of the wheat that was sown before Conference has not come up yet, and it is just as well; so far, all the spring wheat that did come up has been devoured by the grasshoppers; as far south as the Territory extends, the crops with few exceptions have been destroyed.

The fall wheat has escaped generally, that and the corn we have just planted, will have to supply our wants the ensuing season.

I think the soldiers would not fare so well this season as they did last, were they to pay us another visit. They, perhaps, will not come, as the subjects of Uncle Sam generally like to live pretty well. We consider that a little hunger is preferable to being polluted by such licentious visitors. By replanting, we are yet in hopes of raising sufficient to keep us from eating hides or digging thistle roots, as our potatoes look pretty well.

They are beginning to harvest the fall wheat, and we shall soon have some new-potatoes. Peas and beans are plentiful, but flour is very scarce, still it is not so dear as it has been; eight dollars per hundred is the most that has been asked for it, and it has generally been sold at six, but it is hard to find at that price. Our farmers found that the wheat was scarce as soon as the Gentile merchants did, and did not let them have it to speculate on, as they have done before, which was a blessing to the poor; the merchants used to sell flour at twenty-five dollars per hundred when not as scarce as it is now.

Potatoes are worth one dollar a bushel, but very scarce; wheat two dollars per bushel when it can be got; corn ditto; store goods, notwithstanding the great amount that was brought in last season, are almost sold out, a great many articles cannot be got at all.

* * * * * *

If the grass is as scarce on the plains as it is here this season it will be very hard for the emigration to get in, but there is not any going to California, which will give them a better chance.

We have had broken numbers of your paper up to the 7th. But, oh! the mails. By these you lose the sale of from two to three thousand copies in this place alone, besides what information we lose by not having them and other publications: it seems as though they thought we were common stock, and all our mail matter belonged to them; they have preached that doctrine about us and want to carry it into practice. Time and space will not allow me to continue further. Lovina joins me in love to you and all our friends in the east. Your affectionate Brother,

William Taylor.

Letter from Orson Spencer.

Mormon Grove, K. T., Aug. 4, 1855.

Dear Bro. Hart: This city of camps and saints is now nearly depopulated. These beautiful hills that a few days since were lighted up with the camp-fires of eight or ten hundred saints, (even since I came,) and since the first of June, with several thousands of glad hearted saints, are now comparatively vacated. The great herds of lowing cattle are now gone. The whips are now cracking to move the last lingering wagons of the last company of the season. A great work has been accomplished in fitting out with teams and provisions about three thousand saints. Imagine more than half the thousands of cattle, to be wild and unaccustomed to the yoke. and a much larger portion of the drivers as unacquainted with driving as their oxen are to the yoke, the labor of supervision becomes considerable.

A system of order in the distribution of provisions and cattle, and wagons and drivers, and conductors has been arranged mostly out of the raw materials, with all the precision that attends a regular army, and all without salary or pay. Some indeed have sunk under the accumulating circumstances, and their bodies now lie under the turf of the green prairie, until the resurrection morning. But the number is few out of the large multitude. But sympathy with surviving friends pays tribute to their graves as we linger where distant friends are even denied this melancholy office to the departed. Peace to their ashes and blessings upon the heads of absent mourners.

The camps are healthy and in good spirits. President Erastus Snow gave us the parting hand yesterday at four o'clock, p. m., in company with Elder C. H. Basset. They went in a light carriage drawn by four mules. The Mail Stage bearing Capt, Hooper and Kinkead left our grove the same hour for Salt Lake with two carriages—six mules to each carriage.

The whole company will probably reach Salt Lake about the same time. And while I am now writing, the Salt Lake mail due at Independence five or six days ago is passing in sight of us. Most gladly would we snatch some letters from their bags and learn some news from our dear friends and Zion.—But we have no such right. But we had just petitioned the General Postmaster to establish a postoffice in this Grove, to be called Mormon Grove postoffice. This place is situated about seventy-five miles from Independence, Mo. It is a charming spot.—The farm is large, and the crops look flourishing. Claims for settlement are multiplied on every hand. Brother Daniel Spencer leaves to day for St. Louis, and thence to England, to renew his former labors in Britain, having shared in the multiplied duties of forwarding the entire emigration of Saints over the plains.

You, with many others, will be surprised to learn that brother Milo Andrus was yesterday suddenly appointed to take charge of a company over the Plains to Salt Lake. Several circumstances combined to render this appointment prudent and desirable. The absence of brothers Snow and Andrus will be deeply felt in St. Louis and the Mississippi Valley. May the blessing of the Great Shepherd continually attend them in all their labors.

You will receive by brother Brown the statistical account of all the companies and the time of their departure over the Plains, &c. I intend to proceed on my journey to the Cherokee Nation to-morrow or next day, in company with Elder James McGaw, who is appointed to take charge of Mormon Grove Station. Accept my kind regards and remembrance of all the Saints. Yours, truly, Orson Spencer.—[St. Louis Republican.

Doings in Kansas.

A late Missouri Republican, informs us that the Kanzas Legislature in joint session, August 8th, declared Lecompton, to be the capitol of the Territory.

The Republican's informant says: "Yesterday, shares in the Lecompton Town Company could have been bought for one hundred dollars; to-day they cannot be bought for less than one thousand, except when a party is compelled to sell by a money pressure. This evening, men are considered worth $10,000, who, last evening, was considered worth nothing. To-day, men are regarded as good for fifty thousand dollars, who, yesterday, were regarded as good for several hundred less than nothing. What is it that fickle fortune will not do for lucky people! This result adds much excitement and a great deal of log-rolling, and splashes with cold water, many high hopes of fortune. Some are elated; more are depressed.

"Last evening President Shannon, delivered an address on Slavery, to a large assemblage in front of the Morris House. The speech was read from manuscript, but was a masterly production. The address was frequently interrupted by applause. General Atchison, who left here this morning, was called out, but declined speaking on account of the late hour.

"President Shannon spoke two hours and a half, and had the close attention of his auditory throughout."

A Pic nic of Spiritualists took place yesterday at West Flushing, as we learn from the *Tribune*, and according to the report, their doings were, to say the least, not very decorous. It seems that being in the forest, once inhabited by the red man, they were all "influenced and controlled by the spirit of the red man." We are told that:

"All at once a gentleman gave a shrill whoop, leaped into the middle of the circle, and with closed eyes began to dance like an Indian. His example became contagious, and pretty soon eight or ten joined in the performance. They were all apparently imitating the Indian, some well, others poorly. They sang, they danced. Some whooped and yelled, some only gesticulated, and some talked and conversed in what sounded like the Indian tongue."

It is stated, that about twenty persons in all were "*sensibly effected*." We should on the contrary consider, that they had taken leave of their senses.—[Eve. Mirror.

Dreadful Accident.

Twenty-three Persons Killed and Seventy Wounded.

A terrible accident occurred on Wednesday noon between New York and Philadelphia.

The morning train with six passenger cars attached, left Philadelphia at 10 a. m., reaching Burlington at 10 3-4, after waiting the usual time, started out and about two miles this side, met the up train from New York, the trains saw each other, and that which had just left Burlington commenced to back; and at a cross-road half a mile from Burlington, ran over some horses driven by Dr. Hannegan, which threw off the hind car and the rest followed, crushing over and piling up on the top of it. *Four* out of the six cars were thrown off the track, and three utterly destroyed; they were all well filled with passengers nearly all of whom were injured more or less, and it is feared that the number who were killed outright, was even greater than we have announced. The names of the killed as far as we have learned, are as follows:

Catharine Bigelow, D. F. Haywood, G. W. Ridgeway, Mrs. C. M. Barclay, Edward C. Bacon, Wilson Kent, Alexander Kelly, M. J. Houghton, Baron De St. Audre, (French Consul) Master Ingersoll, and a female not known of Philadelphia. John Dallam and Thomas J. Meredith, of Baltimore, Md. Mrs. Margaret Prescott, of Salem, N. J. Martin Connell, Livingston, Del. Jacob Howard, Lebanon, Tenn. Harry Rush, Georgetown College. Major Boyce, U. S. Navy, and wife. James Lincoln, Elliott's Mills, Md. Charles Bottom, Trenton, N. J. Mrs. Humphries, Peoria, Ill. Catharine Brown, (colored.)

Latest News from Europe.

The entire destruction of Sweaborg by the allied fleets, and their advance towards Renel is announced. We have not received, as yet, the Russian accounts. Dundas, in his despatch of August 11, says:

"Sweaborg was attacked by the mortar and gunboats of the allied squadron on the morning of the 9th. The firing ceased early this morning. Heavy explosions and very destructive fires were produced. In a few hours nearly all the principal buildings on Vargo, and many more on Swarte, including those of the dockyard and arsenal were burned. Few casualties have occurred, and no lives lost in the allied fleets."

In the south of Europe, we have a reduplication of the battle of Inkermann, as far as the Russians are concerned, these having been beaten off with tremendous slaughter by the French, and Sardinians stationed on the Tchernaya, and whose line they had attacked. The Russian attack was under command of Liprandi, and in force some 40,000 men. The loss of the allies was small. These concurring events have seemed to excite the highest expectations and warmest gratulations in England and France, as well as in the army and navy. In England Parliament has been prorogued; the Queen had left for France, escorted by six ships of war. Much anarchy is caused in Denmark by the persistence of the United States in claiming the abolition of the Sound Dues. Affairs in India are tranquil.

Telegraphic.

From Washington.—Washington, August 27.—Although the policy of the government respecting the acquisition of Cuba is said to be unchanged, it is believed here that Minister Dodge's recently reported movement, which called forth the declaration of the Spanish official Gazette in opposition thereto, was not in a specific form, the American administration well knowing that Spain is now hostile to the cession of the island. Brigham Young is merely acting as Governor of Utah until a successor is appointed, Col. Steptoe having in effect declined.

The Will of the Late Abbott Lawrence.—Boston, August 27, 1855.—Besides numerous private gifts, the will of the late Abbott Lawrence bequeathes $130,000 for public benevolence, as follows: The Lawrence Scientific School, $50,000; for building model lodging houses, $50,000; Boston Public Library, 10,000; Franklin Library, in the city of Lawrence, $5000; American Bible Society, $5000; American Tract Society, $5000; and Home Missionary Society, $5000. One-half of the net rents of the lodging houses is to be annually distributed to various charitable institutions in Boston, and the other half is to accumulate, in order to constitute a fund for keeping the lodging houses in order.

The Virginia Know-Nothings.—Baltimore, Aug; 28.—In the Virginia Know-Nothing State Council at Richmond, an informal resolution was offered by the Hon. John M. Botts, embracing the sentiment that both secrecy and the religious test of the party ought to be abolished, and that the naturalization laws ought to be totally repealed. The object was merely to ascertain the sense of the council on the question, and it was unanimously in the affirmative.

The Late Liquor Riot at Portland.—Boston, August 27, 1855.—The Grand Jury of Cumberland, Maine, have refused to find a bill of indictment against Mayor Neal Dow for connection with the death of Robbins, in the late Portland liquor riot. Several of the alleged riotors, however, have been indicted.

Bishop Meade, of Virginia, speaks of the immense disproportion between the number of male and female professors of religion in the Episcopal churches—it being often double, treble and quadruple in the case of females over males. He says he has administered the rite of confirmation to thirty persons, only *one* of whom was a male, and has often done it to a smaller number, when there was not one male. The bishop expresses the fear that the disproportion between professors in the two sexes is but a just representation of the difference in religious character.

A Monument to Gerrit Smith.

We are happy to learn that Gerrit Smith contemplates a disposition of his great property that regards the good of the living, and is local, practicable, and full of promise. The Oswego Palladium says that it is his purpose to found and endow a great educational institution somewhere in central New York, to which he will dedicate the bulk of his property. His plans are nearly matured. The institution is to be a University of the highest class, and established on the most liberal principles. It is to be surrounded with an ample farm to give the opportunity of tillage to such students as desire to strengthen and invigorate themselves by labor, and is to make suitable provisions for cases of struggling merit. During the past few years the gifts of Mr. S. which have been made public, amount to $755,000, as follows:

Library to the City of Oswego	$25,000
$500 each to 500 poor women	25,000
500 lots of 50 acres each to colored men, making a total of 25,000 acres at $5	125,000
50 acres each to 500 poor men, and $10 to each in cash	130,000
20,000 acres in Madison County, where he lives, to an association of young men—$20 per acre	400,000
To the anti-slavery cause, over	50,000

He has now pledged a fund for education, double the sums already bestowed. Mr. Smith's father was a partner with John Jacob Astor, in the fur trade, He purchased near 2,000,000 acres of land of the Six Nations, before the right to sell was taken from them by the State. They are in Central and Northern New York—a large tract in Madison County and at Oswego and vicinity.—[N. A. S. Standard.

A Catholic Church Blown up.

The following letter to a gentleman in this city will inspire the mind of every good man with horror and alarm:

Sidney, Shelby Co, Ohio, Aug. 19, 1855,

Dear Sir: Last night, about 11 o'clock, the Catholic frame church of this place was made a pile of ruins. A keg of powder was put under the building, with a train scattered along the street, which was fired with burning shavings. There is no doubt here that the incendiary deed was committed by a set of Know Nothing rowdies, such as have just wrought devastation in Louisville.

I trust, for the welfare of our country, that the better class of the American people will soon arouse to a proper sense of what this awful spirit of blind persecution for opinion's sake is fast leading to. The better class of Know Nothings here appear to look with disgust upon these terrible proceedings; but who can tell whether they are sincere? The real friends of religious liberty in our community charge, without reservation, that the destruction of the Catholic church here is one of the fruits of the Know Nothing crusade.

We have also received the following from a prominent citizen of the town:

Sidney, Aug. 20, 1855.

Col. Medary—*Dear Sir*: Our villlage has been in much confusion since yesterday morning, caused by the blowing up of the Catholic church on Saturday night.

It is one of the boldest and most daring acts that I have known, being done about 10 o'clock on Saturday night—the church standing only the width of a street from a dwelling house.

No clue has yet been had to the fiends engaged in this outrage. A reward has been offered by the Council, and a meeting of the citizens will be held to-day. I will advise you again. Yours, &c., S.

[Ohio Statesman.

Inter-Oceanic Ship Canal.

The Washington *Star* learns from a reliable source, that some enterprising citizens of the United States and New Granada have discovered and *explored* the long sought for route for connecting the Atlantic and Pacific Oceans by means of a ship canal. This great desideratum to the commercial world is certainly the most grand and important enterprise of this age, and worthy the attention and consideration of every civilized people and government. The plan, as the *Star* understands, is to go up the Atrato River some fifty miles from its mouth, with a depth of from six to ten fathoms, and from thence to the Pacific—a distance of some sixty miles more—without a single lock or obstruction in the contemplated canal. A liberal grant has been made by the government of New Granada to the persons engaged in this grand undertaking; and the whole route, from one ocean to the other, has been actually surveyed, and the facts developed are beyond doubt or question so far as the feasibility of the work is concerned.—[Democratic Press.

The official organ of St. Petersburg, expresses the opinion that the Allies, by their inactivity and want of enterprise, have allowed the opportunity to slip by when Sebastopol might have been taken. It now says the city is impregnable; that it can replace one hundred dismounted guns in a night, or can exchange 50,000 fatigued troops against 50,000 fresh troops: that the Allies cannot, with double the force they can dispose of, cut off the communication of Perekop; that the Russian army fighting for its country and its sovereign, is animated by a better spirit than the heterogeneous mass of French, English, Turks, Egyptians and Sardinians, contending for an abstract idea and a confused interpretation of the duties of civilization.

The Cincinnati (Ohio) Price Current makes an estimate of the amount of cattle, sheep and lambs consumed in the United States during a year, in all the cities and towns containing over 5000 inhabitants, based on calculations deduced from the statistics of the New York market. It gives these towns an aggregate population of about four millions of inhabitants, and sets them down as consuming 800,000 head of cattle, and two and a half millions of sheep and lambs, besides three millions of hogs, the whole valued at seventy-one and a half millions of dollars. Two-thirds of the immense product comes from the States in the valley of Ohio.

Mortality in New York.—The deaths in New York city last week were 585, a decrease of 48 from the mortality of the previous week.

President Pierce, has recovered from his slight attack of fever and ague at the Sulpher Springs, Va., and was enabled to exercise the "fantastic toe" on the 27th ult.

Gov. Shannon, was in St. Louis on the 27th ult., on his way to Kansas.

Central America.—It is said that Col. Kinney purposes moving into the interior soon to confer with the Government authorities of Nicaragua, and probably to offer them his services in case a war should break out between that country and Costa Rica, which is at present anticipated.

Simple Cure for the Bite of a Rattlesnake.—The *Journal*, printed at Madison, Wis., relates the following singular recovery from the bite of a rattlesnake:—"We are informed by Dr. Ward that the child of Mr. White, that was bitten by a rattlesnake last week, has recovered. The remedy used was so simple and attainable by every one that it ought to be generally known. The hand which was bitten and arm were enveloped in a poultice of moistened ashes and the child made to drink freely of whisky punch."—[Exchange.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Wholesale Price Current.

New York, August 31, 1855.

Article	Unit	Price		Price
Ashes—Pot	per 100 lb.	$6 25	a	6 87½
Pearl		6 37½	a	6 50
Candles—Stuart and Bussing's best, assorted	per lb.	—	a	—
Ordinary		—	a	—
Candles—Sperm	per lb.	33	a	34
Adamantine		24	a	28
Mould, yellow		14½	a	15
Coffee—Java, white		13½	a	14½
Mocha		14½	a	15
Laguayra		10	a	11½
Maracaibo		10	a	11½
St. Domingo (cash)		10	a	—
Drugs and Dyes—Alcohol	pr. gal.	— 84	a	— 90
Alum	per lb.	— 2½	a	— 2½
Arrowroot		— 31	a	— 32
Arsenic, powdered		— 2	a	— 2½
Asafœtida		— 5	a	— 25
Borax, refined		— 28	a	— 28½
Brimstone, American, roll		— 2½	a	— —
do crude	per ton.	32 —	a	35 —
Camphor, crude	per lb.	— 25	a	— —
do refined		— 38	a	— —
Castor Oil, No. 1		1 15	a	1 20
Chlorate Potash		— 33	a	— 35
Cochineal		— 75	a	1 12½
Copperas	per 100 lb.	1 25	a	— —
Cream Tartar	per lb.	— 31	a	— 32
Gum Arabic, picked		— 35	a	— 38
Gum Copal		— 30	a	— 50
Gum Myrrh, Turkey		— 25	a	— 30
Iodine, resublimized		5 75	a	6 —
Ipecacuanha		2 —	a	2 25
Madder		— 10½	a	— 10½
Magnesia		— 15	a	— 17½
Do calcined		— 30	a	— 35
Nutgalls, blue Aleppo		— 20	a	— 22
Oil Anis		3 50	a	— —
Oil Bergamot		1 90	a	2 20
Oil Cassia		3 50	a	3 75
Oil Lemon		1 90	a	2 20
Oil Peppermint		4 —	a	5 —
Opium, Turkey		4 25	a	— —
Otto Rose	per oz.	3 50	a	6 50
Oxalic Acid	per lb.	— 29	a	— 31
Phosphorus		— 85	a	— 87½
Quicksilver		— 50	a	— —
Rhubarb, China		2 50	a	2 75
Salæratus		— —	a	— 6
Sal Ammoniac, refined		— 12	a	— 12½
Senna		— 9½	a	— 12½
Shellac		— 9	a	— 12½
Sugar Lead, white		— 14	a	— 15
do brown		— 10	a	— —
Sulphate Quinine		2 65	a	2 75
Tartaric Acid		— 48	a	— 49
Verdigris		— 40	a	— 42
Vitriol, blue		— 9½	a	— 10
Dye Woods—Camwood	per ton.	65 —	a	70 —
Fustic		21 —	a	28 —
Logwood		19 —	a	25 —
Flour—State, common	per bbl.	7 75	a	7 81¼
Michigan and Indiana		8 50	a	8 75
Genesee, extra		10 50	a	12 —
Rye Flour		6 65	a	8 50
Corn Meal		4 75	a	5 —
Fruit—Raisins	per box.	2 75	a	3 —
Raisins, layers		3 25	a	3 37½
Currants	per lb.	— 15	a	— 25
Glass (American window)—				
6x8 to 8x10	per 50 feet.	3 25	a	2 50
8x11 to 11x16		3 75	a	2 62½
11x17 to 12x18		4 —	a	3 —
20x26 to 24x30		5 50	a	4 25
31x40 to 34v46		8 —	a	7 50
Grain—Wheat	per bush.	2 08	a	2 20
Corn, round yellow		— 88	a	1 03
Barley		1 03	a	1 06
Oats, Western		— 58	a	— 61
Beans		3 12½	a	3 25
Gunpowder	per 25 lbs.	4 25	a	4 50
Indigo	per lb.	— 17½	a	1 40
Iron—Pig, Eng., Scot	per ton.	35 —	a	— —
Bar, Eng. refined		61 50	a	65 —
Sheet, Russia, 1st quality	per lb.	— 15	a	— 17
Sheet, Eng.		— 3½	a	— 4
Lead—Galena	per 100 lbs.	6 31¼	a	— —
Sheet and Pipe		7 75	a	— —
Leather	per lb.	23	a	30
Molasses	per gal.	30	a	38
Nails—Cut, 4d and 6d	per lb.	4	a	—
Wrought, 6d and 20d		8	a	11
Oils—Olive	per bskt., 12 bottles.	3 37½	a	3 50
Olive, in casks	per gallon.	1 20	a	1 25
Linseed		— 92	a	— 93
Whale		— 80	a	— 83
Lard, winter		— 90	a	— 96
Paints—Lead, red, Am.	per lb.	— 7½	a	— 7½
Lead, white, Am., in oil		— 8	a	— 8½
Lead do do dry		— 7½	a	— 8
Ochre, yellow, French, dry		1 87½	a	1 75
Ochre, in oil		— 4	a	— 6
Spanish Brown, dry	per cwt.	— 75	a	— —
Litharge	per lb.	— 7½	a	— 7½
Vermillion, Chinese		— 90	a	1 —
Venetian Red	per cwt.	2 —	a	2 50
Rice	per 100 lbs.	5 75	a	6 25
Saltpetre	per lb.	7	a	12½
Seeds—Clover	per lb.	— 10½	a	— 11
Flax, American, rough	per bush.	1 85	a	1 90
Linseed, Calcutta		2 30	a	2 35
Soap—New York	per lb.	4	a	7
Castile		10½	a	10½
Spices—Ginger, Race	per lb.	4½	a	5
Mace		90	a	92½
Nutmegs		92	a	97½
Pepper		10½	a	11
Pimento		12½	a	13
Cloves (cash)		14	a	—
Sugar—New Orleans	per lb.	6½	a	8
Havana, white		8½	a	8½
do brown		6½	a	8
Stuart's crushed		8	a	—
Sumac, Sicily	per ton.	70 —	a	82 50
Teas—Gunpowder and Imperial	per lb.	26	a	65
Hyson		23	a	60
Young Hyson		18	a	55
Hyson Skin		5	a	32
Black		17	a	55
Tin	per lb.	27	a	28½
Tobacco		7	a	43
Turpentine	per 280 lbs.	3 —	a	3 12½
Tar	per bbl.	2 50	a	3 50
Spirits Turpentine	per gallon.	— 41	a	— 41½

Corrected to August 31.

Stars.

We have on hand a number of the present volume of the Millenial Stars, from the 1st to the 28th No. Price for the year $2 25
" " half year 1 12½

Also, a few numbers of the Journal of Discourses, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature. and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World. J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Bernardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.

William Maiben, 35 Jewin street, City, London, England.

Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Swansea, Wales.

James Ferguson, 139 Collingwood street, Belfast, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, 1*d.*; paper, 2*d.*; total, 4½*d.*

Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

No subscription received for a less term than six months.

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men to* condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"'The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans *régénération*; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour *régénérer* le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont, en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection!" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé; tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, }
December 5, 1854. }

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS:
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street*,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire sauce;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,

SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c. fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job-Work in their line done on short notice. fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. je30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-i

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.
ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.
This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.
Steel Engravings by Charles Fenn and Edwin Roffoe:
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.
The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 29. NEW-YORK, SATURDAY, SEPTEMBER 8, 1855. PRICE FIVE CENTS.

Poetry.

The Lamanite's Prayer.

BY CHARLES W. PENROSE.

"Great Spirit! listen to the red man's wail;
Thou hast the power to help him in his woe,
Thy mighty arm was never known to fail;
Great Chieftain! save him from the pale-fac'd foe.

"His broad, green hunting grounds where buff'loes roam,
His bubbling streams where finny thousands play,
The waving prairies, once his happy home,
Are fast departing to the Christian's sway.

"With curs'd fire-water's stupifying flame,
(Which lull'd the senses of our chiefs to rest,)
And soft mouth'd words, the cheating pale-face came,
And stole our lands and drove us to the West.

"Our grey-hair'd med'cine men, so wise and good,
Are baffl'd and confounded with the dread disease,
Which ne'er was known to flow in Indian blood,
Till white men brought it from beyond the seas.

"And shall our nation, once so great, decay?
Our children perish, and our chieftains die?
Great Spirit, help! Thy glorious power display,
Destroy our foes; oh, hear the Indian's cry."

The red man ceas'd, and trembl'd with delight,
Far, brighter far than the meridian sun,
A dazzling vision burst upon his sight—
A glorious angel from the Holy One.

"Thy prayer is heard," he said, "and I am here
To tell thee what shall shortly come to pass—
A day of joy for all thy tribes is near,
Thy foes shall perish like the sun-scorch'd grass.

"The holy book your fathers hid, is found,
Your Mormon brothers will the truth reveal;
Though troubles press, and all seems black around,
Obey their words, your souls' deep wounds will heal.

"Not many moons shall pass away, before
The curse of darkness from your skins shall flee,
Your ancient beauty will the Lord restore,
And all your tribes shall dwell in unity.

"The arts of peace shall flourish, ne'er to die,
The war-whoop and the deadly strife shall cease,
Disease shall then depart, and every sigh,
And health and life shall flow in every breeze.

"Farewell! Remember! I was once on earth,
And serv'd the Lord of Hosts on this fair land,
Observ'd His sacred precepts from my birth,
And now I dwell in bliss at His right hand."

The angel left, and darkness came again,
But light and joy dwelt in the Indian's soul.
Oh! may the day soon dawn for Ephraim's reign,
When all the "glorious land" he shall control.

Death of Hon. Leonidas Shaver.

Remarks by Prof. O. Pratt.

At the funeral of Hon. Leonidas Shaver, in Great Salt Lake City, June 30, 1855, the following remarks were made by Prof. O. Pratt, and reported by J. V. Long, for the Deseret News:

Friends and Brethren: We have assembled ourselves together on this solemn occasion to commemorate one of our departed friends who has suddenly been taken from our midst.

It is customary among most of the nations of the earth, on an occasion of this kind, to deliver what is termed a funeral sermon. I have been called upon quite unexpectedly this forenoon to perform this office. I do not expect to be lengthy in my remarks, but shall endeavor to say something in relation to the present condition of man and his future state.

We have been placed upon this earth for a wise purpose, in a state and condition of being to prepare ourselves for a higher state and order of things. These are the objects for which man exists here. Generations have come and gone. Millions and hundreds of millions of human beings have peopled this globe, and have departed hence, and we must all follow in the footsteps of the generations that are past.

It is a decree of Jehovah who governs and controls the destinies of worlds, who controls all intelligent beings, that man should die.—No one can escape this decree! No one can prevail with the grim monster death, and overcome him, but we must all sooner or later meet that enemy of mankind, and be laid prostrate in the tomb!

Why is it that so great and good a Being, a Being who is full of benevolence and love, a Being who is filled with mercy and compassion, should suffer such a dire calamity to befal the human race? Why is it? Is it because he delights in the sufferings of mankind? Is it because he delights to see them writhe in pain and distress? No: it is because man has sinned; it is because he has offended his Maker—because he has transgressed sacred and holy laws, because he has subjected himself to the monster death, to the miseries, wretchedness and vanities of this life. It is not however, because we ourselves have sinned that death comes upon us; but it is because of the original sin; for all will admit that infants that are incapable of sinning against God, who are unacquainted with his revealed will, who discern not between good and evil, fall victims to the destroyer, as well as others. If then, this curse seizes upon the innocent and upon those who have not transgressed the laws of heaven it must be in consequence of the original sin that so great a calamity is in the world.

"By man came death," says the apostle Paul. Again the same apostle says, "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto the justification of life," (Acts v.; 18). What free gift? The free gift of salvation from the grave, the salvation of our bodies, or in other words, of our corporeal systems. The redemption of our bodies from the grave is brought about through the atonement of Jesus Christ; hence we have had no agency in bringing death into our world, and we have no agency in the redemption of our world. One man brought death into the world, and one man brought redemption from death.

This redemption is just as extensive as the curse, so far as the body is concerned. The curse affected all, and the bodies of all will be redeemed. When I speak of this redemption, I wish to be distinctly understood, that I mean the redemption of the body from the grave. If the fall lays all mankind low in the dust, the redemption will bring them forth from the dust. If the fall shut them out from his face and presence, the redemption will bring them back into his presence to behold his face.

Jesus was lifted up by sinful man upon the cross; what for? That all mahkind might be lifted up from the grave to be judged before God; not for Adam's sins, but for their own personal sins; hence there is no person dwelling upon the face of the earth that is free from the original curse that came in consequence of the transgression of Adam.

If we had no sins of our own, we should ever remain after this universal redemption of our bodies, in the presence of God, but if we individually have committed sins, we shall be again cast out from the presence of God, unless we have complied with the great plan of salvation revealed by our Saviour.

The great question raised by many with regard to the extent of the atonement, is. Will all mankind be saved eternally in the presence of God, in the celestial kingdom, who have personally sinned? No; they will not. There is a certain class of mankind that will be saved in the fulness of celestial glory, and partake of all the blessings held forth by the plan of redemption. But this applies only to those who are faithful and obedient.

There are others who will partake of a portion of this redumption; but they will differ from the first, as much as the moon differs from that bright luminary of heaven—the Sun. Hence Paul, in speaking of the redemption of man, says, "there are bodies celestial, and bodies terrestrial, and the glory of the celestial is one and that of the terrestrial another," and by the glory of the stars he represents a third class of beings. And again in order to show the difference existing in this third class he says "as one star differeth from another star in glory, so also is the resurection of the dead."

Here, then, are three distinct classes of beings in the eternal world, all of whom partake of happiness, each to be rewarded according to their works: one is represented by the sun another by the moon, and a third by the glory of the stars, that is, by the apparent glory of the stars, or as they appear to us, and not as they would appear to individuals who are in their immediate vicinity.

This third class, it appears, differ in glory while the others are alike. In this third class there is a difference according to their works. Some will shine forth like the brightest stars of the firmament; while others whose works have not been so honorable, will be like some of those stars that appear to the naked eye in the heavens much inferior.

Who are those individuals who will enter into the higher state of glory? I answer; they are the individuals who keep the law of God, who believe on the Lord Jesus Christ, who repent and forsake their sins, who receive the ordinances of the gospel, who are baptised in the likeness of Christ's death, who arise from the liquid element in the likeness of his resurrection, who receive the laying on of hands for the gift of the Holy Ghost, who walk steadfastly in all the principles revealed for the salvation of man, and who continue faithful to the end.

These are the righteous who will be admitted in the highest glory. Their glory will be full; it will be like the glory of the Son of God; as the Apostle John has said, "Beloved, now are we the sons of God; it does not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Their bodies will come forth from the grave fashioned like unto his glorious body, and in every respect they will inherit the same glory that the Son inherits, and hence they are one as the Father and Son are one.

Now many religious societies are so uncharitable in their feelings, that they suppose that all who die, not having received the plan of salvation, will sink down into a night of endless darkness. I speak of a certain class of Christians; they suppose there will be only two places—heavon and hell; and that all those who do not enter into heaven will sink to hell, where they must remain eternally.

But these are not the views of the Latter Day or Former Day Saints. They believe that all will be judged according to ther works. If they do not receive the fulness of the plan of salvation, yet, if they are among the honorable men of the earth, having dealt uprightly and honorably one with another, and have lived up to the light which they are in possession of, they will in due time be redeemed, and partake of a degree of glory; such will be exalted to all the happiness and greatness, wisdom and knowledge, light and intelligence which they are prepared for or capable of receiving. It is true, they may have to associate in the intermediate state with beings and powers, and principles that will not be pleasant; for the spirit world is, in some respects, like the world we live in.

Beings that enter the spirit world find there classes and distinctions, and every variety of sentiment and feeling; there is just as much variety in the spirit world as in this; consequently, they have to grapple with those powers and influences that surround them. Spirits have their agency between death and the resurrection just as much as we have here. They are just as liable to be deceived in the spirit world as we are here. Those who are deceived may assist in deceiving others, for they have their classes, their theories, and their opinions. Almost everything that we see here is the same in the spirit world, They are mixed up with every variety and are as liable to be deluded there as here.

Although the righteous enter into a state of rest and peace, and enjoy happiness in a great degree; yet their happiness is not complete; they are not perfected in glory. It is only their spirits that are there, and they will have to mingle more or less with inferior minds, and different dispositions; but still they will enjoy a great degree of happiness, for their own consciousness of having done right imparts pleasure, consequently it is a state of rest of peace, free from the imperfections of mortality; but to say that they will be free from all association with beings that are sinful and inferior to themselves we do not believe. It is true, they will go back to where Jesus is; they will have communion with him, and behold his face, but they will not always remain in one particular place or position, they will have their works to perform, as we have in this life.

If they are clothed with power and authority in this life they do not leave their priesthood, when they leave this body; hence John heard them sing: "Thou art worthy to take the book and open the seals thereof, for thou hast redeemed us by thy blood, out of every nation, kindred, tongue, and people, and hast made us kings and priests unto God and we shall reign on the earth." We perceive that the priesthood do not die with their bodies: the kingly authority does not cease with the immortal bodies: it is an office that continues for ever, that continues in the spirit world, as well as after the resurrection. Those that receive their authority from heaven, will have to magnify it, and set a good example; and every person receiving an office in this priesthood and afterward dying will have to perform all the duties, and exercise the functions thereof in order that they may be useful to those spirits in an inferior state. If they hold the priesthood before the resurrection, do we suppose that they will sit down and have nothing to do? No: there will be other individuals that will not hold the priesthood, and that have not had the gospel, and they will be sent to them, to enlighten their minds and enable them, who will, to rise in the great scale of moral and intellectual excellence.

They will naturally have to mingle with all as we do in this life; and this will be calculated to make it rather unpleasant; but they are willing to do this for the salvation of those who have died without the gospel. Jesus himself set the example and pattern for others. While his body lay in the silent tomb, his noble spirit was not idle, hence, Peter says, that Jesus, being "put to death in the flesh, was quickened by the spirit, by which also he went and preached to the spirits in prison that were sometime disobedient in the days of Noah," &c. Jesus entered the prison house of those persons who were destroyed in the mighty flood, and preached to them. Those antediluvian spirits had suffered in the prison some two thousand years, and upwards; they needed some information, and Jesus went to enlighten them.

Why were they shut up in prison? It was because they rejected some light in the days of Noah. It is true, that Noah and his three sons could not preach to all the world, but they had rejected some light, and they had to go to prison to atone for that sin.

It is not as some have supposed, that such characters have to go into a lake of fire and to welter there for ever and ever. These persons were destroyed by the flood; they were shut up in prison and confined there; and after a long period, light broke in upon them, and the prison doors were thrown open. Jesus came for that purpose, not only to benefit the living, but also the dead,—to open the prison doors, and break the chains of darkness. Jesus went and preached to the antediluvian spirits. What did he preach? Did he preach, you must remain here to endless ages without hope of redemption? If this were the proclamation, what was the use of going to proclaim it? What would be the use of telling those beings that they were to remain in misery, and that there was no chance of escape? No use of proclaiming such news in the ears of any one. Peter tells us why he preached to them; he said, "For, for this cause was the gospel preached to them also that are dead, that they might be judged according to men in the flesh, and live according to God in the spirit."

This was the object, then, that they might have the same Gospel that men have in the flesh. If we acknowledge they had not the opportunity of receiving it in the flesh, they must have it in the spirit world; for in the great judgment day all men are to be judged by the same Gospel, and consequently, in order to judge them, it was necessary that they should hear the same Gospel that was preached upon the earth that they might have the privilege of entering into the presence of the Lord their God, or if they rejected it, be justly condemned.

Jesus has set us the pattern, he held the priesthood which was conferred by his Father, to redeem those spirits that they might come forth in the morning of the first resurrection and receive eternal life, and partake a portion of that glory of which I have spoken. If Jesus did this, may not his servants do it also, being blessed in this life with the same authority from heaven, and holding that authority after death? May not they be engaged in the same benevolent purpose? Yes they may.

These are our views, the views of the Latter Day Saints. And we believe that the spirits of the just will be sent on missions of mercy to those in prison who had not in this life the opportunity of obeying those principles that I have referred to.

Much might be said with regard to the future state of man between death and the resurrection. We might go on and contrast the difference between man in the flesh, and man in the spirit world.

There are many points of contrast, as well as of agreement, in these two states of existence.

But we have not time to take up and contrast the difference between disembodied spirits, and those that are in an embodied state.

By way of conclusion, we will say, that all men will come forth and take bodies, some celestial, some terrestrial, and telestial, to occupy degrees of glory and be rewarded according to their works, unless they have sinned against the Holy Ghost. There are certain sins that cannot be forgiven in this world nor in that which is to come; to say that such shall be forgiven, we are not authorized, but all others, after suffering for their evil deeds, will come forth from the grave to receive for their good works, those that have done evil, having suffered according to their evil deeds; and thus the justice and mercy of God will be displayed. All will partake of them according to the degree of light that has shone forth in their day.

We are called upon on this solemn occasion as a Territory to mourn the loss of one who has occupied a distinguished position among us,—one whose course has been an exemplary one to all mankind, that is, so far as we are acquainted with him. He has now left us, but we expect to meet with him again and see his face. And it is not long before all, now present, will again meet with this distinguished individual.

May God bless us and enable as to be prepared to meet with each other in the eternal worlds, and to receive according to the justice and mercy of God. Amen.

North Boundary of Utah.

Governor Young and suite returned from their northern tour on the forenoon of the 25th inst., having been absent within a few hours of seven days.

In going out the party stopped for the night at Bishop William Kay's, in Kay's Ward; at Bishop Harvey E. Pierce's in the old fort at Box Elder; on the right bank of Bear River 3-4 of a mile above the ferry and ford on the road to Fort Hall, having crossed the river at the lower ferry 8 7-8 miles below; 24 3-4 miles from the ferry and ford, and on the Fort Hall road, by a beautiful spring run, having crossed several spring streams between the river and this most northern camp, all tributaries to the Malade. Returning, the nights were passed on the left bank of Bear river at the lower ferry; at Bishop Bingham's in Bingham's Fort; and at Bishop John W. Hess' in Farmington.

On the evening of the 18th, President Brigham Young addressed an assembly of the Saints at Bishop Kay's; on the evening of the 19th, President J. M. Grant addressed the Saints in Box Elder Fort; and on the evening of the 23d Elder O. Pratt preached in the school-house at Bingham's Fort; Sunday, 24th, there was a large meeting in and around the school-house in Ogden City, which was highly edified in the forenoon with a very instructive discourse by Pres. Young, upon the past course and present duties of the inhabitants of Ogden City and the contiguous settlements, which was followed by applicable remarks from Pres. Kimball, all tending to encourage the inhabitants of that region to make Ogden a beautiful and mighty city.

The Malade rises in the mountains of Oregon, and running a general course about south by east enters the right bank of Bear river below the lower ferry.

The Malade Valley, as far north as the company went, and for several miles further which were in plain view, is thickly covered with rich grasses, is well watered by numerous spring rivulets, in addition to the main stream, and has an abundance of fuel easily to be procured from the west slope of the mountain range bounding this valley on the east. These facilities make that valley a very choice location for numerous herds of stock, and it would be an excellent policy to drive herds to that region from settlements where the animals, grasshoppers and drouth have used up the grass.

In Weber county the wheat crop will be very light, the still constant destruction by grasshoppers rendering it doubtful whether even seed for another year will be saved; and the numerous large wheat fields in Davis county, which bid so fair on the outward trip, on the return were covered and blackened with grasshoppers feeding daintily upon the tender wheat heads, and many were cradling their young grain for fodder, while a dense cloud of grasshoppers rose at each stroke of the cradle.

Amid all this wide spread destruction of crops and herd range, one seldom saw a downcast or gloomy countenance, nearly all appearing as cheerful as though surrounded by the most favorable prospects, thus plainly demonstrating the strong confidence in the wise and just dispensations of Providence which pervades the masses of our population, and that too under circumstances which would pale the cheek and scatter the population of any other community but Latter Day Saints.

On the afternoon of the 21st, and at the most northern camp of the party, Prof. Pratt obtained an excellent observation for time, and in the evening took eight observations for the polar star, calculated each by Bowditch's method "for finding the latitude by an altitude of the pole star," the mean result of which gave a north latitude of 42 deg. 6 min. 27 sec. .2 or 7.4747 miles north of latitude 42, which is the boundary between Utah and Oregon. Early on the 22d Surveyor-General J. W. Fox, with Dimic B. Huntington for flagman and Allen Taylor and Isaac Chase, chainmen, began to chain the distance from the camp south to 42, and by the time the balance of the party could eat their breakfast, hitch up, and drive back to the termination of the chain line, it was finished before the President's carriage reached the point where it crosses the Fort Hall road. At this point trenches were dug on the line on each side of the road where it crosses, and a stone slab with O chiseled upon one side and U on the other was set in the ground close by the road, and on the east side of it, and near the base of one of the foot hills, Prof. Pratt piled up a few stones on an outcropping rock a few feet south of the line.

Returning by way of Cache Valley, was prevented by Bear river's being too high to ford with carriages, as going by way of the ferry would have delayed Governor Young and others too late for transacting important business in time for the next eastern mail.

Professor O. Pratt's observations on Polaris, with a troughten sextant.

Apparent time. H.	M.	S.	Double altitudes of Polaris. DEG.	MIN.	SEC.
9	48	32.5	82	01	10
9	48	32.5	82	02	30
10	00	37.5	82	05	20
10	41	52.5	82	30	30
10	46	25.	82	34	30
10	50	24.5	82	36	10
10	59	46.5	82	42	00
11	04	16.5	82	45	00

Index error, 57.5 additive; barometer, 25.875; external thermometer, 67 deg. Farenheit; mean result, lat. 42 deg. 06 min. 27.2 sec. north.

Odometer measurements: readings by J. W. Fox., U.S.

From Bishop Wm. Kay's to north line of Davis county ..... miles	7¼
From north line of Davis county to President L. Farr's in Ogden city	7¼
From President Farr's to Mallory's	5¼
From Mallory's to the warm Red Springs	4¼
From the Red Springs to Willow Creek	5¼
From Willow Creek to L. Snow's mill at N. E. corner of the new Box Elder Fort	7¼
From the old Box Elder Fort (just west of the new) to Bear River Lower Ferry	11¼
From Lower to Upper Ferry by right bank of Bear River	8¼
From Upper Ferry and ford to first spring run.	11¼
From first spring run to the rivulet at last camp north (crossing several beautiful runs	13¼
RETURNING.	MILES.
From last camp north to lat. 42 deg.	8
From lat. 42 deg. to first spring run	5¼
From first spring run to upper ferry and ford.	11¼
Thus making the travel distance on the Fort Hall Road 16¼ miles from Bear River, where that road crosses it, (or upper ferry and ford) to lat. 42 deg., or the boundary between Oregon and Utah.	
From center of Willow Creek Fort to Bishop Bingham's house in Bingham's Fort, by Bottom Road	11¼
From Bishop Bingham's to President Farr's. ...	3
From President Farr's to Weber River	4¼
From Weber River to north line of Davis county	8¼
From county line to Kay's Creek, by middle road	7
From Kay's Creek to Farmington, in road east of the Court House	7
From Farmington to P. G. Session's tavern. ...	6¼
From Session's tavern to Gov. Young's office. .	10¼

or 381 miles from the Governor's office to President Farr's; thus making the travel distance from the Governor's office, by the middle road north of Farmington and the bottom road north of Bingham's Fort, to lat. 42 deg., 98¼ miles, and to the last camp north, 106¼ miles.

Brick Without Burning.

The Dixon Telegraph mentions the formation of a company in that city to manufacture brick by the new process which dispenses with burning, a description of which we gave some months since. The bricks are made entirely of lime and sand mixed with water, and then pressed with a powerful machine. The size is ten by six inches, four inches high, being equal to three and one-eighth of common brick. They are made hollow, so that they lay up a hollow wall. They are dried in the sun and in ten days are hard enough to lay up.

Recent Railroad Accidents.

It is a lamentable fact that less regard is had for the safety of the traveling community in the United States than in any other country. Our people seem oblivious to the necessity of passing stringent laws, similar to those in Europe; and the acts relating to the responsibility of railroad and steamboat companies, and for the better protection of travelers, passed in the several States, are, as a general thing, shamefully lenient, and seem to be drawn up only to be evaded. We never hear of these terrible disasters occurring in France, or Germany, or England; while it is our mournful duty to repeatedly chronicle events similar to the Burlington slaughter.

The following extracts from the Herald record of railway accidents show how frequent and fatal those disasters have been:

March 27, 1853.—Two passenger cars were thrown over an embankment, one hundred feet high, on the Baltimore and Ohio road, by which accident there were

Killed	8
Wounded	24
Total	32

April 26, 1853.—Two trains came together at the Southern Michigan and Illinois Central crosaing, which resulted in

Killed	21
Injured	50
Total	71

May 6, 1853.—The Norwalk tragedy occurred on the New Haven Railroad, which

Killed	46
Wounded	24
Total	70

August 2, 1853.—An accident occurred on the Belvidere and Delaware road:

Killed	11
Wounded	14
Total	25

August 12, 1853.—Two trains came in collision on the Providence and Worcester road, which

Killed	14
Wounded	24
Total	38

July 4, 1854.—An excursion train and a regular passenger train came in collision on the Susquehannah road, which resulted in killed and wounded, as follows:

Killed	28
Wounded	45
Total	73

October 26, 1854.—A collision occurred between two trains on the Great Western road, in Canada, which

Killed	47
Wounded	41
Total	88

August 29, 1855.—The accident near Burlington, N. J., on the Camden and Amboy road,

Killed	22
Wounded	70
Total	92

Totals from March 27, 1853, to August 29, 1855:

Killed	196
Wounded	292
Total	488

[N. Y. Herald.

Another Arctic Expedition.

The Montreal Herald states that the Arctic expedition fitted out by the Hudson Bay Company was to have started from Great Slave Lake some time since. The object of this expedition is to visit the locality where, according to the information furnished by Dr. Rae, Sir John Franklin and his unfortunate companions perished, and to ascertain more fully, if possible, respecting their sad fate. It is to be hoped that they will also hear some tidings from the American Expedition, under Dr. Kane, concerning the fate of which considerable anxiety is felt throughout the civilized world.

Cure for Rheumatism.—Lemon juice is recommended as a certain cure for acute inflammatory rheumatism. It is given in quantities of a table spoonful to twice the quantity of cold water, with sugar, every hour. The effect of the lemon juice was almost instantaneous in one case mentioned; in ten days the worst case was cured, and in seven the other was able to go out, and there was a flexibility of the joints of the cured quite unusual in recovery after other modes of treatment. We knew of several recent cures of severe cases.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, SEPT. 8, 1855.

Popular Sovereignty.

A GREAT deal has been said and written lately in regard to the doctrine of Popular Sovereignty; and the peculiar position of Kansas has naturally tended to stir it up and bring it more immediately before the people; and any difficulty that may exist there is attempted to be made use of by politicians in the opposite ranks to repudiate the doctrine of territorial or squatter sovereignty. Now, we conceive that the acts and doings of Kansas have nothing to do virtually with the subject, nor have the acts of any other State or Territory.

The doctrine of Popular Sovereignty is either true or false, and is as independent of any action of the inhabitants of Kansas, as it is of the proceedings of the Japanese or Tartars. As well may you charge the acts of the Barnburners in New York, the Lynchers of Vicksburg, the safety committee of California, or the mobbers of the Mormons in Missouri and Illinois, to the effects of popular sovereignty, as the acts of the citizens of Kansas. If the doctrine of Popular Sovereignty is constitutional; if it is true that the people are the sovereigns, that the representatives of their Legislatures and of Congress are their representatives; that they go there to represent, not themselves but the people; that they are not their dictators, but their servants; and that these representatives are amenable to the people that send them; if the above is true, no circumstances, no acts of any or all of the inhabitants of any town, city, territory or State, can alter this truth. We have yet to learn that the mal-administration of law, or the perversion of any principle, would prove the principle incorrect, or that law bad. Because an esteemed friend in whom we had confidence betrays our trust, uses our property, and proves himself unworthy, shall we then do away with the principle of friendship and confidence, and treat all men as rogues? We must confess that we are at a loss to discern wherein the acts of the citizens of Kansas, Missouri, or any other place, have any bearing upon this question.

There are many, however, that while they admit the doctrine of Popular Sovereignty, as applied to a State, repudiate it when applied to a territory. Now we wish to examine this doctrine fairly and impartially. We have seen the subject as fully presented in the Chicago Weekly Democratic Press of Sept. 1 as it is probably capable of being represented; we therefore quote:

The Present Aspect of the Question.

"Much as certain demagogues have tried to misrepresent and cover up the true issue involved in the dogma of popular sovereignty, it remains nevertheless patent to the public that the only difference of sentiment on the subject relates to the application of the doctrine to territorial governments. As applied to those representative assemblages of the people, through their chosen delegates, called together for the purpose of framing a fundamental law for the government of a State just emerging from a territorial condition, the doctrine of popular sovereignty has not had an opponent in the Democratic party since the formation of our national constitution. But it is the policy of those who have disorganized the party for their own personal aggrandizement, to do away with the distinction between a territorial or inchoate condition and a sovereign or complete one subject only to the limitations of the constitution of the United States. They labor to delude the public into the belief that those opposed to the exercise of sovereign power to its fullest extent by the people of a Territory are also opposed to its exercise when the Territory lays aside its subordinate relations to the confederacy and assumes the individuality and independent relation of an integer in the Union. To cover up the infamy of violating the compact known as the Missouri Compromise, they strive to create the inference that such procedure was necessary to enable the people of Kansas and Nebraska to frame satisfactory Constitutions when applying for admission into the Federal Union, while it is a part of their party creed that such compact could only be binding while the country subject to it *remains in a territorial condition*. This fact being clear, and we beg our readers never to forget it, we proceed to discuss briefly the present aspect of the question which seems to threaten the future harmony and integrity of the democratic party."

The above may be very conclusive to our cotemporary of the Press, whose opinion we would not wish to treat lightly—to us it is not so clear. A nice spun theory is one thing, a matter of fact another; and we cannot but think that the editor of the above-named journal has made a slight mistake in relation to one of the fundamental principles of our Government—the rights of the people. We cannot see what difference there is between the people of a State and the people of a territory; or what influence the place of their location has upon their individual and political rights. If a man holds rights, we maintain that he holds them as an American citizen, and not because he happens to live in a State; and we hold that a man cannot be disfranchised because he simply removes into a territory. If the people are sovereign, they are as much so in Kansas, Nebraska, or Utah, as they are in New York, Pennsylvania, or Massachusetts; their simple location can make no possible difference, providing they are equal. If the inhabitants of States possess privileges that territories do not, then are they not equal? We beg to be excused therefore, if we cannot see those things which appear so clear and conclusive to our cotemporary. We cannot comprehend the nice transitions from incompetency to competency, weakness to power, incapacity to suffrage, and vice versa, as above indicated. Whenever we deny the territories the rights of States, we assume that the power lies in Congress to dictate, and not with the people; that Congress is the sovereign, *the dictator*, and the people subjects, *the dictated*; but if members of Congress are the people's representatives, which they profess to be, and go to that body to represent their rights; then are they the people's representatives; they are the directors, and Congress is a body that assemble to *represent*, and not to rule or command either States or territories; consequently, if they do not possess this power over the citizens of the States, they do not over those of the territories.

We are necessarily led to the inquiry: Does the doctrine of Popular Sovereignty apply to land, property, or people? If to land, why did our fathers complain of the treatment of England; of England's dictation, and of rulers being sent out from that government? Why not acquiesce in all things that the parent government dictated, "as good loyal subjects," until they became free? Property indeed is represented in the South, but by whom? By the popular sovereigns. We are forced then to the conclusion that the people are the sovereigns. Now, upon what principle of justice, equity, or right, can we make the people sovereign in the States, and deprive them of that privilege in the territories? Just the same as that upon which England controlled her colonies, that France makes her conscriptions, and that Russia sends her hordes to war—the principle of power—an assumed national power, growing out of centralized, organized combination and legislative assumption, but certainly at war with the spirit of our institutions and Constitution, and with the rights and liberties of the subjects or sovereigns. Constitutionally, "the citizens of each State shall be entitled to all privileges and immunities of citizens of the several States." If they are not, then are they reduced to the position of Russian serfs, who are disposed of with the land.

But let us here inquire what the power of Congress in relation to Territories is. The Constitution says: "The Congress shall have power to dispose of, and make all needful rules and regulations respecting the Territory, or other property belonging to the United States." Now the question necessarily arises, Is it the land or the people? Is it the *people and other property*, or the *Territory* and other property that the Congress of the United States are empowered "to make all needful rules and regulations for?" If the people are not the land, property, or territory, then have they all the rights, privileges, and immunities of any other citizens of the United States, and are sovereigns; for as no such power or authority as to rule, legislate for, or dictate to Territories has ever been ceded to Congress, and as the Constitution expressly provides that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively *or to the public*," it necessarily follows that the people of the Territories hold just the same rights that the people of the States do, and are the sovereigns or rulers, and not the serfs disposed of with the land.

But, again, reason and common sense would lead us to the same conclusions. If it is not property or land that we are legislating for, and all American subjects are "free and equal," what difference can it make where we reside? Is not the enterprising yeoman, who makes the first roads, builds the first bridges, and kills the snakes in a new country; "who turns the wilderness into a fruitful field, and makes the desert to blossom as the rose;" those hardy pioneers who have nerve to grapple with the Indian and to brave all the dangers of a frontier life; we ask, are not they as capable of judging for themselves? of knowing their wants, of choosing their own rulers, and regulating their own affairs as the more effeminate and vitiated fogies of the older settlements? Shall we deprive those stalwart, enterprising, intelligent pioneers of their sovereignty, and let their interests be represented by street-sweepers, hod-carriers, and counter-jumpers? Shall we shut out Crockett, Wayne, Boone, Harrison, Houston, and ten thousand other such spirits as incompetent, and admit the very scum of our cities to this privilege?

But these men are in new Territories. What if they are? They are Americans and not aliens; they are still on their own land, settling their own country, and carrying out and living according to the very geninus of our institutions. We would here ask, Is the States' soil consecrated and the Territorial common polluted ground, that the moment an American sets foot upon it he is disfranchised? If one, fifty, or five hundred men move from the State of New York to Minnesota, Kansas, Nebraska, Utah, or any other Territory, does the very fact of their removal deprive them of their rights? They were sovereigns in the States, what are they in the Territories? Do they lose brains, rights, or caste by the simple removal? If they are not sovereigns in the Territories they assuredly do; for a man would be a fool to give up his rights and privileges, as a freemen, to settle a desert; to deprive himself of his social position for the uncertain honor of being shot by an Indian, or of being the pioneer of civilization, improvement and wealth, to build up a nation that would thus rob him of his rights. These antiquated old fogy doctrines may do for the *ancient regime*—the supporters of antiquated monarchy; but they will not go down with the free and enlightened citizens of this great Republic; they are contrary to the very genius of our institutions, are at variance with the Constitution, and are opposed to liberty, reason, and common sense.

It may be further urged, Does not Congress represent the people, and have they not a right to dictate to the people, through their representatives, in regard to Territorial matters?

We answer, They are the representatives of the people; but we opine they have no right to take from any portion of the people that which the Constitution does not authorize them to do. Neither would one portion of the people have a right to legislate for and deprive another portion of their rights. The Congress have power to legislate for the Territory and property, but not the people. But is not the other power implied? No; we consider it an assumption. Can Congress, by virtue of the right vested in it by the people, prevent the people in the States from voting for President? The answer is—No. By what right, then, do they assume it in the Territories? The Missouri Compromise itself was considered by Calhoun, and is considered by many of our wisest statesmen, to be unconstitutional, simply because it said what a people north of a certain line should adopt; and wise and prudent as that measure was considered by many, as tending to calm the troubled elements that then threatened the contending parties, yet, being based on false premises, it could not stand the sweeping influences of constitutional rights, and has been virtually destroyed both in California and Kansas; and however we may deprecate a state of things brought about by an apparent breach of national faith, yet when we probe this to the bottom we shall find that however well meant, that compromise was perhaps the innocent cause of the tremendous upheaving of society throughout the Union when a plain constitutional doctrine came to be applied. The State of California lays both north and south of the line; yet was she admitted, though her admission was in contravention of the Missouri Compromise; and Kansas, in the exercise of this doctrine, has virtually repealed the Compromise also.

We believe, as Americans, in holding inviolate the Constitution of the United States; that if that is the standard, the above is the true doctrine.

Castle Garden.

WE took the opportunity of visiting the Castle Garden on Tuesday evening, and must say that we were pleased with the arrangements made for the comfort and convenience of emigrants. Notwithstanding the strong opposition this measure has met with, we must say that it reflects the highest credit on the Commissioners of Emigration, and we have had some little experience in these matters. On our entrance we were received by Mr. Kennedy, the superintendant, who in the most gentlemanly manner took us over the whole of the premises and explained the various offices in a way that gave much satisfaction.

On our arrival we were first shown the landing, which is about one hundred feet or more in length, alongside of which lay the lighter for the conveyance of passengers from the ship—this lighter is run alongside the vessel, the luggage placed on the centre, the passengers being on either side, and then towed to the landing without trouble or expense to the emigrant; after the luggage is landed a ticket is placed on each package, and the passengers enter the Amphitheatre, give in their names, where from, where going, and what property they may have about them, all of which is entered opposite their names, and every information required readily given, thus preventing much confusion, expense and robberies that have previously taken place in the landing of the emigrants at this port.

We were also much pleased with the various offices about the building, such as washhouses, baths, &c., and could not help expressing our entire satisfaction at the whole of the arrangements within the walls of the Castle Garden.

On inquiry, we found that 8,145 persons had landed at this place during the month of August, and the amount opposite their names, reached the sum of $561,963 33, averaging per head, $68 14, and on the 1st and 3d of this month, the amount brought in or acknowledged, was $69,666 64. The system, economy, comfort, and cleanliness everywhere displayed, reflect honor upon its projectors, and manner in which those affairs were managed. In this great commercial city where, for years past, every inducement has been held out and encouragement given to the emigrant, yet on reaching the shores of this great Republic, the stranger has been left to wander or be picked up by the sharks that surround the ship the moment she appeared in sight—and not unfrequently stripped of every cent they brought to carry them to their journey's end. We can speak from experience, we know too well what it is; we have witnessed it, and congratulate the Commissioners, the Emigrant, and the City of New York on the great improvement in the landing of Emigrants.

WE learn by California papers that Bro. Hyde has been at San Francisco, and returned to Carson Valley, at which place he probably is at this time, having gone there under an appointment as Probate Judge for Carson county.

BRO. P. P. PRATT was at San Francisco at last accounts, about leaving for Salt Lake City. He is probably there ere this.

Shall Utah be Admitted to the Union?

THERE appears to be much anxiety expressed by certain wise and benevolent moralists of this very enlightened age of ours, as to the propriety of admitting Utah into the confederacy.

We presume their anxiety arises from a disinterested desire to warn people of their weaknesses, the great danger of contact with that distant portion of our country, and perhaps to recommend to Congress some plan of *quarantine regulations* to *fumigate* Utah, and all who shall be deemed, at Washington, worthy of the fraternal embrace. But, gentlemen, have you any constitutional objections to urge against the admission of Utah? If you have, you certainly have failed to show them.

The only objection we have seen urged against it, is their belief in polygamy.

"A rose by any other name will smell as sweet."

If the abuse of those pure principles that influenced the acts of righteous men in former days, is the question, then the objection refered to would millitate against all the States of the Union and *some* of those who *make the laws*, only they are not so *honest* about it as Utah.

Those who go so far out of their way to strike at Mormonism through the principle of polygamy, are like John Randolph, who, while in Congress, said he "would go a mile out of his way, to kick a sheep," because he was opposed to woolen manufactories; and so far as we have observed, those who are most vociferous in the cry of "*mad dog*" in ninety-nine cases out of the hundred, are themselves subjects, most liable to attacks of *hydrophobia* and more to be feared then "old tray" so much for the morality of the question, as for the legality of the admission, any child that can read, can show that the spirit of the constitution is diametrically opposed to any infringement upon matters of faith, it is a matter of supererogation in any one to attempt to make religious belief a criterion of admission, and we are free to say to such, *it is none of your business.*

The opinions of people drawn from flying reports and nursed by prejudice, against individuals or communities, from time immemorial has been the cause of more tyranny, bloodshed, and wrong to the innocent, then perhaps any other cause in the world; and allowing public report to influence the acts of government at the present time, is made more criminal, as none can excuse themselves from the want of easily obtained correct information relating to the Mormons, a community so often visited and so well known by thousands.

As the "wise man" says, he that judgeth a matter before he heareth it is a fool; which is often exemplified in relation to that people. If there can be no objections found in the Constitution against the admission of Utah by these "strict constructionists," we again unhesitatingly affirm, it is no more their business to object, then to interfere in the affairs of the most distant nation on the earth. Whatever rights are withheld or oppression exercised towards Utah, by General Government without better evidence of her disloyalty than has been shown, it will be done in direct conflict with the spirit of the Constitution and an assumption by Congress of a power never conceded to them by the States or people, and will affix the brand of perjury upon those who advocate such measures, for every citizen of the United States in his allegiance to the constitution is virtually committed under oath to his country, and before his God.

The United States lamentably stooped from the dignity of her high position, and permitted a foul blot upon the bright escutcheon of her liberties, when she looked with unpitying eye and pulseless heart upon the cruelties practised upon the Latter Day Saints by Missouri and Illinois, and descended still lower when she received of them, in the midst of their afflictions, five hundred men for the Mexican war, of those upon whom in their poverty they depended for support; and now, for this government to deny them either rights or privileges freely extended to others in every other instance, would be an act worthy of the reign of Robespiere, and bespeaking a future of equal terror and injustice for the country. There are those in the States who shrunk at that time from filling their quota of volunteers at their country's call, who now, like barking curs, are ready to snap at their heels while stepping up to receive, not a boon, but their rights as American citizens, of whom no impeachment has ever yet been found. Our fathers fought for the privilege we claim; our ancestors died contending for the rights of freemen to worship God according to the dictates of our own conscience. Thousands and thousands of the inhabitants of Utah hold the same strong claim; and who are you that would withhold her rights from her, because, forsooth, she dare retain a belief of her own?

Pshaw! such contemptible, narrow-souled hypocrites are not worthy to stand with Sodom and Gomorrah in the day of final settlement, for even the Scribes and Pharisees, whom Jesus rebuked, admitted the righteousness of Abraham, Isaac, and Jacob, but these *pious souls* raise their eyes and hands in holy horror at the mere suggestion of admitting to this *pure* Confederacy a people who think it an honor to believe in the same faith and follow in the footsteps of men whom God respected and blessed. But enough of this.

We, American citizens, inhabitants of Utah's vallies, have not learned, as the duty of free men, to come bowing and scraping, like sycophants of despotism, or whining curs after the spoils of party, to get admission into the Union, or any other rights belonging to free-born citizens of the United States.

We have been, are, and shall continue to be *loyal to our country* and Constitution, whatever these bigoted, self-constituted judges of other's faith may do. And when parties and cliques have broken down all Constitutional barriers, and trodden into the dust the glorious emblem of liberty, there will be found a standard in Utah, from which will yet proudly float the flag of our Union, and the stalwart arms of an upright people to defend and sustain the greatest of all blessings—Freedom and the Constitution.

"Stolen Thunder."

MR. FRED. W. LANDER, late Civil Engineer, Pacific Railroad Exploration, in a late N. Y. Herald, charges Mr. C. A. Rand of Lancaster, Mass., (whose letter we published a few weeks since, on the Pacific Railroad) with publishing ideas dearly earned, and presented by himself to Gov. Stevens of Washington Territory, in Feb. 1854, and to Congress in November, 1854, and afterward published by him (Lander) in pamphlet form, and laid before both houses of Congress. We say, "honor to whom honor is due." He concludes his article as follows:

"I will conclude this article by saying that the route advocated by Mr. Rand, extending from some central position to the Mormon City, and thence by a forked road to San Francisco and Puget Sound, is that which I have invariably advocated; and as to his plan of construction, I offer the following extract from my report to the Congress of the United States, viz.:

"'As the result of such professional experience as I am able to bring to bear upon this subject, I wish definitely to state that the whole engineering question resolves itself into obtaining some rapid and effectual means of transportation along the route of the grand trunk road, that it may be constructed at all, and that the entire question of the construction of a first class grand trunk railway to the Pacific resolves itself into the prior construction of a railroad to the Pacific of less elaborated character.'"

I transmit documents to substantiate the above, and remain very respectfully, your obedient servant,

FRED. W. LANDER,
Late Civil Engineer, Pacific Railroad Exploration.

Goods for Salt Lake.

WE learn by Mr. T. S. Williams, of the firm of Hooper & Williams, that they have started three trains of merchandise from Atchison, K. T., for Salt Lake, this season.

The first left June 15th, conducted by P. A. Jackman; second, July 16th, conducted by George Knowlton; third, August 1st, conducted by G. W. Moore.

In the three trains are employed 130 men, 1,074 head of cattle, and 107 wagons, containing about two and a half tons each. The cost and outfit, when off, amounted to about $187,000.

Mr. Williams is on his way to Washington on business, and does not expect to return to Salt Lake until the next mail from there arrives.

We learn further by Mr. Williams that the firm of Livingston & Kinkead have sent out about eighty wagons, comprising an adventure of about $140,000.

Also, Gilbert & Gerrish, fifty wagons; S. M. Blair about twenty wagons; Snow & Co. about twenty-five wagons; and Mr. Godby an eight or ten thousand dollar stock of drugs. Other stocks, amount not known.

Salt Lake Items.

LATE advices from the valley inform us that the Salt Lake Co. Court-house is being built in the Fourteenth ward. Messrs. Cuningham & Burton have contracted for the outside work for ten thousand dollars, to be enclosed before winter sets in, the finishing is expected to cost ten thousand dollars more, its size is not given. A portion of it is expected to be occupied as a county jail for the time being.

Capt. Ballo's Band are building a music hall in the Fourteenth ward, also near the Court-house. Success to Br. Ballo.

A two story school-house is being built in the Fourteenth ward, to connect with the two wings previously built. These wings are one story 20 by 30 on the ground, built at different times with a space left between them for the present main building.

These "*in connexion*" with other improvements tell well for the bishop and *male members* of the *Fourteenth Ward "in very deed."*

Utah News.

WE have cheering news from Utah by this mail to date August 1. The crops are doing well; through the indefatigable industry of the pleople and the blessings of God they will have a sufficiency, though obliged in many instances to plant their fourth crop.

The Fourth of July was celebrated at Salt Lake City with great *eclat* by the firing of guns, and display of mottoes and flags from all the public buildings, and the stores of the merchants, and a grand procession, including the Governor and suite with the United States Territorial officers, and strangers of distinction, and a fine display of military. After passing through some of the principal streets of the city they proceeded to the river (Jordan) where the Nauvoo Legion were reviewed by Gov. Young. At 12 M. the procession returned to the city.

COMMITTEE OF ARRANGEMENT.—Col. J. C. Little, H. S. Eldridge, S. A. Richard and H. W. Clawson.

We will give a more detailed account of the celebration in our next.

We learn with regret that fires have raged to a considerable extent in many of the Kanyons around Salt Lake valley, to the great distruction of wood and lumber, which will be seriously felt by builders in the city and surrounding country, from the scarcity and great difficulty of getting at lumber through those mountains. The cause of so great destruction is the extreme dryness of the season.

Arrival.

WE learn, per Star of Sept. 1st, that the packet ship Isaac Wright had arrived in safety. It will be recollected that we reported her clearance for Liverpool a few weeks since, with a number of Salt Lake Elders on board. We quote:

"ARRIVAL.—On the 15th inst., we had the pleasure of welcoming to these lands Elders Hector C. Haight, J. L. Smith, Daniel Davis, D. D. Curtis, William S. Muir, R. F. Neslin, John Scott, and John Kay, who were appointed at the last April Conference in the Valley to labor in Europe. They arrived per packet ship Isaac Wright, which left New York July 18, all in good health and spirits."

[Millennial Star, Sept. 1.

Death of Hon. Leonidas Shaver.

WE give the following extracts from the Deseret News, Extra, concerning the death of Hon. LEONIDAS SHAVER:

In publishing the circumstances and ceremonies of the death and burial of Judge Shaver, who, beyond all kind of doubt or question, died of disease during the forenoon of June 29, 1855, we have been more minute than is customary, not only from a high personal regard to the deceased, but for the greater satisfaction of a large circle of friends both here and elsewhere, and more especially for the consolation of his far distant relatives, inasmuch as his last hours were providentially unattended by those soothing cares, attentions and amenities, which so many were able, skilled in, and ready to extend to smooth his pathway to the silent repose of the tomb.—[Ed. Deseret News.

INQUEST

On the body of Hon. LEONIDAS SHAVER, who was found dead in bed at his residence in Great Salt Lake City, at 1 o'clock, P. M., on Friday the 29th day of June, 1855.

IN ACCORDANCE WITH THE LAWS OF UTAH TERRITORY.

Steps were immediately taken to hold an inquest on the body. The Mayor, Hon. J. M. Grant, acting, by virtue of his office, as Justice of the Peace, administered the usual oath to the following jurors:

William Bell,	C. C. Branham,
Wm. C. Staines,	Andrew Cunningham,
Daniel Carn,	Bryant Stringham.

At 4 o'clock, P. M., Dr. Garland Hurt, Indian Agent for Utah Territory, and Dr. William France, were called in to make an examination of the body.

The Mayor having requested Dr. Hurt, Judge Shaver's medical attendant, to state when he last saw the deceased, and to give his opinion respecting the cause of death—Dr. Hurt said:

"I saw the Judge some four or five days ago, and he then told me that he purposed getting bled. I remarked that I was fearful of the propriety of his getting bled copiously, as he was constantly under the necessity of taking stimulants to strengthen him and to alleviate his sufferings; and as he had brought himself under the influence and custom of taking stimulants, I believed in my own mind that the loss of blood would be calculated to prostrate his system, and I therefore discouraged the idea of his being bled, and he gave it up. I saw him again two days ago, and he was in better spirits, and said that he felt better. Since then I have understood that he had taken cold. He complained to me, some two weeks ago, of a violent pain in his ear; I looked at it but could not see any distinct marks of inflamation, that is to any great extent; and I arrived at the conclusion that if inflammation existed it was at the internal ear, or what is called the tympanum, and if the disease was seated there, the pain would be very violent indeed. Persons acquainted with the anatomy of the ear know that the tympanum is the part upon which sensation is felt, and by which hearing is produced, and of course that involves the nerves, and hence such a complaint must have acted powerfully upon the brain; but when I last saw him I had hopes that he would soon be better, from the fact that he seemed more cheerful. The disease of the brain would come under the name of Neuralgia. It is possible that some inflamation might have been there for some time, and have gradually increased, and it might be possible for it to have traveled until it reached the lining membrane of the brain. We are not certain that such was the case, but if it were so, the cause of death is easily explained. And it is more to be expected that this is the fact for the reason that I have before named, viz: that he has spoken of his suffering in the head, that he felt a deadly sensation in his head which extended to his ear.

* * * * * * *

Dr. France said: "I am aware, for a certainty, that there was no other disease that he was laboring under than the disease in the head; but he has taken opium, and if he were without it for any length of time it would produce those deadly sensations. I have used opium for years, and therefore know something about its effect. When persons take tobacco, or any other stimulant, and then are left entirely without it, or give it up altogether, a paralysis follows. I have experienced it under those circumstances; and this would produce inflamation in the ear, and it is possible that it might burst and discharge into the brain, and a very small portion of pressure upon the brain would produce death. His complaining of heaviness might have arisen from the formation of an abscess, or rupture, and this bursting and running in upon the brain would produce death."

Then follows the testimony of Edward Barr, W. C. Staines and Mrs. Dotson, which we have not room to give.

The decision was, that deceased came to his death from disease in the ear and head.

At a subsequent meeting of the Judiciary and members of the Bar, the following Resolutions were adopted:

Resolved—1st: That with feelings of sorrow, we deplore the sudden demise of our esteemed fellow citizen, and able statesman, the Hon. Leonidas Shaver who is now no more, but lies in the cold embrace of death; and, while we humbly bow to the mandate of Heaven's King, we mourn the loss of him we cannot restore.

Resolved—2d: That in his acquirements as a lawyer, jurist, statesman, and scholar—as a high minded and honorable man, whether on the bench, in his official capacity, or in private, and in his sterling integrity and impartial administration of justice in all cases—he had but few equals, and less superiors.

Resolved—3d: That for nearly three years he has been in our midst acting in his official capacity as Associate Justice of the Supreme and First Judicial District Courts of the United States with honor to himself and to the office he held, and with perfect satisfaction to the public, being ever attentive to the discharge of his duties, courteous to strangers, and forbearing, a friend of right, and meriting the respect and confidence of all who knew him.

Resolved—4th: That we condole with his surviving relatives in the East, or elsewhere, in his loss, and tender our unfeigned sympathies to them, and hereby inform them, that although he died far away from the land of his birth and the scenes of his childhood, which were bedewed with his earliest tear, yet he was gathered to his fathers in a land not of strangers but of true, devoted, and warm hearted friends who drop heart felt tears to his memory.

Resolved—5th: That we will attend his funeral in procession, this afternoon.

Resolved—6th: That in memory of the deceased the Judiciary and members of the Bar will wear crape upon the left arm, the usual badge of mourning, for thirty days, and that the Executive and other Federal officers of the Territory be respectfully invited to do the same.

Resolved—7th: That the Hon. Chief Justice Kinney be invited to deliver a eulogy upon the life of the deceased.

Resolved—8th: That the Court be requested to record the proceedings of this meeting, together with the eulogy (when delivered) in the Journal of said Supreme and Frst District Courts.

Resolved—9th: That the Editor of the "Deseret News" be requested to publish the proceedings of this meeting.

J. F. KINNEY, Chairman.
W. I. APPLEBY, Secretary.

At the Council House, June 30th, at 11 A. M., the house being filled with citizens, a truthful and affecting eulogy was delivered by Judge Kinney, which we have not room to insert.

The following resolutions were then offered in behalf of the citizens of Utah by Hon. J. M. Grant, and unanimously adopted:

1. Resolved, In behalf of and for all the citizens of the Territory of Utah, that Leonidas Shaver, Judge of the First Judicial District of said Territory, did in life merit and have our full and entire confidence and esteem, as a wise and impartial Judge, who did mete out justice to all without courting favor, or dreading frown.

2. Resolved, That we will hold his name in honorable remembrance in all time to come, and when the Archangel's trump shall give the signal to bring the sleepers forth, those who hold the keys of LIFE AND DEATH will not forget Judge Shaver.

Professor Orson Pratt, by invitation, then addressed the audience, which address will be found on the outside of this sheet.

The Mayor then gave notice that the Battalion of Life Guards and the Nauvoo Brass Band were in readiness to attend the procession.

Col. J. C. Little, City Marshal, read the order of the procession.

Prayer was offered by President Brigham Young.

The congregation were dismissed at 1 P. M. Reassembled at 2. The Procession was formed by the Marshal at 2½ P. M., and proceeded to the burying ground in the following order:

1. Battalion of Life Guards on horseback, commanded by Major R. T. Burton.
2. Nauvoo Brass Band, which played solemn music.
3. Hearse bearing the Corpse, accompanied by pall bearers.
4. Intimate Friends.
5. Governor and suite, including the Hon. John M. Bernhisel, Delegate.
6. The Judges of the Supreme and Probate Courts, Secretary of the Territory, and Indian Agent.
7. Members of the Bar, and officers of the Courts.
8. Citizens.

After the coffin was lowered, and the lid of the outer box fastened by the Sexton, Mr. J. Gibson, prayer was offered by Col. George A. Smith.

Dr. Hurt made some very appropriate and felicitous remarks, and tendered his warmest thanks, as a fellow Virginian, for the kind and courteous ceremonies which had been extended in suitably depositing the remains of our highly respected departed fellow citizen.

The Mayor dismissed the spectators, and announced that the procession would return in the order in which it came. It was accordingly reformed by the Marshal.

Arriving at the Council House the Battalion of Life Guards opened to the right and left, and while the Band played, the procession passed between the ranks, and sadly separated to their places of abode.

Going to, at, and returning from the grave, the Band played appropriate music.

The Submarine Telegraph.

Loss of the Submarine Cable.

THE steamship James Adger arrived at this port yesterday morning from Newfoundland and Nova Scotia, after an unsuccessful attempt to lay the Submarine Telegraph Cable between Cape Ray and Cape North. The company which went out with her returned in excellent health and spirits, notwithstanding the disappointment they naturally experienced at the failure of the Expedition, and in spite of sundry inconveniences experienced from other causes.

The James Adger left New York on Tuesday, August 7, having on board a large number of passengers, guests of the Company, which last was represented by Mr. Peter Cooper and Mr. Cyrus W. Field, as Directors, and Messrs. Lowber and Morse, as Stockholders. The Company chartered the James Adger for the trip, at a cost of $700 per day, her owners paying all cost of pilotage, etc., and fully provisioning the ship. She was moreover bound, by her charter, to be subject to the orders of the Company, and to tow a ship a distance of seventy-four miles, more or less.

After touching at Halifax for coal, the James Adger proceeded to Port-au-Basque to look for the Sarah Bryant, arriving at this obscure but picturesque fishing station on Sunday the 12th of August.

The two vessels, owing to a variety of causes, did not get fully under way paying out the cable until the 28th. That same night, at twelve o'clock, it was signaled that the cable was injured, and both vessels halted to have it mended. By 8 o'clock A. M. on Wednesday it was repaired, and the vessels once more went slowly on their way, the cable being gradually paid out, and every one watching its progress with the utmost anxiety. At 1 o'clock P. M. the wind freshened to a gale, and the frequent signals for a halt from the bark betokened distress. The waves swept over her every moment, and as a considerable portion of her decks were open to admit the paying out of cable, fears began once more to be entertained for her safety. Every one was on deck on the James Adger, watching the fated ship. Between the two the huge hawser rose and fell with convulsive jerks, burying itself deep in the waves, when it slackened after every tug. The gale increased in intensity, and on the deck of the Sarah Bryant no man could stand upright. Behind her one could see, falling like a thin thread into the seething waves, the slender cable that still held its own.

Then came the signal that two of the wires had ceased to act. There was still a chance left that, by the bounty of Providence, the remaining wire might reach Cape North, or, at best, St. Paul's Island, in safety. Every heart was brim full of anxiety. It was no common loss that all sorrowed over by anticipation. One of the arteries of civilization was about to be severed. Still the cable held. All on board the Adger knew that Mr. Canning would give no order to cut the cable as long as a plank of the ship held together—yet all knew full as well the danger of thus being dragged sternmost to the sea, with exposed decks. Still the cable held. One daring man tried to speak to the Adger by climbing out on the bowsprit of the bark, but the storm was too high and hoarse, and his voice was drowned. He shook his head, however, three times, sorrowfully, and all then knew that the last wire had ceased to act. Still the cable held. The wind rose higher and higher. The bark pitched as if she would cleave her way to the bottom, and a gloomy anticiption sat upon every countenance. At last, at 4 o'clock P. M., Captain Poseland gave the fatal word. A few strokes of the axe, a snap, and 40 miles of the cable sunk forever in the sea.

The Crops.

FROM Michigan, Illinois, Wisconsin, and Iowa, reports are most flattering concerning the crops; wheat, corn, oats, potatoes, everything is yielding the greatest abundance. A gentleman from Michigan writes that the wheat crop in his county—*Traverse*—will average twenty-seven bushels to the acre. A writer from Wisconsin writes to the *Democratic Press*, Chicago, "Our harvest is more abundant then ever before in five years." Accounts are most encouraging from all parts of the Union.

"The United States Economist estimates the wheat crop of the United States and Canada at 125,000,000 bushels; the New York Courier and Enquirer at 175,000,000; and the Rochester Democrat puts it at no less than 202,000,000. Of course nobody can tell within a good many millions what the aggregate crop will be."

WE are happy to learn by a letter in the Deseret News from Bro. Orson Hyde, that the trip of Marshall Haywood to Carson Valley has much improved his health. Success attend him, and the rest of the brethren on that mission.

THE MORMON.

Letter from the Plains.

We give the following letter handed us by Brother Miles of Brooklyn, written by his son on the plains, thinking it may not be uninteresting to many of our readers unaccustomed to those little occurrences incident to a journey across the plains:

Nebraska Territory, near Fort Kearney, Sunday, June 16th, 1855.

Dear Father:

We left the camp at the Grove on Thursday the 7th of June, at noon, and travelled six miles and camped; the next day we made twelve miles, and the next eighteen, when we camped until Monday, since which time we have averaged nearly twenty miles a day. Yesterday we camped at noon, to allow the women to wash. The road we have travelled over is better than any I have seen east, perfectly even; the prairies are not perfectly level, but consist of long stretches, sloping off into valleys every mile or two, sometimes more and sometimes less; often, however, the descents are quite abrupt; this is along the road which generally winds so as to cross as few valleys as possible.

We crossed the Big Blue river on Friday at noon, when we met several Pawnee Indians; they are great beggars. We expect to meet one thousand of them to-morrow; they are preparing to go on a buffalo hunt. The old chief whom we met at Big Blue got five dollars out of the company for crossing his bridge on a creek twelve miles distant, but when we got there no bridge was to be met with; he wanted sixty dollars after the captain paid the five, saying, "Mormon rich."

The arrangements of the camp are as follows: get up at half-past three o'clock; all cows to be milked at four o'clock. The guard over the herd, who are always well armed, take the cattle out for feed and water at six or seven o'clock; the herd is driven inside the corral and yoked up, and we prepare to start. Each company of ten takes its turn to go first, bringing up the rear of the train the next day; at noon we halt for a couple of hours to get dinner and let our cattle rest and drink. We usually hold up at half-past six o'clock; the cattle are herded until nine, when they are driven into the corral. When the night guard comes on, there being two watches of three hours and a half each, three men guard the mouth of the corral, and three are put around the camp, the tents and horses being on the outside of the corral; each man's turn to guard comes every four nights, herding every three days about. Two nights we camped far from wood and water, having to lay in those articles at noon. On Tuesday night I was put on guard over the cattle from nine to half-past twelve o'clock, and they were left outside that they might feed, as we did not arrive until late; when I came on, the cattle were all lying down except two or three. About ten o'clock I caught about twenty oxen going by the lower end of my beat toward the creek a hundred yards distant; I spent considerable time in getting them back, and then found the whole herd in motion, moving outward to every point of the compass, each individual ox on its own hook, which made it more troublesome to drive them back; No. 5 calling to Nos. 6 and 4 for help, and they were also calling for aid; after spending a quarter of an hour's time in vain, I called to the serjeant of the guard to rouse the camp; the cattle kept moving away from the camp, eating while going though rapidly; we have chased them two or three miles away, lost sight of the camp, drove the cattle by guess (the sky being obscured by clouds) until we struck the creek, when the small portion of the camp which had been roused came to our assistance, and succeeded in getting them inside of the corral by twelve o'clock, not an ox being missing. The next day it rained, and we did not leave until noon. I forgot to mention, that I wondered at first at the cattle moving as they did, but ceased to do so when I learned that they had not been watered; the creek banks being too steep, they were after the dew, which covers the grass in large beads.

Persons belonging to the camp kill one or more rattlesnakes every day; I have not come across any alive yet. The prairie rattlesnakes are spotted different from the other kind (both kinds are found however,) and are smaller, but make less noise; they rattle when they hear anyone approaching, and generally endeavor to move out of the way. The moccasin snakes are just as deadly as rattlesnakes; I have seen two, but both got away; they are very large. We have not seen any game yet, except a few long-legged birds, and a sight by a few persons in camp of a squirrel or two. My rifle is not thought much of in camp, it is said to be for squirrel shooting; they have rifles in camp capable of shooting a large ball five hundred yards, they cost but twelve dollars new, and United States rifles that cost only ten.

Yesterday morning we met a train of about a dozen wagons, with horse teams, five weeks from Salt Lake; they were missionaries, and report very few Indians along the route, buffalo in millions however; report the road safe, but grass and water not so plentiful, and passing the May mail, we will come to Buffalo this week. Our company is mostly from St. Louis, and comprises an equal proportion of English and Americans.

Sunday, 24th.—Last Sunday evening I stood guard from nine o'clock to half-past twelve; I was then serjeant of the guard, my duty being to place and see after the rest of the guard. During the evening a thunder storm hung over our heads, and about twelve o'clock poured down a flood of rain on the high hill upon which we were encamped; and whilst the lightning seemed to rend the heavens, as it were, into huge fragments, I happened to be about fifty yards from the outside of the corral, when a dazzling flame played around my rifle barrel which projected groundward from under an India rubber cape, which kept the rain from the lock and the upper part of my body; at the same time forked streaks of lightning crossed each other in every direction, and run along the ground within a foot of me; this was accompanied by thunder, which seemed to burst all around me, and I felt something like a bullet crashing into my brain, in the neighborhood of the organ of ideality, on the left side; I gave one shriek, and unconsciously wheeled around several times, every idea being driven from my brain except the one melancholy thought that I had been struck by lightning and must die; at the same time that I felt the blow, every thing seemed to grow black before my eyes, which were open; all this occupied but a moment of time. When I had reeled around several minutes, with nerves unstrung, the guard who was nearly behind me came towards me, supposing I had been killed. For two days I felt a stupidity, as if one-half of my life was driven out of me.

I usually drive the team one-half the time, and either get in the wagon and sleep, or walk the rest of the time, help yoke up and unyoke, and assist in other wagon duties. My cheeks look quite filled up; I have had my feet wet for two days at a time, but have felt no bad effects; the dew will wet one's pants halfway above the knees in the morning, so thick does it hang to the leaves; the grass on the hills is generally from six to twelve inches high, but in the ravines much higher, and interspersed with bushes.

Last Thursday the company received orders from Elder Snow to await the arrival of three other companies that must be a week behind, in consequence of reports of Indian troubles. We stopped all day on Friday at the Little Blue river, along which we will travel a day or so yet. We only made fourteen miles yesterday, and camped; when we get near Fort Kearney we will stop longer.

We have had two deaths since we started, one the wife of the man that died near us at the Grove.

On Monday we came in sight of buffalo; there were several thousands visible, and hunters were sent out and succeeded in killing one three-year old cow; it was hauled into camp next morning, and divided around. The rule in camp is, that no one shall hunt without permission from the captain, this is to save game from needless destruction.

Two men went out on Monday with a pistol loaded with shot to hunt; shortly afterwards they were seen coming swiftly towards the camp, with a buffalo chasing them. Oxen were seen among Monday's drove, and a buffalo had to be driven from our herd; we have picked up several head of stray cattle already. It is now Saturday, and we are on the Platte within ten miles of Kearney. We travelled thirty-five miles from four o'clock, P. M., to five o'clock, A. M. this morning; we travelled all night, it being better for the cattle, as there is no water between this and the last camp.

I will give you some idea of our fare; we have bread and biscuit every day, sometimes pancakes, butter, molasses, sugar, tea and coffee, with applesauce and preserved grapes, for supper, and whenever eggs can be had at the trading posts; cakes, beans, peas, rice, mush, and pusley for greens, and good ones they are too. You know the low running vine fed to hogs—well, that is it. Ham and buffalo meat—the latter does not taste unlike beef, but is sweeter and juicier. Fish are not plentiful in the streams, but we capture one once in a while.

We shall not get in on account of delays until September; the captain will have to send by mail orders for flour to meet us between Laramie and the valley to supply many who are short in consequence of the dallying of the train.

We have seen no Indians since we left the Big Blue; the thousands we were told we should meet were no doubt scared from their village, which we passed, by the passing of the United States mounted soldiers a couple of days before us. The buffalo are down seventy miles below Kearney, which is lower than they have been for some years: the scarcity of water this year is the reason. A train of mule teams (one wagon of negroes) containing several families passed our camp on Wednesday morning from Salt Lake, where they had been Mormons, but were leaving for good.

Monday.—We are at Fort Kearney, which is no fortification proper, but a series of barracks, &c. A band of Cheyennes are camped near; they are said to be going to fight the Pawnees below.

Your affectionate son,

Edward A. Miles.

Twenty Miles West of Ash Hollow, August 14, 1855.

Elder John Taylor,

Dear Brother: I presume ere this reaches you, that you will have seen Elder Daniel Spencer, and learned of him the result of our labors in fitting out the emigration, and that Elder Milo Andrus, as well as myself, is homeward bound. The last company left Mormon Grove on the 3d inst., and Elder C. H. Bassett, and myself left for Salt Lake at 2 1-2 P. M. of the same day, in company with the mail, travelling in our carriage drawn by four mules. We passed the last three companies of our emigration before we reached the Big Blue, and Hooper and Williams' two trains at that stream. The five first companies are still far in advance of us. We expect to overtake their rear (Bro. Bablantyne's Co.) in the vicinity of Fort Laramie. We have been meeting and passing, every few minutes, trains passing up and down, conveying Government stores to the Forts.

There are now at Fort Kearny five companies of Infantry and two of Dragoons, also two companies of each at Laramie. Gen. Harney, with other troops, was expected at Fort Kearny about the 12th. The commanding officer at that place informed us that he was under orders to hold himself and forces in readiness for a sixty days' campaign, and was then weighing their rations into their wagons, and for that reason could not send an escort with the mail. We have, however, had no use for one, not having seen any signs of Indians since we passed the Pawnees, on Little Blue.

We understood at Fort Kearny that the expedition would be first directed toward the Sioux's, over in the direction of Fort Lapier, or between here and the Missouri River. We met the Salt Lake mail for July, on Little Blue, it had laid by twelve days at Devils Gate waiting for an escort. We hope to meet the August mail in a few days and I embrace this opportunity, while in camp, to drop you these few lines to send by it. * * * *

Wishing you and Elder Felt every needful blessing in your labors and triumphant success of "The Mormon," I remain your brother in the gospel of peace,

Erastus Snow.

Mormon Emigration.

Arrival of the Cynosure.

We feel great pleasure in announcing the arrival of the Cynosure in New York, on Wednesday morning, the 5th inst, after a tolerable good passage of 38 days. This vessel left Liverpool on the 28th of July, with a company of Saints to the number of 162, under the presidency of Elder George Seager. During the passage there were 3 deaths under 2 years, 1 birth, and 2 marriages.

On her arrival opposite the Battery the lighter was towed alongside the vessel, and the whole of the passengers, all in good health, with their luggage, were landed in about an hour and a half.

The following letter to the president of the company, by the surgeon, may serve as another evidence of the superior order maintained by our emigrants. The company express the best of feelings toward that gentleman:

Ship Cynosure, New York, Sept. 5th, 1855.

My Dear Sir: In parting with you I cannot but express my thanks for the very able co-operation you have afforded me on the late passage from Liverpool, in maintaining order and cleanliness among the passengers under your presidency, and only regret that some few others did not follow the example set by the Mormons.

I shall at any time be glad to hear of their well-doing, and beg you to tender my best thanks to the Presidents and Elders of the several wards for the assistance they have given me, under your direction, and to each and all of your party my most cordial wishes for their health, happiness and prosperity, and with them my *kindest farewell.*

Believe me, Very truly yours,

John G. Goulstone, Surgeon.

To Pres't. Geo. Seager.

The Yellow Fever.

In looking at the ravages of yellow fever, we can hardly fail to be surprised at the slight extent to which medical art has really progressed. In place of being able with unerring certainty to stop the fearful plague on being brought to confront it, physicians timidly experimentalize or pursue some uniform course without reference to the temperamental condition of their patients. It is only when the mind and body are understood in all their relations that medical art will deserve to rank as a science.

Sydney Smith below Par.

A man who laughs at things in general, will always have to some extent the advantage over them. In one of the lugubrious prophecies of this modern Solon, it is averred that the Union must fall to pieces for the reason that there can be no community of interest between the people on the Pacific and the Atlantic coast of this country. What a stupendous blunder, this! Why, the very principle of republicanism, the right of man to self-government—the highest of all principles and the strongest of all lands, is thus practically ignored. When Sidney Smith was gathered to his fathers, some ignorance with some event went with him.

One Week Later From Europe.

The Atlantic left Liverpool at 9 A. M. on the 25th ult., her regular day, and arrived here on the 6th inst.

The Ariel arrived off Cowes on the morning of the 23d, and the Washington at Southampton on the afternoon of the 21th.

No further events of any importance have occurred in the progress of the war, but there are copious details of the Sweaborg bombardment and the battle on the Tchernaya.

The Russian loss at Sweaborg is reported at only forty killed and one hundred and sixty wounded. The fortifications were destroyed.

Two British ships had fired on Riga without effect.

The squadron in the White Sea continues to destroy stores, &c.

The British in the sea of Azoff have blown up the sunken Russian ships of war.

Affairs before Sebastopol quiet and unchanged, as well as at Kars.

The Russian loss in the battle on the Tchernaya was nearly 4,000 killed and wounded, and of allies only 1,000.

The Russians were not pursued across the river, and hold their former position.

Various rumors were current of a new peace project.

The Liverpool cotton market was easier, but not quotably lower, closing quiet. Sales of the week 45,000 bales, including 4,500 to speculators, and 4,500 to exporters. Orleans fair quoted 7 1-8d.; Orleans middling, 6 7-16d.; Uplands, fair, 6 3-8d.; middling, 6 1-4d. Stock of American in port 372,500 bales.

Breadstuffs.—Brown, Shipley & Co. quote a slight advance, viz: 2s. on flour, 2d. a 3d. on wheat, and corn 6d. Western Canal flour is quoted by them at 40s. a 41s.; Philadelphia and Baltimore flour quoted at 40s. a 42s. Ohio, 42s.; white corn, 44s. a 45s.; yellow, 37s. a 38s.; mixed, 37s. 6d.—market closed quiet and steady. The weather has been unfavorable, with heavy rains.

Provisions.—Richardson, Spencer & Co. quote provisions generally unchanged. Market quiet. Rice a trifle lower. Naval stores steady and quiet. Consols for money 9 1-8.

Bell & Co. report American securities dull and unchanged. The bullion in the Bank of England had decreased £158,000.

General Santa Anna.

This singular man, and remarkable military hero, has again fled from Mexico his native country, before his enimical pursuers. He signed his abdication papers at Perote on his way from Mexico to Vera Cruz. He left Mexico the 9th of August with 14,00 men ostensibly to quell the revolution in Vera Cruz, at which place he arrived on the 14th and left on the 17th with his family for Havana.

This wonderful modern Mexican genius, has made his mark in the history of the world, not easy to be rubbed out. Of his early history however, but little is known except that he was born of obscure parentage in Vera Cruz in 1790, and joined the Spanish service in 1812, in which he distinguished himself. In 1821, he obtained the rank of Lieutenant Colonel, after which he with his command took Vera Cruz, of which he was made Governor by Iturbide. In 1822 civil war broke out, and Santa Anna at the head of the republican party overthrew the imperial dynasty of Iturbide. It was not until 1833 however, that he became President of Mexico.

The Constitution of Mexico had been adopted in 1842, and was similar to that of the United States, after which it had been modeled, but in 1835, our hero dissolved the federal compast, and declared himself dictator.

This gave umbrage to Texas, and the memorable Texian revolution ensued, during which time he was taken prisoner by Gen. Sam. Houston, but was soon after released.

In 1838, Prince De Joinville with the French naval force attacked Vera Cruz, which was defended by Santa Anna, on which occasion he lost one of his legs by a grape shot from the French ships.

In 1836 when war broke out with the United States, Santa Anna was an exile in Cuba, where he had been residing since he was driven from his country in 1844.

By pledging to the United States Government to bring about peace, he was permitted to land at Vera Cruz. He was warmly received by his countrymen, and immediately took up arms with them against the United States. Soon after the treaty of peace was signed between the two governments he was again obliged to leave Mexico. He remained in this last retirement in New Grenada, until 1852, when he took advantage of an insurrection headed by General Uraga and Woll, and again returned to the Mexican Capitol. He was as usual well received, and looked upon as the only person able to give quiet and stability to the country. During this last administration, he constituted himself President for life, which was ratified by a number of the States. But again he has had to leave under one of those periodical revolutions indigenous to the soil of the Mexican character. We understand that our hero has not long since made extensive purchases of property in New York, and we should not be surprised at the arrival of his honor and suite in this section to take up his residence in the great American Metropolis.

A Kingdom for a Horse!

The cry of a "kingdom for a ship!" from Santa Anna, revives to thought that of Richard. Foiled in an attempt to obtain a war ship at Vera Cruz, the late dictator of Mexico embarks on board a war vessel, and sets sail to unknown parts. What blessings or what curses follow him do not fall to our lot to relate. Distracted as Mexico is by ideal schemes, and her people subjected to the ambition of heartless rulers, these revelations but appear as successive diversions of the popular spirit, to result in slightly diversified forms of rule. Mexico now begins to be looked at as the proper prey of the *fillibustero* party, but the extraordinary exhibit of comparative tranquility after this sudden flight of Santa Anna awhile confounds schemes of annexation of conquest.

Foreign Policy of the United States.

The Westminster Review has a ridiculous article under the above heading. It seems to have but one term, wherewith to face the debit side of John Bull's account—that term, unprincipled aggression. Commercial influences as generated by the traffic between this country and England, are declared to be not much in favor of the latter. According to the horoscope in the neighborhood of St. Stephens, we are rivals, and so look at war, protocals, diplomatic overreaching and other leaky tricks, in the light of profit and loss. When out of harm's way, we can blow and bluster to any extent. We are the peace party at all prices. Chances of dispute are multiplied by our rapaciousness, and though our social resemblance to the English is recognized as great, it is declared to be greater with the subjects of the Czar. A "nice calculation" has yielded to the writer more slaves in these States and in Russia than in all the rest of the world; also, the same proportion is discovered between Russian proprietors and serfs, as between Southern planters and slaves. There is the slight difference of not having a Czar, &c., &c. Now, all this farrago of nonsense comes from a journal that assumes to lead the public mind; it is a charge of covert warfare as against a kindred race, and in favor of the enemy of both people, without reference to any higher principle than self-interest. Unquestionably we possess the higher ground of argument. If we are to side according to kin, we forego at once the principle of republicanism.

The hackneyed remarks repeated in the pages of the Westminster, that were England sunk in irremediable misfortune, the United States would come to her aid, assume quite another state of things, in which England would be the scourged and not the scourger, and when she might be supposed to have profited by the act of retribution, and be prepared to enter on a course of national morality.

It is here affirmed that "there can be no interference by America in European affairs, until the slavery problem be solved." There is a mightier problem to be solved before that; it is how this country, so soon as the banner of true independence, indicating the intelligent acceptance of the first principles of self-government, shall be raised in Europe—the full issue being thus presented between despotism and freedom—it is to remain an apathetic witness of the blood shed at ambition's shrine. We have no objection, however, at any time to "Hecatomb's assinine," and could well range the concocters of this article to the victims whom, when Apollo found them gambolling at the very eve of sacrifice, he laughed at as "vigorous, wanton brutes."

Yellow Fever in Norfolk.

The fever still continues to rage in Norfolk and Portsmouth, we hear from all parts loud and we think just complaints of ministers deserting their flocks; this however is perfectly natural, such characters have always been in the world, we remember reading "The *hireling* fleeth when the wolf approacheth; *because he is an hireling*; but the good shephard giveth his life for the sheep. The Norfolk *Argus* thus describes the scene:

So general and precipitate a flight as that which has recently taken place here, we never expected to witness. The thought of disease and sudden death, the knowledge of an existing pestilence, we know are appalling to sinful man, and an instinctive love of health and life naturally hurries him away beyond the limits of the destroying agent to a purer atmosphere and a healthier clime. The strong man in his prime dreads the presence of an air that poisons the life-blood and kills in a day; and even the sincere Christian feels solemn when he reflects upon so sad a visitation from the great Being in whom he trusts and whom he loves. But should Christians fly too from the danger at the very time when their presence is most required?—when their words of advice, instruction and comfort are so necessary?—when nursing and watching are so much needed?—"I was sick and ye visited me not."

Surely if there ever was a time when the true disciples of Christ should be active and in the line of their duty in Norfolk, this is the time; for verily, "the pestilence walketh in darkness and the destruction wasteth at noonday." Our friends, neighbors and acquaintances are prostrated by disease, burning with fever and tortured with pains; and how important the soothing words of a Christian at such a time! But among the most panic-struck, the most alarmed, the most eager to hasten away, there were hundreds of professors; and many indeed who are wont, in days of healthfulness, in times of happiness, peace and prosperity, to make the loudest profession to assume the most grave and religious aspect, and to be most ready and forward to give words of reproof for delinquency, and apparently unchristian conduct. Do not some show now, that they have a beam in their eye? There is a deep meaning in this conduct.

Of the four or five members of the clergy who have hurried off it may not become us to speak now. They know their duty. Perhaps this is not the time to indulge in vituperation, for, although the disease is not as bad as reported, God's chastening hand is upon us. Our stores are nearly all closed; our streets are deserted; the dead and the dying are around us; excepting the rattle of the physician's coach, hearses and hospital wagons, the silence in our streets is often absolutely oppressive. The frantic wail of the widow falls dolefully on the ear; the piteous cry of the orphan rings out shrilly and dies away upon the night wind; friends are parting, perchance till the judgment; and the lamentation of the mother is heard, like "Rachel, weeping for her children, and refusing to be comforted because they are not." It is indeed a sad and gloomy time in our loved and devoted city; and how much the calamitous visitation is increased in its intensity by the inconsiderate flight and absence of religious friends, and the deprivation of their consolatory instructions and prayers in the room where death claims and seizes his victims, we leave to the imagination of the panic stricken Christian professors, who have sought a more salubrious climate and a less dangerous location.

We heard one of our ministers say, who has not proved recreant to the high and holy duties of his office, and who goes willingly to the abodes of woe and death, that he found a woman whose husband had just died of the fever. She too was attacked, and no one was there to nurse and comfort her. He looked out and the neighbors had all gone—their doors and windows were closed." "Here," said she, "I must lie and die alone." And there was a boy with the black vomit, and no one but a young sister to attend him during the slow and sad hours of a long night of pain and sorrow.

A Slave Catcher.

We learn by telegraph from Boston that arrests have been made there of parties charged with being concerned in fitting out the schooner Mary E. Smith as a slave trader to the African coast. This vessel was watched by the Customs' officers at that city for a good part of last week, but finally made good her escape from the port. She is owned nominally and commanded by a man who professes to be a native of Louisiana, and who speaks English very imperfectly. Off Wednesday or Thursday of last week she cleared for Montevideo without difficulty, but after the clearance was effected the suspicions of the Custom-House officers were excited, and men were sent to watch her. She was found in an obscure part of the harbor, with her appearance very much altered by painting and a change of rig. During Friday and Saturday she took on board about sixty water casks and a quantity of plank supposed to be for the construction of a slave deck.

On Saturday a warrant was issued for the arrest of the captain and mate, which was put into the hands of officers, four in number, who with a boat's crew from the revenue-cutter boarded her on Saturday evening as she was going down the harbor with a steam-tug. They found on board of her a numerous crew, who displayed revolvers and bowie-knives, and finally compelled the officers to return in the steam-tug without making any arrest. Information of the affair has been sent to Washington, and an attempt may be made to overhaul the craft at Montevideo, in case she goes there at all, which may reasonably be doubted. She will probably make direct for the African coast. What will be the result of the arrests now made at Boston remains to be seen.—[N. Y. Tribune.

Praying No Crime.—An officer once complained to Gen. Jackson that some soldiers were making a great noise in their tent.

"What are they doing?" asked the General.

"They are praying now, but have been singing," was the reply."

"And is that a *crime?*" the General demanded.

"The articles of war order punishment for any unusual noise," was the reply.

"God forbid that praying should be an unusual noise in any camp," said Jackson, with much feeling, and advised the officer to join them.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Wholesale Price Current.

New York, Sept. 7, 1855.

Ashes—Pot.........per 100 lb.	$6 25	a	6 37½
Pearl	6 37½	a	6 50
Candies—Stuart and Bussing's best, assorted.........per lb.	—	a	—
Ordinary	—	a	—
Candles—Sperm.........per lb.	33	a	34
Adamantine	24	a	28
Mould, yellow	14½	a	15
Coffee—Java, white	13½	a	14½
Mocha	14½	a	15
Laguayra	10	a	11½
Maracaibo	10	a	11½
St. Domingo (cash)	10	a	—
Drugs and Dyes—Alcohol. pr. gal.	— 84	a	— 90
Alum.........per lb.	— 2½	a	— 2½
Arrowroot	— 31	a	— 32
Arsenic, powdered	— 2	a	— 2½
Asafœtida	— 5	a	— 25
Borax, refined	— 28	a	— 28½
Brimstone, American, roll	— 2½	a	— —
do crude.........per ton.	32 —	a	35 —
Camphor, crude.........per lb.	— 25	a	— —
do refined	— 38	a	— —
Castor Oil, No. 1	1 15	a	1 20
Chlorate Potash	— 33	a	— 35
Cochineal	— 75	a	1 12½
Copperas.........per 100 lb.	1 25	a	— —
Cream Tartar.........per lb.	— 31	a	— 32
Gum Arabic, picked	— 35	a	— 38
Gum Copal	— 30	a	— 50
Gum Myrrh, Turkey	— 25	a	— 30
Iodine, resublimized	5 75	a	6 —
Ipecacuanha	2 —	a	2 25
Madder	— 10½	a	— 10½
Magnesia	— 15	a	— 17½
Do calcined	— 30	a	— 35
Nutgalls, blue Aleppo	— 20	a	— 22
Oil Anis	5 50	a	— —
Oil Bergamot	1 90	a	2 20
Oil Cassia	3 50	a	3 75
Oil Lemon	1 90	a	2 20
Oil Peppermint	4 —	a	5 —
Opium, Turkey	4 25	a	— —
Otto Rose.........per oz.	3 50	a	6 50
Oxalic Acid.........per lb.	— 29	a	— 31
Phosphorus	— 85	a	— 87½
Quicksilver	— 50	a	— —
Rhubarb, China	2 50	a	2 75
Saleratus	— —	a	— 6
Sal Ammoniac, refined	— 12	a	— 12½
Senna	— 9½	a	— 12½
Shellac	— 9	a	— 12½
Sugar Lead, white	— 14	a	— 15
do brown	— 10	a	— —
Sulphate Quinine	2 65	a	2 75
Tartaric Acid	— 48	a	— 49
Verdigris	— 40	a	— 42
Vitriol, blue	— 9½	a	— 10
Dye Woods—Camwood...per ton.	65 —	a	70 —
Fustic	21 —	a	28 —
Logwood	19 —	a	25 —
Flour—State, common...per bbl.	7 75	a	7 81¼
Michigan and Indiana	8 50	a	8 75
Genesee, extra	10 50	a	12 —
Rye Flour	6 65	a	8 50
Corn Meal	4 75	a	5 —
Fruit—Raisins.........per box.	2 75	a	3 —
Raisins, layers	3 25	a	3 37½
Currants.........per lb.	— 15	a	— 25
Glass (American window)—			
6x8 to 8x10.........per 50 feet.	3 25	a	2 50
8x11 to 11x16	3 75	a	2 62½
11x17 to 12x18	4 —	a	3 —
20x26 to 24x30	5 50	a	4 25
31x40 to 34v46	8 —	a	7 50
Grain—Wheat.........per bush.	2 08	a	2 20
Corn, round yellow	— 88	a	1 03
Barley	1 03	a	1 06
Oats, Western	— 58	a	— 61
Beans	3 12½	a	3 25
Gunpowder.........per 25 lbs.	4 25	a	4 50
Indigo.........per lb.	— 17½	a	1 40
Iron—Pig, Eng., Scot....per ton.	35 —	a	— —
Bar, Eng. refined	61 50	a	65 —
Sheet, Russia, 1st quality..per lb.	— 15	a	— 17
Sheet, Eng	— 3½	a	— 4
Lead—Galena.........per 100 lbs.	6 31¼	a	— —
Sheet and Pipe	7 75	a	— —
Leather.........per lb.	23	a	30
Molasses.........per gal.	30	a	38
Nails—Cut, 4d and 6d.........per lb.	4	a	—
Wrought, 6d and 20d	8	a	11
Oils—Olive..per bskt,. 12 bottles.	3 37½	a	3 50
Olive, in casks.........per gallon.	1 20	a	1 25
Linseed	— 92	a	— 93
Whale	— 80	a	— 83
Lard, winter	— 90	a	— 96
Paints—Lead, red, Am....per lb.	— 7½	a	— 7¾
Lead, white, Am., in oil	— 8	a	— 8½
Lead do do dry	— 7½	a	— 8
Ochre, yellow, French, dry	1 37½	a	1 75
Ochre, in oil	— 4	a	— 6
Spanish Brown, dry.........per cwt.	— 75	a	— —
Litharge.........per lb.	— 7½	a	— 7¾
Vermillion, Chinese	— 90	a	1 —
Venetian Red.........per cwt.	2 —	a	2 50
Rice.........per 100 lbs.	5 75	a	6 25
Saltpetre.........per lb.	7	a	12½
Seeds—Clover.........per lb.	— 10½	a	— 11
Flax, American, rough..per bush.	1 85	a	1 90
Linseed, Calcutta	2 30	a	2 35
Soap—New York.........per lb.	4	a	7
Castile	10½	a	10¾
Spices—Ginger, Race.........per lb.	4¾	a	5
Mace	90	a	92½
Nutmegs	92	a	97½
Pepper	10¾	a	11
Pimento	12½	a	13
Cloves (cash)	14	a	—
Sugar—New Orleans.........per lb.	6¾	a	8
Havana, white	8½	a	8¾
do brown	6½	a	8
Stuart's crushed	8	a	—
Sumac, Sicily.........per ton.	70 —	a	82 50
Teas—Gunpowder and Imperial..per lb.	20	a	65
Hyson	22	a	60
Young Hyson	18	a	55
Hyson Skin	5	a	22
Black	17	a	55
Tin.........per lb.	27	a	28½
Tobacco	7	a	43
Turpentine.........per 280 lbs.	3 —	a	3 12½
Tar.........per bbl.	2 30	a	3 50
Spirits Turpentine...per gallon.	— 41	a	— 41½

Corrected to Sept. 7.

Stars.

We have on hand a number of the present volume of the Millenial Stars, from the 1st to the 28th No.

Price for the year.................$2 25
" " half year............. 1 12½

Also, a few numbers of the Journal of Discourses, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.

William Malben, 35 Jewin street, City, London, England.

Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Swansea, Wales.

James Ferguson, 199 Collingwood street, Belfast, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, ½*d.*; paper, 2*d.*; total, 4½*d.*

Subscription by the year, if paid in advance, 15s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest-in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui rè gle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? On devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils: "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorté à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votro lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.

Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL, Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON. KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 *Levee.*
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington Avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**

We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,



SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. je30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-t

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 30. NEW-YORK, SATURDAY, SEPTEMBER 15, 1855. PRICE FIVE CENTS.

Poetry.

The following lines were composed for the occasion, on board the ship Cynosure, bearing a company of one hundred and sixty-two Latter Day Saints from Liverpool to New York:

The Cynosure.*

The Cynosure is under weigh.
The sailors shout their cheers;
Nobly she does her helm obey,
As on her course she steers.
The Saints rejoice,
With heart and voice,
(Their trust in God is sure;)
While seas ring out,
With song and shout,
On board the "Cynosure!"

Shine on, shine on, thou polar star,
Thy beams propitious shed;
To guide our ship to realms afar,
And gladness round us spread.
Our ship's thy name,
Bright be thy flame,
While forth our pray'rs we pour;
And seas ring out,
Our song and shout,
On board the "Cynosure!"

Father! to thee all praise and pray'r,
Now by thy saints be giv'n;
That we, thy Gospel blessings share,
To lead us up to Heaven.
O holy Lord,
Who by thy word,
Hast made thy promise sure;
To thee we'll raise,
The song of Praise,
On board the "Cynosure!"

We pray for wives and children dear,
And friends we've left behind;
That o'er the seas they soon may steer,
A home with us to find.
We Mormons then,
Will shout again,
In Zion's land secure;
And bless the day,
We sail'd away,
On board the "Cynosure!"

Joseph Linfitt.

* Cynosure, the name of the North Star.

DISCOURSE

BY PRESIDENT BRIGHAM YOUNG,

Tabernacle, July 8th, 1855.

REPORTED BY G. D. WATT.

I will make a few remarks upon the same subject that was presented this forenoon, although there were many leading items in those remarks that would require a considerable length of time for me to give my views upon them, and to explain fully what I understand in relation to them. My brethren, who rise here to speak to the people, are also aware that it is impossible to fully explain to the congregation all the points that may be alluded to in a discourse.

Hence I design to speak a few words concerning the Kingdom of God. Not that I would disagree in the least from the remarks made by Bros. Grant and Pratt, or that we differ in our views upon this subject. It is an extensive one, and the usual time never permits a person, in one short discourse, to fully explain such subjects as were presented for our edification this morning. I noticed throughout the remarks of both of the brethren that they did not make sufficient distinction, nor make it plain to the minds of the people that the kingdom of God would be different, in a certain sense, from all other kingdoms and empires upon the earth; this was for the want of time. In public speaking a man's mind is often led from one idea to another, branching to the right and to the left upon matters and points that need explanation, and I presume this is more particularly the case upon the subject of the Kingdom than any other.

If you and I could live in the flesh until that kingdom is fully established, and actually spread abroad to rule in a temporal point of view, we should find that it will sustain and uphold every individual in what they deem their individual rights, so far as they do not infringe upon the rights of their fellow creatures. For instance, if the Kingdom of God was now established upon the continent of North and South America, and actually held rule and dominion over what we call the United States, the Methodist would be protected just as much as the Latter Day Saints; the Friend Quakers, the Shaking Quakers and the members of every religious denomination would be sustained in what they considered to be their rights, so far as their notions were not incompatible with the laws of the Kingdom.

The Calvinist would be equally preserved in his rights whether he believed, wished to believe, or said he believed and did not believe, that God has fore-ordained whatsoever comes to pass, and has dictated from all eternity the acts of the children of men down to the end of time, embracing every sin and every transgression of the law that has ever been committed upon the earth, from the first creation of man upon it; the Kingdom of God will protect him in that belief, and extend to him the privilege and the liberty of believing that, as fully as we should have the liberty of believing the opposite.

Again, men would come and say, "we believe in the Christian religion, but we firmly believe that the God we wish to serve has no eyes, no ears, no mouth, no head, and no body, that he is not composed of elements, that he has no parts nor passions, that his centre is everywhere, his circumference nowhere; we firmly believe in serving such a God." That people would be preserved in their rights just as much as the people who believe that God lives, exists, and has the power of seeing, hearing, knowing, and understanding, and that we are organized and fashioned after, or, in other words, made like unto him.

This is what the Kingdom of God will do for the inhabitants of the earth. If a sect should arise and say, "we do not believe in a God at all, and only in that which we can see, hear, taste, and handle, that which we can understand, or in gods our own hands have made, which we have carved out of wood or stone, or cast from metal, we believe in serving only such god; we have many gods, we have a god for every element that has come within the range of our understanding, one for the air, the water, the sun, the moon, the different planets, and the stars; we have a god of war and a god of peace, which we carve out of wood and stone, or make them of silver, gold, iron, or copper, and put them in our temples. These are the gods we worship, and do not believe in any other god or gods." Even they would be preserved in their individual rights and belief, as much so as the Latter Day Saints.

When the Kingdom of God is fully set up and established on the face of the earth, and takes the pre-eminence over all other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship. If they wish to worship a god of their own workmanship, instead of the true and living God, all right, if they will mind their own business and let other people alone.

As was observed by Bro. Pratt, that Kingdom is actually organized, and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please him. As observed by one of the speakers this morning, that Kingdom grows out of the Church of Jesus Christ of Latter Day Saints, but it is not the Church, for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights, and still not belong to the Church of Jesus Christ at all.

And further, though a man may not even believe in any religion, it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controled, and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter Day Saints would be protected, if a Kingdom of this kind was on the earth, the same as all other people.

It was observed this morning that the government of the United States was the best or most wholesome one on the earth, and the best adapted to our condition. That is very true. And if the Constitution of the United States, and the laws of the United States, and of the several States were honored by the officers, by those who sit in judgment and dispense the laws to the people; yes, had even the letter of the law been honored, to say nothing of the spirit of it, of the spirit of right, it would have hung Governors, Judges, Generals, Magistrates, &c., for they violated the laws of their own States.

Such has been the case with our enemies in every instance that this people have been persecuted. If a person belonging to the Church of Jesus Christ of Latter Day Saints was guilty of stealing while living in the States, or if any of that Church were found guilty of murder, or any other transgression of the civil law, they ought to have been tried by law, and have received the punishment affixed to the crime. Did any of the Latter Day Saints object to that? No, not one. Joseph the Prophet never objected to it, but on the contrary he urged it, prayed for it, and wished the Church to be delivered from all transgressors.

While we were in Illinois, if every transgressor of the law of that State, in our community, had been taken up and tried and punished, every Saint would have said, "Amen, we are better without than with them." So we say here, we are far better off without wicked men than with them. I would rather be in the midst of these mountains with one thousand, or even five hundred men who are Latter Day Saints, than with five hundred thousand wicked men, in case all the forces of the earth were to come against us to battle, for God would fight the battles of the Saints, but he has not agreed to fight the battles of wicked men.

I say again that the constitution and laws of the United States, and the laws of the different States, as a general thing, are just as good as we want, provided they were honored. But we find Judges who do not honor the laws, yes, officers of the law dishonor the law. Legislators and law makers are frequently the first violators of the laws they make. "When the wicked rule the people mourn," and when the corruption of a people bears down the scale in favor of wickedness, that people is nigh unto destruction.

We have the proof on hand, that instead of the laws being honored they have been violated in every instance of persecution against this people; instead of the laws being made honorable, they have been trampled under the feet of lawyers, judges, sheriffs, governors, legislators, and nearly all the officers of the government; such persons are the most guilty of breaking the laws.

To diverge a little, in regard to those who have persecuted this people and driven them to the mountains, I intend to meet them on their own grounds. It was asked this morning how we could obtain redress for our wrongs; I will tell you how it could be done, we could take the same law they have taken, viz., mobocracy. and if any miserable scoundrels come here, cut their throats. (All the people said, Amen.)

This would be meting out that treatment to wicked men, which they had measured to innocent persons. We could meet them on their own ground, when they will not honor the law, but will kill the prophets and destroy the innocent. They could drive the innocent from their homes, take their houses and farms, cattle and goods, and destroy men, women, and children, walking over the laws of the United States, trampling them under their feet, and not honoring a single law.

Suppose I should follow the example they have shown us, and say, Latter Day Saints do ye likewise, and bid defiance to the whole clan of such men? Some who are timid might say "O! our property will be destroyed, and we, shall be killed. If any man here is a coward, there are fine mountain retreats to those who feel their hearts beating, at every little hue and cry of the wicked, as though they would break their ribs.

After this year we shall very likely again have fruitful seasons. Now, you cowards, if there are any, hunt in these mountains until you find some cavern where no person can find you, and go there and store up grain enough to last you and your families seven years; then when the mob comes take your wives and your children and creep into your den, and there remain until the war is over.

Do not apostatize to save your lives, for if you do you are sure to lose them. You may do some good by laying up a little more grain than you want, and by handing out a biscut to a brave hearted soldier passing by, hungry and fatigued. I could hide myself in these mountains and defy five hundred thousand men to find me. That is not all, I could hide this whole people, and fifty times more, in the midst of these mountains, and our enemies might hunt until they died with old age, and they could not find us. You who are cowards, lay up your crops another year and hide them away.

You know that almost every time that Gentiles address us in public they are very mindful to caution the Latter Day Saints "not to fight, now don't fight." Have we ever wanted to fight them? No, but we have wanted to preach to them the gospel of peace.

Again they say, "We are afraid that you, Latter Day Saints, are becoming aliens to the United States; we are afraid your hearts are weaned from the brotherhood down yonder." Don't talk about weaning now, for we were weaned long ago, that is, we are or should be weaned from all wickedness and wicked men. I am so perfectly weaned that when I embraced Mormonism, I could have left father, mother, wife, children, and every relation I had, and am weaned from everybody that will turn a deaf ear to the voice of revelation. We are already weaned, but remember, we are not weaned from the Constitution of the United States, but only from wickedness, or at least we should be. Let every man and woman rise up in the strength of their God, and in their hearts ask no favors of the wicked; that is the way to live, and then let the wicked persecute, if they choose.

Are we going to fight? Not unless they come upon us and compel us either to fight or be slain.

Last fall we were visited by some of the brotherhood from the East, and I said come in my brother, come in my house, this is Mrs. Young, this is my daughter, and this is sister so and so. Wilford, Joseph, and William, open your houses and let these eastern brethren stay with us in comfortable quarters this winter. Wilford turns his family out of a fine house into a log cabin, to let the brotherhood in. Not a person, with but one exception, opened his house for their accommodation, without first asking my counsel. I said, Yes open your houses, turn out your wives and children, and let the brotherhood come in, and prove to the old stock that we are their friends if they will do anything like what is decent, and we furnished them comfortable winter quarters.

Directly the brotherhood began to pass around, and, as Bro. Grant said to day, with a glove half way on their fingers, apparently so virtuous in the day light that they durst not touch a female's hand with theirs, unless gloved but under the shadows of night they would go whisking around, here and there, saying, "Won't you take a slay ride with me this evening? Step into my carriage, and take a ride."

These proceedings were directly in the face and eyes of this people. What did they do when I introduced them to a wife, a daughter or a sister, with all the grace, politeness and kindness that could be expected from any man? As quick as my back was turned, it would be, "Miss, or Madam, I want to get in bed with you. Look here, you come to my office, won't you? I have a good bed there."

I will cut the matter short and ask once for all, did they return the compliment, and without exception reciprocate the kindness and courtesy with which they were invaribly met? No, they did not, at least not all of them, for several returned evil for good, and introduced wickedness and corruption into our midst, and the Lord knows that we already had enough of that to contend with.

Past experience has taught the brethren that in future it will probably be the best policy to let soldiery quarter by themselves, and I am perfectly willing.

If persons come here and behave like gentlemen, they shall enjoy their rights, and we will enjoy ours, or fight to the death. Let the laws of the United States be honored, and the laws of the individual States, and we will do as the Kingdom of God will do, protect everybody in their rights.

The experience of the last winter has taught us a good lesson, and we hope it has taught the people generally a lesson. I am troubled all the time with "Bro. Brigham," and "Pres. Young," when at the same time some who use such expressions will have one arm round my neck loving me dearly, and the other around the neck of a scoundrel, trying to get Christ and Belial together; this I cannot endure.

If a man will keep a grog shop, and permit wickedness to fester around him, or do anything else that is contrary to the Christian religion taught in the New Testament, I say to all such, either stop it or take your property and leave, for our laws do not tolerate it, and we will put them in force against you. As to again suffering the wickedness and misrule of foul spirits that come into our midst, and are treated by us as gentlemen, I will not.

I will say to such official gentlemen as tell and boast "what the General Government is going to do," or "what they themselves will do," or "what they want to do," thinking to terrify the Latter Day Saints, that you might as well undertake to terrify the Almighty on his throne, as to terrify a Latter Day Saint of the true stripe, one who has the true blood in him.

True, there are many timid persons; timidity or fear is a weakness of the flesh, but to that person who has so far obtained the victory over the flesh as to know how God is dealing with the people, there is no terror, for he is just as ready to die as to live, just as the Lord pleases; his object is to ho right, and he fears not.

The kingdom of heaven is at hand. Jesus taught his disciples to pray that the kingdom of heaven may come upon the earth, and when it does come, you will find that it will be very different from what many people are imagining or expecting it will be. Its spirit will be to preserve their individual rights sacred to the inhabitants of the earth.

What is the foundation of the rights of man? The Lord Almighty has organized man for the express purpose of becoming an independent being like unto himself, and has given him his individual agency. Man is made in the likeness of his Creator, the great archetype of the human species, who bestowed upon him the principles of eternity, planting immortality within him, and leaving him at liberty to act in the way that seemeth good unto him, to choose or refuse for himself; to be a Latter Day Saint or a Wesleyan Methodist, to belong to the Church of England, the oldest daughter of the Mother Church, to the old Mother herself, to her sister, the Greek Church, or to be an Infidel, and belong to no Church.

As I have just stated, the Lord Almighty has organized every human creature for the express purpose of becoming independent, and has designed that they should be capable of receiving the principles of eternity to a fulness, and when they have received them unto a fulness they are made perfect, like unto the Son of Man, and become Gods, even the Sons of God.

I am so far from believing that any government upon this earth has constitutions and laws that are perfect, that I do not even believe that there is a single revelation, among the many God has given to the Church, that is perfect in its fulness. The revelations of God contain correct doctrine and principle so far as they go; but it is impossible for the poor, weak, low, groveling, sinful inhabitants of the earth to receive a revelation from the Almighty in all his perfections. He has to speak to us in a manner to meet our capacities, as we have to do with these benighted Lamanites; it would be of no benefit to talk to them as I am now speaking to you. Before you can enter into conversation with them, and give them your ideas, you are under the necessity of condescending to their low estate, so far as communication is concerned, in order to exalt them.

You have to use the words they use, and address them in a manner to meet their capacities, in order to give them the knowledge you have to bestow. If an angel should come into this congregation, or visit any individual of it, and use the language he uses in heaven, what would we be benefitted? Not any, because we could not understand a word he said. When angels come to visit mortals they have to condescend to, and assume, more or less, the condition of mortals, they have to descend to our capacities in order to communicate with us. I make these remarks to show you that the kingdom of heaven is not yet complete upon the earth. Why? Because the people are not prepared to receive it in its completeness, for they are not complete or perfect themselves.

The laws that the Lord has given are not fully perfect, because the people could not receive them in their perfect fulness; but they can receive a little here and a little there, a little to-day and a little to-morrow, a little more next week, and a little more in advance of that next year, if they make a wise improvement upon every little they receive; if they do not they are left in the shade, and the light which the Lord reveals will appear darkness to them, and the kingdom of heaven will travel on and leave them groping. Hence, if we wish to act upon the fulness of the knowledge that the Lord designs to reveal, little by little, to the inhabitants of the earth, we must improve upon every little as it is revealed.

When he tells you how to purify your hearts, purify them. He says to the nations, "I send unto you my servants, I raise up unto you a prophet, and call upon you, O inhabitants of the earth, through him, to repent of your sins." Do the people believe it is right to repent of their sins? Yes. How shall they repent of them? By forsaking them. If they will do this the Lord will teach them how to become Saints. In what manner? By calling upon them through his servants to be baptized for the remission of sins if they want to have their sins remitted, if they wish to be washed and made clean.

But before they go into the waters of baptism they must forsake all their wicked practices, and covenant before the Lord to leave them for ever behind them, saying, "now we will go and serve the Lord our maker." Has the Lord called upon the inhabitants of the earth in this way? Has he not taught you and me to become Latter Day Saints in this way? He has. Are we saints still? When we first received the spirit of the Gospel, what was the world to us, with its grandeur, its riches, its elegance, its finery, its gaudy show, its glittering array of paltry honors, its empty titles and every thing pertaining to it? Nothing but a shadow, when the Lord opened our minds and by the visions of his spirit revealed to us a few of the things he had in reserve for the faithful, which were only, as it were, a drop in the bucket compared to the ocean yet to be revealed. Yet that little made our hearts leap for joy, and we felt that we could forsake every thing for the knowledge of Jesus Christ and the perfections that we saw in his character.

Are you Saints still? If you are not, repent of your sins and do your first works. Has the Lord taught you how to consecrate yourselves to his service, build up his kingdom and send forth the Gospel to the uttermost parts of the earth, that others may rejoice in the same spirit that you have received, and enjoy the same things you enjoy? Yes, he has; and what more? A great deal more. He has taught you how to purify yourselves and become holy, and be prepared to enter into his kingdom, how you can advance from one degree to another, and grow in grace and in the knowledge of the truth, until you are prepared to enter the Celestial kingdom; how to pass every sentinel, watchman and gate keeper.

Then go and build the Temples of the Lord, that you may receive the endowments in store for you and possess the keys of the eternal priesthood, that you may receive every word, sign and token, and be made acquainted with the laws of angels, and of the kingdom of our Father and our God, and know how to pass from one degree to another and enter fully into the joy of your Lord. Latter Day Saints, do you live to this, do you seek after it with all your heart? You are aware that the Lord is able to reveal all this in one day, but you could not understand it. The Elders who have preached abroad, and the Sisters who have taught their neghbors at home, know by experience that this is true.

When your minds have been lighted up with the candle of the Lord, and you have been able to speak forth the great things of God, things that were beyond the capacities of the people to receive, you have felt your ideas apparently rebound or return to you again. So it is with the Lord, he would be glad to send angels to communicate further to this people but there is no room to receive it, consequently he cannot come, and dwell with you. There is a further reason, we are not capacitated to throw off in one day all our traditions, and our prepossessed feelings and notions, but have to do it little by little. It is a gradual process advancing from one step to another, and as we lay off our false traditions, and foolish notions we receive more and more light, and thus we grow in grace; and if we continue so to grow we shall be prepared eventually to receive the Son of Man, and that is what we are after.

I wish to proceed a little further with regard to the kingdom of God. The principles, doctrine, germ, and I may say, marrow of that kingdom are actually planted on the earth, but does it grow to perfection at once? No. When wheat is planted and germinates, you first see the blade and by the head forming in the boot, from which in due time it bursts forth and makes its appearance. When this kingdom is set up on the earth, and spreads, its condition is happily set forth in the toast that was given here on the fourth, viz:—"May the wings of the American Eagle spread over the nations, and its down fall on America." Suppose the Kingdom of God is compared to the American Eagle, when it spreads over the nations what will it do, will it destroy every other bird that now flies, or what will fly? No, but they will exist the same as they do now. When the Kingdom of Heaven spreads over the whole earth, do you expect that all the people composing the different nations will become Latter Day Saints? If you do you will be much mistaken.

Do you expect that every person will be destroyed from the face of the earth but the Latter Day Saints? If you do you will be mistaken. Many of our Elders labor under these erroneous expectations when reading over the sayings of the Apostles and Prophets in regard to the coming of the Son of Man. In one verse the Prophet will be describing the second coming previous to the commencement of the Millennium, and perhaps in the same verse he will describe a scene that will take place after the Millennium, and when the earth will be cleansed from all wickedness, after satan has been let loose a little season and had another tour upon it, and after it is renovated and becomes sanctified, and is like a sea of glass, as John describes it. Will this be in the Millennium? No. But the order of society will be as it is when Christ comes to reign a thousand years; there will be every sort of sect and party, and every individual following what he supposes to be the best in religion, and in every thing else, similar to what it is now.

Will there be wickedness then as now? No. How will you make this appear? When Jesus comes to rule King of Nations as he now does King of Saints, the veil of the covering will be taken from all nations, that all flesh may see his glory together, but that will not make them all saints. Seeing the Lord does not make a man a saint, seeing an angel does not make a man a saint by any means. A man may see the finger of the Lord, and not thereby become a saint; the veil of the covering may be taken from before the nations and all flesh see his glory together, and at the same time declare they will not serve him. They may perhaps feel something as a woman in Missouri did who had been driven four times, and when she was about to be driven again, she said, "I will be damned if I will stand it any longer; if God wants me to go through such a routine of things he may take me where he pleases and do with me as he pleases, I won't stand it any longer."

When the nations shall see the glory of God together, the spirit of their feelings may be couched in these words, "I will be damned if I will serve you." In those days the Methodists and Presbyterians, headed by their priests, will not be allowed to form into a mob to drive, kill and rob the Latter Day Saints; neither will the Latter Day Saints be allowed to rise up and say, "We will kill you, Methodists, Presbyterians, &c.;" neither will any of the different sects of Christendom be allowed to persecute each other.

What will they do? They will hear of the wisdom of Zion, and the kings and potentates of the nations will come up to Zion to inquire after the way of the Lord, and to seek out the great knowledge, wisdom and understanding manifested through the Saints of the Most High. They will inform the people of God that they belong to such and such a church, and do not wish to change their religion.

They will be drawn to Zion by the great wisdom displayed there, and will attribute it to the cunning and craftiness of men. It will be asked, what do you want to do, ye strangers from afar? "We want to live our own religion." Will you bow the knee before God with us? "O yes, we would as soon do it as not," and at that time every knee shall bow and every tongue acknowledge that God who is the framer and maker of all things, the governor and controler of the universe. They will have to bow the knee and confess that he is God, and that Jesus Christ who suffered for the sins of the world, is actually its Redeemer; that by the shedding of his blood, he has redeemed men, women, children, beasts, birds, fish, the earth itself, and every thing that John saw and heard praising in heaven.

They will ask, "if I bow the knee and confess that he is that Saviour, the Christ, to the glory of the Father, will you let me go home and be a Presbyterian?" Yes. "And not persecute me?" Never. "Won't you let me go home and belong to the Greek Church?" Yes. "Will you allow me to be a Friend Quaker, or a Shaking Quaker?" O yes, anything you wish to be, but remember that you must not persecute your neighbor, but must mind your own business and let your neighbors alone, and let them worship the sun, moon, a white dog, or anything else they please, being mindful that every knee has got to bow and every tongue confess. When you have paid this tribute to the Most High who created you and preserves you, you may then go and worship what you please, or do what you please, if you do not infringe upon your neighbors.

The brethren who spoke this morning had not time to explain these points, and I have only just touched upon the subject.

The Church of Jesus Christ will produce this government and cause it to grow and spread, and it will be a shield round about the Church. And under the influence and power of the Kingdom of God, the Church of God will rest secure and dwell in safety, without taking the trouble of governing and controling the whole earth. The Kingdom of God will do this, it will control the kingdoms of the world.

When the day comes in which the Kingdom of God will bear rule, the flag of the United States will proudly flutter unsullied on the flag staff of liberty and equal rights, without a spot to sully its fair surface; the glorious flag our fathers have bequeathed to us will then be unfurled to the breeze by those who have power to hoist it aloft and defend its sanctity.

Up to this time we have carried the world on our backs. Joseph did it in his day, besides carrying this whole people, and now all this is upon my back, with my family to provide for at the same time, and we will carry it all and bear off the Kingdom of God. And you may pile on state after state, and kingdom after kingdom, and all hell on top, and we will roll on the Kingdom of our God, gather out the seed of Abraham, build the cities and temples of Zion, and establish the Kingdom of God to bear rule over all the earth, and let the oppressed of all nations go free.

I have never yet talked as rough in these mountains as I did in the United States when they killed Joseph. I there said boldly and aloud, 'If ever a man should lay his hands on me and say, on account of my religion, "you are my prisoner," the Lord Almighty helping me, I would send that man to hell across lots. I feel so now. Let mobbers keep their hands off from me, or I will send them where they belong; I am always prepared for such an emergency.

I have occupied time enough; may God bless you. Amen.

Col. Kinney's Report of Progress.

San Juan Del Norte, Aug. 18, 1855.

My Dear Maury: I have just completed the purchase of thirty millions of acres of the most magnificent country in the world—a country which, I venture to predict, will, before many months, teem with the enterprising and industrious masses of the United States and Europe. Messrs. Shepherds and Haly have disposed of their entire right, title and interest in the celebrated "Mosquito Grant" to me for $500,000, and I shall proceed at once to invite that emigration which is needed for the development of its unequalled resources. There are three hundred miles of seaboard belonging to it, and further back, an elevated table land, healthy in climate, and capable of producing every staple of the tropic or temperate zones. Sugar, coffee, tobacco, cochineal, and cocoa, are produced in abundance, in addition to the substantial supplies of cattle and grain required by the exigencies of a large population. Much of the land in the interior extends along the banks of the San Juan river, the navigable highway of interoceanic commerce, whence produce can be shipped, without change of transportation, to any port on the globe. I need not say anything of the mining resources. The old Californians who have lately been up there, say they are the best in the world, and a large accession is looked for from their State. The coal of Boca del Toro, towards the Southern boundary, which has been opened of late, is so situated, on account of the deep water, that steamships of the largest class can come alongside and load up without further trouble. I hope, therefore, that you and your friends may be early upon the ground to share in the prospective advantage of this vast addition to the field of American enterprise. Excuse the haste with which this is written, and believe me, truly your friend, H. L. Kinney.

"Oh I pant for glory, I pant for renown," said a ragged man of genius to his friend.

"Well, if you're a pair of pants, you'd better put them on," was the cool and relentless reply.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, SEPT. 15, 1855.

Soldiers, Attention!

Glorious Victory to our Country's Arms!

A New Art in War! Brevets to Libertines!

Deeds at Arms, in Assaults upon Female Virtue, to be Immortalized with the Heroes of our Nation's Fame!—"Good Looks" and "Seduction" to supplant Bravery and the Sword.—FIVE POINTS, *instead of* WEST POINT, *the National Military Academy for the Instruction of our Youths.—Beauty and Booty the Countersign.—A Magnificent Proposition to add to our National Glory. By James Gordon Bennett, of the New York Herald.*

THE world, in general, and the inhabitants of New York City and vicinity in particular, were startled from their lethargy, and utterly astounded by the appearance in the New York Herald of the 8th inst., of the most magnificent and stupendous plan of military tactics ever before developed in the art of war.

Mr. Bennett has placed the War Department, at Washington, and the civilized world, under the deepest debt of gratitude; that with all their respect for genius, and love of virtue, forbids the hope of their ever being able to cancel, and ranks that noble, gentlemanly, high-minded editor with the highest geniuses and intellects of the age; and wherever or however Mr. Bennett may have heretofore had the misfortune of being whipped, the mode of tactics in the present proposition, displays a practical knowledge of the *art*, and will place him unrivalled as a candidate for a lieutenant generalship; and we will here add for the benefit of our readers, that the New York Herald, long known for its purity and virtuous proclivities, adds a new lustre to its brilliancy, as the vehicle of this last, most ingenious expedient of virtue, for the suppression of the horrid vice of Mormon Polygamy. Let the honorable, high-minded officers of the army, and the brave soldiers of their command, take notice of the *honor* intended them by the hero of an hundred—whippings.

"This is momentous news, and very significant, withal. It shows that the Mormon women are ripe for rebellion, and that a detachment of the regular army is a greater terror to the patriarchs of the Mormon Jerusalem, than Indians, or drought, or grasshoppers. It indicates the way, too, for the extinction of the peculiar institution of Utah. The astonishing results of the expedition of Col. Steptoe, in this view, do most distinctly suggest the future policy of the government touching this nest of Mormons. It is to send out to the Great Salt Lake a fresh detachment of young and good looking soldiers, and at the end of two or three months order them off to California, and replace them by a new detachment at Salt Lake City, and so on, till those Turks of the desert are reduced, by feminine desertions, to the standard Christian regulations of one wife a piece. Unquestionably, if, with a taking detachment of the army in a new and showy uniform, the President were to send out to Utah at this crisis of impending famine, a corps of regular disciplined women's rights women, to lay down the law to their sisters among the Mormons, they would soon compel the patriarchal authorities of Salt Lake to an exodus to some other region beyond the reach of our gallant army and our heroic warriors in petticoats, who know their rights, and knowing, dare maintain them."

* * * * * * *

"The hint should be appropriated by the administration; for if, under the doctrine of 'squatter sovereignty' we cannot constitutionally reach this crying evil of polygamy at the Salt Lake, we must reach it by stratagem. We recommend, therefore, to the President and the Secretary of the Interior the policy of detailing another detachment of troops to the Great Salt Lake City, with the auxiliary force of a half dozen regular women's rights women, whatever the cost; and thus, even should the grasshoppers fail to conquor the Territory in the expulsion of the saints, the work may be done by a revolution among the wives of the Apostles."

Such, then, is the *modus operandi* proposed. Gentlemanly debauchee officers are to be sent out; *good looking* ones, that they may be the better able to seduce, and take away from vice the horrid appearance it would have, dressed in another garb; after these shall have performed their work of misery and death, they are to be recruited by others—fine, dashing, "*young, good looking fellows*"—who will be quite competent to deceive and destroy; real Christian gentlemen, "*with a new, showy uniform*," who will be able to corrupt the daughters of Utah, and to introduce Christianity in all its beauty, as practised in the United States. They are to take with them a number of *pulls*—"women's rights women,"—who are to assist in their conversion, and "*show them their rights*," that the inhabitants of Utah may have ocular demonstration of the beautiful working of monogamic Christianity, and be brought back to "*the standard Christian regulation of one wife apiece*," and as many misses or *fast young women* as suits our convenience; that a deadly blow may be struck at the virtue of Utah; that she may be crowded with voluptuaries and prostitutes, like all other good Christians States and cities; that debauchery and corruption may run riot; that we may have our procuresses, pimps, cyprians, hotel accommodations, and houses of assignation; that virtue, chastity, and purity may be banished from Utah; that our daughters may be prostituted and our wives debauched; that we may have our *nymphs du pave*, our Five Points, our Randall's Island, our infanticides, our Madam Restells, our *maisons d'accouchment*, our diseases, doctors, and hospitals, and all the other appliances of a good Christian monogamic community; that when officers, lawyers, judges, soldiers, and Gentiles in general go to Utah, they can find the same conveniences and accommodations that are to be met with everywhere among the virtuous Gentile monogamic Christians; and all this glory is to be achieved by the gallant officers and soldiers of our army, under the auspices and direction of James Gordon Bennett.

Now we have all along known that these abominations existed; we have known of the corruptions that everywhere abound; we knew too that Mr. B., and other men of the world, were not ignorant of this matter; but we were scarcely prepared for such astounding developments. We should have thought that policy at least would have dictated another course; but monogamy, in the person of J. G. Bennett as its principal advocate, has exposed itself in all its naked, loathsome, hideous deformity. We not only knew that these abominations existed, but we also knew that editors and ministers were acquainted with them, and that their talk about the evils of polygamy was either so much cant and hypocrisy; or, to put the most charitable construction upon it, that men acquainted with the evils in their midst, and with their own abominations, have thought that polygamy was only introduced as a blind to carry out more effectually these degrading, corrupting, damning sins that everywhere abound, in every shape, under every guise, and among all classes of community among monogamists. With those who hold the latter opinion we have sympathy, and although they have misunderstood us, yet where there is honesty of purpose, as we believe there is in many of the above, we cannot but esteem them for their good intent however wrongly applied; and although we think that men ought to be informed upon a subject before they express their sentiments, yet we admire an honest man and a frank expression of opinion, and much more when that opinion is indignantly expressed against adultery and lasciviousness; the social, moral, loathsome, cursed, damning sin of Christianity. What man is there, that is a man, and that possesses the most latent principle of virtue in his bosom, but must be pained to the core to see the withering, blighting influence of this insidious, deadly evil! Who that is at all cognizant of the extent of this vice but would blush for his sex and for the weakness and depravity of poor, feeble, erring humanity! Henry Ward Beecher, at his Church in Brooklyn, September 2d, in speaking of the beneficial influences of family and church restraint over young men, in view of the corrupting influences that everywhere abound, said: "That it would be a mercy if one half of the youths that entered the city were butchered at the threshold before they entered, that they would die at least in purity," and that "if parents wished to send their sons into the city without putting them under some such restraints," as those mentioned, he "would advise them to put them into a cannon and shoot them in." We thought, Is it possible! We knew things were bad enough; but were hardly prepared for such a statement. We could not help thinking, What of the daughters! There is a duality here, it is not a single operation alone. The statement of 29,000 sufferers in a year on Randall's Island from debauchery, as reported by Dr. Carnochan, may be accounted for in some such way. These things are assuming a fearful attitude, and ought to claim the attention of every philanthropist. Few, however, have the hardihood or virtue to attack them. Mr. Fowler, in this city, is most prominent; from our heart we wish him success, and every other man who is seeking to stop this crying, deadly evil. But what are we to think of a man who is publishing a popular journal, who publicly and unblushingly advocates seduction, and openly proposes the introduction of characters into a Territory for the avowed purpose of seduction, prostitution, and infamy; for the purpose of corrupting the Mormons and reducing them to our standard previous to their overthrow? He unblushingly says "our policy *is to send* out to Great Salt Lake a fresh detachment of young and good looking soldiers, and at the end of two or three months order them off to California, and replace them by a new detachment at Salt Lake City;" and further adds, "if, under the doctrine of 'squatter sovereignty,' we cannot constitutionally reach this crying evil of polygamy at the Salt Lake, we must *reach it by stratagem*." His stratagem is that of Balaam towards Israel, who, when he could not curse them, sought to destroy them by debauchery; but if he lives long enough he will find out as that prophet did, "that there is no divination against Jacob nor no enchantment against Israel. Who shall curse whom God hath not cursed, and who shall destroy whom God hath not destroyed?" Mr. Bennett's tactics have not been so successful against the Mormons as that of his prototype Balaam was against Israel. We hope for the sake of humanity they never may. If ever such principles obtain in Utah as those he advocates we shall want to find another place. In carefully looking over, however, we find no very special evil done. Out of the females that went we could not count over from five to ten that could be considered prostitutes. What hand these officers had in bringing this about they must decide. If they were corrupted by those men, there is so much misery and so much to deplore: if not, their loss is our gain. For Mr. B. vauntingly to talk of reducing the females of Utah by this system is folly; for there are thousands going to one leaving; besides, it would be too expensive; if it cost Government from two to three hundred thousand dollars to perform this little mission, how much it would take to corrupt the whole, together with the accessions, we leave Mr. Bennett to calculate. After deducting, therefore, some few seductions, we look upon this Christian, corrupting remedy of Mr. B.'s as an escape pipe or safety valve to purify the Mormons of some of the latent, lingering, corrupting remains of monogamy which they carried with them from the Christian world, and that could not flourish among the Mormons; there was no chemical affinity. When the Gentile Christians went among them, kind clove to its kind; adulterers and adulteresses joined in harmonious conclave, and flourished under the protecting ægis of the United States flag and the motto of Christianity: debauchery revelled unstrammelled in a small, a very small, circle; some honorable and gallant Christian gentlemen, a few white women—some the victims of seduction—and a few squaws, after exhibiting their beastly wantonness and degradation, and kicking up "merry hell" for awhile, prancing and bubbling in the sight of all, deceiver and deceived, adulterer and adulteress, seducer and seduced, floated off to that hot-bed of vice and caldron of corruption—California—to revel undisturbed in their infernal saturnalia; giving Utah a Gentile lesson of Christianity and virtue, and purging her from these vile, legalized, gallant excrescencies, together with their corrupted and corrupting dupes, and leaving her in the possession of a more calm, tranquil, pure, and unpolluted atmosphere. She may have lost in the dross that has floated away; but we think has gained in the purity of the tried metal.

Your chances will not be so good next time, Mr. B., when you try the effects of your Bacchanalian orgies and Romish saturnalias. Your disciples have lost caste, both among the squaws and whites. At the time when the soldiers abused their squaw prisoner, in regular open Neroic style, until she was nearly killed, an Indian present who witnessed their brutal violence, indignantly exclaimed, "Is this the way you treat your prisoners?" And then the Fillmore affair, wherein your gallant and honorable gentlemen sought to cheat the squaw of Ammon out of her looking-glass, paints, and blankets, after degrading themselves, save the mark—the squaw, and the nice exposure before court, when this matter was brought by her to obtain redress, militates very much against your new policy. We think you are most unfortunate in your plans, and that you are in bad repute among the Indians, and that neither soldiers, officers, nor professional gentlemen, will have an opportunity of corrupting the squaws. We suppose their virtue is not very impregnable, but then they have some sense of honor. As it regards the white ladies, so degrading has been the course pursued by many of those gentlemen departed, that, we are informed, it has become a disgrace for a Mormon lady to be seen in their company. They can't shine. So notorious has been the conduct of some of them, that even the little boys in the streets titter when they see them pass, drop their tops and marbles, and sing the song of the "*blankets*." They have certainly placed those who may follow them in a most unenviable position; and although we would be the last to blame a community for the acts of a few of its members, and know that thousands repudiate it, yet when we consider the circumstances, we speak plainly, and desire to be understood. We are to consider that some of these men were "honorable men"—that they were polite, polished, professional gentlemen, and that their brutal, degrading conduct is openly advocated as a manly act by a paper that boasts a "wider circulation than any in the United States;" and that the same paper impudently and unblushingly advises a fresh recruit of profligates, for the openly avowed purpose of corrupting them, by debauchery and seduction, preparatory to their overthrow. We are not surprised at Gov. Young, when he says:

"There is one great difference between the Mormons and the Gentiles, and upon natural principles—that is, to outward appearance—in reality all the difference there is, though we are laying a foundation for another state of being. Are they men of virtuous character who talk so about the Mormons having more wives than one? How odious it was last winter, in the sight of certain men who were here, to think that we had more lawful wives than one; yet they would creep into your houses, and try to coax your wives and daughters away from you. What for? Was it to make them more honorable, to give them a better character in the midst of the inhabitants of the earth, sustain them better, and make them more comfortable, and acknowledge them? No; they wanted to prostitute them, to ruin them and send them to the grave, or to the devil, when they had done with them.

"I do not know what I shall say next winter if such men make their appearance here as were some last winter. I know what I think I shall say if they play the same game again. Let the women be ever so bad, so help me God, we will slay them.

"If any wish to go to California we will send a company of them off. That is my mind; and perhaps some few ought to go, for they are indeed bad enough.

"There are some things I learned when I was in the south country lately, which I do not wish to mention, because of the friends of those girls who are gone; but when they passed through the southern settlements they were weeping all the time, and they are perhaps now in their graves. The men who coaxed them away did not intend to take them to California. If any offer to do the same things again in these mountains, 'judgment shall be laid to the line and righteousness to the plummet;' and they say that Brigham does not lie.

"If they want women to go to California with them, we will send a company of the same stripe, if they can be found, and then both parties will be suited to and for each other. I would rather follow her to the grave, and send her home pure, than suffer my daughter to be prostituted. I will not suffer any female member of my family to be polluted through the corruptions of wicked men."

Be assured the Mormons will not put up with every thing; they are not lost to the feelings of self-respect and honor; they can be, and are, loyal and patriotic; but they can't be made to pander to the low bestiality of wordy, professional, corrupt patriots, however gallant its name or specious its appearance. They may be neighborly and courteous to strangers and open their houses and hearts to receive them; but that friendship betrayed and that hospitality abused, and they will repel with indignant disgust the heartless villains, who, under the garb of friendship, would seek to besmear the houses of their hosts with their loathsome acts. They may be, and are attached to the constitution and institutions of the United States, but they will reject with disdain the official scoundrel who seeks to pollute the virtue of their wives and daughters; whether wearing epaulets or ermine, or clothed in the euphoneous title of honorable; and give him a speedy pass to "kingdom come." There is no people in the world who would esteem more, constitutional legal authority when personated by virtue and honestly carried out; but woe be to that man who would seek to reduce the females of Utah to the level of millions of the degraded christian daughters of Eve, whether Corporal, Colonel, General, Judge or President. We repudiate, abhor and despise the loathsome corruption that exists among the Gentiles, as the prolific fruits of monogamy and a false Christianity; we contemn the heartless villains, wherever found, who are prowling around to despoil female virtue, and then forsake the wretches they have destroyed. We have separated from them in the hopes of living according to the order of God; purifying ourselves from their corruptions, and carrying out the pure principles of the gospel of Jesus Christ, and the spirit of the Constitution and institutions of the United States. We have done this in all good faith before God and man. We have religiously maintained the Constitution and institutions of our country; neither is there a more loyal and patriotic people to be found in the United States. We have introduced a system of morals and virtue that we defy the world to equal; but we say to all concerned, don't try your paltry polluting schemes among us, lest Utah should be nauseated and vomit you out. We love virtue and admire patriotism, but we despise a gilded villain, a corrupt judge, and a perverted and debauched statesman.

The Foreign News.

THE foreign news is, in many respects, ominous. The flames of war are swiftly though stealthily extending their circuit, and no region or country can be said to possess assured security of exemption from its disasters. Daily the distant purposes of the war become more vague, and the issues opened up more numerous. When shall the end be? is a question suggestive of thought of powerful and terrible import. The "Four Points," like the magnetic needle when brought within the polar zone, are already losing their virtue, as the objects to which they point are being realized. Prussia denies that her acceding to them could, in anywise, bring the contest to a close. They will not square the circle of growing complications. Men are getting more and more on the night side of the question, statesmen find refuge in generalities, and none assume the pioneership of opinion. With Turkey it is a necessitous war, with France an ambitious war, with England a war of expediency. Turkey endures the brunt of the contest, and finds the three powers fast settling upon her territory, and with all their own lavish expenditure, fast eating up her substance. Wheresoever the carcass is, there will the eagles be gathered together. In relation to this great drama of history, men will only learn its secret in its end. One effect it will certainly have—that of making Russia more self-sufficient in all the arts of life, and tending to destroy bigotry and intolerance among the nations of the earth. England priding herself in her application of the mechanic arts, and her superior power of availing herself of all the discoveries of science, finds herself, as in the case of the bombardment of Sweaborg, liable to be outmatched by the subtle Muscovite, ready to profit by suggestions not only from her errors but her successes, and steal a march by adopting improvements her encumbrous tardiness delayed but just too late. With no mortars to supply those destroyed by use at Sweaborg, she was unable to follow up her success, or to anticipate any advantage from this new species of warfare, the Russians having been effectually forewarned in the way of defence. Then, again, by strategy, the powerlessness of war steamers to destroy the Russian gunboats, has been effectually demonstrated in a voluntary encounter off Cronstadt. English rule so long threatened in India, and which a system of oppression elsewhere detailed has brought into dishonor, is being attacked in the heart of one of its presidencies, and this evidently from a sense of wrong and determination to throw off the incubus on the part of the people, and without suspicion of any instigation from Russian agents. We know not what hostilities are being carried on at this moment in the Northern Pacific at the mouth of the Amour. The world is being engirdled by war. Nothing will be decided but the destruction of tens of thousands, the misery of millions, and the inculcation of bolder and freer opinions respecting the rights of man. Priestcraft has always inclined to leave men in *statu quo*. The shackles of centuries are not to be loosed without many a pang. The freedom of truth is not to be acquired but by a conflict with all the powers of darkness, and various agents will be employed in the struggle.

"Nation must rise against nation and kingdom against kingdom," and the ancient barriers and bulwarks, wherewith the human mind and body has been enchained, must be broken before there can be room for the full development of truth; and however painful the struggle, come it must. Thrones must be cast down, nations overthrown, and empires crumble to pieces to make room for other great and important events that are ordained before the consummation.

The whole number of land warrants issued at Washington up to August 30 is 25,000. At the present rate of issue it will take three years to complete the whole amount authorized under the act of the late session.

Yellow Fever in Virginia.

NORFOLK contained 16,500 souls, and Portsmouth 8,122. The entire populatio o Norfolk, Portsmouth and Gosport, at the breaking out of the fearful pestilence, was probably 36,000,—only about 3,000 souls are now left,—death already probably destroying upwards of 1,000 within the last two months.

The collections in this city in aid of the sufferers by the epidemic in Norfolk and Portsmouth, Va., amount to $15,994 50. Five thousand dollars were remitted on the 10th inst., which, with the sums previously sent, make the whole amount of remittances by the committee $14,500.

This tells well for New York, but it is said that Baltimore, and Philadelphia, are still ahead of this great Metroplis that should of course be a pattern to its smaller neighbors.

Departure for the Plains.

WE were much pleased with a visit from our old friends and "*compagnons du voyage*" to the East, Martin H. Peck and his son Edwin, who are now returning to their home in the mountains, in company with T. S. Williams. They have been preaching through several of the Eastern States, building up and re-organizing a few of the smaller branches, principally in Vermont and Massachusetts, and have baptized about twenty persons. They have our best wishes for a speedy and prosperous journey, and a happy re-union with their families and friends in Deseret.

Delegate from Utah.

WE learn by recent advices from Utah, that it is expected the Hon. J. M. BERNHISEL will be again elected Delegate to Washington, from Utah Territory. We are glad to hear it, and believe the selection to be a good one, and one that could not be bettered.

The friends of the Doctor may look for his appearance. Others can't tell who will be elected until after the election; the Mormons can.

"Go Thou and do Likewise."

WE have recently had the pleasure of indulging our alimentiveness on some of the finest ripe plums, (of the different gages,) that we have had this season. They were presented to us by our friend GEORGE H. TAYLOR, from Haverstraw. We also had a present of a fine lot of peaches, from our friend SHERELL, of this City. The donors have our thanks and kind regard for these demonstrations of their good feelings.

Grove Meeting.

HORNERSTOWN, N. J., Sept. 6, 1855.

BROTHER TAYLOR: By request of the Saints, I forward you a line or two, to inform you that we are going to have a "Woods Meeting," in the woods of CHAS. HOPKINS, near the village of Hornerstown, Ocean county. You will please publish the same in the "Mormon." Your presence is particularly requested on the occasion; also, your Son George, and Bros. Felt and Robbins, and as many of the Saints as can attend.

The Meeting is to commence on Thursday, the 20th inst., and continue over the following Sunday.

Yours very respectfully,

ROBERT IVINS.

Lady Literature.

How heartily sick we have become of books and stories written for women and by women. Our magazines and annuals are flooded by silly and unmeaning tales of crushed hopes, broken hearts, and early graves which follow in the train of misplaced or unrequited affection. Love—the earnest and the true—is an ennobling and beautiful passion. It refines, elevates, and purifies all who truly feel its power; but its maudlin counterfeit is as disgusting as it is enervating; and is calculated to demoralize and destroy the minds which so greedily devour its details.

Hearts may be sorely tried by the death or falsehood of those beloved, but we doubt much if they are ever broken by such a cause. A true soul, though it may sorrow over fair hopes fled, rarely lies down to mope its life away in repining; but clad in the armor of endurance and hope, returns to the battle of life with renewed vigor, and, by fighting bravely, drives away dark shadows and unhappy memories. Deep grief gives no utterance to its agony.

"They love least who let men know their love," and we never hear of men's sighing over a disappointment of the heart without feeling that his passion is of a spurious character, and his head of a poor quality.

Let us have no books for women save those that men also may read with pleasure and profit. If we must have stories, let us have healthy and invigorating ones,—true histories of earnest men and women. Let us hear of their suffering in some good cause, of their labors in some noble work that has for its object the elevation or relief of suffering humanity. Let us hear something of their life—not Love—struggles. Let us learn how they have warred and conquered the obstacles which have beset them in their onward march toward greatness, or a pure life; and their conflict and victory may inspire with new energy many a desponding soul, and give new strength to the weary and toilworn.

Though the genius of woman may differ somewhat from that of man, the difference is not a displeasing one. Women have written books which if they do not equal the productions of men in profound thought, argument or research, surpass them in delicacy of conception, brilliancy of imagination, and in their power to entertain and impart instruction.

Why women entitled by their intellectual gifts, to respect and admiration, confine their pens to descriptions of vine-clad cottages, blue eyes, golden ringlets, faded cheeks, drooping forms, and things of like character, we cannot conceive, for, besides doing a positive injury to those who read them by filling their heads with nonsensical ideas of love and marriage, which in this matter-of-fact-world can never be realized, they are ruining their own reputation. For who of those whose approbation is worth having can entertain any respect for the genius which displays itself alone in mawkish stories as unreal as they are silly.

Publishers always send us all books of this sort as soon as they are issued, for which they wish a notice. Whether they fancy that we, being a woman, can appreciate nothing higher; or whether they rely on our womanly kindness to give a helping hand to that which is too weak to help itself, we know not; but one thing we have resolved upon, not to allow our desire to return kindness for kindness (if this may be called such) to induce us to notice anything of such a nature otherwise than in terms of censure that it merits. We claim to have a soul as well as a small amount of brains, and prefer not having either insulted by the proffer of stuff which cannot do aught but sicken and disgust.—[Woman's Advocate.

We believe with Miss McDowell, that those high wrought tales that only serve to divert and concentrate the imagination on chimeras, never to be realized in nature, are a bane to society. Their tendency is to disqualify the reader to grapple with the matter-of-fact world in which we live; and they not unfrequently cause a dissatisfaction with realities, to a degree that renders life miserable, and death, as statistics show, too often preferable.

Correspondence.

From Our Kansas Correspondent.

ATCHISON, K. T., Aug. 23, 1855.

To the Editor of the Mormon:

DEAR SIR: Again has the spirit of communicating what is in me taken a violent hold of my arm, and I sit down to write you to let you know, in the first place, that Mormonism is not now what it was six weeks since in this region; at that time the hills around about Mormon Grove were literally covered with canvas, but now, only one rag is left, and that is occupied by three families, but never mind, they have a house up, and only needs covering, for them to move into it. There are, out of the thousands that have been here this season, only a few, probably thirty souls left; but I believe that is a principle in Mormonism, to get in an entering wedge, then when the log is well cracked to put in a glut, if the time has not come to open it entire, and I suppose that those that are here are the glut, as they are pretty tough, hard sticks, with Mormonism in the centre, and if the devil gets its out of them, I pray that he may have some hard knocks for it.

The corn and vegetables at Mormon Grove, on the P. E. F. Farm, look well, and should the Lord hold off the frost until 1st October, there will be an average good crop of corn and vegetables, for sod land. The P. E. F. Farm contains 160 acres of as fine upland as you will find in Kansas Territory, enclosed by a sod fence, with ditch three and a half by three and a half feet; about half of the enclosure was broke up this spring, and the half section of land on which it is situated is worth $1,500 extra of the improvements, which are worth from $700 to a $1,000 more, making in all about $2,500 worth of property, and all made by a day's work from one and another. Please tell me what it is that Mormons cannot do when united, unless it is to make a lying editor disgorge the truth.

The more I see of Mormonism the more I am astonished, for truly it is a marvel and a wonder. Five years ago I supposed I was wise in Mormonism, and felt, oh, if I could only do this or that, to how much better advantage I could do it, than those were doing it whose business it was; but with five years' experience I have learned more than half the divines in Christendom, and what is that, you ask; well, then, it is, that I am a fool when compared to the spirit of God, and a mere cypher in wisdom when compared with many hundreds of the Elders of this Church. But to return to the Territory and business, and business before pleasure, for if it is my own business it will bring pleasure.

All of the companies, both emigrant and merchant, that intend crossing the Plains this season are off, except, if I may except, Whitehouse's Train of stoves, etc., and four wagons that have, in the last week, rolled out to the top of the hill half a mile. I should not wonder, if he starts, that he does not pass the Sioux Indians, *as they are the first on Mrs. Wards' Route* this season; but he is stationary, and I hope, for his sake, will remain so until next spring. The Church Train, taking out property for the Church, with the boiler and machinery for Gov. Young's steamboat in tow, got off about the first of this month. I learned on Sunday last that the boiler, weighing three tons, with the wagon, had been condemned by a board of officers, to remain where it then was, somewhere between this and Kearney, charge, heft, and specification, want of team to draw it. I have not heard whether it was doomed to solitary confinement, or whether the machinery was left also, but I do hope that none of the cattle or horse thieves in Kansas will mistake it for a horse and ride it off.

The weather for the last three or four weeks has been remarkably wet and cold, the nights have been so cold that the farmers have anticipated frost, but the weather seems to be more settled, but not enough so to restore the thousands of bushels of wheat that has sprouted, and thereby been rained in the shock, in Upper Missouri. I know farmers in Missouri that have lost every bushel.

The rainy season here has done some little damage to our new city. The new City Ware House, built last spring by the Atchison Town Company, being built in the bluff, the heavy rains softened the earth above, so that it slipped down against it, causing it to go to pieces in about ten minutes. The Company are now removing it, and in all probability will rebuild it this fall.

There are some good houses going up here, and from the looking around of strangers daily, I feel that there will be plenty here next spring to trade with the Mormons. I hope they will not expect to make their fortunes (independent) in one season.

A few days since a Rev. Mr. Butler, from Grasshopper Creek, about ten or fifteen miles from this place, came into town (Atchison), and gave his opinion in regard to Mr. Kelly's departure from this place (see Squatter Sovereign), and to remunerate him for his divine opinion on the subject of niggerology, he was put upon a raft made of two logs, after having the initial of Rascal (R.) painted on his forehead, and shipped, under a banner with the words, Emigration Aid Society upon it, for a bend of the river two miles below this place, where he landed without damage.

Everything of this sort brings to my mind the revelation of Joseph upon the subject of war (Seer, vol. 2d, p. 241), it must be fulfilled.

Here is a list of prices in Atchison: Flour, $11 per bbl.; Meal, none in market; Bacon, poor, 10 cts.; Hams, 12 1-2 to 15; Butter, 15 to 20 cts. per lb.; Potatoes, $1 to $2 per bush.; Onions, and every other sort of vegetables, scarce and hard to be got; Watermelons, good, plenty. Beef, 6 to 10c. per lb.; Sugar, Coffee, Tea, Rice, Salt, &c., any price above 10 per cent. on St. Louis prices.

Elders O. Spencer and James McGraw, have left on their mission. Elder George Rust in charge of Church farm; river low, freights high, and very light for the up country, and the awful scream of the steamboat whistle is seldom heard at our wharf. I intend going out for a few days' recess soon, and if I can find out anything in regard to his satanic majesty's headquarters, which must be in these parts somewhere, I shall notify you of it at once. Believing that I have given you all the news of note to your readers or yourself,

I am yours, TRAVELLER.

P. S.—Aug. 27.—The Price Current for this week stands—Flour, 5 1-2c.; poor bacon, 2 1-2c. to 15c. Mr. S. Dixon only has bacon for sale; he will fall on it as soon as any other merchant gets a supply; this is his place of merchandizing.

The organization of a branch of the Church of Jesus Christ of Latter Day Saints took place yesterday (Sunday) at the house of Elder John Jost, when Elder A. L. Siler was set apart as President, and Elders Alfred Shaw and John Jost as his Councillors. Next Sabbath is set apart as a day of fasting and prayer.

Yours, in haste, T.

Utah Correspondence.

LOS VEGAS, June 24, 1855.

PRES. JOHN TAYLOR—

Dear Sir: On my return from a short exploration of the Colorado, east and south of this, I found the eastern mail had brought five numbers of the "Mormon." We felt, if we did not exclaim—"Hail, friend of man! defender of truth! advocate of purity and virtue! thrice welcome!" I am hopeful the light you carry from the West will give the Bennetts, Greely, and a host of other men of talent, an opportunity of knowing how we men walk—far away beyond the "rest of mankind"—and of defending and aiding us in obtaining our rights, if they will.

The transit of goods from the east is now doubtful, uncertain, and probably unsafe, and from a communication from one of the U. S. officers from Fort Yuma, we learned the Colorado was navigable one hundred miles above that Fort, and probably one hundred more. President Young wished to know of these things, and sent us. From this point this river is about twenty-seven miles south-east; there we struck it, and found plenty of water for steamers of larger draught than usually ply on the Ohio. We were hindered in our progress downwards in consequence of perpendicular rocks closing in the said river, hundreds of feet high, and leaving a space of about two hundred feet only for the water to glide through. We emerged from this gorge and tried the river at different points for fifteen miles down; still finding no obstacles to navigation and but little food for our horses and mules here, we returned, to try the river farther up, believing, as Gov. Young had told us, we should find it navigable to within probably one hundred and twenty miles of Iron Co; if so, we shall have a chance of importing goods by water more advantageously than we can across these sandy deserts or by the east.

Here the Mormons have established a post; there is a strip of good land and grass here—a good road can easily be made to the Colorado, and this will be a good recruiting point for the U. S. mail carriers; here, as also on the Muddy, the Indians are peaceable and friendly, growing a little wheat, corn, &c., and appear anxious to learn and grow more.

Last night a train arrived here from California of nine wagons, including Elders Chancy West from the East Indies, R. Allred, McBride, Bigler and Farrer from the Sandwich Islands, and some families from the land of gold, who, tired of following a shadow and worshipping an idol, return to the healthy atmosphere of our mountain homes, to worship the living and true God, where their children may learn His laws, and breathe an atmosphere physically and morally more pure than that they have left.

Brother P. P. Pratt was preparing to start with a larger company of Saints from California for Carson Valley, and by the northern route to Great Salt Lake City.

Banking and Express Companies had suspended payments, and land speculators were ruined in California; times very dull; new routes, roads, and more emigrants much wanted, that, if possible, they might "make a raise" to leave, some for Australia no doubt, others for their farm houses in the east, and hundreds to regain, if possible, their standing among the Saints, that they might again help to build up the kingdom of God in these valleys, covenanting with themselves probably, that if they could but once regain the place and confidence they had lost, never again to go but as they might be sent.

How peacefully on this limpid stream one can gaze down on the lower world, and wonder why thousands who are crowded, unemployed, ill fed, and ignorant in your eastern cities and in Europe, cannot, will not burst the fetters that bind them, and stretch out to the open, fertile, boundless west! They are free republicans in a free country! and yet blind and led by the blind, by those that preach and pray only for hire and divine for money. We can also behold the iron war horse of Russia, untired—the millions of France, England, and Turkey, mere food for the cannon. We can also gaze upon the whitening process in the south—white men mingling their seed with that of Cain! selling their own children into bondage! Senators joking of this in your capitol—merchant princes, congressmen and priests of celibacy seducing innocence, purchasing virtue with gold, keeping mistresses! legislating against polygamy, practising worse than bestial lust—preaching and writing *purity*, and living in *unclean abominations*—in word, defending the "rights of woman," in act, degrading her; producing disease, degeneracy, moral and physical decay, death; deserting the deceived and seduced, licencing brothels, gendering disease, building hospitals, making prostitutes and then punishing them! Oh, what painful scenes! Yet you live among them and see

them daily, and well you know to these things our children are happily strangers—thanks to our Father in Heaven for the revelation of his will to Mormonism.

Col. Steptoe has not accepted the governorship; he went to California a few weeks ago by a new route westward, and Lieut. Mowrey and company by this route in peace. I hear that some of his men tried to lead off some of our females, but few would return to the degrading practices of the lower world.

Good health abounds with us. The grasshoppers have nibbled some of the wheat north—perhaps our Father sees fit, least we should become exalted and forget him: thus, to teach us again our dependence. All right, all well, and the faithful say Amen to this and every dispensation permitted by him.

Our missions at Harmony, on the Santa Clara and elsewhere, prosper; we measurably forget our ease and luxuries formerly enjoyed, are content with humble homes and fare, and hard labor, "choosing, like Moses, rather to suffer with the people of God, than to enjoy the pleasures of the world for a season."

Our population and cities increase, as also our taste for architecture and domestic comforts.

The iron works at Cedar City progress finely. Castings and iron are now daily made.

The State house at Fillmore is advancing near completion.

The road on the southern route to this point is improved by a few hundred dollars of labor, for which Government granted $25,000. Strangers have had the benefit—the Mormons the labor.

When will the Government confide in us, and give us the privilege of other territories? Are we not as loyal? We are. And thousands of strangers are passing and have passed through our midst, and know it. Some, I perceive, are fearlessly testifying to these facts and Gov. Young's integrity. I suppose the surveyor-generalship too will be given to some favorite of the reigning party, though we have talent and integrity sufficient among ourselves. Well, thank heaven, since I came here I have learned to make adobies, build houses, cultivate the soil, and maintain myself and family, otherwise than my former education and habits ever indicated. Thus, you perceive, I am a "Free-soiler!" and though born in Europe, have become an American before the exclusive twenty-one years restrictions came in the way of naturalization.

May prosperity, health and every good attend you. THOS. D. BROWN.

From Our Utah Correspondent.

PAROWAN, Iron Co. U. T. July 5, 1855

To the Editor of The Mormon:

THINKING that perhaps a few items from far off Utah might not come amiss to you, and as the mail for California is now daily expected, I shall jot down whatever of news will be likely to interest you. A few weeks since our eyes were gladdened by the sight of your interesting and valuable paper—The Mormon—and its well printed columns were eagerly scanned by its numerous subscribers, who had waited long and anxiously for its appearance. By the by, fifteen subscribers in this city received none of the first five numbers, and as yet none of No. 7 have come to hand. I presume they were mailed by you in due season, and doubtless we are indebted to the irregularity or failure of the mail for our disappointment, but if possible we should like to have the missing numbers forwarded. Why I am so ready to suspect the Mail as the cause of our disappointment, is because, during a residence of six years in this Territory, I have never been able to receive a single copy of Graham's Magazines, and of other works which have been mailed to me by several publishers in the City of New York; but being naturally charitable, I endeavor to ascribe the cause of the non-arrival of those works, to the great length of their journey across the plains—which generally occupies from three to four months, and which so fatigues them that they are ready to stop at Laramie, or at other resting places on their route. It is a little singular, however, that speeches in Congress and other political documents, arrive in one-third the time occupied by newspapers and letters, but as I am not sufficiently skilled in the science of mechanic's to explain all the phenomena of motion and velocity, I shall leave the subject for those who are.

Our spring and summer has been quite dry thus far, but the innumerable grasshoppers that cover our plains and mountain sides, appear in fine and sprightly condition, a sight which seems to astonish those who came from climes not so favored in that respect as Utah.

Yesterday was the anniversary of our National Independence, and it was celebrated in a most appropriate manner. At early dawn, a lofty and noble looking liberty pole surmounted by the appropriate emblem of the United States, which had been prepared the previous day, was elevated in the place of the old one, and just as the rays of the rising sun began to tinge the tips of the mountains, our glorious national banner of the stars and stripes, floated out gracefully from its top upon the morning breeze, and was saluted by the roaring of our brass field pieces and howitzers, the enthusiastic shouts of the people, and the soul-inspiring notes of "the Star Spangled Banner," which was performed by the splendid brass band present from Cedar City. After the appropriate number of rounds had been fired by the artillery, the people dispersed to enjoy the festivities and ceremonies of the day, in which a goodly number of visitors participated, from Fillmore and Cedar Cities, and from Paragoonah, Harmony, Santa Clara and the adjoining towns and villages. The day passed off with all the ceremonies, speeches, &c. incident to so important an occasion as the birth day of American Independence, while not a single fight or disturbance occurred to mar the enjoyment of the day, nor was a person seen under the influence of liquor—a fact to which we challenge any town or city in the Union outside of Utah, and of equal size, to furnish a parallel. These facts are significant, as proofs of our industry, sobriety and morality, far stronger than anything we can say, and we cannot but hope, that when we shall be known as we *are* by the honest and upright who are abroad in the world, that the tide of misrepresentation and slander which we as a people have so long triumphantly stemmed, will cease to roll its black and turbid waves upon us, and we shall be known and understood in our true light.

Our Iron Works are progressing finely, and the iron produced thus far it is said, cannot be excelled or equaled by the vast Works in England; and though not in full operation yet, on account of the short time in which the workmen have been experimenting upon the various ores, and other unavoidable circumstances natural to a new country, the time is close at hand, in which Utah will be able to furnish the Western portion of this continent with all the iron necessary for the Pacific Railroad, when it shall be located through our Territory, or for any other purpose.

For fear you may be wearied, by the length of this letter, I will close, wishing you all prosperity in your present undertaking.

Yours, Respectfully, JAS. H. MARTINEAU.

California Correspondence.

SAN FRANCISCO, July 14th, 1855.

DEAR UNCLE: As the time for the departure of another mail is near, I improve the opportunity of writing to you. Since I last wrote, I have been busily engaged in endeavoring to get rooms in which to set up the press, and have been successful in hiring two that answer our purpose pretty well; they are on Montgomery street, one of the principal streets in town. Bro. Orson Hyde, has been here, having crossed the mountains from Carson Valley, stayed about three days and has returned. He was enjoying good health while here. He has, as I suppose, you already know, been appointed Probate Judge of Carson County, the business of this office and of organizing the county, prevented him from making any longer stay here. At present California is inclined to claim Carson Valley as being within her boundaries, but I think it will be unavailing, for there is no doubt in my mind but that it will, when surveyed, fall within the boundaries of Utah.

AUGUST 1st, 1855.

DEAR UNCLE: I commenced this letter thinking that I would send it by the last mail, but when I had written thus far I was prevented from finishing it before the mail closed. I have been busily engaged, with the Brethren who are with me, in getting the press in operation, and have struck off two forms octavo, of the Hawaiian translation of the Book of Mormon. We have been blessed and our way opened up before us sufficiently to admit of us accomplishing all that we have endeavored to do.

When we landed here Bro. Parley had gone, with all those who had the means and the disposition to assist much, to the Valley, leaving but few Saints in this country, and they, generally speaking, were in straitened circumstances. Bro. P. had stored the press, paper &c., after its arrival from Honolulu, S. I., and it was in storage when I arrived. After my return from my visit to see Bro. Parley, of which I informed you in my last, we proceeded to examine the press and material and found everything in good order, with the exception of the ribs of the press which were broken, and which I immediately undertook to have recast.

Bros. Hyde and Parley wrote me a joint letter instructing me to obtain a suitable building in which to set up the press; and to commence publishing the Hawaiian translation of the Book of Mormon; the publishing of a paper was to be deferred for a while. I received a letter, however, yesterday from Bro. Hyde in which he leaves me at liberty to publish a paper and suggests "The Western Standard" as the name or title; he also gives me good counsel in relation to the style of its matter &c. At present we cannot, with the material and hands we now have, publish both the Book of Mormon and the paper, and I think that the paper will have to be deferred for a short time until we have the book more advanced, when it can be better attended to and issued regularly. I feel anxious to see the paper published, as we need an organ on this Western coast in which false impressions can be corrected, and the knowledge of our principles spread more extensively.

* * * * * * *

Bro. Amasa Lyman has been stopping with us about two weeks; he went up a few days ago to Sacramento. He, with about 75 or 80 other Brethren, have come up here from San Bernardino to preach and to try and raise the necessary means to liquidate the mortgage on the Ranche of San Bernardino, which expires on the 7th of October next. Bro. Heywood and Judge Styles were also here from Carson Valley, and returned to Sacramento a few days ago. They came to Carson with Bro. Hyde for the purpose of organizing the county.

* * * * * * *

The Brethren, as also Elizabeth join in love with me to you and George and Angus. I have written to him. I wish you would write when you can and any counsel, instruction &c, you may have to give, will be thankfully appreciated. I wish George and Angus would write every mail. Remember me to Bro. Felt, and the Brethren who are with you. Excuse bad writing as you will see I have written hastily. I remain your affectionate nephew, as ever, GEO. Q. CANNON.

MENDOCINO, Cal., August 6, 1855.

To the Editor of The Mormon:

I arrived in this part of the country the 28th of July, in company with others of our Elders, on a mission from San Bernardino, to preach the gospel.

We left our homes the fourth of July; a good spirit prevails at San Bernardino, better than has for a great while; the Saints are united and awake to the interests of our common cause. A special Conference was called the 23d 24th and 25th of June, and some 80 Elders were sent from San Bernardino throughout this State, for the purpose of preaching the gospel, and gathering up means (from the Saints, the lovers of truth, and all those that may wish to locate themselves in our midst,) to liquidate the debt yet remaining against the Rancho—to gather up those that are feeding upon husks—those that may have the love of truth yet lingering in their bosoms, and any that may receive our testimony: that we may secure their co-operation in making ourselves a home, and establishing peace, virtue, truth and righteousness upon the earth.

The wheat crops have failed pretty much throughout the State, on account of the rust and smutt; other crops look well. The miners are doing a fair business, though money is scarce, and times dull, and a general want of confidence among men of business, and in business transactions. There is that division here, socially, politically, and religiously, that exists throughout Christendom, and I suppose throughout the world. I have never heard of anything existing anywhere upon this little planet, but what a specimen could be found here. There is no party, faction, creed, denomination, nation, or principle, good or bad, of whatever name or nature it might be, but has a representative in California; or has its members of them. And I suppose this strife, confusion, and division, will continue as long as the people are governed by the principles that invariably produce these results.

Soon after our arrival in this place, my colleague (Bro. David Holladay) and myself, gave out an appointment to preach, which we filled yesterday, the congregation seemed to be very much interested; and at the conclusion of our meeting I called for the voice of the people, to know if they wished us to preach again, we got a Mormon vote, (i. e.) a unanimous vote, without a dissenting voice, that we should leave our appointment for another time, which we did. We believe through the influence of the spirit of truth, and our faithfulness, we shall be able to do a good work in this country.

I have obtained three subscribers to your valuable paper, I would just say that it is my honest opinion, that if our Elders would use their influence to get our own publications as widely circulated as possible, that it would be wielding an influence, among both saint and sinner, that would be second only to that of our exertions in preaching the truth; I can say for myself, that I have through this channel, obtained a knowledge of things, and gleaned an amount of information, that is incalculably more valuable to me, than all the gold of California; and obtained it with but a trifling expense. I must bring my letter to a close. Dear Brother I pray God to sustain you in your arduous undertaking. Yours &c.,

HENRY G. BOYLE.

Foreign Correspondence.

RUE DU CENDRIER 108, GENEVA,
Switzerland, Aug. 20, 1855.

Dear Brother Taylor:

I have received Nos. 18, 20, 21, 22 and 23 of your highly interesting paper in exchange for the "Darstelle." You will please accept my thanks for your kindness. I have sent you the first three Nos. of the "Darstelle," and shall send No. 4 in a few days. It's suspension for a month is the reason you have not received it ere this.

In compliance with your request to the Elders scattered abroad, I will give you a brief account of the work in these missions.

In Switzerland two languages are spoken by the inhabitants, viz: the French and German. The latter is by far the most extensive. In the French portion, namely, the Cantons of Geneva, Vaud, and Neufchatel the work is almost dead. On the first introduction of the Gospel in those countries many joined the Church, and for a time the work prospered; but for about a year and a half past nothing scarcely has been doing. Occasionally a person is baptized; but generally speaking there is no inquiry, and the people seem altogether unprepared to receive the message which we bear to them. In some of the German Cantons the work wears a more lively appearance. It is not two years since the introduction of the Gospel into those Cantons. The work took well generally, the labors of the Elders were greatly blessed, and doors were opened on every hand for the preaching of the word.

The progress of the work did not agree, altogether, with the feelings of those in authority, and, consequently, our bretheren were arraigned before Mayors, Judges, &c., imprisoned, and finally banished from the country. At present there is not a missionary in German, Switzerland. The authorities no doubt imagined that the banishment of the missionaries would be the banishment of the work they promulgated; but no! the principles of truth had taken root in honest hearts, the Holy Priesthood had been given to good men, and although the men who took the Gospel into those parts were banished, they left behind them something that cannot be banished—the Gospel of Christ, and the power to administer its ordinances. It must be said in favor of the native bretheren in those Cantons that they labor with a zeal and determination that does them credit. The results are the increase of the work, and a further development of their powers. The Saints generally are good and *malgré* the fines, that are sometimes imposed upon them for accommodating the Elders, they continue to do their utmost for the giver of the glorious cause which they have espoused.

Before leaving this part of my communication I would add, that the banishment of our brethren from some places was not so much the wish of the authorities as of the people. The people raise an excitement, make a request, and the authorities accede thereto. This, the Chief of Police at Zurich told one of our brethren.

In Piedmont we make but little progress. The Vandois valleys are the only places where our Elders can stay. Efforts have been made in Turin, Nice and other places of importance, but without effect. In the valleys the people are very ignorant, and very poor. The persecutions they have suffered for their religion makes them cling to it with a tenancity unknown among the generality of *le monde religieus*. All these things are so many obstacles in the way of our brethren, and a strong barrier against the progress of the Kingdom of God.

In two of the German States several people are investigating the work and calling for Elders, but religious intolerance is such as to forbid great steps; we hope, however, to do some good by improving these opportunities to the best possible advantage.

In these countries, as well as in America, spiritual influences, and as spirit-rapping, table turning, &c., have followed the preaching of the Gospel, but more particularly so its rejection.

As you will have seen, probably, from the papers, some severe shocks of earthquake have been felt throughout Switzerland, and parts of Savoy, France and Germany. They were felt here on the 25th and 26th ult., throwing down chimneys, tiles, &c., which was the extent of their ravages. In some other parts, however, they were more severe. In the Canton de Vallois, which is one of the most mountainous districts of this country, and bordering some of the highest Alpine Mountains, the ground opened for some distance, large racks were hurled from the positions they have occupied from time immemorial, and church spires, particularly, were visited with a tremendous shaking and shattering. The villagers in some places preferred tents for some days, to the risk of being buried in the ruins of their miserable *domiciles*.

For a description of the political and religious position of Switzerland, I would refer you to "A Chapter on Switzerland," by Elder T. B. H. Stenhouse, published in No. 1, Vol. 14, "Millennial Star." It is an excellent article, and is as applicable to 1856 as to 1852.

Praying God to bless you in your labors, and with kind love to yourself and all connected with you. I am, yours truly,

DANIEL TYLER.

One Week Later From Europe.

THE arrival of the Africa at Halifax on the 11th inst., furnishes one week later news from Europe, as follows:

THE WAR.

The papers contain many interesting details of the recent battle of Traktir Bridge, on the Tchernaya, but few new incidents.

Generals Simpson and Pelissier both furnish reports. They say the Russian attack was a deliberate effort to raise the siege of Sebastopol, and if the Russians had succeeded in holding the heights on the Allies' side of the river, they intended further to attack the Allies from four points, namely: A main attack on Balaklava, another on the British camp, and another simultaneously on the extreme right and left of the French lines. Documents found on the body of a Russian General indicate this.

Gen. Simpson estimates the Russian force at 55,000 infantry and 6,000 cavalry, with 160 guns. The French had only 12,000 men and four batteries engaged.

The Sardinians had 4,500 men and twenty four guns engaged, while the English had only one battery in play.

The battle began at break of day. The Russians crossed the river on floats, and drove in the Allied outposts.

Gen. Simpson says the Russians advanced three times with the most determined bravery. Thrice they carried the bridge and crowned the heights, but were thrice driven back by the French batteries.

The Zouaves charged them with the bayonet, and the English battery made great havoc as they retreated to the river.

The English Lancers and French Mounted Chasseurs were stationed in the plain, but could not pursue the retreating army as the Russian batteries kept up a fire from their own side of the river, and thus covered the retreat.

Gen. Pelissier calls the French loss 17 officers killed, and 53 wounded; 172 men killed; 150 missing, and 1,160 wounded. The Sardinian loss was 250. The loss of the Russians was 3,000 killed, and 5,000 wounded, including 1,600 wounded prisoners in the hands of the French, and 200 in the hands of the Sardinians. The Turks were not engaged.

The Russian report admits great losses and three generals killed. It attributes the loss to the too great impetuosity of the right columns of attack. The Russian troops engaged had just arrived in the Crimea.

Gen. Gortschakoff commanded in person from the Mackenzie heights. The Grand Duke Constantine was not present, although it was stated that he was.

The condition of the Russian dead showed that they had been subjected to a long march and had suffered considerable hardship, which partly confirms Napoleon's recent statement that to his knowledge Russian resources are exhausted.

General Pelissier issued a grandiloquent order announcing the victory, but his account does not find favor in Paris. They say that he did not make the most of his victory, nor prepare a sufficient force to crush the attack.

FROM SEBASTOPOL.

General Simpson's mail dispatch of the 18th says: General Pelissier having announced to me that the batteries against the Malakoff and adjacent works were prepared to open fire, it should be commenced yesterday morning against these works and the Redan. This was continued throughout the day, and the effect produced was as much as was anticipated. The Russian fire, which at first answered briskly, became by evening feeble. In the afternoon, shells from our mortars ignited, and a number of them exploded in one of the enemy's batteries, doing apparently much damage. Captains Oldfield and Hammet have been killed. The British loss 138.

General Gortschakoff, on the night of the 27th, telegraphs: Affairs are unchanged, but the fire of the Allies is occasionally very strong.

There is a report in London to-day that General Simpson is sick, and that General Bentinck, the senior officer, has taken command.

Decisive operations will not be undertaken until the Allies have crossed the Tchernaya, and occupied the heights on the right bank, and succeeded in separating the Russian forces on the Tchernaya and Belbec Rivers. The reinforcements are collecting for this purpose. Meantime, however, the Russians are expected to offer the Allies another battle near the Cemetary.

The Russians are daily expecting the arrival of General Parmitine, with 9,000 cavalry 3,000 infantry and 160 guns.

ASIA.

Oma Pacha definitely takes command in Asia, and would leave on the 21st for Trebizonde. Osman Pacha has command of the Second Division, and the troops will be conveyed in English steamers to Trebizonde.

We have no reliable intelligence from Kars or Erzeroum.

The Russians have reestablished communications between Genitchi and Arabat.

Several new Russian ships are to be built this Winter at Nicolace.

THE BALTIC.

The Allied Fleets have retired from before Cronstadt, and have taken up another position. A dispatch stating that gun-boats were returning home, led to the belief that the campaign had closed; but it now appears that sixteen ships or gun-boats returning were those which have been disabled.

The London Times contains an editorial article, couched in very severe language, on the non-effectiveness of the fleet, and says that "Nelson and Collingwood must blush in their graves."

DANTZIC.

Private letters state that the loss of the Russians in Sweaborg was not less than 2,000 men. The Russian paper Nord says that the loss was only 50 killed, and that 1,300 guns still remain in position, and that the batteries are wholly uninjured.

NEGOTIATIONS.

The Berlin correspondent of the Augsburg Gazette, states that the Prussian Cabinet has recently replied to Count Buol's circular, to the effect that Prussia is disinclined to make any change in her policy in regard to the Eastern question, because she is unable to see what practical guarantee the often-mentioned four points can afford for its settlement; further, that Prussia cannot consent to bind herself to these four points, while the parties principally concerned reserve to themselves the right of going beyond them. Finally, Prussia repeats the decision of the Germanic Bund, made last December, acknowledging the suitableness of the proposed conditions of peace, without, however, pledging itself to maintain them.

From the above it is evident that Prussia and the Germanic Federation stand precisely as they did 12 months ago.

The Austrian papers make complaint that the assistance lent by the Western Powers to the Sultan is fast changing into occupation of Turkey.

The correspondent of the London Times in Paris writes, after comparatively a long period of silence, respecting Austria: "The Austrian policy is such, that it is again stated in high quarters, that the French Government has reason to be satisfied with that power."

In reply to Austrian remonstrances, Great Britain is said to have stated, that the question of nationality will not be introduced into the present crisis, and that the depot of the Italian recruits, now at Novarra, will be removed further from the Austrian frontier.

A Berlin letter says that Count Nesselrode had addressed another letter to the Russian Ambassador, in which he says the Czar is willing to make honorable terms of peace.

MISCELLANEOUS.

A letter from Constantinople, under date of the 20th ultimo, says a Council was held on the 18th, at which Ministerial changes were decided.

Lord Stratford had gone to the Crimea. The Duke of Newcastle had been sick in camp but was recovering.

The Nord, Russian journal, says: Omar Pacha freely expressed himself at Constantinople that the Allied Commanders—especially General Pelissier—were humbugs, and that he should twice have lost his army if he had followed their advice.

Betts, the Engineer, writes that the Balaklava Railway is in a condition to stand the Winter.

Abdel Kader had arrived at Constantinople.

GREAT BRITAIN.

A national shilling subscription is proposed to be raised for a testimonial to Admiral Charles Napier.

A fiat of bankruptcy has been issued against Edward Oliver.

Five hundred Highlanders had embarked on board the steamer Hansa, at Liverpool, for Malta. On board of the Great Britain, Cavalry were about to embark

The export of iron north of Dunkirk is prohibited, and a bond is required whenever exported.

The potato harvest in Ireland is favorable on the whole.

FRANCE.

Dullness prevails in political affairs.

The Austrian Archduke Maximilian has arrived at Toulon.

The Kings of Sardinia, Wurtemberg and Bavaria are expected by the Emperor.

The crops throughout France are satisfactory.

The harvest in Algeria is excellent.

BELGIUM.

A Commission has been appointed to revise the Tariff.

SPAIN.

Committees appointed are considering the Tariff question.

Foreigners are exempted from the forced loan, but are invited to contribute to it.

A Paris rumor is that we may expect from day to day to hear of the involuntary abdiction of Queen Isabella, and of important events in Spain.

The Duke of Montspensier is openly agitating.

ITALY.

The export of Breadstuffs is prohibited from the Roman States.

In Naples the political ferment continues. Many arrests have been made.

AUSTRIA.

It is rumored that a new loan of two hundred million florins is about to be raised to repay the Vienna Bank advances.

The Austrian Lloyds undertake to open steam communication between Trieste, North African ports, Spain and Portugal.

The Austrian Engineers officially report favorably on the proposed ship Canal from the Danube to the Black Sea.

GREECE.

The Currant crop of Cephalonia is very deficient—prices opened at one hundred and fifteen dollars.

Athens, 24th.—The Ministerial crisis is unchanged.

DENMARK.

The King of Denmark is visiting the King of Sweden. The question of the Sound dues continues to perplex.

INDIA AND CHINA.

We have dates from Bombay to July 30. The intelligence from India is important.

A formidable insurrection had broken out in the centre of Bengal. The insurgents are the Santals and other tribes occupying the Rajamahal Hills—a bold and hardy race. They number from thirty to fifty thousand men, acting in five parties, and are armed with axes poisoned arrows, and a few fire-arms. They have spread over the country a hundred miles in extent, destroying everything European, and pretend that they are led by their God in person. The few Europeans have entrenched themselves until assistance shall arrive. The insurrection was so little anticipated that there were not a thousand troops within a hundred and fifty miles.

The London papers have soothing editorials on the subject of the intelligence confirming the recent collision of the Russians with the Khan of Khiva, and repulse of the latter.

Persia is quiet.

Shanghai advices are to June 29. Quietness was prevailing there and at Canton. Food was plentiful. Communication with the interior had been partially reopened. An enormous butchery had been perpetrated at Canton. One thousand were executed for sympathizing with the rebels. The Insurgents were losing ground in the North.

New Books.

WE have received from San Francisco the first form of the Translation of the Book of Mormon into the Hawaiian or Kanaka language. It is translated and published by Elder George Q. Cannon, who has been laboring for several years, with very great success, in the Sandwich Islands.

The form, as to typography, present a neat, pretty appearance, and the printing is well executed; but we must leave somebody else to judge of the merits of the translation. We think Kanaka is very appropriate, for it is very plentifully interspersed with k's.

We hail it as a messenger of light to the Pacific Isles, and congratulate Elder Cannon in being so far able to master that barbarous language as to present to his numerous converts and those of his colleagues, and to all the Hawaiian Islanders, the pure gospel of Jesus Christ in their native tongue, as taught to the aboriginal inhabitants of this continent. The scriptures say truly, "The isles shall wait for his law."

We cannot but reflect with astonishment upon the rapid spread of this work, and the numerous translations of the Book of Mormon in so short a time.

The following is a list of its translations:

Translated from the plates into English by Joseph Smith.

From English to Welsh; we think Dan Jones.

" " " French, John Taylor & Curtis E. Bolton.

" " " Italian, Lorenzo Snow.

" " " Danish, Erastus Snow.

" " " German, John Taylor and G. P. Dykes.

" " " Hawaiian, George Cannon.

" " " Spanish, Parley P. Pratt, not yet published.

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES	
Sugar, crushed, per lb.	$0 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 25
Tea, Imperial, Gunpow'r	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	35
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb	50
Figs, per lb	60
Cloves, per oz.	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18¾
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom salts "	30
Beeswax "	75
Indigo, $2 pr lb, or pr oz	15
Gum Camphor, per oz.	15
Gum Arabic "	15
Cream Tartar "	15
S C Soda "	10
Turkey Opium "	75
Golden Seal "	[illegible]
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb.	40
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea 10c and	15
McGuffy's 1st Reader	30
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$2 25
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 50
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 00
Hoes	1 25
Concave Augers, per ¼	25
Bits "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	30

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 2 sheets	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS.	
Size.	Gross
½ inch	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast) Per pair.	
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	15
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb	70
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 00
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 25
Kacks	40
Sole Leather, per lb	50
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	1 75
do and Bowl	5 00
Oil Bergamot, per oz.	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16⅔ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	30
Denims	35
Cotton Batten, per roll	50
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	35
Eggs, per doz.	25
Cheese, per lb	25
Bacon, smoked, per lb	25
Shoulder "	30
Ham "	35
Middle "	40
Wheat, per bushel	2 50
Corn "	2 00
Oats "	1 75
Barley "	2 00
Onions "	2 00
Sugar cured Beef, pr lb	20
Beef, fresh, per lb.	9
Mutton "	10
Tongues, each	60
Tallow, per lb	20
Lard "	20
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $4 to	6 00
Adobies, per 100	3
Stone, per cord	12 00
Cows, ea., from $30 to	60 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

The wife of Dr. D., of Moweaqua, Illinois has eloped with one of his students, Robt. Madison, leaving her two children. A private letter says the philosophical doctor knew she intended to elope, but didn't think it worth while to exercise his prerogative—*the veto power*.

Stars.

WE have on hand a number of the present volume of the MILLENIAL STARS, from the 1st to the 28th No.

Price for the year $2 25
" " half year 1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Wholesale Price Current.

NEW YORK, Sept. 14, 1855.

ASHES—Pot ... per 100 lb.	$6 25 a 6 37½
Pearl	6 37½ a 6 43¾
CANDIES—Stuart and Bussing's best, assorted ... per lb.	— a —
Ordinary	— a —
CANDLES—Sperm ... per lb.	33 a 35
Adamantine	24 a 30
Mould, yellow	16 a 16½
COFFEE—Java, white	14 a 14½
Mocha	14½ a 15
Laguayra	10 a 12½
Maracaibo	10 a 12
St. Domingo (cash)	10 a —
DRUGS AND DYES—Alcohol. pr. gal.	— 84 a — 90
Alum ... per lb.	— 2¼ a — 2½
Arrowroot	— 35 a — 87½
Arsenic, powdered	— 2 a — 2¼
Asafoetida	— 5 a — 25
Borax, refined	— 28½ a — 29
Brimstone, American, roll	— 2½ a — —
do crude ... per ton.	32 — a 35 —
Camphor, crude ... per lb.	— — a — —
do refined	— 38 a — —
Castor Oil, No. 1	1 15 a 1 20
Chlorate Potash	— 36 a — 38
Cochineal	— 75 a 1 15
Copperas ... per 100 lb.	1 25 a — —
Cream Tartar ... per lb.	— 29 a — 30
Gum Arabic, picked	— 35 a — 38
Gum Copal	— 30 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublimized	5 75 a 6 —
Ipecacuanha	1 75 a 2 —
Madder	— 10½ a — 10¾
Magnesia	— 15 a — 17½
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 20 a — 22
Oil Anis	5 50 a — —
Oil Bergamot	1 90 a 2 20
Oil Cassia	3 50 a 3 75
Oil Lemon	1 90 a 2 20
Oil Peppermint	4 — a 5 —
Opium, Turkey	4 — a 4 12½
Otto Rose ... per oz.	3 50 a 6 50
Oxalic Acid ... per lb.	— 29 a — 31
Phosphorus	— 85 a — 87½
Quicksilver	— 50 a — —
Rhubarb, China	2 50 a 2 75
Saleratus	— — a — 6
Sal Ammoniac, refined	— 12 a — 12½
Senna	— 9½ a — 12½
Shellac	— 9 a — 12½
Sugar Lead, white	— 14 a — 15
do brown	— 9½ a — —
Sulphate Quinine	2 65 a 2 75
Tartaric Acid	— 45 a — —
Verdigris	— 38 a — 39
Vitriol, blue	— 9½ a — 10
DYE WOODS—Camwood ... per ton.	65 — a 70 —
Fustic	19 — a 28 —
Logwood	19 — a 25 —
FLOUR—State, common ... per bbl.	7 75 a 7 81¼
Michigan and Indiana	8 12½ a 8 25
Genesee, extra	9 — a 10 50
Rye Flour	5 75 a 7 —
Corn Meal	4 75 a 5 12½
FRUIT—Raisins ... per box.	2 80 a — —
Raisins, layers	3 25 a 3 37½
Currants ... per lb.	— 15 a — 22
GLASS (American window)—	
6x8 to 8x10 ... per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat ... per bush.	1 70 a 2 05
Corn, round yellow	— 90 a — 92
Barley	1 12 a 1 18
Oats, Western	— 45 a — 47
Beans	3 12½ a 3 25
GUNPOWDER ... per 25 lbs.	4 25 a 4 50
INDIGO ... per lb.	— 17½ a 1 40
IRON—Pig, Eng., Scot ... per ton.	36 50 a 37 50
Bar, Eng. refined	65 — a 67 50
Sheet, Russia, 1st quality ... per lb.	— 14 a — 20
Sheet, Eng	— 3¼ a — 4¼
LEAD—Galena ... per 100 lbs.	6 37½ a — —
Sheet and Pipe	7 75 a — —
LEATHER ... per lb.	23 a 30
MOLASSES ... per gal.	33 a 39
NAILS—Cut, 4d and 6d ... per lb.	4 a —
Wrought, 6d and 20d	8 a 11
OILS—Olive ... per bskt. 12 bottles.	3 37½ a 3 50
Olive, in casks ... per gallon.	1 20 a 1 25
Linseed	— 92 a — 93
Whale	— 80 a — 83
Lard, winter	— 95 a — 98
PAINTS—Lead, red, Am. ... per lb.	— 7¼ a — 7½
Lead, white, Am., in oil	— 8 a — 8¼
Lead do do dry	— 7¼ a — 8
Ochre, yellow, French, dry	1 87½ a 1 75
Ochre, in oil	— 4 a — 6
Spanish Brown, dry ... per cwt.	— 60 a — 75
Litharge ... per lb.	— 7½ a — 7¼
Vermilion, Chinese	— 90 a 1 —
Venetian Red ... per cwt.	2 — a 2 37½
RICE ... per 100 lbs.	5 75 a 6 25
SALTPETRE ... per lb.	7 a 12½
SEEDS—Clover ... per lb.	— 10¾ a — 11
Flax, American, rough ... per bush.	1 85 a 1 90
Linseed, Calcutta	2 30 a 2 35
SOAP—New York ... per lb.	4 a 7
Castile	11 a 11¼
SPICES—Ginger, Race ... per lb.	4¾ a 5
Mace	90 a 92½
Nutmegs	92½ a 95
Pepper	10½ a 11
Pimento	12½ a 13
Cloves (cash)	12½ a 14
SUGAR—New Orleans ... per lb.	7¼ a 8½
Havana, white	8½ a 9
do brown	7 a 8½
Stuart's crushed	8 a —
SUMAC, Sicily ... per ton.	70 — a 82 50
TEAS—Gunpowder and Imperial ... per lb.	20 a 65
Hyson	22 a 60
Young Hyson	18 a 55
Hyson Skin	5 a 32
Black	17 a 55
TIN ... per lb.	29 a 31
TOBACCO	7 a 45
TURPENTINE ... per 280 lbs.	3 25 a — —
TAR ... per bbl.	2 50 a 3 —
SPIRITS TURPENTINE ... per gallon.	— 45 a — 46

Corrected to Sept. 14.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? On devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL, Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS, Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND,
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries.
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE,



SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. je30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-t

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

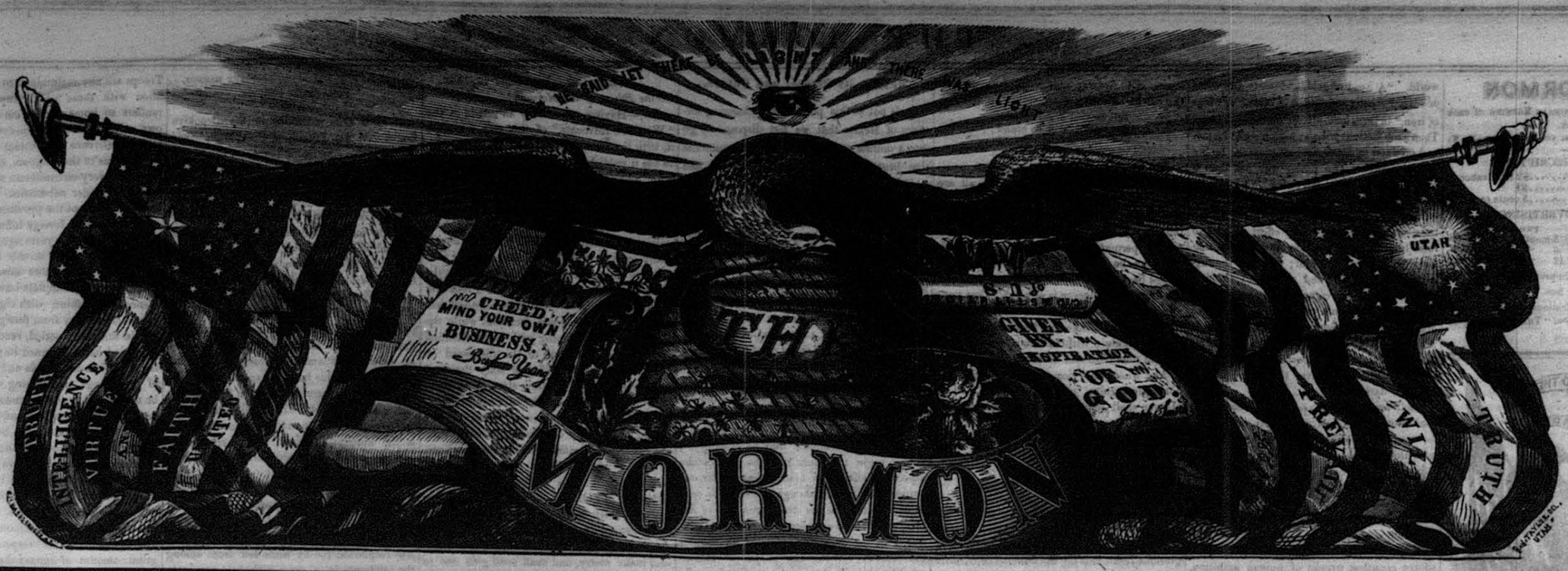
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon! That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., David Smith, } Sons of the Prophet;
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 31. NEW-YORK, SATURDAY, SEPTEMBER 22, 1855. PRICE FIVE CENTS.

Poetry.

Woman's Rights.

BY MRS. N. P. LASALLE.

It is her right to watch beside
The bed of sickness and of pain;
And when the head almost despairs,
To whisper hopes of health again.

Her right, to make the hearth-stone glad,
With gentle words and cheerful smile,
And when man is with care oppressed,
His wearied spirit to beguile.

It is her right to train her sons,
So they may Senate chambers grace—
Thus, is she with more honor crowned,
Than if herself had filled the place.

It is her right to be admired
By every generous, manly heart,
When, with true dignity and grace,
She acteth well a woman's part.

She hath a dearer right than this,
To be in one true heart enshrined—
Who, though the world may all forsake,
Will cherish still, and still be kind.

And there is yet a higher right,
Which, also is to woman given;
'Tis hers to teach the infant mind
Those truths divine which came from heaven.

What would she more then to perform,
On earth, life's holiest, sweetest tasks!
When you a perfect woman find,
No other rights than these she asks.

One Thing Needful—An Inspired Head.

A short time ago a leading article appeared in the Family Herald, with the following title —"A Great Man Wanted." This article was written with special reference to England. The writer says, "We have all the materials for doing everything well, but we want a sole directing mind at the head of affairs, to make our materials available." And as a consequence of not finding this "sole directing mind," he further says, "We have all sorts of perplexities, dilemmas, quibbles, questions, doubts, and disputed points, as if the whole system were invented by lawyers, for the purpose of keeping themselves and their families flourishing, like the green bay tree, for all generations."

The Herald hits the truth when it declares that one of the greatest wants of England is a "great man," who can "speak as one having authority, and not as the scribes," whose word is law, and whose will is carried out universally in a spirit of intuitive, spontaneous, perfect oneness. And we will predicate the same of all the world. Such a ruler no nation upon the face of the earth can now rejoice in, *except the Kingdom of God*. But instead thereof, we see, speaking in general terms, either a potentate of naturally strong mind and great energy, ruling principally by the force of his own iron will; or one of ordinary abilities, ruling through the traditions of his subjects. The dominions of the first of these characters are very often visited with political eruptions at his death, for then the burning lava of discontent, proud ambition, or perhaps innocent indignation, is no longer held in check by the incubus of his mighty presence, but bursts forth, increased in furious heat by being so long smothered, and rapidly creates a new aspect in the state of affairs. The sceptre of the second kind of potentate continually trembles in his hand—every new ray of light that penetrates the public mind may show them a "more excellent way" in governmental affairs, to his imminent peril; and more than this, party and faction may contrive to bring in an entirely different order of things, and rule of governmental procedure. The ruler of iron will has strength and efficacy in his government while it endures, but alas, its existence depends upon the brittle thread of his own life, or perhaps only until a "stronger than the strong man" shall dethrone him. The monarch of ordinary, weak, or vacillating character is in perpetual danger of losing his exalted position, and, his kingdom wanting confidence in its ruler, or being divided in opinion concerning him, is but weak and half-hearted at the best, and consequently the most promising measures are frequently so whittled down, evaded, or thwarted, by friends or foes, as to prove any thing but effectual in cases of exigency.

From the earliest ages to the present, man has tried his best and his worst at government, and has signally failed all the time. Were now are the powerful nations of antiquity? Where the governments which once kept the world in awe, and dictated laws to the ends of the earth? Echo answers, where? They arose, flourished, and decayed. They were weighed in the balances and found wanting. The magnificence of their remains proves only the completeness of their failure. Many of these governments had "great men" at their head, but not great enough, or, to speak ironically, perhaps too great. At all events, something was wanting—something human wisdom has not yet found out. The "right man" at the head was wanting, nor has the world yet discovered that man.

As with nations, so with societies and institutions, religious or merely secular. They have been originated, have secured a certain amount of influence over men, and have either come to naught, or have failed in regenerating society. The "great man" has not appeared on their stage.

But will this "great man" never appear? Must the world go on as it has been going, ebbing and flowing like the tide, but advancing none? The world has a vague idea that there is a "coming man," who will be of the "right" stamp. Scripture declares that such is to be the case, and not a tittle of the sacred word shall fail.

But who shall this man be? Whence shall he derive his authority? In what manner shall he make his appearance? Shall he be some mighty emperor at the head of his splendid court? Or some victorious general at the head of his magnificent army? Or some profound philosopher at the head of the learned and subtle schoolmen? When he does come, will high and low, rich and poor, learned and unlearned receive him with acclamation, as the "desire of all nations?"

Whithout egotism we declare that we can answer the above questions. We can speak definitely of the man, his authority, his manner of appearance, and his reception, and thus bestow a word of wisdom and information which is beyond all price. Let the nations listen, and all the inhabitants of the earth give ear! The "great man wanted" to set in order and direct religion, and government, from that of the nation to that of the family and the individual, is an *Apostle*, *Prophet*, *Seer*, and *Revelator*, who is appointed to the Holy Priesthood by God, to reveal His will to men, and to establish His kingdom and government upon the earth, that truth and righteousness may cover it as the waters cover the mighty deep, and mankind no longer grope as blind men for the wall. The honored person who first received this authority in these days was Joseph Smith, a poor and unlearned stripling. He was rejected by the mighty and wise of the day, and of the poor but a few believed his testimony. Notwithstanding this, he laid the foundation of the great work of reformation, regeneration, and restitution which all admit is necessary, but which so very few are willing to aid with their whole heart. That foundation no man can uproot. After the assassination of Joseph Smith, his mantle fell upon Brigham Young, who now in the Territory of Utah wields that authority. To his standard thousands of the pure in heart annually flock.

We have let the "cat" out of the bag, but we are aware of the consequences, and have counted the cost. We are perfectly conscious that, in acknowledging the hand of the Lord and the instrumentality of a Prophet in this matter, we are raising a nest of hornets, in the shape of unbelievers, about our ears. But no matter, with us truth will out—at the proper time. And if we thereby gain the favor of the Lord, which we undoubtedly shall, of what avail is the enmity of the world? "If God be for us, who can be against us?" A few of the poor amongst men—honest in heart, who have been long and anxiously "waiting for the consolation of Israel," will receive our testimony as the very bread and water of life to their hungry and thirsty souls. And the Holy Spirit of God shall bear testimony with their spirits that we speak the truth of heaven. The emperor and the king, who roll in luxuries, and fare sumptuously every day; the uninspired preist, who "preaches for hire and divines for money;" the statesman, whose little-great soul is not sufficiently capacious to receive aught but paltry, petty, party politics; the philosopher, who glories chiefly in his intellectual power and attainments; the general, who rejoices in his stalwart warriors, arrayed in all the magnificent "pomp and pride and circumstance of war;" the lawyer, the "open Sesame," to whose legal lips is the magic "six-and-eight-pence" down; the tradesman, whose contracted mind scarce looks beyond his counter; the debauchee, who diverts the stream of life into the very gulf of death; the murderer, the liar, the drunkard, the whoremonger, and the giddy, vacillating multitude who sail for ever with the stream—these are they to whom our words are words of fire, because they token forth the end of sin and vile hypocrisy.

But why should men, almost universally, rise up against the Lord and against His anointed? Why are the very imperfect governments of human invention so very sweet to the palate, and the perfect govenment of heaven so exceedingly distasteful? Do the breathings of inspiration go forth among the nations as the exhalations of the deadly Upas tree? Verily they are treated as though they did. But we fearlessly assert that the adoption of the government of heaven upon the earth is consistant not only with the Scriptures, but with the highest wisdom, the purest reason, and the soundest common sense. Mankind must be governed by truth or by error—if by truth, then by God, who is truth impersonated; if by error, then by the devil, who is error impersonated. Following the matter to its practical working, we arrive at the conclusion, that if men are governed by truth and God, it must be through His representative upon the earth—an Apostle, Prophet, Seer, and Revelator; if by error and the devil, they must remain subject to their present genius of government, they must submit to the devil's representatives on the earth—those who, like him, have assumed an authority to which they have no righteous claim. What could be clearer and more self-evident than this? Yet with heart and soul will men, and religious men too, reject all overtures from the Almighty, and close their ears to every suggestion of inspiration, preferring to grope along, as their forefathers have done, in the wilderness of error, and the thick darkness which invariably covers the earth when the lamp of revelation is extinguished, and the rays of inspiration are shut out.

Our testimony may be unpopular, we may be considered impostors, fanatics, or enthusiasts, but we declare, and history abundantly proves the fact, that no society or nation can progress towards perfection unless led by the Lord through his Holy Priesthood. Those societies or nations who are not so led, are continually subject to and distracted by divisions, envyings, strife, violence, murder, wars, tyranny, oppresion, and every species of corruption, which will infallibly eventuate in dissolution and utter ruin. But those who are led by the Lord must progress in truth, virtue, peace, prosperity, power, influence, dominion glory, and happiness, for He has attained to these things, and knows how to lead others in the same path, and there is no stand-point with those who follow Him. It is impossible for those who are governed by Satan to become perfect in truth and virtue, for he has never attained to those things himself, and therefore cannot direct others in the pursuit of them.

We have read of a certain Prophet named Joseph, who was inspired of the Lord, and, thereby saved all his father's house, and the inhabitants of the country of the Nile, and indeed many other countries, from the fatal effects of seven years' famine. The king of the country made this Prophet "ruler over all the land," and so able and judicious was his administration that "there was corn in Egypt," and consequently salvation, when the dearth, like a gaunt spectre, was stalking through every other land, leaving a mercilessly withering blight in his wake. Here is a manifest demonstration of the truth that a Prophet of God is the proper person to direct the affairs of a nation. After this famine, in whom would Pharaoh have most confidence to administer the affairs of his kingdom—his wise and learned statesman, or Joseph? Would he be likely to discard the man who, by an inspired masterstroke of policy, and at the same time at the urgent request of the people, made them, their cattle, their land, and all they possessed, the personal property of his royal master? Joseph and his kindred were held in honor and esteem until "there arose up a new king over Egypt, which knew not Joseph." Having saved the nation from death, He was more entitled than any other man to rule.

But we need not go back to ancient times for examples. In our own day has it been demonstrated that an inspired man, though with little education, and little practical knowledge of the subtle ways of the world, can organize a system which confounds the wisdom of the wisest worldling, and brings to naught the understanding of the most prudent among the nations. Twenty-five years ago Joseph Smith laid the foundation of a work which is considered the wonder of the age, commenced to establish a community which is accounted the greatest phenomenon of the nineteenth century, and he did this not by his own wisdom, but by inspiration from heaven. He organized the Church of Jesus Christ of Latter-day Saints, originally of six members, by revelation from the Almighty. And with what effect? Times without number have divines statesman, editors, rejoicing in the largest experience, the most extensive knowledge, and the widest influence, prophesied that the Prophet and the Saints would come to naught, and not only prophesied this, but have tried to bring it about, yet all with no effect, except to increase the stability and influence of that which they sought to overthrow and annihilate. Is it not a great argument in favor of inspired leadership, for a young, poor, illiterate man to give to the world, in the middle of the nineteenth century, a new religion, a new system of theology, a new organization, and new social laws and relations, and do it in the midst of the most pitiless storm of calumny and law-defying opposition from the learned, powerful, and repeatedly pious of the age, yea, not only from them, but from all classes of men? And is not this argument clinched by the fact that the success of said religion, theology, organization, laws, and relations should be so remarkable as to be deemed altogether unique—without parallel in sacred or profane history?

Joseph Smith, by the sheer force of principles revealed from heaven through him, gathered together a people from the four quarters of the globe, built cities for them to dwell in, and temples in which they might be taught more perfectly of the Lord, yet his successor, Brigham Young, having been called to take hold of the work in the advanced state it had reached at the assassination of Joseph, has been enabled to offer a more extended, a world-wide example of the superiority of inspired leadership. When the Saints were compelled to quit Nauvoo, Brigham Young, like a second Moses, led the Latter-day Israel safely from the midst of their enemies' camp, through a wild, uncultured, Indian wilderness, to an abode of peace in the midst of the Rocky Mountains, and did all this without assistance, except from his brethren and his God. So far were the American people from helping to lighten the privations and hardships of the great exodus, that they bought some of the exiles' property as a greedy lawyer would buy it—for an old song, and drove them from the remainder without pay. But this was not all. The government, in the height of its magnanimity, made demand for, and obtained, a battalion of 500 of the best and ablest of the camp to fight against the Mexicans, while affectionate wives aged and decrepit parents, and helpless infants were left in the midst of the Indians, on the outskirts of that civilization which had ruthlessly driven men, women, and children from their much-loved homes. But the exodus was accomplished, a new settlement was made which prospered so as to become a territory in three years. And from that time nothing has prevailed against the onward progress of this great work. Those who have lifted their puny arm against the Lord and against His Prophet and people, have been speedily confounded, and have been so signally discomfited as to fly on swiftest wing to congenial climes. The success of the Saints, since their settlement in Great Salt Lake Valley, is universally admitted to be without a parallel. They have been constantly receiving accessions to their numbers, brought together by the power of their principles alone, and all coming from places 1000 to 10,000 miles remote from the common centre. This has all been done by a poor and universally despised and persecuted people, without assistance, except from the Lord, and with the flower of their manhood abstracted from their camp.

With infinite advantage to our argument, we might refer, by way of contrast, to the position of Britain for the last year. She boasts of the most pious and learned divines, the wisest and most experienced statesman, the most able administrative tact, the first business talent, a navy as numerous as those of all the rest of the world put together, a mercantile marine that penetrates nearly all the waters of the globe, riches above other nations, and stores in profusion, yet has she proved herself utterly incompetent to save her expeditionary force of 30,000 or 40,000 men from starvation. She was not poverty stricken, like the Saints. She was not driven from her home. She was not a thousand miles from the luxuries, comforts, and even the necessities of civilized life. The flower of her manhood was not dastardly drawn from her midst. No, she had none of these things to contend with. Yet did she prove as signally deficient for the emergency she was placed in last winter, as Brigham Young, destitute of all those resources, proved himself efficient for his emergency. Six Crimean miles were more disastrous to England than were a thousand miles of American prairie and kanyon to Brigham Young. If during the past year Britain had been subjected to the government of the Lord, through a Prophet—say Brigham Young, would she have been so disgraced in the eyes of the nations? Let the honest thinker answer.

In conclusion, we will observe that the Lord has set His hand to teach the nations, if they have not already learned, that the people who are not governed by Him and His laws cannot prosper, but must be brought to naught, in the very nature of things. And we invite all emperors, kings, princes, rulers, and people on the face of the whole earth to come without delay and make their peace with God, through His Prophet Brigham—surrender themselves, their wives, their children, their authority, their riches, and their possessions to Him as the rightful owner, for the "earth is the Lord's and the fulness thereof." Then they can receive such things from Him who alone has true power to give them, and receiving them from such an eternal source they become eternal riches, and, as long as faithfulness remains, no man or power in this world, or the next, will be suffered to rob the holders of these everlasting riches. If our invitation is taken, good; if not taken, mankind universally will learn by their own sad experience that their gods, their riches and property, their emperors, kings, and princes cannot save them from the fearful desolations which will come upon the earth, or, in other words, will not prove equal to the exigencies of the times. Yes, men will discover that under a divinely inspired leader only can they be preserved in the "perilous times" to come. The rulers and people of those nations that have not a Prophet for their governor will yet be very glad of the privilege of going to that nation which is led by inspiration, and saying, as the Egyptians did to Joseph—"Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants" unto the Lord God of Hosts.

[Millennial Star.

The Simple Truth.

What power there is in the simple truth! What a solid respectability invests the character of a man whose words are known to be the liberal transcript of his mind! How small and despicable in *his* calm presence appear the artifices of the Jesuit, the tricks of the humbug, the non-committalism of the politician! The simple truth—without exaggeration, without concealment—how beautiful it is, and how strong!

There is a prevalent feeling in the world that the simple truth is not to be spoken. "Children and fools speak truth," says a current proverb. We attribute this feeling to the corruption of the ruling classes throughout Christendom for the last century. They have held a false position in the world, and have tried to maintain themselves in their places by diplomacy and lies. Napoleon Bonaparte was an unscrupulous liar. His bulletins were almost always a tissue of theatrical semi-falsehoods; and his minister Talleyrand was, and is, another name for polished subterfuge. In our own country what is politics but wire-pulling? and what is wire-pulling but the art of plausible misrepresentation? Thus the simple truth has fallen into disrepute. Thus the successful liar has come to be applauded for his ingenuity, instead of being execrated for his baseness and despised for his littleness. Thus the dignity and power of perfect sincerity have been obscured and forgotten.

We have been reading the Washington Papers lately, and any one who wishes to understand the character of George Washington must read those papers. His character is therein depicted unconsciously by himself, and no puffing biographer comes in with his windy paragraphs to disturb the reader's reflections. The impression they leave on the reader's mind is, that the secret of Washington's power lay in his simple, absolute, and impregnable integrity. His mental operations were slow. He was no talker, no "thinker," no writer. He was not a man of books, nor of ideas. He never said a great word, nor even what is called a "good thing." He was a plain, methodical, prudent, painstaking man, without brilliancy of any kind. But he was known to be perfectly reliable, incapable of artifice, incorruptibly honest, and unfalteringly faithful to every trust. His words were the words of simple truth. His acts were the acts of an honest man. He feared death not at all, but he feared dishonor with an infinite fear. He had not a millionth part of Napoleon's talent; but by virtue of his single-mindedness and instinctive love of truth, he was a million times superior to Napoleon. His life was a triumph; Napoleon's was a failure. His career was like the career of the sun, beautiful in the morning, powerful at noon, glorious and serene in the evening, sinking majestically to repose, followed by the admiration of a continent. Napoleon's career was volcanic and destructive, and at the end there was merely the fume and glare of a volcano which is spent.

These are all trite sayings. But the best truths are trite, and therefore are the less likely to be uttered. But our young men need to be reminded that honesty is *power*, and that sincerity is safe and wise. Humbug does not pay. Humbug is not necessary. Appearances, we know, are against these assertions, but appearances are deceptive. That man alone has a sure ground of prosperity who is in a way to render the public a service which is genuine, and whose words never create expectations which his actions do not satisfy. If anyone replies, that most business men practice some deception, our answer is, that most business men fail! We believe they fail *because* they practice deception, and that a general return to truth and honesty would give to business that stability and safety the want of which now causes such agonies of anxiety.

We believe in the might of the simple truth. It is the strongest thing under the sun. It outdoes talent, and outlasts it. It is precious, it is beautiful, it is high, it is great. Nothing can atone for the want of it. Nothing is powerful enough to overthrow it. It makes the lowliest man heroic. The absence of it renders the most richly endowed man despicable. Happily for mankind, few men can be brilliant. Happily for mankind, all men can be honest in word and deed.—[Life Illustrated.

A Flying Machine.

The Paris Academy of Science has lately been investigating the flying machine invented by Don Diego de Salamanca. The machine consists in a case two feet long and one foot wide, adapted to a band of leather round the waist, buckled behind. The two iron rods, fastened to the case, support a small piece of wood on which the feet repose. The case contains a simple and ingenious mechanism, similar to that employed to set an automaton in motion. The mechanism is worked by means of a handle, which sets at work two large wings, ten feet long, made up of very thin caoutchouch, covered with feathers, and the wings may be so worked as to produce vertical, perpendicular, or horizontal flying. The number of turns given to the handle determines the height to which it may go. The handle has to be turned every quarter of a league to regulate the distance, and the operation of turning lasts one minute. Horizontal flying is the most difficult; the wings beat the air like the feet of a swan when it swims.

The Richmond Dispatch speaks of a pamphlet just published in that vicinity which estimates that, within the last forty years, 61,624 slaves have escaped from the South, or fifteen hundred annually, and that the total loss is $7,740,800.

Letter of R. J. Breckinridge.

Rev. R. J. Breckinridge, of Kentucky, has addressed a letter to Senator Sumner, in New York, not long since. This letter is one of the most eloquent productions to which this controversy has given rise. Its pregnant suggestions and forcible appeals ought not to be lost on the people of the North. For, if those people disregard such appeals—if they persist in putting themselves under the direction of such blind guides as Sumner—so certainly as night follows day, their perversity will bring down great disasters upon the country. Can this be doubted, when it is considered that Senator Sumner is vehemently advocating the immediate Abolition of Slavery, and is heard with applause by "crowded and highly respectable" auditories at the North?

We make one or two extracts from Mr. Breckenridge's admirable letter.

Allow me, sir, to utter, in one sentence the substance of my whole thought touching the madness of the times, about the whole question of negro slavery. Here we are—a great people, with a glorious mission set before us. More than twenty millions of us—with whose destiny the destiny of three or four millions of blacks is fearfully combined. One way or other we must solve their destiny, when we solve our own. This is wholly unavoidable. But the madness is, that every seven white Americans must needs cut each other's throats concerning the fate of one black African! Is there no solution of the problem of their destiny and ours, but that solution which destroys us, without benefitting them? And can statesman such as I do not see sufficient reason to doubt you are—and patriots such as I have not the heart to deny you to be, find no better solution of this terrible problem—no nobler issue of our sublime hopes, than mutual destruction by the men of the North and the men of the South—for the sake of the African slaves scattered thinly over the continent? Are we not able to bear through, by our invincible strength even such a parasite as this black race, carrying them forward far beyond anything they could have reached without us, and yet mounting up ourselves, far beyond anything they may ever reach! Shame upon every American statesman, and every American patriot, who is insensible to the glory of such a result! Infamy to every one who conspires to defeat it!

And yet, sir, you, an American Senator, speaking in the name of the great commonwealth, in whose bosom stands Bunker Hill; and sitting in the seat of that great statesman and patriot who saw no hope for public liberty higher than that which rests upon the Union of these States; you, an American Senator, who have studied the past, and who fear God, allow yourself to bring the whole force of your character, your position and your great gifts, to bear directly upon the point at which alone it is possible to wreck the country, and to destroy us altogether! The very madness of the times assumes in you its most frantic aspect; and you openly avow that slavery in America, is a wrong so grievous and unquestionable that it should not be allowed to continue; nay, that it should cease to exist at once; nay, that a wrong so transcendant, so loathsome, so direful, must be encountered whenever it can be reached, and the battle must be continued without truce or compromise, until the field is entirely won. Such are your words, profoundly eloquent; unspeakably frantic!

After all, I cannot persuade myself that God will allow us to degrade ourselves so utterly as to break up this glorious confederacy on such a question as this. I do not allow myself to believe that the mass of the American people are so utterly destitute of the sublime instinct of their country's mission among the nations. Civil war is not a remedy; it is the most direful of all diseases.—National strength in a day like ours, and to freeman, is not so much a glory as it is a necessity; the grand necessity of their liberty and independence. As to slavery, it is a question about which men may differ according to the necessity of their condition and the point of view from which they consider it. But the cordial and indissoluble Union of these States is a matter concerning which no American who has a true heart in his bosom can possibly have but one opinion, one purpose. If there be one political duty common to us all, and transcendantly clear and binding, it is that we should visit with immediate and condign punishment every party and every public man who is not loyal to the Union and the Constitution.—[St. Joseph Gazette.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, SEPT. 22, 1855.

"Tell Us When Shall These Things Be?"

"For nation shall rise against nation, and kingdom against kingdom."

THE institutions of men, the power of nations, and the stability of governments are now about to be tested. The present conflict between the Allies and Russia is but the prelude of that great struggle of Gog and Magog to retain their ascendency upon the earth.

The gladiators of the Crimea advance and retire, parry and thrust with all the art of old *stagers of the ring*, with the world as audience, and the house ready to come down with applause on either side, as in turn each reels under the sturdy blow of his opponent. The parties looking on stand in much the same relation as did a certain loving couple; whilst her lord was in the cordial embrace of Bruin, the conjugal love of the better half found utterance in gentle terms of "It's the only fight in which I didn't care who got licked." It is not a war of human advancement, but one for spoil. They would ape the tiger and the lion, each ready to appropriate the largest share of the prey. It is not for freedom, but for supremacy. It is not a war of races, but an outbreak of clanship, the noisy, clamorous confusion of mobocracy, with no end or object but destruction and plunder; therefore the liberalist has no sympathy in the result of the present struggle.

All Europe is now convulsed by this conflict for *the balance of power*. This apple of discord, long since sown, is producing a rich harvest of fruit for the nations, and the United States, not able to grasp the tempting fruit in Cuba, Nicaragua, and elsewhere, as a resort, turns and prepares to fight among themselves. The North and South are about entering the arena, and rolling up their sleeves for a death struggle, each with the purpose of securing a larger share of the paternal estate, and both anxious to elucidate for this continent the vexed question of *the balance of power*.

It is not a question of freedom or right,
But simply of physical power and might.

Nations are not now what they were a thousand years ago; arts and sciences were then in a state of embryo; they were nationally bound down with antiquated, cast-iron opinions; they thought, acted, went to war, conquered, and made peace, according to the stereotyped notions of their fathers; but circumstances have materially changed, especially within the last century. Among the forces that have aided in producing these changes, the Press, Steam, and Electricity rank first in their wonderful effect upon the character and prospects of mankind; relations have been rapidly formed between kingdoms and tribes scarce known to each other before; nations are now like neighbors, overlooking each other's door yard, and the old aristocratic barriers of society are fast dissolving under the influence of these modern inventions. Thus the varied interests of kingdoms, tribes, and tongues are mingled and interwoven as they never were since the confounding of language and dispersion from the Tower of Babel. There are ingredients now mingling with the boiling mass that the analysis of political chemistry have failed yet to discover. And the great question is now to be solved, Are the bands surrounding *mere human governments* strong enovgh to sustain the fermentation and pressure of this strange conglomerate?

Formerly, when it required years of toil and danger to cross a territory, or visit a neighboring kingdom, when enlightened nations could be amused and instructed (as by Herodotus) year after year by the incidents of a thousand miles of travel, and sages gravely assembled to learn the peculiar characteristics of a neighboring tribe, then cities could be destroyed, nations and dynasties overthrown, without the knowledge of the nearest kingdom, except as the moving squadron of the conqueror, or the retreating masses of the conquered, spread the news slowly through the surrounding districts. Under those circumstances, history records and beautifully illustrates successively the relative properties and value of powers that could then rule the world. "A head of gold," "breasts and arms of silver," "belly and thighs of brass," or "legs of iron," in turn, held almost undisputed away. Then each factious tribe or nation could be met and subdued in detail, and all governed by the central power. The power was not then a mixture of "*iron with miry clay*," "a kingdom partly strong and partly broken," but all-powerful in its concentration, and capable at any time of overwhelming every effort of man to raise himself above the tide of oppression that weighed heavily upon him; and after the luxuriant reign of gold and silver, and the less lenient one of brass, came the uncompromising power and iron rule of Rome, as it were, to crush out the last remaining spark of freedom. All was sultry and oppressive; no lightning to purify the moral atmosphere or rend the sable clouds of despotism that shrouded the world in darkness.

Such an incubus of power and despotism could not always rest upon man, to paralize for ever the divinity within him, consistent with the purposes of God in his creation, and that which, through *union* of power, was "*strong as iron*," became, through *division*, weak as the *miry clay*.

Thus change succeeded change, and billow after billow of the great living mass rolled on through centuries of time, dashing upon its shores countless wrecks of human ambition, marking its ebb and flow by the ruin of cities, dethronement of kings, and the overthrow of empires; showing man in his folly (called wisdom) "that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will, and setteth up over it the basest of men," that His purposes and designs (though strange) should be accomplished in the fullness of time.

Following the advent of the Messiah, and after the lapse of many centuries of darkness, and the moral gloom of despotism prevailing the nations, another power than mere brute force was introduced to assist in dispersing the gloom and breaking the iron arm of despotic power, that though divided and sub-divided, still reigned triumphantly over the earth. The *Press* commenced to marshal its hosts, and herald forth a new era; its powerful influence soon become apparent upon the massive strongholds of tyranny, and ere the astonished multitudes were well composed, the giant wonders of *Steam* were added, to give impetus to the change, and weaken the still powerful machinery of human governments; and as though the time was yet short for the execution of some great design, the *Magnetic Wire*, with its unseen agency and subtle power, was introduced to hurry on the crisis, like angels conveying to the wide world the intelligence that the end is near, and prepare them for greater light from the realms above, and a future reign of righteousness on the earth.

When God, through his prophet Daniel, revealed his purposes in relation to the governments of earth, He used a symbol (in form of man) the most direct and plain to the understanding of man in every age, and to make assurance doubly sure, pointed distinctly to the power that then reigned, "Thou art this head of gold," "and after thee shall arise another kingdom," &c., leaving no room to spiritualize on or question its literal signification, and then continues, "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another even as iron is not mixed with clay"—thus defining a specific time to the existence of a centralized power, and the inadhesive properties of the kingdoms succeeding it.

Since that time all history conspires to prove the truth of that vision, and it has been confirmed by the repeated and signal failure of some of the most gigantic intellects the world has ever produced, in their efforts towards the centralization of power; and notwithstanding the combined improvements in the enginery of war, with the powerful intellects of a Charlemagne or a Napoleon, the bold intriguing designs of a Metternich, a Peter or Nicholas of Rusia, have been exercised at various times, it is all in vain, since the writing upon the wall is, "*Mene, mene, tekel*," thou art weighed in the balance and found wanting. And it may be now truly said, "a kingdom divided against itself cannot stand."

Let those who anticipate the world to be centralized, or, in the words of Napoleon, that Europe will be republic or Cossack, remember that though the king of the north "honor the God of forces, and he overflow and and pass over," yet he shall come to his end, and none shall help him, for *one* government shall not rule over the earth until this last great convulsion shall subside under the peaceful influence of that organization seen by Daniel, called the *kingdom of God* in the last days. The coming crisis is not the end of all things, the annihilation of existing matter, or extinction of all that compose the ingredients of human governments; it may be the "*wreck of empire*," though not "*the crash of worlds*." It is to be a thorough test of the *governments* and *institutions of men*; proving the legitimacy of *ruling dynasties*, and the *unaided power of man* to govern men—a shaking that will move all things that can be shaken. It is the "*time of the end*," not when the "world shall be burned up, and few men left," but the time that the "nation that will not serve God shall perish"—the time of pruning the bitter branches. At this time "the *kingdom of God* is at hand," with all its *strangeness*, for "His ways are not as our ways," &c. And it is as strange and uncouth to the *world* as Mormonism is to *Christendom*; therefore, though a "man declare it unto them, they will not believe." The times so long looked for, and desired by holy men of old has come, "of the restitution of all things."

The nations do not yet see the sign in the heaven of this coming of the Son of Man, yet the tokens already appear of the coming end. Another and greater drama upon the stage of life is about to open. Bring forth your *astrologers* and *divines*; answer ye wise men of the earth. The sky is red—

Tell us what of the morrow,
The truth cannot be bound;
Shall nations bow in sorrow,
Or songs of joy abound?

Empires, kingdoms, thrones, princes, presidents, rulers, kings, and potentates, all are tremulously anxious, looking for things that are coming on the earth. Tenets, dogmas, religion, christianity, all are shattered alike; nothing permanent, nothing on which dependence can be placed. "When ye see these things begin to come to pass, then know ye the kingdom of heaven is at hand." Cast your eyes to the mountains, for God has set up his kingdom, which, like the "*little stone* cut out of the mountain without hands, shall become a great mountain and fill the whole earth."

And where now vice, crime, and unbridled corruption rules triumphant, the God of Heaven shall reign; and justice, mercy, and truth shall extend over the face of the earth as water covereth the mighty deep.

He that hath ears to hear let him hear.

Who shall have the Crimea?

It is announced authoritatively that an arrangement exists amidst the allied powers that Turkey is to have the Crimea. What a glorious result this for the millions of treasure exhausted and the countless lives sacrificed to the god of war! Turkey to have the Crimea in compensation for the principalities retained by Austria! A further balancing this of territory against territory, with nothing to show in the shape of justice

It is really melancholy to consider to what a pass this boasted defence of "civilization" from "barbarism" has come, when the representatives of this very barbarism are pushed forward in the foreground, and on the very scene where all the fighting has been taking place. If the Crimea be taken, we cannot doubt that the Turks will be made welcome to occupy the trenches of Perekop, under the impression that the Crimea was their own. As soon, however, as the Black Sea and the sea of Azof become strictly commercial, the empire of the Turks must cease. The Osmanli race, who now are less than a million in number, must succumb to those more powerful and enlightened.

Turkey to have the Crimea! It might as well have had given to it a share in the milky way, and plant its scimetar in the belt of Orion. France wants the Crimea for glory, England for commercial prosperity. This very farce, in the way of proposition, shows how men are bewildered as to the object of the war, how France and England are mutually jealous of one another, and even before the hour of partition arrives, are well nigh quarreling over the spoils. Looking at the relative position of the Crimea, one cannot fail to discover how valuable is its position for the conducting of a grand system of exchange for all the regions of Central Asia, under conditions of unrestricted commercial intercourse with that point. For, after all, it is but a point on the world's surface, but one owing importance to its position. As yet, the spade has done more for Russia than the sword.

WOMEN'S RIGHTS.—According to Lloyd Garrison's negro Liberator, "a Woman's Rights Convention is to be held in Boston this day; and Lucy Stone Blackwell, Ernestine L. Rose, Pauline W. Davis, Antoinette L. Brown, Sarah M. Grimké, Lucretia Mott, and Harriet K. Hunt, are expected among the speakers. Also Ralph Waldo Emerson, Theodore Parker, and Wendell Phillips. A large attendance is anticipated," and considerable fun. It is to be hoped they will propose some plan of relief for their sisters at the Great Salt Lake. One husband for forty women! Let them make a dead set at Brigham Young.—[N. Y. Herald, Sept. 19.

Don't let your jealousy run away with your judgment, Mr. Herald, and make yourself ridiculous by dictating to the ladies a hostile warfare against a gentleman so philanthropic as to become the husband and guardian of forty (according to your showing) of their sex. Stick to your Bible text, and don't so "covet your neighbor's wife" as to make war upon him with an army of ladies. But there is no danger; the ladies will not fall into your ranks to attack one of their best friends, notwithstanding your effort to make them believe he is their enemy. No, Mr. Bennett, it won't go down; and you will have to grunt, and bear it without their sympathy.

NEWS FROM THE PLAINS.—Chicago, Sept. 17, 1855.—Mr. Morin has reached St. Joseph Mo., with the remains of Capt. Gibson, who was killed at the mouth of Deer Creek by the Sioux. He reports the Sioux to be troublesome. Had an engagement with them north of Platte Bridge on the 4th of July, when two Indians were killed. General Harney left Fort Kearney on the 4th of August with 1,300 men making forced marches. His purpose was unknown.

FROM KANSAS.—St. Louis Sept. 17, 1855,—The Abolitionists in Kansas have nominated ex-Governor Reeder for Delegate to Congress. The second Monday in October has been fixed by them for the election, being one week after the election called by the Legislature.

George W. Perkins of Virginia is announced in the Kansas Register as the candidate for Delegate to Congress. The Register assumes to be the organ of the National Democracy, whose policy is based on a strict construction of the principles of the Kansas Nebraska act.

THE fidelity of the negroes is spoken of as not the least noticeable feature in the history of the yellow fever at Norfolk. It is difficult, nearly impossible, to separate servants and mistresses. Forbidden to enter the sick chamber, the blacks will creep into concealed places hide beneath the beds, crouch in corners, employ every artifice, to remain in attendence upon their mistress. Left to themselves, the negroes are abject, refuse to take remedies, and die rapidly. Their last wish often is that they may be buried near their mistress.

Mexico, its Present and Future.

It is not at this point in the changing fortunes of Mexico that we feel disposed to go into a minute retrospect of the circumstances that brought about the late revolution, and which have placed Mexico a stage further in national dissolution. The dream of Spanish interference, of a revived monarchy on those eastern shores, is no longer indulged in. The question is one of prolonged self-existence or immediate absorption into the federal union of the United States. Although, at the moment at which we write, every thing seems tending to a state of quietude, we can but anticipate the renewal, under various schemes of personal ambition, of those revolutions hitherto so numerous and rapid in succession, and which, in their course, entail so many evils, that, at the end, hope of any reform in the national administration is abandoned for the sake of an amicable adjustment. Already, indeed, a new revolution may be in embryo; but we prefer to believe that the late warlike aspect of affairs has been exchanged for one permanently pacific, though this result is only to be looked for in the strong iron arm of Arrera, and in the confidence his arms have induced in his power to suppress all counter movements. What the people of Mexico need beyond all things else is security. So long as their leaders are dishonest, and live for selfish aggrandizement, that beautiful and fertile country will ever be desolated by warfare worthy of no higher praise than that which may be termed guerilla. This country has looked on and smiled with some little disdain at the futile matters really in dispute, esteeming one ruler as good as another, so long as no great principles were involved. Abroad, on the continent of Europe, the only light in which the inevitable tendency of this country in respect to Mexico is looked on, is the aggression of a colossal power on a feeble one, utterly unable to cope with it. If we enquire on what this aggression is based, we find it in the superior security attached to republican institutions, as compared with those which, nominally under this name, afford a field for the play of the worst passions of individuals, to whom adventitious circumstances or superior craft have given a temporary ascendancy. It is true this country has a double point to gain—the exclusion of foreign influence from this northern continent, as well as her own paramount ascendancy. The United States looks upon each successive acquisition as an immense service to the laws of liberty. Immediate and not gradual reforms are worked, and by peaceable and not violent modes. Every condition is present in Mexico to allow the free development of the institutions of this country. It is the vicinity of the United States, and her known views, which prevents Mexico from being subject to all the evils of a position in which France once stood, one in which absolutism or horrible and contagious anarchy were the only alternatives left her. Still there are other natural and peculiar rights of every people and nation. As, however, the people of Mexico have never been consulted by their rulers on internal administration, it is little likely that they will be consulted on the sale and delivery of successive portions of their still ample territory.

In Mexico men of commanding ability and rare energy are not wanting, but patriotism must sink where craft alone can triumph. As her hopes of redress become fainter and fainter, the propability of a rapid acquirement by this country of State after State increases. The present moment, when some of the leading powers of Europe are engaged in war, is especially favorable to this. No arms, no treasure can be spared or sent, whatever the good will put forth. The acquisition of Mexico by this country is regretfully anticipated. There is an aversion to this government, without contempt for that which Mexico from time to time establishes. Vigilant as the European powers may be for their own interest, their powerlessness to make any military display must lead them to an endeavor to look at the brightest side of what must surely happen. Once convinced that the doctrine of "inevitable destiny" exists in the nature of things, and not in mere vanity and words and sounds, they will acquiesce with a far better humor. Could the foreign debts of Mexico be but satisfactorily adjusted, the way would be better prepared. It is with difficulty that British capitalists have obtained the interest of their government loans to which the honor of Mexico was pledged, and there are at the present moment immense sums of money invested in enterprises that will prove utterly barren of results till such time as assured security is induced, and new energy put forth in all branches of home industry. Of these are the large iron mines of the country, some in the vicinity of the city of Mexico itself, and which at the present time cannot be worked with any profit. The foreign trade of Mexico is well nigh annihilated. No commercial treaty is longer recognized as existing between it and this country. This country has the advantage of defined views, and of moving with unity of action and unwavering resolution. If she does not seem at all times to exercise moderation, she at least has been wise. Speculation is still afloat as to periods of acquisition, and commercial speculations and "inland route" schemes are all dependent on the time of consummation. It is not probable that this country will long remain on the southern bank of the Rio Grande. It is a line, that like the rubicon, must be passed, and contemplating the present political convulsion in the central American States, and the success of the fillibustero expeditions on the Isthmus, we may shortly look to the time when the effete king of the Mosquitos, rioting in drunken orgies, sustained by British diplomacy, will alone confront its rising power, though if we look yet further, we will find Americans concerning themselves with the Carthagenia canals, giving them immediate vested interests in the Caraccas, which has long had its land route by San Juan.

PHILADELPHIA, September 19, 1855.

To the Editor of the Mormon:

SIR,—Having read lately an article in the "Woman's Advocate," of this city, I enclose it, with the following remarks. I should like to see it published, as it contrasts so strongly with many things we are in the habit of reading. It does honor to the writer for its whole-souled expression of humanity and liberal consideration of others, though differing with them in sentiments and views. There is really so little of it in the world that I take pleasure in noticing it, being far above the usual sickly sentimentalism of the Press over *popular* subjects of charitable consideration. It is a most outrageous fact, that while the Press has been teeming with commiseration for the poor, the sick, or the distressed on every side, the probability of sixty thousand men, women, and children starving to death in Utah, has been a matter of congratulation throughout the enlightened States of the Union, not a word of consolation, even from the *editors of charitable, religious* publications. It will not do; it is not popular; they are Mormons. What a comment on Christian charity! It reminds one of the remarkable words of John, when the two prophets should be destroyed in Jerusalem—"And they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth."

Oh! the grovelling sycophancy of the Press; caterers to the depraved, vitiated, hypocritical cant of would-be moralists and faithless religionists, who bow their heads in lowly reverence to the earth in worship to the god of this world; to them the ways of God are indeed past finding out.

The Press, venal in the extreme, wait but the sta-boy of public prejudice to pounce upon the poor wight whose tattered coat ill compares with their own glossy covering, and they have exercised this gift to the full extent of the law upon the Mormons, from their earliest history. It is not then that they expect anything from the Press; they have passed through narrower places than the present, trusting in the arm of the Mighty God of Israel. He did not fail them then, and they have nothing to fear now from the influence of a corrupt and soul-bought Press. The Mormons have learned to look lightly upon the detraction and falsehoods of their opponents, and have hearts ever alive to a free, generous, unbigotted expression of humanity from any one; such an one, though differing in "views and sentiments," they honor for their noble disregard of popular prejudice and disinterested advocacy of truth wherever found.

When the Mormons had been driven from their homes in Illinois, there were few to commiserate with them upon their almost hopeless lot; they went forth unsympathized with by the public at large; yet, by the help of God, they found a home in a desert mountain wilderness; they experienced the dreadful ravages of the destroying cricket at the time when their only hope to live, a thousand miles from the nearest settlements, seemed to rest upon their crop, and they readily acknowledge the hand of God in their salvation by the means of gulls, who there swept the crickets from the face of the land. There are now sixty thousand persons in Utah, and God is still with them. They know in whom they trust; they have no fears of starving though their crops are short. They do not crave the sympathies of a venal Press, and are quite willing to leave its *charitable inconsistencies* to be held to public view by the *few*, like the writer in the Advocate, who, uncommitted, unsold, and in the purity of their heart, dare step forth amid the slaves of sectarianism and prejudice, and point out their folly to the honest-hearted. J. H.

The Mormons in the South.

FROM San Bernardino we glean no news of importance. Their crops being gathered in, our Mormon friends are now devoting themselves to the task of raising means to pay for their lands. They propose to sell lots and farms at fair prices to those who desire them, and for this purpose have sent out their members through every portion of the State to preach the faith and represent their present difficulties. As far as soil, climate and natural features are concerned, no point in the State furnishes more attractive inducements; and however much people may differ on the subject of Mormonism, no umbrage can be taken against the settlers of San Bernardino as citizens and neighbors. They pursue the even tenor of their way, minding their own business, pursuing quieting their avocations; and in many things furnishing an example worthy of imitation. They have few or no law-suits; no drunkenness; no rioting; no murders; no thefts. They work together and assist one another, and are building up for themselves a city which will be an ornament to the country and a source of pride to themselves.—[Southern Californian.

Sound Doctrine.

IN a sermon delivered by Rev. Dr. Bellows of New York, before the Western Unitarian Conference, is the following paragraph:

"For my part, I say it in all solemnity, I have lived to become sincerely suspicious of the piety of those who do not love pleasure in any form. I cannot trust the man that never laughs; that is always sedate; that has no apparent outlets for those natural springs of sportiveness and gaiety that are perennial in the human soul. I know that nature takes her revenge on such violence. I expect to find secret vices, malignant sins, or horrid crimes springing up in this hot-bed of confined air and imprisoned space; and, therefore, it gives me a sincere moral gratification anywhere, and in any community, to see innocent pleasures and popular amusements resisting the religious bigotry that frowns so unwisely upon them. Anything is better than dark, dead, unhappy social life, prey to ennui and morbid excitement, which results from unmitigated puritanism, whose second crop is usually unbridled license and infamous folly.—[Ohio Columbian.

FOR THE MORMON.

Preaching Spirits.

HAVING seen a notice in the Brooklyn Eagle, that Mrs. French, of Pittsburgh, would lecture under spiritual influence at the Brooklyn Institute, on Sunday 16th inst., at 3 o'clock P. M., I was induced in company with two others to visit that place, that we might be "taught of the ways of God more perfectly," by this modern "Aquilla," who professes to teach and administer the word of life, as she is moved upon by spirits that have passed from Tabernacles of flesh on the earth, to the spheres of spiritual existence beyond the vail. We entered the hall some fifteen minutes before the time of commencement had arrived, and were informed from the stand by an elderly gentleman, probably a German, that he held in his hand for sale a phamphlet containing "A record of facts, in Spiritual intercourse;" entitled "The Public Circle."

These papers were readily disposed of, that is the amount on hand, and a respectable looking audiance of probably two hundred anxiously awaited the onset. Presently there came from an anti-room Mrs. French, accompanied by two gentlemen, who, with her, took seats in the stand. One of the gentlemen requested that there should be singing, which was responded too by some few from among the audience in a manner that at any rate could not be reproached with ostentatious display of vocal powers, or choirical discipline; but the purpose was answered probably just as well. During a short silence that followed the singing, a singular twitching was observable about the eyebrows and mouth of the lecturer, who soon arose and with sedate countenance, and measured step, with eyes set at an elevation of forty-five degrees, advanced to the stand, or pulpit, in front of the stage; and with uplifted hands parallel to the direction of the eyes, made a short, distinct, pathetic prayer; asking God to send a good spirit, that should reveal truths that should be beneficial to the audiance before her.

She then seemed suddenly to awake to conciousness, and retired somewhat precipitately to the seat in her rear. After a few minutes had elapsed in silence, the muscles of the face of our entertainer again began to contract as before, and she advanced to the stand, apparantly unconcerned, and unintimidated. At the commencement, there was nothing observable in the speaker particularly to be admired. Her size was medium, figure unobjectionable, and dress unostentatious; but her large blue eyes peering forth from beneath a tolerable heavy brow, at an elevation just above the audiance; eyelids expanded to their utmost tension, and a peculiar glassiness to the eyes, all conspired to produce a singular, cadaverous, superhuman appearance, which evidently gave a thrilling sensation to all present. Another singular circumstance was, that the eyelids of the speaker were never seen to dilate or contract from their extended position, during the whole time occupied by the discourse. The speaker commenced in a low but distinct voice, which gradually became louder and more emphatic as she advanced. The gestures and language was almost unexceptionable, especially the gestures, which were very *apropos*. The hearers were admonished that the time had come when disembodied spirits could communicate with those yet tabernacling in the flesh; that revelations were being given to the sons of earth, calculated to elevate and qualify them for the higher spheres; that as a tree falleth so it must lie, or that ignorance in the tabernacle to-day could not be wisdom in the spirit world to-morrow; that progression was gradual there, as well as here, and *vice versa*; that the spirit is immortal, and will exist co-eternal with God himself, of whom it is a part. The Scriptures were eulogised, and pronounced to be in accordance with spiritualism; a number of passages were quoted, such as "God is a spirit, and he that worshippeth Him must worship Him in spirit and in truth," &c. The lecturer occupied from half to three-fourths of an hour, and suddenly stopped, with the right arm suspended; the head fell gently forward, and the elevated arm gradually dropped, when consciousness seemed to return; the eye-lids commenced to dilate, and all was natural again. The whole appearance was like a person under magnetic influence, in the clairvoyant state. But the merits and demerits of spiritualism and animal magnetism, and other like phenomena, I leave for knowing ones to determine.

ALEXANDER ROBBINS, JR.

FOR THE MORMON.

The East India Company and its People.

AT a late sitting of the House of Commons the fact came to light, that the East India Company, with all its immense operations and mutual monopolies, with its army, its newly acquired territory, and its employes, cannot show anything to its credit in its mercantile account, and is whole millions in arrears. Such a result can only be attributed to the system. One great blemish in the present system is that it perpetuates oppression, wrongs the natives, and causes many a halt in the march of civilization in India. Whether in the knowledge of its councils or not, the acts of the Company's officials are disgraced with corruption, and the splendid structure of its oriental empire is only comparable to those magnificent but mutilated and decayed mausoleums and temples, the remains of former Mogul power, and which afford neither shelter to the living nor contribute honor to the dead. There are in India a number of States hovering between independence and subjection, which the policy of the Company has hitherto prevented Great Britain from absorbing. The general terms subsisting between the Government and these subsidiary States are prostration on the one side against external enemies, and on the other the submission of all disputes with foreign States to the arbitration and decision of the protecting power, which furnishes a military force supported from lands assigned by the dependent chiefs. Troops are also maintained to act in co-operation with those which superior discipline renders so immeasurably eminent above his own. Notwithstanding, however, this set system, interference is constant in the domestic concerns of the kingdom, advantage being taken of every circumstance to bring it more and more under submission. What a commentary does not the province of Oude afford on the effects of foreign influence if we look to its condition five years ago, since when the intelligence of every mouth has described it as growing daily more miserable. With a fertile soil, with complete immunity from pestilence and famine, with eighty-five years of unbroken security from foreign enemies, what has, in this short period, rendered Oude a depopulated desert, thinned its population, hunting them into the woods and jungles to a life of brigandage, and causing whole districts to be abandoned to the rankness of uncultivated nature? The taxes imposed in support of the British Government have been so enormous, that indirectly, through the farming of the revenues, whole villages have been stormed for the refusal, or rather the incapacity of the people, to pay. The principal expense of the native government is this collection. The weak suffer for the rebellion of the powerful. The instruments are responsible only for a given amount of money due to the princes. No man in a fortified residence pays tribute unless to a power superior to his own. If poor and unable to pay, he may be enslaved. The collectors duly commissioned procure the money, by one means or other, from the Zemindars; the Zemindars employ others to wring it from the people, by torture, by threat, or by violence. Helpless and hopeless, the peasants abandon their lands and dwellings, follow a course of crime and rapine, and prey still further upon the poverty of those who are left. These become thus the victims of a double pillage. The tax collectors extort from them the defalcations of their neighbors, and in this manner hundreds of villages go to ruin, healthful tracts become wildernesses, and anarchy reigns among the population.

Half the districts contain forts, garrisoned by rebels, who frequently corrupt the tax gatherers, and, in league with them, prey upon the people. With the country thus disorganized, industry is resorted to only as a naked means of subsistence; commerce languishes; and the interior streams can scarcely, if at all, be used for purposes of navigation. Even on the Ganges, few boatmen frequent the Oude bank of the river, fearful of their cargos being pillaged. Every form of misery enters into this picture; and the principle of which it is the result, is the support of the influence of a so-called civilization for the sake of supporting the sulf-sufficient boast of superiority, and securing mercantile gains.

Great Britain never wants a plea to be loosed from obnoxious conventions with Indian potentates. She puts in her paramount claims of "civilization," and this at the expense of "prosperity." Materiality, now-a-days, overrules every consideration; terror is made the normal feeling among the poor, and plunder the occupation of the powerful and the rich. More misery with more development of civilization! A task without reward, bringing the character of rulers into shame amidst a race eminent for bodily qualities and mental attributes. Viewed in any light, India claims release from her present system. If England has a mission in the East, it is not to conquer or civilize it, but, under the efficient arm of her protection, to introduce into it those humanizing influences, or rather those negative qualities of restraint, which would set aside the present system of complicated tyranny, and introduce prosperity and peace. India is at present the source of wealth to it at the expense of the happiness of its people.

From Boston.

Woman's Rights Convention—Wreck of the ship "Cohota"—Wealth of Boston—Quarantine Regulations, &c.

BOSTON, Sept. 19, 1855.

A woman's rights convention met in one of the rooms of the Tremont Temple to-day, and organized by choosing Pauline W. Davis, of Providence, president. The attendance was quite large. The convention was addressed by the President, Dr. Harriet K. Hunt, Mrs. Caroline H. Dall, Mrs. Lucy Stone Blackwell, Rev. T. W. Higginson, and others. In the evening Wendell Phillips was the principal speaker.

The Assessor's report gives the total valuation of Boston at two hundred and forty-two millions three hundred and forty nine thousand two hundred dollars, showing an increase over the valuation last year of fifteen millions three hundred and thirty-six thousand dollars. The rate of taxation has been fixed at seventy-seven cents on one hundred dollars, a reduction of fifteen cents from last year.

The Board of Health to-day issue a notice imposing quarantine regulations on all vessels coming from ports where yellow fever is now prevailing—the order to continue in force until the 10th of October.

Twenty-five hundred dollars have been contributed in Salem and remitted to Portsmouth and Norfolk for the relief of the sufferers there.

The ship Cohota, previously reported, remains ashore in Nantasket Roads. Her masts were cut away during the night. She has five feet of water in her hold. The steamer R. B. Forbes tried to pull her off at high water, but was unable to do so, on account of her chains having slipped. The Forbes will go to her again this afternoon, and will probably get her off. The ship has a valuable cargo of flour, hardware, provisions, &c., valued at $115,000.

MRS. LUCY STONE BLACKWELL, the woman's rights lecturer, has purchased a fine farm on Fox River, a short distance above Cedar Rapids, in Wisconsin. Whether she intends locating Mr. Blackwell, her husband, on it, or to keep it for "the boys," is not yet made public.

Distress among the Mormons.

The tone of the newspaper press in this country on the subject of Mormonism, excites the melancholy reflection that the spirit of religious persecution, which is supposed to belong to dark ages in the world's history, has not entirely disappeared from among us. We learn by the arrivals from the Great Salt Lake that the grasshoppers are destroying the crops of the Mormons to an extent which threatens to reduce that isolated people to starvation. Such a calamity, as the destruction of all the crops in any district of country, would not fall with such painful severity upon any other portion of our population.

The Mormons are cut off from the civilized world on every side by extensive plains or high mountains. To reach either our most western settlements in the valley of the Mississippi, or the settlements in California or Oregon, they will have to travel many hundreds of miles over a country which affords them no means of subsistence, and an uncertain supply of pasturage for their horses and oxen. They are probably now without the necessary teams and wagons to transport so large a population at once to a place of plenty, or to carry a sufficient amount of provisions from the nearest settlements to the Salt Lake Valley, if they had the money to pay for them. If the accounts of the ravages committed by the grasshoppers are not overstated (and they have not been contradicted, but confirmed,) our fellow-citizensi n Utah are in a most perilous condition. We need not be surprised if we learn, next spring, that thousand have perished miserably of starvation. In view of this alarming condition of many thousands of our countrymen and countrywomen, we might reasonably expect to witness some manifestations of sympathy in a portion, at least, of the numerous newspapers which publish the accounts of the damage the crops are sustaining. But not one word is spoken anywhere of regret or sympathy; on the contrary, there are frequent manifestations of satisfaction that the problem of Mormonism and its destiny is likely to be settled by the grasshoppers. What little comment we have noticed here and there has a tone of delighted chuckle that chills the blood. There is a spirit of murder in it, a suppressed shout of triumph of the persecutor over his victim, that is suppressed only because the triumph is not yet sure. Why is this so? What have the Mormons done that should engender the spirit of persecution in our breasts? Is it that they openly avow and practice the doctrine of polygamy? No. They were driven by persecution and annoyance from Ohio, and by the sword and musket from Illinois, before it was known that polygamy was one of their doctrines. They were persecuted in Missouri by the same "border ruffians" who now disturb the whole country with their lawless outrages in Kansas, and for no other reason than that they were the converts in a new religious faith. It was religious persecution then, and it is religious persecution now. Their persecutors could find plenty of reasons for their conduct then in the alleged immorality of the Mormons, and can give equally good reasons for their outrages in Kansas now. Those who persecuted them then and who would delight now to see them perish by famine, are not all so pure in their own lives as to be shocked by the immoralities of the Mormons. Nor is it the intensity of their conviction of the errors of the Mormon faith that arouses the passions in their breasts. Very few of those who,—"despitefully use them," know anything of the Mormon faith except their polygamy, and, as we have shown, their persecutions began long before their polygamy was heard of. The henions offence of the Mormons, consists in their daring to have new opinions, which, if they be true doctrines, cast a reproach upon all other sets whose doctrines must be false to just the extent of their difference from the doctrines of the Mormons.

This is the true secret of all religious persecutions. It has its origin in our self-love and pride of opinion. For this reason, and this alone, in the first place, all persecutions of new and weaker sects are begun by the older and stronger. As the work of diobolism progresses, the quarrel begets new issues; and, as in all other quarrels, both parties get in the wrong before it ends. Many who would have remined totally indifferent are attracted by the excitement created, and when fairly involved in the vortex of contention their sympathies lead them to take sides with the weaker party. In this manner the new sect is strengthened in numbers, and in a few years it acquires that respectability in the eyes of the world which nothing but age, numbers, wealth, and influence can give.

No matter what the *doctrines* are, whether they damn unborn babies or claim salvation for all alike, age and influence will give them respectability and nothing else under Heaven will.

We have no partiality for Mormonism. We do not know in what it consists. We do not suppose that it is any better than any other of the hudred-and one *ism* that have passed through the same ordeal of public opinion through which Mormonism is now passing. Polygamy receives our utter condemnation, because we believe it is a violation of the moral and social laws of the Universe. So do the doctrines of the Shakers on the marriage relation and of the Oneida Perfectionists, and the Free-Loveites, and many other, and all for the same reason; we believe they are violations of Natural law.

But it is not to condem Mormons, nor to defend them, that we speak; it is to claim for them that *charity* which is a necessary element in our emotional nature, to demand that in this age of enlightenment and in this country of religious toler ation by law, the press, the people and the preachers shall not indulge in petty, spiteful; and malignant persecution of the weaker religious sects; shall not exult covertly over the misfortunes of those whose only offence is an honest difference of opinion certain points of religious doctrine which are obscure enough to puzzle the whole theological world. The bloodiest wars, the deepest hatreds, the strongest dominion of passion over reason, have grown out of religious intolerations. The time has passed for those evils. They should not be countenanced for a moment.

If any one doubts that the hatred for Mormons grows out of the baser passions of our nature, let them answer this question. Why do we hate Mormons whose doctrines are nearly enough like our own to excite jealously, more than we hate Pagans whose doctrines are so entirely different from ours as not to produce the slightest jar by a comparison! Why are we so anxious to convert the Heathens and to starve the Mormons.—[Woman's Advocate.

FOR THE MORMON.

Speculationism and Heathenism.

ARTICLE ONE.

The religious impressions of the heathen world tended to foster the indulgence of almost every affection and propensity of human nature, even to the pitch of wild excess. Polytheism was not only a pleasant mental fiction, it was the imaginative projection of human passions into an unknown region of divinity, where they assumed a dramatic attitude, and became the object of an awful interest, which the believer sincerely felt as he recognized their identity with the realities which swayed their own personal experience. He required no other proof of the existence of Ares, than that he had shared the fury and seen the slaughter and the shattered walls—the work of war; and in his own submission to amorous fascination, he found evidence of their potency. In the same matter, as, from his ignorance of natural processes, the primitive man assumed the existence of a great variety of unseen persons, whose volition was the perpetual cause of the familiar natural phenomena to the heathen nations—the Greeks especially, because their life exhibited a various and energetic development—so long as they had acquired no metaphysical science, no systematic observation of the range of human affections, motives and faculties, continued to believe in the special duty of each passion, of each moral and intellectual power or ruling principle. The ideas which Plato and Aristotle afterwards understood as abstractions, presented themselves to Homer, and in some degree also to Æschylus, in the form of mighty persons, whose mysterious power over nature and the human heart was limited, in the final determination of events, by their dissentions and contradictions among each other, so that none were omnipotent; but the result of their joint councils, or, in case of dispute, the superior cunning and force of the abler among the contending gods, would in that instance dispose of the affairs of mankind. Ultimate issues of events were subjected to the decrees of a power enjoying presidential supremacy within certain constitutional limits. Thus, to Jupiter was accorded supremacy, because no purposes of mortals can elude his order or harmony. Yet there was a distracted uncertainty of choice between the several objects of religious faith, the more so that in the religious ideas of the Greek, the conception of eternity was not involved. The gods in whose existence he most earnestly believed, those identified with the several emotions and conceptions of man, were a comparatively new race; for tradition never ceased to indicate the truth that our own species, consequently, also, its special deities, must be, as it were, late comers on the earth, having been preceded during a long course of ages, which the ancient philosophers had no clue to measure, by the elder creation, from the primal womb of chaos, through the birth of heaven and earth, and ocean, through the tremendous physical revolutions which are represented through the convulsive efforts of the Titans, through the production of inorganic masses, and then of monstrous broods that are long ago extinct. This mythology supplied the lack of geological science. There followed the subsequent humanized gods, who walked up and down amidst the primitive race of men, and, like the angels of Genearo, saw the daughters of men that they were fair. It was to these humanized gods the Greeks referred for the history of their own and other nations, computing their generations of descent from the godhead, and showing a mythical record of the circumstances by which their ancestors had been seduced by an Olympian mistress.

Carrier Pigeons and the Telegraph.

Many of the readers of the newspapers, says the Philadelphia Ledger, who wake up in the morning and find a column of European news, by telegraph, ready for their persual, in the morning paper, the steamer having arrived only the midnight before, do not know the labor and enterprise which are involved to procure this early transmission of the steamer's news. The "associated press" have an agent for the arrival for the New York steamers at the Sandy Hook lighthouse. He has fifty carrier pigeons, which are trained for the purpose of conveying news from the steamships to the shore. A man in an open boat, in all kinds of weather, drops alongside of the steamer as she bears directly upon Sandy Hook. The news is thrown over in a water-tight can, and the news being taken out a single sheet is affixed to the bird's leg. The man then gives the signal to the bird who raises his wings and away he goes, with all his powers of locomotion, in a straight line for the office, going a distance of three or four miles in as many minutes; and popping in at the window, is received by the agent, who transmits the intelligence over his wires to New York, Boston, Philadelphia and Baltimore, and thence to St. Louis, New Orleans, and all parts of the country, so that the news is frequently received over a large part of the United States and published before the steamer leaves the quarantine.

Commerce of the United States.

Hunt's Merchant's Magazine for September contains a statistical view of the commerce of the United States for each year, from 1790 to 1854 inclusive. The article is the result of great labor and research, and will prove of great value to the numerous readers of this excellent and useful publication. From it we learn that for the year 1790 the exports of foreign and domestic merchandise amounted to $20,205,156; imports same year, $23,000,-000. For the year 1854, exports, $278,341,-064; imports, $394,562,381. Total exports, from 1790 to 1854 inclusive, aggregate value, $6,721,432,984. The total value of property exported and imported since 1790 is the enormous sum of twelve billions six hundred and sixteen millions three hundred and fifty thousand eight hundred and thirty-two dollars! The tonnage of the country in 1789 was 201,-562; in 1854 it was, exclusive of steam vessels, 4,802,902; of which 181,901 was engaged in the whale fishery. The tonnage employed in steam navigation was in 1823, 74,879, (before that nothing.) In 1854 it was 676,607. Such figures exhibit the strides of progress which the country has made since the adoption of the Federal Constitution. Judging of the future by the past, it is apparent that we are destined to be a "great country.—[N. Y. Daily News.

Useful Hints.

Britannia should be first rubbed gently with a woollen cloth and sweet oil, then washed in warm suds, and rubbed with soft leather and whiting. Thus treated, it will retain its beauty to the last. New iron should be gradually heated at first; after it has become injured with the heat it is not likely to crack. It is a good plan to put new earthenware into water, and let it heat gradually until it boils, then cool again. Brown earthenware, particularly, may be toughened in this way. A handfull of wheat or rye bran thrown in while boiling will preserve the glazing, so that it will not be destroyed by acid or salt. Clean a brass kettle before using it for cooking, with salt and vinegar. The oftener carpets are shaken, the longer they will wear. The dirt that collects under them grinds out the thread. If you wish to preserve fine teth, always clean them thoroughly after you have eaten your last meal at night. Woollen should be washed in very hot suds, and not rinsed. Lukewarm water shrinks woollen goods. Never allow ashes to be taken up in wood, or put into wood. Always have your matches and lamp ready for use in case of sudden alarm. Have important papers altogether, where you can lay your hands on them at once in case of fire. Don't wrap knives and forks in woollen. Wrap them in good strong paper. Steel is injured by lying in woollens. Old bread may be made almost as good as new by dipping the loaf in cold water, then putting it in the oven after the bread is drawn, or a stove, and let it heat through. Isinglass is a most delicate starch for fine muslins. When boiling common starch, sprinkle in it a little fine salt; it will prevent its sticking. Some use sugar.

The Queen of England at the Tomb of Napoleon.

The Queen visited, the day before yesterday, the tomb of the Emperor. No one of her visits produced a deeper impression. As the review had lasted till very late, her Majesty was no longer expected at the Hotel des Invalides; nevertheless, she determined on going there, notwithstanding the lateness of the hour. The Queen arrived, consequently, at night fall, followed by a numerous staff, surrounded by the veterans of our old wars, who had hastened to meet her, while she advanced with noble composure towards the last resting-place of him who was England's most constant adversary. What a spectacle! How many remembrances with all the contrasts, they brought up to the mind! But when by the light of torches, the glitter of uniforms, amid the strains of the organ playing "God save the Queen," her Majesty was led by the Emperor to the chapel where the remains of Napoleon lie, the effect was overpowering and immense, the emotion profound for every one was reflecting that this was no ordinary homage offered at the tomb of a great man, but a solemn act, attesting that the rivalries of the past were forgotten, and that now the union between the two peoples had received its most signal consecration—[Paris Moniteur.

A Gift of Thirty Thousand Dollars from an Unknown Lady.—The Rev. Dr. Bethune of this city, stated on Monday evening that the Reformed Dutch Church had lately been very much in need of funds to erect additional buildings and make alterations to their theological seminary at New Brunswick, New Jersey, but that their wants had been supplied by the immediate donation of thirty thousand dollars by a lady in Philadelphia, belonging to a church of which he was formerly pastor. He did not give the lady's name.—[Brooklyn Eagle, Sept. 15.

A Prophecy.—Louis Kossuth published a letter in the New-York *Times* of Saturday, in which he makes this remarkable prophecy:

"If in this war the power of Russia be not broken, Russia issues from the contest victorious. There is no third alternative. The "four points' secured, gives victory to Russia. And one thing is certain—Russia victorious in this war, either by arms or by negotiations, Russia will be the ruler of Europe's policy; and of that be sure, she will lead all Europe to a crusade against American Republicanism."

Revision of the Bible.—In the British House of Commons recently, Mr. Heywood, the member for Lancashire, gave notice that he should at the next session move "and address to Her Majesty, praying that Her Majesty will be graciously pleased to appoint a commision to inquire into the state of the authorized version of the Bible, and to prepare a plan for the further revision of that translation."

One Week Later From Europe.

ARRIVAL OF THE BALTIC.

The United States mail steamship Baltic, Captain Comstock, from Liverpool 10 A. M. Saturday, 8th inst., arrived at this port last night. Her advices are a week later than those previously received.

The Queen and royal family left Buckingham Palace on the 6th inst. for Scotland.

The Bank of England has increased the rate of discount from 3-1-2 to 4 per cent. Consuls were quoted at 90 5-8 to 90 3-4.

EFFECTS OF THE BOMBARDMENT OF SWEABORG.

The Paris *Moniteur*, of Sept. 6, publishes the following:—

The additional details collected at Helsingfors confirm the statements already made respecting the losses of the enemy, which have been very considerable; and, moreover, they make known to us the damage caused by our projectiles.

Thus it was not, as supposed only to withdraw the Russian three decker anchored between Gustavswaard and Balsholmen that the enemy took away that vessel from the passage in which it had been placed. Hit and perforated by the shells, that vessel was sinking, and the Russians were obliged to tow her into shallow water. She is still there, lying over on one side, and full of water, which explains the inclined position in which she was seen from the sea. Considerable storehouses of corn and flour destined for the troops were consumed by the flames.

Great fears were entertained that the allied squadrons would attack and burn the town. Persons who have visited Sweaborg since the bombardment, have stated that the principal buildings destroyed in the citadel are—

Two powder magazines.

Two shell magazines.

One magazine full of flax and ropes.

Two storehouses, containing corn and flour for the troops.

One pitch manufactory.

One large house, containing hospital stores for the army.

Seventeen private houses.

The house of the Governor-General and his Chancery.

Eighteen vessels hit in the basins.

The granite quays are damaged by the shells.

Finally, the shells which fell on board the man-of-war wounded ninety-six men, who were conveyed to the town hospital, but the number of killed is not known.

The number of killed acknowledged is 2,000 but it is supposed at Helsingfors that the number is much greater. At the present moment the hospital at Helsingfors is full of wounded from the citadel, and, not being large enough to contain all who have been brought there, it has been found necessary to lodge them with the inhabitants.

Vienna, Sept. 4, 1855.

The following news has been received here, dated Constantinople, Aug. 30:

Mehemet Ali has been appointed Oapudan Pasha in the stead of Halil Pasha. Other changes are expected. Lord Stratford de Redcliffe has returned from the Crimea. Omar Pasha leaves on the 1st of September. There is no news of importance from Anatolia. The Contingent, under General Vivian, remains for the present at Constantinople.

Trieste, Sept. 5, 1855.

We have intelligence from Constantinople to the 27th ult.

Despatches from the East state that it is expected that the Russians will be compelled to act again on the offensive.

Kadikoi is entirely destroyed by fire.

Several English agents have left for Circassia, to incite the mountaineers to make a diversion on the Russian rear.

The greater part of the allied troops in the camp at Maslak have been sent on to the Crimea.

Hamburg, Sept. 5, 1855.

General Gortschakoff writes from Sebastopol that the fortifications have greatly suffered, and that the garrison has experienced considerable losses.

St. Petersburg, Sept. 5, 1855.

An imperial ukase has been issued, abolishing, on the proposal of Prince Paskiewitch, the Field Commissarist of the army on active service; Commissary General Annenkoff resuming his former charge.

Count Nesselrode has received "permission to travel."

GENERAL SIMPSON'S DISPATCHES.

Before Sebastopol, Aug. 25.

My Lord—Having been engaged since daylight in a careful observation of the position in front of Balaklava, I am unable to address your lordship at any length to-day.

The enemy have been concentrating troops at the Mackenzie, Tasova, and Karales, their left extending as far as the village of Makoul, and are supposed to have received considerable reinforcements, which probably consist of two divisions of grenadiers, which have been conveyed in carts from Bakshiserai and Simpheropol.

The bridge across the Great Harbor is nearly completed and large bodies of men are employed in erecting earth-works on the north side of the barbor. Entrenchments have been thrown up on the Sovernays hill, extending from the sea coast to the site of the first lighthouse, facing the north.

From various sources we learn that the Russians on the right bank of the Tchernaya are held in perfect readiness for an offensive movement.

Our siege operations progress steadily with, I regret to say, heavy casualties on our side, as your Lordship will see by the accompanying lists.

James Simpson, Gen. Commanding.

The Lord Panmure, &c.

SPAIN.

Madrid, Sept. 5, 1855.

The subscriptions to the loan of two hundred and fifty millions now amount to one hundred and fifteen millions.

The reform of the tariff is being compiled.

It is proposed to reduce the duty on cotton goods.

The duty on paper and on wood is to be suppressed.

New Ship Canal.—We learn from the Canada Ottawa Tribune that it is in contemplation to make a new ship canal from Georgian Bay to Lake Ontario; the following to be the route: "At the northeastern corner of Georgian Bay, French River enters from the northeast, connecting it with Lake Nippissing, which lies a little southwest of midway between Georgian Bay and Ottawa River. Arrived at Lake Nippissing, there is only an interval of a few miles by land to the first of the Turtle Lakes, three in number, through which flows a small stream into that river. From that point, the general course of the Ottawa River is south-eastward, emptying into the St. Lawrence a short distance above Montreal. Here we have the route of the proposed ship canal, which, it will be seen, passes considerably northward of that proposed from Georgian Bay to Lake Ontaria, and leaves Toronto and Oswego far in the distance."

The New World.—The North River has received during the past week an accession to the steamboats which already traverse its waters in the "New World," the greatest modern triumph in steamboat architecture. The New World is a three-decker, having a second upper cabin. From her keel to her sky-deck she is 41 1-2 feet; she is 370 feet long, has 48 feet beam, and her engine has a cylinder 76 inches in diameter, with a stroke of 15 feet. She has accommodations with room "to bed and board" 1,000 people; can carry upon her decks 250 tons of freight, and travel at the rate of 20 miles an hour. Enormous as is her bulk and rapid movement, the New World draws but 5 1-2 feet of water.—[Sunday Leader.

Statistics of Immigration.—The Superintendent of Statistics has furnished the subjoined statement of immigration, made up from the Custom House returns of the half yearly arrivols for 1855, compared with the numbers arriving at the same ports during the first half of 1854:

Ports.	First Quarter. 1854.	1855.	Second Quarter. 1854.	1855.	Total. 1854.	1855.
Boston	1 921	1,334	8,945	5,316	10,410	9,650
New York	29,023	19,317	119,818	59,681	148,841	79,601
Philad'a	1,136	574	6,100	4,119	7,244	4,609
Baltimore	399	1,213	4,020	1,911	4,419	3,124
N. Orleans	14,191	7,173	14 188	5,941	28,370	13,417
Total	45,670	29,811	154,029	76,764	199,299	196,515

[N. Y. Sunday Leader.

A Palpable Hit.—The Albany Evening Journal says:

"South Carolina never cast a vote for a presidential candidate from a free State."

To which the New York Day Book replies:

"In 1840, South Carolina voted for Martin Van Buren, a native of New York, instead of for William H. Harrison, a native of Virginia. In 1848, she voted for Lewis Cass, a native of New England, instead of for Zachary Taylor, a native of Virginia. In 1852, she voted for Franklin Pierce, a native of New Hampshire, instead of for Winfield Scott, a native of Virginia, and the Evening Journal and New York Tribune opposed every one of these Northern men, and went their death for the Southerners."

The Quebec *Gazette* will have it that a couple of Russian spies are in that city, watching the fortifications, and calls upon the authorities to make short work of them.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Salt Lake City Retail Price Current.

July, 1855.

GROCERIES	
Sugar, crushed, per lb.	$0 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p lb.	33
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r.	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	35
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	64
Candles, 6 to the lb	50
Figs, per lb	60
Cloves, per oz	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18¾
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	20
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom Salts "	30
Beeswax "	75
Indigo, $3 pr lb. or pr oz	15
Gum Camphor, per oz.	15
Gum Arabic "	15
Cream Tartar "	15
B C Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	30
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb.	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$2 75
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 00
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 25
Concave Augers, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	35

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 2 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS. Size.	Gross
¾ inch	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	15
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Ret, 250	1 00
Powder per lb	70
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 00
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 25
Kacks	40
Sole Leather, per lb	50
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	1 75
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16¾ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	20
Denims	25
Cotton Batten, per roll	70
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	35
Eggs, per doz.	25
Cheese, per "	25
Bacon, smoked, per lb	30
Shoulder "	20
Ham "	25
Middle "	40
Wheat, per bushel	2 10
Corn "	2 00
Oats "	1 75
Barley "	2 00
Onions "	2 60
Sugar cured Beef, pr lb.	30
Beef, fresh, per lb.	9
Mutton "	10
Tongues, each	60
Tallow, per lb	30
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $4 to	5 00
Adobies, per 100	3
Stone, per cord	12 10
Cows, &c., from $20 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

Mormon Publications.

The Deseret News is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

The St. Louis Luminary.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to The Mormon office, or to the editor of the Luminary, St. Louis, Mo.

The Millenniel Star.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Wholesale Price Current.

New York, Sept. 21, 1855.

Article	Price
Ashes—Pot ... per 100 lb.	$6 25 a 6 37½
Pearl	6 50 a — —
Candles—Stuart and Bussing's best, assorted ... per lb.	— a —
Ordinary	— a —
Candles—Sperm ... per lb.	33 a 35
Adamantine	25 a 30
Mould, yellow	16 a 16½
Coffee—Java, white	14 a 14½
Mocha	14½ a 15
Laguayra	10 a 12
Maracaibo	10 a 12
St. Domingo (cash)	10 a —
Drugs and Dyes—Alcohol. pr. gal.	— 82 a — 88
Alum ... per lb.	— 2¼ a — 2½
Arrowroot	— 35 a — 37½
Arsenic, powdered	— 2 a — 2¼
Asafœtida	— 5 a — 25
Borax, refined	— 28½ a — 29
Brimstone, American, roll	— 2½ a — —
do crude ... per ton.	34 — a 35 —
Camphor, crude ... per lb.	— 26 a — 27
do refined	— 38 a — —
Castor Oil, No. 1	1 20 a 1 25
Chlorate Potash	— 40 a — 42
Cochineal	— 75 a 1 15
Copperas ... per 100 lb.	1 25 a — —
Cream Tartar ... per lb.	— 29 a — 30
Gum Arabic, picked	— 35 a — 38
Gum Copal	— 30 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublimized	5 75 a 6 —
Ipecacuanha	1 75 a 1 87½
Madder	— 10½ a — 10½
Magnesia	— 15 a — 17½
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 18 a — 20
Oil Anis	5 50 a — —
Oil Bergamot	1 90 a 2 20
Oil Cassia	3 50 a 3 75
Oil Lemon	1 90 a 2 20
Oil Peppermint	4 — a 5 —
Opium, Turkey	3 87½ a 4 —
Otto Rose ... per oz.	3 50 a 6 50
Oxalic Acid ... per lb.	— 29 a — 31
Phosphorus	— 85 a — 87½
Quicksilver	— 50 a — —
Rhubarb, China	2 50 a 2 75
Saleratus	— — a — 6
Sal Ammoniac, refined	— 12 a — 12½
Senna	— 9½ a — 12½
Shellac	— 9 a — 12½
Sugar Lead, white	— 14 a — 15
do brown	— 9½ a — —
Sulphate Quinine	2 65 a 2 75
Tartaric Acid	— 45 a — —
Verdigris	— 34 a — 38
Vitriol, blue	— 9¼ a — 10
Dye Woods—Camwood ... per ton.	65 — a 70 —
Fustic	19 — a 28 —
Logwood	19 — a 25 —
Flour—State, common ... per bbl.	7 75 a 7 81¼
Michigan and Indiana	8 12½ a 8 18¾
Genesee, extra	9 — a 10 50
Rye Flour	5 75 a 6 50
Corn Meal	4 75 a 5 12½
Fruit—Raisins ... per box.	2 80 a — —
Raisins, layers	3 25 a 3 37½
Currants ... per lb.	— 15 a — 22
Glass (American window)—	
6x8 to 8x10 ... per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
Grain—Wheat ... per bush.	1 70 a 2 05
Corn, round yellow	— 92 a — 94
Barley	1 20 a — —
Oats, Western	— 40 a — 44
Beans	3 12½ a 3 25
Gunpowder ... per 25 lbs.	4 25 a 4 50
Indigo ... per lb.	— 17½ a 1 40
Iron—Pig, Eng., Scot ... per ton.	36 50 a 37 50
Bar, Eng. refined	70 — a 72 50
Sheet, Russia, 1st quality ... per lb.	— 14 a — 20
Sheet, Eng.	— 3½ a — 4¾
Lead—Galena ... per 100 lbs.	6 37½ a — —
Sheet and Pipe	7 75 a — —
Leather ... per lb.	23 a 30
Molasses ... per gal.	33 a 39
Nails—Cut, 4d and 6d ... per lb.	4¼ a —
Wrought, 6d and 20d	8 a 11
Oils—Olive ... per bskt. 12 bottles.	3 37½ a 3 50
Olive, in casks ... per gallon.	1 20 a 1 25
Linseed	— 92 a — 93
Whale	— 75 a — 77
Lard, winter	— 95 a — 95
Paints—Lead, red, Am. ... per lb.	— 7½ a — 7¾
Lead, white, Am., in oil	— 8 a — 8½
Lead do do dry	— 7½ a — 8
Ochre, yellow, French, dry	1 87½ a 1 75
Ochre, in oil	— 4 a — 6
Spanish Brown, dry ... per cwt.	— 60 a — 75
Litharge ... per lb.	— 7½ a — 7¾
Vermillion, Chinese	— 90 a 1 —
Venetian Red ... per cwt.	2 — a 2 37½
Rice ... per 100 lbs.	4 50 a 6 —
Saltpetre ... per lb.	8 a 16
Seeds—Clover ... per lb.	— 10½ a — 11
Flax, American, rough ... per bush.	1 85 a 1 90
Linseed, Calcutta	2 30 a 2 35
Soap—New York ... per lb.	4 a 7
Castile	11 a 11¼
Spices—Ginger, Race ... per lb.	4¼ a 5
Mace	90 a 92½
Nutmegs	92½ a 95
Pepper	10½ a 11
Pimento	12½ a 13
Cloves (cash)	12½ a 14
Sugar—New Orleans ... per lb.	7¼ a 8¼
Havana, white	8¼ a 9
do brown	7 a 8¼
Stuart's crushed	10½ a —
Sumac, Sicily ... per ton.	70 — a 82 50
Teas—Gunpowder and Imperial ... per lb.	20 a 65
Hyson	22 a 60
Young Hyson	18 a 55
Hyson Skin	5 a 32
Black	17 a 55
Tin ... per lb.	29 a 31
Tobacco	7 a 43
Turpentine ... per 280 lbs.	3 37½ a — —
Tar ... per bbl.	2 50 a 3 —
Spirits Turpentine ... per gallon.	— 46 a — 47

Corrected to Sept. 21.

Stars.

We have on hand a number of the present volume of the Millenial Stars, from the 1st to the 28th No.

Price for the year $2 25

" " half year 1 12½

Also, a few numbers of the Journal of Discourses, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.

William Maiben, 35 Jewin street, City, London, England.

Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Swansea, Wales.

James Ferguson, 199 Collingwood street, Belfast, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d.*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, ½*d.*; paper, 2*d.*; total, 4½*d.*

Subscription by the year, if paid in advance, 13*s.*, the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL men to condemnation; even so, by the righteousness of one, the free gift came upon ALL men unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ!" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les eccès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

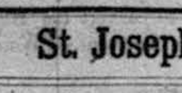
OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, Mo. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.

P. S. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, Mo. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE,



SOUTH SIDE, BROADWAY,
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS, CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. je30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-4

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.
ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;	Entrance to Kanesville;
Baton Rouge;	Council Bluff Ferry, and group of cottonwood trees;
Natchez under the Hill;	View of the Missouri River, and Council Bluffs, from an elevation;
Natchez on the Hill;	Elk Horn River Ferry;
Vicksburgh;	Loup Fork Ferry;
Memphis;	Wood River;
St. Louis;	Chimney Rock;
Camp at Keokuk;	Scott's Bluffs;
Nauvoo;	Fort Laramie;
Joseph Smith, the Prophet;	Independence Rock;
Hyrum Smith, from an original portrait in the possession of his family;	Devil's Gate;
Willard Richards, from a daguerreotype;	Laramie Peak;
John Taylor;	Witches' Bluffs;
Carthage Jail;	Great Salt Lake;
Room in which Joseph and Hyrum Smith were imprisoned;	Great Salt Lake City;
Well against which Joseph Smith was placed and shot at after his assassination;	Heber C. Kimball, from a daguerreotype;
Lucy Smith, Mother of the Prophet;	Jedediah M. Grant ditto
Ruins of the Temple at Nauvoo;	John Smith ditto
Joseph Smith, Jr., } David Smith, } Sons of the Prophet;	President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 32. NEW-YORK, SATURDAY, SEPTEMBER 29, 1855. PRICE FIVE CENTS.

Poetry.

Watch, Mother.

Mother! watch the little feet
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall.
Never count the moments lost,
Never mind the time it costs;
Little feet will go astray,
Guide them, mother, while you may.

Mother! watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay,
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother! watch the little tongue
Prattling, eloquent and wild,
What is said and what is sung,
By the happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken,
This same tongue may yet proclaim
Blessings in a Saviour's name.

Mother! watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, O keep that young heart true.
Extricating every weed,
Sowing good and precious seed;
Harvest rich you then may see,
Ripening for eternity.

Railroad Improvements.

Since the Count de Pambour, whose careful practical experiments and thorough mathematical analysis are yet unrivaled in any treatises on steam engineering, descanted in glowing style upon the performances of the locomotive engine, this great agent of civilization has far surpassed the imaginations of that accomplished engineer. The "imposing spectacle" of moving on the straight, level lines of the Liverpool and Manchester and the Stockton and Darlington Railway "40 or 50 loaded carriages, each "weighing more than 10,000 pounds," is now immensely exceeded in daily practice on all the long roads in our country. Mountain grades are now surmounted on the lines of the Pennsylvania Central and of the Baltimore and Ohio Roads by the simple adhesion of the wheels, while but a few years since ropes and fixed engines were considered necessary even for hauling on levels. The empty freight car now weighs 10,000 pounds, and its load some 20,000 more. The ten-wheel engines of the Reading Railroad thunder steadily up grades of 21 feet per mile, with loads in coal alone of 500 tons each, and the seven-feet drivers on the Hudson River Road whirl passengers from Thirty-first-street to the Albany ferry-boats in 260 minutes. Less fuel is consumed per mile in the magnificent machines now employed on the New-York Central Road than in the dimuinutive traps used ten yers ago to pull half the present loads; and to compare still more recent dates, the working expenses on the New-York and Erie for fuel, oil and the like have been steadily reduced within the last year some three or four per cent with each monthly report.

This highly encouraging progress has been due partly to the adoption of absolutely new discoveries, but more to the better application of truths long known and published, but badly applied. School science is always both ahead and behind that of the workshop. While each has a mingled respect and contempt for the other, the liberal minds who can acquire, reconcile and apply both are fewer than is generally believed. In practice improvements are introduced by slow and careful degrees. A distinct and prominent recognition of every step forward or backward will do more to perfect machinery than all the colleges and patent offices in Christendom. A disquisition on momentum, for instance, may suggest a truly valuable idea to one thoughtful intellect, while leading another into an expenditure of time and money on some ridiculous device. The hope of producing something absolutely new has proved the *ignis fatuus* of many a noble mind, and embittered many an otherwise happy earthly existence; but a systematic and regular record and exhibition of actual results has been found to produce in its quiet, constant impulse, an almost unaccountable effect. It excites in the operator, the owner, designer and constructor of every machine not only emulation to excel but a vivid apprehension of most mortifying disgrace in case of either ignorance, carelessness or deceit.

Too high praise cannot be awarded to Mr. D. C. McCallum, the Superintendent of the New-York and Erie Railroad, for the energy and firmness with which he has introduced on this great avenue of traffic a system of recording and publishiug the results and methods of working its machines, which promises to place the locomotive in some degree on a par with the pumping engines of the Cornwall Collieries. James Watt with his partners manufactured Cornish pumping engines till 1800, and when his patent expired one bushel of coal was capable of lifting twenty millions of pounds one foot high, or its equivalent in other work. From this time the "duty," as it is termed, or amount of work done, actually declined, until 1810, when the mining proprietors, alarmed at the fact, began to publish the duty of every engine, good, bad and indifferent. Hereupon improvement commenced, and in 1834 the Fowey Consols engine pumped twenty-four hours in presence of a committee, raising one hundred and twenty-five millions of pounds one foot for each bushel of coal burned; and the average duty of all the largest engines is now nearly one hundred millions—an increase of four hundred per cent in economy without any marked discovery in either the generation or use of steam.

These remarks have been called forth by a recent trial on a magnificent scale of the actual effect of a powerful locomotive in hauling a heavy train over the whole New York and Erie road, instead of changing engines and men at certain stations as usual. The road is usually worked in four divisions, and the chief design of the experimental train was to test the comparative difficulty presented by each to a heavy train moving east. A large number of cars were provided and loaded with lumber, and ample arrangements were made for moving by other trains; all the cars left by the trial engine at each station. Every up grade was tried with big loads, which were gradually diminished till the exact limit was reached at which the train could proceed, in consequence of which much of the ground was many times traveled, and the whole experiment consumed nine days' time.

The width between the rails on this road is 6 feet, that of a great majority of roads being only 4 feet 8 1-2 inches; and many contend that the resistence to motion on curves is increased with each increase of width, an opinion which, although apparently well founded in theory, this experiment has done little to establish. Although frequent experiments of this kind have been tried at various times on long lines of narrow roads, this is the first to our knowledge on a 6 feet gauge, and we doubt whether a train half a mile in length and weighing in toto nearly or quite 1,800 tons has ever before been hauled over a road as crooked as the Delaware River portion of the Erie by a single engine. The smallest radii of curves on the whole line is 955 feet, and the greatest inclination 60 feet per mile. The most difficult points of course are those in which curves and grades are combined for long distances or at frequent intervals, and the equations of grades, curves and distances form some of the most perplexing problems ever presented to the civil engineer. The smallest number of cars hauled at any time was 22, and this was where a curve 1,294 feet long and 1,146 feet in radius was combined with the maximum grade of 60 feet per mile. The engine, No. 210, which hauled 100 cars at a speed of 6, 8 or even 14 miles per hour on levels and up grades of 6 feet per mile, combined with curves in many instances, as also through curves of 955 feet radius on level points on the Delaware, stuck fairly in the five-degree curve above mentioned, but started again and went through after being pushed about half a rod by another engine; a fact indicating a very close balance between the power and the resistance.

Experiments on the resistance opposed to motion on railroads are yet very indefinite, and any data from this experiment may be of some value. The variable elements are so numerous and complex that probably no two experiments have ever been made under precisely similar circumstances. Even the wind exerts an influence which is difficult to compute, and it is not yet agreed whether a head or side wind is most objectionable, as the latter blows out and continually replaces the air contained between the cars. The speed has evidently a very great influence on the resistence of the air, and by more rapidly consuming the steam affects very seriously the ability of the engine to haul with great power. The absolute highest pressure in the boiler of No. 210 with this train was 165 lbs., or 150 above the atmosphere, and probably the average pull on the couplings of the forward car in the tightest places was about 15,500 lbs., or equal to more than one-third of the whole weight on the driving-wheels. It is only by a liberal flow of sand upon the rails that the wheels can be prevented from slipping under such circumstances and it may be remarked that the wheels, when once slipping, have a most discouraging property of polishing the track. The only safety in a very severe pull is in a dry, gritty rail, well peppered with sharp sand.

The engine which was employed in this experiment is a most extraordinary machine, and is perhaps only equaled by three others on the same road, built from the same patterns. The design was by James B. Gregg, Esq., of Susquehanna, and the whole weight is 66,000 lbs., of which 4,000 lbs. are supported by the two pairs of driving wheels, and 26,000 by the track. It is outside connected, the cylinders being 17 inches in diameter, with 24 inches stroke of piston. The valves are worked by the link motion, and when moving very slowly the steam acts nearly at full pressure for 23 1-4 inches of the stroke. With no means of testing directly the actual pull on the train or even of approximating it by finding the average pressure in the cylinder when working expansively on level portions, we despair of settling any vexed question by aid of these results, and can only regret that some means were not devised for ascertaining both these quantities, as well as the actual quantities of water evaporated at short intervals. We notice these experiments not only as a means of calling attention to the subject, and to the more elaborate reports which will probably appear in the engineering journals, but also to place on record what is believed to be one of the most extraordinary performances in the history of railroad engineering.—[N. Y. Tribune.

Ulterior Objects of the Allies.

We said in giving a summary of the foreign news by the last arrival that there was nothing in it of much importance, which was true so far as immediate hostile movements were concerned; but a report of the proceedings in Parliament on the 10th inst. contains a confession on the part of Earl Gray of a very extraordinary character. The question under discussion was the guaranteeing of the Turkish loan by the Allies. He deprecated any such engagement on the part of England. "Without implying the smallest distrust of our ally," (France,) the noble Earl did very clearly imply that France might by and by back out of the arrangement, and then the whole responsibility would rest upon England. "Who would say *it was disrespectful to France to contemplate that twenty or thirty years hence the government which might then exist in France would not contend that some circumstances had occurred to relieve them from the obligation*, and would not decline to pay their share of the loan, leaving the burden upon us?" A pertinent question. But with regard to Turkey, Earl Gray is still more explicit. If paid at all, the money must be paid by some other power besides Turkey. He did not conceive that "any man in his senses believes that the *Turkish empire will be in existence forty years hence, or that there is the remotest chance of our not being called upon to pay the interest which we have bargained to pay!*"

Having begun to tell truth about Turkey, Earl Gray does not mince matters, but talks in this wise of the good friend and ally of England, for whom, ostensibly, they are pouring out blood and treasure like water:

"Your lordships know the present state of that most corrupt of all governments, the Turkish Government, and that it is notorious that, of the money which ought to go into the Turskish Treasury for public purposes, no small proportion goes into the hands of corrupt pachas and griping money lenders. Your lordships well remember the distressed state of the Turkish army in Asia last winter. By the concurrent testimony of all the newspapers, the state to which the army was reduced was, not because Turkey had not a sufficient sum of money wherewith to pay the men, but because the funds had been the subject of unbounded peculation. In all coutries there is a disposition to extravagance in the expenditure of the government money, but in a country like Turkey that extravagance and peculation it is impossible to check."

Here we have a confession by a leading member of the British aristocracy that England and France are not fighting to maintain Turkish independence, though that has all been their professed object. Earl Gray states broadly what all men of common sense knew before, that Turkey—except as a dead carcase to be buried as soon as possible out of sight—is a subject of no solicitude with the Allies. The Ottoman power could not have stood thus long by himself—it does not deserve to stand, and in forty years it will have passed away—its credit is no better than that of a broken down gambler, and John Bull is foolish if he endorses its bond for a few imillions of pounds. Such is the confession and the fact.

A sentence in Lord Palmerston's reply to Lord John Russell's latest apology for his Vienna diplomacy is even more significant than the confessions of Earl Gray. In that speech the British Cabinet for the first time avows "that purposes ulterior to the maintenance of the integrity of the Turkish Empire were the objects of the war." No intelligent person ever doubted about those "ulterior purposes," that from the multiplicity which might be conjectured, it was not always easy to determine precisely what they were. Some of England's leading objects are pointed out by the N. Y. Evening Post:

What then, will the reader ask, does England seek in this war? She wants a naval station in the Black Sea to play the same part that Malta does in the Mediterranean. She next wants, above everything else, a harbor for commercial and military purposes at some point in Syria, either at St. Jean d'Acre, at Tripoli or at Tyre, for a railroad terminus between the Mediteranean and the Euphrates. A report made by English engineers some two or three years ago demonstrated the feasibility of a railroad from the head waters of the Euphrates to Sidon or Tyre. That report impressed the British Government with the importance of securing a position near Bassora and Babylon, once the centres of the commercial world, to serve her as stations for the East India steamers, whence a railroad of only three hundred miles would be needed to transport their freight and passengers to the termini above indicated on the Mediterranean.

Such a station at Tyre, on one side, and Bassora or old Babylon on the other, brings London within fifteen days of Calcutta, and ten days of Singapore, and with Gibraltar and Malta, would complete her chain of guard posts from Windsor Castle to all her Indian possessions.

England is alarmed, not at Russian advances in Europe, but towards Asia Minor; at her railroads from Petersburgh to Moscow, and thence eastward and southeastward, in middle Asia. England, too, fears our westward progress.

A naval station in the Black Sea will check Russia in her designs upon Asia Minor. The railroads through Syria and its termini, fortified as they would be on the Mediterranean and the Persian Gulf, would secure to her, as far as human foresight could guard it, the Asiatic commerce as far as Singapore, and also her East India possessions.

It will do more. It brings all the south coast of Asia and the whole of East India, excepting only Japan and Northern China, nearer Europe than it will be to New York, even if the Pacific Railroad were completed. And so far the Eastern question is a Western question; so far the present war has a double object. The factories and workshops of Europe must have the Asiatic trade.

The great question for England and all Europe always is, how to feed and employ her laboring millions. Asia is a field that must be looked to. The positions we have indicated, chain Asia forever to Europe. So argue British ministers. But man proposes while God disposes. Events are rapidly placing matters beyond the control of cabinets. We surmise that Lord John Russell feels this, and that he desired, at Vienna, to snatch England from the abyss which he sees yawning before her.

[Chicago Democratic Press.

Cigar ashes will be found an infallible remedy for the bite of the mosquito and other insects. Wet the ashes and rub them on the part and the stinging sensation will be extracted almost instantly.

A Voice from the North.

The St. Lawrence Republican—the organ of that Democracy which rallied around Silas Wright and was long represented in the House by Preston King—thus indicates its sympathy with the objects of the new formation:

So many State Conventions have been called this year that it may be proper to state the objects of this Convention more particularly than we should otherwise feel called upon to do. The deep feeling of indignation produced in the whole community by the passage of the Nebraska bill, opening the free Territories of Nebraska and Kansas to Slavery; the fraud and violence now going on in Kansas, countenanced by the Administration of General Pierce; the disregard of party organizations, and the determination manifested by the slave propagandists to make this the paramount ground of their political action, all indicate that the day and the hour have come when those who agree in opinion against extending Slavery must act together politically to prevent it, or witness the subversion of the fundamental principles upon which free government and the Constitution of the Union rest for security.

The slave propagandists, steady, to their own purpose of overturning the free principles of the Constitution, have disregarded the obligations of honor, violated the faith of compacts, and destroyed the reliance placed in compromises. They leave no scheme untried, no stone unturned, to foment divisions among the people.

To distract the public mind, and to divert attention from themselves, the slave propagandists have instigated the formation of secret political societies, and attempted to make political action turn upon distinctions of birth and difference in religious creeds. No feeling or principle, however sacred, is secure from their unhallowed touch. They threaten to divide the Union if they cannot rule it with the rod of Slavery.

The Whig organization is broken up, and the Democratic organization is divided and broken to pieces by the despotic and overshadowing power of slave propagandism.

To bring order out of this chaos and to restore Government to sound constitutional principles of administration, it has been proposed, and a Republican State Convention has been called, to reorganize the old Republican party, founded upon the principles of Freedom and the construction of the Constitution promulgated by Jefferson. The Republican movement contemplates union and concentration into one party of all who agree in opinion that the wrong inflicted by repeal of the eighth section of the Missouri Compromise should be remedied by law of Congress, securing freedom to the Territories of the United States, and settling the controverted constitutional questions relating to Slavery.

Two hostile sections of the Democratic party in this State, both hunker in their positions, known as the Hards, who disapprove the course of the Administration, and the Softs, who support the Administration of General Pierce, have each held their State Conventions, and both have approved or acquiesced in the Kansas-Nebraska bill. Each of these divisions has already its distinct and opposing State ticket in the field.

The Republican State Convention is called to declare its principles, and to nominate candidates for State officers to be supported at the next election, that all who agree in the principles it sustains may act together as a single, solid, and united Republican party.

Eloquent Extract.

We copy the following passage from the new work, "The Old House by the River."

Go preach to blocks and stones, ye who believe that love is the clay! Go preach to the dead, ye who deny the immortality of the affections. Go reason with trees, or hills, or images of wood, or with your own motionless, lifeless, icy souls, ye who believe that, because that there is no marrying yonder, there shall be no embracing, or because we may not use the gentle words "my wife" we may not clasp these sanctified forms in our own holy arms! I tell you, man, that immortality would be a glorious cheat, if with our clay died all our first affections. I tell you that annihilation would be heaven, if I believe that when my head at length rests on its coffin pillow, and my lips sink to the silent repose of death, these loving eyes will never look into mine again, this pure clasp never be around my neck, this holy caress never bless me more.

A Slave of the Needle.

A young girl came into the Mayor's office yesterday, and entered a complaint against her employer, for whom she had worked a long time. This complaint originated as follows:—She had taken home a dozen stocks from him for the sum agreed upon, of thirty-seven and a half cents; and, after she had finished them, she went to his store for her pay. He already owed her $3, and tendered her this money, which she refused to take unless accompanied by the three shillings for the recent service.—This he would not give her, as he said the articles were not properly made. She then entered a complaint, as already noticed.

The above, from the New York News, is the statement of a case which is by no means a solitary one. Like occurrences are happening in the eastern cities, and especially New York, daily. The impositions and oppressions practiced on needle-women show a degree of heartless cruelty, on the part of employers, which is almost beyond belief. For these poor women, the case is a hard one. They are so numerous that competition among them reduces their wages to the point of starvation. They are at the mercy of those they work for. Many of these last are, of course, greedy and avaricious task-masters. But, even if all of them were as kind and considerate as some of them are exacting, unjust and brutal, the condition of these dependent women would be, as a whole only slightly meliorated. The pursuits of women are so little diversified, their field of labor is so contracted, that the openings which offer any room for their industry are filled at once by an eager crowd, each of whom is jostling and interfering with her neighbor. The consequences are sad, indeed. Penury and suffering, at the very least, comfortless shelter; insufficient or unwholesome food; wearing, exhausting work, which kills body, spirits and soul together. Such is the condition of thousands upon thousand of poor women in New York. And worse than all this, too, often happens. Bitter bread, wearisome toil and harsh masters, driving many a poor girl desperate, plunge her into that gulf of infamy from which, it may almost literally be said, there is *never* any rescue.

In view of so much wide-spread distress and misery in the free States, journals in the slave States insist upon it, with much plausibility, that the condition of the slaves, as a whole, is vastly preferable to the condition of large portions of the free working class, as a whole.—And, doubtless, if you suppose a negro population trained to slavery, and with no ideas of personal freedom, save what attach to the not unfrequent holidays which are enjoyed by the slaves of our South, the condition of such a class, well-fed, well-housed and well cared for, is, indeed, vastly preferable to that of thousands—perhaps hundreds of thousands—at the North. A great fact like this ought to make its suitable impression on Northern minds. Its bearings should, in a special manner, be considered by those of them who are sympathising with the slaves. For, unquestionably, the miseries which exist to such an extent in free societies are pratical arguments of immense force against freeing our slaves. Thousands of cool, candid and reflecting men, who by no means favor slavery in the abstract, still regard freedom for the slave, under present circumstances, as anything but a blessing to him. Before abolitionists proper can make any great progress in their work for the South they must do another equally mighty work for the North. They must show free society to be capable of diffusing happiness much more nearly universally than it does now, before they can convince others that such a society is a fair equivalent to the slave for that condition of *wardship* in which he is now held. The argument is, not that we should hasten to make white men slaves, but that we should pause before we make black men free. And the final conclusion, on a review of the whole matter, is, that Philanthrophy's first, great, and, at present, only legitimate work, is the improvement of Free Society. Let philanthrophy pluck the beam from the Northern eye, and then it may, with fresh force and sanguine hopes of success, apply itself to the task of removing the mote from the Southern eye. —[St. Louis Morning Herald.

The Paris Union of Aug. 21, has an article upon the re-annexation of Canada to France "on the basis of a friendly transfer from Great Britain."

Spiritualism at Buffalo.

The Buffalo Republic has given another instalment of the "circle" experiences of the editor. Here is the best story the article affords:

On the afternoon of the 8th inst., a circle of eight or ten, including two or three ladies, were engaged in getting manifestions around the table, and the spirits were demonstrating their ability to touch and handle different individuals. One of the ladies present had brought her little boy, aged about three years, who was asleep on a lounge about ten feet from the table. While thus engaged with the hands of every person present laid upon a table, round which all were seated, except the child before mentioned, with sufficient light to distinguish clearly every object in the room, the mother received a sudden shock, which turned her chair partially around, so that she sat facing her child. In an instant, and before any person had risen from their seats, she exclaimed, "Why, my child is in my arms!" And sure enough such was the fact. The infant was quietly sleeping in its mother's arms, as undisturbed as when lying not a moment before upon the settee, in which condition it remained until awakened some time afterward.

Every person in the room is willing to swear that no one arose or made any movement likely to lead to such a result—that the lady herself did not leave the table—and the child did not arise and go to its mother—that, in fact it was sleeping upon the lounge at the very instant before the lady received the shock. The lady herself had no expectation of such a result, and was perhaps more astonished (besides being considerably frightened,) than any person in the room. She states that the only thing she saw was a slight shadow passing like a flash of light across the room, and the child was reposing in her arms.—[Chicago Press.

Marrying Cousins.

The New York Day Book has the following paragraph in regard to a very interesting question:

Among other profound subjects discussed by the Association for the advancement of Science, now in session at Providence Rhode Island, is the question whether a man may marry his cousin. Some fearful examples in the deformity of posterity are cited to prove that such near relations should not intermarry. Instances of blindness, club feet, &c., are mentioned. The Roman Catholic and Episcopal Churches both forbid such marriages; but, in the face of scientific and ecclesiastical authority, we ask what will the objectors to the marriage of cousins do with those cases where children, the result of such marriages, are more than usually beautiful and intelligent! We explain the matter in this way: Children sometimes inherit their mental and physical organizations from their mothers and sometimes from their fathers. If two cousins, who both inherit their constitutions from the same side, the consequences will and must be disastrous; but if cousins marry who are entirely dissimilar, one having inherited a constitution from the father and the other from the mother, no such result will follow. It is the uniting of similar organizations, no matter whether first or second cousins, that causes the injury to offspring, and not the simple fact of legal relationship.

Touching Delicacy.

There were many little occurrences which suggested to me, with a great consolation, how natural it is to gentle hearts to be considerate and delicate towards any inferiority. One of these particularly touched me. I happened to stroll into the little church when a marriage was just concluded, and the young couple had to sign the register.

The bridegroom to whom the pen was first handed, made a rude cross for his mark; the bride who came next did the same.

Now, I had known the girl when I was last there, not only as the prettiest girl in the place, but as having distinguished herself in school, and I could not help looking at her with some surprise. She came aside and whispered to me while tears of honest love and admiration stood in her bright eyes—

"He's a dear good fellow, Miss, but cannot write yet; he's going to learn of me, and I wouldn't shame him for the world!"

Why, what have I to fear, when there was this nobility in a laboring man's daughter!—[English paper.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, SEPT. 29, 1855.

Why the Hue and Cry against the Mormons?

Is a question sometimes asked by the few who venture beyond the pale of popular prejudice with independence enough to inquire, think and decide for themselves. We would answer such questions in true Yankee fashion, by asking others. Where, and what is the evidence adduced against the Mormons, that can warrant the floods of abuse that are heaped upon them by pulpit and press throughout the country? Let each one review all that he is cognizant of, and weigh the matter in his own mind, and see if he has sufficient evidence of a nature that would convict a prisoner at the bar of a court of justice. Hear-say in case of life and death would scarce be allowed to criminate a prisoner, if true justice were extended him, in any court in the world. Yet the slaughter of innocence has often been the result of "*hear-say*" verdict of public prejudice against Mormonism. If the testimony against Mormons was reduced to knowledge, there would be but little evidence found against them; this, the contradictory nature of the various reports continually prove, especially when the character of the witnesses is brought under investigation. For instance, the present position of affairs on our western borders (formerly the home of the Mormons) show the character of the materials by which they were surrounded. And the fact, of which every one is aware, that mobocracy and Lynch-law by those around them, and its advocacy or tacit admission by those not in their vicinity, have been the invariable tools used against them by their opponents in their lawless efforts to exterminate them. These facts, form an insurmountable objection to such evidence in the mind of every one, not lost through prejudice, to every feeling of justice, aside from any consideration of humanity. But what is the ground for the extended prejudice against the Mormons in the minds of the people? Is it not in nine hundred and ninety-nine cases out of the thousand, drawn from continued repetition and revamping of stories, as repeatedly proven false by the best of evidence, both in and out of their community? Almost every one is aware of this in the course of their own experience.

What city, town or hamlet in the United States has not contributed out of its midst at least one honest person to the ranks of Mormonism. This consideration alone would be an overwhelming evidence to any reasonable mind, that the reports of corruption and outrages said to exist among them are slanderous and false.

Every person seeking information relative to Mormonism, are sure to meet on every hand the oft-told tales of Mormon barbarity, wickedness and abomination, and in associating with that community, they are assured of participating in all its unpopularity, stigma and consequent suffering, resulting from this high state of popular prejudice. Thus it is seen, that every avenue is closed against the probability of obtaining correct information, except to a high degree of moral courage, perseverance, and the strongest desire for truth; this has evidently been the experience of those who have joined that community. It is therefore inconsistent, to suppose, having passed through such an ordeal, that any honest person with common intelligence, would, hound-like, tamely submit, to years of the most shameless corruption. The very industry and perseverance which all are forced to allow as characteristic of the Mormons, forbid the conclusion that the popular prejudice against them is well founded. There are many people in the United States, who though honest and upright in all else, have much to answer for in their course pursued towards the Mormons; in passing hasty and ill-founded judgment upon a community, of whose tenets and doctrines it is quite unpopular even to investigate, thus countenancing the less scrupulous and conscience hardened, in their outrages upon an unoffending people. This course is, to say the least, inconsistent, when it is remembered that History in the hands of almost every school-boy, abounds with the melancholy tales of injury, wrongs and bloodshed perpetrated upon the best of men, of almost every age, by the frantic and infuriate rage of the multitude, operated upon by misguided prejudice and fanaticism, and marking deeply each successive age with the footprint of blood and carnage. This should lead every honest person to pause ere they add their voice, to swell the popular cry, away with him! crucify him! crucify him!

It is said that we Americans are a free people, this is true, though many are still bowed down with the bigotry and prejudice of past centuries, and certainly not entirely free from the danger of infringing upon the sacred rights of others who differ with them in opinion, as has been painfully manifest in both politics and religion, in various portions of our country during the past season. It may not be more so than with other nations, but the liberty we enjoy, as a Republic, should make us sensitively alive to every infringement of others' rights, whether individually or collectively, as a part of the body politic, for this is the only sure protection of the individual rights of any one; therefore as American citizens, we claim the right to believe as we please, and though *Mormons*, we demand a suspension of judgment, until in addition to the difference of opinion, it can be proved that we have infringed upon the rights of others. Let the evidence be adduced if it can be, that the Mormons have not been illegally and shamefully abused in every instance, and these outrages aided and abetted by the press, and in many instances, with the powerful auxiliary of the pulpit, to throw a mantle of respectability over acts that would shame the most despotic government. This has been repeatedly done within the United States and in the sight of all Christendom. Can glaring acts like these pass by unnoticed in a land of freedom, and yet it be said, the Mormons have done us grevious injury? Pray show us when and where? This Nation and all Christendom have yet to learn, or otherwise her skirts still bear the accusing blood spots of innocence.

We are aware that the question of polygamy, with its supposed corruption, will loom up before the minds of those unacquainted with that community; but admitting the worst possible construction to be put upon that belief and practice, still it leaves fifteen years of endurance and suffering by the people, previous to the introduction of that belief, to be answered for by those pretending polygamy to be a sufficient apology for excesses committed by the opponents of Mormonism. And now, the distance of their last removal place them beyond the possibility of infringing upon the rights of others in this respect; and as little danger to morality may be anticipated, as from the followers of Mahomet in Turkey.

And again, the wide spread corruptions known to exist throughout the cities and towns of this whole country forbid the most charitable and pure-minded to hope for its extirpation by measures similar to those adopted towards the Mormons; nor could other results be expected from them. Not that such a state of morals exist in Utah as prevails through this and other countries; far from it. This the discontented and returned office holders and military can testify to. There, justice is at least done to women, whilst millions in the United States fall yearly, degraded and lost for ever, where not even law or justice can save or reach them. Let this be a question for philanthropists, whether the institutions of God with Abraham, Isaac, and Jacob, were more fatal to posterity than the institutions of men in the present age. No, it is not polygamy that gives this poignancy to the opposition to Mormonism. It is not sufficiently explained by the term polygamy, nor by any acts of Mormons; nor can it be, except we look for explanation in the spirit of bigotry and superstition that sought to exterminate the Quakers, to expel the Puritans from their homes, burn a Rogers at the stake, hunt the Covenanters in their mountain fastnesses, slaughter the Waldenses, root out Protestantism, destroy the Apostles, and crucify our Lord and Saviour.

As severe as this may seem to the casual observer, by reviewing the history of Mormonism for the past twenty-five years it will be found to be too true; and the same proscriptive spirit of persecution, not content with murdering and driving forth the Mormons, turns in maddened rage to other prey, and falls upon the weaker party wherever found—religious or political, foreign or American, it is all the same; if holding different views, and venturing within its power, they fall a prey to this devouring dragon, reared upon the soil of freedom, and demanding of all men to bow down and worship.

Follies of this Generation.

To a person not whelmed in the fashions and peculiarities of this generation their absurdities appear to a degree ineffable. What can look more disgusting to a person unbiased by the contagious spirit that attends the fashionable world, than to see a lady trail a surplus quantity of skirt through the filth of the wet and dry sidewalks of our large cities? And also to see those fair creatures for whom Nature has been lavish of her bounties, and bestowed symmetry of form and features, and who claim to be modest, so arrange their attire as to have the bosom so much exposed as to leave the guessing Yankee little upon which to exercise his peculiar characteristic?

If they are modest, which we do not wish to dispute, why this exposure of person, that every one knows has only a tendency to excite the animal propensities of the opposite sex? Do such females expect to be admired the more by men that look at things in a matter of fact common-sense light? If so, they are much mistaken. But if it is the sensual, superficial eyes, with no brains behind them, that they wish to attract by their amorous exhibitions, then they have struck the right chord; but where this is the case, they must relinquish their claim to *modesty*. Modesty and true virtue will never set a trap baited with the kind that amitiveness alone will bite at.

Indian War.

It will be seen in another column of our paper that the telegraphic wires have conveyed the intelligence from St. Louis that General Harney has commenced operations in very deed. We are not informed how the news was obtained at St. Louis, and the whole thing needs confirmation; but the last news from the General was that he was making forced marches in the interior of Nebraska, swearing vengeance on the poor Sioux. He had probably obtained information of the whereabouts of some lodges, and the recent news may be the result.

If the despatch be true it is very evident (from the children taken) that the General carried the war into the camp of the Indians, as they never come out to war with their families in attendance.

Poor creatures, we pitty them, notwithstanding they stole our blanket when we came through Nebraska last season; but we would sooner give them another than kill them for it; and we believe that the old cow they killed, that commenced the fuss with Uncle Sam, was of less value than a good blanket.

For the benefit of our readers that may not be cognizant of the particulars leading to the present war, we will give a short account as we received it from mountaineers and traders near the place of the Laramie massacre. We were there a few days after the sad affair, and saw the fresh graves of the killed, one of which contained twenty-six of the thirty-one in all killed. We were informed that some twelve hundred Sioux warriors, with their women and children, had assembled in the vicinity of the American Fur Company, four or five miles from Fort Laramie, awaiting the payment of their annuities by the United States agent at that place. They were detained longer than they expected to be, and their provisions were nearly out; companies of emigrants were constantly passing, and one had a cow give out, so that they were obliged to leave her behind. The Indians, thinking no harm, killed and eat her. After the company that left the cow had camped for the night, the individual owning her returned, thinking to be able to drive her into camp, when he was told by the Indians that they had killed her, not knowing that he intended to return for her; he was satisfied, and took no further thought about it. The next day, when the company passed Fort Laramie, the story of the cow was told more from its amusing character than anything else. It so happened that the senior officer of the fort was away at the time, and the charge devolved upon Lieutenant Grattan; quite a young officer, and full of blood and ambition, anxious to spread himself, and make his mark for *greatness*. Hastily he gathered a company numbering thirty-one, including himself and interpreter and repaired to the Indian lodges. Instead of taking position at a respectful distance he went with his men directly into the camp and there surrounded by Indians on every hand demanded of Big Bear, the chief, the man or men that had taken the cow. The Indians hesitated to give up the men but offered to pay the worth of the cow from their coming annuities. Such offers were to no purpose with young Grattan, and nothing short of the trespassers would satisfy him. Big Bear hesitated to grant the request and by order of Lieut. Grattan to his men to fire, this chief received four bullets into his body which eventually proved fatal. No sooner was this done than the incensed Indians in less time than a person can tell it, rushed upon and slew the entire party save one who crawled away into some brush mortally wounded, was taken to one of the trading ports near by and died in about twenty-four hours.

The Indians, in their excitement, marched into the store of the American Fur Company, and helped themselves to their annuities in shape of whatever suited them best in quality or quantity, and precipitately returned to their homes in the north. These are the facts as we learned them from those who had the best opportunity of knowing. And we never saw the first man (and we talked with a number) that attached one particle of blame to the Indians; yet it was the opinion of some, that if they were not punished for this, they would be more saucy in future. In regard to this, however, there was a diversity of opinion.

From this rash act on the part of the Government over so trifling a matter many thousands of dollars have already been expended, and a number of lives lost, and the war has just commenced. When and where it will end who can tell!

Great Battle with the Sioux confirmed.

We learn by the St. Louis Republican, just before going to press, that the reported engagement between the United States troops, under General Harney and the Sioux Indians, at the Sand Hills, near the North Platte, is true.

Henry W. Beecher.

This modern innovator upon the old singsong, go and come doctrines of christian denominations, is a *cruel* child; and if he continues his work of reformation, as he has begun, he will soon bring down the gray hairs of old sectarianism with sorrow to the grave.

By the way, there is much truth ground out of old fogydom by this same self-constituted mill. He is doing good, *he is*. He makes the rust fly, *he does*.

The Coming Congress.

Touching the organization of the coming Congress, the scene-shifters and pipe-layers are, as it appears, already hard at work. From the materials of the new House of Representatives we may expect a lively opening of the drama; lively, racy, pungent and revolutionary beyond all parallel this side of Mexico. We know what we are; but we know not what we are coming to. God save the Union.—[N. Y. Herald.

Woods Meeting at Hornerstown, N. J.

We enjoyed the pleasure of a visit with our friends at Hornerstown, N. J., last week, and had an opportunity of being present at the woods meeting held at that place. Although the weather during Thursday, Friday, and Saturday was not quite so propitious as we could have desired, yet there was a pretty good turn out; the people all appeared to enjoy themselves, and much interest was manifested relative to the belief of the Latter Day Saints.

On Sunday, especially, the day being pleasant, there was a general gathering throughout that vicinity; there were about one hundred and fifty carriages, and we suppose six or eight hundred persons on the ground, and the utmost cheerfulness, order, and good feeling prevailed.

There were present, Elder John Taylor, N. H. Felt, J. Clinton, and S. B. Rose, from the Valley; Elder Samuel Harrison, from Philadelphia, and Elder Curtis, President of the Hornerstown Branch. At the close of the afternoon services, in the woods, on Sunday, the meeting was adjourned till evening, to meet in their commodious meeting-house in Hornerstown, where, after addresses from several of the brethren and benediction by Elder Taylor, the meeting was closed by singing the "Merry Mormons."

Professor Spencer arrived amongst us on Monday the 17th inst., but has been unable since his return, through sickness, to resume the more active duties of his mission. He has been suffering from an attack of chills and fever during the last fourteen or twenty days, and is consequently much debilitated; but with careful and attentive nursing, and the blessings of our heavenly Father we hope soon to see him convalescent. His short mission to the Cherokee Nation, has been highly satisfactory to himself, the brethren in the nation, and the Cherokees themselves, who are said to be particularly friendly and well disposed towards our missionaries, and the message borne them.

Our readers may expect much interesting and instructive incident from the editor, so soon as his health will enable him to re-engage in his literary labors; in the meantime, let the prayers of the faithful ascend to our Father in heaven for the blessings of health and salvation to rest upon brother Spencer, that his presence may soon be enjoyed by the congregations of the Saints, that the righteous may rejoice in his ministrations.—[St. Louis Luminary.

From Council Bluffs.

Brother Spencer: We have a branch of the Church here, of some eighty members. Brother W. H. Folsom is the Presiding Elder, who, with Brother F. A. Brown and myself, hold meetings regularly every Sabbath, and preach and bear our testimony to the truth of Mormonism. The old members have generally been re-baptized, and a few new ones have embraced the truth; but it is an up-hill business here, as is the case in every place, from which the authorities of the Church have removed. It then becomes a kind of spiritual whirlpool that gathers within its vortex, all the filth and scum of apostacy that floats in the wake of the Church. But we are determined by the help of God, to keep up the organization here, to bear our testimony that our garments may be found clear of the blood of this people, when we are called to give an account of our work upon the earth.

A difficulty occurred in Nebraska, day before yesterday, near old Fort Calhoun, respecting a claim. A Mr. Goss, of this county, was shot through the heart. His body lay at the Pacific House, in this city, during yesterday. Five other men were wounded, but not fatally. Much excitement existed here yesterday, and I understand, men were volunteering for both parties, to fight the matter out, but I look for nothing serious to take place.

Yours respectfully, L. O. Littlefield.
[Correspondence St. Louis Luminary.

Indian Troubles in Nebraska.

We clip the following from the Nebraskian:

Indian Depredations South of the Platte.

It is only a short time since the *Nebraska City News* published with evident satisfaction, an exaggerated report of "Dangers from the Sioux North of the Platte River!" And while the *News affected* to sympathize deeply with the people in this vicinity, it assured the public that the settlers "South of the Platte" were perfectly safe, being protected by the government with "two good forts, Laramie and Kearney." Now every intelligent person knows that while both of the above named forts are nearer to Omaha than to Nebraska City, they are too far from either to afford any immediate protection to that place or this. But the Editor of the News was shallow enough to suppose that by such statements he could attract settlers to the South part of the Territory and retard the settlement of the North.

However, notwithstanding the previous assurances of security South of the Platte, we find the following in the Nebraska City News of the 8th inst. But glad indeed, should we be to know that it is as false and unfounded as most statements are, which have their origin in that paper.

Indian Outrages.

But again, on day before yesterday, our people were aroused by the arrival of Col. Manners, who reported that his party of Government surveyors were attacked by a band of Pawnee Loups, who broke up his camp and endeavored to steal his mules. In the foray, six of the Col.'s party were separated from their companions, which six have not yet been heard from. The cook, attached to the party, when last seen, was going full speed on a mule followed by two other mules, and was hotly pursued by several of the Indians. But the Col. and five of his men escaped and arrived safely to Nebraska City.

FOR THE MORMON.

Man, Individually and Socially.

BY ALEXANDER ROBBINS, JR.

Man is a social being; and however independent he may affect or assume to be, he is himself a part and parcel of that element that in the aggregate makes up the great whole of human existence. Society at large is just as good and just as perfect as the combined goodness and perfection of each individual with his fellows constitute it. The same may be said with reference to the evils and imperfections of society. Hence every man is responsible in a measure to his fellows for his conduct and example in and to society. Pope, who took an extensive view of this matter, justly and significantly observes, that the individual that departs from true principle, just so far "sins against the eternal cause." His transgressions are not isolated or confined to himself, but have to be borne by his fellows just in proportion as his example or influence extends to corrupt society. And with regard to the extent of that influence, I have never yet seen the person with anything like an approximation to the ordinary capacities of man, who had not an influence for good or evil on society, seldom appreciated by those who are bound in the nature of things to realize it.

In view of this social principle, men have from time to time endeavored to take advantage of the fact, and making it the groundwork or foundation of their schemes, have built up societies, sects, and parties, holding particular principles or tenets, which they considered best adapted to the promotion of human happiness; and have endeavored to isolate themselves as far as possible from the rest of mankind, in order more effectually to carry out those tenets. Some to this end have emigrated at different periods from among those that were opposed to their ideas of reform. The question here might arise with some, why so many have failed to accomplish the drsired end—a millennium in miniature—if, as asserted, the social principle be correct? The answer is, the social principle has never failed, or been proven incorrect; men have erred (as men are wont when not directed by divine revelation) in their systems of government, and in what would actually constitute their greatest happiness if attained unto. Some have caught a glimpse in their imagination of a happy community of brothers, each bearing the other's burden as his own, having all things common, and the whole community sustained by a common interest and common effort—a merging of the individuality or self into the common weal.

The individual entertaining such views, has in the heat of his imagination supposed it possible to bring all men or a goodly portion of them, to conform to the same views and reduce them to practice; but here is the difficulty. Man is not only a social being and composing as a member, a part of society, but he has constitutionally his own individuality, he must be allowed to think and act for himself and household directly, and community at the same time indirectly. It is a mistaken idea that men under existing circumstances, tuition, and training, can be induced to act for all with the expectation of better providing for his own household, than he could in his individual capacity; although such might be the case in many instances. Yet, owing to his peculiar organization, it is only under the most extraordinary circumstances that he can be induced to depart from this rule. There have been instances, and no doubt there will be again, when individual interest was best subserved by sustaining the general, at the expence of the individual interest for the time being. When such is the case, and men are convinced of it, they will do so from policy. Our fathers of the Revolution are examples of this kind; the individual happiness of themselves and posterity could only have been affected by the contribution of individual interests, to the common weal. It was a voluntary concession, yet it was an investment that paid the best dividend to self that could be made.

Man being thus twofold in his constitution and adaptation, having both an individual and social capacity, it is sometimes difficult for him to determine the dividing line between the two, to know when to act in a private and when in a public capacity. But in reality there is no dividing point, when properly understood; and so far are the two from being antagonistic to each other, it will be found that they run parallel to each other, and that whatever is really conducive to individual happiness is conducive at the same time measurably to all; and *vice versa*. That that *really* constitutes happiness, here is meant, and not what men in their selfishness sometimes imagine is such. The greatest trouble in this connection is, that men form wrong conceptions of what will produce the greatest amount of happiness if attained. Dishonesty toward the community is practised extensively by some, thinking to make themselves happy at the community's expense. This will never accomplish it; and a dishonest man, or community, can never be happy, can never be at peace with themselves, much less with their neighbors. The trite saying, that "honesty is the best policy," is as true as it is trite, while dishonesty in men, or sects and parties, is the great bane to society in general; it strikes at the very root and foundation of all society in which it exists. This is the reason why no nation or people have ever been able to perpetuate their existence beyond a length of time sufficient to fill up the measure of their iniquity. They have arisen from obscurity, practicing honesty and humility during their weakness, until eventually, under the providence of God, they have become great and mighty. They have forgotten "the pit from whence they were digged," have ripened in their iniquity, and through the justice of God, whose handdealing has always been visible among the nations, they have sunk into oblivion, to exist only in a name.

The inhabitants of our own country, the most free and enlightened of any on the globe, believe as a general thing that we are to go on with the same rapid strides that have characterised Jonathan from his infancy. But might *he* not learn a lesson by the many precedents before him, ere he too shall be among the things that were? The same elements that have destroyed the greatest and most powerful kingdoms on the earth, are at work at the very vitals of this premature giant. Already he staggers from the almost constant ruptures of the delicate machinery within, and but for the organ of hope, which is largely developed, he would not exhibit the strength he now does.

The secret of all this is, notwithstanding their great profession of piety and honesty, men in this government are growing yearly and daily corrupt, and false at heart. It does not begin in high places, in offices of trust and power, but it begins nearer home. Men are dishonest with their wives, their children, and their neighbors; and the man who is dishonest in his domestic relations, is never the man to be trusted with the affairs of State. He that will recklessly trifle with his own flesh and blood, is a fitter candidate for the madhouse than the Congress of the United States or any great office of the people's trust. Yet how different do we find it. Do men expect to "gather figs from thistles," or obtain honest legislation from dishonest legislators? Such is contrary to the laws of nature. When men cannot be found who are honest in their individual capacity to fill offices of public trust, then truly is the handwriting visible, "thy glory has departed!" and the generations that follow must suffer the consequences. Who can contemplate the iniquities and corruptions of this generation, and not shudder for the future—and not emphacize when he prays "*Thy Kingdom come*, and *Thy will be done on the earth*." But oh! the darkness and confusion that shall roll between this and the final consummation. Brothers shall bathe the sword in the blood of brothers, or "flee to Zion for safety," for the "wicked shall slay the wicked," and "the Kingdoms of this world shall become the Kingdom of our Lord and of His Christ."

Oppression of Emigrants from Free States in Kansas.

Kansas River, Aug. 21, 1855.

The oppression of the people of Kansas is far greater than that attempted by King George before the Revolution; he was a legitimate king, our sovereign rulers are illegitimate. They have been foisted upon us not only without our consent, but by an armed force of mercenaries from another State. This lawless legislature not only refuse to legislate for citizens from the free states, but deprive them of their rights. They reject the free State delegation from the legislature. They appropriate to themselves all the offices of trust and honor. They have seized upon all the valuable points in the territory, and direct their legislation to make them still more valuable. They select a new town for the seat of the government, where the majority can take an interest. United States judges truckle to them, and give a judicial opinion that this mob legislature is legal, and the seat of the government is called Lecompton; and General Lecompt invites them to partake of a public dinner, all hail fellows well met, HE will not be removed for speculating in lands. The names of these legislators and judges who have an interest in this new seat of government (where twenty-five thousand dollars of government money will soon be expended) I have not room now to mention. The roads, ferries, railroad charters, county boundaries and county seats are all made for the interests of the Mobocrats and Nullifiers. Every obstacle is put in the way of emigration from the free States.

County lines to give them trouble are run through their central settlements. And if there are citizens in favor of a free State in the most central town, they immediately locate the county seat at some other point, however inconvenient, if it is for the interests of the pro-slavery men, and refuse to leave the location of the county seat to the vote of the citizens of any county where a majority are free State men. Thus the Nullifiers go on, having seized this valuable county by force, they proceed to appropriate all its valuable interests to themselves. They deprive citizens opposed to slavery of the right to sit as jurors where slavery is concerned. They inflict a death penalty for all tampering with slaves. They imprison for writing or speaking in opposition to slavery. They have filled all the offices with men who will carry out these laws, and have armed mobs at hand to help. There are no jury or judges for justice and freedom.

We are arming! Will the free States aid us in this unequal struggle for our just rights! We look to the next Congress for relief, while we trust in our right arm, and hope in God.—[Peru (Ill.) Chronicle. H.

Still they Come.

Thomas Gibson, Esq., from Quincy Illinois, late Editor and proprietor of the *Western Patriot*, with his family, together with several others, passed through this city yesterday, on their way to Fontenelle.

Mr. Gibson informs us that a number of other families are now on the way, and more about to start from Quincy, Jacksonville and other portions of Illinois, all bound for Fontenelle, Nebraska.—[Nebraskian.

From all parts of the country the most cheering reports reach us with regard to the corn crops. The labors of the husbandman have been largely blessed thus far, and visions of plenty greet him in the future. Their granaries are filled with wheat, oats and rye, and their empty cribs will be replenished to overflowing with corn. Abundant rains have fallen, and every where the corn crop is most promising.—[Squatter Sovereign.

New Hampshire, which usually raises very little wheat, will have enough the present season to supply one-half of its population with flour.

Telegraphic.

Great Battle between United States Troops and Indians.—St. Louis, Monday, Sept. 24.—A great battle took place on the 3d inst., at Sand Hills, near the north fork of the Platte River, between the Sioux Indians and the entire force of the United States troops under General Harney, numbering about 450 men.

Major Cady commanded the infantry, and Col. Cook the dragoons, mounted infantry, and artillery.

The battle commenced early in the morning, and lasted several hours. The Indians fought desperately, but were routed. A running fight for some ten miles followed, during which the Indians made a stand, and fought with much gallantry. They were, however, defeated, with the loss of eighty men killed and fifty women and children taken prisoners. The Indian women fought furiously. General Harney lost six killed and as many wounded. No officers were killed.

The Indians engaged in this battle were the Brule and Sioux, the same that massacred Lieutenant Grattan's command and murdered a mail party—the way-bill of the mail having been found with them.

Masonic Celebration in Baltimore.—Baltimore, Sept. 24.—It is estimated that 30,000 persons, principally ladies, visited the new Masonic Hall to-day, and about 100,000 during the four days it has been open to the public. The Masons are making great preparations for the dedication on Wednesday next. The procession is to be very grand, and a banquet will be given in the evening to the delegates from Grand Lodges in other States, who may be present by invitation.

Yellow Fever at Sea.—Wood's Hole, Sept. 24.—Yesterday the schooner Joseph James, of and for Bangor, from Georgetown, S. C., loaded with yellow pine lumber, was picked up at anchor off Great Rip by some fishermen and brought into Edgartown. The captain (Smith) and all hands were down with the yellow fever and unable to navigate the vessel. They had been in that condition about seventeen days. The officers have been taken ashore and comfortably provided for.

Aid from Boston for the Yellow Fever Sufferers.—Boston, Sept. 24.—The total amount collected in this city and remitted for the relief of the sufferers from yellow fever in Norfolk and Portsmouth, now reaches $9000.

Suspension of a Steamship Line between Boston and Halifax.—Boston, Sept. 24.—The British steamship Curlew, which was recently placed on the route between Boston and Halifax, has been withdrawn by order of the British Admiralty, the steamer being required for Government service.

The Yellow Fever in Virginia.—Baltimore, Sept. 26, 1855. The boat from Norfolk this morning reports an improvement in the health both of that city and of Portsmouth.

At Norfolk on Tuesday there were 30 deaths and 12 new cases, and at Portsmouth only 4 deaths and 2 new cases.

Cool weather was having a very favorable effect on the diminution of the new cases.

The Yellow Fever in Louisiana.—New Orleans, Sept. 24, 1855.—The yellow fever, as an epidemic, may be considered all over in this city—the deaths from it during the past week amounting to 89, out of a total of 214 from all causes.

The fever is raging badly at Alexandria, and many cases are reported along the Red, Ouachita and Chafalaya Rivers.

Boston, Sept. 26, 1855.—A letter has been received from Julius Rockwell, accepting the nomination of the Fusion or Republican party for Governor. He declares his opinion based upon his experience in Congress that the Whig party as a national party has ceased to exist, and he expresses a hope that the Republicans of the Free States may unite and form a national party.

The struggle, if brief or protracted, will not, he thinks, break up the Union. The more earnest it be the less danger of that; but if it results in the establishment of slavery as a national institution, the seeds of decay and dissolution will be planted. The acceptance of Mr. Rockwell of the fusion nomination, makes it very doubtful if the Whigs will adopt him at their Convention on Tuesday next.

Further from Mexico.—Baltimore, Sept. 26, 1855. The New-Orleans papers of Thursday last are received, and contain Tampico dates to the 1st inst.

The revolution against the Government had been participated in at Tampico, and the plan of Ayutla adopted. The Government of Carrera had been recognized.

The San Antonio Sentinel says that the American Boundary Survey found no gold in the Mesilla Valley territory, but the Mexicans reported its existence near Santa Cruza. Rich silver ore had been found, however, in great abundance by the surveying party.

From New Mexico.—St. Louis, Sept. 26, 1855. We have received dates from Santa Fe to the 1st inst., but there is no news of special interest.

The mail party saw but few Indians and they all appeared friendly. The Indian relations in New Mexico were assuming a better aspect. Treaties had been formed with the Mescalves, Navagos and Capate Utahs, and other tribes had appointed a meeting with the Governor.

Some United States recruits arrived at Fort Union on the 17th July.

A fire at Little Arkansas had nearly destroyed the camp.

Captains Bowen and Whittlesey and Lieut. Davidson left on the 6th for the States.

Col. Sumner left Fort Leavenworth on the 20th inst., for the Plains with seven companies of troops.

From Washington.—Washington, Sept. 24.—An order has been issued to close all the Departments on Wednesday, that day being designated as a day of fasting and prayer on account of the yellow fever scourge.

From Washington.—Washington, Sept. 24, 1855.—I was informed to-day, by a gentleman high in authority, that there is trouble again in the Cabinet. Marcy is getting out of patience with Jeff. Davis. He says if Davis' councils are to prevail, the administration is bound to go to the devil. The trouble seems to be that Davis has intimated that the hard shells of New York are "the" democratic party, and the only party the administration should countenance, and in that opinion he was sustained by Dobbin and Cushing, the President all the time remaining mum. There is evidently trouble in the wigwam, for the Cabinet were in session till a late hour this evening.

Gen. Davis has also got into difficulty with Gen. Scott. The correspondence between this high functionary and Gen. Scott will be laid before the public in a few days.

I was also informed, at a late hour this evening, that there will be a reconstruction of the Cabinet between this and the meeting of Congress. Dobbin is anxious to leave; Guthrie is tired of office and wishes repose, and Cushing wants Buchanan's place. There is trouble ahead.

The President has accepted an invitation to to visit the Pennsylvania State Agricultural Fair at Harrisburg, which opens on Tuesday of this week. He will leave here on Wednesday morning, and will remain there two days, returing on Friday.—[Correspondence N. Y. Hearld.

Important News from Europe.

Sebastopol Taken.

The steamer Washington arrived at New York, Sept. 27th, bringing three day's later news from Europe than that received by the Baltic. The news is of much more than ordinary interest, as it furnishes the information that Sebastopol is at last taken by the Allies.

On the 8th inst. the Allied forces attacked the defences of Sebastopol, and the French succeeded in gaining possession of the Malakoff.

The English who attempted the Redan were not successful. During the night the Russians in the exacerbation of despair, began to sink their ships, blow up their magazines and burn their city, and on the following morning Sebastopol was evacuated, and the communication between the north forts and the town broken off.

The following telegraphic despatch received by Lord Panmure, from General Simpson, appeared in the English morning journals of the 11th inst.

Sebastopol is in the possession of the Allies. The enemy during the night and moring evacuated the south side after exploding their magazines and setting fire to the whole of the town. All the men of war were burnt during the night, with the exception of three steamers which were plying about the harbor. The bridge communicating with the north side is broken. General Simpson reports that the casualties in the attempt on the Redan are somewhat heavy, but there was no general officers killed.

In a supplement of the *Moniteur*, the following telegraphic despatch, received by the French government from General Pelessier, appears:

Karabelnaia, and the south part of Sebastopol, no longer exists. The enemy, perceiving the solid occupation of the Malakoff, decided upon evacuating the place, after having destroyed and blown up by mines nearly all the defences. Having passed the night in the midst of my troops, I can assure you that everything in the Karabelnaia is blown up, and from what I could see, the same must be the case in front of our left line of attack. This immense success does the greatest honor to our troops. Everything is quiet on the Tchernaya.

The assault on the Malakoff was made at noon of the 8th inst. Its redouts and the Redan of Careening Bay were carried by storm by the French soldiers with admirable intrepidity to the shouts of "*Vive l' Empereur.*" The Redan of Careening bay was not tenable, owing to the heavy fire of artillery, which was poured upon the first occupiers of that work. On beholding the French eagles floating on the Malakoff, Gen. de Sulles made two attacks on the Central Bastion, but did not succeed. The French troops returned to their trenches. The losses were serious.

The plan of the battle appears to have been as follows:

The place was attacked in four directions. The British troops attempted the storming of the Redan, the French attacked the Malakoff. The extreme right of the French made a diversion on the Little Redan, and a united attack of the English, French and Sardinians was made on the Central Battery. All the attacks were made simultaneously, with great spirit and energy; but the one which was eminently successful was led by Gen. Bosquet and Gen. M'Mahon on the Malakoff. Both the Redan and the Central Bastion were at times in the hands of the storming parties; but so accurately did the guns of the Russians cover these, that as soon as the English had gained possession of them, it was found impossible to hold them.

The following despatch is from Prince Gortschakoff, and is dated the night of the 9th:

The garrison of Sebastopol, after sustaining an infernal fire, repulsed six assaults, but could not drive the enemy from the Malakoff Tower. Our brave troops, after resisting to the last extremity, are now crossing over to the northern part of Sebastopol. The enemy found nothing in the southern part but bloodstained ruins. On the 9th of September the passage to the northern side was accomplished, with the loss of 100 men. We left, I regret to say, 500 men dangerously wounded on the southern side.

The intelligence of the fall of Sebastopol was received in London with demonstrations of great joy. At the various theatres and places of public amusement the fact was officially announced, and the bands at each place immediately played the national anthems of England and France. Throughout England the demonstrations were general.

On the night of the 8th inst., whilst the Emperor of the French was at the door of the Theatre Italien, at the moment the carriage containing the ladies of honor of the Empress stopped at the entrance of the theatre, an individual who was standing on the *trottoir* discharged, without taking aim, two pocket pistols at the carriage. No one was struck. The man who had more the appearance of a maniac than an assassin, was immediately arrested. The name of the individual arrested is Belleinarre. He is about twenty-two years of age, and was born at Rouen. When sixteen years of age he was sentenced to two years' imprisonment for swindling.

The funeral of the late Mr. Fergus O'Connor took place at Kensal Green Cemetery on the afternoon of the 10th inst., and was attended by a large multitude of his friends and the supporters of his political principles. A complimentary address was delivered by Mr. Jones, late of Liverpool, to the people assembled around the grave. It was estimated that not less than from 15,000 to 20,000 persons were present at the cemetery, all of whom quietly separated at the close of the proceedings.

Grand Attack on Sebastopol.

THE MALAKOFF TAKEN.

From the London Times.

War Department, }
Sept. 9, 1855. }

Lord Panmure has received the following intelligence from Gen. Simpson, dated

Crimea, Sept. 8—11.35 p.m.—The Allied forces attacked the defences at Sebastopol this day at 12 o'clock.

The assault on the Malakoff has been successful, and the work is in possession of the French.

The attack of the English against the Redan did not succeed.

BY SUBMARINE TELEGRAPH.

Paris, Monday, Sept. 10—7 a.m.—The Moniteur announces that the Minister of War has just received the following dispatch, dated Varna, Sept. 9—3:35 a.m.:

The assault on the Malakoff was made yesterday at noon.

Its redoubts, and the Redan of Careening Bay, were carried by storm, by our brave soldiers, with admirable intrepidity, to the shouts of "Vive l'Empereur!"

We immediately occupied ourselves in lodging ourselves there.

We succeeded in doing so at Malakoff.

The Redan of Careening Bay was not tenable, owing to the heavy fire of artillery which was poured upon the first occupiers of that work. Our solid installation at Malakoff cannot fail soon to make it surrender, as also the Redan, of which our brave Allies carried the salient with their usual vigor. But, as was the case at the Redan of Careening Bay, they were obliged to give way before the enemy's artillery and powerful reserves.

On beholding our eagles floating on the Malakoff, Gen. de Salles made two attacks on the Central Bastion.

They did not succeed.

Our troops returned to their trenches.

Our losses are serious, and I cannot send a precise return.

They are amply compensated for, as the capture of the Malakoff is a success the consequences of which are immense.

War Department, Sept. 8.—Lord Panmure has received the following intelligence from General Simpson, dated Crimea, Sep. 8:

Another Russian frigate was destroyed by fire yesterday afternoon in the Great Harbor of Sebastopol.

A large fire is burning this morning about the middle of the town of Sebastopol.

Last night, about five minutes past one o'clock, a great explosion took place, supposed to have been one of the enemy's magazines on the north side.

The subjoined dispatches have reached the Minister of War:

Crimea, Sept. 6, 10 p.m.—Our fire against the place continues under favorable circumstances.

Our losses are extremely small. Nothing new on the Tchernaya line. The enemy contemplate no movement there.

Crimea, Sept. 7, 10 p.m.—The fire of our artillery has been kept up for the last twenty-four hours.

A French bomb set on fire a Russian frigate, which is still burning.

The Fall of Sebastopol.

From the London Times, Sept. 11.

On Saturday, the 8th day of September, within a few days of the anniversary of the landing of the Allied forces in the Crimea, and 316 days after the opening of the besieging batteries against Sebastopol, on the 17th of October, 1854, a final and victorious assault was made upon the southern part of the town. Before night the French flag waved in triumph upon the Malakoff Tower, which had fallen before the indomitable courage and perseverance of the assailants, and within a few hours more the Russian garrison had evacuated the Karabelnaia suburb and the southern proportion of the fortress, after blowing up the magazines and principal works, setting fire to the town in many places, and then endeavoring to withdraw by the bridge across the harbor from this terrific scene of devastation and defeat. So fell Sebastopol.

The catastrophe surpasses in horrible interest all the preceding scenes of this gigantic contest. The columns of the Allied armies, combined in a fourfold attack, struggled all day with equal valor, though with unequal success, against the principal points marked out for assault. The extreme right of the French attack was directed against the work called the Little Redan, which was at first carried by the impetuosity of our Allies, though they were subsequently driven back by the fierce resistance of the Russians.

The second and principal assault of the French army was against the Malakhoff, which was carried by storm, and determined by its fall the fate, not only of the day but of the siege. A third attack was made by the British forces on the Great Redan, and, although we learn that the salient angle of this formidable work was at one moment carried and occupied by our troops, it must be added that they were subsequently driven out of it by the fire of the Russian batteries which commanded it, and this check in some degree diminishes the exultation which will be felt in this country at the triumphant termination of the siege. The French columns on the left also assailed, in the fourth place, the Central Battery, but failed to establish themselves in the work. We have no doubt that every man who attacked the defences of Sebastopol on that eventful day fought with the same undaunted gallantry and the same determination to carry the place or to perish in the attempt; and, although the results of these several attacks were unequal, all were animated by the same spirit and contributed to the great result. The first prize of this glorious victory belongs of right to our gallant allies, the French, since the Malakoff Tower, the key of the main position, fell before the vigor of their assault; but, with that chivalrous feeling which is the noblest bond of men who have fought and conquered together, the names of all those who carried the rugged defences of Sebastopol deserve to stand side by side on one page, and no invidious distinctions shall sully or lessen their common renown.

The Russians on their side unquestionably defended the place with the utmost determination, and on more than one point they had the advantage of the besiegers. But it was the courage of desperation, for this effort was their last. No sooner were the outer works taken, which laid the town and the port at the mercy of the Allied forces, than the men-of-war and steamers in the harbor were all set on fire, blown up, sunk, or destroyed, either by the fire of the Allied batteries or by the orders of the Russian authorities.

Such was the fate of the Russian Black Sea fleet, on which the Imperial government had expended incalculable sums of money and incessant labor—that fleet which two years ago threatened the very existence of the Turkish empire, but whose solitary naval achievement was the atrocious outrage upon a far inferior force at Sinope. Of the authors of that nefarious attack what remains?

The Emperor Nicholas sleeps in the vaults of St. Peter and St. Paul, no longer conscious of the chastisement his wicked ambition has brought down on his empire and his heirs. The admirals who commanded and the crews who fought on that occasion, have most of them fallen in the batteries of Sebastopol. The very ships for which Russia contended at the Conferences of Vienna as essential to her dignity and power, are torn plank from plank and scattered upon the waves.

The dockyard and arsenal were already, on Sunday, in possession of the Allied troops; Prince Gortschakoff had, it seems, solicited an armistice, though we know not whether it was granted; but his troops were hurrying away with the utmost precipitation; and, considering the moral and physical result of such a defeat upon the remnant of his army, it may be doubted whether the Russian General can attempt to make any further stand on the north side of the harbor.

These great events terminate the siege of Sebastopol, properly so called, for the Allied armies have achieved within the last three days the grand object of their enterprise. They have wrested from the whole military power of Russia a fortress which she had converted into a place of extraordinary strength and defended with innumerable hosts of her best troops. They have annihilated the naval power on which she relied to secure her supremacy in the Euxine, and to establish her authority from the shores of the Caucasus to the mouth of the Danube. But, above all, they have shown the servile and credulous nations of the East that the Powers paramount in the world are not those of fanaticism and barbaric absolutism, but those of liberty and of civilization. In this struggle, Sebastopol became at once the test of strength and the reward of victory. To reduce it by force of arms was to overthrow that colossal fabric of Russian influence which a century and a half of rapine and intrigue had called into being, until it overawed the surrounding nations and threatened the independence of Europe. While the expedition to the Crimea offered the incalculable advantage of circumscribing within a few square miles of the enemy's territory all the horrors of war, and staking the strength of four empires on a single point, the result of our victory is as boundless as the globe.

It tells the world that the alliance of England and of France has stood the test of warfare by the sufferings of the camp and the perils of the field. It assures mankind that their united policy can impose its will and execute its resolutions, even though the timid stand aloof, and though men of baser minds may abandon the cause of their country in her hour of need.

We owe our success in no slight degree to the unwavering firmness with which the Emperor of the French has pursued this enterprise and adhered to the policy that dictated it. But we owe it no less to the clear and unanimous resolution of the people of England, whose mind was made up that this thing was to be done.

In the course of these events, which broke in so suddenly on our wonted avocations, we have had much to learn and much to bear. At times the tedium of suspended excitement became almost intolerable, and more than once the fainthearted or the factious lost confidence in the result. Yet what is the fact? What is it we have done?

A year has not yet elapsed since the allied armies set foot in the Crimea. Within that time they have won three pitched battles, and twice assaulted a fortress of extraordinary magnitude. They have encompassed the works of the enemy with trenches extending over more than thirty miles of ground; they have armed these trenches with the heaviest ordinance, and kept up so incessant a fire that not only an incalculable amount of projectiles has been consumed, but five or six siege trains have been worn out.

They have created at Kamiesch, Eupatoria, and Yenikale three military stations which the Russians have not dared to assail, and Balaklava has become a populous mart. A railroad connects the harbor and the camp; an electric chain binds the Crimea to Europe, and conveys to us in a few hours the tidings of these triumphant successes.

Upwards of 200,000 men encamped within the lines of the Tchernaya have been conveyed thither and are daily fed, clothed, and housed from the resources of the Western Europe. All this has been effected in spite of the rigor of winter, the heat of summer, and the distance of 3,000 miles from our shores, and within one little year from the sailing of the expedition the leading objects of the campaign are accomplished and Sebastopol is in our power.

The military and political results of this event, open a new chapter in the history of these transactions, to which we shall shortly take occasion to revert, but, be what they may, the grand fact now before us, justifies the confidence we have never ceased to feel and rewards our hopes—for within twelve months from the commencement of this enterprise Sebastopol has fallen, and the power of Russia in the waters of the Euxine is at an end.

Still Later by the America.

Halifax, September 27, 1855.

The royal steamship America, Captain Lang, arrived here at an early hour this forenoon, and will be due at Boston about two o'clock P. M. on Friday.

The America brings Liverpool dates to the 16th instant, one week later than those received by the Baltic.

The Collins steamship Pacific, Captain Nye, from New York at noon on the 5th instant, arrived at Liverpool at noon on Saturday, the 15th—passage nine days nineteen hours, meantime.

The Vanderbilt steamship North Star arrived at Havre on the 12th instant.

The news in the highest degree important, Sebastopol having at length fallen.

The bombardment was re-opened on the fifth and continued without interruption until the eighth when the assault commenced.

The French attacked the Malakoff and the Careening Bay, and the English the Redan.

Six repulses were sustained by the French before the Malakoff, but on the seventh attempt they carried the work in splendid style and hoisted their eagles on the Malakoff.

The slaughter was terrible, and is estimated at 2,000 English, 15,000 French, and as many Russians, making the aggregate upwards of thirty thousand men.

Five French Generals are reported to have been killed, including General Bosquet.

During the night succeeding the assault the Russians evacuated the entire south side first, blowing up the defences, sinking all the ships, firing the towns, and leaving nothing but smouldering ruins.

The Allies found immense materials of war in Sebastopol.

A large Allied force was marching along the coast to interrupt the retreat of the Russians inland.

It is reported that instructions have been sent to the Allied Generals in the event of Gortschakoff seeking to capitulate, to demand that Russia shall surrender at discretion all the troops, stores, and fortified places, including Odessa.

Another unsuccessful attempt has been made upon the life of Louis Napoleon.

The Bank of England had advanced its minimum rate of discount to 4 1-2 per cent., and a further advance to 5 per cent. was expected.

The Liverpool cotton market, in consequence of the stringency of the money market and another advance in the bank, rate of discount had been rather inactive, and prices were barely maintained.

The sales of the week reached 46,000 bales, of which speculators took about 6,000 bales.

Breadstuffs generally were dull; but prices had undergone no material change. Wheat was quoted 1d. higher.

The weather has been favorable, and the crop accounts satisfactory.

Provisions were without change of moment, but a dull tone pervade the market. Lard was in active demand, at 58s. a 60s.

Sugar had further advanced 2s. The London market was more stringent.

Consols closed at 90 5-16 a 90 1-2.

Southern Confederacy.

The Charleston Murcury thinks a Southern confederacy the grand Panacea for all Southern ills; and exultingly breaks forth in the following *postical* strain:

"Glorious and grand rises up the idea of a Southern canfederacy, free from the intermeddling of abolition fanatics—free from the exactions of a hostile and foreign goverment, whose ill-gotten gold is poured out to enrich our enemies, and make traitors in the South—free from connection with a people whose society and civilization are antagonistic to our own, and free from the eternal dissensions and bickerings which have disgraced the history of the Union.

* * * * *

"A southern confederacy, with free trade as the corner stone of her foreign policy, would be the best customer, both as buyer and seller, that England could possibly have. It would open a market of vast extent to her manufacturers, and supply, in return, cotton more speedily, cheaper and better than any that she can ever obtain from the fields of India. Cotton would be our army and navy—cotton would command for us the respect of nations. Aggression upon us would be aggression upon all who shared in the wide blessings of its culture, trade and use. And abolitionism in England would expire amid the proofs of the advantages of slavery, while abolitionism at the North would turn into and exhaust itself in some other form of social madness."

The aggregate amount contributed to the fund for the relief of the Norfolk and Portsmouth sufferers is now not much short of a hundred thousand dollars.

Scene in Court.

Judge—Bring the prisoner into court.

Pete—Here I is, bound to blaze, as the spirits of turpentine said when it was all on fire.

Judge—We will take a little of the fire out of you. How do you live?

Pete—I ain't particular, as the oyster said when they axed if he'd be fried or roasted.

Judge—We don't want to hear what the oyster said on the turpentine either. What do you follow?

Pete—Anything that comes in my way, as the locomotive said when he run over the little nigger.

Judge—We don't care anything about the locomotive. What's your business?

Pete—That's various, as the cat said when she stole the chicken off the table.

Judge—That comes near the line, I suppose.

Pete—Altogether in my line, as the rope said when it was choking the pirate.

Judge—If I hear any more absurd comparisons I will give you twelve months.

Pete—I am done, as the beefsteak said to the cook.

Judge—Now, sir, your punishment shall depend upon the shortness and correctness of your answers. I suppose you live by going round the docks.

Pete—No, sir; I can't go round the docks without a boat, and I hain't got any.

Judge—Answer me; how do you get your bread?

Pete—Sometimes from the baker's and sometimes I eat taters.

Judge—No more of your stupid insolence. How do you support yourself?

Peter—Sometimes on my legs and sometimes on my chair.

Judge—I order you to answer this question correctly: How do you do?

Pete—Pretty well, I thank you. How do you do?

Here the Judge was completely "sold," and Pete was allowed to retire without any further interrogatories as to his occupation or mode of living.

Just One Shade Greener.

A lady of this city—when young, a belle of the North—shopping one day last week, called for some green silk. A piece was produced—that would not do; another, another, and yet another, was brought forth by the salesman, but of no avail; none there among the ample pile that suited the fastidious lady's taste. "A deep, very deep, and dark green is what I wish," said the fair customer. The shelves were then again ransacked by the attentive attendant, deeper and still deeper glowed the green, until it emerged into a dark sea tint, but none had been displayed suiting the lady's fancy. At length, fairly out of patience with his customer, the irritated salesman exclaimed, "Madame, I do declare and very verily believe, that you do not know what shade of green you want yourself." "I do, sir, right well," returned the fair, fastidious and witty one, "select a pattern just one shade greener than yourself, and I'll take it at once."—[Boston Journal.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Salt Lake City Retail Price Current.

July, 1855.

GROCERIES.	
Sugar, crushed, per lb..	$0 35
do clarified " ...	30
do brown " ...	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r.	1 50
Tea, black, per lb........	1 50
Apples, dried, per lb......	30
Peaches " "	30
Soap, per bar............	40
do Castile, per lb.....	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	35
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb......	50
Figs, per lb..............	60
Cloves, per oz............	10
Nutmegs "	15
Oysters, per can.........	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light.....	18¾
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box........	20
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb............	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom salts "	30
Beeswax "	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz..	15
Gum Arabic " ..	15
Cream Tartar " ..	15
S. C Soda " ..	10
Turkey Opium " ..	75
Golden Seal " ..	10
L'quorice, per lb.........	1 00
Jujube Paste "	1 00
White Lead, per keg....	10 00
Turpentine, per gal.....	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle....	75
do do do ...	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb..	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea 10c and....	15
McGuffy's 1st Reader...	20
do 2d do ...	40
do 3d do ...	60
do 4th do ...	1 00
do 5th do ...	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes......................	62 25
do boys', handled....	2 00
Hickory Helves.........	75
Spades..................	2 40
Shovels..................	2 10
do steel plated......	3 00
Grain Scythes..........	2 50
Grass do	2 00
Snaths..................	2 10
Two prong Hay Forks..	1 50
Three do do ..	1 75
Four do dung do ..	2 50
Hoes.....................	1 25
Concave Augers, per ¼..	25
Bitts " ..	24
Masons' Trowel.........	2 00
Plasterers' do	2 00
Steel Wheel Heads.....	1 00
Common do	75
Brass Kettles, per lb....	1 00
Flat Irons "	30

Mill Saws, per foot......	2 00
Horse Cards..............	35
Curry Combs, No. 8....	75
do 12....	30
Tea Kettles, Iron........	2 00
Shingling Hatchets.....	1 50
Carpenters' do	1 50
Hammers, large.........	1 50
do small.........	80
Sand Paper, pr 3 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb.............	25
SCREWS.	
Size.	Gross
½ inch..................	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	Per pair.
1½ inch..................	15
2	20
2½	25
3	28
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers...........	15
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100............	15
Water Proof, 100........	30
Hicks' Hat, 250..........	1 00
Powder, per lb...........	70
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to.....	7 00
Fine do	9 50
Gents' Calf-skin Shoes..	3 50
do Patent............	4 00
Ladies' Congress Boots...	2 25
do do Low...	2 25
do Fine Boots......	2 50
Men's Coarse Shoes....	2 75
Boys', from $1 to.	2 25
Kacks.....................	40
Sole Leather, per lb.....	50
Calf, per skin, from $5 to	8 00
Panama Hats..........	6 00
Plush Caps..............	4 00
Pitchers, from $1 50 to.	1 75
do and Bowl.....	5 00
Oil Bergamot, per oz...	75
Oil Cassia " ...	75
Oil Peppermint " ...	75
Oil Lemon " ...	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 18¾ pr yd or 6 yds for..........	1 00
Linsey's, per yard	45
Ticking..................	30
Blue Drilling............	20
Denims.................	25
Cotton Batton, per roll..	20
do Yarn, per 5 lb..	2 00
VALLEY PRODUCE.	
Flour, per 100...........	6 00
Butter, per lb............	35
Eggs, per doz.	25
Cheese, per lb...........	25
Bacon, smoked, per lb..	35
Shoulder " ..	30
Ham " ..	35
Middle " ..	40
Wheat, per bushel......	2 50
Corn "	2 00
Oats "	1 75
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb.	20
Beef, fresh, per lb.	8
Mutton "	10
Tongues, each..........	60
Tallow, per lb...........	30
Lard "	30
Hay, per ton, $10 to....	15 00
Lumber, per 100 ft, $2 to	5 00
Adobies, per 100........	31
Stone, per cord.........	12 00
Cows, ea., from $30 to..	50 00
Oxen, yoke, $75 to....	100 00
Pigs, 4 weeks old.......	3.00
Wood, per cord, $10 to..	12 00

Mormon Publications.

The Deseret News is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

The St. Louis Luminary.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to The Mormon office, or to the editor of the Luminary, St. Louis, Mo.

The Millenniel Star.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Wholesale Price Current.

New York, Sept. 28, 1855.

Ashes—Pot.........per 100 lb.	— — a 6 37½
Pearl..........................	6 62½ a — —
Candies—Stuart and Bussing's best, assorted...........per lb.	— a —
Ordinary........................	— a —
Candles—Sperm..........per lb.	— a 35
Adamantine......................	24 a 30
Mould, yellow..................	16 a 16½
Coffee—Java, white.............	14 a 14½
Mocha...........................	— a —
Laguayra........................	10½ a 12
Maracaibo.......................	10½ a 12
St. Domingo (cash)............	10 a 10½
Drugs and Dyes—Alcohol.pr. gal.	— 82 a — 88
Alum................per lb.	— 2½ a — 2½
Arrowroot......................	— 35 a — 37½
Arsenic, powdered.............	— 2 a — 2½
Asafœtida.......................	— 5 a — 25
Borax, refined..................	— 28 a — 29
Brimstone, American, roll.....	— 2½ a — —
do crude.......per ton.	34 — a 35 —
Camphor, crude..........per lb.	— 26 a — 27
do refined...............	— 38 a — —
Castor Oil, No. 1..............	1 25 a 1 30
Chlorate Potash................	— 40 a — 42
Cochineal.......................	— 75 a 1 15
Copperas............per 100 lb.	1 25 a — —
Cream Tartar..............per lb.	— 30 a — 30½
Gum Arabic, picked............	— 25 a — 35
Gum Copal.......................	— 30 a — 50
Gum Myrrh, Turkey.............	— 25 a — 30
Iodine, resublamized..........	5 75 a 6 —
Ipecacuanha....................	1 75 a 1 90
Madder...........................	— 10½ a — 11
Magnesia........................	— 15 a — 17½
Do calcined...............	— 30 a — 35
Nutgalls, blue Aleppo..........	— 18 a — 20
Oil Anis..........................	— — a 5 50
Oil Bergamot....................	1 90 a 2 20
Oil Cassia.......................	3 50 a 3 75
Oil Lemon.......................	1 90 a 2 20
Oil Peppermint.................	4 — a 5 —
Opium, Turkey..................	3 87½ a 3 95
Otto Rose..............per oz.	3 50 a 6 50
Oxalic Acid............per lb.	— 30 a — 31½
Phosphorus.....................	— 85 a — 87½
Quicksilver.....................	— 50 a — —
Rhubarb, China................	— — a 2 75
Saleratus........................	— — a — 6
Sal Ammoniac, refined.........	— 12 a — —
Senna............................	— 9½ a — 12
Shellac..........................	— 10 a — 12½
Sugar Lead, white..............	— 20 a — —
do brown..............	— 9½ a — 10½
Sulphate Quinine	2 70 a 2 75
Tartaric Acid....................	— 44 a — 47½
Verdigris........................	— 34 a — 38
Vitriol, blue.....................	— 9½ a — 10
Dye Woods—Camwood...per ton.	65 — a 70 —
Fustic............................	19 — a 28 —
Logwood.........................	17 50 a 27 —
Flour—State, common...per bbl.	7 68½ a — —
Michigan and Indiana..........	7 87½ a 8 —
Genesee, extra..................	9 — a 10 50
Rye Flour........................	— — a 6 50
Corn Meal.......................	4 62½ a 5 —
Fruit—Raisins..........per box.	2 75 a 2 85
Raisins, layers..................	3 25 a 3 37½
Currants..............per lb.	— 16 a — 22
Glass (American window)—	
6x8 to 8x10...........per 50 feet.	3 25 a 2 50
8x11 to 11x16..................	3 75 a 2 62½
11x17 to 12x18..................	4 — a 3 —
20x26 to 24x30..................	5 50 a 4 25
31x40 to 34x46..................	8 — a 7 50
Grain—Wheat..........per bush.	1 70 a 2 12
Corn, round yellow.............	— 92 a — 94
Barley............................	1 35 a 1 40
Oats, Western...................	— 41 a — 43
Beans............................	— — a — —
Gunpowder...........per 25 lbs.	4 25 a 4 50
Indigo..................per lb.	— 17½ a 1 40
Iron—Pig, Eng., Scot....per ton.	37 — a 37 50
Bar, Eng. refined...............	67 50 a 72 50
Sheet, Russia, 1st quality..per lb.	— 15 a — 22
Sheet, Eng.......................	— 3½ a — 4½
Lead—Galena.......per 100 lbs.	6 50 a 6 75
Sheet and Pipe..................	7 75 a — —
Leather.....................per lb.	23 a 30
Molasses ....per gal.	33 a 39
Nails—Cut, 4d and 6d..........per lb.	4½ a —
Wrought, 6d and 20d............	8 a 11
Oils—Olive..per bskt,. 12 bottles.	3 50 a 3 62½
Olive, in casks.........per gallon.	1 20 a 1 25
Linseed..........................	— 93 a — 94
Whale............................	— 77 a — 80
Lard, winter.....................	— 90 a — 95
Paints—Lead, red, Am....per lb.	— 7½ a — 7½
Lead, white, Am., in oil.........	— 8 a — 8½
Lead do do dry..........	— 7½ a — 8
Ochre, yellow, French, dry......	1 37½ a 1 75
Ochre, in oil.....................	— 4 a — 6
Spanish Brown, dry......per cwt.	— 60 a — 75
Litharge................per lb.	— 7½ a — 7½
Vermilion, Chinese.............	— 90 a 1 —
Venetian Red.............per cwt.	2 — a 2 37½
Rice...............per 100 lbs.	3 37½ a 5 75
Saltpetre....................per lb.	9 a 20
Seeds—Clover.............per lb.	— 10½ a — 11
Flax, American, rough..per bush.	2 — a 2 10
Linseed, Calcutta..............	2 35 a 2 40
Soap—New York............per lb.	4 a 7
Castile............................	11 a 11½
Spices—Ginger, Race......per lb.	4½ a 5
Mace.............................	85 a 90
Nutmegs.........................	90 a 96
Pepper...........................	10½ a 11
Pimento..........................	12½ a 13
Cloves (cash)....................	13½ a 14
Sugar—New Orleans......per lb.	7½ a 8½
Havana, white..................	8½ a 9
do brown..................	7 a 8½
Stuart's crushed	10½ a —
Sumac, Sicily..........per ton.	70 — a 82 50
Teas—Gunpowder and Imperial..per lb.	20 a 65
Hyson............................	22 a 60
Young Hyson....................	18 a 55
Hyson Skin......................	5 a 32
Black.............................	17 a 55
Tin..........................per lb.	29 a 31
Tobacco..........................	7 a 43
Turpentine..........per 280 lbs.	3 37½ a — —
Tar.........................per bbl.	2 50 a 3 —
Spirits Turpentine...per gallon.	— 47 a — 48

Corrected to Sept. 28.

Stars.

We have on hand a number of the present volume of the Millenial Stars, from the 1st to the 28th No.

Price for the year...................$2 25
" " half year.............. 1 12½

Also, a few numbers of the Journal of Discourses, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan..........................	1 25
Doctrines and Covenants........................	1 00
Spencer's Letters, cloth bound—O. Spencer..	0 62½
do do calf, do ..	1 00
Voice of Warning—P. P. Pratt...............	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor...............	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor.................	1 75
Das Buch Mormon—J. Taylor................	1 75
Zion's Panier—J. Taylor—per No...........	0 12½
Etoile du Deseret—J. Taylor—per No......	0 12½
Route to Salt Lake, Illustrated—Piercy & Linforth—per No..........................	0 40

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

Terms of Subscription—$2, in advance.

To all our Presiding Elders throughout the World:

Dear Brethren—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World. J. T.

Address (post-paid) JOHN TAYLOR, Editor of The Mormon, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of Utah.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent,
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Bernardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.

William Maiben, 35 Jewin street, City, London, England.

Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Swansea, Wales.

James Ferguson, 199 Collingwood street, Belfast, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

Postal Arrangements will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, ½*d.*; paper, 2*d.*; total, 4½*d.*

Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints,

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, Il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques,qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, }
December 5, 1854. }

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Draperville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.
fe17

UTAH TERRITORY.
LIVINGSTON. KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my18

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES. FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHN Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight?
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17.tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

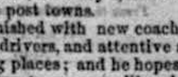
OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire sauce;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 150 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

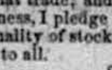
St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

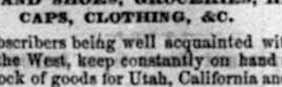
Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI.
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Bazby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. je30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-t

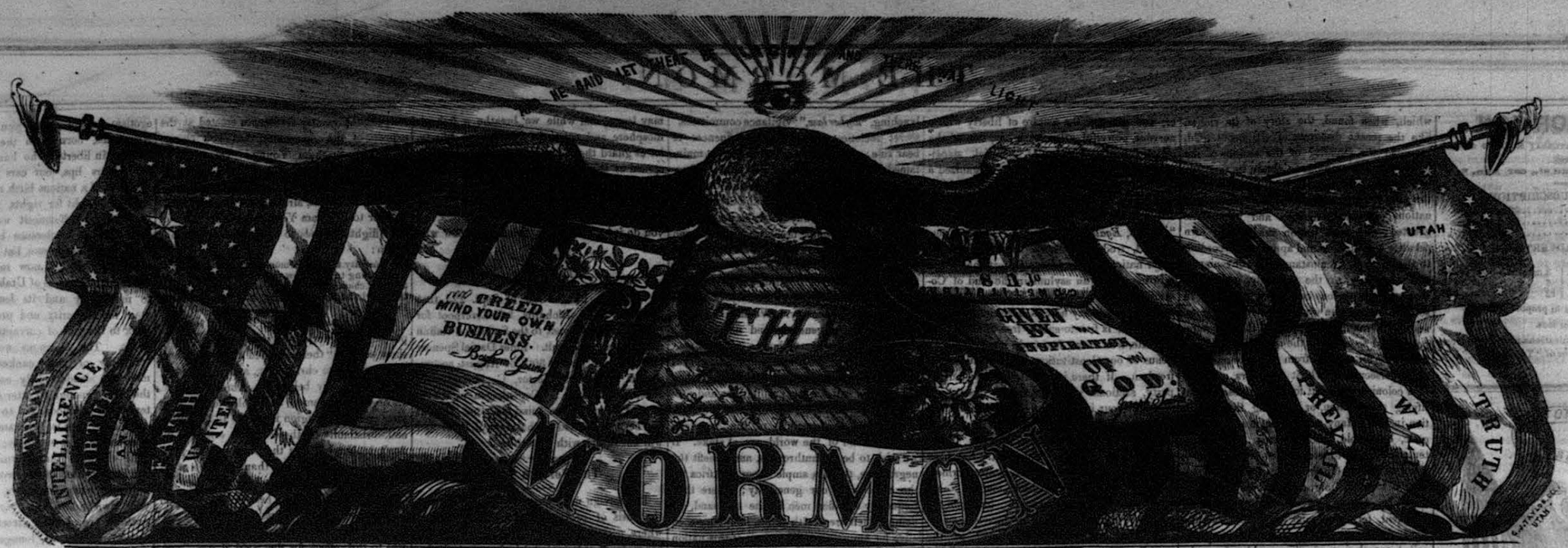
POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.
ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:
New Orleans;
Baton Rouge;
Natches under the Hill;
Natches on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 33. NEW-YORK, SATURDAY, OCTOBER 6, 1855. PRICE FIVE CENTS.

Poetry.

Building on the Sand.

BY ELIZA COOK.

'Tis well to woo, 'tis well to wed,
For so the world has done
Since myrtles grew and roses blew,
And morning brought the sun.

But have a care, ye young and fair—
Be sure ye pledge with truth;
Be certain that your love will wear
Beyond the days of youth.

For if you give not heart for heart,
As well as hand for hand,
You'll find you've played the "unwise" part,
And "built upon the sand."

'Tis well to save, 'Tis well to have
A goodly store of gold,
And hold enough of shining stuff—
For charity is cold.

But place not all your hopes and trust
In what the deep mine brings;
We cannot live on yellow dust
Unmixed with purer things.

And he who piles up wealth alone,
Will often have to stand
Beside his coffer chest, and own
'Tis "built upon the sand."

'Tis good to speak in kindly guise,
And soothe where'er we can;
Fair speech should bind the human mind,
And love link man to man.

But stay not with the gentle words,
Let deeds with language dwell;
The one who pities starving birds
Should scatter crumbs as well.

The mercy that is warm and true,
Must lend a helping hand,
For those who talk yet fail to do,
But "build upon the sand."

A YEAR'S EVENTS IN THE CRIMEA.

EMBRACING A JOURNAL OF THE SIEGE OF SEBASTOPOL.

FROM THE NEW YORK HERALD.

1854.

SEPTEMBER.

14.—The Allied army, 70,000 men, consisting of English, French and Turkish troops, landed at Eupatoria, in the Crimea. It was conveyed in one hundred vessels and escorted by the entire allied fleet of war ships then in the Black Sea. Twelve thousand men were left at Baltschik, (Turkey,) with an immense force of artillery.

20.—Battle of the Alma. In this engagement the English brought into action 20,000 men; the French 25,000; the Turks (as estimated by readers and the hints of civilized general officers,) 8,000. The Russians had 36,000 men in a good position on the heights across the river, which were stormed and turned by the allies. As a result, the generals stated that the English had 310 killed, 1,818 wounded; the French 318 killed, 1,033 wounded; the Russians 2,480 killed and 4,680 wounded; and the Turks (no official reports regarding their losses,) 256 killed and 1,230 wounded. The lists returned as "wounded" contain all who were lost by accident or in crossing the river or just after the battle. Amongst the English dead were 96 officers; 114 sergeants and 24 drummers. The French loss in officers was reported as about the same with that of the English. The Turkish loss is only estimated, as the English or French officers did not allude to it, and the Sultan has never made a return, in any way known to Christian readers in public.

23.—A powder magazine belonging to the Russian army exploded at Perekop, and 430 men were killed.

26.—Marshal Saint Arnaud resigned the chief command of the French army, and left for Constantinople. He was then in bad health, and died a few days after.

OCTOBER.

12.—From 5th to this day the Russian garrison of Sebastopol had, by bombardment, 120 men killed and 480 wounded. Admiral Korniloff was among the killed.

17.—Renewed bombardment. The allies fired by sea and land on Sebastopol, when the English had 44 men killed and 266 wounded, and the French 80 killed and 186 wounded on their ships by the Russian fire from the batteries. Russian loss not known—supposed to be trifling.

18.—Two hundred and thirty French killed by the explosion of a siege battery. Four hundred and sixty-five Russians killed by an explosion in the Redan.

23.—The Russian garrison in Sebastopol sallied forth and captured a French battery. The French had 64 men killed, and the Russians 20. During the sortie the English had 4 men wounded, the French 76, and the Russians 37. Lord Dunkellin was taken prisoner.

25.—Battle of Balaklava. There were engaged 30,000 Russians, 3,000 English, 4,000 French, and a little more than that number of Turks. The Russians had 1,730 killed, the English 1,100, the French 230, and the Turks about 980. The wounded were not counted by any party. The English light cavalry, "the light brigade," were nearly annihilated in their charge. Their horses are included among their "killed."

26.—The Russians made a sortie towards Balaklava from Sebastopol. They numbered 8,000. They had 675 killed. The allied loss was between two and three hundred.

NOVEMBER.

5.—Battle of Inkermann. Here the Russians had from 40,000 to 50,000 men; the English 8,000 and the French 6,480. The English had 462 killed and 2,143 wounded; the French 389 killed and 1,337 wounded; and the Russians 8,011 killed and 3,609 wounded. One hundred and five officers were killed.

6.—A Turkish troop ship lost in the Black Sea and 701 men drowned.

14.—A terrific storm occurred in the Black Sea. The English lost five war ships, including "the Prince" and thirty-five merchantmen. About 7,100 lives were lost, and twenty three other trading vessels were much damaged.

19.—Four hundred of the English and French lost by a second storm in the Black Sea.

25.—Russian sortie from Sebastopol. Forty-three English, 27 French, and two hundred and forty-five Russians killed; wounded not enumerated. The English took nine Russian guns.

28.—Seven hundred Russian powder wagons lost in a snow storm near Perekop, with 7,000 men.

29.—For eleven nights (up to December 13) from this date, the Russians made sorties from Sebastopol on the French trenches. Each night the French lost (in killed) about forty men and the Russians seventy. The French would have thus lost 440 and the Russians 770. No returns of the wounded.

Cholera and fever raged in the allied lines. The commanders estimated their losses from these diseases alone at the rate of fifty men a day; from November 15th to December 28th, thus running a dead list of 1,680.

From November 10th to December 1st, 1,020 Turks had died of disease and 255 from the effects of wounds. Total Turkish dead, 1,275.

DECEMBER.

12.—One thousand one hundred sick men of the allied army removed from the trenches and camps to Balaklava. One hundred English soldiers—Foot Guards and 97th regiment—died of wounds and disease.

16.—From this night to 28th, the Russians made eight sorties and had 897 men killed. The allies lost 608.

22.—The French had 3,794 sick in the hospitals of Constantinople, of whom 1,387 were dangerously wounded.

24.—Four hundred and fifty-six Russians drowned in the Sea of Azoff by the loss of five war ships.

31.—The Russians had lost 6,000 men in and around Sebastopol in ten days.

1855.

JANUARY.

7.—The English had 4,387 men in the hospitals at Scutari, dying at an average rate of sixty per day. The Turkish army was being cut off at the rate of forty men a day.

11.—Forty Russians and seventeen French killed in a sortie.

13.—Seventy-four Russians, forty-eight English, and twenty-six French killed in a sortie.

15.—Allies lost 101 in a sortie, and the Russians 210.

20.—Russians and French lost forty-nine men in a sortie.

23.—One hundred and seventy-six French and fifty-nine Russians killed in a sortie.

31.—One hundred and eighty-five French killed, and 115 wounded in a sortie. Russian loss not stated.

From 28th December, 1854, to 27th of January, the Russians said they had lost:

Killed or disease of wounds	7,301
Died of which or accident	4,019
Total	11,320

Of other wounded and prisoners they had also, 15,443—total *hors de combat*, 26,763.

FEBRUARY

The English army in the Crimea had dwindled down to 12,000 men. The Russian army in the Dobrudscha was being swept off at the rate of fifty men a day by fever and cholera.

The Turks in the Crimea were dying in large numbers, but no returns were made.

13.—Thirty-five Russians killed in a sortie, and 5 French.

17.—Battle of Eupatoria. The Russians had 20,000 infantry and 6,000 cavalry. The Turks and British fleet defended the place. Russians loss 260 killed and 1,140 wounded. The Turks had 150 killed, but wounded not stated. British lost none.

MARCH.

1.—Allied fire re-opened on Sebastopol.

12.—The Russians fired from the heights of Balaklava on the allies.

14.—The Turkish cavalry made an advance from Eupatoria, but was repulsed by the Russians, and lost 35 men.

17.—The Russians routed an advance of the Turkish infantry from Eupatoria and killed 60 men; Russian loss 14 killed.

—.—The French attacked the Russian redoubts before Sebastopol, but were repulsed, losing 169 men.

22.—Russian sortie from Sebastopol. They had 493 killed and 1,000 wounded. English and French loss reported as only "slight."

23.—Tremendous sortie of the Russians. They had 760 killed and a large number wounded. French had 350 killed, including two officers, and the English 430 killed, including four officers.

APRIL.

9.—Three hundred and forty allied guns opened fire on Sebastopol.

13.—Severe sortie engagement. Loss on all sides 1,000 killed and 2,380 wounded.

24.—Loss of a Sardinian transport by fire with eight men.

MAY.

1.—The French took the Russian rifle pits. French loss 380 killed, and had (about) 600 wounded. Russians killed, 463, and wounded (supposed) 2,000.

2.—Allied advance upon Russian works of counter approach. Severe engagement, but losses not reported.

3.—Russians attempt to retake their works but were defeated, with "great loss."

10.—Two severe Russian sorties on the right line of the allied attack were repulsed with "great loss on all sides."

11.—Another desperate sortie by the Russians.

12.—Sortie on the British right line. Over one hundred English killed. Russian loss much greater.

19.—The English, French, Turks and Sardinians had 220,000 men operating in the Crimea.

23.—The French carried on a severe fight with nearly the entire garrison of Sebastopol, who were defending a *place des armes* near the quarantine bastion. The French took part of it. The battle lasted all night, but the losses were not given.

24.—The French carried the remaining portion of the works. The Russians had 2,500 men *hors de combat*, and the French (17 battalions) nearly as many.

The allied squadron entered the straits of Kertch and commenced the destruction of all the houses, food supplies, public buildings, &c., near which the ships could reach.

28.—Up to this day the allies in the Sea of Azoff had committed great ravages.

JUNE.

5.—Seven English sailors killed by the Russians at Hango.

6.—Another bombardment of Sebastopol. The French made a fierce attack on the Mamelon.

7.—Capture of the Mamelon and White towers, after a dreadful fight. Russian loss 4,360; French 4,000 men *hors de combat*; English 150 men and 11 officers killed, 510 wounded, and 15 missing.

14.—The allies, in the Sea of Azoff, had taken Kertch, Arabat, Anapa, Genitchi, Bardianak, Mariapol and Taganrog. Most of them were burned, the inhabitants plundered, and the country devastated.

18.—Assault on the Mamelon and Redan by the French and English. They were repulsed. French loss, 37 officers killed, 19 desperately wounded, and 17 prisoners; 1,544 men killed and missing, and 1,644 gone to ambulances. English officers killed, 19; wounded, 74; men killed and wounded, 1,589. Russians lost—killed, 2 general officers and 78 men, and 4,194 wounded.

JULY.

10.—Fourth bombardment of Sebastopol.

14.—Russian sortie on the French.

16.—Another sortie. Estimated losses of these operations:—Allies, 2,000 killed and wounded; Russians, 5,000.

AUGUST.

11.—Bombordment of Sweaborg. 45 Russians killed and 260 wounded.

16.—Battle of Traktir bridge. French loss—9 officers and 318 men killed; 8 officers and 1,163 wounded. Rusians—3 generals and about 3,000 men killed, with over 5,000 wounded. English loss, none. Sardinian loss, 600 men *hors de combat*.

17.—Sebastopol again bombarded.

SEPTEMBER.

Grand closing scenes of the terrific drama. Fall of Sebastopol. See details in the news by the steamers.

The Fall of Sebastopol.

Additional Particulars of the Fall of the Southern Part of the Town.

From the London Correspondent of the N. Y. Herald.

LONDON, Sept. 14, 1855.

ADDITIONAL details come dropping in by telegraph of the events of the 8th of September, when Sebastopol fell to the Allies by the precipitate retreat of Gortschakoff and his garrison to the North side. It appears from Marshal Pelissier's last dispatch—for the Emperor of the French has appointed him Marshal of France—that the Russians have not succeeded in destroying everything before they left. Pelissier describes the resources of the place, the *materiel*, the scientific works of defence, as something unheard of in the history of war. I believe 1,200 guns have fallen into the hands of the allies. Until full details arrive, it would be impossible to form any idea of the actual state of the town. Some of your readers may not exactly know what is meant by the South side of Sebastopol. It means the whole town, with its faubourgs, the Malakoff, Great Redan, Little Redan, Flagstaff Bastion, Central Bastion, Quarentine Fort, forts St. Nicholas and St. Paul, the second line of defences, the Garden batteries—in fact, the whole of Sebastopol. The north side is, however, still a formidable fortress. The great Star fort of Fort Sieverna is an immense citadel, capable of containing an army, and the land army is encamped in its immediate vicinity. The entrance to the harbor is also still commanded by Fort Constantine and its three tiers of 104 guns. Then there is the Wasp battery and the Telegraph battery. The siege of Sebastopol may, however, be regarded as concluded. The French government has actually ordered the shipping of shells and mortars at Marseilles to be stopped, and a decree in the Moniteur discharges the soldiers of the class of 1847 under arms. The north side will probably capitulate, or after blowing up the works, the garrison will retire inland. Not a single vessel of the Russian fleet remains.

The number of English officers killed is 26; dangerously wounded, 17; severely wounded, 54; severely contused, 2; slightly wounded 37; missing, 1. Total, 137.

Marshal Pelissier gives the French loss at 240 officers wounded, and about 4,500 rank and file wounded. He estimates the killed at one-third of the number of the wounded.

It is said five French Generals fell; but the names have not transpired—at least not officially.

It was a sanguinary day's work that same 8th of September. Some 15,000 human beings bit the dust.

I do not trouble you with accounts of the rejoicings here or elsewhere. It is a great victory, and exultation is very great.

I enclose you the last circular of Count Nesselrode relative to the proposals of peace. It was observed that at the Te Deum given yesterday at Paris, at Notre Dame, both the Austrian and Prussian ambassadors were present. The Te Deum was in honor of the capture of Sebastopol.

A telegraphic dispatch from Vienna announces that the Emperor of Russia will be at Warsaw on the 22d or 24th.

This is the first blast announcing coming negotiations.

There is no other news.

Gen. Pelissier's Despatch.

CRIMEA, Sept. 10—11 P. M.

I inspected to-day Sebastopol and its lines of defence.

The mind cannot form an exact picture of our victory, the full extent of which can only be understood by an inspection of the place itself.

The multiplicity of the works of defence and the material means applied thereto exceed by far anything hitherto seen in the history of war.

The capture of the Malakoff, which compelled the enemy to fly before our eagles, already three times victorious, has placed in the hands of the Allies an amount of *materiel* and immense establishments, the importance of which it is not yet possible to state exactly.

To-morrow the Allied troops will occupy the Karabelnaia and the town, and under their protection an Anglo-French commission will be occupied with making out a return of the *materiel* abandoned to us by the enemy.

The exultation of our soldiers is very great, and it is with shouts of "*Vive l'Empereur!*" that they celebrate their victory in the camp.

From the Paris Moniteur, Sept. 13.

The irregularities which have occurred in the order of arrival of the last despatches from the East, the necessary laconism of those despatches, and the prodigious rapidity with which the events they announce have succeeded each other, have caused a feeling of uncertainty and surprise, which, perhaps, has not allowed at first a full appreciation of the decisive importance of the victory which the Allied armies have just gained.

This triumph, so laboriously prepared during a whole year, and gloriously achieved by a heroic and supreme effort, has not been generally understood in its full extent.

After so much expectation the news of the solution of the struggle has been so sudden and affecting that it has not allowed sufficient calmness to the public mind to explain clearly the facts that have been accomplished, and to enable them to form a correct estimate of their importance.

These facts are immense, and may be summed up in two words—the fall of Sebastopol and the destruction of the Russian fleet.

On the 8th of September, at noon, the signal for the assault was given. A few moments afterwards the Allies were masters of the Malakoff, and at dusk the besieged, despairing of continuing a resistance in the other defences of the place, abandoned them all at the same time, and hastily evacuated Sebastopol to place an arm of the sea between them and our troops.

On the 9th, at 3 A. M., the whole town presented one immense conflagration, and such Russian vessels as had been spared by our shells disappeared beneath the waters of the roadstead, sunk by the enemy himself.

The Very Latest.

TELEGRAPHIC FROM LONDON TO LIVERPOOL.

LONDON, Sept. 15, 1855.

THE Paris correspondent of the Daily News writes—it is reported that 25,000 men have embarked at Balaklava for the north of Sebastopol. This news appears to be highly probable. Yesterday's Debats contains the following notes on the present occupation of the Allied army, from the pen of Colonel St. Ange:

It has been asked if Sebastopol is tenable so long as the Russians remain masters of all the forts on the north side which line the sea in front of the town? Undoubtedly it may be held in spite of this. We received balls and bombs in our roofless trenches, sheltered merely by parapets thrown up in haste, under the fire even of grape and musketry, and we did not, on that account, abandon the trenches. In Sebastopol we shall be sheltered from the balls by the walls of the houses, indeed of several houses at once. No fire of grape or musketry need be feared at the distance the enemy is now—1,200 to 1,400 yards. As for the bombs, we may screen ourselves from them as the Russians themselves did against ours, by constructing strong hurdles with earth upon them. We cannot want the materials, since the Russians had not time to burn or destroy everything in this great city. It is true that the occupation of the north by the Russians prevents our entering the roadstead and the port, yet what need have we of them when we already possess excellent harbors of Cape Chersonese? Have not our fleets already passed the winter without incurring any danger in these waters? It has also been asked if the Allies will have to undertake now or later the siege of the forts on the north side? There appears no absolute necessity for so doing. That would be binding onrselves down again to labors slow and painful, as those which have occupied us so long, and cost us so many efforts, so many men, and so much money. The key to those forts is in fact a victory over the Russians in the Crimea. Then they would fall of themselves, seeing that they must instantly abandon them, or if the Russians choose to retain them still, a blockade and famine will compel them to surrender, and this is a humiliation that Russia's pride dreads more than all the rest. The forts of the north side can consequently neither prevent our occupation of Sebastopol nor can they thwart our operations in the interior of the Crimea on account of their eccentric situation. We should not be surprised at their being blown up so soon as the Russian army is compelled to retreat from the neighborhood of Sebastopol. The respective positions of the two armies remains the same, and will do so until one of the two shall take the initiative of a movement that will force the other to manœuvre in its turn. For the present the Allied army holds its strong position until the occupation of the town shall have been properly arranged, and its chief defences thoroughly repaired. It does not appear to have anything else at present to do. The Russian army, for its part, occupies the excellent positions of Mackenzie's, strongly intrenched and lined with redoubts like our own. On both sides the capability exists in receiving the attack with chances tolerably equal of serious resistance and success, and with the equal risk of losing a great many men. The Russians will probably continue in observation before us within their strong positions until the Allied army gives signs of some movement. But what will that movement be? Shall we venture to attack in front the Mackenzie heights, where the road from Simpheropol winds along? Shall we penetrate into the heart of the Crimea by another route? If so, by what route and where? All these are premature questions. Let us avoid tracing out imaginary plans of campaign. Rather let us permit time to develope the events; or if our imagination must need outstrip facts, the field of conjecture is open.

The Times expresses a hope that, in accordance with precedent and with the usage of other nations, a day may be appointed for a public thanksgiving for the glorious victory and that upon the arrival of the official despatches the honors due to those who have shared in the conquest of Sebastopol may be distributed without delay.

Lord Palmerston yesterday received an address from the inhabitants of Melbourne, in Derbyshire, where he was paying a visit, in compliment to the late triumph of the Allies.

The Latest From the Crimea.

Lord Panmure has received the following dispatch from General Simpson:

CRIMEA, Sept. 12—10:40 A. M.

The enemy has destroyed the remainder of his fleet, nothing now remains in the harbor.

The Secretary to the Admiralty has received the following telegraphic dispatch from Rear Admiral Lyons, dated

SEPT. 12—10:45 A. M.

The Russians are burning their steamers. Several have already been burned to the water's edge, and have sunk.

The Queen of England to the Army.

Lord Panmure has addressed the following telegraphic dispatch to General Simpson:

WAR DEPARTMENT, Sept. 13, 1855.

The Queen has received with deep emotion the welcome intelligence of the fall of Sebastopol.

Penetrated with profound gratitude to the Almighty, who has vouchsafed this triumph to the allied army, her Majesty has commanded me to express to yourself, and through you to the army, the pride with which she regards this fresh instance of their heroism.

The Queen congratulates her troops on the triumphant issue of this protracted siege, and thanks them for the cheerfulness and fortitude with which they have encountered its toils, and the valor which has led to its termination.

The Queen deeply laments that this success is not without its alloy in the heavy losses which have been sustained; and while she rejoices in the victory, her Majesty deeply sympathises with the noble sufferers in their country's cause.

You will be pleased to congratulate Gen. Pelissier, in her Majesty's name, upon the brilliant result of the assault on the Malakoff, which proves the irresistible force as well as indomitable courage of our brave allies.

Orders from the French Government.

The Moniteur also publishes the following dispatch, addressed by the Minister of the Interior to the Prefects in the departments:

PARIS, Sept. 12, 1855.

MONSIEUR LE PREFET—The indomitable courage of our soldiers and of our allies has just been crowned by a striking triumph. After three battles, which were three victories—after the gigantic efforts of a siege without a parallel in military annals, Sebastopol, its ports its arsenals, its *materiel*, are in our hands. The powerful fleet which once dominated the Black Sea and caused the disaster of Sinope, no longer exists.

The subjoined despatch, which the Minister of War has just received from the commander-in-chief, and which describes the appearance of Sebastopol to-day, will make every one understand the grandeur of the struggle which has just terminated, and the prize of the battle which the Russians have left in our hands.

For this immense success the Emperor wishes to render solemn thanksgivings to God, who disposes of the fate of armies. On Sunday, the 16th of September, a *Te Deum* will be sung in all the departments of the empire; you will concert measures with the ecclesiastical, civil and military authorities to give a brilliancy to this ceremony which will correspond with the grandeur of our victory; you will also authorize such public rejoicings as the patriotism of the people may improvise. The country, associating itself, as it always does, with the sentiments of the Emperor, will celebrate with enthusiasm the heroism of our soldiers and the new glory they have just added to the ancient glories of France.

Accept, M. le Prefet, the assurance of my distinguished consideration. BILLAULT,
The Minister of the Interior.

General Pelissier Made a Marshal.

The Moniteur of Sept. 13 contains the following decree:

Napoleon, by the grace of God and the will of the people, Emperor of the French.

Taking into consideration the eminent services rendered by General Pelissier, especially in the Crimea, while commanding our army in the East, we decree as follows:

Aimable Jean Jacques Pelissier, General of Division, is raised to the rank of a Marshal of France. NAPOLEON.

DATED St. CLOUD, Sept. 12, 1855.

YANKEE KNICK-KNACKS IN ENGLAND.—The London correspondent of the Boston Transcript, says:

"American wares are fast getting into repute here, and they are sold in most of the cities and large towns. American wooden ware astonishes our English cousins, by its lightness, beauty and low cost. American trunks and axes are advertised in the English papers, and I was greatly amused at reading a dealer's description of a lot of Connecticut clocks, which "had decorated faces, a mirror in front, and denote the passing hour in *brilliant cathedral tones*," and all for less than four dollars federal currency."

A few weeks since the Supreme Court of Pennsylvania, sitting at Philadelphia, in final decision, denied the application of Passmore Williamson for a writ of habeas corpus. He is now imprisoned for a contempt of Court, for disobeying a writ of habeas corpus, commanding him to produce the bodies of certain persons alleged to be slaves. The decision leaves Williamson to remain in jail for an indefinite period.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, OCT. 6, 1855.

America and its Destiny.

ABOUT three and a half centuries ago, Christoval Colon, or Columbus, discovered the continent of America; until then it was unknown to what is generally admitted to be the civilized world. How far the Spaniards were in advance of the Aztecs, and how much superior the rule and government which they introduced was, or is now, to the rule and government of the Montezumas, is a subject which we must leave casuists to decide, and the which it is not our intention, at the present time, to discuss. Suffice it to say that history describes them as a great and powerful nation, holding other powers and dependencies in abeyance to their will, and subjecting many smaller nations to their rule and dominion. And from subsequent discoveries by Stephens and Catherwood and others, in Central America, and other places on this Continent, it would seem that they were the remnant or debris of a once powerful people, whose Babylons, Ninevahs, Tyres and Jerusalems had been overthrown, destroyed, forsaken and deserted, leaving nothing but ruined cities, fragments of statuary and architecture, roads, acqueducts, temples and fortresses, as so many silent monuments of their illustrious occupants, and pointing to a time when a people inhabited this continent who were once enlightened, intelligent, scientific and powerful. The glories of that race, like the once powerful dynasties of Asia, have passed away; their crumbling towers, tottering columns, and magnificent ruins, bespeak their greatness—the Book of Mormon unfolds their history.

America seems to have been the theatre of great and important events; and if she has not figured as largely in the world's history as some of her continental cotemporaries, it has not been for lack of events, for the want of the rise and fall of cities, nations, empires, powers, and materials of which to compose such history; nor that she has not a record or history; but from the fact, that Asiatic and European historians, from whom we obtain our information, were separated from this continent by mighty oceans, and knew not, until Columbus made the discovery, that such a place was in existence.

Nations have risen and fallen, empires have spread and extended, temples have been erected, and in them myriads of worshippers have bowed the knee; she has had her warriors, her generals, her heroes, her emperors, kings, philosophers, statesmen, and judges; her rise, her decline, her fall. America seems to have been a peculiar place on the world's surface; extending from the north to the south pole, almost surrounded by the mighty Atlantic and Pacific Oceans; and what is not, is cut off by the frozen regions of the north. It has been the theatre of great and important events, and evidently is destined to occupy an important part in the world's drama in the eventful future of her history. It has evidently, for useful purposes, been hid up from the world for generations; its nations overthrown, its cities destroyed, its institutions changed and obliterated; its fertile lands have enjoyed, for generations, a species of sabbatic rest; while its nomadic or wandering tribes, the very dross of a once powerful race, are ignorant alike of their own history, their fathers, their institutions, of the past, present or future; and while they gaze upon the magnificent ruins of cities, palaces, and temples, feel a superstitious awe; and tell us that their oldest fathers who have conversed with their fathers of twelve hundred moons, when interrogated about the age, origin, or inhabitants of these places, only shook their heads, and said "I don't know." The spirit and prestige of the former inhabitants have passed away, and its rich fertile lands, where myriads have once enjoyed life, seem to be destined to be possessed and peopled by other races transplanted here for some wise purpose in the economy of God, and in the development of principles associated with his designs in the eventful period of the "latter days." Wrought upon by an invisible agency, Columbus could not rest, and would not allow others to do so, until he obtained a commission to search out this land; which, when found, the story of its riches, like the recent discovery of California gold, attracted the cupidity of the nations of the earth, who felt emulous to obtain its territory and wealth. Expeditions were fitted out, battles were fought, empire obtained, colonies and nations organized, charters and immunities granted; and each nation made their own peculiar speculations and appanage, according to their power, circumstances, or convenience, and according to the necessity, policy, or views of the various competing nations. In some instances men were banished for crimes, and it was made a receptacle of thieves, vagabonds, and scoundrels, the sweepings of jails; in others, an asylum from tyranny and religious persecution; whilst in others, adventurous colonists came out for the purpose of gratifying an ambition, or bettering their condition in life. Many good, wise, prudent, energetic, honorable, peaceable men, without ostentation, glad to escape peaceably from a state of things their judgments told them were not good, emigrated to these new colonies. Its destiny however was onward; and as David, formerly under the direction of the Lord, for the establishment of his kingdom, called together a mixed assembly of people, and had not only the honorable, but debtors and men in bad repute, to establish a kingdom that was to be powerful—so this country, in its embryo, was the receptacle of all kinds that should hereafter be amalgamated; that should, from its conglomerated materials, form a nation destined to become the attraction, and admiration of the wise, the intelligent, the good and virtuous of all nations. And hence the nations of Europe, long goaded by feudal anarchy, or despotic rule, struggling under the influence and power of corrupt dynasties, found an outlet or safety valve in this newly discovered land for the pent-up feelings of liberty, which, although feeble and in embryo, began to spread, and expand through the influence of the reformation, and other causes, among which it will be found that the goading influence of Popery over the monarchs of Europe, who had begun to earnestly desire freedom from its galling chains, was not the least. The genius of liberty once unchained, it was impossible to confine it to the bosoms of nobles, princes, kings and emperors; and however much opposed to the wish or will of their rulers, it spread among the people, and like the rays of the rising sun, penetrated the haunts of darkness and oppression, making manifest and exhibiting all the hideous deformity of their degrading vassalage, slavery and bondage. The genius of liberty once aroused, the latent, slumbering feelings of nobility in the human soul began to spread and expand; and though weak and feeble the notes at first, the cry of freedom began to be heard. Men talked of human rights, of freedom of speech; clubs were formed, caucuses held, books published, oratory was brought into requisition; the press thundered forth its voice, until the very kings who had given impetus to this freedom, seemed to be threatened with annihilation, and under the magic words *vive la liberte*, the desire of freedom in the human soul began to grow, expand and burn, until, like the pent up energies of volcanic fire, or the slumbering power of electricity, it was ready to burst over every barrrier to find room sufficient for its untried powers. And although Spain, France, England, Portugal, and Germany, sent out their several quotas to America, bringing with them more or less of the old leaven, yet here, "men began to understand the rights of man, and understanding, dared maintain them." On this land there was room for freedom; and under the fostering care of a Washington, a Jefferson, an Adams, and hosts of other patriots, its fires burned brightly over this continent, casting their brilliant rays over the still darkened continent of Europe; and reacting upon the already excited masses, it burst forth with uncontrollable fury, spreading desolation through France, and threatening to engulf that continent with its raging burning lava. But here where the Ephraimites and the Lamanites had flourished, and the Aztecs long ruled, was elevated the stars and stripes; here party feuds and sectional interests were forgotten. The Spaniard, the Frank, and the Anglo-Saxon clasped hands. Here, far away from the old influences of priestcraft and kingcraft, with a territory extending from the artic regions of the north to those of the south, and laved by the waters of the great Atlantic and Pacific Oceans, liberty found a home, free as the air, untrammeled as light, and extensive as the continent of America. Here was a fair outlet for the downtrodden millions of Europe; here was a field capacious for all governmental experiments; here was a "new world," whereon the inhabitants from all parts of the old might meet on the common platform of fraternity, of human rights, and be brethren: here were principles, land, water, and light, which were free as the air we breathe; here was emphatically

"The land of the free, the home of the brave,"

and the "asylum for the oppressed." Here was all that man could crave, for soil, climate, minerals, woods and water—the garden of the world; here was room for the most sanguine and ambitious; here were facilities to form a world's empire, and ample opportunity for philanthropists, philosophers and statesmen to solve the problem of the efficiency of human governments, and to erect a nation more magnificent, just, extensive and glorious than the world ever saw. It remains then to be seen whether we are competent for the task; whether we can cope with coming events, lay the foundation, and rear the edifice; whether we have got men of stalwart arms, honest and firm purpose, and giant intellect, to guide the ship of state through the shoals, rocks, and quicksands of party strife, to a peaceful haven; or stultified pigmies, who will quarrel about straws—the debris of narrow, contracted, old rotten, effete European dynasties.

A great destiny lays before the United States; the question is, is she competent for the task? She has outrode the fiery test of revolution, hurled defiance at a despot's power, and grasped the sceptre of liberty with a nervous, powerful grip. She has, out of the chaotic, confused mass of material, associated with corrupt governments, organized a system of government, and framed a constitution, that while it is honorable to its founders; guarantees to all, to the fullest extent, "*Liberté, Egalité, Fraternité.*" Despised, persecuted, trodden underfoot, or banished from other nations, the goddess of liberty has found a resting place, an asylum in the land of Columbia, where she rules in every true American heart. Liberty here is more than a name. Here man is free to speak, free to think, free to write, free to act, free to do good; the very genius of our Constitution and institutions are freedom. If there is a fault, it is the fault of party, sectional strife, or narrow bigotry; it is not in our institutions. Our fathers have laid a good foundation, and we have built upon it, with few exceptions, thus far. Under its fostering influences the country has been populated, territories settled, States formed, and new territorial acquisitions made. Noiselessly, but steadily and rapidly, has been the march of improvement. Our deserts have become populated, and "blossomed as the rose;" whilst our "wilderness and solitary places have been made glad." The hum of industry, the tread of enterprize, and the march of improvement are everywhere seen and heard. Villages, towns, cities, arise like magic through the length and breadth of the land; whilst new territories are being formed, and State after State swells our glorious constellation. The wise, the intelligent, the talented, the scientific, as well as the poor and oppressed of other nations, have sought an asylum with us; they have brought with them the arts and sciences of those nations, whilst the enterprising energy of our own citizens has blended itself with theirs, and in many instances snatched from them the laurels. Our fertile and extensive territory, laved by the two great oceans, and reaching from the frozen regions nearly to the torrid zone, yields forth in rich luxuriance everything necessary for the comfort, luxury, and wants of man. Our rivers and lakes, like so many grand arteries, facilitate commerce, whilst our railroads are like a great network spread over the land. Our manufactures, ships, steamboats, mills, and machinery, are unequalled; and our country the glory of the world. Our ships float on all oceans, plow every sea, and enter every port, strait or inlet. Our commerce is as extensive as the globe: and our flag is respected among all people; we are at peace with all nations, and are the envy of the world.

Such is America at present. What is her future? Her destiny is evidently onward; for although yet in her youth, she has grown to be a giant among the nations. Again we ask, who can take the helm of state? Whilst new political elements are rising, and our healthy institutions grow, spread and increase; whilst wave after wave of population strikes our shore, and penetrates our territories; whilst demagogues at home, or cabals and intriguants abroad, worry and fret us, who can say to the troubled elements, "*peace be still!*" With the improvements that are daily progressing, what are her capabilities for using them? for preserving and maintaining them? Is she competent for the task? Is she equal to the emergency? Or, like some of the crumbling dynasties of Central America, will she quail in the emergency? Will there be no one of sufficient calibre to meet the crisis? Our rivers, our territory, our mountains, plains, lands, oceans, are American; what are our senators? do they grow with its growth? can they grasp the helm of state, and dare the raging elements of sectional strife? have they the mind, the talent, the energy, the honesty, to be patriots and statesmen? Or, forgetting the dignity of their position, will they basely forsake their country, and pander to the spotted, leprous, loathsome touch of sectional cliques? Will they plant themselves upon the Constitution, and amidst the crawling, hissing, poisonous reptiles, who would seek to gnaw the vitals of their country, stand proudly erect, and drive the slippery brood to their loathsome dens; and with a glowing pride, an honest heart, and upright head, thunder forth, "*I am an American Senator!*" Or will they pollute their senatorial robes; band with fanatics and traitors against their country's weal; enter into their dark cabals, until sunk, degraded, perjured, with the assassin's dagger, they strike the fatal blow at Columbia, sever her fraternal ties, set State against State, brother against brother, until the ghosts of their murdered, bleeding country, and her slaughtered sons, pale, ghastly, and cadaverous, shall shriek in their terrified ears—traitors, paricides, murderers! it is thou—*thou* that hast done this!

What might we not do with a firm, pure, stable, reliable government? Our national sins have been small in comparison with other nations. We are at the present time, comparatively, in our infancy; by pursuing a just and honorable course we should soon become the arbiter of nations and the wonder and admiration of the world. The United States is only a small part of Columbia. The question to be solved is, Shall she or some other power take the laurels? We need no chicanery nor gilded diplomatic deception. We need no fillibustering—no Kinneys or Walkers, nor any little petty thieving. When our Government shall be sufficiently strong, pure, and honorable, islands, states, and dynasties will seek shelter under its wings; the Canadas, the Central American States, Merico, Rio Janeiro, Bolivia, Peru, Chili, Brazil, and all of South America will naturally follow; they will need no coercion; they will seek to be one with us. We have the cards in our own hands—shall we play the fool or act as wise men? Are we competent to grasp the evident future, or shall we play at marbles and let the State crumble to ruins? Shall we place the capitol of the United States upon the plateau of Mexico—in the grand centre of the future nation—and thunder forth our laws from Montezuma's palaces, or dwindling down into insignificance, fritter away our patrimony, suffer mob rule, lynching, "*higher law*," "vigilance committees," secret societies, and sectional influences to bear rule; or shall the Constitution be maintained inviolate, and we act as a band of brothers? Shall the blessings of that Constitution extend from the North to the South Pole; or shall we, giving way to imbecile passions and sectional feelings, break up in a row, and become the laughing stock of the world? We may either take the lead of nations or become the very tail-end of creation; a prey to despots and demagogues, with only power to curse our own imbecility. We have the power to become great, generous, and noble; don't let us screw our hearts into a nutshell, and selfishly and niggardly withhold blessings that nature has so generously poured into our lap. Slavery and anti-slavery, prohibitions and proscriptions of any kind, are too small to talk about when the destinies of the American continent and of the world are at stake. If we wish to be philanthropists, and benefit the negro race, there is ample room in Africa for the exercise of our generosity; where they frequently sacrifice men by the thousand, ornament their trees with skulls, and bury men alive for amusement. The peace of this nation ought not to be disturbed by such fanaticism. If we cannot find Senators of sufficient calibre to settle so small a sectional difference as this, then indeed are we at a low ebb. Have we no Washingtons, Jeffersons, Jacksons, Clays, or Websters left? They certainly cannot be all Brutuses. Let us unite as brethren, respect each other's feelings; be noble, generous, patriotic, and right, and then free and liberal, as we can well afford to be. Let us invite North and South, East and West, all to come; and let America, whilst she is emphatically

"The land of the free and the home of the brave,"

be as truly "an asylum for the oppressed," that there may be room for the generous upgushings of our better natures, that the stranger may find protection under the wings of the eagle; and that when the downtrodden sons of men in distant nations shall see the stars and stripes flutter in the breeze, they may, having heard of her fame, sigh for a spot on the land of Columbia.

Let us lay aside our senseless jars, and abide the Constitution; let us all concede, and not seek to root up the foundation of our Government. If the Constitution does not suit us, let us constitutionally change it; but let us lay aside our fanaticism and respect law; let us have no North, no South, no East, no West, no slavery or anti-slavery; but let us meet together as wise men, and adjust difficulties where they occur; let us legislate for the nation, and not for self or party; let us strike at real evils, and not imaginary ones. If slavery don't suit us, let us allow others the right of thought and judgment: the cutting off of an excrescence sometimes produces suppuration and death; if slavery is objectionable, let us purchase or compromise, and not turn thieves and stir up anarchy and confusion; let us give the South the same that we claim—protection; if demagogues have perverted the political franchise, and called on aliens to perjure themselves by voting, let us strike at the evil and correct it, and not make war upon foreigners; if thieves and disorderly persons swarm in California, or elsewhere, let us use the law and honor it, and not seek to overthrow it; if societies, East, send out men, and use extra-judicial means to control territory in the west, let us not meet one evil with another, but meet them legally and constitutionally. Let us unite together to sustain law in all its bearings, and let every officer, from the President of the United States to a village magistrate, be honored in their place and in their decisions; if they do wrong remove them; but do it legally, and let the Constitution, law, and order be the great bulwark of the land. Let us retrace our steps and come back to first principles. If we have flourished thus far under the institutions sacredly bequeathed by our fathers, let us not seek to better ourselves by anarchy and confusion. Let our institutions be honored and spread, and our motto be, "America for the world, and the world America."

There never was a nation so favorably situated as the United States, with such a great future before her—not even Babylon. The question again arises, Is she equal to her destiny? Will the stability, the purity, the order, the equity, the power, and the magnificence of her Government produce a desire among the contiguous nations to be assimilated with her and find shelter under her wing? Will she form a great national neuclus on the plateaus of Mexico, and while she spreads her wings over the continent of America, stretching east, west, north, and south, cause the genius of her institutions to pulsate to the ends of the earth? Or shall travellers, from distant nations, in after ages, point out, as a matter of history, the ruins of the capitol and public buildings at Washington; the City Hall, Custom House, and hotels of New York; Girard College and the United States Bank in Philadelphia, as matters of curiosity for the antiquarian?

Let us not weaken ourselves through dissensions as Carthage did, and boast of our military prowess, mercantile resources, and extensive acquirements, until Rome thunders at our gates and demands the unconditional surrender of our fleets, armies, and kingdom.

Let us learn a lesson from Babylon, who, in her fancied security, closed her ears and gates upon her enemies, and revelled in debauchery, until there was written on the wall, "*Mene, mene, Tekel Upharsin!*" Shall we follow in the footsteps of Greece and Rome, who, after subjugating nations and conquering the world, trusting to the prestige of arms, to her once invincible legions, and to the deeds of her fathers, fell the victims of avarice, voluptuousness, dissensions, and tyranny. The crumbling monuments and broken fragments of these mighty dynasties speak in words of thunder in our ears, Beware, ye sons of Columbia lest you should become like unto us!

From these crumbled ruins of Europe, Asia, and America; from the rise and fall of empires, and from the present position of Europe, we may learn; and while we breathe a free atmosphere and enjoy the blessings of liberty, let us guard the sacred trust until its blessings, spread as the light, extend wide as the universe—till

"Every son of Adam shall be free."

Ye Senators and Statesmen of America, can you do it? If not, we think we know who can.

The Elders.

WE learn by the Star of Sept. 22d, that President F. D. Richards, left Liverpool for Switzerland, on a visit to the Swiss and Italian missions on the 7th ult. Elder Daniel Spencer left Liverpool on the 30th of August, accompanied by Elders Hector, C. Haight, and Joseph A. Young, for Copenhagen on a visit to the Scandinavian mission. Bro. Haight has been appointed to that field of labor and will not return with the others.

The Foreign News.

THE foreign news has well nigh overthrown the basis of previous calculations. If anywhere, certainly in the United States, the impregnability of Sebastopol had come to be believed in. Here, to some extent, developed by republican institutions, exists the same indomitable spirit, that was conceived to animate the Russians in a defence that might be deemed heroic.

The southern portion of Sebastopol, with an arm of the sea, marked at the last advices, the distance between the vanquished and the besieged. Defensive when opposed in aggressive movements, the Muscovite wins his very triumphs out of defeat, and we have yet to see whether the Allied armies may not be entrapped and lost in the defiles of the Crimean mountains. Baktcheseria, to which the Russians were about withdrawing a portion of their forces, has been rendered almost impregnable by nature. Reached only by mountain gorges, huge natural bastions confront the intruder at its very entrance. It is the geographical as well as the political capital of the Crimea, and was the centre from which the Tartar hordes who spread over the whole southern provinces of Russia, with scimitar in one hand and a sword of flame in the other, went forth on their conquests of bloodshed and death.

During the last nine hundred years, the Crimea has been conquered and re-conquered some forty times between different races; even now it is inhabited less by Russians than by Greeks and Tartars. The latter have proved themselves not indisposed towards the Allies. As commanding the outlets of the rivers that drain the empire, and giving to its possessor sovereign control over the mouths of the Danube, together with the facilities afforded by its position and its surrounding waters for reaching the chief Asiatic markets, its value in a commercial and political point of view is not lightly to be estimated. The policy of Russia has, for the time being, ignored it. Russia needed Constantinople to render of avail its foreign policy. It has made its move too quickly and too undisguisedly. Yet the other powers are not a whit the less honest in the matter of the integrity of Turkey, and England would rather go shares with Russia than with France. All three are commercial powers, and so all have commercial interests, of which all are mutually zealous. In this matter, England has the greater stake, and Russia confidently calculates, so soon as the results gained begin to be disposed of, that France and England will not hold together. We shall yet have incredible complications, for which even the genius of a Napoleon and the casuistry of a Palmerston may prove insufficient to solve.

The Sun Out Upon the 'Distress of the Mormons.'

THE New York Sun of last week gives us a glimpse of spiritual manifestation of an entirely new character, not that there was not the usual amount of rapping, for he raps the Woman's Advocate over the head most unmercifully. His peculiarity, differing from every other manifestation, is in the fact that he assumes to be a medium, not for the spirit of the dead, but the spirits of all living—Yankees especially. He don't like the way the Woman's Advocate handles charitable dogmatics, and "truculently adds" it is in error, "it misrepresents the case, *and the spirit of the people.*"

Now we take it for granted, as the Woman's Advocate does not represent "*the spirit of the people*," and the Sun puts it aside, and takes the stand, that he does, so we will hear what "*the spirit of the people*" signifies through their *brilliant medium*:

"As to the alleged want of sympathy, it is enough to say, that there has yet been no appeal from Utah. If an appeal were made in the name of humanity, the degrading and disgusting doctrines which Brigham Young and others of the Priesthood promulgate as articles of faith would not hinder the American people from responding to it. They would contribute of their means to save from starvation even the deluded votaries of the most gross and sensual creed."

Indeed, Brigham Young and others of the Priesthood never could have imagined that such God-like virtues existed; nor can they, until the bright rays of this refulgent medium shall penetrate that darkened region beyond the mountains, and we shall have to wait some months before its exuberant effects can be heard from, if indeed they are not already starved out. But let us listen to the Oracle:

"But as yet no cry for help has come from Utah, and we know not to what extent distress prevails or is threatened. The crops are reported to have been almost destroyed by drought and grasshoppers, but the same mail which brings this news, brings also the commands of the Mormon Priesthood to the people to contribute liberally of their substance to carry on the building of the Temple. No excuses of bad crops will be accepted. At the same time a large building for the use of Brigham Young and his wives was erecting at the expense of the community. Surely, the people ought not to be thus burdened if famine threatens them."

Hold! hold! thou ubiquitous spirit of the people. Who says this "large building for the use of Brigham Young and his wives" was erected at the expense of the community? Now, sir, that is false; the people's spirit spoke not then—your *own* predominates. Such mistakes are sometimes made by mediums. Are your splendid dwellings and magnificent country residences erected at the expense of the community, that you charge this upon Brigham Young? Do not you know that Brigham Young is a tolerably smart man, and able to get his own living? Now be consistent, Mr. Sun, for you may want to refer to Brigham Young again in some of your flights of fancy to edify the people. But go on:

"Hostility to the Mormons does not arise from their daring to hold new doctrines, but from their acts and character. Their so-called religion is hostile to virtue, to christianity, and to our institutions."

Wrong again, Mr. Sun; they are the best people in the world, and won't you please to show us how "their so-called religion is hostile to virtue, to christianity, and to our institutions?" They believe as Abraham, Isaac, Jacob, Peter, James, and John did. That *your* so-called religion is hostile to the virtue and christianity of these ancient worthies, we don't doubt; but that the Mormons are hostile, would require more than the mere assertion even of so pure a *medium* to prove. As "to our institutions," we believe they do differ a little from *some of them;* at least the evidence of some of the returned learned Judges was to this effect, for they said it was "*very hard*," and the "code moral," which the military tried to introduce into Utah, appears to have met with some disfavor. If they and the New York Herald, as well as yourself, represent the virtue, christianity, and "*our institutions*," then the Mormons certainly are hostile, nor will they ever submit to your code. As to governmental institutions, Utah is like every other Territory of the United States, governed by its "organic act," and men appointed by General Government; but we will leave you to answer these questions another time, and continue this interesting development of spiritualism:

"It degrades woman worse than the creed of Mahomet, from which its central idea is borrowed."

Indeed! and who did Mahomet borrow his "*central idea*" from? We used to have a dreadful idea of the poor Moslem women until we read Stephens and Lamartine's interesting reports; but then we never went to Turkey. Have you, Mr. Sun, ever been to Utah? and are the women there degraded by honorable marriage, or, like the "*nymphs du pave*" of this our metropolis, wander by thousands in wretchedness through the streets of Salt Lake City? If so, why did the immortal Brocchus and his honorable friends say it was "very hard!" And why did Ammon's squaw demand the blankets and looking-glass of certain honorable United States officers? It is strange indeed that it is so *hard* there, while it is so easy here under your virtuous teachings. We fear you, too, are getting dogmatic.

"Brigham Young and the priesthood aim at political as well as spiritual power; and, if they dared, they would openly defy the United States Government."

Surprising! It was only the other day you said that Brigham Young was swearing awfully about the United States; and now you say, "if they dared." Now do try to be consistent, or we shall be forced to think you don't mean what you say.

"Their ranks are recruited abroad with great zeal, from among the ignorant and sensual. Thus, they are introducing among us a debased and dangerous element, and it is not strange that thoughtful men look with disfavor and distrust upon this veritable pest which is gathering strength in the heart of the Republic."

The Mormons have done remarkably well, *for fools*, during the last twenty-five years, especially when it is considered that such "ignorance can gather strength," and cause such "distrust among thoughtful men." But proceed:

"That it will be dispersed sooner or later by its own discords, we believe, and if providential causes should hasten its destruction, none who wish to see our country rid of a troublesome question in our internal politics, will indulge in regrets."

"Oh consistency, thou art a jewel." You have forgotten your charitable purpose, "*to contribute of their means to save from starvation even the deluded votaries of the most gross and sensual creed;*" and so *piously* leave their destruction to "*providence.*" Why not leave it "*to be dispersed sooner or later by its own discords?*" Very much like the pious soul that raised his eyes to heaven, saying, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." The Mormons, poor souls, left to their destruction, first to the tender mercies of Missouri, and then to Illinois, and now to Providence; and what the mob didn't do to "rid the country of a troublesome question," we may expect Providence will. But this is not the first time the Mormons have been turned over to the hands of Providence; when last turned over, they had no crops or homes either—not even the benevolent rays of the "Sun" to shine upon them: and yet they live. How strange that Providence did not perpetrate their destruction upon those boundless deserts, when the charitable wishes of the *Sun* had been so *forcibly* expressed by Missouri and Illinois. How easily the Indians could have fallen upon them and finished the job, especially during the time that most of their men were off to the Mexican war. And how easily it might have been accomplished, when their crops were nearly destroyed by the crickets, had it not been for those *gulls*, who like Moses's serpent, consumed the Egyptian serpents; so the gulls ate up all the crickets, and thus your benevolent purposes were again thwarted.

But now let us hear from the "Mormon" in behalf of the *spirit of the people* of Utah. The Sun says there has "been no appeal from Utah for help." An appeal for help, indeed! They have called for their own, but their rights have been continually withheld though your statesmen owned their cause was just. And shall they now ask charity of those that robbed and despoiled them of their goods and murdered their best men? We have been robbed of millions and driven from our own firesides into the cold wintry blasts of the desert, to starve by your "*charitable institutions*," and shall we now humbly crave your paltry sixpences? Talk to us with your hyprocritical cant about charity! Pshaw, its nauseating to every one, not *ate up* with your corruptions, humbugery, and pharisaical egotism. You forget you are talking to Americans, born upon the soil of freedom, suckled in liberty, who have inhaled it from our fathers lips, our ears yet tingling with the tales of a nations birth right, sons of fathers who fought for rights, that you in your bigotry and self-conceit would fain wrench from them. Intolerence has thrice driven them from their homes, but the wild bursts of the liberty of '76 now reverberate through the mountain passes of Utah, bidding defiance to mobocracy and its leaders, and hurling your mock charity, and pretended patriotism back to the font of corruption from which it issues. The Mormons neither need your sympathy or your cankered gold. Your malicious slanders only excite contempt for those base enough to utter them. Your contemptable falsehoods fail to ruffle a feather in our caps. Nor is Brigham Young the least offended at your weakness; fear nothing from "the elements that Mormonism introduce," you have "*base and dangerous elements*" nearer home to cause your fears, the "*pest*" is in your own midst, the "*ignorance and sensuality*" crowd your streets, patronize your operas and saloons, lounge in your parlors, fill your offices, sit at your desks, dictate in your sanctums, and make night hideous with its horrid reveling and debauchery through the cities and towns of this wide spread country.

The "*providence*" so often cause without or provocation, invoked to destroy the Mormons, will soon enough visit their base maligners with the just measure of his indignation and wrath, for their shedding of the blood of innocence, oppression of the poor, robbery of widows and ophans, and outrages upon purity and virture.

The God of Jacob in whom the Momons trust, He who brought up Israel out of Egypt, He it is also that sustained the Mormons in their tedious journeyings over the barren deserts and wild mountain passes of this continent; in the dark hour of trial, amid all their distress, without friends or home, God upheld and sustained them; He sustains them still and will cause them to shine forth with the bright radiance of eternal truth over the wide world, long after its malicious slanders shall have sunk to oblivion in the filth of their own corruptions.

The Prohibitory Liquor Law.

FROM all quarters we learn of the repudiation of this proscriptive law. Men that wielded a great influence for good in the temperance moral suasion phalanx, previous to their assumption of coercive power, are now powerless; and intemperance with a loose rein runs riot through the land wherever the prohibitory law has been adoped. The provisions of that law are a dead letter, and consequently a disgrace to the statute books that contain them.

No man deprecates intemperance more than we do, and this has been the principle reason of our objection to the prohibitory law from the first. A law that cannot be respected is much worse than equivalent to no law; it begets an opposition, or mob law, which is an important step towards anarchy, and absence of all law, but that of might

"Entreat persuade be good and kind
But never force the human mind."

One Week Later from Europe.

THE United States mail steamship Pacific arrived at this port on Wednesday morning, the 3d, bringing one week's later intelligence from Europe. She sailed from Liverpool at 5 P. M. on September 22.

Dispatches from General Simpson, from the seat of war, had been received by the government of England, describing the assault and capture of the Malakoff. He says:

At 12 o'clock on the morning of the 8th of September, the French columns under Generals Bosquet, McMahon, and De La Motterouge entered and carried the Malakoff with impetuous valor. The British column stormed the Redan, but after a bloody combat could not hold it. A second assault could not be organized until the following morning, when the Redan was found to be evacuated.

The loss of life has been fearful, particularly amongst officers.

General Pelissier's dispatches had not arrived.

The retreat of the Russians to Perekop was contradicted. It was expected they would be unable to hold the north of Sebastopol, for want of provisions.

Nothing decisive was known in regard to the next move of the Allies.

Four thousand cannon, fifty thousand balls, and immense stores of gunpowder were taken possession of by the Allies at Sebastopol.

There was more talk about Austrian negotiations. The latest was that Austria was willing to undertake the work of mediation at Vienna, and France at Paris.

It was reported that Russia had undertaken the task of mediation between Denmark and the United States on the Sound dues question.

At Paris there was considerable excitement in regard to the high prices of bread. The Exhibition of the Industry of All Nations would continue open until the 25th November. The Empress was progressing favorably.

The inauguration of Don Pedro, King of Portugal, was celebrated on the 16th with great enthusiasm.

The Czar Alexander, in an address to his army, says: I rely confidently upon your courage to repel all future attacks.

And in a letter to the King of Prussia states that he will accept no conditions of peace derogatory to Russia.

The Czar, in company with the three Grand Dukes, has signified his intention of proceeding to the Crimea.

The Turks still hold Kars, having repulsed the Russians of the 7th of August, with considerable loss, the Russians retiring to Erzeroum.

No later news from the Baltic has been received.

The Emperor of Austria had congratulated Queen Victoria and Louis Napoleon on the victory of the Allies.

The King of Naples had sent apologies to England and France for recent insults.

Mazzini's revolutionary manifesto to the Neapolitans had been published.

Money in good demand. In American stocks little was doing, and prices were nominal.

Wheat less active. New American red, 11s. 3d. a 11s. 6d; white, 12s. Flour, 40s. a 31s.

THE MORMON.

Correspondence.

From Our Irish Correspondent.

199 COLLINGWOOD STREET,
BELFAST, Sept. 18, 1855.

DEAR BROTHER TAYLOR: I cannot but accuse myself of ingratitude, in having so long neglected to accept of your kind invitation to continue my correspondence. But really the idea of publicity being given to my letters, almost scares me from the track. Not that my deeds would make so black a record that I should be afraid of the light; but this is a very cruel criticizing world; and the best men's acts and words are continually being misconstrued. Your example, however, suggests to me and everybody else that we ought to act and speak uprightly and the truth, without caring a *straw* for anybody. In the first place, I owe you very many thanks for the file of the "Mormon," regularly received. It is not my fault that it is not acknowledged by subscriptions for a thousand numbers instead of empty thanks.

I have just finished the business of our two quarterly Conferences in Dublin and Belfast. During the quarter we have only added twenty-seven to our numbers in the two Conferences, but, better than additions, with the help of the Lord, we have converted the most of those that we already had, from semi-sectarians to Latter Day Saints—a work which I found quite as necessary as preaching the Gospel to strangers. In fact, in Ireland, as in other places, I found that many had yet to learn into what baptism they should be baptized. They had loved and embraced the doctrine for the sake of the darling record of it in the good Old Book, but were yet to be told, that the principles of the Gospel did not emanate from a book, but from the mouth of God through a living Prophet. To tell you the truth, I wasted all my flesh away hunting up proofs from the old Scriptures for the doctrines of Christ; for saint and sinner alike demanded that every principle I advocated, should be blessed and approven with a text. A new era has dawned upon us, and even strangers find that the simple tale of the Gospel told in sincerity, and confirmed by the testimony of living apostles, has more marrow to it than when too freely prepared by the seldom understood and oft misquoted Bible.

Since I wrote you last, I have spent a good deal of my time visiting the Scotch and English Conferences; and wound up my visit in North Wales, with Capt. Dan Jones.

I was much pleased everywhere I went, to find the same increasing faith and energy manifested among the Saints.

In attending their Conferences and preaching meetings, you are no longer carried back among the sepulchres of dead prophets, and doubtful parchments; but the timely discourses of prophets and apostles that we know, have become the texts relied on, and at last the people are learning in this land to anticipate the practical lessons they will have to learn, when they get home. You will be pleased to learn that an extensive emigration of the Saints is contemplated the ensuing season. The darling houshold gods of many who have lingered here for years, are being immolated. The old arm-chair, and the cottage clock that had defied the decay of generations, are at last ticketed for sale, and the cry is now among the people, "I will go, though it be in rags," nor, in my opinion, is such a feeling in the least premature. Never did Government totter nearer the edge of a more dismal precipice, than does the British Government now. Everything tells but too plainly that the whole is an unguarded magazine; the train laid; the match kindled; and the hand only wanting to apply it. Nay, even the hand is not wanting; but only trembles because of the calamity of the explosion. You will have heard that a portion of the long-desired prize Sebastopol, is in possession of the allies. You would have been astonished at the silence with which the dispatches were received here. To be sure the boys fired their pop-guns, a few bon-fires were kindled, some flags were hoisted, but no breeze was felt to open them, and they hung, as it were, ashamed that so little had cost so much blood. The general answer to the dispatches was "What have we gained?" "We are conquered by our own victories." I could scarcely have believed that the feeling existed towards the war that I find among many in this country. In Ireland that furnishes so many victims for the sacrifice, thousands are found to bite their lips at the success of their own colors, and exult when they are buried with the corses of their countrymen. Anything, they cry, Russian despotism, Republican anarchy, anything but a prison on their own land with their uninformed kindred for jailors. Yet such must be their fate, bitterer and more binding till they win back their crown, and lay it at the feet of the Lord's anointed, and claim a ruler from God's house. In the midst of all their own troubles in these countries, they find time to exult over the anticipated famine in Utah. Poor creatures! they will only learn by sore experience, that the tale of Joseph will be told again with practical illustrations. But such dismal forebodings do not affect the Saints. The grasshopper has no terror for them. They thank God for all: and would not break the leg of one poor cricket.

I learned by the June mail from Utah, with much regret, of the death of my warm good friend Judge Shaver. It was scarcely unlooked for by me, as I was aware, his constitution for years had been supported almost entirely by stimulants. But I was not the less grieved. I had while with him, a good chance to learn his character; and ever found him a fearless friend to right and justice. Though his decisions were often against my own clients, I never could, but respect them. Among the last words he spoke to me when parting with him were, "I am removed, but I will remain in Utah; I can be at peace, nowhere else." The opposite of nearly every Judge and Secretary sent to Utah, he was an honest man, a profound lawyer, an upright Judge, and an eloquent orator.

Added to our little force in Ireland, is now our old and tried friend, Elder John Scott. He comes full of the true fire of Zion, and I anticipate much to my poor country from his labors.

The brethren here and in England are well. Brother Franklin is becoming more and more endeared to us all, and he with all "the boys" are ever praying that you may have strength for the hard struggle you have on hand. Elder J. M'Allister, Scott, and Craig who are now with me join in love.

May you live to see your last enemy on his knees at your feet.

Your fellow servant in Christ,
JAMES FURGUSON.

California Correspondence.

SAN FRANCISCO, Sept. 4, 1855.

DEAR UNCLE: As steamer day, the 5th, is approaching, I seize the opportunity of communicating with you, and by writing frequently try and atone for my former derelictions. Since my last letter we have been progressing quietly with our business, doing our best to get the Book of Mormon through the press; of course with the limited means at control it must be rather slow; we have 144 pages printed. A few days after I wrote to you to forward me a few lbs. of k's to make up the deficiency in our fount for printing Hawaiian, I succeeded in finding a man who had a *k* matrix, and from him I procured enough to enable us to put up a form of sixteen pages—the form suitable for our paper—and which facilitates our operations considerably. We will in a short time, I hope, be able to devote our time to the publication of the somewhat long deferred paper, and have an opportunity to combat the many lies and errors which are so industriously circulated by the press through this country in relation to us, our motives, and movements. Everything, however absurd or improbable it may be, that is calculated to operate against us and place us in a ridiculous position, is seized with avidity and sent forth embellished to suit the morbid appetite of the mass, by the myriad tongued press, whose business it is to cater for the public; while everything that is calculated to place "Mormonism" in a favorable light is carefully suppressed. These same men, who descant so eloquently on what they are pleased to term, the corruptions of the Mormons, are the servile tools of factions whose favor they are willing to purchase at the sacrifice of truth, virtue and honesty.

The State election comes off to-morrow, and as it is likely to be very strongly contested, each party is exerting itself to the utmost to hoist its nominees into power; the papers of each teem with eulogies on their own candidates and abuse of their opponents; and each adducing sufficient proof to convince a looker on that they are all unworthy of any place of trust, honor, or profit. Many augur from the spirit already manifested that the day will not pass off without blood being shed. Democracy and Know-Nothingism are the two great war cries at present; an effort has been made lately to resuscitate the Whig party but with what success the proceedings of to-morrow will unfold.

Several Elders have lately arrived here from their fields of labor. Soon after my arrival here from the Valley Br. Luddington arrived from Siam, via Hong Kong; he was in the enjoyment of excellent health and spirits. He has started for the Valley by way of San Bernardino. Bros. N. V. Jones and Wm. Fotheringham, arrived from the East Indies by the same route, a short time afterwards, and they have been successful in getting ready for home and starting last week, on the northern route. These brethren were also in the enjoyment of the spirit, and they felt thankful that the Lord had spared their lives to behold again the land of Joseph. On the 26th inst. Br. Hugh Findlay, with Br. Tate and child, and Br. Davis and family, arrived from Bombay, by the same route. Br. Paul Smith also, who has been on a mission to Australia, arrived here with his wife on the 24th ult. from Honolulu, S. I., where he left the company, numbering about fifty, with Brs. Burr Frost, and Owens. They had engaged the vessel in Australia to take them to San Pedro, but she leaked so badly that they were obliged to put into Honolulu, to repair, and Br. S. thinks it doubtful about her ever leaving there, she is in such a wretched condition.

It is extremely cheering to witness the spirit of peace and happiness which attends the brethren on returning from their long and toilsome missions, all uniting in one grand testimony that, whether on the land or on the sea, in typhoons or in calms, in sickness or in health, the Lord has always been with them and they have been delivered; they had travelled thousands of miles among all races, casts, and classes, without purse or scrip, yet they have lacked for nothing. India, through their instrumentality, has once more, after a long night of darkness, had the glorious gospel of the Son of God laid at its feet, and whatever the results may be, the brethren have the proud satisfaction of knowing that all in their power was done to lay the principles in plainness before them. Australia still yields a few to swell the number of those who are to be gathered out of every nation, and although the thirst for gold, as in this country, blinds the eyes and hardens the hearts of the majority against the principles of truth, still there are those who will admit its claims and become obedient thereto.

I have not heard anything very definite from the Sandwich Islands lately; the work is still progressing. Their conference was to be held on the 24th of July; I am looking daily for the arrival of news and also several Elders who contemplate returning this season.

We hold meetings weekly in this place, and occasionally we have a few strangers to hear us. The spirit of inquiry among the people seems to be dormant, and they have no inclination to investigate. I hope for better things when the paper starts, for I do desire to see the honest in heart gathered out. Br. O. Hyde has been in Sacramento lately but has now returned over the mountains to Carson Valley; he gave some lectures, with Br. Amasa, in Sacramento. Br. Amasa is in Sacramento; he was well at the last accounts. Br. Rich is expected up from San Bernardino shortly to attend a conference to be held in Sacramento on the 22d inst., when the elders who came up with Br. Amasa will give in their reports; they having come up to preach, and raise the necessary means to liquidate the liabilities on the Rancho of San Bernardino.

With respect I remain your
affectionate nephew,
GEO. Q. CANNON.

Later from California.

THE George Law brings California news up to the 5th September.

A complimentary card to Capt. Gray, of the George Law, from the passengers on her last outward trip, is published in the Aspinwall *Courier* of Sept. 18.

During the voyage of the George Law collections have been made for the Norfolk sufferers, and the amount of six hundred and ninety-one dollars raised.

Cholera raged with great violence on board the steamship Uncle Sam, of the Nicaragua line, on her passage from San Juan to Acapulco. She arrived at the last named place on the 6th of September, and during her voyage had thirty-three deaths on board.

Much loss of life and property had taken place along the west coast of south America from late gales.

The Valparaiso and Santiago Railroad was to have been opened on the 17th of August, and on the next day the anniversary of national independence was to be celebrated.

From The Alta California, Sept. 5.

The city was disgraced by a sanguinary affray which occurred at the Sixth Ward polls on the afternoon of the 21st August, when the Democratic primary election was held. Mr. T. W. Bagely and Mr. James Cushing were severely wounded, but are now recovering. The evidence thus far has shown that these persons commenced an assault with pistols on James Casey, and the latter inflicted the wounds in self-defense. He was discharged: the matter will be more fully investigated as soon as the wounded men are able to appear in court. Some twenty shots were fired and many persons implicated.

The 21st August, the primary election day of the Democrats, was remarkable throughout for street fights and bloody encounters. John Farley was stabbed on Pacific-street by a man named John Ricketts. The wounded man is recovering.

Jose Lafuente, an intelligent Chilean, connected with the editorial department of the *Sud. Americano* of this city, stabbed his wife, Maria Martines, on the 21st August. His victim died two days after. A domestic dispute is the alleged cause of the deed. Lafuente is now in the county jail, pronounced by some insane.

The frigate Amphitrite arrived from the Amoor River on the 21st August, having left that river on the 15th July; touching at Sitka on her way to this port. Again, a small town on a river of that name was visited, but found to be deserted. A proclamation was issued declaring that private property would be respected. A small iron steamer belonging to the Russians was blown up.

A slight shock of earthquake was felt in San Francisco on the morning of the 28th August, at about 3 o'clock.

The new Custom-House and Post-Office is nearly completed, and meets with general admiration.

The Whig party has revived, nominated a ticket, and issued a party newspaper entitled *The Whig.* They exhibit much enthusiasm, and have made strong nominations.

No disturbance is apprehended during the approaching election day.

Another Kansas Outrage.

ON Monday of last week, a fight came off at Doniphan, K. T., about six miles above Atchison, in which bowie knives were used freely. The difficulty arose out of a political discussion, the combatants being a pro-slavery man and a free-soiler. Both parties were badly cut, and we are happy to state that the free-soiler is in a fair way to "peg out," while the pro-slavery man is out, and ready for another "tilt." Kansas is a hard road for free-soilers to travel.—[Squatter Sovereign.

There never yet in our recollection was a paper on our table avowedly edited by a blood-thirsty ruffian, until we had the Squatter Sovereign, the organ of Ex-Senator Atchinson. The above is a specimen. "Peg out" is a slang phrase for "die," and this ruffian editor hopes that a citizen wounded in an election brawl, may die, because he differs in opinion! This spirit will in time provoke its own corrective. If pro-slavery men rely on such support, we may tremble for the cause. The sooner such men are thrust down to their proper place, the better for the cause.—[St. Louis Intelligencer.

THE WHIG PARTY NO MORE!—The Albany State Register (Know Nothing) thus notices the recent demise of the Whig party: The Whig Party was murdered in cold blood by those whom it has so long nurtured, at Syracuse yesterday. The scheme set on foot by the Astor House conspirators, as has ever been the wont of conspirators, was perpetrated in the name of Republicanism and Liberty! The result is Fusion; and if a picture could be drawn of this embodiment, it would be a farce all radiant with promise—with form huge and without symetry, and with hands greedily stretched forth to grasp the Public Treasury. Fusion is a league for spoils. It was conceived by spoilsmen. The object was and is office and plunder. The ticket nominated are old political stagers with scarcely an exception; men who all their lives have been office holders or office seekers.

LAZY rich girls make rich men poor, and industrious poor girls make poor men rich.

Telegraphic.

Later and Interesting from Mexico.

NEW ORLEANS, Sept. 26, 1855.

By the arrival of the steamer Orizaba, we have dates from the City of Mexico to the 19th instant, from which we learn that Correra had abdicted his office of Provisional President.

The Council had decided to adopt the plan of Ayutla, thus putting an end to all fear of collision between the army and civillians. Still however, it cannot be said that there is any actual Government, and there are well grounded fears that anarchy will yet prevail in the city and country.

Gen. Alverez and Comonfort were daily expected at Caernoaca.

Yucatan, Carmen, and several other places had declared for the Revolution. Gen. Larcasno's brigade of a thousand strong, had surrendered to the new national troops.

Vidauri has published a new and more liberal tariff, and a decree had been issued re-organizing the army. At Vera Cruz over five hundred National Guards had been enrolled.

Interesting from Honduras.

NEW ORLEANS, Sept. 26.

We have dates from Ruatan, Honduras, of the 10th inst. The revolutionists were within twenty miles of Truxillo, and the inhabitants of the latter place were fleeing to Ruatan for safety. The former commandant of the city was endeavoring to make a stand against the insurgents.

Passmore Williamson and the Fugitive Slaves.

PHILADELPHIA, Sept. 28, 1855.

A suit has been commenced in the District Court against Passmore Williamson for the value of the abducted slaves belonging to Mr. Wheeler.

Pennsylvania Fusion Convention—State Fair.

HARRISBURG, Sept. 28, 1855.

The Fusion Convention last night nominated Mr. Thos. Nicholson, at present Cashier of the State Treasury, for Canal Commissioner, in place of Passmore Wiliamson whose name is withdrawn.

The ball of the Agricultural Society last evening was a splendid affair. It was attended by the President who read the exciting foreign news to the assemblage, which created a great sensation. The President left this morning for Washington.

Pensylvania State Fair.

PHILADELPHIA, Sept. 28, 1855.

Our State Fair closed this afternoon. Upward of 20,000 persons were present to hear the address delivered by Mr. Watts. The premiums were announced by Secretary Walker.

From Washington.

WASHINGTON, Sept. 29.

Commander Ellison has got himself into a difficulty with the Navy Department, by the letter he addressed to the Herald, calling for the name of its Washington correspondent, and pronouncing the retired list of officers disgraced. The impression is he will be furloughed, besides being held personally responsible by several of the retired list.

Capt. J. K. Ward is ordered to the command of the Jamestown, and Wm. Smith takes charge of the Levant.

Among the recent promotions in the navy are those of Commanders Ingraham and Hollins, to be Captains, and Lieut. Hartstene to be Commander.

The President is still afflicted with chills every third day, but notwithstanding constantly attends to business.

There are now in the treasury nearly twenty-two millions subject to draft, of which six millions seven thousand are deposited in New York, one hundred and fifteen thousand in Philadelphia, one hundred and fourteen thousand in Baltimore, and three and a third millions in Boston.

The whole number of applications made for bounty land, under the law of last March, have been upwards of two hundred and seventeen thousand, and the number of warrants issued thirty-four thousand three hundred. During last month nearly eleven thousand were issued.

Later from Salt Lake.

ST. LOUIS, Sept. 29.

The mail from Salt Lake arrived at Westport yesterday, bringing one month's later intelligence.

The train met Gen. Harney twenty miles this side of Fort Laramie, and the health of the troops was good.

Lieut. Heath was killed at the battle of Ash Hollow.

The Indians fell in with a party of emigrants between Ash Hollow and Fort Laramie, and after shaking hands with them in a friendly manner, began shooting at them, wounding badly one of their number.

From Boston.

THE FALL OF SEBASTOPOL—SMUGGLING, &c.

BOSTON, Sept. 29.

Upon the arrival of the steamship America at her wharf here, a salute of twenty seven guns was fired by the American Artillery, at the request of the English and Irish residents of the city, in honor of the victory at Sebastopol.

A female, a Washington-street milliner, who came passenger in the America, was detected last night smuggling laces, &c. A portion of the smuggled goods were found sewed up in one of her under garments.

Yellow Fever at Sea.

SOUTH DENNIS, Mass. Sept. 29.

The schooner Marietta Burr, Capt. Nickerson, from Alexandria for Boston, put in here in distress, with all hands sick of yellow fever. At one time there was not one man on board able to work the vessel.

Anniversary of the Jerry Rescue.

SYRACUSE, Oct. 1, 1855.

The fourth anniversary of the fugitive slave Jerry, was celebrated at Wieting Hall, in this city, to-day—Gerrit Smith presiding. Addresses were made by Mr. Salisbury, of Albany; Beriah Green, Gerrit Smith, Rev. S. J. May, Abram Pryne and Rev. J. W. Joguen. The Rev. E. P. Rogers, of Newark, N. J., read a poem on the Fugitive Slave law. A collection was taken to defray the expenses, and 4 o'clock the meeting adjourned. The hall was densely crowded with ladies and gentlemen both in the forenoon and afternoon.

The Prohibitory Liquor Law Again Pronounced Unconstitutional.

BUFFALO, Oct. 1, 1855.

Judge Houghton of our Superior Court, has decided that the Prohibitory Liquor law is unconstitutional, and says the Legislature had no right to pass such an act. In the case of The People vs. Stevens, the defendent admitted the offence charged against him, and was discharged.

Interesting from Washington.

WASHINGTON, Oct. 2, 1855.

There has been of late quite a number of distinguuished individuals here to ascertain what disposition is to be made of the three million dollars to be paid by our government to Mexican and American capitalists, on ratification of the Gadsden treaty, which has been negotiated by Santa Anna. The Secretary of State, it is understood, has decided that the assignments of Santa Anna connot be reconciled, and that the three million must be paid to the existing government of Mexico. This decision has caused great excitement and fluttering in certain quarters.

Mr. Marcy, through the columns of to-day's *Star*, appeared in the Albany *Atlas.* He intimates that Van Dyke has taken advantage of the absence of editor Cassidy and inserted the abolition article—therefore, it is not of the slightest political importance—which, when translated, means that the *Union* must not reply to it.

The Yellow Fever in Virginia.

BALTIMORE, Oct. 2, 1855.

At Norfolk on Saturday there were only four deaths, and on Sunday seven, and three new cases. On Monday, up to noon, there were three deaths. Mrs. Wm. B. Ferguson was dead. Rev. Mr. Jackson was ill. Fifty-four Southern doctors and nurses had left. Miss Catharine Redman, matron of the Orphan Asylum, was dead.

At Portsmouth on Saturday there were thirteen deaths, and on Sunday nine, with but few new cases. Drs. Cole, of Philadelphia, and Hunter, of New York, died on Sunday.

The wife and daughter of Chief Justice Taney died at Old point on Sunday. The daughter died of yellow fever.

A JOINT stock company has been formed in London with a capital of $600,000, for the purpose of converting the slag or refuse of iron works into various articles for which marble is now used, such as table slabs, mantle pieces, &c.

A WESTERN editor thus delivers himself: "We would say to the individual who stole our shirt off the pole, while we were waiting for it to dry, that we sincerely hope that the collar may cut his throat."

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES.	
Sugar, crushed, per lb	$0 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	25
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb	50
Figs, per lb	60
Cloves, per oz	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18¾
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb	50
Lamp Black "	40
Epsom Salts "	30
Beeswax	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	10
Turkey Opium "	75
Golden Seal "	15
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb	50
Tobacco, per plug 10c to	75
Matches, 10c per box or 4	15
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	30
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$2 25
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 00
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 50
Snaths	1 50
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 00
Hoes	1 25
Concave Augers, per ¼	85
Bitts	25
Masons' Trowel	1 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	25

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 3 sheets	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS.	
Size.	Gross
½ inch	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1½	20
1¾	25
TACKS.	
4 oz. papers	15
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb	70
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 00
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 25
[illegible]	40
Sole Leather, per lb	50
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	1 75
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 18¾ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	35
Blue Drilling	30
Denims	35
Cotton Batten, per roll	20
do Yarn, per 5 lb	3 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	50
Eggs, per doz	35
Cheese, per lb	25
Bacon, smoked, per lb	25
Shoulder "	20
Ham "	25
Middle "	20
Wheat, per bushel	2 00
Corn "	1 50
Oats "	1 75
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb	30
Beef, fresh, per lb	9
Mutton "	10
Tongues, each	60
Tallow, per lb	30
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $4 to	5 00
Adobies, per 100	35
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE ST. LOUIS LUMINARY.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to THE MORMON office, or to the editor of the Luminary, St. Louis, Mo.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Wholesale Price Current.

NEW YORK, Oct. 5, 1855.

ASHES—Pot	per 100 lb.	— — a 6 37½
Pearl		6 62½ a — —
CANDIES—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
CANDLES—Sperm	per lb.	— a 35
Adamantine		24 a 30
Mould, yellow		16 a 16½
COFFEE—Java, white		14 a 14½
Mocha		— a —
Laguayra		10½ a 12
Maracaibo		10½ a 12
St. Domingo (cash)		10 a 10½
DRUGS AND DYES—Alcohol	pr. gal.	— 82 a — 88
Alum	per lb.	— 2¼ a — 2½
Arrowroot		— 35 a — 37½
Arsenic, powdered		— 2 a — 2¼
Asafœtida		— 5 a — 25
Borax, refined		— 28 a — 29
Brimstone, American, roll		— 2½ a — —
do crude	per ton	34 — a 35 —
Camphor, crude	per lb.	— 26 a — 27
do refined		— 38 a — —
Castor Oil, No. 1		1 25 a 1 30
Chlorate Potash		— 40 a — 42
Cochineal		— 75 a 1 15
Copperas	per 100 lb.	1 25 a — —
Cream Tartar	per lb.	— 30 a — 30½
Gum Arabic, picked		— 25 a — 35
Gum Copal		— 30 a — 50
Gum Myrrh, Turkey		— 25 a — 30
Iodine, resublamized		5 75 a 6 —
Ipecacuanha		1 75 a 1 90
Madder		— 10½ a — 11
Magnesia		— 15 a — 17½
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 18 a — 20
Oil Anis		— — a 5 50
Oil Bergamot		1 90 a 2 20
Oil Cassia		3 50 a 3 75
Oil Lemon		1 90 a 2 20
Oil Peppermint		4 — a 5 —
Opium, Turkey		3 87½ a 3 95
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 30 a — 31¼
Phosphorus		— 85 a — 87½
Quicksilver		— 50 a — —
Rhubarb, China		— — a 2 75
Salæratus		— — a — 6
Sal Ammoniac, refined		— 12 a — —
Senna		— 9½ a — 12
Shellac		— 10 a — 12½
Sugar Lead, white		— 20 a — —
do brown		— 9½ a — 10½
Sulphate Quinine		2 70 a 2 75
Tartaric Acid		— 44 a — 47½
Verdigris		— 34 a — 38
Vitriol, blue		— 9½ a — 10
DYE WOODS—Camwood	per ton.	65 — a 70 —
Fustic		19 — a 28 —
Logwood		17 50 a 27 —
FLOUR—State, common	per bbl.	7 68¾ a — —
Michigan and Indiana		7 87½ a 8 —
Genesee, extra		9 — a 10 50
Rye Flour		— — a 6 50
Corn Meal		4 62½ a 5 —
FRUIT—Raisins	per box.	2 75 a 2 85
Raisins, layers		3 25 a 3 37½
Currants	per lb.	— 16 a — 22
GLASS (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
GRAIN—Wheat	per bush.	1 70 a 2 12
Corn, round yellow		— 92 a — 94
Barley		1 35 a 1 40
Oats, Western		— 41 a — 43
Beans		— — a — —
GUNPOWDER	per 25 lbs.	4 25 a 4 50
INDIGO	per lb.	— 17½ a 1 40
IRON—Pig, Eng., Scot	per ton.	37 — a 37 50
Bar, Eng. refined		67 50 a 72 50
Sheet, Russia, 1st quality	per lb.	— 15 a — 22
Sheet, Eng		— 3½ a — 4¼
LEAD—Galena	per 100 lbs.	6 50 a 6 75
Sheet and Pipe		7 75 a — —
LEATHER	per lb.	23 a 30
MOLASSES	per gal.	33 a 39
NAILS—Cut, 4d and 6d	per lb.	4¼ a —
Wrought, 6d and 20d		8 a 11
OILS—Olive	per bskt, 12 bottles.	3 50 a 3 62½
Olive, in casks	per gallon.	1 20 a 1 25
Linseed		— 93 a — 94
Whale		— 77 a — 80
Lard, winter		— 90 a — 95
PAINTS—Lead, red, Am	per lb.	— 7¼ a — 7¾
Lead, white, Am., in oil		— 8 a — 8½
Lead do do dry		— 7½ a — 8
Ochre, yellow, French, dry		1 37½ a 1 75
Ochre, in oil		— 4 a — 6
Spanish Brown, dry	per cwt.	— 60 a — 75
Litharge	per lb.	— 7½ a — 7¾
Vermilion, Chinese		— 90 a 1 —
Venetian Red	per cwt.	2 — a 2 37½
RICE	per 100 lbs.	3 37½ a 5 75
SALTPETRE	per lb.	9 a 20
SEEDS—Clover	per lb.	— 10½ a — 11
Flax, American, rough	per bush.	2 — a 2 10
Linseed, Calcutta		2 35 a 2 40
SOAP—New York	per lb.	4 a 7
Castile		11 a 11½
SPICES—Ginger, Race	per lb.	4½ a 5
Mace		85 a 90
Nutmegs		90 a 96
Pepper		10½ a 11
Pimento		13½ a 13
Cloves (cash)		13½ a 14
SUGAR—New Orleans	per lb.	7¼ a 8¼
Havana, white		8¼ a 9
do brown		7 a 8½
Stuart's crushed		10½ a —
SUMAC, Sicily	per ton.	70 — a 82 50
TEAS—Gunpowder and Imperial	per lb.	20 a 65
Hyson		22 a 60
Young Hyson		18 a 55
Hyson Skin		5 a 32
Black		17 a 55
TIN	per lb.	29 a 31
TOBACCO		7 a 43
TURPENTINE	per 280 lbs.	3 37½ a — —
TAR	per bbl.	2 50 a 3 —
SPIRITS TURPENTINE	per gallon.	— 47 a — 48

Corrected to Oct. 5.

Stars.

WE have on hand a number of the present volume of the MILLENIAL STARS, from the 1st to the 28th No.

Price for the year $2 25
" " half year 1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITOR OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Bernardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.

William Maiben, 35 Jewin street, City, London, England.

Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Swansea, Wales.

James Ferguson, 199 Collingwood street, Belfast, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1*d.* will have to be pre-paid by us in New York; 1*d.* will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d*, as follows: Postage in New York, 1*d.*; in England, 1*d.*; for Agents, ½*d.*; paper, 2*d.*; total, 4½*d.*

Subscription by the year, if paid in advance, 13*s.*, the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immergé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL, Postmaster General.
fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

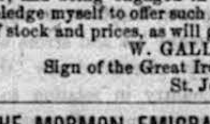
CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER.
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. ja30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja9-t

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.
ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spot from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.
This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.
Steel Engravings by Charles Fenn and Edwin Roffee:
New Orleans; Baton Rouge; Natchez under the Hill; Natchez on the Hill; Vicksburgh; Memphis; St. Louis; Camp at Keokuk; Nauvoo; Joseph Smith, the Prophet; Hyrum Smith, from an original portrait in the possession of his family; Willard Richards, from a daguerreotype; John Taylor; Carthage Jail; Room in which Joseph and Hyrum Smith were imprisoned; Well against which Joseph Smith was placed and shot at after his assassination; Lucy Smith, Mother of the Prophet; Ruins of the Temple at Nauvoo; Joseph Smith, Jr., David Smith, } Sons of the Prophet;
Entrance to Kanesville; Council Bluff Ferry, and group of cottonwood trees; View of the Missouri River, and Council Bluffs, from an elevation; Elk Horn River Ferry; Loup Fork Ferry; Wood River; Chimney Rock; Scott's Bluffs; Fort Laramie; Independence Rock; Devil's Gate; Laramie Peak; Witches' Bluffs; Great Salt Lake; Great Salt Lake City; Heber C. Kimball, from a daguerreotype; Jedediah M. Grant ditto; John Smith ditto; President Brigham Young, also Governor of Utah Territory.
The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 34. NEW-YORK, SATURDAY, OCTOBER 13, 1855. PRICE FIVE CENTS.

Poetry.

Little at First, but Mighty at Last.

BY CHARLES MACKAY.

A TRAVELLER through a dusty road
Strewed acorns on the lea,
And one took root, and sprouted up,
And grew into a tree.
Love sought its shade at evening time,
To breathe its early vows,
And Age was pleased, in heats of noon,
To bask beneath its boughs;
The dormouse love its dangling twigs,
The birds sweet music bore,
It stood a glory in its place,
A blessing evermore.

A little spring had lost its way
Among the grass and fern;
A passing stranger scooped a well,
Where weary men might turn,
He walled it in, and hung with care
A ladle at the brink—
He thought not of the deed he did,
But judged that all might drink.
He passed again—and lo! the well,
By summers never dried,
Had cooled ten thousand parching tongues,
And save a life beside!

A dreamer dropped a random thought;
'Twas old, and yet 'twas new—
A simple fancy of the brain,
But strong in being true;
It shone upon a genial mind,
And lo! its light became
A lamp of life, a beacon ray,
A monitory flame,
The thought was small—its issue great;
A watch fire on the hill,
It shed its radiance far adown,
And cheers the valley still!

A nameless man amid a crowd
That thronged the daily mart
Let fall the word of hope and love,
Unstudied from the heart;
A whisper on the tumult thrown—
A transitory breath—
It raised a brother from the dust,
It saved a soul from death
O germ! O fount! O word of Love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!

The Field of Blood.

THE history of the world seems to justify the teaching of Machiavel, that—

"War ought to be the only study of a prince. He ought to consider peace only as a breathing time, which gives him leisure to contrive, and furnishes ability to execute, military plans."

War is the matter which fills all history, and consequently the only, or almost the only view in which we can see the external of political society is in a hostile shape; and the only actions to which we have always seen, and still see, all of them intent are such as tend to the destruction of one another. To judge of the individuals of our race by their conduct when united into nations and kingdoms would lead to the conclusion that every sort of virtue was unnatural and foreign to the mind of man. Let us, by the aid of ancient history, trace the stream of blood from the remotest period in the past that we are able to reach.

Sesostris led out of Egypt an army of above 700,000 men: he overran the Mediterranean coast as far as Colchis; of this immense number but a very small part returned to enjoy the plunder accumulated by the loss of their companions and the devastation of a considerable part of the world. Half at least of those who composed the expedition perished. Add to these the still greater number lost by the vanquished—for the greatest slaughter is always in the flight—and we see this conqueror, the oldest on the records of history, opening the scene by a destruction of at least one million of his species, unprovoked but by his ambition, without any motives but pride, cruelty, and madness; and without any benefit to himself, but solely to make so many people, in so distant countries, feel experimentally how severe a scourge Providence intends for the human race, when he gives one man the power over many, and arms his naturally impotent and feeble rage with the hands of millions, who know no common principle of action but a blind obedience to the passions of their ruler.

Under the martial Queen Semiramis we see an army of about three millions led out to war against the people of India. We see the natives of that country arming a yet greater number. We see the Queen retreating with scarce a third of the troops employed in the expedition which must therefore have cost two millions of souls on her part; and if the Hindoos lost but half as many, in this war alone did three millions of souls expire with all the horrors which attend all wars, and in a quarrel in which none of the sufferers could have the least rational concern.

We pass over the Babylonian, Assyrian, Median and Persian monarchies, which, in their formation and destruction, caused seas of human blood to be poured out.

Xerxes—treading in the footsteps of his predecessors, who had consumed in military madness the flower of numerous kingdoms, and wasted the force of an extensive empire—drained half Persia of its inhabitants that he might head an expedition of nearly two millions, who were wasted by the thousand accidents that ever befall a vast army, or were slaughtered by the indomitable foe they sought to vanquish. The Persian empire, in its wars against the Greeks and Scythians, to say nothing of its other wars, offered up in sacrifice not fewer than four millions of its subjects. The conflicts waged abroad were at length brought home to the Persians by Alexander, who, in his career of carnage, swept from the face of the earth not less than twelve hundred thousand of its inhabitants. But the tide of blood ceased not to flow when he fell an early victim to his personal vices. His death did but make a thousand breaches for ruin to enter and complete the scene of misery and destruction. His conquered empire was speedily rent and divided. The several parts turned to tear each other to pieces, and bury the whole in one wide-spread crimson flood. The kings of Egypt and Syria, of Pergamus and Macedon, were at war with each other without intermission for more than two centuries, until at last a strong power arising in the West rushed in upon them and silenced their tumults, by involving all the contending parties in the same common destruction. The contentions amongst the successors of Alexander depopulated the earth of at least two millions.

The disputes of the Greek commonwealths among themselves, and subsequently the struggle between the Macedonians and the Greeks, form one of the bloodiest scenes in history. It is astonishing how so small a space could furnish such hosts for the sacrifice. What a history! of armies cut off; of cities sacked; of inhabitants immolated, or enslaved—the decision of the fate of universal humanity might have depended upon it. Yet all this was through the pitiful ambition of possessing five or six thousand more acres, or two or three more villages. This internecine warfare ended, as all such disputes have ever done, and ever will do, in reducing all the parties to weakness, and the subjection of *all* to the yoke of a stranger who knows how to take advantage of their mutual exhaustion. From the earliest accounts of the Greeks to their absorption into the Roman empire, their intestine divisions and their foreign wars must have occasioned the massacre of three millions of their number.

Sicily was, in ancient times, a field of blood—first through the struggles for the mode of its government between the republican and the tyrannical parties, and afterwards for the possession of it by the Greeks, the Carthagenians and the Romans. At one time an army of 300,000 was utterly destroyed. Every page of its history is dyed in blood, and blotted and confounded by tumults, rebellions, massacres, assassinations, proscriptions and a series of horrors beyond the history, perhaps, of any other nation in the world. Two millions may, at the lowest computation, be put down as the amount of the loss in human beings suffered by this island during this period of its existence.

Let the wars, and the consequences of them, which wasted Grecia-Magna before the Roman power prevailed in that part of Italy be rated at one million, and let us hasten to open that great scene which establishes the Roman empire, and forms the grand catastophe of the ancient drama. The Roman Empire commenced by an effusion of blood scarcely creditable. The Sabines, the Samnites, the Æqui, the Volci, the Etrurians, were broken by a series of slaughters which, had no interruption for some centuries; slaughters which, upon all sides, consumed more than two millions of the wretched people. The Gauls, rushing into Italy during this period, added the total annihilation of their own armies to that of the ancient inhabitants. It would be impossible to conceive a more horrid and bloody picture, but that the Penic wars that succeeded soon after, presented one of still more appalling features. These wars reached a climax of devastation and ruin that seemed to shake the earth. The extent to which they made havoc of the human species astonishes beyond the power of expression. They devoured three millions of the rational creatures of God. Yet this number describes a part only of the wholesale butchery caused by the Roman ambition. How bloody was the war with Mithridates! That prince cut off at one stroke 150,000 Romans. In that war, Sylla destroyed 300,000 men at Cheronea. He defeated the army of Mithridates under Dorilaus, and slew 300,000. He himself lost 300,000 before Cyzicum. In the course of the war he sustained innumerable other losses, and in his intervals of success revenged them with equal severity. At last he was totally overthrown, but he fell not alone. In the greatness of his ruin he crushed to pieces his ally the King of Armenia. All who had connections with him shared the same fate. At this period, the sword, glutted with foreign slaughter, turned its edge upon the bowels of the Roman Republic itself, which presented a scene of cruelties and treasons enough to obliterate the memory of all past external devastations.

We stay not to observe upon the Servile, the Social, the Gallic and Spanish wars; nor upon those with Jugurtha, nor Antiochus, nor many others, equally important, and carried on with equal fury. The butcheries of Julius Cæsar alone have been reckoned at 1,200,000.

Let us change the scene and contemplate for a few moments the march of the destroyer on another field. Let us go to the land of Judea—small in extent, but ennobled by the sublime events of which it has been the theatre.

The first settling of the Jews in this land was attended by an almost entire extirpation of all the former inhabitants. Their own wars, and those with their petty neighbors consumed vast multitudes almost every year for several centuries; and the irruptions of the Kings of Babylon and Assyria made immense ravages. But let us come to that part of the history of the Jews which coincides with Roman history, and to the time when they experienced that final and tremendous stroke which utterly scattered them as a nation—a stroke which is allowed to have cut off little less than two millions of that doomed people. Now, if in this considerable part of the globe such a carnage could be effected in two or three short reigns, and if this carnage, fearful as it is, makes but a minute part of what the histories of that people inform us they suffered, what are we to judge of countries more extended, and which have waged wars far more considerable?

Instances of this sort are almost uniformly the subject matter of history. But there have been periods when no less than universal destruction to the race of mankind seems to have been threatened. It was so when the Goths, the Vandals and the Huns poured into Gaul, Spain, Italy, Greece, and Africa, carrying destruction before them as they advanced, and leaving horrid deserts everywhere behind them.

Then came the overwhelming and resistless torrent of Arab invasion and conquest—a torrent that, pouring from the South, ravaged all to the North-East and West, to the remotest parts of Persia on the one hand, and to the banks of the Loire, or further, on the other—destroying all the proud and curious monuments of human art, that not even the memory might seem to survive of the former inhabitants.

Behold, again, the effects of bigotry and avarice in the conquest of Spanish America—a conquest purchased by the murder of ten millions of the species.

Laying together all those actually slain in battles, or who have perished in a no less miserable manner by the other destructive consequences of war, from the beginning of the world to this day, in the four parts of it, it is no exaggerated calculation to place them at 30,000,000,000. Into this calculation must be taken the wars innumerable which have found no record on the pages of history—the massacre of the species over those vast spaces of the globe which History, until modern times, never embraced within its comprehension; those deluges of silent and inglorious blood which have glutted the thirsty sands of far-streching Africa, or fed the savage forests of America—from the Polar snows to the most Southern Cape—those general massacres which have devoured whole cities and nations—those blasting pestilences and wasting famines which follow in the train of war. This calculation of the slaughter of mankind, which any one who sits down to consider the subject will admit to be a most moderate one, amounts to forty times the number of souls this day on the earth!

From the earliest dawnings of political society to the present day, the invention of men has been sharpening and improving the mystery of murder—from the first rude essays of clubs and stones to the present perfection of gunnery, cannonading, bombarding, mining, shelling, rocket firing, and steam-vessels of war. All this is called "improvement," "civilization," and "refinement." How far Nature would have carried us we may judge by the example of those animals who still follow her laws, and even of those to whom Nature has given dispositions more fierce, and arms more terrible, than were ever intended for the use of man. It is an incontestible truth, that there is more havoc made in one year of *men* by *men*, than has been made by all the lions, tigers, panthers, ounces, leopards, hyenas, rhinoceroses, elephants, bears and wolves, upon their several species since the beginning of the world. The politics of the statesmen, legislators, and civilizers of mankind have done more mischief in cold blood than all the rage of the fiercest animals in their greatest terrors or furies has ever done or could do.

The interest, the ambition, the malice, or the revenge—nay, even the whim and caprice of one ruling man is enough to arm all the rest, without any private views of their own, to the worst and blackest purposes; and what is at once more lamentable, and more ridiculous, the deluded instruments of such a man will fight under his banners with a fury greater than if they were animated by revenge for their own proper wrongs.

O shame to men! Devil with devil damn'd
Firm concord holds. Men only disagree
Of creatures rational, though under hope
Of heavenly grace; and God proclaiming peace,
Yet live in hatred, enmity and strife
Among themselves, and levy cruel wars,
Wasting the earth each other to destroy,
As if (which might induce us to accord)
Man had not hellish foes enough besides
That day and night for his destruction wait.

[From the (London) Empire.

The Declaration of Independence.

MANY popular impressions concerning "the Declaration of Independence" are derived from Fourth of July orations and pictures, both of which are as apt to mislead as does the picture of "the First Prayer in Congress." Nine out of ten suppose that somewhere about noon on the Fourth of July, 1776, Congress passed the vote affirming the Colonies independent, and that the old bell-ringer in the steeple of the State House, receiving the intelligence of this event, was seized with a sudden enthusiasm to swing the old bell to ring out the news to the people in such a loud joyous manner as put the quiet citizens of Philadelphia in a wonderful excitement. In fact, I once heard a very intelligent member of a Presbyterian General Assembly, met in that city, work this incident into a telling paragraph in his speech on slavery! Then there was the signing of the Declarstion, we have a picture of that too, which teaches us how the representatives of the Colonies vied with other in putting their names to the immortal instrument, so that before night the famous parchment the original paper, which now is seen in the Patent Office was engrossed, and signed as we now have it!

A few facts gleaned from various sources will be interesting as rectifying these impressions about this famous transaction—this crisis in human affairs. On the 10th of June, 1776, Mr. Harrison, of Virginia, reported a resolution, part of which is said to have been a literal transcript of the instructions given by the Convention of Virginia to their representatives in Congress, and which was moved on the 7th of June in Congress by Richard Henry Lee. Mr. Harrison's resolution embodied Mr. Lee's in these words: "Resolved, That the consideration of the first resolution be postponed to Monday, the first day of July next; and in the meanwhile that no time be lost, in case the Congress agree thereto, that a Committee be appointed to prepare a declaration to the effect of the said first resolution, which is in these words: 'That these United States are, and of right ought to be free, and independent States; that they are absolved from all allegiance to the British Crown; and that all political connexion between them and the State of Great Britain is, and ought to be, totally dissolved.'"

This resolution was adopted.

On the 11th of June, Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and R. R. Livingston, were appointed a Committee to draft the Declaration. Richard Henry Lee as the original mover of the resolution for declaring the Colonies independent would have been named as chairman of the committee, but unfortunately for himself, he received intelligence of sickness in his family, which made it necessary for him to be absent before that Committee was appointed. Jefferson had the reputation of being a brilliant writer, and succeeded to the place of honor. The elder Adams, in his autobiography, says that he saw and read the original draft of the declaration, and he speaks in terms of rapturous admiration of it; "I was delighted with its high tone, and the flights of oratory with which it abounded, especially that concerning negro slavery," &c. He further says of the Committee, intimating that Jefferson's paper had not been read by all the members, "We were all in haste. Congress was impatient, and the instrument was reported, as I believe, in Jefferson's handwriting."

On the 28th of June, the Committee reported the original declaration, which was read for the first time in Congress. On the 1st of July, this declaration was again read and discussed in Committee of the Whole. It was carried in the Committee by vote of the States, Pennsylvania and South Carolina voting against it. John Adams says, that in the discussion of July 1st, Dickinson, of Pennsylvania, opposed the declaration, "in a speech of great length. * * * * He conducted the debate not only with great ingenuity and eloquence, but with equal politeness and candor, and was answered in the same spirit."

Dickinson, a brother of Gen. Philemon Dickinson, of New Jersey, an officer whom Washington frequently mentions with honor, was a strong debater, and a sincere patriot, acknowledging the grievances complained of, but lacking that stern and heroic spirit that animated such men as Adams, Witherspoon, and Lee. Hence he shrank from an open rupture with Great Britain, as certain to end not only in greater evils to the country, but to individuals prominent in the rebellion. In this feeling two other representatives from Pennsylvania shared. But of this more in another place.

Dickinson's speech produced a profound impression, and this is not to be wondered at, when we consider the nature of the contest which it was the object of that speech to show. John Adams, one of the most fluent and powerful speakers, answered Dickinson, and it cannot be too much regretted that not a scrip of that speech remains, except perhaps the tradition out of which Mr. Webster made one of his most splendid paragraphs. It was on the 1st of July that the newly elected delegates from New Jersey, of whom Dr. Witherspoon was one, took their seats and voted a solid vote for the declaration.

The next day, July 2d, the paper was again read and subjected to a severe process, which sifted out some expressions, some phrases, and some paragraphs. Some were thought too disrespectful toward the English people, some too hostile to the king personally, and some were too condemnatory (indirectly) of the institution of slavery. During this eliminating process, Jefferson was greatly excited, at times showing his chagrin; which state of mind Franklin greatly relieved by telling to Mr. Jefferson the criticisms made on the sign which a hatter in Philadelphia had over his store. About one-quarter, according to the elder Adams, or one-third, according to Jefferson, of the original paper, was stricken out, leaving the document as we now have it. The adoption of this paper was warmly debated through the second, third and fourth days of July, and toward the close of the latter day the motion to adopt prevailed. It was then signed by nearly every member present, except Mr. Dickinson, who refused to sign. Willing and Humphreys, two delegates from Pennsylvania, purposely absented themselves to avoid signing. These three gentlemen were decapitated forthwith by the Convention of Pennsylvania, then in session, and men elected in their place who would sign. Of the other Pennsylvanian delegates, Franklin, John Morton, and James Wilson, signed the declaration at once, and Robert Morris, the remaining delegate, was absent on public business and had permission to sign afterwards.

It is a fact worth knowing, that the delegates from New York were willing to sign, but waited for instructions from home, which they received, and put their names to the declaration on the 15th of July.

Matthew Thornton did not take his seat in Congress until the 4th of November, and at that time he signed the declaration.

The original paper, as interlined and amended, was given to the Secretary of Congress to be engrossed on parchment, and this engrossed copy, the one in the Patent Office, was again signed by most of the members on the second of August, and at different intervals afterwards by the rest. *Can any one tell whether the real original is yet in existence?*

These facts are gleaned principally from the Journals of Congress, Tucker's Life of Jefferson, and the Works of John Adams.

The passage on negro slavery which was erased from Jefferson's original draft, is not published in books accessible to the most. That passage is as follows: "He—the king—has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of Infidel nations, is the warfare of the Christian King of Great Britain. Determined to keep open a market where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce. And that this assemblage of horrors might want no fact of distinguished dye, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people on whom he also obtruded them: thus paying off former crimes committed against the liberties of one people with crimes which he urges them to commit against the lives of another."

Tucker, in his Life of Jefferson, supplies this remarkable passage, together with all the changes made in the original draft of the declaration.

Gordon, in his History of the Revolution, says the reason why the first of July did not become Independence Day, was, that "neither the colonies nor members being unanimous, it was postponed till the next day."

But when did the venerable bell, still preserved in Independence Hall, peal out the notes of liberty? Gordon has the following answer: "July 8th. This day, at 12 o'clock, the Declaration of Independence was proclaimed at the State House in Philadelphia, amidst the greatest acclamations. The same evening the equestrian statute of the king was laid prostrate on the ground. The lead of which it is made is to be run into bullets."—[Cor. N. Y. Observer.

A LIFE OF TOIL.—A Wilmington (Del.) paper says that an Irish weaver named John Brown, who emigrated to the United States in the year 1794, and who set up his loom in Wilmington, in the same place it now occupies, has ever since been engaged in weaving carpets there, and still continues it, as happy as the day is long, after a lapse of sixty-one years.

A FIGHT IN HIGH LIFE.—We learn that a fight occurred in Richmond the other day between Hon. M. Oliver and Gov. King. They were separated just as the Governor was in a fair way to get well whipped. The Governor struck the first lick. The quarrel occurred in the court room, and originated in the examination of witnesses. The Judge fined them $50 each.

STEAM BOAT CASUALTIES.—From Lloyd's forthcoming Steamboat Directory, says the Cincinnati Gazette, we learn that since the application of steam on the western waters, there have been 39,672 lives lost, 381 boats and cargoes lost, and seventy boats seriously injured by steamboat disasters, amounting in the aggregate to the enormous sum of some $67,000,000.

CHEAP PAINT FOR BARNS.—An excellent and cheap paint for rough wood work is made of six pounds of melted pitch, one pint of linseed oil, and one pound of yellow ochre.

Aluminium,

The New Metal From Clay or Brick.

A large bar of this new metal, presented by the Emperor of the French, is now on exhibition at the Polytechnic Institution, London. This rare gift evokes the admiration of all who see it, not only on account of the external silvery appearance, but also from its extreme lightness, malleability and durability, difficult fusibility or absolute indifference to that tarnisher or destroyer of metals, oxygen, a stern resistance to the action of water, and a chemical contempt for that bane of large cities, sulphuretted hydrogen. Aluminium, it is reasonable to expect, will form all our culinary vessels; no more copper or brass pans to poison our acid sauces, pickles, condiments and confectionary.—[London paper, Sept. 8th.

If this description of aluminium, which, although discovered many years ago, by the late Sir Humphrey Davy, has been very little known, if correct, it possesses many properties which are not found in silver. The latter is not only very expensive, but it is easily tarnished by the yolk of an egg, sulphuretted hydrogen, &c., and its weight is about four times greater than that of aluminium. The color of the new metal, we understand, more nearly approaches the bluish white of platinium than the purer white of silver. Its specific gravity is only about 2 1-2 times that of water; that of silver being nearly 11, and of platina 22 times.—[Boston Traveller.

Currant Wine.

IN making currant wine a writer in the *Working Farmer* insists on the use of double refined loaf sugar. Single-refined it says contains a portion of gum which makes the wine foul. His directions for making the wine are:

"Before expressing the juice from the currant pass them between a pair of rollers to crush them after which they may be placed in a strong bag, and they will part with the juice readily by light pressure, such as a common screw, heavy weights &c. To each quart of juice add three pounds of double-refined sugar—single refined sugar is not sufficiently pure—then add as much water as will make one gallon. Or in other words, suppose the cask intended to be used to hold 30 gallons. In this put 30 quarts of currant juice, 90 lbs. of double refined sugar, and fill the cask to the bung with water; roll it over until the sugar is all dissolved. This will be told by its ceasing to rattle in the barrel. Next day roll it again and place it in a cellar where temperature is sure to be even. Leave the bung loose for the free admission of air. In the course of one or two or three days fermentation will commence. By placing the ear to the bung hole, a slight noise will be heard, such as may be observed when carbonic acid is escaping from champagne or soda water. Fermentation will continue for a few weeks, converting the sugar into alcohol. As soon as this ceases, drive the bung in tightly, and leave the cask for six months—at the end of which time the wine may be drawn off perfectly clear, without any excess of sweetness.

NIAGARA TUNNEL.—It is proposed to dig a tunnel for a railroad track under the Niagara river, at Black Rock, near Buffalo. Its length will be two thousand four hundred feet; descent of grade on each side, seventy-five feet per mile; cost one hundred thousand pounds. The river is twenty feet deep at the proposed locality, and its bed of solid limestone.

IRON SHIP BUILDING.—There are said to be thirty-six iron ship building establishments in the neighborhood of Glasgow, on the river Clyde. The capital employed is $10,000,000, and 50,000 skillful workmen are engaged. At the present time there are thirty-two new iron ships on the stocks.

THE corner stone of an immense granite monument, commemorative of the landing of the Pilgrims, is to be laid at Plymouth on the 1st of August, 1856. Thirteen years is the maximum of time allowed for its construction, and it is expected to be one of the most magnificent monumental structures in the world.

THE English papers mention that among the recent presentations to Queen Victoria was the Envoy of the negro Emperor, Faustin I.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, OCT. 13, 1855.

England, France, and Russia.

WHAT an extraordinary spectacle has just now been presented to the gaze of a wonder-loving world—the queen of Britain's empire bowing before the tomb of her once dreaded enemy! It seems as though the very spirit of "*le petit corporal*" had been permitted again to visit earth, and re-assert his right to rule, and demand submission of the very powers that crushed him—first of all demonstrating his power upon the last who held that proud spirit in bondage till it fled from earth. Like the gaily decked lamb, led by the priest to the sacrificial altar, the lion of England tamely bows his proud head at the mausoleum of the mighty dead—how strange! If one could but believe in the transmigration of the soul, astonishment would end and wonder cease at the unwonted vigor that seemed so suddenly aroused in the breast of the despised "offshoot of self-made royalty," "the dwarf in giant's clothes," the "unsuspected blunderer of Boulogne," the Emperor of France, and view him as no less than the prisoner of Helena upon his throne again. But so it is, proud lips are made to wreath in smiles, and the aristocratic nostrils of the long lines of Bourbons, Hapsburgs, Guelphs and Plantagenets are unaccountably forced to inhale the plebian atmosphere of self-made greatness; and Europe now stands waiting the nod of one it once thought not even worthy of derision, each power awaiting its task from the master mind that rules their destiny. How inscrutable to man are the ways of God! how strangely are moved upon the chess-board of life its kings, its dukes, its bishops, and even popes, as though amid the impatience of men, a superior hand, for his own wise purposes, checkmated every move in the great complicated game of life.

The last grand move! Nicholas disappears behind the scene, and Sebastopol is taken; what then—is it the Waterloo of Russia? Who dare say it, and who dare attempt to measure the mission placed upon the head of Louis Napoleon? Are not these reverses only to add strength to the maiden sword-flashing of the young Czar—who can tell?

There is before Europe a vast dark abyss, into which to look will make the strongest head grow dizzy and the firmest heart quail. Will the house of Rurik and Romanoff give up the darling hope to reign supreme in Europe—a cherished hope of a thousand years, while backed by millions of their war-bred sons? Will Russia, tutored under the ferocious hand of Zinghis Khan, intrigueing to outwit the dreadful Tamerlane, and conquering the conqueror of Europe, now pale at the fall of a single fortress, and flee the track because she is checked for a single moment in her speed? The collision may shake her to the centre, but will the shock rend her or the adverse materials used to block her way? She has before conquered her foes, by burning her own cities—it did not check her growth; she can afford to let others do it now, and yet grow. Chroniclers state that she is united, while her foes are divided; her power is cementing from the pressure without, while there is every chance of the discordant materials that oppose her soon decomposing of themselves, leaving the way yet open for her to dictate terms upon the Bosphorus and even at Gibraltar. The end is not yet, and we sometimes look with interest at the picture drawn by Daniel, where he says, "At the time of the end the king of the south shall push at him, and the king of the north shall come against him like a whirlwind;" perchance this may yet be done, who can tell!

Will our own favored country remain unmoved amid the wild surges of conflicting nations, or will she too be drawn into the huge maelstrom of war! The north, hurling her abstract missiles of "higher law" at the south, and the hot-blooded southron throwing out his feelers to foreign alliance, by the less abstract and more material cotton bales, to balance accounts with the north. Can these sage philanthropists tell us how long it will be before these *harmless feints* will be transposed to strong, sturdy, serious blows!

If ever poor mortals needed a prophet of God in this world, they need one now, to pierce the dark clouds that so densely cover the rocks and shoals of the great future.

"And Samuel said unto Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, *and God is departed from me, and answereth me no more, neither by prophets, nor by dreams*; therefore I have called thee, that thou mayest make known unto me what I shall do."

The Massacre of Indians Squaws and Children at Blue Water Creek.

NEVER before nor since the dreadful outrages of the Boggs administration upon the Mormons in Missouri, has this nation been disgraced by such a revolting butchery as that perpetrated upon the Sioux nation near Ash Hollow, by Gen. Harney and his command. It makes the very blood run cold, to read that wretched, heartless account of treachery, brutality, and bloodshed enacted upon the poor, ignorant, and much-abused Indians. The whole account is one of unprecedented treachery and barbarity, enough to make an American foreswear his country, if she did not immediately repudiate this act by her utter condemnation. The Indians have for years been openly cheated and imposed upon by unprincipled officials and traders, who take every advantage of their ignorance, through the complacency with which our government look on; and in the instance of the slaughter of soldiers at Laramie, we passed there but a few days after that sad event and learned directly from eye witnesses it was caused by the most unwarrantable course of young Lieut. Grattan, then temporarily in command, who went with only thirty men into the midst of a camp of twelve or fifteen hundred warriors, and hastily demanded certain Indians who had taken a lame cow left upon the road; the men who killed her were not in camp, and while the chief, who was said to be an excellent man, was in the act of trying to dissuade him from the rash act, he was shot down, and immediately the soldiers were swept down by the excited Indians, and not a man in that vicinity, that knew the circumstances, blamed them in the least. It was only the year before that three of the same tribe had been shot down upon a somewhat similar occasion, and without provocation, for, it was said by the soldiers, that the Indians offered to make restitution out of their annuities; these facts, with many others of a similar character, were generally known, and yet the government suffered itself to be influenced by a few interested *speculators in annuities*, to become responsible for deeds of treachery and bloodshed, fit only to embellish the reign of a Nero or Caligula.

We hope that this wretched affair will at least turn the attention of the benevolent and humane to exert their influence with Congress to investigate more closely the circumstances of the poor Indians, and deal them some degree of justice by sending reasonable and just men to deal with them, who will not misrepresent the Indians for the sake of a better opportunity to rob them, as has too generally been the case for years past.

Archbishop Hughes, the Prophet Brigham Young, and James Gordon Bennett—what a Contrast?

MR. BENNETT, of the New York Herald, is occasionally inclined to be a little facetious, and withal sometimes given to flattery. In the columns of the 8th he quite humorously takes up the speech of Bishop Hughes before the Benevolent Irish Society of Newfoundland, and compares his sentiments with those of the Prophet Brigham. Never having heard anything disreputable of the Bishop, we have ever felt a peculiar respect for that gentleman; not that we have the honor of a personal acquaintance with his Grace, but our high estimation of his intelligence, influence and worth arises very naturally from the tumultuous barking among all the curs, whenever he makes his appearance before the public. We therefore cannot be deemed egotistical, if we feel in some degree flattered by the evident compliment intended for the Governor of our Territory, by so prominent and valuable a member of society as the sapient editor of the New York Herald, in comparing the Governor's sentiments with those of the illustrious Bishop Hughes. And the deductions drawn are with that profound acumen so characteristic of this "very Daniel" of the press, that we are forced thus to express our estimation of the purity of motive that inspires him in all his patriotic efforts for the advancement of virtue, morality and general good of the public. We should not be at all surprised if the Herald should yet come out with the name of Bishop Hughes or Brigham Young at the head of its columns for Chief Magistrate of the United States. Upon the acceptation of either to that office of high trust, they undoubtedly would remember the virtues and commendable zeal of Mr. B., and place him in a sphere where those virtues might shine forth in their true brilliancy upon benighted christendom.

From Utah.

WE give to-day a brief synopsis of the news from Utah, up to Aug. 29th.

We are happy to be able again to inform our friends of the cheering reports of crops this season in the Vallies, notwithstanding the gloomy prospects in the early part of the season; through the interposition of providence, and the energy and exertion of the Saints in replanting, they will secure enough to last them till another crop. Nothing but that *union*, known only among the people of God, could have saved them. We venture to say, had it have been any other community upon the earth, but the Mormons, under such discouraging circumstances, and liability of starvation, they would ere this, have been scattered to the four winds. So large a number of persons, comprised in the Territory of Utah, to have scattered, illy provided with provisions, and nearly a thousand miles to traverse before reaching other settlements, many thousands would have inevitably perished, and left their bones to bleach upon the parched prairie and burning sands of the desert.

But in Utah are the servants of God, and there, there is faith enough to unite them, and the God of Israel who has before sustained them, amid the most trying scenes, over plains and mountains, still preserves them to pour upon them yet, his richest blessings.

The people appear to have turned their attention to the building of the Temple, with renewed energy, its massive foundation was already finished, and the workmen were rapidly progressing with the stone wall of the basement story, fine dwellings are going up throughout Salt Lake and other cities, canals constructing rock-quarrying, machinery and manufactories of every kind progressing, denoting a vigorous thriving, and flourishing community, and however else the world wags, the Saints rejoice in *Union, Prosperity* and *good Rulers*. More than can now be said of all the world besides.

Philadelphia Conference

Of the Church of Jesus Christ of Latter-Day Saints. *Held Oct. 7, 1855, at the Washington Hall, corner of 8th and Spring Garden-streets, Philadelphia.*

ELDER JETER CLINTON, *Presiding.*

Present at the Conference from Utah, John Taylor, one of the Twelve; Elds. Jeter Clinton, Alexander Robbins, Jr., Samuel A. Woolley and Angus M. Cannon, of the Seventies.

MEETING called to order at half-past ten o'clock, A. M.

Singing by the choir. Prayer by Elder Robbins. Singing by the choir—after which the meeting was addressed at some length by Elder JOHN TAYLOR, upon the present position of the religious world, contrasting it with the religion of Jesus Christ as taught in the Bible and with the Kingdom of God as set up in these last days. The discourse was highly instructive, and was listened to with much interest by an attentive audience.

After singing by the Choir, and Benediction by Elder Angus M. Cannon,

The Conference adjoured to meet again at 2 P.M.

AFTERNOON SESSION.

At 2 o'clock P.M., Conference met, pursuant to adjournment, and was called to order by President CLINTON.

Singing by the Choir. Prayer by Elder S. A. Woolley. Singing by the Choir.

President Clinton then arose, and made a few remarks; after which the business of the Conference was laid before the meeting in the following order:

Moved, that we sustain and uphold by our faith and prayers, Brigham Young as the President, Seer and Revelator of the Church of Jesus Christ of Latter-Day Saints in all the world; and that we also uphold by our faith and prayers, Heber C. Kimball and Jedediah M. Grant as his counsellors.

Moved, that we uphold and sustain the twelve Apostles, with Orson Hyde as their President.

Moved, that we uphold and sustain John Taylor, one of the twelve Apostles, as President of the mission to the Eastern States.

Moved, that we uphold and sustain, in connection with President Taylor, Elders Jeter Clinton, Nathaniel H. Felt, Alexander Robbins, Jr., Samuel A. Woolley, George J. Taylor, and Angus M. Cannon, as his assistants. Carried.

Moved, by Elder Harrison, that we uphold and sustain Elder Jeter Clinton as President of the Philadelphia Conference.

President Clinton moved that we uphold and sustain Elder Samuel Harrison as President of the Philadelphia Branch.

Also moved, that the officers comprising the Philadelphia Branch be sustained in their several offices.

After which, the various branches were represented in the following order:

The Philadelphia Branch—by Elder Samuel Harrison. He remarked that he felt thankful that the Philadelphia Branch was in so good standing; the officers were doing their duty, and a good spirit prevailed throughout the branch. The life and spirit of Mormonism was beginning to be more prevalent, especially lately; union, peace and harmony prevailed, and he felt proud of his association with such a people. Mormonism fused and united different elements: national predilections gave way, and new and old members, foreign and American, were all one. He felt happy in the Lord, and rejoiced with the Saints. He said before he sat down he would propose that the members uphold and sustain each other by their faith and prayers.

All the above resolutions were unanimously adopted.

Toms River Branch—represented by Elder Reamer. He said that he was glad to have the opportunity of representing the Saints at Toms River; he had found them faithful in their duties, and were willing to do all in their power to build up the Kingdom of God; and he believed them to be a first-rate people, a people that the Lord would bless, &c. Since the last Conference there had been new additions by baptism, as in my report, besides a number of European Saints, who were added by letter; they were all united, enjoyed the spirit of the Lord, and were happy in the enjoyment of the principles of eternal truth. They felt willing to comply with all the requirements of the gospel, and were preparing, as fast as circumstances would admit, for a removal westward.

Mineraville, New Mines, and Pottsville Branches—were represented by Elder James Sewell. He said that they, upon the whole, were in good standing and doing their duty; that they were mostly persons who had emigrated from England and Wales; that they were organized, held meetings regularly, and enjoyed the good spirit of the Lord; and that they were united, and using all their energies to prepare for emigration to Utah.

Union Branch, Franklin Co.—represented by Elder Angus M. Cannon, who said that the Saints were in good standing, doing their duty, and willing to obey all counsel that may be given them from time to time; that during the short time he had been with them he had been enabled to awaken them to fresh life and vigor; and that the old members, with the exception of one, had all renewed their covenants; and that he had baptised twenty-two new members. The spirit of God was with them, and they rejoiced in the blessings of the new and everlasting covenant. Some few were going to Iowa this fall, preparatory to an early start to the valleys next spring.

Trenton Branch—represented by Elder Dove, who said that things in Trenton were not as good as he could wish, but that he was willing to do his duty as far as he was able, and to magnify his office.

Hornerstown Branch—represented by Elder Angus M. Cannon, in consequence of Elder Curtis, the President of the said Branch being unable to attend. He could not give a full representation, but so far as could be ascertained the Saints were in good standing and doing their duty, and several new members had been baptized.

Delaware District, comprising Delaware, Centreville, and Stanton Branches—was represented by Elder Samuel A. Woolley, who said, as the President of the Stanton Branch was not there, he would give the report from memory as correctly as possible. The Saints were upon the whole doing well and willing to respond to any call that may be made.

New York Branch—represented by Elder Alexander Robbins, Jr. He said the New York Branch had been organized a few months since, and Brother Wm. H. Miles appointed its President. It had arisen from nothing at the commencement of the year, to number now some eighty-one, who met weekly, and a good feeling prevailed. They were, many of them, emigrants from England.

The following Statistics were then presented:

Names of Branches	Apostles, &c.	High Priests.	Seventy's	Elders.	Priests.	Teachers.	Deacons	Baptized	Rec'd.	Remo'd	Emigrated	Scattered.	Dead.	Cut Off.	Members.	Total?
Philadelphia—Samuel Harrison, P. E.		1														
Toms River—Elder Wm. Reemer, P. E.																
New York—Wm. H. Miles, P. E.	1	2														
Haverstraw—John Druce, P. E.																
Minersville—Eld. Jas. Sewell, P. E.																
New Mines—Eld. Jas. Jairdin, P. E.																
Pottsville—Eld. Thos. Evans, P. E.																
Union, Franklin Co.—Eld. Angus M. Cannon, P. E.																
Trenton—Eld. James Dove, P. E.																
Hornerstown, N. J.—Eld. Curtis, P. E.																
Delaware District—Eld. Samuel A. Woolley, President.																
Delaware—Eld. William Page, P. E.	1	5	2	113	50	30	16	61	233	34	15	77	5	10	679	910
Centreville—Eld. Jos. Foreman, P. E.		2		2					8						18	28
Stanton—Eld. Thomas Smith, P. E.																

The sacrament of the Lord's Supper was then administered to about 300 Saints, whose hearts swelled with gratitude to God for the blessings of the gospel, the light of truth, the wholesome instructions received, and the privileges that they enjoyed. During its administration President Taylor spoke of the present happy position of the Saints as contrasted with their state a few months ago. He had required their assistance in regard to making provisions for and assisting the European brethren on their arrival, their influence and means to spread 'The Mormon,' and to preach the gospel. Some of these things seemed hard at the time, but they had taken hold with a good will, not only in Philadelphia, but throughout the Conference; and now we witness the result. We had used our influence, and administered a little in temporal things, and received them as strangers and brethren; and this had stirred up our energies and roused the latent principles of good that seemed to be slumbering in our bosoms. And whilst we had the gratification of doing them good, we had, in our own turn, received blessings from them; fresh from their large conferences, where they had ample teachings, they brought new fire with them, and we were mutually benefitted. He congratulated us upon our order, our singing, our magnificent hall, and the harmony, good feeling, union, zeal and love that generally prevailed. Mormonism might have taken a nap for a while in the east, but it had awakened up and was now alive and kicking. The feelings among all the branches were good. The brethren with him had labored diligently and had done honor to themselves, and so had Elder Clinton and his co-laborers here. The position of the Conference was proof of this. That Elder Harrison, too, deserved credit for keeping the Saints together in Philadelphia, in the dark and cloudy day; they, although feeble, found a nucleus to gather to, and he now saw the reward of his labors. He had not pressed the tithing lately because of the poverty of most of the Saints and of the heavy calls that the emigration and other things had made upon them; but although he did not wish to oppress the poor, there were those whose circumstances actually demanded their attention to this duty, which was an obligation binding upon all, and which nothing but the most stringent necessity would warrant our neglecting. In relation to "THE MORMON," it was unpleasant for him to have to call upon his brethren for assistance for that publication, owing to his position in relation to it; but they had cordially, so far as circumstances permitted, responded to his call. He stated that there was a heavy expense associated with the establishment of a paper, not understood by all; that owing to the outrageous delinquency of the mails he had had no returns from Utah; that he had become personally responsible for over nine hundred dollars; that out of the last seven years he had been away five from home, without compensation, and that in calling upon others for assistance in this matter, he asked for no more than he would do himself, and was engaged in all the time; it was for the dissemination of light and truth—was a shield to the Saints, and approved of by the Presidency. He need not tell them about all their duties; they had their organizations, good teachers among them, and understood what they ought to do; he exhorted them to obedience, faithfulness, diligence, and perseverance.

The Conference adjourned until 7 1-2 o'clock P.M.

EVENING SESSION.

Conference met persuant to adjournment at 7 1-2 o'clock P. M. Opened with singing by the choir. Prayer by Elder Harrison. Hymn by the choir.

President Clinton arose and moved that Eld. George J. Taylor and Elder Angus M. Cannon labor in this Conference under his direction.

Elder Robbins was called upon to address the meeting which he did at some length, on the reorganization of the Kingdom of God in the last days; after which Elder S. A. Woolley followed and introduced the first principles of the Gospel of Jesus Christ, and bore testimony of the same being revealed in these last days attended with all its ancient blessings which thousands of living witnesses can testify.

Elder John Taylor then arose and addressed the meeting upon the principles of truth and the philosophy of religion, as revealed from heaven, showing the difference between it and that taught by men; and also showing that the Gospel of Jesus Christ embraces all truth scientifically, religiously, morally and politically.

Conference adjourned until the 6th of April, 1856.

Singing by the choir.

Benediction by Eld. Jeter Clinton.

MARTIN LENZI, Clerk.
JAMES STEVENSON, Assistant.

Arrival of the Arctic Expedition.

Return of Dr. Kane and his Company.

THE United States Arctic Expedition, composed of the bark Release and steam brig Arctic, under command of H. J. Hartstein, left New York the 4th of last June in search of Dr. Kane, arrived at this port last eve. (Oct. 11) bringing Dr. Kane and party, with the exception of three who had died from exposure.

The Kane Expedition left New York in the brig Advance on the 31st of May, 1853, under command of Dr. Kane, U. S. N., in search of Sir John Franklin. His party, after undergoing excessive perils and hardships, having been forced to abandon their vessel in the ice, traveled over thirteen hundred miles of ice and arrived at Lievely or Godhaven, and had taken passage in a Danish brig, when the Release made her appearance; their joy at meeting their countrymen can be better imagined than described. As our paper is just going to press we have not room for more details. We sincerely congratulate Dr. Kane and family, the members of the expedition and their familes, on their safe arrival from this hazardous and trying expedition, the particulars of which we shall give at another time.

Origin of the Impositions of the Sound Dues.

As these dues may possibly give rise to a serious dispute between the United States and Denmark, it will be interesting to know what they are. The "Sound" is a narrow strait lying between the Island of Zealand, belonging to the Danes, and the Swedish coast, and gives entrance to the Baltic sea. The fortress of Cronburg Castle commands the passage, and extracts a payment from all vessels entering the Baltic; the ships of Denmark herself have to pay, as well as foreign tonnage. The origin of this exaction is, that in ancient times, Denmark undertook to build and sustain certain light houses along the coast, for which the Hansetowns agreed to pay toll. England France, Holland and Sweden pay a duty of one per cent. on every cargo entering the Baltic. Other countries including the United States, pay one and a quarter per cent; even Danish ships are taxed to this rate. In the year 1826, a treaty recognizing this duty was concluded between the United States and Denmark. This treaty, however, according to one of its stipulations, may be dissolved by either of the parties, provided they give one year's notice of their intention. During the presidency of John Tyler, our Government determined to put a forcible end to the imposition. Mr. Upshur, then Secretary of State, fitted out a fleet of merchantmen and vessels of war, under Commodore Stewart, which he designed should force its way into the Baltic, and thus at once rid the U. S. of the Sound duties. Mr. Upshur's sudden death however, by the explosion of a cannon, just as the fleet was ready to start, delayed the expedition and it was finally abandoned. Other attempts were made to abolish this tax. While Denmark was at war with Schleswig-Holstein, Mr. Flenniken, the U. S. Minister, offered on the part of his government to pay Denmark $250,000 for 10 years' suspension of dues; his death prevented the proposal coming to a head. Finally, on the 12th of April last, the U. S. notified the Danish Government of their intention to cease paying the Sound duties, and the stipulation of the treaty will accordingly expire next spring. Should no amicable arrangement of the question be arrived at in the meanwhile, we may then expect to see our vessels passing the Sound under warlike convoy. A serious conflict will then most probably arise.—[Ex.

NEWSPAPER CIRCULATION.—In Boston there are printed 112 newspapers, with a circulation of 55,000,000; in New York 104, with a circulation of 78,300,000; and in Philadelphia 51, with a circulation of 48,000,000 copies.

The Mormon Conference.

To the Editor of the Birmingham (England) Journal:

SIR,—Observing placards posted on the walls throughout Birmingham, announcing the "Half-yearly Conference" of this peculiar sect, to be held in the Odd Fellows' Hall, Temple street, on the 22d inst., curiosity prompted me to attend. The Conference opened by singing and prayer. There were present about a thousand persons, including a number of "Elders." It was whispered that the sons of the Prophets were among the number. Joseph Young, son of Brigham the Prophet; W. Kimball, son of H. C. Kimball, First Counsellor to Brigham; and G. Grant, brother to J. M. Grant, Second Counsellor to the Prophet; also F. D. Richards, the supreme authority of Mormondom in Europe. The state of Mormonism in Birmingham vicinity was represented by the presiding and travelling Elders as prosperous. Much opposition from "sectaries" had been experienced in open air preaching. At Great Bridge, the Rev. B. Willmore, of West Bromwich, had been delivering anti-Mormon lectures, and also publishing anti-Mormon pamphlets, "but without any hope of reclaiming any who had embraced the Mormon delusion." The finances of the society were read to the meeting, and appeared to give general satisfaction. For emigration, temple, and general church purposes, £712 16s. 9½d. had been raised. The secretary also read the statistical report for the half-year, which represents 4 Seventies; 154 Elders, 155 Priests, 73 Teachers, 55 Deacons, 79 cut off, 18 dead, 84 scattered, 170 removed, 179 received, 104 emigrated, 173 baptized; total of members, 1,769. Next followed a train of extraordinary motions, all carried unanimously, "That Brigham Young be upheld and sustained by our faith, prayers, and means, as Prophet, Seer, and Revelator of the Church of Jesus Christ in all the world; that H. C. Kimball and J. M. Grant be upheld in like manner, as his counsellors; that the twelve Apostles, with Orson Hyde as president of the quorum, be upheld the same; also, F. D. Richards, as president of the Church in the British Isles and adjacent countries;" with many more of a similar kind.

In the afternoon several American Elders addressed the crowded audience, and bore testimony to the virtuous character of Joseph and Brigham, and the purity of morals in Utah. In the evening President Franklin D. Richards was introduced to the assembly. He declined addressing the meeting in consequence of ill health, but called on his friend, Elder J. A. Little, to speak for him, who rose and addressed the assembly on orthodox Mormonism. The pith of the oration was for saint and sinner to comprehend that salvation was only obtainable through Jesus Christ, and Joseph Smith, as the ambassador of Jesus Christ. At the close, Mr. Richards rose to endorse the views of Mr. Little.

On Monday evening a social tea party came off, the Hall being decorated for the occasion in Mormon style. High above the "eye of Providence" appeared to take cognizance of all; underneath, a motto in letters of gold attracted my attention, "Brigham, God's Vicegerent," from which was suspended the square and compass, line and plummet. The compass in the centre, just above the head of the speaker, was imagined to say, "Don't reveal too much, nor speak too long; keep within compass." I was informed three crowns suspended over the stand represented the "First Presidency." "Truth is mighty, and will prevail," "Union and Perseverance," "Utah the Star of the West," "Mormonism, born in poverty, cradled in storms, reared in hurricanes, won't fall in earthquakes," and "Truth and Freedom: while the first preserves us, let us preserve the other," were the favorite mottoes.

Mr. F. D. Richards presided over the after exercises of the evening. Elders from the Great Salt Lake City spoke "as they were led." Some good and original ideas were advanced. A few songs from Elder Dunbar, president of the French mission, enlivened the scene, and applause would have simultaneously burst forth in clapping of hands and stamping of feet, but a look from the Chairman reminded the "saints" that the only legal expression of approbation must be a smile. "This is the order of Zion."

Tuesday evening a lecture was delivered by Elder C. H. Wheelock, on the "Peculiar Institution of Plurality of Wives." The lecturer alluded to Abraham, Isaac, and Jacob, for examples of piety and polygamy. David, the man of God's own heart, was introduced to advantage, but was criticised severely, because of his unlawful intercourse with Bethsheba, and the consequent murder of Uriah. David had his master's (Saul's) wives given him, and God would have given him more if he had righteously desired them; but he lost all forever through his folly and sin. He (the lecturer,) would challenge any divine in England to prove plurality of wives not a divine institution. He was willing to contrast Salt Lake City with any city in Christendom, as far as industry and morality were concerned. Could we find prostitution in Mormon Salt Lake City on a par with the same vice in Christian Birmingham, or pious Oxford, or holy Rome? He earnestly recommended Christian nations to purge out the old leaven from their own hearts, before they attempted to evangelize the sensuous people of Utah.

On Wednesday evening, Elder James Ferguson, president of the Irish mission, delivered an oration, on the absolute necessity of a temple of God existing in all ages on earth, in order that the human family might be saved. All ordinances appertaining to eternal life should be performed in a temple built by commandment. The Bible said so. This generation would be condemned for their belief in the lids of the Bible, and their disbelief in its contents. The temples that had been built by the Saints in this dispensation had answered the ends of their erection. Another temple was in course of erection in Salt Lake Valley.

A vote of thanks was moved to President F. D. Richards, for proposing this lecture. A sea of hands indicated the feeling of the meeting; and thus triumphed Mormonism in the heart of Birmingham. This strange people is on the increase; boldness is seated on the brows of their leaders; determination is perceived in every word, in every gesture. If they are prevailed against, honesty of purpose in their opponents must be the ruling motive. Calumny, misrepresentation, physical force, will fail to reform the weakest Mormon; it only adds energy to the system. Ministers, arm yourselves with facts—with truth gird up your loins and meet the advocates of Mormonism as men; and with the sword of the spirit cut the "Gordian knot" of the world's wonder while there is an opportunity.

AN OBSERVER.

Can any one Purchase Land of the Indians in Kansas!

COMMISSIONER Maneypenny's opinion is as follows:

"That the Indian tribes residing within the limits of the United States could not sell their original possessory right to the land occupied by them to any individual, and that no valid cession could be made of their interest in them but to the government; and [that] the same doctrine is also held in relation to the tribal reservations which have been confirmed to various Indian tribes, from time to time, by treaty stipulation.

"The 12th section of what is familiarly called the 'Intercourse Act' provides, expressly, that no purchase, grant, license, or conveyance of lands, or of any title or claim thereto, from any Indian nation, or tribe of Indians, shall be of any validity in law or equity unless the same be made by treaty in convention entered into pursuant to the constitution; and if any person, not employed under the authority of the United States, shall attempt to negotiate such treaty or convention, directly or indirectly, to treat with any such nation or tribe of Indians, for the title or purchase of any lands by them held or claimed, such person shall forfeit and pay one thousand dollars, &c.

"No contract of the character you suggest would or could be sanctioned by the government."

THE Catholic Herald of Philadelphia, lamenting the decrease of their priests, says, that they cannot hope at present to supply their ranks from this country, as "one of the last pursuits Catholic parents, rich or poor, are likely to desire for their children, is the ministry of Roman Catholicism." It also states, that while the main portion of the supply has been of Irish origin, that is now on the decline, "as every year brings less priests from that country, and less young men desirous of becoming priests, than the preceding year did."

WONDERS WILL NEVER CEASE.—A lady residing in Ludlow street, about eleven weeks ago, presented her husband with a fine, healthy boy. A few days ago she was suddenly taken ill, and her mother, fearing an attack of cholera, summoned a physician. A few hours afterwards there appeared a bouncing fat girl! Mother and babe are doing well.

FOR THE MORMON.

The Pomp of Empire and the Price of Victory.

BY EDWARD EWBANK.

To a mind imbued with aught of the spirit of reflection, a perusal of the details of the scenes of carnage incident to war, and the empty display of pomp and glorification consequent upon the achievement of a protracted and blood-bought victory, cannot fail to induce a train of thought most suggestive of the vanity of all sublunary triumphs. In view of this, we consider the exultations manifested by the courts and people of France and England, at the success of the siege upon Sebastopol, as the result of a most corrupt national sentiment. It is true that these displays are in perfect consonance with the whole spirit and course of war, yet we are bound to confess to a degree of semi-barbarism uncalled for in an age of such exalted civilization and widespread christianity. Such scenes as those enacted in every town and village of the nations involved in the events now transpiring might have been viewed with shameless indifference in times of feudal darkness, when the observance of every thing obscene and brutal was tolerated with impunity, but at the present period, and especially when it is believed that the allied powers of Europe are leagued in an unrighteous compact, admit of no palliation. A correspondent to a New York paper, describing the celebration in Paris, says:

This morning, at the *Te Deum*, which was celebrated at Notre Dame in honor of the victory, the Emperor and a brilliant cortege of general officers were present. At ten paces from the cathedral is the hospital of Notre Dame, and while the cannon was roaring from the Invalides and the brilliant procession was entering the place of worship, there was something suggestive and touching in the appearance of the hundred heads looking from the place of suffering, for if the triumph of the more fortunate minions was represented on the one hand the sufferings of nine thousand were sufficiently indicated on the other. This afternoon gratuitous representations have been given at all the theatres, which have consequently been crowded to suffocation.

Such being the spectacle witnessed in a city noted for its refinement, at the moment that the groans of the wounded and the dying were grating harshly and mournfully upon the ears of the assembled populace—and such the tribute of respect paid to the memory of the half million of royal slaves whose lives have been sacrificed to satiate the passion of a base ambition for extended rule: was it not an insult and gross outrage upon the feelings and judgment of a people to manifest such hilarious joy and hollow adulation of the prowess and valor that wrought a conquest over a less favored nation. Truly ought we to exclaim with the poet of Avon:

"Vain pomp and glory of the world I hate ye."

Before entering our protest against the commission of such inglorious acts as were perpetrated on an occasion so replete with bitter reflections, painful remembrances of the past, and clouded anticipations for the future, in a country and among a community so noted for the diffusion of their social and religious privileges, and the dissemination of His word who proclaimed "peace on earth and good will to men," let us look at a few of the effects produced by this great triumph of arms. To arrive at a just estimate we must go back to the time when the announcement of the present contest was made to the world. Scarce a year has passed since the war-note of preparation was sounded. Then, men were at ease in their possessions, and dreamed not that the destroyer of their peace already lurked at the threshold—that for the maintenance of their country's honor, their social bonds were to be severed, their homes despoiled of all that rendered them dear, and their substance unjustly taxed to satisfy the demands of an execrable and oppressive government. For a long succession of years England, with her teeming millions, had been at peace with the world, but the decree had gone forth, and from fancied lethargy she must arise to action—her armies be collected, her fleets manned, and to thousands of her votaries "the place that knew them once should know them no more." Parents must be dragged from their children, husbands from their wives, brothers and sisters separated, and friend commune no more with friend—for what? not to seek a home on some more congenial shore, not to rear monuments of their industry and devotion to an adopted land—no, not for these ends were they to be banished from their fathers' domains and the soil that gave them birth—but to find an inglorious grave, with no stone to mark the spot on which they had shed their blood. This was to be the end of their mission, this the reward of their loyalty. Alas, alas, with what truth and precision it has been fulfilled, let the remnant of the once proud army of Britain testify. Renowned from time immemorial for their bravery and heroism, where are they now? Echo answers where?—and the plains of Balaklava and of Inkermann, the sea of Azoff, the tower of the Malakoff—all reverberate the cry. And not these alone; where are the deserted homes, the broken hearts, the wails of the widow and the orphan! heard are they in heaven, but unheeded, we fear, by man. England's lauded queen, amid her regal splendor, as she bows her knee or treads in solitude her gilded halls, perchance may breathe a prayer for their welfare: her ministers may, in the liberality of their hearts, provide a scanty pittance: the purses of the rich and powerful of the land may contribute to the alleviation of their sufferings; but in vain will they all compensate for the desolated hearths, the blighted hopes, the wreck of mind. What to them were the booming of the cannon, the acclamations of the throng, the illuminated mansions, the tapestried banquet-hall, the eloquence of the forum, or the heaven-raised choruses of the "*Te Deum*," while in solemn mockery the vaunted tyrant of France bowed his unworthy head! What to them availed all these! They could not "minister to a mind diseased"—they could not still the throbbing breast, or arrest the scalding tear. And though the rulers of the land may pity, or in some measure prove their sympathy, yet in death alone will their sor-

rows be assuaged, and the memory of their wrongs obliterated.

Such being the result of some of the evils and miseries caused by this wholesale human slaughter—and they are no chimeras of an imaginative brain, but, alas, too plain, too poignant truths—is not the evidence sufficient to justify a condemnation of the acts we have denounced, and to invoke the vengeance of an insulted God upon a nation that dare to perpetrate such solemn mockeries. Was it not the duty of the government and the people to engage in something nobler than a fulsome display of royal pomp, of gaudy processions, and midnight orgies? If a country's approbation *must* be shown, how much more would it have redounded to its honor, had a more befitting tribute been paid to the memory of the brave and noble hearts that perished martyrs to its degradation? How much more becoming the solemn event, had a day of fasting and prayer been proclaimed, that in meek submission every knee might have bowed in homage to the God of battles; and that, if any real benefit to the prosperity of the kingdom was to be derived from such a conquest, the people might have been assured of it, that, constrained as by one unanimous voice, they could have rendered heartfelt thanks and ascriptions of praise to Him who ruleth the destiny of nations.

From a Utah Correspondent.

NEPHI CITY, Juab County, August 18, 1855.

PRESIDENT JOHN TAYLOR:

Dear Brother—I thought that I would drop you a few lines, thinking you would be glad to hear from me and the brethren at Nephi. Myself and family have enjoyed reasonable health since you were here, as also the Saints in general in this place. You have heard before this of the destruction of our crops; the grasshoppers early in the season destroyed nearly all of our wheat crop, we shall not realize more than half the seed sown. Our potatoes were seriously injured by a gray bug that ate off the leaves; our corn was badly injured by grasshoppers and black crickets; our crops are late, but first-rate, considering the trouble we have had to save them; and we think we shall raise enough to sustain us until another harvest. In this county, after our wheat was destroyed, we planted our fields with corn and potatoes.

The Indians are hungry, and we have not bread to give them as heretofore; and they are destroying a great deal of our crops before they are matured. We are getting up a large amount of hay; our cattle look well; we have a great range for them. Grass is good on the low land, and we have a large amount of it.

Our city is enclosed by a wall of clay, six feet at the bottom, twelve feet high, two and a half feet thick at the top, with two gates, one on the north and one on the south, and are locked every night.

We have a grist and saw mill inside of the walls.

Brother T. B. Foot is making a large amount of salt by evaporation in vats at our salt springs, which is of an extra quality. The salt mountain six miles east of us is of a superior quality, but is mixed with clay, so that it is hard to separate. Our pine and fir timber has been a good deal injured by fire this season. The weather is quite dry, and the nights have been unusually warm. Our streams have kept up well, considering the dryness of the season, and have pretty well supplied us for irrigating purposes.

The saints in Nephi enjoy themselves well; they realize that the hand of the Lord is over them for good; and when we read in your most excellent paper of the wars, bloodshed, contentions, mobs, riots, whirlwinds, &c., it makes us say of a surety, the Lord has taken peace from the earth, and Utah only remains to shed forth over the earth

"Gentle rays of truth sublime,
And peace for ever dear."

The Saints in Nephi join in sending their kind wishes to you and Bishop Felt, and the brethren with you, for your prosperity and safe return to your friends at home, and may God bless you and all men who practice and promulgate high and holy principles.

I remain, as ever, Your Friend and Brother in the Gospel of Christ, J. G. BIGLER.

Terrible Ravages of the Cholera in Florence.

THE London News of Sept. 19th says: A letter from Florence gives very terrible accounts of the ravages of the cholera. No less than 11,000 persons have, it is said, been carried off in the month of August. The population of the city, which is on an average 100,000, is now reduced to 60,000 by death and flight. The Grand Duke, it must be said to his credit, has set a noble example. Although his family has left, he remains himself, and, clad in the black veil of the Fraternity of Mercy, he sometimes assists in the burial of the dead. It is positively affirmed in this letter that ten persons were lately buried alive. The horrible fact was brought to light in this way:

An Italian warehouse-keeper in Palazzuolo (a fauborg of Florence) was buried for dead in the Trespiano cemetery, with many other supposed corpses, in a common grave. He awoke to a state of consciousness, and so thin was the covering of the sandy earth above him, that he made his way out to the surface. Still weak, he lived for three days on roots in the forest which surrounds the grave yard. At last he recovered strength sufficient to reach his house, where he startled his family, who were in mourning for him. He assured them that he distinctly felt the bodies of numerous people interred with him moving about. The grave was consequently opened, and it was found that many (ten in number, as I have said,) had stirred, and several of them had bitten their fingers in agony, and otherwise injured themselves. They were all dead when the investigation was made. The utmost excitement prevailed on the subject among the population.

One Month Later from Utah.

WE have received the deseret News to the 29th of August, from the files of which we take the following extracts:

THE CROPS.

From the North we hear good reports as to the yield of wheat, considering the damage done by the grasshoppers; who, in their depredations, seem to have been not altogether impartial—some fields have been entirely stripped, while others, immediately adjoining, have not been touched.

In Utah county, especially at Provo and vicinity, we understand that through an abundance of water for irrigation, and the blessing of the Lord, the crops generally will be heavy.

Corn looks well, and the prospects are good for a fair yield throughout the Territory, and in some sections it will be the principal grain. In many fields in the neighborhood of this city, we have noticed indications of serious injury to the crops from a destructive worm, and it will be well for farmers to examine their corn, and if possible, prevent further loss, for assuredly we shall need all that can be raised.

Potatoes are doing finely, and with plenty of corn and potatoes there will be no danger of starvation.

Oats from all we can learn, will not be an average yield. Many fields were cut for fodder while yet green, to save to the grasshoppers the task of devouring them.

Of the late re-sowing, that which has been well irrigated looks promising; but where water is not in abundance, which is the case in various portions of this county, the yield will be small; but in most instances good fodder will be raised, which is, the present season, no small item.

Melons are plenty in market, though very late, on account of the early and repeated failures, and subsequent re-sowings at a late period. While the weather continues warm we may enjoy them; but late melons, in cold weather, by those who have regard for health, should not be eaten.

ARRIVAL OF THE SURVEYOR-GENERAL.

The Surveyor-general for Utah, David H. Burr, arrived in Salt Lake on the 27th July. He left Fort Leavenworth on the 2d of June, and camped with Capts. Haight's and Miller's companies on the Blue, 45 miles beyond Fort Kearney, all well. Mr. Burr reports having seen but few Indians on the route, and had no trouble with them.

HEALTH OF SALT LAKE.

The health of the city is generally good, though among children there is considerable sickness and some mortality. Inflammation in the eyes has been, and still continues to be, quite prevalent.

THE DESERET ALPHABET.

Punches, matrices, and moulds are being prepared by Br. Sabins, for casting type of the new alphabet, and we are in hopes of seeing, ere long, a font of handsome letter cast, and primary books in the new style, printed for the use of our schools.

SALT.

Large quantities of this article are now being deposited in the tithing storehouse. This salt is obtained from large lakes, which during high water form a part of Great Salt Lake, but the waters having receded, the salt remains upon the surface of the ground to the depth of from three to six inches, in inexhaustible quantities, and this at the distance of two or three miles from the Lake. It is very clean and white, but somewhat coarse.

FIRES IN THE MOUNTAINS.

The fires in the mountains still continue, notwithstanding the rain, and in consequence our view is much diminished in extent by the masses of smoke which cover the mountains, and sometimes fill the valley.

THE TEMPLE.

The massive foundation of this building was finished July 23, and the workmen are progressing rapidly with the stone wall of the basement story.

The plastering and finishing of the Temple Block wall is progressing finely—the north line being completed, and nearly one half of the eastern.

A perspective drawing of this splendid structure may be seen in a frame at the Governor's Office. The work of cutting the stone for the walls is going forward vigorously.

SHADE TREES.

Shade Trees, we are glad to notice, are becoming very numerous throughout our city, and flourish exceedingly. The fall, which is at hand, is a good time to set out trees of all descriptions, and let not the shade trees on our sidewalks be forgotten.

NEW SCHOOL.

Professor Orson Pratt, sen., has generously proffered his services gratuitously to the citizens of this city and vicinity, to instruct a school in the higher branches of science, namely, Philosophy, Astronomy, Chemistry, Electricity, Algebra, Surveying, Geometry, Trigonometry, Mechanics, Differential and Integral calculus, together with the use of various instruments—the students to furnish room, books, &c.

ASTRONOMICAL DISCOVERY OF THE LAW OF PLANETARY MOTION.

Prof. Orson Pratt, by whom the *Law of Planetary Rotation* was discovered on the eleventh day of November, 1854, will lecture before the "Universal Scientific Society," at the Social Hall on Saturday evening, the 4th of August, at eight o'clock.

Subject—*Law of Planetary Rotation.* Admission free.

SUDDEN DEATH.

Br. Thomas Tanner, foreman in the Public Works blacksmith shop, accidently fell over an obstruction on the side walk, Wednesday evening July 31st, by which he was seriously injured internally. He lingered in much pain, and died on Friday morning the 2nd inst. Br. Tanner was full of integrity to the cause and to his brethren, and has simply left his body to rest awaiting a resurrection with the Saints.

ARRIVED.

Elder P. P. Pratt arrived in this city, by the northern route, on Saturday, 18th inst., after an absence of fifteen months; he has preached and published the fullness of the Gospel throughout California with considerable success.

He was accompanied by Elder James Hawkins, who has been absent from this city, on a mission to the Sandwich Islands, about 6 years. Elders Thomas Morris, R. Mowery, and Joseph Peck, who returned from his mission to the Islands on account of ill health, and others.

The party met Col. Steptoe's command on the western slope of the Sierra Nevada. Judge Hyde was examining the country to ascertain its facilities preparatory to the location of the shire town of Carson County. The Indians on the road were friendly. Feed and water plentiful, with the exception of the forty-five miles drive.

They learned that Dr. Garland Hurt, U. S. Indian Agent, was having a general council with the Mary's river Indians at Haw's Ranch.

Our readers may expect letters to appear in the columns of our paper from Elders Pratt, Hawkins, and others of the returned missionaries.

Elder P. P. Pratt addressed the saints in the Tabernacle on the 19th inst.

PROVO CITY.

Tuesday, 24, at daybreak, the citizens of Provo were awakened by the firing of cannon, which continued till sunrise, at which time the gun (a six pounder brought from Nauvoo) burst, killing William Nixon, who applied the match—throwing pieces of the gun 25 rods, tearing the gun carriage to pieces, and breaking the tire, throwing one piece of it 30 rods.

This circumstance threw a deep gloom over the whole city, carrying mourning not only into the house of his father, Stephen Nixon, but into Mr. Collins' military school, of which he was a student; the 24 young men of whom he was to form one during the procession of the day; but throughout the entire community, a deep pang of grief was visible upon every countenance. He was one of the most exemplary young men in Provo.

NEW KIND OF SUGAR.

The following is a letter from Elder L. N. Scovil to Br. Joseph Cain:

"PROVO CITY, July 31, 1855.

"Last week a sweet substance was discovered on the leaves of the trees. A few began to gather it by stripping off the leaves and soaking them in water; in this way Br. A. Daniels made 11 lbs of sugar in one day; it looks and tastes like maple sugar. Many scores of men, women, and children are now engaged in gathering it.

"Br. Aaron Daniels has just brought in three specimens which he sends to your care, and which you will please to deliver as follows, viz: one cake to Prest. B. Young, one to Br. Geo. A. Smith, and the other to Br. A. Carrington. Br. Daniels says he made 20 lbs yesterday, and he thinks it is getting better every day.

"When it was first discovered some said that it was honey dew, others said it proceeded from the Cotton wood leaves, but it is found on all kinds of leaves and on the rocks. My children have gathered and brought in a quantity of it, which they had taken from the leaf, as it is deposited, many of the leaves have scales of this sweet substance as thick as window glass, and some a great deal thicker.

"Br. Daniels tells me that his process is to cut the twigs from the trees and after soaking in water strain and boil, similar to making maple sugar. I have tasted some excellent metheglin made from the same substance."

The cakes of sugar above mentioned came safe to hand, the grain and color very closely resembling maple sugar when it is run into cups or moulds. The color and slightly bitter taste were doubtless due to the leaves, and probably arose from their being soaked rather too long.

NOTICE.

The following named Elders, elected to go on Missions, are requested to report themselves to Elder Orson Pratt at the stand in the Bowery, in Great Salt Lake City, by half past 9 o'clock, A. M., on Sunday, the 12th of August. Those who cannot then report themselves will do so as soon thereafter as they can consistently. GEO. A. SMITH, *Church Recorder.*

NAMES OF ELDERS SELECTED.

ASA CALKINS,
JAMES LAVENDER,
JOSEPH S. SCOFIELD,
HOMER DUNCAN,
CHRISTIAN CHRISTIANSEN,
JACOB HOFHINES,
JOHN F. SNEDAKER,
MORRIS J. SNEDAKER,
JOHN OSTLER,
WILLIAM ALLEN, of Provo,
ALEXANDER OTT, of Payson,
THURSTON SIMPSON,
ANDREW CUNNINGHAM,
ANDREW BIGLER,
MARK BIGLER.

ELECTION RETURNS.

Delegate to Congress, John M. Bernhisel.

GREAT SALT LAKE COUNTY.

Councilors, H. C. Kimball, D. H. Wells, Albert Carrington, Orson Pratt, Wilford Woodruff. Representatives, J. M. Grant, W. W. Phelps, A. P. Rockwood, S. W. Richards, J. C. Little, Hosea Stout, E. D. Woolley, J. W. Cummings, P. H. Young, Wm. Snow, C. V. Spencer. Select Man, Samuel Moore.

TOOELE COUNTY.

Representative, Ezra T. Benson. Select Man, Thomas H. Clark. Sheriff, Richard Wasburton. Treasurer, William C. Gollaher. Recorder, Peter Maughan. Magistrate, Eli B. Kelsey.

Tooele City Precinct.—Constables, Albert W. Nobles, George Marshall. Pound Keeper, Albert W. Nobles. Fence Viewers, Francis Lee, Peter Gillaspie.

Willow Creek Precinct.—Fence Viewers, Daniel M. Burbanks, John Thirkele.

Mill Precinct.—Constable, James Gollaher. Pound Keeper, Thomas Moss. Fence Viewers, Wm. Jenkins, Zadock Parker.

WEBER COUNTY.

Councilors, Lorenzo Snow, Loren Farr, Thomas Dunn, —— Mahoney. Representatives, Jonathan C. Wright, James Brown, Sen.

UTAH COUNTY.

Legislative Council, Benjamin F. Johnson, L. E. Harrington. Representatives, James C. Snow, Aaron Johnson, Lorenzo H. Hatch. Select Man, Dominicus Carter.

Provo Precinct.—Justice of the Peace, Andrew H. Scott.

Springville Precinct.—Fence Viewer, William Mendinhall. Supervisor, William Robinson.

Alpine Precinct.—Justice of the Peace, Davis McOlney. Pound Keeper, John Langston.

Palmyra Precinct.—Justice of the Peace, Dennis Dority.

Payson Precinct.—No returns.

GREEN RIVER COUNTY.

Representative, Wm. A. Hickman. Sheriff, Jas. Brown, 3d. Select Man, Elijah B. Ward. Justice of the Peace, John Pulsipher. Constable, George W. Boyd.

SAN PETE COUNTY.

Councilor, Isaac Morley. Representative, Geo. Peacock.

MILLARD COUNTY.

Councilor, John A. Ray. Representative, John Eldredge. Select Man, Thomas W. Smith.

Battle with the Sioux.

Details of the Action—Number of Killed and Wounded—Establishment of a New Post—Memoranda of the Troops Engaged.

CAMP OF THE BLUE WATER, Sept. 5, 1855.

To the Editor of the Missouri Democrat:

AGREEABLY to my promise to keep you advised of whatever may be worthy of special note, in the progress of the Sioux expedition, I have now to inform you that Gen. Harney's command, which left Fort Leavenworth about a month since, arrived at Ash Hollow on the evening of the 2d inst., at which point the General ascertained that a band of forty or fifty Brule lodges were encamped on Blue Water Creek (a fine tributary of the North Platte,) about six miles from Ash Hollow.

The General at once determined to attack the camp early on the morning of the 3d, and in order to be more sure of his game, he dispatched the portion of his mounted force at 3 o'clock A. M. to gain a position in the rear of the Indians—a movement which had to be made in the dark, of course, and over an exceedingly rugged country. It was, however, eminently successful, being effected without rousing the suspicions even of the Brules.

General Harney left his camp between four and five o'clock A. M., with the infantry portion of his command, merely leaving a sufficient force to guard the train, which remained at Ash Hollow, during the operations. He moved directly upon the first Indian village, (for it afterwards turned out that there were two,) but before he could reach it the lodges were all struck, and their occupants in rapid retreat up the valley of the Blue Water. This, however, was just what was expected and desired, for if the cavalry gained the position assigned it, the Indians would be brought to a stand, and be compelled to fight. They finally halted and took up a position on the bluffs, which skirted the bank of the stream, within a few hundred yards of our cavalry, which had concealed themselves so adroitly, that the General himself very much doubted whether they had succeeded in gaining the place assigned them. It was for this reason that in a parley which here ensued between General Harney and the Brule Chief, "Little Thunder," the General's principal object was to amuse the Indian until he became satisfied of the presence of the cavalry. At last it became pretty obvious from the commotion among the Indians that something had been observed by them that made them uneasy, so the General at once cut short the parley and opened the ball to the music of the Minnie rifle; from the skirmishers of the 6th infantry. The bluffs were scaled by these in an incredible short time, and cleared off the Indians, who had scarcely left their strong hold, before they found themselves intercepted by the cavalry, and placed between two fires.

The affair had by this time become exceedingly lively. The Indians plunged down the bluffs with their light, sure-footed ponies, and darted off through the only avenue not closed against them, being pursued in most gallant style by the mounted troops, who followed four or five miles, sabering and shooting a large number of them on the way.

It is quite impossible owing to the extent and nature of the country covered by the two parties, to ascertain precisely the loss of the Indians, in killed and wounded; but from observations subsequently made on the ground of principal combat, the number killed cannot fall short of sixty or seventy. About fifty women and children were captured, and some sixty ponies and mules taken. As for lodges, buffalo meat, robes and camp furniture of various descriptions, the end has not been seen yet, although a number of wagons have been employed in bringing this booty into camp.

I have purposely avoided anticipating the official reports, by mentioning any names but that of the commander of the expedition. The troops engaged were companies "E" and "K" 2d Dragoons, Light company "E" 10th infantry. These were all mounted, and served as cavalry. Companies "A" "C" "H" "I" and "K" 6th infantry, composed the infantry portion of the attacking force. The entire loss sustained by the command, was four men killed, three dangerously wounded, one slightly, and one missing, (supposed to have been killed or captured.)

It is probable that a temporary post will be established by the General at Ash Hollow, after which he will advance into the Sioux country. Yours in haste. SPECTATOR.

The following is a list of the killed, wounded, and missing, in the action of the Bluewater, on the 3d of September, 1855:

KILLED.

Alex. Lyall, private, comp. K. 2d dragoons.
Chas. McDonald, do., do., do.
Rob't Fitzpatrick, do. comp. G, 4th Artillery.
Thos. Carroll, do., do., do.

WOUNDED.

Thos. Heally, sergeant, comp. E. 2d dragoons—in several places.
Geo. Fink, corporal, comp. K, 2d dragoons—severely.
Wm. Walsh, private, do., do.—severely.
C. E. Rutherford, do., do., do.—severely.
Theopholite Moriff, do., do., do.—slightly.
Francis Larken, do., do., do.—slightly.
James Kennedy, do., do., do.—slightly.

MISSING.

Marshall Ryder, private, comp. K 2d dragoons—without doubt killed.

RECENT English journals mention that a young preacher of the Methodist church is creating as much excitement as Irving and Whitfield did in their day. His name is Spurgen, and he can scarcely have reached his 22d or 23d year, I should think. His eloquence is extraordinary; it overwhelms you with its force and brilliancy; and his voice has the characteristics which Whitfield's is said to have possessed—a ringing tone, and capable of being heard by an assemblage of ten thousand persons.

One Week Later from Europe.

HALIFAX, Oct. 9, 1855.

THE royal mail steamship Canada, Capt. Stone, from Liverpool on the 29th ult., arrived here at 7:20 this evening. The C. sailed at 9 o'clock P. M. for Boston, where she will be due at about 8 o'clock on Thursday morning.

The Canada reports, Oct. 3, lat. 50, 38, N. long. 26, 53 W. passed steamship Africa bound East. Sept. 29, off Point Lynas, passed ships Lucy Thompson and Columbia, bound into Liverpool.

The steamship Hermann arrived out at Southampton on the 24th September.

Active operations have been resumed in the Crimea.

The Grand Duke Constantine arrived at Nicolaeff on the 20th, and it was said the Czar himself would shortly visit that place to superintend the winter Crimean campaign.

The Russian treasury has received large sums of money through Berlin.

A fearful tempest had occurred at Sebastopol, with very heavy rains.

On the 17th of September, the Turkish troops at Constantinople, intended for Asia, were sent to Eupatoria.

THE WAR.

Prince Gortschakoff telegraphs, under date the 23d, September, that the Allies had landed 20,000 men at Eupatoria, and had 30,000 on the Russian flank.

On the 22d, the Allies attacked the Russian infantry, and the latter retreated to the heights over Rusta.

Another despatch from Gortschakoff, dated the 26th, states that on the previous day 33,000 of the Allies had debouched from Eupatoria, and occupied the neighboring villages on the left flank.

Gortschakoff reported on the 17th that the Allies had attempted nothing up to that date on the north side, but were concentrating their forces between Balaklava and the Tchernays, and constantly reconnoitering the left wing of the Russians from the Baidir valley.

The loss of the Russians is estimated at eighteen thousand men.

Dispatches from Sebastopol, of the 16th, announce that the Russians were fortifying themselves in the north part, and were constructing new batteries; and that the French were advancing cavalry and a column of infantry towards Backshi-serai by the Baidir road. Sebastopol is to be razed and the basins filled up.

Letters from the camp mention that the allies were actively preparing for a campaign.

The correspondent of the Paris Patrie, under date of Sept. 26, says:

Ever since their retreat the Russians have continued to fire shells at us, and it would be a mistake to suppose that our armies in Sebastopol are beyond the range of the enemy's batteries on the northern shore and on the plateau. The balls from Fort Constantine reach beyond Strelitzka Bay, and they can very easily throw their projectiles into the town. As to the batteries of the other forts, some of the guns in them are so powerful that they can carry shot right over the town and do execution in the advanced siege works; but although the Russian fire does not cease, it is not very active. The artillery and engineers in Sebastopol are everywhere at work. Fort St Nicholas, which was left almost intact, has been fortified, and its cannon already replies to the enemy. Any attempt of the Russians to return to the place is wholly out of the question.

A letter from Berlin, dated the 23d, says:

Various circumstances at St. Petersburg seem to indicate that Prince Gortschakoff will soon evacuate the forts to the north of Sebastopol, those forts being only strategic points; but great preparations are making by the Russians for a winter campaign.

From three to four hundred deserters, most of them Poles, had arrived at the allied camp. They stated that the demoralization of the Russian army was most complete, and that such was the confusion, from the first moment of the attack, that the soldiers, exhausted with fatigue, remained for twenty-four hours without provisions.

The Anglo-Turkish contingent would go to Trebizond, and be placed under Omer Pasha. It was also announced that considerable bodies of French troops had been sent to Eupatoria.

English war material is constantly passing through Prussia for the army.

The Cossacks had taken twenty-five prisoners while foraging at Kertsch.

THE WAR IN ASIA.—Vienna despatches say that Kars was greatly straitened for provisions, and that the garrison was eating horse flesh.

Advices from Trebizood, dated 6th Sept., announce that the Russians had abandoned Erzeroum and were at Malagulemia.

THE BALTIC.—Dantzic, Friday Sept. 28, 1855. The steamer Bull Dog has arrived here with mails from the fleet. All the high pressure block ships had left for England. The weather here continues unsettled.

The Times Paris correspondent writes on the 27th, that the Baltic fleet will winter at Kiel.

GREECE.—The effect of the fall of Sebastopol. Letters from Athens state that the news of the fall of Sebastopol had produced the greatest consternation among the partisans of Russia, who were always boasting of the impossibility of the allies succeeding. The ministers waited on the French and English ambassadors to offer their warmest congratulations.

NAPLES.—A circular had been given to the police authorities throughout the kingdom of Naples, saying that although Mazza has retired from office, the policy of the government will be the same, and no change is to take place in the conduct of the police towards politically suspected persons. The Minister of War, Prince Ischetelle, who opposed the arbitrary proceedings of Mazza, had also been dismissed.

AUSTRIA.—The Austrian government has caused the publication of the following announcement in its acknowledged official organ, the Austrian Correspondence:

The new state of things may give occasion to a diplomatic contest or a sanguinary strife between Russia and the Western Powers, but it will in no way affect the mediatory attitude of Austria.

DENMARK.—The Folkshing, now in session at Copenhagen, has definitely approved, by a vote of 64 to 44, of all the proposed constitutional changes.

Later from Buenos Ayres—Port-au-Prince.

By the arrival of the barque Clara Windsor, Capt. Button, from Port-au-Prince we have received advices to September 14.

Provisions are in abundance and dull. Coffee and logwood very scarce and high.

The fever prevailed to an alarming extent, and all vessels that had remained in port any length of time lost from two to six men each. The brig Gen. Taylor lost all hands, except one boy.

After the captain died, the first mate took command, and he subsequently died, and when the C. W. left, the mate of the Spitfire had taken command of her, and was waiting for men.

The captain of brig Julia E. Arey, of Bangor, died, and the first officer had taken command.

The captain of the British barque Banner, of Bristol, his mate and four men died. The mate of the C. W. took charge of her to navigate her home.

A French bark lost two entire crews and two captains, and has sailed in charge of a third captain, and all the foreign vessels lost most all of their crews.

The C. W. lost Mary Brown, stewardess, of Glasgow (aged 18 years); John Brown, seaman, of Rotterdam; John Jackson, seaman, of Norway. Stopped at Inagua and Gonaives to procure men.

Progress of the Yellow Fever.

BALTIMORE, Oct. 4.—At Norfolk, on Monday, there were eleven, and on Tuesday seven deaths. On Wednesday only one was reported.

At Portsmouth on Monday there were nine deaths, and on Tuesday three. Wednesday none were reported.

Most of the deaths were among the inmates of the Almshouse and negroes.

A few absentees had returned, and were down with the fever.

Dr. Henry Seldon and R. Dalrymple are amongst the dead.

BALTIMORE, Oct. 6.—At Norfolk, on Thursday, there were five deaths and eight new cases of yellow fever, and on Friday one death and three new cases.

At Portsmouth, on Thursday, the number of deaths was eight, and the number of new cases five. On Friday there was but one death.

Nearly all the new cases and deaths are those of returned citizens.

The Rev. Mr. Jackson died on Thursday. Dr. Hungerford, of Baltimore, is very ill.

JACKSON, Miss., Oct. 3.—The yellow fever is raging here with great violence, and nearly all the inhabitants remaining in the place were ill.

NEW ORLEANS, Oct. 3.—The deaths from yellow fever at Vicksburg, Miss., were 36.

MEMPHIS, Tenn., Oct. 3.—The yellow fever is on the increase in this city. The number of interments during Sunday and Monday amounted to 13.

Yellow fever continues to prevail in many of the interior towns of Louisiana and Mississippi.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES	
Sugar, crushed, per lb.	$0 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	25
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb	50
Figs, per lb	60
Cloves, per oz.	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18¾
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom Salts "	30
Beeswax "	75
Indigo, $3 pr lb. or pr oz	15
Gum Camphor, per oz.	15
Gum Arabic "	15
Cream Tartar "	15
C Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb.	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGaffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$2 25
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 00
do steel plated	2 00
Grain Scythes	2 50
Grass do	2 00
Snaths	3 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 00
Hoes	2 25
Concave Augers, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	25

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	50
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 3 sheets	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS. Size.	Gross
¼ inch	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	15
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Dst, 250	1 00
Powder per lb	75
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 00
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 25
Kacks	40
Sole Leather, per lb	50
Calf, per skin, from $5 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	1 75
do and Bowl	5 00
Oil Bergamot, per oz.	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16¾ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	20
Denims	25
Cotton Batten, per roll	20
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	25
Eggs, per doz	25
Cheese, per lb	25
Bacon, smoked, per lb	25
Shoulder "	20
Ham "	25
Middle "	40
Wheat, per bushel	2 00
Corn "	2 00
Oats "	1 75
Barley "	2 00
Onions "	2 00
Sugar cured Beef, pr lb	30
Beef, fresh, per lb	8
Mutton "	10
Tongues, each	60
Tallow, per lb	20
Lard "	25
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $4 to	5 00
Adobies, per 100	35
Stone, per cord	12 00
Cows, ea., from $20 to	55 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 50
Wood, per cord, $10 to	12 00

THE Memphis *News* learns by a private note from the Postmaster at Helena, Ark., that a rencontre occurred in that place on Saturday week between Mr. K Underwood, editor of the *Shield*, and Mr. J. M. Cleveland, editor of the *Star*, in which the former was mortally and the latter dangerously wounded. The difficulty grew out of a newspaper controversy. The combatants used pistols and knives.

THE Indiana Presbytery of the Cumberland Presbyterian church has suspended from the ministry one of its clergymen for "unchristian conduct," for assisting slaves to escape to free territory by the underground railroad. The minister had boasted of the number of slaves he had aided to escape in this way.

Stars.

WE have on hand a number of the present volume of the MILLENIAL STARS, from the 1st to the 28th No.

Price for the year	$2 25
" " half year	1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

Wholesale Price Current.

NEW YORK, Oct. 12, 1855.

Article	Unit	Price
ASHES—Pot	per 100 lb.	— — a 6 37½
Pearl		6 62½ a — —
CANDIES—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
CANDLES—Sperm	per lb.	— a 35
Adamantine		25 a 30
Mould, yellow		16 a 16½
COFFEE—Java, white		14 a 14
Mocha		— a —
Laguayra		10½ a 12
Maracaibo		10½ a 12½
St. Domingo (cash)		9½ a 10
DRUGS AND DYES—Alcohol	pr. gal.	— 82 a — 88
Alum	per lb.	— 2½ a — 2½
Arrowroot		— 35 a — 37½
Arsenic, powdered		— 2½ a — 2½
Asafoetida		— 5 a — 25
Borax, refined		— 28 a — 29
Brimstone, American, roll		— 2½ a — —
do crude	per ton.	34 — a 35 —
Camphor, crude	per lb.	— — a — —
do refined		— 38 a — —
Castor Oil, No. 1		1 25 a 1 30
Chlorate Potash		— 40 a — 42
Cochineal		— 75 a 1 15
Copperas	per 100 lb.	1 25 a — —
Cream Tartar	per lb.	— 80 a — 30
Gum Arabic, picked		— 25 a — 35
Gum Copal		— 30 a — 50
Gum Myrrh, Turkey		— 25 a — 30
Iodine, resublimized		5 75 a 6 —
Ipecacuanha		2 12½ a 2 25
Madder		— 10½ a — 11
Magnesia		— 15 a — 17½
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 18 a — 20
Oil Anis		— — a 5 50
Oil Bergamot		1 90 a 2 20
Oil Cassia		3 50 a 3 75
Oil Lemon		1 90 a 2 20
Oil Peppermint		3 75 a 4 50
Opium, Turkey		4 12½ a — —
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 35 a — —
Phosphorus		1 05 a — —
Quicksilver		— 45 a — 48
Rhubarb, China		— — a 2 75
Saleratus		— — a — 6
Sal Ammoniac, refined		— 12 a — —
Senna		— 9½ a — 12
Shellac		— 10 a — 12½
Sugar Lead, white		— 20 a — —
do brown		— 9½ a — 10½
Sulphate Quinine		2 70 a 2 75
Tartaric Acid		— 44 a — 47
Verdigris		— 34 a — 38
Vitriol, blue		— 9½ a — 10½
DYE WOODS—Camwood	per ton.	70 — a 80 —
Fustic		20 — a 28 —
Logwood		17 50 a 27 —
FLOUR—State, common	per bbl.	8 50 a — —
Michigan and Indiana		8 50 a — —
Genesee, extra		9 — a 10 50
Rye Flour		5 50 a 6 75
Corn Meal		4 62½ a 5 —
FRUIT—Raisins	per box.	2 75 a 2 85
Raisins, layers		3 50 a — —
Currants	per lb.	— 16 a — 22
GLASS (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
GRAIN—Wheat	per bush.	1 80 a 2 —
Corn, round yellow		— 92 a — 94
Barley		1 30 a 1 35
Oats, Western		— 45 a — 47
Beans		1 75 a — —
GUNPOWDER	per 25 lbs.	4 25 a 4 50
INDIGO	per lb.	— 17½ a 1 40
IRON—Pig, Eng., Scot	per ton.	37 — a 37 50
Bar, Eng. refined		67 50 a 75 —
Sheet, Russia, 1st quality	per lb.	— 15 a — 22
Sheet, Eng		— 3½ a — 4½
LEAD—Galena	per 100 lbs.	6 50 a 6 75
Sheet and Pipe		8 50 a — —
LEATHER	per lb.	23 a 30
MOLASSES	per gal.	33 a 39
NAILS—Cut, 4d and 6d	per lb.	4½ a —
Wrought, 6d and 20d		8 a 11
OILS—Olive	per bskt., 12 bottles	3 50 a 3 75
Olive, in casks	per gallon.	1 20 a 1 25
Linseed		— 92 a — 93
Whale		— 88 a — 90
Lard, winter		— 90 a — 95
PAINTS—Lead, red, Am.	per lb.	— 7½ a — 8
Lead, white, Am., in oil		— 8 a — 9
Lead do do dry		— 8½ a — —
Ochre, yellow, French, dry		1 50 a 1 75
Ochre, in oil		— 4 a — 6
Spanish Brown, dry	per cwt.	— 60 a — 75
Litharge	per lb.	— 7½ a — 8
Vermilion, Chinese		— 90 a 1 —
Venetian Red	per cwt.	2 — a 2 37½
RICE	per 100 lbs.	4 50 a 5 75
SALTPETRE	per lb.	8 a 20
SEEDS—Clover	per lb.	— 10½ a — 11
Flax, American, rough	per bush.	2 — a 2 10
Linseed, Calcutta		2 35 a 2 40
SOAP—New York	per lb.	4 a 7
Castile		11 a 11½
SPICES—Ginger, Race	per lb.	4½ a 5
Mace		85 a 90
Nutmegs		90 a 96
Pepper		10½ a 11
Pimento		12½ a 13
Cloves (cash)		13½ a 14
SUGAR—New Orleans	per lb.	7¼ a 8¼
Havana, white		8¼ a 9
do brown		7 a 8½
Stuart's crushed		9½ a —
SUMAC, Sicily	per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial	per lb.	20 a 65
Hyson		22 a 60
Young Hyson		18 a 55
Hyson Skin		5 a 32
Black		17 a 56
TIN	per lb.	29 a 31
TOBACCO		7 a 43
TURPENTINE	per 280 lbs.	3 37½ a — —
TAR	per bbl.	2 50 a 3 —
SPIRITS TURPENTINE	per gallon.	— 47 a — 48

Corrected to Oct. 12.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations, n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 a. m. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL, Postmaster General.
fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS, Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHN Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 27 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 100 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY.
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Bazby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. je30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-t

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

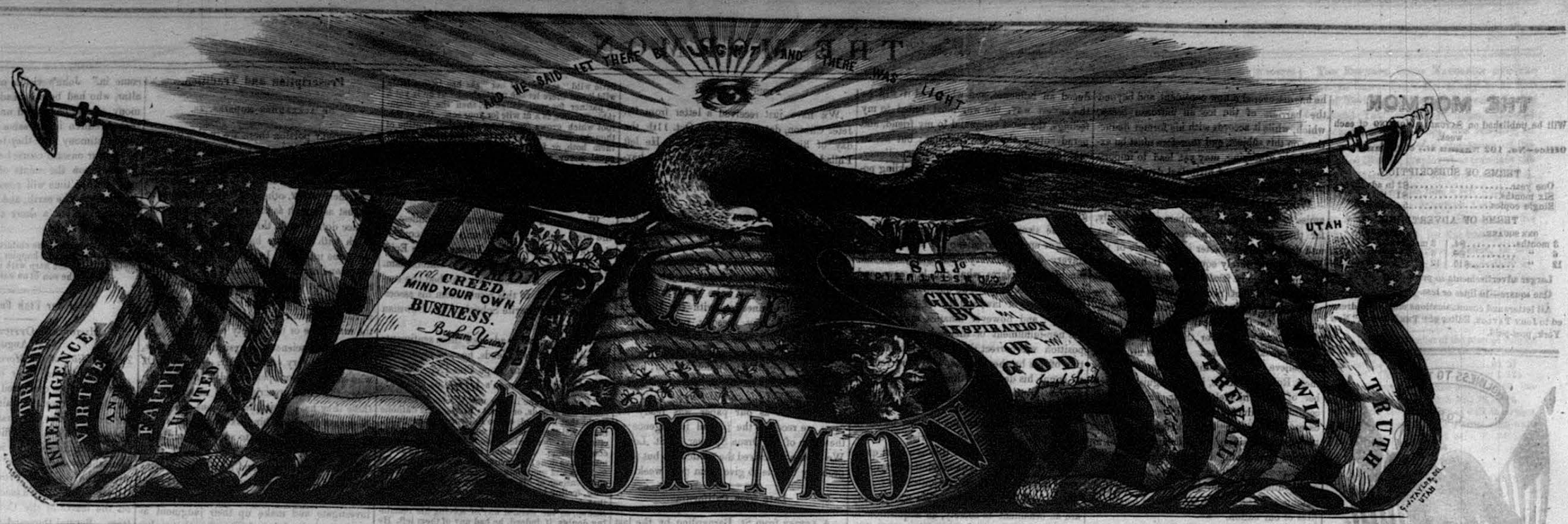
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., David Smith, } Sons of the Prophet;
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 35. NEW-YORK, SATURDAY, OCTOBER 20, 1855. PRICE FIVE CENTS

Poetry.

"Make us Gods to go before Us."

BY HENRY, KEMPTVILLE.

"Now make us gods to go before us,"
Cried Israel's discontented host,
"For this Moses, who ruled o'er us,
Much we fear that he is lost!"
Then Aaron said, "go fetch your rings,
Your golden bracelets bright and fair;
Those gaudy and pride-provoking things
You Israelitish women wear."

And lo! the glittering mass, when brought,
Was in a fiery furnance cast;
From whence by priestly cunning wrought,
A molton calf came forth at last!
While Israel bowed the lowly knee,
And lifted loud the voice of prayer,
With shouts implored their deity
To guide them with his guardian care!

Still, to this day, that folly seems,
Transcendant in our Christian clime!
Men worship, even in their dreams,
A golden calf, nor think it crime!
The prebend, priest, and prophet, all
The high and low of each degree:
Bound 'neath the trembling tempter's thrall,
Adore a golden deity!

[Waverly Magazine.

The Arctic Expedition.

The Arrival of the Release and Arctic, and Safe Return of Dr. Kane.

The Hartstein Expediton, consisting of the screw steamer Arctic and sailing vessel Release, wich left this port four months ago in search of Dr. Kane and his party, returned to New York yesterday afternoon, Oct. 11th, and anchored off the Battery. It is gratifying to add that the expedition was successful in its mission: Dr. Kane and his surviving companions were brought safely home by Capt. Hartstein.

The Kane Expedition left New York, in the brig Advance, on the 31st of May, 1853, under the command of Dr. Kane, U. S. N., in search of Sir John Franklin. The names of the gallant officers and crew of the Advance were as follows:

Dr. Elisha K. Kane, Passed Assistant Surgeon of the United States Navy, in command, having been detailed by the Department for this special service.
J. Wall Wilson, sailing master, U. S. Navy.
Henry Brooks, first officer, do.
James McGarry, second officer, do.
Amos Bonsall, third officer, do.
Dr. J. J. Hayes, surgeon, do.
Christian Ohlsen, carpenter.
August Sontag, astronomer.
Henry Goodfellow, assistant astronomer.
Wm. Morton, steward.
Peter Shepard, cook.
George Stephenson, seaman.
Jefferson T. Parker, do.
George J. Whittel, do.
William E. Godfrey, do.
George Riley, do.
C. Blake, do.

The only public letter received from the expedition during its absence came to the office of the New York Herald, and was dated in July of 1853.

The Hartstein Expedition, in search of Dr. Kane, left New York on the 4th of June, 1855, under the command of Lieut. H. J. Hartstein, U. S. N. This expedition consisted of the propeller Arctic and bark Release. The names of the officers and crew who so nobly volunteered their services on board these vessels, were as follows:

ON THE RELEASE.

MONDAY, June 4, 1855.

Commander of the Expedition—Lieut. H. J. Hartstein, of South Carolina.
First Lieut. and Acting Master—Wm. S. Lovill, District of Columbia.
Second Lieut.—Joseph B. Fyffe, Ohio.
Boatswain—V. R. Hall, New York.
Captain's Clerk—Charles Lever, New York.
And thirteen seamen.

ON THE ARCTIC.

Lieut. Commanding—C. C. Simons, of Virginia.
First Lieut. and Acting Master—Watson Smith, New Jersey.
Chief Engineer—Harmon Newell, Pensylvannia.
Assistant Engineer—Wm. Johnston, New York.
Boatswain—Samuel Whiting, Michigan.
Carpenter—Wm. Richardson.
Purser's Steward—John Vandyke.
And sixteen seamen.

New York was thrown into a state of considerable excitement in the afternoon, by the safe return of Captain Hartstein, Dr. Kane, and their gallant comrades. The whole town, indeed, were delighted.

The Kane Expedition.

Highly Interesting Account of the Expedition, as Related by Dr. Kane to Mr. Henry Grinnell.

As soon as the vessels came to anchor off the Battery, Dr. Kane hurried ashore, and proceeded at once to the Astor House, where he was warmly welcomed by a host of friends and aquaintances. Every one crowded to see him, and for a few minutes he was so completely surrounded and beset by eager inquirers that it was with the greatest difficulty he could make his escape. When he at last succeeded in gaining the street, he, in company with a friend, got into a carriage and drove up to the residence of Mr. Henry Grinnell, in Bond street. His arrival had been expected by Mr. Grinnell, who received him with such a welcome as only comes from the very depths of the heart.

"I have no Advance with me," said Dr. Kane, alluding to the loss of his vessel, which he was obliged to abandon in the ice.

"Never mind that," replied Mr. Grinnell; "so long as you are safe, that is all we care about. Come into the parlor," he added, "and let us hear the whole story."

And Dr. Kane proceeded at once to relate the story of his second voyage to the Arctic regions, the perils and dangers to which he was exposed, his wonderful adventures, and still more wonderful escape. We give it as nearly in his own words as possible, stating, however, at his request that his official account will be published, as early as practible, and that any errors or inaccuracies will be corrected in it. He was obliged, he said, to abandon the Advance in latitude 78.45, after having penetrated as far as 82.30, which was further than any other navigator had gone, with the exception of Captain Parry, who reached the latitude of 83.15. While here he saw the Polynya or open sea, stretching away off to the north farther than the eye could reach. This point he had reached after travelling eighty or ninety miles over the ice in sledges; but as an immense zone of it intervened between him and his vessel, it was impossible for him to prosecute his investigation farther northward. For two winters the Advance was completely hemmed in; and as it became evident to him, from the condition of his men, that they could not survive another winter, he determined to leave her and make the best of his way to the nearest settlement. He discovered about eighty new capes and twenty bays, and found land up so far as he was enabled to penetrate. The extreme northern boundary of this he named Grinnell's Land, in honor of Mr. Henry Grinnell. The hardships they endured were of a fearful character, and at one time six out of their party of nineteen were so low that it was thought they could not survive. Of these three died, and the rest were saved, after the most unremitting care and attention. One of these was Mr. Alston, the carpenter, who died, while crossing over the ice, of lockjaw, superinduced by the intense cold. The other two were frostbitten. The lockjaw, Dr. Kane said, was very prevalent.

The party, after making their way over thirteen hundred miles of ice, arrived at Leviely or Godhaven, and had taken passage in a Danish brig named the Maria, when the Release made her appearance. Their joy at meeting their countrymen here can better be imagined than described.

They lost no time, it is needless to state, in taking their departure, and after a favorable voyage arrived within sight of our shores, where they were hailed by the steamship Union about sixty miles east of Sandy Hook.

ADDITIONAL STATEMENT BY DR. KANE.

The expedition succeeded in crossing Melville Bay and reaching the headlands of Smith Sound as early as the 6th of August, 1853. Finding the ice to the north completely impenetrable, they were forced to attempt a temporary passage along the coast, where the rapid tides—running at the rate of four knots an hour, with a rise and fall of sixteen feet—had worn a temporary opening. Previous to taking this step, which involved great responsibility, and which was, in fact, equivalent to sacrificing the vessel, a Francis metallic boat, with a canoe of provisions, was concealed as a means of retreat.

The penetration of the pack ice was attended by many obstacles. The vessel grounded with every tide, and but for her extreme strength would not have been able to sustain the shocks of the ice. She was twice on her beam ends, and once on fire from the upsetting of the stoves. Some idea of this navigation may be formed, from the fact of her losing her jibboom, best bower anchor and bulwarks, besides about 600 fathoms of warping line. They were cheered, however, by a small daily progress; and by the 10th of September, 1853, had succeeded in gaining the northern face of Greenland—at a point never reached before. Here the young ice froze around the vessel, and compelled them to seek a winter asylum.

The winter gave them a degree of cold much below any previous registration on record. Whiskey froze in November, and for four months in the year mercury was solid daily. The mean animal temperature was five degrees below zero, summer and winter included. This, without a doubt, was the greatest cold ever experienced by man, as the seat of their winter quarters was nearest the pole.

The scurvy was readily controlled, but the most novel feature of this winter was a tetanus, or lockjaw, which defied all treatment. It carried away fifty-seven of their best sledge dogs, and was altogether a frightful scourge.

The operations of search commenced as early as March. The first parties, under the personal charge of Dr. Kane, crossing the ice at temperatures of minus 57 below zero. The loss of their dogs obliged them, as an only alternative, to adopt this early travel. Many of the party were frost bitten and underwent amputation of the toes. It was by means of these efforts that the expedition succeeded in bringing back their important results. The parties were in the field as late as the 10th of July, only ceasing from labor when the winter darkness made it impossible to travel.

Greenland has been followed and surveyed by Dr. Kane towards the Atlantic, with a coast line fronting due North, until a stupendous glacier absolutely checked their progress. This mass of ice rose in a lofty precipice, 500 feet high, abutting into the sea. It undoubtedly is the only barrier between Greenland and the Atlantic—it is an effectual barrier to all future explorations.

This glacier, in spite of the difficulty of falling bergs, was followed out to sea by means of sledges, the party rafting themselves across open water spaces on masses of ice. In this way they succeeded in traveling eighty miles along its base, and traced it into a new Northern land. This glacier is, we believe, the largest ever discovered by any previous navigator.

2 This new land thus cemented to Greenland by protruding ice, was named "Washington." The large bay which intervenes between it and Greenland bears, we believe, the name of Mr. Peabody, of Baltimore, one of the projectors of the expedition. This icy connection of the old and new worlds seems to us a feature of peculiar interest.

3. The range of the sledge journeys may be understood from the fact that the entire circuit of Smith's Sound has been effected, and its shores completely charted.

4. But the real discovery of the expedition is the open Polar sea. The channel leading to these waters was entirely free from ice, and this mysterious feature was rendered more remarkable by the existence of a belt of solid ice extending one hundred and twenty-five miles to the southward. This sea verifies the views of Dr. Kane, as expressed to the Geographical Society, before his departure. The lashing of the surf against this frozen beach of ice was impressive beyond description. Several gentlemen with whom we have conversed, speak of this as one of the most remarkable sights which they observed during the expedition. An area of three thousand square miles has been seen entirely free from ice, and was named after the Hon. J. P. Kennedy, late Secretary of the Navy, under whose auspices the expedition was undertaken.

The land to the north and west of this channel has been charted as high as 82.30. This is the nearest land to the Pole yet known. It bears the name of Mr. Henry Grinnell, the founder of the enterprise.

THE WINTER OF 1854—55.

The extreme severity of the previous season made it evident that the brig could not be liberated before the winter set in. She was fast impounded in the centre of a large field of ice. The provisions, although abundant, were not calculated to resist scurvy, and the fuel, owing to the emergency of the previous winter, was deficient in quantity. Under these circumstances Dr. Kane, with a party of volunteers—on an attempt to reach the mouth of Lancaster Sound, in hopes of meeting the English expedition, and thus giving relief to his associates—passed in an open boat over the track of Baffin's travel, riding out a heavy gale. They found an uninterrupted barrier of ice, extending in one great horseshoe from Jones to Murchison's Sound, and were forced after various escapes to return to the brig.

During the winter which ensued they adopted the habits of the Esquimaux, living upon raw walrus meat and surrounding themselves by walls of moss. In spite of these precautions the scurvy advanced with steady progress, but by the aid of a single team of dogs Dr. Kane succeeded in effecting a communication with a settlement of Esquimaux seventy miles to the southward, and by organizing a hunt relieved the party. At one time every man of the expedition except Dr. Kane and Mr. Bonsel were confined to their bunks with scurvy; but by a providential interposition the party escaped without a death.

ESCAPE TO THE SOUTH.

The great belt of ice made it clear that no relief expeditions from the South could reach the party in time to prevent the imprisonment of a third winter, which, with their deficiencies of fuel, would have proved most disastrous, if not fatal. Under these circumstances, Dr. Kane wisely determined to abandon his brig, and attempt to escape to the South by a combination of boats and sledges. In accordance with this view they left the brig on the 17th May, the temperature at that time being five degrees below zero. They crossed a belt of ice eighty-one miles in diameter, dragging the boats behind them, and carrying four of their sick comrades by means of a dog sledge. After an actual travel of 361 miles, they reached Cape Alexander and embarked in open water. Their guns supplied them with animal food, no provisions being carried in the boat, excepting breadstuffs and tallow.

From Cape Alexander they travelled to the Southward, sometimes over ice, sometimes through water, shooting duck and seal and collecting enough eggs to keep the party in good condition. At Cape York they burned up their spare boats and sledges for fuel and left the coast, striking out into the open sea of Melville Bay, steering for the North Danish settlements of Greenland. Here they were providentially landed on the sixth of August, in vigorous health, after their travel of 1,300 miles and 81 days of constant exposure. From Upernivik, the largest of these settlements, they took passage in a Danish trading vessel for England.

By great good fortune they touched at Disco, where they were met by Captain Hartstein's expedition. This searching expedition having found the ice of Smith Sound still unbroken, but having communicated with the Esquimaux, had heard of the departure of Dr. Kane, and retraced their steps.

The expedition has to mourn the loss of three of its comrades, two of whom perished by lockjaw, and one from abscess following a frozen extremity. They may be said to have fallen in the direct discharge of their duty. Their names are acting carpenter Christian Ohlsen, Jefferson Baker and Peter Shubert, volunteers.

Additional Particulars by Dr. Hayes and Messrs. Bonsal and Sontag, of the Expedition under Dr. Kane.

After describing their visit to Greenland, their purchase of furs and Esquemaux dogs, their various explorations in search of Franklin, the mercury 40 deg. below zero, and the cold and darkness increasing still, "we lost the sun entirely in the middle of October."

In speaking of their return they state:

We were now certainly in a dreary situation. The sun we knew would not return till the 24th of February, till which time we had total darkness. We had coal fires all this time, and on board ship gained a comfortable temperature. Nothing of moment now occurred till March set in again, excepting all our dogs died but three or four, from a spasm peculiar to the climate. The loss of our dogs was severely felt, for upon these faithful animals we were to depend to draw our sledges. In March we again had twelve hours daylight, and in this month we started out another exploring party to the north, but from the heavy, rough ice, they were not able to proceed over forty miles from the vessel, when the party returned again to the vessel. This was March, 1854. On this expedition some of the party were frost bitten, and two so severely that they afterwards died. One was named Peter Shubert, the cook, and the other Baker. Two others of the party had their toes cut off. I was in this expedition, and when thirty miles from the vessel, myself and two others—the only ones of the party who could walk—returned on foot across the ice to the vessel to report the condition of the party to Dr. Kane. Dr. Kane, with a strong party, immediately set out for the relief of the sufferers, but did not succeed in giving succor till after the party had gone through suffering the most perilous and intense.

The next exploring party from the ship was in April, and headed by Dr. Kane in person. It consisted of two sledges—one drawn by dogs and the other by men. This party was out only eight days when Dr. Kane was taken ill with fever, and found it necessary to return to the vessel. In May another exploring party was formed under the command of Dr. Hayes, who succeeded in crossing to the westerly side of Smith Channel, a distance of eighty miles from the ship. This party suffered greatly from snow blindness. The party running short of provisions here was obliged to return to the ship, which they reached after an absence of twelve days, and having in this time travelled three hundred and fifty miles. With the dogs, the explorer can travel fifty miles a day. Dr. Hayes, on his return from this expedition, travelled at this speed, his dog team being fed on nothing more than an old boot for breakfast, and part of a pair of Esquimaux pants for dinner.

Directly after the return of Dr. Hayes, during the month of June, another exploring party was fitted out under command of Bonsel and McGeary. The object of all these parties was to ascertain some traces of Sir John Franklin if possible. This party took a northeastern direction to the western shore of Baffin's Bay. A branch party from this, accompanied by an Esquimaux driver, continued the search along the eastern coast, finding Smith Sound terminating in a large bay. At the bottom of this bay was the glazier of the shore already mentioned. From this point, a new channel was discovered, extending due north. The party travelled up this channel along the coast until they were brought up by open water. This open space was entirely free from ice, and abounding in animal life, such as fowl, fish, walrus and seal. A northerly gale lasting two days, brought no ice down, proving that a large open sea was beyond; but whether this was the great Polar Sea or not is questionable. It is the opinion of Dr. Kane that this was the open Polar Sea, that is never frozen over. This party made a chart of the coast as far north as latitude 82 30—the most northern point of land yet discovered. In July this party returned, and this closed the operations of the year 1854.

FROM THE PRIVATE JOURNAL OF AN OFFICER OF THE RELEASE.

From the 24th of June to the 4th of July, saw a great number of whales, also saw all kinds of Northern fowl; these Greenland ducks rise in clouds; two of the officers, on a gunning expedition of six hours, secured twelve hundred pounds, which was the amount brought on board, but only about one-third of the amount killed.

July 2.—This day the sun descended to within its disc of the horizon and then rose again.

July 5.—Made Kronprins Island; Disco Island in sight; crew all well and in good spirits; no sickness yet nor discouragement; anchored in Leavely harbor, Disco Island; the Royal Danish inspector, Mr. Olric, came on board and offered the hospitality of old North Greenland to all on board; Leavely is a town of about 150 inhabitants, composed of about one dozen Danes, and the rest half breed Esquimos; stayed here five days and had a ball every night, Sunday included; all enjoyed themselves; the girls very pretty; the inhabitants an industrious, honest people, and very hospitable; two of the daughters of the august house of Broberg, Misses Sophia and Maria, visited the ship one evening, and where entertained with a supper and dancing and other amusements; as strange as it may appear, these girls dance with a skill and grace that a Broadway belle might envy; imagine the novel sight of a lot of belles dressed in seal skin breeches; the young men are good performers upon the violin, and dancing and balls are the main amusements; everything was novel to the uninitiated.

The Efforts Made to Discover a North-west Passage.

The attempt to discover a north-west passage was made by a Portuguese named Cortereal, about A. D. 1500. It was attempted by the English in 1553; and the project was greatly encouraged by Queen Elizabeth in 1585, in which year a company was associated in London, and was called the "Fellowship for the Discovery of the North-west Passage." The following voyages with this design were undertaken, under British and American navigators, in the years respectively stated:

Sir Hugh Willoughby's expedition to find a north-west passage to China, sailed from the Thames.....May 20,	1553
Sir Martin Frobisher's attempt to find a north-west passage.....	1576
Captain Davis's expedition to find a north-west passage.....	1585
Brentz's expedition.....	1594
Weymouth and Knight's	1602
Hudson's voyages; the last undertaken.....	1610
Sir Thomas Button's.....	1612
Baffin's.....	1616
Foxe's expedition	1633
[A number of enterprizes, undertaken by various countries, followed.]	
Middleton's expedition.....	1742
Moore's and Smith's	1746
Hearne's land expedition.....	1769
Captain Phipps, afterwards Lord Mulgrave, his expedition.....	1773
Captain Cook in the Resolution and Discovery.....July,	1776
Mackenzie's expedition.....	1789
Captain Duncan's voyage.....	1790
The Discovery, Captain Vancouver, returned from a voyage of survey and discovery on the north-west coast of America, Sept. 24	1795
Lieut. Kotzebue's expedition.....Oct.,	1815
Captain Buchan's and Lieut. Franklin's expedition in the Dorothea and Trent.....	1818
Capt. Ross and Lieut. Parry, in the Isabella and Alexander.....	1818
Lieutenants Parry and Liddon in the Hecla and Griper .....May 4,	1819
They return to Leith.....Nov. 3,	1820
Captains Parry and Lyon, in the Fury and Hecla .....May 8,	1821
Captain Parry's third expedition with the Hecla .....May 8,	1824
Captains Franklin and Lyon, after having attempted a land expedition, again sail from Liverpool.....Feb. 16,	1825
Captain Parry, again in the Hecla, sails from Debtford .....March 25,	1827
And returns .....Oct. 6,	1827
Captain Ross arrived at Hull, on his return from his arctic expedition, after an absence of four years, and when all hope of his return had been nearly abandoned, ...Oct. 18,	1833
Captain Back and his companions arrived at Liverpool from their perilous arctic land expedition, after having visited the Great Fish river, and examined its course to the Polar seas .....Sept. 8,	1835
Captain Back sailed from Chatham in command of his Majesty's ship Terror, on an exploring adventure to Wager river. Captain Back, in the month of December, 1835, was awarded, by the Geographical Society, the King's annual premium for his polar discoveries and enterprise, ...June 21,	1836
Dease and Simpson traverse the intervening space between the discoveries of Ross and Parry, and establish that there is a north-west passage .....Oct.,	1839
Sir John Franklin and Captain Crozier, in the Erebus and Terror, leave England, ...May 24,	1845
Captain Ross returned from an unsuccessful expedition in search of Franklin.....	1849
Another expedition (one sent out by Lady Franklin) in search of John Franklin, consisting of two vessels, sailed from England .....April-May,	1850
Another, under Capt. McClure, who succeeded in effecting a transit over ice from ocean to ocean; and another under Sir Edward Belcher.....	1851
Another, consisting of two vessels, the Advance and Rescute, liberally purchased for the purpose by Henry Grinnell, a New York merchant, and manned at Government cost from the United States navy, under command of Lieutenant de Haven, sailed from New York .....May,	1850
The expedition of Dr. Kane, in the Advance, ...May 31,	1853
The last expedition, consisting of the Release and Active, under Lieutenant Hartstein, ... June,	1855
And returns .....Oct. 11,	1855

There may be some omissions in the above, but it will be found generally correct.

The American Arctic Expeditions and Atmospheric Phenomena.

BY E. MERIAM.

It is now exactly four months since the American Arctic Expedition, under the command of Lieut Hartstein, sailed from Sandy Hook for the Polar Seas, in search and for the rescue of Dr. Kane. The last account I have seen of the last exploring vessels is that of their being spoken on the 6th, two days after sailing, in lat. 40.20, lon. 69.33, when the propeller Arctic was in tow of the sail vessel Release, in order to economize the fuel.

Dr. Kane sailed from New York on the 31st of May, 1853, and has therefore been absent two years four months and four days.

In the first year of his stay in the Artic Zone the cold was intense. Sir Edward Belcher, commander of the English Expedition, who passed two years in the polar regions—1851, '52, '53 and '54—in a letter to me of June 21, 1855, says the winter of 1853—'54 was intensely cold—maximum 59.25, and mean 54.34 below zero for one hundred and two consecutive hours. In another letter, dated September 12, he says the lowest temperature he recorded was 63.5 below zero, and ninety-five and five-tenths below the freezing point of Fahrenheit. Dr. Rae wintered in 1853–'54 at Repulse Bay. He says "the winter was very severe." At my place of observation, on Brooklyn Heights, the winter was mild.

On comparing these memoranda with our ice record the very extraordinary fact appears that the more intense the Arctic cold the greater the flow of the polar ice.

Our ice journal presents the following facts connected with the ice drifts 1853–'54:

But one vessel arrived at the port of New York in the year 1854 which reported meeting with ice in crossing the Atlantic prior to December in that year, and this one met ice in the month of May. In December, 1853, the great ice drift commenced and continued, till the month of October, 1854. The following are the number of vessels reported in each month, viz.: December, 3; January, none; February, 4; March, 43; April, 98; May, 74; June, 67; July, 37; August, 9; September, 6, and October, 2—total, three hundred and forty vessels. The whole number reported in the twelve years preceeding was altogether four hundred and fifty-four being but 114 more in twelve years than for the single drift of 1853 and 1854.

Sudden and great changes in the temperature of the atmosphere in winter fractures large bodies of ice. I recollect the cold Friday of January 19, 1819. I was then in camp in a northern wilderness. The temperature of Thursday, the 18th, was 40 degrees above zero, and rain fell in many places north of 41 degrees of latitude. In the evening of that day a sudden and most extraordinary change took place; the cold became intense, and the trees of the forest during the whole night cracked and split with the frost. The detonations were incessant, like the discharge of successive volleys of musketry and about midnight a tremendous explosion was heard. It proved to be the cracking of the ice of a lake a few miles distant; the rent was several miles in length and near six inches wide. Mercury, on the morning of the 19th, became solid, and in some places the spirit thermometers indicated a temperature of 50 degrees below zero. This great and extraordinary change was no doubt immediately connected with an earthquake.

It is such changes, with the earthquakes, with which they are connected, that may be presumed to have produced the great drift of Arctic ice in 1853 and 1854.

While Lieut. De Haven was in the Arctic seas he made hourly thermometrical observations for me. On referring to his journal, the original of which I now have, I find that the lowest temperature observed by him was, after the sun had reappeared above the horizon, 22d of February, 1851, fifty-two degrees below zero. That day and the day preceding the temperature on Brooklyn Heights rose to 51 and 52 degrees above zero, the warmest days of that month. The coldest day in December, 1850, in the polar seas, was the first day of the month, temperature 34 degrees below zero; the same day and the warmest in that month, the temperature was 54 degrees above zero. Thus it is seen that, by our observations on Brooklyn Heights, made and recorded every sixty minutes, we are enabled to determine by the temperature here the temperature on the polar seas for the same time. Lieut. De Haven, on the same pages of the records of temperature, also made memoranda of the drift of the vessels then riding homeward on the ice, and by both it appeared that, although the cold was sufficient to congeal quick-silver, the ice-drift continued notwithstanding the cold. During the polar night of 1850 and 1851, which lasted about two thousand hours, the temperature at three different periods, in November, December and January, rose above zero, and each of these was immediately connected with and preceded an earthquake between the pole and the equator.

Comparing the Arctic temperature of the winter of 1850 and 1851, as experienced by Lieut. De Haven, with that of 1853–'54, as experienced by Capt. Sir Edward Belcher, we find a very great difference. The minimums of 1853–'54 are eleven and five-tenths degrees more than that of 1850–'51; and beyond all this the cold terms in 1853–'54 were long, while those of 1850–'51 were of short duration.

The winter of 1854–'55 was severe at our place of observation on Brooklyn Heights. The temperature here on the 6th of February, 1855, fell to 6 degrees below zero—the lowest temperature recorded here in a period of sixty-seven consecutive years, which is the number covered by the records of my office. In Vermont the temperature fell to 45 degrees below zero. This low temperature belongs to a cold term of three hundred and sixty (360) consecutive hours, commencing, on the 29th of January and ending on the 13th of February. This cold term had within it heavy thunder-storms in the Gulf Stream on the 1st of February, during, which a vessel was struck by lightning; severe thunder-storms on the 5th, in latitude 33.10 north, longitude 76, during which two vessels were struck by lightning; on the 6th a ship, in latitude 36 north, longitude 63 west, was struck by lightning and destroyed; on the 8th, in latitude 31.40 north, longitude 73.10 west, a lightning storm was active; and the same day a thunder storm visited Columbia, S. C. The earthquakes kept company with the lightning during this extraordinary cold term as will be seen by the following extracts from our journal:—On the 1st of February shocks of earthquake were felt at Vera Cruz, and also at the city of Mexico and other places in that district of country; 2d. Earthquake felt at Clarksville, Wylesburg, Prince Edward, Halifax, and several other places in Virginia; the earthquakes were again felt in Vera Cruz and in Mexico city, throwing down some old walls and splitting the aqueducts in many places; 3d. Several shocks of marine earthquake at Genoa, doing much damage among the shipping; 6th. Earthquakes felt at Kinderhook and Sangerties, N. Y., accompanied by a heavy rumbling noise resembling distant thunder—the ground opened three inches; also, at Springfield, Mass., during which the walls of the file shop of the United States armory were cracked; 8th. Shocks of earthquake in Nova Scotia and in several towns of the State of Maine; 10th. At San Salvador the earthquakes continue; 12th. Terrible earthquake in the New Zealand Islands, in the Southern hemisphere.—[N. Y. Herald Oct. 12th.

The First Printed Book.

A PARAGRAPH has lately been going the rounds of the newspapers about early printed books, wherein it is stated that the first which bears a date is of the year 1455, thus making it just four centuries since the invention of printing. Neither of these assertions are correct, as it is certain that books were printed from five to seven years earlier, and that the earliest printed date to a book is that of 1447. These specimens are of exceeding rarity. We do not propose entering into a history of printing, but as we constantly see accounts of old bibles and other books printed a hundred years later than the period above named, we shall state a few facts on this interesting subject.

There is even now much doubt as to the precise year when moveable metal types were invented and first used; it is sufficient, however, to say that it was between the years 1440 and 1450. Some single printed sheets, containing the Pope's indulgences, bearing date of 1450 and 1455 are known, and an almanac of 1457. But the first printed book known is the celebrated Mazarin Bible in two folio volumes. It was so called from the discovery of a copy in the library of Cardinal Mazarine at Paris, about the middle of the last century; since which time seventeen other copies have been found in various parts of Europe; of these, nine were in public and nine in private libraries. It has no date, but at the end of each volume, of the copy in the Royal Library at Paris, is an inscription in red ink. That in the second volume is as follows:

"This book, illuminated and bound by Henry Cremer, vicar of the Collegiate Church of St. Stephen, at Mentz, was completed on the feast of the assumption of the blessed virgin Mary, A. D. 1456. Thanks be to God. Hallelujah."

Some think the work was finished in 1450 or 1452, while others fix it at 1455, as the binding and illumination of this particular copy would, in all probability, soon follow its publication. But in the infancy of the art, it is probable that it was from five to seven years in printing; hence, the inference would be that it was commenced before the year 1450, an opinion in which most investigators agree.

Until within a few years, no copy of this rare book was known in the United States, and there seemed little probability that there would be, as the copies in the private libraries of Europe were held beyond price, and except in the breaking up of some old family and estate, would an opportunity be offered to procure one. Such an opportunity, however, was presented about seven years since, when one of the great private libraries was to be brought to the hammer in London, and news was spread far and wide that a copy of the Mazarin Bible was among its rarities. The book collectors of Europe were on the *qui vive*. Crowned heads, princes, nobles and wealthy collectors, were alike anxious to secure the gem; but a princely collector of the Fifth avenue in New York bore off the palm, and secured the inestimable volumes for 525 guineas (about $2,600.)

These magnificent volumes, which we have had the privilege of examining, are soon described. They are two folios, about the size the folios of our day, and together include 1,274 pages. The paper upon which they are printed is hard, tough and of superior quality. Its color is a delicate cream-colored tint. Its typography is a gothic or old English letter, not quite as uniform as the printing of the present time, yet possessing a clearness and sharpness of outline that renders it difficult to decide whether the types are cut in brass or cast in moulds. The ink is, even now, as black as it is possible to make it. The register is very exact, and in all respects, the beauty, the perfection and magnificence of these volumes quite surpass every production of the press for three hundred years after. There are no ornaments illuminations or engravings in this copy, and the binding, which is modern, is a plain blue morocco.

It is a very striking circumstance, observes a distinguished historian, that the high-minded inventors of this great art tried, at the very outset, so bold a flight as the printing an entire Bible, and executed it with such astonishing success. It was Minerva leaping on earth in her divine strength and radiant armour, ready at the moment of her nativity to subdue and destroy her enemies. We may see in imagination this venerable and splendid volume leading up the crowded myriads of its followers, and imploring as it were, a blessing on the new art, by dedicating its first fruits to the service of Heaven.

Of the interesting events connected with the first appearance of the printed Bible we will not speak, for volumes have been written upon it, while the poet, the painter, the architect and the sculptor, have alike exercised their genius in erecting monuments to perpetuate the memory of the inventors of printing. Up to the time when the printed Bible appeared, manuscript copies being held at enormous prices, could only be possessed by kings and wealthy nobles. The sudden multiplication of copies so beautifully executed, and so similar in appearance, naturally led the then superstitious people to attribute them to some demoniacal influence, and Faust, the printer, was openly charged with being leagued with the devil.

The first book known to be extant which has the name of the place where it was printed, and that of the printers, together with the year when it was executed, is known as the Mentz Psalter, printed in 1457. Faust and Schoeffer were the printers. Only six copies of this are known. The first Bible with a date was also published by Faust & Schoeffer in 1462, in 2 vols. folio. They were soon after multiplied, chiefly in Latin and German; yet all these editions are exceedingly rare. The gentleman to whom we have alluded in New York has copies of almost all the early editions of the Bible, which he has procured with great exertions and at an enormous cost. There is also a very fine collection owned by a private gentleman in Cambridge. Of books printed before the year 1500, there are at least one hundred different works in the library of a distinguished collector in Providence. These are chiefly editions of the classics printed by Aldus, and a number of rare books on America; among the latter, the four several editions of the letter of Columbus to Ferdinand and Isabella, printed in the year 1493. In the same collection is the magnificent Complutentian Polyglott Bible, in 6 volumes folio, printed by order of Ferdinand and Isabella, under the superintendence of Cardinal Ximenes. This bears the date of 1515 to 1520, and is one of the finest specimens of printing we have ever seen. We have on our own table several books printed between 1484 and 1497, but they possess no particular interest except for their age. One volume, however, has a heavy iron staple and chain through its oaken cover, with which it was chained to the table or alcove where it was kept.—[Providence Journal.

Cattle Disease—Murrain.

IT is stated, on the authority of a farmer of Pulaski county, Missouri, that a mixture of salt, sulphur and madder, is a preventive and remedy for the cattle disease which has done so much mischief in Missouri. He says he has used it last year and this with entire success. With two gallons of salt he mixes up of sulphur and copperas in powder, the contents of say an ordinary glass tumbler, and of madder twice that quantity. It is a dry mixture, and when prepared is scattered among the troughs of the animals. Cattle show no repugnance to it, but lick it up as they do their ordinary relish of salt. He has found it very effectual.

The disease called the "Texas fever" has prevailed only on the routes taken by droves from the Cherokee country and Texas. There is no mistaking its symptoms. The disease, in most cases, terminates fatally in from six to thirty-six hours. The ravages committed by it in the country exposed to it, have been very extensive, as thousands of cattle have fallen by it. St. Clair and other counties of Missouri have held meetings and resovled to deny cattle from the South a passage through their limits.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, OCT. 20, 1855.

Dr. Kane and the Arctic Expedition.

On the first page of this issue will be found some of the leading incidents relative to the late Arctic expedition, under the command of Dr. Kane, as well as the Hartstein expedition, sent out in search of that intrepid gentleman and his command. The account, although not official, does not materially differ from the official statement, since published, and will be found to contain many items of thrilling interest pertaining to those dreary regions; and although our intrepid *voyageur* has been unsuccessful in the object of his philanthropic search—the discovery of Sir John Franklin—yet has he manifested a zeal and daring courage, not to say almost reckless and heroic bravery, honorable alike to himself as a man, and to the American nation of which he is the representative.

No wonder, then, that such intense excitement should be manifested by the citizens of this great metropolis on the announcement of the safe arrival of Dr. Kane and his companions, as well as the return of the Release and Arctic under the command of Lieut. H. J. Hartstein; with our whole hearts, therefore, not only on his own account, but also on account of his anxious family, we bid him welcome again to Columbia's shores.

In another column will be found a short sketch of the life and services of Dr. Kane, which, brief as it is, it represents in striking colors, though in simple narrative, the indomitable perseverance, untiring energy, and magnanimous spirit of the man.

At one time you find him projecting a visit into the interior of China, at another penetrating into India; at one time scaling mountains, at another dangling by a 200 feet bamboo rope, among the scoria and debris of a crater. Anon, like another Cook, exposing his life, in his researches, among savages, where others fell. He visits Egypt, ascends the Nile, penetrates into Nubia, and after communing with the shades, and examining the records of Cleopatra, Sesostris, and the Pharaos, visits Greece and confers with the genius and records of their once renowned kings, philosophers, heroes and statesmen. He then goes to Africa, visits the slave marts of Whydah, and grapples with that fell destroyer, the African fever.

After his literary and scientific explorations, he is anxious to be enrolled among his country's heroes; and with a mind superior to his body, weak, tottering and feeble, sues for, and will not rest until he obtains a commission to Mexico. There, unwilling to brook delay in the absence of a proper guard, he enlists a guerilla and his band into his service, makes him fight when he would run, and with this very questionable escort conquers his enemy. Then, when the cowardly assassin would destroy the vanquished, he unites with his conquered opponent to fight the guerilla, whom he conquers, and thus magnanimously becomes the deliverer of his foe, and afterwards his honorable and admired guest. Side by side, lay the two wounded friends, though national enemies, the vanquished and the victor, under the hospitable roof of the former. It may be proper here to remark, with that feeling of delicacy so peculiar to the gentleman, that Dr. Kane, on his return to the United States, had a magnificent sword, heavily mounted in gold and of exquisite workmanship, made, which he forwarded to his host, Major-General Antonio Gaonci, but which the then authorities of Mexico, under Santa Anna, prevented from being delivered, and which was consequently returned.

In perusing the narrative we are at a loss which to admire the most—his heroism, patriotism and bravery, or the high-toned gentlemanly bearing of the genius and scholar; any eulogium from us however would be superfluous, as he has written his name on his country's escutcheon in living indelible characters; and he will henceforth be known and admired among her scholars, travellers, philanthropists, and heroes—and not only here but throughout the world he will be classed with Cook, Parry, Bhering, Franklin, Wilkes, and other distinguished travellers and explorers. Nor is his late expedition devoid of scientific interest; he has discovered a new continent, and beyond the barriers of the ice an unfrozen ocean, which, while it accords with his former deductions on this subject, and therefore must be exceedingly gratifying, may yet lead to important philosophical and historical developments that will make the ears of the nations tingle.

While upon this subject it may not be amiss to refer to other members of the family, for there seems to be a force, energy, talent, and decision of character in the whole of the Kane family, rarely equalled. It has been a common usage in families having several sons to make different professional selections for them; thus, one would be selected for the army, one for the medical profession, one for the bar, and another for the church—the latter the weakest intellect. There is no parson, we believe, in this family. One of the brothers, Robert P. Kane, is a distinguished member of the Philadelphia bar, and has successfully conducted several very important cases with great legal ability. He has travelled extensively, has collected and laid up judicial lore among other nations; he is well read, possesses brilliant talents, is courteous and gentlemanly, and bids fair to rank high among, and give brilliancy to the legal satellites of our nation.

Col. Thomas L. Kane, we have every reason to know, is a man of literary as well as legal attainments. Like his other brothers, he has been an extensive traveller; hence his intelligence is practical, rather than theoretical. Although naturally weak in body, he possesses a giant mind, a firm, inflexible will, and an energy of character which laughs at difficulties and surmounts all obstacles. We well remember meeting with him in the far-off western wilds; although feeble and infirm, pursuing with unflinching determination the object of his researches, as though he had a herculean frame and iron nerves. These, together with a courteous, gentlemanly bearing, and an honest, ingenuous, undeviating friendship, cause him to be loved and respected by all who are favored with his friendship.

At the time of our exodus from Nauvoo, while encamped at Council Bluffs, in the fall of 1846, he visited our camp, and owing to sickness, was detained some time in our midst, which gave him ample opportunity of becoming acquainted with our customs and habits, as well as political and religious views, the cause of our migration, and our future calculations: these he faithfully recorded, and at a time when public opinion was roused to a state of effervescence through the falsehoods and misrepresentations of disappointed demagogues, a narrow, superstitious, religious bigotry, and a corrupt venal press, singly and alone he met the hydra-headed monster, and delivered his famous "Lecture on the Mormons" before the Pennsylvania Historical Society, which was afterwards published. He boldly maintained their innocence, honesty and patriotism, in the face of a calumniating world; and as a honest man, dared to tell the things that he knew, however unpalatable to a corrupt priesthood, a vascillating press, and popular feeling. This book was well written, and gave a plain, unvarnished statement of many of our wrongs, our persecutions, faith, hope, diligence, political and religious feelings, and was read extensively throughout the United States as well as Europe. Nor has the Colonel ever shaken in his purpose, but has been ready on all occasions to speak the "*Truth for the Mormons*," independent of consequences, whenever circumstances called it forth. The city of Kanesville, Council Bluffs, was named after him; but on our departure, another power arose, "who knew not Joseph," and changed the name to Bluff City. The latter may be more euphonious to the present inhabitants; it is still known by its former name by the Mormons, who associate with it the cherished memory of Col. Kane. And however the Colonel may have risked his popularity in the defence of the character of the Mormons in disdaining to pander to public prejudices; boldly and unflinchingly declaring things that he knew, he lives in the memories and hearts of thousands of honest men, who, in the midst of the pestiferous breath of slander, the maddening influence of persecution, and the withering blast of a cold-hearted world, have felt his warm, genial breath of friendship, which none can appreciate more than they, and discover in him a friend, philanthropist, a patriot, and an honest man.

Nor are we less the admirer of Judge Kane; possessed of the first forensic talent of the country, as a jurist his name stands prominent on his country's record; intelligent, courteous and mild, he has maintained unsullied for years his high and honorable position; and with a mind devoted to his profession, and an intellect commensurate to every exigency, in the midst of sectional strifes and political jars, he has maintained the dignity of his profession, and preserved unsullied the just and conservative influence of that branch of our national institutions, the judiciary; and while our legislative and executive functions have sometimes been threatened with disrupture and annihilation by the fierce passions of conflicting parties, in his hand the ermine has maintained its purity by the unflinching administration of law, and withstood all the rude shocks of party strife and sectional predilections; and in no single act of his life has he raised himself more in the estimation of unbiased men than in his late proceedings in relation to Passmore Williamson. A zealous, but misguided man, as we are informed on friendly relations with Judge Kane, commits an overt act; is instrumental in officiously interfering with the property of another, contrary to law; the case is brought before Judge Kane for adjudication; naturally speaking, he has every incentive to acquit the prisoner. The slaves were gone, and could not probably be returned; Mr. Williamson was a respectable man, and his friend, and however misguided, was believed to be honest; a strong public feeling said liberate him. All these things might weigh heavily on his mind, and might reasonably have produced an influence, and whispered it will be the easiest way, the way most suited to my feelings, the most congenial to my friend, and peradventure the most popular; but no, he met friendship, popularity and expediency, not as a cringing sycophant or a truckling politician, but as a United States Judge, with the inflexible records of the law which the legislature had made for him, and of which he was the sworn exponent; he knows neither friend or enemy, expediency or inexpediency, slavery or anti-slavery: but firmly and unflinchingly declares what the law says, and orders its execution. The question was mainly a question of law, and not of pro or anti-slavery; and however fanatics may rave at the non-fulfillment of their schemes, that his position was correct is evidenced by the action of his brother Judges, who have refused to annul his decision: thus proving that no narrow prejudices nor unworthy influences could operate to swerve him from the path of rectitude, and that knowing his duty he dared perform it. In the above we wish to be understood that we speak of this as a legal question, and give our views altogether irrespective of north or south, pro or anti-slavery.

To conclude, we think that the Kane family are an ornament to society, an acquisition to science, and an honor to the nation; that they are the true nobility of our republican institutions; and that if we had more such spirits, and less of fanaticism, our nation would more speedily arrive at that exalted position among the nations, for which she is so eminently adapted by Providence.

Alleged Injustice to the Mormons.

UNDER the above heading the Chicago Express has quite a lengthy article, commencing as follows:

"A late number of THE MORMON devotes a long article to a severe criticism upon the comments of the Press throughout the country in relation to the threatened famine among the Mormons in Salt Lake Valley, in consequence of the general destruction of their crops by the grasshoppers."

He then quotes a paragraph from an article, not of ours, but one copied from, and credited to, the Woman's Advocate, published in Philadelphia. It will be found in the thirty-first number of our issue, entitled "Distress among the Mormons." Its tenor was a rebuke upon the Press, generally, for the indifference, or, rather, exultation over the threatened famine in Utah on account of the ravages of the grasshoppers at one time. He then goes on to deny the charges, and deals a few blows very heroically. Unfortunately for him he has unwittingly locked horns with a female editor, and the victim he has so badly gored (as he thinks, no doubt,) is, we should judge from the spirit of her paper, a good-hearted, high-minded, matter-of-fact lady. We can imagine his chagrin and wounded pride of gallantry when he discovers his mistake; for we cannot believe he would thus hazard his reputation as a *ladies' man* only by *mistake*.

After dealing with the Mormons in rather a summary and vindictive manner, he says:

"But even with this conviction on the part of the people in general, no class of the Mormons would be suffered to starve if they were accessible to public charity. Unfortunately for them they are so far separated by barren plains and mountain barriers from other communities that it is impossible to render them any substantial assistance. We are glad to believe, however, that THE MORMON has magnified the actual danger of famine in the Salt Lake Valley in order to make its charges against the 'Gentile' editors more telling. The latest accounts from there, as published in THE MORMON itself, were of quite a hopeful character. There was a probability, they said, that the poorer portion of the Saints would have rather pinching times through the winter, but no fears were felt of actual starvation."

We have not made our *telling charges* yet; neither have we prayed for sympathy from our "*Gentile*" *editorial friends*; but we nevertheless feel grateful to the *editor of the Express* for the sympathy he has exhibited—we will take the will for the deed. This we prefer, as we have experienced the effects of the deeds of many of our Illinois friends in days by-gone.

The New York Herald and Mormonism.

THE above paper, in noticing "*One of the peculiar institutions of New York*," in the shape of a Free Love Association, *a la mode de Paris*, is pleased very graciously to call it *Mormonism in the Metropolis*. We find it quite a common practice for that gentleman to heap all the filthy corrupt doings of monogamists upon the Mormons. There is scarce a mean act performed, from the fashionable procuresses to the *nymphs du pave*, from the recherche saloons and houses of assignation in the Avenues and Broadway down to the Five Points, but what Mr. Bennet is pleased to designate Mormonism. Now we wish to inform that gentleman that we have no affiliation with, and utterly repudiate, the mean, corrupt, degrading practices of monogamists as exhibited in New York and elsewhere, and that we feel ourselves disgraced with their foetid touch; and we would respectfully inform Mr. Bennet, that it would at least be more in accordance with probity and the character of a gentleman, to call things by their proper names. If the system of monogamy is such a fruitful source of lascivious corruption and degradation, why not call it by its proper cognomen—monogamy. Mr. Bennett, the Mormons have neither houses of assignation, *nymphs du pave*, Five Points, Randall's Island, free love associations, pimps, procuresses, outcast women, nor fatherless children. The Abrahamic, Polygamic, or Patriarchal institutions, the offspring of heaven, are as much superior to the unnatural practices of monogamists as the character of Abraham is superior to that of James Gordon Bennet.

Dr. Bernhisel.

WE are much gratified to announce the arrival in this city of our old friend the Hon. J. M. Bernhisel, delegate to Congress from Utah, whom we have had the pleasure of greeting this morning just previous to going to press. The doctor is in good health and spirits, and brings a favorable report from Utah. Particulars next week.

From St. Louis.

WE have just received a letter from Br. Jeter Clinton, dated St. Louis, Oct. 13th, the day of his arrival in that place. He left Philadelphia on the eve of the 8th inst., having received two telegraphic dispatches of the extreme illness of Br. Orson Spencer, who desired the doctor's attendance. We regret to say the doctor found Br. Spencer quite low and emaciated from continued illness, but hopes he may recover.

We sympathize deeply with Br. Spencer in his protracted illness away from his family and friends in the Salt Lake Valley, and hope and pray in connection with the Brethren here, that he may speedily recover. Br. Spencer has naturally rather a feeble constitution, and the exposure up in the Indian country was probably too much for him; hence his present debility; but we hope to hear by the next mail of his convalescence.

P. S.—Just as our paper was ready for press, we received the painful intelligence of the death of Br. Orson Spencer, at St. Louis. We have not received the particulars but shall probably be able to give them next week.

Late from California.

A LETTER from St. Barnardino by the last Steamer informs us that the health of that place is good, and that things are rolling ahead as usual; Br. Charles C. Rich, is at the ranche at present, while Br. Amasa Lyman and about fifty others are out in the upper country to raise means to make the last payment on the ranche. The electioneering contest this year is quite animated in that section of country.

The Salt Lake mail had just arrived bringing no news of particular interest.

From Mexico.

A CORRESPONDENT of the New Orleans Delta, writing from the "Camp of the Liberating Army of the North, two miles from Matamoras, under date of Sept. 24th," says:

An express from Governor Vidauri arrived in our camp last night, with orders not to enter into any agreement whatever with the military stationed in Matamoras, but to notify them that they shall be treated as public enemies, unless they immediately lay down their arms. They have accordingly been notified that, in case they come out of that place they will immediately be attacked by our forces, who feel confident of success, though we have not a single piece of artillery. The nature of the ground will not give the enemy's artillery much room to play, and our riflemen would certainly have the advantage, as the eight hundred men that could be brought into the field, are more than a match for fifteen hundred of their dispirited troops.

Infanticide.

JOURNALISTS are ready to condemn the primitive law of "plurality of wives" because at present it is popular to do so, and at the same time record the workings and results of monogamy as natural consequences or results for which there is no responsibility. Let such things as we are about to relate transpire in a community of polygamists, and how readily would their system have to father it, especially if they were Mormons, and we should not blame the accusers; for we believe that such things are a stench in the nostrils of the Almighty, and sooner or later will meet their just reward.

One cotemporary says:

"But few are aware of the extent of child murder in this city. The number of still-born is truly frightful, even if we take the City Inspector's report as to what that number is. But not more than one-half of the cases of this character find their way into that report. What is the cause of so much child murder in this city? We have practised abortionists by scores, males and females, who obtain a living by murder. Also, the mother, in hundreds of instances, terminates the life of her offspring."

From the Times we extract as follows:

"Take the case of a fallen woman; no matter how she fell, by her strong affection, by her evil education, by the choice between that state and starvation, by trusting to promises of marriage, or, frequent, perhaps, as any, by the grossness of a corrupt husband; let her fall by any of these, and her fate is almost always the same. Man and woman treat her with the same cruelty. She is to both an outlaw, to the woman an object of loathing and abhorrence which eloquence cannot conquer, nor prayer soften, nor reason convince. The moment that her sin is discovered, she becomes the wehr-wolf of female society, for whom mercy were an error, forgiveness and restoration impossible things. Some sisters banish her for her sins, some for her breach of that eleventh commandment, so powerful in society, 'Thou shalt not be found out.'

"Men are divided. A few are practically, more are theoretically disposed to be gentle with the poor soul, not to destroy her utterly, but, if it were possible, to restore her. Others have only for her fierce anger and pitiless stern rebuke, and loud, outspoken, abhorrent condemnation, which may result from extreme holiness, and which *may* not. But, unfortunately, there is another class of men, who see in these poor fallen ones only the servants of their unhallowed passions, who gloat over the record of every new sin committed, who rejoice over every fresh exile of society that comes to recruit the ranks of unfortunate women. And these are precisely the men into whose association the fiat of the world has consigned these women. Nor is this class a small one; they are found in the drawing-room and the ball-room, at the watering places and in the hotels. We have seen them, keen-scented, merciless, fearless, unsparingly cruel, hunting some lone woman as jackals hunt an antelope over the sands.

"See, then, what the woman's case is, and wonder what it is that has taught the world that when two people commit the same sin, one shall be received into favor again and the other remorselessly driven to destruction. Why the favored one should be the strong, the irresponsible, the cooler, calmer of the two; and the one to be rejected and accused, the more loving, more frail, more trustful, the utterly defenceless one, the only brave one; for the man may escape discovery through a lifetime, but the maternity betrays woman.

"And if those words, "unwedded maternity," lie the fearful sources of abortion and other child murders. The unmarried mother sees before her such an endless perspective of horrors that she can forget the offspring even of her own body. She knows, that once discovered, she can see the face of innocent or undiscovered woman no more, that she must go forth with the father of her child until he tires of her, must be passed off then to another, must result in the brothel, and so sink lower and lower, day by day, until the curtains of the hospital bed shall be drawn, and her tainted, unlovely body be carried to its nameless grave in the Potter's Field. She knows, too, that while she is on this fast descent, *he* is waltzing with the pure, pressing the hands of the respectable, taking wine with her former equal at the table of wealth. And so she flies, sometimes to suicide, sometimes to this monstrous infanticide.

"A woman sins no more than the partner of her guilt—in most cases infinitely less. Let the virtuous world keep a bolt or two for *him*, out of the abundant lightnings wherewith it blasts her. Expel *him* from the society of good women; drive *him* to the companionship suited to his infamy; or if you persist in saying only of him, "he has been a little wild," say only of her "*she* has been a little wild," and there let the matter end. If he is yet a fit partner for your daughter, then she, by immutable fairness, is a fit wife for your son. Get at this root which grows from long cherished routine of thought, and as the two have sinned alike, punish them both, or forgive them both; have for both equal mercy, equal good nature, equal condemnation; above all, equal justice."

Geo. H. Doane's Conversion to Catholicism.

We noticed quite an interest manifest in the press of late, with reference to the conversion of the son of Bishop Doane, of the Episcopal Church, in New Jersey, to Catholicism.

Mr. Doane, it seems, early imbibed the sentiment that led to this result, from his associations in the Puseyite School of Dr. Newman and others.

When he came to advance those sentiments to his Episcopalian friends, he was repudiated and turned over to Pope Pius IX. We extract from the Freeman's Journal as follows:

"For Mr. Doane it was now to choose between family and friends, or Christ; between the Catholic truths that he loved, or the Episcopal congregation that loved these not. The conviction and the conclusion was peremptory, and left no room for reconsideration. Mr. Doane, instead of doing as too many have done before him—wasting his time with fooleries and unmeaning dodges of his conscience and evasions of his reason—proceeded to act as a *man*, feeling his allegiance to truth and the duty that he owed to God. He visited the Catholic Bishop, as the natural way of solving his remaining doubts, if, indeed, he had any of them left. He approached the fire, and the chill of the night air left him. He came to the light, and then he did not make believe that he was blind, or grope to lose what he had grasped.

"At the request of friends, he still waited for a time—not in perplexity, or excitement, or hesitation—but cheerfully, calmly, patiently, praying to God, and rejoicing at having found where the truth was. At the end of seven weeks, he again visited Bishop Bayley and was received into the fold of the Catholic church.

"We look upon Mr. Doane's conversion as the first fruits of an abundant harvest from the second generation of Puseylite Episcopalians. From those that, from being Protestants—Episcopalians or others—were attracted by the sacramental system of Christianity set forth so strongly by the Oxford men, and who had become what was called Puseyites, we have seen a multitude of the brightest and the best hastening on to the Catholic church as the only home of the true Christian doctrine.

We are now, perhaps, about to see another movement, consisting of those who have been educated from infancy in this delusive system of a false Catholicity. The doctrines paraded with disgusting hollowness by the fathers may be received readily by the sincere hearts of the children, and when they grow to men's estate *experience* and *reason* will form a sieve in which they will be thoroughly cribbled and the wheat be separated from the chaff. The grace of God will gather the wheat into his own garner, and the chaff will be scattered, in the meantime, to the four winds of Heaven.

Mr. Doane is the fourth Protestant Episcopal clergyman in the United States that has become a Catholic within six months.

Henry A. Wise,

To the Boston Abolitionist Committee.

HIS Hon. Mr. Wise, has had an invitation from the Boston Abolitionists, to lecture as one among a number of the distinguished personages, who are to lecture in the Tremont Temple, in Boston, the coming winter, on the subject of Slavery The following is his answer in the negative in terms that cannot be misunderstood:

ONLY, NEAR ONANCOCK,
Accomac County, Va., Oct. 5, 1855.

GENTLEMEN: On my return home, after an absence of some days, I found yours of the 19th ult., "respectfully inviting me to deliver one of the lectures of the course on Slavery, at Tremont Temple, in the City of Boston, on Thursday evening, January 10, 1856; or, if that time will not suit my engagements, you request that I will mention at once what Thursday evening, between the middle of December and the middle of March next, will best accommodate me."

Now, gentlemen, I desire to pay you due respect, yet you compel me to be very plain with you, and to say that your request, in every sense, is insulting and offensive to me. *What* subject of slavery have *you* "*initiated*" *lectures upon?* I cannot conceal it from myself that you have undertaken, *in Boston, to discuss and to decide whether my property, in Virginia, ought to remain mine or not*, and whether it shall be allowed the protection of laws, federal and State, wherever it may be carried or may escape in the United States; or whether it shall be destroyed by a higher law than constitutions and statutes!"

Who are *you*, to assume thus such a jurisdiction over a subject so delicate and already fixed in its relations by a solemn compact between the States, and by States which are sovereign? I will not obey your summons nor recognize your jurisdiction. You have no authority and no justification for thus calling *me* to account at the bar of *your* tribunal, and for thus arraigning an institution established by laws which do not reach you, and which you cannot reach, by calling on me to defend it.

You send me a *card, to indicate* the character of the lecturers. It reads:

"Admit the bearer and lady to the Independent Lectures on Slavery. Lecture Committee, S. G. Howe, T. Gilbert, George F. Williams, Henry T. Parker, W. Washburn, B. B. Mussey, W. B. Spooner, Jas. W. Stone."

It is indorsed:

"Lectures at the Tremont Temple, Boston, 1854-5. November 23, Hon. Charles Sumner, Rev. John Pierrpont, poem. December 7, Hon. Salmon P. Chase of Ohio. December 14, Hon. Anson Burlingame. December 21, Wendell Phillips, Esq. December 28, Cassius M. Clay, Esq. of Kentucky. January 4, Hon. Horace Greely. January 11, the Rev. Henry Ward Beecher. January 18, Hon. John P. Hale. January 25, Ralph Waldo Emerson, Esq. February 8, Hon. Nathaniel P. Banks, Jr. February 15, Hon. Lewis D. Campbell of Ohio. February 22, Hon. Samuel Houston of Texas. March 1, Hon. David Wilmot of Pennsylvania. March 8, Hon. Charles W. Upham. All *Honorable* and *Squires*, except those who are *Reverends!* The card does verily indicate their characters by simply naming them. And your letter, gentlemen, is franked by "C. Sumner, U. S. S." With these characteristics, I am at no loss to understand you and your purposes.

You say, "during the next season a larger number of gentlemen from the South will be invited," &c., &c. I regret it, if any others can be found in the slaveholding States to accept your invitation. You plead the example of Gen. Houston. It is the last I would follow. I have no doubt that you accorded very respectful attention to him last Winter, and were very grateful for his services in your cause.

You offer "one hundred and fifty dollars to be paid to the lecturer, he bearing his own expenses." Let me tell you that Tremont Temple cannot hold wealth enough to purchase one word of discussion from me, *there*, whether *mine, here*, shall be mine or not; but I am ready to *volunteer*, without money and without price, to suppress any insurrection and repel any invasion which threatens or endangers the State Rights of Virginia, or my individual rights under the laws and constitutions of my country or the sacred Union, which binds Slave States and Free together in *one bond of National confederacy, and in separate bonds of Independent Sovereignties!*

In short, gentlemen, I will *not* deliver one of the lectures of the course on slavery, at the Tremont Temple, in Boston, on Thursday evening, January 10th, 1856; and there will be no Thursday evening between the middle of December and the middle of March next, or between that and *doomsday*, which will best accommodate me, for that purpose.

I give you an *immediate* answer, and, at my earliest convenience, indicate to you that "the particular phase of the subject" that I will present is, deliberately: TO FIGHT IF WE MUST.

Your, obd't servant, HENRY A. WISE.

To Samuel G. Howe, Physician and Superintendent of the Blind Institution; John M. Clark, High Sheriff; Samuel May, Merchant; Philo Sanford, Ex-Treasurer State; Nath'l. B. Shurtleff, Physician and Antiquarian; Joseph Story, President Common Council; Thomas Russel, Judge; Jas. W. Stone, Physician.

Prescription and Tradition.

BY ALEXANDER ROBBINS, JR.

A GOODLY portion there are in this diversified world of ours who set themselves up as judges of other man's consciences. They condemn, and would execute in many instances, if in their power, others of their fellows who are just as honest as themselves, but who perchance do not look through the same eyes—weigh with the same balances—or act from the same motives. In politics they set their stakes and mark their bounds; and every one that will not subscribe to, and figure within *their* darling circle, are in their estimation unworthy the name of brother, and fit only for the madhouse or the society of fools.

In medical science all physicians are quacks, except *their* very excellent Mr. ——, M.D., who is perfection personified. In other sciences the same proscription is manifest. In these they have their predilections and prejudices that draw and bind like a cart rope; but in nothing do they go to such extremities as in matters of religion. They mould their creeds as of cast-iron, and bind their opinions in accordance thereto, not with a cart-rope, but with a chain cable. It is not because they investigate and make up their judgment as the final result of their deliberation that makes them thus tenacious of the principles they hold, and condemn every thing differing with them; but it is by that more questionable qualification—tradition. I believe I am safe in saying that not one out of fifty, and I might say ninety-nine out of a hundred of the old school of orthodoxy, or what is commonly called *Christianity*, that suffer themselves to think for themselves. Their fathers have inherited those good old principles from their fathers, back into the dark ages; and as their fathers have done so do they. This system will apply generally to the Gentile nations, who are at this time about in the same position in respect to these traditions that the Jews were when the Saviour commenced the dispensation of the gospel on the earth in the meridian of time. They (the Jews) were desperately averse to such innovation, as Jesus and his apostles made upon the traditions that they had inherited from their fathers whom they reverenced, and whom they admitted for granted must be right. They called these innovators wine-bibbers, gluttons, stirrers-up of sedition, and mischief-makers—that caused ruptures in families by baptising here and there one of a family or neighborhood into their strange system of things. It was no doubt humiliating in the extreme for the learned, and men of standing in that day, to part with a father, mother, brother or sister who joined this strange sect that was everywhere spoken against—"the filth and offscouring of all things." They gnashed their teeth in rage on those men that were the cause of all this; and what aggravated them still more, was that these imposters, as they supposed, did all these things under the garb of sanctity. This must have been horrid in their eyes, when we contemplate their piety and strict adherence to the letter of the law of their fathers, the prophets. Their righteousness forbad that they should tolerate such innovations upon their piety, such gross wickedness and absurdities. Hence, they slew them by every invention of torture that their imagination could suggest. And their leader they hung between two thieves, as though it was not enough for them to take his life, but to insure his rank among the scoundrels of his time. Oh, false tradition! what hast thou not done? You have stoned the prophets, martyred the saints, and crucified the Son of God. Yes! this you have done through the medium of the Jews in the earlier history of the world; and would to God we could stop here—could close the scene of blood that has marked your path through the subsequent history of your progress!

But no! Your pavillion rested not alone in the midst of that peculiar people, but the Gentiles in their day have afforded a soil no less congenial to your requirements than that of their illustrious predecessors. Those affirmed that if they had lived in the days of their fathers they would not have stoned the prophets and those that were sent unto them. These say in the nineteenth century that if they had lived in the days of those, they would not have persecuted the saints of God, whose only fault was that they preached an innovation—a religion differing with that furnished by tradition. No, say the Gentile nations, we could not have had the heart to have done as those wicked Jews have done. We believe that that Jesus whom they slew and hung upon a tree is the Son of God—the Saviour of mankind; that the gospel and plan of salvation taught by him and his apostles are the principles of eternal truth. We are willing to show our faith by our works, and build chapels to their honor. We have our St. Peter's, St. Paul's, and St. Bartholomew Chapels, and we, with uplifted hands in holy horror, repudiate the deeds of those wicked persecutors and exterminators of such good and holy men.

Oh! ye stiffnecked Gentiles! ye blind guides, fill ye up the cup of your iniquity, as the prophets have said you should! Garnish the sepulchres of the apostles of the first century, and slay those of the nineteenth that are sent unto you with the same message that they bore to the Jews whom you condemn. If you should fail to do it, you would not fulfill the words of those you admit to be prophets. The Kingdom of God must be established in the last days; and if you did not raise your hand against it, the scriptures could not be fulfilled in you; and your kingdoms and crowns be dashed in pieces like a potter's vessel, and become like the chaff of the summer threshing floor before its mighty progress. If you did not do as those Jews have done, you could not "fall through the same unbelief." Without your fall salvation could not go to them as it came to you, through their fall: and their deliverers cannot come out of Zion until "the fullness of your iniquity be come in." John's vision of those under the altar, who had been beheaded for their testimony, cannot be fulfilled until you have slain their brethren in the same cause and for the same testimony that they bore. Then speed ye in your onward course! spit out your anathemas upon the saints of God while you may, for the time will come when the saints will inherit the earth, and you cannot do it. Japheth can but a short time longer occupy the tents of Shem.

"For again shall the children of Judah sing
To the lay of a happier time,
And strike the harp with a golden string
'Neath the sun of an eastern clime."

From our Utah Correspondent.

HISTORIAN'S OFFICE, G. S. L. City,
August 31, 1855.

To the Editor of the Mormon:

SIR,—Since my letter of the 31st of July, the weather has continued remarkably dry; a few slight showers of rain served to comfort the crops a little. Corn has grown very rapidly, wherever it could get sufficient moisture. The peach crop in this city is suffering severely from the drouth, as also the gardens generally. The people of Provo, have made considerable sugar from a saccharine deposit found on the leaves of the Cottonwood and other trees. Several thousand pounds of good sugar have been made from these deposits; about a week since, a smart shower of rain put a stop to the business by washing the sweets from the leaves.

Part of the Nauvoo Brass Band have taken a tour through the Northern counties, and they have given concerts in most of the settlements, much to the gratification and amusement of the people. The Editor of the News has been confined to his room for a month past with inflamation of the eyes, which have been very painful; this inflamation of the eye has been quite prevalent in this city and throughout the Territory.

The weather continues very hot in the middle of the day, but the nights have been more cool than last month; the thermometer frequently stands at 96° in the office, in the middle of the day. Fires have done considerable damage to timber and grass in the mountains; the country has been burned over for 400 miles north of the California road, destroying grass and timber, and will bring a scarcity of food to the digger Indians, who live principally on grass seeds during the winter.

Dr. Bernhisel has just visited Fillmore City, and is much pleased with the State House, which is progressing, and will no doubt be completed in time for the meeting of the Legislative Assembly on the 2d Monday of December next. Only one wing (60 feet by 40) of this building is in course of erection, at present.

At Provo and Springville, where water is plenty, there is a good prospect for a late corn crop. At Box Elder, in the north of Weber county the people have been recently visited with myriads of grasshoppers, destroying their corn and late wheat.

Elder Thomas Tanner, foreman of the blacksmith shop, in the Public Works, died on the 2nd of August; he has been many years in the service of the church, and was a skilful mechanic, and much respected.

Dr. Hurt, U. S. Indian Agent, has just held a general Council with the Indians on Mary's River, (or Humboldt.) He concluded a treaty with them, which, if confirmed on the part of the U. S., and adhered to by emigrants, will give security to travellers in that region. He made them many presents.

Elder Parley P. Pratt arrived in this city from California, accompanied by Elder James Hawkins, and other returned Missionaries, on Saturday the 18th inst.

For the last month there has been considerable complaint among the people from diarrhœa, and there have been some few cases of Cholera Morbus. These diseases, I presume, are natural to a volcanic region. Bishop Edward Hunter has been confined to his room for two weeks, from an attack of this kind, and I have had to quit business for one week for the same reason.

Messrs. Gilbert & Gerrish, have opened a mercantile house in South Temple Street; their third train has arrived, and it is apparently a heavy concern.

Livingston & Co., have also received 46 wagons.

On the 27th inst., the California Mail arrived here bringing a letter from Elder J. L. Heywood, who is at San Francisco, with his health much improved. Also a letter from Elder Jno. Steele, of the Los Vegas Mission, stating that the crops there are very promising. They can find but very little good timber, however, within 40 miles of the settlement. Yours truly, GEO. A. SMITH.

Salt Lake Correspondence.

GREAT SALT LAKE CITY,
April 30th, 1855.

To the Editor of the Times and Transcript.

A wandering disposition induced me last summer to cross the plains and Rocky Mountains, and pass the winter in this City of the "Saints." Presuming that a letter from the "valleys of the mountains" will be acceptable, I have concluded to detail some of the observations I have made during a winter's sojourn among those "peculiar" people with whom I have had the rare privilege of associating on terms of cordiality.

There is so much prejudice existing in the world against them, I can scarcely expect to remove it from the minds of any, but I consider it due to them to assert, that as a community, they are the most peaceable, law-abiding and moral people to be found anywhere.

Government officers, both civil and military, who arrived here last autumn, were kindly received and hospitably entertained as long as they confined themselves to their proper spheres; but some pursued a course very objectionable to the authorities of the Church, which had a tendency to produce an estrangement which led to ill-feeling; most of them

had left, and are now en route for California, taking with them several females, whose loss, 'tis said, will not however be felt.

The past has been a very open winter, and the spring, so far, highly favorable to vegetation, and should no late frost occur, crops, including fruit, will be abundant, unless cut off by grasshoppers, which have already made their appearance extensively.

Col. Steptoe left yesterday by the northern route, to overtake his command, and it is understood that since he has been promoted on the army list, he will decline the Governorship of Utah. His high-toned character and gentlemanly bearing make him a general favorite, and he carries with him the respect and best wishes of the leading men of this city.

RADNOR.

Sketch of the Life and Services of Dr. Kane.

WE consider this a particularly appropriate time to give a brief sketch of the life of Dr. Kane, now that he is before the world in a more conspicuous position than he has ever occupied before. He was born in Philadelphia, on the 3d of February, 1822, so that he is at present about thirty-three years old. In 1843 he graduated, after a seven years' course of studies, at the Pennsylvania Medical University, and soon after he entered the United States navy as assistant surgeon. While acting in this capacity he was appointed as physician in the first embassy to China from this country. His naturally adventurous disposition led him to project a visit to the interior, but the difficulties were so numerous that he could not accomplish his purpose as fully as he desired. He, however, succeeded in travelling over a large section of the country; and before his return he visited the Philippines, Ceylon and other islands in that region, and even succeeded in penetrating into the interior of India, his travels through which were full of adventures and perils; but perils to a man of Dr. Kane's temperament appear only to have the effect of making them more attractive. While in India, he descended the crater of the Tael of Lerzon, suspended by a bamboo rope from a projecting crag which hovered above the interior scoria and debris, over two hundred feet. This act of daring nearly cost him his life, for the natives regarded it as a sacrilegious act, which could only be effaced by the death of the suspicious offender. Dr. Kane, however, eluded their pious vengeance, and afterwards went to the Sandwich Islands with the celebrated Baron Loe, of Prussia, where he was attacked by a whole tribe of the savage inhabitants of those islands. Against these he successfully defended himself; but the hardships he and his companion subsequently underwent were more than the latter could endure, and he sunk under them. Dr. Kane alone passed over to Egypt, ascended the Nile as far as the confines of Nubia, and remained during a whole season among the ruins of ancient Egypt, in antiquarian research. Leaving Egypt, he visited Greece next, which he traversed on foot, returning to the United States in 1846. When he arrived his love of advanture would not allow him to remain inactive, and he applied, almost immediately after his return, to the government for a commission to Mexico. Failing to obtain this, he accepted an appointment on board of a United States vessel, bound to the African coast. Arriving there, he could not resist the temptation to see the slave marts of Whydah, but was met in his journey by that terrible enemy of the white man, the African fever. He was brought home in a state of extreme ill health and emaciation; but although almost unable to move, he made his way to Washington, from Philadelphia, against the earnest entreaties of his family, presented himself with shaven head and tottering limbs to President Polk, and demanded what had before been refused him, a commission to Mexico. The President could not deny his request, and entrusted him with important despatches for the Commander-in-Chief, General Scott. He was given as an escort through Mexico the notorious company of Colonel Dominguez, who started with him from Vera Cruz. As they were approaching Nopaluca, near Puebla, they were informed by a Mexican that a large body of Mexicans soldiers were on their way to intercept them, and at that time were but a short distance off. Dominguez refused to proceed any further, and was about retreating, when Dr. Kane commanded him to remain with him, threatening the vengeance of his government if his company should leave him. Having succeeded in preventing him from turning his back on the enemy, he finally induced him to attack them. Placing himself at the head of his escort, Dr. Kane took advantage of a rising ground to sweep down upon the Mexicans, who were then thrown into confusion by the intrepidity of his charge. Rallying, however, they made a stout resistance, and it was not until after a severe skirmish that they were defeated, and the principal part of them taken prisoners. These consisted of a number of distinguished officers in the Mexican army, who were on their way to join their commander. Among them was General Torrejon, who led the cavalry at Buena Vista, and Major General Antonia Gaona and his son. The latter was dangerously wounded by Dr. Kane, who, in a personal encounter, ran him through the body with his sword. When the skirmish was over, the Dr. finding that his antagonist was seriously injured, had recourse to his surgical skill to save his life, and the result proved that it was of no ordinary character. With no other instrument than the bent prong of a fork and a piece of packthread, he tied up an artery from which the life of the young soldier was fast ebbing, and placed him in a condition that he could be conveyed safely to Puebla. No sooner, however, had he concluded this humane act, than he was informed by young Gaona that he overheard Dominguez say he would take the life of his father, because he had, at one time, put him in prison. Dr. Kane instantly interfered, placed himself between his escort and his prisoners, and threatened to shoot the first man who attempted the life of Major Gaona. Dominguez became infuriated, ordered his men to charge; but the first man of the company, named Pallaseoz, fell before the fire of Dr. Kane, who plied his revolver with fatal effect upon all who came within its reach. With a severe lance wound in his thigh, he managed to keep them at bay, and saved his prisoners from their fury until he arrived in Puebla, where they were placed under the charge of Col. Childs. Dr. Kane, whose wounds were very serious, was detained here for many days, during which he was attended and nursed with the most tender care by the family of Major Gaona, who is now among the most ardent friends and admirers of our noble and gifted countryman. There is one thing in this romantic adventure which we should not omit to mention. Dr. Kane thought, and still thinks, more of the surgical skill which he displayed at that skirmish than of his capturing the prisoners, or defending them from the treachery of his escort.—[N. Y. Herald.

Two Week's Later From California.

ARRIVAL OF THE NORTHERN LIGHT.

THE Steamship Northern Light, Captain E. L. Tinklepaugh, arrived on Saturday evening, 13th inst., from San Juan, with California dates to Sept. 20, with 436 passengers, and $461,528 on freight.

The Know Nothings have carried the State in the recent election. They have a majority of one or three in the Senate and about twenty in the Assembly.

The new administration goes into office on New Year's day. Nearly all the mining counties, particularly those in the north, went for Johnson. San Francisco and the southern coast counties of Santa Barbara, Los Angeles, San Diego, and San Bernardino, went for Bigler.

On the morning of the 14th inst. the Nicaragua steamship Uncle Sam arrived from San Juan del Sud, with the appalling report that out of 650 passengers 120 had died of cholera, and there were 20 cases of persons still sick, who were taken to the hospital, and of whom 7 have since died. The passengers assert that instead of 120 there were more than 200 deaths on board.

A fire occurred in Marysville on the 9th inst. The loss was $7,900.

A conflagration took place in Weaverville, Trinity county, on the 7th inst., and the consequences were the destruction of fifty houses and a loss of $200,000.

There was a great conflagration in the town of Grass Valley on the 14th inst. Three hundred buildings were destroyed, and the loss was estimated at $350,000.

THE CHOLERA ON BOARD THE UNCLE SAM.

The San Francisco-Transcript says: On the 14th September, the Nicaragua steamer Uncle Sam arrived at the wharf at the foot of Jackson street. Soon after her arrival, rumors were circulated that the cholera had raged on board of the boat to a fearful extent. We have endeavored to gather authentic particulars in regard to the matter. Thus far our efforts have not been as successful as we could wish. The captain reports at the Custom House, the death of 103 adults, 8 children and 9 seamen—making 120 in all. We can find no passenger who does not insist that at least 200 perished, and some appear confident that the number was much larger. The law requires the captain to report the number dying on his vessel, but those dying in port are not included in the number, and this may, in a measure, account for the discrepancy.

After arriving at the wharf, twenty-four patients were taken to the State Marine Hospital, of whom it is thought not more than one-third will survive. Many of the passengers set the number of the deceased as high as 250, but this is, no doubt, an exageration.

Among the incidents on board, we hear of one case of apparent hardship: A young lady by the name of Mrs. Honora White, whose husband resides at San Jose, was taken sick of fever a few days before the steamer arrived at this port. She died two hours before the arrival of the steamer at the wharf. Against all the remonstrances of her friends, the remains of the unfortunate lady were taken from her state-room and plunged into the sea.

Much of the sickness on board is attributed to the imprudence of the passengers, many of whom crossed the Isthmus on foot, and indulged freely in eating and drinking on the Pacific side.

SANDWICH ISLANDS.

The dates from Honolulu are to August 25th, An extraordinary session of the Aavanian Legislature opened on July 30th. The session lasted thirteen days, and it appropriated $447,939 73 the necessary expenses of the several departments of the Government, and for special Public works, and payment of certain claims. The appropriation under the head of the Civil List amounted to $30,915. The first item of this was "For His Majesty's Privy Purse, including expenses of Royal State and salary of Physicians, $16,000." The Queen Dowager is allowed $1,000. The "incidental expenses" of the Privy Council is set down at $50.

It is proposed to erect a monument to the late King.

The volcanoes are again very active, and the sights presented by the eruptions are described as unusually grand.

The *Polynesian* publishes the official letter of intimation by Kamehameha IV. to Queen Victoria, of the death of his royal predecessor, and his accession to the throne; and also the reply of Her Britanic Majesty, in which the Queen offers her "sincere congratulations" on the subject, and assures His Hawaiian Majesty of the "lively interest" taken by Victoria in the welfare and independence of his dominions. The monarchs mutually conclude their epistles by singning themselves "Your Good Friend."

APOLOGY.—King Bomba has apologized to the English Government for recent atrocities committed by the Neapolitan police.

Telegraphic.

Powder Mill Explosion—Seven Persons Killed and Wounded.

PORTLAND, Me., Oct. 12, 1855.

THE powder mill at Gorham took fire this morning at ten o'clock, and blew up, killing seven men and wounding several others. The fire took in the press mill, which was blown to atoms. The mill was formerly owned by Oliver Whipple of Lowell, Massachusetts, whose brother and son are among the killed. The present owners are G. G. Newhall & Co. of Boston. The names of the killed, as far as ascertained, are Franklin Hawkes of Windham, George Whipple, James Whipple, Samuel Phinney and John Sweet. The mill has been very actively employed for some time, running, night and day.

The Suspected Murder at New Haven.

NEW HAVEN, Oct. 12, 1855.

THE colored man, Randolph, arrested on suspicion of the murder of his wife, was carried to prison this morning to look upon her mutilated remains. He showed some emotion, but soon recovered himself. He denies all knowledge of the crime, and says that her brother had threatened to take her life because she did not invite him early to her wedding.

Later from Mexico.

NEW ORLEANS, Oct. 12, 1855.

THE steamship Orizaba has arrived at this port with dates from the City of Mexico to the 5th inst.

General Alvarez had been elected President by the College at Cuernavaca, but the military power will deny him entrance into the capital, and hard fighting is anticipated.

Vega had withdrawn from civil power, having refused to obey the orders of Alvarez to arrest the fugitive Ministers of Santa Anna, and arm the National Guard. His predecessor in office had again assumed his duties.

The rumors that were current to the effect that the American minister had furnished money and arms to Alvarez and signed a protectorate have been denied by both Gen. Alvarez and Mr. Gadsden.

Illinois State Fair.

CHICAGO, Oct. 12, 1855.

IT is estimated that thirty thousand people visited the Fair grounds yesterday. This afternoon a series of resolutions were offered condemning all Georgia currency and passed by acclamation. Senator Douglass is now making a speech.

The Fair closes to-morrow.

From Washington.

WASHINGTON, Oct. 13, 1855.

I WAS informed this evening that the Organ is about to change hands, Mr. Bryce, of New York, having purchased one half of the establishment. Mr. Burwell, the present editor, goes out.

Senator Badgar, of North Carolina; Hon. Washington Boyd, of Missouri; and Hon. H. L. Johnson, of New York, arrived to-day.

Further from Mexico.

NEW ORLEANS, Oct. 13, 1855.

THE latest dates from Mexico by the Orizaba come down to the 8th inst.

The garrison at the capital had sworn allegiance to Gen. Alvarez.

Gen. Conde had been appointed commandant general, in place of Vega, removed.

Alvarez had formed a new ministry, as follows:

Senor Ocalpo, minister of foreign affairs; Gen. Comonfort, minister of war; Senor Jusrez, minister of the interior and justice; Senor Prieto, minister of finance.

Kansas Election.

ST. LOUIS, Oct. 13, 1855.

A LETTER in the St. Louis Intelligencer dated Kansas the 3d inst., states that the election on the 2d inst. was controled by non-resident Missourians who were passing to and fro in ferry-boats during the whole day.

Murder of Judge Clingman.

CHICAGO, Oct. 13, 1855.

JUDGE THOMAS CLINGMAN of Carroll county, Missouri, was murdered on the 9th inst. by one of his field slaves. The neighbors immediately assembled, seized the murderer, and hung him by Lynch law.

From Washington.

WASHINGTON, Oct. 15, 1855.

THE Post-office department learns from the postmaster at Bremen that a mail will be dispatched from that city, by the steamer Ericsson, on the 17th inst. for New York.

Dr. Kane, accompanied by the secretary of the navy, paid his respects to the President to-day. He has made an important correction in his official report of the expedition, which should read that a surface of three thousand miles, instead of three hundred square miles of open sea, free from ice, &c., had been discovered.

The U. S. Consul at Panama in Trouble.

NEW ORLEANS, Oct. 15, 1855.

THE steamship Philadelphia, from Havana on the 12th inst., arrived here to day, bringing the California mails of the 20th ult., which had reached that city from Aspinwall.

The United States consul at Panama had struck his flag on account of some insults offered him by the government of that place.

There is no news of importance from Havana.

Navigation of the Ohio.

PITTSBURGH, Oct. 15, 1855.

THE river at this point measures five feet six inches in the channel, and is rising.

The Cincinnati packet line has resumed operations.

National Convention of Colored Men.

PHILADELPHIA, Oct. 16, 1855.

THE Colored American Convention commenced its sessions in Franklin Hall this morning. One hundred delegates were present from New York, Massachusetts, Connecticut and Pennsylvania, including forty from the latter State. The convention permanently organized in the afternoon by electing Amos G. Beeman, of Connecticut, President. Among the Vice Presidents are George C. Nell and James W. Duffee, of New York; Dr. Bias, of Pennsylvania; and Peter A. Bell, of Massachusetts. The Secretaries are Jacob S. Rock, G. W. Verris and George Denton. No other business was transacted except the appointment of a Committee of Rules.

Movements of the Southern Steamers.

CHARLESTON, Oct. 16, 1855.

THE United States mail steamship Marion arrived here from New York, at 8 o'clock, this (Tuesday) morning.

SAVANNAH, Oct. 16, 1855.

The steamer Alabama has arrived here after a passage of sixty-two hours from New York, with all on board well.

The Yellow Fever in Virginia.

BALTIMORE, Oct. 16, 1855.

AT Norfolk, on Saturday, there were seven new cases of yellow fever amongst returned refugees. On Sunday there were three deaths, including two of the new cases. The authorities recommend that absentees should not return before the 1st of November.

Horrible Double Murder at Cumberland, Md.

BALTIMORE, Oct. 16, 1855.

Dr. Hadell, of Cumberland, and his clerk, named Graff, were both murdered on Sunday last, near that place, by a German. They were enticed out to attend a sick woman, and their bodies were found this morning horribly mutilated. The murderer has been arrested, and the clothing, watch and pocketbooks of the victims were found in his possession. The Doctor was formerly Commissioner of Health in this city.

The head of Dr. Hadell was found buried at some distance from his body. It seems that after the murder of the Doctor, the murderer enticed his student, Graff, away, and then murdered him, so as to be able to rob the office, which he did on Sunday night, The murderer is a German pedlar, who broke jail recently at West Alexander.

Graff has a mother in New York. Hadell leaves a wife and two children, now on a visit to Baltimore.

The Case of Passmore Williamson.

PHILADELPHIA, Oct. 17, 1855.

APPLICATION has been made by the counsel of Passmore Williamson for permission to file an affidavit made by him. Judge Kane decided that the proper mode of procedure was to take a rule to show cause why such a paper should not be filed. The counsel refused to do this and no further action was had.

From Washington.

WASHINGTON, Oct. 17, 1855.

THE Court of Claims opened to-day and the law docket was taken up. The case of David Myerle was assigned for argument to-morrow.

Eleven attorneys were admitted, including the Hon. G. E. Badger and Reverdy Johnson. The attendance was large.

The Star of this evening intimates that Mr. Mason, U. S. Consul at San Juan has been dismissed for recognizing Col. Kinney's Government.

Later from Texas.

NEW ORLEANS, Oct. 17, 1855.

WE have received Galveston dates of the 14th instant.

Capt. Callahan of the Texas Rangers had had a battle with a party of 2,700 Mexicans and Indians. Four Texans and forty of the enemy were killed, when the latter retreated. Capt. Callahan has called on Texas for assistance to exterminate the Indians, who threaten to kill every white man they encounter. Capt. C. was expecting another attack.

Negro National Convention—Funny Proceedings.

PHILADELPHIA, Oct. 17, 1855.

DURING the session of the National Colored Convention to-day, resolutions were offered expressing admiration at the conduct of Passmore Williamson and sympathy for his injured family, and appointing a Committee of Five to wait upon Mr. Williamson and present him with a copy of the resolutions. Frederick Douglass made a speech, objecting to the resolutions and instancing the colored men who rescued Col. Wheeler's slaves as more entitled to thanks. He denounced Col. Wheeler as a villain and scoundrel. The resolutions were adopted, as well as others honoring the conduct of the men who assisted in the escape.

During the afternoon session a resolution was submitted imposing an assessment of one dollar on each delegate. Many members objected and a scene of confusion ensued. Julius Cæsar Morrell intimated that certain persons had been living luxuriously upon contributions thus made. For himself, he never had one cent, although engaged for nineteen years in the cause. He was sorry he could not say as much for some others. Fred Douglass believing himself alluded to, made a short retort and said the opposition to the assessment was mean and disgraceful. The resolution was adopted. Most of the session was occupied in discussing a proposition to form industrial Unions.

A NANTUCKET whaling vessel has discovered a new island in the South Pacific Ocean. It is situated about two hundred and fifty miles South of Desolation Island, and the ship which encountered it took from it, in less than a week's time, four hundred barrels of sea elephant oil. Two othter ships are said to be now in course of preparation to return thither, for the purpose of profiting by this valuable discovery.

THREE monster shells have been landed at Woolwich, bearing each the following dimensions: diameter, 3 feet 9 inches; weight 1 ton 6 cwt. They are the first of a number of that species which had been ordered for the purpose of being despatched to Sebastopol for the reduction of that fortress. An experimental gun has likewise been founded at Liverpool, for projecting these enormous missiles, weighing no less than 20 tons.

WASHING PREPARATION.—Of all the preparations I have used, and they have been numerous, I give the preference to the following: Put one pound of saltpetre into a gallon of water and keep it in a corked jug; two table-spoonsful for a pint of soap—soak, wash and boil as usual. This bleaches the clothes beautifully without injuring the fabric. It is particularly valuable for removing grass stains from the knees of the little boy's pantaloons.

One Week Later from Europe.

THE Steamer Atlantic arrived at this port on the 18th inst., bringing one week later news as follows:

ENGLAND.

The Bank of England has raised the rate of interest another 1 1-2 per cent, and it now stands at 5 1-2 per cent. There has been a good deal of commercial uneasiness in consequence, particularly as the stock of bullion has been decreasing at an alarming rate for several weeks past, the Bank of France buying up all the specie it can. Several of the Journals are crying out for a repeal of Sir Robert Peel's Bank act. The stock of gold and bullion in the Bank of England on the 4th was £12,368,255.

Deslisle, Janvrin & Deslisle, merchants and bankers of London, have failed. Large advances in Canada, and disappointment in receiving remittances have led to the suspension. Liabilities, £400,000.

The Committee of Mexican landholders in London issued the following Circular on October 3d: "The Committee have received advices from Mr. Whitehead, of Mexico, down to the 5th ult. The new government had, it appears, re-appointed Colonel Facio Mexican Financial Agent here. The packet brings for the dividend fund $22,500 from Tampico, and $24,000 from Vera Cruz, addressed to the Mexican Financial Agent."

In the British army Generals Combermere, Earl of Shafford, and Viscount Hardinge, have been made Field Marshals.

FRANCE.

The Empress of France was in very poor health. The Emperor was about to visit Boulogne in company with Abdel-Kadir.

La Presse says that corn has at length reached its maximum price, and that the highest quotations have brought offers of supply from all quarters. Large arrivals of foreign flour were shortly expected. The very day on which the articles about flour appeared in the *Moniteur*, a house at Havre sent a large order to New York.

AUSTRIA.

The project for the organization of a new bank at Vienna has been submitted. The State will give the bank a mortgage on State domains of 175,000,000 of florins, with right to receive the revenues and to alienate the domains.

SPAIN.

A bill was read in the Spanish Cortes on the 3d inst., fixing the contingent of the army for 1856 at 70,000 men. The Cortes approved a bill admitting political refugees into Spain. No further bulletins have been issued respecting the Queen's health, which was so much improved that her Majesty has determined to return forthwith to Madrid. The troops and National Guards are to form on the occasion. It is stated that the Duke de la Victoria returned from the Escurial, completely satisfied with the conference which he had with the Queen, and that all difficulties in that quarter are now at an end.

PORTUGAL.

The young King of Portugal is rendering himself popular with the troops and people generally, by visiting barracks, hospitals, &c., when least expected, and not sparing his censures of unsatisfactory rations or other irregularities.

DENMARK.

The new Constitution of Denmark was promulgated on October 4. Prince Ferdinand, the Kings uncle, having refused his signature, had been dismissed from the chief command of Zealand and the Islands Adjacent.

TURKEY.

Accounts have been received from Constantinople to the 24th of September. 13,000 men of the Aglo-Turkish contingent have left for Varna, where they will take up their winter quarters. Omar Pasha is concentrating 50,000 men near Chefkatil, a fort on the frontier of Asia, which the Turks took from the Russians at the commencement of the war.

RUSSIA.

A letter from St. Petersburg states that the evening before the Emperor's departure for the South a grand council was held, at which it was decided to carry on the war with the utmost energy.

The Emperor went from Moscow to Nicolaicoff, the great Russian naval depot on the Euxine, where, on the 23d ult., accompanied by the Grand Dukes Constantine, Nicholas and Michael, he made an inspection of the troops, fortifications and dockyards. The fortifications, it is stated, are to be greatly strengthened and extended.

Bp telegraph we learn that the Czar has left Nicolaicoff for the Crimea; his object in proceeding thither being doubtless to inspire his forces by his presence, and turn the tide in favor of Russia.

Various Russian and Prussian accounts state that the war is to be carried on with the greatest determination, and that the Crimea is to be defended to the last extremety.

General Mouravieff, who is now in Asia, will, it is intimated, take the place of Prince Gortschakoff, who is to become Minister of War.

Moscow advices state that 193,000 men have been added to the military force of Russia.

THE WAR.

The Times correspondent, writing on the 21st, is not at all sanguine that the Russians will be forced to abandon their position on the approach of winter.

Prince Gortschakoff, on the 23d ult., reported that 26,000 men had been landed at Eupatoria, and that on the 26th this force was increased to 32,000 men. She has since reported that "imposing masses," of the allied troops continue to threaten the left wing of the Russian army, from the valley of Baidar, whilst a force amounting to between 30,000 and 40,000 men threatens the right wing of the Russians from Eupatoria.

The correspondent of the Daily News takes a different view. He says:

"The belief gains ground that the Russians are preparing to evacuate the north side of the harbor of Sebastopol. The extensive earthworks which have been lately constructed, and others in course of construction, are regarded as simply intended to cover the retreat, and protect the rear guard of the Russian army. Carts have come in empty from the Mackenzie heights, and have gone away laden, it is supposed with provisions.

"These arrangements are supposed to indicate an intention to retire. It is still understood that a combined movement is to take place against the enemy's position on the Mackenzie heights. A direct attack from Bakshi-Serai is spoken of, the approach from the South being made by a route which is kept secret, and which will have the effect of avoiding the enemy's fortified entrenchments."

In an order which Prince Gortschakoff has addressed to his soldiers the Prince admits a loss of from 500 to 1,000 men per day during the last thirty days of the siege. To continue to defend the south side, he says, would have been to expose the troops to be uselesly murdered. He concludes by saying:

"It is not Sebastopol we have left in the enemy's hands, but burning ruins that we have set fire to ourselves. Sebastopol enchained us to its walls—with its fall we acquire freedom of action and a new war commences."

Preparations were making by the British and French engineers, by the sinking of immense mines, to destroy the splendid docks, arsenals, and shipbuilding yards of Sebastopol and thus uproot the place as a naval stronghold. Though there is no official information on the subject—the allied generals, for obvious reasons, being silent as to their future operations—there are various premonitions of a vigorous campaign in the open field.

It is uncertain and will remain, so for some little time, which of these threatened attacks is the real, but there is quite enough in Prince Gortschakoff's despatches to show that he considers himself seariously threatened in front and on both flanks. Another significent fact is that the English transport corps are in full activity; that the field batteries of the artillery are in marching order; that large numbers of the French cavalry have embarked for Eupatoria; and by the telegraphic accounts from Vienna, it is stated, that the allied fleets had left Sebastopol on some secret expedition.

Marshal Pelissier reports, on the 1st inst., that a brilliant contest of cavalry was fought on the 20th ult., at Koughil, five leagues northeast of Eupatoria, in which the Russian cavalry, commanded by General Korf, were defeated by the French cavalry, under General Allonville. Six guns, twelve ammunition wagons and a campaign forge, with all the appurtenances and 160 prisoners, of whom two were officers, were captured, besides 250 horses of the Russian Hulans. Fifty of the Russians were killed; among them was Colonel Androwsky. Of the French, six were killed and twenty-seven wounded.

The allies are reported to have established 120 mortars at Sebastopol, with which it was expected they would soon render the north side untenable.

IT is stated that the parents of Baron St. Andre, late French Consul at Philadelphia, who was killed in the Burlington disaster, have commenced a suit for damages against the Camden and Amboy Railroad Company, in the Supreme Court of Pennsylvania. Charles Le Boutallier, one of the injured by the same accident, has also commenced a suit in the same court.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES.	
Sugar, crushed, per lb.	$0 30
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r.	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	35
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb	50
Figs, per lb	60
Cloves, per oz	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18¾
do 10x12 "	30
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom Salts "	20
Beeswax "	75
Indigo, $3 pr lb. or pr oz	15
Gum Camphor, per oz.	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb.	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$2 25
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 50
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 25
Concave Augers, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	25

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	75
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	50
Sand Paper, pr 3 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS.	
Size.	Gross
½ inch	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 10
2½	3 00
3	4 00
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	15
6 do	1
8 do	2
10 do	2
12 do	2
14 do	3
16 do	3
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb	75
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 00
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to.	2 25
Kacks	40
Sole Leather, per lb	50
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to.	1 75
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16⅔ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	30
Denims	25
Cotton Batten, per roll	20
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	35
Eggs, per doz	25
Cheese, per lb	25
Bacon, smoked, per lb	35
Shoulder "	30
Ham "	35
Middle "	40
Wheat, per bushel	2 50
Corn "	2 00
Oats "	1 75
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb.	30
Beef, (fresh, per lb.	9
Mutton "	10
Tongues, each	60
Tallow, per lb	30
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $2 to	5 00
Adobies, per 100	35
Stone, per cord	15 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

THE EMPEROR LOUIS NAPOLEON AND THE SCOTTISH LANGUAGE.—Mr. Henry Scott Riddell, of Teviothead, the well-known author of "Scotland Yet," and many other esteemed and popular national songs, was recently, on the recommendation of a clergyman of the Established Church, employed to translate the Gospel of Matthew into the Lowland Scotch. Mr. Riddell finished his task a few weeks ago, and he has now been informed that his employer is no other than the Emperor of the French. The Emperor, he has been given to understand, takes a curious interest, in language, and it would appear is especially interested in the older language of Caladonia, the country of the progenitors of the Empress.

Stars.

WE have on hand a number of the present volume of the MILLENIAL STARS, from the 1st to the 28th No.

Price for the year.................$2 25
" " half year............. 1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer.	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

Wholesale Price Current.

NEW YORK, Oct. 12, 1855.

ASHES—Pot, per 100 lb.	— — a 6 37½
Pearl	6 62½ a — —
CANDIES—Stuart and Bussing's best, assorted, per lb.	— a —
Ordinary	— a —
CANDLES—Sperm, per lb.	— a 35
Adamantine	25 a 30
Mould, yellow	16 a 16½
COFFEE—Java, white	14 a 14
Mocha	— a —
Laguayra	10½ a 12
Maracaibo	10½ a 12½
St. Domingo (cash)	9½ a 10
DRUGS AND DYES—Alcohol. pr. gal.	— 82 a — 88
Alum, per lb.	— 2¼ a — 2½
Arrowroot	— 35 a — 37½
Arsenic, powdered	— 2¼ a — 2½
Asafœtida	— 5 a — 25
Borax, refined	— 28 a — 29
Brimstone, American, roll	— 2½ a — —
do crude, per ton.	34 — a 35 —
Camphor, crude, per lb.	— — a — —
do refined	— 38 a — —
Castor Oil, No. 1	1 25 a 1 30
Chlorate Potash	— 40 a — 42
Cochineal	— 75 a 1 15
Copperas, per 100 lb.	1 25 a — —
Cream Tartar, per lb.	— 30 a — 30
Gum Arabic, picked	— 25 a — 35
Gum Copal	— 30 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublamized	5 75 a 6 —
Ipecacuanha	2 12½ a 2 25
Madder	— 10½ a — 11
Magnesia	— 15 a — 17½
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 18 a — 20
Oil Anis	— — a 5 50
Oil Bergamot	1 90 a 2 20
Oil Cassia	3 50 a 3 75
Oil Lemon	1 90 a 2 20
Oil Peppermint	3 75 a 4 50
Opium, Turkey	4 12½ a — —
Otto Rose, per oz.	3 50 a 6 50
Oxalic Acid, per lb.	— 35 a — —
Phosphorus	1 05 a — —
Quicksilver	— 45 a — 48
Rhubarb, China	— — a 2 75
Saleratus	— — a — 6
Sal Ammoniac, refined	— 12 a — —
Senna	— 9½ a — 12
Shellac	— 10 a — 12½
Sugar Lead, white	— 20 a — —
do brown	— 9½ a — 10½
Sulphate Quinine	2 70 a 2 75
Tartaric Acid	— 44 a — 47
Verdigris	— 34 a — 38
Vitriol, blue	— 9½ a — 10½
DYE WOODS—Camwood, per ton.	70 — a 80 —
Fustic	20 — a 28 —
Logwood	17 50 a 27 —
FLOUR—State, common, per bbl.	8 50 a — —
Michigan and Indiana	8 50 a — —
Genesee, extra	9 — a 10 50
Rye Flour	5 50 a 6 75
Corn Meal	4 62½ a 5 —
FRUIT—Raisins, per box.	2 75 a 2 85
Raisins, layers	3 50 a — —
Currants, per lb.	— 16 a — 22
GLASS (American window)—	
6x8 to 8x10, per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat, per bush.	1 80 a 2 —
Corn, round yellow	— 92 a — 94
Barley	1 30 a 1 35
Oats, Western	— 45 a — 47
Beans	1 75 a — —
GUNPOWDER, per 25 lbs.	4 25 a 4 50
INDIGO, per lb.	— 17½ a 1 40
IRON—Pig, Eng., Scot, per ton.	37 — a 37 50
Bar, Eng. refined	67 50 a 75 —
Sheet, Russia, 1st quality, per lb.	— 15 a — 22
Sheet, Eng	— 3½ a — 4½
LEAD—Galena, per 100 lbs.	6 50 a 6 75
Sheet and Pipe	8 50 a — —
LEATHER, per lb.	23 a 30
MOLASSES, per gal.	33 a 39
NAILS—Cut, 4d and 6d, per lb.	4½ a —
Wrought, 6d and 20d	8 a 11
OILS—Olive, per bskt. 12 bottles.	3 50 a 3 75
Olive, in casks, per gallon.	1 20 a 1 25
Linseed	— 92 a — 93
Whale	— 88 a — 90
Lard, winter	— 90 a — 95
PAINTS—Lead, red, Am., per lb.	— 7½ a — 8
Lead, white, Am., in oil	— 8 a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 50 a 1 75
Ochre, in oil	— 4 a — 6
Spanish Brown, dry, per cwt.	— 60 a — 75
Litharge, per lb.	— 7½ a — 8
Vermilion, Chinese	— 90 a 1 —
Venetian Red, per cwt.	2 — a 2 37½
RICE, per 100 lbs.	4 50 a 5 75
SALTPETRE, per lb.	9 a 20
SEEDS—Clover, per lb.	— 10½ a — 11
Flax, American, rough, per bush.	2 — a 2 10
Linseed, Calcutta	2 35 a 2 40
SOAP—New York, per lb.	4 a 7
Castile	11 a 11½
SPICES—Ginger, Race, per lb.	4½ a 5
Mace	85 a 90
Nutmegs	90 a 96
Pepper	10½ a 11
Pimento	12½ a 13
Cloves (cash)	13½ a 14
SUGAR—New Orleans, per lb.	7¼ a 8½
Havana, white	8½ a 9
do brown	7 a 8½
Stuart's crushed	9½ a —
SUMAC, Sicily, per ton.	72 50 a 62 50
TEAS—Gunpowder and Imperial, per lb.	20 a 65
Hyson	23 a 60
Young Hyson	18 a 55
Hyson Skin	5 a 32
Black	17 a 55
TIN, per lb.	29 a 31
TOBACCO	7 a 43
TURPENTINE, per 280 lbs.	3 37½ a — —
TAR, per bbl.	2 50 a 3 —
SPIRITS TURPENTINE, per gallon.	— 47 a — 48

Corrected to Oct. 12.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins*,' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destrayed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ!" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions á son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais dès visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire á l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les écès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood, and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT,
December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
fe17 Postmaster General.

UTAH TERRITORY.
LIVINGSTON. KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mb24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 28:tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St. Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. je30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-t

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

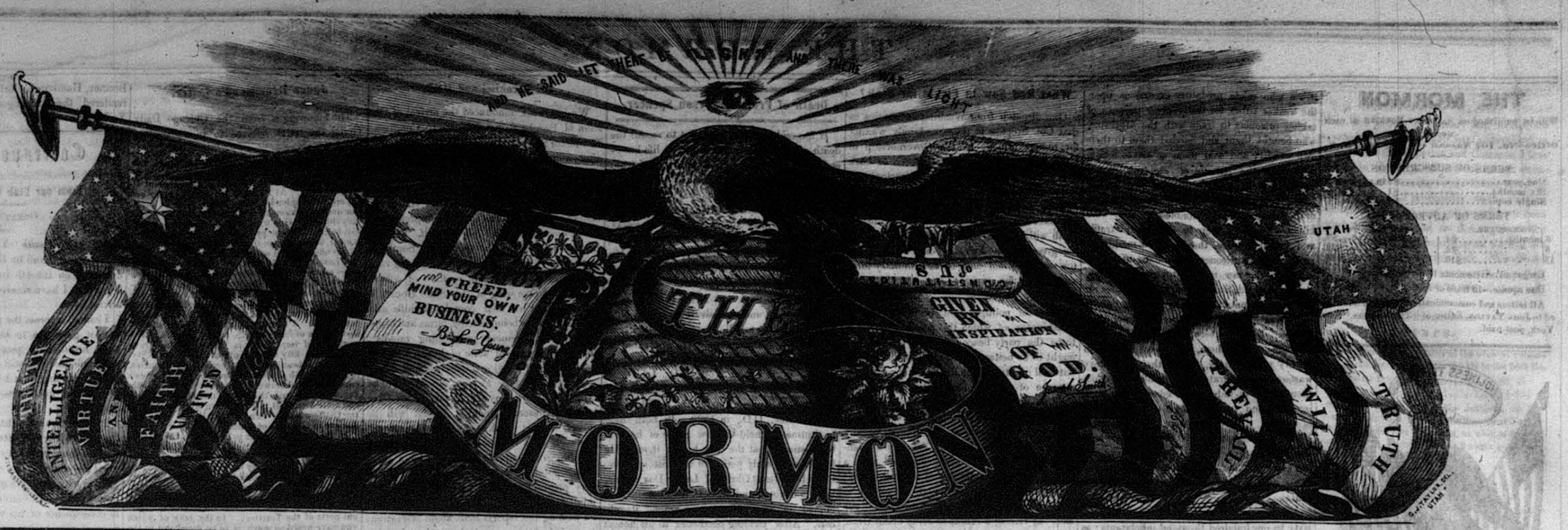
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;	Entrance to Kanesville;
Baton Rouge;	Council Bluff Ferry, and group of cottonwood trees;
Natchez under the Hill;	View of the Missouri River, and Council Bluffs, from an elevation;
Natchez on the Hill;	Elk Horn River Ferry;
Vicksburgh;	Loup Fork Ferry;
Memphis;	Wood River;
St. Louis;	Chimney Rock;
Camp at Keokuk;	Scott's Bluffs;
Nauvoo;	Fort Laramie;
Joseph Smith, the Prophet;	Independence Rock;
Hyrum Smith, from an original portrait in the possession of his family;	Devil's Gate;
Willard Richards, from a daguerreotype;	Laramie Peak;
John Taylor;	Witches' Bluffs;
Carthage Jail;	Great Salt Lake;
Room in which Joseph and Hyrum Smith were imprisoned;	Great Salt Lake City;
Well against which Joseph Smith was placed and shot at after his assassination;	Heber C. Kimball, from a daguerreotype;
Lucy Smith, Mother of the Prophet;	Jedediah M. Grant ditto
Ruins of the Temple at Nauvoo;	John Smith ditto
Joseph Smith, Jr., David Smith, } Sons of the Prophet;	President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 36. NEW-YORK, SATURDAY, OCTOBER 27, 1855. PRICE FIVE CENTS.

Poetry.

Where Shall We Seek Salvation?

BY EMILY HILL.

Where shall we seek salvation? Oh! whither shall we go,
The principles of righteousness and saving truth to know?
For full and free salvation, oh! whither shall we fly,
If we leave the ancient Gospel, and its power and truth deny?

Where shall we seek salvation? oft the question will arise,
When censur'd by the pious world, professing to be wise;
When wrathful eyes are eloquent with scorn tongues cannot speak,
And they caution us with earnest zeal a purer faith to seek.

Then, rejoicing with full confidence in what as truth we know,
We solicit for a surer and a better way to go,
But none, oh none can tell us of so good and firm a track
As the one reveal'd to Joseph—e'en the Gospel given back;

Which saveth us in every way, and cleanseth from all sin
The honest and the pure in heart that are adopted in
By water and by covenant, the spirit and the blood;
And through our faithfulness we'll reign as Kings and Priests to God.

High heaven's eternal Priesthood, in rich majesty and might,
Do hold on earth the keys of power, of knowledge, truth, and light,
And by their counsels we are led, and through them we have power
To overcome and to rejoice in every trying hour.

This, this is sure salvation, that, experienc'd every day,
Perfects the Saints in righteousness, and leads us in the way
Of wisdom and felicity, and tends to purify
And fit us for salvation, e'en celestial, pure, and high.

THE LAW OF PLANETARY ROTATION,

DISCOVERED BY PROFESSOR ORSON PRATT.

To the Editor of the Mormon:

Dear Sir:—Permit me to announce to the world, through your valuable paper, an astronomical discovery, made by me on the eleventh day of November, 1854. I allude to a law governing planetary rotation. Telescopic observation reveals to us the fact that many of the bodies of the solar system, not only have a progressive velocity in their orbits, but a rotative motion upon their axis. Heretofore, the only means known to astronomers, by which to determine the exact period of a planet's rotation, has been a careful observation of the movements of spots upon its surface. For instance, spots are discerned on the eastern limb of a planet's disc, which, instead of remaining stationary, gradually move across the disc in a westerly direction, disappear for a few hours at the western limb, and again re-appear in their former position on the eastern limb. These spots are believed to be portions of the surface of a planet darker than the adjacent parts, and carried around by a rotation of the planet on its own axis from west to east.

By such observation, the period of the rotation of the planet Mars has been determined to be 24h. 37m. 23s. mean solar time; Jupiter's period, 9h. 54m. 12s.; and Saturn's period, 10h. 29m. 17s. Mercury and Venus are situated so near the sun that it is extremely difficult to distinctly discern spots upon their surfaces. It is believed, however, by some astronomers that their observations are sufficiently exact to assign to Mercury a rotative period of about 24h. 5m., and to Venus a period of 23h. 21m. 21s. It is still maintained by some eminent observers that there is a small degree of uncertainty remaining as to the rotative periods of Mercury and Venus. Uranus is supposed by some observers to rotate on its axis in 9h. 30m.; but this planet is so far distant from us that it is generally believed that the present powers of the telescope are incapable of revealing any spots upon its surface sufficiently distinct to determine whether it has a rotation or not. Whether the asteroids and the planet Neptune rotate, the astronomical instruments of the present day are utterly inadequate to determine.

Do all the planets of the solar system rotate? Observation has, as yet, been entirely unable to answer this question. It is supposed from analogy that rotation is as extended in its operations as the progressive motions of planets in their orbits—that every planet turns upon its axis, producing the agreeable alternations of light and darkness, day and night. But how to demonstrate this analogical supposition—how to ascertain the periods of rotation of such planets as are beyond the reach of observation, has been a problem unsolved by the astronomical world.

Many eminent and distinguished astronomers have eagerly sought after some law, connecting the rotative periods of the planets with some known data of the solar system, such as their distances from the sun—their orbitual velocities—their masses, &c.; but all their laborious researches to develope such law have not been crowned with success—the law of planetary rotation has eluded their grasp.

Firmly believing, from my early youth, that the diurnal periods of the planets were the results of some hidden law, I have endeavored, at different times, to discover the same, so as to determine the periods of rotation by calculation instead of observation. After many fruitless researches in regard to the original causes of planetary motion, I was led by the indications of certain hypotheses to seek for the law of rotation connected with the masses and diameters of the planets, or, in other words with their densities. These investigations resulted in the development of the following beautiful law:

The Cube Roots of the Densities of the Planets are as the Square Roots of their Periods of Rotation;

Or, which amounts to the same thing—*The Squares of the Cube Roots of the Densities of the Planets are as their Periods of Rotation.*

But as the densities of globes are proportional to their masses or quantities of matter, divided by their volumes or by the cubes of their diameters, it follows that the rotation of the planets, considered as spheres, is proportional to their masses and diameters. The law, therefore, may be expressed in terms of the masses and diameters, as follows:

The Squares of the Cube Roots of the Masses of the Planets, divided by the Squares of their Diameters, are as their Periods of Rotation.

To illustrate the correctness of this law, I will give the following examples:

Example 1. Given the mass of the earth equal to 1; its equatorial diameter, 7925.5 miles; its period of rotation, 23h. 56m. 4.090475s. mean solar time, which is equal to one absolute sidereal day: also the mass of the planet Mercury equal to 0.0627694; and its diameter 3140 miles; it is required to find the period of Mercury's rotation.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^{\frac{2}{3}}} : \frac{(0.0627694)^{\frac{2}{3}}}{(3140)^{\frac{2}{3}}} :: 23h.56m.4.090475s. : 24h.5m.$$

Example 2. Given the mass of Venus equal to 0.9043346; its diameter 7800 miles; and the mass, diameter, and rotative period of the earth, as in the first example. Required the period of the rotation of Venus.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^{\frac{2}{3}}} : \frac{(0.9043346)^{\frac{2}{3}}}{(7800)^{\frac{2}{3}}} :: 23h.56m.4.090475s. : 23h.21m.21s$$

Example 3. Given the mass of Mars equal to 0.145337; its diameter, 4108.26 miles; and the mass, diameter, and rotation of the earth, as in the first example. Required the period of the rotation of Mars.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^{\frac{2}{3}}} : \frac{(0.145337)^{\frac{2}{3}}}{(4108.26)^{\frac{2}{3}}} :: 23h.56m.4.090475s. : 24h.37m.23s$$

Example 4. Given the mass of Jupiter equal to 371.7547; its diameter, 88592.7 miles; those of the earth as in the former examples. Required the period of the rotation of Jupiter.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^{\frac{2}{3}}} : \frac{(371.7547)^{\frac{2}{3}}}{(88592.7)^{\frac{2}{3}}} :: 23h.56m.4.090475s. : 9h.54m.12s.$$

Example 5. Given the mass of Saturn and its rings equal to 289.0281; its diameter, 79160 miles; those of the earth as in the former examples. Required the period of the rotation of Saturn.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^{\frac{2}{3}}} : \frac{(289.0281)^{\frac{2}{3}}}{(79160)^{\frac{2}{3}}} :: 23h.56m.4.090475s. : 10h.29m.17s$$

Example 6. Given the mass of Uranus equal to 20.625488; its diameter, 34500 miles; those of the earth as in the former examples. Required the period of the rotation of Uranus.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^{\frac{2}{3}}} : \frac{(20.625488)^{\frac{2}{3}}}{(34500)^{\frac{2}{3}}} :: 23h.56m.4.090475s. : 9h.30m.$$

Example 7. Given the mass of Neptune equal to 26.87671; its diameter, 41500 miles; those of the earth as in the former examples. Required the period of the rotation of Neptune.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^{\frac{2}{3}}} : \frac{(26.87671)^{\frac{2}{3}}}{(41500)^{\frac{2}{3}}} :: 23h.56m.4.090475s. : 7h.49m.57s.$$

Example 8. Given the mass of Neptune equal to 26.87671; its diameter, 37500 miles; those of the earth remaining as in the former examples. Required the period of the rotation of Neptune.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^{\frac{2}{3}}} : \frac{(26.87671)^{\frac{2}{3}}}{(37500)^{\frac{2}{3}}} :: 23h.56m.4.090475s. : 9h.35m.32s$$

If in any of these examples the mass be divided by the cube of the diameter, the quotient will be the density of the planet. And if the density of the earth be taken as unity or 1, the densities of the other planets, deduced from the data given in the foregoing examples, will be as in the second column of the following table:

Names of Planets.	Densities (the earth's being 1).	Masses (the earth's being 1).	Diameters in miles.	Diameters (the earth's being 1).	Periods of rotation in mean solar days (the earth's being 1).
Mercury	1.00934	0.0627694	3140	0.2961826	1.00622
Venus	0.962395429	0.9043346	7800	0.984165	0.975824
Earth	1.0000000	1.0000000	7925.5	1.0000000	1.000000
Mars	1.04346	0.145337	4108.26	0.51836	1.02877
Jupiter	0.26016	371.7547	88592.7	11.17818	0.41277
Saturn & rings	0.29007	289.0281	79160	9.988013	0.43320
Uranus	0.25000	20.625488	34500	4.3550178	0.39602
Neptune	0.1872026	26.87671	41500	5.2362627	0.327346
Neptune	0.253715	26.87671	37500	4.7315627	0.400771

If in the examples, given above, the densities in the second column of the table be substituted for the masses and diameters, and the absolute sidereal period of the earth's rotation be considered as unity or 1, the calculations will be greatly shortened, for then the squares of the cube roots of the densities would be equal to the periods of rotation, expressed in absolute sidereal days, as in the last column of the above table.

Example. If the density of Mars be 1.04346, what will be its period of rotation?

$(1.04346)^{\frac{2}{3}} = 1.02877$ sidereal days, which is the answer.

The ratio of one mean solar day to one absolute sidereal day is as 1.00273791 to 1. Therefore, by dividing the sidereal days in the last column of the table by this ratio, the quotient will be solar days, which may be easily reduced to hours, minutes, and seconds, mean solar time.

To express the law of planetary rotation in general algebraical formula, applicable to the periods of the rotation of all the primary planets, let M, D, P, represent respectively the mass, diameter, and rotative period of the earth; and let m, d, p, represent the mass, diameter, and rotative period of any planet, then we will have—

$$\frac{P.D.m^{\frac{2}{3}}}{d.M^{\frac{2}{3}}} = p;$$ or in terms of the densities and periods, thus—

$$\frac{(\text{Planet's den.}).P^{\frac{2}{3}}}{(\text{Earth's den.})} = p;$$ or, if the earth's rotative period and density be each taken as unity or 1, then,

$(\text{Planet's density}) = \text{rotative period}^{\frac{2}{3}}$.

As the rotative periods depend upon the masses and diameters of the planets, any errors entering into these elements by the imperfections of observation will necessarily affect the calculated periods of rotation in a proportionate degree. This will be more manifest by referring to the 7th and 8th examples in regard to the mass and diameter of Neptune. The mass which I have adopted in these two examples is that calculated by Professor Struve, from his own observations of the satellite attending the primary. The diameter, 41500 miles, is that given by Sir John Herschel in his "Outlines of Astronomy." The assumed diameter, 37500 miles, in conjunction with the same mass, gives a difference of 1h. 45m. 35s. in the calculated periods of rotation. Many astronomers have adopted 35000 miles for the diameter.

The diameter of Neptune is probably not yet known within several thousand miles, for an error of observation of three-tenths of a second of an arc, would at that great distance produce an error of over 4000 miles in the calculated diameter of the planet. The same statement is equally applicable to the determination of the mass. An error of observation on the dimensions of the orbit of Neptune's satellite, though it might be only a small fraction of a second of an arc, yet it would produce a great difference in the calculated mass. We can, therefore, in our calculations, only approximate the true periods of rotation in proportion as observation approximates the true ratio of the masses and diameters of the planets.

There is a great difference in the observations of astronomers from which the mass and diameter of Saturn are computed. Some have adopted 67,000 miles as the diameter; others, 73,000; and others again, 79160. Some have adopted the mass much less than we have assigned in the foregoing table. If we take the diameter at 67000 miles, and the mass at 175,245657, the ratio and the period of rotation will remain the same as in the table.

The renowned French mathematician—Le Verrier, to whose calculations the world are indebted for the discovery of Neptune, has revised the tables containing the elements of the planet Mercury, and has computed its mass much less than formerly received; hence, I have adopted Mercury's mass less than stated in the old tables.

It will be seen by the formula which I have given, that if the rotation is known by observation, the ratio of the mass and diameter can be calculated; and that if any two of the elements are known, the third can be calculated.

The periods of the rotations of the ultra-zodiacal planets or asteroids cannot be calculated until observation shall determine their masses and diameters.

Whether the law of planetary rotation can be extended to the rotative periods of the satellites, attending the four exterior planets of the solar system, is not known. It is supposed by some, from observation, that the periods of the rotation of the satellites are equal to their periods of revolution around their primaries; but this needs confirmation by further observation of greater perfection and accuracy than what the present powers of the telescope seem capable of affording.

From the masses and diameters of the four satellites of Jupiter, as given in Herschel's "Outlines of Astronomy," I find by the application of the law of rotation, the following relative or proportional periods. (Assuming the period of the rotation of the 1st satellite, nearest to the plant, to be equal to unity or 1.)

Jupiter's satellites.	Proportional periods of rotation, as calculated.
1st.	1,000000000
2d.	1,788478493
3d.	1,635488852
4th.	1,375555069

If it be true, that the rotative periods of these satellites are equal to the periods of their revolutions around their primaries, then the law does not apparently hold good for these secondary systems, unless the diameters and masses are affected with considerable errors; for instance, if the apparent angular diameter of the 2d satellite be reduced the one-twentieth of a second of an arc, it would reduce the real diameter 116 miles, which would give a calculated period of rotation, such as should exist in order to correspond precisely with the ratio of the periods of revolution in their orbits. In the cases of the 3d and 4th satellites, there would have to be a greater correction in order to make the rotative and orbitual periods of the same length. A mistake of a small fraction of a second of an arc, might easily be made in the apparent angular diameters. Likewise, as the masses are deduced from observations of the minute perturbations which the satellites exercise upon each other, it is evident that a minute error in such observations, would give a much greater error in the calculated masses. Therefore, masses and diameters might be assumed, within the limits of unavoidable errors, which would give calculated periods of rotation for the four satellites of the same length as their orbitual periods.

This remarkable law, connecting the periods of rotation with the masses and diameters of the planets, appears to point to some more original law of a higher order of generalization. Such was the case in regard to Kepler's law, connecting the orbitual periods of the heavenly bodies with their distances from their respective centres of motion. Newton demonstrated Kepler's law to be a necessary result of the more general law of universal gravitation.

Providence may raise up a Newton in our day who shall disclose to us the reason why, the cube roots of the densities of the planets are as the square roots of their periods of rotation.

I intend in some future communication, to present a hypothesis which will, if I am not mistaken, account for this curious law obtaining in the solar system.

With the most sincere desire for the development and diffusion of useful knowledge, I subscribe myself your most humble servant.

Orson Pratt, Senior.

G. S. L. City, Utah Ter., Aug. 1, 1855.

Horrors of the Hospital of Sebastopol.

Of all the pictures of the horrors of war which have ever been presented to the world, the hospital of Sebastopol presents the most horrible, heart-rending, and revolting. It cannot be described, and the immagination of a Fuseli could not conceive anything at all like unto it. How the poor human body can be mutilated and yet hold its soul within, when every limb is shattered, and every vein and artery is pouring out the life stream, one might study here at every step, and at the same time wonder how little will kill! The building used as an hospital is one of the noble piles inside the dock-yard wall, and is situate in the centre of the row at right angles to the line of the Redan. The whole row was peculiarly exposed to the action of shot and shell, bounding over the Redan, and to the missiles directed at the Barrack Battery, and it bears in sides, roofs, windows, and doors, frequent and destructive proofs of the severity of the cannonade. Entering one of these doors, I beheld such a sight as few men, thank God, have ever witnessed! In a long low room, supported by square pillars, arched at the top, and dimly lighted through shattered and unglazed window frames, lay the wounded Russians, who had been abandoned to our mercies by their general. The wounded, did I say? No, but the dead, the rotten and festering corpses of the soldiers who were left to die in their extreme agony, unattended, uncared for, packed as close as they could be stowed, some on the floor, others on wretched trestles and bedsteads, or palets of straw, sopped and saturated with blood. Which oozed and trickled through upon the floor, mingled with the droppings of corruption. With the roar of exploding fortresses in their ears, with shells and shot forcing through the roof and sides of the rooms in which they lay, with the crackling and hissing of fire around them, those poor fellows, who had served their loving friend and master the Czar, but too well, were consigned to their terrible fate. Many might have been saved by ordinary care. Many lay, yet alive, with maggots crawling about in their wounds Many nearly mad by the scenes around them, or seeking escape from it, in their extremest agony, had rolled away under the beds, and glared out on the heart-stricken spectators, oh! with such looks. Many with legs and arms broken, and twisted, the jagged splinters sticking through the raw flesh, implored aid, water water, food, or pity, or deprived of speech by the approach of death, or by dreadful injuries on the head or trunk, pointed to the lethal spot. Many seemed bent alone on making their peace with Heaven. The attitudes of some were so hideously fantastic as to appal and root one to the ground by a sort of dreadful fascination. Could that bloody mass of clothing and white bones ever have been a human being, or that burnt black mass of flesh have ever had a human soul? It was fearful to think what the answer must be. The bodies of numbers of men were swollen and bloated to an incredible degree, and the features distended to a gigantic size, with eyes protruding from the sockets, and the blackened tongue lolling out of the mouth, compressed tightly by the teeth which had set upon it in the death rattle, made one shudder and reel round.

In the midst of one of these "chambers of horror"—for there many of them—were found some dead and some living English soldiers, and among them poor Capt. Vaughan, of the 90th, who has since succumbed to his wounds. I confess it was impossible for me to stand at the sight, which horrified our most experienced surgeons—the deadly clammy stench, the smell of the gangrened wounds of corrupt blood, of rotting flesh, were intolerable and odious beyond endurence. But what must the wounded felt who were obliged to endure all this, and who passed away without a hand to give them a cup of water, or a voice to say one kindly word to them. Most of these men were wounded on Saturday—many perhaps, on the Friday before—indeed, it is impossible to say how long they might have been there. In the hurry of their retreat, the Muscovites seem to have carried in dead men to get them out of the way and to have put them upon the pallets in horrid mockery. So that this retreat was secured, the enemy cared but little for their wounded. On Monday only, did they receive those whom we sent out to them during a brief armistice for the purpose, which was, I believe, sought by ourselves, as our overcrowded hospitals could not contain, and our overworked surgeons could not attend to any more.

Improvement in Telegraphs.

From the introduction of the Marine Telegraph to the astonished world as a means for the intercommunication of thought between the most distant points, we have been prepared to believe that the genius of invention was almost unlimited. It was therefore without much surprise that we heard of, and afterwards saw in operation, a beautiful instrument, the wonderful prosperities of which are the invention of Mr. David E. Hughes, a citizen of Kentucky. In a conversation with this unassuming and intelligent individual we have learned that he devoted four years almost exclusively to the study of the Electric Telegraph, and that he now thinks he has brought his improvements in it to such perfection as to be worthy of the attention of the world; and from what we have seen and been told of the *modus operandi* of his machinery, we are disposed to think so too. Even were we capable, we do not feel that we have a right to enter into any minute description of this telegraphic printing instrument; but we may state that it seems to possess great advantages over all the present modes of telegraphing. Some of these are, that it prints with the most astonishing rapidity; that it communicates and receives intelligence at the same moment, that its peculiarity of construction is such as to cut off, when desirable, from all intermediate stations the knowledge of a message sent from one distant point to another, so that any person in Washington, for example, wishing to convey a secret to his friend in Boston or New Orleans, may do so with as much privacy as if he were whispering it into his ear. He has only to give notice to that friend to attend at a specific hour at the Telegraphic Office and such is the simplicity of working the instrument that the one may transmit and the other receive the message with the co-operation of an agent, though neither may know anything of the principles of telegraphing. It is only necessary that they should know how to spell and read. Another great beauty of the invention is that it may be readily attached to any of the telegraphic modes of correspondence now in use; and the principles upon which the powers of natural and electro magneta are brought into requisition are such as to admit of the transmission of messages in any condition of the atmosphere. At the present moment, and so long as the siege of Sebastopol may last, we should think that the Government of France and England would be willing to pay almost any price for the means of secret correspondence with their respective generals. Indeed to every government of Europe occasions may occur when an immediate and secret order to a foreign minister might lead to important diplomatic results. In the United States, where the Government has few or no secrets, the machinery of Mr. Hughes will nevertheless be found of incalculable use in commercial correspondence and we doubt not that as soon as its merits shall have been satisfactorily tested, it will receive all the encouragement which its ingenious inventor can anticipate. We understand that a model of the machine is now on its way to Europe.—[National Intelligencer.

At a late term of the County Court in Perry County, Ind., there were twenty-two applications for divorce, seventeen of which were granted. The Louisville Times says that, in the same county last year, there were 160 marriage licenses issued, and some sixty-five applications to the Circuit Court for divorce.

Always laugh when you can—it is a cheap medicine. Mirthfulness is a philosophy not well understood. It is the sunny side of existence.

Primitive Christian's Beards.

A friend who has taken the advantage of the absence of his other and better half to grow his whiskers—to let all the hair indigenous to the face of the sterner sex grow without let or hindrance—has asked us to hunt up something to enable him to sustain his beard when his wife returns to her home. We are an admirer of a neat, well-trimmed beard and then we have never seen in the pictures in the Bible and prayer and hymn books any of the male primitive Christians with close shaven faces.

In Gibbon's well known XVth chapter it is recorded that the Christian fathers, while Rome was a heathen city, were very minute and circumstantial in their censures of *luxuries*, and among the various articles which excited their indignation, false hair, garments of any color except white, instruments of music, vases of gold and silver, downy pillows, white bread, *foreign wines* public salutations, warm baths, and the *practice of shaving the beard*, which according to Tertullian, "is a lie against their own faces, and an impious attempt to improve the works of the Creator," were enumerated. When Christianity, says Gibbon, was introduced among the rich and polite, the observation of these singular laws was left, as at *present*, to the few who are ambitious of superior sanctity.

We do not place our friend or ourself, in the last catalogue; we are only anxious to show that the shaving of the face was not permitted by the primitive Christians, that shaving the beard is a practice which crept in among the Christians with the many other errors of the Roman Catholics.—[St. Joseph Gazette.

Anecdote.

Anecdotes of animals are always amusing; and moreover if observed accurately and told without embellishment, may some day serve to solve a great problem in philosophy—the distinction, namely, between the spirit of a beast that goeth downward to the earth—a problem that the great Bishop Butler could not solve, and left a blemish in his argument, but a monument to his candor. The subject of the one I am going to tell happened many years ago, when I was an urchin of eight or ten, but I remember it well.

One fine summer morning it was my province to aid in driving a flock of sheep to the brook to be washed, preparatory to shearing. The man who had charge of them led the procession with the salt dish in his hand, in which he ostentatiously rattled some lumps of salt, and from time to time made pretence of throwing a handful on the ground, to draw the flock onward from place to place, while I followed to drive up the loiterers.

The old patriarch of the troop, a fine old buck, led the van of the quadrupeds, and carefully examined every spot where the false motion of throwing salt was made, till he was fully satisfied in his mind that no salt was deposited. He then paused, shook his head with his ample horns, and waiting till the shepherd was about a rod in advance, charged upon him from the rear with his whole momentum, fairly raising him off his feet. I saw, and from the first comprehended the manœuvre, but there was so much fun in it, it was impossible to give the alarm; and when the man turned to "blow me up" for my tacit complicity, I was rolling on the green sward in a convulsion of laughter so contagious he was forced to join in it, and let me off without a rebuke.

Will it do to attribute to so simple an animal as a sheep, so high a moral sentiment as indignation at deceit? Perhaps not; but we may at least make the "pratical inference," that those having charge of flocks cannot securely lead them along with mere occasional handfuls of—wind.—[Church Journal.

Brazil.

A letter from Brazil says that the commerce between that Empire and the United States, which last year reached nearly four millions of dollars, will hardly amount to one half of that sum during the present year. It also says that the Amazon Navigation Company are making but very slow progress in its colonization schemes, only two hundred immigrants having arrived out of the forty-two thousand which they engaged to bring into the country within five years from this time last year.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, OCT. 27, 1855.

From Utah.—All Sorts of Opinions.

We are frequently amused in reading the multifarious opinions that are put in circulation by various parties, in relation to the Mormons; sometimes they are represented as an industrious, honest, energetic people; at other times, as lazy vagabonds and thieves; by one they are represented as immoral and lascivious; by another, as a virtuous, moral people; some represent them in a state of misery and deep degradation; others, as being happy and highly civilized; one statement makes them disaffected with, and enemies to, the Government of the United States; whilst another has them loyal and patriotic; at one time we are kind and courteous to strangers; at another, the very essence of discourtesy and vulgarity; by one we are formidable, conspiring, and dangerous; by another, puny, insignificant, and harmless. We are, in fact, honest and dishonest, chaste and lascivious, grovelling and high-minded, traitors and patriots, and pass through every phase and grade of the nomenclature of good and bad, virtue and vice, according to the mood of the writers, the wrathercock of public opinion, or the interests of book writers and publishers, or "*committed*" editors, and political demagogues. Happily, we are very indifferent to the opinions of the public; quite as much so as they can be about ours; were it otherwise we should be precisely in the position of the fabled "Old Man and his Ass," and perhaps should arrive at the same conclusion. As it is, without any very great pretensions, further than a little share of common sense, we pursue the even tenor of our course irrespective of other people's views; we "*mind our own business*," and let the world wag. We would here remark, however, that we are not insensible to acts of kindness, and know how to appreciate and to reciprocate true friendship, as well as any other people.

The above remarks are induced from reading a letter to the Chicago Daily Times, sent by Hon. W. W. Drummond, one of the United States Associate Judges of Utah, which will be found in another column. Mr. Drummond has been there, and consequently seen and knows for himself; he gives a tolerably fair report. Others, who have not been there, but who write under the aforenamed influences, very often give a bad one; we suppose on the same ground that they write many other things—that they don't know what they are writing about.

As we remarked above, Mr. Drummond's account is tolerably correct; but as he has only been a short time in that country, he is not well posted in affairs, and his remarks will admit of a little criticism.

The Judge states that "there are no buffaloes west of the Rocky Mountains." There might not have been when he was there. We have hunted buffaloes on Little Sandy, which is on the west side; and in the winter of 1853 there were great numbers there. He states that "the institution of negro slavery exists." There are southern gentlemen there, who have taken their slaves with them, and who are protected like all other men in their rights; but slavery does not exist as an institution; we presume it will require the special act of the people to decide that matter. It is the genius both of our religion and politics to know no North, no South, no East, no West, no foreign born, no native; southern and northern men are alike protected; we know no man's politics or religion; but throw the protecting ægis of the Constitution around all. We are again told that "Indian slavery exists." With all deference to the opinion of the Judge, this is not true in fact. It is true that Indians are bought and held in servitude, under certain restrictions; but the buying has a reference more to the feelings and prejudices of the Indians than to any matter of fact of their slavery or servitude, which is prescribed by law, and is more in the shape of an apprenticeship than slavery. A little explanation here may be necessary. It was customary on, and since, our arrival there, for the Mexicans to make excursions into the country and purchase boys and girls, and sometimes men and women, for a small amount; these were generally such as were taken prisoners by hostile bands or tribes who made predatory excursions upon the weaker tribes, for the express purpose of taking prisoners to trade with the Mexicans, who bought them and carried them to their own country and sold them as slaves again. Sometimes the parents of children would trade them off, and frequently, after having taken their prisoners, if provisions were scarce, or they were otherwise troublesome, they were killed. To put a stop to this horrid traffic and brutal murder, the Mormons made purchases of those prisoners the Indians offered for sale, and the law makes provision that they shall be well fed, and clothed, and stipulates for a certain amount of schooling; and that at the expiration of their apprenticeship they shall be free. It will be seen, then, that it was not to make slaves of them, but to save them from slavery and butchery, to stop their predatory warfare, to ameliorate their condition, to teach them habits of industry, to educate and civilize them, and to make them useful members of society, that this system was instituted. With the exception of the buying, which could not be avoided, the system is essentially the same as the apprenticing of orphans, negroes, and others, so prevalent in the northern States.

Mr. Drummond states that there are from sixty to one hundred thousand inhabitants: as there is so much emigration pouring in both east and west, it is difficult for us to determine; we think it is a little overrated. But with the editor of the Brooklyn Eagle, who quotes this letter, we think there is quite enough to "entitle us to admission into the Union as a State." The letter, however, upon the whole, is tolerably correct, and those little mistakes are such as any one might make from a superficial observation of things as they exist there.

The following is the act referred to in relation to this affair, and was passed in consequence of several children having been bought by the citizens from the Indians to save them from butchery.

SEC. 1. *Be it enacted by the Governor and Legislative Assembly of the Territory of Utah*, That whenever any white person within any organized county of this Territory, shall have any Indian prisoner, child or woman, in his possession, whether by purchase or otherwise; such person shall immediately go, together with such Indian prisoner, child, or woman, before the Select men or Probate Judge of the county. If in the opinion of the Select men or Probate Judge the person having such Indian prisoner, child, or woman, is a suitable person, and properly qualified to raise or retain and educate said Indian prisoner, child, or woman; it shall be his or their duty to bind out the same by indenture for the term of not exceeding twenty years, at the discretion of the Judge or Select men.

SEC. 2. The Probate Judge or Select men shall cause to be written in the indenture; the name, and age; place where born, name of parents if known; tribe to which said Indian person belonged; name of the person having him in possession; name of Indian from whom said person was obtained; date of the indenture, a copy of which shall be filed in the Probate Clerk's office.

SEC. 3. The Select men in their respective counties are hereby authorized to obtain such Indian prisoners, children, or women, and bind them to some useful avocation.

SEC. 4. The master to whom the indenture is made, is hereby required to send said apprentice to school, if there be a school in the district, or vicinity, for the term of three months in each year; and at a time when said Indian child shall be between the ages of seven years and sixteen. The master shall clothe his apprentice in a comfortable and becoming manner, according to his, said masters, condition in life.

Approved, March 6, 1852.

The Discovery of Planetary Rotation.

By Prof. Orson Pratt, of Utah.

On the first page will be found a long communication from Professor Orson Pratt, on the above subject. We do not profess a critical acquaintance with the science of astronomy, and consequently are not prepared to descant upon the extent of the utility of the discovery of our old friend, the Professor; but if, as Bro. Pratt states—and we have the most implicit confidence in his statements and calculus—he has arrived at a criterion whereby to demonstrate, by calculation, "a law governing planetary rotation"—a principle only imperfectly ascertained before by a careful observation of the spots on a planet's disc—we think he has achieved a triumph for that science of which he is so much the admirer; the which, while it will greatly facilitate the researches of astronomers in the movements of the planetary system, will at the same time amply repay him for his years of study and investigation, and present him before the scientific world as one of its prominent lights. Years ago we have frequently felt annoyed when in his company, and desiring social conversation, to see him fill slate after slate with trigonometrical and algebraic calculations. We now begin to see the results, and that, while we were on the earth, he was soaring in the heavens and watching the movements of the planetary system. Mr. Pratt has literally waded through and made himself master of all the known movements of the celestial bodies, their densities, magnitudes, distances, periods of revolutions, abberations, eclipses, causes of their various phenomena, and all the acquired information on this subject; and stepping out on the other side, is launching forth through the immensity of space in search of fresh laws and new discoveries. In his scientific flight he has discovered the law of planetary rotation, which we hail as one of the bright scintellations of his profound genius, and congratulate him upon his success in scientific research, and we esteem it the more as coming from a personal friend and a Mormon. The light does not always come from the east; from the tops of the mountains it bursts forth in the west, and there is more where that came from. Mormonism has long taken the lead in religion—it will soon be in the van in both science and politics.

Elder G. P. Waugh.

Brother G. P. Waugh is now with us in New York, in good health. He is recently from Canada, in which place he has been laboring in the ministry for some time. He goes out in the packet ship Yorkshire (which is to sail on the 26th inst.) to Liverpool, to labor in Europe, under the direction of President F. D. Richards. He goes with our good feelings toward him, and desires for his success and prosperity.

What Red Now in Pickle for Utah?

One dispatch from Washington assures us that Col. Steptoe is there, and only waiting for re-appointment to the Governorship of Utah, and a "strong military force to back him up," &c. Another knowing, veracious correspondent of one of our distinguished, disinterested political city papers, says, "the appointment of a Governor for the Territory of Utah will be deferred until the assembling of Congress, and the knowing ones at Washington say there will have to be a military force sent there," &c.

We are extremely curious to learn what question of political subtlely is now up at Washington, of which this precious morsel is to be the party beacon fire. We know we ought to be better posted in those interesting national questions, but have to lament our ignorance of such diplomatic intricacies, and shall have to leave it for the "knowing ones" at Washington and New York to solve. We used to be so green as to suppose, for any heavy expenditure from the Treasury of General Government, there was expected to be a degree of corresponding good to the country; but we live and learn, though we've yet to learn what good can accrue, even to "*our side*," by raising a breeze so *early* about Utah, and to bring out Col. Steptoe just at this *crisis*, too. The Colonel did not answer the expectation when he went to Utah; it was expected, then, he would certainly kick up a row with the Mormons, and *we* should have a glorious chance of *saving our country;* but he's too fastidiously honorable for our purpose; there must be a more pliant tool than the Colonel. Don't get any of the old school, stiff, gentlemanly military characters, but some of the more modern, complaisant, suple gentlemen of the Bennett school, that would not blush at being caught among the sqaws, or be ashamed to display their valor by an assault upon female virtue, and if resistance should follow, then raise the hue and cry of insurrection, rebellion, and treason among the Mormons! But then that expedition to Utah never cost the Government less than *three hundred and fifty thousand dollars*, and what was the result? Nothing but disgrace to our national arms and a somewhat questionable effect upon those that make such appropriations. What then would be the result of getting up another enormous appropriation of the people's money, (say about a million,) to send out another expedition to Utah? Could not so large a sum be disposed of in some *more plausible way* for the advancement of certain political parties? This Mormon capital is rather a precarious investment; we never knew it to pay well yet. Perhaps some of the "knowing ones" at Washington may have some later plan of operation; but don't depend too much upon popular favor in any great outlay in Mormonism; it won't go down; it's getting stale; the people are getting tired of hearing about Mormon monstrosities. So we think it would be decidedly better, for *party* purposes, to keep hands off, particularly if it costs *three or four hundred thousand dollars* every time.

Every body knows they are going on smoothly enough now in Utah, and troubling no one; and it will require more *wind* than any party have to spare, either in Washington or New York, to blow up a breeze about Utah, while so many more important questions agitate the Union; so we recommend "*our party*" to fish with other than the Bennett hook—it's not fortunate only for "gudgeons." The Herald is better adapted to serve at the top of the spire than in the forum or pulpit, particularly if we expect to hear the gospel. But seriously: for what purpose is this periodic hue and cry of "Mormon difficulty" raised? There is no difficulty now existing among the inhabitants of Utah, nor the least occasion to fear any in the future, unless it is raised by reckless, unprincipled demagogues for party purposes, without the least shadow of reason or good sense, and that done at the most extravagant expenditure from the public coffers of the nation. The great distance of that Territory requires an immense outlay of means for transportation of even a small detachment of military; and to send a force sufficient to be of any avail in a Territory of upwards of 60,000 inhabitants, at an outlay almost equal to that of the Mexican war, without the least shadow of a reason, except a crusade against a mere matter of faith, would be repulsive in the extreme to the mind of every freeman, and raise a financial question that would damn any party that should attempt to handle such tools. If it is thought to be necessary to send another Governor to Utah, let a gentleman be sent who will consider the rights and privileges belonging to freemen, and he will be cordially received and firmly sustained by the people of that Territory; but to send a fool there, with a detachment of soldiers at his heels to enforce his edicts, right or wrong, would raise feelings in the breasts of men there who were born and bred under the broad folds of the stars and stripes, that could as illy brook such outrages as did our fathers, when England sent her minions to her western provinces to grind down her distant subjects by the iron heel of royal despotism. But we do not believe there is so much folly to be found in a government like the American republic; we believe that the people of the United States will demand better evidence of a disposition on the part of the people of Utah to resist legitimate authority or oppose *good men or measures* than has ever yet been shown to the public, or manifested at home or abroad; and we do not believe there are fools enough in Washington or New York to attempt so absurd a political speculation as sending soldiery, at so great expense, without cause, to the peaceable valleys of Utah. It is only *an expedient* by a few "penny a-liners," who are out of business, to raise a little capital for a social cup with their more fortunate *guill wheeling* comrades.

☞ Business calling us to St. Louis, we shall make a visit to that part of the country, and return probably in the course of two weeks.

Death of Professor Orson Spencer.

It has seldom fallen to our lot to record the death of a friend whose conduct in life has so endeared his memory to the lovers of truth and humanity, and whose decease has given us such painful reflection, as that of him whose name heads this article. He died at St. Louis on the 15th inst., after a number of weeks' illness, commencing with the chills and fever, resulting in a general debility, from which a naturally feeble constitution was unable to recover.

Brother Spencer was formerly a citizen of Massachusetts, and extensively known in New England and the middle States as a preacher of the Baptist denomination. He graduated at the Union College, New York, under the presidency of Eliphalet Nott, D.D., L.L.D., in 1824, and also at the Hamilton Literary and Theological College, under the presidency of N. Kendrick, D.D., in 1829. In both these institutions he held the first grade of honorable distinction at the time he left them. He has from an early period of the history of the Church of Jesus Christ of Latter Day Saints, been a devoted and efficient member, and occupied an honorable position among its officers. After yielding obedience to his honest convictions, which with him were stronger than worldly honor or filthy lucre, and becoming a member of the Mormon Church contrary to the strong solicitations of his numerous friends, he was interrogated by Mr. Crowel, editor of the Christian Watchman, a former companion, with regard to the principles he had more recently espoused, who wished to know his reasons for joining the Mormons, who were so unpopular and "everywhere spoken against." This interrogation gave rise to the series of communications called "Spencer's Letters." This work is published in book form, and is ably written; his reasonings are bold, vigorous, and forcible; and his arguments clear, cogent, and demonstrative. It has had an extensive circulation both in this country and in Europe, and is considered among the best productions of the Church.

In the city of Nauvoo he held and magnified satisfactorily the office of alderman. At the time of our exodus from Nauvoo he and his family were found among the outcast fugitives flying for refuge among the savages from the fierce diabolic wrath of civilized christians. Mrs. Spencer, an able, accomplished and refined lady, sunk beneath her accumulated privations consequent upon her removal, a victim of persecution and a martyr of the cross. Thus was our departed friend left to pursue his solitary course with the charge of six children under the age of thirteen. He felt her loss severely, and well he might; we knew her well. She was a true christian, a kind and affectionate mother, and a faithful wife; she lived a christian, and died a heroine.

In Utah Territory, at the organization of the Deseret University, he was appointed its Chancellor, which office he still held at his death. He was also called to, and occupied an honorable position in the legislative council of that Territory.

Ecclesiastically, he has passed up through the various grades of office in the church, to the office of High Priest, all of which he has magnified with propriety and assiduity. He was on one occasion called to the responsible charge of the superintendence of the affairs of the church in Europe, and edited at the same time, with much ability and highly satisfactorily, the Millennial Star. He returned from England and went through to the Valley in 1849.

In 1852 he again performed a mission to Europe for the church, visiting in his tour the kingdom of Prussia, and again returning to the Valley in 1853.

In 1854 he was again called upon to perform a mission to the States, since which, most of his time has been occupied in Cincinnati, Ohio; and the files of the Mormon and Luminary will show that he has not been idle. His ability as a writer is seldom equaled, his productions on any subject that he engaged in, being of that argumentative, cogent and lucid character that forbade successful attack.

His own suffering, and that of his family, their fullest import.

In regard to his moral character, we have heard it spoken of in the highest terms, but have yet to hear, from saint or sinner, an accusation against him as a man, father, brother, husband, or friend. He lived and died an honest, upright servant of the Most High, and will ever be remembered among the saints of God as one of the bright and shining lights of that constellation that shall illuminate the earth to its remotest corner, with an effulgence of truth unsurpassed and unequaled in any former dispensation of the world's history.

After the death of his first wife he married a lady in England, with whom, and all of his family and friends, we deeply sympathize. We view this sad event with some degree of consolation, while we contemplate the resurrection of the just, over whom the second death shall have no power, and the shortness of the time before he, with those who have gone before, shall reign with Christ upon the earth.

We have written the above mostly from memory, but believe it to be substantially correct.

Mormon Immigration.

We take pleasure in announcing the arrival of Elder Laker and a small company of Saints from Liverpool on their way to the Valley. They left England on the 10th of September in the Empire State, and landed at the Battery on the 18th of October. Also the arrival on the 22d of October of the Jeremiah Thompson, 22 days from Liverpool, with Elder Traveller and family from London, all in good health. Each company speak in the highest terms of officers and men on board the two ships, and the convenience and accommodation afforded at Castle Garden.

Dr. Bernhisel and Utah.

We last week announced the arrival of Dr. John M. Bernhisel, our delegate to Congress. The doctor is in very good health and spirits, and after rollicking and rusticating in the mountains the last season, he comes to us with new vigor and life; we are glad he has returned, for as we expressed ourselves last spring we believe no one is more capable of representing the interests of Utah than himself. During his sojourn in Utah he visited the Southern settlements, and expresses himself as being very much gratified with the position of affairs generally. One wing of the State House, in Fillmore City was near completed, mills and machinery were being erected, farms and every kind of improvement progressing rapidly; there was a general state of health and the people seemed to enjoy themselves well. They were all as merry as the Mormons. The crops he informs us are about as we have before represented them. Wheat will be rather, scarce; buckwheat had been sown, however, after the destruction of the wheat by the grasshoppers; corn will be a good crop; potatoes, and other vegetables, will be very plentiful, especially if it should not be injured by early frosts. The doctor smiled on hearing the reports here about starvation; he said that was news to him, they had not dreamt of it there.

He brought us a sample of the honey or manna sugar which was gathered from the leaves of the trees in the valleys, and also a beautiful apple which we appreciate the more as the pipps were planted by Mrs. Taylor in Salt Lake Valley, and for which the doctor and the sender, will please accept our thanks. He returns from the valley, not exactly as the spies from the promised land for he has been there before; but like them, bringing the fruits with him; like them he also reports a good land, a land flowing with milk and honey—sugar; but says that the people are not giants or Anakims, but a matter of fact, unostentatious, every day kind of people, and that so far from being barbarians, they are actually civilizing the Indians.

We have seen two samples of the honey sugar, one a little lighter colored than the other; it very much resembles maple sugar, but if anything is rather softer. The following letter, for which we are indebted to the Doctor, will be found interesting on this subject:

PROVO CITY, Aug. 11th, 1855.

HON. J. M. BERNHISEL—*Sir;* according to agreement I send you a small cake of the sugar made from the syrup, or honey; and as you requested, will give you a few particulars concerning the manner in which I discovered it. As I passed along to, and from my cornfield (which is situated about one mile from town,) I discovered a white substance, on the cottonwood trees, which upon examining I found to be a sweet substance somewhat resembling the honey dew in the States, but in far greater abundance, and possessing other properties, some of the cakes being as thick as a knife blade or window glass. I thought from the quantity there was on the trees that sugar might be made of it, and signified the same to a number of my neighbors; but they all ridiculed the idea, so I thought I would try and see what I could do with it: I took home two bushels and washed the twigs and then strained and boiled down the water, which made one and a quarter pounds of sugar. Since that time most of the town have been at work; some families have made as high as one hundred pounds of sugar. It makes excellent molasses, and as good vinegar as I ever saw. I averaged about eighteen pounds per day with two three gallon kettles.

I remain yours, respectfully,
AARON DANIELS.

Col. Steptoe.

The New York Herald states that it is rumored that Col. Steptoe is in Washington; that he has had the offer of the Governorship of Utah presented by President Pierce, and that he says he will accept providing he can have a company of men to protect him. The first may be probable, the last we don't believe. The Colonel has been there and well knows that if protection is necessary it will require more than one or two companies to protect him. The Colonel is much respected there and should he be appointed will need no guard. None but scoundrels need protection in Utah, and to them their guard is of no avail. Mr. Bennett is again recommending his system of debauchery and seduction. We are not aware how he and his corps succeed here; but we should really be amused to see them make an excursion and try an experiment there; he would find that his "christian" doctrines would put him outside the city along with whoremongers, "*dogs, and sorcerers.*"

From Fort Kearney.

Mr. R. B. Toler has arrived at Kickapoo city from Fort Kearney, and reports to the Pioneer that all was well at Kearney. There were a good many reports at Fort Kearney about Indians, but none were visible. Mr. Toler says:

At Thirty-two Mile Creek, eight miles beyond the Little Blue, met a large war party of Cheyennes, who appeared very hostile. They stopped the train and offered the waggoners the privilege of fighting with them or a division of their provisions. The train being short of ammunition, accepted the first offer and divided their provisions, and then made a compact to meet the same party six weeks from that date, on the Blue, and give them as much fight as they wished. The waggoners are at this time preparing to go back and give them a round.

On the 27th of September met 800 troops on Little Blue, going to reinforce General Harney.

There has been a large gathering of Sioux warriors on White river, some 5000 or more—and they have sent General Harney word that if he will come up there they will fight him. The General accepted the invitation, and the last news heard from him he was marching towards the place appointed.

Mr. Toler says there is a beautiful prospect for a general Indian war.

Judge Drummond's Letter.

The following is from the Chicago Daily Times, the letter referred to in a preceding article:

"By the virtue of law I am assigned to this the judicial district. My head quarters are at Fillmore City, in Millard county, the seat of Government of this Territory. At Fillmore City there is now being erected a splendid State House, built of superior quality of stone of a reddish cast, and no doubt very durable. One wing is nearly completed, and will be in readiness by the second Monday in December, at which time the Legislature meets. This city is one hundred and sixty miles south of Great Salt Lake City, and about two hundred and fifteen miles south of the line dividing Utah and Oregon Territories, and is centrally located in the Territory. Great Salt Lake is the largest city in the Territory, and contains fifteen thousand inhabitants. In it are a number of fine stone hotels, schoolhouses, &c. A large majority of the population of the city are of foreign birth, mostly English. The next city of importance is Provo, on the Provo river, about fifty miles south of Salt Lake City. Provo is a beautiful place, containing factories, mills, &c., with three thousand inhabitants, about equally divided between native and foreign birth. From Provo south there are a number of villages and settlements all the way down until you reach the California line. Much of the land is quite productive in all kinds of grain.

In the county of Iron is to be found an inexhaustible quantity of stone coal, as well as extensive quantities of iron ore. Forges and furnaces are in operation in the county of Iron for the manufacture of iron, which is soon destined, in the ordinary course of things, to become a source of great profit. Copper, lead, chalk, plaister of paris, as well as gold, are to be found in great abundance in different parts of the Territory. In the lake of which you have heard so much, is to be found salt in the greatest abundance, which can be obtained simply by driving a wagon into the edge of the lake, and with a common shovel filling it to its utmost capacity, at no other cost or expense, and is free for Jew and Gentile, saint and sinner. Among the grains cultivated here with success are to be found wheat, rye, Indian corn, barley, and oats. Among the vegetable kingdom, are potatoes, onions, tomatoes, beets, cabbage, lattuce, radishes, as well as peas and beans in great abundance. Peaches are cultivated to some extent, but no apples as yet. There are many fine nurseries in different parts of the Territory, which in a few years will yield a full supply of fruit. Wild fruit of different kinds is quite abundant, and is a good substitute. Owing to the long continued dry weather and plague of grasshoppers last spring, grain, grass, and all kinds of vegetation is very scarce, and much fear is felt for the sufferings of the poor, who are numerous, and who will suffer unless aided by some now unseen hand.

"Not a single hive of bees is to be found in the territory. It is said that a number of years since a deep snow fell in these mountain valleys and caused all the buffalo on the West of the Rocky Mountains to die of starvation. There are none West of the mountains at this time. Among the wild animals you will find the black, and grizzly bear, and wolves of different kinds, two or three different kinds of deer, elk, mountain sheep, and different kinds of hare and rabbits. There are of the feathered tribe, the sagehen, prairie-hen, wild duck, and geese quite abundant, but no quails. Geese, turkeys, and the common hen are quite abundant. Horses, both wild and tame, mules, cattle, and sheep, grow finely, and live mostly the year round on grass, and said to be in better order in the winter than in the summer, there being no flies in winter.

"The institution of negro and Indian slavery exists in this territory, there being quite a number of Southern men here who brought their slaves with them. The Indians are sold into slavery by one another and subject to perpetual bondage, and make good, active, ready, and obedient servants.

"The prevailing religion is that of the Latter-Day Saints, although an occasional sermon is delivered by persons of different persuasions. The population of the territory is variously estimated at from sixty to one hundred thousand, the most of whom are active and industrious. No business man in this country performs more bodily and mental labor than Gov. Brigham Young.

"The Surveyor General, Gen. D. H. Burr, of Washington, is here, and has opened an office in Salt Lake City, and entered upon the duties of his office, two parties of surveyors being at work, led by Mr. Joseph Traskalawski. Gen. Burr, is a mild, gentlemanly, pleasant man, popular in his office and firm in all his efforts. A splendid mansion is being built by Gov. Young, said to be nearly capacious enough to hold his whole family. A fine dwelling is being built by Col. A. W. Babbitt, the Secretary of this Territory, and whose name is well known to the Democracy of Illinois. Mills and factories of all kinds, demanded in a new country, are in successful operation throughout the whole territory where settlements are made. Great credit is due to the Mormons for their efforts in common schools in all the settlements; a school is the first good building erected. They are the most industrious community I ever saw. Strongly devoted to their religious faith, many of them are of the best men and women, while far too many are basely corrupt. So far I have been most kindly and cordially treated by all citizens and inhabitants of this valley and territory.

"'An apparently miraculous crop of sugar is being made from the honey-dew which falls on the leaves of the cotton-wood exclusively. It is made by soaking the leaves in water, and then, after taking out the leaves, pursuing the same course which is taken in the manufacture of the ordinary maple sugar. A sample of this sugar, I send by this mail to our esteemed Senator, Hon. S. A. Douglas.'"

Yours, &c., W. W. DRUMMOND.

The American Union.

The New England Farmer, furnishes the following statistics relative to this great country of ours. It will be found that a division of this domain among the inhabitants, would give to every man, woman and child, about seventy-five acres each:

"The American Union now embraces thirty-one States, seven organized Territories, and one unorganized Territory (the Indian.) The total area of territory is estimated to be 2,946,166 square miles. The limits of the United States, when their independence was achieved, did not exceed 820, 680 square miles. Our territory doubled itself in the first twenty years of our national existence, and has increased over threefold in less than sixty years. We have now a domain nearly ten times as large as that of Great Britain and France combined, three times as large as that of Britain, France, Austria, Prussia, Spain, Portugal, Belgium, Holland and Denmark together; one and a half times as large as the Russian empire in Europe; one-sixth less only than the area of all Europe; of about equal extent with the Roman empire, or that of Alexander, neither of which, it is said, exceeded 3,000,000 square miles. The eight Territories include an area equal to that of the thirty-one States. Three hundred and eighty States of the size of Massachusetts, or two thousand three hundred as large as Rhode Island, might be carved out of the national area. The slaveholding States have 851,598 square miles, and the non-slaveholding States, 612,597. North of the old Missouri compromise line, there is an area of 1,970,077 square miles, and 955,089. The New England States have about one-fortieth of our territory, the middle States one twenty-fifth, the southern States one-eleventh, the north-western one-seventh, and the south-western one-sixth. Only about one-thirteenth of the whole area of the country is improved. In the New England States about twenty-six acres in every hundred are improved; in the south, sixteen acres; in the north-west, twelve; in the south-west, five. There are about a million and a half of farms in the country."

Breadstuffs for Germany.

The governors of the Zollverein, of Germany, it is stated, have granted admission free of duty to grain and flour. Prussia is at the head of this Customs Union, and her dominions are suffering from a scarcity and high price of corn. In other parts of Germany it is stated that there is a like degree of dearth prevailing—Hesse Cassel among the rest, where, it is reported, the typhus fever is decimating the population. The crops of cereals in the German States is reported at only three-fourths of an average. The New York Post alluded the other day to a large purchase made of wheat for the Prussian government, and the large dealings in imported grain at Bremen, Hamburgh, Berlin, &c., have alread rendered the exchanges favorable to New York.

Correspondence.

From our Utah Correspondent.

GREAT SALT LAKE CITY, June 30, 1855.

My Dear Smith: You letter of January 24th came to hand on the 20th May, and the duplicate on the 4th inst., being the second letter that I have received from you since my arrival here.

I cannot express the pleasure and satisfaction it gave me to hear of your continued good health, and prosperity; and, whithal, the confidence you still have in my veracity, notwithstanding that I am numbered with a people who are represented to be a band of desperadoes.

I think that you have entirely overrated the value of my last letter. Although, I admit, it came from rather a curious portion of our great Republic.

I am exceedingly sorry to hear of the continued ill fortune of our old acquaintance ——, in consequence of his wreckless habits. It is a great pity to see young men of talent and education ruined in character and health by indulging in a dissipated course of life.

It gave me pleasure to hear that Mr. —— has at last attained to the object of his ambition, and gives general satisfaction in the performance of his duties. He is worthy of the promotion, as he labored most faithfully and diligently to obtain it.

My situation is very comfortable, and I feel quite at home in the duties of my office. I also have got a farm, and my brothers William and George (who are now strong boys) have an interest in it, and work upon it, and are doing well. I have also gone into stock raising that being a splendid business in this country.

Although I am comfortably situated here, I would not exchange the prospects of prosperity in temporal things, in the old country, or the States, for my chances here, were I *not* a firm believer in the principles of Mormonism. But being a conscientious believer in the principles of Mormonism, and knowing that those principles have been grossly misrepresented, and the characters and policy of our principal men grossly perverted, I am willing to sacrifice all temporal comforts, and the pleasures of former society, and share the fortunes of a persecuted and oppressed people.

You may rest assured my dear S. that, if any one of the charges made against the Mormons, through the public press, were true, I should not live here another day; because they would not be the kind of people they profess to be, and, consequently, not society that I should mingle in. You know my former character. You know that if the Mormons are the people they are represented to be that I would have become very much debased, and more changed in morals than you can think it possible. I am glad to say that since I came here and partook of the spirit of this people, it has been my greatest ambition to serve the Lord with full purpose of heart.

You very naturally would ask, why is it that such letters have been written by persons wintering in Utah, reflecting so much against the people. This I will be most happy to answer in my next. You ask me if the appointment of Col. Steptoe to be Governor of Utah, or any other stranger to this community, would cause a disturbance, and bring the Mormons in contact with the General Government. I am happy to inform you that it would not. The people of Utah are too loyal a people to rise up in rebellion against the United States, notwithstanding, they have been branded, by some, with the rebels mark. Yet, they claim the privilege, in common with other American citizens, to criticise the policy and actions of the administration of our country, and, when nessessary, speak out loudly against its corruptions. In doing so they have not, and will not, violate any law of the Constitution, but aim at preserving its purity, and majesty—it being part of their religions and, therefore, dear and near to their hearts.

If any stranger comes here as Governor, he will be respected and upheld in his office, and treated, as all the United States officers have been, with marked respect and kindness, so long as he is Mormon enough to mind his own business, and but deal out a fraction of justice to the community which is the very mos they can expect from those not interested in the prosperity of the people of Utah. But I shall not say that he will have the smiles and confidence of the people, so long as Brigham Young is the choice of the entire population.

The administration know that any appointment over Brigham Young is most oppressive and insulting to the people of Utah; and believing that the Mormons would resent such an outrage upon their patriotism, appointed Col. Steptoe, being a military man, and supposed to be able to sustain himself in office with the soldiers, under his command. That this is true, I have only to refer you to the newspapers of the East published at the time Col. Steptoe's appointment was made public.

What! an officer forced upon a Territory of the United States, in the 19th century, contrary to the expressed wishes of the entire community, and that oppressive act to be sustained by military power and despotism—Great God! is it possible that the children of our fathers who resented, to the death, such acts of the oppressive George the Third, should be guilty of such a manifest act of tyranny! Let not the spirits of Washington and his coadjutors, visit the present degenerate race, for it would sorely greive them to behold the decline of their noble blood, and with it, the great and glorious country which they wrested from the hands of tyrants—broke off the shackles that bound her, and set her at liberty. Oh! how she rejoiced—how she leaped with joy, when she breathed the air of freedom, and her laws were administered by those of her

own choice—by those who fought for her freedom—a shout went up that almost rent the heavens—the angels looked on and were glad—they celebrated the event in the court celestial. She took an oath that she never would again be bound—that she never would sustain any government, or power that would rule with the iron rod as did her parent—that she would welcome to her bosom the oppressed and downtrodden of every clime, and defend them with her life's blood. Her declaration was written upon her heart with the blood of many of her sons. Think of this you *professedly* noble and patriotic sons of a great and mighty nation—you oppressors of Utah because of religious faith, blush to know that, you have struck at the foundation of the great building of our Republican Institution—and learn you are a worm—a canker in the nation. Think of it, and if there is a drop of the blood of your Revolutionary Fathers in your veins, go up to the political penitent form, and confess your sins to the people and then retire into obscurity, having no longer the confidence.

Why is Utah denied officers who are the unanimous choice of the people? men who have borne the burthen and heat of the day, made the roads, and "caused the wilderness to blossom as the rose"—men whose whole interest is to build up this Territory, and in whom the people have the utmost confidence, having tried them in the furnace of affliction for years. Need I answer the question? Is not the reason obvious? They are Mormons. They dare insist upon having the liberty guaranteed by our inspired constitution of worshipping God according to the dictates of their own consciences.

Can it be possible that the statesmen of a free and mighty republic have adopted in their new political creed the antiquated and monarchical law of "religious tests," with a new and much approved addition, "it shall only be applied to that portion of American citizens called Mormons?" How considerate and profusely liberal!

The administration refuses to re-appoint Brigham Young Governor of Utah, because he is a Mormon, and because the entire population of Utah wishes his re-appointment, being Mormons.

The Administration has distributed all the offices of the Territory among its hungry and pauper friends, because the men we suggested to fill those offices are Mormons.

The Administration appropriated $25,000 for a military road in Utah, and immediately forwarded it. Why such extraordinary dispatch in forwarding *this* appropriation? Because it was to be received and disbursed by strangers to this Territory, who were wintering here at the time, and were not Mormons.

The Administration has published in the "President's message and accompanying document for 1854 and 1855" the reports of the different departments of all the States and Territories in the Union but those of Utah. Why throw out Utah thus? why treat her with such contempt? Because she is Mormon.

We love our country, our fatherland, our home, and hope yet to see the day when we shall prove to the people of the United States and other nations our deep attachment to American institutions.

Did the people of the United States but know, and could they realize, the extent to which the minions of the General Government have annoyed, insulted, and grossly abused this people, I am sure they would see justice done their young sister Utah, who has been cradled in such unparalleled adversity, and when now at school is whipped, and cuffed, and knocked about, both by pedagogues and many of her large associate schoolfellows, just as if she had no right to breathe the pure air of freedom, and live in this goodly land and asylum of the oppressed.

However, the time will come when the righteous Judge of all the earth will ascend the judgment seat, and in whose presence the whole human family will appear, to receive their just reward, whether it be exaltation or damnation. We do not fear that day, for then we know that righteousness will triumph.

Excuse me, my dear sir, for writing in this strain, but somehow or other I got into it, and plague me if I could get out of it.

D. O. C.

Correspondence from Texas.

Bosqueville, Bosque Co., Texas, September 14, 1854.

To the Editor of the Mormon:

Dear Sir—Being a subscriber to your valuable paper, and not a member of the Church of Jesus Christ of Latter Day Saints, allow me to apprise you of the general prosperity of your church in this country; it is but recently your members and elders have favored this community. Those of the people who a short time since united with your church in this region of country have joined the company from Port Sullivan in Milam County, and left for Salt Lake. Since that time Elder Thomas has preached to the Gentiles, and baptised some seventy—among the number are some of our most worthy citizens, men of means and influence. Brother Echols and family, two sons and three daughters; Brother A. J. Evans and family, Brother Dazenbury and family, Brother Arnett, Commodore Moore, and some of the most exemplary members of the Baptist Church, have joined, and they have all adopted a general fund, and will leave early in the spring. I trust this may give you some idea how your church is doing here.

A Subscriber.

[From some cause the above communication has been delayed; however, the contents will be found to be interesting. We are glad to hear of the doings of our old friend, Judge Thomas; and, if still alive, we can assure our friend, "A Subscriber," that he is kicking. We don't believe there is a lazy bone in his body. If he chases up the people in Texas with Mormonism as he did the Buffalo and antelope on the plains, they won't have much quarters till they own up or back out; so success to the Judge. We have not heard from Judge Thomas lately—is it the fault of the mail, or has he forgot his old *compagnons du voyage*?—Ed. Mor.]

Telegraphic.

Washington, Oct. 19, 1855.

In the Court of Claims to-day, the argument in the Shreeve case was concluded, and the case of Joseph Nock, of Philadelphia, argued and submitted. Nock claims $3,000 damages for the violation of a contract he made with Amos Kendall to manufacture and furnish locks and keys for the United States mails. Arthur McArthur, of Maine, was sworn in as an attorney.

I learn from a distinguished Texan just arrived in this city, that there is no doubt but the Texas Legislature will accept the Texas Debt bill passed by the last Congress.

Hon. Chas. J. Faulkner, of Virginia, arrived this evening, and took quarters at the National. Mr. F. will have many backers for the Speakership.

New Orleans, Oct. 19, 1855.

The steamer Nautilus arrived at this port to-day, with later dates from Brazos.

Matamoros had surrendered to the revolutionists without giving battle, and matters there were quite tranquil.

At San Louis Potosi a fight of three days, duration had taken place, but the city still held out, the revolutionists having only gained possession of the field of battle. Reinforcements had been sent from Monterey.

Baltimore, Oct. 19, 1855.

A fire at Richmond, Virginia, on Thursday morning, destroyed Mr. Belvin's cabinet shop, containing twenty thousand dollars worth of furniture; also the furniture establishments of Wm. Ritter and Samuel W. Harwood. The total loss is about $40,000.

Washington, Oct. 20, 1855.

There is a good deal of excitement here to day with reference to what disposition is to be made of the three millions due to Mexico. Mr. Marcy has had it under consideration for some days, and has finally referred it to a cabinet council. The old premier has intimated, I understand, to those New Yorkers who have been here, and who are largely interested, that he would recognize the assignments which they hold from Santa Anna; but he having now submitted it to the Cabinet, they suspect him of double dealing, and that the move is made for the purpose of killing it, as it is known that a majority of the Cabinet are in favor of paying the money to the existing government of Mexico.

The State Department has received no intelligence of the resignation of Don Piatt, Secretary of Legation at Paris, but it is believed here in official circles that something of the kind will be received by the next steamer from Europe.

Brigadier General Hitchcock has tendered the resignation of his commission in the army; it has been accepted by the President, to take effect on the 18th inst.

Private letters from Paris received by the last steamer, represent the physical condition of Mr. Mason, our Minister to France, to be extremely critical.

The administration fully endorses the Japanese interpretation of Commodore Perry's treaty, and say that a commercial treaty was never contemplated by either government. It was only an initiatory step towards such a treaty, and a great national triumph at that.

Additional from Mexico.

New Orleans, Oct. 20, 1855.

A letter from Mexico, in this morning's *Delta*, contains later news than that telegraphed yesterday, and announces the capture of San Luis Potosi by the revolutionists.

The National Guards were being organized throughout the country, to be in readiness to march on the city of Mexico, should General Vadaurri think proper.

Baltimore, Oct. 20, 1865.

By the arrival of the Southern mail as late as due we have New Orleans papers containing the details of late Mexican news, confirming the accession of Gen. Alvarez to the Presidency. Alvarez received 16 votes, Comonfort 3, Orampo 3, Vidaurri 1.

Vidaurri has published a communication denying the reports that he was an annexationist. He also publishes accounts of several offers of assistance he received from Americans which he had declined, and says he recommended some Texans who had proffered him their services to retire to the other side of the river, threatening them if they did not do so.

Jose Santa Anna, son of the ex-President, has written a letter from the fortress of San Juan de Ulloa, denying the accusations made against him.

News from Texas.

New Orleans, Oct. 20, 1855.

Callahan had had another fight with the Mexicans and Indians, during which the town of Piedros Fegras was burnt. It was reported that he had returned to San Antonio for reinforcements. There were rumors that large numbers of the enemy had crossed to the Texas side of the Rio Grande. A meeting had been held at San Antonio, at which it was resolved to raise 1,000 men for immediate service.

Passmore Williamson again in Court.

Philadelphia, Oct. 22.

In the District Court to-day a petition was presented from Passmore Williamson, and partly read, when Judge Kane said that Williamson had a right to apply to the Court to purge himself of contempt, but this must be the first step. The petition not being such purgation, but apparently a kind of remonstrance against his imprisonment, he could not receive it, but upon reasonable notice would hear counsel upon any preliminary question. After an argument by Mr. Meredith in behalf of Williamson, to which the District Attorney replied, Judge Kane reiterated that he could receive no communication from a party in contempt. The first step must be an application for leave to purge himself of contempt. That done, he would be reinstated before the Court and have the same rights as before commitment. If counsel differed with the Court, it would willingly hear any argument on that point.

Kansas Politics.

St. Louis, Oct. 22.

The Kansas correspondent of the Missouri Democrat says the returns from twenty-two precincts give Reeder, for Congress, 1935 votes. There were still twenty-nine precincts to hear from, and it was thought his vote would exceed 3000. The election passed off peaceably, and no persons were permitted to vote unless they had been actual residents of a city or town for thirty days preceding the election.

The free soilers are getting up documents wherewith to contest Whitfield's seat in Congress. They profess to be able to prove that there were only four legal pro-slavery voters at Franklin, while Whitfield received sixty-one votes there; that out of upwards of 200 votes cast for Whitfield at Wyandotte, only 30 were legal; that out of 230 cast at Osawotamie, not over 50 were legal; that at Baptist Mission, which gave Whitfield over 100 votes, there were but 17 legal voters, and only 13 of them cast ballots; and in fine, that not 1000 legal votes were cast for Whitfield throughout the whole Territory.

Delegates to the Constitutional Convention had been chosen. They will form a State constitution for Kansas, and apply for admission into the Union. Mr. Reeder will be the bearer of the constitution and petition to Washington.

Health of New Orleans.

New Orleans, Oct. 22, 1855.

There were only fifteen deaths from yellow fever in this city during last week.

From Washington.

Washington, Tuesday, Oct. 23 1855.

It is said in circles best acquainted with Mexican affairs that President Alvarez is not the man for the times, although his patriotism and bravery are beyond suspicion; and that General Comonfort being much abler, shrewder, and more popular, will eventually be intrusted with the reins of Government. But it is to Senor Almonte, (who will, if he wishes it, be retained here under any circumstances or any regime,) that Mexico looks for a leader, and as the probable regulator of his country.

It is understood that Mr. Hargous of New York is here to sustain his original claim as successor to the Garay grant.

Instructions have just been issued from the State Department to Mr. Ward, our Consul at Panama, to raise his flag, his conduct like that of Dr. Worrell, late Consul at Matanzas, being strongly condemned by Government.

The East Boston Murder Case.

Boston, Oct. 23, 1855.

Mrs. Cathrine Merrill, who was so shockingly stabbed by her jealous husband, David Merrill, on Sunday, in East Boston, died of her injuries this morning. Merrill, who attempted suicide by stabbing himself after the assault on his wife, is at the Hospital and in a fair way of recovery.

The U. S. Agricultural Society Exhibition.

Boston, Oct. 23.

The first day's exhibition of the United States Agricultural Society has passed off in the most satisfactory manner. There has been from ten to fifteen thousand people on the ground. The Exhibition opened with a grand cavalcade, in which some four hundred horses appeared—some of them splendid animals. Each class was then examined separately. The neat stock number some 400 head, and is beyond comparison the finest ever seen in Massachusetts. Of sheep there are 200, and of pigs 400. The latter department is very fine. The festivities closed with a hard race between twenty horses that never before trotted for money. It was a most exciting contest. Vermont Boy, owned by J. C. Hilman, was the winner. The official award will not be made till Friday. The city is crowded with strangers, and the prospects for the remainder of the Fair are most flattering.

Kansas Congressional Election.

St. Louis, Oct. 23.

A letter from the Shawnee Mission of the 15th inst. says that Whitfield's official vote for Congress was 2760 at the first election.

Savannah, Oct. 23, 1855.

The steamship Florida arrived here from New York, with all on board well.

Charleston, Oct. 23, 1855.

The U. S. Mail steamship Nashville arrived here from New York, at 4 o'clock this (Tuesday) morning.

New Orleans, Oct. 23.

The weather has been very cold here to-day, and we shall most probably be visited with a frost to-night.

Cleveland, Oct. 24, 1855.

Stillman Webb, Post-office clerk at Jefferson, Ohio, was arrested yesterday for purloining letters from the mails.

Washington, Oct. 24.

The United States Attorney-General has decided that it is no departure from our neutrality for citizens to sell to either of the belligerents gunpowder, arms, or other articles contraband of war; for the merchant ships of a neutral State to transport troops or military munitions for either of the belligerents, such commerce being perfectly lawful, subject only to the chances of hostile capture by the opposing power.

Boston, Oct. 24, 1855.

The Royal Mail steamship Canada sailed from this port at noon to-day, with 96 passengers for Liverpool and 19 for Halifax. Among them is Josiah Pierce, Jr. of Portland, Secretary of Legation to St. Petersburg. She takes out $756,500 in specie.

Philadelphia, Oct. 24, 1855.

The steam frigate Wabash was launched in splendid style at 12 1-2 to-day. It was christened with Wabash water by Miss Pensylvania Grice, daughter of the Naval Constructor. An immense number of spectators attended the launch, and there were not less than six hundred persons on board the vessel.

Boston, Oct. 24.

Gov. Gardner has appointed the 29th of November as Thanksgiving Day in Massachusetts.

The Democrats in the Fifth District have chosen the Hon. B. F. Hallett as their delegate to the National Democratic Convention at Cincinnati.

Cincinnati, Oct. 24.

Barnum's Baby Show in this city has turned out a grand failure. He says it was brought about by the strictures in the *Commercial*, and has brought a suit against that paper, claiming $10,000 damages.

One Week Later From Europe.

Halifax, Oct. 24, 1855.

The Royal Mail steamship Africa, Capt. Harrison, from Liverpool on the 13th inst., arrived here at 9 o'clock this morning. The Africa sailed at 10 1-2 o'clock for Boston, where she will be due about 5 o'clock on Thursday afternoon.

The steamship Herman left Southampton for New York on the 10th inst., with a full complement of passengers.

The news by this arrival, in a commercial sense, is highly important, but otherwise there is but little of interest.

Affairs at Sebastopol had undergone no change, and except an occasional interchange of shots, everything was quiet.

The Allies were threatening Perekop, and were also manifesting some activity on the Danube.

News of the bombardment of Odessa by the allied fleet was daily looked for.

A slight engagement had taken place near Kertsch, and resulted in favor of the Allies.

From Asia the news is unimportant. The Turks still hold out at Kars, although closely invested and much distressed for provisions.

THE WAR.

But little has occurred at the seat of war, beyond the fact that the Allies were threatening Perekop, and that their advance had for a time been checked.

French troops were being concentrated on the Danube, and Odessa was expected to be immediately bombarded by the allied fleet, which was before its walls.

The garrison at Kars still held out.

Gen. Simpson, in his last dispatch; dated Sebastopol, September 29, says that 9,500 men were employed daily in making a road from Balaklava to the camp. Fatigue parties in the town were engaged in getting timber and other materials from the ruins, in order to get shelter for the troops ere bad weather set in.

The Russian fire from the batteries on the north side cause Gen. Simpson some little annoyance, but has not prevented work being carried on. By the explosion of a kind of infernal machine, numbers of which had been dug up in various parts of the town and around the batteries, an officer and nineteen men were wounded.

Gen. Simpson reports a trifling engagement in which the Tenth Hussars and the chasseurs beat back the Cossacks near Kertsch.

A letter from Vienna states that several bankers there give credence to the rumor that Russia is contracting a loan in North America and that the negotiations are likely to be concluded.

Marseilles advices of the 10th state that the Minister of War was still using every exertion to re-enforce the army in the Crimea.

A letter from Sebastopol, in the Frankfort Gazette, states that the sunken Russian ships can be raised without difficulty, as the Russians closed them in every part but one, and attached hose to the hulls so that the water can be pumped out when required.

Pelissier and Simpson, according to The Daily News, have had a meeting, with a view to prevent what they consider indiscreet revelations by newspaper correspondents, military and civil.

Gen. Marmora declares, in an order of the day, that he will severely punish the authors of any letters which may have been found, by informing the Russians of the movements of the Allies, to have injured the position of the latter.

THE LATEST.

Advance of the Allies upon Perekop.—A dispatch from Prince Gorchakoff, dated October 9, received at St. Petersburg, states that the Allies had advanced from Eupatoria, threatening Perekop, but had retired on meeting the advance host of the Russian left flank. Sixteen battalions of the Russians were thrown into disorder.

Retirement of the Russians.—According to the Frankfort Post Zeitung, the body of the Russian army had been withdrawn from the plateau on the north side of Sebastopol toward the heights of the Belbec. Only a few thousand men now garrison the northern forts.

In the neighborhood of Nicolaieff some 45,000 men are concentrated, 28,000 of whom belong to the newly raised military.

A British Fleet Sent to the Coast of Italy.—Her Majesty's ships London, Rodney, Albion, Leander and Wasp have received orders to proceed, under the command of Admiral Stafford, to the coast of Italy. They will begin their mission, it is said, in the Bay of Naples.

Filling up the Trenches.—A letter from Sebastopol in The Marseilles Journal, says that one of the orders which has been executed by the troops with the greatest pleasure is that of filling up the trenches. It is stated that the troops regard their prospects so favorably that a great number of the soldiers of the class of 1847 who may now quit the service do not wish to do so.

Bombardment of Odessa.—The allied fleet, which, according to the last news, sailed on a secret expedition from Sebastopol, anchored off Odessa on the 8th day of October. Prince Gorchakoff reports that the force consists of eight ships of the line, twenty-seven steamers and one other vessel. No news of the bombardment had been received up to the latest dates, but was expected immediately. Odessa, since the destruction of the corn ports in the Sea of Azoff, has formed the chief if not the sole means of support of the Russian army in the Crimea. The Emperor of Russia and suite arrived at Odessa on the 22d of September, but left again the next day for Nicolaieff to attend a council of war.

Russian Losses.—The Invalide Russe gives a detailed account of the losses of the Russian garrison on the 8th September, as follows: Killed 2,684, wounded 6,058, contusions 1,205, missing 1,754—total 11,701. The same journal states that the Russians lost 1,500 on the 10th of August, and 1,000 men per day every up to September 5. Thus it would appear that the losses of the garrison for the last three weeks of the siege amounted to 32,200 men, irrespectively of disease.

The Danube.—According to the Constantinople Journal the Commander of the Turkish army on the Danube has received instructions to provide rations for forty or fifty thousand French troops, who are to arrive at Silistria about the end of October.

A telegraph from Constantinople states that the Anglo-Turkish Contingency has received orders to proceed to Schumla.

Mediation.—In a circular addressed by the Austrian Government to its representatives, it is intimated, that though Prussia is at liberty to act as mediator between the belligerent powers, the present is not a favorable time for such medtation; that, in fact, the Western Powers must follow up the advantage gained, and not treat with Russia when they have expelled her from the Crimea. The manifesto asserts that the most perfect understanding existed between Austria and France.

THE WAR IN ASIA.

General Mouarvieuff has forwarded to St. Petersburgh a report of a successful engagement, in which the Cossacks, militia, and dragoons, commanded by Lieutenant General Kovalerski, defeated a detachment of 1,800 regular Turkish cavalry, and 1,000 Bashi Bazouks. The Turks had about 400 killed.

Ali Pasha, the commander, who took part in most of the last wars of Turkey was made prisoner. The Turks lost all their guns.

The garrison at Kars still holds out though reduced to great extremes. Part of Omar Pasha's force was advancing from Batoum to attempt to raise the blockade. The Turkish force now at Kars numbers 10,000 men.

THE BALTIC.

The Russians are repairing Sweaborg with the greatest activity, enlarging the barracks and building batteries, &c. Further accounts from Riga, though meager, of the bombardment, state that the batteries at the mouth of Duna had suffered little, but the battery at Ballen had considerably.

On the 25th September three frigates anchored at the mouth of the River Sulis and the boats' crews set fire to ten vessels.

Rear Admiral Penaud describing the expedition to the Gulf of Bothnia by one French corvette and two English steamers, states: Eleven Russian vessels anchored off Buran, a small town on the Finish coast, were captured; also, eight other small vessels, making the tunnage captured 2,500.

GREAT BRITAIN.

Thursday, the 10th inst., was the weekly Board day of the Bank of England. A protracted discussion took place, but no change was made in the rate of discount.

A meeting of the creditors of Delisle and Janvrin had been held, and the statement of their affairs was very satisfactory.

FRANCE.

The Moniteur announces, officially, that the Empress has entered the fifth month of her pregnancy, and that her health is excellent.

An alliance between Prince Napoleon and the Princess Royal of England, it is stated by the Times correspondent, is rumored in political circles.

DENMARK.

It is announced in one of the London papers, that the Danish Government has invited all maritime powers, including the United States, to meet in Congress at Copenhagen in November, to settle the question of the Sound Dues. Denmark, it is said, proposes a capitalization and redemption of the Dues.

GREECE.

The Ministry have resigned, owing to the resistance of the King in refusing to have any intercourse with Gen. Kalergi, Minister of War. The King accepted the resignations, and a new Ministry has been formed.

London Money Market.—The minimum Bank of England rate of discount continues 5 1-2 per cent, at which rate money has been in great request this week, but the demand somewhat slacked at the close.

Consols quoted on Friday at 87 1-4 a 87 1-2 for money, and 87 3-4 for account. Mexican dollars, 4s. 11 3-4d. Bar silver, 5s. 1 1-4d. American Eagles, 76s. 2 1-2d.

From the Far West.

We have received three copies of a well printed newspaper, called the Puget Sound Courier, published in Washington Territory—the latest dates August 24th. The one of August 24 contains considerable speculation concerning apprehended Indian troubles and depredations. The whites are preparing to give them a warm reception. The prospects of crops were good; a vast quantity of lumber was being sawed for shipment to California and elsewhere.

The subject of new mail routes was warmly discussed. Grasshoppers had committed much damage to crops and grass. Several columns are filled with Mormon communications, defending polygamy and the monstrous pretensions of that sect.—[Chicago Tribune.

Different nations have different kinds of loafers. The Italian spends his time in sleeping—the Turkish loafer in dreaming—the Spanish in praying—the French in laughing—English in swearing—the Russian in gambling—the Hungarian in smoking—the German in drinking—and the American in talking politics.

A few days since, a German was riding along Sansome street, near Sacramento, when he heard the whizzing of a ball near him, and felt his hat shaken. He turned about, and saw a man with a revolver in his hand, and took off his hat, and found a fresh bullet-hole in it.

"Did you shoot at me?" asked the German.

"Yes," replied the other party; "that's my horse. It was stolen from me recently."

"You must be mistaken," says the German, "I have owned the horse for three years."

"Well," says the other, "when I come to look at him, I believe I am mistaken. Excuse me, sir; won't you take a drink?"

The rider dismounted, and tied his horse. The two found a drinking saloon; they drank together, and parted friends. That is the California fashion to make acquaintances.

Mormon Publications.

The Deseret News is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

The St. Louis Luminary.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to The Mormon office, or to the editor of the Luminary, St. Louis, Mo.

The Millenniel Star.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Salt Lake City Retail Price Current.

July, 1855.

GROCERIES.	
Sugar, crushed, per lb.	$0 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	35
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb	50
Figs, per lb	50
Cloves, per oz	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18¾
do 10x12 "	30
Chocolate, pr cake, Hay's	20
Mustard, per box	20
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb	50
Lamp Black "	40
Epsom salts "	30
Beeswax "	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb	50
Tobacco, per plug 10c to	75
Matches, 12c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	25
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	50
HARDWARE.	
Axes	$2 25
do boys', handled	2 00
Hickory Halves	75
Spades	2 00
Shovels	2 50
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 25
Concave Augurs, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	30

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 2 sheets	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS.	
Size.	Gross
¼ inch	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast) Per pair.	
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	
1½	
TACKS.	
4 oz. papers	15
6 do	1
8 do	2
10 do	2
12 do	2
14 do	2
16 do	3
20 do	30
	4
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb	70
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 00
Ladies' Congress Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 25
Kacks	40
Sole Leather, per lb	50
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	1 75
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16¾ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	20
Denims	25
Cotton Batten, per roll	20
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	35
Eggs, per doz	25
Cheese, per lb	25
Bacon, smoked, per lb	25
Shoulder "	30
Ham "	35
Middle "	40
Wheat, per bushel	2 50
Corn "	2 00
Oats "	1 75
Barley "	2 00
Onions "	2 00
Sugar cured Beef, pr lb.	30
Beef, fresh, per lb.	9
Mutton "	10
Tongues, each	50
Tallow, per lb	20
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $3 to	5 00
Adobies, per 100	35
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

The Naturalization Harvest.—Since about the middle of January last, near 9000 persons have received their final naturalization papers from the Superior and Common Pleas Courts, in this city. Some one or two thousand more will become voters before the election. Thus, in all probability, on the election day, at least 10,000 new voters will have been added to the poll list in this city since the last election. Yet some suppose we will not poll a very heavy vote this Fall. We should think that at least 60,000 votes will be polled, and that from 20,000 to 25,000 of these will be adopted citizens.

Stars.

We have on hand a number of the present volume of the Millennial Stars, from the 1st to the 28th No.

Price for the year.................$2 25
" " half year............... 1 12½

Also, a few numbers of the Journal of Discourses, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

Wholesale Price Current.

New York, Oct. 26, 1855.

Ashes—Pot...per 100 lb.	6 37½	a 6 50
Pearl	—	a 7 37½
Candies—Stuart and Bussing's best, assorted...per lb.	—	a —
Ordinary	—	a —
Candles—Sperm...per lb.	35	a 36
Adamantine	24	a 30
Mould, yellow	16	a 16½
Coffee—Java, white	14	a 14
Mocha	—	a —
Laguayra	10½	a 12
Maracaibo	10½	a 12½
St. Domingo (cash)	9½	a 10
Drugs and Dyes—Alcohol. pr. gal.	— 82	a — 88
Alum...per lb.	— 2½	a — 2¾
Arrowroot	— 35	a — 37½
Arsenic, powdered	— 2½	a — 2¾
Asafœtida	— 5	a — 25
Borax, refined	— 28	a — 29
Brimstone, American, roll	— 2½	a — —
do crude...per ton	34 —	a 35 —
Camphor, crude...per lb.	— —	a — —
do refined	— 38	a — —
Castor Oil, No. 1	1 25	a 1 30
Chlorate Potash	— 58	a — 42½
Cochineal	— 75	a 1 15
Copperas...per 100 lb.	1 25	a — —
Cream Tartar...per lb.	— 30	a — 30
Gum Arabic, picked	— 25	a — 35
Gum Copal	— 30	a — 50
Gum Myrrh, Turkey	— 25	a — 30
Iodine, resublimized	5 75	a 6 —
Ipecacuanha	—	a 2 25
Madder	— 10½	a — 11
Magnesia	— 15	a — 17½
Do calcined	— 30	a — 35
Nutgalls, blue Aleppo	— 18	a — 20
Oil Anis	—	a 5 50
Oil Bergamot	1 90	a 2 20
Oil Cassia	— —	a 3 75
Oil Lemon	1 90	a 2 20
Oil Peppermint	3 75	a 4 10
Opium, Turkey	4 12½	a 4 25
Otto Rose...per oz.	3 50	a 6 50
Oxalic Acid...per lb.	— 34	a — 35
Phosphorus	1 05	a — —
Quicksilver	— 45	a — 48
Rhubarb, China	— —	a 2 75
Salæratus	— —	a — 6¼
Sal Ammoniac, refined	— 12	a — —
Senna	— 9½	a — 12
Shellac	— 10	a — 12½
Sugar Lead, white	— 20	a — —
do brown	— 9½	a — 10
Sulphate Quinine	2 70	a 3 50
Tartaric Acid	— 44	a — 47
Verdigris	— 34	a — 38
Vitriol, blue	— 9½	a — 10½
Dye Woods—Camwood...per ton.	70 —	a 80 —
Fustic	21 —	a 30 —
Logwood	17 50	a 27 —
Flour—State, common...per bbl.	8 50	a — —
Michigan and Indiana	8 50	a — —
Genesee, extra	8 87½	a 11 —
Rye Flour	6 50	a 7 50
Corn Meal	4 68¾	a 4 93
Fruit—Raisins...per box.	— —	a 3 75
Raisins, layers	4 12½	a 4 75
Currants...per lb.	— 20	a — 27
Glass (American window)—		
6x8 to 8x10...per 50 feet.	3 25	a 2 50
8x11 to 11x16	3 75	a 2 62½
11x17 to 12x18	4 —	a 3 —
20x26 to 24x30	5 50	a 4 25
31x40 to 34x46	8 —	a 7 50
Grain—Wheat...per bush.	1 80	a 2 18
Corn, round yellow	— 94	a — 95
Barley	1 30	a 1 35
Oats, Western	— 48	a — 50
Beans	1 75	a 2 —
Gunpowder...per 25 lbs.	4 25	a 4 50
Indigo...per lb.	1 25	a 1 40
Iron—Pig, Eng., Scot...per ton.	37 —	a 37 50
Bar, Eng. refined	67 50	a 75 —
Sheet, Russia, 1st quality...per lb.	— 15	a — 22
Sheet, Eng.	— 3½	a — 4¼
Lead—Galena...per 100 lbs.	6 87½	a 7 —
Sheet and Pipe	8 50	a — —
Leather...per lb.	23	a 30
Molasses...per gal.	33	a 39
Nails—Cut, 4d and 6d...per lb.	4¼	a —
Wrought, 6d and 20d	6	a 7
Oils—Olive...per bskt. 12 bottles.	3 50	a 3 75
Olive, in casks...per gallon.	1 15	a 1 28
Linseed	— 92	a — 93
Whale	— 88	a — 90
Lard, winter	— 95	a 1 —
Paints—Lead, red, Am...per lb.	— 8	a — 8¼
Lead, white, Am., in oil	— 8	a — 9
Lead do do dry	— 8¼	a — —
Ochre, yellow, French, dry	1 50	a 1 75
Ochre, in oil	— 4	a — 6
Spanish Brown, dry...per cwt.	— 60	a — 75
Litharge...per lb.	— 8	a — 8¼
Vermillion, Chinese	— 90	a 1 —
Venetian Red...per cwt.	2 —	a 2 37½
Rice...per 100 lbs.	4 50	a 5 75
Saltpetre...per lb.	9	a 20
Seeds—Clover...per lb.	— 10¼	a — 11
Flax, American, rough...per bush.	2 —	a 2 10
Linseed, Calcutta	2 35	a 2 40
Soap—New York...per lb.	4	a 7
Castile	11	a 11¼
Spices—Ginger, Race...per lb.	4¼	a 5
Mace	85	a 90
Nutmegs	90	a 96
Pepper	10¼	a 11
Pimento	12½	a 13
Cloves (cash)	13½	a 14
Sugar—New Orleans...per lb.	6¼	a 7¼
Havana, white	8½	a 9
do brown	7	a 8¼
Stuart's crushed	9¼	a —
Sumac, Sicily...per ton.	72 50	a 82 50
Teas—Gunpowder and Imperial...per lb.	20	a 65
Hyson	22	a 60
Young Hyson	18	a 55
Hyson Skin	5	a 32
Black	17	a 55
Tin...per lb.	29	a 31
Tobacco	7	a 43
Turpentine...per 280 lbs.	3 37½	a — —
Tar...per bbl.	2 50	a 3 —
Spirits Turpentine...per gallon.	— 47	a — 48

Corrected to Oct. 26.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost; which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, if is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Edén, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils".

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ!" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses. en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu. dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

John Taylor.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "The Mormon" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "The Mormon" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

Post Office Department, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL, Postmaster General.
fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City, Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mb24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of Domestic Yarns Warps and Fillings. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
Reference—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY,
HOOPER & WILLIAMS,
Are transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. Robertson, Hudson & Pulliam, No. 29 Murray street, New York, or Waterman & Ryan, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. City, 1855. my13

N. Wall. J. Widen.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. Hooper & Williams, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. Corner of Fourth and Market Streets,
St. Louis, Mo. fe17 1y

Edwin R. Violett. William Dean.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHN Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 Market Street,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 Market St., between Fifth and Sixth, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

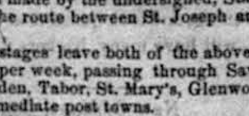
OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
North St. Louis, Mo. fe17 1y

John Leach. James G. Goodrich.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire sauce;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

Stephen Hoyt. G. C. Greene.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis.
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
P. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
St. Joseph, Mo. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
North Side Public Square,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
Council Bluff City, Iowa,
BY HUNTINGTON & PYPER.
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoes Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 38

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
Reference—JOHN TAYLOR, Editor. je9-4

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 37. NEW-YORK, SATURDAY, NOVEMBER 3, 1855. PRICE FIVE CENTS.

Poetry.

Let Us Be Happy.

BY ELIZA COOK.

Oh! let us be happy when friends gather round us,
However the world may have shadowed our lot,
When the rose-braided links of affection have bound us,
Let the cold chains of earth be despised and forgot;
And say not that friendship is only Ideal,
That truth and devotion are blessings unknown,
For he who believes every heart as unreal,
Has something unsound at the core of his own.

Oh! let us be happy when moments of pleasure
Have brought to our presence the dearest and best,
For the pulse always beats to most heavenly measure,
When love and good-will sweep the strings of the breast.

Oh! let us be happy, when moments of meeting
Bring those to our side who illumine our eyes;
And though Folly, perchance, shake a bell at the greeting,
He is the dullest of fools who for ever is wise.
Let the laughter of Joy echo over our bosoms,
As the hum of the bee o'er the 'mid-summer flowers,
For the honey of happiness is from love's blossoms,
And is found in the hive of those exquisite hours.

Then let us be happy when moments of pleasure
Have brought to our presence the dearest and best,
For the pulse always beats to most heavenly measure,
When love and good-will sweep the strings of the breast.

Let us plead not a spirit too sad and too weary,
To yield the kind word, and the mirth-lighted smile;
The heart like the tree must be fearfully dreary,
Where the robin of hope will not warble awhile.
Let us say not in pride, that we care not for others,
And live in our wealth like an ox, in his stall;
'Tis the commerce of love, with our sisters and brothers,
Helps to pay our great debt to the Father of All.

Then let us be happy when moments of pleasure
Have brought to our presence the dearest and best,
For the pulse ever beats with more heavenly measure,
When love and good-will sweep the strings of the breast.

Flax and Hemp.

Common flax is an inheritant of temperate countries, from the neighborhood of the tropics to the polar circle, wherever the temperature of the climate is not depressed by mountain elevations; but it is not known to what region it owes its origin. It may be thought strange, perhaps, by some, that this plant should thrive in the hot valley of the Nile, and in regions so cold as those of Russia and Norway, in lattitude 65 degrees north; but this circumstance is obvious when we consider how rapidly this product completes the cycle of its growth, and that in the north of Europe it is an object of culture in summer, and in Egypt only in winter. In the latter, it is sown in December or January, in the fields just quitted by the overflowing Nile, and is harvested in April or May; in the north of Russia, it is sown in May, and harvested in August or September; the conditions of the temperature of the two places being nearly the same.

The history of this plant, which has long served as the medium of clothing myriads of human beings, of wafting ships from sea to sea, of conveying thoughts from man to man, from nation to nation, and of diffusing light and knowledge to the utmost parts of the earth, like many of our products, is involved in lost antiquity. Early mention is made of it in the sacred volume, where it is said that "hail destroyed the flax and barley," when Moses was striving in vain to move Pharaoh to allow the departure of the Israelites. The Egyptian mummies are wrapped in linen—an undeniable proof of the use of flax in the remotest past. It was also known to the Romans, as Pliny, who wrote more than eighteen hundred years ago, remarks on the wonder that so great a power should be developed from so small a seed as that of flax, in producing a plant which could be the means of bringing Egypt so near to Italy, in allusion to the fact that commerce and navigation depended principally upon its production but, at the same time, grew angry, that men should venture to brave nature by setting sails on their vessels, and cursed those who invented the mariner's art, as well as those who brought it to pass that men should perish by it, not only on the earth, but on the sea, without finding burial.

Hemp, which is supposed to be a native of India, but long since acclimatized and extensively cultivated in various parts of Europe and America, also forms an article of primary importance in commerce, and is of extensive utility.

Both flax and hemp were introduced into the British North American colonies soon after their settlements by Europeans. The former appears to have been cultivated at New Netherland as early as 1626, as it is mentioned, among other products sent to Holland by the colonists on Manhattan Island that year, as an evidence of their prosperous condition.

Acoording to the records of the "Governor and Company of the Massachusetts Bay, in New England," the seeds of hemp and flax were ordered to be introduced into that colony in 1629. In about the year 1745, some emigrants from the north of Ireland came to Massachusetts and established and improved manufacture of linen and other "spinning work." Many trials had been previously made in that colony for raising hemp, but the soil was not considered sufficiently strong. Two acres of cow-pen land would produce a ton of fibre; but it soon exhausted the soil. Flax was cultivated in considerable abundance in that State soon after the war of independence, particularly at a distance from the coast. Manufactures were established at Salem and Springfield, in about the year 1790, for making sail-cloth.

Hemp and flax were annually cultivated, spun, and woven, by Captain Matthews, of Virginia, prior to 1648. Bounties were offered for the production of hemp in that colony in 1651, and on flax in 1657; but on the cessation of the bounties the culture declined. In 1662, each poll in Virginia was required to raise per annum six pounds of linen thread. The Irish immigrants who came to Londonderry, in New Hampshire, in 1719, soon after commenced the manufacture of linen cloth and thread, which was afterwards entered into by others, and large quantities were sold.

In 1730, the Assembly of Pennsylvania passed an act for the encouragement of growing hemp, showing that some progress had already been made in its manufacture. The Irish settlers of that colony manufactured considerable quantities of linen, besides enough for their own consumption.

In 1733, the British Parliament granted to the patentees of Georgia, for the encouragement of the culture of wine, silk, cotton, wool, cochineal, flax, and hemp, £10,000; between that period and 1743, £120,000; in 1749, £5,324.

Early attention was paid to the cultivation and manufacture of flax and hemp in Ohio, Kentucky, and Indiana. Between November 24, 1810, and January 24, 1811, there were transported down the Ohio, in flat-boats, 400 pounds of hemp, 479 pounds of tarred rope, 20,784 pounds of bale-rope, 154,000 pounds of rope-yarn, 1,484 pounds of thread, 27,700 yards of bagging, and 4,619 yards of tow cloth. Extensive factories had already been established at Louisville, Lexington, Shelbyville, and Frankfort, in Kentucky, where considerable quantities of cordage, bagging, &c., were made for transport and domestic use.

The Harmonists of Indiana erected a mill prior to 1796, in which they manufactured 4,000 pounds of flax and hemp in 1809. Since that period the rich lands of the Western States have been more or less cultivated with hemp, which is now produced as a staple crop.

The fibres of flax and hemp have never been produced in this country in sufficient abundance to enter into our foreign commerce, nor for domestic use in the finer articles of wearing apparel, except thread and lace. Liberal premiums have been offered by the American Institute of New York and other institutions, for the manufacture of finer fabrics; samples of which have been produced from time to time that reflected much credit on those who made them, and which were pronounced equal to any imported.

There were exported from New Jersey, in 1751, 14,000 pounds of hemp; from Savannah, in 1770, 1,860 pounds. The amount of flaxseed exported from Philadelphia, in 1752, was 70,000 bushels; in 1767, 84,658 bushels; in 1771, 110,412 bushels; from New York, in 1755, 12,528 hogsheads.

The amount exported from the British North American colonies, in 1770, 312,612 bushels; from the United States, in 1791, 292,460 bushels; in 1800, 289,684 bushels; in 1810, 240,579 bushels.

According to the census returns of 1840, there were raised in the United States 95,251 3-4 tons of flax and hemp; of 1850, 34,871 tons of hemp and 7,709,676 pounds of flax, besides 562,312 bushels of flaxseed; showing a diminution in the aggregate growth of fibre of about 56,000 tons. The amount of hemp raised in the Union in 1853, may be estimated at 34,000 tons; and that of flax, 8,000,000 pounds, besides 58,000 bushels of flaxseed; which, in reckoning the hemp at $100 per ton, the flax fibre at 10 cents a pound and the seed at $1 25 per bushel, would be worth, in the aggregate, $4,272,500.—[Patent Office Report.

Life Near the North Pole.

The N. Y. Tribune, gives the following sketch of life toward the North Pole from the experience of Dr. Kane and his party:

On going out in the morning, the first breath you take gives a tickling sensation to the lungs, and you feel it clear through them, as though you were breathing some exhiliarating gas; but after the first breath the lungs seem to adapt themselves to it, and though the thermometers stand at 50 degrees or 60 degrees below zero, they experience no great inconvenience. At such a temperature, if you are warmly clothed you may go out and exercise on the ice, quite comfortably, when there is no wind. Your beard becomes heavy with your frozen breath; but when you have become accustomed to this you can enjoy a game at football on a smooth patch of ice, and that too without fear of slipping into an air-hole. But when there is a wind, though it be slight the case is different. It is, then of no use to multiply thicknesses of cloth; the biting air strikes through as keenly as though there were but a single thickness of muslin. Skins alone can protect you. You must take your fashions from the Esquimaux. You find the field in which you may exercise your taste to be rather limited; you have seal skin, deer-skin, rarely a bear-skin—from these you must fashion yourself, if you cannot purchase of some Esquimaux modiste seal skin or deer-skin pantaloons and seal-skin boots. If the pantaloons do not cover your foot neatly and have no straps, you must be content, it is the fashion of the country, and the Esquimaux belles will not think less of you on that account. They too, wear seal-skin pantaloons, and boots. Taken together these continuations cover limbs corresponding to those which yours cover. The division, however, is different; their boots come up half way above the knee, and the pantaloons come down to meet them. The boots are double consisting of what may be termed a seal skin stocking, with the fur inside, and a boot of the same material, with the flesh side next the stocking. Toward their upper extremities the boots are of very ample dimensions, and in spite of this it is said they fit tightly. The pantaloons are frequently of a very beautiful color, and are ornamented with strips of red and white leather, elaborately embroidered in fine mosaic patterns, as the garment is entire, and depends solely upon the closeness of its fit for its support, the manner of putting it on becomes a problem of no little interest. You ponder over it long and vainly. At last you acquaint some fair confidante with the subject of your speculations, and without any affectation of prudery she tells you "it is perfectly easy," and straightway drawing an imaginary pair over her feet, and above her knees she crosses her legs, and lo! they slide easily upward into their place. They are held there by the projection of the hips, which prevent them from falling until the same position is again assumed. Their boots are double, so that they may by being taken apart be more easily dried. This is necessary, since the skins intercept the perspiration from the foot, and when night comes are always very moist. The upper portion of the body is covered first, with the usual garment, generally unadorned by laces. Over this habiliament is a loose *jarah* of calico, with a loose ruff of dog's fur around the throat. Underneath, a white neckerchief is tied closely around the throat. This is put on in bandage form, and suggests influenza or bronchitis so forcibly as to be almost painful to the sight. However, you soon get over this feeling, and learn to dwell with delight upon their Mongolian features and the pagoda of hair which crowns their low foreheads. The constant practice of combing the hair straight back renders the temples bald while they are yet young—a warning to those who have adopted the Chinese style of dressing the hair. Music is a great favorite with the Esquimaux—the men being most of them performers upon the violin, and possessing a ready ear, a retentive memory, and considerable natural taste in the production of their melodies. You will not find them averse to dancing, if you distribute two or three bottles of whisky. They are very apt at learning new dances, and a waltz which was taught them by one of the officers of Lieut. De Haven's expedition was found by him, five years after, to be very common and remarkably well performed. In the lower settlements in Greenland you will be invited to a ball almost every night.

Among the northern tribes some of their customs are most inhuman. At Cape Alexander, in 78 degrees 20 minutes north, there are about thirty Esquimaux living in seven families. One of these consisted of a young man and woman and two children, the youngest of which was weak and sickly; so they made a grave and laid the child in it and covered her with a stone. This is the way in which they get rid of the aged and feeble. But whatever may be their failings, from religion or from custom, except in the most northerly portion of Greenland, "free love" finds no favor with the Esquimaux women. When married they are true to their husbands, and unmarried, they are true to themselves. They cherish the memory of their friends. One of the officers of Lieut. De Haven's expedition was greeted on his return to Leively in the expedition of Hartstein by the gentle Sophie Broberg with a kiss and a rapturous exclaimation of delight. He brought home a photograph of her and her sister Masie, who "has the fairest set of teeth in Greenland," and has been educated in Copenhaven. The photograph is faint, for the sun in Greenland is weak still it gives a good idea of their features and dress. Another officer has a small daguerreotype of six of the Leively belles.

The Great Struggle in Europe.

The Westminster Review ably and eloquently sets forth the true significance of the social struggle in the Old World, and hints at its counterpart in the New:

Such questions as those of Monarchy, Republicanism, do not at all sound the real controversy, as to the depth and intensity of which our richer classes seem to be as much in the dark as ever were the Catholic kings concerning the Protestant need of religious freedom. The real struggle of Europe is for two things: first, with many, for "Nationality," or recognition; next, with all the leaders of the cause, for "Morality," as the fundamental guide of statesmanship. Republicanism is not the *end* desired, but it is the only *means* possible, by reason of the folly or wickedness of royal courts. For instance—Germany, in 1848, desired national union, and was content to keep its princes; but because of this moderation, the princes were enabled to break their oaths, and suppress the Parliament of Frankfort. It is now manifest that German union is impossible without overturning the thrones; and as to this, the perfidy of the princes (except three) has removed all scruple. Again, Hungary desired at first only that her ancestral laws should be observed, which her Austrian kings pertinaciously violated. To enforce the law, a peaceful parliamentary reform was carried, to which the king duly made oath. When, after this, the Austrian cabinet, to get rid of the new laws, stirred up a civil war, arbitrarily overthrew the constitution, and invaded Hungary with armies, the President of the Committee of Defense resisted all the republican tendencies, but sought to change the succession into the line of the Palatine Archduke Stephen. The Archduke refused, the war was fought out, and the Austrians beaten; on this the Austrian dynasty was deposed, and a king for Hungary was entreated of the Government of Queen Victoria. This having failed through the refusal of our Ministers, the party of freedom in Hungary (which is the nation) *at length* inevitably became republican. The same is true of Poland and of Italy. Each nation desires first and chiefly national independence; for which it is obviously essential to have any unity and massiveness; neither a fractional Poland nor a fractional Italy can have real independence. But whether the monarchical or the republican parties in these two countries will prove the stronger, depends wholly on the question, in which way they get a prospect of independence; so little is there of pedantry involved in the great question of nationality.

But deeper still lies the question. Is Right to be recognized in the affairs of nations, as paramount and sacred, equally as in the affairs of individuals? The heart of the people every where says, Yes. The Republicans of Europe decidedly say, Yes. But, alas! the dynasty faction, both in England and on the Continent—the secret diplomatists—unanimously reject the rule of simple Right, and even decide it as a puerile enthusiasm. Expediency is the guide: if the Expedient happens also to be the right, they will, no doubt, be eloquent on the latter topic; but, to judge by their uniform conduct Right which does not meet *their* notions of Expediency, has no chance of support, even from their pens or from their private sympathies. Herein we see upon the republicans the mark of martyrs and heroes. "The Kossuths and Mazzinis," of whom the Emperor Nicholas spoke with mixed contempt and fear, may be persecuted and execrated as are the apostles of any new creed; but they are preaching a nobler practice and a higher faith than our routine statesmen dream of, and therefore the success of their cause is certain, even though they die before its triumph. This faith it is which animates them, and inspires them with power to kindle the hearts of others. To pass from such an atmosphere to the "Secret Correspondence" is like the transition from a speech of Luther to the decree of the Pope.

It is not because they are republicans that the republican party hold this faith in Right and Truth: republicanism, as we have said, is but accidently connected with it. Of this we have a new melancholy truth beyond the Atlantic, where the very same struggle is going on among the republicans themselves. There, as here, the men in power make Expediency their god—a fact which is often coarsely avowed among their supporters. "Our country, *right or wrong*," has been a well known toast with them, to express their resolution to neglect moral considerations while studying its aggrandizement; and the tone and conduct of the same party in regard to other questions, still more steadily and explicitly declares, that they have no particle of faith in right, nor in moral retribution to nations. In antagonism to these ascendent republicans stand the oppositionists, sometimes fanatical, but always upright; resolved to act on moral principle, and to sacrifice the convenient, the pleasant, the easy, the apparently or temporally expedient, to the sacred certainty of Right. These men are in America, what the republicans are in Europe, apostles or martyrs—not for a new creed, but for applying the old creed honestly, to the highest affairs of nations equally as to daily and hourly life. Here lies the real struggle for a "New Moral World."

Abd-el-Kader as a Theologian.

The celebrated Abd-el-Kader, who is a member of the Asiatic Society of France, has recently forwarded to the society, as a mark of respect, the manuscript of a religious work, consisting of religious and moral disquisitions, written by him. As a specimen of the spirit in which it is written, we may mention that in the first chapter, which treats of the advantages of science, the author complains that the learned men, of Europe, and particularly of France, who have carried human knowledge to a vast height, and are constantly carrying it higher, never think of raising their hearts and minds towards God, who governs the world with supreme wisdom. "Never," says he, "do they mention him in their conversations, and never is there any question of him in their writings." The Emir exhibits a degree of theological knowledge rather remarkable for a Mohometan. He brings Islamism into comparison with Judaism and Christianity, and argues ingeniously to show that the former is the complement and fulfillment of both the latter.—[Chicago Democratic Press.

Statistics of Births.—In London, in 1851, the total number of births for the year was—legitimate, 75,097; illegitimate, 3,203. Paris, 1851—legitimate, 21,689; illegitimate, 10,627. Brussels, 1850—legitimate, 3,448; illegitimate, 1,833. Munich, 1851—legitimate, 1,702; illegitimate, 1,702. Vienna, 1849—legitimate, 8,881; illegitimate, 10,860.

Aluminium—A Beautiful and Useful Metal.

The recent experiments and discoveries of M. Deville, a French chemist, has obtained by a new process, a metal closely resembling silver. It is called aluminium, and is described as being of a brilliant color approaching to whiteness, not liable to tarnish, extremely light in specific gravity, tenacious, malleable, capable of being worked into leaf or plate extremely thin. The experiments indicate that it can be obtained at a very cheap rate, and its cheap production seems to open a new era in metallurgy, and to introduce a complete revolution in the application of metals to purposes of usefulness and art. Among other qualities, it possesses the singular property of being light as glass, and sonorous as bell metal, would be exceedingly useful if it were possible to obtain it easily. It is found on working to offer greater resistance than silver; and it is, therefore, supposed to approach nearer to iron in tenacity. It increases in hardness by being worked, but will regain its former condition by the annealing process. The melting point of aluminium approaches that of silver; its density is 2.56; it may be melted and run off in the open air without undergoing any perceptible oxidation; and is a very good conductor of heat.

This metal was discovered by Sir Humphrey Davy; or rather its existence was inferred by him, and the inference has been confirmed by subsequent experiments. It exists in nature in large quantities, and its ore is common clay. M. Deville has reported to the French Academy, under whose auspices he is conducting the experiments on a large scale, that he had caused medals of large size to be struck in aluminium, and also prepared plates of the same, which were not affected by exposure to the air; and further, that small ingots of the same metal, although handled daily, were found to retain their brilliancy; in fact this substance was so inoxidisable, that it resisted the action of the air, even when heated to the temperature employed for assaying gold. To what extent it may hereafter be available in the arts, is a question which the chemists are busily discussing. Much will depend upon the cost of production, and if the above facts, gleaned from the Mining Chronicle, correctly describe the properties of aluminium, our chemists cannot be more usefully employed than in devising cheap and rapid processes for producing a metal so beautiful and so useful.

Right of Husbands in Peril.

A Man Forbidden to burn the Dead Body of his Wife.

The Milwaukie American says that city was thrown into the greatest excitement on the 19th inst., by an attempt of a man there to burn the dead body of his wife.

The story was as follows:

A Russian by the name of Pfeil married a woman who was a Brahmin in belief. He was possessed of wealth, and both were persons of culture. She sickened and died, and requested, according to the faith of her fathers, that her body should be burned. Pfeil had collected sixteen cords of wood, arranged it properly, and was about to perform the deed, when news of the fact was circulated, creating intense excitement.

Sheriff Conover proceeded at once to Pfeil's house, and forbade the act. The Russian asserted his right and duty to, to burn the body of his wife. "No law forbids," said he, "my religion commands; I will do it." The body was in its shroud, the torches prepared, and all was ready to place it on the funeral pyre. "Let it be borne to its place," continued the Russian; there is no law against it in Wisconsin."

But the sheriff took possession of the body, ordered a coffin, and made preparation for its Christian burial. The crowd grew, and thronged round the house. Alarmed or afraid to persist, Pfeil gave his consent to a Christian burial. "You may order or have what ceremonies you please over the body," said Sheriff Conover. "Gentlemen," replied Pfeil, "it makes no difference with me if we cannot go on in our own way."

Thereupon the body was buried—though the American intimates that the woman had been foully dealt with, and demands the fullest investigation into the matter.

What authority the sheriff had to interfere, and to decide that the man should bury and not burn his wife, we leave to the lawyers to settle.

What the War Costs Us.

Rise in the Price of "Materials."

The pretty little game which is now being played by the great European Powers costs everybody something, not only there but here. Many articles of which immense quantities are wasted in war, are used for the arts of peace, and every manufacturer suffers from the extra demand, the consequent limited supply and increased price. In the articles of saltpetre, lead, gunpowder, naval stores, hemp, and some kinds of iron, the advance in prices since the war broke out has been an average of thirty per cent. Saltpetre has advanced from six to fourteen cents per pound, and none is to be had at the latter figure. For a long time our markets have been active on European account, and a great deal of saltpetre comes here from India, in order that it may be re-shipped to German ports. Some shipments have arrived here and been immediately re-shipped to England.

Gunpowder, for shipping, which was worth ten cents per pound when the war broke out, has advanced to twenty, and the market is close. Galena lead has gone up a cent a pound since 1853, and the rise in naval stores is about twenty-five per cent. If the war should continue several years longer it may take all the inflamables and combustibles out of the country. We wish Garrison and Greeley could be sold out, but they always flash in the pan.—[New York Herald.

Well-timed Advice.

The Baltimore Patriot, in an article criticising the late war letter of the Charleston Mercury, says:

Let South Carolina render herself independent of the north, not by force of arms, but by superior cheapness of manufactures—by making sheetings and shirtings at southern mills; by tanning her own hides, instead of the hides of her puritan sisters; by making or raising her own "ducks," instead of buying either the cotton ones of Massachusetts or the feathered ones of Muscovy; by pegging her own shoes, instead of pegging away at fanatical shoemakers, and by encouraging no "drillings" but such as are of domestic manufacture, three-quarters wide, of a round, even thread and of serviceable quality. These are my strategetic points, young man, and I am inclined to think you will find them a good deal better than your own."

The Rothschilds.

An article is going the rounds of the press stating that the whole concern of the Rothschilds is worth $700,000,000 in money capital, beside $300,000,000 more in real estate, mines, &c. So far from this being the fact, we understand that the general estimate in Europe as to the aggregate wealth of the whole concern is 200,000,000 francs, or about $40,000,000. The idea is purely absurd that their wealth should amount to such an enormous sum as $1,000,000,000, equal at six per cent, to an *annual* income of *sixty millions of dollars*—a sum which, in comparatively a few years, accumulating in a compound ratio, and doubling it every twelve years, would concentrate in their hands a large portion of the wealth and property of all Europe.—[National Intelligencer.

☞ The 2thake may be perfectly cured without pain, by the French specific.—*Mercury.*

We wonder if the specific is hard to take—if not, we will try it 4thwith.—*Express.*

If cured, it will be a 1der, indeed.—*Trans.*

10derly, gentlemen, it is a sore subject.—*Ledg.*

Yes, and one requiring 4titude to bear—*Cour.*

This is carrying the matter quite as far as 80quette will bear.—*Mail.*

We for us, neighbor, it has th100 out of a cloudless 7 be4 now.—*Express.*

And we wish it had knocked the k9 species out of existence in passing.—*Age.*

Those who are so 42n8 as to do the above, will find each paragraph to contain a slight 11 of humor and ingenuity.—*N. Y. Globe.*

It looks 3ning, gentlemen, but we are so much of the know , we h8 2 speak of 0 that is sign.—*Mon.*

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, NOV. 3, 1855.

Governorship of Utah.

In the name of Republicanism we ask, why Brigham Young should not be Governor of Utah? We do not ask the question in the name of tradition, prejudice, local or self-interest, but in the broad name of Republicanism—the only ism that should hold prerogative in matters of state within the jurisdiction of the United States. When we arrive at that point in our national existence, that religious prejudice shall sit as umpire, and condemn or advance men according to religious predilection, then may it be said that republicanism, of which we have so long and highly boasted, is among the things that were. The genus of that institution knows no north, no south, no east, no west; no religious predilection, no infidelity, no rich, no poor. It throws the ample folds of its vesture over all these, without ever inquiring into their respective *orthodoxy* on these points. A man may be any or all of these, and much more, and still be eligible to the office of President of the United States.

But Mr. Young (says the objector to his appointment) has said that he will be Governor so long as God wills that he should, and we wish to show him that it will be as *we* will, and not particularly as the Almighty wills. Now whether Governor Young said this or not we cannot say, and it is quite immaterial, but this much we will say, that such is the fact; and the American that will cavil at such a saying only shows his degeneracy from his illustrious sires, who established the glorious institutions of our country. *They* dared acknowledge "the hand of God in all things." They dared endorse the sentiment of Paul, "by the grace of God I am what I am;" and by his power and grace we will maintain the cause of freedom.

But *now*, it is *awful*, to advance the idea that "God's ways are higher than man's ways," and that He ruleth in the heavens and taketh cognizance of the doings of the children of men. Yet such is the fact; and if He designs that another than Brigham Young shall be Governor of Utah, He will move upon the appointing power at Washington to that effect, and it will all be right, and will work together for our best good.

When the Lord wanted the Latter Day Saints to get "up into the high mountain" to build a house to his name, and otherwise fulfill the words of the Prophets, He let loose the bloodhounds of Illinois upon them, and dogged them out—for the best of reasons, they would never have gone without; and it was not in his economy for them to stay in that State. Some of the Saints then thought it hard, but have since seen the superior wisdom of the Almighty in their expulsion. Every step taken by that people has rendered more and more visible the hand-dealing of God for their best good. Their faith has increased in Him continually, until they have become such *rebels* to the General Government, as to say in open daylight, regardless of consequences, that the power of God circumscribes that of man; and of all the hands they have ever fallen into, they prefer to fall into the "hands of the living God."

But this objection will not do. It does not answer the question at issue, from the fact that Republicanism admits of no such objection. So far from a reliance on God being objectionable to our republican institutions, they foster and protect such reliance, and the objector must look for some argument more potent. The fact cannot be concealed, notwithstanding political subterfuges to the contrary, that the *unanimous choice* of a people for a President, Governor, or other officer to govern them, is paramount to any other consideration known to republicanism. If instead of the direct vote of the people, the appointment of certain officers are placed by law in the hands of an appointing power, and the choice of the people over whom such officer shall preside be known beyond a doubt by the appointing power, as in the case of Mr. Young, no other person can be appointed but at the direct expense or subversion of republican principle; and such innovations or precedents once commenced, it needs no prophet to foretell the result. Such innovations will not only clip the wings of Republicanism, and bring it with faltering pinions to flutter upon the ground, but, like the shears in the hands of Delilah, shave from our republican Sampson the very locks wherein lies his strength; and effeminacy and anarchy, in accordance with all precedents, will alone remain.

We reiterate with all defference to the present administrations, that to appoint a Governor of Utah against the known entire wish of the people of that Territory, would be not only impolitic, but antagonistic to the principles they have imbibed from their fathers; and which are the basis of the institutions of our common country. Under the circumstances of such appointment they no doubt would exercise their forbearance, and submit to it; not from a sense of duty, as regards human rights, but for the sake of peace and amity, and from a feeling of respect naturally due to paternity. It would be unnatural for that people who have principally been traditionated and educated under the institutions of this highly favored country, to seek an occasion or pretext for rebellion against those institutions; and we speak advisedly upon the subject, when we say, that no such feeling exists with that people. The General Government need only to treat Utah with the respect due to her, and all other Territories or States within her jurisdiction, to receive in return, that respect and loyalty, necessary for the perpetuation and success of any Government. She need never be jealous of Utah, unless she inflicts an injustice that her own judgment convinces her is such as should kindle a flame of resentment in the breast of a freeman, in a land of freedom. The people of Utah do not demand, but simply ask of the General Government, to appoint a man that they can respect, without affectation or dissimulation. If a man be sent there, that the people dislike or abhor as has been the case with some of the United States Judges sent there, how can it be expected, on any principle known to natural Philosophy, that there can ever be a reciprocity of feeling, necessary between Governor and Governed. Such an instance would be an anomoly in the history of Republicanism. And further, we do not believe it to be in the composition of any high-minded, honorable man, to desire such a position—that no gentleman competent to fill the office can be found who would be willing to fill it under such circumstances of known incongruity. Not from the idea of insubordination; for we do not believe that there are any who are actually apprehensive of open resistance on the part of the people of Utah—making it necessary, to be backed up by an army of soldiery; this we pass with the unmeasured quantities of absurd gossip, that appears in many of the hackneyed political journals of the day, and is uttered wholesale by the scavengers and news mongers of society; not from insubordination then, but from a want of that sociality and familiarity that existed between David and Jonathan; but which never can exist between Jacob and Esau. Patrick Henry tells us that "Fleets and armies are the last arguments to which king's resort." We cannot suppose a Republican Government, will be more precipitate than a kingly, and use those coercive arguments at the first, that Kings, with all their tyranney, reserve to the last. No! We do not believe, and will not, that Uncle Sam is so devoid of paternal regard towards his young daughter Utah, as to select her lover (in name) and force the bonds of matrimony against her free will and choice; especially when he knows that her heart is given to another. But if perchance this unnatural union should be consumated by the stern and irrivokable decree of such a crusty sire as this would prove him to be, we are confident that the law of hereditary transmition would demonstrate in the progeny some marks and characteristics of the idol impressions of the mother from her former lover.

Gov. Young is beloved and cherished by the people of Utah as a gentleman every way qualified to be their Governor. He has held and does in effect now hold the appointment of Governor of Utah, by virtue of the legitimate appointing power at Washington. He has never been impeached nor given cause to the Government for dissatisfaction. His disbursments as superintendent of Indians affairs and all others incident to his office, have been tempered with the utmost economy and wisdom; and so acknowledged by some of the most prominent in the present Cabinet. Unfortunately this cannot be said of all Governors of Territories at the present time, but can, and has been truthfully said for Mr. Young. Who shall say than, he shall not be *Governor of Utah?* "We pause for a reply."

The Editor.

ELDER JOHN TAYLOR, the editor of this paper, left the city last Friday for St. Louis, via Philadelphia and Baltimore.

The recent decease of Br. Orson Spencer, who had charge of the editorial department of the St. Louis Luminary, and the Presidency of the St. Louis Conference, has rendered it necessary for Elder Taylor, on whom rests now those responsibilities, to go there immediately. In consequence of his being thus suddenly called to leave for a few weeks, our patrons will please excuse the *verdency* and incompetency that may appear visible to our readers. We realize our inadequacy to fill the place usually so ably filled by our senior. We have only to say that our short comings shall not be a lack of disposition and assiduity on our part to continue to make THE MORMON what it already has the credit of being, an interesting newspaper.

The Elders Returning Home.

A COMMUNICATION from Brother M. H. Peck, at Weston, Oct. 20th, informs us that he and his son Edwin, in company with T. S. Williams, were to start across the plains that day. Brother Peck expresses himself as being in first-rate health and spirits. We wish him and the rest of the brethren a prosperous journey home to the valleys of the mountains.

What is Modern Civilization?

IT is a term used to distinguish between a state of nature or heathenism and a certain degree of tutored departure from the simplicity in which mankind, with all the creations of God, were originally organized; the reality is better understood, as mankind placed in the most awkward, unnatural and uncomfortable position, both mentally and physically, possible to be assumed by mortals. It is a continued effort to be something else than what we really are, and any exceptions to this rule are designated eccentricities; thus, the higher or more exalted the society, the greater is the restraint, the more affected, unnatural and uncomfortable, the posture to be sustained; thus offering a premium for the longest endurance, the most dramatic air, the most consummate deception, and the farthest remove from that primitive truthfulness in which man was first created.

The present organization of society is such, that not even childhood is exempt from its despotic rule, but in its earliest moments initiated in life by lessons of deception and falsehood, which grow with their growth and strengthen with their strength, checking and distorting every natural impulse and ability. Thus, with few exceptions, all are conceived, born and bred *out of place*, and live in the vapory atmosphere of error, rather than the pure sunlight of truth; yet this state of moral and physical bondage is called civilization, an approach to beatitude, the nearest heaven. While in contradistinction to this, are the words of the Saviour, saying of children, "of such is the kingdom of heaven." Now, how can theologians, philosophers, or philanthropists explain this discrepancy? was it a wrong translation, or was the Savior mistaken?

It is now understood that the best educated are the best adapted to the kingdom of heaven, or in other words, the ministry of heavenly things are only thought proper to be confided to educated hands. Who is there now that would expect "wisdom from the mouths of babes and sucklings?" Certainly not the civilized world, for nothing short of an approved diploma, with the attendant regalia of office, is now acceptable; let but one venture to acknowledge the hand of God, through the inspiring influence of his holy spirit, by *revelation*, or the administration of an angel, and he would at once be cast out as a fanatic; his diploma, from some long-established institutions, would be called for, or the endorsement of some popular D.D.; or, like the humble Nazarene, he must flee his country, or wear a martyr's crown. Let it be remembered this has ever been the result of civilization, as well as heathenism.

This unnatural swathing of limbs, this distortion from the beautiful symmetry of nature, so prevalent over society, is not for the want of a better law, but because the purer law of truth is repugnant to the generality of mankind; therefore a yoke is placed upon them, which, like ancient Israel, "they nor their fathers were able to bear;" and instead of the free, natural growth, physically and mentally, we see monstrocities of every description, and the farther they are removed from their proper organism, the more they are reverenced, the more acceptable are they to the viciated public taste of modern civilization; and none dare venture to exhibit in their lives the honesty and simplity of the child.

Why is this? Because, "When they knew God they glorified him not, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened: professing themselves to be wise, they became fools, who changed the truth into a lie, and worshipped the *creature* more than the *creator*." What could better exemplify society as it is at the present time?

Let the plain simple truths of the gospel, as they are laid down in the scriptures, be presented to society, and they are repugnant in the last degree to its established rules and usages. The question is not raised, does the word of God contain these truths? but reference is at once made to some learned commentator on the Bible, or to the custom of the most fashionable circles; thus, it is almost impossible to introduce to polite society even the pure, simple first principles of the gospel, with its attendant blessings.

Jesus and his apostles were repudiated, not because the Jews had not the law and the prophets, but because they did not believe in them, while they professed to honor them; they preferred the precepts of men to the wisdom of God. It is so now. The word of God is before the people, the teachings of Jesus and his apostles may be seen and read, yet society will turn and persecute those that but reiterate the words and strive to inculcate the very doctrines He taught. Strange as it may seem, those doctrines have been before the American public, in all their simplicity, for twenty-six years, susceptible at all times of being compared with the written word, and even confirmed by "signs following." But the Latter Day Saints, like the simple fishermen of Galilee, not being endorsed by the learned doctors of divinity, are not acceptable to polite society and modern refinement, and the advocates of the true gospel are, as they ever were, stigmatised as Christians, Mormons, and fanatics.

This gospel, with its attendant organization, was expressly given to man as the only true and perfect order of society, not merely spiritually, but in a positive, tangible and temporal sense, (it was offered to ancient Israel, but refused, and therefore was the Mosaic law added) accomplishing the long sought object for which so many socialists, common-stock communists, Fourierites, and thousands of others have striven for, but failed in obtaining. It is not only applicable in government, to small communities, but to nations, kingdoms, tribes, and indeed the whole world.

The gospel, properly understood, is an abstract of those great, universal laws that govern in the works of God, and move the great machinery of creation in that perfection of beauty and order so marked in the glorious constellations of heaven, and in all else of the works of the Creator not deranged by the folly of man. It commences in simplicity, adapted to the wants of mankind, advancing and developing the righteousness of God, from faith to faith, impressing first upon the mind the necessity of *self*-government, then of communities, districts, countries, kingdoms and the world; admitting of entire freedom, continuing unchecked the development of all those latent, pure, natural powers, wherewith man was first created in the image of his God, while retaining the innate power known only in the perfect combinations of the gospel plan, of purging itself of otherwise inherent corruption ere it impregnates the whole system. It is the most perfect school for the education of man in his duty to himself, his family, his neighbors, his race, his God; and that state of society only, which may truly be called *civilization*, is that in which the consideration of others' rights are equal to the consideration of our own. This is the law and the prophets, "to do unto others as we would they should do unto us." Until this golden rule prevail, it is useless for any community to claim *civilization*; without it, there is nothing to distinguish society of the present so-called enlightened age from barbarism, except the *mode* of administering its cruelty and injustice.

The Church of Jesus Christ of Latter Day Saints, commonly called Mormons, are a people to whom God has manifested this heavenly plan; by it they are governed, by it they strive to live, by it they have thus far been successful against the most determined opposition in every form, and have every reason to believe it will yet prevail as a rule of government over the whole earth, for God has so decreed it. Yet, though holding the richest gems within the gift of heaven, though bringing life and immortality to light, and coming with the offer of Eternal Life, still society may shut itself from the light of eternal truth, because its bearers are not popular, and its administrators not commissioned by the wisdom of this generation. The servants of God, though ever despised by the world, offer that liberty wherewith we are made free in Christ Jesus, which leaves the being free and unshackled to soar its way to God, look into the vista of unborn time, scan eternity, and grasp the powers of Endless Life.

"He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto my Father."

Interesting from Washington.

"A new ambassador from Russia, with mediatorial propositions."—[N. Y. Herald.

IT is rumored, and *seems* to be confirmed from Washington, that it is a "fixed fact" we are to have a special ambassador from the Czar, "with confidential communications of the utmost importance, relative to the terms on which *alone* Russia will consent to a peace.

She has mediated between the United States and Great Britain, and now the United States may mediate between the Allies and Russia.

She does not *ask* American mediation, *but will accept it*, and will then at once indicate her terms, which will embrace such vast commercial advantages for all the world, that the industrious classes of France and England will clamor for their acceptance as soon as they are generally known."

How has the Czar held these "vast commercial advantages for all the world" so long, and not brought all the world to his Czarship's feet ere this? What "new feature in the case" is now presented in Washington? Is there a chance of profitable speculation for "Jonathan," or are some of his friends at Washington (or New York) going to immortalize themselves by *saving their country?* We wish we understood enough of "wire-pulling" to appreciate the disinterestedness of "our Washington correspondents."

What has Russia to offer so dazzling and attractive to the "industrial classes of France and England?" Will she open her ports to all the manufactories of Europe? This, no doubt, would be a relief to her *groaning millions* for a time, and it would make a good market for ours too, as well as American produce. In addition to this, it opens a field for American diplomacy in the intricacies of European affairs, and thus gives them the opportunity of reciprocating the compliment in American affairs in case of similar difficulties with the Allies, which, by the way, may be at no distant day.

It is, no doubt, a splendid suggestion, and very attractive to the "industrial classes," but whether of sufficient weight to affect the next Presidential election or not is still a question. As for ourselves, we think the less 'Jonathan' interferes with European affairs, the less European powers will be inclined to interfere with us; so the old Jeffersonian fogies used to think, but then we live in a very fast age, and there is no accounting for tastes. And perhaps the millennium may be nearer than we imagine, and "our Washington correspondents" will perhaps be more successfully employed in beating spears into pruning-hooks and swords into plow-shares.

It is an old and valuable maxim, "that an ounce of prevention is worth a pound of cure," would it not be an excellent idea to engage this Russian ambassador to mediate between the north and the south, and settle some other little internal difficulties; in this manner he would become better acquainted with our republican institutions, and be able to carry back a good report to his Czarship, and show him the consistency of our country's motto, "E pluribus unum."

Dr. Clinton.

ELDER JETER CLINTON has returned from St. Louis to his old stamping ground in Philadelphia, in good health and spirits. Success to the Doctor.

ONE of the United States officers in Utah, has become a Mormon, and has two wives, one of whom resides on a farm and the other in the city. He claims that he is in the performance of a religious duty, and manifests a strong appearance of sincerity.—[Squatter Sovereign.

Free Loveism.

WE feel to sympathize with the *Sun*, and believe the plague spot to be rapidly spreading—but where is the remedy; other papers will publish, notwithstanding the "astonishment" of the *Sun*; but even if they do not publish, the plague spot is still here, and break out it will, and the very secrecy attempted by the more prudish only serves to irritate the evil: indeed it is no longer a question, that the prevalence of certain morbid false delicacy has done more to steam up the hotbed of debauchery and corruption than the most open display of its loathsomeness could do, for the former surrounds it with the intense attraction of *mystery*, while an open, free display may shock, but its attendant horrors would be so revolting as to throw a dread over the mind of the young, that otherwise in after years can never be accomplished. It is the shock that is so much dreaded by the sensitive and fastidious—not of morals, but upon the barriers of false delicacy established by society, without a proper regard to its results. The truth, wherever it is found, should be met boldly and without subterfuge; this is why we ask, where is the remedy for such wide-spreading corruption? Certain it is, that this sin is, and has been, most fearfully increasing; of that fact there can be no doubt. If its deadly effects were realized only upon the present generation, it might be viewed with calmness for the present, and with hope for the future; but it is not so. Every physiologist is aware that its most destructive powers will be developed upon the generations that follow, and that which is now but as a grain of mustard seed, will hereafter become a great tree, and would, if allowed to grow, like the Upas tree, impregnate all who dared to venture near its poisonous influence. But again, what is the remedy? Dare you, delicate editors, meet the question? You know the whole system is diseased and nigh unto death, and if a prescription is to be given, it is needed now. Will you dare meet the question, or will you crowd it under the table out of sight, to fester still longer, only to break out anew, to infect all that remains of life. You refer to the "gross sensualism of Brigham Young"—you do not know what you are talking about. Brigham Young could, if he chose, dilate upon the sensualism of Christendom, and tell with truth, and point you to the results for evidence that cannot be gainsayed. Can you do so of Utah? His course has been open and aboveboard, prepared to meet the question face to face, the results of which you so much deplore; and how has he met it? not with "*Coleur de Rose*"—not with "*passeonate attractions*"—not with the dark doings of "*houses of ill-fame*"—not through *procuresses* and "*nymphs du pave*"—but in broad, open daylight, in the face of the whole world, he sternly advocates the pure laws of God as given to Abraham, Isaac and Jacob—not to cover abomination, for that would be absurd, but to eradicate from community such abominations as you charge him with, while admiting they overwhelm yourselves. Brigham Young knows the state of the world as well as yourselves, and with the known laws of God, with a nervous, bold hand, he has commenced to handle the debilitated patient, and will continue to prescribe according to the symptoms from time to time, notwithstanding the fears and doubts of trembling mourners that surround the dying couch. It is enough that he believes in Revelation, and fearlessly obeys the bequests of heaven, and is prepared by wisdom from on high to prescribe either morally, physically, or politically for the world. Gentlemen, it is no chimera—God's fundamental laws of human society, properly administered, (view them as you will,) are the only safe prescriptions for this cancerous evil, that is fast eating into your vitals. We have quoted entire the remarks of the New York Sun upon the Free Love League, as serving to show the diversity of opinion, as well as the evident insecurity of the morals of the country, manifest in the feelings of the writer;

"The Times and the Tribune, of this city, have recently been bestowing much attention on a Society of Free Lovers, organized in this city by certain social theorists who regard marriage as a barbarous institution. The establishments of our cotemporaries would seem to be well represented in this *progressive* Society, and they are thus enabled to render the Society the most efficient service in portraying its theories and doings in the mildest, most charitable, and most attractive manner. Before the Times introduced the Society to public notice, the attendance at its meetings was very limited, being confined mostly to the more advanced students of the "passional attraction" doctrine. But since the *Coleur de Rose* explanation of the character and aims of the Society appeared in the Times from the pen of a member, the attendance, we learn, has increased so rapidly that the Society is seriously embarrassed as to the best mode of dealing with the numbers seeking "the light"—of love.

"One of the principal amusements of the Society is dancing; but the male converts are now far outnumbering the female accessions. The harmony of attraction is thus seriously disturbed, and to regulate it in some measure the tariff of admission has been doubled or trebled on gentlemen (?) appearing without ladies. The Times, as a consequence, has become immensely popular with the *free lovers*, and the Tribune manifests its jealousy of its rival's enterprise in anticipating its own intention to be the organ of this new *fusion* movement, by devoting some seven or eight columns and a leader to the Society and its pleasures.

"The reading thus furnished must prove highly edifying and improving to the families of citizens who take the papers that their sons and daughters may grow enlightened and virtuous members of society. Many months ago we were presented with the constitution and by-laws of the Society, and offered a description of their meetings, but we declined to give notoriety to an infamous scheme to demoralize the young by presenting under a fascinating aspect an association of libertines whose theories are worse in their tendencies than the grossest sensualism taught by Brigham Young. If left to obscurity such things die out, and the only effect of publishing descriptions of the fair exterior in which these new forms of vice at first present themselves, is to awaken curiosity, and drive the young and thoughtless into the snares of cunning and unprincipled destroyers.

"We are astonished that public journals, professing respect for public morality, should display so little good judgment, or rather, so much prurience of taste, as to spread the poison under the poor pretence of exposing 'Free Love' mysteries. They do not expose them. They do not draw aside the veil and show the fiend which directs these mysteries. It may be true that

'Vice is a monster of such hideous mien,
That to be hated needs but to be seen,'

but the 'monster' is not dragged forth to public view. It is Pleasure, with all her attractions, and surrounded with a joyous throng of delighted devotees, that is presented to the view of the thoughtless and the young. The decking out is done by friendly hands, and the slime, putridity, and foul infection, which makes the atmosphere deadly to innocence and virtue, are not allowed to offend the senses until the poison has been inhaled.

"The subterranean dance-houses, where only the vilest congregate, are not one half so offensive or dangerous to public morals, as the gay reception assemblies which the Times and Tribune have honored with such distinguished notice. Persons with any spark of self-respect will keep away from the filthy dens in which besotted and shameless *free lovers* congregate; but where vice puts on not rags, but the gay dress of fashion, and is careful not to shock the sense by open sensualities, there the curious will be enticed, and the duty of an honest Press—a Press conscientiously regardful of the peace of families, and reverent of virtue—is to avoid extending the sphere of its malign influence, and to resist its ravages, as men of humanity would labor to abate a devouring plague.

Correspondence.

From our Delaware Correspondent.

CENTREVILLE, Oct. 29, 1855.

To the Editor of the Mormon:

DEAR SIR,—Some months ago I wrote you some letters, giving a little of my experience relative to the people of India. In my last I promised one more, which I have been obliged to postpone until the present time. In my former letters I only gave an imperfect idea of the natives and whites; for the best artist in the world could never delineate with his pen the true character, customs, and habits of the people who inhabit that portion of Asia. Were I to state all the matters of fact which came under my observation, many would be led to say I was prejudiced against both the whites and blacks, or exaggerated the account. But I can truly say, were I to paint with the strongest colors all that my ability would allow, one unacquainted could form but an imperfect idea of the country and inhabitants, with their manners and customs. In my former communication I spoke particularly of the Bengallies and Hindostanies. So, agreeable to my word, this will be directed more particularly to the Burmies; but it will necessarily be very brief.

Their stature is a little larger than that of the Bengallies, being broader shouldered, with rather broader face, and have higher cheek bones, more like our American Indians; but in their customs they differ entirely from the Bengallies or Hindostanies; for instance, while these are a crouching, crawling, whining set, the Burmies are a more noble, high-spirited, bold, daring people, and, withal, hospitable; while the former would let you starve in their streets, for fear of being polluted, or break their casts, (losing their religion,) the latter would supply you with the best they had, and when proffering to pay, they would say "nothing;" if you choose to make their children a small present they are well satisfied. I will here remark, they never take life, or shed blood, but will eat almost anything that dies naturally, even fish or meat that has spoiled. For centuries past, it is said, licentiousness has scarcely been known among them.

The priests generally dress in yellow clothing, made after their own peculiar style. They have not casts, like the Bengallies, so that they admit any one in their dwellings, which, by the bye, are built in what we would call rather an odd way, being set upon posts several feet high; in many parts, as the water in the rainy season submerges their whole plantations, with nearly every house there is a boat; so they have the privilege of sailing instead of walking from house to house or farm to farm. They are generally Buddhists; so their religion does not forbid them entertaining any one they choose; but if a minister goes and puts up with their priests any length of time, they want him to dress in their style, and adopt their customs, &c. The people have their appointed times to take their offerings of various kinds, generally the best they have, to their Pagodies.

There has been much said relative to the Kareans; that they were worshippers of the living and true God; that they were looking forward to a day when He would have prophets upon the earth, and would send men among them to show the way of life and salvation, &c.; it was also reported by some that they had it by tradition that those messengers would come from the west, &c; but when Elders Jones and Savage went among them in the year 1854, they did not find those statements to be true. I would just remark, that in some of the Hindoo writings of very ancient date, they have many similar, and indeed many of the same names that are spoken of in the "Book of Mormon;" that is, when translated into English; but I have forgotten all excepting the name of "Lehi."

The Baptists have their missionaries in different parts of the Empire, but to little or no avail. The Burmise are a much better race of men than those of Bengal or Hindostan, and would, if once engaged in the true gospel, obtain some rank amongst mankind, at least in another generation. In this manner they might be brought back to God our Father, but scarcely by those hirling priests or missionaries which are sent among them, who would rather spend the money sent there, for their own comfort, than to spend it in relieving the suffering heathen; but this only fulfills the words of our Saviour, where he says, "the *hirling* careth not for the flock, but for the fleece, for when he seeth the wolf coming he fleeth." This is not only so in India, but in almost all the known world where those so-called ministers of Christ preach for hire and divine for money. There are a few men who are doing the best they can in their way to enlighten the heathens, but their way will never accomplish it in worlds without end; for the heathens are not so ignorant but that they can see that they do not believe the Bible they try to prove their doctrine from. So it is not to be wondered at that they wish to be paid for saying they believe; for they can read (that is, those who can read at all,) in the Bible, which they are told is true, that if they believe, and are baptized, they shall receive the *gift of the Holy Ghost by the laying on of hands*, by which they shall be enabled to speak with *new tongues, prophecy, cast out devils, heal the sick, &c. &c.* Those ministers will tell the poor heathen in one breath that the Bible is true, and in the next that it is not, by saying that *those signs* will not follow them, even if they do believe and obey. Professed Bible believers will heap all sorts of anathemas on the heads of the infidel world, when, at the same time, they are the cause of infidelity; in fact, they are the greatest infidels in all christendom, for one who will say right out he does not believe the Bible, but believes in the God of nature, and wishes to do good to his fellow man, is honest in his belief before God and man; while, on the other hand, some of the professed Bible believers go directly in opposition to what they say they believe, and will commit acts that the infidel would be ashamed of; yet they will say, O! I believe the Bible, all is well with me, but you, poor ignorant infidel must go and roast in hell, because you do not believe the Bible; but at the same time lives nearer its precepts than the other. I ask which is the most justified before God? The infidel! for he can scarce help disbelieving while so much contention and difference exists among its professed believers. St. Paul says, those who live without law will be judged without law. And again, there is a chance to convert the honestly-avowed infidel, while there is no chance with the hypocritical infidel, for he will say one thing while he believes and acts another; the one is honest with God and himself, while the other is dishonest with both. This is one reason why the heathens are as they are; men go among them professing to do to others as others should do to them, and say this good Book commands us to do so. It says we must not commit adultry, nor whoredom, nor anything of that kind, and will stand forth and teach this doctrine, and then go straightway out of the pulpit and commit the very transgressions themselves among the people to whom they pretend to teach purity and holiness.

The people have become so corrupt that it will require time, or the immediate power of God made manifest, to purify them, and some of them will have to be purified in the same manner that some of the so-called Christians will—that is, by fire. Well, to sum it up in a few words, what is now called the gospel of salvation by the Gentiles is not even a good counterfeit of that preached and practised by the Saviour and his Apostles. They have, as St. Paul said, in writing to Timothy, a kind of "a form of godliness, but deny the power thereof, and from such turn away." I will now bear my testimony that the Bible is true, and the gospel is now preached and practised by the Latter Day Saints, and that Joseph Smith was and is a Prophet of God, and that Brigham Young, his successor, is a man of God, and beloved by all who truly knew him.

The Saints in this part feel well and enjoy good health at present. I baptized five new ones and re-baptized two last week, and expect to baptize and re-baptize several more before a great while.

I remain, as ever, your brother in the Gospel of Christ, S. A. WOOLLEY.

Great Destruction of Whalers—Fourteen Ships Lost.

By the sloop Kamchadell, which arrived here September 18, 63 days from Castree, in the Gulf of Tartary, we have news of the whaling fleet in the Forth Pacific. It appears that on August 4, when near Round Island, (Boussole Straits,) the Kamchadell spoke the whaling bark Milnwood, of New Bedford. Capt. Sylvia, of that vessel, reported that the ship King Fisher, Palmer, and the ship Enterprise, Russell, both of New Bedford, had been wrecked on Company Island, near Boussole Straits. The ships and cargoes were totally lost; the crews were taken on board other ships bound through the straits.

The ship Jefforson of New London, was totaly lost on Cape Elizabeth, (Sagg Hollow Island.) The crew and officers were all saved.

The ship Edgar, of Cold-Spring, was totally lost on Jonas Island. The crew and officers were all saved.

Capt. Sylvia fuather reported that he saw, off Jones Island, a ship bottom up; but he could not make out her name, He stated that fourteen whalers have been lost this season. He could not, however, ascertain their names. These are sorry news to go to the East by the steamers to-morrow. It appears further that up to the 1st of July none of the fleet had done anything in whaling. All had suffered more or less from the tempestuous weather which had prevailed up to the above date.—[San Francisco Herald.

An American Declining Russian Honors.

THE following anecdote appears in the London Times, of Oct. 2:

Some time back, when Russian prospects appeared far brighter than they now are, a proposition was made to an American gentleman, recently in Paris, to enter the Russian service with a high title and position near the person of the Emperor. The reply was, that "too high an estimate was placed upon his talents, but that such as they were, they were due exclusively to his own country and to Republican principles."

The New York Times learns from its European correspondence that the American who made this reply is George Sumner, a brother of Hon. Charles Sumner of the United States Senate. If he means to serve his country, with its present government and institutions—or rather institution, for we have but one—he might, so far as Republicanism is concerned, lay his services at the feet of the Czar.—[National Anti-Slavery Standard.

GREAT SCIENTIFIC DISCOVERY.—The Boston Atlas announces the discovery of means to detect and measure the deviations of the compass from local attraction in any ship, and how to overcome it with absolute correctness, so that the compass may be relied upon under all circumstances. Such a discovery has been one of the great desiderata of the navigator, and if fully realised will prove of inestimable value to the vast multitude who "go down to the sea in ships, and do business upon the great waters."

Two Weeks Later from California.

THE mail steamship George Law arrived on the 30th ult. from Aspinwall, bringing two weeks later intelligence from San Francisco, New Granada, Central America, the South Pacific, Australia, Japan, Petropaulowski, Hong Kong, Oregon, Washington and Utah Territories.

THE ELECTION.

The California Chronicle says: The full returns of the late election are in, but not yet officially counted. All the Know Nothing State ticket is elected, though Murray gets only 407 majority for the Supreme Bench. Johnson, for Governor, has 5011 majority. The prohibitory liquor law is defeated by about 6,000 majority, and only about one half of the voters voted on the question. The principal majorities against the law were given in San Francisco and the large towns. The mining counties gave a majority for the law.

The total number of votes cast was about 96,000—an increase of 16,000 on the vote cast last year for Congressmen.

The Legislature is composed of 72 Know Nothings, 39 Democrats, and 2 Whigs. The Know Nothings have 4 majority in the Senate and 19 in the Assembly.

Some of the victorious party are proposing to elect two U. S. Senators at the next session, but they will not succeed without difficulty. There is much doubt as to who will be the choice for Senator to fill the place last occupied by Gwin. Ex-Gov. Foote, and ex-Congressmen Marshall and Peyton, are spoken of, but they are all Southern men, and the chief strength of the K. N. party in California consists in Yankees, who don't love Southern men particularly. At the same time, there is no Northern man proposed who appears to have any prospect of success.

The State Agricultural Fair was held at Sacramento on the 28th September. There was an exhibition of lady's equestrianism, and another of the skill of the native Californians in using the lasso. Wild cattle were brought up to be practiced upon, and one of them getting loose gored a man to death upon the ground.

On the 25th September the Rogue River Indians massacred three Americans on the piskiyou mountains.

The schooner Caroline E. Foote, arrived at this port from Japan, reports that the Japanese refuse to permit Americans to reside permanently on their territory. Several Americans who went there to reside were forced to leave. They departed on the Foote, after making protest before Commodore Rodgers, who was in command of the U. S. steamer Vincennes. A diplomatic correspondence passed between Rodgers and the Japanese officials. Unfortunately the latter seemed to have the best of it, for the treaty does not recognize the right of Americans to reside permanently in Japan, but only recognizes, in an indirect manner, their right to reside there temporarily.

The Foote brought to San Francisco the first cargo of Japanese goods ever brought to the United States. The wares were principally ornamental articles of wood, covered with a fine lacquer. The workmanship was in many respects superior to that of any other people. The cargo was sold at auction, for $23,000 it is said, though the cost price was only $3,000.

The Alta California newspaper was sold by the Sheriff on the 28th ult., for $11,000.

On Saturday the fine granite front building erected in 1853 by Adams & Co., on Second street, Sacramento, at a cost of $82,000, was sold in that city for $28,500.

THE PACIFIC RAILROAD.

The San Diego Herald urges a general movement by the people of California to persuade Congress to proceed with the construction of the Pacific Railroad. It says:

The maps, profiles, estimates, and opinions of the U. S. Engineers, with the report and opinion of the Secretary of War to the last Congress, are so clear and indisputable, that the public mind has settled down decidedly in favor of the Southern route via Texas and El Paso to the mouth of the Gila and San Diego, as the cheapest in construction by nearly one half, the shortest by many hundred miles, and free from obstruction by frost or snow, so that the road can be easily and successfully used the whole year, without interruption, and consequently the running expense will be much less. And this is a feature essential to the success of a national road.

We earnestly call upon the people of California to unite as one man, and urge Congress at its approaching session, to take decisive measures to construct, or aid in constructing the Pacific Railroad by the Southern route from El Paso, through the territory of New Mexico and the Gadsden purchase, a distance of only five hundred miles, to the State line at the mouth of the Gila river. Let Congress build the road over this territory, and Arkansas, Mississippi, and Louisiana will build, or are now building, the road from the west bank of the Mississippi river, and Texas will complete the road to El Paso.

From the mouth of the Gila river, (the California State line,) branch roads will be made to the Pacific at different points, as trade and commerce will sooner or later indicate. But, for the present, the more prudent policy of California will be, to press upon Congress and the nation, the immediate construction of this five hundred miles through her territory, being under her exclusive jurisdiction and control. Will the American statesmen and people neglect or refuse to construct five hundred miles of railroad, and thereby defeat the union of the people of the two oceans? We think not. The greatest cost would be $15,000,000, and probably would not exceed $10,000,000. When the road is made, the Indians would be effectually controlled by it, therefore no troops would be required in its vicinity. Indeed, the hands employed in its construction and management would be ample protection against the inroads of the Indians. Consequently, it will be economy in the Government, and humanity to the Indian to make this road at once.

THE MONO SALT POND.

A few miles to the east of the eastern base of the Sierra Nevada, and in a southwesterly direction from Walker's Lake, lies the Mono Salt Lake Pond—so named from a tribe of Indians that possess that part of the border of the Great Desert, and known as the Monos. This pond or lake is about twelve miles in diameter; the water, though clear and beautiful, is so salt that no fish are found in it. It has often been mistaken for the Mono Lake, which is entirely another body of water, lying south or southwesterly from Walker's Lake, and almost due east from the salt pond, and distant about seven miles. The water of this pond is entirely unlike many of the shallow lakes along the California immigrant road, in this, that it is only salt, possessing no perceptible alkaline property, and is resorted to by the natives for procuring a nearly pure article of salt, produced by solar evaporation. It lies in the midst of a broken volcanic looking country, and nearly barren of every useful vegetable product.—[Placerville American.

WALKER VOLUNTEERS AND COAL MINES.

It is rumored that a large body of men, some four or five hundred, are organizing throughout the State, for the purpose of joining Walker.

The Coose Bay Coal Company have issued a report made by their agents. Col. Wm. V. Wells gave the mines a thorough investigation, and also the harbor and adjoining country. His report contains a flattering account of the prospect, and shows that a valuable bed of coal is there situated, and in a most convenient location for shipping. His report is very interesting, and the operations of the company will undoubtedly be of the utmost importance to the steam navigation of the Pacific. The specimens of coal exhibited in San Francisco are of superior quality. Vessels have already been dispatched for cargoes of the coal.

UTAH.

The Sacramento Union says:

We received, last evening, through the Pacific Express Company, files of The Deseret News to Sept. 19. They were brought through by Capt. Howard Egan, who left Salt Lake on the above date, making the distance in eleven days.

He reports that Gen. Harney was busily engaged preparing an expedition against the Sioux, who have recently been extremely troublesome; was concentrating his forces, and had given orders for the troops to hold themselves in readiness to start at a moment's notice. He has engaged a number of half-breeds and Pawnees as guides.

The grasshoppers had been very destructive in some settlements, and at others had not appeared. Captain Egan thinks that the districts exempt from their ravages will yield sufficient for home consumption. He thinks there will be plenty of beef and potatoes, a good corn crop, and wheat sufficient for the home use. The corn, however, was planted after the wheat had been cut off, and its maturity will depend much on the advent of frosts. Should the frosts set in early, the crops will be inconsiderable.

A man named Blackford is preparing to locate permanently at the Sink of the Humboldt with supplies for the overland immigration. He intends coming to this city in a few weeks to purchase provisions, &c., with that view.

The Hon. John M. Bernhisel, Delegate to Congress, left Salt Lake on Sept. 1 for Washington. On the evening prior to his departure a complimentary dinner was given to him by Gov. Young, at which a number of the Mormon dignitaries were present.

The Chiefs of the Snake and Utah tribes of Indians met at Salt Lake City on September 2d and 11th, and negotiated a treaty of peace and unity.

A horticultural society has been organized in the Territory.

A number of missionaries left Salt Lake on the 10th and 11th of September, for the United States and England.

The Pacific Express Company has established a regular express between Salt Lake City and California. Messrs. Livingston, Kinkead & Co., their agents, advertise that the next messenger will leave Salt Lake on the 1st of Oct.

The mail which left St. Louis on the 1st of August, did not arrive until the 5th of September.

OREGON.

The Oregonian gives the following as to the latest news of the Governor:

W. H. Pearson, the Government express arrived in Portland on Sept. 26th, direct from Fort Benton, which place he left on 30th of August. Mr. Pearson has made the trip from the Dalles to Fort Benton and back to this city a distance of two thousand miles, in thirty-five days. Gov. Stevens and party were all well, and would remain at Fort Benton until the arrival of the supplies and goods sent out as presents to the Indians. Commissioner. Cummings arrived at Fort Benton from St. Louis via. Yellow Stone River on the 10th of August. A party had been sent out to invite the Crow tribe to the council ground, with the view of making a treaty between the Crows and the Blackfeet, Grosventres, Pagans, Bloods, &c. The Blackfeet, as is well known, have for a long time been at war with all the neighboring Indians as well as hostile to the whites.

Mr. Pearson thinks the prospects of a treaty with the Blackfeet are favorable. Gov. Stevens will leave Fort Benton about the 1st of November for the Spokan country, with a view of effecting a treaty with the Spokans, the Cocur d' Pene, the "Kettle Falls," and neighboring tribes. Mr. Pearson met with no difficulty with the Indians on the route. He thinks there is some cause to apprehend danger from the Indians north of the Columbia River.

SOUTH PACIFIC.

At Valaparaiso, on the 12th of Sept., some loose powder on an English bark having been ignited by the fall of a bar of iron, during the discharge of her cargo, her spar deck was blown off, three or four men were killed, and several severely wounded. The captain was killed instantly, and the mate was missing. The vessel was saved by an engine from the U. S. Storeship Fredonia.

By permission of the Bolivian Government, Gen. Santa Cruz is settling his private affairs at La Paz.

In Peru, the right to vote has been given to all persons over 21 years of age able to read and write, or proprietors of landed property.

The Ecuadorian Legislative Chambers met Sept. 16. An export duty has been imposed upon cauchuc and cascarilla. Some of the press oppose this measure and complain of the scarcity of food.

Telegraphic.

WASHINGTON, Oct. 26, 1855.

COMMODORE PAULDING arrived this morning, and is stopping at Willard's. There is not, I understand, any significance in his being ordered here at this time. The Secretary of the Navy merely wished to consult with him in regard to matters in which he was particularly interested. The Commodore, it appears, is down on the action of the Naval Board. He asked one of the clerks of the Navy Department to give him a correct list of those now in the Navy. The clerk handed him a list taken from the New York Herald, and remarked that he believed it was correct. The Commodore glanced his eye over the list, and before he had read the names seemed quite indignant, and said there was at least three out of ten who, from his personal knowledge, were not fit to be in the service, and intimated that the action of the Naval Board could not and ought not to be sustained.

The new Assistant Secretary of State, Mr. Addison Thomas, arrived yesterday, and presented himself to the old Premier. He will not commence operations until the first of next month.

To-day's Union reviews Prince John's speech at some length, and finally very reluctantly read him out of the democratic party.

The argument in the Cherokee case occupied the whole of to-day in the Court of Claims. The closing speech, by Col. Rogers, the half-breed Cherokee, was a specimen of true Indian eloquence—equal to any effort of Red Jacket in his palmiest days. The Florida cases stand first on the docket for to-morrow morning. Col. Sherman will open the argument on the part of the claimants, and will be followed by Hon. George E. Badger on the same side. The argument will consume several days.

President Pierce did not dine at the National yesterday with Mr. Van Buren. The individual taken for his Excellency was Commander Ringgold, of the United States navy. The wine, however, which was sent up with the compliments of Mr. Guy to President Pierce, received the most considerate attention from Prince John and the gallant captain.

The Protection Fire Company, of Rochester, N. Y., was handsomely entertained to-day at the American Hotel, and left this afternoon for Philadelphia.

BOSTON, Oct. 26, 1855.

THE French Consul, at this port, in accordance with instructions from his government, publishes a card reminding the merchants of Boston of the risk they will incur in purchasing Russian built ships at this point. The following is the French regulation upon the subject:

Ships of hostile origin, or which have been the property of the enemy, are not to be reputed neutrals or allies unless authentic acts issued by public officers are found on board certifying that the date of the sale made to some subject of the allied powers or to a neutral was before the beginning of hostilities, and unless these acts of transfer are locally registered at the office of the principal officer of the French at the port of exhibition, and signed by such officer or his deputy.

PHILADELPHIA, Oct. 26, 1855.

MESSRS. MEREDITH and GILPIN again applied to the United States District Court today for permission to read a petition from Passmore Williamson.

Mr. Van Dyke opposed the reading, and Judge Kane refused to hear any petition from Williamson except one for permission to purge himself from contempt of court. After considerable discussion the Judge granted the respondents leave to argue the question, whether the Court can hear a petition arguing in favor of his release from a person in contempt. Mr. Gilpin opened the argument and was followed by Mr. Meredith for Williamson. The case is to be continued to-morrow morning.

DETROIT, Oct. 26, 1855.

THE HON. CHARLES W. WHIPPLE, Justice of our Supreme Court, died in this city this evening.

Death of an Editor.

MIDDLETOWN, Oct. 25, 1855.

WILLIAM D. STARR, for thirty-three years editor and proprietor of the Sentinel and Witness, died here this morning of disease of the heart. He retired last night to bed in his usual health, with the exception of a slight cold, and was found dead by his wife at 6 o'clock this morning. Mr. Starr held the office of Collector at this port. He leaves a wife and seven children.

BOSTON, Oct. 26, 1855.

THE REV. MR. WORRELL, a Baptist minister, of Melrose, of some celebrity, while passing over Charlestown bridge, a few days since, was so badly injured by coming in contact with a wagon that he died yesterday. He was an eloquent preacher.

We have dates from St. Thomas, via Halifax, to the 6th inst. Santa Anna had recently paid a visit to that island, accompanied by his daughter and a numerous suite. He was waited upon by the Governor and all the leading dignitaries of the island. The United States Consul also paid his respects to the ex-President of Mexico.

News from New Mexico.

ST. LOUIS, Oct. 25, 1855.

THE Santa Fe mail arrived at Independence on the 22d inst., with dates to the 1st October. Mr. Gallegos had been elected delegate to Congress. There was a strong anti-American feeling prevalent in the country.

The Indian troubles had measurably ceased, and a treaty had been made with the Apaches.

The misunderstanding between Kit Carson and the government had resulted in the suspension of Carson from his duties.

Col. Brooks and Capt. Ewell were to leave for the States in a few days.

The mail party saw very few Indians.

Additional from the Plains.

ST. LOUIS, Oct. 25, 1855.

WE have received dates from Fort Laramie to the 29th ult.

Col. Cooke has been ordered to the command at Fort Riley. General Harney was to leave Laramie on the 29th, to establish a fort at White Earth river, with a view of chastising the Minnesagos Indians, the most hostile tribe in the country. The Aligaba Brule Indians had agreed to deliver to General Harney the murderers of the mail party, and hereafter to confine themselves to their own boundaries. The chief, Little Thunder, was not killed in the engagement at Blue Water. The general impression at Laramie was that there would be no more fighting at present, the winter having set in with unusual severity.

The court martial ordered for the trial of Capt. Howe had dissolved without transacting any business, on account of the irregularity of the order constituting it.

Col. Sumner, with seven companies of cavalry, was *en route* for Laramie.

NEW ORLEANS, Oct. 25, 1855.

LATER advices from Mexico report that Gen. Alzarez, owing to his advanced years and feeble health, had resigned the Presidency, and that General Comonfort had been chosen in his place.

WASHINGTON, Oct. 28, 1855.

IN the Court of Claims yesterday it was decided that the performances of extra mail service by a Government contractor, rendered necessary by an increase of mail matter, constituted an implied contract with the Government, which was valid.

In the case of M. G. Emery, who claimed under an agreement with a former Superintendent of the Capitol extension, it was decided that the petition must state the name of the Superintendent, as well as his authority to act in the matter.

Argument in the Florida cases under the Spanish treaty was commenced and will probably continue for several days. These cases are numerous and involve millions of dollars. The docket of the Court is rapidly increasing.

The General Armstrong case has been postponed till next week.

The Case of Passmore Williamson.

PHILADELPHIA, Oct. 27, 1855.

THE argument commenced yesterday in the case of Passmore Williamson, was concluded this morning, and Judge Kane will give his decision as to the petition on Monday.

The Southerner at Charleston.

CHARLESTON, Oct. 27, 1855.

THE U. S. Mail steamship Southerner arrived here from New York at 8 o'clock this morning.

WASHINGTON, Oct. 29, 1855.

RELIABLE advices received by the Africa, state that Mr. Buchanan would, ere this, have left London for Paris, and that he will probably visit Italy before returning home.

The President has entirely recovered from the chills and fever, with which he was affected.

A circular letter from Denmark, relative to a settlement of the question of the Sound Dues has been received by the Government.

In the Court of Claims to-day the testimony taken in the case of Isaac Swain was admitted, thus deciding that Government stores are not subject to impost duties, and that Government is liable for injury sustained by citizens in consequence of the improper conduct of its agents. The argument in the Florida case was continued.

The Star says the resignation of Donn Platt, Secretary of Legation at Paris, has been received, and that A. Jenkins Wise, son of Gov. Wise of Virginia, will be transferred from Berlin to Paris to fill the vacancy.

The Massachusetts Prohibitory Liquor Law, &c.

BOSTON, Oct. 29, 1855.

ANOTHER attempt has been made in the Municipal Court of this city to obtain a conviction under the Liquor law, a new jury having been impanneled. Chief Justice Nelson charged the jury that the common seller clause under which the accused was indicted was constitutional. The jury, however, have now been out ten hours and fail to agree, standing, it is said, four for acquittal to eight for conviction. The facts of the case are not disputed, but the difference in the jury room is on the constitutionality of the law.

A snow storm was experienced at Concord, N. H., yesterday.

Dr. B. L. Ball, who was supposed to have perished on the White Mountains last week, has been discovered with his feet frozen.

The Case of Passmore Williamson.

PHILADELPHIA, Oct. 29, 1855.

JUDGE KANE made an order in the case of Passmore Williamson this morning, refusing the leave asked for by counsel, because he is still in contempt, and by the petition he seeks to present does not purge himself. To the end, however, that he may purge himself the Judge also ordered that whenever Williamson shall declare under oath or affirmation that he is willing to answer such interrogations as may be addressed him by the Court, touching matters heretofore inquired into by the habeas corpus, that the Marshal shall bring him before the Judge in Court of Chambers, to abide the further action of the Court.

WASHINGTON, Oct. 30, 1855

Judge Kane arrived here to day for the purpose, it is intimated, of consulting higher authorities with reference to Passmore Williamson's case.

In the United States Court of Claims to-day argument in the Florida cases was continued by Mr. Sherman, chiefly in support of a claim for interest on damages under the special treaty.

George H. Fairfield has been appointed United States Consul at Fort Louis, Isle of France.

News from Texas.

NEW ORLEANS, Oct. 30, 1855.

We are in receipt of later dates from Texas. Governor Pease favors Captain Callahan's course in the troubles with the Indians, and refuses to issue a proclamation against him as desired by General Smith. More rangers have gone to the frontier.

The Ohio and Mississippi Railroad.

ST. LOUIS, Oct. 30, 1855.

The Court of Common Pleas this morning decided that neither the city or country were legally stockholders in the Ohio and Mississippi Raiload, and dissolved the injunction in the case of the city and county of St. Louis vs. the Ohio and Mississippi Railroad.

Marine Disasters.

WOOD'S HOLE, Mass., Oct. 30, 1855.

The whaling brig Excellent, Capt. Adams, of and from Mattapoisett, bound on a cruise, lost both her anchors, and was obliged to run in here but in endeavoring to enter the little harbor, she went ashore. She will probably come off with the tide this morning.

ATLANTIC CITY, N J. Oct 30th 1855.

The schooner Benjamin English of and for New Haven, went ashore last night off this place but after throwing overboard twenty tons of coal and pig iron, again got afloat, and is now in Absecom inlet.

The brig Excellent reported on the bar this morning, got off without damage at flood tide. She will remain here for anchors ane chain.

Maryland Agricultural Exhibittion.

BALTIMORE, Oct. 30, 1855.

The Maryland Agricultural Exhibition has commenced, and will continue four days. The display is fine and has drawn throngs of strangers to the city to visit it.

Elections to be held the Present Year.

THE following, giving the elections to be held the present year, is said to be correct. Several paragraphs to the same effect have been published, all more or less erroneous:

Louisiana, Monday, November 5, State officers and four Representatives to Congress.

Mississippi, Monday, November 5, State officers and five Representatives to Congress.

New York, Tuesday, November 6, State officers, but no Governor or Lieutenant-Governor.

Massachusetts, Tuesday, November 6, State officers.

Wisconsin, Tuesday, November 6, State officers.

Maryland, Wednesday, November 7, six Representatives to Congress.

The Legislatures of Tennessee, Alabama, California, Wisconsin, and Pennsylvania, each elect one United States Senator.

A Breach of Promise Case in Massachusetts.

THE parties to the "breach of promise" case at Springfield, were Eunice E. Culver, of Blandford, and Frederick Dwight, of Agawam. The Republican gives a portion of the testimony elicited on the trial, by which it appears that Dwight paid very particular attention to Eunice, who, on her part, didn't by any means seem to object to him for a partner for life. Her mother testified that: "At one time Dwight saw Eunice mopping the floor. He asked her to come to the door and see a big hawk there was there. She went out, and in a moment I followed to see the hawk too. I did not see any hawk, but I did see Dwight with his arm round Eunice's waist. I saw him kiss her and tell her he didn't want her to mop floors. She said she could do it better than mother." The verdict, it will be remembered, was $2500 damages to the plaintiff. The case will be carried up to the Supreme Court on law points.—[Hartford Times, October 27.

ARTIFICIAL STONE.—Chalk, either in lump or in paste, says the London Artizan, steeped in a solution of the silicate of potash (fine sand, boiled in a caustic lye), absorbs a considerable quantity of silica. It acquires a smooth appearance, close grain, and yellow color. The stone thus prepared takes a fine polish, and hardens by degrees from the surface to the interior. This process may be advantageously applied in making mouldings and delicate ornaments of sculpture. Ancient monuments of calcareous stone may be preserved by washing them with the silicate of potash.

A NEW DISCOVERY FOR THE TEETH.—The Dublin Hospital Gazette states that diseased teeth have been rendered insensible to pain by a cement composed of Canada balsam and slacked lime, which is to be inserted in the hollow of a tooth, like a pill. It is stated that such pills afford immediate relief in all toothaches but chronic cases of inflammation. This remedy for toothache is simple, safe, and can easily be tried by any person.

ABOUT three months ago a party of fifty young Gascons embarked at Bordeaux, bound for this country, for fear of being drawn in the conscription and sent to the Crimea. They landed in New Orleans about four weeks ago, and on the 4th inst. the last of the fifty was consigned to the earth.

CAN any one say why it is considered impolite for gentlemen to go in the presence of ladies in their shirt sleeves, while it is considered correct for ladies themselves to appear before gentlemen without any sleeves at all? We merely ask for information.

Thanksgiving in New York.

GOV. CLARK of this State has appointed Thursday, the 29th of November, as a day of general thanksgiving.

THE TREASURY.—There is now in the treasury of the United States more than $22,000,000 in gold, subject to draft at sight—a tempting bait for politicians to "look after" during the coming session of Congress.

IN FAVOR OF CAPITAL PUNISHMENT.—A public meeting has been held at Milwaukie, Wisconsin, to petition the Legislature of that State to restore the death penalty for murder.

RELIABLE advices received by the Africa, states that Mr. Buchanan would ere this have left London for Paris, and that he will probably visit Italy before returning home.

A circular letter from Denmark, relative to a settlement of the question of the Sound Dues, has been received by the government.

FROM the first of January to the first of August, 1855, there were 320 murders and lynchings in California. Two persons were lawfully hanged.

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE ST. LOUIS LUMINARY.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to THE MORMON office, or to the editor of the Luminary, St. Louis, Mo.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES.	
Sugar, crushed, per lb.	$0 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r.	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	25
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb	50
Figs, per lb	60
Cloves, per oz.	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18¾
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb.	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom Salts "	30
Beeswax "	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz.	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb.	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$2 25
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 50
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 25
Hoes	1 25
Concave Augers, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb.	1 00
Flat Irons	[illegible]

Mill Saws, per foot	2 00
Horse Cards	25
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	50
Sand Paper, pr 2 sheets	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS.	
Size.	Gross
½ inch	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	
1½	5
TACKS.	
4 oz. papers	1
6 do	1
8 do	2
10 do	2
12 do	2
14 do	3
16 do	3
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb	70
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 00
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to.	2 25
Kacks	40
Sole Leather, per lb.	50
Calf, per skin, from $6 to	9 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to.	1 75
do and Bowl	5 00
Oil Bergamot, per oz.	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16¾ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	30
Denims	25
Cotton Batten, per roll	30
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb.	35
Eggs, per doz.	35
Cheese, per lb	25
Bacon, smoked, per lb.	25
Shoulder "	20
Ham "	25
Middle "	40
Wheat, per bushel	2 50
Corn "	2 00
Oats "	1 75
Barley "	2 00
Onions "	2 00
Sugar cured Beef, pr lb.	30
Beef, fresh, per lb.	9
Mutton "	10
Tongues, each	50
Tallow, per lb.	20
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $2 to	5 00
Adobies, per 100	25
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $12 to	12 00

THE largest mass of copper ever brought from Lake Superior mining region, was received in Detroit on Monday by the steamer Manhattan. The mass weighed six thousand eight hundred and twenty-three pounds, and was valued at $1,500. During the present season there has been received in Detroit and Cleveland over six hundred and twenty-four thousand pounds of copper.—[Chicago Democratic Press.

A PUNSTER at the point of death being advised to eat a piece of pullet, declined, saying he feared it might "lay on his stomach."

Stars.

WE have on hand a number of the present volume of the MILLENIAL STARS, from the 1st to the 28th No.

Price for the year..................$2 25
" " half year..................1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

Wholesale Price Current.

NEW YORK, Nov. 2, 1855.

ASHES—Pot, per 100 lb.	6 37½ a 6 50
Pearl	— — a 7 37½
CANDIES—Stuart and Bussing's best, assorted, per lb.	— a —
Ordinary	— a —
CANDLES—Sperm, per lb.	35 a 38
Adamantine	23 a 31
Mould, yellow	16 a 16½
COFFEE—Java, white	14 a 14½
Mocha	14½ a —
Laguayra	10½ a 12
Maracaibo	10½ a 12½
St. Domingo (cash)	9½ a 10
DRUGS AND DYES—Alcohol, pr. gal.	— 82 a — 88
Alum, per lb.	— 2½ a — 2½
Arrowroot	— 50 a — —
Arsenic, powdered	— 2½ a — 2½
Asafœtida	— 5 a — 25
Borax, refined	— 28 a — 29
Brimstone, American, roll	— 2½ a — —
do crude, per ton.	35 — a 40 —
Camphor, crude, per lb.	— — a — —
do refined	— 38 a — —
Castor Oil, No. 1	1 45 a 1 50
Chlorate Potash	— 38 a — 42½
Cochineal	— 75 a 1 15
Copperas, per 100 lb.	1 25 a — —
Cream Tartar, per lb.	— 29 a — 30
Gum Arabic, picked	— 25 a — 35
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublimized	5 75 a 6 —
Ipecacuanha	— — a 2 37½
Madder	— 10½ a — 11
Magnesia	— 15 a — 17½
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 18 a — 20
Oil Anis	— — a 5 50
Oil Bergamot	1 90 a 2 20
Oil Cassia	— — a 3 75
Oil Lemon	1 90 a 2 20
Oil Peppermint	3 75 a 4 10
Opium, Turkey	4 12½ a 4 25
Otto Rose, per oz.	3 50 a 6 50
Oxalic Acid, per lb.	— 34 a — 35
Phosphorus	1 05 a — —
Quicksilver	— 45 a — 48
Rhubarb, China	— — a 2 75
Saleratus	— — a — 6½
Sal Ammoniac, refined	— 12 a — —
Senna	— 10 a — 15
Shellac	— 12 a — 15
Sugar Lead, white	— 20 a — —
do brown	— 9½ a — 10
Sulphate Quinine	2 70 a 3 50
Tartaric Acid	— 44 a — 45
Verdigris	— 34 a — 38
Vitriol, blue	— 10½ a — 10½
DYE WOODS—Camwood, per ton.	70 — a 80 —
Fustic	21 — a 30 —
Logwood	17 50 a 27 —
FLOUR—State, common, per bbl.	9 — a — —
Michigan and Indiana	9 12½ a 9 25
Genesee, extra	9 37½ a 10 25
Rye Flour	6 50 a 7 50
Corn Meal	4 75 a 4 93
FRUIT—Raisins, per box.	— — a 3 75
Raisins, layers	4 12½ a 4 25
Currants, per lb.	— 20 a — 27
GLASS (American window)—	
6x8 to 8x10, per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat, per bush.	1 80 a 2 18
Corn, round yellow	— 96 a — 97
Barley	1 30 a 1 35
Oats, Western	— 48 a — 50
Beans	1 75 a 2 —
GUNPOWDER, per 25 lbs.	4 25 a 4 50
INDIGO, per lb.	1 30 a 1 40
IRON—Pig, Eng., Scot, per ton.	37 — a 37 50
Bar, Eng. refined	67 50 a 75 —
Sheet, Russia, 1st quality, per lb.	— 15 a — 22
Sheet, Eng.	— 3½ a — 4½
LEAD—Galena, per 100 lbs.	6 87½ a 7 —
Sheet and Pipe	— 8½ a — —
LEATHER, per lb.	23 a 30
MOLASSES, per gal.	33 a 39
NAILS—Cut, 4d and 6d, per lb.	4½ a —
Wrought, 6d and 20d	6 a 7
OILS—Olive, per bskt., 12 bottles.	3 50 a 3 75
Olive, in casks, per gallon.	1 15 a 1 28
Linseed	— 89 a — 91
Whale	— 88 a — 90
Lard, winter	— 95 a 1 —
PAINTS—Lead, red, Am., per lb.	— 8 a — 8½
Lead, white, Am., in oil	— 8 a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 50 a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry, per cwt.	— 60 a — 75
Litharge, per lb.	— 8 a — 8½
Vermilion, Chinese	— 90 a 1 —
Venetian Red, per cwt.	2 — a 2 50
RICE, per 100 lbs.	4 50 a 5 75
SALTPETRE, per lb.	9 a 20
SEEDS—Clover, per lb.	— 11 a — 12
Flax, American, rough, per bush.	2 — a 2 10
Linseed, Calcutta	2 35 a 2 40
SOAP—New York, per lb.	4 a 7
Castile	11 a 11½
SPICES—Ginger, Race, per lb.	4½ a 5
Mace	85 a 90
Nutmegs	90 a 96
Pepper	10½ a 11
Pimento	12½ a 13
Cloves (cash)	13½ a 14
SUGAR—New Orleans, per lb.	6½ a 7½
Havana, white	8 a 9
do brown	6½ a 7½
Stuart's crushed	9½ a —
SUMAC, Sicily, per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial, per lb.	23 a 40
Hyson	22 a 60
Young Hyson	19 a 55
Hyson Skin	5 a 32
Black	17 a 55
TIN, per lb.	29 a 31
TOBACCO	7 a 43
TURPENTINE, per 280 lbs.	3 37½ a — —
TAR, per bbl.	2 50 a 3 —
SPIRITS TURPENTINE, per gallon.	— 47 a — 48

Corrected to Nov. 2.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it, precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation! Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ!" Nous aussi. Eurent-ils "l'espoir en la résurrection!" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT,
December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 15th October, 1853.

JAMES CAMPBELL,
Postmaster General.
fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT, WILLIAM DEAN,
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chiccory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 100 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoe Hats, Caps, Ready-made Clothing.
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-t

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.
ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.
This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.
Steel Engravings by Charles Fenn and Edwin Roffee:
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant, ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.
The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 8. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 38. NEW-YORK, SATURDAY, NOVEMBER 10, 1855. PRICE FIVE CENTS.

Poetry.

FOR THE MORMON.

Utah, "My Home."

BY ALEXANDER ROBBINS, JR.

I LOVE thy lofty mountain peaks,
Clad with perpetual snow,
That melting yields those limpid creeks,
And silvery lakes below.

To me their wildness is sublime,
While I contrasting trace
To grains and fruits of every clime,
Luxuriant at their base.

I love thy ample prairie lawn,
With foliage's richest sheen—
The flocks and herds that feed thereon
And caper o'er the green.

I love thy gentle zephyr breath,
So fragrant with perfume
Of wild flowers that adorn the heath,
In Flora's month of June.

I love thy people, they are mine,
My heart's delight is there,
And little ones that Cupid gave,
Affection's boon to share.

I love these all, yet more than these,
To do the will of God;
Hence here I drudge, come pain or ease,
Content to kiss the rod.

New York, Nov. 1, 1855.

Speech of Hon. R. C. Winthrop,

At the Agricultural Fair, in Boston, Oct. 26, 1855.

I KNOW of few things, Mr. President, better calculated to take the courage out of a man than to find himself rising, on such an occasion and in such a presence as this, with the full knowledge that he has been advertised, in a hundred bills and board sides, for a fortnight beforehand, as being relied on to furnish one of the formal addresses for this crowning banquet. For one, I cannot help feeling that the brute beasts, who are here on exhibition with us, have had something of an unfair advantage over their human yoke-fellows in this respect. They have been permitted to come comparatively unconscious into the field. They have been privileged to exhibit their points, and show their faces, without any solicitude as to the expectations which they may disappoint or gratify. The most ruminating animals among them all have never spent a moment, I venture to say, in considering what sort of a figure they should cut, or what sort of an utterance they should find. They have chewed their cud in undisturbed complacency, even while these uncounted thousands of spectators have been crowding in to gaze upon their qualities. They have, certainly, stood in awe of no reporters. They have pondered no periods—unless, indeed, it be that welcome period which shall put an end to their strange confinement, and send them quietly back to their pleasant pastures or their comfortable stalls. Enviable condition of insensibility and inanity! Theirs is a sort of Know Nothing party which I could be well content to join. "When ignorance is bliss, 'tis folly to be wise." Sir, this is, indeed a truly unaccustomed spectacle for this precise locality. So many yokes on Boston Neck, which, in 1775, if I remember right, could not bear even one yoke patiently! It is a novel sight, within the limits of any large and populous city—these flocks and herds and droves of cattle by which we are encompassed! One is well nigh constrained to exclaim, in the words of the old Ruler of Israel—"What meaneth, then, this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" But the question, unlike that which was addressed to the rebellious Hebrews, is happily susceptible of a most innocent and agreeable answer, and one which need involve us in no apprehension of either Divine or human displeasure. This great congress of animals, convened from all quarters of the Union are here on no errand of insubordination or disorganization. They have come in no partizan or sectional spirit. They have neither assembled to make a platform, nor to nominate a President. No paramount issues disturb their serenity. They have come for the simple purpose of reminding us of the pre-eminent importance of agriculture among the arts of life, and of the common interests and objects which should unite and animate the farmers of our whole country, from Maine to California. They have come, as the chosen representatives of a thousand hills and valleys, to furnish us with a visible type and illustration of the surpassing magnitude of that mighty branch of American industry of which they are members, and to impress upon us all a deeper sense of the claims which it has upon our most careful consideration and attention. And, beyond all doubt, Mr. President, the agriculture of the United States has long ago reached a condition in which nothing less than the collected wisdom of the whole country is required to devise the best means for securing its future prosperity and welfare. So far, indeed, as mere farming is concerned—so far as relates only to the modes and processes by which the productiveness of the soil may be increased, and the soil itself saved from deterioration—I do not feel sure that much more is to be accomplished by a national association than by State or county societies. Even in this view, however, I would by no means undervalue the importance of an organization by which so wide a comparison of opinion and of experience may be facilitated, and so much of comprehensive information obtained. But what I cannot but think the peculiarly important province of a national agricultural association is, to present to the contemplation of the country, and of the farmers, and of the statesmen of the country, from time to time, some accurate and adequate conceptions of the condition and of the wants of American agriculture, to hold up to the view of the people and of the government a just picture of its magnitude as a whole; to develope and display the mutual relations and dependencies of its different industrial and geographical departments; to unfold its relations to other arts and to other countries; and, above all to give seasonable warning of any dangers, either from overaction or from underaction, which may threaten the prosperity and welfare of those who are engaged in it. It is never to be forgotten sir, that while so many other nations are bestowing attention upon agriculture in order to prevent their population from starving, our own attention to it thus far is more needed—I might almost say, is only needed—to prevent the waste of our soil, and the waste of our substance, and the waste of our labor, in producing more than we can either eat, or sell, or even give away. And we may do well to remember seasonably the wise monitions of the immortal dramatist when he tells us that "they are sick that surfeit with too much, as they that starve with nothing." The agriculture of the United States! How much is included in the full signification and import of that phrase! What gigantic harvests! What an army of husbandmen! What a host of housewives and handmaids! What swarms of animals! What myriads of implements! What a measureless breadth of acres! It is not often that mere arithmetical figures produce any impression or sensation of sublimity. But what can be grander than some of the items in the statistical tables which set forth the agricultural agencies, capacities and crops of the United States! Why, sir, two years ago there were estimated to be within our limits more than twenty millions of horned cattle, more than twenty millions of sheep, and more than thirty millions of swine. By the same returns, there were said to have been raised in a single year one hundred and six million bushels of potatoes, one hundred and ten million bushels of wheat, one hundred and sixty million bushels of oats, sixteen hundred million pounds of cotton, fifteen million tons of hay, and six hundred million bushels of Indian corn. But these figures are many of them far below the estimates of the present season. I have somewhere seen our wheat crop for 1855 set down at no less than 175 million, and our maize or Indian corn at from 800 to 1,000 million bushels. What mighty aggregates are these, and how do they speak to us of the growing greatness and importance of American agriculture—not to ourselves only, but to mankind at large. How distinctly do they point out to us our destined part in the great economy of human existence. How emphatically do they proclaim our mission to pour out the rich gifts of our exuberant soil over every land,—

——the naked nations clothe,
And be the exhaustless granary of a world.

Certainly, sir, it is quite time for some national association, or some national board of agriculture, to take such figures and such facts under their especial charge, and to consider by what arrangements of internal and external exchanges—by what enlarged facilities of intercommunication, or multiplied divisions of labor—by what additional supply of mouths and markets—these enormous harvests may find an adequate consumption at a remunerating price, so that our plenty may never become our disease, nor our land present the picture of the industrious farmer buried up beneath his own exuberant heaps. Foreign wars will not last forever, we trust. European crops will not always be deficient. Peace and plenty will soon be seen renewing their horns and diffusing their priceless blessings over the other hemisphere, as now over this. All that is temporary and exceptional in the present demand for the products of agriculture will have passed away. And then we shall more than ever feel the want of some better assurance of prosperity for the farmers than any which rests upon the evils and misfortunes of other people. Sir, I hail the existence and steady progress of this society as a pledge that the interests of the great body of American farmers shall hereafter be a chosen and cherished theme for the consultation of wise and experienced men in all parts of the Union, and that our American crops shall henceforth be the subject of some careful ascertainment and of some systematic disposition and treatment.

A mighty *maize*, but not without a plan.

Among the many welcome reflections which the establishment of such an association suggests to us, none is more welcome than that it is the fulfilment of one of the most cherished wishes of the father of his country. That great, and good, and eminently wise man,—whose character is itself the noblest product which America has ever given to the world, and whose name and fame grow brighter and brighter, and dearer and dearer to us, with the lapse of years—had few things more warmly at heart than the establishment of precisely such an institution. I cannot but wish that his own loved and lovely seat on the Potomac might one day or other become your permanent headquarters, and your experimental farm. The ladies of Virginia, I perceive, are appealing to their sisters throughout the Union to aid them in purchasing it; and I would be the last to interfere with any plan of our better halves. But by whomsoever it may be purchased, Mount Vernon must be consecrated to nothing less than a national use, free from all sectional—free from all partizan taint. And what use is there which so completely fulfills all these requisitions, and which is in such perfect harmony with the career, and the character and the known wishes of Washington, and with the genius of the place where his ashes repose, as that which I have suggested! Methinks your directors would catch something of fresh animation and inspiration for the patriotic work which they have undertaken, if they were fathomed from time to time beneath that hallowed roof, and could hold their deliberations around that old chimney piece, covered with the emblems of agricultural industry, which you have so appropriately selected as the illustration for your official letter paper. There, at any rate, in that venerated mansion, and in the breast of its august proprietor, the idea of your association originated. In one of those well remembered letters of his to Sir John Sinclair, who has been called the father of British agriculture and the father of British statistics—in one of those letters of which a fac-similie edition is the richest ornament of so many farmers' libraries, and of which I had the happiness to present a copy to the son of Sir John, the venerable Archdeacon of Middlesex, England, on his late visit to America—Washington says:—"It will be some time, I fear, before an agricultural society, with Congressional aids, will be established in this country. We must walk, as other countries have done, before we can run. Smaller societies must prepare the way for greater; but with the lights before us I hope we shall not be so slow as older nations have been." Well, sir, the smaller societies have, indeed, prepared the way, and it is time for the greater to enter into their labors. You have called me up in connection with one of them. "The Massachusetts Society for the Promotion of Agriculture," of which my excellent friend at my side (Hon. J. C. Gray) is President. That society, founded in 1792, has done much, and it still doing much. Its stock are hardly second to any in your pens this day. Its premiums are at this moment stimulating the invention of the whole country to furnish us with even a better mowing machine than those which have already been the admiration and wonder of the Crystal Palaces of both England and France. And I believe we shall have a better I would be the last to rob this old society of any of its rightful laurels. But I am afraid I cannot insist on its being called the oldest State society in the country. The first American society of all was undoubtedly the Philadelphia society, to which you have just alluded, of which our own Timothy Pickering was the original secretary; and it is a most agreeable coincidence that this earliest American association, for the formation of this greatest American interest, had the same birthplace with both the Declaration of Independence and the Consititution of the United States. This was a city or county society. But in examining the minutes of this time-honored institution (as printed in 1854, and kindly sent to me by a Philadelphia friend) I found, somewhat unexpectedly, evidence that a much earlier State society was formed than that of Massachusetts. The Philadelphia Record of Dec. 5, 1785, sets forth that a letter was received "from the Hon. Wm. Drayton, Esq., Chairman of the Committee of the South Carolina Society of Agriculture, inclosing a few copies of their address and rules, and soliciting a correspondence with this society." This letter was dated Nov. 2, 1785, and leaves no doubt, therefore, that South Carolina had established a State Agricultural Society at least some years before Massachusetts. It is certainly a striking circumstance that the year of its establishment was the very year in which the first five bales of cotton ever exported from America were entered at Liverpool, and were actually seized at the Custom House, I believe, on the ground that no such thing as cotton had ever been grown, or could ever be grown, in America. Indigo was then the staple export of Carolina, of which hardly a plant is now found upon her soil, and of which not a pound is exported. Allow me, Mr. President, in allusion to some of these facts, to propose to you as a sentiment for this occasion:

Pennsylvania, South Carolina and Massachusetts.—The pioneers in the great cause of American agricultural improvement, with Washington as its especial patron; may common memories in the past, and common interest in the present, and common hopes for the future, ever bind them together in the same glorious brotherhood.

David Salomons, a Jew,

Lord Mayor Elect of London.

WE give the following from the "London Jewish Chronicle," as an interesting item, tending to the accomplishment of the word of God through his prophets with reference to the Jews in the last days, when their "judges shall be restored as at the first and their counsellors as at the beginning."

From the London "Jewish Chronicle,"

TO-DAY we are writing history. We record an event which has, for us, no parallel in the annals of this country. The Jews of England have, since a few days, given to the country of their birth a chief magistrate in its chief city. The trust and confidance of the citizens of London, in their Jewish fellows, have culminated in this last, and highest, proof of faith and good will. Such an incident impresses us who witness it with a deep sense of its import and significance. In the eyes of those who will follow us it will assume even grander proportions. At this moment it startles and delights us, since it is novel and unique, hereafter it will gain fresh lustre in losing its novelty and strangeness. For it will form a glorious precedent, which will be the more honored the more frequently it is followed.

That noble hall has been the scene of civic politics during many generations. But often as the citizens of London have assembled within its walls they have rarely met for the accomplishment of a more honorable, a more generous, or a more politic work than that which they effected on the last 29th of September. If it be noble to honor worth and hate hypocrisy, to love religion and shun intolerance, to respect the rights of man, and to place men, born brothers, on an equal footing; then all honor to the liverymen of London, and to the corporation who represent them. These are the principles which they have crowned anew. If it be politic to conciliate the affections and augment the devotion of an active and numerous body of men, the last act of the livery and corporation is instinct with wisdom. The whole Jewish body are deeply touched by this generous tribute to the private worth, and public virtues, of one of their foremost men. They feel strongly that so marked an honor imposes high obligations on the entire community. They accept them seriously, and with an accurate appreciation of their grave importance. They acknowledge them cheerfully, and with a glad anticipation of being able to return courtesy by aid, and kind feeling by good offices. They are sensible of a fresh stimulus to merit well of those who have deserved so highly of them. To know that honors are within their reach is an incentive to high endeavors. To know themselves in fair esteem inspires the desire to magnify their claim to respect. To feel that they have received kindness binds them to seek for occasions to return these favors tenfold without ceasing to retain a grateful sense of the obligation.

Pride claims to be the associate of our pleasure. While we receive with grateful pleasure this distinguished mark of the confidence of the citizens of London in the Jewish body, we congratulate ourselves on furnishing such a man to serve his citizens in this high office. The career of David Salomons affords a most fair and brilliant retrospect. It has been illustrated by the repeated evidence of talents which would have done honor to a statesman, and virtues which would have rendered a prelate illustrious. In his public acts he has approved himself the firm and steady friend of progress. He has always been seen bold, honest, and truth loving, an enemy to hasty innovation; a friend to useful reform; the champion of civic rights, zealous to attack abuses, watchful to protect all good customs and useful institutions. Of his private life we have not the right to say more than that all know him to be open-hearted and free-handed: a true lover and disciple of unostentatious charity, and practical morality. Fortune and rank have but been adorned by such rare endowment as would have distinguished their possessor in any station of life, while they have afforded a more ample scope to a liberal and generous nature which would have been unduly cramped by inferior resources. We do not pretend here to pronounce a fitting eulogium. For we do not aim at eloquence, and are but little capable of enthusiasm. Both must adorn the page in which the character of David Salomons is drawn. But we should have done injustice to the burst of feeling which has followed his elevation to the highest post in the gift of his fellow citizens, if we did not loudly declare how proud the British Jews were, to be *thus* represented in the chief magistracy of London.

This high position brings with it duties of a grave and difficult nature. It would certainly not be beyond our expectation that some points of delicacy should occur under the novel rule of a Lord Mayor who is also a Jew. But who so fit to consider these little problems as the man who carved his way through many and sturdy obstacles to the posts of Sheriff and Alderman, and who filled for the first time each of those offices with an admirable tact and devotion, which has acquired for him the unanimous voice of his associates in this culminating point of his civic career! He brings to the solution of such questions a rare discernment and a high sense of duty. His sacrifices for conscience' sake have been so great that none can doubt his firm attachment to the creed which he has defended and exalted in its political and social relations, or question his chivalrous jealousy for its honor. On the other hand, he has shown so deep a sense of the importance of public obligations that where good cause may exist he will continue to sacrifice his private feelings to his public duties. He will mark out for himself a path in which his successors may safely tread. His antecedent career vouches fully for the discretion and honesty of his future acts. He may rely upon the support and applause of the wisest and most honorable of our community.

A point of great interest connected with this most important election is the influence which it will probably exert over the parliamentary prospects of the Jewish question. This subject will in a short time receive a greater development, and it will then be possible to speak with a nearer approach to certainty. There cannot be any doubt upon the nature of the influence which this most fortunate event will have over the final settlement of the appeal for the removal of the Oath of Abjuration from the Statute-book and the admission of Jews into Parliament. We do not forget that twenty years before this same oath existed as a bar to the admission of a Jew into the Court of Alderman, and that it was mainly in consequence of the representations of Mr. Salomons to that great and enlightened statesman, the late Sir Robert Peel, that this form of oath, antique in form and obsolete in spirit, was dispensed with by statute. This cleared the way for the present state of things. The presence of a Jew in the civic chair of London, faithfully and truly fulfilling the duties which he was elected to perform, zealous in the service of his fellow citizens, devoted to the interests of the general commonwealth, and free from all selfish aims or party interests, will afford to the whole world the practical demonstration that the Jewish religion, far from interfering with the most exact performance of all civic and legislative functions, dictates the most minute and perfect accomplishment of a magistrate, a legislator, and a patriot. Such a practical evidence of the truth will outweigh many arguments. We have never despaired. At this moment we are hopeful. The civic year, which has opened with so auspicious a proof of kindliness and toleration, may close over the disappearance of the last relic of intolerance towards British Jews.

Confessions of an Abolitionist.

I HAVE been in no slight degree affected by the spirit which has excited so great a commotion in these days in the Northern mind concerning slavery. I have heard in imagination the clanking of chains; have shed tears over the pages of Uncle Tom's Cabin; have argued and declaimed, with no little vehemence, in favor of speedy emancipation; in fine, I may with all truth say, I have felt the *passion* which moves the hearts of so many of the speakers at the Anti-Slavery meetings in Boston and elsewhere. If, therefore, I refuse to entertain that passion, and cast it out as evil, it is not from ignorance. I have felt the excitement, the impetus as of a great cause, for the sweeping of slavery from this land, until it became a prolonged emotion (if I may be allowed the expression,) and then I became bound as a Christian man, carefully to analyze it; for no *man*, to say nothing of a *Christian*, has a right to yield himself blindly to the guidance of his feelings or emotions. Several circumstances led me to suspect that the spirit which excited these violent feelings was not of heavenly origin.

I observed it seemed to come in largest measure upon certain men who denied the Deity of the Son of God, and that He had himself purged our sins, and sat down at the right hand of the majesty on high; also at the very time this spirit was upon them, they would deny the inspiration of the Bible, and the Church to be a divine institution, and would assert that the theatre was a better reformer than the Church. I thought it strange that these should be the priests upon whom the holy anointing should rest, but still I remembered God's ways are not our ways, nor His thoughts our thoughts.

I was greatly staggered at perceiving that "Uncle Tom's Cabin" became a favorite book with the men of the theatre, with harlots and blasphemers, and I understood that men who feared not God, neither regarded man, hung entranced over its scenes, as represented in the drama; and yet, thought I, this book is acknowledged to be the highest and purest the spirit of abolition has inspired, the greatest of all its works! Strange it should be adopted into the assemblies of the wicked, where the words spoken by the Son of God can get no access except to point a jest! The suspicions awakened by these things might, however, have been laid to sleep again, had not certain thoughts put forth by Isaac Taylor, upon Fanaticism, and read by me several years since, recurred to my mind with peculiar force; in fact the thoughts were suggested by a very natural association of ideas, for I could not but ask myself, is it indeed a pure philanthropy which calls forth these violent harangues, these furious gestures, and leads men to go defiant of law and entice slaves from their masters? At any rate, thought I, let me examine this spirit in the light of the Gospel and the judgment throne—this spirit now working in me, what is its origin and wither does it tend? I came from the examination convinced that it is no other than the FANATICISM which for thousands of years has been roaming the earth; which, with the "scourge, the brand, the banner, and the symbol," has filled the world with confusion and violence, and counted its slain by millions. Through all its disguises may be seen these unmistakeable features. And now I will give my reasons for the conclusion, and perhaps they may prove as satisfactory to some other mind as they have proved to my own.

I found this spirit, entirely unlike true philanthropy, awakening a *mere fruitless excitement*, and love of agitation. Always after the immediate effects of an Abolition meeting have subsided, the question would return "*Cui bono?*" Why this waste of emotion, from which can arise no practical good? And yet the excitement grew, and the thirst for it grew. I observed, also, that even in private life, discussions upon slavery could not ordinarily go on without violent language. I well understand, from past experience, the scorn and rage the Abolitionist feels when one dares to differ from him on the question of human rights. I may here remark, too, the effect this excitement had in hiding from me, at least in diverting my attention from, the vital truths of the Gospel. It has been thought, I believe, that the mind cannot be exercised by two great emotions at the same time; at any rate, I know that when the slavery question was before me, it claimed the supremacy over all other questions. Slavery was *the* sin, deliverance from it the one thing; altogether secondary to that was the salvation of the black man's *soul*. Grappling with slavery was the work of the times, the task given us Northern ministers to do! How tame compared with this is the preaching the way of salvation by the Atonement, the depravity of the heart, its need of renewal by the Spirit of God, and the infinite peril of man out of Christ. And what, I asked again, is the effect of this agitation but to turn the attention of both preacher and hearers away from the great and solemn issues of life? and thus we have agitation at the risk of the soul's eternal destruction, and of no possible benefit to the black man. Not one of my Abolition friends has yet, in my hearing, suggested a remedy for slavery, except agitation. Not one Abolitionist minister with whom I am acquainted is willing to go and, upon any of the hundreds of plantations open to the Gospel, proclaim the truth as it is in Jesus. The Abolitionist has other work just now.

But what struck me with more force still was the *malign hatred which constantly* accompanied this spirit in its actings. I found I became exasperated with all who would not agree with me; I made no scruple of *sitting in judgment* upon other men's consciences, but chiefly, and above all, I hoped for insurrections in the South. I verily fear there was a time when I should have rejoiced at the tidings that the slaves had risen and butchered their masters, and my face would have been lightened with the fanatic's gleam of satisfaction, as are so many faces now, at the tidings that rifles and bowie knives are imported into Kansas. Do we not, every Spring, hear, from *philanthropists* on the platform, the cry for blood? Do not thousands cheer as eloquent men call for dissolution of the Union? What did that New England divine mean, the other day, when he advocated the leaving the South to itself? when he would not send there the Gospel of salvation! It needs no interpretation; it is the same cruel voice which has spoken a thousand times in the Inquisition and Vatican, and which would fain cut off men and nations from the mercies of God.

But I will not prolong these confessions. There is one other point, however, to which I must allude. *I found this spirit leading directly to infidelity.* I am told many professing Christians have already, under its influence, apostatized, and that some even among the ministry have gone over to fatal errors. I do not wonder, as I remember my secret dissatisfaction that the Bible did not speak forth against slavery—that Christ and his Apostles should be silent upon a question of such interest. Still more dissatisfied was I at finding slavery ingrafted into the Covenant with Abraham, which I had been taught to believe was the Covenant upon which the visible Church was founded. I can easily see, therefore, why the Abolitionist should cast away the Bible, in which servants are taught to be obedient to their masters, and in which one man is forbidden to judge another's conscience. These, with other considerations, have led me to renounce this spirit with abhorrance, as not from God.—[New York Observer. OBSERVER.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, NOV. 10, 1855.

Mormonism.

WHEREIN do the doctrines and practices of the Latter Day Saints differ from those of former days? In nothing save in the single practical principle of gathering, a subject of which the former Saints often spoke, and always looked forward to its accomplishment in the latter days with the highest anticipations of joy; Jesus says, while overlooking Jerusalem, "How oft would I have gathered you, as a hen gathereth her chickens under her wings, but ye would not;" in addition to which he prophetically adds:

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

By the last words implying the dispersion of Judah, and according to the words of earlier prophets, a specified time in which "God should set his hand again the *second* time to gather Israel" "out of all countries whithersoever He had driven them." Upon this subject the Latter Day Saints differ with nearly all the sects of the day, that is, in expecting the prophecies relating to the *gathering* of the house of Israel in the latter days to be *literally* fulfilled; not the gathering of Judah alone, but Ephraim, Levi, and all of the lost tribes of Israel. Neither is this interesting subject a mere hypothesis with the Latter Day Saints, requiring no present practical action, but a present reality, requiring space or territory for location, and preparatory means of sustenance, such as grain, fruits, etc., and every convenience and comfort for a large and rapidly increasing population, in accordance with the words of the prophet:

"Thus saith the Lord God, behold, I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Again,

"And *many nations* shall come and say, Come, and let us go up to the mountain of the Lord."

And again,

"Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd."

The most unwavering confidence by the Latter Day Saints or Mormons in the literal fulfillment of these long predicted events, form the basis of that pertinacity for gathering, thought to be so singular by the world. The building of a temple also relates to the same literal fulfillment of prophecy, having in view the same connection, that the far-famed Temple of Solomon had with Israel in former days—hence their early anxiety and perseverance in building a house to the Most High in every place to which they have been driven This house is also believed to be necessary to perform the sacred right of "*baptism for the dead*," referred to by Paul:

"Else what shall they do, which are baptised for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

That peculiar ordinance (baptism for the dead) is held in connection with the immutable law or ordinance of "baptism for the remission of sins," found among the first principles of the *plan* of salvation, or gospel, the importance and necessity of which the Saviour so positively assures Nicodemus:

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God."

Thus, the necessity of this ordinance extends to those that have died without it; hence the necessity of the principle conveyed in the following passage:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit:

By which also *he went and preached unto the spirits in prison*; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing."

The quotation following this is to show the object of carrying the gospel beyond the grave:

"For, for this cause was the gospel preached also to them *that are dead*, that they might be judged according to men in the flesh, but live according to God in the spirit."

And thus it is believed necessary that the gospel should be preached to the dead, and those who have the true gospel, after their death do as Jesus did after he was put to death in the flesh—go and preach to those who are dead; and the baptism by proxy is, that they who live according to God in the spirit, (being dead in the flesh,) may be judged according to men in the flesh, that is, as having after death believed in the gospel, brought them in the spirit world, or prison, and fulfilled every ordinance and law of the gospel by proxy, as Jesus by baptism fulfilled all righteousness, or, in other words, left no duty unfulfilled.

We refer very briefly to some of the ordinances and views held by the Latter Day Saints, to show that they do not differ from the views and practices of the former day saints; but in referring to them, even thus briefly, the strong contrast with the practices and views of most of the sects of the present day cannot but be seen by the most casual observer, leaving in the mind no other alternative but to believe, either that the Bible, as a guide, has not the value of the word of God given by inspiration, or that the several sects, who do not believe in modern revelation, have wofully departed from its precepts and teachings, "having broken the law, changed the ordinances, and broken the everlasting covenants."

There is good reason to believe the last has been the case; for the disunion existing among Christians, and a general inability, among its professed teachers, to explain a great part of the Scriptures, prove but little in their favor as being sent of God.

We think it to be quite an oversight in professing christians, that they have neglected to observe a closer adherence to the *written word*, inasmuch as each sect nominally hold up the Bible as the grand chart and guide for the wayworn traveller; but unfortunately, when the wanderer, with full heart and inquiring lips, turns his eyes to peruse its pages, he is informed *its import* is done away, its ordinances discontinued, its instructions neutralized by *later improvements*, or a learned and labored disquisition upon theology by the teacher, that would overwhelm and put to shame the illiterate fishermen of Galilee or even the learned apostle to the Gentiles, and the inquirer turns away in despair of ever "growing in grace and in the *knowledge of the truth*," or to become a confirmed infidel.

Thence it is that so little confidence in religion is expressed by a large portion of the intelligent and upright, not because they do not believe there are some truths of importance concealed in the scriptures, but because of a hopelessness of obtaining them. They are taught to doubt the words of the inspired writers, and to totally disbelieve the possibility of modern revelation, although the scripture plainly says the Holy Ghost is given expressly for that purpose—"It shall lead and guide you into *all truth*;" "It shall take of the things of the Father and *show them unto you*," and "*teach you things to come*"—and, "the testimony of Jesus is the spirit of prophecy." All of which is literally *contradicted*, both in practice and precept, by the teachers of the present day.

And thus, not only those intensely interesting fields of the future, laid bare to view by the prophecies, are closed up and lost to the inquirer, but even the only door by which to come at these vast fields of knowledge—the first innitiatory rules of the gospel—faith, repentance, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost—are lost sight of, or entirely trampled under foot, among what is termed *non-essentials* by these modern teachers of the doctrines of Christ.

Thence it is also, that the distinction between the Old Testament and the New is held up, as though the present age had nothing to do with the Old Testament and prophecies, that they were all fulfilled in the days of Jesus; when, in reality, those prophecies nearly all relate to the latter days, and events that should transpire after the days of our Saviour, for his day was termed "*the meridian of time*;" and Jesus and his disciples continually referred to and quoted from "the ancient prophets, as that which was yet to come upon the earth." "He came not to destroy the prophets, but to fulfil them"—not to *finish* them then. He says, "not one jot or tittle shall pass away until all be fulfilled."

Now, what can be said of those who "neither go in themselves, nor suffer others, who would, to go in," those who own their own blindness and yet strive to be "the blind leading the blind?" Can it be otherwise than that "they both fall into the ditch!" We can certify that there is but one way to attain to a knowledge of eternal things, and that is, through that gospel, or plan, taught by the Apostles, "preached before unto the fathers," and now offered to the world by the Mormons; the same in which "life and immortality is brought to light by the gospel;" that gospel which, like a science, can be learned from faith to faith, in which one may increase in grace and in the knowledge of the truth; something which does not consist in certain peculiar sensations, or merely certain forms, but like the lessons to the scholar, though they may be even disagreeable at the time of learning, not only bring the peaceable fruits of righteousness, but produce an increase of wisdom and intelligence, a positive advance in knowledge, by which, like the chemist, he may analyze and point out the various ingredients of matter, or, like the astronomer, he may direct his lens to any portion of the heavens and point out each luminary as it passes before his gaze. Thus would the inquirer learn, himself, his duties in life, his relation to mankind, his hope of immortality, his obligation to his God, see as he is seen, know as he is known, and realize his true position in the creations of God.

The Latter Day Saints not only believe in a close adherence to all the doctrines of the New and Old Testament, but are fully persuaded that the present age is the "*dispensation of the fullness of times*," when shall be "gathered together in *one* all things in Christ, both which are in heaven and which are on earth"—a time in which is commenced "the restitution of all things spoken by the mouths of all the holy prophets since the world began;" which last to be fulfilled would make it necessary to combine all of the Old Testament with the New, and gather up all other prophecies delivered either in Asia, Africa, Europe, or America—renew the ancient covenant, build up Zion, establish righteousness, and become ONE, the kingdom of God upon the earth.

Election Day in New York.

WE were not a little amused on the day of election to see the diversity of parties and candidates paraded before the public for their suffrages—that essential ingredient that shall enable them, if they succeed, to become *saviours to their country*. What excellent men! what patriots! what loyal subjects! what friends to the country! A person only needs to read one column of any political paper issued on the day of election to find a list of candidates, immaculate—every way qualified, and withal, disposed to deal official justice to all, and in numbers sufficient to cover the whole ground. This is all first-rate until you read a column or two in another political paper, when you find, to your great astonishment, that these men that you had been led to believe were so perfect, are the most corrupt and guilty men that grace the "footstool." There is no epithet, calumniating phrase, or charge known in the catalogue of mean acts but what are put forth against them. The same holds good throughout the whole retinue of political journals as far as they go; but, unfortunately for some, their party is so young and small as not to be able to have a representative in black and white; yet they seem to console themselves with the idea that the wheel of fortune is on the move, and their chance is good for being at the zenith during the next turn or revolution.

We presume this political jargon that we have so briefly hinted at—for the half cannot be told—is good, delicious, and extremely palatable to those who like such succotash; but to a person uninitiated, and habitually accustomed to plain fare, it is a little too much for the stomach, and we must say that the sight and savor, without even tasting it, has given us the dyspepsia. The right of suffrage we have been traditioned to believe to be the sacred and unalienable right of freemen, but that the right to traduce and villify the character of the men that are to enjoy the benefits resulting from that suffrage we think is to be regretted at least. The more we observe the more are we inclined to the belief that a man might as well be a Mormon, and fight the devil and all his imps, as to be a political candidate and go through the ordeal that they have to encounter, and then perchance lose the election, with all the hush and vote money; really it looks like too hard sledding. Money gone, character gone, and friends gone, with all hopes of fingering the spoils. No wonder politicians become *know nothings*; we wonder they did not think of that before. Well, gentlemen, we have concluded to let you have it all your own way. So politics, adieu.

Col. Steptoe.

WE are informed that Col. Steptoe is now (Nov. 3d) in this city. It is reported also that he has again expressed to President Pierce a willingness to accept the Governorship of Utah, providing he can retain his commission in the army.

Col. Steptoe, as we have before remarked, is a gentleman much respected by the people of Utah for his urbanity and gentlemanly deportment while sojourning in that territory; and if there is to be an appointment other than the present incumbent, no doubt, with none but that alternative left them, the choice of the people would be upon that gentleman. We cannot but express our conviction, however, that the executive have, in the former appointment and non-acceptance of Col. Steptoe, done all in their power, and all that could be expected of them consistent with official dignity, to meet and answer the religious and political prejudices of party; and further action in a question involving the known wishes of a large community, especially one so far and inconveniently located from the central government, would be strongly expressive of innovation upon one of the dearest rights of American citizens—the rights of the people in the choice of rulers. It closely involves questions of the most delicate character and of the deepest importance to every section of our country, based as it is upon the broad principle of *popular sovereignty*, in which alone consist the difference between pure republicanism and the institutions of royalty and despotism. Although another effort on the part of the present administration, to meet certain prejudices of a religious character, by another appointment for Utah, may be considered good policy in view of the present position of parties, we yet think a higher, nobler consideration of republican institutions—the right of franchise—and the perpetuity of our Union, in permitting the unanimous wishes of a loyal people to prevail, would be far wiser and more consistent with a just and impartial exercise of the important trusts committed into the hands of the executive by a free and enlightened people.

THE Rev. George H. Doane, late Episcopal minister, and son of Bisop Doane, of New Jersey, who recently joined the Roman Catholic communion, has sailed for Havre, France. He goes to the College of St. Sulpice, Paris, to study for the priesthood, and will be absent about one year and a half.

IT is said that Messrs. Little, Brown & Co., of Boston, can show receipts for money paid for copyrights to the amount of half a million of dollars, of which $100,000 was paid to a single family, which still retains the copyrights.

The Jews.

IN examining the Scriptures, with reference to the early history of the dealing of God with men, we find that the Jews, or, rather the stock from which originated the Jews, were the first to receive the covenant of the Almighty, that theirs should be a blessed seed, and in it should "all the nations of the earth be blessed." (See Genesis, chap. xxii, 15th to 18th verse.)

15. And the angel of the Lord called unto Abraham out of heaven the second time,
16. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:
17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies;
18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

The promises of the Almighty to Abraham were unconditional, while the blessings subsequently promised through Moses were on condition of obedience. Abraham had faith in the promises of God insomuch that he offered up the only medium through which he could naturally expect to realise the blessing previously promised. (See Genesis, xii.)

That of him should be made a great nation, and in him should all the families of the earth be blessed.

When the Lord had beheld the integrity and confidence of the old Patriarch, in that he was about to execute his only son, he (using a common phrase) took the will for the deed, and accepted the sacrifice. Here we see the kind of stock from which originated the peculiar people which is the subject of this article.

The promises of God to Abraham were conferred upon Isaac, and by him upon Jacob, who wrestled with the angel of God until he obtained an additional blessing to that obtained by his fathers, by which he could bless his progeny, even Joseph, with a blessing above that of his progenitors "unto the utmost bounds of the everlasting hills;" and that, too, like his fathers' before him, unconditional. Unto Jacob were born twelve sons, commonly termed the twelve patriarchs, but the sceptre was placed in the hands of Judah.

We have now come directly to the father of the Jewish nation, which nation received his name, and have retained it unto this day.

Jacob, a man blessed of God from before his birth to rank above his older brother Esau, gave to his twelve sons each a prediction of what should befall them and their posterity down to the dispensation of the fullness of time. To Judah, he said, as follows. (See Genesis, chap. xlix, 8th to 12th verse.)

8. Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.
9. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up?
10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.
11. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:
12. His eyes shall be red with wine, and his teeth white with milk.

It may look a little singular to some why we manifest so much interest in the subject before us; but when we contemplate that it is through this Abrahamic lineage that "all the families of the earth" are to be blessed, and that to the Gentiles there are no blessings promised except through that lineage, it need not be a matter of surprise. As we advance the subject becomes more and more interesting from the fact that we have a demonstration before our eyes daily of the literal fulfillment of the conditional promises of God to that people through Moses. We will quote a few of them to show how exactly they have been and are being fulfilled. (See Deuteronomy, chap. xxvii, 1st, 15th, 25th, 33d, 37th, 46th, 47th, and 65th verses.)

1. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day: that the Lord thy God will set thee on high above all nations of the earth:
15. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee.
25. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.
33. The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up: and thou shalt be only oppressed and crushed alway:
37. And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee.
46. And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.
47. Because thou servedst not the Lord thy God with joyfulness and with gladness of heart, for the abundance of all things:
65. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

These predictions need no comment; the history of the Jewish people and their present position are a sufficient commentary. But are they left thus, and must they for ever wander without hope of redemption? If so, the heart might sicken, the blood chill in its course, and fail to perform its mission of life; and the poor wandering, down-trodden Jew seek for annihilation. But, no! Let a glorious hope inspire their bosom, and the promises of God, through the same medium that predicted their curse, be like an anchor to the soul—a balm more than equal to the wound. Hear the prophet. (See Deuteronomy, chap. xxx, 1st to 5th verse, and 9th verse.)

1. And it shall come to pass, when all these things shall come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee,
2. And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;
3. That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee.
4. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:
5. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.
9. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers.

We might go on from this and write volumes with reference to the blessings that shall be bestowed upon that people when they shall "have received double for all their sins." Then shall the old and young rejoice and "go forth in the dance together," and "the days of their mourning shall be ended;" "thou shalt no more be termed forsaken;" "thus saith the Lord, behold I will lift up my hand to the Gentiles and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing fathers, and their queens thy nursing mothers;" "for the Gentiles shall come to thy light, and kings to the brightness of thy rising;" "and those that despised you shall come bending unto you"

Another Slice from Mexico.

Hostilities commenced between the Texan Rangers and Allied Mexicans and Indians.

RECENT dispatches from Texas inform us that a war is not only threatened, but actually commenced on Mexican soil by the Texans. It is said to be entirely on account of the constant depredations of the Lipan Indians who are encamped on the Mexican side of the Rio Grande.

We do not blame the Texans for defending their families and effects against Indian intrusions, but the accounts of the whole affair, as they have come to us from time to time, savors much of a disposition on the part of Texas to resume the old feud and quarrel with Mexico, its old enemy, in order probably to get another slice of territory—to drive an entering wedge, under the cover of Indian difficulties, and then call upon Uncle Sam to help pluck the Mexican fruit now ripe for gathering.

It is said that about the middle of September Capt. Callahan and about one hundred and forty Texan Rangers left San Antonio for the purpose of chastising the Lipan Indians. On the 4th of October he crossed the Rio Grande and engaged a force of about seven hundred Mexicans and Indians. The battle lasted something like three hours, resulting in the retreat of the Allies to San Fernando. Four of Capt. Callahan's command were killed and four wounded. About eighty-five of the Allies were supposed to be killed, and about a hundred wounded. Capt. Calahan then took possession of the town of Piedras Negras, which he occupied at last accounts. A correspondent of the New York Evening Post, writing from San Antonio concerning the affair, says as follows:

"The crossing of the Texans into Mexico for purposes of war, was against the law, and it was that which roused the Mexicans to join the Indians in driving them back. There were five hundred regulars of the Mexican army with the Indians, and their movement was of course sanctioned by the Government. Now, the Texans were obliged in self-defence to cross into Mexico and destroy the Indian camp, if possible. The Mexican Government are opposed to their doing this, and will resist it.

Now, something must be done for the protection of our frontier. The Indians are safe in Mexico, and cannot be touched except at the risk of a war with Mexico, which event must certainly take place unless the Indians are kept at bay by the military. The Texans will not stand still and see their families murdered and carried into captivity. This shows that the "Honorable Secretary of War" should give his immediate attention to this frontier, and take measures for its protection. The commerce with Mexico, which was fairly established, has been discontinued for the present, and will be entirely broken up unless a different state of things is brought about. The frontier settlements are breaking up, and the emigration to the frontier is checked. All on account of the Indian depredations, which could be checked by the military.

General Smith and Gov. Pease have had a consultation, and concluded to employ all the disposable military force at present in Texas for the protection of the frontier. This is a help, but it is not sufficient. The large frontier of Texas, and its great extent, need more than are now here. Gen. Smith, in whom the citizens have great confidence, has not the power nor orders to do more. It can be done only by the Secretary of War, who *has* the means and power. It is to be hoped that immediate measures will be taken."

The Kansas Question.

IT appears that while the New Englanders are raising subscriptions in the North to aid in the settlement of Kansas by anti-slavery people, in order to make it a free Territory, the citizens of the pro-slavery States of the South are no less assiduous in gathering up the wherewithal to aid in the settlement of the same Territory by those of pro-slavery predilections, in order to have it a pro-slavery Territory, and ultimately State.

However inclined we may be to keep aloof from the party quarrels with which the present time seems so pregnant, and particularly the great North and South question, that involves the very life and death of the American Union, we cannot remain indifferent. We cannot sleep while so important a drama is being enacted before our eyes—while the various scenes and phases pass in rapid succession, indicating in each, unmistakable signs of the approach of a final consummation that fevers the brain of a Columbian patriot to contemplate.

If Kansas could be left to her own popular sovereignty right, without being interfered with by outsiders, to settle her own domestic affairs without foreign sectional influence, there would not be the cause for the unpleasant forebodings that by many are now entertained. The raising of monied means from without, by thousands, to sustain the two factions in a crusade each against the other, seems to have become a settled institution in the North, and is fast becoming so in the South. We extract from speeches recently made in Columbia, Ga., by Messrs. Toombs and Iverson, M. C.'s of that State, on the occasion of an adjourned meeting of "The Kansas Emigrant Aid Society." The meeting is said to have been a very interesting one, and some nine hundred dollars were added to the subscription list there and then, and an enrollment of some twenty additional members. Referring to the organization of the society, Mr. Toombs said:

"It presents a practical question—one that addresses itself both to our interests and our patriotism. Upon the admission of Missouri into the Union, by consent of the South, slavery was prohibited in all the Territories lying north of 36 degrees 30 minutes. For a long while this vast country was inhabited only by the red man. For a few years past the fertility of that portion of it known as the Territory of Kansas and Nebraska, lying immediately west of Missouri and Iowa, has attracted thither a large number of enterprising pioneers and emigrants. They recently applied to Congress for Territorial governments; the result was the passage of the Kansas-Nebraska bill. The principles of the bill are familiar to all. The prominent feature of it—the only one of practical importance to the South—was, that it was a repeal of the Missouri restriction—that it left to the people of the vast Territories of the West the sole regulation of their domestic institutions—that it prohibited the interference of either Congress or the States in their regulation. He had voted for the bill, he was content to abide by its principles. The North consented to let the natural laws of emigration people these Territories. Such was the understanding of all upon the passage of the bill. The South desired to carry her institutions into them, yet she did not ask for them the protection of Congress. She was, and is now, ready to stand by her compact. Has the North done so? Has she acted in good faith? Is she not doing everything in her power to thwart the manifest objects and purposes of the bill? Why her Emigrant Abolition Aid Society? She does not disguise her intentions; are they not wrong upon principle? Should she succeed by such efforts in overpowering the gallant Missourians and make Kansas free soil? When she applies for admission into the Union, the South is pledged not to object. If she applies with a constitution recognizing slavery, the North is bound by a similar pledge.

"The day is near at hand when she will be seeking admission. Our enemies were already in the field, why stand we here idle? Delay was fatal. It was time the South was aroused to a full sense of her danger. He was now in favor of Emigrant Aid Associations at the South, to counteract the efforts of the abolitionists—to avert, if possible, the threatened danger in Kansas. We must look to our own stout hearts and strong arms for the protection of our rights in the Territories. He would have opposed the taking of initiatory steps of this character by the South, in aiding emigration to the Territories. The South had not done so. The North was responsible for them. Self-protection required, demanded, that we should teach the latter that we will not submit to such diabolical attempts to abolitionize a Territory whose climate, soil and productions indicated it so favorable for the extension of slavery. It was an attempt to circumscribe it. He was not disposed to force slavery upon any people or Territory; the natural laws of emigration ought to settle the question of its extension in the West. Yet, since the North will not agree to this, let us look to it at once that Southern rights, Southern interest and Southern honor shall be defended and represented there by 'good men and true.' For one he was ready to open his purse and provide with means those who were willing to battle in Kansas for the South and slavery.

"He appealed to the patriotism and pride of all present to give, and to give liberally, material aid to the society, to carry out its purposes; to give promptly, for now was the day and now the hour. The North has forced this course upon us; we have no other alternative left. Let us not be laggard in maintaining our rights; the issue was a momentous one; the struggle in the Territory was for empire; it was worthy of our best, our noblest efforts."

Hon. Alfred Iverson then arose and addressed a few remarks to the society.

"The policy of the North, (said he,) was to surround the South with a cordon of free States, and, by confining slavery to a limited area, to crush it out. In this point of view, the maintenance of slavery in Kansas was a matter of vital interest to the South. If slavery gives way in Kansas, Missouri will be surrounded on three sides by non-slaveholding States, and the institution must give way there; it will also be in peril in the Indian territory lying south of Kansas; it will then only remain for the abolitionists to extend their influence to Western Texas, and the great object of their ambition will be attained. The South will then be reduced to a hopeless minority in the Union; her institutions will be confined to the narrow limits they at present occupy; and their overthrow will only be a question of time.

"On the other hand, he contended, that if slavery were maintained in Kansas, it would be also maintained in Missouri: it might possibly be extended to Utah, New Mexico and Southern California; it would certainly be protected in the Indian territory and Texas; and when the northern provinces of Mexico are annexed to the United States, as they certainly will be in the course of time, the field of the extension for Southern institutions will be indefinitely enlarged.

"Upon a proposition of John A. Jones, Esq., to be one of ten to subscribe $250 each to arm and equip a company of emigrants to Kansas, a short discussion arose, participated in by Mr. Jones, Judge Crawford and others—as to the best and most expedient method of raising funds for the use of the society. Judge Crawford suggested that every man should subscribe one dollar for each slave he possessed; that if every slaveholder in the State would do so, a fund of not less than four hundred thousand dollars could be raised, which could be increased at least to half a million of dollars by the subscriptions of others. If the other slaveholding States would unite with us in this undertaking, and the subscriptions be in accordance with this *per capita* system or some similar method, we might, in the fifteen slaveholding States, raise a fund equal to that which may be raised by the Emigrant Aid societies of the New England States. Give Southern emigrants four millions of dollars, in addition to the inducements to and the bright prospects of slave labor in Kansas, and ere long she will be seeking admission into the Union as a slave State."

To My Wife Katy.

A Letter, by Abner Robbins, in San Francisco, to his Wife in Massachusetts.

I AM very sad to-night, Katy,
And having nought to do,
I'll write this short epistle, Katy,
And send it unto you.

I remember very well, Katy,
The words you said to me,
When I was leaving home, Katy,
To go so far from thee.

You told me to be true, Katy,
Which I will ever be,
And you must be the same, Katy,
And always think of me.

This is a wretched place, Katy,
As you often said to me,
Yet I thought it not so bad, Katy,
Till I came here to see.

The Maine law is not here, Katy,
As one can plainly see,
For in every house they drink, Katy,
"Come take a glass with me."

I think of what you told me, Katy,
To never drink at all,
For fear I might get blue, Katy,
And great would be my fall.

I think I shall not drink, Katy,
Or gamble while I'm here,
For money comes too hard, Katy,
And liquor is too dear.

I wish I was at home, Katy,
With sies upon my knee,
'Twould be the happiest time, Katy,
That ever I did see.

But no, three years must pass, Katy,
The time you'll say is long;
But I must have a *pile*, Katy,
And then I'm coming home.

I want to go out west, Katy,
And own a piece of ground,
Then build a little house, Katy,
And happy settle down.

So God bless you and your parents,
Brother and sister too,
I kindly ask for all your prayers,
That I may "put her through."

Henry W. Beecher.

THE Boston Journal speaks of the manner in which Mr. Beecher has been sold as follows:—It was recently stated that Rev. W Beecher had gone West, to lecture at the rate of $125 per lecture. The Ohio people do not seem to like the manner in which he was induced to lecture in that State, as appears from the Cincinnati Gazette, which says that Mr. Beecher lectured in that city to an audience of only about three hundred persons. Mr. Beecher had made an engagement with a speculator named Wells, to deliver twelve lectures for $1500, all expenses being paid by the manager; and the people of Cincinnati, by absenting themselves from the lecture, have expressed in a manner as decided as it is severe, their opinion of the course the gentleman has pursued. The Gazette says that if Mr. Beecher had come under other circumstances, he would have had a crowded house.

At Columbus, also, Mr. Beecher had an audience of forty persons. On this failure, the Capital City Fact remarks:

"Mr. B. is undoubtedly one of the most intellectual and brilliant lecturers of the day, but has unfortunately 'let himself out' to a speculation that will do him irreparable damage. His mission as a lecturer is a noble one; but the appellation of a 'traveling showman' has been attached to him, and until the name of Barnum has been obsolete, his highest and most worthy endeavors to intellectually and morally ameliorate the condition of man, will in a measure prove futile, proportionately as the public mind has resolved to be humbugged no longer."

Utah.

A PRIVATE letter from Provo City, Utah county, U. T., (fifty miles from Great Salt Lake,) contains the following items of intelligence:

We live in sight of snow the year round. We can, as it were, pick flowers with one hand and gather snow with the other. It is warm in the valleys; healthy, pleasant, and fruitful, with seldom any rain, but we have plenty of mountain streams to irrigate our fields and gardens, so that the latter do not suffer from a want of moisture. We have no fever and ague; there is always a mountain breeze which affords us a very pure atmosphere. Groceries are very high; coffee and sugar sell at fifty cents per pound; calico is from twenty to thirty cents per yard, and other things are in proportion. We have been very busily engaged in making sugar, which is manufactured from a sort of honey-dew or sugar coating, which falls on the leaves of the cotton-wood trees and resembles the frosting on cake. There have been several thousand pounds of sugar made from this substance within a few days, and it sells readily at forty cents per pound.—[Tribune.

Tornado.

WE learn from the New Bedford Mercury that a tornado passed over Westport Point on Sunday afternoon, doing much damage. A large barn belonging to the widow of the late Judge Potter, containing fourteen tuns of hay, a pair of horses, &c., was taken from its foundation and moved about three feet, and considerably damaged. One of the horses was injured by falling through the floor. A white oak and several large maple trees were swept down by the gale, and the barn of Pardon Cornell was totally destroyed and the hay scattered in every direction. The tornado passed in an easterly direction, extending over a space of about sixty feet in width, and was accompanied by a powerful rain.

PRIVY.—Rev. Mr. Balm of Chicago, Ill., inserts a prayer in the Olive Branch, of that city, which runs thus:

"O, Lord! have mercy on our special revivalist preachers; mercy and goodness we humbly beseech thee; keep them from taking ladies who become converts, on their knees, and holding them in their arms and kissing them."

TRUTH is a rock of strength sufficient to bear the universe; error, a mire in which bodies sink in proportion to their gravity.

THE MORMON.

Telegraphic.

From Washington.

WASHINGTON, Oct. 30, 1855.

THE whole number of applications for bounty land warrants, at the Pension Offices, under the late act, is 222,800, and of warrants issued, 50,043. The applications are now decreasing, only 5,500 having been received during October.

Nothing has been heard from the British government respecting the representations of our government to it concerning the violations of our neutrality laws by English officials in the matter of enlisting troops for the Crimea.

The Pacific Railroad.

ST. LOUIS, Nov. 1, 1855.

THE opening of the Pacific Railroad to Jefferson City was appropriately celebrated to-day.

McAblen's trial for killing Deputy Marshal Brand last February, commenced yesterday.

Dreadful Accident—Twenty Lives Lost—From Twenty to Fifty Badly Wounded.

ST. LOUIS, Nov. 2, 1855.

AN excursion train, consisting of eleven cars, left here yesterday morning on the occasion of the opening of the Pacific Railroad to Jefferson City, and while the train was crossing Gasconade River, about one hundred mile from here, the bridge fell, precipitating ten cars a distance of nearly thirty feet into the water. Upward of 700 persons were on the train, including many of our first citizens. Upward of twenty-one reported to have been killed, and some twenty to fifty others badly wounded. Thomas S. O. Sullivan, Chief Engineer of the road was on the locomotive, and is among the killed. Few if any strangers were on the train.

SECOND DISPATCH.

The following is a list of the most prominent persons killed: The Rev. Dr. Bullard, B. B. Dayton, E. C. Blackburn, Henry Chouteau, Mann Butler, Adolph Abels, Capt. C. Clases, E. C. Yost, Geo. Ebell, Capt. O. Flaherty, Thomas O'Sullivan and Thomas Gray.

The following are among those badly wounded: G. K. Budd, Hudson E. Bridge, Jno. C. Richardson, Capt. Cousins, J. M. Winter. Slightly injured—D. H. Armstrong, and L. M. Kennett.

Later from Texas.

NEW ORLEANS, Nov. 2, 1855.

A LETTER from Western Texas says that Captain Callahan had disbanded his company of Rangers and returned home, the three months' enlistment of the men having expired, and only 78 men being at the rendezvous at San Antonio, and if the number is not increased to seven or eight hundred before the 15th of November the expedition will be abandoned. General Smith had established four stations in the neighborhood of the most serious depredations.

Passmore Williamson set at Liberty.

PHILADELPHIA, Nov. 3, 1855.

PASSMORE WILLIAMSON was brought into Court to-day by a Marshal, and made affidavit that, in his answer to the writ of habeas corpus, he did not intend any contempt of Court, or to evade process of Court. An interrogatory was propounded to him by the District Attorney though the Court, touching his power to produce the bodies in Court according to the mandates of the writ, which being answered negatively, after some remarks by the District Attorney, touching Colonel Wheeler's suit for damages in the United States Circuit Court against the defendant, and announcing his abandonment of the present habeas corpus proceedings, the Court discharged the prisoner, and he left in company with his friends.

Breaking Down of a Bridge.

BALTIMORE, Nov. 3, 1855.

THE stone bridge at Principio, Cecil county, over which the trains of the Philadelphia Railroad pass, broke down to-day, and six freight trains were precipitated into the creek below. The accident caused a detention of three hours to the afternoon trains.

The Recent Catastrophe on the Pacific Railroad.

ST. LOUIS, Nov. 3.

A TRAIN arrived here this evening, bringing the bodies of those who were killed on the excursion train on the Pacific railroad, together with those badly wounded—those slightly injured having previously arrived. The whole number of killed is twenty-two. It is impossible to ascertain the number of wounded, as scarcely a man on the train escaped unhurt. Those suffering from broken limbs and severe contusions probably reach fifty. The bodies of the dead are to be buried to-morrow.

At a meeting of the Chamber of Commerce this morning, resolutions were passed sympathizing with the friends of the deceased.

The Galena and Chicago Railroad.

CHICAGO, Nov. 5, 1855.

THE total earnings of the Galena and Chicago Railroad during the month of October were $133,000, being an increase of $18,153 upon the corresponding month last year.

Railroad Extension.

BELVIDERE, N. J., Nov. 5, 1855.

THE Belvidere and Delaware Railroad is now completed to this place, and cars commenced making regular trips to-day, connecting us with New York and Philadelphia.

Late and Interesting from Northern Mexico.

NEW ORLEANS, Nov. 5, 1855.

THE steamer Nautilus has arrived at this port with later dates from Matamoros. From four to five thousand men had been ordered to the frontier to repel the Texan Rangers.

Vidaurri had been appointed Commander-in-Chief on the Rio Grande, and had ordered the commanding officer at Matamoros to discharge the National Guard. The latter had refused to obey.

Vidaurri had addressed a note to Secretary Marcy, complaining of the violation of Mexican territory, and charging the commander at Fort Duncan with connivance with the fil busters.

WASHINGTON, Nov. 6, 1855.

OFFICIAL intelligence of the recent revolutionary movements in Nicaragua having reached Washington, the matter has already occupied the attention of the Government, and Commodore Paulding, of the home squadron, will probably be instructed to proceed thither immediately, with special instructions regarding events in that quarter.

Gov. Reeder's Return Home.

EAMSTON, (PA.) Nov. 6. 1855.

Gov. Reeder was received at the cars, on his arrival at Phillipsburg from Philadelphia, to-day, by an assemblage of the people of Easton and neighborhood. He was escorted to the American Hotel, where he was welcomed in an address by Geo. W. Yates, Esq, after which the Governor delivered an address. He gave a rapid history of the whole of the Kansas affair, showing up the unfairness and hypocrisy of the administration on the one side, and what he called the high-handed and lawless proceedings of the Missouri invaders on the other. He explained his course, and avowed his fixed determination to stand by, at all hazards and through all consequences, the noble platform of principles adopted by the free soilers of Kansas.

From Washington

WASHINGTON, Nov. 7, 1855.

Mr. Clayton's celebrated Central American treaty has gone by the board at last. Mr. Marcy has received despatches from our Legation at London, which state that the British government has closed its correspondence with us upon the Central American question, with a flat and definitive refusal to recognize the construction of the Clayton-Bulwer treaty claimed for it by Mr. Clayton. Great Britain declares her determination not to abandon her Mosquito protectorate or her colony on the islands off the coast of Honduras. Of course, as the two governments have failed to agree upon the construction of the treaty, the ultimatum of each being opposed to the other, the treaty falls, and Colonels Kinney and Walker may prepare their cards for annexation.

I learn from the War Department that General Smith, in command of the troops in the Department of Texas, has been notified that the administration approves his view of the recent forays of Texas filibusters upon Mexico, and has instructed him to use vigorous measures to prevent their repetition, for which purpose re-inforcements will be at once ordered to the frontier.

The administration are excessively annoyed at the *contretemps* of General Gadsden at the Court of Alvarez. Premier Marcy, I understand, would not have cared if the burly old chieftain had "embraced" General Gadsden to the death.

In the Court of Claims to-day Gen. Anderson concluded his argument in the Florida cases, and the United States Solicitor commenced his reply on behalf of the Government. Hon. George E. Badger follows next, and closes this protracted debate.

Letters from Gen. Houston and Rusk say that the Texas Legislature will accept the debt bill.

Augustus Schell and A. Birdsall, of New York, and Hon. George Vail, of New Jersey, arrived this morning, and are stopping at the National.

Our Government have been recently considering the unadjusted subjects in dispute between this country and Spain, and particularly the Eldorado affair, with a view to again strongly press their prompt settlement. Our Minister to the Court of Madrid has, by instruction of his Government, been endeavoring to effect a new treaty with Spain to supersede that of 1795, with provisions rendering intercourse between Americans and subjects of Spain free from complicity, but he has been mortified with Spanish governmental procrastination.

Georgia Legislature.

MILLEDGEVILLE Nov. 7, 1855.

The Legislature of this State met on Monday. Mr. Bailey was elected speaker of the Senate and Mr. Styles speaker of the House—both Democrats.

The governor sent in his message on Tuesday. It is a very voluminous document, and is of course mainly devoted to State matters. He recommends the Legislature to provide for calling a State convention in case Congress refuses to admit Kansas into the Union on account of her being a slaveholding State; in which case he advises a disruption of the Union, but hopes the patriotism of the North will avert such a calamity.

From Washington.

WASHINGTON, Nov. 8, 1855.

THE result in Maryland has utterly confounded the Administration, but they were prepared for the overthrow in Massachusetts and New York.

Reverdy Johnson and Senator Pratt took strong ground against Know-Nothingism, but their efforts signally failed.

Prince John will have to fork over about five hundred dollars to a distinguished southerner in a bet on the New York election.

Gambling on the Maryland election has been practised to a large extent, and the Democrats have suffered some.

Departure of Shipping at Boston.

BOSTON, Nov. 8, 1855.

AFTER a long spell of easterly wind, it came round to the west this forenoon, and a large fleet of over 300 sail of square rigged vessels and coasters went to sea.

One of the curiosities of Paris is the enormous vine which ornaments the Court of a house in the Rue des Marais, St. Germaine. It is said to have been planted by Racine, and supposing that he did it in the last year of his life, the vine must be now about 159 years of age, as that celebrated writer died in 1699. It is this year in a flourishing condition, and covered with fruit.

A man hath joy by the answer of his mouth; and a kind word spoken in due season, how good it is!

Latest News from Europe.

Arrival of the Asia at Halifax.

BY THE HOUSE PRINTING TELEGRAPH.

HALIFAX, Wednesday, Nov. 7, 1855.

THE Royal Mail steamship Asia, Capt. Lott, from Liverpool, at half-past 10 A. M. on the 27th October, arrived here about 10 o'clock last night.

At noon on the 1st inst., in lat. 49 39, lon. 63 24, the Asia passed the ship Perthshire steering east.

The Asia sailed at 1 o'clock this morning for Boston, where she will be due about 10 o'clock A. M. on Thursday.

The steamship North Star arrived out at Southampton at 4 P. M. on the 26th ult.

THE WAR.

The announcement that the Russians had blown up Fort Nicholas and their other works at Otchakoff is confirmed.

The principal portion of the news from Sebastopol consists of obscure accounts of the maneuvers of the two armies in the field, the substance of which appears to be that the Allies are moving forward systematically in strong force, and that the Russians are retiring in good order back upon their fortified positions.

The French and Sardinians had advanced from the Tchernaya and Baidar line, and correspondence of the 13th, says the French posts were within nine miles of Bakshi-Seral; also close to the Russian position at Albat and Airgal, where, if at all, the Russians must make a stand.

The Russians have thirteen infantry divisions opposite the Allies lines, namely; One division of guards at the fortifications on the north plateau, two at Inkerman, two on McKenzie's ridge, and the remaining eight guard the series of plateaus from Bakshi-Seral down to Aitodor, and the river courses of the Belbec, Katicha and Alma.

English correspondence to October 12 supposes that the Russians from the north side of Sebastopol were falling back by detachments on Perekop; there was, however, no diminution of the fire from the forts and batteries on the north side of the harbor. Their fire during the last four days had been very active, and was chiefly directed against the Malakoff and the French quarters in the western part of the south side.

The British and French were engaged in clearing away the ruins of the city.

A Russian dispatch of the 22d via Berlin says: "The Allies, 40,000 strong, had marched from Eupatoria toward Toulat; but on the 23d, perceiving our lancers on their left flank, they returned behind Aktatschi."

Nothing has occurred between Kinburn and Nicholaieff.

English letters say that the gunboats reconnoitered to near Nicholateff.

The latest dispatch from St. Petersburg, dated October 26, says: "The whole of the militia has been ordered on the march to reenforce the army of the South under Gen. Luders. Two liners, sixteen frigates and some gunboats have entered the Dneiper."

The Emperor Alexander had left Nicholaieff for Elizabsgood, 130 miles northward. The usual story is revived that his reason is affected.

There is nothing more definite as to the resignation or recall of Gen. Simpson than was brought out by the Arago.

The London Post says that a new Commander is appointed, but does not give his name. Rumor mentions Sir De Lacy Evans, Cordington Markham, Colin Campbell, and others.

Major Delafield, Major Murdock, Jr., and Captain McLellan, American officers, had arrived in the camp. A British general order provides them with rations during their stay in the Crimea.

Osman Pacha, who was taken at Sinope, had been exchanged.

Miss Nightingale had returned to Sebastopol.

General Wyndham, the hero of the Redan, has the command of the fourth British Division.

The Moniteur publishes a list of the stores found in Sebastopol, comprising a million shot and cartridges, and half a million pounds of gunpowder.

The land strength of the Allies in the Crimea, including the sick, is officially reported at 210,000 men.

A St. Petersburg letter of the 15th says, the Allied successes had caused despondency, yet everything indicates the intention of Russia to continue the war. Preparations were making for a fourteenth levy and enrolment of the local militia. Prayers were offered for the Emperor's safe return from the Crimea.

The attitude of Sweden was regarded in St. Petersburg with increasing suspicion.

THE BALTIC.

The weather was bad, and the English fleet near Nargen, was preparing to leave. The gunboats at Elsinore had been ordered to England.

The coasting trade was again springing up, since the removal of the fleet.

ASIA.

When the Russians in Asia heard of the fall of Sebastopol, they, on the 29th of September made their attack upon Kars. The Turkish details of the affair are received. The Russian loss is reported at 2,000.

Two Turkish redoubts were lost and retaken four times. The Hungarian General, Kemmty, commanded the Turks, in the absence of the English General, Williams.

The Russian General, Mouravieff, with 80 guns, cannot continue the siege.

The Russians have fortified all the passes leading to Tiflis.

Omar Pasha was at Souchem Kale.

GREAT BRITAIN.

A new coalition of Lord John Russell, Bright Gladstone and D'Israeli, was still talked of.

Lord Palmerston wishes the Earl of Shaftsbury to accept the vacancy in the Colonial Secretaryship, owing to Sir Wm. Molesworth's death, but his colleagues oppose. The name of Lord John Russell is also mentioned for the office.

The London Times has a noticeable article (editorial) respecting American expansion, and says the English Government is omitting no opportunity of re-enforcing the West India squadron, and thus interposing a powerful barrier between Britain and the North American continent. At this moment says The Times, North America is in profound peace with the whole world, yet it is not the less true that in her ports are fitting out at this moment piratical fillibustering expeditions destined to carry war and bloodshed into the dominions of an unoffending neighbor. We cannot believe that those who are now engaged in enrolling unhappy men for these desperate and criminal enterprises fully contemplate the success of a descent upon Ireland, for instance, as probable or even possible. If we can prevent the expedition from sailing, or intercept them in mid ocean, we shall have done much toward averting the dangers which must arise should they be carried out to their natural developments."

An important discussion had been held in the Liverpool Chamber of Commerce on the present British monetary crisis. Resolutions were adopted that, although there is no cause for immediate alarm the Government should anticipate and prevent any breakdown of public confidence by suspending the operation of the Bank act of 1844, as during the crisis of 1847. The London Times opposes this expedient.

The City of London had presented an address to the Queen upon the glorious successes of the allied army, to which the Queen made a suitable reply, promising a vigorous continuance of the war.

The London papers comment strongly on Admiral Stirlings dilatory movements in the Pacific, by which, on the 20th of May, he permitted the Russian fleet to escape.

Lord Wharncliffe, and Mr. C. Lucas, Members of Parliament, are dead.

The New York clipper ship Carrier Pigeon, abandoned at sea, was towed by a steamer into Cork harbor. The captain and crew afterward arrived there in a boat.

The ship America went ashore at Gibraltar, and became a total wreck.

Sir Charles Napier was canvassing Southwark (London) for Parliament, vice Molesworth, with good chances of success.

FRANCE.

The Bank of France has arranged to obtain some millions of francs in silver from the Bank of Amsterdam, and it was rumored that it also intended to issue twenty-five and fifty franc bills.

The Paris papers say that splendid gold mines have been discovered in Cayenne.

BELGIUM.

The Chambers are to meet on the 14th of November.

The King of Belgium actively offers his mediation in the war.

SPAIN.

Cholera continued to prevail badly at Madrid, and about 100 cases were reported daily.

Gen. Tacon, formerly Governor of Cuba, had died of cholera at the age of 80.

ITALY.

Distress from cholera, scarcity, and crime was on the increase in Tuscany.

Russia has come to an amicable understanding with the Pope, respecting the nomination of Catholic Bishops in Poland.

Rumors were current that the Government of Naples had committed a gross outrage against some American citizens, but the particulars are not to hand.

DENMARK.

The Ministry is reconstituted. M. Balg is Minister of the Interior and President of the Council.

The name of Congress, says a letter from Berlin, has been erroneously given to the meeting called by Denmark for the settlement of the Sound dues. Denmark has simply invited the States of the Baltic, namely, Prussia, Russia, Sweden, Mecklenburg, and Lubec, to a conference, in order to come to an understanding with them as to the possibility of purchasing the dues.

As no invitation of the kind has been addressed either to England, France, or the United States, the meeting cannot in any way be termed a European Congress.

GREECE.

The Ministry has been changed again. M. Condostonato is Minister of Finance; Christopould, Public Instruction; Bolte, the Interior; Tricoussi, Foreign Affairs.

EGYPT.

The Pasha of Egypt has prohibited the export of grain after the 6th of January next, owing to a shortcoming in the rise of the Nile.

THE LAST MAN OF THEM ALL.—Mr. Benjamin Pickard, formerly of Niagara Township, paid a visit to his old neighbors here, a few weeks ago, hale and hearty as a man of ninety-two can be. Mr. Pickard is the last survivor of the celebrated corps of Butler's Rangers, composed of American loyalists, which distinguished itself so much in the Revolutionary War in the States. This regiment, seven hundred strong, was raised chiefly in the valley of the Mohawk, N. Y., and was commanded by Col. J. Butler. Shortly after the peace of 1783, it was disbanded at Niagara, the men and officers all receiving liberal grants of land in this and the adjoining townships. Mr. Pickard served through the war as a drummer in this famous regiment. He now resides in Blenheim.—[Niagara Mail.

THE Scientific American says the past year we have known the spinal marrow of an ox or cow applied by three different persons, with the most satisfactory results, in relieving the pain and securing speedy cures of their felons. This, we are confident, will be very useful information to many persons. The spinal marrow should be applied fresh every four hours for two days.

MISS CASTLE, grand-daughter of Admiral De Grasse, of revolutionary memory, and Miss Shubrick, daughter of Commodore Shubrick, of our Navy, both took the veil as Sisters of Mercy, at Louisville, on the 9th of October.

"The State of Protestantism in Europe."

THIS was the title of a discourse delivered last evening by the Rev. William Rey, in the Church of the Puritans, Union square. The reverend speaker is a native of the city of Geneva, and one of the prominent members of the Evangelical socity of that city, established in 1831. His discourse was delivered *extempore* and was received with marked attention by a crowded audience. He took a cursory view of the present state of Europe, looked upon the present war as a means designed by God for the spread of the gospel among the nations of the East and dwelt for some time on the immense exertions to be put forth for bringing all the nations of Europe under the sway of Evangelical Christianity. Geneva he described as possessing the utmost freedom of speech and of conscience—a focus, from which is continually radiating the light of the gospel, and standing in this connection in admirable contrast with many other parts of Europe, "for," said the reverend speaker, "even in some of the most Protestant parts of Europe, should St. Paul again appear and preach therein the same doctrine that he preached during his apostolic career, he would be arrested and placed in jail as a disturber of public order." To the Evangelical Society of Geneva he gave the credit of doing the most effectual work of colportage to be found in Europe—extending into France, Sardinia, and other nations, and even into Africa. He closed his discourse with a few remarks of a general nature—specifying the obstacles in the way of the evangelization of Europe, and expressed the hope that, while laboring for that end, he and his co-workers would be remembered by their fellow-Christians of the United States.—[Tribune.

A Beautiful Incident.

A Naval officer being at sea in a dreadful storm, his wife was sitting in the cabin near him, and filled with alarm for the safety of the vessel, was so surprised at his serenity and composure, that she cried out:

"My dear, are you not afraid? How is it possible you can be so calm in such a dreadful storm?"

He rose from his chair, dashed it to the deck, drew his sword, and pointing it at the breast of his wife, exclaimed:

"Are you afraid?"

She immediately answered, "No!"

"Why?" said the officer.

"Because," rejoined the wife, "I know this sword is in the hands of my husband, and he loves me too well to hurt me.

"Then," said he, "I know in whom I believe; and that He who holds the wind in his fist, and the waters in the hollow of his hand, is my Father.

A FARMER in Bond county, Mo., has an orchard of 2,600 trees, from which he receives an income of $2,000. The estimated value of fruits in the whole county is $50,000. The surplus is mostly sold in St. Louis.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES.	
Sugar, crushed, per lb..	$0 25
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	33
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	35
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb	50
Figs, per lb	60
Cloves, per oz.	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 20
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18½
do 10x12 "	30
Chocolate, pr cake, Ray's	20
Mustard, per box	70
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom Salts "	30
Beeswax "	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz.	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	45
Rope, sea grass, per lb..	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	45
Letter do "	40
HARDWARE.	
Axes	$3 25
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 50
do steel plated	2 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 40
Two prong Hay Forks..	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 25
Concave Augers, per ¼..	25
Bits	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 60
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	25

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	50
Sand Paper, pr 2 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS.	
Size.	Gross
½ inch	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	**Per pair.**
1½ inch	15
2	20
2½	25
3	30
4	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	15
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	20
Hicks' Hat, 250	1 00
Powder, per lb	70
Lead "	30
BOOTS AND SHOES.	
Course Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes..	3 50
do Patent	4 05
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to.	2 20
Kasks	45
Sole Leather, per lb	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to.	1 75
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16⅔ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	30
Denims	25
Cotton Batten, per roll..	20
do Yarn, per 5 lb	3 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	35
Eggs, per doz.	25
Cheese, per lb	25
Bacon, smoked, per lb..	30
Shoulder "	25
Ham "	30
Middle "	40
Wheat, per bushel	2 50
Corn "	2 00
Oats "	1 70
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb.	30
Beef, fresh, per lb.	9
Mutton "	10
Tongues, each	60
Tallow, per lb	20
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $2 to	5 00
Adobies, per 100	90
Stone, per cord	12 00
Cows, ea., from $20 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	2 00
Wood, per cord, $10 to	12 00

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE ST. LOUIS LUMINARY.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to THE MORMON office, or to the editor of the Luminary, St. Louis, Mo.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Wholesale Price Current.

NEW YORK, Nov. 9, 1855.

ASHES—Pot per 100 lb.	6 87½ a 6 50
Pearl	— — a 7 37½
CANDIES—Stuart and Bussing's best, assorted per lb.	— a —
Ordinary	— a —
CANDLES—Sperm per lb.	38 a 40
Adamantine	23 a 31
Mould, yellow	16 a 16½
COFFEE—Java, white	14 a 14½
Mocha	14½ a —
Laguayra	10½ a 12
Maracaibo	10½ a 12½
St. Domingo (cash)	9½ a 9¾
DRUGS AND DYES—Alcohol pr. gal.	— 82 a — 88
Alum per lb.	— 2½ a — 2¾
Arrowroot	— 50 a — —
Arsenic, powdered	— 2½ a — 2¾
Asafœtida	— 5 a — 25
Borax, refined	— 28 a — 29
Brimstone, American, roll	— 2½ a — —
do crude per ton	35 — a 40 —
Camphor, crude per lb.	— — a — —
do refined	— 38 a — —
Castor Oil, No. 1	1 45 a 1 50
Chlorate Potash	— 38 a — 42½
Cochineal	— 75 a 1 15
Copperas per 100 lb.	1 25 a — —
Cream Tartar per lb.	— 29 a — 30
Gum Arabic, picked	— 25 a — 35
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublimated	5 75 a 6 —
Ipecacuanha	— — a 2 37½
Madder	— 10½ a — 11
Magnesia	— 15 a — 17½
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 18 a — 20
Oil Anis	— — a 5 50
Oil Bergamot	1 90 a 2 20
Oil Cassia	— — a 3 75
Oil Lemon	1 90 a 2 20
Oil Peppermint	3 75 a 4 10
Opium, Turkey	4 12½ a 4 25
Otto Rose per oz.	3 50 a 6 50
Oxalic Acid per lb.	— 34 a — 35
Phosphorus	1 05 a — —
Quicksilver	— 45 a — 48
Rhubarb, China	— — a 2 75
Saleratus	— — a — 6½
Sal Ammoniac, refined	— 12 a — —
Senna	— 10 a — 15
Shellac	— 12 a — 15
Sugar Lead, white	— 20 a — —
do brown	— 9½ a — 10
Sulphate Quinine	2 70 a 3 50
Tartaric Acid	— 44 a — 45
Verdigris	— 34 a — 38
Vitriol, blue	— 10½ a — 10½
DYE WOODS—Camwood per ton	70 — a 80 —
Fustic	21 — a 30 —
Logwood	17 50 a 27 —
FLOUR—State, common per bbl.	9 — a — —
Michigan and Indiana	9 12½ a 9 25
Genesee, extra	9 75 a 11 25
Rye Flour	6 50 a 7 50
Corn Meal	4 62½ a 4 93
FRUIT—Raisins per box	— — a 3 75
Raisins, layers	4 12½ a 4 25
Currants per lb.	— 24 a — —
GLASS (American window)—	
6x8 to 8x10 per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat per bush.	1 80 a 2 18
Corn, round yellow	— 97 a — 98
Barley	1 30 a 1 35
Oats, Western	— 49 a — 50
Beans	1 75 a 2 —
GUNPOWDER per 25 lbs.	4 25 a 4 50
INDIGO per lb.	1 30 a 1 40
IRON—Pig, Eng., Scot per ton	37 — a 37 50
Bar, Eng. refined	67 50 a 75 —
Sheet, Russia, 1st quality per lb.	— 15 a — 22
Sheet, Eng.	— 3½ a — 4¼
LEAD—Galena per 100 lbs.	6 87½ a 7 —
Sheet and Pipe	— 8¼ a — —
LEATHER per lb.	23 a 30
MOLASSES per gal.	33 a 39
NAILS—Cut, 4d and 6d per lb.	4¼ a — —
Wrought, 6d and 20d	6 a — 7
OILS—Olive per bskt. 12 bottles.	3 50 a 3 75
Olive, in casks per gallon.	1 15 a 1 28
Linseed	— 89 a — 91
Whale	— 88 a — 90
Lard, winter	— 95 a 1 —
PAINTS—Lead, red, Am. per lb.	— 8 a — 8½
Lead, white, Am., in oil	— 8 a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 50 a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry per cwt.	— 60 a — 75
Litharge per lb.	— 8 a — 8½
Vermillion, Chinese	— 96 a 1 —
Venetian Red per cwt.	2 — a 2 50
RICE per 100 lbs.	4 50 a 5 75
SALTPETRE per lb.	9 a 20
SEEDS—Clover per lb.	— 11 a — 12
Flax, American, rough per bush.	2 — a 2 10
Linseed, Calcutta	2 35 a 2 40
SOAP—New York per lb.	4 a 7
Castile	11 a 11½
SPICES—Ginger, Race per lb.	4½ a 5
Mace	85 a 90
Nutmegs	90 a 96
Pepper	10½ a 11
Pimento	12½ a 13
Cloves (cash)	13½ a 14
SUGAR—New Orleans per lb.	6½ a 7½
Havana, white	8 a 9
do brown	6½ a 7½
Stuart's crushed	9½ a —
SUMAC, Sicily per ton	72 50 a 82 50
TEAS—Gunpowder and Imperial per lb.	23 a 40
Hyson	22 a 60
Young Hyson	18 a 55
Hyson Skin	5 a 32
Black	17 a 55
TIN per lb.	29 a 31
TOBACCO	7 a 43
TURPENTINE per 280 lbs.	3 37½ a — —
TAR per bbl.	2 50 a 3 —
SPIRITS TURPENTINE per gallon.	— 47 a — 48

Corrected to Nov. 9.

Stars.

WE have on hand a number of the present volume of the MILLENIAL STARS, from the 1st to the 28th No

Price for the year $2 25

" " half year 1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer..	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence and be the true representative of Mormonism in the World. J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITOR OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gullick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Bernardino, Cal.
C. C. Rich " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.

William Malben, 35 Jewin street, City, London, England.

Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Swansea, Wales.

James Ferguson, 199 Collingwood street, Belfast, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1d. will have to be pre-paid by us in New York; 1d. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½d, as follows: Postage in New York, 1d.; in England, 1d.; for Agents, ½d.; paper, 2d.; total, 4½d.

Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaitre que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

WE shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL, Postmaster General.
fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 28:tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c. fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.
This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review of it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.
Steel Engravings by Charles Fenn and Edwin Roffee:
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.
The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 39. NEW-YORK, SATURDAY, NOVEMBER 17, 1855. PRICE FIVE CENTS.

Poetry.

Song of the Saint.

FAREWELL, my native land, farewell,
Thou hast no charms for me—
I go with Zion's sons to dwell—
'Mongst noble men and free.

CHORUS.

Across the mighty deep we roll,
With spirits bold and free:
Blow gentle gale, fill every sail,
And speed us o'er the sea.

Adieu to priestcraft, pomp and pride,
Oppression and distress;
I go the laws of God t'abide,
With those the Lord will bless.

No earthly tie or sympathy
Shall cause my heart to grieve;
I leave them all, most joyfully,
With saints of God to live.

What is the joy the world affords?
What are its happiest hours,
Compared with those consoling words,
"Eternal lives are yours?"

I'll go to Zion's peaceful vale,
And learn celestial love;
And there prepare with God to dwell,
In realms of bliss above.

Oh God! preserve us on the way,
Our lives and health defend;
Let angels guard us night and day,
Unto our journey's end.
Across the mighty deep we roll, &c.

From the Deseret News. C. W.

From the Times and Seasons of April 15, 1842.

"Baptism for the Dead."

"THE great designs of God in relation to the salvation of the human family are very little understood by the professedly wise and intelligent generation in which we live: various and conflicting are the opinions of men concerning the plan of salvation, the requisitions of the Almighty, the necessary preparations for heaven, the state and condition of departed spirits, and the happiness or misery that is consequent upon the practice of righteousness and iniquity according to their several notions of virtue and vice.

The Mussulman condemns the heathen, the Jew and the Christian, and the whole world of mankind that reject his Koran, as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that rejects his faith and are not circumcised, are Gentile dogs, and will be damned. The Heathen are equally as tenacious about their principles, and the Christian consigns all to perdition who cannot bow to his creed, and submit to his *ipse dixit*.

But while one portion of the human race are judging and condemning the other without mercy, the great parent of the universe looks upon the whole of the human family with a fartherly care and paternal regard; he views them as his offspring, and without any of those contracted feelings that influence the children of men, causes "*his sun* to rise on the evil and the good, and sends *his rain* on the just and unjust." He holds the reigns of judgment in his hands; he is a wise lawgiver and will judge all men [not according to the narrow contracted notions of men, but] "according to the deeds done in the body whether they be good or evil," or whether these deeds were done in England, America, Spain, Turkey, or India: he will judge them, "not according to what they have not, but according to what they have," those who have lived without law, will be judged without law, and those who have a law, will be judged by that law; we need not doubt the wisdom and intelligence of the Great Jehovah, he will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and his inscrutable designs in relation to the human family; and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.

The situation of the Christian nations after death, is a subject that has called forth all the wisdom and talent of the philosopher and the divine, and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death, and that he is made either eternally happy, or eternally miserable; that if a man dies without a knowledge of God, he must be eternally damned, without any mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ, for our Saviour says, "that all manner of sin and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in *this world*, nor in the *world to come*," evidently showing that there are sins which may be forgiven in the *world to come*, although the sin of blasphemy cannot be forgiven. Peter, also, in speaking concerning our Saviour, says, that "he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah," 1 Peter 3 ch. 19 20 v. Here then we have an account of our Saviour preaching to the Spirits in Prison, to spirits that had been imprisoned from the days of Noah; and what did he preach to them? That they were to stay there! Certainly not! let his own declaration testify "he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," Luke iv. ch. 18 v. Isaiah has it, "*To bring out the prisoners from the prison*, and them that sit in darkness *from the prison house*," Is. xlii. ch. 7 v. It is very evident from this that he not only went to preach to them, but to deliver, or bring them *out of the prison house*. Isaiah in testifying concerning the calamities that will overtake the inhabitants of the earth, says, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgressions thereof shall be heavy upon it, and it shall fall and not rise again. And it shall come to pass in that day that the Lord shall punish the hosts of the high ones that are on high and the Kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be *shut up in prison*, and after many days *shall they be visited*." Thus we find that God will deal with all the human family equally, and that as the antidiluvians had their day of visitation, so will those characters, referred to by Isaiah, have their time of visitation and deliverance; after having been many days in prison.

The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever "the morning stars sung together for joy," the past, the present and the future were, and are, with him, one eternal now; he knew of the fall of Adam, the inquities of the Antidiluvians, of the depth of iniquity that would be connected with the human family, their weakness and strength, their power and glory, apostacies, their crimes, their righteousness and iniquity, he comprehended the fall of man, and their redemption, he knew the plan of salvation and pointed it out, he was acquainted with the situation of all nations, and with their destiny, he ordered all things according to the council of his *own* will, he knows the situation of both the living and the dead, and has made ample provision for their redemption, according to their several circumstances, and the laws of the kingdom of God, whether in this world, or in the world to come.

The idea that some men form of the justice, judgment and mercy of God, is too foolish for an intelligent man to think of; for instance, it is common for any of our orthodox preachers to suppose that if a man is not what they call converted, if he dies in that state he must remain eternally in hell without any hope;

"Infinite years in torment must he spend,
And never, never, never, have an end;"

and yet this eternal misery is made frequently to rest upon the merest casualty. The breaking of a shoe string, the tearing of a coat of those officiating, or the peculiar location in which a person lives, may be the means, indirectly of his damnation, or the cause of his not being saved. I will suppose a case which is not extraordinary: Two men, who have been equally wicked, who have neglected religion, are both of them taken sick at the same time; one of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies; the other sends for three different praying men, a tailor, a shoemaker, and a tinman; the tinman has a handle to solder to a can, the tailor has a button hole to work on some coat that is needed in a hurry, and the shoemaker has a patch to put on somebody's boot; they none of them can go in time, the man dies, and goes to hell; one of these is exalted to Abraham's bosom, he sits down in the presence of God and enjoys eternal, uninterrupted happiness, while the other, who was equally as good as him, sinks to eternal damnation, irretrievable misery and hopeless despair, because a man had a boot to mend, the button hole of a coat to work, or a handle to solder on to a saucepan.

The plans of Jehovah are not so unjust, the statements of holy writ so visionary, nor the plan of salvation for the human family so incompatible with common sense; at such proceedings God would frown with indignation, angels would hide their heads in shame, and every virtuous, intelligent man would recoil.

If human laws award to each man his deserts, and punish all delinquents according to their several crimes, surely the Lord will not be more cruel than man, for he is a wise legislator, and his laws are more equitable, his enactments more just, and his decisions more perfect than those of man; and as man judges his fellow man by law, and punishes him according to the penalty of that law, so does the God of heaven judge "according to the deeds done in the body." To say that the heathens would be damned because they did not believe the gospel would be preposterous, and to say that the Jews would all be damned that do not believe in Jesus would be equally absurd, for "how can they believe on him of whom they have not heard, and how can they hear without a preacher, and *how can he preach except he be sent*;" consequently neither Jew nor heathen can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which *is sent* of God, for as the preacher cannot preach except he be sent, so the hearer cannot believe without he hear a sent preacher, and cannot be condemned for what he has not heard, and being without law, will have to be judged without law.

When speaking about the blessings pertaining to the gospel, and the consequences connected with disobedience to its requirements, we are frequently asked the question, what has become of our fathers? Will they all be damned for not obeying the gospel, when they never heard it? Certainly not. But they will possess the same privilege that we here enjoy, through the medium of the *everlasting* priesthood, which not only administers on earth, but in heaven, and the wise dispensations of the great Jehovah; hence those characters referred to by Isaiah will be visited by this priesthood, and come out of their prison upon the same principle as those who were disobedient in the days of Noah were visited by our Saviour [who possessed the everlasting Melchisedec Priesthood] and had the gospel preached to them, by him in prison; and in order that they might fulfill all the requisitions of God, their living friends were baptised for their dead friends, and thus fulfilled the requirements of God, which says "Except a man be born of water, and of the spirit, he can in no wise enter into the kingdom of heaven," they were baptised of course, not for themselves, but for their dead.

Chrysostum says, that the Marchionites practised baptism for their dead. "After a catechumen was dead they had a living man under the bed of the deceased; then coming to the dead man they asked him whether he would receive baptism, and he making no answer, the other answered for him, and said that he would be baptized in his stead; and so they baptized the living for the dead." The Church of course at that time was degenerate, and the particular form might be incorrect, but the thing is sufficiently plain in the scriptures, hence Paul, in speaking of the doctrine, says "Else what shall they do, who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1 Cor. xv. ch. 29 v. Hence it was that so great a responsibility rested upon the generation in which our Saviour lived, for says he "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the Temple and the Altar. Verily I say unto you all these things shall come upon this generation," Matthew xxiii. ch. 35 36 v. Hence as they possessed greater privileges than any other generation, not only pertaining to themselves, but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands.

And now as the great purposes of God are hastening to their accomplishment, and the things spoken of in the prophets are fulfilling, as the kingdom of God is established on the earth, and the ancient order of things restored the Lord has manifested to us this duty and privilege and we are commanded to be baptized for our dead, thus fulfilling the words of Obadiah, when speaking of the glory of the Latter Day. "And Saviors shall come up upon Mount Zion to judge the remnant of Esau, and the kingdom shall be the Lord's." A view of these things reconciles the scriptures of truth, justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice and truth. We will conclude with the words of Peter: "For the time past of our life may suffice us to have wrought the will of the gentiles." "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Horticultural.

Meetings of "State Fruit Committee," and Organization of a Horticultural Society.

G. S. L. CITY, July 24, 1855.

AT a meeting of the "State Fruit Committee" for the Territory of Utah, Hon. Edward Hunter, Vice President, presiding.

Present, Messrs. Charles H. Oliphant, John Nebeker, and Jesse C. Little.

The Vice President remarked that he was in receipt of the printed proceedings of the 2d and 3d sessions of the American Pomological Society, held in the city of Philadelphia in the years '52 and '54 respectively; also a circular from Hon. Marshal P. Wilder, President; and he being appointed by the Pomological Society, Vice President for the Territory of Utah, had proceeded according to his instructions and agreeably to the Constitution of said society, and chosen a "State Fruit Committee" for this Territory, consisting of Messrs. Willford Woodruff, William C. Staines, and the gentlemen above named, present this evening.

Mr. Oliphant, at the request of the Vice President, had waited upon Governor Young, informing him of the design to organize, of which he was glad to hear, and wished the society to go ahead.

The proceedings of said society, at their 2d and 3d Sessions were perused by the committee, and various remarks made upon the utility, advantages and resources that were within the reach of the inhabitants of this Territory, if the cultivation of fruit was made a matter of primary importance.

On motion of J. C. Little, Esq.,

Mr. Robert L. Campbell was chosen Secretary for the Committee.

Mr. Charles H. Oliphant was appointed to draw up a report of the progress of fruit in this Territory to forward to President Wilder.

The organization of a Horticultural Society being urged, Thursday evening, Sept. 13th, next, at the Social Hall, was appointed for said organization, and the secretary was instructed to advertise the meeting in the Deseret News, and invite those interested in cultivating gardens and raising fruit, to attend.

SOCIAL HALL, Sept. 13—7 P. M.

Meeting called for organization of a Horticultural Society.

Dr. S. L. Sprague had fitted up the stand with tables, along which were arranged grapes, peaches, apples and plumbs, presented by Governor Brigham Young, Hon. Heber C. Kimball and Wilford Woodruff, Messrs. Joseph Young, John Nebeker, Samuel L. Sprague, Thomas Bullock and Mrs. John Taylor.

Boughs with the fruit hanging were suspended from the chandeliers, and at the sides of the platform.

Meeting called to order; prayer by Elder Willford Woodruff.

Vice President Hunter—You are aware that we are endeavoring to establish in these valleys all useful societies for the promotion of arts and science, the cultivation of the soil, fruit raising, &c. Many of the horticulturists here this evening, will be glad to learn of the existence and continuation of the American Pomological Society, who have appointed me Vice President for Utah.

Of the necessity and advantage of fruit raising here, there is but one opinion, not only in consequence of the impracticability of importing ripe fruit, or the exorbitant price of dried fruit, but because of the universal adaptability and excellence of the soil and climate for fruit culture.

I have perused the reports of the fruit committees from the States and Territories, as printed in the proceedings of the 2d and 3d Sessions, and consider that we can make reports to the American Pomological Society that will compare advantageously and speak highly in behalf of the fruit culturists among us. These specimens here to-night speak for themselves.

Mr. Staines has just come in with a letter from the Governor, which Mr. Bullock will please read.

"THURSDAY, Sept. 13, 1855.

President Edward Hunter—Dear Sir: Feeling a strong interest in the success of the efforts now making through the aid of the society over whom you have the honor to preside, for the promotion of Pomology and Horticulture generally, should have been much gratified to have attended your meeting had health permitted. Please accept a specimen of the so-called California grape raised in my garden. Should always be happy to contribute whatever may be in my power to create an interest in so useful a branch of industry.

Very respectfully, I have the honor to remain your friend and brother, BRIGHAM YOUNG."

We will also have read our first report, which we have forwarded through the politeness of our delegate, Hon. John M. Bernhisel.

"G. S. L. CITY, August 24, 1855.

Hon. Marshal P. Wilder:—I have hastily drawn up the following brief account of fruit in these valleys, as far as has come under my observation. We have great reason to be encouraged in regard to the cultivation of fruit, here in the valleys of the mountains. Although numerous efforts have been made to bring standard varieties from the States, still, owing to the great distance they have to come, and the poor facilities we have as yet had, for bringing them in proper season, we have only a few varieties of cultivated apples. They have not yet produced any fruit.

Efforts are now however, being made, which it is hoped will prove successful, to procure a choice and extensive variety of fruit, the coming season. We sincerely hope it will not be very long, ere Utah shall be a successful rival with any State or Territory in the Union, both for variety, quantity and excellence of her fruit.

Our soil is various; land lying near the base of the mountain, or what is called bench land, seems best adapted to the cultivation of fruit. The climate is warm, with but little rain from the first of April to the middle of Autumn. Our winters are not severe. This country, previous to its settlement by this people, (the Latter Day Saints) was not supposed to be capable of producing an ear of corn or a spear of wheat. So well satisfied were the mountaineers of the fact, that they offered a reward of one thousand dollars for the first ear of corn that should be raised. But owing to the indefatigable exertions of this people, water is made to leave its mountain channels in ditches, in many places cut along the sides of steep mountains, and is seen winding its way and branching off in various directions, giving each cultivator sufficient to render his land fertile and productive; and what was once thought to be a barren wilderness, now bids fair to blossom as the rose.

Of seedling apples, there are several choice kinds, that have borne for three years. Original names have been given.

1—Deseret Apple.
2—Beehive.
3—Red Ute.
4—Pride of the Valley.
5—Mountain Chief.

These are the only ones named. There are several others immatured, which promise well.

Of plums there are several varieties in bearing, but none worthy of notice.

Pears, none in bearing.

Apricots, there are some fine trees that have borne for two years; the fruit looks well, and it is thought, will be very productive.

Nectarines, there are none here.

Cherries, a good many trees, but no fruit worthy of notice.

Peaches seem to be particularly adapted to the soil and climate of these valleys; they are produced here in great quantities, and of superior quality and size. We have red, yellow, and white, also the blood cling; eighteen different varieties have been named and placed on catalogue. The names given are original, and as follows:

1—Brigham's Favorite, a white peach, ripens last of August.
2—Pride of Utah, a large red rareripe, fine flavor.
3—Carrington's Large White, one of which weighed seven ounces.
4—Willard's Extra, red rareripe.
5—Van Dyke, a beautiful and very fine peach.
6—Excelsior, a fine yellow peach, middle of September.
7—Sprague's rareripe.
8—Grant's Early Red, size medium, ripens middle of August.
9—Ne Plus Ultra.
10—Grant's Cling.
11—Woodruff's Mountain Sweet.
12—Cannon's Early Red.
13—Woodruff's Prolific.
14—Mammoth Golden, very excellent and large.
15—Decker's Yellow Rareripe.
16—Carrington's Superb, very fine, much like the yellow Malacatoon.
17—Carrington's Productive.
18—Heber's Mountaineer.

There are probably many others of good quality not yet discovered.

Grapes, we have several kinds, the best of which is the California grape, in appearance much like the Isabella; clusters large and fine; ripens here first of September.

Currents, we have three wild varieties, red white, and yellow, which grow to a large size, some being 3-4 inch in diameter. The white and red currents of the States have been brought here, but have been mostly destroyed by the grasshoppers.

Gooseberries, there are but few here and of these my knowledge is limited.

Strawberries, we have quite a variety, produced from seeds, some very good.

Melons, watermelons of fine quality, some weighing from fifty to sixty pounds.

Musk melons, a great variety, and very fine.

The above imperfect sheet is submitted to your consideration, and with every wish for the dissemination of correct principles for the cultivation and propagation of fruit, I subscribe myself yours truly,

EDWARD HUNTER."

The meeting being left open for remarks, Hon. Wilford Woodruff delivered an interesting address, showing his specimens of fruit, and reading the statistical reports of his own orchards, which was very encouraging. As the length of the remarks will not allow their insertion in this report, they will be furnished the editor for future publication.

Mr. Stalnes said: "I am happy to speak on so important a subject. If the inhabitants of Utah could have seen eight years ago what is now presented before your eyes, they would have been glad. Many wondered when we came here if fruit could be raised; I believed it could; I went to work accordingly. My name is not on the list, but I have raised the fruit trees and sold them to those who are now reaping the advantages of the efforts made here in the beginning.

This is the first show I ever attended where the fruit was all raised from the seed, except these grapes—the cuttings of them were brought from California in 1849. I have gathered 150 lbs of Grapes within the last 5 days from the Governor's vineyard, these bunches would have been much larger if they had been properly trimmed in season.

Last year one bunch weighed 4 lbs., and they can be raised advantageously on the higher lands—even on Ensign peak; the best fruit is raised on the benches, enough is shown here to-night to encourage all in cultivating fruit. Our soil is more charged with saccharine matter, the air is purer, hence we can have much better variety and flavor.

I expect to dry all the peaches I want and have some for my friends. I would have raised from 10 to 1200 lbs. of grapes, and had some choice varieties of currants and strawberries which would have yielded abundantly if grasshoppers had not been so destructive this season. We can make all the wine we need, and keep it just as good and as long as we please.

Some argue that it is too expensive to fence and raise fruit, but it is my business to decorate and beautify Zion, it is part of my religion as much as going to meeting, praying or singing.

There is a nectarine here, raised by Mr. Wagstaff from the seed which he brought from England. There are pears, quince, mulberry, and apricots that would have borne had it not been for the ravages of crickets and grasshoppers.

In 10 years we can have as good varieties, and a great deal better and finer flavored fruit than can be produced in the States, provided we are diligent in improving what is here, and getting other varieties forwarded, and by our Missionaries. Agents and friends throughout the world who feel interested in improving and beautifying this place.

Mr. J. C. Little, of the State Fruit Committee, made some pertinent remarks on Pomology, and stated the objects of the Committee in calling this meeting to organize a Horticultural Society that might report to meet and correspond with the American Pomological, was glad to see the enterprize and exertions made here by Fruit Culturists, and hoped that throughout the Territory the same interest might be manifested as at this city.

Mr. J. M. Grant delivered an appropriate address which will also be handed to the Editor for publication.

Mr. C. H. Oliphant moved that we proceed to organize a Horticultural Society in Utah, seconded by Mr. J. M. Grant, and carried.

The following officers were unanimously chosen:
WILFORD WOODRUFF, President.
WILLIAM C. STAINES, Vice President.
GEO. D. WATT, Corresponding Secretary.
THOMAS BULLOCK, Home Secretary.
SAMUEL W. RICHARDS, Treasurer.

Voted unanimously that there be a Committee to draft a Constitution and By-Laws:—that the President and Officers, with Messrs. Oliphant, Little, Nebeker and Sprague be that Committee.

Voted that the First Presidency and Quorum of the Twelve of the Church of Jesus Christ of L. D. S. be Honorary Members.

Vice President Hunter announced that Luther S. Hemingway has 4,000 Apple and Peach trees on hand.

Elder Joseph Young made a few remarks on the benefits of fruit raising; he cut up the fruit he had brought and gratuitously distributed the same; all present partaking. The Governor's grapes, President Kimball's plums and peaches, Mr. Nebeker's splendid apples, Dr. Sprague's mountain peach with the balance of the fruit was distributed in the same generous manner to the satisfaction and gratification of the whole assembly.

Voted unanimously that the proceedings be forwarded to the Editor of Deseret News for publication.

On motion of adjournment being put and carried. Meeting was dismissed by Benediction from Ezra T. Benson. ROB. L. CAMPBELL, Secretary.

A Mass of News from the Mormons,

Very Peculiar, Very Funny, Very Romantic, and Very Remarkable.

WE yesterday laid before our numerous readers among the Gentiles, a mass of that peculiar, racy, romantic, miraculous and very interesting intelligence of the movements, progress, drawbacks, sayings and doings of the Latter Day Saints, which can only be gathered from the files of their official organ, published at the City of the Great Salt Lake. To all outsiders, "from the rivers to the ends of the earth," and especially to those silly people among the old countries of Europe who are hankering for the primitive institutions of the Jewish patriarchs among the Saints of Utah, a careful reading of this mass of news, together with these explanatory observations, may prove to be instructive and seasonable.

At the first glance it would appear that the happiest people under the sun are these Latter Day Saints, at their City of Zion of the Great Salt Lake. Their festivals, anniversaries, celebrations and convivial frolics, are so numerous and hilarious as to convey the idea that they have already entered into the substantial enjoyments of the Mormon millenium. From day to day they "eat, drink and are merry," and from night to night their religious devotions of prayers, revelations, visions and politics, are enlivened by trumpets, drums, fiddles and dancing, or agreeably modified by amateur theatrical diversions. What was Rasselas in his Happy Valley? What were the ancient worshippers of Cyprus? And what are all the fascinations of life among the amiable natives of the Friendly Islands, in the matter of solid comfort, compared with the consecrated pleasures of the Saints at the Great Salt Lake? Nothing, absolutely nothing. And is there a prince, king, governor, sultan, pasha, rajah, or potentate of any kind, within the four continents or among all the islands of the sea, who has blended all the net profits of church and State, with greater advantage to himself, than the Mormon Prophet, High Priest, Head Patriarch, Captain-General and Governor of the United States Territory of Utah? Not one, by the mass, not one! He has ninety wives, as we are informed—American, English, Danish, Norwegian and Swiss—and, if all reports be true, some concubines here and there of the Simon Pure Digger Indian squaws. And, as when King David became old and chilly, the realm of Israel was searched for the fairest damsel to comfort him, so the Mormon Prophet, Brigham Young, (who from Western New York, went into this thing with the original Joseph Smith upon a speculation,) can order, as he would a barrel of flour, the fairest of the fair of Utah to the exalted privileges of his seraglio.

Turn we for a moment to the entertainment given by the Governor to Father Bernhisel, the Mormon delegate to Congress. It was in the Governor's new and splendid mansion, elegantly furnished, where the crowning glory of the feast was the exquisite dessert of "peaches and grapes from his Excellency's garden." And Miss Charlotte Cobb played to the company "upon the piano," the transportation of which, alone, from the frontiers of Missouri, a thousand miles across the uninhabited plains, and the weary and desolate defiles of the Rocky Mountains, must have cost several thousand dollars! What a splendid fellow must this be, who, a thousand miles from the borders of civilized society, can build a palace and funish it with the *bijouterie* of Paris, and stock it as with the houris of Stamboul!

All this, however, is but a superficial view of Mormondom. It is the distant prospect of a fine looking edifice, which, upon nearer inspection, proves to be a prison, a workhouse and a lunatic asylum combined. The real condition of the Mormons may be briefly summed up. The few green and artificially watered patches of land which they occupy in the vast arid desert Territory of Utah, are cut off by intervening deserts and mountains, as we have said, a thousand miles from the inhabited frontiers of the Mississippi Valley, and about the same distance from the settled coasts of Oregon and of California; while, to the southward, an unbroken desert stretches away into the very heart of Mexico. Such is the geographical situation of this Mormon Paradise. Like Crusoe on his desolate island, they are isolated from the world, and must depend upon their own resources. But the grasshoppers have been among them, wasting their fields like clouds of African locusts, and cramping their means of subsistence to the hazards of general famine with another such visitation. At the same time such Gentiles as have sojourned among them assure us that their patriarchal system of matrimony is productive of untold miseries, sufferings and sorrows to the wretched victims of this horrid imposture, that "the Perpetual Emigrating Fund" is a gull trap, of which Father Brigham is the absorbing beneficiary, and that the fatherly protection of the faithful by the Governor and the priesthood is that protection which a pack of wolves accord to a flock of silly sheep.

The accessions of late years to this wretched community are almost entirely from the ignorant and infatuated, or criminally disposed people of the overpopulated nations of Europe; and it is for their information that we say that a prilgrimage of an honest family to Mormondom, in order to live a life of abundance, happiness and holiness among the Saints, is a fool's errand, and will inevitably end in crime and irreparable disasters. The people of the United States thoroughly understand all this. Hence, the necessity of these Mormon missions to Europe, South America and Asia, for fresh recruits to their harems and their tithing offices.

Let it also be understood that, notwithstanding Utah is a Territory under the jurisdiction of the United States, the difficulty of reaching this crying evil of Mormonism, lies partly in a too liberal construction by the government at Washington of that clause of the constitution of the Union, which guarantees to every individual the liberty of choosing his own religion; and is partly chargeable to the criminal negligence of the President. The Mormons claim that their's is a purely religious system—that they do not interfere with anybody else of our people, living as they do in a distant territory by themselves, and surrounded by deserts and hostile Indians. They claim, in fact, that they are the people of the Territory, and are therefore the supreme law. And so this unseemly excrescence upon our body politic has continued to grow, until it has become a stigma upon our beneficent and wholesome institutions, civil, political and religious.

But we admonish all parties concerned, that this *imperium in imperio* of Mormonism cannot last. Another visitation or two of the grasshoppers will disperse the Saints from their chosen City of Zion, or famine, rebellion and the interposition of the strong arm of government will break them up. It will be seen from the extracts which we have given from one of their journals, that they have no very exalted opinion of the editor of the Herald, or New York society; yet we have sufficient regard for the Saints to warn them in season of the policy of a timely exodus to some other quarter of the earth. A law of Congress, making bigamy and adultery criminal offences in the Territories as they are in the States, and providing the ways and means for the summary punishment of all offenders in the premises, will reach the evil at once. Nor do we perceive how such a law would conflict with the doctrine that the will of the people is the supreme law, for are not the Territories the domain of all the people of the United States!

General Cass, who seems to have thoroughly studied the subjects of "squatter sovereignty" and religious liberty, is the man for this business. We hope he will give us his views, in the Senate, upon the suggestions we have thrown out, on the first convenient day after the meeting of Congress.—[N. Y. Herald, 15th.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, NOV. 17, 1855.

Higher Law vs. Constitutional.

IN the New York Tribune of the 9th inst. was an editorial reply to a communication published in the same issue on constitutional law, with reference to the duty or obligation of one State of the confederation, to give up a fugitive from justice on a requisition from the Governor of another, from which the fugitive had escaped. The incident that called it forth was the case of McCormick of Indiana, for whose arrest there had been a requisition from Gov. Powell of Kentucky to Goy. Wright of Indiana, alleging McCormick's transgression of the laws of Kentuckey in aiding and abetting in the escape of slaves.

The correspondent of the Tribune endeavors to show that it is not the constitutional prerogative of Gov. Wright to prejudge the case, and decide whether the fugitive is a transgressor or not—to hold or deliver up the alleged criminal according to his own decision; but that there is no alternative but to deliver him up, presuming that Kentuckey will execute justice according to her laws, to whom the transgressors of those laws are amenable. In illustrating the legality of, and obligation to deliver up as above, this Indiana correspondent says:

* * * * Again. Suppose the admission into the Union of the State of Utah, with its beautiful social institution of polygamy. Suppose a man guilty of bigamy in the State of New York to fly to the State of Utah, and to be duly demanded by the Governor of New York as a fugitive from the justice of that State. Think you the polygamist Governor of Utah would be justified in refusing to give up the bigamist on the ground that bigamy and polygamy were lawful domestic institutions in Utah? I think not. Yet such would be the legitimate consequence of your doctrine, that the surrender of a fugitive may be refused when the crime alleged is not recognized as a crime under the laws of the State to which he has fled from justice.

There is no doubt that either view of this question is, under many possible cases, attended with great difficulty, but I think the true doctrine is not the one assumed by you. That is the ultra doctrine of State Rights, and it can never be stringently enforced without collision.

For my own part I am disposed to leave the subject of Slavery where the Constitution left it. I believe that subject was as fully and carefully and calmly weighed and provided for by the framers of the Constitution as it ever has been or will be by us, and so long as the spirit of that instrument is carried out there is no danger of conflict between the North and South. The Free States have no business with Slavery in the States where it prevails, and the Slave States have no right to ask for its extension or recognition beyond their own limits, except to the extent that they may reclaim their fugitive slaves. That right the Constitution gives to them, and it should be recognized and enforced in accordance with the spirit of the Constitution, but all the machinery for its enforcement should be based upon the great principle that the law favors Freedom and not Slavery. If these views were to control individual and legislative and judicial action, we would hear no more in an invidious sense, so far as our federation is concerned, of the North or the South, and the Union would soon become what the Constition was designed to make it, "a more perfect Union." INDIANA.

Fort Wayne, Nov, 3, 1855.

To which the Tribune replies in vindication of the "higher law" theory, with which he has become identified, and to which he stands committed as follows:

SLAVERY IN FREE STATES.

We give place in another part of this paper to the letter of a citizen of Indiana, who endeavors at once to overthrow the views of the Tribune, and to defend Gov. Wright for his recent cowardly attempt to surrender the Rev. T. B. McCormick to take his trial in Kentucky, on an indictment which Mr. McCormick declares to have been fraudulently procured for the crime of inciting or aiding slaves to take possession of themselves and become freemen. Our correspondent somewhat weakens his argument, it is true, by admitting that he is not acquainted with the previous discussions of the points on which he proposes to instruct the public; but, as other intelligent men may be in the same unfortunate position, we will briefly state the argument covering the general question.

The constitutional provision under which Gov. Powell called upon Gov. Wright to surrender McCormick for trial, is found in the second section of the fourth article of the Federal Constitution; it is as follows:

"A person charged with treason, felony or other crime, who shall flee from justice and be found in another State shall, on demand of the executive of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crime."

It is assumed that, as the inciting or aiding of slaves to run away is a crime under the laws of Kentucky, the Governor of Indiana is bound to deliver up McCormick to take his trial for that crime. But this is to give a perverted and intolerable scope to the constitutional provision, of which it is impossible that either the intention or the letter should stretch so far. It cannot be understood to recognize as crimes those acts which are declared to be such by the arbitrary, or accidental, or unjust legislation of this or that State; but only those which are crimes essentially—evils in themselves—offences against the universal sense and conscience of civilized society. If, for instance, supposing that one State had enacted witchcraft to be a felony, a woman indicted as a witch should escape thence into another State, the Governor's requisition for her surrender ought to be disregarded, for the reason that witchcraft is not essentially a crime, and therefore cannot be included under the constitutional provision in question. Precisely the same is the case with the aiding of enslaved persons to obtain their freedom. That is a crime in Kentucky, indeed, but not in common sense or justice. In truth, it is not only not a criminal act, but in itself virtuous and laudable; and a requisition for a person accused of having committed it, should no more be regarded than one for a witch or conjuror.

Such, we submit, is the only constitutional ground in the premises; and if Gov. Wright had possessed a little clearness of judgment and a little manly independence of soul, he would have taken no other. The argument adduced by our correspondent from the polygamists of Utah does not affect it. If Utah is admitted into the Union, it can only be on the ground that polygamy is not essentially a crime; for assuredly a people of criminals could never be allowed to form a State in the national federation. We trust that ground will never be taken by Congress and the Executive; but should it be, no State ought ever afterward to expect the extradition of a bigamist; for the act of admission will be equivalent to the declaration that bigamy is not a crime in itself, but only such by mere local and accidental law.

Such, in our view, is the only tenable exposition of the clause of the Constitution which we have quoted; and those who desire to investigate the matter more in detail will do well to consult the correspondence of Gov. Seward with the Lieutenant-Governor of Virginia, as given in the second volume of that statesman's recently published works. * * * *

Notwithstanding the acknowledgment by some that Mr. Greeley is the *prince of editors*, and that he is original and *smart*, in the Yankee acceptation of that term, we do not remember to have seen a more inconsistent article than the above for a long time, if ever before, and our only surprise is, that a man with the professed and acknowledged calibre of Mr. G. would suffer his reputation as a man of "common sense" to be so jeopardized, as to place such sentiments before the public with his sanction. The Tribune quotes the clause of the Constitution with reference to fugitives, which is as plain as any construction of the English language will admit, that the State on which the requisition is made for a fugitive, has no jurisdiction in the case other than to deliver up to the State "having *jurisdiction*."

He then says, to do the very thing specified in the clause, "is to give a perverted and intolerable scope to the constitutional provision, of which it is impossible that either the intention or the letter should stretch so far."

Why does the plain, obvious meaning of the clause stretch too far, and become intolerable to Mr. G.? Is it not because it is antagonistic to the higher law espoused by him and others of the same school? Hear him: "It cannot be understood to recognize as crimes those made so by the legislation of this or that State, but only those which are crimes essentially—evils in themselves—*offences against the universal sense or conscience of civilized society*."

Here we have it; statutes must not define crime, but the universal *sense* and *conscience* of civilized society. Who does not know that the sense of society in this country is never universal, touching any subject.

To talk about universal sentiment in society where there is not a sufficient number of one sentiment to make a corporal's guard, is folly. It is said by some philosophers that extremes meet, and that which is every one's business is no one's business. We believe the Tribune doctrine, carried out, would be corroborative of this saying, and that a universal sense and conscience government would be a government of anarchy, which is no government at all.

The aiding enslaved persons to obtain their freedom is indeed a crime in Kentucky, says he, "but not in *common sense* or *justice*." The Tribune's saying or believing thus, does not make it so, any more than it does for a Kentuckian or a Virginian to say and believe the reverse. Mr. G. must be aware that all men do not see alike, even though they may be alike honest; then, on this ground of common sense or justice, to the exclusion of law that is not in accordance with that sense or justice, who are to be the judges? Why every man of course must become a law unto himself, and others have the same right to advance their common sense or justice that Mr. G. has, and would do it no doubt. The strongest man or faction, then, would carry the point; and society would be reduced to the position of the wandering tribes of Africa and America—a state of things so much deprecated in civilized society, "the right of might." We have always been inclined to look with a jealous eye upon those who disrespect the laws of their country; they engender a spirit of dissatisfaction towards the laws and powers that be, and their influence tends to bring about anarchy and confusion.

Mr. G. in pursuing his higher law (no law) course, says, "if Utah is admitted into the Union, it can only be on the ground that polygamy is not essentially a crime; for assuredly a people of criminals could never be allowed to form a State in the national federation." He then tacitly admits that they are a "people of criminals," by trusting that Congress and the executive will never allow their admission. Here Utah is arraigned, tried, condemned and executed by this "higher law" of Mr. G. in one short sentence. Being a citizen of that Territory, we should look about us if we were charged with breaking the laws of our common country; but when we find that it is only Mr. G.'s "common sense" law that we have broken, we think we shall not eat or sleep any the less on account of it.

"Common sense" we admit to be the best kind of sense, but what Mr. G. would call common sense we should probably call common nonsense; and we do not know why we have not as much right to be judge in the matter as Mr. G. when law is put out of the question. Why does our contemporary take his common sense law by which to try slavery and polygamy? We answer, because there are no others that reach them; for he first takes up the Bible, and examining the Abrahamic and Mosaic dispensations, finds both slavery and polygamy tolerated, and it so shocks his "common sense," that he, with the Rev. Theodore Parker and other "higher law advocates," throw the old book that our fathers have so long reverenced, overboard. He then takes up the Constitution of the United States, and scans that over in great hurry no doubt, being anxious to convert the world as soon as possible; but lo and behold! to his great chagrin, he finds that polygamy is not condemned and that slavery is actually tolerated. Being still sanguine to make his points, he throws the old compact, sacred and revered as it is by many, overboard with the old book—then standing upon nothing, exclaims, "*Universal sense and justice!*" *Common sense and justice!* Every man for himself, and the Lord or the devil for us all, as the case may be.

As to the subject of Slavery, Utah (notwithstanding the Rev. Theodore Parker said in his late speech in Boston that she was a slave territory) has yet had nothing to do with it, and probably will not have at present; that is a thing that will be determined by her "popular sovereignty." If a majority of her citizens are for free soil, such will of course be Utah; if opposed, then *vice versa*. The writer of this article, having been born and educated in the old Bay State, would prefer the former, but yet retains a sufficiency of republican spirit to be governed by the majority, notwithstanding his own predilections. We determined when quite young, and are still sanguine in the determination, that in whatever country we sojourn, to be subject to the "powers that be." We love law and order, and we intend to stick to it "to the death." We would like, with Mr. G., to have that law that would suit our peculiar notions of things, but we have "common sense" enough to know that we cannot all be suited; hence we exercise our influence in moulding the laws at first, where we have an opportunity, and then abide by them, as the aggregate preponderance of the popular will. When a law has been established we respect that law, as the grand safeguard to society, and we have little sympathy for those who would dare to do it violence.

Again, Mr. Tribune says, if Utah is admitted as a State into the Union, no State after that ought to expect the extradition of a bigamist. This is all of a piece with the untenable course taken in the onset; there is no reason for any such premising, unless the Governor of Utah becomes as reckless and regardless of constitutional law, as some of the higher law school. When that shall be the case with the Governor of Utah or the Governor of any other State or Territory, it may well be said that constitutional law cannot be maintained, and the fruits of Mr. G.'s efforts will be realized, in that our Government will have become "a house divided against itself, which cannot stand."

What, I ask, in the name of "common sense" (for which Mr. G. is so tenacious) has the laws of one State to do with those of another, farther than to see that they be kept within the purview of the federal compact? Suppose that Wisconsin abolishes the law of capital punishment, does that make "scape-gallowes" of all the murderers in New York State? Suppose New York passes, as she has done, the proscriptive Maine Liquor Law, will that make sober men of those backwoods Missourians, whose patriotism is weighed only by the size and contents of their pocket flask? If Mr. G.'s position is anything at all, it is good for this; and it is only necessary for one State to pass a law, and all the rest must follow, or that which is equivalent, share the responsibility. If one State is for "Slavery," all are by this reasoning. If one is free, all are. If one hangs, all hang. If one winks at and suffers mobs to get the better of law, all are lawless, &c. &c. But enough of this. We affirm that the State of New York has the right to-day to exercise her individual State sovereignty—declare the monogamic law null, and institute a law allowing the plurality of wives in its stead. In so doing, she would not transcend that prerogative that she and every other State have reserved to themselves, and one which Congress has never pretended to hold. If New York should pass such a law, New York would be alone responsible for it, as she already is for a number of laws that some of the other States are not, and *vice versa*. That law would not affect a man in Connecticut, and a bigamist from that to this State would not clear himself of that which was crime there, notwithstanding it would not be a crime here. A State can exercise its own prerogative, but not that ceded to the general Government; hence, the fugitive law comes in, in its place, and is not only primary, in one sense, but auxiliary in another, in helping each State to execute its own laws, without regard to what those of its neighboring States may be. If politicians would confine themselves less to policy and more to law, there would be much less confusion in politics than we now are forced to witness. The people of this generation have grown so wise, that their wisdom has become very much like the surplus manna gathered by the Israelites in the wilderness; it is very unpleasant to the olfactories of a man with only an ordinary share.

Mormon Romance;

OR, SALT LAKE IN SLICES.

WHAT are all the editors about? No dreadful tales of Mormon outrage or rebellion! No Mormon robbery! No Brigham Young and forty wives to frighten disobedient, unruly misses with! Not a word about Utah! What have we done to be so slighted? What can the matter be? Surely you are not going to leave poor little Utah "severely alone!"—she has become so used to being cuffed about, that we are really afraid if you persevere in neglecting your usual "*petit amour*" she will pine away, under her desertion, poor little thing; she was getting along bravely under the exercise, but we fear she will fall away if something is not done for her soon.

We presume, however, this inattention to be only temporary, while you are paying your devoirs in the higher and more aristocratic circles of political aspiration, and will return to your old domiciliary habits of scolding and cuffling, when you shall have more leisure from graver matters of State.

All have not deserted her, however; there are a few who have found space and time in the midst of all the bustle and paraphernalia of political electioneering—theological, scientific, philosophic, and political, digests, to mix in a little Mormonism, just to flavor the dish, a slice from Salt Lake—a little stale, it is true; but then it serves for variety, to answer the diversified tastes of the public; so we do not so much wonder that Mr. Putnam should strive for the honor of serving the public tables with *eclat*, and endeavor to cater to the several wants of his customers, like a good host, as he is. We presume were he in Tartary he would as strictly observe the customs of his countryman, and be equally attentive to the wants of his visitors. We must say, however, we have been quite fascinated with the racy, rich, refined, and elegant production—that delectable Mormon romance, by the Lady Secretary Mrs. F., from which the columns of Mr. Putnam's Magazine and the New York Courier are so richly endowed.

While reading those interesting pages, with their graphically drawn pictures of the Mrs. firsts, seconds, and thirds, with the several degrees of beatitude and misery, it has almost transported us back to Mormondom and Salt Lake, and while reading, often imagined ourself pulling the old hat or worn-out unmentionables from the broken panes of some of those low-roofed dobie hovels, and peering through the fracture upon her dignified and queen-like figure, as she, with that pure, inestimable benevolence for which she is so remarkable, set forth from Mrs. Farnham's "beautiful residence," on her errand of mercy to the lowly hut of some poor, disconsolate "number six," or to offer condolence and mingle tears of commiseration with a heart-broken, deserted "number one;" and, after an absence of some hours of *angel visits*, returning, richly laden with valuable gossip for the future reformation of a fallen world—to receive the smiles of approbation from her noble liege lord, the Hon. Secretary, who, being somewhat enfeebled from the arduous nature of his domestic and public duties, and not partaking of that cheerful loquacity, and benignant, matronly familiarity of his beloved spouse, very naturally confined himself to the *hive*, while the queen bee daily came home ladened with the *honey* that embellish and so richly supply the tables of some of our Eastern editors.

There, in "Mrs. Farnham's room," methinks we can see the loving couple looking into the depths of each other's soul—the Lady Secretary, with her broad, good-natured countenance flushed with recent exercise, and bosom burning with the high and noble purpose of erecting a beacon upon the deceptive shoals of Polygamy, as a warning to the heedless fair ones of posterity,; while the noble Secretary, with countenance beaming with love and admiration—somewhat attenuated, but no less intelligent—paled by inward conflict, with spectacles suffused by the moisture of overflowing eyes at the malancholy details so interestingly rehearsed; and see! his brow contracts as he grasps the recording pen with nervous hand to commit to posterity each gem as it falls from those ruby lips, and gushes from that loving, self-sacrificing heart that owned *him* lord.

It carries us back to scenes at Social Hall—at the Tabernacle—at the holiday gatherings of the Fourth, aye, at the Governor's, even—where we have seen her benign countenance lighted up with cheerful smiles to see an occasional ray of joy that sometimes penetrates that darkened region, throwing at least a momentary gleam of sunshine into the dark, oppressed, and down-trodden souls of those poor, enslaved fair ones of Utah. Alas! that there are not more of our fair countrywomen who would, with that self-sacrificing spirit of Christian charity, get their husbands to apply for a secretaryship, judgeship, or even State attorneyship in Utah, and thus leave behind them all these loved associations of home and civilization, and as angels of light to that distant and benighted people, with the refinement of the polite circles of our Eastern communities, and with the meekness and Christian charity of early reformers, go with their husbands to Utah, and strive to reclaim those poor deluded fair ones, and woo them to the paths of rectitude and virtue. What better mission could an angel desire? They might, also, be the blessed instrument of saving some of those innocent and uninitiated copper-colored ladies from that abyss in which they are so liable to fall, through some of the less scrupulous officials who go without their wives.

In looking over the intensely interesting narrative of Mrs. F.'s visit at Salt Lake, (it ought to have been entitled "Salt Lake in Slices,") we were surprised to find she had unaccountably omitted a pithy little anecdote, which we are sure would have embellished that fascinating work, as it is particularly connected with "domestic relations," which forms the principal part of the "plot" of that excellent production; undoubtedly it was forgotten during the preparation for their tedious journey to California. Though some may think the anecdote uninteresting, or perhaps trifling, yet it being so characteristic, we cannot forbear adding it to her admirable collection.

It is necessary to premise, that the "Lady Secretary's" figure might be termed "*en bon point*," and with the healthful, ruddy glow of youth, would make no mean representative of the comely matrons of old Yorkshire, while her legal, historic friend and connubial lord—the Territory's Secretary, and *hers*—(we remember him well as he tremulously stretch'd forth his hand for us to kiss the sheep skin)—his attenuated person, pale face, and acute nervous sensibilities, strongly contrasting with his better and much larger half. Now it must be understood that her ladyship, had not (however so much desired) any of those interesting little domestic ties,

"That bind fond hearts together,"

ycleep'd, babies. Upon an occasion of a social party, at a residence, where there were "several front doors" the lady and her etherial husband being of the party (they never omitted such opportunities for observation) she with her usual affability, passing numbers six—two's—sevens, twenties, forty's and sixty's, each with gracious smiles, and cordial shaking of hands, and interesting inquiries after the family, etc., finaly came up to one of the company, a cheerful, matronly-looking lady, with a fine robust, hearty, smiling babe in her arms, sitting somewhat aside from the rest, and after the usual courtesies of meeting, and the usual motherly admiration expressed for fine fat babies, and how happy she would be if it was hers, she suddenly assumed a tone and look of commiseration, and expressed her wonder (sotto voce) that such a lady, with such a splendid baby, could possibly submit to share with another, the affections of its papa,—when the mother, first with a look of astonishment, which immediately gave place to a merry twinkle of the eye, as she looked up and naively remarked: "it is better to have a half loaf, than no bread at all," at which Mrs. F. remarked upon the extreme heat of the room, and moved with exceeding grace to the door, through which as in duty bound, her less lively *room mate* soon followed.

If Mrs. F. could possibly be induced to favor the Metropolis with her presence for a few months, there would be an opportunity for our citizens to express to her that warm admiration, so richly due to one of whose merits as an author, we fear the country at large, too little appreciate.

None could conceive the vast amount of good that would result from her visits to many of the elegant mansions (not the "low hovels," for enough has already been written of them,) that adorn this emporium of all that is virtuous, and with her graphic pen depict the domestic bliss and heavenly joy that lights up the countenances of their fair inmates, and give that high tone to the moral atmosphere of this great city—the supreme confidence and reliance of these fair ones, in the propriety and virtue of their bosom compsnions, of the ruder sex. It would give relief and strengthen the contrast, to the dark pictures of Utah, and complete that wreath of immortal laurels so nobly won by Mrs. F.

We presume none could doubt but what the world-wide celebrity attending "Uncle Tom's Cabin," would attach itself to Mrs. F.'s Mormon romance, only for that lady's extreme diffidence and delicate feminine objections to appear so openly before a criticising public, and we really hope that the liberality of the gentlemen who purchased the copy right, was equal to her veracity, purity and eminence as a writer.

We wish also to suggest to gentlemen of the various literary associations, of our country, by all means to secure this inestimable production, with certain other works, valuable for their morality, truthfulness and elegant diction, especially as waymarks denoting the advancement and enlightenment of the age! We would name in this connection, that invaluable production, "Female Life Among the Mormons," "Gen. J. C. Bennett's Expose," with files of several prominent New York papers—all of which are worthy of a place in the archieves of literary and historic fame.

The New York Herald

OF the 14th comes out right bravely on Mormonism; we couldn't have done better ourselves. It is out with the "Lights and Shadows," most artistically arranged, and brilliantly rays forth the principles of Mormonism to its "million readers," with that dazzling powes and efficacy known only to the New York Herald, and beyond our limited ability and powers of contemplation. We and the world certainly owe a debt of gratitude to Mr. B. for this disinterested display of *qualities* and quantities, and we think that quotation from scripture to be apropos: "He that sweareth to his own hurt, and changeth not"—only the Herald, like the revolving beacon light, the next turn may show blue, red, or white—there is no knowing, nor does it matter, so it guides the mariner on the ocean of life; and one of its brightest phases, through the Herald, has thus shot forth upon the surrounding darkness. Success to the ——, but we'll wait till the next turn.

P. S.—We recommend the curious and inquiring to the New York Herald of the 14th for an *exposition of Mormonism*.

New York, Nov. 15.—(See article from Herald on the first page.)—How fortunate we didn't commit ourselves yesterday. Still something is due for a whole side of good Mormon preaching yesterday, and only a column and a half of anti to-day. Well now, that's doing pretty well, Mr. B., and we haven't a heart to complain; only you shouldn't have coupled the "Captain-General's" name with those "Simon Pure Digger Indian squaws," that is a slight mistake of yours—it was some of the officers that the United States sent out; so pray don't be so careless, Mr. B. About the "peaches," and the "grapes," and the "piano," they *are expensive luxuries* for a Governor, and General Cass ought to take the subject up "in the Senate on the first convenient night after the meeting of Congress," and add a clause to the Constitution, prohibiting all such "exquisite dessert and *bijouterie* of Paris"—a piano, to Territorial Governors from this time, henceforth and for ever; that wouldn't be *ex post facto*, would it, Mr. B.? The disinterested advice you vouchsafe to the Saints about the unbroken deserts and weary and desolate defiles, is excellent—just as a Mormon Elder would do himself; they always like the *wheat well winnowed*, besides, it helps to keep the dogs out. As to the Constitution's allowing too much liberty *of choosing one's religion*, and the "criminal neglect of the President" and the Government at Washington, it's you and them for it; but really we think you go a good way out of your way to thump Utah under the ribs, for the sake of rapping Mr. Pierce and the administration over the knuckles. However, that's excusable in these warm political times. "They claim, in fact, that they are the people of the Territory, and *are therefore the supreme law*." Yes, they claim in fact, "that they are the people of the Territory;" none can doubt it, and American citizens too—do you blame them for that, Mr. B.?—"and therefore the supreme law." Yes, just so far as the Constitution and the Organic Act" allows, which they have never yet overstepped. "And so this unseemly excrescence upon our body politic has continued to grow, until it has become a stigma upon our *beneficent and wholesome institutions, civil, political and religious*." Possibly you may think so, but others may not. In the "civil and political" they have hardly had time to develope a very large excrescence yet, (only eight years in Utah,) and for the religious, we are at a loss to know *which* "our beneficent wholesome *religious* institutions" are.

As for the opinion of the editor of the Herald and New York society, we only judge by their fruits, and we think the Herald to be a most excellent paper, and New York society just as good, and a little better, than any other society in the world—except Utah. We feel under extreme obligation to the Herald for the timely warning to be off—but where shall we go? We thought we were a "thousand miles of uninhabited plains" from anywhere, and "dependent upon our own resources," "the few green and artificially watered patches of land which they occupy in the vast arid desert Territory of Utah, and cut off by intervening deserts and mountains from inhabitants," all around. Where shall we go next? To what "quarter of the earth" would your liberality and "beneficent institutions" consign us? * * * * * *

"Nor do we perceive how such a law would conflict with the doctrine, that the *will of the people is the supreme law*, for are not the Territories the domain of *all the people* of the United States?" Yes, sir. Who are the Mormons—are they *people*, Mr. B.? However, "General Cass, who seems to have thoroughly studied the subject of "squatter sovereignty" and religious liberty, is the man for this business;" and we shall wait with anxiety to hear from him. That *nap*, however, is pretty well used up, and we are afraid she won't come in—in time.

News from Salt Lake.

THE seasonable arrival of the October mail across the plains from Utah, places us in receipt of the Deseret News up to the 26th, and letters to the 30th September.

The news is, as usual, replete with items showing the industry and progress of the inhabitants of those pleasant valleys.

It is now estimated that notwithstanding the fearful ravages of the grasshoppers in many sections of the Territory, the crops of grain will be sufficient, with careful management, to last until more can be produced.

We give elsewhere an account of the establishment of a Horticulural Society in Salt Lake City. We are much gratified to see such interest manifested in this branch of agriculture; we trust it will increase until Utah shall vie with, if not excel, the Eastern States in producing, according to her eminent qualifications by nature, everything in the vegetable kingdom calculated to attract the eye, gratify the taste, and gladden the heart of man.

We are very happy to learn that Iron county is going ahead in the manufacture of iron, having already produced several tons, and a good prospect of being able ere long to supply the Territory with the home manufacture of that useful article.

A number of Elders have recently arrived at Missouri River, from Utah, on missions to the States and Europe; one of them, Bro. William J. Smith, has arrived at this place, and will take passage to Liverpool in a few days.

Bro. Smith looks hale and hearty, and reports the rest the same. They had a prosperous trip across the plains, occupying some forty-two days.

The News of September 12th contains an interesting account of a treaty formed in Salt Lake City, between the Utes and Shoshones or Snakes. We have not room to publish it this week, but will give more next.

Later from Texas.

NEW ORLEANS, Nov. 10, 1855.

LATER dates from Texas has been received. A desperate fight had occurred near Fort Belknap between parties of Delaware and Camanche Indians, and seven of the latter were killed. The Indians continued their depredations on the frontier. A treaty had been made with the Camanches in New and Northern Mexico.

Distressing Occurrence—Two Men Killed.

ROME, N. Y., Nov. 12, 1855.

A MOST distressing occurrence took place to-day, at Newville, a small village about a mile and a half from this place, on the road toward Utica. The steam saw mill, situated on the hill of that place, blew up about nine o'clock in the morning, killing two persons instantly. One of the killed was Henry S. Roberts, son of Judge Roberts of this village. The other one killed was the fireman, whose name we have not been able to ascertain.

Railroad Accident.

ROCHESTER, Nov. 12, 1855.

A FREIGHT and cattle train on the Central Railroad going east last evening, when about four miles from this city, was thrown from the track while crossing a high bridge by the train separating and running together on a heavy grade. One person was killed, and a great number of cattle, also twenty cars were thrown off the track.

News from Texas.

NEW ORLEANS, No. 13, 1855.

WE are in reception of later dates from Texas.

Governor Pease had sent in his message to the Legislature, and in it he justifies the proceedings of Captain Callahan, but regrets the necessity of burning Predras Negras, and opposes further unauthorized expeditions into Mexico for the purpose of chastising the Indians.

Minutes

Of a General Conference of the Sandwich Islands Mission of the Church of Jesus Christ of Latter Day Saints, held at the Gathering Place, Palawai, Island of Lanai, commencing on Tuesday, July 24, 1855.

CONFERENCE convened at 9 A. M.; President Philip B. Lewis presiding.

Present—18 Seventies, 6 Elders.

Conference called to order, and opened by singing the hymn, on the 67th page, "Praise ye the Lord," &c. Prayer by President Lewis. Sang hymn, on the 115th page, "On the mountain tops," &c.

Moved and carried that Elder John T. Caine act as Clerk of this Conference.

President Lewis made a few appropriate remarks, congratulating the Elders upon the privilege they now enjoy in thus meeting in a Conference capacity to transact business pertaining to the work of the Lord on these lands; said we should first attend to business, and then spend the remaining time in speaking as the Spirit might dictate.

Moved, seconded, and carried, that we sustain the First Presidency and General Authorities in the land of Zion, together with all the constituted authorities of the Church in all the world.

The President then called for the reports of the different Conferences, which were given as follows:

Names of Conferences, and by whom represented.	No. of Branches.	Missionaries from Utah.	Elders.	Priests.	Teachers.	Deacons.	Died.	Cut Off.	Baptized since last Conference.	Total No. Officers and Members.
Oahu—										
J. S. Woodbury.	22	7	24	33	40	36	7	39	240	874
Kauai—										
E. A. Allred.	17	4	13	26	29	28	6	16	88	777
Maui—										
F. A. Hammond.	27	7	58	78	96	76	15	40	215	1628
Hawaii—										
S. S. Smith.	23	7	14	31	39	50	11	63	173	913
Foreigners—										
Scattering.	1	...	9	...	...	...	...	1	7	31
	90	25	118	170	214	190	39	155	723	4220

As the brethren gave their reports, they stated the situation of the work in their fields; in some places the Saints were alive to the work, and were progressing in faith and knowledge, while in others they were lukewarm and careless.

Adjourned for one hour. Singing. Dismissed by Elder Silas Smith.

Conference convened at 2 P. M. Opened by singing. Prayer by Elder H. P. Richards.

Report of the operations at the Gathering Place on Lanai, subnitted by Elder F. A. Hammond, accepted.

Report shows the place to be in as good a situation as could reasonably be expected under the circumstances; although somewhat involved at present, the prospects are good for the future.

President Lewis reports that half of a small vessel has been purchased for the use of the mission for the sum of $800, about half of which amount has been raised, and the vessel will soon be ready for sea. Conference unanimously sustained this transaction.

Report on Native Hymn Book, submitted by Elder John S. Woodbury, accepted.

Report shows that several hymns, original and selected, had been compiled for that work.

Moved and carried that Elders P. B. Lewis, E. Greene, R. A. Allred, F. A. Hammond, J. S. Woodbury, and G. Linn be now honorably released from this mission, with liberty to return home as soon as they can make the necessary arrangements.

President Lewis then arose, and in a few affectionate and appropriate remarks tendered his resignation as President of this Mission. Accepted.

President Lewis then nominated as his successor Elder Silas Smith.

Moved and seconded that we accept the nomination, and that we sustain Elder Silas Smith as the future President of this Mission. Carried unanimously.

President Lewis then counselled the brethren to sustain their President with their faith and prayers, for on this depends the future prosperity of this Mission.

President Lewis then resigned the chair to President Smith.

President Smith thanked the brethren for this manifestation of their confidence; said it should ever be his aim to merit a continuance of the same; this call was unexpected to him, but by the assistance of the Lord he was willing to act in any capacity while sustained by the faith and prayers of his brethren.

President Smith then nominated Elder John T. Caine as his first counsellor, and Elder Silas S. Smith as his second counsellor. Nominations unanimously sustained.

Moved and carried that the Island of Hawaii be again divided into two Conferences, to be called the Hilo and Kohala Conferences.

Moved and carried that the Island of Lanai be detached from the Maui Conference, and be known as the Lanai Conference.

Moved and carried that the Island of Molokai be again a separate Conference, and be known as the Molokai Conference.

The Elders were then appointed to their respective fields of labor, as follows:

Lanai Conference—S. S. Smith, President; W. King and W. E. Pack, Assistants.

Maui Conference—Joseph Smith, President; S. E. Johnson and S. M. Molen, Assistants.

Hilo Conference—H. P. Richards, President; and J. R. Young, Assistant.

Kohala Conference—Edward Partridge, President; and W. B. Rogers, Assistant.

Oahu Conference—John T. Caine, President; O. K. Whitney, John A. West, and W. W. Cluff, Assistants.

Kauai Conference—George Spiers, President; and S. B. Thurston, Assistant.

Molokai Conference—Eli Bell, President.

Conference adjourned till 9 o'clock to-morrow. Singing. Dismissed by Elder Hammond.

WEDNESDAY, July 25th, 9 A. M.

Conference opened by singing. Prayer by Elder Caine. Singing.

Moved and carried that Charles S. Atkins

be ordained an Elder, and take a mission to Hilo, Hawaii, to labor under the direction of President H. P. Richards.

Moved and carried that the business of securing the land for the Gathering Place on Lanai be left in the hands of the Presidency of the Mission.

Moved and carried that an English school be permanently established at the Gathering Place on Lanai, and that Elder Ward E. Pack take charge of the same, under the direction of the Presidency.

Moved and carried that the Presidency in Zion be respectfully requested to send more help to labor in this Mission.

Moved and carried that Elders Hoen and Kaohimauna take a mission to Kohala, Hawaii; Elders Kaleo and Namaiheehee to Hilo, Hawaii; Elders Makuakane and Kauihou to Kauai; and Elder Kuahauli to Molokai.

Adjourned for one hour. Singing. Dismissed by Elder Woodbury.

2 P. M.

Singing. Prayer by S. S. Smith. Singing.

Moved and carried that J. H. Napela, J. W. H. Kauwahi, George Raymond, and H. K. Kaleohano commence immediately to make arrangements to gather up to Zion, agreeable to the request of President Young.

Adjourned till 9 o'clock to-morrow. Singing. Dismissed by President Lewis.

THURSDAY, July 26th, 9 A. M.

Opened by singing. Prayer by President Smith. Singing.

This morning was occupied in transacting business of a local nature, mostly pertaining to the Gathering on Lanai.

Adjourned for one hour. Singing. Dismissed by Elder Green.

2 P. M.

Singing. Prayer by Elder Allred. Singing.

Moved and seconded that we are satisfied with, and approbate, the course pursued by Elder P. B. Lewis while President of this Mission, as also Elders E. Green, R. A. Allred, F. A. Hammond, and J. S. Woodbury; and that they now return home with our confidence and respect, and prayers for their future welfare.

Also, that we commend to the confidence and esteem of the Saints in Zion, Elder Gustaf Linn, who embraced the gospel on these lands, and has since labored diligently in the ministry. Carried unanimously.

Conference was then addressed by President Lewis, Elders Green, Allred, Woodbury, and Hammond.

Adjourned till to-morrow. Singing. Dismissed by Elder Pack.

FRIDAY, July 27th, 9 A. M.

Conference opened by singing. Prayer by Elder Hammond. Singing.

There was no business done this morning, the time being entirely occupied by the brethren in speaking.

Adjourned for one hour. Singing. Dismissed by Elder J. Smith.

2 P. M.

Singing. Prayer by Elder S. S. Smith. Singing.

The time was again occupied by the Elders in speaking.

Adjourned till to-morrow. Singing. Dismissed by President Smith.

SATURDAY, July 28th, 10 A. M.

Opened by singing. Prayer by Elder Caine. Singing.

Moved and carried that we use every exertion to build meeting-houses in the different Conferences, and to repair those already built.

President Smith then addressed the Conference at some length on the necessity of setting good examples before the natives; also exhorting all the Elders to be strict in keeping the word of wisdom; to all of which the Conference heartily responded.

Much good instruction was given during the Conference, and a general spirit of union prevailed among the Elders, with a determination to roll on the Kingdom of God.

Moved and carried that this Conference adjourn till the 6th of April next, to meet at such place as the Presidency may appoint.

Singing. Benediction by President Smith.

PHILIP B. LEWIS,
SILAS SMITH,
JOHN T. CAINE, Clerk. Presidents.

News from Utah.

We have received our correspondence and files from Great Salt Lake, Utah Territory. The news is to September 30, two weeks later.

Correspondence to the N. Y. Herald.

G. S. L. City, Sept. 30, 1855.

Description of the Route to the Salt Lake Valley—The Topography of Salt Lake City—The Grasshopper Plague—Emigration—Brigham Young a Millionaire—Costume of the Mormon Ladies, &c.

THE "Saint," who for the first time wends his way to the "Valley of the Mountains," must no doubt often compare himself with the hero of Bunyan's delightful allegory, the Pilrim's Progress; for of all rough entrances to a place, the last hundred miles of the route to this place certainly comes nearer to the learned tincker's description of "a hard, road to travel." The road winds through narrow ravines, within a few inches of the edges of high creek banks, along sidling hills, over miry spots and nasty holes, crossing creeks almost innumerable times, up and down two long steep and rough mountains; and lastly, through its numerous windings on the last few miles of the road, keeps the stranger in momentary expectation of emerging suddenly into the oasis of a half desert mid continent. As the stranger leaves the narrow confines of emigration, he sees before him a valley apparently not more than five or six miles in width, and northward, seemly the same distance, a Great Salt Lake, like a silver line gleaming across the valley, while he thinks a mile and a half's travel will bring him to the city which partly hid by a point of the East Mountains lays before him; five good miles of travel, however, only brings him to the edge of the city, and upon enquiring he learns that fifteen miles more of travelling in a straight line will only find him at the foot of the West Mountains, and twenty more upon the southeastern shores of the lake. This deception, on the part of nature, in regard to the landmarks of this valley, is to be ascribed to the purity of the atmosphere and the deep but gradual descent of the land from the mountains to the centre.

Great Salt Lake City is situated on the east side of the river Jordon, a small stream that flows northward into Great Salt Lake. The streets, which are eight rods wide, cross each other at right angles, running parallel to the four cardinal points of the compass. There are nineteen wards in the city, each containing nine squares, and each square contains six lots of one and a quarter acres each. These lots were originally given to actual settlers, but now vary in price from one hundred and fifty dollars in the outskirts to as many for a small piece in the centre of the city; they are being rapidly subdivided, and no doubt the city will, in time, be as compactly built as any Gentile city. The streets are still in a primitive condition, being neither graded nor paved they however, present a hard surface. But, in one of the high winds that somtimes sweep the streets, phew! all is obscurity, and it is only by an occasional lull in old Boreas tide that a person can discern his whereabouts. There is no shade along the walks except what is made by some diminutive specimens of future expectations. This is not to be wondered at however, when we consider that seven years ago nothing of the tree kind grew upon the land now occupied by the city. Two large streams, flowing from the East Mountains, have been diverted from their old channels, and are led by large ditches into the city, where, by means of smaller ditches along the edges of the sidewalks, the water is caused to ramify throughout the city and water every square. From these ditches each lot is entitled to use the water, for irrigation, a certain number of hours every week, according to the abundance or scarcity. The houses are either built of logs or adobes, or sun-dried bricks, though chiefly of the latter. These blue or cream-colored adobe houses give to the city a quiet Quaker-like appearance, in agreeable contrast to the glaring colors of the buildings in Eastern towns. On account of the high winds quite frequent in these regions, nine-tenths of the buildings are less than two stories in height. A few flower gardens claim the passing tribute of admiration; but, as a general thing, utility reigns throughout the city from the pole fences to the inward decorations, of the houses. Rich, indeed, must be the man who, in these far-off regions, can gather around him all the things of comfort and ornament that adorn the houses of Eastern mechanics. Each ward contains a schoolhouse, wherein, as a general thing, school is only taught during the few winter months.* A mud-wall, eight feet high by five feet thick at the base, surrounds the city as a protection against the Indians in case of trouble. The city is computed to contain fifteen thousand inhabitants.

The city government consists of a Mayor, Board of Alderman, and a Common Council. There are also, justices and constables; but, I imagine, they are offices of honor rather than profit, for the Mormons, generally, dislike going to law. Over each ward the church has a bishop, whose office, in conjunction with two counsellors, is to attend to the sick and needy, and settle all minor disputes or quarrels that may occur between persons residing within his jurisdiction. If a Saint is proved to have wronged or slandered a brother or sister, and refuses to make restitution, or ask forgiveness, he is disfellowshipped, or cut off from the church until he repents; such a person being on a par with a criminal among the Gentiles. I never had the good fortune to see a more quiet place than this city. Not a dram shop or a gaming saloon is suffered to open its pestilential jaws; and I have yet to see the first drunken person in Salt Lake Valley.

This summer the entire wheat crop in and south of this city was cut off by the grasshoppers; they came in millions, eating a field bare in a few minutes. They also extended their ravages to the other grains, vegetables and fruit. The drought lent its assistance to the grasshoppers, and between them both the crops will come out poorly; but, luckily enough, wheat has been raised North to supply the wants of the people until next harvest. The small species of grasshopper that has done so much damage to the crops bears no resemblance to the cricket of former years, which is a flesh colored, winglass insect, with black stripes around the abdomen, and a large head and mandibles, looking more like a great ugly spider than any species of cricket found in the States.

Hard times, the general visiter, when the earthly banks refuse to pay a reasonable per centage on all deposits, has visited every workshop and household, within the Territory, and a scarcity of labor and money is the result. Were not nearly every citizen in this valley a tiller of the soil, on a small or large scale, things would have been worse; but, as it is, there will be no suffering, although considerable deprivation this winter.

Flouer now sells at $6 a hundred, corn $1 75 and potatoes $1 per bushel, wholesale; before spring it is likely they will take a further rise in value.

The California emigration through this place has been smaller this year than any time since the discovery of the mines.

The overland route this summer has been more scant of water and grass than has been known within the memory of the oldest mountaineers.

This season's Mormon emigration across the plains will number about three thousand persons. Eight companies have been fitted out from Atchison, Kansas Territory, five of whom have arrived unmolested by the Indians. The emigrants mostly comprise English families, with a sprinkling of Americans, Danes, Scotch and Irish. Great efforts will be made next year for a larger emigration from the British Isles, by means of the Perpetual Emigrating Fund. To this fund Brigham Young has lately donated several thousand dollars worth of property. A few Sundays ago, at the Tabernacle, he declared his property to be worth two hundred thousand dollars, all of which he was willing to donate to the fund, if purchasers could be found with the hard cash; for the emigration would, in a few years, make him worth five times as much. The old gentlemen understands how to manage his own affairs, at least, and can safely be placed on future lists of American millionaires.

About the 10th of this month the Governor forwarded to Washington a bundle of official documents, tending to free the Mormons from the stain of having killed Captain Gunnison. It is said they will prove a perfect system of debauchery on the part of the United States officers, who were quartered here last winter, some of whom are charged with revamping the accusation of murder against the Mormons.

An endeavor will be made to retain all future mails from this Territory to the East, in the city until two days after the arrival of the inward bound mail. As things are now managed, the Eastern mail leaves on the first of every month, and the return comes in several days after, with many letters that require immediate answers. The damage to the business interests of the citizens of Utah, caused by the careless management of the mail is incalculable, to say nothing of the inconveniences resulting therefrom. Every mail brings the supreme head of the Mormon church, on an average, half a dozen letters from lawyers and physicians in the States, stating, after cataloguing their accomplishments, that they are delighted with the principles of Mormonism, and would like to come and dwell with such a happy people as the "Saints," if they could only establish a professional confidence, in which case they would gladly join the church. Of late these letters have been thrown aside unanswered; but formerly the invariable reply was that the only way for professional gentlemen of their stripe to establish a confidence here would be for them to do like some predecessors—go to work tilling the soil, carrying the hod, or hauling wood from the canyons. There is no record of these answers having brought the devout inquirers into the arms of Mormonism. No doubt the Mormon church has one principle these manufacturers of mischief and graves would have embraced with great gusto, namely the spiritual wife doctrine.

On the 21st, during a rain storm in the city, a shower of snow fell on the tops of the mountains, a few miles southeast. There has been but little snow visible on the mountains this summer—less than at any former period since the first settlement of this section of country—which accounts for the small supply of water in all the mountain streams.

The fourth company of Mormon emigrants comprising four hundred poor fund passengers, was escorted into the city, on the 25th, by the Nauvoo brass band, of which one of the returning missionaries in charge of the train was a member; several banners, with inscriptions, adorned the train. This company has had the misfortune, since starting, of losing three women by accidents—two were shot and one run over. When one of the accidents occurred, the company was camped at Fort Laramie, where two thousand Cheyennes were awaiting the payment of their annuities. In order to intimidate the Indians, who were careering rather saucily around the corral upon their ponies, the firearms were brought out to their view, when one of the guns was accidently discharged, shooting a woman belonging to the camp in the leg. The Indians immediately, as if by previous consent, formed into a straight line, prepared to attack the camp, thinking that one of their own number had been killed.

A portion of the Utah and Snake tribes, under their respective chiefs, Ar-ra-pine, and Tiba-tow-ats, met in this city on the 7th, and formed a treaty of peace with each other.

The ladies of Utah have adopted a new costume, which seems to be gradually increasing in favor. It consists of a loose fitting dress, resembling, in cut, a man's sack coat, being buttoned in front, and reaching a few inches below the knees, a pair of pantalets adorning the ankles, and a Leghorn hat set jauntly upon the head, being in fact a modification of the Bloomer costume. The ladies are thus relieved of a superabundant load of petticoats and their husbands are freed from paying for more than two-thirds the usual quantity of dry goods—a no small item of expense in this country. There is no doubt but that there is as much need of reform in the articles of man's dress as in that of woman's; for instance, what can be more absurd, cumbersome and useless thon that monkey-like appendage, a coattail. I decidedly prefer the common Utah costume of a flannel or cloth overshirt, as more becoming the male gender, than any other modification of the "long tailed blue."

About two hundred and fifty bushels of peaches have been raised within the Territory this season; a few apples were also raised, and sold for twenty-five cents each. The sugar works have ceased operations, in consequence of the failure of the beet crop. During the past summer the people of Provo have collected and manufactured several thousand pounds of what the Mormons, in their ecstasy, term "manna sugar." It consists of the secretions of honey dew on the surface of the cottonwood leaves, giving them the appearance of having been glazed with honey. In many of the leaves, secretions of sugar resembling the sugar of milk are formed. The hard sugar is generally shaken off, and the honey-coated leaves soaked in water, which is afterwards boiled down. In the trees I have examined, almost every leaf had received a share of the sweets.

The 6th of next month the semi-annual General Conference of the Mormon church will be held in this city. CACHE.

* The gentleman here makes a slight mistake; it may be so in some Wards, but as a general thing, Schools are kept the year around.—[ED.

Correspondence.

From Our Sandwich Island Correspondent.

HONOLULU, OAHU, Sept. 17, 1855.

ELDER JOHN TAYLOR—*Dear Bro.:* Knowing that you feel a deep interest in the affairs of the Church in all parts of the world, I forward a copy of the Minutes of our last General Conference, which I hope may prove acceptable to you.

The work of the Lord still continues to progress on these Islands; not with that rapidity which it did at first, but perhaps more sure.

Since the Conferenoe, Elders John S. Woodbury, E. Green, James Keeler, and R. A. Allred, have left to return home to Zion. Our former Prest. Elder Lewis, will sail for the coast in a few days, and Elders Hammond and Snider will follow as soon as they possibly can.

So you will see that the Mission has fallen into the hands of the young Elders, who left Utah in May, 1854. We are only 18 in number, and are pretty well distributed over this group of Islands. We are all in the enjoyment of excellent health and spirits, and have been ever since we came here, which is a great blessing to us. And although our mode of living is very different from anything that we were previously accustomed to, yet we enjoy ourselves first rate.

I presume you are aware that Elder George Q. Cannon and others are engaged in San Francisco in publishing the Hawaiian translation of the Book of Mormon. By the last mail we received a few copies of the first form.

The Native Saints, as far as we have been able to show it to them, seemed much pleased, and are anxious for more. I think this Book will be a great assistance to us in our labors. We have not as yet any book expressive of our faith and doctrine in the Hawaiian language, but I hope we soon shall have, now that our Press is started at the coast.

I have seen one No. of "The Mormon" and much admire its magnificent heading and graceful proportious, as well as its high tone and lofty sentiments; after I had feasted my eyes upon its mechanical embellishments, and my soul upon its literary beauties; I felt proud of it, and rejoiced that the cause of truth had so valiant a champion as "The Mormon" in the great American metropolis.

Enclosed I forward you $2.50 for which yon will please send me the "Mormon" for one year.

My time since I came here has been occupied in studying the Native language, in writing for the Mission, and since Conference in preaching to the foreign Saints in the city. Our branch is but small, yet an excellent spirit prevails, and they are making every exertion to gather up to Zion. We have not many strangers come to hear us, but I believe we could raise a congregation if a suitable Hall could be procured; this we have not as yet been able to obtain. We now meet in the same place as our native meeting is held, but as it is only a native grass house, our aristocratic foreign population can not condescend so low; yet I am determined before I leave this Conference to give the foreign residents of this city a chance to hear the truth; and then they may receive, or reject; I shall have done my duty, and the responsibility be on their own heads. I have been blessed in my ministrations thus far, the blessing you placed upon my head when you set me apart for this mission is indeed being realized; for when in my weakness I stand up to speak, the spirit of the Lord is with me, and I feel edified and blessed with my own words; I ask an interest in your prayers that my strength my be sufficient for my day.

I have not as yet acquired the native language but all my spare time is devoted to its study, my being in this place, so much among foreigners has been a detriment to my studies in that matter, but as it was necessary for some one to be stationed here, and the President saw fit to select me, I am perfectly satisfied, for whether I labor among foreigners, or natives so that I do what I can for the kingdom, I presume all will be well.

Bro. Taylor, I won't trouble you any farther, but draw this disconnected scrawl to a close by requesting to be remembered to the Utah Elders in your region, especially Elders Felt and Robbins.

With prayers for your health and prosperity, I remain as ever, your brother in the new and everlasting Covenant.

JOHN T. CAINE.

From Our California Correspondent.

SAN FRANCISCO, Oct. 19, 1855.

DEAR UNCLE: As the mail closes at 12 midnight and it now only lacks but a few hours of it, I shall be brief.

The type I sent for I received, all right and accompanied by a few lines from George; the last mail also brought me a letter from him. The papers arrive as a general thing quite regularly. I have found subscribers for the twenty-four papers ordered by Bro. Parley, and have the price of the subscription on hand, subject to your order. I think if I had a few numbers more I could dispose of them. It is well liked by all, and all are loud in their praises of the ability displayed in the editoral department. Do you intend to publish it another year? I do not know how it pays, whether it supports itself or not, but I should think its influence must be sensibly felt throughout the East, and in fact, not only in the East but wherever it is circulated. I often wish we had one started and under as good headway here as "THE MORMON" is there. A paper in this country will, I am confident, be of incalculable benefit, and will help counteract a great amount of misrepresentation. What amount of support it will receive I am as yet unable to determine. If San Bernardino will feel interested in the affair, they can do considerable; the failure of their crops, however, and the hard times which are so prevalent from one end to the other of this country, will, no doubt, cripple them to some extent, and prevent them from doing as much as they otherwise would. If a press ever can be sustained and a paper published in this country, I think our circumstances are as favorable for its accomplishment as any ever will be; and I feel quite sanguine in trying it by issuing a weekly paper as quick as the book is out. The Lord has sustained us so far, and has supplied all our wants to an extent far beyond my expectations; and when I look back to the time we landed here from the Valley, and remember how small the prospect then was of doing much, I am surprised at what has been accomplished.

We are progressing with the Book as fast as material and the amount of help will admit of; the 304 page of the Hawaiian translation—which is the 327 of the English edition—went to press to-day; and I think, with the blessing of the Lord, that we will have the remainder, with the index, preface, &c., out by the middle or latter end of December.

I shall be glad to receive a letter, however short it may be, from you at any time.

I must conclude, and pray the Lord to bless and prosper you continually.

I remain, as ever,
Your affectionate nephew,
GEO. Q. CANNON.

From Our Utah Correspondent.

CEDAR CITY, Sept. 8, 1855.

DEAR BROTHER TAYLOR: We have received some numbers of your invaluable paper, and we rejoice in its appearance—its contents and every thing else connnected with it, being as it is to us the fullest and most complete paper that we can get, and our chief reliance for news and information from the old world; in short were it not for it, and some small smatterings from other sources, we should be apt to conclude the world was at peace: So small evidence have we here at home of the destruction and turmoil that pervades the earth. But if you could send us our papers by the southern instead of the eastern route, it would be a great accommodation to us, both as regards getting our papers, and settleing the postage.

Perhaps a few items of information concerning our doings and prospects will not be uninteresting to you. In the first place we have raised a good crop here, and it is the only good crop south of Salt Lake City this season, the grasshoppers having eaten the balance, or the most of it. Our city is making rapid progress, in buildings and all the ordinary improvements, and our Iron works are progressing first-rate; we have got a hot blast, which operates complete, and iron of our manufacture; also, a trip hammer, and in addition to these we have made several tons of castings of various descriptions, and have every prospect of going a head first-rate; our new furnace does good work and plenty of it, and soon we expect to have a steam engine completed to connect with it.

The Indians here are peaceable and are making rapid strides in improvement; sickness is a stranger in our midst, and all are rejoicing in the goodness of God to us in preserving our crops and our lives. Hoping that all things are going well with you, and also that we shall get our papers, I remain your Brother and fellow labor in the Kingdom of God.

P. K. SMITH.

P. S. Our subscription is for fifty volumes.

Two Weeks Later from California.

Arrival of the Northern Light.

THE Accessory Transit Company's steamer Northern Light, E. L. Tinkelpaugh, commander, arrived on Sunday morning from San Juan del Norte via Key West. She brings the passengers of the Sierra Nevada who left San Francisco at 5 P. M. on the 20th of Oct. The passengers are all in good health, not a case of sickness having occurred during the whole voyage. Everything was quiet on the Isthmus and the passengers crossed in good time with perfect safety. Col. Walker leading the Democratic party in Nicaragua had concluded a treaty of peace with the Chamorro party.

The people of Nicaragua seemed much pleased with the change in affairs. Great satisfaction was expressed with the treaty of peace and all the appointments. Walker punished severely all offences among his own or native troops; no misconduct of any kind was allowed. The Sierra Nevada brought down a large force of volunteers to join the Democratic party under Gen. Walker. Col. E. J. C. Kowen, a distinguished lawyer of San Francisco, was among the number. Kinney still remains at Greytown with only ten or twelve men, a number of whom were suffering from sickness—Simeon Forrester of Salem, Mass., (one of his party) having died. Walker's men were anxious to be allowed to drive Kinney and his men out of the country. The news from California is unimportant; times were growing better. The mail steamer Golden Age left San Francisco three hours in advance of the Sierra Nevada, with about $2,000,000 in gold.

Seven clipper ships had arrived at San Francisco since previous advices, viz: the Highflyer and Radiant, from New York; Challenge, Competitor, Riking, and Fearless, from Boston; and the Snap Dragon, from Philadelphia; and their cargoes had been disposed of upon satisfactory terms. Business generally had considerably improved, and nearly all Eastern merchanise found buyers at a fair profit to importers.

SUMMARY OF CALIFORNIA NEWS UP TO 20TH OF OCTOBER.

The Indians on the Columbia and Rogue Rivers are at open war with the whites, and the struggle threatens to be serious in its consequences. An Indian agent named Bolon was murdered by the Yakumas in Washington Territory, about the 25th of September, and then a confederation was organized among various tribes for a general war upon the whites. Major Haller went out from the Dalles on the 3d of October, with one hundred United States troops to chastise the offenders, but he and his force were surrounded by about 500 Indians, and when last heard from had been besieged for two days, during which time they had no water. The Oregonians were hurrying to relieve the soldiers.

In Rogue River Valley the Indians murdered four or five miners and packers, about the 5th October. The miners in the valley raised a company of 150 volunteers, marched out against the redskins and defeated them in a battle, killing about forty. About thirty whites have been killed.

On the 7th of October a party of Chinamen, while asleep at night in their tents near St. Louis, Sierra County, were attacked by robbers and five of the Celestials were slain and several others severely wounded. The robbers took $1,100 in dust from the tents.

A sale of the State's interest in certain water lots within the limits of San Francisco took place on the 10th of October. The total amount of the sales was barely sufficient to cover the expenses incidental thereto—about $40,000.

The Collector of this port has taken up his quarters in the new Custom House, which is decidedly the finest building in the State. Other Government buildings are erecting near the Custom House; one for the Appraisers is rapidly approaching completion.

An ordinance to increase the police of San Francisco, compelling them to wear a uniform, &c., has been vetoed by the Mayor.

The Supervisors of this county have contracted with the Sisters of Mercy to take charge of the sick during the term of one year.

MOUNTAIN OF GLASS.—In the neighborhood of Clear Lake, says the State Journal, may be found hills composed almost wholly of glass, of the color and similitude of the glass with which porter bottles are made. Here is a chance for enterprising bottle manufacturers.

GAS SPRING.—The Placerville American gives the following account of a gas spring recently discovered in Hope Valley, on the line of the newly located wagon road to Carson Valley:

Its present appearance is that of a hollow cavity or basin in the earth, four or five feet in diameter and only about as many inches in depth. The bottom or substance through which the gas, in constant large bubbles, is emitted, has much the consistency and appearance of thick muddy or brown looking tar, and which to the touch is warm, though not hot; and though the gas burns with a brilliant though bluish flame on the application of a lighted match, this tar-like substance is not in the least degree inflammable, even when dried to hardness. The spring in itself is a curiosity, but owing to its locality can never be made available for any useful purpose.

Further from California.

PER STEAMER EMPIRE CITY.

Later from Rogue River—Battle Fought—Fifty Whites Killed by the Indians.

THE Yreka Union, of 13th October, contains the following startling intelligence, received by it from two gentlemen, Messrs. Patterson and Thompson, who had just arrived at Yreka from Rogue River:

On Tuesday morning, 9th October, a large party of Indians collected and started down Rogue River, killing every white man who happened to fall in their way. At Evans' Ferry they found two or three men whom they murdered, and then left the river for Waggoner's, on Louse Creek. Just before they reached W.'s, they were met by a party of packers with a large train, who saw from their appearance that there was something wrong with them. Presently the packers looked back and saw Waggoner's barn on fire, and heard the screams of women and children in the house; they then cut loose their packs and run for their lives. The Indians pursued them closely, killing one of their mules.

They counted in their flight the bodies of seventeen white men who had been murdered along the road. Many of these were teamsters, and their loads had been scattered in every direction by the Indians, searching for ammunition and liquor. From Waggoner's it appears that the Indians, now nearly all drunk, again started down Rogue River, burning and murdering as they went. On Wednesday they were overtaken by Maj. Fitzgerald with eighty men, and a battle fought, in which thirty Indians and ten soldiers are reported to have been killed.

Mrs. Waggoner and child were murdered, and five other families along the route pursued by the Indians are said to have shared the same fate. The whole number of whites who have already fallen, from the best accounts, is between thirty and forty.—[California Chronicle.

One Week Later from Europe.

THE United States mail steamship Pacific, from Liverpool arrived at 8 o'clock on the morning of the 15th.

Extraordinary excitement has prevailed in England, amounting almost to a panic, on the subject of a war with the United States.

The London Times, in a series of malicious editorials, started the subject, which, exaggerated by the provincial press, speedily attained such dimensions that extras were issued announcing that the American Minister had demanded his passports.

General astonishment and regret were excited by the announcement, and energetic protests were heard against the government forcing the nation into so dangerous a war.

There is nothing of importance from the seat of war except that the Allies were in expectation of an attack from the Russians. It is unlikely, however, that any further operations will take place this season, as both armies are making preparations for the coming winter.

Some trifling successes have been gained by the fleets, which have now sailed towards the Gulf of Perekop.

Lord Stanly, Earl Derby's son, has been offered the Colonial Secretaryship.

Gen. Codrington has received the appointment of Commander-in-Chief of the British army in the Crimea, in the place of Gen. Simpson.

According to Vienna letters, the Emperor of Russia was desirous of holding a personal interview at some place on the frontier, with the Emperor of Austria, King of Prussia and probably other potentates, with the view of coming to some understanding for the conclusion of peace.

Of the 1,910 British soldiers wounded in the assault on the Redan, 806 were shot or stabbed through the chest or upper part of the body.

Omar Pacha had his head quarters at Souchum-Kale, and was concentrating his troops preparatory to marching into Georgia. His army was but 8,000 strong at the above dates but reinforcements have since been sent from Constantinople and the Crimea.

Gen. Canrobert has gone on a special mission to Stockholm. As Admiral Dundas is also there it is surmised their mission is to obtain permission for the allied fleets to winter in Swedish ports.

It is said that Lord Hardinge is about to resign the command-in-chief of the British army and will be succeeded either by the Duke of Cambridge or Lord Seaton. Sir Hamilton Seymour will be appointed Minister to Vienna.

Telegraphic.

From Washington.

WASHINGTON, Nov. 12, 1855.

THE authorities of Cuba more than a year ago required duties to be paid by citizens of the United States on certain descriptions of building materials, and provisions, which before that period had been admitted to the Island either free or in the payment of a mere nominal tax. The losses in consequence were considerable. Since that time the subject has been brought to the attention of the Spanish Government, by direction of the Secretary of State through our Minister at the Court of Madrid, and the result is, as I have been informed, that Government has signified to this, a proposition to refund or remit those duties improperly demanded by the Captain General—setting apart twelve months, during which the claimants are to present their several claims to the Spanish authorities, on the adjudication or verification of which these duties will be refunded.

The health of the Hon. Thomas H. Bayly, a member of Congress elect from Virginia, continues to improve, and the indications are that he will be enabled to be present in the House at an early period in the coming session. This gentleman, it will be recollected, has for months past been very severely afflicted with disease.

Telegraph Extension.

CHICAGO, Nov. 14, 1855.

THE Illinois Central Telegraph Line was extended to Cairo on Saturday last, and that office is now ready for business for Cairo and all points on the line of road from Chicago and Dubuque to the mouth of the Ohio River.

Loss of the Ship Samuel Badger.

BOSTON, Nov. 14, 1855.

THE ship Samuel Badger, Salter, from Trapani, with salt, for Boston, sprung aleak and sunk near Fayal recently. The crew were all saved and taken into Fayal, and the first and second mates arrived here to-day in the ship James Guthrie.

BOSTON, Nov. 14, 1855.

THE American State Council assembled at Worcester yesterday, Vice President James E. Farwell presiding. One hundred and eighty-five members were present.

The resignation of John W. Foster as President of the State Council was read and accepted by a unanimous vote. The resignation of Lieutenant Governor Brown was also accepted. The question of electing delegates to the American Convention to be holden at Cincinnati on the 30th inst. opened the subject of slavery and the ground to be taken by the Massachusetts delegates. Several members were opposed to sending delegates at all, arguing that the proposed Convention was another attempt to ehtrap the American party into a fusion movement. Governor Gardner made a brief speech in favor of sending delegates. The call, he said, was in accordance with the action of the Northern portion of the Philadelphia Convention, and was merely for consultation. Many other Northern States would be represented, and he thought Massachusetts should be.

The Hon. E. C. Baker, Mark Trafton, and many others, advocated sending delegates, and a motion to that effect was adopted.

Henry J. Gardner and Henry W. Benchley were chosen delegates at large; also one delegate from each Congressional District, with a substitute.

Henry W. Benchley was unanimously elected President of the State Council; A. C. Carey, of Ipswich, Vice President; and George W. Massenger, of Boston, Treasurer.

A motion was adopted declaring vacant the seats of all those holding office in the American Council who had gone over to fusion.

Extraordinary Swimming.

Two of the sailors belonging to the schooner J. T. Grice, while she was lying at her anchorage at Powder Horn, concluded to cross the bay on a hunting and fishing excursion. They went over to Sand Point in a small boat, left her on the beach to take a hunt, and while they were out the wind freshened up and their boat blew off. When they returned and saw the boat some distance out, one of them concluded to swim after it; he failed to overtake it, and finding the sea too high for him to attempt to get back, swam on, and actually made the shore at Stephen's bayou, a distance of ten miles from where he started, and on the opposite side of the bay.—[Indianola (Texas) Bulletin.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and, that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votro lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL, Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city,
At 37 *Levee.*
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sizes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
160 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

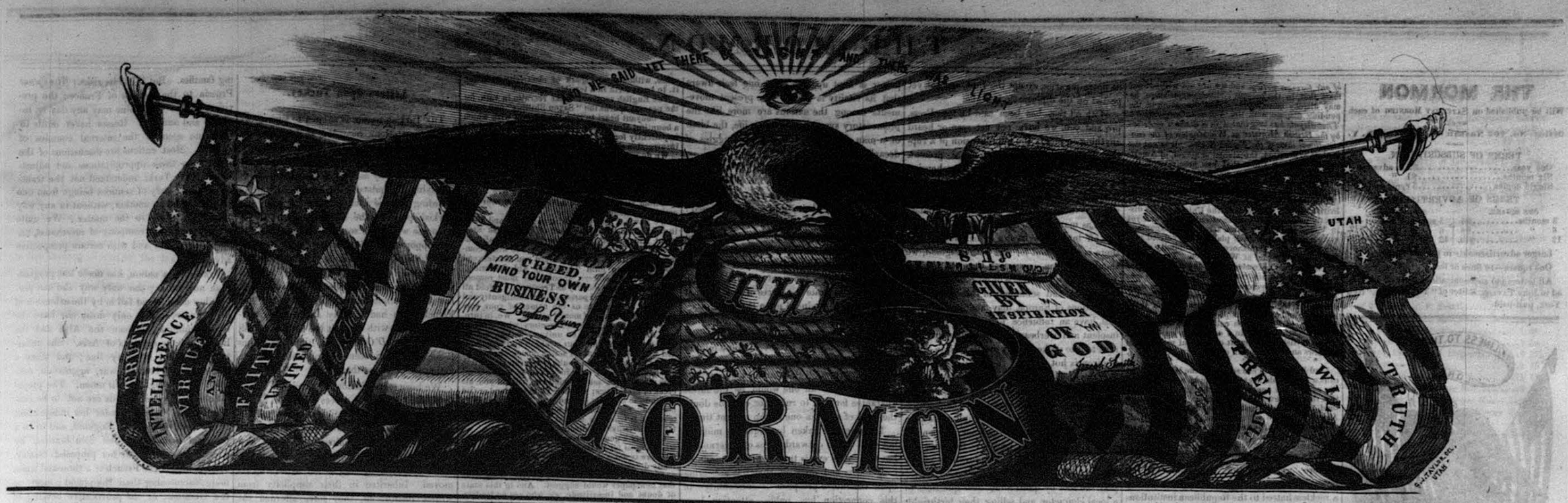
SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.
This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.
Steel Engravings by Charles Fenn and Edwin Roffee:
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., David Smith, } Sons of the Prophet;
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.
The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 40. NEW-YORK, SATURDAY, NOVEMBER 24, 1855. PRICE FIVE CENTS.

Poetry.

The Faithful Companion.

From the German of Anastasius Grun.

I had a comrade, faithful and true,
Wherever I was, he was, too;
He went not out, if I stayed at home,
And when I went out, he with me would roam.

He drank from the self-same glass with me,
He slept in the self-same bed with me,
Our clothes of the very same cut we wore,
And he left me not e'en at my sweetheart's door.

And when I went to the mountains of late,
And stood with my bundle and staff at the gate,
Up spoke my faithful comrade to me—
With leave, good friend, I'll go with thee!

Out through the gate-way we quietly stepped,
The trees with approving murmurs swept,
There came a warm greeting on the breeze,
My friend shook his head and was ill at ease.

A choir of larks were singing on high,
He stops his ear to the melody.
A thicket of roses scents the gale,
He begins to grow dizzy and deadly pale.

And when we climbed the mountain-height,
The poor man lost his breath outright,
I hurried upward, all aglow,
But left him wheezing far below.

And now I stood shouting all alone,
In the sunshine on the mountain throne;
Green pastures and fragrance everywhere,
And warbling larks and mountain-air.

And downward as I traveled back
There lay a corpse across my track;
Alas! 'tis he! And such was the end
Of him who once was my truest friend!

So I ordered a grave to be dug there deep,
And quietly lowered the body to sleep,
And placed above it a burial-stone,
And this inscription I graved thereon:

"Here lies my truest friend on his back,
Named Mr. Hypocondriack:
Lark, music, and the mountain's breath
And scent of roses were his death.

"I truly hope he may be blest
And take his everlasting rest,
But if ever he should rise again,
God grant I may not be there—Amen!"

[Boston Transcript.

Newport, R. I., August, 1855.

Remarks

On the Redemption of Zion—Second Coming of Christ—Trials of the Saints, etc.—By Elder Orson Pratt, in the Tabernacle, Great Salt Lake City, Sunday morning, May 20, 1855.

REPORTED BY J. V. LONG.

I have been much interested in the remarks that have been made by Bro. Jackman, for they have been according to my feelings, they were right to the point, and many useful ideas have been thrown out before us, and his words have been full of meaning. Although he has considered himself bashful before the people, yet the Lord has put into his heart those things that are calculated to interest the Saints.

We see, from what has been portrayed before us, the trials and difficulties that we, some of us, have had to endure in this Church; we also see, from what he has explained, the patience of the people in passing through those difficulties, no murmuring, no complaining, no fault-finding, but all taking hold with one heart and one mind to do the will of God, under the most straightened circumstances.

We can contrast this feeling with what we see manifested by some of our new emigrants; some of them come in here feeling dissatisfied, having become so in crossing the plains; they will differ with each other, lose the good spirit, and allow themselves to be controlled by an evil influence; I say, we can see, from the discourse of Bro. Jackman, a great contrast between those that first came here, and these that now come. Now the question might arise in the minds of some, were the pioneers who came here so much better than those persons that now come? I think not.

Then why was there no murmuring, nor fault-finding, nor apostacy?

The reason is obvious; those who first came here had more experience in such matters than the new emigrants have, who come here almost without experience in those things which they naturally come in contact with, when crossing the plains.

In fact there are very few in the world that would do any better than the Mormon pioneers did, the first year they came here. It requires experience to enable people patiently to pass through the scenes of trial that were endured by the pioneers, and those who first came into these valleys. Take our late emigration that have crossed over the plains, and let them be driven a few times from their comfortable habitations, and let them wander for months in the cold winter, and then send them off on an expedition, such as the pioneers took to this country, and you would see them quite a different people: you would see them altered and improved by the course of experience they had passed through; they would be benefited by certain kinds of experience which others have passed through before them; and, if attentive, they would add many important items to their former stock of wisdom and knowledge.

Consequently, it requires experience, not only for the old members, but for the new; and should the new members be permitted to come from the old countries, and meet with no poverty, no affliction, it would not be known whether those persons would endure such trials; and hence the necessity of such trials to give people experience.

It is true, they have had some things to pass through in the old country of a trying nature, but they have not had a series of different trials to encounter; therefore, there would be no telling whether they would stand or not, if called to pass through similar scenes of trials to those passed through by the earlier settlers of this Territory.

Then, it is not surprising to me that the Lord takes certain measures to bring those persons into difficult circumstances; in fact, we have the Lord's own declaration for it, that he will try this people, not in some things, but in all things, to see if they will abide in the covenant, and he says, if they will not, then, they will not abide in me.

Here then, we perceive that each will have his share of trials either in the beginning or in the advanced state of the Church. We do not know what they will be, only so far as God has revealed in his word.

He has told us that we should be visited with famine and sword, with pestilence and distress; all these are predicted, and laid before this people in the Book of Doctrines and Covenants. The Lord says, unless his servants should hearken to the words and counsels that he gives unto them, famine, trouble, and distress, would overtake them.

Now what benefit or what glory is there to an individual who is placed in circumstances that he cannot help but do right? For instance, suppose there were no intoxicating drinks in the world, what glory and credit would it be to an individual, to say, that he had kept himself from those things?

If his father and his forefathers to the third or fourth generation of them, had died from drunkenness, he would have nothing to boast of; for he could not be a drunkard: therefore I say, if this temptation was set before us as the forbidden tree, was before mother Eve, and we withstood the temptation, then there would be some merit in it, far more than there is for a person to keep himself sober, because he is obliged to do so. So we may take other things in the same light.

Why did the Lord suffer the Hittites, and Perizites, and Hivites, and Jebuzites, and various others, to live among Israel? He had two purposes in view; one was to scourge Israel when they went astray from his commandments; and the other was to see whether they would overcome or not: he placed them where they would have temptations to test their fidelity, then if directly in the face of the Law of God, they would falter or yield and give way to the customs and vices of the heathen, they were not worthy of the glory of God, nor of being called his people.

But if the heathen had all been swept away and those temptations had not been presented where would have been the merit? It would have been very small indeed.

A commandment was given, forbidding the children of Israel to marry with the heathen; it was commanded that the sons of Israel should not take wives from among the heathen neither should they give their daughters to the heathen.

Now there was temptation, in those days, set before the children of Israel, and sometimes they would break through and go beyond the bounds, like old Solomon who transgressed, after God had appeared to him three times, and had given him many choice favors, and manifested himself to him in dreams, and also when he spread forth his hands to pray God to bless the temple which he had built, then the Lord manifested himself in the presence of all Israel to his servant.

He was lifted up in the midst of Israel, and a kingdom and government were given to him far surpassing all the kingdoms and governments upon the earth, and yet after all these things, and after the Lord had given him many wives, he took that which was forbidden; he took the daughters of the heathen nations; and he, being their head and their king, set this wicked—this evil example before all Israel, so that if they had followed his foolish and wicked ways, they would have been destroyed; but from the account we have, he was overcome by the temptations laid before him, and consequently the wives that he had taken led him away, so much so, that in his old age, he, in order to please those wives whom he had taken from among the gentiles, bowed down to their gods. Here then were two evils, first, in taking heathen wives, and the next, in tampering with, and bowing down to their gods; and the Lord will judge him for all those things, just as he will us—according to the works we perform while in this state of probation.

If Solomon, in all his glory, had been contented with all those blessings given him, and had not yielded to the temptations laid to ensnare him, he would have increased in his glory, and in his dominions; his glory would have increased in this world and in the future; but the Lord desired to try him.

This shows us though a man may be set upon a throne and be exalted high among men, yet he has his temptations, and blessed is he, if he endures them and is faithful to his trust; and if he be in distress, bears it all with patience; for he will always have his trials, and no person will escape: all men must be tried and proven.

These are reflections that occurred to my mind while Bro. Jackman addressed us, showing the contrast between those that first came here, and those who now come. I was led to inquire, why there was such a vast difference; and the thought occurred to me that it was because of experience, for those who have been here from the first have been pretty well buffeted, and before they came here, they had learned how to submit, when the Lord saw proper to put upon them a chastisement.

Should all this people, here in Utah, be called to pass through such scenes as some of us have been called upon to encounter, I believe there would be many who would say, let us endure these things with all submission and patience before God.

In order to do this, it is necessary for us, in our prosperity, to remember the Lord our God; for if man and woman will not remember the Lord, when the heavens smile upon them, and when health is in their habitations—if they will not acknowledge the hand of God then, and be thankful for the blessings that they receive, you may be sure, that they will not be so well prepared to endure trials, and to pass through adversities, as those who have, in the days of their prosperity, humbled themselves before the Lord, and acknowledged his hand in all things.

There are individuals in this Territory, of a careless disposition, and you may mark them, and those that have waxed fat, and their hearts are upon the things of this world, that when tribulations come, they will be the ones to quake and fear, while those who have taken a different course will be able to stand.

I heard Bro. Joseph, when speaking of those that were sick in Nauvoo, make remarks similar to those that I have now made. He said, that those who would not, when in good health, call upon the Lord, and acknowledge his hand in all things, and remember him, would not have faith when it was needed; he said that those individuals would have but very little faith in the days of their calamities and affliction.

Then seek to get faith and spirit sufficient to assist us in the days of our afflictions, that we may be prepared for all the vicissitudes of life. We ought to know that we are well off, at the present, but all do not realize this fact.

How often I have thought of the remark made by the Prophet; nothing can be more true than that remark; it carries its own evidence with it, that those individuals who have wealth and riches in abundance, but do not remember the Lord, when troubles come, they will be in the greatest distress, generally speaking.

I do not know what the Lord will hereafter do with this people; I have not myself a sufficiency of the spirit of prophecy to understand all the events of the future; and I doubt very much, whether there is an individual in this Church that does know; but we do know, as far as the things of the future are revealed; and we may know many things by dreams and visions, but when it comes to principles, and to what the Lord will do with this people, I doubt very much whether there is an individual in the world that knows the changes and variety of scenes through which this people will be called to pass.

There are many revelations, not only in modern but in ancient prophecy, predictions, touching the scenes of the last days, and the trials of the saints; and we ought to be prepared for whatever is to come, troubles, distress, famine, war, or anything else.

The Lord has said that great prosperity awaits us, far beyond what we now have, but I doubt very much, whether this prosperity will come before we have passed through some further tribulations.

There are revelations in relation to the nations of the earth and this people, that seem to indicate that we will have to pass through some things that we never have had to encounter, and it seems to me that we will have to stand forth and defend ourselves against our enemies. And we have got to be tried as Israel was, and to see whether our sons will marry gentiles, or our daughters gentile husbands.

Now if there were no gentiles among us, we could not see whether there was any integrity among the people. Do you suppose that this people will be kept away from the gentiles?

No verily, the Lord does not intend that we should dwell separate from the world altogether. From this time forth, it is our duty, to warn our sons and daughters, day by day, and night by night, and week by week, as has been told us from this stand; to warn our sons and daughters, as God did our first parents, concerning the forbidden fruits. When he set the forbidden fruit before them he said, if you eat, it will make you mortal, whereas you are now immortal, but you may choose for yourselves.

Now, how do we know but when the gates of Zion shall be open to the nations, that the gentiles will come flocking in, like a flowing stream? A flowing stream is one that runs continually; and the gentiles will, in that day, come to us as a flowing stream, and we shall have to set our gates open continually; they will come as clouds and as doves in large flocks. Do you suppose that the gentiles are going to be ignorant of what is taking place?

Now this will not be the case, they will perfectly understand what is taking place. The people will see that the hand of God is over this people; they will see that he is in our midst, and that he is our watchtower; that he is our shield and our defence; and therefore, they will say, let us go up and put our riches in Zion, for there is no safety in our own nations.

Those nations are trembling and tottering, and will eventually crumble to ruin, and those men of wealth will come here not to be baptized, but many of them will come that have never heard the servants of God; but they will hear that peace and health dwell among us, and that our officers are all peace officers, and our tax-gatherers men of righteousness.

They will come, not to be baptized, but they will come with their old traditions and customs, and they will flee to Zion with their riches, but they will come in favor of their old customs, and of their old gentile notions of religion; and if God is merciful unto them, so as to cause them to leave their native land, that we may take them up, and teach them, and nourish them, and bring them up to the standard of truth, all will be right; but if they neglect to observe and obey the instructions given, and to follow the good examples set before them, so much the greater their curse and condemnation.

If our sons and daughters will marry among them, they are much worse than the gentiles are; for we have been instructed, and ought to know better.

But notwithstanding all that I have said, there may be a time come, I do not know how long it will be, but the time will come when righteousness will be laid to the line and justice to the plummet.

There will be a certain degree of freedom used, with those persons who may come unto Zion, but not so far as to partake of their deeds; but on the contrary you are strictly prohibited from joining in their evil practices.

But if the saints act wisely they may set an example before them that will do them good, and if there is any good or righteousness in them, an upright, holy example will bring it out. All this will take place, and there are many here that will live to see those things, and I rejoice that there is but a comparatively little time for those things to be accomplished.

I look at matters perhaps a little different from some that get away off this way and then the other, and when they get disappointed will apostatize.

In order to explain my feelings I will bring up one little example; for instance, it was expected that when the saints gathered to Jackson County, there would be a perfect paradise, and there would be an end to trouble and to opposition. And when the saints were driven out from Jackson County, almost all in the church expected that they would speedily be restored; and a person was considered almost an apostate that would say, they would not come back in five years or ten at the furthest; but the prevailing opinion seemed to be that it would take place immediately.

When Zion's Camp went up, and found the saints all scattered abroad, what did we hear?—Why, all in camp were on the tiptoe to have Zion redeemed immediately; perhaps some would stretch their faith and put it off for five years; but those were considered weak in the faith. This was their extreme enthusiasm.

I was appointed to visit all the saints in Clay County, to strengthen them, and I proved to them from the Book of Doctrines and Covenants that it would be very many years before Zion should be redeemed; and some would believe it, and some others would think that Bro. Pratt was rather weak in the faith; but I endeavored to show to them that such and such things had got to be fulfilled before the redemption of Zion; and time has proved the truth of what I advanced.

Now let us see if they have not got to the other extreme, twenty two years have passed since that time, and if we look around now, is it not the other way, the very opposite? The people think of almost every thing else but the redemption of Zion, and speak to individuals about it, and they put it off a great distance ahead.

But I do not feel to go to this extreme. I will give you my opinion; so far as the revelations go, in speaking of this subject, I think that this event is nearer than this people are aware of.

Again, take the subject of the coming of Christ, and as far back as 1831, I remember that I came on from New York to Kirtland, Ohio, and I found many saints thinking that Christ would come immediately. Though I had but little experience, yet I had applied myself to the written revelations, for they were not then printed, but I frequently got the privilege of reading them, and copying some of them, and therefore, I had an opportunity of judging more correctly, perhaps, than those who had not the same privilege.

No doubt they felt exceedingly anxious to have him come, as we all do, and this anxiety overcame them, and hence they were mistaken. I have no doubt that there are others in the church that think it is a far off event, an event that will probably take place in the days of their youngest children; but from what is written, I look upon it, as an event that is much nearer than is generally supposed.

It is true, there is a great work to be performed, but the Lord has a great many to perform it. If he had them all concentrated in one vast body from England, Scotland, the nations of Europe, and the Islands of the sea, he could soon accomplish the work, notwithstanding its vastness.

A great work has to be brought about; how many years, or scores of years, it will be, I know not, but from the scenes we behold among the people, the breaking up of the nations, and the signs of the times, and the present aspects of the European war, and from the shutting up and closing up of the proclamation of the Gospel in many lands, the coming of Christ seems to be near at hand, yet Zion must be redeemed before that day; the temple must be built upon the consecrated spot, the cloud and glory of the Lord rest upon it, and the Lamanites, many of them, brought in, and they must build up the New Jerusalem! It is true, so says the Book of Mormon, that inasmuch as the gentiles receive the Gospel, they shall assist my people the remnant of Jacob, saith the Lord, to build the New Jerusalem. And when they have got it built, then we are told that they shall assist my people who are of Jacob to be gathered in unto the New Jerusalem.

Only a few thousand or hundreds of thousands, then, are to be engaged in this work, and then, after it is done, we are to assist the Lamanites to gather in; and then shall the powers of heaven be in your midst; and then is the coming of Christ.

It will not be before the Lamanites come in, nor before the temple is constructed in Jackson County; but there is a great people to do the work.

I look upon these events as something that will take place sooner than many expect, and it will find many putting it away at a distance. This is evident, from the fact, that he will find them eating, and drinking with the drunkard, and marrying, and giving in marriage, to the very hour of his coming.

This shows the state of the world as it is to be at his coming, and if they are to perceive one event after another why do they indulge themselves in these things? It shows that they do not perceive that it is so near. It will not be those who have oil in their lamps, for they are ready; and when the sound goes forth the oil is there; but it will be the others; their lamps will have gone out and they will have no light; and hence he comes, and men are not aware of it; he enters in and the door is shut, and five out of the ten virgins that have actually gathered, as it appears, are numbered among hypocrites and unbelievers.

How often do I think of this, and the condition of the Saints? Will the Saints be ready? With all the evidence and testimony that they have portrayed before them from Sabbath to Sabbath, is it not strange, that so many will be so unprepared for that terrible day of the Lord? it will be a pleasing day to the righteous, but terrible to the wicked.

This ought to brace us up, it ought to keep up our spirits, and cause us to prepare for that time. If I should not do this, I neglect my duty. Should I do wrong because some person in the Priesthood, high in authority, does wrong? No, it should have no influence whatever over me.

We should have the Spirit of Light that lighteth every man that cometh into the world, and especially those that obey the truth. And if we will yield to this influence we will not be led away from the right path; we are not to give way, no, not even to angels who may pretend to come from heaven.

The spirit upon us should enable us to do that which is right, and that which is our duty. For instance, take the word of wisdom, which is given for our benefit and temporal salvation. It is true, disobedience to that is not so gross a sin as some others; but still it is given for our temporal salvation, and should be observed. Now it would require the servants of God to preach it every two weeks, or at least every month, to persuade this people to hearken to it; and yet they know it is the word of the Lord. If I were to call a vote, I presume that there would not be one that has come to the years of understanding but what would say it is the word of the Lord.

They go away, after hearing a most glorious discourse upon this, and other revelations, and perhaps they will keep the word of wisdom two or three days; but it makes their head ache, and then they take a little tea and it does them good for the moment, and they think the Lord don't know what they need as well as they do.

I do not say that you do say this, but your actions bespeak this. But it is such a trial! It must be a terrible trial which the Lord said the weakest of all that are or can be called saints could obey.

A thing like tea to have influence over us so that we can only obey the words of wisdom two days, and then break it, until we hear another discourse, and thus breaking our covenants; it shows the folly and weakness of man. It shows how the influence of one man prevails over another.

Why cannot you be independent beings, and say, I will do this, and that, and the other, let my neighbor do as he may; let my neighbor do as he will, but as for me and my house, we will serve the Lord! This is what ought to be.

In making these remarks I take them to myself, although I have, as an individual, been very strict in relation to the word of wisdom, since I have been in the valley, and years before. Do not I like the good old tea? Yes, I do, and when it is sweetened up, and a little cream turned in, it is very pleasant, as, no doubt, also was the forbidden fruit; but it is for me to use my endeavors to have it observed, by setting a good example, that I may have influence over my neighbor and over my family; and I do use that influence as far as is consistent, but it is difficult to persuade persons from their old habits.

I wonder what those persons would do, if called to be martyred for their religion, who cannot do without violating the word of wisdom! I am aware that it is not by constraint, and a man should not constrain his family to obey it, but every man will have to give an account of his doings, and abide the consequence, whatever it may be, if it be the destroying angel going through the land to slay the disobedient.

A man may keep the word of wisdom so far as tea, coffee, and tobacco are concerned, and still come very short. If he wishes and intends to be right, he must obey this, together with all the commandments and words of wisdom. We must regulate our thoughts, our comings in, our goings out; and all our doings, and our minds, by the spirit of the Lord and by the counsels of his servants. Can the destroyer have influence over such a man?

Let such a man stand up and say, Lord, I have done as you told me, I have kept your words; could such a man be destroyed before he had accomplished his work on the earth? I question it. Well, we shall undoubtedly see a time when we shall need such confidence as this.

May the Lord bless us all for Christ's sake. Amen.

A Sunday Mob—Disgraceful Disturbance.

The Bath, Me., Tribune, has the following:

We hoped, when we chronicled the destruction of the Old South Church in this city, that we should never again be pained by the recital of a similar outrage upon the rights of any class of our fellow-citizens, but the late events prove that we mistook the temper of many of our people.

On Sunday, as the Catholics attempted to hold religious worship appropriate to laying the corner-stone of a new church, a large concourse assembled to witness the exercises, which were prevented by rowdyism of the lowest sort and violence.

During the forenoon a wooden cross which had been erected, was forcibly pulled down.

Early in the afternoon an American flag was raised, amid the cheering of considerable number of persons, who showed themselves hostile to the exercises and the occasion.

Mr. Russell, acting Mayor, pulled the flag down, amid shouts of "Hustle him out!" and hisses. But on his leaving, it was again put up.

A rush was made for the corner-stone which had been previously laid, and several attempts made to remove it from its setting, which was prevented, as we learn, by the exertions of Marshal Walker and Mr. Constable Leach, who kept the crowd at bay.

There was much bad talk, shouting, fighting, &c.

The Catholics, finding that they would be opposed in their exercises, quietly withdrew, and left the lawless mob in possession of the field.

Electric Cannon.

Mr. D. C. Mitchell, of the Dumfries Militia, has invented an Electric Cannon. It is fired without a touch-hole, by means of electricity. The conducting and non-conducting wires are introduced into the cannon during its manufacture, and cut off close to the surface; so that, in the event of the gun falling into the hands of the enemy, they would fail to discover, at least for some time, how the cannon was discharged. Having no touch-hole, it cannot, of course, be spiked, and it is said that it will last four times longer than the ordinary cannon.—[Bell's Life.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, NOV. 24, 1855.

Threatened Rupture between England and the United States.

THE most important item for editorial capital during the last week or two has been the probabilities and improbilities of a war between this country and England, and perhaps other European powers that might league with her to quench the growing thirst of Jonathan for new acquisitions of territory.

It appears that so far as information has been permitted to come before the public, the London Times has been the cause of all the excitement thus far, both in that country and in this; but to suppose that that journal has alone taken the responsibility without the known will and wish of some of England's most prominent public functionaries, would be to charge the Times with greater weakness than the long established reputation of that journal will justify.

The Times professes great reluctance, on the part of England, at anything but an amicable relation with this country, and says that the constant aggression of fillibustering parties into foreign territory, with the inability or indisposition of the United States Government to control them, has led the British Government to assume the menacing attitude she is now taking. We extract from the London Times, as follows:

"It is because we see no hope of finding in the United States a government capable of preventing its citizens from waging private war on their own account against the best friends and truest allies of the great republic, that we are most unwillingly compelled, even in the midst of the great European struggle in which we are engaged, to assume a defensive attitude. In order to trample out the first sparks of this fire, and prevent a conflagration which, if once allowed to spread, may cause incalculable misery to the human race. We cannot wait patiently till these lawless emissaries of insurrection and plunder have set their feet within her Majesty's dominions, and encountered there the resistance which is sure to overwhelm their wild and desperate schemes. We cannot wait till we are placed in the terrible dilemma of either sparing men to whom clemency is cruelty to the human race, of which they are the enemies, or of inflicting a just punishment, which may be the means of inflaming against us the passions of the American people and leading to a disastrous and fratricidal war. We will, if it be possible, prevent the crime that otherwise it would be our duty most severely to punish, and this we do in the name and in the hope of peace.

The Manchester Examiner of October 27th comes out in the severest strictures on the London Times and the article from which we extract the above, and denies the cause to be that attributed by the Times, and says that England, and not the United States, is the aggressor. We extract from the Examiner:

THE ANGLO-AMERICAN WAR.

Are we or are we not in danger of a war with the United States of North America? This is a question which has just been raised by two singular articles in the leading columns of the Times and the Morning Post, both of which journals are known to be in close, if not confidential connection with the Palmerston administration. One of the chief daily contributors to the columns of the Times is a member of the government, and from that cause, probably quite as much as from any influence or status he may have acquired as the representative of Kidderminster in the House of Commons, has won for himself a seat on the Treasury Bench. The Morning Post, for several years, has been notoriously the organ of Lord Palmerston, and from this fact has derived a factitious importance, due neither to the position it holds among the metropolitan press, nor to its merits as a daily mouth-piece of public opinion.

On these grounds, it may fairly be taken for granted, that whenever such announcements as those which have this week been made through the medium of these journals take the public by surprise, the government has, at least, certified the facts, if it has not actually suggested the tone which characterizes their formal communication.

On Thursday last, the Times, in an article saturated with that reckless and bullying spirit which it invariably assumes towards the American people and their government, proclaimed to the world that preparations are in progress for a powerful demonstration of force on the other side of the Atlantic. The English government, we are told, is omitting no opportunity of reinforcing the West India squadron, and thus interposing a powerful fleet between this country and the North American continent. No formal disclosure is made of the specific causes for a presumed rupture with the United States; but the public is led to infer that American designs on Cuba, or the mad enterprises of some portion of her filibustering citizens in other directions, are on the eve of precipitating a quarrel between this country and the government of Washington. The American people are so free that they will not be controlled by a government of their own creating, *and therefore it is, says the Times, that we are about to assume a defensive attitude on their coasts, to resist their lawless enterprises, and overwhelm their wild and desperate schemes.* Not one word is said throughout the article on any other subject of difference between the two governments than the threatened filibustering expeditions against Cuba, or the anarchal States of Central America.

* * * * * *

We have had ample experience of *the overbearing and dictatorial superciliousness invariably assumed by Lord Palmerston in his administration of our foreign policy*, and we are not without our fears that, in the present critical conjuncture, he may display more boldness than discretion in the pending dispute with the American government. *That dispute has originated in a distinct violation by the British Minister at Washington of the constitutional laws of the United States.* It is not the lawless aggression, threatened or actual, of American citizens on Cuba that has precipitated the quarrel, but the attempt made by British emissaries engaged and authorized by Mr. Crampton, our Ambassador to the United States, to enlist American citizens on American soil as soldiers in the British army. The laws of the United States distinctly prohibit this species of enlistment, and yet in violation of these laws, a regularly organized system of enlistment was planned and carried into effect, with the cognizance and complicity of the British Ambassador at Washington. The American Government arrested one of these agents, *and it was proved on his trial that Mr. Crampton was a party to and a principal in the whole proceedings.* It is understood that the American President has demanded the recall of Mr. Crampton on these grounds; and as Mr. Crampton was only the representative of the British cabinet, his withdrawal would be tantamount to a confession on the part of the British government of a wilful violation of the laws and constitution of the United States.

* * * * * *

Lord Palmerston has sent what the Morning Post calls a formidable fleet to Bermuda, and we are on the eve, to all appearances, of a great complication that may eventuate in disaster. Nothing could tend to arouse the national susceptibilities of the American people more effectually than a bullying demonstration of our naval power on their coasts at such a juncture. We are loth to believe that war between two such nations can be hatched out of such a paltry squabble.

Here we have the antipodes on the question before us. The Times, goaded on by a reckless hatred to the Republican institutions of this country, and backed up by a portion of the aristocracy of the British Government, belches forth its burning lava, long concealed beneath a subtle, national policy. That such feelings existed in that nation is no novel, but their exhibition at this particular juncture, when the nation is already at war with another power, that from all human appearance will give her and her Allies sufficient chance to exercise their military prowess for some time to come, is not at present so clear. Different motives have been adduced both in that country and in this as being the causes of the present appearance of a naval fleet on our Western waters, but all have as yet, in our opinion, been entirely unsatisfactory for want of magnitude sufficient to justify such a demonstration. There is something, we opine, that does not yet fully appear, that, when understood, will reveal a more systematic and longer contemplated and matured policy, on the part of England, and perhaps other powers of Europe, towards this country, than has yet come to the surface.

The present internal, undulating, and incongruous position of this country on the subject of slavery is well known in England, and its ultimate issue calculated upon as philosophically as any other problem of cause and effect. They look forward with unwavering confidence for the dissolution of the Federal Union as it now is, and exult in the prospect of such a consummation. What course England intends to take in such an event is, of course, problematical, but the natural relation between Monarchical and Republican institutions is pretty good ground to frame ideas from.

The London News of November 1st takes up the North and South question of this country, and, unlike some more subtle periodicals, comments freely, as will be seen by the following extracts:

We are telling no news to the world in stating that the Americans, who must always have an agitation going on, have for a year or two past been becoming more and more excited on the Disunion question. The Southern States have been so accustomed to threaten secession from the Union when anything that they did not like was said or done at Washington, that their complaints have for some time ceased to alarm the friends of republican government. But when the North, after long submission to the domination of the minority from the South, began openly to question whether the Union be really a very divine instrument, seeing the moral sacrifices it has required, it was evident *to all Europe, as it had long been to all wise Americans, that the Union must break up in disorder, unless its subjects could agree (and agree soon) to weed out the compromise which renders it now unworkable.* The Washington newspapers of recent dates—the tidings which come from the very heart of the Union—openly acknowledge the danger. Within this month the Washington Union has spoken thus. After referring to a meeting at New York, and another at Charleston, this central paper says: "We need not repeat what we have so often said, that whenever the North and the South are arrayed against each other, with political parties in the field exclusively sectional in their organizations, the days of the Union are necessarily numbered. The Charleston Mercury, therefore, is but carrying out its hostility to the Union when it advocates a Southern party, and repudiates the democratic organization." The South, however, no sooner sees the North seriously forming a disunion party than she complains of the treason, and of some other things which show how empty were her own threats of secession. She complains of poverty, especially, and of her weakness in all respects, in comparison with the North. One of the most curious features of the whole controversy is the incompatibility of the pleas of the party which began the sectional quarrel. The Slave States complain of the oppression of the free States, while boasting in the same breath of their own supremacy in Congress, where they have carried all their points, from the beginning of the quarrel till now. Where they have been baffled, it has been by the nature of things, and not by the votes of the North. They complain that the free States are rich and populous, while they themselves are "ruined" in fortunes, and in a continually decreasing minority as to numbers; yet, they furnish expeditions to "acquire" territory, of whose richness they hold out tempting accounts to settlers from Europe who, like John Mitchell, think a plantation stocked with fat negroes a very good thing. After playing fast and loose with the Union for above twenty years, the South seems to be at last really frightened lest the North should take her at her word. The first and most obvious resource is to bring on the question of a foreign war. The present time is remarkably favorable to the device. The Czar's emissaries have flattered the vanity, the cupidity, and the prejudices of that class (large in every country, and predominant in a slaveholding one) who are in heart either despots or slaves. Spain is seen to be occupied with her new *regime*, and England and France with the war; so that a great amount of coveted territory is supposed to be less carefully guarded than usual. To crown all, the Cabinet at Washington is devoted to Southern interests, to an extent which a black page of American history will show to all posterity. *This Cabinet is now the speaking-trumpet of the Slave States, aggravating its insults and its boasts, for the purpose especially (among several) of silencing opposition in the North, by means of the common interest of a foreign war.*

Will the policy succeed? Will the event justify the South in her confidence that the North will allow her to make war with England? Nobody doubts that a war with England would either secure the Union for a further term or break it up at once. Which is the most likely?

To us it appears that there are strong reasons for believing that a serious government proposal of war with England would be the last stroke on the wedge which is splitting the Union.

* * * * * *

It will be seen by the above three extracts, that the views taken by those journals are entirely dissimilar in their character and sentiment, so that whatever may have been the motive of the Times in issuing its "fiery edict," its cotemporaries, except the Post, are not yet posted on the diplomatic intrigue.

With all that has been said by the Press, pro and con, we have not yet seen or heard anything to justify the apprehension of a rupture between the two nations at present. Were there no greater cause for apprehension of war and bloodshed within our own national boundaries on the North and South question, which is more and more agitating the public mind, as man after man, and party after party, files off into the extremes of fanaticism, than there is at present for war with England, we should feel less concerned than we now do. Yet the known existence of intestinal diversity of interest and sentiment in this country by the nations of Europe, may, and undoubtedly will, have an influence to make them more insolent and overbearing towards us, and less reluctant to strike, if they ever intend to, while the iron is hot.

Straws tell which way the wind blows, and although the present demonstration on the part of England shall prove to be that which we believe it to be—merely a diplomatic ruse—we trust it will have a tendency to open the eyes of the American people to their best interest as a nation which is to revere as sacred the institutions of their fathers, and no longer play the fool by quarrelling over questions of a local character, and selling their birthright, as many have already done, like their father Esau before them, for a *mess of potage.*

Will it Ever be the United States of the World?

WE look over the various vehicles of information continually issuing from the press of this country with the deepest interest; it is there we can find the expression of the common mind of mankind; there we can find as great a diversity, and much greater variety of subjects for the exercise of the reflectives than probably the world ever before exhibited since the flood; it extends into every ramification of life, and connects itself with every department of existence. Each subject may have had its day, during ages past; each in turn passing away to give place to subjects later or more important. At the present time, all known subjects are upon the list together; all have the great bill of fare before them, to select from according to their several tastes, disposition, or ability. The diversified hue and cry now reiterating through this land remind one of the cries of some vast city—oranges! apples! hardware! strawberries! dogmeat! oysters! images! pamphlets! papers! hot cakes! cholera bitters! patent life preservers! and panaceas of all ills! As though the wide world, through the influence of the press and increased facilities of travel, were bringing all their wares to one great market, and all subjects of universal or individual interest, whether for good or evil, were concentrated and brought out in this our country and in our day. Through the press we are made aware of the affairs of distant nations, and through the facilities of rapid communication they are brought into our immediate neighborhood; the result is an increased individual interest of all in the affairs of the most distant nations and tribes. We look over the periodicals of the day, as we would go into a museum to look upon the past, present and future, the productions of civilization and barbarism, christianity and heathenism, rare paintings and sculpture, and the rude specimens of the wild men of the forest, weapons of war, and peaceful specimens of mechanical skill, the musty records of the past, and the beautifully embellished works of the present—interesting, grotesque and instructive.

Such is the developement of objects and pursuits of the present generation—war, science, politics, manufactures, philosophy, gold, religion, domestic and governmental policy, all are passed around like the Indian pipe of peace, each to take a whiff and pass it to his neighbor. What will be the result of all this? We see the venturous step of advancement intruding upon the forbidden grounds of bigotry and superstition, boldly entering the sacred shades of that which was once deemed most holy, even almost violating the sanctity of domestic and family organization. Explorers are out upon every sea and land, and every nook and corner is penetrated and searched out.

Will the concentrated intelligence of past ages, with the improvements of the present, advance man in the scale of being, and lead him to seek for improvement in the science of life? We think it will, for man is a progressive being. It is an era of transition, an age of active, busy preparation. Is it to the establishment of some vast permanent moral, political or religious government, or is it to eventuate in a combination of all in one magnificent structure, under which all the nations of the earth may gather? The idea of a government, extending over the diversified tribes and nations of the earth, classifying, organizing and controlling the whole, has been considered chimerical, a sort of monomania raving of some besotted Alexander, hair-brained Peter of Russia, or unprincipled fatalism of a Napoleon—some bigoted believer in the Revelation of Patmos—Daniel, or some other old prophet of the dark ages. Changes of circumstances always require change in the administration; this would apply to individual States—why not to the world? In forming alliances, each State has in view a connection with the strongest. Although the present distracted state of the world might seem to forbid the expectation of an immediate amalgamation, yet the rapid increase of means of communication, the sure and decided commingling of interests, a universal interchange of sentiment, an increasing desire among mankind to shake off the shackles of despotism and enjoy the liberty of speech and conscience—all conspire to show that such a combination of circumstances must eventually result in some kind of universal government—moral, religious and political.

The antagonistic principles of despotism are passing away, and although a semblance of power is kept up, yet every one feels aware that its vitality is gone. The present movements among the nations are more like the premonitory symptoms of a new life, the birth of a man child, than the closing struggles of decaying despotism.

It is true there is yet a large portion of the globe still overshadowed by the old worn-out garments of despotism, but what are the materials of which their subjects are composed? They would be as easily moulded as the passive potter's clay, if once placed in wise and judicious hands. It is not these that would form an impediment in the way of universal government—it is the want of a firm guiding hand to concentrate the forces of new life that are now being produced upon the stage of action. All are anxiously looking for some great change, and many of the best informed are watching for the advent of some mighty genius to take the helm and guide the ship with safety through the coming tempest. The success of such an one would be the surest guarantee for him to rule; nor can one doubt the need of such an one at the present time.

The direction taken by inquiring minds is not only to the outward forms of government, but the public eye is turned to its interior arrangements and upon all that has a bearing upon the future prospects of community—in this connection has public attention been drawn to the subject of family organization, in consideration of its forming the basis of all governments. There are comparatively few who are bold enough at present to risk their reputation in an attack upon the old and long cherished order of family government, although very many are convinced there are vast moral, political and religious evils arising directly or indirectly from the present monogamic order; yet the few, who at this early day venture upon this subject before the public, denote an agitation and a spirit of investigation among the people, that will ultimately result in the only true basis of good domestic and popular government—the ancient and honored patriarchal order, the only one ever sanctioned by Heaven.

It is true there are some who overrun the mark, and disregard all law and order, but that in most cases arises from the want of knowledge of the true primitive law governing in the patriarchal ages.

The intelligence of the people will soon see the necessity of adopting rules and regulations, which will bring them to a closer acquaintance with long-disused and forgotten laws of God of former days, which, when compared with human laws, will be seen to be so far superior, that the universal *vox populi* will be for its establishment, as the only permanent and true basis of good and wholesome government, notwithstanding the objections of learned casuists or would-be moralists of the present-day.

Resolutions to Dissolve the Union.

AT an annual meeting of the Progressive Friends, held at Livonia, Wayne county, Michigan, ending on the first day of August, 1855, were passed some very spicy resolutions.

We said spicy, but might have said peppery with still greater propriety; yea, cankery, in the utmost extent, tending to eat the very vitals of this great Republic, and consign it to a premature grave.

A large portion of the resolutions have reference to the Passmore Williamson case, lauding him for his sterling integrity and moral worth, and condemning Judge Kane as having prostituted the ermine of the judiciary, &c.

The four resolutions that have reference to the General Government, we quote, to show the extent to which the anti-slavery feeling is carried with some of the Friends of Human Progress:

"Whereas, Liberty is among the natural and inalienable rights of every human being; and whereas, slavery, as it exists in this country, violently plunders three and one-fourth millions of our fellow-beings of that most sacred right; therefore,

"Resolved, That, as Friends of Human Progress, we regard the institution of slavery as a crime, not to be perpetrated, apologized for and defended, but to be immediately, unconditionally, and for ever abolished.

"Resolved, That, from the formation of the present American Union to the present day, the will of the slaveholder has been its supreme law or Constitution, and there is no rational hope that it can ever be otherwise as long as the Union remains.

"Resolved, That all who consent to support the Constitution of the existing Confederacy call God to witness that they will submit to, and help execute, the will of the slaveholder.

"Resolved, That our only rational hope of the principle of abolition of slavery and of the support of liberty for ourselves and posterity is, in the dissolution of the present American Union, and the formation of a Republic on the principle of *No Union with Slaveholders.*"

Irish Revolutionary Sentiment.

WE copy an address to the Irishmen of the United States, which was adopted at a convention of delegates of the Emigrant Aid Society, in New York, in August last.

It is not unlikely that the London Times, in its late bluster about the fillibustering operations in this country, had reference to this when it spoke of the improbabilities (probabilities) of a demonstration through that medium to revolutionize Ireland:

FELLOW COUNTRYMEN: The time has at length arrived for action. Every steamer that crosses the Atlantic to our shores brings intelligence of fresh disasters, distress, and difficulty to our old inveterate foe. Let us therefore unite in a bond of brotherhood to aid the cause of Liberty for Ireland.

The moment is propitious—the means are in our own hands. Let us use them with prudence, with caution—but with devoted energy and the determination of men whose birthright is a heritage of vengeance—vengeance for seven centuries of wrong, of massacre, of spoliation, of rapine, of tyranny, deceit, and treachery, unparalleled in the annals of the world's history!

Remember Limerick!—remember Skull and Skibbereen! And oh! remember the long, bitter years of exile; and think of that beautiful land, the home of your childhood and your affections; where repose the ashes of your fathers and the martyrs of your race; and say, shall no effort be made to wrest the island from the Robber Pirate, who has so long held her in the gripe of tyranny, depressed the energies of her people, and despoiled them of their inheritance?

It is for her exiled children to say, shall this cease, and Ireland be free, or shall the tyrant boast a perpetual tenant right of the country.

The men in Ireland are ready, they wait only the assurance of our sympathy and aid; wisely taught by the experience of the past, they have ceased to blaster and brawl. The mind of the country is brooding over the vastness of the opportunity presented to it. It resembles the calm of a vast magazine, without but a spark of electricity to touch it, to burst forth in a terrible explosion.

The English sergeant seeks recruits in vain, for the peasant spurns the "Saxon Shilling" and turns with buoyant heart to reap the harvest with which a bountiful Heaven has blessed the land. He waits impatiently for the moment when the trumpet of insurrection shall summon him to the Rebel's Camp.

We do not counsel you to form a fillibustering league, or raise an army of invasion, under the shadow of the stars and stripes, where we have found shelter and protection. We deprecate the violation of any law of the land in which we live. You will from time to time be advised of the course of action to pursue.

We now ask you to form in each city and town in the United States a branch of the "Irish Emigrant Aid Society," assemble in each locality at once, avoid all useless speeching, go to work, communicate with us, we will forward you charters and instructions to form "Auxiliary Aid Societies." Elect your own officers; appoint the most responsible man in your locality as Treasurer. Avoid all useless expenses and parade. Work diligently and earnestly. Report to us the names of your subscribers and amount of money paid in. We, in turn, will report to the Supreme Directory, when elected, and thus there will be an unity of action, and we shall at all times know our strength and resources, and when the moment for action comes, our leaders will not be working in doubt and darkness.

Above all, let us bury in generous oblivion all past dissensions; ask no man, who will aid you, his creed or his politics; whether Young Ireland or Old Ireland; so he is for Ireland, and her rights, he is our brother. Let the past be a sealed book; or, at least, let it teach us mutual forbearance, and the folly of mistrust and disunion.

Let only a generous rivalry animate us as to who will do most for Ireland.

There is not a moment to be lost; we have already delayed too long Some have been waiting to hear what this leader would advise; some what that newspaper would suggest. And in this state of doubt and incertitude, we, who are no leaders, and aspire to be none, we whose proudest boast is that we are of the people, have boldly stepped into the breach, and merely given a voice, a feeble one indeed, to the thoughts and desires of millions of our fellow-workers.

Few revolutions have ever been the creation of leaders. Let the *people* commence the work; let the ranks be formed, and the leaders will fall into their places. Let us to the work, then, in good earnest. Let us

"Send the cry throughout the land,
Who's for our own again?
Summon ALL men to our band,
Why not our own again?

"Rich and poor, and old and young,
Sharp sword and fiery tongue,
Soul and sinew firmly strung,
All to get our own again."

Signed on behalf of the Massachusetts Irish Emigrant Aid Society.

P. F. SLANE, President.
P. SHARKEY, 1st Vice President.
P. MURRAY, 2d Vice President.
OWEN LAPPEN, Treasurer.
T. H. SMITH, M. D., Secretary.

Meeting of the Snakes and Utahs.

BY Bro. D. B. Huntington we learn that Ti-be-bu-tow-ats (meaning the White men's son, so named, by being made a chief by the United States Agents at Laramie in 1852) one of the Chiefs of the Snake Indians, and Ka-tat-o Chief of the northern Snakes, had come to this city for the purpose of making a treaty with the Utahs; they were met on Sunday, 2d Sept., by T-shar-poo-e-ent (White eye), Au-ta-ro Chiefs of Yampa Utes, Tintick, the hereditary chief of the Timp-no-quint band; Sow-i-ett's son represented his father and band, Tab-ba a chief of Ar-ra-peen's band, and Pe-teet-neet, chief of the Spanish Fork band, accompanied by subordinate chiefs and braves on each side.

The Utes met at the Governor's office fully armed with bows, arrows, and guns, at 10 A. M.

The Snakes formed a line opposite the Tabernacle, unarmed.

A messenger went from the Utes to tell the Snakes to stop where they were; they tarried a while and then moved east, opposite the Deseret Stores, led by D. B. Huntington, Utah and Sho-sho-ne interpreter, where they encountered the Utes, who had formed a line, painted black as if for battle, and completely armed, in violation of the usual Indian customs on making peace.

Huntington went over and told the Utes to put away their arms, when they dismounted, and all placed their guns against the wall, except Squash and To-ma, and Batieste retained his war spear. When the Utes had laid down their guns, many of them commenced concealing their bows and arrows under their blankets, which Ka-tat-o saw, when he lifted up the pipe of peace towards Heaven as high as he could raise his arm, and shouted in a loud voice, "THIS IS THE WEAPON I COME TO FIGHT WITH." At this time Batieste, the coward, commenced dancing the war dance and singing the war song in front of his men, and thrusting his spear to the earth. Huntington told the Utes to come and meet the Snakes in peace, when Old Pe-teet-neet started, followed by the other chiefs and braves. On approaching the Snakes, Pe-teet-neet offered Ti-be-bu-tow-ats his hand, who refused to take it. He then raised his own hand towards the Heavens, whereupon Pe-teet-neet did the same, they then solemnly lowered their hands low towards the earth, then raising up, looked each other in the eye, eagerly grasped each other by the hand, and then embraced each other in their arms. The several chiefs then went through the same solemn ceremonies.

The Snakes maintained their position in the line, when the Utes passed along the line, measuring arms, shaking hands, and embracing each other. When this portion of the ceremony was done, it was agreed that they should adjourn to the encampment of the Snakes, on Union Square. They went promiscuously, and the Utes encamped in D. B. Huntington's door yard.

The Snakes and Utes then formed two parallel lines, about two rods apart, and sat down on the grass. Ka-tat-o and Ti-be-bu-tow-ats then filled two large pipes with tam-i-nump and tobacco, commenced on the right of the line of the Utes, presenting the pipe to the first man, not allowing him to touch the pipe with his hands; who having smoked until satisfied, the pipe was presented to the next; and thus passed through the entire company. If any one was unaccustomed to smoking, he was excused, by putting his right hand on the right shoulder of the Snake, and drawing it slowing down his arm and along the pipe.

After the Snakes had passed the pipe to all the Utes, Pe-teet-neet and Tin-tick presented the pipe to the Snakes in like manner. They spent the remainder of the day in eating and refreshing.—[Deseret News.

WHATEVER situation in life you ever wish or propose for yourself, acquire a clear and lucid idea of the inconveniences attending it.

FOR THE MORMON.

Letters upon Turkey.

THE Turkish nation is subject to such gross misrepresentations, regarded, as it is, through prejudiced interests, in a spirit of falsity, which few are likely to undertake to set aside, that I may as well assume the task of rectifying the mistakes of ignorance, and of affording a true idea of Turkish rule and Turkish polity. The sound commercial intercourse which the western nations have had the opportunity of enjoying with Turkey, should long since have done this; but this has been nobody's business, and the duty has appealed to no principle of moral equity. Much has been surmised, but little known. The French have had a party and a press, concerning itself with what it has pleased to call the *Question D'Orient*; but this has rather been to hasten present complications than to anticipate or adjust them.

We hear on all hands the empire is falling to pieces. Falling to pieces with what? The municipal institutions scattered over its surface, and to which all the people and races of Turkey are severally united, with their own laws, customs and regulations, are indestructible in character so long as not arbitrarily removed. Inherited in their simplicity from Arabic institutions, they have afforded the means for a quiet and unobserved progress of opinion; they have guarded rights and privileges; they have increased the efficiency of every design for the well-being of these several communities. What was the glory of Greece, or the means of existence and of extension of the Roman Empire, but the establishment, extension, and enlargement of these municipalities? Oh! but they say we are ignorant. Ignorant of what? An English Member of Parliament, whose name the Franks write Urquhart, confesses in his work on the resources of Turkey, being frequently ashamed, on being asked by the people in different villages in the interior of Turkey to tell them something new and useful, he was obliged to confess he had nothing to communicate. It is complained that, as matters stand, possessions are large, and that improvement is not to be expected in private property. Well, if there is no improvement, who is injured? If improvement there must be, who will show how? Will it be any improvement to invest the landlord with power over the immediate cultivators, as in Ireland, England and France, where increased demands both of tithe claimers and landowners follow the improvements of the tenants. For an imaginary economy, we are to be led into practical mistakes; at the expense of the predilections, habits, customs and feelings of a mass of human beings, all that we do is to be modified to suit the capricious ideas of the west; and in the exercise of a strangely diffusive sympathy, we are to be driven to submission, without a question of right or compromise. The picture commonly drawn of us is that we have stood for ages naked, defenceless, exposed to the hostility of invincible enemies, and only saved from destruction by the magnanimity of rivals. Well, the critical hour has arrived, war has broken out, our army on the Danube has measured itself against the colossal forces of Russia, and our success has been signal and complete. Before that time, what had we not done in southern Greece? Whence is our power derived, except from the honorable discharge of our trust. The imputation of exaction would at once excite contention. Our energy is knit by a principle of union which has never been exceeded in the history of social combinations. Will those, who seek to supercede us be more laborious, more virtuous, more sober, less disposed to extort an unreasonable proportion of the gains of the laborer? will they not rather seek for the means of an increased expenditure? Our rights and privileges are inherent; our laws and regulations are not of their framing; the touching of the latter will destroy all their simplicity, usefulness, and efficacy; and when this is the case, what remains of the former?

Lately, the most important question in the political world, was the attitude of Austria and Russia. Now, it is discovered that fleets cannot conquer armies, or set their dicta on countries touching merely inlets of the sea. Formerly, Russia was declared vast and poor, and to be crumpled like a sheet of brown paper; now it is discovered to be powerful and rich. They think to make Russia surrender recent conquests, and shut herself up in her own solitudes. But which is the more difficult task imposed? Already the commercial credit of both England and France is being shaken. Russia will not become a belligerent, and Russia will not abate her pretensions. As to Prussia, the truth is, the East is nothing to her. It is very nearly the same in her estimate, which power shall possess Constantinople, except, that being more jealous of Austria than of Russia, she would rather prefer that the Czar should extend his empire across the Danube, than that there should be any increase to Austrian power. The argument lately put forth in the government organs at Vienna, that Austria can have no wish, with her already too complicated interests, to possess herself of the Danubian principalities, seeing these would require such additional care and policy to guard, is intended merely to blind us, to lull our suspicions least we should favor the Russian cause, and give her a better chance of gaining supremacy in Germany. Besides, it is the interest of Russia to favor Prussia more than Austria, and to seek to dominate Germany through Berlin rather than Vienna. The court of Vienna is far more independent, far more led by ideas of its own; more than all, it is a southern, whereas, Prussia is a northern and a Baltic State, with far more affinities for Russian policy and alliance. Russia, too, has a bribe for Prussia. She is the only power that could enable her to take the lead of Germany, which she would do should Austria become estranged. The alliance between Prussia and Russia is more than the interest of the reigning families. But it has its risks. It exposes Prussia to the hostility of France; the provinces across the Rhine may any day be invaded and annexed. Russia never omits to take into account the internal enemies of Austria. Most curious are discussions of the powers on these appropriations and adjustments. We Turks understand not the transfer of a vast body of sentient beings from one set of masters to another, without in any way consulting them in the matter. We unite even in arms as a company of merchants, under certain rules and with certain prospective advantages.

France, as a nation, has made less progress than any other; the only way she can prevent her decline and fall is by the extension of her territory. Not only must she have the twelve millions between the Alps and the Rhine, but the myriads of Asia. She undertakes conquest in every line; and when a whole people breathe war, aggression, conquest, it is a sign of evil omen. The preparations in her dock-yards are not to be mistaken. They are to render her independent of the naval strength of England, and to be a principal element in the combination, by which she is to fulfill her proposed destiny. The egotism of the French is a thousand times more threatening than the placid concert of the Germans, or the provocative bearing of the Muscovite. The French know how to convert their resources into power, but not into prosperity or comfort. They steer under difficulties with consummate address, but cannot raise an industrial empire, because too earnest to spring into greatness. Is there any greatness without freedom? The aspirations of its people are incessantly checked in this ascendancy of absolutism.

Thousands cry out against us as a despotism, esteeming our rule a despotism from its very simplicity. A society, in which the people are admitted and instructed to bestow happiness on themselves, will necessarily be actuated by the highest and most ardent affection for the State; and in this regard exists in Turkey the only tie that can suffice to bind. The general mass of a community, like the mass of any other material, may be often in a state, not admitting of much reflection or judgment. And they may be reduced out of this state into inconvenient and miserable situations by insidious and deceitful proposals. But they must be excited by the prospect or hope of security and happiness; they never lose sight of that hope, and are never reduced into an incapacity of realizing it. Can France or England offer this? France has an external as well as internal policy, both undergoing constant modification, without reference to any abstract principle according to immediate interest, which no one can view without mistrust. It presents the embodiment of no manly sentiment round which to rally. What is hankered after is glory, French glory, to meet a spirit of insatiate vanity, and this at any sacrifice of material interests.

Then as to the English, malice goes hand in hand with their justice. They claim alone to know and to enjoy rational liberty and national independence. They have a government, the parliamentary speeches of whose members, not to speak of its acts, disclose constant duplicity; and as a people, so wrapped in their own conceit, as to make no allowance for apparent differences of other people, taking these up but to ridicule them. Because their houses are not invaded and searched, because they do not avenge themselves on distasteful measures, by popular commotions and violent outbreaks, therefore they are paragons of free beings. If they do not speak of all other nations as barbarians, they virtually regard them as such. Railery, the venting of their displeasure, is to be taken as the best sign of their good nature.

A Petrified Indian.

WHILE engaged in excavating recently upon the Milwaukie and La Crosse Railroad, near Schlesengerville, Iowa, the workmen came upon the petrified remains of an Indian, and with the remains some singular relics of olden times. The body was perfect, not having suffered by decay. His height at the present time would be considered gigantic, measuring seven feet two inches. On his breast was a plate of copper, on which were engraved numerous hieroglyphics, the meaning of which can hardly be imagined. But there they are, a record of the past. Could these hieroglyphics be read, they might, perhaps, unravel some of the mystery which hangs like a dark cloud over the history of the red man. An arrow of considerable strength and curious construction was also found with him, and especially invites the attention of antiquarians. —[Exchange.

[If the writer of the above will read the translated hieroglyphics in the Book of Mormon, he may learn many things which will serve to unravel the mystery of which he speaks.]—ED. MOR.

A New Tree for America.

AMONG the recent importations of seeds from Alicant, Spain, were those of the Carob tree, the pods of which, when ripe, contain a few drops of a substance resembling honey. From this circumstance, it is supposed that this tree is identical with the one upon which St. John fed while in the wilderness, and hence sometimes is called St. John's bread. It blooms twice a year—at the end of January or the first of February, and about the middle of September—and when well watered, grows to a considerable height and size, sometimes spreading to such a degree as to have a circumference of two or three hundred feet, and bearing upwards of a ton of pods. Young trees, only a year old, often have stems eight or ten inches thick, with branches ten or twelve feet long. Cattle, horses and mules devour the pods with great avidity, and if well fed upon them will become extremely fat, or in good condition to work. This tree, doubtless, will succeed well in the southern, and perhaps in the Middle States.—[California Chronicle.

Correspondence.

From our Utah Correspondent.

HISTORIAN'S OFFICE,
GREAT SALT LAKE CITY,
Sept. 30, 1855.

To the Editor of the Mormon:

SIR,—The frost this fall has held off remarkably well. A good portion of the corn has ripened, although some yet remains green; the crops, however, will be rather light. Some wheat also is still green.

On the evening of the 3d, the first immigrating company of Saints, two hundred and six in number, under Captain Hindley, arrived in this city in good condition. The second company, principally Danes, under Noah G. Guyman, arrived on the evening of the 7th inst. The third company, led by Seth M. Blair, arrived about sundown on the evening of the 11th inst. They were mostly Texans. On the evening of the 25th, the first division of the P. E. Fund Company, in charge of Elder Ballantyne, arrived in this city. They were preceded by the Nauvoo Brass Band, who went out as far as Willow Springs to meet the company, and their old captain, William Pitt, returning from his mission to England; also, Elder William Glover, a member of the Band. Moses Thurston's company (the sixth) arrived early on the morning of the 28th inst. The general health of all the companies was good. There have been several slight rains, but none sufficient to start the grass on the bottoms west of Jordan, in consequence of which they will be entirely useless for a herd ground this winter.

The Deseret State Horticultural Society has been organized under the Presidency of Elder Wilford Woodruff. They have had two exhibitions, at which peaches, apples, plums, and grapes were displayed. Some of the peaches measured from seven to eight inches in circumference, and were a beautifully flavored fruit; the apples, plums, and grapes, also, were remarkably fine, and for seedlings would not disgrace any Eastern market. There has been considerable budding of fruit trees from the best specimens. Bro. William C. Staines presented the Historian's Office a basket of delicious peaches, which have been named the "Ladies' Favorite." I never tasted a better flavored peach. Fruit has been tolerably abundant, but would have been more so had it not been for the excessive drouth. This is certainly cheering, when we remember that seven years ago the valley was a howling desert, pronounced by travellers unfit for cultivation, and that the first year of our residence here Bro. Staines lost 100,000 fruit trees through the ravages of the crickets, nor has he been much more fortunate this year, 500,000 apple trees having been destroyed by grasshoppers.

At the public works, Bro. George Cook has manufactured pruning and Congress knives, of a beautiful finish and temper, also a set of curriers' tools, which the say cannot be beat; he is also making lances for Captain Clawson's company of Lancers. Unpickable locks, swords, carding and thrashing machines, &c., are being made there in the best style.

Several jobs have been let out on the most difficult parts of the Cottonwood Canal, and as soon as the customary fall rains have sufficiently moistened the ground, an immense amount of labor tithing will be applied on that work, the design of which is for boating the granite to be employed in the erection of the Temple.

The new Historian's Office was ready for the roof, but on the night of the 27th a violent gust of wind from the north blew down a few yards of the gable end, breaking a number of joists, which will somewhat retard the progress of the work. The Governor's large house is enclosed. Secretary Babbitt is erecting a commodious two story dwelling house, as are also Elders O. Pratt, Staines, Jarvis, and many others. The adobe work of the County Court House is progressing finely. The adobe work of a meeting-house at Pleasant Grove, 60 by 36 feet, is about completed; the rock basement, ten feet high, is partitioned into store rooms. A similar meeting-house is in progress at Lehi.

A great number of cattle have died in Utah county; it is thought to be in consequence of their drinking from stagnant pools, the excessive drouth having dried up the smaller streams.

The grasshoppers have destroyed nearly all the corn at Lehi and Draperville.

Messrs. O. Pratt and J. W. Fox started on the 11th for Green River, to ascertain where the northern line of the Territory crosses that River, and located it about four and a half miles above the upper ferry.

Mr. Townsend has purchased the bell cast by Morgan Phelps from the first iron from Iron county, very hard. He has mounted it on the top of the Salt Lake Hotel; it has a shrill, sharp ring, nearly equal to the bell at the public works.

I am, at present, compiling the history of the last days of April, 1844.

President J. C. L. Smith, and some twenty-five other brethren from Iron county, have come up to attend Conference. In addition to the destruction of grain, by grasshoppers and drouth, in that county, they have been visited by an early frost, which has done considerable damage. A great portion of the wheat at Cedar City is injured with smut. About one quarter of the wall of Paragoonah has been recently raised to a height of eight feet, and the materials are now on the ground to complete the structure to that height, which Bro. Dame, with a vigilant company of workmen, is rapidly consummating. The fort, when completed, will be one hundred and six feet square and twenty-two feet high: it will be built of stone and adobies.

Some very fine cotton has been raised on the Santa Clara. Dr. Hurt informs me that he never saw a choicer article in his life. I send you a small specimen.

Yours truly, GEO. A. SMITH.

PAROWAN, Aug. 23, 1855.

To the Editor of the Mormon:

DEAR SIR: Yours of May 2d has just come to hand, and in reply I will say that the numbers missing from our file of THE MORMON have not arrived here, and though we do not attribute this to your neglect, we consider the loss a considerable one. We who reside in Parowan, always hail the arrival of THE MORMON with peculiar satisfaction, and peruse its piquant columns with a *gusto* better realized than explained. In relation to the volume sent to Peter Martineau at Milwaukee please forward it to Sixtus E. Johnson, Honolulu, Sandwich Isles, care of P. B. Lewis, that the morning dawning in that distant region may be still more brightened by the scintillations of THE MORMON.

I will add a few more items of news that may interest you perhaps, or others of the Saints whose desires are for the prosperity of Utah. The season, thus far, has been quite dry, but having the crystal streams of the mountains to back our labors, we shall raise enough produce to sustain ourselves and the incoming Saints, but it is very doubtful if there will be a sufficiency for any others. I believe it is customary for all *christian missionaries* to go to the fields of their labors well backed by the God of this world, and having, as they suppose, a sure supply of eatables and wearables, and enough of the "needful" to appear as gentlemen, and to secure the respect of their flocks; and I really cannot see why there should be any exception in the case of those who are to be sent to the poor benighted Mormons, whether they be gentlemen of the *black cloth*, or the *blue*, and whether their arguments for the conversion of souls be derived from the *Bible*, or *Scott's Infantry tactics*. I see that Mr. Bennett of the New York Herald is in favor of the latter style of conversion, and thinks that a "Company of Infantry could on a pinch set Utah to rights." From this it appears that the zealous apostle of *christianity*, Mr. Bennett, does not suppose us capable of receiving the truths of the holy scriptures, as it would be too strong meat for us; but is desirous of administering the milk of the Gospel to us as babes, in such mild and heavenly precepts as "charge bayonets," "present, —aim—fire." That kind of argument has been made use of for many years past, but with very poor success, probably on account of the obduracy of our hearts. But with a zeal not cooled by failure, he would still persevere in his glorious mission, until the Mormons are *converted* into *christians* or *corpses*, as he declares that christianity and Mormonism cannot exist together. It is said "give the devil his due" and I will here return thanks to Mr. Bennett for his honesty and candor in not including Mormonism with the false christianity of the day. It exhibits a greater degree of fairness and truth in him, than would be thought possible in his case. Yes, Mr. Bennett, in case you should succeed in sending a "company" of missionaries, with *christianity* in one hand and "Scott's tactics" in the other, to convert us to the faith, doubtless many of our number would accept the latter boon, could they choose for themselves. Col. J. C. Fremont declared while among us in February, 1854, that he never was treated more kindly in his life, or saw a more serviceable militia, and of course his testimony must be true, as he is not a Mormon.

The health of the people of this Territory has been excellent thus far, and all things show a state of prosperity and peacefulness not equalled elsewhere. It would probably be quite dull to any one but a Mormon, as we have no interesting list of murders, rapes, robberies, fires and accidents to preserve us from dying of *ennui*, but the Saints having their minds engaged in trying to serve God and do good to their fellow man, do not desire that their peaceful homes should be turned into a pandemonium.

We see with regret the progress of disunion principles in the United States (!) and have no feeling in common with those traitors who would destroy the mighty fabric reared by a Washington, Adams, Jefferson and other noble spirits, and trust that we shall always be found true to the Constitution of the United States, even though all the rest of the States and Territories should prove traitors.

Our relations with the Indians still continue favorable, and all our cities, towns and villages continue to flourish. The new settlement at the Los Vegas, in New Mexico, on the southern route, is in a prosperous condition, as also the operations at the Santa Clara. May you be prospered in your affairs is the desire of your brother in the Gospel.

JAMES H. MARTINEAU.

P. S. I think if we could depend upon receiving all our papers from the States, I could treble your list of subscribers from this section of the country. J. H. M.

We shall be glad to hear often from Bro. Martineau.—[ED.

THE Placerville (California) American publishes a letter from Orson Hyde, of Carson Valley, in which he says: I learn by a private letter, that in Provo, a town fifty miles south of Salt Lake City, where the wheat crop was mostly destroyed by grasshoppers, that a honey dew had fallen so bountifully on the small cottonwoods along the river banks that the citizens were washing the leaves and boiling the syrup into sugar. One person will make ten pounds of beautiful sugar in a day. This would bring $4 in ordinary times. The people there depend on their wheat to get groceries; but when the wheat failed, sugar fell from heaven. In case of an entire failure of crops, it looks as though we might almost get manna, if not quite. The honey dew approximates very near to it.—[N Y. Sun.

UTAH.—The quarterly accounts of the Surveyor General of Utah, from the opening of the land offices in that Territory to the 1st of October last, have been received by the Commissioner of the General Land Office.

One Week Later from Europe.

The Very Latest by Telegraph.

HALIFAX, Nov. 22, 1855.

THE royal mail steamship Canada, Captain Stone, arrived at this port at 1 o'clock this afternoon.

Her advices from Liverpool are to the 10th instant, one week later than those received by the Pacific at New York.

The Canada will be due at Boston at a late hour on Friday night, so that her mails will probably reach New York on Saturday afternoon.

The excitement in Great Britain in regard to the alleged threatening aspect of the relations between that government and the United States had wholly cooled off, and nothing of a belligerent nature had transpired during the week.

From the seat of war there is no news of importance beyond some unreliable rumors of battles near Perekop and Simpheropol, which were generally discredited.

At the latest moment a doubtful report was in circulation that Nicolaeiff had been bombarded by the allies.

Peace rumors were quite abundant, but they were apparently without foundation.

Strenuous efforts were being made to bring Sweden into the Western alliance.

Unfriendly relations were arising between Great Britain and Spain, respecting certain disputed claims.

The Liverpool cotton market had exhibited considerable animation, and, owing to a limited supply of the current qualities, an advance in prices had been fully established.

On some descriptions the quotations are 1-4d. higher than those advised by the Pacific. The week's business aggregated over 77,000 bales, nearly one third of which were taken by speculators and exporters.

In breadstuffs a general advance had taken place, and all descriptions closed with an active demand. Brown, Shipley & Co. call wheat 3d. higher: flour, 1s., and corn, 2s. 6d.

Provisions had undergone no change of moment.

A further considerable advance in sugars had taken place.

The London money market was rather easier and consols closed at 88 7-8 for money and 89 for account.

Irishmen Awaking.

FROM a letter by a Richmond Va. Corespondent to the N. Y. Herald dated Nov. 19th, we extract the following:

Slightly as the present movement in this country for the liberation of Ireland seems to be regarded, it is unquestionably assuming an aspect which to my mind is truly indicative of a purpose to carry out the plan proposed. The project is favorably viewed by the friends of Ireland in the South. In this city alone an organization comprising from three to four hundred, is on foot, and I have ascertained that before a month from this time it will increase to double that number. The operations are conducted in secret—the taking of an oath being, as I believe, an indispensable qualification to membership. This is regarded as objectionable by many influential persons who sympathise with the movement; but that feature will probably be dispensed with after the organization is perfect and, in view of the advantages to be derived from the accession of the influential but scrupulous friends of the cause.

I am informed, upon unquestionable authority, that organizations for the same purpose are being formed in every part of Virginia, and in fact, the South, wherever the proper material is known to exist. I can say with perfect confidence that no object of a political character having reference to the election of '56 is contemplated, as was supposed in the beginning. On the contrary, from what I can learn, a positive prohibition is enjoined against the introduction or discussion of any question bearing remotely upon politics or religion. Knowing that all previous movements tending to a similar object were defeated by divisions, arising from either of these sources, they are particularly cautious to avoid a recurrence of a like disaster in this instance.

The recent tone of the English press has given an impetus to the movement which no appeal, however patriotic, could produce. Before the sentiments of these papers became known, I doubt if it had a single adherent south of Mason and Dixon's line. And if the influential press of this country had continued to observe that indifference regarding it which they manifested from its inception, it would have died a natural death. I know enough of the feelings of the friends of Ireland in the South, to justify the conclusion that here, at least, it would have gained no foothold, so long as the agency for its promotion was limited to the Irish American organs in this country. The discussion of this question in the press of England, and the comments in the press here, which necessarily followed, has done more to promote the cause than could have been effected by such sheets as the Citizen and Irish American in a year.

Mr. Fillmore at Vienna.

A VIENNA letter of the 13th ult. says: Mr. Milliard Fillmore, late President of the United States of America, visited this capital during the present week. It is to be regretted that the illness of a member of his family curtailed his visit, and prevented its exceeding the very moderate limit of three or four days. Mr. Fillmore was received with marked attention by the imperial ministers, and others at present in this capital. Parties were at once improvised to mark his presence here; and it was a matter of regret to a very high personage that "the Emperor himself was not in Vienna to mark, by his personal attention, the satisfaction he felt at the visit of one who, though elected by universal suffrage to the presidency of twenty-four millions of republicans, had yet, during the eventful years 1848-50-51, carefully eschewed all foreign intervention, and in every way avoided complicating the trouble affairs of continental Europe."—[Boston Journal.

Telegraphic.

Murder and Suicide.

BOSTON, Nov. 15, 1855.

AT South Danvers, this morning, John Brown shot his sister dead and then cut his own throat, dying immediately. He was out of health, and it is supposed must have been suddenly seized with insanity.

Thanksgiving in Maryland.

BALTIMORE, Nov. 15, 1855.

THANKSGIVING is being observed to-day in this State, Virginia and the District of Columbia. Business is entirely suspended in this city.

Page, Bacon & Co. against the City and County of St. Louis.

ST. LOUIS, Nov. 17, 1855.

THE suit of Messrs. Page, Bacon & Co. against the City and County of St. Louis for damages, arising out of the injunction case, was submitted to court to-day. The court gave damages in the sum of $85,727. The defendants appealed.

Snow Storm in Boston.

BOSTON, Nov. 18, 1855.

ABOUT one inch of snow fell here last night, but soon disappeared. The weather has been clear and cool to-day.

Mail Robbery.

PHILADELPHIA, Nov. 18, 1855.

A LETTER mail bag for Buffalo, N. Y., was found this morning, cut open and rifled of its contents, above the Trenton Railroad. It is supposed to be the bag made up yesterday at the Philadelphia Post Office.

WASHINGTON, Nov. 19, 1855.

IN the Court of Claims, to-day, Samuel C. Reid, Jr., continued his argument in the case of the privateer-brig General Armstrong.

The Cabinet did not hold its regular session to-day. The President is busy with his Message. E.

Bold Attempt at Bank Robbery.

SPRINGFIELD, Mass., Nov. 19, 1855.

AT nine o'clock last evening, as the clerk of the Pynchon Bank was going into the bank for the night, he was seized by two men, who had been awaiting him in the dark passage. They demanded of him where the cashier lived, which he refused to tell, when one of them plunged a knife at his breast, which penetrated his coat, but struck a thick wallet with coin in it, which saved a wound. The clerk then shouted murder, and the burglars fled. No clue to the would-be robbers has yet been obtained.

The Weather at the Eastward.

BOSTON, Nov. 19, 1855.

A LIGHT snow is falling here. At Bangor, one inch of snow fell this morning, the weather being quite cold. At Eastport the weather is clear and cold, and at Calais it is the same.

Murder.

BALTIMORE, Nov. 21, 1855.

Two Germans named Kronnenberger and John Grasslein were deliberately fired upon yesterday evening, on the Bel Air road, a few miles from Baltimore, by a man named John Patterson. Grasslein was instantly killed. The deed was entirely unprovoked. Patterson has been arrested.

John Bull Humbugging Mr. Buchanan.

WASHINGTON, Nov. 21, 1855.

MR. BUCHANAN in his dispatches to the Government, states that professions of friendship toward the United States were never more strongly expressed by the British Cabinet than now.

Government having six years ago instituted a suit against Wm. B. Scott, formerly Navy Agent at Washington, to recover an alleged balance on the settlement of his accounts, the jury this afternoon in the Circuit Court rendered a verdict of nearly $18,000 in favor of the Government.

The Plains.

WE learn from the St. Louis Republican, that scientific men are now exploring the plains or prairies between the Mississippi and the Rocky Mountains, and the prospect is good that an abundance of coal and water can be obtained at a small outlay of money and labor. Successful experiments have been made in testing the practicability of boring artesian wells, and the result is most satisfactory. In one instance, near the Pecos river, about the thirty-second parallel, at the depth of six hundred and fifty feet, the greatest abundance of perfectly pure water was obtained. Besides this, the operation developed the existence of coal beds, easily accessible, and, as far as the experiments have progressed, evidently underlying the whole of that immense country. The importance of this discovery will at once be apparent. If rivers cannot be created by these wells, water sufficient may be obtained for all the purposes of irrigation, and thus the plains may become as thickly inhabited, and the land rendered as productive as any other portion of our country. With plenty of coal for fuel, the want of timber will hardly keep back the pioneer; for the materials for building are too numerous to admit of such a supposition. The thorn will doubtless grow as well there as here, and live hedges, even in sections were forests are abundant, are now adopted by the farmer.

Camels and the Government.

THE communication which the War Department now has with the frontier ports is an expensive and uncertain one. The troops in New Mexico require the transportation of several millions weight of stores and supplies. Contractors undertake to perform this at fourteen cents per pound. The route lies from San Antonio, in Texas, eight hundred miles to El Paso. Sub-contracts are made with teamsters on the route, who own carts and oxen, to transport with a cart and three yoke of oxen, 2,500 pounds, at seven cents per pound. On the 25th of July a caravan of four hundred carts left El Paso, with one million pounds of stores. The time occupied is about six weeks, and the profit to the contractors about $20,000 for the trip. A cart and oxen will make three trips, when they are useless. Now it has been ascertained that camels are peculiarly fitted for that service, as being cheap, durable, and quicker. A company for the importation of camels has been chartered by the State of New York, with a capital of $300,000. It is proposed by the holders of the above contract to put it into a company with parties who will advance $50,000, to be expended in the importation of camels; the profits, under the present contract, to be enjoyed *pro rata*. Mr. Edward Macgaurran, of this city, is, we understand, the agent.—[U. S. Economist.

Progress or the Chicago, St Paul and Fond du Lac Railroad.

WE learn that at a meeting held at Janesville on Saturday, which was addressed by William B. Ogden, Esq., of this city, subscriptions to the amount of $250,000 were received to the stock of this road, and on Monday morning the contractors commenced work upon the section between Janesville and Woodstock, a distance of thirty-eight miles, with sufficient force to carry the work forward rapidly. A considerable portion of the road is graded for this distance, the iron is provided, and we understand that Mr. Ogden stated, at the meeting referred to, that the whole section would be ready for the cars by the first of March, thus uniting Chicago and Janesville by rail.

This will be gratifying intelligence to our citizens and to all the people along the line. This is destined to be one of the most important lines of roailroad for freight and travel centering in our city. It will as effectually bring the trade of southern and middle Wisconsin to our doors, as the Central does that of southern and middle Illinois, and we believe even more so. And it is constantly to go on increasing in importance. Who can predict its business when it shall have penetrated to the heart of Minnesota and stretched out its iron arm to Lake Superior!—[Chicago Democratic Express.

Surveys in Nebraska.

THE surveys in Nebraska have been interrupted and brought to a stand-still by the hostility of the Pawnee Indians. On the morning of the 3d ult., some chiefs of that tribe came to the camp of the surveyors, and ordered them in the most peremptory manner to leave, backing their orders with repeated threats that every man who did not leave the survey before the sun should arrive at meridian, should be shot. They then proceeded to destroy all the landmarks made in the vicinity. The survey was consequently abandoned.

MARRIED,

IN Nauvoo, Pa., by C. L. Farnsworth, Esq., Mr. NELSON ROOT to Miss MINERVA CANFIELD, both of that place, and members of the Church of Jesus Christ of Latter Day Saints.

In travelling from the Salt Lake Valley to this place, we had the pleasure of sojourning beneath the hospitable roof of Brother and Sister Daniel Canfield for a number of days, during which time we formed an agreeable acquaintance with the parties whose marriage we are now happy to record. We congratulate them in the following homespun:

> Long life and happy days the pair attend,
> And many *branches* from these *Roots* extend,
> 'Till all united, form a goodly tree,
> To bear celestial fruit eternally.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES.	
Sugar, crushed, per lb..	$0 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r.	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	35
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb	50
Figs, per lb	60
Cloves, per oz.	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18¾
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom Salts "	30
Beeswax "	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz..	15
Gum Arabic "	15
Cream Tartar "	15
S C Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb..	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do	40
HARDWARE.	
Axes	$3 25
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 00
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 25
Concave Augers, per ¼	25
Bitts " "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	30

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 2 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS. Size.	Gross
½ inch	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	15
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder per lb	75
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes..	3 50
do Patent	4 05
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 20
Kacks	45
Sole Leather, per lb	35
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to.	1 75
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16¾ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	30
Denims	25
Cotton Batten, per roll	20
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	35
Eggs, per doz	25
Cheese, per lb	25
Bacon, smoked, per lb..	30
Shoulder " "	25
Ham " "	30
Middle " "	40
Wheat, per bushel	2 50
Corn "	2 00
Oats "	1 70
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb.	30
Beef, fresh, per lb	9
Mutton "	10
Tongues, each	60
Tallow, per lb	30
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $4 to	5 0.
Adobies, per 100	30
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE ST. LOUIS LUMINARY.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to THE MORMON office, or to the editor of the Luminary, St. Louis, Mo.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Wholesale Price Current.

NEW YORK, Nov. 23, 1855.

Article	Price
ASHES—Pot.........per 100 lb.	6 37½ a 6 50
Pearl	— — a 7 37½
CANDIES—Stuart and Bussing's best, assorted...per lb.	— a —
Ordinary	— a —
CANDLES—Sperm...per lb.	38 a 40
Adamantine	26 a 31
Mould, yellow	14½ a 17½
COFFEE—Java, white	13½ a 14½
Mocha	14½ a —
Laguayra	10½ a 12
Maracaibo	10½ a 12½
St. Domingo (cash)	9¾ a 9½
DRUGS AND DYES—Alcohol. pr. gal.	— 82 a — 88
Alum...per lb.	— 2¼ a — 2½
Arrowroot	— 50 a — —
Arsenic, powdered	— 2¼ a — 2½
Asafœtida	— 5 a — 25
Borax, refined	— 28 a — 29
Brimstone, American, roll	— 2½ a — —
do crude...per ton.	35 — a 40 —
Camphor, crude...per lb.	— — a — —
do refined	— 38 a — —
Castor Oil, No. 1	1 55 a 1 62½
Chlorate Potash	— 40 a — 42½
Cochineal	— 75 a 1 15
Copperas...per 100 lb.	1 25 a — —
Cream Tartar...per lb.	— 29 a — 30
Gum Arabic, picked	— 25 a — 35
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublamized	5 75 a 6 —
Ipecacuanha	— — a 2 37½
Madder	— 10½ a — 11
Magnesia	— 15 a — 17½
Do calcined	— 30 a — 35
Nutgalls. blue Aleppo	— 18 a — 20
Oil Anis	— — a 5 50
Oil Bergamot	1 90 a 2 20
Oil Cassia	— — a 3 75
Oil Lemon	1 90 a 2 20
Oil Peppermint	3 75 a 4 50
Opium, Turkey	4 12½ a 4 20
Otto Rose...per oz.	3 50 a 6 50
Oxalic Acid...per lb.	— 34 a — 35
Phosphorus	1 05 a — —
Quicksilver	— 45 a — 48
Rhubarb, China	— — a 2 75
Salæratus	— — a — 6½
Sal Ammoniac. refined	— 12 a — —
Senna	— 10 a — 15
Shellac	— 12 a — 15
Sugar Lead, white	— 20 a — —
do brown	— 9½ a — 10½
Sulphate Quinine	2 70 a 3 50
Tartaric Acid	— 44 a — 46
Verdigris	— 33 a — 37½
Vitriol, blue	— 10½ a — 10½
DYE WOODS—Camwood...per ton.	70 — a 80 —
Fustic	21 — a 30 —
Logwood	17 50 a 30 —
FLOUR—State, common...per bbl.	8 87½ a 9 —
Michigan and Indiana	8 87½ a 9 50
Genesee, extra	9 50 a 11 25
Rye Flour	6 25 a 7 25
Corn Meal	4 50 a 4 93
FRUIT—Raisins...per box.	— — a 3 65
Raisins, layers	4 12½ a 4 25
Currants...per lb.	— 20 a — 27
GLASS (American window)—	
6x8 to 8x10...per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat...per bush.	1 80 a 2 18
Corn, round yellow	— 97 a — 98
Barley	1 30 a 1 32
Oats, Western	— 50 a — 52
Beans	2 25 a 2 37½
GUNPOWDER...per 25 lbs.	4 25 a 4 50
INDIGO...per lb.	— 90 a 1 30
IRON—Pig, Eng., Scot...per ton.	32 — a 33 —
Bar, Eng. refined	60 — a 61 50
Sheet, Russia, 1st quality..per lb.	— 15 a — 22
Sheet, Eng.	— 3¼ a — 4¼
LEAD—Galena...per 100 lbs.	6 87½ a 7 —
Sheet and Pipe	— 8¼ a — —
LEATHER...per lb.	23 a 30
MOLASSES...per gal.	33 a 38
NAILS—Cut, 4d and 6d...per lb.	4¼ a —
Wrought, 6d and 20d	6 a 7
OILS—Olive..per bskt., 12 bottles	3 50 a 3 75
Olive, in casks...per gallon.	1 15 a 1 25
Linseed	— 88 a — 90
Whale	— 88 a — 90
Lard, winter	— 95 a 1 —
PAINTS—Lead, red, Am....per lb.	— 7½ a — 8
Lead, white, Am., in oil	— 8 a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 37½ a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry...per cwt.	— 60 a — 75
Litharge...per lb.	— 7½ a — 8
Vermillion, Chinese	— 87½ a — 95
Venetian Red...per cwt.	2 — a 2 50
RICE...per 100 lbs.	4 50 a 5 75
SALTPETRE...per lb.	10 a 20
SEEDS—Clover...per lb.	— 11 a — 12½
Flax, American, rough..per bush.	2 — a 2 10
Linseed, Calcutta	2 30 a 2 40
SOAP—New York...per lb.	4 a 7
Castile	11½ a 11½
SPICES—Ginger, Race...per lb.	4½ a 5
Mace	87½ a 90
Nutmegs	90 a 95
Pepper	10½ a 11½
Pimento	12½ a 13
Cloves (cash)	— a 14
SUGAR—New Orleans...per lb.	6½ a 7½
Havana, white	8 a 8½
do brown	5½ a 7¼
Stuart's crushed	8¼ a —
SUMAC, Sicily...per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial..per lb.	23 a 40
Hyson	22 a 60
Young Hyson	18 a 55
Hyson Skin	5 a 80
Black	17 a 40
TIN...per lb.	29 a 31
TOBACCO	7 a 43
TURPENTINE...per 280 lbs.	3 37½ a — —
TAR...per bbl.	2 50 a 3 —
SPIRITS TURPENTINE...per gallon.	— 47 a — 48

Corrected to Nov. 23.

Stars.

WE have on hand a number of the present volume of the MILLENIAL STARS, from the 1st to the 28th No

Price for the year.....................$2 25
" " half year.............. 1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer..	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

TERMS OF SUBSCRIPTION—$2, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World. J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITOR OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa.
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Barnardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.

William Maiben, 35 Jewin street, City, London, England.

Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Swansea, Wales.

James Ferguson, 199 Collingwood street, Belfast, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1*d*. will have to be pre-paid by us in New York; 1*d*. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½*d*, as follows: Postage in New York, 1*d*.; in England, 1*d*.; for Agents, ½*d*.; paper, 2*d*.; total, 4½*d*.

Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous faisons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions á son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier á notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire á l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les eobe: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votro lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities; and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

E. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire sauce;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis.
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

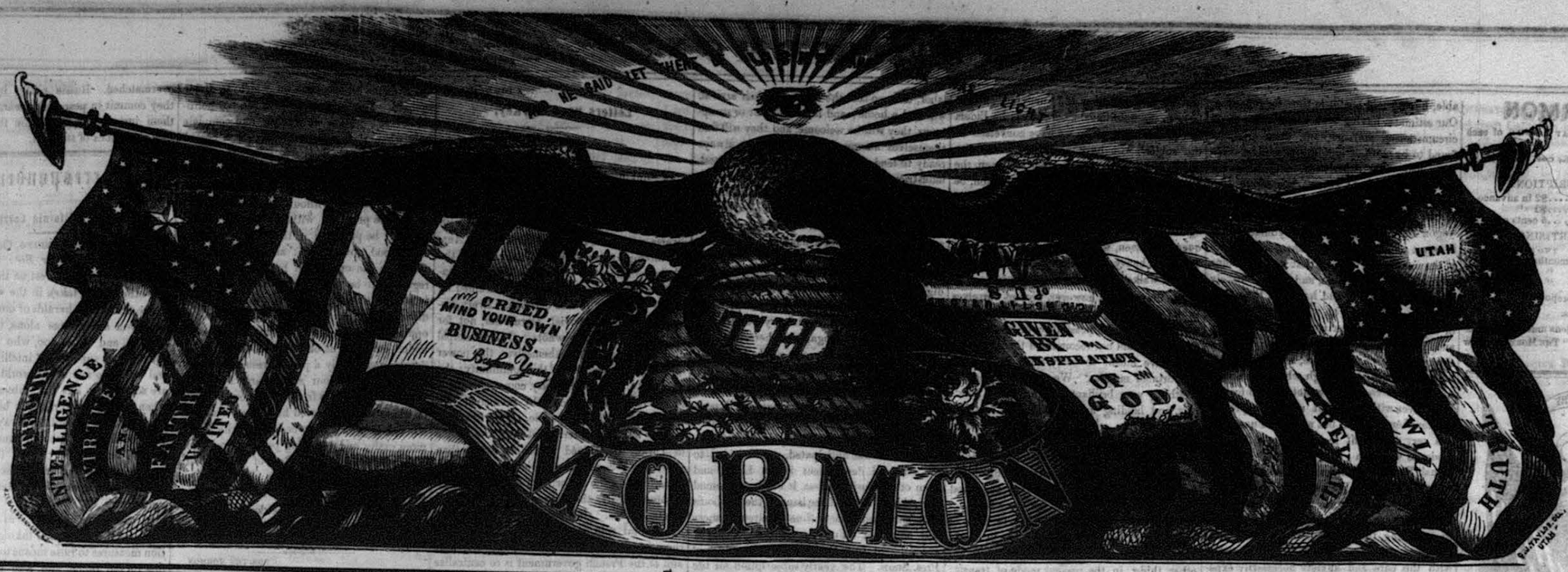
TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9—

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts. Royal Octavo, at 40 cents each.
ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.
This highly and interesting Work will form a narrative of the Journey from Liver ool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.
Steel Engravings by Charles Fenn and Edwin Roffee:
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.
The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.--NO. 41. NEW-YORK, SATURDAY, DECEMBER 1, 1855. PRICE FIVE CENTS.

Poetry.

Home.

BY W. WEBSTER CLAFLIN.

EARTH may boast her ruined scenes
Of beauty rich and rare,
Her hoards of wealth and glitt'ring gems
That sparkle everywhere;
But steered by fortune's hand along,
Whichever way I roam,
I find no spot so dear to me
As my old cottage home.

It is not hard to gather friends
Our journeyings to cheer—
Friends for a day, but friends in name
Unlike the near and dear;
The cherished few who cluster round
The old ancestral seat,
Where, tired of all the cares of life,
We rest our weary feet.

The heart will own no intercourse
With flattering smile and word,
But turn to a more genial place
Where Love's soft tones are heard;
A mother's smiles are not forgot—
A father's lessons kind—
Such love and kindness we may search
The world in vain to find.

Dear Home! though I may wander far,
And traverse land and sea,
Thou'lt ever be the dearest spot
In this wide world to me.
I'll not forget these cherished friends,
The constant and the true,
Who shared my early cares and joys,
Though often finding new.

Is the Union in Danger?

WE are as ready to allow as any one, that the cry of "saving the Union" has been used on many occasions where circumstances did not warrant it. Indeed it has been employed so often, that people have come to regard it with a sneer, especially those who, with more zeal than discretion, are waging a crusade against the institutions of a portion of the States of this confederacy. It becomes thoughtful, sensible men, however, to seriously study the signs of the times, and see whether we are not drifting upon breakers which will rend the good ship of state into fragments. In order to fully understand the great questions now at issue, we must look back to the formation of this government, and if we would comprehend our dangers, we must not only study the starting point, but we must examine the course of our governmental policy since the adoption of the Constitution. There is one error in which most people too commonly indulge, which is to suppose that we have already established democratic institutions in this country. Such is not in reality the fact. We have formed a government based upon the grand idea of human equality, but we have by no means fully developed the idea, and most of all we have not secured it upon a durable foundation. It is but a little more than half a century since our Constitution was formed—a time too short to mature any system of government. During that period, it has suffered many severe shocks—the waves of disunion and fanaticism, have beaten against it, but it has hitherto proved too strong for their united assaults. It is now undergoing another stupenduous assault, and if candid men will look at the weapons of warfare used to effect it, they will at once perceive that they are of the most formidable character—real Lancaster guns and Minnie rifles. The agitation is now a purely sectional one, based ostensibly upon the ground of "progress of liberty" and the defence of "human freedom."

The institution of the South—a feature that was in all the States when Jefferson penned the immortal words "that all men are free and equal," is now declared to be inimical to the liberty of white men. The passions of the people—the love of liberty—the sympathy of humanity, are all appealed to in the most earnest manner, to exterminate this "hideous evil," this "gigantic iniquity." The press, the pulpit, the forum, yea, even monarchical England are enlisted in this crusade for "liberty." Our own people are appealed to to form themselves into a sectional party to resist the vile encroachments of a system that would destroy the hopes of "humanity." It is needless to say that when the subject is presented in such colors, there is danger unless the real state of the case is understood. If this be really a crusade for liberty which the abolitionists are waging—if the hopes and the future interests of white men are centered in the success of their schemes, as they teach, and thousands, we fear, believe, then, indeed are we in a situation which threatens to destroy our happy country and rend the union of these States into atoms. It becomes all then, to study the principles upon which this government is founded, and to remember that upon carrying out fully and fairly the principles as laid down in the Constitution, rests the success of establishing democratic institutions on this continent.

There is real danger in the present crisis. All who will carefully study the signs of the times must see it. There is a determined and bitter hostility on both sides, provoked by long continued exasperations which presages no good results. Politicians are more corrupt than ever before, and the hopes of success allure many into positions which they would not otherwise assume. We meet men almost every day who are convinced, they say, that a certain course is right, and yet have not the courage to assume it because they are afraid of its unpopularity. "The people will repudiate it," they say. Now, when our leading men are made of such timber—when they have not even a splinter of the "old hickory" in their composition, what is to become of our country?

What shall be said of men, too, who have not the manliness to assert what they believe to be right—who tremblingly crouch before what they suppose to be public opinion,—which is often, as the late election in this State has shown, a mere phantom of their own imgination? We were told in October if any party dared to endorse democratic measures and the democratic national administration, it would be swamped irrevocably. But what is the result? Why, the very party which came the nearest to it in this State has increased its vote over last year, while the other, which endorsed the administration but not its measures, has about half what it received at that election! This same public opinion has made more traitors and doughfaces that all other causes combined. If our politicians are to succumb to it any longer we shall be in the very meshes of disunion, before we are aware of it.

Let honest men look at all our difficulties fairly in the face, and ask themselves, regardless of all consequences *what is right?* and summon the courage to follow it. Such a course will create public opinion. A few prominent men of our country, speaking out boldly upon the great questions of the day, will calm the storms of folly and fanaticism. But if we are allowed to drift along, we shall soon be where it may not be easy to return. The South have rights under the Constitution which must be granted them. If they are not granted they will rebel, or else they have not the spirit we give them credit for, in which case we should despise them the same as we would any other people who would tamely submit to an invasion of their rights. If the cry "no more slave States," which has resounded even from some so-called democratic orators, is to be not simply a cry, but a reality, then we will write the ominous though fearful words in advance, "the Union is dissolved."

There is no getting over or around this point. Let every person who thinks he believes that this motto is to be carried out sit calmly down and calculate, if he can, the value of this Union. Let him estimate the worth of a confederacy which may be as happy and as prosperous as any nation on earth, divided into petty states, with local rivalries, and border feuds, to be followed by distinct clans, led on by men still more unprincipled than those who now create divisions and jealousies, leaving in their train devastation and bloodshed, and the ruin of all that civilization has effected. Others may sneer at the worth of the Union, but for us we earnestly declare that our mind is completely at a loss to comprehend its importance. The thoughtless may consider it of no consequence, but let any man take the map of this country and study it for one hour—see the interlacing rivers—the vast range of lakes—the exposed sea coast—the diversity and yet unity of climate, soil, and productions, and he will at once perceive that no mind can estimate what the fatal results of a separation of these States would be.

We have said that we discern in the signs of the times real danger, and we do. We see it in the affected disregard for the Union—in the ridicule bestowed upon it by those who are seeking to sectionalize parties, and in all the various forms which opposition to the rights of all parties in the confederacy assumes. We are not alone in this view of the case. The New York Observer, a careful and close scrutinizer of the signs of the times, has an able article upon it, from which we make the following extract:—

"A strong effect has been made to set up an issue between the North and the South as the great absorbing consideration in politics. Geographical divisions are always to be deprecated, and especially in a country where the bond of union is so constructed as in ours. The old question of State Rights has not even to this day been settled to the entire satisfaction of all parties. The original principles of Union are yet in discussion. Compared with other countries, our government is yet in its infancy. It is therefore extremely hazardous for us to venture upon such tests as shall array one section of the country against the other, lest we put in peril the integrity of the Union and the hopes of freedom. However disposed some persons may be to ridicule apprehensions of this sort, as being spectres of an excited imagination, or the fears of a timid spirit, we are of those who believe *that there is real danger close at hand. What makes us more fearful is, that the ridicule of these apprehensions proceeds from those persons whose measures and conduct are eminently calculated to precipitate the very result we deplore.* It is a part of the scheme of those who would make the coming Presidental Election a section one, *to laugh at the apprehensions of those who regard such a test as dangerous to the existence of the Union;* by allaying these apprehensions, they would hope to be more successful in their plans. But, under God, our confidence is in the strong conservative element that pervades the masses of American citizens, the intelligent yeomanry who think and read for themselves, and who regard a man who aspires to power on the strength of a sectional division, as a future Arnold, or Cataline, or Burr."

As the Observer truly remarks, there *is danger close at hand*, and hundreds of prudent men begin to see it. The opening of Congress will reveal it. It is true that the hopes of our country are in "the intelligent yeomanry." They have twice withstood the assaults of British arms, but will they be able to stand up against another kind of warfare, when she comes with the honeyed words of love and philanthropy on her lips? Will they not now be seduced by flattery? The next Presidential election must decide this momentous question, and determine the fate of America, as well as the success of republican institutions.—[N. Y. Day Book, Nov. 14.

Nicaragua and the Movements There.

NICARAGUA, as by this time probably most readers know, is a tract of country almost as large as Missouri, lying between the parallels of 10 and 15 North, with Honduras and Salvador at its Northern end, and Costa Rica at its Southern. It has some 600,000 inhabitants of the Spanish-American breed, with a government which for two or three years past has been distracted by factions; one party being known as the government, and its opponents as the democratic party. Across the southern part of it, where it is quite narrow, and is known as the Isthmus of Nicaragua, has been established the route of the Nicaragua Transit Company, which transports its passengers to and fro between the ports of San Juan del Norte on the East side of the Isthmus, and San Juan del Sud on the West side. The government and people of Nicaragua would have been wise had they refused the right of way across their country to this or any other California company. The consequences have been such as under the circumstances might have been easily anticipated. Thousands of adventurers have passed through their country—have seen the invitations it held out to fillibustering enterprises—and have now begun to act upon their knowledge of these advantages. Walker, of California, a professional fillibuster, has, it is well known, entered the country under the pretence of an alliance with the democratic party, with every prospect of having established himself and his followers there permanently. As this enterprise will probably be attended by consequences of great political importance, its history so far has more than common interest; and we therefore present it to our readers in some detail.

On the 4th of May, General Walker with *sixty-two* men, taking passage on board the brig Vesta, left San Francisco for San Juan del Sud. The Vesta reached Realejo in June. From Realejo, Walker marched to Chinandaga, where he was joined by 120 men of the democratic party. Returning to Realejo, he embarked in the Vesta for El Gigante bay, *en route* for the town of Rivas. On the evening of June 28th, he reached Tola, a little town not far from Rivas.

"In Tola, General Walker encountered some thirty of the enemy's cavalry, who, it is presumed, were out as a picket guard, whom twenty Americans were detailed to attack, and in a few moments drove them from the town, killing eight, taking the captain prisoner, and seizing all their horses, arms and clothing. They quartered that night in Tola, and on the following morning, the 29th, marched on Rivas, where they arrived at about 11 o'clock A. M. On arriving at the outskirts of the town the democratic party mounted a hill, from whence they could see the enemy at a distance of about six hundred yards. The enemy opened a brisk fire, but the Americans took it coolly—advancing to within three hundred yards, when they gave them a volley and yell—rushing into town, the enemy making tracks in different directions. When the Americans got possession of the main street they could see nothing of the enemy—but could hear their bullets whistling by in quick succession. In a few moments the enemy made their appearance and vigorously attacked the American portion of the combatants, several of whom fell. At this stage of the proceedings the whole of Gen. Walker's native force decamped, leaving about fifty Americans to fight some seven hundred of the government troops in their own stronghold, having them surrounded on all sides. After about two hours' street fighting, Gen. Walker gave the order to take a position in two houses, one immediately opposite the other; they took possession and fought till about five o'clock, some of the Americans receiving wounds from shots through doors and windows, and when any of the enemy had the temerity to appear within range, they were sure to fall. At five o'clock Gen. Walker ordered a retreat, which was done with the loss of but one man. In the battle of Rivas the Americans lost but ten of their men in six hours' fighting; of the enemy upwards of 100 were killed on the spot."

On retiring from Rivas, Walker repaired to San Juan del Sud, which he reached on the 30th with his force much jaded. Fearing an attack here, and the Vesta not being in sight, he seized a schooner, the San Jose, and embarking his men, proceeded in search of his brig. Finding her after a few hours, he released the San Jose, and transferring his force to the Vesta, sailed back to Realejo. There he remained two weeks, at the end of which time he went to Chinandaga, where he continued two days, when he proceeded to Leon, the head-quarters of the Republican party, and the finest city in Nicaragua. There the democrats mustered one thousand men. Having remained ten days in Leon without accomplishing any movement of importance against the enemy, the Americans returned to Chinandaga, where they lay inactive two weeks. On the 9th of August they started for Realejo, where they were joined by one hundred and fifty natives, under the command of Gen. Valle. Subsequent movements are reported as follows:

"On the 11th they sailed for San Juan del Sud, where they arrived on the 15th, the enemy decamping as soon as they appeared. They remained in San Juan, recruiting, till the 2d of September, and at 12 o'clock on that night Gen. Walker, with his whole force crossed the Transit route to Virgin Bay. At about 10 o'clock on the morning of the 3d the alarm of the enemy's approach was given, twelve of our native guard fighting 550 of them, loading and firing in their retreat, in good style, until they were reinforced. The Americans received the enemy with a deadly discharge of rifles, when they broke and ran—hunted to cover by the riflemen. The result of this battle is illustrative of the superiority of the Americans and their arms over an enemy—there being only 175 Americans and native troops against an army of over three times their number.

"At the battle of Virgin Bay, the Americans did not lose a single man, and had but two wounded. The natives had five missing and three wounded. Of the enemy ninety were buried in Virgin Bay, and about forty wounded. Gen. Walker then returned to San Juan, where he arrived on the 5th. On the night of the 12th, a detachment was sent out as an ambuscade, about five miles on the Rivas road, where they remained till six o'clock through heavy rains. They then started for Virgin Bay, where they arrived at 12 M. On the following morning, the force returned to San Juan, where they remained until the arrival of the Cortes, with reinforcements, under Lieutenant Col. Gilman."

The Cortes brought down from San Francisco and landed at San Juan, Oct. 3d, another band of 35 adventurers, headed by Col. Gilman. There then took place a new organization of the whole cammand; a piece of artillery, obtained from the clipper ship Queen of the Pacific, was added to their means of offence.

On the 10th of October, all preparations having been made, Walker again proceeded to Virgin Bay, which he reached the next evening. The steamer Virgin lying here, Walker embarked his men on board of her and went up the lake (Nicaragua) toward Grenada, the capital of Nicaragua. At midnight of the 12th, the invaders landed four miles from the city. At dawn they reached the city, and advancing, with the "Western whoop," carried a barricade erected across one of the principal streets and gained possession of the plaza. Some fighting ensued, which resulted in the death of a native drummer of the Americans and of 15 of the enemy. But the city had fallen into the hands of the Americans. Subsequently, its fort, a mile distant, was taken after a short engagement by Col. Gilman and 25 men.

About the time of the departure of Walker for Granada, another expedition had set forward from San Francisco to join him. This expedition was under the command of D. B. Fry, and "the notorious Parker H. French." It included some fifty men. They left San Francisco, on the Uncle Sam, Oct. 5th, and reached San Juan on the 16th following. Proceeding to Virgin Bay, they took passage on the steamer Virgin, with 280 passengers, who had come through from San Francisco and were bound for New York. Arrived before San Carlos at the Southern extremity of the lake, they summoned the garrison to surrender. Capt. Erickson, with two oarsmen, were sent on shore to present the demand in a formal manner, and were captured. Shortly after several shots were fired from the fort at the steamer. Capt. Turnbull was then sent with twenty-five men to storm the fort, but returned without effecting anything. The steamer was then put back to Virgin Bay, and all her New York passengers relanded there at midnight of the 18th. Early on the following morning, (Oct. 19th,) French and his band left in the Virgin for Granada, there to join Walker.

Above, we have given all the incidents which connect French and his party with the main enterprise. But there were other incidents, including a couple of tragical episodes, growing out of French's movements, which remain to be told.

When the Uncle Sam arrived at San Juan, French and Fry detained the baggage and specie until he had got his command ready for crossing over to Virgin Bay. After some delay the treasure was reloaded and forwarded to the Bay, where it was placed on board the steamer Virgin; and having been returned to Virgin Bay, finally found its way safe to New York. Not so lucky however were all the passengers. On the return from French's fruitless demonstration on San Carlos, they were all put on shore at Virgin Bay. There, on the evening of the 19th, while the passengers were standing in and about the office of the Transit Company, a detachment of two hundred government troops from Rivas came into town, and without a moment's warning made an attack upon the passengers by firing upon them and charging upon them with fixed bayonets. This assault caused a grand stampede, most seeking shelter in the jungle. Upon being assured that there was no "fillibusters" there, that the persons whom they had assaulted were all peaceable passengers, desirous to go on their journey at the earliest opportunity, the officers ordered that no person should be further molested, and a general call was made for the passengers to "come out," and they did come out by slow degrees through that night and the next day.

At noon on the 20th, the steamer Virgin returned for the purpose of landing Mr. Moot, chief engineer of the Uncle Sam, and considering the great hazard in which their lives were placed, Capt. Scott took on board such of their number as had remained or found their way back to that place—about one hundred and seventy. She then proceeded to the Island of Omapota for the night, and returned again to Virgin Bay in the afternoon of the 21st, to take on board such passengers as might then have "come out." In the course of the night and day thirty-one had returned. Several had returned to San Juan with the intention of going to San Francisco on the Uncle Sam. So far as at present known, the immediate consequences of the assault of the 19th were five killed, five severely and three slightly wounded. Some are still missing, and from the shrieks and groans that were heard in the jungle, we may well suppose that several have died there of their wounds and exhaustion.

The most of the passengers were compelled as a choice of evils to go to Granada, which is near the Northern end of the lake, while their proper course homeward lay to the Southern end of it. Arrived at Granada, they saw Col. Wheeler, our Minister to Central America, who provided them with good quarters. On the 23d they found means of getting away, and reached San Juan del Norte on the 27th of October, having lost nine more of their number—four by cholera, and two by fever.

Besides the consequences of French's movements on the returning Californians, must be mentioned the consequence of the same movements to those who were on their way to California. As the steamer San Carlos, with the passengers from New York of the 5th, was on her way up the San Juan river, she was fired upon from the fort at San Carlos. The shot struck the steamer midships, killing a Mrs. White and her infant child, and severely wounding her son.

We new return to Walker. This "conquering hero" having obtained possession of the capital was hailed as chief by a large part of the population, and finally received the capitulation of Gen. Corral, the commander of the government forces.

Col. Wheeler, the American Minister, figured in the closing scenes. He, it seems, volunteered with his Secretary, to wait on Gen. Corral, who was at Rivas. There he was detained a day or two, and was not released until a demonstration had been made against that town.

All this time, Col. Kinney was lording it at San Juan del Norte on the Eastern coast of Nicaragua, calling for emigrant farmers and mechanics to settle on his domains there. But Walker it is reported looks with evil eyes on Kinney.

Again, the Nicaragua Transit Compaay is evidently complicated with Walker. With only one exception, no one among their responsible agents resisted the appropriation of their steamer, (the Virgin,) to the uses of the fillibusters.

Finally, we have a report that Great Britain re-asserts all her old claims on the Mosquito shore and Bay of Ialands; and is sending out a fleet into the waters of the gulf.

The foregoing shows the existence of very serious complications. Nicaragua is perhaps destined to be very shortly the theatre of much greater events than have yet happened there. As she has 600,000 inhabitants, nobody could object to her admission as a State into our Union on the score of deficient population. How soon she may be "knocking at the door" for admission, who can say!—[St. Louis Morning Herald.

Extract of Theo. Parker's Speech,

In Boston, on the Mob Anniversary of Oct. 21, 1835.

THERE were two great books which our fathers were bred on. One was the Bible; and though I am not a worshipper of the Bible, I must say, that whatever high praise be bestowed on Roman eloquence and Roman law, or on Grecian art, philosophy and poetry, none of them ever came from such a depth of manly heroism as those old Hebrew Prophets, Psalmists and Apostles spoke out of and spoke into. And a community which took the Bible for its one book, wept over it in sorrow, rejoiced over it in delight, prayed over it, and almost worshipped it—and that at a time, too, when priest and king forbid—would be likely to have some heroes among its sons and daughters. That we might depend upon—for the Bible does not lack spunk—depend upon it. If the Puritans did not take the Love of the New Testament, they did take the sternness, the unconquerable courage, that flamed in the Old Testament and in the New. That was the first book.

The other was a kindred work; it was Fox's History of the Martyrs. Mr. Fox was a noble man, who lived three hundred years ago, who, with unaccountable industry and untiring patience, ransacked all history to find out the story of men who had resisted the majority of the Christian Church, been wise and religious in advance of the clergy of their day, and suffered in consequence. There are three volumes of this history—very small type and very long pages; every one of them contains more matter than all six of Mr. Bancroft's History. That was the "*profane* literature" of our fathers, with whom the Bible was their *sacred* literature.

Now, it must not be supposed that a *mob* is much of an argument with men and women whose pillows were stuffed with Old Testament prophets, and whose cradle quilt was made of Fox's Martyrs. This mob of '35 was only fanning the flame. One of the fathers of New England said—I do not give his words, but his idea—When the ungodly are nearest to their hopes, the godly man is furthest from his fears. And I put it to these friends behind me, if they were ever further from their fears than twenty years ago this day? The woman who presided at that meeting, who would not listen to the Mayor's cowardly counsel, and those who were associated with her—why, "when the ungodly were nearest to their hopes, they, the godly, were furthest from their fears."

There were two different spirits present here on that day. One was outside, howling and yelling in the mob; the other was on the inside. The outside, it was the slave spirit. It is represented by two powers now—one, the Slave Power of the South; the other, the Money Power of the North. They had struck hands long ago. Their hands were joined in mutual insurance; they have not separated since. The Money Power of Boston is on the same side with the Slave Power of Richmond and Alexandria.

Since that day, see what triumphs have been made by the Slave Power. Then we had, at most, two and a half millions of slaves; there are three and three-quarters in the United States to-day. Since that day, see what has been done. Arkansas has been made a slave State; Mississippi a slave State; Alabama a slave State; Texas has been annexed as a slave State; the Mexican war has been fought in aid of the Slave Power; Utah and New Mexico have been made slave territory; slavery has been carried into California, and exists there at this day, on sufference, by the common law, though it is forbidden by the Constitution. We have passed the Fugitive Slave bill; eight-and-twenty men have been returned into slavery from Pennsylvania in a single year, and two from Boston. The family to which Mr. Phillips alluded had commenced their service of the Slave Power four years before the mob. In 1852, when Mr. Samuel Sewall, whose office is under our feet, asked the Supreme Court of Massachusetts not to allow a slave owner from Cuba to take his slave back, one of that same family, Mr. Charles P. Curtis, asked the Court to deliver him up; and the Court said, "Yes; let the slaveholder have his victim," and he took him.

I say that the Slave Power of the South, allied with the Money Power of the North, has made stupendous strides since that time, and just now it has marched into Kansas and Nebraska, and carries the ballot-box at the point of the bayonet, and puts down freedom with the edge of the sword. In Pennsylvania, you know what has been done and is doing. The mob of 1835 is now organized, and has the forms of law on its side. Mayor Bigelow and Marshal Tukey in 1851, Dr. Smith and Apothecary Edmonds in 1854, they are the mob of 1835, in an official dress.

A LATE writer says, no one can want food and remain virtuous. Making shirts at ten cents apiece would put the devil into the head of a Vestal virgin. Low wages and dear beef lead to more seductions than Byron's Don Juan.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, DEC. 1, 1855.

Hand Carts for the Plains.

THERE has, for several years past, been a desire among some of the Elders and Saints of the Church, to introduce hand-carts as a means of conveyance across the plains, for those of limited means. The idea at first excited ridicule, and its advocates were subjected, in many instances, to severe and caustic jokes; as time rolled on, however, like all other new, unpopular and unpalateable theories, the idea gained ground; prejudice gradually gave way, until it has gained sufficient force to present itself calmly and seriously before us, as a feasible and efficient mode of locomotion for many of the hardy and strong Saints to adopt in their transit across the plains to the valleys of the mountains. It has not been without its advocates in Deseret and the States; but especially has it found grace and become a favorite topic among the laboring classes of the English, Welsh, Scotch, German, Danish, and other European Saints. Those who have crossed the plains argue, that as Europeans, as well as many of the Saints in our eastern cities, have never been accustomed to the management of cattle, and as many of the oxen obtained on the frontiers are young, and either poorly broken, or not broken-in at all, and are difficult to be governed by the most competent hands; that, therefore, to those unaccustomed to cattle, there is a great amount of labor, toil, privation, loss of time, breakages, and other annoyances, consequent upon the management or mismanagement of those unruly animals; that the time and labor thus expended could be more usefully and efficiently employed in propelling a hand-cart; and that in the several weeks which are frequently expended in waiting for, and breaking cattle, in repairing breakages, and in other detentions, they would be as many hundred miles on their journey, and with less time, labor and annoyance than is generally experienced by the uninitiated at their outfitting stations. Others argue that it would be no more labor to perform a day's work at propelling a hand-cart than it would be to perform many other kinds of manuel labor; and that being more in accordance with the habits and pursuits of many of the stalwart laboring classes, it would not be uncongenial, and would be for them a most efficient mode of locomotion. The cheapness of the outfit is also introduced as an important item; thus affording the means of transportation to many, that it would otherwise take years, in some instances, to prepare for the journey. The strong desire and urgent solicitations of many of the Saints, in relation to this matter, have finally reached the ears of President Young, who has paid some attention to this matter. In a communication to us he has stated that he would not object to an experiment of this kind being tried, if judiciously arranged, wisely and prudently conducted, and sufficiently guarded against contingencies by the contiguity of ox or other trains, which, in case of trouble, would be sufficiently near to render timely assistance.

Having had this subject frequently urged upon us, at the suggestion of President Young, we have taken the thing seriously into consideration; and being at St. Louis at the time the late missionaries from the valley arrived, and knowing that many of them were men of experience in those matters, we appointed a committee from among them to investigate this subject, give us their opinion as to the feasibility of the enterprise, and if they thought it practicable to give in a report of what they thought would be a necessary outfit; the kind of carts; what amount of provisions, clothing, tents, &c., would be required, together with their weight; what number of cows, and of ox teams would be necessary as auxiliaries, and to give in a report of such a fit-out as any of them would be willing to take the charge of across the plains, giving them to understand that some of them might be chosen to conduct them. The following is the report:

PRESIDENT J. TAYLOR—*Dear Sir:* The undersigned having been requested, by you, to make an estimate of an outfit, for a hand-cart emigration train to Salt Lake Valley, have given the subject what consideration we were able, having had but little time for reflection. Our estimates having been made under these circumstances, may, perhaps, upon trial, be found to be more or less impracticable. We have had some experience in crossing the plains, and on foot; yet we are aware that there is a wide difference between walking across the plains by the side of a team and wagon and drawing the wagon yourself; that is as yet an untried experiment; still, we are of the unanimous opinion that it can be done with much less expense, and comparatively little increase of toil and hardship, than with ox teams, and that with a judicious selection of a pioneer hand-cart company, and careful and proper management of that company through, the ice, as it were, will be broken, and a way opened through which thousands of our brethren, who are not able to furnish themselves with an outfit under the present system of emigration; but who could nevertheless very readily fit themselves out for this mode, as well as a great portion of our Perpetual Fund emigration will hereafter move on to the Valley. We have crossed the plains several times, and with both ox and horse teams, and are of the opinion that, in addition to travelling, the labor of driving, herding, guarding, and attending to the teams, together with the care and anxiety necessarily experienced by every careful teamster, is nearly, if not quite equal to the additional labor of pushing or hauling a hand-cart.

We think that four persons of sufficient age and strength to walk the journey; say two men and two women, and perhaps an infant or two, would be safe in commencing the journey with the following outfit, to wit:

1 Tent,	20 lbs.
Flour,	240 lbs.
Bacon,	50 lbs.
Groceries, fruit, &c.,	30 lbs.
Bedding and clothing,	60 lbs.
Cooking utensils,	15 lbs.
Gun and amunition,	10 lbs.
Sundries,	10 lbs.
	435 lbs.

One team of three yoke of oxen and wagon to each fifty persons, or perhaps ten carts, to convey the sick, &c.; one cow to each ten persons, or say two carts.*

This estimate is made upon the supposition that the outfit will be procured mainly on the Missouri River, near Council Bluffs, and that the train will be met with supplies from the Valley, at the last crossing of the Platte, or at farthest, at Devil's Gate. In addition to the team above-mentioned, individuals having but little means may club together, if it should be thought advisable, and fit out an additional team and wagon, in which they may transport any additional freight or lighten their hand-carts at pleasure.

The hand-carts should, we think, be sufficiently narrow to run within the tracks of common wagons, to avoid the ruts. The hub should be six inches long and five inches in diameter, with two and one and a quarter inch boxes; the wheel at least four and a half feet across, the rim of good hickory, bent, not more than one and an eighth inch deep and seven-eighths or one inch wide. A broad, thin rim, although it would move over the sand and mud with considerable more ease than a narrow one, yet it would, we think, be very likely to split, inasmuch as it would project considerably beyond the spoke on each side; and if it was sufficiently thick to prevent splitting, it would be much too heavy, and when it dropped into ruts, as it must unavoidably do, it would require heavy lifting and pulling to extricate it. On the other hand, if the narrow rim is used, it should be as narrow as practicable, that it may meet with as little resistance as possible. The axle-tree should be hickory, two by three or three and a half inches; the bed about fifty-four by thirty-two inches, of quarter inch stuff, with three bows to support the cover, as low as possible, to avoid gathering wind.

A. CALKIN,
J. LAVANDER,
J. S. SCOFIELD,
WILLIAM ALLEN,
H. BOWLEY,
C. KLINEMAN,
C. CHRISTIANSON.

The above report we should think to be generally correct, and will be adopted as a test, with perhaps some little variations in the details. While at St. Louis we had the *first hand-cart* made for emigration purposes; it was light and strong; its weight probably not more than sixty or seventy pounds; some little alterations were suggested, and another one ordered as a pattern. The wood of which it was made was well seasoned and tough, and the workmanship of the best kind. The wheels have light iron bands, which are thought to be cheaper and safer than any other kind, whilst their weight would not be much, as they are only about one and one-eighth of an inch wide and one-eighth of an inch thick. The cart was very much admired by the brethren, many of whom anticipated the pleasure of going westward with the first "*Telegraphic Hand-Cart Express.*"

In regard to the feasibility of the enterprise, men, of course, differ in their opinions, and we must confess that on its first introduction our prejudices were strong against it; we thought it looked too much like hard work for men to perform labor that has hitherto only been considered proper for beasts of draught and burden; but like many others with whom we have conversed on this subject, the more we investigate it the more are we satisfied of its practicability. Our reasons are in brief, as follows: So far as men are concerned, we, upon reflection, are led to believe that they perform as hard labor in breaking cattle and making them way-wise, in hunting them up and yoking them in a morning, in travelling all day and driving team, in driving them from one to four miles to grass of an evening, and in guarding them, as they would have to perform in pulling or pushing a hand-cart, without all these other extra duties, which are frequently very vexatious and annoying, particularly to the uninitiated; several of the Elders and friends with whom we have conversed on the subject, who have conducted companies across the plains, say, that for the men, the hand-cart system would, in their opinion, be lighter labor than that of driving and taking care of cattle to those unacquainted with it; again, in regard to big boys and girls and frequently women, when their teams are light and loads heavy, they have in hundreds of instances walked nearly all the distance.

We do not here, however, present ourselves as its advocate; we mention the foregoing merely to show its possibility or practicability. We would not recommend them to those who have means to carry them in a more comfortable manner. We do not recognize anything very brilliant in dragging a hand-cart, and landing among strangers, brethren though they be, with the very limited amount of clothing and other absolute necessaries for the journey; but we think we discover in it barely a means of transit for thousands of limited means, many of whom have been, and are likely to be, detained for years from accomplishing a journey which is to them of the first importance, if they have to fit out in the ordinary manner. We discover also another thing, in the present mode of transit; men have frequently to obtain aid from their friends to assist them in their outfits, which to a high-minded, sensitive, though poor man, is very painful; but in this case they aid themselves by their own right arm; they depend on their own resources; they spend not another's wealth, but their own nerve and muscle; they are delivered from the humiliation of obligation, and are free as the antelope or buffalo that rove the plains.

With the above considerations, therefore, we are willing to make a test of this matter; but it must be done wisely, prudently, and judiciously, and be under the strictest regulations. We consider ourselves responsible for the proper carrying out of this enterprise; and whilst we are willing to counsel and assist the brethren who may desire to engage in it, we cannot admit of any irregularity. Men of experience and ability will be appointed to direct, and brethren will be expected to be subject to their counsel in all things. We do not consider it wisdom for every one to make or to obtain their own carts; they must be made of well-seasoned, tough timber, and by experienced hands, otherwise they will give way on the plains, and leave their projectors, as well as the company, in a very painful position. To prevent these breakdowns, and consequent disasters, we shall appoint proper persons to make them, as well as to superintend the outfit; and no person will be allowed to take more, and every person will be required to take as much as prescribed in the above bill, subject of course to some little alterations as above referred to.

The amount of weight for one cart is estimated at 435 pounds "for four adults and one or two infants." There should not be more than one infant to a cart; but it will be observed, that to every ten carts there will be three yokes of cattle and one wagon. The 435 pounds might be made to 450 pounds, and that addition made up in bedding or clothing, and then the wagon would carry 150 pounds from each cart, leaving 300 pounds as the net weight to be drawn, and leaving also the weight of 500 pounds unoccupied in the ox-wagon for the weak, sick or lame, in case of contingency. There is another important consideration, which is, that every day the load becomes lighter by the consumption of food, so that at the end of sixty days the weight would be lessened by about two hundred and forty pounds of provision from each cart; and about this time the company would be met by the teams coming to meet them from the valley. As a precautionary measure also, we shall have an ox-train immediately following the hand-cart train, to assist in case of an unforeseen contingency requiring aid.

It will be seen by the above, that these estimates are for a hand-cart company; but, if persons going by this company should wish other things taken, and have the means, they can either unite together and purchase an ox-team, or hire their luggage carried. They must not take more than the above in this company; neither is it understood that this will at all interfere with our former mode of emigration, which will go on as usual. We do not wish to cramp men, but to open a wider field, and afford facilities for emigration to a large class that have hitherto been deprived of the means of moving. We say to all Saints, go, if you can take clothing, merchandize, machinery, tools, books, scientific apparatus, musical instruments, gold, silver, precious stones, or any thing valuable, beautiful and useful for science, literature, the arts, or to ornament Zion, and can furnish teams to haul it—take it along; but if you have these things, and not means, dispose of them; you cannot take them with this company.

As we before stated, there is nothing very pleasing nor inviting about this journey; but we think, after all, it is better to go there among friends, poor, than to endure the buffettings of a cold, heartless world, in poverty. There are thousands of brethren there who have not only the means, but souls, who have passed through every kind of affliction, and know how to sympathise with others; and when they hear of a company or companies going in hand-carts, will come out to meet them, with teams and provisions, one-third of the way. The committee who made the foregoing report knew this, and based their calculations on it; and, furthermore, although the companies will be comparatively destitute when they arrive at the Valley, they may as well be poor there as here, and can as easily obtain supplies; if goods are high, so is labor, which equalizes matters. Again, we have bishops there, whose office is not a mitred sinecure, but whose business it is to look after and provide for the wants of the people, and who, previous to, or on their arrival, will make provisions among the various wards for houses, labor, &c.; so that the Saints, on their arrival, will find a home; and if not elegant or sumptuous, they will be welcome, and they will find themselves among brethren who are always ready to lend a helping hand to the honest, industrious, and virtuous.

Upon carefully reviewing the whole subject, therefore, and putting it to ourselves, although we should greatly prefer a carriage, or even an ox team, to that of a hand-cart, yet, if our family was here, and the alternative placed before us, of carrying the hod, wheeling and digging dirt, working on the highways, quarrying rock, digging, coal mining, and performing many other kinds of drudgery which many of our brethren are engaged in here, to obtain an outfit, we should say *give us the hand-cart.*

* The ten persons here referred to are eight adults and two infants.—[Ed.

To the Subscribers of the Luminary.

OWING to the absence of President Erastus Snow to the valley, and decease of our beloved and lamented brother—Professor Orson Spencer, who, it was anticipated, would attend to the editorial department in St. Louis, and from other considerations, it has been deemed advisable to suspend the issue of the St. Louis Luminary until such time as circumstances will admit of filling the editorial corps by appointment from the valley or the return of Pres. Snow. The yearly subscription for the Luminary is about to expire, and as there may be some who have recently subscribed, we shall make arrangement to supply them with the MORMON, so that no loss shall accrue from the former arrangements of Pres. Snow; we shall also insert the Luminary's unexpired advertisements, and request a continuance; and we respectfully solicit the subscribers of the Luminary and the Elders to exert their influence through the country to forward names and subscription to our office in New York, as early as possible, for the present and coming yearly subscription for the MORMON, that we may be able at the earliest moment, to supply the back and following numbers to the several subscribers, and be better prepared to commence the issue of another year.

Utah Cotton and Manna Sugar.

BY the October mail from Utah we received from the Church Historian's office a sample of cotton raised in the valley of the Santa Clara, in the southern part of the territory. We have submitted the sample to Mr. E. R. Young, cotton manufacturer, at Westport, Ct., who says it is "equal to our best Georgia upland," and that he can spin No. 60 yarn from it. Any who may be sufficiently interested can see the sample by calling at the Mormon office.

We have also samples of the manna sugar, gathered in the vicinity of Provo City, Utah Territory, during the past season, which the curious can see if they wish.

Arrival from Utah.

WE are happy to announce the arrival in this city from Great Salt Lake City, of Elders Asa Calkin, Joseph S. Scofield, and James Lavender, on their way to Europe.

These brethren are well and in good spirits. The party with which they came across the plains consisted of some twenty-six missionaries to the United States and Europe. They left Salt Lake, Sept. 10th, under the charge of Elder Andrew Cunningham, who conducted the company through to their entire satisfaction.

Owing to the absence of traders along the road who had retreated to Laramie on account of Indian difficulties, they had no opportunity of exchanging animals and a number of the company walked nearly the entire distance in order to preserve them until they reached the frontier.

Bro. Calkin informs us that they had an agreeable trip across the plains, occupying some forty-nine days to Council Bluffs City, Iowa. They report no difficulty with the Indians—saw them occasionally until they came to the Black Hills, where they had a visit from the Arapahoes who were very friendly, they saw no more until they came among the Omahas near the Missouri River. There was quite an excitement at Laramie over the Indian war, General Harney had left Ash Hollow some two weeks previous on his way to Fort Pierre, were he was calculating to meet the Indians and if possible decide the matter. It was reported that the Sioux were gathering in large numbers at that place.

The company overtook a small detachment of General Harney's command, returning from Ash Hollow to Fort Kearney with the prisoners taken at the Ash Hollow battle. The prisoners consisted of four or five squaws and about twenty-five small children.

Col. Sumner and command, who had been ordered from the frontier to join General Harney, had been as far as the Cotton Wood Springs some seventy miles above Kearney, had returned to that fort on account, it was said, of the loss of horses which were giving out and dying daily.

The Omahas were on a spree having just received their payment from the Government.

Bro. Calkin, Scofield, and Lavender left this place for Liverpool on the 28th of November, in the steamship Pacific.

The rest of their comrades are scattering through the Western States from Iowa to Texas.

THE editor of the Council Bluffs "Bugle" must be a smart fellow. He has performed all his quill and scissor duties, and with the help of two hands, raised seventy-five acres of corn, five of oats, four of potatoes, ten of wheat, five of buckwheat, one of melons, one of pumpkins and squashes, one of garden, and a half of millett. Council Bluffs will go ahead, if the rest of its citizens are one-quarter as efficient. —[New York Sunday Dispatch.

Yes! Joe is "some *pumpkins*"—more *potatoes*—any amount of *wheat*—and above all we "acknowledge the *corn*."

WESTWARD HO! We understand that there are now sold in this city, weekly, an average of fifty through tickets for the "far west." Many of our best men are taking their final leave of us.—[Lowell Courier.

FOR THE MORMON.

Letters upon Turkey.

NUMBER TWO.

IN thinking of the Turkish government, do not confound its political centralization with any centralization of the administration. The latter does not exist, and could not exist with diverse races, and laws, and institutions. Austria attempts this with but partial success: the whole confederacy—if that can be called confederacy, the parts of which are restrained by force—is rickety in the extreme. Every disturbance, however trivial, alarms her, not for the part, but for the whole. Our municipal institutions possess in themselves the power of becoming modifiers of the community; the only duty, even of military commandants, is to recive duties collected by municipal officers appointed by the people. Notwithstanding our almost uninterrupted wars, the people of Turkey are trained to far less extent than those of other countries. Did it enjoy peace, so as to allow the majority of laborers to work uninterruptedly, these taxes might be trebled or quadrupled. If there is to be another governmental rule, another system of policy, these institutions must be swept away. The aim of the French government is to centralize every thing. Would each community, under it, be left then as now to apportion its own burdens? At present, it matters little into whose hands the people pay their taxes, so that they are protected in their frugal and industrious habits, possessing, as they do, ample means of employment. Had the pachas of our provinces but fixed salaries, were these general government collectors and sub-collectors in connection with a civil tribunal of equity, to which cases in litigation might be brought; and had the people these, instead of the swarms of functionaries with which they are now assailed, each under bonds to secure a certain given amount, and making the surplus a matter of speculation for private emolument—all cause of complaint would be removed. The government of Turkey is fully as fit to institute such a reform as any other that might attempt to supercede it. Powerful municipalities resisting but the slightest modicum of taxation, and weaker bodies, subject to a thousand harrassing vexatious imposts, afford the instances of apparent despotism seized on by those who declare our institutions are falling into decay, and who are behind the spirit of our institutions. Is there any country in the world where moral sanctions are held in such high repute? and consider the effect of these when applied to a principle of government. We want, as does every system in the course of time, from the tendency of all that is human to become disorganized, reforms—but these reforms must be simple, practicable, and advantageous, both to government and to the people. And what institutions possess in themselves such principles of permanency as the municipalities of which Turkey may be said to be composed, which have been rooted for centuries, and sprung out of Arabic foundations. The Janissaries, the secret police, who years since were destroyed as a body, were the agents who wrought acisms in our midst, and entailed on the country its full disasters. You will say that our destruction as a nation is being hastened on by war and bloodshed. Yet, granting this unanswerable argument, we still exist, and perishing we still are reproduced. We cannot perish but by annihilation, by extirpating the very root of the Osmanlis. Ambition might provide to other powers the temptation, but supposing the possibility, wherein is the qualification? In its government? What a favorable contrast does that of Turkey present, as compared to any of Europe? Here there is no masked tyranny. The tyranny decried at, when experienced, is made evident; it is incapable of being hidden. The people appeal to few only when wronged—the supremacy of moral conviction as to what is in itself great—giving, at other times, the rule of action; and wrong is exposed only to be rectified. Is this so in the courts of Europe? There, wrongs are often unsusceptible of remedies. To the acute minds of the people of Turkey—minds nurtured by these municipalities, allowing differences of opinion, and giving weight to expressions of conviction—the remedy can be pointed out, and nothing appears to prevent its application. Amidst so many races, each with its own instinctive national characteristics, there will be manifold, at times undeniable, tyranny, but this tyranny is neither constant nor systematic. It is some arbitrary act, in respect to which some individual, casually in possession of power, has taken advantage of, for a temporary purpose; it constitutes no precedent, and its systematic repetition would entail his own disgrace. Turkey has no privileged classes. Its municipalities, linked together by a commou interest—an interest not for the enjoyment of some vague national feeling, but from higher and more intelligent considerations, perceptions of material interests, the desire to enhance the continuance of administrative privileges, and a moral consciousness, whatever evils are occasionally entailed, belong rather to the common lot than to municipal organization—constitute its tower of strength. Be not deceived. These must of necessity, in any occupation of the country, be swept away. But our "bigotry," and our "exclusive laws!" Read Turkish law in what light you will, and you will find it is only appealed to in the clashing of the interests of different municipalities to establish a right or avert or rectify a wrong. There is necessarily never any great complication of interests. As to differences of religion, what laws shall control the feelings engendered by this; and has any more favor or goodwill been expended between different classes of religionists in Western Europe, where more material interests were not united? Witness the political position of the Catholics of Great Britain previous to the passage of the Emancipation bill. Passing from a religious footing, this religious feeling takes in other countries in a political line. With ourselves we have no vast political systems in operation on which to divide opinion. Justice is all we look for, not political theory; justice we receive, and complain only when it is interfered with. "A State," says Achman Thasar, "is prosperous when justice is administered impartially, and when the police is good. A sovereign cannot administer justice without soldiers; soldiers cannot be procured without money; money can only be procured if the country flourishes by good government; and consequently, a sovereign can only reign by justice. We are regarded, to be sure, as a privileged class, and regarded, through religious animosity, with disdain; but can all our acts be received as oppressive; and the municipalities existing under our rule, as offering, in their highest development, only a passive resistance to our oppression, when our strong arm has served to save this country from continuous anarchy, in which all right would have been confounded, and it would have been made the prey of more crafty and designing powers, that would have subverted the freedom of these several constituencies, and under one plea or another, entailed on us their uniform but complex system of rule, which, with the destroyal of individuality, would have crushed out the national life.

FOR THE MORMON.

Russia and the Russians.

THE best apology given for the Crimean war—or shall we not say for the Crimean disasters?—an apology still irresistably maintained, was that on this peninsular, the southern extremity of the Czar's dominions, Russian resources were destined to be sapped and Russian strength exhausted. Even now it is declared, that except for a point of honor, the withdrawment from the Crimea of all the Russian forces is expedient on all military grounds. As though to enforce this view, and to indicate the certainty of the conquest of the peninsular by the allies, we are informed that the Russians lack everything but food; whilst ten days after this assertion, and embodied in more recent telegraphic despatches, we learn that at Karabelnai, a citadel out of the direct route, were found immense supplies of clothing.

Looking to the geographical character of the Crimea, to the fact that any military more, to be effective, must be simultaneously made from three points towards Simperopol, each lying through mountain passes; when, above all, the success of all three expeditions is necessary to the sought-for result, and the failure of any one jeopardizes, together with itself, the remainder, we may well balance probabilities in favor of Russia. To these considerations may be added the powerful party in England, hourly gaining accessions of strength, where, in favor of peace, the financial embarrassments already entailed, the little understanding of the question possessed by the people of England or France, and the little probability existing of any permanent union between them, their national interests, or rather whose national objects of ambition are so widely dissevered. The confession of those least acquainted with the Russian people, and who have regarded them in a comprehensive, statesman-like view, has been, that what most they needed for further education was war on a grand scale; the invariable testimony being, that such a war, appealing powerfully to their nationality, and spurring them on to appropriate to themselves all the improvements of science, would rapidly advance them in the van of nations, there being nothing in the Russian rule repugnant to such development. As to liberal ideas, of what avail would be the least liberal ideas of western Europe to a country, the first condition of whose progress is unity. Even now its races are too far dissevered. Each year they are being brought more and more together. Possibly the greatest disasters which could befall them would be the erection of the different portions of southern Russia into separate and independent kingdoms. It is likewise to be remembered that Russia, so despotic in the north, becomes more liberal as it approaches the south, according with the prepossessions, habits, bearing and temperament of the people. How different the bearing of the people of St. Petersburg and those even of Moscow, where the blended architecture of the east and west is the type of their proud sense of the dignity of man, united to an intelligent acquiescence in a central authority.

Russia has always been noticeable for taking advantage of that which other powers have done. Syria would, ere this, have belonged to France, but that Mehemet Ali, whom the acts of French agents had incited to revolt, was encouraged by Russia to possess himself of that country, instead of Barbary, a result which has given to the Syrian government practical independence of the Porte, and removed it from the tutelage of France. The history of her diplomacy affords innumerable instances of such acts. Hers it is to take into consideration every interest in any way to be modified or affected by a given move; intelligence and keen sagacity reigns in her councils—undiverted, while so engaged, by any sinister prejudice; she has patience, the all-essential element in the consideration of movements depending on so many combinations; the issues prove her wisdom. She appropriates, in like manner, to herself the men of science; introduces into her dominions, in tangible personality, all that freedom and enlightenment have elsewhere served to develop. What though she may fail of establishing, unassisted, and by virtue of indomitable energy and enterprise, vast engineering establishments, she will invite into her kingdom the men standing at the head of the sciences, and Muscovite ingenuity shall be found willingly to follow their dictation. Thus she appropriates, in a day, to herself, the best fruits of foreign toil; thus she tempts into her service those who embody the practical results in science and in art that distinguish the present day; and thus nations, merely depending on the possession of superior skill, will, in any permanent contest with her, be of necessity overmatched. Russia profits by every error they commit in peace or in war, and weakens them just in the proportion that she gains new accessions of strength.

Correspondence.

From our California Correspondent.

SAN BERNARDINO, Oct. 24, 1855.

BRO. TAYLOR—*Dear Sir:* I have looked with considerable interest on the position you and others have taken in the world, or rather in the States; as heralds of our principles and faith you are almost alone, in the midst of enemies, and those, too, who boast of being equal, if not superior, in intelligence, learning, and talent, to any in the world. Our enemies are something like the Chinese pirates, who, when too closely pursued to be able to defend themselves in the ordinary way, threw "stinkpots" on their English and American pursuers; so with our enemies; when they fail to contest the truth by fair and honorable means, use the "stinkpots" of slander and misrepresentation.

A special conference was held here last June, for the purpose of taking into consideration measures to raise means to pay the balance due on our ranch, and also to proclaim the gospel throughout the State; accordingly, about eighty Elders were sent, and Bro. Lyman went to the upper part of the State, and C. C. Rich remained at San Bernardido until about the 10th of September, when Bro. Rich went to San Francisco; they returned about the 12th of October, together with the Elders who were sent to preach.

The Elders came across a great many old Mormons, scattered through all parts of the State, and they stirred many of them up to a remembrance of their former covenants, and many families have already arrived in this place, and many more are expected here before spring; and although our Elders did not baptize many, they received benefits themselves and benefitted brethren who had become cold and entangled with the world.

There are several of our brethren here who have been on foreign missions, Brothers Hugh Findlay, William Frotheringham, and Robert Owens, from the East India mission. Brother Burr Frost from the Australia mission, and Brothers Reddin A. Allred, Ephram Green, and James Keeler, from the Sandwich Islands. Eleven of those who were baptized in India have landed at this place, which are the first from Asia, also a company of Saints came with Bro. Frost to this place from Australia, they were shipwrecked at the Sandwich Islands and part of the company are at the islands yet.

We are also looking every week for another ship to land at San Pedro, with Saints from Australia, the work is progressing on the Islands and Saints rejoicing and Babylon howling because they cannot hinder it.

We have our evils to contend with here as well as Saints have elsewhere, there are a considerable number of the disaffeced here who are making efforts to sow corrupt seed and destroy the good, and they have increased for two or three years gradually until it is begining to show its head in our midst, but I hope that those who are gathering from abroad by our Elders will prove themselves Saints and keep a preponderance in the favor of the truth. Brother A. Lyman and the Elders before mentioned will probably leave for the Salt Lake to-morrow accompanied by several others for the same destination, Brother Lyman and Rich are in good health, Brother Rich will remain here this winter.

A conference was held here last Saturday and Sunday, a much larger assembly was together than ever met here before, and a good spirit and feeling was manifested during the meeting.

The Salt Lake mail arrived last night, the only news of importance was brought by the mail carriers, who state that they met an express from the Elk Mountain settlements, who told them, that the Indians had attacked the brethren of that place when only sixteen of them were at home, and killed three of them and wounded one, they lost all of their cattle but six cows, all of their provision and the company was on the road to Sake Lake.

Yours in the Everlasting Covent,
D. M. THOMAS.

PRESIDENT JOHN TAYLOR arrived in this city on the 14th inst., in fine health and excellent spirits, and took his departure yesterday morning, making a visit of nine days: but considering the amount of business on hand all the time, it appears like so many hours. We are however, promised another visit in one or two months, or at any rate, as soon as circumstances will admit. In the meantime, we desire the prayers of the Saints, and the co-operation of all the faithful in this stake of Zion, that we may continue to discharge the duties and responsibilities devolving upon us with that righteousness, efficiency, and dignity, that becomes an Elder of the Church of Jesus Christ of Latter-day Saints.

Elder Taylor's address to the Saints in the United States and Canada, which is published in another column of this paper, will be found highly interesting to the readers of the Luminary.—[St. Louis Luminary.

FATAL ACCIDENT IN BROADWAY.—The flag staff on the top of Wallack's Theatre blew down a few days since and striking Mr. Wallace T. Vaughn on the head, killed him almost instantly. His remains were conveyed to the eigth Ward Police Station House, and the Coroner notified to hold an inquest. The deceased lived at No. 111 Wooster street where he has left a young wife, who is just about being confined. He was a brass finisher, and a member of the Fire Department, belonging to Engine No. 4. Mr. Wallack has made a proposition to the Company to meet them at 11 o'clock to-day, to make arrangements for securing a maintenance for the family of the deceased.

Later From California.

Arrival of the Star of the West.

The Accessory Transit Company's steamship Star of the West, Thomas Miner, Esq, commanding, from Punta Arenas, Nicaragua, arrived at her dock early Wednesday afternoon with passengers, and dates from San Francisco to the 5th ult. There has been no sickness whatever during the entire voyage.

Owing to the completion of increased facilities for traveling on the transit route these passengers crossed the Isthmus and got on board the Atlantic steamship inside of twenty seven hours—and the excellently organized arrangements of A. C. Hutchinson, Esq., the agent now in charge of the naval depot at Punta Arenas—this ship was got thoroughly ready for sea in two hours after her arrival there from New York.

Since the sanitary visitation of the "northers," which prevail annually at this season in Nicaragua, the cholera has entirely disappeared, and The San Francisco Herald, in reporting the arrival of the steamship Uncle Sam—belonging to this line, with 680 passengers who left this port on the 5th of October—says, "not a single case of sickness occurred among them since leaving New York."

On the 5th instant General Corral, commander of the forces of the late Government of Nicaragua, was detected in traitorous correspondence with Santos Guariola, late a General officer in the legitimist army, notwithstanding he had so recently ratified the treaty of peace, and, with solemn ceremonies inaugurated the new government, and subsequently celebrated the union of the two armies by a public ball, in demonstration of his sincerity. He was promptly arrested by order of General Walker, tried by a court martial, found guilty of high treason and shot at the public plaza in the City of Granada.

The Commander-in-chief of the combined army has recently received considerable reenforcements of Americans, and is in firm possession of every city and hamlet, and, Napoleonic, he may announce "the Empire is peace."

Homeward, the Star of the West called at Key West on the evening of the 23d, for coal and left same night. On the 23d, off Sand Key, exchanged signals with the clipper ship Christian Cabot, steering west. On the 25th spoke the clipper Santa Claus of Boston, from New Orleans, bound to Liverpool, in lat. 30 12, lon. 79 40, wished to be reported.

H. B. M's brigs of war Arab and Espiegle were in the port of San Juan when the Star of the West left.

The Star o' the West brings California papers of the5th inst., and Central American papers to the 17th.

SUMMARY OF THE NEWS.

From the San Francisco Alta, November 5th.

Accounts of marvellous gold discoveries have been received from Tuolumne county, surpassing in wonder the early reports from Gold Bluffs. Table Mountain is confidently believed to contain deposits of gold exceeding in richness all former discoveries in this State. The mountain, or ridge, which is about twenty miles long and three hundred yards wide, is being tunnelled its entire length, and everywhere the "prospect" is extremely rich—in some instances a pound of gold being taken from a pan of earth. According to a local paper one hundred thousand dollars of gold were taken from a hundred square feet of earth, drawn from the bowels of the mountain. In the locality named there is work for thousands of men for years to come.

Business in the interior towns is represented to be quite brisk, and with the first rains a great increase is anticipated. The miners generally defer to the latest moment the laying in of their winter stores, and the country dealers also put off the purchase of large stocks as long as they can do so with safety. The first rains also furnish water to wash out an immense amount of gold from the heaps of dirt which have been thrown up during the dry season, and then both miners and traders are better prepared to make their purchases.

The anticipations of the rising of the Indians of the North have been more than realized. In Oregon, Gov. Curry has taken the field with one thousand volunteers, all well armed and mounted, and three hundred regulars are expected to co-operate with him. Several companies of United States troops will be dispatched from this city in the steamship California, which sails for Oregon on Tuesday next. Gov. Mason, of Washington, has also called for volunteers. The disturbances among the Indians extend to the northern part of this State, as well as throughout Oregon and Washington Territories. We have counted up in the various reports received, some sixty murders of whites by the Indians, and a reliable correspondent at Port Orford states that seventy Chinese have also been massacred. When bodies of whites and Indians have met in Rogue River Valley and that vicinity, large numbers of the latter have been killed. It is probable that somewhat exaggerated accounts have been received, but what is actually known is sufficient to produce the liveliest alarm for the safety of the whites scattered throughout our frontiers and the territories at the north of us.

The Novelty Distillery in this city was destroyed on the 2d instant. One of the large stills in the establishment exploded, communicating fire to the building, and causing its total destruction. Two men were killed and four others more or less injured by the burning fluid, which was scattered in every direction. Subsequently five firemen were injured (one of them mortally) by the falling of one of the walls. The establishment was erected at a cost of $300,000—a considerable portion of which was furnished by New York capitalists.

San Francisco was visited by a regular "norther" on Friday last. Several vessels at the wharves were some what injured by chafing and coming in collision with one another, but in no instance was the damage very material.

The Chinese are going from our shores. The discriminating tax upon foreign miners, under which the Chinese are now compelled to pay $72 per annum into the State Treasury, and which is to be increased $24 each succeeding year, will necessarily induce their speedy departure from the mines. The Challenger, which sailed on Thursday for Hong Kong, took four hundred Chinese as passengers.

During the past fortnight two whale ships have arrived at this port from the Ochotsk Sea, and have discharged about 2,000 bbls. of oil, and upward of 30,000 lbs. of whalebone. This latter article will be shipped to the East, as well as some of the oil. Farseeing men are looking forward to a day not very distant when the entire whaling fleet of the Pacific will rendezvous at this port. The arrangements are now in progress which will go far to produce this result.

The competition between the Steam Navigation Company and the "opposition" on the Sacramento River, has reached a point never before attained. Passengers and freight are carried at rates merely nominal. One or two steamboat collisions are noted, fortunately, however, without any damage to life or limb.

Mr. Julius Levy, of the firm of St. Losky, Levy & Co., has been convicted in the U. S. Circuit Court of smuggling sixty-seven cases Havana cigars, valued at about $30,000.

The misunderstanding between the contractors and the stockholders of the Sacramento Valley Railroad has been settled, and the work is now rapidly progressing.

Two men were executed at Coloma on the 26th ultimo. Crane, the spiritualist, convicted of the murder of Miss Newham, and Mickey Free, who was concerned in the murder of Howe and others. The scene was witnessed by 6,000 spectators, and among the number were many females.

The vote for Governor of California has been officially announced—Johnson 51,157, Bigler 46,220. Johnson's majority, 4,937.

The total valuation of real and personal property in the city of San Francisco is $32,076,672. In Sacramento City it is $7,617,785.

Two men whose names are given as Blake and Butler, were murdered at Vallecito, Calaveras county, on the 24th ult. They had been pursuing some horse thieves, and coming up with them a fight ensued which resulted as above stated.

A very general disapproval of the hanging affair at Columbia is expressed. In fact, Lynch trials and executions are becoming more unpopular every day.

The financial condition of the city and county of San Francisco, is still somewhat gloomy. The county has been liquidating some small claims at the rate of $2 scrip with 10 per cent interest, for one dollar indebtedness. Within the last six years there has been paid into the city and county treasuries nearly $11,000,000, and all this has been drawn out, while the present indebtedness, funded and unfunded, amounts to at least $4,000,000. The taxable property of city and county is about $33,000,000, and the population generally estimated at 55,000. Thus we have the material to recover from our pecuniary embarrassments, if a prudent policy is pursued hereafter.

The first anniversary of Oakland College was celebrated last Wednesday on the College ground. There was a large attendance of our citizens. The exercises were extremly interesting.

One Week Later from Europe.

The Collins steamship Atlantic, Capt. West, arrived on the 30th ult. She sailed from Liverpool on the 17th.

The United States flagship Jamestown, Commodore Crabbe, Lieut. J. F. Armstrong, commanding, was at St. Vincent, (Porto Grande,) on the 29th October, and sailed 30th for Porto Praya and the coast of Africa southward. Would be down the coast five to six months.

The Dale, Lieut. commanding Walbach, was at St. Vincent, (Porto Grande,) and sailed Oct. 31 to join the Commodore at Porto Praya, and thence to the United States. All well in both ships.

The master and crew of the late brig or bark Kalafat, of Bath, were on board the Dale for passage to the United States, the Kalafat having been sunk in the English channel by collision—said to have been from Cardiff for Pensacola. The master and crew of the Kalafat all saved and well.

There was no cholera or other disease at the Cape de Verds on the 31st October. The famine had already, however, become general in the Northern islands.

When the news of the action of the late Naval Board reached the African squadron, Lieut. I. J. Walbach was in command of the Dale, and Lieut. W. A. Bartlett in the full performance of his duties as First Lieutenant of the flag ship. These gentlemen, though "dropped" by the action of the "Board," bring home with them proud testimonials from their Commander-in-Chief, and the officers and men of the squadron in which they served. The Commodore ordered Lieut. Bartlett to the United States via England, with the despatches, (arrived in the Atlantic,) and Lieut. Walbach will probably return in command of the Dale, unless some officer should arrive to relieve him.

The war excitement in regard to the United States has entirely subsided.

The victory of Omer Pasha over the Russians is the most important piece of war news by the Atlantic. The following are the particulars in brief:

The Minister of Foreign Affairs of the Sublime Porte to the Ottoman Minister at London.

Constantinople, Nov. 15, 1855.

On the 6th of November the troops under Omer Pasha, with the water up to their armpits, under a terrible fire, forced the passage of the river Anakara, or Ouflour, in Georgia, which was defended by 16,000 Russians.

They attacked the Russian redoubts at the point of the bayonet, and carried them, despite the desperate defence of the enemy.

The Russian troops were completely routed, and fled.

Our troops captured five cannon, seven ammunition carts, and some forty prisoners.

The Russians left more than 400 dead on the field of battle, among whom were two superior officers and 100 subalterns.

Our loss amounts to 68 killed and 220 wounded.

Intelligence from the Crimea is to the effect that a sharp lookout was kept on the Tchernaya, as some Russian deserters had reported that Prince Gortschakoff would attempt a general action before making a retreat. The Russian army having been ordered to hold itself in readiness from an attack, the Allies reinforced their advanced posts every night, and supported them with field artillery. The Allies had completed some very important works near Fort St. Nicholas, and increased the number of batteries bearing on the northern forts. Prince Gortschakoff, reporting from the Crimea on the 5th ult., states that the Allies continued to occupy the valley of Baidar with two divisions.

The Post Amt Gazette of Frankfort says; All the powers invited to take part in the approaching conferences on the subject of the Sound dues have now accepted the invitation. France and England will be there represented, and it is certain that the United States of America will also send a plenipotentiary.

The day fixed by the Danish government for the opening of the conferences on the Sound Dues was the 20th ult.

The Danish government, it is stated, repudiates any intention of relinquishing its neutrality, or of entering into negotiations for altering the present law of succession.

Telegraphic.

Kansas Affairs.

Chicago, Nov. 24, 1855.

The Weston Reporter, of the 16th inst., confirms the late rumor in regard to the great excitement existing in Platte county, Missouri, concerning the return of George S. Park to his residence in Parkville. A meeting had been held in Platte City, to take measures to execute the threat contained in the resolutions which were adopted at the time of the expulsion from the Territory of Messrs. Park and Patterson. A committee was sent to Parkville to demand that Mr. Park be delivered up, but the citizens of Parkville refused to accede to the demand. Threats were made to burn and destroy the town, when the citizens organized in large force to protect it, and held a meeting, at which they resolved to defend it to the last. Here the matter rests for the present. The excitement is said to be of the most intense description throughout the whole region. Previous to adjournment, the Kansas Constitutional Convention adopted a clause giving 4th of July next as the time within which to remove all slaves from the Territory. No permanent capital for the Territory was located.

THE KANSAS CONSTITUTIONAL CONVENTION.

Chicago, Nov. 23, 1855.

In the Kansas Constitutional Convention, a schedule was passed, on the 10th inst., declaring that the Constitution shall be submitted to the people on the 15th of December. If ratified, it provides for the election of a Governor, Lieutenant Governor, State Auditor, Judge of the Supreme Court, Attorney General, and members of the General Assembly, on the third Tuesday in January; also that the General Assembly shall secure the enforcement of the sixth section of the Bill of Rights before the 4th of July next.

Acquittal of Capt. White, of the Ship James Chester.

Baltimore, Nov. 24, 1855.

Capt. White, tried under the charge of unwarrantably casting away the ship James Chester, was acquitted by the jury to-day without their leaving the box.

Arrest of a Murderer.

Boston, Nov. 24, 1855.

James McNally was committed to jail today charged with the murder of Charles S. Smith, a trader in Boston, about five years ago. After the murder McNally fled to Canada, where he escaped suspicion until within a short time. He was arrested in Toronto.

A Fortnight Later from California.

New Orleans, Nov. 24, 1855.

The steamship Daniel Webster, from Punta Arenas, Nicaragua, on the 19th inst., arrived here to-day, with California dates to the 5th inst.

The mining news is of an encouraging nature.

The Indians in Oregon were continuing their depredations on an extensive scale.

An additional force of two hundred men had left San Francisco to join Col. Walker, who still retained quiet possession of Granada, Nicaragua, and the transit route. He was daily receiving accessories.

On the 13th inst. Mr. Wheeler, the United States Minister at Nicaragua, formally recognised Walker's Government.

General Corral had been found guilty of treason and shot, and Espinoza had been banished.

Col. Kinney remained at Greytown, but fifty of his followers had joined the Walker party.

From Washington.

Washington, Nov. 25, 1855.

The Union has been authorized by the State Department to say that Mr. Buchanan has had two conferences with Lord Clarendon in relation to the West India squadron, at which Lord Clarendon had stated the squadron originated in no purpose unfavorable to the United States, but that its object was to protect British commerce against Russian privateers, three or four of which, according to particulars which had been received, he (Lord Clarendon) understood were fitting out in New York, one being nearly ready for sea, and one said to be a very large and fast vessel, especially intended to intercept British ships conveying Australian gold—with the purpose first, however, to capture one of the Cunard steamers. In justification of the statement, Lord Clarendon made reference to the case of the bark Maury, as represented in affidavits sent to him, and communicated by Mr. Barclay, the British Consul in New York, to Mr. Crampton, and by him transmitted to the British government, and at the same time laid before our government.

My former despatch having been, without authority, contradicted, I repeat on the best of information, that the present determination is not to forward copies of the President's message for distant newspapers, as heretofore, in advance of its delivery to Congress. It may not even be printed till that time.

Bloody Fracas at New Haven.

New Haven, Nov. 25, 1855.

A shocking affair took place in this city last night. Two policemen, named Thomas Cummings and William Grant, attempted to arrest a drunken man in an Irish grogery in Morroco street, when the gang present blew out the lights and fell upon the officers, beating them so severely that Cummings has died of his injuries, and Grant is not expected to recover. Cummings was sexton of St. Paul's church. He reached that building after the affray, began to make his fires for Sunday, and was found dead near the furnaces this morning. His skull had been fractured by a slung shot.

From Santa Fe.

Independence, Mo., Nov. 26, 1855.

The Santa Fe mail arrived on the 23d, bringing us but little news of interest.

The excitement occasioned by the election had not subsided ,and much dissatisfaction against the Gallegoes party, was felt, because of the manner in which the poll-books were returned—those of Valencia county being kept back, while the opposite party, to counteract this, seized the poll-book of Taos county, despite of all Gallegos's cries.

Mr. Otero has started to the States to attempt to arrest the Delegate elect. He is accompanied by Judge Brochus and Mr. Pelham, Surveyor-General, and will come in by the Southern route.

Gallegos came by this stage, on the Northern route.

The Indians have commenced their depredations again, despite of the treaties of peace, and as I have written fully by mail, you will see what effect these treaties have upon them. I expect the Mexicans are also in fault, for the Indians have come in and complained to the Alcaldes, and they, of course, keep silent on the matter.

The Salt Lake mail is not in yet, but looked for daily, as the weather here has not been unusually cold.

From Washington.

Washington, Nov. 26, 1855.

The dispatches by the Canada underwent examination at the State Department till a late hour on Sunday night, and to-day were officially considered, the Cabinet meeting an hour earlier than usual.

It is understood the representations of our Government regarding the alleged violation of the neutrality laws by Mr. Crampton have not been met in that straightforward manner our Government had a right to expect. Mr. Buchanan says the professions of friendship by the British Cabinet are more profuse than heretofore, and expresses the opinion that procrastination has been resorted to in the hope that something might turn up to relieve the British Government from its dilemma.

Judge Ellis has resumed the editorship of the American Organ. Here pudiates the slavery question as an element in the American party's constitution, and says that differences of opinion on it must be tolerated.

From Washington.

Washington, Nov. 29, 1855.

The contest for the printing of the House is getting interesting. Vespasian Ellis, of The American Organ, and Cornelius Wendell, formerly of Albany, an Adamantine Democrat, a practical printer, and a popular man, are the principal competitors. Stranger things have happened than Wendell's success.

The subject of the Mexican three millions is untouched. There are about one hundred and thirty members now here.

Intense excitement exists here in regard to the organization of the House. The Democrats give up all hopes of electing any officers. Mr. Forney will be the candidate of the Democrats for Clerk, and Mr. Richardson for Speaker. General Cullom, of Tennessee, it is considered sure, will be elected Clerk of the House. It is understood that the Democrats have resolved to vote first and last for the caucus nominees, refusing all coalitions with other parties. The Know Nothings and Whigs calculate also to gain some recruits from those Democrats who are on the anxious bench.

About twenty of the Know Nothing party held an informal meeting this afternoon for consultation as to the course to be pursued in the election of officers to the House. The Democrats and the Ohio delegation, severally, are holding private meetings to-night, interchanging views on the same subject. The Republicans are still working to concentrate all the opponents of the Administration in a general caucus for the nomination of officers. Several caucuses will be held on Saturday.

The National Hotel is the scene of considerable excitement. Upward of one hundred Members of Congress have arrived there, and intermingling with them are numberless politicians of every stripe, many of whom are office-seekers.

There is a rumor that Senator Douglas is dead, but it cannot be traced to any reliable source.

The President's Message will be put in the hands of the printer on Saturday. The only difficulty with the President about sending it in advance to the Postmasters of the principal cities for delivery to the press as soon as the Telegraph shall announce its presentation to Congress, is the anticipated delay in the organization of the House, and the possibility of its leaking out before it is presented to Congress. The agent of the Associated Press had an interview with the President to-day and suggested that the copies to be sent to the principal cities be directed to the Postmaster-General, which would prevent the seal being broken until authority is given by a dispatch from the Postmaster-General to do so. The President holds the suggestion under consideration.

Governor Reeder at Trenton.

Trenton, N. J., Nov. 29.

Governor Reeder addressed a large meeting here this evening, on the advantages of Kansas as an agricultural country, of the wrongs of freemen in Kansas, and of the prospects of the future of Kansas, under fair and proper legislation.

Exciting News from Kansas.

St. Louis, Nov. 30, 1855.

We have accounts from Independence today, stating that three armed free Statesmen had attempted to drive Mr. Coleman a proslavery settler, from his claim near Hickory Point. Mr. Coleman killed one of his assailants, when a mob gathered to either drive him and other settler off, and then burned down their houses. The ringleader in this affair was arrested by Marshal Jones, and taken to Lecompton. Governer Shannon has called out the militia. Many citizens from Independence, Weston and St. Josephs, have gone to offer their services to the Governor to restore order. The people of Lawrence are in arms, and have five peices of artillery. A number of houses have been burnt in Douglas county, and several families driven to Missouri for refuge. The law and order people of the Territory are rallying in large number to assist the Sheriff in the execution of the laws. Sixteen houses were burned at Hickory Point, and several of its citizens were missing.

Massacre of an Entire Crew,

And Sinking of the Vessel by a Negro.

On Wednesday, Nov. 21st., the schooner Eudora, Capt. William Palmer, of Deer River, Conn., came to anchor in Long Island Sound, between City and Hart Islands. It was observed by passing vessels that she had a crew of four persons, including a negro cook.

On Friday forenoon the captain of an eastern schooner went alongside the Eudora in a small boat, for the purpose of borrowing some coal. He was met at the gangway by the cook, who, on being asked where the captain was, said he had gone ashore with some friends who had called for him. The negro was very willing, however, to lend the coal, and told the stranger that he might take all that he required. He seemed very anxious that the captain should leave the Eudora, and to shorten his stay as much as possible, the negro helped to fill the boat with the necessary fuel.

On Friday morning the negro was observed leaving the schooner in a yawl boat. He commenced sculling around City Island, and from his manner of steering it appeared as though he did not exactly know where to land. He kept close in the neighborhood of the dock, (built on this island,) and acted in such a manner that some of the islanders became suspicious. About 8 o'clock in the evening, and while the yawl boat was close beside the shore, the inhabitants of City Island were astonished to see the schooner heel over and sink. It was a bright moonlight night, and the mishap could be plainly seen from the shore. Two of the inhabitants, named Joshua A. Levinass and Charles McClennon, immediately put off in a small boat, in order to render assistance to those on board the sunken vessel. Before they came up to the vessel, however, they met the negro, who pulled for his life when he saw these men approaching. Suspecting that he had been guilty of some foul act, they immediately pursued him, and succeeded after a short but exciting chase in coming up with him just as he was about to jump ashore. The negro was then promptly secured and taken to the tavern. The yawl boat was then searched, and in it was found a carpet bag containing clothing, which afterwards turned out to have been the property of the captain, a canvas bag filled with many articles, such as knives and forks, tea, sugar, cheese, crackers, beef steak, a silver watch, a clock, and a portemonnaie containing $1.75 in silver and coppers. On the seats of the boat were found an axe, a large knife, a pair of razors, and a telescope.

In answer to inquiries made, the negro said his name was George Wilson, that the captain and crew had fled, and that he, seeing the schooner was about to sink, had left her for his safety, &c. He was kept in custody, and the next day search was made on board the sunken schooner, to find, if possible, some further clue to the affair. Bloody pillows and quilts were hooked up from the vessel, sufficient to show, beyond all doubt, that murder had been committed.

The negro subsequently partially admitted the deed, and again denied it entirely.

The supposed murderer has confined been in jail at White Plains.

Of the names of those on board the Eudora, beside Captain Palmer, there is but little known. One of the residents of City Island says he saw two brothers, named Willey, on board of the schooner on Thursday last, and he has no doubt but that they formed a portion of the crew.

Previous to Wilson's being taken to White Plains, he stated that he had been on board the Eudora about two months, and had made several trips in her to some port on Long Island.

No effort will be spared to raise the wreck, and recover the bodies of the dead. Arrangements are now being made to have a derrick brought to the spot; in which event, all that now remains in doubt will be cleared up, and what appears at present to be wrapped in awful darkness, will be made manifest as day.

And inasmuch as the most sacred of Heaven's laws has been so grossly violated, and the lives of human beings sacrificed to satisfy the glut of avarice or revenge, we cannot but hope that the offence may be visited with a righteous judgment.

The Fanatic's Dream.

Joshua R. Giddings, the Ohio hot-headed abolitionist, is reported to have given utterance to the following language:

"I look forward to the day when there shall be a servile insurrection in the South; when the black man, *armed with British bayonets, and led on by British officers,* shall assert his freedom and wage a war of *extermination* against his master. *When the torch of the incendiary shall light up the towns and cities of the South,* and blot out the last vestige of slavery. And though I may not mock at their calamity, nor laugh when their fear cometh, yet I will hail it as the dawn of a political millenium."

In this case, we are impressed that "the wish is father to the thought." But who can contemplate such an idea without a shudder; and who so traitorous as to believe that the negroes of the South, "led on by British officers," will ever "light up the towns and cities" with incendiary fires! Would the North look coldly on in such an event, and see their Southern brethren massacred, without an effort to suppress the insurrection and drive the British from the land! The picture of Nero playing on his harp, in view of a city in flames, is often quoted to inspire the mind with a sense of horror; but how tame is this picture when compared with the dream of the Hon. Joshua R. Giddings! There are few Northerners, we opine, who could be induced to play the part of a Nero, or of a Benedict Arnold. We therefore anticipate no such terrible consummation as that fondly hoped for by the Abolition philanthropist, who entertains so high an opinion of British freedom and the mercy and humanity of British bayonets. We trust the day is far distant when the cause of liberty shall be placed under the guardianship of the British Lion.—[N. Y. Sunday Dispatch.

Kansas.

The Free State Convention has done its work and adjourned. The new Constitution is to be submitted to the people on the 15th inst., and, if ratified, will be presented to Congress early in the session. The question of admitting or excluding colored persons from the new State is also to be voted upon by the people at the same time with the Constitution. That the majority will vote for exclusion we have no doubt. The Convention, by a small majority, refused to endorse the Kansas Nebraska bill, though they were tempted by intimation that such an endorsement would disarm the Administration, or at least secure the support of Douglas, Bright, and other prominent Democrats. A strenuous effort was made in the Convention to leave the slavery question open, or submit the question whether Kansas should or should not be a slave State as a separate article to the people. This proposal was voted down, it being well known, that it would only offer a pretext to Missouri to rush in and take possession of the polls, and thus plant slavery irrevocably on this disputed ground.—[Anti-Slavery Standard.

The case of Lewis Baker, indicted with Turner, McLaughlin, Morrissey, and others, for the murder of William Poole, was called on the 26th before the Court of Oyer and Terminer, Judge Roosevelt presiding. The whole day was consumed in an effort to impannel a jury. At the hour of closing, nine had been accepted. A severance was granted in the case, so that Baker is to be tried alone.

Salt Lake City Retail Price Current.

July, 1855.

GROCERIES	
Sugar, crushed, per lb..	$0 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	35
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb	50
Figs, per lb	60
Cloves, per oz	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18¾
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 20
Glue "	60
Red Lead "	40
Madder "	40
Alum "	25
Copperas "	20
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom Salts "	30
Beeswax "	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz..	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb..	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$2 25
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 50
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 25
Concave Augers, per in.	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Compass do	75
Brass Kettles, per lb	1 00
Flat Irons "	30

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	60
Sand Paper, pr 3 sheets	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS. Size.	Gross
½ inch	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1½	20
1¾	25
TACKS.	
4 oz. papers	15
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	50
Hicks' Hat, 250	1 00
Powder, per lb	70
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 05
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 20
Kacks	45
Sole Leather, per lb	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	1 75
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 18¾ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	20
Denims	25
Cotton Batten, per roll	20
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	35
Eggs, per doz	25
Cheese, per lb	25
Bacon, smoked per lb	30
Shoulder "	25
Ham "	30
Middle "	40
Wheat, per bushel	2 50
Corn "	2 05
Oats "	1 70
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb	20
Beef, fresh, per lb	9
Mutton "	10
Tongues, each	60
Tallow, per lb	30
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $2 to	5 05
Adobies, per 100	30
Stone, per cord	12 50
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

Gold Statistics.—The total amount of gold shipped from California, in five years, is $229,903,742,42. The amount shipped in 1851 was $34,492,000; in 1852, $45,779,000; in 1853, $53,906,956; in 1854, $51,506,132; in 1855 (estimated) $43,219,654 42.

Stars.

We have on hand a number of the present volume of the Millenial Stars, from the 1st to the 28th No.

Price for the year ... $2 25

" " half year ... 1 12½

Also, a few numbers of the Journal of Discourses, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Wholesale Price Current.

New York, Nov. 30, 1855.

Ashes—Pot ... per 100 lb.	7 — a 7 50
Pearl	— — a 8 —
Candies—Stuart and Bussing's best, assorted ... per lb.	— a —
Ordinary	— a —
Candles—Sperm ... per lb.	38 a 40
Adamantine	26 a 31
Mould, yellow	14½ a 17½
Coffee—Java, white	13½ a 14½
Mocha	15 a —
Laguayra	10½ a 12
Maracaibo	10½ a 12½
St. Domingo (cash)	9½ a 9½
Drugs and Dyes—Alcohol. pr. gal.	— 82 a — 88
Alum ... per lb.	— 2½ a — 2½
Arrowroot	— 50 a — —
Arsenic, powdered	— 2½ a — 2½
Asafoetida	— 5 a — 25
Borax, refined	— 28 a — 29
Brimstone, American, roll	— 2½ a — —
do crude ... per ton.	35 — a 40 —
Camphor, crude ... per lb.	— — a — —
do refined	— 38 a — —
Castor Oil, No. 1	1 55 a 1 60
Chlorate Potash	— 60 a — 70
Cochineal	— 75 a 1 15
Copper—sheathing ... per lb.	— 25 a — 33
Copperas ... per 100 lb.	1 25 a — —
Cream Tartar ... per lb.	— 28 a — 29
Gum Arabic, picked	— 18 a — 35
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublimized	5 10 a — —
Ipecacuanha	— — a 2 25
Madder	— 9½ a — 10
Magnesia	— 15 a — 25
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 17 a — 18
Oil Anis	— — a 5 —
Oil Bergamot	1 90 a 2 —
Oil Cassia	— — a 3 62½
Oil Lemon	1 85 a 2 —
Oil Peppermint	3 75 a 4 —
Opium, Turkey	4 12½ a 4 20
Otto Rose ... per oz.	3 50 a 6 50
Oxalic Acid ... per lb.	— 33 a — 34
Phosphorus	1 40 a 1 50
Quicksilver	— 45 a — 48
Rhubarb, China	2 50 a 2 75
Saleratus	— — a — 7
Sal Ammoniac, refined	— 11 a — 11½
Senna	— 10 a — 15
Shellac	— 10½ a — 14
Sugar Lead, white	— 16½ a — 18
do brown	— 9½ a — 10½
Sulphate Quinine	2 70 a 3 50
Tartaric Acid	— 42 a — 43
Verdigris	— 33 a — 37½
Vitriol, blue	— 9½ a — 10½
Dye Woods—Camwood ... per ton.	70 — a 80 —
Fustic	21 — a 30 —
Logwood	17 50 a 30 —
Flour—State, common ... per bbl.	9 25 a 9 37½
Michigan and Indiana	9 37½ a 9 62½
Genesee, extra	9 50 a 11 25
Rye Flour	6 50 a 7 25
Corn Meal	4 42½ a 4 87½
Fruit—Raisins ... per box.	— — a 3 50
Raisins, layers	4 — a 4 —
Currants ... per lb.	— 20 a — 27
Glass (American window)—	
6x8 to 8x10 ... per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
Grain—Wheat ... per bush.	2 — a 2 30
Corn, round yellow	1 — a 1 07
Barley	1 27 a 1 82
Oats, Western	— 57 a — 60
Beans	2 50 a 2 62½
Gunpowder ... per 25 lbs.	4 25 a 4 50
Indigo ... per lb.	— 90 a 1 30
Iron—Pig, Eng., Scot ... per ton.	31 — a 32 —
Bar, Eng. refined	60 — a 62 50
Sheet, Russia, 1st quality ... per lb.	— 15 a — 22
Sheet, Eng	— 3½ a — 4½
Lead—Galena ... per 100 lbs.	6 87½ a 7 —
Sheet and Pipe	— 8½ a — —
Leather ... per lb.	23 a 30
Molasses ... per gal.	36 a 40
Nails—Cut, 4d and 6d ... per lb.	4½ a —
Wrought, 6d and 20d	6 a 7½
Oils—Olive ... per bskt. 12 bottles.	3 62½ a 3 75
Olive, in casks ... per gallon.	1 15 a 1 25
Linseed	— 88 a — 90
Whale	— 88 a — 90
Lard, winter	— 96 a 1 —
Paints—Lead, red, Am ... per lb.	— 8 a — 8½
Lead, white, Am., in oil	— 8 a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 37½ a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry ... per cwt.	— 60 a — 75
Litharge ... per lb.	— 8 a — 8½
Vermilion, Chinese	— 87½ a — 95
Venetian Red ... per cwt.	2 — a 2 62½
Rice ... per 100 lbs.	4 25 a 5 25
Saltpetre ... per lb.	10 a 20
Seeds—Clover ... per lb.	— — a — 13
Flax, American, rough ... per bush.	1 95 a 2 15
Linseed, Calcutta	2 30 a 2 40
Soap—New York ... per lb.	4 a 7
Castile	11 a 11½
Spices—Ginger, Race ... per lb.	4½ a 5
Mace	87½ a 90
Nutmegs	90 a 95
Pepper	10½ a 11½
Pimento	11½ a 12
Cloves (cash)	— a 14
Sugar—New Orleans ... per lb.	7½ a 8½
Havana, white	8 a 8½
do brown	6½ a 7½
Stuart's crushed	9½ a —
Sumac, Sicily ... per ton.	72 50 a 82 50
Teas—Gunpowder and Imperial ... per lb.	23 a 40
Hyson	22 a 60
Young Hyson	18 a 55
Hyson Skin	5 a 30
Black	17 a 40
Tin—Banca ... per lb.	— a 30½
Straits	29 a 29½
Plates ... per box.	9 — a 10 50
Tobacco	7 a 43
Turpentine ... per 280 lbs.	3 37½ a — —
Tar ... per bbl.	2 50 a 3 —
Spirits Turpentine ... per gallon.	— 47 a — 48

Corrected to Nov. 30.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui rè gle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? On devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Eurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ!" Nous aussi. Eurent-ils "l'espoir en la résurrection!" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivété, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

John Taylor.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "The Mormon" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "The Mormon" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

Post Office Department, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p.m;
Leave Mountainville every Friday at 7 a.m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL, Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mb24

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of Domestic Yarns Warps and Fillings. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
Reference—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

Are transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. Robertson, Hudson & Pulliam, No. 29 Murray street, New York, or Waterman & Ryan, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.
G. S. L. City, 1855. my13

N. Wall. J. Widen.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. Hooper & Williams, Salt Lake City.
St. Louis, Aug. 11, 1855. 26tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. corner of Fourth and Market Streets,
St. Louis, Mo. fe17 1y

Edwin R. Violett. William Dean.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
St. Louis.

ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 Market Street,
North side, between Second and Third streets.
St. Louis, Mo.

Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 Market St., between Fifth and Sixth, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. Dowdall. R. E. Carr.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
North St. Louis, Mo. fe17 1y

John Leach. James G. Goodrich.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 123 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

Stephen Hoyt. G. C. Greene.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**

We have tried the above route and find it good.—Ed. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
St. Joseph, Mo. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
North Side Public Square,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
Council Bluff City, Iowa,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
Reference—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.

This highly and interesting Work will form a narrative of the Journey from Liver ool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.

The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.

The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.

Steel Engravings by Charles Fenn and Edwin Roffee:

New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.

The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 42. NEW-YORK, SATURDAY, DECEMBER 8, 1855. PRICE FIVE CENTS.

Poetry.

On the Death of Elder Orson Spencer,

BY M. A. WALKER.

Departed Saint! the tender tear
Affection's gentle cheek bedews—
Of those who thy lov'd name revere,
And memory's thrill each throb renews.

But time, the softener of each grief,
Will calm the waves of filial love,
And to the mourners bring relief,
In kindest mercy from above.

Methinks thy purer spirit will
Oft hover round thy lov'd ones here,
And genial influence distil,
Though absent from this lower sphere;

Till a reunion sweet restore
To thee each sacred-kindred tie
Where separations pain no more,
Nor Saints (immortal) ever die.

Since faithful thou hast been to death,
A crown awaits, in sacred trust;
While labors here of faith and love
Are well remembered by the just,

Whose souls aspire to reach the road,
To trace the path thy feet have trod,
That they may find a blest abode,
And with thee ever dwell with God.

[Millennial Star.

Church History.

Historian's Office, G. S. L. City, }
Aug. 9th, 1855. }

Editor of the News.

Sir: The enclosed correspondence not having appeared in the "People's Journal," I thought proper to present you with the rough manuscript, which you are at liberty to publish in your columns, if you think proper.

Yours respectfully,
GEO. A. SMITH.

Great Salt Lake City, }
20th March, 1855. }

Editor of People's Journal:

By the request of President Brigham Young, I have answered your letter to him, bearing date Sept. 18, 1854, of which the following is a copy:

"Dear Sir: We are publishing a history of all the religious denominations now extant, their rise, founder, articles of faith, statistics, &c.

We have published several from the most able pens in the country, and our object in writing this, is to solicit your aid in this matter.

To be brief, will you write us a history of your church, or "the Latter Day Saints," and oblige,

Your servant, TONSLY & COWIN."

which was long delayed in consequence of the irregularity of the mails, not one fourth of the mail matter due to this city having arrived for the last five months, which is owing to some neglect or derangement, we suppose, of the Post office department.

I have taken considerable pains to answer (from the best authorities at hand) as briefly as so extensive a subject could well be considered. I wish you to publish the History entire. If you do not choose to publish it entire and unaltered, please return it to me, as the Editor of the News has already requested me to furnish a copy, which I refused, as I intended it for yourselves.

Be pleased to furnish a couple of copies of the number in which it is published, one to Gov. Young, and one directed to the Historian's Office, and oblige,

Very respectfully yours,
GEO. A. SMITH,
Historian of the Church of Jesus Christ of Latter Day Saints.

Joseph Smith, jun., was born in Sharon, Windsor county, Vermont, 23d December, 1805; moved with his father to Ontario county, New York, and in the year 1819 resided in Manchester: he was by occupation a farmer, and his advantages of education were limited.

At the age of 15 he began to reflect seriously on the necessity of being prepared for a future state of existence. He went among the different denominations that existed in that State, and his mind became perplexed with the clashing and contention which existed among those who professed the name of Christ.

Disgusted with the confusion which his researches disclosed, and encouraged by the promise of Saint James: "If any of you lack wisdom, let him ask of God who giveth unto all men liberally and upbraideth not, and it shall be given him," he retired to a grove, and in earnest prayer besought the Lord to reveal the way of salvation; and while thus engaged, he beheld two glorious beings wrapped in a brilliant and glorious light, who informed him that all the religious sects of the present age had departed from the ancient gospel of Jesus Christ and his apostles, with its *gifts* and priesthood, which should be made known to him in due season: many glorious things were shown to him in this vision.

On the 21st September, 1823, while engaged in prayer, and striving to exercise faith, the room was filled with light surpassing that of noon-day, in the midst of which was a person whose countenance was as lightning, and yet so full of innocence and goodness, and of such a glorious appearance as to banish all apprehension: he was an angel commissioned of God to inform him that the covenants with ancient Israel touching their posterity should soon be fulfilled, and that the great work to prepare for the second coming of Christ should now commence; the fulness of the gospel be made known to all nations; that the native inhabitants of America were a remnant of Israel, who had anciently enjoyed the ministry of inspired men; that records containing their history had been preserved to the period of their national degeneracy, and that these records had been concealed in the earth, and the Lord promised they should soon be revealed.

On the following day, the angel returned and showed him the spot where the sacred record was deposited. A small rock, projecting a little above the earth's surface, covered a stone box; he opened it and beheld the plates.

The angel said, you cannot at this time obtain them, and when they are obtained, it must be by prayer and faithfulness in obeying the Lord; they are not deposited here for the sake of accumulating gain or wealth, or for the glory of this world; they are of no worth to the children of men, only for the knowledge they contain, which is the fulness of the gospel of Jesus Christ, as it was given to the ancient people of this land. The stature of this personage was a little above the common size of men in this age; his garments were perfectly white, and they appeared to be without seams.

Much instruction was given by the angel to Mr. Smith during a period of four years, and on the 22d September, 1827, the angel of the Lord delivered the records into his hands; they were engraved on plates which had the appearance of gold; each plate was not far from 7 inches by 8 in width and length, not quite as thick as common tin, beautifully engraved on both sides in reformed Egyptian characters, bound together in a volume as the leaves of a book, fastened at the edge with three rings running through the book: with the records was found a curious instrument, called by the ancients the Urim and Thummim. By the gift and power of God, through its means, he translated the record, which is the Book of Mormon. The first edition of 5,000 copies was published by Jos. Smith, at Palmyra, New York.

The Church of Jesus Christ of Latter Day Saints was organized in Manchester, New York, on the 6th April, 1830, and was then composed of six members, who were baptized by immersion under the hands of Joseph Smith and Oliver Cowdery, who received the apostleship by commandment from God, and the administration of heavenly messengers, and were the first elders of the Church.

The Book of Mormon being printed, the church began to attract the attention of newspaper editors, who immediately opened their artillery against Joseph Smith, and the handful who had received his testimony. The tocsin of persecution was immediately sounded, and continued to increase, with scarcely any cessation, during his whole life.

Through the labors of Joseph Smith, Hyrum Smith, Oliver Cowdery, and other elders who had been ordained, branches were established in New York, Pennsylvania, Ohio, the British Provinces, and New England States.

A large branch of the Church was established in Kirtland, Geauga county, Ohio; and the spirit of persecution pursuing all the branches to a very great extent, the Saints commenced gathering to Kirtland; and soon after Joseph Smith, with several of the elders, visited Jackson county, Missouri, and commenced settlements of the Saints, Upper Missouri being at that time but thinly inhabited.

In June, 1831, a conference was held at Kirtland; a number of the elders were ordained high priests by Joseph Smith, he being president of the high priesthood and of the whole Church, being called of the Lord like unto Moses, a Seer, Revelator, Translator, and Prophet; and it was his privilege to have two counselors, to act as assistant Presidents, which form the First Presidency of the Church.

In June, 1832, W. W. Phelps & Co. commenced printing a monthly periodical at Independence, Missouri, devoted expressly to the spreading of the principles of the gospel, and publishing the revelations of God to the Church.

A Mercantile house was established by the firm of A. S. Gilbert & Co., and several hundreds of farms were opened, and mills and many extensive improvements commenced.

The elders continued to preach with unabated zeal, notwithstanding they were constantly subjected to abuse.

On March 25, 1832, Joseph Smith and Elder Sidney Rigdon were dragged from their beds at midnight, in the town of Hiram, Portage county, Ohio, daubed with tar and feathers, and severely injured. Aqua-fortis was poured into President Smith's mouth, and he was held by the throat until left for dead. One of his children was sick with the measles, and being in bed with him at the time of the outrage, was thereby exposed to the night air, and died almost immediately: she may, therefore, be called the first martyr of this dispensation.

In June, 1833, a commencement was made for the building of a Temple in Kirtland.

On the 22d July, 1833, the printing office of W. W. Phelps, at Independence, Missouri, was surrounded by a mob of about fire hundred men; the press was destroyed, the type pied, and the house, a two story brick building, pulled down. Loss of property, $6,700. This mob violence continued from day to day.

Edward Partridge, the presiding bishop of the Church, was publicly stripped, and tarred and feathered on the public square, in the presence of several hundred spectators.

Mr. Charles Allen, a member of the church received the same compliment; the tar was mixed with some corrosive substance.

The store of Gilbert and Whitney was broken open, their goods promiscuously scattered in the streets—lives threatened, individuals whipped and a great number of houses unroofed by parties visiting the different settlements: upwards of two hundred houses were destroyed by fire, and 1500 persons driven from their homes and scattered into the adjoining counties, principally into Clay, without any means of subsistance, a great number having perished from wounds, bruises and exposure.

As the Saints were scattered along the banks of the Missouri River, a plot was laid by a party of the mob to murder all who should be left on the Jackson side. On the morning of the 13th of October, very early, they beheld the wonderful meteoric phenomenon of the stars falling from heaven, which caused the hearts of the Saints to rejoice, and the mob to abandon their purpose; some of the mob were so affected by the sight that they wept believing the day of judgment at hand. I am sorry to say that clergymen of various denominations sanctified these deeds of cruelty by their presence and participation.

In the fall of 1833 a printing press was established in Kirtland, Ohio, where Oliver Cowdery commenced the republication of the Evening and Morning Star.

In 1834, Joe Smith, accompanied by 205 men, visited Clay County, Missouri, and attempted to bring about a reconciliation with the people of Jackson. His Excellency Daniel Dunklin, then Governor of Missouri, notified the Legislature in his annual message, that the means of enforcing the laws, both civil and military, were so insufficient that the Mormons could not be protected in the state. He had previously written to Col. J. Thornton, under date of the 6th June, 1834 as follows: "I am *fully persuaded* that the *eccentricity of the religious opinions and practices* of the Mormons, *is at the bottom of the outrages* committed against them."

By industry, economy, and prudence, the Saints in Clay and the adjoining counties had begun to acquire wealth and to enjoy prosperity, and were enabled to purchase considerable tracts of land, this aided the Jackson county mob to raise an excitement in Clay county. Public meetings were held and the Saints notified by their official resolutions, that they must cease to make improvements in Clay county, or to purchase other lands; and *required* them to leave the county of Clay. A location was accordingly made in a new, uninhabited, naked prairie county, destitute of timber, by the unanimous consent of the mob, who said it was fit for nothing else but the Mormons. The Saints of Clay county purchased the lands of the government, and moved immediately into Caldwell.

In 1834, Joseph Smith, was set apart as Patriarch over the whole Church to bless the fatherless.

On the 14th February, 1835, Joseph Smith, by a commandment of God, selected and ordained Twelve Apostles, to be special witnesses in all the world of the fullness of the gospel, and to preside over the Church in all cases when the Presidency were absent; and during the year 1835, they visited all the States east of Ohio, and also the British Provinces, comforting the scattered branches, preaching the gospel and building up new branches. Many hundred were baptised during the season. About the same time, he also ordained a quorum of seventy elders for the same purpose, many of whom devoted the most of their time to travelling and preaching, going forth "without purse or scrip."

The Temple in Kirtland was so far completed as to be dedicated on the 27th March, 1836, 416 elders being present in a general council on the evening of the dedication. This Temple is a stone building 80 feet by 60, the walls 50 feet high, and the tower 110 feet high. There are two main halls 55 feet by 65 in the inner court, four vestries in the front, and five school rooms in the attic. The building is well finished, and a fine specimen of architecture.

In June, 1837, Heber C. Kimball, Orson Hyde, Willard Richards, and Joseph Fielding, with three others, started from Kirtland on a mission to the British Islands. They arrived in England on the 20th of July, without a farthing in their pockets, and on the 23d commenced preaching in Preston. At Christmas the Church had extended from Preston to Penwortham, Longton, Southport, Eccleston Whittle, and Hunter's Hill, the number of members amounting to about one thousand.

In 1837 the greater portion of the Saints in Kirtland, moved to Missouri, and settled in Caldwell, Daviess, Clinton, Carroll, and Ray counties. The county of Caldwell had been organized, and the city of Far West established.

In December the printing office in Kirtland was destroyed by fire, the work of an incendiary.

In the spring of 1838, the emigration to Missouri continued, most of the Saints leaving Kirtland. The foundation of a town was laid on Grand River in Daviess county, called Adam-ondi-ahman. Several hundred thousand acres of land had been entered at the land office, and some two thousand large and flourishing farms opened thereon. A village was also commenced in Carroll county, on the Missouri river called De Witt.

Caldwell County in three years, from a naked prairie, had become one of the most flourishing counties in the State. A foundation was laid for a Temple at Far West, 110 feet long by 80 wide, a printing office established, and a monthly paper called the "Elders Journal" published. In August 1838 at an election held in Galatin, Daviess County, a barrel of whisky was rolled out, and the crowd invited to drink heartily, and prevent the Mormons from voting. A riot ensued, which ended in knocking down three Mormons—(eight only being present)—and in 23 of the mob being carried off in a degree helpless. One of the Mormons was stabbed. Immediately the tocsin of Mobocracy was again sounded, and several hundred men assembled at Millport, swearing extermination against the Saints. They were soon dispersed by the interference of Gen. Donophan, but it was only to shift their quarters. They removed to De Witt in Carroll County, and drove out its inhabitants, robbing them of their property. Many of the Saints perished from want and suffering, and the remnant escaped into Caldwell.

The mob again renewed their operations in the County of Daviess, filling the country with false reports; but finding their undertaking likely to fail, Lilburn W. Boggs, then the Executive of Missouri, *issued an order for the extermination of the Mormons from the free Republic of Missouri*; and ordered Major General Clark, with 13,000 men to proceed immediately to Far West, and put the cruel decree into execution. This force immediately proceeded to the settlements of the Mormons; who being but few in number comparatively, and finding themselves opposed by the executive order of the State, and consequently by the *form* of legal proceeding, made no resistance to this military force, although they would have fought the whole of them had they continued in their true colors as a mob. Under pledges of peace and protection, men, women and children were indiscriminately massacred, women ravished, houses plundered, horses stolen, cattle and hogs shot in their pens for sport, corn fields robbed, thousands of acres of grain destroyed by turning horses into the fields, and fences burnt up. Several hundred persons were driven in a defenceless condition into a hollow square of armed fiends, and compelled to sign away their property to the Republic of Missouri, to defray the expenses which had been incurred in committing these crimes. About seventy of the brethren were selected for the purpose of execution: public notice was given that they would be put to death, and the residue *permitted* to go home, take their families and leave the State immediately *on pain of death*.

On the 1st of Nov. 1838, Joseph Smith and his comrades were tried by Court Martial, without their being present, or allowed to make any defence, and sentenced to be shot. The order for their execution was given by Major General Lucas as follows:

Brigadier General Doniphan:—Sir, you will take Joseph Smith and the other Prisoners into the Public Square of Far West, and Shoot them at 9 o'clock to-morrow morning."

Doniphan possessing a knowledge of Law, and having a good share of humanity, replied—"it is cool blooded murder! I will *not obey* your order; my Brigade shall march for Liberty to-morrow morning at 8 o'clock. And if you execute those men, I'll hold you responsible before an earthly tribunal, so help me God!"

Thus the lives of the Prisoners were saved. The scene that followed beggars description: language is inadequate to describe it. Immagine fifteen thousand people, embracing all ages, sexes, and conditions, driven in midwinter from every thing they possessed; destitute, hungry, naked, homeless, and friendless, across treckless prairies, scattered two and three hundred miles from their homes, which they had erected on lands purchased from the Government of the United States, and under the protection of the American flag, driven across the Mississippi River; hundreds—perhaps thousands—perished during the winter, spring, and summer because of this exposure. The men in consequence of their over exertion and anxiety failed first, leaving widows and orphan children in countless numbers to still suffer.

Notwithstanding the violent feelings of the people of Missouri against the Mormons, they suffered Joseph Smith, and other Elders who had been in prison for six months [and a part of the time fed upon human flesh] to leave the State as soon as the Mormons had all left.

President Smith immediately went to Washington, and made application to the President of the United States, and to Congress for redress; and the most favorable reply was that of Mr. Van Buren, then President of the United States: "Your cause is just, *but Government can do nothing for you.*" Senator Clay coldly remarked: "Your had better go to Oregon." Senator Calhoun said: "It involves a nice question, the question of States rights; it will not do to agitate it;" and the committee of Congress reported it was *none of their* business.

The scattered remnant, not disheartened though persecuted, clustered round President Smith, and commenced building the City of Nauvoo, in Hancock county, Illinois, a point so sickly that two unsuccessful attempts had been made to settle it, only a few families living there; yet their burying yard contained such a number of graves as might frighten a new settler from the State of New York, even if there had been three thousand inhabitants.

On the 14th of Sept., 1840, the Patriarch Joseph Smith, Sen., worn out with exposure and toil, died at Nauvoo, and Hyrum Smith his eldest son, who had previously received ordination and blessing under his Father's hands, was acknowledged Patriarch over the whole church.

The bluffs around were put in cultivation, the swamps drained, and in a few years it became as healthy in Nauvoo as any part of Illinois.

Missouri, however, not content with her wholesale system of robbery and extermination against the Saints, commenced a series of vexatious lawsuits against them as soon as they became satisfied that they would not all die on the Mississippi.

In 1841, Joseph Smith was demanded from the Governor of Illinois, and a writ issued by him for his apprehension; a writ of habeas corpus was issued, the case was investigated at Monmouth before Judge Stephen A. Douglass, and the arrest declared illegal.

This proceeding, including the expense of council, fees of attendants, as witnesses, &c., cost upwards of three thousand dollars; no inconsiderable sum for a person who had just been robbed of his all.

Dissatisfied with the result of legal proceedings, Missouri commenced a system of kidnapping by which means a number of individuals were carried forcibly without form of law into that State, whipped, imprisoned, some of them hung by the neck and otherwise tortured.

The sum of $200,000 was appropriated by the Legislature of Missouri to defray the expenses of the Mormon massacres, the plundered property not being considered sufficient to pay the robbers.

In 1842, a new demand was made by the Governor of Missouri. Joseph Smith was again arrested, and an attempt made to kidnap him into that State. A writ of habeas corpus was obtained from the United States District Court for the State of Illinois. Judge Pope heard the case in Springfield, and decided "the proceedings illegal, and Missouri had no claim on him, and ordered it entered on the docket that he should be troubled no more in the matter," this proceeding altogether cost $12,000.

A foundation had been laid for a Temple in the city of Nauvoo. A charter had been obtained for the city conferring liberal powers upon the City Council. A University, and Manufacturing Association incorporated. A Legion also chartered. The University organized and put in operation in several departments. The Manufacturers Association commenced the erection of large buildings for the manufacture of pottery. Thousands of people flocked in from every part of the United States, and the British Isles. Streets were opened, hundreds of fine buildings erected, a company was incorporated for the purpose of building an extensive hotel with a capital of $200,000. A considerable amount of stock was sold and the basement story of the building with 240 feet front was finished. An extensive printing establishment, stereotype foundry, and book bindery, put in operation, two Masonic Lodges established, a large and commodious Masonic Temple was built. Several flourishing villages of the Saints were established in different parts of Hancock and neighboring counties, as well as in Iowa. Joseph Duncan, an aspiring party leader, anxious to become Governor of Illinois, took the stump at Edwardsville, and from that, visited different parts of the State, rousing all the vile passions and religious prejuices that could exist against the Saints, promising that if he could be elected Governor of Illinois he would exterminate the Mormons, this formed an extensive Anti-Mormon party who although unsuccessful in the election which elevated Thomas Ford to the executive chair, continued its operations.

In June, 1843, Joseph Smith was arrested at Inlet Grove, Lee county, Illinois, by Officers Reynolds and Wilson, by virtue of a writ from Gov. Ford, issued on a demand from the Governor of Missouri, and strenuous attempts were made to kidnap him directly to Missouri, which would have been done, had not some high-minded citizens of Dixon and Pawpaw Grove, lent their aid and come to his rescue, the news of his arrest reaching Nauvoo, hundreds of the Saints mounted their horses and started to his assistance (he being arrested while on a visit 250 miles from home.) Another struggle against kidnapping, another series of legal proceedings, another writ of habeas corpus, another trial, another discharge, was the result; the cost of this proceeding was immense, for so zealous were the Saints to protect their leader, in addition to filling the whole country with horsemen between the Illinois and Mississippi rivers, and sending a squadron across the Illinois to prevent his being kidnapped. About 100 men chartered a steamboat which kept a constant watch of the boats on the Illinois and Mississippi river, to prevent his being caried into Missouri by steamboat; $100,000 would not defray the expenses and damage to Nauvoo by this arrest.

The general assembly of the State of Illinois in the session of '43&4 made an attempt to repeal the charters granted to the City of Nauvoo, which although it did not succeed, had a tendency to depreciate the value of stock with the Manufacturing and Nauvoo House Association. In the month of June 1854, a mob assembled, in the neighborhood of Carthage, circulating reports that Joseph Smith and the Mormons had bid defiance to the laws of the State, and all manner of falsehood were put in circulation, to inflame the public mind, and the editors of several newspapers devoted their time and space propagating these falsehoods, and on the strength of the rumor that the Mormons were determined to resist the laws, Gov. Ford came to Carthage and ordered into service several hundred men, mostly members of the mob, he then sent an officer to Nauvoo to arrest Joseph Smith and several others, Mr. Smith apprehending that the intention was to murder him, instead of trying him the 47th time by law, requested the Governor to protect him from mob violence, which he pledged the faith of the State to do; the matter of which he was accused being investigated, he was again dismissed, when a new writ was taken out charging him with treason, and he put in jail. Gov. Ford then dismissed all his troops except one company, (the Carthage Greys,) who were known to possess the most violent feelings of hatred toward the Mormons and treacherously left them to be murdered, after having held a private council on the subject and concluding that that would be the best way to pacify the feelings of the mob *he left them to their fate.*

On the 27th of June, at twenty-three minutes past 5 P. M. the prison was surrounded by about one hundred and fifty armed men with their faces blackened, who massacred Joseph Smith and his brother Hyrum, the Patriarch of the Church, leaving Elder John Taylor severely wounded with four balls, Elder Willards Richards, who was in the same room escaped unhurt; although President Smith had repeatedly apprised the Saints that his tarry among them would be short, and before leaving Nauvoo told his friends he was going like a Lamb to the slaughter and would never return, yet no people on the face of the earth ever mourned more sincerely the loss of a benefactor than did the Latter Day Saints.

The anti-Mormons rejoiced in his death and exulted loudly in their victorious treachery, while the christian world generally exclaimed "how barbarous to kill him so, but, then it is a good thing he is dead."

At the fall term of court, bills of indictment for murder in the first degree, were found against the principal leaders in the massacre, and they were allowed by the court to go at large on bail, and to go each others security, only $1000 being the sum required.

In May 1845 they had a sham trial and were acquitted, although the court, bar, jury and witnesses knew them to be guilty of the murder.

The Twelve Apostles being the first quorum in authority in the Church, by the unanimous voice of the Saints immediately returned from their mission abroad and took their position at the head of affairs in Nauvoo; Brigham Young President of the Twelves Apostles presiding.

The Temple which was one story high at the time of the Prophet's death progressed rapidly, the Saints continued to gather into Nauvoo.

The Seventies Hall was built, a music hall and a large stone arsenal were also erected, the Nauvoo House was recommenced; the brick work of the first story being built, when the mob coming to the conclusion that the murder of the Prophet had not destroyed the progress of Mormonism commenced an organization for "the extermination of the Saints from Nauvoo under the name of a *wolf hunt.*"

Being aware of the above organization, a council of the leading men of the Church directed a memorial to every State and Territory in the Union (except Missouri) couched in the most respectful language, setting forth the condition of the Saints and asking the privilege of settling in their State, and receiving protection and religious liberty, which was treated with perfect silence.

The old scheme was resorted to, of getting out vexatious writs for President Young and the members of his quorum. He not feeling disposed to be murdered as the Prophet and Patriarch had been, provided himself with good and efficient weapons, gave notice from the stand to assembled thousands that any man that laid hands on him or read a writ to him, he would kill him if he could do it with a pair of six shooters (which he exhibted,) and although many individuals volunteered to try the experiment, yet their nerve failed before coming to the sticking point.

The Legislative Session of 1844 repealed the charters of the city of Nauvoo, of the University and the Legion, a combination was formed, composed of nine counties for the extermination of the Mormons, and the work commenced on the tenth day of September, 1845, by burning all the houses in Morley Settlement belonging to Mormons, and so continuing one settlement to another.

An armed body of about one hundred and fifty men, continued two weeks burning houses, destroying property, and turning helpless women and children out of doors, homeless and destitute to perish; although the sheriff of the county called upon the good citizens who were not Mormons to turn out under his direction and disperse the burners, yet not one obeyed his call, but a party of the armed burners pursued him and drove him out of the neighborhood, he was obliged to summon a posse of those who had been just burned out, and kill one of his pursuers to save his life; escaping to Nauvoo, he issued a Proclamation, commanding the Mormons by virtue of his office as sheriff, to turn out and quell the riot. 500 men were then employed upon the Nauvoo House, which was moving up rapidly, they were dismissed by the Trustees and made preparation for repelling the mob, and the sheriff succeeded temporarily in dispersing the rioters.

General Harding soon after came into Nauvoo with four hundred of the State Militia, camped there several days, inquired where the Prophet was buried, said the Governor could not do anything to protect the Mormons, and did not go into the districts where the burning had been performed, although over one hundred houses had been burned, the troops remained some time in the county, several houses were burned within sight of their camp, and several persons lost their lives because they placed a little dependence upon the militia for protection.

Previous to this, there was a council of the authorities of the Church, who had passed a resolution, which as a matter of policy was kept private, to send 1,500 men as pioneers to make a settlement in California, or Oregon, not intending to remain in Illinois, a proposition was accordingly made to the mob (for the State Government had no power) that if they would let the Saints alone and assist them by buying out their property, stopping vexatious law-suits against them, they would remove from the State; which proposition was accepted; accordingly companies were immediately formed, several thousand wagons were put under contract, nearly all the wagons in the surrounding country were bought up, and all the movements possible were made to provide for an early start in the spring.

But the persecution being renewed in violation of the above pledge, 1,000 families commenced their journey on the 1st of February, 1846, thinking by that means to be able to alley the excitement against those who remained behind. Many of the teams crossing the Mississippi river on the ice, President Young and the leaders of the Church with a scanty fit out pursued their journey westward, having to make the road for 300 miles, bridging numerous streams, and encountering every vicissitude and kind of weather that could be imagined.

They arrived at Council Bluffs in July, where they were met by Captain J. Allen, of the United States Army, who called upon them in behalf of the President of the United States, for 500 men to assist in the war with Mexico. The required battalion was made up, leaving their families mostly in the Omaha country, on the west side of the Missouri river in wagons, without protectors or means of subsistence. Soon after the Battalion started on the road for New Mexico.

The aged and infirm, halt, lame, blind, &c., who were unable to enlist into the battalion, gathered up their wagons, and established a place called Winter Quarters, where 700 cabins were erected during the fall and winter, and where the families suffered extremely from sickness, exposure and the want of the necessaries of life.

As soon as it was known in Illinois that the flower of the camp had enlisted in the service of the United States, the mob assembled with redoubled fury, formed a regular military encampment, provided with artillery in the neighborhood of Nauvoo, which now contained the poor, the helpless, the sick and infirm, as all who were able to leave on any terms, had done so during the spring and summer.

The mob increased their force to about 1800 men, and made several unsuccessful attacks upon the city (which could barely muster 123 efficient men,) killing and wounding a number of its inhabitants, battering down many buildings, and finally succeeding on the 17th day of September, after several days bombardment, in driving the people helpless and destitute of every thing that could make earth desirable, across the river into Iowa, where many must have perished from starvation, had not their kind Creater fed them by sending upon their camp, flocks of quails, so tame that their women could catch them with their hands. To crown their victory, the mob set fire to the Temple of Nauvoo, which was the most beautiful building in the Western States. It was the first specimen of a new order of architecture introduced by Joseph Smith; and had cost a million dollars. The light of its fire was visible for thirty miles.

In the spring of 1847, President Brigham Young, with 143 pioneers, started in search of a place of settlement, and were led by the hand of the Almighty—for no person among them knew anything of the country—directly to this valley, where the company arrived on the 24th of July, having sought out and made a new road 650 miles, and travelled a trappers trail nearly 400 miles.

In the fall of 1847 about 700 wagons laden with families arrived in this valley, which was so barren as to produce nothing but a species of dry grass four or five inches high, and the ground was covered with myriads of large black crickets, the food of the Indians.

In this desolate place the site of Great Salt Lake City was surveyed; not a single person in the whole company having a full supply of provisions, but all were on three-quarters or half rations; and in this condition about 100 of a detachment of the Mormon Battalion found their way here without any provisions. President Young, and a portion of the pioneers returned to Winter Quarters the same fall, and arrived again in Great Salt Lake City with 1000 wagons in the fall of 1848.

The crickets during this season come down from the mountains in myriads and destroyed a great portion of the scanty crops; and the whole would have been destroyed had not the Almighty in his kindness to his people sent Gulls in large flocks, which devoured the mammoth crickets, and then vomited them up preparatory to devouring more.

Notwithstanding the Mormon Battalion was in the service of the United States, and a great portion of their families located at Winter Quarters, the Indian department compelled them in the spring of 1848 to leave their cabins, and move across the river into the State of Iowa, although, it was well known, they were only camped until the return of the absent Battalion.

In the spring of 1848 some members of the Mormon Battalion first discovered the gold mines in California, thus opening to the world an unparalleled source of wealth and adventure.

In the fall of 1848 the first Presidency of the Church was re-organized; Brigham Young being unanimously chosen President of the whole Church Heber C. Kimball and Willard Richards his counselors, and their places were filled in the quorum of the Twelve Apostles, John Smith was ordained Patriarch over the Church.

In March 1849 a provisional government was formed, and a State Constitution adopted by a convention under the name of "The State of Deseret" A Delegate was sent to congress with a petition for admission into the Union. In September 1850 an act passed the Congress of the United States, providing for the organization of the State of Deseret Into the Territorial Government of Utah. News of the passage of this act did not arrive until the spring of 1851, and a full judicial bench did not settle until July 1853, Brigham Young was appointed Governor and has performed the duties of that office for four years to the entire satisfaction of the inhabitants, who unanimously desire his re-appointment.

And although the country was one of the most barren by nature, ever inhabited by men, as according to the estimates of the late Capt. Gunnison of the United States Topographical Engineers, not one acre of in 21,000 can ever be irrigated; and scarce a tree or bush can be made to grow beneath the snow line without irrigation, no colony has progressed with more equal and uniform rapidity.

The settlements have been extended from north to south to the entire breadth of the Territory 350 miles, wherever water can be had to irrigate the earth. It contains about 50,000 inhabitants who are almost exclusively members of the Church. About one hundred saw mills and forty grist mills are in operation, and amongst the public buildings there are the Deseret State House, which has been occupied by the Legislature for five years; the Utah Territorial House at Fillmore City; the Tabernacle in G. S. L. City, a building 126 by 64 feet, arched without a column. There are twenty-four good school houses in this city, generally about twenty by thirty feet and are well finished. All the neighborhoods in the Territory are provided with similar school facilities.

The amount of labor expended in ditching and preparing for irrigation, is far greater than clearing heavy timber farms in the States. Good wheat, corn and vegetables are produced, if carefully irrigated, in great abundance.

On the eleventh day of March, 1854, Dr. William Richards, died in G. S. L. City, of dropsy. On April 6, Jedediah M. Grant was chosen as a counselor in his place.

On the 23d of May, John Smith, Patriarch, died in G. S. L. City.

The Church has about 95 missionaries from Utah, in Europe and an equal number in Asia, Africa, and the Pacific Isles, besides large numbers of Native Elders in the different fields of labor, a considerable number of the saints are scattered throughout the United States and British provinces. The "Deseret News" edited by Elder Albert Carrington is published in G. S. L. City and issues 4,000 copies weekly. A weekly Newspaper is published in St. Louis, Mo. by Elder Erastus Snow: another in the city of New York by Elder John Taylor. A periodical is published in Liverpool England, edited by Elder F. D. Richards, and has issued 22,000 copies weekly. A weekly periodical is published in Swansea, South Wales, called the "Udgorn Seion" in the Welsh Language by Elder Dan Jones.

A periodical called the "Scandinaviens Stierne" is also published in the Danish language at Copenhagen, Denmark. A periodical has also been published in Switzerland in the French language, edited by Elder T. B. H. Stenhouse. The Book of Mormon has been translated and published into the Welsh, Danish, French, German and Italian languages. The work has made considerable progress in Sweden, and Norway, the governments having made their utmost exertion to prevent it; the progress has been slow in France, Germany and Italy, owing principally to governmental proscription.

In Denmark and Switzerland, the progress has been much better. In the Sandwich Islands considerable progress has been made, some 5000 persons having received baptism. The Book of Mormon has been translated into the Hawaiian language, and a printing establishment has been secured for the publication of the Book of Mormon and a periodical there.

The missionaries on the Society Islands met with good success, until the French Government, with sword in hand, adopted the exterminating policy of the mobs in the United States.

Missionaries have established many branches and a periodical in Australia; branches have been established in South Africa, Gibraltar, Malta and also in the allied army and navy in the Crimea; several branches have been established in India, and a monthly paper published at Madras, but owing to the great ignorance and degradation of the people, our missionaries have met with but very limited success.

About 1,000 Saints have emigrated from Denmark to this Territory, and a similar emigration is expected this season. The number of Church members is unknown, but from the best estimates that we can gain, they are over 480,000.

A Company has been incorporated to assist the immigrating Saints to this place, from the countries first, where they are the most oppressed. It is termed "the Perpetual Emigrating Fund Company" and has a capital of $250,000 and is conducted on such principles as to be continually increasing, and extends assistance to emigrating Saints in the form of loans to be re-paid after they settle here.

For the faith of the Church, I extract from the Times and Seasons, as follows:

We believe in God the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are, 1st. Faith in the Lord Jesus Christ; 2d. Repentance; 3d. Baptism by immersion for the remission of sins; 4th. Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy and by laying on of hands," by those who are in authority to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive Church, viz, Apostles, Prophets, Pastors, Teachers, Evangelists, &c.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, &c.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel, and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth and that the earth will be renewed and receive its paradisical glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to Kings, Presidents, Rulers, and Magistrates, in obeying, honoring, and sustaining the Law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, "we believe all things, we hope all things," we have endured many things and hope to be able to endure all things. If there is any thing virtuous, lovely, or of good report, or praiseworthy, we seek after these things. Respectfully, &c. JOSEPH SMITH.

We also believe in the Patriarchal order of matrimony.

A foundation has been laid for a Temple in this city 193 feet long and 125 feet wide.

On the 18th of February 1855, John Smith son of Patriarch Hyrum Smith the martyr, was ordained Patriarch over the Church.

The unparalleled progress of this people in the face of so much opposition and persecution, and in so dreary a country, shews clearly that the power of the Almighty is exerted in a miraculous manner to spread his diamond truth to reclaim the nations.

GEO. A. SMITH,
Historian of the Church of Jesus Christ of Latter-Day Saints.

A Musical Prodigy.—There is in this vicinity, says the Columbus (Ga.) Times and Sentinel, a blind negro boy, only six years of age, the property of James N. Bethune, of the Corner Stone, who exhibits the most wonderful capacity for music, and is able to play almost any piece, even the most difficult, on the piano forte, after hearing it once or twice. He has never been instructed in music; his knowledge of the science is, therefore, instinctive. He has the most intense passion for music, and exhibits the greatest emotion during his performances. We have never seen so wonderful a musical prodigy before.

San Francisco Newspapers.—One year ago, last January, says the Alta, there were fourteen daily newspapers in San Francisco, and New York, with more than half a million of population, had but thirteen daily papers. At present, California has fifteen dailies, six tri-weeklies, and thirty-five weeklies.

THE MORMON

Will be published on SATURDAY MORNING of each week,

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, DEC. 8, 1855.

Civil War in Kansas.

We took occasion to say a few weeks since, when the talk of war with England took precedence of "all minor things," that a greater cause for difficulty existed within the pale of our own national jurisdiction than was likely to arise without.

The portentious clouds that have long been gathering blackness in our national horizon seem now to lower and concentrate over the infant Territory of Kansas, threatening to deluge its soil in the "blood of brothers." Already the tocsin of civil war has resounded through the length and breadth of that virgin Territory, and its echo can be heard in every State east of the Rocky Mountains; yea, its ringing appeals to the Executive of the Nation for aid to maintain the law (if law it may be called,) is now heard and responded to in the City of *Washington*.

Verily we have fallen on evil times, and whether or not the effusion of blood shall be stayed in Kansas for a time, the fact is too apparent to be evaded, that there is a spirit abroad among the people, on the subject of slavery, that is like "fire shut up in the bones," and that nothing but the interposition of the power of the Almighty will ever be able to quench. And though it may smoulder beneath the surface for a time, and anon break out to be subdued by the lovers of the law and order instituted by "the fathers," yet, to all human appearance, the consummation will be a conflagration that will defy the skill of every party and partisan to subdue or extinguish.

We are not frightened; but we have no desire to be among those who shall, against common sense and reason, cry "peace and safety until sudden destruction cometh"—but write as we feel, and feel as we write.

The elements of strife and discord that are so rife in the public mind at the present time, are not confined to any one particular party or sect—the same proscriptive spirit is observable in the extreme abolition fanatic of the North and the extreme propagandist of the South; and daily and hourly is the conservative spirit of the nation giving way to the fanatical extremes referred to, biased as to which extreme it shall take by local circumstances and proclivities of early education.

The following dispatches from the frontier, up to the 30th ult., if true, show, as a result of all this, a state of things ominous of anything but peace and quietness:

WESTON, Mo., Nov. 30—P. M.

The greatest excitement continues to exist in Kansas. The officers have been resisted by the mobocrats, and the interposition of the militia has been called out.

A secret letter from Secretary Woodson to Gen. Eastin has been written, in which the writer requests Gen Eastin to call for the Rifle Company at Platte City, Mo., so as not to compromise Governor Shannon.

Four hundred men from Jackson county, Missouri, are now *en route* for Douglas county, Kansas Territory. St. Joseph and Weston, in Missouri, are requested each to furnish the same number of men. The people of Kansas are to be subjugated at all hazards.

IMPORTANT FROM KANSAS.

From the National Intelligencer, Dec 4.

The St. Louis papers of the 30th ultimo contain a despatch from Westport, Missouri, of the 28th, confirming the intelligence published yesterday, that there has been an open rupture in Kansas between the pro-slavery and anti-slavery parties. The despatch was addressed to a member of the Legislature at Jefferson City, and is to the following effect:

"That Governor Shannon, of Kansas, had the night before ordered out the militia against Lawrence, the county seat of Douglas county. There is an open rebellion against the laws, and Jones, the sheriff of the county, is in danger. The call is for help."

Mr. McCarty, to whom the despatch was addressed, thought there was no doubt of its genuineness, whilst others believed it was intended to influence the election of a Senator in Missouri.

We understand that the President yesterday received a telegraphic despatch from Gov. Shannon, of Kansas, by which it appears that a civil war is really threatened. The Governor requests prompt assistance from the General Government, and, in conformity with this request, THE PRESIDENT HAS ORDERED THE IMMEDIATE DESPATCH OF TROOPS FROM THE POST NEAREST THE DISTURBED DISTRICT FOR THE PURPOSE OF PRESERVING THE PEACE.

The New York Herald (Independent) of December 5th, with reference to this subject, says:

We give this morning some very bad news from Kansas Territory. The exciting questions which have made that Territory have at last brought about a civil war, and the abolitionist factions have taken up arms against the constituted authorities, appointed under the Act of Congress which created a Territorial Government.

The story, as we receive it through the St. Louis papers, and the despatches of our correspondent at that point, is as follows:

It seems that a man named Coleman, who lives in a part of the Territory chiefly inhabited by members of the free State party, was ordered off his claim by three abolitionists. He resisted; the assaulters were armed; Coleman shot one of them, and then gave himself up for trial. His house was then burned, and his wife and children driven out of the Territory. The Sheriff of the county was resisted in his endeavors to arrest the guilty parties—the free State people rose in open rebellion and defied the law. They were armed with rifles and had five pieces of cannon. The Sheriff's posse was in danger, and the Governor of the Territory was called upon. He issued a proclamation calling on the people to assist the Sheriff in the execution of his duty. The posse was unable to take the assaulters of Coleman, and the Governor called on the President of the United States for aid. The Washington papers of yesterday say that the President has ordered the United States troops at Fort Leavenworth to the assistance of Governor Shannon. Many persons had been frightened out of the Territory. Companies of outlaws were being drilled daily on the prairies.

The next intelligence from Kansas will probably be that of a desperate conflict, and much bloodshed, for when those frontiersmen shoot they shoot to kill.

* * * * * *

Two delegates have been sent to Congress, representing, not the people, but political factions. It appears, however, that the Southern party are in the right at present, and that they have rallied to support the law.

This is what we make out of the accounts from Kansas which we received yesterday. A civil war has commenced. Blood has already been shed and the laws defied. It seems to us that the struggle will be protracted and bloody. With a weak President, without troops, with a Congress rent into so many factions that the initiative step to organization cannot be taken, with a civil war on the frontier, with a disturbed state of foreign relations—with enemies without and traitors within—we should think that Mr. Seward and his organs would be satisfied with the mischief they have already done. But, no: this Kansas war gives them abolition capital—it will be the great question of the coming Presidential canvass, swallowing up all minor matters, and they will work it as long as possible. Let us see if they will not realise the fate of the "engineer hoist with his own petard."

The New York Tribune (Abolitionist) of same date, on the same subject, says:

* * * If the President has really issued such orders as the National Intelligencer ascribes to him, the object may be not so much the illustration and improvement of the doctrine of Squatter Sovereignty by the employment of mercenary troops to shoot down the settlers as merely to make the fortune of some Democratic favorite by giving him a contract for transportation.

This, however, is too serious a matter to be left in doubt, and we hope the speedy organization of the House of Representatives may forthwith put that body into a position to inquire into the facts. As it falls to them to pay the soldiers, it is their duty as well as right to inquire into the uses to which they are put. Shooting unoffending Indians is bad enough; but to leave Kansas to be overrun by armed invaders from Missouri without sending a single soldier to her defense, and then because the people do not choose to submit to the sheriffs or the laws imposed upon them by a sham Legislature, to employ the foreign mercenaries in the service of the United States to shoot them down, is an outrage upon which a very speedy stoppage ought to be put. Gov. Shannon having by his own act stepped out of his position of Governor and assumed the character of a mere political partisan and agitator on the pro-slavery side, is certainly not a fit person to be trusted with the solemn responsibility of employing bullets and bayonets in a case in which he may fairly be suspected of aiming not so much at the enforcement of the laws as at the triumph of a party, and that the party of slave-breeding and the slave trade.

In times of excitement on questions that agitate the public mind in general, it behooves every sensible man to pause for a moment and let the tempest *howl* until he can act in accordance with his own unbiased convictions, independent of the sectional cliques of North, South, East, or West. Let him decide, not hastily, but with a wise reference to the good of all concerned. It is well to remember that party spirit is as contagious as an epidemic, and a man once enveloped in it is borne along in its turbid current, which, like the dashing cataract leaping beyond its bounds in times of "freshet," spreads devastation and destruction to the work of industry and art of ages.

Few there are who can look calmly on under circumstances like the present, wherein the momentuous question of our national existence is involved, and say to the boisterous elements, "peace! be still!" without connecting with their efforts for peace their peculiar local prejudices and sectional proclivities. But whether there are few or many of this character, there are none worthy to weild the power of State who cannot do it with an eye single to the general weal; and on no other principle can the principles and institutions of our country be perpetuated.

We know it is said by many who are zealous for the abolition of the institution of slavery in the United States, that when laws are objectionable to the executor of those laws, he should not execute them; but this is altogether too contracted and biased a view to be justified. Much more would it be to the credit of such officer, and the good of society in general, for him to resign his position, and thereby preserve inviolate both his conscience and the law.

But no; his living is probably at stake, and he clutches the spoils, and then, like the dog in the manger, neither executes, himself, nor allows those to who would.

The whole matter, when narrowed down, amounts to this, that to stand upon the broad platform of the CONSTITUTION, and execute the laws in accordance thereunto, is safety; but to depart from it, is to do what is already being done on our frontier at the present time, and measurably throughout the country—to disregard all law—to act from volition—to file off in clans, and to bring about that which has been spoken by inspiration, "that he that will not take up sword against his neighbor must needs flee to Zion for safety."

Christmas Party.

We have been tendered an invitation from Dr. Clinton, President of the Philadelphia Conference, to attend a Christmas Party in Philadelphia, commencing at 3 o'clock Christmas day. We purpose to be there to enjoy the hospitalities of our Philadelphia friends, and doubt not that things will be done up brown under the supervision of the Doctor and President Harrison.

"A Pile."

THE Sacramento Daily Union of Oct. 8th, says—We learn from our friend H. Eno, Esq., of Campo Seco, that a handsome nugget of gold, weighing one hundred and eighteen ounces and sixteen pennyweights, was taken out of the tunnel claim of Messrs. Russwurm & Co., on the afternoon of the 6th. It is valued at $1,800. During the last three weeks they have taken out several pieces weighing from three to seven ounces. The mines generally about Campo Seco are yielding largely.

Polygamy vs. Monogamy.

We are not a little surprised, sometimes, at the remarks made by some of our cotemporaries, in relation to the subject of Polygamy; most of whom gratuitously censure the principle, as being at variance with good morals and virtue. These opinions, we opine, are very hastily conceived, and in nine cases out of ten are the results of education and custom; if calmly and dispassionately investigated, we believe, it would be found that Polygamy is more opposed to our prejudices and preconceived opinions, than to virtue and chastity. Sometimes, however, facts accidentally slip out tending to throw light upon this subject.

A correspondent of the New York Tribune, Dec. 5th, an intelligent European traveller, writing from Varna Balgaria, Oct. 25th, 1855, relates some things which would rather militate against Monogamy. He says:

"On my arrival in Varna I called upon the English Consul, who agreed with me that Americans are great travellers. The French have done something in the way of naming the streets and numbering the houses. "*La Rue Rivoli*," "*La Place de la Concorde*," and other familiar French names, reminding one of magnificent Paris, appear, however, rather out of place when applied to the filthy lanes and muddy corners of detestable Varna. I find myself among sharpers and adventurers of every religion, language, and color.

"While wandering one day over this checkered Mosaic of nationalities—this pandemonium of war and crime, of filth and wretchedness—I encountered a scene of which only Western civilization can boast, which was Oriental only in the accident of its locality. A few dissolute women who spoke the language of Victoria, but in whose persons Venus and Bacchus had united their worst attractions, were engaged in a drunken brawl in the open street with a number of Scotch and Irish dragoons. The French police were attempting to abate the nuisance, and their elegant '*Ecoutez, Mademoiselles; venez chez nous*,' seemed wasted when addressed to these abandoned courtesans following in the track of glorious war. A crowd of grave Mussulmen had collected to gaze on that strange *apotheosis* of Western civilization in their midst. I shall not soon forget how those turbaned philosophers did shake their heads and turn away in disgust, saying, 'O Allah, the Merciful, deliver us from the faults of these our friends. By the beard of the Prophet, one Musselman malden is worth more than seven of the most beautiful daughters of the Unbelievers.'

"The Koran forbids the use of intoxicating drinks. The law of Islam is capable, however, of an elastic interpretation, and there are those among the faithful who contend that the interdiction is for the abuse, rather than the use of alcohol. Notwithstanding modern innovations, however, the great majority of Moslems condemn it, even in the form of remedies applied internally or externally, believing with the Prophet that 'the sin committed in drinking wine is much greater than the advantage reaped from it.'"

Now we would not be understood as giving these degrading camp scenes as a fair specimen of Monogamy; but we must remember that the Turks were also in camp, and that these Moslems turned with disgust from the revolting scene, and expressed themselves as above; clearly evincing their views in relation to such degradation, and making comparisons that certainly were anything but flattering to our pride as Christians. Proceed we:

"Vienna is one of the most dissolute capitals of Europe. The low morality—the indecencies exhibited on every hand—the universal desecration of the Sabbath—*half of the births in the city illegitimate—the troops of legalized prostitutes*—a single lying-in hospital, to which a married female can scarcely procure admission, producing annually between *four and five thousand bastards for death in infancy or prostitution and conscription in later years*—would all these things be as they are if the Viennese were a temperate people?"

What a revolting picture for the seat of empire in Austria! We are not now in a camp; nor speaking of its disolute followers. Vienna is the capital of the Austrian empire, and boasts of its arts, its sciences, its refinement, its literature, its christianity, its morality, (!) save the mark. Its citizens talk of their statuary, their architecture, their palaces, their churches, their nobility and long line of royalty. But what are its sober realities! Here lasciviousness runs riot, and in the renowned city of the proud Hapsburg, troops of prostitutes unblushingly parade the streets; infanticide prevails to an alarming extent, and "*one-half the births in the city are illegitimate.*" What a revolting picture, and what an index to the state of morals! If one-half of the children born are illegitimate, we need not inquire what the position of one-half or two-thirds of the remaining half are. In fact, morality, chastity and virtue are but hypocritical nicknames to cover up the vice, depravity, debauchery and lasciviousness that stalks forth unblushingly at mid-day. And yet these are Christians, Catholic Christians, and reformed Catholics, or Protestant Christians. Christian Monogamists, who, while wallowing in their stench and pollution, would hypocritically affect to turn up their nose at Polygamy, and profess to shudder at its contaminating influences. The above is a fair specimen of European society, with some few exceptions. The writer in the Tribune attributes it to an excessive use of intoxicating liquors; this may have had its influence. These lamentable results, however, may be more effectually traced to a false philosophy, a false religion, a false morality, an artificial state of society, an unnatural matrimonial restraint, a departure from the order of God, and a desire to improve upon laws instituted by the Almighty to govern the marriage relation. "They have sown to the flesh, and of the flesh they have reaped corruption." They have planted in unrighteousness and have gathered the apples of Sodom; they have reaped the reward of their own doings, and are festering in their iniquity. Christian depravity is abhorred by the Moslem, and the Monogamist has become the laughing-stock and by-word of the Polygamist. But to proceed. Our author says:

"The Eastern war is said to be a conflict between humanity and civilization on one side, and barbarism on the other. The present crusade of England and France against Russia may carry some of the blessings of civilization into the East, but evils innumerable, beside seas swept of their commerce and cities sacked, are the footprints in its path. The people of the East and the West are brought together on a gigantic scale, but it is a shame that the first and almost the only words they exchange should be concerning the prices of raki and virtue. Better leave the Turk to his fate than substitute wine for the water commanded by Allah; better leave him in his polygamy than give him French prostitution."

And he might have added Austrian, Prussian, Belgian, Swiss, Scandinavian, English, or American.

DURING the year 1854, one hundred and sixty-five men were hung in the United States. Of this number, only seven could read and write. What a lesson!

The Mormon.

To the Elders and Saints throughout the United States.

We wish to address a few words and to call your attention to the propriety of sustaining our own publications, and circulating them, as far as practicable, in the various regions where you reside. The toil, labor, and pecuniary responsibilities associated with publishing a paper, are only known by a few; and those things which may amuse and instruct you, are obtained only by unwearied diligence, perseverance and industry, by both mental and bodily labor, as well as at a heavy pecuniary expense. We need not here say anything about the MORMON, for the high encomiums that we are daily receiving from all parts of the world, give us sufficient evidence that our labors are accepted and appreciated by our readers. We wish, however, to inform our friends that these results are only obtained by a heavy outlay, consequent upon the labor necessarily employed in the enterprize. We could publish a paper for a good deal less money than we do, but it would not be THE MORMON. Now, we are wishful to advance instead of retrograding; we have various suggestions and improvements to make, in relation to the MORMON, so soon as we shall be in a condition to carry them out; but those improvements will require yet a further outlay, and we want to lay this subject calmly and dispassionately before our brethren. The question arises, shall we have as good a paper as is published in the United States? If so, will you sustain it? not in name or word, but in solid, sober reality. Our responsibilities are not theoretical, they have to be met every week and every day in dollars and cents. Now, if the paper is of any use to anybody, it is of use to the Elders and Saints of our own Church. It is at the present time one of the most powerful auxiliaries in spreading truth, repelling falsehood, and advancing the interests of the Kingdom of God in the United States; and we call upon all Elders and Saints to double what they have already done, that we may be delivered from all embarrassments on this subject, that the cause of truth may progress, and the principles advocated in the MORMON may float throughout these United States.

We appeal, too, to the Council, officers and Saints in the stake of St. Louis, to sustain us with that liberality with which they have heretofore sustained the Luminary. Brethren, let not your hands be feeble, nor your hearts faint; we are doing a good work—come to our help. We would here remark that we have incurred liabities, the which, if any of our brethren who have the means, feel it in their hearts to help us to liquidate, it will be thankfully received; and for the future, we wish the MORMON to stand on its own merits. Cannot we do it, brethren? Mormonism never started a thing yet but what it could accomplish. Let us unite with a long pull, a strong pull, and a pull altogether, and we will accomplish the object designed. We do not come before you with a poor mouth, or as supplicants, begging and pleading; we lay it before you as a duty—and if you can not, we can.

Etiquette.

We clip the following from the Peru (Ill.) Weekly Chronicle:

"Rev. John Taylor, (Ed. Mormon,) and Court Etiquette.

We observe, in all the writings of this distinguished gentleman when addressing the Executive of our nation, or when speaking in reference thereto, he invariably uses the PLURAL. This is, we believe, not to be met with in the writings of any other journalist of our country, and it evinces a courtesy which is either native to the gentleman, or the result of his polite French education. Whatever may be its source, we admire the practice, and would be happy to see it become the mode. The following is a sample of Mr. Taylor's manner:

COL. STEPTOE.

"We are informed that Col. Steptoe is now (Nov. 3d) in this city. It is reported also that he has again expressed to President Pierce a willingness to accept the Governorship of Utah, providing he can retain his commission in the army.

Col. Steptoe, as we have before remarked, is a gentleman much respected by the people of Utah for his urbanity and gentlemanly deportment while sojourning in that Territory; and if there is to be an appointment other than the present incumbent, no doubt, with none but that alternative left them, the choice of the people would be upon that gentleman. We cannot but express our conviction, however, that the *Executive have*, in the former appointment and non-acceptance of Col. Steptoe, done all in *their* power, and all that could be expected of them, consistent with official dignity, to meet and answer the religious and political prejudices of party."

Now we do not profess to be fastidious about terms, although we have at all times a strong desire that the form of expression used should convey our ideas correctly. We are not, therefore, particular about the use of the *plural*; but we have a regard, and at all times wish to manifest a proper respect, for those holding high official position in our nation, who, though disencumbered with court etiquette, and of the regalia and trappings of royalty, we consider none the less honorable for being dressed in plain republican garb; and if we dispense with the paraphernalia and regal pomp of the effete European nations, and are disgusted with the gilt, glitter and strut of many of their petty popinjays: yet, when these gewgaws are laid aside voluntarily, surely it ought not to be considered too much to pay proper respect to the incumbents of office, the unanimous choice of an enlightened and intelligent people.

If *we editors*, managing from the most ably and best conducted sheet, that is full of intelligence, and goes to the ends of the earth, down to a seven by nine, if only yclept a newspaper, take upon ourselves the euphoneous *we*, surely, it is not a stretch of etiquette to use the plural to the chief magistrate of one of the mightiest and most prosperous nations of the earth, particularly when we associate the Cabinet with him. Nations are all getting polite. The French have their *vous*, we have our *you*—both in the second person; the Germans use *sie* for the second person singular, which may be used as *you*, but more properly *they*.

We are not particular in regard to the formula of these matters, but we are in regard to the principle of respect to authority. "Honor to whom honor is due," is our motto.

Speaking of etiquette, the Chronicle calls us the Bey. Now, although his intentions were no doubt correct, yet we repudiate the name or appellation. We profess to be a plain, matter-of-fact man, and disclaim any association with, and respect for, that cognomen, as applied to man.

Gov. Young.

A fine looking stranger having recently put up at one of the principal hotels in Louisville, Ky., it got noised abroad that he was none other than Brigham Young, the great patriarch of the Utah Saints. The consequence was, that the ladies of Louisville had such an unconquerable desire to see the husband of ninety wives, and the father of three hundred children, that the hotel was literally besieged with them, till the discovery was made that the stranger was only a Judge from a neighboring State.—[N. Y. Sun.

THE Governor is a fine looking man, though he has not as many wives as David and Solomon had, and it is even probable, that the ninety wives and three hundred children may be *slightly exaggerated*; still, no doubt, there would be a great wonder and curiosity among the fair sex to see a man that has the reputation of having so many wives and children, and yet able to conduct so thoroughly the business of a large and thriving Territory, and one, too, that attracts so much of public attention, added to which, his high reputation as a man of business, displayed in the unprecedented advancement and rapid improvement of an entire wilderness country in a few years. No wonder that the ladies have a curiosity to see his Excellency, when it is considered, in this part of the country, so difficult for a man to get along peaceably with one wife and no children, and no other business at all but to expend the interest of his capital to amuse her—to say nothing of the *little intrigues* of which the ladies are all undoubtedly aware, and which of course must be winked at. A great country is that Utah—wonder if our eastern ladies wouldn't vote for its admission into the Union; if they had a chance? we think so; wouldn't that be a stumper to some of these "gentlemen at large?" We fear some of these gentlemen will be found voting against Utah, under considerations of morality; they don't admire law, especially old *scripture* law; it brings too many responsibilities. Some of them have a great regard for the old patriarchs, but abominate their practices; pious souls, we feel for them. When they get to heaven, how annoyed they must be at such associations in that happy place; and how astonished the patriarchs, at the improvements of modern times? Then, their poor deluded wives, Sarah, Hagar, Rachel, Rebecca, Hannah, how mortified they'll feel at meeting the Rev. Mrs. A——, and Mrs. Deacon Q——, and the Missionary's lady; poor souls, how they are to be pitied. By the way, wouldn't it be a good idea, in this age of improvement, to get up a society to advocate a dissolution of the Union there, and set up a separate government on the highly approved modern monogamic principle, and admit none of those ancient or modern polygamists. Such improvements upon the old-fashioned laws of heaven would command admiration of the gods, and angels would feign veil their faces before the bright intelligence of its advocates.

We make this philanthropic suggestion for the benefit of the Herald, Sun, Times, and especially Putnam's Magazine, as their able advocacy of such a measure would, no doubt, have much weight in ameliorating the condition of many of our professors, who anticipate locating in that distant region. It would be rather annoying, though, when they got there, to see all their ladies running out to look at Abraham or Solomon, when they should happen to pass through that country. However, there might be a law enacted to restrain the "unconquerable desire" among females to see such interesting curiosities. We, however, only venture a surmise, and will leave it to abler hands to perfect. It is certainly necessary, in this age of wonderful improvements, that something should be done to civilize Utah, and at the same time to improve the condition of affairs in that distant region "beyond the bounds of time and space," in which all good people have so great an interest, and which is ultimately to be our homes for so many thousand years. We sincerely hope that this subject will meet with the most serious and deliberate consideration of all our gifted and philanthropic cotemporaries throughout the United States. And would it not be an invaluable suggestion to some of the presidential candidates. We call the attention of the wire-pullers at Washington particularly to this subject, previous to the next election to the White House.

Keokuck, Iowa, Correspondence.

FROM Keokuck, Iowa, we learn that things are moving on well. A correspondent writing from there says:

"It may not prove uninteresting to you to learn something concerning the affairs of this branch. Bros. Smith and Curtis came up to visit us on the 1st of July last; they roused us up and gave a little stimulus to the work here. They delivered the commandment from the valley for us to renew our covenants. Since their departure we have had Bro. Jas. Case in our midst, who has done a good work. We now number, of those who have obeyed the command, between fifty and sixty members; and I am happy to say that the spirit of Zion is resting down upon us in a goodly degree. I feel thankful to God, and my heart rejoices in this great and noble work.

"I appreciate the masterly manner in which the MORMON is conducted; it is felt to be a blessing to the Saints, and a terror to the adversaries.

"Praying God our Heavenly Father to continue to bless you with every needful blessing, and to support you in your arduous duty, I remain your brother in the covenant of peace,

"CHARLES CLARKE."

A TON OF COAL.—Judge Grier, of the U. S. Supreme Court, has decided, on a suit instituted in Pennsylvania, that the legal weight of a ton of coal is 2,240 lbs., and that no State law can be enacted altering the quantity.

Obituary.

We regret exceedingly that a note forwarded to this office from Hornerstown, N. J., during our absence, containing the following intelligence, was misplaced among other papers, and did not appear in due time:

HORNERSTOWN, Ocean Co., N. J., November 1, 1855.

To the Editor of the Mormon:

SIR—Please to find room in your valuable paper to insert the death of Elder James L. Curtis, which melancholy event took place October 31, 1855. His death was very sudden, which causes a gloom over this Branch.

POSTMASTER.

Brother Curtis has belonged to our Church for a number of years, and has been esteemed as a good brother, father, and friend. He was at Nauvoo with his family during the life of Joseph, and when the Saints left Nauvoo he, unable to go west, returned to Hornerstown, N. J., at which place he has resided ever since; he was President of the Hornerstown Branch at the time, and a number of years previous to his death. He leaves a wife and children to mourn a loss that cannot be made up to them this side of the resurrection of the just, when those of his friends who are faithful will meet him "with joy and not with grief." They have our sympathy and prayers that they may be enabled to follow the good example set by him whose decease we now have the painful duty to record, that they may finally reign with him in the Celestial Kingdom of God.

Mormon Immigration.

LIVERPOOL CORRESPONDENCE.

36 ISLINGTON, LIVERPOOL, Nov. 17, 1855.

ELDER JOHN TAYLOR—*Dear Sir:* I have great pleasure in informing you that I have chartered the "Emerald Isle" and "James J. Boyd," to sail from this port for New York on the 27th inst. and 7th December. The first will take about four hundred English Saints; the latter about four hundred Scandinavian. It is quite probable that a part of the Scandinavian emigrants may press through at once to St. Louis, as they contemplate going to Utah in the ensuing season. After these two vessels it is possible there will be nothing further until the last of January or first of February. Your co-worker in the gathering of Israel,

F. D. RICHARDS.

The Second Epistle of George, Surnamed Taylor, to them that dwell in Gotham.

THIS second epistle, beloved, I now write unto you; in which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken by the Elder while sojourning in your midst; wherein he exhorted you to all diligence and faithfulness in publishing the word to them that dwell by the mountains of Pennsylvania. I know thy works, and thy labor, and thy perseverance, and thy poverty, (but thou art rich) and thy long sufferings. Nevertheless I have somewhat against thee, and though I testify of thy faithfulness what doth it profit, my brethren, though a man say he hath faith, and have not works?

If a brother or sister be destitute of intelligence concerning the things of the Kingdom, and one of you say unto them, remain in peace, be ye instructed and informed; notwithstanding ye give them not their papers *in the season* thereof, what doth it profit? "Was not Abraham our father justified by works, when he had offered his son Isaac upon the alter?" "Ye see then how that by works a man is justified, and not by faith only." "Go to ye that say to-morrow will do as well. Take heed that ye be not accounted evil beasts and slow bellies." What will ye? shall I come unto you with a rod, or in meekness, and in the spirit of love.

Now I exhort you to faithfulness in the performance of the duties that devolve upon you, that you may aquit yourselves honorably, even as I did when I dwelt among you, lest peradventure I be called to go among you and admonish you to the performance of the task that is required of you. Wherefore, be it known unto you our post cometh but twice in the seven days, namely on the second and on the sixth day of the week, and the murmurs and complainings of the disciples are great. Yet have I sent you this epistle lest our boasting of you should be in vain, for your fame is noised about from the "Black Corner" even unto "Thomastown" which is over against the North Mountain.

Now I beseech thee Nathaniel not as though I wrote a new commandment unto you, but that which we had from the begining that you fail not to send, (having written thereon my name) the Magazine called Harpers, and cause it to go to those that dwell in that benighted land, even Utah. And inscribe thereon the name of John, Sirnamed Taylor, (beginning with the eleventh month called November.) Now when I was present with you, I was chargeable to no man of you, for that which was lacking to me was supplied by the Apostle John, which came with me from the mountains of Ephraim. Howbeit, let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Wherefore as thy reward "receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies, and all the things that can be desired are not to be compared to it." "The liberal soul shall be made fat."

"There is that maketh himself rich, yet hath nothing; there is that maketh himself poor yet hath great riches."

"The liberal man deviseth liberal things, and by his liberality shall he stand."

Now I would that ye salute the brethren that dwell in the city; and they that dwell by the sea shore, and by the rivers of water.

Greet ye one another with a kiss of charity, not forgetting the young man Angus, who desired to be remembered. Likewise Sister Miller with whom we have taken up our abode, until the darkness shall have passed from us.

Now if I have reproved thee sharply be charitable, for charity covereth a multitude of sins. And remember that "whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish." I myself am persuaded of you my brethren, that ye are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, that ye forget not the things whereof I have written. Now I beseech you to bear with me in these things. For we know that the law is spiritual, and I am carnal. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not.

Now if I do that I would not, it is no more I that do it but sin that dwelleth in me. I find then a law that when I would do good evil is present with me my salutation, peace be upto you, so be it.

Written from the "Black Corner" to the

GOTHAMITES.

First Epistle to George, Son of John, surnamed Taylor.

I, Nathaniel, to my Sons George and Angus;

GREETING:

We, Gothamites, having received the Epistle of George, surnamed Taylor, return the salutation. Thou hast done well, my son, in not forgetting thy covenants, in writing to us; albeit, in doing so, thou hast somewhat forgot thy position, although we reproach thee not, for we know thy faith, and thy diligence, and thy zeal, and how thou hast labor'd and hast not fainted, and that from thy youth thou hast been taught the holy commandments; yet hast thou forgotten that scripture, which saith "rebuke not an Elder, but entreat him as a father."

We have also attended to thy requests, nevertheless, to speak plainly, as is our wont, it becometh not you who live in the "Black Corner," over against the north mountain, to find fault with us Gothamites, without first inquiring diligently to know if there was, on our part, any deficiency; for be it known unto thee, and to the dwellers in Thomastown, that your papers are sent from the great city of Gotham with all fidelity; but we attribute thine over-zeal to thy youth and thy lack of experience. Nevertheless, in this, our epistle, we would give thee a word of comfort.

Thou knowest the Saints in the Church at Philadelphia: and now it so happens that the Philadelphians are about to make a feast, and to meet together to eat and drink, as is their wont, and thou knowest their ability in such matters, and their liberality towards all the Saints: Be it therefore known unto thee, that the feast will be held on the day called Christmas, after the manner of the Christians, and that thou, my son George and my son Angus, both of the Black Corner, and the presiding Elders from Delaware, Jersey, and the regions around, and such as may be accounted worthy, are invited by the Physician Jeter, whose dwellings are in the mountains of Ephraim, and his co-laborer, Samuel, of Philadelphia, to come and help us celebrate this feast, and that we may gaze upon your face and commune with you, in the notable city of Philadelphia, in the country of the Pennsylvanians, nigh unto Schuylkill.

Grace and peace be multiplied unto thee, until I see thee again in the flesh. Amen.

Kansas Affairs.

MR. DELAHAY has suggested to the Constitutional Convention in Kansas his determination to advocate, at the proper time, the adoption of a constitution without any clause on the slavery question, except a proviso leaving it to a vote of the people, after their admission into the Union, to decide whether the institution of slavery shall or shall not exist in Kansas.

Delahay is said to have been sent to Kansas by the Administration party, and obtained a seat in the Convention by conveying the idea that he was a free soiler; "hence this declaration," says the Kansas correspondent of the Missouri Democrat, "seemed to startle the delegates. Few of them ever dreamed of forming a non-committal constitution, and I believe that a very small minority will be found to favor the scheme."

The following resolution, introduced also by Delahay, was passed on the 9th Nov., under the operation of the previous question, by a vote of sixteen to fifteen:

Resolved, That this Convention approve the principle of Squatter Sovereignty, and non-intervention of the people of the State, as well as of Congress, in the local affairs of Territories and States.

A great deal of angry feeling was elicited, and notice was given by one of the delegates that he would move a reconsideration on the next day.

New York City Expenses.

THE following figures exhibit the expenditures of the present and the estimated outlay for next year—

Years.	Amount.
1855	$5,843,822 89
1856	6,475,855 43
Increase	$632,032 54

DESTRUCTION OF INDIAN GOODS.—About $26,000 worth of government goods, intended for the Sioux Indians, was destroyed by fire recently, a short distance below Red Wood, the Sioux Agency. The goods were despatched from St. Paul, for the agency, on the steamer Globe. The vessel getting aground, it was found necessary to take the goods ashore, where they were consumed by fire from the prairies which were burning in the vicinity.

Letter from Elder Orson Hyde.

The following interesting letter from Elder Orson Hyde, now in Carson Valley, to Col. Norton, we find in the columns of the Placerville American:

The Boundary Line—Organization of Carson County—Election of Township and County Officers—The Wagon Road—Selection of Carson County Site—Great Fall of Honey Dew—Manufacture of Sugar from Honey Dew, &c.

Genoa, Sept. 27, 1855.

Dear Sir:—I dropped you a line the other day in great haste, before our survey was fully completed. In that letter I stated to you that probably all that portion of the Valley south of Mr. Motts, was in California. But since then, on more fully and carefully reviewing the various peaks, angles and bearings, I am happy to be able to inform you that that note gave you an incorrect idea of the boundary line between Utah and California.

The line of the main angle passes over the summit nearly opposite Mr. Mott's house; thence along the base of the mountain as far as Mr. Therrington's, or "Lucky Bill's," (as he is often called,) crossing the road leading to Mr. Cary's mill, about three-fourths of a mile south of "Lucky Bill's," leaving the entire valley within the Territory of Utah, with the exception of Mr. Cary's, and a few miles of narrow desert on the river. When the line was thus determined, the citizens almost universally expressed their hearty acquiescence and cordial satisfaction that the long sought line was found, and that they were in Utah, thinking that their lands will become more valuable than they would if they had fallen on the California side. Time must determine, however, the correctness of their views.

As I informed you before, our election went off on the 20th inst. in a very lively and harmonious manner. J. C. Fain, Esq., was duly elected Sheriff of the County—a man deservedly, I believe, in high repute. Wm. P. Allen, James McMarlin and H. D. Sears, Selectmen or County Commissioners, who, I believe, are well qualified for the office. H. W. Niles is County Surveyor, G. W. Tyler, Recorder, and R. D. Sides, Treasurer. H. Van Sickle is Magistrate in the Upper Precinct, and H. M. Hodge, Constable. M. Winters is Magistrate at Gold Canon Precinct, and James Williams, Constable. These officers have mostly filed their bonds and taken the oath of office. The balance will do so when they come over the mountains from your side, whither they are gone on business. These men, I am sure, will all take pride in discharging their official duties—in fostering and encouraging this new county—in promoting good and in suppressing evil. And very soon I hope your already fine markets may be enriched by the beef, butter and cheese of Carson county.

Should the contemplated road across the mountains be vigorously prosecuted to completion, it will afford a means of communication and interchange of commodities that cannot fail to be reciprocally beneficial to both sections. I hope the measure will not fall through. I trust that Utah will be inclined to splice on to the road where California leaves it, and work it through to Salt Lake on her own responsibility, if she cannot get the general government to help her. A good stage road across the plains will greatly facilitate travel and the improvement of the country, and, perhaps, lead to an earlier location and establishment of a railroad near it.

Enoch Reese, Esq., was elected Representative from this county to the Legislature. He will try to accomplish something favorable to this Stage Road enterprise.

Our county is now organized, and our courts ready for business. But there is not a lawyer in the district, nor a case on the docket. If there are any suits to be brought, I think the people must be waiting for you to come and commence and carry them on. Your first appearance before the United States Court here, won for you the confidence of the citizens, the esteem of the court, and good will of its officers; and I think that no attorney would stand a better chance for business here than yourself. We should all be pleased to see you; yet I cannot promise what amount of business would be done if you were here. The feelings of the people do not seem quite so litigant as when I last saw you.

The Legislature gave me power to locate the county seat of this county; but knowing that there was a difference in the minds of the people about it, I concluded to submit the question to the vote of the people, which was done at the election. Mormon Station received the highest number of votes—just as many as four other places put together—and as it was a matter of no particular choice with me, I located it where the vote of the people placed it. It is the most natural centre.

The place is named "Genoa," after the birth place of Columbus, the pioneer across the stormy deep, and discoverer of a country in which Heaven designed that man should worship His maker according to the dictates of his own conscience.

News from Salt Lake is much more encouraging about crops and provisions than it was. Emigrants tell me here that they bought potatoes in August at 50 cents per bushel, flour from 6 to 8 cents, butter from 23 to 25 cents. Corn crops promising.

I learn by private letters, that in Provo, a town fifty miles south of Salt Lake City, where the wheat crop was mostly destroyed by grasshoppers, that a honey dew had fallen so bountifully on the small cotton woods along the river banks that the citizens were washing the leaves and boiling the syrup into sugar. One person will make ten pounds of beautiful sugar in a day. This would bring four dollars in ordinary times. The people there depended on their wheat to get groceries; but when the wheat failed, sugar fell from Heaven. In case of an entire failure of crops, it looks as though we might almost get manna, if not quite. The honey dew approximates very near to it. "And this be our motto: 'In God is our trust.'"

I have already trespassed upon your time, and perhaps wearied your patience, so I will close. Very respectfully, your obedient servant,

Orson Hyde

To L. A. Norton, Esq.,
Attorney at Law, Placerville, Cal.
[Sacramento Daily Union.

Ex-Governor Reeder and Kansas.

We extract a portion of the speech of Ex-Governor Reeder, at Trenton, N. J., on the 29th of Nov., as published by the Trenton Gazette:

"A large number of our citizens, of all political parties, assembled at Temperance Hall, on Thursday night, to listen to an exposition of Kansas affairs by Ex-Governor Reeder. Hon. Joseph F. Randolph was called to the chair, and in a few appropriate remarks welcomed Gov. Reeder, whose address was exceedingly eloquent and effective. One important fact was disclosed, which destroys the efficacy of all the miserable apologies that have been offered for the outrages in Kansas, and exhibits not only the designs entertained by the Missourians to subvert popular sovereignty in Kansas, but also the direct concurrence of the administration in it. Gov. Reeder stated that before he went to his post he received information that a secret society had been organized in Missouri for the purpose of transferring votes into the Territory, and by violence, if necessary, to secure the control of it for the purpose of establishing the institution of slavery. This information, it was intimated, was conveyed by Gov. Reeder to the national executive, but no measures were undertaken to avert the impending outrages. After their perpetration, the executive treated those who complained of them with neglect and contumely. The relation shows also conclusively the speciousness of the reason assigned for Gov. Reeder's removal, and that his refusal, after promises and threats, to participate in the frauds on the settlers of Kansas, was the only motive for that act. For the true heroism displayed by him in the discharge of his duty, he deserves the highest commendation. The account given of parties and politics in the Territory, and of the manner in which the border marauders accomplished their undertakings, will be found interesting. Below we give a synopsis of the principal statements in the address, which was listened to with the most earnest attention, and was frequently interrupted by bursts of sympathetic applause:

After alluding to the pleasure he experienced in meeting the citizens of Trenton, and his personal feeling that he was discharging an important duty in addressing them on the affairs of Kansas, he proceeded to remark on the agricultural resources of the Territory. He had never seen a land which held out such hopes to the agriculturist. It is a land of undulating plains—not flat and monotonous like the prairies, but diversified with hills, woods, river bottoms, &c., with a rich alluvial soil of from two to thirty feet deep. It has every variety of soil, and is capable of raising almost every variety of production. He described the physical features of the country as being exceedingly beautiful. The climate for salubriousness cannot be surpassed. In summer it is pleasant and delightful, beyond improvement, from the time the spring rains end until the winter. The heat of the sun is tempered by a constant fresh breeze. In winter it is so mild, that the agriculturist can almost feed his stock without grain. For healthiness, soil and beauty, the country cannot be surpassed. But these are not the only recommendations. The Territory is in the direct route to the Pacific. It lies between the frigid Nebraska, on the north, and the sickly Indian Territory on the south; it has a river well adapted to commerce; it contains undoubtedly the best route for the Pacific railroad—a direct air line from the mouth of the Kansas river to Salt Lake City, in the valley of the only river along which timber can be procured in quantities sufficient to build and operate the road, a plain already graded for the work of the engineer, and the best opening through the Rocky Mountains, seventy or eighty miles south of South Pass. He repeated that this route is the only one in which a capitalist, after a personal examination, would invest his money. He spoke also of the amount of trade which already crosses the Plains. All of the trade to Salt Lake, and the overland emigration to California and Oregon, goes over them. The natural advantages of the country are so great, that travel took this route even before it was opened to settlement. There are some 12,000 or 15,000 mules and oxen engaged in transportation annually. Besides, from the nature of the country, Kansas, or the eastern portion of it, when formed into a State, must be the only great agricultural State between Missouri and Salt Lake, and consequently will furnish supplies to the latter. He then proceeded to speak of the political affairs of Kansas." * * * *

Anti-Capital Punishment Repudiated.

A year or two ago the people of Wisconsin abolished the penalty of death. Since then murders and assassinations have increased to a fearful extent in the State, and what is strange, some of the populace who held up their hands in holy horror at the idea of executing a criminal according to law, did not hesitate, in two cases recently to hang them, in violation of the express statute of the State, by a resort to Judge Lynch. The deliberate murder, however, of Mr. Adams, the banker at Milwaukee, is likely to be the final end of anti-hanging-ism. The papers of the State are demanding that the ensuing Legislature shall restore the death penalty. If the end should justify the means, let the rope do its work, but if not, then let there be a punishment more salutary in its influence and power.

From the Patent Office the seed of the cork tree has been distributed to a number of States to test its adaptation to our climate.

Telegraphic.

Fatal Railroad Accident.

Troy, Dec. 1, 1855.

The engine attached to the down train on the Grand Trunk River Railroad, to-day, when three miles east of Cornwall, ran off the track and plunged down an embankment, turning a complete somerset. The engine was completely shattered, the engineer killed, and the fireman badly hurt. None of the passengers were injured.

From Washington.

Washington, Dec. 2, 1855.

The Secretary of the Russian Legation, who came passenger in the steamer Washington, was robbed here yesterday of five hundred Holland ducats, valued at about one thousand dollars.

Further from Mexico.

Baltimore, Dec. 2, 1855.

The New Orleans mails of Sunday and Monday last are received. The papers contain Mexican dates to the 22d ult. The condition of that country had not improved, and disagreements still prevailed among the ministers. The Ministry of War was still vacant. Senor Priete, Minister of Finance, had also resigned.

Thirty-Fourth Congress.

FIRST SESSIONS.

Washington, Dec. 3, 1855.

We were favored with beautiful weather today, and our streets presented quite a holiday appearance. At an early hour crowds wended their way to the Capitol, and the galleries, particularly that of the House, were crowded to excess; many were not able to find accommodation.

SENATE.

The Senate was called to order at noon, the new members were sworn in, and, after fixing upon 12 o'clock as the regular hour of meeting, an adjournment was made and carried.

HOUSE OF REPRESENTATIVES.

Mr. Forney, the Clerk, called the House of Representatives to order at noon. The confusion which existed up to this time abruptly terminated. Two hundred and twenty-five members answered to their names.

On motion of Mr. Jones (dem.) of Tenn., the House proceeded to the election of a Speaker.

No election—113 being necessary to a choice. The House, upon the declaration of the result of the fourth vote, adjourned.

Strike of the New Orleans Fire Department.

New Orleans, Dec. 1, 1855.

Twenty-nine out of our thirty fire companies marched in procession to Lafayette Square at noon to-day, and surrendered the city apperatus, in consequence of the non-payment of appropriations, and other slights from the city government.

Health of Judge Douglas.

Terre Haute, Dec. 1, 1855.

Judge Douglas is now out o' danger, and is improving rapidly. He will leave for Washington within the next two weeks.

Washington, Dec. 3, 1855.

Dispatches by the Atlantic represent our affairs with England as wholly unchanged since the departure of the Canada. Mr. Buchanan says that Lord Clarendon and the British Cabinet are endeavoring to patch up a reply to our Government's communication in reference to the violation of our Neutrality laws by British agents, in order, if possible, not to wound our sentiments, and at the same time shield Mr. Crampton.

Our Government has formally acted on the memorial of Denmark, proposing a capitalization or a tax according to the value of the cargo, in lieu of the present Sound dues, and rejected the proposition.

Caucuses are being held to-night. It is generally understood that the Black "Republicans" and Free Soilers will concentrate tomorrow on Banks, and numbering one hundred and twenty-three they will be sufficient to elect him.

A caucus of Southern Know Nothings and National Democrats and Whigs, numbering seventy-three, resolved to reject all fusion with the Free Soil factions, but have no hope of defeating them.

Messrs. Greeley, Weed, and Seward have been working all day to fuse the factions, and are understood to have succeeded.

We may look for the organization of the House to-morrow, and the President's Message on Wednesday.

Shocking Casualties.

Albany, Dec. 4, 1855.

Four young men were drowned on Friday last, below Long Point light house, on Lake Ontario, in attempting to take in a gill net.

The house of Mrs. Spelman, on Palmer Hill, Essex county, was burned down on Sunday morning, burning to death three children, from one to nine years old.

Decision on the Liquor Law.

Detroit, Dec. 4, 1855.

A Police Justice of this city to-day delivered an opinion declaring the prohibitory liquor law unconstitutional in every important respect.

Canal Navigation—Weather, &c.

Rochester, Dec. 4, 1855.

There is no ice in the canal here, and boats are moving briskly. The water will probably be drawn off to-morrow, unless it it otherwise ordered. Weather delightful.

The Sear and Yellow Leaf of a Statesman.

The correspondent of the New York Journal of Commerce, writing from Buffalo, says: "I spent a forenoon with Gen. Cass. The old man 'still lives' in the autumnal glories of a well spent life; is hale, hearty, and worth four millions. His career has indeed been very successful. He speaks in foreboding language of our national prospects, and is strong in the belief that disunion will yet carry its banner over the Republic. He doubtless prays that his eyes may 'never be turned to behold for the last time the sun in heaven shining on the broken and dishonored fragments of once a glorious Union.'"

Shipping of the World.

NAVAL VESSELS.

Great Britain is said to have 800 vessels, of every size, in her navy; the French, 300; and the United States not more than 80.

COMMERCIAL VESSELS.

The following table shows the comparative strength of the commercial marine of the principal nations of the world in 1854:

	Vessels.	Ton'ge.
United States	40,500	5,661,418
Great Britain and Colonies	35,960	5,043,270
France	14,354	716,230
Spain	7,986	379,921
Sardinia, Tuscany, Naples, Sicily and Papal States	17,097	546,021
Austria	7,708	324,447
Greece	3,970	264,981
Turkey	2,220	882,000
Holland	2,790	264,984
Hamburg	869	119,881
Bremen	500	180,000
Prussia	1,990	368,729
Denmark	4,789	208,109
Norway	852	388,632
Sweden	386	147,928
Mexico and the States of South America	1,580	193,735
Russia	—	105,509

The shipping of the world is estimated at 155,000 vessels, and the aggregate tonnage at 15,500,000.

Hunt's Magazine estimates that at fifty dollars the ton, the shipping of the world is worth the enormous amount of $775,000,000; of this fifteen and a half millions of tonnage, more than ten and a half millions belong to the English race.

Tunnel Under the Bristish Channel.

The feasibility of constructing a tunnel under the British Channel, between Dover and Boulogne, a distance of about nineteen miles, has been determined by a French engineer, who has recently completed the survey.

The estimated cost is $20,000,000. The following is a description of the plan of the tunnel:

"The distance between the top of the arch of the tunnel and the water will never be less than 27 1-2 yards, so that all danger of the ocean breaking through will be avoided by this enormous thickness of what may be called the wall of the tunnel. This tunnel will be lined with a double arch, the first of granite and of impermeable cement, and the second of thin iron plates, pierced like a collander with small holes, so that the slightest leakage will be instantly discovered.

"Through this tunnel it is intended that an atmospheric railroad shall be established, thereby avoiding the smoke consequent on the use of an ordinary locomotive, by which the transit from end to end will be performed in twenty-five minutes, and all the terrible sea-sickness so awful to the continent-seeking cockny entirely avoided.

"The natural objection that arises to the practicability of this stupendous work, is the difficulty of getting rid of the earth and stone quarried out of the bowels of the subterranean chamber. In the ordinary course of engineering, every barrow load of earth would have to be brought to one of the mouths of the tunnel, which operation would consume so much time and labor as to add enormously to the expenses. This difficulty Mr. Favre proposes to surmount by sinking along the course of the tunnel what he calls 'maritime wells,' which will divide this subterranean gallery into sections of about eleven thousand yards each in length. By these wells, all the encumbering earth will be thrown into the sea, forming islands about the wells themselves, and strengthening them. These wells will serve the purpose of ventilating the tunnel."

Abolitionism Rebuked.

The Burlington (Vt.) Sentinel administers the following rebuke to the hot-headed Abolitionists:

Rev. Dr. Adams, of Boston, in his "South Side View of Slavery"—one of the most candid books that appeared on this interesting topic—says:

"What had the South done to injure us, except through our sensibilities on the subject of slavery? What have we done to her, but admonish, threaten, excommunicate her, stir up insurrection among her slaves, endanger her homes, make her Christians and ministers odious in other lands?"

* * * * *

"What has she ever done, except in self-defence, in our long quarrel, which, upon reconciliation, would rankle in our memories, and make it hard for us to forgive and forget? Positively not one thing. We have been the assailants, she the mark; we the prosecutors, she the defendant; we the accusers, she the self-denying respondent."

The South is not responsible for the existence of Slavery in this country. This fact is as well known to every Northern fanatic as the commonest event in our national history. Yet the abolitionists of the North have borne themselves towards the South as if it was accountable for its existence and its evils. Their conduct has been marked by injustice and intolerance, and their measures of aggression have been pushed with all the boldness and ferocity of frenzied zeal. All the South asks of the North is to be let alone. "Leave us," they say, "to regulate our own domestic institutions." The South have never been the aggressors, and have only retaliated when pushed to the wall by Northern insolence and injustice. A few weeks ago, we showed that during the labor of twenty years, the abolitionists had not reclaimed one foot of slave territory, or legally or honestly freed one slave from bondage. During this time they have spent money enough, according to Daniel Webster's calculation, to purchase the liberty of every slave in Maryland. Yet the free soil element insists upon agitation—insists upon intermedling with the institutions of slavery, with the effect of their mischievous interference staring them in the face—insists upon enforcing a policy that would rend the Union asunder and spread the blight of desolation over our political fields.

"How the lofty spirit of other days towers above this modern disunion spirit, and makes it shrink into a thing of loathing! Down with the principles, the measures, and the parties that would tear asunder the bonds that unite this great country. They war against interests of human freedom; they violate the noblest instincts of American patriotism; they would blight forever the fair tree of American liberty. Patriots, friends of one common country, did not Washington speak the words of truth, when he said in his immortal Farewell Address, 'there will always be reason to distrust the patriotism of those who, in any quarter, may endeavor to weaken the bonds of our Union!' Listen to his last words, and indignantly frown upon these attempts to alienate one portion of the country from the rest."—[N. Y. Sunday Dispatch.

Foreign Immigration and Slavery.

The Charleston Standard attributes the greater prosperity and increase of the population of the North to foreign immigration. The argument is, that in the South labor is confined to a servile class, whose numbers cannot be artificially increased, because of the law prohibiting the foreign slave trade; whereas at the North, the tide of immigration continually furnishes, in addition to the natural increase, thousands of stout arms to dig the canals, the railroads, cultivate the soil, and develope the country generally. This is true enough, as far as it goes. But would not the South be equally benefited by foreign immigration, if it had not been for its servile institutions? Undoubtedly it would–for the soil and climate of the South are quite as inviting as those of the North. Our friends see the evils that retard their progress, and seek to remove the "peculiar institution" in a mild and rational way, instead of looking upon it as something that must eternally exist. Slavery of all kinds must ultimately be done away with; and our opposition to the abolition fanatics of the North is not because of our love of negro slavery, but because the spirit of fanaticism they manifest has the effect to blind the South to its true interests, and postpone the day when slavery shall be known no more forever. Had it not been for Northern fanatics, there would now be more free States in the Union than there are, and the cause of emancipation would be rapidly advancing. From an article on foreign immigration, recently published in Hunt's Merchants' Magazine, it appears that, had foreign immigration been stopped in 1750, the population of these United States would have only been seven millions and a third, in 1850, instead of twenty millions, the actual population, in round numbers, as declared by the census. This calculation is based on the population in 1790, and its increase, by natural causes, in sixty years. It is corroborated by a calculation, based on the number of immigrants and their descendants, showing that, since 1820, these amount to more than eight millions and a half, and since 1790 to nearly twelve millions and a half.—[N. Y. Sunday Dispatch.

A Remarkable Man.

A Correspondent of the Kentucky Statesman gives the following account of an old citizen of Pulaski county, named Elijah Deny, who is perhaps the oldest man in Kentucky. He was one hundred and eighteen years of age on the 10th of September, and is as active as any man of forty. He works daily upon a farm, and throughout his whole life he has been an early riser. He informed the writer that he had never drank but one cup of coffee, and that was in the year 1848. He served seven years in the war of the Revolution, and was wounded at the siege of Charleston; he was also at the siege of Savannah and the battle of Eutaw Springs; he was also present at the battles of Camden, King's Mountain, and Monk's Corner. He served under Col. Horry and Col. Marion, and was an eye-witness of the sufferings and death of Col. Isaac Hayne, of South Carolina, an early victim of the Revolution. He is sprightly and active, and would be taken at any time to be a man of middle age. He is a strict member of the Baptist Church and rides six miles to every meeting of his Church. He has four sons and five daughters, all living, the oldest being now in his seventy-eighth, and the youngest in his fifty-first year. Such is a brief sketch of this aged soldier and republican, who is perhaps the only surviving soldier of Francis Marion, Sumpter, and Horry.

Sharpening Edge Tools.

We translate the following from a German scientific journal for the benefit of our mechanics and agricultural laborers: "It has long been known that the simplest method of sharpening a razor is to put it for half an hour into water into which has been added one-twentieth of its weight of muriatic or sulphuric acid, then lightly wipe it off, and after a few hours set it on a hone. The acid here supplies the place of a whetstone by corroding the whole surface uniformly, so that nothing further but a smooth polish is necessary. The process never injures good blades, while badly hardened ones are frequently improved by it, although the cause of such improvement remains unexplained. Of late this process has been applied to many other cutting implements. The workman at the beginning of his noon spell, or when he leaves off in the evening, moistens the blades of his tools with water acidified as above, the cost of which is almost nothing. This saves the consumption of time and labor in whetting, which moreover speedily wears out the blades. The mode of sharpening here indicated would be found especially advantageous for sickles and scythes."—[Ex.

On the 31st Oct., Samuel Collins, a member of the Kansas Legion, met Pat Laughlin (who was said to have belonged to the same association, and to have made public their designs), and tried to shoot him, but his gun missed fire, whereupon Laughlin drew a revolver and shot him through the heart, Laughlin receiving a dangerous stab in the abdomen. The fight took place at Doniphan, Missouri

Corn and Cob Meal for Horses.

The editor of the Michigan Farmer has been experimenting on corn and cob meal for horse feed, for a couple of months exclusively, and with the following results:

After one month's feeding, febrile symptoms were occasionally observed in one of the horses, such as short and quick breathing, and other symptoms.

On stating the case to Dr. Dadd, the celebrated veterinary surgeon of Boston, it elicited the following valuable letter. The importance of occasional change of food, which it recommends, is not sufficiently attended to by the farmers in feeding their stock:

"As regards your horse, (it he is better,) I would change the diet immediately. He is probably suffering from acute, perhaps chronic indigestion, which is very apt to occur in animals when kept too long on one kind of diet. No fact in dietetics is better established than that of the impossibility of long sustaining health or even life on one kind of diet. It fails to support nutrition. (See Liebig and Carpenter.) The animals experimented upon, after a certain length of time, seemed willing to endure starvation rather than live on one kind of diet. As regards the adult horse, however, he will exist for some time on highly nutritious articles, such as oats, barley, corn, &c., but finally induce diseases such as laminitis, rheumatism, founder, &c. They do not require so much of the flesh-making principle as the young and growing animal, which not only requires sufficient carbon in the form of food to renovate the tissues, but also enough for growth and development.

The adult, however, requires a greater variety of food than the latter to support the integrity of his organization; consequently, as you have fed your horse on corn and cob meal all winter, there may be a disproportion between the amount of carbon (in the form of food) and the oxygen respired; hence his digestion must be deranged, or carbon (in the form of fat) is deposited in the various tissues. A fat horse, of course you are aware, is not the one for fast work or fatigue, and, the emaciated excepted, is more likely to become sick from the least exciting cause. On the other hand, an excess of carbonaceous material deranging the stomach—it holding sympathetic relation with the brain—is apt to terminate in staggers, &c.

It should be known to horsemen that an adult horse ought not to increase in weight from year to year; the food may be proportioned to work; any increase in flesh or fat is a signal to dip a lighter hand into the meal bag—that is, if you want to keep disease and death at bay. It pays to fatten cattle, sheep and swine, because the result is dollars and cents; but you may depend that it is a losing spec to fatten horses; for among such I have the most practice, their diseases being more difficult to control than when occurring in others, in fair working order. In the first place, they do not always masticate it properly; it being soft and easily salivated, they are apt to bolt it, as the saying is. In order to obviate the difficulty, the meal ought to be mixed with cut hay or straw, articles that must be masticated ere swallowed. Should the digestive organs be deranged, meal ferments very rapidly, inducing flatulency.

I should not object to giving a horse a feed of corn and cob meal occasionally, mixing it with cut hay and a little salt. Salt is a good antiseptic; prevents fermentation; affords, by the decomposition in the stomach, muriatic acid and soda; aids digestion, and prevents the generating of worms.

The best remedies for restoring digestive functions are: Powdered salt, three ounces; powdered ginger, one quarter ounce; powdered charcoal, one ounce. Mix, divide into eight parts, and give one with the food night and morning.—[Western Agriculturist.

Romance of Life.

The Cincinnati Enquirer furnishes the following touching incident: We heard the particulars of one of those strange episodes in life in which the old adage of "truth is stranger than fiction" was fully illustrated. About six years since a lady named Mrs. Martha Wood, accompanied by her son, his wife and two children, arrived in this city from New Bedford, Mass. She stated that she was a widow of some twenty-four years standing, her husband having been mate of a whaler, which had been lost at sea. The family resided for the greater portion of the time on Liberty street, Mr. Wood, the son, working at his trade, which is that of a cooper. A gray-headed and toil-worn man called at the residence of the family, and seeing Mr. Wood, inquired for the widow, who, being called into the room, while gazing intently at the stranger, whose eyes were fixed mournfully upon her, requested to know his business. "Do you not know me, Martha?" said he, and as the sound of his voice, like the memory of an olden melody, met her ear, she gave vent to a hysterical cry and fainted in the arms which were opened to receive her. The tale is soon told. The ship in which he had made his last voyage from New Bedford was cast away in the South Sea Islands, and he was one of the few who escaped a watery grave. After enduring almost unheard of privations, he succeeded, after thirty years' absence, in reaching his native city. From a brother of his wife he learned their present location, and arrived here to find her whom he had left a young and blooming bride far advanced in the evening of life, while the infant, upon whose lips, when he last saw him, he had imprinted a father's kiss, and who could then scarcely lisp his name, was now a stalwart man and the head of a family. How many hopes and fears must have agitated the heart of the old mariner as he again set foot, after his long pilgrimage, upon his native soil.

A Female Volunteer.

The British steam troop-ship Simoon, Capt. Sullivan, left Spithead on Tuesday, the 30th ult., for Balaklava, with the First Light Infantry Regiment of the British German Legion. A rather romantic circumstance attended the departure of these troops. On Monday night, one of the privates was discovered to be a woman, and a very fine, handsome young woman, too—French, the wife of a soldier of the reigment, who is a Swiss. This gallant wife regularly enlisted and passed muster, it would appear, afterwards. On the discovery of her sex, the fact was reported to the colonel, who ordered her to be landed, but she begged so hard, and her appeal was so heartily and generally supported by the comrades of her husband, that she has been allowed to accompany him in her capacity as a soldier, *pro tem.*, as she expressed her determination to fight and die in the same service as her husband. The enthusiasm of the regiment was universal at this unlooked-for episode in the outset of their martial career. So pleased were a number of visitors to the ship, officers and men, with her spirit and prepossessing appearance, that a subscription was speedily raised of upwards of £50 for her. She shoulders her rifle, and has performed her military evolutions admirably.

The latest estimates of the population of the world make it eleven hundred and fifty millions, viz: Pagans, 676,000,000; Christians, 320,000,000; Mohammedans, 140,000,000; Jews, 14,000,000. Of Christians, the Church of Rome numbers 170,000,000; the Greek and Eastern Churches, 60,000,000; Protestants, 90,000,000.

A matrimonial alliance of an uncommon character has lately been effected in Fluvana county, Va. Mr. Robert Grey, the gallant groom, is 95 years of age, and the late Mrs. Catharine Riley (now Mrs. Grey) 92 years of age.

Stars.

We have on hand a number of the present volume of the Millenial Stars, from the 1st to the 28th No

Price for the year...............$2 25
" " half year...............1 12½

Also, a few numbers of the Journal of Discourses, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Salt Lake City Retail Price Current.

July, 1855.

GROCERIES.	
Sugar, crushed, per lb	$0 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	35
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb	50
Figs, per lb	60
Cloves, per oz	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	15½
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	25
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 20
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom salts "	36
Beeswax "	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz.	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb	50
Tobacco, per plug 10c to	75
Matches, 10c pa box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$2 65
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 50
do steel plated	3 00
Grain Scythes	2 50
Grass do	3 00
Snaths	2 50
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 25
Concave Augurs, per ¼	25
Bits "	25
Masons' Trowel	2 00
Plasterers' do	3 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	30

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 3 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS.	
Size.	Gross.
½ inch	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	**Per pair.**
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1½	20
1¾	25
TACKS.	
4 oz. papers	12
6 do	15
8 do	50
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb	75
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 05
Ladies' Coarse Boots	3 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to.	2 20
Knacks	45
Sole Leather, per lb	56
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to.	1 75
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16¾ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	20
Denims	25
Cotton Batten, per roll	20
do Yarn, per 5 lbs	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	35
Eggs, per doz.	35
Cheese, per lb	25
Bacon, smoked. per lb	20
Shoulder "	35
Ham "	30
Middle "	40
Wheat, per bushel	2 50
Corn "	2 00
Oats "	1 70
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb.	30
Beef, fresh, per lb.	9
Mutton "	10
Tongues, each	60
Tallow, per lb	20
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $6 to	5 00
Adobies, per 100	30
Stone, per cord	12 00
Cows, ea., from $30 to	60 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our *first* parents, were brought under the *curse* and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and tha, when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votro lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT, December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.

fe17

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 28:tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND.
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 100 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

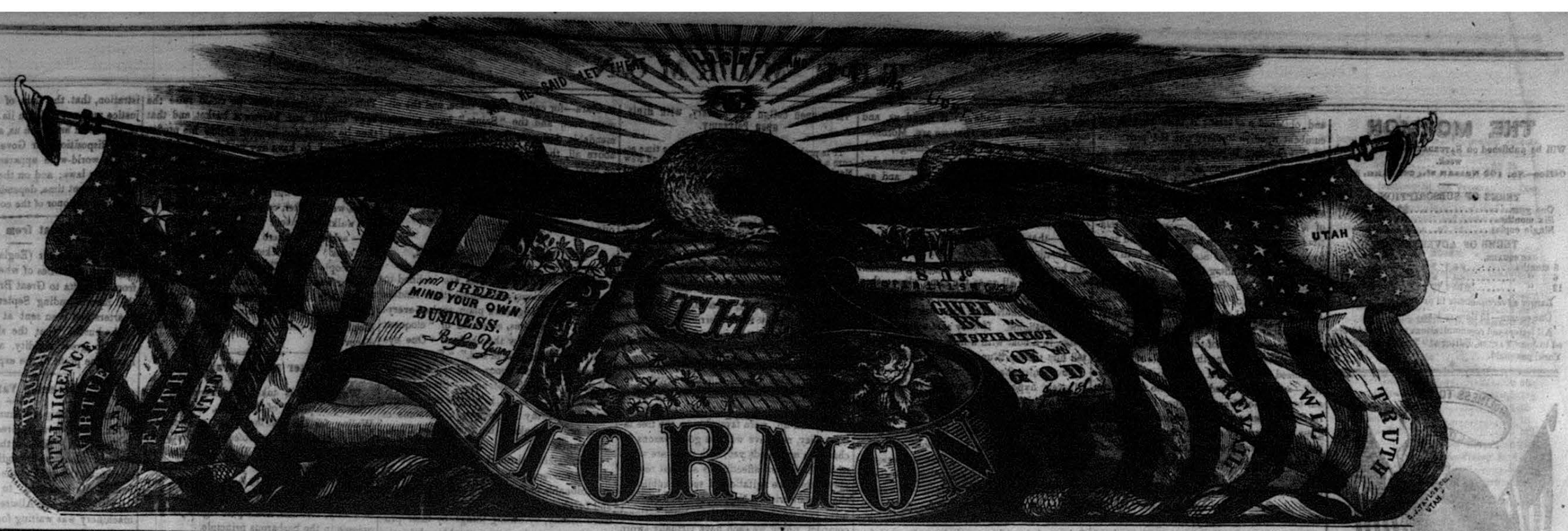
TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.
ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.
This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.
Steel Engravings by Charles Fenn and Edwin Roffee:
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., } Sons of the Prophet;
David Smith, }
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto;
John Smith ditto;
President Brigham Young, also Governor of Utah Territory.
The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 102 Nassau street, corner Ann, Room No. 9. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 43. NEW-YORK, SATURDAY, DECEMBER 15, 1855. PRICE FIVE CENTS.

Poetry.

Rejoice! Ye Scattered Saints.

BY JOHN JAQUES.

Rejoice! Rejoice! ye scattered Saints,
Be glad! Dry every tear;
The Lord has heard your cries for aid,
Deliverance is near.

Rejoice! all ye who've labored long
To make the Gospel known,
Who've toiled and struggled many years
To roll the "little stone."

Rejoice! ye who have fed, lodged, clothed
The Elders in their need,
Them money given, though scant your means;
You shall be blessed indeed.

Rejoice! all ye who've been oppressed
Full many a gloomy day,
Who've prayed the dark and lowering clouds
Would break and pass away.

Rejoice! ye who have had to leave,
For truth and for the Lord,
Friends, wealth, fair prospects; you shall have
Your hundred-fold reward.

Rejoice! Rejoice! ye weary ones,
Who patiently have borne
The heat and burden of the day,
Though weak and faint and worn.

A word of cheer you've waited for,
And now that word has come—
"Search through the land the faithful poor
To Zion bring them home."

Rejoice! that now your open door
To Zion's courts appears;
Rejoice! and to old Babylon
Bequeath your griefs and fears.

Rejoice! let Israel all rejoice,
And praise the Lord once more,
That Brigham sends the word, the power
To save the humble poor.

West Derby. [Milennial Star.

Emigration.

We have great pleasure in submitting to our readers the following letter:

OFFICE PERPETUAL EMIGRATING FUND COMPANY,
GREAT SALT LAKE CITY, Aug. 31, 1855.

DEAR BROTHER FRANKLIN—We send a few names, in another letter, whose passage through has been settled here in advance; which is the course we shall pursue in future if any are sent for from this office; this limits the number considerably, as payments are not quite so plenty as promises, and will give you a much greater chance to help on those in Britain who have been in the Church from the introduction of the Gospel on those lands; old members, many of whom have remained poor and unable to get away, or through infirmity are remaining, comparitively unnoticed in the Branches, and will soon lay down their bones in Babylon if not brought away. Brother Franklin, God requires us to help these out, and bring them to Zion, where they can be taken care of, and not suffered to want for the necessaries of life; hunt them out, they are not the most clamorous, and you will need to make a thorough investigation all through the Branches, that none of these old members be suffered to remain, who are longing for deliverance.

You may publish this letter, that they may read it, and know their privileges, and our feelings towards those who have in a measure proved their love to the Gospel.

Some of the brethren here have donated property to a large amount to the P. E. F. Co., and I alone have donated to the amount of upwards of $60,000, a description of which is forwarded to you, and we recommend the rich brethren to buy, that they may be located in pleasant places when they arrive, and we require of all the brethren who obey the Gospel in Europe, who are rich, to tithe their substance on becoming members of the Church, and it will be made available to gather Israel.

Yours in the Covenant,
BRIGHAM YOUNG,
President of the P. E. F. Co.

The above communication will cheer the hearts of those Saints who have long been waiting—how anxiously, they alone have realized—for their liberation from the confines of Babylon. Many, we doubt not, have hoped on so long, that fond anticipation had given way a little to the shades of despair. The favor of the Lord and His servants seems now especially turning towards such, and we say, hope on still, and let not your faith falter.

The first great object to accomplish, after the Church was driven into the wilderness, was to prepare, as fast as possible, a place to which the poor could be gathered in safety, and find the means of subsistence.

The P. E. Fund Company was organized for the especial object of gathering the poor. In order to accomplish this in the most efficient manner, it has been wisdom heretofore to use the limited means at its disposal, in a way best calculated to strengthen as fast as possible the infant settlements of the Church. This has been done to a considerable extent by assisting many who were able to furnish in part the funds necessary for their emigration. The Lord has sanctioned the efforts of His people by abundantly pouring out His blessing upon them. The borders of Zion have become enlarged, and her stakes strong. Numerous sources of productive labor are now open, through which those who are dependent on their hands alone, may readily obtain the necessaries of life, and in a few years be able to extend assistance to others. Cities are rapidly rising on every side, in which the houseless poor on their arrival can find shelter from the inclemencies of the first winter, instead of living in wagons or in rooms made in the earth, as thousands have done heretofore, because there had not been time to build a supply of houses. Farms have multiplied, and consequently the means for producing an abundant supply of food have greatly increased, so that the poor need not want, nor any person who will labor go hungry. Finally, the Lord has so abundantly blessed the faithful in Zion, that they are able, and, what is quite as essential, willing to practically manifest the anxiety they have ever felt for the gathering of Israel, by offering their fine houses, mills, and farms for that purpose. It now devolves on the brethren in this country, who have the means, to manifest a corresponding spirit in this glorious work, by coming forward and purchasing these pleasant places which have been prepared for them through the suffering and toils of their pioneer brethren.

The word of the Lord is to gather out the aged, the infirm, and the destitute, those who for years have struggled on true to their God and their brethren, and who have continually, with a free and liberal spirit, administered to the Elders, and used the little that the Lord had given them to build up His kingdom. He has thus opened the way for the wealthy to use their means for the benefit of the poor without detriment to themselves, and the responsibility of their not doing so now rests upon them.

The Saints who have property are also required to tithe their substance, that it may be used for gathering the poor. The question will naturally arise in the minds of such—"What will be the result if we should not do this?" We answer, that the Spirit of the Lord will forsake them and they will not enjoy the blessings of the Priesthood. They will go into darkness and be cut short in their salvation. This is all the compulsion that there is here or in Utah on the subject. It simply amounts to this—it determines which a man loves best, his wealth and its enjoyments, or the kingdom of God and its blessings; the good things of this life, or of that which is to come. The principle is not simply laid before the Saints, but the requirement is made, and those who profess to seek first the kingdom of God and its righteousness, are expected to live up to this law.

A list of the property donated to the P. E. Fund Company by President Young and others in Utah, has been forwarded to us. The object is to sell this property to such of the brethren in this country as have the money to pay for it, and then use the money to emigrate the poor the coming year, agreeable to the spirit and instructions of President Young's letter. Much of this property we personally know can be classed with the best in Utah. A large flouring mill on Big Kanyon Creek, about six miles from the Temple Block in G. S. L. City, we are informed paid for itself in three years. A fine house and lot in a good location, fronting Union Square, and offered at $12,000, is now renting at $2,000 in cash per annum, or at 16 2-3 per cent. on estimated value. President Young's white house, with barn, carriage house, and other buildings appertaining to it, is considered by many as occupying the finest location in G. S. L. Valley, and overlooks nearly the whole of G. S. L. City. It is a desirable place for any person who might wish to have a comfortable and convenient home ready on his arrival in the Mountains. The conditions on which this property is offered, it would seem, might meet the views of the most fastidious. Should any portion of the property be sold there, before President Young is advised of a sale of it here, the money paid here will be refunded on presentation of our draft in Utah, or property of equal value given in lieu of it. If the property purchased does not suit the purchaser, they can have the use of it for the use of the money until it is refunded. In some one of these ways it is presumed that the views of purchasers can be met. In addition to the property here mentioned, there is offered quite a variety of houses, city lots, and farming land, concerning which we will give all the information in our possession to persons who are desirous to purchase. The great object is to obtain the means to assist the poor Saints to enjoy the blessings of the gathering. We hope that this feeling will find a warm response in the hearts of all Latter-day Saints throughout the length and breadth of this country who have surplus means at their disposal. We trust that the Lord will give them no rest in spirit until they have come up to the help of the poor in Israel, and, in blessing them, also bless themselves. It is required of the rich to use their thousands of pounds to do good with, just as much as it is of the poor to use their pennies, and they cannot reap equal blessings without doing so.

We now call upon the Pastors and Presidents in the various fields of labor to go to, and diligently search out all those brethren and sisters who joined the Church in an early day, say from ten to eighteen years ago, and who have been faithful in the cause of truth. We wish a report of such forwarded to this Office, embracing the following items—the number of years they have been in the Church, their age, country of nativity, and probable amount of means that they can furnish towards their emigration, that so soon as we are enabled to turn the property placed at our disposal into cash, we may have the proper information before us to act upon, and be able to take such measures as will most efficiently carry out the designs of the First Presidency. The number emigrated by the P. E. F. Company the coming season will of course depend upon the amount of means which can thus be obtained. *The P. E. Fund monies can not be used to assist any except those who go directly through to Utah, and in charge of the Company's agents.*

The world around us have much to say about favoritism in their operations. They generally bestow their patronage from personal regard and attachment, without paying much attention to correct principles in the matter, or to the real worthiness of the object of their favor. This is not the favoritism which is now called for, but we wish the Elders to be diligent in searching out more particularly those who have patiently and perhaps silently endured all things for the Gospel's sake. It is the Lord's poor that we are so emphatically called upon to help, and length of service, faithfulness, age, and destitution should be the special, prominent reasons for bestowing favor and the blessings of the gathering.—[Millennial Star, Nov. 24.

Equality of the States.

THE Washington Union has received the following from the Attorney General's Office:

It has been adjudged by a long series of decisions of the Supreme Court, that the United States never held any municipal sovereignty, jurisdiction, or right of soil in the territory of which any of the new States are formed, except for temporary purposes, viz: to execute trusts created by deeds of cession of Virginia, Massachusetts, Georgia, and other States in the original common territory of the Union, or by treaties with France, Spain, and the Mexican Republic, in the Territories of Louisiana, the Floridas, New Mexico and California.

It has been adjudged by the same series of decisions that the provisions of the ordinance for the organization of the Northwest Territory were extinguished by the Constitution; or if any of them retain continuing validity, it is only so far as they may have authority derived from some other source, either the compacts of cession or acts of Congress under the Constitution.

This doctrine has been applied in leading cases to questions touching the property in public lands, the relation of master and slave, religion, navigable waters, and the eminent domain, and may be taken as the established legal truth.

In obedience to the same principle, and proceeding in the same line of adjudications, it must have been held, if the question had come up for judicial determination, that the provision of the Act of March 6th, 1820, which undertakes to determine in advance a perpetual rule of municipal law for all that portion of the province of Louisiana which lies North of the parallel of 36 deg. 30 min. North latitude, was null and void *ab incepto*, because incompatible with the organic fact of equality of internal right, in all respects, between the old and new States.

Members of Congress.

THE following is a list of Members of both Houses of the Thirty-fourth Congress, which commenced on the 4th of March, 1855, and met and commenced its first Session on the 3d of December, inst., as published in the New York Herald:

SENATE.

The Senate consists of two Senators from each State. There are thirty-one States, represented by sixty-two Senators

Whigs in italics; Democrats in roman; A., Abolitionists; K. N., Know Nothings.

President.....Jesse D. Bright.
Secretary.....Asbury Dickens.

ALABAMA.	Expires.	MISSISSIPPI.	Expires.
Clement C. Clay, jr.....	1859	Stephen Adams.....	1857
Benjamin Fitzpatrick.....	1861	Albert G. Brown.....	1859
ARKANSAS.		MISSOURI.	
W. K. Sebastian.....	1859	*Henry S. Geyer*.....	1857
Robert W. Johnson.....	1861	Vacancy.....	1861
CONNECTICUT.		NEW HAMPSHIRE.	
Isaac Toucey.....	1857	John F. Hale, A.....	1859
Lafayette S. Foster, A....	1861	*James Bell*, A.....	1861
CALIFORNIA.		NEW YORK.	
John B. Weller.....	1857	*Hamilton Fish*.....	1857
Vacancy.....	1861	*Wm. H. Seward*, A.....	1861
DELAWARE.		NEW JERSEY.	
James A. Bayard.....	1857	John R. Thompson.....	1857
John M. Clayton K. N....	1859	William Wright.....	1859
FLORIDA.		NORTH CAROLINA.	
Stephen R. Mallory.....	1857	David S. Reid.....	1859
David L. Yulee.....	1861	Asa Biggs.....	1861
GEORGIA.		OHIO.	
Robert Toombs.....	1859	*Benj. F. Wade*, A.....	1857
Alfred Iverson.....	1861	George E. Pugh.....	1861
INDIANA.		PENNSYLVANIA.	
Jesse D. Bright.....	1857	Richard Brodhead.....	1857
Vacancy.....	1861	Vacancy.....	1861
ILLINOIS.		RHODE ISLAND.	
Stephen A. Douglas.....	1859	Charles T. James.....	1857
Lyman Trumbull, A.....	1861	Philip Allen.....	1859
IOWA.		SOUTH CAROLINA.	
George W. Jones.....	1859	A. P. Butler.....	1861
James Harlan.....	1861	Josiah J. Evans.....	1859
KENTUCKY.		TENNESSEE.	
John B. Thompson.....	1859	*James C. Jones*.....	1857
John J. Crittenden, K N...	1861	*John Bell*.....	1859
LOUISIANA.		TEXAS.	
J. P. Benjamin.....	1859	Thomas J. Rusk*.....	1857
John Slidell.....	1861	Sam Houston, K.N.....	1859
MAINE.		VERMONT.	
Hannibal Hamblin.....	1857	*Jacob Collamer*, A.....	1861
Wm. Pitt Fessenden, A....	1859	*Salomon Foot*.....	1857
MASSACHUSETTS.		VIRGINIA.	
Charles Sumner, A.....	1857	James M. Mason.....	1857
Henry Wilson, A.....	1859	R. M. P. Hunter.....	1859
MARYLAND.		WISCONSIN.	
Thomas G Pratt.....	1857	Henry Dodge.....	1857
James A. Pierce.....	1861	Chas. Durkee, A.....	1861
MICHIGAN.			
Lewis Cass.....	1857		
Charles E. Stuart.....	1859		

* Thomas J. Rusk has been re elected by the Legislature of Texas for six years from the 4th of March, 1857.

RECAPITULATION.

Democrats	31
Whigs	11
Abolitionists	11
Know Nothings	2

There are now four vacancies in the Senate, the terms of Messrs. Atchison, of Missouri, Pettit, of Indiana, Cooper, of Pennsylvania, and Gwin, of California, having expired on the 4th of March, 1855.

HOUSE OF REPRESENTATIVES.

Whigs in italics; Democrats in roman; Know Nothings, K. N.

ALABAMA.	
1. Percy Walker, K. N.	6. George S. Houston.
2. Eli S. Shorter.	6. W. R. W. Cobb.
3. Sampson W. Harris.	7. James F. Dowdell.
4. William R. Smith, K. N.	
ARKANSAS.	
1. A. B. Greenwood.	2. Albert Rust.
CALIFORNIA.	
1. J. W. Denver.	2. P. T. Herbert.
CONNECTICUT.	
1. *E. Clark, Jr., K. N.*	3. *Sidney Dean, K. N.*
2. *J. Woodruff, 2d, K. N.*	4. *W. W. Welch, K. N.*
DELAWARE.	
E. D. Catlin, K. N.	
FLORIDA.	
Augustus E. Maxwell.	
GEORGIA.	
1. James L. Seward.	5. John H. Lumpkin.
2. Martin J. Crawford.	6. Howell Cobb.
3. Robert J. Trippe, K. N.	7. N. Greene Foster, K. N.
4. Hiram Warner.	8. *A. H. Stephens.*
ILLINOIS.	
1. *E. B. Washburn.*	6. Thomas L. Harris.
2. *J. A. Woodworth.*	7. James C. Allen.
3. *Jesse O. Norton.*	8. Lyman Trumbull.*
4. *James Knox.*	9. S. A. Marshall.
5. William A. Richardson.	
INDIANA.	
1. Smith Miller.	7. *Harvey D. Scott.*
2. William H. English.	8. Daniel Mace, K N.
3. *George G. Dunn.*	9. *Schuyler Colfax.*
4. William Cumback, K.N.	10. *Samuel Brenton, K.N.*
5. *D. P. Holloway.*	11. John U. Petit, K.N.
6. Lu. Barbour, K.N.	
IOWA.	
1. *James Thorington.*	2. Augustus Hall.
KANSAS.	
J. W. Whitfield.†	
KENTUCKY.	
1. H. C. Burnett.	6. J. M. Elliott.
2. J. P. Campbell, K.N.	7. H. Marshall, K.N.
3. W. L. Underwood, K.N.	8. A. K. Marshall, K.N.
4. A. G. Talbot.	9. L. M. Cox, K.N.
5. J. H. Jewett.	10. S. P. Swope, K.N.
LOUISIANA.	
1. Geo. Eustis, Jr., K. N.	3. Thomas G. Davidson.
2. Miles Taylor.	4. John M. Sandidge.
MAINE.	
1. *John M. Wood.*	4. *Samuel P. Benson.*
2. *John J. Perry.*	5. *T. Washburn, Jr., K. N.*
3. Ebenezer Knowlton.	6. Thos. J. D. Fuller.
MASSACHUSETTS.	
1. *Robert B. Hall, K. N.*	7. N. P. Banks, Jr., K. N.
2. *J. Buffington, K. N.*	8. C. L. Knapp, K. N.
3. W. S. Damrell, K.N.	9. Alex. De Witt, K. N.
4. *L. B. Comins, K. N.*	10. O. C. Chaffee, K. N.
5. A. Burlingame, K.N.	11. Mark Trafton, K. N.
6. *Tim. Davis, K. N.*	
MARYLAND.	
1. James A. Stewart.	4. H. Winter Davis, K. N.
2. James B. Ricaud, K. N.	5. H. W. Hoffman, K. N.
3. James M. Harris, K. N.	6. *Thomas F. Bowie.*
MICHIGAN.	
1. *Wm. A. Howard.*	3. *D. S. Walbridge.*
2. *Henry Waldron.*	4. George W. Peck.
MISSOURI.	
1. *Luther M. Kennett.*	5. *Mordecai Oliver.*
2. *Gilchrist Porter.*	6. John S. Phelps.
3. *James J. Lindley.*	7. *Samuel Caruthers.*
4. *John G. Miller.*	
MISSISSIPPI.	
1. D. B. Wright.	4. Wm. A. Lake, K. N.
2. Henry S. Bennett.	5. John A. Quitman.
3. Wm. Barkdale.	
MINNESOTA.	
Henry M. Rice.	
NEBRASKA.	
Bird B. Chapman.	
NORTH CAROLINA.	
1. Robert T. Paine, K. N.	5. Ed. G. Reade, K. N.
2. Thomas Ruffin.	6. K. C. Pearsee, K. N.
3. Warren Winslow.	7. Burton Craige.
4. L. O'B. Branch.	8. T. L. Clingman.
NEW HAMPSHIRE.	
1. *James Pike, K. N.*	3. A. H. Cragin, K. N.
2. M. W. Tappan, K. N.	
NEW MEXICO.	
Jose Manuel Gallegos.	
NEW JERSEY.	
1. *Isaiah T. Clawson.*	4. George Vail.
2. *George R. Robbins.*	5. *A. C. M. Pennington.*
3. *James Bishop.*	
NEW YORK.	
1. *Wm. W. Valk, K. N.*	18. *Thomas R. Horton*
2. *J. S. T. Stranahan.*	19. *Jonas A. Hugkston*
3. *Gus R. Pelton.*	20. *Grasmus B. Matteson*
4. John Kelley.	21. *Henry Bennett*
5. *T. R. Whitney, K. N.*	22. *Andrew C. M'Carty*
6. John Wheeler.	23. *W. A. Gilbert*
7. *Thos. Childs, Jr., K. N.*	24. *Amos P. Granger*
8. *Abm. Wakeman.*	25. *Edwin B. Morgan*
9. *Bayard Clark, K. N.*	26. Andrew Oliver
10. *Ambrose S. Murray.*	27. *John M. Parker*
11. *R. H. King, K N*	28. *William W. Kelsey*
12. *Killman Miller*	29. *I. Williams, K N*
13. *Russel Sage*	30. *Benjamin Pringle*
14. *Samuel H. Dixon*	31. *Thomas T. Flagler*
15. *Edward Dodd*	32. *Solomon G. Haven, K N*
16. *George A. Simmons*	33. *F. S. Edwards, K N*
17. P. E. Sumner	
OHIO.	
1. Tim. C. Day, K N	12. *S. Galloway, K N*
2. *J. S. Harrison, K N*	13. *John Sherman*
3. *Lewis D. Campbell (A)*	14. *Philemon Bliss*
4. M. H. Nichols, K N	15. *William R. Sapp, K N*
5. Richard Mott, K N	16. *Edward Ball*
6. Jonas R. Emrie, K N	17. Charles J. Albright
7. *Aaron Harlan*	18. B. F. Leitter, K N
8. *Benjamin Stanton*	19. *Edward Wade*
9. *Cooper K. Watson*	20. *Joshua R. Giddings, (A)*
10. *Oscar F. Moore*	21. *John A. Bingham*
11. *V. B. Horton, K N*	
OREGON.	
Joseph Lane	
PENNSYLVANIA.	
1. Thomas B Florence	14. Gelusha A Grow
2. *Job R Tyson*	15. J J Pearce
3. *William Millward*	16. Lemuel Todd
4. *Jacob Broom, K N*	17. *D F Robinson*
5. John Cadwallader	18. *John R Edie*
6. J Hickman	19. *John Covode*
7. *S Bradshaw, K N*	20. Jonathan Knight
8. J Chaney Jones	21. *David Ritchie*
9. *Anthony E Roberts*	22. *S A Purviance*
10. *John C Kunkel*	23. *John Allison*
11. *James H Campbell*	24. David Barclay
12. *Henry M Fuller*	25. *John Dick*
13. Asa Packer	
RHODE ISLAND.	
1. *N B Durfee, K N*	2. B B Thurston, K N
SOUTH CAROLINA.	
1. John M'Queen	4. Preston S Brooks
2. William Aiken	5. James L Orr
3. L M Keitt	6. Wm W Boyce
TENNESSEE.	
1. N G Taylor, K N	6. G W Jones
2. W H Hazed, K N	7. J V Wright
3. S A Smith	8. F K Zollikoffer, K N
4. J H Savage	9. Emerson Ethridge, K N
5. Charles Ready, K N	10. Thomas Rivers, K N
TEXAS.	
1. L D Evans, K N	2. P H Bell
UTAH.	
John M Bernhisel	
VERMONT.	
1. *James Meacham*	3. *Alvah Sabin*
2. *Justin S Morrill*	
VIRGINIA.	
1. Thomas H Bayly, K N	8. Charles J Faulkner
2. John S Millson	9. John Letcher
3. John S Caskie	10. Zedekiah Kidwell
4. William O Goode	11. John S Carlisle, K N
5. Thomas S Bocock	12. Henry A Edmondson
6. Paulus Powell	13. Payette McMullen
7. William Smith, K N	
WASHINGTON.	
J Patten Anderson	
WISCONSIN.	
1. Daniel Wells, Jr	3. *Charles Billinghurst*
2. *C C Washburn*	

* Elected to the Senate, where his seat will be contested.
† Seat to be contested by A H Reeder.

RECAPITULATION.

Democrats	81
Southern Whigs	9
Republicans	60
Know Nothings	75
Vacancy	1
Total number of members	234
Number of territorial delegates	7

SURROUNDED BY DELICATE CIRCUMSTANCES.—The Hartford Times tells us that, a few days ago, while a mechanic of that city was at work among a shop full of companions, of both sexes, a young woman entered with an infant in her arms, and marching straight up to him, deposited the baby on the table before him, with the remark, "Here's your child—*I* shan't take care of it any longer"—and vanished, leaving him the unexpected possessor of an interesting piece of property. The girls laughed at the poor fellow, but he put on the best face he could, and provided accommodations for the smiling little cherub.

Political.

* * * The vote of the State of New York counts thirty-five in an aggregate of two hundred and ninety-two electorial votes. Her vote, by common consent, decides the election. Since 1812, New York's vote has always been given to the successful Presidential candidate. No other State comes near her in strength and importance. Pennsylvania, the next highest, has but twenty-seven votes. Ohio and Virginia but twenty-three and fifteen. The rest are away behind. New York is the Empire State.

* * * * New York, with the united Southern States, can elect a President without the aid of any other Nothern State! And New York can be carried by the Democracy, by the nomination of the sort of candidate we have described. If the Democrats do not put one up, the Know Nothings may.

That we may not be misunderstood we should perhaps add that no Democratic candidate should be tinctured in any manner with Know Nothingism. We do not ask, nor expect to support, one whose "faith has been modified by the essential portions of the creed of the American party." No such thing. Let him be the unbending and determined opponent of Nativism. New York is not Nativist; but it is National. It will not approve Free Soilism, Softism or any leaning toward that heresy, come in what shape it will. National men have gone into the secret "Order" because they thought they saw no where else to go. They wanted to strike down the Van Buren Softs and the Sewardites both at once. These men form the bulk of the Know Nothing organization—and direct and control it moreover. They do not care that the next President shall be a Nativist; but they do care that he shall be a National man.—[N. Y. Daily News, Dec. 5th.

Fillmore and Stuart.

MUCH has been said and written recently about the probable candidates of the democratic party for the offices of President and Vice President. We must confess that we are almost entirely indifferent as to the selections the democrats may make. We, however, have a little partiality for Wise, the letter writer of Onaly, near Onancock; for we would like to have him stump the Union, tell the abolitionists of their sins face to face, and fight if he must. Wise is a brave man, and can talk bravely at long taw; we would, therefore, like to see him test his spunk, by meeting our enemies, and giving some real evidence of his superior courage. We are for Wise. But we are more interested about the probable candidates of our own party than those of another party. We believe that if the proper selections are made, the "American party" can triumphantly elect the next President and Vice President of the United States.

The signs of the times indicate that with the Hon. Millard Fillmore for the Presidency and the Hon. A. H. H. Stuart for the Vice Presidency, we could rout the democratic foreign Catholic party, horse, foot and dragoons, and rid ourselves of democratic misrule. Mr. Fillmore, during his entire administration, did nothing that was not worthy of Washington himself. He has secured the confidence of the whole American people, and his re-election to the Presidency would be hailed as the harbinger of better days for the republic. We are sure that a generous people would delight to honor him.

Mr. Stuart is a man of whom we need say nothing. He, no less than Mr. Fillmore, deserves the support and confidence of the people of the republic, and we are confident that our party could not select a man upon whom they could bestow their suffrages with more credit to themselves or with better chances of success.

If these men are nominated by the American party, we shall support them willingly, heartily and with all the ability we possess.—[Harrisburg (Va.) American.

IN the Lutheran established church of Sweden, every child must be baptized within eight days after it is born, whether the parents are drunkards or vagabonds, or no matter what they are. Should the parents refuse, as has been sometimes the case, the parents are sent for by the indignant pastor, with a civil commission, and by force of arms the little stranger is dragooned into the church!

Violin and Fiddles;

Or, How Jacob Lost his Money by not Going to School when he was a Boy.

NEAR Pittsburg, there lives an aged Dutchman, named Jacob Heineman, who has by his industry accumulated a large property. The old man is at all times ready to yield up his substance liberally to support schools. He deems it his duty to do this, feeling the want of early education in his own case.

A gentleman called upon Jacob, not long ago, to ask his aid in establishing an academy in an adjoining county, and in the course of an appeal to the old man's philanthrophy, he casually observed that there where many words in the English language which signify the same thing, and that it was necessary that boys should learn them from books.

"Schtop, schtop, I know dat," said Jacob. "Now I tell yer how I know dat. Some dwendy years ago, I goes down to Filadelfy mit mine vagon, to kit some koots for the Bittsburk merchants. Vell, I kits 'em, and up in de dop of de moundin mine vagon he sdicks fast in de moot. Den I takes of all mine koots, and puts 'em by the site of de road. Vell, misther schoolmaster, I, feels vun light parrel, and I say to mineself, 'Dere, dem poys in Macalester's shtore in Filadelfy blay on me anudder drick, dey send vun emdy parrel by me glear to Bittsburk.'

"Vell, I dakes de emdy parrel, and I puts him on his het up, and I sees him marked 'Violins.' Den I know it vas vun drick, pecause I knows dere vas no sich man in all Bittsburk as Mishter Violins. And I kits so mad mit mineself for being made sich a fool of, dat I shoost dakes mine axe and I prakes de emdy parrel all into leetle smashes. Now mishter schoolmaster, vit you dink vas in dat parrel marked to Mishter Violins? Fittles (fiddles), sur, all full of fittles! Vell, ven I kits to Bittsburk I have to bay doo hoontret dollars to vun Frenchman, shoost pecause I didn't know dat violins and fittles was de same dings. Now I gives you vun hoontret dollars for your pig school—here ish de money."—[Life Illustrated.

"A Little Ahead."

A GENTLEMAN in Maine, who wanted a hunting dog, heard that a farmer in a neighboring county had one for sale, which he recommended very highly. He called upon the farmer, saw the dog, and took a schedule of his merits, which were as numerous as the hairs on his body.

The purchaser was particularly anxious to have a good wolf dog, and upon that point, the assurances of the farmer were full and satisfactory. It was the best wolf dog in the State. Satisfied with his trade, the gentleman paid the price, which was by no means moderate, and took the dog home.

Not long after a light fall of snow furnished an opportunity to test the merits of his purchase. A wolf was started, and the probationer put on his track. Both animals were soon out of sight, and the owner or proprietor followed on as fast as he could. Presently he came up to a farm house, where he asked him if he had seen a dog and a wolf passing that way,

"Yes," was the reply.

"Well, how was it with them?"

"Well, it was about nip and tuck; but I think the dog was *a leetle ahead*."

A Yankee Trick.

At the late agricultural fair in Haverhill, a trial of the speed of horses was one of the performances contemplated; but an objection having been made to this taking place in the highway, a man by the name of Lee offered the committee and the competitors, and the lookers-on, free admission to his grounds, for the purpose. But when the game was over, and they were about to withdraw from the field, each of those who had entered were required to pay a quarter of a dollar before he could leave it. How many hundred dollars were collected, we are not advised; from the number about, we presume a considerable sum. We think it will be a long time before many of these spectators will again enter upon the grounds of this gentlemen, to witness a sport of this kind, in compliance with such an invitation.—[Salem Gazette.

THE St. Louis Intelligencer states that from thirty to forty dead men are taken out of the river opposite that city monthly.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, DEC. 15, 1855.

Mormonism a Paradox.

ARTICLE I.

THERE is nothing, perhaps, that has transpired within the present century with which the human family have been more perplexed, than the subject of Mormonism. It came forth at first in weakness and feebleness, yet, at the same time, was it bold, fearless and independent. It claimed to be the offspring of heaven, the ushering in of a new dispensation; the restitution of pure principles, which had been perverted by idolatry and priestcraft: the ancient gospel restored; the revelations of God to man. It professed to be the church and kingdom of God; the Elias or restorer; a message of the Lord to the human family; a work preparatory to the second advent and glorious reign of our Lord and Saviour Jesus Christ. It took a firm stand, and declaimed boldly against the corruptions of the age, religious, social, moral and political. It said that the heavens had been opened; that God had spoken; that angels had appeared; and that the ancient gospel had been restored in all its fullness, purity, richness, blessings, power and glory; with apostles and prophets, pastors, teachers and evangelists, (inspired men.) It claimed authority from heaven, a Melchizedec and Aaron priesthood, and a power to "bind on earth and in heaven," and to "loose on earth and in heaven." It professed all the revelations, gifts, tongues, interpretations, healings, miracles, prophesyings, and blessings, that were enjoyed by the primitive christians; and professed to be the restorer of everything good and pure that had emanated from the Lord, or been enjoyed by his people, in any and every age of the world. It professed to be the discoverer and translator of the records of the aboriginal inhabitants of this country, and ushered them forth to the world as the word of the Lord; of divine origin; professing to substantiate that claim by living testimony, and by ancient prophecy contained in the scriptures, which we had before. It professed authority to establish Zion, to call upon and gather the elect from all nations, to be empowered to teach them the ways of the Lord, and prepare them for the coming of the Messiah; with power to build temples and administer ordinances therein. Such were some of the leading items of its pretensions. It did not claim to be the mender or reformer of any of the old sects, but the restorer of ancient principles—of the primitive gospel of Jesus Christ. It professed not to obtain its authority from Protestant or Catholic; but from the revelations of Jesus Christ and holy angels commissioned of heaven. It did not profess to be "a new patch put on an old garment," but a new and everlasting gospel, an eternal, unchangeable principle—with eternal laws, covenants and priesthood, emanating from, and appointed and sustained by the Lord for the salvation of the human family.

The above principles at first assumed simply a religious form; but their proclamation and adoption naturally involved other principles than those that are generally looked upon as religious. In the first place, it is true we had church organization, which implied consolidation, order, arrangement, officers, councils, government and gathering; but that very church government and gathering produced an assemblage or consolidation of people, who, possessing bodies as well as spirits, assumed a political shape; whose wants had to be provided for socially, morally and politically, as well as religiously.

Whilst we were small and in our infancy, our votes were sought after by selectmen, constables, corporals, and pedagogues, whose necessities or pride of place prompted them to seek the suffrages of the Mormons as a stepping-stone to their humble aspirations for emolument or power. As we progressed, and from an integral part of a town became its sole possessors, we found it necessary to assume the functions of that town or towns; to order ourselves as good citizens of the commonwealth; to make provisions for the town officers; to regulate its police; and to attend to all duties, civil and military, that the law required at our hands. When, in the natural course of events, as we continued to increase, we built up a city and obtained a charter; it then became incumbent upon us to carry out the provisions of that charter; to elect a mayor, aldermen, and council; to organize a city council and municipal court; to make and execute laws; and to perform all the functions required of us and stipulated by our charter, in the capacity of a municipality. Furthermore, in our relations with a county, we have been called upon to vote for county and State officers, both civil and military, including members of the State Legislatures and Governors. And when, through a train of circumstances over which we had no control, we found ourselves in Mexican territory in the Far West, and that territory becoming a part of the United States, we, as Americans, following the example of Oregon, organized a provisional government—"Deseret"—and sought for admission into the Union; our organization was sanctioned by the Federal Government, our delegate admitted to Congress, the Territory of Utah organized, and in its "organic act" provision made for State and Federal officers; its legislative, judicial, and executive functions provided for, with all the civil and military, as well as Indian arrangement of a well ordered territorial government. We are now, necessarily, through a train of circumstances over which we have no control further than our religious faith, in the political position which we now occupy. These moves that we have made from time to time on the political mosaic, or chess-board of our nation, have not been with us solely a matter of choice, but of absolute necessity; and that not only in self-defence, bnt as a duty required of us by the institutions of our country, and as a requirement made of us as an integral part of this great commonwealth, and the which we are bound to perform, or become recreant to our duty as citizens of the United States. Our religion is the first moving cause in all these matters; the promulgation and adoption of that has caused all these others to flow in its train. This to many is an enigma.

Nor is the above confined to politics alone, but enters into all the relations of life; for the same reasons that we are bound to attend to our national affairs are we obliged to attend to the moral and social condition of our people; our religion implies gathering; that gathering imposes political obligations upon us, and our isolated position renders it necessary that we should attend to the moral and social condition of the community; and while we have our tabernacles and temples for religious instruction and ordinances, and our state and court-houses for the making and administration of law; that we have also our schools and seminaries; our codes, moral and social, for the instruction and guide of youth; for the advancement of art, science, and literature, and for the regulating of social life and the guardianship of our virtue and morals. Our religion has taught us to be free; it has taught us to reason, to reflect, to investigate; to test severely everything that we receive; to prove all things, and to hold fast that which is good; and believing in a living religion and a living God, that which is deficient in our own wisdom is made up to us by the Lord in the development of principle, in prophecy and visions, in "bringing the past to our remembrance, leading us into all truth and showing us things to come." These are our feelings; to many they are *an enigma*—to us they are straightforward matters of fact and duty, which we are religiously conscientious in observing.

Unlike most professions, Mormonism is not exclusively spiritual, but enters into all the ramifications of life. Many suppose they must separate religion from secular affairs; hence they have their churches and ministers to attend solely to religious matters. If we wished to separate them we could not; it is out of our power; our religion teaches the people to gather to Zion; this very gathering implies an effort, not only of the spirit, but of the body—a moving—an emigration. Before a person can emigrate he must dispose of his property, be he elder, priest, teacher, deacon, apostle, or president. When a company or companies move it requires arrangements with the agents of railroads, steam or canal boats, ships, wagon makers, cattle and horse dealers, forwarding agents, and a regular mixing up with temporal affairs; and when large companies move they require temporal as well as spiritual guidance to preserve them from the snares and traps of those who might be called *temporal men*, who, perhaps, fear God neither week day nor Sunday; or who, if, peradventure, they worship God on Sunday, cheat all the week. We think that none are so competent for guides and the transaction of business as elders who are men of experience; and hence another enigma; a preaching, bargaining, cattle and horse-buying elder, superintending the temporal affairs of a travelling company or camp; and whilst he preaches to them salvation, he buys cattle and wagons; organizes camps; teaches the inexperienced either in driving horses or cattle; lectures on camp order, as well as morality and religion; who can lift a wagon wheel out of a mud hole, and deliver a lecture on morals or politics; who can make a bridge or road, ford a river, organize a camp, county, or church, and represent them either in the Church, Court, Legislature, or Congress; but as many of our elders were formerly tent-makers, fishermen, publicans, tax-gatherers, farmers, lawyers, doctors, merchants, and legislators, they have only to learn theology; they were acquainted with these other matters before, and therefore have the advantage of other theologians who know nothing else. This is to many an enigma; but as our religion has placed us in that position we have been obliged to do it; nor can we help ourselves and carry out our religion; our religion is temporal and spiritual; it affects body and spirit; it relates to both time and eternity.

There are other peculiarities about our religion. It professes to be a revelation from God, and is either true or false; if true, as Mormons believe, they are bound to obey its precepts, not as a part, but as a whole; it cannot be changed or altered to suit the whims and caprices of men; it comes to us with the unflinching, inflexible, "Thus saith the Lord." We did not make it—it made us; it found us, and moulded and made us what we are. Mormons consider they have no right to change, or alter their religion at pleasure, as others do; they cannot lop off one branch here, and another there, and call it Mormonism and the gospel; they believe, if mutilated, it would be neither; they believe God is the author of religion—that his precepts, and not man's, lead to salvation; they don't think that fifty or five hundred different roads, leading in different directions, all go to the same place; they are not latitudinarian in their principles, and are called uncharitable; they can't help it, it is their religion. If they saw a man on the water, in a boat with a hole in it, they would tell him to stop it up or he would sink.

Mormonism has been called a delusion; its followers hypocrites, deceivers and deceived, ignorant dotards and fools. It originated with a young unlettered man, a farmer—without education; and yet it has met and grappled with the learning, talent and intelligence of the present day. It has been unsuccessfully combatted by the divine, the philosopher, the statesman, and the literati. It has survived mobs, sword, proscription, plunder, banishment and exile. It has penetrated into Europe, Asia, Africa, and Australia, and has made its converts by tens of thousands. In America it has organized villages, towns, counties, cities, and a Territory. It is now represented in towns' meetings, municipalities, legislatures, and Congress. It has become a matter of history, and is found in our histories and geographies. It meets us in our newspapers, hotels and dining saloons, scientific, literary and religious institutions. In our offices and public halls we see, in looking over the territory of the United States, a large tract of that Territory called UTAH. It professes a scriptural theology, sound morals, true philosophy, an enlightened literature, good sound common sense, and a strict adherence to the Constitution and institutions of our country. It is an enigma.

The Chicago Tribune, in trying to unravel the ensgma, makes out the following:

What is a Mormon?

A MORMON is a living paradox; he says grace before a cotillion, swears in his sermons, selects his texts indifferently from the Bible, the Books of Mormon, an Almanac, or the President's Message, and is perpetually quarrelling for the sake of peace. His religion is a joke, and he makes the best story teller the chief of the quorum. He assumes dignities, but has not the slightest respect for them; and the effect of his piety is apparently to put him on a level with the greatest reprobates of the time. In short, he is the Latter Day Saint, or in other words, the last one you would think of calling a saint.—[Chicago Tribune.

That a Mormon is a living paradox we do not hesitate to admit. Webster says a paradox is something contrary to received opinion, or seemingly absurd, yet *true* in *fact*. In this the writer admits all we ask for ourselves. We realize that public opinion is against us, yet our teachings, principles, and all that constitutes us what the world call Mormons, are in accordance with truth, are tangible *facts*.

That our religion is a joke, we shall not admit, nor very little of the above, which we consider merely a squib, yet we will admit, that as a people, we are cheerful and even jocose; hence we are the last that long-faced hypocrites would call christians, a term which they erroneously hold to be synonomous with "Sainta."

We are aware that there is nothing perhaps in this world so little understood as Mormonism: we think, however, that we can unravel the mystery, and can show that although a paradox, it agrees perfectly with scripture, reason, and common sense, and propose, in a few articles, to investigate its claims, religiously, morally, socially, politically, and philosophically.

Congress.

THE Senate and House of Representatives met in their appropriate halls on the 3d inst., and the House proceeded to elect a Speaker. They have voted and adjourned from day to day, up to the present, December 12th, without effecting an election. Hon. Mr. Banks, of Massachusetts, has at present the highest vote, 107, lacking on the last vote of yesterday six of a majority. Hon. Mr. Richardson, of Illinois, is the next highest on the roll of candidates. The strength of his vote has run from seventy-two to seventy-six during the last six or eight days. Hon. Mr. Fuller, from Pa., has received between twenty-five and thirty, and others less—the whole vote averaging about two hundred and twenty-five, requiring a hundred and thirteen for a majoity election.

An attempt has been made to institute the plurality vote without success as yet, and the prospect for an election of Speaker is as unfavorable as at any time since the commencement. The account in the different political papers, however, give evidence of powerful wire-pulling in the lobby sufficient to elect a dozen speakers, if all the power could be sufficiently concentrated.

The Senate has met, and adjourned from time to time, awaiting the organization of the House. The President's Message lies on the shelf, nearly cold, and will be quite, if the House fails to organize soon. In fact, the recent news from Nicaragua may suggest quite an alteration in that portion that refers to "our peaceable relations with all the world."

On the whole, we wait with no little anxiety for the organization of the House, the publication of the President's Message, and the general movement of the deliberative machinery of both Houses on many important questions that will probably be brought before those honorable bodies.

The Eudora Massacre.

THE schooner Eudora, of which we gave an account last week, has been raised, but the bodies of those supposed to have been murdered by the Negro cook, Wilson, have not been found. Bloody clothing, and even flesh, said to be human, have been found, and other evidences sufficient to justify in the public mind the belief that Wilson murdered the captain and crew. Yet the evidence is not such as will be necessary to convict him, and the impression is that he will have to be set free.

Views upon Cotton and Slavery, with Hints upon Polygamy.

IT is probable that slavery will in due time secure a firm foothold in Utah as in Kansas and New Mexico. The Mormons in Utah have already raised *cotton*—the meat on which slavery feeds—in the valley of the Santa Clara, in South Utah, and a sample submitted to E. R. Young, a cotton manufacturer, in Westport, Conn., was considered by him as equal to the best Georgia upland, so that he could spin No. 60 yarn from it. The representatives of the slave oligarchy in Congress have always dealt tenderly with the Mormons, winking at their polygamy, because they desire to keep on good terms with the "Saints," as hopeful supporters of the slave power, when slavery becomes common in Utah.—[Salem Observer.

We cry you mercy, friend L.—pray not so fast—Utah is not Slave Territory yet; and, moreover, its irrigation and altitude would be arguments sufficiently strong to answer the purposes of abolitionism's most firy advocates. Had you visited those sterile mountainous regions, we think you would be inclined to agree with us; our individual proclivities, from youth up, were favorable to the free labor policy, nor have we seen good reasons for changing our minds yet; still, there are views of higher import, affecting us all, that reasonably forbid the agitation of such a subject at the present crisis. Nor, indeed, as honorable men, can we, in view of the solemn national compact, which we each have virtually sworn to abide by and sustain, at least until it is properly and legally altered, any more consistently mar that cherished instrument, than the acutely sensitive apple of our own eye. That compact—the Constitution of the United States—guarantees specific rights to the States north of Mason and Dixon's line; it also guarantees rights to States south of that line; and when those rights are infringed upon by either, the interests of both are materially affected. It is the bulwark of our dearest and most sacred rights, and when a breach shall have been once made over it by one party, who can tell how long it might be before we all would be engulphed in devastation, war and bloodshed? Who would dare be responsible for such a deed? Our covenants once broken, will good men have confidence in us, or God himself stand by us in the hour of peril?

You say the slave oligarchy in Congress have always "dealt tenderly with the Mormons, winking at their polygamy." When or how the South have done this, more than the North, we are at loss to know. If in allowing us individually to live, we think the North and the South have been equally generous; if in relation to our existence as a Territory, then much is due to members from the North, in hurrying that far-famed "Omnibus Bill" through Congress, in which is included the Territory of Utah; so that really, friend L, you must assume a part of the responsibility of dealing "tenderly with the Mormons" and "winking at polygamy." But seriously, you would not think of exterminating us because of our belief, or because good "*cotton*" is raised on the Santa Clara. If such is to be the fate of the raisers of good cotton "the meat on which slavery feeds"—what shall be done with the *consumers* of good cotton? Why every clean, Sunday morning shirt, (we presume editors don't change but once a week,) and every unwashed collar, like the "Danish Ghost," would be a standing reproach to such hard-heartedness. "Dealt tenderly with!" why, my dear sir, some of us are Americans—some of us from old Massachusetts. Gov. Young, H. C. Kimball and Dr. J. M. Bernhisel are real live Yankees; besides, Jos. Smith and Hiram Smith, who were slaughtered in Carthage Jail for their religion, were natives of New England. We are not all outside barbarians. Certainly a parent should deal tenderly with their own offspring. But Mormonism includes polygamy—truly it does, and just as honestly too, as the last, best, charitable association of the liberal-hearted Unitarians, or our good old friends the Quakers, or Methodists, or Presbyterians. They want to do good, so do we; they are content with morality in their own family circle; we desire to see it prevail over all society. They are content to look calmly out upon the troubled ocean of life as long as their own little pond is unruffled, without enquiring the cause of outer commotion, not even how far their own may be impregnated, nor how soon submerged in the swelling ocean around them. They conscientiously take a part of the scriptures for their guide; we take them entire "as the man of our council," and Abraham as the Father of the faithful, without fear or doubting, believing God's ways are better than man's ways, with all their boasted advancement. Thus, we are termed polygamists, in the same sense in which it is applied to the patriarchs of old. You'll say our motto is, "*similia similibus curantur.*"

Not so; the *recipe* was long before the *disease* prevailed so universally, and was given of God, but through the *wisdom* of man—long since distured, and almost forgotten—and the prevalence of the *disease*, is the consequence. But notwithstanding the horror expressed by the *modern children* of Abraham towards the practices of their Father, (for He is said to be the father of all the faithful,) we believing Abraham justified (honorably) before God; and not finding any command of God in the holy scriptures repudiating the deeds of Abraham, Isaac or Jacob, *nor casting reflections on the God that permitted them*: we therefore believe Abraham, Issac and Jacob to be "justified" in their polygamous faith, and their children, in the words of Jesus, "If ye were Abraham's children, ye would do the *works* of Abraham." We are willing to endure the stigma attached to the faith and works of such men as God is not ashamed to own, although men may repudiate their principles. But, aside from this, friend L, as good law and order (constitutional) christians, we claim of you at the "North" also to "deal tenderly with the Mormons," because of their belief in Father Abraham, and an indisposition on their part to cast reflections upon our Orestor for permitting the "*abominable practice of polygamy*" for so many centuries among his most faithful children; and "tenderly" also, for raising a specimen of "cotton" on the Santa Clara—for calico is high there, and the climates cool, and the "Saints" have a commendable desire to be well dressed; and, above all, though Mormons, we desire to be on good terms with our northern friends, for whom we have always cherished the highest respect, as well as for many of the warm-hearted, high-minded gentlemen of the "slave oligarchy" of the South.

Gov. Young and his Sermons.

SOME of our cotemporaries are inclined to be a little facetious, and amuse their readers with some of Brigham's plain spoken-every-day sort of sermons, as a kind of "eloquent eccentricities," under the heads of "One eye open, and one leg out of bed," "Fret not thy gizzards," "Devil's poor, and poor devils," "Robbing a contribution box," "Stealing bake kettles;" and to make it a little more comic, a Negro worthy is brought in by some of them just to make a bold relief, and fill up the picture.

Now, looking through the golden spectacles of modern propriety, it is, indeed, quite unpardonable in Governor Young to outrage, and break over the established rules of polished society, by calling things by their proper names—such unwarrantable plainness, such unrefined simplicity, will never do in this enlightened day, and would almost disqualify the Territory, governed by a man so plain in his language, for admission into the Union. It displays in the Governor a fondness for going straight ahead in what is right, quite inadmissible in our times, a sort of inveterate determination to establish justice among the people, and an unaccountable aversion to, and unmistakable propensity for shaking off popular humbugs, rascally officials, polite debauchees, gentlemanly swindlers, and hypocritical religionists. All of such fancies are but relics of ages past, and as strange and uncouth to the New Yorkers, as the appearance of Rip Van Winkle or John the Baptist in our streets.

These euphuistic gentlemen discover nothing in the Governor's remarks but singularity and their remarkable properties to amuse the public; forgetting that while its truths meet the discerning eye of the few, the terms which they apply to him, embody their acknowledgment, that simplicity and straight-forward honesty has long since vanished from their remembrance, and really implies an imputation upon the public, that they, too, have so long been merged in the deceptive mists of modern refinement, that it would require a lexicographer to muster up the almost obsolete terms, truth, virtue, and honesty. Why, to name them now, without the usual sanctimonious twang would be to endanger the reputation of a man at once, especially an editor.

But who is going to correct public taste—not the editors, certainly—they must follow the current, or, "Othello's occupation's gone." Well, never mind, Brigham will do it; he is not the first reformer that has caused the polished ear to tingle, and the delicate frame to quake under the electric shocks of Truth. Perhaps, like Martin Luther, he will hammer away until the long established "sale of indulgences" shall finally be done away, and the market throughout Christendom closed for ever. It is singular that history records none of these reformers, as quietly chiming in, *like good men*, to the time-honored customs and traditions of the age in which they figured—unfortunately, they always came in contact with the pets of their time, and were sure to ruffle some of their beautiful plumage.

A New Patent Chicken Hatcher,

Or Nouvelle System pour le Production de la Poula.

THE attention of the public has frequently been arrested by various artificial measures which have been brought into requisition by various experimentalists, for the production of chickens without the hen. Among others, it is well known that in Egypt a species of oven is made use of, in which thousands of eggs are deposited, and which is kept at a given temperature by artificial heat until the chickens are hatched. This system had been sought to be introduced both in England and the United States some years ago. This, of course, made no little noise in its day, which was before the epoch of Shanghaism. A gentleman of our acquaintance in Tennessee related to us the following amusing anecdote:

"A neighbor of his, Mr. ——, having read the reports in the newspapers in relation to this matter, was continually talking to him about the new system, and thought that a very profitable investment might be made, and an extensive business carried on in this new process, he expatiated upon the extensive operations that might be entered into, that sales might be made in Nashville, Cincinnati, Louisville, and even extended to New York. This was his hobby and theme, and the *sine que non* of his expectations—being a man that never had any money of his own, he wanted Mr. —— to go into partnership with him, and all he wanted with him, of course, was to furnish the capital. Mr. —— not being so well versed in counting chickens before they were hatched, declined this very modest request. However, being rather waggishly inclined, he told him that a new system had recently been invented, the which he thought was more profitable than the old one, which was to get a deep basket bee gun or tub, sufficient to contain one or two bushels of eggs, and that the natural heat of the body being like that of the hen, there would be no difficulty whatever in producing the chickens, that he would furnish the eggs and basket, and that Mr. —— was to do the sitting, and that if on experiment they found it to answer, that he could continue it, and get negroes also to assist him. Mr. —— was carried away with the idea at once, and soon became as zealous an advocate of this new system as he before had been of the Egyptian. Thinking, however, that he could raise the eggs himself, and borrow a basket, and that then he would not have to divide his profits, he declined to have any association with his former friend, and set to work in good earnest to hatch chickens on his own hook—how far he succeeded our friend did not inform us. Some weeks after, careworn and fatigued, he was walking barefoot out of the country, Mr. —— asked him where he was going! he said to Texas. The chickens never chirped, but the people did. The story of the chicken-hatcher was circulated, and he sought refuge in another country where there was more intelligence, and where it was to be hoped the people would better appreciate his invaluable discovery.

Walker and Nicaragua.

WHOEVER has taken cognisance of the "Stately stepings" of Col., Gen., or Fillibuster Walker, for the past few years, can have but little confidence in his professed sympathy for the poor Nicaraguans. His course has been from the start, on the principle of "might is right," and strange to say, there are hundreds and thousands in this our boasted land of liberty, freedom, and equal rights, that acquiesce in the barbarous principle.

Who believes Walker to be an honorable man, or dictated by any other than the principle of selfishness and sustained at the expense of blood? How is it then, that we hear so little from the philantropic press of our country, against the high-handed course of this Fillibuster in the inoffensive Province of Nicaragua? Is it because it has become popular, in consequence of our having become strong as a Nation, to exercise our strength like the old trans-Atlantic Dynasties before us, to subjugate the weaker powers contiguous to us, and appropriate them to our own aggrandizement? It really has this appearance, and no Nation looking on, can be blamed for placing such a construction on the Kinney and Walker movement. It may be argued, by some that, it is entirely an individual or party movement, and the general Government are presumed to know nothing about it; but is this the fact? has not Mr. Wheeler, the U. S. Minister to that Country, not only failed to protest against this wholesale theft and robbery, but actually given "aid and comfort" to the lawless banditti? We do not believe it to be a part of the policy of the present administration to approve of such things, yet there has seemed to be a want of promptitude somewhere in our political machinery to nip in the bud, and prevent such an outrage upon the genius of the institution which has made us what we are—a great Nation in the scale of Nations.

If we have misjudged however, and this gross outrage upon justice and humanity, has occured against the utmost endeavors of those whose business it is to see that national justice and honor he maintained in accordance with our high profession of equal rights and justice to all, we trust that the act will never be sanctioned by them, and that immediate steps will be taken to wipe from our National escutchion this degrading stain.

It is an old adage that "partakers are as bad as the thieves," and those journals which have suggested the annexation of Nicaragua to this Government under existing circumstances, have only shown an unenviable proclivity. If a majority of the inhabitants of Nicaragua are desirous of becoming attached to the United States, all right. The same of any other power that desires annexation of its own free will: but when such desire proceeds from the same cause that extorted acquiesence to the dictation of Walker, from Gen. Corral, in order to save himself and fellows from assassination, may it be to some Government less professedly humane than that of the United States.

The course taken by some of the, we may say, popular journals, in this country, in favor of the Fillibustering movements so common of late, show a recklessness and departure from the Republican Orthodoxy of those who framed the Constitution, ominous of anything but a future growing prosperity. Whether wittingly or unwittingly men write or speak in favor of injustice, National or individual, the effect is to lower the standard of justice, just in proportion to the amount of influence they wield in the community; and few there are who hold so great a responsibility, as those who wield the public press; and we must say, that it has been a matter of surprise to us to see with what carelessness, and indifference the subject before us has been treated—that so few have raised their voices against such outrageous offences.

FURTHER FROM NICARAGUA.

Since writing the above, the arrival of the Northern Light, has placed us in possession of further information on the Walker affair, as will be seen in another column. The following letter appeared in print in this city, the morning after the arrival of the Nicaragua Steamer. It repudiates as it should do, the movements of Walker and uses the appropriate term "*invasion of the State of Nicaragua.*"

OFFICE OF THE U. S. DISTRICT ATTORNEY,
Southern District, Dec. 11, 1855.

To A. T. Hillyer, Esq., U. S. M.:

SIR: Information has been received by the President of the United States that preparations are being made in various parts of the United States to receive men for the invasion of the State of Nicaragua, or otherwise to take part in military operations there, and I call your attention specially to the subject.

The President desires that measures be taken to detect and defeat all such enterprises, to bring the guilty parties to punishment and to detain every vessel fitted out to carry on the undertaking. If occasion should arise, the President will exercise the direct authority vested in him for the protection of all such violations of the neutrality laws.

With the force of your office you can undoubtedly make inquiries and take such measures as will carry out the circumspection and the views of the President. I feel assured of your desire to uphold the law and promise you my most active co-operation.

I am, very respectfully,
JOHN MCKNOX, U. S. D. A.

What reception Col. Parker H. French, Walker's minister plenipotentiary to Washington, will meet with remains to be seen. We trust it will be with the contempt that all fillibustering schemes and schemers should meet with from a wise and judicitious Administration, that the laws of neutrality and of justice may not suffer in its hands. The eyes of the world are upon us, as a Nation, to see what disposition our Government will make of this world-wide apparent outrage on our neutrality laws; and on the position assumed at the present time, depends much the future honor or dishonor of the country.

Wheat from India.

THE Manchester (England) Guardian says that vast quantities of wheat is being shipped from Calcutta to Great Britain; that during the month ending September 17th, 22,654 quarters had been sent at the rate of 60 lb. to the bushel; that the shipment was going on with great rapidity, and was yielding a handsome profit to the exporters.

Steamship Vanderbilt.

THIS steamship was launched from the yard of Mr. Simmonson, at Greenpoint, on the 4th of December. She is the largest American steamer afloat, and prodigally strong. She went from the yard to the new Balance Dock, foot of Market-street, to be coppered, and from thence to the Allaire Works, where her machinery was waiting for her. It is reported that when complete she will probably visit Washington, to be inspected by public functionaries.

Her dimensions are 235 feet in length on deck, 230 feet on the load line, 48 feet beam, and 32 feet 6 inches hold. Weight of hull, 2300 tons. She will be propelled by two powerful engines, with cylinders 90 inches in diameter, and 12 feet stroke; her four boilers weigh 60 tons each. She is registered at 3900 tons, but her actual capacity is 5,100.

THE Kickapoo City Pioneer (pro-slavery,) of the 38th ult., publishes the following appeal to the border ruffians:

To Arms!! To Arms!!!—The Enemy is in the Field!—Up Citizens!—Up Pro-slavery Men!—Up Southerners!—Up Law and Order Men!

We stop the press to annouuce the fact that about 1,000 abolition fanatics have taken the field in Douglas county denouncing law and order, burning houses and declaring themselves independent of all things appertaining to obedience to the constituted authorities.

Gov. Shannon has ordered out the militia to oppose them, and he calls upon all good citizens lo rally to the rescue.

The Kickap o Rangers and all other law abiding citizens are requested to meet in this city on next Saturday, to march to Lecompton as per order of the Governor; so once more—to arms!! to arms!! Raise your voices, and let your shouts be heard on every hill top and in every valley, in the name of the law, and let one and all, old and young, shoulder their rifles and be at Lecompton on the third day of December, to march to meet the enemies of our country.

HORRIBLE DESTITUTION AMONG THE INDIANS.—The Bois Torte Indians, living on the north shore of Lake Superior, were driven to such straits last year that they *ate their own children almost to extermination.* Their usual food is wild rice, which grows in great abundance where they are. Our Government Agent, G. D. Williams, of Saganaw, recently there to pay off 700 Chippewas near the Grand Portage, saw and conversed with two women of the tribe, one of whom had given up two and another three children, successively, to be slain and eaten.

THE ship Adelaide arrived here on the 14th of October from San Francisco, says the N. Y. Journal of Commerce, bringing a cargo of California wheat, barley, &c., which paid a profit to the shipper of nearly 50 per cent, clear of expenses, the wheat selling at an average of two dollars a bushel. The same vessel is now up for California with 1500 barrels of flour on board, to go back to the same port from which she brought the wheat.

THE Chicago Democrat says that a woman arrived in that place a few days previous with the dead body of her husband, which she was taken east for burial. On the rout she fell in with a young man, and on the arrival of the cars at Chicago, they went off together, leaving the dead body of her husband in the depot, where it has remained ever since.

INHUMAN.—We saw, says an exchange, on a cold day recently, in one of our cars, a lady dressed very warmly in shawl and furs, with a babe of perhaps two years old, dressed in only slip and apron and a small handkerchief tied around its neck, with arms entirely bare and looking as red as a boiled lobster. It was observed by a passenger that she was placing the child on the express line for Heaven.—[Ex.

CANNIBALISM.—The ship John Williams, recently arrived from a voyage among the South Sea islands, brings intelligence that, nineteen days after the landing of some teachers on the Island of Fate, two of them and their wives were murdered to furnish materials for a cannibal banquet.

BARNUM has sold the American Museum to Greenwood & Butler and is making arrangements to build a large dramatic establishment on the plan of Astley's in London, with a Zoological garden attached.

A LETTER-WRITER says that the contributions for yellow fever sufferers in Norfolk and Portsmouth, have amounted to $310,000, of which Portsmouth received $80,000.

IT is stated that the wife of ex-President Tyler has lately fallen heir to an estate of $500,000, left by a deceased relative in England.

APPLES are so plenty on the Western Reserve, Ohio, that they are sold on the trees for ten cents per bushel.

THE Boston Atlas say that the sales of boots and shoes by jobbing houses in that city alone, amount to $200,000,000 annually.

THE MORMON.

Telegraphic.

Thirty-Fourth Congress.
FIRST SESSION.
WASHINGTON, Dec. 6, 1855.
SENATE.

Mr. Hale's resolution, calling on the President of the United States to inform the Senate whether he has received any evidence of such resistance to the laws in Kansas as to require the interposition of military force in the preservation or restoration of law and order in that Territory, and if so, to lay the same before the Senate, was taken up.

Mr. Hunter remarked it was unusual to take up such calls before receiving the annual message, which might contain the information desired.

Mr. Hale consented the resolution should lie over, and moved that when the Senate adjourns it adjourns until Monday.

Mr. Hunter hoped not, as the House might organize to-day.

Mr. Clayton remarked that such an adjournment would delay the reception of the Message, which the country is anxious to see.

Several Senators urged Mr. Hale to withdraw his motion.

Mr. Hale—In view of the fact stated by the Senator from Delaware, (Mr. Clayton,) of which I was entirely ignorant, that the country is waiting with great anxiety for the Message, I withdraw the motion. [Laughter.]

Adjourned.

Important from Washington.
WASHINGTON, Dec. 6, 1855.

It has been ascertained beyond the possibility of cavil that a dispatch has been received from Mr. Buchanan relative to the Crampton difficulty, the tenor of which is that the British Government, in a courteous but positive manner, decline giving such explanations as have been demanded by our Government regarding the alleged violation of our neutrality laws by British agents.

This aspect of affairs imposes on our Government delicate obligations, and will require all its wisdom to extricate itself from the present dilemma.

The Governments of San Salvador, Honduras and Costa Rica have strongly protested to this Government against the recognition by Minister Wheeler of the present Nicaragua Government. He has probably thus acted with the concurrence of our Government, and in accordance with our uniform policy, whatever may be the objections on the part of the Central American States. The Goverments first named predict that the present order of things in Nicaragua will not long continue, for reasons stated, and declare themselves resolved to exterminate foreign adventurers who may invade, their soil for revolutionary purposes.

The Union of this morning contains the correspondence between the President and Gov. Shannon.

Shannon's dispatch says: "I desire you to call on the United States forces at Leavenworth to preserve the peace of the Territory, and to protect the Sheriff of Douglas County, and enable him to execute the legal process in his hands. If the law is not executed civil war is inevitable. An armed force, one thousand strong, with all the implements of war, it is said, are at Lawrence. They have rescued a prisoner from the Sheriff, burned houses, and threatened the lives of citizens. Immediate assistance is desired, as this is the only way to save bloodshed. Particulars by mail."

The President replies as follows: "All the power vested in the Executive will be exerted to preserve order and enforce laws. On receipt of your letter the preliminary measures to be taken before calling out the troops will be promptly executed, and you will then be fully advised."

The Kansas Troubles.
ST. LOUIS, Dec. 6, 1855.

The latest accounts from Kansas represent that 800 men armed with Sharp's rifles were assembled at Lawrence. They declared that they were willing the Sheriff should peaceably search the escaped prisoners, and that they would not commence hostilities but would act on the defensive to the last.

Pomeroy, who escaped from his captors, is now in Lawrence. It is said the pro-slavery party have 300 men in Franklin and 200 in Lecompton and Douglas. If resistance is offered to the execution of the writs, the Sheriff declares his intention to await the further orders of the Governor. It is thought a fight will ensue before the matter is settled.

Later from Texas
NEW ORLEANS, Dec. 6, 1855.

We have received Galveston dates to the 1st inst. A bill was before the Legislature proposing a loan of $5,000 for each mile of railroad built in the State—the State to retain a mortgage on the road.

Several papers are urging the Legislature to instruct Senator Houston to resign on account of his anti-southern sentiments.

The weather was favorable for securing the cotton and sugar crops.

Municipal Elections in Massachusetts.
BOSTON, Dec. 10, 1854.

OUR Municipal election to-day resulted in the triumph of the Citizens' ticket for Mayor, with a large majority of the Aldermen and Common Council. The vote for Mayor stands—Alexander H. Rice, (Citizens' candidate,) 7,386. Dr. N. B. Shurtleff, (American,) 5,456. This evening the triumph of the Citizens' ticket is signalized by a procession, music, banners, &c.

LOWELL, Dec. 10, 1855.

DR. ELISHA HUNTINGTON, the Citizens' candidate for Mayor, is elected by 800 plurality. The entire Citizens' ticket for Aldermen, Councilmen and School Commissioners is elected.

WORCESTER, Dec. 19, 1855.

THE Citizens' ticket for Mayor and Aldermen is elected by 170 plurality. Hon. Isaac Davis is the Mayor elect.

NEWBURYPORT, Dec. 10, 1855.

THE anti-Americans have elected Cushing for Mayor by about 85 pluarlity, together with four of the six Aldermen and two-thirds of the Common Council. About 1,600 votes were polled.

The Weather in Boston.
BOSTON, Dec. 10, 1855.

THE storm and gale of yesterday was very severe here, but, as yet, we hear of no serious damage to the shipping on the coast.

From Washington.
WASHINGTON, Dec. 11, 1855.

THE conferences to-night were unsuccessful in securing additional votes for Banks. The impression prevails that he has reached his highest point of support for Speaker, and that Pennington or Fuller will loom up in large proportions.

Twelve or more Pennsylvania members hold a meeting to-night to arrange their programme for to-morrow.

Matters relating to the Speakership are as confused as ever, nor can the most distant idea be now formed respecting the result.

Joshua Vansant has served on Mr. Harris from Baltimore a notice of his intention to contest his seat in the House of Representives.

Missouri Legislature.
ST. LOUIS, Dec. 11, 1855.

THE bill making large appropriations for the completion of railroads in the State, recently passed by the Legislature, and vetoed by the Governor, was passed to-day over the veto by a two-thirds vote.

Arrival of the Baltic.

One Week Later from Europe.

THE Collins mail steamship Baltic, Captain Comstock, arrived off Sandy Hook last night. She left Liverpool on Saturday, the 1st instant.

The mails and several of the passengers of the Baltic were brought up to the city by the steam-tug Titan, Capt. Parks.

The news is of no political importance. Financially, it is interesting. Consols had gone up to 89 1-4.

The London Times of the 1st inst. is gratified that the war excitement in the United States has subsided.

Nineteen merchant ships had succeeded in escaping the Allied blockade in the White Sea, and had sailed with full cargoes of rye and rye flour.

The American ship Telegraph, with 1,760 boxes of linseed, 50 tons of flax, and 25 tons of hemp, had left Archangel for Amsterdam. The White Cloud, with a similar cargo, had been detained by ice, and would have to remain there for the winter.

Admiral Brant, commander of the French fleet in the Black Sea, died of cholera.

Count Mole is also dead.

The return from the Bank of England for the week ending the 24th November gives the following results, when compared with the previous week:

Public deposits	£4,798,954	Increase	£688,824
Other deposits	18,529,885	Increase	642,639
Rest	3,236,502	Increase	15,605

On the other side of the account:

Govern't securities	£10,339,848	Increase	£215,000
Other securities	18,651,439	Increase	864,289
Notes unemployed	5,492,645	Increase	253,115

The amount of notes in circulation is £19,050,000, being a decrease of £372,330, and the stock of bullion in both departments is £11,139,937, showing a decrease of £123,287, when compared with the preceding return.

Conflagration at the State Prison.

A FIRE occurring in a State Prison is a fearful thing. Not only does it involve the destruction of the State property, but, if it cannot be subdued, there remains no alternative but to throw open the doors and trust to chance for securing a horde of convicts from escape—a matter which, in a town like Sing Sing, is morally impossible. The alarm, therefore which the people of that village entertained on Thursday last, when the workshops of the State Prison were wrapped in flames, can be readily understood. It seems that the cause of the fire is unknown, but its effects were quite disastrous, destroying buildings and property to the amount of $75,000, of which only $15,000 falls upon the State. The prison proper was uninjured, an escape owing, doubtless, to the contrary direction given to the flames by the wind. The firemen worked nobly with the dishonorable exception of one company, who belied the magnanimity usually attributed to their craft, by refusing to aid in extinguishing the fire unless they were paid for so doing. Their services, however, were contemptuously declined. Among the effects destroyed was the much-hated shower bath, which is the usual engine of punishment for the refractory, and when the fact was communicated to his fellows by a convict, who first made the discovery, their exultation was lavishly manifested. A dozen of the convicts who were taken from their cells for the purpose of assisting the firemen, worked manfully to subdue the flames. Indeed but for their aid the damage would have been much greater than it was. This, it is said, makes the eighth time Sing Sing Prison has been on fire.—[N. Y. Courier.

Popular Education

AT the last monthly meeting of the Connecticut Historical Society, Hon. Henry Barnard, the President, presented a paper relating to amount of donations, bequests, &c., made for educational, literary, and scientific purposes in the United States. The whole amount of land appropriated by the General Government, for Educational purposes, to the 1st of January, 1854, was stated to be 52,370,231 acres, which, at the minimum price of such lands when first brought into market, represented the magnificent sum of $66,000,000—but which at this time, could not be worth less than $200,000,000. The amount of the donations and subscriptions, by individuals, far exceeds all that had been given by State Legislatures. Mr. Barnard read from a table exhibiting the donations and bequests made by citizens of Boston within the last half century, amounting to upwards of $4,000,000.

Two Weeks Later from California.

Arrival of the Northern Light.

THE Transit Company's steamship Northern Light arrived here on the 11th, with San Francisco dates to Nov. 20th.

The Northern Light brings 300 passengers, $326,300 in specie and gold dust.

No sickness has occurred among the passengers, and all arrived in good health.

A fire at San Francisco, on the night of the 16th, did damage to the extent of about $25,000.

General Richardson had been murdered by a gambler named Cora, and the latter was under arrest.

The Southern part of the State was threatened with Indian disturbance. They were stealing large numbers of cattle.

Many murders are recorded throughout the State.

The Know Nothings had held a State Convention at Sacramento, and appointed delegates to the Philadelphia National Convention, instructing them to vote for no man for President, unless he is in favor of a Pacific Railroad and opposed to slavery agitation.

Among the passengers is Col. Parker H. French, Walker's Minister from Nicaragua to the United States. It is said that he is vested with extraordinary powers, to enable him to settle immediately the difficulties existing between the United States, England and Nicaragua. He also brings with him the ratification of the new treaty, made by his government with Col. Wheeler, United States Minister at Granada.

The Uncle Sam brought down a rifle company of fifty men, for General Walker, under the command of Captain C. O'Neil, which increases the American forces at Granada to 375 men.

General Cabanas, the President of Honduras, arrived in Granada on the 1st inst., with a large number of his principal officers. Great preparations had been made to receive him appropriately. It is reported and generally believed that he visits the government as ambassador from the republic of San Salvador and Honduras, to propose that the three republics unite into one confederacy, with Gen. Walker at the head.

The United States man-of-war Massachusetts was lying opposite San Juan del Sur. The officers had just returned from a visit to Gen. Walker, and they were all highly delighted at their reception, the general good feeling, and the brilliant future of the country.

The Sacramento Valley Railroad Company held a meeting in Sacramento on Tuesday, and elected a new Board of Trustees. The gentlemen chosen are, Messrs. C. K. Garrison, T. F. Moss, E. P. Flint, W. T. Sherman, Edward Jones, E. W. Burr, J. R. Robinson, J. Goodwin, Levi Parsons, and J. A. McDougall, of San Francisco; Messrs. H. E. and J. P. Robinson, of Sacramento, and Mr. John C. Fall, of Marysville. The road, it is confidently expected, will be opened to Negro Bar by Dec. 10th.

The Allies—French, English and Sardinians—were making preparations for a grand *fete*, to take place in San Francisco on the 26th of November, in honor of the fall of Sebastopol. A banquet would be prepared at South Park for 3,000 persons. A large sum of money had been subscribed to carry out the plan.

The steamship John L. Stephens, with the Eastern mail of October 20th, arrived on the 13th of November. The Sierra Nevada, with New York dates to the 24th, arrived on the 16th of November.

Messrs. Sanders & Brenham, bankers, had succombed to the exigencies of the times, and had made a failure. Their liabilities had not been stated. They amount (on deposit account) to not far from $100,000; what they may be on other accounts we know not. Their assets, as far as we can learn, are absolutely nothing.

A duel took place on the 16th of November, near San Francisco, between Mons. Derbec, Editor of *l'Echo du Pacifique*, and Mons. De la Chapell, formerly Editor of *La Messager*. After an exchange of shots, in which no injury resulted to either party, a reconciliation took place.

The rainy season had set in. In San Francisco less rain had fallen than in the mining districts.

A Know Nothing Convention was held in Sacramento, and the following persons chosen delegates to the Presidential Nominating Convention, which meets in New York, next June:—John Skinner, of Sacramento; S. W. Brockeray, of Calaveras; Dr. Hitchcock, of San Francisco, and Mr. Winters, of Sacramento. A delegation was also selected to the Philadelphia National Council.

Mr. Julius Levy, of the firm of St. Losky, Levy & Co., convicted in the United States Circuit Court of smuggling, had been sentenced to pay a fine of $5,000, and to be imprisoned one year in the county jail. The smuggled goods, valued at $30,000, were also forfeited. An effort was making to obtain the interposition of executive clemency.

Gen. William H. Richardson, United States Marshal for the Northern district of California, was basely assassinated in the streets of San Francisco, on the evening of the 17th inst., by a desperado named Charles Cora.

Maj. Gen. Wool and staff had gone to Oregon to suppress the Indian disturbances there.

A Telegraph Company was about putting up wires to San Diego.

The Hon. Isaac B. Wall, Collector of the Port of Monterey, and T. S. Williamson, an officer of the County of Monterey, were murdered on the 10th inst. "The first reports were received here by express and telegraph, and produced an intense sensation throughout this community. Messrs. Wall and Williamson were on the road from Monterey to San Luis Obispo, and were assassinated when about twenty-five miles from the former place. They were both shot through the head, from behind, the wounds being apparently made by rifles."

Wall had upward of $1,000 in a belt upon his person, and Williamson $150, also in a belt. None of this money was taken—from which an inference is drawn that revenge was the motive of the assassination.

The accounts from the mines are generally very flattering. Immense piles of earth have been thrown up in the dry diggings, awaiting the rains to wash out the gold, and now that water is becoming abundant there is no lack of employment for all. New discoveries are continually made—discoveries which exceed in richness all former ones—such for instance as Table Mountain, which is represented to overlay a bed of gold which will require years of labor to exhaust.

Col. Don Carlos Tomas gave a grand festival to the officers of Nicaraguian Government on the 11th inst. The following toasts were drank:

The health of the President and Ministers of the Republic of Nicaragua.

This sentiment was received with loud cheers, after which the brass band, which the liberality of the host had provided for the occasion, struck up the "National Air."

President Patricio Rivas proposed:

The health of General Walker, the Washington of Nicaragua. Air—Yankee Doodle.

The Secretary of Foreign Relations proposed:

The prosperity of Nicaragua and the sympathies of all nations. Air—Marseilles Hymn.

The Minister of War proposed:

The peace and union of Nicaragua, hoping that her legitimate boundaries would be regarded by all civilized nations. Air—God save the Queen.

By P. H. French, Minister of Finance:

Peace, fortune, and a golden age for Central America. Air—National Jubilee.

By Don Fermin Ferrer, Minister of Public Credit:

The welfare and prosperity not only of the Nicaraguans, but of all Central Americans, and the continuance of the friendship that exists between this Republic and the United States, whose Government is so ably represented here by its worthy Minister, Col. Wheeler.

Col. Wheeler responded in a neat and appropriate sentiment, which was cheered to the echo. Then followed a number of volunteer toasts, all of which were received with enthusiasm and applause. The festivities were continued until a late hour.

Some sort of panic had broken out among the native Nicaraguenese, and hundreds of the Granadans had been moving away. Whereupon President Rivas had issued a proclamation reciting the late treaties and ordering the refugees to return to their respective homes within fifteen days from date, (16th inst.) under penalties of $50 to $1,000, according to their positions.

Later from Salt Lake.

WE learn by California papers, that news had been received in Sacramento from Salt Lake City, to Oct. 11th, some two weeks later than our latest by Independence.

GENERAL CONFERENCE.

The General Conference of the Church of Latter Day Saints commenced in the Bowery Tabernacle Oct. 6—Brigham Young presiding.

Lorenzo Snow, Ezra T. Benson and Phineas H. Young were unanimously voted to go on a mission to Europe next Spring.

The Conference continued in session until the evening of the 8th, and adjourned to April 6, 1856.

The Hon. Enoch Reese, representative from Carson; Bishop N. V. Jones, late President of the Mission in Hindostan and the Birman Empire; O. P. Rockwell, Jefferson Edmunds and two other persons, arrived from the West, on the 4th inst. They left Carson on the 22d ult., and came through in thirteen days.

On the mornings of the 4th and 5th of October, ice made its appearance on still water for the first time during the present Fall, but the days were mild and pleasant.

The following is from the Deseret News of the 10th:

MASSACRES IN ELK MOUNTAINS.

On the 22d of September, a Utah Indian asked a Mormon, named James Wiseman Hunt, to go with him from the Fort to the herd, a short distance off, to see a horse that Hunt had bought of him. They started, the Indian on horseback and Mr. Hunt afoot, and when about a mile from the Fort the Indian directed Hunt's attention to the cattle, a little way off from the horses, and while he was turned shot him in the back, the ball ranging down diagonally and lodging in the thigh.

One of the herdsmen close by started to give the alarm, and the other one drove the herd on to the Fort. In a short time several of the brethren went to bring in Hunt, and when about half way back, the Indians fired upon them, wounding Pres. A. N. Billinge in the forefinger of the right hand. Three or four of the party fell a few paces in the rear, and by occasionally firing upon the pursuers, they all succeeded in reaching the Fort without further loss or injury. Brother Hunt lingered about thirteen hours and died.

Within an hour and a half after their return, some Indians on the bluff near by told the men in the fort that they would kill the two men who had previously gone out and were then returning, and immediately fired seven rounds, killing, as they afterward stated, Brothers William Behuin and Edward Edwards, the two who were out.

During the same day the Indians burned the hay and turned off the water that supplied the fort.

At daylight the next morning the Indians began to gather round in great numbers, and there being no prospect of a speedy reconciliation, the remaining thirteen brethren, by the advice of friendly Indians, took their horses and started for Manti, leaving their enemies quarreling over the cattle and spoils in the fort.

THE postmaster general has instructed his deputies that after the 1st of January next, the postage on all letters must be prepaid with postage stamps.

Auction of Ladies.

AN auction for unmarried ladies used to take place annually in Babylon. In every district, says the historian, they assemble on a certain day of the year, all virgins of a marriageable age. The most beautiful was first put up, and the man who bid the highest or largest sum of money gained possession of her. The second in personal appearance followed, and the bidders gratified themselves with handsome wives, according to the depth of their purses. But, alas it seems there were in Babylon some ladies for whom no money was likely to be offered, yet these were also disposed of, so provident were the Babylonians. When all the beautiful virgins, says the historian, were sold, the crier ordered the most deformed to stand up, and after he had openly demanded who would marry her, with a small sum, she was at length adjudicated to the man who would be satisfied with the least; in this manner the money arising from the sale of the handsome, served as a portion to those who were of disagreeable looks, or that had any other imperfection. This custom prevailed about 400 years before Christ.

An Editor's Appeal.

WHERE is the money coming from to pay for paper for our next issue? We cannot get a quire without the cash in advance. We have borrowed until our credit is gone. We have worked two years for nothing, and boarded ourselves—or rather our wife has boarded us "free gratis, for nothing" Our compositors want their wages. Our landlord wants his rent. Our children want shoes, and our wife wants a new calico dress. We are out of wood, out of potatoes, out of flour, out of meat, out of butter, out of sugar, out of patience—in short, out of nearly everything, except a clear conscience. We dodged the Sheriff until we could dodge no longer; and have dodged our creditors until we are tired. We have not a shilling in our pocket, and you owe us two thousand dollars! We are trying to live a Christian life, and hope to get to heaven. It affords us no satisfaction to think we shall not meet you there. We should greatly prefer to have you pay us, and thereby remove a very great obstacle in the way of reaching that place of rest.—[Binghamton (N. Y.) Standard.

Divorces in Rhode Island.

THE Supreme Court of Rhode Island, during the present term, has granted thirty-six petitions for divorce. A lady was married when about sixteen years of age to a man who soon after left her. Some eight years after, as neither she nor his brothers had heard from him, they supposed him dead, and she married again. About a year afterward her first husband appeared, and the court now granted her a divorce from him, legalizing her marriage with the second.

25,000,000 sponges were sent to New York market from Florida last year. Five years ago they cost twelve and a half cents a pound in Florida, and now forty cents. The annual value of the shipment to New York is $15,000.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES.	
Sugar, crushed, per lb.	$0 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r.	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	35
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb.	50
Figs, per lb	60
Cloves, per oz.	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18¾
do 10x12 "	30
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom Salts "	30
Beeswax "	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz.	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb.	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$2 25
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 50
do steel plated	3 00
Grass Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 25
Concave Augers, per ¼	25
Bitts "	23
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 25
Flat Irons "	20

Mill Saws, per foot	2 00
Horse Cards	25
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 2 sheets	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS. Size.	Gross
½ inch	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1½	20
1¾	25
TACKS.	
4 oz. papers	12
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb	70
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 00
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 20
Kacks	45
Sole Leather, per lb	55
Calf, per skin, from $6 to	8 00
Panama Hats	5 00
Plush Caps	4 00
Pitchers, from $1 50 to	1 75
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16¾ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	20
Denims	25
Cotton Batten, per roll	20
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	35
Eggs, per doz.	25
Cheese, per lb	25
Bacon, smoked, per lb.	30
Shoulder "	25
Ham "	30
Middle "	40
Wheat, per bushel	2 40
Corn "	2 05
Oats "	1 70
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb.	30
Beef, fresh, per lb.	9
Mutton "	10
Tongues, each	60
Tallow, per lb	20
Lard	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $2 to	5 00
Adobies, per 100	30
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE ST. LOUIS LUMINARY.—A weekly paper lately started at St. Louis. It is a very neat paper, full of useful information, and especially interesting to the Saints, to whom we recommend it. It is ably edited by Elder Erastus Snow, one of the Twelve Apostles, and President of the Stake of St. Louis. We recommend it to all lovers of truth.

Price of subscription, $2 in advance.

Subscriptions can either be sent to THE MORMON office, or to the editor of the Luminary, St. Louis, Mo.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Wholesale Price Current.

NEW YORK, Dec. 14, 1855.

ASHES—Pot.........per 100 lb.	7 — a 7 50
Pearl	— — a 8 50
CANDIES—Stuart and Bussing's best, assorted......per lb.	— a —
Ordinary	— a —
CANDLES—Sperm.......per lb.	38 a 40
Adamantine	26 a 31
Mould, yellow	14½ a 17½
COFFEE—Java, white	13½ a 14½
Mocha	15 a —
Laguayra	11½ a 12
Maracaibo	12½ a 12½
St. Domingo (cash)	10½ a —
DRUGS AND DYES—Alcohol. pr. gal.	— 82 a — 88
Alum.........per lb.	— 2¼ a — 2¼
Arrowroot	— 50 a — —
Arsenic, powdered	— 2¼ a — 2½
Asafoetida	— 5 a — 25
Borax, refined	— 28 a — 29
Brimstone, American, roll	— 2½ a — —
do crude.......per ton.	35 — a — —
Camphor, crude........per lb.	— 26 a — 27
do refined	— 36 a — —
Castor Oil, No. 1	1 67½ a 1 70
Chlorate Potash	— 60 a — 70
Cochineal	— 75 a 1 15
Copper—sheathing......per lb.	— 25 a — 33
Copperas.........per 100 lb.	1 25 a — —
Cream Tartar..........per lb.	— 28 a — 29
Gum Arabic, picked	— 18 a — 36
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublamized	5 10 a — —
Ipecacuanha	— — a 2 25
Madder	— 10½ a — 11
Magnesia	— 15 a — 25
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 17 a — 18
Oil Anis	— — a 5 —
Oil Bergamot	1 90 a 2 —
Oil Cassia	— — a 3 62½
Oil Lemon	— — a 2 12½
Oil Peppermint	3 75 a 4 —
Opium, Turkey	4 — a 4 62
Otto Rose..........per oz.	3 50 a 6 50
Oxalic Acid.........per lb.	— 33 a — 34
Phosphorus	1 40 a 1 50
Quicksilver	— 45 a — 48
Rhubarb, China	2 50 a 2 75
Saleratus	— — a — 7
Sal Ammoniac, refined	— 11 a — 11½
Senna	— 11 a — 15
Shellac	— 10½ a — 14
Sugar Lead, white	— 16½ a — 18
do brown	— 9½ a — 10½
Sulphate Quinine	2 70 a 3 50
Tartaric Acid	— 42 a — 43
Verdigris	— 33 a — 37½
Vitriol, blue	— 9½ a — 10½
DYE WOODS—Camwood...per ton.	70 — a 80 —
Fustic	21 — a 30 —
Logwood	17 50 a 30 —
FLOUR—State, common...per bbl.	8 56 a 9 37½
Michigan and Indiana	8 62½ a 8 75
Genesee, extra	10 — a 11 50
Rye Flour	6 — a 7 50
Corn Meal	4 31½ a 4 37½
FRUIT—Raisins.........per box.	— — a 3 50
Raisins, layers	3 75 a 3 90
Currants..........per lb.	— 20 a — 27
GLASS (American window)—	
6x8 to 8x10..........per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat..........per bush.	1 95 a 2 22
Corn, round yellow	1 — a 1 02
Barley	1 27 a 1 32
Oats, Western	— 50 a — 52
Beans	— — a 2 75
GUNPOWDER..........per 25 lbs.	4 25 a 4 50
INDIGO..........per lb.	— 90 a 1 30
IRON—Pig, Eng., Scot....per ton.	31 — a 32 —
Bar, Eng. refined	60 — a 62 50
Sheet, Russia, 1st quality..per lb.	— 15 a — 22
Sheet, Eng.	— 3½ a — 4¼
LEAD—Galena.......per 100 lbs.	6 87½ a 7 —
Sheet and Pipe	— 8½ a — —
LEATHER..........per lb.	23 a 30
MOLASSES..........per gal.	41 a 45
NAILS—Cut, 4d and 6d......per lb.	4¼ a —
Wrought, 6d and 20d	6 a 7½
OILS—Olive..per bskt., 12 bottles.	3 62½ a 3 75
Olive, in casks.........per gallon.	1 15 a 1 25
Linseed	— 88 a — 90
Whale	— 88 a — 90
Lard, winter	— 96 a 1 —
PAINTS—Lead, red, Am.....per lb.	— 8 a — 8½
Lead, white, Am., in oil	— 8 a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 37½ a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry......per cwt.	— 60 a — 75
Litharge..........per lb.	— 8 a — 8½
Vermilion, Chinese	— 87½ a — 95
Venetian Red.........per cwt.	2 — a 2 62½
RICE..........per 100 lbs.	4 25 a 5 25
SALTPETRE..........per lb.	10 a 20
SEEDS—Clover.........per lb.	— — a — 13
Flax, American, rough..per bush.	1 95 a 2 15
Linseed, Calcutta	2 30 a 2 40
SOAP—New York..........per lb.	4 a 7
Castile	11 a 11½
SPICES—Ginger, Race.......per lb.	4½ a 5
Mace	87½ a 90
Nutmegs	90 a 95
Pepper	10½ a 11½
Pimento	11½ a 12
Cloves (cash)	a 14
SUGAR—New Orleans.......per lb.	7½ a 8½
Havana, white	8 a 8½
do brown	6½ a 7½
Stuart's crushed	9½ a —
SUMAC, Sicily.........per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial...per lb.	23 a 40
Hyson	22 a 60
Young Hyson	18 a 55
Hyson Skin	5 a 30
Black	17 a 40
TIN—Banca..........per lb.	— a 30½
Straits	29 a 29½
Plates.........per box.	9 — a 10 50
TOBACCO	7 a 43
TURPENTINE.........per 280 lbs.	3 37½ a — —
TAR..........per bbl.	2 50 a 3 —
SPIRITS TURPENTINE....per gallon.	— 47 a — 48

Corrected to Dec. 14.

Stars.

WE have on hand a number of the present volume of the MILLENIAL STARS, from the 1st to the 28th No

Price for the year	$2 25
" " half year	1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

PROSPECTUS.

THE MORMON

IS the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; formerly editor of the "Times and Seasons" and the "Nauvoo Neighbor," in the city of Nauvoo; subsequently of the "Etoile du Déseret," in the city of Paris, France; and "Zion's Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter Day Saints," and will be the advocate of its claims; social, moral, political, and religious: and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter Day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honorable men, and would, by all proper means, court their respect and patronage, he has no promises to make; but leaves himself at liberty to examine any principle, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come; and pursue such a course as to him may seem best.

The Editor would state that from his numerous correspondents in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come, in future, by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon Makers, Horse and Cattle Dealers, and Carriers in the West and on the route; as well as the Wholesale and Commission Merchants in the East.

TERMS OF SUBSCRIPTION—**$2**, IN ADVANCE.

To all our Presiding Elders throughout the World:

DEAR BRETHREN—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, instead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON" on any matter of interest; social, moral, scientific, or religious: the local and political position of the country where you reside, its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting: not forgetting the state of our own Church.

As a Deseretian I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fire-side of every Latter Day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

J. T.

ADDRESS (post-paid) JOHN TAYLOR, EDITOR OF THE MORMON, New York City.

AGENTS FOR THE MORMON in the United States.

Bishop Edward Hunter, General Agent for the Territory of UTAH.

All the Bishops in the Territory are requested to act as Agents, and make their returns to Bishop Edward Hunter.

Elias Smith, P. M., G. S. L. City, Utah
Joseph Cain " "
Joseph E. Johnson, (Ed. Bugle) Bluff City, Iowa.
Presiding Elders, Burlington "
Do. do. Keokuk "
Do. do. Alton, Ill.
Erastus Snow, (Ed. Luminary) St. Louis, Mo.
Alexander Dow " "
Orson Spencer, Cincinnati, Ohio.
Dr. Jeter Clinton, General Agent, Philad'a, Pa
A. M. Cannon, Traveling Agent, Connecticut.
Capt. Alex. Robbins, Gen'l Agent, Boston, Mass.
E. B. Tripp " " Portland, Me.
Wm. C. Reamer, Tom's River, New Jersey.
James Gulick, Jr. " "
Benjamin Clapp, Texas.
Preston Thomas, General Agent.
P. P. Pratt, San Francisco, Cal.
Amasa Lyman, San Bernardino, Cal.
C. C. Rich " " "
George P. Waugh, General Agent, Upper Canada.
Wm. Copey, P. M., Shakspeare " "

Europe.

Franklin D. Richards, 36 Islington, Liverpool, England, General Agent for Europe.
William Maiben, 35 Jewin street, City, London, England.
Dan Jones, "Udgorn Seion" office, Nr. White's Garden, Swansea, Wales.
James Ferguson, 199 Collingwood street, Belfast, Ireland.

TO THE EUROPEAN SAINTS.

We shall forward copies of "THE MORMON" to all the "Presidents of Conferences," and we respectfully request them to show, and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and address with as little delay as possible, and credit us the amount received.

POSTAL ARRANGEMENTS will be as follows: 2 cents or 1d. will have to be pre-paid by us in New York; 1d. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their address to President Richards.

The price of the paper, delivered in England, 4½d, as follows: Postage in New York, 1d.; in England, 1d.; for Agents, 1d.; paper, 2d.; total, 4½d.

Subscription by the year, if paid in advance, 18s, the subscribers paying English postage.

No subscription received for a less term than six months.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ, among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains, par la foi en Jésus-Christ!" Nous aussi. Eurent-ils "l'espoir en la résurrection!" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions á son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier á notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire á l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

To the Emigration and Our Readers Generally.

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York and Philadelphia.

Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "THE MORMON" is for their information, as well as all other emigration arriving in this country.

We shall take special interest in seeking out the cheapest, best and most convenient mode of conveyance from this and other points, as well as to observe the course pursued by agents in the accommodation for travelers on the routes, and make of "THE MORMON" a directory, to which all Emigrants and Travelers may refer with some degree of safety.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mail—Utah.

POST OFFICE DEPARTMENT,
December 5, 1854.

PROPOSALS for carrying the mails of the United States from the 1st day of September, 1855, to the 30th day of June, 1858, (inclusive,) in UTAH TERRITORY, will be received at the Contract Office of the Post Office Department, in the city of Washington, until 9 A. M. of the 15th day of June, 1855, to be decided by the next day, on the routes, and in the time herein specified, viz:

12806 From Salt Lake City, by Neff's Mill, Mill Creek, Holladay's Settlement, Little Cottonwood, and Drapersville, to Mountainville, 25 miles and back, once a week.
Leave Salt Lake City every Thursday at 7 a. m;
Arrive at Mountainville same day by 7 p. m;
Leave Mountainville every Friday at 7 a. m;
Arrive at Salt Lake City same day by 7 p. m.

12807 From Salt Lake City, by Taylorsville, West Jordan, Gardner's Mills, Bingham, and Kanyon, to Cedar Valley, 45 miles and back, once a week.

NOTES.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained, three times the pay of the trip may be deducted. For arrivals so far behind time as to break connection with depending mails, and not sufficiently excused, one-fourth of the compensation for the trip is subject to forfeiture. For further particulars as to conditions to be incorporated in the contracts, see advertisement for California, Oregon, Utah, &c., dated 13th October, 1853.

JAMES CAMPBELL,
Postmaster General.
fe17

UTAH TERRITORY.
LIVINGSTON. KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city,
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 400 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis.
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 1y

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes and Clothing.
ALSO,
OUT-FITTING GOODS OF EVERY DESCRIPTIO
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice.
fe1

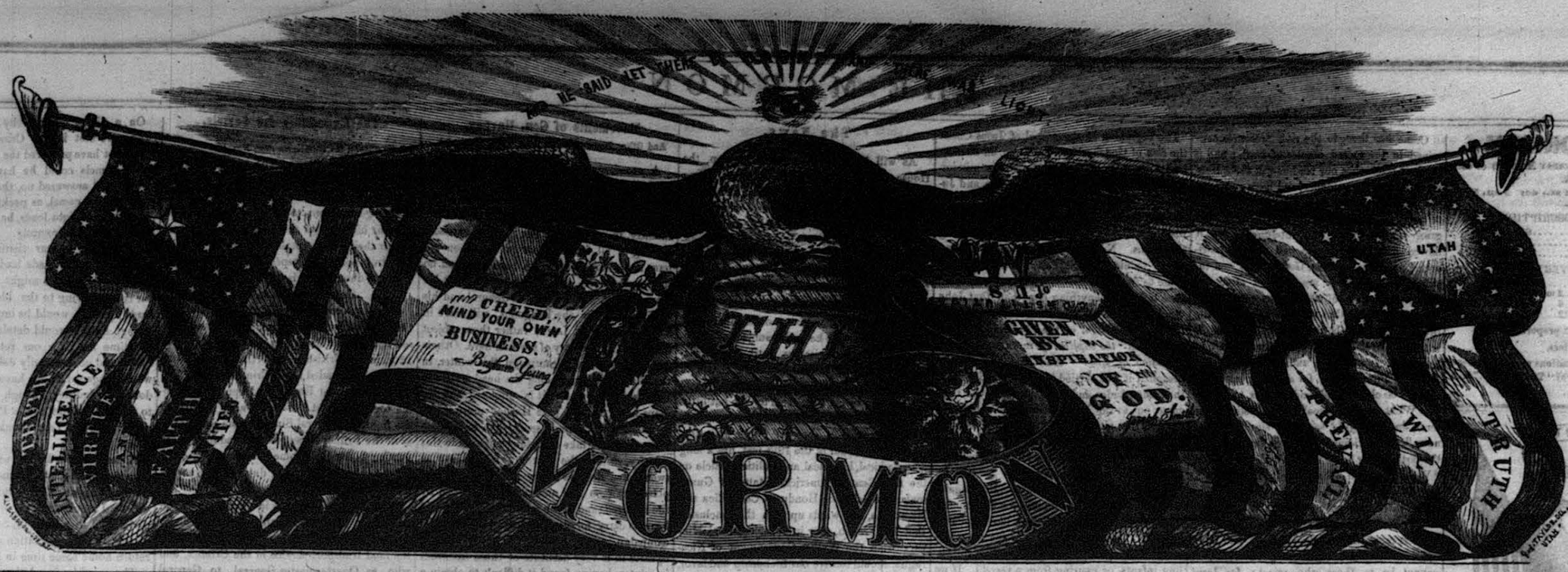
SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

In 14 Monthly Parts Royal Octavo, at 40 cents each.

ROUTE FROM LIVERPOOL
TO THE
GREAT SALT LAKE VALLEY:
ILLUSTRATED,
By a Series of splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the spo from Life, in 1853, expressly for this work, by
FREDERICK PIERCY,
AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.
EDITED BY JAMES LINFORTH.
This highly and interesting Work will form a narrative of the Journey from Liverpool to Great Salt Lake Valley, and will give Historical, Descriptive, and Statistical Information respecting the places, and the Indian Tribes on the route, and in Utah Territory.
The mode in which the Latter Day Saints' emigration is conducted; a review o it from the commencement; and incidental instructions to emigrants, will constitute an early part of the Work.
The Statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter Day Saints, will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate, from the conflicting statements which have appeared from time to time, in a great portion of the public press.
Steel Engravings by Charles Fenn and Edwin Roffee:
New Orleans;
Baton Rouge;
Natchez under the Hill;
Natchez on the Hill;
Vicksburgh;
Memphis;
St. Louis;
Camp at Keokuk;
Nauvoo;
Joseph Smith, the Prophet;
Hyrum Smith, from an original portrait in the possession of his family;
Willard Richards, from a daguerreotype;
John Taylor;
Carthage Jail;
Room in which Joseph and Hyrum Smith were imprisoned;
Well against which Joseph Smith was placed and shot at after his assassination;
Lucy Smith, Mother of the Prophet;
Ruins of the Temple at Nauvoo;
Joseph Smith, Jr., David Smith, } Sons of the Prophet;
Entrance to Kanesville;
Council Bluff Ferry, and group of cottonwood trees;
View of the Missouri River, and Council Bluffs, from an elevation;
Elk Horn River Ferry;
Loup Fork Ferry;
Wood River;
Chimney Rock;
Scott's Bluffs;
Fort Laramie;
Independence Rock;
Devil's Gate;
Laramie Peak;
Witches' Bluffs;
Great Salt Lake;
Great Salt Lake City;
Heber C. Kimball, from a daguerreotype;
Jedediah M. Grant ditto
John Smith ditto
President Brigham Young, also Governor of Utah Territory.
The First No. of the above Work was published in Liverpool by Elder F. D. Richards, in July last, and will be continued monthly until complete.
Persons wishing to obtain them can leave their orders at our office, No. 162 Nassau street, corner Ann, Room No. 8. Immediate application should be made, so as to send our orders to Liverpool before the season passes for the Spring Emigration.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 44. NEW-YORK, SATURDAY, DECEMBER 22, 1855. PRICE FIVE CENTS.

Poetry.

Turn Not Thy Sympathies Away.

BY H. S. BATTE.

Turn not thy sympathies away
From any human sorrow;
The heart thy kindness cheers to-day,
May comfort thee to-morrow.

The good, the kind, the gentle heart,
Is often crushed in sadness;
To such thou may'st sweet hope impart,
And fill thy soul with gladness.

Turn from the giddy scenes of mirth,
And seek th' abodes of sorrow;
Lift up the spirit crushed to earth,
And give hopes for to-morrow.

Go sometimes from the busy mart,
And seek the poor and lowly;
Speak comfort to the broken heart,
That mission will be holy!

Behold that thin and fragile form,
Oppressed with care and sorrow;
Who, scarce protected from the storm,
Is dreading the to-morrow.

Go, seek out such, with kindly heart,
Relieve from want and sadness;
That mission will sweet joy impart,
And fill with hope and gladness.

Turn not thy sympathies away
From any human sorrow;
The hearts thou comforteth to-day,
May cheer thine own to-morrow.

NEW YORK, Dec. 1855. [N. Y. Daily News.

The Care New York Takes of Her Importations of Men.

The Castle Garden Emigrant Depot.

From the Albany Evening Journal.

THE most valuable importation from Europe into the United States is Man. Heretofore this description of freight has been shipped without care, transported across the Atlantic recklessly, and cast hurriedly upon our shores in a damaged condition. Woolen, cotton and iron goods have ever been brought here under the guarantees of seaworthiness in the vessel, of full insurance, of careful carriage, and of final reception into perfect storehouse, watched by night and by day against robbery, fire, and injury from the elements. The most precious importations from the Old World we have ever made, we have till this year treated with a wasteful neglect. The New York Commissioners of Emigration, stimulated and aided by wise and philanthropic men, have changed this. The emigrants to the New World through the entrepot of New York, are now and hereafter will be kindly met in the harbor, and taken with their property to a building of vast proportions, which is to them at once a refuge from fraud, an escape from errors, the avenue to hospitals for such as are sick, an intelligence bureau for the geography of the routes of travel of the whole United States, a friendly mansion of refreshment after the discomforts and fatigues of a sea voyage, and finally the agency for the gratuitous transfer of themselves and their property into the cars or on the boats which will convey them to their places of destination.

Castle Garden has upon its western side a dock, at which comes the steamboat or barge loaded with the emigrants who have been taken off the passenger vessels. A narrow gangway is made by moveable fences, through which the entire number is passed for medical inspection. This is very rigid. In good weather it takes place in the open air. Its object is to ascertain and immediately provide for cases for hospital treatment, and to discover those who, from extreme age, chronic disease, orphanage, pregnancy, lunacy or idiocy, are liable to become public burdens. The shippers have to assume these risks, and provision is made for them under the "commutation."

The inspection ended, the emigrants are admitted into the body of the Castle and marched up to a square in the center, railed off on the outside, with two entrances leading one to the right and the other to the left. The first is for those who speak German or French—the second for those who speak only English. Inside the square are clerks standing at desks facing the rails, and ready with ledgers open before them to register the new comers. The pages of the large books are ruled into columns, and when written up, show the names of the heads of families or single persons, the vessel they came by, the captain's name, the number in the family, their destination, the amount of money they bring and the relatives they previously had in this country. Passed one by one within the alley up to the registering clerks and then passed on, this important work is done speedily and without confusion. When finished, the heads of families and individuals are interrogated about their choice of routes to their destinations. A counter extends on three sides of the square, and on this are exposed maps of all the railroad and steamboat routes in the United States. The fullest information is given and complete impartiality shown by the clerks between competing lines. An attempt at undue influence over the emigrant's choice, would be punished by a discharge from employment.

While the registration and the selection of routes is taking place, the luggage of the emigrants has been passed from the barge or steamer, by the forward gangway, on to the dock, and into the office of the Weigh Master. When the route, say to the West, has been selected, the party receives a printed slip telling the Weigh Master how many railroad tickets he requires to, say Milwaukee, the price charged for them; the number of packages he has, and the charge per hundred for their weight over fifty pounds. This is signed with the contracting agent's name, and is the memorandum of the passage agreement. This slip is taken back to the office of the Weigh Master. The packages are identified, put on to scales and weighed. One of twenty large thin bound volumes, marked "Milwaukee," is opened, and on the inner margin is entered a full description of the packages, their weight, freight, &c. Next to this margin are printed seven coupons on yellow paper, in large type, of numbers for the packages, with the route of transportation left blank. If the party has four packages, four of these coupons are cut off, filled up, and pasted on to them, and a ticket corresponding to the inner marginal description is then cut off and handed to him. This is his baggage receipt. Then the printed slip which he brought into the Weighing Office is filled up, and he is sent back with it to the Cashier in the central office. He takes pay for the passage and freight. What luggage is to remain in the castle over night is passed out of the Weigh Master's office into a vast store room, and there registered and labeled with conspicuous blue tickets. A receipt in blue is given for it, by number and designation of the pieces.

During this time fires have been kindled ('tis December) in two washing rooms, each fifty feet by twenty in size. On one side of the rooms is a bath large enough for a dozen at once to roll in and splash about. The Croton stands in it two feet deep. On two other sides a large wide trough, with the water flowing rapidly in at one end and out at the other, at which any fifty sour people can be scrubbed and sweetened in short order. Abundance of towels are hung conveniently, and soap is not only most suggestively handy but has got to be used. Every emigrant landing at the Castle, well enough to stand the process, inevitably is washed clean before he, she or it gets out. In the two bathing rooms the sexes, of course, are kept separate.

If the vessels arrive in the day, so as to land their passengers at the Castle before 1 o'clock in the afternoon, the Commissioners generally have them out, and comfortably on their way by evening. What a blessing to them this dispatch is! If they have to stay over for any cause, the room for comfortably sheltering them is ample. Three thousand people have slept there, after having previously feasted on fresh and excellent provision. Bread, cheese, coffee and milk can be bought in the Castle in any quantities, and at wholesale prices. When a ship is telegraphed, the baker employed is notified, and a batch extraordinary immediately goes into the oven. From personal inspection we can vouch for the most excellent quality of all this food. The ramparts of the Castle, its galleries, and the vast body of the inner circle, are free to the emigrants for exercise or pleasure. In cold weather it is perfectly warmed, and at all times, when passengers are undergoing registration or crowd the room, a fountain is in play throwing a very high jet. Its purifying influence upon the atmosphere is most perceptible. There is a large kitchen where hot water can be had by the women, and where they can cook anything they may want. Runners and boarding-house keepers are rigidly excluded from even sight of the emigrants. They are so faithfully cared for, that if liquor is smuggled in through the gates, and is found, it is taken from them and poured upon the ground before their eyes. They are not permitted to drink anything intoxicating within the Castle walls. All immoralities, all disorders are suppressed, vigorously but kindly. The discipline is paternal but just.

Many interesting facts are developed at the registration desks. The most striking, is one that should take the conceit out of much of our 4th of July oratory. It appears that the moving impulse to most of the Emigration, is not the beauty of the Bird of Freedom, nor the seductive waving and beckoning of the stripes and stars. It is the "cousin," "brother," "aunt," "sister," "niece," "father," "daughter," "uncle," "son," "mother," or "friends there," who, already established here, have by epistolary coaxing seconded by the pulling of the affections, drawn the emigrants from the Eastern side of the Atlantic to the Western. The inducement to full nine-tenths of the immigration into the United States by the port of New York, is not cheap land, nor civil freedom, nor high wages. It is simply the existence here of relatives and friends, whom the new comers wish to live with.

The next fact interesting to the registration clerks and the public, is the different modes with which the emigrants meet the inquiry into the extent of their "cash means." The Irish invariably understate it. They are afraid of being robbed. They also fancy that they will get things cheaper, if they create the impression that they are needy or destitute. They always conceal their money resources, more or less. The Germans also uniformly understate their cash means, but not to the extent the Irish do. They are afraid that they will be robbed probably, and taxed, certainly. The Englishmen just as invariably overstates his pecuniary resources, as the German and Irishman understate theirs. The Scotch, the Hollanders and the Swedes, truthfully and frankly tell how much money they have, and if the statement is received with doubt, are ready to pull out their belts or purses, and show their "pile." From this it will be seen that the amount of gold and silver coin and bills of exchange, brought into the country by emigration, is much greater than our statistics show it to be.

From Germany come more females than males. From Ireland vastly many more. The entire emigration furnishes us with twenty-five per cent. more females than males. This fact will interest economists, and suggest to them more than one subject of speculation.

The movement of this addition to our population after arrival—its distribution through the Union—is different from what it is commonly supposed to be. Puritan New England receives now most of the Irish Catholics—Massachusetts more than any of her sister States. Pennsylvania takes mostly English and Welsh—New York "a great deal of everything," as our informant said—New Jersey ditto—Ohio, Irish and Germans—Wisconsin, Swedes and Germans—Iowa, Germans almost exclusively—Connecticut, Irish—Minnesota, Germans—Maryland, Irish and Germans—Indiana, all nations, the Germans preponderating—Michigan, ditto—Illinois, ditto—and Canada, nearly all Scotch and English. The causes that induce emigration, very much decide the distribution of the emigrants. Demand for labor and wages may re-distribute them—but primarily, they seek their friends and compatriots. The following table of the apportionment of some 29,000 of them, arrived during the past Summer, will be found interesting. It includes a statement of the amount of money they took to their several destinations, as given by themselves. It is much less than the actual sum, in nearly every item:

12,297	Passengers for	New York	$310,600 59
736	do	do New Jersey	12,119 44
2,001	do	do Ohio	100,735 74
2,867	do	do Pennsylvania	109,800 37
328	do	do Maryland	8,049 34
538	do	do Indiana	30,856 70
717	do	do Michigan	20,844 81
2,035	do	do Illinois	123,097 50
3,247	do	do Wisconsin	263,381 37
115	do	do Kentucky	3,996 50
429	do	do Iowa	25,721 00
245	do	do Missouri	15,489 85
138	do	do Virginia	12,314 67
383	do	do Connecticut	10,137 08
215	do	do California	43,165 00
230	do	do Rhode Island	2,825 55
89	do	do Minnesota	5,552 00
136	do	do Dis. of Columbia	2,605 62
10	do	do Florida	184 50
12	do	do South America	11,873 00
25	do	do Delaware	550 00
4	do	do Cuba	113 00
15	do	do Louisiana	2,214 25
45	do	do South Carolina	2,510 75
16	do	do North Carolina	1,235 00
2,107	do	do Canada	16,999 25
1,325	do	do Massachusetts	29,109 95
13	do	do Georgia	1,609 25
24	do	do Tennessee	413 50
61	do	do Maine	182 70
3	do	do Arkansas	9 50

How few of these went to Slave States. Of those who went to Virginia the most were English and Germans, and nearly all were bound for the cheap farming land, and the substantially free society of the western counties. The other Slave States, which received droppings from this great flow of population and wealth into our Union, felt the influence of it, not in their negro labor districts.

Nothing can so forcibly or clearly show the value of this emigration to the United States, and illustrate the importance of the reform in its reception and care, instituted at Castle Garden by the Commissioners as the following statement of arrivals for the first three months after the new depot was opened:

1855.	No of vessels	Bonda-ble pas-sengers	Passengers notifiable to bond.	Cash means.
Aug. 1 to Aug 31.	39	7,786	627	$361,963 33
Sept. 1 to Sept. 30.	55	11,362	653	499,682 75
Oct. 1 to Oct. 31.	55	1,614	870	551,363 08
Total.....	150	20,815	1,535	$1,509,999 16

These persons all brought labor with them. Besides this they brought each one an average of $46 55 in money upon their own showing—but a great deal more in reality. Then the statement of the "passengers not liable to bond" disposes of the pretended return of emigrants to their European homes. They all come back again. In three months at one port 1,585 returned. If the arrivals numbered half a million for the whole United States, as they nearly did one year, our National wealth would thereby receive an addition of at least $23,275,000—and probably over $30,000,000—in gold and silver. Two thousand three hundred and twenty-five vessels would be required to bring them here. What a source of wealth to this country is emigration, and how carefully should we, as economists and politicians, foster and encourage it!

But the Castle Garden arrangement, is the excellent feature of the New York system of Emigrant reception. It saves the foreigners, ignorant of our geography, our routes of travel, and our modes of business, from a legion of positive harpies, and from all the serious consequences of delay and mistake. The villain runners used to board the vessels in the stream, and pay the shippers for the privilege of a foray upon the priceless cargo between their decks. The robbery began before they landed. Carmen exacted from five to fifteen dollars a load for hauling their luggage to the gasthaus. Filthy taverns received them but to be plundered. Thieves were actually let in upon them. They were stimulated to drink and get drunk and stay drunk. False charges were entered against them. Prices for passage tickets West, one hundred per cent. higher than the fixed rates, were easily Jewed out of them. Bills for vilest tavern entertainment, exceeding the daily charges of the princely Astor House, were exacted and collected. Carmen in league with the landlords, plundered them again in the open street, upon their departure. They were spoiled and abused incessantly from their coming to their going. The women in particular were exposed to shameful wrongs. The Commissioners of Emigration, and the Castle Garden have stopped all this. A runner acknowledging the value of the reform, admitted that under the old system, "the emigrants were deprived wrongfully of more money after getting inside of the Narrows, than would furnish every family of them with a good Western farm." We quote the very words of the wretch whose occupation is so happily gone.

No charges whatever are made for services at the Castle, or for the use of its excellent accommodations. The passengers and their luggage are transported from there by water to their several points of departure from New York free of expense. While awaiting remittances they are permitted to abide in the friendly Garden as at a free inn. Frequently, upon a pledge of their baggage, the poorer ones obtain a sufficient advance to enable them to reach their journey's end. A small commission charged to the railroad and steamboat lines over which the Commissioners forward the emigrants is designed to meet the expenses of the depot. But they fall considerably short of doing this. Like many other noble benevolences in this world, this reform does not pay in money—only in good.

Mr. DE BOW, in his compendium of the census, states the ratio of increase for the last sixty years, to be three per cent per annum. This embraces both the increase by births on the soil, and by immigration.

The Conscription in Russia.

ACCORDING to the official reports the Russian conscriptions alone would not allow the population to grow so rapidly as the ministerial tables try to make us believe. Recruits! The word flies through the villages and towns like a harbinger of death! The house doors are closed as if against a storm. Every family which has a son ripe for being prepared for invincibility assembles in terror. Possibilities are raked up by which to escape the misfortune, as soon as the ukase, stating how many per cent. of the population must be delivered, appears. Each government afterwards appoints the fearful night for the pressgang—for the future defender of his country is not invited to deliver himself up, but is secretly surprised and captured like a common thief, and thenceforth sharply watched as such. The owner of the estate receives the sealed dispatch. Extreme mystery is maintained about its contents. More than the appointed number must always be captured, because it is uncertain whether those selected will be found serviceable. The elders of the parish receive orders from the proprietor, under the seal of secrecy, to tear, on the next night, their brethren's children from their embrace. The news, however, has oozed out beforehand. The elders arrive. All the lads are off—hidden in the forest or elsewhere. But the command is stringent, and the responsibility great. At last, one is captured. After him, another. They must defend against the foe the country they never saw, do not wish to see, and curse in their hearts. Up to the present hour they have never known a happy day. The sweat pours down their faces ere they can earn the mouthful of bread which just suffices to keep them from starving. But still they are with their family; the sun with which they rise each morning, working hard till it sets, shines on their home, and their toil is for their father's roof. The prisoner is taken to the governmental town. There sits the Commission, with the Governor at the head. The victims *pro patria* are thrust naked into the committee-room. The physician examines each from the sole of the feet to the crown of the head. The boy is healthy and free from blemish. "Open your mouth!" The physician peers in with the searching glance of a treasure-seeker. The teeth are without a flaw. The physician is just on the point of giving to the Governor the report, "Healthy!" But, behold! a half imperial, or ducat is lying against the double teeth. In a second the practised medical finger has extracted the gold from the mine. "No, the fellow is of no use, he has got *caries*—all his teeth rattle; within a month he will not have one left. The lad is free! He bounds again into his blouse and his village. The paltry bribe leaves him among his family till the next tribute. But for these golden teeth the Governor would have shouted, "the forehead!" and the recruit have been accepted. In which case his forehead is shaved as clean as his beard, so that he may be recognized if he run away. He stands there like a branded ox in the cattle market. When the appointed number in the government is filled up, the new defenders of the faderland are sent to the regiments, the tallest among them to the guard. Now begins the training. A soldier first receives the recruit, to give him elementary instruction in military bearing and carriage. For every lesson the pupil must pay at least a glass of brandy, or else he receives tremendous digs in the ribs. A non-commissioned officer then undertakes the humanities. The scholar must learn to balance himself, to stand on one foot and stretch out the other, till it forms a right angle with the thigh. By the time the first classes with these pedal exercises are over, the face of the recruit begins to assume the pale barrack-hue, his cheeks have grown thinner, and he is ready to study in the barrack court the thundering volleys of "Hurrah!" Now, he presses his musket to heart and cheek, and at last possesses such imperturbation that he does not move a feature even if a gall-fly takes his nose for an oakleaf, and leaves a gall apple in it. Thus the invincible only awaits a foe. Such is the soldier's school in the Baltic provinces, Poland, and the whole of Russia.—[N. Y. Dispatch.

MORTALITY AMONG CHESNUT TREES.—All the chesnut trees throughout Rockingham county, North Carolina, and the surrounding counties have died this season.

Affairs in Nicaragua.

WE have private information from Nicaragua to the latest dates from that quarter, embracing many facts of interest. It comes through Mr. Espinosa, the functionary of the deposed government, who, being banished by that of Walker, reached New York in the last steamer from San Juan del Norte.

Thus we learn, when it was known that the court martial of Americans, into whose hands Walker had surrendered Corral, had determined on his death, addresses were sent to Walker, signed by all the foreign residents in Granada, and by all the clergy and principal native citizens, asking that his life be spared and offering, on the part of the clergy and the men of wealth, to mortgage their fortunes as a guarantee that Corral, if not executed, would live tranquil in San Juan del Norte. But Walker sternly refused to spare the victim. Soon after Corral was shot, the people of the city surrounded his corpse, a large majority being women, who cut all the hair from his head in little locks, and imbued their handkerchiefs and portions of their clothing in his blood, to be kept as relics.

Mr. Espinosa says that the American Minister, Mr. Wheeler, was seen on the 13th of October the day on which Granada was taken, at the door of his house, giving brandy to Walker's men; his (Wheeler's) son being at the time among Walker's men, armed with a sword, and shouting, as one of them.

The Secretary of State, Mr. Mayorga, was secreted in the house of Mr. Wheeler, and asked leave of Mr. W. to visit a brother then dying, in consequence of a wound received on the memorable 13th of October. Mr. Wheeler consented, and after he had left that gentleman's house, he sent after him a message, saying that he was no longer responsible for his safety, and at the same time soldiers were sent for him, and he was shot in the morning. General Corral was in command of 800 men, Ruhant, a French resident of Granada for thirty years, was sent to Corral by Walker, who demanded a capitulation, the penalty for its refusal being that all the principal men in Granada should be shot. That is to say, Mr. Joachin, Peter and Trinidad Cuada, Mr. Joachim, Messrs. Chamorro, Zequeire, Alverez, Celays, Murillo, Artiles, Espinosa, Munoz, Barberena, Avana, Rojos, Rocha, and Morales. They were then Walker's prisoners, and were tied two together by Walker's order, who notified Corral that if he did not come over to Granada and make a treaty, they would be shot as the penalty for his refusal. Corral, to save their lives, surrendered himself, and went to Granada, where he was not long after shot by order of Walker's court martial, composed altogether of Americans.—[Wash. Star.

Special Partners in Iniquity.

CAPITAL has its duties as well as its privileges, and as our moneyed men claim the full protection of the Law for their property, the Law should exact of them a strict abstinence from all partnership with illicit commerce. Yet we know that the base and degraded members of society, who live in splendid infamy by violating the laws, could not carry on their wretched trade, were they not supplied with means by wealthy capitalists, who either make them direct loans, or hire them houses at exorbitant rents. A fire occurred in one of the splendid dens of infamy in Leonard Street, on Saturday last, the guilty inmates of which sought shelter in the Police office directly opposite to it, and the fact became known that the furniture of the establishment, which the reporters describe as "gorgeous," was furnished by a most respectable upholsterer, one of the largest furniture dealers in the City, who had a mortgage and an insurance on it for several thousand dollars.

Now we do not pretend to say that a furniture dealer has any right to question a purchaser, as to the uses to which the articles he sells are to be put, nor is he called upon to examine into the morals of his customers; but when he furnishes on credit the costly furniture of a house whose infamous character he knows, he becomes, in fact, a partner in the business, which could not be carried on without his aid; and he should be held, if not legally, at least, morally accountable for the wickedness perpetrated through the aid of his capital. If a gunsmith were to furnish pistols on credit to a highway robber, to be paid for out of the proceeds of his exploits on the road, he would certainly be held responsible as a *particeps criminis*. But, where is the difference between selling arms to a known robber on credit, and supplying the keeper of the "palace of mirrors," with gorgeous furniture, to be paid for out of the wages of iniquity!

New-York, like every other great city, abounds in large and splendid establishments wherein a commerce is carried on, which is alike repulsive to the moral sense of the people and in violation of the Laws; and the greater part of these infamous houses, splendid brothrels and luxurious gambling dens, are owned by wealthy men, who are covetous of a reputation for respectability, and who would shrink from being named in connection with the degraded beings whom they assist with their capital.

Among the Police items of our City department will be found the particulars of the arrest, on Saturday, of the notorious Pat Hearn and another fashionable gambler, whose house is in Murray Street, on the complaint of one of their unfortunate victims. But Pat and his fashionable friend immediately procured bail, and were discharged, and this will probably be the last we shall hear of the case,—as we believe they have once or twice already gone through similar formalities.—[N. Y. Daily Times.

Brine a Poison.

M. REYNAL, of the Veterinary School at Ayort, France, says the Scientific American, has communicated to the Imperial Academy of Medicine the results of investigations upon the poisonous properties acquired by brine, after a considerable length of time, in which pork or other meats had been salted or pickled. The poisonous properties, he states, are acquired in two or three months after the preparation of the brine, and its use then, mixed with food for any length of time, even although in small quantities, may produce death. A simple solution of salt in water, after the same length of time, does not produce the same effect. The poison acts as a local irritant, exciting violent intestinal congestion and inflammation. It likewise increases the secretion of the skin and kidneys, and exerts a direct effect upon the nervous system, giving rise to trembling, loss of sensation, convulsions, &c. Experiments were tried with it in the Veterinary School, upon horses, dogs, and pigs. As brine is sometimes used a second time for pickling and for other purposes, these facts should be remembered.

How to File Glass.

WHEN it is desired, in the laboratory of the chemist, to divide glass tubes accurately into pieces of a certain specified length, the following simple recipe will be found invaluable. Having immersed a small three-cornered file in spirits of turpentine, file the tube in the direction desired with one of the edges of the file, keeping the point of friction constantly wet with the liquid. By using a flat side of the file in the same manner, the ragged edges of broken tubes may be rendered perfectly smooth and even. Glass, in all shapes, may be easily bored by using the point of the file, providing the point of friction be constantly moistened with the same liquid as above. This plan applies well in cutting all other articles of glass, and is strongly recommended for its rapidity, and from the fact that it avoids all danger of cracking. It will be found infinitely superior to the old method of simply using the file.

POOR Lord John Russell has fallen on evil days. He was present at the festivities on the inauguration of the Jewish Lord-Mayor, and when his name was incidentally mentioned, there were the strongest marks of disapprobation. Subsequently he arose to respond to the toast of the members of the House of Commons, and was hissed down! Alas! "how fallen!"

A DRUNKEN lawyer on going into church was observed by the minister, who said to him: "I will bear witness against you at the day of judgment." The lawyer shaking his head with drunken gravity, replied: "I have practised twenty-five years at the bar, and always found the greatest rascal the first to turn State's evidence."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, DEC. 22, 1855.

Is Mormonism a Religious Paradox?

ARTICLE II.

WHEN we speak of religion, it is of course a very extended idea, and comprehends adoration, worship of, or obedience to, any of the various gods, tutelary or original, living or dead, real or imaginary, throughout the world; together with all the various phases of feeling, sentiment, theory, forms and dogmas, that any nation, people or individual may entertain, cherish or engage in, relative to any of these gods or deities, or their duties or obligations thereto. It is not our intention to enter into the merits and demerits of Polytheism, Pantheism, Islamism, Buddhism, Judaism, or Idolatry; it is THE *Christian Religion* that we propose to investigate in brief—comprehending a very small portion, it is true, of the human family: yet, as it is that which Mormonism professes to be, it would be unjust to try it by any other test; for Christianity would be as enigmatical or paradoxical to any of the other systems of religion, as they are to it. And in order that we may not be misunderstood, we will state, in the outset, that we profess to have nothing to do with, nor shall we examine, the claims of visionaries, enthusiasts or fools. We do not consider the mass of christians responsible for their acts; it is the fundamental principles of christianity that we wish to compare Mormonism with, as professed throughout the religious world. Christians profess to believe in the Bible, and to draw and obtain their doctrines from it. It is true that the Catholic and Greek churches profess to have some traditions, but, if we mistake not, none of these traditions profess to contravene the word of God; the only real difference being a slight variation in the translation, and the acceptance or rejection of some few books considered Apocryphal. All the reformers, however, profess the most implicit confidence in the scriptures of the Old and New Testament, and most unequivocally state that it is "the man of their counsel"—"the rule of their faith and practice"—the test of all religious truth, and "the end of all religious controversy."

We wish, then, to be distinctly understood, that in trying to solve the enigmatical or paradoxical problem of Mormonism, that we take the scriptures as our standard or text book. We would not here be understood that we receive everything *verbatim et literatim*, and that our editions are a pure translation; but we consider James' translation, in the general, as good as any uninspired men can make it, and sufficiently correct, if not mutilated, spiritualized and corrupted, to give us correct general ideas pertaining to the christian religion. Having premised so much, therefore, by way of introduction, that we might be correctly understood, and our position accurately defined, we shall now proceed to the examination of the question—Is Mormonism a religious paradox?

Calmly and dispassionately we enter into this field of inquiry, by asking: what is christianity? for, if we can find out what christianity is, we shall be the better enabled to see the resemblance between it and Mormonism. We wish here to state, that we do not accept the multitudinous dogmas and theories of modern professed christians as a test, or even admit the verity of the self-styled orthodox, whether of the Greek, Catholic, or diversified reformed Churches, no more than they would admit Mormonism as a test for them. Nor have we any more respect for the opinions of the ancient fathers, most of whom were as degenerate and corrupt in principles and practice, as modern christians. The scriptures are either true or false; if false, the whole christian religion, especially the reformed, is a bagatelle; if true, they supercede everything else, and we need no ancient fathers, no doctors of divinity, no systems of theology, no interpretations or interpolations, as a test. It was said by one of old, "search the scriptures, for they are they that testify of me. "To the law and to the testimony, if they speak not according to this word, it is because there is no truth in them." "If we, or an angel from heaven, preach any other doctrine than that which we have preached, let him be accursed."

Come we, then, to the rich treasures contained in the sacred oracles of truth; and if in their researches our readers ask their Heavenly Father for guidance, and have as strong and honest a desire to possess themselves of celestial treasures, and to search after and grasp eternal truth and intelligence, as it flowed from the tongues and pen of patriarchs, prophets, apostles, God, angels and inspired men, as they are to seek after the ephemeral baubles of wealth, honor and fame, we are persuaded that we shall arise from the investigation both better and happier men. It is the simple and naked truth that we are in search of, unmutilated and unadorned—the gospel of Jesus Christ; for all christians admit that to be christianity, and *profess* to preach it. What is the gospel? We believe the term, in its simple sense, to signify "good news," "glad tidings." Hence the angels, at the birth of our Saviour, said to the shepherds, "We bring you *good tidings* of great joy;" but, as the gospel implies principles as well as name, it is more particularly those principles that we wish to unfold and investigate, for there is more in them than a name, and in its application it is not always good news; it cannot be to those who reject; for Jesus said unto his disciples, "Go ye into all the world and preach *the gospel* to every creature: he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned," &c. Here were principles, then, to be developed, faith to be exercised, ordinances to be attended to, and the whole was called the gospel, the reception of, and obedience to which, would save men—the rejection of which would damn men. Hence it is elsewhere called, "the *power of God, unto salvation*, to every one that believeth; for therein is the righteousness of God revealed from faith to faith." It is, then, a principle of power and a principle of revelation; hence, we are again told, that "*life and immortality are brought to light* by the gospel." The gospel, then, is a communication from God to man, embracing doctrines, ordinances, officers or administrators, powers, gifts, revelations, intelligence, and an intercourse and association with the eternal world, and requiring faith in, and obedience to, its requirement. In other words, it is a means made use of by God for the salvation of the human family. We will, therefore, go to the acts of Jesus and his apostles, and try to find out from them what doctrines they taught, what promises they made, what ordinances they administered in, and then see if Mormonism will compare with it; if it will not, it must be rejected as false.

We will leave, then, the fathers and modern christianity, and look "to the pit from whence we were dug, and the rock from whence we were hewn," believing that Jesus and his apostles taught true doctrines, and administered the ordinances of the gospel correctly.

FAITH, we consider the first spring of action towards the gospel—faith in God and faith in the Lord Jesus Christ. It is planted in the human breast by the promulgation of the word. Hence, we are told, that "faith comes by hearing, and hearing by the word of God; and how can we hear without a preacher, and how can he preach except he be sent." James tells us that, "He that cometh unto God must believe that he is, and that he is a rewarder of all those who diligently seek him." NOW, the gospel comes as good news, and teaches the way of salvation; but the reception of its blessings depend, in the first place, upon our faith in its author, its doctrines, or ordinances, and saving powers—"He that believeth," &c. And the Ethiopian eunuch, when he made the inquiry of Philip, "Here is water, what hinders me of being baptized?" was answered, "*If thou believest*, thou mayest be baptized." He answered, "I believe that Christ is the Son of the living God." As the above, however, is a principle that is generally admitted, and is not enigmatical even to the orthodox, we shall proceed, by first stating that it is the Mormon's belief.

REPENTANCE, we believe in, as the next step, which we consider being sorry for, and turning away from wrong, error or evil. The Mormons believe in this, not because it is the accepted orthodoxy of the day, popular, or generally believed in, but because it is really scriptural. Hence, "God calls upon all men everywhere to repent." "Repent and be baptized," &c., &c. As this is not a controverted point, we shall pass on.

BAPTISM FOR THE REMISSION OF SINS. Here we may meet with something that is, to a great part of the christian world, paradoxical; "but, nevertheless, true in fact." Do the Mormons believe this doctrine? Yes. Why? Not because the Baptists believe in it, in part, and the Campbellites, as a whole, but because it is the doctrine of the Bible, has been revealed to us, and is an ordinance that the ancients administered in. Turn we to what some consider the first introduction of the gospel, leaving modern sectarians and creeds, and in our researches passing by the ancient fathers, let us go to the fountain head, and examine primitive christianity in its ancient purity.

John the Baptist, dipper or taufer, was the forerunner of the Christ; the precursor or usherer in of the new dispensation; he held this office by his birth-right, as son of Zacharias, the legitimate High Priest of the Jews, as well as by divine appointment and prophecy, made by an angel unto Zachariah, his father. In his mission he went everywhere preaching "the kingdom of Heaven is at hand," and calling upon the people to repent; he was "the voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths straight. John did baptize in the wilderness and preach the baptism *of repentance for the remission of sins*. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him, *in the river Jordan*, confessing their sins." Mark I.

The above may be considered as the introduction to the dispensation of the gospel, in our Saviour's day, and is emphatically called "The beginning of the gospel of Jesus Christ the Son of God."—Mark I. John, an authorized messenger of God, declares his mission before the assembled hosts of Judea and Jerusalem, who almost simultaneously believe his testimony and flock out to him, to be baptized of him, in the river of Jordan, confessing their sins. Now, without reference to any man's opinions, what conclusions could we come to from the above? Can any unbiassed person believe anything else than that John was believed in by these multitudes as an authorized messenger of the Lord, and that he did preach "*the baptism of repentance for the remission of sins!*" And that he not only preached it, but carried it out in practice; and that when Judea and Jerusalem believed, they came out to the river Jordan, and were baptized in that river, by or "of him," confessing their sins, and were baptized by him for the remission of sins. This the Mormons believe; where, then, is the paradox? Is it with the Mormons, or somewhere else? But, again, did this preaching repentance for the confession and remission of sins look like baptizing infants? Did this going out to the *river* Jordan, and being baptized in it, look like sprinkling infants, or pouring from a vessel? If we had not become familiar with perversions of the gospel, we could not believe anything else than that the pure, original order of baptism was *by immersion, and for the remission of sins.*

But to proceed, was John's baptism and mission acknowledged by Jesus? When John saw Jesus he knew him, and said, "Behold the Lamb of God," and Jesus, on the other hand, acknowledged John, and went to him to the river Jordan "and was baptized of him in Jordan," "and straightway coming up out of the water he saw the heavens opened, and the spirit like a dove descending upon him." Thus he yielded obedience to John's baptism, and after attending to the ordinance, and coming out of the water, the opening heavens approved of his act, and the spirit flowed unto him. We are thus particular in these things to arrive at facts. We wish to notice one feature associated with this matter, and that is, that both in the case of John and Jesus, there was special authority; and that they both officiated by divine appointment. This may be enigmatical to some, but it is nevertheless true.

We now proceed, for we wish to trace the Christian religion to its foundation. The above was the first gushing forth of the fountain; the starting point of that dispensation; "the beginning of the gospel of Jesus Christ." Jesus called and ordained twelve disciples, or apostles, who were to be chosen witnesses of his gospel to all the world, and who "baptized more disciples than John," even in his day. He set apart seventies, also, who had their commissions. Whilst he was with them he taught them the principles of his gospel, as well as the necessity of his death, resurrection and ascension; and that after his death he would send the comforter, the spirit of truth, "that should bring things past to their remembrance, lead them into all truth, and show them of things to come." After his death, according to promise, he appeared to them, and said: "Go ye into all the world, and preach the gospel to every creature; he that believeth, and is *baptized*, shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark XVI. They were told, too, "to tarry at Jerusalem until they were endowed with power from on high."

TO BE CONTINUED.

Salt Lake Mail.

WE received news from St. Louis about the 1st inst., that a telegraphic dispatch had announced the arrival of the Salt Lake Mail for November at Independence, on the 27th ult., but having received no mail matter, and heard nothing further from it, we conclude it is a false report.

We shall probably have no mail from there across the plains until the December mail comes, in January. Owing to the present uncertainty of the mails by Independance, we are sending both papers and letters to Salt Lake via San Diego, California, and would recommend it to others as the surest route during the winter months.

Later from Salt Lake.

WE have just received, Dec. 20th, our file of Deseret News and letters to Oct. 31st. The family emigration trains had all arrived in safety, and but few merchandize trains yet back.

The News complains much about the irregularity of the mails from the States, most of their mail matter being two or three months old—much of it gets so overcome with old age as never to get there at all.

The weather was remarkably pleasant up to the latest date.

Particulars next week.

Tonnage of the United States.

ACCORDING to the New York shipping and commercial list of Dec. 19th, all the shipping belonging to the United States, including steamers, June 30th, 1855, amounted to about five and one-fourth million tons.

Census of Illinois.

IN 1850 the total population of Illinois was 851,470; in 1855, 1,271,055, showing an aggregate increase of forty-nine per cent. in five years. (Great country that Western.

A HANDSOME BUSINESS.—The St. Louis Insurance Company have declared a dividend of 15 per cent., making the second dividend within twelve months, amounting in all to 25 per cent. The company have also returned to cargo customers 25 per cent on all their premiums. This has been a remarkable year's business.

The News.

As will be seen in another column, the House of Representatives in Congress, failing to elect a Speaker, after balloting and lobbying from the 3d to the 17th inst., went in to quite a discussion on the *North* and *South* question. However much some men may desire to keep back that subject, it seems impossible at the present time to do anything in a national capacity without meeting it at every move. This arises in part from local causes, but more particularly from a determination on the part of some to keep this subject of negroology in constant agitation, until African slavery is abolished in the Southern States, or the Union dissolved; and which of the two shall be the result, they seem to care but little.

The Nicaragua Fillibustering movements still elicit quite a share of public attention. The N. Y. Herald of the 18th inst. has a long geographical, historical and political article on the five Central American States of Guatimala, San Salvador, Honduras, Costa Rica and Nicaragua, and winds up with the conclusion that Mr. French, now in Washington as Minister from the Walker Government of Nicaragua, should receive our friendship and favor, for the reason that, "If we do not take a step in the right direction now, some of us may live to see the best part of Central America erected into an English colony, and our right of way to the Pacific disputed by the British Government."

A writer in Washington, on Tuesday, the 18th inst., says: "I do not imagine that there is the slightest probability of the recognition of Walker's Government by our own, at present; and I do not attempt in any of these matters to judge which way the wind blows, without knowing pretty well the vanes which indicate its direction the most correctly. In addition to the public grounds for the rejection of Col. French, indicated in my dispatch of this date on the subject of Walker's Government, there is no doubt that our Government has conclusive personal grounds for refusing to receive that gentleman as Minister. The question of his reception has not, it is true, been formally before the Cabinet; but its consideration can hardly, by possibility—you may depend upon it—result otherwise than in his rejection, if not for public, then for personal reasons." With regard to the affair, we expressed our opinion quite freely last week, and have not seen reason since to change.

The Kansas difficulties still continue, and at last accounts some 1500 men of both parties were under arms in and about the city of Lawrence. There does not appear, however, to be the amount of excitement existing in that Territory, that existed at the first news of the rescue of Branson by the free-soilers from the hands of the Sheriff; and an interview with Gov. Shannon, on the part of the citizens of Lawrence, has somewhat modified the general feeling. Yet, as is observed by a correspondent, there is comparatively a powder mine liable to be sprung at any moment; and both parties seem to be preparing for the worst

The trial of Lewis Baker for the murder of William Poole has terminated, after a long and tedious routine of examination of witnesses, lawyers' pleas, Judge's charge, &c., by a discharge of the jury, they being unable to agree. Hence Baker is as he was, and was as he is, and how that is we presume the public are just as well satisfied now as they ever will be. The fact is, the Poole murder has grown venerable by age, and those who would a year ago have hung Baker as high as Haman, if they could have had an opportunity, are now satisfied to let him "wag." Queer chap that public sentiment!

The negro Wilson, who is supposed to be the murderer of the captain and crew of the schooner Eudora, is still retained in jail, though with no prospect at present of being convicted. He is making quite a speculation from the numerous persons visiting the jail to see him; those who do not pay him for the sight, he deprives of the privilage by hiding behind some clothing in his cell.

The arrival of the Asia at Halifax places us in possession of one week's later news from Europe, but it is fraught with but little interest. Rumors are very current that peace is soon to be effected. It is stated that Austria is endeavoring to bring Russia to terms, but on the other hand there seems to be but little disposition on the part of Russia for peace. The inference to be drawn from the peace rumors on the part of the Allies is that they are anxious for such a consumation. The Allies are about to make proposition to Russia through the mediation of Austria, but whether they are such as will meet with favorable consideration by the Czar, is very doubtful, if we can judge from the general tenor of the Russian feeling.

Late advices from Mexico indicate a very unsettled state of political affairs in that country. It is said that the Alvarez Ministry have thrown up their hand and all is again confusion.

Letters from Elder Richards, in Liverpool, to us, indicate that a tolerable large immigration of the Saints may be expected here the coming winter and spring, and our brethren here can take due notice and govern themselves accordingly. In another column we give the names of those on the first ship, Emerald Isle, now on her passage to New York.

For President, George Law.

GEORGE LAW is, by all accounts, making a tremendous effort to constitute himself a candidate for the Presidency. The country is flooded with his biographies, and the amount of money being spent to place him before the public is said to be enormous. Mr. Law has, of course, the same right with all other American citizens to aspire to the presidential office, and in case he is nominated, we would suggest, in order to complete the ticket, "For Vice-President, P. T. Barnum."—[Chicago Tribune.

Movements of Gen. Harney,

And Other Items of News from Upper Nebraska.

A CORRESPONDENT of the N. Y. Herald, writing from Fort Piere, N. T., Oct. 19th, says:

"Harney is here with four companies of the 2d Dragoons, and four companies of the 6th Infantry, in addition to our regular garrison, making in all fourteen companies, when we have not quarters for more than six, and no stables whatever. There's no telling what his plans are yet. Some say the General and his staff, escorted by the Dragoons, will leave in a few days for St. Louis, rather than subject himself to the severity of a winter here. Others say we are in for a campaign this winter, in the Black Hills, and along the head waters of the Cheyenne, where, it is supposed, the Indians have fled. I give Harney more credit for possessing common sense than to suppose he would undertake a winter campaign in this country, where the mercury falls as low as twenty-five degrees below zero. In the first place, our men and animals would perish by the hundred; and in the second place we would have to carry forage, wood and water for the campaign, as the country we would have to operate in is very destitute of those essentials in winter, having found it difficult to obtain a sufficient supply while on our late expedition.

"We have all been disappointed in Fort Pierre. Instead of finding it surrounded by primeval forests, abounding in game of all kinds, where the mighty oak, the stately ash and majestic maple lift their giant branches to the clouds, affording shelter and protection to the deer, the elk and the antelope from the arrow of the hunter and the fierceness of the storm—instead of this we are surrounded on all sides by a barren waste, extending for miles in every direction, and destitute of every essential for the maintenance of a military post.

"The Decotah or Sioux nation is divided into nine tribes, some of which are again subdivided into lesser bands. The names of the principal tribes are the Yanktons, Yanktonais, Brules, Ogillalahs, Miniconges, Black Feet Sioux—(there is a powerful tribe of this name on the head waters of the Missouri, extending along the eastern base of the Rocky Mountains, from the sources of the Yellowstone river to the British Possessions, which must not be confounded with this, as they are deadly enemies of the Sioux)—Sans-Arc. Two-kettle band, and One-papa, numbering in all about 30,000 souls, including about 8,000 warriors. They range over a country extending from the mouth of the Yellow Stone south along the western slope of the "Black Hills," to the sources of the Nebraska or Platte river; thence along the forks of that river to their junction; thence to the mouth of the "Big Sioux;" thence along that river to the sources of the St. Peter; thence westward to the place of beginning. They have but few firearms, being armed principally with the bow and arrow, tomahawk and scalping knife; they are migratory in their habits, subsisting chiefly upon the chances of the chase and visiting localities where the buffalo and game are most abundant. They are a healthy, active, strong Indian, and capable of great endurance. They are very warlike in their propensities, being almost constantly engaged in active hostilities with all surrounding tribes."

Troops for California and Oregon.

WASHINGTON, Dec. 9, 1855.

AN extra mail for California and Oregon, will be despatched by the steamship St. Louis, to leave Norfolk on the 13th inst., with the 9th Regiment of United States Infantry. Connection will be made at Panama with the Steamship Oregon, also an extra steamer, both of which will leave immediately for San Francisco and Oregon.

Late despatches received from Washington and Oregon Territories report a distressing state of affairs as regards our Indian relations in those distant regions. A disastrous and bloody Indian war is anticipated by the Government. Many murders, including our Indian Agent, have been committed, and hostilities of a most serious nature now exist.

With a view to protect the inhabitants of these Territories, and to punish those warlike tribes who are spreading death among the people, the Government has determined to send a regiment of infantry forthwith to the scene of the disturbances. The new regiment now at Fort Monroe, (Old Point Comfort,) has been selected for this duty. This regiment, it will be recollected, has been drilled in Hardie's "Shanghai" tactics. The men are armed with the Minnie rifle, carrying a ball with accuracy one thousand yards, and are trained to travel all day at the pace of five miles per hour.

The following order has been issued:

1. The Ninth regiment of Infantry will proceed via Panama to San Francisco, California; and, if not otherwise directed at that place by orders from headquarters of the Department of the Pacific, will repair thence without delay to Fort Vancouver, Washington Territory.

2. Transportation will be furnished from New York to be at Fort Monroe, Va., by the 11th or 12th and the regiment will embark on or before the 14th instant.

3. Officers on regimental recruiting service, regimental recruiting parties or recruits, will be immediately called in, and officers of the regiment on leave of absence will rejoin it without delay.

By command of Brevet Lieut. Gen. Scott.

IRVIN MCDOWELL, Ass't Adjutant General.

NOT SO BAD AS REPORTED.—In a recent issue of the Troy Traveller that paper stated that a woman had arrived at Chicago from Kansas, having with her the dead body of her husband, which she was taking east for interment; that on the journey she fell in with a young man; and that on arriving at Chicago, she went off with him, leaving the dead body at the depot. It seems, however, that the latter portion of the statement was incorrect, inasmuch as the woman forwarded the corpse to that city on the Saturday, she subsequently following with her new partner on Monday. The funeral of the deceased was held at Waterford on Tuesday last.

The Expedition for Camels.

From the Washington Star, Nov. 10.

WE have been favored with a copy of a very interesting letter indeed from Major Wayne, U. S. A., the officer in charge of the expedition of this government to procure camels to be brought hither, with the view of experimenting for their future employment in U. S. military transportation, especially on our great Western deserts. It is as follows:

CONSTANTINOPLE, Oct. 31, 1855.

SIR—In accordance with my report of the 11th of October, Lieutenant Porter and myself left this for Balaklava the next day, the 12th, in the British transport steamer the Imperador, and landed in the Crimea on the 17th. Calling on Major Ross, the Deputy Quartermaster-General at Balaklava, and, further to the front, on General Simpson, the commander of the British forces, we received from these gentlemen kind welcome, and every facility for the prosecution of our duty was promptly afforded to us.

I was further fortunate in receiving an introduction to Col. McMurdo, in charge under the Quartermaster-General, General Egre, of the land transport service in the Crimea, and who, as Quartermaster-General to General Napier in the expedition against Sinde, had used camels extensively for military purposes. He gave me much interesting information in relation to the military use of the camel; and from General Simpson also, who had served in the same expedition under General Napier, we had additional accounts of the value of the animal, and of the favorable opinion entertained of it by the army for the service it was capable of rendering. The engagements of Colonel McMurdo were such that I could occupy but little of his time, and in consequence, obtained from him only a few material facts without going into details. My thanks are due to him for the moments he devoted to me, pressed as he was with the many and various duties of his position.

We found in the Crimea both the Bactrian two-humped camel, and the Arabian, or one-humped; but the latter alone seemed to be used for the purposes of military transportation. The former were found in the Crimea at the commencement of the war; the latter were carried there since from Asia Minor. The former were but little thought of, the latter were highly esteemed, the only objections to them we heard of being the room they occupied in the narrow streets, and their frightening the horses. The two are very distinct species of the same genus, differing from each other as much, I should say, as the buffalo of our Western prairies does from the common ox. Doubly humped, the Bactrian is a strongly-built, powerful animal, standing not quite so high as the Arabian, of coarser and more shaggy coat, slower in motion, but capable of carrying immense burdens. From the formation of its back (its two humps) there is a difficulty in adjusting to it a pack saddle; and without one there is always more or less perplexity in loading and securing the load.

This I rather think is the principal source of objection to its use, though I believe the opinion advanced to us to be correct, that it is not as serviceable an animal as the Arabian. Its use in the Crimea before the war we understand to be chiefly for draught, and on one occasion we saw two yoked to a Tartar wagon, as oxen are, but guided by rope reins. The result of our examination determined us not to procure one, as it would only complicate our experiment, without producing such results as we anticipate from the Arabian stock. At some future day, should the camel become domesticated with us, it may then be worth while to import a few males for crossing upon the Arabian females, as it is said is done with advantage in Persia, the issue always taking after the mother—that is, being one-humped. Sketches of the Bactrian camel were made by Mr. Heap, which will convey very clear ideas of the animal, and of its difference from the Arabian.

Col. McMurdo informed me that in the expedition against Sinde he had in his service about twenty-five thousand camels, and that from his experience he esteemed them highly; so much so, that he had seen at Sinope three thousand of them, in addition to the few now in use in the Crimea, in readiness for the campaign next spring. The loads they will carry depend much, he said, upon the service in which they are employed—rapid movements naturally requiring light burdens—but their average loads, under favorable circumstances he stated to be about six hundred pounds, and these they will carry easily, without pushing, twenty-five to thirty miles a day. He mentioned the interesting fact, which I do not remember to have heard before, that during the expedition against Sinde, General Napier organized a most efficient corps of one thousand men, mounted upon five hundred dromedaries—two men to each dromedary—the men sitting back to back, one facing the head, the other the tail, and both armed with rifles and sabres.

The man facing the head was the animal's groom and driver, and one manner of using the corps was as follows; upon arriving at the scene of operations the dromedaries were made to kneel in square, under charge of their five hundred drivers, forming as it were a base of operations from which the other five hundred operated as infantry. As the advanced body moved, the square or squares, if more than one was formed, if required, were also moved; and in case of extremity, the square offered a cover under which the one thousand men could find comparative shelter behind the animals, who were prevented from rising by a hobble on the fore leg, and use their rifles most effectively. This corps, Colonel McMurdo informed me, could be readily marched seventy miles in any direction in twelve hours, (5 5-6ths miles per hour,) and rendered throughout the campaign most efficient service.

Gen. Simpson stated that in the same campaign he found the camel so serviceable, that he procured five or six for his personal use, and that with them he frequently went seventy miles between sunset and sun-rise.

On a direct question by Major Delafield (whom we met in the Crimea) whether he would not have preferred the best English horses to camels could he have obtained them the General answered no, that he would have preferred the camel, as packing his baggage upon them in light loads, he could move more quickly and continuously.

In relation to our visiting Persia, the enquiries we have made lead us to the conclusion that though we might readily get there, our return, owing to the blocking up of the roads by snow, would be impossible until next spring. As this would detain us much beyond the time fixed for our return to the United States, and unnecessarily delay the experiment we are engaged in, we have reluctantly abandoned the journey, though we desired much to see the varieties of the Persian camel, and particularly the Leurbourck or dromedary artillery.

A journey into Persia, with the intention of returning immediately, must be commenced, we find, about May. Our course from this will be, I think, to Syria or Egypt, for dromedaries, and then back to Smyrna for burden camels, in the expectation of commencing our return home some time in February.

The enquiries in relation to dromedaries for the French army, reported in my letter of the 11th of October, produce no result. Very respectfully, your obedient servant,

HENRY C. WAYNE,
Major U. S. Army.

Hon JEFFERSON DAVIS, Secretary of War.

Horace Greeley at Wilmington, Del.

A WRITER in the Westchester Pa. Independent Herald, gives the following account of a lecture delivered at Wilmington, by Mr. Greeley, on his way to Washington:

"I never saw a President, nor would I go far out of my way to see any one who is *likely* to fill that office; but when it was announced that Horace Greeley would lecture in Wilmington, the wish to see and hear him became too urgent to be easily resisted, and, after riding ten miles in a crowded stage, and facing the north home again, tho coldest night of the season, in an open wagon guiltless of springs, I count the pleasure cheaply purchased.

"He read his discourse, seldom raising his eyes from the manuscript; there was one time during the delivery, that I feared his thoughts had led him away, and that he had forgotten there was an audience before him. His eyes are very nuns in their exclusiveness at best, though, from the half-satisfactory glimpse caught as their proprietor passed near me, I judge them to be expressive of the 'world-wide sympathy' of the earnest reformer.

"Europe and America was the title of his lecture. He pictured a voyage across the Atlantic, but did not tarry on the ocean; landed in England, spoke of its agriculture and commerce, looked at the Metropolis, took the portrait of an Englishman, hastened to the sister Isle and over it, crossed the channel to France, and halted in Paris. His opinion of the Emperor has not changed for the better since visiting his domain, and the peculiarities of the French character and capital passed a rapid review, and were evidently touched by a master artist. Paris was interesting, but from that beautiful city, where he doubted not there were some hallowed homes, he hurried to Mont Blanc and its purer atmosphere. Germany was visited, and the scenery of the Rhine pronounced perfect—not a vineyard too many, not a ruin wanting. It would not compare with the Hudson, everything about the latter river being new and incomplete. The classic soil of Italy was walked over—works of art looked upon; but decay and disease hung over the Eternal City, and she looks abroad for some hand to help her.

"Young America was brought up and made to face his own errors and absurdities. He got praised for the good deeds he has done, but no clemency was extended to his faults and inconsistencies. His propensity for boasting was held up to him, and wincing and blushes did not save him the humiliation of looking into the mirror in which others see him; and he was plainly told that, unless his manners change for the better, he stands a fair chance of 'running his face against somebody's fist.'

"With characteristic promptness, Horace applied the rod whenever occasion offered, to slavery, war, intemperance, monopoly, &c., and his faith in 'a good time coming' seems never to falter.

U. S. Post-office Receipts.

WE have obtained from Washington the following particulars of the Post-office receipts of the years 1853, 1854 and 1855, as follows: The total amount of the receipts of the General Post-office, from all sources, from July 1, 1853, to June 30, 1854, was $6,023,261 07. The total amount of receipts from July 1, 1854, to June, 30, 1855, was $6,378,644 76. The receipts of the years 1854-5 over the preceding one amount to about $350,000; but the increased expenses of transportation, &c., will do far more than overbalance this sum, for the excess of expenditure is some $2,500,000. This proves that the department does not pay its expenses. We have already shown at length and in detail that the Southern States cannot yield their proportion for the Post-office; but apart from this, the franking privilege constitutes the great cause for the deficit in question. We are quite of opinion that the Post-office, under proper regulations, can be made to pay its expenses in the same way that the private express companies pay theirs. But amid the sum total of national expenses, we suppose that $2,500,000 deficit for the Post-office will escape particular animadversion, owing to the fact that the public are all interested in letter, newspaper and pamphlet-carrying, and disposed to deal leniently with that Department.—[N. Y. Trib.

THE Library of Yale College contains 69,000 volumes. It is probably the most extensive Library in the Union.

THE MORMON.

Telegraphic.

Thirty-Fourth Congress.
FIRST SESSION.

The Senate was not in session on Saturday.

HOUSE OF REPRESENTATIVES.
WASHINGTON, Dec. 15, 1855.

A NEW PROPOSITION.

MR. HICKMAN offered a resolution that no person should be considered a condidate for Speaker who shall be supported as such, on the sixtieth vote, and after that time all but the two highest candidates be dropped—a choice then to be made between them, and the one obtaining the largest to be the Speaker, provided he receives a majority of the quorum of the House.

MEMBERS ARE FACETIOUS.

Mr. Letcher suggested the Clerk prepare a letter to be signed by the members of the House resigning their seats, in order that a new election be held in all the States and Territories.

Cries of "Agreed," "That's right," "We'll stand by that." [Laughter.]

Mr. Sage proposed as a substitute that the gentleman of Virginia set the example by resigning first, and other gentlemen follow him till all got through. [Laughter.]

Mr. Letcher would cheerfully agree to that, if the gentleman from New York will give him the assurance that he will play fair. [Laughter.]

Mr. Sage was unwilling to thus pledge himself, feeling he had conscientiously performed his duty. He was acting with the majority in opposition to the Administration.

Mr. Houston—Why don't you organize!

Mr. Sage—It is not my fault.

Mr. Giddings thought that the proposition came from the appropriate quarter—from a faction which for two weeks had been preventing the organization. He believed if the Democracy would retire from the Hall the House would soon elect a Speaker.

Mr. Letcher—As gentlemen appear to be in trouble, I will withdraw it.

Cries of "No, no," and "That's right."

Mr. Wade—Let the President resign. If they refer the matter to the people, I am with them. [Laughter.]

Mr. Hickman remarked, it had been said that the reason why the organization cannot be effected is because there are numerous candidates who have not been named as such, and he presented his resolutions to remove the difficulty.

ANOTHER PROPOSITION PROMISED.

Mr. McMullen, of Va., said he would, in due time, submit a proposition more just and equitable, guaranteeing that it would effect an organization.

Mr. English, of Ind., hoped his friends would stand firm, and not compromise with the twelve apostates, unless they subscribed to the Democratic creed. [Laughter.]

THE PEOPLE WILL HAVE SOMETHING TO SAY.

Mr. Humphrey Marshall, of Ky., was willing to abide the sense of the people, who will ultimately have a chance to express their sentiments as to this triangular contest in their choice for the next Presidency. He hoped the present state of things would not be brought to a premature denouement.

Mr. Dunn, of Ind., opposed the resolution. No one could be thus deprived of his eligibility to the Speakership.

Mr. Wheeler gave reasons why he would not be "roped in" to the plans of a corrupt lobby, defending his position as a National Democrat.

Mr. Smith, of Tennessee, wanted Mr. Campbell to tell what party made overtures for pledges as preliminary to his election as Speaker. He (Smith) was satisfied it did not come from the Democratic side of the House.

Mr. Campbell, of Ohio, declined being placed on the witness' stand.

MORE TIME WANTED TO DELIBERATE.

Mr. Reade, of North Carolina, proposed the North elect a Speaker from the South, or the South elect from the North. He was satisfied to have the least objectionable man chosen from the opposite section. If this is not assented to, we have arrived at a point at which the South will trust no man of the North, and the North no man of the South. He made an ineffectual motion to adjourn, in order to give time for deliberation.

Calls for the question were here made, and on motion, Mr. Hickman's resolution was tabled by acclamation.

VOTING RESUMED.

The sixtieth and sixty-first ballots were then taken, each resulting as follows:

Mr. Banks	105	Mr. Richardson	74
Mr. Fuller	40	Scattering	6

Necessary for a choice, 113.

Adjourned.

SENATE.
WASHINGTON, Dec. 17.

Mr. James gave notice that he would introduce a bill for the modification of the Patent laws.

Mr. Foote presented a petition from Capt. Graham of Brooklyn, setting forth his services and sufferings in behalf of the country, and complaining of the action of the Naval Retiring Board.

Mr. Foote said it was not his purpose to pass strictures on its action, still less impugn its motives, but it was not to be disguised or denied, nor had it escaped public observation, in some instances at least, it had sadly misjudged. Grievous mistakes had been made, and gross wrong inflicted on many meritorious officers. In what manner, or what measure of relief Congress should extend to the aggrieved, he did not consider it his province to indicate, but regarded it as a proper subject of consideration for the Committe on Naval Affairs.

HOUSE OF REPRESENTATIVE.

After a lengthy discussion the House voted twice for Speaker as follows:

Banks	105	Richardson	73
Fuller	38	Scatteridg	7

Mr. Broome here submitted a proposition by which, he said, the difficulty in the way of organization could be removed—that difficulty being, as he considered, the question of the extension or non-extension of slavery to the Territories of the United States. His resolution was that both Houses and the President assenting, the question of the power of Congress over slavery in the Territories be submitted to the Supreme Court—their decision to be final and conclusive. [Laughter in some parts of the hall.]

Mr. Broome said the subject was one too serious for merriment.

Humphrey Marshall inquired whether it was in the contemplation of the gentlemen to wait for an organization until the Supreme Court shall decide. [Laughter.]

Mr. Broome explained that it was not a joint resolution, because the House had not yet organized. If this question is determined we shall hear no more about compromise lines in regard to slavery.

Mr. Smith, of Tenn., thought the difficulty was disclosed by Mr. Campbell of Ohio the other day, who indicated he could have been elected Speaker if he would make pledges in relation to the formation of Standing Committees, or modify his opinion on the subject of slavery. The difficulty then is as to the formation of the committees. Remove this, and there will be no difficulty in making an election. The Democrats will neither receive nor make propositions.

Mr. Brown then withdrew his proposition and the House resumed voting with the following result:

Banks	106	Fuller	38
Richardson	73	Lester	2

Messrs. Harrison, Winslow, Williams, and Orr, one each.

Necessary to a choice, 112.

Mr. Thornton then offered a resolution for the election of a Speaker by plurality, pending which the House adjourned.

SENATE.
WASHINGTON, Dec. 18, 1855.

NOTICES OF BILLS.

Mr. Pratt, (whig) of Md., gave notice that he would introduce a bill for the improvement of the Patapsco river.

Mr. Bayard, (dem.) of Del., gave a similar notice relative to Port Penn.

Adjourned.

HOUSE OF REPRESENTATIVES.
WASHINGTON, Dec. 18, 1855.

Mr. Walker, (nat. K. N.) of Ala., rising to a personal explanation, defended Southern Know Nothings from the attacks of the Mobile Register, saying they had not only been a target for the press of the country, but used here also as a battledore and shuttlecock by the Republicans on one side, and the Democrats on the other. The Democrats here, with obstinate party exclusiveness, before the House assembled, nominated their candidate and adopted a resolution which many of the more considerate of them admit was an insult to and a stigma on the members on this floor.—The fact must be realized, that if Southern Know Nothings on the opening of this contest had thrown themselves into the ranks of the Democrats, the result would have been a Free Soil organization. He denied that the Democratic party was the National party, and claimed nationality for the American party.

Mr. Jones, (dem.) of Pa., said, had it not been for Know Nothingism, Pennsylvania would to-day, instead of being represented by six national democratic votes, be represented by seventeen. Know Nothingism in Pennsylvania is perfectly synonymous with free soil. The gentleman did not mean to impute to him who offered the resolution in caucus the intention to insult any individual or class. The democracy stand on what they believe to be principle without compromise.

Mr. Allison, (blk. rep.) of Pa., in replying, endorsed the idea of his colleague, who is a national man. Had it not been for the fact that the people of Pennsylvania condemned the action of the last Congress, there would now be seventeen democrats from that State on this floor; but the free soil and Know Nothing parties united, and Pennsylvania is now represented by men a majority of whom condemn the Nebraska bill.

Mr. Walker replied, saying in the course of his remarks, that the adoption of the resolution in the democratic caucus shows what is by no means uncommon, namely: the proneness of all men to confound principle with party, seeming to forget that the two are essentially different. If no organization was affected to-day, he was willing to meet in this hall this evening, with those members who are in favor of abiding by the existing laws regarding slavery, and of admitting new States whether their constitutions recognize or prohibit slavery—the object of the meeting being to devise a plan for organizing the House. In this he believed he expressed the views of a majority of those with whom he acted.

Mr. Washburne, (blk. rep.) of Me., said there was but one truly national party, and that voted for Mr. Banks. The democrats represent a section, and the gentleman from Alabama had shown that he belongs to a party as sectional as the democratic, inasmuch as he had admitted that he is controlled by the same ideas, principles and thoughts as that party, which declares itself in favor of the Kansas bill, and which makes everything subservient to the extension and perpetuation of slavery.

Mr. Orr, (dem.) of S. C., asked Mr. Washburn when he was elected to Congress?

Mr. Washburn—Year before last.

Mr. Orr—Has not your party been since defeated, and the democrats triumphed?

Mr. Washburn explained the position of parties in Maine, stating that the principal issue was the Liquor law.

Mr. Orr—I understand, then, that the people of Maine like whiskey better than freedom. (Applause and laughter.) I ask another question—where you elected by Know Nothings?

Mr. Washburn—Not being a member of the Order, I am not aware that I was.

After some further colloquy between Messrs. Orr and Washburn,

Mr. Campbell, (blk. rep.) of Pa., said he could tell his colleague (Mr. Jones) that he would find gentlemen here not afraid of the appellation of Know Nothing. He then continued to show that the American party is entirely distinct from the free soil party, and voted in Pennsylvania for Nicholson, as their candidate for Canal Commissioner. He and his friends were now voting for Mr. Banks for Speaker, because no man stood fairer on American records than he. They consider the Kansas and Nebraska question as an open one.

Messrs. Jones and Campbell, of Penn., had a long dialogue about Pennsylvania politics, keeping up a spirited fire, involving personal explanations.

Mr. Washburn, (blk. rep.) of Ill., asked Mr. Jones whether he did not consider Americanism and Know Nothingism the same thing?

Mr. Jones—No; I am an American, but have nothing to do with Know Nothingism, which bodes no good to the country.

Mr. Washburn—I understand the gentleman to say that the democratic caucus platform, as he explains it, offers no bar to Southern Know Nothings and democrats coming together.

Mr. Jones—We will not take one plank from our platform; our arms are open, however, to every man differing from us, as soon as he repudiates his heresies.

Mr. Washburn asked Mr. Jones whether he and his friends would go into such a meeting as that to which they had this morning been invited by the gentleman from Albany, Mr. Walker.

Mr. Orr—I will take that into consideration.

Mr. Jones—The democrats will meet in caucus with none but those standing on that party's well settled principles.

Mr. Allison, participating in the controversy raised by his two colleagues, said the majority of the members in Congress from Pensylvania were elected as opponents to the Nebraska bill, that being lhe great issue of the late election.

Mr. Etheridge, (nat K. N.) of Tenn., thought the House needed repose after the intellectual exercises of the morning. As much had been said as the country could digest in two days, (laughter,) and he trusted the House would now adjourn.

Cries of "No!" "No!" "Call the roll!" "Call the roll!"

Mr. Smith, (K. N. dem.) of Va., asked Mr. Campbell, of Pennsylvania whether Mr. Banks had not cut himself aloof from the American party.

Mr. Campbell—I don't know.

Mr. Damrell, (blk. rep.) of Mass., denied that Mr. Banks had withdrawn from that party. The convention which nominated Mr. Rockwell had been called by the Americans.

Mr. Smith defended his position—condemning free soilers, approving of the foreign feature of Americanism, and declaring himself a national man.

MR. GIDDINGS, (abolition) of Ohio (placing himself in front of the Clerk's desk), declaimed spiritedly in favor of freedom, and for building the republican church on a rock that the waves of hell might not prevail against it.

Mr. Letcher, (dem.) of Va., called Mr. Giddings' attention to the resolution offered by the latter and adopted in the republican meeting, insisting that a majority of free soilers be placed in the standing committee, and asked various questions in regard to it.

Mr. Giddings remarked, he understood that every Northern man was pledged to that doctrine.

Mr. Campbell, (black rep.) of Ohio—No such resolution was a test for him.

Mr. Giddings exclaimed—God forgive me for voting for a man who was not in heart and conscience with it.

Mr. Banks, (black rep.) of Mass., desired to say if any such resolution was adopted, it was not tendered to him for approval. Nobody had asked him for pledges.

Mr. Giddings was frequently interrupted, and had quite a time answering the various interrogations put to him from all quarters of the House.

Humphrey Marshall, (nat. K. N.) of Ky., analysed the democracy, showing that discordant elements had arisen on the question of squatter sovereignty.

Mr. Jones, of Pa., in explanation, claimed nationality for his party, which, he said, like the democratic party, has no terms of compromise to offer or accept. We ask no quarter, and regard no man as American who does not stand on the Philadelphia platform.

He was frequently intereupted by applause from his friends, and listened to with marked attention.

Mr. Campbell, (blk. rep.) of Ohio, obtained the floor and the House adjourned.

The galleries were crowded during the day and much interest was manifested the debates.

The American Express Robbery—Arrest of the Supposed Guilty Parties.
BOSTON, Dec. 15.

OLIVER KING and Warren C. Ayers were arrested, last night, in Lawrence, by Messrs. Ham and Savage, Boston Police officers, charged with robbing the American Express, at the West, of $50,000 in gold belonging to the Government, the particulars of which were published some weeks since. The accused were arraigned before the Police Court this afternoon, and committed for examination on Wednesday. Their bail was fixed at $30,000. Ayers was recently a broker in this city, and King a hotel-keeper in Lowell. Nothing is yet made known of the evidence against them.

Mr. C. White, the express messenger, who had charge of the money between Chicago and Detroit when the money was stolen, is also under arrest, and circumstances strongly implicate him with the others. A fourth person is also in custody. White, a short time after the robbery, left the employ of the American Express Company. Officer Best, of Buffalo, was instrumental in bringing the matter to light.

Destructive Fire at Memphis, Tenn.
LOUISVILLE, Dec. 17, 1855.

A fire occurred at Memphis, Tennessee, on Saturday last, destroying the offices of the Appeal, and the Eagle and Enquirer. The Whig office was also considerably damaged.

The Celebrated Gaines Will Case.
NEW ORLEANS, Dec. 17, 1855.

The Supreme Court this morning gave their decision in the case of Mrs. Gaines, reversing the decision of the Second district, and decreeing that Daniel Clark's will of 1813 be probated, and that Mrs. Gaines be put in possession of the property.

Railroad Collision and Loss of Life.
BUFFALO, Dec. 18, 1855.

Two trains of the Great Western (Canada) and Erie and Ontario Railroad Company came in collision this afternoon. The engines and two or three cars were smashed. Two lives were lost, and several persons wounded. Both trains were behind time.

Marine Disasters.
LOSS OF THE SHIP WILLIAM DOANE.
BOSTON, Dec. 18 1855.

The ship William Doane, from Philadelphia for Bremen, was abandoned at sea on the 5th of December. She was on her beam ends, and had five and a half feet of water in her hold. The crew, fifteen in number, were all taken off, and arrived at Salem last night, in the brig Water Witch, from Para.

SCHOONER FLYING DRAGON ASHORE.

The schooner Flying Dragon, from New Orleans for Boston, went ashore near Plymouth Light on Sunday night last. The vessel remains tight, and will doubtless be got off by lightering.

Troops for the Pacific.
BALTIMORE, Dec. 18, 1855.

The steamship St. Louis sailed from Norfolk for Aspinwall on Saturday last, with 300 troops for Oregon and California.

Wreck of the Steamship Crescent City.
PASSENGERS, CREW AND BAGGAGE SAVED
SAVANNAH, Dec. 18, 1855.

The schooner Baltic, Capt. Pruden, from Nassau, arrived here reports that the steamship Crescen City, from New York for New Orleans, via Havanna, on the 3d inst., was wrecked on the 7th on Manthenala Reef, Bahama Banks. The passengers, crew and baggage were saved, and taken to Nassau by the wreckers. The vessel had bilged, and it was feared she would prove a total loss. The brigantine Alma had been chartered to convey the passengers and mails to their destination.

One Week Later From Europe.

Arrival of the Asia at Halifax.
HALIFAX, Dec. 18, 1855.

The royal mail steamship Asia, Capt. Lott, from Liverpool, 8th instant, arrived at this port at half-past six o'clock this morning. She sailed at 8 A. M. for Boston, where she will be due about 3 o'clock on Wednesday afternoon.

The Asia reports, 8th December, 6:30 P. M., exchanged signals with the steamship Pacific, bound into Liverpool.

The steamship Hermann sailed from Southampton for New York on the 5th inst., with 100 passengers and a full cargo.

Her dates from Liverpool are to Saturday the 8th inst.—one week later than those received by the Baltic, at New York.

There is no feature of special importance in the week's news.

In the Crimea matters were in the same position as at last accounts, and from Asia there is no additional intelligence of importance.

Peace rumors were quite abundant, but beyond the circumstantial manner in which they were related there was nothing to indicate that they were founded upon facts. Upon the strength of them, however, an advance in consols had taken place.

A Constantinople letter of the 26th Nov. mentions that three hundred sail of grain ships were windbound in Sulina, at the mouth of the Danube.

The Imperial Commercial Bank of Odessa has suspended specie payments—the premium on silver being 12 to 15 per cent.

The ship Constitution, of New York, arrived at Liverpool on the 4th, and on the following morning, while lying at anchor in the river Mersey, was observed to be on fire. Assistance was immediately rendered, but she burned all day, and at night was scuttled in twenty feet of water. Part of the contents of the lower hold, it was thought, would be saved in a damaged state, but otherwise the ship and cargo were a total loss. The cause of the fire was unkown, but was supposed to be from spontaneous combustion. The passengers and baggage were all landed in safety.

The weather had been quite for agricultural purposes.

Consols had advanced to 9 1-2, and the bullion in the Bank of England had increased to the extent of £87,000 sterling.

Messrs. Brown, Shipley & Co. report the Liverpool cotton market steady and unchanged compared with the quotations advised by the Baltic. The week's business aggregated about 50,000 bales, including 11,000 taken by speculators and exporters.

The same firm say that breadstuffs were generally quiet, with but little speculative demand. They quote Western canal flour at 42s. 6d.

Provisions were quiet, and there had been no change of moment in the quotations of the previous week.

The weather had been favorable for agricultural purposes.

KANSAS WAR.—It is really amusing to witness the terrible fever of excitement some people are endeavoring to get up about the dreadful war in Kansas. It reminds us of the Mormon war. Some few years ago it was no uncommon thing to hear the brave and valiant citizens of Quincy, Warren, and other places in that section of Illinois, boasting of having fought in the Mormon war. Brave men, they shot two prisoners in a jail! We regard the Kansas war about the same.—[St. Louis Morning Herald, Dec. 9.

THE city police of New Haven are hereafter to be supplied with pistols.

Rowdyism Rampant.

THE past has been an unusually busy week among the pugnaciously inclined of our population. A boatman named Peter O'Brien and a companion of his named Scott, tried to gain admittance to the disreputable house of Mary Ann Barr, 102 Church street, but being denied by the proprietress, one of them fired a pistol through the door. O'Brien was arrested, but Scott escaped. A man named Barney McCadden was severely cut in the hip, with a knife in the hands of John Granagan, with whom he was fighting at the house 108 Baxter street. Granagan escaped immediately after the occurrence. A man named Michael Fogerty was arrested charged with stabbing Patrick Dolan, of 408 Seventh avenue, in the abdomen. Timothy Eagan, living in Manhattanville, while passing through 34th street, near Lexington Avenue, was violently attacked by a couple of highway robbers, who hurled him to the pavement, and then by force rifled his pocket of $7 and a silver watch. The unfortunate man was badly injured. The villains escaped. Three young desperadoes, each about 19 years of age, who gave their names as Dennis Crowley, James Ellingsworth, and Stephen Brower, entered a grocery store up town, and after partaking of refreshments for which they had refused to pay, they proceeded to maltreat the proprietor, whom Brower stabbed in the shoulder with a knife. The two first named were shortly afterwards arrested, but Brower for a time escaped. He was subsequently arrested, however, on a charge of stabbing another man named Riley, and was then held in default of $2000 bail, to answer for both assaults. A young man named John Dixon, formerly a compositor in the Herald office, died on Wednesday from wounds received while on his way home a week ago, by some rowdies who successfully robbed him of a watch and also gave him his death blow. The two arrested on suspicion are still in prison, having been arrested shortly after the occurrence. The deceased was 24 years old, and a native of Scotland. His body was buried without an inquest having been held, although the Coroners were notified, and those officials are severely censured by the city press for remissness of duty. Two men, giving their names as Daniel Duffy and James Jack, were arrested for violently assaulting Nathaniel Smith, keeper of an eating house in Centre street, whose establishment they entered, and refused to pay for refreshments, after having ordered and partaken of them. A man named John Lowery was arrested, charged with assault with a deadly weapon, upon the person of James S. Hulston, whom it is alleged he stabbed in the hand, besides cutting his clothes in several places. A trafficker in soap-fat, named Michael Feeney, called at the house of Mr. Coffin, No. 18 Willow street, Brooklyn, on Monday, and was told by Mr. C. that he had nothing for him, and retired into the house, closing the door. The soap-fat man rang the bell, when Mr. C. again told him he had nothing for him, and again closed the door. For some cause unknown, the man became enraged, burst in the door, and attacked Mr. Coffin with a knife and nearly cut off one of his thumbs.

The two Largest Cotton Cargoes.

SINCE our last publication, the steamboat John Simmonds, Capt. Church, has arrived from Memphis with 5247 bales cotton, being the largest cargo ever received at this port. There has also been cleared the ship Shakspeare, Capt. Cummings, for Liverpool, with 6507 bales cotton; being the largest cargo ever cleared at this port. The weight was 2,922,652 pounds. There have also been two other unusually large cargoes cleared within a few days, viz: the ship Chancellor, for Liverpool, with 5801 bales cotton, weighing 2,608,321 pounds, and the ship George Washington, also for Liverpool, with 5245 bales cotton, weighing 2,331,882 pounds. The value of the above three ships' cargoes is about $700,000, the ships themselves are valued at $300,000, and the amount of freight is about $120,000.—[N. O. Price Current.

The Forces of the Allies.

A CIRCULAR published at Viena estimates the forces of the Allies at about 310,000 men, exclusive of the Turkish army of 24,000 on the banks of the Danube. These troops are distributed nearly as follows: At Batoum, under Omar Pacha, 45,000; at Kars, under Gens. Yussuff and Williams, 18,000; at Erzeroum, under Veley and Hefix, 12,000; at Trebizonde, under Selim, 8,000; in the Crimea, the main body of the Allied army on the Tchernaya and elsewhere, 95,000; at Eupatoria, under General D'Allonville, 60,000; at Kertsch, 16,000; at Kinburn, 12,000; on their way to reinforce the corps at the mouth of the Dneiper, 25,000; at Sebastopol, 8,000; reserve in the camp at Maslek, 10,000.

MELANCHOLY ACCIDENT.—A party of girls at Quaker Village, Vt., were on the ice upon a pond, when a pet dog fell in. A girl named Mary Jane Fargo went to the rescue, when she also fell through, and was drowned. Her younger brother tried to rescue her, and was himself saved with difficulty.

A CALIFORNIA FAT GIRL.—A gentleman informs the Sacramento Tribune that there resides within a few miles of that city a girl, only sixteen years of age who weighs four hundred and fifteen pounds, and is increasing in flesh at the rate of three pounds per week.

MR. FILLMORE, ex-President of the United States, lately arrived in Holland. He spent two days in Amsterdam, and one at the Hague. The king accorded him a private audience, and received him with great affability.

MISS CATHARINE HAYES, it is said, has realized a fortune by singing, of $100,000. She has visited California, Australia, China and Hindostan.

THE health of the Pope is very indifferent, and his intellect much enfeebled.

A YOUNG woman recently danced at a ball in Brooklyn, until she fell down dead from pure exhaustion.

LIST of passengers shipped on board the "Emerald Isle," for New York, by F. D. Richards, Liverpool, Nov. 30, 1855.

Adults.	Children.	Adults.	Children.
Ann Lewis,	4	Jos and Eliz'h Carver,	3
Wm and Susannah Robinson		Trosey Young	
John Robinson		Susannah Russell,	1
James Knowles		Richard Morris	
Faith Grimshaw		Emma Packer	
Joseph Tattersall		Joseph Norris	
Edw'd and Sarah Orgill,	3	Joseph Watts	
Joseph Orgill		Henry and Eliz'h Watts	
Eli Taylor		John Kirkman	
Wm and Harriet Hyde,	3	Alice Jackson,	5
Rich'd and Eliz'h Holmes,	4	Hannah Thorp,	1
John and Ann Bardsley,	2	James P. Taylor	
John Hardwick		George F. A. Spiller	
Rich. and Grace Haywood	1	Richard Barnett	
Abraham Haywood		Charles Channing	
Ann Faulkner		Joseph Eldridge	
Elizabeth Faulkner,	2	Henry J. W. Slade	
Wm and Eliza Slack		John and Patience Nash	
Eli and Martha Whitely,	1	William Ball,	1
Wm and Eliz'h Lovath,	4	Jane Keaton	
Nancy A. Ramsden		Jas T. and C. A. Botrell	
Phœbe Symes,	2	Robert Nichols	
Ashton and Marg't Tetlow		David Hornsby	
Geo and Rebecca Smith		Mary Young,	2
Chas and Hannah Adcock,	4	John and Marg't Orr,	1
Wm and Charlotte Wardle		Ralph and Marion Smith,	3
Wm and Emma C. Beeston,	1	Elizabeth Hillier	
Wm Ashman		Rich'd & Frances Whiting,	2
Maria Ashman		Thos and C. Britt,	9
Wm Castleton		Mary Rymer	
Wm Fairman		George Wybrew	
[illegible] Ann Daines		Sarah Wybrew	
Henry and Eliz'h Mills		Susanna Wybrew	
Abraham and Eliza Ore		Eliza Novice,	2
Geo and Catharine Bell,	1	Sarah Samuels	
Thos and Marg't Dinsdale,	1	Rich'd and Mary Castle	
Owen Dinsdale		Jas and Martha Scott,	1
Rachael Dinsdale		William Harris	
Jos and Eliza Myers		Christiana Elliot	
Harriet Worsley,	2	Mary G. Dare,	1
Elizabeth A. Canham		Rob't and M. L. Price	
William Dinsdale		Jas and Eliz'h Price,	3
Henry Sharp		Wm and Eliza H. Fowles,	5
Henry Seamons		Ellen Tofield	
Harriet Wilkinson		Geo and Priscilla Pickett,	4
James and Jane Lord,	1	Rich'd and Mary A. Mills	
Robert and Sarah Smith		Charles Thirkhill	
David and Emma Moorby,	2	Mary Herman,	2
Henry and Susanna Smith,	3	Jos and Eliz'h Moffatt,	1
John Pope		Henrietta Blyth	
William Wood		Thomas Slater	
Martha Doutch		Duckworth Grimshaw	
Elizabeth Brewer		T. B. H. and F. Stenhouse,	4
William Upton		Jas and Eliz'h Ford,	5
Samuel Price		Thos and Sarah Clark	
Alfred Kent		Geo and Ann Scott,	6
Chas and Sarah Wilkinson,	3	Edw'd and Sarah Bath,	1
Rob't and Eliz'h Moore		Chas and Anna Millard,	2
Charles Williams		Caroline Hill	
Sam'l and Eliza Reece,	2	Ann Steward,	1
Charles A. Foster		Hannah J. Cowley	
Christopher Gardener		Clara Kingdom	
George Duffie		John Freeman	
Ann Brown		Charles Freeman	
Jos and Marg't Griffiths,	2	Christopher Wolman	
Hannah Griffiths		Lydia Turlington	
John Davies		William Hennings	
Thos and Eliz'h Headley,	2	Emma Hennings,	2
Rob't and Eliz'h Halford,	2	Sam'l and Ann Ward	
Wm and Sarah Hadden,	3	Ann Banting,	1
Thos and Lucy Foss,	4	Sam'l and Mary Ashton	
Joshua Taylor		Wm and Ellen Young	
John Parkinson		William Southwick	
Mary Hall		Jane Sturgess	
Timothy Gilbert		Eliza Cox	
John and Charlotte Toomer,	4	John Scott	
Eli Pendrey		Joseph France	
Thomas Lenham		William Barnes	
Ann Cowley			

RECAPITULATION.

Adults	266
Children	60
Infants	20
Total	346

PHILEMON C. MERRILL........President.
JOSEPH FRANCE.......... } Counsellors.
THOMAS B. H. STENHOUSE.......... }
ANDREW NOVICE..........Cook.
HENRY BUNCE..........Steward.

Stars.

WE have on hand a number of the present volume of the MILLENIAL STARS, from the 1st to the 28th No.

Price for the year..........$2 25
" " half year..........1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES.	
Sugar, crushed, per lb.	$0 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	4½
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	35
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	20
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb	50
Figs, per lb	60
Cloves, per oz.	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18½
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	26
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom salts "	30
Beeswax "	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz.	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb.	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	60
HARDWARE.	
Axes	$2 45
do cova', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 50
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dang do	2 50
Hoes	1 25
Concave Augers, per ¼	25
Bitts	25
Masons' Trowel	2 00
Plasterers' do	2 25
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	30
Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	60
Sand Paper, pr 3 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS. Size.	Gross
½ inch	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	12
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder per lb	70
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 05
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 20
Kacks	45
Sole Leather, per lb	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	1 75
do and Bowl	5 00
Oil Bergamot, per oz.	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18½ pr yd, or 4 yds	75
Factory Cloth, 16½ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	20
Denims	25
Cotton Batten, per roll	10
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	33
Eggs, per doz.	25
Cheese, per lb	25
Bacon, smoked, per lb.	30
Shoulder "	25
Ham "	30
Middle "	40
Wheat, per bushel	2 50
Corn "	2 05
Oats "	1 70
Barley "	2 00
Onions "	2 00
Sugar cured Beef, pr lb.	30
Beef, fresh, per lb.	9
Mutton "	10
Tongues, each	60
Tallow, per lb	20
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $2 to	5 00
Adobies, per 100	20
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

New York Wholesale Price Current.

Corrected to Dec. 20th, 1855.

Article		
ASHES—Pot.........per 100 lb.	7 —	a 7 50
Pearl	— —	a 8 50
CANDLES—Stuart and Bussing's best, assorted.........per lb.	—	a —
Ordinary	—	a —
CANDLES—Sperm.........per lb.	33	a 40
Adamantine	27	a 32
Mould, yellow	15	a 17
COFFEE—Java, white	13½	a 14½
Mocha	15	a —
Laguyra	10½	a 12
Maracaibo	10½	a 12
St. Domingo (cash)	9½	a 10
DRUGS AND DYES—Alcohol. pr. gal.	— 82	a — 88
Alum.........per lb.	— 2¼	a — 2½
Arrowroot	— 50	a — —
Arsenic, powdered	— 2¼	a — 2½
Asafœtida	— 5	a — 25
Borax, refined	— 28	a — 29
Brimstone, American, roll	— 2½	a — —
do crude.........per ton.	35 —	a — —
Camphor, crude.........per lb.	— 26	a — 27
do refined	— 36	a — —
Castor Oil, No. 1	1 75	a 1 80
Chlorate Potash	— 60	a — 70
Cochineal	1 07½	a 1 25
Copper—sheathing.........per lb.	— 25	a — 33
Copperas.........per 100 lb.	1 25	a — —
Cream Tartar.........per lb.	— —	a — 29
Gum Arabic, picked	— 18	a — 36
Gum Copal	— 40	a — 50
Gum Myrrh, Turkey	— 25	a — 30
Iodine, resublimated	5 10	a — —
Ipecacuanha	— —	a 2 25
Madder	— 10½	a — 11
Magnesia	— 15	a — 17½
Do calcined	— 30	a — 35
Nutgalls, blue Aleppo	— 17	a — 18
Oil Anis	— —	a 5 —
Oil Bergamot	1 12½	a 2 25
Oil Cassia	— —	a 3 62½
Oil Lemon	— —	a 2 25
Oil Peppermint	3 —	a 4 —
Opium, Turkey	4 62½	a 4 75
Otto Rose.........per oz.	3 50	a 6 50
Oxalic Acid.........per lb.	— 33	a — 34
Phosphorus	1 40	a 1 50
Quicksilver	— 45	a — 48
Rhubarb, China	2 50	a — —
Saleratus	— —	a — 7
Sal Ammoniac, refined	— 11	a — 11½
Senna	— 11	a — 15
Shellac	— 11½	a — 14
Sugar Lead, white	— 15	a — 16
do brown	— 9½	a — 10½
Sulphate Quinine	2 60	a 2 70
Tartaric Acid	— 45	a — 46
Verdigris	— 33	a — 37½
Vitriol, blue	— 10	a — 10½
DYE WOODS—Camwood...per ton.	70 —	a 80 —
Fustic	21 —	a 30 —
Logwood	18 —	a 30 —
FLOUR—State, common...per bbl.	8 25	a 9 37½
Michigan and Indiana	8 37½	a 8 50
Genesee, extra	9 75	a 11 50
Rye Flour	5 87½	a 6 50
Corn Meal	4 25	a 4 50
FRUIT—Raisins.........per box.	3 37½	a 3 50
Raisins, layers	3 70	a 3 75
Currants.........per lb.	— 12	a — 25
GLASS (American window)—		
6x8 to 8x10.........per 50 feet.	3 25	a 2 50
8x11 to 11x16	3 75	a 2 62½
11x17 to 12x18	4 —	a 3 —
20x26 to 24x30	5 50	a 4 25
31x40 to 34x46	8 —	a 7 50
GRAIN—Wheat.........per bush.	1 90	a 2 20
Corn, round yellow	— 98	a 1 —
Barley	1 27	a 1 32
Oats, Western	— 52	a — 54
Beans	— —	a 2 75
GUNPOWDER.........per 25 lbs.	4 25	a 4 50
INDIGO.........per lb.	— 90	a 1 30
IRON—Pig, Eng., Scot....per ton.	31 —	a 32 —
Bar, Eng. refined	60 —	a 62 50
Sheet, Russia, 1st quality...per lb.	— 15	a — 22
Sheet, Eng.	— 3½	a — 4
LEAD—Galena.........per 100 lbs.	— —	a 7 —
Sheet and Pipe	— 8½	a — —
LEATHER.........per lb.	23	a 30
MOLASSES.........per gal.	46	a 47
NAILS—Cut, 4d and 6d.........per lb.	4½	a —
Wrought, 6d and 20d	6	a 7½
OILS—Olive..per bskt., 12 bottles.	3 62½	a 3 75
Olive, in casks.........per gallon.	1 15	a 1 25
Linseed	— 82	a — 90
Whale	— 80	a — 90
Lard, winter	1 —	a 1 02
PAINTS—Lead, red, Am....per lb.	— 8	a — 8½
Lead, white, Am., in oil	— 8	a — 9
Lead do do dry	— 8½	a — —
Ochre, yellow, French, dry	1 37½	a 1 62½
Ochre, in oil	— 4	a — 6
Spanish Brown, dry.........per cwt.	— 60	a — 75
Litharge.........per lb.	— 8	a — 8½
Vermilion, Chinese	— 90	a 1 —
Venetian Red.........per cwt.	2 —	a 2 62½
RICE.........per 100 lbs.	4 25	a 5 37½
SALTPETRE.........per lb.	9	a 22
SEEDS—Clover.........per lb.	— —	a — 13
Flax, American, rough...per bush.	1 95	a 2 15
Linseed, Calcutta	2 42½	a — —
SOAP—New York.........per lb.	4	a 7
Castile	11	a 11½
SPICES—Ginger, Race.........per lb.	4½	a 5
Mace	82	a 85
Nutmegs	90	a 95
Pepper	10½	a 11
Pimento	—	a —
Cloves (cash)	—	a 14
SUGAR—New Orleans.........per lb.	7½	a 8½
Havana, white	8	a 8½
do brown	7	a 8
Stuart's crushed	9½	a —
SUMAC, Sicily.........per ton.	72 50	a 82 50
TEAS—Gunpowder and Imperial..per lb.	23	a 40
Hyson	22	a 60
Young Hyson	18	a 55
Hyson Skin	5	a 30
Black	17	a 40
TIN—Banca.........per lb.	—	a 31
Straits	29	a 29
Plates.........per box.	9 —	a 10 50
TOBACCO	7	a 43½
TURPENTINE.........per 280 lbs.	3 37½	a — —
TAR.........per bbl.	2 50	a 3 —
SPIRITS TURPENTINE...per gallon.	— 47	a — 48

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL men to condemnation; even so, by the righteousness of one, the free gift came upon ALL men unto the justification of life." *Rom.* v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Croyaient-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou, de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume:

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles et spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

M. C. MOIES & CO.,
NO. 16 MAIN STREET,
GENERAL AGENTS AND COMMISSION MERCHANTS,
For the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Railroad Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tanned Leather Belting, machine stretched and copper rivetted, and warranted superior to any other.
N. B.—All the above goods will be sold at manufacturers' prices. f24 1y

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTINO, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city,
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
150 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

NOW IS YOUR TIME TO BUY GROCERIES CHEAP.
CALL AND BE CONVINCED.
"HONEST COMPETITION IS THE LIFE OF TRADE."
FRANCIS LEPERE,
WHOLESALE & RETAIL GROCER,
South-east corner Seventh st. and Franklin Av.
On hand for the Holidays,
Currants, Citron, and Raisins, at the lowest prices, by F. LEPERE.
Fresh Family Flour, of best favorite country brands, constantly on hand, for sale low, by F. LEPERE.
CHEESE—W. R. and English dairy—Sap Sago, for sale low, by F. LEPERE.
ENGLISH SPLIT PEAS—10 bbls. just received, for sale low, by F. LEPERE.
SPICES—Cinnamon, Cloves, Ginger, Nutmegs, Mace, and Caraway Seeds, 1,500 lbs., whole and ground, in store, for sale low, by
d22 1m F. LEPERE.

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
84 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVICE,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

REMOVAL.
MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Brann, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE
SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fel

THE MEXICAN MUSTANG LINIMENT.
The Greatest Blessing of the Age for the Cure of Diseases of Man or Beast requiring External Application.
"BRING hither the poor, the halt, the lame and the blind," if you would have them healed of their many infirmities. We boldly and fearlessly assert that the Mustang Liniment will positively cure Rheumatism. Let any who are afflicted with that most painful complaint try it thoroughly according to directions, and if they are not cured we will give them their money back. What more can we say? It will also cure the Piles. Thousands have tried it—and all were cured. Bruises, Sprains, Sores or Eruptions fade away as if touched by the magician's wand. Its application to burn or scald acts like "oil upon the troubled waters." The tempest of pain and agony is soon stifled, and the patient is hushed to quiet and peaceful slumbers. "There is balm for every wound," and that balm is the Mustang Liniment. Everybody that sells medicine keeps it for sale. "Hold your horses," and if they are crippled, galled or sprained, use the Mustang Liniment.
READ THE FOLLOWING CERTIFICATES.
THROUGH BY EXPRESS!!!
This is to certify that the MEXICAN MUSTANG LINIMENT has been used quite extensively in the stables of Adams & Co.'s Great Southern, Eastern and Western Expresses, for curing galls, chafes, scrofulas, sprains and bruises, and it has proved very effectual. Many of their men have also used it on themselves and their families, and they all speak of its healing and remedial qualities in the highest terms. One of our ostlers got kicked and badly cut and bruised on his knee; as usual, the Liniment was resorted to, and the soreness and lameness was soon removed, and it was perfectly well in three or four days. We have no hesitation in recommending it as a valuable preparation to be used externally on man or beast.
J. DUNNING,
Foreman of Adams & Co.'s Express Stable, N. Y.
We take pleasure in recommending the MEXICAN MUSTANG LINIMENT to all our friends and customers as the best article we have ever used for sores, sprains or galls in horses. We have used it extensively and always effectually. Some of our men have also used it for severe bruises and sores, as well as rheumatic pains, and they all say it acts like magic—we can only say that we have entirely abandoned the use of any other Liniment.
J. M. HEWITT, Foreman for
AMERICAN EXPRESS CO., 10 Wall st.
HARNDEN'S EXPRESS, 74 Broadway.
PULLEN, VIRGIL & CO., 10 Wall st.
WELLS, FARGO & CO., 16 Wall st.
MR. WILLIAM JOHNSON, for the last five years a citizen of Augusta, and now the proprietor of the fine hotel in Savannah, called the Marshall House, has favored us with the following certificate:
The MEXICAN MUSTANG LINIMENT has been used in my family, and on my farm, for a great variety of diseases requiring an external application, and has never failed to give immediate relief and effect a permanent cure. I have cured several cases of rheumatism that had resisted the skill of our best physicians. It has cured ringworms by a single application, chilblains in a few days, toothache, frost bites, cuts, sores and corns by a few applications; nervous headache cured entirely. In fact, I have used it for almost everything, and it has always cured. I consider it the best medicine I have ever used. WILLIAM JOHNSON.
Savannah, June 24th, 1852.
June, 25th, 1852.
I have used the MEXICAN MUSTANG LINIMENT in my stables upon my horses in cases of sprains, bruises, galls and sores of different kinds, incident to a large number of horses. I used it upon a horse that had been saddle galled for nearly a year. I had tried many remedies, and one in particular, that I had been in the habit of using for years, and had generally proved successful. Nothing appeared to give it any relief until I tried the Mustang Liniment, which cured it in a very short time. I consider it an invaluable medicine, and would not be without it. WM. H. HOLMES.
SAVANNAH, Geo., June 25, 1852.
We have also used the MUSTANG LINIMENT extensively in our stable, and we find it to be the best remedy we have ever used for sores or lameness of any kind.
SAWYER, HOLLISTER & CO.
The above are from two of the largest livery stables in the State of Georgia.
B. H. MEEKINS, 189 Walnut street, Cincinnati, was confined to his bed under the treatment of a physician some six weeks, with Neuralgia, of the whole of his right side, leg, arm and face; his sufferings were indescribable, and the only cessation from the most agonizing pain, was while under the influence of opium or morphine. His doctor finally advised him to try the MUSTANG LINIMENT; he did so, and in two days was able to go about his business perfectly cured.
This is to certify that I have used the MUSTANG LINIMENT recently in a very severe case of sprain. The right hip was so badly sprained and bruised that fears were entertained that it was out of joint. I obtained a bottle of Mustang Liniment and used it freely for four days, when the soreness and pain were all gone and the hip joint was well.
I have also used the Liniment for the Piles, with which I have been afflicted for many years. Its effects were wonderful. Free applications night and morning for a week have perfectly cured me. Thousands of persons are suffering with this painful disease, and you are at liberty to make this statement public, that all may learn what will cure them.
My brother also states that he has used the Mustang Liniment with the most perfect success in two cases of severe bruises, at our factory in Williamsburgh, and says he considers it invaluable about an establishment where a large number of men and horses are at work, and constantly liable to serious accidents. EDWIN R. BARRON.
64 Duane st., New York, June 25, 1852.
☞ While hundreds are rejoicing in the happy escape from smarting pains, occasioned by Burns, Bruises and Sprains, thousands of others will buy the Mustang Liniment and experience the same happy results.
☞ The popularity of the Mustang Liniment is a "fixed fact," therefore those suffering with Ulcers, Old Sores, Eruptions, and like complaints, need not be reminded of its superiority to give it a trial.
☞ The Ladies will always rejoice at the happy experience of curing eruptions, sore nipples, broken or caked breasts, piles and corns, after a thorough trial of the Mexican Mustang Liniment.
☞ The Mustang Liniment will give the most undoubted satisfaction to any one giving it a trial for stiff joints, stiff neck, or sore throat; it has proved itself efficacious in these complaints in many very stubborn cases.
☞ If you have any ugly, painful corns upon your feet, get a bottle of Mustang Liniment and apply it twice a day for eleven days, and the trouble will be gone.
GEO. W. WESTBROOK, Sole Proprietor, 343 Broadway, New York, and St. Louis, Mo.
PRICES—25 CENTS, 50 CENTS, AND $1 A BOTTLE.
The One Dollar Bottles contain eight times as much as the 25 cent Bottles.
The MUSTANG LINIMENT is sold by all Druggists in Chicago, and by one or more agents in every town and village in the State of Illinois.
d22

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 45. NEW-YORK, SATURDAY, DECEMBER 29, 1855. PRICE FIVE CENTS.

Poetry.

Trip Lightly over Trouble.

Trip lightly over trouble,
Trip lightly over wrong;
We only make grief double
By dwelling on it long.
Why clasp woe's hand so tightly?
Why sigh o'er blossoms dead!
Why cling to forms unsightly?
Why not seek joy instead!

Trip lightly over sorrow,
Though this day may be dark,
The sun may shine to-morrow,
And gaily sing the lark;
Fair hope has not departed,
Though roses may have fled;
Then never be down-hearted,
But look for joy instead.

Trip lightly over sadness,
Stand not to rail at doom;
We've pearls to string of gladness,
On this side of the tomb;
Whilst stars are nightly shining,
And heaven is overhead,
Encourage not repining,
But look for joy instead.

L. S. N.

Thirteenth General Epistle

Of the Presidency of the Church of Jesus Christ of Latter Day Saints,

To the Saints in the Valleys of the Mountains, and those Scattered Abroad Throughout the Earth—Greeting:

Beloved Brethren: Under the blessings of an over-ruling Providence, whose tender mercies are over all His works, we are again permitted to write unto you concerning matters and things pertaining to the kingdom of our God.

We have abundant reason for gratitude and thanksgiving unto our Father in Heaven who hath shielded us from the power of the adversary, the stratagems and wicked devices of ungodly men. For a time the Saints have been left to pursue the even tenor of their way without molestation or hinderance from abroad, while peace and tranquility have reigned supreme in all the valleys of the mountains.

In May last we visited, in company with a few of our brethren, the southern settlements, counselling and instructing the people, among whom we are happy in believing that a general spirit of contentment and desire to do right extensively prevail, and although we found them with their crops almost entirely destroyed by the ravages of grasshoppers, rendering their hard exertions and the labors of their hands fruitless, still we heard not a murmur, no repining nor complaining, but rather a firm and determined reliance upon the Lord of Hosts in their continued exertions for sustenance.

Although the crops were so generally cut off as late as from the 1st to the 10th and 15th of June, and though the small remainder afterwards suffered much from the drouth, still the late crops of corn and vegetables and some late sown wheat have matured in sufficient quantity, it is believed, to supply the wants of the community until another harvest; there will, however, probably, be a scarcity of wheat. All kinds of fruit trees have borne abundantly, although they also suffered through the ravages of grasshoppers and the effects of the drouth.

Brethren, the Lord has touched us lightly; be advised by this gentle chastening, give heed unto the whisperings of the Spirit, and tempt not the Lord to bring upon us a heavier rod of discipline, that we may more fully escape those judgment's of high heaven's King, which are now abroad upon the earth and being poured out upon the children of men.

When plenty shall again crown your efforts, let Heaven's bountiful blessings be sufficiently appreciated to cause you to exercise the proper economy for their care and preservation.

The Indians in our settlements have been generally friendly, and though indications of hostilities will occasionally arise, still we have the satisfaction of believing that a good impression has been made upon them, and that the time is not far distant when we may more surely rely upon their peaceful disposition towards the whites.

The more we witness the workings of the peaceful policy which we have practised, and endeavored to have our brethren practise, towards them, the more we are convinced of its being the proper one, and best calculated to promote their interest and salvation as well as ours. Besides being the cheapest, it is far easier and exercises a better influence to feed and clothe than to fight them.

Be merciful, therefore, and patient with the poor, degraded and ignorant children of the mountains and the plains. They are the seed of Abraham, unto whom pertain the promises; seek to enlighten and bring them back unto a knowledge of the Lord God of their Fathers; remember that He is their God to-day, as well as anciently, and that he witnesses, with equal interest, the movements of the children of Israel, as when he gave them instructions from Sinai's consecrated mount, the Temple of Solomon or Calvary's blood, stained soil.

The time of restitution approaches, be up and doing, therefore, while the day lasts, while there is an opportunity of rendering them assistance and doing them service, that you may hear the approving words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

While great exertions have been made, and are making, towards converting the heathen in distant nations and upon the islands of the sea, we have in our very midst a people just as worthy and intelligent, just as capable, and every way as much entitled, to receive the gospel, then let the words of life and salvation be extended unto them. Let the messengers of peace go and instruct them in the arts of civilized life, teach them to plant and sow, reap and mow; raise stock, build houses, make farms and forsake their evil and pernicious practices, their wanderings and ill-paid predatory or hunting excursions.

Influence them to obtain a living without depending upon hunting, for that furnishes them a very precarious and scanty subsistence; give them your faith and prayers, as well as works; instill into their minds the spirit of peace and eternal truth, that the visions thereof may be opened to a knowledge of the Lord their God and of Jesus Christ whom he hath sent.

At the same time, brethren, preserve yourselves from their treachery and savage fury, from their loathsome and degrading vices, and seek to elevate them in the scale of being to your own level, but never condescend to theirs, as is too often practised by the whites. Show them that you are their superiors by your more noble and virtuous acts and bearing, and that you are not with them for selfish or unholy purposes. It is a pleasing sight to see so many of the children of the Lamanites in the families of the Saints, where they have the same opportunities and privileges as the white children, and we trust that great good will result unto the rising generation through this source.

On the second day of September, the Utahs and Shoshones met in this city and made a treaty of peace, which, it is hoped will be permanent, and prove of lasting benefit to all parties concerned, including the whites.

Near the Elk mountains, and on the left bank of Grand river, the Indians killed three men and some twenty head of cattle, and drove the settlers away; they left for Manti, and will probably not return this fall, notwithstanding they left nearly everything belonging to them in the possession of the Indians. With this exception, there has been no actual outbreak during the season, although there have been a few hostile demonstrations and threatenings, whose cause is at present unknown. We trust that all matters will soon be satisfactorily explained and amicable relations restored, that the settlers may be able to return to their location the ensuing spring.

The endowment house in this city was dedicated on the 5th of May last, and received the name of the "House of the Lord." Since then endowments have been regularly given and are still continued, principally under the direction of Pres. Heber C. Kimball.

The Church Historian house and office have been erected, and are now being finished.

A large amount of stone has been laid in the Temple foundation, which has been finished ready for the basement story, but owing to want of stone, the work, since the 1st of August, has been and still is suspended. The teams engaged in hauling stone had to be turned away to range, in consequence of the feed falling in the vicinity of the quarry and city.

We hope to obviate the recurrence of a similar suspension in future, by availing ourselves of the Big Cottonwood canal, which, it is expected, will be ready for operations by the 1st of May next, and upon which we design bringing the granite stone for the further erection of the Temple.

A foundry has been put into operation, and has furnished very superior articles, mostly for machinery and mechanical purposes. Its operations have been much facilitsted by the use of stone coal, large and valuable beds of which, of excellent quality, were discovered in the early part of the season, in San Pete valley, near Fort Ephraim, and a considerable quantity has been brought to this city; but it is located at too great a distance to become available at this point for general consumption.

Through the facilities afforded by the Public Machine Shop, cutlery of a good quality has been manufactured, also locks and many other articles for general use. Much more cloth, than heretofore, is being made in the various settlements; also leather, hats, cordage, brushes, soap, paper, combs, crockery, iron, and various other useful and self-sustaining articles, are being organized from the native elements in flattering abundance.

Many good buildings have been erected during the season, among which we may mention the Court House, Warden House at the Penitentiary, and finishing the south wing of the State House at Fillmore, besides other extensive and permanent improvements both to city and country. Many mills and various other kinds of machinery have been put into successful operation.

The hum of industry has awakened the silence of these vast solitudes, and, while hill and dale resound with the woodman's song, with the tinkling bell of the herdman's charge, and the rumbling caused by the husbandman's and artizan's toil, the clattering mills mingle their sounds with the roar of the mountain streams, while the Indian hies away to his secret spring by the mountain bush, or seeks his shelter among the sage of the barren plain. Thus, where but a few short years ago were heard naught but the howling wolf, the savage war-whoop, or the raven's cry, we now hear many a nook and corner echoing with the sounds of civilized exertion, and behold them surrounded with all those appliances of wealth adapted to the white man's home.

In many lands, and among strangers, we have travelled many a weary mile, without purse, script, or murmur, to preach the gospel of salvation to the people, and could scarcely find hospitable shelter for the night, but here we can travel throughout the length and breadth of the land and seldom meet with any but Saints, those who have come out of the world to serve the Lord, keep his commandments and do his bidding.

We recognize in the union, peace and prosperity which have attended our settlements, in these far-off regions, the hand of a kind Providence, whose blessings have been multiplied upon a people in whom he has delight, and who seek to do his will.

The aid of the P. E. Fund Company has this year been extended to some thirteen hundred persons, nearly a fourth of this season's immigration. This operation, through the hard times in the English conferences and the great scarcity of money at home, has had a tendency to involve us somewhat in debt.

Many of the brethren here have sent for their friends, through the aid of the P. E. Fund Company, and they have arrived, and are on their way hither; over six hundred of this years' immigration are of this class. Now let the brethren, who have been sent, help us meet the liabilities which we have incurred on their account, and pay up their obligations to the Fund.

Let those who feel an interest in the work of the gathering be liberal in their donations, and prompt in paying what they owe, that the Fund may be sustained, and our next year's operations be not crippled for the want of means.

The cry from our poor brethren in foreign countries for deliverance is great; the hand of the oppressor is heavy upon them, and they have no other prospect on earth through which they can hope for assistance. Many of them are long in the church, and have been faithful in all things, acting in the discharge of every duty. Shall we turn a deaf ear to their appeals and leave them to linger in the midst of wicked Babylon, where, year by year, the perplexity and distress of nations, their wickedness, abominations and corruptions, wars, pestilence and persecutions are multiplied by waxing greater and greater, thus constantly tending more completely to hedge up the way and render their longer continuance in those lands more burdensome and oppressive than ever?

Let this question be answered by your acts, for to this resource are we driven, and unless we receive aid either by donations or the payment of debts owing to the company, we shall be obliged to measurably suspend operations the ensuing year. We have already extended relief to the utmost limit, and have almost entirely absorbed every available resource of the Church to aid in this matter; we trust, therefore, that you will make it a subject of careful consideration and prompt and proper action, for it is worthy of your most active benevolence. It has long engaged our attention and that of our Elders on foreign missions—has been the theme of our prayers and communications in time past, and commends itself to the attention of all Saints, as opening the only, at present known, effectual door of temporal salvation to the really destitute.

Thousands upon thousands of the immigrants who annually flock to the shores of America, though not of the wealthy classes, have means wherewith to come and subsist until they find channels of profitable occupation. But the P. E. Fund is designed to deliver the honest poor, the pauper, if you please, from the thraldom of ages, from localities where poverty is a crime and beggary an offence against the law, where every avenue to rise in the scale of being, to any degree of respectable, joyous existence, is forever closed, and place them in a land where honest labor and industry meet a suitable reward, where the higher walks of life are open to the humblest and poorest, and where they can lay a foundation for indissolubly uniting themselves and their children in the progressive scale of human existence, "while eternity comes and eternity goes."

This is true charity, and should engage the efforts of every philanthropist, not only to feed the hungry and clothe the naked, but to place them in a situation where they can produce, by their own labor, their subsistence.

The world, at present, furnishes no place so well adapted as this for the exercise of such benevolence, no spot so suitable for the homes of the poor, no country more in need of their labor to bring into use its undeveloped and, we might almost say, unexplored resources, no government where institutions beckon the competition of the low as well as the high, of the poor as well as the rich, nor where honesty, capability and merit, instead of high birth, place and worth, so often and so surely pave the way to honor and influence.

This season's immigration has mostly arrived, and we learn that the remainder are near at hand. They have been very much favored by the experience of several returning Elders, under whose charge they have principally travelled.

We have to regret the loss of many of the faithful, who have fallen victims to the power of the destroyer and pestilence, among whom we make mention of Bros. W. W. Major and John Parry of the English, Andrew L. Lamoreaux of the French, James F. Bell and lady of the Italian, and Jacob F. Secrist of the Swiss missions.

While we mourn their loss, and deeply sympathize with bereaved families and friends, we rejoice that when they fell they were in the service of their Redeemer, and engaged in the promotion of his cause upon the earth. We trust, therefore, that they were taken for a wise purpose, and that they will meet the approval of the Judge of the whole earth, in the day of reckoning and recompense.

Elders Lyman and Rich are still in California, laboring in San Bernardino and other places in that State; Elder Orson Hyde is in Carson County, Utah Territory, where he has organized a Branch of the Church. Elder John Taylor is in New York, presiding, and editing the "Mormon." Elder F. D. Richards is in Liverpool, presiding over the European Mission, and editing and publishing "The Star." Elder George A. Smith is still engaged as Historian and General Church Recorder, and, together with the remainder of the Quorum of the Twelve Apostles, the Presidents of Seventies, and others, is laboring in the various Settlements of Utah, directed from time to time as duty seems to require. Elder Orson Spencer is editing and publishing the "St. Louis Luminary," in St. Louis, Mo., and George Q. Cannon is engaged in the publication of the Book of Mormon, in the Hawaiian language, in San Francisco, California, where he also intends publishing a paper. Elder Dan. Jones is publishing the "Trump of Zion," in Swansea, South Wales; John Van Cott, the "Scandinavian Star," in Copenhagen, and Augustus Farnham, the "Zion's Watchman," in Australia.

The East India Missionaries have returned, or are on their way hither, having faithfully preached the gospel, from two to five years, in that benighted country, with but little apparent success.

The work is still prospering in Australia, the Sandwich Islands, California, the British Isles, Denmark, Sweden, the North of Italy, Switzerland, France, the British Provinces, and in many parts of the United States. At Cape Town, South Africa, there is also quite a Branch of the Church.

A company of Saints left Sydney for the purpose of gathering to San Bernardino and this place, but only a few have as yet arrived on our western coast, the vessel having put into Honolulu in distress and been condemned, thus retarding their anticipated speedy arrival to our peaceful abodes.

This is the first attempt at gathering the Saints from Australia, and we hope it will prove successful, for there are many more in that region who strongly desire to gather with the Saints in these valleys, but cannot as yet obtain means of conveyance, trade and commerce from our western coast with that country being very limited.

The Saints are gathering home from every nation, kindred, tongue, and people; and while we are thus concentrating a heterogenous mass of all kinds of people, from almost all nations, though animated by one general spirit, intention and desire, it becomes one and all to be kind, courteous and gentle towards each other, and seek to instruct the people, that they may be more strongly cemented in feeling, interest, peace and union, as well as in faith, truth and the bonds of the new and everlasting covenant.

It was to this end, and to effect more fully this object, that the last conference appointed elders to take missions to all the settlements throughout Utah, that the people may become improved and cultivated in their taste and understanding, and in every grace and accomplishment; that they may be amalgamated in their views and feelings, be strengthened in their faith, and, by not omitting the small, and generally esteemed trifling, matters of practical life, that this generation of Saints may be found pure and holy, mild and equitable in their intercourse with each other, even polished shafts, after the similitude of a palace.

Remember that it is the trifling things of life which make up our existence, and that but a small number of great and important events transpire without them. They are, however small, the important little duties of life, upon the daily practice of which much depends to fit a people for the coming of the Lord Jesus, or to prepare them for an exaltation in the kingdom of our God.

Therefore, give heed unto the teachings of those we have sent among you, and let all strife, animosity and contention cease in your midst; live your religion, and let peace, faith, charity and good works abound.

To the Elders appointed upon these missions we say, "go forth in the spirit of humility and meekness, and teach the people in the things pertaining to their temporal as well as their eternal salvation; imbue the people with the spirit of holiness, cleanliness and economy, and with the Holy Ghost which leadeth into all truth."

To the Elders abroad we say, "be diligent in all your labors, be faithful in your testimony to the people, and when they receive the truth, learn them to live and practice their holy religion." It is easy to bear persecution, to contend for the faith, and even to die for it; the hardest of all is to live it, to be always actuated by its holy influences, and practice it in all the walks of life. It is not a plaything or mere toy to believe, or amuse ourselves with at our convenience, and then lay aside, but a tangible, every day experience and solid fact, entering into every avenue of business, of pastime and repose, as well as into the spiritually religious exercises of the mind.

In fact we have no requirement or duty upon this earth, only to serve God, keep his commandments, gather the Saints and build up his kingdom thereon; for this we live, for this we expect to die. But the main difficulty with the Saints is to live their holy religion, and pursue that course which will ensure unto them its blessings and privileges, and that increase of faith, intelligence and improvement which they may enjoy.

It is a small matter to devote and dedicate ourselves, and all we have, to the cause of truth and the building up of the kingdom of God upon the earth, but it is of importance to rightly apply ourselves and our means where we may do the most good. It is important that we be obedient and passive in the hands of the servants of God, and when we have embraced the truth, and placed ourselves, with all we have, upon the altar, to so remain, regardless alike of friend or foe, sunshine or shade, peace or plenty, of war, famine and pestilence. It is our duty not only to profess and be believers, but to work out our salvation, continuing faithful in all things, even unto the end.

When you enlist under the gospel banner give the adversary a ticket of leave, and never again permit him an abiding place in your bosoms, never again place yourselves under his influence, neither anything which you possess; live to build up the kingdom of our God, and let your actions correspond with your professions.

We say to the Elders abroad, as well as at home, "let these principles be instilled into your minds and the minds of all the Saints, and let them be amenable to the authorities which are placed over them; live humble before the Lord, deal justly and righteously, that the Spirit of the Lord may richly abide in you."

When the Elders who are upon foreign missions wish to return home, and have no instructions to that effect, it is their privilege to meet together, make the question a subject of prayer and supplication before the Lord, and then act as shall be decided in council in accordance with the dictates of the Holy Ghost. It is your privilege to know the mind and will of the Lord concerning these matters, and by pursuing the proper course you will obtain it.

Let all things be done in order, and let all the Saints, who can, gather up for Zion, and come while the way is open before them; let the poor also come, whether they receive aid or not from the Fund; let them come on foot, with hand carts or wheel-barrows, let them gird up their loins and walk through, and nothing shall hinder or stay them.

In regard to the foreign immigration another year, let them pursue the northern route from Boston, New York, or Philadelphia, and land at Iowa city or the then terminus of the railroad; there let them be provided with hand-carts, on which to draw their provisions and clothing, then walk and draw them, thereby saving the immense expense every year for teams and outfit for crossing the plains.

We are sanguine that such a train will outtravel any ox-train that can be started. They should have a few good cows to furnish milk, and a few beef cattle to drive and butcher as they may need. In this way the expense, risk, loss and perplexity of teams will be obviated, and the Saints will more effectually escape the scenes of distress, anguish and death which have often laid so many of our brethren and sisters in the dust.

We purpose sending men of faith and experience, with suitable instructions, to some proper out-fitting point to carry into effect the above suggestions; let the Saints, therefore, who intend to immigrate the ensuing year, understand that they are expected to walk and draw their luggage across the plains, and that they will be assisted by the Fund in no other way.

If any apostatize in consequence of this regulation, so much the better, for it is far better that such deny the faith before they start, than to do so, for a mere trifling cause, after they get here; and if they have not faith enough to undertake this job, and accomplish it too, they have not faith sufficient to endure with the Saints in Zion, the celestial law which leads to exaltation and eternal lives.

If this project is once fairly tested, and proves as successful as we have no doubt it will, the main expense of the immigration will be avoided, consequently thousands more than heretofore can receive assistance. Therefore, Saints and all returning Elders, who undertake to come through with companies, consider this subject and prepare yourselves accordingly.

During the general Conference, just closed, the younger people were counseled to obtain their endowments and marry; hence, we wish it understood that we are prepared to give the Saints their endowments in the House of the Lord, which has been built and dedicated expressly for that purpose; therefore, let parents, guardians, and bishops take this matter properly in hand, and counsel freely with the young people, and prepare them to receive their endowments and sealings. Young men, take unto yourselves wives of the daughters of Zion, and come up and receive your endowments and sealings, that you may raise up a holy seed unto the God of Abraham, even a holy and royal priesthood, who shall be born legal heirs thereunto, having a right to the keys thereof and to administer in all the ordinances pertaining to the House of the Lord. Cease your folly, and become men of God; act wisely and righteously before him, and his choice blessings will attend you.

We exhort all the Saints to live righteously, to remember and keep their covenants with their God and with each other, to pay their tithing and make their consecrations in the spirit of liberality and in all good conscience, nothing doubting.

Keep the commandments of the Lord; observe the instructions and counsel you receive from those placed over you to preside; be faithful and industrious, economical and prudent; seek continually unto the Lord for wisdom, and train up your children in his nurture and admonition, that when we shall have finished our pilgrimage upon the earth we may go hence in peace, having wrought righteousness and established justice thereon, and, through having fought the good fight and kept the faith, be prepared to come forth with a glorious resurrection to inherit eternal lives and exaltation, which may God grant, for his dear Son's sake. Amen.

Brigham Young,
Heber C. Kimball,
Jedediah M. Grant.

G. S. L. City, Oct. 29, 1855.

Blood in Her Eye—Stand from Under.

A correspondent of the Boston Journal, writing from New York, tells the following:

An incident transpired here last week that has made some talk among the parties who have knowledge of the matter. A lady from the State of Maine came to this city last week on her way to California. She has as arms two revolvers and a bowie knife. The conductor purchased her a ticket in the California steamer, and she left in the vessel at noon. Her story is this: A short time since her husband obtained possession of all her wealth, converted all he could into gold, and then deserted his family, took a ship and started for the land of gold, around Cape Horn.

But this is not the worst; he took with him a female not his wife. Injured and maddened the wife has started after her recreant lord; not from love, but from hate; not to recover possession of her absconding husband, but to administer to him a deserved chastisement; not to take him back, but to shoot him and his companion. Wind, weather and steam permitting, the lady will reach California some time in advance of her absconding mate. He will no doubt be rather surprised to meet her ladyship on the California landing, and unless seasickness shakes the wrath out of her, the meeting will not be one of the most conjugal that can be imagined.

One of 'Em.

Kendall, of the New Orleans Picayune, in a letter from Paris to that paper, says:

"A tough and hardy old fellow recently passed through Lyons, on his way to Savoy, his native country. No less than eighty years ago, when he was forty-one he was sentenced to the French galleys for life for some crime. At the commencement of our revolution, being then a middle-aged man, he was shut out from the world, and of course expected to end his days, barring the chances of an escape, at the bagne. The other day he was released, at the age of one hundred and twenty-one. No cause is assigned, but the probability is that the government here thought that he had worked out more than a natural life in the galleys, and that he was past doing any further harm. It is said that he has a little property in Savoy, the interest on which has been accumulating exactly one hundred years, or since he arrived at the age of twenty-one. The old fellows enjoys perfect health, although he stoops so much that his face nearly touches his knees."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, DEC. 29, 1855.

Is Mormonism a Religious Paradox?

ARTICLE II.

CONTINUED.

We pass now to the Acts of the Apostles, and find the disciples there assembled, in an upper room, making prayer and supplication to God; "tarrying until they were endowed with power from on high." When suddenly there was a sound from Heaven, "As of rushing mighty wind, and it filled all the house where they were sitting; and there appeared cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit of God gave them utterance." Acts iii. Peter expostulates with, and preaches to the thousands that were there assembled, and there in Jerusalem, the starting point of their ministration, preaches the first gospel sermon after the death of Jesus.

The power of God had been remarkably developed, and the spirit had rested down upon them in mighty power; the thing that then took place, was no vain fantasie, or wild illusion. It was a thing that was visible and tangible. It was on the day of Penticost, a celebrated feast of the Jews, who were in Jerusalem from all nations for the purpose of celebrating this feast. They, together with the assembled multitude, beheld the power of God visibly manifested, and heard the Apostles, under the inspiration of that spirit, "speak, as they were moved upon by the Holy Ghost;" and though fishermen of Gallilee, they spake "to every one, in their own tongue, wherein they were born." To Parthians, Medes, Elamites, Mesopotamians, Capadocians, Asians, Phrygians, Pamphilians, Egyptians, Libians, Romans, Cretes and Arabians; Jews and Proselytes. These various tongues and peoples heard them "speak in their own language the wonderful works of God." Of course they were amazed; whilst some attributed it to one thing and others to another, some of the inconsiderate and ignorant, attributed it to the effects of wine, as if wine would confer the gift of tongues, and develop a power, such as was then manifested; besides, it was but the third hour; about nine o'clock in the morning. The Jews never drank so early—it was contrary to their custom. Peter, however, stood up, with the eleven, and successfully silenced these mockeries; and told them that they were not drunk, that this that had then taken place was that which was spoken of by the Prophet Joel, "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophecy; and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens will I pour out, in those days of my spirit; and they shall prophecy." He then went on to tell them that Jesus was indeed the Messiah, that the prophets, and especially David, had prophesied concerning his death and resurrection and ascension; and that although they had crucified him, "God had made him both Lord and Christ." When they heard this, they were pricked to the heart, and said unto Peter, and to the rest of the Apostles, "Men and brethren, what shall we do?"

Let us now pause for a moment, and reflect. John the Baptist had before preached unto the multitudes that came from Judea and Jerusalem, "*Baptism, for the remission of sins.*" Jesus and his disciples were obedient to these principles, and were also baptized. After his resurrection, our Saviour appeared unto his disciples and told them to go into all the world and preach the gospel to every creature, he that believeth and is baptized, shall be saved, and he that believeth not shall be damned; he told them moreover, "to tarry at Jerusalem until they were endowed with power from on high." Here we find the apostles tarrying in Jerusalem; the power descending, and Peter positively stating that Christ having ascended to the right hand of God, "and having received of the Father the promise of the Holy Ghost; he hath shed forth *this which ye now see and hear.*" What was it that they then saw and heard? THE GIFT OF THE HOLY GHOST, which is another principle or doctrine, that the Mormons believe in.

Let us now for a moment look at the scene which is here presented. We have an immense assemblage of persons present from every nation under heaven. We have two apostles, acting and speaking under the immediate inspiration of the spirit of God. The power of God is here manifested, and the gift of the Holy Ghost given. Here we have the first gospel sermon preached after the resurrection and ascension of Jesus, and here also we have multitudes "pricked to the heart," and asking "men and brethren, what shall we do?" If we want scriptural doctrines, and ordinances; if we want pure unadulterated principles; if we want the gospel as it emanated from inspired apostles, surely this is the place to look for it. It had not then been vitiated by interested, designing, or intriguing men; it was before error or superstition had crept into the church; it had not been corrupted by heritics, councils, synods, conventions, priests, or people. It was not then so plastic as to be moulded into masses, creeds, opinions, bodies of divinity, and systems of theology, nor was it adulterated by the popular dogmas of the present day. It was the free unadulterated outpourings of truth, emanating from the living fountains of eternal intelligence from the great Eloheim, and flowing through the heart and lips of Inspired Apostles, who spake as they were moved by the Holy Ghost. It was the gospel of Jesus Christ in its simplicity, its purity, its richness, its beauty, its power and glory. It was the ushering in of a new dispensation, the revelation of God to man. It is a paradox to modern Christians—It is Mormonism.

Let us now inquire what was taught by the apostles to these multitudes, for here were inspired apostles and here were multitudes "pricked to the heart," who asked, "men and brethren, what must we do? We believe your testimony concerning Jesus, and that he was the Messiah. We believe that you are men of God, and have authority to teach and administer; we believe what we have seen manifested is the gift of the Holy Ghost. We believe that the Savior of the world has been crucified, is dead, and risen again, and that you are his representatives. We are pricked to the heart—men and brethren, what shall we do?" Were they told to do penance? No. We would here remark, we do not find fault with terms—it is realities. They were told to repent, which some would say is equivalent; what then, go to the priest and be forgiven? No. But did not Jesus say, "he whosoever sins ye remit shall be remitted?" Yes; and Peter had that power, and we shall see how he exercised it. Did he tell them to put their names on a class book, and come on trial for a while? No. Did he tell them to believe on the Lord Jesus Christ? No. This they already did, and consequently it would have been superfluous. They were pricked to the heart in consequence of their faith in Jesus. Did he tell them to go into their closet or into the woods or wilderness to pray? Prayer is good in its way, but this was not the place, this was a time for action. Did they tell them to lead a good moral life? No. There was something else to do—there was the gospel to be obeyed. Did they tell them to get converted, and then be baptized? No. Did they tell them that baptism was of very little moment? No. Did they tell them that they could be baptized, by pouring, sprinkling or immersion, to suit their tastes? No. Did they tell them to bring their children to be baptized? No. Did they tell them to be baptized for the remission of sins, but that they need not look for the gift of the Holy Ghost? No. What did they say? "Repent and be baptized *every one of you*, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost;" and why? "For the promise is unto you"—the promise of what? why the obvious promise of the gift of the Holy Ghost. What is that? "That which you have seen and heard." And to whom else? "To your children." And to whom else? "To ALL that are afar off, even as many as the Lord our God shall call." What can we understand by this? That wherever that gospel was preached and believed in, the gift of the Holy Ghost should follow; and that, if it did not follow, it is not the gospel that is preached and believed in. What was the result? They went right forward and attended to the ordinance of baptism, "and the same day there was added to the church three thousand souls;" without mourners, benches, penance, or affliction of the body, and without any of the modern forms above alluded to. Did Peter forgive sins? Yes. How? Having authority to administer in the ordinances of the gospel, power to bind on earth and in heaven, and having been taught by Jesus how to save men, he told them to *repent and be baptized in the name of Jesus for the remission of sins*; and when they believed and repented, he baptized them. Here, then, is the simple manner that the apostles adopted to introduce the gospel; there was no quibbling about doctrine, no uncertainty on the part of the apostles, nor yet of the people; the method was plain and simple—there was no telling them to believe in Jesus, when they already were believers; no ingenious methods introduced, to make them believe.

TO BE CONTINUED.

Southern Emigration to Kansas.

We yesterday had the pleasure of meeting with Dr. Summers, of New Market, Va., who is *en route* for Kansas, in company with several gentlemen from other portions of the State. These gentlemen came out to secure locations for about one thousand persons, who purpose emigrating from Virginia to Kansas Territory this fall. This emigration will be entirely from the eastern part of the State—60 families from Richmond, 30 from Stanton, 50 from Rappahannock county, and the balance from counties adjoining. Dr. S. also informs us that there is much excitement throughout Western Virginia, in regard to Kansas.—[Westport News, Oct. 20.

The New Hampshire Sentinel and the Mormons.

The New Hampshire *Sentinel*, of a late date, feels very much shocked at the state of things in Utah, as detailed to Horace Greeley in Washington City, by a very "honorable gentleman" from Salt Lake. After quoting the pith of this honorable gentleman's discovery and revelation to the oracle Greeley, such as "Brigham Young's Babylon," "Sensuality from bad to worse," "Polygamy," "Brigham Young's seventy wives," "Blasphemy," "Impudent assumption," "Buffoonery," "Horrible den," &c., the Sentinel, on its own responsibility, then exclaims, "Such a state of things in one of the largest Territories, where these Mormons have full swing, must not be tolerated much longer. The laws in every other State are severe against polygamy, and are they to be unobserved in Utah? *Better set off the Territory at once as a heathen nation.*"

Oh! horrible, Mr. Sentinel! What! cast us off without the pale of the good old Monogamic Christian society of the States? Oh don't! What, cast us off forever beyond the sound of that old familiar song, "We have done those things we ought not, and left undone those things that we ought to have done!" Must we be shut out, dear Mr. Sentinel, from that Monogamic society that has grown so venerable by age, and have none of those privileges in common with our brethren of the States? Must we be left to provide for and support all our wives and children, while you retain the privilege of only providing for one wife, and practice seduction and corruption in a clandestine manner, and throw the responsibily, of whatever may follow, upon society in general? How can you be so cruel! Must Utah forever be an exception to any other State or Territory, and continue, as she has done, to have no house of ill-fame or common brothel for public convenience as do our eastern friends, so that when those friends come among us to sojourn for a short time, like Mr. Greeley's anonymous gentleman, they are obliged to go away growling like the terrier that has tree'd his game and returns whining in despair? You see, Mr. Sentinel, that such an amputation as you speak of would place us in a very awkward position, and when you or your friends should call on us, of the Utah *heathen nation*, on your way perchance to California, we could not accommodate you with that variety furnished in those less heathenish States from whence you came, and you might be led to exclaim, as did one of the U. S. Judges, "'Tis really too hard." It of course would be rather humiliating to us to see a brother of the editorial cloth shake his money in a city of twenty thousand inhabitants without a bid, and then to be under the necessity of saying to him, "money don't tell in this 'heathenish' community, and the only way to get along here is to take steps that will insure your responsibility, by *marrying* one of the heathen daughters of Zion, (if you can find favor in their sight,) and becoming a trusty, honorable citizen." When you had done this, and shown yourself to be a man of integrity and righteousness, and a kind husband and father, another of the daughters of Jacob might see your good works and wish to become identified in so substantial an alliance. Having thus established your reputation, you might, by taking the *responsibility*, as in the first instance, be permitted, like Jacob of old, to add the Rachel to the Leah. But, if you would save us the humiliation of demanding such responsibilities from our anti-heathen friends, a better way, than to "cast us off," would be to send missionaries among us to mix up and inoculate our *heathen* community with the *irresponsible promiscuous* institutions of anti heathen New Hampshire and other christian States.

If you could not succeed with your troop of best selected, honey-tongued seducers to make the "heathen" daughters of Utah believe that irresponsibility, and merely passional attraction is all that is necessary on your part, you might beat up for volunteers in the anti-heathen cities of New York, Boston and Portsmouth, and take out a goodly company of those females that have been trained in the anti-heathen practices of those cities. Their education, under Monogamic Christian restriction, has qualified them to look lightly on responsibilities, and their yielding, accommodating genius might be made in Utah a powerful auxiliary in converting those *heathens* from the error of their ways.

But really and seriously, Mr. Sentinel, do you believe those tit-bits of slander and contumely that you have gleaned from a "gentleman," so honorable that he dare not have his name published? If you do, how can you reconcile the counter-statements that have been published from time to time by those of your eastern friends who have passed through and sojourned for a time in Salt Lake City? The published reports of Judges Reed, Shaver, and Kinney? What will you do with the official report to Congress, of Capt. Stansbury, Topographical Surveyor in Utah, under the authority of Government; and also, that of the lamented Capt. Gunison? Have you ever published any of these reports for the benefit of your readers, or do you leave that part out and only act the part of scavenger to rake up the filth, and leave others of less carrion proclivity to "do the decent thing." We will not be the judge in this matter, but leave it with yourself to recall to mind your past course, and ask yourself whether you have taken the advantage of public opinion against that inoffensive people, called Mormons, and like the proscriptionists of different dispensations, cried "away with him!" "Cast them off as heathens." If you are able to take up the subject of Mormonism in all or any of its parts, and show its inconsistancy with scripture, we challenge you to do it; but until you do that, we protest against your "snap judgment," and premature decision, as above. We acknowledge the institution of the plurality of wives, so did Abraham and others that the christian world acknowledge to be good men. How much can you make off of that? We believe in God, and in his laws, and the plan devised by him for the salvation of all who believe and obey it. How much heathenism can you glean from that? We believe in being brotherly and assisting each other. We believe in every man having his own wife, and every wife her own husband, and neither of them any other; and that those who have sexual intercourse with any other than their own, are worthy of death, and those who do it, and escape such a punishment, do not get their just due; the custom of our monogamic friends to the contrary notwithstanding. We believe in temperence in all things, and we teach it to all. We believe in being subject to law, and deprecate the heathenish practice of mobocracy. The drinking, swearing, gambling and carousing that exists in the cities of Babylon, we neither countenance nor tolerate, and we would sooner be cast off as *heathens*, than be subjected to such wickedness. These are some of our sentiments, and we ask if maintaining them would constitute us heathens, even if we should be cast off? If so, we refuse not, to become "*heathens.*"

Christmas.

According to a notice in our last, we visited Philadelphia on the 25th, in company with Brothers Felt and Robbins, to attend a Christmas party, prepared by the Philadelphia Saints. The weather was somewhat rainy and unpropitious, but the provisions for a good party were ample and unexceptionable; and we freely and cheerfully acknowledge that our anticipations, specified in our last, "that things would be done up brown," were fully realized, in the management of the affairs by Bros. Clinton and Harrison and others who assisted them.

Among the company present we recognized our friends Bros. Boley and Snediker, late from Salt Lake City on missions to the States; E. R. Young, from Connecticut; Stephen B. Rose, from Hornerstown, N. J., and recently from Salt Lake; and S. A. Wooley, from Del., and recently from the India mission.

The company assembled at three o'clock, and partook of a sumptuous Christmas dinner, composed of a variety of edibles too numerous to mention, and served up by cooks that were masters of their business. Having done justice to that part of the subject, the company were entertained by songs, recitations and speeches by different persons, among whom was Bro. Solomon Mack, from New Hampshire, a near relative of the Prophet Joseph Smith, who expressed much gratification in having the privilege of meeting with the Saints, and enjoying the peaceful influence of the spirit of the Lord that prevailed in their midst on that occasion. He expressed a desire and determination to gather up to Zion as soon as circumstances would allow.

The intervals between song and story were agreeably filled with a treat of pastry, confectionary, fruit, &c.

A good spirit prevailed, and all present seemed to enjoy themselves well. Near the close one ordination and some few administrations to infirm ones were attended to by the Priesthood, and the company retired to their several homes, well pleased with the manner in which they had spent their Christmas.

Fillibusters Arrested.

Detention of the Steamship Northern Light.

Quite an excitement has arisen in this city during the past week over the arrest of some fillibustering parties about to leave here for Nicaragua on the steamship Northern Light.

On the evening of the 22d inst. District Attorney McKeon, accompanied by his own assistant and the Deputy United States Marshal, paid a visit to the St. Nicholas Hotel, in search of the Nicaraguan Minister. He was soon introduced to Col. Parker H. French, who, after being interrogated by McKeon as to whether he was associated with the parties now forming in different portions of this city, with the supposed intention of emigrating to Nicaragua to take part in the invasion of that province by Walker and others, contrary to our neutrality laws—denied any such connection. After quite a pithy discussion between the officer and Col. French, the former, incensed by remarks from French, with his attendants, left the hotel to try the virtue of law.

On Monday, the 24th, a dispatch was received from Washington by the U. S. Marshal, authorizing the arrest and detention of the Nicaragua steamer Northern Light.

A number of officers were then despatched to execute the order of Government. The counsel for the proprietors of the steamer decided the warrant to be illegal, and advised Capt. Tinklepaugh to proceed to sea immediately. Much confusion and uproar ensued, and some of the passengers undertook to cast off the lines of the steamer; they finally succeeded, and she was soon under way, with the Deputy Sheriff, sailing down the Bay. Mr. McKeon then sent word to the commander of the Revenue cutter, who got under way, and, assisted by a powerful steam tug, took chase of the fugitive craft. The chase was witnessed from the Battery by crowds of excited spectators; and as the cutter approached the ship, she fired a blank shot; this producing no effect, a ball was fired and the Northern Light hove to. The steamer then came up and anchored at the Navy Yard, near the cutters.

Under a consideration that two men should be allowed to go on the steamer to her destination, to see that no arms or ammunition, &c., should be landed, and be brought back, together with any contraband articles as above named, free of expense to the Government, the Northern Light has since been allowed to proceed on her voyage. A number previously arrested have been discharged, and a number are yet in custody.

Information was given to the District Attorney—who has done his duty manfully—on Saturday afternoon, by Mr. Allen, of Brooklyn, who had been connected with the raising of a body of men for Nicaragua, and had charge of Central Hall, New York, where their meetings were held: that a meeting was appointed for Saturday night, but during the day, ascertaining that the organization was an illegal one, and not wishing to violate the laws of his country, Mr. A. made up his mind to withdraw, and in accordance with this resolution, failed to open the Hall that evening, as was expected of him.

About one o'clock on Sunday morning his house was visited by Mr. Farnsworth, colonel of the Falstaff regiment, which Walker and French were endeavoring to raise in New York; he told Allen that he had come to kill him for betraying the designs of himself and his confederates, and drew a knife upon him. Mr. Allen appealed to his honor, as a man, not to kill him in cold blood—and Farnsworth chivalrously allowed him to go to the kitchen for a carving knife. Instead of doing this, Allan went into the street for a policeman. Farnsworth meanwhile escaped.

In the Circuit Court, on the 26th, Mr. Allen, of Brooklyn, made the following affidavit:

Southern District of New York, ss.—William H. Allen, of New York City, being duly sworn, doth depose and say: That John Creighton, Francis O'Keefe, O. J. Morrison, Charles Walters, and William Lyster did, on the 20th day of December, 1855, at the city of New York, in the Southern district of New York, begin and set on foot a military expedition or enterprise, to be carried on from thence against the territory of the State of Nicaragua, with whom the United States then were, and now are, at peace. And further he says not.

W. H. ALLEN.

Sworn to before me, Dec. 26, 1855.
GEO. W. MORTON, U. S. Commissioner.

Parker H. French, George B. Hare, Louis Schlessinger, Dillingham, Mallery and Tamworth, are held for examination. These parties are charged, on the oath of Wm. H. Allen, with "setting on foot, preparing and providing the means for a military expedition or enterprize to be carried on against Nicaragua, with which the United States are at peace," etc.

The press of New York have pretty generally condemned the course of the Government in interfering in this fillibuster movement. We do not see, however, that any blame can be attached, but rather believe it to be commendable, and the proper course to prevent the growing propensity, in a portion of the community, to appropriate to themselves that which they have no right to, and to set on foot that which, if allowed to progress, will bring the nation into disgrace, as being too effeminate or corrupt to control its own lawless citizens.

A Proclamation,

By the President of the United States of America.

Whereas, Information has been received by me that sundry persons, citizens of the United States and others, residents therein, are preparing within the jurisdiction of the same to enlist, or enter themselves, or to hire or retain others to participate, in military operations within the State of Nicaragua:

Now, therefore, I, Franklin Pierce, President of the United States, do warn all persons against connecting themselves with any such enterprise or undertaking, as being contrary to their duty as good citizens and to the laws of their country, and threatening to the peace of the United States.

I do further admonish all persons who may depart from the United States, either singly or in numbers, organized or unorganized, for any such purpose, that they will thereby cease to be entitled to the protection of this Government.

I exhort all good citizens to discountenance and prevent any such disreputable and criminal undertaking as aforesaid, charging all officers, civil and military, having lawful power in the premises, to exercise the same for the purpose of maintaining the authority and enforcing the laws of the United States.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed to these presents.

Done at the City of Washington, the eighth day of December, one thousand eight
[L. S.] hundred and fifty-five, and of the Independence of the United States the eighteenth.

By the President: FRANKLIN PIERCE.
W. L. MARCY, Secretary of State.

The Oregon Indians appear to be sinned against as well as sinning. They have taken up arms and will ultimately be extinguished, beyond doubt; but if the history of Oregon ever comes to be fairly written, it will be found that the poor natives of the soil were the victims of many gross outrages before they resorted to making war upon the whites. The following paragraph is a postcript to Superintendent Palmer's letter, dated Dayton, Oregon, October 19, in reference to the murder of a number of Indians by the whites:

"A gentleman of undoubted integrity arrived this morning with intelligence that companies of miners and others organized had commenced an indiscriminate slaughter of all the Indians found on Table Rock reservation; that they had already killed *one hundred and six* men, women, and children."

The victims of this outburst of fury, it is said, were all friendly Indians; but their tribe is now turned into a hostile foe, and this outrage has probably tended as much as anything else to stir up the whole Indian population. Thus bad begins and worse remains behind.—[Pittsburgh Gazette.

We endorse your sentiments Mr. Gazette.—[Ed.

Important Discovery at Babylon.—Col. Rawlinson has just discovered among the ruins of ancient Babylon an extensive library—not indeed, printed on paper, but impressed on baked bricks—containing many and voluminous treatises on astronomy, mathematics, ethnology, and several other most important branches of knowledge. These treatises contain facts and arguments which, in his opinion will have no small operation on the study of the sciences to which they relate, and which throw great light upon biblical history and criticism, and the history of our race.

The Loss of the Crescent City.

Letter from Capt. Gray to Mr. M. O. Roberts.

Nassau, N. P., Dec. 13, 1855.

M. O. Roberts, Esq., President U. S. M. Steamship Co.

Dear Sir: It is my painful duty to report to you the loss of the steamship Crescent City, which occurred on the 7th inst., at 7 P. M., by her striking on the western point of Mantanilla reef.

At noon I was in latitude 27 degrees, 59 minutes, 10 seconds North; longitude 78 degrees, 6 minutes, 15 seconds West, which position was obtained by two good sets of sights taken at 9 A. M., by two chronometers, and a good meridian altitude. A course was then shaped to strike soundings on the northwest point of Mantanilla bank, and strict orders given to the officer of the deck to see that she was properly steered. At 5 30, judging myself near the bank, I took a cast of the lead, but without getting soundings. At 5 45 and 6 I again cast the lead, but with the same result. At 6 15 I stopped the engine, and while in the act of sounding the ship struck in three fathoms water. Standing on the wheel-house at the time, the engineer standing alongside of me, I gave the order to back, which was immediately done. The wind at the time was blowing from the northeast; foretopsail and foresail being set were immediately taken in, but the ship remained fast, and I was unable to start her back. The after hatches were taken off, and I commenced throwing cargo overboard. The ship struck about three times, and knocked very heavily, when water began to run into her. The Worthington pump was started, deck pumps and bailing water out of the engine room in the ash buckets, but in less than an hour the fires in the port boilers were put out, those in the starboard in two hours from the time of striking. Seeing it was then impossible to save the ship an anchor was let go to keep her from forging over into deep water, and steps immediately taken to save the lives of passengers. The boats were previously got ready for lowering, provisions and water in them. I ordered the topmast, yards and gaffs sent down, and a raft constructed, which was finished and launched by one o'clock. The gun was fired every fifteen minutes, and a blue light and rocket burnt alternately through the night, in the hopes of attracting the attention of those passing. At daylight nothing was in sight, and the ship broken amidships, and water over sea-side of lower cabin. Early in the forenoon I dispatched Captain Holbrook (a passenger) with five men in one of the quarters boats to pull to the south for assistance.

In the afternoon a steamer to the north standing to the west. I fired eleven guns, but she did not notice them. The day employed in adding to the raft, and at two o'clock I cut away the smoke stack to relieve the ship.

The second night was comparatively smooth, but on the morning of the 9th, the wind hauling to the south, and fearing it would go round to the north, I cut away the main and mizzen masts to build a second raft, but at one o'clock two sails were seen to the west, approaching us; at three they anchored close to us, and proved to be a wrecking schooner and sloop brought to our assistance by Captain Holbrook. I then commenced putting the passengers on board of the schooner, and at 8 P. M. sent her off with them, and as much of their baggage as she could carry. The next morning I loaded the sloop with the remainder of the baggage and started her at one o'clock; then nothing in sight.

In the latter part of the afternoon the wreckers began to collect around us, and before dark there were seventeen at work, saving as much of the cargo as could be got at, as well as the furniture and fittings of the ship, which will be sent here as quick as they are bonded. At 8 P. M. I left with twenty-nine of the crew (having sent off a portion of them in each of the other vessels) for this place, for the purpose of forwarding the passengers and receiving the property as it arrived, leaving the first officer, chief engineer and eleven others—the two first to see that everything was properly taken care of and dispatched as soon as possible, and the others to be sent off one at a time in each vessel to protect the property.

I arrived here late last night and am happy to say that all that left the wreck before me have reached this port in safety. Not a soul has been lost or a person hurt in any way, and all of the passengers' baggage has been saved.

If the weather continues fine, a great deal will be saved; but should it set in to blow hard from the north, she will soon break up.

with regard to the cause of the accident, I can only say that it was caused by either current or the compasses being out of the way, I am confident that my position at noon was within a mile of being correct, and that the correct course was given to strike the bank in the proper place; that I was approaching cautiously; that the lead had not been neglected; that the lookout had been kept, the first officer but a few moments before having come down from the topsail yard; and that I was on the watch myself. With regard to the compasses, I must say that after passing Barnegat light I shaped a course to make Hatteras light and on the morning of the 5th, A. M., I was called for the purpose of looking out for the light; but when I obtained the position of the ship at noon I found I must have passed thirty or thirty-five miles outside of the range of the light. At the time I attributed it to the stream but the ship again falling to the east, on the night of the 7th, and in getting the passenger's baggage on deck, a large box of steel tools was taken out of one of the staterooms, near the after hatch, close to the compass by which we had been in the habit of shaping the course, which two causes lead me to believe that the accident was caused by an error in the compass.

I have chartered a brig, and shall dispatch the passengers for Havana on the morning of the 16th, sending the purser and surgeon with them, and the steward and a portion of his men to wait on them.

I am gratified to be able to say that every officer, man and boy under my command, behaved in every way to my satisfaction, and I do not believe that there is one of them that would have gotten into a boat or on the raft without orders from me until every passenger was safe.

To Captain Holbrook and Captain James, two of the passengers, I am indebted for much assistance. They kindly offered their services as soon as the ship struck, and worked till the last to assist in whatever was to be done.

I have been particular in giving you a full account of the accident; I shall address you by every opportunity, and as soon as I can settle the business, leave in the first conveyance for the United States. With respect, your obedient servant, ALFRED G. GRAY.

Correspondence.

From Our Utah Correspondent.

Historian's Office,
G. S. L. City, Oct. 31, 1855.

To the Editor of the Mormon:

Sir,—Owing to the failure of the parent Government in fulfilling its contracts, we have not enjoyed the pleasure of a visit from the Mormon for the past two months; though we must not complain, for it is said there are a few poor half-starved Indians hovering about the road, and Uncle Sam cannot safely pass; though everybody else does so with perfect safety, and have done for nearly a year. We pay our postage, and its all well whether our letters go or not, although patience may cease to be a virtue in some cases. I wish the Government had the justice either to carry the mail or clear the track for private enterprize; so that punctual men may do it. The dearth for news has been unusually great for the season, although the mails across the Desert from San Bernardino to this place have been punctual to the hour; yet failures beyond that place have occurred; for, from causes unknown to us, we have received no papers.

The Presidency have made a visit to Cache Valley, where extensive arrangements have been made for wintering large herds of cattle. The fires have continued their destructive work in the Kanyons on account of the excessive drouth, and immense bodies of valuable timber have been destroyed. The Emigrating Companies and Merchant trains have continued to come in during the last month; the P. E. Fund Companies have lost many cattle, and those brought in are very poor. The President proposes for the next years' emigration to try it on foot, which would do away with guarding cattle, and running the world over to buy them, and being frightened to death with stampedes, or being bothered with mending broken wagons; then it would look so much that a fellow was in earnest when going to Zion, and when he got here he would not be very anxious to go away again. The weather has been very fine for the last month, which has been decidedly favorable to the late emigration. The large amount of late corn and wheat was killed by the frost, Fort Supply suffering the most in proportion. From the Los Vegas we learn that their crops were mostly eat up by Saleratus.

A special term of the District Court is in session in this city, but for what special business, I have not been able to learn; but, from the number of loafers daily round the Council House, I am led to conclude that something is up, but I have had neither time nor health to go in and see for myself. I have visited Utah county, where all things are prospering as usual. The county militia have been organized into a brigade, and P. W. Conover has been elected its commander. The corn and potato crops at Provo are quite satisfactory. A Quarterly Conference was attended in Provo on Friday, Saturday and Sunday last, by Elders Parley P. and Orson Pratt. The Sunday previous they attended a Conference at Farmington, in Davis county. Next Friday and Saturday they expect to be at Ogden. The members of the Quorum of the Twelve are holding similar Conferences in all the settlements in the Territory.

The spirit for raising fruit is somewhat on the increase; many are making preparations for planting orchards. The fruit in this city suffered severely from drouth, but peaches were ripening for two months. I ate good flavored peaches at Professor Carrington's on the 16th inst., which had been just gathered from the trees, and he had several bushels on them then. I think there is everything to encourage exertion in fruit raising.

The merchants do not appear to be selling goods so rapidly as in some seasons previous, owing, it is said, to a scarcity of cash in the mountains.

Judge Drummond has removed his family to Fillmore; a regular term of the Court will commence there on the 12th of November. It is rumored that attempts will be made by the Marshal to bring some of the warriors engaged in the Gunnison Massacre before that Court; and on that account many of the Pahvantes are said to have gone west of the Great Desert; but if they could elude the vigilance of Major Reynolds and the gallant Lieut. Maury, of law license memory, I think it would be difficult for Marshal Heywood to catch the real rascals; and the Marshal would not be satisfied with Piede prisoners and squaws, who were only accessory by eating some of the plunder given them by their masters, although some of them are now writhing out their three years' imprisonment (under the judgment of Chief Justice Kinney) in the Penitentiary. The Marshal, although of Puritan stock, would most certainly be unwilling to let the guilty cobbler go, and hang the innocent weaver; but how to catch the real rascals, that's the tug.

I am in constant receipt of letters from Elder Hyde. It appears that the southern angular line of Utah came nearer cutting off Carson Valley than the western, as Genoa, the county seat, is in about latitude 39 deg. We had supposed it to be further north. The Elder appears to be in good spirits, and is making calculation to make permanent and extensive investments in that part of the Territory.

Captain Charles A. Harper's division of P. E. Fund passengers arrived here on the 29th inst. Geo. A. Smith.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, Dec. 20, 1855.

Mr. Brodhead, from the Committe on Claims, submitted a report that all private claims on which adverse reports were made or ordered during the last session of Congress, which were pending at its close, and which claims are founded upon any law of Congress or regulation of the Executive Departments, or contract, express or implied, with Government, and which the claimants choose to prosecute before the Court of Claims, be referred to said court. The report was adopted.

On motion of Mr. Cass, the protest of members of the Illinois Legislature against the election of Mr. Trumbull was referred to the Committee on Judiciary.

Mr. Trumbull presented evidence showing that he ceased to be Judge and was succeeded by another two years before his election to the Senate. The evidence was similarly referred, and the Senate adjourned until Monday.

HOUSE OF REPRESENTATIVES.

The House resumed voting for a Speaker, with the following result:

Banks	104	Fuller	34
Richardson	73	Scattering	10

Mr. Smith, of Ala. said the result of the vote just announced is a pretty fair indication that no result will be reached to-day. Wishing to promote by degrees the business of the House he proposed to proceed to the selection of two standing Committees, one to be the Committee of Ways and Means, and the other Foreign Affairs—the Northern party nominating four members thereof, the Administration party three, and the corporal's guard of the South, assisted by members from the North, two. These Committees to select their chairman by a majority vote, the chairman to preside over the ordinary business of the House alternately till a Speaker is elected. He proposed that one hour be devoted to the introduction of bills to be hereafter referred to the appropriate Committee. Members to be then sworn in by the Chairman of the Committee on Ways and Means—the House next to proceed to the election of a Clerk, Postmaster, Sergeant-at-Arms, Doorkeeper, and last, but not least, Chaplain, through whose prayers, perhaps, some oil may be thrown on the troubled waters.

This is no time for crimination and re-crimination. We want harmony and concession. Several gentlemen objected, but the plan specified in the law of 1789, was in the way, as it prescribes that a Speaker and Clerk shall first be elected, and members sworn in by the Speaker before proceeding to any other business.

Mr. Smith, remarked that unless some such plan was adopted public business must suffer.

Mr. Cadwallader counselled his Democratic friends to adhere to their position and platform.

Mr. McMullen warned the Seward Black "Republicans" that if the Government ever passed into their hands, and they restored the Missouri restriction and repealed the Fugitive Slave law, the Union must and will be dissolved, the declaration of that fanatical gray headed man to the contrary notwithstanding.

Mr. Zillicoffer assigned the reasons why he could support neither Richardson nor Banks, saying that he and his friends stand on middle and national grounds, which all might occupy without compromising principles.

Mr. Wright of Tenn. contended that however patriotic the American party here may be, they are, by their votes, making the extension of the naturalization laws paramount to every other consideration.

Mr. Cox recognized no one as a member of the American party who does not stand on the twelfth section of the Philadelphia platform. He said a Speaker could be elected immediately if Democrats would come over to his side, but Americans have no power to carry over all their force to Richardson.

Adjourned.

WASHINGTON Dec. 21, 1855.

HOUSE OF REPRESENTATIVES.

Mr. Giddings denied that he had used such a remark as was attributed to him by Mr. McMullin, viz: that the Government would eventually go into the hands of the North, and that the Abolition party would elect their candidate for the Presidency, and that then the Union must and ought to be dissolved. He trusted no man would, expect him to reply to that gentleman (Mr. McMullin) except in case of palpable misrepresentation.

Mr. McMullin—What does the member mean? Does he suppose he is capable of insulting any member on this floor? When I am assailed by the contemptible member from Ohio, I will defend myself here or elsewhere. [Sensation.] I did condemn the course of that member and have nothing to take back.

Mr. Cox resumed his argument of yesterday endeavoring to show that the National American party could not untie in the election of Speaker with the Northern Anti-Slavery agitation party.

Mr. Cox debated the question of slavery, and defended its existence under the Constitution.

Mr. Etheridge differed from the gentleman, claiming that the South held their slaves in contempt of the Constitution.

Mr. Cox giving several gentlemen opportunity for explanations concerning the Kansas-Nebraska bill, concluded his three hours speech in advocacy of the recognized principles of the American party.

Mr. Cobb, of Georgia, defended his Democratic friends from the charge that they are responsible far the failure to organize the House, inasmuch as, being in the minority, they are powerless, without a union with those with whom they cannot sympathize.

The proscriptive principles of the Know Nothings, he said, formed an impossible barrier to a union with them. He invoked the friends of Mr. Richardson to stand firm, and not waive the Democratic organization, especially at a time when it is purged of the last vestage of Free Soilism and is entering upon new triumphs of principles.

Mr. Foster replied, saying, the Democrats had wedded themselves to a measure and not to a great principle, for it had come out to-day that the Nebraska bill is understood different in one section from what it is in another. If principle is the test, let it speak but one language. He condemned the Democratic caucus resolution. Adjourned.

HOUSE OF REPRESENTATIVES.

WASHINGTON, Dec. 22, 1855.

Mr. Bennett, (dem.) of Miss., defended the platform of the democratic caucus, and stated his objections to Banks and Fuller, incidentally condemning the parties they represented, and advocating Richardson's peculiar fitness for the Speakership.

On motion of Mr. Quitman, (dem.) of Miss., a resolution was adopted, limiting the time during which any member may continuously occupy the floor, to ten minutes each, until a speaker is chosen. [The parliamentary law under which the House acts prescribes no limit to discussion.]

Mr. Stanton, (black rep.) of Ohio, offered a resolution to elect a Speaker by plurality—following the precedent of 1849—and regarding this as the only practical means of organization.

Mr. Phelps, (dem.) of Mo., moved to lay the resolution of Mr. Stanton on the table.

The roll was called, and the resolution was tabled by a vote of 114 against 107.

Mr. Sapp, (black rep.) of Ohio, offered a resolution that after to-day the House shall meet at 10 o'clock A. M., until the election of Speaker be effected. Rejected by two majority.

Mr. Perry, (black rep.) of Me., said that the House had decided to-day not to elect a Speaker by plurality; therefore he offered a resolution that after to-day no debate be in order till the Speaker is elected. He thought this, if adopted, would result in the speedy organization of the House.

Mr. Keitt, (dem.) of S. C., offered an amendment, that after to-day all balloting for Speaker, be suspended until the 3d day of January—the reason assigned being that a majority of the Senate have left the city, and it will, therefore, be impossible to obtain a quorum for the reading of the message, even if the House should organize before that time.

Mr. Bocock, (dem.) of Va., suggested that, acting under ordinary parliamentary law, a majority might rescind the resolution, and then, proceeding to ballot, an undue advantage might be taken.

Mr. Keitt—It would be base and infamous to do so.

Mr. Sherman, (black rep.) of Ohio, maintained that the first business to be done was to elect a Speaker, and the House could not postpone that duty.

The House refused, by a majority of ten, to lay the whole subject on the table.

Mr. Keitt's amendment was rejected, and the consideration of Mr. Perry's resolution postponed until Monday. Adjourned.

SENATE.

WASHINGTON, Dec. 24, 1855.

The Senate convened this morning, acted upon no business of importance, and adjourned till Thursday.

HOUSE OF REPRESENTATIVES.

Mr. Letcher having received from time to time two votes for Speaker, stated distinctly he had never been a candidate for the office, and never would be. He stated this lest it be suspected that there might be something wrong in his position. He had as consistently and regularly voted for Banks as any other man in the House.

Mr. Stewart, in explaining the reasons why he had been voting for Mr. Richardson, said that his (Richardson's) and Mr. Fuller's position had been explained distinctly and explicitly, but Mr. Banks's had not. He asked Mr. Banks whether he ever said in a speech in Maine, "Let the Union slide!" Mr. Banks replied, in that speech I said there might be such a state of things in which he would consent—had reference to future contingencies, such as the prostration of the gigantic power of the Government to the support of a single institution—slavery.

He was for the Union as it is and would meet its enemies in a fair field. He was for the Union as the guarantee of the rights of the States and the main prop of our Government, and he would have it stand on the records of history, in the language of Washington, crowned with immortal fame.

Mr. Smith of Va.—I am not satisfied with the answer of the gentleman. Did you say under circumstances you would let the Union slide.

Mr. Banks—I have said all I desire to say.

Mr. Smith of Va.—I wish it to be distinctly understood that those who sustain Mr. Banks are voting for him with the knowledge that, in a certain contingency, he would let the Union slide.

Mr. Grow—I ask the gentleman and every member who has been here for the last four years, whether such a declaration had not been repeated from time to time by those now voting for Mr. Richardson, namely, that they are willing to dissolve the Union, and let it slide, in a certain contingency.

We stand here (continued Mr. Grow) to support the Constitution as it is explained by the Father of the Republic, and cotemporaneous reports for over sixty years. We say we are not willing to take any other construction, or that slavery shall go wherever our flag floats.

Mr. Rust believed from the beginning that all debate was out of order, as the first business is the election of Speaker.

On motion, the proposition pending when the House adjourned on Saturday, that no debate should be in order till the election of Speaker, was laid on the table.

Mr. Stuart submitted a proposition declaratory of the national principles on which the Speaker of the House should stand.

Mr. Colfax stated if Mr. Stewart would accept as a substitute a proposition opposing the annexation of Cuba and of appropriating, by annexation, that part of Oregon surrendered to Great Britain by Mr. Polk he (Colfax) might then vote with that gentleman. [Laughter.]

Mr. Bocock raised a question of order, saying the law requires that a Speaker be elected and members sworn before the transaction of any other business.

Mr. Boyce asked Mr. Banks, among other questions, "Are you in favor of recognizing Hayti and receiving a black Minister? Do you favor the abrogation of the fugitive slave law and the abolition of slavery in the District of Columbia?

Cries from the friends of Mr. Banks, "Call the roll," amidst considerable confusion.

Mr. Banks replied to Mr. Boyce, and said he distinctly recollected Mr. Richardson, being a candidate for Speaker, had declined giving answers to questions propounded to him. [Laughter. Cries of "Good," "Good." "Call the roll," "Call the roll."]

Mr. Florence here made an ineffectual attempt to have the House adjourn until Thursday, for the purpose, as he said, that members might participate in the religious and social observances of Christmas. [Laughter.]

Mr. Brooks, referring to the enunciations of Messrs. Banks and Grow, said in the reverse contingency he was willing to let the Union slide. If the gentlemen on the other side, who support Mr. Banks, have that fixed determination, he wanted his constituents to know it. He desired the issue made here, that it might be frankly met if necessary.

Mr. Shorter, although voting for Mr. Richardson, was willing to unite on some other conservative candidate who believes the Missouri Compromise line should not be restored, in order to effect an election.

The House then voted with the following result:

Banks	101	Pennington	4
Richardson	72	Scattering	7
Fuller	31		

Necessary to a choice 108.

Mr. Nichols offered a resolution that a Speaker be elected by a plurality vote.

Tabled by a vote of 116 against 101.

Mr. Orr moved that when the House adjourn it be till Thursday.

Mr. Giddings—We have no power to adjourn over. If the motion was agreed a majority may come here to-morrow, reverse the order and elect a Speaker.

Mr. Orr—If a Speaker were elected under such circumstances the majority would find "Jordan a hard road to travel." [Laughter.]

Mr. Florence—And it would be a very pretty example for Christian men to set the country. [Merriment.]

Mr. Orr's motion was negatived, and the House adjourned to Wednesday.

HOUSE OF REPRESENTATIVES.

WASHINGTON, Dec. 26, 1855.

Mr. Knight offered a resolution that the House continue to vote for Speaker *viva voce* without debate, and if no choice be effected before the first trial on Friday, another vote then be had and the person having a majority of a quorum be declared Speaker.

The resolution was tabled by 11 majority.

Mr. Purviance submitted a resolution that until a Speaker be elected, the House continue voting from 12 to 6 P. M.; all discussion, except personal explanations and reasons for voting or changing votes, being prohibited.

This was tabled by 4 majority.

Mr. Sage proposed that until a Speaker be elected, no resolution for adjournment be in order till 4 P. M.

Mr. Campbell (Ohio) said all these suggestions are impracticable, as the will of the majority is the rule by which the House is governed. He thought more rapid progress could be made by resuming to vote forthwith.

Mr. Stephens suggested a modification, which Mr. Sage accepted—viz: "that until a Speaker is elected, no motion to adjourn shall be in order." He wished to bring the House to a test, and was willing to sit here day in and out, until the result should be effected.

Cries of "agreed, agreed."

Humphrey Marshall thought such a resolution might go with healing on its wings to the country, but the country might as well understand at the same time, that a majority can take any other shoot they desire.

Mr. Quitman was for following the example of our forefathers and adopting the common law principle, namely—starving the Jury until they agreed on a verdict. (Laughter.)

Mr. Carlisle asked Mr. Stephens whether he thought a sectional organization of so little importance, that he would give a certain party, whose physical endurance is greater than that of others, owing to their larger number, facilities to effect that object.

Mr. Stephens replied—This House is to be organized on one line or the other. If the people under their responsibility have returned a majority in favor of any particular line, the House will be organized, or we will go into dissolution. He did not know what would be the result of his proposition, but every gentleman must vote according to the dictates of his own judgment.

Mr. Letcher—I have no objection. The gentleman from Georgia shall make the test for himself, but I object to his applying it to me.

Mr. Millson thought there was no reason for the House imposing this restriction on itself, as it was always in the power of the majority to adjourn.

Mr. Bocock, while opposed as much as any man to a sectional organization, submitted to Mr. Carlisle, his colleague, whether the adoption of the resolution would throw into the hands of the party alluded to any more facilities than they now possess. If a sectional organization is to take place, why not have it now as well as next week.

Messrs. Orr and Greenwood severely opposed making the resolution a test of the strength of stomachs. (Laughter.)

Mr. McMullen supposed such a resolution would give the Anti-Nebraskaites the advantage.

Mr. Paine said the adoption of the resolution was with him a mere matter of time. He desired before voting to take leave of his family and friends. (Laughter.)

The House then, by twenty-seven majority, refused to lay the resolution on the table.

Mr. Peck suggested that he be enabled to lay in a stock of provisions. (Merriment.)

Mr. Paine wanted the resolution so amended that every member who may die under its operation shall have a monument erected to his memory. (Immoderate Laughter.)

The resolution that no motion for adjournment be considered in order until a Speaker is elected was then adopted by 116 against 86.

Mr. Cambell (Ohio) said, as it was to be a protracted session, and as those who have served here in years past know on such occasions that there are occasionally scenes of disorder and turbulence, unbecoming the dignity of Congress, offered a resolution inviting Mr. Orr of S. C., to preside until a Speaker could be elected.

Mr. Cobb (Ca.) advocated the proposition.

Messrs. Sage, Trafton, Washburne (Me.) and Stanton opposed it on the ground that such an expedient was unnecessary.

The House refused by a majority of twenty to table the resolution.

Mr. Colfax said he was not a lawyer, but he had heard from lawyers that possession was nine points of the law. Also as Mr. Orr is, he might ultimately be elected Speaker by the means proposed. Therefore, he would not consent to place him on the temporary occupancy of the chair. He (Colfax) proposed that Mr. Banks' friends, represented by one hundred and five, and Mr. Fuller's by forty, each select a Speaker *pro tem*, to alternately preside by agreement. After three more weeks struggle there might be a caving in of parties, and Mr. Orr would be found permanently in the chair.

Mr. Campbell (Ohio) replied, if the gentleman from Indiana expects to be worried out on principle he had better pack up and go home.

Mr. Colfax explained, he alluded to the billing and cooing between the Richardson and Fuller men.

Mr. Campbell contended that his resolution could do no harm.

Mr. Jones (Pa.) informed Mr. Colfax that the Democratic party do not intend departing from their candidate and platform.

Mr. Humphrey Marshall denied that there had been billing and cooing by the American party, which had made no proposition to alter the present course of things.

Mr. Jone's (Tenn.) moved that the House take a recess until to-morrow 11 o'clock 59 minutes A. M.

Several members said this, in effect, was an evasion of the resolution adopted to remain in session till the election of a Speaker.

Mr. Jones motion was negatived.

Notwithstanding apprehensions of a continuous sessions, the House, at half past 4 P. M., pending the resolution inviting Mr. Orr to preside, took a recess till to-morrow at 10 A. M., which occasioned much laughter and confusion.

Telegraphic.

From Washington.

WASHINGTON, Dec. 20, 1855.

The report that the original copy of the Declaration of Independence has been stolen from the Patent Office, and a counterfeit one substituted is untrue. The original has been there for fourteen years, undisturbed.

Judge Douglass has written to his friends that, although suffering severely from an inflamed throat, he expects to be in Washington early in January.

The debate in the House to-day attracted a dense auditory. The discussions serve but to render more apparent the difficulties in the way of an organization.

The Celebration of the Landing of the Pilgrim Fathers.

PLYMOUTH, Dec. 21, 1855.

Our resident population, with several hundred persons from abroad, have to-day celebrated the aniversary of the Landing of the Pilgrims. The exercises took place in the Unitarian church, and consisted of prayer, singing an original ode, and an oration by the Hon. Wm. H. Seward, of New York. The orator occupied about one hour and a half, and was listened to with marked attention. A public dinner followed after the exercises in the church, at which speeches were made and sentiments given. The celebration closed with a ball this evening.

Murder Trial at Albany.

ALBANY, Dec. 22, 1855.

The jury in the case of Wm. McCrossen, charged with the murder of Michael Brennan, at the Second Ward polls in this city, on the last election day, have returned a verdict of not guilty.

Marine Disaster.

BOSTON, Dec. 22, 1855.

THE bark John Curtis, Williams, master, arrived here from Newport, reports on the 5th inst., in lat. 37 52, lon. 68, fell in with the brig Frederick W. Horn, from Georgetown, S. C., for Kennebunk, in distress, having been dismasted fifteen days previously and become water-logged. The John Curtis took off the captain and crew and brought them here. They each subsisted on a quarter of a pound of raw pork each per day.

Burning of the Steamer Seminole.

WASHINGTON, Dec. 23, 1855.

THE steamer Seminole, running between Savannah and Jacksonville, was burned to the water's edge at Jacksonville on Thursday night. About 200 bales of cotton were also consumed.

Horrible Murder at New Haven.

NEW HAVEN, Dec. 24, 1855.

The body of Justus Matthews, a workman, was found dead this morning in the suburbs of this city. His throat was cut and his wrists were tied. He was in the house of Rhoda Wakeman and had been connected with a band of Millerites, Spiritualists, or something of the kind. Seven of his brethren have been arrested, on a suspicion of having a hand in the murder, and are now in prison.

From Washington.

WASHINGTON, Dec. 24, 1855.

The delegation of Chippewa Indians from Minnesota had a patient hearing this morning before the Commissioner of Indian Affairs, relative to their grievances.

Death of a Boston Broker.

BOSTON, Dec. 24, 1855.

P. P. F. DeGrand, one of the oldest and most respected brokers of this city, died last night. On the announcement of his death, the Board of Brokers this morning adjourned till Wednesday.

Weather in Boston.

BOSTON, Dec. 25, 1855.

To-day has been one of the most inclement of the season, raining, hailing, and snowing by turns, with a strong northeast gale.

Christmas was generally observed by the closing of places of business, services in the churches, &c. To-night there will be extra theatrical performances.

Weather in Philadelphia.

PHILADELPHIA, Dec. 25, 1855.

We have had a drizzling rain storm here to-day, and the weather has been very cold. All business was suspended, The places of amusement are packed to suffocation to-night.

From Washington

WASHINGTON, Dec. 26, 1855.

To-morrow a movement will be made to rescind Mr. Stephens' resolution providing for a continuous session of the House until a Speaker is elected, and in the event of its success, it is probable that Mr. Campbell will withdraw his resolution inviting Mr. Orr to take the Chair temporarily, till a Speaker is chosen, the latter's proposition being based on the former's

The Free-Soilers are alarmed for fear if Mr. Orr gets into the Chair the American party will go over to him, thus diverting the Democrats in a combination on Mr. Orr from their caucus candidate.

The movements to-day are regarded as indicative of a determination to elect a speaker before the close of the week.

Commodore McKeever, of the Norfolk Navy Yard, has informed the Secretary of the Navy that the war steamer Roanoke, recently launched there, was not seriously injured. It is stated that the leakage was caused by the oakum becoming detached from the seams of the vessel.

The Indian War in Oregon.

THE following extract is from the letter of an army officer, published in the Buffalo Commercial:

"The Indian war has at length broken out in Oregon which has been kept smothered for several years. The long series of wrongs they have incurred from our emigrants and traders has, at length, brought about a combination to revenge their common injuries. Many of the warriors are well armed with the Hudson Bay small bore rifle, and they are excellent marksmen. The Indians in Southern California tried the same game in 1850, but we were too quick for them, and the tribes not committed held back, as well as the Californians, who undoubtedly gave them encouragement; but when they saw there would be a failure, denied all knowledge of their intentions.

"These struggles will only hasten the extermination of the Indians. The government has more disposable troops than heretofore, and the miners and emigrant population are well armed, and accustomed to privation and hardships, and are actuated by an undying hatred against the Indians."

Letter from a Kentucky Democrat.

KENTUCKY, Saturday Dec. 8, 1855.

To the Editor of the New York Daily Times:

TRULY our lots have been cast in exciting times. Northern—*i. e.* abolition—aggression is firing the South with the most revolutionary feelings; faction is rapidly gaining the ascendant, and fast driving us to the verge of that Tarpeian rock, down which have been plunged the mightiest Republics of the past.

The recent doings in Kansas, let them proceed from whatsoever cause they may immediately, are the ultimate consequences of the doings of emigrant Free Soil societies, and are but the ushering in of the days which will bring to Southern men the realization of the sober, solemn truth, that the time for submission has passed: and that the "*lex talionis*" must become the rule of action. Let us suppose a real appeal to arms in Kansas. Where then will be the Union—that mere creature of contending States—which now has but a nominal existence—that mere tie whose bands are but ropes of sand, ready to sunder with every interest that can engage sectional attention? Between the sections there is a growing and jealous distrust. Let a proposition for an appropriation be but introduced into Congress, and see how quickly the members will agitate the advantages which it may confer upon the section—North and South, and how quickly it is mated with a bill which may serve as an offset. Even in these things do sectional prejudices and feelings betray themselves. Yet stronger evidences of sectional animosity are to be found in the action of the Legislatures of Southern States. Georgia has already under consideration a retaliatory bill to the effect that, if a slave escapes, for instance, into Pennsylvania, and the State authorities refuse to deliver him, then the owner has but to return to his own State and garnishee any creditor he can find of a citizen of Pennsylvania, prove the fact of the escape of the negro, and collect the money. This movement will be followed up, certainly, in Kentucky and Virginia, and in time will be the fiat of every Southern Legislature. Such is our Federal Union—a myth—a shadow!***

LARGE CARGO.—The clipper ship Dreadnought, Captain Samuels, arrived at New York recently, bringing one thousand tons of fine-dry goods and seven hundred tons of steel, tin plates and cutlery, being the largest cargo of fine goods ever shipped to New York from Liverpool.

DAMAGES FOR SEDUCTION.—At Reading, Penn., in an action brought by Abraham Becker against Reuben Gring, for the seduction of his daughter under promise of marriage, the jury gave a verdict for plantiff of $1,500 damages.

MONSTROUS YIELD.—David Smith, of Monroe county, Georgia, says that he picked from a single vine on his farm, the past season, one hundred and seventy six ripe water mellons.

LOLA MONTEZ tried to stab the mate of the ship in which she took passage for Australia, because he kicked her poodle.

Stars.

WE have on hand a number of the present volume of the MILLENIAL STARS, from the 1st to the 28th No

Price for the year ... $2 25
" " half year ... 1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

New York Wholesale Price Current.

Corrected to Dec. 27th, 1855.

ASHES—Pot	per 100 lb.	7 — a 7 50
Pearl		— a 8 50
CANDIES—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
CANDLES—Sperm	per lb.	38 a 40
Adamantine		27 a 32
Mould, yellow		15 a 17
COFFEE—Java, white		13½ a 14½
Mocha		15 a —
Laguayra		10½ a 12
Maracaibo		10½ a 12
St. Domingo (cash)		9½ a 10
DRUGS AND DYES—Alcohol	pr. gal.	— 82 a — 88
Alum	per lb.	— 2¼ a — 2½
Arrowroot		— 50 a — —
Arsenic, powdered		— 2¼ a — 2½
Asafœtida		— 5 a — 25
Borax, refined		— 28 a — 29
Brimstone, American, roll		— 2¼ a — —
do crude	per ton.	35 — a — —
Camphor, crude	per lb.	— 26 a — 27
do refined		— 36 a — —
Castor Oil, No. 1		1 75 a 1 80
Chlorate Potash		— 60 a — 70
Cochineal		1 07½ a 1 25
Copper—sheathing	per lb.	— 25 a — 33
Copperas	per 100 lb.	1 25 a — —
Cream Tartar	per lb.	— — a — 29
Gum Arabic, picked		— 18 a — 36
Gum Copal		— 40 a — 50
Gum Myrrh, Turkey		— 25 a — 30
Iodine, resublamized		5 10 a — —
Ipecacuanha		— — a 2 25
Madder		— 10½ a — 11
Magnesia		— 15 a — 17½
Do calcined		— 30 a — 35
Nutgalls, blue, Aleppo		— 17 a — 18
Oil Anis		— — a 5 —
Oil Bergamot		1 12½ a 2 25
Oil Cassia		— — a 3 62½
Oil Lemon		— — a 2 25
Oil Peppermint		3 — a 4 —
Opium, Turkey		4 62½ a 4 75
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 33 a — 34
Phosphorus		1 40 a 1 50
Quicksilver		— 45 a — 48
Rhubarb, China		2 50 a — —
Salæratus		— — a — 7
Sal Ammoniac, refined		— 11 a — 11½
Senna		— 11 a — 15
Shellac		— 11½ a — 14
Sugar Lead, white		— 15 a — 16
do brown		— 9½ a — 10½
Sulphate Quinine		2 60 a 2 70
Tartaric Acid		— 45 a — 46
Verdigris		— 33 a — 37½
Vitriol, blue		— 10 a — 10½
DYE WOODS—Camwood	per ton.	70 — a 80 —
Fustic		21 — a 30 —
Logwood		18 — a 30 —
FLOUR—State, common	per bbl.	8 25 a 9 37½
Michigan and Indiana		8 37½ a 8 50
Genesee, extra		9 75 a 11 50
Rye Flour		5 87½ a 6 50
Corn Meal		4 25 a 4 50
FRUIT—Raisins	per box.	3 37½ a 3 50
Raisins, layers		3 70 a 3 75
Currants	per lb.	— 12 a — 25
GLASS (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34v46		8 — a 7 50
GRAIN—Wheat	per bush.	1 90 a 2 20½
Corn, round yellow		— 98 a 1 —
Barley		1 27 a 1 32
Oats, Western		— 52 a — 54
Beans		— — a 2 75
GUNPOWDER	per 25 lbs.	4 25 a 4 50
INDIGO	per lb.	— 90 a 1 30
IRON—Pig, Eng., Scot	per ton.	31 — a 32 —
Bar, Eng. refined		60 — a 62 50
Sheet, Russia, 1st quality	per lb.	— 15 a — 22
Sheet, Eng		— 3½ a — 4
LEAD—Galena	per 100 lbs.	— — a 7 —
Sheet and Pipe		— 8¼ a — —
LEATHER	per lb.	23 a 30
MOLASSES	per gal.	46 a 47
NAILS—Cut, 4d and 6d	per lb.	4¼ a —
Wrought, 6d and 20d		6 a 7½
OILS—Olive	per bskt,. 12 bottles	3 62½ a 3 75
Olive, in casks	per gallon.	1 15 a 1 25
Linseed		— 82 a — 90
Whale		— 80 a — 90
Lard, winter		1 — a 1 02
PAINTS—Lead, red, Am	per lb.	— 8 a — 8½
Lead, white, Am., in oil		— 8 a — 9
Lead do do dry		— 8½ a — —
Ochre, yellow, French, dry		1 37½ a 1 62½
Ochre, in oil		— 4 a — 6
Spanish Brown, dry	per cwt.	— 60 a — 75
Litharge	per lb.	— 8 a — 8½
Vermillion, Chinese		— 90 a 1 —
Venetian Red	per cwt.	2 — a 2 62½
RICE	per 100 lbs.	4 25 a 5 37½
SALTPETRE	per lb.	9 a 22
SEEDS—Clover	per lb.	— — a — 13
Flax, American, rough	per bush.	1 95 a 2 15
Linseed, Calcutta		2 42½ a — —
SOAP—New York	per lb.	4 a 7
Castile		11 a 11½
SPICES—Ginger, Race	per lb.	4½ a 5
Mace		82 a 85
Nutmegs		90 a 95
Pepper		10½ a 11
Pimento		— a —
Cloves (cash)		— a 14
SUGAR—New Orleans	per lb.	7½ a 8½
Havana, white		8 a 8½
do brown		7 a 8
Stuart's crushed		9½ a —
SUMAC, Sicily	per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial	per lb.	23 a 40
Hyson		22 a 60
Young Hyson		18 a 55
Hyson Skin		5 a 30
Black		17 a 40
TIN—Banca	per lb.	— a 31
Straits		29 a 29
Plates	per box.	9 — a 10 50
TOBACCO		7 a 43½
TURPENTINE	per 280 lbs.	3 37½ a — —
TAR	per bbl.	2 50 a 3 —
SPIRITS TURPENTINE	per gallon.	— 47 a — 48

UTAH TERRITORY.

LIVINGSTON, KINKEAD & CO.,

DEALERS IN

General and Assorted Merchandise,

Great Salt Lake City,

Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. feb24

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES.	
Sugar, crushed, per lb.	$0 25
do clarified "	20
do brown "	20
Coffee, 3 lb for $1, or p. lb.	25
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r.	1 50
Tea, black, per lb.	1 50
Apples, dried, per lb.	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb.	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 50
Saleratus "	25
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	50
Candles, 6 to the lb.	50
Figs, per lb.	60
Cloves, per oz.	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18¾
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb.	$0 20
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom Salts "	30
Beeswax "	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz.	15
Gum Arabic "	15
Cream Tartar "	15
S C Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb.	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb.	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$2 25
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 50
do steel plated	2 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 25
Concave Augers, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb.	1 00
Flat Irons "	30

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 2 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb.	25
SCREWS.	
Size.	Gross.
½ inch	50
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	12
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof. 100	20
Hicks' Hat, 250	1 00
Powder per lb.	70
Lead "	20
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 05
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 20
Kacks	45
Sole Leather, per lb.	55
Calf. per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to.	1 75
do and Bowl	5 00
Oil Bergamot, per oz.	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16¾ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	20
Denims	25
Cotton Batten, per roll	20
do Yarn, per 5 lb.	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb.	35
Eggs, per doz.	25
Cheese, per lb.	25
Bacon, smoked, per lb.	30
Shoulder "	35
Ham "	30
Middle "	40
Wheat, per bushel	2 50
Corn "	2 05
Oats "	1 70
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb.	30
Beef, fresh, per lb.	9
Mutton "	10
Tongues, each	60
Tallow, per lb.	30
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $3 to	5 05
Adobies, per 100	30
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	18 00

R. TORR,

NO. 151 WASHINGTON AVENUE,

Between Seventh and Eighth Sts.,

ENGLISH BREAD BAKERY.

Warranted to keep sweet.

Families supplied at their residence. d22

T. L. RIVES'

DRUG STORE AND DENTAL DEPOT,

Southeast corner of Fourth and Market streets,

SAINT LOUIS, MO.

Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.

☞ Physicians' orders solicited and promptly attended to.

SAINT LOUIS DENTAL DEPOT.

Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,

APOTHECARIES AND CHEMISTS,

Marble Building, corner 4th and Olive streets,

SAINT LOUIS, MO.

Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

WM. O. GIBSON. J. A. GIBSON.

WM. O. GIBSON & Co.,

WHOLESALE AND RETAIL DEALERS IN

FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.

No. 138 and 140 Market street, St. Louis, Mo.

Goods delivered free of charge to any part of the city.

St. Louis, Mo., June 23, 1855. d29-tf

GREAT SALT LAKE CITY,

UTAH TERRITORY.

HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.

G. S. L. CITY, 1855. my13

E. R. YOUNG,

Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

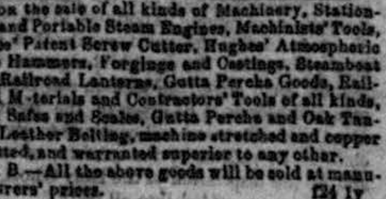
E. R. YOUNG, Westport, Conn.

REFERENCE—J. TAYLOR, Ed. Mormon. ap7

M. C. MOIES & CO.,

NO. 16 MAIN STREET,

GENERAL AGENTS AND COMMISSION MERCHANTS,



For the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Railroad Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tanned Leather Belting, machine stretched and copper rivetted, and warranted superior to any other.

N. B.—All the above goods will be sold at manufacturers' prices. f24 1y

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les cxès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire sauce;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

NOW IS YOUR TIME TO BUY GROCERIES CHEAP.
CALL AND BE CONVINCED.
"HONEST COMPETITION IS THE LIFE OF TRADE."
FRANCIS LEPERE,
WHOLESALE & RETAIL GROCER,
South-east corner Seventh st. and Franklin Av.
On hand for the Holidays,
Currants, Citron, and Raisins, at the lowest prices, by F. LEPERE.

Fresh Family Flour, of best favorite country brands, constantly on hand, for sale low, by F. LEPERE.

CHEESE—W. R. and English dairy—Sap Sago, for sale low, by F. LEPERE.

ENGLISH SPLIT PEAS—10 bbls. just received, for sale low, by F. LEPERE.

SPICES—Cinnamon, Cloves, Ginger, Nutmegs, Mace, and Caraway Seeds, 1,500 lbs., whole and ground, in store, for sale low, by
d22 1m F. LEPERE.

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side.
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
84 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVICE,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 183 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

REMOVAL.
MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 24 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE
SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

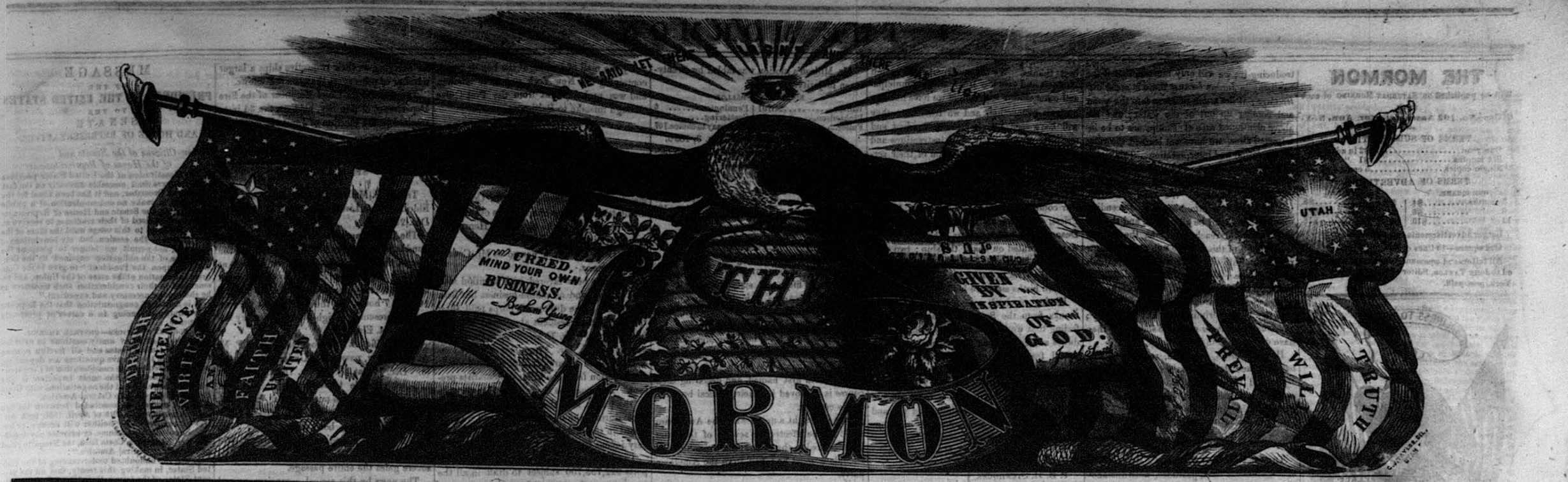
TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fel

THE MEXICAN MUSTANG LINIMENT.
The Greatest Blessing of the Age for the Cure of Diseases of Man or Beast requiring External Application.
"BRING hither the poor, the halt, the lame and the blind," if you would have them healed of their many infirmities. We boldly and fearlessly assert that the Mustang Liniment will positively cure Rheumatism. Let any who are afflicted with that most painful complaint try it thoroughly according to directions, and if they are not cured we will give them their money back. What more can we say? It will also cure the Piles. Thousands have tried it—and all were cured. Bruises, Sprains, Sores or Eruptions fade away as if touched by the magician's wand. Its application to burn or scald acts like "oil upon the troubled waters." The tempest of pain and agony is soon stifled, and the patient is hushed to quiet and peaceful slumbers. "There is balm for every wound," and that balm is the Mustang Liniment. Everybody that sells medicine keeps it for sale. "Hold your horses," and if they are crippled, galled or sprained, use the Mustang Liniment.
READ THE FOLLOWING CERTIFICATES.
THROUGH BY EXPRESS!!!
This is to certify that the MEXICAN MUSTANG LINIMENT has been used quite extensively in the stables of Adams & Co.'s Great Southern, Eastern and Western Expresses, for curing galls, chafes, scrofulas, sprains and bruises, and it has proved very effectual. Many of their men have also used it on themselves and their families, and they all speak of its healing and remedial qualities in the highest terms. One of our ostlers got kicked and badly cut and bruised on his knee; as usual, the Liniment was resorted to, and the soreness and lameness was soon removed, and it was perfectly well in three or four days. We have no hesitation in recommending it as a valuable preparation to be used externally on man or beast.
J. DUNNING,
Foreman of Adams & Co.'s Express Stable, N. Y.
We take pleasure in recommending the MEXICAN MUSTANG LINIMENT to all our friends and customers as the best article we have ever used for sores, sprains or galls in horses. We have used it extensively and always effectually. Some of our men have also used it for severe bruises and sores, as well as rheumatic pains, and they all say it acts like magic—we can only say that we have entirely abandoned the use of any other Liniment.
J. M. HEWITT, Foreman for
AMERICAN EXPRESS CO., 10 Wall st.
HARNDEN'S EXPRESS, 74 Broadway.
PULLEN, VIRGIL & CO., 10 Wall st.
WELLS, FARGO & CO., 16 Wall st.
MR. WILLIAM JOHNSON, for the last five years a citizen of Augusta, and now the proprietor of the fine hotel in Savannah, called the Marshall House, has favored us with the following certificate:
The MEXICAN MUSTANG LINIMENT has been used in my family, and on my farm, for a great variety of diseases requiring an external application, and has never failed to give immediate relief and effect a permanent cure. I have cured several cases of rheumatism that had resisted the skill of our best physicians. It has cured ringworms by a single application, chilblains in a few days, toothache, frost bites, cuts, sores and corns by a few applications; nervous headache cured entirely. In fact, I have used it for almost everything, and it has always cured. I consider it the best medicine I have ever used. WILLIAM JOHNSON.
Savannah, June 24th, 1852.
June, 25th, 1852.
I have used the MEXICAN MUSTANG LINIMENT in my stables upon my horses in cases of sprains, bruises, galls and sores of different kinds, incident to a large number of horses. I used it upon a horse that had been saddle galled for nearly a year. I had tried many remedies, and one in particular, that I had been in the habit of using for years, and had generally proved successful. Nothing appeared to give it any relief until I tried the Mustang Liniment, which cured it in a very short time. I consider it an invaluable remedy, and would not be without it. WM. H. HOLMES.
SAVANNAH, Geo., June 25, 1852.
We have also used the MUSTANG LINIMENT extensively in our stable, and we find it to be the best remedy we have ever used for sores or lameness of any kind.
SAWYER, HOLLISTER & CO.
The above are from two of the largest livery stables in the State of Georgia.
B. H. MEEKINS, 189 Walnut street, Cincinnati, was confined to his bed under the treatment of a physician some six weeks, with Neuralgia, of the whole of his right side, leg, arm and face; his sufferings were indescribable, and the only cessation from the most agonizing pain, was while under the influence of opium or morphine. His doctor finally advised him to try the MUSTANG LINIMENT; he did so, and in two days was able to go about his business perfectly cured.
This is to certify that I have used the MUSTANG LINIMENT recently in a very severe case of sprain. The right hip was so badly sprained and bruised that fears were entertained that it was out of joint. I obtained a bottle of Mustang Liniment and used it freely for four days, when the soreness and pain were all gone and the hip joint was well.
I have also used the Liniment for the Piles, with which I have been afflicted for many years. Its effects were wonderful. Free applications night and morning for a week have perfectly cured me. Thousands of persons are suffering with this painful disease, and you are at liberty to make this statement public, that all may learn what will cure them.
My brother also states that he has used the Mustang Liniment with the most perfect success in two cases of severe bruises, at our factory in Williamsburgh, and says he considers it invaluable about an establishment where a large number of men and horses are at work, and constantly liable to serious accidents. EDWIN R. BARRON.
64 Duane st., New York, June 25, 1852.
☞ While hundreds are rejoicing in the happy escape from smarting pains, occasioned by Burns, Bruises and Sprains, thousands of others will buy the Mustang Liniment and experience the same happy results.
☞ The popularity of the Mustang Liniment is a "fixed fact," therefore those suffering with Ulcers, Old Sores, Eruptions, and like complaints, need not be reminded of its superiority to give it a trial.
☞ The Ladies will always rejoice at the happy experience of curing eruptions, sore nipples, broken or caked breasts, piles and corns, after a thorough trial of the Mexican Mustang Liniment.
☞ The Mustang Liniment will give the most undoubted satisfaction to any one giving it a trial for stiff joints, stiff neck, or sore throat; it has proved itself efficacious in these complaints in many very stubborn cases.
☞ If you have any ugly, painful corns upon your feet, get a bottle of Mustang Liniment and apply it twice a day for eleven days, and the trouble will be gone.
GEO. W. WESTBROOK, Sole Proprietor, 343 Broadway, New York, and St. Louis, Mo.
PRICES—25 CENTS, 50 CENTS, AND $1 A BOTTLE.
The One Dollar Bottles contain eight times as much as the 25 cent Bottles.
The MUSTANG LINIMENT is sold by all Druggists in Chicago, and by one or more agents in every town and village in the State of Illinois.
d22

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 8 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 46. NEW-YORK, SATURDAY, JANUARY 5, 1856. PRICE FIVE CENTS.

Poetry.

Never!

BY G. W. CUTTER.

I may be asked, as I have been asked, when I am for the dissolution of the Union! I answer, never, never, never!
HENRY CLAY.

You asked me when I'd rend the scroll
Our fathers' names are written o'er,
When I would see our flag unroll
Its mingled stars and stripes no more;
When with a worse than felon hand
Or felon counsels, I would sever
The Union of this glorious land—
I answer—never, never, never!

Think ye that I could brook to see
The banner I have loved so long,
Borne piece-meal o'er the distant sea,
Torn, trampled by a frenzied throng,
Divided, measured, parcelled out,
Tamely surrendered up forever,
To gratify a soulless rout
Of traitors?—never, never, never!

Give up this land to lawless might,
To selfish fraud and villain sway;
Obscure those hopes with endless night
That now are raising like the day;
Write one more page of burning shame,
To prove the useless, vain endeavor
Our race from ruin to reclaim,
And close the volume?—never, never!

The sculptor's art, the builder's power,
On yonder high and lovely steep,
Have reared a lofty funeral tower,
A landmark o'er the soldier's sleep.
There it will stand until the river
That flows beneath shall cease to flow;
Aye, till that hill itself shall quiver
With Nature's last convulsive throe.

Upon that column's marble base,
That shaft that soars into the sky,
There still is room enough to trace
The countless millions yet to die.
And I would cover all its height
And breadth, before that hour of shame,
Till space should fail whereon to write
Even the initials of a name.

Dissolve the Union! mar, remove
The last asylum that is known,
Where patriot's find a brother's love,
And truth may shelter from a throne;
Give up the hopes of high renown,
The legacy our fathers willed,
Tear our victorious eagles down,
Before their mission is fulfilled?

Dissolve the Union! while on earth
Yet lives a tyrant to be slain;
Destroy our freedom in its birth,
And give the world to bonds again?
Dissolve the Union! God of Heaven,
We know too well how much it cost;
Nay, spread aloft our banner folds,
High as the heavens they resemble,
That every race this planet holds,
Beneath their shadow may assemble;
And with the rainbow's dazzling pride,
Or clouds that burn along the skies,
Inscribe upon its margin wide,
HOPE, FREEDOM, UNION, COMPROMISE.

Minutes of the General Conference

Of the Church of Jesus Christ of Latter Day Saints,

Convened in the Bowery, adjoining the north end of the Tabernacle, Great Salt Lake City, Commencing Saturday, Oct. 6, 1855, at 10 o'clock, A. M.

PRES. B. YOUNG presiding.

On the stand, Presidents B. Young, H. C. Kimball, and J. M. Grant.

Of the Twelve Apostles: P. P. Pratt, W. Woodruff, G. A. Smith, E. T. Benson, L. Snow, and E. Snow.

Seventies: Joseph Young, H. Herriman, Z. Pulsipher, and A. P. Rockwood.

High Priests' Quorum: David Pettegrew.

Presiding Bishop: Edward Hunter.

Presidency of the Stake: David Fullmer, T. Rhoads, and P. H. Young.

Clerk of Conference: Thomas Bullock.

Reporter: G. D. Watt.

Conference called, to order by Pres. B. Young.

Choir sung, "The morning breaks, the shadows flee."

Prayer by Pres. B. Young, as follows:

Thou God who dwells in eternity, even our God, the God and Father of our Lord Jesus Christ, and the Father of our spirits, it is Thee whom we desire to worship and to whom we look; for we feel ourselves under obligations to Thee and owe to Thee our being upon this thine earth.

We look to Thee this morning in the name of thy Son Jesus Christ, whom thou hast given to be a ransom for our sins and for the sin of the whole world, and through whose name and atonement we expect life everlasting.

As Thou hast redeemed the earth and all things thereupon, we, thy creatures, who are endowed with intelligence, desire to worship Thee in spirit and in truth, praying Thee our Father, in the name of Jesus Christ, for the light of thy spirit to know how to worship Thee, to know how to build up thy kingdom, to know how to approach Thee acceptably and in a manner that shall be acceptable to all holy beings. It is our God whom we worship, and we are assembled this morning in thy name to transact business pertaining to the building up of thy kingdom on the earth.

We feel thankful unto Thee, our Father, that thou hast revealed thy will in this our day, that thou hast spoken from the heavens and bestowed the holy priesthood upon men, and again opened up the way of life and salvation, and that we are the happy partakers thereof.

Help us to appreciate the blessings that we enjoy. We have the privilege of assembling here to worship Thee, with none to molest or make us afraid; thou hast removed us far from our pursuers, from those that have sought to oppress us, and from those who have killed our prophet and destroyed many of thy Saints. We thank Thee that thou hast removed us to these mountains. Help us to realize that our blessings are far above those of many of our fellows; while millions are sitting in darkness, in the regions and shadow of death, suffering for food, suffering through the oppression of kings and rulers, bowed down in their iron fetters, having not the liberty of speaking or acting, or scarcely of thinking, for themselves; help us to realize the blessing of having our birth and education in more genial climes and among more hospitable people, where the laws and government under which we were born have tolerated us in freedom of thought and speech; and on this happy soil, even America, where thou hast brought forth the fullness of the gospel and the eternal priesthood of thy Son, where thou hast guaranteed to all the right to worship Thee according to the dictates of their consciences.

We thank Thee that we now enjoy that privilege. Help us to realize and appreciate these things.

While we look unto Thee, our Father, and contemplate our circumstances, and contrast them with the circumstances of the inhabitants of other climes, we can say that we approach Thee with shame-facedness when we look at thy Saints and those who profess to know Thee and at the same time behold that the little, frivolous, trifling affairs pertaining to this probation cause thy people to sin.

O Lord, we feel to beg and plead with Thee to have mercy upon our weaknesses—be compassionate unto us.

And as we have assembled this morning for the purpose of transacting business in the capacity of a general conference, we do pray Thee in the name of the Lord Jesus that thy spirit may influence each heart, that we may be enabled to worship Thee in spirit and in truth, to forsake all our sins and vanities, and to leave off those things that mar our peace and grieve the holy spirit of the Lord Jesus, for we desire to be thy faithful children.

We pray Thee that each heart may be suitably affected by the light of eternal truth, that we may understand thy will concerning us, that we may have a disposition to do thy will, to love the Lord our God with all our hearts, to love our neighbors, especially thy Saints, as ourselves, to cleave unto righteousness and to hate iniquity, and to do good even to our enemies. We pray that the influence of thy spirit may attend us through our conference, that the heavens may be propitious over our heads, and that the veil of darkness, even thick darkness, that covers the nations of the earth, may be taken from us, that we may see and know things as they are, and understand the mind and will of the Lord concerning us, that we may understand thy ways and thy goings forth among the inhabitants of the earth, that we may read the destiny of man, and the future destiny pertaining to us thy people, and to thy kingdom, and know and understand things past, present, and to come.

O Lord, we ask Thee to let thy spirit so rest upon us, that each one who has assembled here to worship Thee, may have their spiritual strength renewed, that each one who shall speak before this people may be filled with the power of God, that the Holy Ghost may inspire each heart to speak, to hear, to sing, to pray, to write, and to do those things pertaining to the business transactions of thy kingdom acceptably unto Thee, that thy kingdom may advance upon the earth, Zion be redeemed, and thine Israel be gathered, that we may be prepared for the coming of the Son of Man, be the happy partakers of thy grace from day to day, and be counted worthy to be numbered with the sanctified, who shall enjoy the presence of the Lord Jesus with delight and be caught up to meet him in the air.

Father in heaven, we ask for thy blessings upon those of thy Saints, not now assembled here, who inhabit these mountains. Wilt thou comfort their hearts, inspire them, encircle them in the arms of thy love and mercy, and hedge them about by thy power; and be thou a munition of rocks round about us, towering between us and our enemies, that they may have no power over us.

Inasmuch as the wicked mingle with thy people here, we pray that thy spirit may reach them the right way and convince them of the truth of the everlasting gospel, though it is despised by men in high places and set at naught by the nations; and though thy people and thy doctrine are held in derision, let those who are honest in heart have the light of thy spirit, that they may be influenced to acknowledge that thou art God, and be inclined to seek after thy righteousness, that they may know and understand for themselves the influences that are of God and the influences not of God.

We pray Thee our Father in heaven, to bless all thy missionaries in the midst of these mountains, on this continent, on the islands of the sea, and upon other continents. May thy angels be with them, may they go before them and be around about them, that they may be preserved from the power of the enemy and be inspired from on high by the power of the Holy Ghost, that they may have power to do good and bring souls to the knowledge of the truth, and build up thy kingdom and aid in preparing the way for the coming of the Son of Man. We ask for thy blessing upon all those who believe in their testimony.

We realize, our Father, that the earth is thine and the fulness thereof, that the gold and the silver are thine, that the wheat and the fine flour are thine, that the cattle upon a thousand hills are thine, and that it is for Thee to give and for thy people to receive. We ask Thee that thou wouldst so give that thy people may be gathered together from the islands of the sea and from distant lands.

Let thy spirit rest upon thy Saints, that the rich may feel that liberality and that charity towards the poor which they should, and that the poor may feel a heartfelt gratitude to the rich who bestow means upon them, insomuch that they will render to each and every man that which is his due, and not be covetous, neither be filled with idolatry; and may both poor and rich concentrate their efforts and means to the building up of Thy kingdom to the gathering of Thine Israel in the latter days, to the redemption of Zion, the re-establishment of Jerusalem, and the bringing forth of salvation to the inhabitants of the whole earth.

We ask Thee, our Father, to inspire us all to be of one heart and one mind, that our affections, faith and efforts may all be united and engaged in building up thy kingdom, and in the establishment thereof on the face of the earth. Wilt thou bless and heal up the sick among thy people, and comfort their hearts. We would remember before Thee those who are now upon the plains journeying to this place, and ask Thee to bring them safely to us: may the elements be favorable and propitious to them, and permit them to come to us without suffering, and let their hearts be inspired. Inasmuch as they suffer, toil and labor, to assemble with thy Saints, may they have thy holy spirit with them, and may Thine angels be round about them. Bless and preserve their teams and all they have with them.

We pray Thee, O Lord, to regard the interests of Thy kingdom among the nations of the earth; hasten the gathering of Israel and the redemption of Zion; and may the remnants of the Lamanites feel the power of thy spirit, that they may cease their wickedness and be divested of their blood-thirsty disposition, and receive hearts of flesh that they may see and understand the ways of the Lord. We dedicate ourselves unto Thee, our wives and our children, our home and our lands, our flocks, and our herds, with all that thou hast committed to our charge. We dedicate this conference to Thee, and pray for wisdom to transact the business that should be done, and that all things that are not right, and that are contrary to thy counsel and will may be taken from our minds. May all hearts be concentrated in that which will please Thee and advance thy kingdom, and cause and make the hearts of thy Saints to rejoice exceedingly that they live to be Saints in the latter-days.

Hear us, O Lord, and answer these our supplications. Be with us through our meeting, and through our future life, guide us to Thy praise, and prepare us for Thy kingdom and glory, and with the sanctified, bring us to thyself in Thy kingdom. These, with all needful favors and blessings, we ask in the name of Jesus Christ. Amen.

[REPORTED BY G. D. WATT.]

The Choir sung a hymn.

Pres. B. Young addressed the congregation on the subject of Faith, the Holy Spirit, the dealings of the Lord with this people, &c., and was followed by Pres. Kimball, who spoke upon the necessity of the Saints living their religion, or the ordinances would be of no benefit to them.

The choir chanted, "Behold a king shall reign in righteousness."—Isaiah.

Benediction by Pres. Joseph Young.

Adjourned to 2 o'clock, P. M.

Conference called to order by Pres. Kimball.

Singing by the Choir. Prayer by Pres. Grant. Singing.

Elder Nathaniel V. Jones, returned missionary, late from the Presidency of the Hindostan and Burman Empire mission, related his travels in those lands, and stated that the Elders of the Church of Jesus Christ had travelled from the Himalaya mountains to near the southern limits of the Peninsula, and said that a Mr. Wilson, Episcopalian Bishop of Calcutta, wrote to the clergy in all the military cantonments, to forbid the "Mormon" Elders preaching there, and the clergy faithfully obeyed the bishop.

Elder John Young bore testimony to the truth of the Gospel, and spoke upon good works, agency and revelation.

Pres. J. M. Grant briefly discussed the text: "Every man shall be rewarded according to his works."

Choir sung the anthem, "Hosannah in the highest."

Benediction by Elder E. T. Benson.

Adjourned.

In the evening the Seventies met in their Council Hall and the high Priests in the Social Hall.

Sunday, Oct. 7, 1855, 10 A. M.

Conference called to order by Pres. B. Young.

Singing by the Choir. Prayer by Pres. Kimball.

Choir sung, "O my Father, thou that dwellest."

Elder Parley P. Pratt addressed the assembly on a part of the 21st chapter of Luke, and stated that what prophecies had been fulfilled were literally fulfilled, and the remaining predictions will be in like manner fulfilled.

Choir sung, "Worthy is the Lamb that was slain."

Benediction by Elder Geo. A. Smith.

Adjourned to 2 P. M.

Called to order by Pres. Kimball.

Choir sung, "Come, come ye Saints, no toil or labor fear."

Prayer by Elder Lorenzo Snow. Singing.

Elder Orson Pratt addressed the immense congregation on the divine authenticity of this latter-day work, the inspiration of Joseph Smith, and the divine authenticity of the Book of Mormon. During Elder Pratt's discourse, a blessing was asked on the bread by Bishop Edward Hunter, and on the water by Bishop L. D. Young.

Choir sung, "Judge me O Lord."

Benediction by Pres. Grant.

Monday, Oct. 8, 1855, 9 A. M.

Conference called to order by Pres. B. Young.

Choir sung a hymn. Prayer by Elder Woodruff.

Choir chanted a psalm.

Elder Ezra Luddington, late from the Siamese mission, narrated the prominent incidents in his journeyings.

Pres. B. Young remarked that he had been highly pleased with Bro. Luddington's narration, and that all the brethren who have returned have manifested the spirit of the gospel, a fact comforting to the Saints, and more joyful, to them than all the gold of India. He then took up the business of the Conference, when the authorities were severally called and unanimously sustained as follows:

Brigham Young, President of the Church of Jesus Christ of Latter Day Saints, Prophet, Seer, and Revelator; Heber C. Kimball, First Counsellor, Prophet, Seer, and Revelator; Jedediah M. Grant, Second Counselor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, members of said Quorum.

John Smith (eldest son of Hyrum), Presiding Patriarch.

David Pettegrew, President of the High Priests' Quorum, Reynolds Cahoon and George B. Wallace, his counsellors.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and H. S. Eldredge, Presiding Presidents over all the Seventies.

John Nebeker, President of the Elders' Quorum, James H. Smith and Aaron Sceva, his counsellors.

Edward Hunter, Presiding Bishop of the whole Church.

Lewis Wight, President of the Priests' Quorum, Geo. Dockstader and William Whiting, his counsellors.

McGee Harris, President of the Teachers' Quorum, Adam Spiers and David Bowman, his counsellors.

Alexander Herron, President of the Deacon's Quorum. John S. Carpenter and Fred. A. Mitchell, his counsellors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter Day Saints.

Daniel H. Wells, Superintendent of Public Works.

Truman O. Angel, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor: H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edw. Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, A. Lyman, C. C Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel McIntosh, his assistants, and agents for said Fund.

David Fullmer, President of this Stake of Zion, Thomas Rhoads and P. H. Young, his counsellors.

Heman Hyde, Eleazer Miller, Phinehas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, Daniel Carn, and Ira Ames, members of the High Council.

George A. Smith, the Historian and General Church Recorder.

Not one negative vote was given.

The President then spoke at some length upon the chastenings of the Lord, the principles that should govern those who have grain to sell, &c., and said, as we have now been together 3 1-2 hours, we will adjourn for one hour.

Choir sung the anthem, "Saints and Angels."

Benediction by Pres. B. Young.

Adjourned to 2 P. M.

Called to order by Elder E. Snow.

Singing by the Choir.

Prayer by Elder Erastus Snow. Singing

Pres. Grant, spoke a short time on the practical duties of Bishops and Teachers, the Big Cottonwood Canal, and expressed an anxiety for the time to arrive when he could preach the funeral sermon of all the drones.

Parley P. Pratt, Orson Pratt, Wilford Woodruff, Erastus Snow, Joseph Young, Zera Pulsipher, Henry Herriman, Joseph Hovey, Joseph L. Heywood, Jacob F. Hutchinson, Horace S. Eldredge, George B. Wallace, Joseph W. Johnson, Thomas D. Brown, John Lyon, Jacob Gates, and William Snow (who answere to their names), and Richard Cook, Gilbert Clements, Levi Richards, Aaron F. Farr, Wiliam Gibson, Thomas Grover, Joseph Bates Noble, George Woodward, Dominicus Carter and Daniel D. Hunt, were unitedly and unanimously voted to go on missions to the saints in Utah Territory.

Lorenzo Snow, Ezra T. Benson, and Pineas H. Young, were unanimously voted to go on a mission to Europe next spring.

James Townsend was unanimously voted to go on a mission to Carson Valley.

Pres. Kimball made a few remarks on the subject of the canal, marriage, &c.

Pres. B. Young followed, on the same subjects, and then called a vote of all who were in favor of completing the Big Cottonwood Canal, ready for the boats, between the first of May, and by the number of uplifted hands, all seemed willing to prosecute that work vigorously.

The President then continued on the subject of the P. E. Fund business, home trade, &c., and said, we will now adjourn this conference to the 6th day of April next at 10 A. M., at this place.

Pres. Kimball gave notice that in the morning he would commence giving endowments to persons from Iron, Fillmore, San Pete, and Weber counties.

Benediction by Pres. B. Young.

In the evening the Bishops, Priests, Teachers, Deacons, and their counsellors met in the Tabernacle, and were instructed in matters pertaining to their duties by Presidents Young and Grant, and by Bishop Edw. Hunter.

THOMAS BULLOCK,
Clerk of Conference.

From the Deseret News, of Oct. 10, 1855.

Letter from Orson Hyde.

CARSON VALLEY, Sept. 9th,
2 o'clock A. M., 1855.

Carson Valley—Western Boundary—Judge Stiles—Marshal Heywood, &c.

FRIEND CARRINGTON—*Dear Sir:* As you and your readers are ever anxious to know the state of affairs in all parts of the Territory, I cheerfully contribute what little I may have, to gratify your mutual desires.

We all arrived safely in this valley on the 17th and 18th of June last. Found a beautiful valley to look upon, at the eastern base of the Sierra Nevada mountains, called Carson valley. The best portions of it are all taken up by claimants whose modest inclinations towards the public domain have led them to grasp nearly all the land that joins them. This may all be right, yet it will preclude the possibility of a dense population, such as the valley is capable of sustaining, and which is so necessary for schools, meetings and mutual defence against the Warshaw and Pyute Indians, who are very numerous in this region, and may become troublesome.

This valley cannot compare with Salt Lake for wheat, corn, oats, or barley, neither for vegetables of any kind; but in the richness and luxuriance of its grapes it far surpasses Salt Lake and Utah valleys. There is now supposed to be about four hundred inhabitants, scattered along the river from 80 to 100 miles, and sparsely through some neighboring vallies. When the rain sets in, there will be many more people in this country, as the mines in gold kanyon can then be worked to advantage, having a sufficiency of water.

When we came here first, the people were much opposed to organization, the majority choosing to be a law unto themselves in preference to coming under "Mormon law." The doubtful location of the boundary line between Utah and California was a bar also to the co-operation of many. However the people soon became satisfied that it was not the laws of the Mormon Church, or ecclesiastical laws, under which they were to organize, but under the civil and constitutional laws of the land, and being a commissioner on the part of Utah, appointed by the Governor to procure the permanent establishment of the line, measures were adopted by a joint agency from California and Utah to establish the boundary between the golden lands of that noted and remarkable State, and the waste and howling deserts of this extensive basin Territory. The green and fertile spots, that adorn the margin of the streams, "are few and far between." But if we had no deserts or barren places, neither such as are solitary, "the wilderness and solitary places could not be glad for us; neither the desert rejoice and blossom as the rose." By the hand of persevering industry, the rivers and mountains are diverted from their wonted courses, awakening vegetation and spreading fertility over tens of thousands of acres, otherwise barren and parching plains.

The survey is nearly completed, and the people are mostly satisfied that the entire valley of Carson is in Utah Territory. Our special election is set for Thursday, the 20th inst. Whiggery, Democracy, Know-Nothingism, Mormonism, nor anti-Mormonism are hardly named. The people will join in and elect just such men as they want to fill the offices created for their protection and safety.

The District Court was held here on the first Monday in this month, in accordance with an act of the Legislature. There was not much business done at this term, yet enough to convince the people that his honor, Judge Stiles, is an able and efficient judicial officer. The ease and dignity with which he presided, the lucid manner in which he explained every doubtful and contested point, caused all prejudice to yield and melt away into the most profound respect and anxious desire on the part of the people for the county organization to be gone into at once.

Marshal Heywood has visited California with myself and Judge Stiles. He has been around among us all, and has served for acid, soda, and syrup. Though feeble himself, he has kept our spirits buoyant and sparkling with the mild and gentle hope that western Utah would hail with joy and gladness the agents of civil and constitutional law. This hope has proven not a vain one. The Marshal is truly a son of consolation, and moves with a dignity, liberality and highmindedness worthy of his elevated and responsible station.

For the last two and a half months, I have been climbing and scrambling about in the Sierra Nevada mountains, more or less, to find the line between the two countries. I look about as much like a grizzly as like a white man—fat, ragged and saucy. We have called sun, moon, and stars to our aid, and invited them to throw a friendly ray upon the angle, base and summit of our operations. But owing to the extreme height and ruggedness of the mountains, I think we have to run it down, tree it or hole it, before we can really lay our hands upon the immaginary thing.

Why could not Congress have acknowledged the natural boundary which nature's God has ordained and thrown up to meet the gaze of every eye, scientific or not? I mean the principal range of the Sierra Nevada mountains, instead of the 120th degree of west longtiude, where the 39th parallel of north latitude intersets it. Mercy! this angle drops right into Bigler lake, and a salmon might swallow it, or might not. From this angle the line shoots off in a tangent to the southeast, just as some pious folks do when we tell them that Abraham, David, and Solomon had more than one wife; and that polygamy is just as scriptural now as it was then. Why, if we find this line, we cannot see it. Hunting after a solemn nothing. It is like the idol god, "neither body, parts or passions."

California should never wish to extend her jurisdiction on this side of the mountains, where the snows of winter block the passes nearly six months in the year. Utah has made this section not only a county, but a judicial district, where they can do all their business at home, without crossing the mighty ranges of mountains, nor even the plains to Fillmore or Salt Lake city.

California is already too large for a prosperous state, and has too many conflicting interests. If she attempt to enlarge, the south end will drop off; and even if she do not enlarge the south half will be apt to split off, unless they handle her very carefully.

Friend Carrington, who is to pay me and my friends from Utah, for running up and down these mountains after this line? The Legislature has made me probate judge in this county, and as I am within the limits of my jurisdiction, none can object to the rulling of the court touching a matter of right and equity.

If Congress had made the Sierra Nevada mountains the line between Utah and California, every eye could have seen it, and nature's God would have been honored, and no need of any search; for they are the most conspicuous things in all this country. But as they have failed to make these the line, a search, not unlike that for a needle in a hay stack, has became necessary; and therefore my judgment is that Congress actually pay for all this time and labor; for we have worn out too many unmentionables "to lose the bill." Then they should make the main back bone of the mountains the line between the state and Territory; that would end every dispute, silence every cavil, and let the mountains be the witness between Utah and California. If I were in Congress, I would tell them so, and so should you, honorable Mr. Delegate from Utah. Truly Yours,

ORSON HYDE.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JAN. 5, 1856.

Is Mormonism a Religious Paradox?

ARTICLE II.

CONTINUED.

HAVING authority to administer in the ordinances of the gospel, power to bind on earth and in heaven, and having been taught by Jesus how to save men, he (Peter) told them to *repent and be baptized in the name of Jesus for the remission of sins*; and when they believed and repented, he baptized them. Here, then, is the simple manner that the apostles adopted to introduce the gospel; there was no quibbling about doctrine, no uncertainty on the part of the apostles, nor yet of the people; the method was plain and simple—there was no telling them to believe in Jesus, when they already were believers; no ingenious methods introduced, to make them believe they were converted; when they repented and believed, they took them to the water and baptized them. Thus did John the Baptist; thus did Jesus; thus did Peter and the Apostles; thus did Philip; and thus do the Mormons. It is paradoxical to the christian world; it is, nevertheless, the gospel of Jesus Christ, and the way that he and his apostles taught the ordinances of their religion.

It is very evident, then, from the whole of the above, that repentance, faith and baptism were the introductory or initiatory ordinances of the gospel—that baptism was ministered to *adults* only, to those who had faith in the Lord Jesus Christ, and had repented of their sins: both of which, infants are incapable of doing—that the mode was by immersion—and that it was for the remission of sins. If anything further is necessary, we might refer to Saul, in his celebrated conversion, who, when Annanias went to him, he said, "Why tarriest thou? arise and *be baptized and wash away thy sins*, calling on the name of the Lord; and to Philip, who, when asked by the Ethiopian Eunuch, to whom he had been preaching Jesus, "Here is water, what doth hinder me to be baptized," answered, "If thou believest with all thy heart, thou mayest;" to which the eunuch replied, "I believe that Jesus Christ is the son of the living God." "And they went down *both* INTO *the water*, Philip and the eunuch, and he baptized him." "And when they were *come up out of the water*," &c. Can anything be more plain? and is it not astonishing, in the face of these plain matters of facts, that any one professing common sense, and faith in the scriptures, could believe anything else. For ourselves, in looking over this subject, we almost felt ashamed at having to descend to reason on such simple, plain, matter-of-fact principles among professedly intelligent men, and cannot but express our astonishment at the presumption of some men for teaching, and the gullibility of others for receiving, the ridiculous and absurd doctrines promulgated in relation to those subjects, as the commandments of and as the gospel of Jesus Christ. As so much has been written upon it, we shall not here attempt to examine the meaning of the word *baptize*; some say it *might* signify to sprinkle—unfortunately, however, for those quibblers, it does not in this case, and cannot fairly be so rendered.

Luther, in his translation of the New Testament into the English, called John the Baptist, *Johannes der Täufer*, or, emphatically, *John the Dipper*. The original, if fairly construed, and taken with the practice and context, cannot be shown to signify anything else. Some, in attempting to patch up their broken systems, will say that Paul baptized the household of the jailer. Does this prove that infants were baptized? This is rather too far-fetched, and shows a lame cause and a desire to patch up. Paul and Silas told the jailor to *believe*. Can infants believe? Paul and Silas preached the word of the Lord to *all* that were in his (the jailor's) house. Do infants know anything about preaching the word of the Lord? We too have baptized whole households in numerous instances, but never an infant. But again we are told that baptism might be by sprinkling, because the prepositions *to* and *into* might refer only to the bank of the water, instead of going into it. If we had not met with the above, among those who call themselves intelligent, we would not insult the common sense of our readers by introducing it; we will only remark, that if the baptising in Jordan *because* there is *much water there*; if the going of *Jesus into* the water and coming up out of the water; and the above-mentioned case of Philip, are to be interpreted thus, we have not learned the rules of translation and interpretation. This would be a *free translation*, with a vengeance; the which, if followed out, would destroy every principle of language. We must not either talk of ascending *into* heaven or descending *into* hell; it would be all a farce, and the farthest we could reach, would be the outside. But enough of this; we do not wish to follow religionists into the clouds and eat mouthfuls of moonshine. We have traced out definitely, and have fully demonstated, what was the rule of the apostles in relation to these principles thus far, if the scriptures are any testimony; and must leave it for others to show why they have departed from it.

Having traced out faith, repentance and baptism, and shown what was the practice of Jesus and the apostles in relation to these matters, we shall next enquire what was meant by the gift of the Holy Ghost.

TO BE CONTINUED.

News Summary.

THE long deferred President's Message has at length made its appearance, notwithstanding the failure of the House to organize. We publish the Message entire, which will be found to be very interesting. It breathes a spirit of nationality and liberality, that we admire; and we view it, coming at this particular crisis of political confusion, as important a document as has ever been presented to Congress. The President assigns as a reason for presenting the Message before the organization, that the "state of the Union" demands it.

The portion that treats of our relations with England, shows those relations to be very complicated, and a very material difference of construction between the two countries of the provisions of the treaty of 1850, with reference to Central America. Great Britain still holds to her former pretentions over the Musquito Coast, Honduras, etc., while this Government claims that by that treaty she relinquished those pretentions. These complicated interests says Mr. Pierce, must soon be settled or a termination of our friendly relations may be the result.

He maintains the broad constitutional ground of the popular sovereignty of the Territories, and we think explicitly and satisfactorily shows his reasons for so doing, which is very anoying to certain parties, and has been the source no doubt, of much of the ill-feeling now existing in a portion of the House, on the subject of the Message.

It will be seen by our Congressional news that no Speaker is yet elected, and what is still worse, the prospect of an election is less and less flattering. The last, which is the ninetieth vote, shows a lack of seven to effect an election. We suggest the propriety of casting lots for Speaker, and cutting this procrastination short in righteousness. Say, for instance, select some four or five, or more, as the case may be, of the best qualified for the office, and draw their names against as many blanks, save one, marked prize, against which let the lucky man be declared the Speaker elect, and proceed to business, if business is intended; but if quarrelling over local interests is to be the order of the day, perhaps they had better continue as they are, and refrain from mischief.

Since our last, the ship Emerald Isle has arrived at this port, bringing 346 Saints from Liverpool. They were under the Presidency of Elders Merrill, France and Stenhouse, and had a tolerably quick and prosperous passage over the sea. On the 3d inst. some 50 or 60 left for St. Louis per New York and Erie Railroad; quite a large proportion will remain in this vicinity until spring.

Elders Merrill and France intend spending a portion of the winter up in York State among their old friends and relatives. Elder Stenhouse will stop here for the present.

Elders Whitely and Sanderson, from Utah, leave here for Liverpool on the packet ship Columbia, on the 6th inst., in good health and spirits.

We gave last week a very interesting epistle from the Presidency of the Church in the Valleys of the Mountains, and this week on the outside will be found a brief account of the doings of the October Conference, taken from the Deseret News. We also republish from the News an interesting letter from Elder Orson Hyde, Probate Judge for Carson county. The length of the President's Message prevents the insertion in this issue of our usual amount of editorial matter.

The steamer Canada, now thirteen days out from Liverpool, has not yet arrived at Halifax, a heavy snow storm prevailing there at the present, 4th inst.

FOR THE MORMON.

Emigration Correspondence.

NEW YORK, Jan. 3d, 1856.

DEAR PRESIDENT TAYLOR:

Having had the presidency of the Saints on board the *Emerald Isle* committed to us by President F. D. Richards till our arrival in this city, we deem it our duty, in committing them to your charge, to place in your hands a record of the circumstances attending our voyage across the Atlantic Ocean. You will there perceive that we have had a prosperous voyage and been much blessed with peace and concord. Every comfort that could be expected on such a voyage has been shared by this company. Every officer has well discharged his duties, and the Lord be praised our record bears no trace of division or crime against any one.

Since we arrived in this port we have had much reason to be grateful to the brethren here for their wise and judicious counsels and untiring labors in our interest. Both the brethren and sisters residing here have taken much interest in those who need friends.

The authorities connected with the excellent institution, Castle Garden, deserve our best thanks. We have experienced much kindness and courtesy from all the municipal and other officers with whom we have had any business connection, and we trust that they will have seen, by our general conduct and readiness to carry out their instructions and suggestions, a high appreciation of their services.

We left Liverpool on the 30th of November, and reached here the 29th of December. Our company consisted of 3 Seventies, 1 High Priest, 40 Elders, 29 Priests, 14 Teachers, 11 Deacons, and 248 members. Three marriages were celebrated on board the ship; two children died on the passage, one since our arrival in the river, a fourth since we got ashore, and two births since we landed.

Having received votes of confidence and thanks from the Saints for our labors, and feeling that we have faithfully discharged our duties and carried out the instructions we received from President Richards, we now cheerfully remit all to you, hoping all things will meet your approval. We are thankful to God for his great goodness to us all, and we invoke his choicest blessings upon you and your fellow-laborers, and beg to subscribe ourselves, your brethren and fellow-laborers,

P. C. MERRILL, Pres.
JAMES FROME, } Counsellors.
T. B. H. STENHOUSE, }

Thirty-Fourth Congress—First Session.

HOUSE OF REPRESENTATIVES.

WASHINGTON, Dec. 28, 1855.

Mr. Seward offered a resolution choosing Mr. Richardson Speaker of the House, as under the present differences of opinion no organization could be effected, without uniting all who agree on the doctrine of non-intervention as asserted by the Kansas Nebraska act, and proposing all differences on other subjects be postponed without compromise or concession on the part of members voting for the resolution.

Mr. Seward said this would relieve the American party from what they consider an insult, regarding their peculiar position on the Kansas Nebraska act. If there are national men enough in the House they should come for the election of a Speaker.

Several gentlemen explained their understanding of the Kansas Nebraska act.

The resolution meeting with little favor, it was withdrawn.

The House then voted four times for a Speaker and on the seventy-sixth or last ballot the vote stood as follows:

Banks	101	Fuller	81
Richardson	68	Pennington	3

Messrs. Letcher, Whitney, Packer, Williams and Orr one each.

Necessary to a choice 105. Adjourned.

WASHINGTON, Dec. 29, 1855.

There was no debate to-day until six ballots had been taken, the second of which reaulted as follows:

Banks	103	Richardson	68
Fuller	32	Pennington	3
Scattering	5		

Necessary for a choice 106.

The vote on the sixth ballot stood:

Banks	100	Richardson	68
Fuller	30	Pennington	5
Scattering	5		

Necessary for a choice 105.

Mr. Smith, of Va., made a brief statement to show that Mr. Banks had left the American party and joined the fusionists for the express purpose and design of resisting what he calls the aggressions of slavery.

Mr. Grow, in reply, said that those voting for Mr. Banks understood their duties, without instruction or advice from the other side of the House.

Mr. Smith responded, saying he wished the country to understood the character of the man the fusionists were voting for.

Two further ballots were then taken, the last resulting as follows:

Banks	98	Richardson	66
Fuller	29	Pennington	6

Messrs. Whitney, Powell, Williams, and Orr, one each.

It was now half-past five o'clock, and Mr. Marshall moved an adjournment, which was negatived by 47 majority.

At six o'clock the motion to adjourn was renewed by Mr. Orr, and carried by 10 majority.

HOUSE OF REPRESENTATIVES.

WASHINGTON, Dec. 31, 1855.

No vote for Speaker to-day.

Immediately after the reading of the journal, Mr. Sidney Webster, private secretary of the President, appeared, announcing from the latter a message in writing.

Great excitement was produced by this, amid which Mr. Clingman moved that it be read, in order to hear what it was.

A lengthy and animated discussion then ensued which resulted in adjourning over to Wednesday without accomplishing anything.

WASHINGTON, Jan. 2, 1856.

Mr. Giddings moved to correct the Journal of Monday's proceedings, in effect denying that the President's Message was received by the House, and asserting that it was announced and delivered to the Clerk by the President's Private Secretary without permission.

After a debate the proposition was tabled by 36 majority.

Mr. Knight offered a resolution to elect a Speaker by plurality vote.

Mr. Phelps moved to lay this on the table. Carried by 12 majority.

The House then resumed voting for a Speaker with the following result:

EIGHTY-FIFTH BALLOT.

Banks	103	Pennington	6
Richardson	72	Scattering	6
Fuller	32	Necessary to choice	110

Mr. Millson moved that the President's Annual Message be read. In his judgment it was an admirable State paper.

Mr. Stanton thought the President guilty of indecency in thrusting his message in the face of members. It was a most disreputable document, falsifying the truth of the history of the Government from the commencement till now. [Hisses.] He raised the point that no cognizance whatsoever could be taken of the message, till an organization was perfected.

Mr. Millson's motion was tabled by twenty-seven majority.

EIGHTY-SIXTH BALLOT.

Banks	101	Pennington	6
Richardson	71	Scattering	6
Fuller	30	Necessary to choice	107

WASHINGTON, Jan. 3, 1856.

After some unimportant debating two balloting were had the last resulting as follows:

NINETIETH BALLOT.

Banks	101	[illegible]	6
Richardson	72	Scattering	8
Fuller	30	Necessary to choice	108

Adjourned.

Telegraphic.

From Washington.

WASHINGTON, Dec. 28, 1855.

BETWEEN fifty and sixty Democrats are assembled in caucus to-night at the Capitol. Mr. Jones of Tennessee is Chairman, and Messrs. Ruffin and English, Secretaries.

Speeches have been made by Messrs. Cobb of Georgia, Cadwallader, and others, counseling the Democrats to stand by their candidate and platform first named, and declaring their course is approved by their political brethren of the country.

Some thought a union with the Americans could not be effected, as several of the latter had declared in the House that a combination candidate must be taken from the American party.

At 10 o'clock no distinctive proposition had been submitted.

United States Supreme Court.

WASHINGTON, Dec. 28, 1855.

No. 30. Messrs. Gould and Lightner et al., plaintiffs in error, vs. Joseph Frontier. Argued by Mr. Blair for plaintiffs, and submitted on printed argument by Mr. Cutting for defendant.

No. 31. Alfred Savignac vs. Abraham Garrison. Argument commenced by Mr. Baxter for plaintiff, and contiuued by Mr. Ewing for defendant. Adjourned till Monday.

From Havana.

NEW ORLEANS, Dec. 28, 1855.

THE steamship Granada has arrived here with Havana dates to the 24th inst. Most of the passengers, and the mail saved from the wrecked steamer Crescent City, arrived at Havana on the 20th. The papers publish letters blaming the Captain for the disaster.

Mlle. Rachel had arrived at Havana. Six creoles, charged with sedition, had been arrested and sent to Spain.

The sentence of the American sailors, Chauncey and Winn, through the strenuous exertions of Consul Robertson, had been commuted to labor in the Arsenal, without the mark of degradation, and receiving a slight compensation for their labor.

MARKETS.—Several parcels of the old crop of sugar had been sold at a decline. There was but little now in the market. Contracts for new had been made at 8 1-2a10 3-4 reals per arobe.

From Nebraska.

ST. LOUIS, Dec. 28, 1855.

WE have Nebraska dates to the 19th inst. The Legislature met on the 18th. R. R. Folsom was elected President of the Council. The House elected P. C. Sullivan Speaker.

From the Western Plains.

ST. LOUIS, Dec. 28, 1855.

THE Santa Fe mail arrived at Independence last Saturday. There is no news of special importance. In the mountain regions of New Mexico the weather was unusually severe. The Indians were quiet and submissive.

The Weather.

OGDENSBURG, Dec. 29, 1855.

IT is very cold here. The thermometer, this morning at sunrise, stood at 20 degrees below zero. The river is frozen across a short distance above this place.

Melancholy Accident.

BOSTON, Dec. 29, 1855.

AT Felmouth, Maine, on Thuraday evening, a Mr. Coffin and two young ladies named Haskell, while "coasting," were precipitated over the bank of a river, a distance of forty feet, and Coffin and one of the ladies were drowned, and the other was so badly injured that it is feared she cannot survive.

From Washington

WASHINGTON, Dec. 30, 1855.

MR. BANKS, last week, on one or two occasions, obtained precisely votes enough for the election of a Speaker, but before the result could be announced several gentlemen, who had been sent for, hurriedly entered the House and cast their suffrages for another, thus turning the scale.

The report of the trial of Hertz, in the British enlistment case, published in the Pennsylvanian, has been sworn to by the phonographer as correct, and has been filed in the State Department as an authentic record of the proceedings.

Owing to the continued sickness of Chief Justice Taney, he is not expected to take his seat on the bench during the present term of the Supreme Court of the United States.

Destruction of the Gas Works at Middletown, Conn.

MIDDLETOWN, Conn., Dec. 30, 1855.

THE gas works in this place took fire about 2 o'clock this morning, from the purifier. The chain, to which was attached the weight, broke, and the weight fell upon the purifier, making a hole, and letter off the gas. A terrific explosion followed, tearing off the roof and forcing out the walls of the building.

Snow Storm in the East.

BOSTON, Dec. 30, 1855.

ABOUT eight inches of snow fell here last night. The weather has been cold and clear to-day, and there is excellent sleighing.

The Weather—Sleighing—Missing Mail.

PHILADELPHIA, Dec. 30, 1855.

THE weather is clear and cold, with fine sleighing, occasioned by a pretty heavy fall of snow last night.

The Schuylkill river opposite the city is tight, but the navigation of the Delaware is not impeded from heavy floating ice, from the many steamers that continually keep crossing and running up and down the river.

By the mail of last night the bag or pouch containing the New York papers is missing, and was probably sent from the Post Office through mistake to Baltimore.

From Washington.

WASHINGTON, Jan. 1, 1856.

IT is stated in a letter from London, from an unusually responsible source, that the British government, anticipating a demand from our government for the recall of Mr. Crampton, meditates transfering him to some other diplomatic station, as in the case of Sir Henry Bulwer, sent hither from Spain.

Sir Gore Ousley is named as Mr. Crampton's successor.

We have been favored with beautiful weather to-day, and all public business has been suspended. The diplomatic corps paid their respects to the President at eleven o'clock, in full costume. Mr. Crampton was prominent among them. Mr. Marcoletta attended as Minister from Nicaragua, and received marked attention from the other diplomatists present. At noon the doors were thrown open to the public, and thousands were in attendance during the day. A fine band was stationed in the mansion, and it was altogether a very joyous time.

The United States Treasury statement reports $22,752,700 subject to draft in all the treasuries on the 24th of December.

Jan. 2d.

Since the reception of the message and the diplomatic correspondence relative to Central America, several distinguished Senators have expressed their apprehension of an early rupture with England.

Col. Parker H. French made his appearance to-day in the lobby of the House, and was soon surrounded by members, who expressed the warmest sympathy for the Walker government. He will remain in Washington during the winter.

There is but little prospect for any organization of the House at present. Banks' friends are sanguine of final success.

From Kansas—More Abolition Ecorbacks.

CHICAGO, Jan. 2, 1856.

A LETTER dated Leavenworth, Kansas, Dec. 18, says the polls were not opened at some places on account of fear of violence from Missourians. At Leavenworth the ballot boxes and poll books were destroyed, and some of the clerks of election nearly killed. Threats were made to destroy the Register office. In several counties no election was held, the citizens being overawed by Missourians.

Message of Governor Gardiner, of Massachusetts.

BOSTON, Jan. 3, 1856.

GOVERNOR GARDINER'S message was delivered to the Legislature to-day. He recommends twenty-one years residence of foreign born citizens, and ability to read and write before they are allowed to vote; deprecates the passages of the Personal Liberty act by the last Legislature, and urges its speedy repeal; suggests a reduction of the number of members of the popular branch of the Legislature, and denounces lobbying legislation. The message is strongly native American in its tone.

Two Weeks Later from California.

Arrival of the George Law.

THE steamship George Law, Commander W. L. Herndon, U. S. N., left Aspinwall at 9 1-2 o'clock on the evening of the 19th December, and arrived at Quarantine at 3 o'clock, P. M., of the 28th, having experienced heavy northwesterly winds since passing the latitude of Charleston.

She brings the California mails of the 5th December, 275 passengers, and $1,405,392 in treasure, on freight, brought down on the Pacific by the P. M. S. S. Co.'s steamer Golden Age, which arrived at Panama on the evening of the 18th.

SUMMARY OF NEWS FOR THE FORTNIGHT ENDING DECEMBER 5.

The excitement in relation to Table Mountain continues. Gold is said to have been discovered on the peak, and it is believed that the whole mountain teems with the precious metal. Diamonds are also discovered in the gulches. Some late rains have improved the mining facilities.

Two Americans named Hill and Harris, charged with having stolen cattle, were executed by Lynch law at Union city, Alameda county, on the 29th ult.

On the 25th November, near Kanaka Flat, a man named Woods, charged with having stolen $1,200, was hung till nearly dead by a mob. Being let down, he informed his partner, named York, of his treatment. York went to the ground, got into a difficulty with one Peter McEvay, and cut the latter so that his bowels hung out.

In Siskiyou county, on November 2, an Indian boy was killed by a man named Thomas Duffy.

On November 16th, at Gibsonville, a man named Jennings was fatally stabbed by another named Garver.

A Mr. Israel Joiner was killed by a Mr. Jacobs, at Humbug Canon, on the 6th November.

The Georgian, a small steamer plying on the bay between San Francisco and Petaluma, blew up at the latter place on the 23d November. A Mr. Flood and Mr. Funk were killed, and several others badly wounded.

The Indian war in Oregon and Washington Territories still continues.

From Puget Sound we learn that the Clickitats, Puyallups, and a portion of the Nisqually Indians, have entered into an alliance to wage war upon the whites. An engagement occurred on November 3d, in the vicinity of Puyallup River, between the Indians and about a hundred whites, which lasted the whole day, and in which one white man and thirty of the Indians were killed. The Indians were driven from their ground and pursued.

The captains of the Nicaragua steamships Sierra Nevada and Cortes have been indicted for carrying on their respective ships a larger number of passengers than the law allows.

The election for Chief Engineer of the Fire Department of this city, held on the 3d inst., resulted in the election of James E. Nuttman.

One Week Later From Europe.

Arrival of the Pacific.

THE U. S. Mail steamship Pacific, Capt. Asa Eldridge, from Liverpool, arrived at this port Dec. 28th.

The Pacific arrived at Liverpool early on Sunday morning, the 9th; having reached the Bar off the entrance to the River Mersey at 12 25 A. M., but was obliged to anchor from thick weather. Her passage is estimated at 10 days 7 hours. On the passage out the passengers presented a highly complimentary letter to Capt. Eldridge.

The Pacific left Liverpool Dec 15, at 2 P. M. At Bell Buoy, passed ship Underwriter, bound in. Dec. 17, lat. 51 30, lon. 16 20, passed a ship, with double topsail yards on fore and main masts, single on mizzen; 18th, lat. 50 07, lon. 21, passed a bark, with broad, white streak, Forbes' rig, both bound east; 28th, 12 1-2 A. M., passed steamship Baltic, 163 miles from Sandy Hook. The Pacific has had severe gales the entire passage.

The news by this arrival comprises several features of interest. Kars has fallen by famine; and we surmise that Gen. Williams and the garrison are in the hands of the Russians. It is, however, merely surmise, for the latest advices come only to the precise point where the last morsel within the walls having been consumed, a flag of truce was being sent to Gen. Monravieff offering to capitulate.

Omar Pasha remained in front of Kutais, which the Russians hold in force.

In the Crimea an attack had been made by the Russians on the extreme lines of the French. After an hour and a half of fighting the Russians withdrew. There is nothing else noticeable from the Crimea. Both armies are comfortably housed and both are well provisioned. Firing continues between the north and south sides of Sebastopol.

Russia has opened a new loan of fifty millions of roubles.

Austria reduces her army to the usual effective force of the peace establishment.

Naples publishes a convention with the United States defining the rights of neutrals.

From France the only intelligence is that the assistance of the Bank alone prevented considerable financial embarrassment on last settlement day.

The English Parliament will open on the 31st January. It is known that considerable misunderstanding prevails between Lord Palmerston and his colleagues. Palmerston and Panmure continue to urge the war, while the rest of the Cabinet are desirous to embrace the present opportunity for peace, and to their (peace) view the Emperor Napoleon is stated to incline. Palmerston holds the threat of dissolution of Parliament over his colleagues' heads.

American Stocks, are not so well maintained this week. Liverpool Cotton Market advanced 1-3d. in the early part of the week, but efterward fell off to 1-16d.; week's sale 56,200 bales. Wheat and Flour close at fully last week's prices. Indian Corn 6d. lower. Moderate business in provisions. Sugar lower, but in some speculative inquiry. Consols declined, closing at 88 5-8.

THE WAR FALL OF KARS.

A brief telegraphic announcement conveyed the intelligence that Kars had capitulated to the Russians, but not one word of detail, excepting that Gen. Kmety and another officer had effected their escape, with the object of hastening the advance of Omar Pasha. The English Government organs admit the catastrophe, but are obstinately silent as to the particulars. The garrison of Kars numbered 8,000 men, and the English officers within the city were Gen. Williams, Col Lake, Maj. Teesdale, Capt. Thompson, Lieut. Churchill and Dr. Sandwith, all now prisoners of war.

At last previous accounts Omer Pasha was on the banks of the Mavani, three hours march from Kutais, awaiting the arrival of Mustapha Pasha's division, and of the Egyptian division 13,000 strong, which had been employed at Eupatoria and was ordered from thence to reenforce him. Omar was expected to be able to advance by the 11th inst., but the Russians were in force before him. Prince Bebutoff having established his headquarters at Kutais. Selim Pasha, with a large convoy of provisions was ready to advance to the relief of Kars, but had not done so until too late.

The Vienna Military Gazette states, that from Redout-Kale, that both the English Commissioner and Omer Pasha's envoy have totally failed in their negotiations with the Circassians, their chiefs having refused to leave the mountains for the purpose of making an attack upon Georgia. The relations subsisting between Omer Pasha and Schamyl are anything but satisfactory, and Omer's plan of crossing the Rion and advancing further into the interior of Georgia may be considered a failure.

A SKIRMISH IN THE CRIMEA.

Marshall Pelissier thus reports to the French Minister of War, an affair.

SEBASTOPOL, Dec. 8—1 P. M.

I have received the following dispatch from the General in command of the First Division of the First Corps: "A body of from 2,000 to 3,000 infantry and about 400 or 500 horse at daybreak this morning attacked Baga, Ourkousta, Skvaka. The enemy beat a retreat after a sharp fusillade which lasted for an hour and a half. Some thirty prisoners, two of whom were officers, were left in our hands; I do not know their number of killed and wounded. Our loss is insignificant."

(Signed.) PELISSIER.

Baga, Ourkousta and Skvaka are three villages, situated at the eastern extremity of the Valley of Baidar, and forming the extreme right of the French position, as well as of the allied army.

MESSAGE
OF THE
PRESIDENT OF THE UNITED STATES
TO THE
SENATE
AND HOUSE OF REPRESENTATIVES.

Fellow-Citizens of the Senate and of the House of Representatives:

THE Constitution of the United States provides that Congress shall assemble annually on the first Monday of December, and it has been usual for the President to make no communication of a public character to the Senate and House of Representatives until advised of their readiness to receive it. I have deferred to this usage until the close of the first month of the session, but my convictions of duty will not permit me longer to postpone the discharge of the obligation enjoined by the Constitution upon the President "to give to the Congress information of the state of the Union, and recommend to their consideration such measures as he shall judge necessary and expedient."

It is matter of congratulation that the Republic is tranquilly advancing in a career of prosperity and peace.

FOREIGN RELATIONS—CENTRAL AMERICA.

Whilst relations of amity continue to exist between the United States and all foreign powers, with some of them grave questions are depending, which may require the consideration of Congress.

Of such questions the most important is that which has arisen out of the negotiations with Great Britain, in reference to Central America.

By the convention concluded between the two Governments on the 19th of April, 1850, both parties covenanted that "neither will occupy, or fortify, or colonize, or assume, or exercise any dominion over, Nicaragua, Costa Rica, the Mosquito coast or any part of Central America."

It was the undoubted understanding of the United States, in making this treaty, that all the present States of the former Republic of Central America, and the entire territory of each, would thenceforth enjoy complete independence; and that both contracting parties engaged equally, and to the same extent, for the present and for the future, that if either then had any claim of right in Central America, such claim, and all occupation of authority under it, were unreservedly relinquished by the stipulations of the convention; and that no dominion was thereafter to be exercised or assumed in any part of Central America, by Great Britain or the United States.

This Government consented to restrictions in regard to a region of country, wherein we had specific and peculiar interest, only upon the conviction that the like restrictions were in the same sense obligatory on Great Britain. But for this understanding of the force and effect of the convention, it would never have been concluded by us.

So clear was this understanding on the part of the United States, that, in correspondence cotemporaneous with the ratification of the convention, it was distinctly expressed, that the mutual covenants of non-occupation were not intended to apply to the British establishment at the Balize. This qualification is to be ascribed to the fact that, in virtue of successive treaties with various sovereigns of the country, Great Britain had obtained a concession of the right to cut mahogany or dye woods at the Balize, but with positive exclusion of all domain or sovereignty; and thus it confirms the natural construction and understood import of the treaty as to all the rest of the region to which the stipulations applied.

It, however, became apparent, at an early day after entering upon the discharge of my present functions, that Great Britain still continued in the exercise or assertion of large authority in all that part of Central America commonly called the Mosquito Coast, and covering the entire length of the State of Nicaragua and a part of Costa Rica; that she regarded the Balize as her absolute domain, and was gradually extending its limits at the expense of the State of Honduras; and that she had formally colonized a considerable insular group known as the Bay Islands, and belonging, of right, to that State.

All these acts or pretensions of Great Britain, being contrary to the rights of the States of Central America and to the manifest tenor of her stipulations with the United States, as understood by this Government, have been made the subject of negotiation through the American Minister in London. I transmit herewith the instructions to him on the subject, and the correspondence between him and the British Secretary for Foreign Affairs, by which you will perceive that the two Governments differ widely and irreconcilably as to the construction of the convention, and its effect on their respective relations to Central America.

Great Britain so construes the convention as to maintain unchanged all her previous pretentions over the Mosquito coast, and in different parts of Central America. These pretensions, as to the Mosquito Coast, are founded on the assumption of political relations between Great Britain and the remnant of a tribe of Indians on that coast, entered into at a time when the whole country was a colonial possession of Spain. It cannot be successfully controverted, that by the public law of Europe and America, no possible act of such Indians or their predecessors could confer on Great Britain any political rights.

Great Britain does not allege the assent of Spain as the origin of her claims on the Mosquito Coast. She has, on the contrary, by repeated and successive treaties, renounced and relinquished all pretensions of her own, and recognized the full and sovereign rights of Spain in the most unequivocal terms. Yet these pretensions, so without solid foundation in the beginning, and thus repeatedly abjured, were at a recent period revived by Great Britain against the Central American States, the legitimate successors to all the ancient jurisdiction of Spain in that region. They were first applied only to a defined part of the coast of Nicaragua, afterward to the whole of its Atlantic coast, and lastly to a part of the coast of Costa Rica; and they are now re-asserted to this extent, notwithstanding engagements to the United States.

On the eastern coast of Nicaragua and Costa Rica the interference of Great Britain, though exerted at one time in the form of military occupation of the port of San Juan del Norte, then in the peaceful possession of the appropriate authorities of the Central American States, is now presented by her as the rightful exercises of a protectorship over the Mosquito tribe of Indians.

By the establishment at the Balize, now reaching far beyond its treaty limits into the State of Honduras, and that of the Bay Islands, appertaining of right to the same State, are as distinctly colonial governments as those of Jamaica or Canada, and therefore contrary to the very letter as well as the spirit of the convention with the United States, as it was at the time of ratification and now is, understood by this Government.

The interpretation which the British Government, thus in assertion and act, persists in ascribing to the convention, entirely changes its character. While it holds us to all our obligations, it in a great measure releases Great Britain from those which constituted the consideration of this Government for entering into the convention. It is impossible, in my judgement, for the United States to acquiesce in such a construction of the respective relations of the two Governments to Central America.

To a renewed call by this Government upon Great Britain, to abide by, and carry into effect, the stipulations of the convention according to its obvious import by withdrawing from the possession or colonization of portions of the Central American States of Honduras, Nicaragua, and Costa Rica, the British Government has at length replied, affirming that the operation of the treaty is prospective only, and did not require Great Britain to abandon or contract any possessions held by her in Central America at the date of its conclusion.

The British Government, in its last communication, although well knowing the views of the United States, still declares that it sees no reason why a conciliatory spirit may not enable the two Governments to overcome all obstacles to a satisfactory adjustment of the subject.

Assured of the correctness of the construction of the treaty constantly adhered to by this Government, and resolved to insist on the rights of the United States, yet actuated also by the same desire, which is avowed by the British Government, to remove all causes of serious misunderstanding between the two nations associated by so many ties of interest and kindred, it has appeared to me proper not to consider an amicable solution of the controversy hopeless.

There is, however, reason to apprehend, that with Great Britain in the actual occupation of the disputed territories, and the treaty therefore practically null, so far as regards our rights, this international difficulty cannot long remain undetermined, without involving in serious danger the friendly relations, which it is the interest as well as the duty of both countries to cherish and preserve. It will afford me sincere gratification if future efforts shall result in the success, anticipated heretofore with more confidence than the aspect of the case permits me now to entertain.

This reply substitutes a partial issue in the place of the general one presented by the United States. The British Government passes over the question of the rights of Great Britain, real or supposed, in

Central America, and assumes that she had such rights at the date of the treaty, and that those rights comprehended the protectorship of the Mosquito Indians, the exteded jurisdiction and limits of the Balize, and the colony of the Bay Islands, and thereupon proceeds by implication to infer that, if the stipulations of the treaty be merely future in effect, Great Britain may still continue to hold the contested portions of Central America. The United States cannot admit either the inference or the premises. We steadily deny that, at the date of the treaty, Great Britain had any possession there, other than the limited and peculiar establishment of the Balize, and maintain that, if she had any, they were surrendered by the convention.

This Government. recognizing the obligations of the treaty, has of course desired to see it executed in good faith by both parties, and in the discussion, therefore, has not looked to rights, which we might, independently of the treaty, in consideration of our geographical position, and of other circumstances, which create for us relations to the Central American States different from those of any Government of Europe.

ENGLISH RECRUITMENT.

One other subject of discussion between the United States and Great Britain has grown out of the attempt, which the exigences of the war in which she is engaged with Russia induced her to make, to draw recruits from the United States.

It is the traditional and settled policy of the United States to maintain impartial neutrality during the wars which, from time to time, occur among the great powers of the world. Performing all the duties of neutrality toward the respective belligerant States, we may reasonably expect them not to interfere with our lawful enjoyment of its benefits. Notwithstanding the existence of such hostilities our citizens retain the individual right to continue all their accustomed pursuits, by land or sea, at home or abroad, subject only to such restrictions in this relation as the laws of war, the usage of nations, or special treaties may impose, and it is our sovereign right that our territory and jurisdiction shall not be invaded by either of the belligerant parties, for the transit of their armies, the operations of their fleets, the levy of troops for their service, the fitting out of cruisers by or against either, or any other act or incident of war. And these undeniable rights of neutrality, individual and national, the United States will, under no circumstances, surrender.

In pursuance of this policy, the laws of the United States do not forbid their citizens to sell to either of the belligerent powers articles contraband of war, or to take munitions of war or soldiers on board their private ships for transportation; and although, in so doing, the individual citizen exposes his property or person to some of the hazards of war, his acts do not involve any breach of national neutrality, nor of themselves implicate the Government. Thus, during the progress of the present war in Europe, our citizens have, without national responsibility therefor, sold gunpowder and arms to all buyers, regardless of the destination of those articles. Our merchantmen have been, and still continue to be, largely employed by Great Britain and by France, in transporting troops, provisions and munitions of war to the principal seat of the military operations, and in bringing home their sick and wounded soldiers; but such use of our mercantile marine is not interdicted either by the international, or by our municipal law, and therefore does not compromise our neutral relations with Russia.

But our municipal law, in accordance with the law of nations, peremptorily forbids, not only foreigners, but our own citizens, to fit out within the limits of the United States a vessel to commit hostilities against any State with which the United States are at peace, or to increase the force of any foreign armed vessel intended for such hostilities against a friendly State.

Whatever concern may have been felt by either of the belligerent powers, lest private armed cruisers or other vessels, in the service of one, might be fitted out in the ports of this country to depredate on the property of the other, all such fears have proved to be utterly groundless. Our citizens have been withheld from any such act or purpose by good faith and by respect for the law.

While the laws of the Union are thus peremptory in their prohibition of the equipment or armament of belligerent cruisers in our ports, they provide not less absolutely that no person shall, within the territory or jurisdiction of the United States, enlist or enter himself, or hire or retain another person to enlist or enter himself, or to go beyond the limits or jurisdiction of the United States with intent to be enlisted or entered, in the service of any foreign State, either as a soldier, or a marine or seaman on board of any vessel of war, letter of marque, or privateer. And these enactments are also in strict conformity with the law of nations, which declares that no State has the right to raise troops for land or sea service in another State without its consent, and that, whether forbidden by the municipal law or not, the very attempt to do it, without such consent, is an attack on the national sovereignty.

Such being the public rights and the municipal law of the United States, no solicitude on the subject was entertained by this Government, when a year since the British Parliament passed an act to provide for the enlistment of foreigners in the military service of Great Britain. Nothing on the face of the act, or its public history, indicated that the British Government proposed to attempt recruitment in the United States; nor did it ever give intimation of such intention to this Government. It was matter of surprise, therefore, to find, subsequently, that the engagements of persons within the United States to proceed to Halifax, in the British province of Nova Scotia, and there enlist in the service of Great Britain, was going on extensively, with little or no disguise. Ordinary legal steps were immediately taken to arrest and punish parties concerned, and so put an end to acts infringing the municipal law and derogatory to our sovereignty. Meanwhile suitable representations on the subject were addressed to the British Government.

Thereupon it became known, by the admission of the British Government itself, that the attempt to draw recruits from this country originated with it, or at least had its approval and sanction; but it also appeared that the public agents engaged in it had "stringent instructions" not to violate the municipal law of the United States.

It is difficult to understand how it should have been supposed that troops could be raised here by Great Britain, without violation of the municipal law. The unmistakable object of the law was to prevent every such act, which, if performed, must be either in violation of the law, or in studied evasion of it, and, in either alternative, the act done would be alike injurious to the sovereignty of the United States.

In the meantime, the matter acquired additional importance, by the recruitments in the United States not being discontinued, and the disclosures of the fact that they were prosecuted upon a systematic plan devised by official authority; that recruiting rendezvous had been opened in our principal cities, and depots for the reception of recruits established on our frontier; and the whole business conducted under the supervision and by the regular co-operation of British officers, civil and military, in the North American Provinces, and some in the United States. The complicity of those officers in an undertaking, which could only be accomplished by defying our laws, throwing suspicion over our attitude of neutrality, and disregarding our territorial rights, is conclusively proved by the evidence elicited on the trial of such of their agents as have been apprehended and convicted. Some of the officers thus implicated are of high official position, and many of them beyond our jurisdiction, so that legal proceedings could not reach the source of the mischief.

These considerations, and the fact that the cause of complaint was not a mere casual occurrence, but a deliberate design, entered upon with full knowledge of our laws and national policy, and conducted by responsible public functionaries, impelled me to present the case to the British Government, in order to secure not only a cessation of the wrong, but its reparation. The subject is still under discussion, the result of which will be communicated to you in due time.

BRITISH RELATIONS GENERALLY.

I repeat the recommendation submitted to the last Congress, that provisions be made for the appointment of a Commissioner, in connection with Great Britain, to survey and establish the boundary line which divides the Territory of Washington from the contiguous British possessions. By reason of the extent and importance of the country in dispute, there has been imminent danger of collision between the subjects of Great Britain and the citizens of the United Sates, including their respective authorities in that quarter. The prospect of a speedy arrangement has contributed hitherto to induce on both sides forbearance to assert by force what each claim as a right. Continuance of delay on the part of the two governments to act in the matter will increase the dangers and difficulties of the controversy.

Misunderstanding exists as to the extent, character and value of the possessory rights of the Hudson Bay Company and the property of the Puget's Sound Agricultural Company, reserved in our treaty with Great Britain, relative to the Territory of Oregon. I have reason to believe that a cession of the rights of both companies to the United States, which would be the readiest means of terminating all questions, can be obtained on reasonable terms; and, with a view to this end, I present the subject to the attention of Congress.

The colony of Newfoundland, having enacted the laws required by the treaty of the 5th of June, 1854, is now placed on the same footing, in respect to commercial intercourse with the United States, as the other Britith North American provinces.

The commission, which that treaty contemplated for determining the rights of fishery in rivers and mouths of rivers on the coasts of the United States and the British North American provinces, has been organized and has commenced its labors; to complete which there is needed further appropriations for the service of another season.

SOUND DUES.

In pursuance of the authority, conferred by a resolution of the Senate of the United States, passed on the 3d of March last, notice was given to Denmark, on the 14th day of April, of the intention of this Government to avail itself of the stipulation of the subsisting convention of friendship, commerce and navigation between that kingdom and the United States, whereby either party might, after ten years, terminate the same at the expiration of one year from the date of notice for that purpose.

The considerations which led me to call the attention of Congress to that Convention, and induced the Senate to adopt the resolution referred to, still continues in force. The Convention contains an article, which, although it does not directly engage the United States to submit to the imposition of tolls on the vessels and cargoes of Americans passing into or from the Baltic Sea, during the continuance of the treaty, yet may, by possibility, be construed as implying such submission. The exaction of those tolls not being justified by any principle of international law, it became the right and the duty of the United States to relieve themselves from the implication of engagement on the subject, so as to be perfectly free to act in the premises in such a way as their public interests and honor shall demand.

I remain of the opinion that the United States ought not to submit to the payment of the Sound dues—not so much because of their amount, which is a secondary matter, but because it is in effect the recognition of the right of Denmark to treat one of the great maritime highways of nations as a close sea, and the navigation of it as a privilege for which tribute may be imposed upon those who have occasion to use it.

That Government, on a former occasion not unlike the present, signalized its determination to maintain the freedom of the seas, and the great natural channels of navigation. The Barbary States had for a long time coerced the payment of tribute from all nations, whose ships frequented the Mediterranean. To the last demand of such payment made by them, the United States, although suffering less by their depredations than many other nations, returned the explicit answer that we preferred war to tribute, and thus opened the way to the relief of the commerce of the world from an ignominious tax, so long submitted to by the more powerful nations of Europe.

If the manner of payment of the Sound dues differ from that of the tribute formerly conceded to the Barbary States, still their exaction by Denmark has no better foundation in right. Each was, in its origin, nothing but a tax on a common natural right, extorted by those who were at that time able to obstruct the free and secure enjoyment of it, but who no longer possess that power.

Denmark, while resisting our assertion of the freedom of the Baltic Sound and Belts, has indicated a readiness to make some new arrangement on the subject, and has invited the Governments interested, including the United States, to be represented in a Convention to assemble for the purpose of receiving and considering a proposition, which she intends to submit, for the capitalization of the Sound dues, and the distribution of the sum to be paid as commutation among the Governments, according to the respective proportions of their maritime commerce to and from the Baltic. I have declined in behalf of the United States to accept the invitation, for the most cogent reasons. One is, that Denmark does not offer to submit to the Convention the question of her right to levy the Sound dues. A second is, that if the Convention were allowed to take cognizance of that particular question, still it would not be competent to deal with the great international principle involved which affects the right in other cases of navigation and commercial freedom, as well as that of access to the Baltic. Above all, by the express terms of the proposition, it is contemplated that the consideration of the Sound dues shall be commingled with and made subordinate to a matter wholly extraneous, the balance of power among the Governments of Europe.

While, however, rejecting this proposition, and insisting on the right of free transit into and from the Baltic, I have expressed to Denmark a willingness on the part of the United States to share liberally with other powers in compensating her for any advantages which commerce shall hereafter derive from expenditures made by her for the improvement and safety of the navigation of the Sound or Belts.

I lay before you herewith sundry documents on the subject, in which my views are more fully disclosed. Should no satisfactory arrangement be soon concluded, I shall call your attention to the subject, with recommendation of such measures as may appear to be required, in order to assert and secure the rights of the United States so far as they are affected by the pretensions of Denmark.

FRANCE.

I announce with much gratification, that, since the adjournment of the last Congress, the question, then existing between this Government and that of France, respecting tne French Consul at San Francisco, has been satisfactorily determined, and that the relations of the two Government continue to be of the most friendly nature.

GREECE.

A question, also, which has been pending for several years between the United States and the Kingdom of Greece, growing out of the sequestration, by public authorities of that country, of property belonging to the present American Consul at Athens, and which had been the subject of very earnest discussion heretofore, has recently been settled to the satisfaction of the party interested and both Governments.

SPAIN.

With Spain, peaceful relations are still maintained, and some progress has been made in securing the redress of wrongs complained of by this Government. Spain has, however, not only disavowed and disapproved the conduct of the officers, who illegally seized and detained the steamer Black Warrior at Havana, but has also paid the sum claimed as indemnity for the loss thereby inflicted on citizens of the United States.

In consequence of a destructive hurricane which visited Cuba in 1844, the supreme authority of that island issued a decree permitting the importation, for the period of six months, of certain building materials and provisions free of duty, but revoked it when about half the period only had elapsed, to the injury of citizens of the United States, who had proceeded to act on the faith of that decree. The Spanish Government refused indemnification to the parties aggrieved until recently, when it was assented to, payment being promised to be made so soon as the amount due can be ascertained.

Satisfaction claimed for the arrest and search of the steamer Eldorado has not yet been accorded, but there is reason to believe that it will be, and that case, with others, continues to be urged on the attention of the Spanish Government. I do not abandon the hope of concluding with Spain some general arrangement, which, if it did not wholly prevent the recurrence of difficulties in Cuba, will render them less frequent, and whenever they shall occur, facilitate their more speedy settlement.

MEXICO.

The interposition of this Government has been invoked by many of its citizens, on account of injuries done to their persons and property, for which the Mexican Government is responsible. The unhappy situation of that country, for some time past, has not allowed its Government to give due consideration to claims of private reportation, and has appeared to call and justify some forbearance in such matters on the part of this Government. But if the revolutionary movements which have lately occurred in that Republic end in the organization of stable Government, urgent appeals to its justice will then be made, and, it may be hoped, with success, for the redress of all complaints of our citizens.

NICARAGUA.

In regard to the American republics, which, from their proximity and other considerations, have peculiar relations to this Government, while it has been my constant aim strictly to observe all the obligations of political friendship and of good neighborhood, obstacles to this have arisen in some of them, from their own insufficient power to check lawless irruptions, which, in effect, throws most of the task on the United States. Thus it is, that the distracted internal condition of the State of Nicaragua has made it incumbent on me to appeal to the good faith of our citizens to abstain from unlawful intervention in its affairs, and to adopt preventive measures to the same end, which, on a similar occasion, had the best results in re-assuring the peace of the Mexican States of Sonora and Lower California.

TREATIES.

Since the last session of Congress a treaty of amity, commerce and navigation, and for the surrender of fugitive criminals, with the kingdom of the two Sicilies; a treaty of commerce, friendship and navigation with Nicaragua; and a convention of commercial reciprocity with the Hawaiian kingdom, have been negotiated. The latter kingdom and the State of Nicaragua have also acceded to the declaration, recognizing as international rights the principles contained in the convention between the United States and Russia of the 22d of July, 1854. These treaties and conventions will be laid before the Senate for ratification.

TREASURY.

The statements made in my last annual Message, respecting the anticipated receipts and expenditures of the Treasury, have been substantially verified.

It appears from the report of the Secretary of the Treasury, that the receipts during the last fiscal year, ending June 30, 1855, from all sources, were sixty-five millions three thousand nine hundred and thirty dollars; and that the public expenditures for the same period, exclusive of payments on account of the public debt, amounted to fifty-six millions three hundred and sixty-five thousand three hundred and ninety-three dollars. During the same period, the payments made in redemption of the public debt, including interest and premium, amounted to nine millions eight hundred and forty-four thousand five hundred and twenty-eight dollars.

The balance in the Treasury at the beginning of the present fiscal year, July 1, 1855, was eighteen millions nine hundred and thirty-one thousand and seventy-six dollars; the receipts for the first quarter, and the estimated receipts for the remaining three quarters, amount, together, to sixty-seven millions nine hundred and eighteen thousand seven hundred and thirty-four dollars; thus affording in all, as the available resources of the current fiscal year, the sum of eighty-six millions eight hundred and fifty-six thousand seven hundred and ten dollars.

If, to the actual expenditure of the first quarter of the current fiscal year, be added the probable expenditures for the remaining three-quarters, as estimated by the Secretary of the Treasury, the sum total will be seventy-one millions two hundred and twenty-six thousand eight hundred and forty-six dollars, thereby leaving an estimated balance in the treasury on July 1, 1856, of fifteen million six hundred and twenty-three thousand eight hundred and sixty-three dollars and forty-one cents.

In the above estimated expenditures of the present fiscal year are included three million dollars to meet the last instalment of the ten millions provided for in the late treaty with Mexico, and seven millions seven hundred and fifty thousand dollars appropriated on account of the debt due to Texas, which two sums make an aggregate amount of ten million seven hundred and fifty thousand dollars, and reduce the expenditures, actual or estimated, for ordinary objects of the year, to the sum of sixty million four hundred and seventy-six thousand dollars.

The amount of the public debt, at the commencement of the present fiscal year, was forty million five hundred and eighty-three thousand six hundred and thirty-one dollars, and, deduction being made of subsequent payments, the whole public debt of the Federal Government remaining at this time is less than forty million dollars.

The remnant of certain other Government stocks amounting to two hundred and forty-three thousand dollars, referred to in my last Message as outstanding, has since been paid.

I am fully persuaded that it would be difficult to devise a system superior to that, by which the fiscal business of the Government is now conducted. Notwithstanding the great number of public agents of collection and disbursement, it is believed that the checks and guards provided, including the requirement of monthly returns, render it scarcely possible for any considerable fraud on the part of those agents, or neglect involving hazard of serious public loss, to escape detection. I renew, however, the recommendation heretofore made by me, of the enactment of a law declaring it felony on the part of public officers to insert false entries in their books of record or account, or to make false returns, and also requiring them on the termination of their service to deliver to their successors all books, records, and other objects of a public nature in their custody.

Derived as our public revenue is, in chief part, from duties on imports, its magnitude affords gratifying evidence of the prosperity, not only of our commerce but of the other great interests upon which that depends.

The principle that all moneys not required for the current expenses of the Government should remain for active employment in the hands of the people, and the conspicuous fact that the annual revenue from all sources exceeds, by many millions of dollars, the amount needed for a prudent and economical administration of public affairs, cannot fail to suggest the propriety of an early revision and reduction of the tariff of duties on imports. It is now so generally conceded that the purpose of revenue alone can justify the imposition of duties on imports, that, in re-adjusting the impost tables and schedules, which unquestionably require essential modification, a departure from the principles of the present tariff is not anticipated.

ARMY.

The army, during the past year, has been actively engaged in defending the Indian frontier, the state of the service permitting but few and small garrisons in our permanent fortifications. The additional regiments authorized at the last session of Congress have been recruited and organized, and a large portion of the troops have already been sent to the field. All the duties which devolve on the military establishment have been satisfactorily performed, and the dangers and privations incident to the character of the service required of our troops have furnished additional evidence of their courage, zeal and capacity to meet any requisition which their country may make upon them. For the details of the military operations, the distribution of the troops and additional provisions required, I refer to the report of the Secretary of War and the accompanying documents.

Experience, gathered from events which have transpired since my last annual Message, has but served to confirm the opinion then expressed of the propriety of making provision, by a retired list, for disabled officers, and for increased compensation to the officers retained on the list for active duty. All the reasons which existed when these measures were recommended on former occasions continue without modification, except so far as circumstances have given to some of them additional force.

The recommendations heretofore made for a partial re-organization of the army, are also renewed. The thorough elementary education given to those officers, who commence their service with the grade of cadet, qualifies them, to a considerable extent, to perform the duties of every arm of the service; but to give the highest efficiency to artillery requires the practice and special study of several years; and it is not, therefore, believed to be advisable to maintain, in time of peace, a larger force of that arm than can be usually employed in the duties appertaining to the service of field and siege artillery. The duties of the staff in all its various branches belong to the movements of troops, and the efficiency of an army in the field would materially depend upon the ability with which those duties are discharged. It is not, as in the case of artillery, a speciality, but requires, also, an intimate knowledge of the duties of an officer of the line, and it is not doubted that, to complete the education of an officer for either the line or the general staff, it is desirable that he shall have served in both. With this view, it was recommended on a former occasion that the duties of the staff should be mainly performed by details from the line; and with conviction of the advantages which would result from such a change, it is again presented for the consideration of Congress.

NAVY.

The report of the Secretary of the Navy, herewith submitted, exhibits in full the naval operations of the past year, together with the present condition of the service, and it makes suggestions of further legislation, to which your attention is invited.

The construction of the six steam frigates, for which appropriations were made by the last Congress, has proceeded in the most satisfactory manner, and with such expedition, as to warrant the belief that they will be ready for service early in the coming Spring. Important as this addition to our naval force is, it still remains inadequate to the contingent exigencies of the protection of the extensive sea coast and vast commercial interests of the United States. In view of this fact, and of the acknowledged wisdom of the policy of a gradual and systematic increase of the navy, an appropriation is recommended for the construction of six steam sloops-of-war.

In regard to the steps taken in execution of the act of Congress to promote the efficiency of the navy, it is unnecessary for me to say more than to express entire concurrence in the observations on that subject presented by the Secretary in his report.

POST OFFICE.

It will be perceived, by the report of the Postmaster-General, that the gross expenditure of the department for the last fiscal year, was nine million nine hundred and sixty-eight thousand three hundred and forty-two dollars, and the gross receipts seven millions three hundred and forty-two thousand one hundred and thirty-six dollars, making an excess of expenditure over receipts of two millions six hundred and twenty-six thousand two hundred and six dollars; and that the cost of mail transportation during that year was six hundred and seventy-four thousand nine hundred and fifty-two dollars greater than the previous year. Much of the heavy expenditures to which the treasury is thus subjected is to be ascribed to the large quantity of printed matter conveyed by the mails, either franked, or liable to no postage by law, or to very low rates of postage compared with that charged on letters; and to the great cost of mail service on railroads and by ocean steamers. The suggestions of the Postmaster-General on the subject deserve the consideration of Congress.

INTERIOR.

The report of the Secretary of the Interior will engage your attention, as well for useful suggestions it contains, as for the interest and importance of the subjects to which they refer.

The aggregate amount of public land sold during the last fiscal year, located with military scrip or land warrants, taken up under grants for roads, and selected as swamp lands by States, is twenty four millions five hundred and fifty-seven thousand four hundred and nine acres, of which the portion sold was fifteen millions seven hundred and twenty-nine thousand five hundred and twenty-four acres, yielding in receipts the sum of eleven millions four hundred and eighty-five thousand three hundred and eighty dollars. In the same period of time, eight million seven hundred and twenty-three thousand eight hundred and fifty-four acres, have been surveyed; but, in consideration of the quantity already subject to entry, no additional tracts have been brought into market.

The peculiar relation of the General Government to the District of Columbia renders it proper to commend to your care not only its material, but also its moral interests, including education, more especially in those parts of the district outside of the cities of Washington and Georgetown.

The commissioners appointed to revise and codify the laws of the District have made such progress in the performance of their task as to insure its completion in the time prescribed by the act of Congress.

Information has recently been received that the peace of the settlements in the Territories of Oregon and Washington is disturbed by hostilities on the part of the Indians, with indications of extensive combinations of a hostile character among the tribes in that quarter, the more serious in their possible effect by reason of the undetermined foreign interests existing in those Territories, to which your attention has already been especially invited. Efficient measures have been taken, which, it is believed, will restore quiet, and afford protection to our citizens.

In the Territory of Kansas there have been acts prejudicial to good order; but as yet none have occured under circumstances to justify the interposition of the federal executive. That could only be in case of obstruction to the federal law, or of organized resistance to territorial law, assuming the character of insurrection, which if it should occur, it would be my duty promptly to overcome and suppress. I cherish, the hope, however, that the occurrence of any such untoward event will be prevented by the sound sense of the people of the Territory, who by its organic law possessing the right to determine their own domestic institutions, are entitled, while deporting themselves peacefully, to the free exercise of that right, and must be protected in the enjoyment of it, without interference on the part of the citizens, or any of the States.

The southern boundary line of this Territory has never been surveyed and established. The rapidly extending settlements in that region, and the fact that the main route between Independence, in the State of Missouri, and New Mexico, is contiguous to this line, suggest the probability that embarrassing questions of jurisdiction may consequently arise. For these and other considerations, I commend the subject to your early attention.

CONSTITUTIONAL THEORY OF THE GOVERNMENT.

I have thus passed in review the general state of the Union, including such particular concerns of the Federal Goverment, whether of domestic or foreign relation, as it appeared to me desirable and useful to bring to the especial notice of Congress. Unlike the great States of Europe and Asia, and many of those of America, these United States are wasting their strength neither in foreign war nor domestic strife. Whatever of discontent or public dissatisfaction exists, is attributable to the imperfections of human nature, or is incident to all Governments, however perfect, which human wisdom can devise. Such subjects of political agitation as occupy the public mind consists, to a great extent, of exaggeration of inevitable evils, or over zeal in social improvement, or mere imagination of grievance, having but remote connection with any of the constitutional functions or duties of the Federal Government. To whatever extent these questions exhibit a tendency menacing to the stability of the Constitution or the integrity of the Union, and no further, they demand the consideration of the Executive, and require to be presented by him to Congress.

Before the Thirteen Colonies became a confederation of independent States, they were associated only by community of transatlantic origin, by geographical position, and by the mutual tie of common dependence on Great Britain. When that tie was sundered, they severally assumed the powers and rights of absolute self-government. The municipal and social institutions of each, its laws of property and of personal relation—even its political organization—were such only as each one chose to establish, wholly without interference from any other. In the language of the Declaration of Independence, each State had "full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent States may of right do." The several Colonies differed in climate, in soil, in natural productions, in religion, in systems of education, in legislation, and in the forms of political administration; and they continued to differ in these respects when they voluntarily allied themselves as States to carry on the war of the Revolution.

The object of that war was to disenthral the United Colonies from foreign rule, which had proved to be oppressive, and to separate them permanently from the mother country; the political result was the foundation of a federal republic of the free white men of the colonies, constituted, as they are, in distinct and reciprocally independent State Governments. As for the subject races, whether Indian or African, the wise and brave statesmen of that day, being engaged in no extravagant scheme of social change, left them as they were, and thus preserved themselves and their posterity from the anarchy and the ever recurring civil wars which have prevailed in other revolutionized European colonies of America.

When the confederated States found it convenient to modify the conditions of their association, by giving to the General Government direct access, in some respects, to the people of the States, instead of confining it to action on the States as such, they proceeded to frame the existing Constitution, adhering steadily to one guiding thought, which was, to delegate only such power as was necessary and proper to the execution of specific purposes, or, in other words, to retain as much as possible, consistently with those purposes, of the independent powers of the individual States. For objects of common defence and security, they intrusted to the General Government certain carefully, defined functions, leaving all others as the undelegated rights of the separate independent sovereignties.

Such is the constitutional theory of our Government, the practical observance of which has carried us, and us alone, among modern republics, through nearly three generations of time, without the cost of one drop of blood shed in civil war. With freedom and concert of action it has enabled us to contend successfully on the battle field against foreign foes, has elevated the feeble colonies into powerful States, and has raised our industrial productions, and our commerce, which transports them, to the level of the richest and greatest nations of Europe. And the admirable adaptation of our political institutions to their objects, combining local self-government with aggregate strength, has established the practicability of a government like ours to cover a continent with confederate States.

The Congress of the United States is, in effect, that congress of sovereignties which good men in the Old World have sought for but could never attain, and which imparts to America an exemption from the mutable leagues for common action, from the wars, the mutual invasions and vague aspirations after the balance of power which convulse, from time to time, the Governments of Europe. Our co-operative action rests in the conditions of permanent confederation prescribed by the Constitution. Our balance of power is in the separate reserved rights of the States, and their equal representation in the Senate. That independent sovereignty in every one of the States, with its reserved rights of local self-government assured to each by their co-equal power in the Senate, was the fundamental condition of the Constitution. Without it the Union would never have existed. However desirous the larger States might be to re-organize the Government so as to give to their population its proportionate weight in the common counsels they knew it was impossible, unless they conceded to the smaller ones authority to exercise at least a negative influence on all the measures of the Government, whether legislative or executive, through their equal representation in the Senate. Indeed, the larger States themselves could not have failed to perceive that the same power was equally necessary to them, for the security of their own domestic interests against the aggregate force of the General Government. In a word, the original States went into this permanent league on the agreed premises, of exerting their common strength for the defense of the whole, and of all its parts; but of utterly excluding all capability of reciprocal aggression. Each solemnly bound itself to all the others, neither to undertake, nor permit any encroachment upon, or intermeddling with another's reserved rights.

Where it was deemed expedient, particular rights of the States were expressly guaranteed by the Constitution; but, in all things beside, these rights were guarded by the limitation of the powers granted, and by express reservation of all powers not granted, in the compact of union. Thus the great power of taxation was limited to purposes of common defense and general welfare, excluding objects appertaining to the local legislation of the several States, and those purposes of general welfare and common defense were afterward defined by specific enumeration, as being matters only of co-relation between the States themselves, or between them and foreign governments, which, because of their common and general nature could not be left to the separate control of each State.

Of the circumstances of local condition, interest and rights in which a portion of the States, constituting one great section of the Union, differed from the rest, and from another section, the most important was the peculiarity of a larger relative colored population in the Southern than in the Northern States.

A population of this class, held in subjection, existed in nearly all the States, but was more numerous and of more serious concernment in the South than in the North, on account of natural differences of climate and production; and it was foreseen that, for the same reasons, while this population would diminish, and, sooner or later, cease to exist, in some States, it might increase in others. The peculiar character and magnitude of this question of local rights, not in material relations only, but still more in social ones, caused it to enter into the special stipulations of the Constitution.

Hence, while the General Government, as well by the enumerated powers granted to it, as by those not enumerated and therefore refused to it, was forbidden to touch this matter in the sense of attack or offense, it was placed under the general safeguard of the Union, in the sense of defense against either invasion or domestic violence, like all other local interests of the several States. Each State expressly stipulated as well for itself as for each and all of its citizens, and every citizen of each State became solemnly bound by his allegiance to the Constitution, that any person, held to service or labor in one State, escaping into another, should not, in consequence of any law or regulation thereof, be discharged from such service or labor, but should be delivered up on claim of the party to whom such services or labor might be due by the laws of his State.

Thus, and thus only, by the reciprocal guaranty of all the rights of every State against interference on the part of another, was the present form of government established by our fathers and transmitted to us; and by no other means is it possible for it to exist. If one State ceases to respect the rights of another, and obtrusively intermeddles with its local interests—if a portion of the States assume to impose their institutions on the others, or refuse to fulfill their obligations to them—we are no longer united friendly States, but distracted, hostile ones, with little capacity left of common advantage, but abundant means of reciprocal injury and mischief.

Practically, it is immaterial whether aggressive interference between the States, or deliberate refusal on the part of any one of them to comply with constitutional obligations arise from erroneous conviction or blind prejudice, whether it be perpetrated by direction or indirection. In either case, it is full of threat and danger to the durability of the Union.

CONSTITUTIONAL RELATIONS OF SLAVERY.

Placed in the office of Chief Magistrate as the executive agent of the whole country, bound to take care that the laws be faithfully executed, and especially enjoined by the Constitution to give information to Congress on the state of the Union, it would be palpable neglect of duty on my part to pass over a subject like this, which, beyond all things at the present time, vitally concerns individual and public security.

It has been matter of painful regret to see States, conspicuous for their services in founding the Republic, and equally sharing its advantages, disregard their constitutional obligations. Although conscious of their inability to heal admitted and palpable social evils of their own, and which are completely within their jurisdiction, they engage in the offensive and hopeless undertaking of reforming the domestic institutions of other States wholly beyond their control and authority. In the vain pursuit of ends, by them entirely unattainable, ends which they may not legally attempt to compass, they peril the very existence of the constitution, and all the countless benefits which it has conferred. When the people of the Southern States confine their attention to their own affairs, not presuming officiously to intermeddle with the social institutions of the Northern States, too many of the inhabitants of the latter are permanently organized in associations to inflict injury on the former, by wrongful acts, which would be cause of war as between foreign powers, and only fail to be such in our system, because perpetrated under cover of the Union.

It is impossible to present this subject as truth and the occasion require, without noticing the reiterated, but groundless allegation, that the South has persistently asserted claims and obtained advantages in the practical administration of the General Government to the prejudice of the North, and in which the latter has acquiesced. That is, the States, which either promote or tolerate attacks on the rights of persons and of property in other States, to distinguish their own injustice, pretend or imagine, and constantly aver, that they, whose constitutional rights are thus systematically assailed, are themselves the aggressors. At the present time, this imputed aggression, resting as it does, only in the vague, declamatory charges of political agitators, resolves itself into misapprehension, or misinterpretation, of the principles and facts of the political organization of the new territories of the United States.

What is the voice of history? When the ordinance which provided for the government of the territory northwest of the River Ohio, and for its eventual subdivision into new States, was adopted in the Congress of the confederation, it is not to be supposed that the question of future relative power, as between the States which retained and those which did not retain, a numerous colored population, escaped notice, or failed to be considered. And yet the Concession of that vast territory to the interests and opinions of the Northern States, a territory now the seat of five among the largest members of the Union, was, in a great measure, the act of the State of Virginia, and of the South.

When Louisiana was acquired by the United States, it was an acquisition not less to the North than to the South; for while it was important to the country at the mouth of the River Mississippi to become the emporium of the country above it, so also was it even more important to the whole Union to have that emporium; and although the new province, by reason of its imperfect settlement, was mainly regarded as on the Gulf of Mexico, yet, in fact, it extended to the opposite boundaries of the United States, with far greater breadth above than below, and was in territory, as in everything else, equally at least, an accession to the Northern States. It is mere delusion and prejudice, therefore, to speak of Louisiana as an acquisition in the special interest of the South.

The patriotic and just men who participated in that act were influenced by motives far above all sectional jealousies. It was, in truth, the great event which, by completing for us the possession of the Valley of the Mississippi, with commercial access to the Gulf of Mexico, imparted unity and strength to the whole confederation, and attached together by indissoluble ties the East and the West, as well as the North and the South.

As to Florida, that was but the transfer by Spain to the United States of territory on the east side of the River Mississippi, in exchange for large territory which the United States transferred to Spain on the west side of that river, as the entire diplomatic history of the transaction serves to demonstrate. Moreover, it was an acquisition demanded by the commercial interests and the security of the whole Union.

In the meantime the people of the United States had grown up to a proper consciousness of their strength, and in a brief contest with France, and in the second war with Great Britain, they had shaken off all which remained of undue reverence for Europe, and emerged from the atmosphere of those transatlantic influences which surrounded the infantic republic, and had begun to turn their attention to the full and systematic development of the internal resources of the Union.

Among the evanescent controversies of that period, the most conspicuous was the question of regulation by Congress of the social condition of the future States to be founded in the Territory of Louisiana.

The ordinance for the government of the Territory northwest of the River Ohio had contained a provision, which prohibited the use of servile labor therein, subject to the condition of the extradition of fugitives from service due in any other part of the United States. Subsequently to the adoption of the Constitution, this provision ceased to remain as a law; for its operation as such was absolutely superseded by the Constitution. But the recollection of the fact excited the zeal of social propagandism in some sections of the confederation, and, when a second State, that of Missouri, came to be formed in the Territory of Louisiana, a proposition was made to extend to the latter Territory the restriction originally applied to the country situated between the Rivers Ohio and Mississippi.

Most questionable as was this proposition in all its constitutional relations, nevertheless it received the sanction of Congress, with some slight modifications of line, to save the existing rights of the intended new State. It was reluctantly acquiesced in by Southern States, as a sacrifice to the cause of peace and of the Union, not only of the rights stipulated by the treaty of Louisiana, but of the principle of equality among the States guaranteed by the Constitution. It was received by the Northern States with angry and resentful condemnation and complaint, because it did not concede all which they had exactingly demanded. Having passed through the forms of legislation, it took its place in the statute book, standing open to repeal, like any other act of doubtful constitutionality, subject to be pronounced null and void by the courts of law, and possessing no possible efficacy to control the rights of the States, which might thereafter be organized out of any part of the original Territory of Louisiana.

In all this, if any aggression there were, any innovation upon pre-existing rights, to which portion of the Union are they justly chargeable?

This controversy passed away with the occasion, nothing surviving it save the dormant letter of the statute.

But, long afterward, when by the proposed accession of the Republic of Texas, the United States were to take their next step in Territorial greatness, a similar contingency occurred, and became the occasion for systematized attempts to intervene in the domestic affairs of one section of the Union, in defiance of their rights as States, and of the stipulations of the Constitution. These attempts assumed a practical direction, in the shape of persevering endeavors by some of the Representatives in both Houses of Congress to deprive the Southern States of the supposed benefit of the provisions of the act authorizing the organization of the State of Missouri.

But the good sense of the people and the vital force of the Constitution triumphed over sectional prejudice and the political errors of the day, and the State of Texas returned to the Union as she was, with social institutions which the people had chosen for themselves, and with express agreement, by the re-annexing act, that she should be susceptible of subdivisions into a plurality of States.

Whatever advantages the interests of the Southern States, as such, gained by this, were far inferior in results, as they unfolded in the progress of time, to those which sprang from previous concessions made by the South.

To every thoughtful friend of the Union—to the true lover of their country—to all who longed and labored for the full success of this great experiment of republican institutions—it was cause of gratulation that such an opportunity had occurred to illustrate our advancing power on this Continent, and to furnish to the world additional assurance of the strength and stability of the Constitution. Who would wish to see Florida still a European colony? Who would rejoice to hail Texas as a lone star, instead of one in the galaxy of States? Who does not appreciate the incalculable benefits of the acquisition of Louisiana? And yet narrow views and sectional purposes would inevitably have excluded them all from the Union.

But another struggle on the same point ensued when our victorious armies returned from Mexico, and it devolved on Congress to provide for the territories acquired by the treaty of Guadalupe Hidalgo. The great relations of the subject had now become distinct and clear to the perception of the public mind, which appreciated the evils of sectional controversy upon the question of the admission of new States. In that crisis intense solicitude pervaded the nation. But the patriotic influences of the popular heart, guided by the admonitory advice of the Father of his Country, rose superior to all the difficulties of the incorporation of a new empire into the Union. In the counsels of Congress there was manifested extreme antagonism of opinion and action between some representatives, who sought, by the abusive and unconstitutional employment of the legislative powers of the Government, to interfere in the condition of the inchoate States, and to impose their own social theories upon the latter; and other representatives, who repelled the interposition of the General Government in this respect, and maintained the self-constituting rights of the States.

In truth, the thing attempted was in form alone, action of the General Government, while in reality it was the endeavor, by abuse of legislative power, to force the ideas of internal policy, entertained in particular States, upon allied independent States. Once more the Constitution and the Union triumphed signally. The new Territories were organized without restrictions on the disputed point, and were thus left to judge in that particular for themselves; and the sense of constitutional faith proved vigorous enough in Congress, not only to accomplish this primary object, but also the incidental and hardly less important one of so amending the provisions of the statute for the extradition of fugitives from service, as to place that public duty under the safeguard of the General Government, and thus relieve it from obstacles raised up by the legislation of some of the States.

Vain declamation regarding the provisions of law for the extradition of fugitives from service, with occasional episodes of frantic effort to obstruct their execution by riot and murder, continued for a brief time to agitate certain localities. But the true principle of leaving each State and Territory to regulate its own laws of labor according to its own sense of right and expediency, had acquired fast hold of the public judgment to such a degree that, by common consent, it was observed in the organization of the Territory of Washington.

When, more recently, it became requisite to organize the Territories of Nebraska and Kansas, it was the natural and legitimate, if not the inevitable consequence of previous events and legislation, that the same great and sound principle, which had been applied to Utah and New Mexico, should be applied to them; that they should stand exempt from the restrictions proposed in the act relative to the State of Missouri.

These restrictions were, in the estimation of many thoughtful men, null from the beginning, unauthorized by the Constitution, contrary to the treaty stipulations for the cession of Louisiana, and inconsistent with the equality of the States.

They had been stripped of all moral authority by persistent efforts to procure their indirect repeal through contradictory enactments. They had been practically abrogated by the legislation attending the organization of Utah, New Mexico and Washington. If any vitality remained in them, it would have been taken away, in effect by the new territorial acts, in the form originally proposed to the Senate at the first session of the last Congress. It was manly and ingenious, as well as patriotic and just, to do this directly and plainly, and thus relieve the statute book of an act, which might be of possible future injury, but of no possible future benefit; and the measure of its repeal was the final consummation and complete recognition of the principle, that no portion of the United States shall undertake, through assumption of the powers of the General Government, to dictate the social institutions of any other portion.

The scope and effect of the language of repeal were not left in doubt. It was declared, in terms, to be "the true intent and meaning of this act not to legislate slavery into any Territory or State, nor to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States."

The measure could not be withstood upon its merits alone. It was attacked with violence, on the false or delusive pretext that it constituted a breach of faith. Never was objection more utterly destitute of substantial justification. When, before, was it imagined by sensible men, that a regulative or declarative statute, whether enacted ten or forty years ago, is irrepealable—that an act of Congress is above the Constitution? If, indeed, there were in the facts any cause to impute bad faith, it would attach to those only, who have never ceased, from the time of the enactment of the restrictive provision to the present day, to denounce and to condemn it; who have constantly refused to complete it by needful supplementary legislation; who have spared no exertion to deprive it of moral force; who have themselves again and again attempted its repeal by the enactment of incompatible provisions; and who, by the inevitable reactionary effect of their own violence on the subject, awakened the country to perception of the true constitutional principle, of leaving the matter involved to the discretion of the people of the respective existing or incipient States.

It is not pretended that this principle, or any other, precludes the possibility of evils in practice, disturbed as political action is liable to be by human passions. No form of government is exempt from inconveniences; but in this case they are the result of the abuse, and not of the legitimate exercise, of the powers reserved or conferred in the organization of a territory. They are not to be charged to the great principle of popular sovereignty: on the contrary, they disappear before the intelligence and patriotism of the people, exerting through the ballot box their peaceful and silent but irresistible power.

If the friends of the Constitution are to have another struggle, its enemies could not present a more acceptable issue than that of a State, whose Constitution clearly embraces "a republican form of government," being excluded from the Union because its domestic institutions may not in all respects comport with ideas of what is wise and expedient entertained in some other State. Fresh from groundless imputations of breach of faith against others, men will commence the agitation of this new question with indubitable violation of an express compact between the independent sovereign powers of the United States and of the Republic of Texas as well as the older and equally solemn compacts which assure the equality of all the States.

But, deplorable as would be such a violation of compact in itself, and in all its direct consequences, that is the very least of all the evils involved. When sectional agitators shall have succeeded in forcing on this issue, can their pretensions fail to be met by counter pretentions? Will not different States be compelled respectively to meet extremes with extremes? And if either extreme carry its point, what is that so far forth but dissolution of the Union? If a new State, formed from the territory of the United States, be absolutely excluded from admission therein, that fact of itself constitutes a disruption of union between it and the other States. But the process of dissolution could not stop there. Would not a sectional decision, producing such result by a majority of votes, either Northern or Southern, of necessity drive out the oppressed and agrieved minority, and place in presence of each other two irreconcilably hostile confederations?

It is necessary to speak thus plainly of projects, the offspring of that sectional agitation now prevailing in some of the States, which are as impracticable as they are unconstitutional, and which, if persevered in, must and will end calamitously. It is either disunion and civil war, or it is mere angry idle, aimless disturbance of public peace and tranquility. Disunion for what? If the passionate rage of fanaticism and partisan spirit did not force the fact upon our attention it would be difficult to believe that any considerable portion of the people of this enlightened country could have so surrendered themselves to a fanatical devotion to the supposed interests of the relatively few Africans in the United States, as totally to abandon and disregard the interests of the twenty-five millions of Americans—to trample under foot the injunctions of moral and constitutional obligation—and to engage in plans of vindictive hostility against those who are associated with them in the enjoyment of the common heritage of our national institutions.

Nor is it hostility against their fellow citizens of one section of the Union alone. The interests, the honor, the duty, the peace, and the prosperity of the people of all sections are equally involved and imperiled in this question. And are patriotic men in any part of the Union prepared, on such an issue thus madly to invite all the consequences of the forfeiture of their constitutional engagements? It is impossible. The storm of frenzy and faction must inevitably dash itself in vain against the unshaken rock of the Constitution. I shall never doubt it. I know that the Union is stronger a thousand times than all the wild and chimerical schemes of social change which are generated, one after another, in the unstable minds of visionary sophists and interested agitators. I rely confidently on the patriotism of the people, on the dignity and self-respect of the States, on the wisdom of Congress, and above all, on the continued gracious favor of Almighty God, to maintain against all enemies, whether at home or abroad, the sanctity of the Constitution and the integrity of the Union.

FRANKLIN PIERCE.

WASHINGTON, Dec. 31, 1855.

LIST of passengers shipped on board the "John J. Boyd," for New York, by F. D. Richards, Liverpool, Dec. 10, 1855.

Adults	Children
Niels Sorensen	
Kerstine Sorensen	
Jens Nicolai Janslu	
Christen and Anne Sine Jacobsen	1
Sara and Maren Andersen	4
Anne Catrine Olsen	
Frederick Jensen	
Niels Peter Nielsen	
Hans Peter Smith	
Mette Smith	
Anders C Pedersen	
Jens C and Else Jensen	3
Peter & Johanne C Rigtrup	5
Christen & Mette Sorensen	6
Niels and Mette Jensen	3
Jacob and Maren Pognsen	1
Jens Christensen	
Anne M Olsen	
Jens & Karen Grostfrodsen	4
Jens and Helle M Petersen	4
Levi C and Lise M Nielsen	3
Hans Christensen	
Jens Johansen	
Anne M Johansen	
Jens Mathesen	
Marcus & Karen M Jacobsen	
Hans Jorgan Munch	
Morten Nielsen and Anna Maria Lund	2
Neils Christen Sorensen	
Johanna M Andersen	
Niels C and Maren Nielsen	2
Jens Christian and Maren Lorensen	4
Christina Jansen	
Jacob Jansen	
Jens C Jansen	
Mette M Olsen	
Anders and Mariane Jansen	6
Frederick J Christiansen	
Soren & Christiana Nielsen	6
Soren C Larsen	
Jensine C Larsen	
Soren and Johanne Jensen	1
Jens C Peterson	
Jens C and Anne M Hansen	
Morten and Anne Jansen	1
Christian Matthiesen	
Anne C Peterson	
Christian and Kirstan M Sorensen	1
Anne Petersen	2
Jens P and Dorthea M Christensen	
Mikkel C Christensen	
Lars Andersen	
Jens P Jensen	
Mette C Nielsen	
Maria Petersen	
Anne M Andersen	
Peter and Kirstine M Christensen	2
Christen and Johanna M Larsen	8
Jens C & Karen M Mikkelsen	2
Kirstine M Jacobsen	
Peter J & Anne M Halling	4
Peter M and Margrete Makkeprang	6
Hans Nielsen	
Lars C Hansen	
Rasmus and Anne Kerstine Jensen	3
Anne J Hansen	
Maren Rasmussen	
Peter and Lisse Jensen	1
Kirsten Petersen	
Christian Jensen	
Karen M Petersen	1
Benj and Anne Monson	1
Else Peterson	
Johan and Brita Lia Felt	4
Jonas Nilson	
Wilhelm Felt	
Jorgen and Hansine M Rasmussen	2
Niels and Boel Nilson	5
Johan Strenstrom	
Thordur Didrikson	
Ola N Lindgren	
Soren Christophersen	2
Anne K Nielsen	3
Frederick Phistar	
Hans Jensen	
Anne M Sorensen	
Peter and Dorethe M Morgensen	1
Soren Jensen	
Matheas C Hemmert	
Kirstine Hemmert	
Lars & Hanne M Wilhelmsen	1
Niels & Dorthea M Bantsen	2
Hans Nielsen	
Anne F Nielsen	
Jens Nielsen	
Frederic and Anne M Langemark	1
Boel E Christensen	
Maren Christensen	
Annie Lucie Frantsen	

Adults	Children
H L and Aagie M Dastrup	2
Kirsten Peterson	
Peter Madsen	
Anders Madsen	
Niels Madsen	
Annie M Madsen	
Jacobine Madsen	
Ellen Sorensen	
Hans P Jensen	
Hans and Annie S Nielsen	
Jens and Marie Jorgensen	
Inger K Olsen	
Nicoline M M Olsen	
Lovise A Olsen	
Peter Ahlstrom	
Magnus Ahlstrom	
Andrew Andersen	
Anders Andersen	
Christen Olsen	
Berthe Hageman	
Johannes Erikson	
Johanna Eriksen	
Christen A Eriksen	
Pauline W. Eriksen	
Christian Eriksen	
Rudolph T Eriksen	
John M & Laurine A Larsen	1
Soren and Kearna Joransen	5
Anders Nilson	
Peter Olsen	
Ole and Ingeborg Ahlstrom	5
Anders and Kearna Larsen	3
John Nilson	
Nils Anderson	
Else Jonson	
Soren and Maria Nielson	3
Jonas & Maria K Otterstrom	4
Johannes and Kearen Andreasen	1
John and Johanne Olsen	5
Michael & Sorine Petersen	1
Amund A and Karen Dahle	2
Peter Ostenson	
Lars and Gunhild Johnsen	4
Ingeborg M Jensen	
Ingeborg Poulsen	
Ingeborg L Ellefsen	
Anders and Petrea Andersen	4
Lars and Anne M Jensen	1
Lars and Anne S Anderson	1
Ole L and Caroline Samuel	
Hans G C Rasmussen	
Anne M Rasmussen	
Jens P Didriksen	
Anne M Jorgensen	
Rasmus Gorgensen	
Johanna C Gorgensen	
Anders and Abolonia Anson	3
Rasmus Hansen	
Jesper and Maren Jorgensen	4
Niels and Jendet Madsen	4
Mikkel and Ingeborg Rasmussen	8
Lauri Jorgensen	
Mette E Clementsen	
Niels and Karen Hansen	
Jeppe and Anne K Iversen	4
Niels Johansen	
Anne Andersen	
Mads and Elizabeth Larsen	2
Anders H & Anne Andersen	1
Jens Petersen	
Anne M Petersen	
Bennedikt Hansen	
Peter C Anderson	
Stine Jonson	
John and Harriet Loader	2
James and Anne Loader	
John and Elizabeth Allen	
John Campbell	
David Allen	
John Allen	
Ann Brighton	
Coventry Archibald	
Jane Archibald	
Jens and Anne C Mikkelson	
Nicoline M Berthelsen	
Anne M Berthelsen	
Maren Berthelsen	
Elise Jenson	
Ingeborg Thompson	1
August Svensen	
Anders and Elna Andersen	1
Jens Niels Jensen	
Anne Jensen	
Hedevig M Jensen	
Wm and Catherine Halley	
Wm and Ellen Croxford	1
Charles Wignall	
William Owen	
Anne E Rasmussen	
Henry and Emily Mitchell	3
Mary Chalmers	
Christopher Mitchell	
Clarissa Kimmence	
Sarah Ann Bell	
Caroline Mackwith	
Charles R Savage	
Margaret Martin	2
Thomas Richardson	

P. E. FUND PASSENGERS.

Adults	Children	Adults	Children
Jorgen W J and Maria C Jensen	1	Pietro and Maria Stalle	4
Syend Jonson		Giov'ni M & Susanne Bochon	4
Michell & Marianne Bosio	2	Pietro Chatelain	
Pietro Lagiard		Enrichetta Chatelain	
Giovanni Lagiard		Maddaleona Malan	
Catterina Lagiard		Susannh Gorin	
		Caterina Gardiol	

RECAPITULATION.

Adults	395
Children	94
Infants	20
Total	509

CANUTE PETERSEN .... President.
JORGEN W. J. JENSEN .... } Counsellors.
CHARLES R. SAVAGE .... }
RICHARD MARTIN .... Cook.
ALFRED ROBINSON .... Steward.

180

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? On devrait-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
— MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6m JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

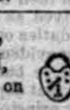
N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

NOW IS YOUR TIME TO BUY GROCERIES CHEAP.
CALL AND BE CONVINCED.
"HONEST COMPETITION IS THE LIFE OF TRADE."
FRANCIS LEPERE,
WHOLESALE & RETAIL GROCER,
South-east corner Seventh st. and Franklin Av.
On hand for the Holidays,
Currants, Citron, and Raisins, at the lowest prices, by F. LEPERE.
Fresh Family Flour, of best favorite country brands, constantly on hand, for sale low, by F. LEPERE.
CHEESE—W. R. and English dairy—Sap Sago, for sale low, by F. LEPERE.
ENGLISH SPLIT PEAS—10 bbls just received, for sale low, by F. LEPERE.
SPICES—Cinnamon, Cloves, Ginger, Nutmegs, Mace, and Caraway Seeds, 1,500 lbs., whole and ground, in store, for sale low, by
d22 1m F. LEPERE.


J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side.
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.



CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
84 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.



JOHN DAVICE,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

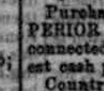
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

REMOVAL.
MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 6m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

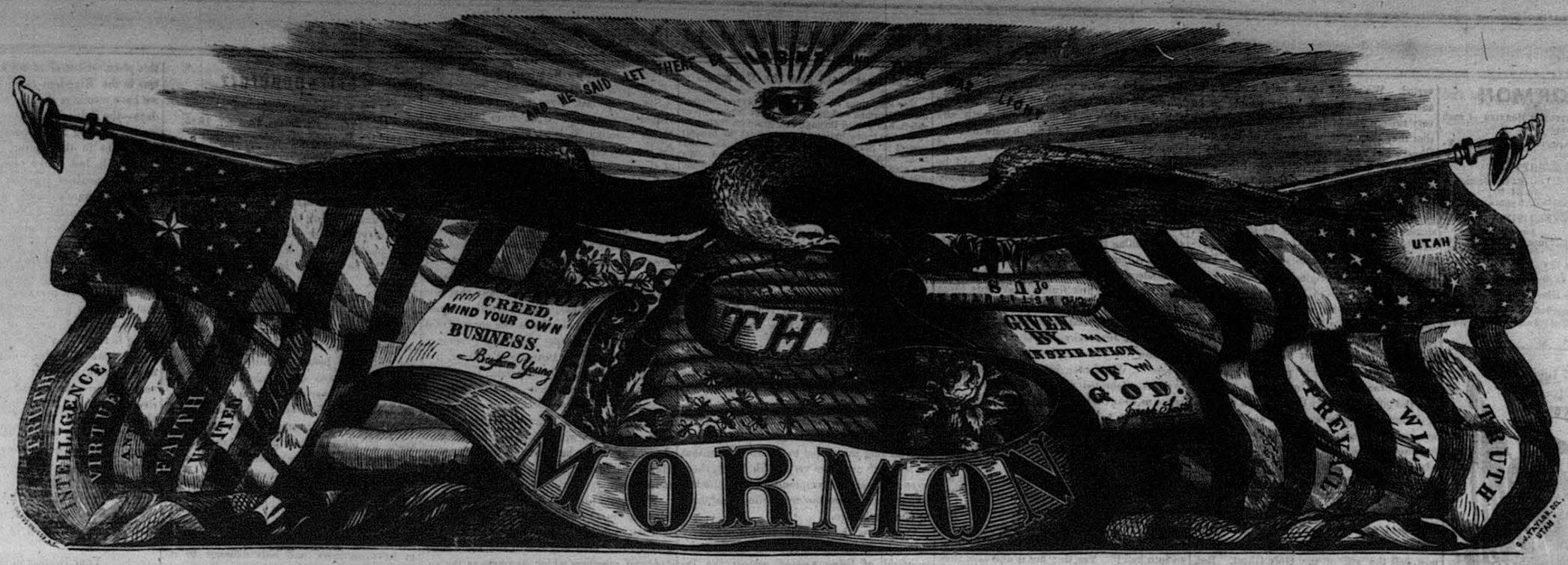
TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

THE MEXICAN MUSTANG LINIMENT.
The Greatest Blessing of the Age for the Cure of Diseases of Man or Beast requiring External Application.
"BRING hither the poor, the halt, the lame and the blind," if you would have them healed of their many infirmities. We boldly and fearlessly assert that the Mustang Liniment will positively cure Rheumatism. Let any who are afflicted with that most painful complaint try it thoroughly according to directions, and if they are not cured we will give them their money back. What more can we say? It will also cure the Piles. Thousands have tried it—and all were cured. Bruises, Sprains, Sores or Eruptions fade away as if touched by the magician's wand. Its application to burn or scald acts like "oil upon the troubled waters." The tempest of pain and agony is soon stifled, and the patient is hushed to quiet and peaceful slumbers. "There is balm for every wound," and that balm is the Mustang Liniment. Everybody that sells medicine keeps it for sale. "Hold your horses," and if they are crippled, galled or sprained, use the Mustang Liniment.
READ THE FOLLOWING CERTIFICATES.
THROUGH BY EXPRESS!!!
This is to certify that the MEXICAN MUSTANG LINIMENT has been used quite extensively in the stables of Adams & Co.'s Great Southern, Eastern and Western Expresses, for curing galls, chafes, scrofulas, sprains and bruises, and it has proved very effectual. Many of their men have also used it on themselves and their families, and they all speak of its healing and remedial qualities in the highest terms. One of our ostlers got kicked and badly cut and bruised on his knee; as usual, the Liniment was resorted to, and the soreness and lameness was soon removed, and it was perfectly well in three or four days. We have no hesitation in recommending it as a valuable preparation to be used externally on man or beast.
J. DUNNING,
Foreman of Adams & Co.'s Express Stable, N. Y.
We take pleasure in recommending the MEXICAN MUSTANG LINIMENT to all our friends and customers as the best article we have ever used for sores, sprains or galls in horses. We have used it extensively and always effectually. Some of our men have also used it for severe bruises and sores, as well as rheumatic pains, and they all say it acts like magic—we can only say that we have entirely abandoned the use of any other Liniment.
J. M. HEWITT, Foreman for
AMERICAN EXPRESS CO., 10 Wall st.
HARNDEN'S EXPRESS, 74 Broadway.
PULLEN, VIRGIL & CO., 10 Wall st.
WELLS, FARGO & CO., 16 Wall st.
MR. WILLIAM JOHNSON, for the last five years a citizen of Augusta, and now the proprietor of the fine hotel in Savannah, called the Marshall House, has favored us with the following certificate:
The MEXICAN MUSTANG LINIMENT has been used in my family, and on my farm, for a great variety of diseases requiring an external application, and has never failed to give immediate relief and effect a permanent cure. I have cured several cases of rheumatism that had resisted the skill of our best physicians. It has cured ringworms by a single application, chilblains in a few days, toothache, frost bites, cuts, sores and corns by a few applications; nervous headache cured entirely. In fact, I have used it for almost everything, and it has always cured. I consider it the best medicine I have ever used. WILLIAM JOHNSON.
Savannah, June 24th, 1852.
June, 25th, 1852.
I have used the MEXICAN MUSTANG LINIMENT in my stables upon my horses in cases of sprains, bruises, galls and sores of different kinds, incident to a large number of horses. I used it upon a horse that had been saddle galled for nearly a year. I had tried many remedies, and one in particular, that I had been in the habit of using for years, and had generally proved successful. Nothing appeared to give it any relief until I tried the Mustang Liniment, which cured it in a very short time. I consider it an invaluable remedy, and would not be without it. WM. H. HOLMES.
SAVANNAH, Geo., June 25, 1852.
We have also used the MUSTANG LINIMENT extensively in our stable, and we find it to be the best remedy we have ever used for sores or lameness of any kind.
SAWYER, HOLLISTER & CO.
The above are from two of the largest livery stables in the State of Georgia.
B. H. MEEKINS, 189 Walnut street, Cincinnati, was confined to his bed under the treatment of a physician some six weeks, with Neuralgia, of the whole of his right side, leg, arm and face; his sufferings were indescribable, and the only cessation from the most agonizing pain, was while under the influence of opium or morphine. His doctor finally advised him to try the MUSTANG LINIMENT; he did so, and in two days was able to go about his business perfectly cured.
This is to certify that I have used the MUSTANG LINIMENT recently in a very severe case of sprain. The right hip was so badly sprained and bruised that fears were entertained that it was out of joint. I obtained a bottle of Mustang Liniment and used it freely for four days, when the soreness and pain were all gone and the hip joint was well.
I have also used the Liniment for the Piles, with which I have been afflicted for many years. Its effects were wonderful. Free applications night and morning for a week have perfectly cured me. Thousands of persons are suffering with this painful disease, and you are at liberty to make this statement public, that all may learn what will cure them.
My brother also states that he has used the Mustang Liniment with the most perfect success in two cases of severe bruises, at our factory in Williamsburgh, and says he considers it invaluable about an establishment where a large number of men and horses are at work, and constantly liable to serious accidents EDWIN R. BARRON.
64 Duane st., New York, June 25, 1852.
☞ While hundreds are rejoicing in the happy escape from smarting pains, occasioned by Burns, Bruises and Sprains, thousands of others will buy the Mustang Liniment and experience the same happy results.
☞ The popularity of the Mustang Liniment is a "fixed fact," therefore those suffering with Ulcers, Old Sores, Eruptions, and like complaints, need not be reminded of its superiority to give it a trial.
☞ The Ladies will always rejoice at the happy experience of curing eruptions, sore nipples, broken or caked breasts, piles and corns, after a thorough trial of the Mexican Mustang Liniment.
☞ The Mustang Liniment will give the most undoubted satisfaction to any one giving it a trial for stiff joints, stiff neck, or sore throat; it has proved itself efficacious in these complaints in many very stubborn cases.
☞ If you have any ugly, painful corns upon your feet, get a bottle of Mustang Liniment and apply it twice a day for eleven days, and the trouble will be gone.
GEO. W. WESTBROOK, Sole Proprietor, 343 Broadway, New York, and St. Louis, Mo.
PRICES—25 CENTS, 50 CENTS, AND $1 A BOTTLE.
The One Dollar Bottles contain eight times as much as the 25 cent Bottles.
The MUSTANG LINIMENT is sold by all Druggists in Chicago, and by one or more agents in every town and village in the State of Illinois.
d22

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja5–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 139 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 47. NEW-YORK, SATURDAY, JANUARY 12, 1856. PRICE FIVE CENTS.

Poetry.

My Own Fireside.

BY ALLARIC WATTS.

It is a mystic circle that surrounds
Comforts and virtues never known beyond
its hallowed limit.—[Bozzaby.

Let others seek for empty joys,
At ball or concert, rout or play;
Whilst far from Fashion's idle noise,
Her gilded domes and trappings gay,
I while the wintry eve away,
'Twixt book and lute the hours divide;
And marvel how I e'er could stray
From thee—my own fireside!

My own fireside! Those simple words
Can bid the sweetest dreams arise,
Awaken feeling's tenderest cords,
And fill with tears of joy mine eyes.
What is there my wild heart can prize,
That doth not in thy sphere abide;
Haunt of my home-bred sympathies,
My own—my own fireside!

A gentle form is near me now;
A small white hand is clasped in mine;
I gaze upon her placid brow,
And ask what joys can equal mine?
A babe, whose beauties half divine,
In sleep his mother's eye doth hide;
Where may Love seek a fitter shrine
Than thou—my own fireside!

My refuge ever from the storm
Of this world's passion, strife and care;
Though thunder-clouds the skies deform,
Their fury cannot reach me there;
There all is cheerful, calm and fair:
Wrath, Envy, Malice, Strife, or Pride,
Hath never made its hated lair
By thee—my own fireside!

Shrine of my household deities!
Bright scene of home's unsullied joys;
To thee my burdened spirit flies
When fortune frowns, or care annoys!
Thine is the bliss that never cloys;
The smile whose truth has oft been tried;
What then are this world's tinsel toys
To thee—my own fireside!

Oh, may the yearnings, fond and sweet,
That bid my thoughts be all of thee,
Thus ever guide my wandering feet
To thy heart-soothing sanctuary!
Whate'er my future years may be,
Let joy or grief my fate betide,
Be still an Eden bright to me,
My own—my own fireside!

Interesting Discoveries in Guatemala.

Traces of Early Migrations from the North.

A correspondent of the New York Tribune, writing from Guatamala, furnishes it with copies of letters received by him from the Abbe de Bourbourg, a Catholic priest and learned antiquary, who is now in Central America. The Abbe has visited the ruins of Cakyn and Tzak Pokoma, two large cities, which he describes. The ruins are extensive, and, the Abbe remarks, if they "do not offer that aspect of civilization and magnificence which has been observed in those of Palenque and Uxmal, they nevertheless give, an account of their position, the solidity, force, and extent of their constructions, a high idea of the culture of those who made them, and can be compared in a certain degree to the power and resources of those of the great vassal barons of the crown of France in the middle ages." The Abbe has had excellent opportunities of examining the old manuscripts of the country; and in exploring the archives, has made some discoveries of great interest. We re-produce his own account of them:

"The first thing that fell into my hands was a Cakchiquel grammar, by Padre Flores, printed in Antigua, Guatemala, in 1753. It was presented to me by the provisor and dean of the Cathedral. I afterward got some others, and now I possess four copies. It contains a comparison with the Quiche and Zutohil. These three metropolitan languages, as they are called here, are but dialects of the same; the Quiche differs a little more than the Zutohil, but they may be called sister languages, like the Ionic, Attic and Laconic dialects of Greece. It was my first occupation to learn them, as I was convinced that I could never do anything good for my purpose without that knowledge, and I have been working at them a great deal since. Meantime I have discovered the original MS. of Ximenes, of which only a part is copied in Ordones. This MS. is composed of two distinct parts. The first contains in three large volumes a history of the Conquest, but especially refers to the establishment of the Dominican order in the Kingdom of Guatemala, together with a great many interesting details of geography and natural history.

"The second part contains, first, a grammar, most complete and rather mixed: it is of the three metropolitan languages, compared in three columns one with another—then follows a catechism and confessionario in the same language and Spanish, and finally the old history of Quiche, in Spanish and Quiche. Here is the title of this very important and interesting book: "Compieazan las historias del origen de los Indios de esta provincia de Guatemala, traducido de la lingua. Quiche, en la Castillana para mas comodidad de los Ministros de el Santo Evangelico, por el Rev. Padre Fraile Francisco Ximenes, cura doctrina por el real patronato del pueblo de Santo Thomas, Chuila;" which in English reads: Summary of the histories of the origin of the Indians of this Vice-Royalty of Guatemala, translated from the Quiche language to Spanish, for the greater convenience of the ministers of the Church, by the Rev. Father Friar Francisco Ximenes, cure of the parish of Saint Thomas, in Chuila.

"This begins with the creation of the world as given by Ordones, who took it here; but there are pretty large discrepancies, and the latter has not always been very favorable to the original. It is the same history of the semi-gods, Hunappa and Xcalanque, but having the original narrative. I found out that with the exception of a few marvellous tales, *the whole is a historical episode of the most interesting character.* The scene is generally in the Quiche and Vera Paz—most of the places and localities I have been already able to discover, and I must add that I have taken a copy of the whole, in Quiche and Spanish, with my own hand. After the semi-fabulous part of the book comes the history of the passage of the Indians to these parts of America. *They came from the east*—not from the south-east, *but from the north-east.* I speak only of tribes of Quiche-Cakchiquel and Zutohil, &c., for long before them these countries were peopled and civilized. They came from the *north-east*—certainly passed through the United States, and, as they say themselves, *they crossed the sea in darkness,' mist, cold, and snow.* I suppose they must have come from Denmark and Norway. They came in small numbers, and lost their white blood by their mixtures with the Indians whom they found—whether in the United States or these regions, certainly there must have been a Tula in our North European countries.

"But what is more convincing of this migration or passage, I find the same result by a comparison of the languages. I cannot speak of the structure of them, but what I have observed is, that the fundamental forms and words of the languages of these regions (except the Mexican) are intimately connected with the Maya or Trendal, and that all the words that are neither Mexican nor Maya belong to our languages of Northern Europe, viz: English, Saxon, Danish, Norwegian, Swedish, Flemish and German; some even appear to belong to the French and Persian, and altogether they are really very numerous and astounding. It is perfectly plain that the invading tribes adopted the language of the vanquished, who were much more numerous than themselves, and that some words only of their own language remained—hence the Quiche, Cakchiquet, Zutohil, &c.

"Now, I leave your countrymen to make all the suppositions they wish upon these strange coincidences. Who knows but that mounds and fortifications found in Western New York, Ohio, Tennessee, Arkansas, &c., were not made by the same people, and by the colony of Northmen who were known to exist in Massachusetts, and disappeared after the tenth century?

"Beside the narrative of the passage of the Quiche, the manuscript gives the establishment of the Quiche empire, and a sketch of its history to the conquest, far different from Fuentes, although some names are the same. Here I end with Ximenes.

"Besides the grammar of Ximenes, I have been presented with some others—Quiche, Cakchiquel, Zutohil, Chanabal, Pocomain, &c.—all manuscripts; and I possess five dictionaries of these languages, also manuscripts more or less complete, besides some other old papers on Guatemala and Vera Paz. I have also come into possession of a manuscript history of Guatemala, in Spanish, which is very good, with large details on the astronomy and religion of these people; also of a manuscript history of San Salvador: also another of Vera Paz, another of the rebellion of the Tendals, &c.

"The Archbishop of Guatemala has presented me with a magnificent copy of the original Tonalamath or calendary of the Indians of Quiche as still used in secret by the Indians of Sania Catalina and Txtahuacan.

"But the most precious of my collection at present is one manuscript in the Cackchiquel language, written about three hundred years ago by one of the princes of Solola. The remains of this city exist near the lake of Atitlan. It was never translated before, but I am now finishing a translation into French and Spanish. It is full of details on the first passage of the Indians to these countries, of their early sufferings by sea and land, of the prodigies performed by their chiefs, of the four Tulas which existed—one in the East in darkness, one in the West, (probably that of Mexico) one God knows where, and the last in Xibilbay—that is to say in hell, says our reverend father Ximenes, but I have great reason to believe it was in this very country, about the Vera Paz, Yucatan, or on the river Uzumacinta.

"After this the author of the manuscript goes on in the history, of his country, of the several tribes of his own blood, of the establishment and foundation of the Quiches, the Cakchiquel, Zutohil, Zokil, Rapanal, etc., he arrives at the time of the Conquest. He saw Alvarado enter the capital Ximeche, now Teepan, Guatemala. He was but a boy then, but he remembers how frightful were the Spaniards—how much all the Indian princes and people were astonished at the sight of these strangers. He tells of all the cruelties of Alvarado; of all the princes and kings that were hanged or burned by his order—all things of which Fuentes never spoke. Very, very interesting is the whole of that manuscript, which contains the most complete details of the an cient kingdoms of Guatemala. The author says at the end that, seeing the destruction of their books and annals, and that every record was going to ruin, he assembled in his old age the few princes that remained of his own family and of the neighboring countries, and from their books and memory he collected what he wrote in Spanish letter to be preserved by his sons. After perusing the whole, I have concluded to give it this title in my French translation; "*Memorial de Teepan Attitlan escrit en lanque Cakshiquel par Don Francisco Tiaz—Gebuta Quele,*" Teepan, Atitlan, is another name for Solola, and Francisco Tiaz (Diaz) is the Spanish name of Gebuta Quele, who saw the entrance of Alvarado into Tximeche.

"I was appointed in May last cure of Rabinal by the most reverend Archbishop, who expressly did so in order to favor my studies in the languages and traditions of these countries. My parish extends very far in the Vera Paz, peopled mostly by a set of very quiet Indians entirely the reverse of the warriors of old. I begin to talk with them, and this serves very much my purpose. Very few understand Spanish.

"There is no phsician here, and some six weeks ago I gave to one of them a remedy that cured him of a pretty severe illness. From gratitude he came afterward to me and told me that he was the lineal descendent of the kings of Tzak Pokoma. That by the order of his fathers he had learned by memory the whole of one of their *bayles* or dramatic dances in which he recited one of the principal parts in the time that they still danced and played it. Knowing that I had vainly asked for that *bayle* from the other Indians, he proposed to me that I should write it out under his dictation. I accepted in spite of the difficulty, for it was to be recited in the Quiche dialect of Rabinal, but *improbus labor omnia vincit.* After twelve days of the most arduous dictation that I ever did, even when I was at school, I got the whole of the *bayle.* With the aid of my grammar and dictionary I corrected the orthography, and now I can boast of possessing the only original *American drama* in the world. It is a historical drama in which is introduced their heroes and princes, and is full of interesting details of their early history. The scene is laid in the city of Tzak Pokoma. The great ruins of this city lie within a few miles of here. In dramatical effect, scenes, &c., this will compare favorably with the Gorman dramas of the middle ages.

A very brilliant-diamond has been taken from a tunnel in Table Mountain, California, valued at $120, and the gold-hunters of the vicinity now keep a look-out for diamonds as well as gold.

Abolitionism and Disunion Synonomous.

We extract the two following paragraphs from a leading article in the Anti-Slavery Standard, of Dec. 8th, 1854. It openly and plainly defines the position, of the Abolitionists, as being disunionists, and admits that their object cannot be obtained short of a dissolution of the present Union. We admire the frankness with which the party thus acknowledges the facts in the case; but is the dissolution feature a new one, or is it but lately that they have grown honest or brave enough to acknowledge it? We recollect a few years ago to have told several of that party, that the object they advocated could only be obtained by a dissolution of the Union, and that all of their effort and influence was to that effect. Such was invariably denied at that time, and that too with vehemence and indignation. The present, however, indicates that "a change has come o'er the spirit of their dream" as follows—

"We are sometimes asked what we Disunionists expect to do. We will answer we have always expected to do just what we have done. We have made it plain to all Slaveholders and to all Non-Slaveholders, who are not eager to shut their eyes to the fact, that Slavery and the Union are one and indivisible. If earnest disclaimers and loud asseverations could have saved the Republican party from the ignominy of being Disunionists, they would have escaped scot-free. But the Anti-Slavery and Pro-Slavery men knew better than they, sincere as many of them unquestionably were, and would accept no words to offset actions. They knew instinctively that whatever word is uttered in earnest against Slavery is a counterspell against the charm by which it holds its life; that every blow aimed at the remotest extremity of the Body Politic of Slavery strikes straight at the common heart of the Nation, which sends the life-blood to feed the polypus that is consuming it as well as the organisms of health and strength. Instinct *is* a great matter, and it has told the friends of Slavery the truth. The Union has now become another word for Slavery, and Disunion and Anti-Slavery are perfectly synonymous terms in the mouths of the pro-slavery world. When men vapour about the Union and the Constitution, and pledge themselves to maintain them intact, everybody, that is not a fool, knows that it is an engagement to maintain those clauses and compromises which make the North the bond-maid of the South. Now, this is no small thing that we have done. We have made it clear that there is no such thing as serving two masters—that Christ and Belial are natural and eternal antagonisms—and that the followers of Belial, at least, understand perfectly well that whoever gathered not with them scattereth abroad. Politicians who are at all infected with Anti-Slavery cannot avoid the brand of Disunionism, let them resist ever so much, and they will do well to consider whether there is any other strong ground for them to take up, if they really wish their blows should tell.

* * * * * *

"As to what the Disunion Abolitionists mean to do, it is precisely what they have been doing, the results of which they see on all sides and rejoice. They will go on preparing the way of the next party that is to take the field against Slavery, as they have prepared that of all that have gone before. We shall continue to act on the mind, heart and conscience of the people, showing them the horrors of Slavery and the guilty part they take in maintaining them, and pointing out the only way of escape. We shall demonstrate to all willing to be taught that the whole frame of government is so infected with Slavery, that Slavery is so interwoven with the frame of our National Institutions, that they must stand or fall together. We shall prove, from history and from philosophy and religion, that the evil principle must prevail against the good as long as the attempt is made to unite them for a common benefit—that there is no deliverance for the Slave, and no safety or self-respect for ourselves, as long as we consent to make a part in this Conspiracy against God and Man. We shall show how safe, how easy, how blessed to bond and free will be this outward Revolution, as soon as the minds of the people are persuaded and their hearts converted—before which time of preparation, it cannot be fulfilled. And in due process of time the leaven of the Abolitionists, which has so often burst out in sudden and transient fermentations, will have leavened the lump sufficiently for the ends of health and strength. Then a true Republican party will arise, which will refuse to have alliance with Despotism, which will demand the reconstruction of the Government, so as to save themselves from the guilt of maintaining Slavery, and the Slaves from the crushing weight of the united nation. When such a party is ready to take the field, the Disunionists will not be found wanting to help put the finishing hand to their work."

Preservation of Potatoes for Seed.

Mr. J. N. Chandler, a correspondent of the Patent Office, speaking of the preservation of potatoes for seed, says the potatoe, when first obtained from its native mountain, was a small watery and bitter esculent, but by cultivation it has been brought into so high and refined a state that most of the countries of the civilized globe, look at it as one of the most important articles of food. In answering the question by what means has it been made a chief article of food, he says, it is *by violating the laws of nature.*

Every one who has ever noticed the difference between the flavor of a potatoe in the Fall when first dug, and one in Spring which has been kept in a large dry cellar, has observed that the flavor becomes impaired—much more so than those which are buried in holes in the earth, where they retain all their freshness and vitality. It has always been observed that farmers that have small and convenient cellars keep their potatoes in better condition than those who keep them in large cool ones. Hence, by storing them in the latter, and letting them wilt before planting they become weakened in their nature, and are subject to degeneracy, and finally to disease.

In order to obtain good potatoes for seed, make choice of a small spot of arable land on which water will not stand—an eastern slope and new ground are the best—ploughed early in the Spring, and furrowed four or five inches deep, two and a half feet apart. Select middle sized potatoes which have touched the ground during the winter previous, but do not cut them. Drop one every eight inches along the furrows, covering them with earth. Then put on them a top dressing of forest leaves or straw two inches deep. As soon as the tops of the plants are two inches high, pass between them with a shovel-plow, follow with a hoe, destroying the weeds, and leveling the ground; do not hill. This is all you have to do until Fall. When the ground begins to freeze, cover with straw, chaff or forest leaves six inches deep, to keep them from frost. Your potatoes will now have a chance to ripen and rest during the Winter. In this way you will have the greatest yield and best quality. Continuing this course from year to year, and the rot will not only disappear, but your crop will increase from 25 to 100 per cent. The third year you may increase your field crop by plowing in fine manure. You now have nature's course.

Wind Flouring Mills for the Prairies.

The Peoria *Transcript* is informed that the Rochester (N. Y.) Mill-Erecting Company intend to place in operation fifty mills on the Western Prairies during the year 1856, the motive power of which is to be wind alone. The *Transcript* adds:

"We hear a company is to be organized in Peoria for the immediate establishment of one of these wind-mills. We understand that the cost of a mill in operation, with two run of four-feet stones is only $5,000. That includes cost of building, machinery, and every requisite, including the right to use the patent. One on this plan is now in operation at Rochester, New York, and with two run of stones, thirty bushels of grain are ground in an hour. The running of the mill by wind power is ten months in the year, about the average time of steam power, deducting repairs, &c., and more time than most of the water mills. It is represented to be just what is wanted on the prairies."

[Ohio Columbian.

The journey from Toronto to Montreal can now be made in two days.

A Beautiful Extract.

The past is secure. It is unalterable. The seal of eternity is upon it. The wisdom which it has displayed cannot be obscured; neither can it be debased by human folly or infirmity. The future is that which may well awaken the most earnest solicitude, both for the virtue and permanence of our republic. The fate of other republics—their rise, their progress, their decline and their fall, are written but too legibly upon the pages of history, if indeed they were not continually before us in the startling fragments of their ruins. They have perished and perished by their own hands. Prosperity enervated them, corruption debased them, and a venal populace consummated their destruction. They have sometimes been cheated out of their liberties by servile demagogues; sometimes betrayed into a surrender of them by false patriots. They have disregarded the warning voice of their best statesmen, and have persecuted and driven from office their best friends. They have reverenced power more in its high abuses and summary movements, than in its calm and constitutional energy. They have surrendered to faction what belonged to the country. Patronage and party, the triumph of a leader, and the discontents of a day, have outweighed all solid principles and institutions of government.

Such are the melancholy lessons of the past history of the republics, down to our own. Let the history of the Grecian and Italian States warn us of our danger. Let the American youth never forget that they possess a noble inheritance, bought by the toils and sufferings and blood of their ancestors, and capable, if wisely improved and faithfully guarded, of all the substantial blessings of life, the peaceful enjoyment of liberty, property, religion and independence. The structure has been erected by architects of consummate skill and fidelity; its arrangements are full of wisdom and order; its foundations solid and its defences are impregnable from without. It has been reared for immortality, if the work of man may justly aspire to such a title. It may, nevertheless, perish in an hour by the folly or corruption or negligence of its only keepers, the People.—Republicans are created by the virtue, public spirit and intelligence of the citizens. They fall when the wise are banished from the public councils, because they dare to be honest, and the profligates are rewarded because they flatter the people in order to betray them.

Fighting Indians with Bloodhounds.

Much has been said and written in condemnation of the conduct of the white man towards the Indian, and not, we must admit in the general, without a semblance of great truth: but, as among the most civilized, there are times and circumstances recurring when the exercise of an unlawful authority would seem to be justifiable. That the red men have been a most persecuted race cannot be gainsayed, yet, when life and property are constantly jeopardized by a settlement among them, the administration of dire punishment, as a means to secure self-preservation, at once ceases to be an act of unmerited persecution. In illustration of our point we subjoin an account of a skirmish between a notorious desperado of Texas, named Sam Jones, and a party of Lipan Indians, numbering fifteen, furnished by a correspondent of the N. O. Picayune. Jones was in his field, when they made their appearance, but managed to escape, with an old German, into his cabin. The Indians soon surrounded the house. The old man had but little ammunition, and was, of course, anxious that every shot should tell. When the Indians would attempt to break in the slight door he would shoot, and while he was loading, the German would keep them at bay, by pointing an unloaded gun at them through the crevices of the house. They managed in this way till the outside of the house was bristling with arrows, aimed at them between the logs, and the old man's powder had given out. At this moment the Indians retreated a short distance to hold a council. The besieged availed themselves of the chance to get the assistance of a dozen bloodhounds that were confined in an outbuilding. Under cover of the two unloaded guns, Mrs. Jones liberated the dogs. Here was a reinforcement the red scamps had not calculated upon, and, in the twinkling of an eye five of the Indians were *hors du combat.* The balance came to the rescue, and soon shot all of the remainder of their arrows into the dogs, and beat a retreat, bearing their wounded, beating off the dogs with their bows, their buckskins in tatters, and blood streaming from every one of them. After the fight, the field exhibited one dead Indian, three dead dogs, sundry pieces of buckskin, mingled with clotted masses of Indian flesh, hundreds of arrows and pieces of bows.—[Ex.

General Walker's Relations with the Pope.

We lay before our readers the subjoined correspondence which exhibits at once the position occupied by the high functionaries of the church in matters pertaining to State affairs, and Gen. Walker's very *pious reply* to the Bishop.

Holy Vicarship of the Bishopric of Leon, Leon Nov. 26, 1855.

To General William Walker:—

My Dear Sir—It has been many days since I had the desire of complying with the duty that harmony and friendship dictates me, which two things link the good relations that should always exist between authorities, and more so between friends; in consequence I now congratulate your Excellency for the victory obtained in favor of liberal principles, which are those that will illustrate our country and lead her to the emporium of her welfare. Such is my persuasion on account of your character and your philanthropic sentiments. I congratulate my country, for she shall now come out of the ruins in which she has been sunk for more than thirty years, and don't doubt that I shall very soon see the developement of civilization in commerce and other arts. May Divine Providence spare you; and meanwhile, please accept the considerations of esteem, and adhesion, with which I subscribe myself, your attentive friend and chaplain,

Jose H. Heldosie.

Granada, Nov. 29, 1855.

To the Capitular of the See of Nicaragua:

Reverend Sir—I had the pleasure and honor of receiving your note of the 26th inst, today. It is very acceptable for me to hear that the authority of the church will be used in favor of the existing government. Without the aid of religious sentiments and religious teachers there can be no good government, for the fear of God is the foundation of all social and political organizations. The opinions for which I have contended in Nicaragua are, I firmly believe, legitimate deductions from the doctrines of the immaculate Redeemer. In God I put my trust for the success of the cause in which I am embarked, and for the maintenance of the principles I advocate. Without his aid all human efforts are unavailing; but with his Divine assistance a few may triumph over a legion. Asking your prayers in behalf of all enterprises I may undertake, consonant with the precepts of the holy church, I remain humbly, your obedient servant,

[El Nicaraguense, Dec. 1. Wm. Walker.

The piety of Mr. Walker reminds us of what we once heard a Cape Codman say, who had had seven years experience on board the U. S. Frigate Constitution, that on Sabbath morning the rough commanding tone of the Boatswain to the marines, was heard as follows:—"Away! Aft to prayers! you d—n'd suns of b—s!"

If they Don't Run, Kiss Em.—At Bolougne, during the reception of her Majesty Queen Victoria, a number of English ladies, in their anxiety to see everything, pressed with such force against the soldiers who were keeping the line, that the latter were, in some instances, obliged to give way, and generally were, to use the expression of our policemen, "impeded in the execution of their duty." The officer in command, seeing the state of affairs shouted out:

"One roll of the drum, then, if they don't keep back, kiss them all."

At the first sound of the parchment, the English ladies took to flight. "If they had been French," says a Parisian journalist, "they would have remained to a woman."

The Collins Steamers—Change of Day of Departure.—The sailing days of the steamers of this favorite line from New York have been changed from Wednesdays to Saturdays, henceforth they will leave this city every other Saturday. Returning they will leave Liverpool on Wednesdays instead of Saturdays, commencing on the 23d of January.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JAN. 12, 1856.

Is Mormonism a Religious Paradox?

ARTICLE II.

CONTINUED.

HAVING, in the foregoing, clearly demonstrated that faith, repentance and the baptism of adults, "for the remission of sins," were doctrines introduced by John the Baptist, taught also by Jesus and his disciples, we now wish to investigate its operations, and find out what is meant by the gift of the Holy Ghost. It is the more important that we should examine this thoroughly, for if this gift had been in the Church, there would not have been so much difficulty about doctrines that there has been.

THE gift of the Holy Ghost, although primarily imparted by the immediate outpouring of the Spirit of the Lord, upon the disciples assembled in an upper room in Jerusalem, according to promise; yet, when once given, the ordinary way of conferring that gift was by the imposition, or laying on of hands. Hence, when the Samaritans received the word of God, and were baptized, the Apostles that were at Jerusalem sent down Peter and John unto them, "*who laid their hands upon them*, and they received the Holy Ghost." Acts viii. And hence also Paul, after baptizing certain disciples, *laid his hands upon them*, and "the Holy Ghost came upon them, and they *spake with tongues and prophesied*." Acts xix. The laying on of hands is indeed spoken of, by Paul, as one of the first principles of the doctrine of Christ; and when exhorting the Hebrews to perseverance, he tells them to leave the *first principles* of the doctrine of Christ, and to "go on unto perfection; not *laying again the foundation of repentance* from dead works; and of faith toward God; of the doctrine of baptisms, and of *laying on of hands*." Heb. vi.

Here, then, is a plain, distinct thing, that if it had not been perverted, would certainly have needed no comment. The Roman Catholics, and the Church of England Churches do, now, lay on hands for the gift of the Holy Ghost; hence their bishops attend to what is called the confirmation of children, of a certain age; but as no signs follow the believer, as Jesus promised they should, and as we have noticed they did anciently, among primitive Christians, there must be some cause for this delinquency; both of the above named churches sprinkle little infants and call it baptism, whereas it is not the baptism of the Bible, which, as we have noticed, was administered to those who *believed and repented*, and was "*for the remission of sins;*" and as infants can neither believe nor repent, and have no sins to remit, for Jesus says, "of such is the kingdom of Heaven;" their sprinkling infants is not the doctrine of Christ and his Apostles; and consequently the blessings of the Gospel cannot follow their administration; for the Scriptures say, "He that transgresseth, and abideth not in the doctrine of Christ, hath not God." Jesus did not say, "These signs shall follow the preaching of another Gospel; nor the sprinkling of infants;" but that "He that *believeth and is baptized* shall be saved . . . . and these signs shall follow *those that believe*." It is the mutilation of the Gospel that has created all the difficulty; one lops off one branch, and another, another branch; each one follows his own way; some sprinkle little infants, others baptize by pouring, and others again by immersion; some do it for the remission of sins, others as a form, after what they call conversion; and others to satisfy their conscience. The Campbellites, a body of late reformers, profess a strict adherence to Scripture, and baptize for the remission of sins; but recognize no authority in the administrator, and do not believe the Scriptures that tell you to lay on hands for the gift of the Holy Ghost. It is not our present purpose, however, to investigate the present systems; but to find out the ancient one, and if we are induced at all to notice others, it is for the purpose of exhibiting the contrast between truth and error; and to more clearly exhibit the principles we wish to lay before our readers. We again refer to the question, what is meant by the gift of the Holy Ghost? And here we must be permitted a little indulgence, by saying, it is not that thing that people think they get when they say they are converted. We would speak here with candor, and say that we believe many people to be very sincere who profess conversion, and think that they then possess the gift of the Holy Ghost; but here we beg most respectfully to state that neither sincerity nor insincerity alters principle. We cannot but believe that the Hindoos, the Chinese, the Mahommedans, the Jews, and other professors, are equally as sincere as us; they prove it by their works; but they nevertheless have not the Gospel; and the question naturally arises, if we have departed from the original simplicity of the Gospel, and introduced other doctrines, ordinances and principles, will the calling of our perversions, or abortions, by the name of Gospel, make them, *en verity*, the Gospel? The Gospel formerly was not simply a name or theory; but a principle of power and revelation. It brought life and immortality to light; and the gift of the Holy Ghost was a medium of communication between God and man, and was visibly recognized by its outward manifestations. Hence, when the Apostles laid on hands, the parties "spake with tongues and prophesied." "To one was given a tongue; to another a prophecy; to another a vision," &c. "The spirit dividing to each man severally as he will." It was different entirely in its manifestations to the thing which men, now, call the gift of the Holy Ghost. But, say some, when we are converted, when we feel happy, when we rejoice in a consciousness of right and an enjoyment of the Spirit of the Lord, is not that the gift of the Holy Ghost? No. All honest men have an approving conscience, who do right, whether belonging to a Church or not; but a devout honest man, who fears God and is wishful to keep his commandments, may perhaps have a greater abundance of this spirit; but this is not the gift of the Holy Ghost. When Philip went down to Samaria and preached the Gospel unto them, they believed and were baptized; "And there was *great joy* in the city." Say some, that joy was the fruits of the Holy Ghost. No. What then? a good spirit flowing from obedience to some of the ordinances of the Gospel, "For when the Apostles that were at Jerusalem heard that Samaria had received the word of God they sent down Peter and John, "who, when they were come down, prayed for them, that they might receive the Holy Ghost, for *as yet he was fallen upon none of them;* only they were baptized in the name of the Lord Jesus; *then laid their their hands on them and they received the Holy Ghost.*" Where is the use, then, in the face of such plain testimony, to try to make men believe that what sectarians profess is the gift of the Holy Ghost? Why, the very first operation of the gift of the Holy Ghost was "to lead into all truth; to bring things past to our remembrance, and show things to come." In possession of this, there could not be so many conflicting opinions; for it would "lead into all truth." In possession of this, men would not differ about the past; for "it shall bring things past to your remembrance." In possession of this, men would not have so many strange fantasies concerning the future; for "it shall show you things to come." It is emphatically a spirit of prophecy and revelation. Hence Paul, Peter, John, James, Jude, and all who testified of Jesus, were prophets. "for the testimony of Jesus is the spirit of prophecy," and wherever the gospel of Jesus exists there also exists this principle. The spirit, or Holy Ghost, is one of the witnesses that bears record in heaven, and also one of the witnesses upon the earth; and forms the medium of communication between the heavens and the earth. It is a comforter, and gives peace and joy; it imparts intelligence; leads into truth; opens the visions of eternity; gives tongues, visions, healings, miracles, and prophecy; reveals the past, present, future; enlightens, blesses, edifies; and is, in short, the manifestation of the goodness and power of God to man. John, in writing to a church in possession of this gift—one that had made some advancement in the blessings of the gospel—says, "But the annointing that you have received of him abideth in you, and ye need not that any man teach you; but as the same annointing teacheth you of all things." This is what Jesus promised to his disciples; this is what he said should follow the preaching and believing his gospel *in all the world;* this is what the apostles received on the day of Pentecost; this is what they, on that occasion, promised to those who repented and were baptized, and said it extended to all whom "the Lord our God shall call." This, as we have seen, was an ordinance that they administered in and associated with the gospel; this is a thing that the people received; this is a part of the primitive gospel; this is Mormonism—a paradox to the world—but nevertheless true.

The above is simply a brief outline of the gift of the Holy Ghost; of its operations and mode of administration. To enter into the details would be going beyond our prescribed limits in these articles.

THE RESURRECTION OF THE DEAD and eternal judgment are doctrines the Mormons believe in. They believe, however, in several resurrections. They believe that Jesus rose from the dead and ascended into heaven; they also believe that many of the saints who had lived before rose about that time, according to the Scriptures. They believe that when Jesus comes again there will be another resurrection; called, in Scripture, the "first resurrection." "That the dead in Christ shall rise first, and reign with Christ a thousand years; but that the rest of the dead live not again until the thousand years are expired."—Rev. It is in the first resurrection that the Mormons desire a part, and which they are looking and living for; then, after the thousand years, there is to be another resurrection; this we cannot make plainer than the following Scripture makes it; we believe just what it says: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works; and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; they were judged, every man, according to their works."—Rev. xx, 12, 13. It will be seen by this that in this last resurrection every man that has ever lived upon the earth, or that is in the sea or hell, who has not previously been resurrected, will then come forth; thus fulfilling the words of the Apostle Paul: "As in Adam all died; so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterwards those that are Christ's at his coming; then cometh the end." This leads us to the

ETERNAL JUDGMENT.—It is often asked of us, How do you believe that men will be judged? We answer just as the Scriptures say. A celebrated minister in England once asked us, Do you believe in eternal judgment? Yes, sir—we believe "that the wicked will be turned into hell, with all nations that forget God." But do you believe they will stay there worlds without end, and never come out? No, sir. Astonishing! Why, sir, I am a believer in the Bible. But does not the Bible say that "they shall go away into everlasting punishment?" Yes, sir. And does not the Bible also say that "the wicked shall be turned into hell?" Yes, sir; but it also says they shall come out, for "death and hell shall deliver up the dead that are in them." What do you make of the everlasting punishment? Just what the Scriptures make of it. It is God's punishment, based upon eternal, immutable principles; an eternal mode of punishment, or an eternal prison to which delinquents are sent, and remain according to the turpitude of their crimes, or their degrees of guilt; hence we have State prisons that may be called eternal prisons, but in which the prisoners stay according to their crimes, some two, some five, some fifteen, some twenty years, and some their life long. It would be a pity if the Lord were not as just as man. Some divines would have him more cruel and relentless; but he has said that "every one shall be judged *according to the deeds done in the body.*" Hence the Antediluvians, who were destroyed in Noah's day, and sent to prison, were visited by Jesus, after his death. The Apostle Peter informs us that Jesus was "put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison, which sometime were disobedient when once the long-suffering of God waited in the days of Noah." Couple this passage with what Jesus came to do, viz: "to open the prison doors to them that are bound," and we have the result of his preaching and the deliverance from prison of those confined from the days of Noah. The Prophet Isaiah says that certain kings of the earth and the hosts of the high ones that are on high "Shall be gathered together, as prisoners are gathered in the pit; and shall be shut up in the prison; and after many days they shall be visited." Isaiah xxiv. It is certainly not a desirable place for the kings of the Earth; but there is deliverance even for them; for *after many days they shall be visited.* Associate with this the remarks of John the revelator, and the matter is very plain, "The sea gave up the dead that were in it; *and death and hell delivered up the dead which were in them*, and they were judged every man according to their works." Thus we see that whatever power death and hell may have had, it is now broken, and they both deliver up their dead. It may be pleasing to some to talk about fire and brimstone to pourtray sinners writhing among dragons, and snakes, and scorpions, and flames; roasting on gridirons, and tossed by devils on pitchforks; and to sing

"Infinite years in torments must I spend,
And never, never, never, have an end!"

But to us it is cruel, unjust, untrue, at variance with Scripture, revolting to every noble and generous feeling of the human mind; a libel on Deity, and contrary to his revealed will and law. We should say from such doctrines, thoughts, and feelings, "Good Lord deliver us." And if ever we should be so unfortunate as to be under transgression, we should feel like David, "Let us fall into the hands of the living God;" but deliver us from such judgments as the above.

We have now traced out several of the most prominent doctrines, or first principles of the gospel, which we call Mormonism, we consider them Scriptural and incontrovertible, and are at the defiance of the religious world to prove them false; the Bible being the standard; we have demonstrated that faith, repentance, baptism by immersion for the remission of sins; the laying on of hands, for the Gift of the Holy Ghost, the resurrection of the dead, and eternal judgment, were doctrines and ordinances taught and administered by the Apostles, and believed in, by the primitive saints; that this was then the gospel, and that as eternal truth does not change, the same must be the gospel in our day. We shall now inquire who, and what sort of men administered in the ancient Gospel?

TO BE CONTINUED.

Longevity of the Jews

An eminent M. D., at Frankfort-on-the-Main, has published a highly interesting work on the duration of life and cause of death, etc., in which he says:

"The average duration of life of the population is, thirty-seven years and three months—that of the Christian population, taken separately, *thirty-five years and eleven months*, while the average duration of life of the Jewish population of Frankfort rises as high as *forty-eight years and nine months.* The difference is so remarkable and so surprising, even if viewed independent of all other considerations, that it is well worth while to inquire into the cause whence it arises."

THE Woonsocket Patriot states that Mr. Jos. Mowry of Burrillville, has a turkey which has reared eighteen young ones this season, and laid one hundred and twenty-two eggs.

The Cherokees and the Mormons.

NOT long since we noticed that several companies of Mormon emigrants, under the leadership of chiefs, had passed through this State on their way to the Cherokee nation, there to erect the baneful system of polygamy and its attendant abominations, with which Utah is already disgraced. We are glad to learn by advices from the Southwest, that the brethren did not succeed in their mission. The Indians drove them out of the nation, and forbid the establishment of the beastly altar of Mormonism among them. All honor to the Cherokees, say we, for their conduct.—[St. Louis News, Dec. 29.

The above statement is on a par with many other sage sayings of some of our cotemporaries, and if that is the only "*News*" we can get of the Mormons and Cherokees, our information would be quite as reliable from the man in the moon, as from the *St. Louis News.*

In the first place, no Mormon emigration ever went through the State of Missouri to the Cherokee nation, neither did any Mormon emigration ever contemplate settling there. Elder Henry Miller, with one or two associates, went there a few months ago, for the purpose of preaching the gospel to the Cherokees, that he is driven away, we very much doubt, there were at least no symptoms of it in the last communication we saw from him, some three or four weeks ago.

Concerning the baneful system of polygamy that the virtuous and sage editor of the News is afraid of being erected among the Indians, we would advise him to study their history before he writes another article on this subject. In the meanwhile, for his special benefit, we would inform him, that the "baneful system of polygamy" has been in existence among the Indians for generations, and consequently cannot be introduced. They are polygamists; where they have become corrupted, lascivious and degraded, it is monogamists who have done it.

Railways in Iowa.

WE have received an invitation to attend the celebration at Iowa City, of the opening of the Mississippi and Missouri Railway to the capital of Iowa. This unites Iowa to New York City, by way of Chicago, and is half the distance to the terminus on the Pacific of the National Trunk Railway by the Northern route. The celebration, to-day, will be both important and interesting.—[New York Herald.

We are glad to find that the above mentioned Railroad is so far completed, and that while many of our public functionaries are wrangling about local interests, and neglecting the great highway to the Pacific, that private enterprise is pushing the rail and the iron horse into the far far west. Already they have crossed the Father of waters, and penetrated to the Capitol of our extreme western state, Iowa; and from the steady enterprise and energy already displayed, by this company, we may soon anticipate that the iron-sinewed charger will be puffing and blowing, snorting and rollicking on the banks of the upper Missouri in its onward course to the Rocky Mountains; such we are informed, is the design by those most competent to know. Success, we say, to the enterprise; a little more energy on their part, and the initiatory of the Pacific Railroad will be taken. A Railroad track laid down to the Missouri River, will be found to be a more practical matter-of-fact argument, and will force itself with more potency upon the minds of intelligent men, than all the nice spun theories in existence, however pretty they may appear on paper. Let this railroad progress, and then, the Missouri Pacific Railroad form a junction some distance up the Platte, and the victory is won. They will form the two main leading arteries of the Great Trunk to the Pacific, and besides being a more central position and a direct line, they will compass a richer and greater extent of country than any other contemplated route.

A Noise in the West.

IT is some time since we have read, in so short a space, so much wheezing, shouting, snorting, thundering, sounding of gongs, hallooing and rejoicing, as is contained in the two following extracts. *The Mirror* cries "Give us joy, *Mr. Bugle*, sound your trumpet—the iron horse, the cars—the, cars, have come," and he dances, and frolics, and jumps, and bellows, until the bugle catches the sound, and then such vociferation, such antics, such notes, such jollification, even in anticipation, never was perpetrated in editordom. We will join in the chorus, and sing Hurrah for Council Bluffs!—then three cheers, loud and long, for the next stopping place—Salt Lake City:

Cars Arrived.

SOUND the Hong-gong! pass the news along! Mr. Reporter at the State Capital; and you, Mr. Bugle, at Council Bluffs, blow the sound of your horn across Nebraska and over the Rocky Mountains, that, on this day, the 28th of November, A. D. 1855, the irresistible Iron Horse on his passage from the Atlantic has arrived at this place, *en route* for the Pacific; and thus placed us in immediate connection with the great East and the "rest of mankind:" in consideration whereof, Lyons and Fulton City will celebrate this distinguished arrival with due magnificence on the 8th day of January, 1856.—[Clinton (Lyons) Mirror.

We give you joy, neighbors, and take courage ourselves. The wheezing snort of the thundering Iron Horse will be sweet music to us, and we live in high hopes speedily, and in less than three years, of being aroused from our pleasant slumbers by the clutter of the hoops of the iron monster, as he comes plunging up to take a drink of the waters of the boiling Missouri, ere long again to start for his distant goal, the golden lands of the Pacific shores. Shout aloud in your joyous acquisition, and after doing yourselves justice, spare three shouts, long and loud for the next stopping-place—Council Bluffs.—[Council Bluffs Bugle.

IT is stated that a coal mine of great value has been discovered within four miles of Iowa City. The vein already opened is five feet in thickness.

News Summary.

SINCE our last, a severe snow storm has visited our Atlantic coast from Maine to North Carolina at least, and extending into the interior, probably to the great back bone of the continent—the Rocky Mountains.

In this city it is estimated that snow fell to the depth of eighteen inches on a level, and some of the narrow streets are banked up some four or five feet above the sidewalk. Vehicles have ceased to traverse most of the streets, and the difficulty of getting up and down town has been very annoying to a large portion of the business community that live up about the avenues. In the Northeast part of the New England States the snow is said to have fallen deeper than for "seventy years" previous. In Boston and vicinity, travelling was completely suspended for a time, and it is estimated that not less than five thousand persons were occupying cars on the night of the 5th of January, unable to proceed or recede, within eight miles of that city. Passengers between this city and New Haven, and also Philadelphia, shared the same fate.

We could hardly help contrasting the beautiful mantle of immaculate whiteness that lay in ample folds over this metropolitan giant—New York city—with the more sable deeds of members which compose in the aggregate his giant form. A bird's-eye view of New York on Sunday morning, the 6th inst., would convey a very imperfect idea of the character wrapped up in such gaudy exterior: yet this is but a fair representation of what may be seen on a smaller scale at any season of the year; hence those who are captivated by gew-gaws and tinsels that radiate and dazzle the eyes of the unitiated, may be admonished by this circumstance never to judge a man by the cloth he wears, or a woman by her gauze.

The U. S. Mail steamship Arago arrived here on the 6th from Havre, via, Southampton, with news up to the 19th ult., four days later than our last.

It is stated by the Hamburg correspondent of the "London News," that the King of Sweden has ratified a treaty with England and France. The parties agreed to communicate and reciprocate on all propositions coming from Russia. Rumors of peace, without a knowledge why, were rife in France and England. Austria still acts as mediator between the belligerent powers; it is said that she is becoming somewhat impetuous towards Russia, and threatens to withdraw her Ambassador, if the Czar fails to accede to certain propositions.

The surrender of Kars with its garrison of about sixteen thousand Turks and English, into the hands of the Russians, is confirmed.

The Empress of Austria had a narrow escape from serious injury by the running away of her coach and four, without a driver, he having been accidentally thrown from his box. The horses were stopped by coming in contact with vehicles in the street.

Since the arrival of the Arago, we have received additional news three days later per steamship Canada at Halifax. We give the details in another column, which will be found to be merely a confirmation of that received by the Arago. Neither of them convey anything showing a disposition on the part of Russia to accede to any proposition yet made by the Allies, and her present prosperity in Asia, will have a tendency, probably, to prolong the war, rather than bring about peace, as some of the English papers contend. The Russians report having taken 10,000 prisoners at Kars, instead of 16,000, as before, and 130 cannon, besides a large amount of stores and ammunition.

Late advices from Mexico inform us that Gen. Comonfort is now President in place of Alvarez, resigned and returned to the South. There are strong talks of still another change by placing Gen. Almonte at the head of affairs.

It is rumored that there has been an uprising of the people of Nicaragua, and that the Walker dynasty will be overthrown; but this needs confirmation. That country is, however, in a very unsettled state; and the course of Walker with Gen. Coral and others, no doubt, sticks hard in the crops of many of the Nicaraguans, and they would want but a slight pretext to cause them to exhibit their real feelings towards their Walker King.

"No Speaker yet!" This phrase has become as stereotyped as that of "Sabastapol not taken yet" was a few months ago. It seems, however, to be the feeling of a majority of the members of the House, that Banks will be elected in a few days. The Richardson men have determined to vote against all moves for adjournment until an election is effected.

A large gathering and feast of the National Democrats took place at the Metropolitan Hotel on the evening of the 8th inst., to celebrate the anniversary of the battle of New Orleans—Elijah Ward, Esq., presiding. Eating, drinking, toasting, speaking, and reading political letters from abroad, was the order of the evening.

The weather sat in severely cold here on the 8th, and we hear of numbers of frost-bitten extremities. Old Boreas is now making visible his mark in high northern latitudes, as he passes on in his bleak and dreary car, to exchange civilities with his antipodal, less frigid, friend Notus.

A sad accident occurred on the 9th on the Hudson River Railroad. Three persons were killed and a number wounded—some fatally. The accident occurred by one train stopping on account of some defect in the track, and another train coming up behind ran in to the standing train, and smashed up the two hindmost cars, killing, bruising, and scalding the passengers inside; though fortunately, a number of the passengers were removed in time to get forward out of danger, thus preventing a much more destructive result than already reported.

Correspondence.

ST. LOUIS, Dec. 27, 1855.

PRESIDENT TAYLOR,—

Dear Sir:—Presuming you have no regular Correspondent for "The Mormon" in this city, I have thought that an occasional communication from *un compagnon de voyage* might not be uninteresting to you and the readers of your very excellent journal; and with your kind permission and indulgence, I shall feel happy to be enrolled in your list of correspondents.

It is upwards of eight years since I had the honor to become a member of the Church of Jesus Christ, of Latter Day Saints; and my only regret since that period, has been, that I did not, years before, identify my interests with the interests of Prophets and Saints. When I remember the heartless persecutions, wholesale robberies, and cold-blooded murders they have had to encounter for the truth's sake, and observe their present position and standing, and the work they have accomplished in this and other nations, I am astonished; and am constrained to say in the language of the Prophets:—"It is a marvelous work, and a wonder." For notwithstanding its proscription and expatriation, it laughs at its proscribers, and bids defiance to its most merciless inquisitors.

Ten years have not yet passed away, since the Governor of Utah, the members of the Legislature, and other gentlemen, who now constitute the government of that Territory, with twenty or thirty thousand of her citizens, were under the ban of their inhuman oppressors, and driven from their peaceful homes; were compelled, as exiles, to seek an asylum in the dreary desert. And who can tell what mighty changes will be effected during the next ten or fifteen years?

It is not an uncommon thing, even in this age of intelligence and refinement, for the *soi disant* Christian ministers to use religion as a scare-crow to induce the timerous and weak-minded to subscribe to and support their respective creeds, irrespective of reason or revelation. The Sable demon with cloven foot and horns, the bottomless pit, and its sulphurous flames, with certain tragic representations of the reception and education of the damned, constitute the chief capital of the advocates of modern Christianity. And those pseudo-divines who can bring these things to bear with the greatest intensity of feeling, and produce the greatest revival, are generally considered the smartest men, and in most cases can command the best pay. If I ever entertained any fear of these hocus-pocus scenes, or respect for their mundane representatives, I certainly lost all when I became acquainted with Mormonism. I did not, therefore, embrace it through fear of these things, neither was I governed by a hasty spirit of enthusiasm, for I had devoted two whole years to the study of the subject, before I was fully resolved to join issue with the then expatriated and persecuted people of God, and be a Saint. And even then, I took hold with a trembling hand, fearing lest there might be something behind the screen that would indicate a frail origin, and furnish evidence of imposture. I therefore crossed the threshhold with a faltering step; but no sooner was I initiated, than my fears and suspicions were dissipated like the gentle dew by the summer's sun. And each year, month, and day, since that period, have furnished me additional evidence of the truth of Mormonism, and correspondingly enhanced my appreciation of the Prophets, Joseph, Hyram and Brigham, and other pioneers of the dispensation of the fulness of times.

The temperature has been extremely cold here during the last several days. On Monday, the 24th inst., it was twenty degrees below zero. On Tuesday I took dinner with the brethren of the Alton Ward, when from one hundred and thirty to one hundred and fifty sat down to a most bounteous supply of the good things of this life. The evening was spent in social festivity. Songs, recitations, and volunteer toasts were the order of the evening, which were sustained with considerable interest and spirit until a late hour. On arriving at Illinois Town the following day, I found it impossible to cross the river. Some several hundred persons were waiting to get across; many of them had been there two days, and had come from various parts of the State, with the intention of spending Christmas-day in St. Louis. One person attempting to cross on the floating ice, when near the center, was precipitated into the current, and perished. A great number of spectators observed the circumstance, but were unable to afford any aid. Illinois Town is a miserable place. It reminded me very forcibly of "Portbail," on the coast of France, where we were detained, as you will recollect, *contre la volonte, pendant, huit jours.* I returned to Alton in the evening; and on the following day succeeded in making the transit, by walking two thirds of the distance on the ice, where we were taken up by the ferry boat, and landed safely in this city, and thus relieved from a very awkward and unenviable situation.

Fearing my correspondence is growing too lengthy, I must conclude. With kind regards, Yours truly, JAMES H. HART.

We shall be pleased to hear from Br. Hart often.—ED.

WAPELLO, Iowa, Dec. 20, 1855.

BR. JOHN TAYLOR—*Dear Sir:* Enclosed you will find twenty dollars; please to accept the small amount to aid you in the publication of your beautiful sheet, the "MORMON." The same comes regular to me every week, and it is a great feast for me.

My health has been very poor all the fall, on account of a bad cold, but it is somewhat better now.

I left the State of Maine the latter part of September, and came through to this place in four days in the cars, (that is what I call travelling with speed swiftly in the last days,) and have spent most of my time ever since in this place. Several of my brothers and sisters in the Kingdom came on with me, and we have meetings among ourselves on Sundays—the Spirit of the Lord is with us—and we are making all preparations for crossing the plains in the Spring. I went through Quincy, Ill., last Fall a year, and collected a few old members together one evening at Mother Pinkam's house, and organized a branch, and appointed Bro. Thos. H. Giles, an English brother, to preside and to hold meetings, and the Lord has blest him in his labors. I was down there a few weeks ago, and held several meetings among them, and found that a good spirit prevailed among them, and that Bro. Giles had baptised and re-baptised twenty-two, and many of them intent on going to the Valley in the Spring.

We have had fine weather all the Fall until within the past week; it has been very cold, and the ground is frozen hard; the rivers are not yet closed, but ice is floating in abundance.

Crops in this part of the State come in heavy. Corn is now selling at 25 cents per bushel; wheat at one dollar, and pork at 5 cents per lb.

Which route had I better take in the Spring—North or South side of Platte?

Remember me to all of the Brothers that are with you.

Your Brother in the Covenant,
E. B. TRIPP.

We have now some competent men in the West investigating the different routes and other facilities for the Spring emigration. They will, at the same time, find out the value of cattle, wagons, flour, and other provisions necessary for an outfit across the Plains, of which due notice will be given in THE MORMON.

In the Spring persons will be appointed to superintend the emigration department; and individuals, parties, or companies going, under our administration, will have to be subject to their counsel and direction.—ED.

Arrival of the St. Louis.

Progress of the Ninth Regiment.

THE St. Louis left New York at 3 1-2 P. M., Dec. 11, for Old Port Comfort, Va., and arrived at 5 1-2 P. M., 12th. Sailed from Old Boint, 15th, 6 P. M., having on board the 9th Regiment Infantry, consisting of 800 officers and privates. Encountered heavy weather crossing the Gulf, and reached Aspinwall at 5 P. M., Dec. 23, seven days and twenty-two hours from Cape Henry.

The troops disembarked early on the morning of the 24th, and were conveyed by railroad to Panama, and placed on board steamers Oregon and Golden Age—all in fine health—before sundown of the same day. The Oregon left for San Francisco at 5:30 P. M. on the 26th, to be followed by the Golden Age immediately upon the arrival of the steamer (20th) from New York.

The St. Louis left Aspinwall for New York, Dec. 27, at 6 P. M. Experienced strong gales with heavy head sea from 27th to 31st. From Cape Hatteras to Capes of the Delaware encountered a succession of very heavy gales from northeast to northwest. Made the Highlands at 4 A. M. on the 7th.

The Isthmus was remarkably healthy, and the railroad to Panama in excellent order—passengers crossing from ocean to ocean in four hours.

The British mail steamer Dee, for St. Thomas and Southampton, left Aspinwall 24th, with $700,000 in specie.

The British mail steamer Solent, from St. Thomas, arrived on the 24th, with mails and 750 packages of merchandise.

The following is a list of the officers of the Ninth Regiment Infantry, passengers by the St. Louis, from Fort Monroe, Old Point Comfort, Va., to Aspinwall:

Colonel Commanding, Geo. W. Wright, wife, daughter, son and servant; Lieutenant-Colonel Silas Casey; Brevet Lieutenant-Colonel E. J. Steptoe; Captain and Brevet Major P. Lugenbeel, wife, three children and servant; Lieutenant and Quartermaster J. Van Voast, wife and servant; Lieutenant and Adjutant T. C. English, wife and servant; Assistant Surgeon J. B. Brown, wife and three children, and Miss Crawford; Assistant Surgeon Sukely; Acting Assistant Surgeon Randolph; Captain Charles S. Winder and wife; Captain Guthrie; Captain Fletcher; Capt. Archer and servant; Captain Bowman, wife, daughter and Miss Connor; F. T. Dent, wife and child.

Lieutenants Harvie, Charles A. Reynolds, McKibbon, Wickliffe, Douglass, S. Bissell, J. Miller, Wood, Owen, Davis, Fleming, Howard and Allen.

Sutler J. P. Chiffle and wife, Miss Beatty, Mr. Armstrong, Sutler, and 736 non-commissioned officers and privates.

Passengers from Aspinwall to New York—P. Consuegra, Mrs. Doran and child, C. Barriolhet, Charles Meig, Captain J. Arnold, Captain E. R. Bowman, Captain J. W. Williams, S. Forman, E. Roger, P. Osbeck, Peter Leavant, John Keenan.

Vessels left at Panama—Brig Byni, Coaxer, from Liverpool; schooner Sholiho, from Honolulu, S. I.; steamer Columbus, for ports in Mexico, soon; British Mail steamer Voldivia, for Callao, H. B. M. sloop-of-war Brisk was hourly looked for from Acapulco with $2,000,000 specie for England. The U. S. steamer Massachusetts was expected in a few days.

STANDING UP FOR REPUTATION AND COMMERCE!—An English paper says that the magistrate in Lemington has discountenanced all prosecutions of persons for keeping houses of ill-fame, on the ground that it would drive all the *gentlemen* away, and ruin the town!

THERE are several Chinese firms in California that have invested over $500,000 in their business; and there is more than two millions of dollars capital invested in the trade between San Francisco and China, owned and controlled by Chinamen residing in that city.

THE MORMON.

Thirty-Fourth Congress.—First Session.

HOUSE OF REPRESENTATIVES.

JAN. 4, 1856.

Mr. Boyce rose to make a personal explanation. He said he had frequently expressed his opinion that circumstances are at work which are hurrying us almost irresistably to a disruption of the Union. He saw, with a most profound regret, a party formed at the North based on the single idea of hostility to the institutions of the South, which party holds that freedom is national and slavery sectional. The Constitution recognizes slavery, the formation of that instrument being the result of conciliation and compromise. If that party obtains possession of the Government—and he thought it would—disunion would be the result. He did not desire this, and God forbid that it should ever happen.

Mr. Allison replied, saying he had no disposition to make war on Slavery in the States, but he opposed its further extension.

The House then proceeded to vote for a Speaker.

NINETY-FIRST BALLOT.

Banks	104	Pennington	6
Richardson	73	Scattering	6
Fuller	34	Necessary to choice	111

Messrs. Porter, Orr, and Williams, each 1.

Mr. Dunn appealed to the Massachusetts men to surrender their personal preference, which stands in the way of effecting their great end, and unite on Mr. Leiter, whom he eulogized as eminently fitted for the Speakership.

Mr. Knowlton replied that Massachusetts alone does not ask the election of Mr. Banks, but the great spirit of freedom has laid her hand upon him. He said that Mr. Dunn and a few other gentlemen elected on the Anti-Nebraska issue could, if they would, relieve the House from its entanglement.

Messrs. Jones of Tennessee, and Houston, regarded Mr. Dunn's resolution declaring Mr. Leiter, the Speaker, as nothing more than a nomination; and denied the right to thus nominate, and require the House to vote for or against.

The resolution was tabled by 160 against 39.

Mr. Underwood offered a resolution which must, he said, necessarily result in an election, namely: That the first gentleman named on the list of members be put in nomination, and failing to receive a majority of a quorum, the next one be voted for, and so on till an election be effected.

This was also tabled. The ninety-second vote was then taken, with precisely the same result as the previous one. Adjourned.

HOUSE OF REPRESENTATIVES.

JAN. 5, 1856.

Mr. Etheridge said the action of the House demonstrated two propositions—first, the gentlemen voted for to have enthusiastic friends; second, if either is elected he will not decline the honor of the chair. He did not believe any successful candidate would so conduct himself as to occasion just reprehension for his official conduct. In the present condition of the public mind, it will be injurious to the country to elect as Speaker a gentleman who is the embodiment of the extreme sentiment of either section. He proposed, as a compromise, Mr. Millson of Va., who was opposed to the alien suffrage feature in the Nebraska bill, voted against its passage, and was not in the Democratic caucus which nominated Mr. Richardson. He appealed to the moderate and conservative men to assist him in putting an end to this strife.

Mr. Brown did not agree with Mr. Etheridge in his willingness to descend from their exalted position and pursue the course suggested. Let all who were electetd on the paramount issue of Americanism come together and agree on a candidate, or, let the House adopt the resolution which he offered, namely—that the friends and supporters of the prominent candidates be requested to withdraw them from the further action of the House, and that the members representing the different parties in the House meet, and each party appoint a committee of five—these various committees to confer in joint committee with a view of selecting a compromise candidate for the Speakership.

Mr. Millson was surprised that his name had been announced for that position. He requested Mr. Etheridge to withdraw the nomination for reasons personal to himself. He had been associated with his Democratic friends in their earnest efforts to elect Mr. Richardson, and the proposition placed him and his friends in an attitude neither wished to assume.

Mr. Etheridge reluctantly withdrew his motion.

Mr. Stephens opposed the resolution of Mr. Brown, considering it wholly impracticable. He also reviewed, with disapprobation, the principles of the "American" party.

A running debate, involving the merits of the several political parties—particularly the "American"—succeeded, after which Mr. Brown's resolution was tabled.

The House then voted twice for a Speaker. The last ballot was as follows:

NINETY-FOURTH BALLOT.

Banks	98	Pennington	6
Richardson	72	Scattering	4
Fuller	29	Necessary to choice	105

Adjourned.

SENATE.

JAN. 7, 1856.

Mr. Brodhead called up his resolution directing the Committee on Finance to inquire into the expediency of reporting the general appropriation bills, or adopting more speedy action on them, to avoid the evils of night sessions, at the close of each Congress, and the scenes which a sense of delicacy prevented him from describing. He was in favor of doubling the compensation of members to the shorter sessions.

Mr. Clayton had no doubt of the power to originate these bills. Twenty-seven years ago the evil referred to was as great as now—no measures competent having been taken to arrest it.

Mr. Toombs did not think this the true remedy. The difficulty was occasioned by large numbers of amendments being tacked on to bills at a late period of the session.

Mr. Seward, while favoring the resolution, would not commit himself as to the propriety of the remedy proposed.

The resolution was adopted, and the Senate adjourned to Thursday.

HOUSE OF REPRESENTATIVES.

The House proceeded to vote for Speaker.

NINETY-FIFTH BALLOT.

Banks	101	Fuller	29
Richardson	73	Pennington	6
Scattering	5		

Necessary to a choice 108.

Three additional votes were taken. The last was as follows:

NINETY-EIGHTH BALLOT.

Banks	99	Richardson	72
Fuller	30	Pennington	9
Scattering	6		

Necessary to a choice 108.

During the proceedings an enlivening episode took place.

Mr. Eustis, in defining the position of the American party in Louisiana, repudiated the eighth section of the Philadelphia platform, preferring that his right arm should wither rather than that he should be connected with any party whose purpose was to persecute or proscribe American Catholics.

Mr. Smith of Alabama took issue with Mr. Eustis. He was opposed to Roman Catholicism because it owed allegiance to the Pope above the Constitution. There has never been a time when the priests in their assemblies did not cast their power against the people.

Mr. Florence referred Mr. Smith to the Irish Catholics under Father Murphy, at Vinegar Hill. [Laughter.]

Mr. Taylor of Louisiana referred to history to show that in the French Revolution the priests joined the people in their successful warfare against the two other estates—nobles and clergy.

Mr. Walker of Ala, conceived that the purpose of the American party was political. If he thought religious persecution was a prominent feature he would cut loose from such an organization.

Adjourned to Wednesday.

HOUSE OF REPRESENTATIVES.

JAN. 9, 1856.

Mr. Smith of Tenn., defended the Democratic party and the President from the charge, that they are responsible for the non-organization of the House.

Mr. Whitney defended the 8th section of the Philadelphia Platform, declaring that the "American" party were not against individuals, but against the systems and principles of the Romish Church.

Mr. Knight offered a resolution to elect a Speaker by a plurality vote. After a short discussion the resolution was laid on the table by 11 majority.

Four ballotings were afterwards had, the last one 103d, resulting as follows:

Banks	92	Pennington	6
Richardson	67	Scattering	4
Fuller	29		

Mr. Etheridge moved that the House adjourn until Saturday. Negatived.

Mr. McMullen moved that the resolution restricting members to ten minutes in debate be rescinded. He was opposed not only to this gag but to starving gentlemen into an election. The motion was laid on the table.

Members continually going out for refreshments—preparing for a long siege, most of them in excellent good humor. Various unsuccessful efforts were, from time to time, made to adjourn.

Mr. Bowie said: We are in the midst of a revolution, though bloodless as yet. He hoped the spirit of patriotism would rise superior to surrounding circumstances and relieve the House from the reproach of being unable to organize.

Mr. Bowie was followed by various other gentlemen—some in a spirit of pleasantry, provoking merriment; others grave and serious.

Mr. Meacham objected to the proceedings of gentlemen.

Mr. Bowie—No man, while the House is disorganized, has a right to object. He would not say cast pearls before swine—but waste the sweet fragrance of their voices on desert air. [Laughter.]

The slavery question was discussed at length.

At 11 o'clock a motion to adjourn was negatived, by 30 against 159.

Mr. Sneed offered a resolution that Mr. Orr be requested to take the chair till a Speaker is elected. The resolution was laid on the table by one majority. The House at 1 o'clock was still in session.

Telegraphic.

From Washington.

WASHINGTON, Jan. 4, 1856.

A letter from a staff officer of the free State forces at Lawrence, Kansas, claims a bloodless triumph over Gov. Shannon in the recent treaty—they having yielded no principle at issue. The letter further states that Gov. Shannon and Sheriff Jones talk of resigning, if the people of Missouri will not keep quiet and mind their own business.

All speculation as to the speakership is at an end—many thinking there will be no election during the month.

From Kansas.

ST. LOUIS, Jan. 4, 1856.

A letter published in The St. Louis Democrat, dated Leavenworth, December 28th, says the office of The Territorial Register, an Administration paper, was mobbed, the type thrown into the river and a lot of paper burned. The mob was composed principally of Missourians.

The free State party, at their convention on the 22d of December, nominated Charles Robinson for Governor, Y. Y. Roberts for Lieut. Governor, and M. W. Delaby for Congress. The election takes place on the third Tuesday in January. Col. Lane, who was Robinson's opponent for the nomination, was defeated by a vote of 55 to 22.

***Navigation of the Ohio.**

CINCINNATI, Jan. 4, 1856.

The navigation of the Ohio is entirely suspended—the river being blocked up with ice. The weather here is intensely cold.

Arrests in Cincinnati for Alleged Violation of the Neutrality Laws.

CINCINNATI, Jan. 5, 1856.

Nine persons, all Irish, were arrested in this city last evening by the U. S. Marshal, on charge of violation of the Neutrality Laws. They were this morning held to bail in the sum of 1,000 each, to appear on Monday afternoon. It is the impression that they were acting in concert with parties in New York and elsewhere, having in view a descent upon Ireland.

The Storm Eastward.

BOSTON, Jan. 6, 1856.

A foot and a half of snow fell in this vicinity lait night and greatly drifted. All the railroads are blocked up, and travel is nearly suspended. Dispatches from the north and east report the storm as unprecedented for years in severity, but as yet we have heard of but little damage. The bell boat on the Harding Ledge broke adrift and went ashore on Nantucket Beach. At Cape Cod, Highland Light, the keeper reports the gale as most severe. His doors and windows were blown in. The brig Vesta, from Galveston for Boston, went ashore a mile north of the Light, this morning, at 8 1-2 o'clock. Crew saved and vessel tight; her sails were all blown away.

The schooner Mary E—— broke adrift and sunk at the Marine Railway. The British schooner Emma, from Lunenburg for New York, is aground, but will float at high water.

SPRINGFIELD, Mass., Jan. 6—P. M.

A foot of snow in this vicinity fell last night and drifted badly. The afternoon train from New York yesterday has not yet arrived here. All the roads are blocked up.

NEW HAVEN, Jan. 6, 1856.

The train from New York due here at 7, o'clock last night did not arrive until 1 o'clock this afternoon. The Canal Road cars of Saturday night were fast in the snow at Plainville to-day, with sixty passengers, out of fire and provisions.

The Storm South.

PHILADELPHIA, Jan. 6, 1856.

All the mails are delayed by the storm. The Pilot Line from New York last night arrived at noon to-day. The Baltimore train of last evening arrived this afternoon, but brings no Washington mail.

BALTIMORE, Jan. 6, 1856.

No trains have arrived here from Philadelphia or the west. The roads are all blocked up with snow.

Non-Arrival of the Canada—The Snow Storm at Halifax.

HALIFAX, Jan. 6—3 P. M.

The steamship Canada has not been heard of up to the present hour. A furious gale and snow storm prevails here. The snow is already four feet deep and there are no immediate prospects of an abatement. Of course there is but little if any chance of the expected steamer making this port to-night.

From Washington

WASHINGTON, Jan. 7, 1856.

Between forty and fifty Democratic members of the House met in caucus to-night. Mr. Jones of Tenn. took the chair, and Messrs Ruffin and English as Secretaries. After an interchange of views it was represented that Mr. Richardson was willing to be dropped, provided another could be nominated with a better prospect of success. It was contended that the withdrawing of him would be an abandonment of the platform. Some Democrats considered this caucus unnecessary, and probably nothing definite will be accomplished.

BOSTON, Jan. 7 1856.

The railroads are being slowly relieved from the blockade of snow, but serious detention to trains still exists. The New York mail train of this morning due here at 5 P. M. reached Springfield at 7, and will not probably arrive before morning. It is estimated that no less than five thousand people passed Saturday night in the cars within eight miles of Boston.

During the storm on Sunday morning the bark Tammany and brig Emma, from New Orleans for Boston, dragged ashore at Holmes Hole. They remain tight, but will have to discharge cargo.

PHILADELAMIA, Jan. 7, 1856.

It commenced snowing here again at 9 o'clock this evening. The mail due from the West to day has not yet arrived. The mail from the West of yesterday was brought down in a sleigh from Morgan's Corner, and the mail for the West was sent the same way. All the other roads are open, and the mails are arriving and departing as usual.

WASHINGTON, D. C., P. M., Jan. 7, 1856.

It is again snowing here. The road between here and Petersburgh, and even south of that is blocked with snow. Two trains are between Aquia Creek and Fredericksburg. The snow is six inches keep at Raleigh and badly drifted. Thermometer at three o'clock 33 degrees above zero.

CINCINNATI, Jan. 7, 1856.

A heavy snow has fallen here to-day, and still continues. The roads are in a good condition as yet.

CHICAGO, Jan. 7, 1856.

It is very cold here. Considerable snow but the roads are clear.

The New Mail Route to New Orleans.

CAIRO, Illinois, Jan. 7, 1856.

The steamer Fannie Bullit arrived here in six days from New Orleans, bringing the first daily mail under the new contract.

The new depot at the Mound City branch of the Illinois Central Railroad blew down this morning.

Death of Dr. Stephen W. Taylor.

UTICA, Jan. 7, 1856.

Stephen W. Taylor, L. L. D., President of the Madison University, died at Hamilton this morning, aged sixty-five years.

National Agricultural Society.

WASHINGTON, Jan. 9, 1856.

The National Agricultural Society met at the Smithsonian Institute. There was a respectable attendance. President Wilder delivered the annual address. The Treasurer's report shows a balance of upward of $4,000 on hand. The invitation of Mayor Conrad of Philadelphia, to hold the next annual exhibition in that city, was accepted.

The President read a series of resolutions adopted by the Legislature of Illinois, asking Congress to donate to each State an amount of land of not less than $500,000 in value, for the establishment of Industrial Universities. The subject was referred to a committee consisting of Prof. Henry, the Hon. Mr. De Bow, and L. H. Byington, Esq., of Connecticut, with authority to present the same to Congress. Several subjects were discussed, and the Executive Committee was authorized to take such steps for the domestication of Rocky Mountain sheep as might be deemed expedient. A resolution providing for the importation of seed wheat was adopted.

Adjourned till to-morrow.

Latest News from Europe.

Arrival of the Canada at Halafax.

HALIFAX, Tuesday, Jan. 8, 1856.

The Royal Mail Steamship Canada, Capt. Stone, from Liverpool at 10 o'clock A. M. on Saturday, the 22d ult., arrived here at 12 1-2 o'clock to-day.

The Canada sailed at 3:20 P. M. with a stiff breeze from the southeast, accompanied with snow, for Boston, where she will be due early on Thursday morning.

The steamship Washington from New York, arrived off the Weser on the 21st, and put back to Southampton after landing the mails and passengers, as the ice prevented her from reaching Bremen.

NEGOTIATIONS.—The present position of peace prospects is this: It may be remembered that Austria made a suggestion of certain terms not known to the public, which the Austrian Cabinet considered might constitute a basis for pacific negotiations. These suggestions Austria sent to Paris through the French Minister at Vienna. The French Government sent a copy of said suggestions to London. Much correspondence ensued between London and Paris, resulting in the original suggestions being sent back, altered by France and England, to Vienna.

The Austrian Cabinet expresses mortification that the suggestions were not adopted sipliciter. More correspondence ensued, resulting in Austria agreeing to append her name jointly with France and England to the modified proposals. The proposition thus amended was on Sunday, December 16, as notified by the Arago, sent from Vienna in charge of Count Esterhazy to St. Petersburg. The contents of this ultimatum are kept profoundly secret. If the Czar refuses, France and England threaten to continue the war, and Austria to cease diplomatic relations and afterward to be governed by the consequences.

Simultaneously with the transmission of peace proposals to Russia, The Paris Moniteur publishes the treaty entered into between the Allies and Sweden, guaranteeing the existing limits of Sweden against Russian aggression. As Russia does not at present threaten Sweden, this ill-timed treaty may be viewed by Russia as an intentional insult, and a cause for the rejection of the peace proposals. The terms of the treaty are very stringent. It is declared that the treaty is concluded to prevent every complication of a nature to trouble the balance of power in Europe.

By article 1st the King of Sweden engages himself not to cede to Russia, nor exchange with her, nor to allow her to occupy any portion of the territory belonging to the crown of Sweden and Norway. He engages, moreover, not to cede to Russia any right of pasturage or fishing ground, or of any other nature whatever, of the said territories or of the coast of Sweden and Norway, and to reject any pretension Russia might raise to establish the existence of any of the above named rights.

ARTICLE 2. In case Russia should make any proposition to the King of Sweden or any demand with a view to obtain either the cession or exchange of any portion whatever of the territory belonging to the crowns of Sweden and Norway, be it permission to occupy certain points of said territory or the cession of fishing or pasturage rights, or any other on the same territories or on the coast of Sweden and Norway—the King of Sweden engages to communicate immediately such proposition to the Emperor of France and Queen of England, and they engage to provide Sweden with sufficient naval and military forces, with those of Sweden, to resist the claims or aggressions of Russia. The nature, the importance, and the destination of the forces in question, shall, the case occurring, be decided by a common agreement between the three powers.

A secret clause is appended to the treaty providing for Sweden eventually taking the field against Russia.

Vienna private correspondence intimates that the Austrian Government declined an invitation made by Prussia on the 17th of September, to join Prussia in a pacific intervention; also, that Napoleon refused the invitation of Prussia, conveyed by Baron Prokesch to Paris, to open negotiations, but that in the middle of November, Count Buol, in the name of Austria, invited the Western Powers to reopen at Paris the Peace Conference of Vienna; recommending also that the guarantees shall be maintained as the basis of negotiations, but that the third point of guarantee, respecting Russian domination in the Black Sea, should be modified.

Russia had not replied to the proposal, but would send representatives to the conference, hence has arisen the rumor that the Austrian Anglo-French proposal is merely to define the meaning of the third point, and that if an understanding be come to the Vienna Conference, so called, will be re-opened in Paris in the middle of January. It is stated that the Swedish Ambassador at Vienna has formally announced to the Austrian Government that Sweden adheres to the Allies' interpretation of the four points. It is also stated that Count Stackelberg had brought to Vienna a Russian proposal for peace in terms different from those proposed by the Allies. This, however, is doubtful.

The English Government is said to have demanded an explanation from the Court of Vienna as to the intention of Austria in reducing the Austrian army. The Army Board of that country is selling no fewer than seventy thousand horses. The present position of affairs may be thus expressed: France is less peaceful and England less warlike than they seem.

THE CRIMEA.

A hurricane had occurred in the Crimea. The Tchernaya River had overflowed its banks, doing considerable damage. There is nothing later than Gen. Codrington's dispatch of the 4th, saying that the Russians continued to fire heavily from the north side doing much damage. The ground was covered with snow. Savings Banks are to be opened in the British army.

ASIA.

There are few additional particulars concerning the surrender of Kars, which took place on the 28th of November. On November 14, Gen. Mouravieff summoned the garrison to surrender. Gen. Williams held a council of war on the 15th, and after the council the garrison sent a flag of truce, asking ten days suspension of hostilities and permission to send a courier to Erzeroum. Gen. Mourazieff offered to grant an honorable capitulation, and allowed an English Captain Tomson to go to Erzeroum. Tomson returned from Erzeroum and reached Kars on the 22d. Gen. Williams then demanded an interview with Mouravieff for the 24th. By this time the garrison had no food except some horse flesh for the sick in the hospitals. Here the narrative breaks off, and we have no details of the surrender.

Private accounts without dates [rather doubtful] say that Omer Pasha had driven in the Russians and taken possession of Khoni, five leagues from Kutais, and was preparing to attack the latter city, which was garrisoned by ten thousand Russians. Mouravieff had detailed a part of his force to oppose Omer. The Turks are said to have found 12,000 fur coats in Khoni.

GREAT BRITAIN.

Attention is entirely occupied in discussing the probabilities of peace. It is remarked that the general public speak more in favor of carrying on the war now than at any previous period. The Queen has sent a jeweled decoration to Miss Nightingale.

Heavy gales had prevailed during the week, and numerous casualities were reported on the British coast, but no American ships are known to be damaged. The Spanish brig Bravo, from Barcelona for Havana, was wrecked on the night of the 10th inst., off Giberaltar. Forty-five passengers were drowned, including seven ladies.

FRANCE.

A treaty of amity and commerce between France and Persia is concluded, and an envoy has left Paris to exchange ratifications. Gen. Canrobert will be named Marshal of France.

SPAIN.

The Cubans have sent a protest against the impolicy of laying additional taxes on Colonial produce as the new tariff proposes.

HOLLAND.

The first steamer of the New York line, the Belgique, was formally baptised at Antwerp on the 15th by the Cardinal Archbishop of Malines and a crowd of clergymen.

DENMARK.

Denmark has requested the Governments interested to adjourn the conferences on the Sound Dues. A Copenhagen letter says that only two States have as yet pronounced in favor of Denmark's views, namely—Russia and Mechlenberg. The Russian Finance Minister some time since stated that he could not raise the large sum required to capitalize, and therefore preferred remaining as they are. Lord Clarendon has announced that if the United States' ships pass without tolls, British ships will pass also. The trial of the ex-Ministers had been postponed till January 12.

GERMANY.

Frankfort papers publish an Imperial Ukase authorising the new Russian loan.

TURKEY.

The new Ministry under Redschild Pasha is to be re-organized.

GREECE.

The new Ministry cultivate friendly relations with the Allies.

THE LATEST.

By Telegraph from London to Liverpool.

The London Times' City article, dated Friday evening, says a temporary diminution of confidence in the result of the mission of Count Esterhazy to St. Petersburg, caused Consols to open at a re-action of one qurter per cent. from the improved rates of yesterday. The amount of business throughout the day was small, but the demand for money was generally active. The present returns of the stock of the Bank of England contain the result of the increased amount of circulation recently granted by the order in Council.

The letters from Paris to-day state that the Exchange on London continues flat, but that the presure for money has slightly subsided.

There is no news of importance.

SARDINIA.

The war budget of the Kingdom of Sardinia just presented to the Piedmontese Chambers, fixes the expenses of the war during 1855 and 1856, at 74,239,532 francs, including 11,386,401 francs for the Navy.

SURRENDER OF KARS.

HAMBURG, FRIDAY.—The Invalide Russe contains a dispatch from Gen. Mouravieff. He reports that he has taken possession of one hundred and thirty cannon, large stores of amunition and standards, with 10,000 prisoners, besides those already reported, six thousand being Turkish regulars, and 4,000 Redies.

Defense of Stephen A. Douglas.

THE assertion that Senator Douglas "wedded plantations and slaves," is as unmanly as it is untrue. Senator Douglas did marry; he married a lady to whom on account of her personal accomplishments, the brilliant qualities of head and heart, he had become attached. His affection was fully reciprocated, and up to the hour of her death, their mutual respect and devotion had known no abatement. When he married her she owned no slaves; upon their marriage Senator Douglas was tendered a large property, including slaves, and he promptly declined it. His desire and wishes were so plainly and unmistakeably made known, that had it not been for an unforseen affliction he nor any attached to him would have had any interest in slave property. By the sudden and unexpected death of his father-in-law, his wife, and through her his children, inherited the property held by her father in his lifetime.

In this way and not by any procurement of Senator Douglas, his motherless boys became the proprietors af her estate. In the face of these facts this venomous scribbler, one of "the best men in Southern Illinois," steps upon her grave, and pointing to it, exclaims, "Here is the creature through whom Douglas wedded slaves!" We can tell this man, and we care little who he may be, that that pure woman, that devoted mother, and inestimable wife—the memory of whose sweet and winning voice and manners, will ever live in the hearts of all who knew her—passed through this life without encountering a being so foully villanous as to asperse her motives or her purity.

Being dead it is the fitting office of such as he to slander and defame the buried mother of Senator Douglas's children. He does it anonymously; even he, lost to all sense of manly bearing, dare not put his name to his publication, but through an appropriate newspaper anonymously, in the "cause of human freedom," publishes to the world that the wife of Senator Douglas purchased a father for her children and the price was human slaves.

In the name of the best and worst citizens of Southern and Northern Illinois, we repudiate that man from all honorable association. If he have sons who wish to be considered men, they will repudiate association with the brute who could mock and taunt a wife and mother in her grave. If he have daughters, they too will despise the wretch who in the name of humanity, would stoop to such infamy.—[Chicago Times.

Foolscap Paper.

EVERYBODY knows what "Foolscap paper" is, but would perhaps be puzzled to tell how it came to bear that singular cognomen. Well, when Charles I. found his revenues short, he granted certain privileges amounting to monopolies, and among these was the manufacture of paper, the exclusive right of which was sold to certain parties, who grew rich and enriched the government at the expense of those who were obliged to use paper. At this time all English paper bore in water marks the Royal Arms. The Parliament under Cromwell made jests and jeers at his law in every conceivable manner, and among other indignities to the memory of Charles, it was ordered that the Royal Arms be removed from the paper, and the fool's cap and bells be substituted. These also were removed when the Rump Parliament was prorogued, but paper of the size of the Parliament's Journals still bears the name of "Foolscap."—Scientific American.

DISCOVERY OF THE BRITISH ARTIC SHIP RESOLUTE 23. ult,—The British ship Resolute abandoned in the Arctic ice, was brought by Capt. Budington into the port of New London with all her armament, stores and equipments on board. She was a new and handsome vessel, and worth $100,000. When found she had drifted over 1,000 miles from the place where she was abandoned.

RELIGIOUS POSITION OF THE EARTH.—The latest and apparently the fairest estimate of the religious condition of the earth, is as follows: Pagans, 676,000,000; Christians, 320,000,000; Mahommedans, 140,000,000; Jews, 14,000,000. Of Christians, there are 170,000,000 Catholic; 90,000,000 Protestant; and 70,000,000 of the Greek Church.

MARRIED.

At Tom's River, N. J., Jan. 14th, 1856, by Elder Wm. C. Reamer, Mr. JAMES GULICK, Jr., to Miss CAROLINE PHILLIPS. Also, Mr. CHARLES WEBB to Miss HANNAH WILBERT, all of Ocean county, N. J.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,

Keep constantly on hand a large assortment of WAGONS of every description.

Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES.	
Sugar, crushed, per lb.	$0 35
do clarified "	30
do brown "	30
Coffee. 3 lb for $1, or pr lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	20
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	4
Cinnamon "	1 00
Saleratus "	25
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb	50
Figs, per lb	60
Cloves, per oz.	10
Nutmegs "	1
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per ligh	18½
do 10x 2 "	10
Chocolate, pr cake Ray's	20
Mustard, per box	25
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb.	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom salts "	30
Beeswax "	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz.	1
Gum Arabic "	15
Cream Tartar "	15
S C Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb.	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$2 25
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 50
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 25
Concave Augers, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	30

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	60
Sand Paper, pr 2 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS.	
Size.	Gross.
½ inch	50
1	1
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	Per pair.
1½ inch	15
2	2
2½	25
3	30
3½	40
TABLE BUTTS.	
1½	20
1¾	25
TACKS.	
4 oz papers	12
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Bst, 250	1 00
Powder per lb	70
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 05
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to.	2 20
Kacks	45
Sole Leather, per lb	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to.	1 75
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16⅔ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	20
Denims	25
Cotton Batten, per roll.	20
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	35
Eggs, per doz.	25
Cheese, per lb	25
Bacon, smoked per lb	30
Shoulder "	25
Ham "	30
Middle "	40
Wheat, per bushel	2 50
Corn "	2 05
Oats "	1 70
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb.	30
Beef, fresh, per lb.	9
Mutton "	10
Tongues, each	60
Tallow, per lb	30
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $2 to	5 05
Adobies, per 100	30
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.

Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.

☞ Physicians' orders solicited and promptly attended to.

SAINT LOUIS DENTAL DEPOT.

Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.

Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

M. C. MOIES & CO.,
NO. 16 MAIN STREET,
GENERAL AGENTS AND COMMISSION MERCHANTS,



FOR the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Rail road Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tanned Leather Belting, machine stretched and copper rivetted, and warranted superior to any other.

N. B.—All the above goods will be sold at manufacturers' prices. f24 1y

184

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là. dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Pére et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Évangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions á son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

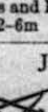
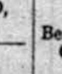
JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

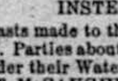
STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26tf

NOW IS YOUR TIME TO BUY GROCERIES CHEAP.
CALL AND BE CONVINCED.
"HONEST COMPETITION IS THE LIFE OF TRADE."
FRANCIS LEPERE,
WHOLESALE & RETAIL GROCER,
South-east corner Seventh st. and Franklin Av.
On hand for the Holidays,
Currants, Citron, and Raisins, at the lowest prices, by F. LEPERE.
Fresh Family Flour, of best favorite country brands, constantly on hand, for sale low, by F. LEPERE.
CHEESE—W. R. and English dairy—Sap Sago, for sale low, by F. LEPERE.
ENGLISH SPLIT PEAS—10 bbls. just received, for sale low, by F. LEPERE.
SPICES—Cinnamon, Cloves, Ginger, Nutmegs, Mace, and Caraway Seeds, 1,500 lbs., whole and ground, in store, for sale low, by
d22 1m F. LEPERE.


J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.



CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
84 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.



JOHN DAVICE,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

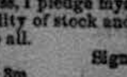
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

REMOVAL.
MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

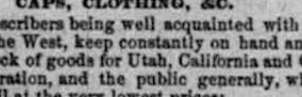
TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

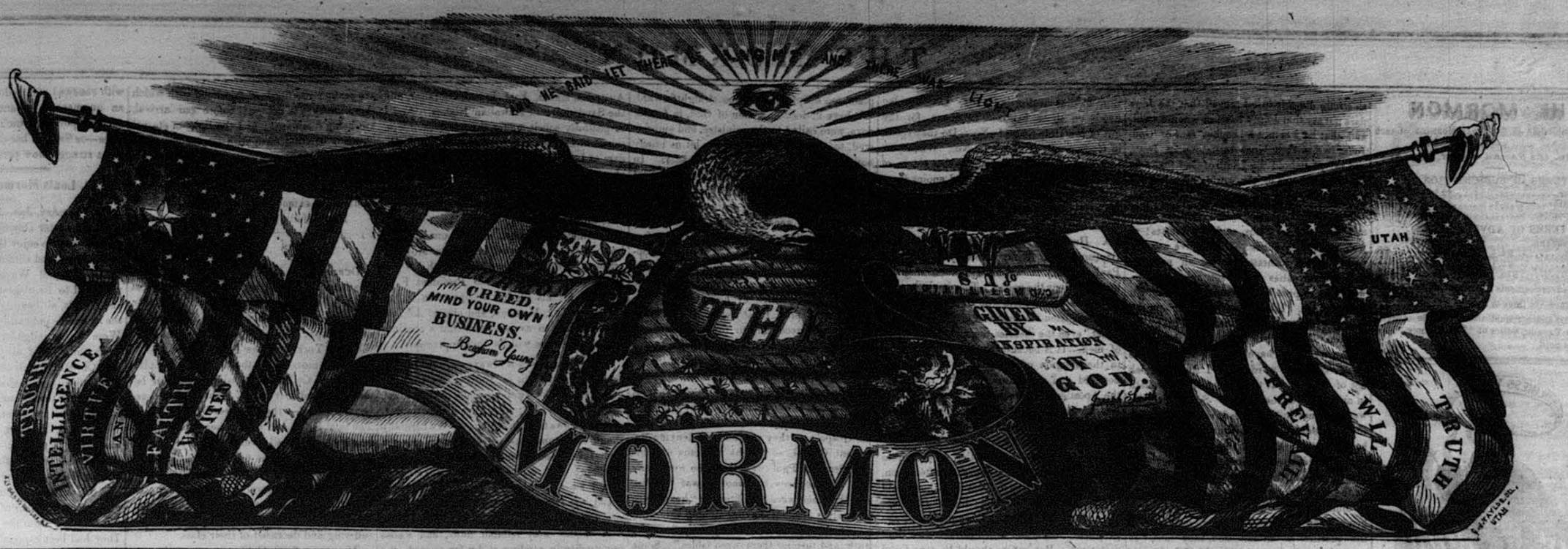
THE MEXICAN MUSTANG LINIMENT.
The Greatest Blessing of the Age for the Cure of Diseases of Man or Beast requiring External Application.
"BRING hither the poor, the halt, the lame and the blind," if you would have them healed of their many infirmities. We boldly and fearlessly assert that the Mustang Liniment will positively cure Rheumatism. Let any who are afflicted with that most painful complaint try it thoroughly according to directions, and if they are not cured we will give them their money back. What more can we say? It will also cure the Piles. Thousands have tried it—and all were cured. Bruises, Sprains, Sores or Eruptions fade away as if touched by the magician's wand. Its application to burn or scald acts like "oil upon the troubled waters." The tempest of pain and agony is soon stifled, and the patient is hushed to quiet and peaceful slumbers. "There is balm for every wound," and that balm is the Mustang Liniment. Everybody that sells medicine keeps it for sale. "Hold your horses," and if they are crippled, galled or sprained, use the Mustang Liniment.
READ THE FOLLOWING CERTIFICATES.
THROUGH BY EXPRESS!!!
This is to certify that the MEXICAN MUSTANG LINIMENT has been used quite extensively in the stables of Adams & Co.'s Great Southern, Eastern and Western Expresses, for curing galls, chafes, scrofulas, sprains and bruises, and it has proved very effectual Many of their men have also used it on themselves and their families, and they all speak of its healing and remedial qualities in the highest terms. One of our ostlers got kicked and badly cut and bruised on his knee; as usual, the Liniment was resorted to, and the soreness and lameness was soon removed, and it was perfectly well in three or four days. We have no hesitation in recommending it as a valuable preparation to be used externally on man or beast.
J. DUNNING,
Foreman of Adams & Co.'s Express Stable, N. Y.
We take pleasure in recommending the MEXICAN MUSTANG LINIMENT to all our friends and customers as the best article we have ever used for sores, sprains or galls in horses. We have used it extensively and always effectually. Some of our men have also used it for severe bruises and sores, as well as rheumatic pains, and they all say it acts like magic—we can only say that we have entirely abandoned the use of any other Liniment.
J. M. HEWITT, Foreman for
AMERICAN EXPRESS CO., 10 Wall st.
HARNDEN'S EXPRESS, 74 Broadway.
PULLEN, VIRGIL & CO , 10 Wall st.
WELLS, FARGO & CO., 16 Wall st
MR. WILLIAM JOHNSON, for the last five years a citizen of Augusta, and now the proprietor of the fine hotel in Savannah, called the Marshall House, has favored us with the following certificate:
The MEXICAN MUSTANG LINIMENT has been used in my family, and on my farm, for a great variety of diseases requiring an external application, and has never failed to give immediate relief and effect a permanent cure. I have cured several cases of rheumatism that had resisted the skill of our best physicians. It has cured ringworms by a single application, chilblains in a few days, toothache, frost bites, cuts, sores and corns by a few applications; nervous headache cured entirely. In fact, I have used it for almost everything, and it has always cured. I consider it the best medicine I have ever used. WILLIAM JOHNSON.
Savannah, June 24th, 1852.
June, 25th, 1852.
I have used the MEXICAN MUSTANG LINIMENT in my stables upon my horses in cases of sprains, bruises, galls and sores of different kinds, incident to a large number of horses. I used it upon a horse that had been saddle galled for nearly a year. I had tried many remedies, and one in particular, that I had been in the habit of using for years, and had generally proved successful. Nothing appeared to give it any relief until I tried the Mustang Liniment, which cured it in a very short time. I consider it an invaluable remedy, and would not be without it. WM. H. HOLMES.
SAVANNAH, Geo., June 25, 1852.
We have also used the MUSTANG LINIMENT extensively in our stable, and we find it to be the best remedy we have ever used for sores or lameness of any kind.
SAWYER, HOLLISTER & CO.
The above are from two of the largest livery stables in the State of Georgia.
B. H. MEEKINS, 189 Walnut street, Cincinnati, was confined to his bed under the treatment of a physician some six weeks, with Neuralgia, of the whole of his right side, leg, arm and face; his sufferings were indescribable, and the only cessation from the most agonizing pain, was while under the influence of opium or morphine His doctor finally advised him to try the MUSTANG LINIMENT; he did so, and in two days was able to go about his business perfectly cured.
This is to certify that I have used the MUSTANG LINIMENT recently in a very severe case of sprain. The right hip was so badly sprained and bruised that fears were entertained that it was out of joint. I obtained a bottle of Mustang Liniment and used it freely for four days, when the soreness and pain were all gone and the hip joint was well.
I have also used the Liniment for the Piles, with which I have been afflicted for many years. Its effects were wonderful. Free applications night and morning for a week have perfectly cured me. Thousands of persons are suffering with this painful disease, and you are at liberty to make this statement public, that all may learn what will cure them.
My brother also states that he has used the Mustang Liniment with the most perfect success in two cases of severe bruises, at our factory in Williamsburgh, and says he considers it invaluable about an establishment where a large number of men and horses are at work, and constantly liable to serious accidents. EDWIN R. BARRON.
64 Dunne st., New York, June 25, 1852.
☞ While hundreds are rejoicing in the happy escape from smarting pains, occasioned by Burns, Bruises and Sprains, thousands of others will buy the Mustang Liniment and experience the same happy results.
☞ The popularity of the Mustang Liniment is a "fixed fact," therefore those suffering with Ulcers, Old Sores, Eruptions, and like complaints, need not be reminded of its superiority to give it a trial.
☞ The Ladies will always rejoice at the happy experience of curing eruptions, sore nipples, broken or caked breasts, piles and corns, after a thorough trial of the Mexican Mustang Liniment.
☞ The Mustang Liniment will give the most undoubted satisfaction to any one giving it a trial for stiff joints, stiff neck, or sore throat; it has proved itself efficacious in these complaints in many very stubborn cases.
☞ If you have any ugly, painful corns upon your feet, get a bottle of Mustang Liniment and apply it twice a day for eleven days, and the trouble will be gone.
GEO. W. WESTBROOK, Sole Proprietor, 343 Broadway, New York, and St. Louis, Mo.
PRICES—25 CENTS, 50 CENTS, AND $1 A BOTTLE.
The One Dollar Bottles contain eight times as much as the 25 cent Bottles.
The MUSTANG LINIMENT is sold by all Druggists in Chicago, and by one or more agents in every town and village in the State of Illinois.
d22

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

185



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 48. NEW-YORK, SATURDAY, JANUARY 19, 1856. PRICE FIVE CENTS.

Poetry.

The Questioner.

BY ROBERT NICOL.

I ask not for his lineage,
I ask not for his name;
If manliness be in his heart,
He noble birth may claim.
I care not though of this world's wealth
But slender be his part,
If "yes" you answer, when I ask—
Hath he a true man's heart.

I ask not from what land he came,
Nor where his youth was nursed;
If pure the stream, it matters not
The spot from whence it burst.
The palace or the hovel,
Where first his life began,
I seek not of: but answer this—
Is he an honest man?

Nay, blush not now—what matters it
Where first he drew his breath?
A manger was the cradle-bed,
Of Him of Nazareth.
Be nought, be any, everything,
I care not what you be,
If "yes" you answer, when I ask—
Art thou pure, true, and free?

AN ACT

TO ESTABLISH A

TERRITORIAL GOVERNMENT FOR UTAH.

SEC. 1. *Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled.* That all that part of the Territory of the United States included within the following limits, to wit: bounded on the west by the State of California, on the north by the Territory of Oregon, and on the east by the summit of the Rocky Mountains, and on the south by the thirty-seventh parrallel of north latitude, be, and the same is hereby, created into a temporary government, by the name of the Territory of Utah; and when admitted as a State, the said Territory, or any portion of the same, shall be received into the Union, with or without slavery as their Constitution may prescribe at the time of their admission: *Provided*, That nothing in this act contained shall be construed to inhibit the Government of the United States from dividing said Territory into two or more Territories, in such manner and at such times as Congress shall deem convenient and proper, or from attaching any portion of said Territory to any other State or Territory of the United States.

SEC. 2. *And be it further enacted*, That the Executive power and authority in and over said Territory of Utah, shall be vested in a Governor, who shall hold his office for four years, and until his successor shall be appointed and qualified, unless sooner removed by the President of the United States. The Governor shall reside within said Territory, shall be Commander-in-Chief of the Militia thereof, shall perform the duties and receive the emoluments of Superintendent of Indian Affairs, and shall approve all laws passed by the Legislative Assembly before they shall take effect; he may grant pardons for offences against the laws of said Territory, and reprieves for offences against the laws of the United States until the decision of the President can be made known thereon; he shall commission all officers who shall be appointed to office under the laws of the said Territory, and shall take care that the laws be faithfully executed.

SEC. 3. *And be it further enacted*, That there shall be a Secretary of said Territory, who shall reside therein, and hold his office for four years, unless sooner removed by the President of the United States; he shall record and preserve all the laws and proceedings of the Legislative Assembly hereinafter constituted, and all the acts and proceedings of the Governor in his Executive department; he shall transmit one copy of the laws and one copy of the Executive proceedings, on or before the first day of December in each year, to the President of the United States, and at the same time, two copies of the laws to the Speaker of the House of Representatives, and the President of the Senate, for the use of Congress. And in case of the death, removal, resignation, or other necessary absence of the Governor from the Territory, the Secretary shall have, and he is hereby authorized and required to execute and perform all the powers and duties of the Governor during such vacancy or necessary absence, or until another Governor shall be duly appointed to fill such vacancy.

SEC. 4. *And be it further enacted*, That the Legislative power and authority of said Territory, shall be vested in the Governor and a Legislative Assembly. The Legislative Assembly shall consist of a Council and House of Representatives. The Council shall consist of thirteen members, having the qualifications of voters as hereinafter prescribed, whose term of service shall continue two years. The House of Representatives shall consist of twenty-six members, possessing the same qualifications as prescribed for members of the Council, and whose term of service shall continue one year. An apportionment shall be made, as nearly equal as practicable among the several counties or districts, for the election of the Council and House of Representatives, giving to each section of the Territory representation in the ratio of its population, Indians excepted, as nearly as may be. And the members of the Council and of the House of Representatives shall reside in, and be inhabitants of, the district for which they may be elected respectively. Previous to the first election, the Governor shall cause a census or enumeration of the inhabitants of the several counties and districts of the Territory to be taken, and the first election shall be held at such time and places, and be conducted in such manner as the Governor shall appoint and direct; and he shall, at the same time, declare the number of members of the Council and House of Representatives to which each of the counties or districts shall be entitled under this act. The number of persons authorized to be elected having the highest number of votes in each of said Council districts for members of the Council, shall be declared by the Governor to be duly elected to the Council; and the person or persons authorized to be elected having the highest number of votes for the House of Representatives, equal to the number to which each county or district shall be entitled, shall be declared by the Governor to be duly elected members of the House of Representatives: *Provided*, That in case of a tie between two or more persons voted for, the Governor shall order a new election to supply the vacancy made by such a tie. And the persons thus elected to the Legislative Assembly shall meet at such place, and on such day as the Governor shall appoint; but, thereafter the time, place, and manner of holding and conducting all elections by the people, and the apportioning the representation in the several counties or districts to the Council and House of Representatives, according to population, shall be prescribed by law, as well as the day of the commencement of the regular sessions of the Legislative Assembly: *Provided*, That no one session shall exceed the term of forty days.

SEC. 5. *And be it further enacted*, That every free white male inhabitant above the age of twenty-one years, who shall have been a resident of said Territory at the time of the passage of this act, shall be entitled to vote at the first election, and shall be eligible to any office within the said Territory; but the qualifications of voters and of holding office, at all subsequent elections, shall be such as shall be prescribed by the Legislative Assembly: *Provided*, That the right of suffrage and of holding office shall be exercised only by citizens of the United States, including those recognized as citizens by the treaty with the Republic of Mexico, concluded February second, eighteen hundred and forty-eight.

SEC. 6. *And be it further enacted*, That the Legislative power of said Territory shall extend to all rightful subjects of legislation, consistent with the Constitution of the United States and the provisions of this act; but no law shall be passed interfering with the primary disposal of the soil; no tax shall be imposed upon the property of the United States; nor shall the lands or other property of non-residents be taxed higher than the lands or other property of residents. All the laws passed by the Legislative Assembly and Governor shall be submitted to the Congress of the United States, and if disapproved shall be null and of no effect.

SEC. 7. *And be it further enacted*, That all Township, District, and County officers, not herein otherwise provided for, shall be appointed or elected, as the case may be, in such manner as shall be provided by the Governor and Legislative Assembly of the Territory of Utah. The Governor shall nominate, and, by and with the advice and consent of the Legislative Council, appoint all officers not herein otherwise provided for; and in the first instance the Governor alone may appoint all said officers who shall hold their offices until the end of the first session of the Legislative Assembly, and shall lay off the necessary districts for members of the Council and House of Representatives, and all other offices.

SEC. 8. *And be it further enacted*, That no member of the Legislative Assembly shall hold or be appointed to any office which shall have been created, or the salary or emoluments of which shall have been increased while he was a member, during the term for which he was elected, and for one year after the expiration of such term; and no person holding a commission or appointment under the United States, except postmasters, shall be a member of the Legislative Assembly, or shall hold any office under the Government of said Territory.

SEC. 9. *And be it further enacted*, That the Judicial power of said Territory shall be vested in a Supreme Court, District Courts, Probate Courts, and in Justices of the Peace. The Supreme Court shall consist of a Chief Justice and two Associate Justices, any two of whom shall constitute a quorum, and who shall hold a term at the seat of Government of said Territory annually, and they shall hold their offices during the period of four years. The said Territory shall be divided into three judicial districts, and a district court shall be held in each of said districts by one of the justices of the Supreme Court, at such time and place as may be prescribed by law; and the said judges shall, after their appointments, respectively, reside in the districts which shall be assigned them. The jurisdiction of the several courts herein provided for, both appelate and original, and that of the probate courts, and of justices of the peace, shall be as limited by law: *Provided*, That justices of the peace shall not have jurisdiction of any matter in controversy when the title or boundaries of land may be in dispute, or where the debt or sum claimed shall exceed one hundred dollars; and the said supreme and district courts respectively shall possess chancery as well as common law jurisdiction. Each district court, or the judge thereof, shall appoint its clerk, who shall also be the register in chancery, and shall keep his office at the place where the court may be held. Writs of error, bills of exception, and appeals, shall be allowed in all cases from the final decisions of said district courts to the supreme court, under such regulations as may be prescribed by law; but in no case removed to the supreme court shall trial by jury be allowed in said court. The supreme court, or the justices thereof, shall appoint its own clerk, and every clerk shall hold his office at the pleasure of the court for which he shall have been appointed. Writs of error and appeals from the final decision of said supreme court, shall be allowed, and may be taken to the Supreme Court of the United States, in the same manner and under the same regulations as from the circuit courts of the United States, where the value of the property or the amount in controversy, to be ascertained by the oath or affirmation of either party, or other competent witness, shall exceed one thousand dollars, except only, that in all cases involving title to slaves, the said writs of error or appeals shall be allowed and decided by the said supreme court, without regard to the value of the matter, property, or title in controversy; and except, also, that a writ of error or appeal, shall also be allowed to the Supreme Court of the United States, from the decisions of the said supreme court created by this act, or of any judge thereof, or of the district courts created by this act, or of any judge thereof, upon any writ of habeas corpus involving the question of personal freedom; and each of the said district courts shall have and exercise the same jurisdiction in all cases arising under the Constitution and laws of the United States as is vested in the circuit and district courts of the United States; and the said supreme and district courts of the said Territory, and the respective judges thereof, shall and may grant writs of habeas corpus in all cases in which the same are granted by the judges of the United States in the District of Columbia; and the first six days of every term of said courts, or so much thereof as shall be necessary, shall be appropriated to the trial of causes arising under the said Constitution and laws; and writs of error and appeal, in all such cases, shall be made to the supreme court of said Territory, the same as in other cases. The said clerk shall receive in all such cases the same fees which the clerks of the district courts of Oregon Territory now receive for similar services.

SEC. 10. *And be it further enacted*, That there shall be appointed an attorney for said Territory, who shall continue in office for four years, unless sooner removed by the President, and who shall receive the same fees and salary as the attorney of the United States for the present Territory of Oregon. There shall also be a marshal for the Territory appointed, who shall hold his office for four years, unless sooner removed by the President, and who shall execute all processes issuing from the said courts, when exercising their jurisdiction as circuit and district courts of the United States; he shall perform the duties, be subjected to the same regulation and penalties, and be entitled to the same fees as the marshal of the district court of the United States for the present Territory of Oregon; and shall, in addition, be paid two hundred dollars annually as a compensation for extra services.

SEC. 11. *And be it further enacted*, That the governor, secretary, chief justice and associate justices, attorney, and marshal, shall be nominated, and, by and with the advice and consent of the Senate, appointed by the President of the United States. The governor and secretary to be appointed as aforesaid shall, before they act as such, respectively, take an oath or affirmation, before the district judge, or some justice of the peace in the limits of said Territory, duly authorized to administer oaths and affirmations by the laws now in force therein, or before the chief justice or some associate justice of the Supreme Court of the United States, to support the Constitution of the United States, and faithfully to discharge the duties of their respective offices; which said oaths, when so taken, shall be certified by the person by whom the same shall have been taken, and such certificates shall be received and recorded by the said secretary among the executive proceedings; and the chief justice and associate justices, and all other civil officers in said Territory, before they act as such, shall take a like oath or affirmation, before the said governor or secretary, or some judge or justice of the peace of the Territory who may be duly commissioned and qualified, which said oath or affirmation shall be certified and transmitted by the person taking the same, to the secretary, to be by him recorded as aforesaid; and afterwards, the like oath or affirmation shall be taken, certified, and recorded, in such manner and form as may be prescribed by law. The Governor shall receive an annual salary of fifteen hundred dollars as Governor, and one thousand dollars as Superintendent of Indian Affairs. The Chief Justice and Associate Justices shall each receive an annual salary of eighteen hundred dollars. The Secretary shall receive an annual salary of eighteen hundred dollars. The said salaries shall be paid quarter-yearly, at the Treasury of the United States. The members of the Legislative Assembly shall be entitled to receive three dollars each per day during their attendance at the sessions thereof, and three dollars each for twenty miles' travel, in going to and returning from the said sessions, estimated according to the nearest usually traveled route. There shall be appropriated annually the sum of one thousand dollars, to be expended by the Governor to defray the contingent expenses of the Territory. There shall also be appropriated annually, a sufficient sum, to be expended by the secretary of the Territory, and upon an estimate to be made by the Secretary of the Treasury of the United States, to defray the expenses of the Legislative Assembly, the printing of the laws, and other incidental expenses; and the Secretary of the Territory shall annually account to the Secretary of the Treasury of the United States for the manner in which the aforesaid sum shall have been expended.

SEC. 12. *And be it further enacted*, That the Legislative Assembly of the Territory of Utah, shall hold its first session at such time and place in said Territory as the Governor thereof shall appoint and direct; and at said first session, or as soon thereafter as they shall deem expedient, the Governor and Legislative Assembly shall proceed to locate and establish the seat of government for said Territory, at such place as they may deem eligible; which place, however, shall thereafter be subject to be changed by the said Governor and Legislative Assembly. And the sum of twenty thousand dollars, out of any money in the treasury not otherwise appropriated, is hereby appropriated and granted to said Territory of Utah to be applied by the Governor and Legislative Assembly to the erection of suitable public buildings at the seat of government.

SEC. 13. *And be it further enacted*, That a Delegate to the House of Representatives of the United States to serve during each Congress of the United States, may be elected by the voters qualified to elect members of the Legislative Assembly, who shall be entitled to the same rights and privileges as are exercised and enjoyed by the delegates from the several other Territories of the United States to the said House of Representatives. The first election shall be held at such time and places, and be conducted in such manner, as the Governor shall appoint and direct; and at all subsequent elections, the times, places, and manner of holding the elections shall be prescribed by law. The person having the greatest number of votes shall be declared by the Governor to be duly elected, and a certificate thereof shall be given accordingly: *Provided*, That said delegate shall receive no higher sum for mileage than is allowed by law to the delegate from Oregon.

SEC. 14. *And be it further enacted*, That the sum of five thousand dollars be, and the same is hereby, appropriated out of any moneys in the Treasury not otherwise appropriated, to be expended by and under the direction of the said Governor of the Territory of Utah, in the purchase of a library, to be kept at the seat of government for the use of the Governor, Legislative Assembly, Judges of the Supreme Court, Secretary, Marshal, and Attorney of said Territory, and such other persons, and under such regulations as shall be prescribed by law.

SEC. 15. *And be it further enacted*, That when the lands in said Territory shall be surveyed under the direction of the Government of the United States, preparatory to bringing the same into market, sections numbered sixteen and thirty-six in each township in said Territory shall be, and the same are here hereby, reserved for the purpose of being applied to schools in said Territory, and in the States and Territories hereafter to be erected out of the same.

SEC. 16. *And be it further enacted*, That temporarily, and otherwise provided by law, the Governor of said Territory may define the judicial districts of said Territory, and assign the Judges who may be appointed for said Territory to the several districts, and also appoint the times and places for holding Courts in the several counties or subdivisions in each of said judicial districts, by proclamation to be issued by him; but the Legislative Assembly, at their first or any subsequent session, may organize, alter, or modify such judicial districts, and assign the Judges, and alter the times and places of holding the Courts, as to them shall seem proper and convenient.

SEC. 17. *And be it further enacted*, That the Constitution and laws of the United States are hereby extended over and declared to be in force in said Territory of Utah, so far as the same, or any provision thereof, may be applicable.

Approved September 9, 1850.

UPON the 9th, the coldest day of this "cold term," the thermometer at 7 o'clock in the morning, at Philadelphia, stood at 2 1-2 degrees below zero. At Baltimore, at the same hour, 8 deg. above zero; at Pitrsburg, 12 deg. below zero; at Buffalo, 4 deg. below zero; at Cleveland, 17 to 18 degrees below zero; at Cincinnati, 11 deg. below zero; at Marietta, (O.,) 11 deg. below zero; at Springfield, (Mass.,) 14 deg. below zero; at Hartford, (Conn.,) 21 deg. below zero; at Boston, 3 deg. below zero. The great fall of snow and the terrible cold accompanying it have detained the mails and travel generally throughout the country—at the South as well as the North, the storm South being a deluge of rain instead of snow.

A GENTLEMAN from Buckingham county informs the Petersburg Express, that he has among his domestic animals a large rat, which was caught twelve months ago by a cat; instead of devouring it, the cat nursed and fed it, and they now play and sleep together like cat and kitten.

Courtship of the Elder Adams.

SOME ten years since I spent a college vacation in the town of Weymouth, Norfolk Co., Mass. While there I attended church one Sunday morning, at what was called the old Weymouth meeting house, and heard a sermon from the venerable pastor, Rev. Jacob Norton. About the same time I made Mr. Norton a visit and became much interested in the old gentleman. I mentioned my agreeable visit to an old lady of the parish, whose acquaintance I had made. She informed me that Mr. Norton was ordained their pastor when he was twenty-one years old, and had been with them nearly forty years. She observed that most of his present parishioners could remember his predecessor, the Rev. Mr. Smith, and that he and Mr. Norton had filled the same pulpit for the better part of the last eighty years.

"Mr. Smith" said she "was an excellent man, and a very fine preacher, but he had notions of himself and family—in other words, he was something of an aristocrat."

One day she told me the following anecdote of Parson Smith, and several persons of distinction.

Mr. Smith had two charming daughters. Mary, was the name of the oldest, the other's name I have forgotten. They were admired by the beaux, and envied by the belles of the country around. But while the careful guardians of the pastor's honor were holding a consultation on the subject, it was rumored that two young lawyers—I think both of the neighboring town of Quincy—a Mr. Cranch and a Mr. Adams—were paying their addresses to the Misses Smith. As every man, women and child of a country parish in New England, is acquainted with whatever occurs in the parsons family, all the circumstances of the courtship soon transpired.

Mr. Cranch was of a respectable family of some note, was considered a young man of promise, and altogether worthy of the alliance he sought. He was very acceptable to Mr. Smith and family, and was treated with great respect and cordiality. He was received by the eldest daughter as a lover, and was in fact a young man of great respectibility. He afterwards rose to the dignity of Judge of the Court of Common Pleas of Massachusetts, and was the father of the late Judge Cranch of the district of Columbia.

The suiter of the other daughter was John Adams, who afterwards became President of the United States. But at that time, in the opinion of Mr. Smith and family, he gave but little promise of the distinction to which he afterwards arrived. His pretensions were scorned by the family except the young lady to whom his addresses were especially directed. Mr. Smith showed him none of the ordinary civilities of his house; he was not asked to partake of the table; and it was reported that his horse was doomed to share with his master the neglect and mortification to which he was subject, for he was frequently seen shivering with cold and gnawing the post at the parson's door, of long winter evenings. In short it was reported that the parson had intimated to him that his visits were unacceptable, and that he would confer a favor by discontinuing them.

He told his daughter that John Adams was unworthy of her—that his father was an honest man and a tradesman; who had tried to initiate John in the art of husbandry and shoemaking, but without success, and that he had sent him to college as the last resort. He begged her not to think of making any alliance with one so much beneath her.

Miss Smith was one of the most dutiful daughters, but she saw Mr. Adams through a medium very different from that which her father viewed him. She would not for the world disobey or offend her father; but John saw something in her that seemed to say "Persevere," and on that hint he acted.

Mr. Smith, like a good parson and affectionate father, had told his daughter that if they married with his approbation he would preach each of them a sermon on the Sabbath after the joyful occasion; and that they should have the privilege of choosing the text.

The espousal of the eldest daughter, Mary, arrived and she united with Mr. Cranch in the holy bonds, with the approval, the blessing, and the benediction of her parents and friends.

Mr. Smith then said "My dutiful child, I am now ready to prepare your sermon for next Sunday. What do you select four your text?"

"My dear father" said Mary, "I have selected the last verse of the 10th chapter, of Luke—'Mary hath chosen that good part which shall never be taken from her.'"

"Very good my daughter" said he and so a sermon was preached.

Mr. Adams persevered in his suit, in defiance of all opposition. It was many years after on a different occasion, and in resistence of a very different opposition when he uttered these memorable words—"Sink or swim, live or die, survive or perish, I give my heart and hand to this measure." The circumstance was different, the spirit was the same. Besides he had already carried the main point of attack—the heart of the young lady—and he knew the surrender of the citidel must soon follow.

After the usual hesitation and delay that attended such an unpleasant affair, Mr. Smith seeing that resistance was in vain, surrendered with as much grace as possible, as many a prudent parent has done before and since that time, and Mr. Adams was united to the lovely Miss Smith.

After the marriage was over and all things were settled in quiet, Mrs. Adams remarked to her father, "You preached sister Mary a sermon on the occasion of her marriage. Won't you preach me one likewise?"

"Yes, my dear girl!" said Mr. Smith, "choose your text and you shall have a sermon."

"Well," said the daughter, "I have chosen the thirty-third verse of the seventeenth chapter of Luke—'For John came neither eating bread nor drinking wine, and ye say he hath a devil."

"If Mary was the most beautiful daughter, the other had the most wit."

The old lady, my informant, looked me archly in the face, when she repeated this passage and observed:

I could not ascertain whether the last sermon was ever preached.

It may not be in appropriate to remark how well these ladies justified the preference of the distinguished individuals who had sought them in marriage. Of them it will hardly be extravagent to say, they were respectively an honor to their husbands, the boast of their sex, and the pride of New England.

Mrs. Adams in particular—who from the elevated position in which her husband was placed before the world, was brought before the public eye—was supposed to hold the same elevated rank with the gentle sex that Mr. Adams did among men; and is reported to have rendered her husband much assistance in his multiplied labors of the pen.

Tunnels.

THE United States has 67 tunnels on canals and railways, the longest of which is about 1 mile.

England has 48 canal tunnels, of an aggregate length of 40 miles, the longest being over 3 miles, on the Huddersfield Canal. She has also 79 railway tunnels, 49 of which amount to 33 miles, the longest being 3 miles.

The longest tunnel of which we have record is one in the district of Schemnitz, in Hungary. Its length is variously stated at from 10 1-2 to 11 1-2 miles. It is used to drain an extensive series of mines, and also for the transportation of ore on railway cars.

In France there are 56 tunnels on railways, and 8 on canals, 36 of which are of an aggregate length of 45.4 miles. The largest of small size is 7.45 miles, and that of large dimensions, 3.5 miles. The Rouen and Havre road has 8 tunnels; Paris and Lyons also 8.

On the German railways are 10 tunnels.

In Sardinia there is a tunnel 2 miles long, through Mt. Giovi, on the Genoa and Turin railway. On this road, in 25 miles through the Apennines, are 9 tunnels.—[Scientific American.

THERE were found in the United States in 1850, 2,555 persons over 100 years of age. This shows that one person in 9,000 will be likely to live to that age. The French census of 1851 shows only 102 persons over 100 years old, though their population was larger, by more than one third, than the population of this country. Old age is, therefore, attained among us much more frequently than in France.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. ANN, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JAN. 19, 1856.

Is Mormonism a Religious Paradox?

ARTICLE II.

CONTINUED.

IT now becomes our duty to inquire into the nature and calling of the officers, or administrators, of the Church and Kingdom of God; and to ascertain who are duly authorized to administer in the ordinances of the Gospel of Jesus Christ.

In every age of the world whenever or wherever God has had a people, he has had duly authorized messengers, who have communicated unto that people his will. Adam was the immediate mouth-piece of God, in his day, to his own descendants. Enoch was a prophet of God, and bore a message from the Lord to the people in his day; he walked and talked with the Lord, and finally the Lord translated him. Noah was a prophet, also, and "a Preacher of Righteousness;" he held direct communications with the Lord, and was instructed by him in relation to all the moves that he made, in regard to his preaching, as well as the deliverance of his household, and the building of the ark. Abraham, besides being "the father of the faithful," was also a prophet of God, and was under the Lord's directions in all things; he conversed with angels, and communed with the Lord, and was under his guidance. If he had a promise of posterity, it was from the Lord; if he offered up his son, it was because the Lord told him to do it; and if he afterwards was prevented from offering the sacrifice, it was because the Lord interposed; if he went from his own country, it was because the Lord said to him, "Get thee up from thy father's house and kindred, and go to a land that I will show thee of, that I will give unto thee, and to thy seed, for an inheritance;" "and he went up not knowing whither he went." Lot was also a prophet of God, and was led and directed by the angels of the Lord from Sodom. Isaac and Jacob were also prophets; had communication with the Lord and angels, prophesied and blessed their children, were priests over their households, and were heirs with Abraham, of the promises made to their illustrious predecessor. Moses was also a prophet, and had a direct and especial commission, from the Lord, to lead the children of Israel from Egyptian bondage. Aaron had a direct commission from the Lord, and was set apart, by express revelation, to be the mouth-piece of Moses to the children of Israel; he officiated also in the Priesthood, which was after him called the Aaronic Priesthood, and which no person had a right to officiate in, except he were "a literal descendant of Aaron and of the tribe of Levi." The prophets all came with the burthen of the word of the Lord, and all "holy men of old spake as they were moved by the Holy Ghost." And any, or all messengers, or administrators, either under the Antediluvian, the Patriarchal, or Mosaic economy, going without being sent, were considered as imposters, and treated accordingly: and hence Jeremiah, Ezekiel, and others, utter the heaviest denunciations upon prophets who "prophesy in *their own name*, when God has not sent them;" the great evil is that they speak their own words instead of the words of the Lord. Jer. xiv says, "The prophets prophesy lies in my name; *I sent them not, neither have I commanded them*, neither *spake unto them*. . . . . By sword and famine shall these prophets be consumed . . . . . and the people to whom they prophesy shall be cast out." Ezekiel xiii says, "Mine hand shall be upon the prophets that see vanity and divine lies; they shall not be among the assembly of my people; neither shall they be written in the writing of the house of Israel."

When John the Baptist came preaching repentance and baptism for the remission of sins, he was set apart for this especial purpose; first, as a legitimate Aaronic priest, being son of Zachariah, who was priest of the Jews, and therefore had a legitimate right, by birth, to officiate; and secondly, by direct appointment, through an holy angel, (Gabriel,) as the forerunner and precurser of Jesus Christ, who "came to prepare his way, and make his path straight." When Jesus came his birth was also proclaimed by the same angel; he acknowledged and obeyed John's baptism, and so strong did this belief prevail that the Jews dare not say that John's baptism was not valid, and that he was not a prophet sent of God. John, in his turn, bears testimony of Jesus, and says, "Behold the Lamb of God that taketh away the sins of the world;" he was the promised Messiah, the annointed of the Lord.

The Twelve Apostles were called, set apart and ordained by Jesus, as his witnesses; as well as the Seventies. The Twelve were to be his special witnesses, among all nations; and the Seventies being set apart by him, were also to preach the Gospel, and bear witness of Jesus. Like the ancient Prophets, the disciples had no hand in their own calling or election, hence Jesus said, "Ye have not chosen me; but I have chosen you." And as Jesus said, "The words that I speak I speak not of myself; but the Father that dwelleth in me, he doeth the works." So the disciples were told not to "think beforehand what they should speak, nor to premeditate; for it should be given unto them in the same hour what they should speak;" hence, like other prophets, "they spake as they were moved upon, by the Holy Ghost;" their decisions, in cases of difficulties, were also decided in this way; hence when the Apostles met to decide upon the question of circumcision, they said, "It seemeth good unto us, *and to the Holy Ghost*." They were authorized to act in the name of the Lord; thus, it was said, "He that receiveth you, receiveth me, and receiveth him that sent me; and he that rejecteth you, rejecteth me, and rejecteth him that sent me." Their acts were also recognized by the Lord, as his sent ambassadors; it was said of them, "Whatsoever you shall bind on earth, shall be bound in heaven; and whatsoever you shall loose on earth, shall be loosed in heaven; whosesoever sins you remit, shall be remitted; and whosesoever sins ye retain, shall be retained." Thus they stood, as the Lord's representatives, with authority to administer, in the ordinances of the Gospel, upon the earth. Hence the church was "built upon the foundation of Apostles, and Prophets, Jesus Christ himself being the chief corner stone." In writing to the Ephesians, Paul speaks of other officers, who were also authorized to administer in the Gospel; he says, "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers." We find also the offices of elders, bishops and deacons, elsewhere specified. Hence Timothy is called a *bishop*, and his duties defined. Peter, in writing to churches scattered abroad, says, "The *elders* which are among you I exhort; who am also an elder . . . feed the flock of God which are among you taking the oversight . . . not for filthy lucre, but of a ready mind."

We gather from the above, that the officers in the primitive church were apostles, prophets, pastors, teachers, evangelists, elders, bishops and deacons; and all of these held their offices, or priesthood, by divine appointment: for not only were the Apostles called and chosen; but the others were also. Hence Paul was called by the Lord Jesus, and afterwards ordained by Annanias; and seven Deacons also, after being chosen, by the Apostles, to administer in temporal things, were by them ordained to that office. Acts vi. Timothy was "set apart by prophecy, and by laying on of hands." And Paul, in speaking of the Gospel ministry, priesthood, or authority, says, "No man taketh this honor upon himself, but he that is called of God, as was Aaron." The question necessarily arises, how was Aaron called? God spake to Moses, and told him to set apart his brother Aaron for his spokesman, and said: "I will be with thy mouth, and with his mouth, and will teach you what ye shall do; and he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Exo. v. I know of no better phrase to use here than one made use of in the Church of England, "As it was in the beginning, is now, and ever shall be worlds without end, amen." For as prophets and patriarchs, seers and revelators, were called by revelation and set apart by the Lord in all ages, so were apostles, prophets, pastors, teachers, evangelists, elders, bishops, deacons, and all the officers of the church, in the Apostles' days, under the Gospel dispensation, and we know of no other way than that appointed by the Lord, and cannot conceive of the propriety of any other administration, than one duly authorized of the Lord, as anciently. Paul does indeed write to Timothy, and tells him to "preach the word, be instant, in season, out of season; reprove, rebuke, exhort with all, long suffering and doctrine; *for the time will come when they will not endure sound doctrine*." Timothy might very reasonably have asked, how will they get clear of it? for if they had prophets, they would come with the burthen of the word of the Lord. If they had apostles, elders, inspired men, they would speak as they were moved by the Holy Ghost; and with such men as were then in the church called of God, and set apart to the ministry, they could not avoid hearing the truth, "whether they would hear, or whether they would forbear." Paul, however, explains the matter; they would go, he says, to manufacturing preachers of their own, who would not be particular what they taught; as if men-made preachers had anything to do with God. He says, "After their own lusts shall they *heap to themselves* teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv. That Paul was a true prophet is very evident from the present state of things, in the religious world. For if the religion taught by Jesus and his Apostles be true, the present systems of religion are false. If the present doctrines and ordinances are true, those taught by Jesus and his disciples were false; for they are not alike, either in doctrines, ordinances, administrations or authority. Have they Apostles? No. Prophets? No. Pastors, Teachers, and Evangelists? (inspired men)? No. They do not even believe in inspired men. Do they baptize adults, by immersion, for the remission of sins, having authority? No. Do they lay hands, on those baptized, as above, for the gift of the Holy Ghost? No. Do they speak in tongues and prophecy? No. When persons are sick, do they send for the elders of the church to pray for them and anoint them with oil in the name of the Lord? see James v. No. Have they visions and revelations? No. Does the Holy Spirit lead them into all truth? No. Have they one Lord, one Faith, one Baptism? No. What have they? Just what Paul said they should have "a form of godliness; but deny the power." They have "heaped to themselves teachers who have turned away their ears *from the truth* and turned them unto *fables*," even the theories, dogmas and opinions of men. It is because the Mormons believe in the religion of Jesus that they are denounced and persecuted, and the religion of the Apostles is as much a paradox to the present professors of religion, as Mormonism is. There is not a church in existence, but the Mormon, that would admit Jesus, Paul, Peter, or any of the ancient Apostles, to preach to them. They call their churches after them, and profess to believe in them dead, but would reject the living testimony; like the ancient Jews, who "garnished the sepulchres of the Prophets," dead, and killed all the live ones that came. But lest we should be considered too censorious, let us recapitulate in brief.

We have proved from Scripture that they taught, anciently, faith in the Lord Jesus Christ; repentance of sins, and baptism of adults, by immersion, in the name of Jesus, for the remission of sins; the laying on of hands, for the gift of the Holy Ghost; that the Holy Ghost gave dreams, visions, prophecy, tongues, interpretations; that it led into all truth, brought things past to remembrance, and showed things to come. That this same spirit, and these gifts and blessings, were to be continued wherever the gospel was preached, and believed in. We have referred to the resurrection of the dead and eternal judgment. We have shown that there were Apostles, Prophets, Pastors, Teachers, Evangelists, Elders, Bishops, Deacons, &c., and that all these were inspired men. Now, if we have not got these things in full, both in doctrines, ordinances, and priesthood, we have not the Gospel, but something else; and Paul says, "If we or an angel from heaven preach any other doctrine than that which we have preached, let him be accursed." A gentleman with whom we conversed on this subject, in Liverpool, England, President of the Bible Society, who criticised severely the principles as we proceeded, remarked, "I cannot contradict your statements, sir, the Scriptures sustain you, throughout;" but on viewing the whole subject, exclaimed, "These are fearful conclusions; why, you unchurch us all!" We replied, "Are the Scriptures true, sir? If so, you have unchurched yourselves. I merely quote the words of your own Bible. Which is better, to manfully meet the truth, or fearfully to hide our heads, smother our conscience, and shun the investigation?" On another occasion, whilst descanting on this subject, in the city of Newry, Ireland, after speaking at some length to a large congregation, a gentleman rose, and said, "Will you inform me, sir, what is to become of our ancient fathers?" "Be easy," interrupted another. "Sure, and I won't be easy at all. There's my father, and grandfather, and great-grandfather, all of them laying among the silent dead, and this gentleman comes and tells us we are all wrong; sure, and I won't be easy, and see the dead disturbed." "The gentleman will explain that matter, Murphy," was replied. Whereupon, we thought it our turn to speak; which we did, by informing them that the dead were in the hands of God, and that it was the living we had to do with; that we were simply explaining the Gospel of Jesus Christ, and had pointed out the officers, doctrines, and blessings associated with that Gospel; that perhaps an apology was due to the citizens of that place, by us, as they had a variety of churches among them. Now, if the Church of England, the Methodists, Presbyterians, Baptists, or any of the various orders, taught faith, repentance, baptism to adults, by immersion, for the remission of sins, and the laying on of hands for the gift of the Holy Ghost; if they had Apostles, Prophets, Pastors, Teachers, Evangelists, gifts, healings, tongues, miracles, &c., &c., we asked their pardon. As these things were associated with the ancient Gospel, and it was only those churches which did not possess these blessings, that we considered false.

In attempts to cover over the naked, threadbare, patched, and fabulous systems of the present day, every kind of clumsy subterfuge is brought into requisition. On the one hand, we are told that forms are of no use, it is the spirit and power that we want; when they are again asked for the gifts and blessings of the Holy Ghost, healings, visions, revelations, and other manifestations of the power of God; we are very gravely told these were only intended for the Apostles' day. Thus, when we talk of ordinances and forms, we are presented with power; when we ask for power we are told it is not needed. Now we think if attention to form was of so much importance that for preaching another Gospel men should be accursed; and the observance of ordinances was of so much importance that "except a man was born of water and the spirit, he should in no case enter into the kingdom of heaven," that a departure from these things is rather a serious matter; and furthermore, Apostles, prophets, pastors, teachers and evangelists were not placed in the church for the establishment of Christianity; but Paul says, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," and for how long? During the Apostles' day only? No; "Until we all come, in the unity of the faith and the knowledge of the Son of God, unto a perfect man, &c. Ephe. iv. But these men-manufactured preachers must find some pretext to cover their shame. No wonder that they are indignant at Mormonism. It is too plain, too scriptural, and too straightforward. We have noticed how men of God, in former days, were called to the ministry, and empowered to officiate in the gospel; let us briefly notice how men make their ministers. In most instances, the parents of children set them apart to the ministry instead of the Lord; not because God calls them, but because they are generally fit for nothing else; they go to college, a sort of mill for manufacturing ministers; they are put into the hopper, ground and bolted, and come out Parsons, fine or coarse, as the case may be; Catholic or Protestant, Church of England Puseyite, Methodist, Baptist, Presbyterian, Universalist, or otherwise, according to the nature of the mill, and the kind of business done there; they are ordained, or not, according to circumstances, and sent forth into the world, as ministers of the Lord Jesus: with creeds, faith and ordinances as dissimilar as light and darkness; yet all sent of God, and all preachers of the Gospel; so they say, and all denying the ancient Gospel, as taught by Jesus and his Apostles. If Paul were here, he would say that his prophecy to Timothy was fulfilled, and that men were now literally "heaping to themselves teachers, having itching ears, who were turning the people's ears away from the truth, and turning them unto fables." Some there are who are yet more foolish than the above, and tell you that education and intelligence are not necessary, and that God chose the weak things of the world, and base things, and the things that are not, &c., &c. And what then? They seem to think that all the capital stock required for the ministry is that a man be an absolute fool. Now if God chose fishermen and publicans, he gave them a "mouth and wisdom that all their adversaries could not gainsay nor resist." We may have spoken plain in the above; the subject, however, is one that requires plainness; we wish not to be misunderstood, and are prepared to substantiate all that we have said. We cannot conceive that a Gospel, true eighteen hundred years ago, can be false now. In all our researches, we find no one authorized to change the Gospel, yet we find innumerable systems introduced that are scarcely worthy the name of counterfeit; or, if admitted, the attempt at imitation is so clumsy, that any school-boy, with a Bible in his hands, can detect the counterfeit; and were it not for the force of education, and the power of tradition and religious superstition, we should consider that nothing but the most unblushing effrontery, or consumate ignorance, could attempt to palm such systems off upon the world as the Gospel of Jesus Christ. Two and two made four eighteen hundred years ago; two and two make four to-day; the animal called a cow, then, is not now a horse; fire possessed the properties of heat, then, and water the power to allay thrist; they possess the same properties to-day. Why, then, have we changed the Gospel in its ordinances, doctrines, officers, gifts, and powers? and having changed and perverted it, call it by the old name? Mormonism may be a paradox to others; such conduct is certainly a paradox to us, the which we cannot reconcile, either with Scriptures, reason, honesty, or common sense.

We shall, in our next, briefly examine our authority, and notice the gathering, and some other traits of Mormonism.

TO BE CONTINUED.

THE MORMON.

To the Elders and Saints Scattered Abroad throughout the United States and the World:

DEAR BRETHREN,—As a year will soon have transpired since the commencement of the publication of THE MORMON, I have thought proper to address you a few words on the subject of its continuance. In relation to the past I have very little to say, being satisfied, from the many eulogiums that I have received from various parts of the world, especially in the United States, that general satisfaction has been given, and that my labors, and those of my *collaborateurs*, have been duly appreciated; but, as a new volume is on the eve of commencement, it becomes necessary to make definite and permanent arrangements; not only for the simple publication of the paper, but for the obtaining of the best, the most reliable and expeditious information possible pertaining to Mormonism and its interests, from all parts of the earth; and not only that which immediately concerns us, as a people, but also news of general interest, the manners and customs of tribes and nations, political information, diplomatic intrigues, wars, commotions, remarkable phenomena, or anything pertaining to the arts, science, literature, politics, or religion. We, therefore, call upon the Elders, in all parts of the world, to assist us in this department of the news, that our paper may be fresh, full, and intelligent; receiving from all, and communicating to all, the most full and reliable information; that THE MORMON may be the mirror, or reflex of truth, a palladium of knowledge, and the true representative of Mormonism in the world.

Permit me here to return my thanks for the many marks of kindness of this nature received during the past year, and to solicit a renewal and extension of the same. Many of our Elders who are scattered in distant Islands and Continents, and who may feel solitary and alone, can furnish us with items, and an experience, that those floating in a more balmy atmosphere, and riding on less turbid waters, do not possess. The discovery of new continents washed by Polar seas, in the frozen regions of the North, are frequently quite as interesting as discoveries made in the latitudes of the torrid zone, in the regions of eternal spring. Their struggles with adversity and experience among barbarians, or civilized savages, though hailing from a cold, icy, frozen atmosphere, may not be without their influence upon the general *santé*; I therefore solicit the cordial co-operation of all our Elders throughout the world, in this matter; and also to forward us interesting papers of the latest date from their various locations, in France, Germany, Italy, Sweden, Norway, Australia, China, East Indies, Gibraltar, and the Sandwich and Hawaiian Islands. And I respectfully solicit, under the auspices of President F. D. Richards, that the Presiding Elders of London, Liverpool, Birmingham, Manchester, Edinburgh, Glasgow, Dublin, Isles of Man, and Jersey, appoint a person, in those several cities, whose duty it shall be to obtain, immediately previous to the sailing of each American steamer, at least, one of their best papers, and forward it to THE MORMON office. Permit me here to state, that I am under many obligations to President F. D. Richards for his cordial co-operation in the spread of THE MORMON, and also to his co-laborers, and to assure them that a continuance of the same will be duly appreciated.

From Utah, news is always welcome; being the great metropolis of Mormonism, the land of our home, the dwelling place of the Saints, the Zion of our God; we always hail, with pleasure, any news from that quarter. We cordially thank our numerous correspondents for the interest manifested for us, in the far off city of Gotham; but especially, in this category, would we remember our old and esteemed friend, the Hon. George A. Smith, whose position as Church Historian puts him in possession of the most reliable news, and whose punctuality in sending it, by far exceeds the mails. To our friends in California, San Bernardino, and Carson Valley, we are under like obligations, as well as to correspondents all over the United States. In fact, when I look around, I don't know where to stop; and were it not that I was throwing off a load of obligations every week, I should be afraid of sinking under the accumulating weight; but as we are all engaged in one common cause, if you will do your best, I will do mine, and we will call it equal; for I can assure all concerned that were I to follow my own inclinations I would no more be editor, than many of you like to be writers; but occupying this place, for the present, I don't want the thing half done, and therefore call for co-operation, that we may mutually contribute and mutually receive. There might be a little improvement in that respect in many parts of the United States. We ought to hear weekly from such places as Philadelphia, Minersville, Cincinnati, St. Louis, and Texas, and frequently from Alton, St. Josephs, Bluff City, and many other places. Such communications, whilst they are interesting and amusing to the Saints, are, at the same time, a source of improvement and gratification to the writers.

As one object of my being here is to superintend the emigration, I would remark that I have been paying especial attention to that subject for some time past, and that I am now negotiating with railroad companies, that I have competent brethren engaged in searching out routes and locations, and ascertaining the value of cattle, wagons, &c., preparatory to emigration, and that all necessary information in relation to these matters will be published from time to time in THE MORMON. I should be glad to hear from any of our friends in the Western country, in relation to the prices of good cattle, cows, mules, &c., and to have also from St. Josephs, Council Bluffs, and St. Louis a weekly statement of the price of flour, bacon, pork, and the leading articles necessary for an outfit across the plains.

There is now another matter that I wish more especially to lay before the Elders and members of the Church in the United States, which is to urge upon them the necessity of sustaining THE MORMON. To all reflecting minds it must be evident that a paper like this cannot be sustained without a heavy pecuniary outlay; and that it requires more than good wishes and hopes to keep it going. I have frequently said, when I have heard sectarians pray for the poor, that a bag of flour or meal, or a little money, would be much better than all their prayers. So I say, in regard to THE MORMON, don't ask God to do what you won't do, for while many are praying and wishing, I am paying and doing. Many of the Saints, however, have been extremely liberal, and have responded generously to our calls. If this spirit was more general, we should, in many instances, be less embarrassed; as it is, we have kept moving, and do not wish to complain; but as I am here, with my associates, performing a duty, I wish to fulfill it honorably. This is an obligation devolving upon you, in your sphere, as much as it is upon us in ours, and a little energy and exertion from every one will make a very material difference here. I have no public funds to draw upon, and when there is any delinquency I become personally responsible. This I don't object to; but I do think it would be more fair and equal if you were to help me. I wish, therefore, to propose a plan for the Elders to adopt in all their fields of labor; and that is to try to double their subscription; let every member who takes a paper try to get another subscriber; thus, while it will spread the principles of truth, it will also assist us very materially. This is very simple, and can certainly be done very easily; this *I shall expect from those under my jurisdiction, in the United States;* and I should not feel very much affronted if our friends in Utah, California and England were to do likewise. We have had to encounter much difficulty in Utah, owing to the delinquency of the mails; for some time past we have sent them by the way of San Diego, as we could place no reliance in the other route; this plan we shall adopt during the winter. If there have been irregularities, it has not been our fault, and all that we can promise is to do the best we can. As there is a semi-monthly mail, by the California route, I am in hopes that the papers will be received more regularly.

It affords me very much pleasure to have to state, that since the arrival of myself and brethren in these Eastern States, Mormonism assumes quite another aspect; we have large and flourishing churches in different parts of the States, which are continually increasing; not only by emigration, but also by baptisms. The spirit of the Lord rests among the assemblies of his Saints; the inquirers after truth are many; the floods of falsehood with which this country was deluged, before our arrival, are being dissipated; and the light of eternal Truth is bursting forth with resplendance and glory; and as THE MORMON has been, and is one of the principal agents employed, I confidently anticipate the co-operation of our brethren in extending its circulation.

Respectfully, &c. JOHN TAYLOR.

NEWS SUMMARY.

DURING the late gales and severe cold weather, much distress, suffering and loss of life have been experienced on the coast in this vicinity by those who "go down to the sea in ships;" especially so, has it been with the New York and New Jersey pilots.

On the morning of the 10th inst. the pilot boat E. K. Collins went ashore near Fire Island inlet, and four out of eight of her brave boys perished—the rest were badly frozen. The boat Sylph had two of her pilots and the boatkeeper washed overboard in the severe north-east gale on the 6th inst.; the last only of the three was saved. On the 12th, all the pilot boats and several other vessels in this port had their colors half mast throughout the day, expressive of their sympathy with the suffering and deceased of their class.

The news from California *per* steamship Northern Light, which arrived here on the 13th, is unimportant, but that from Oregon is indicative of troublous times in that section of country, on account of the difficulties with the Indians. It seems that a regular Indian war has set in, and considerable numbers have already been killed on both sides. The ninth regiment lately sent out from Old Point Comfort will soon be in their midst, and the poor Native American, or Red Man, must be made to "bite the dust," whatever be his grievances.

Elsewhere will be found the European news brought by the Atlantic. It is thought the peace proposition presented by the allies will be rejected by Russia. Louis Napoleon has projected, and is advocating, a European Congress, to the end that European difficulties in general may be brought to a speedy and pacific termination. A pamphlet has been published in France, advocating such a Congress, which is thought to have emanated from the Emperor.

The rumored pending negotiations between the United States and Russia, with the object of becoming allies to oppose the western allied powers of Europe, are probably the effect of over-heated imaginations. A leading article in the New York Daily News of the 14th, however, intimates being in possession of information that, when it shall please his majesty to divulge, may throw some light on this matter. We extract:

"If Providence, weary of its political crimes, has, indeed, doomed the British Government to utter overthrow; if the finger of fate be, at last, approaching close to that hour which will mark the downfall of Napoleon III; if the people of Spain and Italy are at last to quaff the waters of Freedom, and Republican liberty everywhere to be released from its bonds and established as our own has been, Palmerston will make this last desperate move to interfere with American affairs upon the American continent—and another year will see the star spangled banner waving over the beautiful islands of the Carribean and on the ridges of Panama, while hands which have not lost all the cunning of their work in years gone by, directed this time by heads more used to the atmosphere of rational liberty, will plant ensigns of their own device, emblazoned with the rights of the people on turrets which the *Coup d'Etat* and the Balance of Power now fondly deem inaccessible!

We could expatiate upon our reasons for this entire confidence, but we will abstain from doing so until further details of the circumstances which have called forth our remarks have been made public. Then we may intimate that there are volcanic elements boiling beneath the very fastnesses of the coalition which even their philosophy has not quite discovered.

For to-day, we will only suggest that it is perilous to threaten the United States as a democratic nation and people—the spear point brandished towards us may attract a thunderbolt!"

In our last summary we reported a serious disaster on the Hudson River Railroad, since which another accident has happened on the same road nearly as disastrous.

The mail train which left Albany at four o'clock on Sunday afternoon, and which consisted of two locomotives, two freight, one baggage and three passenger cars, arrived at Spuyten Devil Creek Bridge at half-past one o'clock Monday morning.

The first locomotive passed over and had just reached the southern side, when the second ran off the track, breaking through the bridge, and making a chasm of at least a hundred feet in length. The locomotive sank at once, dragging with it the tender, one baggage and two freight cars, and throwing one of the passenger cars off the track.

The engineer and fireman on the first engine were both killed. The engineer and fireman on the second were badly scalded especially the latter whose recovery is said to be very doubtful. A number of the passengers were injured but none seriously.

ON the first page we publish the act of Congress approved, Sept. 9th 1850, which gave to the then provisional government of Deseret, the organization of the Territory of Utah. The object of its publication is, that those who are constantly gathering from various portions of the earth to that Territory may have an opportunity to become acquainted with the fundamental laws of their new home; and also to afford a copy that our patrons generally, though they may have read it repeatedly, can refer to at any time to refresh their minds on any particular point.

"No Speaker yet," further comment is unnecessary as the change since our last has only been to lessen the prospect of an election.

P. S.—A telegraphic dispatch announces the arrival at Halifax on the 16th inst., of the steamship America with five days later news from Europe; the tenor of which is, that Russia is gaining advantages in the East and in the vicinity of the Crimea, and seems to evince but little disposition to make peace unless she can have it about her own way. The prospects of peace are very meagre at present. The council of war, however, which is soon to be held in Paris by the Allied Powers may change the aspect of things, by either making greater concession to Russia, or taking a more decided stand to open the spring campaign with renewed and redoubled diligence, under an augmented alliance with some of the smaller powers which must eventually take sides—as Sweden has concluded to do—in the great struggle now pending.

The St. Louis Mormon Social Tea Party.

ON Thursday, Jan. 1st, 1856, at 5 o'clock P. M., the Latter Day Saints, of St. Louis and vicinity, met to enjoy the New Year's evening, in our large and commodious Chapel, on the cor. of 4th and Washington Avenue, which was filled to its utmost capacity with Saints and friends, all bearing on their countenances the agreeable indication of joy and satisfaction. Were we to judge by the merry faces, and lively chit-chat of all present, we should say, that Christmas with them generally had been spent merrily, and that their prospects were cheering for the incoming year. It commenced at least to all appearance *happily*.

Elder Jas. H. Hart, our worthy President, was called to preside. We may here remark, that some of our brethren and sisters in particular, had busied themselves the day previous, in decorating our meeting-house, with evergreens, wreaths of flowers, flags and pictures chosen from the parlors of the Saints. They had been especially profuse in decorating the President's chair; having most artistically adorned it with evergreens, fruits and rosetts. The graces well became the man, and the man as well became the graces.

There was the broad flag of our glorious Union, suspended across the house; also one on each side of the pulpit, having on them the initials L. D. S. Over the President's chair, in needle work, executed by one of our trusty sisters, were the words—

"United we stand, divided we fall."

The meeting was opened by prayer from Elder Chas. Edwards. The President then addressed the Saints briefly, exhorting them to throw off all undue restraint, and be free, and enjoy themselves as the Saints of God, cautioning them at the same time not to overstep the bounds of moderation, but to act and conduct themselves as those who know how to enjoy liberty and blessings without abusing them.

The evening's entertainment for the most part, consisted of songs, dialogues, recitations from various of our brethren and sisters, and music from our own "Mormon Brass Band."

There was served up to us in due season, of which also our poor gratuitously partook, a variety of edibles and et ceteras, calculated to make the entertainment pleasant, agreeable, and inviting. These not-to-be-despised things were got up under the prudent direction of Bishop Harris, who knows how to serve up such good things in excellent apple-pie order.

All things worked most harmoniously, and the evening was spent very agreeable, every thing being conducted in that excellent order so characteristic of the Mormons. There was nothing unpleasant, nothing to give sadness to the heart; or depress the spirits and not (which is something new under the sun) a grumbler! All our faculties were so pleasantly engaged, that we scarce thought of time; but as a time of parting must come from all such meetings ours came about 12 o'clock.

After a few remarks from the President, who contrasted very beautifully the liberty we enjoy in this Nation, compared with many others and also the liberty we now enjoy, compared with what many of our brethren have had even in this country, in times past. He called upon the Saints to thank God for all the blessings they enjoyed.

The meeting closed with prayer by Bishop Yates; when the Saints separated, feeling satisfied they had commenced the New Year happy cheerful and prosperous.

S. J. LEES, Secretary.

From our San Bernardino Correspondent.

SAN BERNARDINO, Cal., Dec. 3, 1855.

To the Editor of the Mormon:

DEAR SIR: Your paper comes regularly to our office, and is considered one of the most interesting papers that is read at this place. We have peace and quietness here at this time, though a few days ago we had a tempest in a tea-pot about Indian difficulties. Some on the frontier neighborhood became alarmed at some demonstrations that Indians were making; the people feared that they had hostile intentions towards the whites. Bro. Rich, Gen. Hunt, and several, went to the place of alarm and held a council with the chiefs and settled the matter, apparently satisfactory to both parties. Another circumstance tending to increase the excitement, was the fact of there being a general war between the Red Men and the Pale Faces in the Northern counties of this State, Oregon and Washington Territories, and according to the last accounts a battle was fought between some 400 U. S. Regulars, and about 300 Indians, and the conflict was ended by the Regulars retreating, the more full account of which you will probably learn by the papers.

Brothers Green, Serine and Tanner, went to San Diego lately, to look for a coal mine which was discovered by some of our people, of the Mormon Batalion, while they were encamped at that place, during the war with Mexico. The above Brethren were successful in finding it, and they obtained a lease of 40 acres of land for 15 years, from the city trustees, giving the citizens of San Diego the liberty of taking 20 shares at $100 per share; one half paid to the discoverers, and the other half to be applied to the purpose of prospecting the coal found. It is said to be of an excellent quality, and if it proves to be abundant it will be valuable to both the State and and proprietors, or discoverers.

Brothers P. B. Lewis, and Woodbery, from the Sandwich Island Mission, are here, and will probably remain during the winter. The mail carriers met Brother Lyman & Co., on the Rio Virgin, all well and in good spirits. Brother C. C. Rich, has had bad health this fall, but he is improving and gaining strength. We elected him Mayor of the city yesterday.

THE MORMON.

Measures are being adopted here by the authorities, to build a Church, that will accommodate about 1000 persons. With these few items of news I will conclude, desiring and praying for your prosperity as a Servant of the Lord, and your success as Editor and proprietor of THE MORMON. Your Brother in the Everlasting Covenant, D. M. THOMAS.

Thirty-Fourth Congress.—First Session.

SENATE.

JAN. 10, 1856.

Several memorials from Naval Officers complaining of injustice to them by the Naval Retiring Board were presented.

A debate ensued as to the propriety of a remedy in cases where errors of judgment had deprived the country of the services of meritorious officers.

Messrs. Broadhead, Benjamin, Jones of Tennessee, Mallory, and Yancy, participated in the debate.

The subject was informally passed over, and the Senate adjourned till Monday.

HOUSE OF REPRESENTATIVES.

At 1 o'clock this morning Mr. Paine, after his ineffectual effort to place Mr. Orr in the chair until election of Speaker, made a similar motion, substituting the name of Mr. Smith of Alabama, which was likewise laid on the table.

An incidental discussion followed, involving the merits of Know Nothingism, Catholicism and other subjects. Two additional votes were then taken, the last resulting as follows:

ONE HUNDRED AND FOURTH BALLOT.

Banks	88	Richardson	62
Fuller	27	Pennington	6
Scattering	4	Necessary to a choice	94

Much time was consumed in calling the roll on various questions, including motions to adjourn. Many gentlemen were sleeping or dozing in their seats and on sofas, and aroused by their brother members on guard when their votes were required.

Several stigmatized the scenes enacted last night as disgraceful. They would be willing to stay hours longer if they thought any good could be effected by it, but under the circumstances they thought it better to go home and end the farce.

Mr. Winslow moved the House adjourn to Friday.

The Democrats, in giving their reasons for voting in the affirmative, notwithstanding the resolution of their caucus not to adjourn or take a recess till the election of a Speaker, said they thus resolved in good faith, in order to give the majority an opportunity to organize. Having had a fatiguing test, they were now satisfied of the impracticability of the experiment.

Mr. Letcher said he was perfectly satisfied that the prospect of some colored "Republicans" for the Kingdom of Heaven was better now than the election of Speaker, of which there was no earthly probability.

Mr. Etheridge remarked that the Democrats had taken the responsibility by holding one hundred and fifty other men in chains.

Mr. Bowie replied by saying the "Americans" have the power to organize by uniting on the Democratic candidate for Speaker. Let them come up and save the country.

Mr. Washburn of Maine defended the "Republicans" from the charge that they are responsible for the failure to organize.

Mr. Lindley had seen no disgraceful acts, but merely good humor, produced by several gentlemen in debate.

Mr. Giddings remarked that so far as relates to the conduct of gentlemen on this floor, it was equal to his expectation. [Laughter.] He tendered to his friends, the "Republicans," his thanks for their kind and decorous behaviour, and said to the Democrats that their conduct was better than he had expected. As no good could be accomplished by prolonging the contest, he voted with other "Republicans" to adjourn. At 8 1-2 o'clock, the House adjourned to Friday, by ten majority.

HOUSE OF REPRESENTATIVES.

JAN. 11, 1856.

Mr. Sneed withdrew a resolution heretofore offered by him, calling Mr. Orr to the chair till a Speaker be elected, believing as the House on Wednesday refused to order the main question, it could not be adopted.

Voting was then resumed, with the following result:

Banks	98	Fuller	32
Richardson	70	Scattering	5

Necessary to a choice—107.

Mr. Zollicoffer offered a resolution declaring that in conformity with the fundamental principles of this great and popular government, it is the duty of all candidates for political positions fully and frankly to avow their opinions on important political questions involved in their elections, especially when interrogated by the electors whose votes they are seeking. Mr. Zollicoffer said his object was to elicit certain replies from Mr. Richardson on the Slavery question, which Mr. Richardson declared himself ready now to answer. A debate ensued, involving the propriety of the passage of the resolution, which was finally adopted by a vote of 155 for, to 38 against.

This opens a wide field for discussion.

Adjourned.

HOUSE OF REPRESENTATIVES.

JAN. 12, 1856.

Mr. Campbell of Ohio moved that the resolution confining debate to ten minutes be suspended until Wednesday, unless otherwise ordered. The reason for the motion, Mr. Campbell said, was that it would be impossible for candidates for the Speakership to define their positions in accordance with Mr. Zollicoffer's resolution within so short a time. He offered, for the use of candidates, a scrap book, containing all the party platforms of all the political parties of the country for the last twenty years, together with the ancient platforms of the Constitution and the Declaration of Independence, and would also refer them to the Bible, had not that book been removed from the Congressional Library to make room for the works of Eugene Sue. [Laughter.]

A debate ensued, in which several members expressed opposition to turning the House into a debating society and opening the boundless sea of debate.

Mr. Richardson thought he could get through with his part of the performance within the prescribed ten minutes.

Mr. Campbell, consequently, and at the request of Mr. Richardson, withdrew his motion to suspend.

Mr. Humphrey Marshall suggested that the batches of interrogatories be filed—the candidates to reply in printed publications, at their convenience. [Laughter.]

HOUSE OF REPRESENTATIVES.

JAN. 15, 1856.

Mr. Millson, (dem.) of Va., wished it to be understood that although he was voting for Mr. Richardson, he in no manner was committed to the line of policy laid down by the democratic caucus, but will hereafter feel free to dispose of his vote where it can be most effectually felt.

Mr. Quitman, (dem.) of Miss., who had ceased to vote for Mr. Richardson, stated the reasons that influenced him again to support that gentleman. The House then voted:

ONE HUNDRED AND TWELFTH BALLOT.

Banks	92	Pennington	8
Richardson	65	Scattering	8
Fuller	34		

Mr. Richardson and Mr. Williams voted for Mr. Orr, and Messrs. Boyce and McQueen for Cadwallader.

Mr. Washburn, (black rep.) of Me., offered a resolution that if no candidate, on or before the third ballot next to be taken, receive a majority of all the votes cast, then the vote shall again be called, and the person having the majority of a quorum shall be declared Speaker.

The resolution was laid on the table by a majority of four.

Two votes were then taken.

ONE HUNDRED AND FOURTEENTH BALLOT.

Banks	93	Fuller	34
Richardson	66	Pennington	9
Scattering	8	Necessary to choice	105

Adjourned.

TELEGRAPHIC.

From Washington.

WASHINGTON, Jan. 10, 1856.

THE United States Supreme Court to-day sustained the claim of Pearson B. Reading to the extensive Ranche, Buena Ventura, California, thus affirming the principle established in the Fremont case—therefore the fact that Reading joined the forces of this country against Mexico does not invalidate the grant of the last named government.

The Diplomatic dinner, last evening, extended from half-past six o'clock to nine. The corps expressed delight at the amiable hospitality and cordiality of the President and his lady.

The persons present were Mr. Crampton and Secretary Lumley, as the Representatives of England; Mr. Borleau and lady, of France; Mr. Stoeckel and lady, of Russia; Senor Almonte, of Mexico; Mr. Marcoleti and lady, of Nicaragua; Mr. Sibbeon and lady, of Sweden; Senor Escalente, Secretary of Legation, of Spain; D. Andrada and lady, of Brazil; Mr. De Gerolt and Secretary, of Prussia; Mr. Bochsbeneer, of Belgium; Mr. Schleeder, of Breemen; Senor Osma, of Peru; Mr. Molina, of Costa Rica; Mr. Wensrea, of Naples; Mr. Hulsemann, of Austria; General Thomas, Under Secretary of State, and Sidney Webster.

Marine Disaster.

BOSTON, Jan. 10, 1856.

THE schooner Magnolia, Nickerson, from Gonaives for Boston, is at anchor off Nauset, Cape Cod, dismasted, and wants a steamer.

A dispatch from the Highland Light, Cape Cod, dated 10 A. M., says the wind is blowing a gale from the northwest, and the weather is intensely cold.

From Washington.

WASHINGTON, Jan. 13, 1856.

A STRONG impression pervades political circles here that our relations with Great Britain are threatening, and serious apprehension are felt and expressed by many Senators—several of them in the confidence of the administration—of an early rupture between the two governments. It is evident that there must be a fight or a back out on one side or the other.

Highly important despatches have been received at the State Department, from England, with reference to the understanding respecting Central American affairs. They will be formally considered by the Cabinet, to-morrow, when their import will be known.

Certain foreign ministers apprehend, on what they consider undoubted authority, that the Walker movement embraces within the scope of its ultimate operations the conquest of Cuba, Porto Rico and St. Domingo; hence their constant watchfulness in that quarter and frequent communications with our government on the subject.

The report of General Shields, made a year ago, in the Senate, has been reproduced, in which Parker H. French is charged with obtaining two thousand dollars worth of government stores on a forged letter of credit, and branding him as an impostor. This has materially operated to damage Mr. French's prospects here.

From Washington.

WASHINGTON, Jan. 14, 1856.

IT is reported here, with an air of truth, that England, rather than engage in a war with the United States on the Central American question, will recede from her assumed protectorate over the Bay Islands and the Mosquito Kingdom. It was incorrectly reported here that the last dispatches sent to England were through Mr. Crampton. If any have been sent recently, they went through the regular channel.

Dispatches by the Canada indicate nothing of particular importance.

The difficulty between Messrs. Barksdale and Kennett, mentioned in the report of the proceedings in the House on Saturday, has been amicably adjusted by mutual explanations.

A Democratic caucus was held at the Capitol to-night. Several members manifested a disposition to break from the phalanx, but this was promptly and vigorously opposed by many speakers. One who was present says, never before has such determination been manifested to stand by Mr. Richardson and the platform.

Another Serious Accident on the Hudson River Railroad.

YONKERS, Jan. 14, 1856.

ANOTHER accident occurred on the Hudson River Railroad, about 10 o'clock last night, to the down train from Albany, at Spuyten Devil Creek. The train was drawn by two locomotives, one of which passed over the creek safely, when the bridge gave way, and the other locomotive, with two baggage cars and one passenger car, went into the river. One engineer, one fireman and little boy, have not yet been found. As far as known, no one else is missing or injured.

From Boston.

BOSTON, Jan. 14, 1856.

AT Halifax there was a heavy snow storm last night and it is raining to-day. The same is the case at Sackville and St. John, N. B.

The morning express train, hence for New York, had not proceeded over five miles up to noon to-day. The track is covered with ice.

The Grand Jury have indicted Messrs. Coburn and Dalton for manslaughter in causing the death of young Sumner.

The morning express train from New York via New Haven arrived here at 8 o'clock this morning.

The Fall River steamboat train arrived here at 1 o'clock this P. M. The storm on Saturday and Sunday night in the Sound is stated to have been the most severe experienced in many years.

From Washington.

WASHINGTON, Jan. 15, 1856.

THE rumor that the United States and Russia had entered into a conditional offensive and defensive treaty, which, as we learned per advices by the Atlantic, had caused so much excitement in European capitals, probably sprung from the fact that Russia has submitted a draft of a treaty of amity and commerce.

The plurality rule was tabled to-day by the votes of all the Richardson members present—except Messrs. Barclay, Hickman and Vail—joined by the Fullerites and Messrs. L. D. Campbell, Dunn, Harrison, Moore, Scott and Wheeler. Messrs. Doyce, McQueen and Keitt have left Mr. Richardson to-day.

A Republican National Convention, I am informed, has been called to meet at Pittsburg on the 22d February, for the purpose of perfecting a national organization, and providing for a National Delegate Convention on a subsequent day, to nominate candidates for President and Vice-President.

The Atlantic's news exhibits an almost entire indifference on the part of Lord Palmerston for a quiet settlement of our affairs. He has made his last explanation, and has nothing further to offer. The question of peace or its opposite is thus thrown upon our government. The recall of Mr. Buchanan would hasten events. Congress would support the President, and the popular voice of Great Britain, in all probability, would demand the displacement of Palmerston.

Later from California.

Arrival of the Northern Light.

The steamship Northern Light, Capt. E. L. Tinklepaugh, arrived on Saturday evening, from San Juan, via Key West, with 313 passengers and California dates to Dec. 20.

She brings $632,004 from California, and $5,701 from Nicaragua.

The Indians still continue troublesome in Oregon and Washington.

Five hundred expeditionists, under captain Zermon, have landed at Cape St. Lucas.

The Transit route is perfectly healthy, no sickness having occurred among the passengers.

The officers sent out in the Northern Light to examine her coal bunkers for "arms ammunition and munitions of war," discovered none and have returned to New York, satisfied that there were none on board.

In Nicaragua everything is improving under the administration of Rivas and Walker.

The Governments of San Salvador and Honduras have sent letters of recognition to the new Government, and the Minister from Honduras is reported to be on his way to Granada.

Walker is receiving accessions to his forces continually, 200 men having joined him recently.

Granada is rapidly assuming the appearance of an American town. A new pier is in process of construction and other facilities for business are in contemplation.

Col. Kinney is still at San Juan del Norte. A large number of his men have joined Walker recently.

The Northern Light left in the harbor of San Juan, Jan. 4, United States frigate Potomac, Com. Paulding; United States steam sloop Fulton: H. B. M. brig Arab, Capt. Ogle; H. B. M. brig Espelgle, Capt. Lambert; R. M. steamer Solent, Capt. Jellicoe, and American brigantine Oliver. The American steamer Osprey arrived Dec. 30th, and left Jan. 1st.

The ship Siddons, Taylor, from London, went ashore on Carrysfort Reef on the 3d inst. and bilged,

Schooner George P. Sloat, Murehond of Philadelphia, with bricks, from Pensacola for Key West, went ashore on the north breaker of Charlotte Harbor, on the 26th ult. and was abandoned.

CALIFORNIA.

The news from California is unimportant, save the efforts of Col. Kewen to enlist filibusters and provide supplies for Walker, in order to carry out which, he was negotiating for the steamer Republic.

The news from Salt Lake was no later than already received.

OREGON.

Great Indian fight near Walla-Walla.

We have dates from Portland Oregon, to the 15th of December. We take the following from The Oregonian of Dec. 15:

We stop the press to say that the steamer Belle has just arrived with startling news.

A battle has been fought by the gallant volunteers of Oregon, under command of Lieut. Colonel Kelly, near Whitman's Station. The Indians have been badly beaten. Capt. Bennet and others fell in leading the gallant charge. Peu-Peu Mox-mox, the great head chief, has been killed, together with a large number of his warriors. We copy from Colonel Kelly's official report:

HEAD QUARTERS, LEFT COLUMN,
1st Regt., O. M. V.,
Camp on Walla-Walla River, Dec. 6, 1855.

To W. H. FARRAR, Adjutant—Sir: Yesterday morning, as my command was on the line of march from the mouth of the Do Shute River to Whitman's Valley, we were attacked by about 400 Indians, with whom we kept up a running fight all day, and for a distance of about ten miles along the Walla-Walla River. At dark on yesterday, the battle was suspended by the Indians withdrawing. We drove them from every position which they took, both in the brushwood along the river bank and on the adjacent hills. This morning the battle was renewed and raged all day. At dark this evening the Indians again withdrew. The number of Indians who fought us has been considerably greater than yesterday, and is supposed to exceed 600. To-morrow morning we expect a renewal of the battle, which in all probability will last for some time to come.

I regret to say that yesterday and to-day we have lost many brave and gallant men, who fell fighting for their country. Subjoined to this dispatch you will find a list of the killed and wounded. The loss of the Indians must be very great, as their killed alone, during the two days, cannot be less than fifty men.

Among their killed on yesterday was the noted chief of the Walla-Walla Valley, the celebrated Peu-peu Mox-mox.

LIST OF KILLED AND WOUNDED.

KILLED.—Capt. Bennett, Co. F. Second Lieut. J. M. Barrow, Co. H; Private Simon L. Van Hageriman.

MORTALLY WOUNDED, SINCE DEAD.—Privates Kelso, Co. A; Henry Crow, Co. H.

MORTALLY WOUNDED, STILL ALIVE.—Caspner Snook, Co. H; Joseph Sturdivant, Co. B; Jesse Fleming, Co. A.

DANGEROUSLY WOUNDED.—Co. H; Captain Layton, Privates T. J. Payne, Nathan Fry and Frank Crabtree; J. B: Gervais, Co. K.

SEVERELY WOUNDED.—Capt. Wilson, Co. A; Capt. Munson, Co. I; Sergeant Major Isaac Miller, Co. H; Private G. W. Smith, Co, B.

SLIGHTLY WOUNDED.—Private F. Duval, Co. A; A. M. Adington, Co. H.

ROBERT THOMPSON.

Gen. Wool' U. S. A., is now, as we learn, engaged in arranging preliminaries for a campaign against the Indians, at an early day.

An express arrived at Roseburg, on the 30th ult., from Little Meadows, on Rogue River, bringing news that a fight had taken place a day or two before at that point. A Mr. Lewis of Capt. Kinney's company, was killed; one of Capt. Kinney's, two of Capt. Williams', and one of Capt. Rice's company were wounded; one other was wounded, but of whose company was not learned.

WASHINGTON TERRITORY.

The following extract of The Pioneer and Democrat gives the most important news:

By an express just received by acting Governor Mason, brought here yesterday evening by Mr. Bradley, we have intelligence from the command of Lieut. Slaughter, stationed near the forks of White and Green Rivers, by which we are informed, that Lieut. Slaughter has been killed outright, and others mortally wounded. Among the killed are Corporals Berry and Clarandon, (Capt. Wallace's Company,) and wounded privates Beck, Nolan, McMahan and Grace. One man of Capt. Keys' Company of Artillery, mortally—since dead.

One Week Later from Europe.

Arrival of the Atlantic.

THE U. S. M. Steamship Atlantic, Captain West, arrived at this port on Sunday, Jan. 13. By her arrival we have dates to the forenoon of Saturday, the 29th ult. The Atlantic arrived out at 6 o'clock on the morning of Sunday the 23d.

The news brought by the Atlantic is interesting, but not of profound importance. We may say it consists wholly of rumors. The peace negotiations remain in *statu quo*. Count Esterhazy has reached St. Petersburg, but the result of his mission cannot be known for some time, say until the second week in January. Austria has made known to Prussia the contents of the Western proposals, and has urged Prussia to press their acceptance on Russia. The cabinet of Berlin is reported to have listened to the request, and to have an unusually firm tone in recommending Russia to receive the propositions. The smaller States of Germany have also sent a special envoy, in the person of M. Seebach, the Minister of Saxony, to St. Petersburg, to add the weight of their recommendation.

Rumor asserts positively that Denmark is about to embrace the allied cause, and to conclude a treaty on the same basis as that recently negotiated by Sweden. It is said, however, that in the event of Russia's refusal to accept the suggestions thus universally urged, Austria will not, at once, take so extreme a step as to break off diplomatic relations, but will recall her special envoy. Meanwhile the terms of the Western propositions are kept mysteriously secret; but are whispered to be merely the neutrality of the Black Sea; a remodeling of the Government of the Principalities; freedom of the navigation of the Danube, and in other respects almost the *status quo ante bellum*. On these terms Russia is believed to be willing to resume conference. But an item of serious difficulty stands in the way—the question of indemnity for the expenses of the war. Lord Palmerston absolutely insists on Russia paying an indemnity, and is so set on this point that he will resign office if unable to carry it against his colleagues. Napoleon expresses himself as indifferent whether an indemnity be paid or not. Turkey obstinately insists, with England, on being repaid by Russia. Austria declares the proposition to be monstrous, and has given notice that if indemnity be demanded from Russia, Austria will demand payment from the Allies for preserving the Principalities. Russia, of course, indignantly refuses to pay the first cent. Napoleon is reported to be desirous of summoning a Congress of Nations—wherein he would reign lord paramount.

We have full details of the fall of Kars, but very confused accounts of the operations that have followed that event. There is nothing from the Crimea. A counsel of war is to be held at Paris to decide on a new plan of campaign.

The Liverpool Cotton market, during the four days it has been open, was dull at barely last week's prices; sales 5 a 6,000 daily. Breadstuffs dull at 3d. decline on Wheat; 1s. a 1s. 6d. on Flour, and 1s. 6d. on Indian Corn. Provisions are quiet. The business in general produce had been trifling. Sugar quiet but rather more firm. Money continued in demand at unchanged rates. Consols drooping, closed at 88 3-8 a 88 1-2 for account. American Stocks are inactive without alteration in price.

TREATY BETWEEN RUSSIA AND THE UNITED STATES!

The following is published in the English papers:

"A telegraphic dispatch from Berlin relates an unconfirmed rumor to the effect that Russia and the United States have concluded a treaty, offensive and defensive, in case war should break out between Britain and America, but another version is that the agreement merely relates to the purchase of ships of war."

The following is a paragraph in The Vienna Austrian Gazette: "There is a good deal of talk, in the military circles, of a treaty having recently been concluded between the Cabinets of St. Petersburg and Washington, in which they bind themselves to lend each other effective assistance in the event of war breaking out between the United States and the Western Powers. It is further said, and with great probability, that Russia is negotiating with the States for 45 to 50 ships of war."

FRANCE HINTS AT A EUROPEAN CONGRESS.

The idea of calling together a European Congress "to settle not only the present Eastern difficulty, but all the complications in European relations that have arisen since the Congress of Vienna," in other words, to readjust the balance of power—is reported to be the pet idea of the Emperor Napoleon, and to be exceedingly distasteful to England. Napoleon is said to have actually commissioned M. de Seebach, the Minister of Saxony, who has gone to St. Petersburg as bearer of the views of the smaller German States, to bring the suggestion under the immediate consideration of the Emperor Alexander. How utterly displeasing this proposal is to the English Government may be inferred from the language of The London Times, which says:

"Rather than submit our quarrel to a Congress, in which Russia would be omnipotent by the votes of her vassals and mercenaries, let the sword decide between us! We did not draw it without counting the cost, and we ought not to sheath it without some better guarantee than can be afforded by the wisdom or fairness of a Congress of European Sovereigns!"

It is needless to say that the influence of France, more than of Russia, is feared in a Congress.

In connection with this alleged idea of Napoleon's, is the publication, in Paris, of a pamphlet entitled, "*Necessite d'un Congress pacifier l'Europe*," an *un homme d'etat*. This pamphlet has made a sensation. Pains are taken to promulgate that the writer is a M. Dureyiez, but the general impression is that the Emperor himself is the author. The work is largely quoted from in the English journals. It advocates the immediate calling of a Congress of Nations.

THE PEACE NEGOTIATIONS.

The weeks news presents no new *facts* as to the progress of the peace negotiations. We have, however a great many reports and surmises, the tenor of all indicating increased hopes of a renewal of direct negotiations.

The Presse of Vienna, has the following:

"We learn from a respectable source that the English journals are misinformed, when they state that Count Esterhazy is the bearer of an *ultimatum* to the Russian Government. He is simply commissioned to communicate to the Russian Cabinet propositions, which may ultimately lead to peace. A perfect understanding prevails between Vienna, Paris and London, but a rejection of the terms now made will hardly immediately lead to the direct participation of Austria in the War. Austria will make another political demonstration, recall her minister, before she resolves on taking a step of such extreme importance."

MOVEMENTS IN ASIA.

Omer Pasha, at latest dates, December 11, had established his headquarters at Redoubt Kale. Omer himself was at Siva, November 30, where his army was encamped, stopped by the rains.

Selim Pasha, with 12,000 men, was at Trebizond, waiting the arrival of the Egyptian division. Gen. Mouraveiff had directed a column on Akhaltsik, and part of the garrison of Kutais had gone to Gori to defend the passes which commands the entrance into Georgia. At Constantinople it is asserted and expected that the Russians will evacuate Kutais.

Another account says that Omer Pasha had recrossed the Ingour. Also that Selim Pasha will be superceded and brought before a court martial.

GREAT BRITAIN.

It has been decided by the Liverpool Dock Committee to increase the dock rates upon tunnage and goods 10 per cent. on the average, a measure which it is anticipated will add £87,000 sterling to their annual revenue. The rate upon Cotton to the 5th of January, 1856, will be, on American, 6d. per bale, on South American, 3d., and on East Indian, 4d. per bale.

Business having been partially suspended during the Christmas holidays, there is little or nothing to report. Nothing political, excepting a rumor that a Parliamentary Committee of inquiry will be demanded on the subject of the fall of Kars.

FRANCE.

A grand council of war is to be held at Paris of all the generals who have returned from the Crimea. Pelissier approves of it, and the Duke of Cambridge and Gen. Marmora will be present.

The accouchment of the Empress is expected to occur about March 25.

A camp of forty thousand men will be formed this Winter at Cherbourg, and it is reported another at Brest.

Great preparations are making to give *eclat* to the triumphal entry of the Guards into Paris, on Saturday the 29th December.

The Minister of War notifies that the price of exemption from the military conscription is fixed this year at 2,800 francs.

The American captains frequenting the port of Havre have sent an application to the Emperor to grant more extended facilities for translation and maritime agency at that port.

IT is said there were more persons arrested for drunkenness, in New York, on last New Year's day, than on any previous New Year's since the foundation of the city. The arrests for drunkenness alone numbered 502, of which number 171 were committed to prison.

THE St. Louis "Republican" says that a year of more successful operations in business of every kind has never been in St. Louis. The trade of the Missouri river amounted to $2,000,000, while the reciept of important staples exhibits a continued and heavy increase.

A VERY excellent blacking may be made by mixing in half a pint of water an ounce of ivory black, adding thereto half an ounce of brown sugar and the white of an egg. This makes what is called "shining blacking."

ACCORDING to the report of the Chief Engineer of the Fire Department of Cleveland, the losses by fire in that city during 1855 were $96,000, against $802,000 in 1854—a large decrease.

THE Working Farmer, states that the value of the hog crop this year, in the United States will fall little short of two hundred millions of dollars, or $50,000,000 more than the cotton crop.

THE increase in the exports of Cotton from the United States since Sept. 1st, 1855 compared with the same period in 1854, was 235,000 bales.

Is that a lightning bug in the street?" said a short sighted old lady.

"No, grandma," said a pert little miss, it's a big-bug with a cigar."

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE MILLENNIAL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and at 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Stars.

WE have on hand a number of the present volume of the MILLENNIAL STARS, from the 1st to the 28th No

Price for the year.....$2 25
" " half year..... 1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume, $1 04.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side.
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
84 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVICE,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 183 *WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,*
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

REMOVAL
MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATKEMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS, Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

M. C. MOIES & CO.,
NO. 16 MAIN STREET,
GENERAL AGENTS AND COMMISSION MERCHANTS.

For the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Railroad Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tanned Leather Belting, machine stretched and copper rivetted, and warranted superior to any other.
N. B.—All the above goods will be sold at manufacturers' prices. f24 1y

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pû rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city,
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 60 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
500 bushels dried apples; 200 do. dried peaches;
160 bxs lemon syrup; 160 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

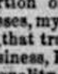
NOW IS YOUR TIME TO BUY GROCERIES CHEAP.
CALL AND BE CONVINCED.
"HONEST COMPETITION IS THE LIFE OF TRADE."
FRANCIS LEPERE,
WHOLESALE & RETAIL GROCER,
South-east corner Seventh st. and Franklin Av.
On hand for the Holidays,
Currants, Citron, and Raisins, at the lowest prices, by F. LEPERE.
Fresh Family Flour, of best favorite country brands, constantly on hand, for sale low, by F. LEPERE.
CHEESE—W. R and English dairy—Sap Sago, for sale low, by F. LEPERE.
ENGLISH SPLIT PEAS—10 bbls. just received, for sale low, by F. LEPERE.
SPICES—Cinnamon, Cloves, Ginger, Nutmegs, Mace, and Caraway Seeds, 1,500 lbs., whole and ground, in store, for sale low, by
d22 1m F. LEPERE.

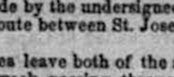
T. McCAUGHIE & Co.,
MAGUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N. B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St. Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council-Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

THE MEXICAN MUSTANG LINIMENT.
The Greatest Blessing of the Age for the Cure of Diseases of Man or Beast requiring External Application.

"BRING hither the poor, the halt, the lame and the blind," if you would have them healed of their many infirmities. We boldly and fearlessly assert that the Mustang Liniment will positively cure Rheumatism. Let any who are afflicted with that most painful complaint try it thoroughly according to directions, and if they are not cured we will give them their money back. What more can we say? It will also cure the Piles. Thousands have tried it—and all were cured. Bruises, Sprains, Sores or Eruptions fade away as if touched by the magician's wand. Its application to burn or scald acts like "oil upon the troubled waters." The tempest of pain and agony is soon stifled, and the patient is hushed to quiet and peaceful slumbers. "There is balm for every wound," and that balm is the Mustang Liniment. Everybody that sells medicine keeps it for sale. "Hold your horses," and if they are crippled, galled or sprained, use the Mustang Liniment.

READ THE FOLLOWING CERTIFICATES.
THROUGH BY EXPRESS!!!

This is to certify that the MEXICAN MUSTANG LINIMENT has been used quite extensively in the stables of Adams & Co.'s Great Southern, Eastern and Western Expresses, for curing galls, chafes, scrofulas, sprains and bruises, and it has proved very effectual. Many of their men have also used it on themselves and their families, and they all speak of its healing and remedial qualities in the highest terms. One of our ostlers got kicked and badly cut and bruised on his knee; as usual, the Liniment was resorted to, and the soreness and lameness was soon removed, and it was perfectly well in three or four days. We have no hesitation in recommending it as a valuable preparation to be used externally on man or beast.
J. DUNNING,
Foreman of Adams & Co.'s Express Stable, N. Y.

We take pleasure in recommending the MEXICAN MUSTANG LINIMENT to all our friends and customers as the best article we have ever used for sores, sprains or galls in horses. We have used it extensively and always effectually. Some of our men have also used it for severe bruises and sores, as well as rheumatic pains, and they all say it acts like magic—we can only say that we have entirely abandoned the use of any other Liniment.
J. M. HEWITT, Foreman for
AMERICAN EXPRESS CO, 10 Wall st.
HARNDEN'S EXPRESS, 74 Broadway.
PULLEN, VIRGIL & CO, 10 Wall st.
WELLS, FARGO & CO, 16 Wall st.

MR. WILLIAM JOHNSON, for the last five years a citizen of Augusta, and now the proprietor of the fine hotel in Savannah, called the Marshall House, has favored us with the following certificate:

The MEXICAN MUSTANG LINIMENT has been used in my family, and on my farm, for a great variety of diseases requiring an external application, and has never failed to give immediate relief and effect a permanent cure. I have cured several cases of rheumatism that had resisted the skill of our best physicians. It has cured ringworms by a single application, chilblains in a few days, toothache, frost bites, cuts, sores and corns by a few applications; nervous headache cured entirely. In fact, I have used it for almost everything, and it has always cured. I consider it the best medicine I have ever used. WILLIAM JOHNSON.
Savannah, June 24th, 1852.

June, 25th, 1852.
I have used the MEXICAN MUSTANG LINIMENT in my stables upon my horses in cases of sprains, bruises, galls and sores of different kinds, incident to a large number of horses. I used it upon a horse that had been saddle galled for nearly a year. I had tried many remedies, and one in particular, that I had been in the habit of using for years, and had generally proved successful. Nothing appeared to give it any relief until I tried the Mustang Liniment, which cured it in a very short time. I consider it an invaluable remedy, and would not be without it. WM. H. HOLMES.

SAVANNAH, GEO., June 25, 1852.
We have also used the MUSTANG LINIMENT extensively in our stable, and we find it to be the best remedy we have ever used for sores or lameness of any kind.
SAWYER, HOLLISTER & CO.

The above are from two of the largest livery stables in the State of Georgia.

B. H. MEEKINS, 189 Walnut street, Cincinnati, was confined to his bed under the treatment of a physician some six weeks, with Neuralgia, of the whole of his right side, leg, arm and face; his sufferings were indescribable, and the only cessation from the most agonizing pain, was while under the influence of opium or morphine. His doctor finally advised him to try the MUSTANG LINIMENT; he did so, and in two days was able to go about his business perfectly cured.

This is to certify that I have used the MUSTANG LINIMENT recently in a very severe case of sprain. The right hip was so badly sprained and bruised that fears were entertained that it was out of joint. I obtained a bottle of Mustang Liniment and used it freely for four days, when the soreness and pain were all gone and the hip joint was well.

I have also used the Liniment for the Piles, with which I have been afflicted for many years. Its effects were wonderful. Free applications night and morning for a week have perfectly cured me. Thousands of persons are suffering with this painful disease, and you are at liberty to make this statement public, that all may learn what will cure them.

My brother also states that he has used the Mustang Liniment with the most perfect success in two cases of severe bruises, at our factory in Williamsburgh, and says he considers it invaluable about an establishment where a large number of men and horses are at work, and constantly liable to serious accidents. EDWIN R. BARRON.
64 Duane st., New York, June 25, 1852.

☞ While hundreds are rejoicing in the happy escape from smarting pains, occasioned by Burns, Bruises and Sprains, thousands of others will buy the Mustang Liniment and experience the same happy results.

☞ The popularity of the Mustang Liniment is a "fixed fact," therefore those suffering with Ulcers, Old Sores, Eruptions, and like complaints, need not be reminded of its superiority to give it a trial.

☞ The Ladies will always rejoice at the happy experience of curing eruptions, sore nipples, broken or caked breasts, piles and corns, after a thorough trial of the Mexican Mustang Liniment.

☞ The Mustang Liniment will give the most undoubted satisfaction to any one giving it a trial for stiff joints, stiff neck, or sore throat; it has proved itself efficacious in these complaints in many very stubborn cases.

☞ If you have any ugly, painful corns upon your feet, get a bottle of Mustang Liniment and apply it twice a day for eleven days, and the trouble will be gone.

GEO. W. WESTBROOK, Sole Proprietor, 343 Broadway, New York, and St. Louis, Mo.

PRICES—25 CENTS, 50 CENTS, AND $1 A BOTTLE.

The One Dollar Bottles contain eight times as much as the 25 cent Bottles.

The MUSTANG LINIMENT is sold by all Druggists in Chicago, and by one or more agents in every town and village in the State of Illinois.
d22

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.---NO. 49. NEW-YORK, SATURDAY, JANUARY 26, 1856. PRICE FIVE CENTS.

Poetry.

The Indian.

BY A. S. GARDINER.

Like bubble on the fountain,
Like spray upon the river,
Like shadow on the mountain,
He's passed, he's gone for ever.

The forests of his childhood,
Have fallen in their pride,
With the grandeur of the wildwood,
That fringed the flowing tide.

The lake of smiling glances
In infancy he knew,
No more in beauty dances
Around his light canoe.

No more at evening twilight,
In quiet and repose,
He'll watch the beaming starlight
As brilliantly it glows.

His hunting grounds have perished,
His villages are burned;
By those that he once cherished
The Indian is spurned.

His race is swiftly hasting
To the "Spirit Land" away;
Their images are wasting
'Neath the finger of decay.

The white has robbed the red man
Of happiness and home,
But wo betide the white man
In other days to come.

For heaven in displeasure
Shall vindicate its laws,
And justice in full measure
Avenge the red man's cause.

Like bubble on the fountain,
Like spray upon the river,
Like shadow on the mountain,
He's passed away for ever.

Woman's Rights.

From a lately published novel, "The Modern Pilgrims," we extract the following speech of one of the characters—a Miss Julia Parsons—stated to have been delivered at a Woman's Rights Convention:

"All I ask is liberty to act out the true and earnest promptings of my soul. Why may I not? Do I love? Why should I conceal it? Is it unmaidenly to love? What folly is it to say so! For what end and aim are we created but to love and be loved? But, alas! by the conventionalities of society, a poor girl must hide the flame which hallows and glows in the deep recesses of her soul. She must do so, or loose caste and be jeered at. And yet there is nothing unwomanly, nothing unworthy the purity which Heaven loves, and which we long for.

"Let me tell you a story, it will illustrate all I have said, and is a case in-point—and I well remember what Shakspeare has said:

"'An honest tale speeds best, being plainly told.'

"I have a relative about my own age, who has been most carefully educated, and who has a warm heart and generous nature. Every one says so; and what everybody says must be true. Born to wealth, she knew nothing of its fearfully repressing influences on those not so endowed. There came to her father's house a young man of twenty-one; he was the son of an old friend and classmate, and a minister; a poor man, rich only in good works, and a large family of children. This was his eldest son, who had worked his way through college by teaching, and, as a tutor, had saved a little to enable him to pay his expenses while he studied his profession. My father gladly welcomed him as a gratuitous student into his office, and at once introduced him to his family, and said to him, in presence of us all—'Here you are to come at all times; and at all times you will find a warm welcome.'

"I won't tell you his name, but let him now be known as Alfred Smith. He was possessed of a fine figure, and his face was always beautiful; but his modesty, shyness, and reserve, or whatever else you may call it, resting on a proud heart, which led him to contrast his poverty with the wealth he saw around him, seemed unconquerable. My friend was then but sixteen; and her heart, all unconsciously to herself, became interested in this young man. And years passed away, I say years; it was three years, but in a girl's life what a symbol of eternity! They met daily, and gradually became mutual friends—she seeking in every way to show him her preference, and in striving to keep his heart from avowing all the power and intensity of his love. She little knew of this conflict, or rather of its cause, that humility, which poverty compels, a feeling she never could dream of. But pride, too, told him he must not win the child of one his superior in fortune, for he knew, in all things else, he had gifts which would hereafter be acknowledged.

"And so it was, my young friend came to be to him a 'bright particular star,' sharing in a sphere he could never reach, or reach too late. He commenced his career with singular success. He rose rapidly; but, alas! while he was full of intense activity, my friend was living in all the idleness of secret love, a life of sadness and of dejection, too proud to tell her griefs even in a mother's heart; and why, because it was unmaidenly. But I am wearying you all. Let me hasten to the close. My young friend went abroad for a tour of six months; Alfred accompanied her down the Bay, and returned in the pilot boat. There were looks reciprocated at parting which sustained her heart during all these months of travel, and she returned full of hopeful anticipations; but her bright castles were destined to utter destruction,

"'So quick bright things come to confusion.'

"Alfred had met, at a friend's house, an ensnaring young widow, who dressed sweetly, walked gracefully, and, by enchantments only known to such women, won and married him." Here her voice faltered, and a tear rose to her eye. She was telling her own heart's history, and it was not only "an honest tale," but a tale which every one felt must be true.

"Now, I ask, is there one here who questions if this cousin, this friend of mine, had lived under a healthful public sentiment of the rights of maidens as well as of matrons, would she have made such a shipwreck of her happiness? No! she would have saved this gifted, noble soul from the wilds and enticements of a showy, heartless woman, and have told him of her willingness to share her wealth with him, or by a life of labor, if need be, to test her devotion and love. So help me, Heaven! I will never submit to trammels riveted upon me by long ages of degradation to my sex and of distrust of womanhood; but this is wisdom now all too late.—*N. Y. Daily News.*

A Brave Woman of the Olden Time.

A German lady, belonging to a house long distinguished for deeds of noble daring, and which had once given an emperor to Germany, added yet to the luster of her line by having once nearly caused an emotion akin to trembling in the heart of the much dreaded and cruel Duke of Alva. In the year 1547, after the battle of Muhiberg, as the Emperor Charles V. was passing through Thuringen, on his march toward Franconia and Suabia, the widowed Countess of Schwarzburg, born Princess of Henneberg, obtained from him a written promise that her subjects should not suffer an injury or loss of property from the Spanish army, which was passing through her dominions. She promised, on her part, to provide bread, peas, and other provisions at a very small remuneration, in Rudlostadt, for the Spanish troops that were to cross there. In the meantime she adopted the precautionary measure, of having the bridge, which was close to Rudlostadt, broken down, and another erected at some distance from the city, that its vicinity might not excite the rapacious inclinations of her rude guests.

Permission was also given to all the inhabitants of the places which lay on the line of march to send their most valuable property to be in safe keeping of the Castle of Rudlostadt. And now, the Spanish general was approaching, accompanied by Henry, Duke of Brunswick and his sons, and sent a messenger in advance to ask permission from the Countess of Schwarzburg to be her guest at breakfast on the following morning. So modest a request coming from the leader of a powerful army, could not be well refused. An answer was returned that the best the house afforded should be at his excellency's disposal, if he would be content to put up with such poor fare. It was not, meanwhile, forgotten that the Spanish general should be reminded to lay well to heart the written promise of the Emperor. A friendly reception and a well spread table awaited the Duke in the castle; he was obliged to confess that the ladies in Thuringien understands well how to practice the rites of hospitality. They had hardly sat down when the Countess was summoned out of the hall to speak with a messenger. He came with the intelligence that the Spanish soldiers had taken away by force the cattle of the peasantry in some village on the route.

Catharine was a mother to her people, and that which affected the poorest of them was felt by her as a personal injury. She was now angered in the extreme by this breach of faith; but yet, preserving her presence of mind, she ordered all her household to arm themselves quietly and quickly, and close all the entrances into the castle; she then returned herself into the hall, where the princes were sitting at table. In rather indignant terms, the Countess informed them of the tiding which had just reached her, and of the little regard which had been paid to the promise of the Emperor. They replied laughingly, that this was always the custom in war, and that such little accidents could not possibly be avoided. "We shall see about that," said she; "my poor subjects must receive their property again, or, by God!" and her voice rose threatningly, "the blood of princes shall pay for that of oxen!" Uttering these words, she left the room, which was immediately filled with armed men, who, sword in hand, yet with a respectful air, placed themselves behind the chairs of the princes, and waited upon them at breakfast.

On the entrance of this warlike troop the Duke of Alva changed color; and they looked at each other, silent and amazed. Separated from his army and surrounded by a body of men ready at any moment for action, what remained for him but to recover his composure quietly, and, on whatever condition, reconcile the offended lady! Henry of Brunswick was the first to recover his composure, and broke out in a loud laugh. He seised upon the expedient of treating the whole affair as a joke, and complimented the Countess upon her maternal care for her subjects, and the resolute courage which she had shown. He entreated her to compose herself, and assured her that he would obtain from the Duke of Alva all that she desired. He succeeded so far with the Duke that the latter wrote upon the spot an order to his army to restore the stolen cattle to their owners without further delay. This being peaceably settled, the Countess resumed her courteous manner toward her guests, who took leave of her with many expressions of respect and admiration. It was, no doubt, this circumstance which won for Catharine the title of "the heroic."—[The Bouquet—an unpublished Miscellany.

Fortitude of Women in Affliction.

I have very often had occasion to remark.—(writes Washington Irving)—the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of man, and prostrate him in the dust, seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who has been all weakness and dependence and alive to every trivial annoyance while treading the prosperous paths of life, suddenly rising in mental force to be the comforter and support of her husband under misfortune, and abiding with unshrinking firmness the bitterest blasts of adversity. As the vine, which has long twined its graceful foliage around the oak, has been lifted by it in the sunshine, will when the hardy tree is rifted by the thunder-bolt, cling round it with its caressing tendrils, and bind up its shattered boughs, so it is beautifully ordered by Providence that woman, who is the mere dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity—winding herself in the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart. I have observed that a married man falling into misfortunes, is more apt to retrieve his situation in the world than a single one, partly because he is more stimulated to exertion by the necessities of the helpless and beloved beings who depend upon him for subsistence, but chiefly because his spirits are soothed and relieved by domestic endearments, and his self-respect kept alive by finding that though all abroad is darkness and humiliation yet there is still a little world of love at home of which he is the monarch: whereas a single man is apt to run to waste and self neglect, to fancy himself alone and abandoned, and his heart to fall to ruin, like some deserted mansion, for the want of an inhabitant.

Horticultural.

We have received the following with reference to a new species of blackberry which may not be uninteresting to our readers of horticultural proclivities:

The Seacor Mammoth Blackberry.

This berry is called by some the Lawton, and by others the New Rochelle, Blackberry. Lewis. A. Secor, the original discoverer and preserver of this famous fruit, still lives, and continues to raise it for sale. "This variety of Blackberry is entirely new, differing in shape size, and quality from any with which I am acquainted. As far as my knowledge of the raising of this fruit extends, size and quality do not depend upon cultivation; for, wherever the common kinds will thrive, this will grow in perfection. I have raised very large berries, four inches in circumference, without cultivation. I have had this berry for about seventeen years, and never knew it to winter-kill, or fail to bear, wet or dry, besides producing not only from six to nine berries on a bunch, but those thrice as large as the common kind. I have styled it the Mammoth Blackberry, but thus far lost the honor attached to it. The above cut represents its exact size. I still raise plants of the pure kind for sale.

"Lewis A. Seacor, New Rochelle,
"Westchester Co., N. Y.

"P. S. My residence is within two and a half minutes' walk of the New York and New Haven Railroad Depot."

We take pleasure in giving place to the following letter from the Westchester (N. Y.) News, in support of the claims of Mr. Seacor, to the credit of first discovering this splendid Blackberry:

"*To the Editor of the Westchester News:*

"My Dear Sir:—The insertion in your paper of a copy of a letter which I have addressed to the Farmers' Club, on the large Blackberry described so well in last week's News, will oblige,

"Yours truly, Frederick Prime."

"*To the President of the Farmers' Club:*

"Sir: In a recent number of the Westchester News published in this town, I have found an interesting paper, read before your Society by Mr. Lawton, in relation to a remarkable Blackberry which for some years has been known in this neighborhood. As it gives only a general account of the origin of this plant, I have supposed a more particular statement might be of interest to the Farmers' Club.

"About the year 1834, Lewis A. Seacor, then a carpenter, and now residing in the village of New Rochelle, in walking over a field between my residence and the Sound discovered a Blackberry of a remarkable size; and, having obtained permission to remove some plants, for cultivation, he placed them in his garden, about 1838. After careful inquiry in this neighborhood, I am satisfied that it is to Mr. Seacor we owe the preservation of this remarkable and valuable fruit, and that all the plants now known had their origin from his. I am informed by Mr. Seacor that he called it the Mammoth Blackberry, and has sold it under that name. I am but doing him an act of justice in mentioning this fact. The plants were removed by Mr. Seacor before I purchased the property, and I regret that from my ignorance of their existence the parent-stock was destroyed in clearing the lot where they grew.

"Yours truly, Frederick Prime.

"New Rochelle, Aug. 9, 1853."

The Southern Cultivator, of the 8th of August, 1854, remarks: "We will dismiss the name of Lawton altogether, and in justice to Mr. Seacor, the New York Farmers' Club should make the same correction.—Ed."

The Fall of Kars.

The effect of the fall of Kars is thus descanted on by The London Daily News:

"The Russians in possession of Kars may fearlessly scatter their Cossacks and other light troops of plunderers over the whole district of which Erzeroum is the capital. They are thus absolute masters of the great highway by which the trade of western Europe finds its way overland from Trebizond to Persia, and the countries of Central Asia which lie beyond it. The products and manufactures of Europe and its colonies, which the inhabitants of the region we have indicated have hitherto obtained almost exclusively by the route from Trebizonde through Erzeroum, they must now seek to procure through other channels. In this state of affairs they will naturally turn to Russia. Russia can procure these manufactures and products across her land frontier from Prussia or Austria, convey them by her immense system of inland water-carriage to the Volga and ship them across the Caspian to Persia. Russia was beginning to suffer from the stoppage of her commerce, and the consequent drying up of the supplies required to enable her to carry on the war. The capture of Kars enables her to stop the current of European commerce through Turkey to Central Asia, and compel the stream to flow across her own territories, thus partially neutralising the pressure her own trade was beginning to feel, and enabling her to protract the war. This is not all. Persia is thus placed at the mercy of Russia for the far greater part of her supplies of European goods. Persia is at no time unwilling to pick a quarrel with Turkey. The Shutes of Persia and the Sunnites of Turkey hate each other with a hatred not exceeded by that which the Orangemen and Romanists of Ireland hate each other. Wars have been waged for long centuries between Persia and Turkey, for the possession of the rich lands watered by the Tigris and Euphrates. Not only is Persia placed in a condition of mercantile dependence on Russia by the fall of Kars; she will be led by that event to indulge in dreams of extending her frontier in the direction of Bagdad by the aid of Russia and at the expense of Turkey. The policy of the Western Powers, in concentrating all this attention upon the Crimea, and neglecting the operations of Russia on the Armenian and Georgian frontier of Turkey, can only be paralleled by that of policemen who are so intent upon driving a gang of burglars out of a house by the front door, and pursuing them, that they allow the confederates of the plunderers to enter unobserved by the back door and continue the pillage. The Allies have cleared the Turkish territory of the Russian invaders in Wallachia, and they have been so busy in devising means to prevent their re-occupying those provinces, or making a descent on Constantinople, that they have paid no attention to the occupation of Turkish Armenia, and the threatened irruptions into Turkish Mesopotamia. The blame of this egregious blunder rests equally upon all the Allies, the shame of it presses with disproportionate weight on the English."

Practical Prayer.

In the vicinity of B— lived a poor but industrious man, depending for support upon his daily labor. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick bed and family. His means of support being thus cut off, he soon found himself in need. Having a wealthy neighbor near, he determined to go and ask him for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly he took his bag, went to his neighbor's and arrived while the family were at morning prayers.

As he sat on the door-stone, he heard the man pray very earnestly that God would clothe the naked, feed the hungry, relieve the needy, and comfort all that mourn.—The prayer concluded he stepped in and made known his business, promising to pay with the avail of his first labors. The farmer was very sorry he could not accommodate him, but he had promised to lend a large sum of money, and he presumed neighbor A. would let him have it.

With a tearful eye and a sad heart, the poor man turned away. As soon as he left the house, the farmer's little son stepped up and said:—

"Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed and comfort mourners?"

"Yes; why?"

"Because, father, if I had your wheat I would answer that prayer."

It is needless to add that the Christian father called back his suffering neighbor and gave him as much as he needed.

Now, readers, do you answer your own prayers?—[N. Y. Evangelist.

The United States Marshal of Nebraska, Col., E. K. Doyle, was killed on the night of 27th ult., by a fall from the stairs of U. S. Court room. He was 28 years of age, and occupied his late station for nine months.

Mormon Emigration.

In November last, having occasion to visit America, I engaged a passage on board the "Emerald Isle," a large vessel belonging to Messrs. Tapscott & Co.'s Liverpool and New York line of emigrant ships. On getting aboard I found that the majority of the passengers (of whom there were about 700,) belonged to the society termed Mormons, or Latter-day Saints. Having previously met with sundry books and pamphlets in which the doctrines held by these people were discussed pro and con, I felt some degree of interest in watching their proceedings, and now communicate the result of my observations to the Times, for the benefit of those who feel disposed to attach any importance to the operations of a system whose founders have succeeded in establishing already a State Church on the American continent, and whose ulterior proceedings must undoubtedly exercise a vast influence on the affairs of the Union.

The first thing which I noticed in regard to these people was their exclusiveness. They would suffer no passengers not belonging to their body to intrude into the cabins appropriated to "the Saints," and for this purpose guards, or sentinels, were stationed, night and day, at every gangway, in order to question, and, if required, to repel any stranger who sought admittance. On deck, however, they freely conversed with the crew and the rest of the passengers, and if by chance or design the subject of their religious tenets was broached, they were not backward in resorting to Scripture to defend their faith, but at the same time so far as could be perceived, they made no efforts to proselytise those who differed from them. Before the ship left Liverpool five or six of the heads of the sect in England came on board, and convened a meeting of their followers, at which a "President" was appointed to regulate the affairs of each ward of Mormon passengers. These "Presidents," of whom six were chosen by the leaders, and approved by the passengers, were in their turn to be governed by three others, selected from the most experienced of their "Elders," or ministers. The chief of the three was styled the Captain of the company, and to his orders the rest were instructed to render the most implicit obedience.

The first act of these authorities, after setting sail, was to nominate a steward to officiate for their company instead of the ordinary ship's steward. They also appointed two cooks, whose services were to be restricted to "the brethren and sisters," and a clerk, to record any incidents of note which might befall them on their journey.

The results of these arrangements, on the whole, were no less satisfactory than creditable to the parties; for while the rest of the passengers frequently experienced unavoidable confusion and delay in procuring rations, getting food cooked, &c., the Mormons, by means of the strict order they observed, were always enabled to obtain these requisites at fixed hours. One point I cannot but mention in their favor was, that every sick member of their company was served with breakfast in the morning before the healthy were permitted to enter the cook-house.

The order of their daily proceedings was as follows—At an early hour in the morning a given number of the young men of the party, who had been selected previously by name, arose and scrubbed the floors of the sleeping apartments before the remainder were called up. A signal was next given for all who were not sick to dress, after which meetings were held for the purpose of singing and prayer. Then followed the various meals of the day, and at night, before retiring, prayer meetings were again held. When any of their number were seriously menaced by sickness, instead of putting the services of the surgeon into requisition, they sent for one or more of the three "Elders," who, after laying hands on the head of the sufferer, and praying over him, would depart, leaving the believer in the full assurance that he would speedily recover.

On arriving at the Castle Garden, in New York, the same spirit of exclusiveness which they had manifested on board the vessel was again exhibited. They appropriated to their own use a portion of the premises, leaving the other emigrants in undisturbed possession of the remaining portion. Nor did they consider themselves yet emancipated from the rule of the three "Elders," to whose care they had confided themselves; on the contrary, none of them sought to direct their course to any other locality than that which their leaders prescribed for each, individually.

So far as I could ascertain, the entire company registered themselves in the books of the officials of the establishment as intending to reach Utah Territory, but many of them, who I apprehend were not in possession of a sufficient amount of cash to convey them to the "Promised Land" at present, removed to a house in Williamsburgh, from whence they have since distributed themselves throughout the city and neighborhood in search of employment, in order to raise means to enable them to proceed to Salt Lake City as soon as possible.—[Brooklyn Daily Times. T. R.

Debate in the House Jan. 4.

Mr. Boyce, of South Carolina.—I have had and still have, the most melancholy forebodings as to the future of our country. I have thought, and I still think, and I have expressed the opinion, and I still express the opinion, that there are circumstances at work which are hurrying us almost irresistibly to a disruption. Why do I think this? Because, in my opinion—and I speak not as a party man; I speak from the honest convictions of my heart with entire candor, and not with the purpose of influencing any measure or any party—because I think that there is a spirit at the North, a public opinion growing up, hostile to the institutions of the South, that is inconsistent with the continuance of the Union. The Constitution, if I understand it correctly, was the result of compromise between the North and the South upon the subject of slavery; it was the result of a spirit of conciliation and fraternal concord. The great men of the North at that day—your Hamiltons, your Jays, your Livingstons, and your Franklins—were willing to sink a sentiment in obtaining a great good. That great good they considered the formation of the Federal Union, and to obtain that, they placed in abeyance their sentiments of hostility to the institution of slavery.

The Will and Way.

I learned grammar (writes Cobbett) when I was a soldier on the pay of a sixpence a day. The edge of my berth, or that of my guard-bed, was my seat to study on, my knapsack my book-case, and a bit of board lying on my lap, was my writing table. I had no money to purchase a candle or oil; in winter it was rarely that I could get any light but that of the fire, and only my turn even of that. To buy a pen or piece of paper, I was compelled to forego some portion of my food, though in a state of half starvation. I had not a moment of time that I could call my own, and I had to read and write amid the talking, laughing, singing, whistling and bawling of at least half a score of the most thoughtless men—and that too, in their hours of freedom from control. And I say, if I, under these circumstances, could encounter, and overcome the task—is there, can there be, in the whole world, a youth who can find an excuse for his non-performance.

Naturalization in Great Britain.

In Great Britain it is much easier to become a naturalized citizen than in the United States. In the statute 7 and 8 Victoria, c. 66, entitled, "an act to amend the laws relative to aliens," it is directed that the applicant must send to the Home Secretary a memorial praying for the grant, and setting forth the name, age and profession of the applicant; whether married or single; if any children or not; of what friendly State a native; and if he intends to continue to reside in the United Kingdom. This memorial must be substantiated by an affidavit of the petitioner, and the declaration of four house-holders of good repute, affirmatory of his respectability and loyalty. A certificate of naturalization is then issued, which entitles the person to whom it is granted the right to vote, hold freehold property, and all other immunities and privileges of a British subject.

A special committee of the State of Massachusetts has reported a bill which takes away the power of jurors to judge of the constitutionality of a law. They are to consider a law constitutional until the Supreme Court decides otherwise.

190

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JAN. 26, 1856.

Is Mormonism a Religious Paradox?

ARTICLE II.

CONTINUED.

IN our last we stated that God had, in every age, his duly authorized messengers, who were his medium of communication to the children of men; that the Antediluvians, as well as the Diluvial Patriarchs and Prophets were under his special directions and instructions; that they were all endowed with authority from God; that the same authority existed in the primitive christian churches; that the apostles, prophets, pastors, teachers, deacons, and all the administrators in that age, were expressly called of God, by prophets then in the church; and that then they were legally ordained by those having authority; and that if a church had not this authority, and did not believe in the same doctrines, administer in the same ordinances, and profess the same powers, that it was not the church of Jesus Christ; and as we took the liberty of animadverting rather severely on the proceedings of many christian churches in regard to their want of authority, they may reasonably retort and ask: from whence do you obtain yours?

Now we do not object to this question, we consider it perfectly fair and right, and we are as free to answer it as we are to investigate the claims of others.

In the first place, then, we do not claim to receive it from any church in existence, for the simple reason that we do not believe that any of them possess this authority. The Church of Rome, or the Greek Church, would come the nearest to, and possess the most feasible claim of any that we know of; but as it would exceed the limits of this article to show the reasons why we do not believe in their authority, we will content ourselves at present with giving one. They do not preach the same gospel as the apostles did anciently; they do not administer in the same ordinances; they have not the same officers, or administrators, or powers, or blessings; and the scriptures say, "He that transgresseth and abideth not in *the doctrine* of Christ hath not God," and again, "If we, or an angel from heaven, preach any other gospel than that which we have preached, let him be accursed." Let any one examine carefully, and compare with the scriptures, the doctrines that we have set forth in the preceding articles, and he will rise convinced that neither of the above churches have them. Now, if men who preach not the doctrine of Christ have not God, how can they have authority from God to preach or to administer in his ordinances?

The pretensions to authority among all Protestants are absurd in the extreme; they break off, or come out from the Catholic Church. The reason they assign is, that it is corrupt. Where, then, do they get their professed authority? From a church which, according to their own statements, is corrupt and fallen. But, said a Church of England minister to us when conversing on this subject, (Mr. James of Liverpool, England,) "They might retain the power although they had lost their virtue." "Then, sir," we replied, "You are in as bad a position, for the Church of Rome excommunicated all the Reformers; and if they had power to bind on earth, and it should be bound in heaven, they had also power to loose on earth and in heaven;' and as they cut you off from the church, and excommunicated you, they took from you that which they had power to give, take which horn of the dilemma you please. We do not believe that "a bad tree can bring forth good fruit, nor that a corrupt fountain can bring forth pure streams.' If you do, then if they had the power to bind they had the power to loose, and did cut you off; if they had no power, you have none, so you have none either way."

The most ridiculous pretensions to authority, that we have heard, is one that prevails, to a great extent, among many of our modern reformers. Ask them for their authority to preach, and they will tell you they get it from the Bible; but as their names are not written there, nor no special credentials, when interrogated farther, they will very gravely tell you that Jesus said to his disciples, "Go YE into all the world, and preach the gospel unto every creature"—as if this had anything to do with modern christian ministers. Why, this was a commission given to the apostles, and has no more to do with modern ministers than the commissions of Generals Lafayette or Washington have to do with any present officers in the American army. What would be thought of a private or corporal who should get a printed copy of Gen. Washington's commission, that the latter received from Congress, and go to any army or military depot of the United States, and tell them that he, having authority, had come to take command; if when asked for his credentials, he were to pull out this printed copy of General Washington's authority as Lieutenant-General of the United States forces, and commence reading? The officers would be convulsed; there would be a general tittering in the ranks, he would be looked upon as a fit subject for an asylum, and a corporal's guard would be ordered to conduct him to his quarters. Yet, ludicrous as this scene is, it is precisely the position taken by many of our reformers. We mention these things, to show our utter unbelief in regard to our obtaining authority from any of those sources. We believe that all churches have departed from the primitive simplicity; that the authority to administer in ordinances did not exist until restored by an holy angel. We believe, further, that as it did not exist upon the earth, it was necessary that it should be revealed from the heavens; that a new dispensation had to be ushered in, called "the dispensation of the fullness of times;" that the Saints have to be gathered, the Jews restored to Jerusalem, Zion established, Jerusalem rebuilt, Temples erected, and a people be prepared for the coming of the Lord. That, as the Lord says he "will do nothing but what he will reveal it unto his servants the prophets," that he could reveal nothing if he had no prophets; that the moment he revealed anything to man, that very revelation would make him a prophet. We believe, furthermore, according to the scriptures, that in the last days there will be greater and mightier prophets, more manifestations both of the power of God and of the devil, and more miracles, signs and wonders from both sources, than has ever transpired in any other age. We believe that the kingdom of God was to be established on the earth preparatory to the coming of the Son of Man. We believe that this being the Kingdom of Heaven, the wisdom for its guidance and direction must come from the heavens, and also the authority to administer. We believe, furthermore, that this authority was to be restored by an angel. Hence John says, "I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth and to every nation and kindred and tongue and people; saying, with a loud voice, fear God and give glory to him, for the hour of his judgment is come:" Rev. xiv.

Joseph Smith bears testimony that this angel did appear to him and to others, and those to whom it appeared, as well as himself, bear testimony of this event. That he was instructed by this angel, in regard to the gospel and the kingdom of God, as well as to many important events that should transpire; and that he was set apart and ordained by this angel to officiate in the ordinances of the gospel, to establish and set in order His kingdom, to bear testimony of the things revealed, and to ordain others to bear testimony of the same things. This he has done, and this is the origin of the authority of the Church of Jesus Christ of Latter Day Saints. And if this is not true, we are just in the same position that other churches are; we have no authority. Unlike them, however, we claim none from any other source. Joseph Smith has borne testimony of the truth of these things to thousands on this continent; he was unwavering in his testimony, in every position and circumstance of life: for this he endured contumely, reproach and every species of indignity and persecution that could be heaped upon man; but under all circumstances, in every position, through every trial, he bore the same unwavering testimony; in prosperity and adversity, in public and private, at home and abroad; he proclaimed it living and died in the faith of it. This we had every opportunity to observe, from a number of years intimate intercourse with him while living, and we were with him when he died. Such, then, is the origin of our authority. What are the fruits? The ancient gospel restored, Apostles, Prophets, Pastors, Teachers, Evangelists, Bishops, Elders, Deacons, &c., who profess to be inspired of the Lord. There is taught faith in the Lord Jesus Christ; repentance of sins; baptism for the remission of sins; laying on of hands for the gift of the Holy Ghost; gifts, healings, tongues, revelation, miracles, and the power of God manifested, outwardly; the very same gospel ordinances and authority that existed in former times; the same certainty in the church also as formerly. "They *know* in whom they believe;" and, as Jesus said formerly, "If any man will do his—the Father's—will, he shall know of the doctrine whether it be of God or whether I speak of myself." So there are thousands upon thousands of living witnesses, at the present time, who, having obeyed the gospel in the last dispensation, know of the doctrine of Jesus Christ through the same medium that saints did in ancient days; they "know that Jesus is the Lord, by the Holy Ghost;" and bear testimony also, from the same source, that Joseph Smith is a Prophet of the Lord, and I am not backward to bear testimony to the same thing. But we are told that Joseph Smith is an imposter. We are, however, told the same thing of Peter, Paul, James, John, Luke, Stephen, Jesus, John the Baptist, the Prophets, and Moses. Let us here ask, Do imposters come with the fullness of the Gospel? Joseph Smith has restored that which Waldo, Fox, Lee, Luther, Calvin, Melancthon, Knox, Wesley, Whitfield, and any and all of the reformers have failed to restore, viz: the gospel as it existed in the days of the Apostles. But he says an angel has appeared to him. Is there anything strange in that? I would not receive his authority without a divine communication. Angels also appeared to others who bear witness of the same thing. Angels have appeared also to Abraham, to Jacob, to Moses, to Gideon, to Zachariah, to Joseph, to Peter, to Paul. Are the above all to be considered imposters because angels appeared to them? If not, why should they not reveal themselves to men in our day? How did we get our Bible? Angels appeared to men, God spake from the heavens to others; some had visions and revelations; a record of these ministrations, visions, dreams; the history of God's dealings with the people, together with a few doctrines and ordinances, compose the Bible.

But you have the Book of Mormon. Yes; and stand as fully prepared to prove that, as anything else, at the proper time. It is too lengthy, however, for our present purpose. We would refer our readers on this subject to P. P. Pratt's "*Voice of Warning*," "*Orson Pratt's Works*," "*l'Etoile du Désret*," and "*Zion's Panier*," par John Taylor; to articles in the "*Times and Seasons*" and the "*Millennial Star*," written on this subject. In the meantime we would say, Is it a thing very surprising that the Lord should reveal the history of millions upon millions of human beings, who have inhabited this great continent, the ruins of whose palaces, temples and statuary are living monuments of their intelligence? Or shall we say that the Lord had only power to reveal his will to a few people in Asia, and leave the rest of the world in darkness? If these records are true, there will yet be other manifestations of the power of God to other people, that the world will be forced to believe.

But you gather together. Yes; we do this because we not only believe in the Old Bible, but in present revelation also, and we conceive we could not be believers in either without doing it. Hence Isaiah, in speaking of these events, says, "Who are these that fly as clouds, and as doves to the windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God." Again, "I will take one of a city, and two of a family, and bring them to Zion, and give them pastors after my own heart, that shall feed them with knowledge and understanding." It is elsewhere said that they shall come in chariots, upon mules, and litters, and dromedaries, and swift beasts, the maimed, the halt, and the blind together, to the name of the Lord, that he may be glorified. Who are engaged in this operation but the Mormons? Yet they are literally fulfilling these things. Hence, in New Orleans, New York, Philadelphia, San Francisco, and other ports, numbers of ships come freighted with saints to Zion, who, as they travel by the railroads and steamboats, make the hills and vales reverberate with the songs of Zion. They are literally going to "Zion with their faces thitherward." Large ships, or "ships of Tarshish," if you please, are engaged in this operation. Then, as they cross the plains, they use mules, and horses, and oxen, and wagons, and chariots, and handcarts, with gold and silver, and without; the rich and poor, the maimed, halt, and blind, literally, "flock as doves to the windows." If the Mormons are not fulfilling these scriptures no other people in the world are. It is paradoxical, but true.

But you build temples; certainly, because the Lord has commanded it, and it is also scriptural. The Millerites, and numbers who believe in the second advent of our Lord and Savior Jesus Christ, are looking and praying for his coming; but if the Bible be true, he never will come until a Temple is prepared. Hence, "The Lord whom ye seek, shall suddenly come to his Temple; but who may abide the day of his coming?" Now, if the Lord has no temple built, how can he come to it? and who is building him a temple, but the Mormons? Again, "The mountain of the Lord's house shall be established upon the mountains, and be exalted above the hills, and all nations shall flow unto it." Through a variety of persecutions, the Mormons have been forced, at last, to the back-bone of the American continent; and there, among the mountains, or "on the mountains," and exalted above the hills, are they building a house—or Temple—of the Lord. "And all nations are fleeing to it." They come from all parts of the United States and Canada; from England, Ireland, Scotland, Wales, France, Switzerland, Germany, Norway, Sweden, Denmark, Russia, Australia, China, East Indies, the Pacific Isles, and almost all parts of the world. Does this look anything like the fulfilment of scripture? If these scriptures are not fulfilled here, where, upon the face of the whole earth, shall we look for their accomplishment?

These, then, are some of the outlines of Mormonism religiously considered. All of which we stand at any time ready to defend, and defy all the talent or learning of Christendom to prove their falsity. We are branded by self-made ministers and theologians as being heterodox and deceivers. We state that if Mr. Webster's rendering of the term *orthodox* is correct, viz., "Soundness in the christian faith; believing the genuine doctrines *taught in the scriptures—according with the doctrines of scripture*." Then are we the only true orthodox church in existence; for, if the scriptures be true, Mormonism is true and their systems false; and we always stand prepared to defend the former and expose the latter.

From the whole of the above, it is very evident that, whilst Mormonism is indeed a paradox, it "is nevertheless true in fact" that it is spoken of by the Prophets, its doctrines were taught by Jesus and his disciples, believed in and obeyed by the ancient saints; and that it is as scriptural as the Old and New Testament.

TO BE CONTINUED.

The Mormon.

WE are frequently interrogated in relation to certain things published against us in different papers, and are often asked why we have not answered them. In the first place, many of them are not worth answering, and then again there are a great many that we do not see. Some of our friends seem to think that, besides all foreign news, we read every newspaper in the United States. This, we can assure them, we do not, and never shall, attempt. Again, we know our own principles, and care very little about what others think of us; but if our friends, when they see anything pertaining to the interests of Mormonism, either for or against, will forward us such papers, with the piece marked, we shall feel much obliged. If you want a thing noticed, then send it, and, if it is worth attention, be assured it shall receive our notice.

Conference Notice.

WE have received from Angus Cannon, and George J. Taylor, the outlines of a Conference held in Washington Co. Pennsylvania, from which we glean the following:

Fifty-nine members represented; all in good standing. The usual votes for the Presidency Twelve, and general authorities were unanimous. An Elder, Deacon, and Teacher were ordained, and general business transacted. Preaching and much good instruction was given by Elders Cannon and Taylor. The Spirit of the Lord was powerfully present, union and brotherly love prevailed; and the genial influences of the good spirit caused the hearts of all present, to overflow with gratitude to God, for the rich blessings imparted by the gospel of peace.

About four months ago Elder Angus Cannon went to Washington Co., at which time there was about twenty-six or thirty members; he soon baptized a number of others amounting if we mistake not, to about twenty or twenty-two, since then, George J. Taylor, joined him, and they together have been laboring in that District of country; a few have removed West, and the remainder, as above have been added. We wish the boys success, and the Saints under their charge, and request them the next time they hold a Conference to send us the details.

The St. Louis News.

SOME time ago we took upon ourselves to contradict a statement made in the above-named paper, to wit—that they had received from an undoubted source information that several companies of Mormon emigrants had passed through that State on their way to the Cherokee nation, and that the Indians had driven them out. We stated that no such company ever went through that State, but that two or three Elders had gone for the purpose of preaching the gospel, and we did not believe they were driven. It will be seen by the remarks of our St. Louis correspondent, President Hart, that he has received a communication direct from the Cherokee nation, written by an Elder, in which it would appear, that not only are they not driven out, but that the mission is prospering, and that eight Cherokees have lately been added to the Church by baptism through the administration of Elder Richards.

The *News* chuckled over its false communication, or fabrication, we know not which. Will it have the honesty to contradict it? We shall see.

We should be glad to hear from this mission. Cannot friend Miller or some of his associates grind out something?

Kansas Affairs.

WE hear much said of late about the prospects of war with England, and we believe such a crisis is not beyond the bounds of *possibility*, and we might perhaps say *probability*; but a much greater probability exists, we opine, of a war nearer home that beggars comparison with anything that is at present likely to arise with Great Britain. We refer to Kansas; not particularly to the few citizens that are now there, and their belligerent attitude and occasional broils and skirmishes, but as a point or focus to which the eyes and sympathies of the citizens of this Union, both North and South, are now directed. Each faction (for such it is not improper to call them,) throughout the States have there their representatives or friends, whose interests are identified with their own on the subject of slavery.

The North, actuated by what she calls the feelings of humanity, sends aid and comfort in the shape of Sharpe's rifles, money, and other necessaries for a conflict which she expects, though seldom admits; the South, actuated by a sense of honor and principles vouchsafed in the Constitution, and promulgated and bequeathed to them by their immortal Calhoun, —with that characteristic vehemence common to a Southerner—are no less assiduous than their antipodes in aiding and abetting, and backing up their friends on the Kansas frontier, with the necessary means, whether money or men, to vindicate Southern honor and Southern rights.

There have circumstances transpired and incidents occurred that in and of themselves neither party, as a whole, would tolerate or sanction, but the issue will be—the elements are at work, the results of which must eventually appeal to every one, North or South, East or West—"Choose ye this day whom ye will serve."

The President of the United States, in his Annual Message, with an eye to these conflicting elements, expatiates largely, and, we can but admit, sensibly and constitutionally, upon their several merits. Ultraists on both sides, of course, condemn him as being too soft or hard, hot or cold, pro or anti, according to their proclivities. Meantime, Governor Shannon, of Kansas, is returning to Washington, unable to navigate in such troubled waters. The anties say he is too pro; the pros say he is too anti; they are both anxious to get rid of him, and it is said he is about to gratify them in that particular by resigning.

What will be the result of all this? to what are the North and South movements now tending? Are the people growing conservative and reverential in their feelings towards the Constitution—that compact made venerable by the sanction of such men as Washington, Adams and others, whose memory we have been taught to respect? or are they becoming more and more indifferent and reckless with regard to that instrument, without which we cease to be a nation. We presume there are but very few, who, if they speak the honest conviction of their minds, will but acknowledge the latter to be the fact. If, then, such is the fact, and the motto "United we stand and divided we fall" be a correct principle, the question of dissolution and civil war—which must come with it—is no longer a question as to fact, but only a question of time. If, then, the whole resolves itself into a question of time, the present fast age of railroad and telegraphic speed admonishes every reflecting person, that the evil day, necessarily incident to a dissolution of the present Union, is nearer than he could desire, or can contemplate without a shudder.

The Speakership.

ABOUT seven weeks have now elapsed since the convening of the Thirty-fourth Congress, and during that time, while the Senate has adjourned from time to time, awaiting the organization of the House, the House has been ostensibly indefatigable in its efforts to choose a Speaker competent to fill the Chair. We say *competent*. Perhaps this needs a little explanation. Not that there is not plenty in that Honorable Body of Representatives who are in every way qualified to fill the position with honor and dignity; but that they have not that peculiarity that is requisite to carry out "our peculiar policy:" thus might say the Republican party; the same might say the K. N.'s; and last, though not least, no less so might say the National Democracy. It is policy then, and not a want of adequate qualifications, that lies across the track of the great national engine, completely blocking its wheels for now nearly two months. What is to be done in this unprecedented inert position of the great national vehicle? Freight has accumulated in the depot in immense quantities. The tables, closets, drawers, travelling trunks, and pockets of the passengers (Representatives) groan beneath their loading, and some of it, no doubt, articles of a *perishable* nature.

In fact, so intolerable has become this suspension of locomotion, and consequent accumulation of such articles as can only pass through or over on this line, that the grand conductor (President) has been forced, under the pressure of circumstances, to blow his *whistle* (Message) before the passengers were seated or had even fully determined which car (political) they should take. This, instead of hastening the movement, has seemed only to retard it, and make confusion worse confounded. The passengers declare that they will not tolerate such an unprecedented insult to themselves, and that the whistle, notwithstanding it was sprung by the chief conductor, shall not be heeded.

It is true, say the passengers, that the accumulation of freight of a perishable nature, like that now in charge of the conductor, is a plausible excuse for this premature *blast;* but are not the *passengers* of more importance than the freight? Just hold on, Mr. Pierce, and let these secondary considerations in relation to the country, and the country itself go to the devil, for aught we care, until we decide who shall father this black baby. Until that is done, away with this nonsense about constitutional principles. The things that you talk about, such as popular sovereignty, constitutionality, and international neutrality, would do very well for old fogies, but it will never do for us; besides, at this particular juncture, when so important a subject is being investigated as that now before us, which is, whether this sable orphan shall still go fatherless, or be made to rejoice under the benign influence of an adopted father—who has declared his determination in case of an appointment to act in all good faith towards the child—to recognize your flummery would be decidedly premature. Therefore, Mr. Pierce, until this business is attended to, you need not blow your whistle, and if you do the train shan't budge.

Matrimonial.

A YOUNG gentleman of education, refinement, good family, wealthy, and of pleasing address, wishes to correspond with a young lady, between 18 and 25 years of age, with a view to matrimony. She must possess the qualifications of the advertiser as given above, of musical taste, good personal appearance and of medium size. Any young lady answering to this description, may unhesitatingly address a line to M. A. Y., Springfield, Mass., who is sincere, and will engage to treat any communication with the strictest confidence, and return it to the author after perusal, if requested.—[N. Y. Herald, Jan. 23d.

We clip the above and insert it in our columns that our distant readers may form some idea of the way matrimonial alliances are brought about in this section of the country, in this age of improvement.

If it read A. P. R. I. L. instead of M. A. Y., we should have suspected the intention; but as it is, we must believe it *bona fide*, of course.

STILL ANOTHER.

Matrimonial office, 76 Madison street, next door to the corner of Catherine.—Those wishing to form a matrimonial alliance will find it to their advantage by calling or addressing (post paid) Mrs. Prewster, who has opened a matrimonial register, whereby any lady or gentleman may secure to themselves a partner for life, without resorting to the unpleasant alternative of advertising to express their wishes. Parties may send their real names, residence, business, reference, circumstances, requisites, &c., which will be exchanged. Everything concerning letters and interviews strictly confidential. All applications must contain two postage stamps.—[N. Y. Herald.

Oh! poor Utah! you land of many wives! You are very much behind the times! Why don't you bring the press into requisition like us Gothomites and facilitate matrimonial alliances. Read the advertisements in the *New York Herald* and try to improve thereby.

St. Louis Book Agency.

WE take great pleasure in referring our readers to an advertisement, found in another column, in relation to the Book Agency at St. Louis. Bro. James S. Cantwell, south-west corner of Sixth street and Washington avenue, St. Louis, has long been Book Agent in that city, and still continues to be, where the advertised books can be obtained.

Loss of the Ship St. Denis, and 30 Lives.

THE loss of this Havre Packet Ship with thirty brave, though unfortunate fellows, furnishes another of those melancholy incidents which alone is afforded in maritime history.

The St. Denis, sailed from New York on the 1st instant, and encountered the terrible gale on the 5th, during which time she sprung a leak, and after a short time foundered. Every exertion, it is said, was made by Capt. Follansbee to save his ship and those on board, but alas! his efforts, and those of his officers and crew were unsuccessful, and he and others met with a watery grave.

The chief mate of the St. Denis, Mr. Tufts, one of the survivors, speaks of the sad affair thus:

"The ship sailed from this port on the 1st inst., for Havre, and on the 5th took a gale from S. E. which hauled to N. W. and blew a perfect hurricane, during which the ship sprung aleak and the decks became full of water. We could not get at the pumps to work them.

"We then cut away the main and mizen masts to ease the vessel, when we discovered her fast settling down forward, and at 12 M. 6th inst., left the ship, when she immediately foundered, and the captain, the second mate, three cabin passengers, and the remainder of the crew remaining on board—in all about 30 souls—went down with her.

Mr. Tufts also reports "that he was twenty-nine hours in the boat, which had the starboard side stove in, and it kept five of them continually bailing to keep her free. They had but one barrel of bread and no water to subsist on during the time they were in the boat.

"On the 7th inst., we were picked up by the ship Naples, Capt. Lovell, from Naples to New York, who readily received us on board. The St. Denis was commanded by Captain Follansbee, and was bound hence for Havre, with a cargo of grain, flour, &c."

The position of the survivors after the sinking of the ship must have been at the time, but a little better to all human appearance than that of their comrades already drowned—"at the edge of the Gulf Stream, about 200 miles to the southeast of Sandy Hook, eleven men in a broken boat, without chart or compass, and destitute of water or any provision save a single barrel of bread."

Whose heart so obdurate as not to sympathise with the poor mariner—and at this particular juncture, with friends bereft.

Four Days Later from Europe.

Arrivzl of the Africa.

THE Steamship Africa left Liverpool on Wednesday the 9th inst., arrived at this port on the morning of the 23d.

The intelligence by this arrival shows little change in European affairs since our last.

Speculations and contradictory reports with regard to peace negociations continue, though with less confidence than before. In fact, there seems to be little on which to found such a presumption.

As regards France, rumor reports the tone of the French Government as again more warlike.

This feeling may be increased or diminished by the decision of the allied Council of War about to open its session in Paris.

Russian preparations to continue the conflict are on a larger scale than ever.

Briefly, the hopes of peace have received little or no confirmation.

From the Crimea there is nothing important.

On December 22d the French blew up one of the five docks of Sebastopol, and reduced that fine work to a heap of ruins.

Three days Later by the Baltic.

The steamship Baltic, Captain Comstock, from Liverpool, arrived at her wharf, on the 24th. The news she brings is three days later than that by the Africa. The new iron steamship Persia has arrived at Liverpool under command of Capt. Judkins. Her speed from Greenock averaged sixteen knots an hour. Expectation was on tiptoe to learn the issue of the peace propositions made to Russia. Rumors of all sorts were flying thick, but, the truth is that nothing could be known for at least a week. The terms have been extended for Russia's consideration to the 18th inst. Nevertheless Berlin and Vienna dispatches do not hesitate to assert that advices are already in those capitals indicating that the Czar will make no further concessions. On the other hand, it is certain that formal conferences on the propositions are actually in session at St. Petersburg. They are attended by Counts Nesselrode, Esterhazy, and barons Seeback and Sommer.

Denmark has published a circular, stating that she will remain neutral, and that she has no connection with the Swedish alliance. From the Crimea there is nothing new. Every one believes that in the spring hostilities will be transferred from the Crimea to Northern Russia. Omar Pacha remains shut up in Redout Kale by the winter and the Russians. The Emperor of the French again manifests an intention of going to the war. Liverpool Cotton Market had been very dull at 1-8d. a 1-4d. decline; sales 45,000 bales. Breadstuffs had been in demand at 2d. to 4d. on wheat, and 1s. on flour. Indian Corn dull at last weeks' prices. Provisions generally steady at unchanged rates. Money continued active, with a general impression that the Bank of England will advance its rate of discount. Consols 86 1-8 a 86 1-4 for account. American Stocks quiet, unchanged quotations. Bullion in Bank decrease £273,242 Sterling.

FOR THE MORMON.

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."—Isaiah xxix, x.

It is a fact worthy of note, that, notwithstanding the length of time that has elapsed, and the variety of changes and revolutions that have transpired since the advent of our Saviour in the meridian of time; the hearts of the children of men are little altered.

The same inclination to forsake the light of truth and succumb to the powers of darkness; the same tendency to pervert the laws of God, and substitute the more congenial dogmas and creeds of men; the same blind infatuation and bigoted unbelief that characterized the world in the days of our Saviour, are still prevalent in this the nineteenth century; and we find, in taking a retrospective view, that notwithstanding the progress of the arts and sciences; the various modifications and improvements, in the transmission of intelligence, in the conveyance of the multifarious commodities necessary to the wealth of nations; and in the transcription and publication of intelligence and information that have taken place, within the last few centuries; there is one thing, in which the world is as far in the back-ground as ever; in which it has made no improvement whatever; and relative to which, with all the *tomes* of Ecclesiastical research and history, coupled with the multitudinous comments and opinions of men, that have been accumulating for hundreds of years, they have been unable to progress one iota. But in this, the most important to the human family of all earthly considerations, it has retrograded, fallen away, descended in the scale of intelligence, and gradually departed from principles which are calculated to ennoble and exalt the children of men, to raise them from the depths of degradation into which they have fallen, to resuscitate in their breasts principles of enduring intelligence and everlasting truth, and extricate them from the labyrinth of inconsistency and error, into which their infatuated disobedience and egotistical self-conceit has led them. Concerning this, the most important and sublime, the most deserving of regard and appreciation of all earthly blessings; the most ennobling thought that could agitate the human breast, concerning this man has dwelt in ignorance for ages. Their Seers have been covered. The wisdom of their wise men has perished, and the understanding of their prudent men has been hid. "Darkness has covered the earth, and gross darkness the minds of the people." The world has been groveling in wilfull, stupid incredible ignorance incapable of extricating themselves from the slough of despond, into which their careless short sightedness and inveterate selfsufficiency has plunged them. And those facilities, that under a proper administration, would have been accessory to the propagation of truth and legitimate intelligence, and the suppression and extirpation of all evil, have now become instrumental in prolonging and extending the reign of darkness and oblivion; until all christendom has become enveloped in the clammy folds of its benighted influences.

Is this something new? Should we be surprised at the iniquity and abomination, the falsity and perverseness of the children of men in this age of the world? At the pertinacity with which they adhere to the admonition of the Evil One, and their proneness to forsake the path of rectitude and virtue? Not if we are at all conversant with the annals of ancient and modern history; with the events that have transpired within the last eighteen hundred years; and have considered the motives that actuated the various performances on the stage of life. Not, if we have scanned those pages of history that unfold to our view the intriguing baseness, villainous deception, and unscrupulous recklessness, with which men have trampled under foot every principle of honor and integrity, that they might gain what the world (falsely) calls greatness and honor. Not if we have read our Bibles understandingly, and can believe the words of inspired men who prophesied concerning the blindness that was to enshroud the world in the latter days; and have perused the record of our Redeemer and his disciples, the persecution they underwent and contumely they endured, at the hands of corrupt ungodly men for righteousness sake. If we have viewed the conflicting creeds and antagonistic elements, of which modern christianity is composed, our only wonder will be at the seeming inexplicable stagnation, or rather, degenerate apathy that has characterized the world, in their pursuit of that intelligence, pertaining to the welfare of their souls, and a knowledge of Him who regulates and controls the Universe. Why is it that mankind is bereft of the key to that imperishable knowledge that reaches to within the veil? If we will read what Isaiah prophesied about twenty-five hundred years ago, we shall not be at a loss to determine. He tells us that it was to be so, on account of disobedience; and that "the earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant." But, say some, how are we to obtain redemption? Who is to emancipate us from the thraldom of iniquity and perplexity, with which we are now saturated, and overwhelmed? God who created man and placed him on the earth. He who holds the winds in his fists and the waters in the hollow of his hand. "The Lord the God of the spirits of all flesh." He has instituted one plan for the redemption of his children, and only one, and he that climbeth up some other way, the same as a thief and a robber.

That *plan* is clearly developed in the columns of THE MORMON, advocated by all the Elders of the Church of Jesus Christ of Latter Day Saints, found in all our writings, and is emphatically the *plan* laid down in the Bible as the only way of salvation, to mankind. I may take occasion to refer more particularly to this plan hereafter.

Respectfully yours,
GEORGE J. TAYLOR.

THE MORMON.

Correspondence.

NEW YORK, Jan. 15th, 1856.

PRESIDENT TAYLOR:

DEAR SIR—It gives me the greatest pleasure to embrace the present opportunity of writing a few lines to you; I only beg of you to receive this little production with kind indulgence, and to consider it a true and correct interpreter of my feelings.

In taking a retrospective view of the past events of my life, I cannot help recognizing the mysterious ways of a wise and overruling Providence. Eight years ago, when surrounded with the comforts and luxuries of life, little did I anticipate losing all my earthly treasures and of realizing the inconvenience of poverty. Just after having passed through the usual routine of a College and University education, and when I was about to realize the results of my mental exertions, great and mighty events transpired, which, like a *deus ex machina*, shook the political institutions of the eastern hemisphere to their very utmost, hurled monarchs from their thrones and ruined thousands of people. Utter dismay and consternation seized the mind of the rulers; seeing the frail bark of despotism was near being dashed to pieces by the furious and mighty waves of the revolution, and fearing the truth of the Latin adage, "*Vox populi, vox dei*," they tried to pacify the political storm by promising the establishment of a more liberal government. The authorities succeeded; the people believed, and were once more lulled into sleep. Without amplifying any longer upon this subject, I return to the scenes of my own experience.

Being a victim of the disasters of that great and portentious epoch of 1848, I was left without means and friends, with my mother on my hands; the spirit of God directed my steps towards the city of Hamburg, where I soon found employment suitable to my abilities, and sufficient to support myself and my aged parent. One day, while reflecting upon the marvellous manner in which the great dispenser of light had preserved me so far, I had a note placed in my hands inviting me to the house of an American gentleman. I went, and found myself in the presence of a stranger who introduced himself to me as a missionary of the Latter Day Saints. In conversing with the delegate, whose name was G. P. Dykes, I discovered that he, not only by his courteous and engaging manners, but also by the brilliant display of his intellectual powers, was well qualified to fulfill his important mission, and to promulgate those principles which, as I soon found out, were alone calculated to save and exalt the human family, temporally and spiritually. I and my mother embraced the work soon afterwards. After having labored for two years, in the way of translating, I was obliged to leave with my mother for England, my way being entirely hedged up by the Hamburg police.

On my arrival in Liverpool, Bro. S. Richards gave me an appointment in the French Mission. After one year's labors under the direction of A. Lamareaux and J. H. Hart, I was counselled to go home to Zion. After I had passed through a variety of trials and difficulties, the natural concomitants of so long a journey as that of travelling across a howling wilderness of one thousand miles, I arrived safe in Salt Lake City. My aged parent had departed her life previous to my starting for the plains. Too weak is my pen and too feeble my talent to portray the feelings which overcome the weary traveller when the first sight of that enchanting valley scenery bursts upon the view. The stillness which reigns there imparts to that beautiful panorama a majesty and grandeur to me before unequalled. I have been travelling to a great extent both in Europe and America, but to the best of my knowledge I can say, that independent of his spiritual salvation, a man has nowhere a better chance to get, by honesty and energy of mind and body, a home of his own, than in those remote valleys. The climate is, owing to the pure mountain air of an elevation of four or five thousand feet above the level of the sea, one of the healthiest in the world and congenial to the system of man. The productiveness of the soil is, if not superior, at least equal to that of the best country on this globe. The community, although a conglomeration of nearly all nations, is, in reference to its moral character, the best, the most virtuous and noble-minded on the surface of the earth; and although we have no social system, *a la Cabet*, no common-stock business, as some outsiders believe, but everybody is in the full enjoyment of his own property, still our motto is—one for all and all for one.

After a short stay of ten months in Utah, I am sent out by the general authorities of the Church to open the door of life and salvation to my country people, the Germans, in the city of New York; and although I feel it to be an arduous task, yet I am fully determined to devote my physical and mental powers to the rolling on of this work, because I know this Church to be founded on the principle of revelation, which is the legitimate channel of receiving intelligence from on High; and although the world is a stranger to revelation, yet it is scriptural, rational and consistent. I remain,

Yours truly in the Gospel of Peace,

ALEXANDER OTT.

From Our St. Louis Correspondent.

ST. LOUIS, Jan. 13, 1856.

PRESIDENT TAYLOR:

Dear Sir,—The company of Saints per ship "Emerald Isle," that you forwarded by the New York, and Erie Railroad arrived safely in our midst yesterday, in excellent health and spirits. They met with considerable delay at Dunkirk, Cleveland, Chicago, Springfield and Alton, which was occasioned by the severe elements—frost and snow. The temperature at Chicago was from 25 to 30 deg. below zero. A little girl in the company had her feet and legs badly frozen, but is now recovering. The company though small appears to have been prosperous; since leaving New York two juveniles have been added to the number. Among the brethren who have arrived here are Elders Foster, Bunce, Spiller, Bottrell, Whitney, Britt and other brethren who are well known to many of your subscribers.

I am happy to congratulate you upon the success of your editorial enterprise in the renowned City of Gotham; and I take this opportunity of wishing you as *ses amis Français diraient; toutes sortes de prospirités*. It seems to be a comparatively easy business to publish secular journals supported as they are generally by political factions, whose dimes are doled out of Uncle Sam's money bag or that of some other rich relative. But to publish a paper like "The Mormon" advocating principles in direct hostility to the general usages of society, and diametrically opposed to the popular schemes of the age, appears a task of no ordinary character, and one requiring extraordinary efforts, whose success and triumphs must command corresponding admiration.

Unlike the majority of its cotemporaries, whose mercenary spirit and slavish fears lead them to pander to the corrupt and vitiated propensities of an adulterous community, the Mormon has adopted and pursued a course that cannot fail to be appreciated. And if I mistake not, it has already secured friends who will reverentially remember it, when its acrimonious adversaries and their supporters have exhausted their strength against it and are forgotten.

The Mormon papers seem to have operated to some advantage on the black *bouche* of their cotemporaries. Their former assailants are now begining to understand that the word *mum* indicates their very best policy. It would be I presume the hardest possible task to get an editor in this city to commit himself by writing his editorial denunciatory of the dread antagonist—Mormonism. It is found an unprofitable business to assail it from any point. The gentlemen of the quill find it a speculation by which they lose not only interest but the principal.

The failure of the anticipated famine in Utah was so sad a stroke to some of these gentlemen, that poor fellows they were completely strained out, until Horace Greeley of the Tribune gave recently some revelations, in his correspondence from Washington.

Mr. Greeley gravely informs us that he had met "a friend a reliable gentleman, fresh from Utah" who became acquainted with some washerwoman; how poetical! Who washed the solders linens; how very sentimental. And saw "Brigham Young" and some "spiritual wives," Mr. Greeley's friend thinks things were going from bad to worse, and expects when the imposture gains its climax all will be exploded. When this catastrophe occurs I hope Mr. Editor you will inform the world of the circumstance, and thus furnish the half a million Mormons scattered abroad with an opportunity of attending its funeral, for such a calamitous event to transpire, unknown to its legions of disciples would be lamentable indeed.

Mr. Greeley's friend thinks that Utah is a poor place for "a Gentile" to live in and gives us to understand by inuendoes that they (the Mormons) have an easy way of disposing of those who render themselves obnoxious. These statements from so respectable and so reliable a source as Mr. Greeley's newly imported Gentile, could not fail to be appreciated by his aristocratic compeers. We have consequently been favored with several reproductions of it in the Mississippi Valley. Mr. Benton's organ "the Democrat," and one of our religious oracles The Christian Advocate, and some other "small fry" appear to have throughly digested the productions of Greeley's friend. The wash-tub, soap-suds, and all the concomitants, went down as though they had not enjoyed a feast since they glutted themselves over the anticipated famine. If I might be allowed to guess I should say that Mr. Greeley's friend was one of those gentlemen of whom Gov. Young said "should they return and play again the games played last winter, they should be sent to their own place." But it is well known that the Governor's word is a legal voucher, it has become proverbial in Israel that Brigham does not lie.

The Evening News of this city informed us a few days ago that the Mormon Elders were unsuccessful among the Cherokee Indians, and had been driven out of the nation. We received letters from the Brethren a few days after, stating that they were well, that the mission was flourishing, that eight Cherokees had just been added to the Church by baptism through Elder Richards' administration, and that all were well. If it were customary to grant patent rights to bogus vouchers, I should certainly recommend the gentlemen of the News to all the honors of the profession, as a worthy candidate.

We had a splendid party on New Year's Day. The reporter, Elder Lees, has furnished I presume a brief report. From seven to eight hundred assembled and partook of the bounteous cheer provided by our presiding Bishop. A good number crawled out on the occasion whom we had not seen for many a long day; and when the enjoyment of the evening was passed, they glided back again like spectres, and we don't expect to meet them again before the resurrection, or some other grand rendezvous, where they expect to enjoy an equal share of the blessings of the faithful Saints.

The weather is still extremely cold. The river affords some fine skating near the city; teams are crossing and re-crossing on the ice. The Mississippi presents altogether at this time a frigid but novel aspect. At one point opposite this city the ferry-boats are plying back and forth; a few hundred yards distant heavy freight wagons are rolling across the ice.

With kind regards to all the brethren of my acquaintance,

Yours truly in the gospel,

JAMES H. HART.

Thirty-Fourth Congress.—First Session.

SENATE.

JAN. 17, 1856.

On motion of Mr. Clayton, the President was requested to communicate all instructions on Central American affairs not heretofore furnished, and calling for the adjudication of the American Commissioners at Paris respecting French spoliations on American commerce.

The presiding officer was authorized to appoint a Committee on Printing.

Petitions from Commodore Stewart, Commanders Lockwood and Long, and Lieutenants Chandler, Handy, Turner, Bowers and Ellery, were presented, complaining of the action of the Naval Board.

Adjourned to Monday.

HOUSE OF REPRESENTATIVES.

Mr. Carlisle made a speech to show the failure to organize grows out of the disturbance of the Compromise measures and the passage of the Nebraska act—the latter giving food to heartless agitators.

Mr. McMullin defended the Democracy from the attack of Mr. Carlisle.

Messrs. Stephens, Zollicoffer, and Washburn of Maine, debated the question of slavery restriction, replying one to another.

ONE HUNDRED AND SIXTEENTH BALLOT.

Banks	94	Richardson	68
Fuller	32	Pennington	6
		Necessary to a choice	104

Messrs. Orr, Williams and Porter, each 1.

Mr. Williams offered a resolntion proposing to elect a Speaker by plurality, if, after three additional trials, no one shall receive a majority of the whole number of votes.

The resolution was rejected, 94 ayes, 106 noes. Adjourned.

HOUSE OF REPRESENTATIVES.

JAN. 18, 1856.

Mr. Mace, addressing himself as he said to statesmen, not partisans, offered in a spirit of compromise a resolution declaring Mr. Banks, "Republican," Speaker; Wm. Cullom, "American," Clerk; A. J. Glossbrenner, Sergeant-at-Arms; Mr. John M. Johnson, Postmaster, and Z. W. McKnew, Doorkeeper.

The last three are the nominees of the Democratic caucus.

The resolution was tabled by a vote of 111 against 90.

Mr. Giddings advocated the adoption of the plurality resolution, declaring that the House cannot organize on any other principle. He called on Democrats to follow their own precedent.

Mr. Cobb of Ga., said that the Democratic caucus of 1849 rejected the plurality proposition, which was subsequently adopted by the Whigs, aided by Democrats. [Several members assented to the truth of this statement, and Mr. Cobb continued.] With the "Republicans" the issue is Banks and disorganization, in preference to Mr. Campbell of Ohio, whom they could have elected the other day if all of them had voted for Mr. Thorington's resolution.

Mr. Giddings—I vote as I please, without going to Georgia to learn my duty.

Mr. Cobb—If you did you would be better acquainted with it. [Laughter.]

Mr. Tappan, in reply to Mr. Cobb, said the vote on Mr. Thorington's resolution was not a fair test, as the "Republicans" had made a nomination other than Mr. Campbell of Ohio.

The debate was confined to the Democrats and "Republicans."

Mr. Clingman offered a resolution that until the election of a Speaker, the first business each day shall be to vote twice, no debate being indulged under any pretext, till the two ballots are taken, and further to declare it not in order to vote the third time the same day. Pending the resolution the House adjourned.

HOUSE OF REPRESENTATIVES.

JAN. 19, 1856.

Mr. Clingman, (dem.) of N. C., offered a resolution, that during the calling of the roll no debate or personal explanations be in order, and that this rule and the rule limiting members to ten minutes in debate shall not be suspended except by the unanimous consent of the House. He thought the House had degenerated into a mere debating society. Voting was more likely to result in an election than discussion, because the latter only serves to inflame parties and factions, thus increasing the difficulty.

The resolution was adopted and the House proceeded to vote.

ONE HUNDRED AND SEVENTEENTH BALLOT.

Banks	94	Fuller	31
Richardson	69	Pennington	3
Campbell	3	Necessary to choice	102
Foster	1	Porter	1

Messrs. Quitman, (dem.) of Miss., and Grow, (black rep.) of Pa., made speeches, one defending the South and the other the North, concerning the Slavery question.

Mr. Colfax gave a history of the adoption of the plurality rule in 1849, saying that before its adoption eight similar propositions came from the democrats and one from the whigs. The democratis then claimed to have a majority, but owing to disaffection in their ranks, they could not all unite on a candidate for Speaker. The republicans are now similarly situated, and should have the benefit of the rule, The democrats denounced the whigs then bitterly as they do the republicans now.

Mr. Bocock, (dem.) of Va., said if this was a mere squabble between national parties, he should have no serious objection to the plurality rule; but the old whig party was white as snow compared with the crimson guilt (politically speaking) of the republican party. When he saw that the adoption of the plurahty rule must result in the election of a sectional candidate for Speaker, he considered he would be justified in standing here till the crack of doom in resisting it.

Mr. Savage, (dem.) of Tenn., expressed views similar to those advanced by Mr. Bocock.

Mr. Humphrey Marshall, (K. N.) of Ky., and Mr. Harris, (dem.) of Ill., in replying to the remarks of Mr. Grow, earnestly denied that Henry Clay favored the passage of the Missouri restriction. Mr. Harris, in addition to the documents, referred to the testimony of General Jessup in support of his position, saying that Mr. Jessup was present at the time and took notes.

Mr. Grow referred to the declaration of Henry Clay himself, in the Senate in 1850, to show that the latter favored the line of 36 deg. 30 min.

After further debate,

Mr. Clingman offered a resolution, that for one week, unless a Speaker be sooner elected, no debate shall be in order unless by unanimous consent.

Adopted by 45 majority. Adjourned.

SENATE.

JAN. 21, 1856.

Petitions were presented from retired and dismissed officers of the navy, complaining of the action of the Naval Board.

Mr. Bell of Tenn., while approving generally of the action of the Board, thought Lieut. Maury's eminent services should have exempted him from a sentence which he considers a mark of degradation.

Mr. Mallory said Lieut. Maury had been assigned a position on shore at his own request.

Mr. Bell argued that Lieut. Maury served nearly ten years at sea and was entitled to consideration accordingly.

Several gentlemen discussed the question of remedying any mistakes the Navy Board may have committed.

Adjourned to Thursday.

HOUSE OF REPRESENTATIVES.

Mr. Boyce made an ineffectual motion to rescind the resolution prohibiting debate, except by unanimous consent, for one week, unless a Speaker be sooner elected.

Mr. Faulkner offered a resolution that if no Speaker be elected by Monday next, members resign and an adjournment ensue till the second Monday in May.

The resolution was laid on the table by 26 majority.

Mr. Snead then submitted a resolution that the supporters of Mr. Banks select one candidate from among the supporters of Mr. Richardson and one from those of Mr. Fuller, that those voting for Mr. Richardson select one of Mr. Bank's friends and one of Mr. Fuller's, and that the voters for Mr. Fuller choose one from among the friends of Mr. Richardson and one from among those of Mr. Banks—the members so selected to be considered the only candidates in nomination, and that the lowest on each trial be dropped until an election be effected.

The resolution was tabled, and the House proceeded to take the

ONE HUNDRED AND EIGHTEENTH BALLOT.

Banks	92	Richardson	66
Fuller	31	Pennington	2
L. D. Campbell	3		

Messrs. Porter, Haven and Shorter, each 1. Necessary for a choice. 99.

HOUSE OF REPRESENTATIVES.

Jan. 22, 1856.

Mr. Boyce, (dem.) of S. C., offered the following:

Whereas, our relations with Great Britain are of the most threatening character, indicating that we may be on the eve of the most startling events; and whereas, it is the imperative duty of the House at this juncture of imminent peril not to abdicate its great mission, but to fulfill it by organizing, if possible, on such basis as will give peace to our distracted country, and enable it to present an undivided front to the common enemy. Therefore,

Resolved, That the conservative elements of this House should unite in a sincere effort to elect a Speaker who will represent the great ides of peace for ourselves and the sword for the stranger.

Mr. Stephens, (whig) of Ga., hoped the gentleman would be permitted to state the facts on which he made the announcement that we are on the eve of a war. If it was so, he knew nothing about it.

Objections were made to any explanations.

On the motion of Mr. Morgan, (black rep.) of N. Y., the resolution was tabled.

Mr. McMullen, (dem.) of Va., made an ineffectual effort to rescind the resolution prohibiting debate.

Mr. Tyson, (black rep.) of Pa., offered a resolution that the candidate for Speaker who shall at any time hereafter receive the highest number of votes from a quorum of members, though less than a majority of votes, be declared elected Speaker, provided that he and each of the other candidates shall have the appointment of the standing committees in proportion to the number of votes respectively received by each; but that no candidate whose vote shall be less than twenty-five shall be entitled to any appointments under this resolution.

The resolution was laid on the table, and the House proceeded to vote.

ONE HUNDRED AND NINETEENTH BALLOT.

Banks	91	Richardson	67
Fuller	29	L. D. Campbell	5

Messrs. Pennington, Shorter and Porter each 1. Necessary for a choice, 98.

Two more ballots were taken, the last being the same as the 119th, given above.

Adjourned.

HOUSE OF REPRESENTATIVES

Jan. 23, 1856.

Mr. Richardson said he was sincerely desirous that the House should be organized. It had been intimated here and elsewhere, that there may be an election if himself and other candidates should retire from the contest. The gentlemen with whom he acted would bear testimony that the position he occupies is not of his own seeking, but was one from which he was anxious to recede to relieve the House from embarrassment. He would, if possible, withdraw his name to-day—but, if not to-day, he would to-morrow.

Mr. Dowdell offered a preamble declaratory of their dependence on and gratitude to Divine Providence for innumerable blessings, concluding with a resolution that the daily sessions be opened by prayer, and that the ministers of Washington be requested alternately to perform that solemn duty. Adopted.

ONE HUNDRED AND TWENTY-SECOND BALLOT.

Banks	90	Richardson	65
Fuller	30	Campbell	5

Porter, Cobb of Ala, Williams and Pennington, 1 each.

Necessary for a choice, 98.

The Democrats went into caucus immediately after the adjournment of the House, and after two hours deliberation, Mr. Richardson having withdrawn, Mr. Orr was unanimously nominated as the Democratic candidate for Speaker on the principle which governed the election of the former at the first caucus.

TELEGRAPHIC.

Conviction for Manslaughter, etc.

NEWARK, N. J., Jan. 16, 1856.

THE jury in the case of McKinney, indicted for the murder of Conrad Bauer, brought in a verdict this evening of manslaughter. The trial has created great excitement, and has occupied seven days. General dissatisfaction is felt with the verdict.

John R. Weeks was elected to-day delegate from the Fifth Congressional District to the Know Nothing National Convention.

From Washington.

WASHINGTON, Jan. 16, 1856.

NINETY members were present at the Anti-Nebraska caucus at the Capitol to-night, including three Pennington men. Mr. Campbell of Ohio presided. The meeting was more harmonious than was anticipated. Mr. Waldron offered a resolution, (subsequently withdrawn,) in effect declaring against offering in the House individual propositions independently of general consultation.

Messrs. Waldron, Leiter, Kunkle, Grow, Watson, Simmons, Banks and others participated in the discussion regarding the binding effect of the previous formal nomination of Mr. Banks.

Mr. Banks desired gentlemen not to consider themselves under implied obligation to vote for him.

A ballot for candidate was then taken, resulting as follows: Mr. Banks, 66; Mr. Campbell, 12; Mr. Pennington, 4; scattering 7. The nomination of Mr. Banks was then declared unanimous, and a committee of five was appointed, with authority to call any future caucus, on the application of ten members.

Robbery of the New Minister from Venezuela.

BALTIMORE, Jan. 17, 1856.

WE have no mail this morning south of Charleston. The new Venezuelan Minister, Don Francisco Aranda, had arrived at Charleston from Havana, and stopped at the Mills House in that city, where, soon after his arrival, $3,000 was stolen from his room.

Ice in the Ohio.

CAIRO, Ill., Jan. 17, 1856.

THERE is more ice in the Ohio River than was ever before known. The river on this side is frozen, in this vicinity, more than a hundred feet from shore.

John Mitchel in Boston.

BOSTON, Jan. 18, 1856.

JOHN MITCHEL repeated here this evening the lecture he recently delivered in New York, on the ripening of the Irish revolution. He was enthusiastically received and attentively listened to by a large audience.

From Washington.

WASHINGTON, Jan. 18, 1856.

SENATOR HOUSTON of Texas arrived here this morning.

The Union this morning falsely charges the correspondent of the Associated Press with stating that Mr. Vail of New Jersey voted for the plurality rule on Tuesday.

The Republicans held a caucus at the Capitol to-night, and about ninety were present. Mr. Leiter was the chairman. Several evinced a disposition to drop Mr. Banks, but the general feeling to sustain him was as strong as heretofore. At eleven o'clock a discussion was going on as to the best means of securing his election.

The Massachusetts Personal Liberty Bill.

BOSTON, Jan. 18, 1856.

THE bill introduced into the House to-day by Mr. Thomas ("American") of New Bedford, for the repeal of the Personal Liberty bill, was laid on the table. The Senate and House agreed to send that part of the Governor's message relating to this law to a joint special committee, consisting of five Senators and one representative from each Congressional district.

To day being the anniversary of the birthday of Daniel Webster, several personal friends and acquaintances of the departed statesman celebrated the event by a dinner at the Everett House. Edward Everett, Rufus Choate, George S. Hilliard and others made speeches.

At Charlestown to-day Mrs. S. L. Wilder was instantly killed by the upsetting of an omnibus, and her sister, Mrs. Wait, had her collar-bone broken.

From Washington.

WASHINGTON, Jan. 19, 1856.

THE Union says no such question as a suspension of diplomatic intercourse has been before the Cabinet. Our relations with Great Britain are certainly delicate, perhaps critical, but the proposed withdrawal of our Minister is not among the evidences which intimate the delicacy of those relations. The Union further says: We cannot deny that there are serious questions and differences between the two governments.

Jefferson Davis was nominated as U. S. Senator from Mississippi on the first ballot, by a majority of twelve.

Additional from Mexico.

BALTIMORE, Jan. 19, 1856.

MEXICAN papers to the 8th inst. have come to hand. They declare that the present government is more inquisitorial than ever. A number of journals had been obliged to suspend or abandon publication altogether, and several editors had been seized and thrown into prison.

Degollado, in Guanjuato, and Uraga, in Sierra Gorda are engaged in armed opposition to Comonfort's government.

General Vidaurri is strengthening himself for further movements. He is taking care to secure an abundance of men, arms, ammunition and provision.

More Trouble in Kansas.

FATAL ENCOUNTER BETWEEN ANTI-SLAVERY AND PRO-SLAVERY MEN.

ST. LOUIS, Jan. 19, 1856.

THE Kickapoo (Kansas) Pioneer of the 18th says: A battle took place last night at Easton, between a party of abolitionists and some pro-slavery men, the former making the attack. One pro-slavery man was killed, and several wounded. Several abolitionists were also killed and some wounded. A company from Lawrence, headed by Capt. Brown, commenced the fight with the Kickapoo Rangers. A large number of persons have left for Easton. The disturbance is supposed to have originated out of the free soil election of the 15th.

The Nicaragua Affair.

UNITED STATES CIRCUIT COURT.

Before Hon. Judge Ingersoll.

JAN. 19, 1856.

COUNSEL for the indicted parties charged with being engaged with setting on foot an expedition to Nicaragua were in court, but no motion was made by the District Attorney to bring the cases on.

We understand that Mr. Cutting will make a motion in the case of Mr. Joseph L. White, counsel for the Nicaragua Transit Company, who was indicted by the Grand Jury on Friday last.

From Washington.

WASHINGTON, Jan. 20, 1856.

To-day's Union contains a leader advocating Mr. Faulkner's resolution, namely: That each member shall resign his present commission and go home, and that Congress be convened again in May. This is indicative as I understand it has the approval of the President, and is conclusive, that the administration are not desirous of an organization.

There is to be a caucus of Senators to-morrow, to settle the question of the Senate printing. Everything that could be done for the Union editors has been done. If they can succeed in caucus, the election will come off to-morrow; if not, it will be postponed again.

The Pennsylvania members yesterday received letters from the free soil American portion of the Pennsylvania Legislature, who lately held a meeting in Harrisbug, highly approving their course in supporting Banks.

From Washington.

WASHINGTON, Jan. 21, 1856.

IT has been ascertained from an authentic source, that the long talked of alliance between Spain, Great Britain and France has been formally consummated, the first binding herself to send into the field ten to twenty thousand men in the spring, while her interests, particularly in Cuba, are to be protected by France and England.

From Washington.

WASHINGTON, Jan. 22, 1856.

AMID conflicting statements, information from an authentic source warrants the assertion that so far from a special message relative to our foreign affairs being about to be sent to either branch of Congress, it has not at any time been contemplated, much less has it been the subject of Cabinet consultation. Though this government has demanded the recall of Mr. Crampton and the British Consuls engaged in recruiting for the Crimea, it can as confidently be stated that there has been no purpose, in or out of the Cabinet, to withdraw Mr. Buchanan from England, unless at his own request. Negotiations between Great Britain and the United States are still open, despatches having been sent out by the last steamer, and nothing has occurred since the transmission of the President's message to Congress to change the aspect of our relations abroad.

Mr. Boyce's resolution offered in the House to-day, declaring our relations with Great Britain to be of the most serious character, and indicating that we may be on the eve of startling events, was not, as supposed, submitted with the consent or knowledge of the Executive, but was Mr. Boyce's independent proposition.

Senator Douglass, in a letter dated at Cleveland, says that he cannot fix any time when he will be here. He has had an operation performed on his throat, which has caused him much delay.

AN EXPENSIVE MODE OF RAISING A BREEZE.—A Paris letter writer, mentioning the extravagances of Parisian belles, says that "even the fans now in use are marked by elaborateness of workmanship, and cost as high as two thousand dollars each. Twenty or thirty dollars are considered the merest trifles for one of these highly decorated, carved and enriched articles." Many a woman has "raised a breeze" on a much smaller capital.

THE New York Observer, it is said, is now the largest newspaper in the world.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seat and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d22-1f

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,
84 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVICE,

GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

WAGON MANUFACTORY.
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

REMOVAL
MRS. G. VINCENT,
MIDWIFE.
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

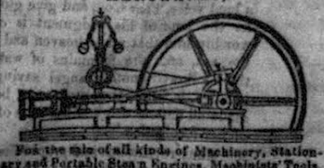
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 MURRAY street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS, Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

M. C. MOIES & CO.,
NO. 16 MAIN STREET,
GENERAL AGENTS AND COMMISSION MERCHANTS,

For the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Railroad Materials and Contractors' Tools of all kinds, Iron Safes and Seales, Gutta Percha and Oak Tanned Leather Belting, manufactured, stretched and copper riveted, and warranted superior to any other.
N. B.—All the above goods will be sold at manufacturers' prices. f24 1y

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the ufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y à probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Croyaient-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent-été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9, Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 300 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

NOW IS YOUR TIME TO BUY GROCERIES CHEAP.
CALL AND BE CONVINCED.
"HONEST COMPETITION IS THE LIFE OF TRADE."
FRANCIS LEPERE,
WHOLESALE & RETAIL GROCER,
South-east corner Seventh st. and Franklin Av.
On hand for the Holidays,
Currants, Citron, and Raisins, at the lowest prices, by F. LEPERE.
Fresh Family Flour, of best favorite country brands, constantly on hand, for sale low, by F. LEPERE.
CHEESE—W. R. and English dairy—Sap Sago, for sale low, by F. LEPERE.
ENGLISH SPLIT PEAS—10 bbls. just received, for sale low, by F. LEPERE.
SPICES—Cinnamon, Cloves, Ginger, Nutmegs, Mace, and Caraway Seeds, 1,500 lbs., whole and ground, in store, for sale low, by
d22 1m F. LEPERE.

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 150 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fel

THE MEXICAN MUSTANG LINIMENT.
The Greatest Blessing of the Age for the Cure of Diseases of Man or Beast requiring External Application.
"BRING hither the poor, the halt, the lame and the blind," if you would have them healed of their many infirmities. We boldly and fearlessly assert that the Mustang Liniment will positively cure Rheumatism. Let any who are afflicted with that most painful complaint try it thoroughly according to directions, and if they are not cured we will give them their money back. What more can we say? It will also cure the Piles. Thousands have tried it—and all were cured. Bruises, Sprains, Sores or Eruptions fade away as if touched by the magician's wand. Its application to burn or scald acts like "oil upon the troubled waters." The tempest of pain and agony is soon stifled, and the patient is hushed to quiet and peaceful slumbers. "There is balm for every wound," and that balm is the Mustang Liniment. Everybody that sells medicine keeps it for sale. "Hold your horses," and if they are crippled, galled or sprained, use the Mustang Liniment.
READ THE FOLLOWING CERTIFICATES.
THROUGH BY EXPRESS!!!
This is to certify that the MEXICAN MUSTANG LINIMENT has been used quite extensively in the stables of Adams & Co.'s Great Southern, Eastern and Western Expresses, for curing galls, chafes, scrofulas, sprains and bruises, and it has proved very effectual. Many of their men have also used it on themselves and their families, and they all speak of its healing and remedial qualities in the highest terms. One of our ostlers got kicked and badly cut and bruised on his knee; as usual, the Liniment was resorted to, and the soreness and lameness was soon removed, and it was perfectly well in three or four days. We have no hesitation in recommending it as a valuable preparation to be used externally on man or beast.
J. DUNNING,
Foreman of Adams & Co.'s Express Stable, N. Y.
We take pleasure in recommending the MEXICAN MUSTANG LINIMENT to all our friends and customers as the best article we have ever used for sores, sprains or galls in horses. We have used it extensively and always effectually. Some of our men have also used it for severe bruises and sores, as well as rheumatic pains, and they all say it acts like magic—we can only say that we have entirely abandoned the use of any other Liniment.
J. M. HEWITT, Foreman for
AMERICAN EXPRESS CO., 10 Wall st.
HARNDEN'S EXPRESS, 74 Broadway.
PULLEN, VIRGIL & CO., 10 Wall st.
WELLS, FARGO & CO., 16 Wall st.
MR. WILLIAM JOHNSON, for the last five years a citizen of Augusta, and now the proprietor of the fine hotel in Savannah, called the Marshall House, has favored us with the following certificate:
The MEXICAN MUSTANG LINIMENT has been used in my family, and on my farm, for a great variety of diseases requiring an external application, and has never failed to give immediate relief and effect a permanent cure. I have cured several cases of rheumatism that had resisted the skill of our best physicians. It has cured ringworms by a single application, chilblains in a few days, toothache, frost bites, cuts, sores and corns by a few applications; nervous headache cured entirely. In fact, I have used it for almost everything, and it has always cured. I consider it the best medicine I have ever used. WILLIAM JOHNSON.
Savannah, June 24th, 1852.
June, 25th, 1852.
I have used the MEXICAN MUSTANG LINIMENT in my stables upon my horses in cases of sprains, bruises, galls and sores of different kinds, incident to a large number of horses. I used it upon a horse that had been saddle galled for nearly a year. I had tried many remedies, and one in particular, that I had been in the habit of using for years, and had generally proved successful. Nothing appeared to give it any relief until I tried the Mustang Liniment, which cured it in a very short time. I consider it an invaluable remedy, and would not be without it. WM. H. HOLMES.
SAVANNAH, Geo., June 25, 1852.
We have also used the MUSTANG LINIMENT extensively in our stable, and we find it to be the best remedy we have ever used for sores or lameness of any kind.
SAWYER, HOLLISTER & CO.
The above are from two of the largest livery stables in the State of Georgia.
B. H. MEEKINS, 189 Walnut street, Cincinnati, was confined to his bed under the treatment of a physician some six weeks, with Neuralgia, of the whole of his right side, leg, arm and face; his sufferings were indescribable, and the only cessation from the most agonizing pain, was while under the influence of opium or morphine His doctor finally advised him to try the MUSTANG LINIMENT; he did so, and in two days was able to go about his business perfectly cured.
This is to certify that I have used the MUSTANG LINIMENT recently in a very severe case of sprain. The right hip was so badly sprained and bruised that fears were entertained that it was out of joint. I obtained a bottle of Mustang Liniment and used it freely for four days, when the soreness and pain were all gone and the hip joint was well.
I have also used the Liniment for the Piles, with which I have been afflicted for many years. Its effects were wonderful. Free applications night and morning for a week have perfectly cured me. Thousands of persons are suffering with this painful disease, and you are at liberty to make this statement public, that all may learn what will cure them.
My brother also states that he has used the Mustang Liniment with the most perfect success in two cases of severe bruises, at our factory in Williamsburgh, and says he considers it invaluable about an establishment where a large number of men and horses are at work, and constantly liable to serious accidents. EDWIN R. BARRON.
64 Duane st., New York, June 25, 1852.
☞ While hundreds are rejoicing in the happy escape from smarting pains, occasioned by Burns, Bruises and Sprains, thousands of others will buy the Mustang Liniment and experience the same happy results.
☞ The popularity of the Mustang Liniment is a "fixed fact;" therefore those suffering with Ulcers, Old Sores, Eruptions, and like complaints, need not be reminded of its superiority to give it a trial.
☞ The Ladies will always rejoice at the happy experience of curing eruptions, sore nipples, broken or caked breasts, piles and corns, after a thorough trial of the Mexican Mustang Liniment.
☞ The Mustang Liniment will give the most undoubted satisfaction to any one giving it a trial for stiff joints, stiff neck, or sore throat; it has proved itself efficacious in these complaints in many very stubborn cases.
☞ If you have any ugly, painful corns upon your feet, get a bottle of Mustang Liniment and apply it twice a day for eleven days, and the trouble will be gone.
GEO. W. WESTBROOK, Sole Proprietor, 343 Broadway, New York, and St. Louis, Mo.
PRICES—25 CENTS, 50 CENTS, AND $1 A BOTTLE.
The One Dollar Bottles contain eight times as much as the 25 cent Bottles.
The MUSTANG LINIMENT is sold by all Druggists in Chicago, and by one or more agents in every town and village in the State of Illinois.
d22

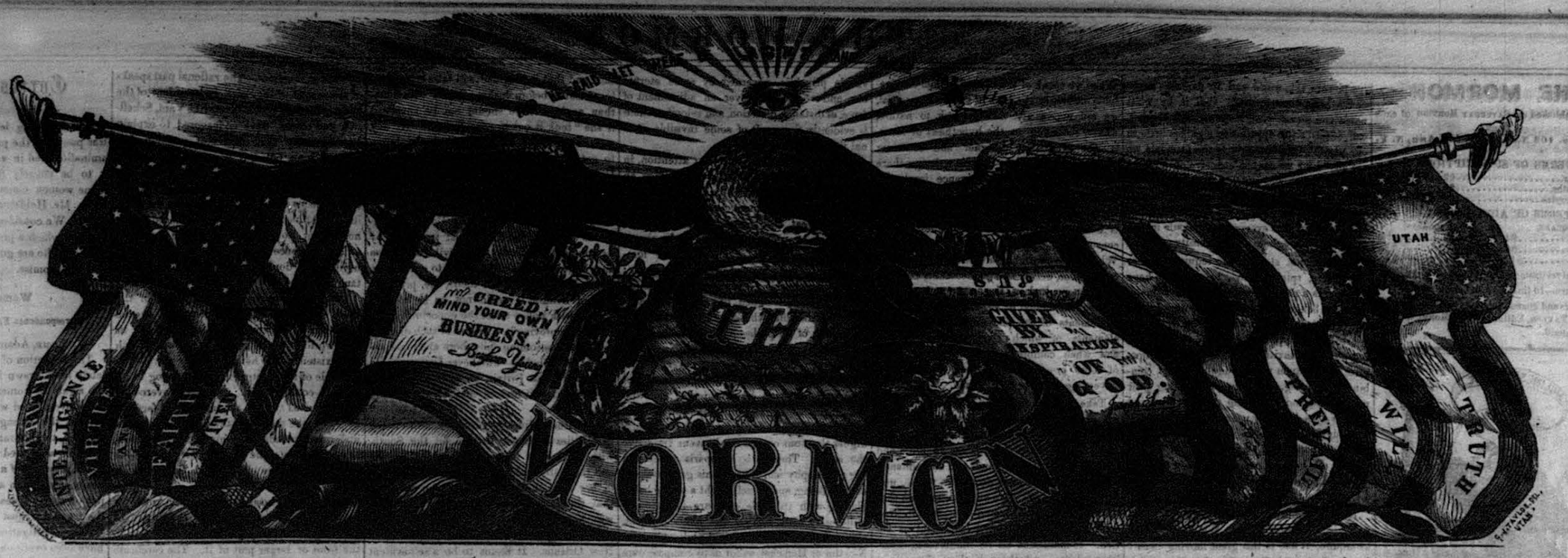
PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9—

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17

193



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 50. NEW-YORK, SATURDAY, FEBRUARY 2, 1856. PRICE FIVE CENTS.

Poetry.

A Prayer.

FATHER, to Thee our voices rise
In earnest prayer and praise;
Give us each day some fresh supplies
Of Thy abundant grace.

We ask Thee, mighty God, to grant
The boon which we require—
O let Thy children know not want
In this, their heart's desire—

That we from Babylon may go
To Zion's peaceful shore,
And join with all Thy faithful ones
In praising evermore.

Thou know'st our trials and sufferings here,
How hard they are to bear;
Lord, hasten soon the blessed time
For us to gather there.

That when Thou comest to Thy own,
We may among them stand,
And hear Thee say, "Thou hast well done;
Sit down at my right hand." M. C.

LONDON. [Millennial Star.

Senator Toombs in Boston.

Great Anxiety to hear the Lecture of the Gentleman from Georgia—His Reception—Sketch of his Remarks, etc., etc.

BOSTON, Jan. 24, 1856.

SINCE the arrival of the Hon. Robert Toombs of Georgia, in this city yesterday, and his becoming the guest of Hon. William Appleton, as might naturally be supposed there has been considerable conversational excitement among that class who attend lectures, in regard to his proposed dissertation upon slavery, or, as the title is properly, the consistency of African slavery with the Constitution of the United States and republican constitutions, and the effects of the American Revolution upon the African race.

There have been speculations of all sorts: some as to how he would be received on his first appearance on the platform; some as to the manner in which he would treat the subject—whether he would prove plucky to the Southern, or plastery to the Northern, predilections; and a great many as to which portion of the community would be most largely represented at the lecture, at the rate of fifty cents per head—the pro-slavery, the abolitionist, or those who don't care a snap either side, and merely wish to see the Hon. Senator.

All, however, were agreed that the advent of Mr. Toombs, coming as it were to beard the lion in his den, and that too at the said lion's special invitation, was, to use a homely but appropriate word, "funny," and as there are enough in Boston who like to have fun, no matter of what kind, whether it be in religion, politics, or prize fighting, the result was as might have been expected, the Tremont Temple was crowded to excess this evening. Those, however, who went with expectation of seeing a disturbance were disappointed, for with but very slight exceptions the dissent from the opinions expressed was manifested by a respectful silence; while throughout the lecture there were many passages which received hearty applause.

At half-past seven Mr. Toombs appeared upon the platform, accompanied by Hon. William Appleton, Nathaniel Appleton, Esq., and some of the committee who have been instrumental in getting up the course of lectures. He was greeted with applause on his entrance, and without any introduction took the stand for the purpose of commencing his remarks. On doing so, a single hiss was heard from the centre of the hall, which was quashed immediately by cheers from all parts. But upon the subsiding of the latter, the same snaky demonstration continued. This, however, was soon silenced by Mr. Toombs himself, who, perfectly at home, remarked that it made no difference with him. People might choose their own means to express their feelings. Good humor prevailed, and the speaker proceeded.

It is probable (said he) that the majority of the sentiment advanced on this occasion would be opposed to the honest convictions of most of those present, but he trusted that what might be said would tend in a manner to modify the asperity that now prevails between the North and South. What he had to say would be expressed with all respect and deference to the opinions of others, but with firmness and sincerity. The first portion of his lecture was occupied entirely with the history of the Constitution of the United States, and the consideration of the elements which led to its formation, and the opinions of the man who contributed to its construction. He maintained that this instrument does not contain one single article that tended to prohibit slavery, but that on the contrary, the institution was protected by it, though of course not prompted especially. The right to hold slaves is left to the people of each State by its provisions, and no one State could dictate to the other what they should do in the matter. History tells us that the Constitution was formed by the consent of thirteen slaveholding colonies, and at a time when the slave trade was practiced as a branch of lawful commerce. There were anti-slavery men in those days as well as now. Mason, of Virginia, Thomas Jefferson, and others equally great, had advocated the abolition of slavery; but it could not be done. It had been forced upon them by England, and emancipation was morally impossible; and under existing circumstances it is so at the present day. I am not responsible for the Constitution as it stands now, protecting slavery. The South is not responsible. It is your fathers—my fathers—the founders of this glorious Republic, that are responsible. They made the Constitution as it is, allowing each State to have its own institutions, to hold slaves or not as they saw fit. And I think they did wisely. If the Constitution is wrong, endeavor by all means to change it. If it conflicts with your views as to religion, politics, justice or morality, use your energies towards making it conform to your standard. The speaker asserted that in fact the formation of the Constitution increased the number of slaves, and that, too, by the consent of Massachusetts and every voter in New England. This was proved by the provision that the slave trade should exist twenty years from the time of its adoption, until 1801, and that there was an extension to 1808. During the time large numbers of slaves were imported, and a rapid increase was the consequence; and all this, too, brought about by Massachusetts votes and against the protestations of many Southern anti-slavery advocates. Laws made since then by wise statesmen also sustained the views of Mr. Toombs, and an allusion was made to the Fugitive Slave law.

Here there was an interruption by hisses from various parts of the hall, which were taken by the Hon. Senator with the utmost self-possession and coolness. Gentlemen, said he, in an impressive manner, you may hiss your Constitution if you wish, but you do not now hiss me. Go and put your curses where they belong, if you choose—upon the fathers of your country. We come here to speak of the Constitution, and there are enough here and in the country to protect it. (Loud applause.) The speaker then alluded to the condition of the South in reference to slavery; the influence, for good or bad, which that institution has upon it, and the easy control which their government exerted over all classes, summing up with the remark, that since 1789 no Southern State ever had occasion to call upon an extraordinary power to suppress insurrection. Some Northern States could not say as much. Allusions were then made to the Missouri compromise. This law had been allowed to exist for years, but the legislation of 1854 was the step by which the Constitution was brought back to its true bearings—the recognition of the rights of all States to legislate for themselves in regard to their own institutions. Throughout, all the South had acted upon this principle—the true principle of that document, to which every State in the Union is in good faith bound; and it is to be trusted all would soon agree to.

In commencing on the second portion of his lectures, Senator Toombs remarked that the topic touched upon would be one which there would be less probabilities of himself and audience agreeing upon than the first, but he could not help that. This was the effect of the Revolution, and the present system of Southern slavery upon the African race. He, without hesitation, pronounced it beneficial. The people of the North draw indirect comparisons in regard to the condition of the negro in the two sections of the country, both as to the action of the individual to himself and to the whites, comparisons which, when drawn have never been sanctioned by reason or justice. You say that all the slaves should be emancipated immediately, and that no harm can be done by the act, to prove which you cite the condition of your free colored population. But how would it be if the million of inhabitants of Massachusetts consisted of 500,000 free blacks and 500,000 whites? Would your boasted prosperity be as it is now, and would not there be some disposition to look after the interest of the African in a different direction from that at present? Your prosperity as a free State, is not that you are exempt from slavery; it is owing to the absence of the race from your midst. When our country first started, the slaves were not fitted for self-government. They might be or might not in the future. There are no instances in history that will prove that the African race ever took the first step towards self-civilization, but there are multitudes of cases to prove that when once elevated in the human scale—being left to themselves—their tendency was to fall back into barbarism. The principles of our government are based upon the axiom that democracy is a government of men; republicism a government of laws. Massachusetts adopted this sentiment at the outset, and so did Georgia. The laws therefore must be the governing principle; and as negroes were unfit to make laws for themselves, as experience has shown, the Southern whites, having them with them, must make laws for them. The slavery of the African race has been existent with their creation. Other races may have for a time been compelled to bear the yoke, but they only are the ones that have always been subject to masters. So far as the freedom of the North is concerned, it has made them degraded.

The former and present condition of Hayti and Jamaica were alluded to in support of the position of the speaker, and in remarking upon the freedom of the negro in the Northern States, he said:—It is time that he is lord of himself and his heritage. But is it not a heritage of woe, excluded from all civil rights, with but few exceptions, and looked upon with contempt almost universally? His history is written upon the records of the jails and penitentiaries. Mr. Toombs contended that the South was right in the belief that equality in the two races is impossible, and therefore restraint was necessary. The laws of the South gave to the slaves great privileges. I do not pretend, said he, that all are granted that should be, but earnestly hope that soon all that are proper should be allowed to them. I say this in Boston—I will say it in Georgia. The most enthusiastic applause greeted this remark.

The conclusion of the address of Mr. Toombs was mainly a consideration of the condition of the South in a commercial point of view, and he drew a far more favorable picture of its condition than many who pretend that the peculiar institution of that section of the United States is dragging it down to destruction. The substance was that they would be perfectly satisfied to be let alone, as far as that matter was concerned. At the conclusion of the lecture three cheers—qualified of course—were given for the Senator; and as far as could be judged from the expressions heard in the crowd while leaving the hall, there was a general expression of approbation towards the lecturer, not of his opinions, but of his candor and bearing. The audience dispersed quietly, although one man sang out, before Mr. Toombs left the stand, "How long before Charles Sumner can speak in Tallahassee?" Another excited individual in the crowd cried, "Three cheers for Charles Sumner!" But the response was like those demonstrations by the scholars at Do-the-Boys Hall, on the return of Mr. Squeers—"Sighs with the chill on." A moment after we saw a rank abolitionist lecturing the caller, telling him to treat a man decently when thus invited here to express his honest opinions. We noticed a large number of colored persons present and their behavior was such as might have been well copied by one or two of another complexion, who were less interested in the subject under discussion.

Rather too Honest.

AT a late meeting of a country temperance association, the members were asked to relate their experience of the effect of the new law. One aged and somewhat unsophisticated gentleman, on being importuned to give his opinion on the local sale and use of liquor, said:

"Well, I guess about all I can say is, that I used to buy rum for tew shillings a gallon, and now they tax me six, and it ain't more'n half as good as it was wont to be, either." He was permitted to sit down.

Sandwich Islands.

CORRESPONDENCE TO THE MILLENNIAL STAR.

PUNEU, HILO, HAWAII,
Sandwich Isles, Sept. 17, 1855.

Beloved Brother Franklin: As a favorable opportunity presents itself for me to drop you a few lines, I cheerfully improve it, knowing that it will be acceptable to you; at least I judge you by myself, and that, according to the old saying, is righteous judgment. . . .

Since I last wrote to you (which was about the first of last month), I have returned again to the Island of Hawaii, to commence my labors here in the Hilo Conference, over which I was appointed to preside. Cousin John Young is with me; he is the only help I have at present. . . . . There were some native Elders appointed to labor with me here in this Conference, but they have not as yet made their appearance.

Upon my arrival at this place, I found things in rather a crooked situation. Quite a number of the Saints had got to be more or less cold and indifferent, being left some time without any foreign Elders with them, but by the blessings of the Lord, they are beginning to enliven up, and feel to rejoice in the work of the last days.

This people, take them as a people, are very different from the more enlightened and civilized nations of the earth; their minds are like so many little children's, they are easily turned, and a great deal more so to do evil than to do good, consequently it requires the Elders to be with them continually, to lead them along, to instruct them, and to keep them in the right track, when you once get them there. Take the work as a general thing, it is I believe, in a prosperous condition, notwithstanding all the efforts of the devil and his imps to put it down. Lanai, the gathering place, is progressing finely. The brethren have commenced to put in another crop, and the native Saints, those who have gathered there, are buoyant in spirits. The Presidency have made a permanent contract with Haalelea, the chief, for the land. We are to have it two years free of charge, after which we have to pay $175 per year. Our vessel, which has just been built, is afloat, and she will no doubt be a great benefit to the mission, in taking produce to market, assisting the Elders in travelling from one island to another, &c.

Brothers Lewis, Allred, Keeler, Woodbury, and Green have sailed for the Coast, on their way to the Valley. Brothers Hammond and Snider will sail as soon as they can obtain the necessary outfit; they are the only two who are yet remaining of the old hands, those who were laboring here before the arrival of the last company.

Along in the fore part of July last, a ship load of Saints (some 70 or 75 in number) from Australia, bound for San Pedro, arrived at Honolulu. The vessel put in there for repairs, as she had been leaking for several days very bad. After remaining there a few days, and getting repaired, they again put to sea, but were soon obliged to return, it being no better. The vessel was afterwards condemned, and the Saints put on shore without any remuneration whatever. Since then, by combining their means, some 30 or 35 of them have managed to get off; the remainder of them are still here, and probably will be for some time. The company was in charge of Elder B. Frost. Elders Smith and Owen (from the Valley) were also on board, on their return.

The brethren of this mission are all well, so far as my knowledge extends, and rejoicing in their labors, and the most of them are getting to speak the native language very well, at least the natives say they speak it *pololei no, kokoke like me he kanka maoli* (straight, very much like the natives themselves).

We have lately received news from brother Cannon, California, informing us that the Book of Mormon is nearly completed, and will soon be here, ready for sale in the Hawaiian language. This, you may be assured, I was glad to hear, for I think it will give the work a new impetus, enliven the Saints, set the devil to raging, and be the means of doing a great deal of good.

The labors of the brethren generally upon these lands are very laborious, almost all of the travelling among the Branches has to be done on foot. Such is the case in my field, and the country is very rough and uneven, having very steep *parlis* to ascend and descend, a great many of them hundreds of feet in height, and as soon nearly as you are over one you come to another. I would not mind exchanging some of my days' travels, for a trip in the kanyon after a load of wood, so far as the labor is concerned. But notwithstanding this, I feel to rejoice all the day long; the Lord has been with me, and has given me strength according to my day. Pray for me, brother Franklin, that I my have wisdom given unto me, so that I may be enabled to bear off the responsibilities which have been placed upon me, in that way and manner that will reflect credit to myself and to the cause which I am striving to promulgate. I never realized my weakness and nothingness in my life to the extent that I do now, but I know that the Lord is all-powerful, and inasmuch as His servants put their trust in Him, He will assist them in every time of need.

I look forward with anticipations of delight to when we shall be permitted to meet together again, with our families and friends, in the Valleys of the Mountains, as we have in days that are past and gone. I did not know how to appreciate those blessings then half as well as I think I shall if we are once more permitted to enjoy them, but I do not wish to return until I have fulfilled my mission honorably, and performed a good work.

My main stopping place is at Puneu, near what is called by the foreigners, Byron's Bay. It is about 30 miles from the renowned Crater of Kilauea, which I had the pleasure of visiting some months since. It is truly a magnificent sight, and strikes a feeling of awe and reverence in its beholders. It has lately broken out in two different places, one of which is only about 25 or 30 miles distant. I am told that the melted lava is running down towards Hilo at the rate of a mile and a half or two miles per day. Its brilliant light can be seen in the heavens almost every night, which makes a grand and majestic appearance. Volcanic eruptions, earthquakes, &c., are no uncommon thing, especially upon this island. Yesterday morning while I was sitting at the table, writing, there was a shock of an earthquake, which so shook the house and table that I had to stop writing until it was over.

Eia Kekahi—I have an item of news which may perhaps be *interesting* to you, if it was not so much so to me. About two weeks ago, as we arose one morning to dress ourselves as usual, behold and lo! to our great surprise, all of our clothes were missing. After looking around some little, we found them out of doors scattered along the path, and wet through by the rain. Upon examination, I found that my watch had been taken out of my vest pocket, also brother John's money purse was taken, but no money in it. I was somewhat sorry to lose the watch, as it had proved to be an excellent timepiece. It was a lever, full jewelled, and cost me some $40. I do not know of any one who has anything against us, more than what is common for people to have against our principles, with the exception of one man who was President of a Branch, but, because of his wickedness and transgression, I had been obliged to cut him off from the Church. But then this is nothing when you get used to it.

Well, brother Franklin, I shall have to close for the present. Please excuse these few unconnected sentences, for I have written them in a hurry. Please remember me kindly, with love and best wishes, to all of the brethren whom I am acquainted with from the Valley, not forgetting to take a liberal share to yourself.

May God our heavenly Father bless you in all your labors and administrations, and in His own due time permit us to meet again, is the prayer of your affectionate brother,

HENRY P. RICHARDS.

Leap Year.

IT is a well-known fact, that the ladies are allowed, by the conventional rules of society and common consent, to take the lead of the men every leap year; and, if they feel disposed, to go so far as to "pop the question," without being considered rude or forward. Although the right and privilege is conceded to the ladies, we seldom hear of them taking advantage of it. However, one case, in which the lady did avail herself of the privileges of leap year, did occur in this city on New Year's day. We will relate the particulars, but not give the real names, for the reason that the parties are residents of this city, and might not relish the idea of having the privacy of their domestic affairs brought before the public.

There is a certain fashionable boarding house in this city, (we will locate it on Third street,) where a very handsome young widow was boarding. This lady we will call Widow Cheerly, who has a fortune of some $30,000, left her by her deceased husband, and no children. Three young clerks, (we will name them Smith, Brown and Jones,) who formerly boarded at this boarding house, called upon the landlady on New Year's day. The Widow Cheerly was in her room, and saw the young gents approaching. She immediately "dressed herself up in her bridal array," called the landlady and inquired the names of the young gents. The landlady informed her, when she remarked, "I intend to have one of those young men for a husband." The landlady smiled incredulously, and then went down to the parlor to receive her visitors. The Widow followed immediately, and without waiting for an introduction approached Smith and said—

"Will you consent to become my husband?"

The young man blushed, and was very much confused at hearing the question from a lady he had never before seen, but he finally succeeded in stammering out—

"Owing to the shortness of our acquaintance, (very short, having never seen the lady before,) and another person having some slight claims upon my affections, you will please excuse me."

"Certainly," said the Widow, "I will with pleasure, as I did not notice this gentleman," addressing Mr. Brown, "before I spoke to you, or else I would have proposed to him first. Will you marry me, Mr. Brown?"

"I will," said Brown, "the ice is now broke. I would have been a married man years ago, if I could have mustered courage enough to pop the question; but as you have taken advantage of leap year, and removed the stumbling block, I will become your husband just as soon as you please."

"Right off," remarked the Widow. "Landlady, you will please send for my bonnet, and other out-door wearing apparel."

The necessary articles were sent for, and Mr. Brown, with his intended hanging gracefully on his arm, started for the residence of the Pastor of the Boatman's Church. When the minister was about to unite the couple in the bonds of wedlock, they gave him their names, and each heard the other's name for the first time. Everything went on as "merry as a marriage bell," with the new married couple all that day.

Next morning, when Brown awoke, the effects of the numerous drinks of the day previous having now entirely worn off, he began to reflect. He became serious. He thought he was in rather a bad scrape—out of employment, in the middle of winter, very little money, and a wife depending on him for support. While revolving the subject over in his mind, and not being able to decide what he had better do—run off or commit suicide—his wife awoke. "My dear," said she, "have you any objection to collect a few bills?"

He started, thinking that she supposed he had some money coming to him, and that she desired him to collect a "little money" for her benefit, and muttered, rather surly, "No, I have no objections to collecting money, when there is any coming to me."

"I don't mean that, my dear. Get up and go to my bureau drawer, and there you will find bills to the amount of $500, for rents due me for the past month; you will please collect them, and accept the money from me as a New Year's gift."

Brown leaped from the bed, scarcely believing his senses, that he had distinctly understood his *wife*, and then rushed to the bureau and there found the bills.

When we saw Brown he was out collecting his bills—found it a very easy job—and heard him expatiating upon the benefits of matrimony.—[St. Louis Morning Herald.

A CATHOLIC PIG TURNED PROTESTANT.—A few days since an Hibernian lady, in Bristol, R. I., missed her pig, and having found him after an arduous search, she was informed that his pigship had broken through a window into an Episcopal church, and had done $5 worth of damage, she replied, "The pig and the church may go to the *divil*. I'll pay no fire dollars for him if he has turned Protestant."

The Rate at which Waves Travel.

A PAPER was read by Professor Bache before the American Scientific Association, stating that, at nine o'clock on the morning of the 23d of December, 1854, an earthquake occurred at Simoda, on the island of Niphon, Japan, and occasioned the wreck of the Russian frigate Dian which was then in port. The harbor was first emptied of water, and then came in an enormous wave, which again receded and left the harbor dry. This occurred several times. The United States has self-acting tide-guages at San Francisco and at San Diego, which record the rise of the tide upon cylinders turned by clocks; and at San Francisco, four thousand eight hundred miles from the scene of the earthquake, the first wave arrived twelve hours and sixteen minutes after it had receded from the harbor of Simoda. It had travelled across the broad bosom of the Pacific Ocean at the rate of six and a half miles a minute, and arrived safely on the shores of California to astonish the scientific observers of the coast survey expedition. The first wave or rising of the waters at San Francisco was seven-tenths of a foot in height, and lasted for about half an hour. It was followed by a series of seven other waves, of less magnitude, at intervals of an hour each. At San Diego similar phenomena were observed, although on account of the greater distance from Simoda (four hundred miles greater than to San Francisco,) the waves did not arrive so soon, and were not quite as high.

[This may be scientific, but to us it is both a heavy story and a long one. The swell must be *heavy* indeed to travel near 5000 miles in little over twelve hours.]—ED. MOR.

Affairs in Kansas.

We are in receipt of a communication from Kansas, which ought to have reached us at least two weeks earlier. Its contents have, of course, been anticipated by news already published of the late invasion. The concluding paragraphs embrace a suggestion which we believe has not before been made, and we therefore copy them. The writer, who is a man of ability and of note in Kansas Affairs, says:

"We are passing through a terrible ordeal. The liberties bequeathed us by our forefathers are in imminent peril. If blood commences flowing, where is it to cease? A mortal hatred is being engendered. It is a war of races. Hanging a Free-soiler is but pastime, and shooting them a matter of boasting with the Missouri army. We are treading upon the brink of a burning volcano. The most intense anxiety has been felt here, and fervent prayers have been offered to Almighty God to avert the impending calamity. He has turned aside the storm for the present; but the societies forming in different parts of the country to send men here will bring on collision. We most earnestly urge the President to quarter large bodies of troops in the Territory, with special orders to declare martial law in a moment; for if there is another outbreak in the colony, the mischief will be done before orders can be received from Washington. Prompt and efficient measures will make both parties respect the government and laws of the country, prevent civil war and preserve the Union." [Chicago Weekly Express Jan. 19 th.

Fashionable Suicides.

MISS BECHER in her recent work entitled "Letters, to the People on Health and Happiness,', thus expaciates on the follies of her sex with reference to tight lacing:

"And if they [the females] are less vicious [than the males] in the two items of liquor and tobacco, they fully compensate for that irregularity by their immeasurable superiority in the art of suicide by dress. They jam their ribs in, and their abdomen out; they squeeze their interiors into such disarrangement that their hearts hang dangling and knocking painfully about, without their natural support above the diaphragm, and their stomachs below it. They tie up their lungs tight—that diminishes the amount of their breathing—that keeps the blood impure, and sends it, dirty and stagnant, to drag along through flabby muscle and inert brain, and indirectly to vitiate and degrade every manifestation of every bodily or mental faculty. Fit partners are such women for such men; and a sadly deteriorarted race is the progeny of such parents!"

194

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 109 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 In advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, FEB. 2, 1856.

CONTINUED.

Is Mormonism a Philosoph'cal Paradox?

Or, Is Mormonism Philosophically True?

ARTICLE III.

In the former articles we have investigated in brief the religious phase of Mormonism, and in so doing we have compared its principles, doctrines, ordinances, authority and powers, with those contained in the Scriptures; and having proved that Mormonism is perfectly scriptural, it now devolves upon us to inquire whether it agrees with casuistry, reason, philosophy and common sense. It cannot be expected, however, in the brief limits of one or two newspaper articles that we can enter very fully into all those branches, this we shall not attempt; but purpose to advert briefly to some of the most leading and prominent parts.

Very much has been said and written on the philosophy of christianity, and many ideas advanced that in the abstract are really very true and meritorious, but which, for the want of a proper application, lose all their vitality or force—some of which we may have occasion to refer to in the course of this article; however, as Mormonism is the subject that we propose investigating, it is that to which we shall turn our particular attention at the present. We shall commence then by stating that

MORMONISM PROFESSES TO BE A REVELATION FROM GOD.

The question naturally arises in some men's minds—How do we know that there is a God? and if there is a God, is it reasonable that he should reveal himself to man?

In relation to the first query, we must confess that we have our doubts whether any really intelligent man, who has reflected upon the works of nature, can have any misgivings. There are really very few in the world, whatever their location, habits, color, pursuits, or form of worship, but who believe in some kind of supreme, controlling, overruling power. There are some, however, even among civilized beings, who profess a disbelief in the existence of God, or a supreme being; and we shall therefore take up the subject, briefly, and assign some reasons, based upon natural philosophy, why we should have faith in the being of a God, and in doing so we shall take the statement of philosophy itself.

One of the first rudiments of natural philosophy is, that matter is *inert*—that it is incapable of moving itself, or of stopping itself when put in motion. We are aware that there are those who contradict this idea, and hold another theory; this we may refer to in the course of our investigation. It is, nevertheless, one of the fundamental principles of natural philosophy, as taught in our schools at the present day. Another of its properties is *indestructibility*, which necessarily implies eternal; for if it cannot now be destroyed, it follows that it could not be destroyed in any anterior age; and it must necessarily follow, that a thing that cannot be destroyed cannot be created, and must, therefore, be eternal. As the indestructibility of matter is not generally disputed however, we shall not stop to argue the question—its solution will not affect the argument. It suffices us, for our present investigation, to take the first-mentioned admitted property of matter, which is *inertia*. Now, if matter is incapable of self-motion, and of stopping itself when put in motion to-day, it always was. If this statement be true, therefore, the question necessarily occurs, How came this and other worlds into motion? Where or when was the first spring of action? What produced the earth, the sun, moon and stars? What principle or power operated upon crude inert matter, and gave it form and shape? Nature, as some people state, could not do it, or matter, of which nature is composed; for all nature is made up of matter, and that matter, according to the afore-mentioned theory, is inert, is inert now, and always was inert, and therefore incapable of self-organization; and unless there be some other power or principle, or Being existing, somewhere; some organization that possesses the principle of vitality, intelligence, or creative powers, this world and its denizens never could have been formed. Call it by what name you please—call it nature, call it spirit, call it God; the appellation signifies little to our present argument—it is the principle we are after; for we cannot conceive of an inert principle organising worlds, regulating their motions, filling them with animal and vegetable life, and producing the beauteous order and harmony that everywhere prevails in this world and throughout the immensity of space.

We shall not stop here to inquire whether this nature, spirit, or God, to which we have referred, is a purely spiritual essence or material—we believe everything is material—but shall content ourselves with stating that there is evidently a supreme, creative, existing, living power, an invisible *esse*, that acts and operates visibly upon more crude materials, combining, adapting, organizing, controlling their movements, and regulating them as the mind of man does his body; and which, although not tangible or visible to the touch or sight, is yet as demonstrable by its effects, as the action of air, heat, or electricity are in their effects, and possessing some powers different and distinct from those generally *ascribed* to matter.

It is an admitted axiom that an effect cannot exist without a cause. We are then led to inquire, What is this great moving cause? for its effects, as before referred to, are as visible and as clearly demonstratable as the action of water, wind, steam, atmospheric air, or any other power applied as a mechanical force. In fact, our mechanical laws themselves are gathered from the operations of nature and the properties of matter, and are simply an appropriation of the laws which govern the material world. In discussing the properties of matter, and the laws and operations of the visible material world, the philosophic mind is necessarily led behind those crude ideas to the origin and first moving cause. It is not enough for such a one to be told that matter possesses so many essential properties, such as Impenetrability, Extension, Figure, Divisibility, Indestructibility, and Inertia; he wants to know what gave it those properties and unerringly associated them with it. If he is told of the principles of Mechanics, Hydrostatics, Hydraulics, Pneumatics, Acoustics, Pyronomics, Optics, Astronomy, Magnetism, Electricity, and the immutible laws by which they are governed, he wants to know whence those principles emanated, and who originated those unchangeable laws—what mind, what power, what intelligence placed them there. He knows that a steam engine, a clock, a watch, a ship, a house, an anchor, a needle, or even a pin did not assume their shapes of themselves—the matter of which they are composed is inert—it required a conception, a design, and a mechanical operation to accomplish this. If it requires all this to make even a pin, can a world and its inhabitants be made with anything less? It is not enough to tell us that the planetary system is governed by the laws of attraction, repulsion, gravitation, density, &c. Who placed those bodies there and gave them these laws? It will not answer to say they came by accident. Steam engines, carriages, ships, chairs, and tables do not come in so questionable a manner. In fact, if cause and effect are essentially connected—if it is necessary to have a watch or clock-maker, a chair or table-maker, or a mechanic to organize and adapt matter, in manufacturing any article, it surely requires a world-maker to make a world; and whether we can see him or not avails little—his works are visible. We may here be asked, Who made this maker? what sort of a being is he? when did he begin to exist? where does he reside? and a thousand other questions. This, we opine, has nothing to do with the matter.

Some profess to say that all matter is not inert; that from eternity it possessed the principles of life and intelligence; at first in a state of embryo; but that by motion, union of particles, and consequent intelligence, it grew, spread, increased, extended, combined, and became an embodiment, until systems were organized, worlds formed, and vegetable and animal life organized in all their varieties. The above we have little to say about. It may be true or false; we don't know; neither is it essential to our purpose that we should. We know that such a power exists, which is enough for us at present, and we shall not stop now to inquire whether that power was thousands or millions of years of forming and attaining its perfection, or whether it has existed millions of years beyond the ken of human perception; nor where it's location is. If we see a watch we know that it has been made by a watchmaker, and whether we can tell where he lives, what his name is, how old he is, or whether he lives at all or not, has nothing to do with it; we know that it did not come together without materials, design, intelligence, and mechanical skill; that some person made it, and his name, age, residence, or size, does not affect the question. An effect cannot be produced without a cause; a watch is made; it was organized by a watchmaker, who was the cause of its being made. To deny, therefore, the existence of a great supreme creative principle or being is absurd in the extreme. Who originated all living creatures, adapted them to their various localities, imparted to them the powers of propagation, and supplied their wants? It won't do to say they grew like corn or potatoes; we should ask where the seed came from. If told that it came gradually, and took millions of years to perfect it, we should call for the proof, and then if proved it would not alter the principle that a great intelligent power does exist, for whether self-created or not there it is.

We have referred heretofore to a power, although associated with that power there is evidently a design. We now wish, more particularly, to refer to a principle of *Mind* or *Intelligence*—to the evident footprints of a *Contriver* and *Operator*.

We have spoken of power or law, which terms necessarily imply an originator or agency. There can be no law without an agent; the law is simply the *modus operandi* of the agent. When we speak of the laws of animal or vegetable nature, or the laws of nature in general, we are necessarily thrown back to nature, which, according to the hypothesis of some, is the originator, designer and contriver of this law; for where there is a design there must be a designer—contrivance implies a contriver, and law an agent or lawgiver.

In examining the works of creation, there is nothing so striking as the manifestation of consummate wisdom, skill and intelligence. Wherever we turn our attention, the traces of contrivance, design and intellectuality abound; whether we look at the nature and composition of man, the animal or vegetable creations, the movements of the planetary system, or the elements of which they are composed—and when combined, bespeak the presence of some precient, omnipresent, omnipotent, governing mind or intelligence.

Take, for example, the air: while it is as universal as nature, it supplies the lungs, supports fire, conveys sound, reflects light, diffuses smells, wafts ships, bears up birds and insects, buoys up the clouds and consequently gives rain; it possesses properties varied, useful and extensive. Can any one imagine that these properties originated by chance? Nor are the properties of water less useful or varied. It maintains all its inhabitants, nourishes plants, and through them the animal creation. It dilutes their food, quenches their thirst, floats their burdens, and is the basis of their fluids and juices. Again, *fire* also possesses its distinctive properties; it enlightens, dissolves, warms, and may be considered as the great promoter of vegetation and life, and necessary to their sustenance. Were it not for this, all "fluids would be frozen, the ocean a quarry of ice, and all nature stiff and dead." We must not stop here to speak of the uses and properties of *light*—its boundless extent, immense velocity and tenuity, the brilliant prismatic colors of which it is composed, or the splssitude or powers of the sun's rays. The whole of the elements possess properties so varied, so extensive, so general and unvarying in their application, that, whilst their leading outlines attract our attention and excite our admiration, the details are entirely beyond the grasp of our intellect.

If we examine the construction of trees, shrubs, plants and herbs, we are struck with their design, beauty, symmetry, strength or weakness, according to circumstances, position, climate, and their peculiar adaptation to every place and contingency. Their seeds, delicate affinities, construction of the embryo, modes of propagation; their male and female, with their fecundating effluvium and gravid seed vessels; the mode of protecting those, varying according to position and circumstances; enclosing them in husks, skins, scales, shells, pods, pulps, pellices, and every kind of armor for their defence, protection and propagation.

There is not, perhaps, so perfect a piece of machinery in the world as the human system—not to mention the framework or bones: their nice elaborate workmanship, curious and well-fitted joints, their symmetry and adaptability, for strength, motion, protection and endurance, are remarkable. What is more perfect than the tenuity and strength of the muscles, and their adaptation to this wonderful machine? Proceed we: The arteries and veins—the one to convey the blood from the heart, the other for its return: the first stronger than the last, because there is greater force applied to it. The arteries are protected, too, in their various locations in the body, and sacredly guarded from harm; in some instances, cavities are made in bones for their protection. The action of the heart in sending blood through these arteries, as they spread and expand to the most remote part of the system, until you cannot puncture even your finger with a pin without striking one; the return of that blood through the veins; the operation of the lungs for the reception of air, the chemical separation of the oxygen and nitrogen, the purification of the blood by the former, and the rejection of the latter; the forcing of that blood, revivified, to again nourish the body—are all wonders. Nor is the operation of the stomach less remarkable, with its reservoir, ducts, glands, and myriads of capillary tubes for the straining and conveying of the secretions of the human system; not to mention the organs of the eye, ear, or of the nervous system. Did this perfection come without mind?

Nor is there less design manifested in the construction of insects, birds, beasts, or fishes, whether we regard their construction, form, mechanism, habits, adaptation to climate, mode of defence, of propagating their species, their internal arrangement, mode of locomotion, bones, sinews, arteries, veins, powers of digestion, respiration, sight, hearing, smell, instinct, or any other principle associated with animal life, the particulars of which it is not our object to discuss at the present time; but which manifest design, contrivance, mind, intelligence, altogether superior to that which is found in man; for whether we take an elephant, mammoth, or animalculæ, the same design and contrivance is manifested, and we know not which to admire the most, the large, massive, powerful structure of the one, or the minute perfections of the other.

Turn we for a moment to the planetary system, and examine the heavenly bodies. Here we see immense spheres or worlds moving at an incredible velocity, yet so nicely balanced and arranged that the changes of place of this immense system of worlds, and their arrival at any given point, after traversing regions of void and trackless space, can be calculated to a few seconds. Who instituted this order, or whence came it? We may talk about laws of gravitation, of centripetal and centrifugal forces; but whence originated these laws? Who first gave these bodies their projectile force, and placed them in their orbits? Imagine, for a moment, enormous globes turned into boundless space, confined by nothing, allowed to seek their course, and yet held in that stated position by some invisible principle, governed by some eternal law, and we shall discover an adjustment of force, of distance, direction, and velocity, which is evidently the result of some invisible, eternal intelligence or mind.

Whichever way we turn our attention, in all the works of creation, we see a wisdom, an intelligence, an adaptation to circumstances, a prescience, a power manifested, that leads us to some great *esse*, some unseen, hidden creative and controlling power, who by superhuman intelligence, prescience, and forethought; by some mysterious, hidden agency; some comprehensive, omnipotent, eternal mind has originated, designed, brought into action all terrestrial life, whose very works are the foundation of all philosophy; who has in his own works given us boys lessons in science to reflect upon, but which we can never imitate, and our utmost stretch of intelligence cannot even unravel, much less originate; and who has displayed in his philosophy a wisdom, adaptability, and intelligence that is as much higher than our own as the heavens are above the earth. There is no comparison between our philosophy and that of this great unseen, eternal Being, and as well might a puling baby, playing with its rattle, compare its mind or philosophy with that of the giant intellect, elevated genius, and profound philosophy of a Newton or Herschel, as for us to compare ours with this great I AM.

TO BE CONTINUED.

Our Relations with England.

DURING the past week the speeches elicited from members of the Senate have shown to the country that there exists at the present time an anxious solicitude with regard to our relations with England. Mr. Clayton, whose right to know the meaning and import of the treaty of 1850, has taken up the cudgel placed in his hands by the President, and—with all deference to the House, no doubt, yet at the same time unable to hold his peace—has pounced upon John Bull with the characteristic of a Jonathan, and dealt his blows to the tenderest points of his antagonist, with unerring precision and overwhelming force. If Master John don't wince at that, it is only because he has grown callous by age and repeated pummellings of the same kind, from the same and other quarters. But "the most unkindest cut of all" is that letter of Lord John Russell. We quote the closing sentence:

* * * "But we intend to adhere strictly to the treaty of Washington of the 19th April, 1850, and not to assume any sovereignty, either direct or indirect, in Central America. J. RUSSELL."

"London, Jan. 19, 1853."

This acknowledgement of Lord John, three years after the treaty, so inconsistent with the position now assumed by England, shows a discrepancy not unlike that of ancient time, when "there arose a new king that knew not Joseph."

Mr. Clayton—after presenting the letter referred to, and moving to print—expatiated at length upon the grasping disposition of England, showing that wherever she could exercise her power she would do it, whether at the Isthmus of Suez or Darien; and that she was not very choice as to the mode by which she did it, so that her strength was sufficient.

Other Honorable Senators followed Mr. Clayton, objecting to the discussion of this question at present; but it would not do. Mr. Cass has the floor for Monday, and Mr. Seward is expected to follow him: elaborate speeches are expected from both. All this is fortunate for the President, as it is in his hand, and consonant with the suggestions in his Message; besides, it adds capital for his extra Message to Congress on our relations with England, when the House shall have organized, and when he shall have sufficiently rested and "spit in his hands," preparatory to a "long pull, and a strong pull, and a pull altogether."

Whatever might have been the policy of the preceding Ministry of England, it is very evident the present ministerial functionaries of that realm are determined at least to *try* the timber of Brother Jonathan. Acting upon their own experimental philosophy, that a penny saved is as good as a penny earned, Her Majesty's Ministers are anxious to save enough from the West to pay the expenses of her war in the East, or, at any rate, a portion of it. The fact is, John can't afford to be liberal to Jonathan just now: instead of a fat slice from the tenderloin of Russia, and a magnanimous compensation from Turkey which was at first anticipated, stern realities have taken the place of the baseless fabric of a vision, and instead of the accessions of territory and treasures to Britain as seen in the dreams of a castle-building Ministry, grievous taxation, empty vaults, an augmented public debt, and a corresponding distrust and lack of confidence in monied backers, are all now visible to the naked eye, and daily and hourly growing in magnitude. Under these circumstances how natural it is to expect a reaching of this "strong man armed" for something in such other direction as shall afford aid and comfort in this his hour of need. Hard-hearted, indeed, must be Jonathan to contend the point now with that firmness that characterized the 54 40 issue.

But, then, there's that Monroe doctrine, that comes in and forbids any little present from Jonathan by way of conceding the right to his venerable old ancester of controlling a province or two in Central America. Were it not for the precedence it would not be so objectionable; but as the right of an inch conceded, would lead to the eventual claim of an ell, it won't do.

This is about the feelings of Jonathan, and he is a stubborn youth; if he actually says, Britain shan't have the land! it will be so; and present appearances indicate very much such a decision.

If such should be the case, and the President's construction of the treaty of 1850 be sustained by Congress, it becomes a question what course Great Britain will take on the subject. One thing, however, is pretty certain, and that is, England will take some time to consider, before locking horns with Jonathan again, and we should not be surprised if she "took it out in considering." At any rate, she will not be in any particular hurry to get into another war, especially with the United States, until she can see a better prospect than is now visible of getting out of the one she is already in.

If, however, our country should exhibit itself as a nation divided against itself, and by its apparent weakness from civil commotion and internal distraction, invite to our shores, as the Musquitoes did to theirs, the protectorate of Britain, it would not be in keeping with British policy to let the opportunity pass without improving it. In case of such division—which is becoming daily more and more apparent or probable—whichever faction should call upon Great Britain for assistance, would be very likely to find in that Power a ready ally.

Notwithstanding the professed anti-slavery proclivities of Great Britain, let the South, with her cotton interest, once appeal to her, and the cotton bales would be so much larger in her eyes than the negroes who raised it, that the latter would no more be seen than was the army of Jackson by that of Packenham through the celebrated cotton heap at New Orleans. It seems to be a self-evident fact, that that kind of wool called cotton wool, though transparent to some, is perfectly opaque when pulled over the eyes of John Bull. He can see the *cotton* very distinctly, but it blinds him for seeing anything else.

We refer to the above contingency as not being beyond the bounds of possibility, and as being an item worthy of consideration to those who are constantly crying peace and safety, and at the same time hagging on the South to an issue of the kind referred to, only of a much more serious nature than might become us at present to write. We have no disposition to irritate and harrow up the souls of men, farther than to direct their attention to facts which vitally concern them, and then leave them to treat the subject with as much indifference as they please.

We have thrown out some brief hints on the subject before us in what might appear rather a jocose style, but we submit to time to show that in what we have said there is more truth than poetry.

Prospectus.

WE are gratified to receive and to lay before our readers the following Prospectus. We hail with pleasure the elevation of the *Western Standard*, and shall be glad to place it on our list of exchanges.

Its Editor, George Q. Cannon, has for some time been laboring on the Hawaiian Islands, with very great success; he has mastered the language of those Islanders, and has translated and published the Book of Mormon and other works into that tongue. And if he displays as much energy and talent in his editorial capacity, we shall expect to see its columns filled with intelligence from this far off and interesting El Dorado.

We commend it to the consideration of the Saints, and all who are interested either in Mormonism or in news from the land of gold.

Send on your subscriptions to us, and we will forward.

PROSPECTUS OF THE WESTERN STANDARD.

IT is the intention of the Subscriber to commence the publication of a Weekly Newspaper bearing the above title, the first number to be issued about the middle of February next, to be devoted to the interests of the CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS—to be an exponent of its doctrines, and a medium through which the public can derive correct information in relation to its objects and progress. Its columns will also contain items of general intelligence and the current news of the day, both foreign and domestic, which, from our position, situated in the Queen City of the Pacific, we will be able to obtain at the earliest dates and in ample detail.

It will be our aim to make "THE WESTERN STANDARD" an interesting and instructive sheet; and, as its columns will be enriched by the correspondence of the Elders of the Church, who are laboring in different portions of the Earth, and by choice selections from the leading papers of the United States and Great Britain, we trust it will be satisfactory to our subscribers.

To the Saints, the announcement that another publication is being issued, under the sanction of the First Presidency of the Church, that will be found on the side of truth, defending it and heralding it forth, will be received with pleasure, and will, no doubt, meet with their hearty co-operation and support.

As a medium of advertising, the columns of "THE WESTERN STANDARD" present unusual facilities to business men and general dealers, as it will be extensively circulated among the Emigrating portion of our community.

GEO. Q. CANNON.

San Francisco, Jan. 4, 1856.

TERMS OF SUBSCRIPTION OUT OF THE STATE—$2 50 per annum, in advance.

☞ Advertisements inserted at reasonable rates.

"THE W. S." will be issued every Saturday.

OFFICE—No. 184 Montgomery Street.

FOR THE MORMON.

Philosophical Rambles.

BY ALEXANDER OTT.

WHAT is more interesting to the philosophic mind, than to soar in the fields of intelligence, to get a knowledge of those principles by which myriads of worlds, are made to revolve in silent majesty in their elliptical spheres without ever deviating from their course, and thereby showing, that the grand drama of nature is performed according to the laws of eternal order and harmony.

Some of the greatest philosophers of bygone times, like Plato, Aristotle, Socrates and others, have spent their lifetime in the study of the phenomena which the immortal Spark represents with which our tabernacles are tenanted. Great discoveries in reference to the Spirit, and its operations upon the body gave rise to a new science, termed "Psychology," from the Greek, Treatise upon the Soul.

That interesting and important branch of human knowledge is divided in the empirical and rational parts. The empirical part treats upon the phenomena which are caused by the Spirit operating upon the system, in its various functions. The rational part speaks of the matter of the Spirit, independent of the body. Modern philosophers like Vant, Schelling, and others, have endeavored to explain hypothetically that important question, but they all have failed, it is something beyond their grasp. A great many call the Spirit immaterial, and cogitative, but that is quite an erroneous idea. Everything that exists by itself must necessarily have a material body, no matter how refined it is, and inasmuch as the existence of the Spirit in the body is beyond all doubt, it must be something tangible.

One of the most interesting phases of the Spirit's mysterious mechanism is a dream. Lord Byron is correct in saying, Sleep has its own world, it is the boundary between death and existence. When the weary traveller in this vale of tears, returns in the evening to his humble cottage forest, and sleep overcomes his exhausted system, the intellectual faculties by which the scenes of the day were brought under the immediate cognisance of the senses, cease to operate, the Spirit retires, the scenes of this world are closed, and fancy has its sway.

Every one who is familiar with Anatomy, knows that the cerebellum is the lower or hinder part of the brain, and the cerebrum, the front or larger part of it. The cerebrum is generally the seat of dreams.

Previous to my enlarging upon this topic, I have to mention, that dreams are either objective or subjective; objective dreams are those which are produced by external objects, subjective dreams are the results of internal feelings; the former have a reference to our everyday life, the latter are of a prophetic nature, and touch the future.

As soon as the curtain has dropt between the outer and inner world, the Spirit assisted by memory, which is a natural receptacle of all impressions made upon the mind, by things abstract or concrete, follows up the scenes of the past, the inner man believes himself moving in real life, owing to the interesting principle that everything appears to the dreamer as a fact, or, to be more explicit, every idea that has impressed itself much upon the mind, is realized in a dream. As the Spirit requires in its everyday life the guidance of reason, in order to prove itself an intelligent being, so does it also require the same in its nocturnal rambles; hence a dream is lucid when guided by reason, and chaotic or confused when destitute of the same. The sleeper when under the influence of such dreams, is more or less restless, and on awaking feels excited and exhausted, owing to the Ganglion or sympathetic nerve being too much affected by the nocturnal scenes which cause the blood to run faster in its arteries. When the Spirit retires as it were into the inmost recesses of the body, when all communication of the outer world with the inner man has ceased even in dreams, and all the intellectual faculties slumber, then the Soul, may be fit to communicate with the Spirit World. It is at such times of perfect rest of the intellectual powers, that Heavenly messengers may hover around man, and convey to him intelligence from the mansions of glory, it is then the time for visions and revelations.

The above ideas, although they emanated from some of the most eminent philosophers, are correct to a certain extent, yet it does not follow that everybody in a perfect state of rest may receive intelligence from on High. On consulting the sacred records, we find that the Almighty has different ways of communicating with the children of men, either by dreams as He made himself manifest to Joseph in Egypt, or by visions, as He appeared to Abraham, or as in the case of Lot to whom He sent two angels previous to the destruction of Sodom and Gomorah. As we would not like to pollute ourselves by intercourse with bad, infamous persons, neither does the Lord, who, as we learn from the Scriptures only speaks to righteous, honest-hearted people, who are willing to seek Him and keep his commandments.

Correspondence.

THE following letter from Mr. Holderness was passed to the printer without proper examination, and in reading the proof we find it to be entirely different from our views. Some women claim equal rights with men, while Mr. Holderness seems to allow them none. We consider these the two extremes, between which a proper medium can be found by those who are governed by a spirit of peace and compromise.

FOR THE MORMON.

Women's Rights.

Correspondence From William Holderness.

ROME, Adams Co., Ohio, Jan. 1856.

THE attention of the American public has lately been drawn in an especial manner to the rights of women, and their condition has been investigated with much diligence, to ferret out the wrongs by which they are enthralled, though many of those wrongs are so palpable as to need no search. But, as is usual in all questions of a public nature, this subject has been made, in a remarkable degree, a subject of special pleading; a process by which the true light must always be obscured. For, in this investigation two principles in ethics have been overlooked. First, that the pursuit of special and private rights is always wrong and disastrous, as being an infringement of the unity and solidarity of the race, however just in itself the cause may be, more especially must any controversy be evil and calamitous that woman can have against man, with whom she is by creation one body, and by divine decree one flesh. Second, that as in every department of God's Kingdom extremes meet, it is hardly possible to pursue right to its consummation without transgressing the dividing limit, and getting into wrong. Hereby the ardent pursuit of any right is invariably defeated; the perfection of any object being found in juxta-position, or apparent coalition with its opposite. Thus, true liberty is found in strict subjection to law. The purest self-love is found in devotion to one's fellows. The most perfect concord and unity are in each taking their own way; while the perfect hostility and divisions of the race is accomplished by forced unity. Right is best established by conceding to the turbulent every right. Paradoxical though these maxims appear, yet reason and experience both prove them, and the precepts of Christ confirm them. If the foregoing principles be true, and they are perfectly demonstrable by experience and calm philosophical reasoning, then women can never establish their rights by pursuing them, but their wrongs and bondage will be much aggravated by such pursuit. If they are in any way, injured by the other sex, the injury can only be repaired by the repentance and voluntary reparation and restitution of the injuring party; for lost rights are never recovered from the wrong doer, except by his voluntary, and in no degree forced concession; the concession being the result of conviction and not at all of influence, or force. Rights recovered by force must be perpetually guarded by incessant vigilance, stringent laws, heavy imposts, and intestine tyranny, and a right in such a condition is no right at all, but a grevious wrong.

If women are wronged, they must either be wronged by the men, by one another, or both, these three being the only positions possible. And in the investigation of this subject, it is believed that these three positions will be found to exist in fact. The injuries that women receive from men must be either spontaneous, or retaliative, or both. Now, injuries of women from men must be very rarely spontaneous, for woman is not naturally a rival to man, and hence he is very far from being to her an object of hostility. Probability would therefore make the wrongs done to woman retaliative from the man and retaliative as well as spontaneous from her own sex; for amid the incessant mutual contentions of women for the favor of the other sex, in which contentions the real source of all the social evils affecting them is to be found, it is not possible that the man should escape without some injury, and if the man, in such circumstances, retaliates on the woman, it is no more than might be expected from human nature, and the circumstances of the case frequently afford him a justifiable though perhaps not a just plea for that retaliation. And as competition reduces the market value of an article of merchandize, so the mutual competition of females has, in many respects lowered them beneath that station which God had originally intended them to fill. Hereby palpably originate the retaliative wrongs that women suffer from their own sex, which constitute the great bulk of the social evils by which they are oppressed. According to the primitive history of the race, from this same spirit of competition the besetting sin of the race, especially of the female, though having in this instance another object than their own sex, the first wrong and consequent moral fall of mankind originated.

As one of the penalties of this her primitive transgression, and moral weakness, it was enjoined on the woman that she should submit to the man "thy desire shall be to thy husband (or man) and he shall rule over thee;" the word desire here not dimifying, fleshly lust, for the same language in the Hebrew is used with regard to Cain and Abel, 4th Ch. 7th v. Now it is plain that any contention of the woman with the man for rights must be so far a rebellion against him, and therefore a rebellion against God who issued the decree that the man was to rule over her, which was made, at the time, one of the essential conditions of her future existence. And though her destiny in Eden might and in all probability would have been different if she had not fallen, it is vain for her to think that she can restore herself to that condition, her return to that condition is hindered by a symbolical sentinel with a flaming sword that turns every way; if ever she is restored it must be by kissing the rod that strikes her,

Letter from Col. Parker H. French to Mr. Marcy.

WASHINGTON, Jan. 18, 1856.

Hon. Wm. L. Marcy, Secretary of State of the United States:

I HAD the honor to address your excellency a note, under date of the 19th of last month, the sole object of which was to request an interview with your Excellency before laying my credentials before your government. To my astonishment, you placed a different interpretation on the note from my intents. Your Excellency's reply, under date of the 21st of the same month, informed me of this fact. Your reply also establishes a new and startling precedent—that is, that you cannot hereafter receive any diplomatic agent unless the government he represents is established by the untrammelled expression of democratic will. It seems to me that the following extract from your letter is conclusive of the new rule for recognition, as just alluded to. You say:

Those who were chiefly instrumental in suspending or overthrowing the former government of that State (Nicaragua) were not citizens belonging to it, nor have those citizens, or any considerable part of them, so far as is known here freely expressed their approval of or acquiescence in, the present condition of political affairs in Nicaragua. Until such shall be the case the President does not deem it proper to receive you, or any one, as a Minister to this government duly appointed by the supreme government of Nicaragua.

Thus, your Excellency will perceive that, under the same ruling, the Minister of England France or Russia, should not be recognized by your government, because you have no evidence that any part of the people of those countries have "freely expressed their approval of, or acquiescence in, the present condition of political affairs" governing them at this moment. You thus necessarily interfere with the internal affairs of other nations.

Regretting that you should have misconstrued my last communication, and that you authorized the late arrest of my person in New York, and thereby the indignity thrown against the government I have the honor to represent, I therefore respectfully request that you will not consider my credentials as before your government for the present. I am, sir, your obedient servant, PARKER H. FRENCH.

and unconditional submission to God's decree, and to her man, whom God has thereby decreed to rule over her.

Moreover this submission is a command, not only of God, but of nature and necessity, for the altered condition of the race after their expulsion from Eden, the increased fecundity of the woman, her natural timidity, the inclemency of the elements, the aggravated ferocity of beasts of prey, and her want of mechanical dexterity and presence of mind, made the protection of the man much more necessary to her, placing her and her offspring in the relation of proteges to him; now, as it belongs not to a protege to demand anything, nor to make or exact any conditions, tacit natural rights being always presumed to be spontaneously and tacitly granted; neither may the woman imperiously demand from the man any rights withheld, such a demand puts her in the attitude of, at best, an equal, a rival, and therefore an enemy, ready, by force to exact the matter withheld, if fair means should fail. But woman may demand nothing from man, till she has ceased to envy and afflict her own sex. As it is, the man justly may claim to be in such matters, but the agent of vengeance, and she would have still serious cause of complaint if he should cease to act in that capacity. Moreover, before they tax man with injustice to them, and reform him in this particular, they ought to begin the work of reformation nigher home, and reform themselves of their jealous tyranny over one another. As protection is, on the one hand the duty of the man to the woman, so confidence in him on her and her children's part becomes an imperative duty and a common sense right. For no one may depend on another, and at the same time suspect them and question their management. It is both absurd and impossible to be at once trusted and suspected. Whoever has the care and management of anything must be left to his own discretion, unannoyed by the meddling of any others, more especially of such as have any great interest involved in it, whose fears or desires will almost surely thwart their calm judgment.

From Our Kansas Correspondent.

ATCHISON, KANSAS TERRITORY, January 1st, 1856.

BRO. JOHN TAYLOR:

Dear Sir: Upon the ushering in of another year, I sit down to write you a few lines. Some time has elapsed since I wrote to you last, since which time but little seems to have been done in the Atchison Branch. There are but few of us, how many I do not know; but I intend to know before the April Conference in St. Louis, if a constant meeting together of some of us to pray and renew our faith will call them out.

I have read the article in THE MORMON, upon crossing the plains with hand-carts, and wish to say a few words upon the subject. I left Great Salt Lake City on a mission, on the 10th day of May, 1854, and arrived on the Missouri River at Table Creek, on the 1st day of July, at twelve o'clock, making fifty-one and a half day's travel. During this journey I walked at least three-fourths of the way, and often thought upon the subject of crossing the plains with hand carts and wheelbarrows, and I am fully satisfied that I can cross the plains as quick in going to the valleys, and haul my hand-cart with a common load, as I crossed them coming out. I intend, if I am alive and well, and it is wisdom to do so, to cross the plains during this year with a hand-cart, if there is a company, so you may set my name down as one of those who say "give me a hand-cart." I intend to build my own hand-cart, upon the pattern laid down in THE MORMON. There has been a little excitement got up here since I forwarded the advertisements for THE MORMON to Bro. J. H. Hart. Some persons think that Doniphan, a river city in this Territory, will be the starting point; others say that they have seen a letter from Elder McGaw, in which he says that Council Bluffs City, Iowa, will be the starting point, and I am called upon on every side to know how it is; my only answer is, I know nothing about a change, but that it is not impossible to change the starting point. I think of the cry of the Ephesians, when they are trying to pump me, "our craft is in danger."

Business at Mormon Grove is entirely suspended, such as building, &c. I am informed by Bro. Amos Gustin—he is spending his time here and at the Grove in teaching and instructing the Saints upon the principles of eternal life—that he will be with us next Sabbath if circumstances permit.

The muttering thunder that threatened war in Kansas a few days since has died away, and the dark cloud of strife has settled back, but only, I believe, to arise in some other place. Loud and long continued thunder indicates a general storm, and when the storm of war commences, won't the people admit that the prophecy given by Joseph Smith upon war is true, whether they canonize him a prophet or not? I rather think they will. May the Lord bless you and prosper the MORMON. I remain your brother in the gospel of Christ, AND. L. SILER.

From our Belfast, (Ireland) Correspondent.

29 GREAT GEORGE'S STREET, BELFAST, IRELAND, Jan. 1st, 1856.

PRESIDENT JOHN TAYLOR:

Dear Brother—Perhaps you think Bro. Mac. has forgotten you, and your valuable "MORMON" because of silence, but let me assure you that such is not the case. You and the Brethren in the Office, are always remembered by the *General* (Ferguson) and *the Boys.* It is now two years and better since my arrival in these lands, where I have enjoyed myself very much in the Ministry, and being associated with my Brethren, with whom I was acquainted in Zion, but did not know their real worth until associated with them in other lands. Why! at home we lived with Holy Men, and in a Heavenly Community, the influence was the same; but how changed is the scene this side of our Mountain Home! Here we are surrounded with all kinds of evil; and when we meet one of the Boys, we feel Heaven all around, the Holy Ghost, and Power of the Priesthood is there to animate us, and when the coals from Zion's altar get together, they kindle anew the fire of Mormonism, and weld the links of affection stronger than ever.

Our dear Franklin, Father Spencer, and Wheelock, have been a blessing, yea Fathers to us all; and when I can grasp their hands, and have a God bless you, from them, then I feel glory in my soul, in fact, I feel so from any of the Brethren, knowing they have a right to the Saviour's Promise. "Whomsoever *you* bless, *I* will bless."

The work moves well in this Conference, although opposition has been so strong as to deprive us of a room, yet (through the wise counsel, and energetic movements of Pastor Ferguson the past year,) we have increased upwards of fifty members, our Saints here are all full-faced Mormons. We now have a Meeting Room, No. 31 Great George's Street, (in the rear of our residence) registered for public worship.

Bro. John Scott arrived here last September, bringing the spirit of Zion with him; he enjoys the confidence, and lives in the affections' of this people, has an extensive acquaintance, and quite an influence with his countrymen. I feel great good will be done during his ministerial labors in this land.

Brothers Bond, and Craig, left us a short time ago for their new fields of labor in England. Bro. Ferguson and I expect to go home this season, as our names are published among the released Elders. All the Brethren that I am acquainted with from Zion, are well and doing well.

My kind love to all the Brethren with you, wishing you all a very happy New Year, in which Brothers Ferguson and Scott join. Trusting this will find you enjoying the blessings of health, and prosperity in Zion's cause, I am as ever, your affectionate Brother and Servant, JOHN D. T. MCALLISTER.

P. S.—As Elder Scott, is to succeed Elder Ferguson in the Pastoral Charge of this and Dublin Conferences, he wishes his address published in THE MORMON.

JOHN SCOTT,
29 Great George's Street,
Belfast, Ireland.

California Affairs.

Arrival of the Star of the West.

THE steamship Star of the West, Capt. Thomas Miner, from San Juan del Norte on the 19th ult, arrived at a very early hour 29th. She connected at the Isthmus with the steamship Uncle Sam, from San Francisco on the 5th inst., and Manzanilla on the 12th, bringing from both ports in gold and silver for New York, New Orleans and Nicaragua $723,000 and 360 passengers.

The passengers, specie and baggage met with rare dispatch on the Transit, reaching the Atlantic steamship inside of twenty-two hours.

Capt. Scott, the Company's general agent at the Isthmus, has completed the great wharf at Virgin Bay. It is six hundred yards in length by five in breadth, and reaches to the verge of deep water, and so enabling, at all times, the Lake steamers to land and receive passengers and freight in the greatest safety and comfort. The old launches have been necessarily withdrawn altogether.

"NICARAGUA IS PEACE."

Gen. Walker has now eight hundred and fifty Americans under arms—and "the cry is still they come."

The suburbs of the city of Granada have been laid out into building lots—and already sold. A pier is being constructed into the lake, and to be ready for use early in the ensuing month of March.

The Star of the West has experienced strong gales and heavy head seas from N. E. all the distance from Key West to Cape Hatteras.

CALIFORNIA SUMMARY.

The California news is not important.

The Alta California, of the 5th, gives the following summary:

Since the sailing of the last steamer, the weather throughout the State has been unusually cold. Ice has formed in San Francisco and Sacramento about half an inch in thickness, and much snow has fallen in the mining or mountain regions. In this city the thermometer for several days has been in the neighborhood of thirty degrees Fahrenheit, which is the extreme limit of our winter climate.

Kelly, convicted of the murder of Howe, in El Dorado County, is to be hung in Sacramento on the 8th.

A difficulty occurred a few days since at Bidwell's Ranch, resulting in the death of five Indians and one white man. The Indians came into a store kept by Mr. Joseph Schaeffer, and asked for some flour, and demanded it without payment. Upon being refused, they immediately shot him down and killed him. The white residents in the neighborhood gathered together and pursued the murderers, and succeeded in killing five of them.

From the mines we have the most cheering accounts. The recent rains have given the miners plenty of water, and therefore plenty of work.

The Legislature is to meet at Sacramento on the 7th instant, when the new Governor will be inaugurated.

The exports of wheat during the past year, has been quite large, equivalent to 152,566 barrels of flour. Australia and New York have furnished our principal markets for surplus breadstuffs. The total amount of wheat raised in this State during the past year is estimated as high as 2,525,444 bushels. A much larger amount will doubtless be produced this year.

A. C. Haskell, charged with embezzling $4,000 from his employers, was discharged—no one appearing to prosecute him, and it is said he has gone to Nicaragua. The gamblers who had won the money, paid it to his employers.

Joshua L. Silsbee, the Yankee commedian, died on the morning of the 2d.

The body of James Henry, a sailor on board the Independence, was found floating in the bay a few days since. The body of a Swede named Ola Larsen was also found.

The Post-Office has been moved into the lower story of the Custom House building.

Thirty-Fourth Congress—First Session.

SENATE.

Jan. 24, 1856.

The subject of the treaty with England in 1850, was presented by Mr. Clayton, in connection with which he presented a correspondence of Lord John Russell to Mr. Crampton, dated Jan. 19, 1853, in which it is declared that the British Government intend to adhere strictly to the treaty of 1850, and not assume any sovereignty, direct or indirect, in Central America. The propriety of debating this subject, before the organization of the house, was briefly discussed by several members, and resulted in giving the floor to Mr. Cass for that purpose on Monday.

A message was received from the President, on our Kansas relations. After a short debate, the message was referred to the Committee on Territories.

Adjourned till Monday.

HOUSE OF REPRESENTATIVES.

The House opened by prayer.

Two ballotings were had, the last of which resulted as follows:

ONE HUNDRED AND TWENTY-FOURTH BALLOT.

Banks	95	Ricaud	5
Orr	68	L. D. Campbell	3
Fuller	25	Scattering	5

Necessary for a choice. 101.

A message from the President was received, and ordered to be read by a majority of 22.

Adjourned.

HOUSE OF REPRESENTATIVES.

Jan. 26, 1856.

No vote for Speaker to-day.

Time occupied in debating the Slavery question.

Mr. Fuller offered a resolution, declaring any agitation of the slavery question unwise and unjust to a portion of the American people, injurious to every section, and ought not to be countenanced. Adopted by one majority.

Mr. Meacham (black repub.) offered a resolution, that in the opinion of the House, the repeal of the Missouri compromise was an example for useless and factious agitation of the slavery question, and that it was unwise and unjust to the American people. Adopted by 108 against 93. Adjourned.

SENATE.

JAN. 28, 1856.

Mr. Bigler (dem.) of Pa. appeared, was qualified, and took his seat.

Mr. Fitzpatrick (dem.) of Ala. gave notice that he would to-morrow move for the election of a printer to the Senate.

Mr. Cass addressed the Senate on the subject of Central American affairs. Alluding to the remarks of the National Intelligencer, that this country might be drifting into difficulties, he said that he did not believe it. He thought the ship of State was on its true course, and the pilot doing his duty. Mr. Cass used strong language denunciatory of the positions assumed by the British Government relative to the Protectorate in Central America, characterizing its pretensons in setting up a king over the Mosquito Indians as mere mockery, under which England alone exercised real sovereignty.

Mr. Seward (black repub.) of N. Y. obtained the floor, when the subject was postponed, and the Senate adjourned till Thursday.

HOUSE OF REPRESENTATIVES

Mr. Leiter (black repub.) of Ohio, offered a resolution for the election of a Speaker by a plurality vote.

On motion of Mr. Wheeler, (dem.) of N. Y. it was tabled by 106 against 100.

The House then proceeded to take the

ONE HUNDRED AND TWENTY-EIGHTH BALLOT.

Banks	97	Orr	6
Fuller	35	Pennington	3
Edie	2	Harris, of Ill.	6
Williams	1	Necessary to choice	104

Adjourned.

HOUSE OF REPRESENTATIVES.

JAN. 29, 1856.

Mr. Stewart offered a resolution (to be concurred in by the Senate) that if no Speaker be elected before the 5th of February the House adjourn till the 15th of May.

The resolution was laid on the table and the House proceeded to vote.

ONE HUNDRED AND TWENTY-NINTH BALLOT.

Banks	99	Orr	69
Fuller	34	Scattering	8
Necessary to a choice	106		

HOUSE OF REPRESENTATIVES.

JAN. 30, 1856.

Mr. Clingman, (dem.) of N. C., offered a resolution to elect a Speaker by plurality vote, if no choice shall be made by the next three trials. He said if the resolution was adopted the majority must concur in the election. It was necessary to organize, and two months had been spent in vain expedients to do so. It would devolve on the American party, upon the adoption of the resolution, to take their choice between Mr. Orr and Mr. Banks.

Mr. Greenwood, (dem.) of Ark., made a motion that the resolution be tabled. Lost by a tie vote.

Mr. Clingman's plurality resolution was then rejected by 106 against 110. Adjourned.

TELEGRAPHIC.

Trial of Messrs. Coburn and Dalton, &c.

BOSTON, Jan. 24, 1856.

IN the Municipal Court to-day, Judge Nash presiding, Edward O. Coburn and Benjamin J. Dalton were put on trial for manslaughter in causing the death of Wm. Sumner.

From Washington.

WASHINGTON, Jan. 27, 1856.

IT may not, perhaps, be generally known that during the present unorganized condition of the House of Representatives no money can be drawn from the United States Treasury for the payment of members of that branch of Congress. In this condition of affairs A. J. Glossbrenner, Esq., the Sergeant-at-Arms of the last House, and who is still acting in that capacity, having been applied to by members of Congress for money to meet their pressing necessities, procured funds from some of the Pennsylvania Banks on his own responsibility, and paid it out to members, taking therefor their receipts. The bankers of Washington, individually, have not loaned to Mr. Glossbrenner one dollar, but the banks have liberally.

This course of the Sergean-at-Arms has had the effect of depriving some of the brokers on the avenue of many a good, fat shave, and causes much complaint among them.

There is now due to members on account of *per diem* and mileage, about $290,000, of which it is said Mr. Glossbrenner has paid to them about $80,000.

The Union proposes a union of Democrats and "Americans" on the following principles: That the Democrats return Mr. Orr as the candidate on their platform, and that the "Americans" also nominate him, at the same time reaffirming their own platform—it being understood that neither make any concession of principle while voting for the one candidate.

Navigation is completely closed here. The ice extends far down the bay, and in some places it is frozen so that horses and sleighs have crossed over it.

Interesting Law Case.

BOSTON, Jan. 28, 1856.

THE case of William B. Ely, who claims of Mayor Smith, General Edmonds, and United States Marshal Freeman, $20,000 damages for injuries received at the hands of the military, on the day of the rendition of Burns to slavery, (which was taken from a jury last year on the law qestion as to whether the circumstances existing justified the assault complained of,) came before the full bench of the Supreme Court this forenoon for argument. Hon. John P. Hale and C. M. Ellis are counsel for the plantiff. Mr. Hale was not present. Messrs. B. F. Hallet, Rufus Choate and George S. Hillard appeared for the defence.

The Underground Railroad at Work.

CINCINNATI, Jan. 28, 1856.

A STAMPEDE of slaves from the border counties of Kentucky took place last night. The whereabputs of several of the fugitives having been discovered here, officers, at noon to-day, proceeded to make arrests. Upon approaching the house where the slaves were secreted, the latter fired, wounding two or three spectators, but not seriously. One slave woman, finding escape impossible, cut the throats of her children, killing one instantly, and severely wounding two others. Six of the fugitives were apprehended, but eight are said to have escaped.

Important News from Mexico.

NEW ORLEANS, Jan. 28, 1856.

BY the steamer Texas, we have Vera Cruz dates to the 22d inst.

Haro y Tamirez had conspired to overthrow the government and establish an empire, but was arrested before his plans could be put into execution. He subsequently, however, escaped and was joined by a powerful army, with which he was besieging Puebla, with good prospects of success.

Generals Pacheco and Seires came passengers by the Texas, having been exiled for their connection with Haro.

From Washington.

WASHINGTON, Jan. 29, 1856.

AT a caucus of the Democratic members of the Senate held this morning, eighteen members voted to give the Senate printing to The Union, five opposed.

As Mr. Greeley was leaving the Capitol this afternoon Rust of Arkansas, made an attack upon him, inflicting several blows with his fist on Mr. G.'s head. He also struck him severely on the arm with a stick, as Mr. Greeley was approaching the National Hotel.

The assault is presumed to be in consequence of Mr. Greeley's strictures on Rust's proposition in the House requesting candidats for the Speakership to withdraw from the contest.

The funeral of Com. Morris took place this afternoon. The services were very impressive. The attendance was very large. The President and Secretary of the Navy were present.

Mr. Dallas Accepts the Mission to England.

PHILADELPHIA, Jan. 29, 1856.

WE are authorized to state that the Hon. Geo. M. Dallas has accepted the Mission to England, tendered him by the President, vice Mr. Buchanan.

Later from Texas.

NEW ORLEANS, Jan. 29, 1856.

THE steamer Charles Morgan, with Galveston dates to the 28th, has arrived at this port. The wheather continues very severe in the North and Upper Brazos, and the thermometer had fallen as low as one degree below zero, the frost killing a number of cattle.

Affairs of Louisiana.

BALTIMORE, Jan. 30, 1856.

NEW ORLEANS papers of Wednesday and Thursday are received. They contain the message of Governor Herbert, of Louisiana, which treats altogether of local matters, except in the concluding passages, which speak of the aspect of the slavery question, and anticipating continual aggressions, considers the time for compromise as past, and advises preparation for the issue.

Kansas.

A COPY of the following proclamation has been forwarded to Washington from Kansas Territory:

PROCLAMATION.

Whereas, information has been received by me that certain persons will assemble in this city on Tuesday, Jan. 15, A. D. 1856, for the purpose of holding an election, to elect officers for a State government.

And whereas, if such an election should be holden it would, in my judgment, produce great political excitement, disorder and violence in this community—jeopardizing the lives, property and interests of the citizens of this city.

Now, therefore, I, John H. Day, President of the Board of Councilmen, of the city of Leavenworth, and *ex officio* Mayor of said city, do, by virtue of the authority vested in me by the charter of said city as conservator of the peace, hereby declare and proclaim that no polls for an election shall be opened within the corporate limits of said city upon said 15th day of January, A. D. 1856, for the causes above enumerated. And I do hereby order and empower the City Marshal to enforce this proclamation by summoning a special police force, if necessary.

Given under my hand and the seal of said city, at the Mayor's office, in Leavenworth City, this 12th day of January, A. D. 1856. J. H. DAY, Pres. of the Council.

Attest, SCOTT J. ANTHONY, Register.

We, the undersigned, Councilmen of the city of Leavenworth, have requested that the above proclamation be issued, and do hereby approve the same.

Fred. Emory,	Wm. T. Marvin,
M. L. Truesdale,	Thomas H. Doyle,
G. J. Park,	Adam Fisher.

LEAVENWORTH CITY, K. T., Jan. 14, 1856.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Stars.

WE have on hand a number of the present volume of the MILLENIAL STAR, from the 1st to the 28th No

Price for the year ... $2 25
" " half year ... 1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say. Price of subscription, $5 in advance.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and at 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES.

Sugar, crushed, per lb.	$0 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r.	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	35
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb	50
Figs, per lb	60
Cloves, per oz	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18½
do 10x12 "	30
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	15

OILS, PAINTS, DYE STUFFS, &c., &c.

Putty, per lb	$0 20
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	20
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom Salts "	30
Beeswax "	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz.	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb.	60
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25

STATIONERY.

Primers, ea. 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40

HARDWARE.

Axes	$2 25
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 50
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 25
Concave Augers, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 50
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	25

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 3 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb	25

SCREWS.

Size.	Gross.
½ inch	50
1	1
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00

BUTTS (cast) Per pair.

1½ inch	15
2	2
2½	25
3	30
3½	40

TABLE BUTTS.

1¼	20
1½	25

TACKS.

4 oz. papers	12
6 do	15
8 do	50
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40

GUN CAPS, per box.

G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb	70
Lead "	30

BOOTS AND SHOES.

Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 05
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 20
Kacks	45
Sole Leather, per lb	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	1 75
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75

DRY GOODS.

Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 18¾ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	20
Denims	25
Cotton Batten, per roll	20
do Yarn, per 5 lb	2 00

VALLEY PRODUCE.

Flour, per 100	6 00
Butter, per lb	30
Eggs, per doz.	25
Cheese, per lb	25
Bacon, smoked, per lb.	20
Shoulder "	25
Ham "	30
Middle "	40
Wheat, per bushel	2 50
Corn "	2 25
Oats "	1 75
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb.	30
Beef, fresh, per lb	9
Mutton "	10
Tongues, each	60
Tallow, per lb	20
Lard "	20
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $4 to	5 00
Adobies, per 100	30
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $20 to	12 00

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage) as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer.	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

New York Wholesale Price Current.

Corrected to Jan. 31, 1856.

ASHES—Pot ... per 100 lb.	6 75	a	7 —
Pearl	7 75	a	8 —
CANDIES—Stuart and Bussing's best, assorted ... per lb.	—	a	—
Ordinary	—	a	—
CANDLES—Sperm ... per lb.	38	a	40
Adamantine	26	a	32
Mould, yellow	16	a	17
COFFEE—Java, white	13½	a	14½
Mocha	14	a	15
Laguayra	10½	a	12
Maracaibo	11	a	12
St. Domingo (cash)	9½	a	10
DRUGS AND DYES—Alcohol pr. gal.	— 82	a	— 88
Alum ... per lb.	— 2½	a	— 2½
Arrowroot	— 50	a	— —
Arsenic, powdered	— —	a	— 2½
Asafœtida	— 5	a	— 25
Borax, refined	— 27	a	— 29
Brimstone, American, roll	— 2½	a	— 3
do crude ... per ton.	35 —	a	— —
Camphor, crude ... per lb.	— 27	a	— 30
do refined	— 34	a	— 38
Castor Oil, No. 1	1 75	a	1 87
Chlorate Potash	— 50	a	— 60
Cochineal	1 05	a	1 25
Copper—sheathing ... per lb.	— 25	a	— 33
Copperas ... per 100 lb.	1 25	a	— —
Cream Tartar ... per lb.	— 27	a	— 30
Gum Arabic, picked	— 18	a	— 35
Gum Copal	— 35	a	— 50
Gum Myrrh, Turkey	— 25	a	— 30
Iodine, resublimized	5 10	a	— —
Ipecacuanha	2 —	a	3 05
Madder	— 10	a	— 11
Magnesia	— 15	a	— 17½
Do calcined	— 30	a	— 32
Nutgalls, blue Aleppo	— 17	a	— 18
Oil Anis	— —	a	5 —
Oil Bergamot	1 90	a	2 —
Oil Cassia	— —	a	3 62½
Oil Lemon	1 90	a	2 —
Oil Peppermint	4 —	a	4 50
Opium, Turkey	4 75	a	5 50
Otto Rose ... per oz.	4 50	a	7 —
Oxalic Acid ... per lb.	— 33	a	— 34
Phosphorus	1 40	a	1 50
Quicksilver	— 45	a	— 48
Rhubarb, China	2 —	a	2 50
Saleratus	— 5½	a	— 7
Sal Ammoniac, refined	— 10	a	— 11
Senna	— —	a	— 15
Shellac	— 11	a	— 14
Sugar Lead, white	— 16	a	— 18
do brown	— 9½	a	— 10½
Sulphate Quinine	2 25	a	2 25
Tartaric Acid	— 42	a	— 45
Verdigris	— 37	a	— 40
Vitriol, blue	— 9	a	— 12
DYE WOODS—Camwood ... per ton.	70 —	a	80 —
Fustic	21 —	a	30 —
Logwood	18 —	a	30 —
FLOUR—State, common ... per bbl.	8 12½	a	7 18½
Michigan and Indiana	8 19½	a	8 31½
Genesee, extra	9 75	a	11 —
Rye Flour	5 50	a	7 75
Corn Meal	4 —	a	4 25
FRUIT—Raisins ... per box.	3 37½	a	3 50
Raisins, layers	3 75	a	4 —
Currants ... per lb.	— 12	a	— 25
GLASS (American window)—			
6x8 to 8x10 ... per 50 feet.	3 25	a	2 50
8x11 to 11x16	3 75	a	2 62½
11x17 to 12x18	4 —	a	3 —
20x26 to 24x30	5 50	a	4 25
31x40 to 34x46	8 —	a	7 50
GRAIN—Wheat ... per bush.	1 80	a	2 15
Corn, round yellow	— 90	a	92 —
Barley	1 25	a	1 30
Oats, Western	— 50	a	— 52
Beans	— —	a	2 75
GUNPOWDER ... per 25 lbs.	3 50	a	6 50
INDIGO ... per lb.	— 90	a	1 30
IRON—Pig, Eng., Scot ... per ton.	30 —	a	32 —
Bar, Eng. refined	85 —	a	— —
Sheet, Russia, 1st quality ... per lb.	— 11½	a	— 13
Sheet, Eng.	— 3½	a	— 4
LEAD—Galena ... per 100 lbs.	6 50	a	7 —
Sheet and Pipe	— 8½	a	— —
LEATHER ... per lb.	20	a	31
MOLASSES ... per gal.	42	a	49
NAILS—Cut, 4d and 6d ... per lb.	4½	a	—
Wrought, 6d and 20d	6	a	7½
OILS—Olive ... per bskt., 12 bottles	3 50	a	— —
Olive, in casks ... per gallon.	1 12	a	1 20
Linseed	— 88	a	— 93
Whale	— 78	a	— 90
Lard, winter	— 95	a	1 —
PAINTS—Lead, red, Am ... per lb.	— 7½	a	— 8
Lead, white, Am., in oil	— 8½	a	— 9
Lead, do do dry	— 8½	a	— —
Ochre, yellow, French, dry	— 1	a	— 1½
Ochre, in oil	— —	a	— 4½
Spanish Brown, dry ... per cwt.	— 60	a	— 75
Litharge ... per lb.	— 8	a	— 8½
Vermilion, Chinese	— 90	a	— —
Venetian Red ... per cwt.	2 —	a	2 50
RICE ... per 100 lbs.	4 —	a	5 50
SALTPETRE ... per lb.	9	a	22
SEEDS—Clover ... per lb.	— 12½	a	— 13½
Flax, American, rough .. per bush.	2 —	a	2 10
Linseed, Calcutta	2 42½	a	— —
SOAP—New York ... per lb.	4½	a	7
Castile	11	a	11½
SPICES—Ginger, Race ... per lb.	4½	a	5
Mace	90	a	95
Nutmegs	90	a	93
Pepper	10	a	11
Pimento	11	a	12
Cloves (cash)	14	a	15
SUGAR—New Orleans ... per lb.	7½	a	8
Havana, white	8	a	8½
do brown	7½	a	8½
Stuart's crushed	—	a	10½
SUMAC, Sicily ... per ton.	72 50	a	82 50
TEAS—Gunpowder and Imperial .. per lb.	35	a	75
Hyson	30	a	80
Young Hyson	32	a	70
Hyson Skin	20	a	35
Black	22	a	50
TIN—Banca ... per lb.	—	a	31½
Straits	29	a	29
Plates ... per box.	9 —	a	10 50
TOBACCO	7	a	43½
TURPENTINE ... per 280 lbs.	3 62½	a	— —
TAR ... per bbl.	3 —	a	3 25
SPIRITS TURPENTINE ... per gallon.	— 41	a	— 42

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
Nos. 139 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d28-tf

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side.
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
84 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVICE,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 183 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS.
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

REMOVAL
MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

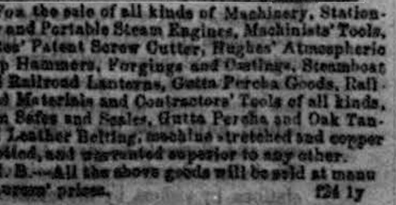
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS, WARPS AND FILLINGS, Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

M. C. MOIES & CO.,
NO. 16 MAIN STREET,
GENERAL AGENTS AND COMMISSION MERCHANTS,



FOR the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Rail road Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tanned Leather Belting, machine stretched and copper riveted, and warranted superior to any other.
N. B.—All the above goods will be sold at manufacturers' prices. f24 1y

196

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the ufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévolleront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaisance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous avons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont *été* pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, Mo. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

NOW IS YOUR TIME TO BUY GROCERIES CHEAP.
CALL AND BE CONVINCED.
"HONEST COMPETITION IS THE LIFE OF TRADE."
FRANCIS LEPERE,
WHOLESALE & RETAIL GROCER,
South-east corner Seventh st. and Franklin Av.
On hand for the Holidays,
Currants, Citron, and Raisins, at the lowest prices, by F. LEPERE.

Fresh Family Flour, of best favorite country brands, constantly on hand, for sale low, by F. LEPERE.

CHEESE—W. R. and English dairy—Sap Sago, for sale low, by F. LEPERE.

ENGLISH SPLIT PEAS—10 bbls. just received, for sale low, by F. LEPERE.

SPICES—Cinnamon, Cloves, Ginger, Nutmegs, Mace, and Caraway Seeds, 1,500 lbs., whole and ground, in store, for sale low, by
d22 1m F. LEPERE.

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
Has constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE
SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

THE MEXICAN MUSTANG LINIMENT.
The Greatest Blessing of the Age for the Cure of Diseases of Man or Beast requiring External Application.
"BRING hither the poor, the halt, the lame and the blind," if you would have them healed of their many infirmities. We boldly and fearlessly assert that the Mustang Liniment will positively cure Rheumatism. Let any who are afflicted with that most painful complaint try it thoroughly according to directions, and if they are not cured we will give them their money back. What more can we say? It will also cure the Piles. Thousands have tried it—and all were cured. Bruises, Sprains, Sores or Eruptions fade away as if touched by the magician's wand. Its application to burn or scald acts like "oil upon the troubled waters." The tempest of pain and agony is soon stifled, and the patient is hushed to quiet and peaceful slumbers. "There is balm for every wound," and that balm is the Mustang Liniment. Everybody that sells medicine keeps it for sale. "Hold your horses," and if they are crippled, galled or sprained, use the Mustang Liniment.
READ THE FOLLOWING CERTIFICATES.
THROUGH BY EXPRESS!!!
This is to certify that the MEXICAN MUSTANG LINIMENT has been used quite extensively in the stables of Adams & Co.'s Great Southern, Eastern and Western Expresses, for curing galls, chafes, scrofulas, sprains and bruises, and it has proved very effectual. Many of their men have also used it on themselves and their families, and they all speak of its healing and remedial qualities in the highest terms. One of our ostlers got kicked and badly cut and bruised on his knee; as usual, the Liniment was resorted to, and the soreness and lameness was soon removed, and it was perfectly well in three or four days. We have no hesitation in recommending it as a valuable preparation to be used externally on man or beast.
J. DUNNING,
Foreman of Adams & Co.'s Express Stable, N. Y.
We take pleasure in recommending the MEXICAN MUSTANG LINIMENT to all our friends and customers as the best article we have ever used for sores, sprains or galls in horses. We have used it extensively and always effectually. Some of our men have also used it for severe bruises and sores, as well as rheumatic pains, and they all say it acts like magic—we can only say that we have entirely abandoned the use of any other Liniment.
J. M. HEWITT, Foreman for
AMERICAN EXPRESS CO., 10 Wall st.
HARNDEN'S EXPRESS, 74 Broadway.
PULLEN, VIRGIL & CO., 10 Wall st.
WELLS, FARGO & CO., 16 Wall st.
MR. WILLIAM JOHNSON, for the last five years a citizen of Augusta, and now the proprietor of the fine hotel in Savannah, called the Marshall House, has favored us with the following certificate:
The MEXICAN MUSTANG LINIMENT has been used in my family, and on my farm, for a great variety of diseases requiring an external application, and has never failed to give immediate relief and effect a permanent cure. I have cured several cases of rheumatism that had resisted the skill of our best physicians. It has cured ringworms by a single application, chilblains in a few days, toothache, frost bites, cuts, sores and corns by a few applications; nervous headache cured entirely. In fact, I have used it for almost everything, and it has always cured. I consider it the best medicine I have ever used. WILLIAM JOHNSON.
Savannah, June 24th, 1852.
June, 25th, 1852.
I have used the MEXICAN MUSTANG LINIMENT in my stables upon my horses in cases of sprains, bruises, galls and sores of different kinds, incident to a large number of horses. I used it upon a horse that had been saddle galled for nearly a year. I had tried many remedies, and one in particular, that I had been in the habit of using for years, and had generally proved successful. Nothing appeared to give it any relief until I tried the Mustang Liniment, which cured it in a very short time. I consider it an invaluable remedy, and would not be without it. WM. H. HOLMES.
SAVANNAH, Geo., June 25, 1852.
We have also used the MUSTANG LINIMENT extensively in our stable, and we find it to be the best remedy we have ever used for sores or lameness of any kind.
SAWYER, HOLLISTER & CO.
The above are from two of the largest livery stables in the State of Georgia.
B. H. MEEKINS, 189 Walnut street, Cincinnati, was confined to his bed under the treatment of a physician some six weeks, with Neuralgia, of the whole of his right side, leg, arm and face; his sufferings were indescribable, and the only cessation from the most agonizing pain, was while under the influence of opium or morphine. His doctor finally advised him to try the MUSTANG LINIMENT; he did so, and in two days was able to go about his business perfectly cured.
This is to certify that I have used the MUSTANG LINIMENT recently in a very severe case of sprain. The right hip was so badly sprained and bruised that fears were entertained that it was out of joint. I obtained a bottle of Mustang Liniment and used it freely for four days, when the soreness and pain were all gone and the hip joint was well.
I have also used the Liniment for the Piles, with which I have been afflicted for many years. Its effects were wonderful. Free applications night and morning for a week have perfectly cured me. Thousands of persons are suffering with this painful disease, and you are at liberty to make this statement public, that all may learn what will cure them.
My brother also states that he has used the Mustang Liniment with the most perfect success in two cases of severe bruises, at our factory in Williamsburgh, and says he considers it invaluable about an establishment where a large number of men and horses are at work, and constantly liable to serious accidents. EDWIN R. BARRON.
64 Duane st., New York, June 25, 1852.
☞ While hundreds are rejoicing in the happy escape from smarting pains, occasioned by Burns, Bruises and Sprains, thousands of others will buy the Mustang Liniment and experience the same happy results.
☞ The popularity of the Mustang Liniment is a "fixed fact," therefore those suffering with Ulcers, Old Sores, Eruptions, and like complaints, need not be reminded of its superiority to give it a trial.
☞ The Ladies will always rejoice at the happy experience of curing eruptions, sore nipples, broken or caked breasts, piles and corns, after a thorough trial of the Mexican Mustang Liniment.
☞ The Mustang Liniment will give the most undoubted satisfaction to any one giving it a trial for stiff joints, stiff neck, or sore throat; it has proved itself efficacious in these complaints in many very stubborn cases.
☞ If you have any ugly, painful corns upon your feet, get a bottle of Mustang Liniment and apply it twice a day for eleven days, and the trouble will be gone.
GEO. W. WESTBROOK, Sole Proprietor, 343 Broadway, New York, and St. Louis, Mo.
PRICES—25 CENTS, 50 CENTS, AND $1 A BOTTLE.
The One Dollar Bottles contain eight times as much as the 25 cent Bottles.
The MUSTANG LINIMENT is sold by all Druggists in Chicago, and by one or more agents in every town and village in the State of Illinois.
d22

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 2 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.—NO. 51. NEW-YORK, SATURDAY, FEBRUARY 9, 1856. PRICE FIVE CENTS.

Poetry.

Look at Home.

Should you feel inclined to censure
Faults you may in others view,
Ask your own heart, ere you venture,
If that has not failings too.

Let not friendly vows be broken,
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage home again.

Do not, then, in idle pleasure,
Trifle with a brother's fame;
Guard it as a valued treasure—
Sacred as your own good name.

Do not form opinions blindly—
Hastiness to trouble tends;
Those of whom we've thought unkindly
Oft become our warmest friends.

Operations in the Baltic.

The Next Campaign—Sir Charles Napier's Views—Admiral Dundas' Opinion—Curious Letter from Another British Admiral.

SIR CHARLES NAPIER ON THE ENGLISH NAVY IN THE WAR.

To the Editor of the London Times:

In your leading article of the 2d of January you attack statesmen, admirals and generals; you say you will set before them what the country expects at their hands.

I will leave the statesmen and generals to speak for themselves, but I will not remain silent, and see the whole navy condemned as cowards and imbeciles.

I know the risk I run in making observations on your articles, but I will run that risk, and tell you plainly that you know nothing of the subject on which you write.

I venture to affirm that there is as much talent, courage and dash in the British navy now as there was in the days of Nelson. You say, Mr. Editor, in the last war the ships of England went everywhere and did everything, with incredible daring and success. With only the uncertain winds and treacherous waves to rely on, they entered every creek; and, provided they could get in, never troubled themselves with the superfluous consideration of how they could get out again.

Now, Mr. Editor, I served fifteen years last war, and it never was the custom for ships to approach batteries at all. No admiral ever ventured to take his fleet into an enemy's port, except Lord Nelson; he went into Copenhagen gained a victory, and was well pleased to get out; and he never tried it again; he did not take his lumbering fleet, as you call it, to Carlscrona or to the Swedish waters; he never went higher in the Gulf of Finland than Nargen.

Sir James Saumarez, who was a most enterprising officer, little short of Nelson, lost a line-of-battle-ship in attacking Alzasmus; never even went up to Cronstadt; nor did he attack either Riga, Revel or Port Baltic.

Lord Nelson remained several years off Toulon, and never thought of attacking it; he never thought of running his fleet into Cadiz; nor did Lord St. Vincent nor Lord Collingwood, though it was by no means strong.

Lord Hotham never tried Toulon; neither did Lord St. Vincent, Sir Charles Cotton or Lord Exmouth try the Tagus.

Lord Howe, Lord Bridport, Lord Gardner, Sir Charles Cotton, Lord St. Vincent, Lord Gambier and Admiral Cornwallis, treated Brest, Rochford and L'Orient with the greatest respect. The dashing Cochrane burnt and drove on shore the French ships in Basque Roads; and many other dashing things were done by frigates, and daring enterprises by boats, but by fleets never, except at Algiers and Acre, and they defended by Turks and Egyptians.

Admiral Young and Sir Sydney Smith, when they were captains, got their ships cut up severely by two round towers, one in Corsica, and the other on the coast of Naples, mounting one or two guns.

Lord Nelson did not dare to attack with his ships the batteries of Boulogne, but tried with his boats, and was defeated; he did not dare to attack Teneriffe with his ships, but tried his boats, and was defeated, and lost his arm. After this statement you must not mislead the country again, and throw odium on her officers.

If enough has not been done in the Baltic by the navy to satisfy you, Mr. Editor, why don't you put the saddle on the right horse—the Admiralty! In 1854, a fleet was sent to the Baltic, very badly manned, hastily got together, and inexperienced. Without pilots (for those we had knew nothing) and with very indifferent charts, yet we managed to get that fleet in among rocks and shoals up to Cronstadt, and found that there was not sufficient water to float them; and had there been water, we were ignorant of the passage up, and the batteries much too strong for our ships. At Sweaborg, we knew nothing of the passage, and there again the batteries were tremendously strong.

What would you have done, Mr. Editor?

What we did do was to point out to the Admiralty the proper way of attack—this was in June, 1854. The fleet threaded their way through the labyrinth of rocks up to Bomarsund, landed the troops in an incredibly short time, and took it. Sweaborg was again well reconnoitred, and the plan of attack reposted.

You, Mr. Editor, seem to have known better than the English and French admirals, or the Marshal, and thought it could be attacked, and the Lords of the Admiralty agreed with you. You both had heard of the fall of Sebastopol, and lost your heads, and had not the honesty to apologise to the Admiral you had insulted, when you heard the fall of Sebastopol was a hoax. There was some excuse for the Admiralty not providing the proper material for attack the first campaign, but none the second. They were warned of what was wanted; and though they knew that Sebastopol had held out for eleven months against an unparalielled bombardment, and in the last twenty-four hours received 70,000 shots and 16,000 shells, 20 mortar vessels and 15 or 16 gun vessels attacked a place as strong as Sebastopol.

They did not even support the mortar vessels with the fleet; they were dispersed over the Baltic, the Gulfs of Finland and Bothnia; and when the few mortar vessels had set the place in flames, there was no fleet to take advantage of the confusion that must have attended the conflagration and the explosion. Now, as the Admirals have hauled down their flags, and been complimented by the Admiralty for their conduct, it is clear that the plan of the campaign must have been settled at the Board, and on it must rest the failure—first, for not sending gun and mortar vessels sufficient; and secondly, for not having them at hand to take advantage of the conflagration and explosions. I was told, in 1854, a few mortar vessels or even Lancaster guns, more or less, could not make the difference between the possibility and the impossibility of attacking Sweaborg; and in 1855 they appear to have thought a few screw line-of-battle ships, more or less, could not make the difference between the possible and the impossible. Now, Mr. Editor, the long and the short of it is this—in 1854 the Admiralty sent a fleet to the Baltic, without gun or mortar vessels to assist them and clear the way, and in 1855 they sent a few gun and mortar vessels to the Baltic, and had not the fleet at hand to support them. In fact, they were so ignorant of the art of war, that they did not expect the 13 inch mortars could do so much damage; all they hoped to do was to fire away their shells, and not be laughed at for bringing them back; and when they found out the mortars had almost all burst, they sent out a ship with a fresh supply at the very time Admiral Dundas was very wisely sending his mortar vessels home; and so deplorably ignorant were they, that they did not know how the mortar vessels could go through the Kiel Canal, but positively sent them round the Scaw.

Now, sir, I ask were the government sincere in their wish to cripple Russia in 1854, and were they serious in 1855? for certainly no one judging by these actions can think so. You tell us, Mr. Editor, a mortar vessel has been built and armed in three weeks; surely then 100 could have been built in a year, and in 1855 the same force that is preparing for 1856 might have been ready, and Sweaborg totally destroyed. Now, I don't blame Sir Charles Wood or Lord Palmerston, for they were not in their present offices when the Baltic fleet was fitted out—they appear, however, now in downright earnest, if I may judge by the powerful flotilla they are now preparing. We must expect the Russians will do the same, and must hope we are not too late. As you, Mr. Editor, have passed a pretty severe censure on the navy, the best thing the government can do is to follow the example of the French at the beginning of the Revolution, and send the Commissioner to see the Admirals do their duty.

You, Mr. Editor, have your own correspondents, and I see no reason you should not have your own Commissioner; and as I have reason to think my former friend of the Times is the writer of these articles abusing the Admirals, he would be the most fitting person to fill the office of Commissioner; and I will venture to say whoever commands the fleet will strictly obey his orders, and take care at the same time that he shall occupy a warm berth to his heart's content.

If the fleet was not lost the first campaign, it was not the fault of the Admiralty or my friend of the Times; they did their best to lose it. The second campaign the Admiralty took good care Admiral Dundas should not destroy Sweaborg. The third campaign had better be under my friend of the Times, and we shall see if he is as powerful with his sword as he is with his pen. I remain, your obedient servant,

CHARLES NAPIER.

18, Albemarle street, Jan. 8, 1856.

The Monster Steamship.

Our readers are aware that there is now growing into form and shapeliness, upon the shore of the Isle of Dogs, opposite to the town of Deptford, a fabric of enormous dimensions, which has latterly begun to assume the proportions of a ship. Unlike all other ships, however, it has not been cradled in docks or suspended on frame-work, but built on the solid earth; and from this cause, as well as from the uncouth appearance it presented for many months, that portion of the public who passed up and down the river between London and Greenwich were slow to believe that it was intended for a ship at all. Gradually the huge mass began to speak for itself; the lofty walls that threatened to enclose an extensive factory, or unite, in a range of warehouses, or a formidable fortification, vanished by degrees behind an outer covering, which, assuming the unmistakable contour of the swelling hull of a vessel, dispelled all doubt upon the subject, leaving in its place only amazement at the grandeur of the design and the vastness of the undertaking.

The Isle of Dogs is a curiosity in itself, and stubbornly defies any attempt to pass over it without notice. It is the region of a remarkable kind of industry, and has a voice which rises into the sky unceasingly with the clang of ten thousand hammers, the grinding and groaning of heavy machinery, the crash of wheels and the echoes of the forge. Then it has its odors, comparable to nothing in any other island that we know of—odors of fire and smoke, of molten metal and fluxes, of old rotting wood, of oil and glue and white-lead and "turpe;" and, worse than all, of open sewers stagnating in filth and hopeless of a drain or current to carry it off. Strange to say, the inhabitants of the district, with all these physical disadvantages, show no signs of unhealthiness.

Passing down Millwall, we caught a first view of the monster ship, at the distance of about two-thirds of a mile. From this point, whence its details are not distinguishable, it resembles a row of lofty buildings, and we noticed that a row of brick-built eight-roomed houses, standing midway between us and it, did not obscure half its length, while it towered far above their roofs.

On approaching the theatre of operations, and presenting our credentials, we were soon in front of the object of our search. It is not easy to impart a correct idea of magnitude by descriptions, especially as it is not easy for a spectator to realize it himself until after some interval for observation and comparison. The reader must judge for himself, by the actual measurements which we shall give him from authorized data for his satisfaction. The length of this new steamer will be 680 feet; its breadth 83 feet, and its depth 60 feet. According to measurement, it will be capable of floating a weight, including engines, machinery, coals, cargo and everything, of 25,000 tons. Recollecting that this is more than double the length of the largest vessel now afloat, that the tonnage is six times that of the largest man-of-war, the reader will be in possession of some materials to assist his imagination. It is calculated that the whole of the 56 houses in Tavistock-square, if compressed into one block, would not occupy a larger area than will be inclosed within the hull of the monster steamer.

First walking round this astounding fabric, glimmering with a hundred portable forges, by means of which the bolts, at a white heat are driven through the iron plates, and swarming with workmen plying their ponderous hammers, we follow our guide up the outer ladders, from scaffolding to scaffolding, to what will constitute the upper deck. It is now that we are first profoundly impressed with the real magnitude of the structure. We perceive that it is built in compartments, of which there will be room for ten, each being over 60 feet in length. Standing above these, and looking down into them, reminds us of looking into the central court of an old-fashioned Paris hotel from one of the upper windows. Each compartment is separated from its neighboring one by a wall of iron, water-tight; so that, in case of leakage from accident of collision into one, the others would have sufficient buoyancy to sustain the vessel afloat. We observed, as we mounted the side, that, with a further view to safety, the outer coating of the vessel is built double below the water-mark; so that if one covering is fractured, the other and inner one presents a second safeguard. In case of necessity, moreover, the water can be let in be tween these coverings, to the weight of two thousand tons, to serve as ballast.

The conception of this extraordinary vessel is due to the genius of Brunel, whose success in every department of engineering on a grand scale is a guarantee for the eventual prosperity of the undertaking. She is intended for commercial and emigrant purposes, and for the performance of long voyages, and is calculated for becoming to India, China, Australia, or Japan, what the Cunard liners are to America. The great drawback in the case of long voyages by steam has been hitherto the expense of carrying coals out to the different coaling stations, and the loss of time involved in reaching these stations, which lie out of the steaming track, and the delay occasioned by taking coals on board. The new steamer will be exposed to no such retarding causes. She will carry 12,000 tons of coal in her hold, which, it is expected, will be more than sufficient to circumnavigate the globe, and will thus effect a vast saving in the cost of fuel as well as in time.

An indispensable condition to remunerativeness in a voyage, long or short, is a tolerably quick passage—and the elements of speed have therefore not been lost sight of in the construction of this leviathan. The old round bow and broad waist, devices to secure an amount of tonnage far exceeding the registered measurement, rendered speed impossible. The repeal of the navigation laws has left shipbuilders at liberty to study and to execute the principles of their art; and we now have sharp concave bows and long hulls cleaving the water with more than double the velocity of the old tubs. In this vessel the new principles will be fully carried out, and, in addition to such advantages of construction, she will carry within her a propelling power such as the world has never yet witnessed. Her engines will have cylinders 18 feet long, six feet in diameter, and weighing 28 tons each. She will be propelled both by paddles and by screw. Her paddle engines will be fed by 40 furnaces, generating steam equivalent to 1,000-horse power, and her screw engines to 60 furnaces, supplying steam to the amount of 1,500 horse power.

A gentleman connected with the works expressed himself in high terms of the safety of the ship. Addressing him, the writer asked:—"Have you any idea as to what the cost of her will be to the company?" "Not much less than half a million, perhaps. There will be ten thousand tons of iron plates in her, and above three millions of bolts or rivets, which must cost something in the driving. Then her fittings will be expensive. She is to carry a thousand first-class passengers, each with a separate berth, and as many second-class. Her saloons will be roomy and lofty apartments from 10 to 15 feet high, and her culinary and commissariat apparatus had need be something extraordinary, considering the multitudes she will have to provide for. But cost is a secondary object in such an undertaking as this. If she answer the end proposed, she will pay her proprietors handsomely. She is expected to save 20 or 30 days in the voyage to Australia, and if she does that she will command both freight and passengers at her own terms. It is a pity, by the way, that she is not available at the present moment. Why, you might put 20,000 troops on board of her, and whip them over to the Crimea in 10 days." "Do you know," I asked, "how she is to be got into the water—one can hardly say launched?" "Oh, that will be managed well enough. The ground she is standing on now is new ground. That will be dug away again as close as possible to where she stands, the river let in and she forced into the water, broadside on, by means of hydraulic engines." "What sail will she carry?" "None—so it is said. There will be a pair of paddles 60 feet in diameter, and a screw of still greater power; and sails will not be wanted. Her screw will be nearly all employed below, you see."—[From the Leisure Hour.

A Present for Cronstadt.

Through the favor of Messrs. Finch & Kelly, we have had the satisfaction of viewing one of those considerable presents which we intend next year to shower into Cronstadt and Helsingfors in such numbers as will prove the sincerity of our interest in those strongholds, if, indeed, it shall not overwhelm them. The present we refer to is an immense bombshell of the hugest and most extraordinary proportions—one of a number which the Lowmoor Iron Company is under contract with the government to supply, and which the company is now rapidly casting and completing. This shell is 9 feet 5 inches in circumference, and 36 inches in diameter. The aperture by which it is charged and the fuse inserted are 2 3-8 inches in diameter, and the shell itself 2 1-2 inches thick throughout, and at the aperture 3 1-4 inches. The weight of the shell is 1 ton 6 cwt, 1 qr. 7 lb. With such dimensions and such weight it is easy to understand that when propelled by adequate projectile force, no granite can withstand those monster shells; and Cronstadt must crumble before the repeated and sustained operation of such a bombardment. This immense shell has been sent to the company's Liverpool agents for transmission to the Duke of Devonshire's castle, in Lismore, Ireland—the company having, at the Duke's request, presented him with one uncharged. Of course such a weight of metal will require considerable leverage to place it within the chamber of a mortar, and this cannot be done without a resort to machinery, to facilitate which we should state that the mouth of the shell is surrounded at a convenient distance by four lugs, made of wrought iron and cast into the shell, which, by these means, is placed within the mortar. The cost of each shell unfilled will be £20 to £25, and, however expensive, we could not send his Czarship an uglier present, or one more unwelcome. The mortars for the discharge of these monster shells are in course of manufacture at the works of Mr. C. Mare, Blackwell. They are of wrought iron, and will weigh about 35 tons each.—[Liverpool Post.

Keep your Mouth Shut.

"Baronx you leave the room bundle up well—gloves, cloak, comforter—shut your mouth before you open the street door, and keep it resolutely closed until you have walked briskly for some ten minutes; then if you keep on walking, or have reached your home, you may talk as much as you please. Not so doing, many a heart once happy and young now lies in the church-yard, that might have been young and happy still. But how? If you keep your mouth closed and walk rapidly, the air can only reach the lungs by a circuit of the nose and head, and becomes warmed before reaching the lungs, thus causing no derangement; but if you converse, large drafts of cold air dash direct in upon the lungs, chilling the whole frame almost instantly. The brisk walking throws the blood to the surface of the body thus keeping up a vigorous circulation, making a cold impossible if you don't get into a cold bed too quick after you get home. Neglect of these brings sickness and premature death to multitudes every year."—[Journal of Health.

"I will sing for the benefit of the poor here," said Mad. Jenny Lind Goldschmidt when in Vevay, a small town in Switzerland. But before the day appointed for the concert arrived, the nightingale became hoarse and could not sing. "The poor cannot wait a day," said the singer, and sent them 2,000 francs.

An Original Horse Trade.

Mr. Samuel Havens resided in Brooklyn, and is a great admirer of horse flesh. On Monday last, he went up the river to Albany, for the purpose of buying a grey mare belonging to his friend McCall. The grey is a very fine looking animal, and also very fast. She can do a mile in 2,25, with two in a wagon. Havens heard of her merits last week, and resolved on a purchase. On his arrival at Albany he took breakfast at Stanwix Hall. Shortly after which he buttoned up his coat and started to find McCall. He met him in Broadway, near the City Hotel. With "Mac" he had the following conversation:

"I understand, Mr. McCall, that you wish to sell that grey mare of yours."

"I did want to sell her, but I imagine she is now disposed of."

"Disposed of!—to whom?"

"To your friend Skerrett, of Brooklyn."

"What did he agree to give you?"

"Five hundred and thirty dollars."

"If you will let me have her, I will give you five hundred and fifty dollars cash down."

"But I've promised her to Skerrett."

"When?"

"Last week."

"Never mind that. If he should call, say she's dead—that I broke her leg on the Troy Road, in consequence of which we had to blow her brains out."

"Will you back me in the story?"

"Of course I will."

"It's a bargain, then. Give me the five hundred and fifty, and I'll send the mare down to-morrow night. But hadn't we better crop the mane and tail, so that Skerrett cannot sue me for lying to him?"

"Just as you please—there's your money. Be sure to send her down on Tuesday night, on the Knickerbocker."

Mr. McCall promised to do so. Soon after which he folded up his five hundred and fifty dollars and walked round to Capt. Knight's for the purpose of putting the party through.

This was Monday morning. On Monday afternoon Mr. Skerrett made his appearance in town. He met McCall in State-street.

"Well Mac, I've called to pay you for that mare."

"What mare?"

"The gray mare, the one that you wrote to me about."

"Havn't you heard about that?"

"About what?"

"About that gray mare—she is dead and buried."

"Dead—nonsense. You are fooling me."

"Not at all. If you doubt it ask your neighbor Havens, who broke her leg on the Troy Road."

"Is Havens here?"

"Yes—you will find him at Stanwix Hall."

It is not necessary for us to say that Mr. Skerrett went to Stanwix Hall and saw Havens. Havens swore that the gray mare was dead, and that he killed her. He could not do otherwise, without losing "one of the best bargains that he ever made."

Mr. Skerrett regretted the catastrophe, but concluded that there was no use crying over spilt milk. He shook hands with Havens and left, saying he would try and find a piece of speed in the other part of the city. Havens having quitted Skerrett took the 4 45 train for New York, and arrived at Brooklyn a little after 10 o'clock on Monday evening.

McCall promised to send the mare down on Tuesday evening.

He did not do anything of the kind. In consequence of this, Havens went up again on Wednesday to see "what the d—l it all meant." He found McCall at the new steamboat landing.

"Why didn't you send that mare down last night?"

"What mare?"

"Why, that gray mare I bought of you on Monday."

"On Monday?"

"Yes, on Monday."

"You're mistaken. I sold you no mare on Monday and for the best reason in the world, she was dead a week before."

"Dead! What do you mean?"

"What do I mean? and have you forgot that you broke her leg on the Troy Road, and that so badly that we had to blow her brains out?"

"But you don't mean to swindle me by any such game, do you?"

"Swindle! d—l a bit of it. You killed the mare, and I can prove it.

"Who by?"

"Your own neighbor, Skerrett, of Brooklyn."

"And what does he know about it?"

"Just what you told him, and that is, that you killed the mare while trying her speed on the Troy Road."

Havens could hear no more, but rushed for the Police Office, where he swore out a warrant against McCall for swindling. It was issued by Justice Parsons. But as "Mac" proved by Skerrett that the complainant admitted that he killed the mare on the 5th of December, of course he could not have purchased her on the 10th. Verdict for the defendant. Mr. Havens left for New York on Wednesday night, in the Manhattan. He was accompanied by Skerrett. On going forward after tea, he saw a gray mare that led to the following dialogue:

"Who's bob-tailed mare is that Skerrett?"

"Mine."

"Possible—where did you get her?"

"Bought her from McCall. She is not quite as good looking as the one I wanted, but I think she is full as speedy."

"What did you give?"

"Four hundred dollars."

"Say no more—let's drink."

Skerrett obeyed orders, and went in and took "a little something warm." Havens paid for it. As he did so, a bystander thought he uttered an imprecation about a certain d——d scoundrel in Albany.

Moral—Never hire a man to tell a lie, unless you wish to get cheated yourself.—[Kingston Journal.

Punch and Fanny Fern.

"What is the height of woman's ambition? Diamonds."—Punch.

"Sagacious Punch. Do you know the reason? It is because the more 'diamonds' a woman owns, the more precious she becomes to your discriminating sex. What pair of male eyes ever saw a 'crow's foot,' gray hair, or wrinkle, in company with a genuine diamond? Don't you go down on your marrow bones and swear that the owner is a Venus, a Hebe, a Juno, a Sylph, a Fairy, an Angel? Would you stop to look connubially at the most bewitching woman on earth, whose only diamonds were in her eyes? Well, it is no marvel, Mr. Punch. The race of men is about extinct. Now and then you will meet with a specimen, but I am sorry to inform you that the most of them are nothing but coat-tails walking behind a moustache, destitute of sufficient energy to earn their cigars and 'Macassar,' preferring to dangle at the heels of a diamond wife, and meekly recieve their allowance, as her mamma's prudence and her own inclinations may suggest.

It is out of my power to express to you the veneration I feel for such a dignified donkey, Mr. Punch. If I owned him, I imagine I should slip my *bridal* (bridle.")—Fanny Fern.

Marrying your Deceased Wife's Sister.

The validity of such a marriage has been affirmed and denied again and again. In a case which came before a court in Scotland recently it was questioned whether such a marriage was prohibited by the Levitical law. Lord Ardmillan remarked that he was surprised that none of the counsel referred to the scriptural fact, that Jacob had married two sisters, and that our Saviour descended from one of them. —[Sunday Leader.

The Toledo Blade says, that a woman who had lain in jail for several weeks on a charge of larceny, obtained her liberty the other day by prevailing on the man from whom she stole the property to marry her. The husband declined to prosecute his wife, and, of course, could not be made to testify against her, and she was set at liberty.

It is calculated that there are thirty thousand planing machines in the United States, performing the labor of one million, eight hundred thousand men.

The Cincinnati Sun says that such is the stagnation of business in that city that there are over ten thousand applications for relief from the public charities.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
2 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, FEB. 9, 1856.

Is Mormonism a Philosophical Paradox?

Or, Is Mormonism Philosophically True?

ARTICLE III.

CONTINUED.

IF further argument is necessary to prove the existence of mind or intelligence, it will will be found in man himself. That man has a mind, and possesses reasoning, thinking, reflecting powers, and principles of intelligence, none will deny; it is a self-evident fact, and requires no proof; in fact, the qualities of mind can be discovered with almost as much precision as the properties of matter; it is also as evident that the existence of this mind is not the result of chance, or why does it not drop upon metal, wood, stones, or brick? It demonstrates that there is a source, a fountain of intelligence somewhere, that supplies all these smaller intelligences.

Intelligence is an eternal principle, and is coeval and co-existent with matter; or, if not, how did inert matter assume its present shape?

Man did not originate intelligence; he cannot understand, much less originate, the intelligence that does exist. Man, with all his boasted intelligence, cannot originate a new thought, or idea, and never did. The operations of mind, in the organization of matter, or in the discovery of any new science, is merely the discovery of the operations of another mind, already in existence, and is simply the development of a principle, in being or operation. Newton discovered the laws of gravitation, but those laws existed thousands of years before he came into the world; he did not originate this law. There was a superior law or system—the footprints of a superior mind that existed, and which had always governed matter. This law his mind discovered; he developed an inherent fixed principle—the operations of some superior mind or principle. He was, consequently, the discoverer, not the originator. He saw an apple fall; apples, however, had always fallen—but being a casuist, this circumstance led him to reflection. Now, it is well understood that "circumstances do not create principles, they call them into action." He reasoned from cause to effect. An apple fell to the ground; he argued if an apple falls, there must be a cause for it; in his researches, he made the discovery that there was an unerring, invariable, eternal law, that governed all matter, and to which all bodies, as well as apples, were subject. It certainly was a great discovery, but only a discovery; the original thought he had nothing to do with.

Franklin *discovered* that electricity could be drawn from the clouds by a given process: but if this principle had not existed, in electrical fluid, he could not have called it forth.

Columbus *discovered* the continent of America; he did not originate it, nor the idea, or thought that such a place existed; the idea was only relatively new, new to the people among whom he lived and to whom he communicated it. The Indians knew it before, and so did its maker. Steam was not discovered—its *properties and forces* were; but it contained the same properties and forces before as after its discovery. The same will apply to hydraulic, atmospheric air, or any other power. Daguerre, seeing that powerful lenses possessed certain influences, and that the retina of the eye also received figures or impressions, reasoned, that if he could combine delicate mineral compounds, capable of receiving impressions through the agency of light, thought he might take likenesses; he found that iodide of silver, with other combinations, possessed these properties; applied them, and produced the Daguerreotype. It was a great discovery, but only a *discovery*. Light, lens, and iodide of silver, always possessed these properties: he applied them, nor could he have produced these results without them. It is the same with the electrical telegraph, and with every science. The operations of a superior mind suggest all our ideas. Our ideas of mechanics are gathered from the motions of the solar system. Hydraulics are suggested from the operations of the heart and blood; optics, from the organization of the eye; accoustics, from the organization of the ear; and pneumatics, from the clouds. In fact, natural philosophy professes no more than a knowledge of the properties of matter, and the laws by which it is governed; it does not even profess to originality—and mental philosophy is no more original. Man is merely a copyist, a discoverer and imitator of something that already exists; and even in physiology or the science of mind, its professors can only impart, through mesmeric influence, something which the operator possesses; he imparts, does not originate—gives what he has, not what he has not. The stream cannot rise higher than the fountain; and as the operator cannot originate new ideas, it necessarily follows that he cannot impart them.

It follows then from the above that mind is not created by man, that it is an eternal principle, and that the utmost stretch of man's intelligence, or mind, is merely to discover the operations of another superior intelligence, mind, or God; it is further evident that intelligence cannot be destroyed; it is therefore eternal. We have then eternal matter, and eternal mind, or intelligence. We suppose that Solomon understood this philosophy, when he stated that "There is nothing new under the sun." Joseph Smith, in a revelation, holds the same doctrine. "Intelligence, or the light of truth, was not created, or made, neither can it be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. . . . The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy." Doc. and Cov., sec. lxxxiii. We find, therefore, as far as this principle is concerned, that Solomon and Joseph Smith were both right in their philosophy, and that matter and mind, or intelligence, are both eternal.

We now come to another proposition, which is, however, blended and intimately associated with the last, which is, that, not only was there an organizing mind and power, which organized the world and all created beings; but that this power still exists.

If mind, or intelligence, cannot be created, it follows that it cannot be destroyed. Furthermore, according to all the laws of nature with which we are acquainted, it not only requires intelligence and power to put things in motion, but it also requires power and intelligence to keep them in motion. You require a constant supply of water for a water-wheel, to keep it in motion; fuel and water are required to propel a steam engine; a spring for a watch, a weight for a clock, grass for a horse, and food for man. All nature tends to decay and run down. Men have strove in vain to find out perpetual motions. What keeps the universe in order? The answer is, simply the same power that organized it, and set it going. Some would answer, Nature; but what nature? The answer is, the laws of nature, or a superior intelligence, or mind. Then are we agreed; and that this intelligence still lives and controls all things in the material world, organizing and regulating them, according to immutable and eternal laws.

Being satisfied then that there is an Almighty eternal *esse*, who, according to infinite wisdom and intelligence, has created and sustains all things, we are led to another very important inquiry, which is:

Is it unreasonable that an Allwise Eternal Being, or intelligence, should communicate with a lesser intelligence? It is the nature of man to teach his fellow man; hence our schoolmasters, philanthropists, philosophers and statesmen are teachers; all anxious to impart information, and to communicate intelligence: even instinct teaches the birds, beasts and fishes to instruct their young. Is it then unreasonable to think that this being, the Great Father of the Universe, the highest of all intelligence that we can conceive of, the fountain of all our intelligence, should communicate with us? Or can we imagine that this great Almighty world-maker, the perfection of whose works display forethought, ingenuity, intelligence and skill beyond the utmost stretch of human intellect, should have organized this world, and filled it with vegetable and animal life, teeming with intelligence and vitality, and leave it as a simple toy to wander through space without any object or aim; without any regard to its inhabitants, or any mode of communication with them? Such an idea is absurd. It is contrary to all analogy, to the action of all other intelligence, and to every principle of reason and common sense. And further, if he did communicate, with whom would it be? Reason would say, with the most intellectual; for "Intelligence cleaves unto intelligence; light cleaves to light; and truth to truth." And whilst it is consonant to the principle of greater intelligence to communicate with and instruct the lesser, there is also a principle in the lesser to seek the higher or greater intelligence. I find myself here an atom, as it were, in the midst of space, yet possessing intelligence, surrounded too with millions of other intelligent beings, all possessed of bodies and minds. I want to know who I am, whence I came, what I am doing here, what relationship I sustain to those around me, whence I originated; both in regard to body and mind; what is that being, mind or spirit that created all things; what relationship I bear to him, as well as to the intelligences around me; am I an eternal being; if so, what is my destiny. Would it be unreasonable that I should be satisfied, or that God should communicate this information? Here then we come to the great culminating point. Men of old tell us that God has spoken to them, as well as men of more modern times, that messengers or angels have come to them; that they have had visions, and been instructed in regard to the past, the present, and the future. Such is the testimony of Enoch, Lot, Abraham, Isaac, Jacob, Moses, the Prophets, Jesus and his Apostles, Joseph Smith, and thousands of the present day. Can any one say that they have not had these visions and revelations? They may believe what they please; but they cannot possibly know anything about it. For them to know anything of this kind they must have a revelation themselves, which revelation would contradict their own system and sustain the other. They do not pretend to say that the Supreme Being is incapable of conveying, or that the mind of man is incapable of receiving such communications. A sense of discerning spiritual substances has been contended for by many, and a late philosopher, in writing on this subject, says, "Were a sense of discerning spiritual existences imparted to us, in what a new creation should we seem to exist." What if some have found out this medium of communication, have learned this spiritual science, have found a way to God, and to possess themselves of celestial information. They say we have; we cannot contradict it. But to us many things are absurd. This we must expect, because the intelligence is superior; it would be absurd to tell a man unacquainted with optics that there were seven brilliant colors in light; it would be absurd to others to tell them that there was on every inch of their bodies a pressure of fifteen pounds to the square inch, and so absurd was the proposition of Copernicus, that the earth revolved round the sun, to the wise men of that day, that they killed him for it. Columbus's, Watts's, and Fulton's hypothesis have all been considered absurd; but the above are, nevertheless, all true. Small minds have always rejected things they could not understand. It is an evidence of a wise man to investigate. But we cannot understand. What do we understand? Can we tell the connexion of body and spirit; prescribe their limits, and tell where one ends and the other begins? yet we know we have both. Can we tell how light and heat are united in a ray of light? yet we know they exist there, for an inch glass has sufficient powers to gather into its focus enough of heat to set wood on fire. Can we tell how a blade of grass, or even a grain of sand, is formed? If we cannot understand small things, how can we understand larger ones? It won't do for us pigmies to prate so much about absurdities. It would be absurd to some to talk about the earth's being round; they would tell you that water would drop out of the ponds and men drop down from the other side. If there is this disparity among men, what difference must there be between God and man. But men who have professed religion have frequently been bad men. What has that to do with it? Newton discovered the attraction of gravity; if he was a bad man that would not make the principle false; it was a true principle that he discovered, and that principle would be equally true if uttered either by an angel or devil. Two and two always did make four and always will, whether I am a good man or a bad one. It is reasonable that God should communicate with man whether he ever did it or not, and the conduct of men has nothing to do with it.

Let us then meet the matter fairly. Men of God professed to have revelations formerly. Was that profession contrary to the acknowledged principles of philosophy? No. Joseph Smith professed to have a revelation from God. Is that profession contrary to philosophy? We again answer no. If such a principle was correct in any age it is correct in this age, and he has just as much right to make pretensions to prophesy as any man in any age of the world had, so far as the principle is concerned. The merits of his pretensions, as well as that of others, must be judged by other principles. We have been thus elaborate in the investigation of this principle in order that we might satisfy the most fastidious.

TO BE CONTINUED.

The Jersey Shore Wreckers.

THE late storms and disasters on the Jersey coast exhibit the daring character of the wreckers and their generous sympathy for the unfortunate. These men fearlessly peril their own lives to succor the distressed, with scarcely any reward except the consciousness of having performed a generous and humane act. Eight wrecks have recently been thrown upon the shore between Squan and Long Beach; but though the storm was one of the most fearful ever experienced on the coast, the gallant shoremen were actively engaged in endeavoring to save life and property, and with a success which shows the value of their labors. It is rare that these men ever receive any return, even in thanks for their generous and manly conduct, too often forgotten by those who have most cause to be thankful, whilst it is a very common slander to hear them designated as pirates. Their services are, however, invaluable, and it is but justice to acknowledge the fact.—[N. Y. Sun.

The above we know to be a fact, and that whilst many of those humane, daring men are busily engaged in saving both life and property, there are all sorts of inuendos thrown out about false lights, bricks in stockings, &c. We know not what may have been the case a century ago, but we do know that the present inhabitants of that region are entirely of another character.

Joseph Brown, who owns a claim at Barnegat Inlet, is one of those indefatigable and intrepid salts, who has never been backward in such enterprises. Nor have his sons, Benjamin and Samuel P., been behind in acts of humanity. The two sons, both being masters of vessels and acquainted with the dangers of the deep, know but too well how to sympathize with the unfortunate in distress. Captain Samuel informs us that he has assisted on the brig Korythrim, schooner Autumn, schooner Despatch, schooner Excelsior, schooner Henrico, and another vessel, name unknown. One large vessel came lately bottom side up. They assisted in saving the schooner Hannah Havens. The captain and mate from the schooner Excelsior were saved, and when the vessel was visited, there were four bodies found drowned; the captain and mate were nearly perished with cold, and wet, and the cabin boy found next morning frose to death. From the schooner Despatch they saved the whole of the crew. They succeeded in saving the Henrico, a Richmond packet, which had been stranded, and about half her cargo, besides the lives of her captain and crew. The captain and crew of the brig Korythrim were saved by Captain Merrit. In these famous storms, amid hail, snow, sleet, and the wild clashing of the furious spray, when landsmen are huddling around stoves, and the frost is chilling the very life-blood of the sufferers, it is, we opine, no great sinecure to brave the pitiless storm and the raging fury of the remorseless deep, to endanger the freezing of fingers, toes, or limbs, and to risk life on the raging watery element, to relieve suffering humanity. Its price cannot be counted in dollars and cents; it requires hardihood, humanity, enterprise and daring that few are equal to; and nothing but the most magnanimous impulses of the human bosom and philanthropic desire to save perishing fellow creatures, would cause a man to embark in it. We have heard Grace Darling extolled as a heroine, and richly she deserved it. If we have not our Graces, we have scores of Joshuas, James's, Thomas's, Edwards, &c., who are constantly engaged in like exploits, and whose services are comparatively forgotten.

The above is only a brief outline of the labors of three or four men, on a very limited extent of coast, and in about two months. These men are Mormons—their services, however, are none the worse for that; there are hundreds of others engaged in the same benevolent labors.

The New York Sunday Leader.

THIS would-be *Leader* of the minds of Sunday readers has got off another squib "with the same old flint." In the 27th of January number an article appeared, headed "The Great Mormon Leader—Brigham Young—Religion a Curious Thing;" and then goes on to say, among other things, that "Mahomet was merely a mule driver at one period of his life, and Joe Smith, the founder of Mormonism, an obscure person, noted only for sitting on the head of a whiskey barrel, in a country store in his neighborhood, and for the quantity of whiskey he could drink, and stagger home under it." We know not where our *Leader* got this important information, but we are confident that his readers, notwithstanding their disbelief in the divine authenticity of Joseph Smith's mission, will award to him a character something more than a common pot-house drunkard, and instead of seeing in this assertion that smartness that the author aimed at for himself, they will probably see something analogous in cognomen to the liquor that exudes from a leach of ashes and water. But, then, "Brutus is an honorable man," and of course it would not do to question the veracity of the *Sunday Leader*.

He quotes Gibbon, to show that some kind of religion is necessary to keep the mass of the people out of mischief, and then says:

"But, supposing that Gibbon was correct in his unfavorable impression of human character generally, what is the necessity of having a new religion every few generations, or of modern reformers springing up with new forms of worship, new revelations, new ideas, and new everything, which tends to unsettle our faith in the religion of our fathers? Is not the religion of our Saviour, which is near two hundred centuries old, good enough for those whose organization is so bad that they require to be constantly admonished of the wrath and vengeance of a just Creative Power, in order to prevent them from doing wrong? Have any of our modern Joe Smiths improved upon the morality and beauty of the doctrine in the New Testament? If they have not then we see no use in these new doctrines of faith, whether called Mormonism or by any other name."

We answer, Joseph Smith improved very much upon the religion of our modern fathers, insomuch that his doctrine corresponds with those beautiful doctrines of the New Testament, to improve upon which he never aspired. When our sapient *Leader* can demonstrate to us that the prevalent dogmas called Christianity are in accordance with the New Testament, and that the doctrines of Joseph Smith, in differing from those dogmas, differed with the doctrines of the New Testament, we will give him the ground, and take the *Leader* for our family newspaper. Until that is done, we respectfully invite the readers of the *Leader* to occupy their leisure hours in reading THE MORMON, that they may be led into truth, and no longer be "*led* about by every wind of doctrine and cunning craftiness of *men, whereby they lie in wait to deceive.*"

Of Brigham Young, he says:

"But Brigham Young, the great Mormon leader, is certainly a very remarkable man. The Mantle of Joe Smith could not have fallen on any other man in the world better fitted to wear it—that is if we consider the spread and progress of the Mormon faith the main object in view."

He then *leads* on his readers, and quotes a portion of one of Mr. Young's lectures, where he admits the necessity of sinners in Zion, as a necessary evil for the present; and then quotes that portion which refers to a time when "Judgment shall be laid to the line and righteousness to the plummet," endeavoring to convey to his readers that there was a discrepancy in the two positions. To make this discrepancy appear, he places the two positions in the present tense; that is, that sinners are necessary, and that the axe shall be laid at the root of the tree for their destruction. To this it is only necessary to say that the former was used by Mr. Young in the present tense, and the latter referred to as something yet to transpire in the future, in accordance with the words of the Prophets, that "sinners in Zion shall tremble, and fearfulness take hold of the hypocrite," when everything that "can be shaken will be shaken."

Try it again, Mr. Leader; we believe you can do better next time, if you try hard.

Conference in Texas.

A CONFERENCE was held in Ellis County, Texas, under the presidency of Elder Benjamin L. Clapp.

William W. Allen officiated as clerk.

Present: Six Seventies and one High Priest.

The votes to sustain the Authorities of the Church were unanimous.

There were represented by Elder B. L. Clapp:

Members in good standing	25
Do. by Elder Jonar	8
Do. by Preston Thomas	21

After addresses from Elders Clapp, Thomas, and others, and assigning fields of labor for the several Elders recently from the Valley, viz., Bros. Allen, Ostelar, Duncan and Bigler, the Conference adjourned to the 10th of March, 1856.

THE Kansas "Herald of Freedom" thinks the population of that territory will be 100,000 by Spring.

To Emigrants.

We have not received any information yet, that we can rely upon, in relation to the prices of cattle. It would be well, however, for those desiring to emigrate, in the spring, to be making preliminary arrangements. Cattle, cows and horses always fluctuate in their price; wagons, however, do not. And in order to secure a large amount of good-seasoned wagons, it is necessary that the order should be given in time, so as to allow for shrinkage, &c.

The price of good substantial wagons, in St. Louis, will vary from $65 to $75, according to strength and finish, including beds, projections and bows. There will then be the freight from St. Louis to the starting point. The wagons we know to be good, and well adapted to the purposes of emigration, having been tried from the same maker before.

We have ordered one hundred hand-carts; the price of them will be, in St. Louis, $18.75; it is thought the freight will make them about $20.

It would be well for the Elders, in their different districts, to ascertain who are going, and to forward their names as quick as practicable. Those who are wanting, and wish them engaged, will send on their means to this office in season, and we will attend to it.

As soon as we learn the prices of cattle we will publish it. For those who may be desirous of making calculations about the prices of freight across the plains, we cannot state definitely; but should say from $12.50 to $16 per cwt., in advance.

The Elders.

WE have received letters from Elder Samuel A. Wooley, now in Ohio preaching and visiting his friends. He states that he is expecting a visit from his nephew, Franklin D. Wooley, who is in that vicinity, and purposes soon to return to Delaware.

Dr. Jeter Clinton is now at Tom's River, soon to return to Philadelphia.

Judge Thomas is in Texas, expecting soon to be in St. Louis; he goes to the Valley this season.

Elder Benjamin Clapp is also in Texas, and is expected to go to the Valley this season.

Elders Ostler, Allen, Duncan and Bigler are laboring in Texas.

Elder E. B. Tripp is in Iowa, intending to cross the plains in the spring.

Bishop Cunningham and Elder McGaw are at Council Bluffs at present.

Elder John Banks we have not heard from direct, but from what we have learned by others we expect he is in Cincinnati.

Elders George Taylor and Angus M. Cannon are laboring in Pennsylvania, under the jurisdiction of Dr. Clinton.

Elders Ott and Kleinman are laboring in New York and vicinity among their German friends; as are also Brs. Snedaker and Bowley in Philadelphia.

The following Elders, we believe, are—Elders Miller and Case in the Cherokee country; Whiting and Edwards in Illinois; Snedaker in Texas; Watt and Stephen Taylor in New York State; Christian Christiansen and associates in Iowa.

Elders Felt and Robbins are engaged in this office.

Speaker Elected.

AFTER nine consecutive weeks of wisdom and nonsense, threats and pleasantries, realities and hyperboles, lobby intrigues and *bona fide* efforts, playing and fighting, billing and cooing, coming and going, resolving and voting, the House of Representatives has at last chosen a Speaker to preside over the deliberations (or quarrels, as the case may be,) of that incongruous body. Nathaniel P. Banks, Jr., of Massachusetts, (Black Republican,) is the man, who, by a preponderance of three votes over Mr. Akin, of South Carolina, under the plurality rule, now fills the Chair, it is said, *with much dignity.*

If Mr. Banks can maintain that dignity he is said to possess, with the black and white, anti and pro, national and sectional elements under his jurisdiction, during the deliberative campaign before him, he will be, to say the least, entitled to much credit for his presiding abilities. If conflicting elements engender storms, we can but expect a stormy session. Already clouds roll thick and fast in Kansas and vicinity, gathering thickness and blackness to the extent that Capt. Pierce, at the helm of State, has vociferated in unmistakable language, to his men, to prepare for the worst. The wind whistles through the rigging of the old craft—she careens and takes the task upon herself—it is now too late to take in sail; and the fact is but too clearly visible that the texture and strength of her canvas must now be tried.

The old ship Uncle Sam was at first full built—her keel was laid in seventy-six, the time that "tried men's souls," and she was launched in eighty-three—rigged and placed under the charge of George Washington, her first commander, in seventeen hundred and eighty-nine.

Since that time certain heirs of original proprietors have become somewhat sick of the old model, and are determined to either drive her to the bottom, or split her up and make from her two clippers, one of Boston and the other of Baltimore build, to run side and side. The most important feature of this transformation is not the speed of these new developments of genius—for extra speed is only in keeping with the fastness of the age—but the manning of one with *black* and the other with *white* mariners is the mischief.

In such a contingency it becomes a question with philosophers whether these two crafts, manned by such antipodes in complexion and character, will not cross each other's *forefoot.* The writer of this article, who has had some experience in maritime life, is fully of the opinion that such would inevitably be the case. Better, far better, would it be to improve the old model than to run such a hazard.

The frigate Constitution, now in the United States service, has been built and re-built until nothing original but the keel remains of that much-esteemed frigate; so careful have been the naval department, fearing if they once lost her model they could never equal it again. If man in the different departments of State at Washington will be as conservative and careful of the *Constitution* under their charge it will be well for them; *for*, if they once lose that model, it *never can be equalled.*

A clipper ship and black crew for speed and mutiny; but a full ship and white crew for safety, now and for ever.

The Territories.

MR. M. W. DELAHAY, late editor of the Territorial Register at Leavenworth, is bearer, to Washington from Kansas, of the free Constitution lately adopted by the free soil portion of that Territory. Now that the House is organized, both branches of the Kansas divisions will no doubt be knocking at the door of Congress for admission into the Union. We hope the long delay in organizing will have a tendency to bring members directly to the subjects before them, and that they will "trot 'em through by daylight."

This is a fast age, a fast country, and Kansas a fast Territory; and now that the block has been removed from the track of the great national engine, and the whole machinery is in motion, we shall look for big things. Among those big things we should not be surprised to see a big omnibus freighted with Kansas, Nebraska, Utah and New Mexico, in a state of transition from Territories to States. Who takes the driver's box, with these fourfold reins, that can crack his whip to the tune of two forty? Don't all speak at once.

FOR THE MORMON.

"But now are they many members, yet but one body." 1st Cor. xii. 20.

IF the church of God has *but one* body, and there is but one plan of redemption, "one Lord, one faith, one baptism," and "whosoever transgresseth and abideth not in the doctrine of Christ hath not God," we ought to be incessant and unwearied in our endeavors to find out the principles that Christ taught, and diligent and unwavering in obeying and adhering to them when found; for, if they are calculated to lead us unto eternal life and to extricate us from the labyrinth of confusion and uncertainty into which our transgression of the laws and ordinances of God has brought us, they are of inestimable value to us—something worth striving for, and withal something not very difficult to obtain a knowledge of, if we are only sincere in our belief of that book which so many believe in when shut, but disbelieve when open—that text book for christendom, the Bible. If we can only put confidence in what Paul said in relation to it, viz., that, "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope," it will not be very difficult for us to discover what the doctrine was that He taught the people in those days; and if Jesus Christ and his apostles taught the "everlasting gospel," and God—who is the same yesterday, to-day and forever—had but one plan for the redemption of the human family in the days of our Saviour, we must come to the conclusion that His immutable decrees will not be altered to suit the whimsical fancies of any of his spoiled children, or, that eighteen centuries will cause Him—with whom a thousand years are as one day—to materially change his views in relation to what is calculated to be beneficial to the children of men.

"If there come any unto you, (says John,) and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." Now John referred to the doctrine of Christ, therefore we should be careful not to encourage or lend assistance to any that are promulgating principles at variance with those of Christ, for, by so doing, we transgress and come under condemnation. Paul says, that "in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, proud, blasphemers—having a form of godliness but denying the power thereof: from such turn away." This is a warning to us, besides which, we have many other tests given us, by Jesus and the apostles, wherewith to ascertain whether any of the many sects and communities that surround us are upholding true principles and promulgating the doctrine of Christ or not. Jesus says: "By their fruits ye shall know them;" "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit;" "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven"—therefore, we must first learn the will of God, and then do it. Now, if we can find any one denomination, out of the hundreds that profess to do the will of God, that actually do teach the doctrine of Christ, if its principles will bear investigation and comparison with the Lord's ancient gospel, and we find the various members all united in one body, subject to the same authority, see that the same precepts are taught, and the same fruits result from obedience to the laws and ordinances thereof, and that a similar organization exists, accompanied by the same power, gifts and blessings that characterized the "everlasting gospel" eighteen hundred years ago, we may safely conclude to embrace it. "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," says Paul. Now Paul taught the same gospel that Jesus did, and was a faithful servant of God, therefore we can put confidence in his word: and if we teach any other, we must expect to suffer the consequences.

If God has a church upon the earth, it will be something as much more desirable and enduring, substantial and glorious, than all that has entered into the heart of man to conceive of, as He is superior to the feeble, transitory creatures that remain on the earth as monuments of his merciful forbearance and compassionate kindness; consequently we can, by the aid of the scriptures and that portion of the spirit of God which he gives to every sincere enquirer after truth, readily separate the dross from the pure metal and discover that pearl of great price which it should be the earnest endeavor of every child of God to seek after and obtain, and which is alone to be obtained through obedience to certain laws and regulations pertaining to God's organized kingdom; therefore, we need not expect to receive a blessing at the hands of our Father, unless we obey his commandments and come in at the door.

We can see around us hundreds of different bodies of professed christians, all differing in their forms of worship and articles of faith, and yet they will all assure us that they are pursuing the same course that Jesus pointed out, and claim him as their head; but as there cannot possibly be more than one right, it behooves us to arouse ourselves from our lethargy, and look around us and see whether we are following any of the blind guides who, with their followers, are destined to fall into the ditch. If we miss the narrow path, we are very likely to stray into the broad road that leads down to destruction; and, unless we alter our course, will not be very likely to arrive at the straight gate; and if we do not enter at the door, but try to climb up some other way, Jesus will perhaps consider us the same as thieves and robbers, and dispose of us accordingly.

GEORGE J. TAYLOR.

Correspondence.

From our St. Louis Correspondent.

To the Editor of the Mormon:

DEAR SIR,—I perceive from the general tenor of THE MORMON, that you enter a more extended field of intelligence and usefulness, than that usually occupied by the Editorial fraternity, and other *soi-disant* philanthopists of the age. Whether it is your individual character—the character of the system you advocate, or both; I will not here determine. Suffice it to say, that I believe "Mormonism" to be not only equal to any system of civil and religious government, ever established, among men but in every respect, superior to any other government extant.

Mr. John Reynolds, Ex-Governor of Illinois, in the history of his life, called "My Own Times" written by himself, says: "No Prince, or Potentate, has more power in an absolute monarchy than the leaders of the Mormons have in their Church government. This is one great element that enables the various leaders and Churches scattered over Europe, and America, to act as a unit. The organization of the Jesuits, is not more complete, powerful and absolute, than that of the Mormons.

No one can foretell the destiny of this sect. And it would be blasphemy at this day, to compare its founder with the Saviour; but nevertheless, it may become veritable history in a thousand years that the standing and character of Joseph Smith, as a Prophet, may rank equal to any of the Prophets who have preceded him."

The foregoing remarks from the "Old Ranger" will support my assumptions, that Mormonism is superior to any other organization, of which the world can boast. In twenty-five years, it has extended its benidictions amidst persecutions and perils of all sorts, to many hundred thousand souls, scattered over various countries. And instead of cursing them with the withering blight of modern Christianity, and dividing them into a thousand factions, it has imparted unto them the blessings of the Gospel of peace, and has caused them to feel and act as a holy band of brethren.

We often hear the sentiment vociferously enunciated in various States of the Union, that "Americans shall govern America" our Trans-Atlantic brethren exult equally in giving utterance to a once appropriate and still fondly cherished chorus, "Britania rules the waves." The French would like to govern France, and the people of other nations their own national institutions; but the Mormons as genuine cosmopolites modestly aspire to govern the world. The idea may appear to some persons at first view a little presumptuous and utopian; but when it is understood that their representatives have travelled among all the chief nations of the earth, and the principal islands of the sea, becoming thus intimately acquainted with the manners, customs, languages, laws, and governments of the diversified nations; and have moreover gathered adepts from all these nations—taught them one common tongue, and to feel one common bond of brotherhood, consequently one feeling of interest for the common weal. When these things are considered, it does not appear so very extraordinary.

"It is self evident to every intelligent person, who has considered the subject of Mormonism, that, it is a substantial reality living and thriving in spite of persecution, execration, expatriation, and other *charitable contributions* of its christian friends; and is likely to live and flourish when those 'old fogies' who are determined to ride their antiquated hobbies to the grave, have finished their course and are forgotten." To such gentlemen your *expiet characters* and general tactics must, I presume, be peculiarly annoying; not simply because of their innovations upon ancient habits and customs; but in consequence of the inevitable tendency of their own systems to oblivion. If Mormonism shall succeed, during the next twenty-five years, as it has during the past, it will so far eclipse the present popular systems of religious government, that they will either die of Consumption, or commit suicide and thus terminate their unprofitable career.

The prominent feature discoverable in the world is an ungenerous selfishness—a sectional

jealousy—and fear that the rights and privileges enjoyed by the few should be too generally diffused. "If we let this man alone," said the Jews, "all men will believe on him, and they will come and take our place and nation." In reference to "the Mormons," *on dit*, "we must put them down, or they will put us down." It was this spirit that led the tyrant Herod to kill all the young children of a certain age, in order that the infant king might be executed in the general massacre. The same spirit led Pharoah to have all the Hebrew male children destroyed by the *sage femmes*, so that he might the more easily hold the people of Israel in subjection. The same spirit led the inhuman fiends of Missouri and Illinois to murder innocent men, women, and children of the Saints, including the noble and honored prophets, Joseph and Hyrum Smith.

Mr. John Reynolds, in the work before mentioned, gives his feelings on their massacre in the following language: "No murder was ever committed under more dastardly and atrocious circumstances than this. The people of Hancock were determined to wreak their vengeance on the prophet and his brother, and perpetrated it in this barbarous and disgraceful manner. The Smiths were decoyed to Carthage, and a warrant issued for the *pretended crime of treason*, to confine them in jail, and then to take advantage of prisoners in a jail, and under the promised protection of the Governor, murder them, presents a crime that is seldom equalled for its atrocity and barbarity." The above testimony of the innocence of the murdered ones, being *decoyed to Carthage*, and imprisoned for the *pretended crime of treason*, and then inhumanly murdered, coming from so high an authority as ex-Governor of the very State in which the atrocious deed was perpetrated, will be sufficient to convince every honest mind that they were murdered in cold blood, and died innocent of the charge preferred against them.

I have been interested in the progress of Mormonism for a number of years; I am, therefore, not uninformed in regard to its history or progress; and independent of its own intrinsic merits and general character, I must confess that an acquaintance with a number of its prominent men has no way depreciated it in my estimation; their characters and policy being such as to excite the love and admiration of all lovers of truth. The air of independence and boldness assumed by its missionaries; the admirable order prevailing in the churches; the purity of its principles and doctrines; the order of the emigration agency, and marvellous success in all nations where the cause has been fairly heard; all prove to me the super excellence of Mormonism.

There is one principle, however, that has made many to stand aloof with astonishment and wonder. I mean polygamy. When I consult the tradition of the fathers, the general usages of society, and the natural prejudice upon the subject, I am not surprised that to many it should appear covered with the shades of darkness; but when we scan the pages of ancient history, and consider the domestic relations of the old prophets, and the degenerate condition of the world in this age, it assumes to intelligent minds a more feasible aspect.

I cnanot consider it licentious and degrading without identifying the men whom I have been taught to revere as the most noble, virtuous, and honorable. It seems to have incorporated itself so intimately with the history of the prophets, and the religion of Jesus Christ, that it appears impossible to repudiate and denounce it rationally, without destroying the history of the former, and the very existence of the latter. Whilst the history of Abraham, Gideon, David, and others are permitted to remain in the Bible, the doctrine is overtly countenanced; and whilst Jesus is recognized as the Saviour of mankind, his polygamic ancestry must be respected and honored by all those who are "heirs of God and joint heirs with Jesus Christ." Yours, &c.,

JAMES H. HART.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, Jan. 31, 1856.

On motion of Mr. Fitzpatrick, the Senate proceeded to ballot for printer:

FIRST BALLOT.

Nicholson	24	Beverly Tucker	8
Gales & Seaton	2	Scattering	19

Necessary for a choice. 27.

The Senate continued to vote until Mr. Nicholson was chosen, on the

FOURTH BALLOT.

Nicholson	29	Scattering	15
Tucker	8		

Mr. Seward then addressed the Senate on Central America affairs.

HOUSE OF REPRESENTATIVES.

No vote taken to-day for Speaker.

FEB. 1, 1856.

HOUSE OF REPRESENTATIVES

No direct vote for Speaker.

FEB. 2, 1856.

HOUSE OF REPRESENTATIVES.

Mr. Smith of Tenn., said he had heretofore voted against the plurality rule, but as yesterday's vote indicated some chances of an election, as Speaker, of a man of sound national views, he now offered a resolution for the adoption of that rule.

The House, by ten majority, refused to lay the resolution on the table.

The resolution was adopted by a vote of 113 against 104.

Mr. Orr of S. C., then unconditionally withdrew his name as the Democratic caucus candidate, there being now a probability that greater strength could be concentrated upon his colleague, Mr. Aiken.

Mr. Boyce of S. C., moved to rescind the resolution.

The motion to rescind was laid on the table by a vote of 117 against 101. [Applause.]

Mr. Jones of Tenn., referring to the terms of the resolution—that if no election by a majority take place during the next three trials, the candidate receiving the highest number of votes on the fourth vote be elected Speaker—remarked that the "Republicans" are drilled and ready for the contest; and in order to give an opportunity for other gentlemen to come here understandingly, moved an adjournment till Monday.

The motion was disagreed to by 84 against 133. (Applause.) Impatient cries of "Call the roll," "Call the roll."

Mr. Walker of Ala., moved to rescind the plurality resolution.

The House decided the motion to be out of order, by forty-five majority.

Mr. Paine of N. C., moved that the House adjourn.

The motion was greeted with hisses in the galleries, and on the vote being taken, the announcement that the House refused to adjourn was received with applause from the same quarter.

Mr. Orr of South Carolina, said if the House was to be annoyed by applause in the galleries, he would move to clear them excepting that portion occupied by ladies.

Mr. Paine made an ineffectual motion to rescind the plurality rule, and the House proceeded to take the first ballot of the four as follows:

Banks	102	Fuller	14
Aikin	93	Wells	2
L. D. Campbell	4		

Necessary for choice, 108.

Messrs. Barclay and Hickman voted for Wells, and Messrs. Dunn, Harrison, Moore and Scott for Mr. Campbell.

The second vote, excepting Fuller lost one, was the same as the first. The third was the same as the second, excepting Aiken lost one.

Mr. Fuller of Pa., repeated what he had said on two former occasions, namely, that he was not, and did not desire to be a candidate. One hundred and thirty votes had satisfied him that he was not the choice of a majority of the House, and on no other terms or conditions would he consent to take that position.

Mr. Barclay of Pa., remarked that he had been averse to anything like a coalition with Know Nothingism, whether it came from the North or the South. He asked Mr. Aiken whether the latter stood on the Democratic caucus platform, and whether he had not written a letter to Humphrey Marshall, making pledges to the Southern wing of the Know Nothings.

Mr. Aiken of S. C.—I am not a candidate for the Speakership; if my friends think proper to place me in the Chair, I will serve them to the best of my ability.

Humphrey Marshall of Ky.—I have only to say that Mr. Aiken has addressed me no letter whatever. [Applause, and cries of "call the roll," &c.]

The excitement was intense during the final ballot.

Mr. A. K. Marshall of Ky., during the call of the roll, congratulated his "American" friends, saying they had fought a good fight and conquered. There was now no Democratic candidate in the field, with an offensive caucus platform. Performing his duty as a patriot, and not as a partisan, he voted for Mr. Aiken.

Mr. Walker voted the same way, esteeming Mr. Aiken a man with no stains of mere partisanism on his skirts—a man who has not sought office, but to whom office is tendered, and is true to the Constitution.

Messrs. Paine and Lindley voted for Mr. Aiken, knowing him to be a national man.

Mr. Smith of Ala., voted for Mr. Aiken under protest.

Other gentlemen vainly sought to make explanations, the greatest confusion existing.

Several members now changed their votes, and were greeted with applause for so doing, amid impatient cries of "Announce the vote," "Announce the vote." The lobbies were crowded to suffocation, and the excitement was increased by the startling cry that a boy was being crushed to death by the pressure in the galleries. Some of the members shouted out, "Fall back," "Fall back," and others, "Hand him over the rail." The boy was at length released from his imminent danger,

"Announce the vote," was now shouted from all parts of the House.

The Clerk then read the vote as follows:

Banks	103	Wells	1
Aiken	100	Fuller	6
L. D. Campbell	4		

Mr. Benson of Mo., one of the tellers, then declared that Mr. Banks was elected Speaker.

Deafening shouts of applause followed from the "Republican" side and other quarters of the House. The ladies waved their hankerchiefs in the galleries. For several minutes the disorder was beyond description.

Mr. A. K. Marshall raised the question that Mr. Banks was not elected, saying the Clerk had no power to authorize such a result to be announced. It must be so declared by the vote of the House.

The Clerk explained, giving reasons which appeared to be satisfactory for his conduct.

Mr. Campbell of Ohio appealed to the honor of gentlemen to carry the plurality resolution into effect, and end this disgraceful contest.

Mr. Cobb of Ga., regarded Mr. Banks as virtually elected by a majority of the House under the plurality rule.

Mr. Aiken asked to be allowed to conduct Mr. Banks as Speaker to the Chair. [Applause.]

Mr. Smith of Ala., highly appreciated Mr. Aiken's request. If granted, he thought it would heal divisions and pour oil on troubled waters. When grown up men make a child's bargain they ought to stick to it. [Laughter.]

After further debate, Mr. Clingman of N. C., offered a resolution declaring that by reason of the adoption of the plurality rule and the votes taken under it, Mr. Banks had been duly chosen Speaker, and is hereby so declared.

This passed by yeas, 156; nays, 39.

Several gentlemen explained, though they had consistently voted against Mr. Banks, they felt bound as judges, not as electors, to carry out the order of the House by voting for the above resolution.

Mr. Banks was, by request of the Clerk, conducted to the Chair by Mr. Aiken, Fuller of Penn., and Campbell of Ohio.

He was greeted with loud and enthusiastic cheers, and, amid the profound silence which followed, said:

Gentlemen of the House of Representatives: Before I proceed to complete the acceptance of the office which you have conferred upon me, I avail myself of your indulgence to express my obligation for the honor conferred upon me. It would afford me great pleasure were it accompanied even by the self-assurance that I would bring to the discharge of arduous and delicate duties, always difficult, but now environed with unusual difficulties, any capacity commensurate with their responsibility and dignity. I can only say I shall bear myself, so far as applicable, with fidelity to the interests and institutions of the country and the government, and with impartiality so far as regards the rights of the members of this House. I have no personal objects to accomplish. I am animated by a single desire of contributing in some little degree to the maintenance of the well-established principles of our government, in their original American signification, in developing that portion of the continent we occupy, so far as we may do so within the power conferred upon us, enlarging and swelling its capacities for beneficient influences at home and abroad, and maintaining intact in perpetuity the inestimable privileges transmitted to us. I am aware neither myself nor any other man is equal to the perfect accomplishment of these duties; I am, therefore as a man must be in such a presence, a suppliant for your indulgence and support. I again return to you my thanks for the honor you have conferred upon me.

Applause, deafening and long continued, followed.

Mr. Giddings of Ohio, being the oldest member of the House, administered the oath to Mr. Banks, by request of the Clerk.

Mr. Stanton of Ohio then offered the following resolution.

Resolved, That the thanks of the House are eminently due, and are hereby tendered to John W. Forney for the distinguished ability, fidelity and impartiality with which he has presided over the deliberations of the House during the arduous and protracted contest for Speaker.

This was unanimously adopted and the House adjourned.

SENATE.

FEB. 4, 1856.

Petitions were presented from several Naval officers who felt aggrieved by the action of the Naval Retiring Board.

Mr. Tombs said the Board should have kept a record to show they had not exceeded the jurisdiction conferred upon them. Wrong and injustice had been done by their decisions, and no act of his should sanction their proceedings.

Mr. Clayton defended the Board, but was willing to correct any errors they may have unintentionally committed.

After further debate, the subject was postponed.

Many bills were introduced, principally for internal improvements; and one by Mr. Adams to extend the term of naturalization.

HOUSE OF REPRESENTATIVES.

The Speaker administered the oath to support the Constitution of the United States to the Members, the Representatives of each State advancing as their names were called for that purpose. The Delegates from the Territories were likewise sworn. When the name of Mr. Whitfield was called, Mr. Grow said in deference to the wishes of his friends, he would not object to his being sworn. He thought, however, that circumstances would warrant the withholding the oath. He hoped to be heard some other time on the question.

On motion of Mr. Pennington, a Committe was appointed in conjunction with one of the Senate, to wait on the President and inform him that a qurom of the two Houses had assembled, and were ready to receive any communication he might be pleased to make.

Mr. Thurston offered a resolution for the election of a Clerk by *viva voce*. Laid on the table by 103 against 85.

A resolution, declaring William Cullom of Tenn., Clerk of the House, was adopted by 126 against 87.

As the Speaker administered the oath of office to Mr. Cullom, there were manifestations of approval in the galleries.

The members then proceeded to select seats, in accordance with a resolution moved by Mr. Ball, that all the members retire without the bar, and severally return as their names were drawn by the Clerk from a box, and take possession of such seats as they might select.

SENATE.

FEB. 5, 1856.

Mr. Clayton introduced a resolution appropriating two hundred cords of wood to the suffering poor of Washington, to be paid for out of the Contingent Fund—lost.

Mr. Weller introduced a bill authorizing the coinage at the San Francisco Mint of Unions of the value of $100 each and half Unions of the value of $50, to be made conformably to the standard gold coins and received as legal tender.

The consideration of the Central American question was then resumed.

HOUSE OF REPRESENTATIVES.

The House refused by twelve majority to table the resolution offered by Mr. Nichols yesterday, declaring Adam J. Glossbrenner Sergeant-at-arms.

The resolution (declaring Mr. Glossbrenner Sergeant-at-arms) was then adopted by 103 against 98.

Mr. Sherman offered a resolution declaring Nathan Darling Door-keeper of the House. Adopted by 119 against 85.

Mr. Campbell of Pennsylvania offered a resolution declaring Robert Morris Postmaster. Adopted—108 against 97.

The rules of the last House were adopted till otherwise ordered.

On motion of Mr. Wheeler there was ordered to be paid out of the contingent fund to John W. Forney, late Clerk, who presided over the House during its disorganization, eight dollars per day in addition to his regular salary, from December 3, to February 4.

Mr. Bingham offered a resolution declaring O. Follet of Columbus, Ohio, Printer to the House, pending which the House adjourned.

SENATE.

FEB. 6, 1856.

Mr. Clayton, (K. N.) of Del., submitted a joint resolution authorizing the sergeant-at-arms of both houses to ascertain without delay the cases in Washington of individual suffering for want of fuel, and appropriating fifteen hundred dollars for the relief of the poor.

After the adoption of an amendment making the Mayors of Washington and Georgetown the distributors of the money, the resolution was passed.

The resolution calling for the journal of the late Naval Retiring Board was then taken up, pending the discussion of which the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The House proceeded to the election of a Printer by a *viva voce* vote, which resulted in Mr. O. Follett's receiving 80 votes, others less. Necessary to a choice 98.

Two more votes were taken, with nearly the same result. Adjourned.

TELEGRAPHIC.

From Washington.

WASHINGTON, Feb. 1, 1856.

THE United States Treasurer reports that the net amount in the public treasury subject to draft, on the 28th ult., was twenty-four million, eighty-one thousand, five hundred and fifty dollars ($24,081,550.)

In the House to-day, on the resolution declaring Mr. Banks Speaker, Messrs. Dunn, Moore, Harrison and Haven voted as heretofore against him. On the resolution declaring Mr. Aiken Speaker, there was a partial union of Democrats and "Americans." Messrs. Barclay and Hickman, Democrats, and Mr. Cullen, "American," voted in the negative, and Messrs. Williams and Wheeler in the affirmative. Mr. Aiken thus received one vote on the direct question more than Mr. Banks, though a larger number voted on the Banks resolution than when the proposition to choose Mr. Aiken was before the House. The friends of Mr. Aiken to-night congratulated themselves that he might win by the adoption of the plurality resolution.

Southern Commercial Convention.

RICHMOND, Va., Feb. 1, 1856.

THE convention adopted a resolution declaring a first class line of steamers from Liverpool to some Southern port to be highly important, and recommending Southern Legislatures to aid in the establishment of such a line as soon as practicable.

A resolution declaring that Congress should aid a Southern line of ocean mail steamers, as well as a northern line, was pending at the adjournment.

The dinner this afternoon was a splendid affair. Gov. Wise made a strong internal improvement speech.

Know Nothing Presidential Movements in Massachusetts.

BOSTON, Feb. 1, 1856.

AT the "American" District Convention held yesterday, A. B. Ely, James Keith, A. O. Brewster and W. S. Thurston were chosen to represent the Third, Fourth, Fifth and Seventh Districts at the National Convention in Philadelphia on February 22d.

At the Convention of the Fourth District resolutions that the delegates stand upon the Springfield platform and no other, and recommending Millard Fillmore for the Presidency were laid upon the table.

The Case of Messrs. Coburn and Dalton.

BOSTON, Feb. 3, 1856.

IN the case of Messrs. Coburn and Dalton the jury, at twelve o'clock on Saturday night, rendered a verdict of not guilty of manslaughter, but guilty of assault and battery.

Kansas News

CHICAGO, Feb. 4, 1856.

WE have advices from Kansas saying that no election was held at Leavenworth or at other points in that territory on the day fixed for the election, the State officers fearing violence from the Missourians.

Letters state that another general invasion was apprehended, and that extensive warlike preparations were going on in Lawrence and Topeka.

The Weather on the Sound.

STONINGTON, Feb. 4. 1856.

Our harbor is still free from ice, and navigation is uninterrupted. New London harbor is closed by ice, and persons cross with safety.

From Boston.

BOSTON, Feb. 4, 1856.

Two of our well known citizens died this morning, namely: David Safford, prominent for the interest he has for many years taken in missionary enterprises; and Cyrus Alger, the well known cannon and gunmaker.

Considerable anxiety and indignation was manifested here to-day, on account of the suppression of the Committee's Report on the affairs of the Vermont Central Railroad. It is alleged that the suppression of the Report was paid for by parties interested.

A duplicate copy of the Report is in existence, and will be published in The Chronicle on Wednesday next.

The citizens of Waltham, the native town of Mr. Banks, fired one hundred guns to-day in honor of his election. The announcement was made in Waltham on Saturday night by a special messenger from Boston. Several dwellings were illuminated, and congratulatory speeches made. Mrs. Banks was called upon and found in attendance at the sick bed of her mother. Hearty cheers were given at the residences of the leading "Republicans;" when about midnight the crowd dispersed.

From Washington.

WASHINGTON, Feb. 4, 1856.

TO-DAY the acting Sergeant-at-Arms, Mr. Glossbrenner drew from the Treasury about $50,000 in gold, which amount had been advanced by him to pay Members of the House, Mr. Speaker Banks having, near midnight on Saturday signed drafts for that purpose. Two hundred and thirty thousand dollars are yet due members, and will be drawn for during the present week.

Mr. Cullom was elected Clerk of the House by the votes of all the "Republicans" present, excepting Messrs. Billinghurst, Bliss, Brenton, Day, Holloway, Leiter, Nichols, Spinner and Watson, combined with all the "Americans" present, excepting Messrs. Humphrey Marshall A. K. Marshall and Walker.

Judge Scarboro, having recovered from his recent illness, the Court of Claims is again in session.

It is calculated that at least five hundred applicants for office under the House organization, were in and about the Capitol to-day, while distant aspirants are operating through Congressional friends.

An Anti-Administration caucus was held at the capital to-night—John H. Petit of Indiana was the Chairman. Between eighty and ninety members were present, including "Republicans," and some Southern as well as Northern "Americans." A large number of office seekers were in outside attendance, anxiously inquiring as to the progress of the inside proceedings. French S. Evans of Washington was nominated Sergeant at-Arms; Capt. M. C. Darling of New York, Doorkeeper; Robt. Morris of Pennsylvania, Postmaster, and O. Follett, editor of The Ohio State Journal, Printer. It is understood that Col. Schouler of The Cincinnati Gazette, is associated with this gentlemen. V. W. Smith of Syracuse and Nathan Sargent were his competitors.

The Senate to-day confirmed Mr. Dallas as Minister to England.

"American" Movements in Massachusetts.

BOSTON, Feb. 5, 1856.

THE "American" State Council of Massachusetts met in this city this afternoon, two hundred delegates being in attendance.

Mr. Elihu C. Baker, President of the State Senate, and Mr. A. A. Richmond of Adams, were chosen delegates at large to the Philadelphia National Convention, and the Hon. Timothy Davis, M. C. of Cloucester, and Joseph Thaxter, Esq., of Plymouth, substitutes.

From Washington.

WASHINGTON, Feb. 5, 1856.

PARKER H. FRENCH has again made formal application to be received as Minister from Nicaragua; but as the former objections to him and his government have not been removed, he will not probably be recognized as such until further developements.

Mr. Dallas is in this city on business with the Executive Department, preparatory to his departure for London.

The swarms of office seekers under the House organization have been largely increasd by accessions from abroad.

Commodore Gregory left here to-day, to take command of the steam frigate Merrimac, at Boston, which vessel is soon to make a trial trip to Norfolk.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Stars.

WE have on hand a number of the present volume of the MILLENIAL STAR, from the 1st to the 28th No

Price for the year.................$2 25
" " half year............ 1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES.

Sugar, crushed, per lb.	$0 25
do clarified "	30
do brown "	20
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r.	1 50
Tea, black, per lb.	1 50
Apples, dried, per lb.	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb.	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	35
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb.	50
Figs, per lb.	60
Cloves, per oz.	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18¾
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	15

OILS, PAINTS, DYE STUFFS, &c., &c.

Putty, per lb.	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	20
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom Salts "	20
Beeswax "	75
Indigo, $3 pr lb. or pr oz	15
Gum Camphor, per oz.	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb.	1 00
Jujube Paste "	1 50
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	8 00
Copal Varnish "	8 00
Whale Oil "	5 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb.	30
Tobacco, per plug 15c to	75
Matches, 10c pr box or 4	25

STATIONERY.

Primers, ea. 10c and	15
McGuffy's 1st Reader	30
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40

HARDWARE.

Axes	$3 25
do boys', handled	2 50
Hickory Helves	75
Spades	2 50
Shovels	2 50
do steel plated	3 00
Grass Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 25
Common Augers, per ¼	25
Bits "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 50
Common do	75
Brass Kettles, per lb.	1 50
Flat Irons "	25

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 2 sheets	10
Knives and Forks, $2.50	4 50
Nails, per lb.	25

SCREWS.

Size.	Gross.
½ inch	50
1	1
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00

BUTTS (cast)	Per pair.
1½ inch	15
2	2
2½	25
3	30
3½	40

TABLE BUTTS.

1½	20
1¾	25

TACKS.

4 oz. papers	12
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40

GUN CAPS, per box.

G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb.	75
Lead "	30

BOOTS AND SHOES.

Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 65
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 25
Knobs	45
Sole Leather, per lb.	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	1 75
do and Bowl	5 00
Oil Bergamot, per oz.	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75

DRY GOODS.

Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16¾ pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	30
Denims	35
Cotton Batten, per roll	30
do Yarn, per 5 lb.	2 00

VALLEY PRODUCE.

Flour, per 100	6 00
Butter, per lb.	35
Eggs, per doz.	35
Cheese, per lb.	45
Bacon, smoked, per lb.	20
Shoulder "	25
Ham "	30
Middle "	20
Wheat, per bushel	2 50
Corn "	2 00
Oats "	1 70
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb.	30
Beef, fresh, per lb.	9
Mutton "	10
Tongues, each	60
Tallow, per lb.	30
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $3 to	5 00
Adobies, per 100	[illegible]
Stone, per cord	12 00
Cows, &c., from $30 to	50 00
Oxen, yoke, $75 to	150 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

New York Wholesale Price Current.

Corrected to Feb. 8, 1856.

ASHES—Pot ... per 100 lb.	6 75 a 7 —
Pearl	7 75 a 8 —
CANDIES—Stuart and Bussing's best, assorted ... per lb.	— a —
Ordinary	— a —
CANDLES—Sperm ... per lb.	38 a 40
Adamantine	26 a 32
Mould, yellow	16 a 17
COFFEE—Java, white	13½ a 14½
Mocha	14 a 15
Laguayra	10½ a 12
Maracaibo	11 a 12
St. Domingo (cash)	9¾ a 10
DRUGS AND DYES—Alcohol ... pr. gal.	— 82 a — 88
Alum ... per lb.	— 2¼ a — 2½
Arrowroot	— 50 a — —
Arsenic, powdered	— — a — 2½
Asafœtida	— 5 a — 25
Borax, refined	— 27 a — 29
Brimstone, American, roll	— 2¼ a — 3
do crude ... per ton.	35 — a — —
Camphor, crude ... per lb.	— 27 a — 30
do refined	— 34 a — 38
Castor Oil, No. 1	1 75 a 1 87
Chlorate Potash	— 50 a — 60
Cochineal	1 05 a 1 25
Copper—sheathing ... per lb.	— 25 a — 33
Copperas ... per 100 lb.	1 25 a — —
Cream Tartar ... per lb.	— 27 a — 30
Gum Arabic, picked	— 18 a — 35
Gum Copal	— 35 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublimized	5 10 a — —
Ipecacuanha	2 — a 3 05
Madder	— 10 a — 11
Magnesia	— 15 a — 17½
Do calcined	— 30 a — 32
Nutgalls, blue Aleppo	— 17 a — 18
Oil Anis	— — a 5 —
Oil Bergamot	1 90 a 2 —
Oil Cassia	— — a 3 62½
Oil Lemon	1 90 a 2 —
Oil Peppermint	4 — a 4 50
Opium, Turkey	4 75 a 5 50
Otto Rose ... per oz.	4 50 a 7 —
Oxalic Acid ... per lb.	— 33 a — 34
Phosphorus	1 40 a 1 50
Quicksilver	— 45 a — 48
Rhubarb, China	2 — a 2 50
Saleratus	— 5½ a — 7
Sal Ammoniac, refined	— 10 a — 11
Senna	— — a — 15
Shellac	— 11 a — 14
Sugar Lead, white	— 16 a — 18
do brown	— 9½ a — 10½
Sulphate Quinine	2 25 a 2 25
Tartaric Acid	— 42 a — 45
Verdigris	— 37 a — 40
Vitriol, blue	— 9 a — 12
DYE WOODS—Camwood ... per ton.	70 — a 80 —
Fustic	21 — a 30 —
Logwood	18 — a 30 —
FLOUR—State, common ... per bbl.	8 12½ a 7 18½
Michigan and Indiana	8 19¾ a 8 31¼
Genesee, extra	9 75 a 11 —
Rye Flour	5 50 a 7 75
Corn Meal	4 — a 4 25
FRUIT—Raisins ... per box.	3 37½ a 3 50
Raisins, layers	3 75 a 4 —
Currants ... per lb.	— 12 a — 25
GLASS (American window)—	
6x8 to 8x10 ... per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat ... per bush.	1 80 a 2 15
Corn, round yellow	— 90 a 92 —
Barley	1 25 a 1 30
Oats, Western	— 50 a — 52
Beans	— — a 2 75
GUNPOWDER ... per 25 lbs.	3 50 a 6 50
INDIGO ... per lb.	— 90 a 1 30
IRON—Pig, Eng., Scot ... per ton.	30 — a 32 —
Bar, Eng. refined	85 — a — —
Sheet, Russia, 1st quality ... per lb.	— 11½ a — 13
Sheet, Eng.	— 3½ a — 4
LEAD—Galena ... per 100 lbs.	6 50 a 7 —
Sheet and Pipe	— 8½ a — —
LEATHER ... per lb.	20 a 31
MOLASSES ... per gal.	42 a 49
NAILS—Cut, 4d and 6d. ... per lb.	4½ a —
Wrought, 6d and 20d.	6 a 7½
OILS—Olive ... per bskt., 12 bottles	3 50 a — —
Olive, in casks ... per gallon.	1 12 a 1 20
Linseed	— 88 a — 93
Whale	— 78 a — 90
Lard, winter	— 95 a 1 —
PAINTS—Lead, red, Am. ... per lb.	— 7½ a — 8
Lead, white, Am., in oil	— 8½ a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	— 1 a — 1½
Ochre, in oil	— — a — 4½
Spanish Brown, dry ... per cwt.	— 60 a — 75
Litharge ... per lb.	— 8 a — 8½
Vermilion, Chinese	— 90 a — —
Venetian Red ... per cwt.	2 — a 2 50
RICE ... per 100 lbs.	4 — a 5 50
SALTPETRE ... per lb.	9 a 22
SEEDS—Clover ... per lb.	— 12½ a — 13½
Flax, American, rough ... per bush.	2 — a 2 10
Linseed, Calcutta	2 42½ a — —
SOAP—New York ... per lb.	4½ a 7
Castile	11 a 11½
SPICES—Ginger, Race ... per lb.	4½ a 5
Mace	90 a 95
Nutmegs	90 a 93
Pepper	10 a 11
Pimento	11 a 12
Cloves (cash)	14 a 15
SUGAR—New Orleans ... per lb.	7½ a 8
Havana, white	8 a 8½
do brown	7½ a 8½
Stuart's crushed	— a 10½
SUMAC, Sicily ... per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial ... per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
TIN—Banca ... per lb.	— a 31½
Straits	29 a 29
Plates ... per box.	9 — a 10 50
TOBACCO	7 a 43½
TURPENTINE ... per 280 lbs.	3 62½ a — —
TAR ... per bbl.	3 — a 3 25
SPIRITS TURPENTINE ... per gallon.	— 41 a — 42

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side.
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.



CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
84 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVICE,


GUN AND LOCKSMITH,
Between 9th and 10th, on
Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

REMOVAL
MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

M. C. MOIES & CO.,
NO. 16 MAIN STREET,
GENERAL AGENTS AND COMMISSION MERCHANTS.

FOR the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Railroad Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tanned Leather Belting, machine stretched and copper rivetted, and warranted superior to any other.
N. B.—All the above goods will be sold at manufacturers' prices.
f24 1y

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We belibve that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul, car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? On devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore; philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immergé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
16 *Levee and* 36 *Commercial Street,*
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, Mo. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 150 drums Smyrna do;
130 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire sauce;
400 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd stick refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
150 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
130 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
150 bxs lemon syrup; 150 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GARNER.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

NOW IS YOUR TIME TO BUY GROCERIES CHEAP.
CALL AND BE CONVINCED.
"HONEST COMPETITION IS THE LIFE OF TRADE."
FRANCIS LEPERE,
WHOLESALE & RETAIL GROCER,
South-east corner Seventh st. and Franklin Av.
On hand for the Holidays,
Currants, Citron, and Raisins, at the lowest prices, by F. LEPERE.
Fresh Family Flour, of best favorite country brands, constantly on hand, for sale low, by F. LEPERE.
CHEESE—W. R. and English dairy—Sap Sago, for sale low, by F. LEPERE.
ENGLISH SPLIT PEAS—10 bbls just received, for sale low, by F. LEPERE.
SPICES—Cinnamon, Cloves, Ginger, Nutmegs, Mace, and Caraway Seeds, 1,500 lbs., whole and ground, in store, for sale low, by
d22 1m F. LEPERE.

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged, f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c. fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

THE MEXICAN MUSTANG LINIMENT.
The Greatest Blessing of the Age for the Cure of Diseases of Man or Beast requiring External Application.

"BRING hither the poor, the halt, the lame and the blind," if you would have them healed of their many infirmities. We boldly and fearlessly assert that the Mustang Liniment will positively cure Rheumatism. Let any who are afflicted with that most painful complaint try it thoroughly according to directions, and if they are not cured we will give them their money back. What more can we say? It will also cure the Piles. Thousands have tried it—and all were cured. Bruises, Sprains, Sores or Eruptions fade away as if touched by the magician's wand. Its application to burn or scald acts like "oil upon the troubled waters." The tempest of pain and agony is soon stifled, and the patient is hushed to quiet and peaceful slumbers. "There is balm for every wound," and that balm is the Mustang Liniment. Everybody that sells medicine keeps it for sale. "Hold your horses," and if they are crippled, galled or sprained, use the Mustang Liniment.

READ THE FOLLOWING CERTIFICATES.
THROUGH BY EXPRESS!!!

This is to certify that the MEXICAN MUSTANG LINIMENT has been used quite extensively in the stables of Adams & Co.'s Great Southern, Eastern and Western Expresses, for curing galls, chafes, scrofulas, sprains and bruises, and it has proved very effectual. Many of their men have also used it on themselves and their families, and they all speak of its healing and remedial qualities in the highest terms. One of our ostlers got kicked and badly cut and bruised on his knee; as usual, the Liniment was resorted to, and the soreness and lameness was soon removed, and it was perfectly well in three or four days. We have no hesitation in recommending it as a valuable preparation to be used externally on man or beast.
J. DUNNING,
Foreman of Adams & Co.'s Express Stable, N. Y.

We take pleasure in recommending the MEXICAN MUSTANG LINIMENT to all our friends and customers as the best article we have ever used for sores, sprains or galls in horses. We have used it extensively and always effectually. Some of our men have also used it for severe bruises and sores, as well as rheumatic pains, and they all say it acts like magic—we can only say that we have entirely abandoned the use of any other Liniment.
J. M. HEWITT, Foreman for
AMERICAN EXPRESS CO., 10 Wall st.
HARNDEN'S EXPRESS, 74 Broadway.
PULLEN, VIRGIL & CO., 10 Wall st.
WELLS, FARGO & CO., 16 Wall st.

MR. WILLIAM JOHNSON, for the last five years a citizen of Augusta, and now the proprietor of the fine hotel in Savannah, called the Marshall House, has favored us with the following certificate:

The MEXICAN MUSTANG LINIMENT has been used in my family, and on my farm, for a great variety of diseases requiring an external application, and has never failed to give immediate relief and effect a permanent cure. I have cured several cases of rheumatism that had resisted the skill of our best physicians. It has cured ringworms by a single application, chilblains in a few days, toothache, frost bites, cuts, sores and corns by a few applications; nervous headache cured entirely. In fact, I have used it for almost everything, and it has always cured. I consider it the best medicine I have ever used. WILLIAM JOHNSON.
Savannah, June 24th, 1852.

June, 25th, 1852.
I have used the MEXICAN MUSTANG LINIMENT in my stables upon my horses in cases of sprains, bruises, galls and sores of different kinds, incident to a large number of horses. I used it upon a horse that had been saddle galled for nearly a year. I had tried many remedies, and one in particular, that I had been in the habit of using for years, and had generally proved successful. Nothing appeared to give it any relief until I tried the Mustang Liniment, which cured it in a very short time. I consider it an invaluable remedy, and would not be without it. WM. H. HOLMES.

SAVANNAH, Geo., June 25, 1852.
We have also used the MUSTANG LINIMENT extensively in our stable, and we find it to be the best remedy we have ever used for sores or lameness of any kind.
SAWYER, HOLLISTER & CO.

The above are from two of the largest livery stables in the State of Georgia.

B. H. MEEKINS, 189 Walnut street, Cincinnati, was confined to his bed under the treatment of a physician some six weeks, with Neuralgia, of the whole of his right side, leg, arm and face; his sufferings were indescribable, and the only cessation from the most agonizing pain, was while under the influence of opium or morphine. His doctor finally advised him to try the MUSTANG LINIMENT; he did so, and in two days was able to go about his business perfectly cured.

This is to certify that I have used the MUSTANG LINIMENT recently in a very severe case of sprain. The right hip was so badly sprained and bruised that fears were entertained that it was out of joint. I obtained a bottle of Mustang Liniment and used it freely for four days, when the soreness and pain were all gone and the hip joint was well.

I have also used the Liniment for the Piles, with which I have been afflicted for many years. Its effects were wonderful. Free applications night and morning for a week have perfectly cured me. Thousands of persons are suffering with this painful disease, and you are at liberty to make this statement public, that all may learn what will cure them.

My brother also states that he has used the Mustang Liniment with the most perfect success in two cases of severe bruises, at our factory in Williamsburgh, and says he considers it invaluable about an establishment where a large number of men and horses are at work, and constantly liable to serious accidents. EDWIN R. BARRON.
64 Duane st., New York, June 25, 1852.

☞ While hundreds are rejoicing in the happy escape from smarting pains, occasioned by Burns, Bruises and Sprains, thousands of others will buy the Mustang Liniment and experience the same happy results.

☞ The popularity of the Mustang Liniment is a "fixed fact," therefore those suffering with Ulcers, Old Sores, Eruptions, and like complaints, need not be reminded of its superiority to give it a trial.

☞ The Ladies will always rejoice at the happy experience of curing eruptions, sore nipples, broken or caked breasts, piles and corns, after a thorough trial of the Mexican Mustang Liniment.

☞ The Mustang Liniment will give the most undoubted satisfaction to any one giving it a trial for stiff joints, stiff neck, or sore throat; it has proved itself efficacious in these complaints in many very stubborn cases.

☞ If you have any ugly, painful corns upon your feet, get a bottle of Mustang Liniment and apply it twice a day for eleven days, and the trouble will be gone.

GEO. W. WESTBROOK, Sole Proprietor, 343 Broadway, New York, and St. Louis, Mo.
PRICES—25 CENTS, 50 CENTS, AND $1 A BOTTLE.
The One Dollar Bottles contain eight times as much as the 25 cent Bottles.
The MUSTANG LINIMENT is sold by all Druggists in Chicago, and by one or more agents in every town and village in the State of Illinois.
d22

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

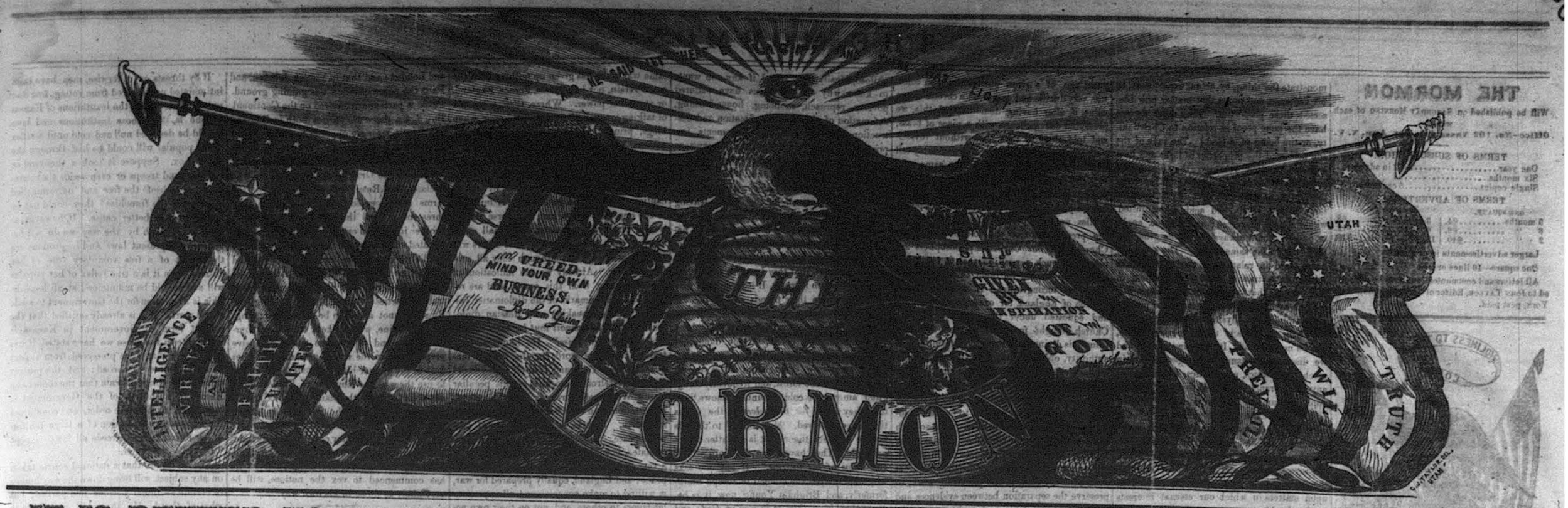
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja8

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. I.--NO. 52. NEW-YORK, SATURDAY, FEBRUARY 16, 1856. PRICE FIVE CENTS.

Poetry.

Time's Song.

BY MRS. HEMANS.

O'er the level plains where mountains
Greet me as I go;
O'er the desert waste where fountains
At my bidding flow;
On the boundless beam by day,
On the cloud by night,
I am rushing hence away!
Who will chain my flight?

War his weary watch was keeping;
I have crush'd his spear;
Grief within her bower weeping,
I have dried her tear;
Pleasure caught a minute's hold—
Then I hurried by,
Leaving all her banquet cold,
And her goblet dry.

Power had won a throne of glory—
Where is now his fame?
Genius said—"I live in story:"
Who hath heard his name?
Love, beneath a myrtle bough,
Whisper'd—"Why so fast?"
And the roses on his brow
Wither'd as I pass'd.

I have heard the heifer lowing
O'er the wild wave's bed,
I have seen the billows flowing
Where the cattle fed;
Where began my wanderings?
Memory will not say;
Where will rest my weary wings?
Science turns away.

Henry A. Wise and Vermont.

RICHMOND, Va., Jan. 17, 1856.

Resolutions of the Vermont Legislature on the Kansas Difficulties, Addressed to the Governor of Virginia—Message of the Governor to the General Assembly, Accompanying these Resolutions—Action of that Body Thereon.

GOVERNOR WISE addressed the following communication, with the preamble and resolutions herewith annexed, to the General Assembly of this State, this morning. While the Clerk of the House of Delegates was engaged with the reading of them, a feeling of indignation was evinced throughout the House, and I feel sure that nothing but a proper regard to the rules would have restrained the members from an expression of indignant scorn at this ebullition of Northern fanaticism.

The following is the Governor's communication, accompanying which were the resolutions herewith transmitted:

TO THE SENATE AND HOUSE OF DELEGATES OF THE GENERAL ASSEMBLY OF THE COMMONWEALTH OF VIRGINIA:

GENTLEMEN—I hesitate to decide upon complying with the request of the Governor and Legislature of Vermont, to lay before you the accompanying resolutions of that State, "on so much of the Governor's message as relates to Kansas."

These resolutions are in every sense offensive to us, and unbecoming an intercourse and correspondence which should obtain between sovereign States in the same confederacy. They are designed to irritate public feeling upon a topic concerning which it is naturally and habitually sensitive and excited, and are calculated to impair the affection which should bind the people of the States together in national union. Extremely erroneous and false in fact and in principle, they are not worthy of discussion. The time for discussing such unwelcome missives from State to State is passed. We cannot reason with the heads of fanatics, nor touch hearts fatally bent upon treason.

From time to time, for many years, the authors of such mischief have been remonstrated with in vain, and have been induced but to repeat outrages, to renew insults, and at last to organize opposition to the Constitution and laws and to seize upon State and federal authority for further aggression.

In the present posture of relations, we can but wait in calm, dignified and patient composure, either for the worst to come to the worst, or for a returning sense of patriotism, a reverence for the past, a sacred regard to law and order, a love of justice and of peace, to be re-awakened, and to restore to a sisterhood of States, its affection, its harmony, its glory and strength.

I, therefore, recommend that no action be had or taken upon these resolutions by you. It is proper, perhaps, that they should be preserved only as State archives, in proof of the wrong offered us, and of our forbearance; and this, and respect for State sovereignty alone, determine me to notice them as I now do. They are but minor results of the same cause of apprehension and danger which has assumed a much more formidable phase, and now arrests the gravest attention of our country. The federal government is arrested in its operation, the Representative branch of Congress is disorganized, and the representative principle itself is brought into disrepute by it at this very moment; and in such a crisis as this we can hardly descend to look to its results upon a Vermont Legislature and Executive. Our attention is called to Washington city, not to Monpelier. Parties, affiliated with those of Vermont who have sent to us these resolutions, have grown so strong as to succeed in electing to Congress more than one hundred representatives to oppose a mere minority, who are now defending the Constitution, and in withholding from that minority the support of thirty representatives more chiefly of the Southern States; and the effect is, that the House of Representatives cannot be organized, except upon terms subversive of the Constitution and Union; and the South is distracted and divided against itself. Is the design of the plurality, disunion? Is the purpose of the faction, division among ourselves. If so, it is time that all people and all interests in our country should be aroused to a sense of the fact that the easiest step to disunion is a withdrawal of representation, and that the most potent cause to compel a withdrawal of representation is to disorganize, distract and degrade representation. How long shall Virginia be kept waiting for organization on constitutional terms?—how long she shall be kept waiting on disorganization, to avoid being put upon terms of dishonor or being exposed to danger, are questions for her people and her Legislature to determine. For my part, I repeat the recommendation of calm, collected dignity, and of patient and forbearing patriotism. Wait! but be not wanting to ourselves and our prosperity, I earnestly implore you. With the highest respect, your obedient servant, HENRY A. WISE.

RICHMOND, Va., Jan. 15, 1856.

STATE OF VERMONT, EXECUTIVE DEPARTMENT, MONTPELIER, Dec. 20, 1855.

TO THE HON. THE GOV. OF THE STATE OF VIRGINIA:

SIR—I have the honor to transmit to you the accompanying resolutions on so much of the Governor's message as relates to Kansas. I have the honor to be, with considerations of high respect, your obedient servant,

C. H. HAYDEN, Sec'y. STEPHEN ROYCE.

RESOLUTIONS ON SO MUCH OF THE GOVERNOR'S MESSAGE AS RELATES TO KANSAS.

Whereas, the power and influence of the slaveholding States in this Union has been, from an early period, successfully exerted in extending and strengthening the institution of human slavery, contrary to the clear intent of the founders of the government, and in violation of the spirit of the Constitution; and whereas, in order still further to extend slavery and to establish it in the free Territories of the United States, there have been passed the Fugitive Slave law, so called, and the code establishing Territorial government in the free Territories of Kansas and Nebraska, with provisions inviting the establishment of slavery therein; and in furtherance of this purpose, the citizens of Missouri have been suffered to invade the Territory of Kansas, in armed bands, and to prevent thereby the people of said Kansas from making their own laws or electing their own representates, and by lawless force to exclude them from exercising any voice in the government of said Territory; and whereas, the present administration of the general government has lent itself to those illegal and unjust schemes, and has either openly aided therein, or secretly connived thereat, and has taken no steps to execute the laws or to protect the people of said Territory in the exercise of their constitutional rights thus publicly assailed and otherthrown; and has, upon false pretences, removed such of its own officers as were not entirely subservient to these bad designs; and whereas, the right of citizens of slaveholding States to hold slaves in, and transport them through the free States has of late been asserted, and the act attempted, and in consequence thereof a citizen of a sister State has been put in prison under the usurped or grossly perverted power of a federal Judge; therefore it is, by the Senate and House of Representatives of the State of Vermont,

Resolved, That the Fugitive Slave act of 1850, is contrary to the Constitution of the United States, in subversion of the rights, and a flagrant outrage upon the spirit of a free people, and that the same ought to be immediately repealed.

Resolved, That the enactment of the provisions of the territorial code of 1841, which abrogated the ancient prohibition of slavery in said Territories, and opened them to the wicked acts and calamitous results of that institution, was a gross fraud upon the just rights of the people,—a faithless breach of a solemn public compact, of which the slaveholding interest had already reaped the full benefit—an insult to the free States, and in violation of the natural rights of man, and that it merits the condemnation of the civilized world.

Resolved, That the armed and unlawful invasion of Kansas, by the citizens of Missouri, and their illegal and forcible exclusion of the people of that Territory from all the political rights to which they were entitled in the government thereof, for the sole purpose of establishing slavery therein, under the semblance of law, was an act of atrocity unequalled in the political history of this nation, and directly subversive of the fundamental principles of republican government, and that the State of Missouri will be justly chargeable as a party to that wrong, unless she publicly and distinctly disavow said acts of her citizens, and use every means in her power to prevent a recurrence thereof.

Resolved, That the non-interference of the federal administration, to prevent or punish said outrages, justly makes it, in the estimation of mankind, accessory thereto, and unworthy of the confidence or respect of freemen.

Resolved, That Vermont, while she will in no way assail the constitutional or domestic rights of the slaveholding States, will to the utmost of her power uphold and sustain the people of the Territories in their lawful effort to exclude slavery therefrom; that she will, at all hazards, and to the last extremity, resist all encroachments upon the constitutional rights of the States; that to the extent of her ability she will oppose the extension of slavery into, and the existence thereof, in the Territories of the United States, and the admission into the Union of any State whose Constitution does not perpetually prohibit slavery therein.

Resolved, That the slave who treads the soil of a free State by the consent of his master, becomes thereby at once and forever free, and entitled to the exercise of the whole power of the State, when necessary, in the defence of his freedom.

Resolved, That in the opinion of this General Assembly, no District Court of the United States has jurisdiction to issue writs of habeas corpus, or to render judgment thereon, except when necessary to the orderly proceedings of suits pending thereon, or in order to inquire into the legality of commitments made under color of its authority, and, therefore, that the imprisonment of Passmore Williamson, under the authority of the District Court of the United States for the Eastern district of Pennsylvania, was not warranted by law, and void.

Resolved, That our Senators be, and they are hereby instructed, and our representatives in Congress are requested, to do all in their power to carry out the spirit and intent of the foregoing resolutions.

Resolved, That the Governor be requested to cause a copy of these resolutions, properly certified, to be sent to each of our Senators and representatives, to be by them communicated to Congress; and that a copy of the same be also sent to the Governor of each State in the Union, with a request that they be laid before the Legislature thereof.

In House of Representatives, Nov. 12, read and adopted.

GEO. R. THOMPSON, Ass't Clerk.

In Senate, Nov. 15, 1855, read and adopted in concurrence. C. H. CHAPMAN, Sec'y.

STATE OF VERMONT, SEC'Y OF STATE'S OFFICE, MONTPELIER, Dec. 26, 1855.

I hereby certify that the foregoing is a correct copy of the resolutions adopted by the General Assembly of this State, on file in this office.

CHARLES W. WILLARD, Sec'y of State.

Two thousand five hundred copies of the Governor's communication were ordered to be printed, the House feeling too much contempt for the resolutions to subject them to a similar rule.

"Let the Union Slide!"

THE Baltimore Patriot says, this expression is attributed to the most prominent candidate for Speaker now before the House of Representatives; and we refer to it, that we may mark our condemnation of those dangerous words so flippantly uttered. It matters not on what occasion they were elicited; it matters not upon what contingencies they were based. They are treasonable in their essence, and deserve to meet with the severest reprobation from all who desire to maintain the power and glory of the noblest and freest Republic the world ever yet saw.

He who first seriously contemplated a severance of the confederated States was a traitor in his heart, and became morally amenable to a traitor's doom. He who first put that thought into language would have been mercifully dealt by, if the penalty of ostracism had been enforced against him. Let the Union slide! Loosen the grand fabric built up by the sacrifice of many a heroic life—by the toils and sufferings of many a heroic heart—by many a plundered homestead—by the ashes of many a hearth made desolate—by widow's tears and by orphan's cries! At Concord, and Lexington, and Bunker's Hill; in the sad march through the Jerseys; in the winter camp at Valley Forge; and in blood-stained footprints of the patriots recorded on the winter's snow; in the jails and prison ships at New York; in the swamps of Georgia and the Carolinas; in the wilds of Kentucky; amid fierce savages, Tory malignants, and but too barbarous foreign foes, the foundations of the Union were laid.

That wild Christmas night upon the Delaware, when Washington dared the opposing ice, and hardily plucked at Trenton victorious laurels from the brows of his pursuers, the fabric of the Union rose remotely visible to men's eyes; and growing gradually more distinct at Bennington, and Saratoga, and King's Mountain, and Camden and Yorktown, penetrated the thick haze of doubts and fears, and exhibited its fair proportions, sharply defined, upon the back ground of the future. And yet there are those among us who cry out, "Let the Union slide," reckless of the reverent nature of the inheritance won by toil and agony, and bequeathed with prayers and solemn admonitions. There are, we say, those among us who proclaim themselves ready to prove false to their trust, to ignore the memory of their fathers, to mine with an insane hand the glorious building *they* reared, and to shout exultingly, "Let the Union slide!" Slide where! Into chaos and black night! Into that terrible limbo of things magnificent of promise, yet untimely shattered! Or where!

We say the people of the Union will never consent, at the bidding of any man or set of men, upon mere seditional issues, to "Let the Union slide." Three-quarters of a century have made this Union, not a mere confederation of States, but a confederation of hearts, bound by ties stronger than the Constitution whose provisions they revere, and by interests it would be madness to dissolve.

Let the Union slide—no! Let it last forever. Let it be handed down to succeeding generations, intact and impregnable. Let it stand like the old Rhodian Wonder, with a foot upon opposite shores, and lifting up to the oppressed of all nations a beacon to guide them into a haven of rest, where all may enjoy freedom of political action, restricted only by laws of their own adoption, and where liberty of conscience is protected beneath the Ægis of the Constitution. Mr. Banks said "Let the Union slide!" We say, "Let Mr. Banks slide!"—[New Jersey Eagle.

A Live Toad Ten Thousand Years Old.

A few days since, while some workmen were engaged in getting rock from a quarry in the western part of this city, a toad was found inhabiting the centre of a large block of limestone. This beautiful little crystal palace was some inch and a half in height by six inches in width, and was found at a depth of some twenty feet from the surface of the earth. The enclosure was perfect, prohibiting, to all appearance, the access of even air itself. Geologists, judging from the rock formation, would say that the toad was at least ten thousand years old, and the Lord knows how much older. It is still alive and doing well.—[Burlington (Iowa) Gazette.

The Farmers' Club.

THE Farmers' Club held a regular meeting last week at the room of the American Institute, in Broadway. Judge Livingston in the chair. The subject of discussion for the day was—"The Winter Feeding of Stock."

Mr. Waterbury addressed the Club at some length. He had intended, he said, to collect statistics to demonstrate the truth of the proposition which he assumed, that the quantity of feed consumed by stock produced a proportionate quantity of work from the animal. He thought that it could be demonstrated how much labor would be produced by feeding any given quantity of grain, oats, &c., to working cattle.

Mr. Judd called attention to the important fact, that when cattle are cold they consume a much larger quantity of food than when they are kept warm, the surplus food being employed in furnishing the requisite animal heat. He thought much provender might be saved by having barns and stables kept tight.

Mr. Brown remarked that care must be taken to give the animal proper ventilation. He also argued at some length and cited his own experience to prove, that the natural food of horse, such as grass or hay, was fully requisite to furnish strength for any but extraordinary labor. He had known a horse of his father's to live 30 years, performing ordinary labor, yet during the whole of that time, not being given but a few bushels of grain.

Mr. Waterbury remarked that working cattle should not be fed much immediately before being worked hard, otherwise they would be influenced by the same lassitude which is experienced by those who are fortunate enough to eat good dinners. After some further discussion, the subject, was, upon motion, set down for continuation at the next meeting, when statistics will be produced, showing the effect of different methods of winter feeding of stock.

Secretary Meigs desired the Club to taste some specimens of blackberries, and Cahawba grape vines, which request was diligently complied with by all present.

Mr. Ware exhibited some specimens of "Baldwin" and "Peck's Pleasant" apples, of which the Club partook and expressed its satisfaction.

Dr. Deck exhibited a curious flower, which he said, had been in his possession nine years, and had originally been taken from the breast of an Egyptian mummy. It possessed the remarkable property or faculty of opening its petals a few minutes after it had been immerged into cold water. He exhibited to the Club this phenomena, which was viewed with much astonishment. The flower was cut off at the stem, and yet retained this vital property. Dr. Deck says he has thus opened the flower over five hundred times. As soon as the flower is dried by the evaporation of the moisture, it closes as it was before immersion. The Dr. also exhibited some specimens of the "Scorpion" and "Centipede," which he denominated beautiful, but they were not particularly inviting to the uninitiated. The Club adjourned for two weeks.

Churches and Chastity.

Brooklyn Morals.

THERE is a deal of quaint significance in the mariner's remark: "that he knew it to be a civilized place, for he saw a gallows." In a like manner, the presence of immorality in a neighboring city appears to be detected by a superabundance of counteractive institutions. If we are to judge from the published reports of the past few weeks, Brooklyn—familiarly styled the City of Churches, from the multiplicity of tabernacles and chapels scattered within its limits—claims pre-eminence as a nursery for social infidelity. Seduction, *crim. con.*, and illicit amour, are chronicled in the papers with disgusting frequency, and the participators in all which dissolute criminality are announced to be not, as with us, the forlorn prostitute and inveterate libertine, but persons of repute, patterns of presumptive morality, and even pillars of those sacred edifices, whose monumental turrets should throw a shade of protective morality over every nook and corner of the town!

Viewed according to recent developments, with respect to its matrimonial state, Brooklyn reminds us of the deceptive apples nurtured by the corrosive atmosphere of the Dead Sea—fair to the eye, but rotten at the core. Beneath the very eaves of their consecrated temples, we find the members of the congregation oblivious to the mandates of religion, indulging in the twin enormities of scandal and of adultery; and, strange to add, the tongues which discanted most virulently against the frailty of the flesh, appertained unto those who sinned most deeply in heart and too frequently in person. Should the good folks of Brooklyn desire to retrieve their shaken reputation for general morality, would it not be better for them to practice precept more earnestly in private, and to revere less devotedly its preaching in public? The austerity of out-door demeanor, assumed by the hypocritical fanatics of our sister city, would warrant the supposition of its being a Puritan Eden; while revelations of obscured privacy induce a presumption that, were a modern Sodom and Gomorrah to be ordained for destruction, insurance risks upon Brooklyn property might be deemed "extra hazardous."—[Sunday Mercury.

All Sorts of Minds.

THERE is a strong disposition in men of opposite minds to despise each other. A grave man cannot conceive what is the use of wit; a person who takes a strong common sense view of the subject, is for pushing out by the head and shoulders an ingenious theorist, who catches at the slightest and faintest analogies; and another man, who scents the ridiculous from afar, will hold no commerce with him who tests exquisitely the fine feeling of the heart, and is alive to nothing else; whereas, talent is talent, and mind is mind, in all its branches! Wit gives to life one of its best flavors, common sense leads to immediate action, and gives to society its daily motion; large and comprehensive views cause its annual rotation; ridicule chastizes folly and imprudence, and keeps men in their proper sphere; subtleties seize hold of the fine threads of truth; analogy darts away in the most sublime discoveries; feeling paints all the exquisite passions of man's soul, and rewards him, by a thousand inward visitations, for the sorrows that come from without. God made it all! It is all good! We must despise no sort of talent; they all have their separate duties and uses—all the happiness of man for their object; they all improve, exalt and gladden life.—[Sidney Smith.

The Muses.

THE muses are described in Mythology as daughters of Jupiter and Mnemosyne. They were believed to preside over poetry, music, and all the liberal arts and sciences, and were generally allowed to be nine in number. *Calliope* presided over epic poetry and eloquence, and is represented as holding a close rolled parchment, and sometimes a trumpet. *Clio*, who was the goddess of history, is represented as holding a half-open scroll. *Melpomene*, the inventress and goddess of tragedy, is represented as holding a tragic mask, or bowl and dagger. *Erato* presided over lyric, tender and amorous poetry. She is always represented as crowned with roses and myrtles, holding a lyre in her hand. *Terpsichore* was the goddess of dancing, and is represented as crowned with laurel, and holding a musical instrument. *Urania*, the muse of astronomy, is represented as holding a globe and a rod with which to point out objects. *Thalia* was the patroness of comedy. She was called "The Blooming One," with fair flowing hair, and generally holds a comic mask. *Polymnia*, the ninth muse, presided over singing and rhetoric. She was represented veiled in white, holding a sceptre in her left hand, and with her right raised, as if ready to harangue.

CANAL ACROSS THE ISTHMUS OF SUEZ.—The project of connecting the Mediterranean with the Red Sea by a ship canal is seriously entertained, and active measures are now being taken for its prosecution. The present Viceroy of Egypt, Said Pacha, has issued a firman, (a decree,) empowering M. Lesseps, his Chief Engineer, to form a company for the immediate construction of the Canal.

The distance across the Isthmus from Pelusium to the nearest point on the Red Sea is about sixty-one miles. It is proposed that the Canal shall be 300 feet broad and 30 feet deep, its estimated cost is thirty-five millions of dollars. Some of the heaviest capitalists of Europe are said to be interested in the enterprise.

Mock Auction Scene.

Peter Done Brown.

OUR readers may be aware that one of the many tricks of Peter Funk consists in putting up a genuine and really valuable gold watch, which, after being knocked down, is dexterously exchanged for a worthless article, upon some frivolous pretence. However sharp Peter may be in a generality of cases, he sometimes gets bit, most villainously at his own game, as an instance of late occurrence will clearly demonstrate. Nevertheless, Peter is so modest, that when he comes out of the little end of the horn, he maintains a dignified and perpetual silence on the subject.

Hans Peterskin, a Pennsylvania Dutchman, one of those phlegmatic natives of America, who, born in ignorance of the English tongue, acquire it never unadulterated, was recently on a visit to see "York." He had heard of Tammany Hall, and put up at that noted hostelry, which is unhappily surrounded by a perfect array of mock auctioneers. Hans, in his native state, was considered somewhat of a shrewd speculator, having commenced business as a peddler of Yankee notions, followed cattle breeding for a living, and finally ended off as an inventor of mining stock. The sale of this last profitable article, hypothecated upon the discovery of a copper vein running through his paternal farm, called him to this city, where he astonished the Wall street dealers by the oddity of his costume and the verdancy of his remarks upon matters and things.

Hans was trudging along Chatham street, his eyes wide open and his mouth distended; swinging the extremity of his long-tailed blue after the manner of a pendulum, when a pathetic appeal broke upon his ears from the direction of a mock auction establishment, being an unlimited invitation to mankind to avail themselves of the ridiculous sacrifices then taking place with regard to valuable gold watches. Now, a watch appeared to be an article of luxury Hans had long promised himself, and thus he thought to avail himself of the golden opportunity for purchase of the coveted article.

As Hans entered the establishment, the bidding became more and more exciting, and the reserved corps of Peter Funks closed around the verdant-looking speculative miner.

"This here val'able gold watch, made by Tobias, really worth sixty dollars, a goin' at ten—ten dollars."

The auctioneer smiled complacently upon Hans and handed him the "decoy" watch, The Pennsylvanian examined it minutely, and possessing some knowledge of the trading value of jewelry, concluded he might venture upon a bid; so, still holding on to the watch under pretence of a further inspection of its movements, he vented an "eleven."

After several apparent demurrers, the watch was finally knocked down to Hans for twelve and a half dollars, which the Dutchman promptly paid and transferred the watch to his pocket.

This unanticipated movement, as the "decoy" was in reality worth some twenty dollars, wholesale, somewhat discomposed the serenity of Mr. Funk's countenance; so he disinterestedly whispered to the Pennsylvanian:

"Just leave that watch, and we will clean it for you."

"Thank'ee," quoth Hans, "she'll go very well as she is."

"But it has got our private mark upon it."

"Well," tranquilly retorted Hans, "as I don't know what it is, it won't do no harm to nobody."

Finding these dodges unequal to the task of making the countryman disgorge, so that a galvanized article could be substituted in its stead, one of the *employees* of the shop advanced confidentially to the troublesome customer.

"I say, friend," he whispered, "make that man give you a new watch; that one you bought is brass—I am a watchmaker."

"Yes!" rejoined Hans, "I know that I saw you working at the trade in Moyamensing Prison."

"Sale closed till two o'clock!" angrily ejaculated the auctioneer, finding himself thoroughly victimized.

"Thank'ee," quoth Hans, "and if you've got any more twenty dollar watches to sell for twelve—you'll find me on hand!"

UPWARDS of five hundred legal voters have signed a petition for the annexation of Chelsea to the city of Boston.

THE MORMON

WILL be published on SATURDAY MORNING of each week.

Office—No. 103 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
2 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—16 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, FEB. 16, 1856.

Is Mormonism a Philosophical Paradox?

Or, Is Mormonism Philosophically True?

ARTICLE III.

CONTINUED.

HAVING demonstrated in the foregoing that there is nothing unreasonable in God communicating with the human family, and that revelation is in strict accordance with sound philosophy. We next have to inquire:

What knowledge, test or evidence have we, or ought we to expect, of the divine authenticity of any professed communication from God: and will Mormonism abide the ordeal?

It is not enough to state that God might reveal himself to the human family; the question necessarily arises, has he done it? for we wish to meet the matter fairly; and as Mormonism professes to be a revelation from God, any communication that he might make to others would not affect that; the question is, has he revealed himself to the Mormons and dictated Mormonism? Will Mormonism bear the test? or is Mormonism philosophically true?

Without entering into any abstruse metaphysical disquisitions, we will proceed at once to the examination of these questions.

It may here be asked, How do I know that God spake to others? To this I simply answer, I do not know, nor can I, without revelation; nor can any one else. I may, and do believe that God spake to many men, as recorded in the scriptures; but faith is one thing, and knowledge another. Simpson, Paley, Watson, Dick, and many others, have brought forth strong and conclusive evidence of the authenticity of the scriptures, both from their own internal evidence and the fulfilment of their prophecies, also from the corroborative testimony of profane writers. In their writings they have displayed much talent, genius, research and erudition, but the evidence is not conclusive, it is relative, or collateral only; for it is a fact, that none of these ancient prophets inspired implicit confidence, even among their own followers. How, then, are we, after the lapse of ages, to know assuredly that they had divine communications? There is a secret something not developed, a criterion not yet touched upon, an evidence which all of these writers seem to be wofully ignorant of, and which is absolutely necessary to obtain a knowledge of these things. We have, it is true, in those evidences, a sufficient criterion for our faith, but nothing that will amount to satisfactory proof. It may be very well to prove that Abraham, Moses, Isaiah, Jeremiah, Hosea, Jesus, Peter, James, John, and others, existed, and that these prophecies have been fulfilled; but what then? what has that to do with us? It may, indeed, make us believe their word. If we do, what will be the result? We learn, then, "that God is no respecter of persons; but in every nation, he that feareth God and worketh righteousness shall be accepted of him;" and that, therefore, if God spake to, or communicated with them, he will also with us. "If any man lack wisdom let him *ask of God*, who giveth to all men liberally and upbraideth not, and it shall be given him." "Ask and ye *shall receive*: seek and ye *shall find*; knock and it *shall be opened* unto you." Thus we find, the moment we believe the scriptures, that God, like all his works, is the same, "yesterday, to-day and for ever:" that whatever was the privilege of other people, is our privilege; and that if they could have revelations, we can also; if they could know, so can we. This, then, is what we are in search of—an abiding, living demonstration, eternally the same, and applicable to all. When we have proved that Jesus came into the world, that he was a good man, that his disciples also were true, good men, and that Christianity was a revelation from God, our work is not then ended; we have to show that ours is the same Christianity—that it possesses the same powers and evidence, both internally and externally. A person lecturing on the properties of light, heat, air, or any substance in nature, would not amuse his hearers with something that took place eighteen hundred or five thousand years ago, only; if called upon, he would demonstrate the thing, by actual experiment, to his audience, and prove that matter now possessed those properties. Why must we not have the same proof in relation to Christianity, or the being of a God? The rays of the sun possessed the properties of light and heat eighteen hundred yearsago; they possess the same properties to-day. A magnet possessed the powers of attraction ages ago; it does the same to-day. Soda and acid, when united, would always effervesce; and a stone, apple, or orange, would always fall to the ground—they will do the same to-day. The same law holds good in relation to the operations of mind. It is true in animal magnetism or mesmerism, that certain manipulations performed by a competent person upon persons whose minds and physical temperaments render them fit subjects to be operated upon, can be magnetized. It was always true, and we discover the same unchangeable law, in mechanics, optics, pneumatics, hydraulics, or any other branch of natural science; why not apply the same rule to the science or philosophy of Christianity, or Mormonism? For, if certainty is necessary, and demonstration demanded in the first rudiments of natural philosophy, how much more is it requisite, when we investigate mental philosophy, examine the operations of spirit upon spirit, and treat upon matters in which our eternal interests are involved?

The aforesaid christian philosophers have established many truths, and brought forth many good arguments, in favor of ancient Christianity and the truth of the Bible; but that is not enough. They tell us what christianity was; we want to know *what it is*. It is not enough to reason upon the actual existence of things as they were, nor to prove from sacred and profane history that such a being as Jesus existed, or that he had apostles. It is not enough to prove that these men possessed supernatural powers, that the sick were healed, the lame walked, the deaf heard, or that there were other demonstrations of supernatural powers. The casuist would very justly remark, that certain causes always produced certain effects, and that if these were the effects of the gospel eighteen hundred years ago, why not to-day?—that cohesion, attraction and gravitation were the same—that the properties of air, fire and water were unchanged—and that christianity, to be philosophically true, must give the same evidence, and produce the same effects; if it does not, its professors render themselves liable to the charge of deception, fraud or priestcraft; to the accusation of religious empyricism, which is more repugnant to the minds of intelligent, honest men than any other species of deception, inasmuch as the most sacred feelings of the human mind are appealed to, to perpetrate, or cover up that fraud; and although great allowance must be made for the power of habit, custom, the influence of education and example, if it is false, it will not admit of being called by a milder name.

Our christian ministers very unceremoniously, and without any kind of proof, call Joseph Smith a false prophet, and his followers deceivers and deceived; and even our Christian philosophers gratuitously give Mahommed the appellation of "*false prophet*." Now, if these ministers and philosophers profess the Christianity of Jesus Christ, and take him and his apostles as examples, after having made use of all the arguments within their reach to prove the doctrines of the gospel true, we certainly have a right to expect the same evidence from them, that their professed prototypes gave. But if they, instead of this, introduce something else besides the gospel, certain formula, either of the Church of England as defended by Paley, Presbyterianism by Dick, or anything else that is simply the contrivance of man, certain forms, creeds, ceremonies and ordinances, that are a direct and palpable innovation upon Christianity, nowhere taught by Jesus and his apostles, and entirely without the spirit, power and evidences that formerly accompanied the gospel—what are we to think? That they are perverting philosophy, by trying to make it subservient to the sustaining of creeds and opinions, instead of using it as an unchangeable principle to the sustaining of eternal, unchangeable truths. It is not even pretended that the power of God is manifested in modern days, or by any of the *soi-disant* reformers. Paley and Dick, christian philosophers, both repudiate this idea. Adams, a celebrated writer, even asks, "Were these powers claimed or exercised by the founders of the sects of the Waldenses and Albigenses? Did Wickliffe, in England, pretend to it? Did Huss or Jerome, in Bohemia? Did Luther, in Germany? Zuinglius, in Switzerland; Calvin, in France; or any of the reformers, advance this plea?" What have we gained, then, if we prove that Jesus was the Messiah, and that his apostles were inspired men—that they possessed the gift of the Holy Ghost, power to work miracles, &c.? Does that prove that the Church of England, established by Henry VIII., or Presbyterianism, originating with Calvin or Knox of England, are either of them correct, or christian? Are we, on mere assumption, to swallow everything down bearing the name of christianity as truth? There is a certain evidence or power, a certain demonstration, as much needed to substantiate the truth of modern christianity, as there was ancient christianity, or the primitive gospel; and as the truth of modern science does not depend upon any abstruse metaphysical, mysterious reasoning, but can be clearly demonstrated, so could ancient christianity. And as it is not necessary for us to go to the ancients to prove the properties of any of the material elements, to show that such properties did exist: so, it is not necessary for us now to refer to the properties that existed eighteen hundred years ago, alone to obtain proofs of the influences and evidences of the gospel. Like everything in nature, it contains those evidences in itself; if it does not, it is a counterfeit. It would avail little for us to prove that a certain weight of gold eighteen hundred years ago, of a given purity, size and color, was very ductile and expressed a certain given value, if, after having demonstrated this, we presented our audience with a piece of brass, and told them to take that without investigation or test; they would very reasonably tell us they wanted this tested by the same rule. It is this strange incongruity, this perversion of Christianity that has filled the world with infidelity, and which involves heavy responsibilities upon its perverters. Indeed, such is the present state of the so-called Christian Church, and our Christian philosophers are placed in such a position that it is almost morally impossible for them to present anything but incongruities. A minister of the Church of England, for example, brought up and educated under the auspices of that Church, taught from his infancy that the Church is divine, with its articles, formula, and authority, ordained into that Church, obtaining his living in that Church, and emphatically identified with it, is very much tempted to twist, or pervert philosophy, and try to sustain his system with it, or at least to evade the investigation of these principles. It is so with philosophers of other Churches. Paley, after wading through his "Evidences of Christianity," many of which are very forcible, says, "It hath been my care, in the preceding work, to preserve the separation between evidences and *doctrines* as inviolable as I could; to remove from the primary question all considerations which have been unnecessarily joined with it; and to offer a defence to Christianity without seeing the tenets on which he had been instructed, attacked, or decried." Now this may be very courteous and gentlemanly; but we opine that when a man has accomplished all this, his work is only half done; for, if after proving that Christianity is not a forgery, that Jesus actually did appear, that he lived at the time specified, that he had apostles and other disciples who were also good men, that they worked real miracles, and that they did preach the gospel, the reasoning is certainly very deficient, unless we can prove that we have the same gospel, the same spirit, the same power, for if we are to believe that very Word which he has used such striking evidence to prove, and has been so elaborate in his defence of, the thing that he has omitted is of the most paramount importance; for that Word says: "He that transgresseth and abideth not in *the doctrine of Christ* hath not God." Therefore, for a Christian philosopher and divine, in discussing the evidences of Christianity, to purposely avoid one of the most striking evidences of the truth, or falsehood of his own system, is, to be the most charitable, a very great oversight; for, if the gospel is unchangeable, the same evidence would be associated with it now as formerly; like all the works of nature, governed by eternal laws, it would possess the same properties to-day as it did eighteen hundred years ago, and would be as capable of proof and demonstration now as in any other age. We need not seek evidence from Tacitus, Teutonius, Juvenal, Marshall, Pliny, Marcus Aurelius, Clement, Polycarp, Ignatius, or any other profane or sacred writer; it we possessed the primitive gospel it would carry its own evidence in itself. Jesus said: "Go ye into all the world, and preach the gospel unto every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow those that believe; in my name they shall cast out devils, they shall speak with new tongues; if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Now, if this be true, we have as much right to look for these things to-day as they had then, and if these signs do not follow we have no right to call it the gospel. Such are the objections of many infidels, and we must admit they are perfectly valid; give us, they say, a gospel that *is*, and not one that *was*; we want *fact* instead of *theory*. The ancient apostles acted upon this principle. Peter, on the day of Pentecost, told the people to "repent and be baptized in the name of Jesus for the remission of sins, and they should receive the gift of the Holy Ghost." And what was that? He had told them just before "that Jesus, having received of the Father the promise of the Holy Ghost, hath shed forth this which ye *now see and hear*." The people themselves were made the witnesses, and if they had obeyed Peter's instructions and not have received the gift of the Holy Ghost, they would have been perfectly justified in calling him an impostor. Jesus said, "Ye are my witnesses as also is the *Holy Ghost* that *bears witness* of me." Again: "If any man shall do his—the Father's—will *he shall know* of the doctrine, whether it be of God, or whether I speak of myself." Again Paul said: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; for therein is the righteousness of God *revealed from faith to faith*." Paul was not ashamed of his gospel in any country, in any nation, among any people. Why? Because the gift of the Holy Ghost, the power of God accompanied it, and whoever in sincerity obeyed it received this power and knew for themselves.

From the above, then, it is very evident that the ancient gospel did not depend upon any abstract theory or nice metaphysical disquisition, but it was a thing adapted to the meanest capacity; a principle that all might understand; a thing that might be absolutely demonstrated by every sincere believer who obeyed the simple requirements of the gospel. "He that believeth *hath the witness in himself*," says the Scriptures. Paul said: "We are his witnesses as also is the *Holy Ghost that beareth witness of us*;" and Peter says, "Repent and be baptized in the name of Jesus for the remission of sins, and *ye shall receive the gift of the Holy Ghost*."

Such was ancient Christianity, and such is Mormonism; it professes, promises, and imparts the same blessings, evidence, and certainty to every faithful believer. Its truths can be demonstrated by all; it is therefore philosophically true. And if any one wants to know why the Mormons have endured poverty, reproach, mobbing, house-burning, defamation of character, confiscation and destruction of property, disfranchisements, imprisonments, murders, and all the persecutions and afflictions that they have waded through, it will be found in this: that they *know for themselves the truths of Mormonism*. If any one requires a reason for the Elders leaving their families for years, and going without purse or scrip to preach the gospel to all nations, enduring the buffeting and reproach of men, and wandering as strangers and outcasts on the earth, it is that *they know* for themselves that Mormonism is true. If it is required why the Saints leave their friends and all the endearments of home and with their children, struggle with almost superhuman difficulties, on the boisterous ocean, on the dangerous seas, and equally dangerous and pestilential rivers, wandering through the desert among the savages of the forest, and frequently struggling among the cold mountain snows, it is that they *know for themselves* of the truths they have received. Mormonism to them is not an abstract theory; it is a matter-of-fact principle. They have done the Lord's "*will and know of the doctrine*." If any one asks why men obeyed the council of Joseph Smith formerly, and Brigham Young now, it is because they *know them to be men of God;* and the reason why the confidence is so universal among Saints is that the evidence is universal. It is of that nature that cannot be destroyed nor rooted out; like all the principles in nature, it is eternal. Jesus said to the woman of Samaria, "If thou had asked of me, I would have given thee water that would have been in thee a well, springing up to everlasting life." The Mormons have drunk of this well, and have the eternal, abiding evidence within themselves, and not only have they an inward testimony, but an outward one also, as the same signs follow Mormonism that did ancient Christianity, in every respect. It has, therefore, an outward manifestation of its truth. Thus ancient Christianity proves Mormonism true; and Mormonism, both by outward and inward manifestations, proves ancient Christianity true; for it stated that these signs should follow those that believed and obeyed, which they do now among the Mormons, and therefore Mormonism affords the most striking evidence of the truth of Christianity, as well as of its own verity. Thus is Mormonism a demonstrable fact, and philosophically true.

We are aware that some of the statements about the universality of the evidence among the Saints will be mere assertions to some; but as THE MORMON is read by thousands of Saints, if it is untrue, let them contradict it. If they do not, and the statements are incorrect, they become the silent and willing witnesses of falsehood. We have heard thousands testify that, both by outward and inward manifestations, they know of its truth.

TO BE CONTINUED.

European Peace Negotiations.

By the arrival of the Persia we are in possession of news in relation to the peace propositions between the European belligerents, and whatever may be the object, whether a military manouvre, a diplomatic, or financial intrigue, or a sincere desire to patch up a peace, is difficult at present to determine. The elements are certainly milder, and the spirit much more compromising and pacific than we have seen displayed for some time.

It would seem that Austria, having sent in her *ultimatum* to the Czar, which has been strongly backed by representations from Prussia, to the Russian Emperor, of the attitude of Austria, and of certain preliminary belligerent steps which the latter power had taken in case of the non-compliance of Russia, had induced the Czar to consent to the plan proposed. That the subject is now being taken seriously into consideration by the French and English governments, (the Turkish seem to be hardly mentioned,) and there is really a prospect of negotiation, if not of peace. We think the latter, however, as yet quite problematic.

We have waded through a long series of communications, editorial opinions, and official documents, from St. Petersburg, Vienna, Berlin, Constantinople, Brussels, Paris, and London, in relation to the above matter, and are not a little amused at the various opinions expressed, the pacific and philanthropic spirit manifested by all, and the self-laudations and gratulations of the several belligerents in relation to their extreme sensitiveness of honor, pure desire for the peace and happiness of Europe, and the honorable, disinterested feelings by which all parties have been actuated; whereas, if it comes to the fact, not one of them believes the other, if they really put credit in their own statements. If they do, why are they so jealous of each other? Why so much afraid of ruses, traps, intrigues, and dishonesty? Because they are all strategical, intrigueants, and dishonest. Talk about honest nations, governments, kings, princes, statesmen, and diplomatists—the thing is a burlesque. There may be, and is, a relative honesty, but that standard raises and falls according to circumstances and expediency. Where did England get her possessions from? Did she purchase them? No. Did France obtain hers honestly? No. By what means did Turkey come in possession of her former extensive territories? The answer is, by the sword. How did Russia obtain her possessions in the very Crimea about which they are now fighting? By conquest. Why did Alexander, Cyrus, Hannibal, Cæsar, Charlemagne, Bonsparte, Mahomed, Nicholas, or France, England, Russia, Prussia, or any other power, possess themselves of fresh territories? Because they had the power to do so. Why did others submit? Because they could not help themselves. Why did any of them ever give up provinces, states, dominions, or powers, after having obtained them? Because it was either expedient to their own prosperity, or they could not retain them. Turkey obtained her power by the sword, and lost it in the same way; she has given up nothing that she could retain, nor has Russia, France, England, or any other power. Where, then, is the use of talking so much about national honor, when kings, princes, generals, diplomatists, states, nations, and emperors have all violated it? What is considered talent in a diplomatist? To be able to overmatch another, and to obtain advantages for his own nation, by technicalities, cunning, and guile, however injurious to the opposing party, just as a horse jockey would, who is a diplomatist on a small scale. They all want to cheat, and believe others will cheat as well as them, although they all profess honesty. Already we see indications of trouble arising from this source, and are reminded of the remarks of the diplomatist Tallyrand, who, in speaking of a Russian diplomatist, said, "*Ill connait tout les mots neutres de la langue Française.*" He knows all neutral or indefinite words in the French language. Was Tallyrand himself any better? Prince Nesselrode is accused of this peculiar trait. We therefore repeat that the present protestations can only be taken for what they are worth. Austria, as a philanthropist, proposes peace. Russia, although not at all necessitated, is willing to concede. France is in a very good condition to fight, yet she prefers peace; and England, equally prepared for war, is willing to make concessions; all as particular favors to others, and not on their own account. We are to suppose that not one of them is a penny poorer than at the commencement of the war, and have not one man less; and that it is out of a sincere desire for peace and the benefit of Europe that they are actuated. There is, however, despite all this honesty, a disposition to make certain appropriations, and some gentle hints thrown out in relation to this matter. The Paris *Journal des Debats* of January 23d has the following:

"FATE OF THE DANUBIAN PRINCIPALITIES.

"Europe has taken the engagement to ameliorate the political and social condition of Wallachia and Moldavia. This engagement will be fulfilled. If the Principalities fall once more under Turkish domination, they will speedily become Russian in heart and spirit. There, as in all the East, it is by the political and social amelioration of the population that Russia must be repulsed. The day when the East feels that it escapes becoming Russian it will no longer attempt to become so. Look at Greece; she may have loved the Russians as enemies of the Turks—she will not have them for masters. Her independence separates her ever from Russia. We must make the same remark for the Principalities. The day when they commence to have a better social position they will cease to incline towards Russia. All that Europe can bestow upon them in prosperity and independence will separate them more from their ancient protectors."

If any reliance is to be placed in the following, it would seem that Austria has not been so entirely disinterested as she would make it appear:

"THE NEWS IN PRUSSIA.

"[*Berlin (Jan 22) Correspondence of the London Standard.*]

"If the Paris *Journal des Debats* be rightly informed, Austria had consented to the restoration of Poland. This is a more serious avowal than the journal in question would seem to think, and yet it is made evidently on no ordinary authority. We are told that it was Colonel Manteuffel who discovered the extent of the engagement into which Austria had entered with the Western Powers, and we are led to infer that it produced an effect on his own government of so deep a nature as to excite those efforts which have ended in the acceptance of the Austrian propositions. To Prussia, indeed, is attributed in chief part the resolution of Russia to agree to preliminaries of peace. But what are we to think of Austria, if it be true that she was ready to appoint military commissioners, in order to settle with the Western Powers the part she should take, not in compelling the Czar to give guarantees for the integrity of the Turkish empire, but to make a partition of the Russian empire? Are we to believe that Austria was serious in her offer or acceptance of the offer to restore Poland at the expense of both Russia and Prussia? Is it true that the Western Powers were, for sake of buying the support of Austria, ready to hand over Moldavia and Wallachia to a new master, and that master the most odious in the eyes of the people of these oppressed countries? . . . . . If all this be true, the world will have discovered how it is, from having learned how thoroughly unprincipled is the crooked science of diplomacy. The restoration of Poland on the one hand, and the government of the Principalities on the other, ought to be something more than questions of convenience. There must assuredly be some principle involved therein."

The above may be true or not. If it should be, we discover nothing very surprising in it. Nations have always acted on this principle. All that we can see is an element of discord and a barrier in the way of peace. It may have originated from partisans. Prince Napoleon seems to be an advocate of the liberation of Poland; for when the acceptance by Russia of the peace propositions were announced, he said, "Then Italy and Poland are sacrificed." We presume, however, that the Emperor will regulate and express France's views in relation to that matter. A Belgian journal, the *Independence*, finds fault with the wording of one of the peace propositions, and after discussing at some length the signification of the term *neutralization*, states:

"We are, then, justified in demanding that the word 'neutralization' shall be effaced; for on concluding peace it is absurd and dangerous to anticipate cases of war. The Western Powers have reserved to themselves the right, independently of the four articles, to require from Russia guarantees for the maintenance of peace. It is quite evident that these exigencies ought to be extremely moderate; but it is equally evident that no man can pronounce that to be exorbitant which is indispensable for the security of Europe—that is to say, the re-establishment of the treaties of 1815, and such as they existed in 1830. It was for the equilibrium of Europe that the province taken by Russia from Prussia, her ancient ally, had been constituted an independent kingdom, on the soil of which a Russian army should never place its foot. Now, what is the consequence of the present state of things? It is this—that Russian armies to the number of from 300,000 to 400,000 men can occupy Poland, and they can in a few days march into Eastern Prussia, invade Silesia, Brandenburg, and enter Berlin; that they can by a flank march invade the whole of Gallicia, and reach Vienna in eight days, and that, thus masters of the whole of Germany, they can advance to the Rhine, and in less than one month invade France. It is then for the common advantage of Europe to demand the execution of the treaties which have never been abrogated, and the re-establishment of those remains, poor as they are, of Polish nationality. If Russia refuse, on the ground of the insurrection of 1830, she can be answered that all should not be punished for one fault, and that at all events that has been sufficiently expiated."

From the above, however, we may reasonably gather, as well as from certain alterations proposed by the Czar in the Austrian peace proposals, as well as a mention of a fifth point, wherein certain other unexpressed conditions are to be discussed, and other contingencies that may arise, that peace at least is problematic.

It seems to be a fact, however, that Russia has accepted the proposed ultimatum of Austria, and that this has been published in Russia, and that telegraphic despatches announcing this fact have been received both in Paris and London; and that in Vienna, London, and Paris the peace question was gaining ground. Peace is particularly desired on the Continent. But, again, there are parties both in England and Russia strongly opposed to peace. Lord Palmerston is himself not very pacific, and it is also stated that there is an old Russian party, headed by the Grand Duke Constantine, who declare that Russia will be disgraced if the terms are accepted and peace made, and threatens to head the insurgents against his brother in such an event. It is, in fact, a complicated affair, in which there are a great many conflicting interests and opinions involved, and which time alone can unravel. After all, its solution will rest with the three grand contracting parties—Russia, France, and England. Russia cannot afford to be dishonored; England, we opine, would like a little more martial glory, and as she has made extensive preparations in the way of armaments for her fleet in the approaching campaign, would like to use them. The Emperor of France might not object to have the name of rebuking the Czar, and of taking the initiative in giving peace to Europe; whilst Turkey and the provinces, about which they commenced the fight, will scarce receive a thought. The Lord, however, will control the whole, and as he has commenced to vex the nations, will be very likely to do so in his own way.

Kansas Again.

KANSAS is an interesting country: not so much for the peculiarity of its soil and climate, as its inhabitants; and not so much for the peculiarity of its inhabitants, as the position they occupy with reference to the Union. Each State, whether North or South of Mason and Dixon's line, sees in Kansas the representatives of her interest, and is endeavoring, with sympathy, money or men, to foster and protect that interest.

The freesoilers of Kansas are appealing in thunder tones to their constituents—the Northern States—for "aid and comfort," while the propogandists are appealing to their constituents of the South for the "needful," men and means, each determined, if we may judge from their own accounts, "to do or die."

Hence, as we said, Kansas is an interesting country, or a country of *interest* to every State in the Union.

That these two elements so opposite to each other can be perpetuated in the same territory, under the same government, whatever that government may be, can never be entertained by sensible men; nor even hoped for by fanatics. Consequently, each party is assiduous, both at home and abroad, to gain the ascendency over, and subjugate the other.

The President of the United States, standing as he does, and should do, on National grounds, committed to no party or sect peculiar to climate or locality, is forced, in the nature of things, to take cognizance of the almost constant breaches of peace between the belligerents, and to interpose the strong arm of the National Government to insure domestic tranquility. To this end we are informed, the Executive purposes to send immediately to the Kansas frontier, such a force as the unprecedented position of affairs in Kansas demand. We hail such a movement as dictated by a wise conservative policy, and in direct keeping with the policy pursued by the founders of the General Government. We say let the law be magnified, whether in Kansas, Boston, New Orleans, or Utah; and we cherish the public administrator that hews to the constitutional line, without fear or favor, as a public benefactor; and the reverse a public nuisance.

By the *Squatter Sovereign*, a regular fire-eating pro-slavery Kansas paper, we learn that Gen. D. R. Atchison, of Missouri, is about to move with his family and slaves to Kansas, there to make his future home. The extent of influence exercised by ex-Senator Atchison over the Southern mind, renders it certain that a strong and desperate effort will be made to make Kansas a Slave Territory. The very fact of Gen. Atchison's withdrawal from public service and moving to Kansas, to become a citizen and share in the destinies of that Territory, speaks volumes for the magnitude of this *little* Kansas affair, as some are disposed to call it. On the other hand, we learn by the abolition papers—though many of them are less committal than the *Squatter Sovereign*—that means are being raised in all the free States to rid Kansas of her emmisaries and "take the scalp of Atchison."

That our readers may have some idea of the movements in behalf of the free Kansas Emigrant Aid Society, we need only to state the proceeds of one evening's collection at Mr. H. W. Beecher's Church, in Brooklyn, which we are told amounted to forty thousand dollars. Such is the interest felt with regard to the Kansas issue.

As far as we are concerned, we repudiate both parties in just so far as they transcend the legitimate, natural results of popular sovereignty brought about in the natural way. If we moved to Kansas we should expect to be governed by the majority preponderance, whether for or against our own peculiar predilections; and we should expect of Government, in case we could not decide our own matters without quarrelling, to interfere so far as to keep the peace and insure the republican principle of popular sovereignty. Such being the case now in Kansas, we approve of the course being taken by the Executive, not as the vindicator of a party, but of the spirit and genius of the Constitution.

It is not the business of the President, neither of any other citizen remote from Kansas, to interfere with her institutions which bear directly upon her own and no other citizens; and in order to get at this, every citizen should have the privilege of exercising unmolested his prerogative of franchise; and if the elements in Kansas are too turbid to admit of this prerogative without the jeopardy of life or limb, it is high time the General Government should interfere and protect that right which it professes to guarantee.

If by threats or otherwise, men have been intimidated or debarred from voting, free and untrammelled upon the institutions of Kansas as she is, then those institutions and laws should be declared null and void until a reflex of the popular will could be had through the ballot box. Suppose it took a thousand or ten thousand troops or even twice that number to vouchsafe the free and untrammelled exercise of the franchise? they could not be employed in a better cause. If, however, as some say (which by the way we do not believe) the present laws and institutions are the result of a free voluntary vote of her citizens, then it is a true reflex of her popular will and should be maintained at all hazards. This is a question for the Government to settle at the start. If it is already satisfied that the present form of Government in Kansas is legitimate in the sense we have stated, it has only to see that it be preserved from violent hands at home or abroad; and the present signs of the times indicate that the sooner the Executive authority of the Government is interposed to preserve order, and counteract the increasing disposition of a large portion of her citizens to supercede all laws—except "Lynch"—the better.

We are aware that a national course taken on any subject, will bring down the anathemas of certain sectional persons and parties; but what of that? He that will undertake to save the country on a sectional basis, will loose it; and on a national basis only can it be saved and perpetuated.

Shaker Lecture.

A Lecture was delivered in the Tabernacle in this city on Thursday evening 31st of December, to a crowded house, by F. W. Evans, one of the Shaker fraternity, on the subject of Shakerism.

Mr. Evans said that Shakers were known and understood by society in general, to be an industrious people; in this, public opinion was correct, but farther than this the public very much erred with regard to that people.

"The number of Shaker Societies now in existence is eighteen; they are in seven States of the Union, none in foreign countries, a free Government being essential to the existence of Shaker Societies. The order was founded through the instrumentality of a female, and they were accused of regarding her in the light of a divine being. They at least held her in as great esteem as they did Christ. He was but a man—she but a woman. She was born in the year 1686, and received her revelation in 1770. They hold that there were four dispensations given to man: the first beginning with Adam, extending to Abraham, the next from Abraham to Jesus, the third from Jesus to Ann Lee, and the fourth from Ann Lee onward.

"The first Shaker Society was established in Albany in 1792. The society had always maintained intercourse with the spiritual world, as a living principle essential to its existence. They hold that all truths harmonize together, therefore the system of Shakerism had nothing to fear from the progress of scientific truth. It was not opposed to any science; nor was there any true science opposed to it, and in this respect it differed from any theological system with which they were acquainted. They did not think that truth was confined to one little spot. Revelation was not direct from the Deity; God never communicated *directly* to any human being. Where the Scriptures say that God talked with Moses face to face, they need to be compared with other Scriptures, which correct them and set them right. If the Bible was the word of God, they say that He never changes, and if it was right for a man to have two wives a thousand years ago it was right to-day. But it was not the God of the Universe that spoke to man and justified the ancient patriarchs in polygamy, it was the God of Israel, of Abraham, Isaac and Jacob."

Here Mr. Evans took a very different course, from the Christian world in general, to get over the Bible institution of Poligamy. The Christian world are forced to admit that Poligamy was once tolerated by the Almighty, but that he don't tolerate it now; while Mr. Evans will not allow of this changeableness in God, and in order to avoid Poligamy. (for it must of course be avoided somehow) says, the God that tolerated Poligamy was only the God of Abraham, Isaac, and Jacob, and not the God of the Universe.

"The Shakers are an isolated people. It was said of Israel of old that he should dwell alone, and not be numbered with the nations; so it is with reference to the Shakers. They were distinguished from all other denominations by three great principles: First, revelation; second, an equal division of property; and third, relation of the sexes. They believe that these three principles can be traced through the four dispensations, which were referred to; and that truth has been progressive from the time of Adam to the present day."

The lecturer took up the subject of property and andvocated at length the common stock principle.

A rich man he said, could not enter into the Kingdom of Heaven any more than a *cabel* (not a *camel*, for that was what the word meant in the original,) could enter into the eye of a needle. Heaven was a place where all were equal. Mr. Evans said he could prove, had he time, that there was not a real Christian in the house—and did not think it a great undertaking to do so. But they were just as good under any other name as the name of Christian. He said we had to be all Jews before we professed to be Christians.

The lecturer said he would now speak of the relation of the sexes. This was a subject to which he had given much thought, and wished he could speak as freely upon it as he had upon the principle of property.

He then advanced the principle that intercourse with the sexes should be held with a view to reproduction only; anything beyond this was a lust of the flesh and a violation of the physiological laws of our being.

We have given this brief outline that our readers might be able to form an opinion of Shakerism in its best phase, and supported by one of its most able advocates. He concluded by making an apology for detaining his audience so long—having spoken over two hours.

Cherokee Mission.

THROUGH the politeness of Elder J. H. Hart we have been favored with the perusal of several letters addressed to him by elders laboring among the Cherokees. As the Saints are interested in the spread of the Gospel among the tawny sons of the forest, as well as among the more priviledged of the world, we publish the following for their information:

Elder Case writes from Creek Nation, Jan. 2d: "Since I wrote you by Bro. Kenny I have spent my time in the Cheokee Nation very agreeably while waiting the arrival of Bro. Miller, whose privilege it is to open the door for the introduction of the Gospel to the Creek Nation. I have baptized six persons and eight or ten others have signified their intention of being baptized as soon as the weather becomes more favorable, at present it is extremely cold. Influential men are preaching Mormonism all through the nation, and many are believing. Among those we have baptized there are some persons of influence and the leaven is working well."

After relating some manifestations of the power of God among them he continues: "Many are receiving dreams and visions showing them that this is the work of the Lord, and through this the people receive us kindly and afford us opportunities of preaching. One man who had never invited any preacher to his house received Bro. Miller, and with him there is now a home for any Mormon Elder. The spirit of inquiry is increasing and the work progresses. Missionaries "who preach for hire and divine for money" are raging for fear they will lose their craft and their flocks. Some of their flock we have already got and they rejoice in the truth. They say they have learned more in one evening chatting with me than all they ever learned from their sectarian teachers. Yes, say they, we can learn anything now, we have men who can teach us "things both new and old," we can learn about God, ourselves and our forefathers; and thus they rejoice and long for the Book of Mormon wherein they may find more intelligence.

Bro. Eyring and I arrived in this Nation last Monday. He is going to learn the Creek language as the greater portion of the people have no knowledge of the English. The people are anxious to hear what we have to say, as the missionaries have spread all manner of reports about us being thieves, and that we ought to be hung and ——. We fear nothing—there is more for us than those who are against us. I feel that the responsibility resting upon us is great in this new field of labor, and beg the prayers of the Saints in our behalf. A good work has to be done here, I have some good boys to help me, and with the blessing of the Lord we will endeavor to accomplish it."

By another letter, dated Saline District, Jan. 10th, we have a confirmation of the above. We wish our brethren prosperity in the Redeemer's cause and pray that while they have much satisfaction in their labors, the Cherokees may turn unto the Lord God of their fathers, with full purpose of heart to do His will and fulfil His purposes in the great work of the last days.

Hand-Carts Coming Up.

WE have received the following welcome communication from Elder Edmund Ellsworth, which will no doubt be read with interest especially by those who wish to try the hand-carts. We say to Bro. Edmund you shall have a chance:

BIRMINGHAM, Jan. 21, 1856.

ELDER TAYLOR,—*Dear Bro*:—I am rejoicing in my labors in this land, and feel that this mission is full of salvation to me. By the November mail I received a letter from our mutch respected President Brigham Young, in which he seemed to be full of blessings for the brethren absent on missions; calling on me to know if I was willing to be the first to lead out in the hand-cart expedition.

Before the letter came, in a dream, I was called to the performance of this duty, and the good spirit attending the dream filled my heart with enthusiasm on the subject, and I immediately began preaching about the undertaking, I offered my services to Bro. F. D. Richards, to help carry out the scheme, if such a thing was suggested, which I feel also to do to you, that you may know that I have full faith and confidence in the undertaking that it will be a succesful plan for emigrating the poor from these lands. And in any way that you may see fit to dispose of my services to forward the undertaking I shall feel proud to assist you.

With my prayers for your prosperity in all your struggles for the building up of our Father's Kingdom here on earth, I am dear Bro. yours truly, in the Gospel of Peace.

EDMUND ELLSWORTH.

The John J. Boyd.

THE *John J. Boyd* has not yet arrived, we suppose it is owing to the prevalence of strong westerly winds, however as several vessels have arrived within a day or two, that started about the same time, we must expect her soon.

THE STEAMER PACIFIC has been out twenty-one days. In addition to the *Arctic* and the *Alabama*, the U. S. steamer *Despatch* has been sent by the government to cruise in search of the *Pacific*.

THE STEAMSHIP PERSIA, is to be thrown open for the inspection of visitors on Monday next, admittance 12 1-2 cents, to be appropriated to charitable purposes.

A BILL has passed the Legislature of Alabama making it criminal to give, sell or loan a minor a Bowie knife or pistol.

From the Plains.—Reported Mail.

ST. LOUIS, Feb. 12.

THE Salt Lake mail arrived at Independence on Saturday last, but brought no news of importance. Snow is reported to be from three to fifteen feet in depth on the route. The Santa Fe and Salt Lake mails, outward bound, have been obliged to return, being unable to proceed. We recommend our friends to send by the way of San Diego.

There is no certainty of the mail by the Plains route; for several months past we have sent entirely by the way of San Diego; and we are informed that even on this route the mails go first to San Francisco, and then return to San Diego, and that there is great uncertainty and irregularity on the latter part of the sea route. When are these outrages in regard to the mail going to cease? In our opinion we have been bamboozeled long enough. Why can't we carry our own mail? We have borne with Uncle Sam's proceedings till patience is no longer a virtue. We don't want to hear dinged in our ears forever "that there are Indians on the Plains, and snow on the mountains." This is no news, they have both been there from time immemorial. We want the mail and not the eternal croaking of old grannies, and if others are afraid of snow and Indians we know of boys that are not.

Why not have a private mail of our own, and all sustain it; by a little extra charge the thing can be done, and pay well. And leave these whiners to carry their empty bags, and take their pay. When this is done we shall have a mail that we can depend upon, we have no faith in anything else.

FOR THE MORMON.

True Religion.

BY ALEXANDER OTT.

A close observer of the doings of the children of men, cannot help exclaiming—"How few realize the great blessing and importance of this sublunary existence." How few of the thousand millions of human beings on this terrestrial spheroid know anything of the great I Am, that is clothed with transcendent brightness and dwelleth in the azure arches of Heaven! How few know themselves to be the workmanship of His Almighty hand, and recognize His will in the grand drama of the Universe!

The Astronomer, in examining the starry canopy of Heaven and trying to unravel the mysterious windings of those distant luminaries; the Geologist, that penetrates as it were the crust of the earth and digs into the bowels of the same, in order to find out by what process creation is carried on in those interior regions; the Chemist, that tries to analyse and decompose the gaseous matter of the atmosphere, and so trace it back to its primary elements; the natural philosopher that dives into the sciences of Acoustics, Optics, Hydrostatics and so forth, in order to investigate nature in its inmost recesses as it were; the Metaphysican, that examines only things purely abstract or spiritual; the followers of all those sciences will coincide, that the harmony and beauty of the laws which they discovered in their different fields of mental labor, are owing to a great generalizing power as they scientifically term it.

Which is more consistent, to believe in the existence, or non-existence of a Supreme Being? Which is the more reasonable to believe, that we are the living monuments of God's tender mercies, that we have come here to prepare ourselves for a higher and better world, or to believe that we are the results of a mere accidental, senseless, and chaotic agency, leaving this stage of action in order to be annihilated?

Every intelligent man who is familiar with sacred and profane history will acknowledge that a firm belief in God has in all ages of the world been calculated to make people righteous, strong in adversity and humble in fortune. Faith and confidence in Him, that stands at the helm, are to the children of men what the beacon is to the seafaring man in a tempestuous night, salvation; hope fills the mind, and makes him strong to overcome all difficulties; but when destitute of those precious principles, despair seizes the mind at the sight of the impending danger, and he perishes. People who are aware of the importance of their intellectual existence and walk in the fear of God, will always try to work the works of righteousness and prove themselves by deeds, the worthy offspring of their Heavenly Father.

If we take a view of the world in its present condition, we find, that although this age pretends to be the most enlightened and refined, it is shrouded in mist and darkness, and superstitious notions are, according to the character, manners and customs of Nations, in vogue. On unfolding the pages of history we find that from the different churches and denominations of so-called Christendom, down to the followers of Mohamed, Confuicus, To, Zoroaster, Brama and the monkeyworshippers in Ceylon, where gorgeous palaces are erected for the abode of those animals, the religious chieftains had introduced systems so as to suit their own purposes, doing little or nothing for the improvement of the human family; and if we are permitted to establish our opinion from the correct and faithful accounts of Historians of the present and bygone ages, it is evident that the character and life of those Pseudo Priests was by no means as holy and virtuous as they professed to be. Hence the intelligent part of the people looked upon the officials of a sham Religion as imposters, that did more harm than good. The present age, although it has by its wonderful improvements and inventions in sciences, arts, commerce and the various branches of manuel labor, elicited as it were the Promethean fire from the Heavens, is full of erroneous principles, and as the institutions of God have been substituted by those of men, it has in reference to the true knowledge of Godliness fatally deviated from the path of wise antiquity. As the Spirit of God has been withdrawn from the children of men, we find that darkness is increasing, charity, union, and peace have disappeared, selfishness, misery and all kinds of crimes are rearing their hideous heads, wars are raging, the Angel of Death stamps his foot, the red battle commences, where the roaring of the artillery of men is mingling with that of Heaven, and nations feel the shot, while famine, great political commotions, bellowing earthquakes, and volcanic eruptions show that we are on the eve of great and mighty events; and while the great Omnipotent Being speaks through lightning, thunder, political, social and physical commotions, fear and despondency seize the public mind, they have a foreboding of a coming evil, but they do not know the nature of it. The more a nation is losing the knowledge of God, they more it is retrograding.

Of all the philosophical systems that have been introduced, the schemes that have been invented, the great endeavors that have been made by the wisest philanthropists of all ages, for the purpose of improving the condition of the human family, none have succeeded. It is true that Lycurgus, Solen, Plato, Cicero, Marcus Aurelius and a great many others, all men of acquirements of the highest order have tried their best and advanced some good principles, but nothing was gained by them.

The Scriptures read that the wisdom of man is foolishness with God, showing the great and mighty difference that exists between a finite being of a limited understanding and an infinite being of the highest intelligence. Hence the founder of any system no matter how acute, learned and good he may appear in the eyes of the world, will accomplish nothing, unless he acts according to the principles of true religion. What do we understand by the term true religion? A system that is founded on principles that have been revealed from on High to men whom the Lord on account of their faithfulness, simplicity and honesty of heart has chosen to be instruments in His hand to save and exalt the children of men. Such a system, is the Gospel of Jesus Christ as recorded in Holy Writ, it is a waymark to eternal life, glory and happiness. True religion is calculated to enlighten, ennoble, and strengthen the mind and to happify our life; it makes us aware of the importance of our being here, it shows that our Spirit is immortal, that we have to rise in the scale of intellectual existence, it shows that if we are faithful and obedient to the commands of God, our life will be as endless as wide eternity, that we shall attain that acme of intelligence, power, glory and happiness which constitute Godliness. It embraces the past, present and future, and all principles of eternal truth, harmony and beauty. The history, sciences and arts, not of our planet alone, but of all the millions of worlds that revolve in the immensity of space, come under the domain of true religion. It is that grand philosophy that is adopted by God for the purpose of controling, saving and exalting worlds. Does true religion exist on the earth? Yes it does. It is Mormonism, a system that is the result of the restoration of the gospel by an Angel from the Heavens, in all its primitive beauty, in fulfillment with the 14th Chap. of John's Revelation; and although it is the true church of Christ founded on the principles of Revelation, according to the 5th Chap. 4th verse in Hebrews and other passages, and has all the institutions and blessings, gifts as mentioned in the 4th Chap. 11 and 12th verses of Ephesians and the 16th Chap. 15–20 verses Mark, it has been scoffed, sneered at, and trampled under foot, and was supposed to have been blotted out of the book of Remembrance, and entirely annihilated as it were; but in despite of the greatest exertions of the adversary and his followers, the gloomy battalions of fallen spirits, it has risen like a Phœnix out of its ashes, more powerful and beautiful than ever. A new era has commenced, the great misery of the children of men has softened the heart of our Heavely Father, who in his tender mercy sent down an Angel to proclaim once more the glad tidings of peace and salvation; the sun of regeneration of a fallen world is rising in all his majesty and splendor, and will continue until his brilliant rays will have entirely chased away the mist and darkness, and the Spirit of God shall cover the earth as the waters cover the sea. The above is the religious philosophy of a people that has been mobbed, calumniated and spoken of as illiterate, degraded, benighted, and leagued with the power of darkness, on account of advocating tenets diametrically opposed to the traditions and dogmas of Christendom.

Pennsylvania Correspondence.

QUINCY, Franklin, Co., Pa.

DEAR UNCLE:—Having deferred writing to you, for some time, I ask your pardon, and hope you will attribute my negligence not to any want of respect, but to a sense of my own incompetency, which I always feel in an attempting to commit my thoughts to paper. Although, as George was communicating regularly with you, I deemed my doing so of no importance. As you request it, however, I shall give you an epitome of our labors since I lift you in Philadelphia.

After parting from you I visited the Saints in Centreville, Delaware, being invited to do so by Bro. Wooley. The Saints in that district of country appeared to feel well. During my stay I preached twice, and Bro. Wooley baptised five new members and re-baptised two; on my return to Philadelphia, I found George Taylor awaiting my arrival with whom I left on the 26th of October, for Chambersburg 155 miles distant from Philadelphia, we were then met by a brother who conveyed us in a bugy to this place, where we met with a hearty reception from the assembled Saints.

We hold council meetings semi-monthly, and have sacrament administered every Sunday. We also set apart the first Monday in every month, as a day to fast. We have baptized seven who have supplied the places of four, who have gone to Iowa preparatory to their valley trip next spring. We have met with considerable opposition; but the Lord has been with us. We lately took a short trip into Maryland, our mission resulted however in little with the exception of confounding several sectarian demagogues with their own scriptures, which is an event so common that it scarce deserves attention. We only preached once while there and calculated to return; but the weather has been so severe that it rendered it impossible. The snow commenced falling the first of this month and has continued doing so, at intervals, until the present it now averages 20 or 22 inches in depth.

I was very much amused to witness the excitement raised among the inhabitants of the Pennsylvania mountains last November upon reading an article published in one of our Western papers, giving a startling account of the utter overthrow of the Mormon City, of which the following is an extract: "HORRIBLE EARTHQUAKE! THE SALT LAKE CITY SUNK!! And the waters of the lake having supplied its place, now leaves the *Mormons* its inhabitants, in a truly deplorable condition; some of whom were *so lucky* as to escape the perils of the gulf to *enjoy imprisonment*, in the upper stories of their houses (adobie ones) while others was floating about over the ruins of the other part, upon rafts, logs, barrels, &c., not knowing how soon their time might come."

The reason I mention this is, I was so astonished to to see the feelings of the people manifested upon such an occasion, one would have thought, as the greater part of the inhabitants here, hold to being christians, that they would have manifested a little sympathy for the loss of so many of their fellow creatures; inasmuch as they had gone there for the purpose of worshipping God according to the dictates of their consciences not being permitted to do so while in the States, on account of the rotterness of the hearts of a great number of the children of this generation. But instead of manifesting a spirit of sympathy for the situation of the Saints, when the news come of the earthquake it was carried through towns, villages and counties, as tidings of great joy; in this county ministers were engaged in announcing it to their hearers from the pulpit with great enthusiasm (the reason why, I suppose is that they considered their craft no longer in danger from that source) while class-leaders and members of the most popular churches were engaged in carrying it from house to house, with as much joy as satan could possibly be expected to manifest, in having been successful in the overthrow of God's holy city. One tavernkeeper in a small town near this place was known to treat a whole house full of ruffians upon the arrival of such "glorious news" as they have been pleased to term it, for indeed it was a sweet morsal to them.

[Wonder if the priests and class-leaders treated! They ought to have done. Such things do not occur every day to the Mormons: a *horrible earthquake*! How romantic! Salt Lake City sunk! Delightful! Charming!! when some thought they had luckily escaped to find themselves *enjoying imprisonment* in the upper stories of adobie houses. Better and better! others floating upon *rafts, logs, barrels, not knowing how soon their time would come.* Exquisite! Delightful! was there ever anything so fortunate. Why christians ought to have a jubilee, and double their subscriptions to the missionaries. Sympathy for Mormons. Pshaw! we rob, drive and kill them too, and gloat over their miseries that our sympathetic fountains may flow more freely over the *awful* condition of negroes and heathens. Proclaim the tidings! Pass around the rum bottle! Sing psalms ye Christians; and ye drunkards rejoice! Hurrah! three lazy cheers—the Mormon city's destroyed!! *Let class-leaders ministers and tavernkeepers, priests and people rejoice* and join in the general saturnalia, for two boys have been here preaching among us; we could not refute them; but the earthquake has. Three cheers again! Merrily, Merrily, Merrily, ho! Hip! *hip*!! HIP!!! HURRAH!!!!—ED.]

But O! the mortification they had to endure, and the disappointment they had to put up with, in finding that their boasting had been vain, inasmuch as it had been but a trick of their Captain (Satan) to inspire his subjects with new hope, and successful he was for a length of time, until he was detected, when his soldiers began to look rather dejected through being ashamed of their Captain's treachery, so much so, that not one of his subjects dares to come out to say a word to us, although there is one or two of his pious ministers and class-leaders breake loose once in a while and exclaim, "the Mormons ought all to be extermined forthwith, for if they are let alone they will overrun our country, and take away our place and nation."

The Saints in these parts feel well, and although they are all poor, at present, yet they live in hopes, that our Father will soon hear their prayers, and deliver them from the yoke of bondage. There has been several who thought they might get away to the valley this spring; but how certain their prospect is I am not aware. Since we have been here, we have ordained six to the ministry, one elder, three teachers, and two deacons who appear to enjoy the spirit of their calling bountifully. We have introduced the "Word of Wisdom" amongst the Saints, and most of them live up to it, which makes them to enjoy the spirit of God to a greater extent, and a merchant in their vicinity to become not a little enraged at us for introducing such principles into their midst; the introduction of which has prevented him from selling them his tea, coffee, snuff, and tobacco, as they all more or less used it.

We hold meetings now in this vicinity, three and four times a week but have been prevented from traveling a great deal on account of the severity of the weather, which prevents the people from coming to meeting as they would otherwise do.

Your affectionate nephew,

ANGUS M. CANNON.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, Feb. 7, 1856.

MR. CASS submitted a resolution directing the Committee on Naval Affairs to consider the expediency of an increase of the Navy.

Mr. Bayard introduced a bill providing for the public printing, engraving and binding.

The resolution directing the Committee on Finance to prepare and report the general appropriation bills, was considered.

Messrs. Toombs and Toucey supported the resolution.

Messrs. Summer and Wilson opposed it. Mr. Summer said it was an inopportune time to propose such a great change for the first time when the popular branch of Congress promised to differ from the Senate on great questions of national policy.

The resolution was adopted—the object being to prevent a bill involving millions being hurriedly acted upon at the close of the session, sometimes without bein read.

Adjourned till Monday.

HOUSE OF REPRESENTATIVES

Mr. Grow gave notice of his intention to introduce a bill to secure Homesteads to actual settlers.

Mr. Millson gave notice of the introduction of a bill to repeal the act authorizing the establishment of the Naval Board.

The Speaker was authorized to appoint Standing Committees.

Mr. Pennington, from the Joint Committee appointed to wait on the President, reported that the latter had expressed his high appreciation of the courtesy, and would be happy to co-operate with Congress in any measures promotive of the public interests.

Mr. Campbell of Ohio moved a reconsideration of the resolution for the election of printer.

Agreed to by 102 against 81.

Mr. Campbell of Ohio made an ineffectual effort to consider the Senate's joint resolution for the relief of the poor of Washington and Georgetown.

The question then recurred on the resolution forthwith to proceed to the election of printer—pending which the House adjourned till Monday.

SENATE.

FEB. 11, 1856.

On motion of Mr. Fish the Secretary of War was requested to report whether any, and if so, what additional fortifications are necessary for the defense of the Harbor of New York and Brooklyn.

On motion of Mr. Thompson of Kentucky, a resolution was adopted instructing the Committee on Military Affairs to inquire into the expediency of abolishing the Military Asylum at Harrodsburg, Ky. Mr. Thompson said the old soldiers were not satisfied to be so far from salt water, where they could not get Scheidam schnapps and Irish whisky.

On motion of Mr. Sumner the Post Office Committee were directed to consider whether the charges on letters carried on ocean steamers are not unnecessarily large and burdensome, and whether something may not be done, and if so what, to secure the benefits of cheap ocean postage.

On motion of Mr. Sumner the Judiciary Committee was instructed to consider the expediency of the appointment of a commission to revise the public statues, reduce them to one connected text, and render the language plain to all. Adjourned.

HOUSE OF REPRESENTATIVES.

The House re-adopted the resolution to proceed to the election of a Printer, when a vote was taken with the following result:

Follett	68	Wendell	66
Farnham	16	Scattering	4
Nathan Sargent	6	Necessary to choice	87

Two more votes were taken, the last resulting as follows:

Follett	65	Wendell	71
Farnham	9	Scattering	16
Nathan Sargent	8	Necessary to choice	84

Mr. Underwood made an ineffectual motion to elect a Printer by plurality. Adjourned.

SENATE.

Feb. 12, 1856.

Mr. Douglass presented the petition of a Naval Officer complaining of action of the Retiring Board.

Mr. Hale introduced a bill to repeal the act to promote the efficiency of the Navy, which was referred to the Committee on Naval Affairs.

The Central America question was then resumed and discussed to the time of adjournment.

HOUSE OF REPRESENTATIVES.

The House proceeded to vote for Printer—first ballot as follows:

Follet	65	Wendell	69
Farnham	9	Sargent	6

Scattering 15; necessary for a choice 83.

The second and third ballots gave the same result. Adjourned.

TELEGRAPHIC.

Democrats Main Meeting.

CONCORD, N. H., Feb. 7—6 P. M.

THE Democrats of Merrimac County held an immense meeting in this city this afternoon. It has been snowing violently all day, yet multitudes of people have poured into the place and filled Phenix and Depot Halls to overflowing.

At the former place speeches were made by Cols. Weller of California, Orr of South Carolina, and Gen. Lane of Oregon, and at the latter by Gov. Cobb of Georgia, Mr. Lovejoy of Massachusetts, and by the Hon. John S. Wells of this State.

The Democrats claim, notwithstanding the storm, equal if not superior numbers to the opposition meeting on Tuesday.

The speaking will be resumed this evening when large additional delegations from other places will be present.

Serious Accident to Gen. Cass.

WASHINGTON, Feb. 9, 1856.

Gen. Cass, this morning, fell from the steps of the Patent Office, a distance of four steps, and was picked up and conveyed to the National Hotel in a state of insensibility. His forehead is badly cut and it is feared his skull is fractured. When taken up he was bleeding profusely from the temple and the mouth. He was speechless for some time, but has recovered his voice, and now recognizes some of his friends. The physicians in attendance think that the injuries sustained by Mr. Cass will not prove serious, although from his advanced age and the severe jar to his frame, there is some danger to be apprehended from inflammation.

From Washington.

WASHINGTON, Feb. 8, 1856.

Speaker Banks is closely engaged in the formation of Standing Committees, and has at least another day's work before him to complete them.

Attempt at Assassination.

NEW ORLEANS, Feb. 10, 1856.

An attempt was made last night to assassinate Dennis Corcoran, one of the editors of The Delta. He was badly injured but will probably recover.

Proclamation by the President on Kansas Affairs.

WASHINGTON, Feb. 11, 1856.

The President to-day issued a proclamation, which will appear in The Union to-morrow, setting forth that indications exist that public tranquility and the supremeacy of the law in Kansas is endangered by the reprehensible acts and purposes of persons both within and without the Territory, who propose to direct and control its political organization by force; that combinations have been formed therein to resist the execution of the Territorial laws, and thus in effect subvert by violence all the present constitutional and legal authority.

He invokes all good citizens to promote order by rendering obedience to the law—to discountenance and repulse the counsels of instigators and disorganisers—and to testify their attachment to their country, their pride in its greatness, their appreciation of the blessings they enjoy, and their determination that Republican institutions, shall not fall in their hands by co-operating to uphold the majesty of the laws and to vindicate the sanctity of the Constitution.

Light House Washed Away—Loss of Life.

NORFOLK, Va., Feb. 11, 1856.

During a storm on Saturday night, (2d inst.,) the Pungsteague Light House was swept away with three men in it. Nothing has since been seen of them.

Later from California.

NEW ORLEANS, Feb. 11, 1856.

The steamship Prometheus, from San Juan on the 5th, arrived at this port to-day. She brings San Francisco dates to the 21st ult.

The Northern Light sailed on the 5th, for New York, with $350,000 in specie.

More fighting at Fort Walla Walla is reported. In an engagement between the Indians and troops at that point, the loss of the latter is stated at 23 killed and wounded.

The San Francisdo markets were unchanged.

Affairs in Nicargua were quiet. General Walker had suspended relations with the U. S. Minister Mr. Wheeler.

Assault on Horace Greely.

WASHINGTON, Feb. 12.

Albert Rust appeared in Court this morning, and gave bail in the sum of $500 for his appearance at the Criminal Court to answer for his assaults upon Horace Greeley a few weeks since. He was arrested at the instance of Francis C. Treadwell, of New York who acted, it is understood, without solicitation of Mr. Greeley.

THE "Wedowee (Ala.) Eagle" says: A catamount recently attacked a woman near this place, and after injuring her considerably, was beaten off by some of Todd's negroes. The overseer of the plantation went out with dogs and a party of mules to hunt the beast, when it attacked him and killed nine of Todd's negroes. The catamount finally got away.

MARRIED.

AT St. Peter's Church, Walworth, London, on the 16th of January, 1856, MARY ANN, the beloved and only daughter of C. C. Dulin, to T. B. TRIGG, Esq., of Swan St. Dover Road, London.

With Miss Dulin (now Mrs. Trigg,) we have never had the pleasure of an acquaintance, but with her father, Mr. C. C. Dulin, who is engaged in this Office, we have an intimate and agreeable acquaintance, and know him to be an upright faithful friend and gentleman; and we congratulate Mr. Trigg in his fortunate acquisition of a jewel of so valuable stock.

OBITUARY.

DIED, on the 27th of Jan., 1856, at the residence of Edward L. Page, in Barry, Illinois, ABAGAIL W. SPEAR, aged 75 years, 8 mon. and 3 days. The deceased was the widow of Frederic Spear, of Braintree, Mass., one of five brothers, who, with their father, participated in the battle of Bunker Hill. She had been for nearly fourteen years a firm and consistent member of the Church of Jesus Christ of Latter Day Saints, and passed peacefully and without a struggle from the scenes of her earthly pilgrimage to join the illustrious dead of this and former dispensations; who, having kept their integrity, are prepared for that celestial inheritance which is secured to the Saints.

Deseret News, please copy.

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
84 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVICE,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 *WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,*
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

REMOVAL.
MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams.)
Head of Broadway, Council Bluffs City, Iowa.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandize,
GREAT SALT LAKE CITY,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment to all the various branches of merchandize. mh24

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 153 and 149 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1853. d19-1y

M. C. MOIES & CO.,
NO. 16 MAIN STREET,
GENERAL AGENTS AND COMMISSION MERCHANTS,

For the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Railroad Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tan and Leather Belting, machine stretched and copper riveted, and warranted superior to any other.
N. B.—All the above goods will be sold at manufacturers' prices. f24 1y

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu; qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire sauce;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do; 50 bbls and bxs shelled do;
100 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
80 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GRIMES.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 1f

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26tf

NOW IS YOUR TIME TO BUY GROCERIES CHEAP.
CALL AND BE CONVINCED.
"HONEST COMPETITION IS THE LIFE OF TRADE."
FRANCIS LEPERE,
WHOLESALE & RETAIL GROCER,
South-east corner Seventh st. and Franklin Av.
On hand for the Holidays,
Currants, Citron, and Raisins, at the lowest prices, by F. LEPERE.

Fresh Family Flour, of best favorite country brands, constantly on hand, for sale low, by F. LEPERE.

CHEESE—W. R. and English dairy—Sap Sago, for sale low, by F. LEPERE.

ENGLISH SPLIT PEAS—10 bbls. just received, for sale low, by F. LEPERE.

SPICES—Cinnamon, Cloves, Ginger, Nutmegs, Mace, and Caraway Seeds, 1,500 lbs., whole and ground, in store, for sale low, by
d22 1m F. LEPERE.

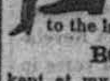
T. McCAUGHIE & Co.,
MANUFACTURERS OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
P. S. Frost.

We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Newton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St. Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 3m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing,
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c. fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

THE MEXICAN MUSTANG LINIMENT.
The Greatest Blessing of the Age for the Cure of Diseases of Man or Beast requiring External Application.

"BRING hither the poor, the halt, the lame and the blind," if you would have them healed of their many infirmities. We boldly and fearlessly assert that the Mustang Liniment will positively cure Rheumatism. Let any who are afflicted with that most painful complaint try it thoroughly according to directions, and if they are not cured we will give them their money back. What more can we say? It will also cure the Piles. Thousands have tried it—and all were cured. Bruises, Sprains, Sores or Eruptions fade away as if touched by the magician's wand. Its application to burn or scald acts like "oil upon the troubled waters." The tempest of pain and agony is soon stifled, and the patient is hushed to quiet and peaceful slumbers. "There is balm for every wound," and that balm is the Mustang Liniment. Everybody that sells medicine keeps it for sale. "Hold your horses," and if they are crippled, galled or sprained, use the Mustang Liniment.

READ THE FOLLOWING CERTIFICATES.
THROUGH BY EXPRESS!!!

This is to certify that the MEXICAN MUSTANG LINIMENT has been used quite extensively in the stables of Adams & Co.'s Great Southern, Eastern and Western Expresses, for curing galls, chafes, scrofulas, sprains and bruises, and it has proved very effectual. Many of their men have also used it on themselves and their families, and they all speak of its healing and remedial qualities in the highest terms. One of our ostlers got kicked and badly cut and bruised on his knee; as usual, the Liniment was resorted to, and the soreness and lameness was soon removed, and it was perfectly well in three or four days. We have no hesitation in recommending it as a valuable preparation to be used externally on man or beast.
J. DUNNING,
Foreman of Adams & Co.'s Express Stable, N. Y.

We take pleasure in recommending the MEXICAN MUSTANG LINIMENT to all our friends and customers as the best article we have ever used for sores, sprains or galls in horses. We have used it extensively and always effectually. Some of our men have also used it for severe bruises and sores, as well as rheumatic pains, and they all say it acts like magic—we can only say that we have entirely abandoned the use of any other Liniment.
J. M. HEWITT, Foreman for
AMERICAN EXPRESS CO., 10 Wall st.,
HARNDEN'S EXPRESS, 74 Broadway,
PULLEN, VIRGIL & CO., 10 Wall st.,
WELLS, FARGO & CO., 16 Wall st.

MR. WILLIAM JOHNSON, for the last five years a citizen of Augusta, and now the proprietor of the fine hotel in Savannah, called the Marshall House, has favored us with the following certificate:

The MEXICAN MUSTANG LINIMENT has been used in my family, and on my farm, for a great variety of diseases requiring an external application, and has never failed to give immediate relief and effect a permanent cure. I have cured several cases of rheumatism that had resisted the skill of our best physicians. It has cured ringworms by a single application, chilblains in a few days, toothache, frost bites, cuts, sores and corns by a few applications; nervous headache cured entirely. In fact, I have used it for almost everything, and it has always cured. I consider it the best medicine I have ever used. WILLIAM JOHNSON.
Savannah, June 24th, 1852.

June, 25th, 1852.
I have used the MEXICAN MUSTANG LINIMENT in my stables upon my horses in cases of sprains, bruises, galls and sores of different kinds, incident to a large number of horses. I used it upon a horse that had been saddle galled for nearly a year. I had tried many remedies, and one in particular, that I had been in the habit of using for years, and had generally proved successful. Nothing appeared to give it any relief until I tried the Mustang Liniment, which cured it in a very short time. I consider it an invaluable remedy, and would not be without it. WM. H. HOLMES.
SAVANNAH, Geo., June 25, 1852.

We have also used the MUSTANG LINIMENT extensively in our stable, and we find it to be the best remedy we have ever used for sores or lameness of any kind.
SAWYER, HOLLISTER & CO.

The above are from two of the largest livery stables in the State of Georgia.

B. H. MEEKINS, 180 Walnut street, Cincinnati, was confined to his bed under the treatment of a physician some six weeks, with Neuralgia, of the whole of his right side, leg, arm and face; his sufferings were indescribable, and the only cessation from the most agonizing pain, was while under the influence of opium or morphine. His doctor finally advised him to try the MUSTANG LINIMENT; he did so, and in two days was able to go about his business perfectly cured.

This is to certify that I have used the MUSTANG LINIMENT recently in a very severe case of sprain. The right hip was so badly sprained and bruised that fears were entertained that it was out of joint. I obtained a bottle of Mustang Liniment and used it freely for four days, when the soreness and pain were all gone and the hip joint was well.

I have also used the Liniment for the Piles, with which I have been afflicted for many years. Its effects were wonderful. Free applications night and morning for a week have perfectly cured me. Thousands of persons are suffering with this painful disease, and you are at liberty to make this statement public, that all may learn what will cure them.

My brother also states that he has used the Mustang Liniment with the most perfect success in two cases of severe bruises, at our factory in Williamsburgh, and says he considers it invaluable about an establishment where a large number of men and horses are at work, and constantly liable to serious accidents. EDWIN R. BARRON.
64 Duane st., New York, June 25, 1852.

☞ While hundreds are rejoicing in the happy escape from smarting pains, occasioned by Burns, Bruises and Sprains, thousands of others will buy the Mustang Liniment and experience the same happy results.

☞ The popularity of the Mustang Liniment is a "fixed fact," therefore those suffering with Ulcers, Old Sores, Eruptions, and like complaints, need not be reminded of its superiority to give it a trial.

☞ The Ladies will always rejoice at the happy experience of curing eruptions, sore nipples, broken or caked breasts, piles and corns, after a thorough trial of the Mexican Mustang Liniment.

☞ The Mustang Liniment will give the most undoubted satisfaction to any one giving it a trial for stiff joints, stiff neck, or sore throat; it has proved itself efficacious in these complaints in many very stubborn cases.

☞ If you have any ugly, painful corns upon your feet, get a bottle of Mustang Liniment and apply it twice a day for eleven days, and the trouble will be gone.

GEO. W. WESTBROOK, Sole Proprietor, 343 Broadway, New York, and St. Louis, Mo.

PRICES—25 CENTS, 50 CENTS, AND $1 A BOTTLE.

The One Dollar Bottles contain eight times as much as the 25 cent Bottles.

The MUSTANG LINIMENT is sold by all Druggists in Chicago, and by one or more agents in every town and village in the State of Illinois. d22

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. 1y HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
N. Y. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
ja9

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 1. NEW-YORK, SATURDAY, FEBRUARY 23, 1856. PRICE FIVE CENTS.

Poetry.

FOR THE MORMON.

The Mormon Car.

"Puffers through by daylight."—*A Robbins.*
"Let her rip, and let her roll."—*Dr. Clinton.*
"Tick't the baggage for Salt Lake."—*N. H. Felt.*
"Lookout for the engine when the bell rings."—*Judge Dulin.*

TUNE—"*Jeanette and Jeanot.*"

THE Mormon Car is moving, and has been in motion long;
At first her pow'r was feeble, but now it's getting strong;
And having started on the track, the best that we can do,
Is to keep the car in motion, and to pop her quickly through.

We have a good Conductor, and a Brakesman, with his force;
Who, when a danger threatens, can stop the Iron Horse.
We've an Engineer and Firemen, and an Engine good and true;
Then let's keep the car in motion, and pop her quickly through.

She has had a few collisions, as she's mov'd along her track;
And been jostled, crush'd, and splinter'd, but she never would go back:
And though oppos'd by every power, she's ne'er collaps'd a flue,
But let on steam, and clear'd the track, and popp'd her quickly through.

She's had stations with the Buckeyes, and with Pukes and Suckers too,
Who prophesied the Mormon Car could never travel through;
But on solid track, and fired up, with Deseret in view,
She disappointed all their hopes, and popp'd her quickly through.

She's friends around, in every land, in nations near and far,
Who're calling for the pure in heart to step into the Car.
They will station them, and ticket them—what more, then, can they do,
Than to tell them all to step aboard, and she will pop them through.

And to thousands now in every clime, who're hastening to their home;
Who, like "doves unto their windows," or in "ships of Tarshish come,"
There's a place for all, a home for all, in Deseret for you;
Then never faint, but go ahead, and pop her quickly through.

We have tried her on *Religion*, and she's distanc'd every clan;
We're running now with *Politics*, and soon we'll take the van;
Our Banner floats for all men who do the right pursue;
Who vice despise and virtue love, we'll pop them quickly through.

We've been long enough in leading-strings, and can't with patience wait;
But we'll make our bow to Uncle Sam, and ask to be a State.
And then with Brigham at the head, and Jed' and Heber too,
We'll all unite, with one consent, and pop her quickly through.

J. TAYLOR.

Free Love in the Church.

As we have distinctly expressed our opinion of Free Love as taught in Broadway and practised in Utah, impartiality seems to require that we should call attention to another development of the same principles and practices in a quarter, and under auspices quite unexpected.

There has lately appeared a work on India, written by David E. Allen, D. D., Missionary of the American Board for twenty-five years in India. A notice of this work in *Zion's Herald*, a Methodist newspaper published in Boston, calls attention to the following passage in it on the subject of polygamy, as indulged in by the converted members of the Indian missionary churches.

"Now what shall be done in respect to such persons (polygamists) when they give credible evidence of personal piety and seek admission into the Christian Church? No case of this kind occurred in my own missionary experience. But some cases have occurred in India, and this difficulty will occur in numerous instances in the progress of the Gospel. The subject will also have the consideration and decision of the highest authority, ecclesiastical and judiciary, in India and England. My opinion is that the general practice in missions in respect to such cases will be as follows: When any man who has more than one wife to whom he has been legally married, wishes to be admitted into the Christian Church, he will be required to make a free and full statement of his domestic relations. *He will be permitted to retain his marital connection with all his wives* and his parental relation to all his children, subject to the discipline of the Church for the proper government of his household. *Whether he may or may not cohabit with his different wives will be left, I believe, entirely to him and to them, to act according to their views of duty.* At the same time the nature of the married relation, according to the Christian dispensation and the usages of the Church, and the reason why such cases are for a while tolerated, will be fully explained. No man thus admitted while a polygamist can be ordained a Christian teacher. In this way polygamy will have the testimony of the Church against it; and as no Christian man can ever become a polygamist, all such cases will cease with the lives of those thus admitted."

Nor is this merely the speculation of Dr. Allen as to what would be proper to be done. It appears from a document in the appendix to his book that the subject has come under the consideration of the Calcutta Missionary Conference, composed of the missionaries sustained in that vicinity by the various sects of England and America, and including Episcopalians, Presbyterians, Baptists and Congregationalists, and after frequent consultations and much consideration, they came unanimously to the following conclusion:

"If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian Churches, *he shall be permitted to keep them all*, but such a person is not eligible to any office in the Church."

We are not aware to what precise extent this decision of the Calcutta Missionaries has received the sanction and approbation of our American Board of Commissioners for Foreign Missions; but so far as it has been sanctioned by them and those who contribute to their funds, they do not seem to be in a very favorable position for opposing, on the ground of polygamous practices, the admission of Utah into the Union, or the recognition of Mormonism as one of the religious sects of the country, with all the rights, privileges and immunities generally claimed by these sects, and conceded as appertaining unto them.

If polygamy, and the continual practice of it, affords no ground for refusing to those who give other "credible evidence of personal piety" admission into our missionary churches, how can it be made an objection to admitting Utah and the Mormons into our political and religious fellowship and brotherhood? If this converted Mohammedan and that converted Hindoo may still keep with safety to their souls and without scandal to their brethren, their ten or twenty wives a piece, on what principle is the same privilege to be denied to Brigham Young or Parley Pratt? As to the restriction "that such a person is not "eligible to any office in the church," that might not go down in Utah; but we apprehend that here in New-York, the "Free Lovers," if they can only obtain the indorsement of the Churches and admission into them, will readily by way of affording some unction to the troubled consciences of their indulgent and accommodating brethren, forego for the present all claims and pretensions to the offices of ministers and deacons.

It will, however, doubtless be alleged by those who adopt and defend the decision of the Calcutta Missionaries, that a clear distinction exists between temporarily tolerating an admitted evil with the design and intention speedily to get rid of it, and the re-introduction of that evil where it has once been abolished. And these same persons will also be likely to insist that for the sake of making converts and extending the area of the church, some things must be put up with for a while in India that cannot for a moment be allowed in America. There is a certain plausibility in this reasoning. Yet how loud have been the outcries raised against the Catholic Missionaries for having fallen in with and honored the heathen ideas and habits of their converts, with a view of using those ideas and habits as a stepping stone to Christianity? At the same time, is it not the fact, that however far in this matter the Catholic Missionaries may have gone, yet never have they gone so far as to sanction polygamy in their converts?

Nor is the Church here in America, in a case quite parallel, at all favorable to the view entertained by the missionaries that polygamy, once recognized and sustained as compatible with church membership, is, by virtue of the simultaneous testimony of the church against it, going to "close" with the lives of the first converts. What, we beg leave respectfully to ask, has been the experience of the American Churches under a precisely similar operation—that of uttering the testimony of the Church against slavery, and at the same time admitting slaveholders, "when they gave credible evidence of personal piety," to seek and to obtain "admission into the Christian Church."

Take the case of the Methodists for example. Wesley began by denouncing slavery as the "sum of all villainies," and by the early discipline of the Methodist Church slaveholders could not be admitted into that communion. Before many years, however, influenced doubtless by much the same sort of reasoning relied upon and the same sort of hopes entertained by the Calcutta Missionaries, slaveholders did get admission into the Methodist Church—though some rule or usage still existed, by way of testimony against slavery, that no slaveholder should be a preacher or a bishop; and what has been the result of this temporising policy? Did slaveholding in the Methodist Church die out under it? Every body knows on the contrary, that slaveholding has split the church into halves—that the slaveholders indignant at the church's testimony against slavery, have seceded and set up a church of their own, by which no such testimony is uttered, and in which to be a slaveholder is no disqualification for the highest ecclesiastical preferments. The experience of the Presbyterian Church is precisely similar. The recent attempt in the Cherokee Nation, defeated only by the veto of John Ross, to silence the testimony of the missionary churches there against slavery, is precisely in point. Is it not reasonable to expect that similar results will happen to India, and that polygamy, from being tolerated in the churches as an admitted evil, will become in the end as slavery now has, to be recognized as a positive good, expressly sanctioned by the word of God?

[New York Tribune.

Thrilling Letter

From a Russian Sister of Mercy, at Sebastopol.

THE following is a translation of a letter written in May last by one of the Russian Sisters of Mercy, ministering at Sebastopol:

"Only a few days have passed since I last wrote to you, and now I could again fill at least twenty pages with the events of the one single night between Tuesday and Wednesday. Oh, how much I should have to tell you, but how, or with what words? My God, what a horror is war! What unnatural cruelty it is! In the night between Monday and Tuesday our men were ordered to dig fresh trenches and throw up batteries, with a strong force to protect the workmen. We were all night prepared for attack, but it passed off quietly, and the whole of Tuesday was calm and still. In the evening all was again expectation. Every preparation was made. Several mattressess were laid on the ground; small tables were arranged with lights and writing materials upon them. The attendants were placing heaps of lint, bandages, dressings, short stearine candles, and medicines upon a table. In one corner stood a large Samoar (a lamp-kettle) and near it two small tables, with small teapots and cups. On the other side was a table covered with brandy, wine, lemonade, tumblers and wine-glasses. The room is nearly dark, and a peculiar stillness reigns around, as in the air before a thunder storm. Fifteen surgeons, and more are seated round Birogoff in the room for operations, or are walking up and down in pairs. The officer and the smoritel (superintendent), who have to see that everything is in readiness, are busily moving about, or are fetching in more medical help and attendance. As you stand at the door, or look out through the lofty windows at both sides of the room, you see a bright, quiet night, for the moon is shining, and the stars are twinkling, without a cloud. Between nine and ten o'clock there is a flash like that of lightning at the windows, and suddenly it roars till every pane of glass rattles. By degrees flash follows flash more frequent and rapidly; you can no longer distinguish the shots from each other. The fifth and sixth bastions are lit up with fire; but the enemy's bombs do not reach the city. We sit and listen, ever in the same sort of twilight, and about an hour passes over. Then comes a litter, another, and another—it has begun. The candles are lit; folks run hurriedly backward and forward, and the large room is soon filled with the wounded—everywhere, where they can sit, they who have crawled in, do sit. How they shriek! What a din! Hell is let loose around us. You cannot hear the thunder of the guns for this wailing and groaning. That one screams, but not in words. This one cries: "Save me, brethren; save me!" Another sees the brandy on the table, and entreats me: "Be a kind mother for me, and give me a dram." In all directions voices are heard moaningly entreating the surgeons, who are probing the wounds: "Good, my lord, do not rack me." I myself walk with great difficulty between the rows of stretchers, and cry out: "Come here my men, and take him to Gustaczinki's house—that is where the hopelessly wounded are carried—"take this man to the Nikolaieff battery. Place that man upon this bed. Now they bring in officers too. The room is crowded densely with the wounded, but operations are not be thought of at this moment. God gives us but time to bind up the wound of all; we sisters are very busily engaged.

There they are bringing in an officer; his face is deluged with blood; I wash it off—meanwhile, he takes laboriously out of his snap-purse some money for the soldiers who brought him to drink his health. I have seen many do the same thing. I kneel on the floor to light the doctor—the wounded man has been shot in the breast—to see if the ball has gone right through. I place my hand under his back and feel for the wound. You may think how he lies weltering in his gore. But enough. You would shudder if I were to describe to you all the tortures and agonies I witnessed that night. Dawn comes at last, and the firing ceases. We have a little garden. Picture it to your mind—well, there are wounded lying there also. I took brandy and ran down to it, while the sun was rising most gloriously over the bay amid the twittering of birds, in the shade of acacias full of white blossoms. I found thirty, or thereabouts, all grievously wounded, most of them already at the point of death. My Maker and my Lord! what a contrast to this sweet spring morning. I begged two of the inhabitants, who had been helping most diligently all night to carry the wounded, to take these immediately into the hospital. Thank heaven, the bringing in on stretchers is at an end! The surgeons, who had gone home at daybreak to get some rest, returned, when those whose turn it was to be relieved, departed with the close of day.

"At 7 o'clock the operations recommence. Although it was not my day to be on duty, I resolved to be again in attendance. The operations last till two o'clock in the morning. Between 6 and 7 o'clock Pirogroff comes back and they operate till 8; then the work was over, and at 9 I went home. The cannonade, however, still continued and grew fiercer toward the morning; I accordingly got up about 6, and at 7 announced myself ready for duty. Everything was in order; 100 wounded were brought in this night. It is the truce; the amputations lasted three hours, but by one o'clock the dressing was finished. They brought me your parcel; I opened it and began to tear bandages off your linens directly. They are bringing me my dinner. All is quiet. Thank God, this day, then is a quiet one. The door is opened and one stretcher after the other is borne along. What's the meaning of this? How is this? When were you wounded poor men? 'We have lain out yonder ever since that night.'—There is a truce at this moment. Only think of this horror! They have been lying out yonder nearly twice twenty-four hours; a few compassionate Frenchmen had given them bread and water. We washed their wounds at once; we bound them up; we gave them to eat and to drink.

Of course they were all wounded in the legs though a few not severely. Again, there were twelve operations, and as no one expected an arrival of this sort out of hours, Dr. Chiebuikoff and myself were almost the only persons at the operating table. The night passed off quetly. Imagine my having to tie the arteries of Pirooroff's patients on that dreadful night, while he was pulling them out and holding pinchers in his hand. SISTER B."

MR. PRINCE, the well-known nurseryman of Flushing, (L. I) recommends the culture of liquorice as one of the most important plants that could be added to American agriculture. A deep sandy loam or other light soil is adapted to it, and the plant is propagated by cuttings from the root. It yields an immense crop, is quite valuable, and now largely imported.

INTELLIGENCE from Japan states that a fleet of American whalers, on being refused provisions at Nagasaki, had helped themselves by force leaving, however, an equivalent in cash. This transaction led to a rencontre between the crews of the whalers and the inhabitants, in which a number of the latter were shot.

M. Kossuth as a Journalist.

M. KOSSUTH intimates in the *Atlas* of yesterday the termination of his labors as an English journalist. It is but justice to say that his contributions to the *Atlas* have frequently imparted to the English public information that could not have been obtained from any other source; that his views of European politics, always broad and comprehensive, have been often strikingly just and original; and that the tone and temper of his writings have been uniformly uncompromising, elevated and dignified. Subjoined is M. Kossuth's farewell:

"After nine months of uninterrupted communion, my connexion with the *Atlas* is brought to a close.

"The object of my engaging in the cheerless task which I now terminate was clearly defined in my introductory article published in the 7th of April number of this paper. *I* leave the reader to judge whether I have been faithful to my programme. That programme is my testimony that I was not sanguine of success when I entered on the task, and in parting with it I confess that I did well not to be sanguine of success. Still, I look back with some satisfaction on this strange episode in my strange life; and, though I cannot boast of having derived immediate advantage from it, either to the cause to which I am religously devoted, or to myself, I do not regret the pains it has cost me to go through it. My conscience tells me that I have performed a duty; and to me that is enough. Some want hope for a motive, and success for a reward. With me the sense of duty is a sufficient motive; and the consciousness of having done a duty is sufficient reward. Besides, 'words lost on the ears of the living are not always lost for history,' and (I say it with sorrow, not with pride) I have the presentiment that many a word have I written on the future in the *Atlas*, which, after a short while, may read like anticipated record of history. But be this as it may, I remember to have read in the *Times*, the telling remark, that in England the leaders of party are intent on Parliamentary tactics instead of European politics. If that remark tells a true tale, it is not amiss that the British public should hear now and then some little of European politics. Well, I have the consciousness that I for one have spoken to them European politics. Modest as my acquirements otherwise may be, this object at least, is familiar to me; protracted study, experience, meditation, and my very sufferings concurred to familiarise me with it; and the moral solitude in which I stand in England has this advantage at least, that impassible to the varying emotions of the flitting moment and of party interest, I may keep a steady eye on the main feature of events, and take a broad view of a broad case. True it is, much prejudice exists in England against the opinions of foreigners. While on the Continent it is a vernacular truth that nobody is a prophet in his own land, in England the reverse is true. In almost every other regard the most cosmopolitan nation, in that one regard the English are not free from self-conceit. Emphatically a nation of "details," each man a "speciality," they do not much care to arrive at a bird's-eye view of a European case; and because they do not, they are inclined to think no foreigner can. Though the son of a foreign land, and though the best affections of my heart cling with superhuman ardour to the land of my birth, I am not an alien to any people on earth. Corrupt as is the Christianity of this our material age (alas! degraded into mere lip-worship), I thank our Father in Heaven that amongst all the vicissitudes of my sorrowful life, he has left me a heart religiously devoted to the sublime fundamental command of pure Christianity—brotherly love and charity. Fraternal solidarity is my religion. I am no stranger to my brethren the people of England; I take the deepest interest in the welfare of this country, which gave a shelter to my homeless head.

"It was this interest that prompted me to contribute the modest light of my lamp towards the enlightment of public opinion at this critical period of England's history.

"Whether or not I have been too presumptuous in undertaking the task, time will show. The task is done. In parting with it I publicly thank the proprietors of the *Atlas* for the fair field they held open to me for performing what I, in conscience, think to have been the duty of an honest man, and I thank the readers for the indulgence with which they have borne the unflatering austerity of my language, and the defects of a foreigner's pen.

"I conscientiously labored to take an English stand, and to judge matters from an English point of view. I wish for England's sake (and for England's sake alone; my national hopes rest on another ground!)—I wish, for England's sake, the truth I have told could have been worthier told, so that it might have left some impression on the public mind. But

'What is writ is writ—with me the pain;
With the future, the moral of the strain.'

"KOSSUTH."

Mr. Fillmore.

A FOREIGN correspondent of the Philadelphia Ledger alludes thus handsomely to this eminent statesman:

"Nothing, indeed, can exceed the unostentations carriage and simplicity of the American ex-President on his whole journey through Europe. He goes and sees everything, yet nobody finds out who he is and what elevated station he occupied till he is gone. In Paris, while at the Hotel du Louvre, the landlord never knew his guest until some American had inquired for ex-President Fillmore, and the same thing occurred in Marseilles, Nizza, Genoa and Leghorn. When the people learned who he was there was considerable 'empressment' to serve him, but he afforded them no opportunity. Living in the simplest manner, and exacting nothing that is not usual with the most unpretending and unassuming gentlemen, he only leaves people with regret that they cannot show him some proof of their respect, or some attention corresponding with his station.

"Mr. Fillmore has now been in England, France, Prussia, Austria and Italy, and will have seen all Europe before he returns to the United States. He has everywhere been the unobserved observer of the people and their institutions, and will return to the United States a better judge of European governments than the whole body of unfledged diplomats we are in the habit of sending abroad that they may become acquainted with court gossip and court manners, much to the detriment of their knowledge and usefulness in foreign parts. The manner in which Mr. Fillmore travels is the only one by which an American can really become acquainted with Europe, and learn to love and cherish his own country. I hope to meet him again in Rome; and shall be delighted to pay him again that respectful homage to which his many private and public virtues, the true republican simplicity of his character, and the distinguished services he has rendered our great country, entitle him. What a source of pride to be able to call one the fellow-citizen of such a man."

Slavery or Dissolution.

UPON the question embraced in these resolutions [resolutions of the Maine Legislature] Mississippi has taken her position; not hastily but calmly, deliberately. It is embodied in her action in Convention in 1851; when, after the most grave consideration of the subject she declared, in reference to what were termed the "Measures of Compromise," and, in connection with them, the rejection by Congress of the proposition to exclude slavery from the Territories, and to abolish it in the District of Columbia, that while she did not entirely approve, she would abide by them as a permanent adjustment of a sectional controversy. *She, at the same time declared that she held the Union secondary to the rights and principles it was designed to perpetuate, and that violations of her rights might occur, which would amount to intolerable oppression, and justify a resort to measures of resistance*, among which she enumerated the following:

First—The interference by Congressional legislation with the institution of slavery in the States.

Second—Interference with the trade in slaves between the States.

Third—Any action of Congress on the subject of slavery in the District of Columbia or in places subject to the jurisprudence of Congress, incompatible with the safety and domestic tranquillity or the rights and honor of the slaveholding States.

Fourth—The refusal by Congress to admit a new State into the Union on the ground of her tolersting slavery within her limits.

Fifth—The passage of any law by Congress prohibiting slavery in any of the Territories.

Seventh—The repeal of the Fugitive Slave law, and the neglect or refusal by the General Government to enforce the Constitutional provisions for the reclamation of fugitive slaves.

I therefore recommend to the Legislature, in response to the resolutions of Maine, to return to her resolutions unanimously reaffitming the position of Mississippi, with a calm, temperate and dignified exposition of our rights, and our determination to maintain them *at all hazards*. If, then, Maine and our Northern sisters shall make the issue of the Union with us upon the Constitution, the responsibility will be with them, and the right with us, whatever may be the result.—[From the Message of Gov. McRea, of Mississippi.

Girls on a Strike.—Effects of Leap Year.

A card from the main factory girls reads as follows:

We are now working out our notice, and shall soon be be without employment; can turn our hand to most anything; don't like to be idle, but determined not to work for nothing when folks can afford to pay. Who wants help? We can make bonnets, dresses, puddings, pies and cakes, patch and darn, knit, roast, stew, fry, make butter and cheese, milk cows, feed chickens, hoe corn, sweep out the kitchen, put the parlor to rights, make beds, split wood, kindle fires, wash and iron, besides being remarkably fond of babies—in fact, can do anything the most accomplished housewife is capable of, not forgetting the scolding on Mondays and Saturdays. For specimens of spirits will refer you to our overseer. Speak quick. Black eyes, fair foreheads, clustering locks, beautiful as Hebe, can sing like a seraph and smile most bewitchingly. An elderly gentleman in want of a nice housewife, or a nice man in want of a wife—willing to sustain her character; in fact, we are in the market. Who bids? Going—going—gone! Who's the lucky man?

Hurrah for the Maine Girls.

IN one of the factories in Maine, recently, the proprietors reduced the wages, whereupon there was a general determination to strike, and as they were obliged to give a month's notice before quitting work, they meanwhile issued a circular to the world at large, in which is the following interesting paragraph: "We are now working out our notice, and shall soon be without employment; and can turn our hands to most anything; don't like to be idle—but determined not to work for nothing where folks can afford to pay. Who wants help! We can make bonnets, dresses, puddings, pies and cakes, patch, darn, knit, roast, stew and fry; make butter and cheese, milk cows, feed chickens, and hoe corn; sweep out the kitchen, put the parlor to rights, make beds, split wood, kindle fires, wash and iron, besides being remarkably fond of babies, in fact can do anything the most accomplished housewife is capable of, not forgetting the scoldings on Mondays and Saturdays. For specimens of spirit, will refer you to our overseer. Speak quick. Black eyes, fair foreheads, clustering locks, beautiful as a Hebe, can sing like a seraph, and smile most bewitchingly! An elderly gentleman in want of a good housekeeper, or a nice young man in want of a wife—willing to sustain either character; in fact, we are in the market. Who bids!—Going—*going*—GONE! Who's the lucky man?"—[Woman's Advocate.

The Draining of the Harlem Sea.

THE Chairman of the Commission on the Drainage of the Harlem Sea, (Holland,) has published a final report on this work, which is to be finished this year. The expenses from 1839 to 1855, inclusive, are $3,400,000, and the receipts from land to be sold is estimated at $3,200,000. It was at first supposed the reclaimed land would be worth only some $32 per acre, but in 1853 it was actually sold for over $120. This return exceeds all expectation, as the draining was not undertaken as a speculation, but as a precaution against further inroads of the sea. Fruitful farms already begin to appear here and there on the former floor of the sea. Forty-five thousand acres in all have been reclaimed from the sea, which will supply 100,000 people bountifully with the means of life.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
2 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

Letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, FEB. 23, 1856.

Church of England (Episcopalians), Presbyterians, Baptists, and Congregationalists Turned Polygamists.

THE above may seem strange to many, and its announcement be looked upon as an exaggeration, but it is nevertheless true; and notwithstanding the professed purity of christian professors, who, with sanctimonious looks, solemn visages, and affected virtuous indignation, have repelled the polluted polygamous Mormons; notwithstanding the holy horror of an immaculate press, and the fierce declamations of the meek *soi-disant* ministers of Christ, against such practices; and notwithstanding the sacred dread entertained by many of our Senators and Representatives "in Congress assembled" of admitting Utah as a State for fear of "*fostening an incubus*" upon this truly christian and virtuous nation, it is nevertheless true that the missionaries of those several Churches, before referred to, have unitedly been sanctioning the very things for which the people, the pulpit, the press, and Congress have been condemning the Mormons. Such is the world, religiously, politically, and socially; and such is the, so-called, christian consistentcy.

In a work recently published on "India, Ancient and Modern. Geographical, Historical, Political, Social, and Religious; with a Particular Account of the State and Prospects of Christianity. By David O. Allen, D. D., Missionary of the American Board for Twenty-five Years in India, etc. Boston: John P. Jewett & Co.; 1856," will be found some very interesting remarks on this subject. We quote from pages 553–4, where the Rev. Doctor says:

"Now what shall be done in respect to such persons (polygamists) when they give credible evidence of personal piety and seek admission into the Christian Church? No case of this kind occurred in my own missionary experience. But some cases have occurred in India, and this difficulty will occur in numerous instances in the progress of the Gospel. The subject will also have the consideration and decision of the highest authority, ecclesiastical and judiciary, in India and England. My opinion is that the general practice in missions in respect to such cases will be as follows: When any man who has more than one wife to whom he has been legally married wishes to be admitted into the Christian Church, he will be required to make a free and full statement of his domestic relations. *He will be permitted to retain his marital connection with all his wives* and his parental relation to all his children, subject to the discipline of the Church for the proper government of his household. *Whether he may or may not cohabit with his different wives will be left, I believe, entirely to him and to them, to act according to their views of duty.* At the same time the nature of the married relation, according to the Christian dispensation and the usage of the Church, and the reason why such cases are for a while tolerated, will be fully explained. No man thus admitted while a polygamist can be ordained a Christian teacher. In this way polygamy will have the testimony of the Church against it; and as no Christian man can ever become a polygamist, all such cases will cease with the lives of those thus admitted."

Nor is this merely the opinion of the Rev. Doctor as to what is likely to happen in the future; for, in the Appendix to his work, p. 601, he informs us that "the Calcutta Missionary Conference" (representing *Episcopalians, Presbyterians, Baptists, and Congregationalists*), "*consisting of the Missionaries of the various Societies which have missionaries in that vicinity, after frequent consultations and much consideration on the subject of polygamy as it exists in India, were unanimous in the following*" *conclusion:*

"If a convert before becoming a Christian has married more wives than one, in accordance with the practice of the Jewish and PRIMITIVE CHRISTIAN CHURCHES, *he shall be permitted to keep them all*, but such a person is not eligible to any office in the Church."

It would seem that the missionaries of those several churches, having imbibed a cosmopolitan spirit, freed from the narrow sectional and sectarian influence in the contracted circles of their home, have been led to contemplate the marital relations in another point of view from what they have been in the habit of speaking about them at home, as taught by their ministers, pedagogues and grandmothers, or even by their theologians and divines. The world is more of a matter-of-fact school, and teaches more practicable lessons than either bodies of divinity or systems of theology. Perhaps, however, those christian gentlemen, finding themselves as teachers among the polygamous Hindoos, Mahommedans and Jews, and being unable to refute the Hindoo philosophical arguments, and the scriptural arguments adduced both by the Jews and Mahommedans, found themselves either obliged to deny their own Bible, or to receive this doctrine; for notwithstanding it is quite popular for Christians, in a christian country, to disbelieve their Bible and reject it as evidence in most matters, it places missionaries in a very awkward position, after having proved that the Bible is true and that Christianity is of God, and holding up Abraham, David and others as men of God, to have to turn round and say, as Christians here do, "It is true polygamy was ordained of God and practised by good men, but now God has nothing to do with it, and it is an abominable pollution. The Bible is a good book and those were holy men of God, but their practices were corrupt and lascivious; and the Lord, not being so well instructed as our modern divines, being at that time in his youth, made a great mistake about these matters." This kind of thing may do among Christians, but Mahommedans and Hindoos, heathen though they be, could not receive it; they could not comprehend so well as Christians do, how the Bible can be true and men good, holy and virtuous, and the doctrines taught in the Bible false—nor how good, virtuous, chaste men can be corrupt and lascivious. It needs christian philosophy to unravel this mystery.

Now, we can readily account for the position in which these missionaries are placed, and think they have acted perfectly rational and consistent under the circumstances; but what are we to think of the barefaced hypocricy of those churches and christian ministers who, whilst they abuse the Mormons for polygamy in the United States, admit of it in their own churches in India. We might publish many complimentary remarks of Rev. gentlemen, but will let the following, from the pen of the Rev. Daniel P. Kidder, editor of *The Sunday School Advocate*, New York, suffice:

Mormonism.

The height of impudence is manifested by the recent establishment at New York of a paper called *The Mormon*. This paper not only advocates the knavish imposture of Joe Smith and Brigham Young, *but shamelessly apologises for polygamy* and other abominations practised by the Mormons. But a short time ago there seemed to be some little shame left among the more intelligent dupes of this foul system of pretended religion. There appears to be none now. The most loathsome features of this monstrous delusion are now voluntarily unmasked, and there can no longer be the slightest reason for any decent person to treat it with either respect or toleration. *Polygamy is a crime according to the laws and sentiments of all christian nations*, and hence those Mormon priests and elders (saints, as they blasphemously call themselves) who practice the crime, are criminals and outlaws. Their only fit place is a prison, and yet they come to New York and publish their vile practices, and attempt to *disseminate the foul plague of their immorality* by means of the press. —[*Advocate*, Mar. 24, 1855.

In juxta-position to the above, we now give a note from the work of the aforesaid Dr. Allen. (Appendix p. 605.)

"If polygamy was unlawful, then Leah was the *only wife* of Jacob, and none but her children were *legitimate*. Rachel as well as Bilhah and Zilpah were mere *mistresses* and their children six in number were *bastards*, the offspring of *adulterous* connection. And yet there is no intimation of any such views and feelings in Laban's family, or in Jacob's family, or in Jewish history. Bilhah and Zilpah are called Jacob's *wives* (Gen. 37: 2). God honored the sons of Rachel, Bilhah, and Zilpah equally with the sons of Leah, made them the patriarchs of 7 of the tribes of the nation, and gave them equal inheritance in Canaan."

Here Dr. Allen strenuously contends for polygamy—and are we to believe that the Rev. Daniel P. Kidder knew nothing about this matter? With these things in view, what are we to think of the impertinence of men who will hypocritically and unblushingly enunciate such sentiments as Mr. Kidder has in the above, while christian churches and their ministers are sanctioning those very things abroad, and perhaps, too, at their instance? The difference between the Mormons and them is, that the Mormons dare honestly, conscientiously and fearlessly declare their sentiments to the world, and publish them in "*a paper called* 'The Mormon,' *established at New York*." Mr. Kidder hypocritically denies it in his paper at New York, whilst his christian brethren covertly admit it in India.

It ill becomes such characters to talk about "*knavish impostures*," "*vile practices*," and of their disseminating "*the foul plague of their immorality*." Milder epithets would better become their sanctified lips; and we would recommend all such very reverend gentlemen, after washing out their mouths, to acknowledge before the world that they are reverend ranting hypocrites and dishonest men.

We find that the *New York Tribune*, the *Anti-Slavery Standard*, and other papers, have taken up this matter. In another column will be found the remarks of the *Tribune* on this subject.

Mr. Greeley says, and very correctly, that: "They do not seem to be in a very favorable position for opposing, on the ground of polygamous practices, the admission of Utah into the Union, or the recognition of Mormonism as one of the religious sects of the country, with all the rights, privileges and immunities generally claimed by these sects, and conceded as appertaining unto them.

If polygamy, and the continual practice of it, affords no ground for refusing to those who give other 'credible evidence of personal piety,' admission into our missionary churches, how can it be made an objection to admitting Utah and the Mormons into our political and religious fellowship and brotherhood? If this converted Mohammedan and that converted Hindoo may still keep, with safety to their souls and without scandal to their brethren, their ten or twenty wives apiece, on what principle is the same privilege to be denied to Brigham Young or Parley Pratt?"

On the ground of morality, then, taking these reverend gentlemen's own statements, there can be no bar to Utah being admitted and recognized as a State. But as it regards the "recognition of Mormonism as one of the religious sects of the country," we wish distinctly to be understood, that, although nationally we have all the rights of other citizens, we want no association with, nor claim we any affinity to, any other Church in existence. We have left them long ago, on account of their corruption, and having found better and purer principles, we should feel ourselves disgraced by their association; it would with us be a return of the "dog to its vomit," or "the sow that was washed to wallowing in the mire." We had their fellowship before we were Mormons; we could have it again if we would act hypocritically, smother our consciences, and deny what we know to be true. Having found the inestimable treasures of truth, the "pearl of great price," we can listen to no syren songs, nor can we feast on the apples of Sodom; but in answer both to their insidious wiles and vulgar hate, like Bunyan's Pilgrim, we press forward, put our fingers in our ears, and cry "*life, life, eternal life.*"

We shall have recourse to this subject again, and give extracts from the work of Mr. Allen, who, it will be seen, is as deeply dyed in the polygamic faith as any Mormon we are acquainted with.

Latest News from Europe.

THE steamship *Canada*, whose tardy voyage from Liverpool began to create considerable anxiety, arrived at Halifax on Sunday morning last. She brings no tidings of the missing *Pacific*. Some doubtful information of her taking refuge in the Shannon was circulated in the beginning of the week, but up to this date nothing reliable is known of her whereabouts.

By the *Canada* there is nothing of vast importance from the East. "Boreas wi his blasts sae cald" seems to have cooled considerably the courage of the hostile armies in the Crimea. The crowned heads, their masters, don't feel quite so warm either. They seem to be travelling to the North. It is reported, and seemingly with good foundation, that a Peace Congress was to meet at Paris on February 17th. The Allies fearing the *ruse* of Russian diplomatists more than the prowess of Russian armies have wisely arranged for a limited Conference. Diplomacy is not to be permitted to play at Paris in 1856 the dull and insipid game it played at Vienna in 1855. No time is to be lost—the whole matter is to be brought to a conclusion by February 25.

It is stated that Prussia refuses to agree to the conditions exacted by the Allies preliminary to her admission into the Peace Conferences, and that consequently she will be excluded from the Conference, but be invited to sign the final deed of settlement.

Baron Brunow and Count Orloff are the Russian Plenipotentiaries, assisted by Messrs. Titoff and Fenton. Lord Clarendon represents England; Marquis d'Azeglio, Sardinia; Count Buol, Austria; M. Waleuski, France; Dervish Pasha, Turkey.

The English Parliament was opened by Her Majesty in person, on the 31st January, with the usual ceremonies, and, of course, with great splendor. The Royal Speech is generally looked forward to with great interest, both at home and abroad; being considered a sort of political thermometer. Victoria's speeches have generally had a commendable quality—brevity. Everybody has some favorite idea: Vic. seems to have hit upon brevity. There are, however, limits to everything—all *overs* are vices. Victoria withal her virtues has been *over* brief. Knowing her predilections, she might have been expected to treat her enemies to a display of her attainments, but to pass by friends is unkind to say the least. We cannot understand why America is unnoticed. She has had plenty leisure to cone over President Pierce's plain statements on the subject of foreign enlistment and the Central American treaty. Editors on both sides of the Atlantic have been free in their criticisms. Opposition members in the Lords and Commons have tried to draw out Palmerston and his colleagues; but all that "the powers that be" have thought proper to answer is, "no slight was meant by the nonmention of America in the Queen's speech."

It is amusing to read the various opinions of the English journals on this last royal production.

The London *Times*, Lord Palmerston's present organ, of course, praises it.

The *Daily News* says the speech was short, and ought to have been shorter.

The *Morning Herald* calls it evasive, unsatisfactory, and indecently brief.

The *Morning Post*, *Advertiser*, and *Chronicle* (ministerial or semi ministerial) praise it.

The opinion in regard to it on 'Change was not favorable, and consols receded, it having been expected it would have spoken more definitely of peace or war.

The Earl of Derby in the House of Lords was still less kind. He considered the Royal Speech "bare, cold, and meagre"—"redolent of water gruel." Some may think the noble Earl wanting in courtesy to his Royal mistress; but, as he had himself figured behind the curtain, he knew well the voice was Victoria's but the speech was Palmerston's. This is the key to the whole. Palmerston is a proficient in cunning and brevity. He was evidently not prepared to tell America all he has to say; he therefore concluded to say nothing, affording Uncle Sam an opportunity of "guessing."

The Mormon.

WITH the present number we commence the second year of THE MORMON. We intended to have addressed our friends and patrons, as is customary on such occasions, but a press of business compels us to defer it to our next. The article on "Mormonism" will be resumed next week.

The Steamer Persia.

ON Monday and Tuesday last the public were admitted to visit and examine this magnificent vessel. Probably sixteen thousand persons visited her on the two days, by which about $2000 will be realized by the City Missionary of Jersey City for the benefit of the poor. She left Jersey City on Wednesday afternoon for Liverpool, with a goodly number of passengers. As she was crossing the bar in Gedney's Channel she grounded, but was got off without damage and proceeded on her voyage.

Louis Kossuth.

ON our first page will be found the valedictory of M. Kossuth to the *Atlas*, English journal, which has elicited the following remarks:

We have not been without our opinion about Louis Kossuth, although we do not remember having expressed it. He is a man, as he has expressed himself in that article, familiar with European politics, a true patriot to his country, and sincerely desirous to promote her welfare; his life has been a continued struggle for the establishment of liberal principles in Hungary, and in battling against oppressive power. Like many others, he was foiled in his efforts; fate seemed to be against him, and his party was betrayed and subjugated; and, as is common in such cases, he had to fly for his life. The prominent stand that he had taken in the foundation and protection of Hungary, while it endangered his personal safety there, gained for him many friends abroad, who became admirers of his abnegation, patriotism, perseverance and heroism, and who sincerely sympathized with him and his colleagues in their misfortunes. Hence, in his extremity, the Emperor of Turkey, although not a believer in his political principles, offered to him a temporary asylum, at the risk of giving offence both to Austria and Russia. He was received, both in England and the United States, with open arms; and the overwhelming multitudes who greeted him with acclamations, on his arrival in those countries, showed how deeply they sympathized with him and his country; in fact, his travels through those countries was a continuous triumphal march, and we know not of any foreigner who was so heartily received and made so universally welcome.

His people, too, were cared for in both countries. In England, subscriptions were made for them, as well as in the United States. In this country the exiles were not only made welcome, but grants of land were also made to them, and every manifestation of kindness that strangers could reasonably expect. In addition to this, at his request, large sums of money were donated, and quantities of arms purchased. But now we must stop. When this was done, one would have thought that all which generosity, friendship, or hospitality required, was fulfilled—but no. M. Kossuth seemed to us to desire to involve the United States and England in his quarrel, and then, when he could not do it, complained bitterly of their coldness, neglect and ignorance, and used language towards both that was anything but courteous, especially considering his treatment. Now, with all deference, we do consider that the Constitutions of both these countries are altogether superior to any thing ever had in Hungary, and that freedom and constitutional rights are better guaranteed in them than ever they were there; his policy, therefore, at best was an untried theory. Furthermore, we believe that however the principles advocated by him might have benefitted Hungary, they would neither have benefitted England or the United States. Again, we consider the politicians of both countries fully equal, at all events as tacticians, to him, for, whilst he would have involved them in difficulties, they have very wisely known how to avoid them. In both countries he sought an official interview with their Premiers; by both he was privately, but not publicly, received. Lord Palmerston received him at his private dwelling, and so did Mr. Webster. We did not think at the time, nor do we now, that it was very proper in him to seek an official interview, under the circumstances; for so far from Hungary being a nation, it was only an integral part of one. Why, then, should a provincial statesman, however distinguished, taking advantage of public sympathy, seek to embroil two powerful nations in his cause? and because he could not, complain of them for want of sympathy and burlesque their institutions; the latter at least comes with a bad grace, for, whilst he has not accomplished that which he struggled for, the United States and England have obtained and maintained liberal governments.

Again, his uniting with factions, in England, was certainly in very bad taste, not to say highly improper, and did not show the marks of a very extended mind. It is true that he desisted on receiving a reprimand from Lord Palmerston; his own judgment, however, ought to have dictated another course. Nor did his association with Mazzini, Ledru Rollin, Victor Hugo, and other disaffected parties, in Jersey, exhibit much more sagacity. These parties all complained loudly of their expulsion from there. Whatever might be the harshness of this step, everyone must acknowledge that their course was highly impolitic. England was at peace with France, she was her ally; and in no place in Europe, perhaps, could they have obtained protection than there; for England, then, to keep an asylum for France's most bitter and avowed enemies, where they could securely foster their hatred and fulminate their treason, scarcely looked courteous. Kossuth does not like it; Hungary is all that he sees, and all that he does is for the liberation of Hungary. He tries the United States, he tries England, he tries Turkey, he tries the English *Chartists*, the French *Rouges*, and the Continental *Refugees*; he tries diplomacy, speechifying and writing, and retires evidently discouraged and unsuccessful from the field. He is a man of talent, a man of genius and enterprise, but is too enthusiastic and too much absorbed in one thought. We cannot but admire his patriotism, for that is a virtue; but even patriotism has its bounds. Hungary's days are numbered; like Poland, she has politically expired—and however nice the theories of M. Kossuth may appear on paper, they are practically impossible. The people of those countries, if they ever did understand liberty, do not understand it now; and if they regained it nominally, would be as likely to exchange it for despotism as anything else, as France has twice done. The collossal power of Russia would also be another obstacle, and make it, like Switzerland and some of the German nominally free cities, subject to the control of other nations and influences. For Hungary to be free, Europe must be free. Europe, if free, could not remain so at present—the elements are too combustible. One reason, then, why Kossuth has not prospered, may be found in European policy. Another, that all nations, understanding the above principle, do not feel as M. Kossuth. They all, through other than Hungarian glasses, see other nations besides Hungary.

Emigration.

WITH the exception of Sunday and Monday last, the weather at this port for the last eight days has been favorable for in-coming vessels, and comparatively mild. Some vessels that have been long at sea, and whose absence was a source of uneasiness, begin to make their appearance. We have much pleasure in announcing the arrival of the John J. Boyd on Saturday evening last, with a large company of Danes, Swedes, Norwegians, Icelanders, Italians, English and Scotch, under the presidency of Eld. Canute Peterson, assisted by Elders Jorgen W. J. Jenson and Charles R. Savage. The account of their voyage will be published next week.

Nearly the entire company left this city on Thursday evening for the West. Some families will seperate from the main body of the company at Chicago, and strike off for Burlington, where they will join Elder Christian Christianson and the Saints under his charge. The others continue their journey to St. Louis.

Elder A. Robbins of this office proceeds westward with them, to aid by his counsel, and attend to other emigration affairs.

Gen. Atchison in Kansas.

GENERAL ATCHISON, with a company of two hundred of his neighbors, have made their arrangements to remove to this Territory early in the spring. He will locate in the neighborhood of Atchison, where himself and friends will meet with a cordial welcome from the squatters in this section of the Territory. It is the intention of General Atchison to engage in farming, and for that purpose he will bring with him a number of slaves. Many of his companions, who will accompany him, are capitalists and large slave-holders, and their settlement in this section of the Territory is a consummation devoutly to be wished for.—[Squatter Sovereign.

Mexican Affairs.

A WASHINGTON writer under date of February 7th says:

I learn that Gen. Almonte will leave to day for New Orleans, on his return to Mexico, having had his last audience of leave, and presented his Secretary of Legation, Don Argel Sturbiele, as Charge of Affairs. Colonel Robles, who has been appointed Minister to succeed Gen. Almonte, probably left Vera Cruz in the last British mail steamer, on his way to Washington, via Havana. The three million question is left undecided, but under protest against payment to the Assignees of Santa Anna. Gen. Almonte also submitted strong protests against the late Texan invasion of the soil of Mexico, and a demand for indemnity on account of the spoilation of Mexican property by the invaders.

The Law of Libel.

In a libel case in Philadelphia, in which a man named Donnelly was plantiff and the proprietors of the *Ledger* defendants, the Judge in his charge to the Jury said: "One rule which may be stated without fear of contradiction is, that the Editor of a public Journal may tell the truth in all cases, without fear of the consequences; and that while he does so, he cannot be made answerable in a civil proceeding, nor, indeed, anywhere, unless it be proved that the publication was wantonly made for the sole purpose of injuring the party in reference to whom such publication is made." It appears that in this case the *Ledger* charged Mr. Donnelly with driving his wife from his house, under very aggravated circumstances, while he was in a state of intoxication. The Jury promptly assessed the damages done to the plantiff's character at one dollar! It is becoming an unprofitable business for pettifogers to commence libel suits against newspapers. These *gentlemen* will have to turn their attention to some other branch of the profession.

COLD WEATHER AT PEMBINA.—Mr. Burdick member of the House from Pembina, informs us that he has received a letter from Pembina, stating that unprecedented cold weather has been experienced in that region this winter. The mercury in the thermometer for a week averaged 52 degrees below zero. The half breeds who had started out on their winter hunt, were compelled to return to the settlement, owing to the severity of the weather, and they had also lost cattle and numerous horses from the same cause.—[St. Paul Democrat, Feb. 6.

THE BRITISH CURRENCY.—It has been finally decided to introduce the decimal currency all over the United Kingdom. The pound will be retained as the unit, and divided into one thousand parts. The half crown will be abolished—the shilling fifty, the sixpence twenty-five, and a new coin will be introduced representing five farthings, while the present farthing will be depreciated one twenty-fifth in value—that is, there will be one thousand to the pound sterling instead of nine hundred and sixty.

MR. LOONEY, of Root River, Minnesota, gathered this year over 4,000 bushels of corn from 70 acres, more than half of which had not been touched from the time it was planted. Mr. L. also raised a cart load of 70 pumkins from one seed.

THE Mississippi River is closed its entire length by floating ice. This fact has never been known to occur before in the memory of man.

FOR THE MORMON.

Education.

BY ALEXANDER OTT.

SCIENTIFIC observations show that every thing in the universe is subject to an endless variety of progressive changes, especially man, who is a prominent being in the scale of creation: hence the necessity of improving and storing our minds with useful knowledge.

On examining the annals of history, we find that education was looked upon by the *patres conscripti* of Rome and Greece as one of the most important subjects in government affairs, that was considered worthy of the deliberations and discussions of their wisest men. Laws were enacted for the purpose of establishing schools and academies; in fact, every thing was done by the leaders of those mighty Republics, to make all classes of society partakers of the blessing of education; the natural consequence was, that the Romans and Greeks became the most enlightened and refined, and in sciences and fine arts superior to any nation.

Education implies the knowledge of sciences, fine arts and languages, and is divided into common and classical education. The former embraces the usual sciences and languages of the age, and the latter the higher branches of philosophy and the ancient or classic languages. The classics have generally a reference to the languages spoken of by the ancients, but in modern times they refer to every literary production of first rank. Education is next to the gospel of paramount importance for the improvement of the human family, and well calculated to bring about great changes in society. The mind may be compared to a piece of rock, it is rough in its natural condition—hence, it requires chiseling and moulding; in fact, it has to pass through all the artistical manifestations and operations of a master genius, in order to be of value. Everyone is endowed with some natural gifts or talents, but they lie as it were hushed in slumber; they wait for an opportunity to make themselves manifest, till some circumstance touches the spring of their intellects; the spell is broken, they begin to develope themselves and astonish the world with great inventions; but how many are called into existence and pass beyond the veil, without having had a chance to see their precious gifts developed and become prominent personages in the arena of mental exertion—who knows but what some of them might have had the marvellous intellects of an Archimedes or Arago, and been ranked among the wisest men of the earth. Is it not grieving to the philanthropic mind to see thousands of honest-hearted people leave this stage of action, without ever having an opportunity for the development of their mental capacities, and be comparatively buried in oblivion! Is it not painful to think that so many innocent beings, upon whom the Lord looks as the offsprings of His tender mercies, should, by the peculiar nature of circumstances, be deprived of the blessing of mental improvement! Yes, it is inconsistent with the wisdom of the great Jehovah, who suffers the sun to shine upon both the righteous and the wicked, and who seeks to extend the blessings of life, light and intelligence over his vast creation.

The Saints of the Most High need not fear being neglected in that respect; they are under His special care and protection. No stern Gentile or sectarian tradition deprives them of the blessings of education, nor prevents them from becoming a refined and delightsome people. Every body in the Church of Christ has a wide scope and an ample opportunity for a full development of his physical and mental powers. Everything is done by the authorities to promote learning among the people, by the establishment of schools and academies, with competent teachers at the head; even fine arts are not forgotten—philharmonic and polysophic societies have been founded for the purpose of improving the Saints even in an esthetic regard.

As soon as man has commenced his career on this terrestrial ball, the development of his physical and mental powers should be urged on according to his health, age, capacities and circumstances. When the student has got a knowledge of the rudiments of a common school education, he may go into some higher branches. I have to remark here, that the teacher will have to explain all rules concerning grammar or sciences in as simple and lucid a manner as possible, so that he may bring every new principle of learning within the pupil's compass of understanding. As soon as the student comprehends the philosophy of a rule, he may commit the same to his memory, but not before; if he does, he will find greater obstacles in the progress of his studies, as one principle is generally illustrated by the preceding one; nor is it wisdom for the teacher to hurry his pupil, but the best way is to dwell on one point till it is fully understood, and then he may go on without fear; nor is it policy in the commencement of the studies to attack several languages or sciences at once, as the mind, not being sufficiently capacitated, will be crowded upon and not be able to comprehend all. Such a course, if persisted in, may lead to even mental derangement. It is of great importance that mental exertions should be counterbalanced by gymnastical or bodily exercises, and not as it is done in a great many colleges and academies, where they confine a young man four or five hours to the dull, warm air of a schoolroom, without a recess or reservation. Such a course of education is calculated to injure body and mind, because a sick or infirm system effects the intellectual faculties and makes them dull, owing to the intimate connection that exists between the spirit and the body. A person that desires to obtain a knowledge of languages, will do well to study at least the rudiments of Latin, as it is the key to French, Italian, Spanish and Portuguese, and so enables him to make faster progress.

The study of abstract sciences, as mathematics, logic, etc., improves the intellectual faculties and capacitates also the student to reason upon anything in a well connected and lucid manner, so that he is able to overthrow all the fallacious arguments of sophistry. A great deal depends upon the particular style of teaching. The Greek philosophers, who are looked upon as a pattern by pedagogues and philologists, considered the manner in which Socrates taught his pupils the best. That great man used to teach in conversing with his hearers, putting questions to them which elicited answers; and so, by advancing his ideas and discussing upon them, he illustrated every point, and his hearers improved rapidly—this is the Socratic method, which has been introduced in a great many academies, both in Europe and America.

Education not only improves the powers of perception, but it also expands and ennobles the soul and enlarges our knowledge. The study of history makes us acquainted with the past—we get, as it were, familiar with men whose noble deeds have immortalized them. We are led into the august assembly of the Roman Senate, whose awe-inspiring bearing and statue-like appearance made Hannibal and his soldiers believe they had entered the abode of demi-gods. The great and mighty statesman, the refined poet, the elevated philosopher, the self-denying and virtuous patriot; Nero, that hyena in human shape; Pope Alexander VI., that personification of vice and crime; Duke Alba of Spain, that monster whom the curse of nations is resting: they are all, as it were, arrayed before our eyes; the noble deeds of those great men of bygone ages have engraved themselves upon our minds; we feel to sympathize with their disasters, to rejoice in their brilliant career of earthly greatness, while the disgusting and hideous crimes of those outcasts of human beings are revolting to us. The study of geography, natural history and natural philosophy makes us acquainted with foreign countries and nations—their manners and customs; it shows us that there is life, light and intelligence throughout the immensity of space, it leads us into the utmost recesses of nature, and it makes us lift up our heart in adoration for the great Creator of so many marvellous works. The study of languages enables us to embody, as it were, our ideas in words, and convey the same to our fellow-creatures; it shows us that words are the intelligent monuments of our feelings, the hieroglyphics of our sentiments. In order to improve our taste, manners and conversational powers, it will be well to cultivate, if possible, the society of good, intelligent and refined men, whose topics concerning fine arts and polite and elegant literature are discussed.

Education, finally, enables us to move with ease in every station of life, and to be useful to our fellow-creatures. Hence the necessity for everyone in the Church of Christ, especially the Elders, to improve the time by self-tuition or by attending schools, that they may be fit representatives of so eminent a body as the Latter Day Saints, and so show to the world that we, not only in theology, but also in everything else, are superior to the nations of the earth.

Later from Fort Pierre.

THE St. Louis *Democrat* says:—We have received by telegraph from our correspondent at Weston the following news from Fort Pierre:

WESTON, Jan, 31, 1856.

Messrs. Dunlap and Woodford, pilot and mate of the steamer Grey Cloud arrived from Fort Pierre night before last *en route* to St. Louis. The Grey Cloud got within 230 miles of the Fort on the 2d of November. Sent on an express to the fort and received an answer to wait for Major How, who was coming with two hundred troops to take charge of the boat and cargo. On the 21st the river closed, and it commenced snowing very fast. The next day the boat was visited by seventy-five Indian warriors, who demanded ammunition and provisions. We heard of the troops fifty miles off. The thermometer at this time had fallen to 35 degrees below zero. On the 31st December the crew was discharged by order of General Harney, and he took possession of the boat and cargo. The cold was so great that several of the men were badly frozen. On the 7th of January General Harney arrived, twenty-two days out from the fort. He traveled all the way on the ice, with only thirty men. During his journey he saw a large number of Indians, and told them that "this was the time for them to fight while the cold weather lasted; he had but few men, and they might kill him now, but he would give them h—l in the spring."

Dunlap and others left the Grey Cloud on the 12th of January, and came on the ice as far as Council Bluffs.

A Voice from South Carolina.

THE *Columbia* (S. C.) *Times*, in speaking of the election of Banks to the Speakership says:

This result, it is to be hoped, will have the effect of uniting the South in defence of her Rights and institutions. It remains to be seen what course will be adopted by those gentlemen who counselled us to "*Wait and Watch.*" The outposts have been carried by the Black Republican Army. Shall we wait until the Temple is in a blaze before we strike in defence of our altars, our wives and our little ones? When will the people of the South act? Are they disposed to wait and watch a little longer?—God forbid! They are now in bondage and under the control of abolitionists. Their Representative Hall is in the hands of Black Republican Abolition Incendiaries, who are ready to aid in the use of the torch and the knife to carry out their hellish purposes against the people of the slaveholding States.

THE Washington Union of Sunday morning says: Mrs. Bishop (already the mother of eleven boys and two girls) gave birth on Wednesday night to *three boys*—making a family of sixteen children.

Correspondence.

HENDERSON CO., Ill. Jan. 14, 1856.

BRO. TAYLOR,—*Dear Sir:* May I beg the privilege of asking you the following question?

What does Jacob mean, in his Second Book where he says, "This people begin to wax in iniquity; they understand not the Sciptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written, concerning David and Solomon his son. Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."

I see nothing either in the Book of Mormon, or Bible but this, which I cannot understand, relative to the doctrines taught in the proceedings and writings of the Church on this subject If you will answer the above I shall feel much obliged; as I ask not through a spirit of contention, but from a sincere desire to know the truth.

I remain Dear Brother, very Respectfully, your Sister in the Gospel, *****.

The above we consider a very reasonable request, particularly on a matter that involves such important consequences, and as such we have forwarded the following answer. We read the letter to several of our friends, one of whom remarked: There now! How will you get over that? Now it very fortunately happens that we have nothing to get over, Mormonism takes a straight line and does not twist either to the right, or left; neither does it leap over; but passes right through. If there is a wrong principle we want to know it, and to discard it; we don't want to feed ulcers on the system; if a thing is wrong in principle nothing can make it right, and to endeavor to sustain a wrong because it is an appendage to Mormonism, is a principle to which we can never subscribe. Mormonism professes to embrace *all* truth and to reject *all* error. We want no sophistry, no expediency, no covering up, our motto is, an open sea, a correct compass, and fair sailing.

As others may have had the same queries, we publish it for their information.

NEW YORK, Feb. 2, 1856.

DEAR SISTER,—In relation to the question you ask, what does Jacob mean in his Second Book, where he says "The people begin to wax in iniquity; they understand not the Scriptures; for they seek to excuse themselves in committing whoredoms, because of the things that were written concerning David and Solomon his son. Behold David and Solomon truly had many wives and concubines, which things was an abomination unto me, saith the Lord." In the first place these people to whom Jacob speaks, were not married, but were living in whoredoms, without marriage. In the second place, it is evident "they understood not the Scriptures," or they would have known that Solomon and David were married to their wives, and that they were given them of God. Hence Nathan when speaking to David concerning Bethsheba says, "I GAVE thee thy masters houses, and thy *master's wives* into thy bosom." . . . . and if that had been too little, I would moreover have given unto thee such and such things." 1 Sam. Therefore David and Solomon's acts were no excuse for the whoredoms of this people.

The question with you however seems to be why the Lord should condemn the acts of Solomon and David, when he expressly states that he gave them wives. David and Solomon both took unto them "*strange wives*" and did many things that were abominable in the sight of God. David especially was cursed on this account, and Solomon's strange wives led his heart from God and he became an idolater; but independent of this they carried these things to an extreme; and although permitted of God to have wives, for a certain purpose, when they transcended their bounds and made of it simply a matter of lust, it became an abomination. The people to whom Jacob writes, understood not the Scriptures, nor the object of having more wives, and neither was it necessary then that they should have. Jacob at the same time informs them that the Lord saith, "If I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things."

From the above we learn: 1st. That David and Solomon's wives were given of God. 2d. That God could not ordain an abomination; and that therefore it was their strange wives and their excesses that God was angry with; for he could not be angry at men for receiving his own gifts. 3d. That the people to whom Jacob speaks, were whoremongers and adulterers, and were prohibited from doing these things and even from having more than one wife. 4th. That if the Lord saw proper he would *command* his people to have more wives. This he has done. I hope the above will be satisfactory. Yours &c.,

JOHN TAYLOR.

PORT DOVER, C. W., Jan. 31, 1856.

DEAR BROTHER TAYLOR: I have received and read with much satisfaction, and I trust benefit to myself, your truly interesting and valuable paper, for the last year, and am constrained to say the Lord bless Brother Taylor in the arduous and responsible station to which he has been called; fully concurring in the sentiments contained in your prospectus, for the coming year, "that a bag of flour to a hungry family is of more value than empty prayers." I accompany my good wishes with the needful, for I am fully sensible that the heavy expenses connected with the publishing of THE MORMON should not be thrown upon your shoulders, but be borne by those for whom you labor. It is a doctrine long since established, from that best of books, that "the laborer is worthy of his hire;" and from the past year's labors we have a guarantee for the year to come. I have no doubt but the brethren will respond to the call; let each brother decide that he will either procure five subscribers or order that number for gratuitous distribution among his friends, and the information so desirable will be spread far and wide throughout the continent of America, and many would be led to acknowledge the truth, and would most undoubtedly embrace it. It is very evident from the signs of the times, that the present is one of the most eventful periods since the advent of our Saviour.

Enclosed I send you ten dollars, for which you will please forward me five copies of THE MORMON for one year, and oblige your friend and brother,

M. C. N.

ATCHISON KANSAS TERRITORY, January 29, 1856.

To the Editor of the Mormon:

DEAR BROTHER—The snow is now two feet deep here, and the weather is cold enough to require fire at all hours. The Missouri river is now frozen over and has been ever since the 24th of December—teams are crossing all the time; unless there is very warm weather, lasting for several days, the river will remain so for some time; yet, if the snow extends west to the mountains, the Missouri river will certainly overflow the bottoms this spring. While I write, the conversation in the room is in regard to late fights in Kansas; the war cloud has not entirely blown away yet. The Saints in Atchison and Mormon Grove are enjoying good health, with peace. There is no work, and but little business of any kind doing.

I remain,
Your Brother in the Covenant,
A. L. SILER.

Fulfilment of a Dream

After More than Two Hundred Years.

"ON the 13th of June, 1632, at Waterless, in the presence of several witnesses, there was a great fight between a mouse and a snake, and, after a long combat, the mouse prevailed and killed the snake. Mr. Wilson, the minister of Boston, who, we are told, was a very sincere and holy man, gave the following interpretation of the matter: 'The snake,' said he, 'is the devil; the mouse, a poor contemptible people, *whom God has brought hither*, who shall *overcome* Satan *here*, and *dispossess* him of his kingdom. At the same time, he told the governor that, before he resolved to come into this country, he *dreamed* that *he was there*, and saw a *church rise out of the earth*, which grew up and became a *marvelous* goodly church."—[*History of the Western World.*

Truly some things do cast their shadows before, and I opine that in the above remarkable interpretation and dream, is a shadowing of the approach of the organization of the kingdom of God. The Bible and the Book of Mormon inform us that in the latter days the ancient prophets that had lived upon the land of Joseph, or what is now called the American continent, should "whisper from the dust;" the result of their "whisperings" would be the organization of the kingdom of God on the western world. Isaiah: ch. xxviii.; 2 Nephi. ch. xi.

Joseph Smith, by direction of God, on the morning of the 22d of September, A.D. 1827, took some plates, upon which was engraven the history of the ancient inhabitants of America, from beneath the surface of the hill Cumorah, town of Manchester, Ontario county, State of New York, United States.

These records being taken from the ground, translated into the English language, and published to the world as the "Book of Mormon," soon found faithful adherents; and on the 6th of April, 1830, Joseph Smith, by divine command, organized the kingdom of God, with six members, at the house of Mr. Whitmer, in Fayette, Seneca county, State of New York, United States. The Church numbers at present about 400,000. Ever since the organization, "a poor contemptible people," under the the influence of the Holy Ghost, has been "brought hither" year after year from all nations of the earth.

A church has "risen" from the ground, and it certainly "grows," and already has become a "marvellous goodly church," and bids fair, at no very distant period, to "dispossess Satan of his kingdom." That Church is—The Church of Jesus Christ of Latter Day Saints, Territory of Utah, United States.

GEORGE F. A. SPILLER.

St. Louis, Mo., Feb. 5, 1856.

More Leap Year Developments.

THE Lowell News says that the Leap Year Ball of the carpet factory girls came off according to announcement, on Thursday evening, and was a very pleasant affair. "The ladies," it says, "to the number of about seventy-five, healthy, robust, cherry and lovely, took their carriages, called for their beaux, were driven to the hall, where ladies managed, selected their own partners, ordered the supper and gloriously paid all the bills!" The partners selected spoke well for the judgment of the girls. The News says:

"We were amused, however, on observing bright eyed lasses, with roguish eyes, trip up the demure young men and solicit the honor of their hand for the 'next cotillion.' Who could refuse? One enraptured soul engaged himself to eight different ladies for 'Money Musk,' and to six others for 'Hull's Victory!' Many a poor heart hid away under a vest was irretrievably ruined. But it could not be helped."

The company broke up about 2 o'clock, when the ladies escorted their beaux home, and then went off to their own.

MARRIAGE OF ANTOINETTE L. BROWN.—The *Rochester Democrat* of Friday publishes the marriage of the well-known advocate of Woman's Rights, the Rev. Antoinette L. Brown, to Mr. Samuel C. Blackwell, of Cincinnati. The wedding ceremony was performed by Joseph Brown, Esq., the bride's father, at his residence in the town of Henrietta, Monroe County, on Thursday of last week. The *Democrat* supposes Mr. Blackwell to be a brother of Lucy Stone's husband. The affair was kept so still that none of Miss Brown's friends in Rochester suspected it until the deed was done.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, Feb. 14, 1856.

THE annual report of the Superintendent of the United States Coast Survey was laid before the Senate.

Mr. Weller introduced a bill providing for an over land mail from some point on the Mississippi River to San Francisco.

The Senate resumed the consideration of Mr. Wilson's resolution, calling on the President for all the information in his possession respecting the disturbances in Kansas, affecting the freedom of election.

Messrs. Weller, Tessenden, Geyer, and Toucey, participated in the debate, after which the subject was postponed and the propriety of repealing the law under which the board acted, was discussed to the time of adjournment. Adjourned to Monday.

HOUSE OF REPRESENTATIVES.

Mr. John Letcher was appointed a member of the Committee of Ways and Means in place of Mr. Jones of Tennessee, excused from service thereon.

On motion of Mr. Cobb of Ga., the President's Annual Message and the accompanying documents were referred to a Committee of the Whole on the State of the Union.

Mr. Florence presented a memorial from A. H. Reeder, contesting the seat of J. S. Whitfield as Delegate from Kansas.

The memorial, together with others contesting the seats of Messrs. Atlen of Illinois, Galligo of New Mexico, and Eustis of Louisiana, were referred to the Committee on Elections.

The President's special message in regard to Kansas was taken up.

Mr. Houston moved to refer it to the Committee of the Whole on the State of the Union.

Mr. Giddings appealed to the friends of humanity to send it to the Committee on Territories, as it was necessary to legislate at the earliest possible moment, in order to avert the dangers threatening the people of the Territory, and prevent them from being butchered by the Federal troops.

Mr. Dunn thought the Judiciary Committee the proper reference. He protested against the bayonet being presented against his brethren in Kansas.

Messrs. Orr and others contended as to the various recommendations contained in the message that the House could determine after discussion on the proper reference of them.

Mr. Houston's motion prevailed by three majority. Adjourned to Monday.

SENATE.

Feb. 18, 1856.

Mr. Hamlin gave notice of his intention to introduce a bill to amend and consolidate the navigation, revenue and collection laws.

Mr. Wilson offered a resolution [which lies over, under the rule,) calling on the President for full information as to Kansas affairs, and what measures have been taken to prevent the illegal interference with the rights of the people of the Territory by persons not residing therein.

The Senate resumed the consideration of the resolution calling for the journal of the proceedings of the Naval Board.

The discussion of the resolution was not concluded when a message from the President was announced, in reply to the resolution calling for information concerning Kansas affairs, except the instructions of the Secretary of War to Colonel Sumner.

Mr. Toucey expressed his warm approval of the course pursued by the Executive, and hoped he would be sustained by every law-abiding man. The President had done neither more nor less than his duty on that subject.

Mr. Wilson said the correspondence totally misrepresented affairs in Kansas. He contended that the Border Ruffians had carried the elections there at the point of the bowie-knife. He had not concluded when the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Fifteen thousand copies of the Report of the Secretary of the Treasury, twenty thousand of the President's Annual Message and accompanying documents, and ten thousand copies of the Report of the Coast Survey were ordered to be printed.

Sixty thousand copies of the mechanical portion of the Report of the Commissioner of Patents was ordered to be printed.

On the motion of Mr. Grow the President was requested, if not incompatible with the public interest, to transmit to this House a copy of the laws passed by the Legislature of Kansas, and copies of all the Executive proceedings and correspondence of the Governor of that Territory.

Mr. Lane, delegate from Oregon, introduced a bill to enable the people of that Territory to form a State Government, preliminary to admission into the Union.

Referred to the Committe on Territories.

The Committee of Ways and Means was authorized to employ a permanent clerk.

Mr. Dunn introduced a bill re-establishing the boundaries of Kansas, and prohibiting slavery in that Territory and Nebraska.

Referred to Committee on Territories. Adjourned.

SENATE.

Feb. 19, 1856.

The consideration of the Kansas question was resumed.

Mr. Geyer asked Mr. Wilson on what authority he yesterday stated that Mr. Atchison went to Kansas armed, to control the election.

Mr. Wilson replied on the authority of Gen. Pomeroy. On the 13th of March, as stated by Gen. P., Mr. Atchison entered the Territory armed with a bowie-knife and revolver, ready to shed the blood of any man who would not do his bidding.

Mr. Geyer did not suppose Gen. Pomeroy made the statement on his own authority, but that some one else had so reported to him. The only time Mr. Atchison ever crossed the border, so far as he (Geyer) had been able to learn, was during the late disturbances, an account of which was read in the Senate yesterday. At that time it was apprehended that there would be a serious collision and destruction of life. Then Mr. Atchison, with two or three other gentlemen, went into Kansas for the purpose of persuading those assembled at Wakausa to forbearance and moderation. He went there to counsel peace, not to excite violence, and that was the only time he ever went there.

Mr. Jones of Tennessee obtained the floor and the further consideration of the subject was postponed until Monday. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Hickman, from the Committee on Elections, offered a resolution empowering the Committee to send for persons and papers in the contested Kansas election case.

Mr. Phelps thought that the exercise of such a power would be a usurpation, as Mr. Reeder does not claim he was elected by virtue of the law passed by the Kansas Legislature. He defended his constituents from the charge of being "border ruffians" which had been repeated here and elsewhere, and by one Senator Wilson, who comes from a State where men warred on defenseless women, and burned Ursuline Convents. He earnestly condemned the anti-slavery men in Kansas and claimed that the Missourians desire not the shedding of blood, but to sustain the laws.

Mr. Washburne of Maine regretted that Mr. Phelps had indulged in such remarks, which were exceedingly exciting, not to say inflamatory. A large majority of the people of this country believe in their hearts that there was no Legislature of Kansas, no law, and nothing having the rigor and effect of law, under which the election had been held and by which Mr. Whitfield claims his seat as delegate. This matter should be investigated, and be asked how could it be done unless power to send for persons and papers was granted.

Mr. Stephens remarked that Gov. Reeder himself commissioned the members of the Legislative Assembly, which passed the law under which Mr. Whitfield was elected—the validity of which Mr. Reeder was called on the House to investigate, consequently all further proceedings were stopped by the official acts of Gov. Reeder, who was thus out of his own mouth condemned.

Mr. Campbell of Ohio, said it was a well settled principle of law that any statute may be violated by fraud, which violation forms a subject for thorough investigation. On this point the House should be satisfied, and something more was desired on which to form the judgment than mere newspaper reports and telegraphic dispatches.

Mr. Hickman, thought the newspaper reports of the difficulties in Kansas, had exaggerated or magnified either on one or the other side of the question—according to the sentiments of the writers. It is consequently important that the investigation should be aided by the means proposed. Mr. Reeder had done all the act of Congress required of him in the premises.

The question was then taken on Mr. Stephens's motion, that the request of the Committee on Elections be referred back to the Committee with instructions to report the grounds on which they ask for the power to send for persons and papers.

The motion was negatived by the casting vote of the Speaker.

Pending the consideration of the main question [resolution to grant the Committee power to send for persons and papers] the House adjourned.

SENATE. Feb. 20, 1856.

Mr. Douglas, on his own request, was excused from serving on the Committee on Foreign Relations.

Mr. Mason stated that the existing maps of Central America are nearly all of British origin; therefore, in view of conflicting opinions between this Government and England, the Committee on Foreign Relations consider it eminently important that a correct map be procured for diffusion throughout the Union.

On motion, ten thousand copies of the map of Central America prepared by the U. S. Coast Survey were ordered printed.

After other miscellaneous business a brief discussion on the Central American question ensued, Messrs. Butler, Crittenden and Mason taking part in it.

The Central American question was made the special order for Tuesday.

The resolution calling for a copy of the journal of the Naval Retiring Board was adopted.

Adjourned.

HOUSE OF REPRESENTATIVES.

By Mr. Mace, to prevent the extension of slavery in the Territories of the United States north of 36 deg. 30 minutes. [Sensation.]

Mr. Mace moved its reference to the Committee on Territories.

A good deal of talk ensued, but no business of consequence worthy of notice.

The election of Chaplain was indefinitely postponed, by six majority, with the understanding that all of the ministers of the city be invited, meantime, to officiate alternately.

Adjourned.

TELEGRAPHIC.

From Washington.

WASHINGTON, Feb. 14, 1856.

GOV. SHANNON, Governor of Kansas, arrived here this forenoon.

Relief for Vessels in Distress.

BOSTON, Feb. 14, 1856.

THE Board of Underwriters and merchants have signed a memorial to be presented to Congress, praying that a steamer may be dispatched by Government to the aid of vessels on the coast.

The Hon. Benjamin Seaver, late Mayor of this city, died this morning.

The Weather, etc.

BUFFALO, Feb. 14, 1856.

THE thermometer here this morning indicates 10 degrees below zero. The mails are very irregular and will continue so to be till the weather moderates.

Railroad Travel.

BOSTON, Feb. 18, 1856.

A STRONG northwest gale has been blowing for the last forty hours.

Railroad travel is greatly retarded in all directions by the drifting of the snow.

Neither the Sunday night or the morning train from New York has yet arrived here. The track is all blocked up this side of Springfield.

No mail train left Boston for New York this afternoon. No train arrived from Portland to-day.

From Washington.

WASHINGTON, Feb. 19, 1856.

THE Senate to-day, in Executive Session, after a very warm debate, confirmed Wilson Shannon as Governor of Kansas, by a strictly party vote—twelve votes being cast in the negative.

During the Executive Session an ineffectual effort was made to conduct the discussion with open doors.

Col. Fremont's warrant for the Mariposa tract of land in California was signed to-day by the Land Commissioner.

Southern Mail—Marine Disaster.

BALTIMORE, Feb. 19, 1856.

NEW ORLEANS papers of Wednesday are received.

The ship Canton, from New York for Rotterdam, and the James Ray, from Philadelphia for Liverpool, disabled, have put into Savannah.

The Steamships Arago, Canada, and Pacific.

BOSTON, Feb. 20, 1856.

THE steamship Arago, which arrived at Havre January 26, from New York, reported having experienced very heavy weather on the passage. On the Banks she ran into several icebergs, which damaged the false keel and rubbed off several sheets of copper forward.

Capt. Lang of the Canada thinks the statement of the Pacific putting into the River Shannon previous to the 28th of January, wholly unfounded. She was last seen off Waterford from the ship Tonawanda, from Philadelphia, since arrived at Liverpool.

Capt. Lang reports very severe weather during the whole passage, with strong westerly gales—hence he infers that if the Pacific had been disabled by ice she would have had no difficulty in putting back under canvas.

The Steamship Alabama at Halifax—No Tidings of the Pacific.

HALIFAX, Feb. 20, 1856.

THE steamer Alabama arrived here at 10 o'clock this morning—her search for the Pacific having proved fruitless. She crossed the Grand Banks in latitude 43 deg.; was twenty-four hours in the ice. She left Cape Race for this port on the 16th short of coal, and will leave here on her return to New York, this evening. The United States propeller Arctic is still here.

Statistics of Western Hog Packing.

CINCINNATI, Feb. 20, 1856.

THE total number of hogs packed during the past season was 405,396—an increase over that of last year of 49,610. The increase in weight is equal to 7½ per cent., and in the yield of lard 3¼ lbs. per hog over last year.

A RIVAL TO COLT'S REVOLVER.—Mr. J. W. Morse, late State Engineer of Louisiana, has invented a gun or pistol which the Baton Rouge Comet thinks is superior in efficiency to Colt's invention. It loads at the breech, says the Comet, fires a Minnie ball, and a man may shoot it as fast as he can put his cartridges in. The firing is no way interrupted until the barrel becomes too hot to admit of handling. The whole apparatus of the lock does not take up half the space of the ordinary gun-lock, and independent of this it is impervious to water. Mr. Morse, will, in a few days, go to Washington to obtain letters patent for his invention.

THE BRIGHTNESS OF ANCIENT PAINTINGS.—Sir Joshua Reynolds, the great artist, confessed, after making it the study of his life, that he had never been able to discover how Raphael and the other great artists had been able to preserve the beauty and brightness of their paintings. The colors of Sir Joshua already look chalky and dead; while those of Titian are equally as vivid and beautiful as when first laid on by the great artist, and paintings which have been more than two thousand years in the damp, dark toombs of Egypt, are yet fresh and bright.

LAW AGAINST LADY SEDUCERS.—There is a seduction bill before the Kentucky Legislature to which an amendmett has been presented, which, if adopted, will create some stir among the ladies. It provides that any female, guilty of attempting to seduce a young man by wearing low neck dresses, and other captivating articles of attire, shall be punished with the same penalty affixed to cases of seduction.

A LADY named Miller, upwards of 70 years of age, residing about eight miles from Pittsburg, who has been lying seriously ill for some time, has not eaten a morsel of food for forty days, and her only drink was water. Her physicians have not given the disease any name.

THACKERAY offered to lecture before the New Orleans Lyceum for $250 per night, and half of the profits. The officers deemed this too high.

THE Boston Traveller of Tuesday says:—A letter received in this city from St. Thomas, dated Dec. 18th, states that accounts received there from St. John, P. R., are to the effect that business was utterly prostrated by the ravages of the cholera, the number of cases, so far, in that city, according to the official statement, being 3,500, with the large per centage of 1599 deaths. The disease had not spread in the surrounding country to any great extent.

THE Chicago Times says, during the ninety-two days comprising the last quarter of 1855, the almost incredible number of fourteen millions three hundred and sixty-eight thousand news-papers and printed publications have passed through the post office Chicago.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Stars.

WE have on hand a number of the present volume of the MILLENIAL STAR, from the 1st to the 28th No

Price for the year..............$2 25
" " half year............ 1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say. Price of subscription, $5 in advance.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and at 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES.	
Sugar, crushed, per lb.	30 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	40
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	30
Borax "	75
Raisins "	75
Candy "	60
Candles, 6 to the lb.	50
Figs, per lb.	60
Cloves, per oz.	10
Nutmegs "	10
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	15
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	30
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb.	30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	60
Lamp Black "	40
Epsom Salts "	40
Beeswax "	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz.	15
Gum Arabic "	10
Cream Tartar "	10
S. C. Soda "	15
Turkey Opium "	75
Golden Seal "	15
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	16 00
Turpentine, per gal.	5 00
Linseed Oil "	6 00
Copal Varnish "	8 00
White Oil "	6 00
Tanner's Oil "	5 00
Cooper's Isinglass, pr oz	[illegible]
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb.	40
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$2 25
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 50
do steel plated	3 00
Grain Scythes	3 00
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 25
Compass Augers, per j.	[illegible]
Bitts	[illegible]
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 50
Common do	1 00
Brass Kettles, per lb	1 00
Flat Irons	50

Mill Saws, per foot	2 00
Horse Cards	25
Curry Combs, No. 8	75
do 12	50
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 2 sheets	10
Knives and Forks, $2.50	4 50
Nails, per lb.	25
SCREWS. Size.	Gross.
½ inch	50
[illegible]	1
[illegible]	1 25
[illegible]	1 50
[illegible]	1 75
[illegible]	2 50
[illegible]	3 00
[illegible]	4 00
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1½	20
1¾	25
TACKS.	
4 oz. papers	12
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box	
G. D. per 100	15
Water Proof, 100	20
Hicks' Best, 250	1 00
Powder per lb.	70
Lead "	20
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 00
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	3 25
Men's Coarse Shoes	2 75
Boys', from $1 to	2 00
Kacks	45
Sole Leather, per lb.	55
Calf, per skin, from $6 to	8 00
Panama Hats	5 00
Plush Caps	4 00
Pitchers, from $1 50 to	1 75
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 15¢ pr yd, or 4 yds	75
Factory Cloth, 15c pr yd or 6 yds for	1 00
Linseys, per yard	45
Ticking	30
Blue Drilling	30
Denims	25
Cotton Batten, per roll	25
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 [illegible]
Butter, per lb.	35
Eggs, per doz.	25
Cheese, per lb.	25
Bacon, smoked, per lb.	30
Shoulder "	25
Ham "	35
Middle "	30
Wheat, per bushel	2 50
Corn "	2 00
Oats "	1 70
Barley "	2 00
Onions "	2 00
Sugar cured Beef, pr lb	30
Beef, fresh, per lb.	9
Mutton "	10
Tongues, each	50
Tallow, per lb.	60
Lard "	60
Hay, per ton, $10 to	15 00
Lumber, per 100 ft., $3 to	5 00
Adobies, per 100	[illegible]
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

Mormon Books

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. DeRichards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

New York Wholesale Price Current.

Corrected to Feb. 22, 1856.

Article	Price
ASHES—Pot..........per 100 lb.	6 50 a 7 —
Pearl	7 75 a 8 —
CANDIES—Stuart and Bussing's best, assorted..........per lb.	— a —
Ordinary	— a —
CANDLES—Sperm..........per lb.	38 a 40
Adamantine	26 a 32
Mould, yellow	15 a 17
COFFEE—Java, white	14 a 14½
Mocha	— a 15
Laguayra	10½ a 12
Maracaibo	10½ a 12
St. Domingo (cash)	9½ a 10
DRUGS AND DYES—Alcohol..pr. gal.	— 66 a — 72
Alum..........per lb.	— 2¼ a — 2¾
Arrowroot	— 50 a — —
Arsenic, powdered	— — a — 2½
Asafœtida	— 5 a — 25
Borax, refined	— 28 a — 28½
Brimstone, American, roll	— 2¼ a — —
do crude..........per ton.	30 — a 32 —
Camphor, crude..........per lb.	— 24 a — 24½
do refined	— 34 a — —
Castor Oil, No. 1	1 80 a 1 90
Chlorate Potash	— 40 a — 45
Cochineal	1 05 a 1 25
Copper—sheathing..........per lb.	— 23 a — 27
Copperas..........per 100 lb.	1 25 a — —
Cream Tartar..........per lb.	— 30½ a — 31
Gum Arabic, picked	— 18 a — 35
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 28 a — 30
Iodine, resublamized	5 10 a — —
Ipecacuanha	2 12½ a 2 25
Madder	— 10 a — 11½
Magnesia	— 15 a — 17½
Do calcined	— 30 a — 32
Nutgalls, blue Aleppo	— 18 a — 20
Oil Anis	— — a 5 —
Oil Bergamot	2 — a 2 12½
Oil Cassia	— — a 3 50
Oil Lemon	2 — a 2 12½
Oil Peppermint	3 — a — —
Opium, Turkey	4 75 a 5 50
Otto Rose..........per oz.	3 50 a 6 50
Oxalic Acid..........per lb.	— 33 a — 34
Phosphorus	1 40 a 1 50
Quicksilver	— 43 a — 48
Rhubarb, China	2 — a 2 50
Saleratus	— 5¼ a — 7
Sal Ammoniac, refined	— 10 a — 11
Senna	— — a — 15
Shellac	— 11 a — 15
Sugar Lead, white	— 15 a — 16
do brown	— 9½ a — 10
Sulphate Quinine	2 25 a 2 70
Tartaric Acid	— 44 a — 45
Verdigris	— 37 a — 40
Vitriol, blue	— 10 a — 10½
DYE WOODS—Camwood...per ton.	70 — a 80 —
Fustic	17 — a 30 —
Logwood	19 — a 30 —
FLOUR—State, common...per bbl.	6 75 a 8 —
Michigan and Indiana	7 — a 7 75
Genesee, extra	8 — a 10 50
Rye Flour	4 75 a 6 75
Corn Meal	4 — a 4 12½
FRUIT—Raisins..........per box.	2 50 a 3 —
Raisins, layers	3 — a 3 25
Currants..........per lb.	— 15 a — 25
GLASS (American window)—	
6x8 to 8x10..........per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat..........per bush.	1 70 a 2 12
Corn, round yellow	— 78 a 92 —
Barley	1 15 a 1 29
Oats, Western	— 48 a — 50
Beans	2 25 a 2 50
GUNPOWDER..........per 25 lbs.	3 50 a 6 50
INDIGO..........per lb.	— 90 a 1 30
IRON—Pig, Eng., Scot....per ton.	33 — a 35 —
Bar, Eng. refined	65 — a — —
Sheet, Russia, 1st quality...per lb.	— 15 a — 22
Sheet, Eng.	— 3¼ a — 4
LEAD—Galena.......per 100 lbs.	7 — a 7 25
Sheet and Pipe	— 8¼ a —
LEATHER..........per lb.	20 a 31
MOLASSES..........per gal.	33 a 44
NAILS—Cut, 4d and 6d..........per lb.	4½ a —
Wrought, 6d and 20d	6 a 7½
OILS—Olive...per bskt., 12 bottles	3 50 a — —
Olive, in casks..........per gallon.	1 15 a 1 22½
Linseed	— 88 a — 93
Whale	— 80 a — 90
Lard, winter	— 95 a 1 —
PAINTS—Lead, red, Am....per lb.	— 7¼ a — 8
Lead, white, Am., in oil	— 8¼ a — 9
Lead do do dry	— 8¼ a —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry.......per cwt.	— 60 a — 75
Litharge..........per lb.	— 7¼ a — 8¼
Vermilion, Chinese	1 05 a — —
Venetian Red..........per cwt.	2 — a 2 37½
RICE..........per 100 lbs.	4 50 a 5 25
SALTPETRE..........per lb.	9 a 20
SEEDS—Clover..........per lb.	— 12½ a — 13½
Flax, American, rough..per bush.	2 — a 2 10
Linseed, Calcutta	2 30 a 2 40
SOAP—New York..........per lb.	4¼ a 7
Castile	11 a 11½
SPICES—Ginger, Race..........per lb.	5 a 5½
Mace	82½ a 87½
Nutmegs	90 a 93
Pepper	10 a 11½
Pimento	12 a 12½
Cloves (cash)	13 a 15
SUGAR—New Orleans..........per lb.	7½ a 8
Havana, white	9 a 9½
do brown	7½ a 8½
Stuart's crushed	a 10½
SUMAC, Sicily..........per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial..per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 85
Black	22 a 50
TIN—Banca..........per lb.	— a 31½
Straits	29 a 29
Plates..........per box.	9 — a 10 50
TOBACCO	7 a 43½
TURPENTINE..........per 280 lbs.	3 62½ a — —
TAR..........per bbl.	3 — a 3 25
SPIRITS TURPENTINE...per gallon.	— 41 a — 42

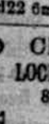


J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side.

Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.

N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.

d22 6m 94 MARKET ST., South side.



CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,



84 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.

House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.

Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD, d22-6m JAMES CLEGG.

JOHN DAVICE,



GUN AND LOCKSMITH,



Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,

HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.

THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK. d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.

Mattresses and Comforts of our own make, wholesale and retail.

Mattresses cleaned and renovated.

Furniture and Stoves Bought, Sold, or Exchanged. d22

REMOVAL.
MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.

MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.

Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.

☞ Physicians' orders solicited and promptly attended to.

SAINT LOUIS DENTAL DEPOT.

Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.

Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,

Keep constantly on hand a large assortment of WAGONS of every description.

Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H. j12-1y

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.

G. S. L. CITY, 1855. my13

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.

REFERENCE—J. TAYLOR, Ed. Mormon. ap7

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

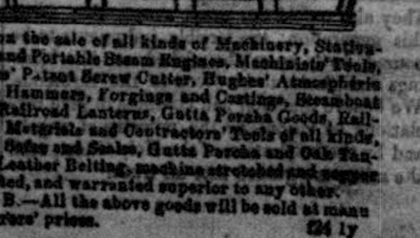
UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j13

WM. O. GIBSON, J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

M. C. MOIES & CO.,
NO. 16 MAIN STREET,
GENERAL AGENTS AND COMMISSION MERCHANTS,



For the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Railroad Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tanned Leather Belting, machine stretched and copper rivetted, and warranted superior to any other.

N. B.—All the above goods will be sold at manufacturers' prices.

f24 1y

23829

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city,
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 baskets dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

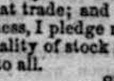
NOW IS YOUR TIME TO BUY GROCERIES CHEAP.
CALL AND BE CONVINCED.
"HONEST COMPETITION IS THE LIFE OF TRADE."
FRANCIS LEPERE,
WHOLESALE & RETAIL GROCER,
South-east corner Seventh st. and Franklin Av.
On hand for the Holidays,
Currants, Citron, and Raisins, at the lowest prices, by F. LEPERE.
Fresh Family Flour, of best favorite country brands, constantly on hand, for sale low, by F. LEPERE.
CHEESE—W. R. and English dairy—Sap Sago, for sale low, by F. LEPERE.
ENGLISH SPLIT PEAS—10 bbls. just received, for sale low, by F. LEPERE.
SPICES—Cinnamon, Cloves, Ginger, Nutmegs, Mace, and Caraway Seeds, 1,500 lbs., whole and ground, in store, for sale low, by
d22 1m F. LEPERE.

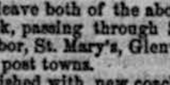
T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 84 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT, STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER;
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c. fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

THE MEXICAN MUSTANG LINIMENT.
The Greatest Blessing of the Age for the Cure of Diseases of Man or Beast requiring External Application.

"BRING hither the poor, the halt, the lame and the blind," if you would have them healed of their many infirmities. We boldly and fearlessly assert that the Mustang Liniment will positively cure Rheumatism. Let any who are afflicted with that most painful complaint try it thoroughly according to directions, and if they are not cured we will give them their money back. What more can we say? It will also cure the Piles. Thousands have tried it—and all were cured. Bruises, Sprains, Sores or Eruptions fade away as if touched by the magician's wand. Its application to burn or scald acts like "oil upon the troubled waters." The tempest of pain and agony is soon stifled, and the patient is hushed to quiet and peaceful slumbers. "There is balm for every wound," and that balm is the Mustang Liniment. Everybody that sells medicine keeps it for sale. "Hold your horses," and if they are crippled, galled or sprained, use the Mustang Liniment.

READ THE FOLLOWING CERTIFICATES.
THROUGH BY EXPRESS!!!

This is to certify that the MEXICAN MUSTANG LINIMENT has been used quite extensively in the stables of Adams & Co.'s Great Southern, Eastern and Western Expresses, for curing galls, chafes, scrofulas, sprains and bruises, and it has proved very effectual. Many of their men have also used it on themselves and their families, and they all speak of its healing and remedial qualities in the highest terms. One of our ostlers got kicked and badly cut and bruised on his knee; as usual, the Liniment was resorted to, and the soreness and lameness was soon removed, and it was perfectly well in three or four days. We have no hesitation in recommending it as a valuable preparation to be used externally on man or beast.
J. DUNNING,
Foreman of Adams & Co.'s Express Stable, N. Y.

We take pleasure in recommending the MEXICAN MUSTANG LINIMENT to all our friends and customers as the best article we have ever used for sores, sprains or galls in horses. We have used it extensively and always effectually. Some of our men have also used it for severe bruises and sores, as well as rheumatic pains, and they all say it acts like magic—we can only say that we have entirely abandoned the use of any other Liniment.
J. M. HEWITT, Foreman for
AMERICAN EXPRESS CO., 10 Wall st.
HARNDEN'S EXPRESS, 74 Broadway.
PULLEN, VIRGIL & CO., 10 Wall st.
WELLS, FARGO & CO., 16 Wall st.

MR. WILLIAM JOHNSON, for the last five years a citizen of Augusta, and now the proprietor of the fine hotel in Savannah, called the Marshall House, has favored us with the following certificate:
The MEXICAN MUSTANG LINIMENT has been used in my family, and on my farm, for a great variety of diseases requiring an external application, and has never failed to give immediate relief and effect a permanent cure. I have cured several cases of rheumatism that had resisted the skill of our best physicians. It has cured ringworms by a single application, chilblains in a few days, toothache, frost bites, cuts, sores and corns by a few applications; nervous headache cured entirely. In fact, I have used it for almost everything, and it has always cured. I consider it the best medicine I have ever used. WILLIAM JOHNSON.
Savannah, June 24th, 1852.

June, 25th, 1852.
I have used the MEXICAN MUSTANG LINIMENT in my stables upon my horses in cases of sprains, bruises, galls and sores of different kinds, incident to a large number of horses. I used it upon a horse that had been saddle galled for nearly a year. I had tried many remedies, and one in particular, that I had been in the habit of using for years, and had generally proved successful. Nothing appeared to give it any relief until I tried the Mustang Liniment, which cured it in a very short time. I consider it an invaluable remedy, and would not be without it. WM. H. HOLMES.
SAVANNAH, Geo., June 25, 1852.

We have also used the MUSTANG LINIMENT extensively in our stable, and we find it to be the best remedy we have ever used for sores or lameness of any kind.
SAWYER, HOLLISTER & CO.
The above are from two of the largest livery stables in the State of Georgia.

B. H. MEEKINS, 189 Walnut street, Cincinnati, was confined to his bed under the treatment of a physician some six weeks, with Neuralgia, of the whole of his right side, leg, arm and face; his sufferings were indescribable, and the only cessation from the most agonizing pain, was while under the influence of opium or morphine. His doctor finally advised him to try the MUSTANG LINIMENT; he did so, and in two days was able to go about his business perfectly cured.

This is to certify that I have used the MUSTANG LINIMENT recently in a very severe case of sprain. The right hip was so badly sprained and bruised that fears were entertained that it was out of joint. I obtained a bottle of Mustang Liniment and used it freely for four days, when the soreness and pain were all gone and the hip joint was well.
I have also used the Liniment for the Piles, with which I have been afflicted for many years. Its effects were wonderful. Free applications night and morning for a week have perfectly cured me. Thousands of persons are suffering with this painful disease, and you are at liberty to make this statement public, that all may learn what will cure them.
My brother also states that he has used the Mustang Liniment with the most perfect success in two cases of severe bruises, at our factory in Williamsburgh, and says he considers it invaluable about an establishment where a large number of men and horses are at work, and constantly liable to serious accidents. EDWIN R. BARRON.
64 Duane st., New York, June 25, 1852.

☞ While hundreds are rejoicing in the happy escape from smarting pains, occasioned by Burns, Bruises and Sprains, thousands of others will buy the Mustang Liniment and experience the same happy results.

☞ The popularity of the Mustang Liniment is a "fixed fact," therefore those suffering with Ulcers, Old Sores, Eruptions, and like complaints, need not be reminded of its superiority to give it a trial.

☞ The Ladies will always rejoice at the happy experience of curing eruptions, sore nipples, broken or caked breasts, piles and corns, after a thorough trial of the Mexican Mustang Liniment.

☞ The Mustang Liniment will give the most undoubted satisfaction to any one giving it a trial for stiff joints, stiff neck, or sore throat; it has proved itself efficacious in these complaints in many very stubborn cases.

☞ If you have any ugly, painful corns upon your feet, get a bottle of Mustang Liniment and apply it twice a day for eleven days, and the trouble will be gone.

GEO. W. WESTBROOK, Sole Proprietor, 343 Broadway, New York, and St. Louis, Mo.
PRICES—25 CENTS, 50 CENTS, AND $1 A BOTTLE.
The One Dollar Bottles contain eight times as much as the 25 cent Bottles.
The MUSTANG LINIMENT is sold by all Druggists in Chicago, and by one or more agents in every town and village in the State of Illinois. d22

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 2. NEW-YORK, SATURDAY, MARCH 1, 1856. PRICE FIVE CENTS.

Poetry.

Dead, Yet Undivided.

BY CHARLES SWAIN.

They are together still—
The parted still are one!
The *love* our being's home can fill,
Although the loved be gone!
The mystery of the spirit's birth
Outfathoms human skill;
Though one's in heaven and one on earth,
They are together still!

For there's a feeling that unites
The distant and the dead;
The last sweet bloom that winter blights,
Yet leaves the odor shed:
And thus affection lives beyond
Death's dark and withering will;
No power hath he to part the fond—
They meet, in spirit, still!

In quiet thought, in lonely prayer,
That spirit all pervades;
It lends a glory to the air
When every planet fades;
It circles all with holiness,
It blunts the barb of ill;
And e'en the parted it can bless,
And link together still!

Kansas Again.

We have from time to time given an account of the affairs in Kansas, and as the strife is still progressing it may not be uninteresting to our readers to have some of the prominent items, on both sides laid before them. It will be seem by the following that both North and South are zealously engaged in raising both men and means to go to that Territory to establish their several claims. The South think they see their rights and are bound to have them, so they say; and the North profess equal honesty, equal zeal, and an equal desire for right. Members of Congress on both sides are equally zealous. Kansas is to be the battle ground, while the President is determined that the highminded patriotic, peaceable and justice loving citizens of the United States shan't fight. It is evident, however, that they are getting up a row, and for the present we must leave our readers to judge who are in the right and what will be the end of these things. We might say, but "will wait a little longer."

Gov. Johnson of Georgia, in reference to the resolutions of the Vermont Legislature heretofore referred to, hold the following:

But it is vain to expect that our assailants will voluntarily relent their purpose or relax their efforts for our destruction. They will either conquer the friends of the Constitution and the Union or they must be conquered. In the latter result, the rights of the South will be maintained; but in the event of the former, the South must take care of herself. Such is the awful issue which is now distinctly presented to the country. Whilst you should studiously avoid all rashness, either in expression or action, you will be disloyal to the great first law of self-protection if you should fail to adopt such measures of legislation as may be best calculated to avert impending calamities if they may be, and if not, to protect the State against their ruinous consequence. Georgia took her position upon this momentous issue in her Convention of 1850. In the fourth resolution adopted by that body she solemnly announced that she would "resist, even (as a last resort) to the disruption of every tie that binds her to the Union," the acts of aggression therein enumerated. But the Convention did not designate the time and mode of resistance, but left it for a future Convention to determine. But such a Convention cannot be assembled without legislative authority. I therefore respectfully renew the recommendation contained in my message to the General Assembly at the commencement of your session, that you pass an act authorizing the Governor, upon the happening of any of the contingencies specified in the fourth resolution of the Convention of 1850, to call a Convention to consider and determine the time and mode of resistance thereby contemplated. Should such contingency never arise, the Legislature can do no harm; if it should, it will be notice in advance to our assailants; will throw upon them the responsibility of consequences, and justify the State in the estimation of mankind. The signs of the times are portentous; it rests with you calmly and firmly to place the State in the best attitude to breast the swelling storm.

The reading of the message and of the Vermont resolutions in the House of Representatives was followed by a scene, which the Milledgeville journals thus describe:

Every man expressed the utmost contempt and loathing for this string of insulting falsehoods and for their authors. The only point upon which they were not agreed was what disposition should be made of them.

Mr. Lewis, of Green, moved to refer them to the committee on the State of the Republic.

Mr. Jones, of Morgan, opposed, and offered a resolution that the Governor transmit to the Governor of Vermont, with a request to lay the same before the Legislature of said State, the resolves of the Georgia Convention of 1850, and to enclose within the same a leaden bullet.

Mr. Terhune said he would go for that if they would send powder with it.

Mr. Jones—And a coil of rope.

Mr. Terhune—"Hanging is too for traitors." He was opposed to referring these resolutions to the Committee on the State of the Republic. Words were useless. The time for action had come. He, for one, was prepared to act, and he hoped they would not be bound in the form of a committee.

Mr. Crook, Chairman of the Committee, assured the gentleman from Floyd that the Committee had as much contempt for these things as he, and that some active indication of that would be recommended by them.

Mr. Smith, of Union, offered the following resolutions, the reading of which was received with applause by the House:

Resolved, By the General Assembly of the State of Georgia, that his Excellency, the Governor, be, and is hereby, requested to transmit the Vermont resolutions forthwith to the deep, dark and fetid sink of social and political iniquity from whence they emanated, with the following unequivocal declaration inscribed thereon:

Resolved, That Georgia, standing on her Constitutional palladium, heeds not the maniac ravings of hell-born fanaticism, nor stoops from her lofty position to hold terms with perjured traitors.

After some further discussion, the motion to refer prevailed. A motion was then made to print five hundred copies of the Governor's Message (accompanying these resolutions) and Vermont resolves. The House would not for a moment entertain the idea of printing these insults, but, after some further debate, one hundred copies of the message were ordered to be printed.

In the Senate, the following resolution was offered:

Resolved, That his Excellency, President Pierce, be requested to employ a sufficient number of able-bodied Irishmen to proceed to the State of Vermont, and to dig a ditch around the limits of the same, and to float "the thing" into the Atlantic.

As John Quincy Adams once said, in reply to the bluster of slaveholders, "This is terrible—very terrible!" The descendants of Ethan Allen should tremble in view of their impending fate.

South Again.

From the (Alabama) Spirit of the South.

TO KANSAS EMIGRANTS AND TO ALL FRIENDS OF THE SOUTH.

I had proposed to start with my company of Kansas emigrants on the 11th of February next, but many of them being unable to get ready by that time, and others being unwilling to go before spring, and especially as I am advised by my correspondents that the Missouri and Kansas rivers are already impeded by ice, I have determined to postpone starting till the winter breaks.

The emigrants may rendezvous at Eufaula, on the 31st of March next, at Columbus, Ga., on the 3d of April, and at Montgomery, Ala., on the 5th of April next—so that I can start from Eufaula, via Columbus and Montgomery, collecting on the way those I find at the different places of rendezvous. The company will travel from Montgomery by steamers, via Mobile and New Orleans, or else by railroad via Atlanta to Nashville, and thence by steamer to Kansas. I engage to transport no baggage except six blankets, one gun, one knapsack and one frying-pan to each emigrant. For baggage over and above this, the emigrant himself must engage transportation; many will have no more, and I must treat all alike. While I thought my company would be small I expected to be able to take women, children and slaves; but I find I must leave them to give place to men, who are now greatly needed in Kansas to preserve the public peace and enforce the laws. I now expect over four hundred men, and I will take no females, nor slaves, nor minors under eighteen years of age. Women and children should not be exposed there in tents in the spring, but the husbands should go first and prepare houses.

The regiment will be divided into companies of forty or fifty men, under the usual military officers, elected by the men. Officers have no emoluments, and the organization is on the principle of volunteer militia to sustain the laws; a majority of each company may expel any member. Rations, transportation and fare, that of soldiers in service. By remunerating me for the privilege of joining my party, for subsistence and transportation to Kansas, and for furnishing men to enter his pre-emption, each emigrant agrees to acquire a pre-emption, and to pay me, when his titles are perfected, a sum equal to the value of one-half of his pre-emption, which obligation he may discharge in money or property at a fair valuation, at his own option. I had heretofore, from misinformation, supposed pre-emptions assignable before patent, but on examining the act I find they are not. Neither does the donation act apply to Kansas, but each male of full age, widow or head of family who has not had a pre-emption under the act of 1841 and does not own 320 acres of land, and who has improved and settled on it—not to sell on speculation, but for his own use and cultivation—is entitled to enter 100 acres, at $1 25 per acre, payable any time before the land sales.

I have simplified my proposals to a single proposition, as above, in order to be more easily understood and to obviate the many questions that overwhelm me.

Besides taking only free males over eighteen the great number of applications compels this further modification, *i. e.*:—I will receive only those emigrants who rendezvous at the places above designated—at either of which places, *i. e.*, Eufaula, Columbus, or Montgomery, I will receive all males over eighteen from any Southern state, who join me at the time above designated; their rations to begin from the time above named for rendezvous. Emigrants must pay their own expenses to the place and day of rendezvous. Those gentlemen in California and other States, forming companies to join me, can very easily obtain free transportation for their companies, by proper application to the directors of the railroads over which they must pass. They give free passage to cattle and agricultural productions to fairs, and why not to volunteers perilling all in their defence?

Without Kansas and slavery, free negrodom will soon crush out cattle, cotton, colleges, property and progress; drones will eat out the hive, railroads disappear, and wild beasts, briars and brambles overrun the land. It is a question not of property, but of the supremacy of the white race, in which rich and poor have equal interest. Kansas lost, and all west, nay, all east, of the Mississippi must soon follow. Kansas is the great outpost and standpoint in the contest. A people who will not defend their outposts have already succumbed to the invader. Do we fear to send one man, lest the North may send two? Then we have already ingloriously surrendered without a struggle.

All who intend to go, will please write me immediately.

W. P. Belcher, Esq., Abbeville, C. H., S. C., and Capt. E. B. Bell, Graniteville, Edgefield, S. C., I understand, are raising companies to join me. They doubtless can get free transportation for them to Columbus, Ga., and Carolina emigrants might do well to come with one of them.

All editors friendly to the enterprize, it is hoped, will copy this address in full.

J. Buford.

Eufaula, Ala., Jan. 10, 1856.

From the Edgefield (S. C.) Advertiser.

Go! for Kansas.

At the solicitation of many friends, I will proceed to organize a company of one hundred men to proceed to Kansas about the last of March.

This pioneer band needs the aid of the moneyed citizens. They go to a far-off country for the purpose of securing homes, and at the same time to defend Southern institutions. They appeal to their native State for aid, with the hope that their appeal will not be in vain.

It is impossible that the people of South Carolina can hear without emotion the news which daily comes to us from Kansas. The long and bitter animosities have, at last, ripened, and slavery and abolition—the North and the South—confront each other in armed and deadly war. The issue has come, and to the people of the South and of this State, to each and every slaveholder, the question addresses itself. What shall we do for Kansas? Shall we look listlessly, tamely on, while our friends, surrounded by the hosts of abolition, are risking their fortunes, perhaps shedding their blood, in our behalf? Can we do nothing, give nothing of our abundance in such a cause?

We trust that these questions may be answered in a worthy and liberal manner. Let patriotism, and State pride, and Southern spirit be expressed in some suitable, practical form of aid for Kansas. E. B. Bell.

House of Representatives, Dec. 31, 1855.

Capt. E. B. Bell—*Dear Sir*—In reply to your letter of the 28th, I must first repeat my proposition. The pledge was to give a hundred dollars to each company of one hundred men that might go to Kansas, under pledge to remain two years. Whenever you organize a company of a hundred men, and start for Kansas, I will pay to your treasurer the amount pledged. If my colleagues are not called upon to contribute to companies which may be raised in their own districts, they authorize me to say that each will contribute handsomely to the aid of your company.

Your intention of appealing, through the press, to the spirit and patriotism of the people of the State, is admirable. There are men scattered all over the State, also, who are willing to go, but not in sufficient numbers to form a separate company in each district. Come out with your publication, and when you get one hundred men solemnly pledged to go to Kansas, I feel authorized to pledge the South Carolina delegation for two hundred and fifty dollars.

You will certainly have the hundred dollars from me whenever you are ready to move with a hundred men. Or, should you fail in getting the full number of a hundred men, then you may call on me on the day that you start for as many dollars as you have men, under pledge to go and to remain two years in Kansas. P. S. Brooks.

Soliciting Aid in Georgia.

The Milledgeville correspondent of the Savannah *Republican* says: On the 6th inst., a gentleman from Kansas, by the name of White, the object of whose mission is to raise pro-slavery recruits for the ballot box in that Territory, delivered, in his own peculiar and forcible style, an interesting address to a large audience. If Kansas is what he represents her to be, any poor man who is willing to fight for the interests of the South might promote his welfare by emigrating thither. His contempt for abolitionists was clearly manifested, and especially for such as have been sent to that Territory by societies in the non-slaveholding States with a view to the formation of an anti-slavery constitution. He said that the object of his friends in Kansas was to triumph at the ballot box; but that if they failed in this, they were determined to achieve a victory at the cannon's mouth. He urged that the Legislature would promptly aid his enterprise or refuse to do so, in order that he might, if they failed, go before the people at once and raise funds by private subscription.

Southern Emigrants for Kansas—Alabamians Coming—Major Buford, etc.

From the Westport (Miss.) Border Times, Jan. 7th

We learn from the Montgomery (Ala.) *Advertiser and Gazette* of the 29th ult., that Major Jeff. Buford, of Eufaula, Ala., will leave that place about the 15th of February next with a company of between two and three hundred Southern emigrants, bound for Kansas Territory. The company will be in charge of Major Buford, who is highly spoken of as a wealthy, intelligent and energetic gentleman, and one well calculated to carry out a scheme of this kind. It is an individual enterprise; and if a few thousands more of our wealthy Southerners would imitate his example, Kansas would soon be beyond the reach of abolitionism.

As Major Buford passes through a wealthy section of country on his route, we trust that he will meet with the encouragement due him and that men and means will be furnished to carry out the scheme in a proper manner. The spirit of the South is rising—we are happy to see it—long have the fires been burning on the borderer's altar, sometimes dimly, always steadfastly; and now that signals of recognition and aid are looming up in the South, the warm flow of life blood goes cheerily through our veins, and we bid defiance to hordes of Northern Goths and Vandals, whose only aim seems to be bringing of discord, ruin and desolation to the teeming soil of Kansas Territory where, without them, all would be peace and prosperity. They had better beware the "Ides of March," for by that time thousands of Southerners will have made Kansas their home hundreds of whom are staying in the border counties of Missouri during the winter, from the fact of having been unable to put up comfortable winter quarters after having made their claims in the Territory. They are that class which the pious (!) and refined (!) Northern press denominates as "border ruffians;" and more, they are a class of men who know their right; and will maintain them.

In this connection, we would suggest Westport as one of the best places of rendezvous. Here all the necessary information as to claims, situations, &c., can be easily obtained; and in addition to this, our merchants, mechanics and business men generally are perhaps better prepared to do an outfitting business than at any other point. These are mere suggestions, and emanate from a desire not only to encourage emigration, but to afford every facility in our power to those at a distance, who are desirous of settling in Kansas, the information they may want.

Kansas Excitement in Lafayette, Indiana.

The excitement in town to-day, says the Lafayette (Ind.) *American*, of the 11th inst., in regard to Kansas, is considerable, be the same more or less, and fair prospects exist of a company being raised to proceed at once to the new Territory. If they go with the intention of becoming actual settlers, all right. Let them take with them the sinews of war, too, and be able to defend their rights, at the ballot box and elsewhere. But let them not imitate the example of the Missouri ruffians, by invading the Territory as an armed force of non-residents. The wrongs of Missouri bandits will excuse no similar wrongs on the part of Indianians. Keep cool, act calmly, be sure you are "right, and go ahead."

The North.

The Kansas Appeal in Rhode Island.

Governor Hoppin, of Rhode Island, has, like the Governors of Ohio and New York, communicated the appeal of the settlers of Kansas to the State Legislature, with the sympathetic message. The message of Governor Hoppin is as follows:

Executive Department,
Providence, Feb. 12, 1856.

It is my painful duty to transmit to the Honorable Senate and House of Representatives the accompanying document, received on Friday last from J. H. Lane, Chairman of the Executive Committee of Kansas Territory. The information communicated through this document is of a nature which demands the serious consideration of the Legislature, and which, if authentic, should call forth from the government and people of Rhode Island the expression, in language which cannot be misunderstood, of their indignant horror at so gross an outrage against our most sacred rights. I will not allow myself to comment upon the grave matters now presented to you for your deliberation, involving issues pregnant with the dissolution of the Union and the gloom of civil war. In the performance of my official duty I lay this document before you, that you may, in your combined wisdom, consider and decide what action, if any, the fearful exigency of the case demands.

William W. Hoppin.

After the communication and accompanying document had been read, the House concurred with the Senate in the passage of the following resolution:

Resolved, That the communication from his Excellency the Governor, relative to the condition of the people of Kansas, with the accompanying papers, be and they are hereby referred to a Committee consisting of Messrs. John Boyden, of Cumberland, Lieutenant Governor Rose, and William D. Brayton, of Warwick, on the part of the Senate, and Messrs. George Manchester, of Portsmouth, Charles H. Parkhurst, of Providence, and Joseph M. Blake, of Bristol, on the part of the House, for the purpose of considering the same, and reporting such action as they may deem proper.

A Plan for Settling Kansas.

To the Editor of the New York Tribune.

Sir: As there are many at the North interested in making Kansas a Free State whose private circumstances or business relations will not allow of their immediate emigration thither, I would propose that every such person shall send a substitute in the following manner: In every town in our rural districts there can be found from five to ten, or more, young men, married or unmarried, who could arrange their business so as to go to Kansas this Spring, but who, although they may have enough to take them there and provide them with the means of commencing operations, yet fear they will not be able to pay for their land when it comes into market.

Now I think those of us who can, should come forward and engage to furnish $200, or a warrant, to pay for the 160 acres which such a man may have claimed, and give him a deed for half of it, if he will do duty as a Free-State man in Kansas, residing on and improving his part of the quarter section for five years.

Kansas Meeting in New Haven.

The New Haven *Journal* of the 16th inst., says: The largest Kansas meeting that we have had during the past year was held last evening at Brewster's Hall. The hall was crowded at an early hour by our most respectable citizens, who seemed to take a deeper interest than ever in Kansas affairs.

Gen. Pomeroy, of Kansas, who had been announced as the speaker of the evening, was introduced by Hon. N. D. Sperry, who briefly stated the objects of the meeting. The General made a fine speech. He entertained the audience for more than an hour with his wit and eloquence, and was followed by C. B. Lines, Esq., who made a few remarks, in which he stated that a company was forming in this city to go to Kansas, and that he was going to leave New Haven, where he was born and had always lived, and although not a young man, was going with the New Haven colony to Kansas.

Judge Foster offered the following resolutions, and moved their adoption:

Resolved, That the Chairman of this meeting be requested to communicate to Generals Robinson and Lane and their compatriots, our admiration of the magnanimous and heroic stand by the free State men of Kansas, for the protection of their homes and their rights, under the prudent and brave conduct of their above named leaders—confirmed, also, by its issue in repelling the invaders through the mere terror of their arms and valor—together with our conviction that those events will ever constitute an illustrious chapter in the history of the defences of American national freedom.

Resolved, That the arguments put forth of late, in high places as well as in low, to uphold the validity of the Kansas ruffian Legislature, its doings and its delegate are nothing else than those perverted technicalities which are actually the daggers employed by the assassins of liberty.

Resolved, That the distinct on between "collecting money, engaging men and providing arms" for the purpose of an "invasive aggression," and "collecting, engaging and providing" the same for actual settlers, and for the purpose of preventing or counteracting an existing "invasive aggression," is unmistakeable; that the men who, from among us, propose, in the character of actual settlers, to transfer to Kansas the free institutions of New England, deserve and shall receive our cordial and substantial co-operation, and that N. D. Sperry, F. B. Pye, Chas. Thompson, Atwater Trest and John Peck, be a committee to collect subscriptions to be expended under the directions of the general Kansas committee in such a way as best to insure the safety, comfort and efficiency of the Connecticut emigrants.

A Meeting in Worcester, Massachusetts Rifles Subscribed.

A large meeting was held in Worcester on the 9th inst., to take such action as might be deemed advisable, to strengthen the hearts and hands of those who are upholding the cause of freedom in Kansas. Addresses were made by Gen. Pomeroy and Mr. Eli B. Thayer, which were received with much enthusiasm. Mr. Thayer said he was a peace man, and his offer to furnish a thousand rifles, was based upon an earnest and sincere desire to prevent the shedding of blood. He desired that some additional arms should be sent out, and he proposed to pay for ten Sharp's rifles at $25 each, on condition that, during the coming week, other citizens of Worcester would subscribe enough to make up the number to one hundred rifles. Several gentlemen subscribed for a rifle, and sent their names to the chair, and before the audience left the hall, twenty three rifles, equivalent to the sum of $575, were subscribed for.

Emigrant Aid in Lockport.

The Kansas Aid Society of Lockport, N. Y., immediately on the receipt of President Pierce's "border ruffian" proclamation, resolved to raise $1,000 to send to Kansas.

We have selected the above out of multitudes of the same tenor from North, South, East and West. The Anti-Slavery journals animadvert very severely on the proceedings of President Pierce on sending out the military to Kansas. Whilst the pro-slavery party think he is doing right. Sparks begin to fly in Congress and we may soon expect warm times.

Capt. Wm. Polk, of the U. S. Revenue service, died at Frederick, Md., on the 12th inst., and on the next day his wife died.

The Last Autograph of Logan Fontenelle.

One day last week, the aged Omaha Chief "Two White Buffalo," better known as "White Cow," strode majestically into our sanctum. With a solemn mystic air he passed to where we were sitting with quill in hand just raised from a half written article, extended his long brawny hand, at the same time ejaculating "cugga how" (how are you friend or brother.) We shook the hand of the noble old patriarch, gave him a seat, laid down our pen and faced him for a "talk." With his hand he motioned his attendant braves to seats around him, on the floor, whilst he lay off from his giant bust the skin of the buffalo that served as covering for his person, revealing huge scars upon the breast, neck and arms, of wounds received in battle, or from the weapons of his concealed foe, whilst the chief was hastening upon the war path of the treacherous Sioux.

A huge red-stone pipe which had served for many a winter, for token of war or peace, was filled with "kinnekanick," lighted by the fire, and placed to his mouth, from which escaped huge volumes of smoke whose aromatic flavor filled the room; after passing to us and his braves, he drew forth from his girdle, (from which was suspended the dark shiny scalp-locks of three Sioux warriors, a dingy piece of parchment carefully enveloped and tied with the sinews of the Buffalo. Slowly and cautiously he unwound the fastenings whilst his men in silence watched his motion, giving the precious relic a close and scrutinizing glance, he reached it forward, shrugged his bowed shoulders, looked us keenly in the face and in a voice of solemn and vehement oratory said, (interpreted by a person present)

"Johnson,* Brother—The white snow is on the hills, the frost has dried up the grass, green herbs and the leaves of the forest. The waters are turned to stone and are cold; dead and cold as the sparkling waters is our Chief. Logan was good, manly and brave; he loved the war-path and feared not the warriors of the Sioux. They came upon him; they pierced him with many arrows and took his scalp. These three scalp-locks, from the bravest of the Sioux, is my revenge. Logan has gone to the spirit land where the Buffalo never fail. This paper Logan wrote one sleep before his life was taken. He bade me bring it to you. A few only of Omaha warriors remain—the Sioux are many, we are sad and hungry and have now no home."

The chief resumed his war-pipe whilst we perused the last epistle and autograph of the brave and good Chief Logan Fontenelle.

We decyphered its contents. It was written at Blackbird, Nebraska, asking us to attend to some business for him in his absence.

Next day the wily Sioux, from an ambush, left him cold, bleeding and lifeless.

The old chief said he must go again to the hunting ground—he had nothing to eat—would come and see me on his return; then gathering about him his wild covering, arose, pressed our hand in token of continued friendship and strode from the room, leaving us to a long and sad reverie. The noble and brave, how diminished and fallen!!

*J. E. Johnson of the Council Bluffs Bugle.

How to Get Rid of a Faithless Wife.

A young man at Radcliffe, near Bury, England, after a short experience of matrimony found that his wife had more fondness for a lodger in the house than for her lawful husband, and that in fact, there was a criminal intimacy between them, adopted a capital expedient to get rid of both wife and paramour. He never breathed his suspicion to any one, but told his wife one day that he had determined to go to Australia. She was willing to go with him, she said, but what was to become of John, the lodger? It was agreed, however that John should accompany them, and with this she was satisfied. The husband procured passage at this port, ostensibly for three persons, but really only for two; and although he accompanied his wife and John on board the vessel, he left the ship by the steam-tug unobserved, and has returned to his situation at Radcliffe, leaving his wife and "John" to the undisturbed possession of each other's charms.

Dr. Leas, of Baltimore, has entered the Russian service as surgeon, with high pay and emoluments.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
2 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

Letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MARCH 1, 1856.

Polygamy among the Churches.

In our last we had occasion to refer to Dr. Allen's work, and the operations of the Presbyterian, Baptist, Congregationalist and Episcopalian churches in India. The following is an extract from the same work:

"The Calcutta Missionary Conference, consisting of the missionaries of the different Societies which have missionaries in that city and its vicinity, after frequent consultations and much consideration on the subject of polygamy as it exists in India, were unanimous in the following opinions:

'1. It is in accordance with the spirit of the Bible and the practice of the Protestant Church, to consider *the State* as the proper fountain of legislation in all civil questions affecting marriage and divorce.

'2. The Bible being the true standard of morals, ought to be consulted in every thing which it contains on the subjects of marriage and divorce, and nothing determined contrary to its general principles.

'3. Married persons, being both *Christians*, should not be divorced for any other cause than adultery. But if one of the parties be an *unbeliever*, and though not an adulterer, wilfully depart from and desert the other, a divorce may be properly sued for. They were of the opinion however, that such liberty is allowable only in extreme cases, and where all known means of reconciliation after a trial of not less than one year have failed.

'4. Heathen and Mohammedan marriages and divorces, recognized by the laws of the country, are to be held valid. But it is strongly recommended that if either party, before conversion, have put away the other on slight ground, the divorced party should, in all practicable and desirable cases, be taken back again.

'5. If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian Churches, he shall be permitted to keep them all; but such a person is not eligible to any office in the Church. In no other case is polygamy to be tolerated among Christians.'"
—[*Appendix C.*, p. 601.

It will be seen, from the above, that all the missionaries in Calcutta and vicinity subscribed to these articles, and were *unanimous* in their adoption; that it was not the opinion of one alone, but the opinion of all; and that however they might disagree, on other doctrines, they were *unanimous* in their opinions upon the subject of polygamy, as expressed above; that it was not an opinion formed in haste, without examination, but, after frequent consultations and much deliberation, that they arrived at their conclusions. They, of course, had to struggle against education, early habits, and ideas of propriety, and perhaps against some of their own teachings. It is also possible that not a few of them might have some serious twinges of conscience, in consequence of remarks made about the Mormons, before their "*much consideration and frequent consultations on the subject.*" Be that as it may, the calm investigation of this matter led them to the above conclusions.

There were, unquestionably, other reasons that would operate upon their minds, not the least of which would be the influence and power of the State in regard to such matters; this is specifically referred to in the first article, above alluded to, where it is expressly stated, "That it is the practice of the Protestant church to consider *the State* as the proper fountain of legislation in all questions affecting marriage and divorce." This is more fully explained in another part of this work. The Doctor says:

"The English government has always had the power to make any new laws for which there might appear to be occasion. But none have been enacted concerning polygamy, nor does it appear likely that any such will be enacted for some time to come. So the laws and usages previously existing are still in force, and they are administered by English magistrates. Thus in Calcutta, Madras, and Bombay, which have belonged to the English for several generations, polygamy is practised as freely by the different classes and castes of the native population, as it would be if they were living under governments professing their own faith. And in the same manner polygamy with all its evils, personal, social, and moral, exists among more than 100 millions of people living under the British government. People of different religions and castes never intermarry with each other, and all questions and cases concerning marriage, inheritance, etc., are decided in the courts according to established laws and usages of the respective parties. Cases of this character, where the parties are Hindus, are decided according to the Hindu laws and usages, and where the parties are Mohammedans according to their laws and usages. So also with the Parsees, the Jews, etc. In cases affecting the validity of marriages, as cases concerning hereditary right to property, the question considered by the courts is, whether the marriage in its circumstances and connections was in accordance with the established usages of that class of people, and was then regarded by all interested as a proper and valid marriage. If it is decided to be of this character, then all questions depending upon the marriage or involved in it, are determined according to the laws and usages of the parties interested.

"It has been mentioned that polygamy among the native population of India is protected by Acts of Parliament, and by the decisions of the highest courts. The marriage of a Hindu or a Mohammedan or a Jew in India with his second, third, or fourth wife, if it is performed according to the Hindu or Mohammedan or Jewish laws and usages, is as valid as his marriage with his first wife, as valid as the marriage of any European or American is in his own country. The children of each wife are equally legitimate. He cannot divorce either of his wives without due form of law, and the law is open to his wives for redress, if he should refuse to support them or their children."—pp. 464-5.

The above, then, being the law of the State, how could the church resist it? The Episcopal or English church is a creature of State, and if the State permitted polygamy, the church must, for the Queen is "*the defender of the faith.*" If the State therefore permitted its hundred millions of people to practise polygamy, what could the church do? Its voice would be very feeble against law, scripture and universal custom. It is, in fact, acknowledged by the church, that the State is *the proper fountain* of legislation in this matter. The Church of England admitting polygamy, and that church orthodox, of course other orthodox churches must acknowledge the christianity of the Episcopalians, or be behind the times—be behind them in policy, in enlightenment, and probably in converts. A compromise is therefore made, and the thing decided upon by "*all the missionaries of the different christian churches in and around Calcutta.*" We may consider the thing then as fairly settled there; and by all fair reasoning we must naturally conclude that it is also settled with the churches, of which they form a part, unless they instantly repudiate the practise of the missionary board, and cut them off from church fellowship; for, if polygamy is wrong here, it must be in India. We must acknowledge that we were scarcely prepared for so wholesale a conversion to this principle, which has hitherto been considered the most obnoxious part of Mormonism—but such is the mutability of human affairs. We learn that it is principally attributed to their examination of the scriptures and to their testimony on this subject. If they search them a little farther, they will want to be baptized for the remission of sins, and have hands laid on them for the gift of the Holy Ghost; for, having made the discovery that polygamy is "in accordance with the practice of the Jewish and *primitive christian churches*," they cannot fail to discover that the above doctrines are also primitive christian doctrines.

But some may ask, "What will the church say?" Why, it is the church that is believing these things; and although not in accordance with the feelings of some, it is nevertheless, they say, the doctrine of the Bible, and the practice of the primitive Christians. And although not strictly orthodox, they think it expedient sometimes to take the practice of the ancient patriarchs, the primitive Christians, and the Bible, as a "standard of faith and practice," although unpopular, and to believe that Abraham, Isaac, Jacob, David, Jesus and his apostles, and the primitive Christians, were tolerably good men, especially when it suits christian convenience.

We may therefore set it down as a settled fact, that we shall hear no more from these churches about Mormon polygamy. Furthermore, polygamy won't do now, even for buncomb in Congress; for if christian England allows one hundred millions of her subjects to practise polygamy, and protects these millions in their practises by special laws; if her own Christian church, of which her most gracious christian majesty Queen Victoria is the head, permits it; and if, in addition to this, the whole of the United States Christian missionary board in India sanction polygamy, and receive polygamists into their churches—how can the Congress of the United States, who do not profess to interfere in religious matters, reasonably reject the admission of Utah, as a State, on that score?

Industry and Eminence.

On account of the facilities which riches afford to the indolent for the gratification of their desires, many persons, entertain, we would say, thoughtlessly, the notion that where great riches are, great indolence is not far distant. None have, in our opinion, been more misjudged on this score than the members of monarchial families. We do not point to the family of Queen Victoria or to that of any King or Emperor as a model of industry; but having stumbled upon the following paragraph respecting the training of the English monarch's family, we thought it worthy of a place and a few observations in our columns.

"Queen Victoria's children pass their time in the following manner: They breakfast at eight, and dine at one o'clock; and their various occupations are allotted out with almost military exactness. An hour is devoted to ancient, and another to modern authors; they are trained in military exercises; then succeed music and dancing. Next, they proceed to the riding-school; and when the girls go on with their appropriate exercises, the young princes go to work in a carpenter's shop, fitted up expressly for them, with a turning-lathe, and other tools necessary to a perfect knowledge of the craft. This done, they take their guns for a shooting stroll through the gardens. The evening meal, preparations for the morning's lessons, and brief religious instructions, close the day."

To the rich with whom we have influence, we would say, train up your children as well and as much better as you can. Let none be so unthoughtful as to conclude that because they have wealth, and no human prospect of ever depending upon their physical exertions as a means of procuring the necessaries of existence, that labor is not befitting them and their children. The poor *must* labor to live, but those who are under no such necessity, may and *should* labor to qualify themselves for any position that providence may have designed for them, and to be useful in every position which fortuitous circumstances may create around them.

The great men who can boast, or rather claim, great men never boast, wealthy ancestors owe their eminence and influence among their fellow beings, not from their possession of abundance of pelf, but to the fact they were practical men who had contracted habits of industry in youth, and labored while others played.

Though we have said the poor must labor to live, we wish none to think that because they are now poor and necessitated to labor hard to procure the necessaries of life, that labor and unceasing labor only is to be their portion. In old countries, where laws are made for the people, and not by the people, it is certainly true, that one generation of poor uncared-for men and women, have bequeathed to the next generation, a race of paupers, but in this land, where the soil and all the gifts of God are the inheritances of every man, none need falter, none need faint or dispair. The poor to-day, may be the rich of to-morrow.

From the High Council at St. Louis, to the Saints Throughout the Stake—*Greeting:*

BELOVED BRETHREN:

We are about to emerge from a severe winter, and to enter the busy season of emigration, and participate in the varied scenes and responsibilities incident thereto, and we have thought, that a few suggestions and counsels from us at this time, might not be inappropriate; but rather a benefit to our brethrend scattered abroad through this Stake of Zion.

Some of you have been speculating and toiling to obtain an outfit for five, ten and twelve years, and are now as ill prepared as when you commenced. There have been times probably when you could have gathered; but, thinking you had not quite enough money, clothing and other knick knacks for the journey and to last you for several years after you arrived the opportunity was lost and you were beggared both in funds and faith, and have been compelled to lay again the foundation of repentance faith and baptism, and would be glad to crawl up to Zion if you could thereby expiate the follies of your past conduct.

Some will flatter themselves on looking at the foregoing picture that the Lord has dealt more kindly and dispensed his favors to them more gratiously and will be prepared to say "The lines have fallen upon us in pleasant places, and we have a goodly heritage." And might very consistantly congratulate themselves that they never wronged their own souls, or grieved the good Spirit of *their God* by giving a dollar to any one. Such characters forcibly remind us of that gentleman who said "soul thou hast much good laid up for many years eat, drink and be merry." And if we mistake not they will ere long feel the homely application of the response "thou fool, this night thy soul shall be required of thee."

There is another class who have been liberal, generous and unremitting in their desires for many years, but seem to imagine because they are placed in connexion of a new set of circumstances, that they can slacken their diligence and neglect their duties with impunity, and still be considered honorable members of the Kingdom of God. When the teachers approach them and attempt to dissipate the icy coldness from their frozen heart, and peradventure thaw them out they get scared and begin to tell of all the good they did when first they obeyed the Gospel, and will say perhaps in the same breath the church "may slide," they can't afford to do any more because they want to bye "a hobby," and if they get it, and pursue this course; they generally slide straightway to the devil.

Some may be found among us who pride themselves in having been in Nauvoo—who, when the brethren braved the inhuman fiends who sought their lives—and boldly encountered the wintry storm—the danger of the desert, and all the hardships connected with their exodus from Nauvoo and settlement in the vallies of the mountains—sneaked off into some corner and hid themselves until they were satisfied that they were out of danger. These gentlemen remind us of that brave fellow who secreting himself in the hour of danger, left his young wife to grapple with a grisley bear hand to hand, who when she had given the fatal stab, and brought the grisley monster reeling at her feet, stepped bouyantly from his hiding place and with a scientific flourish of his huge knife, cut off poor Bruin's tail, shouting in triumph! "we've killed him." These great seventies and elders consider themselves altogether out of the reach of ordinary men. They neither regard Bishop's Courts nor High Councils, and are rarely found in the congregration of the Saints. When they do perchance protrude themselves, they doubtless feel small, and they *look small, most insignificant*, particularly when they expand their generous souls by donating a smooth quarter to some charitable purpose. But could we see them in their private caucuses, when wine and whiskey flow freely round, and hear their big swelling words of vanity, intermixed with unmeaning jargon, and furthermore attended with puerility and folly, they would appear yet more puerile and contemptible. But let them slide, or let them repent of their follies, and learn obedience to the laws of God, and the priesthood of God. Unless they do this the day cometh that will burn them up, and not leave them root nor branch.

There are some men of so tractible a disposition, and are so peffectly docile that they deem it a virtue to allow their wives to govern them. There loving wives lady-like can generally appreciate the honors confered or assumed—of financier-general, grumbler—and commander-in-chief of husband and all he can subjugate to there supreme will. This class of men may pass unnoticed in the Gentile world, but they can not be tolerated in the Church of Jesus Christ of Latter Day Saints. When a man holding the Priesthood of God so far forgets himself as to resign his presidency to his wife to be governed and controled by her supreme will, he ought at the same time to resign his standing in the Kingdom of God. There is no place for him among the Saints; neither on earth, nor in the Heavens.

Let not any one suppose that we have over drawn the above picture; for the honor of our sex we wish we had, but our observation convinces us that it is but too true. We have known men who would be just, and pay their tithing, aye and generous too, and assist the poor and needy in their distress; but having resigned their supremacy to what is naturally the weaker vessel, they have no direct control over that the Lord gave them, and consequently render themselves contemptible both to God and man.

We have often seen a good deal of inconvenience, trouble and difficulty occasioned among our brethren for want of due confidence in the authorities of the Church. The saying of Jesus "He that would save his life shall lose it; and he that would lose his life for my sake shall save it," is constantly exemplified in the history of the half-hearted and timorous of the Latter Day Saints. They are tried first perhaps with wives and children, houses and lands, gold and silver. If they are willing to lose all these things, and count them all subordinate to the will and counsels of God, they stand the best possible chance of retaining them through this life, and in the world to to come life everlasting. But if these things are regarded as supreme, and are worshipped and served before the Lord and his Gospel they will in all probability be taken away and given to those who know how to use them. Thus to him that hath shall be given, and he shall have abundance; but, to him that hath not shall be taken away even that he seemeth to have.

We are happy to see many of our brethren prompt in paying their tithing, and assisting otherwise with their surplus funds to build up the Kingdom of God. To those who have neglected these things; we say, go and do likewise. If you have surplus means after paying your tithing and purchasing the necessary outfit for the journey, we counsel you to make a liberal donation to the Perpetual Emigration Fund, for the blessing and salvation of the poor, and secure thereby the benedictions of Heaven and the approbation of your brethren.

We wish to remind our brethren throughout this Stake of Zion that we have opened a set of books, for the benefit of those who wish to save their dimes; and deposit on account of their emigration to Utah. The subject was proposed by President Snow just prior to his departure last fall. His plans have been matured, and we are now prepared to receive your deposits, and to open up accounts with you for your emigration.

Each person will be provided with a check book; in which all his deposits will be duly entered as in the tithing account. The business will be attended to daily, in the tithing office. In conclusion we recommend all who can possibly gather up to Zion to go up without more delay. If you cannot get ox teams for the journey, be independent, and go with hand-carts; and the Lord God of Israel will bless and strengthen you, and enable you to perform the journey with pleasure and delight.

Signed in behalf of the counsel.

JAMES HART, President.
JAMES S. CANTWELL, Clerk.

The St. Louis Evening Mirror,

Female Life Among the Mormons.

A long extract from "Female Life Among The Mormons," clipped from the *St. Louis Evening Mirror*, was forwarded to us a few days ago. We have learned not to be surprised at anything, or we might have begun our notice of this favor, by expressing our surprise at the imprudence of the gentleman in charge of the editorial department of the above named journal.

The book referred to was reviewed in the 22d number of last year's volume of this paper. We then replied to Editors around us, who, in their zeal to find something to say against the Mormons, had not, for their own reputation, been sufficiently careful in their examination of the precious volume, before they recommended it to the public. We showed that the book, attributed to Maria Ward, a lady of whose existence we then knew nothing, and are still entirely ignorant, abounded with marks of gross imposition on the credulity of the public. To utter ignorance of the history of our Church, to facts patented to the world, the writer manifests such gross ignorance of the country which she professes to describe, as the scenes where she figured in Mormonism, that no one with a moment's reflection could look on the work as anything less than a gross imposition—the work of some one who for filthy lucre would pander to the taste of the bigoted and depraved. We pitied the unfortunate Editors in the East who noticed the work favorably—being some hundreds of miles from the country described, there was some slight excuse for their ignorance. We did not then expect to recur to the subject, for we little anticipated that another man could be found in the Editorial corps so effectually gulled, as to publigh such trash, for never have we met outside of that book the same amount of historical religious, geographical and statistical ignorance in the same space.

As the editor of *The Mirror* may fairly be supposed to be somewhat acquainted with the country he inhabits, perhaps he will be able to explain by what process his favorite authoress gets the Mormons to St. Louis (p. 166) on their way from Nauvoo to Salt Lake, and when they left St. Louis on their way to Salt Lake, where they crossed the Mississippi? Clear away these mysteries, Mr. Editor, and we will send you some more.

A friend lately from London informs us that the precious production of the professed "wife of an Elder from Utah" has already found its legitimate place in Holywell street, alongside of "Varney the Vampire, or the Feast of Blood;" "Paul Clifford, the Dashing Highwayman;" and "Jack the Giant Killer."

POETRY is said to be the flower of literature; prose is the corn, potatoes and meat; satire is the aquafortis; wit is the spice and pepper; love letters are the honey and sugar; letters containing remittances are the apple dumplings.

Washington's Birthday.

FRIDAY last, being the 124th anniversary of the birthday of the Immortal Washington, this city, from an early hour, presented a scene of considerable excitement. Though the streets were like one vast mud pool, the weather above was favorable for out-door display. Thousands of the "fair" sex, and the other sex, and of both sexes of every hue, in their best externals, paraded the streets to see and be seen. The day was spent in procession and cannon-firing, the evening in feasting and political speechifying. We learn by our exchanges that the 22d February was a day of rejoicing throughout all the States. We are glad to notice it. We cannot remember ever hearing the name of George Washington lisped without experiencing a feeling of profound respect arise in our bosom for the General who bore that name, and we doubt much if the same has not been the experience of every man, in whose bosom beats a true and honest heart. We wish that the remembrance of his untiring labors for the freedom of his country, the establishment of the liberty of conscience and equal rights might dwell in the mind of every man. If the host of aspirants to the name of patriots, who figured last Friday in the public halls of the Union, would *imitate his conduct* with the same zeal that they spoke of his wishes, America would yet be "the home of the oppressed, the land of the free." Could we seriously entertain the hope that our wishes would be realized, we could rejoice with uplifted head and feel a sensation of honorable pride, in pointing to the future; but alas! we have little foundation for hope. Party spirit is rampant. The day professedly hallowed to the memory of this great man has been chosen for the display of hostile feeling—the North against the South.

Conventions have been held in different parts of the country, at which inflammatory declamations have been heard, but little calculated for good. In view of all things, we would say to the sons of Zion, though others may not heed our words, seek to emulate the deeds of the venerable Washington; qualify yourselves for every good work, that, like him, when your country may require your services, you may step forth and be her saviours.

The J. J. Boyd.

NEW YORK, Feb. 18, 1856.

DEAR PRESIDENT TAYLOR: Agreeably with your request, I present a brief outline of our voyage across the Atlantic, in the J. J. Boyd.

We left Liverpool on Wednesday, December 12th, at 7 A. M., and had a fine run down the channel, sighted Cape Clear on the Friday morning following, and had mild weather, with a fair wind for three days after. During this time we had leisure to devise plans for the maintenance of order, and cleanliness during the voyage. Notwithstanding that our company consisted of Danes, Norwegians Swedes, Icelanders, Italians, English, Irish, and Scotch, the rules adopted proved efficacious in maintaining a strict *entente cordiale* among us all. The Saints were at the sound of the trumpet called to prayer morning and evening. Meetings were also frequently held in the Danish, English, and Italian languages during the voyage. On the whole, we enjoyed ourselves first-rate, notwithstanding the many gales and hurricanes we experienced, from the breaking up of the fine weather, in about long. 15 deg., to our anchoring off Sandy Hook. About midway on our passage, we fell in with the clipper ship "Louis Napoleon," from Baltimore to Liverpool, laden with flour, with all her masts and spars carried away and leeward bulwarks stove in; upon nearing the ship we found her in a sinking condition. The captain and crew desired to be taken off, which was done. This acquisition was of great advantage to us, as the bad weather, sickness, and exhaustion from overwork, had made quite a gap in our complement of sailors.

We had much sickness on board, from the breaking out of the measles, which caused many deaths among the Danish, chiefly among the children. In the English and Italian companies we lost three children. The weather got worse after crossing the Banks, so much so, that we were driven into the Gulf Stream three times, and many of our sailors were frostbitten. Our Captain got superstitious on account of the long passage, and ordered that there should be no singing on board; the mate said, that all ships that had preachers on board were *always* sure of a bad passage; however, the Lord heard our prayers, and in his own due time we arrived at our destination. On the evening of the 15th of February we were safely at anchor—having been sixty-six days out from Liverpool. Our supply of water was almost exhausted; we had on our arrival only about one day's water on board. The provisions were very good, and proved abundant to the last. On our taking the pilot, he informed us that there had been many disasters during the months of January and February; many ships had been wrecked. We had made the passage without the loss of a single spar. Truly we can say that we have been blest, and that our long voyage has been an advantage to us in many ways.

Praying that we may be as blest during our sojourn on the land of the Saints as we have until the present time.

I remain, yours respectfully in the Gospel,
C. R. SAVAGE.

PARDON OF INDIANS.—We understand that the President of the United States has forwarded to Fort Leavenworth a pardon for the Indians held in confinement at that post, charged with the murder of the mail party, near Fort Laramie, last year. These Indians—five in number—were delivered up to Gen. Harney, and sent to Fort Leavenworth for confinement and trial.—[St. Louis Republican.

ALL labor of mind, says Huferland, required of a child before the 7th year, is in opposition to the laws of nature, and will prove injurious to the physical organization, and prevent the proper and natural development.

FOR THE MORMON.

Virtue.

BY ALEXANDER OTT.

No matter in what station of life man is moving, in what disadvantageous circumstances he may be placed; whether fortune is smiling upon him, and all the riches and luxuries of life are at his command; whether he is ranked by birth among the Nobles of the Earth; or whether adversity is frowning upon him, and he is struggling with poverty, privations and all those annoyances and inconveniences that are calculated to mar our happiness; there is One thing, he cannot be deprived of, it is Virtue, that precious gem, that enables him to overcome all the temptations of his precarious situation, to rise through the miasmatic air of vice and crime, and to associate with minds that are lovely as the spirits of heaven and pure as the dew before it reddens in the dawn.

Long and violent are often those moral struggles; but he that has a firm determination of doing right, will amidst decay and corruption rise triumphantly; darkness will leave him; he will no longer be haunted by the gloomy, hideous phantoms of an ill-guided and depraved mind; light, peace and serenity will return to the bosom of his soul, and cause him once more to take a noble and prominent part on the stage of this World.

The progressive mind will understand, that neither a vast amount of learning, nor of so-called high life however full its display of grand pomp and dazzling riches, nor the idolatrous worshipping of the world's creeds and dogmas constitute Virtue; but that it is the springing up from, or the germination of, a true, simple life, that is spent in the contemplation and cultivation of every thing grand, noble and beautiful, where man realizes the responsibility of his station here below, and that he is possessed of a particle of that element, that emanates from the dispenser of light; such a man will not tinge the beauty of his soul with the pollutions of the Earth, but keep it as pure as the pellaied mirror of the cloudless heaven. A truly virtuous man will see the necessity of controling himself; he will seek to get familiar with every principle of truth; whether it is found in arts and sciences, or in Holy Writ; he will embrace everything that comes from God and His servants, no matter how disagreeable it may be to his preconceived notions, traditions and feelings. Virtue leads to an enlightenment superior to that gained by the mystical and erroneous dogmas of Sectarianism, and ancient and modern philosophy; it opens the mind for the reception of a knowledge of things not yet conceived in the womb of the ages of the world, without listening to the private interpretation of narrow-contracted, selfish spiritualizers; it leads to glories of celestial worlds, to which the silver moon in her midnight splendor and the sun in his noon-day brilliancy is pale; it does not seek to rise for the purpose of gaining personal distinction, or advantage over fellow beings; it makes man humble, self-denying, always willing to sacrifice, and to do good both to friends and enemies.

What is nobler, than to forget wrongs and remember kindness, to bear with one another's weaknesses and frailties, and hide them from the slander of the World? Whether we are in the stormy and icy countries of the North, or where the Sun looks down upon the crystal caverns and fathomless gold mines of the tropics; where the fields blush with the fresh flowers of a perennial spring, and all is loveliness; whether thousands of miles separate us, years flee like a dream, and time brings about great changes in our sphere of life; whether difficulties and trials surround us, and tempests assail us and toss us about on the ocean of life, we shall, if we are virtuous, always dwell with fond recollection on him, that guided us, with kind and gentle words, in the path of righteousness, that showed forbearance with our follies—that, when distress and sickness assailed us, came to comfort and assist us, and so proved his friendship in very deed. What he has done for us is so strongly engraved upon our mind, that nothing but death can obliterate it; it has implanted in us a seed, that brought forth gratitude—a delicate plant, that wants to be cultivated by tender and gentle feelings.

From the divine teachings of the Saviour and his apostles, we learn that one of the greatest gems in the human character is charity. Paul, in the first epistle to the Corinthians, chapter 13, says, "Though I speak with the tongues of men and even of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The Apostle lays great stress upon practising charity, and considers the same of great importance for the perfection of a saint, because it capacitates him to be kind, humble, mild, faithful, to suffer long, not to envy, to be grieved at iniquity, to rejoice in the truth, to hope and endure all things. The above logical analysis of charity shows the necessity of cultivating those principles, and by so doing, we shall be enabled to move peaceably and quietly among all classes of society, without hurting the feelings of our fellow-beings; difficulties and obstacles will be removed, the rugged path of our career will become smooth, and life will glide on as the calm, quiet stream of crystal water, till we are relieved of our earthly tenement, and rest from our toils and labors, till the light of the great resurrection morning will summon us to eternal blessedness.

Having spoken of the different characteristics of virtue, I conclude with saying that it is one of the most prominent attributes of godliness; that those celestial beings, that have passed through all the purifying trials and tribulations of earthly probations, possess that precious jewel in the highest degree. Hence we find in the sacred writings of the great oracles of Divine Wisdom, that the Saviour who had descended from the mansions of glory, who was crowned with the supremacy of intelligence and all other godlike attributes, was a beau-ideal of virtue. His noble actions and teachings were the pure reflex of a beautiful soul, that aimed at nothing but peace and love to man. Let us, then, follow the example of that sublime being, and be virtuous, that our names may be remembered by the recording angel of our Father in Heaven.

SUMMARY.

THE Collins mail steamship Atlantic arrived off Sandy Hook late on Saturday evening, and came up to this city early on Sunday morning. The Cunard mail steamship Asia, which left the same port three days later, arrived at her wharf in Jersey City the same afternoon. Neither of them bring any intelligence of the Pacific. The steamers despatched from this port in search of her have been unsuccessful in their mission.

Important dispatches are said to have been brought by these steamers on the present difficulties between England and the United States. The press have been rife in war speculations. Congress has, however, up to this date, received no information on the subject; something is daily expected. In the midst of uncertainty one thing at least is certain—the English papers brought by the Atlantic and Asia have stirred up the bellicose spirit of the gentlemen of the quill. The editor of the London *Times*, and other journalists, have, in the absence of better employment, shown symptoms of anxiety to have a "set-to" with the fraternity on this side of the Atlantic. The gloves have been hastily picked up, and the press now belch forth war, war, both in prose and rhyme.

Gen. G. D. Grant and Lieut.-Col. Wm. H. Kimball, of the Nauvoo legion, arrived by the Atlantic. We were happy to greet these brethren once more on their native shores, and to find them in excellent health and spirits. They have been preaching the gospel in England, and return much satisfied with the success of their labors in the ministry. We are also favored at the present time with the visit of Dr. Clinton from Philadelphia.

On Monday evening the American National Convention, which has had its sittings at Philadelphia, nominated Millard Fillmore for President and Andrew J. Donelson for Vice-President, for the forthcoming election. On the receipt of this intelligence at Washington, great enthusiasm was manifested; one hundred guns were fired in honor of Mr. Fillmore's nomination. In other parts of the Union the decision of the Convention has been equally well received.

The article on "Mormonism" is postponed.

A Brother of Anthony Burns on His Travels.

THE Virginia *Sentinel* relates the following: Henry Burns, brother of the notorious Anthony Burns, belongs to a gentleman on Red River, in Louisiana. His master recently gave him written permission to visit his relatives in Virginia. On his way Henry was forced by ice to quit the Ohio river and travel through the State of Ohio. He stated on his arrival here that the abolitionists bothered him mightly in Ohio—especially when they found out that he was brother to Anthony. They offered to set him up in business and raise him a large sum of money, if he would abscond; but Henry spurned their offers. He said his master had more money bet upon his return than they can raise, and that his master "*is bound to win.*"

New Building Material.

A NEW material for building purposes is now claiming the attention of builders. It is artificial sandstone, and is composed entirely of sand and lime. The ingredients are mixed in the required proportions, and then, by a very powerful machine, subjected to great pressure, which immediately induces a chemical change, rendering the blocks in a short time as hard as sandstone from the quarry, and like it in appearance. These blocks, which are about three times the size of common bricks, have been subjected to chemical and atmospheric tests that crumbled brick into powder at once, without injury. Experiments with it, in respect to its powef of resisting cold and heat, have been performed by Professors Henry and Silliman, and from the opinion given by them the new material would appear to possess merits likely to render it of substantial value.

Sentimentalism.

MRS. SWISSHELM, in noticing the publication of a new love story, says: All that stuff about woman's love has been said over and over again a hundred thousand times, to the great detriment of the best interests of humanity. There is no kind of necessity for using the press to persude silly girls that it is very romantic and womanly to love a scoundrel—to leave her affections unurged by reason and experience, and drift helplessly into sin, shame and despair, as an evidence of her unsuspecting womanhood.

It is not true that woman's affections are any stronger, more durable than man's. We think the opposite is the case, and that two-thirds of all the women who pine away or die of love, do so for the want of something better to do. Everything calculated to make love-sickness a feminine acquirement is a great injury, but to strew the path of the suicide with the flowers of poesy and romance, is in the highest degree reprehensible.

The best motto to guard young girls through the mazes of love is, "Do right, and trust in God." A young girl who has done no wrong has little cause to mourn over the fickleness of a pretended lover. Better he should change his mind before than after marriage.

This is the best piece of common sense we have ever heard uttered on this subject.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, Feb. 21.

THE Senate passed the bill providing for the establishment of a Young Men's Library in the District of Columbia.

Executive documents relative to Indian disturbances on the Pacific coast were then received, after which several bills of no general importance were passed, and the Senate adjourned to Monday.

HOUSE OF REPRESENTATIVES.

The House took up the subject of the election of a chaplain, and considerable discussion took place upon it.

The proceedings connected with the subject were designated as farcical, and the hunt after the office was severely condemned.

Several gentlemen wished to have continued the order inviting clergymen of all denominations to officiate alternately.

Mr. Letcher said this would answer admirably, as men were here of every shade of religion, and some of no religion at all.

The applause from the galleries which followed Mr. Letcher's remarks was promptly rebuked by the Speaker.

There were sixteen candidates for chaplaincy, and on the second trial to elect one, Daniel Waldo, a New York revolutionary soldier, in the 94th year of his age, and a clergyman of the Congregational church for more than seventy years, was chosen.

SENATE. Feb. 25.

Lord Clarendon having stated recently in the House of Lords that Secretary Marcy had expressed his satisfaction with the explanation given by her Majesty's representative at Washington on the enlistment of soldiers in the United States for the Crimea, has brought the subject once more on the *topis*.

Mr. Mason submitted a resolution requesting the President, if not incompatible with the public interest, to communicate to the Senate all the correspondence which may have taken place between this Government and that of Great Britain, regarding the enlistment of soldiers in the United States to serve in the British army, accompanied by such evidence and documents as the President may deem proper, to show the connection of the agents or officers of the British Government with the violation of our laws and national rights.

Mr. Mason said the statement of Lord Clarendon in the British Parliament, in regard to this matter, had recently been received in the English papers, and unless the American side of the argument was likewise made known, the community would be misled. It was, therefore, important that all the correspondence should at once be made public.

Mr. James concurred in the opinion of the Senator from Virginia.

Mr. Cass, (who appeared in his seat for the first time since the late accident.) not only agreed heartily with every word which Mr. Mason uttered, but would go further than he had. He (Cass) showed from the evidence on the trial of the British agents for violating the Neutrality laws, that the complicity of the British Government could not be successfully denied.

Mr. Cass considered, that paying the passage of men to Canada, and then enlisting them, was a palpable violation of our neutrality laws.

Mr. Grittenden thought the British Government had made all the apology that could be expected of it when it acknowledged its error, declared it unintentional and promised that it should not again occur. He understood that as soon as the British Government was apprised of the dissatisfaction of this Government on account of the recruiting operations the work was promptly desisted from. This was the highest satisfaction for such an injury, and no further apology ought to be demanded.

After considerable discussion Mr. Mason's resolution was adopted. On motion, the consideration of the President's Special Kansas Message was resumed.

HOUSE OF REPRESENTATIVES.

On motion of Mr. Thorington, the committee on Military Affairs were instructed to inquire as to the expediency of establishing a Military Academy and School of Practice in the Mississippi Valley.

SENATE. Feb. 26.

Mr. Mallory, from the Naval Committee, reported a bill authorizing the construction of ten steam sloops of war, and would ask its consideration on Monday.

HOUSE OF REPRESENTATIVES.

The following gentlemen were appointed the Special Committee on the subject of a railroad between the Atlantic and Pacific: Messrs. Denver, California; Woodworth, Ill.; Houston, Ala.; Mott, Ohio; Wells, Wis.; Kidwell, Va.; Jewett, Ky.; McCarty, N. Y.; Evans, Texas; Reade, N. C.; Wood, Me.; Lindley, Mo.; Kunkel, Pa.

The Speaker nominated as Regents of the Smithsonian Institute, on the part of the House, Messrs. Meacham, Warner and English.

Mr. Meacham was excused from serving, as he was not willing to consent to follow an institution which had diverted from the law of its establishment, and which is not making a proper impression on the country.

The Speaker laid before the House a message from the President, transmitting and recommending to the favorable consideration of Congress the following communication from the Secretary of War, dated February 25:

"Improvements in arms and munitions of war having been recently perfected, whereby their efficiency has been much increased, it is very desirable that these improvements should be applied, as far and as soon as practicable, to the arms on hand, both in Government arsenals and in possession of the States. Although our present supply of arms is as good as, and probably superior to, those of the same date of manufacture of any other nation, in the use of them, in their present condition, we should have to cope, at a disadvantage, with others who may have been beforehand with us in the application to their arms of the recent improvements.

"It has been our policy heretofore to carry on gradually and slowly the work of preparing for military efficiency, both offensive and defensive, and in pursuance of this policy the estimates of the War Department from year to year have been limited to the execution of such work only as accorded with the ordinary means of our armories and arsenals, with but a small force of operatives in employment. The regular estimates last submitted to Congress are based on these considerations. In view, however, of the propriety of assuring, at the earliest practicable period, military efficiency as it regards armament and munitions, (we have it abundantly as regards men,) it seems proper that more active and vigorous measures should now be adopted; that we should increase the capacity for producing and the force in employment at our armories and arsenals; that we should prepare more rapidly armaments and ammunition for our fortifications; that we should increase our supplies of improved small arms by manufacturing new ones and altering those of an inefficient style of fabrication, including both the United States and State arms, and that we should provide ample supplies of ammunition, accoutrements and implements for immediate and most efficient use. In order to effect this it is necessary that more than ordinary means be placed at the disposal of the Executive, and I respectfully suggest and recommend that application be made for the early appropriation of three millions of dollars for increasing the military efficiency of the country, to be applied at the discretion of the President toward the objects before stated."

Mr. Humphrey Marshall regarded this as a war message designed to operate on the other side of the water.

A debate ensued as to whether the communication should go to the Committee on Ways and Means or to the Military Committee.

Mr. Keitt thought the Committee on Claims the proper Committee, as both the other Committees claimed jurisdiction over the subject. [Laughter.]

Without concluding the debate the House adjourned.

SENATE.

Feb. 27.

Mr. Weller, from the Military Committee, reported a bill to increase the efficiency of the army, according to the recommendation of the President. (Sent to the House yesterday.)

The bill regarding fortifications in California, Texas and Florida was discussed and re-committed to the military committee, with instructions to report such new works as may be necessary.

HOUSE OF REPRESENTATIVES.

Mr. Grow, from the Committee on Territories, reported a bill authorising the people of Oregon to form a state government.

The discussion on referring the message of the President, recommending the appropriation of $3,000,000 to increase the efficiency of the military, was resumed.

Mr. Quitman said there was nothing in the message ominous of war, as had been stated; though, in his opinion, there was a possibility—if not a probability—of war. England could not engage in a war with this country, without convulsing her kingdom—three millions of subjects being dependent on one only of our products—cotton.

Mr. Humphrey Marshall contended that from the face of the message he was justified in believing that the President looked to war. He did not want to see the Executive filibuster about the subject—sounding the note of alarm as if preparing for a conflict, unless questions have arisen justifying such conduct. If necessary, he (Marshal) would not hesitate to vote supplies for the defence of the honor of the country, when the application comes in a proper manner.

The message was referred to Military Committee. Adjourned.

TELEGRAPHIC.

From Washington.

WASHINGTON, Feb. 22, 1856.

THE Canada's mails arrived this morning. The Government dispatches from England contain nothing of a definite character, neither is their any prospect of an early settlement of the matters in dispute between that Government and the United States. The enlistment difficulty is absorbed in the Central American question.

Later from California and Nicaragua.

NEW ORLEANS, Feb. 25, 1856.

THE steamship Daniel Webster, from San Juan, Nicaragua, arrived here yesterday. All the Central American States except Nicaragua have formed an alliance, and Col Kinney had gone to Granada to effect an alliance with Walker.

From California the mining intelligence is excellent and the agricultural prospects good. There had been considerable rain.

The San Francisco markets had a downward tendency. The California Legislature had not elected a Senator, and there was little probability of a choice. Mr. Foote is the American candidate. Messrs. Sanders and Hammond, both formerly Collectors at San Francisco, have been indicted for embezzling funds.

IMPORTANT NEWS FROM MEXICO.

By the arrival of the steamer Texas at this port, we have Vera Cruz dates to the 22d.

The troops in the Castle of St. Juan de Ulloa pronounced for Tamariz on the night of the 12th inst. There was some firing on both sides, but the loss was slight until the 20th, when the castle surrendered to the city. The leaders of the revolt had been condemned to be shot.

Pueblo was still in the hands of Harory Tamariz.

From Hayti.

BOSTON, Feb. 25, 1856.

ACCOUNTS from Gonaives to February 1, state that on the morning of that day a proclamation was published, and that the Haytien troops were on their way to their homes by order of the Emperor, and that the invasion of Dominica had been abandoned.

Breaking up of the Ohio at Cincinnati—Seven Steamers, numerous Barges, &c., Sunk.

CINCINNATI, Feb. 25, 1856.

THE Licking River, opposite this city, commenced rising rapidly yesterday morning, throwing immense quantities of ice into the Ohio, thereby breaking up the ice in the latter. The steamboats Albertine, Flag, Bridge City, Grapeshot, Madonna, Salem and Yorktown—all stern wheel boats—sunk, and will prove a total loss. Several other steamers were injured. A large number of barges and flatboats were also sunk.

The total loss, so far, is estimated at about $200,000—and the end is not yet. The Ohio River has risen about eight feet during the last twelve hours, and is still rising.

Charge of Embezzlement.

BOSTON, Feb. 28, 1856.

CALEB B. Atkins, teller of the Washington Bank, was carried before the police court this morning, charged with embezzling $14,000 of the funds of the institution. He was ordered to give bonds in $23,000 for examination to-morrow.

Interesting from Kansas.

CHICAGO, Feb. 26, 1856.

Saturday's Missouri *Democrat* has three letters from Kansas, dated 14th, 15th and 18th, indicating the probable renewal of hostilities on the 4th of March, which is the time fixed for the inauguration of the new State officers. Judge Elmore has advised the officers elect not to take the oath of office, as to do so will be treason. Robinson declares that he will take the oath of office, if he is hanged the same hour.

The merchants of Kansas publish an appeal to the St. Louis Chamber of Commerce to use their influence to prevent further incursions into the Territory, as they will be obliged to open avenues of trade with the East through other States, if their trade through Missouri continues to be interrupted.

Rejoicings over the "American" Nominations at Albany.

ALBANY, Feb. 27, 1856.

ONE hundred guns were fired here this afternoon in honor of the nomination of Messrs. Fillmore and Donelson. This evening bonfires are blazing all over the city. State street hill is a perfect blaze of light. The office of The Morning Express and other buildings are illuminated. The office of The Register is in darkness. The "American" members of the Senate and Assembly are holding a meeting to-night to fix the time for a grand ratification meeting at the Capitol.

Marine Disasters.

BOSTON, Feb. 27, 1856.

THE schooner Kossuth ran into an unknown schooner off Cape Ann, on Monday night, capsizing the latter. Probably all on board were drowned. The injury to the Kossuth is slight.

The schooner "J. W.," from Boston for New York, put into Newport yesterday, leaky, with damage to spars and sails, and crew frost-bitten.

Importance of Recreation.

THE following felicitous passage occurs in in the admirable speech of the Hon. Edward Everett, at the Webster Festival at the Revere House, Boston, recently. The orator, in referring to Mr. Webster's taste for manly spirits, added these words; "The Americans, as a people—at least the professional and mercantile classes—have too little considered the importance of healthful, generous recreation. They have not learned the lesson contained in the very word which teaches that the worn-out man is re-created, made over again by the seasonable relaxation of the strained faculties. The old world learned this lesson years ago, and found out (Herod 1, 173) that as the bow always bent, will at last break, so the man, forever on the strain of thought and action, will at last go mad or break down. Thrown upon a new continent—eager to do the work of twenty centuries in two—the Anglo-American population has overworked, and is daily overworking itself. From morning to night—from January to December—brain and hands, eyes and fingers, the powers of the body and the powers of the mind, are in spasmodic, merciless activity. There is no lack of a few tasteless and soulless dissipations which are called amusements, but noble athletic sports, manly out-door exercises, are too little cultivated in town or country."

Deluge in the Planet Saturn.

IN a recent work, entitled "The New Theory of Creation and Deluge," among other startling predictions it is stated that it is probable the rings which surround Saturn are composed of water, snow or ice, which at some future time may descend and deluge the planet, as ours was deluged in the days of Noah. It now appears that this event is likely to take place a little sooner than was anticipated, for Sir David Brewster says: "Mr. Otto Struve and Mr. Bond have lately studied with the great Munich telescope at the Observatory of Pulkoway, the third ring of Saturn, which Mr. Lassels and Mr. Bond discovered to be fluid. These astronomers are of the opinion that this fluid ring is not of very recent formation, and that it is not subject to rapid change; and they have come to the extraordinary conclusion that the inner border of the ring has since the time of Huygens, been gradually approaching the body of Saturn, and that we may expect, sooner or later, perhaps in some dozen of years, to see the rings united with the body of the planet."

Something of a Family.

A CORRESPONDENT of the Urbana (Ohio) Citizen writes from Bourbon county, Ky., about a family, as follows:

The old gentleman is a native of Maryland, and is now in his 70th year; was brought to the State of Kentucky when quite young, and has raised his family in the above county, consisting of six sons and three daughters.

In the following table you have the height, weight and entire ages of the whole family:

	Height.	Weight.
Father	6 feet 4 inches	200 pounds.
Mother	6 " 4 "	285 "
Thomas	6 " 4 "	230 "
James	6 " 6 "	215 "
Sarah	6 " 2 "	165 "
John	6 " 11½ "	266 "
Mary	6 " 2 "	150 "
Elijah	6 " 8 "	210 "
Martha	6 " 6 "	220 "
Eli	6 " 6½ "	197 "
Daughter	6 " 8 "	160 "
	70	2298
Computed strength of father and sons		6500 pounds.
Entire ages		557 years.

The family are all living except the youngest daughter, are all wealthy, and of the first families of Kentucky. I must add, that several of the grand-children are over 6 1-2 feet, and still growing.

P. T. Barnum a Bankrupt.

THE meeting of the creditors of the Jerome Company and of P. T. Barnum, at New Haven, on Monday night last, resulted in a recommendation to go into liquidation. They have done so. Mr. Barnum has also made an assignment. The indebtedness of the Jerome Company is $560,000. There is a prevailing opinion that very little will be realised to the creditors. Mr. Chauncey B. Jerome, the original founder of the Company, has also gone into bankruptcy. Two appointments of assignees have been made for Mr. Barnum—one in New Haven and the other in Bridgport—by the action of the creditors, who forced Mr. B. into bankruptcy. The courts must decide which assignees are legally appointed. It is understood that Barnum is entirely ruined, and that the Jerome creditors will get but a small dividend from his estate. His property in Connecticut is mortgaged for over $900,000, and the Museum buildings belong to the estate of F. Olmstead, deceased. The lease, which is valuable, has belonged to Mrs. Barnum for many years.—[*New York Tribune.*

Rights of Married Women.

THE New York Legislature has a bill before it which provides that any married woman, whose husband, from drunkenness or profligacy or other cause, shall neglect or refuse to provide for her support, or the support of her children, or any married woman who may be deserted by her husband, without fault on her part, shall have the right to transact business in her own name, collect her own earnings and those of her minor children, and educate her children, free from the interference of her husband, or any other person. She may also bind out or hire out her minor children. Also, hereafter, it shall be necessary to the validity of every indenture of apprenticeship that the mother, if living with her husband, sign the same. The bill aims at abuses that exist to an alarming extent.

Novel Team.

THE *Prairie Farmer* says: We were witness this morning to a scene on South Water street which carried us back a decade or so in the history of our city—when the swarthy Indian and his accompaniments were familiar adjuncts in our street life.

This was no less than a Mackinaw dog and sledge and a pair of snow shoes. The dog—a noble animal, showing in his massive chest and fore-arm, and the lengthened nose, his combined descent from the mastiff and wolf,—trotted easily along attached to the sledge, containing a load of about 80 pounds weight; and his owner informed us that he had frequently traveled 36 miles a day with a load of 200 lbs. The breed are perfectly docile and easily kept. They are worth at Mackinaw from $20 to $30.

By the way, we may remark, the above dog has drawn a gentleman the entire distance from Green Bay to our City, averaging thirty miles per day on the journey.

Editing a Paper.

IT is a somewhat curious fact that a vast number of men who are utterly incapable of managing their own business or any other, still think they perfectly understand that of an editor's, and regard themselves as under a special mission to give the latter the benefit of their views on all occasions. It is singular, but there are very many who really seem to sincerely believe that writing comes by nature—that the editor is without this endowment; and they ought in Christian charity to help him out. Could some of these self-elected censors be put in harness for a while and realize what it means to be a mental engine under a perpetual press of intellectual steam, they would probably change their views of the case with which they would knock off a little article.

People who think editing a paper is a pleasanter diversion than digging cellars by moonlight, or lugging bricks up a four story building in a hot July's sun, may profit by the following sensible remarks from the editor of the Bedford (Vt.) *Gazette*: "It is not so easy a task to write for a newspaper as people suppose. A man may be a good scholar, a profound thinker, a vigilant observer of passing events, without being able to write for a newspaper. The power of writing a leading article for a newspaper is a TACT which few possess, and which we have known many with all their learning and diligence, unable to acquire. It requires a large amount of information on various subjects, and a readiness of application that must never be at fault, or the writer will fail. For, remember, the editor is always writing against time; and the inexorable printer must have his copy, so that there is no time to revise and amend, but as slip after slip is written, the 'devil' snatches it away, and one-half is usually set up in print before the other half is written. This exacts a decision of thought and faculty of writing, which like poetry, seems rather a gift of nature than an acquired faculty."—[Council Bluffs Bugle.

Horses Poisoned by Eating Frozen Rotten Carrots.

MR. NEWELL FARNHAM, of this town, has within the last two or three days lost four fine colts, and four more are now laboring under an attack which caused the death of the others. Mr. F. is celebrated for his horse stock, which was the finest in the country, and his loss, which is a severe one to him, is something of a public misfortune. It appears that Mr. Farnham, some ten days before, had carried out of his cellar some carrots that were rotten, and thrown them in his barn-yard, where, after they were frozen, his horses ate of them. A day or two after he observed that they refused their food and water, had frequent spells of stretching their mouths open, and spitting out their cud—these symptoms gradually increased until the animals died.—[Lockport Courier, Feb. 15.

MISS ANNA PLEUT was recently married at Cincinnati to Robert Ark. A cotemporary thinks the event promises a new edition of *Pleut-Ark's Lives.*

SPUNKY.—A Western editor gives a cotemporary the following rather strong hint:

"The editor of the Social Visitor speaks of us as a reformed dentist, and volunteers a little advice, suggesting that we let politics alone and stick to our profession. We beg to inform the gentleman that we pull teeth at the usual rates, and the noses of impertinent meddlers for nothing."

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Stars.

WE have on hand a number of the present volume of the MILLENNIAL STAR, from the 1st to the 28th No

Price for the year ... $2 25

" " half year ... 1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and at 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES.	
Sugar, crushed, per lb.	$0 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r	1 50
Tea, black, per lb.	1 50
Apples, dried, per lb.	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb.	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	35
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	60
Candles, 6 to the lb.	50
Figs, per lb.	60
Cloves, per oz.	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18¾
do 10x12 "	30
Chocolate, pr cake, Ray's	20
Mustard, per box	10
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb.	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom Salts "	30
Beeswax "	75
Indigo, $4 pr lb. or pr oz	15
Gum Camphor, per oz.	14
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb.	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb.	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	4 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$2 75
do boys', handled	2 00
Hickory Helves	75
Spades	2 50
Shovels	2 50
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 10
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 21
Concave Augers, per ½	25
Bitts "	21
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 50
Common do	75
Brass Kettles, per lb.	1 00
Flat Irons "	20

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	60
Sand Paper, pr 2 sheets	10
Knives and Forks, $2.50	4 50
Nails, per lb.	25
SCREWS. Size.	Gross.
¾ inch	50
1	1
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	Per pair.
1½ inch	15
2	2
2½	25
3	30
3½	40
TABLE BUTTS.	
1½	20
1¾	25
TACKS.	
4 oz. papers	12
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Bst, 250	1 00
Powder per lb.	70
Lead "	20
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Ladies' Calf-skin Shoes	3 50
do Patent	4 00
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 20
Kacks	45
Sole Leather, per lb.	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	1 75
do and Bowl	5 00
Oil Bergamot, per oz.	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16¾ pr yd or 6 yds for	1 00
Linseys, per yard	40
Ticking	30
Blue Drilling	20
Denims	25
Cotton Batten, per roll	20
do Yarn, per 5 lb.	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb.	33
Eggs, per doz.	25
Cheese, per lb.	25
Bacon, smoked, per lb.	20
Shoulder "	25
Ham "	20
Middle "	40
Wheat, per bushel	2 50
Corn "	2 00
Oats "	1 75
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, per lb.	20
Beef, fresh, per lb.	9
Mutton "	10
Tongues, each	60
Tallow, per lb.	20
Lard "	20
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $4 to	5 00
Adobies, per 100	20
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

Mormon Books

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

New York Wholesale Price Current.

Corrected to Feb. 29, 1856.

Article	Price
ASHES—Pot ... per 100 lb.	6 25 a — —
Pearl	7 75 a 8 —
CANDIES—Stuart and Bussing's best, assorted ... per lb.	— a —
Ordinary	— a —
CANDLES—Sperm ... per lb.	38 a 40
Adamantine	26 a 32
Mould, yellow	15 a 17
COFFEE—Java, white	14 a 14½
Mocha	— a 15
Laguayra	11 a 13
Maracaibo	11 a 13
St. Domingo (cash)	— a 10½
DRUGS AND DYES—Alcohol ... pr. gal.	— 66 a — 72
Alum ... per lb.	— 2½ a — 2¼
Arrowroot	— 60 a — —
Arsenic, powdered	— — a — 2½
Asafœtida	— 5 a — 25
Borax, refined	— 28 a — 28½
Brimstone, American, roll	— 2¼ a — —
do crude ... per ton.	30 — a 33 —
Camphor, crude ... per lb.	— 24 a — 24½
do refined	— 35 a — —
Castor Oil, No. 1	1 80 a 1 88
Chlorate Potash	— 40 a — 45
Cochineal	1 05 a 1 20
Copper—sheathing ... per lb.	— 23 a — 27
Copperas ... per 100 lb.	1 25 a — —
Cream Tartar ... per lb.	— 30½ a — 31
Gum Arabic, picked	— 18 a — 37½
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublimized	5 10 a — —
Ipecacuanha	2 12½ a 2 25
Madder	— 10 a — 11½
Magnesia	— 15 a — 17½
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 18 a — 20
Oil Anis	— — a 5 —
Oil Bergamot	2 — a 2 12½
Oil Cassia	— — a 3 50
Oil Lemon	2 — a 2 12½
Oil Peppermint	2 75 a 3 —
Opium, Turkey	4 50 a — —
Otto Rose ... per oz.	3 50 a 6 50
Oxalic Acid ... per lb.	— 33 a — 34
Phosphorus	1 — a 1 —
Quicksilver	— 43 a — —
Rhubarb, China	2 — a 2 25
Saleratus	— 5½ a — 7
Sal Ammoniac, refined	— 10 a — 11
Senna	— — a — 15
Shellac	— 11 a — 13
Sugar Lead, white	— 15 a — 16
do brown	— 9½ a — 10
Sulphate Quinine	2 55 a 2 65
Tartaric Acid	— 44 a — 45
Verdigris	— 37 a — 40
Vitriol, blue	— 10 a — 10½
DYE WOODS—Camwood ... per ton.	— — a 80 —
Fustic	17 — a 30 —
Logwood	19 — a 30 —
FLOUR—State, common ... per bbl.	6 62½ a 6 68
Michigan and Indiana	6 87½ a 7 12½
Genesee, extra	7 50 a 8 —
Rye Flour	5 50 a 6 —
Corn Meal	4 — a 4 12½
FRUIT—Raisins ... per box.	2 75 a 3 —
Raisins, layers	— — a 3 25
Currants ... per lb.	— 15 a — 25
GLASS (American window)—	
6x8 to 8x10 ... per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat ... per bush.	1 45 a 2 05
Corn, round yellow	— 76 a 77 —
Barley	1 12 a 1 22
Oats, Western	— 43 a — 46
Beans	2 25 a — —
GUNPOWDER ... per 25 lbs.	3 50 a 6 50
INDIGO ... per lb.	— 90 a 1 30
IRON—Pig, Eng., Scot ... per ton.	35 — a 36 —
Bar, Eng. refined	65 — a — —
Sheet, Russia, 1st quality ... per lb.	— 15 a — 22
Sheet, Eng	— 3½ a — 4
LEAD—Galena ... per 100 lbs.	7 — a 7 25
Sheet and Pipe	— 8½ a — —
LEATHER ... per lb.	20 a 31
MOLASSES ... per gal.	33 a 44
NAILS—Cut, 4d and 6d ... per lb.	4½ a — —
Wrought, 6d and 20d	6 a 7½
OILS—Olive ... per bskt., 12 bottles	3 50 a — —
Olive, in casks ... per gallon.	1 15 a 1 22½
Linseed	— 85 a — —
Whale	— 80 a — 90
Lard, winter	— 95 a 1 —
PAINTS—Lead, red, Am ... per lb.	— 7½ a — 8
Lead, white, Am., in oil	— 8½ a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry ... per cwt.	— 60 a — 75
Litharge ... per lb.	— 7½ a — 8½
Vermilion, Chinese	1 05 a — —
Venetian Red ... per cwt.	2 — a 2 37½
RICE ... per 100 lbs.	4 50 a 5 25
SALTPETRE ... per lb.	9 a 20
SEEDS—Clover ... per lb.	— — a — 13½
Flax, American, rough ... per bush.	2 — a 2 10
Linseed, Calcutta	2 25 a — —
SOAP—New York ... per lb.	4½ a 7
Castile	11 a 11½
SPICES—Ginger, Race ... per lb.	5 a 5½
Mace	82½ a 87½
Nutmegs	91 a 95
Pepper	10 a 11½
Pimento	12 a 12½
Cloves (cash)	13 a 13½
SUGAR—New Orleans ... per lb.	7½ a 9
Havana, white	9 a 9½
do brown	7½ a 8½
Stuart's crushed	— a 10½
SUMAC, Sicily ... per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial ... per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
TIN—Banca ... per lb.	— a 31½
Straits	29 a 29
Plates ... per box.	9 — a 10 50
TOBACCO	7 a 43½
TURPENTINE ... per 280 lbs.	3 62½ a — —
TAR ... per bbl.	3 — a 3 25
SPIRITS TURPENTINE ... per gallon.	— 41 a — 42

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. 423-tf

CHARLES HOLMES,
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread. mh1

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVICE,
GUN AND LOCKSMITH,
Between 9th and 10th, on
Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 188 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

M. C. MOIES & CO.,
NO. 16 MAIN STREET.
GENERAL AGENTS AND COMMISSION MERCHANTS,


FOR the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Railroad Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tanned Leather Belting, machine stretched and copper rivetted, and warranted superior to any other.
N. B.—All the above goods will be sold at manufacturers' prices. f26 1y

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the ufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systêmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street*,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire sauce;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11. 1855. 26:tf

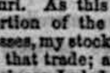
NOW IS YOUR TIME TO BUY GROCERIES CHEAP.
CALL AND BE CONVINCED.
"HONEST COMPETITION IS THE LIFE OF TRADE."
FRANCIS LEPERE,
WHOLESALE & RETAIL GROCER,
South-east corner Seventh st. and Franklin Av.
On hand for the Holidays,
Currants, Citron, and Raisins, at the lowest prices, by F. LEPERE.
Fresh Family Flour, of best favorite country brands, constantly on hand, for sale low, by F. LEPERE.
CHEESE—W. R. and English dairy—Sap Sago, for sale low, by F. LEPERE.
ENGLISH SPLIT PEAS—10 bbls. just received, for sale low, by F. LEPERE.
SPICES—Cinnamon, Cloves, Ginger, Nutmegs, Mace, and Caraway Seeds, 1,500 lbs., whole and ground, in store, for sale low, by
d22 1m F. LEPERE.

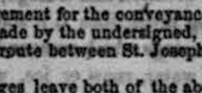
T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
Has constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE.
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

THE MEXICAN MUSTANG LINIMENT.
The Greatest Blessing of the Age for the Cure of Diseases of Man or Beast requiring External Application.

"BRING hither the poor, the halt, the lame and the blind," if you would have them healed of their many infirmities. We boldly and fearlessly assert that the Mustang Liniment will positively cure Rheumatism. Let any who are afflicted with that most painful complaint try it thoroughly according to directions, and if they are not cured we will give them their money back. What more can we say? It will also cure the Piles. Thousands have tried it—and all were cured. Bruises, Sprains, Sores or Eruptions fade away as if touched by the magician's wand. Its application to burn or scald acts like "oil upon the troubled waters." The tempest of pain and agony is soon stifled, and the patient is hushed to quiet and peaceful slumbers. "There is balm for every wound," and that balm is the Mustang Liniment. Everybody that sells medicine keeps it for sale. "Hold your horses," and if they are crippled, galled or sprained, use the Mustang Liniment.

READ THE FOLLOWING CERTIFICATES.
THROUGH BY EXPRESS!!!
This is to certify that the MEXICAN MUSTANG LINIMENT has been used quite extensively in the stables of Adams & Co.'s Great Southern, Eastern and Western Expresses, for curing galls, chafes, scrofulas, sprains and bruises, and it has proved very effectual. Many of their men have also used it on themselves and their families, and they all speak of its healing and remedial qualities in the highest terms. One of our ostlers got kicked and badly cut and bruised on his knee; as usual, the Liniment was resorted to, and the soreness and lameness was soon removed, and it was perfectly well in three or four days. We have no hesitation in recommending it as a valuable preparation to be used externally on man or beast.
J. DUNNING,
Foreman of Adams & Co.'s Express Stable, N. Y.

We take pleasure in recommending the MEXICAN MUSTANG LINIMENT to all our friends and customers as the best article we have ever used for sores, sprains or galls in horses. We have used it extensively and always effectually. Some of our men have also used it for severe bruises and sores, as well as rheumatic pains, and they all say it acts like magic—we can only say that we have entirely abandoned the use of any other Liniment.
J. M. HEWITT, Foreman for
AMERICAN EXPRESS CO., 10 Wall st.
HARNDEN'S EXPRESS, 74 Broadway.
PULLEN, VIRGIL & CO., 10 Wall st.
WELLS, FARGO & CO., 16 Wall st.

MR. WILLIAM JOHNSON, for the last five years a citizen of Augusta, and now the proprietor of the fine hotel in Savannah, called the Marshall House, has favored us with the following certificate:
The MEXICAN MUSTANG LINIMENT has been used in my family, and on my farm, for a great variety of diseases requiring an external application, and has never failed to give immediate relief and effect a permanent cure. I have cured several cases of rheumatism that had resisted the skill of our best physicians. It has cured ringworms by a single application, chilblains in a few days, toothache, frost bites, cuts, sores and corns by a few applications; nervous headache cured entirely. In fact, I have used it for almost everything, and it has always cured. I consider it the best medicine I have ever used. WILLIAM JOHNSON.
Savannah, June 24th, 1852.

June, 25th, 1852.
I have used the MEXICAN MUSTANG LINIMENT in my stables upon my horses in cases of sprains, bruises, galls and sores of different kinds, incident to a large number of horses. I used it upon a horse that had been saddle galled for nearly a year. I had tried many remedies, and one in particular, that I had been in the habit of using for years, and had generally proved successful. Nothing appeared to give it any relief until I tried the Mustang Liniment, which cured it in a very short time. I consider it an invaluable remedy, and would not be without it. WM. H. HOLMES.
SAVANNAH, Geo., June 25, 1852.

We have also used the MUSTANG LINIMENT extensively in our stable, and we find it to be the best remedy we have ever used for sores or lameness of any kind.
SAWYER, HOLLISTER & CO.
The above are from two of the largest livery stables in the State of Georgia.

B. H. MEEKINS, 189 Walnut street, Cincinnati, was confined to his bed under the treatment of a physician some six weeks, with Neuralgia, of the whole of his right side, leg, arm and face; his sufferings were indescribable, and the only cessation from the most agonizing pain, was while under the influence of opium or morphine. His doctor finally advised him to try the MUSTANG LINIMENT; he did so, and in two days was able to go about his business perfectly cured.

This is to certify that I have used the MUSTANG LINIMENT recently in a very severe case of sprain. The right hip was so badly sprained and bruised that fears were entertained that it was out of joint. I obtained a bottle of Mustang Liniment and used it freely for four days, when the soreness and pain were all gone and the hip joint was well.

I have also used the Liniment for the Piles, with which I have been afflicted for many years. Its effects were wonderful. Free applications night and morning for a week have perfectly cured me. Thousands of persons are suffering with this painful disease, and you are at liberty to make this statement public, that all may learn what will cure them.

My brother also states that he has used the Mustang Liniment with the most perfect success in two cases of severe bruises, at our factory in Williamsburgh, and says he considers it invaluable about an establishment where a large number of men and horses are at work, and constantly liable to serious accidents. EDWIN R. BARRON.
64 Duane st., New York, June 25, 1852.

☞ While hundreds are rejoicing in the happy escape from smarting pains, occasioned by Burns, Bruises and Sprains, thousands of others will buy the Mustang Liniment and experience the same happy results.

☞ The popularity of the Mustang Liniment is a "fixed fact," therefore those suffering with Ulcers, Old Sores, Eruptions, and like complaints, need not be reminded of its superiority to give it a trial.

☞ The Ladies will always rejoice at the happy experience of curing eruptions, sore nipples, broken or caked breasts, piles and corns, after a thorough trial of the Mexican Mustang Liniment.

☞ The Mustang Liniment will give the most undoubted satisfaction to any one giving it a trial for stiff joints, stiff neck, or sore throat; it has proved itself efficacious in these complaints in many very stubborn cases.

☞ If you have any ugly, painful corns upon your feet, get a bottle of Mustang Liniment and apply it twice a day for eleven days, and the trouble will be gone.

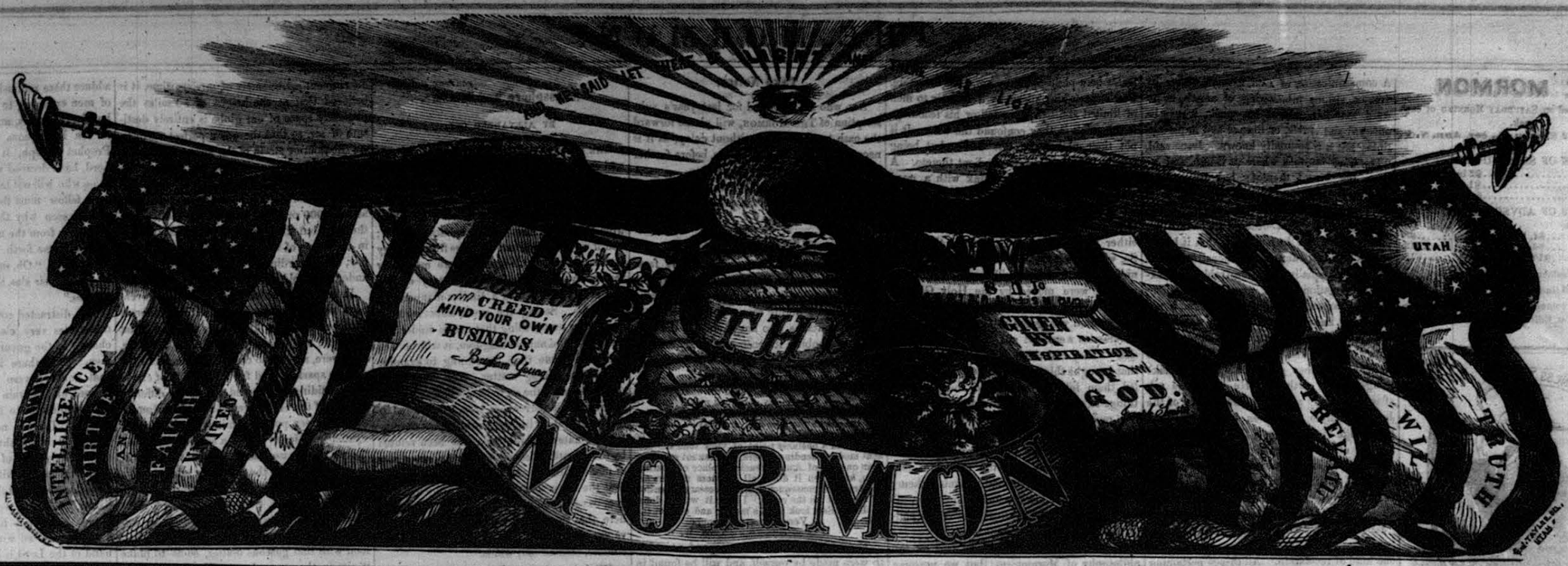
GEO. W. WESTBROOK, Sole Proprietor, 343 Broadway, New York, and St. Louis, Mo.
PRICES—25 CENTS, 50 CENTS, AND $1 A BOTTLE.
The One Dollar Bottles contain eight times as much as the 25 cent Bottles.
The MUSTANG LINIMENT is sold by all Druggists in Chicago, and by one or more agents in every town and village in the State of Illinois.
d22

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 8 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 3. NEW-YORK, SATURDAY, MARCH 8, 1856. PRICE FIVE CENTS.

Poetry.

Never Hold Malice.

BY ELIZA COOK.

On never hold malice, it poisons our life,
With the gall drop of hate, and the nightshade of strife;
Let us scorn where we must, and despise where we may,
But let anger like sunlight go down with the day.
Our spirits in clashing may bear the hot spark,
But no smouldering flame to break out in the dark;
'Tis the narrowest heart that creation can make,
Where passion folds up like the coils of a snake.

Oh never hold-malice, it cannot be good,
For 'tis nobler to strike in the rush of hot blood,
Than to bitterly cherish the name of the foe—
Wait to sharpen a weapon or measure the blow.
The wild dog in hunger—the wolf in its spring—
The shark of the waters—the asp with its sting—
Are less to be feared than the vengeance of man,
When it lyeth in secret to wound where it can.

Oh never hold malice, dislike if you will,
Yet, remember, humanity linketh us still;
We are all of us human, and all of us erring,
And mercy within us should always be stirring.
Shall we dare to look up to the Father above
With petitions for pardon, or pleading for love;
Shall we dare, while we pant for revenge on another,
To ask from a God, yet deny to a brother?

Transatlantic Steamships.

Progress of Steam and Enterprise.

On the 23d April, 1838, a tremendous excitement prevailed in New York. "From an early hour in the morning until dark"—we quote the language of this journal—"myriads of persons crowded the Battery to have a glimpse of the first steam vessel which had crossed the Atlantic from the British isles and arrived safely in port: it is said that every Englishman in the city at one time or other during the day was gazing at the dark looking vessel (the Sirius,) with the American colors at the fore and the flag of Old England at the stern. The excitement was further increased by the arrival of the Great Western from Bristol, which left that port on the 7th instant making the passage in fifteen days—thus solving the problem of possibility, and showing what can be done by enterprise, expenditure, courage and skill. The Sirius is, however, the pioneer. It is a singular coincidence that both vessels should have arrived on St. George's day, the patron saint of the country to which they belong."

On the 31st March of the same year, the London papers alluded to the experiment doubtfully. "There is really no mistake," said the *Times*, "in this long talked of project of navigating the Atlantic ocean by steam. There is no doubt of an intention to make the attempt, and to give the experiment, as such, a fair trial. The Sirius is absolutely getting under weigh for America."

Eighteen years will soon have elapsed since these doubts were uttered, and their solution thus enthusiastically recorded. What a change. We have fourteen lines of steamers actually running between the United States and Europe, comprising no less than forty-two vessels.

Their rise and progress is curious. The Sirius and Great Western did not long enjoy a monopoly of the ocean ferry. They were quickly joined by the Royal William (which made a trip or two), the City of Liverpool, the British Queen, and President. Soon the Sirius and British Queen were sold, the President went down, and their place was taken by a new line, got up by a combination of Scotchmen and Bluenoses—an astonishing set of people for enterprise. The new line was called the Cunard line, from the leading Bluenose, and launched four steamers—the Acadia, the Caledonia, the Britannia, and the Columbia: they commenced to run about 1840, and ran from Boston and Halifax to Liverpool. In 1843, the Columbia was lost—the only vessel ever lost by the Cunard line; all the lives on board were saved.

Shortly after, a French line, consisting of four steamers, was established, but after a few trips it was abandoned. Then a Belgian line was organized, and also abandoned. Soon afterward, the first American line of transatlantic steamers was inaugurated by the sailing of the Washington for Bremen. She was shortly after followed by the Hermann; both of which ships run still, with apparent success and profit. They were followed at an interval of four or five years by the Collins line, which launched successively the Atlantic, Arctic, Baltic and Pacific: and are now building the Adriatic to take the place of the lost Arctic.

Latterly several new lines have been established. The America-Havre line, which was started a few years ago, having lost its two vessels—the Humboldt and Franklin—replaced them by the Arago and Fulton. Glasgow started a line of screw steamers to New York, and another line on the same plan was shortly afterward started between Liverpool and Philadelphia; without, however, competing with the Collins or Cunard lines. Quite recently a screw line, consisting of the Minna and Brenda, has been established to run between London, Cork and New York; they will probably be called the Corkscrews. The Cunard Company has also begun to run a line between Havre and New York; a Belgian company has launched vessels to run from Antwerp; and the French are going to run vessels with warlike names from Havre on their own account.

Altogether we may sum up the ocean steam lines established between the United States and Europe in the following table:

	Names.	*Class.*	*Ton'ge.*
LIVERPOOL AND NEW YORK.			
Collins line....	Atlantic....	Paddle wheel....	3000
	Pacific.....	"	3000
	Baltic.....	"	3000
	Adriatic ...	"	4200
Cunard line....	Persia	"	3600
	Africa.....	"	2250
	Asia	"	2260
	Europa	"	2250
LIVERPOOL AND BOSTON.			
Cunard line....	America....	"	1800
	Arabia.....	"	2250
	Canada	"	1800
	Niagara	"	2250
GLASGOW AND NEW YORK.			
Scotch line....	Edinburgh.....	Screw.....	2500
	New York..	"	2150
	Glasgow ...	"	1962
LONDON, CORK AND NEW YORK.			
Cork line.....	Minna	"	1300
	Brenda	"	1300
NEW YORK AND HAVRE.			
Cunard line....	Ætna	"	3000
	Jura.....	"	3000
	Emeu.....	"	2000
	Lebanon ...	"	2000
	Cambria....	Paddle wheel....	1800
French line....	Alma	Screw.....	1500
	Barcelona..	"	1500
	Sebastopol .	"	1500
Old Havre line.	Arago	Paddle wheel....	2700
	Fulton.....	"	2500
	Union	"	2000
New Havre line	Ericsson ...	"	1800
ANTWERP, SOUTHAMPTON AND NEW YORK.			
Belgian line....	Belgique.....	Screw.....	2590
	Constitution	"	2500
	Leopold 1..	"	2500
	Duc de Brabant	"	2500
	Congress	"	2500
NEW YORK, SOUTHAMPTON AND BREMEN.			
Bremen line...	Washington.	Paddle wheel....	2000
	Hermann...	"	2000
LIVERPOOL AND PHILADELPHIA.			
Philad'a line...	City of Baltim'e	Screw.....	2367
	City of Wash'g'n	"	2380
	City of Manches'r	"	2109

In addition to the above, a line has been established between Portland and Liverpool, in which the Sarah Sands and Canadian run.

The disasters to ocean steamships may likewise be summed up as follows:

Names.	
President	Never heard of.
Columbia	All hands saved.
Humboldt	"
City of Glasgow	Never heard of.
City of Philadelphia	All hands saved.
Franklin	"
Arctic	A few only saved.

This bill of mortality is really very small when the total number of steamers afloat is considered. As science progresses, even this proportion will be lessened. We may hope that, when we have a hundred steamers afloat, we shall neither hear of lost vessels, or feel excited or anxious, with good reason, when a steamer is unduly delayed.—[N. Y. Herald.

The English Mammoth Steamship.

It is almost impossible (says the editor of the *Statt of Maine*), for an ordinary mind to take in, at once, the full idea of the proportions of the new iron ship that is now building on the Thames (England). With a view to answer some of the many inquiries concerning this novel monster, we give a few facts and figures furnished us as to her proportions and destination. Her dimensions—Length, 684 feet; breadth, 83 feet; depth, 58 feet; number of decks, 4; measurement, 27,000 tons. She is to have both screw and paddle engines whose nominal horse power will be—screw, 1600; paddles, 1000; total, 2,600 horse power. Cylinder of screw engine, 4 feet; diameter of cylinder, 84 inches; stroke, 4 feet; cylinders of paddle engine, 74 inches; length of stroke, 14 feet 6 inches. Each engine room will be forty feet long. The screw propeller will be 23 feet in diameter. The paddle wheels have been fixed at 58 feet in diameter. Draft of water loaded, 28 feet; draft of water in ballast, 18 feet. The masts are five in number—ship rigged. The steering apparatus consists of two rudders, with power sufficient to bring her round.

Incidents in Real Life Rivalling Fiction.

"A Night Scene in London."

Under this heading Mr. Dickens describes, in Household Words of this week, what he witnessed one night outside the Whitechapel workhouse:

On the 5th of last November, I, the conductor of this journal, accompanied by a friend well known to the public, accidentally strayed into Whitechapel. It was a miserable evening; very dark, very muddy, and raining hard. There are many woful sights in that part of London, and it has been well known to me in most of its aspects for many years. We had forgotten the mud and rain in slowly walking along and looking about us, when we found ourselves, at 8 o'clock, before the workhouse. Crouched against the wall of the workhouse, in the dark street, on the muddy pavement-stones, with the rain raining upon them, were five bundles of rags. They were motionless, and had no resemblance to the human form. Five great beehives covered with rags—would have looked like those five great bundles upon which the rain rained down in the public street.

"What is this?" said my companion.

"What is this?"

"Some miserable people shut out of the casual ward, I think," said I.

[Mr. Dickens then describes his enquiries in the workhouse. He found out that the women were shut out simply because the house was full.]

We went to the ragged bundle nearest the workhouse door, and I touched it. No movement replying, I gently shook it. The rags began to be slowly stirred within, and by little and little a head was unshrouded—the head of a young woman of three or four and twenty, as I should judge, gaunt with want, and foul with dirt, but not naturally ugly.

"Tell us," said I, stooping down, "why are you lying here?"

"Because I can't get into the workhouse."

She spoke in a faint, dull way, and had no curiosity of interest left. She looked dreamily at the black sky and the falling rain, but never looked at me or my companion.

"Were you here last night?"

"Yes; all last night, and the night afore too."

"Do you know any of those others?"

"I know her next but one; she was here last night; and she told me she came out of Essex. I don't know no more of her."

"You were here all last night, but you have not been here all day?"

"No; not all day."

"Where have you been all day?"

"About the streets."

"What have you had to eat?"

"Nothing."

"Come," said I, "think a little. You are tired and have been asleep, and do not quite consider what you are saying to us. You have had something to eat to-day. Come! think of it."

"No, I haven't. Nothing but such bits as I could pick up about the market. Why, look at me!"

She bared her neck, and I covered it up again.

"If you had a shilling to get some supper and a lodging, should you know where to get it?"

"Yes, I could do that."

"For God's sake get it, then."

I put the money into her hand, and she feebly rose and went away. She never thanked me, never looked at me, melted away into the miserable night, in the strangest manner I ever saw. I have seen many strange things, but not one that has left a deeper impression on my memory than the dull impassive way in which that worn-out heap of misery took that piece of money and was lost. One by one I spoke to all the five. In every one interest and curiosity was as extinct as in the first. They were all dull and languid. No one made any sort of profession or complaint, no one cared to look at me, no one thanked me. When I came to the third, I suppose she saw that my companion and I glanced, with a new horror upon us, at the last two, who had dropped against each other in their sleep, and were lying like two broken images. She said she believed they were young sisters. These were the only words that were originated among the five.

Hints for Strawberry Culture.

The ground designed for the strawberry-bed should be plowed or spaded as deep as tools can well make it. If the soil is light and thin a thick coat of swamp-muck or partially decomposed leaves, with leached or unleached ashes, will be fine to turn under. After the ground is pulverized and levelled, mark it off into rows two feet apart. Now plant eight rows of Hovey Seedling and one of the Early Scarlet, two feet apart in the rows, and so continue until the bed is finished. We speak particularly of these two varieties, as we should consider it labor lost to cultivate a variety which only gives fruit three or four weeks in the season. And we have never found a finer fruit, in point of size and flavor, than the Hovey, and none finer flavored than the Early Scarlet. Care should be taken that the plants are put into the ground just as they are taken out of it; that is, with all their internals spreading; and, not all gathered together and crammed into a little hole—Now, if the object be to get a large number of plants for another year, keep them well worked with the hoe, and let the runners take root. The whole ground will be full by fall. But if fruit be the object, cover the whole surface of the ground with partially decomposed leaves or straw, and as the first runners begin to show themselves, take them off. Care must be used in taking off the runners; they should be cut, and not pulled off, as careless servants will ruin many plants. When the vine has once commenced fruiting it will show but little disposition to run, as its whole effort is to make the fruit—particularly if the vine is not over-stimulated. It is not enough that the strawberry-bed is in a moist, cool location; for if the ground is moist, the plants want water to set the fruit, and to swell the fruit when set. It is asserted by some English cultivators that the plant should not have water when in bloom, as it washes the pollen away. This may do for England, but it does not do here. We care not how much water they have when in bloom. If the season proves dry, we give them water to set the fruit by artificial rain; and unless it rains twice a week, we give artificial rain to swell the fruit, and then we give artificial rain to form the next fruit-stems, and so on. Fear not to give too much water; water morning and evening. If grass and weeds show themselves, use the hoe freely. After it is no longer an object to gather the fruit, let the vines run and mat together. In the winter go through with the hoes, thinning out to twelve or eighteen inches; leaving the cut-up vines to decay where they were cut; and then cover the whole bed with leaves, straw, swamp-muck. &c., but use no *animal manure*. Let the proportion of male and female plants remain the same as when first planted.

Let the cultivator remember the four great requisites for a profitable strawberry-bed:—Proper location, vegetable manures, shade to the ground, and WATER, WATER, WATER.

Who Gen. Walker Is.

William Walker was born in Nashville, Tenn., and is now about thirty-three years old. His father is James Walker, Esq., a citizen of Nashville, of Scottish birth, and very much respected. His mother was a Miss Norvell, an estimable lady, from Kentucky. Walker, after quitting school in his native State, which he did with much credit and honor, commenced the study of medicine in the University of Pennsylvania, where he graduated. He then went to Europe, entered the medical schools of Paris as a student, received a diploma there, and after some time spent in travel, returned to this country, went to Nashville and commenced the study and the practice of law.—Walker is thus both a lawyer and physician. From Nashville he went to New Orleans, and was for a time editor of the Crescent. In 1850 he went to San Francisco,-and became one of the editors of the Herald. While in this position an article appeared in the Herald animadverting upon the Judiciary, to which exception was taken by Judge Parsons, of the District Court, who forthwith summoned him before his court, and inflicted on the editor a fine of $500. This Walker refused to pay, and was accordingly imprisoned, but was subsequently discharged on a writ of habeas corpus, issued from the Superior Court, which action was sustained by the Legislature at the next Session. The next enterprise in which Walker was engaged was the famous expedition to Sonora, with the disastrous result of which our readers are as familiar as they are with his more recent history.—[Washington Star.

The Human Form.

BY JOSEPH BONOMI.

This is a small work on artistic antiquarianism, as curious as it is original. It is the Canon of the proportions of the human frame, handed down to us by Vitruvius, in the third book of his Treatise on Architecture. From some obscurity in that writer's text, and from the poor illustrations that accompany the old editions, this Canon has hitherto been disregarded. In the Academy of Venice, however, there has been discovered a drawing by Leonardo da Vinci, and a translation of Vitruvius' remarks into Italian, so lucid and so intelligible that it is probable the Italian artist must have possessed a more perfect copy of the author than now exists.

The importance of this new reading is, that it probably hands down to us the great Canon of Polycletus, as it agrees with the best Greek statues, and is understood by comparison with the three succeeding Canons used by the Egyptians.

Man is found to be constructed on purely geometric laws, though the beauty of his body and the harmony of its parts are now forever we suppose, hidden by the labors of the tailor. A great miracle is a house that widens and widens without any reconstruction, and adapts itself to the fresh wants of every year—that widens and still preserves its relative proportions—that widens and still preserves its original shape and form. The original text is too curious to escape quotation:

"Nature, in the composition of the human frame, has so ordained that the face, from the chin to the highest point of the forehead, whence the hair begins, is a tenth part of the whole stature; the same proportion obtains in the hand measured from the wrist to the extremity of the middle finger. The head, from the chin to the top of the scalp, is an eighth. From the top of the chest to the highest point of the forehead is a seventh. From the nipples to the top of the scalp is the fourth of the whole stature. If the length of the face, from the chin to the roots of the hair, be divided into three equal parts, the first division determines the place of the nostrils; the second, the point where the eyebrows meet. The foot is the seventh part of the height of the entire frame; the cubit and the chest are each a fourth. The other members have certain affinities which were always observed by the most celebrated of ancient painters and sculptors, and we must look for them in those productions which have excited universal admiration.

"The navel is naturally, the central point of the human body; for if a man should lie on his back, with his arms and legs extended, the perciphery of the circle which may be described about him, with the navel for its centre, would touch the extremities of his hands and feet. The same affinities obtain, if we apply a square to the human figure; for like the contiguous sides, the height, from the feet to the top of the head, is found to be the same as the distance from the extremity of one hand to the other, when the arms are extended. The stardards according to which all admeasurements are wont to be made, are likewise deduced from the members of the body; such as the digit, the palm, the foot, and the cubit, all of which are subdivided by the perfect number which the Greeks call Teleios."

The book is a valuable one to artists and persons interested in Greek Art; and we are very grateful to Mr. Bonomi for the easy access which he has given us to this curious treasury of artistic speculation.—[London Atheneum.

Instructive.

Mr. Aiken, who was beaten by Mr. Banks, inherited a fortune of more than a million of dollars. Mr. Banks served his time as a machinist, and is not to-day worth $2,000 in the world. Mr. Aiken owns more than 1,500 slaves. Mr. Banks has a wife and two children, and worked twenty years of his life in a machine shop. Mr. Aiken represented the slave power; Mr. Banks the free muscle and spirit of the country. Mr. Aiken was beaten by Mr. Banks.—[Oswego Journal.

The Dutch Skipper, The Jew and His Goat.

Whitechapel County Court.—Planter v. Pignatelli.

This was an action to recover damages for trespass, and for the value of clothing maliciously eaten by defendant's goat. The case convulsed the Court with laughter, and is one of some interest to bad neighbors. The plaintiff is a retired Dutch skipper, residing at Strathmore-terrace, Shadwell, and defendant is his next door neighbor. Mr. Young appeared for the plaintiff, and Mr. Philp was for the defendant.

Mr. Philp: Your honor, I understand the plaintiff is a Russian, and if so is an outlaw here.

Mr. Planter: Vat dat! a Rooshun! say am I—just speak dat over, over. (Laughter.)

The Judge: If you are a Russian, you are not entitled to the protection of our laws, so far as becoming plaintiff in a civil suit at law.

The Plaintiff (in a towering passion:) Mine lort, I never vos a Rooshun, and help mine goot luck nevare vill be. I vost porne in te fisht market at the coot City of Amsterdamp (loud laughter;) I not mean mongst te fisht, but in te houst in te market. (Laughter.)

The Judge: That is near enough; what do you complain of?

The Plaintiff: Of dat man's goat eating mint vrow's muslint tress, a taple cloth, and a towell (laughter;) of pulling town a fence I put up.

By Mr. Philp: He pad man kept his goat in de tust pin, and poor ting have nothing to eat but, cinters, lived upon my clothes hung out to dry. (Laughter.) The wint plew my vrow's chemise over to de gote and he swallow it (laughter;) I pelief mint servant pull the chemise out of to gote's troat and pelly (loud laughter;) the gote destroy my muslins vife's tress. I had leave from mint lanslort to put up a high fence to keep Mr. Pignatelli ant his gote from mischief. He got pig tog, too, who try his pest to eat us up, as well as to gote eat up our clothes. (Laughter.)

Margaret McCarty stated that she formerly was a servant to Mr. Pignatelli, and saw her master and mistress pull down the fence. That her mistress wished her to aid, as three could not split on each other. That previous to her master commencing the raid, he loaded his gun, and swore that if the Roosian skipper came into his garden to interfere, he would shoot him, but not to kill him. He would only mark him, as there was no harm in half killing a Roosian in London. (Loud laughter.)

Mary Smith, servant to the skipper, and *Ann Sullivan*, the charwoman, now corroborated the evidence.

Mr. Philp cross-examined Miss Sullivan as to whether she did not go to a ball in the dress after the goat had rumpled the muslin. The witness said if she had, she would have danced in her petticoats. As to a masquerade, she didn't know what it meant, unless it was some sort of sweetstuff.

Mrs. Planter was called to prove the value of the things destroyed, and made it appear that war to the knife had been for some time proclaimed between each side.

The judge said the plaintiff had a perfect right to erect the fence, and the defendant had no right to pull it down. The goat had no right to eat chemises, and the award would be three pounds damages, and costs.

A Dead Prayer Meeting.

We meet with queer things in our exchange papers. Here is the obituary notice of a prayer meeting:

Died.—In Laodicea, the Prayer Meeting, aged one year. The health of the meeting was poor, and its life was despaired of. But a few anxious friends kept it alive, and sometimes it would revive as to encourage them. Discourgement, however, at last prevailed, and the prayer meeting is dead. It died from neglect. Not a christian was present when it died. Over forty christians (!) were living within a mile of it, and not one was there. Had two only been there its life might have been saved, for where two are agreed as touching anything they shall ask, it shall be done for them. Two-thirds of the forty might have been there, had they been so disposed. But they were not, and so the prayer meeting died.

Philosophy.—The discovery of what is true, and the practice of that which is good, are the two most important objects of Philosophy.

Mr. Hammond of the Register fired a parting shot at Mr. Cassidy, late of the late Atlas, after this funny style:

Among all our institutions, great and small, there is not one to be compared with the editor of The Albany Evening Atlas. He is a prophet, and foretells events, some of which come to pass, and some do not. He makes a great many discoveries; some of which are real, and some imaginary. Like a "scurvy politician," he puts "spectacles on his nose," and looks into things. Sometimes he sees something, and sometimes he "seems to see the things he does not." He is an entomologist, and has a cabinet of humbugs of his own discovery and preserving, some of which are remarkable monstrosities, some are monstrously large, and some equally remarkable for their diminutiveness. He adds a new specimen to his collection every day, and people wonder at his industry in placing them there. They wonder where he gets them all from, as well as at his ingenuity in dressing them up for public inspection. The other day he found one in the shape of a union of the Hard Democracy and the Soft Shell Whigs; a little later he found one in a union between the former and the Know Nothings; and now he has presented us with one in the shape of a fusion between the "American" party and "Black Republicans." He used to have one in the shape of a "corner-stone," and kept it on exhibition for several years, until John Van Buren kicked it out of the collection. If anybody wants a humbug discovered, invented, or manufactured, of any possible shape, color, size, or character, let him call upon the editor of The Atlas, and his soul shall be satisfied. And if he is desirous of securing the greatest, most magnificent specimen of all, let him take the editor himself. He will have the very *ne plus ultra* of entomology—a bug without a fellow, the likeness of which may be looked in vain for in the heavens above, the earth beneath, or the waters under the earth. Nature threw away the pattern when she finished him.

[We are no partisan of either gentleman, but think it a pity that men should wield the pen to bespatter each other's private character because of difference in principle. We publish the above as a specimen of what editors treat each other to now and again.—Ed. Mormon.]

The Distance of the Sun from the Earth Increasing.

The German journals have given some tables which prove that the distance between the earth and the sun is increasing annually, and argue from it that the increasing humidity of our summers and the loss of fertility by the earth are to be attributed solely to this circumstance. No credit has heretofore been given to traditions of ancient Egyptians and Chinese, according to which these people formerly said the sun's disc was almost four times as large as we now see it, for they estimated the apparent diameter of the sun as double of what it is seen in our day. If, however, we pay attention to the continued diminution of the apparent diameter of the sun, according to the best observations of several centuries, we must suppose that the ancients were not mistaken in the estimates they have transmitted to us. In the course of six thousand years from the present time, they assume that the distance will be so great that only an eighth part of the warmth we now enjoy from the sun will be communicated to the earth, and it will then be covered with eternal ice, in the same manner as we now see the plains of the north, where the elephant formerly lived, and have neither spring nor autumn.—[Port. Trans.

Experiments with Crystallised Iron.

Dr. Noud, of London, during a visit to the Welch iron mines, instituted some experiments, which prove that the metal may be made to pass from one state to the other. Seeing a great quantity of iron chain lying about, and learning that, though scarcely worn, it had been laid aside in consequence of the breaking up of some of the links, he examined several from different parts of the chain. On striking it, he found that a single smart blow with a hammer was sufficient to snap the metal, the fracture of which was crystalline, and its brittleness such that it could, without difficulty, be broken into small pieces under the hammer. He then heated strongly in a forge some of the broken links, and allowed them to cool very slowly underneath a bed of fine sand; after twenty-four hours they were examined, and the metal was found to have recovered its tenacity, and its texture was perfectly fibrous.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
2 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MARCH 8, 1856.

Is Mormonism a Philosophical Paradox?

Or, Is Mormonism Philosophically True?

ARTICLE III.

CONTINUED.

In the preceding, we clearly exhibited upon what principle the ancient saints, as well as modern Saints, or Mormons, were made acquainted with the truths of the doctrines of the gospel. We clearly developed that it was not from any abstract reasoning, or nice metaphysical disquisition, but from certain demonstrative evidence and testimony, that it was nothing wild or visionary, but something real and tangible—something that all might experience and all comprehend; that they had both outward and inward manifestations, evidence both mental and physical, that it was not dependent upon any slight testimony, but was sustained on clear and definite evidence; that it was as demonstrable as the effects of air, fire, light, or the rays of the sun; and that all who obeyed the gospel, whether in ancient or modern times, and lived up to its requirements, knew for themselves that the evidence was as universal as the obedience to its requirements. But a sceptic or unbeliever might ask, How am I to know this? To which we would answer, In the same way that others have found it out. But can we not understand it without this? No; no more than you can understand natural or mental philosophy without study. You may see a man electrified, but you cannot understand the sensation without the application of the same upon yourself. You cannot comprehend fully either joys or pleasure without experience; you, of course, can have an opinion, but not a knowledge, and nothing but experience in the gospel can give certainty. We have reasoned upon the being of a God; we have shown that it is in accordance with the most liberal and enlightened philosophy that God should reveal himself to man. We have the statements of men who said that they had received revelations; and, as before stated, we cannot controvert those assertions. These men offer upon certain principles to give demonstrative proof of the truth of their missions, and tell us that if we will follow their instructions we shall also know for ourselves, and be no longer dependent upon their testimony. This is all that they could do, and all that we can fairly ask, and we have no right to denounce them without first putting their verity to the test. We follow this rule in natural philosophy, and test all things by a given criterion; sometimes by weight, sometimes by bulk, and sometimes by the test of acids, the action or effects of one body upon another has to be tested in order to be demonstrated. A watch or clockmaker tells us to wind up the machine. We must remove the gate to let water upon a water-wheel, the valve must be raised before the steam will move an engine; if we refuse to comply with these conditions, those machines will fail of their appropriate action. Now, if this is fair in natural things, why is it not in spiritual things? Men of God, who say they have had revelation, and therefore the most competent judges of these matters, tell us that "no man knows the things of God but by the spirit of God." But they tell us also how we are to get His spirit whereby we may know; hence Peter said, "Repent and be baptized in the name of Jesus, for the remission of sins, and you shall receive the gift of the Holy Ghost." What will that do? "Take of the things of God and show them unto you"—"Bring things past to your remembrance, lead you into all truth and show you things to come." "If any man do His will he shall know of the doctrine whether it be of God or whether I speak of myself." We say, then, that no man, according to the strictest rules of philosophy, has a right to say either that ancient christianity or modern christianity, which is Mormonism, is untrue, until he has tried the test that God has given; we say, as the disciples said anciently, obey this gospel and you shall know for yourselves by the gift of the Holy Ghost. If you obey these requirements in sincerity and faithfulness, and do not receive the gift of the Holy Ghost, then is Mormonism false. But how by revelation? What is revelation? A communication of God to man, either by dreams, visions, ministering of angels, or inward manifestations of his spirit; it may be outward and visible, or inward and imperceptible; but it is assuredly known. Jesus said, "The wind bloweth where it listeth, and ye hear the sound thereof; but cannot tell whence it comes or whither it goeth; so is every one that is born of the spirit." Now, will any one say that because we cannot see the wind, that we do not know that it blows, or that this fact cannot be demonstrated; the other fact is equally as demonstrable. Speaking of revelation: ideas come by revelation; anything communicated is a revelation, if not previously known to the party to whom it is communicated. Revelations of God reveal the things of God; hence Moses had the pattern of heavenly things given unto him to make things on the earth by. He made the ark after a heavenly pattern. The pattern of the Jewish Temple was given by revelation; a knowledge of God, angels, the destinations of spirits; of the resurrection of the body, of eternal lives and exaltation, of the reunion of body and spirit, and the future destiny of man, as well as his origin, all came by revelation. Prophecy, P. P. Pratt has justly observed, is "*history reversed.*" History unfolds what has been, prophecy what is to come; prophecy is one kind of revelation. All things pertaining to the operation of God, angels, or spirits in their various operations, in the invisible world, are as strictly and philosophically true, if we could only understand the principles by which they are governed, as any thing that we are familiar with in the material world. We have our bodies and spirits; our entrance into this world and our exit; we come; we live; we depart, and we live again; we existed before; we exist here; we shall exist after we leave here; we are eternal; our body is eternal; our spirits are eternal; our existence, separate or united, is eternal. Mormon philosophy teaches, who we are and what we are, where we came from, what we are doing here, and where we are going. It teaches us of God, of our relationship to Him, and how we can obtain a knowledge of Him. It tells us how the world was made, and why it was made, and for what it was made, and why we were created, and what is the object of our existence. It explains the nature of matter and spirit; shows the philosophy of the heavens and the earth; puts us into communion or school with God. It teaches us the nature of our spiritual and eternal relationship and existence, as well as our temporal or natural existence: God and eternity have always been mysteries. It is the philosophy of Mormonism to unravel this mystery; to find out the great moving cause; this invisible operator; to develope the relation and fitness of things; to show the object of this and other creations; to trace the designs of the Great Omnipotent in the organization of the world and man; to examine the nature and properties of man; to trace the workings of his body, or visible material, as well as his spirit or invisible part, which is composed of more subtle, elastic, and imperceptible matter. To find out what relationship he bears to this great creative power; to trace the mode of communication and to lead man through the subtle mazes of this mundane sphere to God and to celestial inheritances in the eternal world, and then throughout the eternity which is to come, to increase, expand, enlarge, and impart as eternity rolls in its endless cycles.

It may be asked, Are all Mormons, then, philosophers? To this we answer, Not in the general acceptation of the term; Mormonism is philosophically true, but all Mormons are not philosophers—neither do we consider it necessary. A man may understand first principles, without knowing the mysteries; he may also enjoy certain influences and powers and priesthood, without being able to define the cause of those operations or their scientific bearings. We have taken the pains to investigate this subject, but the Mormons arrive at conclusions by a much shorter cut. The above may be necessary to some. The Mormons know by obedience. They may not be all philosophers, but they know it by inspiration through obedience. A blacksmith can heat iron in a fire, as well as a philosopher: a lady can infuse tea, without knowing the chemical properties of either the fire, water, or tea; she can make bread, without understanding how wheat is raised, dressed, or ground into flour. Nor is it necessary for an Elder, who "baptizes for the remission of sins," or "lays on hands for the gift of the Holy Ghost," to understand the philosophy of its operations. They are God's ordinances, and He bestows the blessings promised through obedience to His commands. The blind man might not know much about Jesus, nor be acquainted with the mysticisms and intricacies of Jewish theology; but one thing he knew as well as any theologian, that he "was once blind, but he then could see." The ancient apostles were not all philosophers, but Jesus told them that they should heal the sick and cast out devils *in his name.* They simply believed him, tried the experiment and found it effectual; and when they returned from a mission, reported that even "devils were subject to them in *his name,*" or by his power. This was all they understood about it at that time; they could not tell how the spirit operated, nor by what invisible agency the devils were subjected or banished, they simply knew it by its effects—just the same as a boy would know that a ball would rebound if struck against a wall or the ground, without knowing the properties of matter or the nature either of resistance, elasticity, or projectile force. A man, under the direction of another, may be able to make an electrical machine, and not understand its properties nor the nature and force of electric fluid. So a man may receive the gospel through faith in testimony, and by yielding obedience by baptism administered by an authorized agent, and having hands laid upon him for the gift of the Holy Ghost by an Elder legally qualified, the blessing will follow the administration, whether the person to whom it is administered or the administrator be a philosopher or not. Furthermore, God imparts his philosophy frequently to men of limited abilities; they follow his teachings—the result is, they confound the wise. It is not their philosophy, but God's; but being true to law, it is always obedient thereto. A boat with a hole in it will sink with a good man in it—a sound boat will bear up a wicked man. Telegraphic wires will operate as they are operated upon, and might convey either a revelation of God or of the devil. So, when the apostles were put into communion with God, although illiterate, "they spake as they were moved by the Holy Ghost;" hence they became intelligent, and "a mouth and wisdom was given to them that all their adversaries were not able to gainsay nor resist." They had the gift of the Holy Ghost, that brought things past to their remembrance, led them into all truth, and showed them things to come. They had a principle of living revelation, or a living fountain of true eternal principles. Those principles would always overturn the puerile principles of a corrupt philosophy and the ridiculous fantasies of a false religion and vanquish them; they might not always understand why—it was the gift of God to them; but it was philosophical; such is Mormonism.

A great deal more might be said on the philosophy of Mormonism; but we presume sufficient has been said to develope an outline at least of our views; we consider we have substantiated what we undertook to do, and have demonstrated that Mormonism is philosophically true.

When we have time we shall take pleasure in examining its political accuracy.

Emigration.

As time rolls on and spring approaches, it will be well for the Saints in the United States, who purpose going to Salt Lake this season, to commence making their arrangements, and in order to facilitate the movements in the approaching spring, the Presiding Elders in the different Conferences are requested to find out those in their several districts who purpose emigrating this season, and whether they propose going by wagons or by hand-carts I wish the Saints to report to their several Presidents their position and calculations. If the Presidents of Conferences cannot personally visit all their Branches, let them write immediately to the Presiding Elder of each Branch of their Conference for this information, and then let them forward it to me. I am desirous to know how many are going, and what number of wagons and hand-carts will be wanted, that I may forthwith give an order for the required number. I would here inform the Saints that I have already ordered one hundred hand-carts to be made of the best timber, light, but good workmanship, and strong; the price of these will be about $20. Gen. Grant, late from England, received an appointment to proceed to the West and have some hand-carts made of a cheaper and coarser kind. What the price will be I cannot yet determine. As the hand-cart is an experiment, we wish to try various kinds; the cheap ones will, of course, be heavier. I have also made contracts for wagons with a gentleman who has furnished our emigration heretofore, and who has given general satisfaction, both as to price and quality. I have agents likewise in the West, inquiring into the prices of cattle, cows, horses, flour, &c. At present good cattle are ranging from $75 to $90, in the vicinity of where our emigration will start from; flour, from $3.-50 to $5 per cwt., according to location; cows, from $20 to $30. I am in hopes, however, that cattle, at least, will be lower in the Spring.* It is our intention to find out where they can be procured at the lowest rates, and then have our agents purchase, and drive them, if from two to four hundred miles, to the place of outfit. I have instructed some of our most competent agents, after having obtained the prices of cattle in various locations, to hold themselves in readiness to purchase. Those desirous of obtaining cattle can have the services and experience of those brethren by allowing them a reasonable per centage; by adopting this plan much time and money will be saved. The money for this purpose must be sent here immediately, and I will make arrangements to forward it to those who purchase. The best way to forward it is to deposit the money in a bank where you reside and forward a check on a New York bank, payable to John Taylor.

The Presiding Elders will please attend to this matter forthwith.

Respectfully, &c., JOHN TAYLOR.

* I have accounts from one source, but whether sufficiently correct or not I cannot say, of cattle ranging $10 below the above prices.

Europe.

THE steamships Arago, America and Baltic have brought us a batch of papers from Europe, but no intelligence of general interest. All eyes are turned to the peace conferences at Paris. Some of the ambassadors having been longer *en route* than was anticipated, the congress was not to open till the 23rd of February. At the date of the Baltic's departure from Liverpool, Feb. 20, the envoys had all arrived and Paris was on the *qui vive.*

The news of peace proposals seems to have given great dissatisfaction to the French army in the Crimea. It caused considerable astonishment in the Russian camp: offensive measures on their part were discontinued.

The excitement on the English-American difficulties had considerably abated. The war cry of the press found no echo in the bosoms of the English people. Large meetings had been convened in the most influential towns of Great Britain, deprecatory of the course of those who sought to embroil the two nations in war.

Arrival.

ELDER LEVI SAVAGE, JR., of the 2d Quorum of Seventies, arrived in this city on Wednesday evening, from the East Indies, where he has been on a mission. Elder S. is in excellent health.

Take Notice.

ALL who are indebted for last year's subscription of THE MORMON, will please forward the cash to this Office without delay, as it is necessary to ballance our books, before further advance in our second volume.

☞ Those who are intending to subscribe this season, "hurry up the cakes" and forward the needful.

The Mail Again.

WE are continually receiving letters from all parts about the Utah mail; the following is a sample of many that might be produced—it is from a highly respectable merchant of our acquaintance who has friends in the Valley. We publish it because of its sentiments.

——, March 3, 1856.

MR. JOHN TAYLOR—*Dear Sir:*

* * * * * * *

I see in your paper of the 16th ult. that some one in St. Louis proposes to get up a private mail to Salt Lake—why not do it? I for one would rather pay ten times the postage, and have a mail that could be depended upon; I believe it would be cheaper in a business point of view than the present mode of sending letters, as I cannot get more than one out of four to reach its place of destination, and when it does, all business matters are prostrated in consequence of unnecessary detention of the mail on the route. I hope it will be done, or Uncle Sam look to the matter and correct the evil. Very respectfully yours.

THOS. W. ******

The remarks that our correspondent refers to were made by ourself, and will be found in THE MORMON of February 16, coupled with a telegraphic despatch from Independence to St. Louis, announcing the arrival of the Salt Lake mail at Independence, and the return of the outward-bound mail. Whether the mail ever arrived or not of course we don't know; but one thing we do know, that the mail referred to never arrived here, although it bears date of St. Louis, Feb. 12. We have been asked by scores of people, expecting letters, if the mail had arrived. Our universal answer is, No! and our answer has been—no, from the last of October mail until the present time. We are asked why we don't get our mail; that question must be answered by the Post Office department; and it is a question that will soon have to be answered, for we are determined not to put up with such impositions, and Uncle Sam must either clear the track of his old granny fixings and put men there, or we shall have to do it for him; this postal ostracism is rather too severe an operation, and affects too seriously the business of Utah and its social intercourse, to be put up with. We say, carry the mail or clear the track, and we know who will do it. We have borne with Indian stories and reported snow, and fictitious telegraphic despatches, and tweedle-de and tweedle-dum, long enough. We say, give us the mail, or there will be a noise in the camp. We want no more whining, no more soft soap—*The Mail!* THE MAIL we *must have,* and will have.

Let those interested see to it, or we will see to it for them.

Fillmore and Donelson.

While sitting in our sanctum on the afternoon of Friday last our ears were unexpectedly saluted with the roar of cannon. As the arrival of some great man, prince, potentate, Chinese ambassador, or mammoth steamship had not previously been announced as among the expected at the city of Gotham, we could not divine the cause of the brisk booming that rent the air. "The wish being father to the thought," we at first concluded that good tidings of the Pacific had been received, but on enquiry, however, we found that it was the friends of Messrs. Fillmore & Donelson acknowledging the Convention's nomination of these gentlemen for the Presidency and Vice-Presidency of the United States. In the evening, a mass meeting was held at the Broadway Tabernacle to ratify their nomination. Mr. J. W. Barker, president of the State Council of the State of New York, read the call of the meeting, and nominated Col. J. M. Reynolds of New York as chairman for the evening, which was supported by the people. The gentlemen who addressed the meeting were well received, above all Mr. Donelson, who, being in the city, was invited to be present. His rising to speak drew forth a long and loud burst of enthusiasm. The speeches of the evening were in consonance with the occasion—great profession of earnestness for the preservation of the Union and laudation of the patriotism and other virtues of the gentlemen nominated.

During the evening the following resolutions were introduced and adopted:

Resolved, That heartily, cheerfully, unanimously—everyone and altogether—we hereby confirm and ratify the nominations made by the American party, assembled in National Convention, in Philadelphia, and we earnestly recommend them to the support of the whole American people—(Applause.)

Resolved, That in Millard Fillmore (cheers) and Andrew Jackson Donelson, (cheers,) we, as Americans, have the best specimens of the old whig and democratic parties—(applause)—choice chips from the old blocks—and that we present their names not only to Americans, but to democrats and whigs, as representatives of the best men and best principles of their respective parties—(Applause.)

Resolved, That in Millard Fillmore we have the friend, the confidant the associate of a Clay and Webster, and the inheritor of that patriotism and love of country that ever inspired them in Ashland and Marshfield; and in Andrew Jackson Donelson, (cheers,) the confidant, the pupil, the bosom companion of the illustrious soldier and statesman of the Hermitage—(Cheers.)

Census of St. Louis.

ACCORDING to the census just taken, the population of St. Louis is as follows;

Whites	119,054
Free colored	1,541
Slaves	1,539
Total	122,134
Manufacturing establishments	601
Capital invested in same	$6,558,700
Number of hands employed	10,645
Number of churches	60
Value of same	$1,587,800
Brick houses	10,252
Stone houses	239
Frame houses	8,021
Total number of houses	14,311
Number of vehicles	1,503
Merchants	1,115
Grocers	424
Auctioneers	18
Brokers	29
Taverns	60
Dram shops	353
Beer saloons	88
Lottery offices	10
Ninepin alleys	7
Billiard saloons	39
Lawyers	67
Physicians	165
Clergymen	48
No occupation	231

FOR THE MORMON.

Atmosphere and Miasma.

BY ALEXANDER OTT.

THE peculiarly organized system of the animal creation requires a constant inhalation of air, without which life would come to an end; hence the All-wise Creator has surrounded the earth with an ocean of air, called atmosphere from the Greek, atmos, vapor sphera, the ball; and if we are permitted to judge from analogy and astronomical observations, we may infer that every satellite of the planetary system and even the Sun is in a similar manner provided for. Seeing the great importance of the air for every thing that comes under the domain of the animal kingdom, it will be well and at the same time interesting to examine that life-sustaining matter. The classical ancients supposed the air to be one of the primary elements; that erroneous idea, which owed its existence to their limited knowledge of chemistry and natural philosophy, has been refuted by the scientific discoveries and improvements of modern times. A chemical analysis shows that the air is composed of hydrogen, nitrogen, oxygen and carbon. I have to remark here, that the volume of hydrogen, or watery vapors floating in the air depend upon the climate, seasons and winds.

What is understood by carbon or carbonic acid? Carbo is derived from the Latin, carbo, coal; acid, comes from the same language, and signifies, sour, sharp, biting. It is generated by the combustion of organic bodies, as vegetables, trees, etc., and by the respiration of animals. A person might suppose, that the continued production of carbonic acid effects the atmosphere, and causes an alteration in the compound parts thereof; but as far as has been ascertained by pneumatic observations, the composition of the air is always the same, owing to the interesting and remarkable fact, that while grasses, herbs, plants and trees are germinating and growing, the fresh, green parts of the vegetables in connection with the solar light, decompose and neutralize the carbonic acid, assimilating or converting the carbon to their same nature, and returning by that process the oxygen to the atmosphere, so that the loss of that gaseous matter which the constant respiration of animals and combustion requires, is always made up again; proving thus, that as soon as one particle of oxygen is abstracted, the air at that very moment receives a new supply of that matter.

In reference to oxygen it may be observed, that it is of great importance for us, constituting not less than three-fourths of the crust of the earth, and its living inhabitants. Mineralogy shows that clay and flint contain a vast amount of oxygen. It is well to remark here, that oxygen as a constituent of the floating element of our globe, is a gaseous matter; but by chemical combination with other bodies, it assumes the condition of solid or liquid.

The air, which term is derived from the Latin, air, signifying the pure element of ether, is sometimes heavy, sometimes light, or, transparent. Heavy air, is owing to the superincumbent strata pressing on those below; which phenomenon will result in a condensation and compression of the inferior strata. Hurricanes, winds or gentle breezes are according to the weight by which the pressure of the superior strata upon those of the lower atmosphere takes place. The air is calm, so that even not a gentle breeze is playing, as soon as the equilibrium between the higher and inferior strata is restored. Some people believe that owing to the power of expansion of the air, the particles of the same extend to the endless regions of other planetary spaces; but that is an incorrect idea of the nature of the atmospheric air. That very same expansive force causes the particles or atoms of the air to diminish the power of dilatation; and as we know from acrostatic experiments, the higher regions of the atmosphere have a very low temperature, which is also calculated to decrease the expansive force of the air.

Previous to enlarging more upon this subject, I have to speak a little of another principle, viz., gravity, by which term the natural philosopher understands that force, that causes all the material particles or atoms of bodies to attract or draw one to another. A universal attraction between heavenly bodies, is termed gravitation, and is then applied to satellites revolving round their Suns. That force, that causes a stone, when thrown in the air, to fall, is termed gravity, owing to the attraction of the earth; the term molecular attraction is applied to that law, that causes a union of particles of bodies. Philosophers and Astronomers of all ages, as for instance Democritus and Epicurus, born in the year 300 before Christ; Vepler, born 1600, Bacon, Galileo and Hook; Newton, born 1665 and Cavendish, born 1798; they all had introduced their hypotheses to illustrate and mathematically demonstrate the law of universal attraction; one system was substituted by another, till the improved sciences of modern Astronomy and natural philosophy have at least to a certain extent rectified the erroneous opinions of celebrated men of by-gone ages.

From pneumatic and aerostatic observations it is evident that there is a point where the equilibrium between the expansive force of the air and the gravity of the earth is restored, or where the force that causes particles or atoms to expand is equal to that law by which bodies are made to fall; hence, it is reasonable and consistent to conclude, that at a certain attitude the atmosphere comes to an end. In reference to the height of the atmospheric air, a great many hypotheses have been introduced; but, judging from the fact that the inferior strata of that floating element are heavier than the superior, that all the particles of the same have the property of decreasing in density, and from the interesting discoveries made concerning crepuscular or twilight phenomena, the altitude or height of the air is generally supposed to be about 70 miles from the surface of the earth; and if we credit eminent astronomers of modern time, it is believed that at the height of 50 miles the planetary space of our globe is entirely destitute of air, so that there is a perfect vacuum. As the inferior strata of the air are the heaviest, and the superincumbent the lightest, the formation and discharge of clouds before and during a storm takes place at an altitude of about 2000 or 3000 feet above the level of the sea; but those small clouds that we see in the shape of white, fleecy specks on a fine day, are, according to the estimation of Alexander Humbold, 4 miles high.

In a time in which such wonderful inventions and improvements in all the different branches of human knowledge are made, that the wind, the steam, the lightning, &c., are, as it were, subject to the will of man, and the electric spark is used for the purpose of carrying the tidings of joy and woe to the different corners of the earth, we need not be astonished to see men put their minds on the utmost stretch in order to get up a scheme, by which the air may be used as a power of locomotion, as a high road to the planetary spaces. We read in the history of the eighteenth century, that two brothers, Stephen and Joseph Mongolfier, on the principle of heated air or hydrogen being lighter than the air, filled a balloon with that gaseous matter, so as to make it rise in the atmosphere. The first attempt of ærostation was made on the 5th of June, 1783. Mr. Charles, Professor of Natural Philosophy at Paris, was the first who had a balloon inflated with hydrogen instead of heated air, and launched into the airy element in August, 1783. Since that time great improvements and many aerial voyages have been made. The most interesting ascents were those of Mr. Green. At the height of 23,100 feet above the level of the sea the barometer fell to about 13 inches, and the centigrade thermometer, which stood 870.8 Fahrenheit on the ground, was then 5 deg. below zero, or the freezing point. Remarkable facts were ascertained by close observations in those elevated regions; the atmosphere was so dry, (the ascent was made in July,) that hygrometric substances, as parchment, paper, &c., were twisted and dried as if by fire. Owing to the rarefied air, the respiration organs and the blood-circulating vessels were in such an operation, that the pulse beat 120 times in a minute, instead of 66 times, which is the usual number when the system is under the influence of the lower atmosphere on the ground. The report of a pistol was so faint, that it was hardly audible. Pigeons thrown out of that globe-shaped silken body would only, with the utmost difficulty, keep themselves in the immensity of space, and then dart down like an arrow into the lower strata of a heavier air. The æronaut could not portray the feelings of wonder and amazement that overcame him while in these higher regions, in the midst of a majestic and grand silence under the canopy of a deep-blue colored, night-like heaven.

When the air is full of mephitical, impure vapors, rising from the low, swampy ground of bottom-lands, or from stagnant waters, or the decomposition of animal or vegetable substances, it is then called miasma, from the Greek, effluvia of putrefying bodies. Miasmatic atmosphere is exceedingly dangerous to the system, according to its susceptibility to the influence of mephitical vapors. The inhalation of such air causes a superabundance of carbon and corruptible matter in the body, so that the respired oxygen is not sufficient to resist and neutralize it; the equilibrium in the system is disturbed, and a person gets predisposed to all those physical derangements which proceed from so large an amount of that destructive agent.

People that seek the tropics, or countries that abound in miasma, will do well to prepare their systems for the change by an appropriate regimen and strict temperature in all things, to discontinue the use of animal food and stimulants, and choose a farinaceous diet, vegetables and fruits, and then they may expect to have a great immunity from the deadly effects of miasmatic poison.

From Our St. Louis Correspondent.

Great Events Foreshadowed.

IF there was ever a time when distress of nations and perplexity, men's hearts failing them for fear of the things coming on the earth were the order of the day—now, is certainly the time above all others, whether the pending desolating difficulties will be productive of weal or woe to the nations engaged in the terrible conflict, must be determined by the history of the future. It is frequently observed that "Great events cast their shadows in advance," and if these dark clouds be but the for eshadowing of threatening storms yet in the future, as we have every reason to believe, where is the people or nation that will be able to withstand their fury? The pending conference of the belligerent nations will, it is hoped, contract a treaty, by which the Gods of war may be represented, peace restored, and the nations regain their equilibrium. But what treaty or covenant will ever induce them "to beat their swords into plowshares, and their spears into pruning hooks, and to learn war no more?" It was presumed by those peace Congressmen who agitated society a few years ago by crying, *Peace! Peace!* to their deluded followers; that they by the sagacity of their wisdom, could terminate the calamities of war, and usher in the glorious millennium, when nation would not lift up sword against nation, but settle all their difficulties by arbitration. Peace had been enjoyed so long at that period, that "War" was almost an abstract idea to these pacific alarmists; and when they at length succeeded in enlisting the press and pulpit in the service, a general hue and cry was heard of peace! peace! but unfortunately for these gentlemen, at the very time they were loudly vociferating, peace! the dogs of war were at their heels, and barking in their very teeth. I do not wish to cast any unnecessary reflections upon these would-be peace-makers; but simply adduce these reminisences to show the futility of men engaging to establish peace; if God has decreed wars, and be it remembered that in the Revelations of Jesus Christ to the Prophet Joseph, it is said "Behold I, the Lord, have decreed wars in all the earth, and those who will not take up their sword against their fellow must flee to Zion." This is one great reason why the Latter Day Saints are gathering from the nations of the earth. The cry has gone forth among all nations come out of them, "Oh, my people, and be not partakers of their sins, that ye receive not of their plagues."

The distracted condition of the world demonstrates very clearly the necessity of a change in the government of the children of men. But where is there a master spirit that could govern and control the hostile nations, and restrain their wrath, and restrict their evolutions to their legitimate sphere of action? There is none but the Spirit of our God, and if he shall overturn and desolate all the kingdoms of the earth, and establish in the meantime his own kingdom, and give "the kingdom and the greatness thereof to the Saints," I would recommend our Christian friends not to get too much vexed about it, but be comforted with the assurance that the hand of the Lord is in all things, and he will do what seemeth him good. It might be considered by some blasphemous and reasonable to say "the Saints shall judge (govern) the world," but since the old Prophets have made the assertion and modern Prophets have confirmed it, I shall not be thought presumptuous nor unreasonable by any rational individual when I endorse the Prophetic statement. And if it be realy true—and no Bible believer can say it's false; it would certainly be the best policy for the world at large "and all the rest of mankind" to lay aside the ponderous volumes of law, and commence the study of the laws of God—the principles of truth and righteousness, and the perfect order of the Government of Heaven; for, notwithstanding they are now so little known by the majority of the world; the time is not far distant when they will be universally sought, and as universally appreciated. In the meantime those who fight against them the most will comprehend them the least, and be the least qualified to associate with Apostles and Saints, when they are called upon to judge the world. But those who study the laws of God with a meek and quiet spirit, and are prepared to receive the kingdom as "a little child," they will know and understand, and will be raised to thrones and dominions, principalities and powers.

If we could recommend the study of the laws of God as a good speculation for aspirants by which to aggrandise themselves; there would doubtless be numerous candidates for the honor and emoluments of the profession; but seeing the lessons are unpopular—degrees of honor hard to be attained—and when attained are unproductive of that the world worship—gold; it is not surprising that so few comparatively speaking aspire to the honors of the profession, and identify themselves with the Kingdom of God. To those, however, who might wish to become students in the Lord's Academy, I will offer a few suggestions concerning elementary principles, degrees, and other items connected with the science of Theology.

Faith is the first principle in Theology and necessarily implies confidence in the existence of a God. The God of Israel who is worshipped by all Saints, sits enthroned in glory in the Eternal World—and is in form of man, Jesus Christ is the brightness of his glory and the express image of his person. The Father and the Son are two distinct persons, as much as any other father and son. The Holy Spirit is infinitely extended, and may be called omnipresent, because of the exhaustless quantity of its substantiality. It is not a person like the Father and the Son, but is an essence or living principle by which all things are created, controlled and sustained, whether in the Heavens or on the earth, and is sometimes in the Scriptures called God. These facts constitute the fundamental principles of all true Religion, which if fully comprehended and appreciated will qualify the student to take the first degrees; which may be classified under the following heads: Repentance, Baptism for the Remission of Sins, the reception of the Holy Ghost, by the laying on of hands, Ordinations, and Endowments, and Infinitum. When these degrees are given and received in conformity with the will of God; the initiated are entitled to the Saintly Cognomen, and are regarded as children of the Most High, and eligible for all the honors of his Kingdom, and can say we are made unto our God, Kings and Priests, and shall reign with Him on the earth.

Men pride themselves considerably in obtaining letters patents, credentials, and diplomas from Scientific Institutions, Theological Societies, and Political Governments; but what will it profit them when they enter the Eternal World? Their imaginary honors will then depart from them, and all their covenants will be abrogated. But not so with the Saints of God; every degree taken by them has a bearing upon and connection with the Eternal Worlds. The covenants they make are sealed in Heaven as well as on earth. The Priesthood they receive, and everything associated with it is eternal. Their wives and children are guaranteed to them for eternity as well as time. And thus all are sealed up unto Eternal Life.

If the rulers and Governors of the nations were all required to take these degrees, and learn to honor the laws of God before they took upon themselves the honor of ruling nations and governing kingdoms, we should see fewer despots in the world. Wars would be less frequent among the nations, political differences would soon come to an end; and the governments of the earth would approximate to the Government of Heaven. Until it might be said "The will of God is done on earth as it is done in Heaven."

JAMES H. HART.

St. Louis, Feb. 23, 1856.

From Our Iowa Correspondent.

CARION, Linn Co., Iowa, }
Feb. 11, 1856. }

—PRESIDENT TAYLOR,—*Dear Sir:* It is with feelings of great respect that I address you a few lines that you may know our whereabouts and our feelings towards the Great Work of God.

Last season a few brethren and sisters with myself left the Union Branch of the Church in Franklin Co., Pa., and came thus far on our way to the pleasant valleys of Ephraim. We expect some other brethern here this season from the same place. We long to mingle with the Saints in Zion, that we may be instructed in the ways of the Lord and be prepared for that rest which remaineth for the people of God.

We consider it advisable for us to remain for sometime here that we may by industry and the blessings of Heaven procure what is necessary to cross the plains. Wages for some trades are good in this place. While we are here we would be very happy to receive the visits of any elders from the valley or on their way thither. We would receive them with joy and gladness of heart, and we say to any elder or elders passing, call upon us and rest yourselves for days, weeks or months if you choose, we shall be happy to see you. We are lonely here, shut out from communion with the Saints. There are plenty of Secterians here, Universalist, Methodists, Congregationalists, Campbelites, Baptists, Presbyterians, Lutherians, United Brethren, and professed Infidels. The latter generally the most resonable when salvation is the subject of conversation. By the greater portion of the people the way of truth is evil spoken of, and the name of God set aside; they blaspheme his most holy and excellent name.

The Prophets Joseph Hyrum and Brigham, and the Twelve Apostles are represented by many as the worst of characters; but in the midst of all I feel to thank and praise the name of the great God of Joseph Hyrum and Brigham for the spirit we have received has given us a hope beyond the power of satan or his servants to destroy. Your excellent paper is a great comfort to us. We read its pages with pleasure and delight in seeing the progress of the Kingdom of God among the nations. In our circumstances THE MORMON is beyond all value and I shall do my best to sustain it. Notwithstanding my poverty my conscience will not permit me to say that I will send you less than ten dollars for my next year's subscription. I enclose you also a six months subscription for THE MORMON from a sceptic on Religion.

Cattle sell here from 75 to 110 dollars per yoke; cows from 20 to 46; horses from 95 to 175; pork 425; wheat 80 to 90 cts; corn 25 cts.; butter 25 cts.; eggs 20 cts. per doz. [The above prices for cattle are high.—ED.] Winter has been extremely cold, when summer weather comes we expect there will be much business done and laboring and tradesmen will be in demand. The country is very beautiful.

My prayer is that you may prosper and that the rich blessing of God may rest upon you and qualify you for your important mission.

Desiring a remembrance in your prayers, I am, yours in the Covenant.

WILLIAM TERMAN.

Steamship Pacific.

DURING the past week we have had fresh stories about some one seeing something on the broad Atlantic ocean resembling a steamer—of course the Pacific. It is really astonishing to see how otherwise sensible men will use the electric spark to excite the public with such stories, as:

"A gentleman who came out in the America, and who appears to be intelligent, and has a good knowledge of vessels, states that on the third day out from Liverpool, he saw a steamer without a bowsprit, and otherwise resembling the Collins boats, heading towards the St. George's channel, with a signal set in the rigging, and as the Baltic (the only other Collins steamer which could have been in that neighborhood) arrived at Liverpool some days previous, after a good run of eleven days, there appears to be some slight grounds for hope that the steamer seen may prove to have been the Pacific working her way to Cork or Liverpool, in a disabled condition."

An intelligent gentleman having a good knowledge of vessels saw a steamer heading towards St. George's channel. Did he really? Nobody else of course saw it! Perhaps he was "tar-sighted." Why did he not call the captain's attention to it? He had a heart that would respond to a signal set in the rigging.

It may not be a crime to raise a few dollars on the sale of an "Extra," but it is heartless cupidity alone that would play with the feelings of the friends and relatives of those on board the Pacific, by raising their expectations again and again with such groundless stories only to increase the pangs of disappointment.

The New Ocean Steamers.

THE new class of steamers, of which the Persia is the first, will decide not only the question as to the form of hull best fitted to contend, under all circumstances, with the restless and wayward sea, but will also solve the problem as to the plan of engine which will furnish the greatest amount of power at the least cost of fuel and space. The Persia has the marine side lever engines, with 100 inch cylinders and 10 feet stroke, built at the Napier Works. The New York Courier says, the new Vanderbilt steamer, built in that city, has the walking-beam engines, with 90 inch cylinders and 22 feet stroke, built at the Allaire Works. The new Collins steamer Adriatic has the oscillating engines, with 100 inch cylinders and 12 feet stroke, built at the Novelty Works. The three great machine shops in the world will thus send forth engines, the success of which will go far to determine the most effective and economical method of using steam on the ocean. The side-lever, walking-beam and oscillating, each has its advocates, and each class has done good service. But never before has the respective capacity of each been so thoroughly tested as it will be in the new fleet.

How to Make a Paris Letter.

RESEMBLANCES have often been discovered between the Paris correspondence of certain New York papers and that of certain European papers. Most marvellous coincidence of idea and of expression have been repeatedly traced, and a decidedly French manner of thinking and of writing has been found in the gentlemen who do the foreign news of our New York neighbors. One of the most remarkable coincidences of this kind that we have yet seen is that in a certain letter published in the Brussels *Independance Belge* of January 12th, and one in the New York *Daily Times* of February 7th. For the sake of exhibiting this miraculous resemblance in the clearest light, we print, side by side, extracts from the two journals.

[Correspondance particulière de l'Indépendance Belge.]

PARIS, 11 Janvier.—La société hivernale lente à se reconstituer, les théâtres promettant beaucoup et ne donnant pas gran'chose—voilà pour le moral. L'ensemble ne constitue pas un Paris très-amusant; mais que voulez-vous, c'est Paris! car Paris, c'est le pays des ressources de toutes sortes, des changements à vue, des étonnements, des éblouissements, des merveilles? On s'assied triste, et se lève gai! On sort l'humeur noire, on rentre couleur de rose! C'est ici que les jours se suivent et ne se ressemblent pas. C'est la ville des antithèses et des disparates, des abîmes et des cimes, des fleurs et des cloaques, de la noce et de l'enterrement du blanc et du noir, de toutes les misères et de tous les vices, de toutes les prospérités, et de toutes les vertus!

* * * * *

De quoi vous parlerai-je donc aujourd'hui, par ce temps si gris, si mou, si énervant que les brumes du ciel semblant s'infiltrer dans le cerveau de celui qui aurait besoin d'avoir l'esprit sur le qui-vive? Ah! un lecteur, c'est bientôt trouvé, et est bientôt prêt! Monsieur s'accote dans un bon fauteuil, le dos à la fenêtre ou cingle la pluie, les pieds sur les chenets ou le feu se mire, et...allons! à l'autre de l'informer! de l'amuser! L'informer de quoi? il n'y a rien! L'amuser de qui? Cruvelli est mariée! Que dis-je. Cruvelli! il n'y a plus de Sophie ni de Cruvelli, il y a une baronne de plus, et de quel droit parler des barronnes!

[Special Correspondence of the N. Y. Times.]

PARIS, Jan. 14.—With the bad weather, the winter society slow to organize itself, the theatres promising a great deal and giving nothing, Paris is not very amusing. But then it is still Paris; which is to say that it takes a nothing, the sunshine, a scandal, no matter who or what, to amuse the whole town to the point of a furore. Paris is the city of resources of all sorts, of sudden changes, of astonishment, of charms, of miracles. You sit down melancholy, and you get up gay. You start out gloomy, and you return *couleur de rose*. It is at Paris that the days follow, but do not resemble each other. It is the city of antitheses, of hills and of valleys; of flowers and of filth, of black and of white, of all the miseries and all the vices, of all the fortunes and all the virtues, of life. If one cannot be satisfied in such a bee-hive of feverish existences, where else will he go?

But of what shall I talk to you to-day, with the weather so gloomy that the vapory fog seems to infiltrate into the brain at the time when it has most need to be on the *qui vive*! Ah, a reader. A reader is soon found and is soon ready. Mr. Jones props himself in a soft armchair, the back to the window where the rain patters down, or the cold wind whistles, the feet against the fender where sparkles a warm fire, and *allons!* it is the business of the other, that is my business, to inform and to amuse him! But inform him of what? There is nothing! Amuse him about who? Cruvelli is married. There is no longer neither a Sophie, nor a Cruvelli—there is a baroness more in the world, and what right have I to talk of baronnesses?

It does not require much knowledge of French to discover the resemblance between the styles of these writers. The question is, does the Paris correspondent of the New York *Times* reside in Paris, New York, or Brussels? His letters with a file of the *Independance Belge* before him, might be written equally well in either city.—[Philadelphia Bulletin.

[We apprehend the Paris correspondent might be found without crossing the Atlantic. We had the offer, not long ago, of the services of a Paris correspondent who, we think, had not the most distant idea of crossing anything more than the East River in the ferry boat.—ED. MORMON.]

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, Feb. 28.

A message was received from the President, communicating the official documents on the British enlistment cases. Six thousand extra copies were ordered to be printed.

The documents comprise about five hundred foolscap pages—one-third relative to the movements of the Government to suppress recruiting, the orders of the Attorney General, the trial of Hertz, &c.

On motion of Mr. Mason, the resolution was adopted requesting the President to inform the Senate whether an offer was made by Great Britain to this Government to arbitrate, by means of some friendly power, the differences regarding the construction of the Clayton-Bulwer treaty, and to transmit any correspondence touching the proposed arbitration.

Mr. Mason remarked that, on a former occasion, he stated that it was his impression no such offer had been made, but probably some suggestion of such character had been thrown out, incidentally or unofficially, to our Minister. The British Government, through its official organ, has announced that such an offer had been made, but not having been accepted, would be renewed. It was, therefore, important that the true state of the case should be made known.

HOUSE OF REPRESENTATIVES.

Many bills were introduced and referred, and a number of resolutions adopted, including one introduced by Mr. Florence, instructing the Committee on Naval Affairs to inquire into the expediency of making an immediate provision for the construction of ten sloops or other vessels of war.

The deficiency in the Appropriation bill was being considered. Adjourned to Monday.

SENATE. Feb. 29.

A message was received from the President in response to the resolution asking whether Great Britain had offered to arbitrate concerning the Clayton-Bulwer Treaty.

The correspondence was read.

SENATE. March 3.

The bill authorizing the construction of ten sloops of war was taken up.

Mr. Seward referred to several periods of our history—from the affair of the Caroline to the late dispute in regard to the fisheries—to show that the appearance of a single British vessel had frightened the country into a fear of impending war. He said he was tired of these things and wished the people, especially the merchants of our commercial cities, to discuss questions of national interest without being alarmed, through fear of the inability of our Government to maintain them in their property, rights and interests. He would vote for this increase of the Navy, irrespective of any question in regard to our foreign relations, simply because he thought it wrong to leave the seaboard exposed, and because there never had been a time so propitious as the present, when, without any alteration of our revenue system, we, receiving an immense surplus revenue, could do so.

Mr. Hale thought it absurd to undertake to put our Navy on a footing to compete with those of other countries. It reminded him of a legacy of ten pounds bequeathed by an Englishman to pay the national debt. If there was any apprehension of war it originated in Congressional speeches. It was time to economize expenditures.

Mr. Bell of Tennessee said the bill was unanimously recommended by the Naval Committee, and not founded on any existing alarm on the subject of war. The object was to supply a class of vessels really necessary for the protection of commerce.

Mr. Hunter believed that the matters of difference between Great Britain and the United States were but such as ought to be settled, if common discretion is exercised. The passage of the bill should not create a war alarm. We increase the chances of peace by preparing for war—thus diminishing the opportunity for foreign powers to speculate on our weakness, real or supposed.

The bill was passed. [The estimated cost of each vessel is $507,000, including equipment and steam machinery. Two millions are now appropriated.]

HOUSE OF REPRESENTATIVES.

House adjourned before concluding the discussion on the Deficiency Appropriation bill.

SENATE. March 4.

The Senate passed the bill appropriating $80,000 for new fortifications at Galveston.

Adjourned.

HOUSE OF REPRESENTATIVES.

The Senate bill for the construction of ten sloops of war, was referred to the Naval Committee. Adjourned.

SENATE. March 5.

Mr. Butler, (dem.) of S. C., reported a bill making appropriatious for fortifications and other works of defence, and the repair of barracks and quarters.

The bill establishing the collection districts in the United States passed.

After debate, the Senate confirmed Mr. Lyman Trumbull in his seat for six years from the 4th of March last.

HOUSE OF REPRESENTATIVE.

The Kansas contested election case was the only subject before the House. No decision—subject adjourned till to-morrow.

TELEGRAPHIC.

Central Bank of Tennessee.

LOUISVILLE, Feb. 19, 1856.

THE notes of the Central Bank of Tennessee, at Nashville, are refused by the other Nashville banks. The bank is said to be owned in New York. The Attorney-General of the State has been directed to examine into its condition. Their recent issues are payable at Danbridge, Jefferson county, Tennessee.

Assault upon an Editor.

CHICAGO, Feb. 29, 1856.

THOMAS HAYNE, U. S. District Attorney, attacked Charles L. Wilson, editor of the Chicago Journal, in the streets yesterday, striking him a severe blow in the face. Mr. Wilson returned the blow, knocking Hayne through the window of the State Bank. The difficulty was occasioned by the comments in the Journal on the political course of Hayne.

Ship Telegraph Destroyed by Fire.

BALTIMORE, March 1, 1856.

THE ship Telegraph, from Boston, reported on fire at Savannah, was totally destroyed. She had five thousand barrels of flour on board, part of which was burned and the remainder badly damaged.

Marine Disasters.

BOSTON, March 1, 1856.

THE schooner Gen. Clinch, from Boston for New York, put into Stonington yesterday, leaking badly, having struck on Watch Hill.

PORTLAND, March 3, 1856.

THE bark David Nickles, Capt. Sweet, from Cardenas, was sunk in our harbor this morning by floating ice from Penobscot river. The crew were saved by the revenue cutter, but Capt. Sweet was drowned.

BOSTON, March 3, 1856.

THE schr. Lonsdale, from Providence for Philadelphia, was sunk by ice near Nyat Point on Saturday night last. She had a valuable cargo of dry goods on board.

From Washington.

WASHINGTON, March 1, 1856.

THE United States Treasurer reports that the amount subject to draft in the various treasuries, on the 25th ult., was $22,714,950.

Navigation Resumed.

BALTIMORE, March 2, 1856.

THE Norfolk steamer arrived here at noon to-day, after a passage of eighteen hours. A large number of vessels are beating up the bay. The Wheeling river is clear of ice. No damage done.

PHILADELPHIA, March 2, 1856.

NAVIGATION is resumed on the Delaware.

Navigation of the Ohio.

PITTSBURGH, March 3, 1856.

THE river continues closed by ice from this point to Pomeroy, below Wheeling. The weather is cold.

Severe Gale at South Harwich.

SOUTH HARWICH, Mass., March 3, 1856.

YESTERDAY morning, during a gale of wind from the southeast, Commercial Wharf was completely carried away by ice, and a mackerel and salt store, and a sail loft, destroyed.

Pennsylvania Democratic Convention.

PHILADELPHIA, March 3, 1856.

OVER three hundred persons left this city last night to attend the Democratic State Convention which assembles at Harrisburgh to-morrow. Warm work is anticipated between the friends of Pierce and Buchanan, to secure the election of delegates to the National Convention.

Defalcation of the Treasurer of New Orleans.

NEW ORLEANS, March 3, 1856.

MUCH excitement was occasioned in this city on Saturday, by the discovery that Colonel Garland, the City Treasurer, is a defaulter to the extent of $200,000, Mr. Garland attempted to escape on board an outward bound schooner, but was caught at the Balize and brought back to the city.

The Treasury Office is closed in consequence of the defalcation.

Destruction of the Bark Messenger Bird.

BOSTON, March 4; 1846.

THE bark Messenger Bird, Capt. Hawson, from Boston for Valparaiso, before reported as having put into Bermuda in distress, is stated in a telegraphic dispatch to have been destroyed by fire at Bermuda, on the 7th of February. No particulars.

Nominations for Regents of the University.

ALBANY, March 4, 1856.

THE following nominations have been made for Regents of the State University, the election for which takes place on Thursday next. By the Democrats, Geo. W. Clinton of Buffalo, and Robert Kelly of New York; by the "Americans," Stephen R. Kirby, M. D., of New York, and Moses Crow of Geneva; by the "Republicans," E. W. Leavenworth of Syracuse and Joseph Julien of Chenango.

Proposition to Divide Minnesota.

CHICAGO, March 5, 1856.

A MEMORIAL has been introduced into the Minnesota Legislature desiring Congress to divide that Territory on the line of 45 deg. 10 min., from St. Croix to the Missouri river.

From Washington.

WASHINGTON, March 5, 1856.

THE Baltic brought no dispatches from Mr. Buchanan to the Government.

Weather Westward.

BUFFALO, March 5, 1856.

YESTERDAY we were visited by the most severe snow storm that we have had this season. The snow has badly drifted, and all railroads leading into the city are blocked up. No Eastern or Western mail has been received since yesterday noon.

Cold Weather.

OF course nothing like the late cold weather ever was known before, and this is pronounced the most remarkable winter in the history of the world. But how are the facts? We have consulted one whose memory is good, and who should know what cold weather is, inasmuch as he can remember a winter in the State of New York in which sleighing lasted five months and a half, and one morning in that winter, when going to school, with the mercury at 35 degrees below zero, the blood spirted from his nose by a *blow* from Jack Frost. From his wallet, our friend dug out a piece of old newspaper which proves that cold weather is not peculiar to this winter. It is as follows:

OLD TIME WINTERS.

In 1664 the cold was so intense that the Thames was covered with ice sixty-one inches thick. Almost all the birds perished.

In 1691 the cold was so excessive that the famished wolves entered Vienna and attacked beasts and even men.

Many people in Germany were frozen to death in 1695, and the winters of 1698 and 1699 were nearly as bad.

In 1709 occurred that famous winter known as the "cold winter," by distinction. All the rivers and lakes were frozen, and even the sea for several miles from the shore. The ground was frozen nine feet deep. Birds and beasts were struck dead in the fields, and men perished by thousands in their houses. In the south of France the wine plantations were almost all destroyed; nor have they yet recovered that fatal disaster. The Arabic Sea was frozen over and even the Mediterranean.

In 1716 the winter was so intense that people traveled across the straits from Copenhagen to the province of Senia, in Sweden.

In 1720, in Scotland, multitudes of cattle and sheep were buried in the snow.

In 1740 the winter was scarcely inferior to that of 1709. The snow lay ten feet deep in Spain and Portugal. The Zuyder Zee was frozen over, and thousands of people went over it. And the lakes in England froze.

In 1744 the winter was very cold. Snow fell in Portugal to the depth of twenty-three feet on a level.

In 1754 and 1755 the winters were very severe and cold. In England the strongest ale, exposed to the air in a glass, was covered in fifteen minutes with ice one-eigth of an inch thick.

In 1771 the Elbe was frozen to the bottom.

In 1776 the Danube bore an ice five feet deep below Vienna. Vast numbers of the feathered and finny tribes perished.

The winters of 1785–6 were uncommonly severe. The Little Belt was entirely frozen over.

From 1800 to 1812 also, the winters were remarkably cold, particularly the latter, in Russia, which proved so disastrous to the French army."—[Cleveland Herald.

"WIFE," said a man looking at the telegraph wires, "I don't see for my part, how they send letters on them telegraph wires, without tearin' 'em all to bits." "Oh, you stupid!" exclaimed his intellectual spouse, "why they don't send the paper; they just send the writin' in a fluid state."

MEN doat on this world as though it were never to have an end, and neglect the other as if it were never to have a beginning.

LIKE colored bottles in a chemist's window, rouge on the cheeks of a maiden attracts passers-by, but nobody is taken in by it.

LIST of passengers shipped by F. D. Richards, 36 Islington, Liverpool, on board the ship "Caravan," A. Sands, Master, for New York, Feb. 15, 1856.

Adults.	Children.	Adults.	Children.
Wm. and Louisa Bedingfield.		David Lewis.	
Jas. and Mary Thurston,	1	John Lewis.	
Henry and Mary Seamons,	4	Thomas Williams.	
Rachel Hancey.		Peter Williams.	
Lucy Reynolds.		Elizabeth Williams.	
James Hancey.		Maria Williams.	
John H. Reynolds.		Charles and Eliz'h Harred.	
George Bird.		Ellen Harred.	
Elizabeth Thutle.		Ellen Close.	
John Hall.		Ann Booth,	1
Elizabeth Mallows.		Adelaide Gyde.	
Wm. and Mary Williams,	2	David Roberts,	1
Joseph Master.		Eliza Wilkes,	2
Wm. Pickard.		Joseph Alpin.	
Abra'm & Hannah Hillam,	2	Frederick Yates.	
Sarah Hill,	2	Charles Sharp.	
Robert Tyror.		David Adams.	
James Hart.		Samuel Perkins.	
Thomas Entwistle.		Jesse Tye.	
John Moore,	2	Isaac and M. Campkin,	5
Lewis and Sarah Stephens,	2	Thomas Young.	
Wm. Stephens.		Elizabeth Smith.	
Thomas Owen.		Wm. George Griffin.	
Wm. and Martha Dowding.		Isaac and Pethuna Cole.	
James Dowding.		Chas. and Anna Clifton,	2
Dan'l and Marg't Williams,	5	William Thompson.	
Jas. and Sarah Dudman,	2	John and Hannah Bates,	5
Agnes Paterson,	4	John and Hannah Watson,	1
Rich'd & Mary A. Hughes,	1	Elias Crain.	
Dan'l & Gwenlliare Evans,	1	Catherine Woodward.	
Josiah Barker.		Eliza Woodward.	
Rob't and Sarah Howlett.		Wm. and Harriet Aderley,	2
John R. Manning.		Mary Thompson.	
Emma Williams.		George Jenkins.	
Mary Cantle.		William Cooper.	
Cornelius Collard.		Chas. and Phebe Gibson,	2
Alexander Glen.		Geo. and Martha Vane,	1
William Booth.		Wm. and Susan Shefford,	1
John and Eliza Hancock.		Mary Marmoy.	
Samuel Hancock.		John Wilson.	
Benj. and Phebe Isaac,	4	Wm. and Jane Knopp.	
Rich'd and Sarah Walker.		Eliza Knopp.	
Dan'l and Martha Garside.		John Holden.	
Wm. Henry Hansen.		Dan'l and Lucy Brown.	
Joseph Orton.		Edwin Stratford.	
James McCormick.		Mariame Crabbe.	
Rich'd and Agnes Grant,	1	James Brown.	
John and Eliz'h Robertson,	2	Jas. and Rachel Wilson,	3
Helen McIndoe.		John Hymas.	
Alex. and Marg't Steel.		Ambrose Little.	
Thos. and Agnes Gallop.		Geo and Rebecca Scales,	2
John and Eliz'h Jenkins,	7	Elizabeth Scales.	
Rachel Nicholas.		Thomas Honour.	
Daniel Nicholas.		Fred'k and Marg't Smith.	
William Bath.		Margaret Hardy.	
Anna Bath.		Emily Smith.	
Benjamin Harman.		Jannett Wood.	
William Longhurst.		Francis Wood.	
Jane Reece.		Thomas Smith.	
Reece R. Reece.		John Wood,	2
David Griffiths.		Mary Ann Quiney.	
Jacob Beechan.		Rich'd and Eliz'h Coleman,	2
John Parcha.		Ann Grey.	
David Davies.		Thos and Ellen Cornell.	
Richard Davies.		David and Ann Leaker.	
John Williams,	3	Frederick Houghton.	
John and Sarah Williams,	3	Susan Baster.	
Geo. and Sarah Thomas.		Jabez Dangerfield.	
Emmanuel Thomas.		George Waylett.	
John and Marg't Thomas,	1	Henry and C. Simons,	3
Theo. and Mary Williams.		Geo. and Eliz'h Sermon,	4
Thomas Bartlett.		John Manning.	
William Harris,	2	Samuel Manning.	
George Bennett.		Chas. D. and Ann Juchau,	3
Wm. and Joan Richardson,	1	Wm. and Sarah Bell,	1
Math. and Marg't Sinclair,	1	Wm. and Ann Beasley,	2
James and Mary Aitken,	2	Edw'd and Lucinda Cox,	3
James Archibald.		George Allen.	
Chas. H. and Mary Crew.		James Crick.	
Wm. and Hannah Jones,	2	Thomas Jenkins.	
Mary Barnes.		Wm. O. and Sarah Loyd.	
Alice Lyddall.		Thos. and Eliz'h Parker,	4
Robert Allen.		Esther Stocks.	
Hannah Barnes.		Thomas Howell.	
Jos. and Sarah Cochrane.		Francis Cook.	
Edward Peters.		Hannah Adams.	
John and Jane Butler,	1	Jochia Holland.	
Geo. and C. Shelton,	1	Eliza Ann Holland.	
Edw'd and Harriet Lunt,	4	John and Rachel Isaac.	
Caroline Renolds.		Dan'l and Eliza Dunmore,	6
William Tonks.		Sarah Williams.	
Geo. and Mary A. Moore,	2	Thos. and Esther Williams,	3
Joseph Slater.		Joseph Dickerson.	
William Dixon.		Benjamin Perry.	
Stephen Mandsley.		Lot Darney.	
George Watts.		George Stone,	1
John Harris.		John Truscott.	
Mark Surridge.		Esther Worthington.	
Lewis Jenkins.		William Walker.	
William Latery.		John and Mary Kynaston,	1
Henry L. Latery.		Thomas Morleys.	
John H. Latery.		Edward Bunker.	
William J. Hancock.		Leonard J. Smith.	
Chas. and Elizabeth Fox.		Ann Lloyd.	
Samuel Orten.		Jas. and Mary Fisher,	2
Alexander Orten.		Donald Douglas.	
Sarah Plumb.	4	William Walker.	
Wm. and Harriet Knight.		Soren and G. Sorensen,	1
Wm. and Eliza Saddler,	1	N. C. and Karen Nielsen,	5
David and Jane Evans,	1	Eliza Reed.	
Morgan and Mary Lewis,	1	Sam'l and Mary A. House.	
John Lewis,	1	John Edmunds.	
J. and Mary Jeremiah,	1	Martha Derrecott.	
Miles and Jane Williams.		William Harrison,	2

RECAPITULATION.

Adults	365
Children	69
Infants	19
	453
Charles Caldwell, John Whittaker, } Cooks	2
James Airsee, Steward	1
Elder Daniel Tyler, President of the Company	1
Total	457

DANIEL TYLER, President.
EDWARD BUNKER, }
LEONARD J. SMITH, } Counsellors.
WILLIAM WALKER, }

Salt Lake City Retail Price Current.

JULY, 1855.

GROCERIES.	
Sugar, crushed, per lb.	$0 35
do clarified "	30
do brown "	30
Coffee, 3 lb for $1, or p. lb.	35
Tea, Young Hyson "	1 50
Tea, Imperial, Gunpow'r	1 50
Tea, black, per lb	1 50
Apples, dried, per lb	30
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	40
Pepper "	40
Ginger "	40
Cinnamon "	1 00
Saleratus "	25
Mustard "	1 00
Saltpetre "	40
Snuff "	1 00
Almonds "	60
Brimstone "	30
Sulphur "	40
Borax "	75
Raisins "	50
Candy "	66
Candles, 6 to the lb	50
Figs, per lb	60
Cloves, per oz	10
Nutmegs "	15
Oysters, per can	1 50
Brandy Cherries, per bot.	1 50
Olive Oil, quarts "	1 25
do pints "	75
Lemon Syrup "	1 25
Pepper Sauce "	50
Glass, 8x10, per light	18¾
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	15
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 30
Glue "	60
Red Lead "	40
Madder "	40
Alum "	30
Copperas "	30
Extract Logwood, pr lb.	50
Lamp Black "	40
Epsom Salts "	30
Beeswax "	75
Indigo, $2 pr lb. or pr oz	15
Gum Camphor, per oz	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	10
Turkey Opium "	75
Golden Seal "	10
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	6 00
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	75
do do do	40
Mustang Liniment, p bot	40
Rope, sea grass, per lb.	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	20
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$2 25
do boys', handled	2 00
Hickory Helves	75
Spades	2 00
Shovels	2 10
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 50
Two prong Hay Forks	1 50
Three do do	1 75
Four do dung do	2 50
Hoes	1 25
Concave Augers, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	3 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	20

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 2 sheets	10
Knives and Forks, $2.50	4 50
Nails, per lb	25
SCREWS. Size.	Gross.
¼ inch	50
1	1
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 00
BUTTS (cast)	Per pair.
1½ inch	15
2	2
2½	25
3	30
3½	40
TABLE BUTTS.	
1½	20
1¾	25
TACKS.	
4 oz. papers	12
6 do	15
8 do	20
10 do	25
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb	70
Lead "	30
BOOTS AND SHOES.	
Coarse Men's, $5 to	7 00
Fine do	9 50
Gents' Calf-skin Shoes	3 50
do Patent	4 00
Ladies' Coarse Boots	2 25
do do Low	2 25
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 20
Kacks	45
Sole Leather, per lb	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	1 75
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	75
Oil Peppermint "	75
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 18¾ pr yd or 6 yds for	1 00
Linseys, per yard	46
Ticking	30
Blue Drilling	20
Denims	25
Cotton Batten, per roll	20
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	25
Eggs, per doz	25
Cheese, per lb	25
Bacon, smoked. per lb.	30
Shoulder "	25
Ham "	30
Middle "	40
Wheat, per bushel	2 50
Corn "	2 00
Oats "	1 70
Barley "	2 00
Onions "	3 00
Sugar cured Beef, pr lb.	20
Beef, fresh, per lb	9
Mutton "	10
Tongues, each	40
Tallow, per lb	20
Lard "	32
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $5 to	7 00
Adobies, per 100	[illegible]
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $80 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	12 00

AT a recent trial in Paris, between a steel pen dealer of that city and Messrs. Hincks & Wells, the manufacturers, of Birmingham, it was stated that in the whole world there are but fourteen manufactories of steel pens, and that nine of them are at Birmingham, four at Boulogne-sur-Mer, and one at Paris.

CONSUMPTION OF COAL IN LONDON.—London, it is said, consumes every year not less than three millions of tons of coal. More than a thousand vessels, averaging four hundred tons burden, are employed in carrying this article of commerce to the great heart of the central metropolis of the world.

MARRIED,

On January 21, 1856, by Elder James H. Hart, HENRY WILLIAM ATTLEY and CHRISTINA STEWART, both of St. Louis.

BIRTH.

IN San Francisco, Jan. 29th, the only lady of the Mormon Elder, Geo. Q. Cannon, of a son.—[California paper.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Stars.

WE have on hand a number of the present volume of the MILLENIAL STAR, from the 1st to the 28th No

Price for the year $2 25
" " half year 1 12½

Also, a few numbers of the JOURNAL OF DISCOURSES, from No. 1 to 13; each No., 10 cents.

We have paid the American, as well as foreign, postage on the above, which is 2 cents each number, extra, for the volume. $1 04.

New York Wholesale Price Current.

Corrected to March 7, 1856.

ASHES—Pot ... per 100 lb.	6 25	a — —
Pearl	7 75	a 8 —
CANDIES—Stuart and Bussing's best, assorted ... per lb.	—	a —
Ordinary	—	a —
CANDLES—Sperm ... per lb.	38	a 40
Adamantine	26	a 32
Mould, yellow	15	a 17
COFFEE—Java, white	14	a 14½
Mocha	—	a 15
Laguayra	11	a 13
Maracaibo	11	a 13
St. Domingo (cash)	—	a 10½
DRUGS AND DYES—Alcohol. pr. gal.	— 66	a — 72
Alum ... per lb.	— 2½	a — 2¾
Arrowroot	— 50	a — —
Arsenic, powdered	— —	a — 2½
Asafœtida	— 5	a — 25
Borax, refined	— 28	a — 28½
Brimstone, American, roll	— 2½	a — —
do crude ... per ton.	30 —	a 32 —
Camphor, crude ... per lb.	— 24	a — 24½
do refined	— 35	a — —
Castor Oil, No. 1	1 80	a 1 88
Chlorate Potash	— 40	a — 45
Cochineal	1 05	a 1 20
Copper—sheathing ... per lb.	— 23	a — 27
Copperas ... per 100 lb.	1 25	a — —
Cream Tartar ... per lb.	— 30½	a — 31
Gum Arabic, picked	— 18	a — 37½
Gum Copal	— 40	a — 50
Gum Myrrh, Turkey	— 25	a — 30
Iodine, resublamized	5 10	a — —
Ipecacuanha	2 12½	a 2 25
Madder	— 10	a — 11½
Magnesia	— 15	a — 17½
Do calcined	— 30	a — 35
Nutgalls, blue Aleppo	— 18	a — 20
Oil Anis	— —	a 5 —
Oil Bergamot	2 —	a 2 12½
Oil Cassia	— —	a 3 50
Oil Lemon	2 —	a 2 12½
Oil Peppermint	2 75	a 3 —
Opium, Turkey	4 50	a — —
Otto Rose ... per oz.	3 50	a 6 50
Oxalic Acid ... per lb.	— 33	a — 34
Phosphorus	1 —	a 1 —
Quicksilver	— 43	a — —
Rhubarb, China	2 —	a 2 25
Salæratus	— 5¼	a — 7
Sal Ammoniac, refined	— 10	a — 11
Senna	— —	a — 15
Shellac	— 11	a — 13
Sugar Lead, white	— 15	a — 16
do brown	— 9½	a — 10
Sulphate Quinine	2 55	a 2 65
Tartaric Acid	— 44	a — 45
Verdigris	— 37	a — 40
Vitriol, blue	— 10	a — 10½
DYE WOODS—Camwood ... per ton.	— —	a 80 —
Fustic	17 —	a 30 —
Logwood	19 —	a 30 —
FLOUR—State, common ... per bbl.	6 62½	a 6 68
Michigan and Indiana	6 87½	a 7 12½
Genesee, extra	7 50	a 8 —
Rye Flour	5 50	a 6 —
Corn Meal	4 —	a 4 12½
FRUIT—Raisins ... per box.	2 75	a 3 —
Raisins, layers	— —	a 3 25
Currants ... per lb.	— 15	a — 25
GLASS (American window)—		
6x8 to 8x10 ... per 50 feet.	3 25	a 2 50
8x11 to 11x16	3 75	a 2 62½
11x17 to 12x18	4 —	a 3 —
20x26 to 24x30	5 50	a 4 25
31x40 to 34x46	8 —	a 7 50
GRAIN—Wheat ... per bush.	1 45	a 2 05
Corn, round yellow	— 76	a 77 —
Barley	1 12	a 1 22
Oats, Western	— 43	a — 46
Beans	2 25	a — —
GUNPOWDER ... per 25 lbs	3 50	a 6 50
INDIGO ... per lb.	— 90	a 1 30
IRON—Pig, Eng., Scot ... per ton.	35 —	a 36 —
Bar, Eng. refined	65 —	a — —
Sheet, Russia, 1st quality .. per lb.	— 15	a — 23
Sheet, Eng	— 3½	a — 4
LEAD—Galena ... per 100 lbs.	7 —	a 7 25
Sheet and Pipe	— 8½	a — —
LEATHER ... per lb.	20	a 31
MOLASSES ... per gal.	33	a 44
NAILS—Cut, 4d and 6d ... per lb.	4½	a —
Wrought, 6d and 20d	6	a 7½
OILS—Olive .. per bskt., 12 bottles	3 50	a — —
Olive, in casks ... per gallon.	1 15	a 1 22½
Linseed	— 85	a — —
Whale	— 80	a — 90
Lard, winter	— 95	a 1 —
PAINTS—Lead, red, Am ... per lb.	— 7½	a — 8
Lead, white, Am., in oil	— 8½	a — 9
Lead do do dry	— 8½	a — —
Ochre, yellow, French, dry	1 —	a 1 62½
Ochre, in oil	— 4	a — 6
Spanish Brown, dry ... per cwt.	— 60	a — 75
Litharge ... per lb.	— 7½	a — 8½
Vermillion, Chinese	1 65	a — —
Venetian Red ... per cwt.	2 —	a 2 37½
RICE ... per 100 lbs.	4 50	a 5 25
SALTPETRE ... per lb.	9	a 20
SEEDS—Clover ... per lb.	— —	a — 13½
Flax, American, rough .. per bush.	2 —	a 2 10
Linseed, Calcutta	2 25	a — —
SOAP—New York ... per lb.	4½	a 7
Castile	11	a 11½
SPICES—Ginger, Race ... per lb.	5	a 5½
Mace	82½	a 87½
Nutmegs	91	a 95
Pepper	10	a 11½
Pimento	12	a 12½
Cloves (cash)	13	a 13½
SUGAR—New Orleans ... per lb.	7½	a 9
Havana, white	9	a 9½
do brown	7½	a 8½
Stuart's crushed	—	a 10½
SUMAC, Sicily ... per ton.	72 50	a 82 50
TEAS—Gunpowder and Imperial .. per lb.	35	a 75
Hyson	30	a 80
Young Hyson	23	a 70
Hyson Skin	20	a 35
Black	23	a 50
TIN—Banca ... per lb.	—	a 31½
Straits	28	a 29
Plates ... per box.	9 —	a 10 50
TOBACCO	7	a 43½
TURPENTINE ... per 280 lbs.	3 62½	a — —
TAR ... per bbl.	3 —	a 3 25
SPIRITS TURPENTINE ... per gallon.	— 41	a — 43

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, Illustrated—Piercy & Linforth—per No.	0 40

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Mormon Publications.

THE DESERET NEWS is a weekly paper, the official organ of the Church in Utah, and is published in Salt Lake City; it is ably edited by Albert Carrington. It is circulated extensively in Utah Territory; how much abroad we are not prepared to say.

Price of subscription, $5 in advance.

THE MILLENNIEL STAR.—A weekly publication of 16 pages, adapted for binding; of which there are 16 volumes now bound. It is printed on good paper, clear type, and is devoted principally to the progress of the work in Europe. It is very ably edited by F. D. Richards, one of the Twelve Apostles, and President of the European Church.

Price in England, one penny, or two cents. The law of postage between England and the United States is, that two cents on each paper shall be prepaid in each country, and two cents after the arrival.

Price of subscription, including foreign postage, $2.25, in advance, sent to the address of subscribers. Elder Richards has requested us to act as agent, but has not given us the terms. The above is the nearest approximate that we can arrive at without instructions.

The subscriptions can be sent to us, and we will immediately forward the names and address.

Published at 36 Islington, Liverpool, and at 35 Jewin street, City, London.

Besides the above, there is a paper published in Australia, another in Bombay, one in Switzerland, one commencing on the Sandwich Islands, one in California, and one in Cincinnati; besides a host of minor publications.

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.

ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street*,
North-east corner of Pine, St. Louis, Mo.
mh8–4m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8–1y CHARLES ROGERS.

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted, stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind, which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendence himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 103 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,

HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.

MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent of*—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins*." And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that, when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins*.' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours!

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sizes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis.
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

NOW IS YOUR TIME TO BUY GROCERIES CHEAP.
CALL AND BE CONVINCED.
"HONEST COMPETITION IS THE LIFE OF TRADE."
FRANCIS LEPERE,
WHOLESALE & RETAIL GROCER,
South-east corner Seventh st. and Franklin Av.
On hand for the Holidays,
Currants, Citron, and Raisins, at the lowest prices, by F. LEPERE.

Fresh Family Flour, of best favorite country brands, constantly on hand, for sale low, by F. LEPERE.

CHEESE—W. R. and English dairy—Sap Sago, for sale low, by F. LEPERE.

ENGLISH SPLIT PEAS—10 bbls. just received, for sale low, by F. LEPERE.

SPICES—Cinnamon, Cloves, Ginger, Nutmegs, Mace, and Caraway Seeds, 1,500 lbs., whole and ground, in store, for sale low, by
d22 1m F. LEPERE.

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

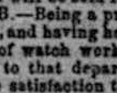
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

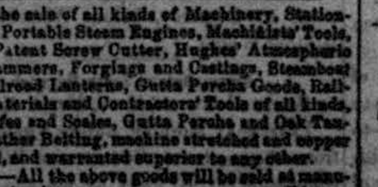
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y


J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.


JOHN DAVICE,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

M. C. MOIES & CO.,
NO. 16 MAIN STREET,
GENERAL AGENTS AND COMMISSION MERCHANTS.

For the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Railroad Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tanned Leather Belting, machine stretched and copper rivetted, and warranted superior to any other.
N. B.—All the above goods will be sold at manufacturers' prices. 126 1y

CHARLES HOLMES,
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

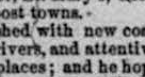
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

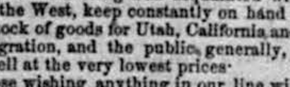
TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public, generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

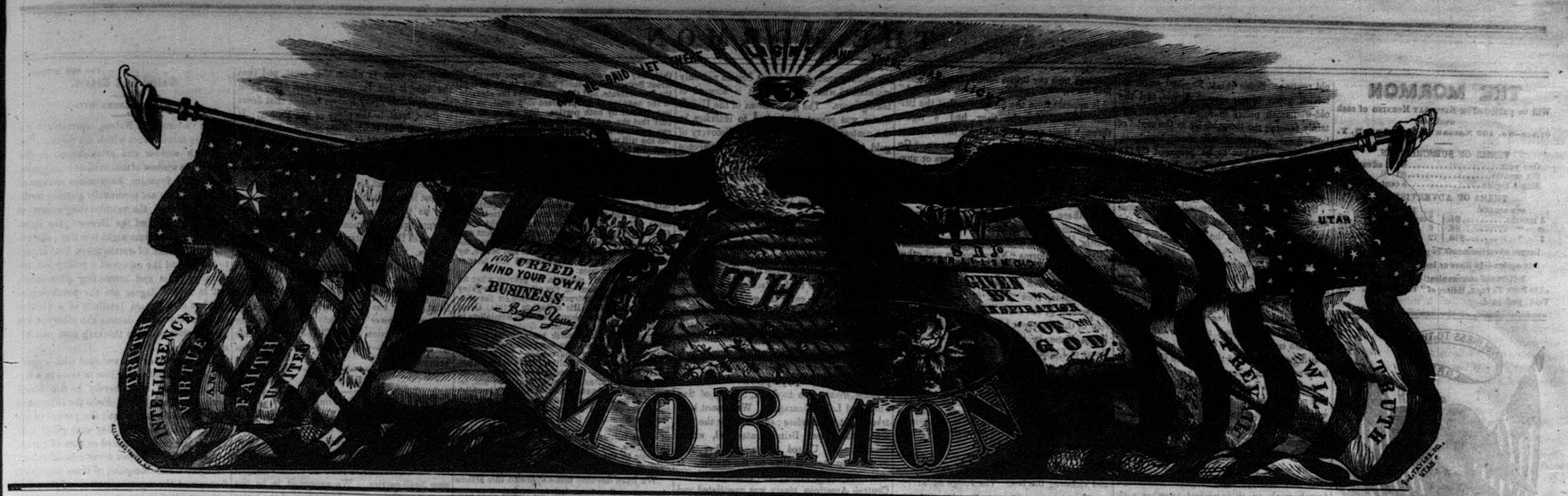
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je3–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 4. NEW-YORK, SATURDAY, MARCH 15, 1856. PRICE FIVE CENTS.

Poetry.

Fortune and Love.

BY ELIZA COOK.

Let me live without fortune, if Providence will it,
For joy can be found where small treasure is shed;
Those who bear a full cup are most fearful to spill it,
And oftentimes walk with the narrowest tread.
I care not, though Fate may deny me profusion,
If earth will but show me some rays from above;
Tell me not that God's light is a dreamy illusion,
I could live without Fortune, but not without Love.

Oh! 'tis pleasant to know there are beings about us,
Who tune the most exquisite strings in our heart;
To feel that they would not be happy without us,
And that we, in our loneliness, sigh when we part.
Oh! there's something divine in the thought that we cherish,
A star-beam within us, that shines from above;
To know that if all the world gives us should perish,
The greatest of Fortune still dwells in our Love.

Oh! 'tis glory to feel that we live for some others,
That self is not all we depend on below—
That affection yet links us to sisters and brothers,
Whose faith will be constant, come weal or come woe.
Though the vultures of trouble may harrass our bosoms,
N'er fear while our spirit is fed by the dove;
Let the desert of Life give Eternity's blossoms,
And we'll live without Fortune while favored by Love.

Forgiveness.

Dedicated to Those That Love Me Not.

BY CORA WILBURN.

Wherefore the bitter enmity, the unavailing hatred that scorns the angel attribute forgiveness? Unavailing, because the deadly feuds—the fostered enmity, can never inspire the detested foe's felicity beyond the narrow confines of earth: and, even here, among the good and the true, the wronged and unjustly assailed can find a refuge, when assaulted by malignant tongue and unrelenting enmity. Truth, the never daunted supporter of many an injured breast, will not fail successfully to resist the machinations of inventive calumny, the hostilities of an untiring malice, that seeks a fellow-being's downfall, with a zeal worthy of a far better cause. There can be no just reason assigned for the dominion of hatred within the human breast, how sweet it is to forgive the hastily spoken word, the unreflected expression, gently to reprove, but not to hate inexorably; for perhaps, but one impulsive word or action, thus magnified by the distorted vision of lurking animosity, renders the slightest fault a grievous sin; and a thoughtlessly spoken word an unpardonable offence. And, even where there is cause—just and all-sufficient cause, will the nursing of wrath and hatred better thyself, or reform thy foe? When calumny assails and malice threatens, and envy darts her snake like glances, is it not better, by the even tenor of a spotless life—a life devoted to the fulfilment of duty, to reprove the slanderer's tale with conscious innocence and integrity, to smile serenely when trials threaten and a foe's influence strives for dominion? To take no heed of envy's whisperings, and "evil eye," but to pursue steadily, cheerfully, hopelessly, the path of right on earth, that leads to heaven above. Oh, this is better then repining, when evil tongues assail thy truth, and unstable friendships waver. Better than the unavailing tears shed over deceit and treachery is the calmness earned by sincerity of motive, and the prayer that strengthens—even when friends doubt and foes rejoice triumphantly. And, can it be, that woman's heart can give admittance to the demon form of hatred, to an evil influence that will change her melodious accents of kindness to ringing sounds of discord? The voice that is laden with the accents of gentleness and forgiveness, would fall like angel melody. Woman, in whose spiritual nature, the heart's chords respond to heavenly lessons of mercy and forbearance, can she cherish this demon within the breast that should be dedicated to its opposing angel? In the world's history we find the noblest hearts of patriots and heroes alive to the enobling sentiment's of forgiveness of injuries; intolerance and hatred; the distinguishing traits of tyrants; falsehood and deceit; the revealed attributes of despot traitors. And with the stigma of moral cowardice ever attached to the traducer's name, can there yet be hearts—even womanly hearts, so lost to sympathy, to truth to fellow-feeling, as to pursue with the two edged sword of calumny and misrepresentation, those who have never injured them, repeating some imaginary offence, some fancied tyranny? And the consequences if successful, have they reflected upon them?—That they would place obstacles in the path of honest endeavors to aspiring toil, place the barriers of unjust accusation between friendly hearts, and insinuations detrimental to truth and honor, that might cause tears of anguish and nights of sleepless pain? But all this may not be. The good and the confiding will not fail with time to discover the slanderer's hidden motive; though at first giving heed to their honeyed words, and serpent twinings of pretended disinterestedness. Time, the consoler, is also the discourser of horrible things, and He who ordains the final triumph of truth and justice, will not fail to lighten of its burden of woe and care the wronged one's path, and inflict on hearts that cherish the implacable enmity, the inevitable punishment that deeds and thoughts of revenge must bring the accusing conscience and sleepless pillow. Better it were, in place of religious profession and outward sanctity, to purify the heart from evil guests, and remembering the divine precept of "Doing unto others, as ye would be done by," believe that

"To err is human; to forgive, divine."

Philadelphia. Feb. 26. 1856.

[Woman's Advocate.

A Glance at the History of Fire-Arms.

It is not certainly known when gunpowder was invented. The Chinese and other nations of the East. among whom most of the arts originated, were probably acquainted with its properties long before they were known in Europe. Bartholdus Schwarz is generally thought to have discovered the secret of its manufacture, and introduced it throughout Europe in about the year 1320. The honor of the invention is also attributed by some to a monk named Constantine Anelzen, and by others to Roger Bacon. The explosive forces of this simple combination of nitre, sulphur and charcoal, once being fully understood, it was soon applied to the purposes of war, and we hear of cannon having been used by the Moors as early as the year 1342, at the siege of Algesiras, and also by the English in 1346, at the battle of Cressy.

The first experiments in the manufacture of cannon naturally resulted in the production of awkward and unwieldy instruments. They were of enormous size, often throwing balls of one hundred pounds weight, and could only be dragged before the walls of a besieged town at a very great expense of money and labor. After a while some fertile imagination conceived the idea of lessening the bulk of this wonderful engine, so as to apply it as a weapon far the hand; and in 1364 five hundred small barrels, of a span only in length, were manufactured in an Italian town. These were found to be inconvenient, however, and soon the barrels were lengthened, and the old fashioned arquebus began to be used throughout Europe, and substituted for the crossbow, which until then, had maintained an unquestionable superiority. The arquebus was at first short, thick, and very heavy, carrying a four ounce ball, and fired by a match in the hand. In the fifteenth century a cock or dragon was attached to the right side of the barrel, between the lips of which the burning match was fixed, and by means of a trigger and spring, pressed upon the priming. The operation of loading and firing with so heavy an instrument was necessarily very slow notwithstanding each arquebuser was attended by a shield bearer, behind whose shield he took shelter during battle.

Toward the latter part of the fifteenth century the cavalry were gradually provided with fire-arms, the French being among the first to introduce mounted marksmen armed with pieces two and a half feet long. Fire-arms had by this time come to be regarded as a most terrible weapon, and much attention was devoted to the subject of improving them. In 1517, the wheel-lock was invented by a mechanic of Nuremburg. This was a simple contrivance, consisting of a small, sharply-notched wheel of steel, projecting upward through the center of the pan, and cocked by means of a strong spring. The pan being filled with priming powder, and the cock, furnished with a piece of brimstone, being let down upon the wheel, the pulling of the trigger would cause the wheel to revolve rapidly several times, producing sparks from the brimstone and exploding the weapon. The cavalry alone made use of these wheel-locks, and the infantry of all the European powers remained armed with matchlocks up to the middle of the seventeenth century.

In the sixteenth century the bore of the arquebus was diminished from that of a four-ounce ball to that of a two-ounce ball, and then was introduced into use the double arquebus, whose barrel was four feet long, and carried an eight-ounce ball. This of course, was fired with a rest. There was also used by soldiers, a musquetoon, with a barrel one foot and a half long, having a caliber of two inches and designed to carry twelve or fifteen small bullets. Target shooting was generally practiced in this country. At about this time was also introduced the musket proper, whose barrel was considerably longer than that of the arquebus, and threw a ball of four ounces. This weapon was fired from a rest, and was first used with deadly effect in the armies of Charles V of Spain.

At the commencement of the seventeenth century, the arquebus had entirely disappeared, and the troops of the various European companies were divided into musketeers and pikeman. Carbines also, three and a half feet long, were introduced among the cavalry, and each rider was provided with two pistols. The carbineer loaded his piece with prepared wood-in cartridges.

In the early part of the seventeenth century it was found that the caliber of the pieces might be reduced without diminishing their utility, and the French accordingly set the fashion of using muskets carrying as many as fourteen bullets to the pound. This century was noted for many great improvements in fire-arms and other weapons of war. The most important of these changes was the substitution of the flint lock for the wheel and match locks. By the year 1670 the match locks were entirely out of use. About this time, too, the bayonet was introduced, consisting of a two-edged blade twelve inches long by one in width fitted like a plug in the barrel of the musket, by means of a wooden handle. This method of fastening the bayonet to the gun was very inconvenient, inasmuch as it was necessary to remove the blade at each discharge of the piece. The invention of the screw to the bayonet, however, in 1678, by which its advantages could be retained even while firing, decided all minds in its favor, but it was not generally adopted until a much later period of the century. It is said that the Swedes were the first who fired with bayonets fixed.

In the commencement of the eighteenth century Gottfried Hausch of Nuremburg introduced the method of making the touch-holes funnel shaped, so that the powder upon being rammed into the barrel would itself prime the piece, and thus increase the speed of loading. At this period also the grooved, or rifle barrel, began to come generally into use.

In 1807 two explosive mediums were discovered, the one being chlorate of potash and the other detonating quick-silver. Forsyth took advantage of these discoveries, and obtained in England a patent for percussion fire-locks, by which he produced the ignition of little detonating balls, composed of potash, brimstone and lycopodium, by means of a smart stroke from a hammer. This percussion lock, however, owing to its somewhat complicated structure and to the too great affinity of the chlorate to damp, proved incapable of appliance to the arms of war until the invention of the percussion cap in 1818 by Debboubert. The cap, as first used, was a somewhat clumsy and awkward instrument. Many years elapsed before it acquired its present neat and convenient shape, and it was not until after 1840 that they were introduced generally among the European troops.

Of late years much more attention has been devoted to the subject of fire-arms than ever before. The result is visible in the compact and elegant fowling pieces, rifles and revolving pistols, which are displayed in our shop windows, as well as in the many marvelous engines of destruction which have been brought into use since the commencement of the present European war. It is to be hoped that as man's knowledge and skill in the manufacture of deadly weapons becomes more perfect our necessity for their use as an offensive weapon will grow less and less.

Remember that custom in infancy becomes nature in old age.

The Navy of England.

A compilation made from the official Navy List, published yesterday, shows a number amounting to 456 ships and vessels of every denomination comprising the British fleet. Of this force 301 ships and vessels are in commission, and employed in various ways, as 131 gun line-of-battle ships down to the one gun, mortar, or gun-boat, and the steam yacht mounting no armament at all. Ten years ago we only had 233 vessels as a grand total of all classes in commission, and nearly all those were sailing vessels; now the character of the service is so thoroughly changed, that nearly all are steamers, and such few sailing vessels as are yet doing duty are being set aside as fast as their terms of commission expire. Thus, this week, we have that noble three-decker, the Neptune, 120, Capt. Hutton, laid up in ordinary, to make room for the more modern steam bulwark, the Marlboro', 131; and so the work of change will progress, until a sailing man-of-war will become as great a novelty in the British fleet at sea as was the steamer at the time of the "venture" of the little Comet. The staff of the fleet has also changed with the growth of its metamorphosis, as will at once be perceived by the following statistics, showing the division and subdivision of the grades since the termination of the war in 1816, in which year there were:

1816.	
Flag officers	343
Captains and retired Captains	883
Commanders and retired Commanders	894
Lieutenants	3776
Marine officers	3336
Masters	693
Medical officers	1537
Pursers	957
Naval Instructors	—
Chaplains	63
Mates	—
Second Masters	—
Acting Assistant Surgeons	—
1856.	
Flag officers (22 in commission)	319
Captains (active)	396
Captains (retired)	164
Captains on reserved list	50
Captains of Greenwich	4
Commanders	569
Commanders on reserved list	205
Captains on retired list	349
Lieutenants of Greenwich and Naval Knights of Windsor	44
Lieutenants	1178
Lieutenants on reserved list	784
Marine officers	435
Masters	322
Masters on reserved list	144
Inspectors of machinery	3
Chief engineers	125
Mates	198
Second masters	116
Chaplains	159
Naval instructors	90
Medical officers	592
Medical officers (retired)	308
Paymasters	511
Assistant Paymasters	178

It is estimated that we may count upon having this summer, available for the purposes of war, forty or more line-of-battle ships and heavy frigates of the right class, upwards of twenty corvettes and heavily armed sloops, and upwards of 170 gun and mortar boats and batteries. The Baltic alone, it is inferred, will have a fleet of nearly 250 pennants over steam, and it is rumored that Sir Edmund Lyons will be the grand Commander-in-Chief. In glancing at the before given figures, it will strike the reader probably as curious, that whereas at the close of hostilities in 1816 there were 3775 Lieutenants on the Navy List, we have now, when in the midst of another war, but a total of 1976; of this number, 1778 only are represented as on the active list.—[London Times, Jan. 2.

The Days of Queen Mary.

The following description of the idea and manners of the age of Queen Mary, of England, we take from Blackwood. Read it, and say if you can, that the world has not advanced in morals and intelligence:

"To give only one or two instances of the manners and ideas of the age in which Queen Mary's lot was cast. It is generally known that Henry VIII. put seventy-two thousand persons, of all religious persuasions, to death on the scaffold, during his single reign; but is it not equally well known his daughter Elizabeth had an array of three hundred heads of persons, convicted of high treason, placed on London Bridge, including those of her cousin and friend Norfolk and her favorite romantic lover Essex; and so far from being shocked at the ghastly array, she took the foreign ambassador to see it, in order to show "how we serve traitors in England." Protestant historians have recountered with just indignation, that the bloody Mary cast two hundred and forty men, women and children into the flames during her brief and atrocious reign; but they have not equally prominently brought forward, that a greater number of Catholic priests and partizans were, by her Protestant successor, secretly racked to the utmost limits which human frame can endure, in that awful scene of human agony, the Tower of London.

"After the massacre of St. Bartholomew, the ladies of the Court of Paris went out to examine the long rows of the bodies of the Hugenot cavaliers who had been slain during the tumult, and curiously turned them over when half stripped of their garments, said to each other—'This must have been a charming lover; that was not worth looking at.'

"And when the fantastic assassin Ravillie was brought out into the Square of the Louvre, to undergo during four hours the most frightful tortures which human ingenuity or malignity could devise, or humanity could endure, the whole ladies of the Court of Paris assembled to witness the spectacle, and as high prices were given for the best places on the street leading to St. Paul's on the approaching occasion as when the first and noblest of Britain attended her greatest hero to his last resting place.

"It is perhaps the most difficult thing in surveying the annals of the past, to bring ourselves to conceive how human beings could, in any age, under any circumstances, have been brought to lend themselves to such barbarities. But nothing is more certain than the greatest and best did so; they deemed that they were doing God' service when so engaged. Witness Sir Thomas Moor flogging a prisoner with his own hands in his garden, to convert him from heresy. If we are wise and just, we will judge of those who lived in those savage times according to the measure of the ideas with which they were surrounded, and not our own; and reflect with deeper thankfulness on our happier lot, when subjects are not called to undergo such sacrifices in their duty to their sovereign, and the Queen on the throne can exhibit the spirit of her Plantagenet forefathers, and the graces of her Stuart ancestors, without being exposed to the terrible trials which either underwent.

Cultivation of Fishes.

In a paper from the Patent Office, published in the *National Intelligencer*, it is suggested that the fishes of many varieties not now known to them, might be introduced into the waters of this country, by means of transferring the spawn from one locality to another. The mullett of the Garonne would be valuable in the Potomac, and also the sardine. The trout and salmon of the Rhine and its waters would answer further north,—turbot and sole for the Jersey waters,—and trout, carp and salmon for north of the Delaware. The carp it is known was introduced into the waters of the Hudson. The golden carp was introduced into a pond near the same river. The breaking of a dam caused these fish to be swept into the Hudson, where they now exist in tolerable abundance. The smelt, now abundant in Jamaica pond, near Boston, did not originally exist there, but was carefully transported, either from Europe or from some section of this country. Salmon and shad were formerly found in the Merrimac, and the latter in the lake Winnipiseogee, and its tributaries—but, since the establishment of manufactories at Lowell, and the consequent damming of the river, these fishes, have disappeared from all the upper waters, while on the other hand, the opening of communication between Lake Erie and the Hudson has introduced to that lake and its accessories eels and perhaps other fish not previously found there. The same result has also been experienced in Lake Ontario, since its connection with Lake Erie by means of the Welland canal. The officers of the navy on foreign service could have assigned them the duty of collecting varieties of fish not known to the waters of the United States Mr. Peel, of Saugerties, N. Y., has shad, carp, tench, gold-fish, &c., in the ponds on his estate, and so well are they protected from molestation of every kind, that upon the appearance of persons at the margin of the waters, they approach to receive food from their hands. This gentleman, it is said, has a sturgeon seven feet long, and when he wants a sail on his pond, he harnesses his sturgeon, attaching a line and cork float to the traces. The sturgeon will swim with the utmost speed around the pond several times, keeping near the shore. Then he will suddenly stop, rise to the surface of the water, and turn up its back, thus indicating its exhausted condition.

The Scientific Value of Snow.

The snow was proverbially the "poor man's manure" before scientific analysis had shown that it contained a larger per centage of ammonia than rain. The snow serves as a protecting mantle to the tender herbage and the roots of all plants against the fierce blasts and cold winter. An examination of snow in Siberia showed that when the temperature of the air was seventy-two degrees below zero the temperature of the snow a little below the surface was twenty-nine degrees above zero—over one hundred degrees difference. The snow keeps the earth just below its surface in a condition to take on chemical changes which would not happen if the earth were bare and frozen to a great depth.

The snow prevents exhalations from the earth and it is a powerful absorbent, retaining and returning to the earth gases arising from vegetable and animal decomposition. The snow, though it falls heavily at the door of the poor and brings death and starvation to the fowls of the air and beasts of the field, is yet of incalculable benefit in a climate like ours, and especially at this time, when the deep springs of the earth were falling, and the mill streams were refusing their motive powers to the craving appetite of man. If, during the last month, the clouds had dropped rain instead of snow we might have pumped and bored the earth in vain for water; but, with a foot of snow upon the earth and many feet upon the mountains, the hum of the mill stones and the harsh notes of the saw, will soon and long testify to its benificence. Bridges, earth-works and the fruits of engineering skill and toil may be swept away, and man will still rejoice in the general good and adore the benevolence of Him who orders all things aright.

The snow is a great purifier of the atmosphere. The absorbent power or capillary action of snow is like that of a sponge or charcoal. Immediately after snow has fallen, melt it in a clean vessel and taste it and you will find immediately evidences of impurity. Try some a day or two old and it becomes nauseous, especially in cities. Snow water makes the mouth harsh and dry. It has the same effect on the skin, and on the hands and feet produces the painful malady of chilblains. In Alpine countries, snow water has been thought to be productive of the disease called goitre. The following easy experiment illustrates beautifully the absorbent property of snow: Take a lump of snow (a piece of snow crust answers well) of three or four inches in length and hold it in the flame of a lamp; not a drop of water will fall from the snow, but the water as fast as formed, will penetrate or be drawn up into the mass of snow by capillary attraction. It is by virtue of this attraction that the snow purifies the atmosphere by absorbing and retaining its noxious and noisome gases and odors.—[National Intelligencer.

Woman and Pictures.

If, indeed, woman were mere outside, form and face only, and if mind made up no part of her composition, it would follow that a ball-room was quite as appropriate a place for choosing a wife, as an exhibition-room for choosing a picture. But, inasmuch as women are not mere portraits, their value not being determinable by a glance of the eye, it follows that a different mode of appreciating their value, and a different place for viewing them antecedent to their being individually selected, is desirable. The two cases differ, also, in this, that if a man select a picture for himself from among all exhibited competitors, and bring it to his own house, the picture being passive, he is able to fix it there,—while the wife, picked up at a public place, and accustomed to incessant display, will not, it is probable, when brought home, stick so quietly to the spot where he fixes her, but will escape to the exhibition-room again, and continue to be displayed at every public exhibition, just as if she were not become private property, and had never been definitely disposed of.—[Hannah More.

The Decimal System.

Congress, it is expected, will do something this session toward the adoption of a uniform system of weights and measures, similar to that which forms the basis of our coinage. Other countries are moving in the same direction, and it is quite probable that in a few years all the commercial and civilized countries will have adopted a similar system, which would greatly facilitate the operations of trade and commerce. A gentleman of New York, Mr. Felton, we see, has started the subject at this time by a lecture upon it, in which he proposed to supersede all the present tables of weights and measures by a graduated series, in which each denomination shall be exactly ten times greater than its next inferior. For instance: In the scale of weights he would have ten scruples one drachm, ten drachms one ounce, ten ounces one pound, ten pounds one stone, ten stones one cwt., ten cwts. one ton. Apply to such tables the decimal currency as to prices, and the parts of a pound would exactly correspond with the parts of a dollar. An article at $1 per pound would be one dime per ounce, one cent per drachm, and one mill per scruple. The same principle applies to all the departments of weights and measures. Mr. F. contends that the introduction of this system would greatly simplify commercial transactions of all kinds and do away with most of the difficulties which beset the study of numbers.

A Reverend Know Nothing Drumming up his Debtors.

The Rev. Know Nothing Brownlow has lifted up his voice in a midnight cry to his debtors to pay up! Hear him:

As many of you as will inclose to us what you owe us justly, we will credit you on our books, and write opposite your names that you are *gentlemen* and Christians! Those of you who can't pay, and will write to us, *acknowledge your indebtedness*, we will record as *clever fellows*, and those of you who will not do neither, we will publish this spring, in an extra sheet, as a set of graceless rascals, willing to have a poor man labor for you for years for nothing, and pay for paper, ink, and the hire of hands to serve you, without pay.

Come to Knoxville, you *lousy rascals*, on a pilgrimage, and see our little ones, "chips of the old block," looking daggers at us, and crying for bread. Come and see us, with our elbows out, and the officers of the law leading us about for debts created to furnish you a paper, and you will fork over at once!

And you hypocrites, who are members of different churches, owing us for our paper, how dare you, around your family altars, night and morning pray to God, "pay us this day our debts, as we pay to others?" *He* knows you owe us, and won't pay, and until you do pay, you may pray yourselves out of breath, and you will never be heard! Yes, you saintly villains, you have been owing us long enough to make us "poor, halt, miserable, blind and naked," and yourselves ride at our expense. You get to Heaven without paying us up!—never!

W. G. Brownlow,
Editor of the Whig.

The Laugh of Woman.

A woman has no natural grace more bewitching than a sweet laugh. It is like the sound of flutes on the water. It leaps from her heart in a clear, sparkling rill; and the heart that hears it feels as if bathed in the cool, exhilarating spring. Have you ever pursued an unseen fugitive through trees, led on by her fairy laugh, now here, now there, now lost, now found? We have. And we are pursuing that wandering voice to this day. Sometimes it comes to us in the midst of care, or sorrow, or irksome business; and then we turn away and listen, and hear it ringing through the room like a silver bell, with power to scare away the ill spirits of the mind. How much we owe to that sweet laugh! It turns the prose of our life into poetry, it flings showers of sunshine over the darksome wood in which we are travelling, it touches with light even our sleep, which is no more the image of death, but is consumed with dreams that are the shadows of immortality.

Fear of Evil.—In the commission of evil fear no man so much as thine own self. Another is but one witness against thee; thou art a thousand. Another thou mayest avoid, but thyself thou canst not. Wickedness is its own punishment.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 103 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
2 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MARCH 15, 1856.

Great Britain and the United States.

THE inhabitants of Great Britain and the United States though geographically widely separated by the rolling waters of the Atlantic, are almost one and the same. There are certainly differences in their social and political positions, but that is all, and which is to be envied or which pitied is not our subject. We need not recapitulate history here, to show origin and relationship, who was father and who was son, relationship is not disputed. John Bull calls Jonathan cousin and in turn Jonathan acknowledges the relationship of the old gentleman. It is a broad and near cousinship—one that embraces father, mother, sister brother, for it is almost impossible to find a family in Great Britain and Ireland of which one member is not to be found hunting fortune in the diggings of California—seeking the broad lands of the West, or trying to improve his condition in the populous cities of the East. From the day that the Pilgrim Fathers crossed the mighty deep to the present moment, Great Britain has been steadily contributing sons and daughters, and amongst them no mean share of talent and enterprise. Enterprising men, men of eminence, men of genius and talent from nearly all the nations of the earth, have likewise linked their fortune and their future with the Republic, still the United States are Anglo-Saxon. We have not seized our pen this morning to proclaim that the United States is now equal, vastly superior or still inferior to Great Britain in any particular: our subject is the war excitement in the two nations.

For some weeks past, scarcely a steamer has arrived here from Great Britain, without creating considerable excitement, and we daresay the same has been experienced by the Britishers on the arrival of our steamers on their shores. Our papers have always been expecting something important, more decisive on the war question "by the next mail," and the English papers reveal that they have had the same expectations from America. For our own part we have said little about the war, as we scarcely think either the Court of St. James or the Cabinet at Washington is prepared to take upon their heads the awful responsibility of consequences did either decide to go into it "tooth and nail." There is doubtless no great affection between the monarchical and republican Cabinets, but there is, as we have shown, sufficient relationship—close ties of consanguinity, and commercial interests likewise, between the two peoples to cause a Premier or President to stop and breathe before he casts the dreadful die that would cause kin to raise arm against kin.

The present difficulties between the United States and Great Britain arise from the non-fulfilment, on the part of the latter power, of what is generally called the Clayton-Bulwer treaty, or, geographically and politically, the Central American treaty, together with the violation of the United States municipal laws by Great Britain, in endeavoring to enlist men in the United States to serve in the Crimea. Such are the charges: the first of years' standing, the latter only of a few months.

Great Britain having been on peaceable relations with the nations of Europe for nearly forty years previous to the present war, had but little occupation for her army beyond that which Caffres and Sikhs created in her foreign possessions. Listening to the cry of political reformers—beset with a constant flood of petitions from the Peace Society, English governments have, one after another, for a series of years, been reducing her military and naval force with the view of reducing the enormous "National Debt"—and possibly cherishing some hope that the "World's Industrial Exhibition," in Hyde Park, had ushered in a new era in the world's history—a millennium. Poesy, however, had not effaced history from the memories of some. Now and again a cry might be heard throughout the British realm about revenge lurking in the bosom of the great "Napoleon's nephew" for the treatment of the Emperor on the Island of St. Helena. A little bustle in dockyards, extra labor on fortifications approximate to the French coast, would generally follow for a few months, and then affairs would fall back into the arms of old routine. Some think England never intended going to war against Russia, and the old-womanish policy of Lord Aberdeen certainly favored the thought, for in the midst of long dreary months of talk about hostilities, no steps were taken to be prepared for the "tug of war." In a word, England was totally unprepared, so far as her army was concerned, to enter on a war with Russia.

Our readers no doubt remember the dismal accounts that came from the East about the outbreak of cholera in the English army while encamped near Varna, on the shores of the Euxine, prior to embarkation for the Crimea. The ravages of this awful plague, long and arduous labors in the trenches before Sebastopol, severe suffering from insufficient clothing, shelter, and rations, together with Cossack spear and Russian ball made terrible havoc with the small army of Queen Victoria. Recruiting sergeants did their best in England to keep up the efficiency of the army in the Crimea, and were pretty successful in finding men and boys ready to "take the shilling." This was, however, not enough. Swearing fidelity to the throne, and donning the red coat, were but small affairs in the process of soldier-making. Relay after relay was dispatched for the seat of war, but being chiefly from the mill and factory, their voyage, immediate trench work on their arrival, together with the change of climate, rendered them of but little service to Lord Raglan. He soon complained of the raw recruits that were sent him, and, possibly, suggested a Foreign Legion. Be that as it may, the English Cabinet soon perceived that as the citizens of Great Britain were unaccustomed to military labor, they would have to apply to the citizens of other nations who were already prepared for the field. A British Foreign Legion Bill was therefore hurriedly passed through both Houses of Lords and Commons, and the recruiting machinery set to work.

The European governments (with the exception of Sardinia) having decided upon observing a strict neutrality in the war, of course, could not permit recruiting in their domains. England consequently chose the small Island of Heligoland for a grand recruiting depot on account of its contiguity to the German States. Great numbers were likewise expected from the German émigration passing through England *en route* for America. The labors of English agents were in a measure successful, both at Heligoland and in her own seaports; still the demand was greater than the supply.

It was believed in England that there were many foreigners in this country who would gladly join the "British Foreign Legion" for the pleasure of having a brush with the Russians and squaring old accounts. The neutrality of the United States required England to pursue a similar policy to that observed towards European neutral nations. Halifax was accordingly to the United States what Heligoland was to the northern nations of Europe—a grand recruiting depot.

As soon as this determination on the part of Great Britain was known to the public, certain persons residing in the United States immediately presented themselves to the British consuls and the British ambassador in this country, offering their services to carry out the enlistment scheme. In the course of time, those agents were apprehended on the charge of violating the municipal law of the United States, based on the non-interference principle—which provides:

"That if any person shall, within the territory or jurisdiction of the United States, enlist or enter himself, or hire or retain another person to enlist or enter himself, or go beyond the limits or jurisdiction of the United States with intent to be enlisted or entered in the service of any foreign prince, State, colony, district, or people, as a soldier, as a marine or seaman, on board of any vessel of war, letter of marque, or privateer, every person so offending shall be deemed guilty of a high misdemeanor, and shall be fined not exceeding one thousand dollars, and be imprisoned not exceeding three years, &c."

At the trial of those agents in the District Court of Pennsylvania, some of them turned States' evidence, and reported conversations that, they allege, transpired between themselves and the English officials, which, if true, go far to establish that the latter were not ignorant of the above law. However, the fact that the agent Hertz had dunned the English officials time and again for more funds, and the latter essential not coming in such abundance as to satisfy him, makes his subsequent evidence against the English consuls a matter of question. Whatever may be said of the course of the agents, the consuls, or the ambassador, Lord Clarendon's letter to Mr. Buchanan, the U. S. Minister at London, shows that the English cabinet had no intention of violating the American law, however wrongly they may have interpreted it. He says:

"The undersigned must, in the first instance, express the regret of her Majesty's government if the law of the United States has been in any way infringed by persons acting with or without any authority from them; and it is hardly necessary for the undersigned to assure Mr. Buchanan that any such infringement of the law of the United States is entirely contrary to the wishes and to the positive instructions of her Majesty's government.

"The undersigned, however, thinks it right to state to Mr. Buchanan that some months ago her Majesty's government were informed from various sources, that in the British North American possessions, as well as in the United States, there were many subjects of the Queen, who, from sentiments of loyalty, and many foreigners who, from political feeling, were anxious to enter her Majesty's service and to take part in the war. Her Majesty's government, desirous of availing themselves of the offers of these volunteers, adopted the measures necessary for making generally known that her Majesty's government were ready to do so, and for receiving such persons as should present themselves at an appointed place in one of the British possessions. The right of her Majesty's government to act in this way was incontestable; but at the same time they issued stringent instructions to guard against any violation of the United States law of neutrality; the importance and sound policy of which law has been so well expounded by Mr. Buchanan, in whose remarks upon it, as well as upon the foreign enlistment bill of this country, her Majesty's government entirely concur.

"It can scarcely be matter of surprise that when it became known that her Majesty's government was prepared to accept these voluntary offers, many persons in various quarters should give themselves out as agents employed by the British government, in the hope of earning reward by promoting, though on their own responsibility, an object which they were aware was favorably looked upon by the British government. Her Majesty's government do not deny that the acts and advertisements of these self-constituted and unauthorized agents were in many instances undoubted violations of the law of the United States; but such persons had no authority whatever for their proceedings from any British agents, by all of whom they were promptly and unequivocally disavowed."

It appears from the foregoing, that the British cabinet thought they had a right, through their agents, to whisper into the ears of those panting for revenge or renown, "Go to Halifax in the quality of laborers or anything else but that of recruit, and there you will have opportunity of joining the British Legion; and if you have not the wherewithal to go there, we shall aid you." Sir Gaspard Le Marchant, Lieutenant-Governor of Nova Scotia, is charged with issuing a proclamation, wherein he informs "Nova Scotian and other ship-masters" his willingness to pay the passage of poor men shipped from the ports of Philadelphia, New York or Boston. Lord Clarendon, in the same dispatch, justifies this step of the Governor by citing the decision of Judge Kane in the United States Circuit Court of Philadelphia. The Judge says:

"I do not think that the payment of the passage from this country of a man who desires to enlist in a foreign port comes within the act—(the neutrality act of 1818.] In the terms of the printed proclamation there is nothing conflicting with the laws of the United States. A person may go abroad, provided the enlistment be in a foreign place, not having accepted and exercised a commission."

At the trial alluded to, some of the agents were accused of surpassing their instructions and violating the law. The Judge adds:

"There is some evidence in Hertz's case that he did hire and retain, and therefore his case would have to be submitted to a jury. In Perkine's case there was testimony upon which a jury might convict. In Bucknell's case it appears that there was a conversation at which he was present, but there was no enlistment or hiring or retaining. The conversation related as to the practicability of persons going to Nova Scotia to enlist. If the rule I have laid down be correct, then the evidence does not connect him with the misdemeanor. Mr. Bucknell is, therefore, discharged, and Messrs. Perkins and Hertz are remanded to take their trial."

The British cabinet, in acknowledging the error of the agents, declared that they had no intention of insulting the United States or violating their laws; stopped the enlistment, and promised the thing should not occur again. The cabinet at Washington have demanded of the British cabinet the recall of Mr. Crampton, the ambassador at Washington, and the British consuls at Cincinnati, Philadelphia and New York, for taking part in the business. This is, therefore, the present phase of the trouble between the two governments on this subject. If England recall Mr. Crampton and these consuls, the cabinet at Washington will be satisfied; if not, it is rumored and generally believed that President Pierce will send Mr. C. his papers, with the polite notice that he cannot be received longer at Washington as the representative of England. The English cabinet consider their explanation and apology ought to satisfy the cabinet at Washington, particularly as it is alleged, on behalf of England, that her agents were led to that violation by snares set for them by American citizens. Lord Palmerston, in a late debate in the House of Commons, says:

"That it was the desire and the instruction of her Majesty's government that nothing should be done which should be at variance with the laws of the United States. The honorable and learned gentleman says that giving information to persons who might be willing to go to our provinces, that they would there be enlisted if found fit, that the offering any inducement to leave the United States was a violation of their municipal law. The United States is not the empire of Russia. *Civitas non carcer est.* The United States is a free country like our own, and would not impose upon any man the slightest restraint to prevent his quitting its boundaries for his advantage. I will not now argue a question which will be more properly examined when the papers, without which it would be unbecoming to enter upon it, are before the House; but this I will say, that during these transactions offers were repeatedly made to her Majesty's officers in the United States by persons whose sole object was to entrap them into something which might afterwards be construed into a violation of the municipal law of the States. A conspiracy was got up for the purpose of entrapping and misleading them, and inducing them to do that which might afterwards be fastened upon them as a violation of the national laws."

England says, we have done enough; America replies, you have not—and there they stand.

Central America, the other subject of contention between Great Britain and the United States, is situated on the isthmus which unites the continents of North and South America. That country having been discovered by Columbus, was, "by right of discovery," claimed by the Spanish monarchy. No time was lost by that government in dispatching adventurers and the usual train of men and arms to conquer and possess. We need not speak here of their brutality to the natives of the newly acquired dominions, nor of the subsequent iron rule of Spain which marks the history of Central America.

At the same time that Spain held possession of that country, the United States of North America were British colonies. In this position of neighbors, England acquired from Spain, by treaty, certain privileges in a defined portion of Central America: chiefly the right of cutting and carrying away logwood. The territory being acquired for this specific purpose became inhabited only by persons engaged in the wood business, and British officials established there for their protection, and such persons as found occupation or commerce growing out from their presence. Whatever claim England may now set up in support of other possessions in or contiguous to Central America, it is certain that she owed her presence in the latter country, in the first place, entirely to treaty with Spain.

The revolution that proclaimed the first French republic and that which successfully established our own giant republic, had their influence on Central America. Effort after effort was made to throw off the Spanish yoke, which at last resulted in the establishment of the Federal Republic of Central America in 1823. This republic had but a short existence. In 1839 the States of Nicaragua, Guatemala, San Salvador, Honduras and Costa Rica, dissolved their union, and each assumed absolute independence.

The Republic having sent Spanish authorities out of the country, maintained that Great Britain, holding possessions in Central America solely by treaties made with the over-thrown power, had no longer rights there. Squabbling ensued, and Great Britain not only maintained what she had, but is accused of taking more. The government of the United States was repeatedly invited to interfere in the contest, but not till after the discovery of gold in California was there any interference on its part.

As the diggings have drawn great numbers to the West, and are likely to continue to do so, Central America has become of more importance than before. Instead of passing months on the blue wave in rounding Cape Horn, or as many months in traversing dreary plains and rugged mountains, a few hours by rail suffice to transport the traveller or digger from the Atlantic to the Pacific, and in a few days more he can enter the golden State. To facilitate commercial intercourse as well, several inter-oceanic passages through Central America, New Mexico and New Granada have been talked of. The State of Nicaragua made propositions in 1849 to certain citizens of the United States for the purpose of establishing a route from ocean to ocean, by way of San Juan and Lake Nicaragua. We cannot here trace right to interfere; sufficient for the present, that Great Britain interfered, which brought the United States and her face to face for the first time on the matter. It was, after much writing and talking, that the Central American treaty was negotiated and concluded.

The treaty was fully ratified on the 4th of July, 1850, but took effect from its date, April 9, 1850. It recites the purpose of the parties, namely, to consolidate amicable relations, by setting forth and fixing their mutual views and intentions concerning any inter-oceanic canal that may be constructed by the way of the river San Juan and either one or both of the lakes of Nicaragua or Managua. The stipulations which come most directly under review on the present occasion are:

ART. 1. Neither party will ever obtain or maintain for itself any exclusive control over the contemplated canal.

Neither will ever erect or maintain any fortification commanding the same or the vicinity thereof.

Neither will occupy, or fortify, or colonize, or assume or exercise any dominion over Nicaragua, Costa Rica, the Mosquito Coast, or any part of Central America.

Neither will use any protection which either affords or may afford, or any alliance which either has or may have, to or with any State or people, for the purpose of erecting or maintaining any such fortifications, or of occupying or colonizing Nicaragua, Costa Rica, the Mosquito Coast, or any part of Central America, or of assuming or exercising any dominion over the same.

Neither will take advantage of any intimacy or use any alliance, connection or influence that either may possess with any State or people through whose territory the canal may pass, for the purpose of acquiring or holding, directly or indirectly, for its own citizens or subjects, any unequal rights or advantages of commerce or navigation.

ART. 4. The parties will use their influence with any State or States, or Governments, possessing or claiming jurisdiction or right over the territory through which the canal shall pass, to induce them to favor its construction, and to use their good offices, whenever or however it may be most expedient, to procure the establishment of two free ports, one at each end of the canal.

ART. 5. The parties engage to invite every State in friendly intercourse with both or either of them to enter into stipulations similar to those contained in this treaty, so that all other States may share in the honor and advantages of having contributed to the construction of the contemplated canal. And each of the contracting parties shall enter into treaty stipulations with such of the Central American States as they may deem advisable, for the purpose of carrying out the object of the treaty, namely, the construction and maintenance of the canal as a ship canal between the two oceans, for the benefit of mankind.

ART. 7. The parties determine to give their support and encouragement to the persons or company who shall first offer to build the canal with the necessary capital and the consent of the local authorities and to any such company, already existing, as may have a contract which is justly unobjectionable to the parties.

ART. 8. The parties declare that, besides the particular purpose of the treaty before stated, they have the farther and broader object to establish a general principle; and so they agree to extend their protection, by treaty stipulations, to any other practicable communications, whether by canal or railway, across the Isthmus, and especially to those contemplated to be made by the ways of Tehuantepec and Panama.

The above is plain enough and to the uninitiated would seem to have excluded the possibility of any misunderstanding ever to have arisen between the high contracting parties. As the treaty accords neither Territory or privileges to one or the other, there of course could not arise any dissatisfaction about who had the largest and richest share. Notwithstanding its clearness, both governments have wasted a vast amount of words, pens, ink and paper, in disputation about its meaning. Politicians of other schools from those to which Messrs. Clayton and Bulwer belong, represent each of these gentlemen to have been outwitted by the other. The opposition in the House of Commons contend that Great Britain according to the treaty has no longer any right there whatever right she may have previously possessed. Here, Mr. Clayton's negotiation is represented as being an acknowledgment of the legality of Great Britain's previous claims, which is a violation of the Munroe doctrine, announced to the world in 1823:

The American continents, by the free and independent condition which they have assumed and maintained are henceforth not to be considered subjects for future colonization by any European Power.

The Hon. Mr. H. Seward, lately in the Senate delivered a lengthy and pithy review of the question. From him we quote the following:

The United States take their stand on the fair and natural effect of the language contained in the treaty. Its stipulations are, that Great Britain shall not obtain or maintain any colony or occupation, or exercise any dominion over Nicaragua, Costa Rica, the Mosquito Coast or any part of Central America. Great Britain asserts that the stipulations are only prospective, and do not take hold upon and terminate any occupation or colony or dominion of hers which is existing at the time when the treaty is concluded. She argues that such an effect is merely inferential; whereas, if it had been intended, it would have been embodied in the form of an express renunciation.

It seems to me that the renunciation does not rest in an inference only, but is explicitly expressed. The treaty is very brief. It grasps many great interests of the United States, of Great Britain, of the Mosquito nation, Belize Colony, of Nicaragua, Honduras, Costa Rica and the two other Central American States, of Mexico and New Granada, and of all friendly Nations, and necessarily disposes of them in language which is comprehensive, while it is abrupt and terse. Great Britain stipulates that she will not ever (that is to say, after this time henceforward) maintain any colony or occupancy, or exercise any dominion over the Mosquito Coast. This stipulation cannot be fully executed, unless Great Britain shall, from this time, relinquish, discontinue, give up, retire from, and abandon whatever colony, occupation, or domain, of whatever form or nature, she now maintains or exercises on the Mosquito Coast. A doubt may arise whether the colony, occupation, and dominion, indirectly maintained and exercised in the form of a protectorate over the Mosquito nation, is included in the renunciation. To remove this doubt, Great Britain repeats and specifies that she will not (from this time henceforward) "make use of any protection which she now affords to any State or people, for the purpose of maintaining any colony, or occupation, or exercising any dominion whatever, on the Mosquito Coast." I turn the argument of Great Britain against herself. If she is not to relinquish and discontinue her Mosquito colony, occupation and dominion, now maintained and exercised in the form of a protectorate, why does she not expressly reserve and save them?

I submit, in the next place, that if the American construction is not the true one, then the treaty is destitute of that mutuality which is inherent in all conventions, and avowed with peculiar earnestness and solemnity in this one. The United States have not, either on the Mosquito Coast or in any other part of Central America, any colony, occupation, or dominion of any form whatever. They stipulate that they will never obtain or assume any such. Great Britain has all these existing in the form of the Protectorate, and that constitutes the obstacle to the opening of the proposed ship canal, an object desired by both parties. She agrees on her part that she not only will not obtain or assume any new colony, occupation or dominion there, but she will not hereafter maintain or exercise any such that is now existing. As she has heretofore "made use" of her protectorate for the purpose of maintaining and exercising such occupancy and dominion, she agrees that she will make use of that machinery for those purposes no longer. But if the machinery is preserved at all, it must constitute now, as heretofore, a colony, an occupation, a dominion, and therefore the machinery itself must cease. If the British construction is right, then Great Britain has conceded nothing present and nothing future, while the United States have conceded every thing, equally present and future, by excluding themselves henceforward and forever from Central America.

One can scarcely maintain his gravity when he finds Lord Clarendon, on the other hand, arguing that the British construction is based on the principle of mutuality. His syllogism is this: Great Britain has colonies, occupations and dominions in Central America; the United States have none. If Great Britain relinquish her colonies, occupations and dominions, she surrenders advantages without receiving any equivalents. But it is to be remembered that the United States denied absolutely the British title to their colonies, occupations and dominions in Central America; and, secondly, they had antagonistical rights to establish colonies, occupations and dominions there, by virtue of the contract and two treaties extended to them by Nicaragua, [canal route we have referred to,] whose title they held to be paramount to that of Great Britain. To avoid this conflict between themselves, the parties agree to abandon Central America to the States existing there, to whom it belongs.

We have devoted more space to this article than we at first intended, but rather than present the disputed subjects imperfectly, or recur to it a second time, we concluded to give it, though it might be rather lengthy. We cannot conclude without remarking that the Press in both countries have considerably inflamed the passions of the partizans on both sides. Being somewhat acquainted with journalism in both countries, it has sometimes amused us to see extracts from certain journals taken as indications of the state of things in the one nation or in the other as the case might be, while in reality the journals alluded to had influence with no one and represented nothing. Some great men also have delivered themselves of war-like speeches and wished success for their respective countries, right or wrong. We have given a general view of the dispute, and every one can judge or take sides for themselves. All we can say, both nations have something on hand to fix it up comfortably. England offers to arbitrate, but the United States objects—first, the treaty is clear, and requires no arbitration; secondly, if arbitration was decided on, every reigning power is unfavorable to the Republic, and therefore partial.

New York Daily Times on Emigration.

THE Mormon emigration still continues. From a statement recently published, it appears that the number of Mormons from Great Britain and Ireland lacks only fifty-three of being three thousand in five months. Last Saturday week, more than five hundred came in a single ship. The Church Review, in some very able comments on this aspect of the subject, justly observes that "Mormonism, though existing, we are sorry to say, on American soil, is yet essentially rather an English than an American institution.—[N. Y. Times.

How "essentially" *verdant* the conclusion, that "Mormonism is essentially rather an English than an American institution," and that, too, after "some *very able* comments on this aspect of the subject" by the Church Review. We have not seen these very able comments perpetrated by the *Church Review*, but we cannot but be surprised at the *Times*, who, after having pawed (pardon the term, but it is so expressive) over Mormonism, reviewed and re-reviewed it, slandered, abused and misrepresented it in every way, and fairly exhausted all his vituperative abilities, yet, notwithstanding all this, "emigration continues, and Mormonism holds its way steadily onward; so, with the *Church Review*, he sagely concludes that Mormonism, after all, "isn't American anyhow." For the want of better arguments, we have no doubt the *Times* and *Church Review* will get up "some very able comments" to show that Joseph Smith, Jr., Brigham Young, Heber C. Kimball, or J. M. Grant, "are yet essentially rather English than American." Do these able commentators think to do our country honor, by classing Mormonism as "essentially an English institution?" or, like certain ancients, do they think that "nothing good can come out of Nazareth?" For certainly Calvanism, Presbyterianism, Methodism, Episcopalianism, though embraced by Americans, are not essentially American institutions. Do these commentators hope to find favor with the Know-Nothings? they certainly approximate. It looks, indeed, like the last thrust at Mormonism, ere it's beyond their reach—the last charge of ammunition, and just enough to flash the pan. Suppose Mormonism to be either English or American, what then? If it be truth, (and all its opponents have failed to prove it false,) it is none the less valuable. Truth, whether English, Dutch, Scandinavian, or Hindostanee, notwithstanding all the artillery of the *Times* and *Church Review*, is truth still, and "truth is mighty and will prevail;" and those who attempt to uproot and destroy it, only display their own weakness, short-sightedness and corruption. There are none so ignorant, but know well that Mormonism makes no pretension to exclusive nationality, nor to patents of nobility from any power save that of heaven itself. It owns the living and true God—"He who made of one blood all the nations of the earth, and appointed the bounds of their habitation." They teach the true gospel of Jesus and his apostles—not an English, Romish, American, or Greek—but a gospel of glad tidings of great joy unto *all men*. It is neither Hebrew, Syriac, Phœnician, Egyptian, Ante-diluvian, or Diluvian, but the only plan devised for the salvation of man from before the foundation of the world—the same through which faith was exercised that saved a Noah from the impending flood, a Daniel from the lions' jaws, the three Hebrew children from the flames—by which Abraham obtained promises and Israel prevailed—by which the sick were healed, the dead raised—and for which Jesus and the apostles suffered and died.

The Mormons have no creed save the plain, simple truths of the gospel. They go forth to the ends of the earth, without purse or scrip, knowing in whom they trust, and that the time is not far distant when every knee shall bow and every tongue confess that Jesus is the Christ, to the glory of the Father. It is for this that Mormonism gathers her thousands and tens of thousands from among all nations. He who fights against it, fights against God and his purposes, and his folly shall be manifest to all, whilst he endures the almost insupportable mortification of witnessing its triumphs, amidst the decaying and corrupt systems of men and the confusion and shame of their adulterous advocates and supporters. Mormonism is green and vigorous; it is truth, and will prevail, though the regions below vomit forth their power, with all their attendant hirelings on earth. The edict from above has already gone forth, and its withering power is already manifest in the existing confusion of all Christendom. Hide it, Mr. Times—you cannot—not even from yourself.

Utah.

AFTER a lapse of three months, we are again favored with news from Utah: for which distinguished privilege we suppose we ought to return thanks to our venerable, well-beloved and much esteemed *Uncle Sam*, as well as to our most assiduous, indefaticable and enterprising mail-carrier. We supposeit is to the excessive dilligence and attention of the latter that we are indebted for an answer to a letter that we mailed September 16th, 1855, on the 12th of March, 1856. This said letter was mailed September 16th, arrived at Salt Lake the 26th of November; the reply was posted Dec. 1, 1855, and the return letter received 12th of March, 1856. The whole of the above important transaction was done in the unparalleled short time of five months and twenty-seven days. Now this, notwithstanding we live in an age of steamboats, railroads and telegraphs, is a feat that we presume none but our aforesaid Uncle and the said indefaticable contractor are capable of accomplishing. Only think, five months and twenty-seven days! And as the aforesaid letter is only a sample of thousands of others, our merchants and business men especially must be enchanted at the rapidity of communication and the brilliant prospects that such unprecedented activity holds out for their commercial enterprises.

By this unusual arrival we are enabled to put our readers in possession of news from Utah as late as November 30, 1855. We are thus particular in putting in the year as well as month, lest it should be supposed that it was 1854 instead of 1855.

At that time all was peace and prosperity, and a good degree of health prevailed. There had been some sickness.

The crops had been quite as good as anticipated, although some late corn and buckwheat had been injured by the frost.

Governor Young was in the enjoyment of good health; he and the members of the Legislature from Salt Lake were on the eve of leaving for Fillmore city, the present seat of government.

We make the following extracts from a letter of Joseph Taylor's:

"To-day we received the melancholy news of Bro. Orson Spencer's death; the announcement caused a great sensation, as he was much respected.

"The crops, that the editors in the States wrote so much about, have turned out much better than were expected. We shan't starve yet. We had some of the best potatoes this year that we ever had; I weighed one, and found it to be two pounds and three quarters. Our corn is also very good.

"Willlams & Hooper's last train was detained at Fort Bridger in consequence of snow, and will have to stay there during the winter.

"Thomas Williams arrived last night (Nov. 28.) The Big Cotton-wood canal is progressing fast; it will be three feet deep and eight miles long. They calculate bringing granite for the Temple on it, and use the water to irrigate with.

"They are talking of holding a convention for the purpose of forming a State Constitution, which it is designed to present to Congress for admission into the Union as a State."

For other particulars we refer to our Utah correspondence in another column.

Europe.

THE Peace Conferences were opened at Paris on the 25th ultimo. Count Walewiski, the French minister presiding. The armistice between the belligerents, to last till the end of March was agreed on. Official information was immediately telegraphed to the commanders in the Crimea. This armistice does not effect the blockade of the Russian ports. Preparations for carrying on a vigorous war in the spring are more active than before—on all sides. A written guarantee was signed by the envoys not to divulge the proceedings of the conference during its session. Notwithstanding this the stock exchange has been greatly agitated by speculators who of course knew everything. The London papers indicate that there was considerable fever and excitement in the editoral corps arising from their credence of these rumors.

On the 29th ultimo, the Lord Mayor of London, assembled a distinguished party at the Mansion House to meet Mr. Buchanan previous to his return to this country. Unfortunately Mr. Buchanan was invited to dine with Her Majesty the same day, which obliged him to dispoint the Lord Mayor's company. The most friendly sentiments towards America were expressed by the speakers at the city dinner party.

Later from California.

BY a steamer just arrived, we have news from the Pacific and Japan to the 20th of February. The most important item of intelligence is an account of a severe earthquake that had occurred at the ancient city of Jeddo, engulphing in its destruction 100,000 houses, fifty-four temples, and some 80,000 inhabitants. Shocks had also been felt in San Francisco and other parts of California.

A terrible explosion occurred on board the steamer Belle, by which the lives of several persons were sacrificed, and others dangerously wounded.

FOR THE MORMON.

Talent and Genius.

BY ALEXANDER OTT.

THE vast arena of Nature, represents to the reflective mind scenes which are calculated to call forth wonder and astonishment at the marvellous wisdom of that sublime intelligence, from whose fountain, harmonious streams of life and beauty are continually gushing forth.

The thunder, the reverberating echoes of which seem to rend the Heavens; the lightning, that transforms night into day; the undulatory shocks of earthquakes, that impart to the ground the aspect of a rolling sea, are certainly great and interesting phenomena, but in no less degree are the psychological wonders of the giant intellects of a Hershel or Humboldt; they deserve the attention and investigation of every thinking man and woman.

Man is more or less endowed with capacities, or gifts that enable him to move in a certain sphere of life, whereby he can benefit himself and humanity. From the intercourse with our fellow-beings and the perusal of scientific works, we learn that such gifted individuals are called talented or men of genius, but very often are those terms misunderstood, owing to a misconception of those prominent features of the mental creation. Talent is a gift, capacitating man to acquire a knowledge of certain things, to follow a certain avocation in life. There is a variety of talents or gifts; some people being fitted to indulge in literary pursuits, others to prepare for the bar, others for the ministry, others for practising medicine, and others to engage in mechanical or manual operations. A talented man may by self-tuition or the assistance of a mental guide, get acquirements of the highest order; he may by labor and patience clear and smooth the uneven, steep and rugged path leading to intellectual eminence; he may luxuriate amid the sumptuous provisions of literature; the world may pass its plaudits upon him, so that his name gets associated with illustrious individuals, but his fame will never be more than the soft effulgence of the moon, or the gently sparkling of the stars in the lofty canopy of Heaven; he will never be equal to Genius, that power that got its knowledge from the fountain of immortality.

Talent is like an automaton, it will only go through those physical and mental performances, that have been taught, till Genius opens a new field of intelligence.

Genius occupies a most prominent and lofty place in the physical and mental creation; it is bathed in the light that streams from the meridian sun of Godliness; it does not imitate or follow the foot-prints of others; it leaves common-place topics behind, and soars, like the eagle, free, bold and independent, relying upon its own resources, to Mount Parnassus, where the Muses store up the subjects of immortal fame; it traverses the amptitudes of the immesurable universe; the bounds of its explorations are marked with the circle of eternity.

Talent learns, Genius knows; the former imitates, the latter creates; talent is the shadow of Genius, Genius the reflex of Godliness; the one is the bashful novice, the other the wise experienced Mentor; Genius is the key to inexhaustible mental treasures; Talent nothing but the receptacle for the same. From this train of illustration we infer, that Talent is always of secondary consideration, that it is nothing but the foot-stool on which Genius stands in the temple of Fame.

To Genius the whole world is an immense book full of types and symbols concerning the unseen agents of higher spheres; it will retire within itself, ponder over them and try to bring new principles to light, that were hidden in Lethe's stream. Zephyr's gentle whisperings; the filament or blade of a plant; the flower empearling dew will be objects of great attraction and interest to Genius, new thoughts will be suggested; it will discover laws, the wonderful bearings and consequences of which will astonish the World, and give rise to new arts and sciences, it is a way-mark to a knowledge of the elements and their usefulness for the human family; thus Genius is like a brilliant luminary, whose dazzling rays will dispel the mists of darkness, superstition and ignorance. But Talent like the gently blushing violet, always maintains its sphere, and often it wastes its sweetness in an obscure corner of the World, and is buried in oblivion. It waits for Genius, to which it clings for support like a parasitical vine to a tree.

In every station of life man is required to have some talents, consequently we see, as before remarked, that bountiful Nature has bestowed upon every one more or, less gifts, but very seldom we meet with Geniuses such as Michel Angelo, Caracci etc. The question may suggest itself here to the reflective reader, what is the reason of there being so few Geniuses? To which I reply, we find in the different departments of God's creation an endless variety of blessings, that are in strict accordance with the station, importance and systems of all organic and unorganic bodies. If the Sun, Moon, Stars, the animal, vegetable and mineral kingdoms were all treated alike and received but One blessing, there would be a monotonous uniformity; the equilibrium of the great, intellectual machinery of the Universe, would be disturbed; error, ignorance and weariness of life would be the lamentable results. Would it be wisdom for God to have our planetary systems constituted of nothing but Suns! Certainly not, because our eyes could not endure the dazzling light, we would get blind. Would it be well for the great World-maker to have every orb as pale as the Moon? No, because we would be deprived of the blessing of day, and thus be an entire stranger to the principle of light. Could we form a correct idea of virtue, if everybody was good? No, because it is by a disparity or dissimilitude of objects, by contrasting one with another, that we can tell the difference and thus learn principles. Hence we find that on account of the endless variety of blessings, everything is in a scale of progression and moving on harmo-

niously in its own sphere. And so it is in reference to the mental creation, every one of us has more or less Talents, but it is seldom that God suffers the sun of Genius to rise above the horizon of the literary world; such a remakable, mental phenomenon is gazed at by the common mind with wonder and astonishment.

Virgil, Horace, Sophocles etc., would not have been able to write their imperishable lines; Raphael, Murillo and Michel Angelo would not have embodied their grand ideas in those beautiful and magnificent al fresco and oil paintings, that claim the admiring gaze and tribute of every connoisseur; Mozart, Hayden and Beethoven, the great masters of Music, would not have made those wonderful compositions, the fountain of which is to be traced in celestial spheres; Cassanova and Thorwaldsen, would not have finished those splendid master-pieces of statuary, that deserve the greatest admiration of every amateur of fine arts; Pitt, Canning and Washington would not rank among the greatest and most prominent statesmen, history speaks of, if it had not been for the extraordinary, intellectual powers of Genius. Such giant intellect are like brilliant meteors illuminating every dark spot in their sphere, and shining through the vista of centuries.

The wheels of time may roll on fast in the ocean of eternity; the bodies of those great stars of intelligence may lay in the dust, and be nothing but the memory of their former-selves, yet although their earthly career is closed, they are not forgotten. Their works are the eloquent monuments of their greatness; they speak from the grave; they still throw the light of their intellectual powers from the sepulchre; although their sun has set hundreds or thousands of years ago, his influence is still felt. While engaged in the perusal of those master-pieces of literature, the reflective mind cannot help being absorbed in meditation, it retires from the physical world, and conversing with the illustrious dead, the inanimate letters seem as if by some powerful spell to get life, and convey to it the ideas of their authors. The traveller on entering St. Peters Church in Rome, is by the stupendous dimensions of the building, struck with awe and reverence, while the ingenuity, symmetry, beauty and taste displayed everywhere, but particularly in the el-fresco paintings of the plafond, representing the judgement day, attract and fascinate the eye, and involuntarily the bewildered mind reverts to Raphael and Michel Angelo; we fancy we see those great men in the attitude of deep study, while embodying their immortal ideas in figures; the praise that is lisped by the enraptured gazer, is a requiem that will secure them a prominent place in the Museum of intellectual excellence. Genius is holding communion with the unseen messengers of celestial spheres; it is listening to the whisperings of those beings, whom God in his infinite mercy suffers to hover round man; it gets its ideas by the principle of revelation from the fountain of eternal truth; it is found in every station of life, but more so in the pure atmosphere of a poor, honest, and intelligent family. The records of history show that the greatest number of those Geniuses, have been moving in very humble spheres; sometimes destitute of the necessaries of life, they had to go through a variety of privations and difficulties, till they had passed the Rubicon and became stars of first magnitude in the literary world. But centuries have to roll down Lethe's stream, before history can speak of a Genius such as Joseph Smith, who was so much favored by the Heavens, that he had open visions of celestial glory, and saw many of those descending shapes in which Gods and Angles visit the earth. He was not a Genius of an ordinary kind, whose mind gets illuminated by some scattered ideas at long intervals. A stream of revelation like a continual flash of lightning was poured out upon that great man, who has done so much for the salvation of a fallen world. On his grave the lotus-tree of immortality is growing, whose beautiful green will cover the earth, as the lovely Liano of the Tropics covers the ground; under its shade the righteous will enjoy the happiness, that is promised to the faithful.

In reference to the ethic character of Genius and Talent, I have to observe that men of true Genius are generally unassuming, modest and reserved, they realize more than the multitude—their own littleness and insignificance. Socrates' reply to some eulogistic remaks concerning his great mental powers and knowledge is a beautiful illustration of the above; he answered, "I know so much that I know nothing." Sir Isaac Newton being one day in a select circle of friends, remarked, "The field of intelligence lying before me is so vast, that I am like a child on the shore of the ocean, playing with its pebbles, but nothing more." Men of far inferior intellects and knowledge however, are often self-conceited and forward in playing the rattle of their puny mental capacities, believing they know a great deal more than their fellow beings; such individuals remind one forcibly of Shakespeare's "Much ado about nothing."

Correspondence.

Letter from Elder Wm. H. Kimball.

NEW YORK, March 2, 1856.

PRESIDENT TAYLOR—*Dear Sir:* Thinking a brief sketch of my mission to Europe might not be uninteresting to you, I embrace the opportunity which a few moments' leisure afford me of writing. When set apart for my mission, you laid your hands upon my head, in connection with other highly esteemed brethren, blessed me, and predicted I should have health and strength to accomplish the task assigned me, and return rejoicing in the fruits of my labor. I am happy to testify that your words have been fulfilled, and I gratefully thank God, yourself, the Presidency of the Church, and all my brethren.

I left my much-loved mountain home for Europe on the 29th March, 1854, in company with President F. D. Richards, Elders G. D. Grant, J. A. Young, William G. Young, J. A. Little, Edmund Ellswood. We crossed the plains with the late Judge L. Read, Elders Kesler, Halliday, and Levi Steward. We travelled by the Mormon mail as far as Fort Laramie. We expected to find relays *en route*, but the wolves and severe winter had destroyed them. Notwithstanding this—rough, snowy, and stormy weather likewise—we had an expeditious and agreeable journey. From Fort Laramie to the States we had a change of weather and circumstances. We had frequent relays of grain-fed animals, who were well whipped and loudly cursed by drivers whose conduct was a disgrace to their race, and with it all, less expedition. One day, which was so strikingly marked, Judge Read, after having sat pensively for some time, raised his head, and asked our company: "Why don't you pray to God to bless these animals as you prayed for those possessed by the Mormons who brought us to Laramie?" Some one answered: "Judge, how can we ask God to bless them when the owners are cursing them every moment?" "True, true," replied the Judge; "but we are the majority—let us pray at any rate for greater progress."

We parted with his Honor, and the brethren who were on business to the States, at St. Louis. We had many proofs of the Judge's attachment to us, but the last is worthy of mention. Notwithstanding he had been absent a considerable time from his family and home, he paid them but a short visit, and came to New York to see us before we started.

We visited the Hon. J. M. Bernhisel, at Washington, and procured passports for Europe. After visiting several Eastern cities, we left New York by the *Canada* for Europe. In eleven days we landed in Liverpool, where we were cordially received by Elder S. W. Richards, President of the British Churches.

By appointment, I left Liverpool on the 7th of June of the same year, to labor in the pastorate of Elder Daniel Tyler. Elder T. received and treated me with the kindness of a father. I had scarcely gone through the conferences, under his charge, before he was appointed to succeed Elder T. B. H. Stenhouse in the Presidency of the Swiss and Italian missions. I was appointed to succeed him in the pastoral charge of the London, Kent, Reading and Essex Conferences. This charge was unlooked for by both of us. I felt as an Elder once did, who, being similarly situated, went into the woods to pray, and said, "O Lord, I have come here to do your will, and you have promised to help me; I will do my best, and if you don't help me I'll be damned if I don't go home." I witnessed the helping hand of the Almighty, and labored with much satisfaction—the results I leave for others to speak of.

I had the honor of accompanying President F. D. Richards last year on a tour through France, Switzerland, Italy and Germany. In the latter place numbers were baptized and a church organized during our visit. Being released from my labors, in the beginning of the year I left Liverpool in company with Gen. G. D. Grant, and arrived in this place on the 23d ult. in the Atlantic, after a rough passage of 18 days. I now report myself ready to execute your orders in the Kingdom of God, and hope to make myself a useful spoke in the great wheel.

I remain, yours, &c.,
WILLIAM H. KIMBALL.

Iowa Correspondence.

BURLINGTON, March 1, 1856.

To the Editor of the Mormon:

DEAR SIR: you will see by the above that I am at Burlington, terminus of the railroad by which a portion (one hundred and nineteen adults, and a number of "bairns,") of the Mormon immigrant passengers, per ship J. J. Boyd, have, with one exception arrived in safety.

I left New York on Saturday, the 23d ult, one week ago to-day, for the West, two days after the J. J. Boyd's company had left for the same destination, by the New York and Erie Railroad. By travelling on the express train, I overtook the company at White Pigeon. After settling up some arrearages, according to your instructions, and making arrangements with Capt. Peterson as to the course to be pursued in Chicago in separating the company, &c., I again took the express train, arriving in Chicago the same evening, (26th.) Owing to a heavy gale that came on from the north that evening, the snow was banked up along the track to the depth of one or two feet, preventing the immigrant train and two others from coming in until they had fought through snow for about thirty-six hours, within eleven miles of Chicago. During the detention of the train one man Jens Johnson, somewhat aged and infirm, died, and was buried near the place. On the 28th, the emigration train having arrived in the morning, we separated the passengers and baggage, some two hundred adults taking the cars for St. Louis, with Bro. Peterson, and one hundred and eighteen for Burlington which I have placed in charge of Bro. Christian Christianson.

Bro. Christianson has been very efficient and assiduous in getting places to make his countrymen and brethren comfortable, and has succeeded well, and I think those who have come here will soon do well. Work is going to be abundant here this Spring, and these are just the kind of men that can do it. They seem to have a natural aversion to idleness, a constant desire to be actively engaged at something. They are hale and robust and, if they continue so, are bound to make their mark along these Western prairies somewhere, if not all the way, between the Missisippi river and Nevada Mountains of California.

I wish to refer briefly to the manner of treatment our people have received along the road. On the whole, it has been pretty good, and in some instances better than could have been expected, taking into consideration the prejudices of people generally with regard, to Mormons and Mormonism. I think my experience for the last year or two in the States, will warrant my saying that there is nothing like the amount of prejudice now existing in the public mind towards that people that existed a few years ago, notwithstanding their advocacy of that "horrible old primitive doctrine of plurality of wives." When the train, containing our people, arrived at Dunkirk, (I was afterwards informed,) a circumstance occurred rather to disturb the equanimity of the Danes, just at the time, but their anxiety soon subsided. I learned of Mr. Cornell, Mr. Weed's Railroad agent, who was there present, that the Captain of a ship, now lying at New York, (a Dane,) hearing that his sister whom he had not seen for eighteen years, had passed on to the West in this company from Denmark, proceeded immediately to overtake her, by taking the express train to Dunkirk. He got there before his sister and made arrangements to take her forcibly from the train so soon as it should arrive. This he did, I am informed by those on the train, very much against her will; by others, however, I have been told that so soon as she was sure it was her brother, she was willing to return with him to New York. If the latter is correct, and it was her free will and choice to go with her brother, it is perfectly right that she should; if, however, she was forced to that alternative against her own will by an infatuated person, though he may have been her brother, and I believe he was,) her friends in the company had good reason to be indignant. With the girl was taken also an adopted child of the girl's parents. The mother of the girl died on the ship while crossing the sea.

I called at Mr. Burr's office in Buffalo and received many attentions from him and all connected with the agency of the South Shore Railroad. Mr. B. was courteous and kind, rendering me every information and assistance in the prosecution by my business. I am likewise under obligations to Mr. Ritchie of the Erie Railroad, for his interest and attention while journeying from New York to Buffalo. Mr. Darling, Superintendant of the St. Louis Railroad, at Chicago, and Col. Hammond, Superintendant of the Burlington Railroad, were equally attentive, and I am happy to inform you, did every thing to facilitate and render comfortable this emigration.

I shall leave here for St. Louis *via* Chicago, on the 3d instant., from which place I hope to communicate with you. Respectfully,

ALEX. ROBBINS, JR.

From Our Utah Correspondent.

HISTORIAN'S OFFICE,
G. S. L. City, Nov. 30, 1855.

To the Editor of the Mormon:

A few stray numbers of THE MORMON have, by the extreme politeness and excessive energy of the U. S. Mail Conductors, reached this office on the 26th, bringing letters from the Hon. J. M. Bernhisel, at Fort Laramie, dated Sept. 14. We heard by private individuals, at several times, who were passing, that the mail was en route, but could not believe it, until the 26th, when, to our great surprise, it made its appearance.

Gov. Young is enjoying excellent health; he expects to leave next Monday for Fillmore City. The members of the Legislature leave about the same time.

The weather has been cold and stormy for some three weeks, making a heavy demand upon the standing wood-piles of some of our citizens. The late corn crops have come in better than was anticipated, although a great quantity was destroyed by the frost.

The *Deseret News* Office is removed into the upper room of the Council House. The Indians in every direction, so far as we can learn, are quiet. Judge Drummond is holding a Session of Court, at Fillmore.

GEO. A. SMITH.

Utah Correspondence.

SALT LAKE CITY, Dec. 1, 1855.

DEAR FATHER—I take the opportunity of writing you a few lines, I have not time to write much, but will do the best I can. We received your letters of August and Sept. 14th, on the 26th of last month. The last mail that we received previous to this, was in August last, a long time indeed to wait, from August to the last of November. The August September and October mails came together, in the charge of Mr. Hockaday. The Nov. mail is expected in to-day—M. H. Peck and Son are with it. T. S. Williams came in advance, having left it at Fort Bridger, he is well. He brought the sad intelligence of the death of Bro. Orson Spencer, every body appeared to regret his loss. Bro. E. R. Fuller arrived about a month ago; he brought fourteen New York Journals, which I find very interesting. We received three of Harpers Magazine, July, August and September—also some Salem *Observer's*, and "*The Mormon.*" The mail consisted of some forty odd mail bags. * * * * * * *

They have got the North side of the Temple Block wall capped and plastered, and half of the East side plastered; the capping stones are on the North and East and part of the South sides. E. Smith has built a fine large house on the West of Father Smith's lot, it is not quite finished. The walls of the Music Hall are all up, but not yet finished inside; also the walls of the Court House is up. The Governor and Suite are going to Fillmore. The Theatre has been opened several times. The first play was "Leap Year," next Wednesday a part of Othello, concluding with "All is not Gold that Glitters," on Saturday evening the play of "Love's Sacrifice" followed by Songs and a Fancy Dance. The next; "Honey Moon," the last is to be Damon and Pythias, B. Snow, as Damon, and a Mr. Wilson as Pythias, followed by a new piece—"The Two Bonney Castles." They will open again on the return of the Legislative Members. The returned Missionaries had a party at the Social Hall, last night, Nov. 29.

Brigham Young Jr., was married to Miss Catherine Spencer, I believe, on the 16th; the same evening, Mr. Wm. S. Godle, to Miss Annie Thompsom, and F. A. H. F. Mitchell, to Miss Margaret Thompson; on the 23d of Nov. Heber P. Kimball, to Miss Phebe Judd, all of this city. * * * * * * * * *

Business is very dull. I have not time to write more to-night, and as the Irishman wrote, "if you do not receive this, write and let me know," for the mails are so uncertain.

Yours &c., JOSEPH HENRY FELT.

Immense Destruction.

Breaking up of the ice Twenty-three Boats Wrecked.

ANOTHER great disaster has befallen our city. The long-dreaded event of the breaking up of the ice which for two months gorged the Mississippi and all its tributary streams has come at last, and brought with it a destruction of our marine interests far transcending anything that was anticipated. Twenty hours since our levee was crowded with steamers—now not a perfect hull remains. All have been swept down that lay opposite the central part of the city—crushed into a common ruin by the overwhelming masses of accumulated ice. Broken cables, chains with their links drawn to threads, a few shattered spars, alone remain to tell the story of stately vessels that were justly esteemed the pride of the Western waters.

At a few moments afier 2 o'clock on yesterday the alarm was given that the gorge had commenced to break, and slowly, at first, and majestically the floating fields began to move, then, gathering force and rushing in upon the boats, it lifted some out upon the bank, while thirteen others were carried below and stranded upon the bars, where they were rapidly cut into ribbons. A few of them that drifted into the bend of the river, although strained in every timber, fortunately escaped further damage. For some time the ice continued to float off, but after a few hours again gorged, causiug additional destruction to those steamers that still lay at the shore. Anxious suspense then ensued. The Mississippi was rising rapidly, and it was well known that the next break-up would be even more terrific than the preceding one.

At 7 o-4 o'clock, the tolling of the bells and the confused shouts that burst upon the stillness of the night, told that the ice was again in motion. Ten vessels, including among them two wharf boats that had been sheltered from the first violence, were torn from their fastening, hurled one upon another, and sent crashing and drifting along the front of the levee. The scene was truly appalling to those who were merely spectators, while the heroic exertions of the commanders and officers who stood to their decks amid the falling of timbers and the sinking of vessels, doing all that men could do to save them, was a thrilling exhibition of most true courage in the moment of extreme peril.

A dark night and a beating rain that ensued added dismalness and dreariness to the occasion, and left those who might struggle with the elements almost a hopeless task before them. The additional boats that were thus wrested from the shore, and jammed amid the heaped up flakes that hurried them along, met a like fate with the steamers that had been carried off in the afternoon. At present we cannot give a detailed account of the losses.

Frequently as St. Louis has experienced great reverses of fortune, by fire, and flood, and pestilence, and marvelous as has been its rise after each reverse, we must yet consider this as one of the most disastrous that has befallen it. All the business interests of the city were looking forward to the opening of navigation, with a confidence and cheer rarely felt before; and now, just at the moment when all our rivers would have been covered with merchandise, a large part of the vessels that were to have freighted it have been blotted out in a single day. To our Insurance Companies also the disaster will prove a heavy blow, and detract much from their means, although we do not fear that it will impair their credit. The losses will be very large, but what they will amount to in the aggregate, or upon whom they will fall, cannot yet be ascertained.—[St. Louis Democrat, Feb. 27.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, March 6

MR BROWN introduced a bill for the construction of a railroad and telegraphic line from a point on Mississippi River south of lat. 37° to the Pacific at San Francisco. The bill grants about 40,000,000 acres of land, for which the Company are to pay 50 cents an acre before obtaining title, and are to be required to deposit $500,000 as security that the work shall be faithfully performed.

According to the provisions of the bill, within eighteen months one hundred miles of the road must be completed—the Government to pay $600 per mile for carrying the mail until the road is finished, and for ten years thereafter, and such reasonable sum as the Secretary of War may determine for carrying troops, munitions of war, etc. The road is to be forfeited if not completed within ten years, and all lands, excepting those paid, to revert to the United States. The bill grants the right of way, 400 yards wide—gives no exclusive privilege, but allows any company to construct roads when and where they please, and obtain such favors from Government as they can. Referred to the Committee on the Pacific Railroad.

Mr. Weller said the Committee would endeavor to report next week.

The Fortification bill was then considdered.

The Senate passed the usual fortification bill.

The bill providing for new fortifications was postponed.

Mr. Sumner's resolution directing the Committee on Foreign Relations to consider the expediency of some act of legislation to effectively abrogate the treaty with Denmark, and repudiate the payment of the Sound Dues was then considered. The bill to be reported is to be concurred in both Houses.

Mr. Summer argued that the notice given by the President, by direction of the Senate in Executive Session, for the termination of the treaty was defective, inasmuch as treaties are part of the supreme law of the land, and can only be abrogated by the action of both houses of Congress, approved by the President.

Messrs. Seward, Fessenden, Collamer, Crittenden and Stewart sustained Mr. Sumner's views, and Messrs. Mason, Toucey and Cass opposed them.

The resolution then passed, and the Senate adjourned till Monday.

HOUSE OF REPRESENTATIVES.

March 8.

The request of the Committee on Elections; for power to send for persons and papers in the Kansas contested election case was considered.

Mr. Boyce contended that the Act under which Gen. Whitefield was elected was legal. The office of Delegate to Congress was created by the Kansas Nebraska Act, and whoever claimed it should show that he was elected under the original law, which is not the case with Mr. Reeder, who was a traitor if he gave members of the Legislature certificates of election when he did not believe them entitled to seats.

Mr. Bingham said the Committee, in asking for powers to send for persons and appers desired only to elicit the truth, which can wrong no man. It is evident from the memorial, that either Mr. Whitefield or Mr. Reeder claims the seat in violation of law. The simplest and most credulous man in the House cannot belive it was legal to hold two elections within the same mouth, and that the legal voters would go through the farce of voting for Mr. Reeder if they had already voted for Mr. Whitefield. It struck Mr. Bingham that, in one of those elections, the organic law was wantonly trampled on and disgraced, and, if this is true, it concerns all the people in the land to know it.

The question is, have the people of Kansas chosen Whitfield, or have they been interfered with by invading armies, and is Mr. Whifield here in violation of the law and by the acts of lawless invaders?

HOUSE OF REPRESENTATIVES.

March 7.

Mr. Oliver, of Missouri, addressed the House in opposition to the request of the Committee on Elections to send for persons and papers.

He maintained that the responsibility for all the strife and bloodshed rests upon the head of Mr. Reeder, and other persons who have joined extraordinary movements in aid of sending Sharp's rifles to Kansas, and getting up emigrant aid societies, their single object being to defeat what they term the infamous Kansas Nebraska bill. He trusted the House would refuse the request, made at the instance of a man (Mr. Reeder) who has smeared his hands with the blood of his butchered fellow-citizens, and who is the foundation of treason which only needs the overt act to justify his being hanged as high as Haman.

Mr. Cumback, of Ind., admitted, as charged by Mr. Oliver, that the design of the Emigrant Aid Societies was to make Kansas a free State. The doctrine proclaimed by Northern democrats before the passage of the Nebraska Kansas act, was that the act was intended not only to make those Territories free, but also to establish a cordon of free States to the Pacific. He (Mr. Cumback) never had any desire or intention to go to Kansas until he saw an effort made to force slavery there. He submitted to Messrs. Oliver and Phelps, who had addressed the House on the subject—has it come to this, that we must ask them how many men may emigrate to Kansas, and at what time they can go there to become citizens? Has it come to this, that if men entertaining sentiments favorable to freedom, go thither, it is to be considered as warring on Missouri?

Mr. Cullen said this Kansas question should be considered with calmness, and settled according to the principles which regulate courts of justice. He maintained that the House cannot impugn the acts of the Legislature under which Mr. Whitfield was elected. Mr. Reeder himself decided that the members were duly chosen—having commissioned them and sent to them, after their organization, messages recognizing their acts as legal. The House has no right to open that investigation, because they cannot go beyond the record.

Mr. Walker concurred in the views expressed by Mr. Cullen. Adjourned till Monday.

SENATE. March 10.

The Senate considered the bill appropriating three millions of dollars for increasing the armaments and munitions of war, and for the manufacture and alteration of small arms, in accordance with the recent recommendation of the President.

The bill was ordered to be engrossed for a third reading by a vote of 22 against 12.

Mr. Crittenden wished to know how recent improvements are to be applied to arms in the States.

Mr. Weller replied that it is proposed to call them in. There are about 300,000 muskets in the States which are to be rifled, supplied with new locks and Maynard's primers, which alterations will make them most efficient weapons.

This alteration will cost three dollars each.

Mr. Hunter spoke in favor of increasing the National defences so as to be prepared for attacks from every quarter.

Mr. Cass said England has suffered so much in the war with Russia that it is not at all unlikely she may try to retrieve her reputation by a war on the Western Hemisphere. Mr. Cass addressed the Senate relative to the aggressions and audacity of the English government, quoting from the London *Times* a recent article against this country, and making thereon a sarcastic running commentary. He did not see how the Central American controversy could be referred to arbitration.

Mr. Hale in objecting to the increase of the efficiency of the Army alluded to Mr. Cass' quotations from the London *Times*, he said little dependence was to be placed in foreign newspapers. He read an extract from the London *Telegraph* which represented Mr. Seward and Mr. Foote as being extremely belligerent, and another from *La Patrie*, Louis Napoleon's organ, which represented Mr. Banks, the Speaker of the House of Representatives, as a black man, saying that in the double capacity of a colored man and abolitionist, he had inspired profound disgust in the minds of the Southern members. [The reading of these extracts occasioned excessive laughter.]

Mr. Iverson defended the bill, and thought there was eminenent danger of a war with England. He did not believe the administration or the American people were in favor of arbitration on the Central American question. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Wheeler offered a resolution, which was adopted, instructing the Post-office Committee to inquire into the expediency of erecting public buildings in Boston, Philadelphia, Charleston and New York, suitable for post-offices, and for United States Court rooms, in accordance with the suggestions in the President's message.

Mr. Crawford addressed the House against sending for persons and papers in the Kansas case, which was the commencement of the usual charges and recriminations attending the discussion of this subject. One day's report serves for another. It is the same ball.

SENATE. March 11.

Mr. Bell, (nat.) of Tenn., by direction of the Naval Committee, reported an order that the Committee be empowered to send for persons and papers, to enable them to investigate matters relative to the memorials of officers complaining of the action of the Naval Retiring Board in their cases.

Mr. Stuart, (dem.) of Mich., said it seemed to him the opening a door which was never to be closed. He did not perceive how the granting of this power could lead to beneficial results.

Mr. Bell replied that every individual who feels that his character has suffered under unjust imputations, and who demands investigation, has a right to it.

The subject was then laid aside.

The Senate resumed the consideration of the bill to appropriate $300,000,000 for altering and manufacturing small arms, and providing the sea coast and garrisons with guns, accoutrements, munitions of war, &c.

Mr. Brown, (dem.) of Miss., spoke, supporting the views of the government, relative to the Clayton-Bulwer treaty. Adjourned.

HOUSE OF REPRESENTATIVES.

On motion of Mr. Tyson, of Pa., the Library Committee was instructed to inquire into the character of the work about to be issued by Dr. Kane, on the Polar regions, with the view of ordering copies for members.

Twenty thousand copies of the reports of the majority and minority of the Committee on Elections in the contested Kansas seat, were ordered to be printed.

KANSAS AFFAIR.

Nothing worth reporting—discussion—adjourned.

TELEGRAPHIC.

Destructive Fire.

NEWBURYPORT, Mass., March 7, 1856.

THE Essex cotton mill, in this city, was destroyed by fire last night. Loss $90,000. Insured between fifty and sixty thousand, principally in Boston offices.

Cotton and Woolen Mills Destroyed by Fire.

PHILADELPHIA, March 7, 1856.

KELLY'S cotton mill at Darby, Delaware county, Virginia, was destroyed by fire this morning. The loss is over $150,000; insured for $60,000. Nearly four hundred persons are thrown out of employment by the disaster. The woolen factory of Dobson, Lee & Shaw, at Manayunk, near this city, was likewise burned this morning. Loss $10,000; insured for $2,000.

Propeller Burned.

PHILADELPHIA, March 7, 1856.

THE propeller Henry G. Gau, of the Baltimore Canal Line, took fire at the Chestnut street wharf this morning, and the wood work was nearly destroyed. She had a large amount of freight on board, having been loaded in anticipation of running her trips to Baltimore on Monday. The boat was nine months old. No insurance.

Steamboat Collision.

LOUISVILLE, March 8, 1856.

ON Saturday morning the steamer E. Howard came in collision near Troy, Indiana, with the steamer Henry Lewis, from Cincinnati for New Orleans. The latter boat sunk and several lives were lost. The Howard was but slightly damaged.

All the cabin passengers of the Lewis were saved through her hurricane deck, but twenty of the hands and deck passengers were drowned. The boat and cargo are supposed to be a total loss. Insured.

The weather here is very cold; one inch of snow fell yesterday.

Heavy Robberies.

PHILADELPHIA, March 8, 1856.

THE store of D. & B. Curtis & Co., in this city, was robbed last night of silks, amounting to $10,000 in value.

The store of Shuff & Wernwa was also robbed of $2,000 worth of bonnet silks, satins and velvets.

Railroad Bridge Destroyed.

BRISTOL, R. I., March 8, 1856.

THE drawbridge of the Providence and Bristol Railroad, at Warren, was carried away by the ice last night.

Fire in Philadelphia.

PHILADELPHIA, March 9, 1856.

MR. PHILLER'S sash factory, on Christian street, was destroyed by fire last night, together with ten or twelve small dwellings contiguous. Loss about $12,000.

The Weather, &c.

ALBANY, March 10, 1856.

THE thermometer in this city ranged from zero to 7 deg. below zero this morning.

BOSTON, March 10, 1856.

AT sunrise this morning the thermometer in this city stood at zero.

At White River Junction, Vermont, the mercury was 26 deg. below zero.

PHILADELPHIA, March 10, 1856.

THE mercury, at daylight this morning, has fallen to zero.

MONTREAL, March 10, 1856.

THE mercury stood at 12 degrees below zero in this city this morning. Railroad travel is much interrupted.

Weather Westward.

BUFFALO, March 10, 1856.

YESTERDAY and to-day were the coldest days of the season that we have had here. The thermometer this morning stood at 15 degrees below zero—at Cleveland it was 10 degrees below.

Railroad Accident—Three Persons Killed and Several Injured.

NORFOLK, March 10, 1856.

THE Express train from here to-day for Weldon went through a curve in the bridge near Marsuretville, killing Messrs. Adams & Co's express messenger, Mr. Dougherty, mail agent, and Charles Neal, a boy. The engineer and several of the passengers were severely injured. The train, after the accident, took fire and was entirely destroyed.

Hon. Edward Everett and Dr. Kane.

RICHMOND, March 10, 1856.

THE Hon. Edward Everett and Dr. Kane, arrived here to-day. The City Government have tendered the hospitalities of the city to both. President Pierce is expected here to-morrow to attend Mr. Everett's oration.

Travel from Washington South.

WASHINGTON, March 10, 1856.

THE boats on the Potomac, connecting Washington with the Southern Railroad, now run regularly two trips per day. The boats leave immediately after the arrival of the northern trains, morning and evening.

Bangor Me., Municipal Election.

BANGOR, March 10, 1856.

AT the municipal election in this city today Mr. H. Bowman, the "Republican" candidate for Mayor, received 1,144 votes, and Leonard March, Opposition, 1,121. The "Republican" ticket was elected in five of the seven Wards.

Strike of Laborers in Boston.

BOSTON, March 10, 1856.

THE stevedores in this city, numbering about 1,200 men, mostly Irish, are on a strike, refusing to assist in unloading vessels where steam or horse power is employed. The movement causes great inconvenience to consignees and ship owners.

Mormonism in New York.

THE LATTER DAY SAINTS intend holding Meetings in this City every Sunday, at the Broadway House, entrance 116 Grand street, at 10½ o'clock, A. M., 3 P. M., and 7 in the evening.

All who wish to become acquainted with the principles of Salvation, as taught by Apostles and Prophets, ancient and modern, are respectfully invited to attend.

DIED,

At St. Louis, Feb. 21, 1856, after a long illness, ELEANOR CLEGAS, late from the Isle of Man, aged 55 years.

MAHALA HEADON DARTON, departed this life the first of the present month, at Toms River, Ocean Co., New Jersey, aged 38 years and 6 months; also SAMUEL HEBER DARTON, her infant son, three days later.

We deeply sympathize with Bro. Darton in his bereavement, and though it is a moment of grief and mourning with all men, we are happy to learn from the pen of Bro. Barton, that his soul is comforted with the hopes of a glorious resurrection for his partner in life. Sister Darton was a good faithful woman; in life, rich in good works, and at death, strong in faith. At the moment of leaving earthly friends, she bore a strong testimony in favor of the work of God. *Star* please copy.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

HO! FOR SALT LAKE.

"In Time of *Peace* Prepare for *War*."

At the GREAT GUN EMPORIUM of P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,

Will be found the largest and most complete stock of FIRE ARMS in the Western country.

Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.

Call and examine before purchasing.

Remember the No—25 Main street, east side.

mh15-6m P. J. ALBRIGHT & SON.

LAFLINS, SMITH & BOIES,

Manufacturers and Dealers in

GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,

in packages, prepared for Shipping.

Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

SPRING SALES FOR 1856!

CHARLES ROGERS,

IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,

No. 152 *Main St., St. Louis, Mo.,*

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8-1y CHARLES ROGERS.

GREAT SALT LAKE CITY,

UTAH TERRITORY.

HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.

G. S. L. CITY, 1855. my13

E. R. YOUNG,

Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS, Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.

REFERENCES—J. TAYLOR, Ed. Mormon. ap7

UTAH TERRITORY.

LIVINGSTON, KINKEAD & CO.,

DEALERS IN

General and Assorted Merchandise,

Great Salt Lake City,

Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh26

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recheache de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverous que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui rè gle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenente que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là. dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoilleront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés!" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ!" Nous aussi. Eurent, ils "l'espoir en la résurrection!" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous avons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu, révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivetè, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel" et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES. FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT.* WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city,
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS.
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

S. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE.
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

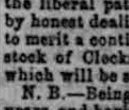
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

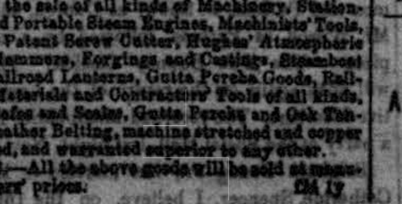
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y


J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

M. C. MOIES & CO.,
NO. 16 MAIN STREET,
GENERAL AGENTS AND COMMISSION MERCHANTS,

FOR the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Railroad Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tanned Leather Belting, machine stretched and copper rivetted, and warranted superior to any other.
N. B.—All the above goods will be sold at manufacturers' prices. f24 1y

CHARLES HOLMES,
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

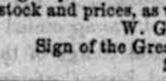
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 5. NEW-YORK, SATURDAY, MARCH 22, 1856. PRICE FIVE CENTS.

Poetry.

Cheer Up.

BY MARTIN F. TUPPER.

Never go gloomily, man with a mind,
Hope is a better companion than fear;
Providence, ever benignant and kind,
Gives with a smile what you take with a tear;
All will be right,
Look to the light;
Morning was ever the daughter of night;
All that was black will be all that is bright,
Cheerily, cheerily, then! cheer up.

Many a foe is a friend in disguise,
Many a trouble a blessing most true,
Helping the heart to be happy and wise,
With love ever precious, and joys ever new!
Stand in the van,
Strive like a man!
This is the bravest and cleverest plan;
Trusting in God while you do what you can.
Cheerily, cheerily, then! cheer up.

Porcupine Gazette.

A friend placed in our hands a relict of "times gone by," bearing the above significant title, published by the celebrated William Cobbett, in Philadelphia, dated March 30th, 1797.

We have perused its columns with some considerable degree of interest, expressing, as it does, in part at least, the tone of public feeling in regard to men and measures at that early period of our national existence. Some of the persons there alluded to were men whose memory is now embalmed in the heart of every true American, and their names enshrined in the bright halo of our country's glory as opponents of the oppressor, advocates of human rights, and defenders of our national freedom. It also touches upon the relations of the European governments who are prominently before the public in a belligerent attitude at the present time. There are some sharp thrusts at royalty, and at men also who stood high and figured largely in the diplomatic circles of Europe during those exciting times. Mr. Cobbett once served in the ranks of the British army in Canada, and rose by energy and perseverance to a seat in the British parliament, and to some degree of eminence and notoriety in the literary world as a severe and caustic writer, ever ready to throw down the "glove" upon almost every subject, whether political, scientific, or philosophical, and as an eccentric, his writings have been largely quoted from, far and wide. We make the following extracts, as a curiosity, and probably interesting to some of our readers at the present time:

ON THE EFFECTS OF GOLD.

FROM AN ENGLISH PAPER.

Would you silence a patriot committee,
Touch their lips with this magical wand,
Through country and senate and city,
'Tis the lock and key of the land.
Take a piece of this same from your coffer,
Display to the voter your pelf,
And the wretch having nothing to offer,
Will frugally sell you—himself.
'Tis a shot for the fowl of all feather,
A bait for the gust of all fish;
To this ev'ry gudgeon will gather,
And plump, ready drest is your dish.
If the booby, your pupil, so dull is,
He scarce can remember his name;
Yet his mouth, it shall open like Tully's,
When fed with a spoon of this same.
To a rascal, a bear and a blockhead,
Unconscious of mood or of tense,
This plastic receipt in his pocket,
Gives grace, figure, virtue and sense.
Old saints will for this sell their manuals;
O'er this at your sovereign nod,
Old judges will skip like young spaniels,
And cardinals kiss you this rod.
To study ought else is but nonsense;
From hence all philosophy springs—
'Tis the crown, beauty, cause and good conscience,
Of—Priests, Ladies, Patriots and Kings.

FOR PORCUPINE'S GAZETTE.

Mr. Cobbett,—I have often heard it asked, what will our Democrats do, if this country, in spite of her pacific disposition and measures, should be driven into a war with France, by the fraternal fondness she has contracted for American seamen and property? For our seamen she provides boarding and lodging, and our property she uses as her own. Can she more strongly show her attachment to both? But, if our seamen preferring to live at home with their families, and our merchants to dispose of their own cargoes, and an obstinate perseverance on the part of the French, in their superintending, affectionate guardianship, should create a difference between us (ungrateful, no doubt, on our part and grossly unreasonable) and if that difference should impel our good friends, under a distressing but necessary duty, to apply the rod of correction to a perverse and froward child—and if this correction should irritate our passions, and excite resistance, however ungrateful and unreasonable, and the consequence of this resistance should be a war, a horrid, unnatural, paricidious war, the question is asked what will our Democrats do? Those of them who have gone with the gang from misguided, erroneous principle, from ignorance and mistake, deceived by the intrigues of French emissaries and the falsehoods of American printers, will no doubt be startled from this delirium, when the din of war shall thunder in their ears, and they behold the heads of their countrymen and brothers perched on the points of French bayonets—their eyes will be opened by these *metallic points*—the love of their country awakened from its disgraceful slumbers, and they will unite to repel the robber and assassin, whether he be an Englishman, a Frenchman or a devil. The Democrats that would remain may be classed as follows: 1. *Hired traitors*—2. *Poor villains panting for plunder*—3. *Foreigners who have run their course at home, and have emigrated to America to elude the search of their own government and destroy the peace of ours.*

I dislike to read or write long pieces, and shall therefore stop for the present. If you think the continuance of my observations of any importance, I propose to consider what will be the probable conduct of these several classes of Democrats, in the event of a war with France: and then to be more particular in my conjectures of the conduct and fate of certain prominent individuals, such as G-ll-n, D-ll-s, G-l-s, &c., &c., and perhaps I shall descend with a remark or two to the smaller fry, such as Bache, Dr. L—b and a few others, who although they will not take their place in my first class, may deserve some more especial notice. I have my eye too on a certain pock-marked, Irish emigrant doctor who ranks in my third class, but may possibly claim a word or two to his private account.

Anticipation.

COMMUNICATIONS.

After all that has been said about crowned heads, as being monsters and tyrants *en masse*, (a favorite expression with certain classes of men on the surface of the globe) it must be confessed, that the general practice of all governments, however organized, of rendering congratulations to every crowned head with whom they have any, the least connexion, on his succession to the tyrant's cap; conveys a pretty strong proof of the congenial opinion, that the happiness of man is compatible with every known form of government, conducted on the settled principles of those forms and confined to the limits of its own territory.

"For forms of government let fools contest;
That which is best administer'd, is best."

Citizen Munroe in his address to the citizen Directors, on handing to the President his letter of recal, says, "I have been the eye-witness of a great revolution in my own country. The principles of this revolution, which are those of yours, have penetrated my heart, and will only perish with it." Base apostate! lying apostate! every genuine patriot on the American soil, must reject with horror the whole of the above aspersion, and almost call up a wish, that the heart which dictated it, had perished the moment it was made. The American patriot believes, that the revolution in France commenced in principles, somewhat similar to our revolution. We, to repel oppression; they, to shake off oppression, and intolerable abuses and burdens. La Fayette was seen in its first stages. He also believes, that perhaps from the expulsion of this honorable character every principle relative to true liberty has been made subservient, in France, to views of the most unlimited ambition; that everything there tends to the formation of another Roman military Republic; hostile to all the world and in which liberty cannot exist. Liberty is unknown to the soldier. A free people attacked, will part with their liberty for a while, and become soldiers, to secure it and their independence for the future, and hand these down unimpaired to their posterity. American Patriots will certainly do this.

Citizen Munroe also harps upon the hackneyed theme of the gratitude due to France from this country. The American Patriot denies this.

He acknowledges the aid, countenance and assistance derived from the late Court of France, and knows their own interest induced them to afford it. But observe, it was from the Court of France; and of all the persons in any way influential with this court, and who were known to excite their influence in our favor, perhaps there is but one remaining alive. To this person, at this day, should our whole gratitude be confined. The good citizens who patronize the Aurora, will doubtless wish to know who this person is, in order that they may offer up, in future, their unmixed, unadulterated incense at the shrine of the goddess. Now, know ye, that a pretty French woman, to whose arms the Viscount Vergennes was accustomed to retire to forget the storms of politics; to drown in oblivious rapture, the cares attendant on his elevated situation, is the person meant. This pretty girl is well known by many persons in this country, in this city, was most assiduously courted by our grave negociators, and even by the sage and philosopher Franklin; and this could have been for none other (at least in the sage) than political purposes.

COMMUNICATION.

The western spy of our allies.

The public are under a partial mistake at present, with respect to the French Emissary, sent to delude our fellow citizens of the Western country; my information, which is directly by a gentleman from Pittsburgh, is, that a French general, by the name of Lachese, has been apprehended in Kentucky, and imprisoned. That the better to cover his designs he travelled on foot, carrying his fiddle on his back, at the music of which he is remarkably expert; that he has been detected in exploring the country with a military aspect, and in his conversation and condnct, endeavoring to alienate the affections of the people from their brethren of the Atlantic States, and to persuade them to join the French in forming a Republic with Louisiana, &c., &c., that he is the same general who was concerned some years ago in raising the army against the dominions of Spain.

But, fellow citizens, he is not directly the general to whom on a former occasion I alluded. The prisoner is a subordinate agent in the villany. But the principal has made his tour, and returned to Philadelphia, where he, very probably, like other traitors of his country and ours, is basking in the sun-shine of presidential favor. He being more circumspect than his Colleague, the prisoner, made his way good through the Western Territory, without imprisonment, though not without a discovery of his insidious embassy from Mr. Adet.

He very freely and warmly advocated the election of Mr. Jefferson, and agreeably to his instruction, endeavored to dismember the United States by alienating the attachment of the western country from the people of the Atlantic States. In short, by a variety of contingencies, which will sometimes occur to favor vaillany, the principal has as yet escaped with impunity, whilst the subaltern has been brought to an end. I have a violent suspicion, that a certain French philosopher, who has had the late President's passport to explore the winds, has had a commission from the Directory to explore the most plausible way to our throats.

I forbear, however, to enlarge at present upon this subject, holding up for a little further developement of time. Wm. Willcocks.

March 28.

DOCTORS COMMONS.

At a court of admiralty, lately held at Doctors Commons, for the trial of prize causes, the case of an American vessel, which had been captured by an English ship-of-war, as property belonging to the enemies of this country, came on to be heard.

It appeared that this ship had carried on a covered trade from Brest to Bourdeaux. It was formerly a British captured ship, sold as a prize to an American, who was stated to have purchased it for 1600 livres, which he had paid partly in notes, and partly in cash.

The principal claimants were the master (an American) who claimed the eighth as his private property, and a Mr. Burleigh, who put in his claim for the remainder.

It appeared, that, at the time the ship was captured, her destination was covered, and that she was in the course of being employed in the French coasting trade from Brest to Bourdeaux, under American colours.

After the ship's papers were read in evidence, the counsel heard on both sides, the learned judge took a review of all the circumstances pertaining to this case, and was clearly of opinion that the property in the ship, so far as concerned Mr. Burleigh, out to be condemned as lawful prize to the captors. Sir James observed, that it appeared to be the practice of certain Americans to lend their ships to the French to enable the French to carry on their coasting trade with success. This practice was doubtless founded on a system of a fraternization. Ships thus lent by the Americans were to be considered as the property of resident Frenchmen, consequently as belonging to the enemies of this country. Sir James then observed, that the master of the ship then in question did not stand in the character of a neutral master claiming his private adventure, but as the proprietor of one eighth of the ship employed in the French trade. Besides he had concealed some letters on board. After many other remarks, the learned judge allowed the master further time for proof respecting the justice of his claim, but condemned the remainder of the vessel as property belonging to the enemies of this country.

The Education of Girls.

No one will dispute the assertion that the object of education is to prepare pupils for the efficient discharge of the duties of life. The first question is, what are the duties which the girls of an expensive or fashionable school will be called upon to discharge when they have taken their places as members of society? Let us see. They are the children of wealthy parents, and in all probability they will be called upon to sustain the following relations:

First. They will be wives. A wife is the intimate friend, and constant, life-long companion of man.

Secondly. They will be mothers, and as such the natural guides, instructors and exemplars of children.

Thirdly. They will be mistresses of households, in which capacity they will be directors of the industry of others, purchasers of the numberless commodities and guardians of the health, comfort and happiness of many persons.

Fourthly. They will be ladies, and as such, the leaders of society, the law-givers of manners—as such, they ought to be agreeable, instructive in conversation, accomplished in the arts of entertainment, self-possessed and superior to fashion and affectation.

Fifthly. They will be more likely than not to experience at some time in their lives a reverse of fortune; and then they should be able to do something for their own subsistence.

Finally. They will have the honor to be members of the illustrious human family; to be worthy of which high rank in the universe, they ought to be high-minded, honorable and just; incapable of hatred, jealousy and fear; abounding in love and charity to all who share with them the glory of being human; beautiful in their persons and lovely in their lives.

These are some of the relations they will sustain; these are some of the duties they will be called upon to perform.

Now the great question occurs: What is the education that will prepare them for these various relations and duties? We attempt to answer the question.

A strong and healthy constitution is, of course, a woman's first necessity. She needs it, if possible, more than man. To the development of her physical system everything else must be accounted subordinate, the greatest possible intellectual advantage being too dearly purchased by the smallest possible detriment. To secure the healthy development of a growing treasure, it is only necessary to let nature have her way, giving free opportunity for the enjoyment of that boisterous sport which the young naturally delight in, and which is absolutely necessary for their growth. Girls, therefore, should be confined to the desk not more than three hours a day, and as they grow older the laws of health should be one of their studies.

But young ladies need more than a healthy body; they need an educated body—they should be graceful as well as strong. To secure this, the most unwearied exertions are made in the schools of Europe. One hour a day at least should be spent in grace-promoting exercises, such as calisthenics, dancing, riding on horseback, skating, swimming, and drilling of various kinds. One hour a day would give six hours in the week, and the exercises might be so arranged that each day would have its own: dancing on Monday, calisthenics on Tuesday, &c. The effect of these daily exercises would astonish every one—so strikingly do they improve the form, the air, the carriage of those who enjoy them. We know a gentleman who, in his twelfth year, ran away from school and joined an English regiment as a drummer boy. He remained with the regiment about ten months, during which time he was daily drilled in the art of walking erect and stepping gracefully. To this day we can pick him out from a crowd in Broadway as far as we can see him by the erectness of his figure and the beauty of his walk. European ladies of high rank can be easily detected by the same peculiarities.

We remark, further, that young ladies need educated fingers. A large portion of their work in after life will be done by those wonderful and beautiful instruments. Completely educated, they can glide over the ivory keys, and evoke music to cheer the heart; they can record events of life and travel in dainty writing, and illustrate them with beautiful pictures; they can make every garment worn by women from the imperceptible bonnet that does not cover the head, to the pretty slipper that reveals the tiny foot; they can blend together the various ingredients of the delicious, and spread the table with viands that charm the eye as well as delight the palate; under their gentle touch gardens smile, and apartments become museums of beautiful ingenuity. Oh, wonderful are ladies fingers! They should be educated to the very utmost; all their latent capabilities should be evolved by the most assiduous and skillful culture. How unwisely how shamefully is the education of the fingers neglected in our female seminaries!

Then there is the education of the mind. The word education literally means nourishment; that which nourishes the mind is knowledge; and the act of procuring knowledge gives the mind the exercise which is needful for its digestion. It is with the mind as it is with the body; the labor required to procure food is the exercise which enables the system to appropriate it. To extol such studies therefore, as logic, rhetoric, mental philosophy and algebra, because they exercise the mind, is absurd; they exercise it very little, and yield scarcely any knowledge for its nourishment, whereas, there are branches of study which exercise the mind in the most vigorous manner, and yield an immense and exhaustible revenue of instruction. Take, for example, the Italian language. The complete acquisition of that one language would convert an uneducated mind into an educated one. In learning the language the pupil would necessarily become acquainted with Italian literature, Italian history, Italian manners and customs; the whole internal and external life of an important and interesting branch of the human family would be gradually revealed to the pupil's mind.

Dante would educate her; Tasso would educate her; all the great minds of Italy would contribute to her enlargement; and, in gaining an insight into the structure of a foreign language, she would, for the first time, begin to understand the peculiarities of her own. The same remarks apply to any language which has a great and healthy literature. They do not apply to the French language, which is worth learning only for purposes of society and travel.

Science, also, is an invaluable means of education. The first few books of Euclid applied to astronomy would flood the youthful soul with light and joy. The natural sciences can all be made to tell powerfully on the education of the young. History and biography are exhaustless fountains of instruction. And daughters of ours, if we had any, should range at will among the novelists, who are, after all, the only schoolmasters now "abroad" in the world who earn their wages. We could spare Oxford, but not Dickens; Cambridge, but not Thackeray.

Finally—but most important of all, there is the education of the soul, the heart, the moral nature; the conquest of self, the supremacy of principle, the habit of magnanimity. Words are of little avail on this branch of the subject. Moral excellence is the result of many circumstances; there is no royal road or beaten track that leads to it; if, like nuns and monks, we devote ourselves to its exclusive acquisition, it eludes our grasp; it often exists where nothing has appeared to foster its growth; it is often wanting where every circumstance seems to have conspired to produce it; the sons of saints go astray; the children of sinners become ornaments of the race. Goodness is catching; its sole source is the human heart. Teachers who own souls are noble can ennoble the souls of their pupils; every lesson recited becomes, in their hands, a lesson of fidelity, honesty and truth. Virtue goes out from them continually. And, to tell the truth, this is all the moral philosophy we are able to believe in; and we know no "means of grace" except truth exemplified in the conduct of a human being. "See how these Christians love one another." It was that which touched hearts and made converts.

These are imperfect hints. But we believe that girls educated in the spirit of our remarks, would be likely to become intelligent and companionable wives, judicious mothers, agreeable members of society, and noble-minded women.—[*Life Illustrated.*

The Slanderer.

Have you ever been struck by the poisoned talons of this voracious cormorant, whose prey is human character, who gluts his insatiate craw with the dearest treasures of life—a good name, a spotless reputation! who, as a broad winged angel of darkness, hovers over society, glooming and shadowing all that is bright and lovely in youth and innocence, by its dreadful and dreaded presence! If so you can fully appreciate the pitiable condition of thousands, whose wounds are still festering from the presence of the venom infused, and from the sad consequences of which, they are hopelessly lost. Oh! pity the fallen one, whose reputation, spotless as the driven snow; whose life, pure as the blushing rose; whose lofty aspiration and whose bright anticipations were first smitten by the machinations of the heartless, soulless, slanderer. What degree of contempt is too intense, what feelings of scorn too concentrated, to be shown towards the cowardly wretch who could deliberately plot the ruin, even of a *rival—an enemy*, by secretly and dastardly stabbing his reputation; but how much more inconceivably wicked is it, when youth, beauty, innocence, are all emolated on the bloody shrine of scandal for the purpose of attaining sensuous and selfish ends! Can such baseness be realized? Is the heart so hopelessly depraved? Yes, however, humiliating the admission may be to our better feelings, such is our humanity. The brothels, the alms-houses, the prisons, and grave-yards, could give up their hundreds if not thousands, whose lives of innocence and virtue were first blackened by the polluting breath of scandal, and who with wounded self-pride and lost self-respect, chagrined, mortified, and maddened, have in the frenzy of despair, dashed to the brink, and plunged headlong into the gulph of irreparable ruin. And many a young man with high hopes and glowing prospects, ambitious of literary, political or social position, has fallen before the secret wiles of this pest—this plague-spot upon the escutcheon of society, the slimy, sneaking, slanderer, and rushed madly to the vortex of *intemperance*, that terrible abyss.

"That has swallowed up its millions,
And upon the brink of which, myriads more are
tottering to their fall."

Oh! pity the victim of this incarnated demon, who with suavity and gentleness ingratiates himself into the confidence of society, who unsuspecting and obscured, spies his victim and smiling while he stabs, under the mask of friendship, secretly but maliciously plots and executes his vile purposes. Reports infamous and disgraceful, are put in circulation, the injured one feels the withering scorn, the cold neglect of former friends and companions, and knows not why the change; he inquires the cause, and is informed of the groundless rumors. Who, and where is the author? No one knows. The base wretch by smiles and blandishments retains his position in society, while his victim is cast off. If, however, the latter by a life of rectitude, has acquired a reputation, invulnerable to such an assault, some vile and irresponsible newspaper is invoked, the columns of which will contain anonymous communications, or perhaps paid editorials, detailing the base calumny, and the innocent victim of scandel is maliciously and wickedly held up to public gaze, (and to the extent of the influence of the miserable instrument used) an object of scorn and contempt, his reputation ruined and his good name destroyed. Who, and where is the author of this? No one knows. He mingles in society, is admired for his intelligence and urbanity—he is emphatically a "wolf in sheep's clothing," he is "an angel of darkness, clothed in the livery of Heaven." An arch hypocrite, whose real character, if known, would cause him to be purged from decent society as a thing too vile and poluting to be tolerated.

The wretch, who at midnight, would stealthily approach the couch of sleeping innocence, and redden the bright steel with the warm life current of his unconscious victim, and with his hands all wreaking with human gore, turn from his work of death, to expiate his crime upon the scaffold, or he who would openly meet his foe, amid the broad glare of day, and drive the deadly ball whistlings to his heart, and turn to meet the murderer's fate, is a being less to be dreaded, than the false-hearted and unscrupulous slanderer, for reputation is dearer than life, and the loss of one often results in the deststruction of the other.

Though during the ardor and impetuosity of youth, the effects of slander, in crushing the hopes and blasting the prospects, are often overwhelming in their tendencies, nipping in the bud and utterly destroying the elements of future greatness, they may be contracted to a very great extent, and perhaps render migratory by a correct course of conduct. A high-minded person, with proper self-respect, cannot condescend, even to make a public contradiction of a groundless fabrication, unsupported by authority, however base and destructive it may be.

Slanders are better met by that supreme contempt that is loudest expressed by silence.

[*Woman's Advocate.*

Keep Your Eye on Your Neighbors.

Take care of them. Don't let them stir without careful watching. They may do something wrong if you do. To be sure you never knew them to do anything very bad, but it may be on your account they have not. Perhaps, if it had not been for your kind care they might have disgraced themselves and families a long time ago. Therefore don't relax any effort to keep them where they ought to be; never mind your own business, that will take care of itself. There is a man passing along—there he is looking over the fence into his neighbor's garden—be suspicious of him, perhaps he contemplates stealing something some of these dark nights: there is no knowing what queer fancies he may have got into his head. If you see any symptoms of any one passing out of the path of rectitude, don't say anything to the erring individual about it, but tell every one else you can see, and be particular to see a great many.

It is a good way to circulate such things, and though it may not benefit yourself, or any one else particular, it will be something equally important about some one else. Do keep something going—silence is a dreadful thing, though it is said there was silence in the Courts of Heaven for the space of half an hour, don't let any such thing occur on earth; it would be too much like Heaven for the inhabitants of this mundane sphere. If, after all your watchful care, you can't see anything out of the way in any one, you may be sure it is not because they have not done anything bad; perhaps, in an unguarded moment, you lost sight of them—throw out hints they are no better than they should be—that you should not wonder if people found out what they were after a while, and that they may not carry their heads so high. Keep it a going, and some one will take the hint, and begin to help you after a while—then there will be music, and everything will work to a charm.

According to the English journals, the Minie weapon must soon be superseded. Lancaster's elliptically bored carbines having been subjected to various proofs in the arsenals at Woolwich, her Majesty's corps of sappers and miners are now being armed with them. These muskets have several qualities which have caused them to be pronounced superior in precision and power to the Minie rifle, and have a range of upwards of 1,000 yards.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MARCH 22, 1856.

A New Missionary Enterprise.

MORMON industry is proverbial. We don't think Mormons are differently organized from other beings; circumstances, we opine, have had considerable to do in forming their character. They have always had plenty of work on hand. We never knew the time when we had nothing to do; but have often found ourselves over head and ears in business, so that we scarcely knew what to do first. Big business is peculiar to Mormonism. We don't think the Lord, whom we serve, a hard taskmaster, though He keeps rolling on to our shoulders quite as much as we can waggle under. When a ship is leaky at sea, it is all hands to the pump: safety first, think of rest after. The work of restitution has begun, and ancient prophets have said the Lord would accomplish it in a hurry—cut it short in righteousness. 'Tis thus we have consoled ourselves for many years. Our friends are aware of all this; and when we don't seem to notice every compliment, they know well it's all right. But lest some "outsiders," who are not so well "posted" on our business, should think us wanting in courtesy to the interest they sometimes manifest in our behalf, we thought it not amiss to make these prefatory observations to the brief notice we are about to take of the kindness proffered to us by the New York *Observer*.

The arrival of the John J. Boyd in this port, about three weeks ago, with something near 500 Saints from different nations of Europe, seems to have aroused the speculative genius of the editor of the *Observer*. He says:

"In the short period of five months, between November 27th, 1854, and April 26th, 1855, there left Liverpool for this country, no less than 3,926 Mormons. Of these 2,231 were from England! and 401 from Scotland! Of the remainder there were of Danes, 409; Welsh, 287; French, 75; Swedes, 71; Norwegians, 53; Irish, 18; Swiss, 15; Piedmontese, 15; Germans, 13; Prussians, 1. From this statement it appears the number of Mormons from Great Britain and Ireland lacks only fifty three of being 3,000, in five months, and we have no reason to suppose the immigration was any greater during those five months, than it has been since. Last Saturday more than 500 came in a single ship. The *Church Review*, in a very able article on the subject, justly observes that Mormonism, though existing we are sorry to say on American soil, is yet essentially, rather an English than an American institution.

"But the evil is ours: to be regulated and remedied as soon as possible. 'Sharpe's Rifles' are pronounced by the Brooklyn pastor of Plymouth Church a great *moral* agent for Kansas, and yet we would not recommend the indiscriminate use of this agency to reform the Mormons or promote morals in Utah. But while yet Utah is a Territory of the United States, and before she becomes even an applicant for admission into the Union, we would have measures adopted to promote the moral improvement of that people. Our benevolent and missionary societies have not turned their attention, as they ought, to Utah as a field of labor. The Constitution of the United States forbids Congress to make any law prohibiting the free exercise of religion, and the Territory may not enact any law in conflict with the U. S. Constitution. It is therefore plain that missionaries and colporteurs may be sent there with the Gospel, with Bibles and Tracts, and if the far-off pagan tribes are to be visited with such agencies of mercy, why will not our missionary spirit and patriotism suggest such efforts for these wretched polygamists and fanatics, on our own soil?

"Here is a noble object to employ the minds and means of American Christians. Is not Utah worth saving for virtue and for heaven? Or is Kansas everything and Utah nothing?"

How happy we would feel if the *Observer* could prevail upon "Missionaries and Colporteurs" to go to Utah. Oh! dear me, how we should rejoice to record that importation into the valleys of Utah. We hasten to speak words of consolation to the editor. He seems to have misgivings about the Mormons receiving the "Missionaries and Colporteurs with Bibles and Tracts," but concludes that "while yet Utah is a Territory of the United States, and before she becomes even an applicant for admission into the Union, we would have measures adopted to promote the moral improvement of that people." Now, Mr. Editor, don't fret yourself about the possibility of Utah being a State before you have "measures adopted." If the Territory of Utah was the State of Deseret to-morrow, no law will be adopted "prohibiting the free exercise of religion." The Mormons met in Great Salt Lake City and framed a constitution, in which religious toleration was granted to every man, about two years or more before Congress made Utah a Territory.

For fear the Editor should think that there is no sincerity in all that, that it was merely a profession, we might say that we have felt considerably anxious to see your missionaries amongst us. While Professor Orson Pratt was at Washington, publishing the *Seer*, he gave quite a pressing invitation to the gentlemen in black to go to Utah. We did the same in this paper some time ago. Lest your heart, Mr. Editor, be still unbelieving and faint, we will say something more for your encouragement: your missionaries will be listened to in Utah once at least—yes, once at least—we can promise that much. Our folks always listen till they are satisfied, but no longer. We feel zealous—we will do more. Tell your missionaries to call upon us when they are ready, and we will give them a letter of introduction to the inhabitants of Utah. We should think by this time the Editor is satisfied. We have been inviting and promising; it is now our turn to ask a favor. Will the Editor please send men with brains—men who know the Bible, and will live or die by it? Now don't fall into a mistake, and send us the missionaries and colporteurs that visit the death-beds of harlots and debauchees to torment them with the horrors of hell. You should know, Mr. Editor, that the people in Utah have heard all the granny tales that these missionaries and colporteurs retail—they are stereotyped in every country where your bastard Christianity has been introduced. Should you send us such men as Mr. Allen of the Calcutta mission—men with some degree of conscience and brains—what will become of them. If Mr. A., from rubbing against benighted Hindoos, got his eyes opened to perceive that polygamy was not only a Jewish but a Primitive Christian doctrine and practice, we expect that a missionary expedition to Utah would make him cry out in all sincerity, "Surely our monogamic fathers have inherited lies, vanity, and things in which there is no profit."

We had some misgivings on the editor's zeal for *our salvation* when we first read that dark sentence of his, "We do not recommend the *indiscriminate* use of this agency (Sharpe's Rifles) to reform the Mormons or promote the morals in Utah," but charity led us to conclude he might be unhappy in the choice of words to express his meaning, or perhaps the first dawn of a new missionary enterprise might have so augmented his love for souls, that he forgot what he was saying about the body; we therefore glanced a second time over the *Observer* to see if we could meet with anything to encourage our charitable interpretation; but what could we think when we read, "there are scores of ministers standing in the market-place idle, and when you ask them 'why,' they answer, 'because no church has hired us.'" Should the East India missionaries, that have lately been converted to polygamy, be called home, the market will be terribly overstocked. Had the editor in view a regiment of these idle ministers with Sharpe's Rifles, attended by missionaries and colporteurs with Bibles and tracts, marching to Utah? We must, however, quit this subject; we can only add—send your missionaries, and if they don't know now their calibre, a trip to Utah will quicken their perceptive faculties.

Utah.

WE have received the *Deseret News* for the 4th and 12th of December and the 2d of January. Gov. Young opened the Legislative Assembly on the 10th of December. To the Governor we are indebted for an early copy of his annual message to that honorable body, which will be found in another column. We cannot resist the temptation of drawing particular attention to that document. While other territories and States are in commotion and brushing up arms, Utah's Governor can say with honest pride, "Peace, quiet, gentle peace and a due degree of prosperity, have thus far crowned our efforts." Read it through, and be wise, ye who cannot hear the name of Utah without conjuring up in your minds misery and anarchy rampant. Legislators who are seized with "the nightmare" in plain day, when Utah asks admission into the Union as a sovereign State, read it and be awake to the solemn realities of life, and hear Brigham Young, whom ye have branded with every name but that of gentleman, address the Legislature of despised Utah:

"Be it our aim so to direct our political affairs, as to promote union, integrity, prosperity and independence to the Territory, industry, knowledge and truth to the people; thus shall we secure to ourselves peace and freedom, and transmit to our children those free institutions which we received as a rich legacy from our fathers."

As we have not received our full file of the *Deseret News*, we refer our readers for general information on Utah affairs to the Governor's message and the letters of our faithful correspondent and friend, G. A. Smith.

Summary.

THE steamship *Persia* arrived here on Thursday morning, bringing intelligence from England up to the 8th inst. European papers are, in the absence of official information, well filled with everybody's surmisings about the Peace Conference: what England and France demanded: what the Russian Plenipotentiaries replied: what one and the other said—who talked and who sat particularly silent; whose countenance was serene on leaving the Conference, and who bespoke thunder and lightning and twenty-five years more blood and carnage. The Plenipotentiaries have really kept their promise, and not a word has escaped from one of them. However, editors of daily papers must say something when the people are expecting so much, and if they can do no better they can fill columns one day to fill the same columns the next day in contradicting their own inventions.

The session of the Senate of France for the year 1856 was opened by the Emperor in person, on Monday, the 3d of March. The Emperor delivered a short address on the occasion, congratulating the Senators on the happy union of France with her allies, the glory that covered the Imperial army, the blessings of abundance that was the portion of the inhabitants of the Empire, and the prospects of an honorable and satisfactory peace.

The efforts of the Allies are not relaxed in preparations for the spring campaign in the Crimea and the cruise in the Baltic. Twelve thousand French troops are embarking for the Crimea to replace those who returned a short time ago; and the *Moniteur* publishes an imperial decree, calling out for active service the young soldiers of the class of 1855. The English command of the Baltic fleet has again changed hands. This year, Admiral Watson has command, and on the 6th of March had left Kiel to meet the fleet and resume the blockade of the Russian ports.

The Royal Italian Opera House, Covent Garden, London, was totally destroyed by fire on the morning of the 5th of March. The fire broke out at five o'clock, just at the termination of a *bal masqué* got up by Professor Anderson, the Wizard of the North, who has occupied the theatre during the winter. The orchestra was playing the usual finale, "God save the Queen," when they had to bolt, and many had to leave behind them their favorite instruments. No lives were lost, but many of the ballet girls and others connected with the establishment were only saved by the "skin of their teeth." This fire has created great excitement in the English metropolis. The Queen and Prince Albert visited the ruins, and are said to have poured consolation of the right description into the ears of the lessee, Mr. Gye.

Mr. Ingram, proprietor of the *Illustrated London News*, has been elected Member of Parliament for Boston, Lincolnshire.

The steamship *Arctic*, which has been out for some time in search of the *Pacific*, was spoken Thursday morning, off the Highlands, by the steamtug *Leviathan*. Mr. Hall, the boatswain of the Arctic, was put on board the tug in consequence of ill-health; he is said to be the bearer of dispatches to the Government and to Mr. Collins respecting the researches for the missing steamer. The Arctic will cruise till about the first of April. The Leviathan took in tow the bark Ilva in the afternoon, and in about twenty minutes afterwards was a burning mass from stem to stern. The crew had barely time to launch the lifeboats when the promenade deck fell with a crash. In two hours the Leviathan was burned to the water's edge. All hands got on board the bark and were brought to the city by the steamtug Hector.

FOR THE MORMON.

Power of Impressions.

BY ALEXANDER OTT.

IT is a psychological fact, that the human mind is more or less capable of receiving impressions, whether they emanate from concrete or abstract objects. The metaphysician understands by concrete objects, every thing, that is visible to the optical power of man, a table, a house, &c., by abstract objects, anything that is perceptible to the mental eye, such as kindness, goodness etc. An impression may be termed the reflex of anything physical or mental. As soon as something has been brought under the immediate cognizance of the senses, it is then conveyed through those channels to the mind, where it is retained in the receptacle for mental objects, in proportion to the power with which it has impressed itself upon the soul, as the following will illustrate. When the eye has caught a glimpse of a house, the impression will then be left on the inner man, that it is the abode of some human being. On hearing of a noble action, the impression or idea will be, that it was done by the impulse of virtue.

Regarding the capability of receiving impressions, a great deal depends upon the character of persons by whom a man has been raised; the society in which he moves; the education he has received, and lastly the country in which he is living. If parents take particular care to teach their children good principles, to call their attention to everything noble and beautiful, and avoid carefully the introduction of anything, that might hurt the tender feelings of their offspring, then the mental harmony will not be disturbed, the child will learn to sympathize with the unfortunate, to scorn and abhor the outlaws of society; if the atmosphere of his social sphere is pure and healthy, and well calculated to refine taste and feeling for everything virtuous; if he is educated on true, systematic and logical principles, that have a tendency to develop the noble characteristics of the soul; then man is prepared for the reception of impressions, and at the same time strong enough to control them.

In order that man may not get enthralled in mental vassalage, but maintain an independence of mind, it is necessary for him to cling with an unyieling tenacity to every principle of truth; to have his investigations of things and matters guided by reason and commonsense, and then he will not become the victim of the phantoms of a foul imagination; he will not be crushed by impressions of an impure or inconsistent character.

If we continue our metaphysical researches, we find that men born in romantic, mountainous countries, who are continually surrounded by the grand and lovely scenery of Nature's beautiful Garden, are generally more apt to receive impressions than the inhabitants of flat and dreary regions. History tells us that the Greeks and Romans whose countries abound in great physical charms, yielded to romantic fancies; the impressions, they received from their places of abode, that appeared to them as marked with the impress of divinity, assumed vivid forms, with which they peopled every brook, every grove and every lake; their imaginary powers conjured up those beautiful mythological tales, as recorded by Ovidius Naso, Virgil, Homer, etc. Likewise the Scandinavians, especially the Norwegians and Swedes; the Germans, Swiss French etc., whose countries have all the characteristic features of a wild, romantic mountain scenery; where the thundering avalanches; the wonderful echoes in the ravines; the rising vapors in the deep vallies; the wild, fantastically shaped rocks helped their fruitful fancy to produce an immense number of fables and tales concerning fairies and nymphs, who were supposed to have intercourse with man.

The mind when under the spell of impression gets aroused and enkindled by the fire of God Phantasus; all dificiencies in Nature's grand panorama disappear; it looks upon everything through a kaleidoscope; it sees nothing but beauty, harmony and loveliness; but when in that state, man needs more than ever the guidance of reason, else he might share the fate of Icarus of whom mythology relates, that he having waxen wings soared in the clouds and getting too near Phœbus, viz. the Sun, his waxen appendages melted and he perished.

It is not only the scenery that strikes the mind, but also the ideas that come from the lips of eloquent men, or the works of eminent, literary characters. In our daily intercourse with men, we ought to be very careful not to throw out inconsistent or sub rosa impure ideas; the inexperienced mind is but too willing to receive and cherish them. It is like bad seed sown in the field, it brings forth weeds, thorns and thistles, that destroy the tender grain. Even the best principles, or moral lessons make when misconstrued or misconceived sometimes a bad or fatal impression upon the mind; the least blast of unhallowed principles will perhaps forever ruin a being, that was basking itself in the sunshine of virtue and happiness.

Nothing is so mysterious to us, as the wonderful mechanism of the mind or soul; have we fathomed all its depths? Do we know all its meanderings? Some people may be familiar with Anthropology, that science that gives the general outlines of the human character, and teaches the theory of discovering spirits, but still it is a very uncertain guide, it wants practice. Like the physician that understands theoretically the diagnosis of diseases, he will remain a tyro, till he has moved for some time in the field of empiricism. Experience when united with scientific theories may initiate us into the mysteries of the human heart, but very few are so highly gifted and favored as to tell with accuracy one mind from another.

We meet sometimes individuals, who under the outward appearance of gaiety and merriment, are people of deep feelings, whose mind is willing to receive any impressions, but especially those emanating from persons whom they have been taught to respect and revere; consequently the greatest responsibility rests upon those men or women not to advance principles or ideas that might overthrow the frail building of virtue, or make them in any way deviate from the path of their duty.

History is replete with accounts, concerning men that understood so well to throw the cloak of hypocricy and sham austerity round their shoulders, that they had introduced themselves in society under the pretence of being their mentor, and exercised such a moral influence over the inexpert, that they blighted the domestic happiness of many a family, by the fatal impressions which their teachings made upon the youthful mind. Every person has a certain influence in his sphere, therefore it is incumbent upon all to do what is possible to promote the happiness of our fellow-beings, to cherish in their bosom the best possible feelings, and to remove everything that might mar their felicity. If we are possessed of the Spirit of God, and of virtuous principles, our intercourse with men will have a tendency to leave good impressions upon them; the mists of darkness will be dispelled.

As our mind is capable of receiving impressions, and we are more or less liable to err, it will be wisdom for us, not to expose ourselves to the impure atmosphere of bad society; because by being in a moral miasma we cannot help partaking of the same, and getting our system in feeling with its blasting influence; therefore it will be well to prepare ourselves not to listen to the sweet flatteries of hypocrites, but to ward them off like a deadly poison. Ulysses, King of Ithaia, while passing the Faro de Messina near the Island of Sicily and fearing the fatal impressions of the Siren's singing upon his mind, had himself tied to a mast, with the instructions to the crew, that should he desire them to be loosened, to tie him tighter; on coming within the reach of the voices of those bewitching sea-monsters, he could not help beseeching fervently the sailors to let him loose, but his faithful friends whose ears were stopped, replied by putting new ropes round him and thus he was saved.

People of a poetic or romantic turn whose mind is drawn out in the contemplation of Nature's lofty works; that read in them as in a book; to whom everything is suggestive of a thought, are the most capable of receiving impressions. The solemn peals of the evening bells striking upon the ear, remind them of the time, when the powers of reflection first dawned upon them; of the never to be forgotten hours of childhood, when joy, innocence and purity of mind were harmoniously blended and the world appeared to them as an Eden. The enraptured hearer of one of Mozart's grand masses, gets as it were, translated into the Elysian fields of eternal happiness; the impressions he receives from those immortal melodies, the hieroglyphics of our feelings, elevate him beyond the common sphere of life; he thinks of Time, as it stalks with giant strides over centuries, and from one eternity to another. The impressions Music makes upon the mind are the most powerful. Eminent physicians have in some difficult cases of mental derangement, that seemed to baffle all medical skill, taken this last resort to the magic sounds of that science, and the invalids recovered. When listening to the stream of eloquence that is poured forth by a great orator, the impression made upon our mind is often so lasting as to effect our whole mortal career.

It is the power of impressions that makes man and woman pay their homage at Hymen's shrine; it is by the power of impressions that the appalled mind shrinks back from a threatening danger, and causes us to mourn over the loss of a friend or relation.

If by favorable circumstances we have access to the different classes of society, and we are mentally and physically capacitated for the task, then let us exercise our moral sway over the multitude in such a way, that the impressions left upon their minds may be a soothing memory in their trials and bring forth the fruits of an eternal salvation.

Correspondence.

St. Louis Correspondence.

ST. LOUIS, March 11, 1856.

To the Editor of the Mormon:

DEAR SIR—I now, to redeem my promise, seat myself to write a few lines for THE MORMON, from this, the Empire City of the West.

To say that the thermometer stood yesterday at zero, and snow fall last night to the depth of three or four inches, will perhaps be a sufficient commentary on the weather for an introduction, as it is only of a piece with that experienced in New York during the past winter; the only novelty about it being, that when we had expected a cessation both here and there of these boreal demonstrations, lo! and behold, "there is a few more left." We have, however, this to console us, that dog days will soon be here, biting the heels of Old Boreas to that extent that it would be an anomaly for him longer to remain in low and middle latitudes.

I find the St. Louis Stake of Zion, with Bro. J. H. Hart as its presiding officer, getting along well, and a good feeling among the Saints generally prevailing. Frequent inquiry is made by our old friends here after the health and well-being of Bros. J. Taylor, N. H. Felt, T. B. H. Stenhouse, and others in New York, which gives me an assurance that the Elders engaged there, in superintending the Emigration and publishing THE MORMON, are not forgotten in their labors, which, to my certain knowledge, are arduous and incessant.

Report says the Missouri River is open as high up as Council Bluffs, and boats are daily leaving this port for St. Joseph, Mo., and all intermediate ports. Freights have fallen in consequence of the number of boats in the Missouri River trade, and the non-arrival of the merchants from the upper country to buy their spring supplies; a few days will, no doubt, alter the face of things in that particular.

The latest news received from Salt Lake is December 1st, informing us of the arrival at that place of T. S. Williams on the 28th November, a portion of whose wagons, some twenty-seven, will be obliged to winter over at Fort Bridger on account of the lateness of the season. Money is reported to be scarce; flour, grain, and vegetables at the usual prices. The mails across the plains are three months behind time, and no prospect of another at present. Such delinquencies operate very unfavorable to our merchants who have remitted drafts per mail to anxious creditors.

Last night St. Louis was on stilts, and Know Nothingism rampant. Torchlight processions crowded the streets, and eager politicians the rotunda. It is said to be the largest gathering for a long time at this place. The resolutions passed show, compared with previous ones, a constant tendency to so modify their former platform, that it may be said to be equivalent to a change of party. The fact is, their extreme exclusiveness, and ostracism of everything foreign, has justly merited that which it has received—the condemnation of all sensible and honorable men. Hence the continual modification of the obnoxious features of that party, and gradual assimilation into national othodoxy. Now, instead of making a man's religious tenets a test of eligibility to office, as at first, resolutions are passed repudiating such a test, and upholding and sustaining, in all men, the free exercise of their religious prerogatives. Instead of a prohibition of all or any naturalization of foreigners during life, they have reduced the term of naturalization to twenty-one years, and touch very lightly on that. These, with other similar changes, have modified that great fiery party (K. N.) what we now see under the head of American party, with Millard Fillmore as its regular constituted and acknowledged candidate for the Presidential campaign now approaching. We have now three prominent parties in the field, to say nothing of the smaller ones: the National Democrats, the K. N.'s or American party, and the Republican or Abolition party. Which of these three fleet-footed nags will get over the turf first remains to be seen.

The election in Chicago last week for Mayor, on the Nebraska and anti-Nebraska issue, resulting in the election of Dyer, the Nebraska or Douglas candidate, so contrary to the expectation of the Republicans, has made the latter much crest-fallen, as it presages the rise and progress of the Little Giant in his native State, but little expected and much less desired by his political opponents. Who knows but this early triumph may be a prestige that shall work like leaven on the masses, elevating the Little Giant upon the surface, and with a mighty upheaving, deposite him safely in the White House at Washington! These, however, are questions in *politics*, a kind of *tic* little better than wood-tics, and much more harrassing; so I will leave them for a *bed-tic*, which will be to me much more congenial until I have had a few hours' rest.

Yours, &c., ALEXANDER ROBBINS, JR.

From Our St. Louis Correspondent.

ST. LOUIS, March 12, 1856.

PRESIDENT TAYLOR—*Dear Sir:* I have been waiting some time to get something new or novel to communicate, but finding so very little new under the winter sun, I must necessarily content myself with writing a few common-place matters, which, in absence of the brilliant and marvellous, may find a place in your interesting MORMON. The good people of St. Louis have been frozen up for two or three months, as you are already aware. The weather has been more severe during the past winter than for many years previous; very many have been thrown out of work through the inclement season, but the more favored citizens have liberally donated of their means to the poor, and upon the whole I think there has been as little suffering in the city of St. Louis as in any city in the country with the same amount of population, with the exception of Utah; and I presume the Saints have had less suffering in the whole Territory than what has been experienced in the most favored hamlet in the nation. There was a great deal said and written last fall about a famine in Utah, and some of our editorial philanthropists prophesied that the "Mormons in Utah" would be reduced to the condition of the "digger Indians," and saw them in prospective living upon roots and grasshoppers. These writers evidently thought so, for when the mails arrive, and they hear that none are yet starved to death, nor reduced to the condition of "Digger Indians," they send disconsolately to each other the doleful tidings—"No news of importance from Utah." It would appear from the dispatches of His Excellency Governor Young that they have not only enough to supply the demand in the Territory, but to supply the P. E. Fund Emigration with all they may need next season from Fort Laramie to the Valley. The last dispatches from Salt Lake quote flour at $6.00 per hundred pounds; wheat at $2.00 per bushel; corn at $1.50 per bushel; which are certainly not to be considered as starving prices.

During the winter the Eastern mails have been very irregular, and the Western mails have been entirely out of the question. THE MORMON has come to hand pretty regular, and has been a welcome visitor; but the *Star*, of England, has not dawned upon us since the dark and dreary days of December. About two weeks ago Elder Preston Thomas, by a desperate effort, effected an entrance into our city from sunny Texas by way of Orleans, since which time the elements have become less frigid, the Mississippi, as though impatient of restraint, has burst its icy fetters; and after a few days' dashing and crashing, raging and foaming, has opened our port for navigation, which has caused our capitalists, merchants, steamboat men, and laborers in general, to smile again with hope and satisfaction. This breaking up of the ice was caused by the sudden rising of the Missouri River, which, emptying itself into the Mississippi, heaved up the consolidated mass, and bore it forward in its resistless current, dashing its huge icebergs against boats, barges, and steamers, sinking some, shattering others, and spreading general devastation around. Our levee presented a most melancholy and impressing scene; the entire line of steamers were either badly injured or borne down the river. Eleven were sunk, and a great number were destroyed. But a few days have elapsed, and we have a fleet of steamboats at our levee from various places, and all is again bustle and activity.

The Danish and Italian Saints, in charge of Elder Peterson, arrived here on Saturday, the 1st inst. They were soon scattered in various parts of the city, and are generally healthy and strong, and rejoicing in the ministrations of their brethren.

Elder Thomas left us on the 4th inst., after a very agreeable visit of sixteen days. He took with him a small company of brethren and sisters to assist the Texas emigration in the capacity of teamsters, herdsmen, cooks, dairywomen, &c. The Judge's bland and agreeable manners so won upon the people here that he might easily have gathered as large a company from St. Louis as he has got in Texas.

We have a general time of health among the brethren throughout this Stake. I expect there will be a general moving of the waters about the time of emigration by the St. Louis Saints. The spirit of gathering is dominant with all the faithful, who are willing to adopt any means of transit that may be prescribed for their translation. But there are some who have prayed a thousand times for the wings of a dove, to flee to Zion and be at rest; who elevate their nasal organ with disdain at the idea of engaging in the "Hand-cart Locomotive." There are others, however, who regard it in prospective as the most eligible and independent mode of travelling, and aspire to an association with this company as the most honorable undertaking. And some of the sisters, too, have volunteered as operatives in this new order, which must necessarily make this means of travelling both desirable and popular. It may be presumed from this that the peculiar institution of the people of Utah is not so particularly objectionable to the ladies as might be imagined. If they will thus undertake a journey across the plains, risk themselves among wolves and hostile Indians, with this modest means of transit, and on arriving at their place of destination be ready to say—even seven to one man—"We will eat our own bread, wear our own apparel, only let us be called by thy name to take away our reproach," it certainly speaks in favor of the Deseretians and the patriarchal order of marriage, and correspondingly deprecates the monogamic and adulterous systems of the Gentiles, from whose blighting and pestiferous association they are thus emancipated.

The weather is still extremely cold. Frost and snow are the order of the day, with but very little variation. We hope to have your company at the St. Louis Conference on the 6th of April.

Hoping you are well, I remain yours, truly,

JAMES H. HART.

From Our Utah Correspondent.

FILLMORE CITY Dec. 24, 1855.

To the Editor of the Mormon:

SIR:—The California Mail arrived here on its way to Great Salt Lake City, at 10 o'clock this morning; one of the carriers had his feet frozen night before last. The weather for the last day or two has been exceedingly cold, the snow is about a foot deep. The mail brings no news that we have yet heard of except the return of Dr. Kane from his Arctic Expedition.

The Legislature opened its session on the 10th inst, and the Governor delivered his message on the 11th, all the members of the Assembly being present. During that day a joint committee was appointed to report a Bill for an Act authorizing the calling of a Convention for the formation of a State Constitution, and to apply for admission into the Union. Also an act to provide for taking a Census of the Territory. The Bills passed on Monday the 17th inst, and Leonard W. Hardy has been appointed Census Agent by joint vote of the Assembly.

We have established a weekly express from this place to Nephi, a distance of 65 miles, which is supported by the contributions of the Members. The only mail which passes Fillmore is the monthly mail to and from California, which will pass but once during the session of the Legislature. This is consequently a dry place for news.

The Secretary of the Territory has not had time to furnish the Legislative Assembly with the necessary conveniences, but it is expected he will be here before the Session closes.

The citizens of Fillmore afford the Members comfortable quarters. The room in which the Representatives meet is very spacious and well finished, and beautifully lighted; and when furnished will be a most convenient room for Legislative business. The building is of red sand-stone of an excellent quality; a great portion of the clear lumber was brought from Cedar Creek in Iron County, a hundred and twenty miles distant, where a superior quality of pine is obtained. About $35,000 has been expended on this wing $20,000 of which was appropriated by Congress; and it will probably cost $10,000 more to finish this the south wing. When the design of Governor Young is carried out, the four wings, with the rotunda in the centre, will form one of the most splendid buildings to be found in any State or Capital. The quality of building stone will be a great advantage in building up this place. A large tannery built by Mr. Hoyt of stone, shows its adaptation to promote buildings.

There are numbers of mercantile establishments in this place, Judge Kinney, Joseph Kelsting, David Candland, Levi Abraham, Gabriel Huntsman, Sam'l. P. Hoyt, and James Brown sen., are doing a stiring business in dry goods, groceries, and hardware. There are two saw mills, a grist mill, and two lathe mills here; also a gunsmith's shop; not to mention blacksmiths, cabinet makers, carpenters, joiners shoemakers, tailors, barbers, and other mechanical establishments suited for the wants of a town of 1500 inhabitants.

There is an adobie fort erected at the Cedar Springs, about nine miles north of this, principally for the protection of stock.

Three miles below the city there are a few acres of white chalk, and ten miles south west there is a hot salt spring, and four miles northeast there is a spring of clear cold salt water. The valley also contains the remains of several mountains, which have been, at some period of the world's history, burnt up.

I send you a copy of the acts relating to the Convention and Census.

Yours. faithfully, GEO. A. SMITH,
Church Historian.

JANUARY 3. 1856.

I forward you this copy of my letter sent by the Eastern Mail, thinking perhaps you may get it a little sooner than you otherwise would. The Eastern mail having become not only doubtful, but exceedingly uncertain.

FILLMORE CITY, Jan. 5th, 1856.

To the Editor of the Mormon,

SIR:—The California Mail is expected to pass here to-morrow and I seize the opportunity of sending you a few items.

The Legislature have formed eight new counties, and provided for the organization of six of them by the appointment of Probate Judges. The names of the Counties are Beaver (formed from the north of Iron County) Cedar (formed from Utah County lying west of Utah Lake) Box Elder, Malad and Cache Counties (from Weber) Humbold, St. Mary's and Greasewood Counties (west of the Great Salt Lake). The immense emigration of the past season, a great portion of which went north, made the sub-division of Weber and other Counties necessary.

The weather has been steady cold, sometimes very severe, ever since the opening of the Legislative session.

The Judge of the Supreme Court, the U.S. Marshall with several distinguished members of the bar arrived in this city this evening.

Elder John C. L. Smith, President of the Stake at Parowan, died in that place on the 30th, Dec. last. He has been three years President in that County, and his loss will be severely felt, as he was generally beloved and respected.

From the number of applications made to the Legislative Assembly for grants of herd grounds we are led to the conclusion that stock raising is decidedly in the ascendency in the mountains.

The Legislative Assembly will adjourn on the 18th inst.

The Militia Laws of the Territory are undergoing a thorough revision.

L. W. Hardy Esq has arrived here to commence taking the census. GEO. A. SMITH.

DIED,

AT Adamsville, near Perth, U. C., on the 1st of March, 1856, Elizabeth Chapman, in the 71st year of her age, relict of Joshua Adams, Esq., Justice of the Peace. *Deseret News*, please copy.

WE deeply regret being obliged to place on our obituary list this week the name of Nathaniel Preston, son of Nathaniel H. and Eliza Ann Felt, who died at Great Salt Lake City, on Monday, Dec. 3, aged 9 years and 6 months. We sincerely sympathize with the parents in their bereavement, for Preston was truly a fine and well-beloved boy. The absence from home of Elder Felt, for the gospel's sake, renders the position of himself and partner more afflicting. May the soothing influence of the Holy Ghost be a balm to their hearts. They will meet again.

BY HIS TEACHER.

Mourn not for your cherished Preston,
Tho' he's left your arms of love;
Though your home seems sad and lonely,
Know ye that he dwells above:
Though 'twas hard for you to lose him—
To your heart he was so dear—
He is spared the bitter sorrow
All must feel who linger here.

Massachusetts papers please copy.

THE MORMON.

GOVERNOR'S MESSAGE,

TO THE

LEGISLATIVE ASSEMBLY OF THE TERRITORY OF UTAH,

Delivered in the Capitol, Fillmore City, Millard County, Dec. 11th, A. D., 1855.

GENTLEMEN OF THE COUNCIL AND HOUSE OF REPRESENTATIVES:

In accordance with the adjournment of the last Legislative Assembly, we have met for the first time in the Capitol, in rooms erected for Legislative purposes at the seat of Government. This part of the contemplated State House, being the south wing only, though it may answer for the present, has not those conveniences and that spaciousness and beauty which will be connected with the building, when finished in accordance with the original design. How far this may be accomplished through the aid of the General Government I do not know, but presume that it will make still further appropriations for that object, as the present investment is upwards of $12,000 in excess of the amount appropriated. Until further aid is extended by Congress, this excess should be assumed and paid by the Territory, since it is manifestly unjust that the contractors, and others who have expended their means and labor for this purpose, should be obliged to wait the uncertain period of further appropriations, though the Territory would, probably, be reimbursed at some future time.

We are assembled for the purpose of considering the affairs of our young and thriving Territory, and of framing such laws, rules and regulations as may, in our united wisdom, be considered most salutary and beneficial to the interest of the public weal.

With a tribute of praise and thanksgiving unto that Allwise Being who controls and governs the nations as he will, we invoke the spirit of wisdom to guide us in our deliberations. And while we render the full emotions of greateful hearts, for past mercies and blessings which have been extended unto us, we are thankful to Him who has preserved us from the bitter rancor and hatred of infuriated enemies, and given us a peaceful inheritance in these sequestered vales. Our hearts swell with gratitude for the privilege we enjoy of seeking and obtaining light and intelligence, that we may at all times, and in all places, be inspired by that spirit of wisdom and truth which emanates from Him who sits enthroned in sacred majesty, and dwells in the midst of his kingdoms. Though his chastening hand has been upon us, still it has been for our good, and we acknowledge it as the kind dealing of a tender parent who seeks the best interests of his children.

I have, in my former communications to this body, suggested that laws should be plain, easy to be understood, and few in number. I am as yet unacquainted with any reason for changing my views upon this subject, on the contrary, as life gives me experience, and as experience furnishes knowledge and understanding, I find myself more fully confirmed therein. Neither should laws be too frequently changed, if we would enjoy a permanent and peaceful government. I am fully aware that matters of local and personal interest require alterations, and that, in a new country like this, where enterpise, development and progress so eminently characterize the people, legislation should keep even pace therewith, and not be bound down by contracted and selfish views, old and exploded policy, or traditional errors. Let a spirit of freedom and liberality pervade all our acts, and an enlightened and highly practical course of legislation will surely be the result of our deliberations.

We have a very good volume of laws, and I would recommend, so far as they remain applicable to our wants, and are sufficient for probable emergencies, that we do not disturb them. No law, passed by the Legislative Assembly of this Territory, has been annulled by Congress, although, by a most odious and anti-republican feature in the "Organic Act," it retains the power so to do; a power so utterly repugnant to and subversive of the principles of our free institutions that it should be rarely, if ever, exercised.

In order, however, to avoid this, as well as many other questions which might unfortunately arise only to perplex and entangle the relations so unreasonably, yet peacefully, existing in the present form of a dependent State, and to place ourselves, beyond cavil, upon the platform of equal rights, constitutional sovereignty, and free government, based upon the principles sacred to every lover of American liberty as emanating from the people, I recommend that you take the initiatory steps towards our obtaining admission into the Union. Preparatory thereto, it will be necessary to have the census of the Territory taken, and to hold a convention for the formation and adoption of a constitution. I would respectfully suggest that this matter be taken into prompt consideration, that, in case you deem it wisdom to make an effort for our admission as a State, the incipient laws may be passed at an early day.

We trust that the present Congress will have wisdom to so far recognise the principle of self-government, and the genius of our free institutions, as to abolish in her Territories that odious, tyrannical, and absurb system of colonial government which emanated from the British throne, and place them upon that equality of constitutional rights enjoyed by the States in their internal regulations, election of officers and representation.

In accordance with a law passed by the Assembly in 1854–5, the Hon. Orson Hyde repaired to Carson county, accompanied by the Hon. Judge Stiles and Marshal Heywood, and in connection with authorized persons from California approximately established the boundary line between this Territory and that State, in the region of Carson Valley, and fully organized the county. The reports in relation thereto have been received, and will be laid before you at an early date. The compensation asked for service in determining a portion of our western boundary I trust will not be withheld, although it more properly, belongs to the General Government to defray such expenses, since it is more particularly its province to attend to the establishment of the boundary lines of the Territories.

The northern line of Utah has also been established, during the present season, by Professors Orson Pratt and Albert Carrington, and the Territorial Surveyor General, Jesse W. Fox, where it crosses the Malade, and, by Prof. Pratt and Surveyor General Fox, where it crosses Green river and the emigrant road east of the last named stream. There was no accompanying party from Oregon, in either of the above cases, as the information was mainly desirable for determining the jurisdiction of this Territory at points where Oregon had no settlements within hundreds of miles.

The revenue, as appears from the Auditor's Report, which, with the Territorial Treasurer's Report, I herewith take great pleasure in submitting, for the current fiscal year amounts to $17,348,87, showing an increase, over last year, of $10,962,56.

This arises from an increase of property, and a higher per cent, assessed by the last Legislative Assembly. The total amount of increase, as assessed, is $915,205, being over a third more than during years previous. There appears to have been Auditor's warrants in circulation amounting to $23,401,28 of which $11,223,57 has been redeemed at the treasury, leaving as balance still in circulation $12,177,71. Of the current year's assessment $6,279,10 has been received, leaving a delinquency of $11,069,77. Which shows, if it were all collected, an indebtedness of $1,107,94 depending on future assessments for payment.

By the foregoing statement, it appears that the Territory is running a trifle in debt, still I do not presume that it will be necessary to increase the assessment of last year. I deem this situation of the finances attributable to the light assessment of the previous year, it being, for the whole Territory, only $6,386,31, at one half the present rate.

The effects of this small assessment were not felt at the time, as the reports show $2,118,28 more collected during that year than in this. Of last year's assessment $3,-004,81 have been paid during this, it is therefore obvious that almost the entire amount of the receipts at the treasury, for the year 1854, came from former assessments, hence it follows that if the assessment of that year had been kept good, there would now have been no falling off.

Payments for the suppression of Indian hostillities have been made at the Tithing Office which accounts for the entries of issues to that office in the Auditor's report.

It will also be seen that a large portion of these issues have been redeemed at the treasury; the unadjusted accounts and warrants on hand will liquidate the balance.

Since it is not to the payment of fees and salaries that the revenue of the Territory is devoted, but to public improvements and the development of the country, the people should feel willing to promptly pay their taxes, inasmuch as they directly, and almost immediately, receive the benefits thereof.

It has been proposed to open new channels of communication with this Territory from the east through the tributaries of the Missouri, and from the south by way of the Colorado. Doubtless boats, built expressly for the purpose, will be able to approach our settlements many hundred miles nearer than at present. Should it be in your power, by chartering companies or rendering other encouragement, to further any such enterprise, you will meet with my most hearty co-operation; I certainly deem it a subject worthy of your consideration.

Educational interests have flourished hitherto, with but little aid or encouragement from the Legislature Assembly. Should not this subject be taken under advisement by this Legislature, and some well organized system be adopted, which will confer the blessings of at least a common education upon every child, rich or poor, bond or free, in the Territory, and which will establish and keep in operation at least one school where the higher branches are taught?

I am aware that much has already been done and great good effected, by private enterprize throughout the settlements generally. Though I am sanguine that no Territory, so young as this, can boast of so many or so good school houses and schools, still there is a lack, much remains to be done. The Legislature has appropriated comparatively nothing for this object, and the appropriations of land by the General Government are at present, and a great share always will be, entirely unavailable.

None are so much interested in this matter as ourselves, it would therefore seem to be almost imperative upon this Assembly to extend their most reliable aid and influence for the promotion of learning. And now, while we have peace and quietness in all our borders, is an opportune time to lay a foundation for the instruction of our children, which shall grow with our growth and strengthen with our strength and extend its influence around the children of the poorest and humblest citizen, as well as the more opulent and wealthy.

Peace, quiet, gentle peace and a due degree of prosperity have thus far crowned our efforts.

The Indians, notwithstanding an occasional outbreak, are generally peaceful and friendly disposed.

On the 23d day of Sept. last, three of our people were killed by the Yampah Utahs near Elk mountain, at the settlement on the left bank of Grand river. A party of the Shoshonees also exhibited signs of hostility at Forts Bridger and Supply, in Green river county.

Upon learning these facts, I issued a proclamation to the Nauvoo Legion, the militia of the Territory, to hold themselves in readiness and to send out such force as might be considered necessary to preserve peace, and to protect the settlements and immigration upon the roads. A party, under the command of Major R. T. Burton, proceeded to the Forts above named and remained in the vicinity, until the immigrating companies had all passed and the Indians had left for their usual hunt among the buffalo. We call on the military, more to preserve peace with the native tribes than to fight them, as it is well known that a substantial, alert force in their immediate neighborhood rarely fails to check their depredations, prevent their abuse and, generally, very suddenly disposes them to seek for peace.

In this connection permit me to observe that the signal success which has attended the peaceful policy uniformly pursued towards the Indians, since our settlement in these valleys should be satisfactory evidence of its value over every other.

To retaliate for every outbreak by taking their lives, either through civil or military power, and severely chastising them for every depredation, is actually descending to their grade of conduct, and still more excites them to acts of savage barbarity.

We witness, in the surrounding Territories, the effects of the war policy in an almost constant scene of mutual carnage and bloodshed, while our experience confirms the opinion of many eminent statesman, that the conciliatory course is far the most humane and successful as well as the most economical.

I therefore appeal to you, Gentlemen, to use your influence throughout the Territory to preserve the policy of feeding and clothing the natives, of giving them employment, teaching them to obtain a living by their labor, and exercising patience, perseverance and forbearance towards them, as well as care and watchfulness.

Let this policy be strictly adhered to in all our settlements, and the chances are that we shall hear of no Indian massacres and depredations, at least not to any great extent.

Fortifications have progressed quite satisfactorily in most of the settlements during the past year, the people being materially aided and benefited in their endeavors by the Fortification Act passed at the last Session. It has had a very salutary effect, and through its influence I trust that the defences will be energetically prosecuted to their completion.

I deem it needless to reiterate my views and feelings in relation to home manufactures, for a commendable zeal for their promotion, I am happy in believing, pervades the entire community. Although but few manufacturing establishments, of any considerable importance, are in successful operation, yet a large amount of cloth, leather, hats, pottery, brushes and other articles of import, of a very good quality have been manufactured. The humble artizan, without capital, makes a beginning and grows into the business, as facilities and means increase around him.

Some very good iron has been made at the works in Iron county, and the present prospect is very fair for the most eminent success. I recommend a continuance of the liberal policy heretofore extended to this branch of domestic manufacture. Other industrial pursuits should also meet with encouragement and aid, so far as compatible with the public interest. Much may be done to promote and encourage the productions of domestic industry, by the adoption of annual exhibitions, and by giving suitable premiums for the best specified articles produced from the native elements.

While we are pursuing the even tenor of our way, in these far distant and peaceful vales, we are not insensible to the scenes and influences passing and operating outside our borders. We quietly observe, in our country, the chicanery, political jarrings, strife for place and power, disregard for law and order, jealousies and sectional divisions and disunions which embitter life, leading on to distress, perplexity and often sanguinary war, in place of peace, confidence, union and devotion to the best interests of our common country. What remains? Naught, naught but to apply the torch, and witness the terrible conflagration. To attain this ignoble consummation, hundreds, yea, thousands are stretching forth with frenzied, maddened zeal to be foremost in bringing to pass the direful tragedy.

Abroad the struggle for freedom is hushed by the loud roar of magnificent war. Nations are contending for a gory bed, suggesting, at least, to the quiet observer to keep aloof from the distracting questions and controversies of the day, which so agitate communities and subvert the peace and quietude of neighborhoods, let whatsoever political demagogue seek to embroil him threin.

Be it our aim so to direct our political affairs as to promote union, integrity, prosperity and independence to the Territory, industry knowledge and truth to the people, thus shall we secure to ourselves peace and freedom, and transmit to our children those free institutions which we received as a rich legacy from our fathers.

BRIGHAM YOUNG.

Executive Department, U. T.
Fillmore City, Dec. 11, 1855.

ACTS

Passed by the Legislative Assembly of the Territory of Utah, at the Session begun and held at Fillmore City, December 10, 1855.

AN ACT—Providing for holding a Convention, with a view to the admission of Utah into the Union as a State.

SECTION 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, That an election shall be held in each precinct in the several counties, at the usual places of holding the general election, on Saturday, the 16th day of February, A. D. 1856, at which time and places the electors may vote for or against holding a Convention to take the preparatory steps for the admission of this Territory into the Union as a State, and for such persons as they may wish to elect as Delegates thereto, according to the following apportionment:

Great Salt Lake and Summit Counties	Sixteen.
Weber and Desert	Four.
Iron and Washington	Three.
Davis county	Three.
Green River	One.
Tooele	One.
Utah	Five.
Juab	One.
San Pete	Two.
Millard	Two.
Carson	One.

SEC. 2. The election shall be conducted in accordance with the "Act regulating Elections," approved Jan. 3, 1853, so far as applicable; and so soon as the general abstract of the names voted for as delegates is made out, the county clerk shall furnish an official notification of each person found elected, which notification, upon presentation at the office of the Secretary of the Territory, shall entitle the person holding it to a certificate from the Secretary, or to a seat in the Convention in case that officer, from any unforeseen cause, should be prevented from giving such certificate.

SEC. 3. The Delegates shall meet in the Council House, in Great Salt Lake City, on the third Monday in March, A. D. 1856; shall qualify by taking the customary oath, which may be administered by any person authorized to administer oaths, and shall proceed to organize by choosing a President, Secretary, and such other officers as they may deem proper.

SEC. 4. The Convention is authorized to form a Constitution for the now Territory of Utah, with a view to its admission into the Union as a State on an equal footing with the original States; to define the boundaries by which the new State shall be limited, and designate the name by which it shall be known; to memorialize the President and Congress of the United States for its admission; to take such other lawful and prudent measures as they may deem necessary for the accomplishment of so desirable an object; and to elect and authorize Delegates, whose duty it shall be to present the Constitution, Memorial, and other appropriate Convention documents to the President and Congress of the United States, and to use their best efforts towards procuring a favorable action thereon.

SEC. 5. The Convention shall submit the Constitution which they form and adopt, the names of the Delegates they elect, and their other public documents, designed by them to be entrusted to said Delegates, to the people for their approval at such time and places and in such manner as it may prescribe, and if approved by the people, the Delegates thus elected shall repair to Washington, District of Columbia, to perform the duties herein specified, and such other duties as the Convention may with propriety devolve upon them.

SEC. 6. In event that the electors in Carson county do not receive timely notice of the election to be held on Saturday, the 16th day of February next, as herein before specified, the Probate Judge of that county is hereby empowered and required to hold such election on any subsequent day, Sundays excepted, that will leave sufficient time for the Delegate to reach the Convention, and until he shall appear to take his seat, the present Representative from that county, the Hon. Enoch Reese, is authorized to act in his stead.

Approved Dec. 17, 1855.

AN ACT—Providing for the enumeration of the inhabitants of the Territory of Utah.

SECTION 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, That a Census Agent shall be elected by the joint vote of this Legislative Assembly, who shall be sworn to discharge the duties of his office.

SEC. 2. It shall be the duty of the Census Agent to ascertain the number of inhabitants in this Territory, distinguishing males and females and number in each county, and make a report thereof to the Governor, on or before the first Monday in March next.

SEC. 3. The Census Agent is authorized to appoint such number of assistants as he may deem proper, who shall qualify as the Agent, and act under his direction.

Approved Dec. 17, 1855.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, March 12, 1856.

MR. DOUGLAS, from the Committee on Territories, made a report on Kansas matters and proceeded to read it.

Mr. Douglas' majority report on the Kansas inquiry, reviews all the affairs of the Territory, recognizing the legality of the Kansas Legislature, recommending that the views of the President's Special Message be carried out, and giving notice that the Committee shall ask an appropriation for maintaining peace and executing the laws. Three hours were occupied in reading the report.

Mr. Collamer presented a minority report, attributing the troubles to the abrogation of the Missouri restriction, and asking for the repeal of the Kansas-Nebraska act, the re-organization of the Territories on free principles, and the annulling of the acts of the spurious Kansas Legislature.

Messrs. Sumner and Seward sharply attacked the majority report, and Mr. Douglas replied.

The reading of the report occupied more than three hours.

On motion of Mr. Douglas, the reports were ordered to be printed. Adjourned.

HOUSE OF REPRESENTATIVES.

The Speaker announced, as the Select Committee of Seven, to which was referred the bill of Mr. Dunn, to enable States bordering on the Ohio to improve the navigation of the same, the following gentlemen: Messrs. Dunn, Stanton, Allen, Ritchie, Cox, Taylor and Carlisle.

Mr. Whitney introduced a bill to establish a uniform rule of naturalization—repealing the present laws. Referred to the Judiciary Committee.

Mr. Herbert introduced a bill providing for an overland mail from some point on the Mississippi to San Francisco. Referred to Post Office Committee.

The House then resumed the consideration of the resolution to empower the Committee on Elections to send for persons and papers in the Kansas case. Adjourned.

SENATE. March 13.

Mr. Seward presented resolutions of the Legislature of New York in favor of the modification of the laws granting pensions and bounty lands to revolutionary soldiers.

Mr. Bigler's resolution for the purchase of copies of Dr. Kane's narrative of the Arctic expedition was discussed.

Mr. Hunter presented resolutions of the Virginia Legislature in favor of a law giving retired and disrated naval officers opportunity to vindicate their tarnished honor.

The Senate passed the bill to amend the act establishing the Court of Claims; also, the bill to authorize two judges to hold court as a quorum, and providing for the appointment of an Assistant Solicitor, and a Clerk for the Solicitor. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Ready introduced a bill to remit and refund duties on railroad iron. Referred to Committee of Ways and Means.

Messrs. Purviance, Taylor and Todd spoke on Kansas affairs.

Mr. Washburn, of Maine, Chairman of Committee on Elections, gave notice of his intention to press a vote on the resolution to-morrow.

Messrs. Harris and Litcher spoke on the subject. Adjourned.

SENATE. March 14.

Petitions were presented from merchants and importers of Boston, New York and Philadelphia, asking for a revision of the tariff.

Mr. Johnson reported in favor of printing 31,000 copies of the majority and minority reports of the Territorial Committee on Kansas affairs—being 500 copies for each member.

Mr. Trumbull opposed the motion; he thought the minority report presented the slavery question in a masterly manner, its positions being unanswerable; but it was not written as a reply to the details of the majority report, and he was unwilling to send out, with the endorsement of the Senate, a document containing so many unwarrantable assumptions, erroneous deductions and inconsistencies.

Mr. Wade asked Mr. Trumbull to yield the floor for adjournment.

Mr. Douglas—I hope not; the courtesies of the Senate have been taken advantage of on account of my known absence to make an assault on me.

Mr. Trumbull—No, sir; I knew not whether you were present or absent when I was commenting on the report. I did not introduce the subject, nor did I know it would come up to-day.

Mr. Douglas charged Mr. Trumbull with unfairness in attacking the report while he (Mr. D.) was detained by ill-health from the Senate. An animated discussion, more personal than public, ensued, in which back-handed compliments were exchanged between Messrs. Trumbull, Crittenden, Douglas, Sumner and Seward.

Mr. Johnson's motion was then adopted, and the Senate adjourned to Monday.

HOUSE OF REPRESENTATIVES.

Kansas election case. Nothing to report.

SENATE. March 17.

Mr. Douglas, from the Committee on Territories, reported a bill authorizing the people of Kansas to form a Constitution and State government—preparatory to her admission into the Union—when she shall have a requisite population.

Mr. Clayton spoke in relation to the construction of the Clayton-Bulwer treaty and Central American affairs generally. He was gratified at the extraordinary degree of unanimity shown during the discussions in the Senate with regard to the construction of that treaty, and denounced the British Cabinet's interpretation of the treaty.

Mr. Clayton alluded to the great importance of an inter-oceanic canal. He had looked at the reports of explorations for the Pacific Railroad, and while he was sorry to dispel an illusion so pleasant, he believes no railroad to the Pacific will be built for many years to come. If such a road should be made it would not give the facilities which we desire and which we should obtain by a passage through the Isthmus. Unless this country be blessed more than any other, we shall, before this road could be built, be involved in a war with some of the greatest Powers of the earth. He approved the whole conduct of the Administration relative to the difficulties with England, and highly eulogized the state papers of Messrs. Marcy and Buchanan. He was also gratified at the energy with which the Administration had put down filibustering schemes, and he denounced Mr. Walker as a ruffian, buccaneer and pirate.

Mr. Clayton was no partisan of the President, but when our foreign relations are conducted with signal ability he was willing to give the Administration due credit.

Mr. Clayton having alluded to Walker's seizure of the vessels of the Transit Company—

Mr. Seward inquired whether that Company had not connived at Walker's proceedings in Central America.

Mr. Clayton had seen no such statement, but did not know whether it was true or not; if it was true, though, even-handed Justice was likely to restore the poisoned chalice to their own lips.

Mr. Weller gave notice that he should have something to say, for he differed very widely from the Senator of Delaware relative to the character of Mr. Walker.

The Senate considered and passed bills for the improvement of the St. Clair and St. Mary rivers, in Michigan, for the removal of obstructions at the mouth of the Mississippi, and for the improvement of the harbor of San Diego, California. Adjourned.

HOUSE OF REPRESENTATIVES.

Kansas election case.

SENATE. March 18.

Mr. Iverson, (dem.) of Ga., gave notice of his intention to introduce a bill to increase the compensation of members of Congress, and to fix the time for the annual meeting.

Mr. Hamlin, (dem.) of Me., introduced a bill to regulate the appraisement of imported merchandize.

Mr. Houston, (K. N.) of Texas, presented a memorial signed by members of the Legislature of Maryland, endorsing the resolutions of the Virginia Legislature condemnatory of the action of the Naval Board. Mr. Houston spoke more than three hours.

Mr. Clayton gave notice that he would reply to Mr. Houston to-morrow. Adjourned.

HOUSE OF REPRESENTATIVES.

The Kansas contested election case.

TELEGRAPHIC.

From Washington.

WASHINGTON, March 15, 1856.

Information from official sources confirm the statement that an alliance has been formed between San Salvador, Costi Rica, Guatemala and Honduras. It is said that the alliance is complete, and that those States are now prepared to defend their own territory as well as to assist their brethren in Nicaragua against Walker's government. It is supposed that hostilities have already commenced. It is also true that instructions have been issued by several of the European Governments to their squadrons in the Atlantic and Pacific, with reference to events in Central America.

Meeting at Charleston to Promote Emigration to Kansas.

CHARLESTON, S. C., March 15, 1856.

A large meeting was held in this city last night to promote emigration to Kansas. An address and resolutions were adopted, declaring slavery to be a political element of the confederacy, inseparable with the present system of government; and claiming the right to promote emigration to Kansas as private individuals, but disclaiming any State attempt at armed intervention in the affairs of Kansas. Committees were appointed to collect funds, &c.

"American" State Organ.

ALBANY, March 15, 1856.

The State officers have to-day purchased the Albany Morning Express, and will enlarge and publish it as the "American" State paper in place of the Register.

Destructive Fires.

CINCINNATI, March 17, 1856.

The lard oil store and candle factory of N. G. Ropes & Co., in this city, was entirely destroyed by fire at an early hour yesterday morning. The estimated loss is $50,000; insurance, $30,500, in Eastern offices.

At the same hour a fire occurred in Covington, Ky., destroying the planing mill of Lindsay, Smith & Mayor. Loss, $25,000—no insurance. The fire, it is supposed, was caused by an incendiary.

Marine Disasters.

BOSTON, March 17, 1856.

The ship Potomac, Capt. Sweeny, from New York for Australia, sprang aleak and was abandoned at sea, January 15th, in lat. 14 S., long. 32 W.

The captain and eleven men reached the coast of Brazil, five days after; the mate and five men took a boat and have not since been heard of.

Explosion and Loss of Life.

CINCINNATI, March 17, 1856.

The boiler of a steam saw mill in Oakdale, Indiana, exploded on Friday last, killing four persons and wounding three others—names not known. The building was shattered to pieces.

Murder in Madison County.

UTICA, March 17, 1856.

A farmer named Buck was murdered at his residence, near Morrisville, Madison county, on Friday night last. His body was found on Saturday morning, horribly mangled, with a bloody axe near by. A man who worked for deceased, and who had had some difficulty with him, has been arrested on suspicion.

Railroad Accident.

BALTIMORE, March 17, 1856.

The 11 o'clock A. M. train for Philadelphia today, ran over two cows near Magnolia, shattering two passenger cars and throwing the train off the track. No one was injured. The down express train was detained till 7 o'clock.

Destructive Fire in Boston.

BOSTON, March 18, 1856.

A large brick building, in Commeres street, was destroyed by fire this morning, involving the following losses: A. & A. Jacobs, provision dealers, $11,000; Dorr, Proctor & Co., West India goods, $25,000; Yates & Drake, segars, $12,000; Norcross, Mellen & Co., crockery, $5,000; Bridge, Guild & Co., teas, $3,000. Other tenants suffered to a considerable extent. The losses are mostly insured in State street.

Additional from Mexico.

BALTIMORE, March 18, 1856.

The New Orleans mail of Tuesday and Wednesday has arrived. The papers contain the details of the news—already telegraphed—from Vera Cruz to the 8th inst. They give nothing later from the city of Mexico—the telegraphic communication having been interrupted by the revolutionists at Puebla. Gen. Comonfort left the capital on the 29th ult., to put himself at the head of the troops to besiege Puebla. He would have 12,000 troops and 48 pieces of artillery. The officers who led the revolt at the castle of San Juan de Ulloa had been sentenced to be shot.

The departure of Nicaragua filibusters from New Orleans is openly proclaimed in the papers.

Great Calamity on the Delaware.

THE inhabitants of Philadelphia and Camden were thrown into a terrible excitement late on Saturday evening last. The ferry boat, New Jersey, while on its passage across the Delaware from Philadelphia to Camden took fire which resulted in the total destruction of the vessel and the death of about sixty persons. We subjoin the statement of Mr. Wm. F. Agnew a passenger on board, as it embraces a clear account of this sad accident which has cast a gloom over the two cities not be effaced for sometime.

STATEMENT BY MR. AGNEW.

I am in the employ of Messrs. Burns & Piers, proprietors of the Philadelphia Local Express, and reside in Camden. Returning home from business on Saturday evening, I took the steamboat New Jersey at 8 1-4 o'clock from Walnut street wharf, and was an eye witness of the most serious disaster that has ever happened on the Delaware. When the boat started she attempted to reach Camden by way of the channel which divides windmill island but finding the eastern and much blocked with ice, she backed out and headed up the stream with a view to circumnavigate the island. When opposite Market street, I observed flames bursting out around the smoke stack, and raised the cry of "fire." An unusually large number of passengers were on board, many of them women and children. The fire originated in the fireroom during the absence of the fireman, and spread with fearful rapidity. It soon wrapped the entire after part of the boat in flames and drove the passengers forward. The strong ebb tide setting up the river convinced me it was impossible to run the boat aground upon the northern part of the island, and I was glad to see the pilot head for the Philadelphia shore. The captain at this time was in the pilot house giving orders. I was upon the bow of the boat in the midst of a wild heart-rending scene of terror. A crowd of at least one hundred persons, including twenty or twenty-five ladies, were clustered together in the smallest possible space to avoid the intense heat of the flames—some clinging to the guards, others frantically endeavoring to wrench loose the stanchions which were yet free from the devouring element, while some stood horror-stricken, gazing upon the fast approaching flames behind, or the icy current before them. There was nothing on board save a bench or two that could be made available as a float or life-preserver. As the volume of the flames increased it caught the dresses of the women, whose shieks for assistance were appalling. Not until their clothing was burnt from their persons did the passengers seem willing to seek a chance of safety in the bosom of the other element. One by one, sometimes five or six at a time, they made the fearful leap from the burning deck. The boat had been forced to a distance of not more than ten feet from the wharf when the pilot house fell—the government of the helm was lost, and the vessel sheered off again into the river. Some on the upper deck, however had a chance to leap ashore; others fell short, and were crushed by the paddlewheels. Every hope of running into the wharves was now dashed, and I turned to Mr. Muschamp, late a conductor on the Camden and Amboy Railroad, and asked him if he could swim. He replied that he could not. I advised him to take a bench which was near him, and jump overboard with me. The engine was still going, and I took care to jump clear of the wheels. I believe my friend followed me, but I fear he did not take the like precaution. I swam about one hundred yards when I providentially reached the bow of a clipper ship, and was rescued by the promptness of those on board.

WM. F. AGNEW.

London (Eng.) Correspondence.

DEAN PLACE, West India Dock Road,
London, Feb. 28th, 1856.

DEAR BRO. TAYOR: I am about finishing my labors for the present in this land. I expect that I shall in a few weeks set sail for my native land—Zion—the land of Joseph.

As for the Church in these lands, it is decidedly on the improvement; it is taking deep root and extending its already wide-spreading branches and leaves to the elements, and gains in proportion to its means of obtaining nutrition.

There is a general feeling among the Saints here and throughout England to renew their covenants by baptism and to take fresh hold of the great work.

Among the many interesting things of this vast city, nothing has afforded so much food for reflection as the thousands of my fellow beings that are ever on the move here, all active in the drama of life—to say nothing of the busy populations of the cities of other nations. A contemplation of their motives, their origin and their destiny, is fraught with surpassing interest to me. As I beheld many with, what I believed, honest faces, the spirit of God said to me—here are thousands who shall soon swell the population of Zion. "Many people shall go and say, Come let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of *his ways* and we will walk *in his paths*." Isaiah ii. 3. "And the sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the city of the Lord, the Zion of the Holy One of Israel"—Is. lxi. 14. "And the Gentiles shall come unto thee, and say our fathers have inherited lies and vanities and things wherein there is no profit"—Jer. And as our hymn says:

"And millions shall turn to the Lord and rejoice
That they have made Jesus their Saviour, their choice;
And Israel shall flourish and spread far abroad,
Till the earth shall be filled with the knowledge of God."

As for the war and peace news, it is at present shut up in the breasts of the great diplomatists now attending the peace or war (I do not know which to call it) conference in Paris. All that is known of the result thus far, is by interpreting the physiognomical faces of the men intrusted with this business when they come without the stone walls. The news is, that an armstice has been signed, to last till the end of March. But beside "war and rumors of war" with Russia, there are rumors of war here with America—evidence somewhat of those signs of the times spoken by Jesus Christ and recorded in holy writ.

In a theatrical play now being performed are seven women taking hold of one man—a soldier from the Crimea with seven women reaching out to take hold of the skirts of his garments. "Uncle Tom's Cabin" is also being played here, in order to raise a breeze to fan the world into a blaze, for even the slave here forgets his own bonds, and, as you can judge, is very susceptible of fine sympathies for poor Uncle Tom when he is so finely painted up; they feel as though they could rise up in a body and drub Brother Jonathan for such bad conduct.

I went yesterday to see the (to be) great leviathan iron steamship, 680 feet long, that was commenced on the banks of the Thames some time since, but found that operations had been suspended, in consequence of one of the share-holders (Mr. Russell) having failed.

The next ship of emigrating Saints is expected to sail from Liverpool in about three weeks.

Please remember me in kindness to Elder Felt; may God bless you and him, and make you powerful in pulling down the strongholds of error, bigotry and superstition.

JOHN OAKLEY.

Conference Notice.

THERE will be a Conference of the Church of Jesus Christ of Latter Day Saints held at St. Louis, Mo., commencing on the 6th of April next. All that can, conveniently, are respectfully invited to attend.

Per order,
J. H. HART, *Presiding Elder.*

A Conference will likewise be held at Philadelphia the same day. The Presiding Elders of branches in this district of country are requested to attend, bringing with them a report of their several branches.

Mormonism in New York.

THE LATTER DAY SAINTS intend holding Meetings in this City every Sunday, at the Broadway House, entrance 116 Grand street, at 10½ o'clock, A. M., 3 P. M., and 7 in the evening.

All who wish to become acquainted with the principles of Salvation, as taught by Apostles and Prophets, ancient and modern, are respectfully invited to attend.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY,
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.

Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.

Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented. mh22-3m McB. & B.

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.

Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.

Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HENSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandize. mh24

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fulness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systêmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

John Taylor.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. corner of Fourth and Market Streets,
St. Louis, Mo. fe17 1y

Edwin R. Violett. William Dean.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 Market Street,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 Market St., between Fifth and Sixth, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,.
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city,
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
North St. Louis, Mo. fe17 1y

John Leach. James G. Goodrich.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 120 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

Stephen Hoyt. G. C. Greene.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. Wall. J. Widen.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. Hooper & Williams, Salt Lake City.
St. Louis, Aug. 11. 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
Have always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
Mrs. G. Vincent wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. Ellis. J. B. Cavender. Jas. Smith, Jr.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
Has constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

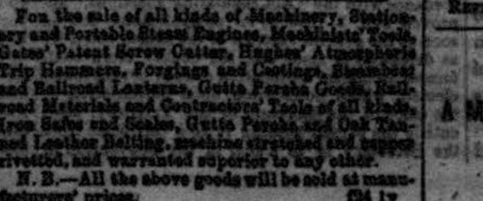
SCHÉER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side.
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 Market St., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

M. C. MOIES & CO.,
NO. 16 MAIN STREET,
GENERAL AGENTS AND COMMISSION MERCHANTS,



For the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Railroad Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tanned Leather Belting, machine stretched and copper rivetted, and warranted superior to any other.
N. B.—All the above goods will be sold at manufacturers' prices. f24 1y

CHARLES HOLMES,
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
The undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

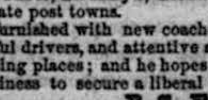
Wm. O. Gibson. J. A. Gibson.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
HIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
St. Joseph, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St. Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
North Side Public Square,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
Council Bluff City, Iowa,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

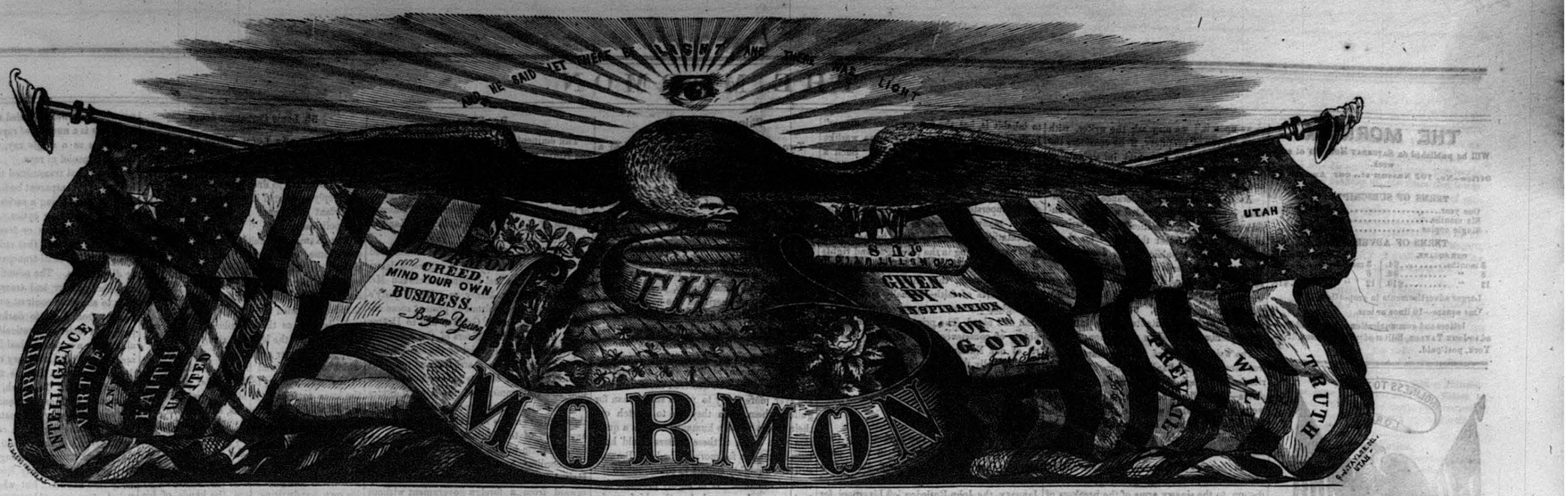
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
We are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the largest and most complete assortment of Guns, Pistols, Sporting apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any house in the Western Country!
Among the most staple articles now on hand, can be found upwards of 2,000 Double and Single Shot Guns; 2,500 Muskets and United States Rifles, both new and second-hand, with flint or percussion locks; Colt's Revolvers, of all sizes, always on hand, in quantities to satisfy almost any demand, and at Eastern Prices. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: Fire Arms, Fixed Ammunition, Provisions and Groceries, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of Eastern Hunting Parties, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) Target, Hunting, and Minnie Rifles, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. Rouse.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
Reference—JOHN TAYLOR, Editor. je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 6. NEW-YORK, SATURDAY, MARCH 29, 1856. PRICE FIVE CENTS.

Poetry.

Hope.

BY SCHILLER.

We speak with the lip, and we dream in the soul
Of some better and fairer day;
And our days, the meanwhile, to that golden goal
Are gliding and sliding away.
Now the word becomes old, now again it is young,
But "The Better's" forever the word on the tongue.

At the threshold of life Hope leads us in—
Hope plays around the mirthful boy;
Though the best of its charms may with youth begin
Yet for age it reserves its toy.
When we sink at the grave, why the grave has scope,
And over the coffin man planteth—HOPE!

And it is not a dream of fancy proud,
With a fool for its dull begetter;
There's a voice at the heart that proclaims aloud,
"We are born for something better!"
And that voice of the heart, oh, ye may believe,
Will never the hope of the soul deceive!"

Health for the People.

The American Woman's Educational Association is an organization of Ladies (with an incorporated board of gentlemen co-operating with them) to promote improved modes of education, especially in reference to their own sex. They aim to direct more attention to the distinctive duties of woman as the educator of the mind, the guardian of early health, and the conservator of domestic economy and the family state. They have been led to their undertaking by a conviction that the customs of domestic life and the modes of education during the present century have induced *a universal debility of constitution*, and in consequence a decay of national health, especially among women. They believe that these evils can be remedied, and that the first step must be to set forth to all the people these evils and the remedy. In order to effect their benevolent object they have had prepared by one of the ladies of the Association four short articles which we propse to insert in our paper as convenience will permit. The facts on which these deductions and recommendations are founded may not exist in an equal degree in all parts of our wide spread country, but they do so sufficiently to render the remedies suggested every where valuable.—[National Intelligencer.

Causes of the Decay of National Health.

Two things are generally conceded, viz. that the American women are not as healthy as the European; and that the present generation, especially the women, are not as healthy and vigorous as former ones.

What are the causes? Not our *climate*, for that is the same as it was when the women of this country were as healthy as the English, Scotch, and Irish, and when both sexes were as vigorous as their ancestors or any other people. The change, then, must be owing to changes in our domestic habits and modes of education. Some of these will now be indicated.

Nothing so certainly deteriorates and undermines the body as habitually breathing impure air. The *open fire-places* in kitchens, parlors, bed-rooms, and workshops secured to our ancestors *pure and cool air*. But at the present day close stoves and close sleeping-rooms, with no proper ventilation, are debilitating perhaps nine-tenths of the people, while children are crowded into schools heated with stoves and almost never properly ventilated.

Four-fifths of all the food and drink taken are thrown off through the lungs and skin Every pair of lungs vitiates one pint of air at every respiration. That is equal to one hogshead of air each hour for every pair of lungs.

No room, then, can be properly ventilated that does not receive from without at least *one hogshead of air for every pair of lungs*. This is always secured by open fire-places, but by a stove almost never. Thus it is that the greater part of this generation have had every bodily tissue nourished by imperfected blood thus inducing a delicate or feeble constitution.

A second cause of debility is the want of vigorous exercise, especially to the muscles of the arms and trunk. In former days the children worked with their parents in pure and cool air for several hours a day, and thus exercised the muscles most important to health, especially to female health.

But in these days, school children, especially the youngest girls, have little vigorous exercise; and, where exercise is demanded, a walk of a mile or two is deemed sufficient, while the exercise of the muscles most important to health is entirely neglected. Thus both sexes, but especially that on whom depends the constitution of the children, are every year becoming more delicate and sickly.

The third cause of national debility is a change from a simple to a stimulating and luxurious diet. Stimulating food provokes an unnatural appetite. A great variety tempts to excess. Both combine to overload the organs of nutrition, and the whole organism is strained and overworked to throw off the excess.

The more food we eat and the richer it is the more exercise is needed; but, instead of this, the people constantly are eating more and exercising less. Meat is the most stimulating food there is, and there is no other nation on earth where all classes devour such quantities of meat, fat, butter, sugar, molasses, hot cakes, and hot tea and coffee; and no nation on earth have such bad teeth and every other indication of a debilitated constitution.

A fourth cause of national debility is excess in stimulating the brain unbalanced by exercise and recreations. Fifty years ago to read, write, and cipher were all that was expected out of a college course. No daily drilling in hot school-rooms in all manner of sciences, with evening lessons at home; no Sunday lessons, no books for children at every turn, both Sundays and week days. There is fifty times as much intellectual stimulus of the brain in childhood as was ever known in former generations. Then the cares, business, and excitements of all kinds, for both men and women, have increased at an equal ratio. Every thing is going on at high steam-pressure. Now, the more the brain is thus stimulated the greater the need for pure air, exercise, and seasons of relaxation; but, contrary to this, the more the brains of children and adults are stimulated the less pure air and exercise are secured. And so the nervous system is exhausted and the whole organism becomes delicate or diseased. To use the words of a medical writer, "the constant exercise of the brain takes up the chief strength of the system and consumes it in feeling and thinking."

Another cause of general debility is the fashions of female dress. The stays of our ancestors were trifles compared with the accumulated enormities that have been practised on the female form during the last twenty-years. The thin covering for the upper portion of the spine and the vital organs in cold weather, the accumulation of clothing on the lower portion, the pressure of tight dresses around the waist, the pressure of whalebones in pointed waists, and the weight as well as the heat of the enormous mass of clothing resting on the hips, all these, combining with delicate constitutions, have produced and are increasingly producing terrific results that are but little known or understood.

Scarlet Fever—How Cured.

As most really valuable suggestions in medicine come from those who have not made physic a business—old and experienced women or those who, by accident, have discovered a valuable remedy—we give the following, obtained, no doubt, from some such scource. It is a season when much scarlet fever will undoubtedly prevail, and it can do no harm, but may do much good, to try one of these remedies. When the disease first commences, rub the entire body with a piece of fat pork. It softens the skin, opens the pores, allows free perspiration, soothes the heated surface, and gives relief. Another plan is to dissolve some saleratus in warm water—say 1-4 of an ounce to a quart of water—and bathe the whole body with the solution. Bathe as rapidly as possible in a room comfortably warm, and when done, put the patient in bed. This alkaline solution removes the scurf from the skin, softens it, and promotes perspiration.

Now, we have no doubt but either of these remedies are good in scarlet fever; and we will tell you why. We all know that the skin in this disease is excessively hot, and that all perspiration has ceased. The pores are closed and this of itself is enough to produce dangerous disease. No person can enjoy health unless there exudes from the surface of the body an insensible perspiration. The fat pork, or the alkaline solution, would tend to open the pores, and impart an agreeable feeling to the body. But we should remember that the bowels should also be opened as soon as possible when the disease appears as they, too, are obstructed. The feverish symptoms will not abate while the intestinal canal is loaded with deleterious matter, nor while the pores of the skin are closed. A mild but efficient cathartic, and the external remedies we have mentioned, or any other application externally that will open the pores, will in almost every case cure scarlet fever, if used early in the disease.

Prince Pashkiewitch.

Prince Pashkiewitch, late Viceroy of Poland and Commander of the Russian army, who recently died at Warsaw, was descended from an ancient noble family of Little Russia, probably of Cossack origin. He was born at Pultowa on the 8th of May, 1782. Placed at an early age, by the Empress Catharine, in the corps of pages, he distinguished himself as a student. From this institution the Emperor Paul took him to the Court as the page of the chamber, and soon after, in 1800, made him his Aid-de-camp and Lieutenant in the Prebajenski, a regiment always under the command of the reigning Emperor. Pashkiewitch first saw active service in 1805, having been sent by Alexander to the assistance of Austria against the French. He had at that time attained the rank of captain. In 1806 he was with the army in Turkey, and at the storming of Brailoff, in 1809, he was so badly wounded that his life was in danger. He fought with distinction at Smolensko, at Borodino, at Wiasma, and at Krasnoe. He took part in the battle of Leipsic, was active in the blockading of Magdeburg and Hamburg, went with his division to France, fought at Montmartre, and entered Paris with his grenadiers. He was sent on several missions to Constantinople. On his last diplomatic journey to that capital, learning that the Turks intended to assassinate him as a spy, he forced two men to row him along the shore of the Black Sea in an open boat to Varna, where he succeeded in persuading the Governor that peace had been concluded, and thus escaped death.

In 1816, he travelled in England as tutor to the Grand Dukes Nicholas and Michael. In 1820, he married a sister of the Russian poet Griboiedoff, and the Emperor gave him a division of the Imperial Guard, creating him Aid-de-camp General.

In 1826, he was appointed to the command in the Caucasus, being so poor at the time, that he was forced to borrow a furred cloak from one of his subalterns for the long journey. With an army of 24,000 men, he destroyed a much larger force of the enemy at Elisavetopol. For this service the Emperor presented to him a golden sword richly set in diamonds, with the inscription: "To the conqueror of the Persians at Elisavetopol." The next year he conquered Persian Armenia, and was created Count of Erivan, receiving $200,000 as a gift from the Czar. At the storming of Erivan, one of his best generals, Borozdin, was killed, leaving a wife and family in very reduced circumstances. Pashkiewitch sent $20,000 from his own pocket to the widow, with a letter stating that the money was found among the papers of the deceased.

Pashkiewitch was next employed against the Turks. In the course of the campaign, at the head of 20,000 men, he was surrounded by two Pashas with about 80,000. He dispersed them in three days, one after the other, winning the decisive battle of Kars, after which he took the fortress of Ahaltzik and the fortress of Erzeroum. He was now raised to the dignity of Field-Marshal, and remained in the command of the Caucasus and the newly-conquered provinces. In 1830, he subjugated several tribes of the Caucasian mountaineers.

In 1831, the war with Poland breaking out, Pashkiewitch was appointed to supersede Diebitch in the command of the army. The issue of the campaign is well known. Pashkiewitch was now created a Prince of Warsaw, and was named Viceroy of Poland. He covered the kingdom with paved roads, introduced steam navigation on the Vistula, and constructed a railroad between Warsaw and Cracow. He retained his vice-royalty until his death. In spite of his advanced age and his bodily infirmities, he joined the army after it had crossed the Danube, in the summer of 1854, and commanded in person the bloody but unsuccessful attack on Silistria.

Pashkiewitch leaves one son, now a general and aid-de-camp of the Emperor Alexander, and three married daughters. They inherit a colossal fortune. He made a generous use of his riches. During the past winter, besides contributing largely to numerous charities, he fed, at his own expense, a thousand persons among the destitute population of Warsaw.

Railroads in England.

Mr. Robert Stephenson, who has just been elected President of the College of Civil Engineers in London, delivered on the occasion of his installation, a speech on railroad matters, which embraces much interesting information as to the development and organization of railroads in Great Britain.

The net work of English railroads is 8,954 miles in length—longer than the united length of the ten largest rivers in Europe, and the rails, if placed end to end, would form an iron girdle around the earth. The total cost of these lines is two hundred and sixty-six millions of pounds sterling, or about one-third of the national debt.

The embankments on which the rails rest, if united, would form a mass containing five hundred and fifty millions cubic metres of earth. (The metre is a little more than a yard in length.) In comparison with this gigantic tumulus, St. Paul's would look like a pigmy, for the pyramid thus formed would be one mile and a half high, and its base would be larger than James's Park.

The cars travel every year an aggregate distance of eighty millions of miles; those cars are 150,000 in number, and are drawn by 5,000 engines.

The engines, placed one before the other, would reach from London to Chatham. The cars, placed in the same manner, would reach from London to Aberdeen. The engines annually consume two million tons of water.

In 1854 the cars transported one hundred and eleven millions passengers, each passenger traveling an average distance of twelve miles. The old mail coaches used to carry ten passengers each, and to have carried 300,000 passengers a day, would have taken 10,000 coaches and 120,000 horses.

The receipts of the railroads for the year 1854 amounted to 20,215,000 pounds sterling, or, about 101,000,000 of dollars.

The wear and tear of English railroads is great; it takes 20,000 tons of iron every year to keep the tracks in repair, and 26,000,000 sleepers, to furnish which requires 3,000,000 trees, covering a space of 5,000 acres.

Without railroads, letter postage never could have been reduced to a penny. The weekly papers alone, published every Saturday, in London, fill fifteen large coaches, and they certainly could not have been delivered, as now, at half-penny a copy.

The electric telegraph furnishes constant employment to 3,000 persons. It stretches a distance of 36,000 miles, and a million despatches are sent over it every year.

Accidents on English railroads are not so numerous as is generally supposed. During the first half of the year 1854, but one accident happened to every 7,195,341 passengers.

About 100,000 men are employed directly and 40,000 indirectly on English railroads; 130,000 men represent a population of half a million, so that it may be said that one-fiftieth part of the English nation depend upon railroads for their subsistence.

Were railroads suppressed, to carry on the same traffic that is now transacted by means of them would cost an annual sum of 6,000,000 pounds sterling. Besides, time is money, especially for the masses, and for every journey of 12 miles, 111,000 passengers gain each an hour, in all, 38,000 years of a man's working life, estimating that he works eight hours a day. If we count his day's labor at three shillings, the English railroads save the nation 2,000,000 sterling a year in the one item of time.

Matrimonial Brosse.

"Arrah, Pat, and why did I marry ye, just tell me that, for its myself that's had to maintain ye ever since the blessed day that Father O'Flannagan sent me home to yer house?"

"Swate jewell," replied Pat, not relishing the charge, "and its myself that hopes I may live to see the day when ye're a widow, wapeing over the coold sod that covers me—then I'll see how ye get along without me, honey."

Nebraska Correspondence.

From the New York Herald, March 22, 1856.

Florence, (Winter Quarters,) N. T., March 7, 1856.

The Old Mormon Settlement—Ruins of the Town—Present Prospects—General News, &c.

The associations of this place—the old Mormon winter quarters, as it is familiarly termed—are, indeed, quite pleasant. But about eight years ago or so there were no less than from 6,000 to 7,000 Mormons living here in comfortable houses, surrounded by well tilled farms. Indeed, Florence, or Winter Quarters, then presented the appearance of a thriving town, whilst it now bears scarce the semblance of a settlement. But about one year ago there was, I think, two claim cabins up on the embryo town. The proprietors call it Florence—the good old name of Winter Quarters was not aristocractic enough. All the old Mormon houses have gone to decay, or have been burned down. The once thriving village of Latter Day Saints, of eight years ago, has entirely passed away, and tall rank weeds grow in plenteous profusion over the ruins, hiding the cellars and wells, and all that remained of Winter Quarters. Just up yonder, on that beautful elevation, was Brigham Young's house, whilst a little to the south you see the outline of an old road. That leads to the old Mormon burying ground, about one mile distant. There sleep hundreds of the Saints who forsook, for religious belief, comfortable homes in Europe to struggle here amid the toils and privations of a frontier life, and brave the inclemency of our severe winters. Side by side they were buried here, upon the prairie, and now a close observer can distinguish the little mounds, stretched along on the prairie, over perhaps nearly a quarter of a mile long. Hundreds of acres the Mormons cultivated here, and their old fields now teem with the fruits of a Gentile community.

The Mormons, when driven from Nauvoo and Missouri, came here, hoping to be free from further molestation—so the old Mormons tell me—but they were ordered off what were then Indian lands, and were constantly molested by the Indians. Many of them then settled and founded the present thriving city of Council Bluffs. From thence and from here, they migrated to Utah, and founded Salt Lake City. Brigham Young was among the first of these sainted pioneers.

The embryo city of Florence is a place of beauty. The landing is good, and a gently sloping bluff relieves the background; in front of this, and extending from the river perhaps half a mile, the prairie is level, and here most of the buildings are erected. A hotel, saw mill, one store and some ten or twelve houses are erected. Its proximity to Omaha City—only about seven miles to the southward—will, it is said by the "blowers" of Omaha City, debar it from ever becoming a large place. Perhaps it will. I am not able to examine the future. This, however, does not detract from its beauty or peculiar interest.

The weather continues pleasant. The ice on the river still remains stationary, but threatens to "let go all hold" very soon.

Fillmore City, Utah Territory, January 1, 1856.

Letter from a New City—Cost of Feed at the Same—Progress of the City—What is Thought About the Future—Women Wanted, &c.

A happy New Year. I have just inked my pen for the sake of writing, without anything to write, or anybody to write to. But for fear of letting a pen of ink dry up, the thought struck me, to drop a line to the Herald thinking, perhaps, the public would like to hear from this far off interior.

First of all, let me say, the Mormons have not yet starved to death, and if they ever do they will have to try harder than they have yet.

Flour is $6 per hundred; beef, $7 to $8 per hundred, on foot; pork, $15 to $18 per hundred; butter, 35c. to 50c. per lb.; potatoes, 75c. to $1 per bushel, and other things in proportion. True, crops were rather short, but old wheat helps to lengthen out the new crop.

The winter thus far is rather severe, some snow and weather very cold for the last ten days.

One wing of the State House in this city is completed, and the Legislature convened here and opened on the 10th December. The wing in which it holds its session is a fine building of stone, two stories, some thirty-six by sixty feet, well finished, and the upper part is a vast hall, arched overhead and serves the double purpose of House of Representatives, and for balls, &c. The probable cost is some thirty to forty thousand dollars.

It stands on an eminence in the midst of a vast plain, open on three sides as far as the eye can reach, and interspersed in the distance with lone mountains. On the east the Great Wahsack mountains loom up several thousand feet, their sides black with timber and their summits crowned with snow.

The vast valley has several streams of water and some good land, while everywhere there seems abudance of cedar fuel and rich grasses.

The principle feature in the message of his Excellency Governor Young is the urgent recommendation of preliminaries on the part of Utah to enter the Union, as a sovereign State.

One of the first acts of the Legislature, at the opening of the present session, was to pass the necessary laws for taking the census and calling a convention to form a constitution, &c.; and it may be fairly presumed there will be a loud knock at the door of Congress during its present session.

As to news, nothing is stiring—no murders little or no stealings, no law suits—a few deaths and a great many marriages. There is not, in fact, the usual amount of parties, balls, feats, &c. This may be owing to the "great revival of religion," which is now everywhere prevailing in the Territory, principally through the instrumentality of the home missionary labors appointed at the October General Conference. In short, great meetings are the order of the day, and there is some tall preaching.

Nearly everybody is religious in these "diggins," even to the Indians. Some thousands of the latter have been baptised during the last two or three years, and have ceased plundering, stealing, &c., and gone to work raising grain, &c.

Myself and a few more, who were never inclined to religion to any great extent, find ourselves almost alone, and we hardly know how to stem the overwhelming influence around us.

If ever religion of any kind had a serious impression on me it is when I see its influence on the savages of these mountains. To see a people who, a few months ago, were nearly naked, and as wild as the wolves, now clothed, and fed, and washed, and combed, and dressed and pursuing the arts of peace, industry and plenty; and to see them bow the knee to Jesus Christ is, indeed, a strange sight. Yet such is the fact with many, and, indeed, with some whole tribes. With few exceptions.

The Indian missions extend in every direction around Great Salt Lake City, for four or five hundred miles. One of these missions, viz.: Elk Mountain, on Grand river, was broken up of late by the Indians, and three men killed. The others are all successful.

The Indians in the Territory are said to be upwards of twenty thousand, and the white population is usually estimated at some fifty to eighty thousand. But let me here say, in all candor, that this is believed by many to be a very low estimate. The fact is, emigration has come flowing in from all parts for several years, California, Australia and the Pacific Isles contributing no small share. The country being healthy, there are but few deaths; and there is one peculiarity which will soon have a great bearing on the population, viz: the utter annihilation of "single blessedness" among this people. Everybody is conscience bound to marry as soon as they are old enough and it is made a strict and conscientious duty in the singular system which prevails here for every family to raise all the children they can. If there was ever a country where an old bachelor would feel ashamed, it is here. I speak from experience; and as to old maids, they are out of the question; there is seldom, if ever, an unmarried female of twenty years old to be found in the Territory.

There is no mistake but what the Mormons, at present rates, will ere long control several of the interior States and Territories. There are three principal levers which constitute Mormon power as a body politic, viz:—First, a unanimity of action; Second, their peculiar institution of marriage and multiplication; Thirdly, their immense and well concerted missionary system, which already wields an influence over the whole globe. You Down Easters may laugh at them; theorists may speculate on Mormon dissolution, &c., &c., but here they are a unit—and the spirit of union is increasing with them every year.

For outward appearance sake, and a decent respect for liberal institutions, they will go through all the forms, and apply in good earnest for an admission into the Union; but their real sentiments are that they do not care a fig whether they are admitted or not. They cannot but be sensible that their path is onward to self-government and eventual independence, by whatever means this finale will be approached. And they are wise enough to "bide their time."

Our business (the mercantile) is more than usually dull this year, owing to short crops, and but little travel through the Territory. We sincerely hope government will send some troops, engineers, surveying parties, railroad agents, or what not, into these "diggins," before long, so as to scatter some dimes here, and make it a little better times for business.

For humanity's sake, and a mutual benefit to the race and to both sections of the country, do, Mr. Editor, earnestly recommend the emigration from Down East of a few thousands of virtuous and industrious young ladies to this section of the Union. If a few thousands should arrive of the right kind, they would all get husbands in a few months. But they must be of the right stripe—real helpmates—who know how to work, and pride themselves on it. None of your fashionable belles or showy butterflies would pass in this market. Industry, economy, frugality and prudence are all the fashion here, Butterflies and fops and loafers would be laughed to scorn.

Punch and Prince Albert.

The following keen satire on Prince Albert is copied from a late number of the London *Punch*:

AN INVOCATION FROM THE ARMY.

TO AN ILLUSTRIOUS FIELD-MARSHAL.

By the service thou hast seen;
By each hour that thou hast been
Under fire in trench or field,
By that sword which thou dost wield
First in breach or upon wall;
By thy daring actions all;
By thy charges and attacks;
By thy halts and bivouacks;
By the nights which thou hast spent
In the cold and dreary tent;
By the hard and scanty fare
Thou hast often had to share;
By the country thou hast saved;
By the nations thou hast braved;
By the Minie bolts of lead
Which have whistled past thy head;
By the countless cannon-shot,
Round, grape, canister, red-hot,
Near thee which have plough'd the ground;
By the bombs that have burst around;
By the rockets that have dropp'd
Right before thy feet—and popp'd;
By each sabre, bay'net, lance,
Which thy breastplate made to glance;
By each gallant charger slain
Under thee upon the plain;
By the mines which thou among,
Oft has been when they were sprung;
By thine honorable scars;
By the wounds in all thy wars;
By thy cut, and by thy thrust,
Which have caused to bite the dust
Many a hero, and to fall
Heads of Legions—by them all;
By the hazards thou hast run;
By the battles thou hast won;
By great armies forced to flee;
By great cities taken by thee;
By all thy strategetic feats,
Bold advances, wild retreats;
By thy sieges and campaigns;
By thy captured ordnance trains;
By thy boots, thy spurs, thy belt;
By the powder thou hast smelt;
By the coat, frock, all the clothes,
Which to thee the soldier owes—
Rest thee Albert, rest thee now,
With thy laurels on thy brow;
Rest thee, warrior, let thy fame
Thou hast earned suffice thy name;
Rest, and, as a man of peace,
Meddling with our army cease;
Martial business leave alone,
Be content to mind thine own.

A man, killing hogs, became vexed, and, venting his spleen, wished they were in h—ll. "Oh, dear me! what can he mean!" exclaimed a little girl, who heard him. "Mean! I suppose the awful wretch wants his provisions sent on beforehand."

A Frenchman being hard up for a dinner, stole a pig. He was caught in the act, taken before a magistrate, and called upon for his defence, when he thus delivered himself:

"Oh mon Dieu! I steal ze pig! No, sar, I never! Aha! you shall see! I tell ze pig, I vill he go wis me! He says, 'Oui! oui!' and zen I take him. Is zat vot you call steal de pig ven he go vis his own consent!"

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MARCH 29, 1856.

Utah and Mormonism.

WERE it not for the absorbing interest excited in the public mind by the discussion of the Kansas question, with all its numerous and complicated issues, the contemplated application, by the Mormons of Utah for the admission of that Territory as one of the States of the Union, would doubtless attract general attention, in view of the many unusual features of the internal policy and government of that Territory. Governor Young recommends that a convention be called to take the census of Utah, preparatory to such an application.

While Utah has remained in its embryo territorial condition, it has mattered little to the people of the Union at large what customs or laws the Mormons might adopt, if they should not directly interfere with the rights of others without their Territory; though much indignation has been expressed by some at the toleration allowed to the alleged infamous practices of these people. But, when it is proposed that they shall be admitted to all the privileges of general citizenship, and shall leave their condition of isolation, and bring into our Confederacy their peculiar institutions, a grave difficulty presents itself. Many have considered it a reproach to Christianity, and to the spirit of the age, that no means have been taken to prevent their open disregard of all morality and public law, even during the time when they have been content with the condition of *proteges* or colonists, and have not asked to be treated as brothers and equals. But as the time for a closer intimacy approaches, and when we are about to be called upon to recognize them as members of our Commonwealth, a greater strictness may be exercised toward them, and they may be required to lay aside all that is so generally objectionable in their manners and local administration, and to conform to the universal public law, before being admitted to enjoy the protection and benefits of that law.

This is not a sectional question. People of all sections, and of all shades of political opinion, doubtless coincide in their views upon it," we may ask the writer, with some degree of propriety, if he considers the seventy or eighty thousand inhabitants of Utah as beyond the pale of "all the world and the rest of mankind?"

As to the question of tolerance or intolerance, every reader acquainted with the "manners and local administration" of the Territory of Utah can interpret this article for themselves. And for public policy, decency and morality, the writer is truly unconscious, if he supposes there is any sufferance "in procuring the bans," except it should be to Utah's "condition of isolation," and the child-like simplicity of its inhabitants in the intrigues and diplomacy of modern civilization.

The writer speaks of the guardians of our frontiers, the bold, hardy pioneers of our territories, as though they were mere children or slaves—and talks of colonists, as though they were to be classed with the subjects of the Mosquito king, and, like Queen Victoria, he was about to receive us under his royal protectorate. How soothing to the venturous Indian hunters of Oregon, Washington and New Mexico! How invigorating, this royal dictum, to the sinewy arms of the breakers of the soil, the first levellers of the forests of Minnesota, Nebraska and Kansas. They are not thought worthy to be "brothers and equals" of the high-minded attendants upon our capitol at Washington. And as the time approaches for a closer intimacy with these poor territorial homespuns, with their rough and toil-worn hands, faces bronzed by exposure to summer's heat and winter's cold, with breasts seamed and scared by the wild beasts of the forests or the tomahawks of the relentless savage—"it requires a *greater strictness to be exercised*," and they must lay aside their uncouth "manners and primitive local administration," and conform to the refined and highly polished society of our more fortunate and unexceptionable moral friends and brothers of the favored atmosphere of our eastern cities. How such intimacy must exalt and dazzle these poor bewildered sons of toil!

Can it be possible that there is any one upon this Continent, pretending to a knowledge of the general affairs of the day, so ignorant, as the Globe would seem to be, of the real state of affairs in Utah, as not to be aware that for pre-eminence in morality, loyalty, peace, unity and good order, the inhabitants of that Territory stand proudly unrivalled, and vastly superior to any State, Territory or District in the Union—aye, the Continent or the wide world!

The good intentions, conscientious and upright proceedure of that people, in all that relates to the interests of our common country, the observance and sustenance of wholesome laws and good order throughout their communities, and the universal kindness bestowed by them upon thousands of homeless strangers who have been thrown upon their borders during seasons of emigration to California and Oregon, are all too well known to the public to need repetition here. To such as view them only in the distance, the evidence to every unprejudiced mind is abundant in the departments at Washington and throughout the land, by the oft-repeated favorable reports of the United States judges, lawyers, and merchants. The well known absence of crime in that Territory, shown by the clear docket sheets of all its District, County and Municipal Courts, and the multitude of letters of praise from correspondents, travellers and sojourners in that far-off country, to their friends at home. Neither are there any, who are conversant with the history of the Mormons, as the Globe must be, but what are convinced, since their unjust expulsion from Missouri, the unholy crusade against them, and forced exodus from Illinois to the barren heights of the Rocky Mountains, that, that people are not such as to quietly bow the head to corrupt, embecile leaders, oppressive and unjust laws at home, nor tamely submit their necks to the unnatural laws and filthy customs of modern society abroad. They are a people who have endured too long and too much for their "strange" faith, to suffer it to be overwhelmed by the innovations of rotten laws, or by besotted, unprincipled demagogues from without; nor allow it to corrode by cherishing evils in their own midst.

As to the calumny embodied by the Globe, under the cover of "Much indignation has been expressed *by some* at the toleration allowed to the *alleged* infamous practices of these people," we view it as among the trashy attempts at mock heroics in morals, and that sanctimonious pretensions to purity, commonly expressed by those who most need bolstering by such hypocrisy.

The public do not need such *feelers*, besides it is premature. When the question of the admission of Utah into the Union comes before the public, the public will be ready to answer for themselves. They are not all *canting pretenders*, with visions contracted by sectionalism and party hate, but there are millions of American citizens, with cultivated intellects and enlarged minds that reach beyond the narrow limits of sectarianism, or even the broad platform of nationality, and like the floating emblem of our national preeminence, penetrate the four quarters of the earth, wooing all mankind to Freedom, Equal Rights, and Liberty of Conscience.

We consider it an insult to the American people to attempt to forestall the expression of a free people by the narrow prejudices of sects and isms; more especially by thus libelling an industrious, energetic, and law-abiding people, as the Mormons have ever proved themselves to be, ever ready at their country's call, even when homeless and disfranchised, as in the case of the well remembered "Mormon Battalion" in the Mexican war. Their peaceable relinquishment of comfortable homes and farms, for the fierce winter blasts of the Plains, and a home among savages, in the then parched and barren mountain wastes of Utah, a place that the warlike Indians of the Plains would not deign to accept as their hunting grounds, and none to inhabit it, but the few spiritless "digger" Indians, forced there by their more warlike neighbors of the Buffalo country. Such a country have the Mormons located, and it begins to "blossom as the rose." And there are those now ready to stoop and cater to bigotry, superstition and fanaticism, to bar the way of many thousands in that Territory, representatives from every State in the Union, from participating in the privileges and rights of the free people of this great confederacy, because, forsooth, they differ from some in their articles of faith—actually making use of religious faith as a weapon against our own flesh and blood. The principle of all others—liberty of conscience—guaranteed by the spirit of our National institutions, and sought most sacredly to be guarded and preserved to the people by the framers of the Constitution.

Utah and Mormonism.

First. What are some of the many *unusual features* of internal policy and government of that Territory to which he alludes?

Second. If it mattered little to the people of the Union at large what customs or laws the Mormons might adopt, if they should not directly interfere with others without their territory—why should it matter more to "the people of the Union at large" what custom or laws she might adopt (provided they should not interfere with others without their territory) when she should become a State, and as such, left solely to her own resources, leaving the General Government, or "the people of the Union at large," entirely irresponsible, as to her morality or immorality, so long as the federal compact is adhered to?

Third. What are "the alleged infamous practises of these people?"

Fourth. What grave difficulty are we to anticipate "when it is proposed that they should be admitted to all the privileges of general citizenship, and shall leave their condition of isolation, (certainly not to change their location to nearer and more populous regions,) and bring into our confederacy their peculiar institutions?"

Fifth. What evidence can the writer show that either open or private disregard of all morality or public law, in the slightest degree, has ever been evinced by the inhabitants of that Territory?

Sixth. How long is it supposed to be necessary for native-born citizens of the United States, who have left their homes to settle in that or any other territory, to "remain content to be *proteges* or *colonists*," before venturing to "ask to be *treated* as *brothers* and *equals*?"

Seventh. What clause in the Constitution requires a greater strictness to be exercised towards a territory, when applying for admission "as members of our commonwealth;" and when does it require them, "if their customs or laws should not directly interfere with the rights of others without their territory," to lay aside all that is so generally objectionable in their *manners* and *local administration*, and to conform to the universal public law, before being admitted to enjoy the protection and benefit of that law?"

Eighth. As this is so "*strange a subject*," that it is not a sectional question, and as "people of all sections and of all shades of political opinion doubtless coincide in their

Phineas T. Barnum.

Two or three weeks ago we published a short extract from another paper on the bankruptcy of the famous P. T. Barnum. His examination took place last week in the Supreme Court of this city. A goodly number of our cotemporaries have fallen heavily upon him with religious cant upon morality—regarding his present embarrassments as a divine visitation for his humbugging the public with the woolly horse, Fejee mermaid, Tom Thumb, &c. Phineas's past career may merit all the condemnation it is now receiving from a certain section of the press and pulpit; but he has no very exalted idea of Divine Providence, who alleges that the Jerome Clock Company were inspired from on high to ruin Barnum by deception, because he deceived thousands who are ever more ready to pay a smart man for gulling them, than they are to stretch out their hands to help humanity. It is a question with some, if these writers would have been as zealous for morality had Mr. Barnum still the almighty dollars to count out to the tune of 500,000. It is highly probable that he is as good a man before the chief magistrate of the Supreme Court as when, perhaps, some of these same moralists sat side by side with him in public places in his brighter days. P. T. Barnum wrote the history of his life and confessed to the world how he had deceived it; many others deceive it as systematically, but leave the world to find it out as best it can.

According to Mr. Barnum's statement in Court, his property last June, one thing and another, was worth $800,000; his personal liabilities something about $300,000, leaving him, what he considered as his own, $500,000. About this time he contracted, upon certain conditions, with the celebrated Jerome Clock Company to endorse and accept their paper to an amount a little over $100,000. Unbusiness-like, he signed blank paper, and to his amazement discovered, in the beginning of the present year, against his name $464,000, and for aught he knew he might yet find his name against $1,000,000.

It seems that those who have instituted proceedings against Mr. B. were under the impression that he had insidiously disposed of some of the large estates which once stood in his name, and were desirous of fastening on him the charge of perjury. He has, however, replied to the searching interrogatories of opposing counsel with frankness. His pride being touched when asked for a detailed statement of all moneys and bonds he had held since last June, he replied:

"I am the poorest kind of a business man, but my late bookkeeper is now preparing a statement which shall be furnished you within twenty-four hours, giving you every item to a dollar; you will find that I have no desire to keep anything back, for I wish you to understand that the standard of morality for showmen is a peg or two higher than that found in the atmosphere of Wall street—(laughter.)"

A few months ago he had the reputation of being a millionaire, and his patronage esteemed no light thing. Of his present position he said in Court:

"I live in a furnished house in Eighth street, of this city, and keep boarders; and that is the only means of present support, except that I am furnished with meat by my son-in-law from Connecticut and vegetables raised last year on my farm in Connecticut. I have also some friends left, who will not let me starve this year. I have received various letters from friends at a distance, offering to send me money."

The Court has appointed Mr. James S. Libby to the office of receiver.

Mr. Barnum has fallen, but he may rise again; he is of the race that get "up and at it again."

Postal Reform Meeting.

IN accordance with a call published in the morning papers, a meeting, comprising many of the most influential and respectable citizens of New York, was held on Monday evening last, at the Chapel of the New York University, for the purpose of "taking into consideration certain reforms in the postal system of the United States, and to take such other measures as they shall consider necessary to accomplish the desired result."

The meeting was called to order by Thos. Tileston, Esq., and upon his motion Hon. Luther Bradish was called to the chair, who made some very able remarks, and was followed by several other speakers.

The following resolutions were unanimously adopted; the only objection was that of William Breck, which was loud and decided.

Resolved, That the Address of the Postal Reform Committee, which has just been read, be adopted, and substantially presented to Congress in a suitable memorial.

Resolved, That the reforms in the Postal System which this meeting earnestly urges upon the attention of Congress are as follows:

1. A uniform rate of postage throughout the United States, California and Oregon included, which shall not exceed two cents a half-ounce.
2. The delivery of letters in cities and principal towns by carriers without extra charge.
3. A uniform, simple and equitable system of postage on printed matter, with a marked discrimination in favor of pre-payment.
4. The abolition of franking, or the payment of all government postages out of the Treasury.
5. A uniform and low rate of ocean postage between the United States and foreign countries.
6. A comprehensive system for the transmission of moneys in sums not exceeding $25, by orders from one post office upon another.
7. The abolition of the law of compulsory prepayment, and a double charge on all mail matter not pre-paid.
8. The return of all dead letters to the writers.

Resolved, That the officers of this meeting be a Committee to prepare, sign and transmit to Congress a letter in the name and behalf of this meeting, in favor of the reform specified in the preceding resolutions.

Resolved, That with a grateful sense of our obligations to the Press for their zealous support of the cause of Postal Reform, and a just appreciation of their power in every good work, we earnestly solicit their further co-operation in our efforts.

The Rev. Dr. Osgood followed in some very appropriate remarks illustrating the necessity of a prompt and well regulated Postal System, especially in regard to our social relations, at the conclusion of which the meeting adjourned.

LATEST FROM CALIFORNIA.—The Indians were continuing their depredations in the northern section of the State. On Rogue River, about three hundred of them made an attack upon the settlers and some United States soldiers, who defended themselves as best they could, but, after fighting nearly a whole day, they were overpowered, and an indiscriminate slaughter of men, women and children took place.

SUMMARY.

ON Sunday evening, the packet ship Germania, from Havre, arrived in this port, bringing intelligence of the total destruction of the ship John Rutledge. On the 10th of January, the John Rutledge left Liverpool for New York. The second day at sea, the wind became adverse, and continued so, with occasional storms of rain and snow, till the 18th of February. At this date she found herself in too close proximity to ice. In spite of the best efforts of the captain and crew, she ran into an iceberg on the morning of the 20th. All hands were put to the pumps, and labored incessantly till toward 6 o'clock in the evening. The captain ordered the life-boats to be launched, and immediate preparations for abandoning the ship were taken. The sea was running very high when the passengers and crew took to the boats: this and their fear of being drawn down with the sinking ship, caused them to leave the vessel precipitately, even before the chief mate and carpenter got an opportunity of leaving.

On the 20th February, the Germania picked up one of the seamen, Thomas W. Nye, who had been for nine days exposed to the fury of the waters. There were twelve persons in the boat with Mr. Nye when he left the vessel, and altogether they had only ten pounds of crackers and a gallon of water. He is the only person whose escape is certain—one hundred and nineteen persons are supposed to have met a watery grave, at least no intelligence of them has reached this place. The John Rutledge was a fine staunch ship of 1,060 tons, built four years ago at Baltimore. Her value is $67,000, and she is fully insured in this city. The passengers were English, Irish and Scotch, and were of the better class of emigrants on their way to the United States.

The ship Caravan, which left Liverpool with over 450 Saints, on the 15th February, arrived in this port on Wednesday evening. They have had a good passage for such a stormy season, and had but little sickness.

The Kansas American Settlement Company of this city held a meeting at the Broadway Tabernacle on Tuesday evening. According to the *Herald*, some big folks shown brilliantly to a thin audience. The time having come for acting instead of saying, a resolution was presented, "that a collection be now taken up for the aid of Council City, Kansas, and a committee of five be appointed to receive and disburse the same." The resolution was adopted, committee appointed, and the meeting concluded with three cheers "for the free State of Kansas."

Kansas affairs occupy the attention of the whole country; every paper has something on Kansas. We have ceased to report in our Congressional columns the despatches from Congress on the subject. They are one continued round of party attacking party—one honorable Senator or member against another honorable Senator or member.

Our thanks are due to Dr. Bernhisel, the honorable Delegate from Utah, for a copy of the "majority and minority reports" on the Kansas Contested Election. The Anti-Slavery majority request the House of Representatives to send for persons and papers from Kansas to prove that Mr. Whitfield has been illegally elected Delegate of that Territory. The minority deny Mr. Reeder's right to contest the election, and oppose the proposition of the majority, but suggest the appointment of a Board of Commissioners to proceed to Kansas to take the required testimony.

We are pleased to learn that the House has at length concluded to send three of their members to Kansas as an "Investigating Committee." We expect something from them to clear away the clouds of darkness that enshroud the contradictory statements in circulation about that unhappy Territory.

No news from Europe. The Canada not yet (Friday) telegraphed. The Emeu, from Liverpool, arrived at Halifax yesterday morning, and brings no news of political importance. Rumor has the whole Russian fleet advancing to meet the advanced squadron of the English fleet in the Baltic. The White Works at Sebastopol were blown up on the 20th February. Selim Pacha is to be tried before a Council of War for treachery and cowardice, in not relieving Kars. Omer Pasha is said to be on his way to Constantinople to render an account of his conduct.

In last week's summary we stated, on the authority of an English paper, that the command of the Baltic fleet had again changed hands. This is not the case. Admiral Watson had command only of the advanced squadron.

The small-pox has, for sometime back, prevailed to an alarming extent in Albany. It appears that several of the members of the State Legislature, now in session, have been attacked by this filthy disease. Nothing will be able to keep the members together when the hundred days have expired.

On our first page will be found an interesting letter from Fillmore City, U. T., and another from our Home that was, "Winter Quarters."

Dr. Kane.

THE eminent services of this gentleman in the North seem to be in a fair way to receive a reward from his country. In the Senate, on the 24th inst., the Library Committee were instructed "to consider the expediency of some legislative recognition of the eminent services of the expedition under Dr. Kane to the Arctic regions."

On the 17th, President Pierce transmitted to Congress the copy of a correspondence which took place last December between Mr. Crampton and Mr. Marcy, as "Her Majesty's Government feel desirous to present some acknowledgment to Mr. Grinnell and to Doctor Kane, and the other officers of the American expedition, as a memorial of the sense which they entertain of their arduous and generous services; and her Majesty's Government trust that the Government of the United States will not withhold their permission to such of those officers as are in their service to accept any token of thankfulness which may be offered to them by the British Government."

According to the Constitution of the United States, no officer can receive any reward from a foreign government without the direct permission of Congress. It is not likely that Congress will offer any obstacle on the present occasion. The British Board of Admiralty have likewise notified our Government that they have adopted Dr. Kane's charts, thus throwing overboard the charts of Captain Inglefield and other Arctic navigators belonging to the British Navy, as well as the works of all of Dr. Kane's predecessors on the coast of Greenland. If anything could add to the value of this compliment, it is the fact that it was awarded almost by acclamation, without hesitancy or dispute.

We find the subjoined merited tribute to Dr. Kane, in the Washington correspondence of the Cincinnati Daily Times:

"I had the pleasure, yesterday, of an introduction to Dr. Kane, whose name is now synonymous with the Arctic regions, and the great open sea of the frigid zone. The Doctor's biography has been widely published, and the American people duly appreciate the noble and unrivaled manner in which he has, at all times, discharged the trusts committed to his care, and gained for himself and his country the merited praise of every civilized nation. Dr. Kane is one of the most remarkable men in America, excelling in all branches of scientific knowledge, and, at the same time, endowed with a tireless energy which no toil can check, no danger retard. Upon an errand of philanthrophy, he penetrates the frozen regions of the North a first and second time. Far beyond other discoverers he pushes his explorations; and for two years, separated from every vestige of civilization, amidst cold and storm, and dreary arctic snows, with death haunting him like a shadow on every side, pursues his researches with a dauntless vigor which the world has witnessed only to admire. Wonderful were the dangers through which he and his brave companions passed. Eighty-four days they journeyed over fields of broken ice in a temperature of cold which no human beings ever endured before. By the wild, unnatural glare of the aurora borealis they plunged through drifted snow, cheered on with the hope that a glorious discovery would reward trial, fatigue, and danger. At length the moment came! In those dismal solitudes appeared a sight which gladdened every heart. It was the *open sea*, in whose existence Dr. Kane's belief has always been so firm. There it lay, stretching far off into immensity, its dark and icy waves dashing, with mournful, hollow sound, upon a frozen and desolate shore. A great problem was solved; and, although thousands of miles from civilization, with no certainty, and scarcely a probability of again reaching home and friends, it was, to Dr. Kane, the proudest moment of his life! It was a triumph of science, of patience, bravery, and endurance over the most terrible obstacles of nature.

"Dr. Kane is now about to publish the results of his discoveries, adventurers, scientific researches, &c., in two of the most splendid volumes ever issued from the American press. They will be elaborately illustrated with maps, engravings, &c., &c., all in the highest style of art, besides fine steel portraits of Dr. Kane and Mr. Grinnell. The well-known firm of Childs & Peterson, Philadelphia, have the work in charge, which is a sufficient guarantee of its excellence in every respect.

"This will be the only work issued by Dr. Kane upon his Polar voyages, and he will therefore endeavor to make it a standard book. The engravings, of which there will be nearly three hundred, are gotten up under the Doctor's own eye, from drawings taken by himself. They can, of course, be depended on as correct delineations of Arctic life and scenery.

"Congress will undoubtedly order fifteen or twenty thousand copies for distributing to libraries, members, and foreign countries. This would be only an act of justice to Dr. Kane, as he is possessed of no other means than his pay as surgeon in the Navy. A man who has performed such signal services for our country, endured such hardships, certainly deserves from Government this slight mark of appreciation. I hope Congress will not only order the Doctor's book, but grant to each officer and seaman connected with the expedition at least one year's extra pay. I am one of those who believe that Government should promptly and liberally reward all those who perform its hazardous services faithfully.

"Dr. Kane is one of the most modest, retiring gentlemen I ever met, and appears unconscious that he has gained a place in the great heart of America that can never be obliterated. I hope that from the sale of his new work the Doctor will realize such an amount as will enable him to devote more time to those scientific researches that are so congenial to his nature."

NO MAN can solve the mysteries of life, but every man of common sense can perform its duties.

St. Louis Correspondence.

ST. LOUIS, March 15, 1856.

To the Editor of the Mormon:

DEAR SIR—Recent occurrences in this State induce me to drop you a few lines, as I am deeply interested in your paper and every important movement in both the religious and political world.

The Kansas difficulties which have for some time existed, and which some had seemed to think were nearly or quite at an end, have seemed to break out in a new place and in rather different features from anything that has preceded it.

Yesterday, as the steamboat Arabia was on her way up the Missouri river, a passenger dropped a paper on the floor of the saloon, which was found and handed to the captain of the boat, proving to be a letter written by the loser to friends in Massachusetts, revealing his abolition sentiments, and that he had arms on board marked "Carpenters' tools." The little document, too, dealt some rather severe strictures upon the boat's company, calling them both ruffians and devils. The position of the poor fellow, thus betrayed by his own handwriting into the hands of his enemies, can better be imagined than described. I am told that no violence, however, was done to his person, but that a council of the passengers was held over the matter, and on arriving at Lexington, Mo., measures were taken, in real old Missouri style, (mobocratic) to dispossess the Yankee of his carpenters' tools, to the amount of a hundred Sharpe's rifles and two pieces of cannon, destined for the free city of Lawrence.

We are not informed by what authority the arrest was made, but judge it to be on the authority of *right* (?) that is, *right of possession*, which tradition says is nine points of the law.

These arms are supposed to be a portion of the proceeds of the late efforts of the Emigrant Aid Society. This premature *grounding* of arms will be to the abolitionists, no doubt, unexpected, and cause much excitement in their ranks. What the end will be is hard to tell. My own feelings are, that I should be ashamed to be associated with either party, one being governed by gross inconsistency and the other by dishonesty.

The Free Soil portion of the Territory of Kansas have appointed Robinson Governor, and his first message, which is very elaborate, has been delivered and published, a copy of which you will no doubt have seen before this shall reach you. It proscribes the present acknowledged Territorial Government, and calls for the interference of the Federal authority in *their* (Free Soilers) behalf. It contains many facts in relation to the illegality of the interference of border Missourians with their right of franchise patent only to the citizens of Kansas Territory. It declares a willingness to submit to an investigation by the Federal authority, yet advocates, on the ground of popular sovereignty, the non-right of the General Government to dictate in Territories, as it now claims prerogative to do. It also declares the necessity of an immediate State organization on the basis and in accordance with the popular wish, &c.

I am confident that, owing to the extreme difference with regard to the two parties in Kansas, the interposition of the Federal authority is at this time absolutely necessary for the maintainance of tranquillity and peace, and the safe guarantee of the right of franchise to every citizen of the Territory, whatever his predilections may be. Governor Shannon has gone from Washington to the Territory with such authority, attended with instructions to call out the military only in extreme emergencies.

This is as it should be, and if gone, Shannon is the right stock—determined to do no other than to "render unto Cæsar the things that are Cæsar's"—the effect will be salutary, and the people "may not mourn because of wicked rule." Yours, respectfully,

ALEXANDER ROBBINS, JR.

FOR THE MORMON.

Light.

BY ALEXANDER OTT.

PREVIOUS to my commencing the subject, I have to remark, that it is not my intention of entering into a minute exegesis; I merely wish to make the reader acquainted with an outline of the phenomena connected with light, as well as I can remember them from the time of my academical studies.

One of the most interesting and important principles in the fabric of the Universe is light; that medium through which kind Providence introduces life and order in the planetary space. A close investigation of that subtle, radiant, imponderable and ethereal matter shows that it is fully adapted to the peculiar construction of the eye. It is a scientific fact, that quite a variety of phenomena are originating in that luminous substance, and that its nature or affection is widely differing. A series of hypotheses have been introduced by eminent astronomers and natural philosophers, for the solution of the difficult and important problem regarding the nature of those phenomena. Huygens, Euler, and Descartes endeavored to prove, that they were owing to a rare, elastic, space-filling medium; Newton however advances the idea, that they come from the emanation of atoms or particles of a very refined matter.

The surrounding objects are brought in the focus of our optical powers through the medium of bodies strictly luminous, such as the Sun, the fixed Stars, etc., and objects reflecting on their surfaces. By the reflection of the Sun's rays during the day, we are enabled to discern everything around us, but as soon as that radiant orb has disappeared beneath the horizon, nature is shrouded in darkness, and our vision is limited to a great extent. The eye, the principle constituents of which are the pupil, iris and retina, receives every affection of light in right lines, and every line drawn from a luminous body to the focus of our optical powers is called a ray of light. A congeries is a number of rays; it has the same properties as a single ray, and is frequently termed a peniel of rays.

Light is not transmitted to opaque or dark, but only to transparent bodies; and as we perceive in every thing a series of adaptations, so there is regarding optics. There is quite a variety of luminous or transcendent bodies; some have more of that radiant matter, some less; some are semi-transparent or translucent or diaphanous. The scientific man speaks of a perfect opacity and transparency, but it is only to show the contrast or the different gradations from light to darkness; such principles only exist theoretically but not in reality; like a mathematical line or point, they are nothing but imaginary or abstract. How do we know, that there is not such a state as perfect opacity? To which, I reply, if opaque substances such as gold and some other metals are sufficiently attenuated, they are capable of receiving light. A ray of light continues moving without deviating from its direction, when conveyed through the same medium, or perpendicularly from one translucent body into another; but when transmitted obliquely from one object into another of a different density, it changes its direction, and then the process of refraction has taken place. Is a ray of light conveyed to a denser object, it is said to be refracted *towards* the perpendicular, and if conveyed to a rarer or thinner object, *from* the perpendicular. When the focus of the rays of light is nearest to the line perpendicular to its surface, then the object or *medium* is said to have the greatest density of refraction.

It is a scientific fact that the air on the surface of the earth is the heaviest, the most dense, and that the floating element of our globe gets rarefied towards the higher strata of the atmosphere. From the above we infer, that when the atmospheric equilibrium is established, the air's greatest power of refraction is on the surface of the earth; but it will decrease, the more we approach the atmospheric limit. If we follow out that principle with a mathematical accuracy we find, that a ray of light if transmitted obliquely from the distant luminaries of planetary spaces through the changeable air of our globe, will be gradually moving through the different strata in a curved line.

The phenomenon of objects appearing bent or distorted when looked at through translucent or transparent media, such as water or glasses, is owing to a deflection or refraction of light; hence, a stick when put in the water, appears to be bent or broken; a piece of money, at the bottom of a basin, appears to be raised when water is poured upon it. In order to illustrate the above, I have to remark, that the objects in these cases are not changing their direction; they never diverge either to the right or left; the plane that contains the eye and the object, is a vertical or upright plane; and a ray when being refracted in the ordinary manner never leaves this plane. From the above the intelligent reader will comprehend the phenomenon of objects, when viewed through refracting media; quitting more or less their real places, or changing their direction either to the right or left; how also the Sun and Stars, on account of the refracting power of the atmosphere, are brought under the focus of the eye, before they actually rise at, and after they have disappeared beneath the horizon.

From the preceding axioms we learn, that on account of the great distance of objects, and the progressive motion of the light, celestial phenomena are not visible till a certain time after they have occurred; and that owing to the great refractive power of the atmosphere, they appear to the eye as thrown out of their real places; stars in the zenith are excepted. The relative position of the surface of the refractor effects or influence the final direction of a refracted ray of light, both at its point of entrance and exit. By the phenomenon of rays being refracted at conver surfaces, they may be conveyed to, or concentrated in a focus, as it is done by a common lens (a glass spherically convex). The rays are in these cases being refracted in a manner as if every one of them fell upon a plane surface tangent to the curve at the point of incidence. There is a certain point, where the angle of refraction comes to an end at which the ray does not rise from a medium, but is entirely reflected without; the light thus reflected is very brilliant. The refractive power is not only influenced or affected by the density or compactness of bodies, but also by their chemical nature, and as we know from chemical and optical observations, combustible or inflammable substances have the greatest power of refraction.

Regarding compounds the power of refraction is not the mean deduced from that of their components, but it is merely found in mixtures, sulphers, phosphorus, hydrogen, diamond, amber, bees-wax, oil of turpentine, &c., have refractive powers from two to seven times greater in regard to their density or compactness than those of most other substances. When a congeries of rays of light has fallen on the surfaces of bodies, a part of them, and sometimes nearly the whole is reflected, and the greater the oblique angle is in which the light is thrown on the surface, the greater is the portion reflected. As soon as that optical phenomenon has taken place, the angle of incidence is equal to the angle of reflection.

One of the most astonishing properties of light is velocity which some had supposed to be instantaneous, but astronomical and optical observations show that it takes eight months and thirteen seconds for a ray of light to move from the sun to the earth. Considering the great enormous distance between our globe and that grand luminary we find that light is traveling at the rate of 102,000 miles in a second. Herschel says, it performs the tour of the world in about the time that it requires to wink with our eyelids, and in much less than a swift runner occupies in taking a single stride. In order to make the reader under-

THE MORMON.

stand better the marvellous velocity of light, we will compare it with the progress of sound. From Acoustics, the science speaking of the theory of sounds, we know that sound travels at the rate of about 1000 feet in a second, or 760 miles in an hour. The peculiar phenomena connected with a gun being fired off at a distance, make the slow progress of light more distinct. We generally see the flash some time before we hear the report. Regarding electric discharges during thunder storms, we calculate their distance and course by knowing the time that elapses between seeing a flash of lightning and hearing the thunder. Although the sun is a million times larger than our globe, he appears when viewed by us owing to the great distance interveing, of the size of the moon, whose diameter is but 2160, that of our planet 8700, and that of the sun 882,000 miles, so that the proportion of the moon's diameter to that of the earth is like 1:4, and of the earth's to that of the sun like 1,100. It would take a cannon ball, supposing it to be moving at the maximum rate of its speed, twenty years in reaching the sun. In order to illustrate better the enormous velocity of light, I will introduce another instance regarding sound. If an inhabitant of the sun would speak to us, and the atmosphere be a sufficient medium of transmitting sound through the planetary spares of a distance of 95 millions of miles, the sound would not reach us in less than 19 years and 87 days, whereas a flash of lightning emitted from that distant luminary would come within reach of our vision in eight minutes and thirteen seconds. From the above facts we infer that certain astromical phenomena are not seen by us, till a certain time after they occur.

There are some other interesting phenomena connected with light such as the polarization, the decomposition of light, the Aurora Borealis, the Prismatic spectran, &c., which I shall take particular pleasure in illustrating before the reader at some other time.

Letter from Eld. Levi Savage, Jr.

NEW YORK, March 17, 1856.

TO ELDER TAYLOR,—*Dear Brother*: Having lately returned from a mission to the East Indies, I take my pen to relate a few incidents in my travels to, and through a portion of that benighted land. It is not my intention, in this communication, to give a full discription of the country, nor of the customs of the people among whom I travelled. At the conference held in Great Salt Lake City, October 6th, 1852, I was appointed to accompany twelve other Elders to the East Indies. Of this company, Elder Ludington, and myself, on the 22d of the same month, were, I believe, the last to leave our homes. We took the Southern route to California, travelled leasurely through the settlements of the Saints, held meetings and rejoiced with them in the everlasting Gospel, and in the prospects of its being carried to the utmost parts of the earth; and Elders appointed to different parts, joined us, until our company was increased in number to 33. Soon after we left the settlements Elder N. V. Jones was taken dangerously ill, which detained us a few days, but by the power of God through the administration of his servants he was miraculously restored to health. We arrived in San Bernardino, 3d Dec., disposed of our teams to the Saints, and by water proceeded to San Francisco where we arrived 6th of Jan. 1853.

The Saints here contributed liberally to defray the expenses of the Elders to their different places of destination, $6000, I was informed, was given by Bro. John Horner. We, thirteen in number, engaged our passages to Calcutta for $200 each, and sailed on the 29th of Jan. The second day out, Elder Ballantyne, and myself were taken with the smallpox, and closely confined to our room for three weeks, but by the blessings of God, we were restored without much of the effects of that terrible disease being stamped upon our features, except this we had a pleasant passage, and arrived in the famous city, April 26th.

From this place the Elders went to different parts of the country; Elder Ludington, and myself, after many fruitless attempts to engage a passage to Siam, finally engaged one on the Government steamer to Rangoon, Burmah, and sailed on the 15th of June. The second day out we were overtaken by a severe storm, which threatened our destruction; the boat made much water; the pumps choked so that they were nearly useless, and great confusion ensued; the most of her cargo was thrown over board and her course directed for Calcutta again, where we arrived on the 23d, and were obliged to wait the repairs of the steamer until July 30th, when we sailed again and arrived in Rangoon, Aug. 10th, entirely penniless.

Here we met with Elder McCune, who, formerly had raised a small branch here, but some had moved away and others apostatised until none were left but himself. His house was opened for meetings, and we commenced our labors, but the people here were too pious to listen to "the detestable Mormons, and their dogmas;" as they were pleased to say; consequently it was only occasionly that we had hearers. It was now deemed wisdom that I should go to Maulmain another place in possession of the English, where no Elder had been, accordingly, on the 28th of Sept., I left for that place. I put up at an hotel kept by Mr. Jefferson and exerted myself to spread the gospel. I endeavored to obtain a house to hold meetings in, distributed a few tracts, and visited every European house in which I had the least hopes of being received; for my labors and good desires for their well-fare I was treated with the greatest contempt. I called upon Colonel Johnson, requesting of him the privilige of preaching to the soldiers; but his reply was, "no not a bit of it, and if I catch you within my jurisdiction, by God I'll put you under guard." I also visited the American Baptist Missionaries, the President of whom is Mr. Simons, said to me, "any one that goes about preaching the doctrine of Joe Smith ought to be put in jail." Others said our principles were of the blackest kind, and from the lowest regions of hell; and that I was one of the devils imps; and this spirit was even enfused into their children, so much so that they would climb on to the fence, and boot me as I was quietly walking the streets; saying, "there goes a Mormon; you are a Mormon; you look like a monkey," &c.

Perceiving that the Europeans of every class, white or black, (for there are hundreds of the last mentioned hue, both male and female, many of whom live and dress in native stile, who will tell you that their father was a European of rank, captain, squire, magistrate, governor, a missionary or minister of the gospel) rejected my testimony. I turned the most of my attention to the Burmah language, and if possible to introduce the gospel among the natives. I made many fruitless attempts to get a few of our first principles translated; went several trips into the country; visited numerous villages; witnessed many of their festivals, recreations, modes of worship, and funeral processions; and in nearly every capacity have seen the people in their native stile. In consequence of the excessive heat, heavy rains, and swampy situation of the country, infested with wild and ferocious beasts, these journies were attended with some danger, and great exposures; and my fare was of the pure native kind.

My principle home was with Mr. Jefferson, where, during my stay, I was kindly treated by all in the family. September, 1854, Elder N. V. Jones came from Calcutta, and with him I returned to Rangoon, where during the past year a small branch had been raised. From here Elder Jones, and myself, went a tour of three or four days into the country, after which he returned to Calcutta leaving me again without the society of any of the American Elders.

Here I baptised a few, taught school four months, and obtained a sufficient knowledge of the language to enable me to converse tolerably well in common conversation, and to translate short sentences. I also obtained a tolerably correct knowledge of the religious notions of the Burmese, and their ideas of the pre-existence and future of man, and the formation of the earth. Their morals are generally good, they are hospitable to strangers, but very tenacious to their religion, believing none to be right, except their own; I could make numerous friends among them, but not one had the least inclination to believe a word of my message to them; consequently I decided upon returning home. In June, 1855, I embarked for Calcutta, where I remained until Oct. 12th, during which time I baptised one, when I embarked for Boston. We had a pleasent passage, except an extremely heavy gale of the Cape of Goodhope, and some severe weather on this coast, and landed Feb. 28th, 1856.

I am truly thankful to my Heavenly Father for his kind protection, and for safely landing me in good health on my native shores, where I can again enjoy the sweet society of the Saints, whom I so dearly love.

With pleasure I subscribe myself your servant and brother in the new and Everlasting Covenant. ELDER L. SAVAGE, JR.

The Explosion of Fort Nicholas.

General Codrington sends the following dispatch:

"SEBASTOPOL, Feb. 4, 1856.

"TO THE LORD PANMURE—*My Lord*: Marshal Pellissier informed me a few days ago that this day Fort Nicholas would be destroyed; and he sent again to say that at 1 o'clock, P. M., the mines for this purpose would be fired.

"The view over the whole harbor is well obtained from the interior slope of the Redan Hill, and from other points within the Russian lines.

"The day was magnificently clear; every sentry on the opposite side could be seen; every working party watched every soldier that was seen lounging in the sun; occasional shot and shell were sent from the enemy to the Karabelnaia and the town, but otherwise nothing disturbed the usual appearance of quiet, almost of desolation.

"On our (the south) side, we looked down on the large ruined barracks in front, on the inner creek of the dock-yard, the quay and the remains of Fort Paul, the spacious inlet from the harbor on our left, beyond which stand the roofless buildings of Sebastopol itself. There is also the well remembered long line of pointed arches, the casemates of the interior of Fort Nicholas, of which the embrasures in double tier pointed to seaward and away from us.

"It juts into the harbor, built on an inner tongue of land; Fort Constantine forming a similar but more outward defense for the sea approach on the north."

"The scene and feeling of expectation were of great interest, for another tangible proof of power and success was to take place, and 106,000 pounds of powder were in the several mines.

"At the hour named a burst of smoke, dark and thick, rolled from the left of our building; it was followed by an other; the heavy sound arrived the stones were shot into the air and to the sea; the explosions of the extreme right and the centre mingled at little intervals into one drifting cloud which vailed the destruction below.

"The light of the sun played beautifully on the mass of smoke, of which the lower part lay long and heavily on its victim. The breeze passing it away over the remains of the town showed that a low line of ruin was all that remained of the pride of Fort Nicholas, and one standing menace of the harbor lay buried under its waters.

"The state of the docks has been given in detail in my letters. They are all destroyed while the earth surrounding them is shaken into cracks; basin, docks, masses of broken granite, capstans, beams of iron and of timber are tumbled into one mass of destruction.

"I am, &c., W. J. CODRINGTON,
Gen'l Commanding."

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, March 19, 1856.

The Senate passed the Military Academy Appropriation Bill.

Mr. Clayton concluded his remarks on Central American affairs. He stated, on the authority of Mr. Vanderbilt, the President of the Transit Company, that there never was any act on the part of that Company which in any manner encouraged Walker's invasion to Nicaragua.

He referred to Walkers seizure of the Company's property, amounting to nearly $1,000,000, and read letters from Mr. Vanderbilt to Secretary Marcy, in which the former asks for the interposition of the United States Government for redress.

The seizure was made on the ground that the Company was indebted to Nicaragua. He (Mr. Vanderbilt) denied such alleged indebtedness, and refused to submit to the award of arbitrators, as the charges were utterly false.

Mr. Clayton spoke against arbitrating the Central American question with Great Britain. Did not think the present moment opportune for giving notice to Great Britain to recall her Central American Possessions, thought she might be brought to honest action by argument, meanwhile he recommended fortifying the coast and should the United States be driven to the alternative disgraceful submission or war—of course fighting must be done.

HOUSE OF REPRESENTATIVES.

Kansas affairs were up again and Mr. Dunn's proposition, which provides that the Speaker appoint a Committee of three of the members of the House to proceed to Kansas to take testimony; appropriating $10,000 to pay their expenses, and requesting the President to give them military protection if necessary, was adopted, by 101 against 92.

Adjourned.

SENATE. March 20.

Mr. Douglas replied to Mr. Trumbull. The Senate Chamber was densely crowded.

Ladies came in and took possession of the reporters' seats, rendering note taking impossible.

Mr. Douglas took the floor in reply to Mr. Trumbull, and said he regarded his collegue's opening the debate the other day as a violation of that parliamentary courtesy which gives the chairman of a committee the privilege.

Mr. Douglas spoke on Kansas affairs, and spoke to Mr. Trumbull. The latter replied and hoped he should never be drawn to petty squables again.

Mr. Seward submitted a substitute for Mr. Douglas's bill, to provide for the admission of Kansas as a State.

Mr. James, of Rhode Island, reported a bill for the prevention of frauds in the collection of the revenue, and for other purposes.

Mr. James, in explanation of the bill, avowed himself an advocate of free trade as far as can be carried out in conformity with the legitimate laws of trade, and consistently with the common interests of the country. Adjourned till Monday.

HOUSE OF REPRESENTATIVES.

Mr. Cambell (Ohio), from the committee of ways and means, reported the navy appropriation bill.

Mr. Benson, from the committee on naval affairs reported the Senate bill for the construction of 10 sloops of war, with amendment providing that the Secretary of the Navy may, in his discretion, cause two of them to be built with side wheels, with a view to the greatest attainable speed.

Mr. Brenton spoke against the extension of slavery, and at 2 P. M. the House adjourned till Monday.

SENATE. March 24.

On motion of Mr. Seward, of N. Y., the President was called upon to communicate all the information in possession of the Executive relative to revolutionary proceedings in Nicaragua, especially concerning the seizure of the property of the Nicaragua Transit Company.

On motion of Mr. Seward, the Library Committee were instructed to consider the expediency of some legislative recognition of the eminent services of the expedition under Dr. Kane to the Arctic regions.

On motion of Mr. Weller, the Pacific Railroad bill was made the special order for April 14.

HOUSE OF REPRESENTATIVES.

The Speaker announced the Kansas investigating Committee: Messrs. Campbell, of Ohio; Howard, of Michigan; and Oliver, of Missouri.

The joint resolution to give the new members of Congress books equal in value to those which members of former Congress have received, after debate was passed. The value of the books for each member is about one thousand dollars.

Adjourned.

SENATE. March 25.

Mr. Mason of Va. gave notice of his intention to introduce a bill to amend the act remodeling the diplomatic and consular system.

Mr. Hunter of Va. reported a bill to provide for the reception at the United States offices of Spanish milled and Mexican quarters, eighths and sixteenths of a dollar, at 20, 10 and 5 cents, and making such coin, at these rates, legal tender for all sums not exceeding five dollars. The bill also provides for the recoining of these pieces as fast as they come into possession of the government. It also authorizes the President to issue a proclamation legalizing a new cent piece, to be formed by an alloy of copper with some other metal.

Adjourned.

HOUSE OF REPRESENTATIVES.

On motion of Mr. Walker, of Ala., the Judiciary Committee was instructed to inquire whether the Kansas Investigating Committee have power to coerce the attendance of witnesses, and punish for contempt.

Mr. Campbell of Ohio, asked the House to excuse him from serving at the head of the Commission to proceed to Kansas. He found that this new position would involve very arduous and important services entirely incompatible with the duties assigned him as chairman of the Committee of Ways and means. Mr. C. was excused, and Mr. Sherman appointed to fill the vacancy.

SENATE. March 26.

On motion of Mr. Butler, of S. C., the Post Office Committee was instructed to inquire into the expediency of discontinuing to members of Congress the franking privilege, and in lieu thereof of allowing money for the payment of postage. Also, authorizing the Committee, if it see fit, to report a bill regulating the postage on letters and packages that members may transmit.

HOUSE OF REPRESENTATIVES.

The House debated the Senate's bill removing the restriction on the federal courts, to confine persons guilty of violation of the laws of the United States in penitentiaries within the judicial district where convicted.

Mr. Humphrey Marshall offered an amendment, as follows: "Where the use of the penitentiary is denied by any State, it shall be the duty of the Marshal to confine the criminal in the nearest penitentiary granted for that purpose."

Mr. Barbour proposed, as an amendment to the above, that no proceeding other than the act of the Legislature should be construed into a refusal of the State to allow the use of her prisons for such purposes.

The former amendment was rejected by 24, and the latter by 10 majority. Adjourned.

TELEGRAPHIC.

Accident on the Baltimore and Philadelphia Railroad.

PHILADELPHIA, March 19, 1856.

A collision occurred between two freight trains on the Baltimore and Philadelphia Railroad last near Havre de Grace. George Godwin, the conductor, and Wm. Todd, brakeman, were killed. A drover named Flynn was injured. The deceased have each left a family to mourn their loss.

Accident on the Hudson River Railroad.

ALBANY, March 19, 1856.

The train which left New York at 12 o'clock today on the Hudson River Railroad, was thrown from the track when about 3 miles below this city, by the breaking of some of the running gear of the first passenger car. The first and second passenger cars were pitched down an embankment into a field landing bottom up.

George B. Woodbridge, Seargeant-at-Arms of the Legislature, had both legs broken; Joseph Ranney of Greenbush, one leg broken; Reuben Ellis of New York, injured internally; a Mr. Ellis, from Fair Haven, N. Y., ankle broken; a lady (name unknown) was severely burned by the stove. Many others were slightly injured.

Marine Disasters.

BOSTON, March 19, 1856.

A letter dated Coast of Africa, Feb. 5, reports the loss of the whaling schooner Mountain Spring of Provincetown, which was capsized in Cintra Bay, January 8. Her master, Capt. Young, a boatsteerer named Center, and a cabin boy named Miller, were saved; all the rest on board perished.

HALIFAX, March 19, 1856.

The brig Peerless, Hilton, seventy days from Cardiff, bound to New York, put in here yesterday short of provisions. Spoke brig Erie on the 17th, twenty miles south of Sambro, sixty days from St. Domingo, bound to Berlin, short of provisions. She had lost all her crew with the exception of three, and intended putting into Liverpool, N. S.

Ship Cape Cod—Fire at Yarmouth, Me.

BOSTON, March 20, 1856.

The ship Cape Cod, reported as abandoned at sea by the Persia, was insured in State street, this city for over $100,000.

The Cotton mill in Yarmouth, Maine, was destroyed by fire yesterday. Loss, $65,000. Insured $25,000.

The Ohio River.

WHEELING, March 20 1856.

The ice in the river is entirely broken up and is rapidly clearing away. Steamers are leaving for Cincinnati and carrying off the large accumulations of freight. Between here and Pittsburgh the river is still closed.

Mr. Everett at Richmond.

BALTIMORE, March 20, 1856.

Mr Everett's lecture at Richmond last night attracted a very large audience. At the close of it he was complimented by speeches from Governor Wise and ex-President Tyler.

Death of Commodore Conner.

PHILADELPHIA, March 21, 1856.

Commodore David Conner died here yesterday.

Governorship of Wisconsin.

MILWAUKIE, March 22, 1856.

Mr. Barstow sent a message to the Assembly this morning, resigning the office of Governor.

Pending the solution of a constitutional question which has been raised as to the remainder of the term, the Lieut. Governor is acting as Governor of the State.

Launch of the Minnehaha.

BOSTON, March 22, 1856.

The new three deck ship, of 1,800 tons, named Minnehaha, was successfully launched from the yard of her builder, Donald McKay, Esq., at noon to-day. A collation followed the launch, at which were present General John S. Tyler, professor Lonfellow, and others, who made short addresses. Mrs. Barrow also repeated passages from "Hiawatha." The whole affair passed off very pleasantly and agreeably.

Murder at Camden, New Jersey.

PHILADELPHIA, March 23, 1856.

Mr. William J. Hatch, a member of the Camden Common Council, was shot, this morning, by a party of gunners, whom he had ordered to leave his premises, at Cooper's Point. The murderers were arrested and committed.

PHILADELPHIA, March 24, 1856.

The version of the murder at Camden, yesterday, is quite different to the first representation. Those who were gunning at Cooper's Point were Frenchmen, and not Germans, and are represented to be quiet, harmless men; but Hatch, the man who owned the ground where the Frenchmen were amusing themselves, is reported to have attacked the strangers, and by force wanted to deprive them of their guns, instead of explaining to them the law, which is rather stringent in Jersey, and in wresting the gun from the trespasser it went off and killed Hatch. It is said that Mr. Hatch has been rather arbitrary in his manners, and very unpopular in his neighborhood.

Four Children Murdered.

SYRACUSE, March 25, 1856.

A woman named Ward residing near Bridgeport, Madison County, yesterday murdered her four children by cutting their throats with an axe. She then made an unsuccessful attempt to cut her own throat. The cause of the act is said to be the neglect and brutality of her husband.

The Ohio River.

PITTSBURGH, March 24, 1856.

Navigation is now open. There is ten feet of water in the river at a stand. The ice commenced moving on Saturday night, and did no injury to the shipping. The weather is clear and cool.

Nomination for Mayor of Albany.

ALBANY, March 24, 1856.

The Democrats have nominated Judge Parker as the Democratic candidate for Mayor.

The Governorship of Wisconsin.

MILWAUKIE, March 25, 1856.

The Supreme Court yesterday issued a writ of ouster against Mr. Barstow, and established Mr. Bashford's claim to the Governorship.

Mr. Bashford took possession of the Executive Chamber this morning, and sent a message to the Senate, the Assembly having previously adjourned, to prevent its reception. Mr. McArthur, the Lieutenant Governor, (who assumed the duties of Governor upon the resignation of Mr. Barstow,) refused to give way to Mr. Bashford, and asked the latter if force would be used. Mr. Bashford replied, "Yes, if necessary."

MILWAUKIE, March 26, 1856.

The Lower House of the Legislature re-assembled this morning, and by a vote of 38 to 34 refused to recieve Mr. Bashford's message.

Renouncing Spiritualism.

J. F. WHITNEY, the editor of the New York Pathfinder, who has been a leading Spiritualist, renounces the doctrine. The following is an extract from his article:—

"Seeing as we have, the gradual progress it makes with its believers—particularly its mediums—from a life of morality to that of sensuality and immorality, gradually and cautiously undermining the fountain of good principles, we look with amazement to the radical changes which a few months bring about in individuals, for its tendencies are to approve and endorse each individual act and character, however good or bad those acts may be.

"We desire to send forth our warning voice, and if our humble position as the head of a public journal, our known advocacy of Spiritualism, our experience and the conspicuous part we have played among its believers, the honesty and fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinion may be received, and those who are moving passively down the rushing rapids to destruction, should pause ere it be too late, and save themselves from the blasting influence which these manifestations are causing."

Loss of Life in Steamboats.

The Post, in giving some statistics on this point, says:

Two hundred and twenty-nine accidents have occurred to steamers subject to the law of 1852, (requiring inspection, &c.,) between the 31st of May, 1853, when it went into operation, and 30th September, 1855. Of these, two hundred and twenty-nine accidents, forty-two occurred on the Atlantic and Pacific Oceans and contiguous bays, and one hundred and seventy-seven on the inland lakes and rivers.

The causes of accidents in eighty-six cases were ascertained, and thirty-six of these were traceable either to direct mismanagement or neglect of rules on the part of vessels coming into collision with them. As a result of these accidents, six hundred and ninety-six passengers and two hundred and ninety-one of the crews lost their lives.

From other sources, we obtain the results of the loss of thirteen international steamships, which, at the time of their accidents, had an aggregate of upwards of seven thousand passengers, and property to the amount of eleven millions of dollars, on board. Four of these—the North Carolina, San Francisco, City of Glasgow and Arctic—were lost at sea, and produced a profound impression at the time of their respective losses. The remaining nine were stranded under circumstances which, in most instances, appear to have been avoidable.

There has been an immense struggle for speed, and in this competition, in which the shortest route across the Atlantic, regardless of its dangers, was taken, the Collins line has been successful; but at how great a sacrifice!

Slaves for Kansas.

THE Highflyer, in this morning from Louisville, brought between fifty and sixty slaves, belonging to families who are on their way from Kentucky to Kansas. The slaves who came in the Highflyer consisted of persons of all ages, sexes and shades of color, and were a good looking, well dressed and apparently well fed party, and came as cabin passengers. Since the opening of the river full five hundred slaves have arrived from the Ohio river, on their way to Kansas. The J. H. Lucus took up nearly 100, the Star of the West 100, the Chambers 50 to 75, and almost every boat that has started up the Missouri river since the opening of the river, has taken up a larger or smaller number. The slaves are in almost every case taken in the cabin, while poor white families, going to the same place, take passage below or on deck. One gentleman from South Carolina, who, with his family, went up in the Star of the West last week, had fifty slaves in the cabin, and another thirty, and still another had twenty.—[St. Louis News, March 21.

Statistics of English and French Agriculture.

SOME interesting statistics relative to the agriculture of France and England were given in a lecture delivered a few days since in Cornwall, by M. R. de la Trehonnais. In England, out of 50,000,000 acres cultivated, 10,000,000 are sown to wheat or other cereal crops, while in France 50,000,000 were cultivated for that purpose. The average growth of wheat per acre in England is 4 quarters, and in France only 1 3-5 quarters; while the produce of English land is about £3 4s. per acre, and that of France £1 12s. per acre. The number of sheep grown in each country is about 35,000,000, and the wool produced 60,000 tons; but owing to the difference in the acreage, there is something less than 1½ sheep per acre in England, and only about ⅓ of a sheep per acre in France. In France there are annually slaughtered 4,000,000 of cattle, the average weight of each being 2 cwt.; while in England there is not half the number slaughtered, but the average weight is 5 cwt.

HORRIBLE MURDER.—We have to record, says the Norfolk Argus, of the 24th instant, one of the most ferocious and diabolical murders ever perpetrated. On Monday night last, Mr. Edward Harwood, an estimable citizen and merchant, residing near Charles City, C. H., was murdered by a negro man belonging to Mr. James H. Christian. He deliberately entered Mr. H.'s store, and beat his brains out with a bar of iron. He then made an attack on a negro woman, at whom he shot with a pistol. A Mr. Gregory, who was passing at the time, hearing of the affair, succeeded in having the villain arrested. After the murder he stole about $30 from the drawer of the murdered man.

Salt Lake City Retail Price Current.

Nov. 29, 1855.

GROCERIES.	
Sugar, crushed, per lb.	$0 40
do clarified "	40
do brown "	40
Coffee, 3 lb for $1, or p. lb.	40
Tea, Young Hyson "	2 00
Tea, Imperial, Gunpow'r	2 00
Tea, black, per lb.	2 00
Apples, dried, per lb.	40
Peaches " "	50
Soap, per bar	40
do Castile, per lb.	75
Allspice "	50
Pepper "	40
Ginger "	50
Cinnamon "	1 00
Saleratus "	40
Mustard "	1 00
Saltpetre "	50
Snuff "	1 00
Almonds "	75
Brimstone "	40
Sulphur "	40
Borax "	75
Raisins "	75
Candy "	1 00
Candles, 6 to the lb.	50
Figs, per lb.	75
Cloves, per oz.	15
Nutmegs "	20
Oysters, per can	2 00
Brandy Cherries, per bot.	2 00
Olive Oil, quarts "	1 50
do pints "	1 00
Lemon Syrup "	1 50
Pepper Sauce "	50
Glass, 8x10, per light	20
do 10x12 "	30
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	20
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb.	$0 30
Glue "	75
Red Lead "	40
Madder "	40
Alum "	25
Copperas "	30
Extract Logwood, pr lb.	75
Lamp Black "	40
Epsom Salts "	40
Beeswax "	75
Indigo, $4 pr lb. or pr oz	20
Gum Camphor, per oz.	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	15
Turkey Opium "	1 00
Golden Seal "	15
Liquorice, per lb.	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	8 00
Copal Varnish "	10 00
Whale Oil "	8 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	1 00
do do do	50
Mustang Liniment, p bot	50
Rope, sea grass, per lb.	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGaffy's 1st Reader	25
do 2d do	40
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$3 10
do boys', handled	2 50
Hickory Helves	75
Spades	3 00
Shovels	3 25
do steel plated	3 00
Grain Scythes	3 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	2 00
Three do do	2 50
Four do dung do	3 50
Hoes	1 25
Concave Augers, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 50
Common do	75
Brass Kettles, per lb.	1 00
Flat Irons "	30
Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	85
Sand Paper, pr 3 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb.	35
SCREWS. Size.	Gross
¼ inch	1 00
1	1
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 50
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	12
6 do	15
8 do	50
10 do	20
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb.	80
Lead "	40
BOOTS AND SHOES.	
Coarse Men's, $5 to	8 00
Fine do	10 10
Gents' Calf-skin Shoes	3 50
do Patent	4 00
Ladies' Coarse Boots	2 50
do do Low	2 75
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to.	2 20
Kacks	50
Sole Leather, per lb.	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to.	2 50
do and Bowl	5 00
Oil Bergamot, per oz.	75
Oil Cassia "	1 00
Oil Peppermint "	1 00
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16¾ pr yd or 6 yds for	1 00
Linseys, per yard	50
Ticking	40
Blue Drilling	25
Denims	30
Cotton Batten, per roll	20
do Yarn, per 5 lb.	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb.	35
Eggs, per doz.	30
Cheese, per lb.	25
Bacon, smoked. per lb.	35
Shoulder "	30
Ham "	35
Middle "	40
Wheat, per bushel	2 50
Corn "	2 05
Oats "	1 50
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb.	30
Beef, fresh, per lb.	9
Mutton "	12½
Tongues, each	50
Tallow, per lb.	20
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $4 to	5 00
Adobies, per 100	30
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	8 00

Mormonism in New York.

THE LATTER DAY SAINTS intend holding Meetings in this City every Sunday, at the Broadway House, entrance 116 Grand street, at 10½ o'clock, A. M., 3 P. M., and 7 in the evening.

All who wish to become acquainted with the principles of Salvation, as taught by Apostles and Prophets, ancient and modern, are respectfully invited to attend.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

New York Wholesale Price Current.

Corrected to March 28, 1856.

ASHES—Pot per 100 lb.	6 25 a — —
Pearl	7 75 a 8 —
CANDIES—Stuart and Bussing's best, assorted per lb.	— a —
Ordinary	— a —
CANDLES—Sperm per lb.	38 a 40
Adamantine	24 a 29
Mould, yellow	13½ a 14
COFFEE—Java, white	14 a 14½
Mocha	— a 16
Laguayra	11 a 12½
Maracaibo	11 a 13
St. Domingo (cash)	— a 10½
DRUGS AND DYES—Alcohol pr. gal.	— 62 a — 68
Alum per lb.	— 2¼ a — 2½
Arrowroot	— 50 a — —
Arsenic, powdered	— — a — 2½
Asafœtida	— 5 a — 25
Borax, refined	— 28 a — 28½
Brimstone, American, roll	— 2¼ a — —
do crude per ton.	30 — a 32 —
Camphor, crude per lb.	— 24 a — 24½
do refined	— 35 a — —
Castor Oil, No. 1	1 75 a 1 80
Chlorate Potash	— 37½ a — 40
Cochineal	— 80 a 1 20
Copper—sheathing per lb.	— 23 a — 27
Copperas per 100 lb.	1 25 a — —
Cream Tartar per lb.	— 30½ a — 31
Gum Arabic, picked	— 18 a — 37½
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublimized	5 10 a — —
Ipecacuanha	2 12½ a 2 25
Madder	— 11 a — 12
Magnesia	— 14 a — 16
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 18 a — 19
Oil Anis	7 50 a 8 —
Oil Bergamot	2 — a 2 25
Oil Cassia	— — a 3 50
Oil Lemon	2 — a 2 25
Oil Peppermint	2 75 a 3 —
Opium, Turkey	4 25 a 4 37½
Otto Rose per oz.	3 50 a 6 50
Oxalic Acid per lb.	— 33 a — 34
Phosphorus	1 — a 1 —
Quicksilver	— 43 a — —
Rhubarb, China	1 55 a 1 60
Saleratus	— 5¼ a — 7
Sal Ammoniac, refined	— 10 a — 11
Senna	— 11 a — 14
Shellac	— 11 a — 14
Sugar Lead, white	— 14 a — 16
do brown	— 9¼ a — 10
Sulphate Quinine	2 55 a 2 65
Tartaric Acid	— 44 a — 45
Verdigris	— 41 a — 42
Vitriol, blue	— 10 a — 10½
DYE WOODS—Camwood per ton.	100 — a 110 —
Fustic	17 — a 30 —
Logwood	21 — a 28 —
FLOUR—State, common per bbl.	6 62½ a 6 68
Michigan and Indiana	7 — a 7 25
Genesee, extra	8 50 a 10 50
Rye Flour	4 25 a 5 —
Corn Meal	3 37½ a 4 —
FRUIT—Raisins per box.	2 25 a 3 37½
Raisins, layers	— — a 3 50
Currants per lb.	— 15 a — 23
GLASS (American window)—	
6x8 to 8x10 per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat per bush.	1 65 a 2 —
Corn, round yellow	— 64 a — 70
Barley	1 20 a 1 30
Oats, Western	— 43 a — 46
Beans	2 25 a — —
GUNPOWDER per 25 lbs.	3 50 a 6 50
INDIGO per lb.	— 90 a 1 30
IRON—Pig, Eng., Scot per ton.	35 — a 36 —
Bar, Eng. refined	67 50 a 70 —
Sheet, Russia, 1st quality per lb.	— 18 a — 18½
Sheet, Eng.	— 3¼ a — 4½
LEAD—Galena per 100 lbs.	7 — a 7 12½
Sheet and Pipe	— 8¼ a — —
LEATHER per lb.	20 a 31
MOLASSES per gal.	33 a 44
NAILS—Cut, 4d and 6d per lb.	4½ a —
Wrought, 6d and 20d	6 a 7½
OILS—Olive per bskt., 12 bottles.	3 62½ a 3 75
Olive, in casks per gallon.	1 20 a 1 25
Linseed	— 85 a — —
Whale	— 80 a — 90
Lard, winter	— 95 a 1 —
PAINTS—Lead, red, Am. per lb.	— 7½ a — 8
Lead, white, Am., in oil	— 8½ a — 9
Lead do do dry	— 8¼ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry per cwt.	— 60 a — 75
Litharge per lb.	— 7½ a — 8½
Vermilion, Chinese	— 90 a — —
Venetian Red per cwt.	2 — a 2 37½
RICE per 100 lbs.	4 — a 4 75
SALTPETRE per lb.	8 a 18
SEEDS—Clover per lb.	— — a — 13½
Flax, American, rough per bush.	2 — a 2 10
Linseed, Calcutta	2 25 a — —
SOAP—New York per lb.	4½ a 7
Castile	11 a 11½
SPICES—Ginger, Race per lb.	5 a 5½
Mace	85 a 90
Nutmegs	91 a 95
Pepper	10 a 11½
Pimento	12 a 12½
Cloves (cash)	13 a 13½
SUGAR—New Orleans per lb.	7½ a 9
Havana, white	9 a 9½
do brown	7½ a 8½
Stuart's crushed	— a 10½
SUMAC, Sicily per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
TIN—Banca per lb.	— a 31½
Straits	29 a 29
Plates per box.	9 — a 10 50
TOBACCO	7 a 43½
TURPENTINE per 280 lbs.	2 62½ a — —
TAR per bbl.	3 — a 3 25
SPIRITS TURPENTINE per gallon.	— 41 a — 42

INDEMNITY FOR PROPERTY DESTROYED BY MOBS.—The Kentucky Legislature, which adjourned *sine die* on the 10th inst., previously passed a law making all the cities and towns of the State responsible to the owners of property destroyed by mobs.

NOTICE.—Any person acquainted with the address of MR. STYPHER or STYPHUS, from Nothinghill, London, will oblige G. F. A. Spiller by forwarding the same to him, at Box 333, St. Louis, Mo.

Conference Notice.

THERE will be a Conference of the Church of Jesus Christ of Latter Day Saints held at St. Louis, Mo., commencing on the 6th of April next. All that can, conveniently, are respectfully invited to attend.

Per order,
J. H. HART, *Presiding Elder*.

A Conference will likewise be held at Philadelphia the same day. The Presiding Elders of branches in this district of country are requested to attend, bringing with them a report of their several branches.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY,
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven; in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état stagnant, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS, St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street*,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets,
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
St. Louis, Mo. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
600 bgs. Rio coffee; 60 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 Main Street,
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

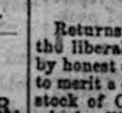
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y


J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

M. C. MOIES & CO.,
NO. 16 MAIN STREET,
GENERAL AGENTS AND COMMISSION MERCHANTS,

FOR the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Railroad Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tanned Leather Belting, machine stretched and copper rivetted, and warranted superior to any other.
N. B.—All the above goods will be sold at manufacturers' prices. f24 1y

CHARLES HOLMES,
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged. d22

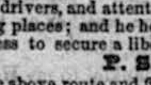
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

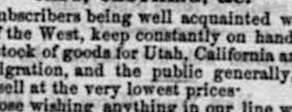
TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S.T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
ja9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 7. NEW-YORK, SATURDAY, APRIL 5, 1856. PRICE FIVE CENTS.

Poetry.

Happier Days to Come.

BY ELDER JAMES BOND.

'Tis said that the world is progressing
In wisdom and science and light;
That we now the day are possessing,
While our ancestors lived in the night.
We're told of the great rising glory
Of this grand, new, and golden age;
But who shall record the bright story
In the future on history's page?

The march of our *civilization*
Leaves the traces of tears and of blood;
Its fruit, throughout every nation,
Is evil opposing the good.
The poor are now feeling the anguish
Of woe that's abounding at home;
And millions are sighing, and languish
For the happier days yet to come.

The wise are their wisdom abusing,
In selfishness grounding each plan;
And men all their science are using
In crushing their weak fellow man.
And hope cometh not with the morrow,
To banish the dark clouds of gloom;
But death sings the chorus of sorrow—
Are there happier days yet to come?

But lo! from the mountains is sounding
Glad Freedom's enlivening call;
And anarchy, in its confounding,
With all its proud workers, shall fall!
The world for the struggle is ready,
The time of the conflict is nigh;
Truth comes, and its progress is steady,
And darkness before it shall fall.

The honest in heart, now awaking,
Shall seek unto Zion for light;
The wicked, in fearfulness quaking,
Will see that in *right* there is might.
For evil shall not rule for ever,
Its triumph will soon all be past;
There is a strong arm to deliver;
It comes, and will save us at last.

Yes! God from the heavens has spoken,
The day of salvation's at hand;
When tyranny's yoke shall be broken,
And liberty bless every land.
Thus science with peace will soon flourish,
Wrong to right shall be made to succumb;
All men shall have rights they will cherish,
Then the happier days will have come!

Influence of the Gulf Stream upon Climates.

Lieutenant Maury, in his "Physical Geography of the Sea," devotes a chapter to the discussion of this interesting subject, and clearly explains the reasons why the climate of Great Britain, Western Europe and the North Atlantic Ocean is so much more genial than that of the same latitudes upon the American continent. He says that the Gulf Stream is nothing more than the conducting pipe of an immense heating apparatus, of which the torrid zone is the furnace and the Mexican Gulf and Caribbean Sea are the caldrons. The maximum temperature of the waters in the Caribbean Sea and Gulf of Mexico is ninety degrees. That of the Gulf Stream when it leaves the Gulf is eighty-six, or about nine degrees above that of the ocean in the same latitude. Increasing its latitude ten degrees, it loses but two degrees of temperature and after having run three thousand miles towards the north, it still preserves, even in winter, the heat of summer. With this temperature it crosses the fortieth degree of north latitude, and then, overflowing its liquid banks, spreads itself out for thousands of square leagues over the cold waters around, and covers the ocean with a mantle of warmth. Moving more slowly but dispensing its genial influences more freely, it finally reaches the British Islands, and dividing, one part goes into the polar basin of Spitzbergen, and the other enters the Bay of Biscay, each with a warmth considerably above the ocean temperature.

Such an immense volume of heated water must inevitably carry with it beyond the seas a mild and moist climate. Every west wind that blows across the stream, on its way to Europe, carries with it a part of its heat to temper there the Northern winds of winter. It is the influence of this stream upon climate, that makes Erin the emerald island of the sea, and clothes the shores of Albion in evergreen robes. The gulf stream carries drift wood from the West Indies to the Orkney islands, and its genial influence among those islands, at a latitude of sixty degrees, is said to be such that the ponds in them are seldom frozen in winter. Liverpool, which is two degrees north of the harbor of St. John's, in Newfoundland, is comparatively warm and pleasant. Lieutenant Maury estimates that if the temperature and velocity of the gulf stream are the same, at a depth of two hundred fathoms, as they are at the surface, the quantity of heat discharged over the Atlantic, from its waters, in a winter's day, would be sufficient to raise the whole column of atmosphere that rests upon France and the British islands, from the freezing point to summer heat.

But the beneficial effects of the Gulf Stream are not confined to the diffusion of warmth in those parts of the surface of the earth which it traverses; an all-wise Providence has made it a vehicle for conveying away the surplus heat of Central America and Mexico, which would otherwise make the lowlands of those countries the hottest and perhaps the most pestilential regions in the world. The heated waters of the Carribbean Sea and Gulf of Mexico are carried off by the Gulf Stream, and their place supplied by a constant flow of cooler water from the ocean depths. A calculation based upon the difference in the temperatures of the waters which enter the Gulf of Mexico and those which flow from it in the Gulf Stream, show that the quantities of specific heat daily carried off by this huge river, and discharged over the Atlantic, is sufficient to raise mountains of iron from zero to the melting point, and to keep in flow from them a molten stream of metal, greater in volume than the waters discharged from the mouth of the Mississippi river. Who can calculate the benign influence of this wonderful current upon the climate of the South?

Lieutenant Maury says that the Gulf stream is also the great weather breeder of the North Atlantic ocean. The most furious gales sweep along it, and doubtless the fogs of Newfoundland, which endanger navigation in winter, owe their existence to the presence of its volumes of warm water. Inquiries which were set on foot some years ago by the British Admiralty as to the cause of disastrous storms in certain parts of the Atlantic, resulted in the conclusion that they are occasioned by the difference between the temperature of the Gulf stream and that of the neighboring regions. The course of many gales has been traced from the place of their origin directly to the Gulf stream. They have been known to take their rise upon the coast of Africa as far down as the parallel of ten or fifteen degrees north latitude, and crossing the ocean to the Gulf stream, turn about, and travelling along its course, recross the Atlantic, and so reach the shores of Europe. The tracks of storms have been traced out and followed in this way for a week or ten days, and their paths are marked by shipwreck and disaster. Philosophers have never been able to satisfactorily explain why these storms almost always travel towards the Gulf stream, and then joining it, sweep along its current. Even Maury attempts to offer no solution of the mystery.—[Boston Weekly Journal.

Niagara Falls in Winter.

One who has never seen Niagara Falls as they appear in the winter season has yet to look upon one of the grandest scenes the eye can possibly rest upon. During the present winter the appearance of the falls and vicinity has been unusually attractive. The long continued extreme cold began its work in January, and labored diligently in decking all nature near the cataract with its frosty decorations. Huge mounds of frozen spray soon began to tower up here and there; trees and twigs were covered in icy vestments; the rocks were covered with the trace work of frost; while the river itself was choaked in its progress below the falls, with a firm unyielding barricade of ice. During the most severe days of the cold cycle, the display was beyond description. The mild weather which has visited us during the past week has had its effect and has destroyed some of the more delicate of the ice embellishments, still the more substantial and grand decorations remain and afford to the visiter a sight rarely to be looked upon, and we notice that quite a number of strangers arrive daily on their way thither. At present the trees upon Goat Island, during the day time, are divested of their icy armor, the warm rays of the sun proving too much for it. Still, at night, every particle of spray which may touch becomes a very jewel glittering in the moonlight, and the air is filled with dancing sparkles. Then there shoots forth from the trunks of some of the larger trees, upon whose sides have formed heavy masses of frozen spray, all the colors of the prism, and the odd shapes in which the ice has formed, in the gray light, remind one of the fairy grottoes of which we read in our childhood days.

The Horse Shoe fall has not received so finished an embellishment as the American, though a huge conical mound formed of frozen spray comes looming up from the base of the fall, immediately beneath the tower, its top reaching half way to the surface of the bank. From the banks on either side huge stalactites of ice jut out from the crevices in the rocks, and hang glittering in the moonlight.

Up to about ten days since most of the islands which cluster about Goat Island have been visited, and some of them, upon which mortal foot has rarely trod, have been reached. Just below Chapin's Island, on the brink of the falls, and jutting out beyond its edge, there has formed a mound which has been reached by two or three daring persons, and by one party who drove up to its northern side with a horse and cutter. Upon Chapin's Island are displayed various embellishments in the shape of flags, red flannel, weather-cocks, &c., upon which guides will expatiate in glowing terms, during the coming season, to enthusiastic tourists.

In vicinity of the ferry stairs on the American side the view at night is grand in the extreme. At the foot of the stairs, rising up from the river, and quite a distance from the main shore, is a conical mound, similar to the one near the tower, but vastly larger, being over one hundred feet in height—its top round and as symmetrical as though the work of man, and its sides smooth and glittering with the particles of spray congealing as they touch. Standing in some positions, one can see a lunar rainbow, all the colors perfect and distinct, encircling the huge mound, lending addtional charms to it. On the bank at the head of the ferry stairs there has accumlated such a mass of snow and ice as we have never before looked upon. The staircases have been pretty thoroughly blocked up at the lower end and the passage down the steps is rather precarious, at the same excitement. The cars down the staircase have not been run during the winter until day before yesterday, and then only part way down. We notice that the proprietors of the staircases have made quite an improvement in substituting, in place of the heavy rope cables with which the cars are run, cables made entirely of wire. These are in no possible danger of breaking, and are, we are told, much better for the working of the machinery.

From the foot of the staircase one scrambles over hummucks of ice and snow, and by a rather exciting tour of walking, slipping and running, lands upon the solid ice bridge which is formed between the two shores. From the middle of this bridge is presented a view of the whole scene, than which none can be more grand, especially by moonlight. The falls and vicinity have scarcely ever presented so fine an appearance in winter as during this season, and whether we shall ever have an opportunity of witnessing so grand a scene as at present, we wot not, and would therefore recommend to all to improve the present opportunity of visiting them, lest they may never have a like opportunity.—[Buffalo Advertiser, March 22.

I Have no Time to Read.

The idea about the want of time is a mere phantom. Franklin found time in the midst of his labors to dive into the hidden recesses of all his philosophy, and explore the untrodden path of science. The great Frederick, with an empire at his direction, in the midst of war, on the eve of battles which were to decide the fate of his kingdom, found time to revel in the charms of philosophy and intellectual pleasures. Bonaparte, with all Europe at his disposal, with kings in his ante-chamber begging for vacant thrones with thousands of men whose destinies were suspended by the brittle thread of his arbitary pleasure, had time to converse with books. Cæsar, when he had curbed the spirits of the Roman people, and was thronged with visitors from the remotest kingdoms, found time for intellectual conversation. Every man has time,—if he is careful to improve it as well as he might he can reap a three-fold reward. Let mechanics make use of the hours at their disposal, if they want to obtain a proper influence in society. They can, if they please, hold in their hands the destinies of our Republic,—they are numerous, respectable and powerful,—and they have only to be educated half as well as other professions to make laws for the nation.

[Woman's Advocate.

From the New York Evangelist, February 28, 1856.

How to get Good Preaching.

There is a vast deal of preaching done in these United States, and not a little of it is very well done too. Last Sunday some 30,000 preachers delivered some 60,000 sermons in the hearing, as we may safely calculate, of at least 6,000,000 of people. Next Sunday the experiment will be repeated, and again repeated from Sunday to Sunday, till the year runs round, and its solemn account of preaching and hearing is closed up for eternity. It is an immense business therefore, this of preaching, looked at merely upon the surface of it. Even as so much volume of human voice poured forth upon human ears, it is imposing to think of. But, when we consider the sacred, helpful surroundings, the peculiar topics and the proper aim of preaching, the vision of such multitudes concerned in it, and affected by it, becomes one of positive moral grandeur. Such opportunities are without a parallel. The American pulpit, we feel, ought to be a battery of spiritual power overmatched by no other single instrumentality, in all the land. So it ought to be, we say, and so, we believe it is. Not the quantity of preaching alone, but also the quality, is somewhat remarkable. Amongst no other 25,000,000 of people anywhere in the world is there so much of really good preaching, instructive, well-reasoned and elaborate, as here with us. Sermon-making with a large majority of our clergymen, is a definite, sober, settled business, most conscientiously, most dilligently and most ardently pursued from week to week, and from month to month, year in and year out. Sermon-hearing is also a very serious business with our people. They are most decidedly in earnest about it, making great account of their Sunday opportunities. And so it comes about, that we hear a vast deal of able preaching, and get a vast deal of good from it.

And yet the feeling is gaining ground, that somehow or other, this great business of preaching and hearing is far less effective and fruitful than it ought to be, less so perhaps than it used to be. Congregations are respectably large, and are held measurably well attentive and interested but revivals are seldom reported, conversions are few, and our churches at a stand-still. Sermons carefully prepared, and earnestly delivered, seem to miss of their highest end; they do not tell, as gospel sermons ought to, upon the public mind.

In discussing the causes of this hindered and crippled power of the pulpit, much account has been made of the altered habits of our people, the swifter whirl of life in these days of railroads and telegraphs; the increased intelligence of the masses by means of cheapened books, and above all, the sharper competition of newspapers and lyceums, flooding the country with their printed and spoken syllables from one end of it to the other. The preaching itself is also criticised. Theological Seminaries catch no small part of the censure for having, as it alleged, turned out into the ministery monkish theologians and scholars, rather than wide-awake, rousing evangelists and preachers. Exegesis and dogma, homiletics and history, we are told, have smothered the fire, and paralyzed the force, of a genuine, sacred eloquence. Sermons, it is complained have either subsided meekly into tame essays, or been bloated and blown up into proud orations; congregations are entertained, instructed, perhaps, after a certain sort, but not profoundly moved, or truly edified, to the saving and sanctifying of the soul. Such is the complaint. And much is charged upon the defective training of the schools; a training, which, it is said, has mistaken the age, and is far behind it. The remedy proposed is accordingly obvious enough. We must look away behind the pulpit into the Theological Seminary. Young men preparing for the ministry must be more wisely trained, must be exercised more dilligently in the great art of ready, masculine debate, must be taught to deliver sermons fluently and effectively, as lawyers do their arguments to juries, without a manuscript. In short, extempore preaching so called, is confidently recommended as the grand catholicon we need; or at least as the exponant of what we need, namely, a more athletic and rousing ministration of the word.

But there is quite another view of this whole subject, which has engaged our own thoughts not a little of late, to which we beg leave to call the attention of our readers, both lay and clerical.

First of all, we acknowledge, what we suppose is hardly to be denied by any one, that the power of the pulpit, as measured by its actual achievements, by the positive and palpable effects of its teaching, has somewhat, perhaps we may say, has considerably, declined. Preaching, on Sunday does not appear to accomplish what it once did; less comes of it than used to. Even though it be more learned and polished, it is certainly less effective. Its results, as anybody can see, are fewer and feebler. This we believe to be the fact in the case. As to the causes of it, while something, doubtless must be attributed to the altered habits of our age, something to the newspaper press, something to books, something to the modern system of lecturing, something, if you please, to the Theological Seminary and the learned dulness of written sermons, none of these things, in our judgment, take us down to the root of the matter, or anywhere near it.

It is not our land only, it is in all Christian lands, that the gospel appears to be checked and straitened. Now here in Protestant Christendom is the office of preaching what it has been. In Europe, as here with us, sermons well charged with what is thought to be gospel truth, and well directed in their aim deliver themselves with comparatively small effect upon the popular mind. Somehow, our modern "sons of thunder" seem to be dispensing a sort of summer evening lightning, which never strikes. Such, in England, not many months ago, was the testimony, and the lamentation, of one of the veterans of the pulpit there, whose preaching, as all admit, is quite as rich with the very marrow of the gospel as ever it was, and quite as admirable in every respect, but, as he himself confesses, strangely robbed of its former power. Souls are not given him as the seal of his ministry. What means it? Have mankind outgrown Christianity? Is its power spent? Or is it only our preachers who are in fault? And would another style of ministration reverse the declension which we now deplore, and surround our pulpits again with the trophies of renewing grace? If it takes an infidel to say the former it takes a man of some rashness and arrogance to say the latter. In the case of our English brother, as in scores and hundreds of cases like it on both sides of the Atlantic, we think it wholly safe, and simply charitable, to say that the fault is not in the preacher. The former soundness of doctrine, the former ability of statement and reasoning the former fidelity and unction, are all present; but the former signal and precious results are not realized. As in Europe, so here, the fault we are confident, cannot be primarily in the pulpits and the Seminaries. Where, then, is it?

As for ourselves, we do but utter a conviction, which is growing upon us day by day, when we declare, that, in our judgment, the present weakness of the pulpit is first of all and mainly in the pews. Christianity, as embodied in the writings of the Evangelists and Apostles, is precisely what it was in the beginning; just as divine in itself, and just as indispensable to guilty men. But the Christianity of Christendom is an enfeebled and faded thing. Its heart of fire is chilled, its arm of victory is palsied. Its vital force, which came throbbing out of the first Pentecost, which came throbbing out of imperial persecutions, is greatly subdued. We have fallen upon a busy, whirling, commerical age, an age of toil and traffic, of wealth and luxury, such as were never known in history till now. It is a new trial to our religion, as severe in its way as the splendid favor of Constantine and Theodosius. Christianity, we know, is not a failure, is not dead; but is certainly asleep in the lap of its Delilah, soothed, lulled, dreaming. What shall awaken it? Will able, off-hand, extempore sermons do it? Not so, good friend. No nostrum of this sort, no gymnastics of any sort, will help our case. The secret of real power in the pulpit, vigorous and trenchant enough to break up this lethargy, is not in the keeping of any seminary or any system of training. It lies in no forms, whether of logic or rhetoric. It comes of no discipline, whether this or that. But the root of it is spiritual, and in the pews. Let the pews be filled and swept by new currents of life, let the Church of our day embrace the gospel with beating heart and glowing arms, as the Church in Antioch embraced it, and the pulpit will quickly get voice and power as it did of old. Mere pulpit eloquence, as these words are commonly understood, can no more start society from its selfish and worldly courses than Archimedes could heave the earth from its orbit without a fulcrum for his lever.

The preaching of our day, doubtless, is faulty enough, and feeble enough, as those of us whose vocation it is to preach would be the last to deny. But schools of sacred learning are not the places, and Professors of homiletics are not the mechanics, to mend and energize it. Talent and study may put learning into sermons, put fire, put the gripe of a coerceive logic, but only the prayers and piety of God's people can put converting power into them. We are no fanatics. We do not say that Christendom is on its last legs. We do not say that the Church is corrupt and apostate and good for nothing. But we do say, that there is not, amongst Christians at large, that vivid and joyous sense of personal union with Christ, and devotion to the interests of his kingdom, which were the very life of Christendom in the beginning, and without which its promised Millennium can never come. The thing needed is a genuine revival of true religion, after the Apostolic type in Judea and Asia Minor, which shall search our churches as the light of morning searches a forest, as the breath of spring searches the ground. Then we shall get the preaching; get more out of what is already in it; get more into it to be gotten out. Meanwhile, we must do what we can. The thing to be aimed at, is a quickened Church, alive in all its members, sympathizing with its Lord, and ardently about his work. Then the very presence of the Church in the world shall be a power in it, as was the shadow of Peter in the streets of Jerusalem. And the first step towards realizing this grand ideal, is to entertain it. The more faith we have in God, and the less we have in brilliant preaching, the better. One experiment we certainly might try, and ought to; and that is, a more direct, simple and earnest proclamation of what is distinctively evangelical. Christianity is not a Philosophy, but a Life. It rests on certain great Facts; it centers in one radiant Person; it contemplates the establishment of a glorious Kingdom. And the best preaching is that which is fullest of these Facts, this Person, this Kingdom.

War in the United States.

It is a common remark that the United States are at peace. Clergymen are in the habit of felicitating the country on the exemption we enjoy from the devastating effects of war. A distinction must be drawn here. If by war we understand such a life and death struggle as has lately been waged in the Crimea—if to constitute a war, a nation must be drained of her resources, driven to suspend the usual political guarantees in order to concentrate her strength, and forced to fight, tooth and nail, for her hearths and her homes, her fame and her national existence—then, certainly, the United States are happily preserved from the curse of war. But if wholesale butchery of human beings, if campaigns in the field, if sieges, rapid marches, countermarches, pitched battles and treacherous ambuscades; if these cannot exist in the absence of a state of war, then the United States are at war, not on one side, but on four at least.

Our last accounts from Florida announce that the Indian war has broken out there again. There being no Seminole organs to give us the Indian version of the story, we are reduced to rely on the newspapers published by the white men; and they concur in imputing the outbreak of hostilities to the commission of new atrocities by the Seminoles. At all events, we hear of houses being burned, and individuals scalped; and before long we shall certainly hear of the troops taking the field, and battles being fought.

Then, on the borders of Texas, war is the formal condition of the country. There are flashes of peace, truces of a few weeks or months at a time; and then the war breaks out again, and there is warm work. In Nebraska Colonel Harney is hard at work killing off the Indians; in Washington Territory there is also a terrible Indian war, which has already cost a million of dollars; and the Oregonians, on their side, have managed to get up a very pretty war, in which somehow an impression is getting abroad that they are in the wrong. All these wars are very serious affairs. The plans of operations are the same as those which Pelissier and Gortschakoff pursue; and in proportion to the numbers engaged, the number of persons killed is probably greater.

These are quite independent of the civil war in Kansas, and the proposed war with England. So the less we say about our happy condition of peace, the better.—[New York Herald, March 28.

Paddy and the Lovers;
Or, an Unsociable Bedfellow.

A few months since a son of Erin, about eight o'clock one evening, called at a country inn in the western part of Pennsylvania, and demanded lodgings for the night. It was evident from his appearance and actions that he and liquor had been quite jolly companions throughout the day. The landlord was a lazy, good-natured soul, and had imbibed rather freely that day himself.

"If I give you a light and tell you where the room is, you can find the place," said the landlord.

"Och and it's meself that can do that most illigantly. Just show me the way, an' I'll find it as aisy as the Holy Virgin showers down blessings upon the sinful," rejoined the Irishman.

The directions were given him and also a candle. He was directed to go to a room on the second floor in the house. By the time he had reached the top of the stairs, his light had become extinguished and he had forgotten in what direction he was to go. Seeing rays of light issuing from a room, the door of which stood slightly ajar, he reconnoitered the inside of the room, and found it to contain a bed in which lay a man, and a stand with a small lighted lamp upon it. Feeling disinclined to make any further search for the room to which he had been directed, he divested himself of his clothing and quietly crept into bed. He had been in but a few moments, when a young lady and gentleman entered the room. The Irishman eyed them closely. They seated themselves on the chairs, in close proximity to each other, and after chatting merrily for a short time, the young man threw his arm around her waist in a very cousinly manner, and imprinted a kiss upon her tempting lips. There was a witchery in it which demanded a repetition. The scene amused the Irishman vastly, and being free from selfishness, he concluded that his sleeping companion should be a participant with him in the enjoyment of the scene, nudged him, but his companion stirred not. He put his hand upon him, and found that he was tightly locked in the embrace of death. Synonymous with this discovery, he bounded out of the bed, exclaiming:

"Murther! murther! Howly Saints of Hiven protect me!"

He had scarcely touched the floor with his feet before the young lady and gentleman were making rapid strides towards the stairway, terror being depicted on their countenances. They had just reached the top of the stairs when the Irishman came lashing along, as though the fiends of Erebus were closing at his heels, intent on making him their prey, and the whole three went tumbling down the stairs, and it is hard to determine which of the three reached the foot of the stairs first.

The landlord stood aghast as the Irishman rushed into the bar-room, with nothing between him and nudity but a garment vulgarly styled a shirt, the hair on his head standing upon end, his eyeballs ready to leap from their sockets, and he gasping for breath. It was a sight that would have made a man laugh who had worn a vinegar face from the day of his birth. Nothing could induce him to seek a bed that night again. When the young lady and gentleman found that it was not the corpse that had so unceremoniously bounded from the bed, they returned to the room, (they being the watchers for the night,) and doubtless commenced their courting at the point where it had been so suddenly and unexpectedly broken off.

It is heaven upon earth to have a man's mind move in charity, rest in Providence and turn upon the poles of truth.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, APRIL 5, 1856.

Utah and the Union.

WE perceive by the remarks of many of our cotemporaries that the late moves of the Governor and Legislature of the people of Utah, in regard to seeking admission into the Union, have created no little interest in the United States, if we may judge from their remarks. We clip the following from the Chicago *Weekly Democrat:*

New States Knocking for Admission into the Union.

"The Legislature of Oregon, which closed its session on the 30th of January, passed a bill providing for submitting to the people of the Territory, at a special election for the purpose next month, the question of asking admission into the Union. The population of the Territory, so far as we remember, is now somewhere between sixty and seventy thousand, which by another session of Congress will no doubt be amply sufficient to constitute a State. We can hardly doubt that the decision of the people will be in the affirmative. In the present state of the Territory with respect to the Indians, it would perhaps be wiser than to wait two or three years longer, as a State Government at best involves heavy expenses, and if the Indian war should continue, the expenses would be largely increased. This prospect, however, will not probably prevent the vote for admission into the Union. Territories, like boys, are ambitious. The latter are impatient to be men, and the former eager to assume the dignity of States.

"The people of Utah were to vote on the same question last month, at the recommendation of Brigham Young, the Prophet-Governor. The population of Utah is about the same as that of Oregon, and we presume that the vote on the question of asking for admission into the Union has been all but unanimous in the affirmative the Saints regarding the recommendation of their Prophet as equivalent to a command from Heaven. Brigham Young and other high dignitaries of the Mormon Church who share his counsels have strong motives for wishing to obtain admission into the Union as soon as possible. It would relieve them from all surveillance of the General Government, and enable them to establish the Mormon delusion upon a perfectly independent basis; for though the outward form of government would be republican it would of course be administered in the Mormon spirit. The mass of the people of Utah no more govern themselves than do the serfs of Russia, and would be quite as little self-governing if the Territory were changed into a State as they are now.

"In recommending the measure to the Legislature, the Prophet took very high grounds. His object was to place the people of Utah 'beyond cavil, upon the platform of equal rights, constitutional sovereignty and free government, based upon the principles sacred to every lover of American liberty as emanating from the people.' The most sacred principle of all in the Prophet's mind is that under which polygamy rests. The discussion of this principle will bring up the whole question of 'popular sovereignty,' in a new and anomalous form, probably at the next session of Congress. How shall it be decided? Many persons will perhaps be disposed to reply, 'Ark Mr. Douglas,' he having set himself up as a great doctor upon the general subject of 'popular sovereignty.' He did, if our memory serves us, give a sort of non-committal opinion upon the question some time since, but he will be called upon more clearly to define his position. It is so new and nice a State question that we do not feel ourselves competent to decide upon its strictly legal and constitutional merit. A great deal can be said upon both sides. But, on moral grounds, there are very decided reasons why the Mormons should be excluded from the Union until they shall have purged themselves of their abomination. These reasons will, we imagine, operate strongly against them when the question comes up in Congress.

"A proposition was introduced into the late Legislature of Minnesota providing for the calling of a convention to form a State Constitution, with the view of asking admission into the Union some two years hence, but we believe it was not adopted.

"Kansas comes last in the list, but her claims excite more interest than those of all the other Territories above named. The people have formed a State Constitution, elected a Representative to the House of Reps., and only the two U.S. Senators were chosen by the Legislature in session at Topeka. They now ask admission into the Union. This, with other questions relating to Kansas, must be decided by Congress, whose righteous action we hope to record before the close of the session."

That the admission of several new States into the Union is matter of grave interest no one will attempt to deny; and in this land of freedom and equal rights they are subjects that are open to, and may be canvassed by all. We are at all times in favor of the most full, free, and rigid criticism and investigation of all matters that concern the public weal; but whilst we claim this privilege ourselves, and allow it with equal freedom unto others, we submit that all such discussions ought to be conducted in fairness, and divested of all foreign issues. It is very common, in speaking of Utah, to connect religion with it. Now, according to our political professions nationally, we know no religion. Why then drag in religion eternally as an *appenage* to our political affairs? If editors turn parsons, as such, we will discuss theology with them; as politicians we cannot; because religion is not in the category of American politics. The State knows no religion, and when men talk of "*Prophet-Governors*," "*Mormon delusions*," &c., we think that if the writers themselves are not deluded prophets they are *deluded* politicians. Nor are we acquainted with the cabalistic science that would explain the following enigma.

"For though the outward form of government would be republican, it would of course be administered in the Mormon spirit." The Constitution provides that a *republican form of government* shall be given, by Congress, to Territories seeking admission into the Union. Our political inquisitor, however, would drag in the *intent, à la mode Catholique*, and become our ghostly political father confessor; we should have to whisper into his ears, or some of his appointees, what are our *inmost thoughts*, and then, peradventure, his holiness, disputing our intent, might try us for lack of outward evidence by the same rule, and make us pass through the same ordeal that some of his venerable predecessors subjected the Salem witches; for it would be a terrible heresy for a man who kept the laws of his country outwardly to neglect to do so inwardly. However, as we have never dealt with laws psycologically, and have always been in the habit of thinking, with the vulgar, that if a law was kept outwardly it would do tolerably well, we must leave this spiritual interpretation with our more enlightened metaphysical, theological and very reverend ghostly, political fathers.

But, seriously, as we have said before, if the Mormons have done any wrong it is easy to show it; if they have been troublesome, turbulent, or disloyal, it is easy to point to facts; if they have transgressed the laws of the United States, violated the Constitution, or interfered with other's rights, why not tell us wherein? We neither need constructive guilt nor spiritual evidence to make out filibustering in Cuba, California, or Nicaragua. The Cuban expeditions, Col. Kinney's moves, Walker's acts in California and Nicaragua, and the Kansas imbroglio need no ghostly aid to develope them. What, then, do men mean when they talk of "administering a republican form of government in the Mormon spirit?" Our opinion is that if peace, quietness, protection for all, equal rights, good morals, order, and patriotism are of any avail and any real blessing to community, there is not so much anywhere as in Utah; and it would be a little better for these United States, North and South, East and West, if they had a little more of the Mormon spirit, for we are, at the defiance of the world, to show a better example of the capabilities of self-government than have been exhibited by the Mormons, and nowhere in these United States is there the amount of sincere, sterling patriotism and conscientious adherence to the Constitution and institutions of the United States as is found in Utah.

Men are generally egregiously ignorant of Mormonism and its designs; they draw upon their imagination instead of facts, and consequently come to false conclusions. We are very gravely told "that the people of Utah were to vote on the same question (admission into the Union) last month at the recommendation of their *Prophet-Governor*." Now, Oregon, Minnesota, and Kansas do just the same thing, but not by *Prophet-Governors*. Why then drag religion into the arena of politics? and why all this tweedle de and tweedle dum about a thing that we have nothing to do with Constitutionally? and why interfere with other people's rights and consciences? Do the Mormons ever complain that some Methodist, Baptist, Universalist, Catholic, or other religious professor is appointed President or Governor of State or Territory? Yet we have as little faith in their religion as they can have in ours; but we consider it is none of our affair. When politicians prate about religion we would respectfully remind them of an article in our creed: "Mind your own business," attend to your own religious affairs, go to any church you please, stay at home and rock the baby, or smoke cigars.

Have the Mormons been more troublesome to the General Government than any other Territory? If so, we should like to be referred to the fact, for we are entirely ignorant of it; and when men gratuitously inform us, as the above writer does, that they are incapable of self-government, and that "the mass of the people of Utah no more govern themselves then do the serfs of Russia," they only exhibit their ignorance of the subject upon which they write; and we would respectfully suggest that they try to solve the very enlightened proceedings of the very quiet, peaceable, orderly, intelligent men of both North and South, and settle the Kansas troubles; control their *filibusteros* and regulate their own internal turmoils, before they talk about Utah's incapacities. Gentlemen, take the beam out of your own eye; and as to this eternal cant about polygamy, we say, as we have said a thousand times before, it ill becomes men who are wallowing in licentiousness and degraded by debauchery, whose cities and villages, streets, saloons, hotels, and hamlets abound with prostitution, to crawl from their dens of infamy yet reeking with their loathsome debauch, and turn up their hypocritical eyes and prate about Mormon polygamy. We solemnly protest that if there was one hundredth part of these filthy abominations in Utah that we are obliged to witness here we would abjure it for ever.

All we want is equal rights, and we opine that notwithstanding many of these quixotical attacks, that there is sufficient virtue and patriotism in the nation to award to Utah that which is her due, and we ask no more.

Modern Christianity on the Decline.

ON the way to school one morning, "long, long ago," our attention was attracted to a crowd of persons who seemed to be more merry than sad. Those were days when we would stop to see anything "funny," as we innocently would say, though it might be at the risk of a growl from Domine for being too late. On that occasion we thought ourselves particularly entitled to know the cause of merriment, as the assemblage gazed with mirthful eyes at the shop door of a "respectable" merchant whose sons were our schoolmates. Threading our way to the front, our eyes soon caught glimpse of a large placard on the door, bearing "Honesty is the best policy." We saw nothing in that to excite laughter, it was nothing new, our good mother had breathed the sentiment into our ears from the first dawn of our association with other boys on the playground, and probably all present had had a similar schooling. Why the folks laughed and jeered, we could not guess. The elderly portion of this promiscuous assembly had, however, business notions in their heads—the merchant's name was entered, the previous day, on the bankrupt's list. Rejoicing at misfortune is, to say the least, a display of bad taste, but at times serious things will tempt a smile from the soundest of hearts. The merchant had been a "big man," boastful and proud, and in the morning of his humiliation his vanity was still vigorous. Rather than the public should think that unsound business principles and inferior merchandize had gradually weaned customers from his door, till he was forced to acknowledge his insolvency, he wanted to inspire the passer-by with the idea that he and his merchandize had not been appreciated as they ought to have been—in short that he was too honest for this generation—that he mixed no chalk with his flour nor sand with his sugar before he attended to evening prayers. He was, nevertheless, unsuccessful. Some of the old school may have heaved a sigh, but in general the passer-by bedewed not the pavement with tears of sympathy, offered no prayer for better days, but laughed heartily at his folly.

Early impressions are lasting. The reading of the lengthy article on our first page—"How to Get Good Preaching," or, as it might have been, The Bankruptcy or Decline of Modern Christianity—recalls to our recollection our old acquaintance, Mr. Honesty, as the merchant was afterwards called—the placard on the door, his fruitless attempt to veil the truth and gammon the multitude into the belief that himself, principles and merchandize were all right, but it was the people that could not appreciate them. The writer in the *Evangelist*, evidently a minister, is forced to acknowledge the insolvency of the profession—the business; but, like Mr. Honesty, he wants to blame the people. He says:

"We think it wholly safe, and simply charitable, to say that *the fault is not in the preacher*. The former soundness of doctrine, the former ability of statement and reasoning, the former fidelity and unction, are all present; but the former signal and precious results are not realized. As in Europe, so here, the fault, we are confident, *cannot be primarily in the pulpits and the seminaries*. Where, then, is it?

"As for ourselves, we do but utter a conviction, which is growing upon us day by day, when we declare, that, in our judgment, the present weakness of the pulpit is *first of all and mainly in the pews*."

To save the craft, it may be very convenient to blame the *pews*, and doubtless the manœuvre will meet with some degree of success in drawing the attention of the "sermon-hearing" folks from the real fact that mankind has outgrown christian-*isms*, that *their* power is spent; they have had their day. Christian-*isms* had their origin with man, and by man have been sustained. The first apostate from the primitive church claimed to be a reformer, and from his day to the present moment reformer after reformer has taken the field. Martin Luther would probably have lived and died in monkish obscurity if he had not discovered the corruptions of the Catholic church. He enquired how this! was looked upon with jealousy, and harshly treated. His feelings thus wounded, he became bitter, and spoke out. Persecution followed—made him new friends—the disaffected gathered round him—he became a leader—and as he grew in bitterness, he grew into a Reformer. Well, call him so, and John Calvin the same, and call the long string that have followed them, and the voluptuous Henry the Eighth, all Reformers or Protestors—and what then? What have they done? They have cried against the corruptions of the churches or systems they left or from which they were expelled, and have existed by railing against others, and the unthinking have credited their pretensions. The intelligent, thinking man sees there never was anything like divinity about the *isms* that have sprung out of Catholicism. The Protestants call the Romish church the mother of harlots, and she may be all that; but certain it is, if the old lady is corrupt, her noisy sons and daughters have neither reformed her nor established their divine authority for attempting such a task. The people have got well acquainted with all that these gentlemen have to say, and in the days of ignorance each has passed for somebody; but steam-presses, steamboats, railways and telegraphs have come along to the aid of man—have increased the intelligence of the masses: and men, who before only listened, have added to their obligations that of *thinking*, and this explains the present cause of groaning and moaning among the clergy.

In the Madrid Chambers, on the 23d of February, M. Batles, one of the deputies, demanded why the government of Spain, upon the request of the ecclesiastical vicar, had prohibited the circulation of a Bible recently printed at Madrid, the text of which conformed to the approved text. M. Batles prefaced his query by a profession of Catholic faith, which bears out our remarks, and may be regarded as a sensible view of Protestantism:

"I was born a Catholic, he said, and I hope to die in that belief; but if Protestantism consists in protesting energetically against the numerous vices, the unparalleled excesses, the culpable egotism, the scandalous frauds, the notorious bad faith, the audacious resistance to the laws, the deadly influence of the Court of Rome upon Christianity, the abuse of power, the unjust and illegal intrusion of that Court in the rights and privileges of nations and monarchs—if Protestantism consists in denouncing the shameless and criminal disobedience to the constituted authorities, preached without ceasing, and to-day with more scandal than ever, by a great number of ecclesiastics—I declare boldly that I am a Protestant, and I am certain that my opinion is shared by all good Catholics who desire the triumph of the cross, and the propagation of the doctrines of Christ throughout the nations of the earth."

Protestant influence is withered, dried up. The people see she has performed her mission, if she ever had any, and we expect to hear pretty frequently the language of the *Evangelist:*

"Congregations are respectably large, and are held measurably well attentive and interested, but *revivals are seldom reported, conversations are few, and our Churches at a stand-still*. Sermons carefully prepared, and earnestly delivered, seem to *miss of their highest end; they do not tell*, as gospel sermons ought to, upon the public mind.

"It is not our land only, it is in all Christian lands, that the gospel appears to be checked and straitened. Nowhere in Protestant Christendom is the office of preaching what it has been. In Europe, as here with us, sermons well charged with what is thought to be gospel truth, and well directed in their aim, deliver themselves with comparatively small effect upon the popular mind. Somehow, our modern "sons of thunder" seem to be dispensing a sort of summer evening lightning, which never strikes. Such, in England, not many months ago, was the testimony, and the lamentation, of one of the veterans of the pulpit there, whose preaching, as all admit, is quite as rich with the very marrow of the gospel as ever it was, and quite as admirable in every respect, but, as he himself confesses, *strangely robbed of its former power*. Souls are not given him as the seal of his ministry."

When we first read the article in the *Evangelist* we thought in spite of his fixing the charge on the *pews* that the writer was deserving of some credit for his boldness in avowing this helpless state of things; but in glancing over the same paper we met with another article—"Hope for the Church"—which considerably changed our first conclusion. It would seem, after all, that it is the alarm of the lay members on the decline of the Church that has brought forth this labored article, "How to get Good Preaching," and is of itself but an effort to keep the sheep together a little longer. "Hope for the Church" is probably from the same pen. The writer says:

"It is very common for Christians to get discouraged in regard to the Church. In many places the worship of God *has declined, and Religion appears to be dying out*. We are much exposed to this feeling of despondency at the present time. The ways of Zion mourn. We feel a general lethargy weighing upon us."

Seeing the writer and his dear brethren are fully alive to the fact that "*the Christianity of Christendom is an enfeebled and faded thing; its heart of fire is chilled, its arm of victory is palsied*," we would respectfully suggest to them—"let it slide." Don't trouble yourselves any more with it. "Why spend your labor for that which is not bread!" As "*it is certainly asleep in the arms of its Deliah, soothed, lulled, dreaming*," don't wake it. If you do it will only increase your mortification, for it can only reel about and doze over again. Now that the Christianity of *Christendom* is far gone in consumption, let the *Evangelist* and his friends turn with sincerity to the Chistianity of *Christ*, and they will realize that "Christianity, as embodied in the writings of the Evangelists and Prophets, is precisely what it was in the beginning; just as divine in itself, and just as indispensable to guilty men." Now make the trial, and "embrace the gospel with beating heart and glowing arms, as the Church in Antioch embraced it, and the pulpit will quickly get voice and power as it did of old." But before you begin to try, count the cost. Christ is head, and you must not question his right to lead you as a little child. You can only obtain new life and spirit, and finally salvation, "by observing all things whatsoever," said he, "I command you."

When men, like the writer in the *Evangelist*, have courage to follow their convictions irrespective of consequences—unpopularity, losses, and persecutions—we have hope of them. There is a vast deal of sound sense in the article we have examined, and if the writer keeps humble, and thinks a little more, we should not be surprised to hear of him inquiring after the Latter Day Saints. What does he think of the idea of inquiring for some one having the authority of God to baptize him for the remission of his sins, and thereby secure a title to the gift of the Holy Ghost by the laying on of the hands of the Elders in Israel as anciently? Think over it. Never mind though it be unpopular. It is no mean thing to be on the Lord's side. He and his friends may yet discover that the Lord has not abandoned humanity, but raised up a great prophet to bring about the establishment of his Kingdom and the "promised millennium." We conclude our remarks by another quotation from the *Evangelist*, which is worthy of being pondered over:

"The more faith we have in God, and the less we have in brilliant preaching, the better. One experiment we certainly might try, and ought to; and that is, a more direct, simple and earnest proclamation of what is distinctively evangelical. Christianity is not a Philosophy, but a Life. It rests on certain great Facts; it centers in one radiant Person; it contemplates the establishment of a glorious Kingdom. And the best preaching is that which is the fullest of these Facts, this Person, this Kingdom."

Utah Mail.

LATE advices from Washington are to the effect that Mr. McGraw, the present mail contractor for the Independence and Salt Lake route, has petitioned directly the Postmaster General, and indirectly the General Government for relief from present embarrassments alleged to be the result of the difficulties between the United States Government and the Sioux and other tribes of Indians on the plains. The petition sets forth the many difficulties incident to the present transportation of the mail, not contemplated at the time of contracting and asks for an increase of the annual pay from $14,440 to $36,000. It also asks the appropriation of $17,750 indemnity for property stolen by the Indians.

The petition has met a favorable reception and the committee to whom it was referred have reported as follows:

IN THE HOUSE OF REPRESENTATIVES.
March 20, 1856.

Read twice, and committed to the Committee of the Whole House to-morrow.

Mr. Walker, from the Committee on the Post Office and Post Roads, reported the following bill:

A BILL

For the relief of Wm. M. F. Magraw, contractor for carrying the mails on route No. 8911, from Independence, Missouri, to Salt Lake, in Utah Territory.

SEC. 1. *Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled*, That, in consideration of Indian disturbances, and of the consequent increased expenses and difficulties of carrying the mails along the route number eight thousand nine hundred and eleven, from Independence to Salt Lake, the Postmaster General is hereby authorized and required to allow and pay to William M. F. Magraw, contractor for the mail service aforesaid, the sum of thirty-six thousand dollars, for the year ending on the eighteenth day of August, eighteen hundred and fifty-six; which said allowance shall be in lieu of the present contract price for said service, and shall be paid out of the treasury.

SEC. 2. *And be it further enacted*, That the Secretary of the Treasury be directed to pay out of the treasury, to the said William M. F. Magraw, seventeen thousand seven hundred and fifty dollars as full indemnity for his claim for property stolen and destroyed by the Indians, as included in his account filed with the Commissioner of Indian Affairs.

SEC. 3. *And be it further enacted*, That the contract heretofore entered into by said William M. F. Magraw, for the transportation of the mails on said route, be, and the same is, with the assent of said Magraw, annulled from and after the eighteenth day of August, eighteen hundred and fifty six; and that the Postmaster General be, and he is hereby, authorized and required to let said contract for the term of four years from said day, and to advertise for proposals therefor.

We have little doubt but the bill will pass in nearly or quite in its present form and we hope it will.

We find no fault with the appropriation, it is not too much and cannot be carried for less. His account of losses too for which he asks indemity may not be exorbitant or unreasonable; the route we know to be an expensive and hazardous one, and men should be paid for their labor or it would be hard to exact it from them; yet at the same time we would not encourage the precedent of taking government contracts at low, unremunerative prices, and then commence pleading poverty. Indian difficulties, and a thousand and one Gullivor stories, in order to get a reasonable compensation. We have but little to say at this time on this point, seeing it is a past affair, and we do not often cry over "spilt milk," but will just say that Mr. McGraw, did not wait until the difficulties with the Indians of which he speaks had taken place, but made as poor a mouth over the affair before they commenced as he has since. The fact is, his contract price was insufficient and no man could live by it; and we do not blame him for wanting his pay for his labor. Let the government pay him off and learn a lesson by this transaction that shall be beneficial both for itself and the citizens of Utah.

The same bill that provides the remuneration and indemnification referred to, also very wisely, we think, provides that the contract with Mr. McGraw shall end on the 8th of August ensuing, and an entire new contract be made with other parties.

We have personally no acquaintance with Mr. McGraw, and have personally no ill-feelings towards that gentleman; but complaints have come to us from so many quarters, with reference to the Utah mail delinquencies, and suffering ourselves from the same cause, we have been necessarily led to speak plainly at times, through this periodical, on the subject.

The prospect of a change in the whole affair inclines us now to look forward with patience and hope, for a more efficient and tangible mail communication with the distant Territory of Utah.

Our Washington correspondent informs us that a bill was introduced in the House of Representative on the 25th ult., and referred to the appropriate committee for the establishment of an overland weekly express mail from St. Louis to San Francisco; and that there will be a strong effort to effect its passage. The company proposing to carry it is to be called the Missouri and California Company.

We consider the object a good one and one that will pay if properly conducted. We have confidence that this, or some similar movement in keeping with the fastness of the age, the growing importance of Utah and California—when so many men of enterprise and means stand ready to embark in such an undertaking, so soon as the General Government shall lend the necessary encouragement by appropriate grants—will soon be consummated and we shall watch the movements to this end with no little solicitude.

The Western Standard.

WE have just received Nos. 1 and 2 of the *Western Standard*, edited and published by George Q. Cannon, bearing dates of Feb. 23 and 30. It will be recollected that a few weeks ago we announced its forthcoming, and published the prospectus.

The *Standard* is a weekly paper, and is published every Saturday at No. 118½ Montgomery-street, San Francisco, California. It is, as its prospectus states, "Devoted to the interests of the Church of Jesus Christ of Latter Day Saints, items of general intelligence, and the current news of the day, both foreign and domestic."

The *Standard* is published on beautiful white paper and with new type: it is a little smaller in size than THE MORMON. Its general arrangement and typographical appearance do great credit to the taste of Elder Cannon, whilst the lucid and well-written articles with which its columns are so well filled, both original, selected and communicated, bespeak his competency as an editor and is a guarantee for its wide-spread circulation.

It has a beautiful and original vignette or heading, representing mountains, valleys, plains, rivers and the ocean. Highly elevated on a plain among the highest mountains is the representation of a city, with a magnificent temple conspicuous in front: near to which is a lake, we presume intended for Salt Lake; on the same elevation, and near the temple, is written, "GATHERING OF THE NATIONS." On the ocean there are steamers and ships arriving at ports, we presume intended to represent the immigration of the Saints, for afterwards we have wagons and ferries carrying them, in the foreground. On the right, we have an encampment, consisting of wagons, tents and people. In the centre, a train and its passengers in motion, together with an Indian and his wigwam, and various representations of the Saints in a state of transitu from the ocean to the mountain tops. The design is beautiful, suggestive and comprehensive, and developes at one view the great work of the gathering in which the Saints are engaged.

Immediately underneath the vignette is the following motto: TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION." The *Sacramento State Journal*, in speaking of it, says:

"We have received a copy of this new Mormon weekly paper, published at San Francisco. In beauty of typographical appearance it is unsurpassed by any other weekly paper in the State, and it is apparently edited with considerable ability."

So say we, and he might have added, in this or any other State.

We say to the Saints, and to all interested either in our Church affairs or in the affairs of California, subscribe for this paper, for not only does it contain news concerning our affairs, the progress of our Church, emigration, &c., but it is full of interesting items from all parts of the western world up to the latest hour of publication, together with the San Francisco Price Current. We hope our brethren in the east will take hold and give Bro. Cannon a helping hand in this enterprise. The price of subscription in California is $5 per annum, but he has authorized us in this district of country to receive $2.50.

For ourselves we say, if the other numbers are like those we have received, we shall always hail it as a welcome visitor, from which we expect to draw much valuable information, and from our heart we wish its editor God speed and all the success that his laudable exertions merit.

New York Daily Times and Mormon Emigrants.

From the New York Daily Times, March 29.

Our Reporter Visits the Mormons.

THE packet-ship *Caravan*, Capt. Sands, arrived at this port on Thursday evening, from Liverpool, and landed her passengers at Castle Garden. They are 454 in number, and are Mormons. They came from England, Wales, Scotland, Ireland and Denmark. For the credit of Denmark, there are only two Danish families amongst them. For the credit of Ireland, there is only one Irishman.

Our reporter saw these people, conversed with them, and estimated them, intellectually and otherwise. They all belong to the lower, almost to the lowest classes of society. The Welsh peasant is notably clean—these Welsh peasants were dirty. Very ruddy are the complexions of the Welsh girls, very wholesome their appearance, very staid and chaste their manners. The Welsh damsels our reporter saw yesterday, were neither ruddy, wholesome nor staid. Further he will not testify. Some of them, a few months hence, will perhaps be added to Brigham Young's harem.

Much has been said and written favorable to the European converts to Mormonism, that was little deserved. The Mormon emigrants now at Castle Garden may be unfavorable specimens of their class. We were assured, however, by their leader, that they were considered not only respectable but wealthy. *They paid their own passage to America* which Mormon converts seldom do wholly, even if they contribute in part to their expenses. They were regarded by their own people as rather aristocratic than otherwise. But what has been said of the Welsh is also true of the English and Scotch Mormons now at Castle Garden. Their countenances were imbruted with ignorance and dirt—not the material dirt of a sea voyage, but the moral dirt of a life of imbecility and indolence. The Apostles of Joe Smith and Brigham Young found them an easy prey, although, as our reporter was told, they were quite above the average of Mormon respectability.

Among the whole four hundred and fifty, there was scarcely one face that showed that its possessor was greatly elevated above the animal. Dissipation had done its work with many. Most of the Englishmen had been evidently too familiar with the gin palaces and beer shops of London and the larger towns. The Scotchmen appeared to have drank deep of whisky, and drank themselves out of employment. If they paid their passage to this country, they must have had friends to send them out, as many fathers dispatch their prodigal sons to other lands, to get rid of them.

We cannot wonder how, with such intellects to work upon, Brigham Young's influence and power should extend. If Salt Lake City is wholly peopled by individuals of the average of intellect possessed by the newly arrived emigrants, we should following the law of depreciation, expect that in a century it would be merely a congregation of apes with tails.

We have not burthened our paper with the above scurrilous, false and abusive statements, with the intention of replying to that nondescript the *Daily Times* has condescended to dub as "Our Reporter." He is too far beneath our contempt to merit a moment's consideration. The Mormon emigrants have a reputation that cannot be sullied by an attack of that character. Heretofore we have had little occasion to complain of New York reporters; in general, they have represented our emigrants fairly, and in this the *Daily Times* has been no exception. We are inclined to think that the editor of the *Daily Times* has been imposed upon. There were one or two persons at Castle Garden after the arrival of the Caravan, making inquiries and taking notes, but the proceedure and appearance of one of them inspired so little respect that the parties interrogated did not inquire who he was or where he came from. We were ourself at Castle Garden, and saw, we presume, the gentlemen of whom our friends speak so lightly. We would have supposed that he belonged to that category of very philanthropic gentlemen who are to be met with in shoals in every seaport waiting to direct the emigrant to some particular hotel, had we been ignorant of the excellent arrangements of the Commissioners of Emigration for keeping them outside the Garden. It was but a passing glance we had of the stranger, but our friends, with whom he spoke, thought he was either *timbré*, or a little merry, as if he had just left a "bosom crony." This person, however, could not have been "Our Reporter," as the *Daily Times* pledges its word that "our reporter is a man of most temperate habits;" and though "our reporter goes to a wine sale"—"a sale of choice and rare old wines," "he could not be persuaded to taste a drop." Lest any of our friends should maintain that it was "Our Reporter" of the *Daily Times* they judged so uncharitably, we publish *entire* the editor's declaration of his temperate habits:

"Our reporter, who attended the sale, is a man of the most temperate habits. Over one hundred bottles of these and other choice wines were opened, and their contents liberally distributed, but he could not be persuaded to taste a drop. If he had been led into that indulgence, how could he have noted the features of a wine sale?"

We are aware that some folks will never be satisfied, and to those who may still be obstinate, and think that the editor's remarks make the case worse, particularly as the wine sale took place previous to the visit to the Garden, we say, friends be charitable; and for the satisfaction of all, we publish the notes of another reporter, who was not present at the wine sale:

From the New York Express, Saturday, March 29th.

THE MORMON EMIGRANTS AT CASTLE GARDEN.

At the Emigrant Depot in Castle Garden there are 454 Mormons or Latter Day Saints, who arrived here in the Caravan on Wednesday from England. The company consists of men, women and children. There are four Elders, Presidents of the Company, named Leonard J. Smith, —— Walker, Daniel Tyler, and —— Bunker, besides several deacons and teachers. On entering the Garden, on Friday, we observed the company variously employed. Some were taking their tea, and others were engaged in the kitchen, cooking various edibles; others, still, were employed in looking over their baggage, whilst the children were engaged in trundling hoops and other childish amusements. The women generally were young, handsome and *cleanly dressed*; a very few, we saw, looked rather slovenly, and one or two were rather advanced in years.

OUR REPORTER IS INTRODUCED TO AN ELDER.

Mr. Walsh, one of the employees of the Garden, having shown our reporter round the baggage-room, bath-room, kitchen and other places of the establishment, all of which appeared particularly clean and in excellent order, then introduced him to one of the Elders, Mr. Leonard J. Smith, who appeared a man of superior intelligence and gentlemanly manners. Mr. Smith very readily and politely furnished our reporter with the following brief history of the movements of himself and company.

ADVENTURES OF A MORMON MISSIONARY.

He stated that about three years since he proceeded from Utah to the Cape of Good Hope, on a mission for the conversion of the inhabitants of that portion of her Britanic Majesty's dominions, and succeeded during the time he resided there, not only in converting a number, but in raising a sufficient sum to buy a small brig which was then for sale at a cost of £2500 (about $12,500.) In this vessel himself and seven of his converts proceeded to London, stopping at St. Helena to take in water on the way home. On this famous island he was invited to give a lecture, which invitation he accepted, and spoke to a large audience. Here a large number of their publications (including the Book of Mormon) were purchased, and several rich and influential men of the island, as also the poorer classes of Fort Elizabeth and other places, began seriously to investigate the new doctrine, and Elder Smith had no doubt but converts would be gained there.

They arrived in London, after a pleasant passage of sixty-two days, on the 28th of January, and having landed the passengers and crew, proceeded to Liverpool, from whence they sailed for New York on the 16th of February, and arrived here on the 27th of March, after a very favorable passage of 41 days. They will proceed to Utah in a week.

The brig is to be used in carrying passengers to and from the Cape of Good Hope.

Mr. Smith says that another company, consisting of about one hundred, may be expected here in about two months.

THE FIRST FRUIT OF THE GARDEN.

One of the Mormon ladies presented her husband with a fine healthy infant in the Garden, on Friday morning. The mother and child are doing well.

THE PLURALITY OF WIVES.

Our Reporter then asked Mr. Smith how many men among them had more than one wife. Mr. Smith replied:

No such thing is permitted. Any man attempting to procure such a thing would be immediately cut off from the Church. True, we believe in a plurality of wives, as did Abraham, Jacob, Solomon and others in the Old Testament, but this is allowed in Utah only. We are also very strict in all other particulars. Any man among us who should be found attempting to seduce a young woman from the paths of virtue, or even pay her honorable addresses without the consent of her parents or guardians, would be severely censured, and if he still persisted in such a course, would be lopped off from the Church.

A MARRIAGE ON THE VOYAGE.

During the voyage from England, a young man on board paid particular attention to a young woman with whom he appeared to have been smitten, and as she was not disinclined towards him, they were united before the close of the voyage, according to the rights of the Mormon Church.

The company consists of English, Irish and Scotch, with a few Swedes.

Death of Elder R. W. Wolcott.

IT is our painful duty to announce the death of another Elder in Israel, while absent from his home, on a mission in a foreign land.

Elder R. W. Wolcott was taken ill with the small pox on the 13th of February last, and died at eight o'clock A. M., on the 27th of the same month. His funeral took place on the 28th, under the direction of President Daniel Spencer. From our limited acquaintance with him, we are not able to relate as many of the events of his life, as we should have been gratified to do. The following items are correct, so far as we can ascertain with our limited means of information.

Elder Wolcott was born in Green County, State of New York, on the 16th of August, 1829. He was the son of Aaron and Anna Wolcott. He was called and set apart for his mission to England, at the Conference held in G. S. L. City, April 6th, 1854. He left G. S. L. City on the 1st of May succeeding his appointment, and arrived in St. Louis, in company with several other Elders, also on Missions, on the 31st of the same month. He sailed from Boston on the steamer Pacific, on the 5th of July and landed in Liverpool on the 16th. He was appointed to labor, for a time, in the Cambridgeshire Conference, and succeeded Elder James Pace in the Presidency of the Bedfordshire Conference, on the 1st of January, 1855. He continued to labor in this capacity, until February 1st, 1856; when he succeeded Elder Dana in the Pastoral charge of the Bedfordshire, Cambridgeshire, and Norwich Conferences, in which capacity death arrested him in the midst of his labors.

Elder Wolcott was formerly a Methodist minister, and when passing through Utah on his way to California, in 1852, he embraced the Gospel as revealed through the Prophet Joseph Smith. After he was baptised, he married a lady in Utah, of whose society death soon deprived him, but he married again a short time before he was appointed on his mission. As the fruits of this marriage he had one child, born after his arrival in England. Brother Wolcott was kind and affectionate in his disposition, faithful in the discharge of the duties of his calling, and he won the love and respect of the Saints among whom he labored, who deeply mourn his loss. Like a true soldier, he died in the discharge of his duty, and without spot or blemish on his character as a Saint and an Elder in Israel.

During his illness he was attended by both brethren and sisters, who earnestly sought, by every possible means, to add to his comfort, and preserve his life; and although his afflictions were not soothed by the sympathy and attentions of his affectionate partner in life, yet she may rest assured that tender hands administered to him in his afflictions, and smoothed his dying pillow. While his family and friends mourn his loss, they have this consolation, that he only rests from his labors on earth, for a little season, in order to work in another sphere, for the advancement of the same great cause for which he died.

[Millennial Star.

Emigrants by the Caravan and Emerald Isle.

ON Saturday, March 29, twenty of these emigrants went to St. Louis, accompanied by Elders Smith and Bunker; also four to Alton, Ill., and twenty-one to Iowa City, accompanied by Elder William Walker. Eighty-four were forwarded to Pittston, Pa., and twelve to Philadelphia.

On the 31st, nine Welsh emigrants were sent on to Minersville, Pa., and on the 1st of April, nine Danes and two Italians of the ship Emerald Isle, who were sick on the arrival of that vessel, were forwarded in charge of Bro. George Bell, with six Danes and four Scotch passengers of the Caravan, to St. Louis and Alton.

Latest from Europe.

THE "King of Algiers," Napoleon Eugene Louis Jean Joseph, arrived in Paris on the morning of the 16th ult. Of course he is a fine boy, and no doubt very like his "dad." The empress and the prince are doing well, and Paris was in a blaze of wax candles and variegated oil lamps—promenades the order of the day, and polkas and fiddling the order of the night.

FOREIGN SUMMARY.

By the last mail we learn that on the 13th of March, the present Lord Raglan was presented with title deeds of an estate near Raglan Castle, as a mark of respect for his honored father, Field Marshal Lord Raglan.

Of late years the English people have changed considerably in their manner of testifying their appreciation of the services of public personages: instead of bequeathing massive monuments of stone and iron, for future generations to gaze at, something of a more rational and serviceable character is becoming quite popular. Richard Cobden the great Free Trade advocate got somewhere about $80,000 of bright yellow "Vic's and "Dragons," others less known to the world have got long well filled purses and magnificent well packed libraires of the richest intellectual food. Miss Florence Nightingale, the Crimean heroine on her return to England last winter was solicited to express her wishes, and though many private tokens of esteem and high appreciation of her angelic virtues rolled in upon her, she has credit for choosing the establishment of an institution for the training of nurses for the poor, which the English folks readily accede to, and subscriptions comes flowing in from all quarters from the prince and the peasent.

The Hon. Geo. M. Dallas, the new American Minister to the Court of St. James, arrived at Liverpool on the 12th ult., and took up his abode in the Adelphi Hotel. He was visited by the principal American residents in Liverpool on the forenoon of the 14th, and at 12 o'clock, by appointment, the members of the American Chamber of Commerce were received by his Excellency. After the usual congratulations about health were gone through, and hopes of friendly relations continuing between the United States and Great Britain, the deputation left and Mr. Dallas with his secretary had an agreeable walk through town; visited some of the principal places, St. George's Hall among others, and was highly gratified with what he saw and heard. With his family he left next morning for London.

It appears from some questions put to Lord Palmerston by Mr. Layard in the House of Commons, that the English Cabinet and the Persian Government are not quite pleased and friendly with each other. Preparations were making on both sides for war, and all about somebody's wife. Millions of gold have been expended, and hundreds of thousands of lives sacrificed in the Crimea war, which began in a row about whether the Greeks or Turks should keep the keys of the Holy places in Jerusalem. Now, there is a prospect of another row, because some scapegoat from Persia had got into the employment and consequent protection of a British Consul, and as the Persian government had seized upon his wife to answer to their laws, the Consul writes the Persian government, they write back again, they wax warm, threaten each other, and then follow the et ceteras.

Prussia having been invited by the "Peace Plenipotentiaries" to send her representatives to the Paris Congress, she has done so, and all Europe anticipates a speedy and peaceful conclusion to the conferences, and of course the termination of the Eastern and Northern war.

The papers represent Louis Napoleon in a high state of feverish excitement. He is terribly afraid that Eugenie may place in his Imperial arms an Imperial prince or princess before the telegraphic wires have been purified by the Peace Proclamation. Signals are prepared at the Palace of the Tuileries, communicating directly with the Invalides, so that in an instant the important intelligence will be announced to the people of Paris. Cambaceres, Grand Master of the Ceremonies has published a lengthy programme of the ceremonies to be observed on this great occasion. It is a splendid organization in which every person is expected to bow to the right, slide to the left, and wheel round about without making a *somersaut* or treading on another's toes. The arrangements are multitudinous for heralding the news to all the world and his wife. And we think none will get gray in waiting the daily looked for intelligence. The city of Paris presented the Imperial family with a magnificent silver cradle on the 12th ult., at the Tuileries. It was exhibited to the curious for two days at the Hotel de Ville. Some wags think that the Emperor might save a little present expenses to help some who claim relationship to the "Nephew."

The Allied and Russian Generals in the Crimea, had met on Trakhir bridge, and made out a line of neutral ground limited by the Tchernaya. There was great sickness in the Russian and French camps. The English surgeons having little to do had offered their services to the French.

Prince Menschikoff, it is said, continues in a very bad state of health, as he was when he returned from the Crimea, and it is thought he will hardly be strong enough to undertake the arduous duties of the office of General Governor of Cronstadt.

A dreadful accident occurred Jan. 30, by the loss of the government steamer Cazador, which struck on a rock near the banks of Carranza, between Valparaiso and Talchahuano and almost immediately sunk; of 358 persons on board, 315 perished; this vessel is the third Chilian Government vessel lost within less than twelve months. The captain, who escaped, has been called before a court martial.

The Inspector General of Prisons of the Duchy of Parma, has been assassinated in the street.

Theodore, one of the Aztec children, died at Berlin of fever.

Prince Gortschakoff the diplomatist, is going from Vienna to St. Petersburgh, he says, to take part in the deliberations relative to the diplomatic attitude to be taken by Russia after the conclusion of peace. M. Titoff returns for the same purpose.

The Teheran Journal announces the death of the Persian Minister of War; also, the arrest of the Khan of Baradschan; and that the Persian troops, with 8 guns, had occupied the Island of Kharek in the Persian gulf.

DOMESTIC SUMMARY.

On Monday afternoon a row of old houses situated in Water street, while being demolished to make way for new buildings, fell with a loud crash and buried in the heaps of ruins several children who were gathering chips about the building.

The United States propeller, Arctic, Commander Hartstein, arrived at this port on Monday evening after a cruise of forty-nine days, in search of vessels in distress. She experienced a succession of heavy gales, but met with no vessels requiring assistance.

Commander Hartstein, intended to have gone as far East as the ice had been met with, but having placed confidence in the false report about the Pacific putting into the Shannon he concluded to work on to the westward.

Mr. Everett delivered his oration on the life and character of Washington, at the Smithsonion Institution, Washington City, last Thursday evening. The receipts are said to be over $1,000.

The ship frigate Bird, at Philadelphia from London, has brought hither a fine original portrait of the famous British patriot and statesman, John Hampden, sent home by the Hon. James Buchanan. It belonged to Mr. John McGregor, member of the British Parliament for Glasgow, and is to be presented by him, through Mr. Buchanan, to the Congress of the United States.

Gen. Walker is in the field against the Costa Ricans. Fighting soon.

Arrivals.

The Hon. Daniel Spencer, first counsellor to the Presidency of the European Mission, and the Hon. John Van Cott, late president of the Scandinavian Mission, arrived in this city on Thursday morning from Boston, where they had arrived in the Canada on the 30th. We greet these brethren with the best feelings of our heart, and rejoice to see them in the enjoyment of excellent health and full of desire to aid in rolling forth the great work of God. We anticipate their active co-operation in the emigration in which we have already entered for this season.

The Caravan.

New York, April 3, 1856.

Dear President Taylor,—We take this opportunity to inform you that we arrived at this port on the 27th ult., after a voyage of 41 days in the "Caravan." On arriving on board the vessel we proceeded immediately to organise the Saints and place over them their respective officers, and on Feb. 15th, divided them into five sections or wards; with this arrangement all seemed satisfied, and sustained the various appointments unanimously. We did not get under weigh until the night of the 18th, at which time we were towed out by the steamer Constitution and sailed along with a fair but rather cold wind for the first week, from this time till the first of March the weather was variable, on that day we encountered the most severe storm that we experienced during the voyage. While the storm was at its height a sailor, David Kirby, fell headforemost from the fore yard, and expired almost instantly. Bro. Thos. Bartlett had his ancle severely injured by a loose spar, and several others were slightly bruised; but none seriously. We have had three births, one male, and two females, and one death, a daughter of Chas. and Phebe Gibson, aged 3 years. We have to record one marriage among the rest. Bro. William Harrison and Sister Hannah Adams from the London Conference, were united in the bonds of wedlock, by Elder Daniel Tyler, on which occasion the American Flag was unfurled to the breeze, bells rung, and all the jollification that could be experienced on shipboard in fair weather. In relation to provisions they have been abundant, and of the best quality. President John Butler, from Wales, was ordained an Elder to preside over the Welsh Saints on board. I take pleasure in informing you that the speed of our vessel eclipsed that of many others that left Liverpool and adjacent ports about the same time. In this the good hand of our Father in Heaven is to be acknowledged, as well as in the general good health and other blessings which have been bestowed upon us. The Saints with very few exceptions, have been faithful in their duties and obedient to counsel, and have proved by their works that they are worthy the name they profess. With regard to the well ventilated and convenient ship "Caravan" we take great pleasure in recommending her as being well adapted for passengers, or freight, her commander Capt. Sands has acted like a gentleman, and has given general satisfaction. He was always ready to hear, and grant any reasonable petition, and has manifested an interest in the welfare of the sick and infirm—often ministering to their necessities with delicacies from his own table —deserving of our gratitude which he has. We are also much indebted to Mr. Lindsay, who is a gentleman in every sense of the word, for the disposition he has shown to befriend the Saints during the voyage, with these few lines, and prayers for your prosperity, and success in the promulgation of Truth, we remain your Brethren in the bonds of the Covenant.

President, Daniel Tyler.

Counsellors. { Edward Bunker, Leonard J. Smith, William Walker.

Jesse Tye, Clerk.

Letter from Texas.

To the Editor of the Mormon:

Camp Matagorda, March 19, 1856.

Through the blessings of our Father in Heaven, to whom my heart is filled with gratitude, we have been permitted to arrive upon the shores of Texas in health and safety. We sailed from New Orleans on the 13th inst., on the steamship "Charles Morgan," and after somewhat of a stormy passage we arrived at the town of "Powderhorn" situated on the shores of Matagorda Bay, in the forenoon of the 17th the Saints with all our luggage and freight were all landed in safety. Say to all the friends that we are in good health and have had no sickness, save a little at sea caused by the rolling of the ship. We are moving into Camp to-day (19th,) some five miles above Powderhorn on the Bay shore, verging upon an immense Prairie and we have designated our location "Camp Matagorda." I find that we are a *a little in advance of the season*, and shall have to wait a week or two for the grass to grow. The Spring is very backward for this country and a severe Norther has been blowing ever since we landed, until to-day, and since morning it has turned quite warm; if it continues for a few days grass will spring up rapidly. Our teams are not come down yet, but we are expecting them every day. Two of our Brethren met us here upon our arrival, and are in Camp with us; you may expect to hear from us frequently now that we are encamped. Please to remember us all in your prayers.

Yours in the New and Everlasting Covenant.

Preston Thomas.

FOR THE MORMON.

Friendship.

BY ALEXANDER OTT.

The natural movements of a well-regulated mind, have a constant tendency to develop those mental charms that are stored up in man; and thus our excursion through Nature's fair garden, becomes a series of interesting, diversified meanderings well calculated to enrich our mind with images of beauty and harmony. Calmly sleeping in sweet repose in the inmost recesses of the human heart is a feeling, that has often inspired the poet to strike the lyre. What is it? Numbers of Seraphs whisper from the vaulted dome of Heaven "Friendship," the soothing strains of which, lull grief and sorrow into sleep, arouse man from the murky, gloomy vapors of narrow-contractedness and animate him to reach the achme of magnanimity and generosity.

When two beings are brightening, strengthening and regulating each other by a congeniality of feelings and sentiments, by an unanimity of action; when there are two souls, that have but One idea, two hearts with but One pulsation; then they are in that state of mental harmony, where friendship is blooming like a rose, the fragrance of which is scenting every surrounding object; where affection unfolds her most beautiful charms; where every idea is a sun-beam, and every word a note of music; where everything seems to echo back our joy and gladness, and dangers and difficulties die like a feebly glimmering star in the morning of eternity into the light of Heaven; where every noble, exalting principle is courting the mind and one is the reflex of the other. If we had the gigantic resources of a Crœsus at our command, and had no friend, we would be lonely, forsaken pilgrims in this labyrinth of earthly trials, there would be no one to cheer and comfort us in solitary hours, when the solemnity of eternity is more than usually resting upon us, and we realize the necessity of having near us a kindred mind.

Let the Nobles of the earth move in their brilliant career of worldly splendor, and be friendless, I pity them; their gorgeous palaces where scenes of revelries and bacchanalians are going on, that would shame a Satyr, appear to me gloomy and desolate; my spirit conjures up the impending dangers; it sees nothing but the sword of Damocles, with none to warn them; I prefer living far from the din of the world with an intelligent friend in an humble cottage, realizing thus the picture of sacred peace and privileged seclusion. All the silver mines of Peru and Chili or the golden treasures of California and Australia cannot fill up the vacuum in a heart that is caused by the loss of a friend.

When on a fine Summer morning, everything appears to be dressed in its bridal array; when the warbling of birds; the humming of bees; the golden moss and the glittering ivy; when life and loveliness seem to be wedded by Nature's exquisite taste, does not that magnificent scenery teach us, that social and friendly feelings are prominent features in God's creation. Yes, it is nature, to have beings near us, in whom we can confide the secrets of our heart; whose words are a soothing balm in days of affliction, and a song of joy in days of happiness; in whose bosom our sentiments find a harmonious echo; who are the shadows of ourselves, and whose conversation is a mental re-creation for us.

Some however are destitute of the fine, and noble feelings of Friendship, and so fired with pride and with the lust of dominion, that they prefer drenching the earth with human gore, in order to be eulogized as heroes; such individuals are destined by Nemesis to take prominent parts in the bloody drama of the World.

If we examine the history of the classical ancients, we find that in a time when everything was done by the extinguished stars of fallen greatness for the cultivation of noble, principles, Friendship was a conspicuous feature that had to grace the citizens of those bygone Republics. The most distinguished literary characters, such as Sophocles, the tragedian, Homer, etc. praised under the auspices of the Muses in elegant and beautiful stanzas such men as Eurgalus and Nisus, Damon and Pythias, Pylades and Orestes, Achilles and Patrodes, that were looked upon as beau-ideals of Friendship. The flower of Hellas' youth used to assemble on certain days, to celebrate and solemnize by a variety of feasts and sports that virtue and those that practised it. The oracles of Jupiter—Ammon pronounced often great blessings on true friends, promising even their sanctification and prominent places among the demigods. The Athenian flute that praised so often in solemn or lively strains Friendship, is silent; those men that were crowned with wreaths of myrtles as rewards for their excellent virtues have thousands of years ago crossed the Acheron; the places of their festivals that resounded with songs of joy and gladness, are desolate and shadowed with the color of the grave, even the marble statues of the classical Gods, have suffered from the corroding influence of Time, and assumed the attitude of deep mourning. But although those heroes of Friendship are as it were engulphed by Lethe's stream; their names have been handed down to succeeding generations and inspired many to follow their example. Great changes have taken place in the course of centuries; the bashful and nimble-footed Muses have fled from their places; the altars of the heathen Gods are destroyed, and where the solemn songs of Vesta's sacred virgins were ascending, the din of war is heard; alas, the beautiful time of the classical ages is gone. As far as we know there have been men in all epoch's of the World's history, that proved themselves true and disinterested friends.

At the present age, where the human family is only desirous of gaining wealth and personal distinction; when trashy gold is the powerful lever that keeps the World's machinery in motion; where hypocrisy, selfishness and deception with rose painted cheeks and beguiling smiles are hovering on tip-toe, and causing people to lay aside every feeling of humanity and rectitude for the accomplishment of their ambitious objects; where the wailing trumpets of misery and wretchedness are the dirge of foul oppression's unhappy victims; where the rich and the mighty, close their ears to the complaints and lamentations of ruined virtue and honesty, we need not be astonished at meeting so few real friends, that are willing to sacrifice their All for the benefit of their fellow-beings; that show by words and actions, that they realize the noble position of being friends in very deed. Such high-minded individuals are like the gems of the purest ray serene lying long in the ocean's deep, unfathomed eaves.

Like the weary traveller while wending his lonely way through Sahara's burning desert, who has often been haunted by the Mirage's beautiful but deceptive visions, when his searching eye detects at the distant horizon the green Oasis, spread out like an immeasurable bed of tulips and roses; all animated with life and loveliness; and he at the sight of the beautiful, flowery carpet in the midst of the sandy ocean remains moving his lips in secret prayer, his hands uplifted and his fading eye fixed, as if he expected to see descending that sublime Being, that preserved him so marvelously; so the pilgrim of life, whose path has often been crossed by deceitful persons like hideous spectres; who being tired of society, is on the verge of becoming an anachorete and misanthrope; on meeting with a true and disinterested friend, in whose presence he can give vent to the feelings of joy and grief; whose words are like the sighs of the Aeolian harp, filling his mind with hopes inexpressible charms, burying the gloomy phantoms of sadness in oblivion, and clothing the future with a halo of unutterable bliss.

What is more honorable to the mind and heart, than to watch with tender care over a being, that is persecuted by the lynx-eye of a malicious world! What is more calculated to gain the affection of our fellow-beings, than to console and cheer him, that seems to despond under the burthen of earthly trials, to let him know, that he may cling to you for support. Friendship is one of the sublimest principles, which bounteous Nature has introduced into the fields of its vast creation; it exists for the purpose of counteracting the dire and woeful results of death and sorrow; it emanates from those holy places where the spirits of the dead drink the waters of immortality. It capacitates man to pass through the most awful transactions of this sublunary existence; it is the Aegis against dangers and difficulties; in fact it steels the human heart against the inroads of misfortune.

But beware, oh beware of him, that comes sneeking round you, whose look is a hypocritical smile before you, and a frown behind you; praising and extoling all your actions and words; who always says yes, and never says no; he will shed crocodile tears at the recital of your misfortune, but at the same time he is ready at the first chance to plunge the dagger of revenge and hatred into your bosom. False Friendship is a subtle and sure poison; when you once get within the magic circle of its pestiferous influence, you are lost; like the little bird that gets within the mysterious charm of a rattlesnake, it is spell-bound, and not being able to flee it perishes in the yawning grave. Yes, false Friendship comes from the gates of Hell, to fill the cup of human misery and destroy man by its blasting atmosphere. Therefore it behoves us to exercise that intelligence which we possess, that we may know who is our friend, lest we may not get ensnared into the abyss of destruction. Let us then always remember, that he is our friend, who points out to us candidly but with delicacy of feeling our faults and weaknesses.

ERRATA IN THE ARTICLE "LIGHT," OF LAST WEEK'S PAPER.

Instead of light traveling at the rate of 102,000 miles in a second, read: 292,000 miles.

Instead of: It takes eight months and thirteen seconds for a ray of light to move from the Sun to the Earth, read: It takes eight minutes and thirteen seconds etc.

Sound traveling through a distance of 95 millions of miles, would not reach us in less than 14 years and 87 days instead of 19 years etc.

Read Prismatic Spectrum, and not Spectran.

Money in the United States Treasury.—The report of the United States Treasurer shows that on the 25th of February, 1856, the total amount on deposit in the United States Treasury was $24,658,961 87—of which there were at Washington, $338,322 53; at Boston, $2,965,241 73; at New York, $2,064,444 52; at St. Louis, $2,027,541 86; in the Assay Office, New York, $7,744,500; in the Branch Mint, San Francisco, $1,200,000; in the Mint of the United States, Philadelphia, $3,308,354 16; in the Branch Mint, New Orleans, $2,021,949 63. The net amount subject to draft was $22,714,956 23.

Thirty-Fourth Congress.—First Session.

SENATE.

Washington, March 27, 1856.

The invalid pension bill was passed.

Mr. Harlan addressed the Senate on the subject Kansas, taking ground strongly against Mr. Douglas's report. Adjourned till Monday.

HOUSE OF REPRESENTATIVES.

On motion of Mr. Falkner, the Committee on Foreign Relations were instructed to inquire into the expediency of modifying the act remodelling the dipolomatic and consular system, so as to repeal, among other things, so much of it as requires that all diplomatic agents shall be of the grade of Envoys Extraordinary or Ministers Plenipotentiary.

The consideration of the bill defining the rights of voters and the duties of the Commissioners of elections in Washington, was resumed.

Mr. Cobb, (Georgia) at five o.clock, moved that the Sergeant at Arms summon absentees, and compel attendance. The House, he said, was left without a quorum, owing to the factious movements of the majority.

Mr. Campbell, of Ohio, indignantly denied the charge.

The House, wearied with the struggle, adjourned by five majority.

HOUSE OF REPRESENTATIVES.

March 28.

The House resumed the consideration of the bill defining the rights of Voters and the duties of Commissioners of Elections in Washington.

After a struggle of two hours, the bill was recommitted to the Committee of the District of Columbia.

Mr. Lane (Oregon) called attention to the horrible sufferings of the whites in Oregon and Washington Territories caused by the unrestrained outrages of the Indians, 20,000 of whom, of various tribes, are located therein.

Mr. Campbell, Chairman of Ways and Means, said the matter would be considered immediately.

Adjourned till Monday.

SENATE. March 31.

Mr. Clayton of Del., in making explanation regarding his remarks, the other day, said the whole cost of Wilkes's exploring expedition, during four years employment, including the printing of the narrative, was about one million two hundred and fifty thousand dollars.

The Senate then resumed the consideration of the resolutions submitted by Mr. Iverson, providing for the appointment of a committee to summon members of the late Naval Board for the purpose of ascertaining the reasons which governed the action of the Board.

Considerable discussion on the conduct or misconduct of the Board ensued. Adjourned.

On motion of Mr. Phelps, of Mo., the Military Committee was instructed to inquire into the expediency of accepting the service of volunteers to aid in the suppression of Indian hostilities on the Pacific coast.

Mr. Campbell, of Ohio, from Committee of Ways and Means to which had been referred a bill for the suppression of Indian hostilities in Oregon and and Washington reported a substitute appropriating $300,000, to be expended under the direction of the President, for restoring and maintaining the peaceable disposition of the tribes on the Pacific coast, and $120,000 to purchase gun powder. Mr. Campbell said the original bill contemplated a rather warlike movement, but the committee thought it would be better to report a measure looking to peace on the frontiers as recommended by the Secretary of War.

Mr. Allison of Pa., was of the opinion that the charge made by Gen. Wool against Gen. Curry, ought to be investigated. The charge was that Gen. Curry, by calling out men, purchasing horses, &c., was involving the treasury to an expense of from two to four millions.

Mr. Campbell, of Pa., was in favor of voting the money forthwith, and holding the administration to account hereafter.

Mr. Zollicoffer, of Tenn., in referring to the conflicting statements about the affairs of Oregon and Washington Territories, said he thought an investigation was necessary before voting money.

Mr. Phelps advocated immediate action on the bill. Adjourned.

SENATE. April 1.

Mr. Mason, from the Committee on Foreign Relations, reported a joint resolution amending the act of March, 1855, to remodel the diplomatic and consular system of the United States. He explained that the resolution proposed to change that feature of the act which seemed to make it mandatory on the President to elevate all our foreign Ministers resident to Ministers Plenipotentiary, and to affix the salary of each mission. Congress has no power to command, but could only recommend this to the President.

The resolution was adopted.

Dr. Clayton resumed his remarks on the action of the Naval Board.

Mr. Bell of Tennesee sustained in the main the proceedings of the Board, and earnestly defended Lieut. Maury from the charges made in Mr. Clayton's speech.

Mr. Fitzpatrick asked Mr. Bell to give way to a motion to adjourn.

Mr. Clayton—I hope the Senator will finish now.

Mr. Bell—I shall finish at some time. [Laughter.]

Mr. Clayton—[Earnestly]—The attack has been made and I have a right to answer now.

Mr. Mason—I move the Senate adjourn.

Mr. Clayton, [Excitedly]—No adjournment—I am not bound to listen to the insolence of that man it is unjust; unjust Sir. [Sensation.]

Mr. Mason—I call the Senator to order.

The President rapped briskly with his hammer, meantime—

Mr. Bell said—Let him go on with his insolence. I have heard of that gentleman before [pointing significantly with his finger to Mr. Clayton.]

While they were thus engaged in colloquy the Chair put the question and declared the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Among the reports from Standing Committees were bills establishing additional Land Districts in Kansas and Nebraska.

Ten thousand copies of the Central American correspondence, together with that between the United States and Great Britain on the arbitration and enlistment questions, were ordered printed; as were also the same number of copies of the document on the commercial relations of the United States with all foreign nations, statistics, comparative tariffs, &c.

The bill appropriating $300,000 for restoring and maintaining the peaceable disposition of the Indian tribes on the Pacific coast, and $120,000 for the purchase of gunpowder, was passed.

The House then went into Committee of the Whole on the President's annual message, and

Mr. Warner vindicated the rights of the South in the common territories of the United States.

Mr. Allison spoke in opposition to the extension of slavery. Adjourned.

SENATE. April 2.

Mr. Mason from the Committee on Foreign Relations, reported a joint resolution to permit Dr. Kane, and the officers associated with him in the expedition to the Arctic seas, to accept such tokens of acknowledgement therefor as the government of Great Britain may please to present, in accordance with its wishes on the subject.

Mr. Cass, (dem.) of Mich., hoped the resolution would be immediately passed.

Mr. Seward desired to express, in behalf of Mr. Henry Grinnell, of New York, who furnished the funds with which the expedition was prosecuted with so much energy, with so much sacrifice, and such great results, his hope that the resolution would be adopted.

Some honorable members could not vote for the resolution bill they knew what the British government intended to give Dr. Kane. Others opposed the resolution. The further consideration of the subject was postponed.

The three million appropriation bill was then taken up and with the Central American treaty again brought on the carpet.

Mr. Butler gave notice that he should discuss the bill as a war measure.

The further consideration of the subject was postponed.

Mr. Bell, of Tenn., alluded to the rupture between himself and Senator Clayton, yesterday. He regretted the occurrence, as it resulted from a misapprehension on his part. If the Senator from Delaware shall say he did not mean to be personally offensive in his remarks relative to Lieut. Maury he was prepared to make the *amende honorable*.

Mr. Clayton replied—He had no doubt that the Senator, with himself, regretted the disagreeable occurrence, especially as it originated in a misapprehension. He (Mr. Clayton confessed that he felt warmly on that occasion, and was sorry for its exhibition. He could not bear malice, after the frank and manly explanation of the Senator from Tennessee, and he was glad to renew that friendship existing between them for more than twenty years. He tendered him his hand with all his heart. Adjourned.

HOUSE OF REPRESENTATIVES.

The entire session was occupied in the consideration of the Senate's amendments to the West Point, Pension and Deficiency Appropriation bills without coming to any conclusion therein. Adjourned.

TELEGRAPHIC.

Loss of the Cunard Steamer Curlew.

Boston, March 29, 1856.

We learn by the arrival of the bark Messenger Bird, at Provincetown, (Cape Cod, Mass.) that the Cunard steamer Curlew, from Halifax to Bermuda, ran ashore on the North Breaker, off Bermuda, at 4 o'clock on the morning of the 18th inst., and sank in three minutes. The mails were lost, but the crew were saved. She lies with decks under water, and is broken in two. Assistance has been sent to her, but the sea ran so high they could not save anything.

Governor Price not a Defaulter.

Trenton, N. J., March 29, 1856.

The Jury in the United States Court to-day rendered a verdict in favor of Gov. Price for $195,039 against the United States Government, leaving $75,000 to be adjudicated on by Congress, which could not be legally settled in this suit.

Black "Republican" Nominations.

Albany, March 29, 1856.

The Black "Republicans" have nominated Vischer Ten Eyck for Mayor of this city, and S. H. H. Parsons for Recorder.

Railroad Accident.

Pittsburgh, Pa., March 29, 1856.

The train which left Philadelphia this afternoon for this place was thrown down an embankment fifteen feet, and was only saved from going into the river by the cars lodging in the trees. Two of the passengers were seriously injured, and others badly bruised.

Suicide at Springfield, Mass.

Springfield, March 29, 1856.

Charles A. Schouller of Boston, in a temporary fit of insanity last night jumped from the third story window of the Massasoit House, and died from injuries received.

From Kansas.

St. Louis, March 29, 1856.

Gen. Lane, Senator elect from Kansas, arrived here yesterday, bound for Washington. The United States District Court for Kansas meets at Lecompton on the 7th of April, when it is expected the Grand Jury will take into consideration the charges against the members of the new Legislature and the free State Government. Affairs in Kansas were quiet when Gen. Lane left.

Important from Central America—War Between Nicaragua and Costa Rica.

New Orleans, March 29, 1856.

The steamship Daniel Webster, from San Juan Nicaragua, on the 23d inst., has arrived at this port.

The news is highly important.

Col. Schlessinger, the Nicaragua envoy to Costa Rica, was escorted out of that country on the 9th March, and on the following day a formal declaration of war by Costa Rica was received at Granada.

Gen. Walker immediately returned the compliment, and on the same evening accompanied by 300 troops he crossed the lake to Virgin Bay.

On the following day Col. Schlessinger followed Walker with 280 men.

At the latest dates the Nicaragua troops had not met the enemy, but had provided themselves with horses, intending to march against Guamo Castle on the 21st inst.

Major Heiss had arrived at Granada with dispatches from Washington for Minister Wheeler.

An Embassador from San Salvador had arrived at Granada with dispatches of a peaceful character, but taking exception to the presence of so many Americans.

Gen. Walker had been reenforced by the arrival of 310 Americans.

Mr. Walker, in a proclamation issued on the 9th of March, states that he was invited by the Democratic party of Nicaragua to espouse their cause. He had complied with their request, and struggled to carry out the principles of the revolution of 1854, but the legitimist party having repelled all efforts at conciliation, there was left no other resource but war.

The Costa Rican Government had issued an address to the people of Central America, calling on them to rise and destroy the American invaders.

The Canada at Boston.

Boston, March 30, 1856.

The Royal Mail steamship Canada, Capt. Lang, arrived here at 4 o'clock this afternoon, and her mails for the South were dispatched by the 8 P. M. train due in New York at an early hour on Monday morning.

The papers contain nothing of importance beyond what was embraced in the dispatch from Halifax.

Salt Lake City Retail Price Current.

Nov. 29, 1855

GROCERIES.	
Sugar, crushed, per lb..	$0 40
do clarified "	40
do brown "	40
Coffee, 3 lb for $1, or p. lb.	40
Tea, Young Hyson "	2 00
Tea, Imperial, Gunpow'r	2 00
Tea, black, per lb	2 00
Apples, dried, per lb	40
Peaches " "	38
Soap, per bar	40
do Castile, per lb	75
Allspice "	50
Pepper "	40
Ginger "	50
Cinnamon "	1 00
Saleratus "	40
Mustard "	1 00
Saltpetre "	50
Snuff "	1 00
Almonds "	75
Brimstone "	40
Sulphur "	40
Borax "	75
Raisins "	75
Candy "	1 00
Candles, 6 to the lb	50
Figs, per lb	75
Cloves, per oz	15
Nutmegs "	20
Oysters, per can	2 00
Brandy Cherries, per bot.	2 00
Olive Oil, quarts "	1 50
do pints "	1 00
Lemon Syrup "	1 50
Pepper Sauce "	50
Glass, 8x10, per light	20
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	20
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 30
Glue "	75
Red Lead "	40
Madder "	40
Alum "	35
Copperas "	20
Extract Logwood, pr lb.	75
Lamp Black "	40
Epsom Salts "	40
Beeswax "	75
Indigo, $2 pr lb. or pr oz	20
Gum Camphor, per oz..	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	15
Turkey Opium "	1 00
Golden Seal "	15
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	8 00
Copal Varnish "	10 00
Whale Oil "	8 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	1 00
do do do	50
Mustang Liniment, p bot	50
Rope, sea grass, per lb..	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	25
do 2d do	50
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$3 10
do boys', handled	2 50
Hickory Helves	75
Spades	3 00
Shovels	3 25
do steel plated	3 60
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	2 00
Three do do	2 50
Four do dung do	2 50
Hoes	1 25
Concave Augers, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	25

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	50
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	60
Sand Paper, pr 2 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb	35
SCREWS. Size.	Gross
¼ inch	1 00
1	1
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 50
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1½	20
1¾	25
TACKS.	
4 oz. papers	12
6 do	15
8 do	20
10 do	20
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb	80
Lead "	40
BOOTS AND SHOES.	
Coarse Men's, $5 to	8 00
Fine do	10 10
Gents' Calf-skin Shoes..	3 50
do Patent	4 05
Ladies' Coarse Boots	2 50
do do Low	2 75
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 20
Knacks	50
Sole Leather, per lb	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to.	2 50
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	1 00
Oil Peppermint "	1 00
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16¾ pr yd or 6 yds for	1 00
Linseys, per yard	50
Ticking	40
Blue Drilling	25
Denims	30
Cotton Batten, per roll..	20
do Yarn, per 5 lb..	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	35
Eggs, per doz	20
Cheese, per lb	25
Bacon, smoked. per lb..	25
Shoulder "	20
Ham "	25
Middle "	20
Wheat, per bushel	2 50
Corn "	2 00
Oats "	1 50
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb.	20
Beef, fresh, per lb	9
Mutton "	12½
Tongues, each	50
Tallow, per lb	20
Lard "	20
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $2 to	5 00
Adobies, per 100	30
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	8 00

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

Mormonism in New York.

The Latter Day Saints intend holding Meetings in this City every Sunday, at the Broadway House, entrance 116 Grand street, at 10½ o'clock, A. M., 3 P. M., and 7 in the evening.

All who wish to become acquainted with the principles of Salvation, as taught by Apostles and Prophets, ancient and modern, are respectfully invited to attend.

Conference Notice.

There will be a Conference of the Church of Jesus Christ of Latter Day Saints held at St. Louis, Mo., commencing on the 6th of April next. All that can, conveniently, are respectfully invited to attend.

Per order,
J. H. Hart, *Presiding Elder.*

A Conference will likewise be held at Philadelphia the same day. The Presiding Elders of branches in this district of country are requested to attend, bringing with them a report of their several branches.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY,
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
Are transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. Robertson, Hudson & Pulliam, No. 29 Murray street, New York, or Waterman & Ryan, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. City, 1855. my13

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of Domestic Yarns Warps and Fillings. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
Reference—J. TAYLOR, Ed. Mormon. ap7

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh21

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the ufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS, St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, J. A. JAMESON, J. P. EDDY, A. M. BISSELL, A. COTTING, JR., CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 bases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs sealed and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11. 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet; and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

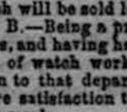
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

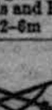
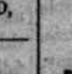
CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

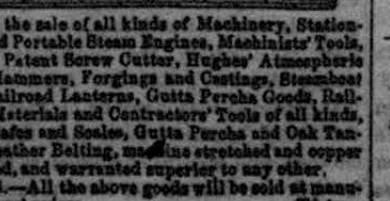
J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

M. C. MOIES & CO.,
NO. 16 MAIN STREET,
GENERAL AGENTS AND COMMISSION MERCHANTS,

FOR the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Railroad Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tanned Leather Belting, machine stretched and copper rivetted, and warranted superior to any other.
N. B.—All the above goods will be sold at manufacturers' prices. f24 1y

CHARLES HOLMES,
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

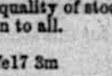
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

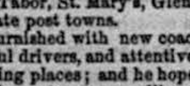
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufactuser's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 8. NEW-YORK, SATURDAY, APRIL 12, 1856. PRICE FIVE CENTS.

Poetry.

Imaginary Evils.

BY CHARLES SWAIN.

Let to-morrow take care of to-morrow;
Leave things of the future to fate;
What's the use to anticipate sorrow?
Life's troubles come never too late!
If to hope overmuch be an error,
'Tis one that the wise have preferred;
And how often have hearts been in terror
Of evils that never occurred.

Have faith—and the faith shall sustain thee—
Permit not suspicion and care
With invisible bonds to enchain thee,
But bear what God gives thee to bear.
By this spirit supported and gladden,
Be ne'er by "forebodings" deterred;
But think how hearts have been saddened
By fear of what never occurred!

Let to-morrow take care of to-morrow;
Short and dark as our life may appear,
We may make it still darker by sorrow—
Still shorter by folly and fear!
Half our troubles are half our invention,
And often from blessing conferred
Have we shrunk in wild apprehension
Of evils that never occurred!

The Great Want of the North West.

With a soil unsurpassed for richness and fertility, which, as Douglas Jerold said of Australia, "needs only to be tickled with a hoe, and it laughs with a harvest;" with a climate of rare salubrity and mildness; with untold mineral wealth hoarded up in underground chambers; with great natural water courses and unequalled navigable Lakes, on which to float its products to all markets,—what is it which this north-west yet needs upon it, to attain that lofty position of wealth and power for which it is by nature designed? The answer is a plain one. It needs men; it wants busy brains and dilligent hands; it calls for farmers to break up the wild prairie sod, and tame it with cultivated fruits and grains; it lacks architects and mechanics to build the homes of civilized men through all its groves, and over all its prairie slopes, and fill them with the implements, the furniture and the taste of cultivated life; it demands chemists and engineers to bring up from their deep chambers the treasures of the mines and the quarry, and make those useless beds of stone, coal and clay, and the exhaustless veins of copper, iron, silver and gold, beneficient and generous contributors to the comfort and luxury of life. To accomplish all this, *men are needed*; human intelligence, enterprise and thought. Supply but this one want, and the north-west will go speedily forward to a height of wealth, civilization and power, which we can hardly imagine. It has been fortunate for us that hitherto this great want has been supplied by the Immigration from the Old World. The exile and the outcast from the oppresion and destitution of foreign lands have been flocking to this more favored region, drawn hither by richer bounties than any other government has ever offered to the emigrant—the assurance that here labor should have its reward, and every man his equal rights. This Immigration has turned wild lands into fruitful fields, has built roads, canals and railways across the trackless prairie and through the pathless forest, has filled the wilderness with homes, school houses and churches, and, better than all, material wealth has given to all these new states a population full of energy enterprise and hope, devoted to the great cause of equal rights and Republican freedom, and promising a higher civilization and more just and equal social polity than the world has ever before seen. Such are some of the fruits of the liberal and enlightened legislation which the country has hitherto pursued towards foreigners; and is it possible to conceive of anything more short-sighted and self-destructive than to attempt, by narrow and intolerant laws, to drive away the men who are thus building up our wealth and prosperity. There are no worse enemies to the North-west than they who by bigoted and exclusive opinion or legislation are turning away from our unsettled lands the very men—the one thing which above all others—they must have. If we are to have bread to eat, and have it cheap; if we are to have lumber, and coal, and wood and stone, and have them cheap; if we are to build railroads and canals, and have them pay; if we are to make pleasant villages and large towns and cities; if we are, in short, to have the institutions, and appliances of civilization and educated society; if we wish to be rich, prosperous and great as a people, we need emigration. Older communities may get along as they are this new region, this undeveloped, unsettled North-west needs men; it must have them or remain forever a wilderness! What are the blind and deaf, who persecute the foreigner and build up high walls against the exiles, thinking about? If they succeed in carrying out their illiberal and unjust views, they will succeed in giving the prosperity of this country the heaviest possible blow; and all such men and all these schemes should be regarded as the worst foes to the progress and growth of the country.—[Weekly Tribune.

The Utah Mail Contract.

HOUSE OF REPRESENTATIVES, MARCH 20, 1856.

Mr. Walker, from the Committee on the Post Office and Post Roads, made the following

REPORT.

The Committee on the Post Office and Post Roads, to whom was referred the memorial of Wm. M. F. Magraw, having had the same under consideration, make the following Report:

The Memorialist is the Contractor for carrying the mail on route No. 8911, from Independence, Missouri, to Salt Lake, Utah. The service was commenced in July, 1854, and the contract price was $14,440 per annum. This rate of compensation was fixed when the Indians living on the route were at peace, and when there was no reason to apprehend that disturbances would arise.

Soon after the commencement of the service the Indians became hostile, rendering it difficult and dangerous to transport the mails, and greatly increasing the expenditures necessary for that purpose. The Postmaster General could afford no relief from the unexpected hardships of the contract. Application was, therefore, made to Congress in December, 1854, and, by a clause in the Post Office Appropriation Bill of that Session, the compensation for the service of this mail route was raised to $36,000 for one year, from August 1854, with the proviso that the Postmaster General (the memorialist consenting) should have power to annul the contract.

During the year for which provision was thus made, the Indian difficulties continued to increase, insomuch that, on the 18th of September, 1855, General Harney ordered all the trading-posts to be withdrawn from the Indian country. Most of them had been previously abandoned, and the change was necessarily disastrous to the mail contractor.

In consequence of the state of facts which produced this order, and in advance of the expiration of the year for which the appropriation of $35,000 was made, the Memorialist urged the Postmaster General to act upon the proviso contained in the law, and to release him from the further performance of the contract. The Department, deeming the service of great importance to the country, declined to rescind the contract, but insisted upon holding the Memorialist to perform it, notwithstanding the hardships and ruinous losses consequent upon the failure of the Government to suppress the Indian disturbances, leaving him to seek relief in Congress, where alone, according to the views of the Department, it could be afforded.

Since the 18th day of August last, the Memorialist has continued to carry the mails at a cost, as he alleges, much greater than that of the preceding year. In his former application to Congress he has submitted an estimate, showing the actual cost of the service to be not less than $41,800, without any allowance for pay of agents, or for his own personal services, and for the use of his capital. This estimate was reduced to $36,000, as already stated; that being the whole compensation allowed for the year ending the 18th of August last.

The Committee have very carefully examined the papers and proofs on file in the Senate, upon which the increased compensation was allowed by the last Congress. They are well satisfied that the statements of the Memorialist, as to the increased cost of performing the mail service, during the existence of Indian hostilities, are fully sustained by the testimony of witnesses who had every opportunity to know the facts, as well as by the general information of the Committee as to the condition of the country and its necessary influence upon the performance of such a contract. For a clear and explicit account of the service as it has been affected by the Indian war, the Committee beg leave to refer to the Memorial of date the 20th November, 1855, addressed by the Contractor to the Hon. James Campbell, Postmaster General, which is hereto appended and made part of this Report.

Upon the facts stated in this Memorial, supported as they are by the testimony referred to, the Committee do not entertain a doubt that the relief granted by the last Congress was demanded by the circumstances of the case, and was in every respect just and proper. Nor is it less certain that the difficulties and expenses of the service have rather increased than diminished, since the time when that appropriation was made. It has been since that time that General Harney's order was issued for the withdrawal of the trading-posts, and that heavy depredations have been committed by the Indians upon the mail trains, involving serious losses to the Memorialist.

Under these circumstances, the Committee deem it just to the Contractor, at least, to continue the rate of compensation allowed by the last Congress, down to the 18th of August next. Although a larger allowance is claimed, and although it is admitted that the difficulties have been recently much greater than during the first year of the contract, the Committee do not feel at liberty to go beyond the precedent established, and to fix the compensation higher than $36,000. But, in view of the uncertainty attending the mail service on this route, and the wholly altered circumstances under which it must now be performed, the Committee are of opinion that justice to both parties requires that the contract be annulled, and the Contractor released from further performance of it from and after the 18th of August, 1856.

The Committee have also considered the claim presented by the Memorialist for the value of the property taken and stolen by the Indians while the same was actually being used in the transportation of the mails. The proof of the loss is ample and conclusive; nor is there any doubt in the Indian Bureau that the demand upon this ground is just, although the Commissioner has not the authority to allow and pay it. The loss is well established to the extent of $17,750, and this amount of indemnity the Committee consider the Memorialist entitled to receive from the Treasury.

Accordingly, the Committee report a Bill fixing the compensation of the Memorialist for carrying the mail for one year from the 18th of August last, at the sum of $36,000, and releasing him from the further performance of his contract after the expiration of that time; also directing the Postmaster General to advertise for a new contract to carry the mails on the said route for four years from the 18th of August next, and authorizing the payment out of the Treasury of the said sum of $17,750, the amount of losses by Indian depredations as aforesaid.

All of which is respectfully submitted.

INDEPENDENCE, Mo., October 4, 1855.

Sir: In view of the fact that the appropriation of Congress of last winter in my favor expired on the 18th day of August and in view of the fact that the circumstances still exist which induced the appropriation, and that you have declined to avail yourself of my proposition under the law of Congress enacted for that purpose, to release me from the further action under my contract for carrying the mails from Independence, Missouri, to Salt Lake, Utah, I deem it due to your Department to make the following suggestions:

First. Under my obligations to carry out the said contract, it has become necessary for me to procure, at great expense, large additional means of conveyance for the mails and other equipments for the prosecution of said contract, during the coming winter; all which I have already done.

Second. That, owing to the tardy movements of the Government escorts from the different stations on route No. 8911, from and to the points above named, during the whole of last year, I was obliged to keep four sets of hands and teams upon the road at once, when, under ordinary circumstances, two sets of these would have been amply sufficient for that service; and of these last facts I was not aware at the time I made the estimate of the actual expense of carrying said mails, which estimate was the basis of the appropriation so made in my favor by Congress.

Third. That, since the expiration of the appropriation so made in my favor by Congress, I am, without any fault on my part, losing from twenty-five hundred to three thousand dollars per month, by the terms of my original contract for carrying said mails upon the route aforesaid, and that this loss arises solely from circumstances that were not only unforeseen, but did not exist at the time of making said original contract with your Department.

In view of these facts, it is utterly impossible for me to carry out said contract without further aid from the Congress of the United States.

Being informed that it is the province and prerogative of your Department to inquire into circumstances like those above set forth, and to report thereon to the Congress of the United States, I respectfully request that you send out some intelligent agent attached to your Department, who shall fully investigate the facts and circumstances connected with the service by me rendered under said contract, and that, being informed through this medium, you make such representations to Congress that the grievance herein complained of may be appropriately redressed; and I hereby pledge myself to give such agent, when sent, and upon his demand, all and every facility for eliciting the facts in relation to this service.

Hoping that the above, to me very important matter, may command your early and kind attention, I am, respectfully, your obedient servant,

WILLIAM M. F. MAGRAW,
Mail Contractor, Route No. 8911.

Hon. James Campbell,
Postmaster General United States.

WASHINGTON CITY, D. C., Nov. 30, 1855.

The Memorial of William M. F. Magraw Contractor for carrying the United States mail on route No. 8911, from Independence, in Missouri, to Salt Lake, Utah Territory, respectfully sheweth:

That, at the letting in March, 1854, your Memorialist and John M. Reside obtained the contract for carrying the mail on said route at the sum of $14,440. At the time, under the circumstances, and in the condition of the country when the contract was taken, and having reference to the incidental advantages connected with it, the sum was fair and reasonable compensation; but the circumstances and condition of the country are so changed, that the execution of this contract has become ruinous to the Memorialist, and to all the friends who, from personal kindness, are willing to sustain him.

He respectfully invites your attention to the following statement of the condition of things when the contract was taken, the changes which have occurred since, and the heavy charges that must be borne in the execution of the contract.

The route No. 8911, from Independence to Salt Lake, is twelve hundred and fifty miles long—perhaps the longest mail contract by land in the world. The greater part of the route is through the territory of wild Indians. On the eastern end of the route, Westport, twelve miles from Independence, is the last white settlement. Hence to Fort Leavenworth, thirty-eight miles from Westport, the route is through the nations of Shawaee and Delaware Indians. From Fort Leavenworth to Salt Lake Valley is twelve hundred miles through the nations of Sioux and other wild Indians. Beyond Fort Leavenworth, as far as Big Blue River, one hundred and forty miles, there are a few germs of settlements; beyond that there are none.

The route along which the mail is to be carried is the route traveled by emigrants from the Atlantic States to the Territories of Utah, Oregon, and Washington, and the State of California; and this is the overland mail-route to California. Prior to this contract, the mail had been carried each direction in one small carriage; sometimes by one man, and not at any time by more than two.

Your Memorialist and his partner supposed that the increased and increasing amount of mail matter, arising from the increased population of Utah and the States and Territories on the Pacific, would require, each trip, one large mail-wagon, drawn by four mules, and the service of two men to each wagon; and this force would always be sufficient to carry the mail. They were aware that the speed required would make it necessary to relieve the mules by relays, to be kept at proper stations. They, therefore, determined to establish in the first year twelve stations between Independence and Salt Lake. These stations were to be about one hundred miles apart—some more and some less, according to the requirements of the business. They commenced establishing these stations, and the necessary buildings were erected at several of them at a heavy cost.

It was designed, in the subsequent years of the contract, to establish an intermediate station in each hundred miles, until the distance between each station should be reduced as much as practicable. The necessity and advantages of these stations, in the execution of this contract, will appear from the following statement:

The number of mules estimated as necessary for the contract was four at each station, making about fifty; and eight or ten extra mules were to be kept to take the places of such as were disabled—making about sixty in all. It was necessary, during a portion of the year, to feed the working mules, through the whole route, with grain, to enable them to do the work. The grain had to be purchased at each end of the route, and transported to the intermediate stations. Grain purchased at Independence had to be carried to the various stations, as far west as Fort Laramie. Last year, your Memorialist did transport the supplies to these stations with ox-teams, which was the cheapest mode of transportation, but which, in consequence of Indian hostilities, has become impracticable.

On the western end of the route, the grain used must be purchased at Salt Lake, and carried to the several stations as far as Devil's Gate.

Your Memorialist and his partner believed that after the first year, the hands kept at each station to attend the relays of stock would raise grain, and cut and save hay, more than sufficient to support the stock; the surplus to be disposed of to travelers.

Secondly. At these stations the mules would rest two weeks after each trip, and be so recruited as to be able to perform their work on the return trip.

Thirdly. Disabled mules could there be taken care of and rendered fit for future service. The importance of this consideration is manifest from the fact that every disabled mule left on the plains became the prey of wolves and Indians, and was lost to the contractor. A mule, falling on a route of one hundred miles, may be brought in and saved; but, on a long route, of several hundred miles, is lost. Loss of stock by casualties is a heavy item in the execution of this contract.

Fourthly. Great incidental advantages were expected from the establishment of these posts, of shops for shoeing mules, repairing wagons, harness, etc., and also by making these posts places for furnishing supplies to emigrants, and trading with the Indians. By these means many of the incidental expenses of the contract would be saved, and security against casualties in the loss of animals be obtained. At the same time great benefits would have accrued to the emigrant trains in having places to rest, attention to the weary and invalid, and an opportunity to procure necessaries, and also to dispose of their disabled stock.

Fifthly. The posts of the traders scattered along this route gave incalculable advantages in securing disabled mules, and shoeing such as had become lame; also, in ferrying rivers.

Another source of direct profit, reasonably expected, was from passengers: the passage-money was $200 each, and it was reasonable to suppose that the average number, each trip, would be at least four. To conduct this business, four wagons costing $400 each were deemed sufficient. One conductor was allowed to each train at $75 per month, making for the two trains $150 per month. To each carriage was allowed one other hand at $40 per month, making for the four carriages per month $310. In this calculation it was intended that one wagon should be exclusively for passengers, and the other for the mails.

When this contract was entered into, the country was at peace with the Indians on the route, and your Memorialist believed there was no danger of war with them. He, therefore, believed that with the prospective advantages mentioned, the contract could be executed with a profit; he certainly would not have taken it without the hope of having the benefit of these advantages.

On the 18th of August, 1854, Indian hostilities suddenly commenced by the murder of the party commanded by Lieutenant Grattan. This outbreak was wholly unexpected by the contractors and the mail party on the route. In proof of this, your Memorialist states, that on the 16th of August, the mail train with three men in charge, under conduct of Jesse A. Jones, encamped and spent the night with the very band of Indians who, on the 18th, murdered Grattan and his party. The train left the Indian encampment on the morning of the 17th, without an intimation to any one of the men that the Indians meditated hostilities. With this commencement of hostilities the condition of the contract has entirely changed. The hope of profit from passengers is extinguished.

In November, one of the mail trains was surprised by the Indians, the men murdered, the mules stolen, and other property destroyed; after which John E. Reside withdrew from the contract, and your Memorialist has, since then, executed it. Three of the stations established, viz: one at Fort Laramie, one at Independence Rock and one at Ash Hollow, were broken up by the Indians. The other stations had to be abandoned, except one at Fort Kearney, one at Fort Bridger, and one at Big Blue river, and none can now be established. All hope of raising any portion of the supplies, except hay, at these stations on the route, is gone. Your Memorialist cannot keep depots for his grain and other supplies on the greater part of the route, nor could he procure transportation to them, if he could establish them. Under these circumstances, your Memorialist finds himself deprived of every incidental advantage expected from the contract, and he finds his actual expenses oppressively increased, besides being exposed to the most disastrous casualties.

On the eastern end of the route, the crossing of the Big Blue river, one hundred and ninety miles from Independence is the most western station at which he can establish a depot for grain and other supplies. On the western end, Fort Bridger is the most eastern station, at which such a depot can be established. The distance between these stations is about nine hundred and forty-seven miles, through the country of the hostile Indians.

On this entire route there are only two places, Fort Kearny and Fort Laramie, where the trains can have temporary rest and protection, and even at these points the protection scarcely extends beyond the walls of the forts; and even here, his losses from Indian depredations have been heavy. Your Memorialist can establish no depots for grain and supplies at these posts, because transportation by small parties is impracticable.

The traders have been withdrawn from this country by the orders of General Harney, and your Memorialist is thus deprived of places at which mules may be shod or left to recruit. He does not complain of the orders of General Harney: he regards the difficulties to which he is subjected as the unavoidable consequences of the war. From Big Blue to Fort Bridger, nine hundred and forty-seven miles, he must pass the entire route exposed to constant ambushes and assaults from a starving, desperate, fierce, and remorseless enemy, without the slightest hope of aid or sympathy, except at Forts Kearny and Laramie, and without any of the appliances or assistance found in a civilized country; and through this country he is required by his contract to transport a mail weighing on each outward trip an average of fifteen hundred pounds, and on the inward trips an average of three hundred pounds. He is bound to carry it in four mule coaches, and to carry it without endangering it. This contract it is impossible to perform without aid from the Government. As he has already said, his mules must be grain-fed; as it is impossible to have transportation for the grain, or to establish depots between Big Blue river and Fort Bridger, all the grain to be used during each trip must be carried with the mail each way. To enable him to do this, he has been compelled to increase the service from four to six mule wagons, by adding two mules to each team, and to send additional force with each. The great increase in the length of the distances between the stations renders it necessary to increase the quantity of grain feed to each mule, in proportion to the increased strength and power of endurance required in the animal. Grazing on such trips will not sustain the animals, even if it were practicable.

Your Memorialist is not able to submit any accurate calculation of the cost of transporting grain to Big Blue river and Fort Bridger, and the cost along the route. When the contract was commenced, your Memorialist and his partner put on the line fifty mules, and believed that ten more would enable them to perform the contract; service was successfully performed with that number until hostilities commenced. Your Memorialist has been compelled to put on the line one hundred and sixty mules. Much other valuable property and sixty mules have been lost to him by Indian depredations, for which he is seeking redress through another branch of the Government. He does not charge this loss against the Post Office Department, but he considers it right to mention it, to show some of the hazards to which he has been subjected. These hazards must be greatly increased in the future, and to them must be added the loss of mules from the increased severity of the labor, and the diminution of supplies of food to which they must be subjected. He has been compelled to increase the number of mules in each wagon from four to six, and in each train from six to thirty; they must take their subsistence with them, to enable them to travel and relieve each other. In view of all the difficulties, he firmly believes that the future execution of this contract will require at least two hundred and fifty mules on the line, and this number must be constantly recruited, to supply the places of those lost by the casualties of the service; and none but mules of the best quality will perform this service. For such mules he is compelled to pay from $200 to $250 each. Mules of inferior quality cannot make the long trips, and must be left on the road.

When the service commenced, it could be performed by one conductor to each train, and one hand to each wagon in the service, one wagon being kept exclusively for passengers. The conductor received $75 per month, the hands $40; making the monthly pay of two conductors and four hands, $310. *Now*, your Memorialist pays $100 per month to conductors, and $60 to his hands; and to start a mail on the first of each month, he is compelled to keep two extra sets of hands and outfits in his employment, as he is obliged to run in each train never less than two, oftener three, and sometimes four six-mule wagons for the transportation of the mail and subsistence of the animals and the men. This increased number of wagons and mules on the route compels him to employ a larger number of hands; and he now employs twenty, and at wages which may seem high to those who only bear in mind the prices paid in the civilized country. But when it is remembered that these men pass through bands of hostile savages, at the constant hazard of life, and are continually exposed to the rigors of the most severe climate, that they must be men of courage and experience, skilled in Indian warfare, acquainted with Indian habits and with the plains, accustomed to manage and tend animals upon them, and must also be men of character, it will be apparent that the price given is, perhaps, less than he must pay for the future.

The monthly wages which must be paid in executing the contract will amount to $1,600. The entire sum paid by the department is $1,203½ per month. The subsistence of these men costs your Memorialist one dollar per day, making $24 per day, or $730 per month. This amount is greater than when the contract was taken, as it is now unsafe to hunt. The amount of wages paid is $19,200 per annum, and of subsistence $8,760—making in these two items, $27,960 per annum.

The contract contains a clause forbidding your Memorialist to endanger the mail. The hostility of the Indians through whose country the mail is carried necessarily endangers it; but, to obviate this danger as far as possible, a military escort has been allowed on part of the road—from Fort Kearny west to Sweetwater river, and Fort Laramie to Fort Kearny going east. This escort, when with the mail, aids its security, but delays the transportation and adds to the expenses of the contractor. From the necessity of the case, the commander of the escort must control the entire travel of the party, its day's journey, encampment, and hours of travel; and in doing this, he must have regard to his duties as a military man, to the preservation of the horses and other public property under his charge. The usual number of miles travelled by the military escort is near thirty per day; the mail party should travel forty-one or forty-two miles; the delay of the escort delays the trains, increases the expense, and renders it impossible to get through in schedule time. The inconveniences, too, to which the mail party is often subjected by choosing the place of encampment for a military party, and the different hours and speed of travel suited to the two parties, increase the hardships on the mail animals and the number lost in the service.

In view of the ruinous effects upon the contractor produced by the change of circumstances under which the contract is to be executed, your Memorialist has heretofore applied to be released from his contract; this request has been denied by the department, unless the contract could be transferred to some one able and willing to execute it on the same terms. This decision of the department was, no doubt, made from considerations of public duty, and your Memorialist cannot, therefore, complain of it. It may be that the character and interest of the country forbid it to abandon the overland mail-route through its own Territories to its Pacific State and Territories; but your Memorialist is in no way responsible for the Indian hostilities, which did not exist, and were not anticipated, at the time the contract was made, and the disastrous consequences to the mail route should not be visited on him. When he undertook this contract, the sum of $14,440 per annum would, with the collateral advantages and with good management, have been a fair compensation. He has been deprived of all these advantages; and the sum of $14,440 per annum is so disproportioned to the necessary expenditure, as to be a mockery rather than a just compensation. He is willing to use every honest endeavor, and encounter every hazard, in the execution of the contract; but he has arrived at that point when his means and the means of his friends and supporters are exhausted, and it is impossible to go on with the service much longer without the assurance of just and essential aid and support from the Government. In consideration of these circumstances, he earnestly, but respectfully, asks that you again take his case into consideration; that, if consistent with your views of public duty, you will release him from the performance of his contract, and allow him an adequate indemnity for his necessary outlays and losses, above the sum received on the contract.

If this cannot be done, he then respectfully asks that the contract be so modified that an express mail, only, may be carried at an adequate compensation, and without a clause forbidding the mail to be endangered. If neither of these things can be granted, then he asks that the compensation allowed for carrying the mail may be increased, so as to make an adequate compensation for the increased expenses and means required to carry it.

If, on consideration, you should think the present powers of the department do not permit you to give such relief, then he most respectfully asks that his case may be referred to Congress by you for such relief as will be just.

The extreme urgency of his affairs, and the interest of this branch of the public service, will, he hopes, be his excuse for earnestly, but respectfully, urging his case on the immediate consideration of the department, and soliciting a prompt action upon it.

With respect, W. M. F. MAGRAW.

Hon. James Campbell, Postmaster General.

Where was Eden?

We are informed in the sacred narrative that the "Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." But where was this land? According to a late author, "the manifold resources of philology, literature and historical research have failed to answer this question." We have before us the opinions of Reland and Calmet, who assume this locality to have been in the mountainous region of Armenia, among the head waters of the Euphrates, Tigris and Araxes. "And a river went out of Eden to water the garden; and from thence it was parted and became into four heads," &c. The first was Pison, the second was called Gihon, the third Hiddekel, and the fourth was called Euphrates. Euphrates, then, is one river, and according to Faber, has not changed its name since the time of Moses. Hiddekel is supposed to be the same with the Tigris. Although a greater difficulty has arisen in regard to the Pison, yet if we can rely upon some biblical critic, it is what is now known as the Absarus, which has its rise not far from the origin of the Euphrates and Tigris, and falls into the Black Sea in the territory of the ancient Colchians, famed in all antiquity for its gold. The river Gihon is supposed to be the same as the Gundes, which rises in the same district as the others. Consequently, Armenia is pointed out as the site of Paradise. This has been the generally received opinion of most commentators, but latterly we have observed men to differ from this, and endeavor to point out distinctly that the Garden of Eden was not in Armenia, or any of the countries across the dark blue sea, but in America, the United States, yes, in the Territory of Kansas. Max Greene, the author of "The Kansas Region," speaking of a large, beautiful and unrivalled park in the great mountain valley of Kansas, remarks, that "in this natural park the head streams of the Arkansas interlock with those of the Rio Grande and South Fork of the Platte or Nebraska, and affluents of the Colorado of the West; a water star whose rays glide south to the Gulf of Mexico, north to the Missouri, east for two thousand miles to the Mississippi, and westward to the mighty Pacific. It is the only valley in the world, which, with its four rivers, and other respects, answers to the sacred Geography of the lands of Eden." This is a new view of this matter as well as strange, but Mr. Greene is not alone in his views in regard to Kansas being the Eden of the Bible. Rev. Lyman Coleman in his Historical Geography of the Bible, says the learned have brought to the investigation of this matter the aid of most recent discoveries of Eastern Missionaries and travelers; and after the widest range of inquiry, have only returned with some elaborate theory of fanciful conjecture. The geographical position of Eden as defined by Moses, is involved in great obscurity; yet it was evidently designed to describe the location of the country by landmarks that were familiarly known at the time. Four rivers proceeded from it, one of which encompassed the land of Havilah, where was found fine gold and precious stones. Two other places bearing this name are mentioned in Gen. x: 7 and 29; but each is evidently distinct from this, which is totally unknown. Another encompassed the land of Cush; which, in other passages, is the Ethiopia of the Scriptures, lying upon either side of the Red Sea, in Upper Egypt and Southern Arabia. (Gen. 10: 7;) but in this place it seems to be the name of some other country, now unknown. The third river Biddekel, flowed from Eden toward Assyria. The fourth was Euphrates. The Bible plainly says that the rivers of Paradise arose from one source; and, flowing out of the garden, divided into four great rivers, running in different directions. Nowhere but in the South Park of Kansas is such a thing known on earth. If this is the case, and we have no reason to doubt it, may it not in a short time create as great a revolution in our feelings in regard to Eden, as Prof. Baldwin's "Armageddon" is creating in regard to prophecy? We shall see.—[Virginia Telescope.

Boston Two Hundred Years Ago.

In Massachusetts Colony there was a law which required a daily register to be kept in each family of what was done by each individual composing it; stocks being the means most relied on for keeping the framework of society together—appropriately placed directly in front of the church door. Just as with the builder of the Bastile in France, to whom the Bishop might appropriately have made allusion, it appears that the carpenter who first made the stocks was the first to suffer from them, by reason of his extortionate charges. One of the laws of the Colony contained a distinct recognition of slavery; even a fugitive slave law was passed. The limited notions which prevailed of true freedom were illustrated in the liability of any person to be reduced to slavery for a limited term, if guilty of what the court might be pleased to consider "ill and insolent carriage." The year 1633 witnessed a remarkable interference with freedom of individual action, "all Christian people being forbidden to have lectures during the week before 1 o'clock in the afternoon." This regulation appeared not to have been uncalled for, for so long would the zealous clergy of that period preach, that numerous of their hearers adopted the expedient of cutting little private doors from their pews through the sides of the meeting houses, from which they might escape when the fortieth or fiftieth head of the discourse was reached—a device which the law stepped in to restrain. Presently idleness was made a legal sin; constables were charged to take care of "common coasters,"—the loafers of two hundred years ago. The law entered the house to prescribe the use of tobacco, permitting no man to take it in the presence of strangers; it took away the custom of drinking healths, and stamped D on the drunkard; it had its eye, too, on unguarded publications likely to give offence to the court.

Take Care of Your French.

One of the most ludicrous conversations took place not long since in Paris. The parties were a Yankee, who had studied French on the ship as he came over and the *garçon* of a hotel. The new-comer was hungry, and had watched anxiously the movements of the *garçon*, who was putting things to rights in his room; but the phrase for getting dinner wouldn't come to his memory. He had seen in his Ollendorf that *J' ai faim* (I am hungry) were the magic words to be used for that purpose. At last, he thought he had them.

"*Garcong*," said he, beckoning with his forefinger.

The *garçon* approached.

"*Garcong, J' ai un femme*," (I have a wife.)

"Eh bien, monsieur!" answered the boy.

"I hope that madam is quite well."

The Yankee, mistaking this for a promise to serve up, waited awhile, but, seeing that the boy did not take any step to fulfill, concluded to try again.

"*Garcong*," said he, beckoning as before, *Je suis fameaux* (I am famous.)

The *garçon* answered, with a low bow: "All Englishmen, monsieur, are covered with glory," and went on with his work.

The second open sesame had failed. The Yankee desperate; at last he was sure of being right."

"*Garçon, Je suis une femme*" (I am a woman.)

This made the *Garçon* open his eyes; but, guessing in a moment what was wanted; "Ah, monsieur wants to say *J' ai faim*."

"Yes, that's it!" cried the relieved Yankee, who now tells the thing as a good joke on himself.—[Godey's Lady's Book.

Examination of Attorneys.

The following examination of a certain candidate for admission to the bar, taken from the Western Law Journal, is decidedly a good one. The examiner commences with the following:

"Do you smoke?"

"I do, sir."

"Have you a spare cigar?"

"Yes, sir." [Extending a short six.]

"Now, sir, what is the first duty of a lawyer?"

"To collect fees."

"What is the second?"

"To increase the number of his clients."

"When does your position toward your client change?"

"When making a bill of costs."

"Explain."

"When they occupy the antagonistic position I assume the character of plaintiff and they defendant."

"A suit decided, how do you stand with the lawyer conducting the other side?"

"Cheek by jowl."

"Enough, sir—you promise to become an ornament to your profession, and I wish you success. Now, are you aware of the duty you owe me?"

"I am, sir. It is to invite you to drink."

"But suppose I decline?"

[Candidate scratches his head.]

"There is no instance of this kind on record in the books! I can't answer the question."

"You are right, and the confidence with which you make the assertion shows that you have read the law attentively. Let us have a drink and I will sign your certificate."

A fat man in an omnibus, a tall man in a crowd, a short man on parade, and a lady in a huge bonnet sitting before you at a public lecture, are declared to be four of the most unpopular personages of the day; the bonnet is a decided nuisance.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 109 Nassau st., cor. ANN, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, APRIL 12, 1856.

The Philadelphia Evening Bulletin and an Anonymous Scribbler in Utah.

THE Philadelphia *Evening Bulletin* published two weeks since a lengthy letter of nearly two closely printed columns, purporting to have come from Utah, on persons and affairs in that Territory. For a wishy-washy, calumniating, lying fabrication, we have not seen its equal for some time back. Years ago we have known men, after some of our boys had hurt their faith or their corns, sit down with their cup of spleen running over, and write the most horrible things that their agitated and corrupt minds could fabricate, and the Mormons, being comparatively unknown, such statements passed for grave truths, but it is now too late in the day for anonymous scribbling. It won't do, in 1856, to say that "the leading men belonging to this Church are the most disloyal and treasonable set of men now living on the face of the earth."

We can well understand by the writer's language why he has written against the Mormons. He is returning home, and may expect something to reach the Keystone State before he arrives. But why our Philadelphia cotemporary has condescended to be the echo of an anonymous calumniator we cannot divine. We would advise the editor of the *Bulletin* to read the letter over again, and let him ask himself if it does not bear every trace of the most rancorous, vindictive feeling that a man could harbor in his bosom. Is the editor ignorant of the many incontrovertible proofs which the Mormons have given, and give daily, of their devotedness to the Constitution of the United States? If ignorant, he is a bigotted partizan who reads but one side of a disputed subject, for enough to repel all such charges has been published not only by the Mormons, but by other men whose zeal for grandmother's faith had not blinded their eyes to facts. If the editor has any sense of justice, we shall expect him to acknowledge he has been awfully hoaxed.

We will not condescend to refute this anonymous scribbler, but a few extracts from his letter, with a passing remark, may not be altogether uninteresting:

"The masses are desperately ignorant and very poor, while but a few leading spirits are clothed with wealth, grandeur and power, not surpassed nor indeed equalled in any country now on earth. Among these I place Brigham Young, Heber C. Kimball, Jedediah M. Grant, Ezra T. Benson, Gen. D. H. Wells and Col. W. C. Babbit."

Lying and exaggeration go hand in hand—a better illustration of the fact than the above we despair of finding. Must Mormonism be charged with whatever ignorance exists in Utah? In the city of Great Salt Lake, with a population of somewhere about twenty thousand persons, there are at least nineteen ward schools, many private schools for the young and rising generation, with evening schools for adults, and numerous institutions for the teaching of the higher branches of education—and all these are Mormon schools and Mormon institutions, Mormon teachers and Mormon scholars. We opine that the scribbler for the *Bulletin* found that however ignorant the masses in Utah might be of Three being One and One Three, as in orthodox theology, they could measure his bushel in their peck without much pressing down or running over.

On Wednesday last the New York *Herald* published a table of the population and wealth of the United States in 1855, in which the wealth of the whole Territory of Utah is put down at 2,100,000. The *Bulletin* friend must have made an important discovery between the 31st of December, 1855, and the 8th of January, 1856 (the date he writes.) We regret that his many lies make this statement very doubtful. We should, however, be pleased to learn that in this instance he is correct, and that the few gentlemen he names "are clothed with wealth, grandeur and power, not surpassed nor indeed equalled in any country now on earth."

Here is another spicy piece of information:

"The prime object of the Church is to keep the masses poor and in abject ignorance—ignorant of the laws of the Church, ignorant of the powers of the Church, ignorant of the relation they bear to the United States, ignorant of their duties to God, to their country and all of their fellow-men."

He must have felt greatly relieved when he got these lines penned. We will not name the numerous books published by the authorities of the Church, nor the multitude of home missionaries who are travelling throughout the Territory of Utah to instruct their brethren—we will pass them, but we cannot think of passing "the prime object of the Church is to keep the masses ignorant of the relation they bear to the United States, ignorant of their duties to God, to their country, and all of their fellow-men."

The three last phrases are mere *twaddle* from such a pen. The Mormons "*ignorant of the relation they bear to the United States!* They may be; but one thing is certain, the first book published in the Territory of Utah was a book of 258 pages, containing the "Constitution of the United States, Organic Act, and Territorial Laws, accepted and endorsed by Congress." That's enough.

Had the letter not been so lengthy we would have published it in our columns for the amusement of our friends in Utah. Here is one choice morsel they must have:

"Gen. Holman, the late District Attorney, left the Territory for the good of his country and the reputation of his profession!!!!!"

"Thereby hangs a tale." We hope there is no relationship. We expect to learn something soon. Oh! squaws, paint, blankets, and looking-glasses, what a tale you may yet tell!

Emigration.

BY the latest advices from our agents in the West, who are engaged in arranging for the emigration to Utah, we learn that cattle are to be had for about $70 per yoke, with some additional expense for driving them two or three hundred miles to the place of outfit. Provisions are falling in prices. We have reasons for hoping that the price of cattle and provisions will still be lower by the time we purchase. Emigrants, don't delay preparations. Now is the time. Our next ship load of Saints, whose names are given in another column, will arrive in Boston. Being nearly all through passengers, they will proceed West, *via* New York and Iowa City. Elder Daniel Spencer will superintend the emigration in the West.

DOMESTIC SUMMARY.

GOVERNOR CLARK, of New York, in consideration of the impaired health of Dr. Robert M. Graham, granted him a pardon on Friday last. It will be remembered by our readers that the Doctor, in an affray, killed Mr. Loring in the St. Nicholas Hotel of this city.

On the first page we have published Mr. Magraw's petition to Congress, setting forth his claims upon Government for the assistance his present position requires.

On the article, "Where is Eden?" we might say something; at present we can only remark, if Kansas were Eden—what a change! Eden's first occupant and his fair consort walked with God—now, "Border Ruffians" and "Nigger Worshippers," with Colt's revolvers and Sharpe's rifles.

On Monday the steamship Adriatic was launched from the yard of the Messrs. Steers. The Adriatic is 354 feet long from stem to stern; 50 feet beam; depth of the hold under the spar deck, 33 feet 2 inches, and tonnage 5,888, carpenter's measurement. She is the largest vessel ever built in this country, and designed to be the fastest ocean steamer in the world. The inhabitants of New York turned out in great numbers to witness the ceremony. It was a holiday throughout the city. Pickpockets did a big business; some, however, got more attention than they found agreeable. Some idea of the dimensions of the Adriatic can be formed from the following comparative table, giving the relative sizes of the largest vessels afloat:

	Carpenter's Measurement. Length.	Tonnage.
Adriatic, steamship.....	354	5,888
Great Republic, clipper ship.....	300	5,520
Niagara, U. S. steam frigate	345	5,100
Pennsylvania, U. S. line battle ship	—	4,400
Cornelius Vanderbilt, steamship...	335	5,100
Great Republic, rebuilt.....	360	3,300
Persia, British steamship.....	390	5,600
Atlantic, steamship.....	287	3 000
Great Britain, British steamship...	350	3,500
Himalaya, British steamship.....	350	3,500

Among other appliances of safety, the Adriatic will be furnished with one of Professor Grant's calcium lights, so arranged, with a reflector placed upon the starboard wheelhouse, as to throw a light upon the ocean sufficiently brilliant to enable those on board to see any object one mile in advance of the ship's track; thus making it impossible to encounter any obstacle at night unobserved by the lookout, except in case of a dense fog. A novel and valuable feature is incident to the pencil of rays projected by the calcium light, which is, that the cone of rays so illuminates the air that a bright line, like the tail of a comet, marks its path and can be readily distinguished from any direction—thus showing the course of the steamer which carries it to any vessel upon the ocean in its vicinity.

FOREIGN SUMMARY.

LAST week we announced the birth of the King of Algiers; on another page will be found an account of the bowing and scraping his royal presence commanded. The Emperor has declared an amnesty to all political offenders, who will return to France and swear allegiance to the present Government. Generals Randon, Canrobert and Bosquet have been promoted to the rank of Marshals of France. The papers are full of congratulatory addresses to the Emperor. Pope, Kings, Emperors, Princes, Bourgeois, and Peasants are all rejoicing!—if we only could believe them.

Every movement among the belligerents indicate that before the expiration of the present armistice peace will be proclaimed.

The King of the Belgians arrived in London on the 18th ult., and was godfather of the Princess Royal of the family of Queen Victoria, at her confirmation on the 20th.

The Prince of Prussia is to visit England in May. According to the knowing folks he is going to do some courting before he returns. The Princess Royal stands a good chance of accompanying him to his father's house.

The attention of Lord Palmerston to Mr. Buchanan, on leaving the British Court, and the reception of Mr. Dallas, augurs peace for some time longer between John and Jonathan.

Conferences.

A CONFERENCE of the members of the Church of Jesus Christ of Latter Day Saints was held at Washington Hall, Philadelphia, Pa., on Sunday, April 6th, 1856.

DR. JETER CLINTON, presiding.

The Conference opened at 10½ A. M.

The Choir sung "The Morning Breaks, the Shadows Flee."

Prayer by Elder Angus M. Cannon.

Officers present—One of the Twelve Apostles, 5 Seventies, 5 High Priests, and a numerous attendance of Elders, Priests, Teachers and Deacons.

After making some observations on the great work that the Saints were engaged in, Elder Clinton invited Pres. J. Taylor to address the Conference. He arose and said he was much pleased at having the opportunity of meeting with his brethren and sisters under such favorable circumstances. Being the anniversary of the organization of the Church, they had met, as was the custom of the Saints everywhere, to attend to such business as the interests of the Kingdom of God demanded. To-day, the Saints in Salt Lake City are assembled in Conference, and it may be that hundreds of persons are there appointed to preach to the nations or to build up Zion. Measures are set forth there with the view of extending and strengthening the Kingdom of God. With this faith, the Saints meet in Conference, and it is no question with them whether the adoption of any measure makes them dollars richer or poorer. They had not met there that day to promote measures for their individual aggrandisement, but to learn the will of God; and when they acquire that knowledge, it became their duty to practice it. It was the privilege of the Saints to express freely their confidence or want of confidence in the authorities of the Church at the April and October Conferences. No one should cover iniquity. If any man, from President Brigham Young down to the deacon at the door, had in any way violated the trust confided to him, to-day the Saints were required to testify of it. The names of the presiding authorities would be submitted to a vote of confidence; every person was required to vote for or against. Now was the time, brethren and sisters, to speak out; no tittle tattling or whisperings in corners afterwards. Vote according to your conscience; hypocrisy cannot flourish among Mormons; whoever tries it finds it unprofitable work, and the Saints banish them from their midst. The eyes of the Lord are on the ways of his people, nothing is hid from Him; we therefore wish to walk in the light, as He is in the light.

The Conference voted unanimously to sustain Brigham Young as President, Prophet, Seer and Revelator of the Church of Jesus Christ of Latter Day Saints throughout the whole earth; and Heber C. Kimball and Jedediah M. Grant, as his counsellors.

Orson Hyde, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, Geo. A. Smith, Amasa Lyman, Ezra T. Benson, C. C. Rich, Lorenzo Snow, Erastus Snow, and F. D. Richards, were severally sustained members of the Quorum of the Twelve Apostles—with Orson Hyde President.

Elder John Taylor was sustained President of the Eastern States. Bishop N. H. Felt and Elder Alex. Robbins, Jr., were sustained in their respective positions as assistants to Prest. Taylor.

Dr. Jeter Clinton was sustained as the President of the Pennsylvania, Delaware and New Jersey conferences.

The names of those holding the priesthood connected with those conferences were read and sustained.

Elders Samuel A. Wooley, Wm. H. Miles, Angus M. Cannon, S. P. Rose and Solomon Mack, addressed the conference, representing the number of Saints in their districts, and the position of the Church and the progress of the members over whom they presided. These brethren bore testimony to the divinity of the work introduced to this generation by the Prophet Joseph Smith, and related with much spirit their individual experience associated therewith.

Meeting closed by singing and prayer.

AFTERNOON SESSION.

The Saints met again at 3 P.M.

After opening by singing and prayer, Elder Clinton spoke and eulogised the labors of the sisters connected with the Philadelphia Branch, who had clothed the poor of the Church during the past winter. Their conduct was commendable and worthy of the blessings of good men, angels and God.

Pres. J. Taylor addressed the Saints. He was truly glad to hear the favorable reports that had been given during Conference, and when contrasting the present position of the Church with its position when himself and brethren arrived here from Utah about eighteen months ago, he was truly grateful to the Lord God of Jacob and praised his holy name. Everything was at first discouraging, but the Lord had been with them and enabled them to do what the Presidency required at their hands, and now all things were in a prosperous and encouraging position. He had been nobly sustained by many in and out of the Church, and though the publication of THE MORMON had caused much anxiety, and some persons thought they never could carry it through, he felt to recognize the hand of the Lord for the strength they had received, and was proud to say that no man had ever presented a claim against the office that they had not been able to meet. He spoke for some time on the subject of tithing. On account of the great number of emigrants who had been assisted by the Saints on their arrival in New York and Philadelphia, many of the Saints had not been able to attend to this matter as the Church requires, but he hoped that as the poor Saints found employment and things moved in their ordinary course, it would be attended to by all. He had no wish to press any one nor lay upon his brethren burthens they desired not to carry, he therefore would leave it as a matter of conscience with them. Some thought that the Priesthood were enriched by tithing, but it was a mistake. The Elders of the Church, when at home and attending to their own affairs, pay their tithing the same as the members. For his part, he had never received one cent of it. The public buildings of the Church alone were sustained by it. He trusted that the Saints would take hold of the Perpetual Emigration scheme and contribute to its funds, that the poor everywhere might be gathered to the valleys of the mountains and serve the Lord their God far from the oppression of men. He spoke likewise on the subject of emigration, and gave such instructions as would benefit those preparing to cross the plains.

Elder T. B. H. Stenhouse addressed the Conference a few minutes.

Conference closed by singing and prayer.

Adjourned to 7½ P.M.

EVENING SESSION.

In the evening the large Hall was filled with an attentive audience.

Elder Angus M. Cannon addressed the meeting on the latter day work of God.

President Taylor followed, giving much good instruction to those seeking to do well and a stirring address to hypocrites.

Elder Clinton invited his hearers to investigate Mormonism and judge for themselves.

During the Conference, enlivening strains from the choir elevated the minds and gladdened the hearts of the Saints. An excellent spirit prevailed and unanimity marked every movement.

TEXAS.

BY letter dated Mill Creek, Ellis Co., Texas, March 10, we learn that a Conference of the Saints had been held there lately—(no date given in the letter.)

Elder B. L. Clapp presiding.

In the forenoon of the Conference the President preached on the divine authenticity of the Book of Mormon, and Elder William C. Moody spoke on the Gospel.

In the afternoon the Saints voted unanimously to sustain Elder Homer Duncan as President of the Texas Conference.

Elders J. Ostler and M. J. Snediker were appointed to labor in East Texas under his direction.

Elder Clapp was released from his labors, and thanked by the Conference for his wise and judicious counsels while laboring in their midst.

Elders Wm. W. Allen and Andrew Bigler were released from their labors, and permitted to return home, as they had faithfully discharged their duties. They gave an account of their labors, and bore a faithful testimony to the work of God.

Seventeen persons had been baptized since the previous Conference. A goodly number were preparing for the spring emigration. The Elders are all well.

PENNSYLVANIA.

THE Saints in Franklin county met in Conference in the town of Franklin, Quincy township, Penn., on Sunday, March 29th, 1856.

Angus M. Cannon presiding.

Elder George J. Taylor, who had been laboring in that district of country for some months, had left previous to the Conference to join the staff of the office at New York.

Officers present—1 Seventy, 6 Elders, 1 Priest, 4 Teachers, 1 Deacon.

The standing of the authorities of the Church were individually presented to the Conference, and unanimously sustained in their respective callings.

The Union Branch, represented at Conference, numbers 59 members, including 1 Seventy, 6 Elders, 1 Priest, 4 Teachers, 2 Deacons. Much good instruction was given by the Elders who spoke at Conference.

Elder Daniel Robinson resigned the presidency of the Union Branch on account of his leaving the country. Thanks were tendered to Elder R. for his faithful labors and watch-care over the Saints. The blessing of the Lord was craved for his future life. Elder Martin Heiner was chosen to succeed him in the Presidency of the Branch.

Several brethren were ordained to the ministry.

TOM'S RIVER.

THE Saints connected with the Tom's River Branch of the Church met in Conference on Sunday, the 30th ult.

Elder W. C. Reamer presiding.

By the report we learn that they had a real good time. Much good instruction was given by Elders Reamer and McKean, and many of the Saints related their experience and testified their determination to serve the God of Abraham.

On the Death of N. Preston Felt.

And art thou gone, dear little friend,
To some far off and holy land?
Oh! why did Heaven thy presence lend,
Then snatch thee from our happy band?

We miss thy bright and cheerful look,
Where class-mates one by one repair,
And view thy desk—thy bench—thy book—
Then think of thee who late sat there.

Oh! when the hour of sleep draws nigh,
How sadly do thy brothers mean—
Then cast to Heaven one deep-drawn sigh,
And weep that they must be alone.

Thy father, too, will speak of thee,
Dear gentle, sweet, and lovely child;
In fancy that fond face he'll see,
Which oft on his so sweetly smiled.

Through the long day when all seems bright,
Thy name will not forgotten be,
And in the silence of the night,
Soft whispering winds will speak of thee.

Thy mother will in grief repair
To some familiar, well-loved spot,
And dream her boy may meet her there,
But that loved boy approaches not.

How little thought that trusting heart,
Whilst thou wert seated by her side,
That she so soon with thee must part—
That then so soon, sweet child, had died.

But now in peace she bows resigned,
Though she has lost a favorite son;
True christian grace adorns the mind
Of her who says—"God's will be done."

Preston, thy spirit's taken flight,
Where earthly cares no more annoy,
In Heaven must souls like thine delight—
Earth could not keep so dear a boy.

But He who hears each fervent prayer,
Who sees each throbbing of the heart,
Will all our sorrows soon repair,
Where we no more, sweet child, may part.

MACCIN.

FOR THE MORMON.

All the World's a Stage.

BY ALEXANDER OTT.

ONE day while engaged in the perusal of Shakespeare's works, I met with the above passage, that caused me to reflect upon the philosophical truth of the same.

The world may be compared to a vast stage or arena, on which every one is more or less taking an active part in the multifarious, ever changing scenes of this life, and endeavoring to act his part in proportion to the physical and mental capacities he has received from, and the circumstances he is placed in by God. Previous to my lifting the curtain of this gigantic theatre, I have to advise the reader not to view the scenes that may be represented to him, through a kaleidescope, magnifying glass or microscope, but trust to the optical powers of his own judgment and reason, and as for myself I shall not use any artificial painting and coloring in portraying the characters and scenery, but endeavor to represent things in their wildly glaring, colossal reality, so that he may not be deceived, but get a correct view of them.

On raising the curtain, we behold the innumerable chameleon hues and protean forms of the human character; a chaotic multitude of pigmies, striving, struggling and fighting to reach the mountain-top of worldly splendor and distinction; like a continual, irresistible stream of lava, flowing over walls, filling up ditches, burying whole cities, till at last, with a hissing, boiling and roaring noise it becomes engulphed by Neptune's watery embrace; so man is madly rushing and pushing forward, scaling one mount of difficulties after the other; every moment ready for encounter, and trampling down those, that try to stop him in his headlong career to destruction. It is really a sickening and revolting sight to the noble-minded man, to see so many millions of human beings confederated and linked together by the chain of selfishness, avarice and ambition, who instead of reposing their eternal interests in the saving and exalting principles of a true religious philosophy, risk their honor, their lives, souls, in fact their all, the Present and Future for a bag of silver or gold; who subdue everything that is noble to the mind and heart to the sovereign sway of selfish interests. O, what an age, where virtue and generosity are but names; where people deny each feeling of humanity; dissolve the tenderest ties of relationship; disavow rectitude and pay their hypocritical homage to vice and crime. It is a moral revolution, that nothing but the voice of Omnipotence can subdue, the lustre of this world's sun is faded and troubled.

How few are there, that confirm their words by blameless and honorable lives! That are faithful and loyal to the cause of truth, like Mucius Scaevola, who having failed in his attempt of stabbing King Porsena, that was besieging Rome with a large army, was threatened with the most excruciating tortures, human ingenuity could invent, if he would not tell the names of his accomplices; whereupon the noble Roman replied, "King, that thou mayest see how little I dread death I put my right hand in this coal fire;" and suiting the action to the word, he had it slowly burnt by the consuming element.

In order to win and hold a proud position among the so-called élite of the world, we see men exhibiting the nature of a hyena; the ferocity of a tiger in destroying their offspring, their parents, surrounding themselves with a host of vile hirelings, and with a blood stained splendor; riding in their triumphal chariots over mouldering corpses, smoking ruins of cities, till they make their final exit from the stage of this life.

To show that the above sentiments are not mere fancy but that reality often excels fiction, I refer to a certain circumstance, that occurred about 20 years ago, in the Kingdom of Bavaria, Germany, which caused a general excitement and indignation. A young man, by the name of Kaspar Hauser, whose father was a personage of the highest rank, was kidnapped through the instrumentality of his own parent, and for fifteen years confined to a gloomy, subterranean dungeon, with no other companion but a wooden horse; never seeing a ray of light, nor a person to speak to, except the gaoler, who supplied him with the coarsest kind of food. One day Hauser was informed, he had to leave his prison, in consequence of which he received some instructions, was made to practice walking, but having been confined so long and having had little or no exercise, it was with the utmost difficulty, he could walk. The young man was sent with a letter to a military officer in Nuremberg, where he was soon found by the police. The greatest researches were made by the authorities to find out the child's father, but when he proved to be the son of a prince, all was hushed up. The young man Hauser having been adopted by Lord Stanhope, was to finish his education in Nuremberg and then leave for England. One day he received an invitation to meet a gentleman in the Castle garden of the said town; he went without apprizing his friends of it, and on arriving at the appointed place, he met a stranger, who produced a letter, and while Hauser was reading the same, he was stabbed and expired shortly afterwards.

In yonder low-roofed cottage, where the wreathing smoke coils up among the dark, green foliage of the forest—where every thing breathes the spirit of peace and love, a man is sitting in his study, absorbed in deep meditation; he is one of the greatest searchers into physical and mental truth, whose sterling virtues secure him an affectionate and reverential remembrance in the literary world. Although he has conferred the most lasting benefits upon society, and his noble actions and mental productions bear an emphatic testimony of his great and exalted soul, he is one of the most unassuming and modest man history speaks of. It will ever be with associations of a most pleasing nature, that a man like Jean Jacques Rousseau will be remembered. The infant child, on being ushered into existence, has to pass through a variety of circumstances, which all have a tendency to prepare him to become an actor on the stage of this life; in fact, his career commences as soon as he is aware of his physical and mental existence, as soon as he can tell good from evil. It is of paramount importance that his parents or guardians take special care in strengthening his reason, enlarging his compass of knowledge, ennobling his mind with the beautiful graces and embellishments of nature, and brightening his imagination, that he may become ardently attached to every principle of truth, and discountenance every thing that might be disagreeable to the critical acumen and noble execution of the all-wise Creator; yes, the main design of the parents should be to cultivate exalted sentiments in their child, so that he may be capable of confronting error, introducing light, that good and correct principles may dwell in harmonious unity in the mind. It is not wisdom to move only in a sphere of theory or speculation, to acquire merely a knowledge of principles as they are represented to the mind from the world of ideas, an execution of which is entirely out of the question. Every thing, no matter what it is, requires a practical support, in order to be useful to the human family. To what would the mere knowledge of the Involution of Powers, the Binomical Theorem, the conic sections amount, without knowing how to apply the same to our practical, every-day life! Theory and practice are twins; they cannot be separated—they go hand in hand; they have to support each other. A mere theorist, without practice, is like a man that knows how to call for a knife and fork, in ten languages, without knowing how to use them.

In regard to instilling principles into children, it will be well to teach them not to move in extremes, but always observe a *juste milieu*. Fire and water are very useful elements, but without sufficient judgment and experience how to approach or use them, they may prove fatal.

If man has stored his mind with useful knowledge, is urbane and kind to his fellow-beings, and does every thing that is compatable with true religion, mental refinement and cultivation, then he will act his part on the stage of this life so that even the most hostile criticism will not affect his reputation, but, like Virgil the poet, who enjoyed such popular esteem and respect, that one hundred thousand Romans rose on his entering the theatre to pay him the same homage as they did to the emperor himself, he will meet the approbation of the intelligent and honest part of humanity, that will support him even in the agonies of death, and the sun of his life will set with a calm and softened splendor.

But how thankful ought we to be, if a kind and overruling Providence has placed us in such favorable circumstances that we are permitted to take a prominent and honorable part in the great game of life. How ought we to strive and endeavor to realize the noble and grand position we occupy, and show by our actions and words that we want to honor our Heavenly Father, please Him, His angels, good men and spirits.

Fearful Conflagration in Galena, Ill.

Thirty-two Buildings Destroyed—Estimated Loss $300,000—St. Michael's Catholic Church in Ruins—Courier Office Consumed.

AT 3 o'clock yesterday morning our city was visited by the most disastrous conflagration that has ever yet occurred here, and one which will long be remembered with sorrow, not only by those who have suffered the loss of their property, but by all who witnessed its terrible effects and can feel for the misfortunes of others. Men whom we have watched for years toiling with carefulness in the prosecution of their business, saw the fruit of all their labor swept away as by a single breath, and they are left again to commence the world anew, with the accumulated load of discouragement upon them. While we compassionate them, we appeal to their sturdy courage to sustain and arm them anew for the struggle of life. Life is a warfare with difficulties, and he who meets them most manfully is the greatest hero. To our knowledge, this is the fourth or fifth time some of the sufferers by this fire have been burnt out within a few years. Most of the sufferers were among our most worthy, industrious and enterprising citizens, as will be seen by a reference to the list below.

The fire was first discovered in the stable on Commerce street, near Washington, owned by Mr. O. Walker, of Chicago. In a few minutes it was all in a blaze. The portion of the block in which it was situated, north of the De Soto House, was of the most combustible materials, and in a very short space of time it was in a single sheet of flame defying all hope of victory by human effort. All the buildings in that block north of J. A. Packard & Co.'s store, bounded by Main, Washington and Commerce streets, like one mighty candle, lit up the whole Heavens with a most terrific glare. The fire crossed Washington street in a Northward direction, and burnt all the wooden buildings South of L. S. Felt's old brick store, now occupied by J. Coatsworth & Son. It crossed Main street Westward, and burnt all that fine brick block of stores and offices North of Dr. Weirich's new building, and South of Bergman & Co.'s cabinet warerooms, with the exception of the building on the North corner of Main and Washington streets. It then crossed Bunch street, and burnt the residence of D. A. Borrows, the next dwelling Southward, and lastly, in that direction, the Catholic Church, where it was finally subdued.

Such was the fury of the tempest of fire, that large cinders were carried a mile or more from the scene of immediate conflagration, so as to endanger buildings at that distance. We hear of several buildings that caught fire on the hill, but which were extinguished.—[Galena Advertiser, April 1.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, April 3, 1856.

The bill for the relief of the widows and orphans of the officers, seamen and marines of the sloop-of-war Albany was passed.

The joint resolution declaring the manner in which the pension laws for the benefit of the Cherokee Indians shall be executed was adopted.

Mr. Collamer spoke on Kansas affairs. Without concluding he yielded to a motion to adjourn. Adjourned.

HOUSE OF REPRESENTATIVES.

The House was then engaged considering the Senate's amendments to the Deficiency Appropriation bill.

The proceedings were uninteresting. Adjourned.

SENATE. April 4.

The House bill, appropriating $300,000 for restoring and maintaining the peaceable disposition of the Indian tribes on the Pacific coast, and $120,000 for gunpowder, was passed.

Mr. Collamer resumed his remarks on Kansas affairs.

Mr. Douglas replied to some of Mr. Collamer's criticisms on the majority report.

Adjourned till Monday.

HOUSE OF REPRESENTATIVES.

Mr. Evans introduced a bill to authorize and facilitate the construction of a Northern, Southern and Central Pacific Railroad and Magnetic Telegraph line.

The bill was referred to the Select Committee on the subject. Adjourned till Monday.

SENATE. April 7.

Mr. Mason, from Committee on Foreign Relations, reported a resolution to the effect, that no further legislation is necessary in order to put an end to the treaty with Denmark, regulating the Sound Dues.

The subject was made the special order for Monday next.

HOUSE OF REPRESENTATIVES.

Mr. Mace, by unanimous consent, presented the Constitution of Kansas, together with a memorial of the new Legislature of Kansas on the subject.

Referred to the Committee on Territories.

Mr. Mace's motion to print 10,000 copies, was referred to the Committee on Printing.

On motion of Mr. Humphrey Marshall, the Committee on Foreign Affairs were instructed to inquire into the expediency of declaring the engagement of American vessels in the Chinese Coolie trade to be illegal, and a sufficient cause of forfeiture to the captors of the ship engaged therein.

On motion of Mr. Pringle, it was resolved that the President be requested to communicate what information he may possess in regard to citizens of the United States being engaged in the slave trade, or in the transportation in American ships of coolies from China to Cuba and other countries, with the intention of placing or continuing them in a state of slavery or servitude, and whether such traffic is not, in his opinion, a violation of the spirit of existing treaties; rendering those engaged in it liable to indictment for piracy; and especially that he be requested to communicate to this House the facts and circumstances attending the shipment from China of some 500 coolies in the ship Sea Witch, of the city of New York, lately wrecked on the coast of Cuba. Adjourned.

SENATE. April 8.

Mr. Pearce, of Md., reported a bill to remit and refund duties on goods, wares and merchandise destroyed by fire.

Mr. Seward, of N. Y., said the bill was passed by the Senate last session, but failed in the House for want of time. It was passed.

Mr. Sumner, of Mass., introduced a bill supplementary to the act to limit the liabilities of ship owners.

Mr. Mason, of Va., introduced a bill to make further provision for the satisfaction of Virginia land warrants. Adjourned.

HOUSE OF REPRESENTATIVES.

Debate on political questions. Slavery, Kansas and Great Britain. The old stories. Adjourned.

SENATE. April 9.

A number of bills from the Court of Claims making appropriations for certain claims were passed.

The question of printing the memorial of the Kansas Legislature, presented by Mr. Cass, was taken up. Adjourned.

HOUSE OF REPRESENTATIVES. April 9.

The Deficiency Appropriation bill was taken up.

Mr. Shorter, of Ala., contended that Massachusetts, by her conduct relative to the Fugitive Slave law, has placed herself outside of the pale of the constitution and ought not to be represented here. He said that the South had been victimized every time she had compromised with the North. He hoped, therefore, that no further attempt of that kind would be made. He said not only Alabama, but every Southern State, is resolved that, should the government fail to protect them in their constitutional rights, they will take the remedy into their own hands. They will stand on the Georgia platform. If the Democratic party, which is the true exponent of State rights principles, shall triumph in the Presidential election, the Union will be saved; but if Black Republicanism prevails, the history of our confederacy will have been written. The only way to preserve the Union is for the true conservative men of the North, now represented by the sound national democrats, to unite with the South and wage unceasing war on the fanatics who would tear down the pillars of our Republic.

The Senate's amendment appropriating nearly $50,000 for engraving maps and drawings accompanying the reports of the explorations and surveys to determine the route for a Pacific railroad, was discussed. The question of extravagance was dilated upon in this connection, one gentleman saying the printing and engraving of this work will cost one million dollars, while others thought such large outlays would have a tendency to prejudice the construction of the road. An ineffectual effort was made to confine the appropriation within proper limits, excluding illustrations fitted only to adorn books of travel and natural history. The amendment to that effect was rejected, and the House adjourned.

TELEGRAPHIC.

The Ill-fated Ferry Boat New Jersey.

PHILADELPHIA, April 3, 1856.

The boiler of the ferry boat New Jersey was raised to-day. One of the furnace doors was found open. The United States Boiler Inspector examined the interior of the boiler and found it to be very defective. Several patches, where it had been mended were actually burnt away. Numerous leaks were also found about the back legs of the boiler sufficient, when acting upon the furnace, to fill the flues with steam and force out a flame in front.

The inspectors say it is a matter of astonishment that the boiler could have stood so long without accident. The plates in many places were reduced to one third of their original thickness. The boiler was totally unfit in every respect for service. Although the above was evidently the cause of the destruction of the boat, it was also found that the plates and brick work under the boiler were open, through which fire could rapidly communicate to the wood work at the bottom of the boat. The Coroner's Jury meet to-morrow to form a verdict.

From the Cape de Verds.

BOSTON, April 7, 1856.

Capt. Rider of the Brig Planet, arrived at Salem from Port au Praya, Cape de Verds, Jan. 3, reports that a crisis was fast approaching there. Want and misery prevailing to an alarming extent. By the arrival of a small quantity of food from Brazil and the exertions of the Governor General, actual starvation, except in a few instances at St. Antonia, had thus far been prevented. Their present supply will soon be exhausted and they require out, side assistance for nine to twelve months to come.

Explosion at the Montreal Gas Works.

MONTREAL, April 7, 1856.

At three o'clock yesterday morning, the purifying house of the Montreal Gas Works blew up. Three men were severely bruised—one dangerously. The explosion was caused by one of the workmen entering the building with an unguarded lamp, to search for an escape of gas. The machinery escaped without injury. The works were stopped for five hours.

Fire in Baltimore.

BALTIMORE, April 7, 1856.

The four story warehouse in Baltimore street, opposite Hanover, was destroyed by fire last night. The building was occupied by Carey, Howe & Co. boot and shoe dealers. Loss $60,000. Both firms fully insured. Joseph Wing, owner of the building was also insured. A carpet warehouse adjoining was broken in by the falling walls, and the stock, owned by Gable, McDowell & Co., much damaged.

The rear building, occupied as a clothing warehouse, was also crushed, and the stock, owned by Messrs. Weisenfeldt & Co., injured. The entire loss is estimated at $200,000.

THE MORMON.

Seizure of a New York Vessel by the Authorities of Virginia.

NORFOLK, April 7 1856.

The captain and crew of the schooner Maryland, of New York, have been seized, and the vessel brought from Hampton Roads, for refusing to submit to a search for slaves under the law recently passed. Upon the refusal of the captain to allow his vessel to be searched, a company of military was sent on board. Great excitement exists, as it is believed there are slaves concealed in the vessel. The captain and crew have been consigned to prison.

Boston Banks.

BOSTON, April 7 1856.

All of the Boston Banks have conceded to the requirements of the new Clearing House, and will hereafter be governed accordingly.

A Watch House in East Cambridge was destroyed by fire last night, and an intoxicated man confined therein was burned to death.

News from Texas.

BALTIMORE, April 8, 1856.

Texas dates to the 29th. The federal officers at Fort Mackintosh had interfered to prevent another invasion of Mexican territory from the American side. The Lipan Indians had attacked another mail rider, wounded some escorts and committed othes depredations.

—Indian Hostilities on Rogue River.

Desperate Fight—Twenty-five Americans Massacred.

WE are indebted for the following terrible news to an extra of the Crescent City *Herald*, published on February 25, which gives the details as follows:

Yesterday (Sunday) morning we were favored with the perusal of a letter written by Robert Smith, a settler up the coast, to Mr. Miller, living in the neighborhood of Whaleshead, informing the latter that on the 22d inst., while William Hensly and Mr. Nolan were driving some horses towards Rogue river, two shots were fired at them by Pistol river Indians. Mr. Hensly had two of his fingers shot off besides receiving several buckshot wounds in his face. The horses fell into the hands of the Indians.

The letter contains also a request to urge forward from Crescent City any volunteers that may have been enlisted.

From F. H. Pratt, Esq., a resident at the mouth of Rogue river, who arrived last night in the schooner Gold Beach, we receive the startling news that the Indians in that district have united with a party of the hostile Indians above, and commenced a war of extermination against the white settlers.

The station at Big Bend, some fifteen miles up the river, having been abandoned several weeks previous, the Indians made a sudden attack on Saturday morning, Feb. 23, upon the farms about four miles above the mouth, where some ten or twelve men of Capt. Poland's company of volunteers were encamped; the remainder of the company being absent attending a ball on the 22d, at the mouth of Rogue river.

The fight is stated to have lasted nearly the whole of Saturday, and but few of the whites escaped to tell the story. The farmers were all killed.

It is supposed there are now about 300 hostile Indians in the field, including those from Grave and Galaise creek and the Big Meadows. They are led by a Canada Indian named Enos, who was formerly a favorite guide for Col. Fremont in his expeditions.

LIST OF KILLED.—Capt. Ben. Wright, Capt. John Poland, H Braun, E. W. Howe, Mr. Wagoner, Barney Castle, Geo. McClusky, Mr. Lara, W. R. Tullus, Mr. Smith, Mr. Seamen, Mr. Warner, John Geisell and three children, P. McCullough, S. Heidrick, Jos. Seroc and two sons.

Besides three or four names unknown. Mrs. Geisell and daughter are prisoners, and in the hands of the Micano band of Indians, about eight miles up the river. Dr. M. C. White escaped by jumping into Yuca creek and secreting himself under a pile of driftwood, remaining there for an hour and a half, and until the Indians had given up the search.

The inhabitants at the mouth of Rogue river have all moved to the north side of the river, where formerly, under the apprehension of a sudden attack, a fort had been erected; they number about 130 men, having less than a hundred guns amongst them.

The schooner Gold Beach left yesterday (Sunday) morning, at half-past five o'clock, and is supposed that a fight commenced at daylight, as there was a party going to cross to the south side of the river, where they expected to find the whole body of Indians. At sunrise everything on the south side was in flames.

The stores of Coborn & Warwick, F. H. Pratt and W. A Upton were probably all destroyed.

Mr. Pratt states that, according to the census taken last spring, there are three hundred and thirty-five warriors in the district. They were all engaged in the fight except the Chetcoes and Pistol river Indians, who number about eighty. The number of Indians from above or out of the district is between fifty and sixty.

Upon the death of the sub-Indian agent, Captain Ben. Wright, Mr. J. McGuire assumed the duties of sub-Indian agent.

A boat was dispatched, as early as Saturday evening, to Port Oxford, to inform Major Reynolds, in command of that post, of the occurrence.

We are indebted to Mr. Burns, agent of the Pacific Express Company at Crescent City, for the following. Mr. Burns brings the petition to the Governor of California, spoken of below:

After the issue of the *Herald* extra, of the 25th inst., the schooner Ellen arrived from Port Orford and Rogue river. She reports that at the former place the inhabitants were at work building a log fort and making other preparations to defend themselves from an expected attack of the Indians. The schooner was not enabled to communicate with the shore at Rogue river, in consequence of the entire settlement, with the exception of the fort, being in the hands of the Indians. She reports that every house on the south side has been burned to the ground, and as she left the houses on the north side were in flames. Many persons have been killed whose names have not been enumerated. Among them a Mr. Wilson and John Chadwick, of San Francisco.

A meeting of the citizens of Crescent City was held on the evening of the 25th inst., when a petition to the Governor of California was submitted to and signed by nearly every male inhabitant in town, requesting him to call out the volunteer force of the place, and to provide other necessary means to enable the citizens to defend the place. There were not arms or ammunition enough in town to equip twenty five men. There are fifty United States troops stationed at Crescent City, which force, in the opinion of all, is totally inadequate to defend the place against the 300 or 400 Indians which have attacked the settlement at the mouth of Rogue river. A subscription was raised at the meeting for the purpose of chartering the schooner Ellen to proceed to San Francisco to convey the petition to the Governor, and to request him to carry out the necessary measures as soon as possible.

The Progress of Naval Architecture and Commercial Enterprise.

THE new steamship Adriatic, which was launched last Monday, is one of the most perfect specimens of naval architecture in the world. Her immense size, the admirable symmetry of her proportions, as well as the speed claimed for her, and which, it is said, will be greater than that of any ocean steamship now afloat—in all these respects she may be regarded as the most forcible illustration that could be given of human ingenuity, the extension of commercial enterprise, and our progress as a commercial nation. Two hundred years ago "the ship Unrest"—the first vessel built in New York, or New Amsterdam, as the great metropolis was then called—was launched on the East river. The Unrest, history informs us, was exactly 44 1-2 feet long, and 11 1-4 feet breadth of beam, and her launch was considered among our simple minded ancestors as an event of the greatest importance. In the two centuries that have elapsed since then, the little Dutch village has grown to a vast city, and the two rivers that form its boundaries are now crowded with an immense fleet of vessels from all parts of the world.

The application of steam to machinery has given a new and powerful impulse to ship building and the progress of commerce. It was at first believed that steamers could only be used in making short passages, and that a voyage across the Alantic, if not impossible, was at least highly improbable. The success that attended the first efforts of the Sirius and the Great Western, which crossed the Atlantic eighteen years ago—the former from Cork, Ireland, and the latter from Bristol, England —soon dispelled all doubts and scepticism on that point. The Sirius arrived at this port on the 23d April, 1838, after a passage of eighteen days, and the Great Western on the same day, after a passage of fifteen days. The first was not built for long voyages, but the second was intended to run between England and the United States. Their arrival at this port was hailed with the greatest enthusiasm. When the news was spread throughout the city that the Sirius, which arrived first, was coming up the bay, nearly every one rushed to the Battery to see her. It was a beautiful April day, just like that on which the launch of the Adriatic took place, and as she passed up to her dock in the East river, at the foot of Market street, the thousands that thronged the piers welcomed her with shouts of delight.

The successful accomplishment of the passage by both these vessels, and in such a comparatively short time, showed what might be done by the aid of those improvements which greater experience in ocean steam navigation would suggest. With larger vessels it was confidently predicted that it could be made in from ten to twelve days. The Great Western was 240 feet in length and registered 1,340 tons, while the Adriatic is 354 feet long and registers 5,888 tons, and it is expected will make the passage between New York and Liverpool in about nine days. The clipper ship Great Republic was 300 feet long, and measured 5,520 tons; the Atlantic is 287 feet in length and registers 3,000 tons; and the Persia, the new iron steamship of the Cunard line, has a length of 390 feet and registers 5,600 tons.

But all these gigantic vessels shrink into insignificance when compared with the mammonth iron steamer which is now in process of construction at London for the Eastern Steam Navigation Company. Her length is 680 feet; her draft of water when loaded 28 feet; her register 28,000 tons, and she is to be propelled by a gigantic screw, 23 feet in diameter, and by four paddles, besides the sails which she will carry, and for which she will have seven masts. With this motive it is calculated that her average speed will be twenty-three knots an hour. Besides a large number of life boats, she is to carry eight small screw steamers, each 110 feet long. These will be employed in taking on board and landing passengers and cargo, as it will be impossible for her to approach near the shore, in consequence of her great draft of water. Her accommodations will be ample enough for 600 first class passengers, 1,800 second class, and 10,000 troops, with all their field equipments. The estimated cost of this leviathan, which we understand is to be called the "Great Eastern," is over one and a half million dollars.

Who, in view of these facts, will venture to say there is a limit to progress in human ingenuity, and particularly in that department of it which relates to naval architecture!—[N. Y. Herald.

LOOK out for spurious quarter eagles, which have made their appearance in Philadelphia, Baltimore and this city. They are dated "1854," and in point of execution are calculated to deceive, though in color they are as light as brass, as well as deficient in weight. The various shades of color of the genuine coin will assist in the pasing of the spurious, but when compared with the genuine the difference in weight is easily perceived. An examination and comparison will cost but little trouble, while it may prevent considerable loss.—[Washington Star.

The Russian Army in the Crimea.

THE Times correspondent gives the following statement of the strength and distribution of the Russian army in the Crimea toward the end of January, as likely to be correct in all important points. The divisions are set down at the regulation number of 9,000 men each. It is more than probable that this is considerably beyond their effective strength has not been ascertained. Taking, however, the nominal strength, we get a total of 67,000 infantry, 19,600 cavalry and artillery, and 300 guns, divided as follows:

THIRD CORPS D'ARMEE, COMMANDED BY GEN. SOUKHOZANET

Seventh Division (Reserve)—Stationed on the Upper Belbeck; 9,000 infantry and 36 guns; regiments of Smolensk, Mohiloff, Vitebsk and Polock.

Seventh Division (Active), at Korales; same strength, same regiments.

Eighth Division, on Mackenzie's Plateau; same strength; regiments of Diebitz, Pultowa Kosemienscuk, Alexopoisk.

Ninth Division, on the Inkerman Hights; same strength; regiments of Yeleck, Sievsk, Bransk and Erivan.

FOURTH CORPS D'ARMEE, COMMANDED BY GEN. OSTEN SACKEN.

Tenth Division on the Katcha; 9,600 infantry and 36 guns; regiments of Ekaterinburg, Tobolsk, Tomsk and Kolavausk.

Eleventh Division, on Mackenzie's Hights; same strength, regiments of Selenghinsk, Yakutsk, Okhotsk and Kamtchatka.

Twelfth Division, on the Jozeba; same strength; regiments of Azoff, Dnieper, Ukraine and Odessa.

Every regiment has four battalions of 600 men each, and of which one is a militia battalion. This gives 67,000 men and 252 guns. Each field piece has fifteen men and fifteen horses, which gives in addition 3,780 men and 3,780 horses.

The cavalry in the Crimea are about 15,000 sabers and lances, distributed as follows:

Light cavalry under Prince Kadzivil, near Eupatoria!

	Horses.
Four regiments, each 600 horses	2,400
Horse artillery battery, 8 guns	108
Dragoons under Gen. Montressor, near Perekop:	
Three regiments, each 800 horses	2,400
Horse artillery, 8 guns	108
Dragoons under Gen. Wrangle:	
First regiment, near Eupatoria	800
Second regiment, Almakerman	800
Third regiment, Kertch	800
Battery, 8 guns	180
Ten regiments of Don Cossacks	6,000
Three Cossack batteries	324
Two regiments of Hussars at Simpheropol	1,200
Total	15,048

Two divisions of Grenadiers are supposed to be near Eupatoria. Also Black Sea Cossacks (infantry) and militia at Arabat, Kaffa, &c. The distribution of the whole Russian army out of the Crimea has also been stated to me.

1st Corps d'Armee	Ismail.
2d Corps d'Armee	Nicolaieff.
5th Corps d'Armee	Ukraine.
6th Corps d'Armee	Nicolaieff.
Guards and Grenadiers less the two divisions of the latter supposed to be at Eupatoria, if they are there.	Poland and Army of the North.

At Stravropol there are believed to be 22,000 men; at Kutais 24,000, under Beboutoff; Mouravieff's army is estimated at 100,000 men. The sources from which these statistics are derived being within the Crimea I am disposed to rely more upon that part of them which relates to the Crimean army than to the Russian army in general, and I doubt Mouravieff's having 100,000 men, although in that number are included all the Transcaucasian garrison and troops, regular and irregular. This, however, does not pretend to be more than an approximate estimate. Some of the troops stated to be at Nicolaieff are probably at Odessa.

New York Eighty Years Ago.

IN 1777, the State of New York was divided into the ten following counties, to wit: New York, Albany, Ulster, Dutchess, Orange, Westchester, Kings, Queens, Suffolk and Richmond. At that time the City of New York was about one mile long, and a quarter of a mile broad, and contained about 13,000 inhabitants, and the whole Province contained 80,000 people. At an average of three years, its exports amounted to 526,000 lbs. The first settlements made within its limits were of Swedes and Dutch. It became a part of the British Empire by conquest in 1664, and it was confirmed to Britain by the treaty of Buda, in the year 1667, in whose possession it remained until the American Revolution.

Such was New York eighty years ago, the greater part of its territory being covered by a dense forest, and tenanted only by wild beasts and wandering tribes of Indians—its beautiful rivers were solitudes, and its mighty lakes "deserted wastes of water." But now behold how changed is all this! The forests have fallen and faded away before the ax of the hardy pioneer—the council fires of the aborigines have been extinguished, and the "places that once knew them, will know them no more forever"—our rivers and lakes are traversed by fleets of noble steamers, laden with the treasures of the artisan and husbandman, while a perfect net-work of railroads intersect every portion of the State.

Our population has increased from 80,000 in 1777 to 3,000,000 in 1856; our exports and imports have augmented in a proportionable ratio, and we find from the records on file in the office of Secretary of State the following statement of the valuation of the real and personal property in the State, as reported by the Assessors, has been obtained:

Real estate	$,107,272,275
Personal estate	594,012,564
Aggregate	$1,701,284,839

The following is the taxation on the above valuation:

State tax of 1½ mills	$1,753,561 17
County taxes	7,947,593 19
Town taxes	1,976,651 33
Total	$11,678,015 69

This makes the rate of tax 8—10 mills upon every $1 of valuation.

Verily our past progress has been great, and our future destiny defies the power of human calculation.—[Rochester Tribune.

The Young King of Algiers.

THE civilized world has been for weeks in a state of expectation with regard to "Eugenie's baby." As much as we may as Republicans swear at the "humbugs of royalty," still the fact that our editors find it both profitable and necessary to copy into their columns the order of ceremonies announcing a birth to the Imperial throne of France; and also, because there is not a lady "in the land," who has not with interest pored over the wonderful details of the cradle and of the baby clothes; therefore, we conclude there is even among us, something that is gratified by these, philosophically speaking, "nonsensical displays."

As parents, Napoleon and Eugenie are as human and as democratic as any of us. In this sacred relation, a child is a source of the same interest, the same affection, as if it were the offspring of one of our most estimable neighbors, therefore, we congratulate these distinguished individuals, upon their happiness, and aside from all royal or imperial considerations, are right glad that they not only have a baby, but also that it is a *boy baby*, and that Eugenie, like a good wife, has gratified her liege lord, not only in the fact, but also in the sex of the little stranger. We trust and pray that Mrs. Brown and Mrs. Simmons may be equally happy in obliging their good husbands.

The moment the imperial prince was born, a salvo of one hundred and one guns was fired —the same salute will be given in every country occupied by French troops.

In the Empress's chamber there was present the mother of the Empress the Grand Mistress of her Majesty's Household, the Governess, and the Lady in Waiting on her Majesty.

In the Green Saloon, contiguous to the Empress's chamber, the Princes and Princesses of the Imperial family, and the members of the Emperor's family holding rank at Court, were in waiting.

In the Saloon of the Empress were the high officers of the Crown, the Ministers, Marshals, Admirals, the Grand Chancellor of the Legion of Honor, the Governor of the Invalides, the Commander-in-Chief of the National Guards of the Seine, the General in Command of the Imperial Guard, the Adjutant-General of the Palace, the Ladies-in-Waiting on the Princesses.

The moment the child was born their Excellencies the Minister of State and the Keeper of the Seals were sent for and brought into the chamber. Such of the Princes and Princesses were also admitted as his Majesty deemed advisable.

When the child was presented to the Emperor and Empress by the head nurse, it was presented to his Excellency the Minister of State, and to his Excellency the Keeper of the Seals, who at once proceeded to the saloon occupied by his Excellency the President of the Council of State, fulfilling the functions attributed to him by the 12th article of the Imperial statute of the 21st of June, 1853. A formal statement of the birth of the child was drawn up.

The Imperial child was then carried to its apartment by the head nurse, accompanied by her sub-nurses, the General commanding the Imperial Guard, and Equerry on duty. This *cortege* left the bed-chamber, crossed the saloons, and entered the apartment prepared for the child.

In this apartment assembled the persons appointed by the Emperor to wait upon the Imperial child.

The Emperor having returned to his State apartment received the congratulations of the persons assembled in the Empress's apartments.

On the day following the confinement, the Imperial child was privately baptized in the Palace Chapel by the Emperor's First Almoner, in presence of the Princes and Princesses of the Imperial family, the Princes and Princesses of the family of the Emperor holding rank at Court, the mother of the Empress, the grand officers of the Crown, the Cardinals, Ministers, Marshals, Admirals, president of the Senate, &c.

The Senate and Legislative Body received the information from an officer of the Emperors household; the birth was announced in the same manner to the municipal authorities of Paris.

The Grand Master of the Ceremonies sent a Master of the Ceremonies to the Ambassadors, and an Assistant of the Ceremonies to the foreign Ministers, to announce the birth of the child.

Such is an epitome of the ceremonies of this "august occasion." Certainly nothing was left undone to make an impression not only upon France, but upon the world. Whatever may be the fortune of its parents, the fate of that child will ever interest mankind.

It has been truthfully remarked that there is small reason for rejoicing at the birth of an imperial infant of France. The unhappy offspring of Marie Antoinette either died from the harsh treatment of his cruel jailors, or he has been for more than half a century a wanderer among our Northern Indian tribes. The fate of the son of Napoleon the Great was hardly less melancholy, than that of the wretched Louis XVIII; he died a prisoner, forbidden to hear his father's name. Louis the XVI. whose birth was heralded with all the pomp and circumstance of royalty, perished on the scaffold; his successor, Charles X., an exile, died despised and upitied in a foreign land; Henry V. was banished from France; Louis Philippe died an exile, and dependent for a grave upon a foreign power; his heir came to a violent end, and the Count de Paris is without a home; the great Napoleon himself was, like Prometheus, chained to a rock, to be destroyed by the fiends of unceasing sorrow. It can hardly be possible that the child of Napoleon III. is reserved for a fate less dreadful than his predecessors—we therefore repeat that his birth is history, his fate will ever interest mankind.—[Frank Leslie's Illustrated Newspaper.

LIST OF PASSENGERS

SHIPPED on board the "Enoch Train," from Liverpool for Boston, March 22, 1856, by F. D. Richards.

Adults.	Children.	Adults.	Children.
John and Jean Frew,	3	Arthur Maxwell.	
Hugh & Jean Clotworthy,	5	Catherine Maxwell.	
Joseph McDougald.		Elizabeth Maxwell.	
Mary McGowan.		Elizabeth Durro.	
John and M. J. Dreaney,	2	Ellen Russel.	
Mary Bathgate,	1	Elizabeth McCanlin.	
Isabella Park.		Agnes Anderson,	3
Alexander McDonald.		Andrew Smith.	
Wm. and E. Johnston,	3	Thomas and M. A. Lyon,	3
Janet Hardie.		Ellen Wandless,	1
Margaret Downie.		Samuel Bond.	
Phillis Hardie.		George and M. A. Clark,	3
Agnes Hardie.		Edward and E. L. Frost,	2
John Hardie.		Elizabeth Franklin.	
Grace Hardie.		Sarah A. Sprigg.	
James Hardie.		Thom's Joins.	
Mary Mathieson.		Elizabeth Burfitt.	
Nancy Stewart,	3	Wm. Nash.	
Mary Gale.		John and E. Devering.	
Benson and L. Eardly.		Thomas and H. Richins,	1
Wm. Hall.		Mary Mayo.	
John and Maria Bell,	2	Mary Ann Baker,	5
Henry and C. Hanna,	1	James and Maria Sheen.	
John and Jane Gray,	3	Robert and Eliza Sheen,	4
Jane Gray.		James J. and Mary Sheen,	2
James Crawford.		Anna Sheen.	
Wm. Kaitkin,	2	James and Sabina Jones.	
Wm. and Maria Wright.		Andrew and Jane Galloway,	1
Wm. and M. Hillhouse,	6	Ann Price,	2
John Hillhouse.		John Moss.	
Janet Hillhouse.		David Bowen.	
Ann Gardener,	5	Wm. Harmon.	
John McDonald.		James and Mary A. Bailey,	5
James and E. Reid,	4	Charles H. Bridges.	
George and Janet Spiers,	3	Hannah Jones.	
Ann Randall,	1	John A. Hunt.	
George and M. Muir,	2	Jane Hemming.	
Sarah Smart.		Eliza Jeffries.	
Elizabeth Shields.		George and Frances Hanson,	1
Walter and C. Grainger,	5	Wm. and Sarah A. Morris.	
Catherine Grainger.		John and Sophia Ash.	
Mary Hay.		Sarah Ash,	3
Mary Findlay.		Ann Ham.	
Rich'd and M. Kennington,	5	Hannah Baldwin.	
George Peacock.		Mary A. Bone.	
Wm. Lawson.		Peter and E. Richardson.	
Henrich and M. Esiku,	7	Richard and M. Preater,	2
Johannes and A. Schlee.		James and M. A. Birch,	3
Susanna Bonner.		Wm. and E. Birch.	
Josephine Ludut,	1	Elizabeth Walker.	
Anna Furrer.		Henry Mass.	
Wm. and C. Smith,	3	James and Maria Bowers,	6
Ralph and E. Ramsey,	1	Thomas and M. Bourner,	6
John Chapman.		Walter Sanders,	4
Hannah Goodworth,	3	Absalom Frisby.	
Ann Chester.		George Williams.	
Alex. and M. Stevenson,	6	George Warring.	
Isabel Stevenson.		Emma M. Burdett.	
James and M. Commander.		Mary Godsall,	4
Alice Brough.		Amelia Williams.	
Neils P. and G. Jpson.		Elizabeth Bayham.	
Anne Ballan,	2	Ann Salisbury,	3
Robert and Ann Parker,	4	Rebecca Sanderson,	2
John and E. Lloyd,	5	Esther Jones.	
Wm Green.		Edmond Elsworth.	
John and E. Powell,	6	Thomas Passey.	
Hannah Hodgetts.		Mary A. Bates.	
Daniel and Ann Jones,	6	Mary A. Meadows.	
Elanor Vaughn.		Mary A. Jones.	
Samuel and E. Bond.		Eliza Robinson.	
Wm. Bond.		John and Emma Robinson,	3
Wm. and E. B. Heaton,	2	Elizabeth Robinson.	
Abraham and E. Hunt.		Wm. and C. Pratt,	4
John and Sarah Lee,	6	Richard Shelton.	
Arche and H. Walters,	5	Joseph and Jane Argyle,	6
Margaret Mickle,	2	Elizabe'h Tate,	1
Wm. Mickle.		Henry E. and E. Bowering,	1
David and M. Chambers,	1	George and Jane Johnston,	2
Elizabeth Twaddle.		Mary Banks.	
Samuel and A. Hargraves,	6	Nicholas and E. Black,	3
Elizabeth Maxwell,	2	Christiania Brown.	

RECAPITULATION.

Adults, over 8 years	332
Children, under 8 years and over 1 year	84
Infants, under 1 year	14
Total	430

ORDINARY AND THROUGH PASSENGERS.

Adults.	Children.	Adults.	Children.
*Charles and C. Roper.		†Thomas Hicks.	
*John and I. Bawley,	6	†Frances Peel.	
*James Rawley.		*John Cooper.	
George Rawley.		*Mary Ann Lewis.	
†John and Jane Turner,	1	*Edward F Munn.	
*Joseph and Ann Player,	2	*Thomas Fowler.	
Spicer W Crandale.		†Wm. and E. Rowland,	2
*Ulrich and M. Bryner,	1	†Harriett F. Rowland.	
*Olvis Bawer.		†Anne Fauslough.	
*Daniel D McArthur.		*Wm. Walker	
*Elizabeth Player.		*Elizabeth Walker.	
*Emily Player.		*Emma Walker.	
*Wm. and E. Hawkins.		*Wm. Page.	
*Alice Leesley.		†George and Jane Pope,	1
*Ann Leesley.		†Sarah A. Tranton.	
Thomas Senior.		*Samuel and E. Hughes.	
*Henry and Agnes Baxter,	4	*Samuel and H. Lawrence,	2
*James Miller.		*George Lawrence.	
*Susan Grant.	2	Truman Leonard.	
*George and R Jackson.	5	Nathan T. Porter.	
*Joseph and M. McMurrin,	3	*Mary Tanner,	5
*Margaret McMurrin.		*Maria Chetwyn.	
*Elizabeth Lucing.		*Mary Boden.	
John D. T. McAllister.		*Thomas Jones.	
*James and L. J. Holly,	2		

Those marked thus * go direct to the West.
Those marked thus † expect to remain a while in Boston.

SUMMARY.

Adults, over 8 years	79
Children, under 8 years and over 1 year	14
Infants, under 1 year	6
Total	99

TOTALS.

	Adults.	Children.	Infants.	Total.
P. E. Fund	332	84	14	430
Ordinary	79	14	6	99
	411	98	20	529

JAMES FERGUSON, President of the Company.
JOHN GALBRAITH, HENRY E. CHAPMAN, } Cooks.
HENRY BONE, Steward.

MARRIED,

April 3d, 1856, by Elder James H. Hart, SIMEON DUNFORD, late of Trowbridge, Wiltshire, and MARY DAVIS, late of Bristol, England.

Salt Lake City Retail Price Current.

Nov. 29, 1855

GROCERIES.	
Sugar, crushed, per lb.	$0 40
do clarified "	40
do brown "	40
Coffee, 3 lb for $1, or p. lb.	40
Tea, Young Hyson "	2 00
Tea, Imperial, Gunpow'r	2 00
Tea, black, per lb	2 00
Apples, dried, per lb	40
Peaches " "	30
Soap, per bar	40
do Castile, per lb	75
Allspice "	50
Pepper "	40
Ginger "	50
Cinnamon "	1 00
Saleratus "	40
Mustard "	1 00
Saltpetre "	50
Snuff "	1 00
Almonds "	75
Brimstone "	40
Sulphur "	40
Borax "	75
Raisins "	75
Candy "	1 00
Candles, 6 to the lb	50
Figs, per lb	75
Cloves, per oz	15
Nutmegs "	20
Oysters, per can	2 00
Brandy Cherries, per bot	2 00
Olive Oil, quarts "	1 50
do pints "	1 00
Lemon Syrup "	1 50
Pepper Sauce "	50
Glass, 8x10, per light	20
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	20
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 20
Glue "	75
Red Lead "	40
Madder "	40
Alum "	35
Copperas "	30
Extract Logwood, pr lb.	75
Lamp Black "	40
Epsom Salts "	40
Beeswax "	75
Indigo, $2 pr lb. or pr oz	20
Gum Camphor, per oz	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	15
Turkey Opium "	1 00
Golden Seal "	15
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal	6 00
Linseed Oil "	8 00
Copal Varnish "	10 00
Whale Oil "	8 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	1 00
do do do	50
Mustang Liniment, p bot	50
Rope, sea grass, per lb	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	25
do 2d do	50
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$3 10
do boys', handled	2 40
Hickory Helves	75
Spades	3 00
Shovels	3 25
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	2 00
Three do do	2 50
Four do dung do	3 50
Hoes	1 25
Concave Augers, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	25

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	60
Sand Paper, pr 3 sheets	10
Knives and Forks, $2.50	4 50
Nails, per lb	35
SCREWS. Size.	Gross
¼ inch	1 00
1	1
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 50
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1½	20
1¾	25
TACKS.	
4 oz. papers	12
6 do	15
8 do	50
10 do	20
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb	80
Lead "	40
BOOTS AND SHOES.	
Coarse Men's, $5 to	8 00
Fine do	10 10
Gents' Calf-skin Shoes	3 50
do Patent	4 05
Ladies' Coarse Boots	2 50
do do Low	2 75
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 20
Sacks	50
Sole Leather, per lb	55
Calf, per skin, from $5 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	2 50
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	1 00
Oil Peppermint "	1 00
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 18¾ pr yd or 6 yds for	1 00
Linseys, per yard	50
Ticking	40
Blue Drilling	25
Denims	30
Cotton Batten, per roll	20
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	35
Eggs, per doz	20
Cheese, per lb	25
Bacon, smoked, per lb	35
Shoulder "	30
Ham "	35
Middle "	40
Wheat, per bushel	2 50
Corn "	2 25
Oats "	1 50
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb	30
Beef, fresh, per lb	8
Mutton "	12½
Tongues, each	60
Tallow, per lb	30
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $4 to	5 00
Adobies, per 100	30
Stone, per cord	12 50
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	8 00

Appointments.

GEORGE D. GRANT and William H. Kimball are appointed to purchase cattle for the coming emigration.

Alexander Robbins is appointed to purchase provisions and general supplies for emigration, and carry them to Florence, the outfitting place for the plains.

Daniel Spencer is appointed general superintendant of emigration in the West, with liberty to call for such aid as he may need, in Iowa City and other places.

James H. Hart, of St. Louis, Mo., is appointed agent to receive orders and moneys for the purchase of cattle, wagons, provisions, &c., for the emigration. Address James H. Hart, Box 333, St. Louis, Mo.

James McGaw, John Van Cott, William Walker, Joseph France, and all the Elders going West, on the way to Utah, are requested to report themselves to Daniel Spencer, at Iowa City, and assist him, if needed.

Andrew Cunningham is appointed to select a company for a settlement in Nebraska.

JOHN TAYLOR.

DIED,

AT the house of Samuel Fenton, Philadelphia, January 29th, ELIZABETH, relic of Joseph Chapman, in the 58th year of her age.

Sister Chapman is well known to many from Pennsylvania and New Jersey. In Jacobstown, N. J., she resided a number of years. For fifteen years she has been a consistent and honorable member of the Church of Jesus Christ of Latter Day Saints. She lived a Saint and died in the hopes of a glorious resurrection. She bore a faithful testimony to the truth of the principles she had espoused, with her dying breath.—[JR. CLINTON.

New York Wholesale Price Current.

Corrected to April 11, 1856.

Article	Price
ASHES—Pot ... per 100 lb.	6 12½ a — —
Pearl	— — a 8 12½
CANDIES—Stuart and Bussing's best, assorted ... per lb.	— a —
Ordinary	— a —
CANDLES—Sperm ... per lb.	38 a 40
Adamantine	24 a 29
Mould, yellow	— a 14
COFFEE—Java, white	14 a 14½
Mocha	— a 16
Laguayra	11 a 12½
Maracaibo	11 a 13
St. Domingo (cash)	— a 10½
DRUGS AND DYES—Alcohol. pr. gal.	— 58 a — 64
Alum ... per lb.	— 2¼ a — 2½
Arrowroot	— 50 a — —
Arsenic, powdered	— — a — 2½
Assafœtida	— 5 a — 25
Borax, refined	— 28 a — 28½
Brimstone, American, roll	— 2½ a — —
do crude ... per ton.	30 — a 32 —
Camphor, crude ... per lb.	— 24 a — 24½
do refined	— 35 a — —
Castor Oil, No. 1	1 62½ a 1 75
Chlorate Potash	— 37½ a — 40
Cochineal	— 80 a 1 20
Copper—sheathing ... per lb.	— 23 a — 27
Copperas ... per 100 lb.	1 25 a — —
Cream Tartar ... per lb.	— 28 a — 29
Gum Arabic, picked	— — a — 35
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublamized	5 — a 5 25
Ipecacuanha	2 12½ a 2 25
Madder	— 11 a — 12
Magnesia	— 14 a — 16
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 18 a — 19
Oil Anis	— — a 8 —
Oil Bergamot	2 — a 2 12½
Oil Cassia	— — a 3 75
Oil Lemon	2 — a 2 12½
Oil Peppermint	— — a 2 25
Opium, Turkey	4 25 a 4 37½
Otto Rose ... per oz.	3 50 a 6 50
Oxalic Acid ... per lb.	— 32 a — 33
Phosphorus	1 — a 1 —
Quicksilver	— 43 a — 45
Rhubarb, China	1 25 a 1 80
Saleratus	— — a — 7
Sal Ammoniac, refined	— 10½ a — —
Senna	— 11 a — 15
Shellac	— 11 a — 14
Sugar Lead, white	— 14 a — 15
do brown	— — a — 10
Sulphate Quinine	2 55 a 2 60
Tartaric Acid	— 44 a — 45
Verdigris	— 41 a — —
Vitriol, blue	— 10½ a — 11
DYE WOODS—Camwood ... per ton.	100 — a 110 —
Fustic	18 — a 30 —
Logwood	21 — a 28 —
FLOUR—State, common ... per bbl.	6 37½ a 6 43½
Michigan and Indiana	6 87½ a 7 —
Genesee, extra	6 75 a 10 50
Rye Flour	4 25 a 5 —
Corn Meal	3 37½ a 4 50
FRUIT—Raisins ... per box.	3 — a 3 25
Raisins, layers	— — a 3 50
Currants ... per lb.	— 15 a — 23
GLASS (American window)—	
6x8 to 8x10 ... per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat ... per bush.	1 90 a 2 —
Corn, round yellow	— 63 a — 66
Barley	1 20 a 1 30
Oats, Western	— 63 a — 68
Beans	2 25 a — —
GUNPOWDER ... per 25 lbs.	3 50 a 6 50
INDIGO ... per lb.	— 90 a 1 30
IRON—Pig, Eng., Scot ... per ton.	35 — a 36 —
Bar, Eng. refined	67 50 a 70 —
Sheet, Russia, 1st quality ... per lb.	— 18 a — 18½
Sheet, Eng.	— 3¼ a — 4½
LEAD—Galena ... per 100 lbs.	7 — a 7 12½
Sheet and Pipe	— 8½ a — —
LEATHER ... per lb.	20 a 31
MOLASSES ... per gal.	33 a 44
NAILS—Cut, 4d and 6d ... per lb.	4½ a —
Wrought, 6d and 20d	6 a 7½
OILS—Olive .. per bskt., 12 bottles.	3 62½ a 3 75
Olive, in casks ... per gallon.	1 25 a 1 87½
Linseed	— 85 a — —
Whale	— — a — 90
Lard, winter	— 95 a 1 —
PAINTS—Lead, red, Am ... per lb.	— — a — 8¼
Lead, white, Am., in oil	— — a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry ... per cwt.	— 60 a — 75
Litharge ... per lb.	— — a — 8½
Vermillion, Chinese	— 95 a — —
Venetian Red ... per cwt.	2 — a 2 37½
RICE ... per 100 lbs.	4 — a 4 50
SALTPETRE ... per lb.	8 a 18
SEEDS—Clover ... per lb.	— 14 a — 14½
Flax, American, rough .. per bush.	2 — a 2 10
Linseed, Calcutta	2 25 a — —
SOAP—New York ... per lb.	4½ a 7
Castile	11 a 11½
SPICES—Ginger, Race ... per lb.	5 a 5½
Mace	85 a 90
Nutmegs	91 a 95
Pepper	— a 11½
Pimento	11½ a —
Cloves (cash)	12½ a 13
SUGAR—New Orleans ... per lb.	6¼ a 8½
Havana, white	9 a 9½
do brown	7 a 9½
Stuart's crushed	— a 10½
SUMAC, Sicily ... per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial .. per lb.	35 a 75
Hyson	30 a 60
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	23 a 50
TIN—Banca ... per lb.	— a 31½
Straits	29 a 29
Plates ... per box.	9 — a 10 50
TOBACCO	7 a 43½
TURPENTINE ... per 280 lbs.	3 62½ a — —
TAR ... per bbl.	3 — a 3 25
SPIRITS TURPENTINE ... per gallon.	— 41 a — 42

Mormonism in New York.

THE LATTER DAY SAINTS intend holding Meetings in this City every Sunday, at the Broadway House, entrance 116 Grand street, at 10½ o'clock, A. M., 3 P. M., and 7 in the evening.

All who wish to become acquainted with the principles of Salvation, as taught by Apostles and Prophets, ancient and modern, are respectfully invited to attend.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articless pppertaining to the Toilet. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No.—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that *little* children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on *high*, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains-par la foi en Jésus-Christ!" Nous aussi. Eurent, ils "l'espoir en la résurrection!" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les écès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis, Mo.

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

EMIGRANTS AND COUNTRY MERCHANTS
Are invited to call at
JOHH Q. MYERS,
Wholesale and retail
MEN'S, YOUTHS', AND CHILDREN'S
Clothing & Furnishing Emporium,
No. 57 MARKET STREET,
North side, between Second and Third streets.
St. Louis, Mo.
Trunks, Carpet Bags, Shirts, &c.
FURNISHING GOODS OF ALL KINDS.
CLOTHING MADE TO ORDER. fe17

DOAN, KING & CO.,
Wholesale Dealers in
FOREIGN AND DOMESTIC
SILK AND FANCY DRY GOODS,
NOS. 123 AND 125 MAIN STREET,
Union Buildings, between Vine and Locust,
ST. LOUIS, MO. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city,
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco. Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11. 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE-TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

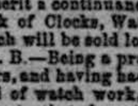
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

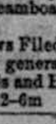
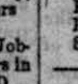
CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 84 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

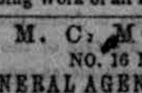
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

M. C. MOIES & CO.,
NO. 16 MAIN STREET,
GENERAL AGENTS AND COMMISSION MERCHANTS,

FOR the sale of all kinds of Machinery, Stationary and Portable Steam Engines, Machinists' Tools, Gates' Patent Screw Cutter, Hughes' Atmospheric Trip Hammers, Forgings and Castings, Steamboat and Railroad Lanterns, Gutta Percha Goods, Railroad Materials and Contractors' Tools of all kinds, Iron Safes and Scales, Gutta Percha and Oak Tanned Leather Belting, machine stretched and copper rivetted, and warranted superior to any other.
N. B.—All the above goods will be sold at manufacturers' prices. f2d 1y

CHARLES HOLMES,
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

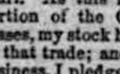
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

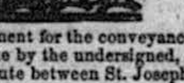
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

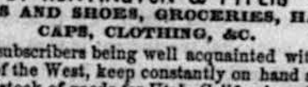
TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fel

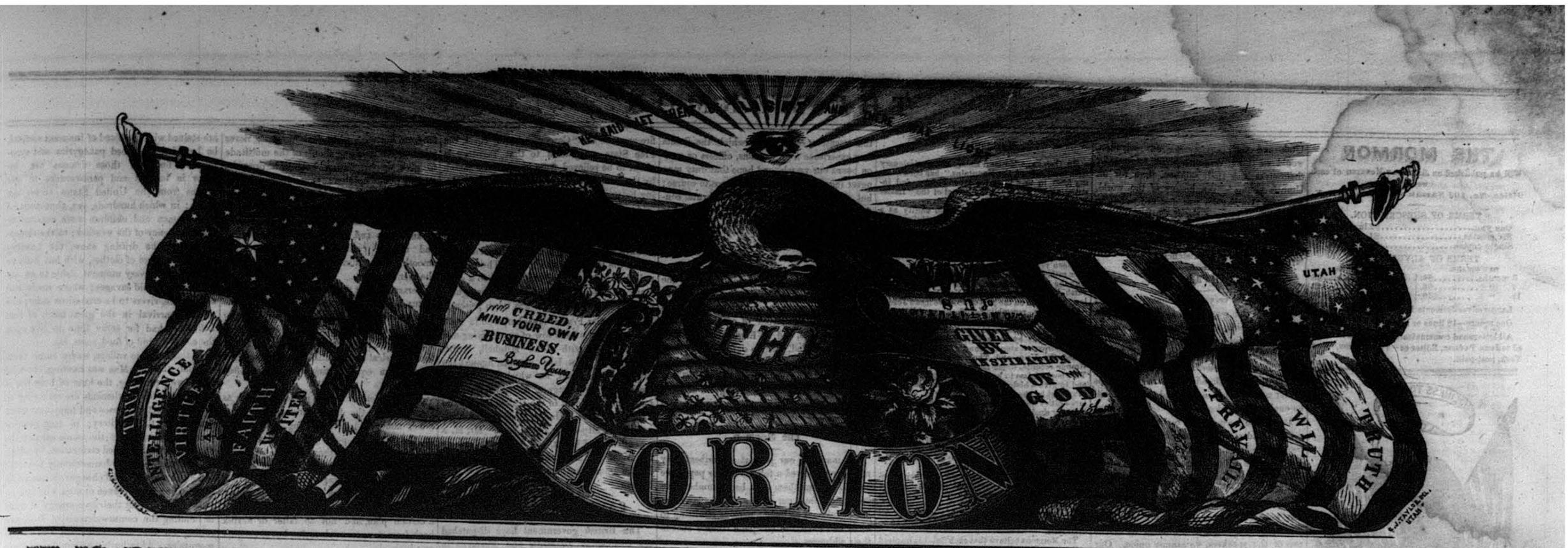
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (*at the Sign of the Deer in Windows.*)
WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.---NO. 9. NEW-YORK, SATURDAY, APRIL 19, 1856. PRICE FIVE CENTS.

Poetry.

All Is Well.

BY ELIZA R. SNOW.

O AWAKE! my slumb'ring minstrel—
Let my harp forget its spell;
Say, O say, in sweetest accents,
Zion prospers—*all is well.*

Strike a chord unknown to sadness,
Strike, and let its numbers tell,
In celestial tones of gladness,
Zion prospers—*all is well.*

Zion's welfare is my portion,
And I feel my bosom swell
With a warm, divine emotion:
When she prospers—*all is well.*

Zion, lo! thy day is dawning,
Though the darksome shadows swell.
Faith and hope prelude the morning—
Thou art prospering—*all is well.*

Thy swift messengers are treading
The high courts where princes dwell;
And thy glorious light is spreading—
Zion prospers—*all is well.*

Cruelty to Children.

READERS of newspapers are constantly being shocked with the unnatural conduct of parents towards their children. Some are detected in locking them up and half-starving them; others tax them beyond their strength, and scourge them dreadfully for not bearing it; others take horrible dislikes to their children, and vex and torture them in every way they can think of, short of subjecting themselves to the gallows. In most cases, the tyranny is of long duration before it is exposed. A whole neighborhood are saddened by the cries of the poor victim, till they are obliged to rise up in self-defence and bring the criminal to justice. By this we may judge how many miseries are taking place of which people have no suspicion; how many wretches have crimes of this sort, to account for the evil in their looks; and how many others, more criminal because more lying, go about in decent repute, while some oppressed and feeble relative, awfully patient, is awaiting in solitude the horror of the returning knock at the door.

It is alleged by offenders of this description, that the children are vicious and provoking; that their conduct is very "aggravating," as the phrase is; and that "nothing can mend them but blows," which never do. But whence come the faults of children? and how were they suffered to grow to such a height? Really,—setting aside these monsters of unpaternity,—parents are apt to demand a great many virtues in their children, which they do not themselves possess. The child, on the mere strength of their will, and without any of their experience, is expected to have good sense, good temper, and Heaven knows how many other good qualities; while the parents, perhaps, notwithstanding all the lessons they have received from time and trouble, have little or nothing of any of them. Above all, they forget that, in originating the bodies of their children, they originate their minds and temperaments; that a child is but a continuation of his father and mother, or their fathers and mothers, and kindred; that it is further modified and made what it is by education and bringing up; and that on all these accounts the parents have no excuse for abusing and tormenting it; unless with equal wisdom and a glorious impartiality they should abuse and torment themselves in like manner,—scourge their own flesh, and condemn themselves to a crust and black hole. If a father were to give his own sore legs a good flogging for inheriting ill humors from his ancestors, he might with some show of reason proceed to punish the continuation of them in those of his child. If a cruel mother got into a handsome tub of cold water of a winter morning, and edified the neighbors with the just and retributive shrieks which she thence poured forth for a couple of hours, crying out to her deceased "mammy" that she would be a good elderly woman in future, and not a scold, and a reprobate, then she might, like a proper mad woman—for she is but an improper one now—put her child into the tub after her, and make it shriek out "mammy" in its turn.

But let us do justice to all one's fellow creatures, not forgetting these very "aggravating" parents. To regard them as something infernal, and forget that they, as well as their children, have become what they are from circumstances over which they had no control, is to fall into their own error, and forget our common humanity. We believe that the very worst of these domestic tyrants—and it is an awful lesson for the best of them—would have been shocked in early life, if they could have been shown, in the magic glass, what sort of beings they would become. Suppose one of them a young man, blooming with health, and not ill-natured, but subject to fits of sulkiness or passion, and not very wise; and suppose that in this he sees an old, ill-looking, scowling, violent, outrageous man, tormenting with a bloody scourge his own child, who is meagre, squalid, and half-starved. "Good God!" he would cry, "can that be myself? Can that be my arm, and my face? And that my own poor little child? There are devils then, and I am doomed to be one of them." And the tears would pour into his eyes. No: not so, poor wretch: thou art no devil—there is no such thing as devilishness or pure malice for its own sake; the very cruelest actions are committed to relieve the cravings of the perpetrator's want of excitement, more than to hurt another. But though no devil, you are very ignorant, and are not aware of your ignorance. The energies of the universe being on a great scale, are liable, in their progress from worse to better, to great roughnes in the working and appalling sounds of discord. The wiser you become, the more you diminish this jarring, and tend to produce that amelioration. Learn this, and be neither appalled nor appalling; or if your reflections do not travel so far, and you are in no danger of continuing your evil course by the subtle desperations of superstition, be content to know, that nobody ill treats another, who is satisfied with his own conduct. If the case were otherwise, it would be worse; for you would not have the excuse even of a necessity for relieving your own sensations. But it never is so, sophisticate about it as you may. The very pains you take to reconcile yourself to yourself, may show you how much need you have of doing so. It is nothing else which makes the silliest little child sulky; and the same folly makes the grown man a tyrant. When you begin to ill treat your child, you begin to punish in him your own faults: and you most likely do nothing but beat them in upon him with every stroke of the scourge; for why should he be wiser than you? Why should he be able to throw off the ill humors of which your greater energies cannot get rid?

These thoughts we address to those who are worthy of them; and who not being tyrants, may yet become such, for want of reflections. Vulgar offenders can be mended only with the whole progress of society, and the advancement of education. There is one thing we must not omit to say, which is, that the best parents are apt to expect too much of their children, and to forget how much error they may have committed in the course of bringing them up. Nobody is in fault, in a criminal sense. Children have their excuses, and parents have their excuses; but the wiser any of us become, the less we exact from others, and the more we do to deserve their regard. The great art of being a good parent consists in setting a good example, and in maintaining that union of dispassionate firmness with habitual good humor, which a child never thinks of treating with disrespect.

We have here been speaking principally of the behaviour of parents to little children. When violent disputes take place between parents and children grown up—young men and women—there are generally great faults on both sides; though, for an obvious reason, the parent, who has had the training and formation of the other, is likely to be most in the wrong. But unhappily, very excellent people may sometimes find themselves hampered in a calamity of this nature; and out of that sort of weakness, which is so often confounded with strength, turn their very sense of being in the right, to the same hostile and implacable purpose, as if it were the reverse. We can only say, that from all we have seen in the world, and indeed from the whole experience of mankind, they who are conscious of being right, are the first to make a movement towards reconciliation, let the cause of quarrel be what it may; and that there is no surer method, in the eyes of any who know what human nature is, both to sustain the real dignity of the right side, and to amend them on the wrong one. To kind-hearted fathers in general, who have the misfortune to get into a dilemma of this sort, we would remember the pathetic story of a French general, who was observed after the death of his son in the battle, never to hold up his head. He said to a friend, "My boy was used to think me severe; and he had too much reason to do so. He did not know how I loved him at the bottom of my heart; and now it is too late."—[Hunt's Miscellany.

Sense of Smell.

THE exquisite delicacy of this sense, and its powerful influence on the mind, arises mainly from the fact that the olfactory nerves stand in the very nearest and most constant connection with the brain. Even in animals they are the immediate and powerful continuation of the substance of the brain. In man this is still more distinctly marked. This close and intimate relation between the organ of smell and the great temple of intellect, and the very large surface on which these nerves operate, explain both the marvelous variety of impressions we receive by smell and the permanent influence of odors on our inner life. Nor can it be entirely insignificant that the two nostrils are independent of each other. Two distinct fragrant substances presented at once do not produce a mixed odor but both are distinctly perceptible, and we can at will let one prevail over the other. Our attention alone decides between the two competitors, who are equally anxious to gratify the eager nerves.

The power of perception itself varies wondrously in different individuals. There exist even cases, though very few, where both pairs of olfactory nerves and the sense of smell itself were entirely wanting. Diseases are apt to produce very remarkable changes in our perceptions. Women, who, in good health, were passionately fond of the sweet odor of flowers detest them in hysteric attacks, and prefer the odor of asafœtida or burnt feathers to all others. Strychnine sharpens the sense to almost painful acuteness. Pleasant but gentle odors are most frequently imperceptible to men but feebly endowed with the sense of smell. Frequent change, also, and constant use, make the latter at last dull, and finally inactive; the most pleasant perfumes, if used without intermission become at first indifferent and then disagreeable. Thanks to the fact that habit diminishes the power of the sense, step by step, workmen who deal with putrid substances, druggists, and surgeons, soon overcome their first often painful impressions. Equally fortunate is it that a stronger smell extinguishes the weaker. A drop of oil of cloves and one of oil of peppermint put into the same bottle produce no mixture, but the former only is smelled, while the latter has for a time disappeared. Hence the large consumption of snuff by the young student of anatomy, made more efficient yet by the experience that the odor remains in the nostrils long after the fragrant substance is removed, thanks to the tiny atoms caught and kept captives between the downy hairs.

The effect of smell on the general state of our health and on our temper is not less varied and interesting. Men with a dull nose keep no account at all of their perceptions by this sense. Others are influenced by it more than by any other, and odors excite in them pleasure and comfort, or disgust and even fainting illness. The Italians love the perfumes of flowers with passion, but cannot endure artificial odors. While Schiller kept rotting apples in his drawers sharing the royal poet's wish. "The smell of thy nose shall be like apples," Quercet, the secretary of Francis I., could never smell them without giving his nose a violent bleeding. While some men scarcely notice the most penetrating and disagreeable odors, others perceive instantly the most delicate exhalations. The blind very often become acute observers by this sense and can with marvelous accuracy recognise persons by the faint, feeble odor of their perspiration, which we do not notice. It is well known that our Indians perceive in the mere touch of a bare foot on the soil a sufficient odor to distinguish the track of a white man from that of a red man. In the Antilles there are negroes who will even, by smell alone, distinguish the footstep of a Frenchman from that of a native.

For such purposes animals are often endowed with a peculiarly keen sense of smell. By it the spaniel finds the game in field and forest for his master; by it the camel bears the pilgrim to the fountain of fresh water across the buring sands of Arabia; and by it the shark pursues through the ocean his helpless victim. Safer than sight or hearing, smell alone leads the faithful dog to trace his master's course through the crowded street and the lonely heath, where man could not find the dog by such or other means. In some dogs it seems even to have been given for this special purpose alone, and not for the obtaining of food, for they will not eat the game they have thus tracked, although the scent seems to animate them far beyond the zeal that a mere desire of food could produce. Birds of prey, that feed upon carrion, are often guided by smell, though most of them rely on their sight with greater accuracy, and at farther distance. In other animals, again, it serves to enable the male to discover the female, which at certain seasons is gifted with special odors. Nor are the influences of odors on the passions of animals less striking. Elephants, who have never seen tigers, show the most violent symptoms of fear and horror at there mere smell. In one of the gorgeous spectacles which Lord Clive was so fond of giving to strangers, nothing could force or allure an elephant to pass a place over which a tiger in his cage had been dragged. A gallon of arrac, however, at once changed his fear into fury; he broke down the barriers between himself and his adversary, and killed him almost in an instant. Horses, also, can not easily be made to step over the spot where another horse has died, though they have not seen it, and though no trace of it may remain. All farmers are, moreover, familiar with the fact that oxen, upon seeing blood especially if it come from their own race, will assemble around it, and roar and bellow with most expressive signs of horror and deep distress. They have no sensation of fear, nor can they apprehend death to themselves: it is one of those mysterious symptoms of a higher life in the brute creation, all of which we cover conveniently and lazily with the broad name of instinct.—[Woman's Advocate

Personalties of Literati.

JERROLD.

DOUGLAS JERROLD, a well-known contributor to Punch, an editor of various publications is a man about fifty years of age, and in person is remarkably spare and diminutive. His face is sharp, angular, and his eye is of a grayish hue. He is probably one of the most caustic writers of the age, and with keen sensibility, he often writes under the impulse of the moment articles which his cooler judgment condemns. Although a believer in hydropathy his habits do not conform to the internal application of Adam's ale. His Caudle Lectures have been read by every one. In conversation he is quick at retort—not always refined. He is a husband and grandfather.

MACAULEY.

The Hon. T. B. Macaulay is short in statue, round, and with a growing tendency to aldermanic disproportions. His head has the same rotundity as his body, and seems stuck on it as firmly as a pin head. This is nearly the sum of his personal defects, all else, except the voice, which is monotonous and disagreeable, is certainly in his favor. His face seems literally instinct with expression; his eyes above all, full of deep thought and meaning. As he walks, or rather struggles, along the street, he seems in a state of total abstraction, unmindful of all that is going on around him, and solely occupied with his own working mind. You cannot help thinking, that literature with him is not a mere profession or pursuit, but that it has almost grown a part of himself, as though historical problems or analytical criticisms were a part of his daily food.

BAILEY.

A correspondent of The Tribune, writing from Nottingham, England, says: "I have seen Bailey, the author of "Festus." His father is proprietor of The Nottingham Mercury, and the editorial department rests with him. He is a thick set sort of a man, of a stature below the middle size, complexion dark, and in years about eight and thirty. His physiognomy would be clownish in expression, if his eyes did not redeem his other features. He spoke of "Festus," and of its fame in America, of which he seemed very proud. In England it has only reached its third edition, while eight or nine have been published in the United States."

DE QUINCY.

He is one of the smallest legged, smallest bodied, and most attenuated effigies of the human form divine that one could find in a crowded city during a day's walk. And if one adds to this figure clothes that are neither fashionably cut nor fastidiously adjusted, he will have a tolerably rough idea of De Quincy. But then his brow, that pushes his obtrusive hat to the back part of his head, and his light gray eyes, that do not seem to look out, but to be turned inward, sounding the depths of his imagination, and searching out the mysteries of the most abtruse logic, are something that you would search a week to find the mates to, and then you would be disappointed De Quincy now resides at Lasswade, a romantic rural village, once the residence of Sir Walter Scott, about seven miles from Edinburgh, Scotland, where an affectionate daughter watches over him, and where he is the wonder of the country people for miles around.

LAMARTINE.

Lamartine is—yes, young ladies, positively—a prim looking man, with a long face, short gray hair, a slender figure and a suit of black. Put a pen behind his ear and he would look like a "confidential clerk." Give his face more character and he would remind you of Henry Clay. He has a fine head, phrenologically speaking—large and round at the top with a spacious forehead and a scant allotment of check. *Prim* is the word, though. There is nothing in his appearance which is ever so remotely suggestive of the romantic. He is not even pale, and as for a rolling shirt collar, or a Byronic tie, he is evidently not the man to think of such things. Romance, in fact, is the article he lives by, and like other men, he chooses to "sink the shop," at least when he sits for his portrait.

DUMAS,

On the contrary, is a burly fellow. His large red, round cheeks stand out, till they seem to stretch the very skin that covers them and it looks as smooth as a polished apple. His black crisped hair is piled high above his forehead, and stands divided into two unequal masses, one inclining to the right and the other to the left. His eyes are dark and his mouth sensuous, but not to the degree of vulgarity. His person is large, and his flowing mantel red. He is a gentleman to lay bare his throat and look romantic, not Byronically so, but piratically. Yet he looks good humored, and like a man whose capacity for physical enjoyment is boundless. His negro blood is evident enough to any one who knows he has it; but it would not be detected by any one who knew it not. It appears in the peculiar rotundity of the man in all his parts; it crisped and heaped his hair; it made him dress up in a flowing red, to have his portrait taken. But his complexion is only a shade darker than the average. The portrait reminds us for a moment of the late Thomas Hamblin, the actor.

EUGENE SUE

Is neither prim nor burly. He is a man of large frame, over which a loose black coat is carelessly buttoned. Complexion light, eyes blue, hair once black—now pepper and salt, whiskers volumnious, eyebrows black and thick, good forehead and the lower face ample. This conveys no better idea of the man's appearance than a French passport. But the truth is, Sue's countenance and figure have none of those peculiarities which make description possible. He looks in his portrait like a careless, elderly gentleman, taking his ease in an easy chair and easy coat. He does not look like an author—authors seldom do. His air is rather that of a prosperous citizen. Sue is only forty-five years old, but he has lived fast and looks fifty five. Lamartine is sixty three and would pass easily for fifty-three. Dumas is fifty and could get credit for thirty-eight.

A Sharp Judge.

A FEW days ago, a scandalous affair was to be tried before the Court of Assizes of the Yonne. When Court convened, it was found that all the ladies of the locality were in attendance. In seeing all these toilets, the President said:

"The persons that are in Court do not know perhaps the nature of the suit which is going to commence; I beg all honest women to retire." Not a soul moved.

"Sergeant," said the President, "now that all the honest women have left, turn out the rest!"

What is not Etiquette in England.

THE following piece of drollery on this subject, containing some truths, along with a few absurdities, is given in Mr. W. Blanchard Jerrold's work, entitled "*Imperial Paris.*" A Frenchman is supposed to be speaking. In England, 'it is not etiquette to go to the Opera with the smallest sprig upon the waistcoat or the cravat; to take soup twice; to salute a lady first; to ride in an omnibus; to go to a party before ten or eleven o'clock, or to a ball before midnight; to drink beer at table without giving back your glass at once to the servant. It is not etiquette to refrain a day from shaving; to have an appetite; to offer anything to drink to a person of high rank; to appear surprised, when the ladies leave the table at dessert time—that hour which is so charming with us. It is not etiquette to dress in black in the morning, nor in colors in the evening. It is not etiquette to address a lady without adding her Christian name. To speak to a person, on any pretext, without having been presented; to knock at a door quietly; to have the smallest particle of mud upon the boot, even in the most unfavorable weather; to have pence in your pocket; to wear the hair cut close; to have a white hat; to exhibit a decoration or two; to wear braces or a small or large beard—to do any of these things is to forget etiquette. But that which violates etiquette in England more than anything else is—want of money. Ruin yourself—run into debt—nobody will mind this; but, above all, be a spendthrift. If, when a foreigner arrives in London, it becomes known that he lodges in one of the economical hotels near Leicester Square, he is lost to certain society. Never will an equipage, or even the card of a lord, wander thither.'

The Tobacco Nuisance.

A LADY correspondent of *The Tribune*, giving an account of her experiences on the way from New England to Washington, thus describes her sufferings from the tobacco nuisance:

"We scarcely got under way before a furious snow storm attacked our train. The locomotive battled bravely with the angry elements, and for a while we seemed to be flying all the more rapidly through the whirling snow—but alas! the iron music fell from a quick step to a hymn tune, and then to a dead march, and at last ceased altogether. The driving wheels whirled uselessly on the icy track, and the locomotive seemed seized with a palpitation that expressed itself in quick snorts, as if far gone for want of breath. We saw men leaping from the platform armed with shovels, and we waited in various stages of impatience for the result. Have you ever noticed the talent for silence exhibited by a car when it stops? From a stunning din you drop into a quiet where snow falling on wool might be heard. But a falling noise of another kind nearly set one frantic. I was in the ladies car, of course, yet about me sat a brigade of tobacco chewers. I opened a book and attempted to read, but in vain. I tried to look over the heads of the crowd—be abstracted—but my eyes would get into a mirror at the further end of the car, that only distorted my own fair face into a horrid caricature, but gave me an extended vista of the busy tobacco worms.

"I am not a strong minded woman—am indifferent to reforms in general—but oh! my country, cannot something be done to check this frightful practice? Cannot our garments at least be protected from the pollution—our lungs from the foul air? The stove was heated to fever heat, and at least ten human machines were at work poisoning the atmosphere—three of them, not content with an ordinary process, expectorate directly upon the stove, and there arose a vapor from which the great adversary of the human family might secure a lively hint for the improvement of that locality devoted to the punishment of sinners.

"Why not have a chewing car as well as a smoking one; a vile, filthy place with the floor full of holes, and any quantity of red-hot stoves?

"I write with the memory of an ill-temper dropping from my pen. But the ruin of a new travelling dress is the provocation. I remember the wretch and will pin him to my page as a warning to gods and men. I want all ladies to beware of him. This animated tobacco-plant is a tall, thin, ungainly specimen of a "first family." His extremities are in an unhappy state of disorganized diplomacy, being by no means in a harmonious state. His face is just such a face as you may expect to find pertaining to a man who chews tobacco in a railroad car. It is thin, sallow and dirty—every line indicates selfishness and every movement ill-breeding. There, now, recognise him; and do not make the mistake I did and, let your garments touch any place he once occupied. I did, and in a minute two breadths of my charming robe were of the color of the wretch's face."

Traffic in Chinese Children,
For Foreign Countries.

SOME disclosures, lately made in China, will tend to awake the sympathies of the civilized world to the horrors of a system as revolting to humanity as the African slave trade.

It appears from the China Mail that a system has long been pursued of selling female children, between the age of four and eight years, to be sent to foreign countries, though chiefly to Siam; but as the traffic was carried on in Chinese vessels it has either escaped the notice of foreign merchants, or was not deemed worthy of their attention.

An English vessel was lately discovered having a number of these little ones on board bound to Manilla, where, it was said, they were to be employed in making cigars. In another instance, forty girls were purchased by a Portuguese in Canton and sent to Amoy, where they were to be shipped to Cuba. On the discovery of the latter the children were released, and the captain fined $100. Sir John Bowring, the British Minister, has determined to put a stop to this traffic, and in connection with a Chinese official, has issued a proclamation prohibiting it. These efforts, it is said, will prove futile, as the most stringent prohibition can easily be evaded.

These children, who are always females, are purchased at about $8 each, and afford, therefore, a large profit to the trader. Those of a more tender age are disposed of by their parents for a dollar, each which they do to save them from infanticide. They are sent to the Spanish and Portuguese, as well as to the English possessions; and the agent of a Spanish house at Ningo was lately known to have had an order for two thousand of these little innocents for Cuba. Young women command too high a price in China to be sent away as a commodity.

A considerable trade is also carried on with boys, though it is said to be less exceptionable than that with girls, as they are often adopted by the childless, or in other cases are regarded merely as adherents or willing vassals by their purchaser, whose claim over them when they become adults, is of a moral kind only.

Habits.

LIKE flakes of snow that fall unperceived upon the earth, the seeming unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.—[Jeremy Bentham.

An Author Wanted.

A LATE foreign paper says that the anoymous writer of the German tragedy, "The Gladiator of Ravenna," has not been ascertained up to this moment; a circumstance doubly curious, as the drama not only maintains its high popularity, and as the poet's shares in the profits of its various performances amount, it is said, to so large a sum as 10,000 thalers (£1,500.) This sum deposited in the cash boxes of the different court theaters, waits the legitimate owner's disposal; but neither laurels nor gold, it appears, can induce the dramatist to step forth from his cloud. At all events, he must be a richer man than German poets generally are.

WHEN we are alone, we have our thoughts to watch; in the family, our tempers; in company, our tongues.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, APRIL 19, 1856.

The Press and the People.

Of all human inventions, not one has conferred such lasting and precious favors upon society as the press. Before its introduction, the intelligence of man was necessarily greatly circumscribed. The few, whom circumstances favored, could gather general information, but the masses, who had to depend on daily labor for existence, could learn little beyond what was found in the narrow circle of every-day associations. The advantages which education confers, as well as the charm which it gives to the life of its possessor, were understood and experienced thousands of years ago as well as now; and intelligent, noble-minded men were just as willing then to impart instruction as in our own day, but the means of getting at the people had yet to be created. What good was ever accomplished through ignorance? None whatever. To intelligence we owe human freedom—freedom of body and mind. The first public libraries instituted in Egypt, in her palmy days, had over the door of entrance the significant inscription, "A cure for diseases of the soul." Superstition, the handmaid of ignorance, found there her fiery ordeal, and to such places human freedom owes its birth—no galling chains of bondage were ever broken where superstition reigned.

What is true in the history of the world is equally true of the Church of the living God. When men were debased and degraded by the worship of idols, the meek-hearted and enlightened Moses stood forth among his enslaved brethren—enslaved in body and mind—and shed forth refulgent rays of intelligence, before which the darkness of centuries fled. The day when ABraham their father walked and talked with Jehovah was no sooner portrayed before their minds, than they were ready to burst the shackles of Egyptian bondage.

While Israel was prostrated by intestine divisions, Jesus appeared and dispelled the gloom of darkness that covered the minds of his brethren. Save yourselves from this untoward generation, was the watchword. The institutions of men, founded in ignorance, were deserted—their enslaving influence lost its power.

In our day, Joseph comes forth with the message of salvation—the order of life, before which the opinions and dogmas of men fall to the ground. Superstition can't awe, tyranny has lost its iron grasp—man, the offspring of Deity, is free. But where would be the heavenly intelligence Moses, Jesus and Joseph have brought to fallen and debased man, and the precious instructions of the prophet Brigham, without the press? Confined to the few.

But while society at large has received innumerable blessings from the free press, it is not less true that mean and soulless men have made it a powerful engine for the dissemination of principles of a pernicious and corrupting character.

The state of society at the present time—the taste of the people generally on this subject—may be judged from the following, which has for some weeks been making the tour of the United States:

THE IMMORAL PRESS OF GREAT BRITAIN.

It appears from the *Edinburgh Review*, that the total number of immoral publications issued is 29,000,000 annually, being more than all the publications of the different religious societies and the seventy religious magazines. The present circulation in London itself of deeply immoral publications amounts to 4,000,000 weekly, and in one large manufacturing town alone the weekly issue of an impious, blasphemous paper exceeds 23,000; the editor and proprietor of the paper both deny the existence of a God!

What is true of Great Britain, in this particular, is equally true of the United States and every other Christian country. With such facts staring them in the face, we should think that Christians would do well to Christianize themselves and their neighbors, without going abroad for converts. The New York *Observer*, speaking of "The Immoral press of Great Britain," says:

If it approximates to the truth, it is an awful fact. It cannot be as bad as this in America. Yet why should it not be? How many of our secular papers are under irreligious influence? Some of them, the most willing to publish religious intelligence, are just as ready to pander to vice and stab Christianity whenever they can get a chance. We have fewer avowedly infidel publications, but we have more fountains poisoned with infidelity sending forth daily and deadly streams, over the whole country.

Those Christians who prate eternally about Utah and their anxiety for our salvation, would we think, do much better to weep for themselves and their children, than for us. Utah is young in the history of the world, but if we thought she was destined to fall to the God forsaken position of Christendom, as represented by the Edinburgh *Review* and *The Observer*, we would pray that she might be speedily wiped out of existence.

Utah.

We have a very great amount of news from Utah this week; but as it arrived just as we were going to press, we shall be obliged to defer most of it till next week.

Our very latest is up to the 7th of February. There is a general time of health, peace and prosperity. Bread stuffs are reported as rather scarce, but it is supposed that they will be enabled to hold out.

It will be seen by the report of a Convention held at Cove, Beaver county, that the people are in earnest about coming into the Union. We think Judge Drummond's estimate of the population rather high; however, we may be mistaken—the census will, of course, decide. What object the Mormons can have for saying their numbers are less than they really are, as intimated by one or two of the speakers, we cannot opine. Our acts are generally known; we have strangers as well as Mormons in Utah; Uncle Sam, too, has his representatives. If the people are sincere in their desire to come into the Union, they would, of course, not depreciate their numbers. We are glad to see these steps taken. Isolated as we are, surrounded by an Indian population, and subject to continual misrepresentation by interested demagogues, with very limited mail facilities, a more free and independent position is certainly desirable. It is true, that by so doing we cut ourselves off from government resources, and shall have to sustain our own officers; but we esteem perfect freedom so much, that like the lean dog in the fable, we should always prefer leanness of body and freedom to being fat and sleek with a collar and chain, at the expense of freedom.

We have always been at a loss to know why, and upon what principle, a good citizen of the United States becomes virtually disfranchised, *à la mode Anglaise*, when he has the enterprise and hardihood to penetrate into our western Territories, whilst our blacklegs and loafers, who infest our cities, are considered good citizens. We say, let us be free.

We refer our readers to another column for the report of the Convention.

It is contemplated in Salt Lake City to start at first a weekly and afterwards a daily express between some point on the Missouri River and California. We say, go ahead; it is the very thing we want. This being shut up four or five months in the year without intelligence may do for Uncle Sam, but it is not Mormonism. We say, "Let her rip, and let her roll."

Appointments.

GEORGE D. GRANT and William H. Kimball are appointed to purchase cattle for the coming emigration.

Alexander Robbins is appointed to purchase provisions and general supplies for emigration, and carry them to Florence, the outfitting place for the plains.

Daniel Spencer is appointed general superintendant of emigration in the West, with liberty to call for such aid as he may need, in Iowa City and other places.

James H. Hart, of St. Louis, Mo., is appointed agent to receive orders and moneys for the purchase of cattle, wagons, provisions, &c., for the emigration. Address James H. Hart, Box 333, St. Louis, Mo.

James McGaw, John Van Cott, William Walker, Joseph France, and all the Elders going West, on the way to Utah, are requested to report themselves to Daniel Spencer, at Iowa City, and assist him, if needed.

Andrew Cunningham is appointed to select a company for a settlement in Nebraska.

JOHN TAYLOR.

Frank Leslie's Illustrated Newspaper.

We have lately added to the list of our exchanges this excellent paper. The copies that have come to this office are much better than we expected to find them. Not that we doubted the resources of the editor or the talent he could command in the Empire City, but we have been long enough in the publishing department to know that many papers improve with time. We have seen illustrated newspapers in France, Germany, and Italy, but we can conscientously say that Mr. Leslie's paper surpasses them in every thing particular. The Illustrated London Newspaper has attained a great circulation and a high position as a work of art, and it's success has often brought into existence other competitors for public patronage, but we have seen none till we met our New York cotemporary that might entertain a hope of successful rivalrey. We wish it success, and recommend it to our friends as a good family journal, worth reading and what is nearly as good a recommendation, worth preserving.

Rumored Defeat of Colonel Schlessinger by the Costa Ricans.

On the 20th ult. 500 Costa Ricans, under the command of General Mora, had a battle of fourteen minutes duration with 400 of Walker's army, under Col. Schlessinger. The latter were routed with a loss of sixty men. Nineteen prisoners taken by the Costa Ricans are reported to have been immediately shot. General Mora reports about sixteen killed and wounded on his side. The published statements of this first meeting are very contradictory. The armies have however met, smelt powder and got some scratching. The official organ *El Nicaraguese* of the 22d ult. reports Walker in a state of convalescence, from severe sickness. Providence, says that paper, afflicted him but for a time, that the army might know how essential he was to its safety.

Mormonism.

Mr. CUTLER, a Mormon Elder, and a missionary from the "city of the Mountains," has been holding forth in this town for several days, and instructing the natives in the gospel of the "Latter Day Saints."

Mr. C. is a man of considerable ability as a speaker, is evidently sincere in the opinions that he advocates, and what he lacks as to correctness of premises he makes up in zeal and faith.

Joseph Smith, he says, impiously called *Jo*, was chosen by God, in a miraculous manner, when but fourteen years old, to promulgate the new gospel—or rather the continuation of the old by translating the Book of Mormon, which was buried in the earth, in the Western part of New York. After a long probation on the part of *Jo*,—we mean Joseph—the plates, resembling gold, upon which were engraved strange hieroglyphics, that nobody but the inspired Joseph could translate, were delivered into his hands by an angel, and he, by the aid of two transparent stones, found with the plates, and called the Urim and Thummim, translated the strange records, which made the Book of Mormon. This book claims to be a continuation of the Bible, and to give a history of this continent, which was inhabited by the descendants of Joseph, who built large cities and temples, whose ancient grandeur is dimly shadowed forth by the ruins that are still to be seen in various places on the continent.

That the Book of Mormon is an inspired book, is proved, says Mr. O., by the testimony of eight or ten persons who saw the renowned Joseph translating it, as well as by the Jewish Bible, and the individual inspiration of all true Saints.

The faithful are to be gathered together eventually at one place—the great Salt Lake City, probably, and are to rule the earth. Polygamy is an institution well calculated to replenish their ranks and increase the numbers of the Saints. All who oppose the true church are eventually to be destroyed.

The Mormons believe that each Saint is inspired—they can cure all manner of diseases—cast out devils—speak in strange tongues (why don't they speak good English?) and can prophecy. About two years ago the prophets announced an approaching famine, and advised the faithful to store away all their surplus grain; which they neglected to do. Last season the grasshoppers eat up every green thing (except the disciples) in the Salt Lake Valley, which they took as a judgment from Heaven for not listening to the warning of the prophets—and they are now resolved to store up all their surplus grain of all kinds.

But we commenced this article more for the purpose of alluding to the spirit of *mobocracy* that prevails, even in this enlightened land of religion and laws, and in this nineteenth century, than of explaining the Mormon tenets.

Whether their doctrines are true or false, they have a right to believe them; and as long as their preachers conduct themselves in a becoming manner, as Mr. Ostler certainly does, they have a right, as citizens of this free Republic, to the protection of our laws.

There is no doubt a spirit of fanaticism and intolerance abroad in the land, that would, if it only had the power, torture, crucify or burn at the stake, all who should refuse to embrace what it would denominate the true religion. This spirit frequently manifests itself by pulling down churches, burning convents, or tarring and feathering Mormon, or other preachers. Mr. O. says that he has frequently been dealt with in this manner. In a neighboring town he barely escaped the tar barrel!

Oh, liberty, sound once delightful to every American ear! whither art thou fled? Liberty of speech—freedom of conscience, and liberty of the press, where are your boasted prerogatives!

We have the satisfaction of stating, that Mr. O., notwithstanding the extreme unpopularity of his doctrines, so far from being mobbed by the citizens of Victoria, was allowed to preach in the Courthouse, and was treated with great courtesy.—[Texian Advocate.

For variety's sake we publish now and again such pieces as the above. We are not over sensitive, a few crooked statements and a rub now and again just remind us of our whereabouts. Our Texian cotemporary, does not seem a bad sort of a fellow. We can tolerate his rub about "green disciples," and bad English in Utah, for the deep drawn sigh he has over departed liberty. "Go ahead" Texian, for toleration to all religions and we'll stand by you even though you may poke a little fun at us mountaineers; but oh, don't fall to the level of religious bigots, who, so full of malice, vent their spite on a man's christian name. Joseph is not too long, is quite as elegant as *Jo* or *Joe* and besides the use of the latter *sobriquet* only indicates a low origin and questionable present society.

Charge of Mutiny and Murder on the High Seas.

On Thursday afternoon the packet-ship Underwriter arrived from Liverpool, and nine of her crew were arrested on a charge of mutiny at sea. The names of the parties are Silas B. Phillips, Jos. Smith, James Reily, John Richmond, Joseph Gilmor, Charles Lester, Michael Mahon, William Rich, and Heman Fisher. They were taken to the United States Marshal's office and committed to Eldridge jail for examination. They had been kept in irons for some time, and presented a sorry and most emaciated and begrimed spectacle. One would hardly credit that they were white men, so dirty and filthy was their appearance. Upon being questioned as to the alleged mutiny with which they were charged, they offered in extenuation that the first and third mates of the Underwriter had subjected them to most barbarous and inhuman treatment on their voyage from Liverpool. For the slightest offence, they stated that they were unmercifully flogged; some of the crew, they averred, were whipped over the windlass, with the additional application of the cat-o'-nine-tails. Besides this, the stated water was not given them to drink, while four dogs belonging to the third mate received an unlimited supply. One of the crew, they charged, was so severely beaten that he died from the effects of the injuries he had received. Upon these statements, combined with the bruises and lash cuts which they showed on their bodies, warrants of arrest were issued yesterday against William Welch, the first mate, and Thomas Keel, the third mate. The charge made against the former was brutal chastisement and general cruelty. The latter was charged with the murder of one of the crew, named Johnson. These parties were arrested on board the Underwriter, and committed to Eldridge-street jail for examination. The case and counter charges will be examined into in the early part of next week, before Commissioner Morton.—*N. Y. Herald.*

We sincerely hope that should these mates be found guilty, and there seems little room for doubting, an example will be made of them as a warning to others. We have no acquaintance either with the seamen, officers, or passengers that have crossed the Atlantic in the Underwriter; we have, however, reasons for writing. This spring, we have met with numerous individuals who have witnessed the utmost cruelty on board packet ships between the ports of Liverpool and New York. In general our emigrants have been spared the pain of witnessing such scenes; still some have reported to us more than we wished to learn. The disciples of Neptune are almost universally regarded as the most humane and kind-hearted of men, and we have witnessed much that favors the position the mass of mankind have accorded to them; but of late we have heard a great deal against officers abusing and maltreating seamen on board the Liverpool and New York packet ships, which seems to indicate that many of the sons of the wave are losing their honest, kind-hearted simplicity, and becoming inoculated with the spirit of the age—*tyranny*. Officers should be respected and promptly obeyed, but we see no reason for half-murdering men, even if they should not be as active as desirable.

We shall ever take pleasure in recording the attention or kindness which the Saints may experience from captains, officers or crew on board our vessels, and hope that duty may never require us to pursue an opposite course; but should we learn more of the brutal conduct of the officers towards the crew, as has been the case in some ships, we shall publish names and facts.

Peace in Europe.

A TREATY of peace was signed by the Plenipotentiaries at Paris on Sunday the 30th March. The event was announced in Paris and London by salvoes of artillery. Paris was illuminated, and in England the church bells were pealed. Three or four weeks must elapse ere ratifications of the treaty can be exchanged. The details of adjustment are referred to a commission. The great event of peace has swallowed up all minor subjects of news.

The Mormon.

As many of our present subscribers may not have preserved a full file of our paper, we beg to inform them that back numbers can be obtained from our office. We have a number of volumes on hand; persons remitting to us $1 can have the complete volume sent to their addresses.

Persons wishing to change the direction of their papers, in notifying us of their intention, are particularly requested to write distinctly the name of the town, county and State to which they have been forwarded, as well as that to which they wish them sent in future.

Notice to Subscribers.

PERSONS wishing their papers sent to another address will please enclose their former address as well as that given for the future.

DOMESTIC SUMMARY.

A TERRIBLE accident took place on Thursday evening, in Stanton street, in this city, through the use of camphene. Four persons were severely burned. One of them, Mrs. Cohen, it is feared, will not recover.

JOHN A. KENNEDY, Esq., has retired from the Board of Emigration Commissioners, and Wilson G. Hunt, Esq., appointed in his place. It was, we believe, chiefly through the efforts Mr. Kennedy that Castle Garden emigration depot was established. We regret his resignation as he has been a very efficient member of the Board and kindly attentive to the interests of the emigrants.

THE Washington *Organ* of last week publishes on the authority of a letter from one of the officers of the United States ship Savannah, under date of Feb. 11, at Rio de Janeiro, a very lively account of a difficulty between Sir Hope Johnson, Admiral of the English Squadron, lying in the harbor of Rio Janeiro, and Commodore Salter, of the United States ship Savannah. The English Admiral had been informed that the Steamship *America* had concealed under her coal, guns and ammunition destined for the service of Russia. The Admiral was determined to search the America, the Commodore was as determined he should not—and at the moment of closing the letter the Commodore was preparing for a set-to with the Admiral, and such was the certainty of an engagement, that a number of the foreign residents at Rio had chartered a steamboat to accompany the two squadrons to sea, in order that they might witness the engagement.

IT is rumored at Washington, that the French and English squadrons contemplate interfering in the Central American war—of course against Walker.

THE Artisan Building, Philadelphia, was totally destroyed by fire on the evening of the 10th inst. The agregate loss is supposed to be $200,000. In the lithographic establishment of Mr. Duval, were the lithographs for Commodore Perry's work on the Japan Expedition. The plates belonged to Government, were all complete and ready to be sent off: they are valued at $6,000. The United States Hotel near the scene of conflagration was slightly damaged by fire. The engines flooded the house with water to the great consternation of the boarders, who had to take refuge in flight. One lady in a house adjoining died of fright.

Mr. Isaac Wells, from Jefferson county, member of the New York Legislature, died of the small pox, in Albany Almshouse, on Tuesday. Mr. Parker, his colleague, has been afflicted with the same disease, but is now recovering.

The Coroner's jury that was in session on the New Jersey ferry accident delivered its verdict late on Monday evening, the substance of which is that the destruction of said ferry boat New Jersey, by which these deaths by violence occurred, was caused by the worn-out, leaky, and defective condition of the boiler employed on board said boat, of which Richard Felters was inspector; that the deceased came to their deaths by the inefficiency exhibited by Richard Felters, in the examination of the boiler of said boat, and by the negligence of John W. Mickle, President; E. A. Stevens, Benjamin Fish, John L. McNight, Gideon V. Stevens, John C. Bullitt, Samuel Thompson, William H. Gatzmer, and John R. Thompson, directors and managers; and A. B. Frasee, general superintendent of the said company, in the employment of an unfit and unsafe boat for the transport of passengers, and their omission to properly man and equip and supply with means of escape from the said ferry boat.

On the 10th inst. a fire broke out in a machine shop at the extreme north-west end of the Shaker village in Enfield, N. H. The wind being very high at the time, blew the flames with great force in the direction of the village, which resulted in the destruction of eleven or twelve buildings.

On account of the rigid search to which Kansas emigrants' baggage has been subjected in the Missouri river since the discovery of fire-arms in the "Carpenters' tool" chest, the Free State emigration to that Territory is about to be relieved from inquisitorial search by the establishment of a line of steamers plying between Alton and some point in Kansas.

An orator, commonly called in this city the Angel Gabriel, who used to preach on the City Hall steps, trumpet in hand, is reported to have been raising a muss in Demerara between the Portugese and blacks. The negroes pulled down, plundered and set fire to a good many Catholic churches and Portuguese ships. The Angel Gabriel was taken prisoner.

Mr. Thomas Francis Meagher, who in 1848 took part in the Irish row of speechifying and and writing, with John Mitchell, Smith O'Brien and other Irish patriots, against the English government, for which Mr. Meagher received a free passage to Australia, has been sometime a resident of the United States, and a public lecturer. He last week started a paper in this city—*The Irish News*. Mr. M. is a gentleman of talent, and no doubt will, in the *News*, say many things well and prettily for the amusement and edification of the sons of Erin.

FOREIGN SUMMARY.

THE British government have dispatched the steamships *Desperate* and *Tartarus* in search of the missing *Pacific*. Hope still lingers in the bosom of some, others despairing have commenced praying for the souls of friends on board. We learn from a cotemporary that prayers are now being offered for the repose of the soul of the Catholic Bishop, Dr. O'Reilly.

SIR HYDE PARKER, commander of the British naval forces in the East Indies, died at Devonport, on the 21st ult.

SIR HENRY POTTINGER, of Chinese opium war notoriety, died at Malta, on the 18th of March.

The Berlin papers begin to talk openly of the marriage of Prince Frederick William with the Princess Royal of England.

Accounts have been received at Trieste of the death of Sir Charles Hotham, Governor of Victoria. By the same route we learn that many of the Japanese nobles perished in the earthquake that recently occurred at Jeddo.

By the Cambria we learn that Mr. Fillmore had returned to Rome from Naples. Mr. Cass was to entertain him at a splendid banquet. Mr. F. was to leave for Florence on the following day.

Mr. Buchanan had passed through Paris on his way to the Hague. His intention was to leave for the United States on the 8th of this month.

Mr. Murray, the British Minister to Persia, is still at Tabriz; but it is said that Persia having apologized, he will return to Teheran.

A review is to be held at Paris of one thousand men, on the signing of the declaration of peace. The review, nominally, is a compliment to Count Orloff, the only soldier of the plenipotentiaries.

Among the rumors prevalent is one that the Emperors of Russia and Austria have respectively promised to visit Paris soon after the conclusion of peace. Six thousand French have embarked at Marseilles for the Crimea, probably to supply sick vacancies.

Napoleon has determined to send an expedition to colonize Madagascar, which England does not approve of.

The advices from the Crimea are to the 13th ult. The health of the French army was much improved. Several conflagrations had occurred at Eupatoria. Ten thousand English troops were at Balaklava.

General Marmora has left Constantinople for the Crimea. The Polish General Zamoyski had arrived at Constantinople. The English fleet was expected at Malta. The weather in the Crimea continued stormy.

Omer Pasha has had a lengthened interview with the Turkish Ministry. He seems determined to resign unless he receives the satisfaction he demands.

FOR THE MORMON.

Perseverance.

BY ALEXANDER OTT.

Slowly and anxiously has the man at the helm to steer the bark of life down the stream of Time; often is he obliged to change his course, or stop entirely, in order to avoid destruction; often is he surrounded with enumerable dangers that seem to block up every outlet, but still the navigator's persevering and undaunted spirit enables him to surmount all those obstacles, till he arrives in the harbor safely.

How many of those prototypes of mental excellence, from whose tombs there streams a glory of immortality, have had to pass through the greatest trials and difficulties, but being persevering and undaunted, they struggled on, till they realized the desire of their heart. Homer, Milton, Salinas, Stanly, Scapinelli, Sebastian Bach, although blind, and thus bereaved of one of the most beautiful senses, persevered in their mental labors; with patience they cast the seed of their immortality, and the rich harvest they have reaped is worthy of their excessive toils and labors. Michael Angelo continued to study with such perseverance till the end of his life, that in his old age, Cardinal Farnese found him walking in solitude amidst the magnificent ruins of the Coliseum near Rome, and, expressing his surprise, Michael answered, "I go yet to school that I may continue to learn."

Perseverance is that precious gift, which enables man to go safe through the labyrinth of earthly trials; whether being a disciple of Mars, he is exposed to all the dire and woful calamities of war; whether he is to traverse the terrible fields of battle, where the reeking blood of slain victims cries to Heaven for vengeance, and the iron dice of destruction are doing their busy work, and he has to face and brave grim death in its most horrid forms and shapes; whether being engaged in the useful avocations of peace, he had to suffer from Fortune's whimsical humors; never minding the insulting shouts of the multitude to give up his daring, bold enterprise, he moulds public opinion; never looking to the right or left, or behind him, but always looking straight ahead, that he may not get out of his track, he pushes on, enduring all manner of sufferings and annoyances, till the rugged and uneven path of his career becomes smooth, and he attains an eminent position in the mental arena.

Perseverance is that medium through which Nature's deficiencies are made up. Some persons may be endowed with very inferior talents, but by persevering application they will, at least, to a certain extent, surmount those physical and mental anomalies, and get often on an equal footing with higher gifted individuals.

History speaks of some great men, such as Demosthenes, the Greek orator, who being much annoyed by stammering, used to walk on the sea-shore, put a pebble in his mouth, and tried to speak so that his voice might be heard above the roaring breakers; his untiring perseverance was crowned with perfect success. Perseverance is due to an energy of mind, to a firm determination to carry out a certain plan, and not to falter or shrink back from dangers or obstacles, but to conquer or perish.

Goethe, one of Germany's greatest poets, statesmen and philosophers, says in regard to perseverance, "The longer I live, the more I am certain that the great difference between men, the great and insignificant, is energy—invincible determination—an honest purpose once fixed—and then death or victory. The quality will do anything in the world; and no talents, no circumstances, no opportunity, will make a two-legged thing a man without it."

From the above we see that perseverance is one of the most important principles of ethics that, considering its bearings, ought to be cultivated to the utmost. Parents, guardians and teachers should take the greatest interest and care in impressing that precious principle upon the youthful mind; and then as soon as man has an honest purpose in view, and every point of the same well considered, he will never abandon, but try to accomplish it, no matter how many Rubicons he might have to pass. The cultivation of perseverance makes the mind firm and settled, so that it will never deviate from the path it has once taken. A man who is persevering in everything, is to be depended upon, and a great help in trying circumstances; he will not leave a friend in misfortune or difficulties, without trying to extricate him from them; he will not turn a traitor to the cause of truth he once espoused, but he will remain faithful, and, like a brave oak, will weather storms and tempests. Perseverance causes man to ride the billowy ocean; to roam in the sandy plains of the torrid zone, or in the northern regions where the Aurora Borealis is the only beacon light hung out over the long winter's night; there he is toiling, laboring and bustling about, in order to accumulate wealth and surround himself and family with the comforts and luxuries of life.

Columbus, Cook, Ross, and others—those great, eminent mariners, would never have made those wonderful discoveries for which they have gained their laurels in the scientific world, if it had not been for their perseverance; their minds were too firm, too settled to be shaken like a reed by the din of violent opposition, or the insulting, sneering remarks of the narrow-contracted multitude, whose puny intellects could not grasp those gigantic ideas concerning new countries, that were so disagreeable to their pre-conceived notions, and damaging to their personal interests. In observing and watching the movements of a persevering mind, we cannot help being astonished at the wonderful and marvellous results of that sublime quality. In the deep mines, where neither the Orient beam of the sun nor the moon's silver ray are permitted to enter; where the air is impregnated with mephitical, suffocating vapors; where the gloomy, faintly flickering lamp is the only medium, through which the dull light throws its fantastic shades on the surrounding objects, the pitman, with the utmost perseverance, is working day after day to maintain himself and those depending upon him.

In the retired study, the man of science is pondering over volumes of dead knowledge, diving into sciences, listening to Nature's secret whisperings, searching for truth, he consecrates his time with persevering zeal; his inquiring mind never satisfied, discovers continually hidden labors and principles; thus he continues gaining fame and reputation, till he leaves this world for fields of higher intelligence. In the wild, barren deserts, where some years ago nothing but the hooting of owls, and the howling of wolves, and other various animals were heard, where the soil, untrodden by the white man's foot, yielded nothing but thorns and thistles, new scenes meet the enraptured gaze; the spell of the dismal wilderness is broken; beautiful fields teeming with the golden fruits of civilization, are, as it were, created by the magic wand of perseverance. The air resounds with the laborers' merry songs; with the strokes of the busy hammer; the rattling of carriages; the steam-engine's heavy pulsation is heard; everywhere is life and bustle, even the featherry tribes seem to be all smiles and blushes; in fact, every department of creation seems to express feelings of joy and happiness for the wonderful change brought about by perseverance.

Neither profane, nor sacred history furnishes an example, where a whole nation in similar circumstances has manifested such perseverance as the Latter-Day Saints. Well may Hannibal's traversing the Alps with a large army, whose march was often impeded by towering rocks, that had to be burst; by roaring rivers that had to be bridged; by frightful abysses, which had to be crossed, be corded as great and wonderful deeds: well may he and other great men, whose names are stained with the blood of innocent victims, be heralded by bribed panegyrics and sycophants; but still those dramas are inferior in interest and perseverance to our exodus from the United States across the plains; in which hundreds, yea, thousands of men, women and children were exposed to the inclemency of the weather; to the sweeping rains; the drifting snow, the howling winds; destitute of clothes, with but little or no food, and every moment liable to an encounter with wild savages; where roads had to be made, rivers to be crossed on rafts; and on their arrival in the great basin of Salt Lake, they had for some time to live upon the coarsest kind of food, roots, etc.

In those remote valleys, where some years ago only the Red Man was hunting, the wild beasts were prowling, the hum of busy life is now heard; fine settlements are springing up in every direction; peace and happiness reign throughout the Territory; in fact, perseverance has imparted to the whole scenery the character of enlightened civilization, by which art and nature are so harmoniously blended; and all those wonderful changes are caused by the untiring perseverance of men, who had no other resources but their own energy of mind in fulfilling the commandments of God, and rolling on the little stone cut out of the mountains. After having accomplished those Herculean feats, the Elders, on the Prophets' bidding, go out without purse and scrip, leaving their homes, their all, to proclaim the Gospel to the benighted nations of the earth; thousands of miles they travel over land and sea, deserts and mountains, to gather the honest in heart from the four corners of the globe.

From the above historical illustrations, we conclude that perseverance is that gigantic power by which obstacles are removed, that would otherwise baffle all human skill; it is the finger-post to personal distinction and comfort, and in the Church of Christ the celestial exaltation. A man without perseverance is fickle-minded, unsettled; like a butterfly, he is flirting from one thing to another; he cannot fix his mind on any purpose, and, therefore, he is disqualified for filling the measure of his creation. Well, then, O reader, persevere in the faithful discharge of your duties towards God and man, till the golden gates of celestial glory will open for you, and your toils and labors here below will be rewarded with an eternal salvation.

Minutes of a Convention Held at Cove, Beaver Co., U. T.

PAROWAN, Feb. 7, 1856.

BRO. JOHN TAYLOR—*Dear Sir:* I send you the following minutes of a Convention held on the 18th ult., at Cove, Beaver Co., U. T. I have not made them very full, on account of taking up too much room in your valuable paper. JAMES H. MARTINEAU, Clerk of Meeting.

TREMONT HOUSE, COVE, Beaver Co., U. T., January 19, 1856.

To the Editor of The Mormon:

DEAR SIR—In accordance with the vote of the Convention which has just been held—the minutes of which are respectfully submitted to you, I present you with the following brief synopsis of the proceedings of a District Convention, held at this place on yesterday the 18th inst. The Convention was called for the purpose of taking into consideration the propriety of sending Delegates to a General Convention this Spring, to form a Constitution and plan of State Government for this Territory. For several days previous to the meeting just held, the roads leading to this place might have been seen thronged with vehicles of all descriptions, horsemen and pedestrians, all anxious to be at the place of gathering in time, and setting at defiance the inclement weather—which is unusually severe this winter—the snow in the mountain passes, and the unpleasant condition of the roads, showing in a striking manner the energy and decision for which the citizens of this mountainous region have always been conspicuous.

There were delegates present from Beaver, Iron and Washington Counties, and some of the prominent citizens of Utah and Great Salt Lake counties were present, and indeed, some of the delegates from the extreme Southern portion of the Territory, came a distance of about a hundred and fifty miles.

When the appointed hour arrived, the fact became very apparent that the Tremont grounds were insufficient to contain the multitude, and the whole mass adjourned to the cedar grove adjoining. On motion of the Hon. G. A. Smith, Col. W. H. Dame, was called to the chair, and J. H. Martineau, appointed chief Secretary, and Messrs. R. Benson and N. Johnson, assistant Secretaries.

The Hon. G. A. Smith, being called for by universal acclamation, came forward on the stand, and spoke in his usual forcible and happy manner. He said—

I am decidedly in favor of calling a General Convention this Spring, at Great Salt Lake City, for the purpose of taking the preparatory steps for admission into the Union. The time has arrived when Utah should knock at the door of the Federal compact for admission as a Sovereign State, upon an equal footing with the other and older States. It is true that the time is comparitively short since we entered these mountain vallies, but how much has been done in that time. We came from the States stripped of almost all our possessions, yet by our untiring exertions we have made good roads and bridges, established manufactories of all kinds, and filled these fertile vales with cities and villages, and with the peaceful hum of industry and refinement. Where a few short years ago was heard nought but the war whoop, of the savage and uncivilized Indian, as he went forth upon the war path, or pursued the bounding antelope across the plain; the cry of the wolf and grizzly bear; and nothing was seen but desolation in its most dreary form; now is presented the cheerful and peaceful aspect of a great and mighty people, advancing with rapid strides in the march of improvement and refinement,

and vallies teeming with the best fruits of the earth, and blooming like the garden of Eden. What is there to urge against our becoming a member of the great and glorious Union—that government which was established at the cost of so much blood, of so much treasure and endurance, and that government, the constitution of which we believe to be the most perfect, ever established by any people or nation under Heaven. Is it the religious belief of its citizens? The Constitution of the Nation to which we belong—of that compact which we wish to join—expressly declares that all its citizens may worship God according to the dictates of their own consciences, and that no religious test shall ever be required of any of its members; consequently *that* is no objection. Is it the paucity of our numbers? Judge W. W. Drummond, estimates our population in the neighborhood of 100,000 souls, which estimate, coming as it does from a gentleman of his intelligence, and capacity for judging of such matters, and withal so disinterested, is, in my humble opinion worthy of full belief and credence. We are consequently upon an equal footing in that respect, with many other States which have been admitted into the Union, some of which, it is well known, came in with a much smaller population than Utah can now boast. Can it be urged that we are destitute of knowledge sufficient to govern ourselves?

I declare unhesitatingly—and it is the universal decision of intelligent gentlemen travelling through Utah—that there is not to be found anywhere else than in Utah, a people who understand as well the principles of self-government, who make better laws, and who are so united in carrying them into execution. Are we charged with disaffection to the General Government? If this be true, why not seek to form an independent government of our own among these mountain fastnesses—the key of the Union? why do we desire to be admitted into the Union? Why did we desire admission in the year 1849? The fact speaks for itself, and is a sufficient reputation of a slander so unfounded and unjust; but if this be not sufficient evidence of the purity of our intentions, let us refer to history; look at the Mormon Battalion wending its way across the burning sands of the Great American Desert—a march unparalleled in the annals of warfare—and performing an important share in the acquisition of California, with its mines of golden ore, and of the very country which we now inhabit. Look at the wives and children of those patriotic and undaunted soldiers, as they were left in the open prairies in an Indian country, without a house or shelter of any kind, and almost destitute of the means of prolonging their existence during the absence of their fathers, husbands and sons, who had gone to fight the battles of that country which had permitted them to be driven from their home without a cause. Is this disaffection? Is this disloyalty and rebellion? Hear all ye nations of the earth and decide. It is not so. We cling to those rights and prilvileges fought for and won by our fathers, it is true, in common with other citizens of our nation, for we have an equal right to enjoy them; we glory in the power and extent of our country, and we admire and will sustain to the last its Constitution which was formed by the inspiration of God (cries of long live the Constitution) Yes, long live the glorious Constitution of our country, and may its blessings extend until it shall cover our whole continent.

The speaker here gave way, his remarks, of which I have given only the heads, being received by the convention with the most unmistakable marks of approbation, and the most perfect attention.

Hon. Jesse N. Smith, of Parowan City, next followed in a series of interesting remarks, but for want of room I shall be obliged to give but a very brief and condensed report of his address, as also of those who followed him. He said he coincided most heartily in the sentiments advanced by the honorable gentleman who had preceded him, and felt that it was the universal feeling of this vast assemblage (aye! aye! resounded from all parts of the concourse). He was correct in his remarks; it was the decided feeling of every loyal son of Utah. He was in favor of calling a Convention of Delegates from all parts of the Territory, to deliberate upon the best plan of a Constitution and State Government for Utah, and that we take measures at the earliest possible date for our admission into the Union. We have a right to enjoy all the Constitutional privileges and rights enjoyed by the different States of the Confederacy. He was firmly of the opinion that the estimate of Judge W. W. Drummond was nearly correct; it might be a trifle over the mark, it might fall short, but from his own acquaintance with the honorable gentleman, and his means for information, was fully satisfied with his computation of our population, as being correct. It had been frequently urged by our opponents, that we as a people, did not wish our numbers to be known—that we wished to keep it in the dark—that we represented ourselves as being less than we really were; but he was satisfied this was a mistake. It was true that our election returns did not make a very imposing appearance when compared with those of other States and Territories, but was willing to attribute this to the fact that our political arena is always quiet, and undistrubed by those party squabbles and strifes that agitate the various parties in the other States and Territories, and to the consequent absence of that excitement which draws to the polls all the legal voters of the country, and many *illegal* ones. But he was aware we are a numerous and mighty people, and entitled to assume the position which our numbers and rights as free born American citizens entitles us. He retired amid universal applause, and was succeeded by Judge Lee of Washington County.

He came forward and said he felt some diffidence in addressing an assemblage like this, but as he was one of the delegates from the extreme southern portion of the Territory, was willing to let his opinions on the subject be known, and through him, that of those whom he had the honor of representing upon the present occasion. He stood before them as one of the pioneers of civilization in the south, and was deeply sensible of the disadvantage of our present position as a Territory, situated as we are so far from the center of civilization. There were many cases arising continually, from our intercourse with the savages surrounding us, which required the speedy and effective arm of a State Government. He felt that we, who had come as pioneers into this vast western wilderness, who had "killed the snakes, made the roads, and built the bridges," were entitled to make our own laws and regulations, and choose our own rulers, the same as the people of other States. He considered it a principle of right inherent with us, that those who leave their comfortable homes, and penetrate into the depths of the wilderness, having all the dangers incident to a new and unsettled country, should have the right to make and execute their own laws, and choose their own rulers, especially when removed as far as we are from the seat of government, and with such rare and uncertain means of communication with that government. He was decidedly in favor of the suggestions of the previous speakers, and would give way for others.

Mr. Philip R. Smith then came forward and addressed the meeting at considerable length, in an eloquent and masterly manner. He adverted to many scenes through which we have passed, but of the brightening prospects that now cheer our vision. He also spoke of some of the principles touched upon by those who had preceded him, in an eloquent manner, illustrating them more fully. He also referred to a subject introduced by the honorable delegate from Parowan (Mr. J. N. Smith,) namely, the charge made against us of concealing our real numbers, taking the same view of it as the honorable delegate had done. "But, (said he) let us hold a convention, as has been proposed; let us have an election for the purpose of choosing delegates to that convention, and let us show our strength. The Legislative Assembly have passed an act authorizing such an election. We shall soon return to our various homes, and when we do so, let us be diligent in this matter—let us call upon our neighbors to turn out *en masse* and vote—let us swell our polls!" Let me ask you, shall we swell our polls when we return to our homes? A prolonged cheer was the answer, and the speaker sat down amid general enthusiasm.

Messrs. T. Lewis of Iron, W. Bateman of Cedar, C. W. Dolton of Harmony, J. Hatch of Santa Clara, Carlos Shirts of Hanarrah, James McGuffee of Parowan, and several citizens of Beaver county, successively addressed the Convention in spirited and eloquent addresses, which were loudly cheered by their audience; but our limits forbid a particular synopsis of each, suffice it to say that they showed that the citizens of the southern portion of Utah are alive to their privileges and rights, and determined to obtain them.

Hon. I. C. Haight, of Cedar, then delivered an excellent address; at the close of which he moved that a committee of five be chosen to draft a preamble and resolutions expressive of the feelings of this Convention. Seconded by Mr. Hatch.

The motion was then put by the chairman, Col. Dame, and carried without a dissenting voice.

Moved by Mr. McGuffee, and seconded by R. Benson, that the Hon. J. N. Smith, Judge Lee, J. H. Martineau, T. Lewis and P. K. Smith, be appointed said committee. The motion, on being put by the chairman, was, like the previous one, carried unanimously.

The committee then retired for a short time, during which the delegates enjoyed a few minutes of relaxation and hilarity. The committee having returned, the assemblage was called to order, when Hon. J. N. Smith, the chairman of the committee, presented the following preamble and resolutions:

Whereas, feeling, as we do, that we, as the inhabitants of Utah, in common with American freemen of other States, have equal rights with them to the privileges and benefits of a State government, having been the pioneers of civilization in the desert wilds of Utah, and having attained sufficient numbers to warrant our admission into the Union as a State, and, further as a people, having from our earliest settlements evinced a superior capacity for self-government; therefore,

Resolved, That we do earnestly approve the action of the present session of the Legislature of Utah Territory, in passing acts preparatory to calling a convention for the purpose of framing a State Constitution and claiming admission as a State into the Union: and further,

Resolved, That we, as a people, appreciate the inconveniences arising from the appointment of Federal officers by the General Government, who generally have no interest in the country, and whose only recommendation is the fact of their having performed some degrading political service or party trickery in some other country, and whose only anxiety is to fill their own pockets, promote their own ease and comfort, regardless of the results of their own official blunders, or criminal neglect, to the inhabitants of the Territory: and further,

Resolved, That we, as a Convention, with one voice unite with a great people in demanding admission into the Union as a State, a position which it has long been our just right to occupy: and further,

Resolved, That we tender our thanks to Col. Wm. H. Dame for the able, dignified and impartial manner in which he has presided at this Convention.

On motion, the preamble and resolutions were read by the Secretary.

The Chairman then said: "Friends and fellow-citizens, is it your mind to accept these resolutions as the voice of this Convention? If so, you will manifest it by saying 'aye.'" As a response to which, the whole assembly thundered forth "aye," as from the heart and mouth of one man. The vote was unanimous.

On motion, Mr. Lewis, the Hon. G. A. Smith and Hon. I. C. Haight were nominated for delegates to the Convention to be holden next Spring at Great Salt Lake City, to represent Iron and Beaver counties. Seconded by Mr. Carter. The vote was then put by the Chairman, and was unanimous.

On motion of Mr. McGuffee, Judge Lee of Harmony was then nominated for delegate from Washington county. Seconded by Mr. Johnson. The nomination, like the previous one, was sustained by a unanimous vote of the Convention.

Moved by R. Benson, that the minutes of this Convention be published in the *Deseret News*, THE MORMON, and as many other papers as are willing to give them a place in their columns. Seconded by Judge Lee, and carried unanimously.

On motion of Hon. J. N. Smith, seconded by Mr. McGuffee, and carried by unanimous vote, the Convention adjourned *sine die*.

There were many distinguished gentlemen present, but several, who were expected to attend, were unable to do so on account of the state of the roads, indisposition, &c., but they sent their regrets at not being able to attend, and their full support of the principles advocated at the Convention.

Before the delegates returned to their homes, a splendid ball was given by the gentlemanly proprietor of the Tremont House; and never did its spacious rooms contain a more brilliant and gay assemblage than took part in the festivities of the occasion.

Fearing I have protracted this report too long already, I now close the minutes of the largest Convention ever held in Beaver county.

Yours respectfully,
JAMES H. MARTINEAU, Secretary.

A NEW TRANSLATION OF THE BIBLE.—The list of petitions to Parliament just published includes one from a respectable congregation of Christians at Newington-green, praying for an improved version of the Bible, on account of the inaccuracies and errors with which the authorised version abounds. The petition was presented by Mr. Heywood, M. P.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, April 10, 1856.

THE Senate resumed the consideration of the motion to print the memorial of the members of the Free State Legislature of Kansas.

Mr. Mason opposed the proposition, saying that the memorial emanated from men who are in rebellion against the laws of the country.

After a good deal of talk, Mr. Cass asked and obtained leave to withdraw the memorial, to return the same to Col. Lane. Adjourned.

HOUSE OF REPRESENTATIVES.

The House discussed the resolution of the Committee on Elections declaring Mr. Fouke not duly elected from the Tenth Congressional District of Illinois, and on vote, the resolution was adopted—only five in opposition.

The resolution declaring Samuel S. Marshall sitting member from the Ninth District of Illinois duly elected over Mr. Turney, was then passed. Both Mr. Turney and Mr. Fouke were allowed mileage and *per diem* to date.

The Senate's amendments to the Deficiency Appropriation bill were considered. Adjourned.

SENATE. April 11.

The Senate passed forty-eight private bills, including one for the relief of the officers and soldiers of the army who sustained losses by the San Francisco and Winfield Scott steamboat disasters.

Adjourned to Monday.

HOUSE OF REPRESENTATIVES.

The bill to compensate ex-Minister John S. Pendleton for extra diplomatic services was passed, together with a number of other private bills.

Adjourned to Monday.

SENATE. April 14.

Kansas affairs—a good deal of barking and growling. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Hall asked leave to offer a resolution directing the Judiciary Committee to inquire into the propriety of an enactment by Congress of a law prohibiting, under appropriate penalties, any person married and having a husband or wife living, from intermarrying and cohabiting with another within any territory of the United States, anything in any law or usage to the contrary notwithstanding.

The reading of the resolution created a great deal of laughter.

Mr. Orr—I object, for the benefit of my neighbor. [Referring to Mr. Bernhisel.

Renewed laughter followed this sally.

A Voice—Is there a law in that Territory permitting a woman to have more than one husband? (Ha, ha, ha, from all parts of the house.

The House refused to suspend the rules, by a vote of 86 against 56—not two-thirds.

The Deficiency Appropriation bill was then considered. Adjourned.

SENATE. April 15.

Mr. Rusk of Texas, from the Post Office Committee, to which was referred the memorials of Messrs. Vanderbilt and Livingston, reported a bill to encourage new steam navigation lines to provide for the transportation of the mails by sea, and for other purposes.

In consequence of the illness of Mr. Clay, who had the right to the floor on the bill to admit Kansas as a State, the subject was postponed, and the Senate went into executive session. Adjourned.

HOUSE OF REPRESENTATIVES.

The bill amendatory of the act of 1849, regulating the payment for horses and other property lost in the military service of the United States, was passed. The bill is intended to facilitate the means of obtaining proof in such cases.

The Deficiency Appropriation bill being under consideration, the House rejected the Senate's amendment appropriating $300,000 for continuing the Washington aqueduct, and without final action on the bill. Adjourned.

SENATE. April 16.

The bill proposing to remove from circulation the smaller Mexican and Spanish coins, and establishing their value in receipt for government dues; also providing for the coinage of a new description of cents, was passed.

Mr. Seward presented a series of resolutions in regard to the right of property in newly discovered islands, which were referred to the Committee on Foreign Relations.

The Bounty Land bill was debated, then laid aside, to enable Mr. Jones of Iowa to reply to the speech of Mr. Harlan on Kansas affairs.

Mr. Jones addressed the Senate. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Tyson reported a joint resolution for the purchase of 15,000 copies, at $5 each, of Kane's narrative of the Arctic Expedition, for distribution among the members of Congress, and autorizing the Secretary of the Navy to have appropriate medals struck off and presented to Dr. Kane, his officers and men, expressive of the high esteem in which Congress holds their respective services. Passed by four majority. Adjourned.

TELEGRAPHIC.

Recruits for Gen. Walker.

NEW ORLEANS, April 10, 1856.

Two hundred recruits left here this morning in the steamship Charles Morgan, for San Juan, to join Gen. Walker's forces. Gen. Hornsby was among the passengers.

Fire at Lancaster, Pa.

LANCASTER, April 10, 1856.

The County Poor House and a number of barns and stables in this place were destroyed by fire this morning. Thirty-six horned cattle and four horses were consumed. The loss is heavy.

From New Orleans.

NEW ORLEANS, April 12, 1856.

Mr. Garland the defaulting Treasurer of New Orleans has been allowed his liberty, on giving $40,000 bonds for his appearance for trial.

Massacre of Indians in Northern Mexico.

NEW ORLEANS, April 12, 1856.

By the steamer Louisiana we have Galveston dates to the 8th inst. The Texas news unimportant. The Indian depredations in Northern Mexico continued without abatement. Col. Senagua surprised a party of Lipans, killed forty and took one hundred prisoners.

The Tornado.

PHILADELPHIA, April 14, 1856.

Accounts from towns in the vicinity of this city give additional information of the ravages of the tornado. A lady was killed at Westchester by a shutter striking her head while she was endeavoring to close the blinds. An innumerable number of dwellings and barns have been unroofed in every direction. A train of loaded freight cars, standing near the depot of the Pennsylvania Railroad, in West Philadelphia was blown from the track. Ten loaded cars on the Reading Railroad where driven a hundred yards from the place where they were left, and five of the number were thrown off the track.

The Storm Westward.

CLEVELAND, April 14, 1856.

The storm of Saturday did a great deal of damage along the line of the Cleveland and Pittsburg Railroad. A church and fifteen houses were blown down at Alliance, and one man killed. A large number of trees were blown across the track between Salem and Damascus.

Re-Arrest of a Mail Robber.

PHILADELPHIA, April 14, 1856.

Colonel Hughes, Special Agent of the Post Office Department, arrested this morning George W. Townsend, who broke jail at Newcastle while waiting sentence for stealing a letter from the Wilmington Post Office. The prisoner had a hearing before Commissioner Hazlitt and was remanded to prison to await a requisition from the United States authorities in Deleware. He had three revolvers on his person and every barrel in them charged. When he escaped from prison he liberated seven other prisoners. Townsend is about twenty years of age.

Arrest for Robbing the Mail.

ALBANY, April 14, 1856.

Joseph Roach, a Stage driver, has been arrested in Saline County, Missouri, for robbing the mail. A draft for $1,925 and other moneys were found in his possession which he had abstracted from letters.

From Washington.

WASHINGTON, April 14, 1856.

The Clay celebration at the Slash Cottage was attended by Attorney General Cushing, Messrs. Crittenden, Butler, Mason, Douglas, Bigler, and others of the Senate, Mr. Cushing and a number of the Senators made speeches.

Christ Church and Franci's carriage factory were destroyed by fire at Richmond on Sunday.

Later from Havana and Key West.

CHARLESTON, April 14, 1856.

The steamship Isabel, with Havana dates to the 10th inst, has arrived at this port. Among her passengers is Senator Mallory. She brings no news of importance from Havana.

The ship Frances of Portland, from Boston for Havana, was wrecked on Dog Rocks.

Further Indian outrages are reported near Tampa; Capt. Pratt's party at Cape Roman had been attacked, and Corporal Orook and one private killed and two wounded. More United States troops were urgently required.

Condition of the Erie Canal.

BUFFALO, April 15, 1856.

The Erie canal is reported to be in such condition; between this city and Lockport, as to the preclude the possibility of opening it before the 5th of May.

Destructive Fires in the West.

CINCINNATI, April 14, 1856.

Eighteen houses in Williamstown, Ky., were destroyed by fire on Saturday. The loss is unknown.

The mahogany saw mill of Henry Albro, in Cincinnati, was damaged by fire yesterday, to the extent of 12,000.

Last night the upper story of the office of the Cincinnati Gazette was burned.

Steamboat John Arnott Destroyed by Fire.

GENEVA, N. Y., April 15 1856.

The steamboat John Arnott, plying on the Seneca lake, was burned to the water's edge this morning, while laying at her dock at Watkins. A man on board, named Dennis, was burned to a crisp. He resided at Starkey. Nearly all on board were more or less injured, but few seriously. Captain Tuthill was burned about the head, hands and feet.

Silks, Brandy and Cigars.

WE clip the following article from the Chicago *Weekly Tribune* which is worthy of attention:

To those who have not examined the statistical returns published annually by the Government, the amount paid every year for luxuries will appear fabulous. But the figures do not lie, no matter who may doubt. We boast of our ability to feed the world, and of the business we are doing in that way now; but few suppose that the silks—piece goods, including ribbons, but not buttons and ornaments chiefly manufactured of silk—brought here for the adornment of Republicans and their wives and daughters, exceed in value, by eight millions of dollars, all the flour that we send abroad. Yet such is the fact. In the year ending June 30th, 1855, we exported $14,783,394 in flour and imported $22,570,911 in silks—leaving the balance that we have above stated to be charged to the difference between the pride of Americans and the appetite of all the world

Our corn-fields, particularly in the West, are the occasion of much national boasting. We measure them singly by miles square, and estimate their aggregate value in hundreds of millions; but the amount of this, our national staple, which we send abroad, is overshadowed by the cost of the cigars with which we poison breath and ruin health. In the period we have named, corn worth $1,374,077 left our ports, and cigars, valued at $3,311,935, were brought in.

The herds of cattle and the resulting barrels of Beef, people never tire talking of. They see in them a large part of the material with which we claim we can fill the maw of all civilized mankind. Our merchants, who are in that line, watch the foreign markets with great solicitude, and gauge their prices by signals from the other side of the water. But of beef, tallow, hides and "horn-cattle," we sold, for other countries, only $2,214,554 in the last commercial year; and during that time, we bought brandy to the amount of $3,241,408.

We deal largely in tobacco—raise it in quantities—chew and smoke it without limit. It constitutes the third in value in the list of commodities which this country has to spare. Yet we export only $11,319,319 in value of this article yearly; and last year we received in return, tea and coffee amounting in round numbers to $24,000,000. Even in narcotics, the balance of trade is largely against us.

Bacon, lard and live hogs are not unimportant items in our commerce; yet we send abroad only enough of these to buy the linen that we wear.

But "Cotton is King." While the artisans of New England are toiling that slaves and slave-owners may be shod, clothed and lodged; while the farmer of the West is toiling that the country East and South may be fed, the cotton is ripening that balances the books—that wipes out the pecuniary effects of the follies and extravagances which all—the slaves excepted—have conspired to commit. Of that we sent out last year, ship-loads enough to swell the aggregate value of the export to $109,356,000—an amount greater than the value of all other exports, specie included.

Housekeeping.

We will give to intellect, to immortality, to religion and to all virtues, the honor that belongs to them. And still it may be boldly affirmed that economy, taste, skill and neatness in the kitchen have a great deal to do in making life happy and prosperous.

Nor is it indispensably necessary that a house should be filled with luxuries. The qualifications for all good housekeeping can be displayed as well on a small scale as on a large one.

A small house can be more easily kept clean than a palace. Economy is most needed in the absence of abundance.

Taste is as well displayed in placing the dishes on a pine table, as in arranging the folds of a damask curtain.

Skillful cooking is as readily discovered in a nicely baked potatoe, or a respectable johnny cake, as in a nut brown sirloin or a brace of canvass backs.

The charm of good housekeeping is in the order, economy and taste displayed in attention to little things, and these little things have a wonderful influence.

A dirty kitchen and bad cooking have driven many a one from home to seek for comfort and happiness somewhere else.

Domestic economy is a science—a theory of life which all sensible women ought to study and practice. None of our excellent girls are fit to be married until they are thoroughly educated in the deep and profound mysteries of the kitchen.

See to it, all ye who are mothers, that your daughters are all accomplished by an experimental knowledge of good housekeeping.—[Farmer and Mechanic.

Common Sense.

A MAN strikes me with a sword and inflicts a wound. Suppose, instead of binding up my wound, I am showing it to everybody, and after it has been bound up I am taking off the bandage continually and examining the depth of the wound, and make it fester till my limb becomes greatly inflamed and my general health is materially affected, is there a person in the world who would not call me a fool? Now such a fool is he who by dwelling upon little injuries, insults or provocations, causes them to agitate or inflame the mind.

How much better were it to put a bandage over the wound, let it stay on, and never look at it again till the wound healed under it, as it would, when the bandage would necessarily drop off of itself, as being no longer wanted? How much pain and misery would not thus be saved?

Thus there is nothing in the natural or material world but what hath its exact counterpart in the moral or spiritual world, however little be perceived. Man is too shortsighted in these matters, notwithstanding they concern him so much—the fault of his wrong education, which is, at best, only a knowledge of words without meaning.

Luck vs Talent.

IT often seems to be luck, rather than talent that gives to people position. Seven years ago Myron H. Clark was a Deputy Sheriff. In 1850, Myron H. Clark was one of the marshals for taking the census of a certain village. In 1853, Myron H. Clark was elected Senator. Myron H. Clark is now Governor of New York. Whether he will go still higher remains to be seen. If he should, it would only show that a man's position in this world depends less upon his deserts than upon surrounding circumstances. Think of Myron H. Clark, and never, say die. The man who will be President in 1870, is now, probably, peddling India rubber rat traps. Again we say, never despair.—[Commercial Advertiser.

Glacial Sea in Yorkshire.

PROFESSOR PHILLIPS states, that at a comparatively modern geological period, every part of Yorkshire below the level of 1500 feet was covered by the waters of a glacial sea. Icebergs appear to have floted over the whole of the Hull district, depositing, where they melted or overturned, the materials brought from the higher hills. Among these were blocks of stone from Cumberland and the West Riding, now found perched on the limestone hills. Some of them must have come over the Pass of Stainmoor, a height of 1440 feet.—[Year-Book of Facts.

Religion among the Chinese.

RELIGION would appear to be at a low ebb among the Chinese. The priest sits down in front of an altar, with a small taper burning, and with a small mallet in one hand, and a string of beads in the other, he begins to hum, or half sing, a number of words. This appears to be all the worship they have, and their belief is that the priest can and must do all the praying. In this latter particular, the Chinese are not alone; there is a large class of religionists in our own country, who look to the ministers to do all the praying.

A Professional Preference.

"How do you like the character of St. Paul?" asked a parson of his landlady one day, during a conversation about the old saints and the apostles. "Ah, he was a good clever old soul, I know, for he once said, you know, that we must eat what is set before us, and ask no questions for conscience sake." I always thought I would like him for a boarder."

A LONG TELEGRAPH LINE.—It is announced that the Joint British, French and Sardinian Submarine Telegraph Company has completed its arrangements for continuing the line from the coast of Africa, by way of Alexandria, Jerusalem, Damascus, &c., to Calcutta, whence it must ere long be extended to Melbourne, the British capital of Australia, altogether a distance of 12,500 miles.

FIRE proof paint may be made by taking common clay—dry, pulverize, and run it through a sieve, and mix with linseed oil. The color will be a delicate drab. By burning the clay slightly, a light red may be obtained; and the greater the heat it is subjected to, the brighter will be the red.

A METHODIST PARSON LOOKING FOR LOST SHEEP.—A preacher of the Methodist Church was travelling in one of the back settlements, and stopped at a cabin where an old dady received him very kindly. After setting provisions before him, she began to question him: "Stranger, where mought you be from?" "Madam, I reside in Shelby County, Ky." "Well, stranger, hope no offence, but what mought you be doin' way up here?" "Madam, I am searching for the lost sheep of the tribe of Israel." "John, John!" shouted the old lady, "come right here this minit! here's a stranger all the way from Shelby County, Ky., a hunting stock, and I'll just bet my life that tangle haired old ram that's bin in our lot all last week is one of his'n."—[California paper.

WHAT IS LAW?—Law is like a fire; and those who meddle with it may chance to "burn their fingers."

Law is like an eel-trap—very easy to get in, but very difficult to get out of.

Law is like a lancet—dangerous in the hand of the ignorant, doubtful even in the hands of an adept.

Law is like a sieve—you may see through it, but you will be considerably reduced before you can get through it.

Law is like an ingus fatuus, or Jack o' Lantern—those who follow the delusive guide too often find themselves inextricably involved in a bog or quagmire.

Law is like prussic acid—a dangerous remedy, and the smallest dose is generally sufficient.

Mormonism in New York.

THE LATTER DAY SAINTS intend holding Meetings in this City every Sunday, at the Broadway House, entrance 116 Grand street, at 10½ o'clock, A. M., 3 P. M., and 7 in the evening.

All who wish to become acquainted with the principles of Salvation, as taught by Apostles and Prophets, ancient and modern, are respectfully invited to attend.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

Mormon Books

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Salt Lake City Retail Price Current.

Nov. 29, 1855

GROCERIES.	
Sugar, crushed, per lb.	$0 40
do clarified "	40
do brown "	40
Coffee, 3 lb for $1, or p. lb.	40
Tea, Young Hyson "	2 00
Tea, Imperial, Gunpow'r	3 00
Tea, black, per lb	3 00
Apples, dried, per lb	40
Peaches " "	50
Soap, per bar	40
do Castile, per lb	75
Allspice "	50
Pepper "	40
Ginger "	50
Cinnamon "	1 00
Saleratus "	40
Mustard "	1 00
Saltpetre "	50
Snuff "	1 00
Almonds "	75
Brimstone "	40
Sulphur "	40
Borax "	75
Raisins "	75
Candy "	1 00
Candles, 6 to the lb	50
Figs, per lb	75
Cloves, per oz	15
Nutmegs "	20
Oysters, per can	2 00
Brandy Cherries, per bot.	2 00
Olive Oil, quarts "	1 50
do pints "	1 00
Lemon Syrup "	1 50
Pepper Sauce "	50
Glass, 8x10, per light	20
do 10x12 "	30
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	20
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 30
Glue	75
Red Lead "	40
Madder "	40
Alum "	35
Copperas "	30
Extract Logwood, pr lb	75
Lamp Black "	40
Epsom Salts "	40
Beeswax	75
Indigo, $2 pr lb. or pr oz	20
Gum Camphor, per oz	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	15
Turkey Opium "	1 00
Golden Seal "	15
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal	6 00
Linseed Oil "	8 00
Copal Varnish "	10 00
Whale Oil "	8 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	1 00
do do do	50
Mustang Liniment, p bot	50
Rope, sea grass, per lb	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	25
do 2d do	50
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do	40
HARDWARE.	
Axes	$3 10
do boys', handled	2 50
Hickory Helves	75
Spades	3 00
Shovels	3 25
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 40
Two prong Hay Forks	2 00
Three do do	2 50
Four do dung do	3 50
Hoes	1 25
Concave Augers, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00
Flat Irons "	25

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 3 sheets	10
Knives and Forks, $2.50	4 50
Nails, per lb	35
SCREWS.	
Size.	Gross
½ inch	1 00
1	1
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 50
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	12
6 do	15
8 do	20
10 do	20
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb	80
Lead "	40
BOOTS AND SHOES.	
Coarse Men's, $5 to	8 00
Fine do	10 10
Gents' Calf-skin Shoes	3 50
do Patent	4 05
Ladies' Coarse Boots	2 50
do do Low	2 75
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 20
Kacks	50
Sole Leather, per lb	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	2 50
do and Bowl	5 00
Oil Bergamot, per oz	75
Oil Cassia "	1 00
Oil Peppermint "	1 00
Oil Lemon	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16¾ pr yd or 6 yds for	1 00
Linseys, per yard	50
Ticking	40
Blue Drilling	25
Denims	30
Cotton Batten, per roll	20
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb	35
Eggs, per doz	20
Cheese, per lb	25
Bacon, smoked, per lb	35
Shoulder "	30
Ham "	35
Middle "	40
Wheat, per bushel	2 50
Corn "	2 05
Oats "	1 50
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb	30
Beef, fresh, per lb	9
Mutton	12½
Tongues, each	60
Tallow, per lb	30
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $4 to	5 00
Adobies, per 100	30
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	8 00

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,

ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.

The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind which will insure satisfaction.

Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.

Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.

HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my15

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

New York Wholesale Price Current.

Corrected to April 18, 1856.

ASHES—Pot ... per 100 lb.	6 12½ a — —
Pearl	— — a 8 25
CANDIES—Stuart and Bussing's best, assorted ... per lb.	— a —
Ordinary	— a —
CANDLES—Sperm ... per lb.	38 a 40
Adamantine	24 a 29
Mould, yellow	— a 14
COFFEE—Java, white	14 a 14½
Mocha	— a 16
Laguayra	11 a 12½
Maracaibo	11 a 12½
St. Domingo (cash)	— a 10½
DRUGS AND DYES—Alcohol. pr. gal.	— 58 a — 63
Alum ... per lb.	— 2½ a — 2½
Arrowroot	— 50 a — —
Arsenic, powdered	— — a — 2½
Asafœtida	— 5 a — 25
Borax, refined	— 21½ a — 28½
Brimstone, American, roll	— 2½ a — —
do crude ... per ton.	30 — a 32 —
Camphor, crude ... per lb.	— 24 a — 24½
do refined	— 35 a — —
Castor Oil, No. 1	1 50 a 1 62½
Chlorate Potash	— 35 a — 37½
Cochineal	— 75 a 1 20
Copper—sheathing ... per lb.	— 23 a — 27
Copperas ... per 100 lb.	1 25 a — —
Cream Tartar ... per lb.	— 28 a — 29
Gum Arabic, picked	— 19 a — 35
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublamized	5 — a 5 25
Ipecacuanha	1 90 a 2 —
Madder	— 11 a — 12
Magnesia	— 14 a — 16
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 18 a — 19
Oil Anis	— — a 8 —
Oil Bergamot	2 — a 2 10
Oil Cassia	— — a 3 75
Oil Lemon	2 — a 2 10
Oil Peppermint	— — a 2 75
Opium, Turkey	— — a 4 12½
Otto Rose ... per oz.	3 50 a 6 50
Oxalic Acid ... per lb.	— 32 a — 33
Phosphorus	1 10 a 1 15
Quicksilver	— 43 a — 45
Rhubarb, China	1 20 a 1 25
Saleratus	— — a — 7
Sal Ammoniac, refined	— 10½ a — —
Senna	— 11 a — 15
Shellac	— 11 a — 14
Sugar Lead, white	— 14 a — 15
do brown	— — a — 10
Sulphate Quinine	2 52½ a 2 60
Tartaric Acid	— 44 a — 45
Verdigris	— 41 a — —
Vitriol, blue	— 10½ a — 11
DYE WOODS—Camwood ... per ton.	100 — a 110 —
Fustic	18 — a 30 —
Logwood	21 — a 28 —
FLOUR—State, common ... per bbl.	5 87½ a 6 87½
Michigan and Indiana	6 12½ a 6 25
Genesee, extra	7 — a 9 50
Rye Flour	4 — a 5 75
Corn Meal	3 37½ a 3 75
FRUIT—Raisins ... per box.	3 — a 3 25
Raisins, layers	3 45 a 3 50
Currants ... per lb.	— 18 a — 24
GLASS (American window)—	
6x8 to 8x10 ... per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat ... per bush.	1 90 a 2 —
Corn, round yellow	— 63 a — 65
Barley	1 18 a 1 28
Oats, Western	— 43 a — 46
Beans	2 25 a 2 30
GUNPOWDER ... per 25 lbs.	3 50 a 6 50
INDIGO ... per lb.	— 90 a 1 30
IRON—Pig, Eng., Scot ... per ton.	35 — a 36 50
Bar, Eng. refined	67 50 a 72 50
Sheet, Russia, 1st quality ... per lb.	— 18 a — 18½
Sheet, Eng.	— 3½ a — 4½
LEAD—Galena ... per 100 lbs.	7 — a 7 12½
Sheet and Pipe	— 8½ a — —
LEATHER ... per lb.	20 a 31
MOLASSES ... per gal.	30 a 47
NAILS—Cut, 4d and 6d ... per lb.	4½ a —
Wrought, 6d and 20d	6 a 7½
OILS—Olive ... per bskt., 12 bottles.	3 50 a 3 62½
Olive, in casks ... per gallon.	1 25 a 1 30
Linseed	— 80 a — —
Whale	— — a — 90
Lard, winter	— 95 a 1 —
PAINTS—Lead, red, Am ... per lb.	— — a — 8½
Lead, white, Am., in oil	— — a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry ... per cwt.	— 60 a — 75
Litharge ... per lb.	— — a — 8½
Vermillion, Chinese	— 90 a 1 05
Venetian Red ... per cwt.	2 — a 2 37½
RICE ... per 100 lbs.	3 75 a 4 50
SALTPETRE ... per lb.	8 a 18
SEEDS—Clover ... per lb.	— — a — 18
Flax, American, rough ... per bush.	2 — a 2 10
Linseed, Calcutta	1 85 a — —
SOAP—New York ... per lb.	4 a 7
Castile	10½ a 11
SPICES—Ginger, Race ... per lb.	5 a 5½
Mace	85 a 90
Nutmegs	91 a 95
Pepper	— a 11½
Pimento	11½ a —
Cloves (cash)	12½ a 13
SUGAR—New Orleans ... per lb.	6½ a 8½
Havana, white	9 a 9½
do brown	6½ a 9
Stuart's crushed	— a 10½
SUMAC, Sicily ... per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial ... per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
TIN—Banca ... per lb.	— a 31½
Straits	29 a 29
Plates ... per box.	9 — a 10 50
TOBACCO	7 a 43½
TURPENTINE ... per 280 lbs.	3 62½ a — —
TAR ... per bbl.	3 — a 3 25
SPIRITS TURPENTINE ... per gallon.	— 41 a — 42

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.

Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.

Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh12-3m McB. & B.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils, "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immergé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.;
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES,
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Monroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

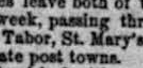
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

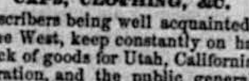
TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

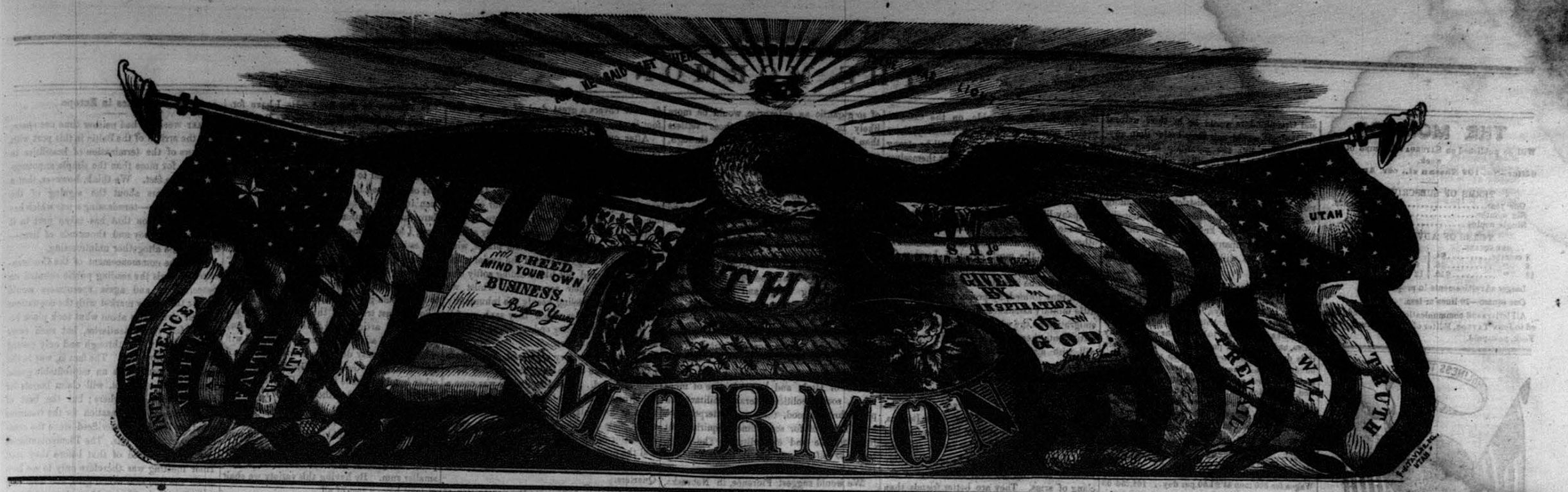
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 10. NEW-YORK, SATURDAY, APRIL 26, 1856. PRICE FIVE CENTS.

Poetry.

True Friendship.

BY JEAN L. BRUCE.

Oh! what happiness—what brightness,
In life's changeful scenes appear,
When we meet kind words and actions,
And we feel they are sincere;
When the smiles of friendship greet us,
And we know that they are true,
What greater charm hath this fair world
To offer me or you?

With the beaming sky above us,
And the lovely earth beneath,
With the music of the ocean,
And the flow'r-enamel'd heath;
With these beauteous scenes of Nature,
What more cheering would you ask
Than the glance that speaks affection,
From the heart without a mask?

For pure truth is such a jewel,
Oh! so precious and so rare,
That it seems a spark from heaven,
Seldom lent to mortal care;
When we meet it in earth's friendship,
Let us prize its holy might,
For it comes unto our spirits,
Like an angel wing'd with light.

Early Mental Activity.

"Experience," says Dr. Spurzman, "demonstrated that of any number of children of equal intellectual power, those who receive no particular care in childhood, and who do not learn to read and write until the constitution begins to be consolidated, but who enjoy the benefit of a good physical education, very soon surpass in their studies those who commence earlier, and read numerous books when very young. The mind ought never to be cultivated at the expense of the body; and then proceed simultaneously with it, without cultivating one faculty to the neglect of others; for health is base, and instruction the ornament of education."

Let parents then check, rather than excite in their children this early disposition to mental activity, or rather let them counterbalance it by a due proportion of physical and gymnastic exercises; for it is not so much the intensity as the continuity of the mental action, which is injurious to the constitution. Let them not cause the age of cheerfulness to be spent in the midst of tears and slavery; let them not change the sunny days of childhood into a melancholy gloom, which can, at best, only be a source of misery and bitter recollection in maturer years.

Physical exercises and the cultivation of the perceptive faculties should, with the reading of moral and instructive books, form the principal occupations of children. Their expanding frame requires the invigorating stimulus of fresh air; their awakening organs seek for external objects of sense; their dawning intellect incessantly calls for the action of their observant powers. This is the great law of Nature. It has given to the child that restless activity, that buoyancy of animal spirits, that praying inquisitiveness, which makes him delight in constant motion and the observation of new objects. If these intentions of Providence be not frustrated; if he be allowed to give himself up to the sportive feelings of his age, he will acquire a healthy constitution, and a physical and perceptive developement, which are the best preparations for mental labor.

Of the men who have conferred benefit on society, and have been the admiration of the world, the greater number are those who, from various causes, have in early life been kept from school or serious study. They have, by energetic and well-directed efforts, at a period when the brain was ready for the task, acquired knowledge and displayed abilities which have raised them into the highest eminence in the different walks in life, in literature, the arts and sciences, in the army, the Senate, the church, and even on the throne. The history of the most distinguished among those who have received an early classical education sufficiently proves that it is not to their scholastic instruction, but to self-education after the period of school, that they chiefly owed their superiority.

David, the sublime author of the Psalms, followed in his early occupations the dictates of nature; he had, in his youth, muscular power to tear the mouth of a lion, to resist the grasp of a bear, and to impart to a pebble velocity sufficient to slay a giant. Napoleon, when in the school of Brienne, was noted in the quarterly reports of that institution as enjoying good health; no mention was ever made of his possessing any mental superiority; but, in physical exercises, he was always foremost. Sir Isaac Newton, according to his own statement, was inattentive, and ranked very low in the school, which he had not entered until after the age of twelve. The mother of Sheridan long regarded him as one of the dullest of her children. Adam Clarke was called a "grievous dunce" by his first teacher; and young Liebig a "booby" by his employer. Shakspeare, Moliere, Gibbon, Byron, Humphrey Davy, Porson, and many others were in like manner undistinguished for early application to study, and, for the most part, indulged those wholesome bodily exercises and that freedom of mind, which contributed so much to their further excellence.—[Marcel.

In Debt and Out of Debt.

Of what a hideous progeny of ill is debt the father! What meanness, what invasions on self-respect, what cares, what double-dealing! How, in season, it will carve the frank, open face into wrinkles, how, like a knife, it will stab the honest heart! How it has been known to change a goodly face into a mask of brass; how with the "damned custom" of debt, has the man become the callous trickster! A freedom of debt and what nourishing sweetness may be found in cold water; what toothsomeness in dry crust; what ambrosial nourishment in a hard egg. Be sure of it, he who dines out of debt, though his meal be biscuit and an onion, dines in "the Apollo." And then for raiment—what warmth in a thread bare coat, if the tailors receipt be in your pocket; what Tyrian purple in the faded waistcoat, the vest not owed for. How glossy the well worn hat if it cover not the aching head of a debtor! Next the home sweets, the out-door recreations of the free man. The street door falls not a knell on his heart; the foot on the staircase, though he live on the third pair, sends no spasms through his anatomy; at the rap of his door he can crow forth, "come in," and his pulse still beat healthfully, his heart sink not in his bowels. See him abroad. How he returns look for look with any passenger, how he saunters; how meeting an acquaintance, he stands and gossips!

But then, this man knows not debt—debt, that casts a drug into the richest wine; that makes the food of the gods unwholesome, indigestible; that sprinkles the banquet of a Lucullus with ashes and drops soot into the soup of an Emperor; debt, that like the moth makes the valueless furs and velvets—inclosing the wearer in a festering prison, (the shirt of Nessus was a shirt not paid for); debt, that writes upon frescoed walls the hand writing of an attorney; that puts a voice of terror in the knocker; that makes the heart quake at the haunted fireside; debt, that invisible demon that walks abroad with man, now quickening his steps, now making him look on all sides like a hunted beast, and now bringing to his face the ashy hue of death as the unconscious passenger looks glancingly upon him. Poverty is a bitter draught, yet may—and sometimes with advantage—be gulphed down. Though the drinker make wry faces, there may after all be a wholesome bitterness in the cup. But debt, however courteously it be offered, is the cup of a syren, and the wine, spiced and delicious though it be, is poison. The man out of debt, though with a flaw in his jerkin, a crack in his shoe leather and a hole in his hat, is still the son of liberty, free as the singing lark above him, but the debtor, though clothed in the utmost bravery, what is he but a serf out upon a holiday—a slave—to be reclaimed at any instant by his owner, the creditor! My son, if poor, see the wine running spring, let thy mouth water at least a week's roll, think a threadbare cost the "only wear," and acknowledge a white washed garret the finest housing place for a gentleman. Do this and flee debt. So shall thy heart be at peace and the sheriff be confounded. [Doug. Jerrold.

Hung in Spite of Reprieve.—We see in the papers an account of the execution of the convict, by the Sheriff of Franklin county, in this State, after the receipt by him of a respite from Gov. Winston. He is said to have pronounced the document a forgery. If the order of the Governor was formal, then the hanging was murder; if it was not, the Sheriff is not responsible.—[*Montgomery, Ala., Mail.*

From Utah.

A Bold Enterprise—The Deseret Express and Road Company—Mormonism Speculative—The Bench Laying Aside the Ermine—Miscellaneous.

Special Correspondence of the N. Y. Daily Times.

Great Salt Lake City,
Thursday, Jan. 31, 1856.

LEGISLATIVE.

The Legislature adjourned on the 18th. Heber C. Kimball, at the Tabernacle, last Sunday, as a member, thus humorously summed up the doings of that body. "When we arrived at Fillmore, (he says,) we found no new laws were wanted, there being more old laws than the people could obey; we, therefore, went to work and unmade some. But we had to stay out our full time, in order to pocket our $3 a day; so we spent our time staking the earth out into herd grounds. There has been considerable talk about getting our legislatural sessions extended to sixty days; but if we had been compelled to stay that long we should have starved to death for want of something to do."

A BOLD ENTERPRISE.

Before adjourning, the Legislature chartered a company, under the name of the "Deseret Express and Road Company." The scheme of the Company is to establish from ten to twenty-mile stations along the road between here and California, and some point on the Missouri River—wagons and tents to serve as stations at first. At each station there will be placed three men and six horses, or mules, at the commencement. The route between here and the States to be much shorter than the old road; and from here to California by the lately discovered "short route,"-making a distance of about 1,700 miles in all. Over this route it is calculated to begin by carrying a weekly, and, when the business admits, a daily express, making the time between the States and San Francisco in ten days, or seven, when necessity requires. The price for letters, the expected source of profit, is not yet fixed, but will be about $1 each.

MASS MEETING.

On Saturday last a mass meeting of about five thousand persons convened at the Tabernacle, in this city, to take action upon the matter. Governor Young was appointed President; Gen. D. H. Wells, Dr. G. Hurt, H. C. Kimball, Judge J. F. Kinney, J. M. Grant, A. W. Babbit, Judge G. P. Stiles, Surveyor-General D. H. Burr, P. P. Pratt, W. Bell and W. Gerrish, Vice-Presidents; O. Pratt, W. H. Hooper and W. Woodruff, Secretaries; and G. D. Watt, Reporter.

The general ideas, deduceable from the remarks of the speakers, were, that the plan will prove not only of great benefit to Utah, but to the world; that it will be immensely profitable; that the great weight of franked matter will render the carrying of the mail by horses unprofitable, besides ruining the express business; that the Company can successfully compete with steamers in the mail contract, and transport the mail daily, by *ox teams*, from Independence to San Francisco in twenty days; that in a short time the Company will be able to place coaches on the route and monopolize most of the passenger business between the Atlantic and Pacific coasts; that in six years they will have a Pacific Railroad in operation.

Two resolutions, stating the urgent necessity of such a line, were adopted; after which Gov. Young made a few remarks, wherein he stated that the plan was not a novelty, but that five years ago Col. Estel of Missouri came on here, and wanted him to engage in and countenance such an enterprise; he, however, was not prepared then, as he did not think the time suitable.

The meeting finally adjourned to meet on Saturday next, when a matured plan will be submitted to the approval of the people. The scheme will not differ materially, however, from the one given above.

I look upon the success of the undertaking as a fixed certainty. As one of the speakers at the meeting remarked, "Capital cannot make the plan succeed; it is men that are wanted; every man is worth more than his weight in gold; and Utah is a rich bank of of men." It is certain that in no other community exists so much of the right materials for executing the grand design. There are here, hundreds of brave, hardy spirits, that, through choice, rather than necessity, have spent the last eight years of their lives on the prairies and among the mountains, and know almost every locality between California and the States. They understand the Indian character, and know how to retain the red man's friendship; or, when that fails, to defend themselves against his attacks.

I will here state for the information of the Bulls and Bears of Wall-street, that, as far as I can learn, the Company will be an exclusive affair of the Capitalists of Utah, and that no stock will be issued.

The oxen-mail train is not a joke. The cattle with medium loads will make their short trips at the rate of three-and-a-half miles an hour, which is eighty-four miles a day, of twenty-four hours.

The prime mover and practical spirit of this bold enterprise is a rough mountaineer, whom Col. Steptoe designated as smart as the smartest uneducated man he has ever met—Orrin Porter Rockwell, famous as having been tried, many years ago, on suspicion of shooting Gov. Boggs, of Missouri.

Arrangements are being made by the Company to carry their plan into immediate execution. The first Express will leave here about the beginning of April, if the snow on the mountains will permit an early departure of men and provisions. Shortly after perusing this letter the people of the Atlantic States will be within two weeks' communication with the Pacific coast.

APPROPRIATIONS WANTED.

The Legislature chartered the "Deseret Agricultural and Manufacturing Company," reapportioned the Territorial Representation, and so arranged the Judicial Districts as to make it possible for the three United States' Judges to hold their Courts without proceeding to any great distance from this city; and also memorialized Congress for an appropriation of $50,000 for the State-House; for an appropriation of $200,000 for a road from Bridger's Pass in the Rocky Mountains to California; for the refunding of the expense of determining boundary points; for the right of way for a telegraph from the Missouri River to California, and for grant of lands and a daily mail between the same points.

PLEASURES OF THE COURT.

There seems to have been plenty of excitement and fun at Fillmore during the Legislatural session. At the party in the State-House, a lawyer was acting the genteel with considerable affectation to the ladies, while a large placard labeled "Jackass" decorated his back, much to the amusement of many present, to whom he had rendered himself odious by a speech in Court the day before. There being but one case before the Supreme Court, the Judges and lawyers were compelled to resort to the "spirits," for the future existence of litigation, to keep up their reputation at the *bar*. The three Judges, therefore, managed to get drunk quite often. From sprecing, the officials proceeded to quarreling, and were all mixed up in a sort of quadrangular duel. Secretary Babbit was placed in irons by Judge Drummond on some trifling charge. The next thing was what Mayor Grant terms "a quarrel between Shem, Ham and Japhet." Judge Drummond and his negro slave were placed in irons for several days, on the charge of attemping to murder a Jew named Abrams, whom they detected concocting a new and peculiar game of cards, wherein they considered they were being insulted. Babbit has since sued Drummond for false imprisonment. The other two Judges managed to act admirably their parts as auxiliaries.

THE PLAINS.

Last Christmas, a young man named John King, of Columbia, Boone Co. Miss., with another, had been left in charge of some cattle belonging to T. S. Williams & Co., at the Weber River, forty miles east of this, city, attempted to cross the mountains, with a pony, to this city. Not returning in twelve days, his comrade followed his tracks, and found his body five miles from camp, where he had been frozen to death, while retracing his way ponyless back to camp. The survivor, taking two mules, four oxen and a Winter's supply of provisions, set out for this city by a different route, and arrived four days afterwards, with the loss of the mules and two oxen.

The merchant trains yearly bring to this place, as teamsters, numbers of men bound for California. Many of these manage to get a good outfit by stealing the cattle and goods of the citizens. Four such characters were last Tuesday sentenced to fourteen months' hard labor in the Penitentiary for burglariously entering the store of Blair, Greer & Co., a few days before.

There are three eastern mails now due; two of these might have safely come in if the contractors had chosen to slightly exert themselves. This month's mail for the East returned after striving four days to get through the snow on the mountains, and only making twenty miles headway. There will be no mail for the East next month; our only resort is *via* California. It is likely, however, that the new Express Company will silence all complaints in future. Kadz-ne-ate.

Correspondence of the Council Bluffs Bugle.

Fort Pierre, N. T., March 9, 1856.

The council, on which the hopes and fears of the Sioux Nation have been concentrated for some time, opened on the 1st, and closed on the 5th, inst. Two bands only were not represented, namely: The Ogillallahs, who are not to blame, but will come when they are told they are wanted, and Big Head's band of the Yanctonis, who were not expected. The Brules arrived the day before the council met, and the Yanctons while it was in session. The first day was devoted to General Harney's address to the Indians, and the conditions which he required should be observed if they wished for peace. He commenced by saying that he was glad his summons had been so promptly obeyed, and that so many delegates attended. They have lately shown a disposition to do right by delivering up to the proper authorities the bad men who have killed the whites. There is only one more now at large, and that is the Indian who killed Gibson—he must be brought in, also they must bring the man who killed the Mormon's cow (the fellow who caused all the subsequent disasters) and deliver him at this post. The horses, mules, and other property which they have stolen from white men, must be given to the commanding officers of the nearest military post in order that they may be returned to their rightful owners. Hereafter the Sioux must not go near the settlements of the whites, nor the principal emigrant roads, (especially the Oregon and California routes.) They must keep peace with the Pawnees, Cheyennes, and Arapahoes, because those Indians live in that section of country so much traveled by the whites, and their continual wars and thieving were injurious to each other as well as to the Mormon emigrants from the States. He would like very much if they made peace with all surrounding tribes, but insisted that they should with the three above named. They must not trade any more for ponies or mules because it encourages thieving among the young men. They must not allow white men to live with them or in their country, unless they have license from the United States. If an Indian kill a white man or injure his property, the chief of the band to which he belongs, must take him to the nearest military post and deliver him to the commanding officer. Heretofore he understands it has been a custom for the Indians to make a present of buffalo robes to the traders when one of their people killed a white man. This will never be allowed; all the robes in the world could not buy one drop of white man's blood—and he will have blood for blood. He will hold the chiefs responsible for their bands, and he will see that the bands obey their chiefs. The chiefs must be obeyed. Traders will not be allowed to trade only in the vicinity of military forts. He will see that the Indians are not charged the exorbitant prices for what they require, as has been the habit of traders, but must receive the goods at fair and reasonable prices. He will protect the Indians from bad white men, as well as white men from bad Indians.

The buffalos are getting fewer every season and soon it will be difficult to get any, therefore advise the Indians to cultivate the soil and raise corn, potatoes, beans, &c. For such as settle in the neighborhood of the forts, he will have the land plowed, and give them all the assistance in his power. Every nation, white, red, and black, has among its people bad men as well as good, the bad must be punished, and in order not to injure the innocent, the chiefs of the Oncpapa, and Blackfeet bands, must drive from their people the bad men who so grossly insulted their Father (the Indian agent,) and through him their Great Father in Washington. These out-casts can go where they please, but he hopes they will go and join Big Head's band, as for this last named band, they must not live on the face of the earth. He will teach them what it is to insult and threaten a lone white man (Col. Vaughan,) and to treat with disrespect the presents which their Great Father sent them. He then concluded by saying, they could think on what he had said, and to-morrow he would listen to anything they had to say—they could speak freely and fear nothing, they were as safe there, and as free to speak as if they were on the top of the Rocky Mountains, with no soldiers near, if any one chose to speak now he could do so and would be listened to. The Oncpapa chief, Bear's Rib, said it is very cold now, they would ponder on what the white chief had said and would speak to-morrow.

The next day being cold the council was held in one of the large empty barrack rooms. The principal chief of each band sat in the front row, behind these were placed in squads the braves. In the center of the front row sat Little Thunder, chief of the Brules, who was the first to speak. He said he was well pleased at the talk of yesterday, and wished that the two men called for were in his band, that he may give them up. His tribe was in grief for its recent loss in killed and prisoners, and he desired nothing better than to be at peace with the whites. His people were anxiously watching his return—they wanted to live and not be destroyed—and should he return with that assurance and with the prisoners taken at the Blue Water, joy and sunshine would enter the hearts that are now so gloomy. Gen. Harney said he was pleased with Little Thunder, he had heard very good accounts of him, and said the Brule chief would not be disappointed.

The next speaker was One Horn, chief of Minicon band, who said: "My Brother (Little Thunder) is in grief for his people who are captives, and would give up the men called for if he had them; I have them and will give them up and make my Brother's heart glad. I will bring those two men and all the animals stolen into the fort, and give them to the chief of the soldiers. I wish for peace and the life—I have spoken." The General said: "One Horn has spoken well. I am well pleased with him." The next was Crow Feather, chief of the Sans Arc, who said he wanted peace and wished for his people to live. Then followed Fare Heart, chief of the Blackfeet, who spoke to the same effect.

Bear's Rib, one of the greatest warriors and orators in the Sioux Nation, and chief of the Oncpapas, said he had been ever friendly to the white man. When a white man spoke he never shut his ears. No Indian ever insulted or injured a white man in his presence without meeting a heavy penalty at his hands. "Go around your fort," said he, "and you will see Indians' bones bleaching on the grass—I killed the men to whom those bones belonged—they wanted to injure the white man or his property." [It is well known here that this chief has killed several of his men for injuring the property of the whites, sometimes even for a small offence.] He merely mentioned this to prove that he respected the whites. He did not like to turn some of his men from his band—he would try and make them better men. It is true they were insolent to the agent, and fired at his calico, but he hoped the chief of the soldiers would not insist on his driving them away from his band. The General said he would think on the subject and let him know the next day.

3d day.—Gen. Harney said he thought and dreamed all night on what the Bear's Rib had spoken, and on the recommendation of Col. Vaughan, and the good and gallant conduct of the Oncpapa chief, he would not require the two bands already mentioned, to be broken up, and would insist only five Blackfeet and five Oncpapas, the worst of each band, to be delivered to him. The chiefs thanked the General and the agent and said they would deliver the number called for.

Two Bears, chief of the Yanctons, and who commands 300 lodges or about 1000 warriors, spoke next. He wished for peace and would do whatever Gen. Harney desired. He said a portion of his people (Big Head's band) had done wrong and he wished to take them some message from the chief of the soldiers, to which the General replied: "Don't mention Big Head's name—he has chosen his own trail, let him keep it, I will take the message to him myself."

The next was Black Fish, chief of another band of the Yanctons, known as "they who wish the life of the Yanctons." He wished the same as the rest—peace.

He was succeeded by Big Mandan, chief of the Two Kettle band, an eloquent and brave man and one who has done such deeds for the whites as the Bear's Rib. The last of the chiefs that spoke was the "Man that struck the Ree," chief of the Lower Yanctons. This band has always been quite friendly, and desired to remain so.

We are to have peace with all of them except Big Head's band, numbering about 60 lodges and probably about 130 warriors. The disaffected from the other bands will probably join him and swell the number a few more.

The General has appointed one chief and nine sub-chiefs to each band, and these are to raise a company of from 60 to 100 men, to keep order in each band and support the principal chiefs of the Nation in their authority.

The delegates have left, apparently well satisfied, and determined to do as they were ordered by Gen. Harney. I hope they will carry out their good intentions.

I am respectfully yours, Amigo.

The Discoverer of Gutta Percha.

The President of the India Board, Mr. Vernon Smith, has placed on his list of military nominations for November next the son of the discoverer of this inspissated sap of an Indian tree, without the help of which we should not be able as we now are to know in five minutes' time what transpires in Crim Tartary, 3000 miles off. The discoverer was Dr. William Montgomerie, of the Indian medical service, and this only in the year 1845, although many of the countries producing the article, have been in European occupation for above 300 years. The mode in which the discovery was made is worth mentioning. Dr. Montgomerie, observing certain Malay knife and kris handles, inquired the nature of the material from which they were made, and from the crude native manufacture inferred at once the extensive uses to which the gutta percha might be put in the arts of Europe. He purchased a quantity of the raw material, sending from Singapore part of it to Bengal and part to Europe, and suggesting some of the uses to which he fancied it might be applied. The quantity sent to England, secured to him at once, as the discoverer, the gold medal of the Society of Arts, his sole reward, until the President of the India Board, on no other ground whatever than his discovery, liberally bestowed his patronage on his son.

Art of Printing.

Mayntz, in Germany, is entitled to the honor of being the birth-place of printing. Strausburg and one or two other cities have lead earnest claims to the preference, but historians now generally concede it to Mentz. Guttenburg invented and first used separate letters or moveable types in 1442. As early as 1423, he had printed with lines cut on wood, but this was a small mechanical advance on what had been done for many years. Xylographic printing, or the taking of impressions from wooden tables on which letters or figures were engraved, had previously been practiced in Germany, and was an eastern invention. Guttenburg at first took impressions from his types by fastening them on a table, coloring them with writing ink, spreading the paper over them and pressing it with a rubber of horn. Faust invented printing ink, and Guttenburg constructed a rude printing press. Iron presses were earliest employed by Lord Stanhope of England.

Post Offices.—The General Post Office in London costs £355,800; in Dublin, £37,900; in Edinburgh, £25,427, and then descending still lower in the scale, Liverpool costs £20,900; Manchester, £16,800; Glasgow, £13,800; Birmingham, £10,200. London employs 1,379 sorters, letter carriers and messengers, at an average pay of £69; Dublin, 178, at an average pay of £67; Edinburgh has 141, at an average pay of £60. The clothing for the London letter carriers cost last year £3,800, and is to cost in the current year £5,000.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, APRIL 26, 1856.

New Express or Mail Company.

We learn from the *Deseret News* that during the last week of the session of the Legislative Assembly, "an act to incorporate the Deseret Express and Road Company" was passed. As this act has not reached us, we cannot give the details; but we learn from the *News* of January 30th that:

"According to previous adjournment at Fillmore, a large and enthusiastic assembly convened at the Tabernacle in this city at 1 P. M. of the 26th, for the purpose of taking into consideration the propriety of establishing a daily express and passenger communication between the Western States and California, or, more extendedly, between Europe and China.

"The meeting organized by choosing Governor Young President; Chief Justice J. F. Kinney, Presidents H. C. Kimball and J. M. Grant, Hon. A. W. Babbitt, Associate Justice G. P. Stiles, Surveyor General D. H. Burr, Lieut. Gen. D. H. Wells Dr. G. Hurt, Indian Agent, Messrs. W. Bell and W. Gerrish, Merchants, and Hon. P. P. Pratt, Vice Presidents; Hon. W. Woodruff, O. Pratt, Sen., and W. H. Hooper, Merchant, Secretaries; and G. D. Watt, Reporter.

"His Excellency the Governor stated the object of the meeting, and made a few remarks, after which the Hon. A. W. Babbitt delivered an address, and was followed by Judge Stiles, Dr. Hurt, T. S. Williams, Esq., Col. J. C. Little, Hon. E. Reese, and Messrs. O. P. Rockwell, S. M. Blair, and W. H. Hooper.

"Mr. Thomas Bullock read four resolutions, upon which the Governor offered some suggestions, whereupon a committee was appointed to draft resolutions to be presented at the next meeting.

"Adjourned to meet in the same place on Saturday, Feb. 2, at 1 P. M."

We cannot give the whole of the details, as the adjourned meeting at which the resolutions were to be presented had not transpired at the time when the mail left. We learn, however, from various sources, that spirited meetings have been held in different parts of the Territory, in relation to this matter; and that it is enthusiastically responded to throughout the Territory. From what we can gather the plan seems to be to send out immediately a number of men and cattle to different stations, varying from ten to twenty miles distance, according to circumstances. That at those stations tents are to be erected until houses shall be built, and forts or other defences made. That at first cattle shall be employed (probably because they have a sufficient quantity on hand) which it is anticipated by travelling day and night, will be enabled to perform the journey in from twenty to twenty-four days, that as soon as practicable relays of mules shall take the place of cattle, and that a tri-weekly or daily express shall be established as circumstances shall dictate, with comfortable carriages for the conveyance of both passengers and mail: the journey, it is then anticipated, will be performed in from nine to twelve days. This would certainly make a very great change in the conveyance of the mail from the present operations which takes across the Isthmus by steamers twenty-three days, and by land two months at the shortest; but frequently three months to Salt Lake city.

We could not calculate upon many passengers being conveyed on this route, in the winter; but we might, with such arrangements as could be made in Utah, take the tri-weekly or daily mail of letters, from 250 lbs. to 300 lbs. at any season; no matter how deep the snow. Having the stations already proposed, in the winter season the highest passes, and the most difficult grounds, where it is impracticable for mules, men might be substituted. We have Norwegians, Icelanders, Greenlanders, and Danes in great numbers, some of whom have been accustomed to nine months' winter in the year, and who would be perfectly at home on the tops of the mountains. From four to eight such men, mounted on snow-shoes or skates, would esteem it a frolic to convey over the snow, no matter how deep, from thirty to fifty pounds each, and out-travel any mules, on any ground. Elder Peterson, from Norway, informed us lately, that he had traveled thousands of miles in this manner. The snow-shoes are about four inches wide, and twelve feet long, and he assured us that they could travel with incredible swiftness on them, on any kind of snow, and carry a considerable load. He informed us that sometimes, however, they used sleds. With such appliances in the winter, a mail could be carried with certainty, and could make its time at all seasons, allowing two or three days for severe snow-storms. This to us would seem difficult, but the Norwegians and Greenlanders would be in their natural element; it would suit them better than anything else; like the mountain sheep, they would like no better fun than rollicking, with their snow-shoes, on the lofty peaks of these snowy mountains; whilst the game that generally abounds in these districts would afford excellent recreation when not otherwise engaged. We don't know what the calculations of the Company are, but the following rough estimate will show the feasibility of the plan:—

Tri-weekly mail between Missouri River and San Bernardino, Cal., calculated to perform the journey in twelve days, or at the rate of six miles an hour. The distance through is about 1700 miles. There are to be stations every twenty miles, and on certain portions of the route, where it is deemed necessary, every ten miles, say one hundred in all. There may be three men and three mules, with one set of double harness, at each station, amounting in all to three hundred men, three hundred mules, thirty wagons, and one hundred sets of double harness. The necessary expenditures will be about as follows:

300 mules at $150 each	$45,000 00
30 wagons at $150 each	4,500 00
100 sets of double harness at $20 each.	2,000 00
Grain for mules, 1 peck per day, at 50 cents per peck, for the year	54,750 00
Wages for 300 men at $1.50 per day	164,250 00
	$270,500 00
Contingent expenses	$40,000 00
Total	$310,500 00

Of course this estimate is very rough, and might be materially lessened or increased as circumstances should dictate; furthermore, we have the men, and probably the whole teams, so that it is not really a matter of dollars and cents, but of policy.

There is no public move that we have seen of late with which we are better pleased than we are with this; nor is there one that was more needed, whether we refer to the interests of Utah, California, Oregon, or citizens of the eastern and southern States, who may have business transactions or other relationships with them; it affects alike private and public interests. Those stations, forts and settlements would be conducive of safety and protection to the emigration on its way to Utah, California and Oregon; whilst it would be to the interest of the United States Government, in saving immense outlays in troops, armaments, provisions, &c., as well as for furnishing their forts with provisions at a cheaper rate.

Utah has been shamefully neglected in regard to the conveyance of the mail. We have of late had to wait six months to get an answer to a letter. We have got answers from Gibraltar, Australia, Norway, Sandwich Islands and the East Indies, quicker than from Utah. Mercantile and literary interests have suffered very materially; large firms, having from fifty to two hundred thousand dollars invested, have been entirely cut off from communication, not to say anything about general news, literary correspondence and social intercourse, with the thousand amenities of civilized life.

A person may have heard of the sickness of a friend—parents may mourn over the last news of the sickness of their children, perhaps regard them as dead, or endure at least the uncertainty of suspense, when, in fact, they may for months have been in the enjoyment of good health; and, *vice versa*, they may have anticipated seeing them in the enjoyment of health, when for months they have been sleeping among the silent dead, and all this in the nineteenth century, and on the American continent too, among the most enlightened, intelligent, and we had nearly said *enterprising* people of the world, and on a great highway between one portion of the United States and another. Is it to be wondered at, then, that in the midst of this universal lethargy both to national and individual interests, that Utah, after trying in vain to arouse the national spirit in Congress, and with the postal department, should take the initiatory step, and in a bold, fearless and energetic move, creditable alike to their enterprise, independence, philanthropy and patriotism, say to the old grannies who have had the management of these matters: "Gentlemen, clear the track, get out of the way, for, if you *can't*, we CAN!" We have forborne, till forbearance is no longer a virtue; we have been virtually ostracised from the nation, and suffered, and endured, and plead for redress long enough in vain; our best, most sacred and vital interests have been too long at the mercy of stool pigeons, jobbers, gabblers, demagogues and Miss Nancies; we'll now ourselves enter the arena, gird on the harness, do our own business, and "*put her through by daylight.*"

We have several times suggested the propriety of our people carrying the mail; we could not think that they would be dormant in this matter; this late act shows that they are not.

The plan proposed by our Utah friends is perfectly feasible, and no persons are more competent, nor so well prepared to carry it out, as themselves; inured to trials, accustomed to mountain life, a thorough knowledge of the Indian character, and having also interpreters who are personally acquainted with most of the Indian tribes on the route, they would have less difficulty in passing through their midst, and in conciliating them than any other persons. Add to this their location—half way on the route to be traversed—in the centre of the great American desert, with settlements extending two or three hundred miles on the route, each way, to say nothing of their hardihood and knowledge of mountain life, gives them resources and facilities that no other persons possess. We have now settlements at Bridger and Green River, one hundred and sixty miles on this side of the Valley. Passing through Tooele county, there are other settlements formed at various distances on the new cut-off leading to Carson Valley; at Carson Valley, on the outside border of Utah, and adjoining California, a distance of about four hundred and fifty miles, there is a heavy settlement, a county organized, and a member (Enoch Reese) sent to the Legislature. On this side, on the extreme western portion of Nebraska Territory, there is a settlement organized which will be strong enough to build a fort and protect themselves against Indian aggression, even in the present war. A few more settlements of this kind, in the interior, will be an effectual guard to a company like this, and such settlements can be made by a few appropriations of land and other facilities from Government, and will form one of the most effectual barriers for safety against Indian depredations of any system that can be introduced. A line of settlements thus formed, by proper persons, with a little military assistance, will effectually secure emigration on the whole route, and in fact the settlements themselves, if properly organized, will, with a few presents, judiciously appropriated, produce a softening, harmonizing influence among the Indians, not to be obtained through all the power of martial display, the pomp and prestege of military parade, or the pride and circumstance of war. The Indians, although savage by nature, have feelings of honor and philanthrophy that can be appealed to, and sympathies that can be more sensibly touched than by the roar of cannon or the clang of arms. They are better friends than enemies, and in a pecuniary point of view, if nothing more, it is cheaper to purchase their friendship than to fight them as enemies. Florida has told her tale in this, as well as Texas, Oregon, New Mexico, and California. The Indians have been relentless, bloody, and cruel in many of their acts; but we must remember they are savages, and it is the whites, their enemies, who are their accusers, and who relate their barbarities without telling their own. In nine cases out of ten that has come under our notice, the Indians have received evil for good; they have been more sinned against than sinning; the California emigration have frequently shot them wantonly, and for amusement; this has produced revenge, which the Indians call retribution, but which the whites denominate murder. The murderers of the lamented Captain Gunnison and party were instigated to this act by the wanton and brutal murder of one of their own party. Revenge (a cardinal virtue among Indians, and too much practised by the Christians,) burned in the bosoms of the injured friends of the deceased, and burst with tremendous fury upon the heads of that devoted and much respected gentleman, and his unsuspecting company. But we aver that it was wanton cruelty, unprovoked barbarity, and cold-blooded murder of the Indians that produced this, and his blood, and the blood of his party, rest with fearful weight upon the heads of those who so wantonly provoked it. We have ourselves heard trappers, some of whom we consider monsters in the shape of men, talking familiarly of shooting Indians as they would of wolves or bears; and our blood has ran chill, to hear them speak of Indian skins, making "better razor strops than buckskins." We do not condemn them, as a class, by any means, for there are many highminded, honorable men among them; whilst there are others, as bloody cut-throats as ever disgraced the footstool of God. Not only is this the case, but there are numerous bands of land pirates on the frontiers of California, and other places, who, frequently disguised as Indians, commit horrid barbarities, and robberies in their name, and for which the Indian has to suffer. A friend of ours in Utah, informed us that a company leaving the mines, on the way to Utah, several years ago, were followed by a large band of those characters, for between one and two weeks;—that at last armed *cap-a-pie*—they planted themselves in their front in a threatening attitude, and demanded their surrender. The captain of the Mormons, however, ordered the men of Utah to advance, who were also well armed, when the robbers disappeared, and they saw them no more. A desperate gang of this kind were broken up near Fort Bridger, and their leader killed, by a company of men sent out from Utah, to arrest them. These men had for some time levied contributions upon the horses, cattle, property, and perhaps the lives of emigrants, as they journeyed on the route to California. We may be mistaken; but we cannot resist the conviction that it was a company of disguised whites, who killed the mail carrier, robbed the mail, and by whom Mr. Kinkade was so severely wounded, as well as robbed, about twelve months ago. Some such arrangement as the one we have mentioned, would, if it did not stop these depredations, be a great guard and protection; for these stations with the mail carriers traversing the route once a day, would, by putting them in possession of the whereabouts of interlopers, and a knowledge of the commission of any overt act be the means, if not of stopping, at least of checking these depredations. And if in our Eastern cities, right under the nose of a vigilant police, we have hundreds of both land and river pirates, who separately or united, commit immense depredations, is it to be wondered at that among the immense numbers who have traversed those dreary and extended plains, that hordes of dissolute unprincipled, and desperate men should be found who are ready to enter into any enterprise, no matter how villianous. We candidly avow, in our journeyings across the plains, we are more fearful of such combinations, than we are of the Indians.

A plan similar to the above would also be a great protection to a line of telegraph, and we would suggest, that the same company either put up the wires or contract for their protection; this company, however, would be the most legitimate to hold it in their own hands, and we would respectfully recommend them to petition Congress for a grant for this purpose.

And furthermore, it will be, as expressed, one of the greatest preparations for a railroad, of anything that could be introduced, by raising grain on the route, greater facilities would be afforded workmen, a knowledge of the whereabouts of coal, wood, and other privileges necessary for the successful carrying out of so gigantic an enterprise, would be more likely to be discovered by those settlers than by an engineer simply passing through, so that view it which way we please, whether as facilitating the mail, and thus advancing the interests of the mercantile community and promoting the literary, political and social intercourse with Utah, California and Oregon; as a quick and much needed mode of transit between the far West and the East; as a military policy, or bulwark, instituting an internal police for the protection of emigrants against white desperados and Indians; as the entering wedge and precursor of a great national railroad, uniting the east and the west; as a feasible and natural protection to a line of telegraph; as an act of philanthropy to the Indians; or as a mark of goaheadative American enterprise. It will be creditable alike to the United States, to the citizens of Utah, and be productive of more moral, social, political, literary, military and philanthropic good, than any enterprise we have heard of for some time, requiring but little trouble and expenditure. The thing, too, is so self-evident, that it recommends itself to all parties.

We would suggest Florence, in Nebraska, as the nearest and most eligible point to strike the Missouri River, and at which place there is a good steam ferry; and as the Elk Horn and Loup Fork River have ferries, there would be no trouble in crossing. From this place to Iowa City is about 250 miles, which, at seven miles per hour, would take just thirty hours; it could then take the railroad and be conveyed to all parts of the Union; and as the Iowa Railroad is still progressing towards the Missouri River, it will not take long before the iron horse is rollicking on the banks of the majestic river, and drinking of its turbid waters. Another consideration would be: we are about forming a settlement, about 100 or 150 miles west of the Missouri River, north of the Platte, which would serve as an outpost and protection to smaller settlements that might be made between there and the river.

We would recommend that the government of the United States stipulate with all the Indians on the route for a certain portion of ground, including the right of way, as well as sufficient space for settlements; then let settlements be made on the route in various locations, giving certain grants to settlers in those places—and that in the meantime a provisional act be passed by Congress, authorizing pre-emption rights and certain privileges to settlers on the route, something similar to that granted to Mr. McGraw (and which he is now so anxious to get rid of,) only a little more definite and extended, with such appropriations as may be needed; allowing them the privilege of charging $1, 50 cents, or 25 cents, as the case may be, for all half-ounce letters coming by this express. There can be no hardship in this; and if by sea we have to pay 25 cents for three thousand miles to England, and then give hundreds of thousands to sustain that company, surely, through a desert, in the midst of savages, and over the Rocky Mountains, with mules or packed by men, over the snow-clad mountains, it would not be asking too much to have the same or double, and we shall soon have a great efficient postal highway connecting the United States from the Atlantic to the Pacific Oceans.

Outfitting Place for the Emigration.

Florence, Kansas Territory.

THIS beautiful site begins to show signs of vitality and life. The materials for building are fast accumulating, and they have fair indications of a good and healthy growth the coming season. A fine commodious steam ferry-boat has now taken her place at the landing, ready to transport across the turbid stream all who may wish to look into Nebraska.

"A heavy emigration is expected this way for Utah this season, and we learn that arrangements have been made for their crossing at Florence.

A good saw-mill, propelled by water, is now in operation, with an abundance of timber in the neighborhood to make fine hard and soft wood lumber. They have plenty of lime rock there, and a most enchanting and fertile country for agriculture in the rear. Harrs for Florence, say we.

The above we clip from the Bluff City *Bugle*, edited by J. E. Johnson, Esq., one of the first pioneers in that county; we are glad to find that prospects are so flattering in relation to that place. FLORENCE is the old *Winter Quarters* of Mormon history, and is well known to most of the Saints as a place of refuge during a winter's sojourn at the time of the exodus of the Church from Nauvoo, Ill., and while *en route* for the far-off west. At that time, it was selected as the most eligible position for a temporary settlement on the western banks of the great Missouri. Streets were then laid out, crossing each other at right angles, and a city arose almost as rapidly as Alladin's palace. We left there for Europe, in the fall of 1846, and returned in the succeeding spring. When we left, it was a wilderness; when we returned, a densely populated city, with all the appearance at least for temporary comfort; including houses, outhouses, stables, sheds, yards and carrols for cattle. We left our family in wagons and tents; found them, on returning, in a very comfortable house, appended to which were yards, stables, sheds, &c. In passing through the streets, we heard the busy hum of industry everywhere. Blacksmiths', shoemakers', carpenters' and wagonmakers' shops abounded; several large stores were opened; steamers were landing at the wharves, or, more properly, river banks, with passengers and goods; and everywhere the marks of civilization and industry prevailed. It is true, the houses were principally built of logs, but then they were in general comfortable, and showed the indomitable perseverance and untiring energy of their occupants. The use of so much timber, and the footprints of so large a people, gave the Indians (Omahas) a little uneasiness; they had invited us there, but did not comprehend at the time our numbers or force. In a talk with some of their chiefs, wherein we were desirous of conciliating and giving them a reasonable return for advantages received, we well remember the remarks of one of their chiefs; he said: "The Mormons have got a large foot, a very large foot—it covers a great deal of ground; the foot is very large. Ugh!"

After our departure for Salt Lake Valley, probably for the purpose of preventing any other large footed persons from coming there, they burned up the place, leaving it a mass of ruins: and the last time we were there we sought almost in vain to find out our old residence; we discovered nothing where the old city stood but ruined houses, chimney stacks, ovens, wells, &c. Among other places, with reverential feelings we visited the burial place of our dead, and felt like treading softly o'er the place of their repose; and whilst we could not help feeling keenly the inhumanity of the stroke under which they sank, we felt to pray that our latter end might, at least, be as honorable as theirs.

Nebraska Territory organized, a purchase has been made of the Omahas, and they have been removed. Since then, what was once a wilderness, and inhabited by the red man—once a flourishing city, and then a city destroyed—is now the very place about which the editor of the *Bugle* speaks so flatteringly; and the present Florence is the Phœnix rising from the flames of the destroyed Winter Quarters.

We certainly appreciate the penetration of the gentlemen who have selected this point for a city, than which none other in that district of country offers better facilities. Laying on a beautiful plateau, slightly undulating, sufficiently elevated to be at all times secure against freshets, surrounded by a rich country, with an abundance of timber, good water and good wharfage on the bank of the Missouri, it is destined e'er long to outvie any town in that district of country. It is too on the main highway to the west, and we think must be the route that the Great Pacific Railroad will take—at least if the projectors consider their interests. One remarkable feature is, that opposite Florence the river has a rocky bottom, and therefore is not subject to change its course as in other places; this rock, we believe, is limestone, and can be used both for lime and building purposes.

It is, however, in relation to our own emigration that we wish to speak, as it is going principally by the North river route; we have selected this now, as we did in our great emigration from Nauvoo, and for years after, as being the most eligible point on the Upper Missouri, for ferriage, camp-ground, and a temporary sojourn. We are happy to inform our friends that the gentlemanly proprietors of Florence have met us in friendly terms, and courteously tendered to us a hearty welcome in their midst, freedom of camp-ground, necessary timber, a reduction of ferriage, and all the necessary facilities for a temporary stay. And we wish to state to the emigrants and those engaged in directing the emigration, that our stores for the point of debarkation for the plains, will be shipped to Florence, and it is from there that the companies will be fitted out and start.

Emigration.

As the season for emigration advances, a few words from me may not be inopportune; and as I do not know the exact whereabouts of all parties appointed to take an active part in it, I take this public means of conveying a few words of counsel to all concerned.

I have been anticipating, according to the statements made, in the general epistle of the first Presidency, that some person or persons might be sent from the Valley to superintend the emigration in the West. In the absence of such persons, I have felt it a duty incumbent upon me to make all preliminary arrangements for the furtherance of the interests of the emigration; and for this purpose I made the appointments, already published in THE MORMON, a copy of which I have forwarded to President Young. I feel deeply solicitous for the welfare of the travelling Saints, and more especially am I anxious that everything shall be conducted properly, with due care and safety, and as far as may be practicable, for the comfort of those who may be going by hand-carts. It is a new project, and will require our greatest attention and vigilance. I have, according to instructions received from President Young, had the Northern route surveyed, and entered into preliminary arrangements for camp grounds at Iowa City. I am also now negotiating with parties at Florence, a new city on the western side of the Missouri river, the site of old "Winter Quarters," for ferry, storage, and other privileges on the Mississippi and other rivers; which, when consummated, I will make known.* Being directed to select a place for a settlement at, or, as near, Wood River as practicable, I have appointed Bishop Cunningham, a competent, good, and zealous man of God, to select a company to go there for this purpose. In this he will be assisted by Bro. William Kimball, so far as it does not interfere with other defined duties of the latter. I wish the settlement to be on the western boundary of the recent purchase in Nebraska, and such persons to go as can make land claims according to the provisions of the late act of Congress, which I will publish another week for their information. It will be necessary that they go prepared to fence in a large field, put in grain, make a fort, and be supplied with guns and ammunition sufficient to protect themselves against Indian depredations. As Bro. Cunningham, however, will have the Presidency of this affair, the brethren selected will, of course, be subject to his counsel. I would suggest that a sufficient number of competent men be appointed to make the station perfectly secure against depredations from without. As it regards the time of starting, the selection of the location, and other matters, I will communicate with President Cunningham. I hope, however, to be along, with other brethren, to assist in establishing the location. This settlement will be a great help another year, in assisting the emigration, as it will be about one hundred and twenty miles west of the Missouri river; but it can be of no avail this year.

*Since this article was written, we have completed the arrangement. See preceding article.

In relation to the hand-carts, I have forwarded to Bros. Webb and Spencer President Young's instructions to me respecting this business. I hope they will be carried out as far as practicable, suggesting that great attention be paid to their strength, and that the best of seasoned timber be used. Not having been informed as to the exact numbers of the European emigration who would want hand-carts, I found it impossible to make any correct estimate as to the number that would be required. I have had a hundred made in St. Louis previous to learning the wish of others on this subject. These were made according to a schedule given by a committee of Elders who had just traversed the plains. They are a very neat article, well finished, ironed, and painted, well adapted for the purpose, and will cost about twenty dollars. Some time ago I appointed Elder George D. Grant to have another hundred made in Iowa City in a more primitive style, and without iron. These will cost about ten dollars each. Elder Grant is sanguine that they will answer the purpose. Elder Chauncey Webb is superintending the manufacture of a number more, and anticipates being able to make them for a still smaller sum. By having this variety we shall at least have a test of all.

Elder F. D. Richards, President of the European Churches, has sent out our much esteemed Bro. Daniel Spencer as his travelling agent, to attend to the financial affairs of the P. E. Fund passengers. Knowing his abilities, and being desirous that everything should harmonize in relation to emigration, I have appointed him to superintend the whole of the emigration in the West. I had previously appointed those other brethren referred to; but knowing the necessity of concentration of action, and one head to dictate, I appointed him to give direction. The brethren, therefore, will receive him in that capacity, listen to his suggestions, and carry out his plans.

I would further recommend that a constant intercourse be kept up with Bro. Spencer by the different parties employed in this business, that he may be thoroughly posted in relation to all matters, so that no delay may be occasioned; but that as the passengers arrive at the place of outfit, they may immediately proceed on their journey. He will confer with me from time to time.

There is more loss, unpleasantness; and sickness occasioned by detention than perhaps by any other thing. I wish the passengers, on their arrival at the place of outfitting, to be prepared to start the next day, or, in a day or two, at furthest.

Elder N. H. Felt started to Boston on the 18th inst., for the purpose of assisting the passengers expected on the "Enoch Train," and making all necessary arrangements for the continuation of their journey. They come by New York, as I am enabled to make better arrangements for the West direct by this route than by that of Boston.

As I am informed by President Richards, from time to time, of the sailing of vessels, I shall immediately communicate with Bro. Spencer, so that he may be duly informed in relation to the general movements, and be enabled to make arrangements accordingly.

Praying that God may bless you, brethren, in all your laudable exertions for the welfare of Zion; that you may be blessed with union, energy, faith, and power, to bring to a successful and happy issue your present labors, and return to the bosoms of your families in peace,

I remain your Brother and fellow-laborer in the Gospel, JOHN TAYLOR.

Indian Affairs.

THE Indians in Oregon and Washington Territories continue to harrass and plunder the white population. At Rogue River, Cal., twenty-six whites have been killed and five wounded. Mrs. Geisell, daughter and infant who were captured in the attack on the 22d of Feb. have been redeemed. Mrs. G. and her infant were received in exchange for two squaws, who were prisoners in the hands of the whites. Her daughter was purchased at something of a cost. After the capture of Mrs. Geisell, her hands were tied behind her, and she was compelled to witness the murder of her husband and children, as well as the most savage mutilation of their bodies after death; she was conducted to witness like horrible scenes upon the persons of many of her friends and neighbors.

Miss Olive Oatman a young woman of 16 years of age, was lately bought from a Yama Indian for some beads and blankets.

With her father and the other members of his family she was *en route* for California in 1851. While encamped about one hundred and twenty-five miles from the mouth of the Gila river they were attacked by the Mohave Indians, and all but one boy and two girls massacred in cold blood. The boy, in the dark, succeeded in escaping, and was picked up on the following day by a company of emigrants, about forty miles from the scene of the murder.

To Col. Nauman, United States Army, the young lady is indebted for her liberty. The Sisters of Mercy, of San Francisco, have notified her friends that they will receive her into their care.

We are happy to learn of the termination of the Indian hostilities on the route of our emigration. We publish on our first page a lengthy extract from The Bluffs City Bugle on this subject.

SINGULAR DEATH OF THE LATE MINISTER OF PERU BY SWALLOWING HIS TEETH.—The Petersburg *Intelligencer* has received a letter from Lima, Peru, dated January 9th, 1856, giving the following account of the singular death of the late minister of Peru to this country:—"The late Minister Plenipotentiary of Peru to the United States, who returned to this country about six months ago, died lately in Lima in a singular manner. While asleep he swallowed three of his false teeth, with the gold band which confined them, and died shortly after. Efforts were made to extract the teeth, but without success."

The Peace in Europe.

LAST week we had neither time nor space, after the arrival of the Baltic in this port with the news of the termination of hostilities in the East, for more than the simple announcement of the fact. We think, however, that a few particulars about the signing of the Treaty of Peace—terminating a war which has cost every nation that has taken part in it millions of money and thousands of lives—may not be altogether uninteresting.

From the commencement of the Conferences at Paris the reading public counted on peace. Now and again speculators would agitate the money market with the cogitations of their own brains about what took place between the plenipotentiaries, but such *ruses* were generally seen through and only caused momentary doubting. The fact is, war in the nineteenth century is an unprofitable game. Each party, no doubt, will claim laurels for victories won somewhere; but the best of them are poor compensation for the treasures spent and the lives sacrificed since the commencement of the war. The Plenipotentiaries were all convinced of that before they met. Their meeting was therefore only to see how much the one side would give, and how very little the other side would receive and be for the present content. Though their discussions have been kept from the public, many circumstances have indicated that they did not wish to grieve each other; in fact, the crowned heads of our little world deal very easily with each other—hand and glove to-day—fight to-morrow—and dance together next day—just as policy, not principles, require. Peace is, therefore, present policy—and peace has been proclaimed. The following are some particulars relative to the important act of signing the treaty of peace:

"The draft of the general treaty of peace drawn up by the Comité de Rédaction having in the sitting of Saturday, the 29th of March, obtained the sanction of the Congress, the Plenipotentiaries of the contracting Powers met the next day, to proceed to the formal act of affixing their signatures to the document. M. Feuillet de Conches, chief of the protocol department in the Ministry of Foreign Affairs, had caused seven copies of the treaty, written on parchment, to be prepared and placed on the table of the conferences, in such a manner that each copy was put before the Plenipotentiaries of the government by which it is to be ratified. After the text of the seven copies had been carefully compared, the Plenipotentiaries proceeded to affix their signatures to the end of the treaty. Count Walewski, as President of the Congress, signed first, and the other Plenipotentiaries in the alphabetical order of their respective countries. It was at this moment that the Emperor was informed by electric telegraph that the treaty of peace was signed, and His Majesty sent back word to the members of the Congress that he would be ready to receive them after they had concluded their task. But, although the mere act of affixing their signatures occupied the Plenipotentiaries but a very brief portion of time, yet the whole of the formality of signing lasted nearly two hours, as the Plenipotentiaries, in addition to their signature at the bottom of each protocol, had to affix their initials to the different paragraphs, the whole number of such minor signatures being, it is said, 38. The Plenipotentiaries of each contracting Power signed first the copy reserved for their government, and then the other Plenipotentiaries signed in alphabetical order. In this manner, each contracting Power figuring at the head of the signatures of the copy which it is to ratify all difficulties as to etiquette or precedency were set aside. To each signature was immediately attached the private seal of each Plenipotentiary. Immediately after the close of the sitting, all the Plenipotentiaries went together to the Tuileries, where they had the honor of being received by the Emperor. Cabinet couriers were sent off in the evening to London, Vienna, Berlin, St. Petersburgh, Turin and Constantinople, in order to submit the treaty to the ratification of their respective Courts."

At two o'clock 101 guns were fired from the Invalides, and from each of the eighteen forts which surround Paris. At three o'clock the following proclamation, in large type, was posted on the walls of the city:

CONGRESS OF PARIS, March 30, 1856.

Peace was signed to-day at 1 o'clock, at the Ministry of Foreign Affairs.

The Plenipotentiaries of France, Austria, Great Britain, Prussia, Russia, Sardinia, and Turkey, have affixed their signatures to the Treaty which puts an end to the present war, and which, in regulating the Eastern question, fixes the repose of Europe on solid and durable bases.

PIETRI, Prefect of Police.

The treaty was signed with a quill prepared for the occasion. The Plenipotentiaries intended each to preserve the quill with which he signed his name and made his flourishes. But the Empress having expressed a desire to preserve the quill with which the treaty was signed, the Plenipotentiaries acceded to her request, and a pen was accordingly prepared for this purpose. An eagle's quill was selected, which was elegantly mounted in gold.

The inkstand was made expressly to the order of the Conference, and cost eleven thousand francs! It is a monumental affair, decorated in the style of the first Empire.

The treaty will not be made public until the exchange of the ratifications by the different sovereigns represented at the Congress.

The Paris correspondent of the London *Times*, in a letter dated Tuesday evening, the 1st inst., says:

A grand review of all the corps stationed in the first military division took place to-day in the Champ de Mars. This seemed to be regarded as in some measure the confirmation of the treaty of peace signed on Sunday, and from the magnificent spectacle which displayed itself before the eyes of the Russian Plenipotentiaries they might be convinced that whatever may be the motive for the discontinuance of the war, want of means to carry it on was not the one. The weather was most favorable, indeed, no more beautiful day could be selected, had selection been in the power of man, for such a sight. From an early hour in the morning various bodies of every arm of the service were put in motion, and at intervals of ten minutes or a quarter of an hour, the bursts of martial music announced the passing of the troops to the general rendezvous. Men, women and children were all abroad.

An immense crowd filled the terraces of the Tuileries. The side alleys of the gardens themselves—the grand central avenue being kept clear for the Emperor and his *cortege*—and the places, and the quays, and the Champs Elysees were filled with human beings. At a quarter to 1, a squadron of the Cent Gardes issued from the gate of the Tuileries, which opens to the Place de la Concorde. The Emperor followed at some distance. His Majesty, who wore his usual uniform of General of Division, had Count Orloff on his right hand, and Prince Napoleon on his left; and they were followed by a numerous and brilliant staff. The cortege proceeded along the Quai de Billy to the Pont de Jena, by which he entered the Champ de Mars. His appearance was the signal for all the bands to strike up, and he was hailed by the acclamations of the multitude. The troops were drawn up in the following order: The left, from the Ecole Militaire to the river, was occupied by seven lines of infantry three of which were formed by the Imperial Guard, and four by divisions of the Army of the East of France. Each line was separated from the other by a space of 20 yards. The four lines of the Army of the East were formed by the divisions of Generals Courtigis, Ladmirault, Groseon, and Forey. The troops of this last division lately arrived from the Crimea, so that every man wore on his breast the medal given by the Queen of England.

THE MORMON.

The infantry, including the special corps of the garrison of Paris, presented an effective force of upward of 60 battalions, under the superior orders of Gen. Regnault de St. Jean d'Angely, commander of the Imperial Guard. On the right, facing the infantry, from the Ecole Militaire down to the extremity of the Champ de Mars, the cavalry extended in five lines, forming together upward of 50 squadrons, under the superior command of Gen. Korte. The small square opposite the Ecole Militaire was occupied by 12 batteries of the Imperial Guard and of the line, under the orders of Gens. Lebœf and Anvity. At 12½ o'clock Marshal Magnan arrived on the ground and assumed the command of the army. At 1 o'clock the beat of drums, the sound of trumpets and the enthusiastic cries of the people announced the approach of the Emperor Napoleon III., on horseback, dressed in the uniform of a general officer, surrounded by representatives of all the powers of Europe. The Emperor, having passed before all the lines, took his station in front of the Ecole Militaire, when the defile commenced, and lasted upward of an hour.

The same evening, the illuminations in private houses were more general than on Sunday. The reason was, that many people understood the illumination following the review as a tribute to the army of the Crimea, a great part of which had appeared upon the ground, and—at least this was the feeling of many—as a homage to the dead, whose bones are whitening on that distant shore. The public buildings and embassies were not generally lighted up on this occasion, but numbers of private individuals, who were out of town on Sunday, took this opportunity of putting lampions in their window. The boulevards were exceedingly brilliant, and to a late hour a dense crowd thronged both sides of them to such an extent as to render it difficult to move. The number of vehicles was also so great that more than once all advance became impossible.

Several of the passages were lit up with great taste, and a sort of triumphal arch in the March St. Honore attracted much attention. A transparency of the Emperor Alexander II, at the Russian print shop on the Boulevard dès Italiens, had crowds around it during the evening. It is a significant fact that the Orleanists and Legitimists, who have never illuminated since 1848, made an ostentatious display of light on Sunday and yesterday. The hotels of M. Guizot, M. de Montalivet and the Duchess de Duras, in the Faubourg St. Honore, and very many great houses in the Faubourg St. Germain were particularly remarked. Did they light up to show their sympathy with Russia? The general belief is that they did.

There are many statements current about general satisfaction in England and France at the conclusion of the war. A portion of the press maintain that the object for which it was begun has been attained; others grumble considerably, even though the terms of the treaty are unknown. Whether it will give the satisfaction to the people the governments say it will, remains to be seen on its publication. The Baltic fleet is recalled, and the homeward movement is beginning in the East. Decorations and promotions for ambassadors, ministers, plenipotentiaries, admirals and generals, promise to come thick and fast, with reviews for the armies and fleets—and will probably make an interesting summer in Europe. Before long, the belligerents will be embracing each other, *à la Française*—both cheeks—with *Dieu vous bénisse.*

Revealed History of the Pre-Adamite World.

We have seen and examined the collection of fossil bones and plants collected by Dr. Hayden, and arranged for view in the cabinet of Charles P. Chouteau. No sight so full of interest to science has yet appeared at St. Louis. Wonderful in itself, this thousand of examples of petrified witnesses of an era of the world long passed away, is the most striking novelty which has come to us from the great wilderness of the wonders stretching towards the setting sun. Dr. Hayden, a young man, an amateur in science, and inspired by genuine devotion, whose buoyant zeal neither poverty, nor neglect, nor solitude can depress, has collected those gems of natural science in the vast countries surrounding the Missouri, from Fort Pierre to Fort Benton, and has brought them here to excite our delight and wonder. There are tortoises of immense dimensions, sea shells of infinite variety and beauty, (an *ammonite*, of a single curl, twenty-five inches in diameter and a foot in thickness,) skulls of hyena, the crocodile, monkeys, and the jaws of pre-Adamite monsters. Petrified forest trees, and varieties of fossil flora, are a few of the specimens that make up this various and wonderful collection.

We have something to say in advance of those unexpected and novel guests. We will hereafter hear and say more of them. Early in this century a Frenchman, since become known as the illustrious savant Cuvier, burrowed from the rock excavations and catacombs of Paris, the science of Comparative Anatomy. Bones of all shapes and sizes, splintered out from the calcareous rocks, compared, arranged and matched into complete skeletons, revealed the history of living things which had peopled and possessed the earth for innumerable ages. The sedimentary rocks contain, at once, the epitaph and condensed history of this order of ages and these successive cycley of living population; they contain also the register of their own growth and gradual disposition, as the concentric rings reveal the ages of our forest trees.

How science has been amplified and human inquiry excited by discoveries so fascinating, manifests itself in the rapidity with which new departments of knowledge appear and expand themselves, as successive circles rise and ruffle the surface of tranquil water from the spot where a plummet has been dropped. Geology, hydrography, geodesy, paleonthrology, and a host of newly named fields of research, have enlarged themselves into the dignity of distinct departments of science, and come to the aid of the old duplicate classification of chemistry and geography.

These specimens brought by Dr. Hayden are a first scanty instalment of others to follow from the same region of our continent, surpassing other continents in these wonders, as it does in the magnitude of its rivers, its mountains, its gold, its gems, its forests, and the sublime scale and order of its configuration. These seachers for curiosities have as yet touched only a little patch in a corner of the Mississippi basin. The future will gradually carry them over the vast Sierra Madre; over the Plateau of the Table lands beyond; amongst the Andes; down upon the maratime front, and to the Pacific Ocean; infinitely populous with hybrid monsters, with fish, with coral and marine shells, and vegetation. The appetite awakened in the world since the revelations of these countries in 1846, and whetted by the wonders developed in a single decade of years, will come to slake upon the festive riches with which it is redundant. We challenge true friends and followers in science, from all lands, to invade and conquer this unharvested field of novel and lucrative search.—[*St. Louis Democrat.*

While the explorations of modern travellers and the researches of Geologists shake considerably the dry bone faith of sectarianism, every truth whether dug from the bowels of the earth, or dragged forth from the ruins of ages, contributes additional circumstantial evidence in support of the divinity of Mormonism. Many unlooked for principals and scraps of past history have been set forth by modern prophets to the present generation. The bigotted, who find grandmama's cloak preferable to Elijah's mantle, have strutted about "tearing their passion in rags," in holy zeal, against the strange old fashioned doctrines of Abraham, and the sceptic has had his grin over the Mormonite history of our great continent, but truth will out it matters not who growls or grins. We do not vouch for the moderation of the writer's language in the above article. Some men are apt to allow first perceptions and impressions to take such hold of them, as to disqualify them from looking at things dispassionately. We however think that every discovery should be known. Wise men accept truth and rejoice in it.

DOMESTIC SUMMARY.

Dr. Thomas Cody, of Greytown, has now a petition before the Court of Claims at Washington, for indemnification to the amount of $12,000, for the destruction of his property by the bombardment of that place in July, 1854.

The steamer Osprey was burned at her dock at Kingston, Jamaica, March 25th. Vessel a total loss. She was nearly a new boat, and belonged to the New York and Venezuela Steamship Company.

This city was visited on Saturday last by a severe storm—several houses were unroofed, trees uprooted and church spires cast down. We learn from other papers that many places have in like manner been visited and suffered considerably worse. We could fill columns with melancholy accounts of the ravages of this destructive tornado. Quite a large number of vessels have suffered on the coast and on the lakes.

The Hon. James Buchanan, late Minister to the Court of St. James, arrived on Wednesday in the Arago from Havre. This vessel having made a quicker passage than was calculated upon, Mr. Buchanan did not receive all the attention and honor his friends intended. On the arrival of the Arago at the pier the Committee of the Common Council went on board, congratulated him on his safe return to his native country, complimented him on his diplomatic career in England, and invited him to be the city guest. Mr. B. received everything with courtesy, but could only stay till Friday morning. On Thursday he visited (in the morning) the Astor Library, met with his friends between twelve and two, dined with the Mayor at 6 P.M., and was serenaded in the evening at the Everett House. Mr. B. is in good health, looks hale and hearty.

A private dispatch from Rock Island, Illinois, says the first passenger train of cars passed over the bridge across the Mississippi, at that point, on Tuesday morning. This bridge perfects the railroad connection between Chicago and Iowa City.

FOREIGN SUMMARY.

The *China Mail* of January 10, says, that a fire broke out at Macao on January 4, and another the following night—which, betwixt them, destroyed the greater portion of the Chinese part of the town, the number of houses burned being, at the lowest estimate, over thirteen hundred, and the property destroyed upwards of a $1,000,000. The Hong Kong *Register* says $2,000,000. The second fire occurred in a place known as the Rue de Botelho, Praia Pequena, in some houses and boats surrounded by a high wall, the gate of which is locked every night. The consequence was, the inmates had no means of egress, and it is reported that one hundred men, women and children were burned or smothered.

Mr. John Bennet, watchmaker of Cheapside, London, is trying to get up a movement in England, favorable to the introduction of watchmaking by female labor, upon the Swiss principle. According to statistics shewn by Mr. Bennet, there were only 186,000 watches stamped of British manufacture last year, while in Neufchâtel district alone there were manufactured 1,500,000, in the same period. Mr. B. hopes, thereby to destroy much of the degradation and misery of tens of thousands of the fair sex in the English capital.

On the night of March 17, a shocking accident occurred in the Crimea, on the slope above Kadikoi, in the burning of some wooden huts occupied by men of the commissariat works corps. Notwithstanding prompt assistance was rendered, sixteen men perished in the flames. They were, doubtless, suffocated by the smoke. Their bodies were charred past all chance of recognition.

The British screw-propeller Tartar returned to Galway port on the 6th inst. to report to the Lords of the Admiralty that she had proceeded as far as 25 deg. west and about 55 deg. north latitude, without learning anything of the Pacific. On the 29th ult, she met the American ship Joseph Badger in great distress, with four feet of water in the hold, bound to London from Calcutta, and supplied her with provisions and an officer and eight men to assist in navigating her, as all hands were quite exhausted pumping. The Desperate has likewise called at Galway and reports nothing favorable.

Utah Legislature.

We have not yet seen any direct or full account of the proceedings of the Legislature of the Territory of Utah during its last session at Fillmore City, the capital of the Territory; but from the correspondence of the Hon. Albert Carrington with Judge Elias Smith, of Great Salt Lake City, we are enabled to make some extracts on different subjects, which may interest our readers:

Fillmore, Dec. 13, 1855.

Judge Elias Smith—*Dear Sir:* The two branches of the Legislative Assembly met in their respective rooms, in the south wing of the State House in this city, on the 10th inst., at 10 A. M. The Hon. A. W. Babbitt, Secretary, called the roll of the members elect to the Council, all of whom were present, and administered the usual oath to the following named members:

From Great Salt Lake County.—Heber C. Kimball, Daniel H. Wells, Albert Carrington, Orson Pratt, Wilford Woodruff.

From Davis County.—John Stoker.

From Weber County.—Lorin Farr, Lorenzo Snow.

From Utah and Juab Counties.—Leonard E. Harrington, Benjamin F. Johnson.

From San Pete County.—Isaac Morley.

From Millard County.—John A. Ray.

From Iron County.—George A. Smith.

The Council proceeded to organize, unanimously electing Heber C. Kimball President; Thomas W. Ellerbeck, Secretary; Leo Hawkins, Assistant Secretary; Alexander McRae, Sergeant-at-Arms; Samuel L. Sprague, Messenger; Hiram B. Bennett, Foreman; Parley P. Pratt, Chaplain; George Hales, Public Printer. The customary oath was administered to each of the officers.

At 10 A. M., Mr. Bullock, Chief Clerk of the House during the last session, called the roll of the members elect; all were present, except Hon. William A. Hickman, Representative from Green River county.

Secretary Babbitt made a few explanatory remarks touching the lack of sufficient and proper furniture, &c., and administered the oath to the following named members:

From Great Salt Lake County.—Jedediah M. Grant, Wm. W. Phelps, Albert P. Rockwool, Edwin E. Woolley, James W. Cummings, Hosea Stout, Samuel W. Richards, Jesse C. Little, William Snow, Phineas H. Young, Cladius V. Spencer.

From Tooele County.—Ezra T. Benson.

From Utah County.—Jas. C. Snow, Aaron Johnson, Lorenzo H. Hatch.

From Juab County.—Jacob G. Bigler.

From San Pete County.—George Peacock.

From Millard County.—John Eldredge.

From Iron County.—Isaac C. Haight, Jesse N. Smith.

From Davis County.—John D. Parker, Jesse Hobson.

From Weber County.—Jonathan C. Wright, James Brown.

From Carson County.—Enoch Reese.

The House organized by unanimously electing Jedediah M. Grant Speaker; Thomas Bullock, Chief Clerk; Jonathan Grimshaw, Assistant Clerk; Alfred N. Billings, Sergeant-at-Arms; Jacob F. Hutchinson, Messenger; Chandler Holbrook, Foreman; Joel H. Johnson, Chaplain; and each took the oath pertaining to his respective office.

The Council and House were respectively informed of their organization, and readiness to attend to business.

His Excellency Brigham Young, Governor of Utah; Hon. A. W. Babbitt, Secretary; Hon's. J. F. Kinney, G. P. Stiles, and W. W. Drummond, Judges of the Supreme Court; Hon. J. L. Heywood, Marshal; Hon. T. R. King, Probate Judge in Millard county; and the Hon's. Amasa Lyman and Erastus Snow were tendered the freedom of the Council.

After concurring in a motion for a joint session at 2 P. M. of the 11th, and appointing a joint committee to wait upon His Excellency the Governor and inform him that the two Houses were organized and ready to receive any communication he might be pleased to make, the Council and House adjourned until 1 P. M. of Dec. 11th, with a view to give the officers an opportunity to prepare more conveniences for the dispatch of business.

The Hon. Secretary has evinced much zeal in his efforts to suitably furnish the Assembly Rooms, but owing to various circumstances much remains to be done before they are appropriately fitted up, though the Secretary is diligent in causing improvements daily.

Dec. 11, 2 P. M., the two Houses met in joint session in the Representatives' Hall. The committee introduced His Excellency the Governor, who made a few very appropriate remarks, and presented his Annual Message to the Assembly, which was read by Mr. Bullock; received, and 1,000 copies ordered to be printed.

Hon. H. C. Kimball, President of the Assembly, appointed Councilors Geo. A. Smith, D. H. Wells, and A. Carrington, and Representatives W. W. Phelps, E. D. Woolley, H. Stout, S. W. Richards, J. C. Little, and W. Snow a special committee to take in consideration and report upon the mode of procedure requisite in the initiatory steps for admission into the Union as a State.

The members of the Assembly have been quite busy at settling themselves in lodgings, which, in addition to the uncompleted furnishing operations of the Secretary, has tended to retard business a trifle, as yet, but we expect soon to be under full headway in law-making.

Truly yours,
Albert Carrington.

Fillmore, Dec. 16, 1855.

Judge Smith—

Dear Sir: Owing to various circumstances, but chiefly attributable to the Council Halls not being, as yet, furnished with suitable conveniences for the transaction of business, the legislative machinery is not under full and rapid headway. The workmen are busily employed, early and late, and it is expected that they will soon have all things in readiness, of a temporary kind, so far as furniture is concerned, so that duties devolved upon us be more efficietly attended to. For these reasons, the Assembly adjourned from Thursday last untill Monday the 17th; in the meantime, the standing and special committees have occupied the time in preparing matter to present in session, and doubtless on the morrow progress can be reported.

The special committee, to whom was intrusted the framing and presenting such acts as might be deemed necessary for setting in motion our admission into the Union, have prepared "An act providing for holding a convention, with a view to the admission of Utah as a State," both of which will probably be presented in joint session at an early day.

This forenoon, Elder P. P. Pratt, chaplain of the Council, addressed a crowded audience in the large school-house in this city, and in the afternoon, His Excellency Governor Young and H. C. Kimball, president of the Council, gave interesting and useful instructions to the large congregation.

The weather is clear and very pleasant, as is the civil and religious atmosphere.

Truly, yours, Albert Carrington.

Fillmore, Dec. 23, 1855.

Hon. Elias Smith—*Dear Sir:* The members of the Assembly are dilligently prosecuting the business which calls them here, and are undisturbed by the sights, sounds, amusements, customs and practices common to most large cities, hence their deliberations are calm and mature, and unlike every other Legislative Body we have no acrimonious strife.

The "Acts" for taking a census and holding a convention for the purpose of forming and adopting a constitution, with a view to the admission of Utah into the Union as a State, were passed and approved on the 17th inst. They were ordered to be printed in the *Deseret News*, and 500 copies have been struck off, by the Public Printer in this city, for the use of the Assembly and for distribution. I forwarded you a copy for the "News" by Mr. Edmund Pugh, but for the sake of certainty shall send you another by the mail, and trust that you will publish them on an early date, since it is highly desirable that the people receive timely notice of the election to be held for choosing Delegates.

The unanimity in voting, the absence of all angry debate, the brevity and small number of speeches for Buncomb, the plain and pertinent remarks to elucidate a point not fully understood by all, and the constant effort of each to prepare and forward the purposes before them are characteristics of Utah's Legislatures and of none more so than this, affording a highly praiseworthy contrast with the acts and doings of like Bodies in other regions.

Again, the self government and highly moral character of the people, and our isolated position preclude the necessity of enacting such numerous and lengthy laws as are found in the annual legislative proceedings of most of our sister States and Territories, tending to confuse and trap the honorable and upright to assist roguery and rascality and to fatten lawyers, courts and law officers.

For these reasons it is not probable that the Assembly will find it necessary to enact any very lengthy laws during this session, notwithstanding learned lawyers and other dignitaries are disposed to find some fault with our criminal law, the laws regulating the mode of procedure in civil and criminal cases, &c.

Our laws answer our present purposes and wants, and when altered should be less rather than more voluminous, be easy of comprehension and applicable as rules of action founded in justice. Those fanciedly learned persons who carp so much at the brevity of our style, are so anxious for the enactment of verbosity and thousands of technical forms, and are ambitious of a kingship, even though crowned at as low an elevation and on as humble a throne as a pine bench, remind one of the mouse at the mouth of the bear's den, and are working zealiously only to meet with the mouse's fate. (Our readers are doubtless familiar with the fable.) Yours truly,

Albert Carrington.

Fillmomre Dec. 30, 1856.

Hon. Elias Smith,—*Dear Sir:*—Half the allotted 40 days are now past, and still no highly thrilling or peculiarly interesting event has occurred in the proceedings of the Assembly.

During the past week grants for herding purposes have occupied most of the time of the Council and House, though other questions were agitated, and they passed "An act appropriating money for educational purposes, and defining certain duties of the Chancellor and Board of Regents of the University of the State of Deseret," and "An act granting and confirming unto the University of the State of Deseret certain land claims therein mentioned," which claims had been granted by the provisional government, but through accident the grant had been omitted in the different publications of the laws of Utah.

The "Act appropriating money for educational purposes," &c., provides for the purchase of fonts of Deseret Alphabet type, and for publishing school books and other works with said type, the copy to be furnished under the direction of the Chancellor and Board of Regents, who are also authorized and required to direct and pay for the services of the superintendant of common schools.

In joint session, on the 28th, an animated discussion arose upon a proposition to create and define Box Elder and Malad counties within the present boundaries of Weber county, during which the joint session adjourned until 10-1-2 A. M. on the 31st.

Fillmore, Jan. 12, 1856.

Hon. Elias Smith—

Dear Sir: The customary harmony in our Legislative doings has characterized the proceedings of another week, and members have been active and reflective in the preparation and dispatch of business, that matter of real importance may not be neglected or hurriedly passed upon, and all things be in readiness for dissolving this assembly, and starting home on Friday next.

More herd grounds have been granted, and 'An Act to incorporate the San Pete Coal Company" passed in joint session on the 7th inst., and on the 9th 'An Act amending, confirming and legalizing an ordinance incorporating the Perpetual Emigrating Fund Company, and 'An Act incorporating the Davis County Canal Company.'

On the evening of the 8th a dancing party enjoyed themselves in the Representatives' Hall, and on the evening of the 9th a large and enthusiastic meeting assembled, and were addressed by His Excellency the Governor, and several others, upon the subject of establishing a daily express and passenger line between Independence and Sacramento. The meeting adjourned to meet in the Tabernacle in G. S. L. City, on the 26th inst., at 1 p. m. As Elder W. Woodruff reported proceedings, and is writing to the 'News,' I refer you to his communication for further particulars.

Several of the bretheren from Washington, Iron, San Pete, Utah and other countries arrived here at date; they report favorably on the state of affairs in their several localities.

The weather has been mild and pleasant during the past week, and the general health continues good. Yours truly,

Albert Carrington.

Thirty-Fourth Congress.—First Session.

SENATE.

Washington, April 17, 1856.

Mr. Sumner, of Mass., made a motion that the Committee on Commerce be directed to inquire into the character of the commerce known as the Coolie trade, by whech large numbers of the Chinese are transported from their native country in American ships, on alleged contracts for service in distant places. Also, to ascertain if the same is not conducted in violation of an existing treaty with China, and consider if any legislation is expedient with a view to the prohibition of this commerce or to prevent abuses incident thereto on board of American ships, or to extend to the provisions and penalties of the recent act of Congress regulating the transportation of passengers in American vessels.

The Senate then resumed the consideration of the Bounty Land bill, but without disposing of it adjourned.

HOUSE OF REPRESENTATIVES.

On motion of Mr. Pringle, of New York, the President was requested to have prepared statements showing the appropriations made during each session of the last three Congresses, particularly distinguishing those made on the recommendation of the President, heads of departments and chiefs of bureaus; likewise were made during the same period, and whether defalcations have occurred, and if so, to what amount.

The Senate's Fortification bill was then tabled by a large majority, on the ground that it improperly originated in that body.

The consideration of the Deficiency bill was resumed and debated till the adjournment.

SENATE. April 18.

On motion of Mr. Seward, of N. Y., a resolution was adopted directing the Committee on Post Offices to inquire into the expediency of establishing uniformity of postage throughout the United States.

On motion of Mr. Sumner, of Mass., a resolution was adopted instructing the Committee on Patents to consider the expediency of amending the patent laws so far as to allow the inhabitants of neighboring British provinces to enjoy the benefits of those laws on an equal footing, in all respects, with the people of the United States.

The bill to authorize the Executive to facilitate the construction of a railroad and telegraph line from the Mississippi river to the Pacific was considered.

Mr. Weller, of Cal., maintained that the government has the constitutional power to construct military and other roads through the Territories of the United States. Congress frequently makes appropriations of lands for such purposes. Three hundred and forty thousand dollars, he said, had been expended to procure reports and surveys, which show that there are three or four practical railroad routes to the Pacific. He had no preference for either. His main desire was to obtain the construction of a road, from which branches would emanate as the necessities of commerce demand. The committee having the subject in charge propose that the Secretary of War, Secretary of the Interior, and Postmaster General shall advertise for bids, with authority, under direction of the President, to select the one most favorable. According to his calculation, the money invested in such a work would yield thirteen per cent per annum. Estimating the number of passengers back and forth at 60,000 yearly, the decrease of time in travel will amount to a saving of more than eleven million dollars per annum. He exhibited the great mineral wealth of California, and the extensiveness of the Pacific coast, arguing the pressing necessity for such a road for purposes of commerce, as well as the protection and maintenance of the Union.

Mr. Seward obtained the floor, and the further consideration of the bill was postponed to the 29th inst.

Sixteen private bills passed. Adjourned till Monday.

HOUSE OF REPRESENTATIVES.

Mr. Haven, of New York, submitted two letters addressed by the Secretary of the Navy to Mr. Benson, Chairman of the Committee on Naval Affairs, in which he invites members of Congress to visit the war steamer Merrimac, at Annapolis, saying that the President and himself expect to leave Washington for that city this afternoon, and will wait the arrival of to-morrow morning's train before going to the steamer.

Mr. Washburne, of Ill., moved that when the House adjourn it be till Monday. Adopted.

The Committee on Elections reported against the right of Mr. Bird B. Chapman to retain his seat as delegate from Nebraska Territory, and in favor of Mr. Hiram P. Bennett.

The Deficiency Appropriation Bill was considered, without final action. Adjourned.

SENATE. April 21.

The Senate adopted a resolution calling upon the Secretary of War to transmit copies of all the letters not heretofore communicated, which were addressed to him during the present year by Governor Stevens, of Washington Territory, respecting the existing difficulties with the Indians, together with all correspondence relative to the hostilities in Washington and Oregon.

Mr. Toombs, of Ga., from the Judiciary Committee, reported back the bill to amend the Naturalization laws, with the recommendation that it do not pass.

On motion of Mr. Adams, of Miss., the bill was made the special order for May 12.

Mr. Foot, of Vt., called up the Bounty Land Bill, which was briefly discussed, when the consideration of Mr. Douglas' bill for the admission of Kansas was announced as the special order, and

Mr. Clay, of Ala., replied to speeches of Messrs. Seward, Sumner, Wilson and Harlan on the bill for the admission of Kansas. Adjourned.

HOUSE OF REPRESENTATIVES.

Upon assembling, the House immediately proceeded to vote upon the action of the Committee of the Whole on the Senate's amendments to the Appropriation bill.

The amendment to appropriate $300,000 for continuing the work on the Washington Aqueduct was rejected by 27 majority.

The amendments were not all disposed of when the House adjourned.

SENATE. April 22.

The House bill amendatory of the Bounty Land Law of 1855 was passed. The object of the bill is to provide for the admission of parole testimony in all cases where no records of evidence exist, and to allow the time occupied in travelling to and from the place of muster to be included in the period of service. Adjourned.

HOUSE OF REPRESENTATIVES.

The Deficiency Appropriation Bill was considered, and the greater portion of the Senate's amendments thereto rejected. Among the amendments adopted was the one appropriating $30,000 for the purchase of seeds and cuttings to be distributed throughout the country by the agricultural department of the Patent Office.

Messrs. Florence and Tyson presented memorials from citizens of Pennsylvania and New Jersey, praying, in view of the recent calamity on the Delaware, that the provisions of the steamboat law be extended to ferry boats. Referred to the Committee on Commerce. Adjourned.

SENATE. April 23.

The $3,000,000 Armament bill was considered. Some Honorable Senators opposed such a great expenditure, others sustained the appropriation. Further discussion of the bill was postponed, and the subject of the Naval Board taken up.

Mr. Crittenden, of Ky., stated that Capt. Stribling had claimed the honor of capturing a piratical vessel in 1822, which exploit was, in reality performed by Lieut. Watson; and upon a correction of the matter being brought to the notice of Capt. Stribling, the latter acknowledged that he had mistaken the name of the vessel, being engaged in a similar capture during the same Summer. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Thurston moved a reconsideration of the vote by which the Senate's amendment to the Deficiency Bill was adopted; the amendment referred to being to prevent the former law concerning public printing being so construed as to allow the public printer 20 per cent for extra compensation.

Mr. Haven, of N. Y., said that unless this amendment was adhered to, from $20,000 to $100,000 would be annually taken from the treasury for the benefit of the printer.

A good deal of discussion ensued, characterized by biting sarcasm, and relieved by a sparkling of wit.

Mr. Giddings, of Ohio, remarked that now the European war over, he rejoiced to see the republican party taken under the care of gentlemen all round. This was cheering to his heart, and was an advent of the grand political millenium of which there had been so much talk. (Laughter.) He was gratified with the exhibition of friendship displayed by the democrats and others for the republican party.

Mr. Clingman replied that he had no friendship for that party, but in a cause he would rather have the devil for an ally than to have no aid at all. (Laughter.)

Mr. Giddings—Old friends should never be separated. (Renewed merriment.)

At the instance of Humphrey Marshall, Mr. Thutston's motion was reconsidered and tabled by 17 majority. Adjourned.

Mormonism in New York.

The Latter Day Saints intend holding Meetings in this City every Sunday, at the Broadway House, entrance 116 Grand street, at 10½ o'clock, A. M., 3 P. M., and 7 in the evening.

All who wish to become acquainted with the principles of Salvation, as taught by Apostles and Prophets, ancient and modern, are respectfully invited to attend.

Salt Lake City Retail Price Current.

Nov. 29, 1855

GROCERIES.	
Sugar, crushed, per lb.	$0 40
do clarified "	40
do brown "	40
Coffee, 3 lb for $1, or p. lb.	40
Tea, Young Hyson "	2 00
Tea, Imperial, Gunpow'r	2 00
Tea, black, per lb.	2 00
Apples, dried, per lb.	40
Peaches " "	50
Soap, per bar	40
do Castile, per lb.	75
Allspice "	50
Pepper "	40
Ginger "	50
Cinnamon "	1 00
Saleratus "	40
Mustard "	1 00
Saltpetre "	50
Snuff "	1 00
Almonds "	75
Brimstone "	40
Sulphur "	40
Borax "	75
Raisins "	75
Candy "	1 00
Candles, 6 to the lb.	50
Figs, per lb.	75
Cloves, per oz.	15
Nutmegs "	20
Oysters, per can	2 00
Brandy Cherries, per bot.	2 00
Olive Oil, quarts "	1 50
do pints "	1 00
Lemon Syrup "	1 50
Pepper Sauce "	50
Glass, 8x10, per light	20
do 10x12 "	20
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	20
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb.	$0 30
Glue "	75
Red Lead "	40
Madder "	40
Alum "	35
Copperas "	30
Extract Logwood, pr lb.	75
Lamp Black "	40
Epsom Salts "	40
Beeswax "	75
Indigo, $2 pr lb. or pr oz	20
Gum Camphor, per oz.	15
Gum Arabic "	15
Cream Tartar "	15
S. C. Soda "	15
Turkey Opium "	1 00
Golden Seal "	15
Liquorice, per lb.	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	6 00
Linseed Oil "	8 00
Copal Varnish "	10 00
Whale Oil "	8 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	1 00
do do do	50
Mustang Liniment, p bot	50
Rope, sea grass, per lb.	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	25
do 2d do	50
do 3d do	60
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	40
Letter do "	40
HARDWARE.	
Axes	$3 10
do boys', handled	2 50
Hickory Helves	75
Spades	3 00
Shovels	2 25
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	2 00
Three do do	2 50
Four do dung do	3 50
Hoes	1 25
Concave Augers, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb.	1 00
Flat Irons "	35

Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 3 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb.	35
SCREWS. Size.	Gross
½ inch	1 00
1	1
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 50
BUTTS (cast)	Per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	12
6 do	15
8 do	50
10 do	20
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb.	80
Lead "	40
BOOTS AND SHOES.	
Coarse Men's, $5 to	8 00
Fine do	10 10
Gents' Calf-skin Shoes	3 50
do Patent	4 05
Ladies' Coarse Boots	2 50
do do Low	2 75
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 20
Knobs	50
Sole Leather, per lb.	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	2 50
do and Bowl	5 00
Oil Bergamot, per oz.	75
Oil Cassia "	1 00
Oil Peppermint "	1 00
Oil Lemon "	75
DRY GOODS.	
Calico, 18¾ pr yd, or 4 yds	75
Factory Cloth, 16½ pr yd or 6 yds for	1 00
Linseys, per yard	50
Ticking	40
Blue Drilling	25
Denims	30
Cotton Batten, per roll	20
do Yarn, per 5 lb.	2 00
VALLEY PRODUCE.	
Flour, per 100	6 00
Butter, per lb.	35
Eggs, per doz.	20
Cheese, per lb.	25
Bacon, smoked. per lb.	35
Shoulder "	30
Ham "	35
Middle "	40
Wheat, per bushel	2 50
Corn "	2 05
Oats "	1 50
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb.	30
Beef, fresh, per lb.	9
Mutton "	12½
Tongues, each	60
Tallow, per lb.	30
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $2 to	5 05
Adobies, per 100	30
Stone, per cord	10 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	100 00
Pigs, 4 weeks old	3 00
Wood, per cord, $10 to	3 00

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25–1y

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

New York Wholesale Price Current.

Corrected to April 25, 1856.

Ashes—Pot ... per 100 lb.	6 12½ a — —
Pearl	— — a 8 25
Candies—Stuart and Bussing's best, assorted ... per lb.	— a —
Ordinary	— a —
Candles—Sperm ... per lb.	38 a 40
Adamantine	24 a 29
Mould, yellow	— a 14
Coffee—Java, white	14 a 14½
Mocha	— a 16
Laguayra	11 a 12½
Maracaibo	11 a 12½
St. Domingo (cash)	— a 10½
Drugs and Dyes—Alcohol. pr. gal.	— 58 a — 63
Alum ... per lb.	— 2½ a — 2¾
Arrowroot	— 50 a — —
Arsenic, powdered	— — a — 2½
Asafœtida	— 5 a — 25
Borax, refined	— 21½ a — 28½
Brimstone, American, roll	— 2½ a — —
do crude ... per ton	30 — a 32 —
Camphor, crude ... per lb.	— 24 a — 24½
do refined	— 35 a — —
Castor Oil, No. 1	1 50 a 1 62½
Chlorate Potash	— 35 a — 37½
Cochineal	— 75 a 1 20
Copper—sheathing ... per lb.	— 23 a — 27
Copperas ... per 100 lb.	1 25 a — —
Cream Tartar ... per lb.	— 28 a — 29
Gum Arabic, picked	— 19 a — 35
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublamized	5 — a 5 25
Ipecacuanha	1 90 a 2 —
Madder	— 11 a — 12
Magnesia	— 14 a — 16
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 18 a — 19
Oil Anis	— — a 8 —
Oil Bergamot	2 — a 2 10
Oil Cassia	— — a 3 75
Oil Lemon	2 — a 2 10
Oil Peppermint	— — a 2 75
Opium, Turkey	— — a 4 12½
Otto Rose ... per oz.	3 50 a 6 50
Oxalic Acid ... per lb.	— 32 a — 33
Phosphorus	1 10 a 1 15
Quicksilver	— 43 a — 45
Rhubarb, China	1 20 a 1 25
Saleratus	— — a — 7
Sal Ammoniac, refined	— 10½ a — —
Senna	— 11 a — 15
Shellac	— 11 a — 14
Sugar Lead, white	— 14 a — 15
do brown	— — a — 10
Sulphate Quinine	2 52½ a 2 60
Tartaric Acid	— 44 a — 45
Verdigris	— 41 a — —
Vitriol, blue	— 10½ a — 11
Dye Woods—Camwood..per ton.	100 — a 110 —
Fustic	18 — a 30 —
Logwood	21 — a 28 —
Flour—State, common...per bbl.	5 87½ a 6 87½
Michigan and Indiana	6 12½ a 6 25
Genesee, extra	7 — a 9 50
Rye Flour	4 — a 5 75
Corn Meal	3 37½ a 3 75
Fruit—Raisins ... per box.	3 — a 3 25
Raisins, layers	3 45 a 3 50
Currants ... per lb.	— 18 a — 24
Glass (American window)—	
6x8 to 8x10 ... per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
Grain—Wheat ... per bush.	1 90 a 2 —
Corn, round yellow	— 63 a — 65
Barley	1 18 a 1 28
Oats, Western	— 43 a — 46
Beans	2 25 a 2 30
Gunpowder ... per 25 lbs.	3 50 a 6 50
Indigo ... per lb.	— 90 a 1 30
Iron—Pig, Eng., Scot ... per ton.	25 — a 36 50
Bar, Eng. refined	67 50 a 72 50
Sheet, Russia, 1st quality..per lb.	— 18 a — 18½
Sheet, Eng.	— 3½ a — 4½
Lead—Galena ... per 100 lbs.	7 — a 7 12½
Sheet and Pipe	— 8½ a — —
Leather ... per lb.	20 a 31
Molasses ... per gal.	30 a 47
Nails—Cut, 4d and 6d ... per lb.	4½ a —
Wrought, 6d and 20d	6 a 7½
Oils—Olive..per bskt., 12 bottles.	3 50 a 3 62½
Olive, in casks ... per gallon.	1 25 a 1 30
Linseed	— 80 a — —
Whale	— — a — 90
Lard, winter	— 95 a 1 —
Paints—Lead, red, Am....per lb.	— — a — 8½
Lead, white, Am., in oil	— — a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry ... per cwt.	— 60 a — 75
Litharge ... per lb.	— — a — 8½
Vermillion, Chinese	— 90 a 1 05
Venetian Red ... per cwt.	2 — a 2 37½
Rice ... per 100 lbs.	3 75 a 4 50
Saltpetre ... per lb.	8 a 18
Seeds—Clover ... per lb.	— — a — 18
Flax, American, rough..per bush.	2 — a 2 10
Linseed, Calcutta	1 85 a — —
Soap—New York ... per lb.	4 a 7
Castile	10½ a 11
Spices—Ginger, Race ... per lb.	5 a 5½
Mace	85 a 90
Nutmegs	91 a 95
Pepper	— a 11½
Pimento	11½ a —
Cloves (cash)	12½ a 13
Sugar—New Orleans ... per lb.	6¼ a 8½
Havana, white	9 a 9½
do brown	6½ a 9
Stuart's crushed	— a 10½
Sumac, Sicily ... per ton.	72 50 a 82 50
Teas—Gunpowder and Imperial..per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
Tin—Banca ... per lb.	— a 31½
Straits	29 a 29
Plates ... per box.	9 — a 10 50
Tobacco	7 a 43½
Turpentine ... per 280 lbs.	3 62½ a — —
Tar ... per bbl.	3 — a 3 25
Spirits Turpentine ... per gallon.	— 41 a — 42

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses! Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS, Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-ly CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city,
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

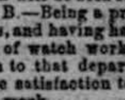
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
'd22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES,
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

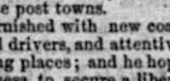
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **F. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Bazby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains; the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

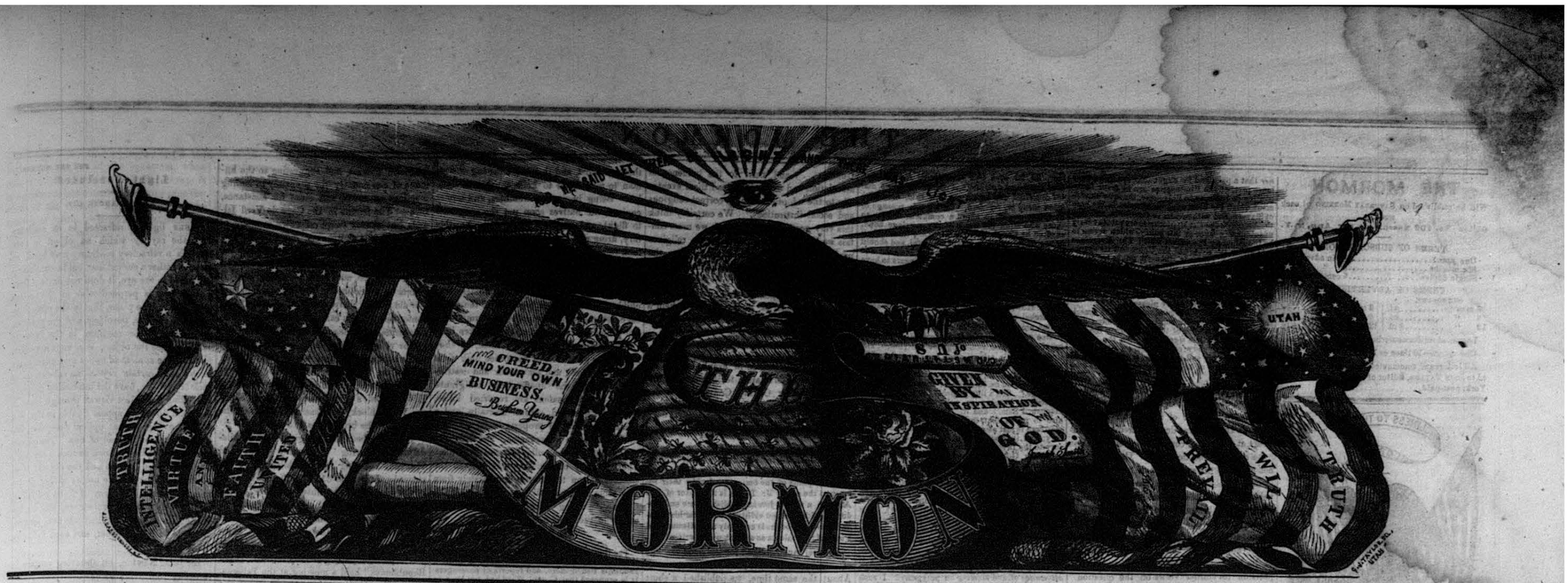
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 20

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.---NO. 11. NEW-YORK, SATURDAY, MAY 3, 1856. PRICE FIVE CENTS.

Poetry.

Heart and Hand.

Much that we covet, and all that we need,
Of pleasure, of glory, of gold,
Is ours, if our hearts and our hands are agreed,
To be mutually willing and bold;
The one to work out with its sinews of might,
Despite of contempt or disdain,
What the other has prompted, and knows to be right,
In striving our object to gain.

Our hearts and our hands, if they only were true
To themselves, and worked kinly together,
No matter what ill they were called to subdue,
They would win, would they only endeavor;
No matter how many the foes that surround,
They have hopes that should never forsake them;
No matter how strong are chains that have bound,
With a brave hand and heart we may break them.

No hazard in life which we may not surprise,
And plunder of much that can bless;
With our heart and our hand as friendly allies,
We carry the key of success;
And the fortress of Fortune must open its gate,
When before it we rattle the key;
With such an ally, hath Fate.
To shut out from fame you or me.

Though crowded the world, there is room for us yet,
And labor will still fortune bring;
And those who must work, should by no means forget
That Chance is not the world's king,
Put the heart with the hand at the laboring oar,
Wherever the voyage may be;
And Fortune that's smiled on such efforts before,
Fear not, but will smile, too, on thee.

Our hearts and our hands!—oh, strengthen the will
That binds two such levers in one!
We have need of them both united, until
The goal we are seeking are won.
O dreamer, who buildeth air castles so high,
Let thy hands work the plan of thy brain,
And thou'lt not have reason so often to sigh
That thy dreamings have all been in vain.

France and her "Infant."

While hoping for the child that has just entered into this world of troubles and vicissitudes a less checkered and more auspicious fate than has waited upon his predecessors born in the purple, we cannot forget the teachings of history, particularly of the history of France, nor be blind to the chances which interpose themselves between the cradle and the throne of the baby Emperor. Not a little remarkable is it to observe that, from the accession of Louis XIV. to the present time, not a single King or Governor of France, though none of them, with the exception of Louis XVIII., have been childless, has been succeeded at his demise by his son. Louis XIV. survived his son, his grand-son and several of his great-grand-children, and was succeeded at last by one of the younger children of his grandson, the Duke of Burgundy. Louis XV. survived his son, and was succeeded by his grandson, Louis XVI. Louis XVI. left a son behind him, but that son perished in a filthy dungeon to which the cruelty of the terrorists had confined him. The King of Rome, to whom Napoleon fondly hoped to bequeath the boundless empire he had won, died a colonel in the Austrian service. Louis XVIII. was, we have said, childless. The Duke de Berri fell by the hand of an assassin in the lifetime of Charles X; and his son, the Duke de Bordeaux, is in exile from the land which his ancestors regarded as their own estate. The eldest son of Louis Philippe perished by an untimely accident, and his grandson and heir does not sit upon the throne of his grandfather. Thus, then, it appears that for upwards of 200 years, in no one of the dynasties to which France has been subjected has the son succeeded to the throne of the father. We have no claim to offer any opinion with regard to the internal government of France, as now established, and with reference to our own relations with that country have nothing better to wish for than the firm establishment of the dynasty with Louis Napoleon. We have found in the present Emperor a true and loyal ally, a Prince thoroughly alive to the real interests of France and England, and anxious to base his popularity, not upon the miserable expedient of fomenting ancient dislikes and discords, but upon the far more durable and reasonable basis of mutual esteem and good understanding. Whatever contributes to his welfare, confirms his power, and tends to perpetuate his rule, must be regarded as no less interesting to England than France.

But we are compelled to admit that, many chances lie between the infant heir of the Emperor and the Empire itself. Should the present Emperor survive and perpetuate his power till his son arrived at those years which entitle him to take upon himself the duties of the Government, one main difficulty would, undoubtedly, be overcome, but others remain behind, of an equally formidable nature. Were France an hereditary monarchy like England, where the Soversign is exempted by the very terms of the Constitution from responsibility for his acts, and is bound to govern by the advice of his ministers, whatever be the character of the new-born child, we might confidently predict that he would ascend and occupy the throne of his father. Nay, were he a despotic monarch, like the Emperor of Russia, who rules not only by the veneration and fanaticism of his subjects, he might also, probably, succeed, with no heavier liability than that having his career cut short, should he govern in a manner to displease the most prominent and powerful of his subjects. But, in France, government is neither founded on prescription, as with us, nor on superstition, as in Russia. The qualities which secure obedience in France seem now to be purely personal, and little is gained by birth, unless it be united with those qualities which conciliate the respect and compel the obedience of mankind. It is not every Philip that can hope to be succeeded by an Alexander—not every man of good capacity who can expect to be ripe for the most difficult situation in the world in the first years of opening manhood. Amid the shipwreck of so many dynasties, amid the blasting of so many fair prospects of success, it were presumptuous to anticipate for this last child of a reigning family that good fortune which has been denied to so many of his predecessors. Who does not remember the prophetic poem in which Beranger represents the son of the great Napoleon as warning the youthful Duke de Bordeaux of the snares and difficulties that surround the path of the future heir of the French diadem? "Fortune," writes the heir of the empire to the heir of the Restoration, "stretches to you a hand, smiles upon your birth. My first day also was fair. Kings adored me in the cradle, and yet I am in Vienna. I slept upon laurels, and you are wrapt in purple; sceptres were my playthings, my head was bound with a crown, the marshalls swore fidelity to me—an oath which they have, doubtless kept—and yet I am in Vienna." The lessons of history on this subject are so exceedingly striking and appropriate, that it is impossible for an impartial writer to consider such an event as the present without alluding to them. And yet, if we were permitted to dwell in the land of hope rather than in that of reality, how gladly would we believe that in the birth of an infant, at the very moment that gives renewed peace to Europe, we find a pledge for the termination of those incessant convulsions which, from the assembly of the States-General under Louis XVI., have, at longer or shorter intervals, never failed to agitate the Government and people of France.—[*London Times.*

Origin of the Word "Canada."

The origin of the word "Canada" is thus defined:—The Spaniards visited the country previous to the French, and made particular searches for gold and silver; and finding none, they often said among themselves, "*Aqui nada*" (there is nothing here). The Indians, who watched closely, learned this sentence and its meaning. After the departure of the Spaniards, the French arrived, and the Indians, who wanted none of their company, supposed they were also Spaniards come on the same errand, and were anxious to inform them that their labor was lost by tarrying in that country, incessantly repeated the Spanish sentence, "*Aqui nada.*" The French who knew as little of Spanish as the Indians, supposed the incessantly recurring sound was the name of the country, and gave it the name of Canada, which it has borne ever since.

Death of Von Biela.

The scientific world will learn with regret the death of the celebrated astronomer Von Biela, which took place at Venice on the 18th of February, in his 74th year. At an early age he entered the service of Austria, and it was in the year 1826, while quartered with his regiment, the 18th Infantry of the Line, at the little town of Josephstadt, that he made the interesting discovery of the comet (called after him) circulating round the sun, between that luminary and the orbit of Saturn. Having retired from the army he spent the last years of his life in the study of his favorite science—astronomy.

St. Louis Stake.

The Half-yearly Conference of the Church of Jesus Christ of Latter Day Saints was held in the Church, corner of Washington Ave. and Fourth-street, St. Louis, Mo., on Sunday and Monday, April 6th and 7th.

The President called the meeting to order at 10½ A.M.

The hymn on the first page was sung, and the Conference opened with prayer by the President, James H. Hart.

Elder John Banks (from Cincinnati) moved that Elder James H. Hart preside over this Conference. Seconded and carried.

James S. Cantwell was appointed clerk, and Samuel J. Lees, reporter.

Elder James Hart arose and said: Brethren and sisters—I feel honored in being called upon to preside over this Conference; and although I feel my insufficiency for the task, yet my confidence is unshaken in the Lord, as it always has been when called upon to execute any duty in His kingdom. I therefore acquiesce in the appointment, and stand before you with pleasure and satisfaction, and feel grateful to our Father in Heaven for permitting us to assemble this morning under such favorable circumstances to transact business pertaining to the Kingdom of God. I had hoped that we should have been favored with the presence of one or more of the Twelve on this occasion, but in our disappointment we may enjoy the satisfaction of having the spirit that is in them to attend our Conference—even the Holy Ghost, the Comforter that will lead and guide us into all truth—inasmuch as it may be necessary for us to comprehend the same. I feel happy to meet so many of my brethren and sisters here this morning, for I regard you as men and women who have made a covenant with the Almighty, to serve Him and keep His commandments; and if your countenances are a faithful index to your hearts, I should say that you enjoy the Spirit of God, and that you have come here to worship Him and do His will. It is a constant source of gratitude and thanksgiving to remember the blessings that have attended us during the past six months, for the general good spirit that has brooded over us, for the measure of health that has prevailed among this people, and the success that has attended our administration; all these things call forth our praise and thanksgiving. The number baptized since our last Conference I am not at present able to state, but we shall have the statistical report laid before us during the Conference. Our brethren of the various Quorums met together in a general Priesthood meeting last night, and transacted considerable financial and other business, which will be brought before you for approval during the day. To-day is, I believe, the twenty-sixth anniversary of the organization of the Kingdom of God on the earth in these last days. It is now twenty-six years since the Church of Jesus Christ of Latter Day Saints was organized with six individuals. When we look upon this assembly, and cast our eyes abroad among the nations, and mark the progress of the Kingdom of God, and behold thousands and tens of thousands gathered to Zion—to the ensign lifted up on the tops of the mountains—a people from every clime and tongue, and behold their labors and diligence and progress in the truth and in the building up of cities and temples, we are led to exclaim: what hath God wrought! We are, indeed, astonished to behold the mighty progress of the gospel in so short a period of time, and we are constrained to praise the name of the God of Israel for the manifestation of His power and wisdom among the nations, for by the weak things of the world He has confounded the wisdom of the wise and brought to pass the marvellous and hidden things we now see and hear. And if such be the progress made during the last quarter of a century by a people that were despised, cast out, persecuted and driven from place to place and from city to city, what will be the progress during the next quarter of a century? Where is the mathematician who can fully calculate the future progress of this work? There are but very few, if any, in this assembly who can comprehend or conceive that which will be accomplished in the grand consummation which yet remains in the womb of time—but it is all known unto the Lord. He who knows the end from the beginning has predestined, and will accomplish all things connected with the dispensation of the fulness of time. He it was who directed Joseph twenty-six years ago to organize this the Church of Jesus Christ with six individuals, and said to him that this work should go forth unto all nations, and gather the people from the ends of the earth, and bring about the redemption of Israel. It is gratifying to the Saints of God—to those who love the Lord and keep His commandments—to see the accomplishment of these things. And what has been achieved in the past may afford us encouragement in the future, and cause us to rejoice and to feel strong in the Lord and the power of His Spirit, and embolden us to say, "Let devils rage and foam, let our enemies persecute, drive and plunder, the Lord is on our side and we shall never be confounded; for He is our guide—in Him we put our trust; it is He who hath established the work in which we are engaged, and the hosts of heaven are employed to carry it forward and co-operate with apostles and prophets and other ministers of our God. Then who have we to fear? Shall we fear the puny arm of man, the power of nations or of devils? No! we need fear none of these, for the time is nigh at hand when all these powers that have been arrayed against the Kingdom of God will be laid low and bound and have no influence upon the earth, for the Kingdom of God will come and the will of God be done on earth as it is done in heaven. We are assembled here this morning to adopt and sustain such measures as may facilitate this object, according to the wisdom given unto us. Here are around me men who have been engaged in this work some ten, fifteen and twenty years—men who have an unquestionable interest in this kingdom—men who are full of wisdom and the Holy Ghost. During this Conference we shall expect to hear from them, and be instructed by wisdom from their lips, and have the spirit that dwells in them infused into us, by whose power we shall be prepared to go forth from this Conference as mighty men and faithful, and execute all the duties devolving upon us to the glory of God. We have reason to rejoice in the eternal priesthood that God has restored in these last days through his holy angels; and we rejoice, moreover, in the power that is given unto us by the apostles of our Lord Jesus Christ, to instruct, exhort and bless the people, and set in order all things pertaining to the interests of this Stake of Zion. We have not determined upon any fixed course of operations during this Conference; we shall therefore preach, exhort, counsel and do business just as we may be directed by the spirit of the Lord; and I trust that we shall be guided in all things according to His will, that all we do may meet his approval and secure his blessing. Amen.

Elder Jno. Banks addressed the Saints at considerable length, after which, Presiding Bishop Thomas Harris, gave his report of the financial affairs of the Church. The report being satisfactory was accepted by vote.

Officers present—High Priests, 22; Elders and Seventies, 101; Priests, 32; Teachers, 19; Deacons, 9—Total, 183.

Among the Travelling Elders present, were, John Banks and Franklin B. Wooley, from Ohio; Christian Christianson, President of the Danish Saints; Hyrum H. Blackwell, from Mississippi; Henry Bunce, Travelling Elder in St. Louis Stake; N. C. Neilson, Travelling Elder in Mormon Grove, (Danish,) Leonard Smith, returning Missionary from Africa; Canute Peterson, returning from Denmark, and Haden W. Church, from Tennessee. The general authorities of the Church were unanimously sustained in their callings.

The following resolutions were moved and unanimously carried by vote:

That Brigham Young be sustained Prophet, Seer, Revelator, and President over the Church in all the earth.

Heber C. Kimball and Jedediah M. Grant, as his Councillors.

The Twelve Apostles namely: Orson Hyde, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards.

John Smith, as Presiding Patriarch over the whole Church.

George A. Smith, as Historian to the Church.

Jos. Young, as President of all the Seventies.

Edward Hunter, as Presiding Bishop over the Bishoprick in all the earth.

John Taylor, as President of the Church in this part of the United States.

James H. Hart, as President of the St. Louis Stake of Zion, and Elders Charles Edwards and George Gardiner, as his Counsellors.

The High Council was then sustained by vote; viz: James Wood, James S. Cantwell, William Gore, John Hawkins, Wm. Morrison, Wm. Henshaw, Anby Sands, Charles Brindley, Thomas Harris, Samuel J. Lees, John Powel and James Brooks.

The Bishops were sustained in their callings by vote also, viz:

Thomas Harris, Presiding Bishop; Edward Cook, Bishop of the 1st and 2d Wards; W. Lowe, 3d Ward; Samuel J. Lees, 4th Ward; Andrew Sprowle, 5th Ward; Jos. Jones, 6th Ward; John Yates, 7th Ward; Joseph Sheppard, 8th Ward; Neils Lars Christianson, 9th Ward, (Danish.)

The Presidents and Counsellors of Quorums were then sustained by vote, viz:

Robert Windley, President Elders' Quorum, Thomas Caffall and Richard Ashworth, Counsellors.

William Foster, President Priests' Quorum; John Evans and Jas. Clegg, Counsellors.

Joseph Savage, President Teachers' Quorom; Thos. Hempin and Jno. Humphreys, Counsellors.

Robert Watson, President Deacons' Quorum; S. Clegg and Jno. Woolman, Counsellors.

The Clerk of the Stake, Jas. S. Cantwell, was then sustained by vote.

C. Christianson the President of the Danish Saints, was also sustained.

Henry Bunce, Travelling Elder, in this Stake, was also sustained by vote.

The President made a few remarks on the good feeling that was manifested in the meeting.

The Choir sung a hymn, and the meeting was dismissed with prayer, by Elder Leonard Smith.

Afternoon meeting commenced with singing, and opened with prayer by Charles Edwards.

The sacrament was administered by the Bishops. The meeting was afterwards addressed by Elder Haden W. Church.

The Clerk gave his report of the Branches; after which the President addressed the Saints on the subject of emigration. At the conclusion, he moved, that Thomas Harris, James S. Cantwell, Samuel J. Lees, Joseph Jones, George Gardner, John Banks, (President of Cincinnatti Conference,) Joseph Sheppard, (of Alton,) and Hadden W. Church, (Travelling Elder in Tennessee,) be released from their duties, and permitted to go home to Zion, with our blessings on them. Carried.

Moved, That Elder Charles Edwards, be appointed Presiding Bishop of this Stake, in place of Thomas Harris, released. Carried.

Moved, That Elder John Gordon, be appointed Clerk of this Stake, and Church Recorder in the place of James S. Cantwell, released. Carried.

Moved, That Elder James Caffall, be appointed First Counsellor to the President, in place of Charles Edwards, removed to the Bishoprick. Carried.

Moved, That Elder Christian Christianson, be appointed Second Counsellor to the President, in the place of George Gardiner, released. Carried.

Moved, That Elder William Turner, be appointed Bishop of the 4th Ward, in place of S. J. Lees, released. Carried.

Moved, That Robert Humphreys, be appointed Bishop of the 6th Ward, in place of Joseph Jones, released. Carried.

Moved, That Elder Charles Brindley, (of the High Council,) be appointed Bishop of the Alton, (or 8th) Ward, in place of J. Sheppard, released. Carried.

Elder Peterson, and the President, made a few remarks on the subject of unity and obedience; after which the choir sung, "Arise, O Glorious Zion," and were dismissed with prayer, by C. Christianson, till seven o'clock.

Evening—seven o'clock. The meeting opened with singing. Prayer by Samuel J. Lees.

Elder Leonard Smith, addressed the Congregation.

Elder Franklin B. Wooley, was voted to travel and preach in this Stake, and build up the Saints. Carried.

Elder Wooley addressed the Saints.

The Conference adjourned (till Monday the 7th, at 10 A. M.) with prayer, by George Gardiner.

Monday morning, April 7th, 10 o'clock. The meeting was called to order by the President a hymn was sung, and Elder John Banks engaged in prayer.

The President introduced the business of the day, by calling for any suggestion the Travelling Elders thought proper to make, as to any attention acquired in their several fields of labor.

Elder Blackwell said he had been sent from San Barnardino, to preach the gospel in some of the Southern States, he had been wrecked in the steamer Golden Age, near Panama, on the 29th of April, 1854, but the Lord preserved him and he arrived in Memphis, May 17th; did not feel to preach there; pursued his way to Mississippi; and preached in Hernando, De Soto county, Oakland, Grenada, Duck Hill, Carrolton Aberdeen, and many other places, had found friends, and had baptized some; and had been assisted by strangers, in a pecuniary way. He had found favor among his own relations; had been fed by those out of the church; but had but little opposition; had baptized several of his own relations.

Elder Haden W. Church, said the Saints were so situated in Tennessee, that there was no necessity to send an Elder at present.

Elder H. H. Blackwell was appointed to labor in the upper part of Missouri, from Lexington to Council Bluffs, as Elders Mc Gaw, Gustin, and Rust were about to return to the Valley this season.

Moved, That the several branches of Danish Saints round Burlington be organized and called the Burlington Conference. Carried.

Moved, by President H. Christianson, that Christian Frederick Nelson preside over that Conference. Carried.

Moved, That Neils Hanson, of Alton, and Neils Anderson, of St. Louis, take a mission to Mitchel county, Iowa, break up new ground among the Danish people in that region. Carried.

Moved, That J. C. Neilson be released from his mission among the Danish Saints in Mormon Grove, Weston, &c., and permitted to go to the Valley this season. Carried.

Moved, That Neils Lars Christianson be appointed to preside over the Danish Saints in Mormon Grove, Weston, &c. in place of Elder Neilson released. Carried.

Moved, That Hans Christopherson be appointed Bishop over the Danish Saints in St. Louis. Carried.

Moved, That Stephanus Moss be sustained as President of the Danish Saints in Alton. Carried.

Moved, That Henry Bunce be appointed President of the Saints in Keokuk, Quincy, and Montrose and surrounding country.

Elder John Knapp represented about twenty or thirty Saints living in or about Otto Creek, Michigan, and was appointed to preside over them.

The subject of assisting some of the brethren to the Valley (who had only part of the means), was amply discussed and the Conference pledged themselves to do all in their power to further the object. The meeting adjourned with prayer, by Leonard Smith, until 7½ P. M.

Evening meeting commenced by singing, and prayer by Bishop Thomas Harris.

The President read a letter he had just received from Nimrod Murphree, a travelling Elder in Marion, Williamson county Illinois, giving a cheering account of his labors, and a report of about twenty members in that place.

Elder G. Gardiner gave report of his mission to Sullivan county and Springfield, Illinois.

Elder Henry Bruce then gave report of his labors.

Moved, That Elder Henry Bruce be recommended to Elder John Taylor, to preside over the Cincinnati Conference in place of Elder John Banks, released. Seconded and carried.

Moved, That we adjourn this Conference until the 6th day of October, 1856. Seconded and carried.

The Hymn—"Come, come, ye Saints"—was sung, and the meeting was dismissed with prayer by Elder C. Edwards.

James H. Hart, President.
James S. Cantwell, Clerk.
S. J. Lees, Reporter.

The following is a list of the Branches and the number of Members connected with this Stake:

No.	Branches.	Members, including Officers.
1.	St. Louis, Mo.	153
2.	Gravois, Mo.	244
3.	Dry Hill, Mo.	62
4.	Alton, Ill.	133
5.	Centreville, Ill.	10
6.	Burlington, Iowa.	10
7.	Quincy, Ill.	25
8.	Cincinnati, O.	177
9.	Pomeroy	43
10.	Canneiton, Iowa.	8
11.	Fairfield, Iowa.	15
12.	Springfield, Ill.	24
13.	Belfountaine, Mo.	37
14.	Keokuk, Iowa.	64
15.	Calhoun Co., Ill.	19
16.	Bluff City, Iowa.	100
17.	Indian Creek, Iowa.	12
18.	Kingston, Ill.	11
19.	Maquoketa, Iowa.	7
	Carried forward	2050

No.	Branches.	Members, including Officers.
	Brought forward	2050
20.	Atchison & Mormon Grove, K. T.	18
21.	Jacksonville, Ill.	7
22.	Platten, Mo.	2
23.	Sullivan, Ill.	3
24.	Pecan Point, Ark.	9
25.	Savannah, Mo.	8
26.	Rockport, Mo.	5
27.	Nishnebotne, Iowa.	10
28.	St. Josephs, Mo.	27
29.	Sipsy, Ala.	49
30.	Cold Water, Tenn.	4
31.	Duck River, Tenn.	13
32.	Cedar Grove, Iowa.	13
33.	Alquina, Iowa.	8
34.	Carisco, Wis.	8
35.	Marion, Ill.	25
36.	Otto Creek, Mich.	10
	Total English, &c.	2278

DANISH.

1.	St Lou's, Mo.	123
2.	Alton, Ill.	78
3.	Mormon Grove	28
4.	Weston	33
5.	Keokuk	31
	Carried forward	288
	Brought forward	288
6.	Burlington	36
7.	Union Township	26
8.	Channel Creek	12
	Total Danish	364

ITALIAN.

1.	St. Louis	26
	Grand total, 45 Branches	2668

Queen Victoria Descended from an Irish Princess.

Dermot, Ling of Leinster, had an only daughter remaining. He offered her in marriage to the Earl of Pembroke, with the whole kingdom of Leinster for her dowry, so as he would help him to his revenge. After a great battle against the Danes, in which the Normans were victorious, the marriage was celebrated at Waterford. No record remains to us of the beauty of the bride, or in what language the Norman knight wooed her to his arms; this we only know, that Eva, Queen of Leinster in her own right, and Countess of Pembroke by marriage, can number amongst her descendants the present Queen of England. The great Earl of Pembroke lived but a few years after his capture of Dublin. The Irish legends say that St. Bridget killed him. However, he and Eva had no male heir, and only one daughter, named Isabel, after the Earl's mother, who was also aunt to the reigning King of Scotland. This young girl was sole heiress of Leinster and of her father's Welsh estates. Richard Cœur de Lion took her to his court at London, and she became his ward. In due time she married William Marshall, called the great Earl, hereditary Earl Marshal of England, and the Earl of Pembroke and Leinster, in right of his wife. * * Isabel and Earl William had five sons and five daughters. The five sons, William, Walter, Gilbert, Anselm, and Richard (we see that Isabel called no sons of hers after the royal traitor Dermot, her grandfather), inherited the title in succession, and all died childless. We have said that there was a doom upon Dermot's male posterity. The inheritance was then divided between the five daughters, each of whom received a province for a dowry. Carlow, Kilkenny, the Queen's County, Wexford, and Kildare were the five portions. Maud, the eldest, married the Earl of Norfolk, who became Earl Marshal of England in right of his wife. Isabel, the second, married the Earl of Gloucester, and her grand-daughter, Isabel also, was mother to the great Robert Bruce, who was therefore great-great-great-grandson of Eva and Strongbow. Eva, the third daughter, married the Lord de Brecs, and from her a daughter of hers, named Eva likewise, descended from Edward IV, King of England, through whose granddaughter Margaret Queen of Scotland, daughter of Henry VII, the present reigning family of England, claim their right to the throne. Through two lines, therefore, our most gracious Majesty can trace back her pedigree to Eva, the Irish princess.—[Dublin University Magazine.

Nicaragua Bonds.—The San Francisco Herald has seen a specimen of the bond engraved and lithographed in that city for the use of the Government of Nicaragua. It was of the denomination of $1,000, and was executed on fine bank note paper. It was embellished with a fine engraving of Virgin Bay, a head of Washington, an American eagle, and pictures emblematic of commerce &c.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MAY 3, 1856.

Polygamy Troubling Churches and Editors.

ABOUT two months since we published an article from the New York *Tribune* under the heading "Free Love in the Church;" the writer of that article charged Christians at home with inconsistency for opposing the admission of Utah into the Union as a Sovereign State, on account of the greater portion of the inhabitants of that Territory believing that the ancient Prophets and Patriarchs in Israel lived purely in their married relations, and the consequent adoption by the hardy mountaineers of such a principle in preferance to monogamy, while these same Christians sustained Missionaries in India who were baptizing and receiving into the Churches as brothers in Christ, men who were living in the practice of polygamy. We of course hunted up Mr. Allen's work alluded to by the *Tribune*, and found that the Missionaries did not admit polygamists into sacred and holy communion with them on the grounds of expediency, but from conviction that polygamy was both "a Jewish and Primitive Christian doctrine and practice." We published in the 1st and 2d Nos. of this volume of our paper two articles on the subject, and consigned Mr. Allen's work to the shelf for the time being. The subject is, however, once more on the *tapis*, and our monogamic friends are in a dilemma.

The Examiner and New York Baptist Register of April 24th publishes a letter from a pastor on the Tribune's article. He writes:

"Will you allow me to ask your attention to some remarks in The N. Y. Weekly Tribune, of Feb. 23, under the heading, 'Free Love in the Church?' In that article the Baptists, in common with other denominations, are charged with tolerating *polygamy* in their mission churches in India. This charge has excited no little surprise in this section, and is operating unfavorably in regard to the interests of our missions; and I think will do so to a much greater extent in the future if it remains uncontradicted. As a pastor, I have much difficulty in raising funds on account of it, notwithstanding I have given it as my opinion that the charge was unfounded. As no correction of the statements has appeared, many are disposed to regard them as reliable, and will withhold their support from the Union in the future, if they are passed over in silence.

"In common with many others, who feel a deep interest in the cause of missions, I have been hoping to see some explanation of this matter in *The Examiner*. But, having been disappointed in this, I think it due to the cause to request, if the charge referred to be incorrect, that a correction be given to the public at an early date, through the columns of *The Examiner*. I think this will save the Union and the denomination from reproach, and the treasury of the Union from additional embarrassment. J. H."

To this *The Examiner* attempts to give a reply, but labors carefully to avoid doing so. After acknowledging its inability "to supervise all 'religious' articles of *The Tribune*," the editor says:

"We did not feel called upon to notice the article referred to by our correspondent, for the reason that no *American* Baptist missionary was of the Conference named in Dr. Allen's book. We cannot say, however, that all American Baptist missionaries are agreed as to the course to be pursued with polygamists professing to be Christians, and we are not aware that the subject has been acted upon by the Missionary Union or its Executives. But we are very sure that neither the Union nor its Executives would sanction a polygamous Christianity. *We* believe polygamy, in this nineteenth century, to be incompatible with church membership, and we should be glad to see that ground taken and maintained by all foreign missionary institutions.

"But while we have these convictions, we are not sure that the home administration of the Missionary Union could safely give expression to similar views on the question. It might be regarded as an interference with the 'just liberty' of the missionaries, and we all know that many good men have been made sad to think how missionaries, of sound minds and large experience, are 'trammeled' by rules sent to them from the Missionary Rooms. A little polygamy, here and there, in the mission churches, might, therefore, be more endurable to some missionaries and many contributors, than anything like searching inquiry or positive instructions on the subject. Is not a 'missionary on the field,' it might be asked, and with a good deal of force, too, as well qualified to act 'independently' in deciding upon the qualifications for church membership, as of the means of evangelizing the heathen?"

The *Tribune*, in noticing the above, says:

"*The Examiner*, as will be seen in its article elsewhere given, though it purges itself of any complicity in this questionable doctrine and practice of the toleration of Polygamy in the infant churches of India, is by no means able to say so much for the Baptist Missionary Union or its executives, and still less for the Missionaries themselves. It expresses itself, indeed, as 'very sure that neither the Union nor its executives could sanction a polygamous Christianity;' and yet in the very preceding sentences it frankly admits that 'it is not aware that the subject has been acted upon by the Missionary Union or its executives.' And what renders this admission the more significant is, its confession, at the same time, of its inability to say that 'all American Baptist Missionaries are agreed as to the course to be pursued with polygamists professing to be Christians'—an admission, we take it, on the part of *The Examiner* that a part, and for aught that appears a very large part, of the Missionaries are in favor in repenting in India, as to Polygamy, the same experiment which has been tried in America in the case of Slavery, and with results so disastrous, and that the American Baptist Missionaries are pretty nearly unanimous in favor of this policy, which seems to be indicated by the excuse which *The Examiner* sets up for the silence of the Union and its executives—which excuse is, that 'it might be regarded as an interference with the 'just liberty' of the missionaries' to attempt by rules sent from the missionary rooms, to trammel them as to this matter, or to prevent them from baptizing as many polygamist converts as they please.

"If it be the fact that missionaries of the American Baptist Union do baptize polygamous converts, then the silence of the Union upon the subject becomes no less significant than the silence of the Tract Society on the subject of Slavery. Both in one case and the other, it seems open to the construction of being a silence that gives consent."

The short article from the *Examiner* is what we call lame fencing with the subject for the satisfaction of the pastor and like friends. The *Tribune* deserves credit for manliness at least; he comes out openly against "the questionable doctrine." The latter has not probably the same class of readers as the former. The editor of the *Examiner* has probably more Bible readers for subscribers. However, for himself he says that he believes "polygamy in this nineteenth century to be incompatible with church membership," but he is "not sure that the home administration of the Missionary Union could safely give expression to similar views on the question." The editor, no doubt, is sincere in his preference for monogamy, but he knows well that his individual opinion goes for little compared with that of the board of administration. The administration has to think of more than New York readers and a few country parsons: there is that terrible band of missionaries all in favor of the divinity of the institution—Polygamy.

Time has rapidly changed the view men take of this doctrine. When it was first announced as a principle of Mormon faith, the press and pulpit did their best to bespatter their reputation; the opposition was muddy. The Mormons, however, jogged along, attended to their own affairs, leaving to time the vindication of their acts. The subject now is demanding and obtaining the attention of all serious, thinking Christians. It is no longer, what do editors or the Revs. John, George or Andrew *say*, but what did Abraham, Jacob, Moses and such leading gentlemen in Israel, who were the peculiar friends of God and the people, *do* in this matter? were they, or were they not, Polygamists, and what do the scriptures say about it? Polygamy is or is not a divine institution. If ordained of God thousands of years ago, and never abrogated by Him, it is a true principle to day. If wrong and corrupting in its influence to-day, then were the patriarchs and prophets of Isarel in gross darkness and weltering in corruption; for one thing is certain, they did practice it with the greatest sincerity, and no man believing the scriptures can doubt it. To this many have already come, and many more are coming quicker too than what some may think.

We could not refrain from smiling at the observation of the *Examiner*: "A LITTLE polygamy, here and there in the mission churches, might, therefore, be more endurable to some missionaries and many contributors, than anything like searching enquiry or positive instructions on the subject." Charity forbids us interpreting that ambiguous sentiment. One simple and pure view of it, however, reminds us of two missionaries who met in a heathen land—the one a Baptist, the other a Presbyterian. The one was instructed to immerse converts, the other was instructed to sprinkle them. After the first shaking of hands, they wisely concluded that different stations were essential; a repetition of the rows at home would never do among the heathen. The latter being more alive to the interpretations of common sense than to those of commentators, would speedily tell the one to convert the other, and when they were agreed they might speak. If "a little polygamy here and there" is to be the policy, there will be rows. Who will define "*a little*?" Where will it be between Abraham's modest family and Solomon's thousand? Gentlemen, you require Brigham—that's the end of it.

For the accommodation of the *Examiner's* friend, the pastor, and some of our friends, we make another extract from Mr. Allen's work, "India Ancient and Modern." In the appendix chapter devoted to Polygamy, Mr. Allen gives a lengthy extract from the Calcutta *Christian Observer*, and says:

"To those who have doubts in respect to the intrinsic moral lawfulness of polygamy as it existed among the ancient Jews, and who wish further to examine this subject, the consideration of the following extracts from a work called 'Theiyphthora,' published anonymously,* many years ago in England, is recommended. The author of this work says:

"'The best and fairest, and indeed the only way, to get at the truth on this, as on every other occasion where religion is concerned, is to lay aside prejudice, from whatever quarter it may be derived, and to let the Bible speak for itself. Then we shall see that polygamy, notwithstanding the seventh commandment, was allowed by God himself, who, however others might take it, must infallibly know his own mind, be perfectly acquainted with his own will, and thoroughly understand his own law. If he did not intend to allow polygamy, but to prevent and condemn it, either by the seventh commandment, or by some other law, how is it possible that he should make laws for its *regulation*, any more than he should make laws for the regulation of *theft* or *murder*? How is it conceivable that he should give the least *countenance* to it, or so express his *approbation* as even to *work miracles* in support of it? For the making a woman *fruitful* who was naturally *barren*, must have been the effect of *supernatural* power. He *blessed*, and in a distinguished manner *owned*, the issue, and declared it legitimate to all intents and purposes. If this be not allowance, what is?

"'As to the *first*, namely, his making laws for the regulation of polygamy, let us consider what is written in Exo. 21: 10. *If he* (i. e., the husband) *take him another wife* (not, in so doing, he sins against the seventh commandment, recorded in the *preceding* chapter, but), *her food, her raiment*, (i. e., of the first wife), *and her duty of marriage, he shall not diminish.* Here God positively forbids a *neglect*, much more the *divorcing* or *putting away* the *first* wife, but charges no *sin* in taking the *second*.

"'*2dly.* When Jacob married Rachel she was barren, and so continued for many years; but God did not leave this as a punishment upon her for marrying a man who had *another wife*. It is said, Gen. 30: 22, that *God remembered Rachel; and God hearkened unto her, and opened her womb, and she conceived and bare a son, and said, God hath taken away my reproach.* Surely this passage of Scripture ought to afford a complete answer to those who bring the words of the marriage bond, as cited by Christ, Matt. 19: 5—*They twain shall be one flesh*—to prove polygamy sinful, and should lead us to construe them, as by this instance and many others the Lawgiver himself appears to have done; that is to say, where a woman, not betrothed to another man, unites herself in *personal knowledge* with the man of her choice; let that man's *situation* be what it may, *they twain shall be one flesh.* How, otherwise, do we find such a woman as Rachel united to Jacob, *who had a wife then living*, praying to God for a *blessing* on her intercourse with Jacob, and *God hearkening unto her, opening her womb*, removing her barrenness, and thus by miracle *taking away her reproach?* We also find the offspring legitimate, and inheritors of the land of Canaan; a plain proof that Joseph and Benjamin were *no bastards*, or born *out of lawful* marriage.' See a like palpable instance of God's miraculous blessing on polygamy in the case of Hannah, 1 Sam. 1. and ii. These instances serve also to prove that, in God's account, the *second* marriage is just as valid as the *first*, and as obligatory; and that our making it less so, is contradictory to the Divine wisdom.

"'*3dly.* God blessed and owned the issue. How eminently this was the case with regard to Joseph, see Gen. 49: 22–26; to Samuel, see 1 Sam. 3: 15. It was expressly commanded that a *bastard*, or son of a woman who was with child by *whoredom*, should *not enter into the congregation of the Lord, even to his tenth generation* (Deut. 23: 2). But we find Samuel, the offspring of polygamy, ministering to the Lord in the tabernacle at Shiloh even in his *very childhood, clothed with a linen ephod, before Eli the priest.* See this whole history, 1 Sam. i. and ii. Who, then, can doubt of Samuel's legitimacy, and consequently of God's *allowance* of, and *blessing* on, polygamy? If such second marriage was, in God's account, null and void, as a sin against the *original* law of marriage, or the *seventh* commandment, or *any other* law of God, no mark of legitimacy could have been found on the issue; for a null and void marriage is tantamount to *no* marriage at all; and if no marriage, no legitimacy of the issue can possibly be. Instead of such a blessing as Hannah obtained, we should have found her and her husband Elkanah charged with adultery, dragged forth, and *stoned to death*; for so was adultery to be punished. All this furnishes us with a conclusive proof, that the having more than one wife with which a man cohabited, was not adultery in the sight of God; or, in other words, that it never was reckoned by him any sin against the *seventh* commandment, or the *original* marriage institution, or *any other law whatsoever.*'"

Space prevents us from giving more from this writer at present—another time.

* If polygamy was unlawful, then Leah was the *only wife* of Jacob, and none but her children were *legitimate*. Rachel as well as Bilhah and Zilpah were merely *mistresses* and their children 0 in number were *bastards*, the offspring of *adulterous* connections. And yet there is no intimation of any such views and feelings in Laban's family, or in Jacob's family, or in Jewish history. Bilhah and Zilpah are called Jacob's *wives* (Gen. 37: 2). God honored the sons of Rachel, Bilhah, and Zilpah equally with the sons of Leah, made them the patriarchs of 7 of the tribes of the nation, and gave them equal inheritance in Canaan.—D. O. Allen.

Utah Again.

OUR gentlemanly cotemporary of the New York *Daily News*, in noticing the proceedings of a Convention held at Cove, Beaver Co., U. T., the minutes of which were published in THE MORMON of the 19th of April, says:

Another New State in Embryo.

We are indebted to the Utah correspondence of the *Weekly Mormon*, (a religious newspaper of that sect published in this city, and edited with much ability by Elder John Taylor,) for information of an important movement in the Territory of Utah, preparatory to the formation of a State Constitution by the people of that Territory and the demand for admission into the Union. The correspondent of *The Mormon* was the secretary of the meeting of which he writes an account, and the full and able sketch he gives is in the highest degree interesting.

Here follows a very full account extracted from the minutes of the Convention, including the resolutions which we have already published. Our neighbor then states:

"It would appear from these proceedings, which we presume are only a specimen of those which are going on throughout that Territory, that the question of the admission of a new State is upon us, and that under the peculiar circumstances of the case the hold which the doctrine of popular sovereignty has upon the people of the American Union, bids fair to be roughly tested.

"Undoubtedly the formal application of these singular religionists, who have virtually appropriated one of our vast Territories for themselves for admission on a footing of equality with other States, will be the signal for a very serious struggle. The legal establishment of polygamy in that Territory by its Legislature puts its domestic institutions upon a basis so entirely different from that of any other State, and so utterly repugnant to the religious opinions and preconceived ideas of the rest of the American people, that the association will doubtless be resisted with a stubbornness and determination not surpassed in our partisan annals.

"Yet what had better be done with a population of 100,000 American citizens, situated in the Interior of our continent, all professing the same religion, actuated by a singular enthusiasm and capable of standing by each other to the last in any emergency? Is it not better to bind them to us closer by the prompt admission of their State into the Union, and trust to the influence of association and example to lead them eventually to the adoption of more correct religious and social institutions—than to drive them, by refusal of their request, into insurrection and resistance, and perhaps initiate a civil war in a vain effort to compel them into monogamy? We incline to favor popular sovereignty and the admission of Utah as the least of evils."

We consider the above full, fair and honest. That the Mormons will stand by each other, there can be no manner of doubt; they have been tested sufficiently to prove this. But whilst the Mormons believe in union, they believe in union to do right. They have never transgressed the laws of any State wherein they have lived, nor of the United States. Union is considered a virtue anywhere else—why should it be considered a vice or dangerous among the Mormons? The exhortations of all our leading statesmen are, "*United we stand, divided we fall.*" And our great national motto reads, "*E Pluribus Unum.*" We would to God that all the citizens of the United States were as much united as the Mormons are; and as it regards their patriotism, we know that there are not more sterling patriots in the United States. It may not be blustering, open-mouthed, ranting, roaring, screaming patriotism, nor manifest itself in sickly, squeaking, effeminate adulation; but we vouch that it is as honest, manly and true. Their very religion, so much calumniated, teaches them patriotism. They are true and sincere lovers of the Constitution, which all their resolutions and public acts manifest. In regard to their religion, we do not consider it a State question. The marriage contract is with them a part of their religion, and so far as their morals and chastity are concerned, we are ready at any time to compare notes with any part of the United States or "*the rest of mankind.*" As American citizens, we consider we have rights, and think, too, there is sufficient honesty and consistency in the United States to grant us our rights. It would certainly be wiser and more noble to "brighten the chain of friendship," and as expressed by the *News*, "bind them closer to us by the prompt admission of their State into the Union .... and trust to the influence of association and example to lead them eventually to the adoption of more correct religious and social institutions." We certainly think this very good policy, although we must confess we have not much faith in the religious part of it. And as to our social position, the christian ministers and missionaries are getting converted very rapidly to faith in polygamy. But, gentlemen, send out your moralists and missionaries, and we promise them a fair field. Try it, gentlemen, try it.

Complimentary.

In an article written in Frank Leslie's *Illustrated News* in relation to Mormon emigration, the Beaver County Convention, and a flattering eulogium of the plates contained in "The Route from Liverpool to Salt Lake," we find the following compliment paid to ourself:

"Rev. John Taylor, one of the "Twelve," is located in this city, and attends to the spiritual and temporal wants of the emigrants during their sojourn at the east. Mr. Taylor is the editor of *The Mormon*, a weekly journal published here and conducted with decided ability. Whatever his peculiar belief may be, he is certainly a gentleman, and a man of rare talents as a speaker and writer."

We feel much obliged for the good feelings of our cotemporaries, honestly expressed. About the same time, we published a short review of the *Illustrated Newspaper*, in which we recommended it as a beautiful specimen of artistic skill, displaying at the same time good literary taste and containing much useful information. We spoke our sentiments then, which we have had no reason since to change, and we appreciate the above remarks the more because we know that ours were not seen before those were written.

We would respectfully remind our cotemporary, however, that we disclaim the title of "Rev." We are not very pious; we fear God, and are honest in our religious views, but are not fond of this prefix to our patronimic. We have quite a number of appendages already, and can very well spare this black one; it savors too much of cant and hypocrisy, which we utterly repudiate; besides, we have neither disposition nor time to be very solemn, pious, or reverend, after the manner of the world.

"Enoch Train."

THE arrival of this vessel at the Boston quarantine was telegraphed to us on the 30th ult. The emigrants may possibly be here to-day.

We have noticed in several papers an account of some married lady and family taking passage in her from Liverpool unknown to the husband and father. The paper of the place where she started from makes a very nice story of the attempt at elopement, and one or two of our city papers find it an additional gem for their romance readers—and of course an evidence against Mormonism. Strip the story of its religious cant, rant and verbiage, and what is it? A family wanted to go to Utah, and the father would neither go nor consent to their going. The eldest son, some few years since went to Utah, and returns to England on a mission, like hundreds of others. His mother, and the other members of the family want to go, and he helps them, from conviction that Utah was their home. Similar circumstances occur every day among all classes of people in the old world. The iron law of England binds the wife to stay or go, at the pleasure of the husband, be he the greatest dunce or scamp in creation—a law of divorce cries one—well, there is such a law in England; but who can avail themselves of its existence? The Lords, Dukes, Marquis', and that tribe alone. We set our face against that restless and changeable spirit that is manifested at times by some husbands and some wives, but we are a little slower in judging that some of our cotemporaries: we prefer knowing more before we speak or condemn. In the midst of the almost incredible persecution to which many wives are subjected, we are not surprised that some among them should think with their fair sisters this side of the water, that they have some rights, and seek to grasp them.

Florence.

WE publish elsewhere an interesting letter from Elder Wm. H. Kimball, which will enable our readers to form a pretty accurate estimate of our outfitting place for the Plains. We have just received a large map of the town and suburbs of Florence, and are much satisfied with the spot designated for our camping ground. We take this opportunity of tendering to Elder Kimball our thanks for the map, Constitution and laws of Nebraska, and other favors, and at the same time invite him and other friends there or anywhere around to favor us with any items of information that would benefit ourself and readers.

Massacre at Panama.

THE steamship Illinois arrived here on Wednesday afternoon from Aspinwall, bringing the California mails, nine hundred and fifty passengers, and two millions of dollars in treasure. By this arrival we have a detailed account of the dreadful massacre of about twenty California emigrants at the Playa Prieta railroad depot, not far from Panama.

From the published versions of both parties we give a brief statement of this disgraceful and horrible affair. On Tuesday afternoon, the 15th ult., nine hundred and forty passengers arrived by rail from Aspinwall, at Playa Prieta station, for the purpose of embarking on board the John L. Stephens, for California. Owing to the state of the tide, they were detained on shore until a late hour.

In the evening a number of them strolled to the outskirts of the town, where the lower class of inhabitants sell fruit and refreshments. Some of the Americans are reported to have taken some fruit without paying the merchant, upon which angry words began, and ultimately fighting. Of course the natives took sides with the merchants, and the Americans with the aggressors, and then came the tug of war; man to man, knife to knife, musket to musket. Being in greater numbers, and sooner equiped, the natives soon put the emigrants to flight, and pursued them with horrible fury, firing and stabbing on every side. Some took refuge in the Pacific and Ocean Hotels, which led the mob to enter, plunder and destroy. They carried the war to the Railway depot, where defenceless men, women and children were huddled together in the greatest consternation. The police was summoned, but probably from some of the drunken infuriated emigrants firing upon them, as they allege, the preservers of the peace took sides with the natives, and sent death and destruction among the unoffending emigrants. About twenty persons are reported killed, and forty wounded, several mortally, and a great destruction of property—and all from the stealing of a water melon. The Governor of Panama and the police are greatly blamed. The Secretary of the Navy has ordered the steamer Fulton to proceed immediately from Pensacola to Aspinwall.

The following telegraphic dispatch we clip from the *Tribune:*

The Panama Riot.

WASHINGTON, April 30, 1856.

The Government has received no intelligence of the Panama affray but that contained in printed handbills issued there, and reports of passengers. It is supposed that Consul Ward had not time to prepare a dispatch before the sailing of the steamer. Mr. Marcy has recommended the selection of a judicious and competent person to proceed to the spot immediately, for the purpose of inquiring into the facts, and with a view of governing the the action of the public authorities as to reclamation in case claims for damages or reparation can be sustained under the treaty with New Granada, by virtue of international law. Upon the present imperfect knowledge, and in the absence of special information, no more positive steps can be taken The President will doubtless concur in this suggestion with alacrity, and contribute any additional sanction that may be required to facilitate the fullest investigation.

As a precautionary measure against the recurrence of such terrible casualities, Mr. Marcy has also advised Mr. Dobbin to order vessels-of-war at once to both termini of the Isthmus, and station them permanently; a sufficient force of marines to be provided to serve both as a moral restraint and the means of protection in the time of danger. It is presumed that this measure will be adopted without hesitation.

Walker and the Costa Ricans.

BY the arrival of the Orizaba, on Tuesday, we have news from Central America. The defeat of Col. Schlessinger has been confirmed by Walker's organ, *El Nicaraguense*. The colonel has been tried by court martial and condemned for cowardice; other reports have the colonel a deserter to the side of the Costa Ricans.

Important correspondence between the British Government and the Government of Costa Rica has been intercepted by some of Walker's men, and was subsequently handed over to the American minister at Granada. The English Government, it seems, has furnished the Costa Ricans, at the request of the representative of the latter Government, with two thousand stand of arms.

Walker, on receiving intelligence of the defeat of Schlessinger, marched to Rivas, and has had a desperate tug with the Costa Ricans. His army fought nearly the whole day, and tried to drive the Ricans from the town, but without success. A goodly number have been killed on both sides. Walker reports about eighty killed on his side, among whom were the whole of his staff save Capt. Sutter.

Sympathy for Barnum.

ON the 23d ult. a very large meeting of persons sympathizing with Mr. P. T. Barnum in his recent pecuniary embarrassments was held at Washington Hall, Bridgeport. The call for the meeting was signed by the Mayor, the leading bankers of the town and some hundreds of the most substantial citizens. C. B. Hubbell, Esq., presided. The gentlemen who addressed the meeting spoke of Mr. Barnum in the very highest terms. The dead and the vastly wealthy frequently get a large share of praise for ennobling virtues, but we have seldom heard of a poor man receiving such eulogiums as fell to the lot of Mr. Barnum at that meeting. Such demonstrations of sympathy from neighbors speak volumes in favor of the man. The meeting was characterized throughout by the greatest enthusiasm, and adjourned with three loud cheers for Barnum.

St. Louis—Cincinnati—Philadelphia.

WE publish on our first page the Minutes of the St. Louis Conference, held on the 6th and 7th ult. On the recommendation of the Conference Elder Bunce is for the present appointed to succeed Elder Banks in the Presidency of the Cincinnati Conference, entering there on at his departure for Utah. In the Minutes of the Conference lately held at Philadelphia, Elder Harrison's representation of the Philadelphia Branch was accidently omitted; our reporter lost a portion of his notes. We have just had our attention directed to the omission, and take this opportunity of saying that Elder Harrison's representation of his Branch was very satisfactory, and he was unanimously sustained in his Presidency.

DOMESTIC SUMMARY.

ON the 7th inst. from 80 to 100 Indians attacked upwards of 100 of the United States troops under the command of Major Lewis Arnold while scouting in the Big Cypress Swamp. The fighting and running occupied six hours. One soldier killed and six severely wounded. The Indian losses unknown. Extermination seems to be the prevailing spirit with the soldiers.

An arrangement has been concluded between the Post Office authorities of Great Britain and the United States, by which letters of value may be registered to and from Great Britain at the rate of twenty-nine cents on a single letter, which includes the ordinary postage of twenty-four cents.

The inhabitants of the Cape de Verd Islands are suffering severely from famine. Mr. E. Meriam, of Brooklyn, in making an appeal to the governments of the United States, England and France, and suggesting to the humane of our country the propriety of calling meetings in towns and cities for assistance, says—"The famine in the Cape de Verd Islands has already swept off twice as many of the inhabitants as were cut down by the pestilence at Norfolk and Portsmouth during the yellow fever of last year, and still the work of death goes on, and will continue, until it counts up its victims by tens of thousands, unless aid is sent there, and that speedily." A conference will be called at an early day to determine upon measures to be adopted.

The village of Gowanda, in the county of Cattaraugus, was almost wholly destroyed by fire on the 30th ult. Among the buildings burned were Salem's furnace, Camp's factory, E. W. Hennie's storehouse, the Palmer block, the Welsh block, the Mansion House, and the old mill. The bridge was also destroyed.

There has been another great fire at Philadelphia. During Wednesday night and Thursday morning forty buildings were destroyed. Loss over $1,000,000. A fireman, in the discharge of his duty, was killed by the falling of a wall; another fireman, in a row with some rival fireman of another company, was stabbed in the right breast. There is little hope of his recovery.

The political party generally termed "Black Republicans," held a meeting at the Tabernacle on Tuesday evening. Mr. B. F. Butler was called to the chair; and after making a few remarks on Kansas and slavery, introduced Mr. Abijah Mann, who read the report of the Pittsburgh Convention, which, upon motion, was adopted. Mr. William M. Evarts followed in a lengthy and eloquent address. The Hon. Mr. Bingham of Ohio made a lengthy speech, which was enthusiastically received. Mr. Horace Greeley and several others also addressed the meeting. Several resolutions were then read and adopted, and the meeting adjourned.

FOREIGN SUMMARY.

COUNT CAVOUR, the Sardinian Plenipotentiary to the Peace Conference at Paris, is said to have succeeded in influencing Louis Napoleon to look friendly upon down trodden Italy. The greater portion of what is published respecting their conversations can only at best be very uncertain, as nothing has been published by either the Emperor or the Count. There are many reasons however for believing that something will be done for Italy now that peace is concluded in the East. Success to whoever may break the galling chains of bondage from off fair Italy's sons.

A requisition has been signed by about four hundred citizens of Edinburgh, to Kossuth, requesting him to repeat in that city some of the political lectures which he has been recently delivering in London. The object of this movement is to procure pecuniary assistance for the Hungarian Dictator, who has refused all proffers of direct money aid. A lady, however, the editor of the Waverley Magazine, is out with a proposition to collect from the ladies of Scotland a sum of money, to be presented to him, in their name, and she heads the list with a contribution of five guineas. M. Kossuth has consented to deliver two or more lectures in Edinburgh about the first week in May.

Malcolm Lord Forth (son of the Earl of Perth,) has been proclaimed an outlaw. This is the unworthy (or deranged) representative of the ancient family of Perth, who was sent home from the Crimea by Lord Raglan for refusing to go out to the trenches.

On the 18th ult. the Right Hon. the Lord Mayor and the Lady Mayoress of the city of London entertained his Excellency Mr. Dallas at dinner at the Mansion House, in honor of his arrival in England as the accredited representative of the United States Republic. A numerous and distinguished company were invited on the occasion. After the removal of the cloth, the usual loyal and constitutional toasts were drank. Central America and glittering bayonets were far from the vision of the speakers; they were as happy and comfortable as the Lord Mayor's table could make them. Mr. Dallas said he had met with nothing but a series of the most flattering demonstrations of welcome and hospitality since he landed in the dominions of the "illustrious Queen," and that he was not authorized to feel, and did not feel, any desire other than that of giving his exertions and energies unreservedly to the restoration of the most harmonious sentiments and friendly relations.

The Glasgow *Saturday Post* of April 19 says—"We learn from Berlin that the dreadful famine existing in some districts of Silesia has been concealed as long as possible. The German journals (not Prussian) are at last speaking of it. Child-murder has become common from sheer starvation.

Another new small planet, belonging to the group between Mars and Jupiter, was discovered at Paris a few days ago by Mr. Goldschmidt, raising the number to forty.

A COMPANY is about to be started in London, under the auspices of Cramer, Beale and Co., with a view to erect a new music hall in the neighborhood of Regent-street. The hall to be large enough to accommodate between 3000 and 4000 persons, and the cost of the building is estimated at £40,000.

"SIT down, sit down," said a judge to an impertinent limb of the law; "I cannot entertain your ridiculous proposition." "But my necessity." "Yes, yes, your necessity—I understand—I admit your necessity—I admit you are a necessity yourself, or at least the next thing to it, for 'necessity knows no law.'"

THE following advertisement appeared in a Paris journal: "The parents of a young lady, aged 21, handsome, well educated, and possessing 4,800 francs per annum, but affected with the St. Vitus' dance, offer to unite her to a doctor from 40 to 45 years old, who will pay her incessant attention.

FOR THE MORMON.

Light.—Concluded.

BY ALEXANDER OTT.

WHEN light is refracted in an ordinary way, the ray by which an object is seen through a refractory medium, may bend, or move in rather a curved line; but in continuing its course to the eye, it does not deviate from a plane that is perpendicular to the surface refracting. The plane, that is the optical recipient of the eye, the object, and the point on the surface of the medium, in the focus of which we see the object, is always a vertical plane. The student of optics and mineralogy knows that certain crystalline substances, as rock-crystal, &c., have the interesting property of making the object viewed through them in a certain direction, appear double to the eye, so that owing to that optical deception, two images are seen instead of one. The phenomenon takes place as soon as such a crystal is placed between the eye and the object; if we continue to examine the nature of that phenomenon, we find that a ray of light on falling on the surface of this substance, will, on traversing the same, be broken into two, forming an angle with each other, and each following its own direction.

Sir Isaac Newton, on observing certain interesting and remarkable effects and phenomena connected with double refraction, introduced the hypothesis, that a ray of light, on issuing from the crystal, gets sides, or to make it plainer, that the relations between a ray or sunbeam, and the surrounding space occupied by the same, were of a distinct nature, through the full length of its subsequent direction, and that the interesting phenomenon of the polarization of light was originating in the same. The great philosopher was, however, much mistaken in his supposition. Malus discovered in 1810 the polarization of light by the ordinary process of reflection on the surface of a disphanous body. He found that a ray of light, on being reflected from the surface of transparent substances (at a certain angle,) acquires the same interesting property which it has when in the process of double refraction, and thus the phenomena of polarization are shown.

A beam of light, on being reflected from a plane of plate-glass or orther polished substance, may be reflected a second time from another surface—it will pass through transparent bodies; but a ray of light, on being reflected from a pane of plate-glass, at an angle of 57°, loses entirely its reflective power at the surface of another pane of glass, in certain definite positions, but is capable again of reflection when in other positions. A great deal depends upon the position, in which a ray is being transmitted through some translucent media, as in certain positions it passes freely through diaphanous bodies; in other positions, however, the transmission does not take place.

One of the most interesting chapters in optics is the decomposition of light, by which the student becomes acquainted with the manner in which light is decomposed or scattered either in a congeries of rays or single beams. The ancient philosophers were familiar with the fact, that a ray, on being transmitted through certain dense media, is generating at the same time a series of brilliant tints similar to those of the rainbow; but, on account of the limited knowledge of the learned of those times, the scientific problem was not solved, that is to say, they could not introduce an axiom or hypothesis that could explain the phenomenon. Centuries rolled on; rapid and wonderful improvements were made by the inquiring, striving mind in the different branches of human knowledge; a great many theories and speculations were refuted by the powerful lever of empiricism, till at last that great researcher into physical and mental truth, Sir Isaac Newton, examined and showed the philosophy of that complicated phenomenon. He had a ray of light conveyed through a hole in the window-shutter of a dark room, and thrown upon a glass prism; the consequence was, that the beam became refracted, and dissolved into seven colors, that formed an oblong image or spectrum upon the white screen, viz., red, orange, yellow, green, blue, indigo and violet. On examining these colored beams or rays, we find that the violet has been refracted the most, and the red the least, and that they are arrayed in the order in which their refrangibility has taken place. Newton, on trying to have these rays refracted, discovered that they could not be resolved into simpler colors; but, however, on causing their transmission through a second prism in an inverted position, or by gathering them into one focus by a lens, their reunion, and the consequent production of white light, took place; from which he concluded that these seven tints were the primitive colors of light. In order to see the process of light being composed of seven colors united, the reader may take seven different powders, having the tints and proportions required, and mix them. In regard to bodies or substances having colors, Newton supposed that phenomenon to originate in their relative power of absorption and reflection in reference to these rays; he believed black surfaces to have the property of absorbing, and white of reflecting them all; and that the other colors are generated by all the rays being absorbed, except those of the observed color, which are supposed to be reflected.

In regard to translucent or diaphanous media, it is well to understand, that a ray or beam of light, when thrown on a colorless body, is conveyed unchanged to another substance, but when a congeries of rays falls upon colored media, then some rays pass on, others are absorbed. The interesting phenomenon of colored rays being absorbed by certain media, show another way of analyzing light, and from such optical experiments, Sir David Brewster, infers that the only simple or primitive colors of the spectrum are the red, yellow, and blue, and that they are collected and have their

* This work, though published anonymously, was generally understood to be written by Rev. Martin Madan, Chaplain of the Lock Hospital in London.

focus in those parts of the spectrum, when each is visible, but that a congeries of rays is to a greater or less extent transmitted over the whole of the surface, and in regard to the analysis of colors, he supposes that orange is originating in a mixture of red and yellow; the green proceeds from a mixture of blue and yellow; and the indigo and violet from blue and red, having a touch of yellow.

The nature of the prism or refractory medium is of the greatest importance for the production, size and length of the spectrum; if a hollow glass prism full of cassia-oil (cassia, a very fragrant aromatic spice, is confined to the tropics) is used for the purpose of obtaining that interesting optical phenomenon, the spectrum is much longer than when merely a glass prism is used; from that fact the natural philosopher infers that cassia causes rays or beams of light more to spread, or that it has a greater power of dispersion than glass, and that the colored spaces or spots have a different proportion to each other. From experiments made by Sir W. Herschel, it is evident that the brightest yellow contains the spectrum's greatest power of illumination, and that it is decreasing towards its two ends, the red and blue being nearly equal, and the violet inferior to both.

The effects produced by a single ray or congeries of rays upon the different departments of God's creation, are wonderful and show the marvellous wisdom of the Great Jehovah in introducing so brilliant and majestic a luminary as the sun in the planetary spaces. Although the philosopher's searching mind has made great discoveries concerning the nature, analysis and origin of light and its rays; yet man knows but very little of the extraordinary, stupendous bearings of that luminous matter; he knows but few of its physical and chemical effects. Every one who sees vegetables growing without the aid of the solar light, and those that are growing in the full enjoyment of the solar rays, cannot help observing, that those plants and herbs, that were deprived of that precious agency, are white, dingy, their secretions do not come to a perfection (the scientific term secretion, signifies a separation of animal fluids) the latter that had been growing under the influence of the sun, have a variety of most beautiful colors and tints, every filament, blade, &c., is vigorous, and full of life, in fact the whole system of the plant is in a state of perfect order. Of our esculent vegetables I merely mention a few, for instance, potatoes growing in dark places, are white, delicate and quite differently formed from those growing under the influence of the solar light. Celery is often cultivated for the table, by excluding the effects of the sun from the tender stem, which is done by heaping the soil upon it; when growing in the open air, that plant is entirely different; it throws out abundant shoots and leaves, acquires a deep, green color, and a bitter flavor. The interior of endive (a common salad herb) is not eatable, unless screened from the sun, and if exposed to the same, it becomes bitter and tough. In regard to common fruits, such as apples, pears, plums, cherries, &c., the sides exposed to the rays of the sun are rosy and colored.

Concerning the effects of light upon the animal creation, we find that horses, cattle and all other animals, that are either confined to the Polar Regions or subterranean places, are dull and have a dingy color, whereas those of the tropical countries and under a full sunshine, have fine, gaudy tints; are lively, quick and seldom represent physical anomalies. Likewise in regard to the human species, a certain quantity of light is required to keep up the mental and physical equilibrium of the body; miners, that are deprived of the rays of light, and are living for some time in dark, gloomy places, have generally, a sickly, morbid pallor and are unhealthy. From the above we learn, that light is requisite throughout the immensity of space; where there is light, there is life and intelligence.

Letter from Wm. H. Kimball.

FLORENCE, K. T., April 4, 1856.

JOHN TAYLOR, ESQ.—*Dear Sir:* I arrived here yesterday, and have had an interview with the proprietors of the town, with whom I have concluded satisfactory arrangements for making this the permanent starting point and outfiting place for our emigration, for all the purposes of which its advantages are far superior to those of any other town on the Missouri River. I am aware, sir, that you, and many of your readers, are well acquainted with the position and natural advantages of "Old Winter Quarters," now "Florence;" and that to you, and such readers, a particular description of the place will not likely be very interesting, except that part of it which relates to its present condition and prospects; yet there are doubtless many others, not so well informed, who under existing circumstances will be interested in, and pleased with such description, I will therefore, in my feeble way, give such information relative to the place, as I am conversant with, trusting that it may find a place in your valuable and widely circulated paper.

Florence is situated on a beautiful bank, some forty feet above high water mark, on the west bank of the Missouri River, about seven miles northwest of Bluff City; immediately opposite the Pigeon Valley, the surveyed route of the Mississippi and Missouri Railroad, and very nearly on a direct east and west line, from said valley to the great bend of the Platte River; the Missouri here is but from seven to nine hundred feet wide, perfectly clear of sand bars, snags, and all other obstructions; with rock bottom, all the way across at a depth, in an ordinary stage of water, of from two to ten feet; a Rock Island nearly in the middle and rock bound shores on both sides; and consequently permanent banks affording decidedly the best steamboat landings, and ferrying point on the river, and offering facilities for bridging such as cannot be found at any other place on the Missouri; and such as are rarely found among large streams. Mill Creek which runs through the town site affords an easy grade to the ridge landing to the Platte Valley, via Elk Horn City, with all these advantages there can scarcely be a doubt but this will be the great railroad crossing, and that the surveyed route will be selected as it has certainly been the great emigrant crossing since emigration to Utah and the Pacific first commenced; more having crossed at this point than at all other places on the river, above Saint Joseph. There is an abundance of timber; hard wood, as well as cotton wood, in the immediate vicinity of Florence; excellent lime, and sand stone quarries; gravel, sand, marl, and first-rate clay for making brick and potters ware; brick of a very superior quality were made here last year, and preparations have been made for carrying on the business quite extensively this season. Stone coal of a fine quality is to be found at various places in the vicinity, and from all indications there is strong reason to believe that it will be found to exist in large quantities; as yet there has been no search for it, except merely on the surface. There are two fine streams of water running through the town about three-fourths of a mile apart, on one of which there is an excellent mill, doing a firstrate business in the way of making lumber and lath, and in which it is intended to put two run of burrs the coming fall; which will be needed as there will be quite a quantity of grain raised in the neighborhood this season. The proprietors of Florence themselves have four hundred acres adjoining the town which was broke and fenced last year, and which they design croping this season; they are now at work sowing spring wheat, they also intend breaking an additional hundred acres in the same field, and planting it with corn, which will make five hundred acres under cultivation in one field "quite a farm for Nebraska," and as the soil is unsurpassed for fertility they will be likely to realize an abundant harvest.

Florence, thus far, has been in a great measure overshadowed by Omaha City which is only six miles below, and which in consequence of being the seat of Government and of other political advantages has outgrown all other towns in Nebraska, but such advantages when unaccompanied by natural resources (as in this case) cannot be of long duration, they are not such as are requisite to the building up of a large and prosperous city, and in this case like all those of a similar nature there must and will be a reaction, its position and resources, however, are now pushing it forward. Day is dawning and Florence is coming from under the shadow of Omaha; everything here wears a lively appearance; enterprise and industry, is the order of the day; there are no hangers on, no idlers here, everybody is busy at something; carpenters, bricklayers, plasterers, teamsters, laborers, &c., &c., all are busy at high wages, and many more are needed; there are a number of good buildings in progress of erection, among them several stores and warehouses, which will soon be filled with goods. Next week our people will commence building a large warehouse, upon a beautiful and convenient site which I have selected, and which with other lands have been donated to the Church, by the proprietors of the town. There is an excellent hotel here, kept by Mr. P. C. Chapman, a very gentlemanly landlord, who has the reputation (and deservedly no doubt) of keeping the best house in Nebraska. There is a fine steam ferry boat, plying between this and the opposite shore, capable of crossing at least two hundred teams per day and manned by competent officers and crew who seem disposed to do all in their power to accomodate the travelling community. There has been arrangements made for erecting another water mill and a large steam saw mill this season, the latter of which is to be finished and in full opperation by the 15th of June. Arrangements have also been made by a company from Ohio to establish a large foundery and machine shop, as soon as the necessary buildings can be erected; which are to be commenced at an early day. The Bank of Florence, chartered by the last Legislature, and to be located here, will go into opperation in the course of the coming summer, in fact the present prospects of Florence are exceedingly flattering, the place will doubtless improve very rapidly this season, and all branches of business bid fair to flourish. In fact the destiny of Florence is onward and upward, her position, resources and natural advantages are such as must force her into notice; and cause her importance to be felt and appreciated. I feel confident that the time is not far distant when Florence will be recognized as the great commercial Emporium, not of Nebraska only, but of the upper Missouri generally.

I will further state that the call at this place and vicinity is very great for mechanics, laborers and help of all kinds, wages ranging from two, to four dollars per day. Female help readily commands from two to four dollars per week, if you can send on a hundred or so, they will have no trouble in finding employment, at the above rates of wages.

Yours, &c., WM. H. KIMBALL.

California.

WE learn from the *Western Standard* of April 5th, that the most serious difficulties are at present existing in Oregon with the Indians. From an "extra" of the *Oregonian*, dated March 28th, 9 A. M., the following is condensed:

We have received several letters within the last twenty-four hours, from points above, along the Columbia River. The Indians, it seems, have by a *coup de main* withdrawn all the regulars who have been wintering at Vancouver, to the east side of the Cascade mountain. These Indians made a show of defiance at White Salmon, burned a house or two, killed and drove of a quantity of stock, and committed other depredations; whereupon all the available force of the regular army were ordered to move to the Indian country. The Oregon volunteers who took the field last September, and who have been in the Indian country ever since, were about to cross Snake River and give the Indians battle. At this juncture, it seems, the Indians have divided their forces, and by a military ruse have placed a large war party between both the regulars, volunteers, and the settlements, and have recommenced the war near our doors.

On Tuesday night, 25th March, the Indians, supposed to number eight hundred, attacked the Cascades, and at our latest dates, had full and complete possession of the only pass by which communication can be had with either the regular forces or the volunteers now in the field. The Indians have burned every building at the Cascades. They have captured and destroyed the steamer Mary, killed a large number of the citizens, and yesterday, were fighting with the forces in the block house, (Fort Rains,) the number of which was not over twenty-five.

Upon the receipt of the news that the Cascades had been attacked, a public meeting was immediately called in Portland, and over forty men volunteered at once to go to the rescue. The steamer Fashion was dispatched at an early hour yesterday with these volunteers and such arms as could be procured. The steamer Belle was dispatched from Vancouver with forty regulars and a few volunteers at five o'clock, yesterday morning. She arrived at the Cascades about ten o'clock, and succeeded in landing her men under cover of howitzers. The Indians in large numbers resisted them, and the fight had continued for several hours when Mr. Slater, the purser of the Belle, left in a canoe for assistance. Mr. Dennison, one of Governor Curry's aides, has sent overland the following letter, which explains how matters were when Slater left.

COL. STARK: Mr. Slater just passed us in a canoe, and says that all the houses at the Cascades are burned, and that the Indians are from six to eight hundred strong. Our people are fighting at the block house, and those on board the Belle are fighting, and can furnish no relief to those in the block house. Two of the men who went up on the Belle are killed. The Indians report the steamer Mary burned.

We want supplies and ammunition, and at least one hundred men in addition to what we now have. We shall take a position and try to defend ourselves, and send the Fashion back immediately. See that we have supplies and ammunition. Yours in haste.

A. P. DENNISON.

Another letter was received this afternoon from Vancouver, stating that the Indians were within six miles of that place, and were laying waste the country over which they traveled, murdering all ages, sexes and condition of people.

Large numbers of the inhabitants from the adjacent country are constantly coming in to Portland for protection and safety. The whole country is in a state of alarm and confusion. God only knows what or where will be the end of this war.

The *Oregonian* urges:

These Indians must be whipped, ay, they must be exterminated, or there will be no peace or safety to any part or portion of this country.

From an "extra" of the Crescent City *Herald*, dated 30th March, we learn as follows:

While the forces commanded by Col. Buchanan, U. S. A., which marched by the middle of the present month, and amount to about four hundred regular troops, comprising detachments from Crescent City, Port Orford and Fort Lane, must before this have effected the contemplated junction somewhere in the neighborhood of Big Meadows on Rogue River, the place where it is said the Indians boldly awaited and invited an attack on the whites, and while in hourly expectation of news from that quarter, the report of a sudden invasion of Illinois Valley by bands of hostile Indians unexpectedly awakens again, with the deepest sympathies towards the sufferers, the gloomiest forebodyings for the future.

As will be seen by the articles on the Indian disturbances in our columns this week, the war in the Northern Territories wears an ominous aspect. Every where the red men appear to be successful, and they are dealing out terrible and indiscriminate vengeance on all who fall into their power. They have had a long score of accumulated greivances to settle, and they are now doing their best to square the account. Two hundred of the whites, since the commencement of the war, have fallen in battle—about one hundred men, and women and children to the number of twent-five or thereabouts, been murdered—about one hundred houses burned, and an incalculable amount of property destroyed. They are making the best use of the time to do all they can before the winter breaks up, when the troops can more vigorously and effectively prosecute the campaign.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, April 24, 1856.

On motion of Mr. Benjamin, a resolution was adopted calling on the Secretary of State for information relative to the extent to which the transportation of laborers is now being carried on from the Continent of Asia or any Asiatic Islands to America, whether such laborers be termed laborers, coolies or apprentices; also to show the manner of arrival, together with any statistics he may possess showing a sacrifice of human life attending this traffic.

The three million Armament bill was then taken up.

Mr. Hale stated that the expenses of the Government, now in a time of profound peace is $10,000,000 more than during any year of the Mexican War. While it required but two millions annually to keep Washington's Administration, $60,000,000 are necessary to sustain that of Mr. Pierce. He did not know but he was doing wrong to state those facts, as it might encourage the President to go into another war, thinking it might be more economical. [Laughter.]

The bill was laid aside, and Mr. Houston resumed his remarks condemnatory of the action of the Naval Board. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Pelton, from the Committee on Commerce, reported without amendment the Senate's bill remitting or refunding the duties paid on all goods, wares or merchandise in original packages destroyed by fire.

After an ineffectual effort to pass it, the bill was referred to the Committee of the Whole on the state of the Union.

The Indian Appropriation bill was considered, and Mr. Ritchie argued the constitutional right of Congress to legislate concerning the Territories, on the subject of Slavery as well as other matters, and that Congress might reject as well as admit new States into the Union. Adjourned.

SENATE. April 25.

On motion of Mr. Toombs a resolution was adopted instructing the Committee on Judiciary to inquire into the expediency of repealing the act of June, 1848, amending the naturalization act of 1813.

The bill for the relief of Geo. P. Marsh was taken up, and passed, together with several bills relating to the District of Columbia. Adjourned till Monday.

HOUSE OF REPRESENTATIVES.

The bill to remit or refund the duties on all goods or merchandise, in original packages, destroyed by fire, was again before the House.

Mr. Phelps condemned the hot haste exhibited to pass the bill. Nobody could tell how much money was involved. Rumor said ten or fifteen millions of dollars.

Mr. Pelton explained that from the most reliable information the amount of duties to be refunded would not exceed $300,000 or, at the extent, $500,000.

Mr. Phelps thought that including San Francisco, with all other fires for the sixteen years covered by the bill, the amount would be far greater. The New York fire of 1845 involved three hundred and fifty thousand dollars. He contended that the bill directed the Secretary of the Treasury to pay the money—being, in effect, an appropriation for that purpose.

Mr. Pelton said the bill was based on a similar act passed in 1838, and was intended to fill the hiatus from that time to 1855, making a continuous law. It would answer the New York merchants to confine its operation to 1845. After further debate the House adjourned till Monday.

SENATE. April 28.

Mr. Hamlin introduced a bill from some unknown person to incorporate the Atlantic and Pacific National Union Railroad Company.

He read some extracts from a letter accompanying the bill, in which its author says it is the most important bill ever presented in Congress since the adoption of the American Constitution, and whatever party shall first adopt it will be sure to succeed in the Presidential campaign. The reading of the extracts occasioned much laughter.

Mr. Wheeler, of Cal., thought there was no need for referring the billl, as the committee has already reported.

Several Senators—Why, yes, let it go.

Mr. Weller—Well, if he sends it there, I will pledge myself that none of the committee will ever read it. (Laughter.)

Mr. Brown, of Miss., argued that the right of sovereignty over the Territories had not been delegated to Congress. He said he should always vote for the admission of any State with sufficient population to entitle it to one representative in Congress, without inquiring whether its constitution permitted or excluded slavery.

Mr. Stewart, of Mich., moved to take up the River and Harbor bill. Rejected.

Mr. Bell, of Tenn., defended Lieut. Maury from the derogation implied by the action of the Naval Board. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Nichols, of Ohio, made a personal explanation respecting his vote for Mr. Banks as Speaker. It was called forth by a recent speech by his collegue at Hamilton, Ohio.

The Senate's bill to remit duties on goods, wares, and merchandise destroyed by fire was taken up.

The House re-considered its action overruling the decision of the chair that the bill did not make an appropriation and was not therefore required to be referred to the committee of the Whole.

The decision of the Chair was then sustained by five majority, and after an unsuccessful motion to make the bill a special order, it was sent to the Committee of the Whole on the State of the Union.

The Senate bill, amendatory of the act establishing the Circuit Court of California, passed. Adjourned.

SENATE. April 29.

After some debate, the Senate refused to print 10,000 extra copies of Cap. Marcy's report of the explorations of the sources of the Brazos and Washitaw rivers—Messrs. Brown and others contending that the Senate published too many books.

The bill making appropriations for new fortifications was taken up, considered and set aside without action.

Mr. Stuart introduced a bill providing a punishment for forging or counterfeiting Land Warrants or certificates. Referred to Judiciary Committee.

Several private bills were passed. Adjourned.

HOUSE OF REPRESENTATIVES.

The House passed a joint resolution for enlarging the Custom House, Post Office, and United States Court House building at Cleaveland.

On the motion of Mr. Cox the Committee on Commerce was instructed to inquire into the expediency of exempting steamboats of 150 tons burden, or less, from the operation of the law for better security of passengers on vessels propelled in whole or in part by steam.

The Nebraska contested election case was postponed three weeks.

A resolution was unanimously reported from the Committee on Elections, declaring Mr. Fuller rightfully entitled to represent the Sixth District of Maine. Adopted.

Also to allow Mr. Fuller, mileage and per diem.

Mr. Quitman advocated the repeal of the neutrality laws, which he considered a violation of the Constitution and a stigma on the American intelligence. In this connection he said Mexico is in a state of dissolution, divided into factions, and lingering out a miserable existence by selling its territory to this country. In Central America there have been a series of revolutions for years. Cuba, the last remnant of the gigantic despotism of Spain, is necessary for the protection of our commerce, and for the national repose and security. The law of nations depends upon circumstances. Its foundation is reason, right and justice. We have not our own connecting link between the Atlantic and Pacific States, and that man is guilty of moral treason who halts about the means of seizing the Isthmus. It must be taken, even at the expense of a war. It is manifest destiny, as well as a national necessity.

In the course of his address, he said England had the address to induce our Government to reject a favorable treaty with Dominica, and had besides exerted an influence over Spain to our detriment. Duty to our country demands that we guard against the repetition of such flagrant offenses. Adjourned.

SENATE. April 30.

The House bills relative to appropriations for the improvement of the Harbor of Sheboygan, and creating Columbus, Ky., a port of delivery, passed.

On motion of Mr. Summer, a resolution was adopted, directing the Finance Committee to consider the expediency of providing by law all articles of foreign manufacture obtained exclusively from submerged and derelict wrecks, whether sunk in our own or foreign waters, may be admitted free of duty, and that the Secretary of Treasury, in his discretion, may be authorized to remit the duties to which such articles are now subject. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Washborne, (Ill.,) from the Committee on Commerce, reported a bill establishing collection districts, designating ports of entry and delivery, and modifying the revenue laws.

After some conversation the further consideration of the bill was postponed to the second Monday in June.

Mr. Herbert, referring to the recent massacre at Panama, said this was not the first time such offences had been committed in that quarter. It was high time the government should put an end to such proceedings. Are our citizens to receive no relief? The sooner this country is so informed the better. He offered a resolution, which was adopted, instructing the Committee on Foreign Affairs to inquire if any and what further legislation was necessary to secure the lives and property of American citizens passing over the Isthmus of Panama.

The Indian Appropriation Bill was then taken up in Committee.

The Indian Bill was reported to the House without even being read or one word said relative to it while pending in the Committee. Adjourned.

TELEGRAPHIC.

Steamboat Explosion.

MONTGOMERY. Ala., April 23, 1856.

The steamer Cuba, plying on the Alabama River, was destroyed on Sunday last by the explosion of her boiler. Several passengers were killed. The boat was so much shattered by the explosion that she sunk.

Death of Bocsha, the Harpist.

PHILADELPHIA, April 24, 1856.

A letter has been received in this city stating that Charles Bocsha, the distinguished harpist, died at Australia, January 7. He was travelling with Madame Anna Bishop.

The Burning of the Ferry Boat.

PHILADELPHIA, April 24, 1856.

Yesterday the Directors and Superintendent of the Camden Ferry Company, and the officers of the steam boat New Jersey, with the Inspectors of Boilers and Machinery, were all arrested by the Sheriff of the City of Camden and released on bail in the sum of $3,000.

Destructive Fire at Rochester.

ROCHESTER, April, 25, 1856.

The extensive Iron Works of the Novelty Company in this city, was destroyed by fire this morning. The main building on Hill street is a complete mass of ruins. The machinery and large amount of stock and finished articles were destroyed. The loss on the stock is about $30,000, and on the building about 16,000. The engines, patterns, &c., being in another building, were saved. The Insurance on the building is $15,000, and what it was on the stock is not known. One hundred men are thrown out of employment, besides a large number of women and children. The capital stock of the company is 75,000. The works will be immediately rebuilt.

Horrible Occurrence.

CHICAGO, April 24 1856.

Passengers who arrived at St. Pauls, Minnesota, last week, report the murder of an entire family named Julien, who lived at Travers, [a settlement near Lake Travers, 120 miles northeast of St. Pauls]. The family consisted of father, mother and two children, and from the position in which the bodies were found, it is surmised that the father first murdered his family and then shot himself. It is possible, however, that the deed may have been committed by robbers.

News from Kansas.

ST. LOUIS, April 26, 1856.

A despatch from Kansas City to the Republican says that the United States troops made several arrests yesterday and that Sheriff Jones while guarding the prisoners, was shot. We We have no further particulars.

Erie Riots Renewed.

BUFFALO, April 26, 1856.

A despatch received from Erie sayes that a mob destroyed, yesterday, the Constitutional office in that city, in consequence of that paper advocating the railroad interests, and that they threatened to damage the property of the railroad company.

Southern Mail.

BALTIMORE, April 27, 1856.

The New Orleans papers of Monday last have arrived. They contain accounts of the disaster to steamboat Cuba, on the Alabama River. Fifteen passengers are known to be lost, and it is believed that many more perished. The accident occurred when the passengers were asleep.

More Railways for Canada.

TORONTO, April 28, 1856.

A project is on foot to obtain from the Canadian Parliament a charter for a line of railway from Quebec, on the north shore, to the St. Lawrence to Montreal, thence through the valley of the Ottawa river, via. Bytown or Ottawa City, Pembroke, &c., to Georgetown Bay. The project was concieved by Hon. Joseph Cauchon, Commissioner General of the crown lands, and contemplates a grant of three million acres of public lands, to aid in the construction of the road.

Abuse of Indians.

IN an article in our last week's issue we had occasion to refer to injustice and inhumanity frequently practised upon the Indians, we then stated that in nine cases out of ten they were more "sined against then sining." We give the following from the *Western Standard*, extracted from *Herald* (California), as a fair specimen of thousands of such cases that might be mentioned:

"Some time since a party of white men on the borders of Mendocino County, went among the tribe known as the 'Tatoe Indians,' and wantonly killed eleven of them, giving no better reason for the act, than to use their own expressive language, 'just to see them jump.' Well, the poor fellows did 'jump' upon receiving the white man's leaden messengers, and are now, no doubt in their 'happy hunting ground,' where it is to be hoped powder and lead are unknown. A short time after this cruel act, a man named Jamison who lived in the vicinity, had an Indian boy to whom he was much attached, stolen from him. Taking with him five friendly Indians he went to the Tatoe country to recover the boy, and instead of bringing his mission to a successful issue, himself and three of his companions were killed, the other two returning home wounded. This no doubt was intended as a retaliation for the rifle exercise on the devoted eleven. Upon receipt of this news, a meeting of the inhabitants of Parker's Valley was held, and the settlers are arming and preparing for a war of extermination against the tribe. The Indians are known to have in their possession a quantity of muskets and bayonets; and thus may be apprehended an Indian war in our own State, not eighty miles from Petaluma City. 'Verily, the times are out of joint.'"

The "Lie" in the Cupboard.

THE Chinese sell "lie" tea: the English tradesmen, it would seem, sell lie flour; lie sugar, lie drugs; lie milk; lie pepper; lie mustard. In fact, the Englishman's cupboard is haunted with lies; and the poorer the cupboard, in comparison, the thicker the falsehoods. The evidence before the committee obtained by Mr. Scholefield, convinces us that there is almost as much trading fraud in the country as trading cant. Men, respectable, religious men, fold their hands complacently in the family pew, whilst they grind the bowels of the poor with gipsum. The Englishman is sick, and in his sickness, swallows sawdust for healing medicine: the drug-dealers growing their own rhubarb in English deals. On every side there is the most demoralizing, the most debasing fraud committed upon the consumer—and the poorer he is, of course, the more helpless he is; and the law of England that, in its solemn sense of right has looked up urchins of ten and twelve years old for stealing apples,—the law permits the daily robber of the poor man's cupboard, the daily assailant on the poor man's health, to continue in his course of infamy if, when detected, he can pay for it.

Adulteration will never cease so long as adulteration is merely fineable by money. In England, especially, no shame is attachable to any transaction that is duly purchaseable. So long as money is the test, so long as money is the penalty, the scoundrel who robs his neighbor by false weight, or helps to poison him by false commodities, will still continue a respectable scoundrel, if he can by so much money purchase quittance of the law. Make the act of forgery fineable, and at this moment Messrs. Strahan and Paul would still be received in their old accustomed society. Money is the true fuller's-earth, and cleanses all spots. Until the crime of adulteration and that of false weight carry with them the punishment of felony, the crimes will be considered as merest peccadilloes, because money duly acquits the offenders.

"Licensed to sell gypsum for flour." May not this be written by the dealer who, with Christian consideration for his neighbors' bowels, pays, in two cases, five pounds penalty with costs, and there an end! He has paid so much hard money for his villany; and money hides the shame. He may go to his comfortable home, sup, say his prayers, and rise in the morning to drive his trade anew. Now put the rascal in prison, stagmatise him as a felon—the taint remains; it has been fixed in gaol, and not removed, fumigated by a bank note.—[Lloyd's Weekly, March 23d.

Route from Liverpool to Great Salt Lake Valley.

FOR the accommodation of the subscribers to the above work, who are now in this country, we publish the subjoined communication from Elder F. D. Richards:

The undersigned persons, who subscribed in Liverpool for the unpublished Parts of the above Work, will receive them, on the arrival of the "Enoch Train," by making application to the Editor of THE MORMON.

Part 15, being an extra number, was not paid for by subscribers who left England at an early stage of the publication of the above Work; and being double the size at first anticipated is 6*d.* more than other subscribers, who left later, paid for it. Those who have not paid in full will find the amount due placed opposite their names:

	£ s. d.		£ s. d.
John Ritson*	0 1 6	Thomas Hunt,	0 0 6
Thos. E. Holroyd,	0 0 6	George Morrison,	0 0 6
Wm. Fenwick,	0 0 6	C. Traveller,	0 0 6
Robert Shelton,	0 0 6	C. Wilkinson,	0 0 6

William Pickard, Robert Tyrer, Thomas Entwistle, John R. Manning, Richard Walker, William Richardson, James Aitkin, Mary Barnes, George Shelton, Edward Lunt, John Kynaston, Chas. H. Crow, Wm. J. Hancock, Miles Williams, Rich'd Hughes, Charles Harrod, Joseph Olpin, Edward Stratford, Thomas Curnell, Lot Darney, Benjamin Perry, Isaac Campkin, C. D. Juchaw, David Leaker, Jabez Dangerfield, Richard Howells, John Holder, Jane Knopp

The following parties will receive their copies from Dr. Jeter Clinton, Philadelphia:

	£ s. d.		£ s d
Charles Thomas,	0 1 6	Alex. Borthwick,	0 0 6
John Oley,	£0 0s. 6d.		

The following parties will receive theirs from Elder Erastus Snow, St. Louis:

	£ s. d.		£ s. d.
Ralph Smith,	0 1 6	Edw'd W. Smith,	0 1 6
John H. Picknell,	0 1 6	A. Emmett,	0 0 6

PERVERSENESS.—One perverse disposition destroys the peace of a family, as one jarring instrument spoils a whole concert.

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25–1y

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

New York Wholesale Price Current.

Corrected to May 2, 1856.

Article	Unit	Price
ASHES—Pot	per 100 lb.	7 12½ a — —
Pearl		— — a 8 50
CANDIES—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
CANDLES—Sperm	per lb.	38 a 40
Adamantine		22 a 26
Mould, yellow		— a 14
COFFEE—Java, white		14 a 14½
Mocha		— a 16
Laguayra		11 a 12½
Maracaibo		11 a 12½
St. Domingo (cash)		— a 10½
DRUGS AND DYES—Alcohol	pr. gal.	— 54 a — 60
Alum	per lb.	— 2¾ a — 2½
Arrowroot		— 50 a — —
Arsenic, powdered		— — a — 2½
Asafœtida		— 5 a — 25
Borax, refined		— 21½ a — 28½
Brimstone, American, roll		— 2½ a — —
do crude	per ton.	30 — a 32 —
Camphor, crude	per lb.	— 24 a — 24½
do refined		— 35 a — —
Castor Oil, No. 1		1 50 a 1 62½
Chlorate Potash		— 35 a — 37½
Cochineal		— 75 a 1 20
Copper—sheathing	per lb.	— 23 a — 27
Copperas	per 100 lb.	1 25 a — —
Cream Tartar	per lb.	— 28 a — 29
Gum Arabic, picked		— 19 a — 35
Gum Copal		— 40 a — 50
Gum Myrrh, Turkey		— 25 a — 30
Iodine, resublamized		5 — a 5 25
Ipecacuanha		1 90 a 2 —
Madder		— 11 a — 12
Magnesia		— 14 a — 16
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 18 a — 19
Oil Anis		— — a 8 —
Oil Bergamot		2 — a 2 10
Oil Cassia		— — a 3 75
Oil Lemon		2 — a 2 10
Oil Peppermint		— — a 2 75
Opium, Turkey		— — a 4 12½
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 32 a — 33
Phosphorus		1 10 a 1 15
Quicksilver		— 43 a — 45
Rhubarb, China		1 20 a 1 25
Saleratus		— — a — 7
Sal Ammoniac, refined		— 10½ a — —
Senna		— 11 a — 15
Shellac		— 11 a — 14
Sugar Lead, white		— 14 a — 15
do brown		— — a — 10
Sulphate Quinine		2 52½ a 2 60
Tartaric Acid		— 44 a — 45
Verdigris		— 41 a — —
Vitriol, blue		— 10½ a — 11
DYE WOODS—Camwood	per ton.	100 — a 110 —
Fustic		18 — a 30 —
Logwood		21 — a 28 —
FLOUR—State, common	per bbl.	5 25 a 6 37½
Michigan and Indiana		5 25 a 5 50
Genesee, extra		7 — a 9 50
Rye Flour		3 75 a 4 75
Corn Meal		3 25 a 3 75
FRUIT—Raisins	per box.	3 — a 3 25
Raisins, layers		3 45 a 3 50
Currants	per lb.	— 22 a — 24
GLASS (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
GRAIN—Wheat	per bush.	1 90 a 2 —
Corn, round yellow		— 61 a — 62
Barley		1 18 a 1 28
Oats, Western		— 42 a — 46
Beans		2 50 a — —
GUNPOWDER	per 25 lbs.	3 50 a 6 50
INDIGO	per lb.	— 90 a 1 30
IRON—Pig, Eng., Scot	per ton.	32 — a 33 50
Bar, Eng. refined		67 50 a 72 50
Sheet, Russia, 1st quality	per lb.	— 18 a — 18½
Sheet, Eng		— 3½ a — 4½
LEAD—Galena	per 100 lbs.	7 — a 7 12½
Sheet and Pipe		— 8½ a — —
LEATHER	per lb.	20 a 31
MOLASSES	per gal.	30 a 47
NAILS—Cut, 4d and 6d	per lb.	4½ a —
Wrought, 6d and 20d		6 a 7½
OILS—Olive	per bskt., 12 bottles.	3 50 a 3 62½
Olive, in casks	per gallon.	1 25 a 1 30
Linseed		— 80 a — —
Whale		— — a — 90
Lard, winter		— 95 a 1 —
PAINTS—Lead, red, Am	per lb.	— — a — 8½
Lead, white, Am., in oil		— — a — 9
Lead do do dry		— 8½ a — —
Ochre, yellow, French, dry		1 — a 1 62½
Ochre, in oil		— 4 a — 6
Spanish Brown, dry	per cwt.	— 60 a — 75
Litharge	per lb.	— — a — 8½
Vermilion, Chinese		— 90 a 1 05
Venetian Red	per cwt.	2 — a 2 37½
RICE	per 100 lbs.	3 75 a 4 50
SALTPETRE	per lb.	8 a 18
SEEDS—Clover	per lb.	— — a — 18
Flax, American, rough	per bush.	2 — a 2 10
Linseed, Calcutta		1 85 a — —
SOAP—New York	per lb.	4 a 7
Castile		10½ a 11
SPICES—Ginger, Race	per lb.	5 a 5½
Mace		85 a 90
Nutmegs		91 a 95
Pepper		— a 11½
Pimento		11½ a —
Cloves (cash)		12½ a 13
SUGAR—New Orleans	per lb.	6½ a 8½
Havana, white		9 a 9½
do brown		6½ a 9
Stuart's crushed		— a 10½
SUMAC, Sicily	per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial	per lb.	35 a 75
Hyson		30 a 80
Young Hyson		32 a 70
Hyson Skin		20 a 35
Black		22 a 50
TIN—Banca	per lb.	— a 31½
Straits		29 a 29
Plates	per box.	9 — a 10 50
TOBACCO		7 a 43½
TURPENTINE	per 280 lbs.	3 62½ a — —
TAR	per bbl.	3 — a 3 25
SPIRITS TURPENTINE	per gallon.	— 41 a — 42

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
In packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." *Rom.* v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

"We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est-elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là. dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendence himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articless ppertaining to the Toilet. mh29–3m

---

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.

ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

---

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city,
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, Mo. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

---

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

---

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

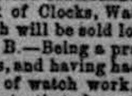
---

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

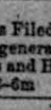
---

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

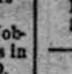
J. McGREGOR,



WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

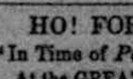


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,



81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,



GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.



Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES,
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

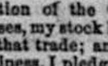
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

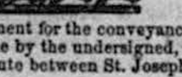
St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **F. S. Frost.**

We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

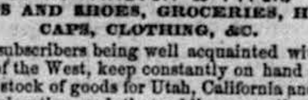
BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fel

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (*at the Sign of the Deer in Windows.*)

WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.

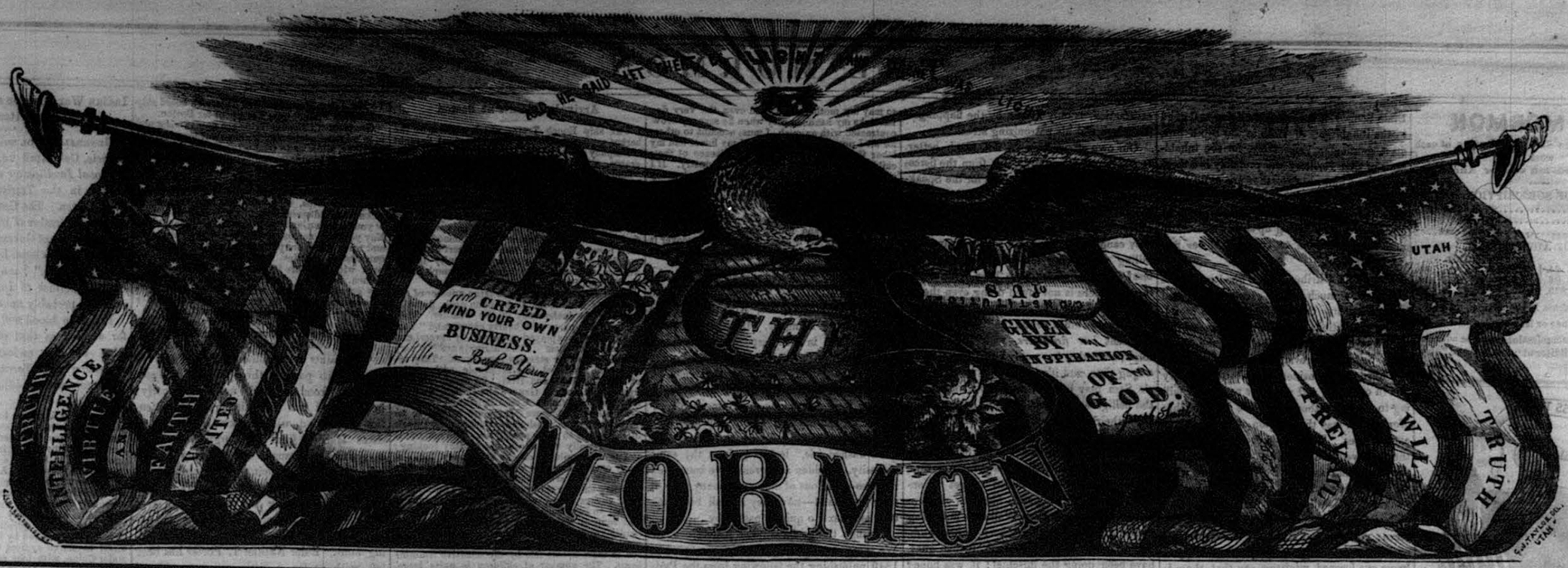
Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 3f

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.--NO. 12. NEW-YORK, SATURDAY, MAY 10, 1856. PRICE FIVE CENTS.

Poetry.

Oh! Let Us be Happy.

BY ELIZA COOK.

Oh! let us be happy when friends gather round us,
However the world may have shadowed our lot;
When the rose-braided links of affection have bound us
Let the cold chains of earth be despised and forgot.
And say not that Friendship is only Ideal,
That Truth and Devotion are blessings unknown,
For he who believes every heart is unreal,
Has something unsound at the core of his own.

Oh! let us be happy when moments of pleasure
Have brought to our presence the dearest and best,
For the pulse ever beats to most heavenly measure,
When Love and Goodwill sweep the strings of the heart.

Oh! let us be happy when moments of meeting,
Bring those to our side who illumine our eyes;
And though folly, perchance, shake a bell at the greeting,
He is dullest of fools who forever is wise.
Let the laughter of joy echo over our bosoms,
As the hum of the bee o'er the midsummer flowers,
For the honey of happiness comes from love's blossoms,
And is form'd in the hive of these exquisite hours.
Oh! let us, &c.

Let us plead not a spirit too sad and too weary,
To yield the kind word, and the mirth lighted smile,
The heart, like the tree, must be fearfully dreary,
When the robin of Hope will not warble awhile.
Let us say not in pride, we care not for another,
And live in our wealth, like the ox in his stall,
'Tis the commerce of love with our sisters and brothers,
Helps to pay our great debt to the Father of all.
Oh! let us, &c.

Marriage and Morals in Utah

An Address Written by Elder Parley P. Pratt, Read in Joint Session by Mr. Thos. Bullock, Chief Clerk of the House, in Representatives' Hall, Fillmore, Dec. 31, 1855. The Assembly tendered the Author their thanks by a unanimous vote, and by a like vote ordered the Address to be published in the Deseret News.

MR. PRESIDENT AND GENTLEMEN:

At the opening of the present session of our annual Legislature, I had the honor of being unanimously chosen Chaplain of the Council.

I was then and there laid under a solemn oath to faithfully perform the duties of this high and holy calling to the best of my abilities, and was also solemnly charged by the honorable President, Mr. Kimball, not merely to be fervent in prayer during the session, but also to contribute my mite in moulding the moral and social institutions of our common country.

In accordance with these sacred responsibilities placed upon me, I have, with some pains, prepared this address, which I am extremely happy in having the privilege of laying before you; not merely, or principally for your sakes; but for the sake of the people of our Territory—our nation, and the world.

As our young and rising Territory is about preparing to enter upon her sovereignty as a free and independent republic, and to assume her place amid the family of American States, it becomes her citizens, and especially those engaged in founding her institutions, to purify themselves and to come together with pure hearts and clean hands; and clothed with light as with a garment, lay a constitutional foundation, and make or adopt such laws as will tend to purify and exalt the people,—establish righteousness and peace, and multiply and perpetuate a nation of freeman in the highest degree of moral, intellectual and physical development.

No time-serving, or mere temporary policy should enter into our composition, or influence us for one moment. We act, not merely or principally for ourselves or the living age; but for untold millions of posterity, and for ages yet unborn; who doubtless will be influenced by our institutions, and mould their morals, manners, precepts and even there consciences more or less after the pattern we set them.

A wholesome moral atmosphere, and a conscience purified and enlightened by the Spirit of Truth are indispensably necessary to a permanent national growth, and to the strength and perpetuity of institutions.

The All-wise Creator, the God of nature, has implanted in the human heart certain affections, which, under proper culture and direction, give rise to family ties; hence the necessity and importance of the moral and social relations and the institutions for their proper direction and government.

'Tis nature's universal law, and the just and great commandment with blessing; that each and every species should multiply and fill the measure of its creation. Hence the growth of families,—the germs of nations:—and hence, as we before observed, the necessity of laws founded in wisdom, to guard, as it were, the fountain and issues of life.

In short—moral and social affections and institutions are the very foundation of all government, whether of family, Church or State. If these are perverted, or founded in error, the whole superstructure is radically wrong, and will contain within itself the seeds of its own decay and dissolution.

These facts are not only self evident, but are according to all experience—being exemplified in the decadence and dissolution of nations and empires of old; as well as in the general weakness and corruption so characteristic of men and things in more modern times.

The prophet Isaiah, in looking through the vista of long distant years, at length beholds the vision of modern "Christendom," or of the corruptions growing out of Roman sway. He exclaims Isa. 24. 5, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws; changed the ordinance, broken the everlasting covenant."

We here enquire: What laws were transgressed? What ordinance was changed? and what everlasting covenant was broken—the effect of which would defile the very earth under its inhabitants?

This leads us back, in our researches, to the earliest institutions, laws, ordinances, covenants, and precedents on record touching marriage and the moral and social relations.

If we find laws, statutes, covenants and precedents emanating from God; sworn to by himself to be everlasting; as a blessing to all nations:—if we find these have to do with exceeding multiplicity of the race, and with family and national organization and increase:—if such institutions are older than Moses, and are found perpetuated and unimpaired by Moses, and the prophets—Jesus and the Apostles, then it will appear evident, that they were intended to be perpetual: and that no merely human legislation or authority, whether proceeding from emperor, king, or people has a right to change, alter, or pervert them.

It will then remain to be shown by whom these institutions were changed, or perverted: the direful effect of such change upon the nations; and the only course left for those who would survive the crash of nations and the wreck of worlds.

Our object, gentlemen, is to urge upon the statesmen and people of, at least one state or government of our earth to avoid the rock and quicksands on which so many have made shipwreck—to restore the laws, the ordinance, and the everlasting covenant of our God; that her citizens may be purified and preserved by the same; and her institutions, being founded in truth, may be perpetuated for ever.

I beseech, therefore honorable gentlemen to hear me patiently. Abraham, the friend of God, lived in Asia upwards of four hundred years before the law of Moses was written on tables of stone, or thundered from Mount Sinai.

To this man God gave laws, commandments, statutes, and judgments in an everlasting covenant.

He said unto him, Genesis 12th, verse 2nd. "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed."

And again: Genesis, 17th chapt., verses 1st to 8th: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him: I am the Almighty God: walk before me and be thou perfect, and I will make my covenant between me and thee, and I will multiply thee exceedingly. And Abram fell on his face: and God talked with him saying, as for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shalt thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee, and I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger all the land of Canaan, for an everlasting possession; and I will be their God."

In the foregoing promises it is evident that there is an everlasting covenant, touching multiplicity of our species, government-making or the raising up of families and nations, and their exceeding prosperity and increase:—a covenant everlasting and unchangeable in which all nations should be blessed, if they were ever blessed at all.

In connection with this covenant we have reason to believe that God would reveal laws, statutes, and institutions which would be productive of the greatest possible increase of a wise, healthy and virtuous posterity.

In the precedents recorded of Abraham and his posterity two principles are conspicuous as being subservient to the carrying out of these ends: viz;

First:—A plurality of wives:

Secondly:—An entire prohibition of all sexual intercourse except upon the principle of marriage—a breach of which was considered a capital offence, punishable with death. God provided Abraham with Sarah, Hagar, Keturah, and several other wives not named. By this means he became the father of many nations and his seed was multiplied exceedingly.

God also gave to Jacob, Abraham's grandson, four wives:—viz: Leah, Rachel, Bilhah and Zilpha; by which means he became the father of twelve tribes. The history of these things is so conspicuous in the Book of Genesis that we need not quote chapter and verse.

Now after Abraham had obtained all these wives, and had raised up children by them, the Lord bears testimony in the 26th chapter of Genesis, verse 5th, saying:—"Abraham obeyed my voice and kept my charge, my commandments, my statutes and my laws."

Here then, we have demonstration that a man living four hundred years before the law of Moses was given, had statutes, commandments, and laws given him of God; and that he kept them.

These laws evidently included polygamy or plurality of wives, from the fact that he had them, as a means of carrying out the promise of exceeding multiplicity. Here, then, the matter is set for ever at rest, that polygamy is included in the ordinance of marriage, and in the everlasting covenant and laws of God; and that, under proper regulations, it is an institution holy, just, virtuous, pure, and, in the estimation of God, abundantly calculated to bless, preserve, and multiply a nation.

Hence the laws of some of our States, which recognize polygamy as a crime, are at once both unscriptural and unconstitutional, as well as immoral. Common law in England and the United States recognizes the Bible as the very foundation of all moral and criminal jurisprudence; and the Constitution of the United States, and of each State, guarantees the liberty of at least an enlightened conscience, founded on the moral law of God as found in that holy book. Hence, should an individual or a community, in all good faith, regulate their marriages by the laws of God, as given to Abraham, no State law can harm them while the civil courts are bound to abide by that holy and sacred guarantee of the Constitution, viz: "Liberty of conscience."

Having demonstrated the fact of an everlasting covenant made with Abraham and his seed, including plural marriages and certain laws designed to multiply and bless many nations and to be a blessing to all the families of the earth, we will now enquire after the penal laws touching morality, or the intercourse of the sexes.

The first intimation we will notice on this subject is found in Genesis 20th chapter; as follows:—"And Abraham journeyed from thence towards the south country and dwelt between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, she is my sister; and Abimelech, king of Gerar, sent and took Sarah. But God came to Abimelech in a dream by night and said to him, behold thou art but a dead man for the woman which thou hast taken, for she is a man's wife. But Abimelech had not come near her, and he said, Lord wilt thou slay also a righteous nation? Said he not unto me, she is my sister? and she, even she herself, said, he is my brother; in the integrity of my heart and the innocency of my hands have I done this.

And God said unto him in a dream, yes I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me; therefore suffered I thee not to touch her. Now therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live; but if thou restore her not, know thou that thou shalt surely die, thou and all that are thine."

Here we have the law of God revealed by his own mouth about four hundred years before the law of Moses was given; making death the penalty of adultry.

This penal law then, was part and parcel of the laws, statutes and covenants under which Abraham and his neighbors lived, and it seems to have been an ancient and general law handed down by the fathers, to which Abimelech was no stranger; he did not plead his ignorance of the law, but the innocency of his intentions, and his ignorance of the true circumstances.

Again Genesis, chapter 34th: Records a case of fornication, committed by Shechem, the son of Hamon, the Hivite, prince of the country, with Dinah, the daughter of Jacob, the grandson of Abraham; and how punished.

Two of the sons of Jacob, viz: Simeon and Levi, took their swords and slew this fornicator and all the men about him, who had been accessory to the seduction of their sister, or had consented thereto; and they took their goods for a spoil.

They may in this case have superseded the bounds of the law; but still it goes to show with what abhorrence these sons of a chaste and plural marriage held the crime of fornication.

We will now enquire whether the law of Moses, or the gospel ever changed the covenant of Abraham, or disannulled the law of marriage or the penalty of death affixed to adultery and fornication.

For this purpose we shall trace the subject down through the different ages and dispensations, bringing a few instances out of many, illustrative of the subject. But first of all we will take the direct testimony of the Apostle Paul, found in Galatians, 3rd chapter, 17th and 18th verses inclusive, which reads thus:

"That the blessing of Abraham might come on the gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth it, or addeth thereto. Now to Abraham and his seed were the promise made, he saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ,—the law (of Moses) which was four hundred and thirty years, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, (of Moses,) it is no more of promise; but God gave it to Abraham by promise."

Again,—verse 29th, Paul says to the gentiles:—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Here we have the most direct and positive testimony, in the New Testament, that the covenant and promise made to Abraham were intended for all time, and for the believing gentiles, and all true Christian people; and that they were entirely distinct from the law of Moses, and were never disannulled, or changed, either by Moses or Christ. Hence we affirm that the law of plural marriage, and death as a penalty of adultery, and fornication has been in force through all time, and through every dispensation, from Abraham till the present; and that of right it should be of force among all truly Christian nations:—that the carrying out of these holy laws in righteousness would greatly multiply and bless a nation:—and that the breach, or change of them would corrupt the world, and defile the very earth with abominations.

But, let us now come to historical illustrations, in the 25th chapter of Numbers we have an account of Zimri, a prince in Israel who committed fornication with Cosbi, the daughter of Zur, a prince of Midian; and how Phinehas the grandson of Aaron, the priest, took a javelin and thrust them both through the body, and slew them; and how the Lord staid the plague on account of this act; and rewarded Phinehas with an everlasting covenant of priesthood, for his zeal in thus punishing the crime of fornication.

We should remember too that Moses, who was himself a polygamist, both in practice and as a legislator, was the prophet and legislator, under whose administration this crime was thus severely punished.

In the first book of Samuel, chapter 1st, we find an account of Elkanah, and his two wives, Hannah and Peninnah; and of Samuel, the son of this pluralist, who was a promised child devoted to the service of God and brought up in the holy temple. To this child came the word of the Lord against the house of Eli the priest, saying; (1st Samuel, 3rd chapter—verses 11th and 14th.)

"Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day will I perform against Eli all the things which I have spoken concerning his house; where I begin I will also make an end. For I have told him that I will judge his house forever, for the iniquity which he knoweth; because his sons make themselves vile, and he restraineth them not.

Therefore I have sworn, unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

Here seems to be certain sins which the ordinances of remission could never cleanse. God swore that neither sacrifice nor offering should ever atone for them. What were these sins committed by the sons of Eli? The answer is found in the 2nd chapt. of 1st Samuel. They, as priests, robbed the sacrifices, and committed whoredoms with the women who came to the tabernacle:—this they did repeatedly and would not repent. In the 4th chap. of said book, we find the record of the fulfillment of the words of the young child Samuel. Israel was worsted in a battle with the Philistines; the two priests, the sons of Eli, Hophni and Phinehas, were slain; the sacred ark which they bore was taken by the enemy, their father Eli, on hearing this news, fell backward and his neck brake; and Phinehas's wife died on hearing the same news. Here we have a most striking example and illustration of God's blessing on plural marriage, and of his curse and death, attendant on adultery and fornication.

Samuel the son of Elkanah, the polygamist was blessed as a holy prophet, to denounce death upon adulterers.

We next will notice a case of adultery committed by David, king of Israel, and how punished. 2nd Samuel, chapt. 12—verses 7 to 14:—"And Nathan said to David:—Thou art the man. Thus saith the Lord God of Israel:—I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah, and if that had been too little, I would, moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

Thus saith the Lord, behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly, but I will do this thing before all Israel and before the sun. And David said unto Nathan:—I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin, thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die."

Here again we find death the penalty of adultery; but in this instance God in his mercy spared his life because it was a first offence, and because he sincerely repented. But he punished him very severely, in the death of his child,—in taking his wives from him, and in announcing rebellion and war in his own house.

In this instance as in all the former cases the same God who punishes adulterers with such severity declares in favor of polygamy and expressly reveals the fact that he himself gave into David's bosom the wives of his master, Saul.

These few instances drawn from the Old Testament must suffice to show that Moses and the prophets did not alter the law of marriage, or the penal laws against adultery, etc. as existing in the everlasting covenant made with Abraham.

We next inquire whether Jesus Christ or his Apostles ever altered or abolished these laws. John, chap. 8—verses 3 to 7, reads thus:—"And the scribes and pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, they say unto him;

Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him.

But Jesus stooped down and with his finger wrote on the ground, as though he heard them not. So when they continued asking him he lifted up himself, and said unto them: He that is without sin among you let him first cast a stone at her."

If Jesus had wished to abolish or alter this item of the law, this was a timely opportunity,—a point in hand: but so far from this, he ordered the woman to be immediately stoned: provided there was one virtuous man among all her accusers who was himself so pure as to be worthy to execute the law: but as none were found in that age of degeneracy, she went unpunished; but was strictly admonished to sin no more.

Again:—1st Corinthians—chap 5th, verse 5th. The Apostle Paul, in reference to a person in the church who had committed fornication, exhorted the saints:—"to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

This destruction of the flesh must have had reference to the death of the body; the man having justly forfeited his life, in accordance with the law of God. And the spirit being saved in the day of the Lord Jesus, must have had an allusion to the great day of his second coming: thus showing that the fornicator, under the light of the gospel, had forfeited his life in this world, and his salvation in the world to come, at least eighteen hundred years.

Thus, under all dispensations, whether Patriarchal, Mosaic, or Christian, the penalty annexed to unlawful sexual intercourse appears to be the same: growing out of a fixed and unchanged law of God:—a wise provision:—a bright cherub with a flaming sword, as it were, to guard the chaste and sacred fountain or issues of life.

It is true Jesus Christ and his Apostles, so far as their writings have come to us, have not dwelt on practical plurality in their own age, for the best of all reasons, Judea was then a Roman province, under Roman laws, which were opposed to polygamy. On this account the Jews had greatly degenerated; they had corrupted their way, and perverted the pure institutions of their more virtuous fathers. Hence John the Baptist and Jesus Christ reproved them sharply, calling them a generation of vipers—"an evil and adulterous generation, who had made void the law of God by their traditions."

But, one thing is certain—Jesus Christ and his Apostles always approved of Abraham, Isaac and Jacob and the holy prophets of old;—bore testimony of their virtue and faithfulness, and represented them as honorable fathers of the faithful, and members or rulers in the kingdom of God.

Jesus said on one occasion to the Jews:—"If ye were Abraham's seed ye would do the works of Abraham."

On another occasion he said:—"Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God: but ye shall be thrust out." See Luke 13th chap.—verses 28—29.

Paul and the Apostles exhorted the saints to be like Abraham the father of the faithful, whose children they were through the gospel: and if children then heirs to the same covenants of promise.

Now we have already shown that the promises made to Abraham, to which the New Testament saints were heirs included exceeding multiplicity of children, and consequently of wives, as the means of carrying out the same. But, lest any might mistake this point of the covenant and promises, Jesus Christ himself has set it for ever at rest.

He said:—Luke 18th chap.—verses 29—30. "Verily I say unto you there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive many fold more in this present time, and in the world to come, life everlasting."

Men, brethren and fathers:—In this review we have proved:

First:—An everlasting covenant made with Abraham, in which all nations should be blessed:

Secondly:—That one main feature of this covenant pertained to the exceeding great multiplicity of our species, and to the organization, perpetuity and growth of families, nations and kingdoms:

Thirdly:—That God, being the best judge of the means of multiplying appointed a plurality of wives, for good and holy men, as a principal means of multiplying their seed, and forbade, on pain of death, all sexual intercourse, except that sanctioned by the holy laws of marriage;

Fourthly:—That the covenant and laws pertaining to marriage and virtue, or the moral and social relations of the sexes, as held by Abraham, Isaac, and Jacob were never altered or disannulled either by Moses or the prophets, Jesus Christ or the Apostles; consequently that this covenant, and the laws, penalties, and promises thereunto pertaining, are, or by right ought to be, still of force.

Fifthly:—That all nations were to be blessed in these covenants and institutions; and that the gentiles were to become fellow heirs of the same by the gospel; through which they became the seed of Abraham:

And, sixthly:—That to transgress these holy laws, change this ordinace, or break this everlasting covenant, would, according to Isaiah the prophet, "defile the very earth under the inhabitants thereof." We next enquire:—What power has been guilty of such innovations? "Who has transgressed the laws,—changed the ordinance,—broken the everlasting covenant?"

This we charge home upon Rome. She is the "fourth beast" of Daniel's vision: "She ruled the earth as with a rod of iron;"—"She made war with the saints and overcame them:"—She changed the laws and institutions of both Jews and Christians:—by her sorceries were all nations deceived:—She, in short, is "Mystery, Babylon the Great,—the mother of harlots and abominations of the earth:"—She licensed whoredoms; but forbade to marry; allowing to none of her citizens but one wife, and to many of them, viz, the clergy, none at all.

Every, so called, Christian nation, including even Protestant England and the American States, has retained, at least, this one trait of her superstitions and abominations. They have either permitted or licensed whoredoms; and strictly prohibited a plurality of wives. They have punished lightly, or not at all, that which was under all dispensations, by the law of God considered a capital offence—a crime unto death: and have made a crime, and annexed a heavy penalty to that which, according to the Bible, was never recognized as a crime at all, either by God, Jesus Christ, the Holy Ghost, angels, prophets, or apostles. Yes,—fellow citizens, the laws of some of our States, I am ashamed to tell it, would recognize as illegitimate the children of Abraham and Jacob; would take from them their wives; thus tearing asunder what God hath joined together; and would doom those holy patriarchs, themselves, to hard labor and solitary confinement within the walls of a prison for years; and then suffer their wives and children to be prostituted with impunity:—and then, as if to crown the climax of inconsistency, such an order of things, taken together, would be called a "Virtue," and such institutions be dignified by the name of "Christianity." Such itstitutions have filled "Christendom" with whoredoms, her cities with abominations and the world with disease and rottenness: till the words of Isaiah have been fulfilled:—"The earth is defiled under the inhabitants thereof."

For instance, look at Paris, the capital of Christian France; one third of the children born there are said to be illegitimate, according to their own laws. Look at the capital of Austria, another so-called Christian power: one half of her children are said to be illegitimate.

Look at the census of Europe, and even of our older States of this Union;—see the hundreds of thousands of females more than of males. All this surplus of immortal beings are doomed by the Romish law, prohibiting polygamy, to live single and to never form those ties which would enable them lawfully and honorably to answer the "end" of their creation as wives and mothers. Nor is this all: under the present institutions men are trained to feel little or no obligation to marry: many of them choose to live single. This increases the number of females doomed to single life.

Nor does the mischief end here; the present wars in Europe, alone, have deprived the world of perhaps half a million of men in the vigor of life—candidates for the sacred offices of husband and father: by which means the same number of females are, by the monogamic law, added to the prohibited list.

All the surplus female population arising from these and other causes are, by the one wife system, utterly prohibited marriage; and thus compelled to break the first and great command of God: viz:—"Be fruitful and multiply."

Thus the laws of modern "Christendom," borrowed from Rome, have overwhelmed the nations with the grossest immoralities,—with sin, and sorrow, and tears, and wretched loneliness and widowhood. The widows mourn having no husbands;—the virgins mourn, having no bridegrooms; the children mourn having no protectors; and families and nations mourn, having no confidence in themselves or each other. Virtue and confidence have fled; mercy weeps tears of blood; charity itself falters—and is ready to yield to the cries of justice for vengence on the earth.

What, then, shall the righteous do?

We reply:—Restore the law of God,—the new and everlasting covenant. Let every good citizen of both sexes marry at a proper age:—bless them, and say:—"Be fruitful and multiply." Make death the penalty for fornication and adultery: thus throwing a shield around our families and sacred domestic institutions. Let the monogamic law, restricting a man to one wife, with all its attendant train of whoredoms, intrigues, seductions, wretched and lonely single life, hatred, envy, jealosy, infanticide, illegitimacy, disease and death, like the millstone cast into the depths of the sea—sink with Great Babylon to rise no more. Let every man and woman be virtuous, pure, holy—filling the measure of their creation. And let us go to, and fill these mountains; the States, North and South America; the earth; and an endless succession of worlds with a holy, virtuous, and highly intellectual seed:—whose hearts shall delight in the law of God.

Let our sons become the sons of God, through faith in Jesus Christ, and obedience to the gospel: let His law be indelibly engraven on the tablet of their hearts: let them be early indoctrinated in every principle of virtue and honor; that each may be a conservatory of chastity, and wield a savory influence in every circle of his acquaintance. Let them learn to respect themselves as sons of God; and the other sex as sisters,—daughters of the Highest,—holy vessels, eternal beings, destined as companions and co-workers in the great science of life. Let them be taught to aspire, by every principle of honor and integrity, to the patriarchal throne, as heads of families and saviors of men.

Let our daughters also obey the ordinances of God, and receive and cultivate the gift of the Holy Ghost, in every good and pure affection:—Let them early understand the true relationship they are destined to sustain to the other sex:—Let them be taught to respect them as brothers, worthy of their confidence and affection—worthy to become their savior and head, as Christ is the head of the Church. Let them be taught to respect and revere themselves, as holy vessels, destined to sustain and magnify the eternal and sacred relationship of wife and mother:—to be the ornament and glory of man; and to share with him a never fading crown, and an eternal increasing dominion.

In short, let us educate our sons and daughters in all that is holy, and true, and virtuous, and pure, and lovely, and of good report: let us gradually and carefully develop in them the true affections and attributes of their nature: let us cultivate every intellectual and moral sense and faculty within them, and lead them gently onward in the great science of life and exaltation;—that, when time shall be no more, we may rejoice with the untold millions of our posterity in the eternal mansions.

POPULATION OF ROME.—The General Vicariate of Rome has just published an official census of the population of Rome for the year 1855. In all there are 177,461 inhabitants, among whom there are 36 bishops, 1,226 secular priests, 2,213 monks and other religions, 1,949 nuns and 687 seminarists. At Rome, therefore, there are in all 5,031 priests, monks, nuns or seminarists. That is to say one to every thirty-five inhabitants.

THE WORLD'S SHIPPING.—The German Quarterly Magazine has an article on the world's marine, from which it appears that the waters of the earth are navigated by 145,000 vessels, of 12,904,687 tons. The United States have 5,800,000 tons of shipping, Great Britain 5,000,000, Germany, including Austria, 1,000,000, and France only 716,189 tons.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MAY 10, 1856.

The American Bible Society and Utah.

FROM the *Herald's* report of the meeting of the managers of the above society, held on Thursday, the 1st inst., we learn that among other "interesting communications" received, some were "from the Rev. Dr. Plumer and others in regard to sending an agent to Utah." What had been communicated to the managers we know not, but "an agent for Utah and Kansas was appointed."

We took the earliest opportunity of calling at the society's office to learn what was communicable respecting this movement, that we might be able to inform our friends in Utah of the deep interest our Christian neighbors feel for their advancement in biblical literature. We happened to call at an unseasonable moment—several gentlemen were sitting in committee with the secretary, who consequently could only give us a few moments of his time. We were, however, informed by this gentleman that applications for Bibles had been made from residents in Utah, and that some one was appointed to go there and see what facilities there were for the distribution of the Scriptures. We could not learn the name of the appointed, as his acceptance of the mission had probably not as yet been received. On our part we assured the gentleman that we would facilitate, as much as our influence would permit, the circulation of the printed Word in the lovely valleys of the far-off Utah.

That the society may do all the good to the inhabitants of Utah their Christian souls desire, we shall make a few observations which may serve to give them an idea of their new field of labor. Our settlements in Utah are upwards of four hundred miles in extent, embracing a population variously estimated from ninety to one hundred thousand persons. The inhabitants of Utah are from every State in the Union; from England, Scotland, Ireland, Orkney and Shetland Isles, France, Germany, Italy, Sicily, Switzerland, Denmark, Sweden, Norway, Iceland, Holland, Hungary, Poland, Russia, the East and West Indies, Canada, Cape of Good Hope, the Islands of the Pacific, and we presume we have also friends there from Spain and Portugal: our missionaries have at least preached the Gospel at Gibraltar and Malta, and obtained converts from both places. We need not hunt up more; these will do for a start to the agent. We should not, however, forget the Indian residents in that Territory—they would undoubtedly feel pleased if the agent would call upon them with some historical information in their own language. We would beg to suggest that faithfully translated Bibles be sent, and Bibles that will last some time—not the gingerbread things that are usually exported. It may be very pleasant for a society to have credit in the public papers for sending so many thousand Bibles to this or that nation or people, but it would be far better that they be fewer in number, well bound, and something respectable, than as they generally are. It is a pity to take books a thousand miles across the prairies and mountains in cases and see them blown to pieces the first moment a breath of air strikes a corner. This suggestion is doubly necessary when Utah is the place of their destination. We have heard some sustain the slim-shod Bibles on the ground that appearance was the chief thing wanted, and they did well enough, resting on scented cambric in a delicate fine-fitting kid glove, from the house to the church—besides, their possessors generally are afraid to open them lest their faith should be shaken. Bibles taken to Utah are not likely to be so carefully handled. Our mountaineers never do things by halves or for appearance: if they carry Bibles they mean to use them; they'll read them frequently, and thoroughly, too. We have a Bible that has kept us company many years on our pilgrimage through life; it has dangled in our pocket many a thousand miles, when, for the Gospel's sake, we have visited towns, cities, and hamlets. We have had to patch it together frequently, and in fact our friend has got so covered over with our own notes and references that a white spot is scarcely discernable. We would, therefore, respectfully suggest to the managers of the American Bible Society, if they purpose doing real good to the inhabitants of Utah in the Bible line, do it, gentlemen, respectably, for the inhabitants of that Territory will probably use them as we have ours; besides, they are, as no doubt you have learned, always very busy, and the time they devote to reading could never be consecrated to gathering up stray leaves every time they attempted to consult "Moses and the Prophets."

This Bible distribution is a good move; we like it very much. The greatest good will accrue from it. Our chief difficulty in proselytzing the nations arise from the general disregard or almost total unbelief of the Scriptures being the prevailing spirit of the age. We have done considerable in the missionary line in our time, and we never remember failing to convert a thorough Bible believer that Mormonism was the religion of the prophets and apostles. We have met many who said they believed the Bible, but when we opened the book, and asked, "Do you believe what we have now read?" we have very frequently—almost generally—been answered, "Oh! oh! oh! that is, oh! yes, I was going to observe; yes, yes, that is, I don't think that this passage of Scripture can apply to us now; you know our learned ministers say that there is no need of apostles and inspired men upon the earth, and that baptism for the remission of sins was certainly taught and observed by the former servants of God, and the gift of the Holy Ghost was confirmed by the imposition of their hands—all this we cannot deny; but, of course, to-day these things are not required." Hundreds of such shuffling statements, or long pious drawlings, have fallen on our ears thousands of times. We have generally found that our first work was not to convert the people to Mormonism—Christianity; but to convert them to the Bible. In a word, this generation of Bible believers are so in name only—they believe the book when shut; open it, and then Moses and the Prophets, Jesus and the Apostles, are gentlemen they are little acquainted with. We have heard plenty go a good length with some of the ancients, but the moment Moses, Jeremiah, or Peter said anything contrary to their notion of things or church dogmas, their ranting became beautifully less. Let a principle from an apostle or prophet stand in the way of a rabbi or reverend, and the former are old fogies. We are serious; we are not writing for exercise; we could give names. We remember a conversation we had once with a gentleman on the continent of Europe on the doctrine of baptism for the remission of sins. When we had pushed him to the point, he replied: "Well, I must admit that Peter did say baptism was for the remission of sins, and no doubt he believed it; but then he did not know any better." Of course that was a climax; yet he was a very pious man.

To the Bible Society we therefore say: gentlemen, send your Bibles in the languages and in the manner that we have indicated if you can, and we promise your agent and them a hearty reception in Utah; and we here reiterate, if we can facilitate your measures call upon us. Should you doubt us, send a pile to our office, and we shall soon distribute them for you in New York. Of course we shall expect you to send out a *gentleman* to distribute. If he knows the Bible well, and is gifted with a reasonable share of good common sense, he'll do—success is certain; he will be in better health and spirits when he returns.

What is the News?

WE do not know of anything very important at the present time, with the exception of a few earthquakes, volcanic eruptions, tornados and whirlwinds, and they are now getting rather scarce; and with some very few exceptions, we are not much favored with murders, infanticides, fires, wars or rumors of wars. Last year we were never at a loss for thrilling events to satisfy the ever-craving desires of a morbid appetite. The European war was a fruitful source of interest and amusement. It is true that there were many severe disappointments when, week after week, we heard the doleful cry of "*Sebastopol not taken*;" but even this was relieved by the suffering among the troops, reports of British inefficiency interspersed with scrimmages and little forays, wherein a few were killed, which tended to remove the dull monotony and unbearable ennui. Then came the battles of Alma and Inkermann, by way of a *bonne bouche:* afterwards, the more severe struggles at the Malakoff; and finally, the taking of the Little Redan and the fall of Sebastopol. These were glorious times, and the little ragged newsboys, as they hastened through the streets with the glad tidings, "Sebastopol Taken," knew full well the value of the commodity they carried, and how their readers would gloat over the recital of this fearful struggle. It is true that thousands had bit the dust, and many a brave, noble heart lay weltering in his gore; it is true there were thousands of widows and orphans; it is true that the reports of that struggle brought misery to the hearths of thousands whose stricken hearts mourned the loss of all they held dear; it is true that whilst one party were the conquerors, another were the conquered—but what of that? Was it not interesting to the community and a thrilling spectacle to the world, to witness the defeat of one of the world's gladiators?

That is now over—the Russian ships sunk—many of their fortifications blown up—and they, in their turn, took Kars, after a long struggle. Then came talks of peace—Conferences at Paris, vague rumor, diplomatic intrigue, national jugglery, and, finally, the ominous word *peace*. The white flag floats—a few words of gratulation—a little exchange of compliment—some few military parades, as the last dying embers of the consuming flame—a few trinkets and ribbons distributed—and the scene closes. The Lion rests his head on his paws, and roars not, except in an under-tone, which is natural to the species—the Bear ceases to growl—*l'Aigle*, glutted to satisfaction, is only known by the flapping of his wings and his patronizing strut.

Our own affairs here are not much better. It was hoped at one time, that from the fierceness of the struggle in Congress for the Speakership, we should have had some precious rows before now; but they have disappointed every body, and got along in peace—have they caught the European spirit, or are they billing and cooing for the Presidential contest? Kansas affairs have been quite amusing, but there is not much doing even there; Yankeedom has furnished her quota of men and Sharpe's rifles, while the "Sunny South" has sent her *fire-eaters*, with their "long toms;" but they have only killed one man for a long time, and it's feared he'll recover. Uncle Sam may be to blame in this, in holding the belligerents apart and not letting them show their valor—otherwise this might have been another Sebastopol on a smaller scale. It was hoped that, with the aid of the Mosquito difficulty and the enlistment question, we should have been enabled to get up another row with England, but both of them have flattened out. Even Walker is not doing much; the filibusters have been rather worsted. These Costa Ricans, with British guns, have been doing the mischief; it was hoped that the fillibuster could have done the business unaided; but, as it is found he cannot, indignation meetings must be got up, and help afforded in men and means. We can't get up a row with Britain on account of this gun affair, because we have rejected the Nicaraguan minister, Mr. French, ourselves, and repudiated Walker's pronunciamento and government. We may now, it is true, acknowledge the present minister, Padre Vigile—send out fillibustering companies in opposition to Government—take Central America, and then annex it; and if that won't raise up the lion, try something else—keep trying.

The famine in the Cape de Verde Islands is assuming importance, and the Oregon war with the Indians has been a little relief; but there have been too few killed to make it lively and interesting. There has been nothing very horrible done in Utah lately, and, with the exception of some few squalls about the approaching Presidential contest, all is dull. We may expect, however, some rich disclosures about the characters of the several contestants, unfolding all that they ever did do, thought of doing, or ever dreamed of; and they will all of them be made out the most precious rascals in the United States. This, of course, will be good for some as long as it lasts; but as these statements are not generally believed, even by those who write them, they soon become stale and insipid. All we can say is, when we get any news we will report it.

Up-down: Down-up.

"The changes of life like the tides ebb and flow."—LYON, Utah.

RECENTLY the New York *Herald* published a letter from M. J. B. Desplace, formerly one of the editors of the *Courier de l'Europe* in London, on the struggles of M. De Lamartine to keep his head above water. M. Desplace has come to the United States on a mission of "life and death." He represents this distinguished poet, historian, romanceer and politician heavily involved in debt and now without other resources than those procured by his pen. M. De Lamartine's estate being situated in a wine-producing district in France, he has been ruined by the failure of the vine crops during the last five years. Hundreds of families who have lived and labored on his estate have now almost entirely to be sustained by him as the custom of the country requires. To meet his liabilities, the poet is publishing in France a monthly periodical, entitled "A Familiar Course of Universal Literature," which he proposes to complete in two years. His friends believe that an edition of the work in English would meet with a ready sale in this country and relieve him from his difficulties. To obtain subscribers for this work has M. Desplace come here. He has gone the right way to work; senators, representatives, literary gentlemen and the press are with him. We have met with a piece from M. De Lamartine's pen, which will be interesting to those acquainted with his history—particularly contrasting with that period of his life when France looked to him for direction, and when his famous declaration of the march of the Republic made monarchs feel uneasy on their thrones:

"I will now speak with all the unreservedness of intimacy. There are things which a man says but once in his life, but which must be said once; otherwise you could not fully comprehend the all-powerful influences of literature over the public life of the politician and the heart of the individual.

"Away with all timidity of language! In these pages I will open my heart even to its inmost folds. The decorous scruples of timorous writers will not suffer them to lay bare the soul in public, but the heart swelling with bitterness in manlier bosoms will throw off such vain coverings with an unblushing sincerity far more chaste in reality than the mock reserve of conventional modesty. If the Laocoon writhing in marble within the serpent's folds were not naked, who would see his tortures? When the heart breaks, will not the vein burst?

"In spite of deceitful appearances, my life is not an enviable one; I will say more, it is ended; I no longer live, I survive. Of all the different characters which to a certain extent made up my being—the man of feeling, the poet, the orator, the man of action—the man of letters alone remains. Nor is the man of letters happy; my years do not weigh upon me yet, but they must be taken into account, and heavier far than my years I feel the weight of my heart. The former, like the phantoms of Macbeth, stretch their hands over my shoulders and point—not to crowns—but to a grave. Would to God I were stretched in it already!

"Nothing smiles upon me in the past, nor in the future; I am growing old without posterity in my empty home, surrounded by the graves of those I have loved. I cannot cross my threshhold without tripping against one of those stumbling-blocks of our love or our hopes. There they are, like so many bleeding fibres torn from my still living heart and buried before my eyes, while that heart beats in my bosom like a forgotten time-piece in a forsaken home, which continues to strike in solitude hours that no one reckons.

"What life I have left is concentrated in a few loving hearts and a small patrimonial estate. And even those hearts suffer through me, and I am not sure that I shall not be stripped of my inheritance to-morrow and sent, in the words of Dante, to die in a stranger's home. The hearth on which my father stood, and on which I stand to-day, is but a borrowed hearth, whose ashes may be scattered at a moment's notice; it may be sold to the highest bidder to-morrow, and resold again for a whim; so may my mother's bed, and even the very dog that licks my hands in pity when he sees my brow contracted with anguish. I must account to others for all I possess; on the faith of my honor and my labor they have staked the inheritence of their children and the fruits of their own industry. If I ceased to work daily for them, if even I slept my whole nights through, or if an illness (which may God spare me till his appointed time!) were to arrest my pen—the diligent instrument that I am wearing out for them—these honest friends would suffer with me, and would have to seek for their fortune among my ashes. They would recover it all—no doubt—but they would find it beneath my ruins."

While Lamartine had reached the zenith of his glory, Minister for Foreign affairs to the Great French Republic, Kossuth was the bright Star of Hungary. Both have held a high position in their respective nations, and both bade fair to receive the highest honors which men could accord to their fellows. They've been up—they're down. Lamartine is writing to obtain the necessary means of existence for himself and others dependant on him. Kossuth is wandering throughout the "Sea-washed isle," lecturing from the same necessity. Sudden and great have been their reverses—millions of men and money were at their command—now they are all but destitute, and next to quietly passed by.

Strange things have taken place since '48. We remember the London *Times* in October, 1849, publishing the following from the Paris Correspondent:

A Prefect, of one of the French departments, mentioned to a friend some days since, as a curious instance of the instability of human affairs, that about twelve months ago he received the following telegraphic dispatch:—"Monsieur le Préfet, arrest by all possible means the citizen, Louis Napoleon Bonaparte, should he present himself in your department. (Signed) 'Ledru Rollin.'" A year later, the same Prefect received another dispatch in the following terms:—"Arrest by all possible means the citizen, Ledru Rollin, if he presents himself in your department. (Signed) 'Dufaure, Minister of Louis Napoleon.'"

Ledru Rollin, the subject of the Nephew's solicitude, and at one time Minister of the Interior, is presently in England, eating his humble pie and "nursing his wrath to keep it warm."

Then there is Mazzini scarcely ever heard from, and a host of other great men—for be it said, we have yet to learn one word against their morality. To the foregoing list might be added, Royal wanderers, Louis Philippe's issue, Queen Christiana, and a whole batch of Pedros and Rajahs, but we must for the present let them slumber, and terminate with a change in the other direction.

Of the gentleman who now sports in France the portfolio that M. De Lamartine graced in '48, the following little story is going the rounds of the papers:

ADVENTURES OF M. WALEWSKI.—A Paris letter gives the following curious history which serves to exemplify the strange ups and downs of the lives of public men in France. In 1831, M. de Walewski, up to the neck in the Polish Revolution, was delegated from the Poles to the French nation. He passed by Berlin where he escaped narrowly with his liberty and life; for, had he been seized and given over to the Russian Government, he would have been executed in reality, as he was shortly afterward in effigy. But the Chief of Police in Berlin at that time was M. de Manteuffel; and the archives of more than one Prussian town possess to this day a document in which it is by him recommended to the authorities to arrest, by all possible means, "an adventurer styling himself Walewski, and pretending himself delegated by the Polish to the French nation." This was the last transaction in which were brought into juxtaposition the two men who have now been called upon to discuss the treaty of peace, as Prussian Plenipotentiary and French Minister for Foreign Affairs.

The unsuccessful adventurer at Boulogne and Strasburg, the prisoner of Ham, the captain of artillery in Switzerland, the exile wanderer in England and America, the neglected Louis Napoleon, is the present Emperor of France, Napoleon III., who rules the destinies of one of the most powerful and enlightened nations in Europe. Our little world is most certainly a stage.

An Editor Cowhided by a Fillibuster.

MR. SMITH, editor of the New York *Sunday Courier* was cowhided in his sanctum on Monday afternoon, by Capt. Wm. Lyster, late of Gen. Walker's forces. The son of Mars had taken offence at some criticism in the last issue of the *Courier* on his lecture delivered last week in this city on Nicaragua. The remonstrances of the editor brought the compositors of the establishment to "the seat of war," whereupon the captain and his friend Mr. Walters, adopted the Schlessinger step to the street door. One of the typos let fly a mallet at Walters who acknowledged the kindness by firing a pistol—blank cartridge—at him. The captain was taken before Justice Welsh, but the editor not appearing against him he was liberated after an hour and a half's detention.

Cowhiding an editor does not disprove the truth of his statements nor the force of his criticism. The captain should think of reformation some thing nearer home than Nicaragua.

Since the foregoing was in type we have learned that Messrs. Lyster and Walters, have been brought a second time before Justice Welsh, at the Lower Police Court, on charge of assault and battery preferred against them by Mr. Smith. The accused were held to bail each in the sum of $500, to answer the charge. The trial of Lyster and Walters will come off in the Court of Special Sessions to-day (Friday). There will be a large attendance of Nicaraguan and theatrical characters on hand to witness the result of the procedure. Great fun is anticipated.

MONEY AND TIME.—Money and Time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.

Arrival of Saints at Boston.

THE ship Enoch Train, which arrived in the harbor yesterday morning from Liverpool, brought a company of some five hundred and thirty emigrants, all of whom are bound for the Mormon "land of promise," Utah. By invitation of Capt. Albert G. Goodwin, Alien Passenger Emigrant Superintendent, a small party of gentlemen yesterday afternoon paid a visit to the vessel as she lay at quarantine, in the Superintendent's yacht, the "Whisper," to view the arrangements which are made on emigrant ships for the accommodation of their passengers, and to learn what sort of people are filling up that singular community in our western wilds which was founded by Joseph Smith the Mormon Prophet.

Upon arriving alongside, a large number of the emigrants were found to be upon deck, notwithstanding the inclemency of the weather. They received the party with hearty cheers, and "Yankee Doodle" was played quite well by several musicians among them. The emigrants are of a very superior class for steerage passengers. They are composed mainly of English people, with parties of Scotch, Welsh and Irish. [A small company from the cantons of Geneva and Zurich, Switzerland, and some from the East Indies and Denmark.—Ed. Mor.] A few are from South Africa—so far have the Mormon missionaries pushed their travels in their zeal to make proselytes. The emigrants were generally very clean and healthy looking; and from the plump cheeks and ruddy looks of many of the males, one would hardly suppose they had undergone sea-sickness and close confinement on board ship for thirty-nine days, the duration of their voyage from Liverpool. The women appeared not to have borne the trip so well as the men, and some of them looked as though they would hardly reach the end of their contemplated journey. Probably a separation from home and kindred is more keenly felt by the sensitive feminine heart. The number of children is quite large, numbers of entire families being on board.

The emigrants' quarters in the between-decks, although of course crowded, were quite neat. The air was somewhat close, but the excellent arrangements for ventilation and the comfort of the passengers had eventually prevented that sickening condition of things which is too often found on board emigrant ships at the end of a voyage. The health of the emigrants on the passage was excellent, only two deaths occurring—one an aged woman and the other a child, both "ailing" when they went on board; there was little sickness, as one of the emigrants told us, except sea-sickness. The men looked cheerful, and seemed well pleased with their future prospects. Many of them are mechanics, and the whole of them are much more intelligent than the ordinary class of emigrants.

These members of the Church of Latter Day Saints are under the charge of four Mormon Elders, who make all needful arrangements for their transportation to Salt Lake Valley. The chief Elder is a young man, apparently about thirty years of age, shrewd and energetic looking. The entire expense of their journey from Liverpool to Iowa city is only £9, or something less than forty five dollars. The Mormons have an agent in nearly all the large cities and in every country in the world, and their proselytes are collected by them at a general rendezvous.

The visitors were well pleased with their visit, and as the party left the ship they were again saluted by the strains of "Yankee Doodle." The young lady Saints were hardly equal to our Yankee girls for good looks, and it was thought at the time that no member of the party had had his tender sensibilities touched while looking upon them; but on regaining the "Whisper," and getting under way, it was discovered that the "gentleman from Worcester" was missing, and his voice was quickly heard, calling to be taken on board. A boat was accordingly dispatched for him. It was hinted that he had been spell-bound by a pair of eyes "deeply, darkly, beautifully blue," set in the gentle countenance of a female Mormon neophyte. This, however, is uncertain, as the gentleman wisely kept his own counsel.

This, we believe, is the first cargo of Mormon emigrants that ever arrived at this port. They landed this morning at eight o'clock, and will start immediately on their long overland journey, by the way of New York and the Erie Railroad. After reaching Iowa City they will perform the remainder of their journey to Salt Lake by means of ox-teams and the like conveyances.

The above report of the arrival of the Enoch Train we clip from the Boston *Journal*. The company of Saints by this vessel arrived in this city on Saturday morning last by steamer from Boston. They stopped till the following evening, and proceeded on their journey to the frontier by the New York and Erie Railroad. The secretary of the company, Elder McAllister, has handed us a lengthy report of the incidents of the voyage from Liverpool to this port. The Saints had a good passage across the Atlantic, and everything was as agreeable and comfortable as a sea voyage permits. They weighed anchor in the Mersey on Sunday morning, the 23d of March, and arrived at Boston on the morning of the 1st inst. From the report we learn nothing of particular interest to the Saints in general. Our emigration has ever been characterized by order, cleanliness, good understanding and kindness among the Saints, and a willing obedience to those who preside over them. Such has been the case again on board the Enoch Train, so much so, that "the runaway lady" and a portion of her family returned to Liverpool, in obedience to the counsel of Elders Wheelock and Ferguson, even though no law could compel or other circumstance induce them to return.

Sister Maryanne, wife of Elder Thos. Lyon, was delivered of a daughter named Christina Enoch, during the night of the 21st of March before the vessel sailed; on the morning of the 24th, sister Agnes, wife of Samuel Hargraves, was delivered of a son named Enoch Train; the same evening, sister Elizabeth, wife of William Johnston, was delivered of a son named Hamilton. On Monday evening, the 31st of March, sister Esther Devereux, aged 60, wife of John Devereux, died of consumption; she was a native of Dimock, Gloucestershire, Eng.; she came with her family from the Herefordshire Conference; her remains were committed to the deep in lat. 41 deg. 32 min. north, long. 24 deg. 44 min. On the 24th of April, aged 2 years, Jane, daughter of Hugh and Jane Clotworthy, died of consumption of the bowels.

The captain and surgeon appear to have been very kind and attentive to the Saints during the voyage. In general meeting on board, the Saints passed a vote of thanks to the captain, and delegated President Ferguson to be their representative to him, whereupon the following correspondence passed between them:

SHIP ENOCH TRAIN, 95 miles E. of Boston, U. S. April 28th, 1856.

SIR: I have much pleasure in having been selected as the medium through whom to communicate the gratitude of the whole of our company for the multiplied displays of your kind attention to them and solicitude for their health and comfort during our voyage from Liverpool. By a unanimous vote of the company, I am requested to tender you the thanks of their hearts and their prayers most sincere that God may reward you by administering according to the richness of His bounty, health, peace and enduring happiness to you and yours.

Respectfully your sincere friend,
JAMES FERGUSON,
President of the company of Latter Day Saints on board Ship Enoch Train.
Capt. H. S. Rich, Ship Enoch Train.

When the above was presented to the captain, he handed the following copy to President Ferguson, written ten days previous, to be ready when he came in sight of Boston Lights:

To MR. JAMES FERGUSON and Elders on board ship "Enoch Train," from Liverpool for Boston.

GENTLEMEN: Boston lights are now in view and soon we must part—may we hope not for ever; but previous, allow us to tender to you our thanks for the spirit of kindness manifested by you all during the present voyage, tending to the health and comfort of our passengers under your charge. If such rules and regulations could be followed by all emigrating ships, we should hear less, far less, of sickness and distress at sea. Cleanliness is a part of your religion, and nobly you have carried it out. May your trip across our States be one of pleasure, and when these are passed, and you encamp upon our western prairies, may your thoughts wander back with pleasure to your ocean voyage. Gentlemen, farewell! May health, peace and prosperity go with you; and when your pilgrimage is accomplished on earth, may a bright immortality be yours—that world which is to come.

Most respectfully.
HENRY S RICH, Master of Enoch Train.
CHAS. B. JONES, Surgeon of ditto.

The Saints were almost all well and in good spirits passing through here. Sister Granger, from Scotland, was very poorly; her husband was unremitting in his attention to her, and, with the kind assistance of sister Hardie, from Edinburgh, was doing everything to assuage her sufferings. We take pleasure in noticing the favorable mention in the report of sister Hardie's services to her sisters during the voyage; we ever feel pleased to record the kindness and attention of the Saints to each other in a trying hour. Elder Nathan T. Porter has been left with us for a little, as we considered his health would be considerably endangered by continuing his journey at the present time. Those who have ministered to him during his voyage, and those now watching over him, have our blessings, for he is a good and worthy man, beloved of all the Saints who know him. Elder Thos. Lyon has likewise tarried here on account of the indisposition of his partner. With these exceptions, the Saints were looking well and rejoicing in prosecuting their journey Zionward. We were much pleased to see so many of our old acquaintances from the old world, and the Elders from Utah returning with joy. Among the leading men in this company we saw Elders James Ferguson, Edmund Ellsworth, Daniel D. McArthur, John D. J. McAllister, Spicer W. Crandall, Truman Leonard and John A. Hunt, who have been on missions and are now returning home. There were likewise several English and Scotch Elders, Presidents of Conferences, in the company.

The Famine in the Cape de Verdes.

ABOUT a dozen Portuguese residents of this city, met on Tuesday afternoon at the office of the Portuguese Consul for the purpose of devising some means of relieving the natives of the Cape de Verde Islands, from the horrors of the famine that has already laid in the dust tens of thousands in these small islands. The Consul Mr. Figaurere, presided over the small meeting and explained the object for which they were convened. The Vice-Consuls in other States are to be appointed to obtain subscriptions, and a committee of five gentlemen appointed in this city for the purpose of receiving relief for the sufferers. The sum of two thousand one hundred and eighty-five dollars was immediately subscribed.

A preliminary meeting for the same object was held the same evening in the Astor House. Mr. Hackett at whose call this meeting was held, subscribed one hundred dollars and offered his professional services for one night to any theatrical manager who would give one evening's benefit to the sufferers. A public meeting was determined on but it was deemed prudent to await the course of the Chamber of Commerce which had signified its intention to hold a meeting as soon as it received an account of the sufferings at the Cape de Verds from official authority.

The New York *Herald* of Wednesday says:—"We have letters from Porto Praya and Porto Grande, Cape de Verds, to the 28th of March. One of our correspondents states that the inhabitants of the islands had died by thousands of starvation during the winter, and that it was estimated that at least twenty thousand will perish by August next, unless relief be forwarded to them.

"It will probably be in the recollection of our readers that on the arrival of the Atlantic at the end of November last, we published the correspondence of Mr. Martens, Vice-Consul of the United States at Porto Grande, with Commodore Crabbe, Commander-in-Chief of the African squadron, communicating to him the dreadful state of destitution to which the inhabitants of San Antonio had been reduced by the failure of their crop, and appealing to him for aid. To these documents were appended memoranda drawn up from personal observation by Lieut. Bartlett, one of the passengers by the Atlantic, and to whom we were indebted for the information. From the details, furnished by the latter it appeared that the crop of 1855 had proved a total failure on that island, owing to the drought; and the proceeding crop having been only half an average, there were at the time Lieut. Bartlett visited it at least 30,000 of the inhabitants living on the banana stalk and the carcases of dead animals that had died or were dying of starvation. There were not of any kind provisions for one-sixth of the probable demand before the crop of 1856 could be got in, which would not be until December, 1856. But even supposing that the supply were larger, the people were so poor that they could not buy more than one-sixth of what they required. The consequence was that the inhabitants of the island were daily perishing in numbers from starvation. The Island of St. Nicholas, from which aid was expected, did not produce one-third of its usual crop, and it was anticipated that this deficiency would add at least 10,000 persons more to the aggregate of the sufferers. All the cattle had died on St. Vincent, as well as on the small islands, and it was expected that they would soon be extinct on the northern portion of the group. No aid could be hoped for from the southern islands, as they had barely sufficient for themselves."

LOVE.—Friendship often ends in love; but love in friendship—never.

Indian War—Oregon and Washington Territories.

GENERAL WOOL writes a long letter from Benicia, Cal., April 2d, to the editors of the *National Intelligencer* on the Indian war now raging in the Territories of Oregon and Washington. The General's letter is intended as a vindication of his military course and a condemnation of Governors Curry and Stevens. If the General's letter be historically true, "the powers that be" have made a fearful and wanton sacrifice of Indian life. The Governors will probably answer the General.

Red skin blood will have to be accounted for as well as that of pale skin. He tells what he had endeavored to do for the protection of the Territories, and charged the Governors with meddling unnecessarily. He says:—

Gov. Curry, however, had brought two regiments of mounted men in the field at an enormous expense. Nothing had yet been accomplished by them, and certainly not by the regiment intenced to operate against the Indians in Washington Territory. Something had to be done. A fight with the Indians, no matter whether friends or enemies, was indispensable to excite the sympathy of the nation, and especially Congress, or the propriety of paying contributions, so profusely levied on the people of Oregon, might be questioned. Accordingly Col. Nesmith was ordered by Gov. Curry with his command to march against the Walla-Wallas, where Major Chinn, with four companies, had been previously ordered. On an inspection of the horses of the Colonel's command, although but twenty days in the field, they were pronounced unfit for that service. Several companies, however, were prepared, and, under the command of Lieut. Col. Kelly, a member of the Legislature of Oregon, joined Major Chinn, who, instead of going to Fort Walla-Walla, where he was ordered by Gov. Carry, took post on the Umatilla thirty miles distant, because as he reported, there were one thousand Indians in and about the fort. Although in this position, for several weeks, and frequently sending scouts within a mile or two of the Indians, he was neither molested or interfered with. Lieut. Col. Kelly, on joining Major Chinn, moved against Fort Walla-Walla, but found no Indians there. He then moved up the river Touchet, where he was met by the chief, Pin-Pin-mox-mox, with a flag of truce. He said he "was for peace; that he did not wish to fight, that his people did not wish to fight, and that if any of his young men had done wrong he was prepared to make restitution." If he could not return the goods wrongfully taken, he would pay for them, being abundantly able to do so. When the volunteers said they were in want of provisions, he offered them cattle. He was rich in money and cattle. The volunteers replied he had better go back and fight. He refused, and with his companions, four (Lieut. Kelly says six) in number, was taken prisoner, and sent guarded to the volunteer camp. The volunteers then commenced the attack upon his people, which was continued for four days, without any great loss on either side, when the Walla-Wallas, having secured their women and children, crossed Snake river. The second or third day of the engagement the volunteers barbarously killed Pin-Pin-mox-mox and his companions. They took from the chief's head some twenty scalps, cut off his ears and hands, and sent them as trophies to their friends in Oregon.

A the volunteers, having no boats, could not cross Snake river, the retreat of the Indians closed their winter campaign except to plunder the friendly Cayuses of their horses and cattle. [See my letter dated the 12th February, 1856, to Gov. I. J. Stevens.]

Owing to the severity of the winter, except those captured by the Indians, most of the volunteers, horses died from fatigue and the want of forage or grass. Major Chinn said that about 225 of their best horses were captured by the Indians. It is reported that Gov. Curry has in part replaced them with a fresh relay. In February thirteen wagons loaded with supplies, including ammunition, for the volunteers, guarded by only four men, were captured by the Indians betwaen the Umatilla and Fort Walla-Walla.

Such have been the results of one of the most unwise, unnecessary, and extravagant expeditions ever fitted out in the United States, and for no other reason than to plunder the treasury of the United States and to make political capital for somebody. It could not have been projected for the defence of the Inhabitants of Oregen, nor for the protection of Oregonians in Washington Territory, for none resided there. What, then, could cave been the object? Nothing but a crusade against the Indians, and a long war to enrich the country. If such was not the object, Gov. Curry, instead of sending his troops against the Indians in Washington Territory, and beyond his jurisdiction, would have sent all of them to Southern Oregon, where the war raged, and nowhere else in his Territory. The Oregonians say that the war "is a god-send to the country."

It would, however, appear from the Governor's proclamation that he did send a regiment to Southern Oregon; but, from all the information I have received from that section of country, they have been of little or no service, so far as giving protection to the Inhabitants; and yet the war has been carried on between the volunteers and the Indians in a most signally barbarous and savage manner. My information is derived from citizens and regular officers under my command, and not from any of the civil or military functionaries of the Territory of Oregon. I have never been informed by any one, not even by the Governor, of the military wants of the Territory. But has never called on me for troops to defend it or to protect the inhabitants from savage barbarity, although he has, as it would appear, purposely avoided all communication with me on the subject. I have not been unmindful of the condition and wants of the Territory. I have not failed, as far as it was in my power, to defend and protect such parts as were exposed and assailed by the Indians, and I have no doubt but for the indiscriminate warfare carried on against them, and the massacres of several parties of friendly Indians by the troops of Gov. Curry, the war would have long since been brought to a close in Oregon. Although the Indians are retaliating with fearful vengeance on innocent citizens for the murder in October last, by Major Lupton and his party of twenty-five friendly Indians, eighteen of whom were women and children, all going to the military reservation at Fort Lane for protection; and notwithstanding the massacres on the 23d and 24th December last, when volunteers murdered about forty unarmed friendly Indians, belonging to the band of the chief Jake, who was among the killed. I think, if the volunteers, who expect to be paid largely for their services, were withdrawn, and private war prevented, I could soon end the war in Rogue River Valley, and indeed throughout Oregon and Washington; but the determination of the Oregonians to exterminate the Indians, which I am wholly opposed to, if not discountenanced by the United States government, may prolong the war almost indefinitely.

FOREIGN SUMMARY.

By the arrival of the North America at Quebec, we learn that the armies of the late belligerent powers are being placed on a peace footing, and friendly relationship manifests itself everywhere. In the Crimea there was a grand review of the entire French army on the 17th ult. The epidemic had ceased in the Crimea. A grand naval review, at which her Britannic Majesty would be present, was to take place on the 23d ult. at Spithead; there were to be 240 steamers of various sizes, carrying 3000 guns, propelled by 30,761 horse power, and manned by 30,000 seamen. The Russian militia has been disbanded. The Admiralty has ordered all the lighthouses to be lit, and all the buoys to be laid down in the Gulfs of Bothnia and Finland, as also in the Baltic and White Seas. Grand exhibitions of fireworks are in contemplation in London, for which purpose the Chancellor of the Exchequer had signified his consent as to the expense, provided it came within the sum of eight thousand pounds. Gen. Williams, the gallant defender of Kars, is said to be recovering from his illness, and was on his way, prisoner of war, to Moscow. Accounts from the East state that the insurgents against the Porte in Arabia had suffered so much from cholera as nearly to put down the insurrection, 18,000 insurgents having died of the disease.

THE MORMON.

Religious Gatherings.

The month of May, upon which we have just entered, is known over the wide world as the month particularly devoted to religious interest. "The May meetings" are looked forward to with great interest by our Christian neighbors. They have commenced here; the churches and halls of the Empire city, the commercial metropolis of the United States, are unusually filled with the sanctified. Exeter Hall, and the churches in the English capital are, we may safely calculate, filled with similar assemblages. What may be done for the amelioration of the condition of the children of men by the present holy gatherings; time will show; but the past does not speak flatteringly of them. Some big little men generally find opportunities of displaying their elocution and erudition to the bewilderment of the general hearers, and to the chagrin of their lesser privileged and lesser gifted brethren. When they've told how lowly Jesus was ushered into the world, how wisely he questioned the learned doctors at Jerusalem, how humbly he washed the feet of his disciples, how he was full of love and goodness, an example to all men, they descend from the pulpit to the committee rooms, and then begin the bickerings. There is, no doubt, a great many folks, speakers and hearers, at these gatherings worthy of their profession, but we allude to scenes that too often have characterized May meetings. A German traveler, in describing his tour through Scotland, speaking of Glasgow says: "In the morning the streets are filled with people going to Church, parading their Bibles and Psalm books as they strut along; a stranger would think it was a city of Saints. In the evening, when the sun had withdrawn the light of his countenance, these same streets are filled with prostitutes, pickpockets and drunkards; the same stranger would think the city transformed to a Pandemonium." Our historical illustration of course must be very carefully applied.

Some of the New York papers announced two months since that there was to be at the same time of the religious "anniversaries" in our city a "World's Anti-Bible Convention." Why the convention has not been held we know not, and indeed had forgot it, till our memory was refreshed this morning by the Virginia *Telescope*, who comes out rough-shod against the leader, Mr. Joseph Barker, whom he styles *an apostate*. The *Telescope* says some hard things *hurriedly* of "the daring infidel," as he calls Mr. B. The Council Bluffs *Bugle* informs the world that Mr. Barker is up in that quarter "delivering lectures to crowded houses." The *Bugle* recommends orthodox ministers to have a discussion—that is better than bad language. We are something acquainted with Mr. Barker's writings, lectures, discussions, and life, and feel pleased that Mormonism is not sectarianism. Mr. B. has taken a heartless mission: to destroy faith without a better substitute is a poor business.

Nicaragua.

General Walker has written a long letter to Senator J. B. Weller, thanking him for his manliness in defending the character of the Nicaraguan warrior, when his course towards the Transit Company was the subject of conversation in the Senate. Walker speaks very moderately of himself—duty is his only motive for wielding the sword and putting things on another footing in Central America. There are rumors at Washington that Gen. Pierce's government is about to recognise the present Nicaraguan government, and to receive as her Minister at Washington, Padre Vigilly, who arrived there with his Secretary on Monday.

According to public invitation, the Hon. Pierre Soulé, of New Orleans, was to have met with a number of fellow-citizens in the St. Louis Hotel of that city, on the 28th ult., "in order to lay before them his views on Central American affairs." The New Orleans papers of the 29th, report that what was intended to be an "informal meeting" of somewhere about seventy or a hundred patriots and friends of Gen. Walker turned out "a very large and enthusiastic crowd.

Mr. Soulé is reported to have spoken very eloquently in favor of Walker's movement, and the certainty of our government acknowledging the present government of Nicaragua at no distant day. He urged dollar help, pluck and men were on hand, but without the almighty dollar it might be a prolonged struggle. After his address "subscriptions in aid of the cause of Nicaraguan freedom were opened," and a good amount put down. Col. Parker H. French, the rejected Nicaraguan Minister at Washington, spoke very flatteringly of Gen. Walker, and thanked the New Orleanists for their sympathy and assistance for the Republic he represented. Before the meeting adjourned several gentlemen were appointed a Committees to receive subscriptions to make the needful explanations.

A meeting of the friends of General Walker and of those who sympathize with his cause in New York was also held on Tuesday evening, in the St. Charles Saloon, Broadway.

At about eight o'clock P. M. over fifty gentlemen had assembled.

Alderman Clancy, of the Sixth ward, took the chair, and Alexander Robinson, Esq., acted as Secretary.

After a few brief but enthusiastic remarks on the subject alluded to in the placard that had called them together, a resolution was passed to the effect that a mass meeting of Central American sympathizers be held this (Friday) evening in National Hall, Canal street, at eight o'clock.

A committee of arrangements were appointed, in order to carry out the object of the resolution, and the meeting adjourned.

Kansas.

In our last week's issue, under the heading Telegraphic, it was reported that Sheriff Jones, of Kansas Territory, had been shot while guarding prisoners under arrest. Sheriff Jones is said to be convalescent. The citizens of Lawrence held a large meeting the following evening, to express their condemnation of such an atrocious crime. The Free Soilers are reported to have said at the meeting, that the attempt upon the life of the Sheriff was made by a pro-slavery man for the purpose of charging it upon the anti-slavery party thereby raising an influence against them and their cause. Poor Kansas!

The *Tribune* says:—"It was undoubtedly the act of some individual for some personal consideration, as Jones has many personal enemies. It is feared that retaliatory measures will be taken against individuals, and that assassinations will follow, on both sides perhaps, as the result of this act, and possibly a general war will again be excited in our midst. The Governor has offered a reward of $500 for the apprehension of the would-be murderer."

Utah.

At the moment of going to press we have received some straggling numbers of *The Deseret News*. As our eyes caught a glimpse of No. 52, we felt and said, "Welcome—a treat this morning." All that we felt and expected but our first feeling was soon changed to—what? We very nigh said—but we'll call it mildly—disappointment. No. 52 alluded to a subject in No. 50; we were interested, and hastened to undo other numbers, and what did we find? Nos. 39, 40, 43, 44, 45, 52!!! Now, that is really too bad. Were it the first time we had been thus served we could have passed it over, but the fact is, our full file scarcely ever arrives. Who is the transgressor? The *Deseret News* office? No—confusion does not reign there. Who then? Aye, that is the question we should like answered. All we can say is, our spirit groaneth, "Oh, ye post office employees, when will ye be honest?" There are many honest, honorable men in that branch of the country's service; men above mean, paltry pilfering; to such we say, Gentlemen, purge yourselves of the other kind about you for such offences, and your occupation will be as honorable and respected as your services, when well done, are highly appreciated.

Our office is The Mormon office; our exchanges have, of course, that now interesting name on the wrapper, and that accounts for our file being plundered, white private gentlemen receive theirs untouched. To the politeness of Elder Angus M. Cannon are we indebted for the use of his full file, from which we make the following extracts:

MASS MEETING.

Pursuant to adjournment on the 26th of January, a large assembly convened in the Tabernacle on Saturday, the 2d inst; Gov. Young, President of the meeting, took the chair. Prayer by Pres. J. M. Grant. Ballo's Band played the "Star Spangled Banner," and several other enlivening tunes. Hon. E. Reese delivered the opening speech, and was followed by Pres. J. M. Grant, Chief Justice Kinney, Capt. L. W. Hardy, O. P. Rockwell, Esq., and His Excellency the Governor, who, at the close of his remarks, individually proffered to take stock and furnish 300 miles of the route. One thousand miles were subscribed for, and the large number present unanimously voted to sustain the chartered company in carrying a daily express from the Missouri river to California, and in extending the line as fast and as far as circumstances may permit. Adjourned without date.

EDUCATIONAL MEETING.

The Chancellor and Regents of the University of the State of Deseret held a meeting on the 4th inst., at which his Excellency the Governor, Presidents Kimball and Grant, Bishop L. D. Young, and Elders F. Kesler and R. L. Campbell, were present. The time was mostly occupied in the discussion of preparing copy for the publication of elementary schoolbooks in the Deseret alphabet, and Elders W. Woodruff and S. W. Richards, Regents, and Elder George D. Watt, Secretary of the Board, were appointed a committee to prepare and arrange the matter for said publications, and to report progress at each successive meeting, that they may have the advantage of the information, judgment and experience of those who feel interested in the subject of education. The meeting adjourned to meet at early candle-light on Monday, Feb. 11, in the room over the President's office.

FESTIVITIES.

The party given by the Governor and Legislative Assembly came off in the Social Hall on Tuesday, the 29th ult. His Excellency Gov. Young, Hon. H. C. Kimball, President of the Council, Hon. J. M. Grant, Speaker of the House, Hon. A. W. Babbitt, Secretary, Judges J. F. Kinney and G. P. Stiles, Dr. G. Hurt, Indian Agent; Messrs. Bell, Livingston, Williams, Gerrish and Hooper, and a large number of other prominent citizens and a bevy of Utah's fair wives and daughters were present. The hall and dining-room were tastefully and beautifully ornamented for the occasion; the supper and arrangements were excellent, and all cordially participated in the frank and free enjoyment of the occasion.

On the 31st ult. the Dramatic Association gave a dance and supper in the Social Hall, to as many of their friends as the room could accommodate. The decorations were the same as on the evening of the 29th, and not being crowded, the guests had ample range and free scope for rendering themselves mutually agreeable, which all appeared to do with great zest, and with that pure and unalloyed hilarity known only to the Saints.

PARTIES.

That of the 'Mormon' Battalion came off on the 6th inst., the Second Annual Festival of the Typographical Association on the 8th, and the Life Guards gave a party on the 11th.

On each occasion the Social Hall was well filled by those who endeavor to wisely appreciate the various blessings profusely strown in their path, and to properly distinguish "times and seasons," giving to rest and recreation, as well as to labor and the sterner duties, that share of time and attention adapted to fully subserve the best use and development of each individual.

The Theatre will open in the Social Hall, on Wednesday the 13th instant, with "Luke the Laborer," and, "His Last Legs."

Luke.....W. H. Wilson.
Song, "Nelly Gray,".....W. Willes.
O'Caligan.....Patrick Lynch.

The Dramatic Association will continue their performances on each succeeding Wednesday and Saturday evenings, until further notice. They have several new plays, farces, &c., in readiness for the entertainment, amusement and instruction of the public.

DISTURBANCE WITH INDIANS.

For some time past a few Indians in Utah and Cedar Valleys have been disposed to be mischievous, stealing cattle and horses when opportunity offered, threatening to kill cattle when they pleased, and resisting a legal examination into their conduct. Matters were in this condition until recently, when, from all now known (10 A. M. of Feb. 26th) some Indians killed two herdsmen on the west side of Utah Lake on the 21st, or early on the 22d inst., and another herdsman is missing.

On the 22d, a *posse* of ten men, with writs from the first and second U. S. District Courts, called at an Indian camp near the south fort in Cedar county, to arrest the Indians named in those writs. Soon as the attempt was made to execute the writs, the Indians showed fight and fired upon the officers, and in the *melee* one Indian and one squaw were killed, the latter accidentally, and Bro. George Carson was mortally wounded, and died about 2 A. M. of the 23d.

Since writing the above we have learned that the two herdsmen killed were Henry Moran and Washington Carson, and Lewis Hunsaker is the one missing.

From all yet known (3 P. M. of March 1) it is probable that Hunsaker was taken prisoner.

On the 26th of February, just before dark, and not far from Kimball's creek, west of Utah Lake, some Indians surprised a camp of men who were out gathering stock, killed John Catlin and —— Cousins, mortally wounded John Winn, who has since died, and drove off 15 horses and mules belonging to the party.

Tintick, head chief of the disaffected band, and who was wounded in the skirmish near the south fort in Cedar county, is reported dead.

The noted Washear, or Squash, who was arrested on a writ from the U. S. District Court, while momentarily from under the eye of his keepers, so effectually cut his throat, with a case knife furnished him to eat with, that he soon died.

He had been frequently heard to say that he would not go to G. L. S. City to be hung up like a dog, alluding to the fate of the two who were hung during the administration of the Hon. Leonidas Shaver, late U. S. Associate Justice.

When informed of the event, the Indians in that neighborhood remarked that he had killed himself to avoid being hung, a mode of death very repugnant to his feelings.

Gen. Peter W. Conover was to start on the 1st inst., from the rendezvous on the west side of Utah Lake, with some 200 men. They go out to recover Bro. Hunsaker, if still alive, and the horses and cattle driven off by the Indians.

MISSIONARIES.

The names of a very large number of Elders, appointed to missions, were read from the stand in the Tabernacle in G. S. L. City, Sunday, Feb. 24, 1856. The greater portion of the Elders named have missions assigned them to Green River, the North, and Los Vegas, within the Territory and California. The following list for Europe, Australia, and the East Indies will interest our readers:

TO EUROPE.

From Fillmore—Peter Robinson, Thomas R. Ring, John A. Ray, Edwin Holden.
From Davis County—Jesse Hobson.
From Utah—Lorenzo Hatch, Isaac Higbee, William Pace, William Miller.
From Great Salt Lake City—Orson Pratt, Ezra T. Benson, Orson Pratt, Jr., Phineas H. Young, Miles Romney, James Beck, James Ure, Truman O. Angel.
From Lehi—James Taylor.

TO AUSTRALIA.

From Provo—Andrew Jackson Stewart (the surveyor), Thaddeus Fleming, Joseph A. Kelting.
From Great Salt Lake City—Louis R. Chaffin, Zerubbabel Snow, James Phelps.
From Battle Creek—George Clark.

TO THE EAST INDIES.

From Great Salt Lake City—Thomas S. Johnson.
From Provo—William M. Wall, Alexander P. Chesley, George Parish.
From Springville—Martin Crandall, Joseph Kelly, William Bird, John Whitbeck.

DOMESTIC SUMMARY.

The Military Commission sent by this government to visit Sebastopol, have lately returned to Washington. Passing through Paris they called on the Minister of War for permission to visit and examine the fortifications around Paris. They were refused permission, and treated rather uncourteously, as the relations between this country and France were not so very sweet and easy. Of course there must be some pen and ink used over this matter.

General Harney has not got all the Indians square yet. As scapegoats from society have been known to foster enmity in the Indians against emigrants, he has ordered all white persons in the section of country around Fort Pierre to quit their relations with the Indians, unless they show that they are in the service of the government, or any fur company. The Ogallahs and Bruley bands of Sioux were not expected to be present at the Grand Council that the General intended holding last week.

At midnight, on Sunday, two men were run over and instantly killed by the milk train of the New York and Erie Railroad, about four miles from the Jersey City ferry. They were badly cut to pieces.

The Washington Common Council have passed a resolution tendering a public reception to Mr. Buchanan.

FOR THE MORMON.

Self-Government and Self-Knowledge.

BY ALEXANDER OTT.

In the majestic stillness of the night, when Luna with maiden-like modesty has appeared from behind her bridal retreat, and is clothing everything with her gentle, soul-melting, silver light; when the stars, like glittering chariots are rolling through the immensity of space; when all nature is enjoying its nocturnal rest, and only Zephyr's gentle whisperings like the sighs of the Aeolian harp are heard; when man after having passed through the various scenes of busy day life, has thrown off all his harrassing cares and sorrows, and his mind is quiet and settled, then he may be qualified to engage in sweet meditation, and reflect on his own littleness.

Nothing is so interesting to the inquiring psychologist as the study of the mind; though great men have tried to fathom its depth, they have often like the mariner on the sea got no soundings; it takes an Ariadne to find a path through the labyrinth of human feelings. The mind may be compared to a vast ocean; it is calm and serene and deep emotions seem to be hushed up in slumber, when the wind is fair and everything goes right; but the least change of the moral atmosphere disturbs the mental harmony, and like the mighty waves on the tempestuous ocean, a storm of feelings arises, that nothing but self-government can subdue.

The mind, being the acting part of the soul, is more or less liable to receive and make impressions, to create feelings, to reveal the inward winds of passion; these psychological phenomena take place in proportion to the greater or smaller development of the nervous or ganglion system, and arise from the intimate connection that exists between the body and the soul; every little disturbance in the neurological equilibrium, is felt by the spirit. For example, strike a person; as soon as he feels the blow, his flesh seems to creep, and the idea of taking revenge will directly enter his mind, so you see the shock felt by the blow was not only a physical, but also a moral or mental one; enter a room impregnated with the most exquisite perfumes, Oriental luxury can command, the sensation you experience is not confined to the olfactory nerves, but is through those channels conveyed to the mind—conjuring up images of the highest rosy hue. From the above illustrations the reader will understand to a certain extent, why a physical shock is at the same time a moral one.

Self-government is one of the most important principles of ethics; man ought to know how to control his feelings and affections, as he is very often placed in circumstances, in which he has to show his mental independence, and demonstrate that his mind is steeled against every pernicious influence, that faith in God, reason and common sense are his only beacon-lights in the pathway of life, and then he will be the master and not the slave. He, who cannot control his feelings and passions, is a slave of the same, and will never realize that mental happiness which God has assigned to man; he will always feel like a prisoner, or a man in bondage, and be ignorant of the freedom of the mind.

There are moments, when man is more than ever provoked by adversity, and a variety of irritating causes are operating upon the mind; when the breast is most active; when feelings of hatred and revenge rise like fiendish spirits struggling with him, trying to overpower his faith and reason, and using with satanicly cunning craftiness all their eloquence and sophistry, to make him believe, that he is the oppressed, crushed victim of a stern Providence, that there is no hope, but destruction; the poor man in the fangs of those persuading, perfidious spirits, is lost, without self-government. Again there are moments, when gentle feelings seem to smile upon him; when everything appears arrayed in purity and innocence; when peace and affection seem to invite him to partake of the golden fruits of mortal bliss; when the whole world puts on the beautiful garment of personified happiness and the Future is clothed with the sunshine of eternal felicity; but alas, those lovely phantoms flee at his approach like an *ignis-fatuus*, or vanish like shadows in the mist of sad reality; thus tantalizing him, and causing an ocean of feelings to agitate his breast, till he sinks exhausted and despairing in the arms of death, if he has not a sufficient energy of mind to ward off those tempting visions.

Self-government is like a breast-plate that the warrior puts on previous to his meeting an enemy face to face; it is the talisman, that enables man to brave and face the temptations of a corrupt world, without getting polluted; it is the shield against the invectives of wild passion; it is a bulwark against destruction. How many, that could not control themselves, had to atone for their rash, inconsiderate deeds with their blood, yea, with their lives, and thus ruined themselves and their connections; how many have blasted the hopes of their aged parents, who clung to them for support, through the want of self-government.

History, that moral mirror of the Past, has recorded the names of such men as Constantine, Nero, Domitian, Danton, Robespierre, Carrier, who trampled under their feet every feeling of humanity and rectitude, in order to gratify their indomitable, fiendish lusts and passions. Time may stride over centuries, and bring about great changes, but the horrible actions of those monsters of bygone times, will never be obliterated; succeeding generations curse their memory, and instigate the awful choir of the Eumenides to inflict all the punishments of the gloomy Tartarus upon them.

Well then, let us try to govern ourselves; it is true the execution of the principle of self-government is at the beginning exceedingly difficult, but with a firm determination, with a sufficient energy of mind, we will learn not to pay the least attention to those that would fain wound our feelings, and thus mar our happiness; no matter what stigma or odium slanderers and backbiters may endeavor to throw upon our names, and thus try to undermine our reputation, our feelings will remain unruffled.

Intimately connected with self-government is self-knowledge, before we realize the importance of the former, we have to understand the latter, viz., to know ourselves. The musician, who desires to perform on the violin, must be familiar with the nature of the chords and strings, with the harmony of notes, in fact he must have a key into the realm of music, and then he will know what chords to strike, how to keep time, and thus the performance will be in strict accordance with the laws of harmony; and so in relation to the human heart, we have to understand its nature, in order to know what chords to strike, that we may not produce a moral pain, but produce sensations of joy and happiness. The anthropologist will peep into his very heart, and read the entire feelings, emotions, and passions, as they are caused by certain events and circumstances; he will analyse every fibre and filament of the mind, and watch with the utmost attention every movement of his heart; the experienced man will do the same concerning other persons, while conversing with them, and without their knowing it, he will try to dive, as it were, into their very soul; he will endeavor to find out whether their ideas and reflections are the correct interpreters of their feelings, and by combining, and comparing one with another, he will form an opinion concerning their moral *status quo*. To make this metaphysical question plainer to the reader, I will give the following illustration: there is a man, whose character and the secret strivings of his heart I want to know, in order to accomplish that, I tell him, "Show me what thou truly lovest—what thou seekest and strivest for with thy whole heart, when thou hopest to attain to true enjoyment—and thou hast thereby shown me thy Life. What thou lovest, *in that thou livest*. It is by the divine and eternal power of Love, that thou surmountest all difficulties with the greatest ease. This very love is thy life—the root, the seat, the central point of thy being. All other emotions within thee have life only in so far, as they are governed by this one central emotion."

From the above the reader will see that self-government is to be preceded by self-knowledge; man must first understand his own nature, before he knows what course to pursue, what feelings and passions he has most to struggle with.

May the reader feel his heart thrill with aspirations, to satisfy the movements of reason and common sense, under the immediate guidance of the Divine Spirit; may he always yield strict obedience to any call made by that unseen agency. No matter in what beautiful forms temptations may assail him; may he always consider first, what is more reasonable and suitable to his noble position as Saint of the Most High, to have his time consumed in frivolous or debasing occupations; to squander away his earnings in intoxicating and injurious stimulants, or to show an exemplary temperance in all things, a characteristic frugality, and untiring perseverance. No matter what difficulties and obstacles may beset him, always remember that the watchword of Mormonism is that of Julius Cæsar, "Veni—Vidi—Vici." "I came—I saw—I conquered!" Yes, let the tempest roar, the waves run high on the ocean of life; let the lightning flash, the thunder roll, and all hell be combined against him, with the herculian power of self-government and energy of mind, he will overcome dangers, remove obstacles, prostrate every barrier, traverse mountains, ravines, labyrinths, he will go from victory to victory, until by his conquests he has attained the acme of human attainment and perfection, then unfurl and wave the banner of triumph, and cry to the benighted nations of the earth, "Do ye likewise," that the world may know, that no institution affords such facilities for intellectual, social and physical progress as Mormonism, the Sun of improvement and exaltation.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, May 1, 1856.

Mr. Weller submitted a resolution calling on the President for any correspondence with our Minister to Nicaragua (not heretofore communicated) regarding the recognition of the new Nicaraguan Government. Mr. W. took occasion to state that he entirely disagreed with the policy of the Executive towards Nicaragua, and represented Walker as "a man of the purest motives." The Senator read a letter from the General respecting the supply of fire-arms to Costa Rica by Great Britain.

Mr. Seward remarked, that several weeks ago, on his motion, a resolution was adopted, calling on the President for information on this subject, but as there had been no response, the President probably had good reasons, in view of the complicated state of affairs, for delaying to answer the resolution.

Mr. Weller replied that he was not aware of that fact, else he would not have offered this now.

Mr. Seward thought it was better to let the subject rest a day or two, as information concerning it was daily being received, and it was important that the President should be left free to exercise his discretion in this delicate matter.

Mr. Douglas believed that the Clayton-Bulwer treaty was being violated every day by Great Britain, and thought something ought to be done about it. He regarded the present Government of Nicaragua legitimate—as much so as the other existing Governments of Central America.

Mr. Butler thought we ought to be careful not to involve ourselves in a war with any nation through the acts of intermeddling adventurers.

Mr. Weller withdrew the resolution. Adjourned.

HOUSE OF REPRESENTATIVES.

The House passed the Indian Appropriation Bill and the bill reviving the act of 1853 relative to suspended entries of public lands, and the act of 1846 concerning suspended preemption land claims.

Several motions of little consequence were made, but not sustained. Adjourned.

SENATE. May 2.

Mr. Benjamin made a speech on Kansas affairs.

Mr. Cass sustained Mr. Benjamin's speech.

Mr. Seward replied to observations of a personal character. He thought it undignified thus to elevate party, and give it a place in the history of the Senate. He had not risen to assign the objects or purposes of his public action. They explain themselves; if they do not, he was willing to rest under all the reproach which posterity might cast on him.

Mr. Hale, alluding to what, he said, were grossly personal attacks on him in Mr. Clay's recent speech, remarked that he had but one word to submit in reply: that it will take something besides malignity to redeem imbecility from contempt.

Mr. Clay—(Springing to his feet, greatly excited)—I defy the Senator's malice as much as I contemn his baseness. No man shall assail my rights or those of my constituents and shirk his responsibility by skulking behind the plea of non-combatancy. If he were animated by those heroic feelings which he professes he would not come upon this floor and under the protection of its rules, seek immunity for his insolence. I know he is pleased by this attention. There are those of his class who, like the London attorney, Mark Meddle, in the play, are ambitious of a kick. [Sensation.] Mr. Clay concluded by remarking that he had nothing more to say to that Senator, having twice declined his acquaintance; and he asked pardon of the Senate for consuming so much time about a Senator who soils the carpet upon which he treads.

Mr. Hale replied that he had never sought an introduction to Mr. Clay but once, and that was on professional business for the benefit of a citizen of Alabama.

Mr. Clay rejoined that he did not think his reputation for veracity would suffer by comparison with one who had repeatedly eaten his own words.

Mr. Hale replied that if he did eat his own words he would have a more palatable meal than the Senator from Alabama if he should undertake to eat his. [Laughter.] Adjourned till Monday.

HOUSE OF REPRESENTATIVES.

Mr. Ritchie presented the memorial of Judge Irvin of Pennsylvania, in response to the charges of the Pittsburgh Bar against his official conduct, and asking a full investigation. Referred to the Judiciary Committe.

Private bills were then taken up and considered, and thirteen of them passed. Adjourned till Monday.

SENATE. May 5.

Mr. Pugh of Ohio presented resolutions of the Legislature of Ohio in favor of the admission of Kansas with the Topeka constitution.

On motion of Mr. Clayton of Del., the Secretary of State was requested to transmit to the Senate the original journal of the proceedings of the Board of American Commissioners convened at Paris, to liquidate and audit the claims of our citizens for French spoliations.

Adjourned.

HOUSE OF REPRESENTATIVES.

At the instance of Mr. Haven, the House took up the Senate bill appropriating $45,000 for deepening the channel over the St. Clair Flats, Michigan. Passed by 68 majority. The same bill passed both branches at the close of the last Congress, but for want of time failed to receive the Executive approval.

The House passed, by 74 majority, the bill specifically defining the objects for which the balance of the appropriation for the improvement of the Savannah river shall be expended.

The bill to give the St. Louis and Iron Mountain Railroad Company the right of way through lands occupied by Jefferson Barracks, passed.

Mr. Clingman of N. C. asked leave to submit a resolution for the protection of Americans on the Isthmus. After considerable talk for and against the introduction of the resolution, Mr. Jones of Tenn., in order to see the resolution in print, moved an adjournment, in which case the proposition would go over till Monday next.

After an ineffectual motion for a call of the House, an adjournment was effected, by a vote of 65 against 63.

SENATE. May 6.

The morning hour was chiefly occupied in a discussion relative to the proper location for the District of Columbia armory.

The bill making appropriations for the construction of harbor works at Marquette, on Lake Superior, Northern Michigan, was considered.

Mr. Cass said it was a dangerous coast, and that the sudden storms rendered a harbor's refuge extremely necessary. It was only proposed to construct two of these works for five hundred miles of coast.

Mr. Stuart remarked that the bill appropriated but $25,000. There were eleven bills for harbors on the lakes surrounding the State of Michigan, but each called for only a small amount, in the aggregate, less than the single appropriation for the improvement of the mouth of the Mississippi.

After further debate, in which the propriety of embracing all such measures in one bill was advocated, the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The House passed the bills making appropriations for consular and diplomatic expenses.

Mr. Bennett, of New York, from the Committee on Public Lands, reported a bill granting alternate sections of lands to Iowa in aid of railroads now in progress of construction.

It is said that three millions of acres have been granted to Missouri and Arkansas each. This bill will not require more than half that quantity, and contains the usual restrictions, guarding the rights of the United States.

A substitute for the original bill recommended by the Committee on Public Lands, for the same objects, was then adopted, but the morning hour expired before final action.

SENATE. May 7.

The Senate appointed a third Conference Committee on the Deficiency Appropriation bill, the two former committees being unable to agree.

Mr. Bayard, of Del., concluded his speech, commenced on Monday, on the best means of promoting the efficiency of the navy. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Pringle, of N. Y., reported that the second Committee of Conference on the Deficiency bill had failed to agree, and offered to discharge the committee on the part of the House, and recommended the House to adhere to its amendments, and its disagreements to those of the Senate.

Considerable debate followed between the pro and anti-slavery Representatives. Without final action, the House adjourned.

TELEGRAPHIC.

A Token of Amity.

NORFOLK, April 30, 1856.

G. P. R. James, Esq., the British Consul at this port, has received directions from Lord Clarendon to distribute one thousand dollars among the benevolent institutions having in charge the widows and orphans of those who died during the epidemic last autumn.

Fall of a Suspension Bridge.

MONTREAL, April 30, 1856.

The new suspension bridge over the Falls of Montmorency gave way this morning, and the whole structure, with a man, woman, horse and cart, was carried over the falls. The bodies of the man and woman have not yet been found.

Democratic Meeting—Suicide.

PHILADELPHIA, May 2, 1856.

There is a large Democratic meeting here this evening, preparatory to the Municipal Election on Tuesday.

Henry Dinear, a German, committed on the charge of pocket picking, at the fire here, hung himself in Moyamensing Prison this morning. The large amount of funds found upon his person led to the discovery that he possessed ample means, and that the charge was evidently a mistake.

New Line of Steamers on the Missouri.

ALTON, Ill., May 2, 1856.

The committee appointed by the Kansas and Alton Transportation Company, to establish a line of steamers between this city and Kansas, for the transportation of passengers and merchandize direct, have completed their arrangements, and a circular will soon be issued to apprise emigrants and forwarders of the increased facilities offered by the company. It is yet uncertain how soon the boats will commence their trips.

Death of Ex-Governor Troup of Georgia.

COLUMBIA, S. C., May 4, 1856.

Hon. Mr. Troup, Ex-Governor of Georgia, died in Laurens county, S. C., on the 26th ult.

Death of J. G. Percival, the Poet.

CHICAGO, May 5, 1856.

J. G. Percival, the poet and State geologist, did at Hazelgreen, in this State, on Friday last.

Probable Acceptance of Mr. Fillmore.

BOSTON, May 5, 1856.

The Evening Traveller, to-day, publishes a letter from Hon. S. G. Haven, formerly law partner of Mr. Fillmore, and now member of Congress, dated April 13th, in which he states that no ground exists for the reports that Mr. Fillmore will decline the American nomination. On the contrary, Mr. Haven shows from the correspondence of Mr. Fillmore, that he is disposed to accept the nomination, and Mr. H. gives it as opinion that he will do so.

AIMS.—What are the aims, which are at the same time duties? They are, the perfection of ourselves, the happiness of others.—*Kant.*

MARRIED,

On the 13th inst., by Elder William H. Kimball, Mr. Francis A. Brown to Miss Harriet A. Canfield, at his residence in Council Bluff City, both formerly of Ossian, Alleghany county, N. Y.

DIED,

At the Marine Hospital, Staten Island, Isaac Cole, aged 29, late of the Cheltenham Branch, England.

Brother Cole came to this country by the ship Caravan. On the passage he caught cold and became sick. On his arrival at the Quarantine the Medical Inspector advised his removal to the Hospital, where he died on the 23d ult., leaving a wife to lament his loss. Bro. Cole had been a member of the Church for six years, held the office of Deacon, and died in the faith of the Gospel.

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25-1y

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
Are transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. Robertson, Hudson & Pullian, No. 29 Murray street, New York, or Waterman & Ryan, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. City, 1855. my13

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des milliens de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu!

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS, Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.

E. R. YOUNG, Westport, Conn.

REFERENCE—J. TAYLOR, Ed. Mormon. ap7

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.

American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT-IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.

ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.

Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.

Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.

JOS. A. EDDY,	A. M. BISSELL,
J. A. JAMESON,	A. COTTING, JR.,
J. P. EDDY,	CHAS. C. HELLMERS.

fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,

Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 150 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals, Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y


J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.


JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES,
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

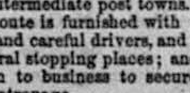
WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

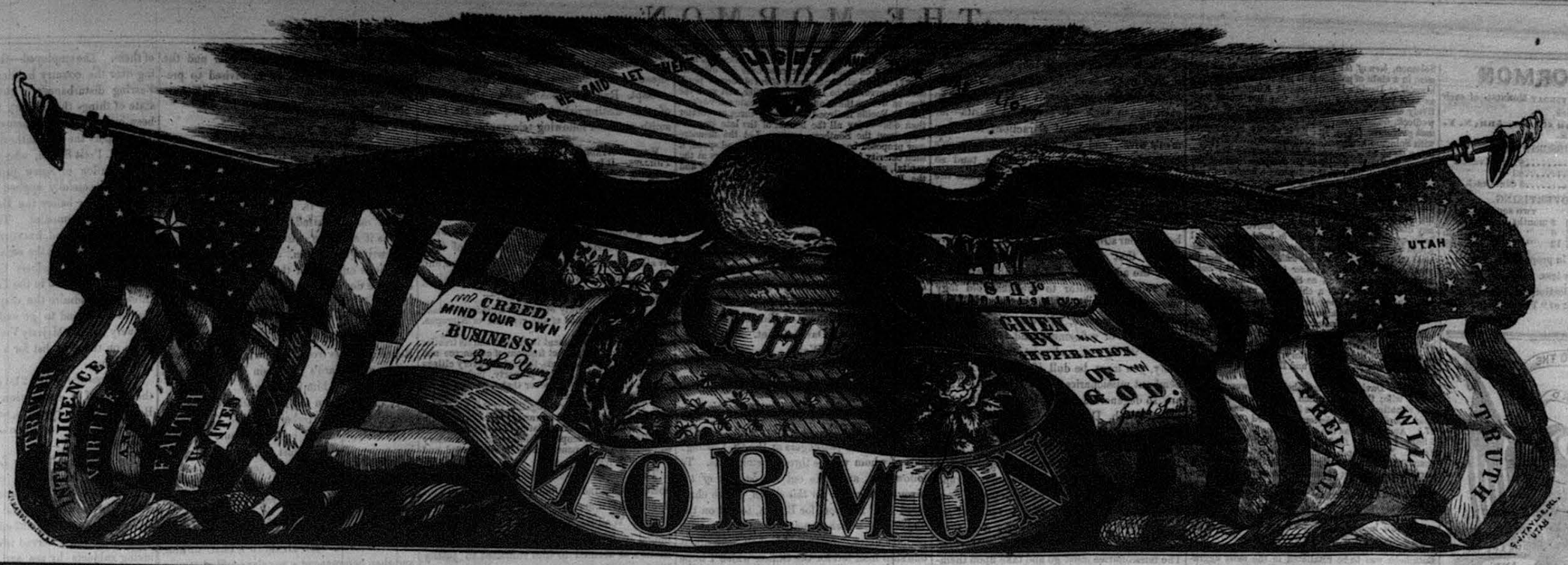
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.---NO. 13. NEW-YORK, SATURDAY, MAY 17, 1856. PRICE FIVE CENTS.

Poetry.

FOR THE MORMON.

Utah Knocking at the Door.

TUNE—"*Stop that Knocking at the Door.*"

I know a pretty Mountain Gall—her name is Deseret;
Her nunky nicknamed her Utah when he was in a pet.
Her daddy's name is Jonathan; her uncle is ycleep'd—Sam;
The saucy chub says she's of age, and she'll her rights proclaim.
With a rap-tap, rap-tap, ran-tan at the door,
Let me in!
Stop that knocking! Let me in!
Stop that knocking! Let me in!
Oh, you'd better stop that knocking at my door.
Let me in!!

I do not like you, mountain gal; your sisters say you're bad;
And Nunky Sam, too, is quite 'fear'd you'll trouble your old dad.
Your sisters mock and taunt at you, and say they'll be disgrac'd,
If you possess your proper seat, and 'mong the rest are placed.
With your rap-tap, rap-tap, &c.

What will you do then, daddy dear? Ain't I your gall? Do say?
You would not keep your missy here, till she is turned grey.
I know I'm not your darling child—you never call'd me pet;
But still I am your flesh and blood—your daughter Deseret.
With a rap-tap, rap-tap, &c.

You do not like me! This from you! Why, dad, now that is smart!
What think you then of Sissy Kans's? Does she not break your heart?
No matter what your darters be—pesky, or black as sin,
You allers treat 'em quite perlite, and say "You can come in."
With my rap-tap, rap-tap, &c.

My sisters, too, complain of me! my flesh, and blood and bones!
Why, dad, you say, "who live in glass ought never to throw stones."
Besides, you know I am your child, and for relation's sake.
You'd better take me in, you know—you cannot me forsake.
With my rap-tap, rap-tap, &c.

My sisters all may be more pert, and sassier than me;
But, dad, you know I'm as I am, just as the others be.
And why should they all flout around, turn up their nose and rage,
I guess I'll be as smart as them, now that I am of age.
With my rap-tap, rap-tap, &c.

Well, sissy dear, your dad's your dad; and since you are of age,
You may come in and take your place upon the nation's stage.
You have been wrong'd—come to my arms—your pleading does prevail,
And Uncle Sam, and all the galls, shall greet the Mountain Gall.
With a hip, hip! hip, hip! Hurrah! for Deseret;
The little saucy Mountain Gall shall yet
Be daddy's pet.
Stop that knocking. And come in.
Stop that knocking. And come in.
Oh you'd better stop that knocking, little minx,
And come in.

T.

Vegetable Poisons.

At this period, when so much attention has been directed to the subject of vegetable poisons from the frequent deaths that have occurred, I have thought that my readers might be interested in learning which of the showy inhabitants of our English gardens are most inimical to human life. Unfortunately, there is nothing in the outward appearance of these plants to indicate, their deadly nature. They are generally bright in color, and sometimes very elegant in form; and the greater part of them are common in every flower-garden. Among these last may be mentioned the Aconite, also called Wolfsbane, or Monkshood of which there are various species, all ornamental. The common Monkshood is well known from the amusement children find in pinching the flowers, so as to make the curiously-folded petals start from beneath the hood, like two great eyes. These petals look like gigantic and crested stamens, and the hood, which is only a calyse, is generally supposed to be formed of the petals of the flower. The real stems are, however, the centre of the flower, and they surround a group of three or five seed-vessels or follicles, which, when ripe, burst open at the top to discharge their seeds. The leaves are deeply cut and the stem, which is tall and upright, is thickened at the bone, where it joins the root, so as to give it the appearance of celery; and persons have been poisoned by eating it in mistake for the vegetable. The part of the root which is buried in the ground is also thickened, and resembles horse-radish so much, that a party of friends dining together at Dingwall, in Scotland, were poisoned by the cook fancying it was a root of horse-radish she was scraping, when she was, in fact, offering to her master's guests a most deadly poison. There is nothing in the taste of this plant to warn the eater of it of his danger. It is slightly acrid, but not more so than many plants that are perfectly harmless. The Aconite is very nearly allied to the Larkspur which is also poisonous, the seeds acting as a violent emetic. The Anemone is another poisonous plant, from its acidity and its emetic qualities; and the juice of its leaves will raise blisters. This is also the case with various kinds of Clematis and Ranunculus. The juice of the common Buttercup is extremely acrid, and the species with a creeping, fleshy root is a deadly poison to human beings though pheasants seem to eat it with impunity, as its tuders have been found in the crops of birds that have been shot.

The seeds of Peony will occasion symptoms resembling cholera, with violent sickness; and the Poppy is as everybody knows, highly narcotic. Opium is prepared from the capsule, or seed-vessel, of the large White Poppy, which is cultivated for that purpose to a great extent in the East, particularly in Turkey, Persia, and some parts of India.

The capsule of the Opium Poppy is much larger and more fleshy than that of the Corn Poppy, and this fleshy substance is full of a milky juice, which hardens by exposure in the air into a gum which we call opium. In countries where opium is cultivated as an article of commerce, the Poppies are grown in large fields, and planted in rows to enable the people to reach their heads easily. When the petals of the flowers have fallen, and while the Poppy-heads are yet green and full of juice, the cultivators of opium wound the capsules with a kind of lancet having two blades, so that two cuts are made with each stroke. The milky juice which exudes hardens in the course of the night, and is scraped off the next morning with a blunt knife, before the sun has time to melt it. It is afterwards kneaded into cakes, and packed in leaves for sale. Laudanum is opium steeped in spirits of wine; and paregoric is laudanum with aniseed and camphor added to it; morphine is the sedative part of opium separated from its intoxicating quality. In England all Poppies are more or less narcotic, and of course poisonous; but the milky juice is not secreted in sufficient quantities to render it worth while to cultivate the Poppies for their opium.

Nearly all the umbelliferous plants are poisonous in a wild state. Even Celery is only rendered wholesome by cultivation. Wild Chervil also is poisonous, but the cultivated is eaten in salads. Of all the umbelliferous plants, Water Hemlock, or Cowbane, is, perhaps, the most deadly. It grows in marshy land in several places in the neighborhood of London; and, as it has no bad smell it is sometimes eaten by cows, who die immediately. Children are also frequently poisoned by chewing it. It is an acrid poison, and destroys life by burning the coats of the stomach. Fool's Parsley is very dangerous, as it often comes up in gardens with the other parsley—and when both are quite young, it is not easy to tell the difference between them. When in flower, it is distinguished by two long beards hanging from each flower, while the common parsley has none. But even when not in flower the two kinds may be distinguished by the leaves of the Fool's Parsley being of a darker and bluer green, and having a smell like garlic. Hemlock is also often mistaken for parsley.

Water Parsnip is sometimes mistaken for Skirret, the tubers of which are eaten in Scotland under the name of Crummock. The Water Parsnip, however, may be known by its always growing in water, which the Skirret does not. The Water Dropwort is still more dangerous from its strong resemblance to Celery; and this last plant is so poisonous that many persons feel giddy only from smelling it. —[*London Newspaper.*

Plant Trees.

Trees are Nature's gift to the country, but their growth is not inhibited in the dust and turmoil of town. They are gentle and beautiful reminders of the innocent pleasures of country life—hints of the purity of younger days when the anxious denizens of the great and wicked city were lads and lasses, and disported, with the glee of childhood, beneath the spreading branches that overhung the old homestead, that shaded the quiet nook, that tossed and waved on the hill side, throwing changing and fantastic shadows on the turf beneath. If for nothing else—for your childrens' sake, plant trees. Do not bring them up without a knowledge of what it is to love Nature in one of her most beautiful manifestations. Let not their young affections be crisped up by the bare brick walls of shadeless streets along which the sun at noon-day pours down his hottest beams. Plant trees, and let the wee things assist you while you do it. Let toddling Jimmy help you while you prepare the bed in which it is to be placed; let Charley bring the water with which you moisten the roots and mulch them in the quickening earth; let Ann or Jennie hold upright its slender trunk while you shovel in the soil. Plant one for each. Let this be Charley's, that Ann's, this in the corner is Nellie's, and that at the end of the walk shall be Jim's. Think you they will not love them? Think you, when you are dead and gone they will not make pilgrimages to the spot with their children and point out where you stood; that they will not repeat what you said; that they will not struggle to repress the rising tear that the old place calls up? Oh, you of little faith!

Plant trees for yourself. The walls inside your rooms are hung with landscapes in which trees are the principal feature. You insist that your friends admire them, and you declare that you love and appreciate them yourself. You point to the delicacy of tint here, the reflected sun light there and the sombre shadows beneath. But, though in a gilt frame, and a room where gaudy painters and vulgar upholsters have done their worst, they are all mean and tawdry compared with the living trees that the Great Master was caused to grow. That daub cost you a handsome sum; but you cannot or do not spare the trifle which, expended as we would wish, would give you a pleasure that the painting never can confer.

Plant trees for your neighbors. We fear that you are doing nothing to insure your remembrance in the busy world that you cannot be a part of forever. You have been lucky in trade; have amassed money in corn; have become a half-millionaire in real estate. Trees outlast fortunes. Storms toss their branches and sway their trunks, but the gentle breeze kisses their foilage to-morrow and they give no sign of the trial they have passed. Not so your riches. You have done little in the way of making the world more beautiful or happy. It is not to late to begin now. Begin with the cheapest method: plant trees that will live when you have given up riches and gone where they are of no use; but where a cultivated sense of the good and the beautiful count more than all the gold of Ophir.

Plant trees, if you will speculate, for their money worth. Make that vacant lot, every year rising in value, rise more rapidly as the trees that you put on it, cause it to be more and more attractive and marketable. Hide the decaying front of that tenement occupied by your poorer neighbor, off whose industry you live, and who by the way, you are grinding rather harshly in the way of rent,—hide it with a coronal of living green that will more than compensate for the want of paint or the lack of skill in the wooden architect who designed it. Trees are money in every city; and more than anywhere else, where Nature in her gifts of the beautiful has been so niggard. Relieve the flatness of surface, and destroy the unbroken continuity of view, by trees. If the lot is wet and of little value, there is the more necessity for the beauty that trees will give. If it is high and dry, trees will grow the better thereon. Put money in thy purse—and plant trees!

Pruning and Culture of Currants.

No fruit pays better for culture than the currant, yet none are more generally neglected. As there is likely to be a scarcity of summer fruits this year, owing to the destruction of peach and cherry buds, &c., all who have currant bushes should bestow upon them special attention so as to increase their fruitfulness. Old and neglected bushes have some of the old branches cut away so as to give the young shoot a chance to fill their places, and these should be thined out, if numerous, and shortened if long, so as not to crowd each other. But especially dig out the grass, if any, about the roots, and apply a good dressing of manure and ashes, spading it in; and when the hot weather commences, cover the entire surface under the bushes, with tan bark, saw dust, old leaves from the woods, or chip dirt from an old wood pile; this will prevent the growth of weeds, and keep the ground moist, greatly promoting the quantity and and quality of the fruit.

Gooseberry bushes should be treated in a similar way, only more attention should be given to pruning, so as to keep the bushes open and the leaves and fruit fully exposed to the air—cutting away half of the last year's shoots, and shortening the rest one half.

Cutting of gooseberry and currant bushes should be taken off as early as possible, selecting the shoots of last season's growth, and shortening the tops, say to 8 or 10 inches in length. They may be placed in the cellar with the butts in the earth or sand, until the ground is fit for planting, then set them in warm sandy soil, about two-thirds of their length in the ground.

The Lace Vail.

The following good story is told by The Columbian and Great West:

Not many days since a gentleman who had lost a bet with a lady and had heard her say that she had lost a lace vail which she prized much, thought he would pay his debt and do the polite thing by purchasing a new vail of fine quality and present it to his fair creditor.

It must be stated for a fair understanding of what followed, that the gentleman was a bachelor of long standing, and a man of little information touching the world of fancy goods, though a proficient in sugar, cotton, and provision speculation.

He accordingly stepped in a fashionable miliner's establishment, and asked to see a lace vail of fine quality.

"Here is one, Monsieur," said the amiable priestess at the head of the temple.

"How much is it?"

"It is only fiftee, sair."

"What! only fifty?" Dear me! I thought these things were exceedingly dear. If that's all they cost I don't wonder at the ladies being fond of wearing such flimsy knick-knacks. Only fifty! Dear me! Show me something better."

The priestess stared; the bachelor remained perfectly cool. Here was a customer! A man who wanted something better, dearer. More vails, lace ones, were displayed.

"Dis is only sixtee, sair, and dis one seventy-five."

"Dear me, only seventy-five? Well that is wonderful, to be sure. It is a very pretty article, I see, but can't you show me something better?"

"No, sair; dis is the most dear—de *plus cher article* in de cittee."

"You don't say so! Well, well, who would have thought it! These women, these women! they always were a mystery, ever since the days of Adam. Give me the change for a dollar—in quarters?"

The milliner did so.

"I'll take this one," said the simple-minded bachelor, folding up the seventy-five vail. 'Give me a quarter and keep the seventy-five for yourself. Dear me, how cheap! Who would have thought it?"

"I see no seventy-five, sair. You have no hand them to me," said the milliner."

"I beg your pardon, ma'am," said the bachelor, amiably and smilingly; there they are on the counter," pointing to the three quarters.

"Dis!" exclaimed the milliner, with an astonished look.

"That," said the bachelor, more smilingly than ever, preparing to put the vail in his pocket.

"Ah, de man *fou*—crack-o-brain! I tell you, Monsieur, dat *article* be de most dear in the cites! You onderstan me—you no onderstan de English? De most dear, I tell you—seventy-five dollar."

"What!" said the bachelor, turning rather pale and dropping the vail as if it had suddenly turned to a coal of fire in his hands, "Seventy-five dollars!"

"Yes, sair, and very sheep at dat."

"Seventy-five dollars for that cobweb! I thought you meant seventy-five cents!"

If ever a bachelor walked fast, that one did. He goes around in a stew of indignation, relating his adventure, and winding up his story with the words—

"Yes, Sir, the female French woman actually asked me seventy-five dollars for the short end of a cobweb."

An experienced bachelor going into a fancy milliner's store is pretty much like an innocent fly venturing into a spider's nest."

St. Louis Correspondence.

St. Louis, Mo., April 30, 1856.

Dear President Taylor—Having a wish for the restoration and salvation of those who have a desire to do right, but who, doubting the incompetency of those who have been placed to direct us, have permitted themselves to be turned aside by slander, lying and misrepresentation, I formed the idea of writing an epitome or short history of the commencement and advancement of the St. Louis Stake since its organization to the present time.

I casually mentioned my intention to our esteemed President, James H. Hart, and he gave it his unqualified approbation.

Any errors I may make unintentional, will, I trust, be excused, as my only object is to set forth truth.

At the Conference held in Great Salt Lake City in April, 1854, Elder Erastus Snow, one of the Quorum of the Twelve Apostles, was appointed to come to St. Louis and organize the Saints here into a Stake of Zion. Elder Milo Andrus was appointed at the same Conference, to accompany Elder Snow. The latter arrived in St. Louis about the 30th of May following, and it is scarcely necessary to say, immediately received the reins of government from the hands of his predecessor, (Elder Horace S. Eldredge,) who left St. Louis for his home in the mountains on or about the 7th of June following.

The first item relating to this part of the subject is found in the record book, dated June 2, 1854, page 149, as follows: "President Eldredge moved that Elder Milo Andrus be sustained as President over the St Louis Conference, which motion was seconded and carried.

Elder Andrus commenced to make himself acquainted with the spirit, disposition and standing of the people generally, by visiting, and other ordinary means.

He found a person here named Thompson, claiming to be the identical Baneemy, spoken of in the Book of Covenants, who had gathered some few adherrents, and was holding weekly meetings in the city. The gauze covering over him had been sadly too thin to protect him from the powerful opposition he encountered even before the arrival of Elder Andrus. Very soon after Elder A. arrived here, this self-styled Baneemy finding his progress so much impeded, and his foolish mission set so much at naught, left the city, having gathered—so far as the writer has knowledge—about twenty or thirty into a branch. Very few of those went with him, and several who staid behind rejoined the Church, and are steady members to this day. Those who did not rejoin the Church, could be *very well* spared.

Elder Andrus continued to preside, and was not only favorably received, but through a wise, judicious, and even-handed course, continued to gain the confidence of the Saints; he became almost universally esteemed, and his company sought after at home and abroad.

The next item we shall notice is, the subject of re-baptism. It was resolved in a council held August 25th, 1854, Gen. Record, page 166, That the Saints be re-baptized, and a commencement was made on the 26th, at half-past 4 o'clock, A.M. Elder Andrus re-baptized most of the Presiding Elders and Counselors, and gave instructions for said Presidents to re-baptize those under their care, and in the course of two or three months, the majority of the Saints were re-baptized.

President Snow, accompanied by other Elders, arrived in St. Louis about a week previous, and, among other important business transacted, it was deemed necessary to have a more convenient place for worship. A committee was appointed to procure one, and the large and commodious church—then to rent, corner of Fourth and Washington Avenue, was engaged, thoroughly cleaned and repaired, the Sisters taking a very active part—and on Sunday, the 1st of October, opened, by discourses from Presidents Snow and Andrus.

At a council held September 5th, (Record, page 170,) President Snow first brought forward the publishing of a paper, and wished to be sustained in doing so. It was voted to sustain him by our means, and to assist him all we could. He also introduced the organization of the Stake, and gave some preliminary instructions relative to it.

On the 3d of October, the propriety of holding a general Conference was considered, and it was moved to hold one in the new church on Saturday and Sunday, the 4th and 5th days of November following, President Snow counselling the brethren to give up their business, and attend the Conference during its sittings.

On Saturday, November 4th, the Conference was opened at 10 A.M. President Snow laid before the Saints a general outline of the organization of a Stake, explaining its necessity and benefit. He also put forward the law of tithing, which was responded to by acclamation, and a vote taken to obey it. The officers of the Stake were chosen as follows: Milo Andrus, President, Charles Edwards and George Gardiner, his Counselors, Kleber Worley, Presiding Bishop, with Thomas Harris and Edmund Holdsworth, Counselors.

The following were appointed a High Council: James H. Hart, Andrew Sprowle, John Evans, William Morrison, Jas. S. Cantwell, Wm. Lowe, Samuel J. Lees, Edward Cook, James Brooks, William Gore, Charles Chard, and John Clegg; Robert Windley, President of Elders' Quorum; Joseph Barker and Alexander Dow, Counselors; William Bricker, President Priests' Quorum; Joseph Seel, President Teachers' Quorum; John Bodfish, President Deacons' Quorum.

Bishops were appointed over each ward, and all things set in order, according to the mind and will of the Presidency in Zion.

The numbers reported at the Conference were 10 branches, containing 1,320 members.

It is needless to dwell on the various transactions during the next half year. Suffice it to say, that the movements were entirely new to nearly all of us. Some of the lazy and fearful said there was no necessity for a Stake; others said the corruption at the head would soon sink it down, or they hoped it would. Some very *knowing* ones said it was ridiculous to think of establishing "a Stake" this side of the mountains, &c. But the God of Israel had a purpose in view, he had the salvation of the people at heart, and in defiance of the sneers of the hypocrite, the lazy, the unbelieving, and the wickedly corrupt, the St. Louis Stake of Zion continues to prosper unto this day.

We were now thrown into altogether a different position than in the old regime, the hurried and hasty spirit of gathering left us; we felt more at home; we had other thoughts and ideas than before; very many, indeed, who were hanging back, began to show themselves, and drank into the Spirit of the Lord again; they were taken by the hand and encouraged; The bishops looked after the poor, and considered them as much of the flock as those in better circumstances, and many who were in apostacy commenced to retrace their steps and work righteousness; the law of tithing was obeyed, and the Devil got mad, and raised up a few of his own sort to show the presiding Bishop that he had no right to do this, and that, and the other; they told him he had no authority to put the law of tithing on the people, or to cut off and deal with such great nothings. Nevertheless, the Stake prospered in spite of all their whining, the corrup. were dealt with, and the Saints rejoiced and felt to praise the Lord.

The High Council being shown that they had to become the conservators of the Saints, (being instructed by President Snow,) wrote several articles on doctrine and general instruction, and the spirit of such went to increase the union and prosperity of the Stake.

The next general Conference was held April 6th, which presented altogether a better tone of feeling, more union and confidence; the church was densely crowded, and the report showed there was an increase of 841 members, and 742 having been re-baptized during the half year. It is needless to dwell long upon statistics, my object being to show that the Stake has risen in numbers, and increased in grace.

I pass on to the next half year without entering much into detail, but would remark in passing that at the Conference of October 6th, there were 27 branches represented, showing an increase of 17 branches over the last half year, several having been organized since April, and some that were in a decaying position were revived, and sought to be associated with the rest. There were 2,044 members represented, many of the delegates had travelled hundreds of miles by horse, coach and steam to be present.

I may state that three of the branches represented were Danish, who had been left in the Danish emigration, but had been cared for and watched with a vigilant eye that they might not lack anything.

Several travelling Elders had gone among the Saints in the Stake, and had hunted up and brought to life very many who had been led astray by all kinds of isms. Among these Elders we might make honorable mention of Elder James Case, whose faithful labors and ministrations will be long remembered.

Not being content with building up the Kingdom of God around here, the Conference of Oct. sent five Elders to the Cherokee Nation, on the borders of this State and Arkansas. There names are, James Case, William Bricker, George Higginson, Henry Eyring, and Wm. O. Flavel. The latter left the company and turned back again, the rest pursued their journey, and (after much opposition from sectarian missionaries) have succeeded in laying the foundation of the dawn of righteousness in the Cherokee, Choctaw and Creek Nations, and have organized branches among those noble descendants of the house of Joseph.

Those Elders were preceded by Elders from the Valley, Elder H. W. Miller having the presidency of that mission.

You must excuse this digression, and I will proceed to the conclusion of this lengthy article, and come to the Conference of the 6th and 7th of this month. It will be necessary to state that the business of the emigration, called Presidents Snow and Andrus, home to Utah. They left Atchison about the month of August last, but before they left, they called a Council, and appointed Elder James H. Hart to preside over this Stake; and it is but justice to say, we had lost nothing by the change, except the company of Elders Snow and Andrus, as the mantle of Milo evidently rests on the shoulders of President Hart.

At the Conference just over, there were thirty-six English, eight Danish, and one Italian branches represented, showing an excess of eighteen branches, and 514 members over the last Conference report.

I have now but little more to add, only that facts are stubborn things, and I think I have proved that the germ of life from Zion has grown, even beyond the expectations of the most sanguine when the Stake was first organized, and also shown that the insinuations of the hypocrite and unbeliever, are levelled with the dust to rise no more.

With sentiments of esteem for your welfare, and strong desires for the continued prosperity and the uprise of the Kingdom of God, I remain, yours, truly,

James S. Cantwell.

Brother Cantwell has, undoubtedly unintentionally, forgotten to name the late Elder Orson Spencer in the brief history of the St. Louis Stake. His stay was certainly very short in St. Louis previous to his fatal sickness, but he was there and presided over the Stake, accordings to the direct appointment of the First Presidency in Zion, till he fell asleep in death.—[Ed. of Mormon.

Too Well Taught.

A gentleman who had carefully trained up his servant in the way he should go, so that when his wife was present he should not depart from it, sent him with a box ticket for the theatre to the house of a young lady. The servant returned when the gentleman and his wife were at dinner. He had of course been told—in giving answers to certain kinds of messages—to substitute the masculine for the feminine pronoun in speaking of the lady.

"Did you see him?" asked the gentleman, giving him the cue.

"Yes, Sir," replied the servant; "he said he'd go with a great deal of pleasure, and that he'd wait for you, Sir."

"What was he doing?" said the wife carefully.

"Putting on his shawl, ma'am!" said the idiot.—[*Comic Times.*

THE MORMON

Will be published on Saturday Morning of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year........................$2 in advance.
Six months....................$1 "
Single copies..................5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to John Taylor, Editor of "The Mormon," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MAY 17, 1856.

The Virginia Telescope and the Mormon

The Virginia *Telescope*, a small, dim "family newspaper devoted to religion," &c., has given us, with others, particular attention for making remarks on an article "Where is Eden?"

We have had apportunities before this of noticing the editor's proclivities for slander. To critics he is very crabbed. Some have dared to question his article. One he stiles "the ninnyhammer of the *Parkersburg News*," and "wonder if he borrowed our paper, as we don't exchange with him;" speaks of "another very sagacious personage, in the editor of the Wheeling ———," and "numb-skulls like the editor of the ———;" all this because they could not appreciate "the idea we advanced."

The article, "Where is Eden," had a place in the columns of The Mormon for variety's sake. Having all classes of readers, we thought some might wish to know what others find time to write about. Our remarks, so few and of such a marked jocular character, showed how little interest we attached to the "idea" of the *Telescope*. They have, however, been sufficient to call forth the holy ire of the editor.

There is a great deal of the weathercock in the composition of some Christians. When occasion suits them, they calumniate their publicly avowed faith, and blacken at one time, in certain circumstances, the very thing they set forth at another time and in other circumstances to be the purest and fairest of things known among men. The editor we refer to belongs to that class that are eternally prating and ranting about the Bible, "the blessed Bible," "the Book of Books," "Holy Abraham—Father of the Faithful," "persevering Jacob—the blessed of the Lord," "the meek man Moses—the deliverer of Israel," and the devout Psalmist David—the man after God's own heart;" yet, when he finds men walking in their footsteps, he bespatters them with the filthiest language his christian heart can suggest—calls the marital relations of these same holy, persevering, meek and devout men of Israel—"the hellish crime of Polygamy," "concocted in the domain of the devil," "and wafted to earth by one of the tallest sons of the prince of perdition."

We would kindly recommend the writer to think before he writes again on this subject—far better set the Bible aside as an inconvenience, than be guilty of such gross inconsistency.

We take the present occasion to finish our extract on Polygamy from Dr. Allen's work, page 606:

"*4thly.* But there is a passage (Deut. 21: 15) which is express to the point, and amounts to a demonstration of God's *allowance* of polygamy. *If a man have* TWO WIVES, *one* beloved *and another* hated, *and they have borne him children, both the* beloved *and the* hated; *and if the first-born be here that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the* beloved *first-born before the son of the* hated, *which is, indeed, the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength, and the right of the first-born is his.* On the footing of this law, the marriage of *both* women is *equally* lawful. God calls them both *wives*, and he cannot be mistaken; if he *calls* them so, they certainly *were* so. If the *second* wife bore the *first* son, that son was to inherit before a son born *afterwards* of the *first* wife. Here the issue is expressly deemed *legitimate*, and inheritable to the *double portion of the first-born*; which could not be, if the *second* marriage were not deemed as lawful and valid as the *first*.

"*5thly.* To say that polygamy is sinful, is to make God the *author of sin*; for, not to forbid that which is evil, but even to countenance and promote it, is being so far the author of it, and accessory to it in the highest degree. And shall we dare to *say*, or even to *think*, that this is chargeable on Him who *is of purer eyes than to behold evil, and who cannot look on iniquity*? (Hab. 1 : 13.) God forbid.

"When God is upbraiding David, by the prophet Nathan, for his ingratitude towards his Almighty benefactor (2 Sam. xii.) he does it in the following terms:—ver. 8,—*I gave thee thy master's house, and* THY MASTER'S WIVES *unto thy bosom, and I gave thee the house of Israel and Judah, and if that had been too little, I would moreover have given thee such and such things.*

"Can we suppose God giving *more wives* than *one* into David's bosom, who already had *more than one*, if it was *sin* in David to *take* them? Can we imagine that God would thus *transgress* (as it were) *his own commandment* in *one* instance, and yet so severely *reprove* and *chastise* David for breaking it in *another*? Is it not rather plain, from the whole transaction, that David committed *mortal sin* in taking another *living* man's wife, but not in taking the widows of the *deceased* Saul; and this, therefore, though the law of God condemned the *first*, yet it did not condemn the *second*?

"*6thly.* When David took the wife of Uriah, he was severely reprimanded by the prophet Nathan; but after Uriah's death, *he takes the same woman*, though he had other *wives* before, and no fault is found with him; nor is he charged with the least flaw or insincerity in his repentance on that account. The child which was the fruit of his intercourse with Bathsheba, during her husband Uriah's life, *God struck to death* with his own hand (2 Sam. 12 : 15.) Solomon, *born of the same woman, begotten by the same man*, in a state of *polygamy*, is acknowledged by God himself as David's lawful issue (1 Kings 5 : 5,) and as such set upon his throne. The law which positively excluded *bastards*, or those born out of lawful wedlock, *from the congregation of the Lord, even unto the tenth generation*, (Deut. 23 : 2,) is wholly inconsistent with Solomon being employed *to build God's Temple*—being *the mouth of the people to God in prayer*—and *offering sacrifices* in the *Temple* at its *dedication*—unless David's marriage with Bathsheba was a *lawful marriage*—Solomon, the *lawful issue* of that marriage—consequently poligamy *no* sin, either against the primary institution of marriage, or against the seventh commandment. But so far from Solomon being under any disqualification from the *law* above mentioned, he is *appointed* by God himself *to build the Temple* (1 Kings 8 : 19.) *His prayer is heard, and the house is hallowed* (chap. 9 : 3,) and *filled with such glory, that the priests could not stand to minister* (chap. 8 : 11.) Solomon, therefore, as well as Samuel, stands as a demonstrable proof, that a child born under the circumstances of *polygamy* is no *bastard*—*God himself being the judge, whose judgment is according to truth.*

"A more striking instance of God's *thoughts* on the total difference between *polygamy* and *adultery*, does not meet us anywhere with more force and clearness in any part of the sacred history, than in the account which is given us of David and Bathsheba, and their issue.

"When David took Bathsheba, she was another man's wife; the child which he begat upon her in that situation was begotten in *adultery*—*and the thing which David had done displeased the Lord* (2 Sam. 11 : 27.) And what was the consequence? We are told, 2 Sam. 12 : 1, *the Lord sent Nathan* the prophet *unto David*. Nathan opened his commission with a most beautiful parable descriptive of David's crime; this parable the prophet applies to the conviction of the delinquent, sets it home upon his conscience, brings him to repentance, and the poor penitent finds mercy—his life is spared, ver. 13. Yet God will vindicate the honor of his moral government, and that in the most awful manner—the murder of Uriah is to be visited upon David and his house. *The sword shall never depart from thine house*, ver. 10. The *adultery* with Bathsheba was to be retaliated in the most aggravated manner. *Because thou has despised me, and has taken the wife of Uriah the Hittite to be thy wife, thus saith the Lord, I will raise up evil against thee out of thine own house, and I will take thy wives and give them unto thy neighbor before thine eyes; and he shall lie with thy wives in sight of the Sun; for thou didst it secretly, but I will do this thing before all Israel, and before the Sun.* All this was shortly fulfilled in the rebellion and incest of Absalom, chap. 16 : 21, 22. And this was done in the way of *judgment* on David for taking and defiling the wife of Uriah, and was included in the curses threatened (Deut. 28 : 30) to the despisers of God's laws.

"As to the issue of David's adulterous commerce with Bathsheba, it is written, 2 Sam. 12 : 15, *The Lord struck the child that Uriah's wife bare unto David, and it was very sick.* What a dreadful scourge this was to David, who could not but read his *crime* in his *punishment*, the following verses declare—wherein we find David almost frantic with grief. However, *the child's sickness was unto death*, for, ver. 18, *on the seventh day the child died.*

"Now, let us take a view of David's act of polygamy, when, after Uriah's death, he *added* Bathsheba to his *other* wives (ver. 24, 25.) *And David comforted Bathsheba his wife, and went in unto her and lay with her, and she bare a son, and he called his name* Selomoh (that maketh *peace and reconciliation, or recompense*,) and *the Lord loved him.* Again we find Nathan, who had been sent on the former occasion, sent also on this, but with a very *different* message. *And he* (the Lord) *sent by the hand of Nathan the prophet, and he called his name* Jedidiah (Dilectus Domini—Beloved of the Lord,) *because of the Lord*,—*i. e.*, because of the favor God had towards him (ver. 24.)

"Let any read onward through the whole history of Solomon; let them consider the instances of God's peculiar favor towards him already mentioned, and the many others that are to be found in the account we have of him; let them compare God's dealings with the *unhappy* issue of David's *adultery*, and this *happy* offspring of his *polygamy*, and if the *allowance* and *approbation* of the *latter* doth not as clearly appear as the *condemnation* and punishment of the *former*, surely all distinction and difference must be at an end, and the Scripture itself lose the force of its own evidence.

"*7thly.* I have mentioned the law being explained by the prophets. These were extraordinary messengers which God raised up and sent forth under a special commission, not only to foretell things to come, but to preach to the people, to hold forth the law, to point out their defections from it, and to call them to repentance, under the severest terms of God's displeasure unless they obeyed. Their commission, in these respects, we find recorded in Isa. 58 : 1, *Cry aloud, spare not, lift up thy voice like a trumpet: Show my people their transgression, and the house of Jacob their sins.* This commission was to be faithfully executed at the peril of the prophet's own destruction, as appears from the solemn charge given to Ezekiel, chapter 3 : 18, ***When I say to the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand.***

"These prophets executed their commissions very unfaithfully towards God and the people, as well as most dangerously for themselves, if polygamy was a *sin* againts God's law, for it was the common practice of the whole nation, from the prince on the throne to the lowest of the people; and yet neither Isaiah, Jeremiah, nor any one of the prophets, bore the least testimony against it. They reproved them sharply and plainly for *defiling their neighbor's wives*, as Jer. 5 : 8. 29 : 23, in which fifth chapter we not only find the prophet bearing testimony against *adultery*, but against *whoredom* and *fornication* (ver. 7,) for that they assembled themselves *by troops in the harlot's houses.* Not a word against *polygamy*. How is it possible, in any reason, to think that this, if a sin, should never be mentioned as such by God, by Moses, or any one of the prophets?*

"*Lastly.* In the Old Testament, polygamy was not only *allowed* in all cases, but in some *commanded*. Here, for example, is the law (Deut. 25 : 5–10,) ***If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel***, etc.

"This law must certainly be looked upon as an *exception* from the general law (Lev. 18 : 16,) and the reason of it appears in the law itself, namely, 'To preserve inheritances in the families to which they belonged.' . . . As there was no law against polygamy, there was nothing to exempt a *married* man from the obligation of marrying his brother's widow. . . . For, let us suppose that not only the surviving brother, but all the near kinsmen, to whom the marriage of the widow and the redemption of the inheritance belonged, were *married* men—if that exempted them from the obligation of this law—as they could not ***redeem the inheritance*** unless they ***married the widow*** (Ruth 4 : 5)—the end of this important law must in many cases be defeated—the widow be tempted to marry a stranger—to put herself and the inheritance into his hands—and the whole reason assigned for the law itself, that of ***raising up seed to the deceased***, to preserve to inheritance in his family, that ***his name be not put out of Israel***—fall to the ground. For which weighty reasons, as there was evidently no law against polygamy, there could be no exemption of a man from the positive duty of this law ***because he was married.*** As we say, *Ubi cadit ratio, ibi idem jus.*"—Vol. i. pp. 108, 131, 260, 267; vol. ii. p. 244, 402.

We wonder if the *Virginia Telescope* will publish this, on Polygamy, as we published his, on "Where is Eden?" We shall see.

* Some have considered Malachi 11 : 14, 15, as a denunciation of polygamy. But a careful comparison of these verses with the 11th verse and with the state of the Jews at that time, as described in Ezra 10 and 11 chapters, and Nehemiah 13 : 23—31, will show that the prophet had then no reference to polygamy, but was reproving the Jews for "having married the daughters of a strange god;" that is, heathen wives, which was strictly forbidden by the laws of Moses. Deut. 7 : 3. Exo. 34 : 16.—D. O. A.

Strong-minded Women and Mormonism.

A strong-minded woman, *alias* weak-minded man, *habilé en femme*, writing in the New York *Despatch*, is in high dudgeon about an article which appeared in *Harper's Magazine* on the subject of "Free-love." She thinks the writer had better attend to some of the greater evils associated with Mormonism, send out missionaries to the Mormons, convert them from the error of their ways and leave some of these little things alone. Of course, such a recommendation is very natural—very good tactics in war, an elegant *ruse*, a regular *coup de main*; don't say any thing about ourselves here, gentlemen, of course not—turn your fire another way. If we have a nice little love affair, *un petit pas d'amour*, or thousands of them, what does it all amount to? it is only to be expected, very natural—a little weakness of the sex; but then it is *très charmane*. Besides, it is so elevating, so exciting, to seek out congenial spirits—for men to have passional attractions for other men's wives, and women for other women's husbands. These elevated notions tend so much to domestic tranquility, and place the children of such parties in an enviable position. We are astonished that the writer in *Harper's Magazine* should notice such trifles; besides, our strong-minded women might have argued that these attractive congenialities, with the addition of the delectable cyprians, are so much superior to the stale, old fogy system of conducting love affairs. These are so gross and sensual, whereas, the others are the height of refinement and spirituality—love in its highest and most exalted sphere. Why, you must be dull if you can't see it! Send out missionaries to the Mormons. They are so degenerate as to do what Abraham, Isaac, Jacob, David and Solomon did. The Mormon women are actually as low and degraded as were Sarah, Hagar, Rachel, Leah, Hannah, Saul's and Pharaoh's daughters, and thousands of others equally low and corrupt. Why, the Mormons have so far departed from civilization as to marry their wives, and acknowledge them, and to maintain ALL their children!! They certainly need converting. The missionaries must go and take upon themselves the reformation of the Mormons. What is wholesale seduction? What our delectable stews? What our *nymphs du pave?* What our houses of assignation? What the wretched victims of debauchery? What the shoals of desecrated hearths and desolate, broken-hearted wives? What our dishonored, ragged, deserted, fatherless children? What the thousands of crushed, withered hearts, whose only sin was trusting their betrayers, and who now feel themselves proscribed, polluted, loathsome things? What of all these small affairs, and the thousands who visit Randall's Island? These are all small matters—very little trifling concerns. There is nothing to do here! no reformation to make! No! send your missionaries to the Mormons; tell them of your purity, your virtues, the high standard of your morals, the elevated tone of your society—that they may admire your virtues and learn your delectable purity. But hark! one word of advice in your ear. Don't go too close to the Mormons, lest they should shrink from your fœted, loathsome, contaminated touch.

Pacific Railroad.

New Plans alias Old Plans.

Some time ago we published a long article giving our views upon the most practical railroad route to the Pacific; in doing this, we carefully investigated the subject, and from a critical examination of the maps, the position of the various railroads now in operation and projecting, the directness of the route, its practicability as the great centre of business operations in the United States, rendered it in our opinion superior to any other designated. We then referred to a junction of the southern and northern routes, in the following terms:

"Again, there are railroads already in operation leading to this route.

"Pass from Pennsylvania, on a southern branch, to Cincinnati, and there is a railroad in progress, going direct to St. Louis; passing that westward, up the Missouri, on what is called the Pacific Railroad, and you strike off almost directly west. The same will apply to Baltimore and Washington. If a little farther north, you go through Pittsburgh, Columbus, Indianapolis and Terrahaute, to Alton, and then again up the Pacific from St. Louis.

"Taking a more northerly route from New York or Boston to Albany, by Buffalo, Cleveland, Michigan City, Chicago, and so on to Peru, Rock Island, or Burlington; thence, as in contemplation, to Iowa City, Bluff City, (Florence, near Bluff City, is to be the point, we are informed; at least it is surveyed there,) and up the Platte river, to join the St. Louis Pacific Railroad. These are the most feasible and natural routes, and combine the most advantages for trade; add to this, the great lake and river trade, and the numerous railroads between these great leading trunks already mentioned; all adapted to sustain a great railroad legitimately, and inviting into its ample embrace the rich treasures of the Pacific. This looks more natural than going round the immense circuit of Texas, New Mexico, the El Passo and the Gila, which some have been pleased to designate 'the nearest way to the Pacific.'"

We are not therefore surprised that a committee appointed to examine into this subject should report the same route that we pointed out; they could arrive at no other possible conclusions. The following we clip from the New York *Daily Times*:

NEW PACIFIC RAILROAD SCHEME.

The Pacific Railroad Committee of the House has nearly or quite agreed upon a report at last, and the bill they propose is entirely different in its details from that which was entertained a month ago. The present plan is to grant six sections of land to the mile to each of the eight railroad companies now carrying roads westward through Iowa and Missouri,—eight in number,—to aid them in extending their several roads to a common junction at Fort Kearney, on the Platte River,—and then give them jointly thirty sections to the mile to aid in building a single main trunk road from that point to the navigable waters of the Pacific. Agents in behalf of several of these roads are here asking to be permitted to carry out their plan of constructing the Pacific Railroad; and it is urged that the scheme will combine large influences in its favor. The bill also proposes to make a grant of thirty sections of land to the mile to C. K. Garrison, of San Francisco, and others, for the construction of a road from the Mississippi River, south of the 38th parallel, to San Francisco, and to any other point they may select on the Pacific Ocean.

The editor then says:

"While Mr. Weller, Chairman of the Senate Committee upon the Pacific Railroad, amuses himself with the politics of Central America, the House Committee, it appears, is on the eve of reporting a very sensible scheme for that great enterprise. It embodies three leading features, the first providing for the extension of several lines of railroad now proceeding westward to Fort Kearney, upon the river Platte, as a point of concentration; the second granting thirty sections of land per mile for the continuation of a single line from that point to any navigable point on the Pacific; the third conceding an equal amount of land to Mr. C. R. Garrison, of San Francisco, and others, as a bonus for the construction of a line from the Mississippi, somewhere south of 38 deg., to the great South Sea. Thus, all the conflicting interests will be harmonized, the competition of sections appeased, and a sufficient thoroughfare for such travel as there will probably be these many years over the wastes, rocks and *canons* of the inter-continental wilderness, furnished forthwith. Our correspondent states that parties are in Washington pressing the measure as proposed, and avowing their readiness to reduce it to immediate execution. We thus have not only a plan, but the highest evidence of practicability, a startling novelty in such matters.

Much of the labor attending the initiation of such enterprises has been already accomplished. The immediate need of a rapid means of a communication with the West, and with the waters of the Pacific and South and Indian Seas, all under our sole authority and control, and upon our own soil, no longer requires demonstration.

Nothing but that can retain and develop that important and rapidly increasing interest in Asiatic trade, which England is proposing to engross by a Railroad of still vaster conception across the deserts of Syria, Mesopotamia and Persia. A contest costing millions may result in such ticklish security for the middle routes as shall remove pressing apprehension. But those millions, we now discover, may construct a channel of intercourse over our own territory, beyond all contingency of revolution or peril, such as surround the Isthmian traveler, and save the time as well as the danger of a duplicate sea-voyage. Let the Pacific Railroad or Roads—three are better than one—enjoy all the benefit of the late transactions upon the Southern routes. Let the measure now proposed be put through with railroad speed, if such celerity is possible in legislative matters at the capital, aided with all the impetus Gen. Walker and the Panama police can afford it, and the lesson taught by the recent riot, and the existing war will have yielded its modicum of profit. If we except the admission of Kansas, Congress has no business before it half so important."

Emigration.

From the *Millennial Star* we learn that the ship S. Curling, left Liverpool for Boston on the 19th of April, with 707 emigrants, under the Presidency of Elders Dan Jones, John Oakley and David Grant. 550 of this company are from Wales.

President F. D. Richards writes us from Liverpool, April 25th, on the subject of emigration as follows:

"My next vessel is the 'Thornton' for New York, to sail on the 2d of May with about the same number of passengers as the 'S. Curling,' part of whom will be through emigrants. To follow that, and take out *the balance of the through emigrants for this season*, I have chartered the 'Horizon' for Boston, to sail on the 23d of May. Her capacity is nearly 800 souls, perhaps quite. After this I shall have about one ship load left for the States, which I hope to despatch by the 1st week in June."

Notice to Enquiring Friends.

We frequently recieve letters from persons in different parts of the Union, enquiring if John, William, or Peter, with their families, have arrived from England: if they have we are to advance them money, if required, and send them forward to such a place.

The names of emigrants published in The Mormon are certain to arrive, unless detained by sickness at the Quarantine Hospital, or having died on the passage, and in such eventuality the names are published in the report. If friends or relatives are wanted, send on the money for their expenses should they be supposed to require it, and it shall be handed to them if they comply with your instructions, if they do not, the money is at your command. To send on every body that is wanted would require a California pile. We are desirous of aiding every good and honorable person, but a little reflection would soon convince our friends that it is ridiculous to expect us to attend to such requests. Railway Companies require from us dollars and dimes.

To All Whom it may Concern:

Know ye that from this time henceforth I utterly refuse, for and in behalf of the Church of Jesus Christ of Latter Day Saints and for and in my own behalf as Trustee in Trust for said Church, to fulfill any agreements or contracts or liquidate any debts entered into and made in the name of said Church or in my name as its Trustee in Trust, except as entered into and made by a legally authorized agent of said Church, whose authority must be based upon legal official documents in his possession, plainly authorizing him to act for and in behalf of said Church in accordance with its chartered rights and Church regulations.

Done in Great Salt Lake City, Utah Territory, U. S., March 1, 1856. BRIGHAM YOUNG,
Trustee in Trust
Of the Church of Jesus Christ of Latter Day Saints.

To All Whom it may Concern.

Know Ye that from this time henceforth I utterly refuse, for and in behalf of the Perpetual Emigrating Fund Company and for and in my own behalf as President of said company, to fulfill any agreements or contracts or to liquidate any debts entered into or made in the name of said company, or in my name as its President, except entered into and made by a legally authorized agent of said company, whose authority must be based upon legal official documents in his possession, plainly authorizing him to act for and in behalf of said company in accordance with its charter.

Done in Great Salt Lake City Utah Territory, U. S., March 1, 1856. BRIGHAM YOUNG,
President
Of the Perpetual Emigrating Fund Company.

Cherokee Mission.

By a letter from Elder Henry W. Miller, dated Spavenaw Mill, April 7th, 1856, we learn of the progress of the Work of the Lord among the Cherokees. Elder Miller writes, concerning the Cherokee Mission:—I have to report, that there is as good a prospect as could be anticipated, for the commencement. We have baptized since July 4th, sixty-five members, organized ten branches, and ordained two native elders. . . . We held two meetings yesterday, of the Spavenaw branch, and the traveling Elders of the Cherokee and Creek nations. The authorities of the Church in the valley and of this mission were unanimously sustained by the Saints.

There are now laboring in the Cherokee nation, myself and Brother Richey; in the Creek nation, Bros. Case, Richards, Bricker and Eyring, and in the Chocktaw nation, Bros. Cook and Higginton.

Sympathy for General Walker.

In our last week's issue we announced that a meeting was to be held on Friday evening at the National Hall, Canal street, for the purpose of expressing sympathy for the now distinguished General Walker. The call for the meeting commenced with a warlike verse of poetry followed by an invitation to the friends of republicanism and those opposed to British interference in the affairs of Central America. A long list of Honorables, Colonel, Mayor, Captain, and "other distinguished orators," were to be present, and address the meeting.

At half-past seven the hall was crowded to excess. In the exterior of the hall were placed two transparencies—No British interference on the continent of America—Enlarge the Boundaries of Freedom. The Nicaraguan flag floated over the platform. Mr. Clancy, Chairman of the preliminary meeting, introduced the Chairman of the evening, John McKibbin, Junr.

A list of names for Vice Presidents and Secretaries were read and adopted. A series of resolutions explaining the position of things in Nicaragua were read, followed by three cheers, and three more for Gen. Cass.

Capt. Rynders apologised for the absence of the "distinguished orators," and Mr. Oaksmith read the following telegraphic letter:—

Washington, May 7, 1856.

Messrs. Rynders, Dean, Oaksmith, Clancy & Phillips.—It is not possible for me to attend your meeting, though I sincerely hope that the movement of Walker will be successful. I think the best interests of this country, of that country, and of the world, require it. It has all of my best wishes.

Lewis Cass.

A gentleman from the interior of the State spoke at considerable length in favor of Gen. Walker and the government of Nicaragua, and in opposition to Great Britain, concluding with the following declarations:—

1. That it is the duty of our government to make immediate recognition of the republic of Niaragua. (Applause.)

2. That this government in its laws and its treaties should declare the perfect freedom of commerce and colonization in other words, the right of every citizen to go with his ships and his property, including his rifle, to any nation whatsoever that is willing to receive him. (Applause.)

3. That notice of the abrogation of that joint production of stupidity and cowardice, the Clayton Bulwer treaty, should be immediately given. (Applause.)

4. That full and ample indemnity for the robbery and massacre at Panama should be demanded and taken. (Applause.]

The meeting adopted the above with acclamation, and the band played the "Star Spangled Banner."

Gen. Walbridge was introduced, and was hailed with cheers. He set forth such information as seemed to him sufficient to justify the general government in immediately recognizing the existing government of Nicaragua, and in putting an extinguisher upon the claims of Great Britain in Central America. The General spoke as a man well posted on his subject, and in great earnest about doing the business before him.

Capt. Rynders was introduced to the meeting, whereupon the band, no doubt without intending to insult the Captain, played something, a cotemporary says, approaching "The Dead March in Saul." Upon the remonstrances of the son of Mars, the dying groans gave place to Yankee Doodle. Mr. R. caught the spirit of the meeting, spoke favorably of Walker and Nicaragua, and pitched into John Bull, answering during his address, very amusingly, some voices from the body of the hall.

William J. Rose said the meeting had assembled to throw down the gauntlet of defiance against the combinations made in Europe to overthrow this country. He advocated the propriety of adopting a strong foreign policy, and introduced the following resolution:

Whereas, by the resolutions already adopted by this meeting, it is apparent that General William Walker and his brave army in Nicaragua are in need of prompt and material aid: therefore, be it.

Resolved, That a commitee be appointed by this meeting, with full power to collect and receive subscriptions and contributions of any kind, whether in money, provisions, clothing, arms or ammunition, for the immediate aid and relief of Gen. Walker and his suffering army.

The resolution was adopted, and the Chair appointed a number of persons as the commttee.

Other speakers addressed the meeting under the influence of Mars, and promising continued action till Nicaragua was free. Walker may calculate on something now.

Speakers and audience were in good earnest. Other towns will imitate New York.

The Fillibusters that Were.

The Patriots that Are.

The Administration at Washington has at length recognized the legitimacy of the Walker-Rivas government of Nicaragua. Father Vigil called at the State Department on Wednesday, was well received by Mr. Marcy, and conducted by him to the President, where he presented his credentials, and met with a cordial reception. The event has created a great sensation. Rumor is now busy—a steamer here and another somewhere else, are to be sent with material aid from this government to General Walker. And instruction to some one that should the English attempt to stop anybody on the way to Nicaragua, there will be "a flare up." "Go-a-head"-*slow*, don't break your necks in the hurry to fight.

Kansas.

Gov. Robinson and family left Kansas on the 10th, by the *Star of the West*. On the arrival of the steamer at Lexington, Mo., he was waited upon by a committee of respectable citizens and notified that they should detain him on the ground that he was fleeing from the Territory to avoid arrest on an indictment of treason which had been found against him by the Grand Jury of the United States District Court. Robinson replied that he had been informed by one of the Grand Jury that an attempt had been made to find a bill, but had failed.

The committee being dissatisfied detained him: his family proceeded to St. Louis. A messenger was dispatched to Kansas to ascertain if an indictment had been found, and if not, all the expenses of Mr. R's detention were to be paid.

The other Governor, Reeder, while in attendance at the session of the Committee of Investigation at Lecompton, on the evening of the 8th, the Deputy Marshal served on him a writ to appear before the Grand Jury at Lecompton, to answer to a charge of contempt, for having refused to comply with a summons from the Grand Jury previously served upon him.

Mr. Reeder refused to obey the writs, and appealed to the committee, but they decided that they had no power in the cases.

Mr. R. said, that although his life was in danger in Lecompton, he would remain on his privilege, in attendance at the sittings of the Committee, and he warned them to touch him at their peril. The Marshal left, but was expected to return on the 9th, with the United States dragoons.

Judge Lecompte charged the Grand Jury on Monday, the 5th inst., to indict all the State officers and members of the Legislature for high treason, but up to the 5th inst, no such indictments had been found by the Court, so far as their proceedings had been made public.

There are all manner of rumous afloat about armed men mustering on the border and the people of the Territory being advised to prepare for the conflict. Lively times in Kansas surely.

Sheriff Jones of Kansas.

This gentleman has been so often reported: "*is dead*"—"*is recovering*"—"*is recovering*"—"*is dead*"—that we really can't tell our readers where he is. He is evidently an object of deep solicitude, and dies and recovers just as it suits the convenience of the editor who writes about him. When all are agreed that he is one way or the other, we shall record the decision.

Shooting Affray at Washington.

Mr. Herbert, a Member of the House of Representatives from California, shot the head waiter at Willard's Hotel on the morning of the 8th, killing him instantly.

It appears from the explanation of the witnesses, that Mr. Herbert entered the dining room after the usual breakfast hour. On giving orders for breakfast the waiter informed him that he could not be served without an order from the office, whereupon Mr. H. spoke harshly, and got a reply which led him to strike the deceased. The latter seized a plate or tray and gave symptoms of readiness to part with it. Mr. H. threw a chair at him, and then commenced a regular scuffle between Mr. Herbert, and his friend Mr. Graham on the one side, and waiter Thomas Keating, his brother and other waiters on the other side.

After a considerable struggle and smashing with chairs and crockery, the Representative drew a pistol and shot the waiter.

Among the witnesses of this affair, was M. Dubois the Netherlands Minister, who stood immoveable till the waiter was shot, and then went coolly and examined him to see if he was dead. He refuses to give his evidence, though he is the only person who could give a disinterested statement. Mr. Herbert has undergone examination, but the evidence being somewhat contradictory, the judge decided to release him on bail.

The order of the Court is that the prisoner enter into recognizance of the sum of ten thousand dollars, as security for his appearrnce at the Criminal Court to answer the charge of manslaughter, in the killing of Thomas Keating.

Joseph H. Berrett and James Owner were accepted as bondsmen and the prisoner released.

This shooting has become too common an occurrence. There is scarcely a day but someone is shot from slight causes. Human life is at a low value.

DOMESTIC SUMMARY.

By the arrival of the *Atlantic* our Government has received a definite reply from the British Government on the Central American difficulty. Nothing is conceded to America, but England agrees to refer the whole subject to an arbitrator, and submits to be bound absolutely by such decision, the choice of reference being left to the United States. Lord Clarendon says, that after an examination of all the evidence on the enlistment difficulty produced by both parties, her Majesty's Government refuses to recall Minister Crampton, or the Consuls said to have been compromised in the affair. Many persons expect fighting now.

In the correspondence laid before the British Parliament on the Central American controversy there is the following letter from Mr. Crampton to Lord Clarendon:—

[Extract.] Washington, March 31, 1856.

It will be within your lordship's recollection that Mr. Clayton was informed by Sir Henry Bulwer, before the treaty of 1850 was signed, that Ruatan was *de facto* and *de jure* a British possession; and Mr. Clayton has, on various occasions since, in conversation with me, stated that he considered Ruatan as much a British possession as Jamaica, or any other British West India island.

Mr. Clayton took this letter to the Senate on Wednesday, and denounced the statements of Mr. Crampton to be entirely false, and sustained his denial by the testimony of Mr. Crittendon, who stated that Mr. Crampton said, in his presence, to Mr. Clayton directly the contrary of what is now published in his name.

Mr. Buchanan was well received at Baltimore on Monday, and passed on to Washington, where he has been warmly received.

The body of the murdered Capt. Palmer, of the schooner *Eudora Imogene*, was discovered on the beach of Hunter's Island, Pelham, Westchester county, on Sunday. The colored man, George Wilson, who has been in custody from the 23d of November under the several charges of creating a revolt on the Eudora, killing the captain and scuttling the schooner, and who has heretofore successfully baffled the civil authorities in their prosecutions, seems now to have a fair chance of receiving the punishment due to such crimes. The negro was informed on Tuesday that the body of the Captain had been discovered. He replied, "So I heard three times before. Glad to hear it. Has the Captain got four bodies, I wonder?" When the marks on the Captain's body, which the murderer had tried to cut off, the nature of the wounds by which death was effected and the subsequent mutilation of the remains were described to him, he instantly lost his firmness and gave evidence of the most abject fright.

The excitement of the people at City Island, New Rochelle, White Plains and the neighboring places at the discovery of the body, is very great.

FOREIGN SUMMARY.

The colliers in the western counties of Scotland are presently "on strike." Their wages were advanced last autumn from 4s. to 5s. per day. The employers have recently attempted to return to former prices and have met with resistance from nearly 30,000 workmen. Some hundreds are working at the reduced 4s. and a few others at 5s. The employers have blown out 20 per cent of their furnaces and threaten to extinguish the whole of them. The employed—that were, are ranging over the country holding large meetings. Fearing disturbances might arise from this state of things the military in Glasgow have been ordered to hold themselves in readiness "to support the civil authorities."

Mr. F. Petit Smith, who patented in 1836 his invention of screw propulsion, and who has so successfully applied it to the British Navy, is now before the British public for a handsome testimonial. The Grand Naval Review at Spithead, has stirred up Mr. Smith's friends to "embrace the occasion," and already a long list of subscribers for something like £4,000 is published in the Times, to admonish those who admire the display to remember the inventor and to go and do likewise. In January last her Majesty Victoria put his name down on the civil list for a pension of £200 per annum.

The Moniteur of the 21st of April, publishes the text of a convention between France, Belgium, Spain, Sardinia, and Switzerland, for regulating the transmission of telegraphic despatches.

The *supplement to the London Gazette extraordinary*, April 28th, contains Victoria's Proclamation of a definite treaty of peace and friendship between her and Russia, which she commands to be published throughout her dominions, and observed inviolably by all her loving subjects by sea and land. Victoria R— has likewise "thought fit" to issue a proclamation—appointing a General Thanksgiving on Sunday the 4th inst., and "has given directions to the Most Reverend the Archbishop, and the Right Reverend the Bishops of England, to compose a form of prayer and Thanksgiving for the occasion." The Scotch folks who don't care much about reading prayers are expected, however, by Her Majesty to "reverendly and decently observe the said public Thanksgiving," and inasmuch as they don't read the Archbishop's prayer the ministers are to read the proclamation from the pulpit the previous Sunday.

As the steamship Persia was about leaving Liverpool for New York in her last trip, an American light-fingered gentleman, calling himself Allan Howard, was arrested on board for having been connected with housebreaking. Quite a large sum of English and American money was found on his person. Two other American swells calling themselves Oscar Kingston and D. E. Branch, are in custody charged with general robberies.

Count Orloff, in consideration of his services to Russia at the Paris Congress, has been raised to the dignity of President of the Council of the Empire, as likewise of the Committee of Ministers, also of those of the Caucusus and Siberia.

Screw steamers are to sail monthly between Hamburg and New York, from the 1st. of June, price of passage, $90, $50, $30, about sixteen or seventeen days voyage.

The English papers are filled with descriptions of the magnificent Review of the British fleet which took place on the 23d ult., and the incidents and events connected therewith. The fleet anchored covered a space from pivot ships to pivot vessels of upwards of 12 miles.

The British government lately presented to Mr. Henry Grinnell a silver vase; a silver tea service and salver for Dr. Kane, gold medals for Dr. Kane and the other officers, and silver medals for the crew, the whole of the articles bearing suitable inscriptions.

By order of the Emperor Napoleon the Prince Imperial has been put on the muster roll of the 1st Regiment of the Grenadiers of the Imperial Guard, as *enfant de troupe*.

Correspondence with the Editor.

The following correspondence was not intended by either writer for the press, but from the facts and principles set forth, we have been induced to publish it. In withholding names, none are wiser than they ought to be, and others in similar circumstances may thereby be benefited.

C———, Feb. 14, 1856.

Elder Taylor—Sir: Deep suffering and long continued sorrow induce me to write to you. I have been unhappy, otherwise I would not trouble you with words of mine. I cannot say that I have suffered intensely for the last two or three years, as the commencement of my heaviest sorrows reaches several years back of that. The broken heart may callous over, although it cannot be healed. Suffering renders a person privileged, therefore, inferior as I am, I take the liberty to address you, though a stranger. You are high in authority, professing to be a servant of the living God, and holding the priesthood which has power to bind on earth that which shall be loosed in Heaven. If these things are a reality, then sorrow has a claim upon you as far as you are able to alleviate. Alleviation I consider impossible in my case, and as I am a helpless, hopeless being, probably beyond the reach of mercy, in this life at least, I humbly ask of you, inasmuch as you profess to be a follower of him who was acquainted with grief, and who was a friend of sinners, to attend to the few words I have to communicate, and then if you think advice will not be worse than useless, I should be glad to receive it. I first listened to the preaching of a Mormon Elder in the year 1851. I went to the house with a light heart, expecting to hear anything but consistency, but I soon believed that every word was consistent with reason and Scripture. It was impressed on my mind that his words were truth and life. I received them as such, and my spirit was filled to overflowing with feelings which I never before had experienced. Probably I never shall forget the last Sabbath I spent in his presence. It is an oasis in my desert life; and stars on which I sometimes gaze whilst surrounded with that impenetrable, eternal darkness. My heart was filled with calm yet exquisite happiness, also with darkness. There was a spirit propelling me on to baptism, and another which held me back. The latter prevailed. I was then but sixteen years of age, and away from home, and as my parents

were strictly orthodox, I knew this act would be contrary to their feelings, therefore, I considered this a sufficient excuse. I felt as though this light was unendurable unless I could obey it; and after the man of God, as I then considered him, had left, my nervous feelings were wrought to such a pitch that I offered an inward prayer, that unless I could obey this light it might be taken from me. I was an infant in suffering, and my capability of enduring small. From that moment I do not recollect any religious feelings more than one would naturally have listening to orthodox sermons, and one young in the cares and frivolities of the world. I was satisfied that there was no religion on earth except in Mormonism; therefore, as soon as I arrived at the age of twenty-one, I was baptized, and considered myself a member of the Church of Latter Day Saints. I remained in this situation about three years, when I was suddenly overwhelmed in darkness; I passed from life and happiness to misery and death. While sitting at the table with my friends, a flash sudden as lightning passed through my mind, and with it these words—Perhaps there is no God. There was a shock throughout my nervous system, and for about a half an hour I could scarcely control myself. There was an irresistible contraction of my arm, and when I arose from the table, it was with difficulty that I could stand. By summoning all the resolution I was master of, my nerves were brought to rest, and I was left to endure the dreadful agony of a bleeding, broken heart. I was crushed, ruined. I looked upon the form of nature; I knew not why, unless to see if I was still in the same world; but its life and beauty were gone, and if I had been placed upon another planet, I hardly think the change would have been greater. I looked into the faces of my friends, but the immortal spirit had gone out, and if they had all been called away by death, I think it would have been pleasure to me, compared to what I then endured. Had I slept the sleep of death ere that fatal hour, perhaps all might have been well with me. It would be useless for me to try to describe the months of agony which I endured, for the pen of the gifted would fail to do it justice. I had lost my all: the Being whom I loved and sought to worship, was torn away from me, and I longed for death. I then thought that there never could be any abatement whatever to the depth of my guilt; but years have passed away, and I have found myself again mingling in the affairs of life. I have become somewhat naturalized to this new world. It is my honest opinion now that there is no such thing as human accountability. I have hesitated long about disclosing these facts to those in authority in the Mormon Church, fearing that their opinion would agree with mine, and that there is but little hopes of happiness for me in this life; but I have been advised to do it, and I have now done it, and should be very thankful for a reply.

Reply.

NEW YORK, May 11, 1856.

DEAR SISTER,—Some months ago I received a letter from you, respecting your position and the extreme mental suffering that you endured, and had endured for years. At that time I was very busy and laid it aside for a few days, until I should have more leisure; by some mischance it got mislaid, and a day or two ago, in looking over some papers, I discovered it, I was then reminded of my negligence; for rest assured it is very far from my feelings and principles to trifle with feelings such as you manifest, or to be indifferent to the requirements of those in distress. I know a little both of the power and goodness of the Lord and the sweet enriching consoling influence that flows from his Holy Spirit, as well as the subtilty of satan and the hopeless black despair which he is capable of effecting when he has the ascendency. Jesus himself was some times administered to by angels, at other times satan was allowed to buffet him. In Gethsemane's garden He must have felt the powerful influence of the adversary when by his extreme mental agony he "sweat great drops of blood," and when again through the rage of men and the powers of darkness; mocked, tortured, alone and destitute, without human help, and and the heavens as brass, suffering, drooping, dying, he exclaimed "My God! my God! why hast thou forsaken me!" Joseph Smith as you will read in his history was not only administered to by the angels of the Lord, but was also powerfully tempted by the angels of the devil who sought to obtain the advantage over him; but whom he resisted and overcame. You may have read of some severe struggles with devils by Brs. O. Hyde, Heber C. Kimball and Isaac Russell, on their first mission to England, satan tempted for a short time; but they overcame him and cast him out. These were not merely impressions; but visible manifestations; the history of this Church abounds with such instances. I know something of the power of satan, I have seen devils cast out. I have seen some struggle and overcome satan; I have seen others overcome of him.

I perceive that you are of a nervous temperament, and being away from the Church and the influences thereof, satan has gained the ascendency and brought you into bondage. In your first acquaintence with "Mormonism" you say; "One spirit urged me to baptism; another kept me back; the latter prevailed." With me it was the opposite. I encountered the same spirits—the first prevailed and I triumphed, "I resisted the devil and he fled from me." He has never since had power. You again state that, "about three years after you were baptized, while sitting at the table with your friends, a flash sudden as lightning passed through your mind, with these words "perhaps there is no God" . . . . and from that time you were led to endure the agony of a bleeding, broken heart, and were crushed and ruined . . . . and from that to this you have been without hope, and are now without it." Let me here observe; you did not resist the devil in the first instance, in the second you also gave way. In making these remarks I do not wish to cast reflections, I sincerely sympathise with you; but I wish to be frank and to show you the rock upon which you split. I am not surprised that you should come to the conclusion; "that man is not the arbitrar of his own actions." The gloomy dark spirit that whispered into your ears, "that there is no God," was quite as able to suggest anything else to continue your unhappiness and to pourtray you as a destitue, forsaken, withered, blighted wretch, without hope, the creature of a relentless fate; but there are other angels and spirits of a purer origin, a more lovely gentle and amiable quality, messengers of mercy, who if they could be listened to would drive back the foul tempter, whisper more sublime and heaven-born principles in your ears, plant the star of hope again in your bosom, and hush into serene repose the tempestuous gloomy feelings of your restless bosom. But say you how?

One of the leading doctrines of our Church is the gathering, when the Saints are gathered together they are instructed by the priesthood in regard to all the principles pertaining to the Gospel and its ordinances, they are taught their duties, both relating to themselves, their progenitors and posterity, among other things they are made acquainted with the power of God, the power of Satan and the influence of spirits; you should have gathered with the Saints and thrown yourself under the protecting influences of the Church of the living God of which you have to the present been deprived, as you have not done it hitherto, you ought now to do it, and in the meantime if you could meet and associate with some of the good Saints who would be a strength and comfort to you; but whether you do or not do your first works over again, get re-baptized and confirmed, first repenting and forsaking all your sins, walk righteously before the Lord, hasten to the valleys of the mountains and you shall realize there is a God, that his mercies extend even to you and that Satan is a liar, your peace shall yet flow as a river, and you shall shout "Halleluia the Lord God Omnipotent reigneth."

With sentiments of the kindest regard, I remain your Brother in the Gospel of the Kingdom JOHN TAYLOR.

Correspondence of Elder A. Robbins, Jun.

THE following communication from Elder Alexander Robbins, reached our office in due time, but inadvertantly was placed with business letters, and was not handed into the editorial department till too late for last week's issue. We are ever pleased to receive communications from Elder Robbins, and hope to hear from him as frequently as his duties permit, and in this wish we are assured our general readers will join.

BUFFALO, April 23, 1856.

DEAR SIR,—Last evening at five o'clock I started in the New York and Erie cars for Iowa city, *via* Buffalo. No sooner seated than pop went the weasel; and notwithstanding those awful mountains, chasms and precipices of Chemung, Stuben and Alleghany counties, I find myself this morning four hundred and twenty-two miles from the point of starting, and the horse that took us through apparently as fresh as ever.

It is true he smokes a little, but what horse without an *iron* constitution would not, in traveling that distance in so short a time.

Buffalo—on the whole—is quite a pretty place; very like some of the cities further west, it is tolerably elevated and clean, with an abundance of good water artificially raised from the Niagara River into a reservoir fifty feet above the level of the city.

Yes! Buffalo would suit such as have never crossed the Mountains to Salt Lake. But enough, the act of comparing makes me homesick. If every four hundred of the three thousand miles to Utah were as short as that traveled last night in that lightning coach, the next communication you would get from me for the MORMON would "smell of distance."

I am obliged to lie over here until eleven o'clock this evening, why, I know not, except it should be to give the "good people" of Buffalo a chance to fleece us; if that, however, is all, I presume the passengers would have preferred to have footed the bills at once, and proceeded; but I suppose that would not have been scientific.

April 24.—Again shut up in this lightning box, with a fresh horse in the shafts, snorting and prancing to the tune of forty miles an hour. I undertake to pencil a little more, on the back of a railway bill, on the crown of my hat; but I find it is all dots and lines, regular telegraph style. However, I will translate it as soon as the "blamed critter" stops at Chicago or some other place to get breath.

Down East is going *Up West* this spring, and this train of about fifteen cars is crowded with fortune-seekers, all anxious as myself, and probably a little more so, to get away from sunrise; demonstrating the common saying, "Westward the Star of Empire wends it's way." In the seat next to me President Pierce is catching it *bravely* for his anti-abolition course. I think, judging from the zeal they manifest, if either one of some four or five around me had the reins of government about this time, they would make the fur fly out of National men. I squared myself and took a round or two, but found the fire flew so that discretion, the better part of valor, suggested a change in tactics, which resulted in the best of feelings all around.

I see by *News papers* there is a prospect of a duel between Judge Douglas and Col. Lane, growing out of the Kansas question. Hope they won't fight; but can't help it if they do. Wonder if there will be any points of honor to settle over the admission of the State of Deseret? Keep cool, gentlemen!

Please tell Dr. Jeter and Capt. Benjamin Brown that I shall expect to see them in St. Louis soon.

Say to any others that may inquire after me (*for of course they will*) that if they want to see me, to just call at my residence in the Thirteenth ward of Salt Lake city, on the other side of Jordan. Excuse humor, as it will come that way some times. As Brother Young once said of Father Sherwood, "There is music in the old fiddle, and it must occasionally come out." Adieu,

ALEXANDER ROBBINS, Jr.

Utah Correspondence.

GREAT SALT LAKE CITY, March 2, 1856.

To the Editor of the Mormon:

I ARRIVED from Parawan on the 22d ult, after a tedious journey of 13 days, over deep snows on the mountains, and mud in the valleys; and am now engaged on the History of Joseph, at the time of his imprisonment in Carthage, which is the most affecting piece of business I have ever undertaken. It makes me feel like swearing, and all that restrains me, is that I am not philologist enough to command words as fervent as I could wish to do justice to my feelings. If you would have the goodness to write some of the last conversations, and incidents on that occasion, of our martyred brethren; I would be happy to have the privilege of inserting them in the History. The winter has been uncommonly severe the depth of snow in the northern Counties unprecedented since our settlements in the mountains. The southern counties have fared better though the weather has been been severe. The most of the hands on the public works have been discharged. The mechanics are getting up drilling machines to drill in their wheat and thus save seed. Many will follow the plan adopted by Mr. John Halliday, who in 1849 raised 60 bushels to the acre from a peck of seed sown in drills, and carefully irrigated. A disturbance has occurred between the Indians and whites in the county of Cedar, the immense herds of cattle and sheep in that county have been at the mercy of the Indians for several days. Six herdsmen have been killed, it is considered certain that Battuze the Juab county chief so long famed for his brutality in murdering prisoners and Indian children with the coolest cruelty, has met his fate and settled his last account, in a fray with a posse under the direction of a U. S. Dep. Marshal. Tintic the head of the movement was wounded, it is reported severely. Several Indians have been killed but generally the herdsmen have been surprized and put to death without warning. Gov. Young has issued a proclamation on the subject, and Gen. Conover has received instructions to suppress the outbreak, with a detachment of Utah county militia. The difficulty appears to be only with the Timpanago Utes, the other bands are opposed to the movement. High Forehead, Nataab, and Peteetneet are decidedly friendly; as well as Kanosh and Soldier; and other chiefs we have heard from. It appears from messengers from Juab the Pi-ab-wats are quiet, they had discarded Battuze as a bad one for some time past. Arropeen the principal chief of the mountain Utes; has done his best for a long time to keep the Timpanogas quiet, but said not long since, Squash and Tintic would not hear, he is now at San Pete. I had a conversation with him on my return from the South he met me at the Chicken Creek Springs, 20 miles from any settlement, took dinner with me, and evinced the warmest friendship. The California mail arrived late last evening, by it we received the Mormon up to Dec. 15, leaving us nearly three months behind the news from your office, with very little probability of any mail from the East, before the 1st of May. The State convention meet on the 17th; delegates have been unanimously elected from all the counties heard from. The taking of the Census is progressing as rapidly as could be anticipated considering the obstacles to be encountered on account of the severity of the winter, and the wide extent of the settlements.

GEO. A. SMITH.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, May 8, 1856.

On motion of Mr. Mason, the Senate took up the resolution reported from the Committee on Foreign Relations, declaring the notice which has been given by the President to Denmark to terminate the treaty with that government, regulating the payment of the sound dues, sufficient, and that no other or further act of legislation is necessary to put an end to said treaty as a part of the law of the land.

Mr. Stuart moved to strike out the latter portion of the resolution, commencing "and that no other," &c.

A number of Senators sustained the resolution and about an equal number spoke against it. Adjourned.

HOUSE OF REPRESENTATIVES.

The House, as well as the Senate, adopted the report of the Joint Committee of Conference on the bill amendatory of the Bounty Law of 1855.

The bill provides that parole evidence, where no records exists, may be admitted to prove military service performed; construes the 8th section of the act of 1855 to embrace officers, marines, seamen, and other persons engaged in the naval service during the revolutionary war, and their widows and minor children, and allowing to complete the time of service one day for every 20 miles from the place where the troops organized to muster, and also on their return after discharge.

The House resumed the consideration of its disagreement to the Senate's amendments to the Deficiency Appropriation bill.

Mr. Giddings earnestly attacked an item for the expenses of the Judiciary in Ohio, and was warmly condemning the appropriation of money to discharge arrearages contracted for returning fugitive slaves to Kentucky, when he suddenly fainted and fell to the floor. Several members immediately conveyed him to a sofa near an open window. A profound sensation was occasioned by the incident and a recess was spoken of, when it was moved to change the order of business and receive reports for an hour. Mr. Giddings soon returned to consciousness and was conducted to his residence.

The bill granting upwards of 1,500 000 acres of land to Iowa, to aid railroads in that State, was passed by 79 to 59.

Mr. Giddings—having returned to the Hall—concluded his remarks against the Senate's amendment to the Deficiency Appropriation bill. During his remarks he referred to affairs in Kansas, and the Indian war in Oregon, condemning the proceedings in both territories. Adjourned.

SENATE. May 9.

Sundry private bills were passed. The House bill giving 1,500,000 acres of land to Iowa for railroads was read. Mr. Jones (Iowa) asked that it be put on its passage. Mr. Foot moved its reference to the Committee on Public Lands. After debate the bill was passed.

Mr. James, from the Committee on Patents, reported a bill commendatory of the Patent laws, the object being to protect the public against oppressive invalid patents, and the really meritorious inventer from the piracies of dishonest infringers. Adjourned till Monday.

HOUSE OF REPRESENTATIVES.

The message of the Senate asking for a third Committee on Conference relative to the disagreeing amendments to the Deficiency bill being under consideration,

Mr. Phelps said he rose to defend the people of Missouri, whom Mr. Giddings yesterday said were traitors and deserved to be hanged.

Mr. Giddings (interrupting) explained, saying his sentiment was that the people of Missouri, by collecting an armed body for the purpose of usurping the government of Kansas, had committed treason, and under the laws and constitution of the United States, they were guilty of the charge.

Mr. Phelps defended the Missourians and said the scenes of bloodshed were properly attributable to the friends of Mr. Giddings. Adjourned till Monday.

SENATE. May 12.

Mr. Crittenden moved a reconsideration of the vote by which the Iowa Railroad bill was passed on Friday.

Mr. Pugh presented a memorial from the Philadelphia, Fort Wayne and Platte River Air Line Railroad Company, praying an amendment of the Iowa Railroad bill, as it interferes, in its present form, with their rights.

After debate on the subject of a reconsideration of the vote by which the Iowa Railroad bill was passed, the subject was postponed.

The President sent to the Senate the following documents relative to hostilities on the Pacific coast.

Gen. Wool, under date of March 20th, says: "The war on Puget's Sound will soon be brought to a close, unless such a thing is prevented by Governor Stevens' determination to carry on the war independently of the United States troops." He adds that the same remarks are applicable to Governor Curry, and that both these Governors appear to be running a race to see who can dip deepest into the public treasury. He continues: In the dense forest of Puget's Sound another Florida War can easily be carried on at an expense of twenty or thirty millions of dollars, and says this will also apply to the mountain region around Puget's Sound Valley. Gen. Wool has no doubt but what he could settle the contest if the Governor would withdraw from it.

Governor Stevens says: "Gen. Wool neglected and refused to send a force for the relief of myself and party, when known to be in imminent danger and believed by those who are best capable of judging, to be coming on to certain death; and this when he had at his command a sufficient force of regular troops. He has refused to sanction the agreement made between Gen. Mason and Major Gains for troops to be sent to my assistance, and ordered them to be disbanded. It was reserved for Oregon volunteers to rescue us. There has been a breach of faith somewhere. I ask for an investigation into the whole matter."

Mr. Cass addressed the Senate on Squater Sovereignty. He said, this term originated relative to the first settlers of California, who, having no Government, made one for themselves, and asked the General Government to recognize it, but they were derisively called "Squatter Sovereigns," as if people who are thrown as walls upon a distant strand, where there were no laws, had no right to make regulations for their own government. They were called Squatter Sovereigns, because they did not own the land.

The use of this cant phrase proceeded from the assumption that there is no sovereignty except landed sovereignty. This reasoning carries us back to the dark ages, when men were considered as nothing; but land, rocks and trees—everything. In connection, he quoted an apologue of Dr. Franklin, who discussed property qualifications in this way: "If the property qualification be fifty dollars, a man who owns a jackass worth that sum has the right to vote to-day, but to-morrow the jackass dies, and the man loses his right to vote. In whom, then, does the right to vote lie—in the man or the jackass?"

This question Mr. Cass said he was not enough of a casuist to determine, but he would proceed to discuss the question of the power of Congress over territories. On this subject he said: If Congress derive the power to make laws for the territories from the ownership of the land, just as soon as the General Government sells the land, there would be no longer any foundation for the power. The right must therefore lie in the people, not in the land. Mr. Cass proceeded to criticise Mr. Daugias' report on Kansas matters, dissenting from many of its conclusions.

It did not allude at all to the true object for which governments were instituted, and contained many ideas that are erroneous in theory and dangerous in practice. The Committee says the organization of a territory is eminently necessary and proper, as the means of enabling the people thereof to form and mold their local and domestic interests and establish a State Government under authority of the Constitution, preparatory to admission into the Union and thus argue the right of Congress to pass the organic act included in the provision which autherizes the admission of new States.

But Mr. Cass thought the doctrine that Congress has power to pass any measure they considered as tending to promote the prosperity of the Territories would lead to false conclusions.

Congress might think the Wilmot proviso would be a good thing, but there would not be any limit to their discretion if they proceeded on such loose grounds.

He also said the bill of the Committee on Territories did not allow the people of Kansas to regulate their affairs as they pleased, hence they did not carry out the doctrine of the Committee relative to that subject. Adjourned.

HOUSE OF REPRESENTATIVES.

The Speaker announced the first business in order to be Mr. Clingman's resolution for the better protection of American citizens upon the thoroughfares or lines of travel between the waters of the Atlantic and Pacific Ocean, authorizing the President to employ the land and naval forces of the country to insure such protection, etc.

Mr. Clingman asked for its postponement to-day, as he understood the information called for relative to the Panama outrages would be sent in to-morrow or next day.

The House passed the bill to enlarge the Post-Office, Court and Custom House buildings in Milwaukee; also the Senate bills appropriating $100,000 to deepen the channel of the St. Mary's river, Michigan, and $330,000 to keep open the channel of the mouth of the Mississippi.

On motion of Mr. Grow, one week, commencing on the fourth Monday of June, was set apart for the consideration of Territorial bills.

Mr. Wheeler asked leave to offer a resolution expressive of sympathy for the Cape Verde sufferers and authorizing the dispatch or a national vessel with such provisions as may be donated.

Pending the motion for the suspension of rules for its introduction, the House adjourned.

SENATE. May 13.

Mr. Cass finished his speech commenced yesterday, and which occupied altogether five hours in delivery

Mr. Clayton, Del., speaking on the question of the Sound dues, contended that this country ought no longer to submit to such an exaction. The treaty with Denmark had been abrogated, and nothing that could now be said or done would restore it.

HOUSE OF REPRESENTATIVES.

The House adopted the report of the Committee of Conference on the Deficiency bill, from which had been stricken an appropriation of $300,000 for the continuation of the Washington aqueduct.

Two hundred and ten thousand copies of the agricultural portion of the Patent Office report, were ordered printed.

Mr. Evans, of Texas, depicted the fatal consequences to our nationality which must result from the continued agitation of the slavery question, and invoked the South to stand firm in an unbroken phalanx against the invaders of their constitutional rights. Adjourned.

SENATE. May 14.

Mr. Clayton, of Del., said he had seen in the morning newspaper what purported to be an extract from a letter from the British Minister at Washington, dated March 31, 1856.

It will be within your lordship's recollection that Mr. Clayton was informed by Sir Henry Bulwer, before the treaty of 1850 was signed that Ruatan was *de jure* and *de facto* a British possession, and Mr. Clayton has, on various occasions since, in conversation with me, stated that he considered Ruatan a British possession as much as Jamaica or any other British West India island.

Mr. Clayton branded this statement as utterly untrue in every particular, and spoke at length to sustain his statement Mr. C. was sustained by other Senators.

The Senate, after debating the motion to reconsider the vote by which the Iowa Land bill was passed, refused to reconsider, and adjoured.

HOUSE OF REPRESENTATIVES.

Mr. Bennett, of N. Y., from the Committee on Public Lands, reported a bill granting one million acres to Florida, to aid in the construction of three railroads, embracing five hundred miles in length, and moved the previous question.

In reply to a question, Mr. Bennett said the Committee on Public Lands intend to report similar bills for railroads in Michigan, Louisiana, Mississippi, Alabama and Wisconsin, requiring about six million acres.

An unsuccessful motion was made to lay the bill on the table.

The bill passed by a vote of 84 against 57. Adjourned.

Latest News.

PRESIDENT PIERCE sent to the Senate and House of Representatives a message on Thursday, enclosing reports from the Secretary of State, Secretary of the Navy and the Attorney General, respecting the transit across the Istmus and Central American affairs. The documents are very voluminous, containing the correspondence of the Government with Nicaragua and Costa Rica. They were ordered to be printed.

It is reported that Mr. Crampton is to go home. Quite a number of Senators, among them Mr. Clayton, are of opinion that war is inevitable.

By the arrival of the Empire City at New Orleans there is news from the Oregon war. A body of regulars had been defeated by the Indians at Rogue river, with a loss of twenty-eight killed. The capture and destruction of Cascades by the Indians is confirmed. Several whites had been massacred at that place. It was reported that one thousand Indians were approaching Dallas from the north. Several other fights are reported, the whites being generally victorious. In Washington Territory the Indians were attacking the settlements in every direction. Colonel Buchanan had defeated the Indians along the banks of the Rogue river, thus relieving the citizens in that vicinity.

The schooner *Minnie Schiffer* left New Orleans on the 8th inst., with upwards of 200 men for Walker's assistance, despite bailiffs with their writs of arrests, sequestration and injunction. Bailiffs will have a resting spell—all the world and his wife may go now.

Mortality Statistics of the United States.

WE are indebted to the politeness of J. S. B. De Bow, Esq., the superintendent of census, for the proof-sheet of the mortality tables, which have been prepared with labor and care from the statistics of the census of 1350. There is an immense mas of useful information to be derived from an examination of these tables, and a comparison with the statistics of other countries.

The proportion of deaths to population in the United States gives us the cheering information that our chances of living are better than those of any other people on the globe. Our population being 23,000,000, while the deaths occurring in one year amount to 320,000, the ratio of deaths to population is about 1 1-2 per cent. The same calculation in England shows the ratio to be above two per cent., and in France at nearly three per cent. It would thus appear that, in spite of the gloomy forbodings of those who warn us against our bad habits, neglect of sanitary precautions, and violations of all rules of hygene, we still seem to outlive sturdy John Bull or the soup maigre Frenchman. This is made more forcibly to appear when we deduct the deaths from cholera occurring in the year of the census, (1849,) amounting to 31,000, which would still more reduce the ratio.

The proportions of deaths in the Northern and Southern States show a remarkable difference in favor of our climate and region of country, and we are happy to inform our readers in Virginia and North Carolina that they are destined to outlive their abolition brethren of New York and Ohio to a very considerable extent. The population of Virginia and North Carolina is 2,270,000, and the number of deaths in the census year 29,000, the ratio being thus 1.03 per cent. Of the five millions of people inhabiting the large states of New York and Ohio, nearly 75,000 annually die, the ratio being 1 1-4 per cent.

Yet strange to say, we thus perceive that our climate is so favorable to longevity, we have a larger proportion of medical men than almost any portion of the Union.

The number of persons who reach the age of 100 and upwards, will satisfy us more completely as to the correctnees of the above statement. In Virginia and North Carolina, we observe 638 persons who were 100 and upwards. New York and Ohio, with more than double the population, can show but 146! Again, in the two Southern States, 129 persons died, during the census year, over 100—in the Northern, only 41.—[*New York Medical Gazette for May.*

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Govenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

LIST OF PASSENGERS

SHIPPED on board the "S. Curling," for Boston, from Liverpool, April 19, 1856, by F. D. Richards.

Adults.	Children.	Adults.	Children.
John and H. Hicks.		Sarah Wilks.	
Charlotte E. J. Rowe,	2	Daniel and A. Davies,	4
Edward Petty.		Thomas and J. Davies,	3
Wm. Gardner.		Sheur and M. Richards.	
Emily G. Williams.		David and E. Davies,	7
Wm. and M. A. Jones,	1	John and M. Evans,	2
Robert Jones.		John and J. Davies,	3
Louisa Jones.		Richard Barclay.	
John and M. Bassett,	2	Morris and M. Jenkins,	4
Thomas and A. Dee.		Ruth James.	
John and M. Dee,	2	John and M. Jones,	2
Hannah Evans.		Nathaniel and J. Edmunds,	1
John Brown.		Thomas Evans.	
James Crane.		Henry Reese.	
Wm. and L. Thomas,	3	David and J. Richards,	2
Wm. Hart.		Wm. and E. Moses.	
John and C. Hopla,	3	Thomas and A. Davis.	
Joseph Davis.		Anna Thomas.	
John and M. Price,	2	Hannah Davis.	
John Evans.		Wm. and E. Fisher.	
Thomas and M. Evans,	1	Jos. and A. Vernon.	
John and M. Roberts,	3	Robert Roberts.	
Richard Griffiths.		Henrietta Sawyer,	2
Samuel and S. Griffiths.		Catherine German.	
Lewis and S. Davis.		Margaret R. Thain.	
John and S. Hughs,	1	Ann Bally,	3
George and M. Sinnett.		Sarah Bailey.	
Elizabeth Edwards.		Wm. Bailey.	
Jacob Dowe.		Elizabeth Gibson,	2
Wm. O. and A. Payne,	1	Gad and E. Davies,	6
Thomas Evans.		Stephen and M. Davies.	
John and C. Evans.		Evan and M. Davies,	5
David Giles.		Wm. L. Williams.	
Henry and M. Lewis.		John and J. Jones,	1
Henry and M. Bradley,	5	Mary Warberton,	4
Catherine Morgan,	2	John and G. Harris.	
Thomas Morgan.		George Reese.	
David Morgan.		Daniel and M. Jones,	4
Wm. Reese.		Elias and H. Jones,	9
Wm. and M. Jones,	1	John Jones.	
Isaac Green.		Rosser Jenkins.	
Thomas Thomas.		Thomas Fisher.	
Margaret Morgan.		Thomas Jones.	
Elizabeth Owens.		Wm. and E. Davies.	
John and M. Jones.		Ann Wilks.	
John Jones.		Janet Jenkins.	
Owen Jones.		Gwenllian Rees.	
Isaac Jones.		Margaret Tripp.	
Owen Morgan.		Thomas Parry.	
Joseph and E. Matthews,	4	David Price.	
Thomas and M. Thomas,	4	Gwenllian Price.	
Thomas Thomas.		Anna Price.	
Walter Thomas.		Richard Williams.	
John Thomas.		John and E. Walters,	1
Morgan and M. Powell,	6	Robert and M. Groom,	2
Mary Wilks.		Wm. Woodward.	

P. E. FUND PASSENGERS.

Adults.	Children.	Adults.	Children.
John and A. Richards,	5	James Morgan.	
John and S. Williams,	1	Wm. J. and M. J Davies,	4
Catherine Williams.		Edward and E. Philips,	3
Joseph and M. Chappel,	1	Jacob Philips.	
James and H. Thomas,	2	Elizabeth Philips.	
Thomas Jenkins.		Wm. and H. Petty,	2
John Jenkins.		Sarah Marshall,	6
Morris N. and S. Morris.		Maria Goode.	
Enoch and J. Lewis,	2	Edward Parry.	
Thomas and R. Jones.		Anna Parry.	
Eleanor Jones.		Eleanor Parry.	
John and A. Doney,	1	Thomas and M. Lucas.	
John T. Thaine.		Eliza Lucas.	
Susan Thaine.		Mary Lucas.	
John and M. Cousins.		Martha Hughs.	
Wm. Cousins.		Wm. and S. Jones,	1
Thomas D. and P. Evans.		John James.	
James Bridge.		Catherine James.	
Thomas and E. Axton,	1	Abram J. and M. Evans,	2
David and M. Roberts,	5	Jenkins Evans.	
Thomas and E. Ellis,	3	Thomas Evans.	
John and M. Davis.		Jane Evans.	
Morgan and A. Evans,	1	Daniel Lewis.	
Sarah Walters.		James Jones.	
Elizabeth Walters.		Ann Price.	
Hannah Job,	1	Mary Jones.	
Anna Daniels.		Margaret Jones,	2
Hannah Walters,	3	Mary Llewellyn,	3
Anna Williams,	4	Edmund Llewellyn.	
Richard and E Jones,	7	Henry and M Jenkins,	1
David and M. Davies,	2	Susan Roberts.	
John Davies.		Thomas and M. Reese,	7
Wm. Thomas.		Evan and M. Evans,	3
David Evans.		Ann Thomas.	
Rufus Lewis.		Margaret Thomas.	
Llewellyn Lewis.		Daniel Thomas.	
Isaac and H. Evans.		Wm Morgan.	
Owen Owens.		David and Ann Lewis,	3
Wm. Hughs.		David and C. Roberts,	5
Elizabeth Hughs.		Wm Jones,	1
Margaret Jones.		Wm. Morgan.	
John Edwards.		Isaac and H. Rees.	
Deriah Edwards.		Wm. Brough.	
Mary J. Cutliffe.		Wm. James.	
Ann Matthews.		David Grant.	
Henry and I. Walker.		Wm. and E. Butler.	
Benjamin McRevey,	3	Job and F. E. Welling,	1
Robert and J. Gillies,	4	John and J. E. Parry,	4
John Gillies.		John Parry.	
Margaret Barker.		Reese and A. Llewellyn.	
Barbara Barker.		Wm. Owen.	
Robert F. Barker.		Elizabeth Griffith.	
Wm. and M. Stodart,	7	Robert and M. Stodart,	5
Patrick & E. Birmingham,	3	Elizabeth Taylor.	
Eliza Morehouse.		John Oakley.	
Mary Branagum.		James and A. Warner.	
John and M. A. White.		Sarah J. Miller.	
Wm. and L. Findley,	1	John and E. Rosdal',	1
Wm. and A. Lawrenson,	2	Thomas and C. Eldridge,	1
John and J Lewis	2	John and J. Kettle,	6
John D. and A. Roberts,	1	Thomas Morgan.	
Thomas and M. Evans,	5	Hannah Moore.	
Anna Evans.		John and N. J. McClave,	7
Thomas Evans.		John and A. Bunney.	
Margaret Evans.		John and E. Henwood,	2
Daniel John.		John and H. Parry,	1
John Edwards.		John and M. Williams,	4
Thomas Lloyd.		Samuel and E Brooks,	3
Benjamin Lloyd.		John and P. Moyle,	5
Philip and M. Vaughn,	2	Ann's Williams.	
Jonah Philips.		Wm. and J. Lewis.	
Hopkins and M. Matthews,	5	Eleanor Davies.	
Anna Butler,	2	Elizabeth Davies.	
Elizabeth Games.		Elizabeth Hughs.	
David and A. Evans,	3	Elias Lewis.	
Moses Evans.		Eleanor Roberts.	
Margaret Reese,	3	John Wilson.	
George W. and H. Davis,	1	Eliza Wilson.	
Sarah James.		Mercy Miller,	1
Richard and R. Williams,	4	Anna J. Thomas.	
Letitia Williams.		Thomas D. and M. Giles,	3
Amelia Williams.		Ann Hughs.	
Letelia Evans.		Thomas and A. German,	2
Elvira Thomas;	1	Benjamin and L. Jones,	2
Wm. and M. Jenkins,	3	John Ellis	
Ann Perkins.		Jane Thomas.	
David and E. Evans.		Henry and M. Reynolds,	3
George Neppers.		John McDonald.	
Richard Swancoe.			

RECAPITULATION.

	Adults.	Children.	Infants.	Total
P. E. Fund	357	59	12	428
Ordinary	210	50	15	275
	567	109	27	703

ELDER DAN JONES, President of the Company.
JOHN OAKLEY, DAVID GRANT, } Counsellors.
DAVID DAVIES, JOSEPH SAVAGE, } Cooks.
EDWARD MIDDLETON, Steward.

Mormonism in New York.

THE LATTER DAY SAINTS intend holding Meetings in this City every Sunday, at the Broadway House, entrance 116 Grand street, at 10½ o'clock, A. M., 3 P. M., and 7 in the evening.

All who wish to become acquainted with the principles of Salvation, as taught by Apostles and Prophets, ancient and modern, are respectfully invited to attend.

A Card to the Saints.

AS Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to May 16, 1856.

ASHES—Pot ... per 100 lb. 6 25 a — —
Pearl ... — — a 7 37
CANDIES—Stuart and Bussing's best, assorted ... per lb. — a —
Ordinary ... — a —
CANDLES—Sperm ... per lb. 38 a 40
Adamantine ... 22 a 26
Mould, yellow ... — a 14
COFFEE—Java, white ... 14 a 15
Mocha ... — a 15½
Laguayra ... 10½ a 11½
Maracaibo ... 11 a 12½
St. Domingo (cash) ... — a 10½
DRUGS AND DYES—Alcohol. pr. gal. — 56 a — 62
Alum ... per lb. — 2½ a — 2½
Arrowroot ... — 45 a — —
Arsenic, powdered ... — — a — 2½
Asafœtida ... — 5 a — 25
Borax, refined ... — 27½ a — 28
Brimstone, American, roll ... — 2½ a — —
do crude ... per ton. 30 — a 32 —
Camphor, crude ... per lb. — 23 a — 24
do refined ... — 32 a — —
Castor Oil, No. 1 ... 1 25 a 1 62½
Chlorate Potash ... — 35 a — 37½
Cochineal ... — 75 a 1 20
Copper—sheathing ... per lb. — 23 a — 27
Copperas ... per 100 lb. 1 50 a — —
Cream Tartar ... per lb. — 28 a — 29
Gum Arabic, picked ... — 18 a — 32
Gum Copal ... — 40 a — 50
Gum Myrrh, Turkey ... — 25 a — 30
Iodine, resublamized ... 5 — a 5 25
Ipecacuanha ... 1 80 a 1 90
Madder ... — 11 a — 12
Magnesia ... — 14 a — 16
Do calcined ... — 30 a — 35
Nutgalls, blue Aleppo ... — 18 a — 19
Oil Anis ... — — a 8 —
Oil Bergamot ... 2 — a 2 10
Oil Cassia ... — — a 3 75
Oil Lemon ... 2 — a 2 10
Oil Peppermint ... 2 50 a 2 75
Opium, Turkey ... — — a 4 12½
Otto Rose ... per oz. 3 50 a 6 50
Oxalic Acid ... per lb. — 29 a — 31
Phosphorus ... 1 5 a 1 10
Quicksilver ... — 43 a — 45
Rhubarb, China ... 85 a 95
Salæratus ... — — a — 7
Sal Ammoniac, refined ... — 10½ a — —
Senna ... — 11 a — 14
Shellac ... — 11 a — 14
Sugar Lead, white ... — 14 a — 15
do brown ... — — a — 10
Sulphate Quinine ... 2 45½ a 2 60
Tartaric Acid ... — 41 a — 42
Verdigris ... — 41 a — —
Vitriol, blue ... — 10½ a — —
DYE WOODS—Camwood .. per ton. 100 — a 110 —
Fustic ... 17 — a 29 —
Logwood ... 21 — a 28 —
FLOUR—State, common ... per bbl. 5 37½ a 5 60
Michigan and Indiana ... 5 37½ a 5 50
Genesee, extra ... 7 — a 8 50
Rye Flour ... 3 25 a 4 62½
Corn Meal ... 3 25 a 3 31
FRUIT—Raisins ... per box. 3 — a 3 25
Raisins, layers ... 3 45 a 3 62½
Currants ... per lb. — 21 a — 24
GLASS (American window)—
6x8 to 8x10 ... per 50 feet. 3 25 a 2 50
8x11 to 11x16 ... 3 75 a 2 62½
11x17 to 12x18 ... 4 — a 3 —
20x26 to 24x30 ... 5 50 a 4 25
31x40 to 34x46 ... 8 — a 7 50
GRAIN—Wheat ... per bush. 1 90 a 2 —
Corn, round yellow ... — 61 a — 62
Barley ... 1 18 a 1 28
Oats, Western ... — 42 a — 46
Beans ... 2 50 a — —
GUNPOWDER ... per 25 lbs. 3 50 a 6 50
INDIGO ... per lb. — 90 a 1 30
IRON—Pig, Eng., Scot ... per ton. 32 — a 33 50
Bar, Eng. refined ... 67 50 a 72 50
Sheet, Russia, 1st quality .. per lb. — 18 a — 18½
Sheet, Eng ... — 3½ a — 4½
LEAD—Galena ... per 100 lbs. 7 — a 7 12½
Sheet and Pipe ... — 8½ a — —
LEATHER ... per lb. 20 a 31
MOLASSES ... per gal. 30 a 47
NAILS—Cut, 4d and 6d ... per lb. 4½ a —
Wrought, 6d and 20d ... 6 a 7½
OILS—Olive .. per bskt., 12 bottles 3 50 a 3 62½
Olive, in casks ... per gallon. 1 25 a 1 30
Linseed ... — 76 a — —
Whale ... — — a — 90
Lard, winter ... — 90 a 1 —
PAINTS—Lead, red, Am ... per lb. — — a — 8½
Lead, white, Am., in oil ... — — a — 9
Lead do do dry ... — 8½ a — —
Ochre, yellow, French, dry ... 1 — a 1 62½
Ochre, in oil ... — 4 a — 6
Spanish Brown, dry ... per cwt. — 60 a — 75
Litharge ... per lb. — — a — 8½
Vermilion, Chinese ... — 90 a 1 05
Venetian Red ... per cwt. 2 — a 2 37½
RICE ... per 100 lbs. 3 62 a 4 50
SALTPETRE ... per lb. 8 a 18
SEEDS—Clover ... per lb. — — a — 14
Flax, American, rough .. per bush. 2 — a 2 10
Linseed, Calcutta ... 1 85 a — —
SOAP—New York ... per lb. 4 a 7
Castile ... 10½ a 11
SPICES—Ginger, Race ... per lb. 5 a 5½
Mace ... 85 a 90
Nutmegs ... 91 a 95
Pepper ... — a 11½
Pimento ... 11½ a —
Cloves (cash) ... 12½ a 13
SUGAR—New Orleans ... per lb. 6½ a 8½
Havana, white ... 9 a 9½
do brown ... 6½ a 9
Stuart's crushed ... — a 10½
SUMAC, Sicily ... per ton. 72 50 a 82 50
TEAS—Gunpowder and Imperial .. per lb. 35 a 75
Hyson ... 30 a 80
Young Hyson ... 32 a 70
Hyson Skin ... 20 a 35
Black ... 22 a 50
TIN—Banca ... per lb. — a 31½
Straits ... 29 a 29
Plates ... per box. 9 — a 10 50
TOBACCO ... 7 a 43½
TURPENTINE ... per 280 lbs. 3 62½ a — —
TAR ... per bbl. 3 — a 3 25
SPIRITS TURPENTINE ... per gallon. — 41 a — 42

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25–1y

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
ARE transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. ROBERTSON, HUDSON & PULLIAM, No. 29 Murray street, New York, or WATERMAN & RYAN, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. CITY, 1855. my13

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS, Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendence himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. sp7

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire sauce;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
60 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11. 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 150 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES,
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **F. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits,
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 14. NEW-YORK, SATURDAY, MAY 24, 1856. PRICE FIVE CENTS.

Poetry.

The Standard of Zion.

BY PARLEY P. PRATT.

O Saints, have you seen, o'er yon mountain's proud height,
The day-star of promise so brilliantly beaming?
Its rays shall illumine the world with its light:
And the ensign of Zion exultingly streaming
All nations invite to walk in its light,
And join to maintain the proud standard of right:
The Standard of Zion—O long may it wave
O'er the land of the free and the home of the brave.

Our motto is peace, and the triumph of right;
And we joyfully hail the Millennial dawning,
When man can emerge from a long dreary night,
And bask in the sunbeams of Zion's bright morning.
The white flag so rare—still floating in air,
Proclaims 'mid the mountains that peace is still there.
Let the Standard of Zion eternally wave
O'er the land of the free and the home of the brave.

Though earth and its treasures should melt in the fire—
The planets be riven with the trumpet's loud thunder;
The sun-light of heaven wax dim and expire,
And the vail of eternity parted asunder;
Yet firm and unshaken the truth shall remain,
And the heirs of the Priesthood for ever shall reign:
And the Standard of Zion eternally wave
O'er the land of the free and the home of the brave.

Fillmore, Council Chamber, Jan. 8, 1856.

The Treaty of Peace.

GENERAL TREATY between her Majesty Victoria, the Emperor of Austria, the Emperor of the French, the King of Prussia, the Emperor of Russia, the King of Sardinia, and the Sultan.

(Signed at Paris, March 30, 1856. Ratifications exchanged at Paris, April 27.)

In the name of Almighty God!

Their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of the French, the Emperor of all the Russias, the King of Sardinia, and the Emperor of the Ottomans, animated by the desire of putting an end to the calamities of war, and wishing to prevent the return of the complications which occasioned it, resolved to come to an understanding with his Majesty the Emperor of Austria as to the bases on which peace might be re-established and consolidated, by securing, through effectual and reciprocal guarantees, the independence and integrity of the Ottoman Empire.

For this purpose their Majesties named as their Plenipotentiaries, that is to say:

Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, the Right Hon. George William Fredrick, Earl of Clarendon, Baron Hyde of Hindon, a Peer of the United Kingdom, a member of her Britannic Majesty's Most Hon. Privy Council, Knight of the Most Noble Order of the Garter, Knight Grand Cross of the Most Hon. Order of the Bath, her Majesty's Principal Secretary of State for Foreign Affairs; and the Right Hon. Henry Richard Charles, Baron Cowley, a Peer of the United Kingdom, a member of her Majesty's Most Hon. Privy Council, Knight Grand Cross of the Most Hon. Order of the Bath, her Majesty's Ambassador Extraordinary and Plenipotentiary to his Majesty the Emperor of the French.

His Majesty the Emperor of Austria, the Sieur Charles Ferdinand, Count of Buol-Schauenstein, Grand Cross of the Imperial Order of Leopold of Austria, and Knight of the Order of the Iron Crown of the First Class, Grand Cross of the Imperial Order of the Legion of Honor, Knight of the Orders of the Black Eagle and the Red Eagle of Prussia, Grand Cross of the Imperial Orders of Alexander Newaki, in diamonds, and of the White Eagle of Russia, Grand Cross of the Order of St. John of Jerusalem, decorated with the Imperial Order of the Medjidie of the First Class, &c., his Chamberlain and actual Privy-Councellor, his Minister of the House and of Foreign Affairs, President of the Conference of Ministers; and the Sieur Joseph Alexander Baron de Hubner, Grand Cross of the Imperial Order of the Iron Crown, Grand Officer of the Imperial Order of the Legion of Honor, his actual Privy Councellor, and his Envoy Extraordinary and Minister Plenipotentiary to the Court of France.

His Majesty the Emperor of the French, the Sieur Alexander Count Colonna Walewski, a Senator of the Empire, Grand Officer of the Imperial Order of the Legion of Honor, Knight Grand Cross of the Equestrian Order of the Seraphim, Grand Cross of the Order of St. Maurice and St. Lazarus, decorated with the Imperial Order of the Medjidie, of the first class, &c., his Minister and Secretary of State for Foreign Affairs; and the Sieur Francis Adolphus Baron de Bourqueney, Grand Cross of the Imperial Order of the Legion of Honor and of the Order of Leopold of Austria, decorated with the portrait of the Sultan in diamonds, &c., his Envoy Extraordinary and Minister Plenipotentiary to His Imperial and Royal Apostolic Majesty.

His Majesty the Emperor of all the Russias, the Sieur Alexis, Count Orloff, his aide-de camp, general and general of cavalry, commander of the head-quarters of his Majesty, a member of the council of the Empire and of the committee of Ministers, decorated with two portraits in diamonds of their Majesties, the late Emperor Nicholas and the Emperor Alexander II., Knight of the Order St. Andrew, in diamonds, and of the Orders of Russia, Grand Cross of the Order of St. Stephen of Austria of the first class, of the Black Eagle of Prussia in diamonds, of the Annunciation of Sardinia, and of several other foreign orders; and the Sieur Philip, Baron de Brunow, his Privy Councellor, his Envoy Extraordinary and Minister Plenipotentiary to the Germanic Confederation and to the Grand Duke of Hesse, Knight of the Order of St. Vladimir of the First Class, of St. Alexander Newski, enriched with diamonds, of the White Eagle, of St. Anne of the First Class, of St. Stanislaus of the First Class Grand Cross of the Order of the Red Eagle of Prussia of the First Class, Commander of the Order of St. Stephen of Austria, and several other foreign orders.

His Majesty the King of Sardinia, the Sieur Camile Benso, Count of Cavour, Grand Cross of the Order of St. Maurice and St. Lazarus, Knight of the Order of Civil Merit of Savoy, Grand Cross of the Imperial Order of the Legion of Honor, decorated with the Imperial Order of the Medjidie of the First Class, Grand Cross of several other foreign orders, President of the Council of Ministers, and his Secretary of State for the Finances; and the Sieur Salvator, Marquis de Villamarina, Grand Cross of the Order of St. Maurice and St. Lazarus, Grand Officer of the Imperial Order of the Legion of Honor, &c., his Envoy Extraordinary and Minister Plenipotentiary to the Court of France.

And his Majesty the Emperor of the Ottomans, Mouhammed Emin Aali Pasha, Grand Vizier of the Ottoman Empire, decorated with the Imperial orders of the Medjidie and of Merit of the First Class, Grand Cross of the Imperial Order of the Legion of Honor, St. Stephen of Austria, of the Red Eagle of Prussia, of St. Anne of Russia, of St. Maurice and St. Lazarus of Sardinia, of the Polar Star of Sweden, and of several other foreign orders; and Mehemmed Djemil Bey, decorated with the Imperial Order of the Medjidie of the second class, and Grand Cross of the Order St. Maurice and St. Lazarus, his Ambassador Extraordinary and Plenipotentiary to his Majesty the Emperor of the French, accredited in the same character to his Majesty the King of Sardinia.

Which Plenipotentiaries assembled in Congress at Paris.

An understanding having been happily established between them, their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of Austria, the Emperor of the French, the Emperor of all the Russias, the King of Sardinia, and the Emperor of the Ottomans, considering that in the interest of Europe, his Majesty the King of Prussia, a signing party to the Convention of the 13th of July, 1841, should be invited to participate in the new arrangements to be adopted, and appreciating the value that the concurrence of his said Majesty would add to a work of general pacification, invited him to send Plenipotentiaries to the Congress.

In consequence, his Majesty the King of Prussia named as his Plenipotentiaries, that is to say:—

The Sieur Otho Theodore Baron de Manteuffel, President of his Council, and his Minister for Foreign Affairs, Knight of the Red Eagle of Prussia of the first class, with oak-leaves, crown and sceptre, Grand Commander of the Order of Hohenzoller, Knight of the Order of St. John of Prussia, Grand Cross of the Order of St. Stephen of Hungary, Knight of the Order of St. Alexander Newski, Grand Cross of the Order of St. Maurice and St. Lazarus, and of the Order of the Nichan-Iftihar of Turkey, &c.; and the Sieur Maximilian Frederick Charles Francis, Count of Hatzfeldt Wildenburg-Schoenstein, his actual Privy Councellor, his Envoy Extraordinary and Minister Plenipotentiary to the Court of France, Knight of the Order of the Red Eagle of Prussia of the second class, with oak-leaves and badge, Knight of the Cross of Honor of Hohenzollern of the first class, &c.

The Plenipotentiaries, after having exchanged their full powers, found in good and due form, have agreed upon the following articles:—

ARTICLE I.

From the day of the exchange of the ratifications of the present treaty there shall be peace and friendship between her Majesty the Queen of the United Kingdom of Great Britain and Ireland, his Majesty the Emperor of the French, his Majesty the King of Sardinia, his Imperial Majesty the Sultan, on the one part, and his Majesty the Emperor of all the Russias on the other part, as well as between their heirs and successors, their respective dominions and subjects in perpetuity.

ARTICLE II.

Peace being happily re-established between their said Majesties, the territories conquered or occupied by their armies during the war shall be reciprocally evacuated. Special arrangements shall regulate the mode of the evacuation, which shall be as prompt as possible.

ARTICLE III.

His Majesty the Emperor of all the Russias engages to restore to his Majesty the Sultan the town and citadel of Kars, as well as the other parts of the Ottoman territory of which the Russian troops are in possession.

ARTICLE IV.

Their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of the French, the King of Sardinia, and the Sultan, engage to restore to his Majesty the Emperor of all the Russias the towns and ports of Sebastopol, Balaklava, Kamiesch, Eupatoria, Kertch, Yenikale, Kinburn, as well as all other territories occupied by the allied troops.

ARTICLE V.

Their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of the French, the Emperor of all the Russias, the King of Sardinia, and the Sultan, grant a full and entire amnesty to those of their subjects who may have been compromised by any participation whatsoever in the events of the war in favor of the cause of the enemy.

It is expresaly understood that such amnesty shall extend to the subjects of each of the belligerent parties who may have continued during the war to be employed in the service of one of the other belligerents.

ARTICLE VI.

Prisoners of war shall be immediately given up on either side.

ARTICLE VII.

Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, his Majesty the Emperor of Austria, his Majesty the Emperor of the French, his Majesty the King of Prussia, his Majesty the Emperor of all the Russias, and his Majesty the King of Sardinia, declare the Sublime Porte admitted to participate in the advantages of the public law and system (*concert*) of Europe. Their Majesties engage, each on his part, to respect the independence and territorial integrity of the Ottoman Empire; guarantee in common the strict observance of that engagement; and will, in consequence, consider any act tending to its violation as a question of general interest.

ARTICLE VIII.

If there should arise between the Sublime Porte and one or more of the other signing Powers any misunderstanding which might endanger the maintenance of their relations, the Sublime Porte and each of such Powers, before having recourse to the use of force, shall afford the other contracting parties the opportunity of preventing such an extremity by means of their mediation.

ARTICLE IX.

His Imperial Majesty the Sultan having, in his constant solicitude for the welfare of his subjects, issued a firman which, while ameliorating their condition without distinction of religion or of race, records his generous intentions towards the Christian population of his empire, and wishing to give a further proof of his sentiments in that respect, has resolved to communicate to the contracting parties the said firman, emanating spontaneously from his sovereign will. The contracting Powers recognize the high value of this communication. It is clearly understood that it cannot, in any case, give to the said Powers the right to interfere, either collectively or separately, in the relations of his Majesty the Sultan with his subjects, nor in the internal administration of his empire.

ARTICLE X.

The convention of the 13th of July, 1841, which maintains the ancient rule of the Ottoman Empire relative to the closing of the Straits of the Bosphorus and of the Dardanelles, has been revised by common consent. The act concluded for that purpose, and in conformity with that principle, between the high contracting parties, is and remains annexed to the present treaty, and shall have the same force and validity as if it formed an integral part thereof.

ARTICLE XI.

The Black Sea is neutralized; its waters and its ports, thrown open to the mercantile marine of every nation, are formally and in perpetuity interdicted to the flag of war, either of the Powers possessing its coasts or of any other Power, with the exceptions mentioned in articles 14 and 19 of the present treaty.

ARTICLE XII.

Free from any impediment, the commerce in the ports and waters of the Black Sea shall be subject only to regulations of health, customs, and police, framed in a spirit favorable to the developement of commercial transactions. In order to afford to the commercial and maritime interests of every nation the security which is desired, Russia and the Sublime Porte will admit Consuls into their ports situated upon the coast of the Black Sea, in conformity with the principles of international law.

ARTICLE XIII.

The Black Sea being neutralized according to the terms of Article II, the maintenance or establishment upon its coast of military maritime arsenals becomes alike unnecessary and purposeless; in consequence, His Majesty the Emperor of All the Russias and His Imperial Majesty the Sultan engage not to establish or maintain upon that coast any military-maritime arsenal.

ARTICLE XIV.

Their Majesties the Emperor of All the Russias and the Sultan having concluded a convention for the purpose of settling the force and the number of light vessels necessary for the service of their coasts, which they reserve to themselves to maintain in the Black Sea, that convention is annexed to the present treaty, and shall have the same force and validity as if it formed an integral part thereof. It cannot be either annulled or modified without the assent of the Powers signing the present treaty.

ARTICLE XV.

The act of the Congress of Vienna having established the principles intended to regulate the navigation of rivers which separate or traverse different States, the contracting Powers stipulate among themselves that those principles shall in future be equally applied to the Danube and its mouths. They declare that this arrangement henceforth forms a part of the public law of Europe, and take it under their guarantee. The navigation of the Danube cannot be subjected to any impediment or charge not expressly provided for by the stipulations contained in the following articles; in consequence, there shall not be levied any toll founded solely upon the fact of the navigation of the river, nor any duty upon the goods which may be on board of vessels. The regulations of police and of quarantine to be established for the safety of the States separated or traversed by that river shall be so framed as to facilitate as much as possible, the passage of vessels. With the exception of such regulations, no obstacle whatever shall be opposed to free navigation.

ARTICLE XVI.

With the view to carry out the arrangements of the preceding article, a commission, in which Great Britain, Austria, France, Prussia, Russia, Sardinia, and Turkey shall each be represented by one delegate, shall be charged to designate and cause to be executed the works necessary below Isatcha, to clear the mouths of the Danube, as well as the neighboring parts of the sea, from the sands and other impediments which obstruct them, in order to put that part of the river and the said parts of the sea in the best possible state for navigation. In order to cover the expenses of such works, as well as of the establishments intended to secure and facilitate the navigation at the mouths of the Danube, fixed duties, of a suitable rate, settled by the commission by a majority of votes, may be levied, on the express condition that in this respect, as in every other, the flags of all nations shall be treated on the footing of perfect equality.

ARTICLE XVII.

A commission shall be established, and shall be composed of delegates of Austria, Bavaria, the Sublime Porte and Wurtemberg (one for each of those Powers), to whom shall be added commissions from the three Danubian Principalities, whose nomination shall have been approved by the Porte. This commission, which shall be permanent:—1st. Shall prepare regulations of navigation and river police. 2d. Shall remove the impediments, of whatever nature they may be, which still prevent the application to the Danube of the arrangements of the Treaty of Vienna. 3d. Shall order and cause to be executed the necessary works throughout the whole course of the river. And 4. Shall after the dissolution of the European Commission, see to maintaining the mouths of the Danube and the neighboring parts of the sea in a navigable state.

ARTICLE XVIII.

It is understood that the European Commission shall have completed its task, and that the River Commission shall have finished the works described in the preceding article, under Nos. 1 and 2, within the period of two years. The signing Powers assembled in conference, having been informed of that fact, shall, after having placed it on record, pronounce the dissolution of the European Commission, and from that time the permanent River Commission shall enjoy the same powers as those with which the European Commission shall have until then been invested.

ARTICLE XIX.

In order to insure the execution of the regulations which shall have been established by common agreement, in conformity with the principles above declared, each of the contracting Powers shall have the right to station at all times two light vessels at the mouths of the Danube.

ARTICLE XX.

In exchange for the towns, ports and territories enumerated in article 4 of the present treaty, and in order more fully to secure the freedom of the navigation of the Danube, his Majesty the Emperor of All the Russias consents to the rectification of his frontier in Bessarabia. The new frontier shall begin from the Black Sea, one kilometre to the east of Lake Bourna Sola, shall run perpendicularly to the Val de Trajan, pass to the south of Bolgrad, ascend the course of the river Yalpuck to the height of Saratsika, and terminate at Katamori, on the Pruth. Above that point the old frontier between the two empires shall not undergo any modification. Delegates of the contracting Powers shall fix, in its details, the line of the new frontier.

ARTICLE XXI.

The territory ceded by Russia shall be annexed to the Principality of Moldavia under the suzerainty of the Sublime Porte. The inhabitants of that territory shall enjoy the rights and privileges secured to the Principalities; and during the space of three years they shall be permitted to transfer their domicile elsewhere, disposing freely of their property.

ARTICLE XXII.

The Principalities of Wallachia and Moldavia shall continue to enjoy, under the suzerainty of the Porte and under the guarantee of the contracting Powers, the privileges and immunities of which they are in possession. No exclusive protection shall be exercised over them by any of the guaranteeing Powers. There shall be no separate right of interference in their internal affairs.

ARTICLE XXIII.

The Sublime Porte engages to preserve to the said Principalities an independant and national administration, as well as full liberty of worship, of legislation, of commerce and of navigation. The laws and statutes at present in force shall be revised. In order to establish a complete agreement in regard to such revision, a special commission, as to the composition of which the high contracting Powers will come to an understanding among themselves, shall assemble without delay at Bucharest, together with a commissioner of the Sublime Porte. The business of this commission shall be to investigate the present state of the Principalities, and to purpose bases of their future organization.

ARTICLE XXIV.

His Majesty the Sultan promises to convoke immediately in each of the two provinces a Divan *ad hoc*, composed in such a manner as to represent most closely the interests of all classes of society. These divans shall be called upon to express the wishes of the people in regard to the definite organization of the Principalities. An instruction from the Congress shall regulate the relations between the commission and these divans.

ARTICLE XXV.

Taking into consideration the opinion expressed by the two Divans, the commission shall transmit without delay to the present seat of conferences the result of its own labors. The final agreement with the suzerain Power shall be recorded in a convention to be concluded at Paris between the high contracting parties; and a hatti-sherif, in conformity with the stipulations of the convention, shall constitute definitively the organization of those provinces placed thenceforward under the collective guarantee of all the signing Powers.

ARTICLE XXVI.

It is agreed that there shall be in the Principalities a national armed force, organized with the view to maintain the security of the interior and to insure that of the frontiers. No impediment shall be opposed to the extraordinary measures of defence which, by agreement with the Sublime Porte, they may be called upon to take, in order to repel any external aggression.

ARTICLE XXVII.

If the internal tranquillity of the Principalities should be menaced or compromised, the Sublime Porte shall come to an understanding with the other contracting Powers in regard to the measures to be taken for maintaining or re-establishing legal order. No armed intervention can take place without previous agreement between those Powers.

ARTICLE XXVIII.

The Principality of Servia shall continue to hold of the Sublime Porte, in conformity with the Imperial Hats which fix and determine its rights and immunities, placed henceforward under the collective guarantee of the contracting Powers.

In consequence, the said Principality shall preserve its independent and national administration, as well as full liberty of worship, of legislation, of commerce, and of navigation.

ARTICLE XXIX.

The right of garrison of the Sublime Porte, as stipulated by anterior regulations, is maintained. No armed intervention can take place in Servia without previous agreement between the high contracting Powers.

ARTICLE XXX.

His Majesty the Emperor of all the Russias and his Majesty the Sultan maintain in its integrity the state of their possessions in Asia, such as it legally existed before the rupture.

In order to prevent all local dispute the line of frontier shall be verified, and if necessary, rectified, without any prejudice, as regards territory, being sustained by either party.

For this purpose a mixed commission, composed of two Russian Commissioners, two Ottoman Commissioners, one English Commissioner and one French Commissioner, shall be sent to the spot immediately after the re-establishment of diplomatic relations between the court of Russia and the Sublime Porte. Its labors shall be completed within the period of eight months after the exchange of the ratifications of the present treaty.

ARTICLE XXXI.

The territories occupied during the war by the troops of their Majesties, the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of Sardinia, according to the terms of the Conventions signed at Constantinople on the 12th of March, 1854, between Great Britain, France and the Sublime Porte; on the 14th of June, of the same year, between Austria and the sublime Porte; and on the 15th of March, 1855, between Sardinia and the Sublime Porte, shall be evacuated as soon as possible after the exchange of the ratifications of the present treaty. The periods and the means of execution shall form the object of an arrangement between the Sublime Porte and the Powers whose troops have occupied its territory.

ARTICLE XXXII.

Until the treaties or conventions which existed before the war between the belligerent Powers have been either renewed or replaced by new acts, commerce of importation or of exportation shall take place reciprocally on the footing of the regulations in force before the war; and in all other matters their subjects shall be respectively treated upon the footing of the most favored nation.

ARTICLE XXXIII.

The convention concluded this day between their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of the French, on the one part, and his Majesty the Emperor of all the Russias on the other part, respecting the Aland Islands, is and remains annexed to the present treaty, and shall have the same force and validity as if it formed a part thereof.

ARTICLE XXXIV.

The present treaty shall be ratified, and the ratifications shall be exchanged at Paris in the space of four weeks, or sooner if possible.

In witness whereof the respective Plenipotentiaries have signed the same, and have affixed thereto the seal of their arms.

Done at Paris the 30th day of the month of March, in the year 1856.

CLARENDON.	COWLEY.
BUOL SCHAUENSTEIN.	HUBNER.
A. WALEWSKI.	BOURQUENEY.
MANTEUFFEL.	C. M. D'HATZFELDT.
ORLOFF.	BRUNNOW.
C. CAVOUR.	DE VILLAMARINA.
AALI.	MEHEMMED DJEMIL.

ADDITIONAL AND TRANSITORY ARTICLE.

The stipulations of the Convention respecting the Straits, signed this day, shall not be applicable to the vessels of war employed by the belligerent Powers for the evacuation by sea of the territories occupied by their armies but the said stipulations shall resume their entire effect as soon as the evacuation shall be terminated.

Done at Paris the 30th day of the month of March, in the year 1856.

[Here follow the signatures.]

Grammar in Rhyme.

WE advise every little grammarian just entering on Murray, Brown, or any of the thousand grammars in use, to commit to memory the following easy lines, and then they never need to mistake a part of speech:

1. Three little words you often see
   Are Articles—a, an, and the.
2. A Noun's the name of anything,
   As school or garden, hoop or swing.
3. Adjectives tell the kind of Noun,
   As great, small, pretty, white or brown.
4. Instead of Nouns the Pronouns stand—
   Her head, his face, your arm, my hand.
5. Verbs tell something being done—
   To read, count, sing, jump or run.
6. How things are done the Adverbs tell—
   As slowly, quickly, ill or well.
7. Conjunctions join the words together—
   As men and women, wind or weather.
8. The Preposition stands before
   A Noun, as in or through a door.
9. The Interjection shows surprise,
   As oh! how pretty; ah! how wise.

The whole are called Nine Parts of Speech,
Which Reading, Writing, Speaking teach.

Advices from Bogota state that the two Congressional Chambers met on the 10th of March, to elect a deputy in case of the death of the President or Vice-President, when Gen. Mosquera was elected by a majority of 45 out of 88.

ROUSSEAU used to say "that to write a good love letter you ought to begin without knowing what you mean to say, and to finish without knowing what you have written."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 103 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MAY 24, 1856.

Utah.

As the session of Congress advances, proportionately public interest is increasing on the position of the Territory of Utah, and her demands for admission into the federal compact of sovereign States. A few weeks since we published the report of a Convention held at Cove, Beaver Co., U. T., for the purpose of sending delegates to the Territorial Convention that was to be held at Great Salt Lake City on the 16th of March last. Of this meeting we have yet no report, but we may safely say that the Convention has been held, and the delegates have appointed their representatives to Congress; in fact, we expect every day to learn of their emerging from the wilderness and stepping into the cars for Washington city. Since the publication of the Beaver county Convention report in THE MORMON and other city papers, we have noticed that Utah has been a subject of interest throughout the Union. In such a day as ours, when Kansas, Nicaragua, the Clayton-Bulwer treaty, British enlistment and a host of other important affairs are on the *tapis*, it would be pure vanity to suppose that Utah had the best claim to first attention. We are amply satisfied, however, with the attention her claims have had, even though we cannot say that "all the world and the rest of mankind" have been, and are, writing about her. The generality of articles that we have seen, devoted to the demands of Utah, have almost universally admitted that the "Mountain Gall" was entitled to take her place with her thirty-one elder sisters.

The Chicago *Weekly Democratic Press* of the 17th inst. on this subject says:

"Leaving out of view the social peculiarities of Mormon life, it is very proper that the people of Utah should claim admission into the Union. In the first place, we presume that the Territory embraces the requisite population, and the past history of the people demonstrates that they possess sufficient energy and capacity to manage their own affairs after their own fashion. Going there only a few years since in the condition of peeled and *hunted* fugitives, they have built up rich and populous communities, a city of very considerable importance, and laid the foundation of several important manufactures. Utah also occupies a peculiarly isolated position, being cut off from the aid of white settlements, while it is at the same time exposed to the incursions of the Indians, and for this reason stands more in need of State organization than some other Territories not so far removed from the National Capitol."

The writer in the *Press* admits then that Utah's sons have qualities and capacities, and she a peculiar geographical position, to entitle her to immediate recognition as another star under *E Pluribus Unum*. To this conclusion every well-informed person must come; indeed there is no spot of ground over which waves the 'stars and stripes,' where self-government is more necessary, and where capacity for self-government is more apparent, than in the Territo y of Utah.

Justice to the writer we have quoted requires us to state, that while he has written so favorably as a politician, his religious feelings are wounded—he is opposed to Polygamy, and thinks, what we regret for his sake, that on account of that "peculiar institution" the inhabitants of Utah may well be denied the rights he claims for them. We are frequently at a loss to understand why faith is linked with politics when Utah is the subject of conversation. We are not posted on the instructions the coming representatives received from the Convention held at Great Salt Lake City, but we venture to affirm that they are not sent to Congress to require Utah's admission into the Union on account of the religious faith of the inhabitants of that Territory requiring the protection of a State Government.

The editor of the *Press* asks: "Is Polygamy, a patriarchal institution, having its origin in the earliest and rudest states of human society, and only now lingering on the earth among savages, barbarians and Mormons, to be reckoned 'Republican?'" Certainly not. It has nothing to do with Republicanism or any other form of Government. This appending of matrimony—a thing entirely social and religious—to State Constitutions and State politics is entirely new, and has recently been discovered by some of our modern theo-politico reformers. Polygamy has been practised under various forms of government. It has never heretofore been considered a State question, further than municipal regulations are concerned. It has likewise been tolerated by Jews, Mahomedans and Christians, of course, as a social rite or institution. Milton, the great English poet, was a strenuous advocate of scriptural polygamy, as well as many eminent protestant divines; and Martin Luther, the great originator and father of Protestantism, married a second wife to "the most serene Prince and Lord Philip, Landgrave of Hesse, Count of Catzenlembogen," &c. The christian missionaries in Calcutta admit it in their churches; they defend its practice in their periodicals, and strenuously advocate its scriptural origin; whilst Christian England governs 100,000,000 Polygamists, and regulates and makes laws for their protection. We look upon it strictly as a religious rite, having to do both with time and eternity.

Marriage, by Webster, is called "a contract both civil and religious." That it has been universally so considered is a matter of history; it was so among the ancient Patriarchs and the Jewish kings, as well as by both Protestants and Catholics. Henry VIII., when he wanted to get a divorce, appealed to the Pope of Rome, and, not until that church dignitary refused his application, did he use his regal power! When the landgrave in Germany wanted another wife, though a reformer, he applied to Martin Luther, the minister, who, after consulting other church dignitaries, granted his request. It is true there have been laws passed in relation to this matter among all nations, but it has never been considered a Constitutional or State question. Why we, above all others, should so consider it, is matter of surprise, and is either done from want of reflection, or, if not, it certainly manifests rather a meddlesome disposition with other people's matters, which is unbecoming us as republicans, particularly under our free, enlightened and liberal institutions. In different nations they have had what are termed left-handed marriages for the healing of the consciences of corrupt men. In both Protestant and Catholic countries prostitution is licensed. It is becoming a question with many, whether it would not be well to do the same here. All these things we oppose and repudiate; we detest the abominable corruption that everywhere abounds in the United States. Others do not; they prefer their stews, houses of assignation and herds of cyprians. We detest them, but we consider it their own affair; if they love these abominations, they must wallow in them; we leave it to God and their consciences. We think we have the same right to our opinions. Without faith in God, or Mormonism, we would think Polygamy decidedly preferable, and more honorable. We again repeat, it is not a State question, and has nothing to do with a republican or any other form of State government.

Treaty of Peace.

On our first page we publish the Treaty of Peace between the late belligerents in the East. There is a good deal of introductory paraphernalia about Grand Crosses and diamond portraits, black, red and white eagles, and of course the Garter, which will be but little interesting to some; others may like to look at the plumage. Of all men on the earth, ambassadors believe there is something in a name. From the Treaty, it will be seen that the Turkish territory is to be evacuated without delay by the armies of all the other European powers. The towns and ports of Sebastopol, Balaklava, Kamiesch, Eupatoria and Kertch, are to be restored to the Emperor of Russia, and the Turkish provinces in Asia, at present occupied by the Russians, are to be given back to the Sultan. Both the Asiatic and European lines of demarcation between Russia and Turkey are to be rectified, and the consequence of this will be an acquisition of territory by Turkey, on its Moldavian frontier, at the expense of Russia. The Principalities are guaranteed all their existing privileges under the sovereignty of the Porte, and Russia abandons all claim to exclusive protection or right of interference in the Principalities.

As a guarantee for the permanent maintenance of this arrangement, there are stipulations in virtue of which Russia and Turkey are mutually bound "neither to construct nor preserve any military-maritime arsenal on the Black Sea coast," and to restrict their naval armaments to a few "light vessels for the service of their coast." In addition to these provisions the Black Sea is thrown open to the mercantile marine of all nations; consuls are to be admitted into the ports of the Black Sea; "trade in all the ports of the Black Sea shall only be subjected to regulations of health, customs, and police, conceived in a spirit favorable to the development of commercial transactions;" Russia, by the re-adjustment of her Bessarabian frontier, is removed from the banks of the Danube, and deprived of all power to obstruct the navigation of that river; and the navigation of the Danube is to be rendered as free to all nations as sanitary considerations will permit. Lastly, "each of the contracting Powers shall have a right at all times to station two light-vessels at the mouth of the Danube."

To the articles of the Treaty have been added numerous conventions and protocols, tending to set affairs in such a position as will in future prevent collision. Several commissions have been instituted to see the lines of demarcation rectified, and the necessary steps taken to have the Danube navigable. Everything is to be consummated before the expiration of two years.

To Friends at a Distance.

Our thanks are due to friends in Glasgow, Dublin and the Isle of Man for the regular file of papers sent to our office from those places. Many others send us papers and clippings for our notice, which favors we likewise beg to acknowledge. Clippings sent to us should have the name and date of the paper from which they are taken.

To the Saints in the Eastern States.

BELOVED BRETHREN:

It becomes necessary, from time to time, to address you in regard to our holy religion, and the principles of eternal truth. Situated as we are in this city, and publishing a paper containing every variety of news, and devoted to the general interests of the Church, we are sometimes apt to pass over the most sacred duties pertaining to the general instructions of the Saints, and their social, moral, and religious obligations; we are the more apt to do this, supposing that the Saints generally understand their duties, and that where in this they may be deficient it will be made clear to them in the teaching of the Elders, at their various places of religious meeting. Our experience, however, furnishes us with sufficient evidence that it is not unnecessary, from time to time, to stir up the minds of the Saints, and that whilst mixing in the whirl of the giddy and thoughtless world, they are too apt to forget the "rock from whence they were hewn and the pit from whence they were dug." And whilst some who understand well their duties grow careless, others again who do not understand them, and never did, need teaching in regard to their several duties as Saints, and the responsibilities that individually devolve upon them.

Many of the Saints in these eastern States are persons who have emigrated from different parts of Europe, some of whom have been well instructed in regard to the doctrines, ordinances, principles, theories, views, duties, hopes and requirements of said Church, and its organization and priesthood; others seem to understand very little about it, or, if they do understand, their faculties are benumbed and paralyzed, and they seem to have forgot God and their high calling's glorious hopes, and to be merging too much into the spirit and feeling of the world, the which Mormonism at one time had delivered them from. This spirit seems to be too general among all, both Elders, Priests, Teachers, Deacons and private members. The object of this article is to lead the brethren to reflection, and, although we are decidedly opposed to unnatural excitements, hasty revivals and sudden changes, yet is it absolutely necessary that we begin to reflect upon our position, awaken up to a sense of our duty, appreciate more fully the blessings of our holy religion, magnify our calling, and honor our God in all our doings. We have noticed among the Saints a palpable carelessness about attending to meetings, as though it seemed almost a trouble to them. We have also discovered the same principle among the elders and other officers of the church, in regard to duties devolving upon them. Instead of manifesting that lively, animated, quick, energetic principle that the spirit of God inspires men with, and the ardent desire to roll on His kingdom, many seem to act as though they were confering a favor upon somebody else by performing their duties; or if not, they seem to shirk their responsibilities, have become weary in well doing, and manifest by their acts as though they were extremely desirous to know how little they can do and retain their standing in the Church, keep the fellowship of their brethren, and secure the favor of God. This feeling and principle may do for the world; but it is not Mormonism, neither is it the gospel of Jesus Christ, and if persevered in only for a short time, without any *actual* transgression, will lead you to where it led the Church of Laodicea, to whom the angel of the Lord said, "I know thy works that thou art neither cold nor hot; I would that thou wert cold or hot; so then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." That church like many Elders and Saints trusted too much in what they had been, what they had done, and what blessings they had obtained, instead of what they were then doing, and living to their religion. They said they were "rich and increased in goods, and had need of nothing," and knew not that they were wretched, miserable, poor, blind and naked. They were counselled to "buy of the Lord gold tried in the fire, that they might be rich, white raiment, that they might be clothed, and that the shame of their nakedness might not appear." It seems they were poor, miserable and naked, and did not know it; and he advised them "to annoint their eyes with eye salve, that they might see" their miserable deformity and ugliness. This may be quite a lesson for many of the saints in the Eastern States, who presume too much to past experience, and are dwindling down to the most puerile, sickly, diminutive state of littleness, inanity and inability; weak, staggering, sickly, drooping, dying, losing all their vitality and energy, while with bloated pomposity, they talk about the greatness of their religion, and vainly imagine themselves its most potent supporters and representatives. We are reminded of a passage in Burns:

"Oh that some power the gift would gie us,
To see ourselves as others see us,
It wou'd frae many a blunder free us,
And foolish notion."

The religion of Mormonism is not a thing that we can dispense with and resume at pleasure; that we can lay aside (as many other professors do) with our Sunday clothes, and serve the devil the rest of the time; it is an every day affair; a matter that concerns us throughout all time and all eternity. It

"Demands our soul, our life, our all."

We would remind the brethren of one thing, that whatever their views may be about God and his cause, He is just as independent of them, and can do without their services as they can be of Him, or do without His care, protection and blessing. There is such a thing as grieving the Spirit of the Lord, and causing it to depart. There is such a thing as "beginning in the spirit, and ending in the flesh." There is such a thing as making a "shipwreck of faith and of a good conscience."

Mormonism is a great and eternal truth revealed to the human family; it is the everlasting gospel restored in all its fullness, richness, blessings, power, and glory. It was manifested by revelation; by the opening of the heavens; the ministering of angels, the restoration of the holy priesthood, and by the power of God. It is a system that is to redeem man and the earth; that will lead man back to his God; teach him the principles of eternal life; learn him how to be saved and to be a savior; develope the mysteries of the eternal world; show him the past, the present, and the future; learn him how to save himself, his progenitors, and posterity; teach him his destiny, and show him his relationship to God, angels, spirits, man, to time, and eternity. It is a great, comprehensive, exalted, living, eternal principle, embracing all truth, extending throughout space, and circumscribing all worlds. It is now in its embryo; it is not known by the world; it is very little comprehended by the Saints. True and incontrovertable in its first principles, it has defied the narrow, self-created dogmas of ignorant men, and has unflinchingly stood the shock of all the conflicting elements brought in array against it. Being eternal truth, it has been and is invulnerable to error, which has always quailed before its lucid, vigorous, self-evident axioms. Of this some boast; but this is just the threshhold; before us lays an expansive field of rich, inestimable treasures, wide as the universe, valuable as the treasures of the gods, and durable as eternity; compared with which Golconda's wealth, Indies' pearls, and the Elysian fields dwindle into sordid matter, gew-gaw baubles and aerial ugliness, which both dogs and angels would discard; while if faithful the rich blessings of eternal truth and eternal associations will grow, increase, and expand in us continually; learning and being learned, teaching and being taught, receiving and communicating, rising, refining, elevating, expanding, increasing, and progressing among the Gods throughout a wide, expansive, enduring eternity.

Having just learned our A. B. C., shall we then stop on the threshold, emptily boast of our education, quietly fold our arms and egotistically talk of our knowledge? What do we know of God and eternity? What we do know of the first principles has been communicated by revelation; we have been the recipients, not the discoverers. It was a revelation of principles, that, although so simple, none of the world knew, and of which we, among the rest, were ignorant. If we could not understand the first principles without revelation, how can we comprehend the greater things yet to be developed? Why did you leave your homes? You will answer to go to Zion. For what purpose? To be taught of God, if you understand yourselves; if you do not, it is time you did. The Lord said years ago, "I will take them two of a family and one of a city and bring them to Zion, and give them pastors after mine own heart that shall feed them with knowledge and understanding." Why are presiding officers sent out? To assist the Saints in their gathering, to teach them their duties in their several places of location, as well as to attend to other matters. To whom have you been indebted hitherto for the information you have received of God and eternity? You yourselves must be the judges. Whilst you are here, then, on the way to Zion, don't be so besotted and benumbed in your feelings as to forget God, to forget your duties and responsibilities, and lose sight of your high calling's glorious hope; but reflect upon your position, think of your destiny, consider that your progenitors, posterity and hopes for time and eternity depend, in a great measure, upon your own acts. You have buckled on the armor, shrink not from the conflict, but valiantly, courageoualy and vigorously prosecute your duties, that you may magnify your calling and secure for yourselves and posterity an eternal inheritance.

Never be ashamed of your religion before man, it is a pearl of great price that the world in general know not the value of, and therefore the more to be appreciated by those who do in a measure comprehend it. Confess the Lord before men—I do not mean that you should be eternally ranting about your religion and making yourselves troublesome—but never deny it; especially let me exhort you to live your religion—be honest, be diligent, be kind, be courteous; don't neglect your family duties, but call upon God for his blessing on you, on your families, on the Church, on all good men; be benevolent and charitable to all; attend church, and don't feel it a trouble to wait upon the Lord. Fulfill all the requirements made of you, and manifest kindness to your brethren, not in word only, but in deed. As fast as you can get means, go to Zion; until you can do that, take hold with a cheerful hand to roll on the work of the Lord, wherever you are, or whatsoever position you may occupy, both by your influence, means, and time, that you may be found in the path of duty, and receive rich blessings from the hands of God; that in blessing others you may be blessed, and that in doing good you may receive good. Let it be your emulation every day to strive how much, and not how little good you can do.

I have called upon all the Saints in and about New York to renew their covenants and commence afresh in the good cause. I hope all will attend to it; that their spirits, feelings, and hopes may be renewed; that they may start with fresh energy, and that by the vivifying and invigorating influences of the spirit of God they may be renewed and quickened; that Mormonism may no longer be a dead letter, but that all being baptized into one baptism, they may forget all their follies, walk together in newness of life, secure the rich blessings of the spirit of God, prosecute with energy their various callings, live under the smile and approbation of Heaven while here, and that when Providence opens their way to gather, they can, with the approbation of their brethren and the blessings of Israel's God, go to Zion with songs of everlasting joy upon their heads.

JOHN TAYLOR.

England and the United States.

At the moment we went to press last week war was inevitable between the two countries—so almost everybody thought and said. Despatches had been received from Lord Clarendon refusing to recall Mr. Crampton and the three English consuls at New York, Philadelphia and Cincinnati. Probably the countenances of the Cabinet at Washington, after a hurried glance at the despatches, wore an uncomfortable aspect, and that was more than enough for some to ply the wires to alarm the whole nation from Maine to Missouri. The correspondence of Lord Clarendon with Mr. Dallas, dated April 30, is now published. Lord Clarendon does really refuse the recall of the minister and consuls, but his letter is, as a cotemporary remarks, "an olive branch, green, and full of odorous blossoms." Lord Clarendon seems in his letter to have profited so much by his recent lengthy association with peace-makers, that a friend might expect him soon to don the colorless coat and the broad brim. This was probably the cause of uneasiness at Washington—the man didn't want to fight. Contradictory rumors have been published regarding Mr. Crampton's dismissal from Washington; the press, however, this morning (Thursday) seems almost unanimous in concluding he will shortly receive the hint to vacate his residence for another, whose presence will be more agreeable. On the consequences of such a step opinion is widely different. As we said last week, if some folks will only keep cool till after the Cincinnati Convention, we don't think any person need fear the bombardment of New York.

Kansas.

This week the reports from this Territory are all warlike. At other times some papers have been talking of war there, while others cried peace, but we believe both sides are agreed this week that men's passions are hurrying them on to the use of the rifle, revolver and bowie-knife, and that war is inevitable. The steamer that arrived last at St. Louis from St. Joseph, brings intelligence that large numbers had responded to the proclamations of Governor Shannon and the United States Marshal, and a battle was anticipated shortly. Six hundred men were assembled at Lecompton, and four hundred at Franklin. A large company were to leave Kickapoo on Saturday for Lecompton, with two cannon. They are all well armed and provisioned. It is reported that Ex-Governor Reeder succeeded in making his escape, carrying away with him a considerable amount of funds belonging to friends. The Vigilance Committee of Kansas City on Saturday took off from the steamer *Arabia* a large field-piece consigned to Lawrence.

The Past Winter in Utah.

From private letters to ourself as well as by Utah correspondence in other papers, we learn that the inhabitants of that Territory have been in strait places during the past winter and spring. The almost total destruction of last year's crops by grasshoppers greatly diminished the staff of life. An unusually severe winter has likewise hindered the cattle from finding necessary pasture, which has resulted in considerable losses. Gov. Young, however, informs us that he had full confidence in the inhabitants finding enough to supply their wants, if they were obedient to counsel. The excellent instructions which the Presidency have given through the *Deseret News*, on the assidious cultivation of the ground, and the economical use of seed grain justify the hope of an early and abundant harvest. Notwithstanding these losses, and what other people would call insurmountable difficulties, we have the fullest assurance from past experience and knowledge of the industrial habits of our brethren, that they'll walk through these dispensations of Providence with confiding hearts, that all is well. Mormons are not easily scared.

Information Wanted.

Information is wanted of SAMUEL PLUMB, from Nottingham, England. He came to this country in January, 1855, and was last heard from in Oregon county, Mo. We shall be obliged if any of our brethren would interest themselves to find out and send us information about him. His wife and family have come to this country by means that he sent them to England, and now they have no knowledge of his whereabouts or whether he is alive or dead. Early attention to this will oblige all concerned.

San Bernardino Stake.

Elder D. M. Thomas writes us from San Bernardino, Cal., March 26th: "A Conference was held here recently; several Elders were appointed on missions to Australia and the Society Islands; some likewise to labor in the Golden State."

Notice.

Letters, with the following addresses, are lying at our office: Mr. J. Harris, 48 cents to pay; Mr. J. Lewis, Mr. James Warner, Mr. Thomas Thompson, Mrs. E. Moore, Mr. John Watts, Mr. John Pierpoint, Mr. Charles Clifton, and George Berry, 3.

Mr. Magraw at Washington.

We are informed by letter from Washington, that Mr. Magraw's bill that we published lately has passed the House.

Change of Address

The *Millennial Star* Office is now at 42 Islington, Liverpool.

Sophia Ann, daughter of John Thomas and Sophia Geary, (both formerly of the London Conference in England, and now of Hermann, Mo.,) was born 10th June 1853, on the Latter Day Saints' Camping Ground at Keokuk in Iowa.

On 25th August last, Thomas Fryer, their son was born at Hermann aforesaid, and died at Fremd Creek near that town on 15th January last.

FOR THE MORMON.

Forgiveness.

BY ALEXANDER OTT.

It must be a matter of the greatest interest and importance to every intelligent being, to acquire a correct knowledge of sound moral principles, so that his actions and habits may be the reflex of a pure, enlightened, noble soul, and thereby secure him the blessings of true felicity for time and eternity; hence it behoves man, when the gates of knowledge open unto him, to secure those mental or moral treasures he requires.

Owing to our weak and frail nature, we are all more or less liable to err, to do wrong, to disturb the harmony of moral laws, consequently we want our fellow beings, not to take a microscopic view of our faults and weaknesses, but to forbear with us, to correct us with kindness, and, above all, to forgive us, showing thus, that their gentle affections towards us are not weakened or obliterated by our frailties. Forgiveness—how that word makes every fibre of the heart thrill with joy and thanksgiving to that great, sublime Intelligence, from whose fountain that precious principle is emanating and becoming implanted in the human mind. Forgiveness, oh Forgiveness, cries the guilty, when writhing under the agonies of moral pain, to him from whose lips *yes* would be life, and *no* would be death.

We learn principles simply by experience, by distinguishing the difference and contrasting one with another. For instance, to speak parenthetically, a rich man will realize the blessing of riches only by poverty; the man in the full enjoyment of health appreciates the same only by sickness; the blind will understand the blessing of light only by having their sight restored. We could follow still further this metaphysical question—suffice it to say, that empiricism is the best school for a moral neophyte, and the more severe the lesson the better it is retained in the mind. So in relation to forgiveness, in order to understand fully its important bearings, we must have more or less passed through the maze of earthly tribulations; we must have in some degree transgressed moral laws; our minds must have in some measure been darkened by the gloomy phantoms of corruption, and vice and crime haunted us like hideous spectres; we must have felt the lash or rod of a stern, cruel punishment; we must have moved in a moral miasma, excluded from the benign, salutary influence of virtuous society; our benighted visions must have seen something of grinning death and destruction; and thus an outcast of the world, but still an image of our Heavenly Father. We long, if a spark of that divine parentage remains in us, for deliverance out of that moral destruction; we are willing to do anything to compensate the loss of reputation, to see the escutcheon of our name again stainless; then Forgiveness, arising like the sun from the dew-dropping chambers of the Orient, and throwing its soft, beautiful effulgence upon us, and shedding forth the light of Heavenly indulgence and pardon upon our souls, heals all moral wounds like a precious balm. Night vanishes from our minds, and the day of a better, happier future dawns once more upon us; it fills the broken heart with inexpressible delight; new blood seems to run in our veins; we are morally born again; it seems as if Angels from celestial spheres had, with their silver voices, conveyed to us the glad tidings of our regeneration.

Yes, Forgiveness, is the medium of moral and physical salvation; it banishes all notes of woe and misery; its soothing and cheering influence fills the heart with new hope, courage and determination, to stride once more the path of virtue and rectitude, the path leading to pure, unalloyed happiness.

To see a sinner brought back through the principle of Forgiveness, to a good, honorable position in society, is pleasing to the philanthropic mind; it makes us rejoice; and if the visions of celestial worlds were unfolded unto us, we would see angels weep for joy at the salvation of one of their lost kindred spirits. It is a historical fact, that much more has been accomplished by forgiving wrongs, than by their atonement through heavy punishment. A gentle, kind, forgiving word will generally touch the right chord of the heart and completely eradicate from the mind every feeling of anger and rage. The various wheels of the machine of society would move onward without clashing or confusion; the happiness which would flow from the uniform and harmonious operations of the human family, would remove the misery which must inevitably ensue in the present state of society, and would give birth to all the ramifications of moral, noble actions. The depravity of the world is to a great extent due to the intellectual views of the untutored ranks of society being so very limited through the fault of the different governments, so that the evil infects the higher classes of mankind equally with the lower, though among the former it is sometimes varnished over with a fairer exterior. The Saints, who are engaged in a work of eternal salvation, where they are not held in mental and physical vassalage, but have full scope for a development of their intellectual and physical powers, ought to lay a particular stress upon their mental improvement, and strive with all their might to rise from the narrow range of thought to the sublime and expansive views of intelligent cosmopolites; their minds ought to be continually drawn out in the contemplation of this great work, and by realizing a mighty portion of the Divine Spirit, the power of anticipating the magnificent and sublime Future would enable them, instead of speaking evil, taking revenge, to distinguish between right and wrong, to forgive one another, and thus to make perpetual advances in knowledge and felicity. Luke says, chap. ii. v. 34—"Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him; and if he trespass against thee seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Acts ch. vii. 59, 60—"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

From the above we learn that Forgiveness is one of the principal virtues of a saint, therefore control your irascible passions, and other mental endowments, and before you bound like an India-rubber ball, consider first, that Mormonism is nothing else but the medium of preparing your minds and bodies gradually for celestial worlds; from it you receive precept upon precept, line upon line, here a little and there a little, and God wants you to act consonantly to the principles of intelligence. Reason first before you allow your passions to run away with your common sense; you want to improve in the scale of intellectual existence; you are desirous of realizing the knowledge, power and glory of celestial beings—in fact you desire to become Gods. Well, supposing you were in that grand position, and would allow yourselves to be acted upon by such petty, narrow-contracted low feelings, as revenge, hatred, spite, malice, as here below, and speak as you do sometimes to your superiors in the Priesthood, who counselled you to forgive others, "now, really, I have been too much insulted; it is too bad; I won't stand it; I will not forgive him; I only wish I had the power, I would crush him." With such a spirit, a God would hurl his thunderbolts to the left and right, and bring the planetary spaces to disorder and confusion. From the above you may infer, whether the sublime Intelligence of God will exalt any terrestrial beings, unless they show their mental independence by controlling themselves. I think we have all possible reason to forgive one another. Are we not the inhabitants of a fallen world? have we not acted disagreeably to the commandments of God? had we not entirely deviated from his path? are we not, while in our earthly tenements, assailed by multifarious temptations, and consequently every moment liable to err, to transgress, and still our Heavenly Father continues his tender mercies towards us; He manifests the greatest indulgence and forbearance by forgiving all our sins and promising an eternal salvation, if we are only willing to enter through the door of his only Begotten Son, to keep his commandments, and act honorably before him, his angels and man, in all future time. The All-wise Creator does foresee that the inhabitants of every new world, that was framed by his will, where spirits come down to take bodies for the first time, will err; therefore he has established laws, laid plans by which we can be cleansed from our sins. Does not God forgive us? and if that Sublime Being does, should we pigmies not forgive one another? Can we expect God will forgive us, if we do not forgive our fellow-beings? "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. chap. vi. 11, 15. "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. chap. xvii. 35.

God, foreseeing we would err, and sometimes be tempted not to forgive one another, on account of our passions being roused, gave some revelations to the Prophet Joseph Smith, concerning that very point: "My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened: wherefore, I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin."—*Doctrines and Covenants*, p. 154. "And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shall deliver him or her up unto the Church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world."—*Doctrines and Covenants*, p. 128.

Having said so much of the necessity and importance of forgiving our fellow-beings, let us now dive a little further into metaphysics, and examine the origin of forgiveness. That sublime principle is the offspring or the reflex of love for ourselves and our fellow beings. Does not the father forgive his children when they do wrong and promise to reform, because he loves them? Do we not forgive a friend a word, that was thrown out with more wit than wisdom, because we love him? Does not the husband forgive his wife, when she acts disagreeably to his will, becauses he loves her, and *vice versa*? And now we find that every well regulated mind will engage in the cultivation and exercise of forgiveness. Does not the Sun that fills the realms of space with light, do not the revolving seasons, the sublime vegetative process, the gentle breeze that kisses the foliage, and do not the flinty lips of the everlasting mountains, with Nature's impressive eloquence, tell, that God, the great dispenser of life, light, and intelligence, has laid the broadest foundation for the exercise and cultivation of benevolent affections and order and harmony in the fields of his vast creation? As well as there are herbs, plants, minerals, fluids, acids, used as remedies or counter agents of physical pain, so there is in the mental creation, forgiveness counteracting and healing moral wounds, and restoring thus the mental equilibrium. The cultivation of forgiveness leads to a magnanimity, nobility of the soul. A man that does not forgive, is destitute of affection, love, is full of selfishness, pride, narrow-contractedness, and in fact a stranger to every noble and exalting sentiment. The Saviour says, "Thou shalt love thy neighbor as thyself." From

those divine teachings we learn that we ought to exercise a benevolent affection towards our fellow beings analagous to that which every man exercises towards himself. If Forgiveness had been practised by man, no tears would have ever stained the blue eye of Heaven; no blood ever crimsoned the green bosom of the earth; no wars, strife and other political and social commotions would have shaken the world to its very centre; the voice of reason, humanity, and true religion would be more heard; the intellectual powers would be more directed to the pursuit and contemplation of noble, benevolent, and exalting objects, and not be employed in devising and executing schemes subversive of human happiness and improvement; the world would be united in one harmonious and affectionate society; peace and happiness, as the natural fruits of that beautiful principle, would overspread the earth. Let us, then, always realize the necessity and importance of forgiving our fellow-beings, and remember, that to err is human, to forgive Divine.

Distinguished Arrivals at St. Louis.

In Caswell's List of Hotel Arrivals, of yesterday, we notice the names of "*E. Smith and four wives, Salt Lake*," from which it may be inferred that somebody is enjoying more of the comforts of life than the laws of Missouri allow to any one individual. Some persons may entertain the idea that Brother Smith is a Turkish Bashaw with half a dozen tails, but from what we can hear, he is only a Mormon with four buxom wives—a circumstance somewhat unusual in this locality, but by no means uncommon in the land where Mr. Smith hails from. A number of Salt Lakers arrived here last Sunday, and it is probale that others, besides Mr. Smith, brought their wives with them. We hope Mr. Smith will have a prosperous journey with his four, and be enabled to travel safely with them through the land of the Gentiles, where only one wife at a time is tolerated by the laws. The four ladies should be presented with the freedom of the town, and the lord of such treasures should be duly honored. We have heard that Utah has been "knocking at the door" for admission as a State, and we do not doubt that if Mr. Smith and his four *attaches* are among the delegates, the members of Congress will at once tell her to "come in."

The above is from the St. Louis *Sunday Herald* of the 11th inst. As there is no brimstone about it we publish it for the information of our friends. We would have felt more certain of the arrivals if the Editor had seen *them* instead of the simple scribbling on the Hotel list. However if Mr. E. Smith and his "four *attaches*" should pass through our city if he give us timely notice we shall enlarge our accommodation and have a few extra chairs.

We are very doubtful of having the pleasure of such society. We are glad however that Missouri is getting back to scriptural incidents of married life.

The Emigrant Runner.

The pen of the *Picayune*, our humorous cotemporary, is not always shedding frolicsome fluid. The subjoined article from last week's number on the *Emigrant Runner*, is worthy the attention of folks on the other side of the water before they leave home:

"Of all the un-jugged scoundrels that infest our city surely the Emigrant Runner unites in himself more rascality than any other villain in the city. The most helpless of all persons, poor emigrants, ignorant of the language, laws and customs of the country to which they come, are his prey. He robs the old, the infirm, and the helplessly sick, with no more remorse than he does the hale and strong. He assists in the manufacture of paupers and criminals. The victims stripped by him become the inmates of our Alms-Houses, our Hospitals, or dependents on the receiver of stolen goods. He has no pity, no tenderness for any suffering, or any degradation. Hundreds of the wretched females upon whom the public look with loathing and scorn, owe their sad fate to him. Robbed of every penny, vice alone could preserve them from starving. As he respects not the laws of humanity, so neither does he respect state or municipal ones. He hesitates not to violate any ordinance, provided there be no restraining force at hand. Murder is neither foreign to his thoughts, nor always strange to his hands. He costs us immense sums to restrain him, and the results of his villanies upon others are a further tax upon us."—*N. Y. Picayune.*

Here we stop our extract. Read and be wise.

Washington Correspondents.

The uninitiated are frequently at a loss to understand the contradictory reports that come from Washington about men and things there; such persons may profit by the perusal of the following clipping from the Washington correspondent of the Charleston *Mercury*, of April 24th:

"Nowhere in all the world is Dickens' classification of mankind into 'the powers that be, and the powers that want to be,' more distinctly exhibited than in Washington. In the parlor, on the street, in the Senate and House, the game of avarice and selfish ambition goes on, and every appliance of venality or fraud is enlisted that human wit can devise. Prominent among these is the letter writing system—a system whose influence is in the inverse ratio of the honesty and reliability of its instruments. During the sessions of Congress, Washington correspondence is everywhere looked to with great interest. Yet, if the scattered and honest constituency of the country could get but a single glimpse into the manner in which such correspondence is manufactured, their disgust would be only equalled by their indignation. The venal brood which hovers about political circles, nosing here and there, with smirking lips and fluent pens, ready to espouse any cause, and all sides of it, lauding the same measures and men in the columns of one section, and denouncing them in the columns of the other—bought up and regularly paid by Congressmen to do the dirty work of bedaubing them and their speeches. This is the class, and such its character, which, for the most part, composes the newspaper correspondents. It wears no mask here, upon its dishonesty; it instals itself as a power before which even legislators and statesmen bow and minister to, and make common cause with them in the shameless work of deluding and defrauding the people. There is no member of Congress, however debauched in character or corrupt, that may not have his hireling corps of writers, who will asservate for his integrity and magnify his eloquence. In what terms shall justice be done to such a system? The independent and virtuous representative who scorns its use is disparaged by his very honesty, while the worthless see the reward of their baseness in the applause of a cheated people. It is right and just to expose such humbuggery."

FOREIGN SUMMARY.

The London *Times* May 1st, of the present Post Office service in England, says: "There is something pleasant in thinking of a great public service executed as never was a public service before—all the intelligence of a mighty nation astir, and noiselessly conveyed from point to point. Some idea of the work may be formed from the circumstance that it gives employment to 22,000 persons—a greater number than that of the Customs and Inland Revenue departments put together—and that the letters carried during the past year amounted to 456,000,000. The work, too, is annually increasing in magnitude; last year it was 13,000,000 more than in 1854, 46,000,000 more than in the year before that, and 374,000,000 more than in 1839, when the old system of postage was in force."

In speaking of the Post Office relationship with railways, the same paper states: "The expenses of the Great Northern are 2s. 2d. per mile; of the London and Brighton, 2s. 10.; of the South-Eastern, 3s. 4d.; on which last line the Post Office pays for the carriage of the mails 2s. 3d. a mile, the average rate which is charged to it on all the railways being only 10d."

On Tuesday, April 29, Count Orloff, in a state carriage, proceeded to the Tuileries, and officially notified to the Emperor Napoleon the death of Nicholas and the accession to the throne of Alexander.

Barron Brunow, the ex-Russian Ambassador at London, and Plenipotentiary at the Paris Congress, was delegated to announce officially to the Queen of England the same information. We wonder if the Emperor and Queen expressed their surprise at the news!

It is expected that the Coronation of the Emperor of Russia will take place on the 30th of August, the day of the patron saint of the Emperor Alexander. This solemnity, which is to take place at Moscow, will cost 3 1-2 millions of silver rubles, or about 14,000,000 francs.

Queen Victoria held a court at Buckingham Palace on Thursday, the 7th inst., for the purpose of receiving the addresses on the peace from the House of Lords, the House of Commons, and the city of London. The deputations came in great state, and numbered nearly a hundred persons. The Queen briefly acknowledged the addresses, and expressed her satisfaction that peace was re-established on a basis that affords security for its permanence.

Both houses of Parliament have recorded a vote of thanks to the army and navy. Lord Panmure moved the resolution, and was seconded by Earl Derby in the Lords. In the Commons, Lord Palmerston made the motion and Mr. Disraeli seconded it.

Lord Granville announced that a pension of one thousand pounds sterling, for life, would be settled on Gen. Williams, who it also created a baronet, by the title of Sir William F. Williams, of Kars.

May 29th is to be a holiday throughout Great Brittain to celebrate the peace and on this occasion has granted amnesty to all political offenders. Special exception, however, is made against those who escaped to the United States.

The clipper ship Racer had gone ashore on Arklow Bank, and would probably prove a total wreck. All her passengers and crew, amounting to over five hundred, were saved.

A bill was introduced into the French Legislature granting four hundred thousand francs for the baptism of the Imperial Prince in June.

The Belgium Senate was convocated for Wednesday, the 14th inst. Count Walewski's demand to muzzle the press of Belgium caused intense excitement.

A despatch from Brussels says: "In the Chambers on Wednesday, the Foreign Minister, in answering an interrogatory in regard to the regard to the recent speech of Count Walewski on the press of Belgium, replied that that speech had not been officially communicated to the government. When that communication should be made the answer would be ready, and would be communicated to all the governments, and would firmly maintain the rights of a constitutional and independent country."

It was asked further whether any Power had asked for any modification of the laws relating to the press in Belgium. The Minister said he would answer in one word—never. The meeting broke up amidst immense cheering and enthusiasm.

Lately an experimental illumination by peat gas was made in Dublin, and it is said to have been very successful. The inventor of the process is Mr. Johnson, of the Dublin Chemical Society. The word "peat," in jets of gas, was displayed with great brilliancy. The *Freeman's Journal* estimates the advantages to be gained by the use of peat gas in Ireland, where the supply is so abundant, at 75 per cent.

Thirty-Fourth Congress.—First Session.

SENATE.

Washington, May 15, 1856.

The Senate passed the House bill granting lands in alternate sections to Florida and Alabama to aid in the construction of railroads.

Mr. Mallory spoke on the subject of the Naval Retiring Board, replying to all the arguments urged against the Board, but taking no notice of the personalities which have been intermingled in the discussion.

A message was received from the President, inclosing reports from the Secretary of State, Secretary of the Navy and the Attorney General, in reply to a resolution of the House adopted May 8, both having reference to routes of transit between the Atlantic and Pacific Oceans, through the Republics of of New Granada and Nicaragua, and to the condition of our affairs with Central America.

Mr. Mason moved to refer the message to the Committee on Foreign Affairs, and to print it.

Mr. Crittenden regarded the subject as very important—one which ought not to pass from the consideration of the Senate into the hands of the Committee without remark. He had seldom if ever listened to a message from the Executive which was fraught with more absorbing interest and which might lead to serious consequences.

Mr. C. thought the present government of Nicaragua too young to be admitted as a nation into the great family of nations. He wanted more evidence of its powers of endurance.

Mr. Weller replied and if the recognition of Nicaragua would bring war with England he was willing to take the consequences. "We are on the right side, and God our Father will go with us and give us the victory. Thrice is he armed who has his quarrel just."

The documents were ordered to be printed, and without taking the question on the reference the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Knowlton offered a preamble setting forth the difficulty which occurred at Willard's Hotel on the 8th inst. between Mr. Herbert, member of the House, and Thomas Keating, a waiter at that establishment, resulting in the death of the latter by a pistol in the hands of the former—that Mr. Herbert was taken before Judge Drawford and by him held to bail in $10,000 to answer the charge of manslaughter, and that the Constitution gives either House the power of punishing its members for disorderly behavior, and with the concurrence of two thirds to expel a member—concluding with a resolution that the Committee on Judiciary take the matter into consideration with the power to send for persons and papers, and report to the House at their earliest convenience what action this body should take in the premises.

After considerable talk Mr. Knowlton's resolution was repeated by vote 79 against 70

The House took up the bill to regulate the Washington municipal elections and after debate it was passed.

A message from the President on Central American affairs was received and then read. Adjourned.

SENATE. May 16.

A resolution was adopted directing experiments at the Mint, with a view of detecting and preventing the unlawful deterioration of coins.

Messrs. Mallory and Benjamin defended, and Messrs. Crittenden and Toombs condemned the action of the Naval Board.

Adjourned till Monday.

HOUSE OF REPRESENTATIVES.

In the House a discussion arose as to what disposition should be made of several private bills heretofore transmitted from the Court of Claims. The debate involved the powers of that tribunal.

A rule was finally adopted, that all bills and reports from the Court of Claims shall be referred to the Committee on Claims, and every Friday, immediately after reading the journal, it shall be in order for that committee to report with reference to the business from the Court of Claims.

The House considered and passed one private bill. Adjourned till Monday.

SENATE. May 19.

Two messages were received from the President vetoing the bills for the improvement of the mouth of the Mississippi and the Flats of the St. Clair rivers.

The consideration of the subject was postponed till next Wednesday.

Mr. Cass, of Mich., stated that he should ask leave when a convenient opportunity presented itself, to show that he had been misunderstood in certain correspondence by Mr. Crampton with the British government.

Mr. Summer, of Mass., then commenced speaking on Kansas affairs, and had not concluded when the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The House then took up Mr. Wheeler's joint resolution authorizing the Secretary of the Navy to despatch a vessel with provisions privately contributed for the Cape de Verde sufferers.

Adopted by 123 against 24.

Mr. Galloway of Ohio, asked leave to introduce a resolution requesting the President to inform the House whether he has information concerning the murder of three American citizens, named Dow. Barber and Brown, late residents of Kansas, and whether legal measures have been taken for the prosecution of the murderers; also, whether he has information regarding the forcible abduction of William Phillips, and of his being carried across to Missouri, and there tarred and feathered; likewise with regard to the outrage on Rev. Pardee Butler who was tarred and feathered at Atchison; also, with regard to the shooting of Mr. Mace, whom an attempt was made to kill, after he had given testimony before the House Investigating Committee; and whether legal steps have been taken for the prosecution of the persons engaged in these outrages. Also, that the President inform the House whether he has issued special instructions for the protection of American citizens in Kansas from violence and murder.

Mr. Smith of Va., suggested, and Mr. Galloway agreed to add, a clause calling for information relative to the murder of Sheriff Jones.

Mr. Giddings—Better wait till he is dead.

Mr. Ruffin of Va., was opposed to such a string of nonsense, and objected to its reception.

Mr. Galloway moved a suspension of the rules, in order that he might introduce the resolution.

The motion to suspend was lost—102 in favor, to 55 against—not two-thirds,

Mr. Walker, Ala., moved to discharge the Committee of the Whole on the state of the Union from the further consideration of the bill for continuing the imyrovement of Mobile harbor.

Disagreed to—60 against 57—not two-thirds.

Mr. Keit, of S. C. moved a suspension of the rules, to enable him to offer a resolution for the adjournment of Congress on the 5th of August.

Negatived—62 against 67.

Mr. Wakeman introduced a bill making an appropriation for the survey of Harlem river.

Referred to the Committee on Commerce. Adjourned.

SENATE. May 20.

Mr. Seward, of N. Y., ineffectually urged the passage of the House resolution in reference to the Cape de Verde Island sufferers.

The bill making an appropriation for consular and diplomatic expenses was passed.

Mr. Benjamin, of La., from the Committee on Commerce, reported a joint resolution requiring the Commissioner of Patents to take necessary steps to obtain information relative to the growth and consumption of tobacco and cotton in the several countries of the world.

Mr. Sumner, of Mass., resumed his remarks on the Kansas question, saying that, as he had already treated of the crime committed against Kansas and of the apologies for that crime, he would now speak of the various remedies proposed, and show which was the only true remedy. The original prohibition should be restored. This is the alpha and the omega of our aim in this controversy. By such a happy restoration, made in good faith, the whole country would be replaced in the condition which it enjoyed previous to its abrogation. But no such measure is now under consideration. The crime against Kansas was special, and all other questions are absorbed in the special remedies for it. Four remedies are proposed: first, the remedy of tyranny, in the shape of appropriations and troops to enforce the usurpation; secondly, the remedy of folly, proposed by the Senator from South Carolina (Mr. Butler); thirdly, the remedy of injustice and civil war, proposed by the Senator from Illinois (Mr. Douglas); and lastly, the remedy of justice and peace, proposed by the Senator from New York (Mr. Seward), which last would admit Kansas at once, with her recently adopted constitution. All the objections to such admission were considered, whether grounded on want of population or irregularity of form, and the precedent of Michigan was particularly reviewed. In this connection the opinions of Mr. Buchanan were introduced, vindicating the admission of Michigan on grounds precisely applicable to Kansas. In conclusion a comparison was made between the tyranny of the President in Kansas and the tyranny of King George III. From Congress Mr. Sumner appealed to the people, before whom the subject will soon come, to vindicate the electorial franchise in Kansas. Let the ballet box of the Union, with multitudinous might protect the ballot box in that Territory.

Mr. Cass, of Mich., said he had listened to Mr. Sumner's speech with equal regret and surprise. It was the most un-American and unpatriotic speech he had ever heard on this floor. He hoped he might never hear such a speech again, here or elsewhere. He did not rise, however, to make comments on that speech, open as it was to censure and disapprobation, but to say that the Senator from Massachusetts had totally mis understood and misapplied the case of Michigan. The Topeka Convention showed no analogy between the proceedings in Michigan and those in Kansas.

Mr. Douglas, Ill., adverted to the malignity which characterised Mr. Sumner's speech, and the many personalities in which it abounded. He compared it to a patchwork bedquilt, made up from all the old calico dresses in the house, and abounding in classical allusions, most of which were from those portions of the classics which were suppressed in respectable and decent colleges. That speech was written and committed to memory, practised before a glass, negro boy holding a candle and watching the gestures. It was rehearsed to friends, and they repeated in saloons of the city what he was going to say. Those libels and insults, so gross and vulgar, had been conned over and written with cool and deliberate malignity, and repeated night after night in order to find the appropriate grace with which to spit them at men who differ from him. What right had he to arraign three-fourths of the Senate for dereliction of duty? Did the means by which he got here give him the superiority? Mr. Douglas said he had been arraigned as a conspirator and a traitor by a man (Sumner) himself guilty of crime having taken the oath to support the constitution and then violate it. Alluding to Mr. Sumner's attack on Senator Butler, who was now absent, Mr. Douglas said Mr. Sumner would, on his return, whisper a secret apology in his ear, and want him to accept that as a proper apology. He (Douglas) knew how that was done. (Laughter.) He then defended Mr. Atchison from the charge of acting the part of Cataline.

Mr. Mason, of Va., said political relations, in obedience to the forms of our government, bring Senators in associations, which beyond the walls of the Senate chamber is dishonor, and touching whose hand would be pollution. They were compelled to listen to language here to which no gentleman would lend an ear elsewhere. They bear it in obedience to the constitution, the trust of which they have undertaken to perform. Mr. Mason defended Atchison, whom he was proud to call his friend, and said that when Mr. Sumner dared, in the presence of the Senate, to connect Judge Butler's name with an untruth, he presented himself as one utterly incapable of knowing what truth is. In conclusion, he accused Mr. Sumner of falsification with regard to his (Sumner's) remarks concerning Southern institutions.

Mr. Sumner said he had just been attacked by three Senators, one (Mr. Cass) of venerable years, and with whom he had been in relations of personal regard longer than with any Senator within the sound of his voice. The Senator from Michigan must know full well that nothing could fall from him (Sumner) which could possess anything but kindness towards him, and he would now say to him that his statements regarding Michigan were founded on legal documents, and on the principles of Jackson, Grundy, Buchanan, Benton and the democratic party of that day; therefore the attack of Mr. Cass did not touch him, (Summer) but the old democrats and the democratic party. As to Mr. Douglas, he should leave to him the privilege of the common scold—the last word. That Senator had the audacity to venture a charge of calumny against him. He had said that he (Sumner) had taken an oath to support the constitution, yet was determined not to support a particular clause of that instrument. This statement Sumner gave to his face the flattest denial, saying he replied to a similar charge in June, 1854, as reported in the *Globe* from which he now read, in effect, that he had sworn to support the constitution, as he understood it no more nor less, and the clause alluded to did not impose upon him any obligation to take part, directly or indirectly, in restoring fugitive slaves; and yet, in the face of all this, the calumny had been extensively circulated, discussed and criticised by the Senator from Illinois, who had presumed to arraign him. He wished to administer to Mr. Douglas a word of advice—to avoid expending himself in gusts of vulgarity, and endeavor to obtain that truth which is the handmaid of wisdom; and let him remember that the Bowie knife and bludgeon are not proper emblems of Senatorial debate. Swaggering and ferocity cannot add dignity to this body. The Senator from Illinois, weltering in venom, had brought forth statements utterly without foundation, heaping upon him (Sumner) personalities and obloquy. No person with the upright form of a man——

Here Mr. Sumner paused,

Mr. Douglas—Say it; say it.

Mr. Sumner—I shall say it. No person with the upright form of a man can be allowed to discharge from his tongue indecent personalities. The nolsome, nameless animal, whose nature it is to discharge venom is not a proper model for an American Senator. Will the Senator take notice?

Mr. Douglas—I shall, and certainly shall not imitate you in that respect. (Laughter).

Mr. Sumner—Ah! the Senator again switches his tongue, and fills the Senate with offensive odor. Then, turning towards Mr. Mason, he continued: I would simply say to the Senator from Virginia that hard words are not arguments—nor do scowls belong to Senatorial duty.

Mr. Mason was understood to say—The Senator is certainly *non compos mentis.* (Laughter).

Here the war of words ended. The galleries were densely crowded. Adjourned.

HOUSE OF RERRESENTATIVES.

Mr. Bennett, of N. Y., from the Committee on Public Lands, reported a bill granting one million and forty-eight thousand acres of land in Wisconsin for the construction of three railroads therein, embracing five hundred miles.

An ineffectual motion was made to table the bill, by a vote of 69 against 76.

Pending the consideration of the bill the House adjourned.

SENATE. May 21.

Mr. Collamer, of Vermont, introduced a bill to test the practicability and usefulness of the atmospheric telegraph.

Mr. Foot, of Vermont, reported a bill to permit the Legislature of Iowa to determine for that State the application for a grant of land heretofore made to aid the construction of railroads therein.

The bill was passed giving a pension for life, of thirty dollars per month, to John Nugent, of New York, who lost both arms on board the Germantown, while firing a salute in honor of the birthday of the Queen of Spain.

A bill granting the right of pre-emption in certain cases to the Indiana yearly meeting Society of Friends was passed.

Mr. Benjamin, of La., gave reasons why the Senate should pass a bill making appropriations for the removal of obstructions to navigation at the mouth of the Mississippi, the objections of the President to the contrary notwithstanding. The subject was postponed till to-morrow.

A communication was received from the President furnishing additional documents relative to the British recruitments, involving the question of veracity between Mr. Buchanan and Lord Palmerston.

Mr. Buchanan charges that Lord Palmerston, while refusing to lay on the table of the House of Commons the correspondence on the enlistment question, stated such facts only as favored his own side, and entirely suppressed the reasons on which our demand to recall Mr. Crampton was founded. Mr. Buchanan further states that Lord Palmerston was not justified in stating that he (Buchanan) had expressed himself satisfied with Clarendon's explanation contained in his note of the 16th of July last, and that he (Buchanan) said he felt confident our government would entertain similar feelings with regard to it. Mr. Buchanan denies that he ever so intimated. He had merely observed to Lord Palmerston that he would have much satisfaction in transmitting that note to the Secretary of State. Lord Palmerston, replying, fails to be convinced, saying to him there was no essential difference between the substance of what was said in the House of Commons and Mr. Buchan's statement.

Finally, Mr. Buchanan, to Secretary Marcy, March 7, says:—"You must believe, with me, that the last effort of Lord Palmerston to extricate himself from the dilemma has served to make the awkwardness of his position still more conspicuous." Adjourned.

HOUSE OF REPRESENTATIVES.

The Wisconsin land bill was passed by 81 against 67.

Mr. Cobb, of Ala., from the Committee on Public Lands, reported a bill granting about 1,000,000 acres to Alabama to aid in the construction of five railroads, connecting with the Georgia and Tennessee lines. Passed, by 13 majority.

Mr. Bliss made an anti-slavery extension speech. Adjourned.

None of the copper money of France stamped with the head of Liberty will be legal tender after the first of next October.

TELEGRAPHIC.

From Washington.

Washington, May 15, 1856.

Yesterday afternoon Secretary Marcy sent for M. Marcoleta, Ex-Minister from Nicaragua, as an act of courtesy, and informed him of the determination of the Administration to receive Padre Vijil as Minister from Nicaragua. M. Marcoleta complained of it as violative of the law of God and the law of nations. He entered his solemn protest against the proceeding, and informed Mr. Marcy that he should prepare an expose of all the facts to be communicated by him to the members of the Diplomatic Corps, resident near this Government.

Destruction of the City Hospital at St. Louis by Fire.

St. Louis, May 15, 1856.

The City Hospital was destroyed by fire to-day, and several of the inmates were burnt to death, and others seriously injured.

Woollen Mill Burnt.

Oneida, May 15, 1856.

The woollen factory of Blakeman & Wheddon at Morrisville, Madison County, was totally destroyed by fire last night. Loss $12,000. No insurance.

Fire at Cleveland.

Cleveland, O., May 15, 1856.

The morocco factory of L. Benedict & Co., in this city, was burnt last night. Loss $25,000; insured for $6,000 in Eastern companies.

Fatal Railroad Accident.

Boston, May 15, 1856.

The accommodation train from Albany while entering the city last evening, came in collision with a carriage, in which were Wm. McFarland, his wife, and Miss Heustis. The two ladies were instantly killed, and Mr. McFarland is dangerously, if not fatally, injured. He is a resident of Newton, and was formerly of the firm of White & McFarland, bakers, of Roxbury.

Railroad Casualty.

Albany, May 15, 1856.

John Buchan, an engineer, was run over by a baggage car in the Hudson River Depot this morning and instantly killed. His parents reside at Troy.

The Southern Mail, Etc.

Baltimore, May 15, 1856.

New Orleans papers of Friday are at hand.

The latest dates from the Rio Grande report perfect quiet on the Mexican frontier.

The United States store-ship Supply being unable on account of stormy weather to land the camels on board of her on the coast of Texas, had gone up the Mississippi River with them.

Explosion of Powder Mills.

Philadelphia, May 15, 1856.

Four of Dupont's powder mills at Wilmington were blown up at 5 o'clock this afternoon, and three men killed.

Steamer Burned on the Ohio.

Chicago, May 17, 1856.

The steamer James Parks, from Pittsburg to Hannibal, Missouri, and a lumber barge in tow, were burned when near Cairo, at the junction of the Mississippi. The steamer was loaded with railroad iron and lumber. No lives were lost, but the boat, barge and cargo were totally lost; partially insured.

News from Mexico.

Baltimore, May 18, 1856.

New Orleans papers of Monday are at hand, containing dates from Mexico to the 8th inst. Comonfort had issued a decree granting a conditional pardon to all persons engaged in the late revolution, with the exception of those who, holding commission from the government, turned their arms in behalf of Haro. General Vega protested against conditional pardons, as a violation of the terms of capitulation at Puebla, and was sent to Perote therefor.

Gen. Gadsden had arrived at New Orleans.

The Frigate Cumberland in Commission.

Boston, May 21, 1856.

Orders have been received at the Navy Yard to raise the frigate Camberland and prepare her for service.

Recruits for Nicaragua.

Louisville, May 21, 1856.

Col. John Allen, of Cuban and Texan celebrity, left here this evening in the steamer Sultana, with one hundred and fifty Kentuckians for Nicaragua.

DOMESTIC SUMMARY.

The Cape de Verde Islands Relief Committee are receiving considerable assistance. They anticipate before the close of the present week to have at their disposal in money, grain, flour and other provisions, about $8000. The first vessel laden with provisions will be despatched during the first week in June.

The Chinese population of San Francisco have had a splendid festival, which continued from the 4th to the 8th ult. The edifice used on the occasion was built in 1853, on Pine-street, and called Lee-Yup Azylum. Since they arrived at the diggings they have annually celebrated funeral feasts, and attracted considerable attention; but the festival we allude to seems to be regarded by their christian neighbors with considerable alarm, as the inauguration of Buddhism in America. A short time previous, they had imported from the Celestial Empire a wooden god, who was the peculiar object of their adoration.

The Kansas Investigating Committee sent by Gov. Robinson the large quantity of testimony taken by them, enclosed in a sealed package, addressed to the Speaker of the House. On Gov. Robinson's detention in Missouri, his wife at his request continued her journey. At Columbia, Ohio, she handed the package to the Hon. C. K. Watson, who today delivered it to the Speaker privately. The Congressional Commissioners request that the package remains with the seal unbroken until their return. This is the testimony which the Missourians threatened to destroy.

The Government has taken efficient measures to prevent the traffic in Coolies. It is not permitted by any treaty, and is therefore illegal, and Americans in China are warned to desist—otherwise they will not only forfeit the protection of this Government, but render themselves liable to heavy penalties.

Book Making.

There is no end to book making, though mankind would be better off if many books had never been made. In the United States over three hundred publishers are busy supplying the mental wants of the public, and over three thousand booksellers are distributing the productions. According to the Philadelphia *Ledger* books have multiplied to such an extent in our country that it now takes 750 paper mills, with 2,000 engines in constant operation, to supply the printers. These mills produced 270,000,000 pounds of paper the past year, which immense supply was sold for about $37,000,000. A pound and a quarter of rags are required for a pound of paper, and 400,000,000 pounds were therefore consumed in this way last year. The cost of manufacturing a year's supply of paper for the United States, aside from labor and rags, is computed at $4,000,000.

Discipline of Business.

The life of a man of business gives his character a pretty hard trial. Not only does it exercise his sagacity and prudence, but it puts his integrity to the severest test. He is surrounded by the selfishness of trade; he sees men profit by cunning and fraud, and he is tempted to try his skill in artifice and deception. Every day his honesty is tried in some way. He is thrown back upon his inward principle, and if his heart is hollow and deceitful, he will be sure to show it. And that man has reason to thank God who has gone through a long course of business, through times of wild speculation and general bankruptcy, and goes down to the grave with the never shaken consciousness of being an honest man. He who can see others making money by false representations, and never stoop to these tricks of trade, is fitting his own pure mind for a world that is more worthy of him.

And yet a man cannot wholly escape these temptations. To do that he must go out of the world, or retire into solitude. He might indeed avoid all danger by shutting himself up within the walls of a convent, to pass a life of outward sanctity and lazy contemplation. But the piety that is nursed in cloisters is of a sickly growth, compared with that which maintains integrity amid strong inducements to evil. It is not the will of God, that we should retire apart to keep from contamination. Not in deserts, but in cities; not in the hermit's cell, but among men, sharing the common lot, meeting temptation as it comes, are we to form our character for eternity.

Men ought to rejoice in rigid discipline. Whenever assailed by temptation an opportunity is given to conquer themselves, and so to become noble beings. The most heroic virtues of the human character are brought out in this struggle with the cowardly example of the world. Men of brave hearts ought to welcome the conflicts and buffetings of life. Every victory they gain will make them stronger, as the tempest which rocks and tears the mountain oak causes it to strike its roots down deeper in the earth, and to lift higher its majestic arms toward heaven.

Mormonism in New York.

The Latter Day Saints intend holding Meetings in this City every Sunday, at the Broadway House, entrance 116 Grand street, at 10½ o'clock, A. M., 3 P. M., and 7 in the evening.

All who wish to become acquainted with the principles of Salvation, as taught by Apostles and Prophets, ancient and modern, are respectfully invited to attend.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40

St. Louis Book Agency.

J. S. Cantwell, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25-1y

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

New York Wholesale Price Current.

Corrected to May 22, 1856.

Ashes—Pot........per 100 lb.	6 62½ a — —
Pearl	— — a 7 37
Candies—Stuart and Bussing's best, assorted........per lb.	— a —
Ordinary	— a —
Candles—Sperm........per lb.	38 a 40
Adamantine	22 a 26
Mould, yellow	— a 14
Coffee—Java, white	14 a 15
Mocha	— a 15½
Laguayra	10½ a 11½
Maracaibo	11 a 12½
St. Domingo (cash)	— a 10½
Drugs and Dyes—Alcohol. pr. gal.	— 56 a — 62
Alum........per lb.	— 2½ a — 2½
Arrowroot	— 45 a — —
Arsenic, powdered	— — a — 2½
Asafœtida	— 5 a — 25
Borax, refined	— 27½ a — 28
Brimstone, American, roll	— 2½ a — —
do crude........per ton.	30 — a 32 —
Camphor, crude........per lb.	— 23 a — 24
do refined	— 32 a — —
Castor Oil, No. 1	1 95 a — —
Chlorate Potash	— 80 a — 36
Cochineal	1 12½ a 1 20
Copper—sheathing........per lb.	— 23 a — 27
Copperas........per 100 lb.	1 50 a — —
Cream Tartar........per lb.	— 28 a — 29
Gum Arabic, picked	— 18 a — 32
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 25 a — 30
Iodine, resublamized	5 — a 5 25
Ipecacuanha	1 80 a 1 90
Madder	— 11 a — 12
Magnesia	— 14 a — 16
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 18 a — 19
Oil Anis	— — a 8 —
Oil Bergamot	2 — a 2 10
Oil Cassia	— — a 3 75
Oil Lemon	2 — a 2 10
Oil Peppermint	2 50 a 2 75
Opium, Turkey	— — a 4 12½
Otto Rose........per oz.	3 50 a 6 50
Oxalic Acid........per lb.	— 29 a — 31
Phosphorus	1 5 a 1 10
Quicksilver	— 43 a — 45
Rhubarb, China	85 a 95
Salæratus	— — a — 7
Sal Ammoniac, refined	— 10½ a — —
Senna	— 11 a — 14
Shellac	— 11 a — 14
Sugar Lead, white	— 14 a — 15
do brown	— — a — 10
Sulphate Quinine	2 45½ a 2 60
Tartaric Acid	— 41 a — 42
Verdigris	— 41 a — —
Vitriol, blue	— 10½ a — —
Dye Woods—Camwood..per ton.	100 — a 110 —
Fustic	17 — a 29 —
Logwood	21 — a 28 —
Flour—State, common....per bbl.	5 05 a 5 62½
Michigan and Indiana	5 87½ a 8 50
Genesee, extra	7 — a 8 50
Rye Flour	3 25 a 4 62½
Corn Meal	3 — a 3 25
Fruit—Raisins........per box.	3 37 a 3 60
Raisins, layers	3 75 a 4 —
Currants........per lb.	— 21 a — 24
Glass (American window)—	
6x8 to 8x10........per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
Grain—Wheat........per bush.	1 40 a 1 85
Corn, round yellow	— 58 a — 60
Barley	1 18 a 1 28
Oats, Western	— 40 a — 42
Beans	2 37½ a 2 50
Gunpowder........per 25 lbs.	3 50 a 6 50
Indigo........per lb.	— 75 a 1 40
Iron—Pig, Eng., Scot....per ton.	32 — a 33 50
Bar, Eng. refined	67 50 a 72 50
Sheet, Russia, 1st quality..per lb.	— 17 a — 17½
Sheet, Eng	— 3½ a — 4½
Lead—Galena........per 100 lbs.	6 75 a 7 —
Sheet and Pipe	— 8½ a — —
Leather........per lb.	20 a 31
Molasses........per gal.	30 a 47
Nails—Cut, 4d and 6d........per lb.	4½ a —
Wrought, 6d and 20d	6 a 7½
Oils—Olive..per bskt., 12 bottles.	3 50 a 3 62½
Olive, in casks........per gallon.	1 25 a 1 30
Linseed	— 76 a — —
Whale	— — a — 90
Lard, winter	— 90 a 1 —
Paints—Lead, red, Am....per lb.	— — a — 8½
Lead, white, Am., in oil	— — a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry........per cwt.	— 60 a — 75
Litharge........per lb.	— — a — 8½
Vermilion, Chinese	— 90 a 1 05
Venetian Red........per cwt.	2 — a 2 37½
Rice........per 100 lbs.	3 37½ a 4 25
Saltpetre........per lb.	8 a 18
Seeds—Clover........per lb.	— — a — 14
Flax, American, rough..per bush.	2 — a 2 10
Linseed, Calcutta	1 85 a — —
Soap—New York........per lb.	4 a 7
Castile	10½ a 11
Spices—Ginger, Race........per lb.	5 a 5½
Mace	85 a 90
Nutmegs	91 a 95
Pepper	— a 11½
Pimento	11½ a —
Cloves (cash)	12½ a 13
Sugar—New Orleans........per lb.	6½ a 8½
Havana, white	9 a 9½
do brown	7 a 9
Stuart's crushed	— a 10½
Sumac, Sicily........per ton.	72 50 a 82 50
Teas—Gunpowder and Imperial..per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
Tin—Banca........per lb.	— a 31½
Straits	29 a 29
Plates........per box.	9 — a 10 50
Tobacco	7 a 43½
Turpentine........per 280 lbs.	3 62½ a — —
Tar........per bbl.	3 — a 3 25
Spirits Turpentine...per gallon.	— 41 a — 42

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

GREAT SALT LAKE CITY,
UTAH TERRITORY.
HOOPER & WILLIAMS,
Are transporting to Utah, this season, one of the largest and best assorted stock of GOODS ever taken to that region.
The purchases being made from the best Houses in New York, Baltimore, and St. Louis, and the long experience they have had in the trade, enables them to offer inducements in prices, style and kind which will insure satisfaction.
Emigrants passing over the plains to California, will find it to their advantage to refit at Great Salt Lake, as produce can always be had for less than transportation from the States.
Persons wishing to remit or intend taking money with them, can avoid risk and save money, by depositing with Messrs. Robertson, Hudson & Pulliam, No. 29 Murray street, New York, or Waterman & Ryan, St. Louis; who are authorized to draw on us. Interest will be allowed at the rate of 7 per cent from date of draft till payment.
HOOPER & WILLIAMS.
G. S. L. City, 1855. my13

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS, Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendence himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST;
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, Mo. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire sauce;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Salæratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N. B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

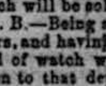
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

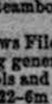
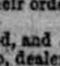
CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

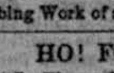
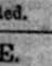
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crosing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

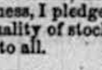
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

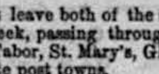
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **F. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, Mo. fe17

Weston, Mo.

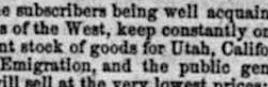
TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

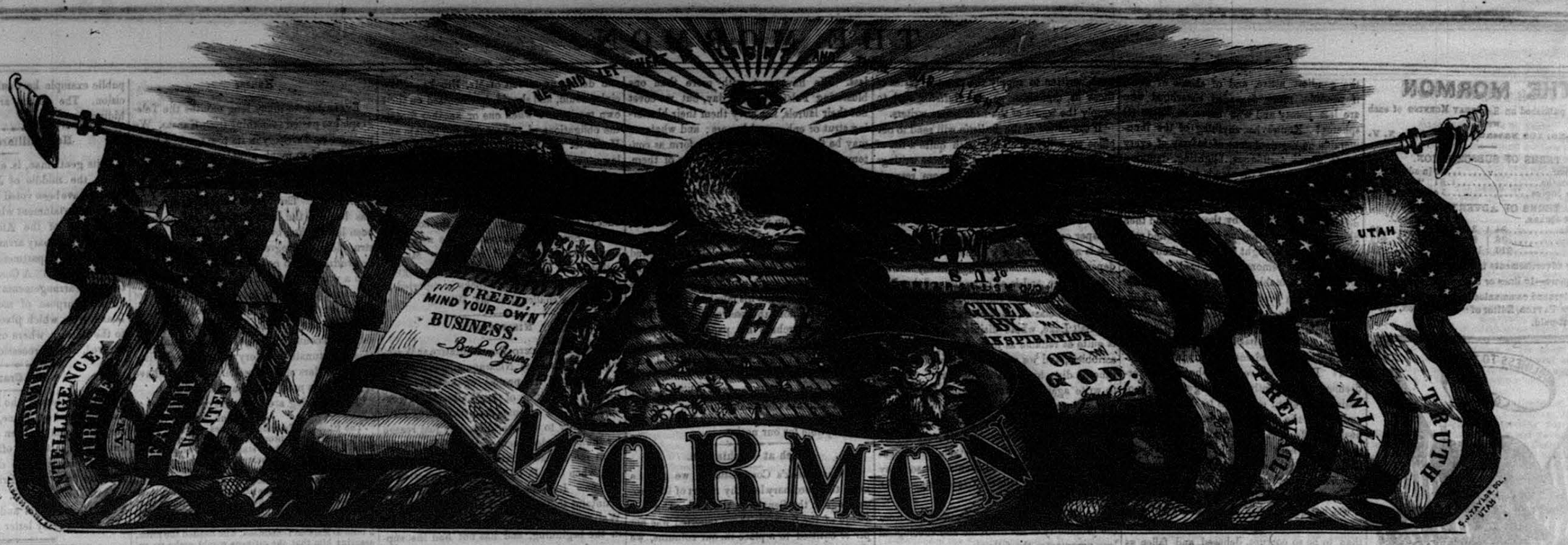
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 15. NEW-YORK, SATURDAY, MAY 31, 1856. PRICE FIVE CENTS.

Poetry.

The Noblest Kings of Earth.

BY S. H. BRADBURY.

The bravest hearts, the noblest minds,
Are those that freely give
The moral precepts that enlarge,
And teach us how to live;
The spirits of those better times,
Of which the poet dreams—
When truth and faith shall proudly wed,
Like two uniting streams.

The world's best kings are those enthron'd,
Uncrowned with golden toys;
Who work to make this glorious earth
The home of perfect joys;
Who give their grand, immortal thoughts,
In language pure and plain;
Who sigh for hearts in ignorance lost,
Like lovers o'er the slain.

The greatest kings of earth are those
Who teach us how to bear
Our present woes, our greatest ills,
With more of love than fear;
Who tell us oft with spirits crowned,
That wrongs must have an end—
See in each haggard slave around,
A brother, daughter, friend.

The noblest kings of earth are men
Who teach us heart and brain;
Who give the world its fairest creeds,
As summer gives its rain;
Who lead our thoughts to freedom's hour,
Who never tire nor boast;
The noblest, strongest heirs of God,
Who love the weakest most.

The bravest kings the world can own
Are teachers of all time;
The heralds of the beautiful,
The mighty, the sublime.
Apostles in the cause of Faith,
That faith that lifts—refines;
The saviours of the people's rights—
Earth's ablest, best divines.

Crimea.

Since the war has terminated, interest in the Crimea is gradually dying away. Before we take final leave of the country that now has a prominent place in the world's history, we think the following items, from the London *Times*, are not without some interest, and worth publishing:

Camp Before Sebastopol, }
Tuesday Morning, April 8, 1856. }

The weather has at last assumed the mildness of the spring, and for the few weeks that the army will have to remain in the Crimea it may be expected that pic nics, shooting, fishing, racing, and drill and ball practice will form the principal business of our lives, until everything is prepared for embarkation. Then there will, no doubt, be a great rush, and a great struggle to pack up, to burn and destroy, to get favorite ponies on board ships, or to smuggle away extra chests and boxes. The traces of our presence will endure for many a long year, notwithstanding the perishable nature of earthworks, and all the energy of Russia and the physical force at her disposal will be tasked to the uttermost before Sebastopol can rise from the heaps of blackened stones and shattered walls which now mark its site.

As for the city proper, with some few isolated exceptions, it might be knocked down with a pick and carted away as rubbish. The walls, which look firm at a distance, are seen on near approach to be mere shells, which a strong man could overthrow. The desolation and silence of the grass-grown streets, the course of which is marked out by heaps of white stone in fragments or in blocks, piled confusedly on each other as they were thrown down by the shock of explosion or the actual agency of powder, are appalling. One may wander between these walls of *debris*, which look like ruinous trenches, for hours without meeting a soul, or hearing even a sparrow chirp.

Let the rotting skeletons, the heaps of human bones, the *debris* of ragged uniforms and equipments, the remains of the fierce struggle which ended in that ravine, Inkerman, still scattered over its side, preach a lesson to whoever is about to build the city again.

As to the sunken ships there are various opinions. Some say they are utterly ruined, others contend that they can be weighed and rendered fit for service; but for the most part they are only sailing vessels of the old build, short and tubby. I have seen a piece of teak cut out of one of them, which was as perfectly sound and good as it was the first day it was used. The deal of which the submerged gun-carriages are made has, however, suffered from the ravages of the worm. All operations against the ships must now be hopeless.

The French Intendance and our Commissariat have had to contend with very serious obstacles, and among them there was none greater than the mortality among the cattle purchased by their agents, which in some instances has utterly ruined contractors "for delivery." In nine months the French lost 8,000 bullocks out of 17,500 at Samsoun alone, and we lost at the same place 4,000 out of 10,000 bullocks. But even those who survive do not get very fair treatment on their way to the Crimea. It is horribly true that the unfortunate animals are sometimes hoisted up into the ships and out of them again *by their horns*, and that some of them in calf have been hoisted out by means of *slings of rope under the belly*, and have died in agony on the wharf. The losses in this way, and by the way in which the animals are beaten and crowded together and fed, are disgraceful in every sense, and ought to be revolting to humanity. In some of the ships there are no troughs of water provided for them. Our cruelty recoils on ourselves, for they die of exhaustion and thirst, or are reduced to skin and bone. There is no care taken to feed them in others of those ships, except by throwing wads of hay into the hold. One vessel with a cargo of 100 cattle and 800 sheep from Baltschik landed only 63 cattle and 230 sheep at Balaklava; but it is quite evident that if we made it the contractor's business to take care of the animals by only making an agreement for delivery alive we should save money and avert much suffering. That it can be done we have proof, for the Sardinians form their contracts on that base as a general rule, and a contractor who sent them 300 sheep from Guemlek took such care to keep them alive by putting turnips, mangoldwurzel, and water on board, that he brought every one of them, with two exceptions, in good condition to Balaklava.

In addition to the ordinary duties of the Land Transport Corps in carrying up provisions and stores from Balaklava to the various camps, there will now be the trying work of conveying from Sebastopol all the shot and shell within the English portion of the town. As to collecting and removing these missiles, which are sown broadcast in the very soil like pebbles on a beach for the space of seven miles in length, and two miles in breadth, the task is hopeless of execution. Piles of shot have been formed in every ravine, and stand there as monuments of the uselessness of such efforts as have yet been made to gather the iron shower which fell for 11 long months in front of Sebastopol. Every watercourse is full of iron—shell, shot, and splinters of strange shapes abound in every ravine. The Russians will only have to collect what the allies leave behind them to form large magazines of shot, but shell will not be so plentiful, as they were more sparingly used, and were generally damaged, if they did not burst. Guns, too, are buried in the earth, and peer out from the earthwork of the overthrown batteries. It was only yesterday I passed some five or six fine English cannon apparently 32-pounders, which had been flung down the side of the ravine from the French battery overlooking the Dockyard Creek, and were lying upside down in the ground. The Artillery are daily engaged in slinging guns and mortars, and sending them down to Balaklava for shipment. It is calculated that the Russians fired about 30,000 tons of iron at us. It is certain that we gave them about 11,000 tons in return, and possibly the French fired about 20,000 tons; so that between 60,000 and 70,000 tons weight of iron must be lying about on the plateau.

The Russians frequently visit Sebastopol, and wander about amid the ruins, as if to see what is left, or to discover, if possible, their old haunts. They come into Balaklava occasionally, and wander through its streets in a state of perplexity, or seek to identify the sites of their departed mansions. Several of the Greeks have also paid the town a visit, and are very much puzzled to find out where they lived two years ago. One man said, "I had three very good houses in this town, but I really cannot now tell even the place where once they stood."

This army has a fine appetite; it manages to consume 250,000lb. of barley, 250,000lb. of hay, and 90,000lb. of bread *per diem*, and to eat up about 3,000 bullocks and 15,000 or 18,000 sheep per month, besides little pickings of potted meats, preserved vegetables, private stores, poultry, geese, turkeys, and game, washed down with floods of wine and spirits and an ocean of rum.

Most of the books are very well adapted to amuse and improve the soldier, but some of the boxes contained tracts of the fiercest controversial character on religious matters, only suited to create ill-blood between comrades, and to infuse the *odium theologicum* into the rum and water, which, I fear the tracts of the Temperance Society will not render a bit less popular in the camp huts. These have been withheld from distribution, and can be had back by those who were so good as to send them. A number of torn and coverless Bibles can also be returned, as they were quite unfit for use. So the young ladies who were considerate enough to fill a case with interesting manuscript exercises in Italian are informed that the sentiments expressed therein have received the very warm approval of those few who saw their pleasing compositions, but that it was not thought necessary to send their little exercitations to the libraries, as it was imagined that the men would be rather lost among the pothooks and hangers in which the Tuscan of these fair moralists is greatly involved.

Cotton Superseded by Silk.

The Paris correspondent of the "London Atlas" says:

"We hail with delight the announcement that a *savant* has just made so valuable a discovery in the art of preparing silk, that this article will become cheaper and more common than cotton. This *savant*, it appears, one day having nothing else to do, began to *think*, which is wonderful for a *savant*, says Alphonse Karr—that there was but one creature capable of producing silk—that there was but one description of vegetable matter, that of the mulberry tree, fitted for that creature's food, therefore the silky substance must not lie in the animal, but in the vegetable matter; so at once the *savant* set about analysing the composition of the mulberry leaf, and by boiling it to a thick paste has produced every description of silk in immense quantities. I have seen several yards manufactured, and although wanting a little of the gloss belonging to that spun by the worm. I can pronounce it superior to the finest *foulard* hitherto made. The price of the silk is five francs a pound when spun, being one hundred and twenty francs cheaper than that of the present day. This new method of procuring silk will at once be adopted in all countries as the mulberry can grow in any country and requires scarcely any culture. The cultivation of this new branch of industry will do away with that of cotton, so that Slavery will have a natural cause of abandonment in the United States, little anticipated at the beginning of the century."

Embalming a Wife.

The following curious circumstance is just now creating some merriment in commercial circles. A Yankee captain, whose cargo was consigned to Messrs. Baring & Co., had the misfortune to loose his wife, who was on board with him on a voyage, and being reluctant to throw the body overboard, resolved upon bringing her to England, there to receive a proper sepulchre. A portion of his cargo consisted of oil of cinnamon. The captain took sufficient quantity, and placed the body in it, thus effectually embalming it for the remainder of the voyage. On arriving at the port of London, the Yankee captain called upon the parties to whom the oil was consigned, and requested to know how much he was to pay for the quantity of oil he had used. He was astonished at being told that the value of the oil so used was £900, and that he must immediately pay over that sum. Of course this was out of the question, and the captain was soon afterwards arrested for the amount, but was bailed by Messrs. Baring, who, it is reported, have satisfied the owners. The custom authorities, having been made acquainted with the circumstances, refused to allow the cinnamon oil to be landed. The Yankee captain will have to take the oil back to America, and there dispose of it. The oil is used for flavoring pies, pastry and perfumery.—[*London News.*

Frugality may be termed the daughter of prudence, the sister of temperance, and the parent of liberty. He that is extravagant will quickly become poor, and poverty will enforce independence, and invite corruption.

The Cities of the World—Their Relative Growth.

The present century has witnessed an increase in the population of great cities, unexampled within the historic period, and doubtless unrivalled since the world began. A few statistics, compiled from the census reports of Great Britain and the United States will exhibit this.

To begin with England. In 1801 the population of London was abont nine hundred thousand. By 1810 it had risen to more than a million; by 1820 to a million and a quarter; by 1830 to a million and a half; finally by 1850, to two millions and a third. But the growth of other cities has been proportionately even greater. Manchester, in 1801, had a population of only eighty-four thousand; it numbers now over three hundred thousand. Liverpool, at the beginning of the century, had but eighty thousand inhabitants, while fifty years later they had increased to nearly four hundred thousand. Birmingham, in 1801, had a population of seventy-three thousand; in 1850 it had two hundred and fifty thousand. The chief cities of Scotland increased not less rapidly. Glasgow, which had but seventy-seven thousand inhabitants in 1801, had three hundred and sixty-seven thousand half a century afterwards. Even Ireland exhibits a growth, though to a less degree, in city populations. Dublin had but one hundred and eighty thousand inhabitants in 1800; in 1850 it had two hundred and fifty thousand.

On the continent of Europe, as a general rule, the great cities have likewise increased in population, though the ratio has been inferior to that witnessed in England and Scotland. Paris, spite of the revolutions which have convulsed it, has steadily risen from a population of half a million, at the beginning of the century, to over a million at the present time. Vienna, which had two hundred and thirty thousand denizens in 1800, has nearly five hundred thousand now. The population of Berlin in 1800 was about one hundred and fifty thousand; it is now three hundred thousand more; in other words, it has trebled in fifty years. Even Naples, in spite of tyranny almost without parallel, has increased its population, in the same interval, from three hundred to four hundred and sixteen thousand. Turin has one hundred and thirty-five thousand now, against eighty thousand half a century ago. Odessa, which had but eight thousand in 1803, is estimated to have had over a hundred thousand, when the late war began. A few great cities have remained stationary or retrograded, of which Moscow, Amsterdam and Rotterdam are the principal. Venice itself, so long declining, increased from ninety-seven thousand in 1837, to one hundred and twenty-six thousand in 1852.

But the cities of the United States have increased in population more rapidly than those of either Continental Europe or England. In 1800, the inhabitants of Philadelphia were but little over seventy thousand, whereas now they may be fairly computed at over half a million. In 1800, New York had a population of sixty thousand, now it has six hundred and twelve thousand. Boston had twenty-four thousand denizens half a century ago; in 1850 it had about one hundred and forty thousand. Pittsburgh had fifteen hundred in 1800; at present it has over fifty thousand, exclusive of Alleghany City, which is really a suburb of it. Cincinnati had seven hundred and fifty in 1800; it had one hundred and fifteen thousand in 1850. Baltimore had twenty thousand in 1800; it has over a hundred thousand now. Buffalo was a wilderness in 1800; and even so late as 1810 had only fifteen hundred inhabitants; it has now more than forty-five thousand. In addition, there are scores of towns in the West, which were laid out even so late as twenty years ago, which have now ten to twenty thousand denizens.

The Hughes Printing Telegraph Instrument Finished.

We are gratified to learn that this wonderful invention has, at last, received its finishing touch, and will be immediately placed upon the line between this city and Philadelphia. We are assured, upon undoubted authority, that the machines, so far as it has been possible to test them, through a coil of wire 100 miles in length, have realised the most sanguine expectations of Mr. Huges and his friends, and there appears to be no reason to doubt but that the invention will speedily work an entire revolution in telegraphing throughout the world. This invention may be called a printing press and telegraph instrument combined, for it prints all messages, in plain Roman capitals, with unerring correctness, and at an almost incredible rate of speed, averaging, in the ordinary despatch of business, from 20,000 to 25,000 letters per hour. The Hughes instrument clearly demonstrates the practicability of sending and receiving messages in opposite directions over the same wire at the same instant of time, and with the utmost ease, regularity and certainty. It will consequently require but one wire and one operator, at any given point, to send and receive as much business as can be transmitted by the aid of four or five operators, and an equal number of wires, under the Morse system. Another, equally important, peculiarly connected with the Hughes invention is the undoubted fact that it will work perfectly in very long circuits, and with unerring accuracy in all states of the atmosphere—neither mist, rain nor snow having any perceptible effect upon it. Therefore, at seasons when the Morse and House instruments are utterly powerless, even in circuits of fifty miles, there is every reason to believe that the Hughes instrument will work reliably in circuits of one or two thousand miles. The simplicity and durability of the new machine will compare favorably with the Morse, and it is vastly superior, in these respects, to the House instrument. The governing principle of this invention is wholly dissimilar to that of the Morse, House, and all other telegraph instruments, and, consequently, there can be no difficulty on the score of the patent, which, we understand, has been sold for about $125,000 or $150,000 to the American Telegraph Company—a new association, having its head quarters in this city, but composed of gentlemen of the highest respectability, residing in different sections of the United States and the British North American Provinces, and of which it is sufficient to say, that Peter Cooper, Esq., is the President, and Wilson G. Hunt, Esq., Treasurer.—[N. Y. Herald, May 19, 1856.

An Outrage upon a Young Girl.

The Watertown Journal tells the following:

A few nights since, a man called at the house of an old lady in the adjoining village of Black River, where he requested to see a young girl, the old lady's grand-daughter. She appeared, and the man invited her to accompany him to a "dance" to be given at a hotel in the same village; and as she had been in the habit of doing, she readily accepted the invitation. Arrived at the hotel alluded to, no signs of a "dance" or other festivity were perceptible—and then the villain represented to the girl that he had mistaken the hotel, and that the "dance" was to be given at the "Red Tavern," a well known house located at Sanford's Corners, some few miles distant. Two other fellows now appeared and confirmed the statement, adding that they were just proceeding for their ladies, residing on the road between Black River and Sandford's Corners. So toward the Red Tavern they proceeded, followed at a short distance by two accomplices—one of whom was a physician. Drink (first brandy, which was refused, and then water) was offered her, and in this drink a stupefying drug, it is supposed, lay concealed, for shortly after partaking she became unconscious. When recollection returned she found herself upon a bed in the chamber of a tavern and the demons about her. Her ruin had been completed, however. By the aid of the fiends who had worse than murdered her, she was enabled to reach her home. The villains are yet at large; how long they will remain so is doubtful; but that their apprehension will be speedy is sincerely to be desired. It is rumored that the physician who is one of the diobolical trio, has offered $1,000 to have the matter quietly settled. The girl is but sixteen years old an orphan!

Such scoundrels ought to have their throats cut and if they had committed their diabolical deed in Utah they would have been accommodated.

An editor out West says—"If we have offended any man in the short but brilliant course of our career, let him send us a new hat, and say nothing more about it."

Live Within Your Means.

We don't like stinginess. We don't like "economy" when it comes down to rags and starvation. We have no sympathy with the notion that the poor man should stand still, while the rest of the world moves forward. It is no man's duty to deny himself of every luxury, every recreation, every comfort, that he may get rich. It is no man's duty to make an iceberg of himself—to shut his eyes and ears to the suffering of his fellows—and to deny himself the enjoyment that results from generous actions—merely that he may hoard wealth for his heirs to quarrel about.

But there is yet an economy which is every man's duty, and which is especially commendable in the man who struggles with poverty—an economy which is consistent with happiness, and which must be practiced, if the poor man would secure independence.

It is every man's privilege, and it becomes his duty to live within his means; not up to, but within them. Wealth does not make the man, we admit, and should never be taken into account in our judgement of men. But competence should be secured when it can be; and almost always can be, by the practice of economy and self-denial to only a tolerable extent. It should be secured, not so much for others to look upon, or to raise us in the estimation of others, as to secure the independence, and the constant satisfaction that is derived from its acquirement and possession.

We would like to impress this single fact upon the mind of every laboring man who may peruse this short article—that it is possible for him to raise above poverty, and that the path to independence, though beset with toils and self-sacrifice, is much pleasanter to the traveler than any one he can enter upon.

The man who feels that he is earning something more than he is spending, will walk the streets with a much lighter heart and enter his home with a much more cheerful countenance than he who spends as he goes or falls gradually behind his necessities in acquiring the means of meeting them.

Next to the slavery of intemperance there is no slavery on earth more galling than that of poverty and indebtedness. The man who is everybody's debtor is everybody's slave, and is in a much worse condition than he who serves a single master.

For the sake of the present, then, as well for the sake of the future, we would most earnestly urge upon every workingman to live within his means. Let him lay by something every day—if it be but a penny, be it a penny—it is better than nothing; infinately better than running in debt, a penny a day, or a penny a week. If he can earn a dollar let him try, fairly and faithfully, the experiment of living on ninety cents. He will like it.

"People will laugh." Let them laugh. "They will call me stingy." Better call you stingy than say you do not pay your debts. "They will wonder why I do not have better furniture, live in a finer house, and attend concerts and the play house." Let them wonder, for a while, it won't hurt them, and it certainly won't you. By and by you can have a fine house, and fine furniture of your own, and they will wonder again, and come billing and cooing around you, like so many pleased fools. Try the experiment. Live within your means.—[*Maine Farmer.*

Changes in a Life-Time.

The death of Rogers the poet, at the age of ninety-one, suggests what vast changes have taken place within his lifetime. He has left on record, in his "Table Talk," that he saw the rebels on Temple Bar; that he saw several girls, who were mere children, going to execution for having participated in the Lord George Gordon riots: and that he had talked with General Oglethorpe, who had talked with men who remembered the Great Rebellion, and were cotemporary with the death of Charles the First. What mighty changes rise before the memory in thinking of such a life! The progress, among all civilized nations, since Rogers was a child, is almost incredible. Bull-baiting and cock-fighting, for example were the amusements of the highest classes there; while now such exhibitions have ceased to be attended, even by the lowest and most vulgar. Men were quartered for great crimes, and their quarters left to rot in sun and wind, in presence of a whole city, then; while now for the same crime, transportation is the severest punishment, and it is generally followed by a speedy pardon. Finally the difference between "Tom Jones" and "The Newcomes" in decency illustrates the difference in manners of that age and this.

The laws have changed not less, and invariably for the better. In this country, promigeniture has been abolished, and republicanism substituted for colonial slavery. In England a penal code, almost as bloody as Draco's, has been replaced by one comparatively mild; the law courts have been reformed, and legislation generally imbued with a more popular character. The world before the deluge, and the world after it, were scarcely more different, in these respects, than England when Rogers was born, and England when he died. The advances made in material progress are even greater. Rogers found turnpikes just coming in; he left railroads everywhere threading the land. He found slow, clumsy ships; he left swift-going steamers. He found a tardy post for the transmission of news and letters; he left the magnetic telegraph. He found London streets almost unlighted; he left them ablaze with gas. He found the suburbs swarming with highwaymen; he left a police that kept guard over the whole kingdom. Perhaps never, since the world began, has there been so much progress, in every department of civilized life, as during the ninety years of Rogers.—[*Philadelphia Ledger.*

The Indians of the United States.

According to the report for 1855 of the Commissioner of Indian Affairs, the Indian population of the United States, exclusive of a few in several of the States who have lost their tribal character, or amalgamated with the whites or blacks, may be estimated at from 320,000 to 350,000 souls.

The tribes are ninety-nine in number. In 1854, the payments of money by the Government to the various tribes amounted to $546,357 38. During the last ten years, expenditures have been made by certain societies for the educational and religious advancement of the Indians, as follows: By the American Board of Commissioners of Foreign Missions, Boston, $402,974; by the Board of Foreign Missions of the Presbyterian Church, New York, $327,193 53; by the Missionary Society of the Methodist Episcopal Church, New York, $107,230; by the American Indian Mission Association, Louisville, $104,413 15; by the Catholic Mission, St. Louis, $87,319 05. During the same period the Methodist Episcopal Church South has expended for the same purposes about $288,000. The total outlay for the christianization and civilization of the Indians, within the last ten years, amounts to more than $2,150,000.

Making a Million Strokes.

A man lately accepted a challenge to make one million strokes with pen and ink within a month; not to be mere scratches or dots, but fair down strokes, such as form a child's first lesson in writing. The month was to be four weeks; he was to abstain from the task on Sundays, so that he must average about 36,000 strokes per day. On the first day he executed about 50,000 strokes; on the second day nearly as many. But at length after many days, the hand became stiff and weary, the wrist swollen, and it required the constant attendance of a relation or friend to besprinkle it without interrupting his progress over the paper, with a lotion calculated to invigorate it. On the 23d day the million strokes, exceeded by some few thousands "to make assurance doubly sure," were accomplished.—[*N. Y. Mirror.*

While some hands were digging out a cellar in Botetourt county, Va., about four miles from Buchanan, they came upon a quantity of coin, consisting of some eight pieces, in an iron box about fourteen inches square. The coin was larger than a dollar, and the inscription in a language wholly unknown by any person in the vicinity. Upon digging down some sixteen inches lower they came upon a quantity of unseen shapes. Several Scientific gentlemen have examined into the matter, and have come to the conclusion that the coins, together with the various other curiosities, must have been placed there at an extremely early date, and before the settlement of this country.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 109 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MAY 31, 1856.

Religious Intolerance and Editorial Ignorance and Impudence.

We have had forwarded to us an extract from the Philadelphia *Evening Bulletin* of May 6, which exhibits more ignorance, intolerance, calumny, barefaced falsehood and vindictive vituperation, than we have met with for a length of time; and if it had not been for the egregious ignorance manifested, both of religious matters generally and the people attacked by the writer, we should have set him down as a lackey to the Spanish inquisitorial tribune. As it is, the most charitable construction that we can put upon it is, that some adventurer, looking for a situation, has been trying his hand at writing, and that by some mischance his abortion had slipped into the paper unobserved by the editorial department; for no gentleman could either write or publish such a thing; but as it comes out in editorial dress, we are obliged to notice it as such, leaving the gentlemen (!) of the *Bulletin* to correct their own errors.

The writer commences by stating:

"We observe that a highly respectable cotemporary, in speaking of several hundred Mormons recently arrived in New York, describes their conduct as having been most exemplary; that no polygamy was allowed during the voyage, that they were a promising looking party, &c.

"It is such semi encouragement as this which induces many of the weak minded to think that perhaps Mormonism is on the whole a pretty good sort of an institution; that the Mormons possibly are very good people, and that "may be" they are not so bad as described. We have but little patience with such indulgence. It is a toleration which lays the foundation for the harshest and most infamous intolerance. We are willing that Mormons, or any other people, should be fairly treated; but it is treating them more than fairly to speak as if half pleased at their arrival, and to mention that they had not as yet committed polygamy, as if they never intended to, when all the world knows that the delightful party are *en route* for a region where every law of decency and religion will be violated by them—a region where social ties are torn asunder, and where domestic tyranny runs riot in its wickedest and most cruel forms."

Whence did this man obtain his information? Who told him that "social ties are torn asunder, and that domestic tyranny runs riot in its wickedest and most cruel forms?" We pronounce the statement as a perverse, malignant slander, and a barefaced falsehood, and proclaim the man who utters it a wanton, malicious defamer; and we stand prepared to prove that there is not one-tenth the amount of "domestic tyranny and the rending asunder of social ties" in Utah Territory in proportion to its inhabitants, that there is in the city of brotherly love, from whence emanates this *precious morceau*.

We cannot help sometimes cherishing feelings of disgust for such contemptible scribblers, who will wantonly villify a people, who, if they were a twentieth part as corrupt as the persons with whom they associate, we would repudiate for ever. We do not like to rake up the nastiness of people, but we are sometimes obliged to do it in self-defence.

Some time ago, a friend of ours staying at an hotel, called respectable, in Philadelphia, in passing through the bar room was surprised at the discovery of a number of indelicate pictures, and, on expressing his astonishment to a gentleman present, and asking what object was to be gained by such exhibitions in such places, he was very quietly informed that "both married and single gentlemen in the hotel tolerated such things, and had their associates, and that such was *public taste* that hotels could not be conducted profitably very well without them." Not long since, being up town in the said city, and needing some refreshment, we asked a gentleman, a Philadelphian, if he could take us to some place where we could obtain it; he took us to a place having some exterior claims to decency; when we entered we found the walls covered with the most indelicate pictures, *à la mode Française*; feeling indignant, we said to our conductor, "have you no better places than such dens as these?" he replied, "it is very difficult to find any without such appendages." We could give names, places and circumstances

Does the *Bulletin* know anything about the virtuous *cyprians;* houses of assignation, for both married and single? Was he ever informed that herds of unblushing prostitutes stalk the streets of his city—not stealthily when the sun has withdrawn the light of his countenance, but in open day, flaunting in the gaudiest attire, and of shoals of their, if possible, more degraded sisterhood who are less jaunty and who move in lower (!) spheres? Knows he anything of the innumerable undisguised dens of infamy of every grade, whose pestiferous, blighting, damning influence is sending thousands to a premature grave? Was he ever acquainted with heartless wretches, in the shape of men, who have destroyed their victims by the score, and then gloat over them—rejoicing in the ruin and misery they had wrought? Is it unknown to him that such demons are received into what is called respectable society in his puritanic city? Did he ever see, or publish, anything like the following:

"Important information sent to married men. Address, with four postage stamps, Dr.——."

Are there no Madame Restells in Philadelphia? Did he ever read the shoals of advertisements, impudently and disgustingly professing to prevent as well as to destroy life in embryo, or the capabilities of physicians to heal the effects of the damning prostitution that everywhere prevails? Did he ever reflect that all these were so many parts of a "*necessary institution*" to this corrupt generation? Did he ever think that, peradventure, it was not quite so bad to act as honest men and sustain more wives and families than one than to be so corrupt, debased, and fallen as to destroy the peace of families, and ruin the virtue of thousands; making a profession of virtue while they are hypocritically weltering in all of the above abominations? Did he ever read, or publish, anything in the *Bulletin* about faithless husbands, broken-hearted, deserted wives, ruined virtue, and rampant debauchery and corruption? Or is he utterly oblivious to such things? If Brutus was not an honorable man we should remind him of a passage of Scripture, "Let him that is without sin cast the first stone." Yet this man, in this delectable city, whose rank corruption is ascending from its disgusting stews in fœtid, loathsome debauch, as another Sodom, in the face of high heaven; a stink in the nostrils of God, angels, and all honest men. This innocent, enveloped with these circumstances, will, like the schoolboy, wipe his mouth with his sleeve, straighten out his countenance, pull up his shirt collars, and with arms akimbo, talk of the "brutality, ignorance, and vice" of the Mormons. Why, Mr. Bulletin, if there were in Utah a tenth part of the shameless, unblushing debauch in which your city is sunk, we would seek an asylum elsewhere, if we travelled to the ends of the earth. Yet this man thinks it not to be tolerated that a "highly respectable cotemporary, in speaking of several hundred Mormons recently arrived in New York, describes their conduct as being most exemplary," and then states that "it is such semi-encouragement as this which induces many of the weak-minded to think that perhaps Mormonism is, on the whole, a pretty good kind of an institution." Now it is a great pity that our cotemporaries should be so blinded; and it is really complimentary to the Mormons to receive such notice. Why, it is quite patronizing! The Mormons will surely take off their hats and make their best bow—"exemplary conduct!" and among the Mormons, too, astonishing! Are they really *as good* as us?—as we Philadelphians? This editor, if he is "respectable," must be a weak-minded man to write so; it is injurious to the public morals, and if he had found it so he ought not to have stated it—the strong-minded editors of the *Bulletin* would not; they would have more respect for public opinion than to publish the truth on this matter. They unquestionably know of the things we have mentioned and thousands of others of a similar nature that transpire in Philadelphia; but then they are done *sub rosa*—they would not be so vulgar as to tell the truth about it—everything of this kind must pass under the censorship as well as the gladiatorial knife of the *Bulletin*, and be clipped, and carved, and framed to suit public opinion.

Now, we can inform the *Bulletin* that a number of the most respectable papers, both in New York, Philadelphia, and Boston, have published the most flattering accounts about the Mormons; and, as it is probably new to him, we can inform him how they get their news. Great numbers of Mormons have arrived in those cities within the last two years. Respectable journals in those cities have their reporters, who go aboard the vessels and visit the Mormons; write what they see and hear, and it is published according to these reports. We suppose that this will be news to the *Bulletin;* we write it that he may know that there are numbers of honest journals who dare write the truth, and whose editors and reporters are neither religious bigots, truckling politicians, nor craven hypocrites.

The following will show how the *Bulletin* obtains his information:

"Brutality, ignorance and vice! Such are the guiding influences, in Mormon society—influences the more to be feared since it cannot be denied that they are coupled with so much of the spirit of mere industry and thrift, that it is to be feared that they are in a fair condition to become permanent. Let any one read with impartiality all the books which have been written for and against the Mormon doctrines—let him peruse the different accounts extant of their country, manners and customs, and to what conclusion will he arrive? Why, that they are developing on a grand scale a harsh, vulgar community of rude men and women, a community whose members are as distant as beings at all civilized can be, from all the amenities and refinements of religion, social culture, literature and art, and a community, too, which goes backwards instead of progressing in all these particulars.

Mormon "*brutality, ignorance, and vice!*" We will put that alongside of the highly-refined courtesy, the profound intelligence of our cotemporary, and the unsullied, delectable, virgin purity of his most chaste, exemplary city. As it regards our hero's information, we find that he obtains it from reading *impartially* all the books written for (!) and against Mormonism. We must confess that very few possess such sources of information; how many, and who the authors are, that he has read *for it*, we are at a loss to know; it is easily to divine which he has read against it. We suppose "Female Life among the Mormons," Ferris's book, perhaps "Van Dusen's," probably "Howe's," and other yellow-backed trash, written to supply the vitiated tastes of those as credulous as the *Bulletin*, and to supply the wants of the necessitous writers.

If the editor of the *Bulletin* will send to our office we will furnish him with quite a list of authors against Mormonism, of whose writings he is evidently ignorant, much more respectable than those he has read. Did he ever read Gulliver's Travels, Jack the Giant Killer, Tom Thumb, and Cinderella? We would whisper one thing in his ears—that Mormonism is not shut up in a corner; that it is not dependant upon some of those needy writers for character, and is as regardless of the *Bulletin's* twaddle; that thousands of respectable men, of all classes, have visited both Nauvoo and Salt Lake, whose disinterested testimony is quite as reliable as that of his penny-a-line scribblers, and we would advise him the next time he dips his vindictive pen into the gall, to write against a virtuous, honest, enterprising, industrious people, to be a little more consistent if he can, for he does not gain much credit nor elevate himself very highly in the estimation of respectable, intelligent people, by publishing statements that so many thousands of our fellow-citizens know to be palpable falsehoods.

Our Gulliver next turns religious, and from the profundity of his histronic and theological lore perpetrates the following:

"There are people who advocate tolerance to every religion, and it is our pride to enrol ourselves among them. But in what way or on what grounds is Mormonism a religion? Religion, however erratic, to be regarded as such, must spring up from popular needs and from those developments of society which seek a new faith to characterise them. Such was the case with Mahometanism and the Reformation. In both cases the tyranny and corruption of a previous faith rendered some new belief a matter of necessity."

From the above it will be discovered that his theology, like his other writings, is merely a matter of speculative theory—a system of convenience and accommodation, without any regard either to God, truth, or the Bible—a system of priestcraft and hypocrisy—a system of faith professedly in God; hypocritically manufactured by man, *a la mode* the article in the *Bulletin;* made to order—a religious empericism; nostrums concocted to gull the ignorant, entrap the unwary, to line the pockets and guild over the countenances of legalized hypocrites. He unblushingly tells us that "religion, to be regarded as such, must spring up from popular needs and from those developments in society which seek a new faith to characterize them. Such was the case with Mahometanism and the Reformation. In both cases the tyranny and corruption of a previous faith rendered some new belief a matter of necessity."

The plain English of the above is, that God has nothing to do with religion at all; that his interference and dictation is out of the question entirely; and that neither can the Bible be consulted; that God never did speak to man; that there never was any such thing as prophecy or revelation; that "religion sprang up from popular need," just, for instance, as the Egyptian gods, Baltshazar's image, the Delphian Oracle, the car of Budhoo, the Bacchanalian sports, the Romish saturnalia, or the Philadelphia system, before alluded to; all of which are the offspring of *popular tastes and "popular needs."* But those popular developments in society seek a new faith; such was the case with Mahommedanism and the Reformation. Religion of course is only a shuttlecock, knocked about according to the caprice of the player: of which, in regard to the great principle of truth, it was and is utterly oblivious—a sort of a spiritual mummery, a national panacea suited only for old women and love-sick maids. Our hero says there are persons "who advocate tolerance to every religion, and that he feels proud of enrolling himself among that number." How much those persons referred to may feel themselves honored with his association, it is not of course for us to say, for he certainly has presented the most heterogenous mass of nonsense that we ever saw lapped up in so small a parcel. He has a man-made religion, springing up from the wants of the people, "such, for instance, as Mahomedanism and the Reformation." They had the religion of Jesus, but that was a poor kind of a concern, not at all adapted to the wants of the people; and Mahommed seeing this, introduced his religion to meet the popular wants, and it proved the very thing; and then it was found out that Mahommedanism would not do for some places; they believed him an imposter; however, this was not of so much importance as the popular wants and tastes; hence, Martin Luther arose, and introduced the doctrines of the Reformation—not that there was anything either unscriptural or wrong particularly in the Catholic Church, but it did not suit the popular taste; then there were special tastes, such as Methodists, Presbyterians, Friends, Dunkers, Jumpers, Ranters, Millerites and every kind of public or private tastes to be consulted. It would make no difference of course to our Quixote which it was, Buddhism, the doctrines of Zoroaster, or Confucius. The whispered exclamation of a Delphian oracle, the religion of Jesus or Mahommed, would all be alike to him, provided it "sprung up from popular needs and from those developments in society that seek a new faith to characterize them." He would be equally at home as a Ulema of Constantinople, a Bramin of Benares, or a student of the sacred college of Pekin; as a Muezzin, Mufti or a dancing Dervish. He could, with the same nonchalence, be a priest of Bacchus, a participator in the Romish Saturnalia, a devotee at the shrine of the goddess Diana, an administrator at the temple of Moloch, a Jesuit or Capucian Friar, a Ranter Priest, a Spiritual Medium, or anything true or false, provided it only was adapted, as most of them are, or were, to popular tastes.

We are not surprised, therefore, with the above views that our champion should entertain such odd ideas about Mormonism, and thinking it unpopular, should rage and rant as he has done; cowards and sneaks generally exhibit their power on the weak and defenceless. We have met with more than one blustering Falstaff in our day, but we covet not their laurels, nor envy them their blustering strut or ephemeral honors; and whatever may be their ideas, they cannot form as contemptible an opinion of us as we do of them.

Perhaps, with such popular men a few pennies might operate. We would inform our hero that we have a large society in Philadelphia who worship in the Washington Hall in the city of brotherly love; and as truth has so very little to do with his statements, and "*popular needs*" is every thing, perhaps he would not gain much credit where there are so many cognizant to his falsehoods; and perhaps the Mormons themselves might be quite as likely to purchase his paper, if the exhibitor of truth, as they would if steeped in falsehood and soaked in wormwood and gall.

We have noticed the above to unmask this Philadelphian Goliath and to exhibit to our readers who are their calumniators. The vituperative, unmeaning rant that follows is too contemptible for our notice.

Lynch at Washington.

In last week's Congressional, we gave a more than ordinary lengthy report of the proceedings in the Senate on the 20th. The language of the Senators there reported was not *per se* entitled to a place in our columns, we think such language unbecoming the place and the position the gentlemen occupy; but as it showed to what honorable Senators can descend, and in some measure indicates the respect they themselves entertain for the highest, and what should be the most honorable and most wise assembly in the Nation, we published it.

Senator Sumner from Massachusetts delivered on that occasion a very lengthy address, under three different heads: "*First*, THE CRIME AGAINST KANSAS, in its origin and extent; *Secondly*, THE APOLOGIES FOR THE CRIME; and *Thirdly*, THE TRUE REMEDY."

The speech has been admired and applauded by the Anti-Slavery party, the Pro-Slavery party have blamed the gentleman for the too frequent use of abusive language and uncalled for personalities. Senators Cass, Mason and Douglas replied to the attacks upon their course, on the Slavery question, as reported last week. Senator Butler who came in for a large share of attention on that occasion was absent. Between one and two o'clock of the 22d, the day after the publication of the report, Col. Preston S. Brooks, member of the House of Representatives from South Carolina, went to the Senate Chamber, and, in the presence of upwards of a dozen Senators, gave Mr. Sumner a severe beating about the head with a gutta percha cane; prefacing the performance by a brief declaration of his intention to do so, to avenge an insult to the State whose Representative he was, and likewise the personal attack upon his aged and absent relative Senator Butler. Several Senators interfered, and attended to Mr. Sumner who was perfectly unconscious from the wounds received.

Rumor with her thousand tongues has been at work; different versions of the affair have been circulated, but the facts without the supplements are as stated above.

On the complaint of Mr. Wm. Y. Leader, Justice Hollingshead required Mr. Brooks to give bail in the sum of five hundred dollars as security for his appearance when required. The day following the assault the Senate appointed a committee of five of their number to enquire into and report the facts of the case and their opinion thereon. The Senate subsequently granted to the committee, the power to send for persons and papers and have a thorough investigation. After a brisk discussion the House nominated five of their number to form an investigating committee likewise, and thus the affair proceeds. Mr. Sumner is slowly recovering. The telegraph reports that contributions are being made in Charleston and Columbia for the purpose of getting up a testimonial for presentation to Mr. Brooks, whose course is very generally approved in these localities.

The excitement has been very great in Massachusetts. Meetings have been held in the principal towns of the State at which men of different shades of politics have united in condemming the conduct of the Representative, and in sympathizing with the Senator. The Senate passed the following resolutions on Monday.

Resolved, by the Senate and House of Representatives of the Commonwealth of Massachusetts, That we have received with deep concern information of the recent violent assault committed in the Senate chamber at Washington, upon the person of the Hon. Charles Sumner, one of our representatives in Congress, by Preston S. Brooks, a member of the House of Representatives, from South Carolina—an assault which no provocation could justify—brutal and cowardly in itself—a gross breach of parliamentary privilege—a ruthless attack upon the liberty of speech—an outrage of the decencies of civilized life, and an indignity to the Commonwealth of Massachusetts.

Resolved, That the Legislature of Massachusetts, in the name of the free and enlightened people, demands for her representatives in the national Legislature entire freedom of speech, and will uphold them in the proper exercise of the essential right of American citizens.

Resolved, That we approve of Mr. Sumner's earnest and fearless declaration of free principles, and his manly defence of human rights and free territory.

Resolved, That the Legislature of Massachusetts is imperatively called by the plainest dictates of duty, from a decent regard of the rights of her citizens and respect for her character as a sovereign State, to demand, and the Legislature of Massachusetts hereby does demand, of the national Congress a prompt and strict investigation into the recent assault upon Mr. Sumner, and the expulsion by the House of Mr Brooks of South Carolina, and any other members concerned with him in said assault.

Resolved, That His Excellency the Governor be requested to transmit a copy of the foregoing resolves to the President of the Senate and the Speaker of the House of Representatives, and to each of the Senators and members of the House of Representatives from this Commonwealth in the Congress of the United States.

After the adoption of the foregoing resolutions, they were transmitted to the House for the action of that body upon them.

In the House the resolutions excited an animated debate, but, after a slight amendment to the third, they were adopted by 187 against 23.

However much the language of Mr. Sumner is deserving of the condemnation it has received, there can be no excuse for the cool and deliberate assault of Mr. Brooks. Principles could, and should, be discussed on their own merits and when one or another forgets the obligations of respect due the Senate and House let the transgressor be confronted by law—not gutta percha, or revolvers.

Since the foregoing was written, Mr. Butler has returned to Washington and acknowledges with pleasure his approval of the conduct of his relative. Mr. Wilson, the colleague of Mr. Sumner, characterized the assault as brutal, murderous and cowardly. Mr. B. called him a liar. He afterwards appologised for his language. Mr. Brooks is reported to have sent a challenge to Mr. Wilson.

Nicaragua.

SENOR MARCOLETO, Representative at Washington, of the late Nicaraguan government, has published his protest against President Pierce's recognition of the Walker-Rivas government. He commences with setting forth his inability to discover now, any just reason for the acknowledgment of the Walker movement more than what existed in December last, when Col. P. H. French, was rejected as the new Representative. Senor Marcoleto maintains that the movement now headed by Walker, was not a Nicaraguan movement in the beginning, and has not had the support of any but a handful of rebels, except the support that has been forced from the inhabitants by "Military oppressors," that the principal proprietors and merchants, military chiefs and officers of inferior ranks have left the country, many of them entering the army of Costa Rica, among whom President Rivas' own son. That great numbers of persons are forced to remain in the cities contrary to their desires, and are plundered and beggared for the maintenance of the movement. The ex-minister concludes his protest thus:

"And all hope in human justice being lost, the undersigned will, with resignation, confide in the sometimes tardy, but sure and inflexible decrees and effects of Divine justice; for God, who with love watches over all his creatures, never permits the consummation of atrocious acts to remain unpunished when the victims are innocent.

"The undersigned asks the ——— to be pleased to bring the contents of this dispatch under the knowledge of his government, and, at the same time, to receive the assurance of his high consideration."

The last news from Nicaragua *via* New Orleans, represents that the Costa Rican army was retreating.

The Costa Ricans say they were deceived in regard to the feelings of the people of Nicaragua towards Walker, and expected to be received with open arms. They were very indignant at the false representations which were made to them on the subject.

It is confirmed that the loss of the Costa Ricans at the battle of Rivas, in killed and wounded, amounted to 650, and that of Walker's army to about 100.

Dr. Jeter Clinton.

ELDER JETER CLINTON who was appointed at a Conference in Great Salt Lake City in August, 1854, to accompany us on our Eastern Mission, and who has had, since his arrival in the States, the Presidency of the Churches in the Philadelphia district of country is now released from his labors, to return to Utah. We learn from Bro. Clinton, that he was at St. Louis on the 19th inst., in good health and excellent spirits, preparing to start for the Plains.

Elder Clinton has labored faithfully to build up the Kingdom of God and has we believe, enjoyed the confidence and esteem of all good folks with whom he has been associated. We have been much satisfied with his co-operation and readiness to carry out our instructions. He leaves his field of labor with our blessing and our best wishes for a prosperous journey, and happy return to the bosom of his family.

Till further notice Elder Angus M. Cannon will succeed him in the Presidency. Let the Saints listen to and carry out the instructions of Bro. Cannon, and they will prosper. He is young, but he is sustained by his brethren and his God. He will do his duty.

Inceresting from Utah.

ST. LOUIS, May 28, 1856.

"THE Salt Lake mail has arrived here, bringing dates to the 26th of March.

A convention for forming a State constitution met at the Council House on the 17th of March, and organized by the election of Hon. J. M. Grant, President. Committees were appointed to draft a constitution. They had a conference on the 24th, and unanimously reported a constitution for the State of Deseret. Chief Justice Kinney dissented from the report, but only on one point, viz; That he prefered to have the Judges elected by the people rather than by the General Assembly.

The *Republican* to-day publishes the constitution of the State of Deseret, recently formed and ratified by the people, in general convention, at Salt Lake City, April 6th. It is exceedingly brief and plain, and says nothing about slavery. It announces the free toleration of all religions and does not refer to polygamy.

A memorial was adopted asking admission to the Union, Geo. A. Smith and John Taylor were appointed delegates to present it to Congress."

By the above despatch we are informed of our appointment to Washington. We are ever ready to serve Utah in any sphere her citizens choose to place us. We acknowledge this renewed expression of their confidence and trust with our friend and colleague to faithfully represent the mountaineers. We are not confined to any particular calling—we are of the hive of Deseret, and there the boys are ready for any work from the felling of a tree to the ruling of a nation. As soon as we get Deseret set in motion we may spare a few of our sons to put things right for some of the potentates of the earth who are presently in straitened places.

We hope to have the Constitution of Deseret before our readers in our next issue.

Kansas.

EVERY day for many long months the Telegraph has passed something from Kansas. We presume no Territory in its passage to a State ever excited so much attention. East, West, North, and South has been alike interested. Two parties have struggled for the victory of a principle. The whole soul of each party has been in the battle, and no means have been left untried to secure the prize. As the struggle has progressed each has shown a determination to conquer or die. At first it was a war of words; it has now reached a war of arms. Kansas is in reality in a state of "civil war." If implicit reliance could be placed in the accounts that come from that section of country, it might be safely said, that this unfortunate Territory has gathered within her borders men whom circumstances have rendered the most daring and heartless.

The following are the latest dispatches:

CHICAGO, May 26, 1856.

The Chicago Tribune publishes an extra based upon intelligence brought by three men directly from Lawrence. They state that a company of mounted men made their appearance near Lawrence on Wednesday the 21st, where they halted until re-enforcements had increased their numbers to 400. They bore flags and banners with various mottoes and devices, but no United States flag. During the forenoon, the Committee of Public Safety of Lawrence dispatched a messenger with a note to Marshal Donaldson, who headed the force, assuring him that the citizens would make no resistance to any process he might wish to serve, and asking protection for their lives and property.

The Marshal made no reply, but at 11 o'clock he sent a Deputy Marshal with a posse of ten men into the town. The Deputy summoned four of the citizens to assist in making arrests, and took G. W. Dietzler, and G. W. Smith prisoners. The Deputy Marshal, having thus tested the willingness of the citizens to respect his authority, went with his posse to the Free State Hotel and dined, after which they removed the prisoners without molestation.

Soon after this Sheriff Jones made his appearance with eighteen men, and demanded that all the public and private arms in the town be given up, giving the people five minutes to accede to his demand, and threatening, in case of refusal, to storm the town. He did not attempt to make any arrests, but said he came for the purpose of obtaining the arms. One field piece was given up in answer to the demand, but the citizens refused to surrender their private arms.

Jones then left, and in half an hour after returned with an overwhelming force and two pieces of artillery, with which he commenced cannonading the Free State Hotel and *The Herald of Freedom* printing office. The inhabitants commenced leaving the town, and the informants of *The Chicago Tribune* also left before the work of destruction was complete, but the hotel was burned and the press and type of *The Herald of Freedom* destroyed before their departure, and they had proceeded but fifteen miles when (at 8 o'clock in the evening) they saw a large volume of smoke and a great light in the direction of Lawrence, and they have no doubt of the destruction of the town.

Another messenger who left Leavenworth just before the departure of the boat, says that several men were killed by Jones's party. It is feared that General Pomeroy has been hung by a mob. Governor Robinson is at Lecompton, in the custody of the authorities. Ex-Governor Reader is supposed to be in a place of safety, and is daily expected in Chicago, by way of Nebraska and Iowa. Threats have been made to hang Robinson, Brown and Dietseler. The Free State men will make a stand at Topeka, and are now gathering at that point.

Ex Senator Atchison is in the Territory.

The United States troops are not allowed from their quarters, many of the soldiers being anxious to protect the settlers.

ST. LOUIS, May 26, 1856.

The Lexington (Mo.) Express publishes an extra which was received here to-day, confirming the report of the destruction of Lawrence on Wednesday last. The account published by *The Express* states that after the Marshal had arrested all the persons he had writs for, he turned the posse over to Sheriff Jones, who attempt to make arrests, but was resisted by the people, who fired on his men.

Sheriff Jones then cannonaded and set fire to the hotel and the office of *The Herald of Freedom*, destroying both. When the messenger left the artillery was still firing, and the fire spreading to other portions of the town, but up to the time of his departure but few lives had been lost. This is reported as the testimony of Hutchinson and Ratcliffe, free State men. *The Express* is a pro-slavery paper.

CHICAGO, May 27, 1856.

The St. Louis Republican, of yesterday, contains a letter announcing the return of Messrs. Robinson, Schuyler and Conway, under the charge of the Territorial authorities.

An extra was issued in Kansas City, from the Enterprise office, on the 22d inst., received here last night, which says that Jones took about twenty men into Lawrence, and at his demand General Pomeroy surrendered all the rifles and cannon he could get, which were stacked in the streets. Jones then requested Eldridge to move his furniture from the hotel; but he declining to do so, a posse entered it and carried most of it into the street. Jones gave express orders that no private property should be injured, and particularly that Gov. Robinson's house should not be touched; but after a portion of the posse had left the house was burned. During the excitement one man was shot and another killed by the falling bricks from the walls of the hotel. Jones gave Pomeroy a receipt for all the rifles and cannon.

ST. LOUIS, May 27, 1856.

The hotel, two printing offices, and Governor Robinson's house, in Lawrence, have been destroyed, and two free State men shot. General Pomeroy surrendered up all arms in his possession, without resistance. Governor Robinson is in prison at Lecompte. General Pomeroy is at liberty in Lawrence, and Gov. Reeder is unheard from.

WASHINGTON, May 27, 1856.

The conduct of Col. Sumner, commanding in Kansas, meets with the approval of the administration, of which he has officially been informed, and complimented for his prudence.

CHICAGO, May 28, 1856.

The St. Louis Democrat learns from passengers who arrived from Kansas in the Morning Star, that it is the intention of Sheriff Jones to proceed immediately to Topeka, which is also to be destroyed, or the inhabitants forced to submission.

The Democrat also contains accounts of four additional public murders of citizens of Kansas, the facts concerning which have just been made known.

ST. LOUIS, May 28, 1856.

A correspondent of the Republican, writing from St. Joseph, says that on the night of the 21st inst. the house of Jacob Friend, four miles from St. Joseph, was burned, together with himself, his wife and five children. It is supposed that they were murdered previous to the firing of the house, but no reason is assigned for the deed, Mr. Friend being a peaceable and orderly man.

CHICAGO, May 28, 1856.

EX-GOV. Reeder and Mr. Fogg, Secretary of the Kansas Investigating Committee, arrived here this afternoon.

Mr. Reeder is at this moment (8. P. M.) addressing an immense concourse of citizens in front of the Briggs House. He is to attend the Republican Convention at Bloomington to-morrow, and will proceed from thence to Washington.

The Late Cowhiding of an Editor.

CAPTAIN LYSTER, who lately cowhided the Editor of the *Sunday Courier*, and Mr. Walters, the friend of the former, failing to appear at the Court of Special Sessions, on Tuesday last, forfeited their recognizances, $500 each. One of the counsel for the non-appearing gentlemen tried his utmost to shake the decision of the Recorder. He read a letter excusing their absence from the sickness of Mr. Walters at Paterson, N. J. As they were gentlemen and not loafers—and had the intention of leaving the country forthwith, he thought they might be permitted to withdraw their plea of guilty, and go before a jury at the General Sessions. The Recorder considered a gentleman's cowhiding a more serious matter than one from a loafer, and for public example he would not reverse the decision. The dollars are lost—a costly cowhiding.

Hon. Milliard Fillmore.

THIS gentleman, is expected to arrive here about the middle of June. One thousand dollars have been voted by the city authorities for his entertainment while here. The Special Committee of the Aldermen appointed to make the necessary arrangements have decided upon taking apartments for him at the St. Nicholas Hotel. A Committee was appointed to make arrangements for chartering a boat for the purpose of meeting him at Staten Island, from which place he will be brought to the Battery, where one hundred guns will be fired, and a procession march to the hotel.

Mr. Crampton.

THIS gentleman who has been to receive his passports and go home, times without number, has at length been dismissed. On Monday evening he was officially notified of the discontinuance of his diplomatic relations as Minister from Great Britain, and was furnished with his passports. The Consuls at New York, Philadelphia and Cincinnati were likewise informed by letter of their dismissal.

DOMESTIC SUMMARY.

THE steamboat Robert L. Stevens left pier No. 3 Sunday morning, at 9 o'clock, on an excursion to the Fishing Banks. There were about two hundred passengers on board. The steamer arrived at the Banks, opposite Long Branch, at about 11:30 A. M. The excursionists were enjoying themselves heartily, "from care or thought were free," up till between 2 and 3 o'clock, when their amusements changed. The schooner Francis A. Goodwin, run into the steamer with great force and demolished the wheel beams and the pillow blocks supporting the shafts. The uproar was indescribable, life preservers were soon buckled on and every moveable thing was thrown overboard to serve as rafts and supports to the crowd who calculated upon a struggle for life.

The schooner which caused the damage came to and took off a hundred persons, and the others got on board the small schooner Maybee. The excursionists got to New York on Monday—more frightened than hurt. The damage to the vessel is estimated at $2,500.

There has been a great fire at Rochester. The Curtis Block in ruins. Loss $40,000.

On Friday evening last a mass meeting was held in the Park for the purpose of encouraging the struggling Patriots under General Walker in their efforts for Freedom, and to approve the action of the American Government in their recognition of the Nicaraguan Minister.

The New Yorkers were out in great numbers heard big-talking, and were evidently well pleased with the present phase of Nicaraguan affairs, and not a few seemed to enjoy the rehearsal of the promised thrashing in store for Great Britain should she venture to oppose further interference in Central America.

The American Bible Society held a meeting last week, at the Church of the Puritans, to consider the subject of giving the Bible to every unsupplied household in the United States. There was a large attendance, and several addresses.

The last advices from Havana represent that expeditions are being fitted out there for the purpose of opposing Walker in Central America, and also to force from Mexico a payment of debts Spain alleges due to her.

The steamship Granada from Havana brings California dates to the 5th inst. The war against the Indians in Oregon and Washington Territories was being prosecuted with vigor, and the Indians had met with several defeats. In Mariposa county, a party of Americans had murdered twenty Mexicans and Chilians, the pretext being that some Americans had been killed by Chilians. The Americans had ordered all the Chinese, Mexicans, Chilians and Peruvians to leave the country. The volunteers against the Indians complain badly of lack of rations, and neglect in the Commissariat Department.

The Louisville Democrat, May 23th, says: About one hundred and fifty emigrants for Nicaragua left the city last evening on the steamer Sultana. They go under the auspices of Colonel Jack Allen, one of the noblest filibusters among them all.

Their departure from Portland was witnessed by several thousand persons who had assembled on the wharf, and who gave them nine long and hearty cheers as the boat receded from the shore.

A terrific hurricane lately passed over a portion of Dallas county, Texas. Its course was from north to south, a distance of sixteen miles, extending from east to west two or three hundred yards. The tract over which it swept was completely devastated. Nine persons were killed, and a great number wounded. The loss of stock of all kinds was very serious.

A Commercial Treaty has been concluded between Persia and the United States, much to the chagrin it is said of European Powers.

How Many Miles a Printer's Hand Travels.

ALTHOUGH a printer may be sitting all day, yet in his own way he is a great traveler (or, at least his hand is,) as we shall prove. A good printer will set 8,000 ems a day, or about 24,000 letters. The distance traveled over by his hand will average about one foot per letter, going to the boxes in which they are contained, and of course returning, making two feet every letter he sets. This would make a distance each day of 48,000 feet, or a little more than nine miles; and, in the course of the year, leaving out Sundays, the member travels about 3,000.

COUNTERFEITS recently put in circulation: 20's on the Bank of West Troy; 10's on the Bank of Montreal; 5's on the Ocean Bank, Me., and 1's on the Merchant's Bank, Newport.

THE MORMON.

S. Curling.

The ship S. Curling arrived at Boston on Friday morning, the 23d. We have not yet received any report of the voyage. By telegraph we are informed that the company passed through Albany on Tuesday, *en route* for Iowa City. About 60 passengers by this ship arrived here from Boston on Tuesday evening, forty of whom proceeded on to Pennsylvania; 24 others arrived here on Wednesday.

FOREIGN SUMMARY.

From a bill recently laid on the table of the French Corps Legislative, it appears that the expenses of the war to France, amount to upwards of 1,200,000,000 francs.

The young Count de Paris, grandson of Louis Philippe, has refused to acknowledge the Duke de Bordeaux as the legitimate King of France, but adheres to the principles asserted in the resolution of July.

The health of the Empress Eugenie continues very delicate.

A portion of the German Foreign Legion, raised in America, quartered now in Plymouth, have mutinized and are confined to their barrack rooms.

The youngest brother of the Emperor of Austria is daily expected at Paris. It is generally believed that the Emperor Francis Joseph will be the guest of the Emperor Napoleon during the summer.

A letter from Paris states that the Emperor has resolved that the baptism of the Imperial Prince shall far surpass in magnificence and splendor all that is recorded of the gorgeous baptisms of the King of Rome and the Duke of Bordeaux. Goldsmiths, clothworkers, embroiderers, and artificers of all kinds have been employed in great numbers to heighten the *eclat* of the expected day.

Letters for the press from Constantinople, state that when the Circassians learnt that peace was concluded, they were greatly excited at finding nothing had been done in the congress for their independence. During the war they attended to their own affairs, and like their own government so much better than that of Russia, that they were determined to resist Russian authorities when they made their appearance in their midst. The Circassians have made an appeal to France, England, and Turkey. The papers that have arrived here this week, report that Russia is about to commence a campaign against them; Gen. Mourevieff commanding.

A new sect, half political and half religious, has formed itself in France. Its tenets are those of Druidism, the national doctrine of the ancient Gauls, combined with the principles of the Revolution of 1792.

Lord Palmerston, in the House of Commons on the 8th inst., in speaking of the late war says: "The whole amount of casualties of all kinds in the course of the war—that is to say, the whole number withdrawn from the army by death in the field, by death in hospital, or by by discharges under various circumstances, amounts to 22,457, of which the number killed in action was comparatively small*** What has been the loss of our enemy? I say, upon authority which I believe to be good, that on the heights surrounding Sebastopol 90,000 Russians lie burried beneath the soil; and that the Russian army, from one cause or another, lost no less than 500,000 men." We presume Lord Palmerston speaks only of the English army—not of the allied armies.

M. Kossuth delivered two lectures in the Music Hall of Modern Athens, on the 30th April and the 3rd inst.; subject, the "Austrian Concordat." The eloquent orator was warmly received by the leading men of the city—distinguished politicians and theologians. He must have given Sandy a warm dose; the "baw-bees," taken on the occasion, after defraying all expenses, amounted to £320, which the committee of arrangement handed to M. Kossuth. On the 1st and 2d inst., he likewise delivered the same lectures at Dundee, where he was enthusiastically received.

A great number of the English screw gunboats intended for the Baltic, are to be sold to the East India Company, and will be employed to root out the hordes of pirates up the China Seas.

Mr. Latimer Clark, Scientific Engineer to the Electric Telegraph Company, Louthbury, London, in the beginning of the present month succeeded in telegraphing from London office to St. Petersburg direct, without any break—a feat, as yet, unsurpassed in the history of the electric telegraphing, the distance being considerably above 2000 miles.

Since the signing of the Paris Peace Treaty for the Independence of Turkey, France, England and Austria have, unknown to the other European powers, concluded another treaty between themselves guaranteeing the independence of Turkey. Last week's mail from Europe reported that Sardinia, who had sent soldiers to fight for Turkish independence, was surprised that they heard nothing of the affair till it was published to the world. The last mail brings the intelligence that Russia has demanded explanations. This underhanded move shows how little confidence the three powers named have in Russia.

The affairs of Italy occupy a large share of attention in Europe. The oppressed people of the whole of Italy seem to rally round the government of Victor Emanuel as the only hope of freedom. The movements of the Sardinian Plenipotentiaries at the Peace Conferences have been universally approved.

The "notes" they presented to the Ministers of France and England, upon the presence of Austria in Italy, and the call they make upon those persons to interfere, have been published and gained for their authors, great praise and the best wishes of the friends of Italy.

The Sultan has granted a piece of ground for a British church, school, and parsonage at Constantinople.

Jullien is giving concerts at Liverpool and Manchester with twelve men in Zouave cocostume, purporting to be the trumpeters of the second regiment of Zouaves, "with the glory of the Crimea fresh upon them," as his small bills say.

A Liverpool gunmaker has invented a breech-loading rifle which can be discharged 400 times in an hour.

The Empress appeared in public for the first time, since her accouchement, on Sunday, the 11th, and on one or two subsequent days rode in a carriage, accompanied by the Emperor. She was everywhere cordially received by the crowd.

FOR THE MORMON.

Reminiscences of Classical Ages.

BY ALEXANDER OTT.

Previous to illustrating the subject, I consider it necessary to say that the following is merely an outline of the general character of two nations, the Greek and Roman, that once took a most prominent part in the political arena, simply a synopsis of the feelings, which every classical scholar experiences while engaged in the perusal and study of the master works of bygone times.

Happy is he, on whom the rays of intellectual light are shining in all their brilliancy, directing him to the pursuit and contemplation of noble and benevolent objects; happy is he, whose words and actions are prompted by virtue and pure, unalloyed happiness; his soul will delight in meditating upon those events, that signalized so beautifully the times of classical ages; when noble and exalting feelings were cultivated by the public, and no one was allowed to remain in criminal apathy, but when every one was employed in meritorious and salutary operations. It is true the wonderful improvements of the present age were not yet made, but these scientific deficiencies were more than counter-balanced by the mental and moral charms of society; the career of modern civilization and depravity was not yet corroding the human family; those sublime intelligences, that were calm, clear, penetrative and unbiassed by low feelings and passions, were holding the sceptre in the museum of mental excellence, so that the public mind could not become enslaved by irrational and vile pursuits. Whatever vituperations modern critics may bestow upon the weak points of the Greek and Roman era, it is but too true, that in a time when the trading spirit of man has converted Parnassus itself into a market, virtuous and noble-minded individuals are very seldom met with, that the dull routine of civilization operates upon the reflective mind with disgust, because even the red flames of a retaliatory justice cannot wash out the degradation of the human family, cannot stop the silent but certain decay of nations.

It is by the faithful records of former ages, that the imagination is transported far back into the past, to dwell with joy upon those scenes that excite in the highest degree a liberal and enlightened curiosity; it is through the medium of history, that we learn we are treading on cemeteries, that we are dwelling in mausoleums of former worlds, that we feast upon the delineations of noble and sublime characters that make every fibre of our hearts vibrate and sink deeper into our memory. Like the calm glories of the night that begin to settle on Nature, the shades of the departed great seem to cluster and rest around us; we cannot longer withhold our feelings; unable to command our faculties, we are drawn as it were into a vortex of interesting and pleasing reveries.

Through the medium of rosy fancy, we see those lovely and romantic spots of Greece and Rome, where nature seems to realize the creations of oriental fable, and to call up an Eden; where the admiration of the beautiful scenery, as it appears in its wildest and most attractive forms, becomes with the enraptured gazer an all-absorbing feeling. The historic associations of those places remind us of the pomp of classical costume, and the enchanting illusions of romance give peculiar charm and interest to the descriptions of classical scenery and manners.

We see Roman and Grecian villas rising from the womb of past centuries, where imagination herself would have called them up, and fountains and lakes with their vast sheets of crystal water, in alternate motion and repose, either wantonly courting the verdure, or calmly sleeping in its embrace; we see those beautiful groves, studded with the graceful temples of Jupiter, Apollo, Diana, resounding with the sacred songs and music of the priesthood, solemnizing in their white, flowing robes the sacred festivals of their deities; sweet notes seem to float in every direction through the air; the whole scenery seems to be animated by all the living wit and loveliness of Rome and Hellas; we see Solon, Horatius Cocles and others, whose lofty and sacred animation imparted to their features the mould of inexpressible grandeur. New enchantments break upon us. We are present at the festival of the Epicurean school, where its illustrious leaders, both Romans and Greeks, Horace, Atticus, Pliny the Elder, the poet Lucretius, Lucian, Diogenes Laertius, the biographer of the philosophers, and of the female votaries of the Epicureans, Leontium and her fair daughter Diana, Themiste, Philænis and others, have assembled for the purpose of cultivating refined pleasures, according to the doctrine that pleasure is the only good, and good the only source of pleasure. We enter the garden of those eccentric philosophers; the Herisiarch (President) is presiding at those festivals, that generally took place on the twentieth day of every month, independent of a grand annual festival, in commemoration of the founder's birth; he receives the felicitations of the assembled beau-monde of Athens, and is addressing the congregation on the doctrines of said school. Eros, the celestial love of the Platonists, and Anteros, the more earthly spirit, that has the greatest number of worshippers among the Epicureans, occupy the front seats in the beautiful gallery of living pictures. Towards evening the torch-race of the Panathenæa is performed by young, nimble-footed men, arrayed with wings like Cupids; but the low, musical murmuring of the gracefully meandering brooks of those countries seem to throw the shadows of the future over the gay illusions of the past; alas, those fleeting, but golden moments of classical life are gone, where kindness, friendship and loveliness condescended to pass from their fair lips encomiums upon the brilliant stars of the male assembly. Everything has to fade and perish, and nothing is left but its dust; but even the dust of the great and sublime is interesting to the man of science and talent—it shows him the perishableness of himself and all surrounding objects.

Yes, everything in relation to the classical ancients partakes of the cast and coloring of poetry; they had a great suavity and graceful elegance in their manners; they cherished in their dispositions a moral *juste milieu* of all the pleasures and social amenities of refined, noble minds; they devoted their thoughts to the cultivation of salutary principles; they indulged in the most romantic reveries; in fact, their glorious history affords subjects for illustration that call the pens of the ablest writers into action.

In order to show that I am not a mere, incorrect panegyric in regard to classical history, only acting by the impulse of impression, but that I am desirous of giving the reader a correct view of those times, I have to remark, that my reminiscences merely refer to the *ætas aurea* (golden time) of Hellas and Rome, when literature, fine arts and all other peaceful avocations under the auspices of the gods were flourishing the most; when men like Cicero, Horace, Julius Cæsar, Plato, Sophocles, Ovidius Naso, Isocrates, were pouring forth the sublime stream of their divine eloquence and philosophy; when everything seemed to be a beautiful personification of those lovely, poetic ideas, that made the Olympus of the Ida mountains the abode of celestial beings, holding communion with men and guiding their affairs, imparting thus to everything that peculiar charm and interest so characteristic in those times. I do not purpose setting forth the classical ages as a pattern of perfect order and happiness, being fully aware of the weak points of those epochs, and the peculiar nature of the circumstances man was placed in; but suffice it to say that the Greeks and Romans of those times were superior in virtue, bravery, refinement and sciences to any other nation, and are till this very moment looked upon as beau ideals of classical lore and virtue. Although the Greeks and Romans had their Academies, Lyceums and various other schools, they were strangers to the press, that powerful machine through which intelligence and knowledge are, if properly applied, diffused in the different classes of society, so that every one may realize his existence in a state of mental progression; they were short of a great many other literary institutions, that facilitate so much in our days the acquisition of popular knowledge. Although every citizen was requested to live up to the principles of his honorable calling, yet few were privileged to have access to the institutions of learning. The great philosopher Pythagoras used to lecture behind a curtain, without condescending to appear before his hearers. In our days there are no such things, the barrier is removed; every one has an ample chance for the development of his intellect. The ologarchy of literature is abolished. It is true, that those mighty Republics numbered eminent statesmen, philosophers, orators and generals, but yet we have to remember, that in those mythological times (mythology is a system of fables), superstition and folly were flourishing and trying to coerce every contending opinion or dogma in its own channel; and it was really dangerous—as in the case of Socrates, who suffered the penalty of death—to introduce principles, however correct they might have been, that were disagreeable to the preconceived notions of that age.

I resume now my sketching out some of the leading personages, manners and customs of those times. Socrates, one of the greatest philosophers of Greece, was pre-eminently a practical man. Being endowed with the most wonderful talents, he acquired all his knowledge by self-tuition, by contemplating the sublime panorama of Nature and associating with the prototypes of mental excellence of Hellas; he became in course of time so enlightened, that his profound philosophy was superior to any other of that age. One of his principal maxims, was "That all knowledge without virtue is nothing, and that we are frequently totally ignorant of what we pretend to know." But he was not too abstruce, like some of our modern *literati*; he moved not merely in a world of ideas; he hated to waste his time in impracticable speculations; every principle he advanced assumed a feasible aspect; he was an entire matter-of-fact man considering philosophy to be merely the means of doing right, of rising in the scale of beings; hence he saw and taught the necessity of not merely teaching, but living his doctrines. He wanted to reform, to elevate society in all its bearings and ramifications, therefore he advanced nothing but what was applicable to every-day life. He was always desirous to instruct the people; in house, in market, or prison he was alike willing to communicate his knowledge to his fellow men, and that he did without any gratuity. The leading men of Athens paid the greatest attention to him; they administered to his wants, whenever they apprehended he needed them, but he never took more than his necessities required, the rest he returned. One day seeing quite a variety of articles exposed for sale at Athens, he exclaimed: "How many things are here which I do not want."

TO BE CONTINUED.

Latest.

Elder Felt, who forwarded the company of the S. Curling, from Boston, reports that upwards of 500 went on to Iowa City, 80 to Minersville, Ohio; upwards of 100 for Minersville, Pa., and New York. Emigrants all well.

Senator Wilson won't fight Mr. Brooks, very sensible man. President Pierce has sent to Congress his reasons for dismissing the English Minister and Consuls.

We have just received the file of *Deseret News*, and have only space for, "All quiet in Utah, how is it in the lower world?"

Down here, everybody feels very fightable.—[Ed.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, May 22, 1856.

A joint resolution allowing Dr. Kane and the officers associated with him in the late Arctic Expedition in the search for Sir John Franklin, to accept such token of acknowledgement from the British government as it may please to present, was passed by yeas 33, nays 4.

A message was then received from the House, announcing the death of Mr. Miller, of Missouri.

Mr. Geyer, of Mo., pronounced a eulogium upon him.

The usual resolutions were then passed, and the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Mr. ——, of Mo., announced the recent death of his colleague, Mr. Miller, of Missouri, who on account of sickness, had not taken his seat this session. He spoke in exalted terms of his public and private character.

Mr. Humphrey Marshall pronounced a most glowing and eloquent eulogy on the life and character of the deceased, who, he said, was the companion of his childhood.

The usual resolutions were then passed, and the House adjourned.

SENATE. May 23.

A message was received from the President, returning, with his objections, the bill making an appropriation for the improvement of St. Mary's river, Michigan.

Mr. Wilson, of Mass., rose and drew the attention of the Senate to the attack made upon his honorable colleague yesterday.

Mr. Seward, of N. Y., submitted a resolution that a committee of five members be appointed to inquire into the circumstances attending the assault committed on the person of the Hon. Charles Sumner, a member of the Senate, in the Senate chamber yesterday, and that said committee be instructed to report a statement of the facts, together with their opinions thereon, to the Senate.

The resolution was passed Messrs. Cass, Allen, Dodge, Pearce and Gayer were elected.

Mr. Stuart, of Mich., gave notice that he should, at an early day, ask leave to submit an amendment to the rules of the Senate declaring out of order any Senator who in debate should use language reflecting upon the conduct and motives of any other Senator discourteously or improperly reflecting upon the action of a State other than the one represented by the Senator speaking.

A large number of private bills were then passed and the Senate adjourned till Monday.

HOUSE OF REPRESENTATIVES.

Mr. Washburn, of Me., from the Committee on Elections, reported a resolution that James C. Allen, of Illinois, is not, and William B. Archer is entitled to the seat now held by the former.

Mr. Stephens, of Ga., of the same committee has prepared a minority report.

The consideration of the subject was postponed to the 9th of June.

Mr. Campbell, of Ohio, rising to a question of privilege, offered a resolution similar to that adopted in the Senate touching the attack of Mr. Sumner. After considerable talk and some amendment Mr. C.s resolution was adopted by yeas 93, nays 68.

Messrs. Campbell, Pennington, Cobb, Greenwood and J. Pinner were appointed a committee.

Mr. Stanton, of Ohio, offered a resolution directing the arrest of Judge Lecompte and Marshall Donalson, of Kansas, that they may be brought before the House to answer to a charge of contempt and breach of privilege, in issuing and serving a process against Hon. A. H. Reeder.

The Speaker decided the motion not a question of privilege, and Mr. Stanton withdrew its.

Various reports were made from committee.

In reply to the resolution offered by Mr. Barbour, requesting the President to communicate whether United States soldiers have been employed in Kansas "to arrest persons charged with the violation of certain supposed laws, enacted by the supposed Legislation assembled at Shawnee Mission," &c., the Secretary of War responds, that by instruction from his department, dated Feb. 15, Colonel Sumner and Lieutenant Colonel Cooks, were directed to aid by military force, the constituted authorities of Kansas, in suppressing insurrection or invasive aggression against the organized government of the Territory, or armed resistance to the execution of the laws, and in case the government finding the ordinary course of judicial proceedings and powers vested in the United States Marshal inadequate for that purpose, he should make a requisition upon them for military force to aid him in the performance of that official duty. Under these instructions, and upon the requisition of Gov. Shannon, a detachment of troops under a Lieutenant was ordered to sustain the constituted authorities, in the enforcement of the laws. The Secretary says the instructions from the Department being directed exclusively to the support of the organized government or constituted authorities of the government, convey no authority to employ soldiers to aid by making arrests, or otherwise, in the enforcement of "supposed laws enacted by a supposed Legislature." The Department, therefore, presumes and believes that United States soldiers have not been employed to make arrests under the circumstances stated in the resolution. Adjourned till Monday.

SENATE. May 26.

Mr. Pearce of Md., stated that the special committee to investigate the assault committed on Mr. Sumner found it impossible to pursue the investigation properly, without power to send for persons and papers, and asked that such power be given. Agreed to.

Mr. Weller, of Cal., presented a petition from 75,000 citizens of California, asking for a waggon road to connect California with the Atlantic States. The signatures were bound in two large volumes. Mr. Weller urged the importance of the measure.

Mr. Weller also introduced a bill for the construction of a military road from the western boundary of Misouri to Carson Valley, and another for the construction of a military road from El Paso to Fort Yuma.

Mr. Pugh, of Ohio, addressed the Senate on the bill for the admission of Kansas. He objected to the proposition of Mr. Seward to admit Kansas under her free State constitution, (not exceeding 24,000.) and because the Topeka constitution was ratified by only 719 votes. He pursued a course of argument similiar to that of the supporters of Mr. Douglas' bill and was very severe in his remarks on the Emigrant Aid Societies. He gave reasons why he could not obey the instructions of the Ohio Legislature, and replied to the arguments of Messrs. Seward and Sumner.

Mr. Seward introduced a bill to authorize that protection be given to the citizens of the United States who may discover deposits of guano. Referred to the Committee on Foreign Relations.

Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Hall, of Ohio, moved for a suspension of the rules, to enable him to introduce a resolution calling for specific information connected with all the branches of work on the Capitol and Post Office extension. He said he wanted the country to see the manner in which the law had been disregarded and the public money wasted.

The rules were suspended.

Mr. Ball proceeded to show that the Secretary of the Treasury unnecessarily expended large sums of money, letting contracts to the highest instead of the lowest bidders, with a loss of more than $106,000 on one of them. Sixteen or seventeen thousand dollars had been spent for machinery to raise stone on the Treasury building, in defiance of the fact that hoisting and setting could be performed by contract He made no charge of corruption against Capt. Meigs or the Superintendent; but the latter in spending money unnecessarily on the Capitol and Post Office extension, by making the work too heavy and fine.

The resolution was passed.

Mr. Kelly, of N. Y., obtained permission to print a speech which he had no opportunity to deliver, maintaining that the softs compose the true democratic party of New York, and are superior in numbers and nationality to the hards, who, in his opinion, are mostly Know Nothings. He avowed his belief that the soft delegates would be recognized at Cincinnati, to the exclusion of the hards.

Humphrey Marshall, Ky., from the Judiciary Committe, reported a bill to authorize the patents issued on the final adjudication of California land claims, prior to January, 1856.

Consideration of the bill was postponed two weeks. Adjourned.

SENATE. May 29.

Mr. Trumbull, of Ill., gave notice of his intention to introduce a bill to prevent civil war and restore peace in Kansas.

The bill providing for the general introduction of a uniform national code of marine signals was passed.

Mr. Slidell, of La., called the attention of the Senate to the telegraphic dispatch giving Mr. Sumner's statement before the Committee of the House, published this morning. Mr. Slidell said the portion of the statement made by Mr. Sumner in reference to him was incorrect. He said that he was in an ante-room in conversation with Messrs. Douglas, Fitzpatrick and J. Glancey Jones, when informed of the affair. He went in to the Senate Chamber but could not see Mr. Sumner for the crowd round him. He returned to his friends in the ante-room and on leaving there for home saw Mr. Sumner leaning on two friends he did not know. Not being on speaking terms, he passed on.

Mr. Douglas, of Ill., corroborated the stement of Mr. Slidell, and said that when he (Douglas) heard that Mr. Sumner had been attacked, his first idea was to come in and endeavor to restore quiet; but upon reflecting that his motives in interfering might be misconstrued, he did not enter the Senate chamber until the affray was over. The crowd around Sumner was there so large that for some time he could not see him. He saw Messrs. Toombs, Crittenden, Pearce and Evans all seated in or near their usual seats; but he was not near Brooks, as stated in the report. This was a total misapprehension on the part of Mr. Sumner. The published statement might carry an impression to the country that he was aiding and abetting, and was, in fact, a participant in the assault; but that was an entirely erroneous idea, as he did not even know that Mr. Sumner was in the Capitol at the time the assault was committed.

Mr. Toombs of Ga., objected to the statement of Mr. Sumner about his being near Mr. Brooks. He was in his seat in the Senate at the time.

Mr. Butler of S. C., said he had just arrived in the city, but had he been in Washington he should have assumed all the responsibility taken by his gallant relative. He denied, in the most emphatic manner, the statement of Mr. Sumner, that what he had said in his speech was strictly in response to what Butler had said on former occassions. He understood that the Legislature of Massachusetts had passed resolutions in reference to the affray, and when these resolutions should be presented to the Senate, he should speak on the subject as it deserved.

Senator Wade of Ohio spoke in support of the freedom of speech in the Senate.

Mr. Wilson of Mass., thought the corrective explanations of the Senators named by Mr. Sumner in his statement of slight importance. In alluding to the affair he said: He was stricken down upon this floor by a brutal, murderous and cowardly assault.

Mr. Butler (in his seat) you are a liar.

Mr. Stuart of Mich., called the Senator to order, whereupon he apologized "for words which fell from him in a moment of excitement."

Mr. Wilson resumed his remarks, and other Senators spoke on the affair.

Mr. Cass made further explanation in reference to the correspondence of Mr. Crampton, which, he said, misrepresented him.

The President's veto of the bill for the improvement of the mouth of the Mississippi was discussed without action. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Walbridge, of Mich., from the Committee on Public Lands, reported a bill granting lands in alternate sections to Michigan, to aid in the construction of railroads. The bill appropriates about 1,300,000 acres. He said the main features were copied from similar bills recently passed.

Mr. Jones, Tenn., asked Mr. Walbridge to withdraw his demand for the precious question. He thought the opportunity should be afforded the enemies of such bills to be heard.

Mr. Walbridge replied that he had moved the previous question to save useless discussion, the principles involved being well understood, having been debated for the last ten years

Mr. Craige, of N. C., thought the bill should at least be printed, in order to afford an opportunity for examination. The gag should not be applied.

The motion to table was negatived by 67 against 80.

The bill was passed by 78 against 58.

Adjourned.

SENATE. May 28.

Mr. Pearce, of Md., from the Select Committee to investigate the facts attending the recent assault on Mr. Sumner, reported in writing as follows:

That from the testimony taken by them it appears that the Hon. Preston S. Brooks, a member of the House of Representatives from South Carolina, did, on the 22d day of the present month, after the adjournment of the Senate, and while Mr. Sumner was seated at his desk in the Senate chamber, assault him with considerable violence, striking him numerous blows on and about his head with a walking stick, which cut his head and disabled him for the time being from attending to his duties in the Senate.

The cause of the assault was certain language used by Mr. Sumner in debate on the Monday and Tuesday preceding, which Mr. Brooks considered libellous of the State of South Carolina and slanderous of his kinsman, Mr. Butler, a Senator from that State, who was absent from the Senate and from the city.

The committee forbear to comment upon the various circumstances which preceded and attended this affair, whether of aggravation or extenuation, for reasons which will be sufficiently obvious in the latter part of the report. They have examined the precedents for this action, which are to be found only in the proceedings of the House of Representatives, the Senate never having been called on to pronounce its judgment in a similar case. In the House of Representatives, though different opinions have at various times been expressed by gentlemen of eminence and ability—among whom may be mentioned the late President of the United States, Mr. Polk, the late Judge Barbour of the Supreme Court, and Mr. Beardsley of New York—yet the judgment of the House has always pronounced an assault upon a member for words spoken in debate to be a violation of the privileges of the House. The committee do not consider it necessary to discuss the question at length, but proceed to state some of the precedents, not conforming them, however, to the assaults of the members.

In March, 1796, Mr. Baldwin, a member of the House of Representatives, presented to the House certain correspondence between himself and Gen. Gunn, a Senator from the State of Georgia, including a challenge addressed to him by Gen. Gunn. These were referred to a committee, of which Mr. Madison was chairman, who reported by their chairman that the same was a breach of the privileges of the House on the part of General Gunn and Mr. Frelinghuysen, a Senator from New Jersey, by whom the challenge had been borne.

In May, 1828, a personal assault having been made by Mr. Russell Jarvis upon Mr. John Adams, the private Secretary of the President, just after his delivering a message to the House of Representatives, and while on his way to the Senate with another message, the matter was, on complaint of the President, referred to a select committee, who, by Mr. McDuffie, of South Carolina, their Chairman, reported that, upon a view of all the circrmstances, the committee are of the opinion that the assault committed by Mr. Jarvis upon the private Secretary of the President, whatever may have been the cause of the provocation, was an act done in contempt of the authority and dignity of the House.

In 1832, the House of Representatives, after a long trial and thorough discussion of the question, voted that Gen. Houston, by making a personal assault on Mr. Stansbury, a member of the House, for words spoken in debate, was guilty of contempt and a violation of the privileges of the House.

The committee acknowledge the force of those precedents, and adopt the reasoning quoted from Mr. McDuffie's report. But while it is the opinion of the committee that this assault was a breach of the privileges of the Senate, they also think that it is not within the jurisdiction of the Senate, and can only be punished by the House of Representatives, of which Mr. Brooks is a member. This opinion is in strict conformity with the recognized parliamentary law.

We see that, from the precedents above cited, neither of the houses of Parliament can take upon themselves to redress any injury or punish any breach of privilege offered to them by any member of the House, but that in such cases the usual mode of procedure is to examine into the facts, and then to lay a statement of that evidence before the house of which the person complained of is a member. (3 Hartsell, p. 71.)

Mr. Jefferson, in his "Manual of Parliamentary Practice," prepared by him, lays down the following rule:

Neither House can exercise any authority over a member or officer of the other, but should complain to the House of which he is a member, and leave the punishment to them.

A brief examination of the constitutional privileges of Senators and Representatives will show the soundness of this rule of Parliamentary law. The Constitution provides, (Article first, section sixth):

That, &c. * * * * But the Senate is not a court of criminal judicature, empowered to try the exempted offences. It cannot take cognizance of a breach of the peace as such. It cannot take any notice of it except as a breach of its privileges, and in the case in which the privilege from arrest is excepted.

The Senate, therefore, for a breach of its privileges, cannot arrest a member of the House of Representatives, and—*a fortiori*—it cannot try and punish him; that authority devolves solely upon the House of which he is a member. It is the opinion of the committee, therefore, that the Senate cannot proceed further in the present case than to make complaint to the House of Representatives of the assault committed by one of its members, Preston S. Brooks, upon the Hon. Chas. Sumner, a Senator from Massachusetts.

The committee submit herewith certain affidavits taken by them in the case and the following resolution:

Resolved, That the above report be accepted, and that a copy thereof be transmitted, with the affidavits, to the House of Representatives.

The report was accepted and the resolution adopted; Senator Toombs of Georgia alone voting in the negative.

Mr. Mason of Va. defended the President's veto of the bill for the improvement of the mouth of the Mississippi. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Thorington of Iowa introduced a bill giving lands to Minnesota, Nebraska and Kansas, for railroads.

Mr. Caruthers of Mo. introduced a bill ceding the public lands to the States in which they lie.

Mr. Bennett of N. Y. reported a bill to grant one million acres of land to Louisiana, to aid in the construction of three railroads in that State.

Passed—62 against 58.

Mr. Greenwood of Ark. introduced a bill for the repeal of the act establishing the Court of Claims.

Mr. Florence of Pa. moved that when the House adjourn, it be till Saturday. He believed many gentlemen intend to leave this evening for Cincinnati.

The motion of Mr. Florence was negatived.

Mr. Grow of Pa. proposed that the Committee on Territories be allowed to make reports, not, however, to be considered until after the two approaching conventions.

Mr Jones of Tenn. wished to know whether Mr. Grow desired to report a bill to admit Kansas with the Topeka constitution.

Mr. Grow replied in the affirmative.

Mr. Jones objected. Adjourned.

The advertising columns of the London *Times* are estimated to yield the establishment the enormous sum of $300,000 per annum. One firm alone pays the *Times* as high as $150,000 a year for advertising, and there are several business establishments that pay it over $50,000 a year for advertising alone.

LIST OF PASSENGERS

Shipped on board the "Thornton," for New York, from Liverpool, May 3, 1856, by F. D. Richards.

ORDINARY PASSENGERS.

Adults.	Children.	Adults.	Children.
Daniel and E. McLean	1	Anna S. Peterson	
John and M Stanhouse	1	Jorgen Anderson	
David Adamson		Andres Anderson	
Elizabeth Kingman	1	Johanna Nielson	
Matilda Bodenham		Niels Larson	
Mary Bodenham	1	Wilhelmine M. Krause	
John and E. Lewis	2	Lars Jorgenson	1
Sarah Davies		Karen K. Jorgenson	
Jane Williams		Martha Sorenson	
James and E. Pullen	7	Lerie Larson	
Edwin Summers		Christian and K. Jenson	2
Mariame Stackdale		Lars and B. Madsen	1
Wm. G. and M. Collins	1	Johannes and A. Larson	2
Esther Millard		Anna Nilson	1
Mary E. Hanham		Hans O. and N. Lund	2
J. and M. F. Honeyman	3	Hans Olsen	
Robt. and E. Siddway	3	Fred C. W. H. Gade	
Mary Siddway	1	Lisie Nelson	
Samuel and M. Bridge		Amelia Didrickson	1
Sarah Patterson	1	Marcus and A. M. Jenson	3
R. and E. Whitehead	2	Jens P. Nielson	
George May		Johanne Sovenson	
Henry and E. Lovesey	3	Peter and K. Jenson	2
David Bayliss		J. and C. J. K. Anderson	2
Wm. Bayliss		Maria K. Anderson	
David Bayliss		Johanna C. Anderson	
Isaac Bayliss		Merton and M. Rasmussen	6
Johanna Bayliss		Charles and A. Morris	1
P. and M. Ballingen	1	Robert and E. Elwood	2
Jane Bayliss		John E. Brown	
Samuel Crook		Susan Stone	
Sarah Hanes		Hannah Knight	
James Reese, Sr.		Sarah Williams	
James Reese, Jr.		E. J. and M. A. Farmer	2
Jeremiah Reese		Wm. and A. Parker	5
Mary Reese		Wm. Jr. and S. Parker	1
Esaias Edwards		Mary Gardham	
Ruth Billington		Elizabeth Dale	
Elizabeth Gaskell		Alice Gardham	2
Charles Mills		Edward and A. Jefford	4
Eliza Lambeth		Wm. and F. Skyrme	5
John Hodgkinson		Jesse and R. Nutland	2
Francis Bolt		Bridget Butterworth	1
Wm Lambert		Charles Korwin	
John Bloomfield		Rebecca Clark	
Josiah Coe		Thomas and J. McNiel	5
James Potterill		Wm. and C. A. Sinclair	2
Collin Potterill		John Frasa	
Andrew and E. Hunter	4	John Thompson	
Edward and J. Blair	3	Wm. and H. McKay	5
Geo. and C. Watson	3	Thomas Miller	
Henry and E. Anderson	1	David Hoggan	
James and Mary Kay	2	Wm Hoggan	
Mary A. Morton		Wm. Anderson	
Jane Carter		Thomas and S. Cobbler	5
Mary A. Carter		John and E. Manning	4
James Martin		Wm. and M. Lark	6
Geo. Austin		Robert Foster	
H and M. Rasmussen	6	Milien Atwood	
Maren Nelson			

P. E. FUND PASSENGERS.

Adults.	Children.	Adults.	Children.
Andrew Watson	1	Ann Olsen	
Joseph and M. Oborn		Maren Hansen	2
Alexander Bart		Ole and A. Madsen	4
Isaac and C. Smith	3	Sophia C. W. Peterson	5
Sarah Charles		Mary Ann L. Luntrap	
Jemima Rogers	1	Kirstine Knudson	
Sarah Ann Norris		Anders and E. Jorgensen	4
John and A. Rutter	1	Rasmus and A. Hansen	
Charles and M. C. Peat	4	Catherine F. Jensen	
Edward and A. Wheeler		Peter and A. K. Jacobsen	1
Mary Wheeler		Paul Jacobsen	
Frederick and M. Wall		Lovisa Jacobsen	
Richard Hardwick		Rasmus P. Hansen	1
Thomas Bowington		Peter and L. Mortensen	
John James		Ann K. Petersen	4
Janetta Hodges		Anders J. Petersen	
Mary Hodges		Hans J. Petersen	
Mary Ann Newman	6	Jens and E. Nielson	1
Henry Wiggitt		Bodil Mortensen	
Mary Wiggitt		Peter and A. C. Larson	3
John Smith		Jens and A. Petersen	6
Fanny Smith		Ole and E. Wikland	4
Wm. Smith		Andus and H. Jensen	2
John and E. Bailey	3	Niels and A. C. Hansen	
Wm and J. James	3	Emma Brandud	
Ann Herbert	2	Peter and P. Madsen	
Richard Godfrey		Ella Nilson	
Sarah Steed		Jens Jandberg	
Emma Summers		John Ouislett	
Ann Rowley	7	Wm. Grove	
Eliza Rowley		Joseph and E. Wall	
Mary Williams		John Waters	
Cecelia Norris		Wm. and E. Philpot	2
Wm. Jefferies		Jeremiah and A. Baker	3
Hannah Tait		George Baker	
Richard Turner		Catherine M. Griffiths	
Hannah Hawkey	3	Kitty A. Tassell	
Robert C. and E. Blackett	4	Geo. and E. Ingra	
Jane Camsey		Samuel and E. Gadd	8
John and M. Kelly	1	Julia Hill	
Eliza Whithorn	1	Emily Hill	
Thomas and A. Oakey	8	Minnie A. Cook	
Mary Roberts		Jesse and M. Impey	4
Elizabeth Paulding	2	John and M. Linford	3
Thomas and J. Stephens		Ann Osborne	
John and G. Richins	1	Geo. Brasier	
Geo. and H. Humphries	7	John Brasier	
Wm and E. Smith		Moses Clough	
James and H. Gardner	4	Wm. Edwick	
Edward and A. Bowles	2	Ann Cooper	3
Geo. and M. Roes	3	Thomas Clark	
Harriett Showell	1	Rebecca Langman	
Sarah West		Rebecca Pilgrim	
Harriet Smith		Ann Oliver	
Ann Bryant		Hans Rasmussen	
Samuel H. Wilts		Chester J. Gillman	
Joseph and E. Lewis	5	Margaret Dalglish	
Geo. and Rachel Curtis		Margaret Kirkwood	4
John Roberts		James and J. Henderson	1
Alfred J. Peacock		Annie Adkins	
Sophia Crook		Barbara Kelley	
Eliza Crook		Elizabeth Kirkpatrick	1
Hannah Kirby	1	Margaret Caldwell	4
Wm. and A. Keetch	7	Jane A. Stewart	
Wm. and F. Cook	4	John and A. W. Stewart	2
John Neckles		Margery Smith	4
Mary A. Funnell		Margery Smith	
Elizabeth Funnell		Euphemia Mitchell	
Wm. and Sarah Cook	3	Allan M. Findley	
Rose Kay		Jessie Ireland	
Thomas and M Girdlestone	1	Arch'd and J. McPhial	2
Mary A. Miller		James and Mary Laird	3
Ann Howard		Thomas and M Stewart	4
David Reeder	2	Flora Miller	
Daniel and S. Osborn	4	Paul and Allison Gourley	7
James and E. Hurren	3	Isabella Wilkie	1
Mary A. Perkins		Andrew Smith	
Thos. and S. Moulton	7	James and E. Cunningham	4
Elizabeth Taite		Joseph McKay	
Elizabeth Stanley		David Anderson	
Wm. and S. Read	1	Charles and C. Gernsey	2
Theophilus Cox		Daniel and M. A. England	3
Amelia Evans		Benjamin Cully	
Mary A. Bird	7	Elizabeth Cully	
Anders Christensen		Jane D. Cully	
Ole Mikkleson		Wm. D. and C. Ledingham	4
Maren Mikkleson		James and Mary Gibb	
Johanna M. Jensen		John McCulloch	
John A. and G. Ahmanson	1	Mary Somerville	
Peter and M. Madsen		Mary A. Britton	
Lars C. and B. Hansen		Wm. and Mary A. Quinn	5
Maren Greisen		Wm. Quinn	
Lars G. Wendin		Mary A. Quinn	
Nells and M. Anderson	3		

RECAPITULATION.

	Adults.	Children.	Infants.	Total.
P. E. Fund	386	87	10	483
Ordinary	199	61	17	277
	585	148	27	760

JAMES G. WILLIE, President.	1
Millen Atwood, M. Clough, J. A. Ahmanson, } Councillors.	
John Patterson, Henry Bowden, } Cooks.	2
E. Griffiths, Steward.	1
Total	764

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

TELEGRAPHIC.

Steamer Burned at St. Louis.

St. Louis, May 24.

The steamer Nebraska, bound for New Orleans, with 900 tons of produce, caught fire this morning while lying at the levee, and boat and cargo were seriously damaged. The fire commenced in the hold. The boat was owned at Pittsburgh, and cost $85,000 one year ago. Insured for about half that amount. The loss is not yet estimated.

Fire at Fayette. Me.

Portland, May 26.

The North Wayne Scythe Factory, together with grist and saw mills, and a tannery and machine shop in Fayette, Kennebec county, were destroyed by fire on Saturday. Loss about $40,000.

The Assault upon Senator Sumner Endorsed.

Columbus, S. C., May 27.

A large number of citizens convened here this evening, in pursuance of a call for a meeting to sustain Mr. Brooks, in view of his recent defence of the rights of the South. Several addresses were made, and strong resolutions in approval of the course of Mr. Brooks were adopted.

Kansas Excitement in Cincinnati.

Cincinnati, May 27.

A Kansas indignation meeting was held at Greenwood Hall last evening, and was numerously attended, and presided over by Judge Probasco. Speeches were made by Col. Lane of Kansas and others. Resolutions were passed strongly condemnatory of the attack on Mr. Sumner, and declaring that Preston S. Brooks should be expelled from Congress. Despatches giving an account of the destruction of Lawrence were read, which created intense excitement.

Condition of Mr. Sumner.

Washington, May 28.

Mr. Sumner was restless and feverish all last night. His wounds have ulcerated, and the attending physicians consider his condition critical.

From Cincinnati.

Pittsburgh, May 27.

Every train which arrives for the West is filled with delegates to the Cincinnati Convention.

The river is in good navigable condition for medium class boats. Freight is low. Large boats are lying up for the season.

Mormon Emigration.

Albany, May 27, 1856.

The emigrant train which left here to-day took 700 Mormon emigrants for Salt Lake City. Four hundred and twenty-seven of them were Welch, and the balance English and Scotch.

Loss of the Ship President.

Boston, May 27, 1856.

The ship President, Parthelar, from Liverpool for Boston was abanoned off the Banks, her bow having been stove in by ice, when she sunk. Her crew were taken off by the British ship Columbine from Bristol, and taken into Quebec.

Mormonism in New York.

The Latter Day Saints intend holding Meetings in this City every Sunday, at the Broadway House, entrance 116 Grand street, at 10½ o'clock, A. M., 3 P. M., and 7 in the evening.

All who wish to become acquainted with the principles of Salvation, as taught by Apostles and Prophets, ancient and modern, are respectfully invited to attend.

Mormon Books

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25-1y

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.

Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.

Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in, and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là. dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 Main Street,
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE
SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

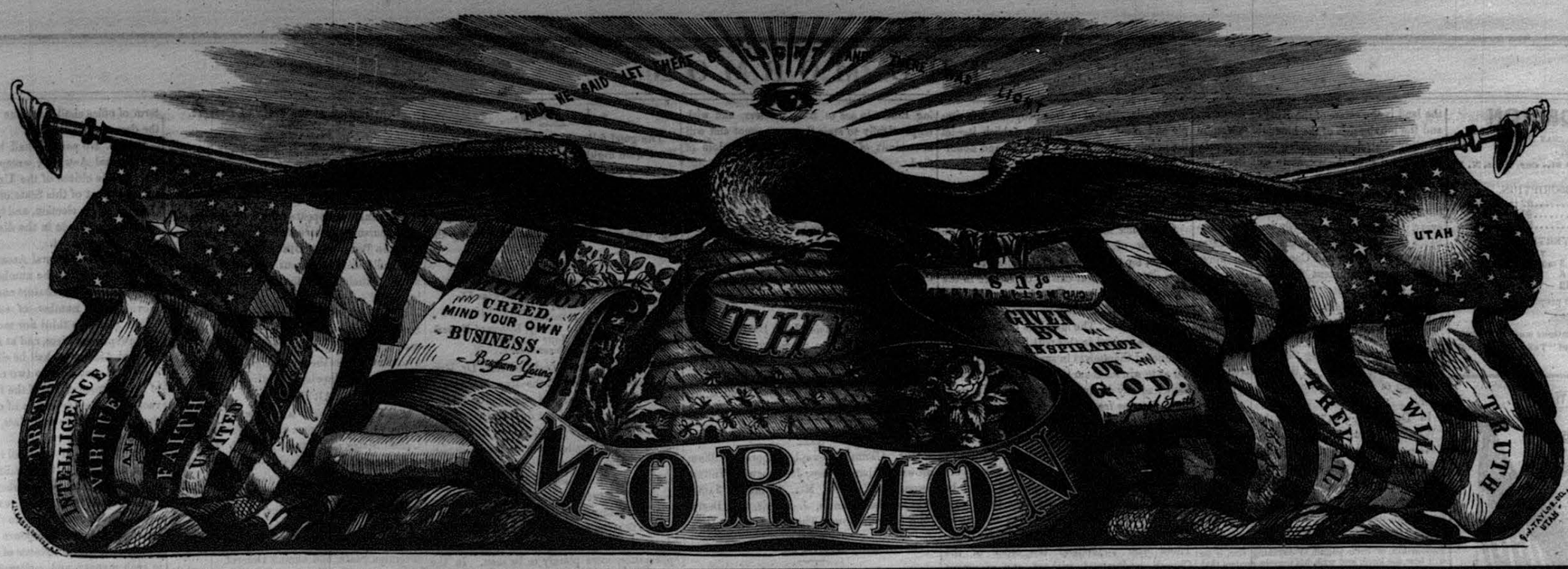
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 20

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 16. NEW-YORK, SATURDAY, JUNE 7, 1856. PRICE FIVE CENTS.

Poetry.

National Anthem.

BY ELIZA R. SNOW.

Lo! an Ensign of Peace on the tops of the mountains—
A Banner, a Banner is widely unfurl'd:
Hark! the heralds are sounding a loud proclamation—
Hear, hear the glad message go forth to the world.
Ho, ho! to the States, to the Kingdoms and Empires,
Whose fabrics are tott'ring and ready to fall:
Ho, ho! to all people of every religion,
Art, trade, or profession, the great and the small.
Here is Freedom, glorious Freedom—
Freedom Gods and men hold dear;
The white-crested Eagle has fled to the mountains,
The Genius of Liberty follow'd us here.

The people of Joseph, the Prophet of God,
Are here: we are free from oppression's rod.
Hosanna, hosanna! to God: He has broke
From off our necks the Gentile yoke,
And has given us a government pure and free,
And we breathe the sweet air of Liberty,
And rejoice in the blessings our forefathers won
When they fought, bravely fought with Washington.

Here intelligence' richest fountains
Flow, but not from the snow-topp'd mountains;
They flow from heaven;
Men of God by revelation
Teach the precepts of salvation
Freely given;
Eternal principles now unfold—
Jehovah speaks as in days of old;
And we'll shout hosanna, till nations afar
Shall awake to the sound, and follow the star,
The star of Peace, which o'er Deseret
Arose in full splendor, *and never will set.*

Minutes of the General Conference

Of the Church of Jesus Christ of Latter Day Saints, convened in the Bowery adjoining the north end of the Tabernacle, Great Salt Lake City, and commencing Sunday, April 6, 1856, at 10 A. M.

President Brigham Young presiding.

On the stand, Presidents B. Young, H. C. Kimball, J. M. Grant.

Of the Twelve Apostles: P. P. Pratt, O. Pratt, W. Woodruff, G. A. Smith, E. T. Benson, A. Lyman, L. Snow, E. Snow.

Seventies: Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, A. P. Rockwood, H. S. Eldredge.

High Priests' Quorum: David Pettegrew.

Presiding Bishop: Edward Hunter.

Patriarch: Isaac Morley.

Presidency of the Stake: David Fullmer, Thomas Rhoads, P. H. Young.

Clerk of Conference: Thomas Bullock.

Reporters: Geo. D. Watt, John V. Long.

Choir sung a hymn.

Called to order by Prest. Kimball, who requested the congregation to close up, keep order, and be as quiet as possible, that all may hear. Our religion comprehends every thing on the earth, therefore let us be Saints, for to us this is the very gate to Heaven.

A hymn was read by the clerk; sung by the choir.

Prayer by J. M. Grant.

Singing by the choir.

Prest. B. Young exhorted the Saints to keep profound silence, and told the doorkeepers to stop driving away those children who come early in order to get a seat in which to hear and worship comfortably.

Elder George A. Smith addressed the assembly, saying it is enough to try the lungs of a giant to speak to this immense congregation. Alluded to the Church on the 6th of April, 1830, when it was organized with six members, and now those few have increased to a great and mighty people. Referred to the first cause which produced the exterminating order of Governor Boggs in Missouri. Exhorted the people to make good fences, to save forage, and provide comfortable shelter for cattle in winter, and spoke upon other matters of policy. Compared the blessings of health we enjoy with the sickness in Illinois and Missouri.

The names of 177 persons, called to go on missions, were read.

Prest. Kimball notified those whose names were read to come to the Tabernacle at 5 o'clock this evening, that they may receive their blessings and make arrangements for starting.

Choir sung, "O my Father, thou that dwellest."

Benediction by Elder W. Woodruff.

Adjourned until to 2 p. m.

Called to order by Prest. Kimball.

A hymn, by Bernard Snow, was read; sung by the choir.

Prayer by Prest. Joseph Young.

Choir sung a hymn.

Elder Orson Pratt asked a blessing on the sacramental emblems, and preached to the assembled thousands.

The names of 70 persons, selected to go on missions, were read.

Choir sung an anthem.

Benediction by Lorenzo Snow.

5 p. m.

One hundred and fifteen missionaries received their blessings under the hands of Elders P. P Pratt, O. Pratt, G. A. Smith, W. Woodruff, L. Snow and E Snow.

April 7, 9 a. m.

The day being showery, the Meeting was held in the Tabernacle.

Called to order by Prest. Kimball.

Singing by the choir.

Prayer by Elder W. Woodruff.

Choir sung, "Come all ye Saints who dwell on earth."

Elder Parley P. Pratt addressed the congregation; alluded to the spirit of prophesy manifested yesterday; referred to the time when he first saw the Book of Mormon and received the priesthood, and contrasted that period with some of the results at this time, the eleventh hour of the last dispensation.

Elder Lorenzo Snow spoke upon the close times we are passing through, and exhorted the Saints to be faithful and exercise wisdom.

Elder Thomas Bullock read the "Act incorporating the Deseret Agricultural and Manufacturing Society;" also the by-laws of said Society.

Elders John Hyde and John B. Brown were voted to take missions to the Sandwich Isles, and James F. Clary to New Jersey.

Henry Moon was voted to be Bishop of the 1st ward in G. S. L. City.

Jacob Wellar was voted to be Bishop of the 3rd ward.

Leonard W. Hardy, voted to be Bishop of the 12th ward; Frederick Kesler, voted to be Bishop of the 16th ward; Alonzo H. Raleigh, voted to be Bishop of the 19th ward.

The Conference called for persons who were willing to turn in property to help the P. E. Fund.

Choir sung, "Oh Lord, thy people bless," &c.

Benediction by J. M. Grant.

2 p. m.

The Band played "Hail Columbia," and a march by Strauss.

Congregation called to order by Prest. Grant.

Choir sung, "Bring forth the royal diadem."

Prayer by Elder W. Woodruff.

Choir sung, "Praise the Lord, all ye nations."

Elder Woodruff treated upon the Deseret Agricultural and Manufacturing Society.

In accordance with a resolution passed by the Convention, the Constitution of the State of Deseret was read by Thomas Bullock, and presented by Prest. Grant, for approval or disapproval by the people, when it was unanimously adopted by the vast host of electors present.

The Memorial asking for the admission of Utah into the Union was read by Elder Bullock, and on presentation by Prest. Grant was unanimously adopted.

Prest. Grant presented Geo. A. Smith and John Taylor, Delegates elected by the Convention, and their election was unanimously confirmed by the people.

Prest Grant then presented the authorities of the Church as follows:

Brigham Young, President of the Church of Jesus Christ of Latter Day Saints, Prophet, Seer and Revelator; Heber C. Kimball, First Counselor, Prophet, Seer, and Revelator; Jedediah M. Grant, Second Counselor, Prophet, Seer, and Revelator.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, members of said Quorum.

John Smith (eldest son of Hyrum), Presiding Patriarch.

John Young, President of the High Priests' Quorum.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and H. S. Eldredge, Presiding Presidents over all the Seventies.

John Nebeker, President of the Elders' Quorum, James H. Smith and Aaron Sceva, his counselors.

Edward Hunter, Presiding Bishop of the whole Church.

Lewis Wight, President of the Priests' Quorum, George Dockstader and William Whiting his counselors.

McGee Harris, President of the Teacher's Quorum, Adam Spiers and David Bowman his counselors.

Alexander Herron, President of the Deacon's Quorum, John S. Carpenter and Frederic A. Mitchell, his counselors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter Day Saints.

Daniel H. Wells, Superintendent of Public Works.

Truman O. Angel, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor: H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel McIntosh, his assistants, and agents for said fund.

David Fullmer, President of this Stake o Zion, Thomas Rhoads and P. H. Young, his counselors.

Heman Hyde, Eleazer Miller, Phinehas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Wmslow Farr, William Snow, Daniel Carn, and Ira Ames, members of the High Council.

George A. Smith, the Historian and General Church Recorder.

Not one negative vote was given.

Eight persons were voted to go on missions.

President Grant then related what is doing in England towards removing 10,000 persons from that country this season, and called on the people to aid the P. E. F. Company by all the means in their power, so that the company may increase their sphere of usefulness.

President Kimball spoke concerning the missionaries sent out at this Conference, and exhorted the people to store their grain, for the time would come when people from the nations and States will come here to buy grain from us. No man, said he, has language with which to portray the troubles that are coming upon the world, and I know it is so.

Singing by the choir.

Elder W. Willes sung, "Deseret, the home of the free."

Choir sung, "O my Father, thou that dwellest."

Benediction by Elder Willes.

5 p. m.

President Kimball said some of the missionaries may not have had their endowments, but opportunity will be given for their receiving them.

The Apostles met in the Tabernacle, and blessed and set apart 83 persons to their missions.

6 p. m.

The High Priests met in the Council House.

The Seventies held their Quarterly Conference in their Council Hall.

Tuesday April 8, 9 a. m.

Called to order by Prest. Kimball.

Singing by the choir.

Prayer by Patriarch Isaac Morley.

Singing by the choir.

Elder Ezra T. Benson addressed the congregation.

Singing by the choir.

Elder Orson Pratt spoke a short time upon the divine authenticity of the Book of Mormon.

Elder Patrick Lynch gave an interesting account of some of his experience while preaching in Ireland.

Singing by the choir.

Conference adjourned to meet in the Tabernacle on the 6th of October next, at 10 a. m.

Benediction by Patriarch John Smith.

THOMAS BULLOCK,
Clerk of the Conference.

Utah Territory.

Convention of Delegates at Salt Lake City to Adopt a State Constitution.

From the Deseret News, March 19.

The delegates of the Convention, from the various counties, except Green River, met in the Council House on the 17th inst. The event was announced by the firing of cannon and music from Capt. Ballo's band. Throughout the day flags floated from the cupolas of the Governor's mansion and Council House, also from the high flag poles on the Temple Block, and in front of the Deseret and Livingston, Kinkead & Co.'s stores; from flag staffs on the roof of Gilbert & Gerrish's store, and from those on the roofs of many other public buildings.

At an early hour a large concourse of citizens had assembled, anxiously awaiting the commencement of those deliberations and acts, which have for their object the addition of another star to the brilliant and thickly spangled constellation styled, "E Pluribus Unum."

The Convention organized by unanimously electing the Hon. J. M. Grant, President; Mr. T. Bullock, Secretary; Mr. J. Grimshaw, Assistant Secretary; Mr. R. T. Burton, Sergeant-at-arms; Mr. W. C. Staines, Messenger; Mr. T. Hall, Doorkeeper; and Sirs G. D. Watt and J. V. Long, Reporters. At 12 1-2, adjourned until 2 P. M.

We have confined the notice, thus briefly, to the organization, not only because the reporters cannot report and transcribe at the same time, but because a minute detail would be out of place in the *News*, especially since it is designed to print in pamphlet form whatever the Convention may deem beneficial. Still, we shall take occasion to keep the public informed of such noticeable doings as may be of interest to them.

In the afternoon the freedom of the Convention was unanimously tendered to his Excellency the Governor, the United States officers of the Territory, Pres. H. C. Kimball, the members of the Legislative Assembly, Hons. E. Snow, A. Lyman and E. Hunter, Hon. Elias Smith, Probate Judge of G. S. L. county, and the Aldermen of G. S. L. City.

March 26th.

The Convention is still sitting, and the business before it being despatched with reasonable dilligence and mutual harmony and unanimity. The various committees have reported the portions of the Constitution assigned them; a standing special committee of six was appointed, to whom to refer the reports as they passed the Convention; and on Monday, the 23d a special committee of three was appointed to amend, arrange, consolidate and report all matter previously reported. By leave of the Convention, the special committee and the standing special committee had a conference on Tuesday, the 24th, and on the afternoon of that day unanimously reported the "Constitution of the State of Deseret;" Chief Justice Kinney dissenting only on one point, viz: he preferring to have the Judges of the Supreme Court elected directly by the people rather than by the General Assembly.

April 2.

After a remarkably short and harmonious session, the Convention dissolved on Thursday, March 26.

Hon. Geo. A. Smith and Hon. John Taylor, editor of The Mormon, were unanimously elected delegates to proceed to Washington and lay before Congress Utah's request for admission into the Union.

The Constitution of the State of Deseret was signed by every member of the Convention, though they were from various climes, and diverse creeds, government officials, merchants, &c. &c.; thus indicating beyond controversy, the represented feelings of all classes of our Territorial population. If our memory correctly serves us, so general and fair a representation of the views and feelings of the various districts of territory, and so frank and hearty a blending of party interests, have never been excelled, if even equalled, in the initiatory action required for the admission of a new State.

Perhaps the more customary usage would have withheld the Constitution from publication, until after it had been presented to Congress; but the scattered condition of many of our settlements, the propriety, to say the least, of its being fairly before the people previous to their actions on the 7th instant, when they indicate their feelings by their votes, and other good reasons, have out-weighed minor considerations, and the Constitution is printed in this *News*, together with the Convention resolution concerning its submission to the people.

Read it, all Utah, and all ye inhabitants of the States, and see if you can discover a single item incompatible with other State Constitutions, with the Constitution and laws of the United States and the genius of republican institutions. If you cannot, as will most assuredly be the conclusion of every intelligent, candid mind, there is no reason why Congress, during its present session, should not at once—and that, too, most gladly—take such action as will not only release the parent government from unnecessary burden, care and expense, but tend to close the territorial gap between State organization on the Pacific and the Western frontiers, by increasing the number of stars in the bright galaxy of freedom.

Is Utah loyal? Aye, most loyal, beyond successful challenge or contradiction, as is and always has been proved by all her sayings and doings. But does she love corruption and oppression? Verily, no, for her sons and daughters, with few exceptions, have been reared in the cradle of liberty, in common with the citizens of the States, and the pure mountain breezes keep that love fanned to a bright and unquenchable flame. And the few exceptions just named, those who were not born citizens of our great Republic, are congenial descendants of that stock from which sprang our "Revolutionary Sires." They have left their father lands, as did our forefathers, to escape the oppressor's rod and find a loved asylum in the "Home of the free." Then can Congress refuse to extend the broad folds of equal rights and Constitutional liberty over that portion of the public domain whose inhabitants will stand by the Union while a vestage thereof exists and blood flows in their veins? It is not to be presumed that Congress would wish so to do, but if it might by any possiblity be imagined that an opposite feeling could be indulged, who would like to face the mingled whirlwind of scorn and indignation that would then arise in the breast of every lover of truth and justice throughout the world?

Utah is isolated, is full of rugged mountains, desert plains and barren valleys, and peculiarly uncomely in the eyes of lovers of rich, well timbered soil, broad rivers, extended seaboards and commercial marts. Let her present population leave her borders, and the few cases, now gladdened with the busy hum of civilized life, would soon revert to the occupancy of the rude savage, and crumbling desolation would mark the site of stately edifices.

Utah, with but little aid from the parent, has grown rapidily amid all her disadvantages, and amid the jealousy and hostility of numerous Indian tribes, to high position in wealth and numbers. And are not the intelligence and energy which have so rapidily produced such laudable results, where none others would thrust in their sickles, sufficient guarantee that Utah is most emphatically deserving of a State organization?

She has wealth, a numerous, intellgent, and highly patriotic population; is accustomed to make her own public buildings, roads and bridges; has successfully conducted the Indian wars waged within her boundaries, has nearly expelled litigation through a wise system of legislation and policy; furnishes few abominable, illegal acts to swell the record of earth's corruptions, not even enough to make her news spicy and interesting to the corrupt taste of a perverse generation;—then is there any good, fair, valid reason why Utah should not be speedily admitted into the Union as a free, sovereign and independent State, named Deseret? Not one. Hence it is but fair to infer that Senators and Representatives in Congress will grant the prayer of Utah for admission as unanimously as she presents it, independent of the sectional prejudices, strife and debate of every name and description; for only two questions are to be asked, viz: is her constitution republican? Is she willing and able to maintain a State government? Every one knows that those questions, and every legitimate question that can be asked, admit of only affirmative answers.

April 9.

CONSTITUTION—MEMORIAL—DELEGATES.

As will be seen by reference to the Conference minutes, the Constitution of the State of Deseret, the memorial asking our admission into the Union as a free and sovereign State, and the names of the delegates, Messrs. Geo. A. Smith and John Taylor, were presented to the electors, who densely crowded the Tabernacle on the 7th inst., and as was anticipated, the doings of the Convention were unanimously and enthusiastically sustained by all present. There was doubtless a corresponding action on the 7th, throughout all our borders.

Inasmuch as Congress have heretofore urged a State government upon some, invariably given one when asked for, even when those petitioning were but a small majority, and have ever manifested a proper and laudable anxiety and readiness to admit new States, can any one imagine that our delegates will be received by Congress in any manner short of the utmost cordiality, and that the unanimous voice of all Utah will not be cheerfully responded to by the speedy addition of the brilliant State of Deseret!

Egyptian Discoveries.

We take from the correspondence of The Baltimore *Sun* the following extract, which describes the palace and person of the present Viceroy:

The palace is a large white building, distinguishable neither for the style of its architecture nor the beauty of its finish, and was built during the reign of Mahomet Ali. Ascending a broad marble stairway and passing the ante-room, in which as is usual in the East, was a large collection of illy-dressed and lazy looking attendants, we entered the reception room of Zooflika Bey, the Minister of Foreign Affairs. Here we whiled away a quarter of an hour in sipping coffee, and returning *Oriental* compliments. After passing through a large hall we entered a spacious saloon, in which we found the Viceroy. A broad low divan, covered with crimson damask satan, run around the entire apartment, the floor of polished ebony was decorated with a basket of flowers held by two cupids, all made of colored wood inlaid into the centre. The furniture was chiefly European, and by no means remarkable for its elegance. When we entered, the Viceroy was seated á la Turque, upon the furthest corner of the divan, from which he slided as we approached, to greet us with a shake of the hand when presented.

In order that your readers may not labor under the mistake in picturing to themselves a "turbaned and malignant Turk," with solemn face and flowing beard, as the great dignitaries of the East are usually represented by poetic tourists and imaginative painters, I will give them a brief but faithful description of Said Pasha, the youngest son of Mahomet Ali and the present Viceroy of Egypt. Apparently about forty years of age, I am confident was his weight accurately ascertained, it would not fall below three hundred and fifty pounds. This quantity of flesh, together with his low stature and the loose style of his dress, gives him, as may naturally be supposed, instead of a commanding figure, rather a squatty one; while his head, placed immediately upon his shoulders without the intervention of a neck, by no means tends to enhance the dignity of his appearance. His face, which is as devoid of expression and as unmeaning as a mass of copper colored flesh can possibly render it, is covered with a short wry red beard; and if Lord Chesterfield's caution to his son to "beware of a man who constantly shuts one eye," be correct, one would ever be on his guard against the Viceroy, for he never opens one eye and keeps the other half closed. Instead of wearing upon his head the ample folds of the expressive turban, it was covered with a small red tarboush, scarcely concealing his bushy hair, vieing with it in the brightness of its color. His costume was Egyptian, a small embroidered jacket, full trowsers made of light blue cloth, a beautiful cashmere shawl wound about his waist, and a pair of red morroco slippers upon his feet. Such was the appearance of the Viceroy, as he stood before us, after sliding from the divan upon which we found him coiled.

He received us most kindly, seated us by him on the divan and commenced asking many questions concerning America and her institutions. I was surprised to find that one whose education had been neglected, and especially concerning the affairs of the western continent, should know as much as he did. He was anxious to know if the Government of the United States were about purchasing, as he had been informed, an island from the King of Greece. After spending nearly an hour in pleasant conversation, and sipping Mocha coffee, handed to us in small China fingans, beautifully incrusted with brilliants, we took our leave. Though his mental capacity by no means corresponds with his physical developements, I was altogether much gratified with the reception he gave us. During our interview he was exceedingly profuse in his thanks to Mr. DeLeon for two Minie rifles which he had recently presented him.

A few days previous to my visit to the Viceroy, I called upon the Governor of Alexandria. During my interview with him he informed me that in making some excavations behind the palace a few days before, several ancient Egyptian tombs had been discovered, and kindly offered me the services of his Dragoman to point them out, did I wish to examine them. Passing the palace and proceeding toward the sea, in the midst of sand banks, we came upon the tombs. They were three in number, and about twenty feet below the ground. Upon descending I entered a low vaulted chamber about twelve feet in length, and eight in width, the whole covered with a fine and highly polished stucco. The sides were embellished with Egyptian paintings, the colors in the highest state of preservation, and representing funeral scenes, resembling those in the mummy pits near Memphis. This chamber is separated from another and smaller one by an arched partition. In this, upon a stone altar about three feet high, were the bones of the person for whom the sepulchral chamber was built. From their appearance I should judge them to have been those of a female, though I was informed no jewels or ornaments had been found. They had not been disturbed, but were lying in the same position as when the tomb was opened, and were in excellent preservation. The skull was entire, and I could not resist the temptation of extracting a tooth.

The other tombs, though not so large or so well preserved, were built upon the same model, and no doubt about the same period. Judging from the figures upon the walls, the style of the architecture, and their whole appearance, they are doubtless of great antiquity dating far beyond the time of the Ptolmies. What adds weight to this supposition, is the fact that since the foundation of ancient Alexandria, 323 years before Christ, the Island of Pharos has never been used for the purposes of sepulture, and consequently these newly discovered tombs were those of the ancient Egyptians, and are no doubt Pharaonic. The Viceroy, I understand, intends continuing the excavations for the purpose of discovering, if possible, some token by which the date of their construction may be ascertained. Though the land is surrounded by salt water, that which covers the floor of the tombs is perfectly fresh. I have been thus minute in my description, as it is, I believe, the first that has yet been given of them, but few having seen them.

A crazy man at Rochester, entered one of the passenger cars on the Central Railroad, with nothing on but a hat, cloak, and a pair of boots. He took a seat in front of two old maids who were traveling with three bandboxes and a pet canary. Shortly after leaving Rochester, the atmosphere became so oppressive that "the strange looking gentleman" said he would hang up his cloak and "cool off a few." He rose up to do this, which gave rise to a screech on the part of the elderly ladies in the rear, that made the conductor suppose that he had run over four hogs and a German organ grinder. He rushed to the ladies. The ladies pointed at the lunatic and fell back in a faint. Conductor says "shocking," and pulls the bell rope. Train stops. Lunatic is encased in his cloak, and sent back to Rochester in company with a breakeman and a hickory club.

Secret of Success at the Bar.—I asked Sir James Scarlett what was the secret of his pre-eminent success as an advocate. He replied that he took care to press home the one principal point of the case, without paying much attention to the others. He also said that he knew the secret of being short. "I find," said he, "that when I exceed half an hour I am always doing mischief to my client; if I drive into the heads of the jury important matter, I drive out matter more important that I had previously lodged there."—[Buxton.

Suspect a tale-bearer, and never trust him with thy secret, who is fond of entertaining thee with another's. No wise man will put good liquor into a leaky vessel.

An ounce of quicksilver, beat up with the white of two eggs, and put on with a feather, is the cleanest and surest bed-bug poison.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JUNE 7, 1856.

Boys, Don't Disturb the Bee Hive!

THE Ohio *Columbian* of May 28th felt "constrained to copy" "some eloquent facts" from "the Philadelphia *North American and United States Gazette*" on "the beauties of Mormonism." The "eloquent facts" are extracts from the garbled tale about the lady and family that left Liverpool for Boston, by the Enoch Train, noticed in a previous number of this paper, followed by "a little pungent commentary"—that is, a string of beautiful epithets for the inhabitants of Utah—such as "a community of adulterers and bigamists," "a fraternity of licentious and debauched rogues."

We exchange with the *Columbian*, and confess we thought he had more respect for himself than to become the echo of any rampant, filthy-tongued bigot that would use such language as implicates the immorality of somewhere about a hundred thousand persons, than whom no people ever gave more evidence of conscientious adherence to what they believe correct principles—yes, a people that have suffered the loss of all earthly possessions, time and again, rather than deviate from the duties their conscience prescribed—a people that have given undeniable testimony to the world that they would sooner give their all, their life, to the sacrifice, than desert their God and his servants—ancient and modern. The *Columbian* may not believe in either Brigham Young or Moses, but the people who believe in both are certainly as much entitled to live according to their faith as those who differ from them in faith, especially when that faith affects no one but themselves.

The *Columbian*, in a short editorial, speaks of the Mormon creed—"MIND YOUR OWN BUSINESS"—and is at a loss to know how it is to be interpreted. He asks: "Who is to decide what is a man's business?" and concludes it may be a part of the business of the people "to keep Utah out of the Union so long as she adheres to the practice of polygamy." Without arrogating to ourself that we are the person "who is to decide," we may safely say, that, however difficult it may be for some men to know all the business that pertains to them, where they should begin and where leave off, there are certain clearly-defined obligations which none need be at a loss to understand as pertaining to their particular business. When a man has, without constraint, made public profession of faith it is the business of that man to carry out his profession, or he is an hypocrite, and will, assuredly, by men of integrity, be despised. Should he, however, undergo a change of mind, he should, to be consistent, and to be respected, make as public his change of mind as his first profession was public. For illustration: in the paper before us—the *Columbian*—in making a public declaration of his faith, says:

"The *Columbian* will be an advocate of personal, civil, and religious liberty, without regard to race or creed."

We think the *Columbian* should consider it to be his *first* business to expunge this quotation, if he means to meddle with our faith or creed; but as the dishonor of republishing abuse is his business, and not ours, we do not insist. Polygamy among the Mormons can never be a part of his or any one's business outside of Mormonism. It affects him or any other in no manner whatever. How can it? We don't insist that he or others should have two or more wives—there are plenty of men that never deserved one—neither do we ask him or others for any jewel that he or they may possess. Some rant about the influence of Polygamy, and in distorted visions see their daughters going to Deseret. To calm the nerves of any grandmama or her grandson, we will add a verse of a popular song, in which, let us remark, there is more truth than poetry:

"As ancient Israel's youths denied
To wed with those whom heaven defied,
So modern Israel's sons have cried,
We'll marry none but Mormons."

Now, that the inhabitants of Utah have published to the world the order of government by which they mean to abide, we shall expect to see honest men look at them as American citizens, and put an end to all that sickening twaddle about religion when politics is under discussion. In despotic nations, where the land is the estate of the King or Emperor, and the inhabitants of the kingdom or empire so many chattels appertaining thereto, it may be expected that the potentate will deny liberty of conscience; but in a nation, with a Constitution framed by the wisest and best of men, and they themselves of different faiths, every religion must necessarily be tolerated—hence the Constitution of the United States knows no religion, and Congress can never entertain any argument for or against any people based upon it.

The Mormons walk in the footsteps of the fathers of our country, and set an example of toleration, that those who are for ever ranting and raving about denying the Mormons their simple rights, because of their adherence to the faith of Abraham, would do well to consider.

In December, 1847, while they were at "Winter Quarters," Omaha Nation, the Twelve, with President Brigham Young at their head, sent forth a general epistle, from which we extract:

"The Kingdom of God consists in correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter Day Saint or 'Mormon,' or a Campbellite, or a Catholic, or Episcopalian, or Mahometan, or even pagan, or anything else, if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we will hail him as a brother, and will stand by him while he stands by us in these things; for every man's religious faith is a matter between his own soul and his God alone; but if he shall deny the Jesus, if he shall curse God, if he shall indulge in debauchery and drunkenness, and crime; if he shall lie, and swear, and steal; if he shall take the name of the Great God in vain, and commit all manner of abominations, he shall have no place in our midst, for we have long sought to find a people that will work righteousness, that will distribute justice equally, that will acknowledge God in all their ways, that will regard those sacred laws and ordinances which are recorded in that sacred book called the Bible, which we verily believe, and which we proclaim to the ends of the earth."

Section 3d, Article II., of the present Constitution, sets forth:

"All men shall have a natural and inalienable right to worship God according to the dictates of their own conscience; and the General Assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or to disturb any person in his religious worship or sentiments, and all persons demeaning themselves peaceably, as good members of this State, shall be equally under the protection of the laws; and no subordination or preference of any one sect or denomination to another shall ever be established by law; nor shall any religious test be ever required for any office of trust under this Constitution."

Utah Coming to Congress.

WE are now enabled, as per notice, to present our readers with the Constitution for the proposed State of Deseret. The extracts from the *Deseret News*, found on our first page, exhibit the course pursued by the leading men of the Territory in order to obtain a perfect demonstration of the sentiments of the people on the proposed change from a Territorial Government to that of a sovereign State. The order prescribed by Government for such a movement has been observed to the letter. Delegates were chosen at district and county meetings for the Convention at Salt Lake City. While there, they labored harmoniously and framed this important document. From the first step to the last the utmost cordiality reigned throughout the elections. After the delegates had finished their labors, the people from every part of the Territory were assembled in Conference, heard the Constitution read and gave it their hearty and unanimous approbation. If ever a Constitution was framed by and for the people, it is the one we lay before our readers to-day.

Some folks chatter considerably about Brigham Young being the author, controller and finisher of every movement—that the inhabitants of the valley and mountains of Utah have no voice in anything. It is certainly true that Gov. Brigham Young has an immense influence in Utah—and what is as certainly true is, that no man could ever attain to that influence with such an enterprising, independent, hard-working, matter-of-fact people as the inhabitants of Utah, without having pursued a straightforward, high and honorable course which alone could command respect among such a people. While the inhabitants of Utah thus honor and respect their Governor, he has given to the world an example of the respect and care that a governor ought to have for the people over whom he presides.

The following resolution shows how much the people of that territory are consulted, and is perhaps without a parallel even in the United States:

Resolved, That the Constitution and other documents of this Convention, together with the names of the Delegates to Congress, be laid before the people of this Territory by the members of this Convention, on the 7th of April next, for their approval or disapproval, and returns thereof shall be made to the President of this Convention on or before the 20th day of April next; and if approved by the people, then the doings of this Convention shall be considered valid; if disapproved, then they shall be null and void.

Thus the people of Utah are first heard in sending their delegates to the Convention, and those delegates present their labors to the *people* as well as their choice of delegates to Congress, and in this manner leave it a second time in the hands of the people. If ever anything could really be denominated *vox populi*, it is this Constitution.

We invite the press everywhere throughout the States to publish it. The public are entitled to know how the inhabitants of Utah feel towards the General Government of the Republic—what desire they have to co-operate with other States for the preservation of the Union and the honor of our common country—how they mean to conduct the judiciary of the proposed State—what provision they propose for the free expression of political sentiments—what toleration they extend to religionists—in short, the United States should know if the inhabitants of Utah, who now present their claims for admission into the Federal Union, are REPUBLICANS.

Editors do no more than their position in society demands, in publishing this document. The people of Utah can be better understood by the perusal of the Constitution, which, in their leisure, they have framed and by which they mean to abide, than by anything published by friend or foe. It is the formal, solemn declaration of a free people, brief, simple and clear. Let the press publish it—let the people read it and act honestly and honorably towards Utah. We ask no favor—a clear stage only.

To Emigrants.

OUR office has been established by the instructions of the First Presidency of the Church, for the purpose of attending to every class of business that can be of service to the Saints in the eastern States, and more particularly for facilitating the emigration from Europe to Utah. The members of the Church who have arrived in this port have, in general, conducted themselves in such an orderly manner as to win for them the respect of those who have had any dealings with them, and a good word likewise from the press. But there have now and again some made their appearance here who have either been little instructed in the ways of the world, or profited but little by the lessons they have had. They come here and think all sorts of things, or we might be nearer the truth did we say that their brain is filled with all sorts of vague notions of what we are and what we should do for them. Those who understand the order of the Church, understand without any argument from us, that it is our province to counsel and instruct all members of the Church that are near us, and in this calling we can only hope to benefit the Saints by their carrying out the instructions we give. With large companies of Saints there is no difficulty—they have a president and counsellors who understand their business, get our instructions and pass on; but with straggling parties, who do not continue the ordinary route, there have been slight difficulties. Last week, some Welsh emigrants, and a few others, passed through here from Boston on their way to Pennsylvania. The person in our office who generally attends to the forwarding of such emigrants attended as usual upon the new arrivals. When trying to obtain tickets for them he was beset with runners, who succeeded in inducing some to accept their tickets. Some of the emigrants, not knowing the gentlemen, were beguiled with their appearance of cheaper tickets, and made a clamor; whereupon our representative left them to pursue their own course. They were to go through Philadelphia, but we have not heard of them since they left here. Perhaps they have already learned the value of runner friendship.

We are ever willing to aid our brethren, but we beg of all who come here to think before they act. The representative of this office we referred to is a man who has given many indubitable evidences of his attention and care for his brethren, and was laboring for the interest of those who treated him so disrespectfully. We fully approve of his course, and say to all who come here: Take your own course if you prefer it, but don't come to this office, seek counsel and afterwards play the fool's part by listening to men who only exist upon the plunder they extort from the ignorant. Such persons will undoubtedly realize the consequences of their imprudence, and we hold ourselves entirely free from any responsibility.

We have just been advised from Philadelphia that the President of the Church there has seen nothing of them.

Notice to the Saints.

ON the arrival of emigrant vessels in New York and Philadelphia, many have landed entirely destitute of means, and others with not enough to convey them to their places of destination. In their time of need, being strangers in a strange land and brethren, we have extended to them a helping hand, not only in counsel, but in money. We have paid rent for houses and furnished them with means to sustain them until they could get employment. In other cases we have paid their passages, or part, to other places; we have, in short, extended to them a helping hand—in this we were only doing our duty and dealing with others as we should like to be dealt by. These sums, varying from five to sixty dollars, have amounted to a very large sum; and as they are only lent, we have expected them to be returned. Some have been prompt in remembering the kindness extended to them and have returned it as soon as they were able—a great many, however, seem to have entirely forgotten their obligations, which exhibits to us a very low standard of moral rectitude and a lack of that integrity, truthfulness, honesty and honor that ought at all times to characterize the Saints. Some of this money has been donated by liberal-minded Saints; but the principal amount has been supplied by this office. We calculated to raise a perpetual fund to loan to the needy, to be returned in order to supply others. When those brethren who have had assistance do not return the amount, they not only impose upon those who have extended a friendly hand in their time of need, but they also deprive others, more worthy perhaps than themselves, by their dishonesty, of that succor which it always gives us pleasure to afford to our strange brethren. We wish to inform all such persons that we expect them promptly to meet their obligations. We have abstained thus long from speaking upon these matters, in the hope that their own sense of honor would prompt them to meet such delicate obligations; as it does not, however, we inform all concerned, that unless it is attended to, we shall be compelled to publish their names. We have had men, so lost to a sense of propriety in relation to these matters, send to us sums of money to forward to their friends, while they themselves were indebted to this office for money loaned in their need. We would recommend to such persons to "be just before generous," and to supply their friends with their own, and not our money. And furthermore, where companies have obtained sums of money, we hold them, as companies, responsible for the payment, and we cannot take one individual's portion as part payment of the whole. We wish the Presiding Elders to see to these matters, and wish emphatically to state that we cannot and will not admit of dishonesty in the kingdom of God.

Notice.

ALL persons writing to this office for information will be answered if postage stamps are inclosed. We think we do pretty well when we give our time, pens, ink and paper, without adding postage stamps.

St. Louis.

BY letter from Elder J. H. Hart, dated St. Louis, May 25th, we are informed that upwards of 230 Saints, mostly Daniab, under the presidency of Elder Canute Peterson, left that port on the 22d, by the steamer Admiral, for Florence.

List of Letters at Our Office.

MRS. CANDLE, Joseph Osborn, William Brown, Benjamin Jones, John Lewis, William Owen, Mrs. Cantle, Mrs. E. Moore, James Warner, Isaac Smith, J. Harris, Geo. Berry, John Moore, Thomas Thompson.

Nicaragua.

PEACE has not been proclaimed between Costa Rica and Walker, but hostilities have, according to last advices, temporarily ceased. The Costa Ricans, after the battle of Rivas, tarried in that vicinity. From all accounts of their procedure, before the enemy and after his departure, they seem to have had little fighting or camp-life education. Different statements have been published of their losses. The official statement sets forth a loss of 1200 men, since the proclamation of war, out of a small army of something about 3000. The dead were left unburied around their camping ground, and, as a necessary consequence, disease made rapid and sad havoc with the living. The cholera made such ravages that President Mora, with his staff, took the lead for home on the 26th April. On the 30th, Walker, with a large party of his army, arrived there a few hours after the last detachment of the Costa Ricans had left. He found a letter from Gen. Cavos, the Commander-in-Chief, requesting his care of the sick that could not be taken from the place, with the promise that, if agreeable, they should at a future time be taken in exchange for twenty-five Americans, prisoners of war, in their hands. This latter fact destroys the charges of barbarism and inhumanity to prisoners of war that have been circulated against the Costa Ricans. By friends and foes, Walker is now represented in good and flourishing circumstances. They don't calculate further trouble from the Costa Ricans. By the departure of the latter, and subsequent measures of Walker, the Transit route through Nicaragua is again open and safe.

Col. Louis Schlessinger, who figured considerably among the fillibusters, did considerable travelling service for Walker, and ran away from the battle offered him by the Costa Ricans at Santa Rosa, has been arraigned before a Court Martial at the head-quarters of Walker's army, Virgin Bay, to answer to the charges of "neglect of duty," "ignorance of his duties as a commanding officer," and "cowardice in the presence of an enemy." To some of the specifications of the first charges he pleaded guilty—to others, not guilty. The Colonel, having little to hope for of a favorable character, bolted, which brought against him the additional charge of "desertion" to atone for. Walker, as General Commander-in-Chief, approves of the proceedings of the Court, and proclaims:

"The sentence of the Court on the specifications and charges preferred against Colonel Louis Schlessinger of 2d Rifles is approved; and he is therefore degraded from the rank of Colonel, will be shot as a deserter wherever found, and will be published as such throughout the civilized world."

Don Patricio Rivas has been re-elected President of Nicaragua.

Kansas.

A monster meeting of Free State men was held in Chicago on the 1st inst., the following among other resolutions were unanimously adopted:

Resolved, That the people of Illinois will aid the freemen of Kansas.

Resolved, That they will send a colony of 500 actual settlers to the Territory, and provision them for a year.

Resolved, That these settlers will invade no man's rights, but will maintain their own.

Resolved, That we recommend the adoption of a similar policy to the people of all the States of the Union ready and willing to act, and also thorough concert and co-operation among them, through committees of correspondence on this subject.

General Lane, of Kansas, made a stirring speech, after which subscriptions were taken up in money, rifles, and revolvers, to the value of $15,000. The New York Daily Times gives the following items:

A very large meeting of citizens was held in Lafayette on the evening of the 31st of May. Eloquent speakers addressed the assembly. Among the resolutions adopted was the following:

Resolved, That a Finance Committee of Three be appointed by the Chair, who shall receive such donations as our citizens may be willing to give, for the aid of our suffering brethren in Kansas, as well as such as may be desirous of emigrating; and the said Committee disburse the funds thus received in such manner as in their discretion shall best accomplish the objects aforesaid.

In the course of the evening $1,500 were subscribed for the relief of the Free-State men of Kansas.

At the recent great Kansas meeting in Detroit, Mr. Duncan Stewart, a well-known merchant of that city, offered to give $2,000 per year towards the maintenance of a company in Kansas to assist in making it a free State. All honor to the noble Duncan Stewart.

At the recent Kansas meeting in Syracuse, a letter was read from Gerrit Smith, proposing to raise $1,000,000 for the Free-State cause, pledging himself to give $10,000.

A KNOW NOTHING National Convention is now in session in Knickerbocker Hall, Albany.

Last Sunday.

THE good folks the other side of the North River were highly honored last Sunday by the ceremony of the translation of the relics of St. Quietus, a martyr to the Christian religion.

The attendance on the occasion was very large. Tickets of admission, like the following, were required of persons on entering the church:

TRANSLATION
of the
RELICS OF ST. QUIETUS, MARTYR,
The gift of His Holiness, Pope Pius IX,
TO ST. MARY'S CHURCH,
Hoboken,
By the Right Rev. Dr. Bayley, Bishop of Newark.
Sunday, June 1, 1856.
Tickets 25 cents each.

"At half-past 10 o'clock the Rev. Dr. Bayley, Bishop of Newark, the Rev. Mr. Coffin, and other clergymen and attendants, entered the Church from the front door in their ecclesiastical robes, conveying the relics which were placed on the smaller altar on the south side of the Church. The relics were contained in a case about a foot in length by eight inches in height. The case was made of an ornamented golden frame and cover with glass sides and ends, so that the relics which consisted of some fragments of bones, very old and decayed in appearance, were plainly to be seen. In the altar a second glass case of larger dimensions had been arranged, in which was placed the figure of a corpse of a beautiful boy of about twelve years, modeled in wax. A deep wound was represented on the throat. The figure was designed to represent St. Quietus, whose relics were encased above. The vase taken from his tomb in the catacombs at Rome, and which is said to have contained his blood, was lying at the head of the figure, and the tablet taken from the tomb was at the feet. The ceremonies on the occasion were conducted by the Bishop, and various clergymen and attendants—the number within the altar being about twenty. During the ceremonies some three hundred persons, male and female, were confirmed."

Brooklyn was likewise favored by a rich scene in Mr. Beecher's church. A negress, about 22 years of age, was presented to the congregation as partly redeemed, and only $500 were wanting to complete the purchase. Mr. B. got the feelings up, and when sympathy was running out of their eyes and the olfactory organs buried in the handkerchief, $883, a diamond cross, and some rings were piled on to the plate. A portion of the Press pitch into Mr. B. for making the "house of God" a "slave market." The *Daily News* devotes, on Thursday, a leader to that diamond cross, and points out, to what he calls scribes, pharisees, hypocrites, considerable occupation of as laudable a character at home.

The Cincinnati Convention.

The National Democratic Convention assembled on Monday, and is now sitting at Cincinnati. Plenty of correspondence and telegraph messages have been published since the delegates got to the Queen City; but we think it will be time enough to report their decisions when they get to some, the present is the wire pulling season. The only reliable information is that "The city is full of dust, delegates and whiskey.

Council "Bluffs Bugle."

THIS well-conducted paper came out last month in a new dress from a new press and new type. It has attained a regular weekly circulation of 1,000 copies. Good, indeed, for the frontiers. In 1847 Council Bluffs was a howling wilderness. We wish the enterprising editor of the *Bugle* the success their diligent labors merit.

DOMESTIC SUMMARY.

The Aspinwall Courier, of May 9th, gives full particulars of the late dreadful disaster on the Panama Railroad. The Courier says:—"The dead thus far, amount to forty-three; thirty-three of whom were indentified at one time or another; and two of whom no information could be obtained.

The wounded who required surgical aid, numbered about sixty, of whom forty-seven are now at the hospital of the R. R. Co. in this place, and the remainder went on towards San Francisco."

El Panameno states that some arrests of persons engaged in the Panama riot of April 15th, had been made, and a portion of the property stolen recovered.

The Grand Jury of the United States District Court, rendered a true bill on Tuesday against the negro Wilson, for making a revolt on board the schooner Eudora Imogene, confining the master, and taking possession of the vessel within the admiralty jurisdiction of the United States.

An "indignation meeting" was held in the Broadway Tabernacle last Friday evening. The speakers were numerous and unanimous in their condemnation of Preston S. Brooks, and sympathy for Mr. Sumner.

Another "indignation meeting" was held on Saturday evening in and around the Brooklyn City Hall. The Hall being capable of containing all who came at the hour appointed for assembling, it was concluded that the meeting should be held there—the cold evening being an additional motive for being indoors. Great numbers came after the speaking began which led to another assembling outside.

John Fox, tried and convicted at the last term of the Middlesex County, New Jersey, Court of Oyer and Terminer, of the murder of John Henry, on the 27th of December last, received his sentence on Saturday last. He is to be hung on Friday, the 25th day of July next. The prisoner received the sentence without the least sign of agitation or apparent concern.

He is ironed and carefully guarded in his cell. A watchman was engaged at night to guard his cell for some time previous to the trial.

Constitution of the State of Deseret.

PREAMBLE.

WHEREAS, all citizens of the United States have the right guaranteed by the Constitution to make those laws by which they are governed; and,

WHEREAS, it appears from a census report, made pursuant to an act of the late legislature, that the Territory of Utah possesses a population sufficiently numerous to justify them in asserting their claims to this inestimable privilege;

Therefore, we the people, grateful to the Supreme Being for the enjoyment of life and mercy, and feeling our dependence on Him for a continuation of these blessings, do ordain and establish the following Constitution:

ARTICLE I.

BOUNDARY AND NAME.

SEC. 1. All that part of the territory of the United States now known as Utah Territory, and bounded as follows, viz:—On the west by the State of California, on the north by the Territory of Oregon, on the east by the summit of the Rocky Mountains, and on the south by the thirty-seventh (37th) parallel of north lattitude, is hereby formed into a free and sovereign State, and named Deseret.

ARTICLE II.

DECLARATION OF RIGHTS.

SEC. 1. In republican governments all men should possess their natural rights, among which are those of enjoying and defending their life and liberty, acquiring, possessing, and protecting property, and of seeking and obtaining their safety and happiness.

SEC. 2. All political power is inherent in the people, and all free governments are founded in their authority, and instituted for their benefit; therefore they have an inalienable and indefeasible right to institute government, and to alter, reform, or totally change the same, when their safety, happiness, and the public good shall require it.

SEC. 3. All men shall have a natural and inalienable right to worship God according to the dictates of their own consciences; and the General Assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or to disturb any person in his religious worship or sentiments, and all persons demeaning themselves peaceably, as good members of this State, shall be equally under the protection of the laws; and no subordination or preference of any one sect or denomination to another shall ever be established by law, nor shall any religious test be ever required for any office of trust under this Constitution.

SEC. 4. Any person of this State who may hereafter be engaged, directly or indirectly, in a duel, either as principal or accessory before the fact, shall be disqualified from holding any office under the Constitution and laws of this State.

SEC. 5. Every person may speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to abridge the liberty of speech or of the press.

SEC. 6. The people shall be secure in their persons, houses, papers, and possessions, from unreasonable searches and seizures.

SEC. 7. The right of trial by jury shall remain inviolate, and all prisoners shall be heard by self, or counsel, at their own election; and no person shall be held to answer a capital or otherwise infamous crime, unless on presentment or indictment of a grand jury, nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb, nor be compelled in any criminal case to be a witness against himself.

SEC. 8. All penalties and punishments shall be in proportion to the offence; and all offences before conviction shall be bailable, except capital offences, where the proof is evident, or the presumption great. Excessive bail shall not be required.

SEC. 9. The writ of habeas corpus shall not be suspended, unless in case of rebellion or invasion, or the public safety shall require it.

SEC. 10. Treason against this State shall consist only in levying war against it, or adhering to its enemies, or giving them aid and comfort.

SEC. 11. The General Assembly shall pass no bill of attainder, or ex-post-facto law, or law impairing the obligation of contracts.

SEC. 12. The law shall not be suspended but by legislative authority.

SEC. 13. The right of petition by the people shall be preserved inviolate.

SEC. 14. The right of citizens to keep and bear arms for common defence shall not be questioned.

SEC. 15. Private property shall not be taken for public use, without just compensation.

SEC. 16. No standing army shall be kept up in this State in time of peace, and the military shall at all times and in all places be in strict subordination to civil power.

SEC. 17. The enumeration of certain rights shall not be construed to impair or deny others retained by the people.

ARTICLE III.

The powers of government of the State of Deseret shall be divided into three distinct departments, viz:—legislative, executive, and judicial.

ARTICLE IV.

OF THE LEGISLATIVE.

SEC. 1. The legislative authority shall be vested in a General Assembly consisting of a Senate and House of Representatives, the members of which shall be elected by the people.

SEC. 2. The sessions of the General Assembly shall be annual, until otherwise provided by legislative enactment; and the first session shall be as hereinafter provided.

SEC. 3. The members of the House of Representatives shall be chosen biennially, by the qualified electors of their respective districts, whose term of office shall continue two years from the day of their election.

SEC. 4. Senators shall be chosen in the same manner as the representatives, whose term of office shall continue four years from the day of their election.

SEC. 5. No person shall be a member of the General Assembly except he be a free, white, male citizen of the United States, and an inhabitant of this State one year preceding the time of his election, and has at his election an actual residence in the district he may be chosen to represent.

SEC. 6. The General Assembly shall have power to prescribe the number and make the apportionment of senators and representatives, provided the number of senators shall not be less than one third nor more than one half of the representatives, and at its first session the General Assembly shall be divided by lot as equally as may be into two classes; the seats of the representatives of the first class shall be vacated at the expiration of one year, and of the senators of the first class, at the expiration of two years.

SEC. 7. Each House shall choose its own officers, and judge of the qualification, election, and return of its own members.

SEC. 8. A majority in each House shall constitute a quorum to do business; but a smaller number may adjourn from day to day and compel the attendance of absent members, in such manner and under such penalty as each House may provide.

SEC. 9. Each House shall have all powers necessary for a branch of the General Assembly of a free and independent government.

SEC. 10. Each member of the General Assembly shall be privileged from civil arrest during any session, and in going to and returning from the same.

SEC. 11. Neither House shall, without the consent of the other, adjourn for more than three days, nor to any other place than that in which they may be sitting.

SEC. 12. The members of the General Assembly shall take an oath or affirmation to support the Constitution of the United States and of this State, which may be administered by each other, or by any person qualified to administer oaths.

SEC. 13. The veto power of the Governor shall be allowed by the General Assembly, except on bills which when reconsidered shall be again passed by a majority of two-thirds; and any bill vetoed by the Governor shall be returned within ten days (Sundays excepted) with his objections, otherwise it shall become a law, unless the General Assembly, by adjournment, prevent its return.

SEC. 14. Every law passed by the General Assembly shall take effect from and after its publication, unless otherwise provided at the time of its enactment.

SEC. 15. At the first election after the Constitution takes effect, the voters of this State shall elect the same number of Senators and Representatives as are now elected to the Legislative Assembly of the Territory of Utah, and according to the present apportionment.

SEC. 16. The Legislative power of the General Assembly of this State shall extend to all rightful subjects of Legislation consistent with the Constitution of the United States and of this State.

ARTICLE V.

OF THE EXECUTIVE.

SEC. 1. The executive power shall be vested in a Governor, whose term of office shall be four years. A Lieutenant-Governor shall be elected at the same time, and for the same term, who shall be the President of the Senate.

SEC. 2. No person shall be eligible to the office of Governor or Lieutenant-Governor, who has not been a citizen of the United States six years, and a resident of this State four years next preceding his election.

SEC. 3. The Governor shall be Commander-in-Chief of the militia, navy, and all the armies of this State.

SEC. 4. He shall transact all executive business with the officers of government, civil and military, and may require information in writing from the officers of the executive department upon any subject relating to the duties of their respective offices.

SEC. 5. He shall see that the laws are faithfully executed.

SEC. 6. When any office shall from any cause become vacant, and no mode is prescribed by the Constitution and laws for filling such vacancy, the Governor shall have power to fill such vacancy by appointment and commission, which shall expire when such vacancy shall be filled by due course of law.

SEC. 7. He shall also have power to convene the General Assembly by proclamation, when in his opinion the interests of the State require it.

SEC. 8. He shall communicate by message to the General Assembly at every session the condition of the State, and recommend such measures as he in his wisdom shall deem expedient.

SEC. 9. In case of disagreement in the General Assembly with regard to the time of adjournment, the Governor shall have power to dissolve the session by proclamation.

SEC. 10. No person shall, while holding any lucrative office under the United States or this State, execute the office of Governor, except as shall be prescribed by law.

SEC. 11. The Governor shall have power to grant reprieves and pardons, and commute punishments after conviction, except in cases of impeachment.

SEC. 12. There shall be a seal of this State which shall be kept by the Governor and used by him officially, and be called "Great Seal of the State of Deseret."

SEC. 13. All grants and commissions shall be in the name and by the authority of the people of the State of Deseret, sealed with the Great Seal of State, signed by the Governor, and countersigned by the Secretary of State.

SEC. 14. A Secretary of State, Treasurer, Auditor of Public Accounts, and Attorney General, shall be elected by the General Assembly, who shall continue in office for the term of four years, and shall perform such duties as may be assigned them by law.

SEC. 15. In case of impeachment of the

Governor, his removal from office, death, resignation, or absence from the State, the powers and duties of the office shall devolve upon the Lieutenant Governor, until such disability shall cease or the vacancy be filled.

ARTICLE VI.

OF THE JUDICIAL.

SEC. 1. The judicial power shall be vested in a Supreme Court, District Courts, and such inferior Courts as the General Assembly may from time to time establish.

SEC. 2. The Supreme Court shall consist of a Chief Justice and two associates, two of whom shall be a quorum to hold Courts.

SEC. 3. The Supreme Judges shall be elected by the General Assembly for the term of six years after the first election under this Constitution. At said first election one shall be elected for two years, one for four years, and one for six years.

SEC. 4. The Judges of the Supreme Court shall be conservators of the peace throughout the State, and shall exercise such other jurisdiction and appellate powers as shall be prescribed by law.

SEC. 5. Until otherwise provided by the General Assembly, the State is hereby divided into Eleven Judicial Districts, as follows:

G. S. L. and Sum't counties shall compose the First Judicial Dist.

Utah and Cedar Counties	"	Second	"
Juab and San Pete	"	Third	"
Millard and Beaver	"	Fourth	"
Iron and Washington	"	Fifth	"
Carson	"	Sixth	"
Humboldt, St. Mary's, —	—	—	—
Greasewood and Malad	"	Seventh	"
Cache and Box Elder	"	Eighth	"
Weber and Davis	"	Ninth	"
Green River County	"	Tenth	"
Tooele, Shambip and Desert Co's		Eleventh	"

SEC. 6. The Judges of the District Courts shall be elected by the electors of their respective Districts, whose term of office shall be two years, and shall have such jurisdiction as may be prescribed by the General Assembly.

SEC. 7. The style of all process shall be "STATE OF DESERET," and all criminal prosecution shall be in the name and by the authority of the people of the State.

ARTICLE VII.

OF ELECTIONS.

SEC. 1. All male persons over twenty-one years of age having a residence of six months in this State, being citizens of the United States, shall be entitled to vote.

SEC. 2. Electors shall in all cases, except treason, felony or breach of the peace, be privileged from arrest on the days of election, during their attendance at such election, going to and returning therefrom.

SEC. 3. No elector shall be obliged to perform military duty on the day of election, except in time of war or public danger.

SEC. 4. No person in the military, naval, or marine service of the United States, by being stationed in any garrison, barrack, military or naval place or station within this State, shall be entitled to vote, unless otherwise provided for by law.

SEC. 5. No idiot or insane person, or person guilty of any infamous crime shall be entitled to the privilege of an elector.

SEC. 6. The first general election under this Constitution shall be held at such times as the acting Governor of this Territory, by proclamation, shall appoint for the election of a Governor, Lieutenant Governor, Representatives in the Congress of the United States, members of the General Assembly, and all other officers of this State, as provided for in this Constitution. Said election shall be conducted and returns made in accordance with the existing laws of the Territory of Utah, at the time when said election shall be called.

SEC. 7. The first meeting of the General Assembly shall be as directed by proclamation by the Governor elect, and subsequent sessions shall be held as provided by law.

ARTICLE VIII.

OF THE MILITIA.

SEC. 1. The militia of this State shall be composed of all able bodied male citizens between the ages of eighteen and forty-five years, except such as are or may hereafter be exempt by the laws of the United States, and shall be armed, equipped and trained, as the General Assembly may provide by law.

SEC. 2. All commissioned officers of the militia shall be elected as the General Assembly shall prescribe, and shall be commissioned by the Governor of the State.

ARTICLE IX.

AMENDMENTS OF THE CONSTITUTION.

SEC. 1. If at any time the General Assembly deem it necessary, and for the best interest of the State, that this Constitution be revised altered, or amended, they shall cause such proposed revisions, alterations, or amendments, to be published in the same manner as provided for notices of elections, and submitted to the votes of the Commonwealth at their next general election; and if a majority of said electors shall vote in favor of such proposed revisions, alterations, or amendments, the same shall thereafter become parts of this Constitution, otherwise this Constitution shall remain unaltered.

ARTICLE X.

MISCELLANEOUS PROVISIONS.

SEC. 1. In order that no inconveience may arise in passing from a Territorial to a State Government, it is hereby declared that the present organization, laws, and everything pertaining to the Territorial Government of Utah shall remain in full force and virtue in law, until superseded by the action of the State Government under the provisions of this Constitution.

SEC. 2. The compensation of the Governor, Lieutenant Governor, Judges, members of the General Assembly, and all other officers shall be as may be prescribed by law.

SEC. 3. All officers of this State may continue in office until superceded by their successors.

SEC. 4. The officers created by virtue of this Constitution shall take an oath or affirmation to support the Constitution of the United States and of this State, and to faithfully perform the duties of their office.

SEC. 5. The General Assembly shall encourage education.

RESOLUTION.

RESOLVED, That the Constitution and other documents of this Convention, together with the names of the Delegates to Congress, be laid before the people of this Territory by the Members of this Convention, on the 7th of April next, for their approval or disapproval, and returns thereof shall be made to the President of this convention on or before the 20th day of April next; and if approved by the people, then the doings of this Convention shall be considered valid; if disapproved, then they shall be null and void.

Deseret.

WE have in *The Deseret News* of April 2, the proposed "Constitution of the State of Deseret," composed of the Territory now known as Utah and inhabited by the "Latter Day Saints," commonly called Mormons. It is very short, rather vague, and its provisions generally commendable. It is silent with respect to Bigamy, and also as to Slavery, though one section of the Bill of Rights is logically incompatible with any chattelizing of human beings. The Liberty of Speech and of the Press is guaranteed. A Governor and Lieut. Governor are to be chosen for four years —it does not say how—but the Secretary of of State, Treasurer, Auditor, and Attorney-General are to be chosen by the General Assembly—also for four years. The Supreme Court shall consist af a Chief-Justice and two Associates, each elected for six years. All citizens of the United States, twenty-one years of age and six months resident in the State, are legal voters. This Constitution was ratified by the People on the 7th of April, and will soon be submitted to Congress as the basis of an appeal for the admission of Deseret as a State.—[*N. Y. Tribune, June 2d.*

Two New States Coming into the Union.

KANSAS and Deseret both appear to be preparing to knock at the doors of Congress for admission. But how differently do they present themselves as suppliants! Kansas comes forward with bowie knives, rifles and land jobbers, with hands stained with blood, murder and arson, and fresh from the conflicts between the pro-slavery and anti-slavery settlers. On the other hand, Deseret, which is peopled by the Mormons, who, for their religious opinions, were driven out of Missouri, banished from Illinois, and driven beyond the Rocky Mountains, has gradually and quietly, without trouble or conflict, and by the efforts of its own energy and industry alone, grown into an important community; and after peaceably adopting a new constitution, its delegates are now on their way to Washington to claim its admission into the Union. And yet Deseret, although presenting such an example of industry, sobriety and piety, will no doubt be set down by the present Congress as an immoral, dangerous and wicked community, while Kanas will be fought for, quarrelled about, and probably admitted to a copartnership with the rest of the States.—[N. Y. Herald, June 1.

FOREIGN SUMMARY.

BY the arrival of the Canadian steamship *Indian* from Liverpool at Quebec, on Tuesday evening, we have news from Europe up to the 21st ult.

In the House of Lords on the 19th, the Earl of Clarendon, in reply to interrogataries respecting a letter published by Mr. Hammond on Costa Rica and the British government, said that the agents of the Costa Ricans in England, and some agents in the South American States had appealed to the British government for assistance against Walker, and had laid before them numerous projects for the carrying out of their wishes; but Her Majesty's Ministers had invariably replied in the negative to all solicitations, as they did not wish to interfere in any manner in Central America; all they would consent to do would be to send sufficient naval force to the coast of South America to protect British property. The Costa Rica agent having stated that he was without credit and could not raise arms, asked the War Department to give him a few arms, to which they ultimately consented. Mr. Wallenstein did not consider himself entitled to accept the conditions, so the arms were never received. The Earl said, since Walker took possession of Nicaragua he had disposed of a good deal of British property by force alone, and her Majesty's government had communicated with the government of the United States in the matter, and he would read an extract from a despatch of Mr. Crampton's on the question. There had been no disguise whatever with the United States government. The object of the British government avowedly had been to protect British interests. On the 5th of March, Mr. Marcy said he entirely disapproved of the existing state of things in Nicaragua, and thought it likely to cast a shadow upon the reputation of the government of the United States. He observed that he knew no better plan of proceeding than for the United States and the British government to combine for the protection of citizens of the United States and subjects of Great Britain.

It is reported, via Berlin, that Gen. Sir Wm. W. Williams had arrived at St. Petersburgh, and would shortly leave the Russian capital for England. The London *Times*' Berlin correspondent writes that the Emperor had given his whole fleet a new arrangement, in consequence of the events of the war. At present the Russian fleet consists of three divisions, making a total of forty-three vessels of war and three transports. Of the former, nine are steamers.

The weather in England has been very boisterous, and several vessels had been driven ashore—the British bark Mary Wilson on the rocks.

The annual statement of the Chancellor of the Exchequer has been laid before Parliament. The estimated revenue for the current year is set down at £67,166,000, showing a deficiency of £8,873,000.

The Crimean Board of Inquiry, after a session of twenty-three days, closed its investigations on Monday.

Riots were anticipated in London on account of the withdrawal of the military bands from the parks on Sunday evenings, but the last Sunday passed off quietly.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, May 29, 1856.

The House bills granting lands to Wisconsin, Alabama, Louisiana and Michigan, to aid in the construction of certain railroads therein, were severally passed.

A message was received from the President of the United States, informing Congress that he has ceased to hold intercourse with the Minister of the British Government to Washington, and deems it proper to lay before them the considerations of public duty which have led to the adoption of a measure of so much importance.

Among the documents transmitted by the President, is a dispatch from Secretary Marcy to Mr. Dallas dated May 27th, 1856, in which it is stated that the President has carefully considered the note of Lord Clarendon to Mr. Dallas (April 30th) relative to the enlistment question, and has directed him to present his views thereon for the purpose of having them communicated to the British Government. The President is much gratified by the conciliatory spirit of that note, and by the desire expressed by Lord Clarendon, to adjust existing difficulties and preserve and strengthen the friendly relations between the two governments. The disclaimer of any intention to violate the laws of the United States and the expression of regret that contrary to the intention and direction of the British Government, there has been such infringement, are satisfactory to the President, and the main complaint, so far as respects Her Majesty's *government* is thus removed; but the President extremely regrets that he cannot concur with Mr. Clarendon, in the opinion that Mr. Crampton and the Consuls at New York, Philadelphia and Cincinnati are not implicated in these proceedings. Regarding those who have no connection with this government, he has nothing to ask of Her Majesty's government, but in the cases of the individuals mentioned, he deems it proper that their relations with this government should cease.

In taking the step, however, he does not intend to cause any interruption of the diplomatic relations between the United States and Great Britain, but, on the contrary, is desirous of keeping the two countries upon a friendly footing. Mr. Crampton's withdrawal was asked expressly on the ground that his connection with the enlistment had rendered him an unacceptable representative of her Britannic Majesty near this Government; and, for the same reason, the withdrawal of the Consuls named was likewise requested. These officers are all, as this Government still believes, implicated in the violation of the laws of the United States, contrary to the reiterated instructions of their own government. This complicity did not rest solely on the testimony of Strobel and Hertz, but on original letters from Mr. Crampton and others. The dispatch then proceeds to detail, at length, the evidence against the dismissed minister and consuls.

Mr. Mason spoke in complimentary terms of the ability with which the question had been discussed by Mr. Marcy.

Mr. Cass thought that no pretext for war could arise out of the dismissal of Mr. Crampton unless England was determined to go to war.

Mr. Toombs thought if this government was satisfied with the explanation of Lord Clarendon, Mr. Crampton should not have been dismissed.

Mr. Cass replied that his government had not expressed itself satisfied with Mr. Crampton's conduct but with the assurance of the British government that they (the government) had intended no violation of our laws. But it has now turned out that Mr. Crampton had acted in violation of the intentions and directions of his own government.

Mr. Toombs did not believe England or her officers had violated our laws at all. While the matter was pending he did not choose to argue the question against our Government, but he would now say he disapproved the construction which this Government had placed upon our neutrality laws.

Mr. Butler thought it would have been better to have dismissed Mr. Crampton as soon as his complicity in the matter was discovered. Adjourned till Monday.

HOUSE OF REPRESENTATIVES.

Mr. Campbell, of Ohio. from the Select Committee on the Sumner assault, said, he had been unanimously instructed to ask the House to adopt a resolution that said committee may present their report or reports, with a journal of their proceedings, at any time when the House is in session, and that the documents shall thereupon be laid on the Speaker's table and printed.

The resolution applied for was unanimously adopted.

A message was received from the President, notifying Congress of the dismissal of Mr. Crampton, and transmitting documents—being the same that were sent to the Senate. Referred to the Committee on Foreign Affairs.

Mr. Grow, representing the majority of the Committee on Territories, made a report, proposing to admit Kansas into the Union with the Topeka Constitution. Its consideration was postponed till the 25th of June.

Several private bills were passed. Adjourned till Monday.

SENATE. June 2.

Mr. Bright being absent, Mr. Stuart presided.

He laid before the Senate a message from the President about Central America, which has already been published.

A resolution was adopted, that when the Senate adjourns on Thursday next, it be to the following Monday.

The presiding officer then read a letter from Preston S. Brooks addressed to Mr. Bright in which he expresses regret at finding in the report of the Senate Committee that what he had intended only as a redress for personal wrong, should have been construed, or must necessarily, as a breach of the privilege of the Senate.

He thought he had a just right to exception to the language of Senator Sumner and make him better acquainted with the properties of gutta percha. He only administered chastisement in the Senate because he could not find him elsewhere. He terminates with asking the Senate to believe he had no "design or purpose to infract its privileges or offend its dignity."

The letter was laid on the table and ordered to be printed.

The Senate then adjourned to Thursday.

HOUSE OF REPRESENTATIVES.

Mr. Campbell of Ohio, from the Select Committee on the assault of Mr. Sumner by Mr. Brooks, made a report concluding as follows:

WHEREAS, The Senate of the United States have transmitted to this House a message, complaining that Preston S. Brooks, a representative from South Carolina, committed upon the person of Charles Sumner, a Senator from the State of Massachusetts while seated at his desk in the Senate chamber, after the adjournment of that body, on the 22d of May last a violent assault which disabled him from attending to his duties in the Senate, and declaring that such assault was a breach of the privileges of that body; and,

WHEREAS, From respect of the privileges of the House, the Senate have further declared that inasmuch as the said Preston S. Brooks is a member of this House, they cannot arrest and *a fortiori* cannot try or punish him for a breach of their privileges; that they cannot proceed further in the case than to make complaint to this House, and that the power to arrest, try and punish devolves solely on this body; and,

WHEREAS, Upon full investigation it appears to this House that the said Preston S. Brooks has been guilty of the assault complained of by the Senate, with the most aggravated circumstances of violence; that the same was a breach of the pivileges, not only of the Senate, but of the Senator assailed and of this House as a co-ordinate branch of the Legislative Department of this Government; in direct violation of the Constitution of the United States, which declares that Senators and Representatives, for any speech or debate in either House shall not be questioned in any other place; and,

WHEREAS, This House is of the opinion that it has the power and ought to punish the said Preston S. Brooks for the said assault, not only as a breach of the privileges of the Senator assailed, and of the Senate and House, as declared by the Constitution but as an act of disorderly behaviour; and,

WHEREAS, It further appears from such investigation, that Henry A. Edmundson, a Representative from the State of Virginia, and Lawrence M. Keitt, a Representative from South Carolina, some time previous to said assault were informed that it was the purpose of the said Brooks to commit violence upon the person of the said Charles Sumner, for words used by him in debate as a Senator in the Senate of the United States, and took no means to discourage or prevent the same; but, on the contrary, anticipating the commission of such violence were present on one or more occasions to witness the same as friends of the assailant; therefore,

Resolved, That Preston S. Brooks be and is hereby, forthwith expelled from this House as a Representative from the State of South Carolina.

Resolved, That this House hereby declares its disapprobation of said act of Henry A. Edmundson and Lawrence M. Keitt, in regard to said assault.

Signed by Mr. Campbell of Ohio, Spinner and Pennington.

Mr. Howell Cobb, representing the minority of the Committee, presented a minority report, arguing that no breach of privilege, under the Constitution, had been committed, and that the House had no power to go beyond the Constitution in deciding that a breach of privilege had been committed.

Both reports were laid on the table and ordered to be printed. Adjourned.

June 3.

HOUSE OF REPRESENTATIVES.

About thirty-five members convened, Mr. Aiken in the chair. No quorum. Adjourned.

June 4.

HOUSE OF REPRESENTATIVES.

Abour twenty-five members were present. A motion was made to adjourn to Saturday; but this could not be done, as there were no quorum present. No business was transacted. Adjourned.

SENATE. June 5.

About one dozen Senators met and adjourned till Monday.

HOUSE OF REPRESENTATIVES.

Thirty members convened and adjourned till to-morrow.

TELEGRAPHIC.

Death of the Hon. John M. Niles.

HARTFORD, May 31, 1856.

The Hon. John M. Niles, formerly Senator in Congress from this State, and Postmaster General under President Van Buren, died in this city this afternoon, in the sixty-ninth year of his age.

From Mexico.

BALTIMORE, June 1, 1856.

We have the New Orleans mail of Monday. The papers contain particulars of an encounter, at Bayou Sara, between Mr. Marks, Editor of the *Ledger*, and Mr. Robertson, Editor of the *Chronicle*, in which the latter was killed and the former wounded.

The papers also furnish dates from Mexico to the 22d of May. The Bishop of Puebla had been banished from the country. An unsuccessful attempt was made by the Church party to rescue him, and several persons had been arrested. The Bishop had had sailed for Bordeaux. Admiral Zerman, of the Pacific squadron had been imprisoned by order of the Government.

Fire in the Louisianna Penitentiary.

NEW ORLEANS, June 2, 1856.

The east wing of the Louisianna Penitentiary, at Baton Rouge, has been destroyed by fire. Loss $200,000. Nine prisoners escaped while the fire was progressing.

Insurrection in Hayti.

BOSTON, June 2, 1856.

THE Traveller publishes extracts from a letter bearing date, Aux Cayes, Hayti, Saturday, May 10, which states that a formidable insurrection had broken out in that part of the island against the emperor—Soloque. The writer says:

A body of from two thousand to three thousand insurgents took possession of a post between this place and Pingrey last night, with the view of attacking the town to-day.

The military authorities were only aware of this at 6 o'clock this morning. The alarm drums were immediately beaten, and every male adult in town was ordered to join the troops. At 10 A. M. the troops marched out with the citizens that had joined them, but being but five hundred strong it is probable they will not make an attack on the insurgents, but will content themselves with defending the entry of the town until re-enforced.

A postscript to the letter, under date 11 A. M., adds:

The alarm drums are again beating. It is said that the troops sent out are repulsed, and the insurgents are pushing forward. People are running distracteoly through the streets, closing stores, &c.

The Kansas Troubles.

MIDDLETOWN, Conn., June 3, 1856.

The father of Mr. Mitchell, who resides here, has received a letter, dated Lawrence, May, 22, from his son, stating that Dr. Root and himself, reported dead, are alive. They were fired at and arrested, but were discharged.

CHICAGO, June 3, 1856.

Our dates from Lawrence are to the 25th of May.

The correspondent of the *Tribune* sends a list of the property destroyed at Lawrence on the 21st ult,, amounting to $130,000. Governor Shannon issued an order calling out the troops, at 8 o'clock, on the morning of the 22d.

A gentleman just arrived reports that the difficulty mentioned as occurring at Possawatonic creek, took place at Osawatomie. The quarrel arose from depredations committed by the pro-slavery men on the cattle of the free State men on the 26th ultimo. Some pro-slavery men seized a free State man and proceeded to hang him, when his wife fled and aroused the neighbors, who came to his rescue. A fight ensued, when five pro slavery and two free State men were killed.

A force of sixty men organized at Westport, Mo. on the 27th ult., and proceeded to Osawatomie.

Supposed Piracy.

NORFOLK, Va., June 4, 1856.

The Spanish schooner Amicitias, from Baltimore for Laguayra, ran ashore at Cape Henry and was abandoned by the crew, who, it is supposed, carried off a large amount of specie. The vessel has been got off and brought to Norfolk.

Departure of the Canada.

BOSTON, June 4 1856.

The Canada sailed at noon with 123 passengers for Liverpool and 20 for Halifax. She takes $543,000 in specie. Ex-Minister Crampton and Messrs. Barclay and Rowcroft, two of the dismissed British Consuls, are among the passengers.

Municipal Election in New Orleans—Riots and Bloodshed.

NEW ORLEANS, June 3, 1850.

AT the election held in this city yesterday the "American" candidate for Mayor was elected by over 2,000 majority. With the exception of two Assistant Aldermen the entire "American" ticket was elected.

In the first precinct, Mr. Trepanier, Clerk of the Frst District Court, and two other persons were stabbed, and Mr. Trepanier shot several times by a band of Sicilians. In the Eleventh precinct three Sicilians were killed. There were several other fights in various parts of the city, shooting, stabbing, &c,, but without fatal termination.

Charles Sumner, U. S. Senator from Mass.

CHARLES SUMNER was born in Boston, Jan. 6, 1811. His father, Charles Pinckney Sumner, was high Sheriff of Suffolk county, Massachusetts. Mr. Sumner was prepared for college at the Latin School, Boston, and graduated at Harvard in 1830. The following year he entered the law school of the same University, and while pursuing his studies wrote several articles for the American Jurist, and soon became editor of that journal. He commenced the practice of his profession in Boston, in 1834, and was soon afterwards appointed reporter to the Circuit Court, and published three volumes of reports. He also lectured for three successive winters before the Cambridge Law School, at the request of the Faculty, during the absence of Professors Greenleaf and Story. In 1836 he edited "A Treatise on the Practice of the Courts of Admiralty in Civil Causes of Maritime Jurisdiction, by Andrew Dunlap," adding an appendix equal in extent to the original work. In 1837 he sailed for Europe, where he remained three years, enjoying unusual advantages of social intercourse with the most distinguished men of the day. While in Paris, at the request of the minister, Gen. Cass, he wrote a defence of the American claim of the north-eastern boundary, which was republished from Galignani's Messenger, where it originally appeared, in the leading American journals, and was universally regarded as an able presentation of the argument. After his return to the United States he again lectured before the Cambridge Law School, and would have been elected to succeed Judge Story as Professor, if he had not expressed a disinclination to accept the place. Mr. Sumner in politics was a democrat, and enthusiastically supported Mr. Van Buren for the Presidency in 1848. In 1851 he was elected to the U. S. Senate as the successor of Daniel Webster, and has since acted with the Republicans.

[Frank Leslie's Illustrated Newspaper.

The Dismissal of the British Minister and Consuls.

Mr. Crampton and Consul left by the English steamer from Boston on Wednesday. The following are the letters of dismissal:

DEPARTMENT OF STATE,
WASHINGTON, May 28, 1856.

SIR,—The President of the United States has directed me to announce to you his determination to discontinue further intercourse with you as her Majesty's diplomatic representative to the government of the United States. The reasons which have compelled him to take this step at this time have been communicated to your government.

I avail myself of this occasion to add that due attention will be cheerfully given to any communications addressed to this department from her Majesty's government affecting the relations between Great Britain and the United States, which may be forwarded to this government through any other channel.

Should it be your pleasure to retire from the United States, the President directs me to furnish you with the usual facilities for that purpose. I consequently enclose herewith the passports in such cases. I avail myself of this opportunity to renew to you, sir, the assurance of my respectful consideration. W. L. MARCY.

JOHN F. CRAMPTON, Esq., &c. &c.

The Dismissal of the British Consuls.

OFFICIAL.

FRANKLIN PIERCE, President of the United States of America, to all whom it may concern.

Whereas, by letters patent, under the seal of the United States, bearing date the second day of March, A.D. 1843, the President recognized Anthony Barclay as Consul of her Britannic Majesty at New York, and declared him free to exercise and enjoy such functions, powers, and privileges as are allowed to the Consuls of the most favored nations; but, for good and sufficient reasons, it is deemed proper that he should no longer exercise the said functions within the United States.

Now, therefore, be it known, that I, Franklin Pierce, President of the United States of America, do hereby declare that the powers and privileges conferred as aforesaid on the said Anthony Barclay are revoked and annulled.

In testimony whereof I have caused these letters to be made patent, and the seal of the United States to be hereunto affixed.

[L. S.] Given under my hand, at the City of Washington, the twenty-eight day of May, A.D. 1856, and of the independence of the United States of America the 80th.

FRANKLIN PIERCE.

By the President, W. L. MARCY, Secretary of State.

Similar proclamations were published in regard to Geo. Benvenuto Mathew, Counsul at Philadelphia, and Charles Rowcroft, Consul at Cincinnati.

Go Punctually to Church.

If a thing be worth doing at all, it is worth doing well. There must be an hour appointed for the service of the Sabbath to commence. To have such an hour, and not regard it, is very childish. To say, a quarter past ten A.M., and understand by it half-past, and really mean about twenty minutes before eleven, is using words idly, and tampering with common sense, and what is more injurious, with common conscience and honesty. Say what you mean, and stick to it. Fix the hour and meet it on the chime. The tramp of late coming feet up the ailes and along the gallaries is a great annoyance to every serious minded worshipper, and has no tendency to sanctify the minister. So many heads are set on pivots, turning like well oiled weathercocks to every gentle blast from the opened door, even every rustle of silk and muslin, so that a preacher loses the countenance of half his congregation when the interruption occurs—and is in danger of losing his own countenance and something else besides. It is a piece of indecorum to go late to church, unless compelled by some rigid necessity, which every well bred person, to take no higher ground, will blush to practice. We are not saying, if you find you are about to be late you had better conclude not to come at all. Many people reason in that way for themselves. Our doctrine is that you ought to go, and to go punctually. You would hardly think it courteous if you were invited to a dinner party at a specified hour, to stroll in some half an hour behind, keeping the company waiting your tardy arrival or putting back its courses to begin afresh with you. It would be about as difficult to vindicate the courtesy and propriety of coming to the gospel feast out of time. What should hinder any man from being punctual! The whole Sabbath is divinely set apart for this very interest of religious culture. There is not an hour of it that is not legitimately claimed for something connected with the soul's spiritual welfare. What other appropriation of its consecrated time can justify itself! Over sleeping, delay in household duties, listlessness and procrastination in preparing, lingering at the toilet—these sometimes occasion, but surely cannot warrant.—[Ex.

Value of the Diamond.

FROM an interesting article in a late number of The North British Review on the subject of the history, properties, and origin of the diamond, we copy the following passage relating to its value:

It is the monarch of the subterranean world —the material divinity which the Pagan, the Jew, and the Christian worship with equal idolatry. The *sacra fames auri*, the accursed thirst for gold, is an inferior and less excitable passion than that which we would struggle for the gigantic brilliant, or scrable for its glittering fragments. Over this globe of ours there rules many a mighty sovereign—on its surface are many powerful empires—many a cloud-capt tower and gorgeous palace rises above its plains—many a mass of gold and silver has been wrenched from its bowels—and many a gem of art has arrested the intellectual eye; but more loved than sovereigns—more prized than empires—more coveted than gold—more admired than the creations of Raphael, is the sparkling diamond which flashes in the imperial crown or adorns the royal scepter, or adds to beauty its only "foreign aid."

Nor is this an ideal appreciation of its rarity and worth. It is in truth the very essence of poverty, It is riches condensed and wealth secured—too small to be seen by the midnight burglar—too easily hid to be seized by the tyrant—and too quickly carried away to be wrested from the patriotic exile, or torn from the hunted outlaw. In vain would the vanquished monarch strive to remove his bags of gold, or transport his territorial domains. But a diamond is an empire made portable, with which he might purchase a better kingdom, and mount a prouder throne. Had the treasury of Crœsus been invested in brilliants, he might have found a nobler Lydia, beyond the reach of his Persian invader. It is difficult to express, in words or in numbers the commercial value of the diamond, but we may truly say that a string of Koh-i-noors a furlong in length would purchase the fee simple of the globe, while a ring encircling the Arctic zone would buy the whole planetary system.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormonism in New York.

THE LATTER DAY SAINTS intend holding Meetings in this City every Sunday, at the Broadway House, entrance 116 Grand street, at 10½ o'clock, A. M., 3 P. M., and 7 in the evening.

All who wish to become acquainted with the principles of Salvation, as taught by Apostles and Prophets, ancient and modern, are respectfully invited to attend.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer.	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millennial Star	
Journal of Discourses, &c., &c	

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Workr, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

United States Mails Salt Lake City.

POST OFFICE DEPARTMENT, MAY 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;

Arrive at Salt Lake City on the last day of the month at 8 a m;

Leave Salt Lake City on the second day of every month at 8 a m;

Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried (the whole mail required to be taken each trip,) and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guarantied by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December, 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as fequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, of *pro rata* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "Second Assistant Postmaster General," superscribed "*Proposals for Salt Lake City Mails.*" JAMES CAMPBELL, Postmaster General.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

New York Wholesale Price Current.

Corrected to June 6, 1856.

Article	Unit		a
ASHES—Pot	per 100 lb.	6 62½	— —
Pearl		— —	7 37
CANDIES—Stuart and Bussing's best, assorted	per lb.	—	—
Ordinary		—	—
CANDLES—Sperm	per lb.	38	40
Adamantine		22	26
Mould, yellow		—	14
COFFEE—Java, white		14	15
Mocha		—	15½
Laguayra		10½	11
Maracaibo		10½	11¼
St. Domingo (cash)		—	10½
DRUGS AND DYES—Alcohol	pr. gal.	— 54	— 60
Alum	per lb.	— 2½	— 2
Arrowroot		— 45	— —
Arsenic, powdered		— —	— 2½
Assafœtida		— 5	— 25
Borax, refined		— 27½	— 28
Brimstone, American, roll		— 2½	— —
do crude	per ton.	29 —	30 —
Camphor, crude	per lb.	— 22	— 23
do refined		— 34	— —
Castor Oil, No. 1		1 10	1 20
Chlorate Potash		— 34	— 35
Cochineal		1 12½	1 20
Copper—sheathing	per lb.	— 23	— 27
Copperas	per 100 lb.	1 50	— —
Cream Tartar	per lb.	— 28	— —
Gum Arabic, picked		— 18	— 32
Gum Copal		— 40	— 50
Gum Myrrh, Turkey		— 25	— 30
Iodine, resublamized		5 —	5 25
Ipecacuanha		1 50	1 75
Madder		— 11	— 12½
Magnesia		— 14	— 16
Do calcined		— 30	— 35
Nutgalls, blue Aleppo		— 18	— 19
Oil Anis		4 50	5 —
Oil Bergamot		2 —	2 10
Oil Cassia		— —	3 62½
Oil Lemon		2 —	2 10
Oil Peppermint		2 50	3 —
Opium, Turkey		— —	4 50
Otto Rose	per oz.	3 50	6 50
Oxalic Acid	per lb.	— 29	— 30
Phosphorus		1 5	1 10
Quicksilver		— 43	— 45
Rhubarb, China		80	95
Salæratus		— —	— 7
Sal Ammoniac, refined		— 10½	— —
Senna		— 11	— 14
Shellac		— 11	— 14
Sugar Lead, white		— 14	— 16
do brown		— —	— 10½
Sulphate Quinine		2 50	2 60
Tartaric Acid		— 39	— 40
Verdigris		— 40	— —
Vitriol, blue		— 10½	— —
DYE WOODS—Camwood	per ton.	100 —	110 —
Fustic		17 —	29 —
Logwood		21 —	28 —
FLOUR—State, common	per bbl.	5 20	5 55
Michigan and Indiana		5 —	5 25
Genesee, extra		6 25	8 50
Rye Flour		3 10	4 60
Corn Meal		3 —	3 25
FRUIT—Raisins	per box.	— —	3 52
Raisins, layers		3 75	3 87½
Currants	per lb.	— 22	— 24
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3 25	2 50
8x11 to 11x16		3 75	2 62½
11x17 to 12x18		4 —	3 —
20x26 to 24x30		5 50	4 25
31x40 to 34x46		8 —	7 50
GRAIN—Wheat	per bush.	1 40	1 80
Corn, round yellow		— 48	— 59
Barley		1 10	1 25
Oats, Western		— 37	— 39
Beans		2 12½	— —
GUNPOWDER	per 25 lbs.	3 50	6 50
INDIGO	per lb.	— 75	1 40
IRON—Pig, Eng., Scot	per ton.	30 —	32 50
Bar, Eng. refined		67 50	72 50
Sheet, Russia, 1st quality	per lb.	— 17	— 17½
Sheet, Eng		— 3½	— 4½
LEAD—Galena	per 100 lbs.	6 75	7 —
Sheet and Pipe		— 8½	— —
LEATHER	per lb.	20	31
MOLASSES	per gal.	30	47
NAILS—Cut, 4d and 6d	per lb.	4½	—
Wrought, 6d and 20d		6	7½
OILS—Olive	per bskt., 12 bottles.	3 50	3 62½
Olive, in casks	per gallon.	1 25	1 30
Linseed		— 82½	— —
Whale		— —	— 85
Lard, winter		— 86	— 90
PAINTS—Lead, red, Am	per lb.	— —	— 8½
Lead, white, Am., in oil		— —	— 9
Lead do do dry		— 8½	— —
Ochre, yellow, French, dry		1 —	1 62½
Ochre, in oil		— 4	— 6
Spanish Brown, dry	per cwt.	— 60	— 75
Litharge	per lb.	— —	— 8½
Vermillion, Chinese		— 90	1 05
Venetian Red	per cwt.	2 —	2 37½
RICE	per 100 lbs.	3 —	4 37½
SALTPETRE	per lb.	8	16
SEEDS—Clover	per lb.	— —	— 14
Flax, American, rough	per bush.	2 —	2 10
Linseed, Calcutta		1 85	— —
SOAP—New York	per lb.	4	7
Castile		10½	11
SPICES—Ginger, Race	per lb.	6	6½
Mace		75	77
Nutmegs		91	95
Pepper		—	11½
Pimento		11½	—
Cloves (cash)		12½	13
SUGAR—New Orleans	per lb.	6½	8½
Havana, white		9	9½
do brown		7½	9
Stuart's crushed		—	10½
SUMAC, Sicily	per ton.	72 50	82 50
TEAS—Gunpowder and Imperial	per lb.	35	75
Hyson		30	80
Young Hyson		32	70
Hyson Skin		20	35
Black		22	50
TIN—Banca	per lb.	—	31½
Straits		29	29
Plates	per box.	9 —	10 50
TOBACCO		7	43½
TURPENTINE	per 280 lbs.	3 62½	— —
TAR	per bbl.	3 —	3 25
SPIRITS TURPENTINE	per gallon.	— 41	— 42

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25-1y

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*,' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? On devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

E. R. YOUNG,
Cotton Yarn Manufacturer,
Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.
Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Conn.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city,
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sizes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

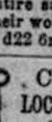
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

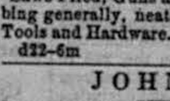
SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship Orders correctly attended to. JOHN COOK.
d22

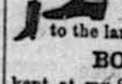
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

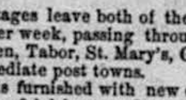
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

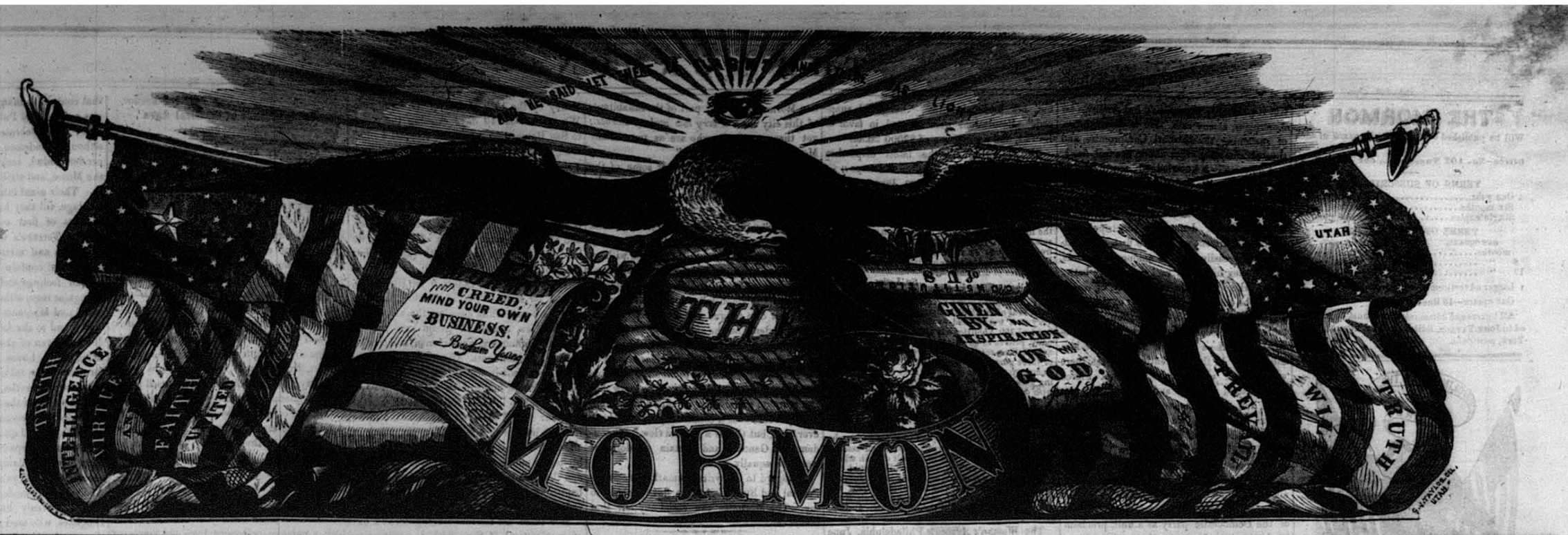
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (*at the Sign of the Deer in Windows.*)
WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 17. NEW-YORK, SATURDAY, JUNE 14, 1856. PRICE FIVE CENTS.

Poetry.

Speak Gently.

"A soft answer turneth away wrath."—[Prov.

BY J. W. WELCH.

Speak gently to thy father,
For he is aged now,
The frosts of many winters
Have fallen on his brow.
Soon, soon above his sleeping dust
The willow tree will wave;
Then try by gentle words to smooth
His pathway to the grave.

Speak gently to thy mother,
'Twas she who gave thee birth;
She watched o'er thee in infancy,
And guarded thee in youth.
She, too, will soon be called away
To a better home above—
Speak gently to thy mother
The words of deepest love.

Speak gently to thy sister,
Thee she doth fondly love,
Then never let an unkind word
Her gentle spirit move.
Uphold her as she roams along
Through life's oft weary day,
And should she weep, with friendly hand
Wipe thou her tears away.

Speak gently to thy brother,
Whate'er his lot may be,
And do thou his shortcomings scan
With heartfelt charity.
When tears of grief bedim his eye,
Then be thou by his side,
If he joy, join in his mirth—
If rude, why gently chide.

Speak gently to thy fellow-man,
Of high or lowly birth;
Speak gently to him if he's poor
Or rich in things of earth.
Speak gently thou to every one,
Kind words will cost thee nothing,
And every one will prove a star
In the crown of thy rejoicing.

[N. Y. Daily News.

Crook's Hotel, N. Y., May 30.

Very Interesting from Utah.

Settlement of Indian Difficulties—Meeting of a Convention for the Formation of a State Constitution—Debate on the Slavery Question—Speculations on the Admission of Utah—The Constitution of the Proposed State of Deseret—Miscellaneous News.

Special Correspondence of the N. Y. Daily Times.

GREAT SALT LAKE CITY,
Monday, March 31, 1856.

THE Indian difficulties, of which I made mention in my last letter, have been brought to an end for the present, without a further loss of stock, or murder of more white men than those named by me. The body, however of young Huntsucker, who was missing, has been found frightfully mutilated.

On the 1st inst. General Peter Conover, with a company of 200 men, left the Utah Lake settlements for the supposed rendezvous of the Indians; but was compelled to return without meeting them, though he succeeded in recovering eleven horses and sixty-five head of cattle, hidden in the mountains by the hostile band. The offenders have fled south, it is supposed to the swamps of the Sevier River, still retaining a large number of stolen horses and cattle.

Before leaving the scene of depredation, Tingahwah, who, it seems, expected the other Utah bands to join him, sent a message to Arrapeen, the successor and brother of the famous Walker, stating that he (Tingahwah) would kill him upon sight, as being leagued with the Mormons, and no better than they. Some of Arrapeen's braves immediately came up to this City, and asked the consent of the Governor to follow and exterminate them. As the present necessities of the Mormons will not permit them to spare the time and expense of pursuing such adept hiders, consent was promptly given, on condition of Arrapeen going along to see the war party justly conducted. At last accounts Arrapeen had donned his war costume, and was preparing to search for Tingahwah's scalp.

Washear, or "Old Squash Head," a most cunning, vindictive and treacherous Indian, who has been represented as one who would accept from a friendly white nine of ten horses, and then steal the remaining animal, besides killing his benefactor, if chance offered, committed suicide by cutting his throat with a case knife at the commencement of the difficulties while under confinement. He had been arrested for stealing cattle, and feared that he would meet with the fate of two Indians hung two years ago. There has long existed much circumstantial evidence of thefts and murders against this character, but so deeply shielded by cunning were all his plans, that until now he has ever evaded the hands of justice.

It has been discovered that several "Gentile" merchants, clerks, and others, in this City, have been enticing Mormon girls to their embraces, by their presents and money. The evidence is quite conclusive, even to the names of the offenders. This brought out Counsellor Grant, on Sunday, the 2d inst., at the Tabernacle; he stated, in a very passionate speech, that he had guns and dirks for all such charters, and instead of treating them to the law would cut them off from the face of the earth. He said that such characters are always threatening the Mormons with the United States troops. As his sermon is one of the out-spoken kind that have before emanated from this City, I shall not fail to send you a published copy.

On Sunday, the 16th, Bishop Wooley, of the Thirteenth Ward, touched upon the same subject, and stated that future offenders should have their heads cut off, and preserved in Great Salt Lake, while their bodies should be left to manure the corn-fields. Brigham Young followed, stating that the "Saints" were not all perfect enough yet to lay judgement to the line and righteousness to the plummet; that a man to put away the seducers of his wives and daughters must be free from the stain of the same sin, or else he will suffer as a murderer in the world to come. He stated that he loved none of his wives so well but he could put a dagger into her heart if he found her cohabiting with another man.

On the 17th inst., a roaring cannon and band of music stationed near the Council House, and the numerous flags, with various devices and mottoes, displayed from the public buildings and stores of this city, reminded the citizens that a Convention was about to be held for the purpose of forming a Constitution for the expectant State of Desert. The Convention organized by selecting J. M. Grant as President, besides minor officers. Thirty-nine delegates were present.

Before taking the oath, Judge Kinney inquired if he was personally referred to within the general term of "Gentiles," in the sermons of Grant and Wooley, two members of the Convention, as he did not wish to burden the body with his presence if they thought him guilty of the crimes mentioned? This and a similar question put by Dr. Hurt were answered in the negative. I admired this movement, for some of the Mormon sermonizers are too free in their use of the word "Gentiles." Instead of naming their offenders without their Church jurisdiction, they hold them up to view as "Gentiles," just as their Missouri persecutors used the word "Mormon." I admit that the greater portion of the non-Mormon-believing part of the inhabitants of this city show a very low scale of morals, yet there are some who are as pure as any Mormon can pretend to be.

The debate on the Slavery question, in the Convention, was quite prolonged and animated, being brought out by the Committee on "Bill of Rights," making the institution Constitutional. Indian-Agent Hurt, Judge Stiles, S. M. Blair, T. S. Williams, and others, strenuously supported the Pro-slavery side, while rank Abolitionism found not one speaking advocate. The section was opposed and stricken out, on the ground that the question should be left open for future reception or rejection by the people of the State, as they may from time to time see proper. The gentlemen named above seemed to discover a free darkey behind nearly every other section of the different articles of the proposed Constitution; the latter of the quarto refused for some time, to sign the adopted instrument, because he fancied that the first section of Article 7 allowed electorial immunities to free negroes by the non-insertion of the word "white."

George A. Smith and John Taylor, were selected as Delegates to present the Memorial and Constitution adopted by the Convention to Congress, with the co-operation of the Teritorial Delegate, Dr. Bernhisel. They were instructed to use their discretion in accepting minor alterations. It was declared that the Mormons will emphatically refuse to yield up their doctrine and practice of polygamy, and that Congress has no right to legislate concerning the subject.

The Convention adjourned on the 27th inst. Its proceedings were distinguished throughout by a remarkable degree of order and calmness of debate. The Constitution adopted by it, will be submitted to the people of the territory on or before the 20th of April.

Under present circumstances, the laying of a Constitution before Congress, asking for admission into the Union, is a mere farce. Although the new Constitutions undergo a rigid examination, yet, in most, if not all of the former first Constitutions, the new States had the power of altering the instrument immediately after their admission. A very liberal Constitution may be presented to-day, and in six months hence the new State may be sporting another, containing most odius provisions. There is, to be sure, a clause in the Constitution stating that every State shall be guaranteed a "Republican form of Government." Republicanism, as I understand its meaning as applied to our system of Government, refers only to general principles. Under these general principles there is latitude enough for any State to form all but a deep monarchy, or anarchy. I cannot conceive that the clause is sufficient to reach the numerous abuses that may arise in future State Governments.

All the territory hitherto annexed to the United States has been mostly inhabited by a set of people whom our Constitution outlaws from all share in our Government. Our future aggrandizement must bring into the Union tracts of country inhabited by a large class of individuals who will be entitled to all the immunities of citizenship. How easy it will be for the new citizens to render the residence among them of respectable citizens from other States impossible. And who will deny that the minds of the people of Mexico, to which country the hand of American destiny significantly points, is not sufficiently warped to make such a state of things probable. The vane turns that way in the election of a Delegate from New Mexico, who does not understand a word of the English language.

A clause in the Constitution of the United States compelling the submission of new Constitutions and amendments, of all States, to Congress for ratification, with the power of rejecting, would be a wise provision, insuring the future welfare of our glorious Union.

This would be a surrender of State power, but would essentially place it in the hands of the whole people, where, for the security of our Union, it should belong. The division of the Union into States has begotten many evils and many benefits; but many more of the former class must hereafter result from the course of events centering in separate States—large social or political bodies differing widely from each other in manners, customs, &c. At the commencement of the Confederation, each State was tenacious of the rights it wished to enjoy, and only yielded by degrees to the apparent necessities that called for more power in the General Government. Now the division into States has almost become a mere matter of form; yet there is not enough power reposed in the Constitution to keep any one of them, if it should so choose, from flying off in a tangent. It were better the States should give up this power than that we should hereafter see a mongrel Union—virtually a series of divisions, each with laws, like walls, shutting out the citizens of the others. By the clause proposed no State need lose the power contained in its old Constitution, except that which the clause provides for.

It may be contended that sectional feeling would be able to annoy growing States; but I do not think such would be the case. The Representatives, for the sake of the favorable reception of the Constitutional alterations of their own States, would endeavor to act justly and consistently.

The question of Slavery, as it is a vital topic, would be best where the Compromise measures have left it—with the States, and should be contained in a clause free from Congressional surveillance.

At the early framing of our Constitution, there was no cause to warrant the insertion of the proposed clause, or the patriots of '76 would have endeavored to provide this safeguard. Utah is the first case in point, and should be made the precedent for all future cases. I believe that the Mormons are more anxious to remain under the fostering care of our Government than to place themselves in opposition to its good will. But the very act of forming a State Government by them calls for new rules in relation to admitting new States into the Union—rules that should be made general.

In operating with the proposed clause, it would be the duty of Congress to see that a new Constitution did not express too little, as well as too much.

The census of Utah, according to the returns laid before the late Convention, shows a population of 76,335, with Deseret, Humboldt, and Carson counties unheard from. The complete returns will hardly exceed 77,000.

T. S. Williams, merchant, and G. P. Stiles, United States Judge, are endeavouring to organize an expedition of one hundred persons, each at his own expense of outfit, to explore the Colorado and its lower affluents. The avowed object of the expedition is to find and colonize a tract of country, either in the southern portion of the Territory or that part of New Mexico immediately adjoining, where cotton, tobacco, and other southern products can be raised. The hard times, I think, will prevent the organization of such an expedition, at least for the present. KADZ-NE-ATE.

[N. Y. Daily Times, June 3.

What a Woman Can Do.

As a wife and mother, woman can make the fortune and happiness of her husband and children; and even if she did nothing else, surely this would be sufficient destiny. By her thrift, prudence and tact, she can secure to her partner and herself a competence in old age, no matter how small their beginning, or how adverse a fate occasionally be theirs. By her cheerfulness she can restore her husband's spirit, shaken by the anxieties of business. By her tender care she can often restore him to health, if disease has seized upon his overtasked powers. By her council and her love, she can win him from bad company, if temptation in an evil hour has led him astray. By her example, her prospects, and her sex's insight into character, she can mold her children, however diverse their dispositions, into good and noble men and women. And by leading in all things, a true and beautiful life, she can refine, elevate and spiritualize all who come within reach, so that with others of her sex emulating and assisting her, she can do more to regenerate the world than all the statesmen or reformers that ever legislated. She can do as much, alas! perhaps even more, to degrade man if she chooses it.

Who can estimate the evil that woman has power to do? As a wife she can ruin her husband by extravagance, folly, or want of affection. She can make a devil and an outcast of a man, who might otherwise have become a good member of society. She can bring bickerings, strife and perpetual discord into what has been a happy home. She can change, the innocent babes whom God has intrusted to her charge, into vile men and even viler women. She can lower the moral tone of society itself, and thus pollute legislation at the spring head. She can, in fine, become an instrument of evil, instead of an angel of good. Instead of making flowers of truth, purity, beauty, and spirituality, spring up in her footsteps, till the whole earth smiles with loveliness that is almost celestial, she can transform it to a black and blasted desert, covered with the scorn of all evil passions, and swept by the bitter blasts of everlasting death. This is what a woman can do for the wrong as well as for the right. Is her mission a little one? Has she no "worthy work," as has become the cry of late? Man may have a hardier task to perform, a rougher path to travel, but he has none loftier, or more influential, than woman's. [Woman's Advocate.

Prospects of the Year.

THIS country never saw so prosperous a time as the one in which we live. To whichever side one looks, one is amazed at the unbounded prosperity and enterprise and wealth and progress which meets the eye.

Last year the harvest was unusually abundant, and brought highly remunerative prices. Hence every acre of cultivatable land was turned to account last fall and spring. There never were, in the West, so many acres under cultivation as there now are, by several hundred thousand. The prospects of the crop are unblemished. Not a single mishap has occurred to interfere with the farmers' calculations. The cold which was felt so severely here was a blessing in the West. The spring has been alternate heat and rain, without a single hail storm to hurt anything, or any freshet, or any drought, or any frost. It is now almost conduced to a certainty that our wheat crop will far exceed the enormous wheat crop of last year, and that all kinds of grain will correspond.

Nor is the view presented by the foreign trade of the country out of keeping. Since the fall of 1853 the general foreign trade of the United States has been curtailed. This spring is the first since the fall of 1853 that importing has been co-extensive with the advance of the country. During the eleven months ending 1st of June instant, our imports at this port (which may be viewed as a type of the whole country) have amounted to $179,392,000, or $38,049,000 more than the same eleven months of last year. Against this, our domestic produce during the same period have amounted to $66,752,000, or $15,503,000 more than the eleven months of last year; while our export of specie (the receipts being nearly the same) is $13,718,000 less. Of cotton it is estimated that 2,755,000 bales have gone abroad during the eleven months, producing an increased value in the export of $27,495,400. Indeed, there are many persons who think that our exports will this year exceed our imports, for the first time since the famine year.

Is it any wonder that people will not take an interest in politics? If the nigger drivers at Cincinnati will only let the country alone, the human eye has never seen such prosperity as that now opening for us.—[*N. Y. Herald, June 5.*

Effects of Chloroform Upon the Blood.

AT a recent meeting of the Boston Society of Natural History, the following proceedings took place, showing the effects of chloroform upon the human system: Dr. C. T. Jackson exhibited a vial of blood, taken from the heart of a woman who had died from the effects of chloroform, inhaled at a dentist's office in this city. Dr. Jackson stated that the blood of this woman had lost the property of coagulation, was of a peculiar, dark, cranberry red color, and quite uniformly liquid. The blood globules, in a microscope examination made by Dr. Bacon, were found to be a little shrunken and distorted; the white globules were also deformed. At the autopsy, no morbid appearances, of any kind, were discovered in the brain or spinal chord, the latter of which was particularly examined in the portiens which give off the respiratory nerves. The lungs were of a peculiar dark red color, and much congested with blood; but still crepitating on pressure, or cut into. No organic disease was found in any of the viscera, and it was the opinion of all physicians present that the deceased came to her death from the effects of chloroform. Dr. Jackson's particular duty in this examination was to investigate the chemical condition of the blood. He had ascertained that it contained *formic acid*, which was readily separable by distillation of the blood by the the heat of a chloride of calcium bath. The formic acid separated, had its peculiar odor, and instantly decomposed nitrate of silver, reducing the silver to its metalic state, so that large flakes of the metal were obtained. The observation that chloroform was decomposed by the blood, with the production of formic acid, he believed to be new; and it must be regarded as an important physiological fact of no small practical moment. Three atoms of chlorine leave the formyle to combine with the blood, while three atoms of oxygen are abstracted from the blood, to unite with the formyle in the production of formic acid. Thus the blood is not only deprived of its oxygen, but is so altered as to be incapable of absorbing vital air, and the patient dies from asphyxia.

TRUTHFUL SENTIMENT.—It strikes us that there is a "world of wisdom" in the following quotation, brief, as it is:

"Every schoolboy knows that a kite would not fly unless it had a string tying it down. It is just so in life. The man who is tied down by a half-a-dozen blooming responsibilities, and their mother, will make a higher and stronger flight than the bachelor, who having nobody to keep him steady, is always floundering in the mud. If you want to ascend in the world, tie yourself to somebody."

THE Canadas extend in length from the coast of Labrador to the western extremity of Lake Superior, about sixteen hundred miles, with an average breadth of about two hundred and thirty miles, being nearly three times as large as Great Britain and Ireland, and containing an area of about three hundred and fifty thousand square miles.

Statistics of London.

LONDON covers at present a space of 122 square miles. It contains 327,391 houses, and 2,362,236 inhabitants, the annual increase of the population being upwards of 40,000. The length of the different streets is 1,750 miles. The paving of them cost £14,000,000, and the yearly cost of keeping the pavement in repair is £1,800,000. London has now 1,900 miles of gas pipes, and the same length of water pipes. The introduction of gas cost £3,000,000. There are 360,000 burners in the city, which consume every month 13,000,000 cubic feet of gas, valued at £500,000, or two millions and a half of dollars.

The Bankers of London have under their control a capital of £64,000,000, and the different Insurance Companies have a cash capital of £10,000,000 and £78,000,000 in negotiable paper.

The tax on houses amounts yearly to £12,500,000. The furniture of these houses is insured to the amount of £166,000,000. Twenty thousand persons are constantly employed in keeping the docks in repair.

London consumes yearly 277,000 oxen, 30,000 calves, 1,480,000 sheep, and 34,000 hogs, worth, all together, £8,000,000. London consumes every year 1,600,000 quarters of wheat, 65,000 pipes of wine, 2,000,000 gallons of brandy, 43,200,000 gallons of porter and ale, 19,215,000 gallons of water, and 3,000,000 tons of coal. It has 356 charity associations, which distribute every year £1,805,635 to the poor, which sum when increased by private charities will amount to $3,500,000. The city, from the showing of its official documents, has 143,064 persons who have no visible means of support. Among these are 4,000 vagabonds, who cost the city £50,000 a year to support them. There are besides in London 110 professional house-breakers, 107 street thieves, 40 robbers, 783 pickpockets, 3,675 ordinary thieves, 11 horse thieves, 140 dog thieves, 3 forgers, 28 counterfeiters, and 317 individuals who live directly by the profits of this illicit trade, 141 swindlers, 172 people who speculate on charity with false documents, 343 receivers of stolen goods, &c., &c.; in all, 162,000 criminals, who are known to the police, and who steal every year to the amount of £42,000.—[Ex.

A Homeless Nation.

THE present generation live on the sidewalk. The ladies pay twenty-five dollars for a bonnet to adorn Broadway, and they sweep the pavements with the costliest silks. Our sole aim now is to create a sensation at the hotel or boarding house table. Our flirtations are carried on in Broadway, *en promenade*, and our young and blushing brides commence their honeymoon in a steamer. We no longer live for ourselves and for the calm enjoyments of the family circle; we only exist to show our neighbors how very fine we can be. We live, in fact, not to please ourselves, but to astonish the Browns. The household gods have been packed up in an old trunk and put in the cellar, and we have only one genuine, sincere worship in the world, its temple the marble dry goods box in Broadway, and the high priest is Stewart. The result of this is even *now* beginning to be visible in the lax public virtue and private morality. That centre of all godliness, Home, is disappearing, and we shall not be astonished to hear it announced, that the next generation will be conducted by patent labor-saving machinery, and farmed out by contract at fashionable hotels.

This living in public, in addition to the laxity of personal morality it engenders, will also lead to extravagance, which will produce two enormous classes of society, the distinctions in which will be, simply master and serf—tyrant and slave! That noble Republican simplicity and independent equality which carried our infant Republic of three millions of freemen through the appalling struggle of '76, will be replaced by a mere Helotism, which will render our present force of thirty millions inferior in all respects.

We repeat, that the great defect in our system is the abolition of the sentiment home which will inevitably lead to extravagance, debt dependance and bankruptcy.—[N. Y. Daily News, June 6th.

THE length of all the different streets in London is 1,750 miles. The paving of them cost £44,000,000, and the yearly cost of keeping the pavement in repair is £1,800,000.

Impulsive Insanity.

THE contrast often presented in patients affected with impulsive insanity, between the state of the intellectual faculties and that of the feelings, is described in the following manner by Dr. Ray of the Hospital for the insane, Providence, R. I., in his valuable work, The Medical Jurisprudence of Insanity:

"These patients can reason logically and acutely on any subject within their knowledge and extol the beauties of virtue, while their conduct is filled with acts of folly and at war with every principle of moral propriety. Their moral nature seems to have undergone an entire revolution. The sentiments of truth, honor honesty, benevolence and purity have given place to mendacity, dishonesty, obscenity and selfishness, and all sense of shame and self control have disappeared, while the intellect has lost none of its usual power to argue, convince, please and charm."

Insane impulses are not always irresistible, as is illustrated by Dr. Ray in the following account of a patient:

"We once asked a patient who was constantly saying or doing something to annoy or disturb others, while his intellect was apparently free from delusion or any other impairment as ever, whether, in committing his aggressive acts, he felt constrained by an irresistible impulse, contrary to his convictions of right, or was not aware at the moment that he was doing wrong? His reply should sink deep into the hearts of those who legislate for, or sit in judgment on, the insane. I neither acted from an irresistible impulse, nor upon the belief that I was doing right. I knew perfectly well I was doing wrong, and I might have refrained if I had pleased. I did thus and so because I loved to do it. It gave me indescribable pleasure to do wrong." Yet this man when well is kind and benevolent, and in his whole walk and conversation a model of propriety."

The National Debt of England.

THE following shows the manner in which the enormous national debt of England has been created:

Thirty-six millions went in the revolutionary war which brought William of Orange to the throne of England—twenty millions were borrowed, and that commenced the national debt.

Sixty-two millions in the "Spanish Succession," from May 4, 1702, to March, 1712. Thirty-two and a half millions borrowed.

Fifty-four millions in the "Spanish War," from October 28, 1733, to April 30, 1748. Twenty-nine millions borrowed.

One hundred and twelve millions in the "Seven Years' War," from June 9, 1756, to the peace of Paris, Feb. 10, 1768. Sixty millions borrowed.

One hundred and thirty-six millions in the "American War," from 1774 to the peace of Paris, Nov. 30, 1782. One hundred and four millions borrowed.

Four hundred and sixty-four millions in the "French Revolutionary War," from February, 1793, to the peace in Amiens, 1802. Two hundred millions borrowed.

And one thousand one hundred and fifty-nine millions in the "Bonaparte War," from April, 1803, to June 18, 1815. Three hundred and eighty millions borrowed, and seven hundred and seventy millions raised by taxes."

A SLIGHT MISTAKE.—The Louisville Journal has the following nonchalant paragraph: "We learn that a shooting affair came off at Lake Providence about a week ago. A man named Jones shot a man named Patterson, mistaking him for one Pennington. Patterson, after being shot twice, one of the balls lodging in his breast, drew a pistol and was about shooting Jones, when the latter begged his pardon, saying he had mistaken his man. Patterson generously accepted the apology. His wounds are not mortal.

A CANNON BALL, striking the oaken ribs of a man-of-war, pierces straight through them, scattering destruction on all sides, until its force is expended; but if it impinge upon the wave, it swerves aside, and is conquered by their unresisting softness, and finally subsides without injury. So the first burst of passion, incensed and rendered more dangerous by a stubborn opposition, will generally yield and fall harmless if it is met by softness and submission.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JUNE 14, 1856.

Mr. Buchanan.

THE nomination of this distinguished gentleman by the late Cincinnati Democratic Convention, has been hailed with great demonstration of rejoicings by his partizans, throughout the Union. The following short sketch of his life from the New York *Mercury* may not be uninteresting:—

"BUCHANAN, HON. JAMES, statesman and late Secretary of State of the United States, was born on the 13th of April, 1791, in the county of Franklin, state of Pensylvania. After having passed through a regular classical and academical course of instruction, he studied and adopted the law as a profession. Having inherited a predilection for politics he was nominated, in 1814, for the House of Representatives of the Legislature of his native state, and was elected. He was re-elected in the year 1815. After having served two sessions, he declined another re-election. In 1820 he was elected to Congress, and took his seat in that body in December, 1821. He remained a member of the House till March 4, 1831. Immediately after his fifth election, he declined further service, and retired into private life. In May, 1831, he was offered the mission to Russia by General Jackson, and accepted the proffered honor. In the year 1834, immediately after his return from Russia, Mr. Buchanan was elected to the Senate of the United States, to fill an unexpired term, rendered vacant by the resignatiyn of Mr. Wilkins. In December, 1836, he was elected for a full term; and, in 1843, was re-elected. In March, 1845, he was appointed Secretary of State by President Polk, which office he held till the close of the administration of that gentleman. Mr. Buchanan, as a politician, ranks with the democratic party, by whom he is highly respected. He has probably had less censure cast at him than is the usual lot of the prominent politician; and is honored by all parties in private and domestic circles."

Mr. BUCHANAN has been a public man for forty years past. Previous to Andrew Jackson's Presidency, he is spoken of as being a Federalist; but with that distinguished statesman, and since that time, he has been on the Democratic side.

In looking carefully over the opinions of the press in regard to Mr. Buchanan, we find that friend or foe, in politics, all speak of him as an honorable, highminded, courteous gentleman. When we speak politically, however, he has many enemies, and so will any man, of any party; aspiring to the highest office in the land; the more elevated the position, the more will he be made a target to shoot at. It is a pity that this should be true; but so it is. This not only arises from an honest difference of opinions, strong party prejudices, sectional feeling and strife, which perhaps nowhere run higher than in the United States; but also from a more sordid, debasing, and less honorable sentiment; the division of the public patrimony, amounting to the tune of about one hundred millions—a temptation that patriotism is not always proof against. That many of those partizans do honestly differ, and are very conscientious in their course there can, in our opinion, be no manner of doubt, particularly on the all-absorbing and exciting question of slavery. This freedom of opinion we conceive all parties possess a perfect right to hold and maintain; and also to gain as many converts to their political creed as they possible can, by the use of all fair and honorable means; but we deprecate this wanton disregard of character, and repudiate the wholesale slander, low vituperation and abuse, and the multefarious acts of chicanery and deception that are generally made use of, by unprincipled and interested demogogues. We are, therefore, glad to see that Mr. Buchanan has thus far escaped all this ribald abuse; and we hope, for the honor of our nation, that other candidates will be treated as courteously; for we very much dislike to see such remarks as we were obliged to read in a French journal during a former Presidential contest. The editor of which wondered "why they could not find an honest man for President; for, according to the American papers, the two candidates for the Presidency were the biggest scamps in creation."

That Mr. Buchanan's political antecedents will be critically scrutenized both by friend and foe, there can be no doubt; and this is all right; a man to stand at the head of so great a nation ought to be known and understood, and bear the test of the strictest scrutiny. The only three things that he seems to be accused of, at present, by his political opponents, is what is termed his fillibustering proclevities, in associating with Mr. Pierre Soulé in the attempted purchase of Cuba, in this, of course, he was acting under advisement, the charge, however, is, that of adhering too strongly to the Monroe doctrine. Get it peaceably if you can; but America for Americans, at any rate. He is charged, too, of sustaining the Missouri Compromise, and then of accepting office under the full, frank, and universally acknowledged acceptance by the convention of the Kansas Nebraska act. This we must leave Mr. Buchanan to explain. The last is that he is a Democrat, and of course believes democratic doctrine. We shall not comment on the two first. The latter is a sin easily excused among Democrats, and if they have the majority, or are better wire-workers than the other party, of course he will be elected. It seems to us that there will require a fusion, a combination of two or more of the discordant opposing political elements, to make a sufficient force to give him the-go-by. In the Convention, at least, there was perfect unanimity. President Pierce and Senators Douglas and Cass all seem satisfied, and endorse the nomination. The two former, no doubt, are very much gratified at the endorsement of the Kansas-Nebraska act. The Hards and Softs of New York than whom perhaps none have been more bitter enemies, have, by some kind of legerdemain, at the Convention, been made to coalesce; they are now united, and the whole of the Democratic party as a unit, proclaim by the waving of banners, the roaring of cannon, by assemblages, speeches and other demonstrations, that they, at least are pleased with their choice.

Utah.

THE following we clip from the Ohio *Columbian*:

That "Squatter Sovereignty" paves the way for the admission of Utah into the Union, with its horrible Polygamic institution, is conceded, but it seemed incredible that the Administration party should not only leave the *right* to hold slaves to the people of the incoming State, but also the *right* to the social institution of polygamy, which even the better class of the barbarous Turk now begins to regard with a loathing. But as wonders will not cease, so we can hardly express our surprise when it becomes evident that the Democracy will make the admission of Utah with or without Slavery and Polygamy one of its issues when the proper season comes for broaching the subject. The Cleveland *Plain Dealer*—which talks "by the card" so far as this Administration is concerned—has had several items of late, hinting towards the right of the Mormon State, to its beastly social organism. In its Wednesday's issue, it says:

"The Mormons have held their Convention, formed a Constitution, and soon will be at the door of Congress for admission. They have the requisite population, and their organic law is Republican in form, which is all that is required by the Federal Constitution.

Polygamy is claimed by them to be a part of their religion, being copied from Patriarchs, and about which Congress has nothing to say. But if Congress has power to inquire into the domestic relations of master and servant, why not man and wife, guardian and ward, &c.?"

What does this mean if it does not argue the right to Polygamy under the Federal Constitution? The public mind is not yet prepared to have the Democratic press openly espouse the cause of polygamy, but no such parsagraphs as the above can leave any doubt as to the issue that will be made when the question of the admission of Utah is made. What a tri-color for freemen, for Americans, for religion, for progress, to contemplate—

DEMOCRACY—SLAVERY—POLYGAMY!

What a pity it is that there should be the least vestige of freedom left in the country! What a lamentable affair that our forefathers should have entertained such erroneous notions as to suppose that all men are born free and equal and have the "right of life, liberty and the pursuit of happiness," together with the right to "worship God according to the dictates of their own conscience?" Why could we not have had a national religion, a test act, a Pope, or some inquisitorial tribune, to decide about morality and religious matters? We doubt not we should have had something of the kind if the editors of the *Columbian* had had anything to do in the matter. But can't we now introduce something of the kind? Alter and amend the Constitution, pass a *post facto* law, declare for a national religion, introduce friars and monks, ordain confessionals, set up a censorship for the press, and return to the good old times. The rights of man are of course all a farce—Republicanism an exploded theory—and "DEMOCRACY" as lamentable an evil with the *Columbian* as *Slavery* and *Polygamy*. It is unquestionably a shame for the Cleveland *Plain Dealer* to write such articles as the above; it ought not to deal so plainly as to publish plain constitutional matter-of-fact principles. It ought to possess more of the properties of the chameleon and change colors to suit circumstances; blow hot and cold; twist, turn, wiggle and whine; to be in favor of freedom and opposed to it; talk of liberty to the black and enslave the white; quote and uphold the Constitution of the United States when convenient and discard it when inconvenient; repudiate oligarchy in name and carry it out in practice; claim the right to speak, write, think and act, but deprive all others of this privilege. We leave the matter of Democracy, that the *Columbian* laments so much over, in the hands of the *Plain Dealer* and democrats, where we think it is safe. We leave the South to defend its own institutions; but as it regards the "rights of the Mormon State to its "*beastly social organism*," we would simply state that the Mormons ask no more than their rights, and we think there is justice enough in the land to accord them. We do not like to use bad names: but in reply to the attack on our social organism, we would remark that whenever Utah becomes as "beastly" in its *organizations and institutions* as those that surround the *Columbian* and deluge the United States, we pray that the earth may open and swallow her up.

Kansas.

ABOUT three thousand persons congregated in the Broadway Tabernacle on Monday evening "to consider the recent alarming events at Kansas." The call for the meeting announced that "Gov. Reeder and other distinguished speakers" would address the meeting. Mr. Reeder not appearing as expected, created some little confusion. During the evening it was announced that a telegraphic despatch has been received from the Governor, stating his inability to be present. Several gentlemen spoke on the present struggle for liberty in Kansas. The meeting, or rather a portion of the audience, was addressed by Mrs. Buffom recently from Kansas. Mrs. B. is a shooting star—she wanted to shoot Sheriff Jones, but, her husband regrets, "her pistol snapped." Resolutions were adopted in favor of Kansas, and a collection of $2000 taken.

The following are the latest dispatches about the Eden of the Virginia *Telescope:*

CHICAGO, June 9, 1856.

The latest Kansas dates confirm the intelligence of a fresh outbreak of hostilities. Capt. Pattie's Company having been overpowered by a force of Free State men, Gen. Whitfield left Westport on the night of the 2d at the head of 100 men in pursuit. They were supposed to be about forty miles from Westport on the Santa Fe road. Col. Sumner also left for the scene of disturbance with eight companies of dragoons.

ST. LOUIS, June 9.

The account taken from an extra of the Kansas City Enterprise, (Pro-Slavery,) and telegraphed here, that nine Abolitionists and thirteen Pro-Slavery men were killed in an encounter between a band of 150 Abolitionists and Capt. Pattie's Company, proves to be an exaggeration. Capt. Pattie and McGee, reported dead, are alive, and but two or three persons were killed in all. Capt. Pattie's Company were captured, the Free State party being greatly superior in numbers. Gen. Whitfield, with one hundred men, had gone to their rescue.

Justice in Philadelphia.

ON Monday a girl attempted to shoot a man who had wronged her. She was arrested and sent to prison by Alderman Ogle in default of bail, which was fixed by him at TEN THOUSAND DOLLARS!

On Tuesday a man attempted to shoot another, without provocation. The ball whistled past the heads of several persons, endangering their lives, and he was held to bail in the sum of *six hundred dollars*.

The *Woman's Advocate* Philadelphia, June 7th, publishes the above. Unacquainted with the circumstances associated with the two facts referred to, we can't speak about the justice of Philadelphia judgments. We have, however, considerable confidence in the discreet and prudent selections of the fair conductor of the *Advocate*, and suppose if all were told, it is quite likely greater leniency has been shown to the burst of masculine passion than to the simpler display from the fair one, to warrant the contrast of bail. A gentleman to shoot at another is no uncommon thing, in the spirit of the age—an affair of honor: six hundred dollars is therefore all that can be asked as bail, and it mattereth little if forfeited or honored. Not long since $500 was only required for bail from a gentleman who shot dead a waiter in a muss about his breakfast. From a young girl, however, who has no position in society, but whose heart burns with indignation against him who has robbed her of virtue, embittered her cup of life with the gall of gall, made existence to her dreary, dark, and burthensome, withered her every hope of joy, destroyed her peace of mind, her confidence in humanity, in short, turned the world and its hopes and joys to a pandemonium of black despair, brought ruin and desolation to her bosom, poignant grief and bitterness to the bosoms of father, mother, sisters, brothers, and feeling thus ruined and deserted by him, reproached, disowned and cursed by them; loathing herself, she seeks revenge, and ten thousand dollars bail is required. A straw shows the current—to encourage revenge for seduction would endanger too many lives.

Had two such cases transpired in Utah, the "Philadelphia *Bulletin*" and the "*North American and the United States Gazette*" would have bellowed lustily about the "God forsaken community." Let the editors of these journals get the ponderous ebony beams out of their own eyes and they will be better able to see the mote in the eyes of their far-off acquaintance—Utah. When they have done so, and brushed up their talents a little, they'll find plenty of mud to clear from their own doors.

There can be no greater evidence of the apostacy of any people from Christianity, than their impunity to punish the crime of seduction. Such pious editors, like those referred to above, who cry to Utah: stand far off, we are holier than thou, boast of living in the glorious effulgence of gospel light, compared with which Judaism is barbarism—yet they tolerate crime at their very doors, the commission of which had to be atoned for by Israel in blood. Christ came not to destroy that law; and if he said to a certain woman "go and sin no more," it was because Judah was then an apostate, himself no acknowledged Judge in Israel, and among her accusers none righteous enough to cast at her the first stone. To say Christianity is more indulgent to such a crime is a libel. Had the pure principles of the son of Mary been adhered to by christians as they boast, the very thought, without the commission of the deed, would have been a sin to be repented of before God, but alas!

Let the Mormons be what they may, and though too much of the old leaven, modern christianity, may adhere to them, still this much can be said, such transgression in Utah cannot be atoned for by dollars. Law there would have required *him*, and not her, to lay down the ten thousand dollars bail, and quite as likely as not the community would have regretted she missed her aim. In spite of all the libellous attacks of the *Bulletin* and such scribblers, the Mormons have adopted laws for the punishment of crime, that their calumniators would shake and tremble to read.

Begging the Question.

IN another column will be found a communication to the *New York Daily Times* from its special correspondent in Utah. We are not a little amused at a declaration made by this said correspondent in relation to the morals of the Gentiles. After narrating, we believe faithfully, some pithy remarks of Governor Young, Counsellor Grant, Mr. Woolley and others, in relation to the corruption of the gentiles, and their attempts at seduction, wherein their conduct was severely reprehended. Judge Kinney and Indian Agent, Mr. Hurt, got their feathers up a little at the wholesale charges made against the Gentiles, and wished to know if they were considered as honorable exceptions. This our correspondent thinks is very proper, that because the Gentiles generally are bad that all ought not to be put in the same catalogue. Very true; "honor to whom honor is due"—where there are any good traits always acknowledge them. We ought to do right by the devil. What we are amused at however is, the plain matter of fact statement that "our correspondent" makes when he says:

"I admit that the *greater portion* of the non-Mormon believing part of the inhabitants of this city show *a very low scale of morals*; yet there are *some* who are as pure as any Mormons can pretend to be."

Put the above along side of some of the mild ephithets bestowed upon the Mormons by some of our pious, political and religious cotemporaries, such as, "The infamous, polluted Mormons;" "Licentiousness, run riot;" "That den of infamy;" "That moral ulcer on our body politic," &c., &c., &c. Such writers, without experience, show that they are "licentious" in the use of their pen; that they unblushingly and "infamously" propagate slander and that their own tongue is "ulcerated." "Our correspondent" on the spot makes no such assertion; he admits that his Gentile brethren are generally bad; *but there are some as good as the Mormons.*" Now we believe the above, it is a fair statement of the case. We know that the Mormon morals are far superior to those of any Gentiles as a community that we have ever seen, but this is a general view. To condemn all Gentiles and sustain all Mormons would be equally wrong.

In regard to the writers remarks concerning Federal and State Rights we have nothing to say. The Mormons can stand any law that others can.

The Mormon Difficulty.

THE Mormons of Utah have formed a State Constitution, republican in character. It is silent both as regards slavery and polygamy. The Mormons will ask admission with this constitution, into the Union, and when admitted, they may make such modifications of their Constitution as shall be deemed necessary to bring it into more perfect conformity with their tastes and their views of social life. But will Congress admit Utah as a State, while Mormon practices prevail within it? Will Congress decide that a heterogeneous population gathered together within a few years by a delusion, from all parts of the earth, is such a population as it can wisely and safely clothe with the privileges of State independence and of political equality in the Government of the Union? That is the question which Congress will soon have to decide; and it is a question of deep concern to the future moral and social interests of the Republic.—[N. N. Sun, June 6.

The *Sun*, of course, should have its word about Utah. He has a right to ask such questions. He might, however, have confined himself to these. If we were to ask him why he talked about "a heterogeneous population gathered together within a few years by a *delusion*," he would feel silly, look silly, and talk silly, like the boy who, challenged for throwing a stone at the passing dog, said: *he did it because he saw others do it.* For certain, the *Sun* knows no more about the principles of Mormonism than he knows about the principles of Moses and Jesus Christ.

We scarcely know how to interpret the *Sun's* "*question of deep concern.*" If he is in the vale of deep repentance, sorrowing for the moral and social pollutions of the Republic, and looking forward to *Deseret* as the day star of hope, we would like to encourage his devotional feeling a little, leaven leavenath the whole lump. We won't, however, say too much about the great advantages he may yet reap from a closer acquaintance with the Mormons, lest he should break his neck in the race to obtain them—and then what a loss the country would sustain!

News from Utah.

CONDITION OF THE PLAINS—APPROACH OF THE MORMON CONSTITUTION.

We are pleased to announce the arrival, from Utah, of Col. A. W. Babbit and Judge W. I. Appleby. They left Utah on the 22d of April, and made the trip from the Territory in twenty-six traveling days, having been detained six days on account of snow storms at Devil's Gate, Greasewood and Horseshoe creeks. One snow storm continued with great violence for seventy hours. The snow was from four to eight inches on the level, and from four to six feet in the banks. They met with no other troubles on the route, the Indians being friendly disposed. They stopped one day at Camp Davis, on the Platte Bridge, and report everything as being peaceable and quiet at that point.

Chief Justice Kinney and family, the United States Marshall Haywood, with whom George A. Smith, bearer of the Constitution of the State of Utah, are *en route* for the States, and will probably be here in five or six days. Also a church train who are intending to return to the valley with machinery for a steamboat, to be used on the Great Salt Lake.

The Indians everywhere are disposed to be friendly, and are preparing for treaties of peace at Salt Lake, Laramie, and at other points. Emigrants will run no risk this year from Indian depredations on their route to the Valley and to the Pacific coast.

Everything in the valley wears a prosperous appearance, and the city is growing with magic rapidity. A large emigration to the valley is anticipated during the present season, and extensive preparations have been made for its reception. Though the winter has been one of unprecedented severity, and the supplies have been to some extent cut off, still emigrants to Salt Lake will find a welcome and something to eat. Vegetables of all kinds were forward, and the prospects for a large crop were most flattering. Business of all kinds was brisk.

Colonel Babbit and Judge Appleby—the one Secretary and the other Clerk of the Supreme Court since the organization of the Territory—arrived, *en route* for Washington, upon official business.—[Omaha City Nebraskian, May 28.

Letter from S. A. Woolley.

FLORENCE WINTER QUARTERS,
N. T., May 16, 1856.

To the Editor of the Mormon:

DEAR SIR: As I have by your sanction left my field of labor to return to the home of the Saints, the fat valley of Ephraim, the home of my beloved family, and am thus far on my journey thitherward, I feel it a duty that I owe you and the Saints to make a short statement of matters as they have transpired with me. I was, as you are aware, appointed on the 28th of August, 1852, on a mission to Hindostan to preach the gospel, accordingly, in company with about 30 Elders, I left the Valley on the 19th of Oct. of the same year. We were about 40 days crossing the plains to San Barnardino, where we stopped a short time, then proceeded to San Pedro, and took a ship for San Francisco. Here we remained about three weeks until the Lord opened the way for us to get further.

We set sail on the 29th of Jan. 1855, on board the ship Monsoon, Z. Winsor, master, and after a pleasant passage of 86 days, we landed in Calcutta on the 26th (25th by our time) of April.

We were in all 13 Elders, 9 for Hindostan, and 4 for Siam. Two of the brethern had the small-pox while crossing the sea, which left but few marks. I would here remark that our Captain was a gentleman, and treated us with every kindness. After our arrival he assisted me to money to get some clothes suitable for the climate, and to take me to my field of labor. While in India, which was 18 months and four days, I travelled one thousand miles into the interior of the country, preaching in all the principal stations (except where prohibited by military authority) between Calcutta and the Himmalaya Mountains, but did not baptize any who lived over 70 miles above Calcutta.

Men there are fearful of being thrown out of employment if their faith is contrary to established usages. Nearly every person is employed directly or indirectly, by government, so that they are entirely dependent. In consequence we did not apparently accomplish much, if any thing in the upper country. We hope, however, "it will be like the bread cast upon the waters," &c. After I returned from the upper country I remained at Calcutta, and Chinsurah, about six months, where I preached, and baptized a few. On the first day of Nov. 1854, I set sail from Calcutta for Boston, on board the ship John Gilpin, Ed. P. Ring of Gloucester, Mass., master, and after a pleasant passage (except the last two weeks which was severely cold) of 99 days we landed in Boston on the 13th of Feb. 1855.

Let me here remark that Captain Ring paid my passage in the cabin, which was $150, treated me with every kindness I could expect, for which I pray God to bless him in time and also in eternity.

From Boston, I proceeded to West Chester, Pa., thence to Wilmington and Centreville, Del. In the latter place I found a home at the house of Titus Mousley, and commenced to blow the gospel trump again. I continued preaching, and baptizing in Del. and Pa. until April, when I reported myself at Conference at which time I was appointed by yourself, and the conference to preach, rest, go home, or do as I pleased for the time being. I continued my labors in Del. and Pa. preaching, baptized a few, and assisted in the foreign emigration, until sometime in the forepart of May, when I was appointed (by yourself) to take charge of, and preside over, the Saints in Del. assist in the emigration, by securing places for employment, &c., which I did until the 6th of April 1856, I was then relived or permitted to return home with your sanction and proceeded West. During my stay I organized four branches, baptized quite a number, and left the Saints all in good spirits, and strong in the faith of all the principles of the gospel, with a determination to gather out as soon as circumstances permit. Six have emigrated this spring from the Centreville branch.

Allow me here to tender my thanks to the Delaware Saints for their kindness to me, particularly to Father and Mother Mousley, and excellent family, with whom I made my home for the last year, also to Brother and Sister Crossgroves, and to all the good Saints for their zeal in the cause of Christ, and their strict obedience to the council of the servants of God. May the God of Israel bless them forever and keep them faithful unto the end that they may ever be represented in the same light by their President, and finally be saved in the Kingdom of our God. Amen.

I would also remark that Father Mousley acted as a father to the poor Saints, which I took down into his neighborhood by sustaining them until they got into business, to a considerable amount, and I pray God to reward him therefor.

During the year I travelled I preached more or less in Pennsylvania, spent two months visiting and preaching in Ohio, where I baptized one who is now on his way for the Valley.

Permit me now to bear my testimony to the truth of the work in which we are engaged, that I know it to be the work of God, and that Joseph Smith was and is a Prophet of the Most High, that Brigham Young is his successor and a Prophet, that the Church is now organized, with Apostles and Prophets at the head as our Saviour and his Apostles said it should be, (see 1st. Cor. 11 28, Ep. 2 and 4 chapter) and that all the gifts and blessing are now enjoyed as anciently, that the Latter Day Saints are the people of God. This is in short my testimony to all, both Saints and sinners, in the name of Jesus Christ my master. Amen. The power of God was made manifest in many instances under my admistration, in healing the sick, both in India and also in this country, for which I feel to thank God, and say all the honor, and glory be unto the Father, Son and Holy Spirit both now and forever more. Amen.

I would say to all the Saints, over whom I have had the honor, and pleasure to preside for the past year, you have my best feeling, blessing, and confidence, and ever will have, if you continue in the truth, and obey the councils of God through his servants, and I pray God to bless you, and enable you to do his will, that you may prove faithful unto the end, and I say by the authority of the Holy Priesthood and in the name of Jesus Christ, be ye blest even so. Amen. I am you Bro. in the Covenant of peace, liberty, and Union, brought about through the Gospel of Jesus Christ, restored to Joseph Smith by an angel in this the 19th century.

Your Bro. affectionately in Christ,

S. A. WOOLLEY.

FOR THE MORMON.

Reminiscences of Classical Ages.

CONTINUED.

BY ALEXANDER OTT.

SOCRATES endeavored to correct error, and especially to overthrow the *soi distant* Sophists (sophos is derived from the Greek, signifying wise, intelligent,) a society of subtle, cavilling, falaceous disputes, whom pride and vanity caused to exhibit their pretended mental superiorty on every thing. With a fine, flowery language, imposing declamation, casuistry, they introduced false and *sub rosa* impure principles, and the multitude not being capacitated to see their erroneous logic, were deco yed and believed. Any system in the course of time attempting to refute principles, however correct, by fallaceous arguments, was called sophistry; hence we find that term used whenever any discussion is not confined to the proper channel of correct reasoning. Socrates, by deriding and exposing the sophists, and showing the folly of their arguing, made them his mortal enemies. They accused him with denying the Gods of the Government, and believing in the adoration of but one One supreme Being, in consequence of which he was sentenced to drink the cup of hemlock, (hemlock, a narcotic poisonous herb, the leaves of which are indented, and resembles physiologically much the common celery, and grows in both hemispheres.) On the night previous to his execution, he conversed with some of his hearers, on the immortality of the soul, and on the sentiments which anticipation of another life should inspire, proving thus, that every one ought to be guided by true principles. He died about four hundred years before the birth of our Saviour. Socrates was a very kind, good tempered man, and although his wife Xantippe, a woman of proverbial notoriety, by her continual scolding tried to the very utmost to provoke his feelings, he always showed his equanimity by controling himself. One day on coming home from a party at rather an unusual hour, his amiable partner was so excited, that she gave vent to her angry feelings by pouring a bucket of water upon him, abusing him at the same time with her tongue most shamefully. The great philosopher remained perfectly composed, merely remarking to his astonished friends, who witnessed the interesting ebullition of conjugal affection, "*after rain comes sunshine.*" Truly a fair and praiseworthy example of self-government. Plato, a friend and cotemporary of Socrates, a man of the greatest Genius and Talent, whose name is engraved on the scroll of immortality, has confessed lasting benefits both upon the literary world and society at large. He who has pondered over the profound and sublime writings of that philosopher, cannot help being struck with the intellectual opulence, and the intrinsic superiority that bear no comparison with the literary striplings of mental insignificance, and the overpowered reader will exclaim in the language of the great Plato, "*It must be so—Plato, thou reasonest well!*" The profundity of thought, the variety of subject, the elegant and beautiful style, the pure and noble principles he advanced, secure that eminent man an everlasting triumph in the literary world. Well may his name be associated with such illustrious personages, as Demosthenes, whose thundering orations arouse man from mental lassitude and animate him to strike the path leading to Parnassus; with Homer, the lofty strains of whose immortal lyre are conveyed through the vista of centuries, and make the classical scholar thrill with joy and admration, whole studying those monuments of mental excellence of by gone times; with Herodotus the *historiae pater* (the father of history,) who in his faithful and interesting rechas portrayed with sublime simplicity, the mythological times of classical soil, where rich fancy assisted by memory conjured up those beautiful fables so interesting and fascinating to every intelligent reader. Xenophon, well known to every one, that passed through the usual routine of an academical education, is considered one of the best generals, tacticians and writers; his works contain the *Anabasis* (that is to say, an inland-campaign,) and the Cyropædia, the biography of Cyrus. His graphic and correct accounts betray the man of genius and talent; the scenes represented to us, are life-like and make us believe we are in the midst of camps, we hear the din of war in which the mightiest of those times were struggling for worldly splendor and renown; in beautifully glowing colors, leaving a lasting and salutary impression on the youthful mind. Sophocles, the Greek tragedian, the elegant histrionic writer of imperishable memory, composed more than eighty tragedies, the greatest number of which have been lost by political and social revolutions, that proved often pernicious to literary treasons. His works are written in the doric dialect, and are a pattern of poetry and style. The sublime and noble delineations of characters, the skilfully arranged intrigues, and the beautiful language claim the praise and admiration of a philologist, and man of literary taste, hence the great author is generally read and studied in good academies, and his tragedies are sometimes performed with all the arrangements of classical theatres on modern stages before a select and intelligent assembly. One of his best works is the Antigone. Euripides, is not inferior to to Sophocles, as a tragedian, though he is not so well known as the latter. There is a peculiarly interesting touch of grandeur in all his literary productions; the reader while engaged in the perusal of those imperishable lines is sometimes as it were, overawed by the bold, lofty train of ideas and the ever-varying scenes, that show the inexhaustable mental treasures of that great man.

Æsop, whose immortal works are translated by Erasmus, the great scholar of Rotterdam, a man of rare talent in portraying human weakness, and pointing out and critisising sharply the deficiencies of social life, has gained the laurels of everlasting fame by his ingenious, fables abounding in Attic salt, and creating a hearty laugh in the reader, while pondering over those comical fictions, that contain so many wholesome lessons. He was a slave, like Publius Cyrus, Terence, Epictetus, the celebrated Stoic. Those authors, although bondsmen, possessed of a free, independent mind, seeking delight in cultivating the Muses, and striking the lyre of immortality. Their giant intellects burst the shackls of bondage, till they became eventually known as stars of first magnitude in the literary world. Terence's works are comedies, of a language and metre peculiar to him, contain correct and contain beautiful delineations of human feelings and passions. Epictetus was a singular man, although the Emperor Adrian was a real Maecenas to him, and proved a sincere friend to the former bondsman; he was destitute even of the common comforts of life, living in a house without a door—with no furniture but a table—a small beadstead, and a wretched coverlet. It is a well-known fact, that the greater the talent or genius of a man, the more he is eccentric, for the corroberation of which I could quote many illustrious names, if the limited space of these columns would allow it, so in relation to Epictetus, he was an eccentric in the extreme, and nearly a Cynic. Ancient and modern philologists designate man of slovenly habits, following the life of Diogenes, who used to live in a tup, despising the comforts and social amenities of life, a Cynic, a word derived from the Greek, signifying doggish.

Publius Virgilius Maro, one of the most amiable and talented poets of the Roman era, was ushered into this sublunary existence in Mantua, at present a large, well fortified town in the Lombardic Venitian Kingdom of the Austrian Empire, sixty-nine years previous to the birth of Christ, in the year of Rome 684, on the 15th October, which memorable day the Latin Poets, and the people at large, on account of the high esteem for his great capacities and many virtues, observed in commemoration of his birth. Orations were pronounced, the Muses invoked, poems were composed for the purpose solemnizing the anniversary of Virgil. Licinius Crassus and Pompey the Great, were in their first consulship, when the poet's father Maro, quite a Plebian or common man, and his mother Maja, a near relation to Quintilius Varus, was the descendant of a very illustrious family, had taken their abode in Mantua, where Virgil was born. At the age of seven yerrs he went to Cremona, where he resided up to his seventeenth year, when he, according to the custom of the Romans, put on the *Togavirilis*, which was a short cloak similar to the Spanish mantle or mantilla, that owes its existence to that classic dress. Every young man, as soon as he had reached his virility, put on, consonantly the the fashion and customs of those times, the Toga virilis, whereupon he was considered fit for the society of man, and for taking an active part in the important scenes of that age, in fact his career had commenced from that very day. From Cremonia, Virgil moved to Naples, the present capital of the kingdom of the same name, on the shores of the Mediterranean, a short distance from the renowned volcanoes, Vesuvius and Sulfatara, where he applied himself to a close and persevering study of the Greek and Roman languages, Physic and Mathematics, in which he improved rapidly. After a residence of a few years at Naples, he moved to Rome, where his brilliant talents soon attracted the notice of the leading men at court, who expressed their high esteem for him, by introducing him to Augustus. It appears however, that either the bustle, confusion, and the great variety of pleasures of a grand, gay, libertine court were disagreeable to his feelings as a man of studious, reserved habits, or that the miasmatic air of Rome was injurious to his frail system, as he returned to Naples, where he commenced writing his Bucolics (derived from the Greek Bucoloi, shepherds) or pastoral songs for the purpose of celebrating the encomiums of Pollio, Varius and Gallus, who recommended him highly to Maecenas, whose friendship and influence exempted him from having his lands divided as a reward to the veteran soldiers for their loyalty and bravery at the great battle of Philippi. In order to show that the idea of some people, who believe that poets and other talented writers can dash off an able composition, as it were, in the hurry of a few moments, is an erroneous one, I merely mention that Virgil spent *three years* in writing his Eclogues, a book of about 90 pages of small octavo size, and so in relatiton to other literary magnates. The name Ecloge is used for pastorial or rural songs, and is generally a short poem between Idyl. The greatest pastoral poet, Theocritus, the Greek, who flourished 282 years before the birth of Christ. His Idyls have a beautiful sweetness and simplicity in style and ideas.

TO BE CONTINUED.

The Presidential Campaign.

BY Thursday afternoon the Democratic National Convention at Cincinnati got through the difficulties attending the adoption of a platform to reconcile and serve all parties, and proceeded to the business for which they were convened.

Messrs. Buchanan, Cass, Douglas and Pierce were severally nominated for the Presidency. The following is the result:

Ballot.	Buchanan.	Pierce.	Douglas.	Cass.
1	135½	122	33	5
2	139	119½	31½	6
3	139½	119	32	5½
4	141½	119	30	5½
5	140	1193	31	5½
6	155	108½	28	5½
7	143½	89	58	5½
8	147½	82	56	6½
9 First vote	142	87	48	7
9 Second vote	146	87	56	7
10	150½	80½	59½	5½
11	147½	80	63	5½
12	148	79	63½	5½
13	150	77½	63	5½
14	152½	79	63	5½
15	168½	3½	118½	4½
16	168	—	122	6
17	296	—	—	—

At the sixteenth ballot, Mr. Douglas being unwilling to risk the chance of damaging the cause of Democracy by prolonging the struggle, requested his friends to withdraw his name. Mr. Buchanan, accordingly, received, on the seventeenth ballot, the full vote of the Convention.

Mr. J. C. Breckenridge, of Kentucky, was afterwards nominated for the office of Vice President.

THE MORMON.

Completion and Removal of the Monster Gun.

The monster wrought-iron gun, which has occupied so much time and trouble in forging at the Mersey Steel and Iron Works, Liverpool, is now completed, and removed to the place where its capabilities are to be tested. It was "turned out of hand" in the early part of last week, and being carefully finished and polished, it forms a handsome piece of ordnance. It was then mounted on a massive oak carriage, similar to the carriage of a ship's gun, which had been made specially for it. The carriage is at present without wheels, and weighs from three to four tons. The gun was weighed by itself on Thursday, and found to be 21 tons, 17 cwt., 1 qr., and 17 lb. The gun is sixteen feet three inches in extreme length, forty-four inches in extreme diameter at the breech, and 26 inches diameter at the muzzle. On its becoming known that the gun was finished, upwards of 400 persons visited the works on Thursday for the purpose of seeing it. The experiments will probably take place on Tuesday morning. The experiments will, of course, be conducted under the superintendence of the ordnance authorities. It is not known that any other projectile than an ordinary spherical ball will be used in the present experiments. A charge of about 26 lb. of powder will probably be fired off first, by way of proof that the gun is capable of resisting the explosive pressure of a discharge. As the gun is calculated to throw a ball of three hundred lb. a distance of five miles, the regular charge, according to the ordinary proportions of one-third the weight of the projecticle, should be 100 lb. of powder. It is well known that some time ago Messrs. Horsfall announced their intention of presenting this gun to the Government—a present worth upwards of £3000 as it at present stands—but there was one condition attached to the original announcement of the gift, which was that it should be "used against the enemy." How far that condition will require to remain in abeyance it is rather difficult to calculate under the present peaceful aspect of affairs.—[Liverpool Albion.

DOMESTIC SUMMARY.

We learn from the Philadelphia papers that Dr. Kane has declined Lady Franklin's renewed offer to take the command of an expedition about to be sent out by her, with the assistance of the British Government, to find, if possible, the remains of Sir John Franklin and the relics of his ship. Every inducement has been proposed to secure the services of this distinguished voyager, but present and future labors connected with previous engagements render it impossible for him to be ready in season to sail. The offer has been highly flattering and complimentary to the Doctor.

The joint committee of the Aldermen and Councilmen of this city have had some slight misunderstanding about choice of chairman during the ceremonies attending the reception of the Hon. Millard Fillmore in New York. To Alderman Briggs that honor has been accorded, and arrangements have been completed. Mr. Fillmore is expected about the 21st inst.

Several papers have lately published that Mr. Herbert, who shot Thomas Keaton, the waiter at Willard's Hotel, Washington, had given to the widow a handsome dwelling and money to educate her children, but it is stated that there is no foundation for the report. The brother of the deceased says his family have not received a cent from Mr. Herbert, or even learned that he had expressed a word of regret at the ruin he had achieved. The guests at the hotel have generously contributed $500 to the assistance of the widow and orphans.

Since the 1st of May no less than 2470 persons have crossed the ocean in steamers from New York and Boston, as appears from the following list:

	Vessels.	*Date.*	*Passengers.*
From New York—	Arago	May 3	257
	Alma	3	90
	Ericsson	10	78
	North Star.	10	154
	Persia	14	235
	Hermann	17	303
	Edinburgh.	17	241
	Atlantic	24	176
	Asia	28	170
	Fulton	31	246
	Barcelone	June 3	153
From Boston—	Arabia	May 7	125
	America	21	119
	Canada	June 4	123
Total			2470

On Tuesday evening an immense assemblage of Democrats were congregated in Independence Square, Philadelphia, for the purpose of ratifying the nominations of the Cincinnati Convention. Mayor Vaux presided. Gen. Cass was introduced, and spoke in good earnest on the right of Territories to make their own institutions, on the high hopes, more, the certainty, of Mr. Buchanan's election to the Presidency, and that of Mr. J. C. Breckenridge to the Vice Presidency in November next. Both gentlemen were highly eulogized. Mr. Pierce came in for a large share of compliments, and "his great measures of external policy" were warmly approved.

The Hon. S. A. Douglas followed, and delivered a thrilling address. Mr. S. spoke of the present glorious union of the Democrats, the momentous times in which we live, the all-absorbing question—self-government in the Territories and States—and commended highly Mr. Buchanan as worthy of the highest office in the nation.

Other gentlemen spoke, and resolutions adopted ratifying the nominations, and expressing their hearty approval of the platform.

On Wednesday night a grand ratification meeting was likewise held in the Park in this city. "Great men" were present, and some of them spoke with great enthusiasm—among the number Senator Douglas. John Van Buren was on the platform to sustain by his presence the nomination of Mr. Buchanan.

Governor Reeder arrived at his home, in Easton, Pa., on Wednesday evening, June 11th, and was met at the depot by a band of music, and a large number of citizens, and ascorted to the hotel, when, thanking the citizens for their politeness, he retired. He made no allusion to politics, and his reserve puzzled his friends considerably.

FOREIGN SUMMARY.

France.—The *Moniteur* publishes the official returns of the gross receipts of the French railways during the first quarter of 1856 which shows an increase of 10,930,000f. over the same period of 1855.

Pastor Grandpierre has been named pastor at Paris, in the place of the late Adolphe Monod.

A model of a newly invented train for the Emperor of the French was tried on the 8th ult., on the railway line between Paris and Tours. It consists of five carriages communicating with each other by a gallery. There is a drawing-room and bed-room—in fact, a complete *appartement.* Another new carriage, for sick people, was also tried. It contains eight beds. A ticket, with the use of a bed, will only cost double the ordinary fare.

By the French law, new places of worship cannot be built or established without leave of the Prefect; but that leave should be granted on a certain number of inhabitants coming forward to profess themselves of some of the kinds of creed and worship recognized by the State. Numbers of Protestant congregations have arisen in different parts of France of late years, who differ from that Protestant Church which is recognized by the State, chiefly on the principle that they will not have parties paid by the State. The Prefects never would undestand such an objection; and in many departments they have gone the length of downright persecution, forbidding the meeting of these Protestants, and even imprisoning and fining the officiating brethren.

The Paris correspondent of an English paper *The Star*, says: An Imperial order has been issued, enjoining the Prefects to respect these congregations, and their pastors, and to allow them that liberty of public worship, which is part of the common law of France.

A letter to the N. Y. *Tribune* says: "The Empress Eugenie is likely to remain an invalid for life. Her feet are paralized, and though the physicians hold out the hope that a few days may restore her to her former health, her recovery is very problematical." Mr. Dubois the distinguished physician who presided on the Empress's confinement comes in for a large share of abuse from the clique of courtiers and sharp tongued meddlers that surround the Emperor.

The French provincial journals are much occupied with the scenes of devastation which their localities present, in consequence of the continued rise of the rivers in the centre and south of France. Apprehensions are felt that when the rivers have retired within their natural limits, great damage will have been caused to the young crops. On May 16, the Saone had risen over the roads of the Barbe and Fontaines, and almost the whole of the Quai de Serin, and the *entrepots* of wine and wood. All the Quais de la Baleine, de St. Antoine, and des Celestine, as well as the streets running from them as far as the Place de la Prefecture, were completely under water. The Rhone continued to rise. In many parts the waters were overflowing, the quays on the right bank, and along the Quai de Retz all circulation was cut off. The Place des Cordeliers and the Rues Claudia and Stella were complete lakes. Beams of wood and materials of all kinds were brought down by the torrents. The *Moniteur de la Cote d'Or* states that the waters of the Brenne and the Armacon flooded the plains of Laumes, Athie, Viserny and Genay.

A secret society, called the Community of St. John, and formed for religious purposes, has just been discovered at Vienna, and eighty persons have been arrested.

England.—Lord Adolphus Fitzclarence died on the 17th of May, at Newburgh Park, Yorkshire. He was the third son of William IV., by Mrs. Dorothy Jordon, the celebrated actress. He entered the navy at an early age, and rose by seniority, and had attained, at the time of his death, the rank of Rear-Admiral. He was well known in the leading circles of fashion, and lived and died unmarried.

A frightful explosion the 17th ult., occurred on Saturday afternoon at Woolwich Arsenal, by which six lives have been lost, and a number of other persons most seriously injured. At 36 minutes past three in the afternoon, a report louder than that of any artilery, followed by the most violent concussion, told in an unmistakable manner that an accident of no ordinary character had happened. The accident first occurred in one of the temporary sheds erected for preparing the composition for the fireworks, destined for the celebration of peace but almost at the same moment a second shed, used for a similar purpose, was joined in the catastrophe. Such was the force of the explosion, that these buildings had large fragments of the roof hurled into the air, and carried over the tops of the adjoining buildings into the river, more than a hundred yards. One of the victims had been literally blown into several pieces. His head was severed from his body, and one of his legs was found on the top of a high building adjoining. Wm. Richardson was picked up from amid the ruins of the shed, whose skull was fractured; he was perfectly insensible, and died soon after his arrival at the hospital. Mr. Flack, the foreman of the percussion cap department, and who had charge of the persons at work in the shed, was taken out quite dead, his leg having been blown off and his bowels ripped open. Two men, Rook and Shylock, were also found dead but the exact nature of the injury which caused the deaths had not been ascertained. The remainder of the persons who are either dead or injured were employed in the yards, and received their injuries from the fragments of iron and other materials which were scattered about in every direction. The present is the third explosion which has taken place at the arsenal in connection with the preparation of the fireworks for the celebration of the peace, being considerably more than had occurred during the whole of the preparations required at Woolwich for carrying on the war.

On Monday the 19th the Queen laid the foundation stone of a new great military hospital. The site of this gigantic establishment is distant only six miles from Southampton, and about twelve from Portsmouth. It is brought into direct communication not only with the metropolis, but with the camp at Aldershott. The situation, besides being surrounded with exquisite scenery, is undeniably healthy. The building itself will be of immense magnitude; the frontage alone (facing south-west) will extend upwards of fourteen hundred feet. The whole pile of building is expected to be completed in about three years, and the cost, it is understood, will be about £230,000

On May 21, a party of Mormons, comprising several families, in all 152 men, women and children, left London by the railway for Liverpool, there to embark, with other parties from different parts of the country, for Boston, whence they will proceed to the promised land.—[London paper.

Scotland.—M. Kossuth is about starring it again in Auld Scotland. From a programme before us we learn he is about to start on a tour through the principal towns, commencing with Glascow. He is to lecture there in the Trades' and City Halls during the present week. His engagements extend to the middle of July, after which, accompanied by his lady, he is to take a stroll over the heather hills to invigorate his frame and prepare him for an Autumnal tour in order to fulfil the pressing invitations that daily crowd upon him.

Russia.—The Russian papers say the saving effected by the abeyance of the Black Sea Fleet will be 15,000,000 to 20,000,000, which would probably be applied to the development and strengthening of the naval force in the Baltic, White Sea and Pacific. Private enterprise in railways was encouraged by the government. The Coronation was fixed for 5th September.

An ukase of the late Emperor Nicholas of Russia, issued in 1850, requiring the Jews in the western governments of the empire to doff the long-skirted garments, and wear coats of Western brevity, is now being carried out with all vigor and severity in Wilna. Kowno, Grodno and Minsk. Another portion of the same ukase requires Jewesses to wear their own hair and discontinue the use of artificial topknots.

The cholera appears to be showing itself again in St. Petersburg. The daily mortality has risen from two or three to as many as twenty-one. The number of deaths that have already taken place is 304.

The East.—Advices have been received from Constantinople to the 9th May. Energetic measures had been taken to suppress fanatical outbreaks in the provinces. A Turkish army, under Omar Pasha's command, will be divided into flying columns. Several large French barracks at Donad Pasha have been burnt down. Accounts from Anapa of the 29th of April say that hostilities have recommenced between the Russians and Circassians.

The Mount of Olives, near Jerusalem, has been purchased by a Madame Polack, the widow of a wealthy banker of the Hebrew persuassion at Konigsberg, in Prussia.

"Vienna.—May 20th. By a treaty concluded between the Sultan and the Western Powers, the period, within which the evacuation of the Turkish territory was to have been completed, has been prolonged. The prolongation is said to be six months from the present time."

Thirty-Fourth Congress.—First Session.

SENATE.

Washington, June 9, 1856.

Mr. Bright being absent, Mr. Stuart was elected President *pro tem.*

On motion of Mr. Adams, of Miss. the bill to amend the naturalization law was made the special order for Satauturday next.

Mr. Trumbull of Ill., introduced a bill to restore order and peace to Kansas, proposing to bring it under the Territorial government of Nebraska.

Mr. Trumbull explained that the only object of the bill was to extend the Territorial government of Nebraska over Kansas, and abolish the present government of the latter Territory and the laws made by their Legislature. He thought this proposition worthy of some consideration, as a state of things now exists in Kansas which all good men must deplore. He did not care about having the bill referred, as that would withdraw it from the consideration of the Senate.

Mr. Douglas of Ill., hoped the bill would be referred to the Committee on Territories, who would report on it at an early day. It involved some grave questions, but he was glad to see that the opponents of the Nebraska bill were beginning to acknowledge the principle of that measure. The laws of Nebraska were made by the people of Nebraska, and the laws of Kansas by the people of Kansas; but the proposition is now to abolish the laws made by the people of Kansas for their own government, and place them under the laws of Nebraska, which they had no voice in making.

Mr. Trumbull said that so far from acknowledging the principle of the Nebraska Kansas bill, he did not believe there was any principle in it. It was understood one way at the North and another way in the South. He would admit this bill to re-annex Kansas to Nebraska was not such a measure as he should prefer. He regarded the repeal of the Missouri Compromise as the cause of all the mischief, and would be glad to restore things to their former position. This was a temporary expedient, not intended to carry out his own wishes fully. He meant to occupy conservative ground upon this question, and was willing to yield something, for he was sorry to see strife in Kansas, and anxious that some measures should be immediately adopted to restore peace in that unhappy Territory.

Mr. Douglas said he was anxious to have peace and quietness restored to Kansas as his colleague, and he was also willing to yield something; but he would yield what some of the people of Kansas refused to yield, that was implicit obedience to the laws of the land. If everybody would do this, there would be no difficulty in Kansas or anywhere else. But, if instead of compelling the rioters and rebels to submit to the laws, they were to be placed under the laws of another Territory, the effect would be to extend the strife and tumult to Nebraska likewise. He was unwilling to inflict upon Nebraska the curse of strife and mob violence that existed in Kansas. The people of Nebraska have obeyed the law, and they have peace. In Kansas the law had been trampled under foot, and there was strife. The abolitionists and emigrant aid societies had not interposed in Nebraska to pervert the terms and meaning of the law of Congress. The very fact that both Territories were created under one law, and that in one there was peace and quietness and in the other strife and controversy, shows that the fault is not in the law, but in foreign interference. Strife and violence were the fruits of that interference in Kansas, but there had been non-interference in Nebraska, and peace and harmony had been the natural consequence. If his colleague thought the Nebraska bill was understood differently in the North and South, he had better read the proceedings of the National Democratic Convention. He would find that the principles of the Democratic party were proclaimed North, South, East and West—everywhere alike—proclaimed by the unanimous vote of every State in the Union. True democrats had no trouble in accepting it, and nobody had except those who were opposed to it, and who were determined not to be satisfied with it. The principles of that bill were embodied in the compromise measures of 1850, and confirmed by the election of Mr. Pierce in 1852.

Mr. Trumbull replied that the thing was covered up by the Cincinnati Convention very much as it was in the Nebraska bill. The language was ambiguous, and each section understood it to suit their own views.

After some further debate between Messrs Trumbull and Douglas, concerning the merits of the Nebraska bill, Mr. Trumbull's bill was referred to the Committee on Territories.

Mr. Foot, of Vt., addressed the Senate on the bill amendatory of the act to promote the efficiency of the navy. It was he said, indisputable that errors had been committed and injustice inflicted on the officers, and he should support such measures as would most effectually accomplish a correction. He argued that the President has no power to dismiss any commissioned officer in the army or navy, except in his executive capacity of carrying into effect the laws of Congress and sentences of court martial.

Adjourned.

HOUSE OF REPRESENTATIVES.

By the reading of the journal of Saturday it appeared that Mr. Edwards, of N.Y., had given notice of his intention to introduce a bill for the removal of the seat of government from Washington to some point in Ohio within five miles of Cincinnati.

Mr. Jones, of Tenn., moved to strike out the notice, contending that it could not there appear, as no quorum was present on that day.

Ninety two members only voted, which, being no quorum, the House adjourned.

SENATE. June 10.

Mr. Crittendon, of Kentucky, submitted the following preamble and resolution:

Whereas, dangerous popular disturbances, with insurrection and obstruction to the due execution of the laws, unhappily prevail in the Territory of Kansas; and whereas, it is of great importance that the military forces which may be employed for the suppression of those insurrectionary disturbances, and for the restoration of law, peace and protection to the good people of the Territory, should be conducted with the greatest discretion and judgment, and should be under the command of an officer whose rank and reputation would render his services most useful and beneficial to his country in the present crisis, a crisis requiring firmness and prudence energy and conciliation. Be it, therefore.

Resolved, By the Senate of the United States, that the President be, and he is hereby requested to employ the military services of Lieutenant Gen. Scott in the pacification of Kansas, and in the immediate direction and command of all the forces employed or to be employed for that purpose, under such instructions and with such authority and power as the President can or may think proper to give to and confer upon him.

Mr. Crittenden said it seemed to him that the Senate but very seldom had under their consideration a subject of more importance. It was enough to make them feel ashamed for the spectacle now presented in Kansas. They had been in session six months, and not one step had been taken by them to remedy this disgraceful evil, growing day by day, spreading wider and wider, and inflaming more and more passions already to much excited. Not only are the peace and quiet of Kansas disturbed, but the peace of the entire country is seriously threatened. Of debate there had been enough, not of the kind to contribute to impartial judgment, but leading to crimination and recrimination. He wanted to see a broad, general and fraternal peace; and that must be the ambition of all. In the course of his remarks he said that General Scott carried in his left hand the sword and in his right hand peace—gentle peace; and by his voice, "trumpet tongued," he will do more than a thousand bayonets. His (Crittenden's) object was to put an end to war and anarchy in Kansas.

Mr. Mason, (dem.) of Va., was not now prepared to vote either for or against the resolution, and asked that it might lie over till to-morrow. He had doubts as to the propriety of making such a request to the President, who, as Commander-in-Chief of the army, had sole power over the matter. While entertaining the highest respect for the patriotism and judgment of the Senator from Kentucky, he did not think the condition of things in Kansas called for the course proposed.

Mr. Crittenden replied that as General Scott was an old man, the President might feel some reluctance in ordering him on that distant service; but, in his opinion, the Senate ought to endeavor to contribute to the promotion of peace in Kansas.

Mr. Seward, of N. Y., was in favor of sending General Scott there, but thought it would be as well to do it by joint resolution. He also suggested that the preamble to Mr. Crittenden's proposition be omitted, as the facts therein set forth are well known to the President and the country.

Further consideration of the resolution was postponed till to-morrow.

Mr. Foster of Conn., offered a resolution, directing the Committee on Commerce to inquire into the expediency of authorising the issue of a register to the British built bark Resolute which was abandoned by that government and found direlect in the Arctic ocean by the American whaleship George Henry, and by her brought into the port of New London, where she is now lying, all claim to said vessel by the British government having been relinquished to the sailors.

Mr. Mason proposed that the vessel be purchased by government, refitted, and sent back to the British government as a present.

Mr. Foster expressed gratification at this suggestion, and in order that it might be carried out, he withdrew his resolution. Adjourned.

HOUSE OF REPRESENTATIVES

Mr. Burlingame, of Mass., presented resolutions of the Massachusetts Legislature, concerning the assault on Senator Sumner.

Laid on the table, and ordered to be printed.

One hundred and twenty-one members were present, but as many had "paired off" with absentees, the House adjourned.

SENATE. June 11.

Mr. Bright, of Ind., having returned, Mr. Stuart resigned the office of president *pro tem.*, and Mr. Bright was again elected. He made a short address citing precedents to show that in conferring the appointment on Mr. Stuart, he did not intend to assume an authority which did not belong to him and which had not heretofore been exercised in similar cases.

The Chair then laid before the Senate the resolutions of the Commonwealth of Massachusetts in reference to the assault on Mr. Sumner, and they were read.

Mr. Butler, S. C., said they contained a foregone conclusion, because they pronounced judgment before the subject had been investigated. He called it an insulting mockery for the Legislature to ask the Senate to investigate the matter after they had pronounced judgment upon it. He would say no more now, but would move that the resolutions be laid on the table and printed.

Motion agreed to.

Fifty-five thousand copies of the agricultural portion of the Patent Office report were ordered printed.

Mr. Crittenden, of Ky., moved to take up his resolution requesting the President to give to Gen. Scott the command of the United States troops in Kansas.

Mr. Yules, of Fla., hoped the consideration of the resolution would be postponed for a few days, as not half the Senators' seats were filled.

Mr. Clayton, of Del., said, if it was important that what was proposed should be done at all, it was important it should be done at once. He anticipated benefit from the resolution, and hoped it would be adopted. The sending of Scott to Kansas must have the effect of calming the public mind.

A very animated debate ensued on the right of Congress to request the President to take such a step. Some thought it would simply be requesting the President to do his duty, consequently an insult; others thought if Congress would cease talking about Kansas, peace and order in that Territory would be restored; and another class did not believe there was much the matter in Kansas—the greatest war being on the telegraph wires. Without any action, the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The Speaker laid before the House a message from the President in reply to the resolution calling for any information regarding the action of the Powers of Europe relative to privateering, and the proceedings of the late Paris Conference thereon, saying no information of that character had been officially communicated to this government.

A quorum was present, but many had paired off, and after repeated ineffectual efforts to procure a working majority, the House adjourned.

TELEGRAPHIC.

U. S. Troops for Kansas.

Buffalo, June 5. 1856.

One hundred and fifty U. S. troops passed here to-day en route to Kansas.

Singular Phenomenon at Oswego.

Oswego, Thursday, June 5, 1856.

During the thunder storm here yesterday, the lake suddenly rose to the height of three feet, and as suddenly fell again. This was repeated several times, causing a general commotion in the harbor vessels being tossed back and forth.

President Pierce, Preston S. Brooks and Col. George Hung in Effigy at Concord, N. H.

Concord, N. H., June 5, 1856.

This morning the effigies of Franklin Pierce and Preston S. Brooks were hanging in front of the State House, eighty feet from the ground, on the Pierce and King liberty pole erected in 1852; an effigy of Col. George hung in another part of the city, bearing the following inscription upon his front "The glorious and god-like Administration of Franklin Pierce."

Assault on an editor.

Cincinnatti, June 5, 1856.

George P. Buell, editor of the Democratic Review at Washington, while making a speech last night, in front of the Burnet House, denouncing Know Nothingism and Abolitionism, was interrupted by an individual in the crowd, with whom he finally came to blows. In the melee, Mr. Buell, was stabbed in the back with a knife, which penetrated the lungs, inflicting a dangerous wound. Mr. Buell's condition this morning was critical, bleeding inwardly having commenced.

Arrest of a Mutinous Militia Officer.

Harrisburg, Pa., June 5, 1856.

Gen. Small, of Philadelphia, was brought here to day, in custody, on a warrant issued by the Supreme Court, for refusing to obey an injunction debarring him from the command of the Second Brigade. After a hearing he was committed to prison. Small has a commission from Gov. Pollock. John Tyler, a son of the ex-President, is claimant for the post.

Fatal Accident on the Harlem Rail Road.

Chatham Four Corners, June 9, 1856

A laboring man, named Thomas Gilbert, was instantly killed at this place, this afternoon, by the express train for Albany. He was walking on the track, and paid no attention to the whistle, He had been discharged from the road about fifteen minutes before, and remarked to the foreman, as he walked away, that he didn't care where he went to. He was an unmarried man, about 35 years of age.

Terrific Steamboat Explosion and Loss of Life.

Montreal, June 10, 1856.

The steamboat running in connection with the Grand Trunk Railroad, exploded at Longeuil to-day. The mail conductor was killed, and it is feared that a great number were lost overboard.

The explosion occurred at one o'clock this afternoon, making a complete wreck of the boat. Her boiler was blown an immense distance, and the wharf and everything in the neighborhood is completely shattered. A train had just arrived, and the boat was full of passengers from it at the time of the disaster. The scene indeed was fearful. A child was blown from the arms of its mother into the air and landed on the ferry shed. The number of killed is estimated at twenty, and the wounded at thirty to forty.

The following were killed:—Two engineers, Mr. Madden, mail conductor, Hunter, a boy who acted as pilot; two firemen, an engineer and Henry Ballery.

The captain of the boat was severely injured, and is not expected to live.

Major Johnston and lady were thrown into the river but escaped.

These are all the particulars that we have received up to this time. It is reported that fifty passengers still remain unaccounted for.

News from the Plains.

St. Louis, June 10, 1856.

The steamer Gray Cloud has arrived here from St. Pierre, after an absence of nearly a year. She brings intelligence of the adjustment of the Sioux difficulties, according to treaty stipulations.

At a council held in March last, by General Harney, it was resolved to give the Indians seventy-five days to restore the provisions and property they had stolen. At a council held on May 15, seven hundred representatives of the various tribes came and delivered up twelve prisoners and a large number of horses, mules, &c., promising obedience to our government.

Active operations against the sioux are now closed.

General Harney set the prisoners free, after retaining them a few days.

The Enfield Rifle—A Deadly Weapon.

An interesting experiment took place lately at the School of Musketry, at Hythe, and one which must convince the most sceptical how deadly a weapon the Enfield rifle must prove in the hands of men properly instructed in the use of it. Some condemned tumblers and gun limners having lately been procured from Woolwich, on Monday morning last one of these was taken to the target practice ground; to the tumbril were attached six horses with riders made of framework, covered with canvas, stuffed with straw, the whole the size of life. About the gun carriage were stuffed figures, representing men unlimbering and bringing the gun into action. At a distance somewhat beyond 600 yards from the above a party, consisting of about sixty of the men under instruction at the School of Musketry, was drawn up in two divisions, the one extended in skirmishing order, the other supporting. One round was fired by the front rank only of the skirmishing party, which may have consisted of about twenty men, and the result was that a bullet had passed through almost every horse, as also through many of the riders and men employed at the gun. The support was then ordered up to reinforce skirmishers, and the whole fired three or four rounds in skirmishing order, which completely riddled horses, riders and footmen. The party was then closed on its centre and retired to a distance of above 800 yards, when volleys were fired at the supposed artillery, first by sections, then by sub-divisions, and finally by divisions, the whole with an accuracy perfectly wonderful; in short, the experiment clearly proved that in the hands of well-skilled soldiers—men who, having been taught the principles of rifle-shooting theoretically and practically, have obtained a perfect confidence in their weapon—the Enfield rifle must prove more than a match for any field-guns of the present day.

A British Agent Burned to Death.

The *Presse d'Orient* gives the following details of the dreadful act of burning to death at Marasch the agent of the English Government and his family:—"The name of this unfortunate man was Guarmani. The English army had established in various places in the interior agents to purchase horses and mules. At Marasch, in the province of Adona, M. Guarmani, an Italian, had been appointed. This gentleman was brother to one of the agents on the coast of Syria of the Messageries Imperiales. M. Guarmani lived quietly with his family and several servants, one of whom was a Mussulman. He employed several persons as sub-agents, and one of these had received from him a sum of 4,000 piastres to pay for some mules purchased at a little distance, and to bring them back. Several days having passed without the Turk executing his mission, M. Guarmani sought him out, and demanded the money. The Turk denied that he had received it, and M. Guarmani summoned him before the Cadi, who gave the suit against the complainant. M. Guarmani, being exceedingly irritated at such a decision, used some warm language to the Cadi, who ordered him to be seized and bastinadoed. That, however, could not be executed, for M. Guarmania rushed out of the court, and hurried to his own house, where he barricaded himself in. The populace, being urged on by the Cadi, pursued him and endeavored to force in the door of the house. M. Guarmania, however, having his wife and children to defend, held firm, and all the attempts of the populace proved vain. But the latter, finding every other means ineffectual, determined to set fire to the house. This they did by heaping wood and other combustible matters around it, and then, when the unfortunate family attempted to escape, they used sticks and stones to prevent them, and actually kept M. Guarmania and his family within the fire untill they were all burned to death. No doubt is entertained that Lord Stratford de Redcliffe will insist on the most ample satisfaction for this frightful crime."

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormonism in New York.

The Latter Day Saints intend holding Meetings in this City every Sunday, at the Broadway House, entrance 116 Grand street, at 10½ o'clock, A. M., 3 P. M., and 7 in the evening.

All who wish to become acquainted with the principles of Salvation, as taught by Apostles and Prophets, ancient and modern, are respectfully invited to attend.

Mormon Books

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millenial Star	
Journal of Discourses, &c., &c.	

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

United States Mails Salt Lake City.

Post Office Department, May 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;

Arrive at Salt Lake City on the last day of the month at 8 a m;

Leave Salt Lake City on the second day of every month at 8 a m;

Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried (the whole mail required to be taken each trip,) and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guarantied by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December, 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, of *pro rata* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "Second Assistant Postmaster General," superscribed "*Proposals for Salt Lake City Mails.*"

JAMES CAMPBELL,
Postmaster General.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON. KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

New York Wholesale Price Current.

Corrected to June 11, 1856.

Article	Unit	Price
Ashes—Pot	per 100 lb.	6 62½ a — —
Pearl		— — a 7 37
Candies—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
Candles—Sperm	per lb.	.38 a 40
Adamantine		.22 a 26
Mould, tallow		.12 a 14
Coffee—Java, white		.14 a 15
Mocha		.15½ a —
Laguayra		.11 a 11½
Maracaibo		.10¼ a 11¼
St. Domingo (cash)		a 10
Drugs and Dyes—Alcohol	pr. gal.	— 54 a — 60
Alum	per lb.	— 2¾ a — —
Arrowroot		— 45 a — —
Arsenic, powdered		— — a — 2¼
Asafoetida		— 5 a — 25
Borax, refined		— 27½ a — 28
Brimstone, American, roll		— 2¾ a — 2¼
do crude	per ton.	29 — a 30 —
Camphor, crude	per lb.	— 22 a — 23
do refined		— 34 a — —
Castor Oil, No. 1		1 — a 1 10
Chlorate Potash		— 35 a — 37½
Cochineal		1 12½ a 1 20
Copper—sheathing	per lb.	— 23 a — 27
Copperas	per 100 lb.	1 50 a — —
Cream Tartar	per lb.	— 27½ a — 28
Gum Arabic, picked		— 18 a — 33
Gum Copal		— 40 a — 50
Gum Myrrh, Turkey		— 25 a — 30
Iodine, resublimed		5 — a 5 25
Ipecacuanha		1 50 a 1 75
Madder		— 11¼ a — 11½
Magnesia		— 14 a — 16
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 18 a — 19
Oil Anis		4 50 a 5 —
Oil Bergamot		2 — a — —
Oil Cassia		— — a 3 62½
Oil Lemon		2 — a 2 10
Oil Peppermint		2 50 a 3 —
Opium, Turkey		— — a 4 50
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 27½ a — 30
Phosphorus		1 5 a 1 10
Quicksilver		— 43 a — 45
Rhubarb, China		80 a 95
Saleratus		— — a — 7
Sal Ammoniac, refined		— 10 a — —
Senna		— 12 a — 14
Shellac		— 11 a — 14
Sugar Lead, white		— 14 a — 15
do brown		— 10¼ a — 10½
Sulphate Quinine		— — a 2 60
Tartaric Acid		— 39 a — 41
Verdigris		— 40 a — —
Vitriol, blue		— 10½ a — 11
Dye Woods—Camwood	per ton.	1 — a 1 10
Fustic		27 — a 29 —
Logwood		27 — a 28 —
Flour—State, common	per bbl.	5 20 a 5 55
Michigan and Indiana		5 — a 5 25
Genesee, extra		6 25 a 8 50
Rye Flour		3 10 a 4 60
Corn Meal		3 — a 3 25
Fruit—Raisins	per box.	— — a 3 52
Raisins, layers		3 75 a 3 87½
Currants	per lb.	— 22 a — 24
Glass (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
Grain—Wheat	per bush.	1 40 a 1 80
Corn, round yellow		— 48 a — 59
Barley		1 10 a 1 25
Oats, Western		— 37 a — 39
Beans		2 12½ a — —
Gunpowder	per 25 lbs.	3 50 a 6 50
Indigo	per lb.	— 75 a 1 40
Iron—Pig, Eng., Scot	per ton.	30 — a 32 50
Bar, Eng. refined		67 50 a 72 50
Sheet, Russia, 1st quality	per lb.	— 17 a — 17½
Sheet, Eng.		— 3½ a — 4½
Lead—Galena	per 100 lbs.	6 75 a 7 —
Sheet and Pipe		— 8¼ a — —
Leather	per lb.	20 a 31
Molasses	per gal.	30 a 47
Nails—Cut, 4d and 6d	per lb.	4½ a —
Wrought, 6d and 20d		6 a 7½
Oils—Olive	per bskt., 12 bottles.	3 50 a 3 62½
Olive, in casks	per gallon.	1 25 a 1 30
Linseed		— 82½ a — —
Whale		— — a — 85
Lard, winter		— 86 a — 90
Paints—Lead, red, Am.	per lb.	— a — 8¼
Lead, white, Am., in oil		— — a — 9
Lead do do dry		— 8½ a — —
Ochre, yellow, French, dry		1 — a 1 62½
Ochre, in oil		— 4 a — 6
Spanish Brown, dry	per cwt.	— 60 a — 75
Litharge	per lb.	— — a — 8¼
Vermilion, Chinese		— 90 a 1 05
Venetian Red	per cwt.	2 — a 2 37½
Rice	per 100 lbs.	3 — a 4 37½
Saltpetre	per lb.	8 a 16
Seeds—Clover	per lb.	— — a — 14
Flax, American, rough	per bush.	2 — a 2 10
Linseed, Calcutta		1 85 a — —
Soap—New York	per lb.	4 a 7
Castile		10½ a 11
Spices—Ginger, Race	per lb.	6 a 6½
Mace		75 a 77
Nutmegs		91 a 95
Pepper		— a 11½
Pimento		11½ a —
Cloves (cash)		12½ a 13
Sugar—New Orleans	per lb.	6½ a 8½
Havana, white		9 a 9½
do brown		7½ a 9
Stuart's crushed		— a 10½
Sumac, Sicily	per ton.	72 50 a 82 50
Teas—Gunpowder and Imperial	per lb.	35 a 75
Hyson		30 a 80
Young Hyson		32 a 70
Hyson Skin		20 a 35
Black		22 a 50
Tin—Banca	per lb.	— a 31½
Straits		29 a 29
Plates	per box.	9 — a 10 50
Tobacco		7 a 43½
Turpentine	per 280 lbs.	3 62½ a — —
Tar	per bbl.	3 — a 3 25
Spirits Turpentine	per gallon.	— 41 a — 42

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25–1y

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses! Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivieté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

E. R. YOUNG,
Cotton Yarn Manufacturer,

Begs leave to inform the public that he manufactures, and has constantly on hand a large assortment of DOMESTIC YARNS WARPS AND FILLINGS. Chandlers Wick, Double and Twisted Yarns, Hatter's Cotton, and every variety of coarse Yarns, which he will sell at the lowest possible wholesale prices; or he will manufacture to order. The subscriber would state that as he has good machinery, experienced hands, and attends to the general superintendance himself, he is able and will manufacture as good and as cheap as any other establishment.

Merchants from Salt Lake are respectfully requested to examine his goods, a specimen of which and their prices may be found at the Mormon office.
E. R. YOUNG, Westport, Con.
REFERENCE—J. TAYLOR, Ed. Mormon. ap7

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes,
and Pittsburgh Manufactures generally. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
☞Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MAGUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

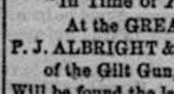
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy-Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

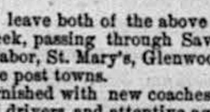
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (*at the Sign of the Deer in Windows.*)

WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

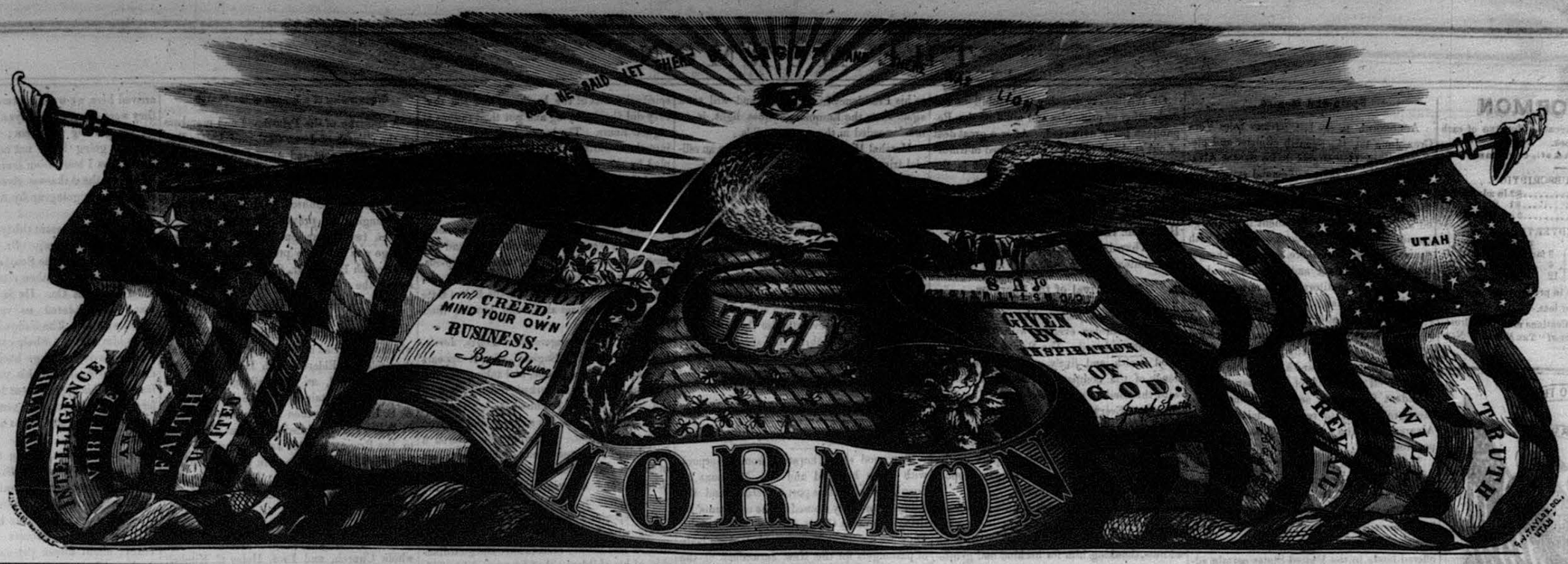
Please call and examine for youreseles, as it is no trouble for us to answer questions, or show goods.

Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



I T IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 18. NEW-YORK, SATURDAY, JUNE 21, 1856. PRICE FIVE CENTS.

Poetry.

There is Something at Hand.

BY ELDER JOHN LYON.

THERE'S a voice in the valleys, the mountains and floods,
And a rustling wailing is heard in the woods;
The greensward and foliage fall seared in the leaf,
And the gay flowers, *untimely*, are *drooping* in grief!
For the Angel of Death pours his *curse o'er the land*,
And the people amazed cry—"There's *something at hand.*"

There's a sound in the wind, in the Monsoon and squall,
And its bellowings echo th' avalanche's fall;
The ocean laughs loud, while in tempest arrayed,
And the *lightnings gleam* bright o'er the *wreck* she has *made:*
Yet they know not the cause of the *corse*-covered strand,
But despairingly cry—"Surely *something's at hand!*"

There are spots in the sun, as the prophets foretold,
And the pale moon looks sad on the earth growing old;
For a harsh sound is heard in her bowels' loud groan,
While her *volcanic cough* vomits *fire* in her *moan*—
Yet though frailty and age tell her *last* running sand,
Ah! the gay world perceives not this "*Something at hand!*"

There's a *spectre* abroad! like the wind's airy breeze,
That cometh to all, yet no *mortal eye sees;*
In the *haunts* of the *wretched* its *trophies* are seen,
And death strews its pathway where'er it hath been;
Though pestilence rages, they can't understand,
But, *terror-struck*, cry—"Surely *something's at hand.*"

There's invention and change, Priest, Artist and Sage;
From good, better, to best! stamps the toil of the age;
And their *mountebank skill* rings the change into gold,
And their gold becomes tin, as new changes unfold:
Thus *vesto* goes on, touched by Mammon's sly wand!
And the *jugglers*, delighted, cry—"*Something's at hand!*"

There's *wealth* in abundance, and *misery* in *store!*
There is *wisdom*, and *learning*, and *ignorance* more;
There is everything *better!* and everything *worse!*
More refinement and morals; yet more of the curse;
War! Religion! and slav'ry, the world now command,
And Bab'lon, in wonder, cries—"*Something's at hand.*"

But what is this "*Something*" all fear and adore?
That so strangely now "*casteth its shadows before,*"
Which the learned and illiterate look for to come:
Be't for good or for bad? abroad or at home?
'Tis this wonderful truth—tidings awfully grand!
That *God's time to reign on the earth is at hand!*

An Attempt to Assassinate an Editor.

SAN FRANCISCO has been in a state of the most intense excitement since Wednesday afternoon, in consequence of an attempt having been made by James P. Cassey, editor of the *Sunday Times* to assassinate James King of Wm., editor of the *Evening Bulletin*. It appears that an article appeared in Wednesday's issue of the *Bulletin* in which Mr. King alludes to Mr. Cassey in the following language:

"The fact that Cassey has been an inmate of Sing-Sing prison in New York, is no offence against the laws of this State; nor is the fact of his having stuffed himself through the ballot-box as elected to the Board of Supervisors from a district where it is said he was not even a candidate, any justification for Mr. Bagely to shoot Cassey, however richly the latter may deserve to have his neck stretched for such fraud on the people. These are acts against the *public* good, not against Mr. Bagely in particular, and however much we may detest Cassey's former character, or be convinced of the shallowness of his promised reformation, we cannot justify the assumption by Mr. Bagely to take upon himself the redressing of these wrongs. This case of Bageley's has caused us much anxiety, and we should have been pleased to have withdrawn cheerfully his name from the list alluded to, but we cannot conscientiously do more than express our gratification at the assurances we get of his present conduct, in which we trust he will persevere. As to the Cassey fight, we suggest to Mr. Bagley if he can explain that away, it would not be amiss to do so, and he can have the use of our columns for that purpose."

After the publication of this article, Mr. Cassey called at the editorial room of the *Bulletin*, and asked the editor what he meant by its publication; telling him that he was willing that all his acts since he had been in this country should be raked up. King asked him if he was done; if he was, to leave. Cassey then told him, that he should say through the columns of his paper what he pleased; and if necessary, he should defend himself; and then left. Shortly afterwards Mr. King left his office, and was met by Cassey near the corner of Washington and Montgomery street. As King approached, Cassey cried out, "draw and defend yourself, and immediately throwing of a short cloak which he wore presented a navy revolver, when they were but a few feet apart, and shot King in the breast, the ball passing through his body. When he received the wound he exclaimed "I am shot" and staggered into the Pacific Express Office. Cassey was immediately hurried off to the station-house and locked up. In a few minutes after the assault, the street was densely packed with men, all in the highest state of excitement; and as soon as it was ascertained that the assassin was at the station-house, a rush was made there by the whole crowd, with cries of "hang him," "hang him," &c. For greater security he was taken in a carriage by the officers from the station-house to the county jail; and to defend himself while in the carriage, he was armed with a brace of revolvers! During the evening the most tremendous excitement prevailed throughout the whole city. On Montgomery street, where the people had assembled in immense crowds, several exciting speeches were delivered, and strong appeals made to the people to avenge the blood of their fellow-citizen who had been so inhumanly shot down. From there they adjourned to the Plaza; but for want of leaders, no organization was effected. The military were called out, and repaired to the jail, where they remained throughout the night, and by their presence deterred the people, who had assembled in large numbers, from making an attack upon it. On Thursday morning the old Vigilance Committee met together, and came to the conclusion to have the names of those who wished to join, registered. Thousands signed their names, pledging their honor to carry out whatever determination the majority should come to. Great reliance was placed by the populace in the action of the Vigilance Committee. On Thursday afternoon the following placard was posted up:

"EMERGENCY OF THE MOMENT!—TO THE PEOPLE!—FRIENDS AND FELLOW CITIZENS, LEND ME YOUR EARS!—The time was when in San Francisco many among us, law-abiding men, regretted the acts of the Vigilance Committee, and were willing to hope that if the law of the land had been duly supported the guilty would have met with their deserts. Since then, better experience has convinced us that the Law is here a MOCKERY; that the weak, the poor, the stranger, may pay his misdeeds by the forfeiture of his liberty or his life; but the rich villain, the powerful gambler, supported by his rich confederates, laughs at the impotence of the law, and stalks through our streets with a bowie knife or revolver to work out his wicked will, conscious of a 'friend at court,' who will screen him from his deserts!

"Patience is a virtue, but there is a point beyond which it degenerates into cowardice. Obedience to the law is the duty of every citizen; but when the law is effete, or its protection becomes tyranicle, resistance becomes the duty of FREEMEN!

"Such is the PRESENT EMERGENCY, to our view. The Law and its Courts are a farce; murder stalks amongst us, AND MUST BE CHECKED. Then up, friends, and let the majority of the people TRY THE PRESUMED MURDERER, and then if he be guilty, EXECUTE!

"BRUTUS."

The streets have been lined with people from morning till night, the scenes of the past few days being the only topics of conversation The bulletin boards of the different papers have been surrounded by throngs of eager people, anxious to learn all they can in relation to the action likely to be taken in the matter. All feel that the time for action has arrived. It has now to be decided whether peaceful and law-abiding citizens can be shot down with impunity in the streets like dogs, and their murderers allowed to go forth uncondemned and unpunished, or whether the majesty of the laws shall be vindicated, and the assassin receive the just punishment of his demerits. The people have now to decide, whether they will arise in their majesty and strength, and thoroughly cleanse the judgment seats and courts of justice of the land from the impurity, injustice and corruption which now abound there, or whether they will submit to have things continue as they have been. If they are but firm and united, and are determined by the expression of the popular will to hurl these office holders, who do not respect either the laws of the land or their constitutional obligations, from the positions of trust and responsibility which they now occupy, a change for the better will soon be apparent, and matters will mend. But if these things are not done, if vice and crime are allowed to thrive unmolested and unchecked, if the blood of the innocent and unoffending can be spilled without restraint, and the murderer be permitted to again go at large and seek fresh victims as has been the case heretofore, then wo unto this city and this country, for the Lord will not permit the blood of the guiltless to cry from the earth unavenged. The cries of the widow and the fatherless made so by the demoniacal passions of men, will not ascend to his ears in vain, he will visit with scourges the people who will permit such things to take place in their midst without taking means to remedy it.

We have had but one opinion of the diabolical attempt there has been made to take the life of Mr. King. With order loving men there can be but one opinion. It was a dastardly and atrocious attempt to silence a man, whose "faults" have been to speak the truth on many subjects too plainly to be palatable. We do not think that Mr. King is faultless, or that he has not been injudicious in some respects; we would be doing him injustice, however, did we not give him credit for fearlessly and manfully speaking out, regardless alike of the smiles or frowns of the corrupt, in opposition to every thing that he deemed wrong. He has battled earnestly and zealously to expose iniquity and to defend the rights of the people and if he has erred, it probably has been for lack of knowledge, and not from a disposition to intentionally do wrong.

Mr. King throughout the whole of Thursday was quite rational, and hopes were entertained that he might recover. Yesterday, however, the physicians made an examination, and pronounced his situation critical. He is surrounded by kind and anxious friends, and his wife, though in a delicate situation, has been unremitting in her attentions upon him.

[Western Standard May 17.

Later from California.

NEW ORLEANS, June 11.

THE steamship Daniel Webster has arrived at this port with San Francisco dates to the dates to the 25th of May, and San Juan dates to the 6th inst.

Great excitement existed in San Francisco in consequence of a man named Casey having shot James King, editor of the *Bulletin*, in the street. Casey was immediately arrested and confined in jail. The shooting of King occurred on the 14th ult., and on the 16th he died. On the announcement of his death the feelings of the community became aroused to the highest pitch. The old Vigilance Committee called a meeting, and placards of an inflammatory nature were posted, calling on the citizens to take the law into their own hands, and on the 18th three thousand citizens, completely organized in divisions and companies, and armed with muskets, marched by three streets from the Committee-rooms and took possession of the jail. From thence they took Casey, together with the gambler Cora, the murderer of Gen. Richardson, and carried them to the Committee-rooms where they remained, strongly guarded, on the sailing of the steamer. It was supposed that they would be hung. The whole city was draped in mourning for the the death of King, who was highly esteemed. Casey was formerly an inmate of the Sing Sing Prison, and it was a statement to that effect in the *Bulletin* that caused the difficulty. The Committee is fully organized throughout the State. It is said they have raised $75,000 to carry out their measures, and they intended to drive out all the gamblers from the State.

The Committee were supplied with arms and ammunition, and their proceedings were characterized by the most perfect order and propriety.

INFAMOUS OUTRAGE UPON CHILDREN—AN OLD SINNER.—Daniel Irvin, a man 87 years of age, residing in Franklin street, near Hudson, was yesterday arrested by Sergeant Webb of the Fifth Ward Police, on a warrant issued by Justice Connolly, charging him with an infamous and indecent assault upon a girl 12 years of age. From facts which have just transpired, it appears that during the past four months this man has induced not less than a dozen girls, varying in age from 9 to 14 years, to go with him, as they came from school, to his house, where he would take them, one at a time, into a room, and there commit the most infamous assaults upon their persons. In order to dissuade them from divulging his conduct he would give them small sums of money, and by this means even induce the same children to visit him again and again. It is thought that the prisoner is insane, and for the sake of humanity, it is to be hoped that such is the case. He owns the house in which he lives, and is said to possess other real estate in the Fifth Ward. Justice Connolly locked him up to await examination on the charge.

Mr. Fillmore's Acceptance of the American Nomination for the Presidency.

WASHINGTON, June 12.

MR. FILLMORE'S letter accepting the nomination for the Presidency appears in the *American Organ* to day. The letter is lengthy, occupying several columns. In closing he says:

"Having the experience of past service in the administration of the Government, I may be permitted to refer to that as the exponent of the future, and to say that should the Convention be sanctioned by the people, I shall, with the same scrupulous regard for the rights of every section of the Union which then influenced my conduct, endeavor to perform every duty confided by the Constitution and laws to the Executive. As the proceedings of the Convention have marked a new era in the history of the country, by bringing a new political organization into the approaching Presidential canvass, I take occasion to reaffirm my full confidence in the patriotic purposes of that organization, which I regard as springing out of the public necessity forced upon the country, to a large extent, by unfortunate sectional divisions, and the dangerous tendency of those divisions towards disunion. It alone, in my opinion, of all political agencies now existing, is possessed of power to silence this violent and disastrous agitation, and to restore harmony, by its own example of moderation and forbearance. It has claim, therefore, in my judgment upon every earnest friend of the integrity of the Union. So estimating the party, both in its present position and future destiny I freely adopt its great leading principles as announced in the recent declaration of the National Council at Philadelphia, holding them to be just and liberal to every true interest of the country, and wisely adapted to the establishement and support of an enlightened, safe and effective American policy in full accord with the ideas and hopes of the Fathers of the Republic.

I expect shortly to sail for America, and with the blessings of Divine Providence hope soon to tread my native soil. My opportunity of comparing my own country and the condition of her people with those of Europe has only served to increase my admiration of our blessed land of liberty, and I shall return to it without a desire to ever cross the Atlantic again."

Biographical Sketch of Mr. Buchanan.

MR. BUCHANAN, the nominee of the Cincinnati Convention, is in the sixty-fifth year of his age; a hale, hearty man, still in the full vigor of life, intellectually and physically. He was born in the county of Franklin, in the State of Pennsylvania, of comparatively humble, but honest and industrious, parents. Though his parents were able to give him a good classical and academical education, he may be called the architect of his own fortunes. After completing his school education he studied law in Lancaster county, in the same State, which has ever since been his home. In 1814 and 1815 he was elected to the State Legislature, and in succeeding years rose to a high rank among the eminent lawyers which Pennsylvania could boast.

In 1820 Mr. Buchanan was elected to Congress, and remained a member of the House of Representatives during ten years, voluntarily retiring after the first Congress under General Jackson's Administration. He was a warm supporter of the Administration of President Monroe, and was one of General Jackson's earliest, steadiest and most trusted friends. Mr. Buchanan again entered Congress in 1829, and as Chairman of the Judiciary Committee displayed eminent fitness for the position. After retiring from Congress, in 1831, Gen. Jackson, without solicitation, tendered him the mission to Russia which he accepted and filled with signal ability. Among other services, he negotiated the first important commercial treaty between the United States and Russia, which secured to our commerce the Russian ports in the Baltic and Black Seas.

Shortly after Mr. Buchanan's return from Russia, the Democrats in the Pennsylvania Legislature made him their candidate for United States Senator, and elected him. He was twice re-elected to the Senate, and remained in that body until his resignation in March, 1845, when he accepted from President Polk the first seat in his Cabinet as Secretary of State. The ability with which he discharged the duties of that important office, during an important period in our history, is well known to his fellow-citizens. At the close of the Polk Administration he retired again to his home in Pennsylvania, but continued to take an active interest in the political events and questions of the times.

On the accession of Mr. Pierce to the Presidency, Mr. Buchanan was selected to fill the leading foreign mission—that to the Court of St. James. How he has acquitted himself as the Representative of the Republic in England—with what plain republican dignity, and attention to his country's interests and honor, and with what prudent and consummate dipomatic skill he met and mastered the arts and cunning of Palmerston and Clarendon, are matters of too recent occurrence and of too notorious a character to require detailed statement. The distinguished manner in which he conducted the difficult and delicate questions committed to his care, raised him even higher than he had been in the estimation of his countrymen, and pointed him out as the man qualified to hold the helm and guide the ship of State.—[N. Y. Sun.

Men of the Time.

IN the review of a work recently published in London—*Men of the Time: Biographical Sketches of Eminent living Characters*—the *Woman's Advocate* gives the following brief sketch of a few men from among many who have *wormed* their way from comparative obscurity to a respectable position in Society. With humility and perseverance, tools will work even through the flinty rock. No man need stand still. Onward is the watchword of sensible men.

"In passing through this interesting work, some curious considerations will present themselves to the heedful reader. He will inquire for instance, into the comparative contributions made respectively to the ranks of the Men of the Time by those different portions of the United Kingdom which still present tokens of distinct nationalities. In the part of the book devoted to the male sex, there are—not including foreigners—385 celebrities, or persons assumed to be such; and of that number 259 are English, 88 Scotch, and 37 Irish. Now, taking the population in round numbers, of England at 18,000,000, of Scotland at 3,000,000, and of Ireland at 5,500,000, this will shew a proportion for which some of our readers will hardly be prepared. The Scotch celebrities they will find to be a little more than double the number, according to population, of the English; and the Irish celebrities less than half. In the female sex, the same calculation holds good with regard to Irish women of note, who are less than half the number of English; while Scotch women of note, instead of being double the number, like the men, do not quite come up to the English quota. When the work progresses nearer towards completeness, such calculations will be highly interesting; and perhaps some person, with more time at command than ourselves, may do for the different counties what we have thus attempted for the different nationalities.

Even a very cursory perusal of this volume cannot fail to have an impression on the observant reader highly favorable to the liberality of an age which furnishes instances so numerous, or rather so innumerable, of men rising not merely to wealth, but to greater or less distinction of other kinds, from the humblest and most unpromising circumstances. To begin with the letter A, and dash skippingly on through the alphabet—we find that Anderson, the popular Danish novelist, was the son of a cobbler, and educated at a charity-school; and that he tried to gain a living by various handicraft trades, being frequently on the very brink of starvation. Beranger, the celebrated French lyric poet, neglected by his vagabond father, lived with his good father, a poor tailor, and was a GAMIN on the streets of Paris till promoted for a time to the dignity of a pot-boy. Elihu Burritt, as all know, was a blacksmith's apprentice. Carlton, the Irish novelist, who now enjoys a pension of £200 a year, is son of a peasant, and begged his way to knowledge. Rafael Carrera, president of the Republic of Guatimala, began his life as a drummer-boy and cattle-driver. M. Cobden is the son of a small farmer, and, entering a warehouse in London when a boy, rose through its various grades of service. Sir William Cubitt was a working miller, then a joiner, and then a millwright. Dumas, the French novelist and dramitist, is the illegitimate son of a planter and a negress, and was in all but starvation in Paris, till he hit upon the way of distinction. Faraday, the eminent chemist, is the son of a poor blacksmith, and began his career as the apprentice to a book-binder. Millard Fillmore, late President of the United States, was first a plough-boy, then tried the trade of a clothier, and was apprentice to a wool-carder. The present Emperor of Hayti was born a slave. Herring, the animal-painter, began the profession of art with sign-boards and coach-pannels. Jasmin, the Burns of the south of France, is the son of a tailor, and grandson of a common beggar. Mr. Lindsay, M. P., the great ship owner, left his home in Ayr with 3s. 6d. in his pocket, to push his fortunes as a ship-boy; he worked his passage to Liverpool by assistance in the coal-hole of a steamer; and for part of the time after he arrived, begged during the day, and slept in the sheds and streets at night. Lough, the distinguished sculptor, began the world in the capacity of a plough-boy. Minie, the inventor of the well-known rifle, was a private soldier. Robert Owen was a shop-boy to a grocer, and then to a draper. Johannes Rogue, the leader of the German Catholic movement, tended sheep when a boy. Stanfield, the distinguished landscape painter, was a cabin-boy, and the ship-master was his first patron. Thiers, the well known historian, and ex-minister of France, is the son of a poor locksmith, and was educated gratuitously at the public school of Marseilles. Thomas Wright, the Manchester prison philanthropist, was a weekly worker in an iron foundery for forty-seven years, till a large sum of money was raised by subscription to enable him to carry on his philanthropical labors.

There is encouragement here, we fancy, for the poor and down hearted; and likewise rebuke for those who are continually harping on the wrongs of the indigent, and the impassable barriers between high and low."

Disgraceful Exhibition at Jerusalem.

THE infamous imposture of the Holy Fire was exhibited in the Church of the Holy Sepulchre on Saturday the 25th April, with the usual scenes of profanity, superstition and fanaticism. The church was filled by a mixed multitude of Greeks, Armenians, and a few Mahometans, while in the galleries were a good many Europeans. Some of the people were rushing about in troops, shouting, singing, dancing, raising men on their shoulders and carrying them round the church, and working themselves up to a high pitch of excitement. One man walked round the Sepulchre with another on his shoulders and a boy above him. One man would go before a number of others clapping his hands and singing, his followers answering in chorus. When the Pasha arrived his soldiers were formed so as to keep a clear space for the procession round the Sepulchre, and the people gathered in two dense masses round the holes in the wall from which the fire was to issue, the Greeks on one side and the Armenians on the other. The Greek Bishop then made his appearance, and with seven banners before him, marched three times round the Sepulchre, after which, having divested himself of his cap and outer robes, he entered the Sepulchre. The excitement of the masses round the holes now increased to frenzy; in the midst of great shouting the fire was handed out, and the flames spread from torch to torch amid a general roar of fanaticism. The Greeks and Armenians began to quarrel; very soon there was a general *melee*, and the church resounded with blows of sticks, crashing of lamps, and tearing of pictures. The Mahometan soldiers were called upon to interfere, and in half-an-hour their bayonets succeeded in clearing the church, the pavement of which was left strewed with broken glass and oil from the lamps. A stick had transfixed the fine picture of the Resurrection over the entrance to the tomb.—[*The London Times.*

A LADY asked her gardener why the weeds always outgrew and covered the flowers.—"Madam," answered he, "the soil is mother to the weeds, but only step-mother to the flowers."

A Rouge Detector.

IT was lately remarked that an exceedingly brilliant auditory, amongst which were very many elegantly dressed ladies, attended a lecture on chemistry in Berlin, delivered by one of the most celebrated chemists of the age. After witnessing a number of beautiful experiments and hearing of the marvels of science, a young lady grew fatigued, and requested her husband to lead her from the hall.

"My love," said the gentleman, on reaching the landing-place outside, "wipe your cheek, there's a large blue spot upon it."

The lady, much surprised, turned to look at her reflection in the mirrored window of a shop they were passing, and was almost petrified to observe that the *rouge* on her cheeks had become blue, in consequence of the chemical decomposition occasioned by the gas the professor had used in making his experiment. She quickly wiped her face and stifled her vexation in the thought that she should find herself amply revenged upon the other ladies in the hall. In reality, the lecture closing at this moment, the audience began to disperse, and the gentleman and his wife almost burst with laughter at the sight of cheeks of yellow, blue, black, violet and other colors, which now made their appearance in the street. Some of the ladies who had manufactured for themselves ivory complexions, rosy cheeks, coral lips and ebony eyebrows, were so transformed that they would have excited the envy of a peacock. It is whispered that a lecture from the professor would produce similar effects in other cities besides Berlin. That chemist would be warmly welcomed should he visit Paris.—[*Paris Letter.*

Treatment of Waiters.

A CHAPTER might be written upon the impatient men who are irrascible and hard upon waiters. I like to be gentle with them. If they do not bring what I want on the instant, they are at least books to me which a I can read and meditate upon; and the only punishment I ever inflict on a neglectful or uncivil waiter, is to ask him for a cigar-light, make him a low bow, and, showing him twopence, inform him that I intend to present it to the waiter at the Hen and Chickens Hotel at Birmingham, whither I am bound by the night-mail, instead of to him. He feels this severely. He would, were he malicious, unwait upon; so all he can do is to overcharge the next customer, which is no business of mine, or to retire to his pantry and repent, which is better. But I know men—I am sure they are tyrants at home—bully their servants, pester their wives, and beat their children—who seem to take a delight in harrassing, badgering, objurating the waiter; setting pitfalls in the reckoning that he may stumble, and giving him confused orders, that he may trip himself up. These are the men who call in the landlords and demand the waiter's instant dismissal, because their mutton-chop has a curly tail—these are the jocund companions who quarrel with the cabmen, and menace them with ruin and the treadmill. I never had a fracas with a cabman in my life; and once, when the driver of a dashing Hanson told me confidently that the fare from the White Horse Cellar to Kensington Turnpike would be four shillings, I poked him in the ribs, telling him he was a droll fellow; whereupon he, seeing the humor of the thing, drove me cheerily to the palace-gates for a shilling.—[Household Words.

DECLARATION OF INDEPENDENCE.—A gentleman who had just returned from Arkansas heard the following conversation at a tavern: "Halloa, boy!" "Halloa yourself!" "Can I get breakfast here?" "I don't reckon you can." "Why not?" "Massa's away, missteess's drunk, the baby's got the colic, and I don't care a darn for nobody."

THE following order, verbatum et literatum, was received by an undertaker in the Bowery last Friday morning, from an afflicted widower living in Pearl street: "Sur: my Wiaf is dead and Wants to be berried to morrow, At wonner klok. Unse wair too dig the hole—bi the side Of mi Uther Wiafs—Let it be *deep!*"

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 109 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New ork, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JUNE 21, 1856.

Great Britain and the United States.

Two weeks ago we noticed Lord Clarendon's remarks in the House of Lords relative to Walker's movement in Nicaragua, in which he stated that Mr. Marcy's last communication to the English Government was quite deprecatory of the filibustering in Central America. It was evident that his lordship believed that, on that subject, there was a perfect *extente cordinle* between the two governments, and that he expected the arms of both nations, were at no distant day likely to be turned against General Walker.

About the time that those remarks were made by Lord Clarendon in London, his last dispatch was received at Washington. In this his lordship writes on the Clayton—Bulwer treaty, and the willingness of the English Government to submit that difficulty to arbitration: at the same time he disclaimed any intention on the part of Great Britain to violate directly or indirectly the Neutrality Laws of the United States by the enlistment for the Crimea, but as it had been so regarded by the Cabinet at Washington he apologised and expressed the regret of her Majesty's Cabinet, that anything should have occurred to serve as a foundation for such a supposition. As President Pierce had instructed the American Minister to the Court of St. James to ask the recall of Mr. Crampton and the three Consuls, implicated in the enlistment movement, Lord Clarendon on the part of the English Government refused to entertain that request, believing that the Minister and Consuls were not in reality the aggressors as had been sworn to by some, or if unintentionally they were such in any manner, that this apology was enough to satisfy any government that had the slightest wish to maintain friendly relations with another nation.

Lord Clarendon's despatch was generally regarded by the press of both countries as exceedingly conciliatory. It is highly probable that some were dissatisfied with the view taken of the enlistment by the English Government; but from anything we have seen the general feeling was that Lord Clarendon had shown a great desire to terminate the controversy and maintain friendly relations with us.

Since Lord Clarendon wrote and spoke as above alluded to, President Pierce has recognised Father Vigil as the representative of the Walker–Rivas Government of Nicaragua, Mr. Marcy has answered Lord Clarendon, was silent on arbitration, maintained the culpability of the Minister and Consuls and President Pierce has dismissed them, and by this time they are about setting their feet on Albion's shores.

The papers that left England previous to the arrival here of the news of Walker's recognition were full of hope that President Pierce and Cabinet would be satisfied and smoke with the Cabinet of St. James the pipe of peace. National controversies and troubles that could never be settled by subtle diplomacy and which were soon arranged when the representatives had met and had a friendly chat were alluded to, and cited as a precedent for Lord Clarendon and Mr. Marcy. Suggestions of this character were rife in England, and if we mistake not the British Secretary had expressed in the House of Lords his willingness to meet the United States Secretary half way, and do the business up. In short the prevailing feeling was that England was desirous of terminating the controversy but could humble herself no further and hoped that President Pierce would ask no more. The last mail brings a batch of papers and the apprehension of war again manifests itself the other side of the water, from the reception of the news of Walker's recognition. What John Bull will think, say or do when he hears of the dismissal of the Minister and Consuls is a question easier asked than answered. It is rumored that the dock-yards of the United States have orders to go ahead with what is on hand.

Cincinnati.

THE Council of the Church there informs us, that Elder Edmund Walker is appointed agent for the sale of our Church books. Address, Post Office, Box 488.

Spain and Mexico.

ACCORDING to the last advices from Vera Cruz, June 1st, the Spanish minister and plenipotentiary, Don Miguel de los Santos Alvarez, had arrived there to demand satisfaction for the ill-treatment of Spanish subjects in Mexico. In 1853 an arrangement was entered into by the latter government to discharge certain moneyed obligations contracted with Spaniards residing there. Spain charges Mexico with dishonor and dishonorable dealings with those creditors, and is now prepared to enforce their claims. European papers represent the Cabinet of Isabella well sustained by the country in the coercive measures likely to be adopted. Shortly after the arrival of the minister, the Spanish fleet made its appearance off the castle of San Juan d'Ulloa. President Comonfort and his cabinet have therefore refused to receive officially Senor Alvarez while the fleet is in that menacing position.

This movement on the part of Spain is regarded by some journalists here as the first act of a new play. The longing of the United States for Cuba has caused Spain to apply, so it is rumored, to England and France for protection. Mexico is likewise reported to have offered lately to the United States certain advantages of travel through her territory for protection against Spain. These rumors have served for foundation to the report that Spain, supported by England and France, may, at no distant day, measure arms with Mexico, supported by the United States. "Wars and rumors of wars" occupy more attention than all else beside.

Journalists on Utah's Claims.

WE are amused with the comments on Utah coming to Congress. Occasionally some ranting bigots belch out bitter things, but for some time back, thinking, matter-of-fact men, look at the question of Utah's admission as it really is—a matter purely and simply political. The attempts of spiteful zealots to drag the religion of the major portion of the inhabitants of Utah into the debate, have signally failed. Every sensible man sees clearly that the inhabitants of Utah ask nothing from Congress but what Congress must grant some day. For the credit of the wise men of the Nation, the sooner Deseret is added to the Stars and Stripes the better.

The New York *Dispatch* in its last issue, has the following on the subject:

"KNOCKING AT THE DOOR.—The new Constitution of the State of Deseret will soon be in Washington, when the Mormons will ask for admission. Who will take the responsibility of keeping them out? No doubt there will be opposition to the peculiar institution of Mormonism; but while demagogues are wrangling over one "peculiar institution," they will not be over another. Hence, we have no objection to a little variation of the subject of Congressional Buncombe. It will be a public blessing to get slavery on the shelf for a while."

"MEDDLING WITH OUR NEIGHBORS.—This is a bad business, and we are sorry to see that the New York *Advertiser* thinks it necessary. It would have Congress reform or annihilate the Mormons, because Utah is about sueing for admission as a State. We think the less Congress has to do with the religious and social relations of any community, the better. We are opposed to the policy of meddling with other people's affairs. It makes about all the disturbance with which the community is afflicted. The surest way to destroy Mormonism is to let it die a natural death. Let Utah be admitted."

The Philadelphia *Evening Argus*, June 4th, concludes a long article on the Mormons with the following paragraph:

"Rather than give to Mormonism the strength which it must inevitably derive from even the merest pretext of persecution at the hands of the General Government, we would advocate the admission of Deseret, with a Republican Constitution, which does not establish polygamy, and grants toleration to all religious opinions; in the hope and belief that rapid immigration would soon so change the condition of the population, by the infusion of the strong, practical morality of monogmy, as to do away gradually and forever with a social abomination whose permanent growth must be regarded with horror and disgust. In this case, as in many others, caution and moderation, aided by firmness, may effect a radical cure, where haste, rashness, and severity might serve only to aggravate the disease."

We make every allowance for our Philadelphia cotemporary, he feels bad, and what is worse, sees he can't help himself. He thinks "the infusion of the strong practical morality of monogamy" into Utah Territory will "do away gradually and for ever with the social abomination." He has forgotten that the Mormons went to Utah. They have all seen strong practical monogamy in the most civilized countries of the world, and the more they saw of monogamic institutions the more they longed to be far from the dens of infamy, prostitution, base degradation, and blue pills.

Presidential Campaign.

"THE North American National Convention," *alias* the "Anti Fillmore American Convention," has been several days in session in the Apollo Rooms of this city. On Monday morning a portion of the delegates in favor of commodore Stockton receded and met in a room of the National Hall to carry out their measures. The first Convention continued its sittings, and in the afternoon nominated, as their choice for the Presidency of the United States, Nathaniel P. Banks, Jr., of Massachusetts. The ninth and last vote on which Mr. Banks was elected, was as follows:

Nathaniel P. Banks, Jr., of Mass. -	53 votes.
John McLean, of Ohio - - - -	24 "
John C. Fremont, of Cal. - - -	18 "

Subsequently, Mr. Wm. F. Johnston, of Pennsylvania, was chosen to the office of Vice President.

"The Republican National Convention" assembled at the "Musical Fund Hall," Philadelphia, on Tuesday forenoon, Mr. Robert Emmett, of New York, was nominated temporary Chairman. In the afternoon Mr. Henry S. Lane, of Indiana, was appointed president of the Convention.

On Wednesday morning the resolutions and declaration of principles and aims of the Republican party were read. After a great deal of out spoken badgering and choked murmuring, the Convention got to the ballot in the evening. The result of the ballot was:

For Col. John C. Fremont - -	529 votes.
Judge John McLean - - - -	37 "
Hon. Wm. H. Seward - - -	1 "

On Thursday, W. L. Dayton, of New Jersey, was nominated for the office of Vice President.

The Arrival of the Thornton.

THIS excellent packet ship arrived in this port on Saturday evening with upwards of 750 souls on board. The Saints appeared in good health and lively spirits. The Presidency of the company seemed well satisfied with the conduct of those committed to their charge. Everything about them seemed comfortable and satisfactory. The multiplicity of business prevented Elder Willey from furnishing us with a detailed report of the voyage, and depending upon a prepared report we made only general inquiries.

Elder Willey speaks very highly of Captain Collins and his officers. Before leaving the ship the Saints presented the captain with an address, thanking him for his kind and gentlemanly bearing towards them. We were informed the address of the Saints to the captain was to be published, but we have not yet seen it or we should have given it a place in our columns. The subjoined speaks volumes to the credit of the Saints:

SHIP THORNTON, at Sea off New York, June 11, 1856.

SIR: I must take the opportunity, ere we separate to express to you the high respect I entertain for the passengers (760 souls) on my ship, who are immediately under your guidance and direction, and to affirm that they are the finest body of emigrants I have ever had the pleasure to convey across the Atlantic—they have always been willing to do and act according to my wish, expressed by myself through you, and to render me any assistance that I have required from time to time.

All this I am sensible has arisen from your excellent management. I must also thank you for your assistance rendered to my officers, more especially to my surgeon, to whom you have lent your aid during his arduous duties; owing to this I cannot doubt much suffering has been alleviated. And now, sir, as you are about to leave my ship in a few hours, allow me to express to you my best wishes and hopes that you will be enabled to reach your destination in perfect safety, and find all those near and dear to you in the enjoyment of perfect health—this I am sure will be sufficient reward for your four years of absence and toil in the cause.

Please to express my good wishes to your counsellors, Messrs. Atwood and Ahmanson, wishing them like success and happiness with yourself. My officers, I believe, share with me in the above and will sign after me.

Sir, yours very respectfully,
CHAS. COLLINS, Commander,
B. W. WARD, Chief Officer.
JOHN W. WILLIAMS, M. D.
University of Oxford.

To JAMES G. WILLIE, Esq., President on board this ship, on behalf of the Latter Day Saints.

Elder Willey desired favorable mention of his Counsellors Atwood, Ahmanson and Clough, likewise, Elder John Chislett the Captain of the Guard. He returns his thanks to all the brethren who assisted him in the direction and protection of the Saints during the voyage. There were seven deaths on board, three marriages and three births. We regret not being able to furnish names, we are however, informed, that the deaths were all children but one—a very elderly lady, Mrs. Rachel Curtis.

Those of the company who tarry for the present in the States left the emigrant depot soon after their arrival, those who remain here found locations without difficulty and some have already found occupation. The company for Utah left on Tuesday evening, in good order and buoyant in spirits.

We are glad to be able to notice that Elder Nathan T. Porter, has recovered from his severe indisposition and has left with this company for his mountain home. Elder Levi Savage, who returned a short time since from the East Indies left in the same company. Bro. Savage has been laboring lately in the State of Connecticut and returns to Utah with our approbation and blessing.

Several of the city papers speak favorably of the company by the Thornton. We publish in another column the *Herald's* report. Mrs. Jervis's case there alluded to is before the Supreme Court. We have nothing particular to say presently about the matter, only if report be correct, Mr. Jervis, who is presently in this city, deserves to be richly cowhided for his beastly, filthy conduct towards his wife—the description of his lewdness would require us to use adjectives which would disgrace our columns.

Departures from Utah.

HON. ENOCH REESE, of Carson, and a small company started on the 17th inst for their residences in that region.

On the 22d, Orson Pratt, George A. Smith Ezra T. Benson and Erastus Snow, of the Twelve; Chief Justice J. F. Kinney and family, Joseph L. Heywood, U. S., Marshal, Secretary Babbitt, Judge Appleby, Truman O. Angell—Church Architect, Bishop A. O. Smoot, Elders Phinehas H. Young and Ira Eldredge, with many others, left for the States and other parts of the earth.

President B. Young visited the rendezvous at the mouth of Emigration kanyon, organized the company by appointing Bishop Smoot, captain; Elder Benson, chaplain; William Miller, captain of the guard; James Ure, clerk; and gave them his parting instructions and blessing.

Professor Pratt goes to Liverpool to relieve President F. D. Richards; Hon. Geo. A. Smith, Delegate from Utah, is en route for Washington, where, in connection with Hon. John Taylor, Editor of the "The Mormon," he will urge Utah's claims to be numbered with the Stars; and what loyal citizen does not love to have the Stars multiply on the broad folds of our national banner? Elder Snow is repairing to his Presidency in St. Louis, and will soon again issue the Luminary, whose light is so much needed in the western wilds.

Marshal Heywood and others are on an official trip to Washington, &c., &c.

It was truly cheering and encouraging to note the readiness and buoyancy of feeling with which our brethren exchanged the farewell for a season, and turned their backs upon true friends, children, wives and dearly prized homes to go forth in obedience to the requirements of Israel's God. Would the world but receive the message with the integrity, alacrity and understanding with which it is borne truth would soon revolutionize the earth.

We wish the brethren God speed to and in their various fields of labor, and anticipate their cordial reception by every person who prefers truth to error.

DESERET NEWS, April 23, 1856.

More Mormons.

THE good ship Thornton, from Liverpool, with seven hundred and fifty Mormons on board, arrived at this port yesterday, and the Saints were safely housed in the emigrants' retiring rooms at Castle Garden before night. They are a solid and comfortable looking body of passengers for the New Jerusalem of the Great Salt Lake. See our reporter's account in another column.

At this rate of increase—for the brethren appear to be sending out to the Salt Lake reinforcements at the rate of from twenty to thirty thousand a year—at this rate, we say, the Mormon Territory of Utah, upon the score of population, will probably be entitled to admission before Kansas, notwithstanding the fact that Utah appears, amid this Kansas fuss and fury, to be wholly overlooked. At all events they may expect at Washington, in a week or two, a formal application from the Saints of Utah for admission into the Union as a sovereign State, polygamy and all. And here comes in a nice question—nicer than niggers—between Congress and squatter sovereignty. Does Congress or does squatter sovereignty cover the question of polygamy? Does the Constitution reach it? What is to be done with it? The question will soon be put, and it will have to be met. We should in the meantime, like to have the opinion of some of our belligerent clergymen, so anxious about the nigger question in Kansas, whether under the constitution, a State can or cannot be admitted into the Union, the religion of which State allows a man two, five, ten or fifty wives at his discretion. Utah and the Saints must be looked after.—[N. Y. Herald June 17th.

We like amazingly the *Herald's* notion about "belligerent clergymen" giving their opinion on Utah's admission into the Union. They are so remarkably *united* in their interpretation of the Bible, we should think their interpretation of the Constitution would be beyond all price. Congress could not fail to be greatly assisted by the light of clerical opinions. What would the *Herald* think of getting "belligerent clergymen" into the Senate, like Bishops in the British House of Lords? Oh! we forgot, there is no national religion in the United States, and it would never do to have Unitarians and Trinitarians, Sprinklers and Dippers, Shakers and Quakers, and all the other ers and isms, in Congress. They would spoil the "peace and harmony" of that honorable body. Should anything of the sort ever take place, Washington might count on the opening of gutta percha cane stores.

Great Arrival of Mormons

Castle Garden filled with Latter Day Saints—A Runaway Wife and a Habeas Corpus, etc.

The packet ship Thornton, from Liverpool, arrived on Saturday bringing 750 Mormons, the most of whom are bound for Salt Lake. The passengers were landed at Castle Garden, where they remain until this morning, when they start in a body for Utah. Among them are 160 Swedes and Danes, and the remainder are composed of English and Scotch, the larger portion being English. They come from all parts of England, from the extreme north to the isle of Jersey, and consist of farmers, mechanics and laborers. Among the mechanics are weavers, carpenters, boot and shoemakers, joiners, miners, potters, &c. The Swedes are mostly farmers, with a few blacksmiths. Our reporter, who visited Castle Garden yesterday, was told by one of the Elders who came out with them, that they were mostly old converts, of ten or fifteen years standing, and were brought out at the expense of the Mormon Emigration fund. A good many, however, he stated, came out on their own expense. Some of them intend stopping here, but the majority are going direct to Utah. They are mostly families, and appear to belong to the better class of emigrants. There seemed to be a preponderance of females among them; so, indeed, there ought to be, to sustain the system of polygamy which prevails at Salt Lake. If Brigham Young should be in want of some fresh wives, we can promise him at least a dozen from this party whom he will not find it bad to take. The number of children, too, is very large, there being nearly one hundred under six years of age. There were three births on board the vessel during the voyage. The party is accompanied by several Elders, and Priests who are returning from their foreign missions. The chief of them is Elder James G. Willey, who has spent the last three or four years in England collecting this flock together, and who now returns to conduct them to the promised land.

[Elder W. has been laboring in England as stated by the reporter and is accompanied by a number from his pastorate but his relationship, with the company of the Thornton has only been since his appointment to the Presidency on board.—ED. OF MORMON.]

The captain of the Thornton speaks very highly of Mr. Willey's management of the Saints during the voyage. He divided the ship into seven wards, and appointed an Elder over each ward to attend to the temporal and spiritual wants of the brethren, and see that they did their praying and got their rations at regular hours. The lower deck was divided into three wards—the first ward being occupied by the Swedes and Danes, the second ward by the Scotch, and the third by the single men of all nations. The upper deck consisted of four wards, and was occupied by English families. Under this arrangement everything went on like clock-work, and the passengers were kept clean, orderly and pious. The only accident that happened was the three births aforesaid, and this the Elders state resulted from causes above and beyond their control.

Among the passengers was a Mrs. Jervis, from Herefordshire, England, who, it appears left her husband at home, and taking her two children with her, embarked in company with the Saints for the promised land. The husband, however, took the steamer and arrived here ahead of her. Yesterday, he entered a complaint before one of our courts, and a writ of habeas corpus was issued to bring up the children, and investigate the merits of the case.

Our reporter was informed by several of the Saints who knew Jervis in the old country that he was utterly unfit to have the guardianship of his children; that he treated his wife in the most brutal manner, and that this was the cause of her leaving him, &c, &c., all of which we received with some grains of allowance, although the Saints averred their willingness to swear to the same in court.

[N. Y. Herald.

Pennsylvania.

ELDER JOHN F. SNEDAKER writes us from Reading, Berks Co., Pa., June 14. He has been traveling in the northern counties of that State, holding meetings and preaching in English and German, as opportunities were afforded. At the date of his letter he was with the Saints in Reading, whom he represents living faithfully to the principles of the Kingdom. The majority of outsiders he thinks are so fondly attached to this world's goods, that they have no time to think of anything but *grasp*, and seem to regret very much that they can't take their scratchings and scrapings to some other world. These feelings are not peculiar to Pennsylvania. It is everywhere the same. The nations have been so long without God that they have put their trust in this world's god—that is their best friend—mammon, and as they don't know anything about the world to come, they enjoy here Scheidam Schnapps, lager beer, and sour-crout.

Camp—Iowa City.

ELDER DAVID GRANT writes us from the camping ground, June 6th: "The S. Curling's company arrived in camp, June 2d, about 6 P. M., generally in good health and spirits. The camp band played some lively tunes as the company were entering the camping ground."

Arrivals from Utah.

ST. LOUIS, June 12, 1856.

HON. JOHN TAYLOR,—*Dear Sir*:—I have just arrived in this city per steamer "Polar Star," and have in possession the papers intrusted to my charge by the Convention to form a Constitution for the State of Deseret.

Professor Orson Pratt, Elders E. T. Benson, Erastus Snow, A. O. Smoot, Wm. Miller, John W. Coward, T. O. Angell, James Beck, Lorenzo Hatch, James Ure, James Palmer, Jacob Gibson, A. Grow, James Taylor, Samuel H. B. Smith, Miles Romney, Thomas Bladen and Brigham H. Young, also, Joseph L. Heywood, U. S. Marshal for Utah Territory, at the same time. We arrived at "Mormon Grove" on the 8th inst., and at Atchison, Kansas Territory, on the 9th. We left Utah on the 22d April. Universal health and prosperity in Deseret. Our company encountered a very heavy storm at the South Pass, which commenced on the 4th of May, and lasted three days with unabated fury. Our animals were kept alive by feeding them on bread and covering them with our bedding.

For a number of days we traveled in snow and our animals being weak delayed our journey to considerable extent.

We shall remain here for a few days, I will notify you of the time I shall expect to be in Washington. Elder E. T. Benson will accompany me and probably Elder O. Pratt, likewise, Marshal Heywood who is upon official business. I mail you a copy of the latest *Deseret News*.

We are all very much fatigued.

GEO. A. SMITH.

JUDGE APPLEBY writes us from Philadelphia, June 13, stating his arrival there the preceding evening, in company with Col. Babbitt, on their way to Washington. We are pleased to learn they are both well. The sketch of their trip is embodied in the above letter.

Nebraska Settlement.

SOME time ago Bishop Andrew Cunningham was appointed to select a company and go to the extreme western portion of the Nebraska Territory on the north side of, and as near the river Platte as good soil, water and timber could be obtained for a settlement. As I do not know Br. Cunningham's whereabouts at present, I take this method of informing him and those associated with him, that I hope nothing will prevent the carrying out of his instructions in relation to this company. There will also be other companies formed in other locations, so that it will not only facilitate the mails and the forwarding of emigration, but will also be a good opportunity for enterprising men to make themselves farms where they will be able to dispose of their produce for good prices. There will be captains appointed over all such companies. They will be expected also to go prepared to put in grain, build forts, and take with them the necessary implements of defence in a new country. It will be well for the brethren to reflect on these matters, about which I shall say more at another time.

JOHN TAYLOR.

Organization of a Branch of the Church.

A MEETING of the Priesthood and members of the Church of Jesus Christ of Latter Day Saints, residing at and around Norwalk and Westport, Conn., was held at Westport, June 8th, 1856, for the purpose of organizing a Branch of said Church. Conference opened with singing and prayer. Present, three Seventies, two Elders, one Priest. Elder Levi Savage was chosen to preside on the occasion, and Joseph Bouton, Jr., Clerk. The President stated the object of the meeting and gave much good instruction to the Saints, after which he nominated Elder E. R. Young, of Westport, to be Presiding Elder of the Branch, which was carried unanimously. Elder Young then selected Elders Joseph Bouton Jr., and Francis Sproul, as Counsellors, who were unanimously sustained by the Saints. Brother A. B. Bradley was then sustained in his office of Priest and appointed to act as a Teacher to the Branch. Elder John Armstrong was likewise appointed to act in the capacity of Teacher.

The following Resolutions were then unanimously adopted:

Resolved, That we recognize and sustain Bro. Brigham Young, as President of the whole Church, and Bros. Heber C. Kimball and J. M. Grant, as his Councillors.

Resolved, That we will sustain the Twelve Apostles.

Resolved, That this Branch be known by the name of the Westport and Norwalk Branch of the Church of Jesus Christ of Latter Day Saints.

Thomas Cornelia and Mary Dobbs were then confirmed members of the Church. The officers elected were then set apart to their several callings, under the hands of the Elders. Conference adjourned *sine die*.

ELDER LEVI SAVAGE, President.
JOSEPH BOUTON, JR., Clerk.

Gas! Smoke and Distant Thunder!

THE Republican Convention embodies in its platform the following resolution:

Resolved, That the Constitution confers upon Congress the sovereign power over the Territories of the United States, for their government, and that in the exercise of this power it is both the right and the duty of Congress to prohibit in the Territory those twin relics of barbarism, polygamy and slavery.

Now, gentlemen, don't get in too great a hurry! Keep cool! The mosquito season is close upon you. Too great exertion in summer is dangerous. If you get the South, Kansas and Utah into your mouths all at once, you may fever in the digestion. Take a kind word from a friend and remember the Russian adage, "Don't sell the bear's skin till you've caught him."

Correspondence from Texas

ELLIS COUNTY, May 26, 1855.

To the Editor of the Mormon:

DEAR BROTHER TAYLOR—I now sit down to inform you how we are progressing in Texas. We held meetings two days (24th and 25th) of the present month; four seventies were present, viz.: Homer Duncan, John Ostler, M. J. Snedaker and William C. Moody. We spoke of the scattering of Israel and the restitution of all things spoken of by the holy prophets. The spirit of God was made manifest in our midst, and we had a time of rejoicing and as great a union of feeling as I ever saw, which was manna to our souls while in this far-off land. We then proceeded to finish out the organization of a Branch of the Church, commenced by B. L. Clapp, with eighteen members, including three Elders and one Priest, and called it *Ellis County Branch*. We attended to the ordinances of God's house, confirmed one member, blessed four children, and partook of the sacrament of the Lord's Supper. Much interest was manifested by the congregation, and prospects are quite flattering for a good work to be done in Texas. We find many good, warm-hearted friends who only require, we are persuaded, to know the truth and they will embrace it. All the Elders present are buoyant in the work of the Lord and determined to roll forward the work, God being our helper. Brothers B. L. Clapp and Preston Thomas are now on their way to the Valley with a company from Texas—all well and in good spirits when last heard from. Many more are making ready to emigrate next season. God bless you, Bro. Taylor; I am, as ever, your fellow-laborer in the gospel of Christ, HOMER DUNCAN.

P.S.—All the Elders present join me in sending their love and respects to you.

Correspondence of Judge Thomas.

En route for Utah.

CHOCKTOW NATION, Southside Canadian River, May 25, 1856.

To the Editor of the MORMON:—

DEAR SIR,—I take up my pen to inform you and (through the columns of your paper) our numerous friends, of our whereabouts, progress, &c. We left our encampment on Matagarda, on the 7th of April, and since that time have every day continued our travels except Sundays and three other days. We are six hundred and seventy-five miles from our starting place. We crossed the Colorado river at Lagrange, the Brazos at Waco, the Trinity at Dallas, and Red river at Preston. For three weeks we had very rainy weather, in the northern part of Texas, during which we were wallowing in the black Prairie mud, which greatly retarded our progress. We were hindered two days by high water, and one day in waiting for the Saints to join us from Washington County. We were joined by one family of Saints from the Guadaloupe valley on the 12th of April, and by the Saints from Washington Co. on the 21st. When we arrived near the place of rendezvous for the Saints on the St. Gabriel's river we found they were gone; on our arrival in Ellis Co. we found Bro. Clapp with his party were gone about three weeks previous, and the Saints from the St. Gabriel had joined his party; when we crossed Red river we were informed they were just two weeks ahead, and when we arrived here, we were informed by the Indians they were about eight days ahead; so it seems we are gaining on them; what route they propose going I am not correctly informed. Sometimes I learn from travelers they design going up the Arkansas river, and then again that they are going up by Atchinson, and the Platt routes.

We have at present thirty-four persons and eight wagons in camp. Br. John Ostler travaled with us from the Southern coast as far as Dallos County, and then returned to join the Elders in Ellis Co. He is a good and wise man, and rendered us very great service whilst with us. The Saints became so attached to him that the whole camp deeply regretted his leaving us to go back, and he likewise desired to go home this year; but when he learned of his appointment by the Texas Conference to stay another year, he seemed reconciled to stay and labor another season in Texas.

Whilst we were passing through Ellis Co., Bro. Homer Duncan and Bro. Snedaker paid us a visit in camp, and spent a night with us; the hearts of the Saints were cheered up by a discourse from each; they had been laboring with considerable success in that part of Texas; about fifteen persons had been baptised, and a pretty fair prospect of others following their example. Bro. Duncan informed me that he had many calls for preaching. Bro. William Moody had gone to Eastern Texas; these seem to be all the Elders now in that State.

Our camp moves along very harmoniously; we have not had a jar since we started; almost no sickness. The hearts of the Saints rejoice from day to day, and the vast prairies and groves are made to reverberate with the songs of Zion as the Saints journey along through the Indian lands. No serious accident has befallen us, and truly the hand of the Lord has been with us for good.

The Canadian river is the boundary between the Chockton and Creek nations of Indians. This morning a notable Creek Indian came into camp, and I had a good deal of conversation with him; on his learning who we were he invited me to preach to his people this afternoon. I consented, and he has gone away to assemble his friends.

It is Sunday to-day, and the whole camp, animals and all, seem to enjoy the rest, after a hard week's travel. I always rest on Sundays, and dedicate the day to rest and worship of Almighty God, but never rest on other days, except some unavoidable circumstance interfere. We feel that we have a long journey before us, and it will take a long time, with a great deal of exertion and industry to accomplish it; but I hardly think my old friends with whom I have often crossed the plains, will charge me with not using sufficient diligence. We are now some 45 miles below Fort Gibson, and expect to pass that fort on the third day from this, where we hope to receive letters and papers from many of our friends. For some time we have had no news from any quarter, only what we could gather from the Indians and an occasional traveler whom we have met. The latest MORMON that I have seen bears date 22d March, and the latest dates from Utah, was some time in January. Judging from the clouds of grasshoppers we have seen for the last three hundred miles, our friends in Utah can have none this year, for they must have all emigrated to this country.

I ask your indulgence for drawing so largely upon your columns, in publishing so long a letter, and also the privilege to publish another, with a list of all the names of the Saints in camp when we leave the Frontier.

May Heaven's choicest blessings rest upon you, and crown your labors in New York with complete success; and may we be gathered to our mountain homes in safety, with all scattered Saints, and stand at last in the Celestial Kingdom of our God, is the prayer of your devoted Brother in the New and Everlasting Covenant. PRESTON THOMAS.

Narrow Escape on the Harlem Railroad.

TO THE EDITOR OF THE HERALD.

I HAVE been requested by several of the passengers passing over the Harlem road on Saturday last, to give you the particulars of a wonderful escape from a dreadful catastrophe on that road.

The train leaving New York at 15 minutes past 2 o'clock on Saturday afternoon, consisting of four large passenger cars, with the usual apparatus, was approaching the Harlem bridge at its usual speed, the flagman displayed the "white flag," signifying that the "draw" was closed, and all was right, the engineer drove on, as was right on his part, when he, faithful to the responsibilities of his position, kept his eye on the lookout, and behold! he discovers the draw wide open. Instant and utter destruction seemed ready to swallow up himself and all of his two hundred and more passengers. But he was equal to the emergency; sounded the alarm to man the brakes, and with engine reversed, succeeded in stopping at the very brink of the gulf which yawned beneath them.

When the passengers discovered the miraculous escape which they had made, and the imminent danger that threatened them, they were enraged at the imbecile and careless management of the road, and the wicked carelessness of this reckless flagman. He is still retained in the service of the company, and allowed to jeopardize the lives of thousands passing over that bridge daily.

The individual holding a position of this nature, and guilty of such gross—almost wilful—neglect, not only deserves to be driven from a post he has disgraced, but should be driven from the community which he has so basely betrayed by his neglect.

The Harlem Railroad Company is becoming more and more notorious for the utter inefficiency which pervades every department of the road. The end is not far off.

A PASSENGER IN THE FIRST CAR.

FOR THE MORMON.

Reminiscences of Classical Ages.

CONTINUED.

BY ALEXANDER OTT.

In consequence of the great political commotions of those times, Italy, the "Garden of Europe," upon which bounteous Nature has bestowed so many physical advantages, suffered to the utmost extremity, fields, that in times of peace were teeming with the golden fruits of civilisation, lay uncultivated and barren, in fact the whole country was a poverty-stricken peninsula, from which lamentable circumstances misery, as it were, gnawed the very core of society. In consideration of which, Maecemas being aware of Virgil's great knowledge and experience, set him to write the Georgics (rural poems on agricultural pursuits,) in order to induce the people to devote their time more to husbandry, as the only means left to save Italy from utter ruin. The publication of this remarkable production was received by the public so favorably, that in reality from that epoch the era of agricultural improvement commenced, Italy recovered from the desolation of wars and strife, and all went on well. The Georgics are the best of Virgil's Works, not only on account of their beautiful language, but on account of the reasonable suggestions for the rise of husbandry, so that the rules laid down in that inestimable book are practiced among the leading nations of the world in our own day. Virgil spent seven years in composing that great work.

After having rested himself a few years from his arduous mental labors, he commenced writing the Æneid in which he has portrayed in glowing colors Augustus' character by the introduction of Æneas; in fact, he has given the most correct account of Roman history, with that of several other nations, from the earliest ages down to his own, so that he is looked upon as one of the best and most erudite historians of the Roman era. The Æneid is an epic (heroic) poem, and is one of the noblest compositions in poetry. After having finished the Æneid, the poet went to Greece, where he purposed spending the remainder of his life in the study of philosophy, in the contemplation of Nature and its Supreme Creator. After a short residence in Greece, he got sick. Augustus returning home from his Eastern expedition, Virgil consented to accompany him home; but on his arrival in Brundusium, he departed this life, in the year of Rome 735, and in the fifty-first year of his age; his remains were interred at Naples, where the traveller can see his tomb to this day. He was one of the best and wisest men of the age, mild, unassuming, even bashful, and extremely temperate, but of a very frail constitution.

Cicero was one of the most eminent statesmen, orators and philosophers of his age, of the greatest integrity, urbane and kind to every one, and always desirous of promoting the happiness of his fellow citizens. He devoted all his time to improving the condition of the people, that had chosen him one of their leaders. His greatest works are the *Orationes* (orations *pro Roscio*) and others, in which he was advocating the cause of some compromised citizens and endeavoring his best to acquit them. His *natura deorum* (nature of gods) is evidently a great proof of his immense intellectual powers, and of his close application to the study of natural philosophy, of course it cannot be expected that the hypothesis introduced by him are to be all correct, very far from it; but there is a vast amount of intellect displayed in setting forth his ideas on Deity and Nature. Independent of the above works, Cicero wrote the *Laelius* or *de amicitia* (on friendship,) *de officiis* ann *de senectute* (on the duties of man and old age,) the Laelius is to my judgement one of his best compositions, showing the noble, amiable character of that man who has done so much for the welfare of his country. All his works are a pattern of philological skill and experience, both language and style are simple, but sublime and strictly correct.

Although Cicero had bestowed great and lasting benefits on the Romans, and they were under great obligations to him on account of his persevering, untiring zeal for the rise of the mighty Republic, he had his enemies, that concocted the plans, by which they might get rid of that noble mind, he was assassinated and thus fell a victim of private hatred and intrigue. When will man learn to realize his important position on the earth, when will the idea strike his mind, that God through the instrumentality of his angels sees and watches the movements of us pigmies, and that we are responsible for all our actions! The laws of the Great Jehovah are unchangeable; as well might we try to unhinge the machinery of the universe, toss from their fountains the everlasting mountains, pull the sun from his place in the firmament, or extinguish the eternal flight of the stars of heaven, as expect to see God deviate from the course he has once taken, hence we find, that as Shakspeare says, the Gods are just, our vices are the punishments to scourge us, that is to say, every evil deed has its fatal results, as well as every good and noble action has its salutary consequences, and so it was in relation to the Roman Republic, Cicero's assassination proved to be a curse and not a blessing. The man that had stood at the helm of affairs, calmly contemplating how to steer the frail bark of Government through the boisterous waves of political commotions, was gone, and no other found to take his place.

Horace, as the Romans called him, Horatius, was one of the best poets of the Golden Age, his works are not voluminous, they embrace the Odes (poems that were sung to the lyre,) the satyres, epistles, and his ideas on poetry. He describes in his compositions the manners and customs of those times, with beautiful and correct delineations of the leading characters of the classical era, criticising sharply the foolishness of man, the inconsistency of their actions, and showing the necessity of a social improvement. The variety of metre, of subject, ideas, scenes, the beauty and harmony of the language, made him a pattern of Latin poetry, and any one, that desires to get familiar with classical lore, will do well to engage in the perusal and study of Horace. He was a man of rare talent, of a great suavity of manners, affable, kind and modest in intercourse with his fellow-citizens. His name is held to this day in reverential remembrance by the literary world.

Julius Cæsar, one of the most eminent generals, statesmen and historians of his age, has given a very interesting and faithful account of his campaigns in Germany, France, and other neighboring countries. By his command the Roman eagle was carried to England, Hibernia, to the dreary regions of the north, where the sun of civilizatien had not yet risen, where superstition, barbarism and ignorance were stalking through the different tribes of European savages; where the images of death and annihilation came to mingle themselves with even the most smiling scenes of Nature. He was happy in seeing the train of his thoughts and actions bring forth so many beautiful results, he introduced the Roman alphabet in England; he destroyed the bloody altars of the Druids, it was only a pity that his mind was like a mountain-torrent, dashing and chafing against the rocks that impede its source; ambition, that has beguiled so many to follow the headlong career to destruction, led him to the pinacle of earthly greatness, and hurled him from the same in the abyss of death; he was stabbed in the midst of the Senate by those, whom he supposed to be his friends. His works are both in language and style equal, if not superior to the best of his age, and are generally studied as patterns of the classics in colleges.

CONCLUDED IN OUR NEXT.

FOREIGN SUMMARY.

ENGLAND.—The annual meeting of the Royal Geographical Society was held on the 26th ult., at Whitehall Place London, Admiral Beechey presiding. During the session Lieut. Maury of the United States was duly elected a corresponding member upon the recommendation of the Council. The chairman announced that the royal premium for the encouragement of geographical science and discovery—the founder's gold medal—had been awarded to Elisha Kent Kane, M.D., of the United States of America, for his services and discoveries in the Polar Regions, during the American expeditions in search of Sir John Franklin. The American minister accepted the medal on behalf of Dr. Kane, upon whose discoveries he passed a high compliment.

The Committee of the House of Lords unanimously recommends the creation of Peers for life, for the purpose of forming a Court of Appeal. Two of these Life Peer's, or two of the Legal Peers, are to be Deputy Speakers of the House, with a salary of £6,000 a year each, and three are to constitute a Court of Appeal the Lord Chancellor being one.

Statues of Burke and Curran are ordered for the House of Commons.

As the season advances, emigration from Ireland steadily increases; and the departures from Dublin, via Liverpool, are now not much below the average of years subsequent to the famine.

A first dividend of 2s. per pound is announced to the creditors of the Tipperary Bank. Sadler who was manager and M.P. was the prince of speculating swindlers. He has brought ruin and misery to the homes of confiding friends and plunged in poverty many who held a high place in society. He cut his throat when he saw that the felon's fate was before him. Had he done it before he became banker it would have been a blessing to thousands.

It is reported that the Duke of Cambridge will represent Great Britain at the coronation of the Emperor Alexander.

The British Government is about to present to Sweeden one or two of the recently constructed gunboats, as models for the building of a Sweedish flotilla of the same discription.

The Anglo-Swiss Legion at Schelestadt is being disbanded and the men are provided with feuilles de route to return to Switzerland. The Anglo-German Legion embarked from Heligoland for England.

Admiral Dundas will keep his flag flying during the summer for the purpose of exercising a fleet in the channel. Part of the fleet is about to proceed to the Tagus to meet Queen Victoria on her proposed visit to Lisbon.

The English papers give glowing accounts of the rejoicings on Thursday the 29th ult., in celebration of the peace. The principal demonstrations took place in London but throughout the country the day was observed as a holiday, John was dressed up. In the morning Prince Albert reviewed the Guards. At noon the Park and Tower guns fired a salute, and the Royal Artillery company of citizens performed a similar ceremony. The naval pensioners at Greenwich, 2,800 in number, were reviewed and dined. The theatres were opened for day performances. The Queen held a drawing room. In the evening the public edifices and numerous private establishments were illuminated, and the grand display of fireworks went off satisfactorily in the parks. No disturbances of any kind occurred; and next day the police had ample employment in restoring lost children to afflicted parents.

RUSSIA.—General Williams and his staff quitted St. Peterburg *en route* for England, on the evening of the 20th ult. They propose to to travel by way of Konigsberg, Stettin, Berlin, and Paris, to London. At St. Petersburg they were courteously welcomed; and their passage from the Caucasus to Moscow is represented to have been one long triumphal march.

Sebastopol is to be rebuilt on an entirely new plan, and the greatest portion of the expense will be defrayed by the Emperor.

PRUSSIA.—A return of the number of accidents on the Prussian Railroads during the past year, has just been published. Not one life was lost and only three persons were injured.

The marriage of Prince Frederick William with the Princess of England is now an understood fact, and the officers of their future household are already selected.

AUSTRALIA.—The Melbourne Times correspondent calculates that £12,000,000 in gold will be sent to England during the present year. The quantity brought down from the diggings by the escort was gradually increasing, and in future the average would be 60,000 ounces a week. During the first week in March 74,700 ounces came down. Up to February 28; the value exported was £2,123,009. Labor in the colony is becoming scarce. Trade was improving.

FRANCE.—Great preparations are now in progress at Notre Dame for the baptism of the Prince Imperial.

M. Jourdan, a barrister, has been arrested, and condemed to four years imprisonment and 5,000 francs fine, for having sent through the mail, from Brussels to Paris, five copies of a manifesto signed by Kossuth, Mazzini and Ledru Rollin. Other copies of the same document were smuggled into France in the interior of a lobster.

The sous subscription to present a testimonial to the Empress and her child has been brought to a close, and realized 80,000 francs. The Emperor, through the Minister of the Interior, thanks the subscribers, and begs they will hand over the money to the fund for the education of orphans of the working classes of Paris, to which object he also devotes the 600,000 francs voted to the Prince by the Municipal Council.

ITALY.—The Cabinets of Piedmont and Vienna are extremlely bitter at each other. Great discontent everywhere manifested against Austrian rule in Italy.

Latest From Europe

By the arrival of the *America* at Halifax we have news up to the 9th inst. The popular talk in Europe is the position of England and the United States. Mr. Crampton was expected, but the English Government had not been officially informed of his dismissal. In the Lords and Commons the Cabinet ministers were interrogated on the subject but respectfully begged to be allowed to retain for the present their own counsel lest it should complicate matters instead of bettering them. The indulgent Lords and Commons agreed to "wait a little longer."

A Spanish fleet for Mexico is reported to number eleven ships of the line, three frigates, two covettes and four steamers.

The vine and potato crops in Portugal, are likely to fail from too much rain.

In the British Parliament Lord Clarendon has consented to produce the papers addressed by Sardinia to the Paris Conference, and it was his opinion that before the close of the session there must be a discussion upon the affairs of Italy. He added that he had reason to believe that both France and Austria were desirious of removing their troops as soon as possible from the Italian territory.

The Piedmontese Chamber of Deputies has presented General Marmora with an acre of valuable building land within the city of Turin.

Mazzini announces his intention of withdrawing altogether from politics, and emigrating as a private citizen to the United States.

The French papers are filled with accounts of destructive inundations. The Emperor has visited Lyons, and other scenes of the calamity which has gained him immense popularity. The extent of the disaster is very great. Five hundred houses were destroyed at Lyons, and one hundred and fifty at Avignon. At the latest accounts the waters were subsiding. Ten millions of francs had been voted by the government for the relief of the sufferers, and the Empress had opened a subscription list also for their benefit. The Agricultural show at Paris, is now open, and is a great source of attraction. The liabilities of M. Place, bankrupt, Director of the Credit Mobilier, is estimated at eighteen million francs.

PALMER, the Surgeon of Rugele, Staffordshire, who has been in durance vile for the last six months, on the charge of poisoning his intimate friend and horse racing associate, John Parsons Cook, has had his trial, been found guilty, and received his sentence to be executed. His trial lasted six days. The greatest talent at the English bar had been engaged in his defence, and in behalf of the Crown. His counsel, Sergeant Shee, spoke eight hours in his defence speech. Public opinion is against Palmer, as about a dozen other persons of his acquaintance, with whom he has been related, have disappeared under rather suspicious circumstances.

From Venezuela.

CARACAS, May 21, 1856.

THE Congress was dissolved on the 8th inst., after the passage of an act increasing the number of provinces from sixteen to twenty-one, declaring the functions of all the old Governors at an end, and authorizing the President to appoint new ones for the twenty-one provinces. All members of Congress, either of the House or Senate, whether their time had expired or not, were also to cease their functions, so that an entire new Congress may be elected in August. It is understood that the President is to designate the members who are to be elected through the newly appointed Governors; and of course no citizen will presume to vote for member who is not thus nominated.

The President has not been declared "Dictator," as was contemplated, but the new Congress will be under his immediate control, and will act precisely as he desires, thus relieving him from any responsibility to the people. Who can say after this that his Excellency General Jose Tadoe Monagas is not a wise man? We shall see what another year will bring forth.

The cholera has returned to Caracas with all its direful consequences. The troops have been almost annihilated.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, June 12, 1856.

Mr. Hamlin of Me., rose and asked to be excused from serving as Chairman of the Committee on Commerce. He said for the nine years he had held a seat in the senate he had almost been a silent member. Upon the subject that had so much agitated the country he had rarely uttered a word. He loved his country more than he loved any party—more than anything that could agitate and disturb its harmony. Although he believed the repeal of the Missouri compromise was a great moral and political wrong, unequalled in the annals of the legislation of this country, and unequalled in the history of almost any country, still, with a desire to promote harmony, concord and brotherly feeling, he sat quietly amid all the exciting debate which led to that fatal result, and opposed it, not by his voice, but by a consistent, steady and uniform vote—not only in accordance with his own convictions, but in accordance with the instructions of his Legislature, passed by almost a unanimous vote. But the thing was done in violation of the principles of that party with whom he had always acted, and in violation of the solemn pledges of the President of the United States in his inaugural address. Since, however, that wrong had been endorsed by the Cincinnati Convention in its consummation and in its results, he felt it his duty to declare that he could no longer maintain party associations with any party that insisted upon such doctrines, and could support no man for President who avowed and recognized those doctrines; and with whatever power God had endowed him, it should be used in the coming contest in oposition to that party.

The motion to excuse was agreed to.

Mr. Butler of S. C., said the necessity for his addressing the Senate on this occasion was brought about by events over which he had no control—events which have grown out of a controversy for the commencement of which the Senator from Massachusetts, not now in his seat (Mr. Sumner,) should be held exclusively responsible by his country and his God. He had delivered a speech the most extraordinary that had ever had utterance in any legislative body recognising the sanctions of law and a constitution. At that time he (Butler) was not present. What he would have done if he had been it would now be perfectly idle to say, because no one can substitute the deliberations of a subsequent period for what might have taken place on the impulse of the moment. His impression was, that if he had been here, he should have asked that Senator before finishing some of the paragraphs personally applicable to him, to pause; and if he (Sumner) had gone on, he should have demanded of him to retract or to modify the offensive remarks, so as to bring them within the sphere of Parliamentary propriety. If, then Sumner had refused this, what he (Butler) would have done he could not say; but one thing he knew, that was, he would not have submitted to it. To what mode of redress he would have resorted he could not tell; he would at least have assumed (upon all the responsibilities of a Senator from South Carolina,) the consequences, let them fall where they might. But instead of that, that speech had involved a friend and kinsman (Brooks) to the extent that he had been obliged to put his fortune and life at stake.

Mr. Butler vindicated the course of his kinsman Mr. Brooks: exhonorated himself from the charge of undignified language in his former speech to which Senator Sumner replied and for which he received Mr. Brooks's visitation: and charged the Senator from Massachusetts with mistaking the affairs of South Carolina or being ignorant of them.

Without concluding, Mr. Butler yielded the floor for adjournment.

HOUSE OF REPRESENTATIVES.

One hundred and six members were present—not being a quorum, the House adjourned.

HOUSE OF REPRESENTATIVES. June 14.

Mr. Thurston of Rhode Island, Mr. Dean of Connecticut, and Mr. Trafton of Massachusetts, severally presented the resolutions of those States in relation to recent occurrences in Congress and Kansas. Adjourned to Wednesday.

SENATE. June 16.

MR BROWN submitted a resolution, which was adopted, calling on the President to communicate a copy of the instructions to Mr. Buchanan "on free ships making free goods," and Mr. Buchanan's letter to Lord Clarendon on the same subject.

Mr. Clayton said it would be remembered he had carefully abstained from uttering during the present session one word calculated to add to the excitement growing out of the present distressing occurrences in Kansas. He had endeavored to conciliate all parties, in order that he might on some suitable occasion present a measure of harmony, justice and peace. He now rose for the purpose of making the proposition in the sincerity of an honest heart, desiring to propitiate no particular party nor section. He would not present his bill as a partisan of any candidate for the Presidency, but like the sailor, he desired to go in a gang by himself.

He was the Representative of a little State, (Delaware,) which occupies middle ground between the Northern and Southern portions of the confederacy. The northern country of that State, with fifty thousand inhabitants, has scarcely one hundred slaves. The southern is grossly pro-slavery as Georgia. The middle country is the one which gave him his birth, and is conservative and fairly divided in opinion; but the whole of that little State is deeply anxious to preserve the Union and prevent rupture, if possible.

He had objections to Kansas coming into the Union now as a sovereign State. One reason was there is not a federal population of twenty thousand, exclusive of Indians and others, not taxed. There is a feeling in the North which if suffered to continue will result in serious injury to the common Union. He stated his objections both to Mr. Douglas' and Mr. Seward's bills, which propose the admission of Kansas into the Union, and referred to the latest accounts from that Territory, asking, shall we sit by when forty men were recently slain, and the excitement constantly increasing, and towns sacked and plundered, without endeavoring to avert this shameful condition of things. It is only by justice that peace can be restored.

Mr. Clayton said he submitted his bill as supplimentary to the act to organize Nebraska and Kansas.

The bill brovides that the Secretary of State shall cause a census to taken, making one thousand persons the basis for one Representative in the lower branch of the Territorial Legislature and two thousand for the upper. Legal voters must be bona fide residents of the Territory three months, and residents of their respective Election Districts one month before each election. After the apportionment, the Governor is to issue his proclamation directing the election of members of the Legislative Assembly, such election to be held not less than fifty nor more than sixty days after the date of proclamation.

No law shall remain in force violative of the great pridciple asserted in the Kansas-Nebraska bill relative to non-intervention on the subject of slavery, or whereby the people shall be prohibited from a free and full discussion of their own domestic institutions or interests, or whereby said people shall be prohibited from advocating or denying the extension or propriety of prohibiting slavery in the Territory, or be visited or threatened with any penalty or punishment, nor any test oath required relative to the Fugitive Slave law or any other law of Congress. Trial by jury shall be in accordance with the common law, and no challenge or objection to a juror shall avail which is not authorized by the rules of the common law, any statute to the contrary notwithstanding. The bill provides that when the Territory contains 93,420 inhabitants, the people shall be authorized to call a Convention for the formation of a State Constitution.

Mr. Butler caused to be read a letter from Dr. Boyle to him, complaning that the note of Dr. Lindsley, read at the instance of Mr. Wilson on Friday, did him injustice. Dr. Boyle says that Dr. Lindsley himself, on the 30th of May, informed him that there was "not much the matter" with Mr. Sumner. Dr. Boyle incloses a letter from Dr. Miller, for the purpose of showing that Mr. Sumner's condition has not been critical as has been represented by Dr. Lindsley.

Mr. Adams made a speech in support of his bill proposing to extend the term of naturalization to twenty-one years, and exclude foreign paupers and criminals from voting, in order to prevent these and European serfs from controlling elections, thus perilling our liberties. He said the South are more interested in this subject than the North, and essayed to prove the assertion by reference to statistics.

Mr. James presented the resolutions of the Rhode Island Legislature, condemning the assault on Mr. Sumner by Mr. Brooks. He said while he had the honor to hold a seat in the Senate, he should defend here or elsewhere, if need be, the freedom of debate.

Mr. Brown remarked—He had not seen on the part of any one an attempt to restrain the utmost freedom of debate. If a man departs from his legitimate sphere to make an attack upon another, he must hold himself responsible and take the consequences.

After some debate on the non-responsibility of Senators out of the Senate for language used in debate, the resolutions were ordered printed. Adjourned till Thursday.

HOUSE OF REPRESENTATIVES.

June 18th.

Mr. Harrison introduced a resolution requesting the President to inform the House what measures, if any, have been taken under the act of Congress appropriating twenty-five thousand dollars to procure from Hiram Powers the sculptor, some work of art to ornament the Capital. Adopted.

Mr. Grow, of Pa., said that for some days past there had appeared in the public prints what purports to be a letter from Governor Reeder to him. In justice to Mr. Reeder, and to vindicate himself from an imputation of gross breach of confidence in publishing a private communication, he declared that no letter had been received by him from Mr. Reeder on any subject whatever. He made this explanation that the forgery may be known to the public.

Mr. Phelps, of Mo., said the letter to which the gentleman just referred was addressed to Mr. Grove, of Kansas, purporting to have been written from this city by Mr. Reeder, and in which allusion is made to the Wyandot fleet.

Mr. Grow, replied that his object was merely to clear himself from any connection with the lettter.

Mr. Campbell, of Ohio, gave notice that he would, on next Monday, endeavor to take up the report of the Select Committee on the Sumner assault. Adjourned.

TELEGRAPHIC.

The Steamboat Explosion at Longueil.

BOSTON, June 12, 1856.

A dispatch from Montreal relating to the late steamboat explosion at Longueil, says that twenty-seven dead bodies had been discovered and that the search was being continued with the expectation of finding more. Those injured, not killed outright, have since died. One of the engineers has not yet been found. It is reported that the engineer let the water get to low in the boiler of the boat. An inquest was being held on the bodies. The names of the killed were not given.

Sad Accident.

BOSTON, June 13, 1856.

James Thomas, Assistant Store-keeper, attached to the United States Bonded Warehouse here, fell through the scuttle of the building this afternoon, and was killed instantly. He leaves a wife and three children.

Destruction by Fire of the People's Theater at Cincinnati.

CINNATTI, June 13, 1856.

The People's Theater in this city was entirely destroyed by fire this afternoon with eight other buildings, chiefly dwellings. Nothing in the Theater was saved. The loss is not yet accurately known.

Destruction of the Steamer Magnolia.

CINCINNATI, June 13, 1856.

The steamer Magnolia, while entering the canal at Shipping fort, twelve miles below Louisville this morning, struck on the rocks and sunk in deep water. The passengers were all asleep at the time but all escaped excepting one, a Mr. Phillips of Cincinnati. The boat is a total loss. Cargo mostly saved.

Disastrous Fires at Cincinnatti.

CINCINNATI, June 16, 1856.

At a fire in this city on Saturday night, the tin shop of Wm. S. Stephenson & Son, and the stores occupied by Wm. Young, sadler, and Josiah Paul, leather dealer, on Main street, were destroyed. Loss $20,000. Partial insurance.

At the same time a fire broke out on the corner of Western row and George street, destroying the large block occupied by Rogers' boot and shoe store; Joseph Fletcher, leather store; Morris & Talbot, lock manufacturers, and Mr. Force, hat and cap manufacturer. Loss about $20,000. Mostly insured.

Destructive Fire at St. Louis.

ST LOUIS, June 17, 1856.

The extensive rectifying establishment of Hansemann, Smith & Co., together with the large commission houses of Gilman & Berthold, and Bermondy & Co., were destroyed by fire this evening. Messrs. Gilman G. Co., lost their entire stock of merchandise—insurance $55,000. Bermonday & Co., succeeded in rescuing most of their goods. Brown & Co., insured for $10,000; loss $2,000. Hansemann & Co., loss $30,000, insured $20,000. The buildings belonged to Colonel Bront and R. A. Sarpy, and were insured to the full value. The origin of the fire is unknown.

Gov. Reeder at Boston.

BOSTON, June 16, 1856.

Gov. Reeder was to-day introduced by Hon. Samuel H. Whalley to about one hundred of the leading business citizens of Boston, in the hall of the Union Bank building. He made a short address relating to the political, social, and financial interests involved in the struggle in Kansas. He will address a public meeting to-morrow, to be held in Tremont Temple.

Tranquility in Kansas.

ST. LOUIS, June 16, 1856.

Captain Pate writes to the Republican of this city, from Kansas City, 12th inst., that comparative quiet reigns in the Territory, the United States troops having disbanded the unlawful military bodies, and in cases where they have re-assembled, taken their arms from them. Consequently there is no fighting going on, and if nothing unlooked for occurs to derange the present state of affairs, peace will soon ensue.

From Washington.

WASHINGTOM, June 17, 1856.

General Gadsen arrived here this evening bringing the new commercial treaty with Mexico.

The democratic ratification meeting called for this evening, and for which extensive preparations were made, was postponed on account of the rain.

No new military orders have recently been issued applicable to Kansas. The Executive Department have just reiterated to the authorities of that Territory that there must be strict compliance with the programme of May last.

The new national steamer Minnesota leaves here in two weeks for Philadelphia, to receive her rigging and armament.

Destruction by Fire of the Indiana Penitentiary Hospital.

LOUISVILLE, June 17, 1856.

The hospital of the Indiana Penitentiary at Jeffersonville, was entirely destroyed by fire last night. Loss to the State, and to Mr. Patterson, lessee, fifteen to twenty thousand dollars.

Fire at Algiers, Mississippi.

NEW-ORLEANS, June 11.

A fire broke out at Algiers, Mississippi, on Monday night. Five small steamboats were burnt, and one life lost. Lost $50,000.

"Republican" National Convention.

PHILADELPHIA, June 16, 1856.

Many of the delegates to the "Repblican" Nominating Convention, have arrived. The friends of Fillmore in this city have appointed delegates to claim seats as "Republicans."

The Convention this afternoon approved of the nominations made by the "Union" State Convention, selected delegates at large to attend the "Republican" National Convention and adjourned to meet again after the adjournment of the National Convention.

The Convention passed resolutions recommending the Delegates at Large to vote for McLean and Fremont.

Change of Meeting-place.

THE LATTER DAY SAINTS will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

The public are respectfully invited to attend.

United States Mails Salt Lake City.

POST OFFICE DEPARTMENT, MAY 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;

Arrive at Salt Lake City on the last day of the month at 8 a m;

Leave Salt Lake City on the second day of every month at 8 a m;

Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried (the whole mail required to be taken each trip,) and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guarantied by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December, 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, of *pro rata* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "Second Assistant Postmaster General," superscribed "*Proposals for Salt Lake City Mails.*"

JAMES CAMPBELL,
Postmaster General.

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 8 Throstle Frames, 132 Spindles each, 8 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. B. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.

Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.

Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LIST OF PASSENGERS

SHIPPED on board the "Horizon," for Boston, from Liverpool, May 25, 1856, by F. D. Richards.

ORDINARY PASSENGERS.

Adults.	Children.	Adults.	Children.
W. and M. A. B. Watmaugh	2	Elias and A. Davis	
Elizabeth Jones	2	Thomas and M. Evans	6
Thomas Hirst		Morgan Powell	
Thos. and S. Corbitt		Wm. and Mary Goble	6
Esther Corbitt		Caroline Merchant	
Sarah Corbitt		Jeremiah and F. Stock	6
Thos. and Jane Brough	2	Stephen Coupe	
Samuel and B. Cartledge		Charles Drabble	
Margaret Bates	2	Joshua Stevenson	
Elijah and E. Tipten	1	J. and E. Wadsworth	2
Robert Standing		Mary Hutchinson	
Samuel Bethel		Elizabeth Cotton	
Robert Woolley		Edward Hutchinson	
Martha Young		Thomas Smith	
Charles and A. Green	1	Edward and E. Batty	3
Wm. and E. Spicer		Amelia Haley	
Geo. and L. Derry	2	Mary Smith	
Amelia Street		Emma Smith	
Joseph A. Derry		Robert Smith	1
Francis B. Burge		Wm. and S. Lounds	2
Wm. and A. Paxman		James and M. A. Farmer	
Jonathan Stone		Mary Farmer	
Sarah A. Smith		Sarah Foster	4
Thos. B. and E. Broderick	1	Emma J. Bignall	
Ann Kingman		Richard and A. Palmer	1
Frederick Frost		Mary Palmer	
Ann Craine		Wm. Palmer	
H. J. and M. L. Newman	2	Wm Lees	
Mary A. Parker	1	W. and E. De La Hay	
Mary M. Latreille		Sarah Bunn	
Eliza Salmons		Wm. and B. Reynolds	2
Jessamine Rutledge		Robert Jackson	1
M. P. Pavey		James and A. Lister	1
Benj. and A. Lang		Richard and H. Farmer	
Ann Lang		Elizabeth Farmer	1
Mary A. Hill		John Lick	
Eliza Brook		Thomas Slater	
Elizabeth White	1	Joseph Queen	
Harriett E. Scott		Wm. and G. Paul	
Eliza Eldridge	2	Alfred Linforth	
Maria White		Ann Johnson	
John and M. A. Wiseman	2	Thos. and H. Hookey	
Caroline Binkley		Francis Scarce	
Wm. Bowering		Edward Baker	
Caleb E. and S. Cwack	5	G. and E. Wadsworth	1
Geo. and S. Braby		Alfred Philips	
James Miller		Ann Malio	
Henry Starley		Geo. and M. Robinson	3
Jas. and M. A. Newland		Mary Ellis	
H. and H. Mitchell		Enoch Tipton	
John Turner	2	Ann Ashbrook	
Esther Brown		James and S. Camp	6
Wm. Burton		Wm. Ayrton	
Richard and S. Pay			

P. E. FUND PASSENGERS.

Adults.	Children.	Adults.	Children.
Mary Marshall	1	John Southwell	
Robt. and M. McBride	5	Geo. Johnson	
Wm. and M. A. Barton	3	Nathan and B. Brooks	
Sarah Wignal		Alice Brooks	
Mary A. Wignal		Mary Rogerson	3
Sarah Jane Wignal		James Rogerson	
George J Scultthorpe		Briget Rogerson	
Geo. and J. Barns	5	Wm. Rogerson	
Peter and M. Wood		Alice Dobson	2
Mary Harrington		Mary A. Dobson	
John and L Hartle		Charles and M. Jackson	
Mary Hartle		Ellen Carter	1
Wm. and E. Hartle	4	John and A. Ollerton	3
Sarah Hunt	2	Mary A. Riley	1
Samuel and M. Pucell		John and E. Parkinson	9
Eliza Pucell	3	James and E. Wilson	
J. and E. Clegg	4	T. and M. A. Normington	5
Luke Carter		Wm. and H. Harrison	7
Samuel and A. Jackson	1	F. C. Robinson	
Thomas and E Dodd	5	Andrew Tasker	
Wm. and J. E. Taylor		John Woodhead	
Mary A. Sheldon		Hannah Thornton	3
Margaret Parritt	3	Eliza Burton	2
Martha Blackham		John Main	
Samuel Blackham		John B. and R. Pears	1
Sarah Blackhau		Geo. and M. Robinson	
Thomas Blackham		Doratha Robinson	2
Thomas Wallwork	1	John and H Prel	2
Benj and M. Platt		Henry Jakeman	
Ann Jackson	2	Joseph and S. Bucroft	1
Elizabeth Jackson		Wm. Hill	1
Martha Jackson		Robert and E. Holt	4
Joseph Jackson		Margaret Holt	
Charles and M. Lord		James Holt	
Elizabth Allen	2	Ann Allen	
Maria Allen		Mary Allen	
James and E. Loynd	4	Alice Allen	
Jane Winn	1	Hannah Allen	
Mary Crosley	6	James and M. Stone	4
Jane Gibbons		Sarah Frank	
James and S. Leah		Mary Taylor	2
Sarah Allcock		Mary Herring	1
Ellen Atherton		Solomon and E. Robinson	
Sarah Royal		Eliza Elliott	
Sarah A. Wright	3	Margaretta Clark	
Mary Scott		Mary Astle	
Wm. and A. Walsh	3	Wm. Severn	
Wm and S. A. Ashton	4	Joseph and H. Taylor	
N. and M. Peyton	1	Eliza Taylor	
Esther Haslam	1	Wm. and M. Upton	
James and C Hunter	6	Mary P. Griffiths	
Peter and A. Mayoh	2	Mary Hill	
James Stephens		Daniel and R Marsey	3
Thomas and A. Eckles	2	Samuel Howels	
Ann Beswick		John Wright	
Joseph Beswick		Sarah Grunday	
R. and C. Blakey	2	Robert and M. Kirkman	5
Robert Pearce		John and R. Briggs	7
Wm. and E. Hall		Ann Barlow	3
Amelia Hunt		James and E. Steele	2
Elizabeth Moores	1	Mary A. Willie	
Sarah A. Moreley		Mary Murdock	
Elizabeth Haydock		Elizabeth Bradshaw	3
Mary Haydock		Samuel and S. A. Haigh	
Mary A. Gruning		Jane Nightengale	1
Thomas and E. Durham		Sarah A. Nightengale	
Eliza Morton		Jemima Nightengale	
Sarah Hurst		Mary Mitchell	1
Sarah Jones		James Lord	
Samuel S. Jones		Jemima Cook	
Albert Jones		Hannah Wardell	
James and R. Walker		John Toon	
John and M. E. Ennion		Ann Williamson	6
Emma Batcheldor		Aaron B. Giles	
John and E. Griffiths	4	Amy Orme	3
Mary Jupp		John and S. Oldham	2
Lydia E. Hooker		Wm. and R. Stimpson	2
Robert Furner		Charles and E. Hall	
James Shorten		Josiah and E. Rhead	2
Edmond Davis		Sarah Adams	
Wm. Furier		Elizabeth Bowers	
Jane Brown		Elizabeth Adams	
Elizabeth Brown		Lydia Higgs	
James Hunter		James Oliver	
George Baker		Charles Crump	
Ann Hicks		Elizabeth Taylor	3
Thomas P. Bird		Thomas Hooley	
Charles O. Watt		Richard and E. Siddon	1
Samuel and E. G. Reed	4	Robert Evans	
Richard and E. Collins	5	Harriet Howsey	1
James Thorn		Ann Lloyd	1
Jane Jennett		James and J. Jackson	
Robert and M. Clifton	3	Geo. W. Padley	
Harriet Bennet		Charles Woodcock	
Alfred Bridge		Ann Anderson	
Elizabeth Johnson		Wm and G. Wignall	6
Elizabeth Haycock		James and A. Kewley	3
Wm. Walker		Richard and H. Brice	2
Geo. Lawley		Joseph and A. Akers	
Richard Vermer		Geo. P. Waugh	
Henry Kemp		Hannah Speakman	
James and E. Bleake	4	Christiana McNiel	
Francis and E Webster		Elizabeth Perks	
Wm. and A. Middleton	1	Robert Whitaker	
Henry and S. Fquires	5	John E. and S. Bitton	
John and S. Rodwell		Jane Bitton	
John B. Shorton		Wm. and H. Edwards	
Joseph and J. Woodcock		Moses Thompson	
John Hardcastle		Benj. J. and M. Beer	
John J. Andrews		Catherine Tann	
C. and A. E. H. Twelves	5	Wm. Howard	
Ann Jubb		Wm. and E. Binder	
Wm. and B. Oglesby	1	Susannah Patching	
Eliza Hartley	5	Esther Parker	2
Thomas and J. Franklin	1	Caroline Parker	
Joseph and M. Moss	5	Mary Allen	
Edward Moss		Maria Allen	
Elizabeth Wright		Eleanor Allen	
Elizabeth Wright		John and Z. Jaques	1
Rachel Wright	1	Tamer Loader	
Ann Rigley		John and M. Watkins	2
Samuel and E. Ramsden		Robert and A. Matinson	4
John and E. Chadburn		Mary Harper	
Wm. and A. Openshaw	6	David and D. J. Blair	3
Mary Gregory		Elizabeth Green	
Ann Gregory		Charles Edmonds	
Ann Johnson		Mary Thompson	1
James and M. A. Miller	7	Elizabeth Grumble	
John and S. Holmes	2	Mary Herricks	
John and J. Bailey	4	Aaron and E. Jackson	3
Ann Jaques	1	David Henshall	
John and S. Holford		Bone Barthteme	
John Sanderson		Sarah White	
John and M. Douglass		John Hiot	
Eliza Billingham		Sarah Williamson	
Charlotte Mee		Martha Anglesey	
Thomas and E Ord		John Thompson	
Isaac Wardell			

RECAPITULATION.

	Adults.	Children.	Infants.	Total.
P. E. Fund	516	103	16	635
Ordinary	170	32	10	212
Cabin	6	1	—	7
	692	136	26	854
Hamilton, Jackson, } Cooks				2
Total				856

John Thompson, Steward.
EDWARD MARTIN, President of the Company.

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25–1y

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh22–3m

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.

mh22–3m McB. & B.

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Cornelille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là. dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON. KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articlesa ppertaining to the Toilet. mb29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city,
At 37 *Levee.*
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES. JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yangers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

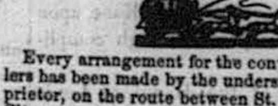
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for Spring Trade, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 19. NEW-YORK, SATURDAY, JUNE 28, 1856. PRICE FIVE CENTS.

Poetry.

The Rival Sisters of the Heart.

BY FIGARO.

Two chambers has the human heart,
Where Joy and Sorrow ever dwell;
Close they nestle, yet apart,
Each within her silent cell.

Is laughing Joy in hers awake,
(For they never wake together!)
Sorrow then her rest doth take,
E'en as dark and sunny weather.

Merry-hearted Joy, beware!
Lest thou wake thy sister sleeper;
Let thy laugh be soft and fair;
Slumber best becomes the weeper.

Mr. Buchanan's Acceptance of the Nomination for the Presidency.

THE Committee appointed by the Democratic Convention to inform Mr. Buchanan of his nomination, have received the following letter in reply.

WHEATLAND, NEAR LANCASTER, }
June 16, 1856. }

GENTLEMEN: I have the honor to acknowledge the receipt of your communication of the 13th inst., informing me officially of my nomination by the Democratic National Convention, recently held at Cincinnati, as the Democratic candidate for the office of President of the United States. I shall not attempt to express my feelings which I entertain towards my Democratic fellow-citizens, for having deemed me worthy of this—the highest political honor on earth—an honor such as the people of no other country have the power to bestow. Deeply sensible of the vast and varied responsibility attached to the station, especially at the present crisis in our affairs, I have carefully refrained from seeking the nomination, either by word or by deed. Now that it has been offered by the Democratic party, I accept it with diffidence in my own abilities, but with an humble trust that, in the event of my election, I may be enabled to discharge my duty in such a manner as to allay domestic strife, preserve peace and friendship with foreign nations, and promote the best interests of the Republic.

In accepting the nomination, I need scarcely say that I accept in the same spirit the resolutions constituting the platform of principles erected by the Convention. To this platform I intend to confine myself throughout the canvass, believing that I have no right, as the candidate of the Democratic party, by answering interrogatives, to present new and different issues before the people.

It will not be expected that, in this answer, I should specially refer to the subject of each of the resolutions; and I shall, therefore, confine myself to the two topics now most prominently before the people.

And, in the first place, I cordially concur in the sentiments expressed by the Convention on the subject of civil and religious liberty. No party founded on religious or political intolerance towards one class of American citizens, whether in our own or in a foreign land, can long continue to exist in this country. We are all equal before God and the Constitution, and the dark spirit of despotism and bigotry which would create odious distinctions among our fellow-citizens, will be speedily rebuked by a free and enlightened public opinion.

The agitation on the question of Domestic Slavery has too long distracted and divided the people of this Union and alienated their affections from each other. This agitation has assumed many forms since its commencement, but it now seems to be directed chiefly to the Territories; and judging from its present character, I think we may safely anticipate that it is rapidly approaching a "finality." The recent legislation of Congress respecting domestic Slavery, derived, as it has been, from the original and pure fountain of legitimate political power, the will of the majority, promises ere long to allay the dangerous excitement. This legislation is founded upon principles, as ancient as Free Government itself, and in accordance with them, has simply declared that the people of a Territory, like those of a State, shall decide for themselves, whether Slavery shall or shall not exist within the limits.

The Nebraska-Kansas act does no more than give the force of law to this elementary principle of self-government; declaring it to be "the true intent and meaning of this act not to legislate Slavery into any Territory or State, nor to exclude it therefrom; but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States." This principle will surely not be controverted by any party professing devotion to popular Government. Besides, how vain and illusory would any other principle prove in practice in regard to the Territories! This is apparent from the fact admitted by all, that after a Territory shall have entered the Union and become a State, no Constitutional power would then exist which could prevent it from either abolishing or establishing Slavery, as the case may be, according to its sovereign will and pleasure.

Most happy would it be for the country if this long agitation were at an end. During its whole progress it has produced no practical good to any human being, while it has been the source of great and dangerous evils. It has alienated and estranged one portion of the Union from the other, and has even seriously threatened its very existence. To my own personal knowledge, it has produced the impression among foreign nations that our great and glorious confederacy is in constant danger of dissolution. This does us serious injury, because acknowledged power and stability always command respect among nations, and are the best securities against unjust aggression, and in favor of the maintenance of honorable peace.

May we not hope that it is the mission of the Democratic Party, now the only surviving conservative party of the country, ere long to overthrow all sectional parties, and restore the peace, friendship and confidence which prevailed in the good old time among the different members of the confederacy. Its character is strictly national, and it, therefore, asserts no principle for the guidance of the Federal Government which is not adopted or sustained by its members in each and every State. For this reason it is everywhere the same determined foe of all geographical parties, so justly dreaded by the Father of his Country. From its very nature it must continue to exist as long as there is a Constitution and a Union to preserve. A conviction of these truths has induced many of the purest, the ablest and most independent of our former opponents, who have differed from us in times gone by, upon old and extinct party issues, to come into our ranks and devote themselves, with us, to the cause of the Constitution and the Union. Under these circumstances, I most cheerfully pledge myself, should the nomination of the Convention be ratified by the people, that all the power and influence constitutionally possessed by the Executive shall be exerted in a firm but conciliatory spirit during the single term I shall remain in office, to restore the same harmony among the sister States which prevailed before the apple of discord, in the form of Slavery agitation, had been cast into their midst. Let the members of the family abstain from intermeddling with the exclusive domestic concerns of each other, and cordially unite, on the basis of perfect equality among themselves, in promoting the great national objects of common interest to all, and the good work will be instantly accomplished.

In regard to our foreign policy, to which you have referred in your communication—it is quite impossible for any human foreknowledge to prescribe positive rules in advance, to regulate the conduct of a future administration in all the exigencies which may arise in our various and ever changing relations with foreign powers. The Federal Government must of necessity exercise a sound discretion in dealing with international questions as they may occur; but this under the strict responsibility which the Executive must always feel to the people of the United States and the judgement of posterity. You will therefore excuse me for not entering into particulars, whilst I heartily concur with you in the general sentiment, that our foreign affairs ought to be conducted with such wisdom and firmness as to assure the prosperity of the people at home, whilst the interests and honor of our country are wisely but inflexibly maintained abroad. Our foreign policy ought ever to be based upon the principle of doing justice to all nations, and requiring justice from them in return; and from this principle I shall never depart.

Should I be placed in the Executive Chair, I shall use my best exertions to cultivate peace and friendship with all nations, believing this to be our brightest policy as well as our imperative duty; but at the same time, I shall never forget that in case the necessity should arise, which I do not now apprehend, our national rights and national honor must be preserved at all hazards at any sacrifice.

Firmly convinced that a special Providence governs the affairs of nations, let us humbly implore his continued blessing upon our country, and that he may avert from us the punishment we justly deserve for being discontented and ungrateful while enjoying privileges above all nations, under such a Constitution and such a Union as has never been vouchsafed to any other people.

Yours, very respectfully,
JAMES BUCHANAN.

Hon. John E. Ward, W. A. Richardson, Henry John L. Manning, John Forsyth, W. Preston, Hibbard, W. B. Lawrence, A. G. Brown, J. Randolph Tucker, and Horatio Seymour, Committee, &c.

The Emperor of Russia in Berlin.

THE Berlin correspondent of the London *Times*, in giving an account of the Czar's late visit to Berlin, thus describes his personal appearance:

The Emperor hardly looks so old as he is—38; appears to be about 5 feet 10 inches high, rather slight than stout, and by no means of the athletic form of his father; his countenance, when not deformed by the Prussian Lancer's cap, as I at first saw him, is expressive of mildness and goodness and a certain degree of conscientious perseverance. Possibly there may be at other times a greater appearance of imposing energy than it just now wears, for, according to all accounts, he suffers very much from the fatigue that his present position entails upon him. I have seen him again to-day twice, he was returning from the Kreuzberg and shortly after as he was going out again to Potsdam. On each occasion he was seated in the corner of an open baroche, in the one instance with his brother Michael, in the other with his adjutant seated on his right side and somewhat forward, so as to recieve and return the salutes of the people. The object of the Emperor seemed to be to gain a little time and rest for himself, by escaping unnoticed and unrecognized; and in by far the majority of instances he was successful, and long after that unostentatious young officer of Lancers had driven by the people remained standing and gaping for the Emperor. On each occasion he was attended simply by two mounted policemen, to clear the way, and followed by another open carriage with his adjutants and attendants, but with no guard of honor or escort.

I mentioned, yesterday, the Emperor's habit of drawing back from the tiresome, fatiguing honors thurst upon him wherever he goes. This was evidenced very plainly at the Opera on Saturday night. The royal state box, which here occupies the entire centre of the *premier tier*, was brilliantly lit up, and sparkled with Court dignitaries in stars and order, and dashing uniforms, so that all eyes were kept turned in that direction, even for some time after the Emperor, accompanied by the King, had entered and taken their seats in a private proscenium box. As soon as he was noticed, however, the whole audience (which by the way, was almost exclusively military) rose from their seats and gave him three rounds of cheering. The Emperor, evidently very much surprised at the warmth of the greeting, rose from his seat and turned towards the King as if attributing this welcome to him, and appealing for information. The King, however, gave a deprecatory wave of the hand, which implied that not he, but his guest was the subject of this ovation, on which the Emperor bowed to the audience several times in acknowledgement. While the national anthem was being played by the orchestra, the Emperor remained standing at the King's side; and at the end of it the audience volunteered him three rounds more.

In various Paris letters I observe it mentioned that this visit of the Emperor of Russia to this Court is looked on as a political demonstration against the triple treaty of April 15. There is very little ground for this idea, as far as I can see, of the state of affairs. The real nature of the visit is that of a private and family event; the presence of so many distinguished persons here at the same time arises from the circumstances of the navigation of the Bay of Finland having been reopened just at that time that the Empress was paying her visit here, which of itself, in connection with the Emperor's visit to Warsaw, invited the latter's coming here just now if he was to come at all. As any alliance between Russia and Prussia of any more intimate kind than the mere amicable relations which are kept up in spite of many grievances felt by the side of the Russian frontier is totally out of the question, and least of all against England and France, from whose power Russia can no more shield Prussia than she can Russia, it is totally groundless to say that the demonstration which is connected with all visits of crowned heads is in this case directed against the triple treaty of April 15. On the other hand, there can be no doubt or hesitation in pronouncing it a demonstration on the part of Russia against Austria, not only for her joining in the late treaty, but also for her conduct towards Russia in the late war. The nature of the political demonstration is this—that it is an exhibition of the most intimate family and friendly relations to the Court of Prussia at the time when the relations of the Court of Austria have fallen to the zero of coolness. Further than this goes, I believe it would be incorrect to call it a political demonstration.

Treatment of Women in Uncivilized Countries.

OF all indications of the tyrany of the stronger and of the suffering of the weaker sex, that of infant betrothal exhibits the grosest violation of personal right, for it subjects women at once to the utmost degradation; she not being treated as yet as a person having thought, passions, or will, but as transferable property. Among the aboriginies of New Holland, and Western Australia, this custom is carried to an outrageous extent, the female children being always betrothed a few days after birth: and, from the moment of the betrothal, the parents cease to have any control over the future settlement of their child. Should the husband die during the infancy of the girl, she then belongs to his heir. This custom is also common in China, the Sogroup, and in New Zeland. But of all the methods of at once obtaining a wife and a slave, that of purchase is most universal. It prevailed over the vast continent of North and South America, and many of the isles of the Pacific; to this day it is carried on in Africa, and practiced by both black and brown races of the Indian Archipelago, and by nearly all the nations of Asia. Not the least remarkable feature of this traffic is the singularly low price at which the article may be procured. The Tambourkie women are marked at one ox, or two cows; the ladies of Yea (one of the Loyalty isles) are valued at as much timber as will build a large canoe; while the African women of the Mandigo tribe are each equivalent to two cows, two iron bars, and 200 kolla nuts. But these latter women are evidently rising in market, since in 1620 they fetched 50 nuts. At New Guinea a wife is worth ten slaves, and is, therefore, a costly article; but in the Arru islands she may be had much cheaper, with this drawback, however, that no credit is given. Among the lower class in these islands the common price is a whale's tooth, or a musket, and this once paid, gives the husband such an entire right to her person, that he may kill and eat her, in any excess of love or dearth of provisions.

A Phase of Life.

PARIS, Monday, June 2, 1856.

HOW RUSSIA BREAKS THE PEACE.

THE peace is scarcely declared and already Russia commences hostilities. A complete *razzia* has been made on the pretty actresses of Paris, for the theatres of St. Petersburg, and the hostilities do not even stop here. Before the war a certain number of the beauties of the *Demi-monde*, that class of aristocratic beauties who hold a floating position between respectability and its opposite, were in the habit of emigrating annually to the city of the Czars, with ambitious views in their heads. This emigration, encouraged by the Russians themselves, has set in again with a vivacity that will soon make up for lost time. It is not simply the hope of Russian roubles that stimulates this feminine pilgrimage; it is a higher ambition than that. A few of their sisters have come back from Russia carrying noble names and noble arms on their escutcheons, and this is the ambition, the acme the furor of this class. In Paris their position is compromised; as far off as St. Petersburg it would be difficult to examine references. In Paris they effect titles; in Russia they hope to obtain the true. The "Baronesses d'Ange" abound in the semi-aristocratic saloons of Paris. Thus, when peace was declared, there went up one long, loud shout from the Rue Laffitte to the Barriere Blanche; all lorettedom was in a ferment of expectant womanhood. The beautiful sinners know that the reputation of their charms is world-wide, and and that it only requires peace to release that class from which they call their pigeons.

But sometimes a false Russian falls in their midst, and then instead of a Count they only get a *Chevglier d' Industrie*, and find, when it is too late, that *they* are the pigeons. They are not all as fortunate as Sophie Cruvelli or Celeste Mogador. And for those shrewd enough to know that it is better to seek the husband where he is known, than to let him seek them where they are known and he is not. It is the title they seek, and not the man.

Lately half-a-dozen of these semi-respectable ladies have sold their personal effects at auction, preparatory to starting to the golden Mecca. The sale of Mademoselle Delphine Marguet, in the rue Favart, who goes to fill a place on the scene of the Theatre-Francais of St. Petersburg, ran through three entire days. Mademoselle Allice Theric and Mademoselle Eliza Demain, both of the Comedie-Francaise, have sold out for the same destination. But the most remarkable sale of late days was that of Mlle. A., of rue St. George's. This sale lasted four days. Such a remarkable collection of precious objects of art perhaps were never found in one small suite of rooms. Pictures, bronzes, marbles, engravings, books, jewelry, and even cashmeres and cambrics, were piled up in a profusion that astonished amateurs the most *blase* in these kinds of collections. The purchasers were made up of the golden youths of the Maison d' Or, Tortoni's and the Cafe Anglais, and of the class to which the proprietor of all these valuables belonged. It was curious, too, to see here and there a closely veiled lady, who, knowing nothing of that mysterious life by which these precious objects of art had been acquired, had stolen in by an irresistable feeling of curiosity, which all women possess, to take a peep in disguise into the interior life of that class of their sisters whom they can only thus see. They handled the fine cambrics and the jewelry with astonishment, and when, anxious to carry away a souvenir of the collection, they attempted to buy, they were made to pay dear for their temerity, for everything sold at an enormous price. The sale realized 200,000 francs, and if Mlle. A. fails to marry a Muscovite boyard, she can at least return to Florence or Rome, and there, after the example of Mlle. Saint Marc, of Vaudeville, select a husband, and then give him the money to buy a title. It is something, even at the Vaudeville, to flourish the name of Countess Roncani; it serves to keep the carpenters and *poupiers* civil.—[Cor. of the N. Y. Daily Times.

Boundary Line Between the United States and Mexico.

THE President has just issued a proclamation, stating that the surveys are completed, and declaring the boundary line between the United States and Mexico to be as follows:

"Retaining the dividing line between the two Californias as already defined and established, according to the fifth article of the treaty of Guadalupe Hidalgo, the limits between the two Republics shall be as follows:

"Beginning in the Gulf of Mexico, three leagues from land, opposite the mouth of the Rio Grande, as provided in the fifth article of the Treaty of Guadalupe Hidalgo, thence, as defined in the said article, up the middle of that river to the point where the parallel of 31 deg. 47 min. north lattitude crosses the same; thence due west 100 miles, thence south to the parallel of 31 deg. 20 min. north lattitude; thence along the said parallel of 31 deg. 20 min. to the 111th meridian of longitude west of Greenwich; thence in a straight line to a point on the Colorado River 20 English miles below the junction of the Gila and Colorado Rivers; thence up the middle of the said river Colorado until it intersects the present line between the United States and Mexico."

Development of Heat in Steam Boilers.

Harshman's Method.

SOME time ago, in detailing an experiment made with reference to the bursting of boilers, we promised to make in our own establishment experiments to test the facts of the rapid development of the heat in steam-boilers covered by Harshman's method. Since then we have conducted the experiments to our own satisfaction, and now give their results to our readers.

Our boiler is an upright tubular one, with flues of one inch opening each. The boiler was thoroughly cleaned out, and put in the best possible order. The engineer was then directed to run for one week, carefully weighing his coal, as well that used in getting up steam as the consumption to do the work. The result of the week's experiment was an average of 750 lbs. of coal consumed per day. The quantities varying from 25 to 50 lbs. per day according to the work to be done. We should here state that the engine also had been put in good repair. At the expiration of the week, having satisfied ourselves of the average consumption, we directed the copper casing to be tied around the boiler, the engineer continuing as before to weigh carefully the fuel consumed.

The result of the first week's consumption after the copper was put on was 475 lbs. per day. The consumption of fuel and the comparative advantages gained by the copper covering would therefore be represented as follows: Consumption without copper casing, 47 lbs; Consumption with copper casing, 430 lbs; saving 300 lbs.

This result was to us, who paid the coal bills, highly satisfatory. But apart from its economy, it presents an interesting subject for consideration. That a steam boiler does not radiate 40 per cent. of heat received must be evident. If it did, enclosing the boiler in wood or other non-connecting substances would show an equal saving in the consumption of fuel. Yet such is not the fact. We are informed by practical men that a wooden case effects a saving of from 5 to 10 per cent. It is also stated that a sheet-iron casing will effect about an equal saving. The saving of 40 per cent. by a copper casing wrapped loosely around the boiler, is a fact for the consideration of the curious and philosophical.—[R. R. Record.

What Will the Next Generation Be?

BETWEEN 9 and 10 o'clock last evening a most atrocious murder was committed at the corner of Green and Little Paca streets, upon the person of William Skinner a boy about twelve years old. It seems a fishing club was passing through the street, and when opposite to Warner-street, a difficulty occurred with some colored persons, and one of the latter it was stated, wreaked his vengeance upon an unoffending boy named William Skinner, aged about twelve years. He was stabbed through the heart and died almost instantly. The body of the diseased was taken to the apothecary store of M. M. Hayden, corner of South Little Paca and Green streets, where it was kept until claimed by his father, Mr. Wm. Skinner, ship builder, who resides corner of York and Hanover streets. At the inquest before the Coroner's Jury, the following testimony was elicited: George Fitzpatrick, a lad some twelve years of age, stated that he was walking along with the fishing club, in South Paca-street, and when near Warner-street, two colored boys were attacked by some white boys; one of them was knocked in the gutter; when he got up Edward Skinner smiled; the negro asked what he was laughing at; Edward said nothing; the negro then struck him; Edward walked a few steps, remarking that he had been struck with a knife, and then fell on his face. The Jury returned a verdict, that the deceased came to his death by a stab of a knife from the hands of a colored boy. It is most atrocious that a murder could be perpetrated in a street crowded with men and the man allowed to escape. We trust that our city officials will use every effort to effect the arrest of the murderer.—[Baltimore Patriot, 19th.

THE Columbus (Ga.) *Times*, of the 14th instant, states that two boys, aged respectfully 16 and 18 years, at school at Tuskegee, Ala., got into a fight on the 18th inst., when one of them, named Williams, drew a knife and cut the throat of his antagonist, named Ashley, from ear to ear, causing instant death. Williams was immediately arrested, but bailed by his father, who lives in Macon County. The body of Ashley was sent to his family, who resides in Montgomery County.

How to Spoil Other People's Temper.

THE London Christian Observer gives the following capital rules for this purpose, which we cordially recommend:

1. If you are staying in a family, and especially if the master is rigidly punctual, take care to be always a little too late.

2. Especially extend this practice to family prayers so as to keep all the family standing in the library and the servants in the hall.

3. If you know a man has a sort of hobby in opinion or practice, make a point of laughing at it.

4. Always look for a flaw in whatever he says, and be sure to bring it into notice.

5. Be liberal of contradiction.

6. If you have disputed with a person a hundred times without coming to a conclusion bring up the subject again, always re-asserting precisely what you said before, as though it had never been answered.

7. Stop a man in the midst of a story, which he is telling with immense enthusiasm, by referring to some slight inaccuracy which is not of the very smallest consequence.

8. Take care always to condemn his friend or party, and to exalt his opponents.

9. Pick little holes in everything that he says, or has, or does—in his house, his horse, his arguments, his sermons; in the Church he has restored, or the garden he has laid out.

10. Carefully avoid eveything like sympathy with him. Be as preverse as "the children in the market palace." Always laugh when he cries, and cry when he laughs. If he is deeply moved by some passage in prose or poetry, go to sleep, or pretend to do so.

11. Say cutting things in the smoothest language.

12. If he is a little deaf take care never to use the smallest effort to make him hear.

12. If he is fond of music, talk as loud as you can when his wife or daughters are singing.

Shipwreck in the Gulf—82 Lives Lost.

INTELLIGENCE was received that the ship *Pallas*, Capt. Spillane, bound from Cork to this port, with emigrant passengers, was wrecked at St. Paul's Island, and 82 lives were lost. The *Pallas* sailed on the 28th April with 136 steerage passengers, and had a good run to the entrance of the Gulf of St. Lawrence. On the night of the 30th May, about 10 o'clock, during a thick fog, with moderate breeze—the ship running at the rate of four and a half knots—she struck on the south side of St. Pauls. The life-boat was got out, and every soul on board, as well as the baggage, might have been saved, but the passengers rushed into the boat, and no persuasion could induce any number of them to leave her. The boat in consequence was stove in, and all on board it were drowned. The master, and the remainder of the crew and passengers, stood by the wreck until morning, when they were safely conveyed ashore in boats from the Island. Capt. Spillane crossed to Sydney, and hired the schooner *Nazare*, to bring up the survivors to Grosse Isle, when they were transfered to the regular steamer, and arrived in Quebec yesterday afternoon. Seventy-nine passengers and three of the crew—in all 82 lives—were lost. The bodies of the three seamen and three of the passengers who perished were all that had been washed ashore, while those who were saved remained on the Island. We regret to learn that the poor sufferers by this disaster have lost everything they possessed. The vessel broke up soon after the Island boats had taken off the last passenger.—[*Quebec Gazette, June 18.*

DURING a thunder storm, a few days ago, the lightning came down upon a pasture of Charles Titcomb of Kensington, N. H., descending perpendicularly into the earth for about thirty feet, so as to form a good well of water. The hole is as big as a barrel, and it was formed like the holes of the chipmunk, without throwing out any earth.—[Boston Post.

AFFECTATION.—Affectation is a greater enemy to the face than the smallpox.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New ork, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JUNE 28, 1856.

What is to be Done with Utah?

THE New York *Sun* publishes an article this week—"What is to be done with Utah?" The *Sun* has great difficulty in speaking correctly about anything; we are, therefore, prepared to hear him twaddle in the clouds about Utah and the Mormons. He recognizes that "the Utah Constitution is certainly republican in character, and thus conforms to the United States Constitution;" but apprehends that when Utah becomes a State, Mormonism is likely to become the State religion and polygamy and slavery two of its peculiar institutions. The Constitution formed by the inhabitants of Utah has made provision for the toleration of all religions, and solemnly declares that no religious test will ever be required from the occupant of any office in the *State of Deseret*. Why should the *Sun*, then, suppose that the Mormons would proscribe all religions from Deseret? Mormonism does not require legislation to give it the pre-eminence. It has been preached throughout this land, throughout all Great Britain and Ireland—has found its way to France, Switzerland, Germany, Italy, Denmark, Sweden, Norway, Australia and the islands of the sea, or seas rather; and has it required any State assistance, or had any? On the contrary. Yet it has brought out converts from all religions and had to cope with every kind of obstacle that the human mind could throw in its way. Through all it has struggled, unaided, alone, and accomplished a work which astonishes the nations. If not only unprotected, but abused and roughly opposed, Mormonism could maintain its own position abroad, what necessity for its becoming at home the State religion for protection or preference? The idea is foolishness. The inhabitants of Utah proclaim liberty of religion in the coming State of Deseret. They invite honest, pure and virtuous men from all nations and of every creed to come to their Territory, and know well that Mormonism can and shall flourish from its own intrinsic merits, and that the better when other religions are groaning beside them. Polygamy is to become a State institution—is it? The *Sun* is again veiled in darkness. Polygamy is an institution of Heaven, and the Mormons have not stopped to ask anybody if they were pleased or displeased about it, and don't mean to do so now. It is no question with the Mormons what outsiders will think, say or do in the matter. We mind our own business, whether it be in monogamy or polygamy, and calculate to continue doing so, and we expect everybody with brains will do the same; but should the other class not have yet learned the advantages of that course, they may yet learn by dear-bought experience.

"Polygamy is Mohammedanism, not Republican." "Dear me"—after all, the longer we live the more we learn. This is certainly "something new under the sun." We really think it is right under the *Sun*, for our eyes are so dazzled we can scarce look at it without wiping our cheeks.

Perhaps the *Sun* will be kind enough to tell us what religion is republican? Next week we shall expect from him the exact measurement of the bottom of the bottomless pit. He has talent for mysteries.

The *Sun* says: "Our Government would not be warranted in applying force to break up the Utah settlement, but why not seek to christianize Utah?" and concludes with the ollowing touching appeal to Christians:

"Let the christian people of the United States do their duty, and there can be no doubt of the happy result. We are, indeed, astonished that our churches have been so long indifferent to heathen power which apostles of error are building up in our midst. They ought to have met the enemy in the field, and sent the soldiers of Christ to battle with the wily and active foe. Utah ought now to be full of able christian missionaries and christian schools. Ought not the christian churches of America to be more than a match for the emissaries of the false prophet? We appeal to them to consider their duty and enter at once on its performance. Religion, devotion to their Heavenly Master and patriotism, all urge them to it."

We quite approve of sending missionaries to Utah. We, and others, have repeatedly invited our christian neighbors to send out their bright and shining lights to our dark and benighted home, but their ears are hardened and deaf to our cries. The Bible Society got up a report about two months ago that they were going to send a Bible agent out to Utah. We then hastened to offer them our co-operation; but as we advance to receive the precious gifts, they vanish into their original element—gas!

Editors don't understand why their christian brethren are so backward in going forward to Utah—we don't mind letting out the secret. The fact is, missionary and Bible agents find one rub against the Mormons enough. Missionaries know well that they can only flourish among barbarians who don't know the Bible; but the Mormons do know it, and missionaries are aware of it. Editors should consider it is one thing for Missionaries and Bible agents to lecture a child and flourish trumpets around his head, and it is quite another thing to meet, to be modest, an equal.

A Philadelphia Scribbler in Great Grief.

A few weeks since we had occasion to notice a slanderer at Philadelphia—*The North American and United States Gazette*. We spoke plainly to him, he required plain speech, as he does not seem to possess an intellect that can take a hint. We have had forwarded to us last week's Gazette by which we learn that our plain speech reached him. We are glad of it. He is sick and has been reaching a little. His health is likely to improve however, by a little attention now and again. His neighbors may consider him as unworthy of our attention as he is of theirs, still, we think that, for the sake of society at large, some persons deserve looking after.

The *Gazette* says: "A delegation is on the way to Washington, to present the Constitution of the new State of Deseret." Let us hasten to give him credit for one true statement, let it be recorded that the North American and United States Gazette, published at Philadelphia, has really chronicled a fact. His forlorn friends may now be encouraged.

The remainder of the article is a random attack on the Mormons and polygamy. He mourns the loss of departed gentlemen who held the reins of government when the glorious Thirteen States formed their federal compact. Were such men now on the stage of life they would "scorn the contact with foul polygamists" and "the heathen impostors" of Utah, "recoiling from them as from a loathsome reptile," but "the standard of certain huckstering politicians is so fallen" that the poor Gazette says: Deseret's recognition as a State "threatens to become a fact." "The danger is appalling" and "the wretched fanatics" are by the force of arms going to propagate their villianous creed and "fill their harems with women" obtained "by foray and capture, among the gentiles."

"The evil must be met and the sooner the better." Twice these rascals have been forcibly dispossessed, and the third onset will lead to their extermination." If the executive government of the United States don't see to destroying the Mormons root and branch, "The questionable expedient of border law is to be tried." How bad the Gazette must have felt before he got out all these pretty words. Surely his soul, if he has any, is at rest now. To comfort him a little we extend to him an invitation to join the exterminators that may some day think of going to Utah; and be kind enough to dispatch in advance an express to let us know that he is in the crowd and we shall come out with songs of joy and rejoicing to meet him. If he don't we shall conclude the judgment of his neighbors is correct. We saw in the papers the other day that a gentlemen had slipped from his keeper, and friends could learn nothing of his whereabouts. Have they enquired at the Gazette office? We opine not.

Our Nation in Trouble.

Men's Hearts Failing Them.

THE clergy of Richmond convened on Thursday, the 19th inst., and drew up an address to their "Brethren and Fellow Citizens" on the present alarming crisis in our national affairs." After speaking of the great blessings Jehovah has vouchsafed to America, the address proceeds:

"We have seen with painful solicitude the agitations which have marred the peace and threatened the stability of our Union. Sectional jealousies and bitterness have, to a great degree, usurped the place of patriotism and brotherly love. Citizens of the same country, descendants of the same race, inheritors of the same priceless privileges, guardians of the same beneficent institutions, are set in deadly hostility against each other. The spirit of violence, showing itself in misrepresentation and abuse, in the licentiousness of the tongue and of the press, in personal assaults, in insubordination, and in armed resistance to lawful authority, is rife and spreading in the country. The flames of civil war are kindling on our borders. As American citizens we are humbled, and as Christians we are deeply mortified and grieved at this state of things."

Passing condemnation upon the agitations that distract the country, it concludes:

"We earnestly request our fellow-citizens to unite with us on the Sunday preceding the Fourth of July next in prayer, secret, social and public, to the God of nations, that He would mercifully restrain the angry passions of men, inspire our rulers with a moderate and pacific spirit, disperse the clouds overhanging our favored Republic, restore the harmony which once existed among the States of the Union, and enable us to transmit to our posterity, in their entireness, the inestimable privileges which we have received from our ancestors."

The above is good in itself; we hope the nation will take their advice and go a little further—repent and be baptized and live by the commandments of the God of Israel.

Notice to Contributors.

PARTICULAR names of persons and places, likewise figures, should be plainly written in manuscripts, that we may be spared the trouble of guessing and not unfrequently be saved from blundering.

Arrival of the Hon. Millard Fillmore.

AFTER twelve months visit to Europe this gentleman has returned to his native country. The Atlantic, by which he arrived at this port, was announced coming up the bay by the firing of cannon on Sunday evening about nine o'clock. The friends of Mr. Fillmore and the committee appointed to receive him were early at the quay, and after introduction and congratulations conducted him to the St. Nicholas, where he was to reside during his visit to the city.

On Monday he was waited upon by friends and expectants.

On Tuesday he was escorted in procession through the principal streets and met the committee at the City Hall, from whom he received a very flattering address. Some political opponents speak unfavorably of the procession and represent the affair altogether as being rather cool. We think the honorable gentleman was well received. His countenance beamed with pleasure at seeing so many friends and bore every evidence of being the index of a good honest heart.

On Wednesday he was enthusiastically received at Brooklyn. In the evening he returned to the St. Nicholas and was greeted with great cheering. Towards nine o'clock, a great company crowded round the hotel and called for Mr. Fillmore, who, being fatigued with the attentions of the day, gave but a short address. He left for Buffalo on Thursday morning.

The Thornton.

WE have for sometime expected to see the address, presented by the Saints who came by this ship, to Captain Collins; but we presume our brethren in charge of the company have not had opportunity to send it, as it has not reached this office. We called this morning (Friday) upon Captain Collins and requested a copy for publication. We have much pleasure in publishing this address, as we have learned from all the passengers with whom we have conversed that the kindness of the captain to the Saints generally and the sick in particular was highly worthy of commendation. Captain Collins' kindness and attention will long be remembered—how blessed it is to live in the affectionate remembrance of a grateful people. The doctor and officers of the Thorton are likewise kindly remembered by the Saints. Our passengers have generally been well treated on their voyage from Europe. Not unfrequently numbers of the ship's crew have been baptized on the high seas; and in one case the whole ship's company, which speaks volumes for the Saints on board, and, may we not add, the best argument against the testimony of the low scum of rowdies who are hunted up to testify against the morality of this people.

A Testimonial,

Presented to Captain Charles Collins, commander of the ship "Thornton," by a company of Latter Day Saints, who sailed with him from Liverpool, on the 4th May, 1856, for New York.

CAPTAIN COLLINS,—*Respected Sir*:—On the eve of our separation, we the undersigned, do for ourselves, and on behalf of the passengers of this ship, take pleasure in presenting you this small token of our esteem, for your unceasing kindness to us during our passage from Liverpool to New York.

Those who have been sick especially will ever have cause to remember you. When so much overcome by sea-sickness or other diseases as to be unable to partake of the ship's rations, you have kindly administered to them from your own table; for this and many other acts of kindness you will ever live in their memories.

Your fatherly attention and kindness to the little children we cannot overlook, and though their young minds may not retain the various incidents which occurred during their youthful transit across the Great Atlantic, doubtless their parents will often recall them to their minds and teach them to speak in praise of Captain Collins. Finally, when we consider the previleges and favors which you have extended towards us all, in allowing us the free use of the quarter deck for devotional and recreative exercises, and many others of a similar nature too numerous to mention, we cannot but express our gratitude in this way, and beg you to except it as a faint remembrance of our respect and esteem. May Heaven's blessings attend you and family through this life and prepare you for that to come. Amen.

Signed on behalf of seven hundred and sixty Latter Day Saints.

JAMES G. WILLIE, } Pres. of the Comp'y.
MILLEN ATWOOD, }
JOHN A. AHMANSON, } Councillors.
MOSES CLOUGH. }

Dated an board of the "Thornton," 11th day of June, 1856.

While on board with the captain and doctor this morning we drew their attention to the case of "Jervis *vs.* Jervis," now before the Supreme Court. We asked the captain what he could say about our passengers and what he had witnessed in the treatment of the children. He replied: "Before I left Liverpool several captains of my acquaintance remarked to me—what a fine company of people I had and that I was a 'lucky fellow.' I found them a very obedient people; they did anything I required of them, and was pleased with them in every particular. I allowed them all the privileges I could on board; the children played on the poop deck, and when young or old were sick and feeble I felt it a pleasure to be able to render them assistance and give them anything suited to their situation. I wish I had always Mormon emigrants to cross the Atlantic in my ship." The doctor supported the statements of the captain in every particular. We refer our readers to the captain's letter to Mr. Willie in last week's paper. Our space and time prevent us from saying more than that it would be well for those who are hunting information about the Mormons to go to the proper places and persons, and not catch up all the rag-and-bobtail nobody's that infest society.

A PEDAGOGUE received the following excuse from a father for the absence of his son during school hours; "Keptathomefogostaterin."

Letter to the New York Herald.

MORMON OFFICE, 102 Nassau-street, }
Thursday, June 26, 1856. }

To the Editor of the Herald:

SIR—Confiding in your partiality for truth and impartiality for men, I beg space in the *Herald* for some remarks on the deposition of Robert Murray in "The Mormon Case," reported in this morning's issue of your paper.

Robert Murray is reported to have spoken of the utter heartlessness of the Mormon emigrants for their children in sickness, and states that "last Christmas a ship arrived from Liverpool with Mormon emigrants; a child, who had been a passenger among them, died at Castle Garden during the day. One of the Elders of the Mormons mounted a box or chair and addressed the emigrants thus: 'Brothers and sisters, all we can say about it is that we have one pig less to feed.'"

During the sojourn of the emigrants alluded to, at Castle Garden, I had the entire charge of that company, and, according to Mormon order in traveling, the emigrants were only addressed by those who were in charge—Mr. Merril, Mr. France and myself. The two former attended to the business of forwarding the emigrants, in connection with the *Mormon* office in this city, and I attended to general business for them while in the Garden. Frequently I "mounted a box or chair and addressed the emigrants" before and after the death of the child alluded to, and presume I am the person on whom falls this charge. I unhesitatingly brand the statement of Mr. Murray as a scandalous falsehood. I am not acquainted with the names of many of the gentlemen employed in Castle Garden, but during my sojourn there about Christmas and during frequent visits made there since, I have had many evidences of their respect and attention, and in no instance have I seen anything but the utmost courtesy, from the highest to the lowest, among the employees there, to myself and associates, which we could never have received had such heartless and utterly barbaric statements issued from our lips. Furthermore, I deem it not impertinent to the case to state that my own family—wife and four children under six years of age, were about the last of the company in Castle Garden, entirely on account of my whole time being devoted to the interests of the other emigrants, and, I regret to be obliged to add, to the injury of my family's health.

Mormons are well known to be obedient to those in authority over them; but had I or any man there dared to speak of a dead child as "a pig less to feed," we should have been hurled from the chair or box in less time than it took the man to tell the falsehood. Mormon leaders can accomplish nothing but by the influence which their actions entitle them to among their brethren, and I cannot conceive how a man could destroy his influence better than by using such language there attributed to "an Elder."

It is very likely that Mr. Murray has seen cases of seeming inattention to the sick, but it would be far more consistent to attribute it to the awkwardness of the situation than to gross heartlessness, above all as it is well known to the world that the Mormons, more than any other class of people, prize highly a numerous posterity. A fact in point: many emigrants now living in New York, who have lost their own children, since their arrival, by death, have gone to the institutions of the city and adopted children out of them.

The above statements can be corroborated by scores of persons now in New York if required. Of the statements respecting polygamy I can say nothing; only, if any man of that company told Mr. Murray that he had nineteen or seven wives, he spoke what was not true. In justice to Mr. Murray I should, however, add that I was informed while there that persons frequently talked to young frivolous boys and asked them how many wives they had, and one of them told me that he replied he had several. I rebuked him for doing so, and his only excuse was that the people wanted something to talk about polygamy, and he gave them that statement.

I am on hand at the MORMON office or anywhere else to confront Mr. Murray, and believe that the majority of the employees in Castle Garden will testify to our solicitude for that company.

I am, sir, yours very respectfully,

T. B. H. STENHOUSE.

Beaver Island Mormons.

AT the present time the people calling themselves Mormons living on Beaver Islands are attracting a considerable share of public attention, by reported evil deeds. We know not what foundation their may be for the accusations against them and care nothing about it, but justice to the Church of Jesus Christ of Latter Day Saints, recognizing Governor Brigham Young as President of that Church throughout the whole earth, requiries us to state that with the people calling themselves Mormons on Beaver Islands we have no connexion and never had with any person, believing in the mission of Mr. Strang.

Since the foregoing was in type we have seen an account of an attempt at the assassination of Mr. Strang. He is reported to have received three balls in his body and likely to terminate fatally. Though we repudiate in the strongest manner his course, and have not the slighted sympathy for him or his followers, we say the report, if true, is that of a cowardly assassination that demands the keen eye of the officers of justice, and the visitation of the law upon *the criminals*.

Death of Mother Lucy Smith.

AT the moment of going to press, Elder Phineas H. Young informs us that, through his son, who was last week at Nauvoo, he has learned of the death of this honored lady, mother of the Prophet Joseph Smith. We have no particulars about her last days. May her ashes rest in peace till the morning of the first resurrection. Her memory is dear to thousands of God's people.

Letters at Our Office.

Henry Baley, Joseph Slater, 48 cts., John Lewis, Richard Hawell, F. Yeates, Charles Howard, John Pierpoint, George Thomas, Pethuma Cole, John Moore, John Evans, James Warner, John Halder, Robert Ellwood, 24 cents, Thomas Thompson, Mary Ann Manning, B. White.

Elder Dulin informs us that a great many unpaid foreign letters have lately come to this office for different persons. Some entertain the idea that unpaid letters are more likely to arrive at their destination. In this there may be truth, but we object to lay out money for persons of whom we know nothing, who have never asked our permission to use our name and whose letters may remain with us altogether. We are willing to oblige but not disposed to be imposed upon; from this day, therefore, unpaid letters will positively be refused. Parties expecting letters will do well to inquire in future at the Post Office. *Millenial Star* please copy.

The Wellfleet.

THIS ship left Liverpool for Boston on the 31st ult., having on board 146 Mormons under the presidency of Elder John Aubrey. This is the last company of emigrants expected from our Liverpool office for the present season. The total number of Mormon emigrants that have left Liverpool since the 1st of December last is 4,326, of that number 2,012 have come out under the regulations of the Perpetual Emigration Fund Company.

Arrivals.

PROFESSOR Orson Pratt, Hon. G. A. Smith, President Ezra T. Benson, Elders Phineas H. Young, Lorenzo B. Hatch, T. O. Angell, Henry Doremus, Isaac Higbee, Jesse Hobson, Wm. Pace, James Beck, and Thos. Bladen.

Iowa Correspondence.

CAMP, NEAR IOWA CITY, }
June 19, 1856. }

PRESIDENT JOHN TAYLOR—*Dear Brother*:

Thinking you would like to hear from the Mormon camp induced me to write this letter.

The Mormon camp for the European emigration to Utah is situated about two miles west of Iowa City; it is a pleasant location. The site was selected by Bishop Cunningham, under the direction of President Taylor. Elder Spencer is President of the emigration department, assisted by James Ferguson. Daniel Tyler is Bishop of the camp; Daniel Spencer and James Ferguson are his counsellors. Chancey G. Webb superintends the making of hand-carts. Edward Bunker superintends the making of ox-yokes, ox-bows and the hauling of timber. David Grant is captain of the guard. John D. T. McAllister is commissary. William Woodward is clerk to the camp. Besides the abovenamed, the following returning missionaries are in camp: Dan. Jones, William Walker, John A. Hunt, G. D. Grant, John McDonald and B. W. Hodgetts.

G. D. Grant came into camp on the 17th, with 16 mules. Mr. Thatcher accompanied him to this place.

John Van Cott is expected in camp in a few days with a large herd of cattle, numbering from 450 to 475 head.

Elders Erastus Snow and Daniel Spencer came into camp last night about ten o'clock. Brother Spencer has been on business to St. Louis.

The first hand-cart company of Mormon emigrants left the camp on the 9th inst., under the charge of Capt. Edmund Ellsworth; he is assisted by John Oakley and William Butler. This company numbered 275 souls; they took with them 55 hand-carts, 3 wagons, 3 mules, one horse and 6 yoke of cattle. This company is accompanied with a brass band. Capt. Ellsworth's company left this point in fine spirits.

The second hand-cart company rolled out of camp on the 11th inst. under the charge of Capt. D. D. McArthur; he is assisted by Spicer W. Crandell and Truman Leonard. This company numbers 222 souls; they took with them 44 hand-carts, two wagons and six yoke of oxen.

These two companies are prospering on their journey. They can out-travel the ox-teams that are along with them. James Ferguson has visited them on the road; they are in fine spirits and panting to cross the plains.

The next hand-cart company that will start from this place will be composed mostly of Welsh Saints.

An ox-team company will leave in some eight or ten days time, under the charge of Capt. B. W. Hodgetts.

The camp is full of business. Health and peace prevail in our midst. Meetings are held on Sundays; much good instruction is given; many strangers attend. Some few are baptized into the Church.

The b'hoys desire a kind remembrance to you and wish you much success in editing THE MORMON and representing Deseret's interests at Washington.

Yours truly,

WILLIAM WOODWARD.

Important from Central America.

THE Baltimore *Sun* gives the following, as an extract of a letter dated Granada, June 1:

"We have just received a communication from the Government of Costa Rica, in which they acknowledge the Government of President Rivas and General Walker, considering the war at an end, and offering to become responsible for all the expenses of the war."

Large Fire at Cleaveland.

CLEAVELAND, June 24, 1856.

THERE was a fire here this morning, destroying a number of buildings, including H. N. Gates' grain elevator, loss $10,000, no insurance; Barney, Coring & Co., rectifiers, loss $12,000, fully insured in the Etna Company, Hartford; and some coal and lumber yards. Total loss over $30,000.

DOMESTIC SUMMARY.

On Wednesday evening there was a great assemblage of the friends of Fremont and Dayton at the Broadway Tabernacle to ratify the nomination of these gentlemen.

Ratification meetings for the various candidates for the Chief Magistracy of the Union, are the principal facts of the day. Buchanan, Fillmore and Freemont are the guests of the nation. Buchanan for love and faithful services, Fremont for climbing mountains and facing Indians, Fillmore for known honesty and uprightness while in the presidential chair. Each has his party and each party are certain of placing their man in the White House next November. Well there will be a change if Buchanan, Fillmore and Freemont are in the same chair at the same time next November!

The Steamship Quaker City brings advices from Havana up to the 10th inst. Another cargo of 500 coolies had arrived making an aggregate of ten thousand introduced within the last four years and a half.

On Sunday afternoon a heavy thunder storm passed over this city. The forenoon had been excessively warm, the thermometer previous to the storm stood at 96 degrees. The squall was terribly severe in the bay and r. ers. Several painful accidents occurred resulting in the death of quite a number of persons. Boats were upset and their occupants thrown into the water. Several of whom were drowned. Several houses were struck by lightning, in and around New York, and one or two persons killed. Some persons during the intense heat, died from *coup de soleil*.

THE clipper ships Driver and Ocean Queen, which sailed from England on the 12th and 15th of February last, for New York, have not since been heard of, and have been given up as lost by their owners. The former had 344 passengers, and the latter also a very large number.

THE New York and Erie Telegraph Line is now in perfect order, working promptly between New York and Dunkirk direct.

THE St. Louis *News* of the 19th inst. says that it has to "record to-day the first arrival of Wheat of the crop of 1856. Troy (Illinois) has the credit of the first show of the new crop in this market; and, if the whole country turns out as good a quality as the Trojans present in their sample, there can be no starvation for one year at least. The price paid was in the neighborhood of $1 50 per buahel.

On account of the interest our readers have in Territorial matters at present under discussion in Congress, we have given this week lengthy reports.

FOREIGN SUMMARY.

PRUSSIA.—The Czar of Russia has recently visited Berlin. The King of Prussia was to have met him on the road to Warsaw, but yielding to pressing solicitation he consented to visit Berlin, where he was received with great *eclat*. The knowing folks discovers in this visit to Prussia an expression of Russia's contempt for Austria. The Czar before he left Warsaw, granted a general amnesty to Polish exiles—those who would renounce hostility to the powers that be and acknowledge that they deserved all the persecution to which they have been subjected. Of course, only the proverty stricken, broken hearted, and unprincipled will return and kiss the rod that smote them.

SPAIN.—On the 28th ult., as the Queen was returning from the Theatre del Principe, a young man, named Fuentes, attempted to discharge a pistol at her, but was prevented by the interference of a police agent. He is reported to be connected with a band of conspirators for the assassination of her majesty.

FRANCE.—The French Government has discovered that the imperfect copy of the treaty of Peace which appeared in the papers in Europe and America before the Official Treaty was published had got to the public through a news agent bribing one of the Imperial printers for a copy. The news agent has been sentenced to two years and the printer to fifteen months imprisonment. The subscriptions deposited in the Treasury of France for the relief of the victims of the inundations amounted, evening of June 7, to 384,324f.; those collected by the Prfecture of Police to 740,027f.; those received by the Constitutional to 85,597f.; by the Siecle to 39,000f., &c. At Lyons, the private subscriptions down to Friday evening, 6th, produced 358,300f., independently of 125,000f. voted by the Municipal Council of the city. The Emperor has returned from the scene of devastation to St. Cloud. He handed from his private purse twenty thousand francs to the Prefect of the Loiret; five thousand francs to the Mayor of Beaugency; twenty thousand francs to the Prefect of the Loire-et-Cher; fifty thousand francs to the Prefect of the Indre-et-Loire, and he also sent a sum of fifty thousand francs to the Prefect of the Maine-et-Loire. On Monday the Emperor again set out to visit another scene of the inundations. He went by way of Chartres to Angers, where the slate quarries have been completely overwhelmed with water, and ten thousand persons have consequently been thrown out of work, and at the same time deprived of shelter by the destruction of their cottages. The latest accounts state that the rivers were subsiding. Nothing like an accurate estimate of the damage done by the inundations has been published; but it has been rougly estimated that forty thousand people have been rendered houseless, and that one hundred thousand have been thrown out of employment.

TURKEY.—A telegraphic dispatch from Trieste, forwarding news from Alexandria, announces that Arabia is still in a state of insurrection. It has declared it will no longer recognize the rule of the Sultan. The Governor of the Hedjas holds out firmly, but is without relief or support. Another dispatch, of doubtful authenticity, records a great fermentation among the Turks on the subject of the Hatti-Humaioun. At Pedgorizza, it is said, the Turks have burned two Catholic churches and killed two Christians; at Niseki, near Montenegro, the Christians, in order to avenge themselves for the continual outrages they meet with, have attacked and pillaged a caravan coming from Ragusa; fourteen Turks were killed.

Latest From Europe.

QUEBEC June 25 1856.

The steamship Anglo-Saxon, from Greenock 13th inst., arrived here at 4 o'clock this afternoon. She brings dates from London to the 12th, and Glasgow to the 13th inst.

GREAT BRITAIN.—The American Minister had an interview with Lord Clarendon, at the Foreign office, on Wednesday.

The *Daily News* again calls attention to the domestic troubles of America. The *Post*, in a leader on the serious aspect of the internal politics of the United States' says Kansas is but the field in which the great American question of Slavery is to be debated, most probably in arms; and so thoroughly is the vital character of the crisis understood in America, that there are many who hold that the postponement of the contest would be cheaply purchased by a foreign war as its only means of uniting the jarring States once more under the same banner.

The *Times* says: "There is unfortunately, no longer any doubt that Mr. Crampton is to be dismissed, and though the exact news of his dismissal has not yet reached us, we may certainly expect to receive information to that effect by the next arrival. At the same time that our Minister is dismissed, the exequatur will be withdrawn from three Consuls whom the American Government consider guilty of violation of their municipal laws."

Of the correctness of this intelligence, the *Times* does not pretend to express any doubt. "The American Government's intimation of its intention," it says, "is accompanied with the most profuse assurance of good-will and respect towards this country."

Mr. Dallas, the *Times* is assured, is armed with the fullest powers to negotiate and finally settle the disputes with the Central American question, and if unable to come to an agreement the contracting parties are empowered without further reference to America, to refer the question to the arbitration of some imperial third person, to be selected by mutual conqurrence.

"As regards our retaining Mr. Dallas," says the *Times*, "that question should rest entirely upon the guilt or innocence of Mr. Crampton. If the latter be innocent, Mr. Dallas ought not to remain, and if he be guilty no false pride should prevent us from acquiescing in his expulsion."

In the House of Commons, on Thursday, Mr. Disraeli said if the Government did not go on with the army estimates, they might expect a discussion on our relations with the United States. The Chancelor of the Exchequer, in reply, said he would fix on Monday, if there was no objection, to discussion on the estimates.

FRANCE.—The *Times* correspondent writes from Paris that the French Army will be further reduced to 20,000 men.

HOLLAND.—There had been a Ministerial crisis in Holland, and the Premier, Vanhall, had resigned.

Still Later From England.

The Cunard mail steamship Asia, Captain Lott, arrived from Liverpool, whence she sailed on Saturday, 14th inst. There is much excitement in England respecting American affairs. The London *Times* and the *Morning Post*, both government organs, demand in offensive terms, the recall of Mr. Dallas; but it is not supposed that he will be dismissed.

Meantime, Liverpool and Manchester have issued a peace circular, addressed to the citizens of America, and the feelings of the people seem more active and more general in favor of peace.

Government, however, talks in a hostile tone, both Palmerston and Clarendon having stated in Parliament on Friday evening that they had not then made up their minds whether Mr. Dallas should be dismissed or not.

Lord John Russell has given special notice that on Monday he would move an inquiry as to what is the intention of the British government on this question, inasmuch as the almost universal feeling of the British people is in favor of peace.

Palmer was hung on Saturday morning. He died without a struggle. He made no confession.

The Asia brings ninety passengers.

Kansas Affairs.

ST. LOUIS, June 23, 1856.

A letter from Westport, June 17, to the Republican says: "Col. Sumner has kept the California and Santa Fe routes and all the principal roads leading through Kansas under blockade. He has driven Buford, Jones, Shelby and all leading emigrants, desirous of becoming peaceable settlers, out of the Territory.

Another letter from Kansas City, 16th inst. says: "Col. Sumner intends to arrest every person under indictment in Kansas, and has declared that neither Lane nor anybody else shall come with an armed force into the Territory through Iowa, Nebraska, or other route, except over his dead body.

"On the night of the 13th inst., an attempt was made to murder the new Sheriff of Douglas County, who lives at Franklin. Three men came to his house, and fired into the window at his bed, then broke open the door, when the Sheriff shot one dead, and the rest fled."

The same letter states that Col. Sumner had received dispatches from Fort Kearney, giving him information that a band of Cheyenne Indians had joined a party of Sioux, and had again proclaimed war. One white had been killed. Col. Sumner immediately dispatched a company to Fort Kearney, from the camp near Westport.

HATRED.—It is the nature of the human disposition to hate him whom you have injured.—TACITUS.

Thirty-Fourth Congress.—First Session.

SENATE.

Washington, June 19, 1856.

Mr. Clayton made a personal explanation, stating that he had been misrepresented by Lord Clarendon in certain remarks made in the British House of Lords respecting Central American affairs.

Mr. Butler, in replying to Mr. Sumner, relative to certain provisions of the Constitution of South Carolina, stated that Mr. Wilson had misrepresented the Constitution of that State altogether.

Mr. Cass made some remarks supplementary to those of Mr. Clayton, and on the same subject.

Mr. Pearce sustained the American interpretation of the Clayton-Bulwer treaty.

Mr. Toombs wished to have it understood that he did not agree with Mr. Clayton that the Central American question was the proper subject for arbitration. He could see no reason why it should not be left to an umpire.

Mr. Geyer gave notice of his intention to introduce a bill supplementary to the act to organize the Territories of Kansas and Nebraska.

The House resolution for supplying new members with the usual number of books of a public character was passed.

Mr. Douglas offered a resolution for the adjournment of Congress on the first Tuesday of July next.

Mr. Weller thought the resolution had better lie over, as Congress, with a large amount of business before it, cannot possibly adjourn then, and would not likely be prepared to do so until the 15th of August.

The resolution was postponed.

Several bills of minor importance were then passed, and the Senate adjourned to Monday.

HOUSE OF REPRESENTATIVES.

Mr. Lindley of Missouri defended his political position from the strictures of The Union newspaper, saying that the latter was opposed to the nomination of Mr. Buchanan, and rather than Mr. Benton should have any influence with Buchanan in the event of his election, it would crush the Democratic party in Missouri. Mr. Lindley vindicated the Benton Democrats, so far as their connection with his election was concerned, and himself from charges of being tinctured with Free Soilism.

No quorum. Adjourned.

HOUSE OF REPRESENTATIVES.

June 20.

The House proceeded to the consideration of private bills.

One hundred and twenty-seven members were present.

No bills were passed. No quorum of voting members present.

Mr. Campbell of Ohio said that as next week had been set apart for the consideration of territorial business, and as the report on the Sumner assault had not yet been printed, he should not move to take up the latter for consideration, until Monday the 30th of June. Adjourned.

HOUSE OF REPRESENTATIVES.

June 21.

Mr. Colfax branded the code of laws emanating from the Legislature of Kansas as one of oppression, outrage and wrong, which would be as disgraceful to the Legislature of any State as they are to the Goths and Vandals who seek to tyranize over the citizens of that Territory.

Mr. Burlingame of Mass. defended Massachusetts against general and specific charges, claiming that in all that constitutes true greatness, she is the first State of the Union, and that her present performances are superior to her past patriotic recollections. He was sorry to find at the head af the list of her assailants the President of the United States, who had deliberately perverted history to eulogize the South at the expense of the North, and who had become the chieftain of sectionalism. Massachusetts believed, with South Carolina, the Fugitive Slave law unconstitutional.

Mr. Keitt of S. C. here asked Mr. Burlingame for his authority relative to South Carolina.

Mr. Burlingame, to prove his statement, cited the remarks of The Charleston Mercury, which spoke of the Fugitive Slave law as an infringement of one of the most cherished principles of the Constitution. In conclusion, he referred to Mr. Sumner's speech—to the purity and nobleness of its sentiments, and to the severity of its strictures against tyranny. He said Mr. Sumner never had a personal enemy. His character was as pure as the snow which falls upon his native hills, and his heart was ever overflowing with kindness for every human being bearing the upright form of a man. He was an accomplished scholar and a chivalric gentleman. A member of the House, who had taken an oath to support the Constitution, stole into the Senate and smote him as Cain smote his brother.

Mr. Keitt—It is false. [Sensation.]

Mr. Burlingame replied, he would not bandy epithets. He was responsible for his own language only, and doubtless the gentleman was responsible for his.

Mr. Keitt.—I am.

Mr. Burlingame after describing and severely condemning the assault upon Mr. Sumner asked, Call you that chivalry? In what code of honor did you get authority for it? If we are not to have freedom of speech, what is all this Government worth? If we are to be called to account by some "gallant nephew" of some "gallant uncle" for saying something which does not suit their sensitive nerves, we want to know it. If the conflict is to be transferred from this peaceful and intellectual field, where the honors are equal and easy, we desire to know it. The time may come when Massachusetts may withdraw her representatives to her own bosom, when safety cannot be found for them under the flag of our common country. But while her representatives are here they will speak how and when they will, uncaring for the consequences, and if they are pressed too long and too far, they will not shrink from defending the honor of the Commonwealth of Massachusetts and the freedom of speech.

Mr. Keitt sought the floor, but it was awarded to Mr. Carlile, who refused to yield it.

Mr. Keitt gave notice that he should on Monday, reply to some of the points of Mr. Burlingame's speech.

Mr. Carlile, of Va. condemned the resolutions of the Cincinnati Convention, or, as he said, the fillibustering platform of the Democrats. Fremont would not receive the electoral vote of any District except that represented by Mr. Giddings. The contest is between Mr. Fillmore, the candidate of the National party, and Mr. Buchanan, who is supported by faction.

Mr. Washburne, of Maine, urged the necessity of a union of the opponents of the administration, and those adverse to the extension of slavery in the Territories, and spoke about Col. Fremont. Adjourned.

SENATE. June 23.

Mr. Fish presented a letter from George Sumner, brother of Senator Sumner. It states that the impression which might be drawn from Dr. Boyles, letter, that the latter was dismissed from his attendance upon Mr. Sumner, on account of the character of his testimony, before the House Committee, was unfounded, as he did not know at the time that Dr. Boyle was dismissed what his testimony before the Committee was. Senator Sumner was suffering from high fever, with his pulse at one hundred and four, and Dr. Perry being willing to take charge of the case, Dr. Boyle's services were no longer required.

Mr. Toombs gave notice of his intention to introduce a bill to take the census of Kansas, to protect the exercise of the elective franchise in that Territory, and to provide for calling a convention to form a constitution preparatory to the admission of Kansas into the Union.

Mr. Toombs desired to have some complete and final measures adopted for pacification in that Territory. In order to effect this the census should first be taken. This would take away all motive for either section of the Union to attempt to force people into Kansas, and thereby endanger the peace of the country, in order to promote a sectional advantage by having institutions made for the people of the Territory by a population who have no interest in the question.

The bill also proposes to protect the freedom of the ballot box, and to that end submits such questions to five commissioners, to be selected by the President, who shall cause an enumeration to be made, for the purpose, first—of having a proper distribution of representation so as to give fair and equal representation to the population, very unequally distributed over the Territory. And, secondly, for the purpose of having a registry of all *bona fide* inhabitants of the Territory. The bill provides that all male inhabitants over 21 years of age shall be registered as legal voters, and Kansas be admitted into the Union as a State with as little delay as practicable. As soon as a census is taken, and it shall be ascertained who are real inhabitants of Kansas, they shall proceed forthwith to the election of delegates to a convention to form a State Constitution. This election he would have take place on the first Tuesday in November. That would give sufficient time, and allow four months' residence to inhabitants, and would come on a day when the people of the different States would be prevented, in consequence of being occupied with the Presidential election, from even attempting to defeat the real wishes of the people of Kansas by interfering with their election.

This measure was liable, he said, to but one objection, and that not of principle nor expediency. It was solely as to the small number of inhabitants there. But that objection was waived by a considerable portion of the Senate, and by a very large part of the people. Believing that this proposition would meet with favorable reception; and be promotive of good, he should at an early day ask leave to introduce the bill.

Mr. Wilson explained the error in the *Globe* report of his speech, of which Mr. Butler complained on Thursday. It occurred in consequence of his being absent from the city, and leaving another person to read the proof sheets. The error did not occur in the uttered remarks.

Mr. Evans replied to Mr. Sumner's remarks on South Carolina, vindicating her revolutionary history, and defending her domestic institutions. Adjourned.

HOUSE OF REPRESENTATIVES.

This week being set apart, by previous agreement, for the consideration of territorial business.

The bill to authorise the President to cause the Southern boundary line of Kansas to be surveyed and marked, was passed.

Mr. Wakeman gave notice of his intention to introduce a bill amendatory of the act of 1817, prohibiting the introduction or exportation of slaves.

The bill authorising the people of Oregon to form a Constitution and State government was considered. It is the same as that heretofore passed by the House, but lost in the Senate for want of time.

Mr. Jones, of Tenn., proposed an amendment requiring Oregon to have a population equal to the ratio of representation established under the last U.S. census.

A debate ensued involving the question whether such a restriction should be imposed upon new States. Adjourned.

SENATE. June 24.

Mr. Mason, of Va., introduced a joint resolution appropriating $40,000 for the purchase and restoration to the British government of the ship Resolute, late of the British navy, which was abandoned in the Artic seas, and found by the crew of an American whaleship, by whom she was brought to this country. Passed.

A message was received from the President, in response to a resolution asking for a copy of the instructions to Mr. Buchanan, late Minister at England, on the subject of the invitation to the British government to enter into a treaty similar to that between Russia and the United States, recognising the principle in favor of neutral commerce that free ships make free goods.

In presenting this subject to Lord Clarendon, (August 30, 1855,) Mr. Buchanan says:—"It is scarcely necessary to observe that the present proposal does not proceed from any apprehension that Great Britain will ever hereafter reverse the precedent she has so recently established. It has been solely dictated by a desire to give to the principle of her majesty's government the solemn sanction of both governments, and thus by their combined influence to recommend the adoption of them to other nations of the civilized world." No response from France or England accompanies the President's message.

Mr. Geyer, of Mo., introduced a bill, supplementary to the act organizing the Territories of Nebraska and Kansas, and providing for the faithful execution of said act in Kansas, according to the true intent and meaning thereof.

Mr. Hunter, of Va., replied to the allusions of Mr. Sumner to the State of Virginia, and commented on the resolutions of the Massachusetts Legislature concerning the late assault. He knew of no previous instance in which the Legistation of any State had stepped forward to pre-judge a case of this kind, and he thought it could result only in increasing the exasperation of that unfortunate sectional feeling which is now threatening the peace of the whole country, and endangering the perpetuity of its institutions. Massachusetts had nothing to say by way of rebuke to Mr. Sumner for his offensive personalities, but so far from that she had actually endorsed that speech and thanked him for having made it. He (Mr. Hunter) repelled the attack of Mr. Sumner on Virginia as a being a State where human beings are bought as cattle at the shambles, where little children are sold upon the auction block, and a dungeon rewards the pious matron who teaches a negro to read the Word of Life. The foundation upon which the Senator from Massachusetts rested was the fact that slavery and the slave trade existed in Virginia, that negroes were held in bondage and liable to be sold from one place to another. But he (Mr. Hunter argued that slavery was the best condition for the colored race, and that no community was to be blamed for the inseparable incidents of a necessary institution. He also essayed to prove that the attack of Mr. Brooks upon Mr. Sumner was not a breach of privilege, but merely a matter for the exclusive jurisdiction of the courts of law.

Mr. Seward, of N. Y., in reply to Mr. Hunter's argument relative to the Brooks assault, said the remarks of the Senator had filled him with profound surprise and deep regret. When the assault was made, the personal and political friends of Mr. Sumner were silent, and his colleague (Mr. Wilson), in a few calm and temperate words, simply stated the facts as they occurred. A motion was then made for raising a committee to examine into the matter, and report their opinion. Their report was concurred in by almost the entire Senate, and although the report was condemned by many at the North as not coming up to their ideas of what ought to be done, yet he (Mr. Seward) was satisfied with it, and was glad to have the subject drop there and not be again mentioned in the Senate, as freedom of debate had been vindicated. But now, the Senator from Virginia had taken a position contrary to the decision of three-fourths of the Senate and a vast majority of the people of the country.

Mr. Butler, of S. C., said Mr. Sumner was the first man who had ever abused his privilege as a member of the Senate, to lay his profane hands upon the Revolutionary history of one of the original thirteen States.

Mr. Pearce, (national) of Md., Chairman of the Committee who investigated the assault on Mr. Sumner, defended the positions laid down in that report, and replied to Mr. Hunter's arguments against it.

Mr. Hunter briefly rejoined. Adjourned.

HOUSE OF REPRESENTATIVES.

The bill establishing two additional land districts in Minnesota was passed.

Mr. Whitney, of N. Y., introduced a bill to preserve peace and protect public property in Kansas. Referred to the Committee on Territories.

The consideration of the bill authorising the people of Oregon to form a constitution and State government, was then resumed.

The Oregon bill was debated and laid aside.

The bill explanatory of the act of 1854 establishing additional land districts in Minnesota was passed. Adjourned.

SENATE. June 25.

Mr. Wilson, of Mass., presented a petition from the officers of the Massachusetts Emigrant Aid Society, setting forth the objects of that organization, and stating that they have been much misrepresented by the majority report of the Committee on Territories. They say that their society did not cause the troubles in Kansas, having never infringed any law nor interfered with the peaceful execution of it—that they have never invested a dollar in any munitions of war—that they have never sent persons to control elections in Kansas, nor hired any man, except as a business agent, to go there—that they have never paid the passage of a single emigrant, nor is it within the knowledge of the company that any person has gone out under their auspices with any other views than those of settling and staying in the Territory. They also represent that their property has been destroyed by the recent outbreaks, and pray that the offenders may be brought to justice, and compensation be made for the losses and injuries they have sustained.

The petition was referred to the Committee on Claims.

Mr. Johnson, of Ark., took exception to some of Mr. Seward's comments yesterday, on the conduct of Mr. Rust in assaulting Horace Greeley some time ago.

Mr. Seward vindicated the correctness of what he had said, according to the facts, so far as they were within his knowledge and recollection. He did not, however, at the time remember the precise grounds on which the attack was made.

Mr. Foster, of Conn., alluded to the passage of the Kansas Nebraska bill at about the hour of midnight, on the 25th of May, 1854. The darkness which then enveloped the earth yielded to the light of the coming day, but the darkness and gloom which had been caused by that bill did not pass away. It had been increasing until it now enveloped the land with a broad black shadow. Mr. Foster spoke with earnestness in defence of the Emigrant Aid Society, and vindicated Prof. Stillman and Rev. Mr. Beecher and Mr. Dutton. The meeting in New Haven, in Mr. Dutton's church, was to bid farewell to their friends, who were about to leave for Kansas, and the arms furnished were merely for self-defence. It was a significant fact that not one of that party who were thus furnished with rifles had ever been engaged in any of the disturbances in that Territory. If Professor Stillman had no stone cast at him except by those who had done more than he for the good of his race, he would be much more likely to attain the age of Methuselah than to suffer the martyrdom of Stephen. Mr. Foster maintained that over slavery in the States the General Government has no power, and that where there was no power there was no responsibility, and should be no intermeddling. The existence of slavery in the Territories was an entirely different matter. Being unsuccessful in discovering what was the great principle in the Kansas Nebraska bill, he laid down what he conceived to be the true doctrine, namely, that Congress has exclusive power over the matter. If slavery was right, he could be wrong. He would recommend that wherever slavery existed in the Territories, that it be abolished; and wherever it was not, that it should be forbidden.

Mr. Benjamin, of La., expressed his gratification at the tone and temper of Mr. Foster's speech, it being so different from what he had been accustomed to hear from those entertaining such opinions on the subject of slavery. The matter had been discussed in a manner eminently becoming a Senator representing one of the sovereign States of the confederacy.

On motion of Mr. Weller, the Kansas bill and all the proposed amendments were then re-committed to the Committee on Territories. Adjourned.

HOUSE OF REPRESENTATIVES.

The House passed a bill authorising the President to cause to be delivered, at the expense of the United States, to Utah and New Mexico, such arms as they are entitled to under existing laws.

The bill establishing two additional land districts in Kansas was tabled by 26 majority.

Mr. Grow, of Pa., said that on the 30th of May, 1854, an act was passed organizing Kansas as a Territory, and that the census of 1855 showed 2,905 voters; but at the election which chose the Legislature that enacted a code of laws for Kansas, there were 6,331 voters. Those laws the people believed oppressive and wrong, and emanating from the usurpation of legislative power, they are not bound by considerations of justice and right to submit to them. Senator Clayton recently declared those acts to be unexampled, and palpably unjust and oppressive, and some of them unconstitutional, besides being insulting to honorable men who might differ from him on political questions. The people of the Territory, believing that resistance to tyranny is obedience to God, called a convention, in a constitutional and legal way and adopted a constitution at Topeka. Mr. Grow gave a history of the attendant proceedings and spoke of the difficulties in Kansas, and of the fruitless efforts of the federal authorities to suppress them.

Mr. Stephens, of Ga., gave notice of his intention to submit a substitute for the pending bill, to guard against all the evils of which Mr. Grow complained.

Mr. Smith, of Tenn., said reason, not passion, ought to reign. We had passed through many scenes of disturbance since the adoption of the constitution. The public mind was willing to come to a reasonable conclusion on the questions which have divided all sections of the country. The gentleman from Pennsylvania denounced the Executive for a failure to enforce the laws, or partiality in their execution but some men in the South utter similar complaints. This furnished the highest evidence that the President has nobly done his duty to the entire country. This was not a time for recrimination, but, if possible, at once to quiet the prevailing excitement. He thought the bill recently introduced into the Senate by Mr. Toombs equitable and just, and based on a principal, so far as slavery is concerned, on which all men who love the Union could unite. Mr. Smith believed that both sections have acted imprudently regarding the Kansas difficulties, which are fast bringing into disrepute the fair fame of our republic. The President has done all in his power to prevent insurrection and preserve the public peace, and he was gratified to know that the efforts of the Executive were likely to succeed; but Congress has done nothing, notwithstanding the recommendations of the President for the adoption of additional measures to secure tranquillity.

Mr. Grow moved to recommit the bill to the Committee on Territories.

Mr. Dunn, of Ind., said he understood Mr. Grow's design was to prevent the bill from being sent to the Committee of the Whole on the State of the Union. He hoped, however, that a bill involving so many important principles would be sent there, so that it might have the widest discussion. Experience had shown that it was the best place for that purpose. Amendments may there be offered and fully debated. If what appeared in the newspapers there be true, the Governor and Lieutenant Governor of Kansas, and all gentlemen connected with the government there, are under indictment for treason, which offence was not bailable. Suppose Kansas was admitted into the Union, what provision did the gentlemen from Pennsylvania make for that state of affairs? Let the tribunals of the country take their quiet course. Talk of a dissolution of the Union, it would be mockery in comparison with the revolution and bloodshed which would ensue under this condition of things. He would go far to establish freedom in that Territory, but would oppose all measures to establish it by the subversion of our country. He was not to be moved by outside pressure or inside persuation. Let this important measure go where other important bills go, and be there considered.

Mr. Grow said Mr. Dunn knew as well as any man that to send the bill to the Committe of the Whole on the State of the Union was to kill it effectually. Any man who would vote to send it there might as well vote against the bill directly. The question was whether the House was ready to relieve the people of Kansas from their present oppression by admitting them as a State? What right would thus be trampled down? As to the Governor and Lieutenant Governor being indicted for treason, the admission of Kanas into the Union would perhaps furnish a remedy; but if not, provision could be made to meet the case.

Mr. Dunn moved to refer, pending which the House passed a bill to establish a road from Fort Ridgely, Minnesota, to the South pass of the Rocky Mountains, in Nebraska. Adjourned.

TELEGRAPHIC.

Serious Affray in a Lager Bier Saloon.

Baltimore, June 20, 1856

A Serious affray occurred late last night at Seeger's lager bier saloon, in the western extremity of the city. A party of rowdies invaded the premises, and were desperately repulsed by the Germans. One of the rowdies, called Philadelphia Bob, was mortally wounded; another had his skull fractured, a third had his leg broken, and a fourth was badly wounded by a pistol ball.

Direct Telegraphic Communication with Canada.

Ogdensburg, N. Y., June 21 1856.

The submarine cable connecting this place with Prescott, Canada, was successfully placed in the St. Lawrence River this morning thus putting New York and Canada in direct communication. But fifteen minutes were required to stretch the wire the entire distance, one mile.

Reception of Mr. Fillmore.

Philadelphia, June 23.

The Committee appointed to extend a welcome to Mr. Fillmore, on behalf of Philadelphia, are to meet at the Astor House, New York, at 8 o'clock on Tuesday morning.

Binghamton, June 23.

One hundred guns were fired here this evening in honor of the arrival of Millard Fillmore.

Deaths by Drowning.

Boston, June 23.

John Forbes, John Goode, Thomas McKenna and an English boy, name unknown, were drowned in the harbor yesterday, in consequence of the upsetting of a boat.

From Washington.

Washington, June 23.

The Sentinel will not be issued to-morrow. It is said to be either sick or dead from the neglect of certain friends who so ardently supported it previous to the nomination of Mr. Buchanan.

Mr. Keitt was prevented from replying to Mr. Burlingame to-day, owing to the debate in the House being strictly confined to the Territorial business pending, and objection being raised to his doing so by his political friend Richardson.

Destructive Fire in Portland, Maine.

Portland, June 24, 1856.

At 3 o'clock this morning a fire broke out in the stable of Barber & Dingley, on Temple street, from which it communicated to the Temple street Church, the Codman House, and the Casco House—all of which were destroyed, together with the wooden buildings in the center of the square.

The fire then spread across Temple street, burning two or three wooden buidings on the southerly side, together with stores occupied by Winship, hatter; Jacob S. Paine, music store; F. E. Pray, tailor; and C. C. Dyer, tailor Muzzy's Block, occupied by L. D. Hanson, shoe store; H. P. Stover, dry goods; and J. Corey, dry goods; also the stores occupied by N. T. Mitchell and Merill & Quimby. The goods from all the stores and the stock of most of the mechanics were saved.

The fire (at 10 A. M.) is still burning, but is confined to the above mentioned limits.

MARRIED,

At Brooklyn, on the 24th, by President John Taylor, Elder Charles Roscoe Savage, to Miss Annie Adkins, both recently from England. Professor Orson Pratt, Hon. John Taylor, Hon. George A. Smith, President Ezra T. Benson, Bishop N. H. Felt, President Wm. H. Miles and lady, Judge Dulin, Elder Stenhouse and lady, Elder Geo. J. Taylor and other friends of the bride and bridegroom were present at the ceremonies, and passed the evening with them.

At Westport, Conn., on the 22d, by Elder N. H. Felt, Mr. William Herbert to Miss Hannah Ireland, both of Gloucestershire, England.

LIST OF ORDINARY PASSENGERS

Shipped on board the "Wellfleet," for Boston, from Liverpool, June 1, 1856, by F. D. Richards.

Adults.	Children.	Adults.	Children.
Peter and M. H. Caine	3	Thomas Hey	
John Whitehead		Sarah Richardson	
Richard Dye		Eli Smith	
Matthew and S. Twelves		John and M. Aubery	2
Ann Lawrence		Maria Jones	
Wm. Bradbury		Wm. Jones	
Stephen and L. Stamford		John Jones	
Charlotte Griggs	1	George Jones	
Charles and S. Butler		Mercy P. Poulton	
James and Mary Appleton	3	Mary A. Passam	
Samuel and R. Dye		Robert McKendrick	
George and E. Reid		James and C. Naish	
John Bolton		Henry Norman	
David and M. Brand	5	Wm. and M. Smith	3
Wm. and E. Tranter		Mary Dearny	4
John Clutterbeck		Samuel and N. Lindsey	1
John and H. Tranter	2	Robert Wright	
Ada and L. Linfith	2	Jonathan and A. Tillotson	1
Dora Schmidt		Ephraim Tillotson	
Wm. and R. Thacker	4	Ruth Collinson	
Wm. and J. Burns	3	Wm Hastler	
Henry and J. Hale	1	Charles Wilkinson	
Ann Hill		Wm. Wilkinson	
Aaron and S. Hill	1	Fanny Bottonstall	
Samuel and M. Rothwell	4	George Hays	
John and E. Croft	1	Thomas and M. Metcalf	
Levi Atkinson		James Howarth	
Thomas and J. Mullinaux		Wm. and H. Mullins	3
Joseph and E. Tarbotton		Samuel Stitham	
John Holt	1	James Makin	
Robert and A. Rogles		Wm. and E. Stevens	6
Wm. Barlow	1	Thomas Musgrave	
Hannah Sweetman		Sarah Smith	
Thomas Moore			

RECAPITULATION.

Adults	114
Children	23
Infants	10
Total	147

ELDER JOHN AUBERY, President.

Shooting of the Mormon Leader Jas. J. Strang.

Detroit, June 19, 1856.

James J. Strang, the Mormon leader, was shot at Beaver Island on the 16th, by two of his former followers. He received three balls in the body, and a severe blow from a pistol on the head. Strang was alive up to noon 17th but was in a very critical condition. The assassins had been arrested.

Change of Meeting-place.

The Latter Day Saints will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

The public are respectfully invited to attend.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millennial Star	
Journal of Discourses, &c., &c	

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mails Salt Lake City.

Post Office Department, May 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;

Arrive at Salt Lake City on the last day of the month at 8 a m;

Leave Salt Lake City on the second day of every month at 8 a m;

Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried (the whole mail required to be taken each trip,) and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guarantied by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December. 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, of *pro rata* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "Second Assistant Postmaster General," superscribed "*Proposals for Salt Lake City Mails.*"

JAMES CAMPBELL,
Postmaster General.

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 3 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 3 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. B. YOUNG, Westport, Conn.

Refer to the Editor of The Mormon.

New York Wholesale Price Curren

Corrected to June 27, 1856.

Article	Unit	Price
Ashes—Pot	per 100 lb.	6 25 a — —
Pearl		— — a 7 37
Candies—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
Candles—Sperm	per lb.	38 a 40
Adamantine		22 a 26
Mould, tallow		12 a 14
Coffee—Java, white		14 a 15
Mocha		15½ a —
Laguayra		— a 11½
Maracaibo		10¼ a 11¼
St. Domingo (cash)		— a 10
Drugs and Dyes—Alcohol	pr. gal.	— 54 a — 60
Alum	per lb.	— 2¼ a — —
Arrowroot		— 48 a — —
Arsenic, powdered		— — a — 2½
Asafoetida		— 5 a — 25
Borax, refined		— 27½ a — 28
Brimstone, American, roll		— 2¼ a — 2¼
do crude	per ton.	29 — a 30 —
Camphor, crude	per lb.	— 22 a — 23
do refined		— 34 a — —
Castor Oil, No. 1		— — a 1 95
Chlorate Potash		— 35 a — 37½
Cochineal		— 75 a 1 20
Copper—sheathing	per lb.	— 23 a — 27
Copperas	per 100 lb.	1 50 a — —
Cream Tartar	per lb.	— 27½ a — 28
Gum Arabic, picked		— 18 a — 33
Gum Copal		— 40 a — 50
Gum Myrrh, Turkey		— 25 a — 30
Iodine, resublimed		5 — a 5 25
Ipecacuanha		1 50 a 1 75
Madder		— 10½ a — 11½
Magnesia		— 14 a — 16
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 18 a — 19
Oil Anis		4 50 a 5 —
Oil Bergamot		2 — a — —
Oil Cassia		— — a 3 62½
Oil Lemon		2 — a 2 10
Oil Peppermint		2 50 a 3 —
Opium, Turkey		— — a 4 50
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 27½ a — 30
Phosphorus		1 5 a 1 10
Quicksilver		— 43 a — 45
Rhubarb, China		80 a 95
Saleratus		— — a — 7
Sal Ammoniac, refined		— 10 a — —
Senna		— 12 a — 14
Shellac		— 11 a — 14
Sugar Lead, white		— 14 a — 15
do brown		— 9½ a — 10½
Sulphate Quinine		— — a 2 60
Tartaric Acid		— 39 a — 41
Verdigris		— 40 a — —
Vitriol, blue		— 10½ a — 11
Dye Woods—Camwood	per ton.	1 — a 1 10
Fustic		27 — a 29 —
Logwood		27 — a 28 —
Flour—State, common	per bbl.	4 90 a 5 35
Michigan and Indiana		4 75 a 4 90
Genesee, extra		6 50 a 8 50
Rye Flour		3 — a 4 50
Corn Meal		3 18 a 3 25
Fruit—Raisins	per box.	— — a 3 52
Raisins, layers		3 75 a 3 87½
Currants	per lb.	— 22 a — 24
Glass (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
Grain—Wheat	per bush.	1 35 a 1 80
Corn, round yellow		— 56 a — 58
Barley		1 12 a 1 18
Oats, Western		— 35 a — 36
Beans		2 12½ a — —
Gunpowder	per 25 lbs.	3 50 a 6 50
Indigo	per lb.	— 75 a 1 40
Iron—Pig, Eng., Scot	per ton.	30 — a 32 50
Bar, Eng. refined		67 50 a 72 50
Sheet, Russia, 1st quality	per lb.	— 17 a — 17½
Sheet, Eng		— 3½ a — 4½
Lead—Galena	per 100 lbs.	6 75 a 7 —
Sheet and Pipe		— 8½ a — —
Leather	per lb.	20 a 31
Molasses	per gal.	35 a 52
Nails—Cut, 4d and 6d	per lb.	4½ a —
Wrought, 6d and 20d		6 a 7½
Oils—Olive	per bskt., 12 bottles	3 50 a 3 62½
Olive, in casks	per gallon.	1 25 a 1 80
Linseed		— 82½ a — —
Whale		— — a — 85
Lard, winter		— 86 a — 90
Paints—Lead, red, Am	per lb.	— a — 8½
Lead, white, Am., in oil		— a — 9
Lead do do dry		— 8½ a — —
Ochre, yellow, French, dry		1 — a 1 62½
Ochre, in oil		— 4 a — 6
Spanish Brown, dry	per cwt.	— 60 a — 75
Litharge	per lb.	— — a — 8½
Vermilion, Chinese		— 90 a 1 05
Venetian Red	per cwt.	2 — a 2 37½
Rice	per 100 lbs.	3 37½ a 4 37½
Saltpetre	per lb.	8 a 16
Seeds—Clover	per lb.	— — a — 14
Flax, American, rough	per bush.	2 — a 2 10
Linseed, Calcutta		1 85 a — —
Soap—New York	per lb.	4 a 7
Castile		10½ a 11
Spices—Ginger, Race	per lb.	6 a 6½
Mace		75 a 77
Nutmegs		— a 87½
Pepper		— a 11½
Pimento		11½ a —
Cloves (cash)		12½ a 13
Sugar—New Orleans	per lb.	7 a 8½
Havana, white		9 a 9½
do brown		7½ a 9
Stuart's crushed		— a 12
Sumac, Sicily	per ton.	72 50 a 82 50
Teas—Gunpowder and Imperial	per lb.	35 a 75
Hyson		30 a 80
Young Hyson		32 a 70
Hyson Skin		20 a 35
Black		22 a 50
Tin—Banca	per lb.	— a 31½
Straits		29 a 29
Plates	per box.	9 — a 10 50
Tobacco		7 a 43½
Turpentine	per 280 lbs.	3 62½ a — —
Tar	per bbl.	3 — a 3 25
Spirits Turpentine	per gallon.	— 41 a — 42

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25-1y

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mb29-3m

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mb22-3m McB. & B.

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mb22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mb8-1y

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Cornellie, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ!" Nous aussi. Eurent-ils "l'espoir en la résurrection!" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-ly CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS. fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbl. crushed, powdered, loaf & clarified sugar;
500 bgs Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co's, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,
Between 9th and 10th, on
Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

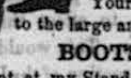
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

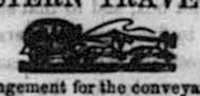
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in ANY HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 8 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 20. NEW-YORK, SATURDAY, JULY 5, 1856. PRICE FIVE CENTS.

Poetry.

Anniversary Song for the Pioneers.

Commemorating their first Entrance into the Valley on the 24th of July.

Hail! ye mighty, noble Chieftains!
Hail! ye faithful Pioneers!
Powers unseen your footsteps guided,
'Twas Jehovah led you here.

CHORUS.

Zion's Banner—Freedom's Ensign,
Broad and gloriously unfurl'd,
Waves amid the Rocky Mountains—
Heavenly beacon to the world.

From our birth-place, home, and country,
Lo! a people, brave and free,
Driven by men, by Gods directed
Here in search of Liberty.
Zion's Banner, &c.

In the hiding-place of Israel—
In the chambers of the West,
Crown'd with nature's rich abundance,
In these valleys we are blest.
Zion's Banner, &c.

Justice here directs the sceptre—
Truth and love and friendship meet,
Smiling peace her downy carpet
Proffers to the stranger's feet.
Zion's Banner, &c.

Here will virtue be respected,
Industry and useful toil,
Youth and innocence protected
Like the plants of heavenly soil.
Zion's Banner, &c.

Brigham Young, the Lord's annointed—
Lov'd of heaven and fear'd of hell:
Like Elijah's on Elisha,
Joseph's mantle on him fell.
Zion's Banner, &c.

Mighty men compose his Councils
Inspiration makes them wise—
None can circumscribe the measures
Zion's counsellors devise.
Zion's Banner, &c.

Here the hosts of Israel gather—
Abra'm's seed from every land,
Through the Priesthood's light preparing
With the Lord of Hosts to stand.
Zion's Banner, &c.

God will come to bless His people—
Jesus Christ and Joseph too—
Come to introduce a scenery
Great and glorious, grand and new.
Zion's Banner, &c.

How Food is Digested.

Many of our readers will remember a series of experiments, published by Dr. Beaumont, of the United States army, almost twenty years ago, on the phraseology of digestion, in which he was aided materially by a person named St. Martin, a Canadian *voyageur*. This man had been wounded, by the accidental discharge of buckshot, one of which, entering the lung from behind, traversed it and emerged at the stomach, leaving an opening which could never be united again, and through which Dr. Beaumont was enabled to witness the whole process of digestion, and to make the series of experiments with which his name is so honorably connected.

This opening made by the bullet was about three-fourths of an inch in diameter. Dr. Beaumont tried to effect a cure by keeping St. Martin without food for two days. The gastric juice secreted by the mucous membrane of the stomach would not allow the reunion of the torn walls of the organ. The consequence has been natural—a fistula or opening from the stomach—so that if St. Martin does not keep a compress to the aperture in drinking water on shallowing anything else, the whole contents of the stomach will pass out through that opening. Through this opening comes out a small part of the stomach, *i. e.*, the inner coat, which shows its different appearances—thick or swollen when under the work of digestion, and thinner when the digestion is over.

St. Martin having been lost sight of by the scientific world, after nearly a quarter of a century, has suddenly turned up again as a subject for digestive experiment. He is now in this city, on his way to Europe, under the auspices of Dr. Bunting, of Montreal, who proposes to extend more minutely the series of experiments so successfully commenced by Dr. Beaumont, and also to enable the *savans* of the old world to witness the experiments. Mr. St. Martin is at present a little upwards of fifty years of age, of a spare frame, but apparently capable of considerable endurance. He is in excellent bodily health, and has much vivacity of manner. His early life was spent upon the frontiers, and since leaving the employ to Dr. Beaumont he has married and resided at Montreal. The opening of the stomach has had no injurious effect upon his health, nor has it prevented him from pursuing active and severe labors. Indeed it is possible that his daily knowledge of the effect of food upon the stomach may have prevented him from abusing this important organ for the gratification of momentary taste. He is a man of simple tastes in his diet, and drinks, it is said, no ardent spirits.

On Saturday afternoon a meeting of several emenent physicians of this city was held at the N. Y. Hospital, for the purpose of being introduced to Dr. Bunting and his celebrated patient, and of witnessing some of his experiments.

The first experiment performed was that of introducing the thermometer into the stomach through the opening, from which its temperature was ascertained to be 101 Fahrenheit. Dr. Bunting next introduced into the stomach the gum elastic catheter, and extracted nearly an ounce and a half of gastric juice, which was presented to Dr. Griscom, and examined by him and others, as to its taste and other properties. The experiment consisted in causing the patient to drink two tumblers of water, which was immediately afterwards poured out through the orifice into a basin held by Dr. Bunting. The experiments being concluded, various questions were pronounced to Dr. Bunting in regard to the time consumed in the digestion of various foods. In reply, he observed that the carrot would consume between five and six hours, while rare roast beef would thoroughly digest in an hour and a half. Malted butter would not digest at all, but float about in the stomach. Lobster was comparatively easy of digestion. Upon the application of the gastric juice to a piece of purple tissue paper, the color at once faded. In relation to the patient's health, Dr. Bunting observed that it had been uniformly excellent, having since his recovery from the effects of the wound, supported a large family by his daily labor.

These experiments do not differ materially from those made by Dr. Beaumont. The latter ascertained the difference between the natural and artificial digestion, by a very simple and beautiful experiment.

He took from the empty stomach, at an early hour in the morning, two ounces of gastric juice, which he divided into two equal parts and placed in separate vials, in each of which he placed a given quantity of roast beef. The one was placed in a sand bath at 99 degrees, and the other in the open air at 39 degrees. He likewise put the same quantity of meat in a like portion of clear water, and intermixed a similar portion with gastric juice previously extracted, of the temperature of the air.

The meat in the fresh gastric juice, placed in the warm bath proceeded towards digestion as if contained in the stomach, and was finally wholly digested by the addition of a further quantity of gastric juice. That contained in the water was simply macerated, and that in the gastric juice having a low temperature, was affected but slightly.

The series of experiments instituted by Dr Beaumont, to ascertain the time required to digest various articles of food, are familiar to medical and scientific men. Boiled rice was found to require one hour to digest, and pork five hours, these two being the extremes.

These experiments also as a general rule, confirmed the opinion previously entertained, that farinaceous vegetables are more easily digested than succulent, and wild game, and the meat of full-grown animals than those which are young.

Another very important law of digestion developed, was, that fluids, like soups and broths, require to have their nutritious parcels converted into a solid substance before they can be acted upon by the gastric juice; the consequence is that such aliments are less adapted for weak stomachs than more solid food.

Occasionally St. Martin's temper, although usually placid, becomes violently ruffled. The effect upon the digestive process was instantaneous and decided. Digestion proceeded, but instead of the formation of healthy chyme, the stomach contained a thin gruel-like substance, much tinged with bile, which, under ordinary circumstances, is not to be found within it.

The case of St. Martin is altogether a peculiar one, the like, singularly enough, not being found on record. It is at the same time one of marked interest, not only on account of what has been contributed by it to our knowledge of digestion but what we may hereafter reasonably expect from it.

It is worthy of remark that St. Martin's life has been a regular one, and that, consequently, the experiments made in advanced years are as valuable as those prosecuted in his youth.—[*N. Y. E. Post.*

Union of the Mississippi and the Lakes.

Green Bay, June 17, 1856.

Yesterday was a proud day for Northern Wisconsin. The first boat from the Mississipi, the steamer Aquilla, from Pittsburgh, came down from Lake Winnebago, working her way through the canal and locks just completed, around the numerous rapids of the Lower Fox, and at 5 o'clock P. M., bathed her prow in the clear waters of Lake Michigan. This event is justly regarded by the people of this valley as one of the most important in the history of the North-west. It opens a direct communication across the State, from the Lakes to the Father of Waters, with the Great West, which stretches far away beyond us, toward the setting Sun, and opens to the hardy pioneer a rich, and as yet but partially developed region upon the Fox, Wolf, and Wisconsin Rivers, whose hitherto almost undisturbed waters now bear daily upon their bosoms the rushing steamer freighted with wealth and life. As I came down yesterday in the beautiful little steamer, and gazed upon the wild but lovely scenery upon the banks of the river, and marked the thriving towns that are rising like magic on its shores, from the bosom of the forest, the words of the poet came forcibly to my mind:

"Behind the scared squaw's bark canoe
The steamer smokes and raves,
And city lots are staked to view
Above old Indian graves."

This is peculiarly true of this portion of Wisconsin, where but a very short time ago the primeval forest was undisturbed by the axe of the settler, and the red man and the wild beast alone contended for mastery, are now smiling and beautiful villages and cultivated farms; and yet, this country is but partially settled, and is destined, I think, to receive an impetus from this "Fox-River Improvement" unprecedented in the history of the West. A more attractive region than the Valley of the Fox will, I think, need to be sought for long before it will be found. A salubrious and healthy climate and fertile soil, scenery of surpassing beauty, and a water-power unsurpassed, if, indeed, it is equaled in the country. And soon, to complete its attractions for the enterprizing settler, the neighing of the Iron-Horse will echo through its grand old woods with a sound so shrill and clear and with such an unmistakable ring of "Young America" in its tones of triumph.

The citizens of Appleton, the county-seat of Ontagamie County, confindently anticipate the completion of the Chicago, Fond-du-Lac and St. Paul Railroad to this place within the next eighteen months, whence it will undoubtedly be speedily completed to Lake Superior. Push on the Columns. When this enterprise is completed, Appleton will be the most important town in the Northern part of this State. Her water-power is much superior to that of any other town in the valley, and the town site by far the most beautiful I have ever seen—always excepting the City of Cleveland.

Seven years ago, a dense forest covered the spot now occupied by this thriving place, of some two thousand inhabitants. The town stands upon the north bank of the river, six miles below the outlet of Lake Winebago, at the rapids of the "Grand Chute," and is growing rapidly. It has a goodly number of stores, a fine Hotel (the National,) a number of mills, shops, &c., and one of the best schools in the State (Lawrence University,) and must in time be a large manufacturing place; indeed, I think this must yet be true of the whole valley of the Fox River. All that is needed to develop the vast resources of this section of the West is *capital*, and enterprise to judiciously apply it to manufacturing purposes. In a very short time the vast iron and copper regions of Lake Superior on the North, will be at their very doors, and the exhaustless coal-fields of Illinois on the South, will be cheaply and readily accessible by railway. Then capital and energy can find profitable opportunities for investment at that point, and I have the faith to believe that Eastern capitalists will have the wisdom to see, and seize, this golden opportunity.—[Cor. N. Y. Tribune.

Emigration from England and Ireland.

We extract the following from The *London Times*:

That interesting annual compilation "The General Report of the Emigration Commissioners," in its issue for the current year, presents us with a comparative analysis of past and present emigration, which is eminently fertile of suggestions on the state of the labor market and the prospects of the working classes in England. It appears from this summary that since the year 1815, in which the great French war terminated, nearly 4,300,000 persons have left the United Kingdom for the United States and the British colonies. Of this number, more than 2,620,000, or over 61 per cent., have emigrated during the last nine years. For a succession of years the annual efflux of population was inconsiderable. In 1842 it slightly exceeded 129,000. In 1847 the Irish famine brought on the Irish exodus, which in the eight years ending in 1854 has swelled the average of the annual emigration to 305,000 souls!

The following is a comparative statement of the numbers who have quitted the country during the last four years:

1852	368,764	1854	323,429
1853	329,937	1855	176,807

The above quoted numbers represent the total emigration from our shores; the subjoined is a category of the Irish proportion for the last five years. There left Ireland in

1851	254,537	1854	150,209
1852	224,997	1855	78,854
1853	192,569		

We thus see that our emigration has been in a rapidly decreasing ratio for the last four years; and this decrease is more signal in the case of Ireland than England, for the year 1852, which exhibits the *maximum* for England, exhibits a diminution on the part of Ireland as compared with the preceding year; and while the decrease in the general emigration in 1854 amounted to 12.29 per cent., and in 1855 to 52,05, the decrease in the Irish emigration amounted to 33.23 and 64.95 per cent., during the same periods. But this is not all. Not only have much fewer persons left the United Kingdom within the last two years, but a noticable portion of those who have left seems to be returning. During the year 1855 not fewer than 22,821 persons, (or 13 per cent., of the whole emigration of the year,) returned home. Of these 18,402 came from America, and 4,419 from Australia. Of these the proportion of cabin to steerage passengers was from Australia only 16¼ per cent., and from America only 1¼ per cent—a proportion which the resources of the diggings and the antecedent position of many Australian emigrants might have led us to anticipate.

Struck by Lightning—A Remarkable Case

A most singular and remarkable accident occurred on Saturday night, involving a portion of the crew of the barque Fame in its consequences. As that vessel, bound for this port with a cargo of lumber was off the mouth of Grand River, Canada, at about 9 o'clock on the evening mentioned, she was struck by lightning, and a majority of her crew who were on deck, were disabled by the shock. The remarkable part of the narrative is, that not a mark is to be seen upon the vessel, indicating that she has been subject to such an accident. The persons injured are Rufus Derby, 2d mate, badly burned on his right leg; (he is a married man and has a family in Buffalo.) Francis Scott, severe burn on thigh and hip; Peter Johnson, severe burns on back and arm; Geo. Branson, head burned and swollen; William Kimball, leg and arm badly burned. The barque, rendered unmanageable by the deprivation of most of her crew, drifted about the lake until Sunday, when the schooner Melrose bound for the canal, was spoken, from which two hands were obtained, and the Fame was brought into port. That a vessel could have been struck by lightning and six of her crew suffered from the shock, without so much as a scorch or splinter to show that the subtle fluid had touched her, seems wonderful; and the fact adds another to the many mysteries connected with the subject of electricity.—[Buffalo Express, 10th.

Despotism in Utah.

It is a mystery to us, how men, occupying prominent positions as journalists, and who profess to be well posted up in the history of the times, can give utterance to the idea, which we occasionally see advanced, that the people of Utah are completely bound hand and foot, body and soul, under a tyranical despotism, without the power to extricate themselves from that position by leaving the territory, or doing anything else that is the inalienable right of freemen to do, unless it meets the mind of their superiors in the Church. To assert, as a weekly paper of this city (the Golden Era) lately has done, that the professers of the Mormon faith are under the constant surveillance of the spies of the Church, or that the threat of assassination deters them from exhibiting the disaffection which they feel, and prevents them from hurling defiance at "Young and his cut-throat minions," is simply preposterous, and totally at variance with every thing reliable that has been written or told about the people. What men can expect to gain by perpetrating and publishing such malignant perversions, that every one, who is in the least informed on these subjects, must know to be such, we cannot divine. Such reckless fabrications betray a malicious and contemptible spirit, as their originators must be aware that they are utterly false.

Who does not know that there are hundreds of men leaving the Great Salt Lake country every season, for the east and the west, and if there are any there who wish to leave they are as much at liberty to do so as they would be were they in California; and yet this paper says that one-third at least of the professors of the Mormon faith would, if they did not have the fear of assassination before their eyes, renounce the religion to which they are held unwilling converts. A few weeks ago it was stated in this paper to which we allude, that nine-tenths of the converts to Mormonism were knaves, &c.; now it appears that the editors have had more recent intelligence, for by some means, not set forth by them, "one-third, at least, of the Mormons" have become suddenly transformed in their estimation from knaves to honest men, and are now only kept from renouncing Mormonism through the fear of the omnipresent spies of the Church. A few weeks ago the Mormons were, with scarcely an exception, if we may believe them, a pack of cut-throats, subsisting by plunder, etc.; but now they have suddenly ascertained that the minions of Gov. Young are the only cut throats, and have obtained information through which they now know that there are men of property in Utah who dare not on the peril of their lives, or the sacrifice of all they own, leave the Territory. We cannot conjecture how these different statements of theirs can be reconciled, or how they can escape the charge of falsification; unless, indeed, they consider they are licensed to say everything bad about the Mormons they possibly can, without the slightest regard to facts or testimony. To draw the long bow, and to deal as largely in romance, as they evidently do when they attempt to write about Mormonism, requires a good memory, if not gifted with that necessary qualification, a perusal of their previous articles is necessary, or they will inevitably lose their credit for consistency among reflecting and discerning men.

We are aware that in noticing these foolish and untruthful statements, we are bestowing more attention on them than they deserve; but emanating from the quarter whence they do—from a paper professing to be the leading weekly in the State, they demand exposure. With the Mormons themselves such statements pass unheeded, even those who have never lived among the people have sufficient penetration to understand at a glance the spirit by which they are dictated; and all who bestow any reflection on the subject must perceive that such a state of things cannot possibly exist. The Territory of Utah is not walled in nor completely excluded from outside influences and intercourse: since the great discovery of gold there has been a constant stream of emigrants passing through there to California, and if any portion of its inhabitants were disposed to leave, they had abundant opportunities of doing so.

These gentlemen state that they *know* a man of property dare not leave the territory; will they cite us to the instance where they have been unlawfully detained there? Were they fully conversant with Mormonism, they would know, that instead of measures being taken to prevent the disaffected, whether men of property or otherwise, from leaving Utah, the people have always felt that the community has been benefitted by their absence, and would, therefore, never be guilty of interposing force to deter them.

We think that it would be a good plan for writers, who are striving so zealously to give the people all the knowledge they can about the despotism under which the Mormons are living, to give their readers, at the same time, a little insight into the secret of the Mormons' unity, and freedom from litigation, broils and bloodshed. It is universally conceded that with all their *corruption* and *fanaticism*, they enjoy these blessings to an unparalleled extent; and we conceive that it would be a work of philanthropy to make known the causes which produce these results. Will not some individual, out of the numbers who profess to know all about the Mormons, step forward and do this?

The State of California is noted for the number of its *pious, self-sacrificing* and *Christian* ministers, who are devoting the whole of their time in endeavoring to suppress vice, inculcate virtue, and institute a better order of things; but it is remarkable that with all their labors and the vast outlay of money there is made to carry out their plans, they are immeasurably behind the Mormons in accomplishing the objects to which they profess they are devoting their lives. Their labors have been useless and unfelt.

Comparisons are proverbially odious; but we can scarcely refrain from instituting a comparison between the situation of the two people—the people of California and the people of Utah. The land of one filled with bloodshed, crime and violence; while the other is enjoying a complete immunity from these evils, and order and harmony everywhere visible in all their proceedings. Probably some of these writers on "Mormonism and the Mormons," can explain the cause of this palpable difference. If despotism produces the good order and harmony witnessed among the Mormons, we have an idea that it would not be a bad move to engraft a sufficient amount of it into our republican institutions in this country to produce similar results.

If men would but reflect, there would be no need for lengthy argument to prove to them that these absurd and ridiculous statements made about the Mormons are false. Can an evil tree bring forth good fruit? Will a pure stream proceed from an impure fountain? Is it possible that Utah, if her inhabitants were as wicked, and her government as despotic, as they are represented to be, would have less crime and bloodshed committed within her borders, from the time of her settlement up to the present, than there has been frequently committed in one week in this State? We leave it for just and virtuous men to decide.—[Western Standard.

Microscope Marvels.

Let us look at some of the animalculæ to be found in a drop of water. Of these creatures which differ in size from the 30th to the 30,000th thousand part of an inch, one the most remarkable is the naviculæ. Upon examination it appears to be cased in an armour of flint, but it contrives to walk about upon twenty or thirty legs. If we watch it narrowly for five or six hours—no inconsiderable period in the existence of an animaculæ—we shall note a thin transparent line spreading across it in some direction or other. After the line makes its first appearance, it becomes more visible every minute, and rapidly increases in width. At length the creature begins wriggling its limbs violently, the body splits asunder, and two new naviculæ are made out of one old one. This curious creature has something like a hundred stomachs, and its mouth, which is situated near one extremity, is surrounded by a number of almost invisible tentacula, with which it grasps its food; but as soon as the transparent line appears, which denotes its approaching division into two, as, another mouth will be wanted, another is seen sprouting from the other extremity, and is ready to perform its functions as soon as the separation is effected. The naviculæ come to maturity at the age of 12 hours, and under ordinarily favorable circumstances divides itself into two every 12 hours. It is, therefore, reproduced from Mr. Malthus's principle, that is, according to a geometrical ratio; and, at the end of a month, such is the result of geometrical progression, that there were no checks to their increase, a single naviculæ would have produced eight hundred millions of living beings. But it would seem that even such a rate of increase is not sufficient for the demand; because some kinds of naviculæ split themselves into sixteen instead of two in the same space of time.

Keeping Secrets.

Constantly I see quoted, as if it were an excellent lesson in morals, the maxim, "Never expect another to keep a secret which you can not keep yourself." The maxim is the concentrated essence of selfishness and falsehood. To receive secrets, to hold them sacredly, and use them wisely in intercourse with the depositors, is the highest office of friendship. The power to keep another's secrets better than your own, is one of the surest signs of a noble nature. The very impulse to confide—the eagerness of the "O'er fraught heart" to relieve itself—is a suggestion that another will keep its secret for it, and love the more, and not the less. All friendship that is worth the name, is a giving and receiving of confidences. My friend is one to whom I can show myself as I am, without reserve, sure of his sympath and counsel. I hope he will find me as ready to give as to take in the commerce of love and service. If he tells me a secret of his, I will strive to deal with it, as he would have me do, if he could enter my mind and regulate my thoughts. If by insight or observation I come to know what I have reason to believe he would not have me know, or if, in a moment of excitement, he himself tells me what when soberer I fear he would wish blotted from my memory—then I will hold such a secret more guardedly than even one which he has formally intrusted to my keeping. I am never afraid of knowing too much of my friend. I am sure I can get more readily at his worst than at his best; and my happiest hour is that in which I look up to him and think him superior. If he were not noble I should not have chosen him—if he is, I will trust in him, though he slay me.

If you find this philosophy too high-strung, then look you to it quickly, and make up your soul's accounts—for the fault is in you, and not in the philosophy.—[Tait's Magazine.

Ancient Structures

Nineveh was 15 miles long, and 40 miles round, with a wall 100 feet high, and think enough for three chariots abreast. Babylon was 60 miles within the walls, which were 75 feet thick and 300 feet high, with 100 brazen gates. The temple of Diana, at Ephesus, according to Pliny, required 220 years to complete it, and was supported by 127 pillars, 60 feet high, having been raised by as many kings. The largest of the pyramids is 481 feet high, and 653 on the sides; its base covers 11 acres. The stones are about 30 feet in length, and the layers are 208. It employed 360,000 men in building. The labryinth of Egypt contained 300 chambers and 12 halls. Thebes, in Egypt, presents ruins 27 miles round, and had 100 gates. Carthage was 25 miles round. Athens was 25 miles round, and contained 250,000 citizens and 400,000 slaves. The temple of Delphos was so rich in decorations, that it was plundered of £100,000, and Nero carried away from it 200 statues. The walls of Rome were 12 miles round.

Transmission of Sound.

The nearer the bells are hung to the surface of the earth, other things being equal, the further they can be heard. Franklin has remarked that many years ago the inhabitants of Philadelphia had a bell imported from England. In order to judge of the sound, it was elevated on a triangle in the great street of that city, and struck, as it happened, on a market day, when the people coming to market were surprised on hearing the sound of a great bell at a greater distance from the city than they ever heard before. This circumstance excited the attention of the curious, and it was ascertained the other sound of a bell struck in the street reached nearly double the distance it did when raised into the air. In the air sound travels at the rate of from 1,130 to 1,140 feet per second. In water, 4708 feet per second. Sounds are distinct at twice the distance on the water that they are on the land.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. ANN, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JULY 5, 1856.

Last Chance for Office.

"Old Bullion" up for Prophet.

Col. Thos. Benton, *alias* Old Bullion, like the dying gladiator, is making the last struggle for life. Lately he has been trying to raise an excitement among the "Pukes" in the hope that in some unguarded moment he might slip into the governorship of Missouri. There are folks in the world not over scrupulous about how a thing is done,—"The end justifies the means." The Colonel's speech at St. Louis on the 21st ult. is a wholesale tirade of accusation against the present administration at Washington, the best resemblance that we have yet seen of an attack of a charlatan pill vender upon a more successful candidate for public patronage. The administration is everything that is crooked, ugly and despicable, and Col. Thomas Benton has announced the judgment. Amongst the many crimes charged to President Pierce, leniency to the Mormons is not the least. That our readers may understand Old Bullion's claims to be ranked with the Prophets, out of Israel we presume, we publish entire his tirade against Gov. Young and the inhabitants of Utah, in which he parades his prophetic spirit. We think it may serve a good purpose to give Mr. Benton's short description of the state of the Territories by way of introduction:

"Neglect of the Territorial governments is another of the offences of this administration. Political partisans and pot-house demagogues are sent out to fill their offices—men unfit, if they were disposed, but merely electioneerers, engaged in the State and federal elections, while the protection of the federal government is utterly unknown; and violence, bloodshed and disorder overspread the land. Beale, whose ascendant over the savage mind charmed the Indians into infantile submission, was dismissed because he would not electioneer, to make room for a pot-house demagogue, who could do nothing else. California, Oregon, New-Mexico, are all the scenes of bloody outrage. Indian wars rage—private murder prevails—law is impotent—the federal officers are of no account, and the citizens are driven to the necessity of providing for themselves.

I need not mention Kansas; the condition of that blood stained ground is sufficiently known to you. I will speak of Utah, where the federal government is ignored and repudiated—its laws and authority set at defiance. The term of the Mormon Governor, Brigham Young expired three years ago. As he had thrown off the authority of the United States, it was determined to send him a successor—a military graduate of West Point—and Capt. Steptoe was called from his pleasant quarters to go upon the enterprise. When Brigham heard of it, he made a speech to his people, in which he told them what President Pierce intended, and what he himself intended—one sending a new Governor, and the other intending to repulse the compliment. It was in that speech that he said to his people that he intended to remain in his place until the Lord should say to him, "Brigham, I don't want you to be Governor of Utah any longer."

The administration was afraid of him, and undertook to out manœuvre him, and that in the highest style of West Point tactics; they determined to smuggle Steptoe in. For that purpose the military governor was furnished with a battalion of soldiers, and directed to proceed to the Mormon Kingdom, as if he was going to California, stop there to hybernate, and, watching the chance, slip into the governor-ship some day when Brigham was out—something like a weazel that gets into anothers hole when he finds the occupant gone. When I heard of this fine scheme, I said to my acquaintances, and can prove that I said it, (for I do not indulge in *ex postefacto* predictions,) that the next time we should hear of this Gov. Steptoe again, he would be on his tip-toes, marching to the tune of "Hey, Betty Martin, tiptoe fine," and so it was; for before the hybernation was over he was on his march in good truth to California, to return thence to the United States.

But there was something else which I did not forsee, which was, that this military governor carried off four dozen of the Mormon Betty Martins with him, to the infinite distress of the Saints, profoundly chagrined to find themselves so encroached upon by the Gentiles. But it was the last encroachment of the kind. No more of the United States military have been there since, and Brigham says he has promised the Lord that if they come again he will fix them so that they will let his Betty Martins alone. And that was the end of the attempt by this administration to give a Governor to Utah. Brigham holds on to the place, and Mr. Pierce stands with hands off, and the scandalous spectacle is seen of a man assuming to be Governor by the will of the Lord, repulsing the United States authorities, trampling the laws under foot, insulting and defying the federal government, and no attempt made to reduce him to law and order. Such is the insurgent condition of the polygamous kingdom of the Latter Day Saints.

All have heard of this polygamy—a state of things at which morality, decency, shame revolts; and I have been told how an institution so abhorrent to human nature is kept up, and that it is by virtue of the civil power vested in Brigham and his Saints, still more than by his religious power—there are enough to overturn the institution, if it was not that all civil power, as well as the religious jurisdiction, is in the hands of Mormon authorities; so that this administration is actually responsible to the moral sense of the civilized world for the present continuance of polygamy in the Territory of Utah."

Col. Benton may find it convenient to let some portion of the inhabitants of Missouri know his hostility to the Mormons; it may secure him some extra votes. We are, however, no stranger to his feelings towards us; we know a little more than we have time now to touch, but he is likely to have a little of our attention at a more convenient season. We confine ourselves presently to the last burst of his passion.

On what authority does Mr. Benton charge the inhabitants of Utah with ignoring and repudiating the Federal Government and setting at defiance its laws and authority? He gives none: probably he is satisfied with the rambling, topsy-turvy, helter-skelter accusations of run-a-way Brocchus & Co. of 1851. The inhabitants of Utah set at defiance law and authority, ignore and repudiate the General Government—do they really? Will Thomas Benton point to us a Territory wherein the General Government, laws and authority are more respected? We defy him to do so, and tell him in our plainest English that his charge against Utah is pure calumny. Brigham Young never threw off the authority of the United States, and we defy Thomas Benton to state when, where, and in what manner he did so. His mere *ipse-dixit* is but another calumny.

We pass over the prediction, its fulfilment and march of four dozen Mormon Betty Martins, if Col. Steptoe and President Pierce are satisfied to let pass in silence Old Bullion's interpretation of events, we can well afford to let the gentleman rejoice in his place among the prophets. Should he, now that he has enrolled his name on the list, cultivate a closer acquaintance with Israel's prophet and renowned legislator, we should not at all be astonished to see him giving laws from the gubernatorial chair, if he ever get there, for the regulation of that very polygamy against which he talks so much and understands so little. Time works wonders.

"Brigham holds on to the place, and Mr. Pierce stands with hands off." Of course they do; but not from rebellion on the one side or fear on the other. Gov. Young is there because "Providence, that shapes our our ends, rough hew them as we will," has so decreed it. Mr. Pierce is one of God's creatures, and may insensibly and unintentionally accomplish His high purposes; but had it been otherwise decreed, had Mr. Pierce appointed any gentleman to succeed Governor Young, and had he accepted the appointment, there would have been no difficulty among the Mormons. It is a long time since they learned to rejoice in all the dispensations of Providence, whether they might be "for the present joyous or grievous." The Mormons sing,

"Behind a frowning Providence
He hides a smiling face."

And we can assure Mr. Benton that, whether he will acknowledge it or not, Moses, the great historian, set forth a true principle when he said, The Lord raised up one and cast down another for the accomplishment of His own purposes; and however Mr. B. may be scared by "the scandalous spectacle of a man assuming to be Governor by the will of the Lord," it is quite correct. The Pharoah that would not listen to Moses was raised to his throne for the accomplishment of His purposes, and if the Lord wanted to scourge this nation and raised up Thomas Benton to the office of Chief Magistrate for that purpose, the Mormons, whether they made bricks without straw or not, would acknowledge the hand of the Lord, and think the selection becoming the work to be done. We hope he is now converted, for we have done the very best our limited time and space in this article permit us, to proselyte.

Governor Young is charged by Thomas Benton, that would-be-Governor of Missouri, with "repulsing the United States authority, trampling the laws under foot, insulting and defying the Federal Government." Again we ask on what authority, when, where and how? We defy Mr. Benton to answer. He has undoubtedly heard reports, but does any man who respects himself become the echo of all the infamous stories that pass from lip to lip? An honorable man is quick to hear, but slow to speak; he carries the torch of examination and of criticism upon the work of another; weighs the accusers; repulses those whom ignorance, passion, and ifinterested motives may have misled; according to others a degree of confidence proportioned to their known integrity, and carefully examines above all the facts—those incontrovertible witnesses that cannot be disputed. Has Col. Benton done all this before he made his charges against Gov. Young? He has not, and is therefore a mere echo; the defamer of a man the equal of whom he can never be, were he to live here a thousand eternities.

The pure, virtuous, immaculate Col. Benton could not bridle his calumniating tongue till he had spit at the morality of the inhabitants of Utah. "All have heard of this polygamy—a state of things at which morality, decency, shame revolts."

When we read such charges we think of what surrouds us, and oh, how our heart sickens at the hypocrisy and brazenfaced impudence of some men. Morality, decency and shame revolt where polygamy exists! Oh, Thomas Benton!—But what is the use of arguing? Some men, Solomon says, if pounded in a mortar would come out the same. We leave old Bullion to a more convenient season, hoping he may improve, during the *interim*, the opportunity of reading the Bible he professes to believe, and repenting bitterly of all his folly.

Polygamy,

The Interesting Subject at Washington.

The all-wise and intelligent Creator of the Universe, knowing the influence and power of practical life upon men, chose an humble and upright man, led him from his idolatrous nation to another country, where, far removed from former associations and far from importunate friends, he might teach him the true value of all earthly things in and of themselves; man's incompetency to accomplish much through his own unaided action; the benefits resulting from a well-regulated life and a proper organization, and thus qualify him for a public preacher to all generations. This man, Abraham, properly instructed, walked in the fear of his instructor, was blameless in all his ways. His son and grand-son, Isaac and Jacob, were likewise faithful to the laws of their great Creator. Their upright conduct, humility and acknowledgment of God's hand in all their prosperity, gained for them a high place in His esteem. They were remembered among His friends. From their loins sprang princes, prophets and rulers; and no less a personage than Jesus Christ.

Their memories were cherished by future generations long after they descended to the grave. The Lord whom they served raised to their names an imperishable monument—I am the God of Abraham, Isaac and Jacob. Inspired poets and prophets honored them and loved to be accounted of their race. Jesus, the highest and purest of men, spoke of them with veneration and pointed to them as models for all who desired to work righteousness. All good men were proud of their lineage from Abraham, and even hypocrites, who had nothing of themselves to boast, remembered and vaunted of having Abraham to be their father. But, alas! darkness, gross darkness covereth the children of men. Prophetic fire has for ages been quenched. Generations of men have for ages played their part on the stage of life and passed away, and little or no remembrance of the past has been before their eyes. Some few have claimed Abraham for father according to the flesh, but wallowing in darkness they have been scattered throughout the earth, abandoned and forsaken.

Though darkness has long covered the minds of men, a ray of hope has been cherished by the few that a time would come when the barren earth would again be visited with refreshing showers from on high; that "the day-star would arise with healing on his wings." Prophets among scattered Israel comforted the repenting few with the hope that God would yet have mercy and bring again Zion, that the waste places of Jerusalem would be rebuilt; that the nations should once more hear the glad news, the tidings of salvation. The predicted day has arrived; the day-star sheddeth forth its purest rays, though the darkness comprehendeth it not, and those who have the hearing ear and the understanding heart, know in what they trust.

The world may deride; nevertheless, the lessons taught Abraham have been taught again in our day. Joseph, like Abraham, has listened to the voice of his Creator, been instructed in His paths, and walked humbly therein. The wise who understand rejoice in their association with the man who has been instructed in the value of earthly things; the man who taught the blessings of associations and organizations, and lived by the order of heaven. No dearer to ancient Israel could be the memory of Abraham than that of Joseph to his brethren now. The revelations to Joseph are more than all earthly things. Those who know them, and live by them, are prepared to defend them by their life. They know their value, and know no master but one—that is God. To Him they adhere; His voice they obey; they know no other. Years have rolled round since the young prophet spoke to the world, and reminded men of the dealings of God with Abraham; that the latter was the father of the faithful; that heirship to thrones, principalities and powers in the Kingdom of God was for those who were of the faith and did the works of Abraham. The wicked have raged, threatened and sought to despoil Israel, but they have stood the shock. Everything that could be shaken has been shaken; but the immovable rock remains unchanged, and no power on earth can shake it.

It is certainly a difficult business to uproot early education. When Jesus poured out upon the pharissical hypocrites of Jerusalem it was hard to bear him, and none but the truly noble, conscientious few, who had confidence in Moses and the prophets, stood firm and declared for the reading of the law. We, therefore, presume that the committee who father the bill are not great sticklers for either Abraham or the prophets, and should think they have but a slight acquaintance with Hebrew literature, and that it has been some time since they consulted the Divine oracle, or they would have hesitated to qualify patriarchal marriages *pollution*.

With this introduction, we publish the subjoined bill, presented by Mr. Morril, of Vermont, in the House of Representatives, Washington, and every one can judge of the support the Vermont Representative will draw from men who fear God:

A Bill to punish and prevent the practice of polygamy in the Territories of the United States and other places over which the United States have exclusive jurisdiction.

Whereas, It is admitted that polygamy is permitted by the municipal regulations of one of the Territories of this Union, and is sought to be justified on the ground that this abomination in a Christian country is a religious rite of the inhabitants of said Territory; *and whereas*, no principle of self-government or citizen sovereignty can require or justify the practice of such pollution; therefore,

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That if any person or persons, being married and an inhabitant of any Territory of the United States or other place over which the United States possess exclusive jurisdiction, shall intermarry with any persons, or cohabit with any person or persons, or live with any person or persons as partners acknowledging conjugal relations, the former husband or wife being alive, he, she or they so offending shall, on conviction thereof, pay a fine not exceeding $500, and be imprisoned not less than two years nor more than five years; *Provided*, nevertheless, that this section, or anything therein contained, shall not extend to any person or persons whose husband or wife shall absent him or herself one from the other for the space of five years, the one of them not knowing the other to be living within that time, nor to any person or persons who shall be at the time of such marriage divorced by competent authority, or to any person or persons whose former marriage by sentence of competent authority, shall have been declared void.

We should think all good folks in the Union, with few exceptions, believe that our fathers who framed the Constitution lacked neither wisdom nor patriotism when they decreed toleration to every creed; we expect, therefore, that those who love their memories will not forget this attack from Vermont, and those who have any respect for Abraham will be expected to sustain the purity of those marriages through which the blood of the Father of the Faithful was transmitted to his royal descendant, Jesus Christ. For Christianity's sake—if not for Mormonism, which is the same—we would counsel Mr. Morril to take back the bill and offer it on the altar—a burnt offering for bigotry. It is not too late to learn, even in Washington, that God is mighty and will prevail.

The Horizon.

THIS fine ship arrived at Boston dock on Sunday morning with a large company of Saints. We have seen only one family who came by that ship, and from them we have a most favorable report of Captain Reed and his crew. The captain has been a kind father to them all, ministering to them everything he could during their sickness. Our heart warms to such men; when we hear of their kindness to our brethren we feel in our souls to say God bless them.

Delegation from Utah to Washington.

HON. G. A. SMITH left here for Washington on the 26th ult. Hon. John Taylor proposed joining his colleagues before this time; but we are sorry to say that after he had got through with much pressing business and was on the point of starting for Congress he was taken suddenly indisposed and became very weak in body. He has retired to the country, hoping that a few days will restore him to his wonted health. That this "champion of rights" may realize his expectation and soon be qualified for his mission, will be the prayer of all the Saints.

Arrival.

PRESIDENT ERASTUS SNOW has just walked in, unexpectedly indeed, to our sanctum, right from the cars, covered with dust, but feeling first-rate. He is on Deseret business to Boston, Washington and New York. He left the camp, Iowa City, on the 23d. Hand-cart business was very brisk; the third company was ready to start, which cleared the ground of P. E. Fund passengers. The health of the emigrants was good. The Thornton's company left Chicago for the camp the same day.

Departures for Europe.

PRESIDENT ORSON PRATT left Boston on Wednesday, for Liverpool, accompanied by President Ezra T. Benson, Elders Phineas H. Young, Truman O. Angell, and Lorenzo H. Hatch.

The same day, the following Elders, who arrived in this city within the last ten days, embarked on the *New World*, in this port, for Liverpool: Thomas R. King, Peter Robinson, Elijah E. Holden, Almerin Grow, from Fillmore City, U. T.; William Pace, from Spanish Fork; Isaac Higbee, from Provo City; Thos. Bladen, from Cedar City; Jesse Hobson, from Farmington; James Taylor, from Lehi; Jas. Ure, James Beck, Miles Romney, from G. S. L. City.

Elder William Miller leaves for Liverpool, by the *Atlantic*, on Saturday.

Departures for Salt Lake.

FOURTEEN members of the New York Branch of the Church left on Wednesday afternoon, by the Erie Railway, for Iowa City, *en route* for Utah.

Kansas.

THE Special Committee appointed some time since by Congress to investigate the troubles in the Territory of Kansas, having performed the duties assigned to them laid, before the House on Tuesday a voluminous report on the past and present of this unhappy Territory. The Herald gives the following epitome:

"We devote a large portion of our valuable space this morning to the publication of the majority report. It is indeed, a formidable document; and for the benefit of such of our readers as may be deterred by the prevailing warm weather from its perusal we give the following synopsis of its contents: The report shows that as soon as the bill to organize the Territory of Kansas was passed, a large number of the citizens of Missouri went into the Territory and held squatter meetings, passed resolutions denouncing abolitionists, and declaring that slavery existed therein. In the autumn of 1854, a secret political society, called "The Blue Lodge," was formed, the plan of operations of which, with its oaths, &c., are given in the report. This Lodge controlled all the subsequent movements and invasions on the part of the Missourians. At the election November 29, 1854, for a delegate in Congress, there was no evidence of fraud except in sparsely settled and remote districts, where citizens of Missouri appeared and voted. During the winter of '54–'55 great excitement existed in the Territory, on account of the invasion, and much bitter feeling was manifested. In February, 1855, a census was taken, and the number of legal voters was ascertained to be 2,905. Previous to the election in the spring of 1855, active preparations were made in Missouri to invade the Territory, and a complete organization was effected. Leaders were chosen, tents, provisions, amunition and arms distributed, and the forces were drilled in companies in Missouri; and on the day before the election, it is testified, at least five thousand Missourians took up the line of march for Kansas, and companies went into every representative district of the Territory except one. From accurate and almost absolute proofs it appeared that about 6,300 votes cast at the election for members of the Territorial Legislature, 5,000 were those of non-residents. The majority of the members of both houses of the Legislature, would have been free State men if there had been no invasion of Missourians.

"The committee took a large mass of testimony regarding the proceedings of the Legislative Assembly, which proceedings they state are characterized by recklessness and injustice. The report likewise alludes to the murders, robberies and other crimes committed in the Territory, and states that in no case, except that of McRae (a free State man) was there any prosecution for those offences. No indictments were found, no arrests made, and no measures taken to bring the perpetrators to justice. The report says it is clearly proven that Samuel J. Jones, the Sheriff, was the main cause of the recent disturbances in which he so prominently figured. It is also proved that Mr. Oliver, one of the Investigating Committee, went into Missouri with one of the invading companies. The conclusions of the Committee are, that each of the elections in Kansas was carried by invasion from Missouri; that consequently the Legislative Assembly is an illegally constituted body and has no power to pass valid laws: therefore its enactments are void. The election of G. W. Whitfield, as delegate to Congress, was not held under any valid law—neither was that of Mr. Reeder in accordance with law. The Committee suggest no remedy. The report alludes to obstructions thrown in the way of the Committee and to the general violence which prevails in the Territory."

War and Peace.

THE *European Times* of June 14th, published at Liverpool, contains an address from the President of the *Liverpool Financial Reform Association* to the Commercial and industrial classes—subject the differences between Great Britain and the United States. In the copy sent us "American Editors are requested to publish" and forward a copy of the paper in which it might be inserted, to Mr. Willmer. We may inform that gentleman that every man, be he English or American, possessing sound sense is fully convinced of the blessings of peace and the curse of war. John Bull may feel at perfect ease on the war movement, Jonathan has plenty of it at home without going abroad to kick up a row for the fun of the thing.

DOMESTIC SUMMARY.

THE official organ of the Government of New Grenada, published at Panama, appeals to England and France against filibusterism they feared from the North, and begs the two Governments to take Central America under their protection as they did Turkey against the Czar of Russia. The appeal is soapy. The following is a specimen: "God bless you, mighty Albion, heroic France! The whole world looks on you, and Spanish America beholds in your alliance the defence of feeble nations and the regeneration of humanity. Therefore, as the vulture of the frozen regions fell down from his lofty height, in the same manner—and the day is not very far—the boa, which silently slides into our groves, will die from the glorious cannon of Sebastopol. Oh, certainly, the name alone of France and England is like a victory, and they will not permit this enchanting America to become the unfortunate victim of an iniquitous filibusterism. France and England watch over the peace of the world, and Spanish America will save herself—and likewise, as Turkey has saved herself from the European vulture, in the same manner that the virgin of Columbus saved herself from the Northern boa."

The *Herald* of the 29th ult. publishes a correspondent's letter on preparations for an expedition to Mexico—a good imitation of an advertisement, which, by its right name, would be illegal: "An expedition is being formed in this (New York) and some Southern cities whose destination is Mexico. It is to be commanded by American officers, and the men armed with Minie rifles and revolvers; the corps has already enrolled over 400 men, and will be off as soon as the ranks are full; 500 being the full complement. It is to act with the present Mexican Government."

The last news from Nicaragua represents great distress and dissatisfaction in Walker's army, owing to the cholera and fever which prevail there to a terrible extent; provisions are scarce, and the country is under martial law. Walker is expected to commence hostilities against Costa Rica when the weather becomes a little more favorable. Many of his soldiers desert when they get a chance.

Last Sunday afternoon and evening, nine of the Shakers of Lebanon—six sisters and three brothers—held service in Military Hall of this city. Subject: "The blessings of celibacy."

A company of armed emigrants from Chicago to Kansas were stopped at Lexington by Missourians and South Carolinians, who would not permit them to proceed on to the Territory. The company returned by the same steamer to Alton, Ill., escorted by a guard of South Carolinians.

The French residents in this city are raising subscriptions for the sufferers by the late inundations in France.

Casey, who lately shot Mr. King in San Francisco, was executed by the order of the Vigilence Committee on the 22d ult., at the same time Cora paid the penalty of his crime. Casey made a speech, justifying his shooting King, on the ground of his early education teaching him to resent injury. Cora said nothing—thought more. "Yankee" Sullivan, the pugilist, who had figured largely in the elections at San Francisco, was kept in durance vile by the Committee. Fearing the fate of Casey, he committed suicide by opening a vein in his left arm. Previous to committing the deed, he gave some curious revelations on electioneering.

FOREIGN SUMMARY.

FRANCE.—Towards the termination of the war in the Crimea, Baron de Barancourte was sent by the French Government to the seat of war for the purpose of compiling a "Narrative of the Crimean Expedition." The Baron's work has recently been published, and created almost as great interest and excitement as the war itself. English journalists charge the Baron with partiality for his nation and its army, "injustice to the English," and "calumny." The *Moniteur* declares the work non-official and proposes to review it.

His Imperial Highness, Prince Napoleon, was to leave Havre on the 15th ult. on a scientific voyage to the North seas, for which the Emperor has placed at his disposal the Imperial yacht, the Reine Hortense, and the steam aviso Le Cocyte. In addition to the members of his household, the Prince takes with him a commission of staff officers, engineers of the navy and miners, naturalists, draughtsmen, &c. The voyageurs expect to be absent three months. The command of the expedition is entrusted to captain Baron de la Ronciere Le Nowry, commander of the Reine Hortense.

Lous Napoleon is taking steps to have the Empress appointed Regent for her son.

The project of law on the subject has been sent to the Senate, and debated with closed doors. The project proposes that on the Emperor's demise the Empress shall reign, assisted by the Council of the Regency, whose names the Emperor will leave under a sealed envelope. Meanwhile, the Government papers are writing up the project. The Moniteur also gives the project of the Senators Committee on the Regency. It states that the Empress mother is to be regent and guardian of her son during his minority, but not to contract a second marriage while it continues. In case of the death of the Empress, the Regency is to pass to the senior Prince of France, thence to the other Princes in order of hereditary succession, and failing them all, to the Council of the Regency chosen by the Senate.

Two and a half million of francs have been collected for the sufferers from inundation.

ENGLAND.—Mr. Dallas will not be dismissed, but no successor to Mr. Crampton is likely to be appointed under the administration of Mr. Pierce.

In the House of Lords, on Monday evening, the 16th, the Earl of Clarenden stated in reply to the Earl of Derby, that it was not the intention of the government to advise her Majesty to suspend diplomatic relations with the United States. The announcement was received with loud cheers. The Earl of Derby expressed his satisfaction at the statement, but he regarded the course taken by the government as humiliating, and as acknowledging that they had been in error.

Lord Clarendon appealed to the House not to join the Earl of Derby in pressing the question; and the subject then dropped.

Sir Edmund Lyon is to be raised to the Peerage for services rendered in the Black Sea—being the only Peer manufactured from war with Russia.

The Queen gave a grand ball on the evening of the 17th. Two thousand invitations had been given out. Mr. Dallas was present.

Prince Napoleon is visiting English ports in a yacht.

Collections continue in England for the sufferers from the inundations in France.

The baneful ribbon system is prevailing extensively in the northwestern counties in Ireland, especially Donegal and Sligo. Owing to instructions from the government, the constabulatory are making great exertions to break up the confederacy, and numerous arrests have taken place. In Donegal one day last week twenty-one persons were marched into Lifford by the constabulary, and committed for trial at the Assizes.

BELGIUM.—The editor of the Brussells paper, La Nation, has been fined and imprisoned for an editorial alleged to be libelous, of the Duchess of Brabant.

ITALY.—Two or three changes have taken place in the Sardinian Ministry—the chief one being the appointment of General La Marmora to the War Department.

Baron Wener, Austrian Under-Secretary for Foreign Affairs, has gone to Rome. It is rumored his object is to convince, if possible, Cardinal Antonelli and his colleagues of making necessary reforms.

Ship Horizon.

BOSTON June 28, 1856.

PRESIDENT JOHN TAYLOR—*Dear Brother*: We have the pleasure of informing you that we arrived safely in this port this evening. We left Liverpool May 25, at 9 A. M., making a passage of 34 days 9 hours, with a company of Saints, numbering 856, the largest and we believe the best that has crossed the Atlantic in one vessel. The company included two High Priests, three Seventies, one-hundred and six Elders, twenty-seven Priests, fourteen Teachers, and nineteen Deacons; total of officers, one hundred and seventeen. Of these, two had held the position of President of mission; one, Pastor of Conference, seven, President of Conference, and eight, Traveling Elders.

As early as possible the company was divided into Nine Wards, Elders John Ennion, presiding over the first, Thomas B. Broderick, the second, Robert Holt, the third, H. A. Squires, the fourth, Thomas Ord, the fifth, James Stoves, the sixth, John Jaques, the seventh, Peter Mayot the eighth, and Robert Evans, the ninth. Elders John Toone was clerk, Thomas Franklin had charge of the cooking galley, Thomas Dodd served out the water, John Thompson was steward, F. C. Robinson Captain of the guard, and John Jaques historian. Five o'clock, A. M. for rising and prayers, and ten P. M. for clearing the deck of passengers, and for prayers and bed, were the hours originally established, but it was afterwards deemed advisable to change them to six and nine.

The following is a list of the marriages, births, and deaths that have occurred on board, in the order of date.

May 25. F. C. Robinson, from Bradford Conference, and Elizabeth Gamble, from Sheffield, were united in marriage by Elder J. A. Young. Thomas Smith and Mary Jackson, from Pillay, Yorkshire, were united in marriage by Elder W. G. Young.

27. Elizabeth, wife of James Wilson, from Preston, gave birth to a daughter, which was named Nancy Horrizon.

28. Joseph Acres and Ann Pugh, from Shrewsbury, were united in marriage by Elder Edward Martin.

29. William Severn and Mary Astle, from Hucknall, Forkard, Nottinghamshire, were united in marriage by Elder Jesse Haven.

31. Sarah Allcock, from Manchester Branch, died of the flux, aged 66 years.

June 1. George Baker, from Brigton, Sussex, died of consumption.

12. Ann, wife of William Panman, from London Conference, gave birth to a son, which was named William Horrizon.

19. Nancy Horrizon Wilson, before named, died aged 23 days.

27. Ann Allen, from Radcliffe Bridge, Lancashire, died of a paralytic stroke, received on the 16th. Ann E. H., wife of Charles Twelves, from Sheffield Conference, gave birth to a female child.

It was a beautiful and calm day when we left the Mersey. Presidents F. D. Richards and C. H. Wheelock, and several Elders accompanied us out to sea about 20 miles, returning with the tug. The brethren and sisters congregated on deck, and made the welkin ring with their songs of joy and praise. That night and the next day we had a strong breeze, and sea-sickness prevailed, but in a few days most of the company overcame it.

During the greater part of our voyage we have had head winds, and a heavy sea swell against us. Scarcely once have we had a decidedly fair strong breeze. Under such circumstances we consider that our good ship has made a speedy passage. She is certainly a prime sailor. Not a single sailing craft that has appeared on our course could touch us. Our noble vessel has fairly and readily outstripped them all. We have had considerable foggy, cold weather, which made the few clear running days we have enjoyed towards the end of our voyage doubly welcome.

Captain Reed has shown himself a gentleman. He has granted the company every convenience and comfort they could reasonably have desired. His affability and kindness, and his continual carefulness of the welfare of the company, specially of the sick, to whom he has given many comforts from his own stores, have won our respect and esteem, and we say, God bless him.

The Presidents of the various wards, and the other officers, have been as the heart of one man in carrying out the instructions of their Presidents, and the rules and regulations established to maintain cleanliness, health, and good order among the whole, and to promote the general convenience, comfort, and happiness. We are grateful to the Saints for their willing promptness in raising up and doing whatever they have been called upon to do, and for their readiness to carry out, to the best of their knowledge and ability the instructions that have been given to them by those presiding over them. If any like company, of equal number, come across the ocean with less discord and with better order than this company have shown, they will deserve the prize indeed. We sincerely believe that no unvirtuous act has been committed between Liverpool and Boston by any of the company.

The first Sunday after the one on which we set sail, we had a general meeting in the morning and another in the afternoon on the main deck. Every Sunday since, we have had a general meeting in the morning in the same place, and in the afternoon sacrament or other meetings in the various wards. Each ward has also held its respective evening meeting or meetings in the week. These, with the teachings and exhortations of the brethren at their morning and evening prayer-meetings, have tended to comfort, encourage, and cheer the Saints, build them up in their most holy faith, and establish them in the principles of eternal life.

After the sea-sickness and the consequent lassitude had pretty nigh passed away, many of the sisters and some of the brethren earnestly engaged in tent-making, and in a short time forty-five tents and eight wagon-covers were made and packed up.

29th. On our meeting on the main deck this afternoon we gave three cheers for the captain! who, in responding in a short and pithy speech, congratulated the company on their good behavior during the voyage, and said that as the Saints sing, "We'll *marry* none but 'Mormons,'" he would say that he would *carry* none but Mormons.

EDWARD MARTIN, Pres. of the Company.
JESSE HAVEN, } Counsellors.
GEO. P. WAUGH, }
JOHN JAQUES, Historian.

THE MORMON.

Correspondence of a Missionary.

To the Editor of the Mormon:

DEAR SIR:—Passing through your city "en route" for Europe I drop you a few lines which if you deem worthy of publishing in your paper, you are at liberty to do so. My object is not to call attention to myself as an individual but I deem it right and proper to bear my humble testimony to the *truth* upon all suitable occasions, suffice it for me to state therefore a few facts and incidents in the history of my somewhat eventful life for the last twenty years. I was what might be termed religiously inclined from my early youth and commenced at an early period of my life to seek after "*truth*" trusting to find, if possible, some system of religion whose doctrines if carried out practically would secure eternal happiness. This I have made the main object of my existence for the last twenty years, considering that if man did possess an immortal spirit or soul that would exist beyond the grave either in a state of happiness or misery, it was of more importance to me to secure that eternal happiness than it would be to gain the honors, acquire the wealth or enjoy the pleasures of this transitory life.

At the age of twenty, I first heard the doctrine of Baptism preached, as taught in the New Testament. I embraced the doctrine, obeyed the commandment and was baptised with the promise that I should receive the "*gift of the Holy Spirit.*" In this last, however, I was disappointed; from the fact that he who administered the ordinance of baptism had no authority to do so, neither had he authority for the laying on of hands to confer the Holy Ghost, in fact he did not attempt to practice that ordinance—probably being as ignorant as myself upon the subject. I soon became dissatisfied amongst the Campbellites and sought for further light (if indeed I had any light at all) amongst the Methodists. In that connection I believe that I received a portion of the Spirit of the Lord and was zealous in the cause of Methodism for several years. I at length became dissatisfied for want of light amongst them and I joined the Baptists, but remained with them only a short time believing that I had jumped out of the frying pan into the fire, I therefore returned to the Methodist Church and became a traveling preacher. I preached the doctrines (and practised them too,) of the M. E. Church until I lost all faith in their creed and gave it up as a bad job, so far as Methodism was concerned. I ought here, however, to bear testimony that there is much sincerity among the Methodists, and many, very many of them live up to all the light they have, and when I consider my own case that I was an earnest seeker after *truth* for twenty years and although the light of the Gospel of the Son of God had been beaming all around me, I was not able to discover that light until very recently. I am inclined, therefore, to think that some of the Latter Day Saints do not at all times exercise that degree of charity towards the sectarian denominations of the day that would be pleasing in the sight of our Heavenly Father. I united with the Presbyterians and there I found their "*decrees*" of the Almighty too hard for me, I soon abandoned them to their own blindness in which they glory. I next joined the Church of the New Jerusalem, the believers and followers of Emmanuel Swedenborg, who is believed by his disciples to have been a *Seer*. Connected with that denomination are some very talented men, much union and friendship prevail amongst them, they also teach many truths which are unknown to most of the sects of the day. I soon left them, however, to investigate "*Spiritualism*" as it is called, and in this investigation I very soon became satisfied that all their "divine manifestations," or as I would call them superhuman manifestations, were produced by the power of *Satan*—such is my sincere conviction, formed on what I have witnessed amongst them.

After twenty years unremitting toil and study I was left without anything to fix my faith or hopes upon except a vague, indefinite idea of a Supreme Being that I could not comprehend, with whom I could hold no intelligible intercourse, and I felt that my mind was a complete shipwreck, that my life had been spent in vain, I therefore resolved to make the best of the balance of my life, so far as I might have power, to procure some of this world's goods as all hope of the future was blasted, and the *Straight and narrow way*, spoken of in Scriptures, was fenced up, I accordingly started for California in the spring of 1853. I had occasionally heard of the Latter Day Saints or *Mormons*, as they are often called and I determined to take Salt Lake in my route for California and examine for myself the doctrines taught by them. I had no doubt that their leaders were imposters, that their religion was a humbug, but the mystery with me was how it was possible so many could be deceived by them.

I had some acquaintance with Joseph Smith several years ago, and although I did not at the time believe him to be a prophet, yet I found him to be a very courteous gentleman and I esteemed him highly as one of the most affable and interesting men with whom I was ever acquainted.

After overcoming many obstacles that seemed to be thrown in my way I arrived at Great Salt Lake City, Utah Territory, in the month of July, 1855. I did not intend to remain long, but I was determined to investigate Mormonism before I went on to California. The first teaching I received was from President Brigham Young the next Sabbath after my arrival in Great Salt Lake City. I at once discovered that I was caught in the "*Gospel net*" and I testify that Brigham Young spoke and taught as I had never heard man speak and teach before. It was the Gospel of our Lord Jesus Christ, in its fulness and it was accompanied by the Spirit and power of God to my heart, and I sat like a child and received instruction from Brigham Young as Mary sat at the feet of Jesus. I embraced the Gospel and was baptised for the remission of my sins, had hands laid upon me for the Gift of the Holy Spirit and was made to rejoice with joy unspeakable. I do not wish to appear egotistical or boast of my honesty, but I do most sincerely declare that I had been a sincere, earnest and honest searcher after *truth* for twenty years, and when I found it amongst the Latter Day Saints I was honest enough to embrace it. I am still trying to gain further light as fast as I can comprehend the same, and am now on a mission to Europe, to preach the everlasting gospel to the nations of the earth, and I rejoice that I am called to this work in these the last days, and I testify to the truth of "*Mormonism.*" Joseph Smith was a prophet of the most High God, and Brigham Young is his successor. The doctrines taught by the Latter Day Saints are true, and I testify of these things. God has spoken from the heavens in these latter times and as an ambassador of Jesus Christ I call upon all who shall read this testimony to give heed unto these things for they are verily true and I testify unto them in the name of Jesus Christ. Amen.

Yours truly, ALMERIN GROW.

New York, June 30, 1856.

I may add by way of P.S. that I was born at Springfield, Mass., March 10th, 1816, was raised in Onondaiga Co. N.Y., lived in Evansville Ind. from 1840 to 1845, moved from there to Uniontown, Ky., from there to Metropolis, Ill., spent two years in New Orleans and am well known to thousands of persons in these places and in many other parts of the United States having occupied a public position in Society as a Physician, Methodist preacher and latterly an Attorney and Counsellor at Law.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, June 26, 1856.

The Senate took up Mr. Adams' resolution providing for the adjournment of Congress on the 28th of July.

Mr. Seward, of New York, opposed the resolution. He thought the business of Congress was in no condition to allow the fixing of a day for adjournment, and especially at a time so early as had been designated. The great question of the day, Kansas, had not been taken up in the House, and even here it had only reached an intermediate stage. Mr. S. could not consent to have the day of adjournment fixed until it is decided what plan shall be adopted for restoring peace in Kansas. There are other important subjects, also, which ought to be disposed of, such as the Naval Board question, California wagon road bill, and Pacific Railroad bill. He was anxious to close the session before the heat of summer became intolerable, but thought it better to wait until one or two at least of the most important subjects had been disposed of before fixing a day.

Mr. Brodhead, of Pa., favored the resolution. He did not believe Congress would adjourn until October, unless the time was fixed soon.

Mr. Douglas, of Ill., remarked that all the questions alluded to by Mr. Seward had been thoroughly discussed, and there was no reason why a vote should not be had on each at an early day. No new light could be thrown upon them by further discussion. He should feel it his duty to ask the Senate, early next week, to take up the Kansas question, and sit it out until disposed of. As to the Naval bill, the Senate was tired of the discussion on that. No member could command the attention of six Senators on that subject. One day for each of these measures was enough, and these bills could just as well be disposed of in two weeks as three months. To go on in the present way, with an oration one day only to adjourn for another oration on the next day, the discussion might continue till doomsday, without coming to a vote.

Mr. Hale, of N. H., quoted a remark made several years ago by Hon. Cave Johnson, namely, "The business of a session would always be done in the last two weeks no matter whether an earlier or later day be fixed for the adjournment." Senators say there is disorder in Kansas, and it is very probable the people of Kansas may say there is disorder in Congress. He thought there would be less danger of disorder in Kansas if Congress should adjourn. He would, therefore vote even for an earlier day than indicated by the resolution. He had no hope that any good would be accomplished by this Congress. His trust was in the people. He wanted to adjourn and go before them with the great issues now dividing the public mind.

On motion of Mr. Crittenden, of Ky., a resolution was adopted directing the Committee on Judiciary to examine the laws regulating the succession to the Presidency in case of death of both Presdent and Vice President, and in case they deem further legislation on the subject necessary to report by bill or otherwise.

The rules were amended so as to make it the duty of the presiding officer to call Senators to order whenever they value Parliamentary decorum.

A bill was passed for the construction of a military road from Missouri via Great Salt Lake City to Carson Valley settlement, on the frontier of California and for the establishment of military posts and the sinking of wells thereon. Adjourned.

HOUSE OF REPRESENTATIVES.

The bill to admit Kansas into the Union with the Topeka constitution was taken up.

Mr. Dunn, of Ind., said his object in moving yesterday to refer the bill to the Committee of the Whole was not to embarrass action, but to insure action, and produce satisfaction; but, as the gentleman from Pennsylvania (Mr. Grow) thought such reference would kill the bill, he (Dunn) now proposed to let it remain for consideration before the House, with the understanding that a general debate shall continue until terminated by the previous question; then members to be allowed to offer amendments and make five minute speeches in explanation, as provided by the rules. By this means the bill may be perfected.

Mr. Washburn, of Me., asked Mr. Dunn whether he proposed any termination to the five minute debate.

Mr. Dunn, let the understanding be three days. Surely, on a matter so grave, this time is brief enough.

Mr. Stephens, of Ga., thought this would not accomplish the object. The three days might be taken up in calling yeas and nays. The bill should be considered in Committee of the Whole.

Mr. Campbell, of Ohio, said to send the bill there would be to commit it to the "tomb of the Capulets." He recollected, a little more than two years ago, when Mr. Cutting moved to refer the Kansas Nebraska bill, which has brought so many troubles on the country, to the Committee of the Whole on the State of the Union, Mr. Richardson appealed to gentlemen not to permit it to go there, as that would be equivolent to its defeat, and this position was likewise taken by the gentleman from Georgia (Stephens).

Mr. Campbell said the tree is known by its fruits.

Mr. Stephens rejoined. Evil is not the fruit of that tree. He should speak of it hereafter.

Mr. Campbell—So shall I.

Mr. Stephens—Send the bill to the Committee of the Whole on the State of the Union, and the majority can bring it before the House when they choose.

Mr. Campbell reminded the House of the fact that when Mr. Cutting moved thus to refer the Kansas-Nebraska bill, Mr. Breckenridge, the candidate for the Vice-Presidency, said Mr. Cutting sought by this side blow to kill the bill, and accused him of treachery, which difficulty came near being settled on the field of conflict.

After several speeches for and against the bill, Mr. Grow of Pa. gave notice that he would on Saturday move the previous question.

Mr. Morrill of Vt. reported a bill to punish and prevent the practice of polygamy in the Territories of the United States, providing a penalty of five hundred dollars and imprisonment for not less than two nor more than five years. He said there was not one dissenting vote in the committee, and the only difficulty was as to the power to legislate on the subject.

Referred to the Committee of the Whole on the State of the Union.

Territorial business occupied the remainder of the session. Adjourned.

SENATE June 27.

The Senate considered and passed the House bill authorizing the President to cause the Southern boundary of Kansas to be run and marked. Also the bill respecting the harboring of deserters and to protect the public interest in regard to the enlistment and discharge of minors.

The House bill establishing two-additional land districts in Minnesota is passed.

A message was received from the House announcing the death of the Hon. Mr. Bayly of Virginia.

Mr. Mason spoke in exalted terms of the deceased and offered resolutions of respect and condolence.

Mr. Cass paid a fitting tribute of respect.

Mr. Seward—In 1840, before I had personally met Thomas S. Bayly, and while he was yet young, I encountered him in a controversy conducted by him in the Legislature of Virginia, and by myself as the Executive Magistrate of New York, and I felt his ability and power, while I was also compelled to acknowledge his manliness and dignified bearing. In 1850, we met here prepared, I think, by mutual respect, to be courteous adversaries. We remained in that relation toward each other until last December, when he departing with a forlorn hope to Cuba, but deeply impressed that his disease had already become incurable, took his thoughts off from earth and its ambitions, and fixed them upon a higher sphere, its mysteries and it promises, I then became his friend.

I would not intrude on the solemn offices now performed have with so much propriety and justice by his immediate associates, further than to add the testimony of one whom the world regards as a stranger—and may possibly have considered an enemy— to the deceased, to the truth of the highest praises which have been bestowed upon this eminent Virginia statesman. He was a man of practical ability, of genius and of magnanimity. Let no one censure me for throwing a simple wild flower among the wreaths that gather upon the bier that is passing before us and opening our own way toward that scene where we all—whether we shall have parted here as friends or enemies—shall meet again in presence of the common father and judge of all men.

Mr. Mason's resolution was adopted.

Adjourned to Monday.

HOUSE OF REPRESENTATIVES.

Mr. Millson (Va.) announced the death of his colleague, Mr. Bayly, pronouncing a high eulogium upon his public and private character, and offering the customary resolutions of respect.

Mr. Goode of Virginia, Mr. Cobb of Georgia and Mr. Campbell of Ohio, spoke in similar terms of their deceased friend.

The resolutions were adopted and the House adjourned.

HOUSE OF REPRESENTATIVES.

June 28.

Messrs. Howard and Sherman, of the Kansas Investigating Committee have arrived.

The House resumed the consideration of the bill providing for the admission of Kansas into the Union.

Mr. Stephens of Ga., having the floor, intimated his design of offering a substitute.

Mr. Campbell of Ohio asked him to accept as an amendment thereto, in effect to repeal so much of the Kansas act as declares void the Missouri Compromise.

Mr. Stephens—I do not accept it.

Mr. Campbell—I suppose not.

Mr. Washburne of Me., said Mr. Stephens's proposition was a side-blow to kill the Kansas bill.

Mr. Stephens denied this, expressing his desire that the latter should be referred to the Committee of the Whole on the State of the Union. He vindicated the Kansas-Nebraska act and condemned the movements of the Northern people to thwart the policy of that measure. He said the pending bill admitted on its face that the Topeka Constitution was formed against law and order. He was inclined to think the real object of this movement was not so much to get Kansas into the Union as a free State as to kindle the fires of civil war in the country.

Mr. Campbell, in the course of his reply to Mr. Stephens, said he could produce the original manuscript of a letter written by Jefferson a few years before death, in which he not only approved of the Missouri Compromise, but in express terms admitted the power of Congress to exclude slavery. This letter he intended to have lithographed to accompany his speech. He denied that the Kansas-Nebraska bill carried out the provisions of the Compromise measures of 1850, arguing the constitutionality and expediency of excluding slavery from the Territories.

Messrs. Campbell and Stephens repeatedly interrupted each other for explanations regarding the controverted points on slavery.

Mr. Evans of Texas was in favor of admitting Kansas as soon as practicable, without regard to the number of inhabitants, provided a fair election could be had. He would send thither Gen. Scott to secure such a result. He contended that popular sovereignty was an egregious error, because no people could exercise sovereign power till they had acquired complete jurisdiction over the soil.

Mr. Morrell of Vermont contended that the Administration must be held responsible for present agitation, and argued against the extension of slavery into the Territories.

Mr. Dunn of Indiana, expressing a wish to strike down what has led to the present disturbances, and restore things to where they were previous to the Kansas Nebraska act offered an amendment substantially to restore the Missouri Compromise.

Mr. Grow of Pennsylvania moved the previous question.

Mr. Walker of Alabama made an unsuccessful motion to adjourn, and then moved to lay the bill on the table, which was negatived by 70 against 101.

The demand for the previous question was sustained by 88 against 63.

The main question was then ordered that the bill be the first business in order on Monday. Adjourned.

SENATE. June 30.

The bill authorizing the issue of an additional number of arms for the use of California passed.

Mr. Douglas, from the Committee on Territories, to which was referred the various bills relative to affairs in Kansas, made a voluminous report on the subject. It contains an elaborate argument in favor of the new bill accompanying the report, which provides for the appointment of five Commissioners to be selected [by the President] from different sections of the Union, to represent fairly all political parties. They shall take a census of all the legal voters in the Territory, and make a fair apportionment of delegates to be elected by each county to form a constitution and institue a State government. When the apportionment shall be made the Commissioners are to remain in session every day, except Sunday, at the place most convenient for the inhabitants of said Territory, to hear all complaints examine witnesses, and correct all errors in said voters, which list shall be previously printed and generally circulated through the Territory, and posted in at least three of the most public places of each election district; and so soon as all the errors have been thus corrected in said lists, the commissioners are requested to cause a corrected list of the legal voters to be printed, and copies furnished to each Judge of Election, to be put up at the places of voting and, circulated in every county in the Territory before the day of election—no person to be allowed to vote whose name does not appear on the list as a legal voter; the election for delegates to take place on the day of the Presidential election, and the convention to assemble on the first Monday in December to decide, first, whether it be expedient for Kansas to come into the Union at that time, and if so decided, to proceed to form a Constitution and State government, which shall be of republican form. Kansas then to be admitted under such constitution on an equal footing with the original States. The bill provides further, that no law shall be enforced in the Territory infringing the liberty of speech, or of the Press, or the right of the people to bear arms, &c. It also provides punishment for illegal voting, or fraud and violence at elections, and authorizes the use of the military for that purpose. The main point is, that the persons designated by the census as the present inhabitants of the Territory shall decide all points in dispute at a fair election, without fraud or violence, or any other improper influence. All the white male inhabitants over 21 years of age are to be allowed to vote, if they have resided in the Territory three months previous to the day of election, and no other test shall be required; no oath to support the Fugitive Slave law or any other law, nor any other condition whatever.

Mr. Douglas gave notice that he would ask for a vote on the bill on Wednesday.

Several private bills were passed, and the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Grow, of Pa., made the closing speech in favor of the bill for the immediate admission of Kansas into the Union, and in opposition to all substitutes for the measure under consideration.

Mr. Stephens, of Ga., moved to re-commit the bill to the Committee on Territories, with instructions to report instead thereof the substitute which he had offered, providing for the appointment of five persons by the President to make an enumeration of the inhabitants of the Territory and an apportionment of districts, with the view of electing a convention for the formation of a State constitution, &c.

Mr. Dunn, of Ind., moved, as an amendment, that the committee be required to report a bill restoring the Missouri compromise.

The amendment was adopted by seven majority, as the motion to recommit, with instructions, as amended, was then voted down, only two voting in the affirmative—Dunn and Harrison.

A motion to recommit without instructions was also rejected, by 101 ayes against 100 nays.

Mr. Jones, of Tenn., moved to lay the bill on the table. Negatived by one majority. The main question was then taken, and the bill rejected by one majority.

The result was greeted by clapping of hands and vociferations of joy by the opponents of the bill, while its friends exhibited signs of disappointment.

Amid the confusion the House adjourned.

SENATE. July 1.

Mr. Cass, of Mich., said—A very grave transaction has occurred on the Pacific coast according to accounts just received, into which an examination ought to be made. Governor Stevens, of Washington Territory has proclaimed martial law there, and has arrested a Judge of the District Court and sent him away some distance, thus closing the Court. Mr. Cass did not desire to prejudge the case, but it certainly seemed a great assumption of power. He submitted a resolution calling on the President for the facts in relation to the matter.

Adopted.

Mr. Collamer, of Vermont, submitted a minority report from the Committee on Territories, on the Kansas question. The report was read and ordered to be printed.

The Kansas bill was then taken up.

Mr. Thompson, of Kentucky, was to some extent favorable to the measure reported yesterday, by the Committee on Territories but would prefer to have the Government take strict measures with the Territories, and treat them as a certain father did his bad boys, giving them a flogging every morning because he knew they would do something wrong before night to deserve it. (Laughter.)

Mr. Bigler. of Cal. advocated the bill reported yesterday by the Committee on Territories, as being the best remedy for the existing troubles in Kansas.

Mr. Halk, of N. H., liked the bill very well and thought it was a much fairer proposition than could have been expected, considering the source from whence it emanated; but the difficulty was likely to be that this administration, in carrying it out, would not do so in a fair and impartial manner. He pointed out other objections to the bill also.

Mr. Adams, of Miss., moved to amend the bill by striking out that part which gives the right of suffrage to all persons who shall have filled their declaration of intention to become citizens of the United States in compliance with the naturalization laws.

Mr. Crittenden of Ky., hoped the amendment would be adopted. He thought these foreigners who had declared their intention to become citizens had no more right to vote than those who made no such declaration.

Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Barclay, of Pa., moved a reconsideration of the vote by which the House rejected the bill for the admission of Kansas into the Union. He expressed the belief that the people of any Territory have a legal and constitutional right to meet and form a State constitution without the authority of anybody in the world, and that the formation of a Territorial government was an assumption unwarranted by the constitution of the United States.

Mr. Houston was surprised at Mr. Barclay's proposition, after having voted the preceeding day against the bill. Considerable talk and excitement followed during which the majority of the Kansas Investigating Committee presented their report. See elsewhere.

TELEGRAPHIC.

Affairs in Connecticut.

NEW HAVEN, July 1, 1856.

Randolph, the murderer of his wife, who was to be hung this month, has had his sentence changed to imprisonment for life. It was believed that the killing grew out of a drunken quarrel. He has just confessed that such was the fact.

Fire at Nashua, N. H.

NASHUA, N. H., July 1, 1856.

FIRE caught in the spinning room of mill No. 1 of the Nashau Corporation, at noon today, while the operatives were at dinner, and in a brief time the mill was destroyed. One female in the building jumped from an upper story and was fatally injured. Loss of the company, $200,000. Insurance, $100,000. Many buildings remote from the mill took fire from the force of the wind, and twelve small tenements, including two stores, were destroyed in High and School streets.

Outrages in Missouri.

CHICAGO, June 30, 1856.

A Methodist Conference which assembled at Rochester, Andrew county, Missouri, on the 14th instant., received orders form a number of pro-slavery men to adjourn immediately, and leave the State. Not complying with the order, a mob assembled, entered the church and took the presiding officer and tarred and feathered him. An old man who attempted to prevent the outrage was shot.

Destructive Fire at Camden, N. Y.

UTICA, June 30, 1856.

The business portion of the village of Camden, Oneida county, was destroyed by fire last night.

Riot at the Fillmore Demonstration at Washington.

WASHINGTON, June 1.

During the Fillmore demonstration in this city last night, Mayor Magruder, while endeavoring to suppress a disturbance among a crowd of young men in the vicinity of the meeting, most of whom were under the excitement of liquor, was by them surrounded and attacked. The police and several members of the old night watch, including Capt. Burch, formed as a body guard for the protection of the Mayor. He was struck with a brick and slung shot, but is not very seriously injured. A man with a slung shot was arrested, and the riot, being chiefly confined to boys, was shortly quelled.

Change of Meeting-place.

THE LATTER DAY SAINTS will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M,

The public are respectfully invited to attend.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, Illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millennial Star	
Journal of Discourses, &c., &c	

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mails Salt Lake City.

POST OFFICE DEPARTMENT, MAY 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;

Arrive at Salt Lake City on the last day of the month at 8 a m;

Leave Salt Lake City on the second day of every month at 8 a m;

Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried (the whole mail required to be taken each trip,) and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guarantied by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December, 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, of *pro rata* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "Second Assistant Postmaster General," superscribed "*Proposals for Salt Lake City Mails.*" JAMES CAMPBELL, Postmaster General.

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 690 Spindles, 2 Cap Frames, 8 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 3 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. H. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

New York Wholesale Price Current.

Corrected to June 27, 1856.

Article	Unit	Price		Price
ASHES—Pot	per 100 lb.	6 25	a	— —
Pearl		— —	a	7 37
CANDIES—Stuart and Bussing's best, assorted	per lb.	—	a	—
Ordinary		—	a	—
CANDLES—Sperm	per lb.	38	a	40
Adamantine		22	a	26
Mould, tallow		12	a	14
COFFEE—Java, white		14	a	15
Mocha		15½	a	—
Laguayra		—	a	11½
Maracaibo		10¼	a	11¼
St. Domingo (cash)		—	a	10
DRUGS AND DYES—Alcohol	pr. gal.	— 54	a	— 60
Alum	per lb.	— 2¼	a	— —
Arrowroot		— 48	a	— —
Arsenic, powdered		— —	a	— 2½
Asafœtida		— 5	a	— 25
Borax, refined		— 27½	a	— 28
Brimstone, American, roll		— 2¼	a	— 2¼
do crude	per ton.	29 —	a	30 —
Camphor, crude	per lb.	— 22	a	— 23
do refined		— 34	a	— —
Castor Oil, No. 1		— —	a	1 95
Chlorate Potash		— 35	a	— 37½
Cochineal		— 75	a	1 20
Copper—sheathing	per lb.	— 23	a	— 27
Copperas	per 100 lb.	1 50	a	— —
Cream Tartar	per lb.	— 27½	a	— 28
Gum Arabic, picked		— 18	a	— 33
Gum Copal		— 40	a	— 50
Gum Myrrh, Turkey		— 25	a	— 30
Iodine, resublimed		5 —	a	5 25
Ipecacuanha		1 50	a	1 75
Madder		— 10½	a	— 11½
Magnesia		— 14	a	— 16
Do calcined		— 30	a	— 35
Nutgalls, blue Aleppo		— 18	a	— 19
Oil Anis		4 50	a	5 —
Oil Bergamot		2 —	a	— —
Oil Cassia		— —	a	3 62½
Oil Lemon		2 —	a	2 10
Oil Peppermint		2 50	a	3 —
Opium, Turkey		— —	a	4 50
Otto Rose	per oz.	3 50	a	6 50
Oxalic Acid	per lb.	— 27½	a	— 30
Phosphorus		1 5	a	1 10
Quicksilver		— 43	a	— 45
Rhubarb, China		80	a	95
Salæratus		— —	a	— 7
Sal Ammoniac, refined		— 10	a	— —
Senna		— 12	a	— 14
Shellac		— 11	a	— 14
Sugar Lead, white		— 14	a	— 15
do brown		— 9¼	a	— 10½
Sulphate Quinine		— —	a	2 60
Tartaric Acid		— 39	a	— 41
Verdigris		— 40	a	— —
Vitriol, blue		— 10½	a	— 11
DYE WOODS—Camwood	per ton.	1 —	a	1 10
Fustic		27 —	a	29 —
Logwood		27 —	a	28 —
FLOUR—State, common	per bbl.	4 90	a	5 35
Michigan and Indiana		4 75	a	4 90
Genesee, extra		6 50	a	8 50
Rye Flour		3 —	a	4 50
Corn Meal		3 18	a	3 25
FRUIT—Raisins	per box.	— —	a	3 52
Raisins, layers		3 75	a	3 87½
Currants	per lb.	— 22	a	— 24
GLASS (American window)—				
6x8 to 8x10	per 50 feet.	3 25	a	2 50
8x11 to 11x16		3 75	a	2 62½
11x17 to 12x18		4 —	a	3 —
20x26 to 24x30		5 50	a	4 25
31x40 to 34x46		8 —	a	7 50
GRAIN—Wheat	per bush.	1 35	a	1 80
Corn, round yellow		— 56	a	— 58
Barley		1 12	a	1 18
Oats, Western		— 35	a	— 36
Beans		2 12½	a	— —
GUNPOWDER	per 25 lbs.	3 50	a	6 50
INDIGO	per lb.	— 75	a	1 40
IRON—Pig, Eng., Scot	per ton.	30 —	a	32 50
Bar, Eng. refined		67 50	a	72 50
Sheet, Russia, 1st quality	per lb.	— 17	a	— 17½
Sheet, Eng.		— 3½	a	— 4½
LEAD—Galena	per 100 lbs.	6 75	a	7 —
Sheet and Pipe		— 8¼	a	— —
LEATHER	per lb.	20	a	31
MOLASSES	per gal.	35	a	52
NAILS—Cut, 4d and 6d	per lb.	4½	a	—
Wrought, 6d and 20d		6	a	7¼
OILS—Olive	per bskt., 12 bottles.	3 50	a	3 62½
Olive, in casks	per gallon.	1 25	a	1 30
Linseed		— 82½	a	— —
Whale		— —	a	— 85
Lard, winter		— 86	a	— 90
PAINTS—Lead, red, Am.	per lb.	—	a	— 8¼
Lead, white, Am., in oil		— —	a	— 9
Lead do do dry		— 8¼	a	— —
Ochre, yellow, French, dry		1 —	a	1 62½
Ochre, in oil		— 4	a	— 6
Spanish Brown, dry	per cwt.	— 60	a	— 75
Litharge	per lb.	— —	a	— 8¼
Vermilion, Chinese		— 90	a	1 05
Venetian Red	per cwt.	2 —	a	2 37½
RICE	per 100 lbs.	3 37½	a	4 37½
SALTPETRE	per lb.	8	a	16
SEEDS—Clover	per lb.	— —	a	— 14
Flax, American, rough	per bush.	2 —	a	2 10
Linseed, Calcutta		1 85	a	— —
SOAP—New York	per lb.	4	a	7
Castile		10½	a	11
SPICES—Ginger, Race	per lb.	6	a	6½
Mace		75	a	77
Nutmegs		—	a	87½
Pepper		—	a	11½
Pimento		11½	a	—
Cloves (cash)		12½	a	13
SUGAR—New Orleans	per lb.	7	a	8½
Havana, white		9	a	9½
do brown		7½	a	9
Stuart's crushed		—	a	12
SUMAC, Sicily	per ton.	72 50	a	82 50
TEAS—Gunpowder and Imperial	per lb.	35	a	75
Hyson		30	a	80
Young Hyson		32	a	70
Hyson Skin		20	a	35
Black		22	a	50
TIN—Banca	per lb.	—	a	31½
Straits		29	a	29
Plates	per box.	9 —	a	10 50
TOBACCO		7	a	43½
TURPENTINE	per 280 lbs.	3 62½	a	— —
TAR	per bbl.	3 —	a	3 25
SPIRITS TURPENTINE	per gallon.	— 41	a	— 42

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25-1y

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS. MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri, mh8-1y

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL men to condemnation; even so, by the righteousness of one, the free gift came upon ALL men unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE.
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh26

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

CALIFORNIA, SALT LAKE, AND OREGON!
Provisions and Groceries,
At wholesale prices, put up to order with neatness, fidelity, and dispatch: of the very best quality, at less prices than can be purchased in the city.
At 37 Levee.
Californians, and those for Oregon bound, Salt Lake, or Deseret,
All flock to HAM'S, their supplies to get;
Whether by Isthmus, or o'er land route, it's all the same,
His stock's complete—you can get just what you name.
fe17 6mo JAMES HAM, St. Louis, Mo.

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 100 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade, we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to JOHN COOK
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE
SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl,
S. T. HOUSE. NEW YORK.
30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 21. NEW-YORK, SATURDAY, JULY 12, 1856. PRICE FIVE CENTS.

Poetry.

Man-Made Religion.

BY ELDER LYON, UTAH.

'Tis strange to see how multiform dissents
Distract the social feelings, and prevent
The universal good of all mankind,
Where no real Truth inspires the human mind.
Why should religion, if 'twere Truth, divert
From love and friendship to debate and strife,
And chain the mind, and petrify the heart,
And be a curse, instead the bliss of life?
Why is it fraught with sighs, and sobs, and tears,
Distrust, hypocrisy, and selfish greed,
A life of doubt, a world of future fears,
A thing not of the heart, but of the head?
The reason's obvious, when its fault we scan—
What God ne'er gave, must be the craft of man.

Millard Fillmore en route Home.

HIS SPEECH AT ALBANY—WHAT THE EX-PRESIDENT THINKS OF THE REPUBLICANS, ETC.

All along the route to Albany Mr. Fillmore was very handsomely received. At Albany his speech was more interesting than those delivered at the other places *en route*, and will attract some attention:

Mr. Mayor and Fellow Citizens—This overwhelming demonstration of congratulation and welcome almost deprives me of the power of speech. Here nearly thirty years ago I commenced my political career. In this building I first saw a legislative body in session—(cheers)—but at that time it never entered into the aspirations of my heart that I should ever receive such a welcome as this in the capital of my native State. (Cheers.) You have been pleased, sir, to allude to my former services and my probable course if I should be again called to the position of Chief Magistrate of the nation. (Applause.) It is not pleasant to speak of one's self, yet I trust that the occasion will justify me in briefly alluding to one or two events connected with my last adminstration. (Cheers.) You all know that when I was called to the executive chair, by a bereavement which overwhelmed the nation with grief, that the country was unfortunately agitated from one end to the other upon the all exciting subject of slavery. It was then, sir, that I felt it my duty to rise above every sectional prejudice and look to the welfare of the whole nation. (Applause.) I was compelled to a certain extent to overcome long cherished prejudices, and disregard party claims. (Great and prolonged applause.) But in doing this, sir, I did no more than was done by many abler and better men than myself. I was by no means the sole instrument, under Providence, in harmonizing these difficulties. (Applause.) There were at that time noble, independent, high souled men in both houses of Congress, belonging to both the great political parties of the country—whigs and democrats—who spurned the character of selfish party leaders, (cheers), and rallied around my administration in support of the great measures which restored peace to an agitated and distracted country. [Cheers.] By the blessings of Divine Providence, our efforts were crowned with signal success [cheers], and when I left the Presidential chair the whole nation was prosperous and contented, and our relations with all foreign nations were of the most amicable kind. [Cheers.] The cloud that hung upon the horizon was dissipated; but where are we now? Alas! threatened at home with civil war, and from abroad with a rupture of our peaceful relations. I shall not seek to trace the causes of this change. These are the facts, and it is for you to ponder upon them. Of the present administration I have nothing to say, and can appreciate the difficulties of administering this government, and if the present executive and his supporters have with good intention and honest hearts, made a mistake, I hope God may forgive them as I do. [Loud and prolonged applause.] But if there be those who have brought these calamities upon the country for selfish or ambitious objects, it is your duty, fellow citizens, to hold them to a strict responsibility. [Cheers.] The agitation which disturbed the peace of the country in 1850 was unavoidable. It was brought upon us by the acquisition of new territory, for the government of which it was necessary to provide Territorial administrations. But it is for you to say whether the present agitation which distracts the country and threatens us with civil war has not been recklessly and wantonly produced by the adoption of a measure to aid in personal advancement, rather than in any public good. [Cheers.] Sir, you have been pleased to say that I have the union of these States at heart. This, sir, is most true, for if there be one object dearer to me than any other, it is the unity, prosperity and glory of this great republic, and I confess frankly, sir, that I fear it is in danger. I say nothing of any particular section, much less of the several candidates before the people. I presume they are all honorable men. But, sir, what do we see? An exasperated feeling between the North and the South, on the most exciting of all topics, resulting in bloodshed and organized military array. But this is not all, sir. We see a political party presenting candidates for the Presidency and Vice Presidency, selected for the first time from the free States alone, with the avowed purpose of electing these candidates by suffrages of one part of the Union only, to rule over the whole United States. Can it be possible that those who are engaged in such a measure can have seriously reflected upon the consequences which must inevitably follow in case of success? (Cheers.) Can they have the madness or the folly to believe that our Southern brethren would submit to be governed by such a Chief Magistrate! (Cheers.) Would he be required to follow the same rule prescribed by those who elected him in making his appointments? If a man living south of Mason and Dixon's line be not worthy to be President or Vice President, would it be proper to select one from the same quarter, as one of his Cabinet Council, or to represent the nation in a foreign country? Or, indeed, to collect the revenue, or administer the laws of the United States? If not, what new rule is the President to adopt in selecting him? These are serious, but practical questions, and in order to appreciate them fully, it is only necessary to turn the tables upon ourselves. Suppose that the South having a majority of the electorial votes, should declare that they would only have slaveholders for President and Vice President, and should elect such by their exclusive suffrages to rule over us at the North. Do you think we would submit to it? No, not for a moment. (Applause.) And do you believe that your Southern brethren are less sensitive on this subject than you are, or less jealous of their rights? (Tremendous cheering.) If you do, let me tell you that you are mistaken. And, therefore, you must see that if this sectional party succeeds it leads inevitably to the destruction of this beautiful fabric reared by our forefathers, cemented by their blood, and bequeathed to us as a priceless inheritance. I tell you, my friends, that I speak warmly, on this subject for I feel that we are in danger. I am determined to make a clean breast of it. I will wash my hands of the consequences, whatever they may be; and I tell you that we are treading upon the brink of a volcano, that is liable at any mament so burst forth and overwhelm the nation. I might, by soft words, hold out delusive hope and thereby win votes. But I can never consent to be one thing to the North and another to the South. I should despise myself if I could be guilty of such evasion. (Tumultuous applause.) For my conscience would still ask, with the dramatic poet—

Is there not some secret curse—
Some hidden thender, red with immortal wrath—
To blast the wretch who owes his greatness
To his country's ruin?

In the language of the lamented, immortal Clay—"I had rather be right than be President." (Enthusiastic and prolonged cheers.) It seems to me impossible that those engaged in this, can have contemplated the awful consequences of success. If it breaks asunder the bonds of our Union, and spreads anarchy and civil war through the land, what is it less than moral treason? Law and common sense hold a man responsible for the natural consequences of his acts, and must not those whose acts tend to the destruction of the government, be equally held responsible? (Applause) And let me also add, that when this Union is dissolved, it will not be divided into two republics or two monarchies, but broken into fragments and at war with each other. But, fellow citizens, I have perhaps said all that was necessary on this subject, and I turn with pleasure to a less important, but more agreeable topic. [Cheers.] It has been my fortune during my travels in Europe to witness, once or twice, the reception of royalty, in all the pomp and splendor of military array, where the music was given to order and the cheers at word of command. But, for myself, I prize the honest spontaneous throb of affection with which you have welcomed me back to my native State above all the pageants which royalty can display. [Cheers.] Therefore with a heart overflowing with grateful emotions, I return you a thousand thanks, and bid you adieu. [Prolonged applause.]

Letter from James Buchanan, Esq.

This gentleman in his letter of reply to the invitation to attend at Tammany Hall on the 4th inst., says something worthy of being read; we therefore publish it entire:

Baltimore, June 30, 1856.

Sir: I have waited in the hope that I might be able to accept the invitation of the Society of Tammany or Columbian Order, to attend at Tammany Hall on the 4th day of July next, and am extremely sorry now to find that it will not be in my power to do so. Were it otherwise, there is, I assure you, no quarter of the country in which I would find more sincere pleasure in spending that glorious day than within the walls of old and time-honored Tammany Hall. It is true (and to the honor of the Society of Tammany be it remembered) that since the year eighty-nine, it has on no occasion failed to commemorate with suitable festivities the adoption and promulgation of that immortal instrument which burst the bonds of thraldom and proclaimed a nation free.

And it is equally true that at no time since the adoption of that sacred Declaration has it been of more importance than at this very day, that we should all of us continue to commemorate it, to revere its precepts and to vindicate its principles. That we are on the eve of dangerous times, no one who thinks can doubt. Sectional divisions are springing up among us and are becoming, day by day, more and more marked, and day by day more and more difficult to be reconciled.

A false philanthrophy, and a disregard of Constitutional obligations impels a portion of the people of the North to interfere with an important institution of the South. The South justly indignant at a wrong so great, protests against it and avows her fixed determination at every hazard to maintain her rights. The North, at this, in holy horror uplifts its hands and cries out, "Southern Bullyism!" "No truce with slavery!" "Let the Negro Drivers starve"—and thus the breach between us widens.

Man shall no longer be allowed to worship God as God directs! is the unholy doctrine of a class of modern Pharisees. What says the law?—the law of conscience, the law of God to man?—"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the cornors of the streets, that they may be seen of men; verily I say unto you they have their reward. But thou, when thou prayest enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." This is the law of conscience. And yet man would dare, for worldly gain, to curb this sacred right!

The Constitution of the country knows no religious test, yet man would strike the Constitution down, and profess to do it "for the love of souls!"

The foreign born must be prescribed, yet they are citizens by all the forms of laws, and many of them patriots at any cost of blood. These are the doctrines which lead to strife, to sectional divisions, and mayhap, to civil war. Pray God avert it.

There can be no wiser course of safety in these dangerous times than that pursued by your renowned Society. To hold up to the public view, and to commend to the public mind, the sacred principles of that immortal instrument The Declaration of American Independence.

It is a matter of sincere gratification to learn from your note of invitation that there is an entire oblivion of all past differences of opinion which may have existed between those who are ever ready to render cheerful aid in defence of the Constitution and the Union. This is as it should be. Brethren of the same faith should ever act in harmony together.

With great respect,
JAMES BUCHANAN.

To the Hon. Lorenzo B. Shepard.

Caution.—It is a good thing to learn caution by the misfortunes of others.—Publius Tyrus.

Military Despotism in Italy.

Nothing can be more painful than the accounts which we daily receive of the social condition of the Italian Peninsula. From the gorges of the Tyrol to the southern extremity of the Neapolitan dominions, that beautiful country is given up to brigandage and misery. A stern military despotism aggravates, but does not repress, the general license. We are not about to enter upon the political or diplomatic aspect of the question, save in so far as a simple statement of facts must necessarily be regarded as ground for interference. England can have no selfish objects in view in the Italian Peninsula. We would not accept territory there, were it offered us; we do not desire even influence, if the wretched inhabitants were once relieved from the tyranny under which they are suffering. The best result for which we can wish is a strong and united Italy—in other words, the readmission of Italy into the fellowship of nations as a distinct and powerful member of the European confederacy. In past times we have been severely blamed by hot-headed enthusiasts and by men still more energetic in action, though not so honest in intention, because we refused to throw the weight of British influence into their scale. This is a policy in which it is to be hoped the statesmen who guide the destinies of our country will still persevere. England can take no part in petty risings and midnight conspiracies. Whatever we do must be done in the broad light of day. Our intervention, whenever it may take place, must be well meditated beforehand, effectual, and decisive. With all this we had rather avoid the necessity of action. We had rather that the petty potentates who, under the protection of Austrian arms, at present afflict the Italian Peninsula, should of their own accord pursue wiser councils. Humanity, however, cannot much longer tolerate the fact that one of the fairest portions of the earth's surface should be given up to desolation and sorrow without a result. The present political system of Italy has no future. It is not a system of which we can say that after a certain period of misery it may produce better things. Forty years have elapsed since the Italian States were handed over by the Viennese negotiators to the fostering care of their native Princes and to the paternal corrections of Austria, and what has been the result? From 1815 to 1856 one long accursing wail has ascended from Italy. Even now while we write, from one end of Italy to the other, with the single exception of the Sardinian dominions, we find nothing but military prisons, military arrests, military executions; the country gorged with police spies; fear and suspicion everywhere; universal lamentation for the past, sorrow for the present, despair for the future. In Lombardy, in Parma, in the Pontifical States, in Naples, society is thoroughly disorganized. The strong hand of Austrian power, indeed, makes itself everywhere felt, and naturally in Lombardy to a greater extent than elsewhere. But even in that province the agents of Austria have taken the alarm, and are multiplying their own precautions and the misery of the inhabitants. The conscription is now enforced with even more than Austrian rigor. Married men are carried away from their homes; only sons, who were never called out, save when war was raging, are compelled to enter the Austrian barracks. M. Burger and his agents see warning spectres around them everywhere, and every warm breeze from the Mediterranean whispers in their ears the accursed name of Piedmont. Nine-tenths, however, of the affliction which weighs upon the rich plains of Lombardy never can be known, save by a chance revelation such as that which reached us the other day when Felice Orsini escaped from that dreary stronghold of Mantua which has witnessed so much of human suffering. From Parma there is nothing new, and this is the worst possible intelligence. The same system of stern despotism under the auspices of an Austrian General prevails as heretofore. Military law continues in full rigor. There is no trade, for there is no security to property or life. There is no amusement, for who can divert his thoughts from his own miseries and the miseries of all around? In Tuscany the Grand Duke, who has just returned to his beautiful capital, is employing the first moments of his return to make a Concordant with the See of Rome, on the model of the Concordant which has been passed between Rome and Austria. The effects of this unwise measure have already so clearly appeared in the latter country that even Austrian statesmen have been compelled to make application to Rome for relief from the spiritual tyranny of their ecclesiastical guides. M. de la Tour du Pin, the French Representative at Florence, has been instructed to assure the Tuscan Government that it may reckon upon the support of France, if it can summon up strength at the eleventh hour to resist the attacks of the Pontifical *meneurs*; but we have little hope from the imbecility and bigotry of the petty potentate who at present reigns over Tuscany under the shadow of the Austrian flag. Let us cross the Tuscan frontier and enter the Papal dominions. Everywhere we meet with foreign soldiers, Austrians and reluctant Frenchmen, whose bayonets protect the successor of St. Peter and his ecclesiastical advisers from violence and armed attack even at the seat of their power. The land is going out of cultivation. No attempt is made to educe the many virtues of that fertile soil. A spell is laid over the moral as well as the physical developement of the country. In the Sacred City men dare scarcely whisper their apprehensions into the ears of their closest friends. Turn where a Roman will, the trail of a police agent taints the air. Brigandage has arrived at such a pitch that it is dangerous throughout Romagna to go even two or three miles from a town at midday. In Ancona political arrests are the order of the day. This is the way in which the peace of Italy is preserved. This is a *buono stato* for the preservation of which it is worth while to contend. It is entirely maintained by the bayonets of Austria and of France. The Pontifical army consists, as it is said, on paper, of 18,000 men, but not half of this number is forthcoming. Of the two Swiss regiments one is a mere skeleton. Let the Austrian and French troops be withdrawn tomorrow, and, according to all human probility, the next day the Pope would again be an exile from his own dominions. The only notice we have received of any attempt at improvement amounts to this—that Cardinal Antonelli is preparing a reply to the memorandum of Count Cavour and the speech of Lord Palmerston. To give this important State document the greater publicity the Pope has actually caused it to be inserted in the *Giornale di Roma*. The whole will be forwarded to Paris by the pious hands of Cardinal Patrizi for the instruction of the northern world. It is to Cardinal Antonelli that the maintenance of the present severe policy is attributed. The Pope it is said, rightly or wrongly, shudders at the misery and desolation by which he is surrounded, and would gladly undo Antonelli's work. Cannot some means be devised to liberate the Pontiff from the thraldom in which he is held? It is always with reluctance that we fix attention even for a moment upon the state of Naples. The interference of Austria, if indeed, any of an effective nature ever took place, has not been attended with much effect. The King has retired in sullen disgust at his own unpopularity, or in apprehension of worse consequences, to Gaeta. To the Palace at this spot, so distant from the capital of his dominions, the Ministers who wish to communicate with their Sovereign on affairs of state are compelled to travel. Even when they arrive at their destination they are with difficulty admitted into the presence of the King. He cannot bear to hear of the effects of his own misrule. The picture of this modern despot, who in all but energy resembles the miscreant whom Tacitus has described to us, is striking enough. So much misery and so much crime, why should these ever be the portion of that beautiful land? From the advices we receive we fear the arrests continue almost as freely as ever. To give an idea of the condition of those unfortunate persons who are at present in the power of the Neapolitan police we here re-copy an extract from our Italian correspondence. The state of things described in it existed at the end of last month, and we have no reason to suppose it has been at all modified in the course of the last fortnight:—"I must again call your attention to the condition of the prisoners in Monte Sorchio. Of Baron Poerio I have spoken fully, but not of others, who are laboring under different forms of disease, as Settimone, who has lost the use of one eye and nearly that of the other; Dono, who has been in the place set aside as the hospital for five months; Pironti, laboring under paralysis, unable to move, and in chains; and, not to mention more, a young man of 34 years, called Alfonso Zeuli, who is dying of consumption from the dampness of his prison, reduced to a skeleton, scarcely able to breathe or speak; he has had the last sacrament administered to him, and yet he is in chains! Closer than a brother his fetters cling to his withered limbs, and no civilized age or country will have witnessed such a proof of the tenacity of cruelty and vindictiveness. I tell you a fact that cannot be disputed, and, though a thousand other facts equally deplorable are continually occurring, to the ruin of this country, statesmen will wonder at and regret the 'extreme opinions' of the Italians, talk grandiloquently about the 'sacred principle of non-intervention,' and advocate the right of a Sovereign to call in assistance to goad and pen up his cattle. 'O Lord! how long!' well may every Italian exclaim." Poor Poerio's condition has been so fully laid before our readers upon a former and recent occasion that we need not dwell upon it here. Of Naples it is sufficient to say, in a word, that things remain unchanged. What was true of Naples three and six months ago is substantially true at the present moment. Now, whether are those statesmen Revolutionists who wish to arrive at such moderate reforms throughout the Italian Peninsula as may carry comfort and hope to the hearts of the afflicted people, or those who meet the last efforts of their grim despair with the extremity of military law? One way or another action must ere long take place in Italy. Let us hope that it may be such as will insure the reign of peace, not such as will lead to continuous terror and bloodshed.—[*Times*.

Floating Battery.

The Washington Correspondent of the *N. Y. Herald* furnishes the following description of this engine of war:

"I suppose you are aware that a large iron floating battery has been building in New York for some years past. This fact, however, is not generally known. Several months ago, I believe, the Secretary of the Navy sent an intelligent naval officer to inspect this battery, and report progress. This report is now on file at the Navy Department. It is an interesting document at this time, when gun-boats and all sorts of defensive and offensive modes of warfare are being developed.

"This iron vessel, so mysteriously decked and hid from public view, has already been fourteen years under way, and of course considerable progress has been made in her construction; and she could be finished, if necessary, in one year. She is four hundred feet long, and thirty or forty feet in breadth. She is built entirely of wrought iron plates, and each plate seven inches in thickness; these are attached to her iron frame work. She will have eight steam engines, and is to be propelled by two screw paddles, one on each side of her stern post. In smooth water she will run, it is expected, from twenty to twenty-five miles per hour; and as she is intended solely for harbor defences, she will have smooth water to run in at all times. She can, by her double propulsion power, by reversing one of the screws, turn in her own axis, or in a space of four hundred feet. She is to be mounted with twenty guns of the heaviest calibre and longest range.

"The dock where this wonderful floating battery is now lying is very mysteriously guarded. Owing to the extreme length of the vessel, rocks have been excavated, and one of the streets of Hoboken has been tunnelled to admit one end of the monster. When Mr. Robert L. Stevens died he left models to enable Mr. Walker, the Superintendent of her construction, to complete the vessel in accordance with his original conception. She has cost the government, thus far, over half a million of dollars, all of which has been expended, and lately the work has been carried on out of the private funds of Mr. Stevens.

"This vessel, or two or three like her, will guard New York from any force that may be brought against the place. She is perfectly impervious to shot or shell, from Lancaster, Paixhan or Columbiad. The iron plates of which she is constructed are each thoroughly tested by cannon shot before being fastened to the frame of the vessel. Her machinery is all below the water line and out of harm's way. Her speed will make her equal to twenty or thirty gun boats of the modern style. With two or three such vessels New York would indeed be impregnable."

A Trilling Scene.

A submarine diver from Buffalo has at last succeeded in raising the safe of the American Express Company, which was lost when the steamer Atlantic was sunk off Long Point in 1852. It will be recollected that this steamer was instantly sunk by colliding with a propeller, and that a large number of passengers were lost. The diver was protected by copper armor, and was under water forty minutes, during which time he had some strange adventures. The upper deck of the steamer lies one hundred and sixty feet under water, and far below where there is any current or motion. Everything, therefore, is exactly as it first went down.

When the diver alighted upon the deck, he was saluted by a beautiful lady, whose clothing was well arranged, and her hair elegantly dressed. As he approached her, the motion of the water caused an oscillation of the head, as if gracefully bowing to him. She was standing erect, with one hand grasping the rigging. Around lay the bodies of several others as if sleeping. Children holding their friends by their hands, and mothers with their babies in their arms were there. In the cabin, the furniture was still untouched by decay, and to all appearance had just been arranged by some careful and tasteful hand.

In the office he found the safe, and was enabled to move it with ease, and took it upon deck, where the grappling-irons were fastened on, and the prize brought safely to the light. Upon opening the safe it displayed its contents in a perfect state of perservation. There was in the safe $5,000 in gold, $3,500 in bills of the Government Stock Bank, and a large amount of bills on other banks, amounting in all to about $36,000. The papers were uninjured, except that they smelled very strongly of decayed human bodies, as if it had laid for so many years in a coffin with their owner. Of course all this money goes to the persons interested in this wonderful adventure.

[Detroit Advertiser.

Twice Blessed.

It was a cold day in Lapland; the air was crisp and piercing, and the ground tinkled like iron, when two travelers, enwrapped in furs, were driving rapidly along in their sledge. Although hardly any part of their faces was exposed to the air, their eye-brows were white with the frost. It was too cold to talk, and each, plunging his head as far down into his furs as he could, sat nose and knees together, in the corner of the sledge. As they passed along, they saw a poor man, who had sunk down benumbed and frosen in the snow. "We must stop and help him," said one of the travelers. "Stop and help him!" said his friend: "you will never think of stopping on such a day as this! We are half frozen ourselves, and ought to get to our journey's end as soon as possible." "I cannot leave him perishing here," rejoined the other, and that moment he hurried from the sledge, asking as he went along the aid of his comrade in rousing the sinking man. 'Not I,' said the other, 'I have too much regard for my own life to expose myself to this air more than I am obliged. I shall sit here myself warm, until you come back."

His friend left him, and hastened to the perishing man. He began to rub him as hard as he could to warm him, and in so doing he warmed himself. Soon the man opened his eyes, and was able to proceed on his journey. And the kind traveler, who was glowing from head to foot from the exercise, went back and joined his comrade, whom he found ready to freeze, as he himself had been a little while before, and enjoyed the rest of his journey with a warm heart and a warm body too.

My children, we tell you of many perishing travelers on the road of life. Will you help them? It will do yourselves no harm. It never impoverishes ourselves to help others. Many "is twice blessed; it blesseth him that gives, and him that takes." When you want to be truly happy, go and show mercy.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JULY 12, 1856.

From the Deseret News, May 21.

Admission of States.

In a republican form of government the power is admitted to emanate from the people, hence every citizen of our Republic should have the privilege of choice in the election of the officers entrusted with the management of governmental affairs.

Is this the case? No, for most inconsistently the inhabitants of Territories are held in a state of tutelage, or rather vassalage, closely allied to the condition of monarchical colonies.

By what principle of right, or by what direct or legimately implied power derived from the Constitution, does a citizen of the United States become measurably disfranchised by merely moving from a State into a Territory? There is obviously no such principle or power, either direct or implied, but tradition and the force of circumstances have alone produced the congressional line of conduct towards Territories.

The portion due to tradition has sprung from the colonial usage of European governments, should never have been indulged in for a moment, and ought at once to be discarded as entirely irrelevant to free institutions. That portion appearing to arise so naturally from the force of circumstances is all that is at present deemed worthy of consideration.

Even a single citizen settler upon the public domain should be entitled to build, plant, and go forth thereon, in all his privileges every inch a freeman, so long as he comported himself in accordance with the Constitution of the United States and the applicable laws thereof, a duty equally binding upon citizens in States. And when the one citizen is added to with a number sufficiently large to require a separate organization, it is the duty of Congress upon application to at once examine the new constitution and the evidence of republicanism therein contained, and if thus far correct it simply remains to define the boundaries and grant the right of self-government, Territorial or State at the option of the applicants, and to extend them such aid, from time to time, in lands, moneys, &c., as may be agreeable with usage, rights, and circumstances. Is there consistency in any other course? There is not, neither can there be.

It may be urged that new settlements have neither the power nor wisdom requisite for governmental operations. As to power, it is obligatory upon the parent to protect her offspring, whether they be strong or weak, young or old, States or Territories, from foreign invasion and the hostilities of her red children. As to wisdom, there is no room for questioning that, beyond the body of the proffered constitution and the previously exhibited intelligence of the petitioners.

What is the brief governmental history of Utah? In 1847, a number of citizens from the United States formed a settlement where now stands G. S. L. City, subsequently elected their own officers, passed their own laws, punished criminals, fought Indians, married, increased, opened fields, erected mills and dwellings, and, in short, successfully performed all duties obligatory upon good citizens in a new country, and flourished in peace and loyalty upon the tops of the mountains.

How happened all this? Through the mere exercise of that intelligence and energy which characterize those American citizens who go forth to make the waste places fruitful and to loyally extend the area of freedom. Entirely unaided by Congress in reclaiming the most uninviting of all the public domain, was there any lack in the department of self-government? No.

Years after, when the brunt of the experiment was most successfully overcome, when Deseretians in the eyes of all the world had most amply proven their capacity for conducting their own affairs, in 1850, Congress defined the boundaries of Utah and gave her inhabitants a Territorial organization, and exercised the power, with the President, of appointing certain officers, such as are not so appointed for States, over a portion of citizens of the United States who had demonstrated their possession of every requisite qualification for self-government. And all this without considering the feelings of the main party concerned, except in the kind of government, (as it was deemed useless at that date to petition fogyism for a State Government) a portion of the boundary and the Governor.

Doubtless small favors should be thankfully received, and equally true should larger ones be smiled upon in proportion. But it is rights and not favors that are under consideration. Then why, in the name of all that is reasonable and consistent, not let those citizens who prefer remaining in a Territory, as do those of Oregon up to our lastest date, elect their officers to the full extent accorded to citizens in the States? Or if that is too progressive, why not at least appoint in accordance with the known wishes of the ruled? And further still, why not at once, under the conditions before mentioned, give American citizens a State Government, even though their number be but 500, or less, upon their application therefore after a reasonable exhibition of their loyalty, power and capability?

In these remarks, for brevity's sake, we have waived quotations from the Constitution of the United States, presuming all to be familiar therewith or able to refer to it. We have also omitted to quote from the partizan and other observations upon the same subject by men noted for statesmanship, simply because the whole question is sufficiently plain to any person capable of tracing the legitimate conclusions flowing from the Federal compact.

It is most sincerely to be desired that the time will hasten when the halls of Congress, the pulpits of priests, the stumps of demagogues and the forms of printing presses may be relieved from the senseless jargon, strife and twaddle concerning the right of interference in matters of popular sovereignty and domestic institutions, whether by the parent government with those of a State or Territory, by a State with those of another State or Territory, or by a Territory with those of another Territory. The whole machinery is based upon the principle of governments within a government, and so long as the wheels are kept unclogged by partizan strife and corruption, each left to run upon its own axle well lubricated with the oil of truth and integrity, with its pinions free to rightly mash with their fellows, just so long will our republican system be the best form of human enacted government within our knowledge.

In view of all facts and considerations pertinent to the case, what sound reason is there why Utah should not be admitted into the Union as a free and independent State, upon the presentation of her constitution, memorial and accompanying documents, and that too without a word of debate? Not one.

From The Deseret News, May 14, 1856.

THE EASTERN MAIL arrived on the 10th inst., bringing 30 brass-lock sacks containing papers and letters belonging to each mail from Nov. 1 to April 1 inclusive. That the public and the Post Office Department at Washington may know how the contractor on the route between Independence and this city fulfills his obligations, we publish the following official monthly schedule of the departure of the mail from Independence during six months:

Nov. 1, 1855, left	with	12	brass-lock sacks.
Dec. 1, "	"	14	" "
Jan. 1, 1856,	"	5	" "
Feb. 1, "	"	4	" "
March 2, "	"	6 and 9 sacks	of books.
April 1, "	"	4	
Total - -		45	besides the books.
Arrived, May 10,		30	brass-lock sacks,

thus leavingon the road 15 through sacks and 9 sacks containing public documents.

The above account does not include the iron-lock way and drop-letter sacks, for it often happens that they do not contain much, if any, for points this side of Laramie.

Is not the above a rich exhibit of the postal facilities of a great nation? After delaying over six months, nearly one-half of the through matter is still left somewhere on the route, in what condition and at how many and what points are to us entirely unknown. And that is not all, for we are informed that the contractor's agent at Independence told the conductor, Mr. Maxwell, not to bring through any but the letter sacks!!!—and that too at a time when he knew that there were neither hostile Indians, deep snow, or high waters to prevent travelling.

What have the contractor and the Postmaster General to say to all this, in addition to the previous unendurable abuses of a like description?

Deseretians have carried the eastern mail regularly through Springs, Summers, and Falls, and nearly so through the severity of Winters, and they can do it again; and they have been, and probably are, the only ones who have done or will do so. This fact is well known in Washington, but could Utah get any of her reasonable and responsible contract bids taken? No, for reasons tolerably well understood even here, but which we forbear mentioning for the present.

Mr. Maxwell, the conductor, has richly earned the thanks of the inhabitants of Utah, by disobeying the agent's orders and bringing through all that his animals and wagons would admit, and we most heartily commend his conduct in so doing.

The latest dated papers from New York, Albany and Philadelphia are March 29; from Memphis, Tenn., March 14; and from Independence, March 29.

It would please us could we now dismiss the subject, but we fear that Laramie is at even worse than its old tricks, for on the 1st of Dec. TWO BRASS-LOCK SACKS were sent from the office in this city, but, mark, the matter of that mail arrived in Independence, Feb. 23d, in ONE HORSE-MAIL sack! Will the official at Laramie inform the Postmaster at this city, or P. McClanhan Esq., P. M. at Independence, or the Postmaster General, how he managed to transfer the THROUGH matter from TWO BRASS-LOCK SACKS into ONE HORSE-MAIL sack?

The department at Washington, after our mails had been repeatedly plundered, very wisely furnished brass locks for all sacks containing THROUGH matter, and it was well known by all on the route that such was the case, with a view to prevent that wholesale plundering which Utah had been so long subjected to. But it would seem that even Government BRASS LOCKS are no bar to some itching fingers still lurking at Laramie. Can any one give information as to how the above named THROUGH, to use no harsher term, was made, in defiance of law and of rights supposed to be secure under brass locks?

Independence of the United States.

THE Fourth seems to have been duly honored throughout the country. The din and bustle of business gave place to cannon, pistol and cracker. In the morning, a splendid equestrian statue of Washington was inaugurated in Union Square of this city. When the statue was uncovered to the gaze of the multitudes that had gathered to witness the ceremony, in spite of the pouring rain, the air was rent with enthusiastic cheering, the bands played 'Hail Columbia,' gentlemen uncovered, the ladies waved their handkerchiefs, the military presented arms and the cannons roared vociferously. Dr. Bethune delivered an address suited to the occasion, eulogised the immortal Washington and introduced to the multitude Mr. Henry K. Brown, the artist who had so faithfully represented the deliverer of his country.

Great crowds were drawn from home in the evening to witness pyrotechnic exhibitions in the public squares. Political clubs had their reunions and speechifying. The day passed off with few accidents to mar the happiness of the occasion.

Pennsylvania.

ELDER ANGUS M. CANNON writes us from Pittston Ferry, Luzerne Co., Pa., July 4, that the Saints in that region of country were all well and renewing their covenants. He says: "I held two meetings with the Saints on Sunday, likewise a council meeting, at which I organized a Branch and appointed Brother Rees from Wales to preside. While with them I gave the necessary instructions for the rolling on of the work of the Lord and rebaptized about twenty persons. The remainder will follow their example, as the whole, nearly seventy, manifested a desire to renew their covenants with their heavenly Father."

Fruit Seeds.

As we have already entered upon that season of the year in which fruit is generally fine and abundant, we think it not inoportune to remind the Saints throughout the States of their duty to preserve the most choice of fruit seeds, and we may add flower seeds, for the benefit and adornment of the coming State of Deseret. Fine fruit dainties for the table are only enjoyed by the few in the Valleys of Utah, while the many might participate were a little attention and care bestowed on that which is thrown away by their friends in older inhabited countries. If the nobler incentive to action—love for another, is not sufficiently powerful—love for self should induce all who contemplate making Deseret their future residence to bestow some labor now towards rendering it a "happy home." The emigration from the States being nigh closed, but little can be done now by those who have neglected the opportunity of sending by their friends this season. We trust, however, that our friends in every country where the gospel has been preached will be well prepared another season to take with them or send by others the most choice and precious of everything within their reach that is good and agreeable.

The *Deseret News* of the 21st May, gives the following under the heading of Fruit Seeds:

FRUIT SEEDS.—Bro. Angus M. Cannon has conferred a highly prized favor upon the recipients of a parcel, by mail, of choice fruit seeds of various kinds, viz: apple, quince, plum, cherry, &c., &c., for which he is at present tendered thanks, and in the future an invitation to partake of the first fruits from said seeds.

How happens it that no more of the elders throughout the States have taken a little pains to forward cuttings and seeds of valuable kinds of fruit? A small amount of care and attention would soon fill our settlements with every desirable variety. The last eastern mail brought a tightly sodered tin can full of apple cuttings, which were as fresh on arrival as those kept here in cellars for the same length of time, and the presumption is strong that most of them will grow, for several have started already. This single operation, with a little trouble to the one who sent the scions, has enriched Utah with six new kinds of choice apple grafts. Elders and friends in the States can easily save and forward by mail, in small parcels, and in the season thereof, to their friends here, a great variety of useful seeds and cuttings. Will they do so, and thus benefit themselves and others, and be able on their arrival in our midst to fairly claim a share in the rich fruits of the earth?

Dr. Bernhisel is likewise cordially thanked by the *News*, for his mindfulness of the Territory, many others we know have sent out to Utah, but we hope the number of well doers will be greatly augmented.

Best Attention.

THE DESERET NEWS can be obtained by persons residing in Canada and in the States and Territories east of the Rocky Mountains, by forwarding the amount of subscription, $5,00 a year, or $3,00 for six months, to the St. Louis Luminary office, St. Louis, Mo., or to the Mormon office, New York City, N. Y.; by those residing in California, Oregon and Washington, from D. M. Thomas at San Bernardino, or from George Q. Cannon at San Francisco; by those in the British Isles, Europe, Asia, Africa, and Australia, from the Millenial Star office, 42 Islington, Liverpool, England. Or all subscribers in the United States and Canada, if they prefer it, can be furnished directly from the Deseret News office, G. S. L. City, Utah, upon forwarding funds current in their neighborhood.

Hon. John Taylor.

WE are happy to inform our friends that our beloved President, returned to this city on Wednesday morning in a state of convalescence. His appearance indicates that he has suffered much, and that there is still considerable room for improvement in his health. He left in the afternoon, accompanied by President Erastus Snow, for Washington.

The Mail from Utah.

ON Monday morning we received letters and papers from Utah up to the last of May. In the Historian's letter in another column, there are some well-merited cutting remarks on the bungling old womaniah style of mail business between Utah and the States. The lady of Elder Felt writes that she received by one mail, May 10th, letters bearing the following dates: Oct. 16, Nov. 15, Dec. 19, 1855. Jan. 5 & 21, March 4 & 19, 1856. "Hope points before and shows the bright to-morrow," the present mail contract ceases in November.

Utah.

THE crops in the valleys are promising a rich reward to the agriculturist for his labors on the soil. The *News* of the 14th of May says:—"Fields and gardens, have never looked more promising at this season of the year than they do now." The almost famine of the past winter will soon be forgot, leaving only rich experience, in industry and frugality.

Brook's and Sumner.

The case of Preston S. Brooks for his assault on Senator Sumner was up before the judge of the Central Criminal Court of Washington on Tuesday. There was a large attendance of members of Congress. After the examination of witnesses, judge Crawford is reported to have said: "As the matter might perhaps at that moment be subject to investigation, he would not weary the members of the House of Representatives. He would forbear to comment on the testimony, and pronounce as the judgment of the Court that Mr. Brooks pay a fine of three hundred dollars.

The Free State papers are down upon the judge charging him and court with being under southern influence and pronouncing the trial something like fudge.

Mother Lucy Smith.

WASHINGTON, D. C., July 5, 1856.

ED. MORMON:—In the 19th number of your paper I read a notice of the death of Mrs. Lucy Smith, mother of Joseph Smith, the Prophet; and who has been for the last twenty-six years familiarly known to all the saints as "Mother Smith."

She was born in Gilsum, Cheshire County, New Hampshire, July 8, 1776. She was the daughter of Solomon Mack, who was born in Lyme, New London Co., Conn., September 26, 1735. He served in the war against France, and took part in many severe contests—and retired from them suffering great personal injuries, and was discharged in 1759; subsequently married Lydia Gates, daughter of Nathan Gates, of East Haddame, Ct.

He commenced a new settlement in the Wilderness, forty miles from inhabitants. His wife adding to the duties of mother those of instructress, as there were no schools in the wilderness. On the commencement of the war of Independence he enlisted into the service of his country; was for a considerable length of time in the Land forces—and afterwards—accompanied by two of his sons, Jason and Stephen—entered the Naval service of the Colonies, and continued to encounter many of the stirring and thrilling incidents, to which our young marine was constantly exposed until the close of the war. Mother Smith was therefore born in troublesome times. The first seven years of her life being spent in the care of her pious and intelligent mother, while her father, and brothers were battling for the Independence of their country. They were exposed to every vicissitude which was incident to the distracted state of the Colonies, and the absence of the protectors of the family.

In youth, Lucy was somewhat remarkable for a pensive character, her mind being awakened by the death of her sister Lovina, she determined to obtain that which she heard spoken of so much in the pulpit, "a change of Heart." Of this circumstance she says in the History of her life—"To accomplish this I spent much time in reading the Bible and praying, in my great anxiety to experience a change of Heart." She went to live with her brother Stephen, in Tunbridge, Vermont, and on the 24th of January, 1776, was married to Joseph Smith, by whom she had ten children. Alvin, born Feb. 11, 1779—who died Nov. 19, 1824; Hyrum, born Feb. 9, 1800; Sophronia, born May 18, 1803, at Tunbridge, Vermont; Joseph, Jr., born Dec. 23, 1805, at Shanon, Windsor County, Vermont; Samuel Harrison, born March 13, 1808, and died July 40, 1844; Ephriam, March 13, 1810, died March 24, 1810; William, born March 13, 1811, at Royalton, Vt.; Catharine, born July 8, 1812, at Lebanon, New York; Don Carlos, born March 25, 1816, at Palmyra, Wayne Co., New York; Lucy, born July 18, 1821, at Palmyra, Wayne Co., New York. The care of rearing such a family, the labor of opening new farms in a wilderness country, (as western New York then was,) which must have necessarily surrounded a mother, where a family enduring much sickness and distress from accident were her lot. She became a member of the Presbyterian Church, and three of her children, Hyrum, Samuel Harrison, and Sophronia followed her example; and while Joseph was seeking the Lord with all his heart, to know what Church he should join, the visions of Heaven were opened unto him, and he was entrusted with the Plates of the Book of Mormon, inspired by Revelation to translate them, received the authority of the Priesthood, and laid the foundation of the Church of Jesus Christ of Latter Day Saints, which is now so widely spread throughout the world.

During the infancy of the Church, and while the work preparatory to its organization was going on; Mother Smith and her family had severe struggles to encounter by the opposition of the world around, persecution, poverty, and sickness, her faith and works were sufficient to bear her up against every oppression which men heaped upon her devoted family. Immediately upon the organization of the Church, on April 6th, 1830, she received Baptism for the remission of sins, and the Gift of the Holy Ghost, which buoyed her up against all opposition, and prepared her to rejoice amid the most dreadful persecutions and sacrifices that mortal was ever called upon to endure. In 1831 her husband and family moved to Kirtland, Ohio, where they resided until '37; but the hand of persecution was not arrested by this movement. Her son, Joseph, was followed by a multiplied succession of Vexatious Law Suits, which were invariably unsuccessful but being attended with heavy expense served to impoverish the family. On the 25th of March, 1832, Joseph, Jr., was dragged from his bed at midnight, daubed with tar and feathers, and otherwise severely injured. Aquefortes was poured into his mouth, he was choked by the throat, and left for dead. His infant child sick with the measles in bed with him, at the time of the outrage, was thereby exposed to night air, and died immediately, (she may be called the first martyr of this dispensation).

In 1837 the persecution in that county became so dreadful that her husband was made a prisoner, and the family were under the necessity of fleeing from Kirtland, and afterwards located in Far West Mission—but it appears only to encounter a more terrible storm. The fatigues of this journey of a thousand miles land travel, and—performed under indigent circumstances—were enough to wear out persons of their age, yet were endured much better than could have been expected; but this labor was hardly dispelled by rest when a renewed persecution burst around the Saints with unabated fury.

The cruelty of this mob exceeding all possibility of description, was legalized by the exterminating order of Kilburn W. Boggs, Governor of Missouri, and rigidly enforced by Major-General Clark, who marched thirteen thousand men to Far West, and executed the cruel decree. Joseph and Hyrum, her beloved sons, were betrayed into their hands under positive pledges of protection.

They were then permitted to bid adieu to their mother and families, and were told that "to-morrow they die at 9 o'clock," from which fate they were providentially saved through the interference of the gallant General Doniphan, who declared to Major-General Lucas, "it is cool-blooded murder, and if you execute them I will hold you responsible before an earthly tribunal. So HELP ME GOD!" an imprisonment of six months followed, during which time they were asked how they liked "*Mormon beef*," having reference to human flesh, on which they had been fed; all the members of the Church of Latter Day Saints were expelled from the State during the winter and spring, or perished by the violence of their enemies. An aged father and mother arrived in Quincy, Ill., penniless and friendless, surrounded by the wives and children of those imprisoned, and who had perished from murder, exposure, or otherwise. Soon after the family settled at Nauvoo, Ill., the toil and suffering of this persecution was too much to be borne by a man of his age, and Joseph Smith, sen., died at Nauvoo, Sept. 14, 1840. He had faithfully performed the duties of Patriarch over the whole Church, and blessed the Fatherless for six years. He was the first to receive the testimony of Joseph, and had borne the heat and burden of sustaining the Word of the Lord all the day long, and at last laid down to rest, full of faith, integrity, charity, and good works, aged seventy-nine years, one month, and two days.

Mother Smith was thus left a widow, worn out with toil and sorrow—her house having been filled with sick like a Hospital, from the time of their expulsion from Missouri, many of whom owed the preservation of their lives to her motherly care, attention, and skill, in nursing them, which she did without any pecuniary consideration, and the extent of which cannot be appreciated but by those only who are personally acquainted with the dreadful scenes of sickness and distress, which followed, in consequence of the Mission expulsion. From this time until the day of his death, she lived with her son Joseph, she was visited, congratulated, and comforted by thousands who had partaken of their bounty, or listened to her testimony, and those who were desirous of making her acquaintance. Her spirit was like a fountain of light, that dispelled error and disseminated truth, wherever its influence was felt. From the time of the commencement of the work, until the death of her husband, their house was open to all, and tens of thousands of persons listened with delight to her teachings.

On the 7th day of August, 1844, she was called upon to part with her youngest son, Don Carlos, who was suddenly snatched away from this vale of tears, occupying at the time of his death the position of Brigadier General of Illinois militia, and editor of the *Times and Seasons*, leaving a widow and ten children. He was universally respected, and his loss deeply felt and deplored by the community. The assassination of Joseph and Hyrum, under the protection of the Governor of Illinois, so shocked and benumbed her sensibilities and her aged frame, that she never fully recovered. This awful scene, the bringing home of the mutilated bodies, the violation of all legal protection, the moaning cries of widows and fatherless children, brothers and sisters, besides tens of thousands of weeping friends, combined to form a scene that no mother upon the face of the earth was ever before called upon to encounter. As if the blow had not been sufficient to crush a mother's heart, Samuel Harrison Smith, in escaping from the murderers of his brothers, overheated himself, which brought on a fever, that terminated fatally July 30, 1844.

But recovering somewhat from the effect of her afflictions, she composed a history of her life, which contains many thrilling incidents of herself as well as that of her family, which are given in her own style, yet mingled somewhat with evidence of difficulty of her remembering dates. When the Saints resolved to leave Nauvoo for the *Rocky Mountains*, she addressed a general conference, bearing testimony of the truth of her desire to lay her bones in Nauvoo beside her husband and sons. From that time until the day of her death, she mostly resided in Nauvoo, with her youngest daughter, Lucy Milliken, excepting the two last years she resided with her daughter-in-law, widow of her son Joseph. She enjoyed the gifts and influence of the holy spirit much, and the following hymn was given her in 1833, which she sang in the Nephite tongue, which caused great sensation and tears to flow in the congregation, and the gift of interpretation followed. The hymn has reference to the last great battle of the Nephites against the Lamanites, around the Hill Cumorah, in the State of New York, when the *plates* were found from which the Book of Mormon was translated. It is called 'Moroni's Lamentation:'

I have no home, where shall I go?
While I am left to weep below,
My heart is pain'd, my friends are gone,
And here I'm left on earth to mourn.

I see my people lying round,
All lifeless here upon the ground,
Young men and maidens in their gore,
Which does increase my sorrows more.

My Father look'd upon the scene,
And in his writings has made plain
How every Nephite's heart did fear,
When he beheld his foe draw near.

With axe and bow they fell upon
Our men and women, sparing none,
And left them prostrate on the ground;
Lo! here they now are bleeding round!

Ten thousands that were led by me,
Lie round this Hill call'd Cumorah!
Their spirits from their bodies fled,
And they are numbered with the dead.

Well might my Father in despair
Cry, Oh! ye fair ones, once how fair!
How is it that you're fallen? oh!
My soul is filled with pain for you!

My life is sought, where shall I flee?
Lord take me home to dwell with thee,
Where all my sorrows will be o'er,
And I shall sigh and weep no more.

Thus sang the Son of Mormon, when
He gazed upon the Nephite men,
And women too, which had been slain,
And left to moulder on the plain.

Blessed woman! her name and memory is engraven upon the tablets of the heart of tens of thousands, and will be handed down to millions yet unborn, that will speak her praise and talk of her virtues and goodness, of her motherly kindness, her watchful care and administration to the sick and afflicted, the kind and affectionate mother, the beloved wife, the partner of her aged and venerable husband, for her deeds of love, her virtue, faith, hope and confidence in her God, the trials and persecutions she bore for the gospel of truth, her unvarying steadfastness to truth through all circumstances, and filled with charity to all, her God blessed her, and nerved her up to bear the persecutions and trials she was called upon to undergo, and gave her strength and grace sufficient for her day, and in copious profusion poured out his Holy Spirit upon her.

Few indeed are the women that have ever lived or graced this lower world, that occupied the position she did. The chosen of the Lord, to bear and bring into the world one of the greatest prophets the world ever produced: one chosen and ordained of God to bring about His glorious purposes in the dispensation of the fulness of times that all holy prophets have spoken concerning ever since the world began, together with his brother Hyrum, clothed with the holy priesthood of God, holding the keys of salvation, immortality and eternal life to a ruined and fallen world—conversed with God and his Redeemer, and with holy angels from the courts of the eternal world—gazed upon the order and glory of the same, and understood the law that appertains to eternal life. Not only so, but the wife, the partner of the earthly father of such sons and prophets; her husband a patriarch of the Most High over all the church of God, pouring out his blessing in the name of his Redeemer upon the heads of thousands, by virtue of his priesthood and office, and causing their hearts to beat with joy; also many others of her sons—valiant in the cause of truth—clothed with power and eternal life—priests of the most high God. But her labors are closed, and like a shock of corn fully ripe, she has gone down to her grave in peace, full of honor and goodness, there to await the morning of the first resurrection, after having lived to commit to the silent tomb her husband, Joseph, Hyrum, Don Carlos, Samuel, &c.; but she has gone to meet them kings and priests of the Most High. Noble mother in soul! blessed among women and queen among the mighty ones; thy calling and election has been made sure, and in the morning of the resurrection, with thy husband, sons and daughters wilt thou come forth and take thy place, and stand in thy lot with thy husband and offspring—no more to be separated, no more to endure persecution, trials, tears, pains and sorrows, but bask in the smiles, fruition and blessings of a celestial world, under the smiles of thy God and Redeemer while eternity goes and eternity comes. Peace to her ashes. Amen.

G. A. SMITH.

From our Utah Correspondent.

HISTORIAN'S OFFICE, G. S. L. CITY, May 29th, 1856.

PRES. JOHN TAYLOR: I presume you will have no objection to receiving a monthly letter from me now that I have entered upon my duties as Historian, and therefore commence by saying I am just recovered from a four weeks' sickness caused by the poisonous virus inoculating my arm when skinning an ox which had died very suddenly; it came very near carrying me into another state of existence; but by kind attention, frequent administrations and the continued prayers of the Saints, my life is spared to continue my labors on this earth.

On the 10th of this month our eyes were astonished to see a United States mail come into the valley from the east loaded with about one-half of the letters and papers that had left Independence since last October; the remainder, Mr. McGraw (the contractor) or his agent had very considerately cached by the way or perhaps left at Fort Laramie for worn-out, tired-out soldiers to read through the long winter nights, when tired of talking about their victory over a few semi-savages and half-starved ignorant remnants of Indian tribes, and they would also naturally be anxious to read the correspondence of a people who believe in polygamy.

Although I write under this date, it is impossible to prophesy when you will receive it, as I learn from a reliable source that Mr. McGraw told his agent that when he came with the mail from Salt Lake, if he came to any stream that was deep not to attempt to cross it, but return to Salt Lake again and stay till the waters are down, for it would be all right, as the government had reimbursed Mr. McGraw $17,000 this trip and $35,000 for the last contract. I do not vouch for this, but give it you as I received it, and it is currently believed here. When the Mormon boys, Decker, Young, Hanks, Little and Co. carried the mail to Laramie, we got the bags, but they have not got their pay for it. Oh, consistency! hast thou entirely fled from the United States? if so, when wilt thou return? The difficulties of crossing the rivers are really awful, for a very respectable lady over seventy years of age has started with oxen to go to the Missouri river; and I think Mr. McGraw is sadly to blame in not engaging her to carry the mail and then pay her for the odd trip. Bro. Taylor, can you inform me how it is that your letters *via* South Pass and your duplicates by way of California all come in the same letter bag? Your letters are not the only ones that so strangely come together.

Your letter to Bishop Hunter was read in the Council last Sunday; all were glad to hear from you and suppose ere this you have learned your destiny—that you have to stay at Washington a little longer; we all pray that you and your colleagues may be prospered in your exertions on behalf of the fair vales of Deseret, and that you may win laurels for yourself and co-workers with you.

I am happy to inform you that all your family are well; sister Taylor visited me the other day in health and spirits.

The Presidency and Twelve are well, also their families, with the exception of sister Mary Ann Young, who is now prostrated through her continued exertions in administering to the necessities of so many who were destitute the past season; she is a little easier to-day.

We learn by madam rumor that General Harney has been ordered by the Government to march his troops to the scene of the Indian wars in Oregon, and that he expects to replenish his supplies when passing through the northern part of this Territory. If this is true, he is bound to be disappointed, for the severe winter has killed four out of every five head of cattle in the northern counties; the desolation is deplorable—many persons are nearly ruined. The Church had last October over 2600 head in Weber and Cache counties; now they can count nearly 500. Gilbert and Gerrish had 700 head when they started from the Missouri river; now they have 95. Messrs. Kerr lost their entire herds, valued at $60,000, and all the citizens in proportion. Hundreds of persons have lived on dead cattle when they could be got at for snow, and now it has disappeared they are living on roots, weeds and greens.

Although we have had the grasshopper plague and the excessive drouth of last summer and the unparalleled severe winter, now they have disappeared, every face is beaming with gladness, because the hand of the Lord has been seen in his mercifully sending the rain once a week this spring, which causes the wheat to rise from the ground as a harbinger of "the good time coming." Many are anxiously expecting to cut wheat by the 20th of June, and then we shall have a grand jubilee.

The potatoes, corn, squash, peas and other vegetables look well, and we expect to reap a bountiful harvest to feed those who are here and those who are wheeling the barrows over the plains, so be of good cheer—all is well in Zion.

I am happy to learn that your agents have obtained subscribers for 780 out of the 800 copies of THE MORMON sent here; it is a truly valuable paper and merits an extensive circulation. It is highly approved here, and if the people could be assured of the mail bringing what is sent to Utah, you would have a more extended patronage. We wish you to preserve a good file for the Historian's office, and bring it with you, or send by some trusty Elder when he emigrates to the valley of peace, having previously got it *well bound*.

Yours truly, W. WOODRUFF.

Letter from Elder Thomas Bladen.

NEW YORK, July 2d, 1856.

PRESIDENT JOHN TAYLOR:—

Dear Sir,—In passing through this City on my mission to Europe, I deem it not amiss to give you a few items of information relative to the present and future prospects of the Deseret Iron Works, of Cedar City, Iron County, Utah, where I labored in connection with my Brethren on the Works since the year 1852.

When I left, March 22d, there was in

THE MORMON.

operation a Blast Furnace, diameter twenty-one feet square, height thirty-three feet, inside measurement six feet six inches. It has two splendid blowing cylenders, forty-one and a half inches diameter, and forty-three inches stroke, working at right angles with each other. This is driven by a master-driving wheel attached to an overshot water wheel. The Furnace can be blown by hot or cold blast, as the manager may desire; there is an inclined plane and car conveying the ore and fuel from the mine to the tunnel head of the Furnace. This car is drawn up by gearing attached to the water wheel, and has a self-acting motion. The ore that the iron is produced from is very rich, yielding about 75 per cent. from the blast, and is easily procured, being found in large masses on the surface of the earth. Coal is also found in the side of the Mountain, which saves the labor of mining and the health of men; the coal is strong, and suitable for all kinds of smith work. It makes a strong coke which carries a heavy burthen on the Blast Furnace, and is likewise suitable for the Cubalo for the melting of Pig-Iron. From this it will be seen that the facility for procuring the materials are equal to any other place in the world. Many tons of iron have been manufactured into machinery, such as heavy Lathes, Cranks, Wheels, Gudgeons, Pedestals, &c., for the use of the Company's Works, to replace the old wooden machinery. There is an extensive range of buildings for workshops where a great number of mechanics are employed, in almost every branch of the iron trade. Other mechanics will shortly be wanted, to assist in carrying on the works; the Company are fast preparing to supply the rising State of Deseret with everything in the iron trade that she will require, from a nail to a steam engine.

Brethren who feel an interest in this great work, will do well to arise and assist in rolling on the same, that Deseret may be independent of the nations for the most valuable of all metals—Iron.

"The Bees of the Hive of Deseret" are at work. THOMAS BLADEN, Engineer
Deseret Iron Works.

Correspondence of Elder N. H. Felt.

BOSTON, July 3d, 1856.

To the Editor of the Mormon:

DEAR SIR: The ship *Horizon*, arrived at Quarantine, on Saturday evening the 28th ult., and drew up to Constitution Wharf on Sunday afternoon. I arrived here on the Tuesday morning following, by Fall River route, and found Elder Martin with his excellently organized company quietly waiting the arrival of some one from New York to give them counsel and advice.

On Tuesday afternoon, we had all the luggage excepting the beds and bedding out upon the wharf, and forwarded to the Worcester Depot before dark; and the following morning, at 11 o'clock, the remainder of the luggage and nearly 700 souls were safely upon the cars and started for Iowa city—Brother Martin, Bro. Tennant and family and a few others remaining to overtake them by express train at Springfield.

The activity and prompt measures of Bro. Martin and his counsellors, Bros. Havens and Waugh, assisted very materially in hastening their departure, thus relieving the emigrants from much additional expense attendant upon the delay among strangers.

The perfect good order, cleanliness, health, comfort, cheerfulness and mutual kindness displayed among this company elicited the most unqualified admiration of all who visited the ship, and the expression of Capt. Reed and his officers to their friends who came on board and to myself was one of entire satisfaction and confidence with the presiding officers and company he had brought with him from Liverpool. The captain often remarked he wished to bring no other emigrants as long as he could obtain companies of the Latter Day Saints or Mormons.

A few of the families remain in Boston, consisting of about thirty souls; a number also have gone to New York and some to Philadelphia and Minersville. Boston affords a very limited chance for disposing of the surplus stores; I shall do the best I can with them in Boston, or re-ship them to New York, as the prices shall seem to warrant. Excuse haste. Yours, N. H. FELT.

Letter From Elder Nathan Porter.

CAMP OF ISRAEL,
IOWA CITY, June 29th, 1856.

DEAR PRESIDENT TAYLOR.—I embrace with pleasure the present opportunity of informing you and the brethren of my welfare and safe arrival at the camp of the Saints. The first two days tested my strength, but thanks to the Lord he has given me strength to endure the fatigue of the journey, with increasing health. I was disappointed in not seeing you at the depot on my leaving. I was too fatigued to move about in the confusion on board to seek you out, so I sent you my hearty farewell by Brother Felt, and now repeat it and say good-bye for the present, with the blessings of Heaven upon you for your kindness to me; also all the Saints who have visited me and administered to me; please give them my best love and respects in a special manner to Brother and Sister Beaston who shared more deeply in the burden of my affliction.

My health is still improving. We arrived at the city on the 24th inst., without any evil befalling us. The ox teams are not yet started; but it is expected they will start this week: the cattle waited for came in yesterday to the number of some 450 head. All the Saints are in fine spirits. Yours truly,

N. T. PORTER.

Long Island, Staten Island and Coney Island were visited by a terrific thunder and hail storm on Sunday, doing considerable damage to the crops. The hail was larger than had been seen for many years. Boston was likewise visited with the storm, several boats were capsised and one person drowned.

DOMESTIC SUMMARY.

THE admission of Kansas into the Union is the principal subject at Washington. By our Congressional, it will be seen that Mr. Douglas and party fairly tired out the opposition by a night's session, and passed Mr. Toomba's bill in the Senate. The Free State bill that had been defeated by the majority in the House one evening was reconsidered on the following evening and passed by a majority of two.

Preparations for the coming struggle are active. A mass meeting of the Democrats was held on Tuesday evening in the Park, "to give the Democratic masses an opportunity to express their opinions in favor of uniting the Democracy of this city and State." Several distinguished gentlemen spoke.

A bronze statue of Washington was inaugurated at the Virginia Military Institute, at Lexington, on the 3d. On that occasion, Gov. Wise delivered a most elaborate historical speech on the Father of our Country.

Gen. Persifer F. Smith has been appointed to succeed Brigadier General Clark, in charge of the Military Department West. The headquarters will be removed from St. Louis, to Fort Leavenworth. Col. Sumner will remain in Kansas subordinate to Gen. Smith.

The Indians in New Mexico are again hostile. Gen. Garland is preparing for a campaign on an extensive scale.

Randolph, the murderer of his wife, has had his sentence of execution changed to imprisonment for life by the Connecticut Legislature, as he has confessed that the deed was committed through a drunken quarrel.

The Mexican difficulties with Spain remain the same. The Spanish minister is reported to be preparing to leave Vera Cruz, and the Mexican Government is concentrating forces at points contiguous to the city.

The trial of Mr. Herbert, for the murder of the waiter, Keating, commenced in the Criminal Court at Washington on Wednesday. The Court was densely crowded.

FOREIGN SUMMARY.

FRANCE.—The Imperial Prince was baptized (sprinkled) at Notre Dame on the 14th ult. by the Pope's Legate. Everything that genius could devise, art execute and an Emperor command was displayed to give eclat to the ceremony. Handicraft, priest-craft, soldier-craft and king-craft were for once innocently united—the thing itself mere trumpery show. The Empress wore jewels on the occasion to the value of 15,000,000 francs.

The waters of the Saone and Rhone continue to decline slowly. The face of the country is completely changed, an immense extent of land is covered with a thick layer of sand, burying rich and promising crops. Several years of incessant effort will be required to restore it to cultivation.

The silk crop in the South of France is a complete failure this year. The worms are dying of a disease.

Major-General Sir William Fenwick Williams of Kars was presented, on his passage through Paris, by Lord Cowley to the Emperor, who decorated his breast with the cross of Commander of the Legion of Honor, for his brilliant defence of Kars.

The French Senate is occupied with the subject of regency for the young prince in case of the death of the Emperor. The Empress is recommended to be regent till he attains eighteen.

SPAIN.—The Cortes has authorized the marriage of the Infanta Amelia with Prince Adalbert of Bavaria.

The preparations for a naval expedition against Mexico continue. The government has, however, expressed its willingness to accept the good offices of the Emperor of France as arbitrator.

THE EAST.—The Journal de Constantinople charges the Russians with violating the treaty of Paris by demolishing the military works of Reni and Ismail, and destroying the fortifications of Kars. The Russians reply they leave what the Turks built but the Russian labors of former years they scatter to the winds.

CRIMEA.—Lord Gough arrived there in the first week in June to invest Marshall Pellissier and other French and English officers of high rank with the Order of the Bath by command of his royal mistress and with the permission of Napoleon.

ENGLAND.—The war feeling has greatly cooled down. Mr. Dallas is an honored guest by the English as well as by his own countrymen living there. Lord Clarendon's reply to Mr. Marcy's last letter was to be laid before Parliament at an early day. It has reached Washington.

The Administrative Reform Association that owed its creation to official blundering over the war, has lingered out a year's tame existence and was on the point of giving up when the Hon. Mr. Roebuck accepted the presidency of the association. It bids fair now to do something with the old women who hang about Queen Victoria. Roebuck is the man.

The probable loss of the American ship Ocean Queen, Captain Smith, of the London and New York Line, with 110 lives, has been reported at Lloyds. This ship left the London docks on Feb. 8, with a full miscellaneous cargo, and 85 steerage passengers. On Feb. 15 she was spoken off the Isle of Wight, all well, since which nothing has been heard of her, and there is reason to fear she was lost in the ice in which the steamer Pacific perished. The ship G. B. Lamar which left the Thames the same time as the Ocean Queen, was in great jeopardy from ice on her voyage out.

ITALY.—The refugees of Modena, Reggio, Parma and Tuscany intend to present an address to Count Cavour, and have struck a medal in his honor. It is current that the Sardinian Government has just issued a note in reply to that of Austria. Sardinia denies the imputation of fostering revolution, but expresses a fear that it may break out if existing governments do not place themselves at the head of Italian nationality.

The Pope has nominated six new Cardinals, of whom three are Italians, two Austrians and one French.

FOR THE MORMON.

Reminiscences of Classical Ages.

BY ALEXANDER OTT.

CONCLUDED.

After having given a short outline of some of the leading literary characters of the Greek and Roman era, I dwell previous to my closing this article, on some of the festivals and sports that were so much in vogue in those times. It was natural with the classical ancients, whose vivid imaginations peopled every romantic spot with Gods, Nymphs, Naiades, Satyrs, etc., to commemorate certain days that were sacred to those supposed god-like beings, by a variety of feasts and sports, in which all classes of society participated. The third day after the Ides (Ides was a term of time, amongst the ancient Romans. It is the 13th day of each month except March, May, July and October, in which it is the 15th,) was consecrated to Bacchus, the God of wine, whose priests paraded the streets followed by the multitude, while cymbals, flutes and other instruments were played, and songs were sung in honor of the day. Those festivals or Bacchanalias of which the Roman poet, Ovidius Naso, in his Fasta, gives a minute description, were signalized by every kind of revelry; hence the term Bacchanals or Bacchanalians was used in later times, and is so in our day for drunken riots or revels, that are offensive to propriety and decorum.

Another interesting festival are the Olympian games. Olympian is a space of four complete years, whereby the Greeks reckoned their time, so called from the celebration of the games every fourth year in honor of Jupiter Olympus, and received their name from Olympis, a city of Ellis, near which they were performed. Those games were contests in manly exercises, such as wrestling, boxing, running, chariot-racing and discus-throwing, (discus is from the Greek, signifying a round iron for play). The Greeks took such an interest in the performance of those gymnastic exercises, that they were attended by all classes of society, from every state of Hellas; the plebian's as well as the nobleman's son was anxious to gain the prize of victory, which was only a simple olive crown, but esteemed the most distinguished, the most honorable ornament. As long as Hellas enjoyed the blessings and privileges of liberty, these games were continued; they commenced in the year of the world, 3228; after the flood, 1570 years; after the destruction of Troy, 400; before the building of Rome, 23; 770 before Christ.

The gymnastics is a word derived from the Greek, signifying stripped of clothing encumbrances, as the development of the physical strength and agility of the body can be best shown when all the superfluous parts of dress are laid aside. This explanation will make the reader understand the meaning of the classical term 'gymnastics.' These healthy exercises, upon the practice of which both Romans and Greeks laid particular stress, were known at the age of Chiron, the tutor of Achilles, whose physical education was very good. Esculapius, the father of the medical science, a man of such rare talents and knowledge that he was placed among the demi-gods by the Greeks, prescribed to invalids riding and exercise in complete armor. The celebrated Galen was very partial to the practice of gymnastics. He cured a man of great corpulence by making him run every morning till perspiration came on. Homer, the great poet, is supposed to be the gymnasiarch or leader of gymnastic exercises. In the famous city of Athens, the gymnastics assumed quite a scientific character, and lectures were delivered in the Academy, Lyceum, and in the Gynosarges, gymnasia erected outside the city, with beautiful gardens and groves. In these schools the young Greeks were instructed in leaping, throwing the discus, the javelin, and wrestling. Independent of these exercises, they had pugilism and the Pancratium, a particular combination of boxing and wrestling. In Rome, the Eternal City, the same attention was paid to the gymnastics as in Greece. By an order of the elder Tarquin, the first Circus was erected for the performance of gymnastic exercises. To the continual practice of that noble art, the Roman soldier owed those great physical qualities which made him so long a terror and conqueror in wars with foreign nations. Julius Cæsar relates, that a soldier would march twenty miles in five hours, with a weight of sixty pounds; and in the field he would carry his arms, baggage, his tent and provisions for fifteen days.

From the above we learn, that whatever weaknesses and faults the Greeks and Romans had, they practiced good, salutary principles; that they gave a great impetus to the cultivation of fine arts and sciences for succeeding generations. May we always learn from the study of history, the great moral lesson, to follow the example of virtuous, noble-minded men, and to abhor vice and crime.

Kansas News.

CHICAGO, July 2.

Passengers from Lexington bring intelligence of the capture of a company of emigrants from Ottawa on board the steamer Arabia on Friday night. They were robbed of everything and detained close prisoners. It was resolved by the mob to take the Massachusetts men in the company up the river and hang their leader, Decatur, immediately. All the arms, provisions, baggage and money of the prisoners were confiscated for the use of the mob.

Severe Storm.

WATERVILLE, Me., July 1.

A heavy thunder shower visited this village and vicinity yesterday, during which the Congregational Church was slightly damaged by lightning.

In North Vassalborough a great quantity of hail fell, breaking some three thousand panes of glass in the village, and seriously damaging the growing crops in the vicinity.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, July 2.

The Chair laid before the Senate a communication from the Secretary of State, transmitting the original journal proceedings of the Board of American Commissioners at Paris, to liquidate and audit the claims of American citizens against the French Government, being for debts due them and for satisfaction for which provision was made by a Convention between the United States and France, April 30, 1803.

Mr. Clayton said this report was made in answer to a resolution submitted by him some time ago. He desired to call attention to the document, because it completely refuted the ground upon which the President based his veto of the French Spoliation bill. His sympathies were strongly in favor of these claimants, and he hoped that some measure would be adopted by which justice should be done them.

The House bill granting the right of way to the St. Louis and Iron Mountain Railroad through the Arsenal and Magazine on the Jefferson Barrack tract was passed.

The bill for the admission of Kansas, reported by the Committee on Territories, was taken up.

Mr. Wade said he stood up to advocate no new doctrine, but the great principle of equal rights to all men, black and white.

Mr. Pugh replied, and said Mr. Wade had used language not becoming to a gentleman, nor a Senator, nor a Black "Republican," but language becoming a blackguard. [Sensation.]

The Chair called Mr. Pugh to order, and, he proceeded with his remarks.

Mr. Clayton, at 5 o'clock, said he desired to speak, but did not care about addressing only a dozen Senators, and under these circumstances he moved an adjournment.

The motion was negatived.

No quorum voting, on motion of Mr. Douglas, the Sergeant of Arms was directed to compel the attendance of absent members.

After a pause of fifteen minutes, during which absentees occasionally entered, Mr. Douglas, a quorum now being in attendance, again called for a vote on Mr. Adams's amendment which was adopted, the vote being yeas 22, nays 16.

Mr. Wilson moved to strike out all after the enacting clause in the bill and insert "all acts passed by the Legislature of Kansas or any Assembly acting as such, be and the same are hereby abrogated and declared void and of no effect."

Mr. Crittenden said it seemed to him that some explanation was required. Was the remedy for the disturbances in Kansas complete and entire?

Mr. Wilson replied, that in his judgment the bill was to make Kansas a slave State. The report just made to the House shows that there were forty-nine hundred Missourians forced on the people of that Territory, and that it was the Legislature which passed inhuman and unchristian enactments that occasioned all the troubles. His proposition was designed as a preliminary to other legislation to protect the people in their rights, and punish all violations of the laws of the country.

Mr. Weller—The proposition is to repeal all laws, and settle the dispute by physical force.

Mr. Toombs—That is a good way. Nobody objects to that.

Mr. Seward said he would, with the greatest pleasure, vote for Mr. Wilson's amendment. The present bill can have no other tendency and effect than to confirm the success of the object of the passage of the law abrogating the Missouri Compromise, and form a slave, State out of Kansas. There is no code; there are no laws, and no legal society in Kansas other than that of the organic act of 1854. The government of that territory is a usurpation and tyranny, and there are no legal nor moral obligations to treat it with the least respect. The House, more true to freedom than the Senate, sent a commission thither, whose report establishes these facts beyond all question. The day for compromises has ended.

Mr. Toombs—I am glad of it.

Mr. Seward—And so am I; henceforth we take our stand on the Constitution—

Mr. Toombs—[interrupting]—On the higher law.

Mr. Seward—[continuing]—They who stand there are firm, and those who do not are on a slippery and unsubstantial foothold.

Mr. Toombs—I think so when you get on the higher law.

Mr. Crittenden regretted exceedingly to hear Mr. Seward say that the day of compromise had gone by.

He [Crittenden] would compromise to the last moment of time, provided they could preserve the original principles on which the Government was erected. The present crisis demanded of every Senator serious and solemn consideration.

Mr. Clayton said he had served long in public life, but never from the first day that he entered this hall had he believed the country in as much danger as now. His desire was to offer gentleman on both sides compromise. Alas! this day they had heard a word dear to the American statesman treated with levity. They had been told that the time for compromise was passed. If so the period of devotion to this Republic is gone. If we have arrived at the determination that we will never compromise again, we might as well throw our Constitution to the winds.

Mr. Hale said one objection he had to the bill was, that he was not willing to intrust its execution to the present executive in whom he had not the slightest confidence.

Mr. Toombs believed that Mr. Seward and his coadjutors wanted grievances of discord and nothing but revolution to obtain power.

Mr. Wilson, defended himself and his coadjutors from the charity of Mr. Toombs, that they were traitors, enemies to liberty, and hostile to the institutions of the common country. He then descanted on the principles and fair prospects of the "Republican" party.

Senators continued their opposition speeches.

At half-past twelve o'clock, Mr. Crittenden moved for an adjournment, but Mr. Douglas and others on his side of the question, who had been regaling in private rooms, came in and voted down the motion by ayes 9, nayes 22, and then retired. About two dozen persons are in the galleries, some of them asleep. A few of the Senators are in the lobby on sofas and others in their chairs. In the meantime Mr. Bell discussed the admission of States into the Union, in connection with the slavery question.

2.35 A. M.

Mr. Johnson said it was a late hour, and the same might have been said two hours ago. [Laughter.] If they could have a moment of silence amid this profound sighing and deep breathing, [laughter] he trusted the Senate would come to a vote.

Mr. Seward said generally a session lasted three or four hours, but the present session had already occupied fourteen. He would say to Mr. Crittenden he was not against all compromises, but against a compromise involving the moral right, political justice, or high political expediency. By no act of his should any man be held or kept in slavery. On this he could not compromise. He advocated his bill for the admission of Kansas with the Topeka Constitution.

Mr. Reed replied to Mr. Seward's remarks relative to slavery, saying that when a majority of the people of the North become prepared to enforce the doctrine declared by Mr. Seward, this Union cannot last one hour longer.

Several amendments, of comparative unimportance, were adopted, and others rejected.

Mr. Geyer offered an amendment, that no law shall be made or have force or effect which shall require a test or an oath to support any act of Congress or other Legislative act as a qualification for any civil office or public trust, or for any employment or profession, or to serve as a juror, or vote at an election, or which shall impose any tax upon or condition to exercise the right of suffrage by any qualified voter, or which shall restrain or prohibit free discussion of any law or subject of legislation in the Territory, or a free expression of opinion thereon by the people of the Territory.

This amendment gave rise to a debate involving the question of "Squatter Sovereignty," and whether Congress ought to interfere with the people in the settlement of their own affairs.

Mr. Cass said some of the acts passed by the Legislative Assembly of Kansas were disgraceful to the age. How could the people properly pass laws unless they have the right of free discussion?

The amendment was adopted by yeas 40, nays 3.

Mr. Wilson's amendment to abrogate and declare void all acts passed by the Legislature of Kansas was rejected by yeas 8, nays 35.

Mr. Seward offered a substitute, admitting Kansas with the Topeka Constitution. Rejected. Yeas 11, nays 36.

The bill was passed by 33 yeas against 12 nays as follows:

Yeas—Messrs. Allen, Bayard, Bell of Tenn., Benjamin, Biggs, Bigler, Bright, Broadhead, Brown, Cass, Clay, Crittenden, Douglas, Hunter, Iverson, Johnson, Jones of Iowa, Malory, Pratt, Pugh, Reid, Sebastian, Slidell, Stuart, Thompson, of Ky., Toombs, Toucey, Weller, Wright, Yulee—33.

Nays—Messrs. Bell of N. H., Collamer, Dodge, Durkee, Fessenden, Foot, Foster, Hale, Seward, Trumbull, Wade, Wilson—12.

Mr. Cass said, regarding the bill as of great importance, he moved that 10,000 copies of it be printed. Adopted.

At 8 o'clock A. M. the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Campbell of Ohio asked leave to offer a resolution changing the daily hour of the House from 12 to 11 o'clock.

Mr. Jones of Tenn. objected, unless the time for the adjournment of Congress was first fixed.

Mr. Giddings—No bargains.

Mr. Houston moved to take up the Senate's adjournment resolution.

Mr. Matteson and others objected.

The reading of the report of the Kansas Investigating Committee was resumed, and on its being completed, Mr. Campbell of Ohio, moved that further reading of the documents be dispensed with.

Messrs. Florence, Houston, Craige, A. K. Marshall, Quitman and Bowie, at different times severally insisted on the reading of the documents.

The Speaker decided that any member had a right to have read documents which were to be referred or printed.

Mr. Cobb of Ga. appealed to his friends not to insist upon that, as several days would be consumed and no good purpose accomplished. His appeal was successful.

On motion of Mr. Washburne of Maine, the report was referred to the Committee on Elections and ordered to be printed.

On motion of Mr. Lane, authority was given the minority to report at any time within ten days, and take additional testimony, which when submitted shall be referred to the Committee on Elections and printed.

The understanding is that all the papers including the report of the minority shall be printed as one document. Adjourned.

SENATE. July 3.

The President pro-tem took the chair at noon. No Senator present besides himself. The only persons on the floor were the Secretary, Sergeant-at-arms, one door-keeper and two pages; in the gallery, one reporter and two spectators. The Chair announced the signing of several enrolled bills, including the the Kansas bill; then, in accordance with previous understanding, declared the Senate adjourned till Monday.

HOUSE OF REPRESENTATIVES.

A message was received from the Senate announcing the passage of the Kansas bill.

Mr. Campbell, in response to a question of Mr. Kunkle, said he intended to call up the report of the Select Committee relative to the assault on Mr. Sumner, on Tuesday next, but that he would not then move the previous question if the friends of the parties involved desire a discussion.

Mr. Barclay's motion to reconsider the vote by which the bill to admit Kansas into the Union with the Topeka Constitution was rejected, was called up and adopted by 101 to 99 nays.

The bill was then passed, 100 yeas against 97 nays.

After an ineffectual effort to have an evening session, for the purpose of enabling members to speak, the House adjourned till Monday.

SENATE. July 7.

Mr. Yulee, of Fla., reported, and the Senate passed a joint resolution appropriating $10,000 for the continuance of the mail service between Charleston, S. C., and Havana, Cuba, during the months of August and September, for which the present contract does not provide.

The Senate resumed the consideration of the bill providing for the improvement of navigation at the mouth of the Mississippi river, which was vetoed by the President.

Mr. Slidel, of La., spoke in favor of the bill, showing the importance of the work, and answering the President's objections.

The question was taken, shall the bill pass, the objections of the President to the contrary notwithstanding, and the vote resulted in yeas 31, nays 12.

The Chair announced that two-thirds of those present having voted for the bill it was passed.

Mr. Mason, of Va., thought it required two-thirds of all the members of the Senate, and appealed from the decision of the Chair.

A discussion ensued, in which Messrs. Seward, Benjamin, Thompson, of Ky., Slidell, Crittenden and others, sustained the Chair; and Messrs. Butler, Clay, Toombs, Mason and others opposed the decision.

A vote being taken, the Chair was sustained by 34 against 7.

The Senate then passed the St. Mary's river and St. Clair Flats Improvement bill over the President's veto; the former by 28 against 10 and the latter by 28 against 8.

The House bill for the admission of Kansas was referred to the Committee on Territories. Adjourned.

HOUSE OF REPRESENTATIVES.

The House passed a resolution supplying new members with books of a public character similar to those voted to members of the last Congress.

A message was received from the President relative to appropriations heretofore made for the purpose of procuring from Hiram Powers, the sculptor, some work of art to adorn the Capitol, from which it appears such purpose is still pending.

The House ordered to be engrossed for a third reading the bill providing for a settlement of the claims of the officers of the revolutionary army and the widows and orphans of those that died in service.

Mr. HOUSTON, of Ala., moved a suspension of the rules, in order to act on the Senate's resolution fixing a day for the adjournment of Congress.

Negatived, by 74 against 98.

The Senate bill authorizing the people of Kansas to form a constitution and State government, was ordered to be printed, together with the amendments offered by Messrs. Dunn, Haven and Bennett, of New York.

Mr. Campbell of Ohio asked leave to offer a resolution providing for the appointment of a select committee by the Speaker to report a bill for the adjustment of difficulties in Kansas and the restoration of peace and good order, embracing a provision for the restoration of the Missouri Compromise, the protection of voters, the removal of test oaths, &c.

Mr. Cobb of Ga. said the Senate bill was good enough for him. He moved to adjourn. Adjourned.

SENATE. July 8.

Mr. Douglas, from the Committee on Territories, to which was referred the House bill to admit Kansas as a State into the Union, reported it back with an amendment, striking out the preamble and all after the enacting clause, and inserting the bill passed in the Senate on Thursday.

He asked its immediate consideration—agreed to—and proceeded to advocate the amendment. He said the proposition before the Senate was a plain one, namely, whether they would admit Kansas into the Union with the Topeka constitution, or whether they would substitute the proposition which had been modified to obviate the objections made against it, and adopted by the Senate after a full and thorough examination the other night. There was no evidence whether the majority or minority of the people of Kansas voted for the Topeka constitution, but it was known that the constitution which had been presented here and which it was now proposed to legalize, was a mutilated document. That fact was ascertained not only from general report and newspaper statements, but was proved by the report of the House Committee of Investigation. In commenting on that report Mr. Douglas characterized it as partial, unfair and unreliable. He argued the fairness and justice of the proposition submitted by him.

Mr. Collamer, a member of the Committee on Territories, said the bill reported might appear very plausible, but the existing circumstances of the case rendered the adoption of that measure exceedingly improper.

Mr. Pearce spoke briefly in favor of the amendment. Mr. Hale moved to amend the amendment by extending the time allowing residents to participate in its benefits until July 4, 1857.

Lost—Yeas 13; Nays 32.

Mr. Trumbull moved as an amendment, to repeal all the Territorial laws of Kansas and dismiss all the officers holding offices under them.

Rejected—Yeas 12; Nays, 32.

Mr. Collamer offered an amendment in favor of prohibiting slavery in that part of the Louisiana purchase north of 36 deg. 30 min not included within the Territory of Kansas.

Rejected by Yeas 12; Nays, 30.

The amendment, as reported by the Committee on Territories, was then agreed to by Yeas 32, Nays 13, and the bill thus amended passed. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Campbell, of Ohio, said he intended to call up to-day the report of the Select Committee on the alleged assault on Mr. Sumner, but he would not now do so, as he understood the trial was in progress before the Court.

Mr. Cobb—the trial is over and Mr. Brooks is in his seat.

A message was received from the Senate, announcing the passage, by that body, of bills for the improvement of the mouth of the Mississippi and the St. Clair Flats, and St. Mary's River, notwithstanding the Presidents vetoes of the same.

An account of the Senate's proceedings and President's objections accompanied the message.

The Speaker announced the question—Will the House, upon the reconsideration of the bill, agree to its passage?

Passed by Yeas, 143; Nays, 55.

The bill for deepening the channel over the St. Clair Flats passed by Yeas, 139; Nays, 55.

The bill for deepening the channel over the flats in St. Mary's River passed by Yeas, 136; Nays, 54.

Mr. Washburn, of Illinois, gave notice that the first time the House should again go into Committee of the Whole on the state of the Union, on and after Wednesday, he would move to pass over all other bills, with a view to reaching those heretofore reported, making appropriations for rivers and harbors. Adjourned.

Six Steamers Destroyed by Fire.

ST. LOUIS, July 3.

At 5 o'clock this morning a fire broke out on board the steamer St. Clair at the upper end of the levee, and it soon communicated to the steamers Paul Anderson, Grand Turk and J. M. Stockwell, lying alongside. The steamers Southerner and Saranac were cut loose from their moorings, but the burning boats floated against them and set them on fire. The whole six boats were entirely consumed. All were old ones, excepting the Southerner. Loss about $100,000. Insurance not ascertained. How the fire originated is not known.

Change of Meeting-place.

THE LATTER DAY SAINTS will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 261 Broome street, at 10½ A. M., 3 and 7 P. M.

The public are respectfully invited to attend.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Paaner—J. Taylor—per No.	0 12½
Etolle du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millennial Star	
Journal of Discourses, &c., &c.	

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

United States Mails Salt Lake City.

POST OFFICE DEPARTMENT, MAY 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;
Arrive at Salt Lake City on the last day of the month at 8 a m;
Leave Salt Lake City on the second day of every month at 8 a m;
Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried, the whole mail required to be taken each trip, and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guaranteed by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December, 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, of *pro rato* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "Second Assistant Postmaster General," superscribed "*Proposals for Salt Lake City Mails.*" JAMES CAMPBELL,
Postmaster General.

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 34 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Baling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

R. R. YOUNG, Westport, Conn.
Refer to the Editor of THE MORMON.

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description ap25-1y

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, as as LOW or LOWER prices than can be bought in Council Bluff City.

☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented. mh22-3m McB. & B.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fulness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Croyaient-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les eccès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 *Main St., St. Louis, Mo.,*
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articlest ppertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sizes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17.tf

Z. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 183 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MAGUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

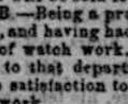
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

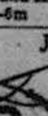
CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

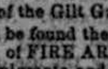
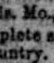
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

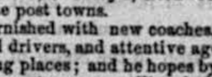
WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

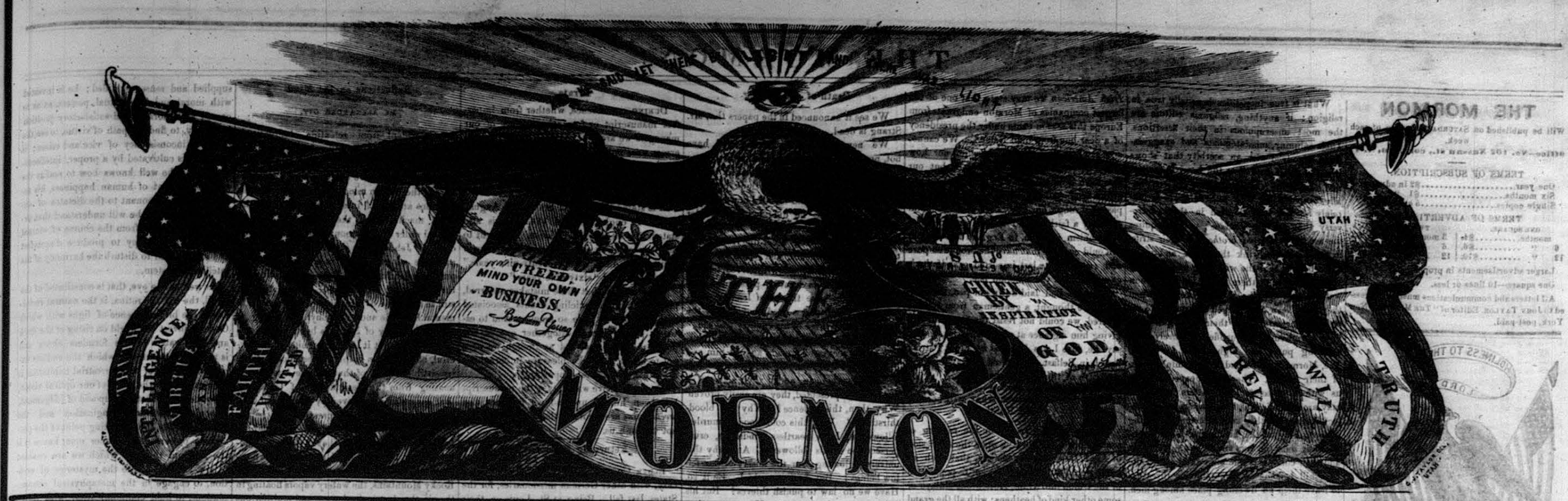
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 22. NEW-YORK, SATURDAY, JULY 19, 1856. PRICE FIVE CENTS.

Poetry.

The Use of Flowers.

BY MARY HOWITT.

God might have made the earth bring forth
Enough for great and small,
The oak tree, and the cedar tree,
Without a flower at all.

He might have made enough, enough
For every want of ours,
For luxury, medicine and toil,
And yet have made no flowers.

The ore within the mountain mine,
Requireth none to grow,
Nor doth it need the lotus flower,
To make the river flow.

The clouds might give abundant rain,
The nightly dew might fall,
And the herb that keepeth life in man,
Might yet have drunk them all.

Then wherefore, wherefore were they made,
All dyed with rainbow light,
All fashioned with supremest grace,
Upspringing day and night.

Springing in valleys green and low,
And on the mountain high,
And in the silent wilderness,
Where no man passes by.

Our outward life requires them not,
Then wherefore had they birth?
To minister light to man,
To beautify the earth.

To comfort man—to whisper hope,
Whene'er his faith is dim,
For He who careth for the flowers,
Will care much more for him.

Reply to "Old Bullion."

Editor of the Star: Please permit me to reply to Colonel Benton's last published speech, wherein he slanders Colonel Steptoe (Captain he has it) and Brigham Young, with reference to the Governership of Utah. Being personally acquainted with Colonel Steptoe, Gov. Young, and all the proceedings, justice to the parties assailed, requires a correction from my pen, of the falsehoods of Col. Benton with reference to them.

In the fall of 1854 Lieut. Col. Steptoe arrived at Great Salt Lake City, Utah, in command of several companies, on his way to California. The season being far advanced on his arrival, he went into winter quarters. Col. Steptoe was received as an officer and a gentleman by Gov. Young, and the people there; and indeed he never forfeited that confidence by act or deed during his stay, which was some six or seven months. During Col. Steptoe's stay in Great Salt Lake City, President Pierce was, and had been, continually beset since he first came into the Presidential chair, by political demagogues and office-seekers, like Col. Benton, (not by the gallant Col. Steptoe, for he never applied,) to remove Gov. Young, or to appoint some one else to fill his place. At last President Pierce consented to appoint another Governor for Utah, as Gov. Young's term of office had then already expired. Accordingly President Pierce officially informed Col. Steptoe that he had been appointed Governor of Utah if he would accept the office.

On the news of Col. Steptoe's appointment reaching Great Salt Lake City, I heard Gov. Young publicly express himself before thousands, in these words: "*That there was not a man living outside the Church of which he was a member that he would prefer for Governor of Utah before Col. Steptoe; and that if he accepted the appointment he* (Gov. Young) *would take off his hat to him and salute him with a band of music, for he considered him a gentlemen*"—and all the people said Amen. But Col. Steptoe, caring little for the office, well knowing that the emoluments of the Governorship of Utah for a few years were a mere nominal consideration compared to the emoluments from his position in the army, (which he would have had to resign if he accepted the Governorship,) and also knowing the general feeling existing in the community there, that they would prefer Brigham Young to any other man to govern them, he (Col. Steptoe) wrote to President Pierce, declining to accept the office. Whereupon Brigham Young retained the Governorship of Utah, and has, ever since his term of office expired in 1854, under the organic act creating said Territory, which says that "the Governor shall retain his office until his successor is appointed and qualified." Gov. Young's successor has never been "appointed and qualified." President Pierce did not appoint Gov. Young, neither has he removed him, nor appointed another in his place that would accept the office.

Thus Colonel Benton will perceive that the "prophecy" he says Brigham Young uttered when he made a speech to the people on the occasion of Col. Steptoe's being Governor—"that he intended to remain in his place until God should say, 'Brigham, I don't want you to be Governor of Utah any longer,'" is being fulfilled. But there were no such words uttered by Governor Young on that occasion, though he did utter them in substance at the time the first judges left Utah some three years previously. So, Mr. Benton's West Point tactics, smuggling, bybernating, &c., reminds me of the *Indian that cursed the King on the other side of the hill.*"

But, says Mr. Benton: "*There was something else which I did not foresee; which was that this Military Governor carried off four dozen of the Mormon Betty Martins with him, to the infinite distress of the Saints, profoundly chagrined to find themselves encroached upon by the Gentiles.*" *O, mirabile dictu!* What is Mr. Benton's object in misstating and exaggerating everything he writes or speaks about? Does he expect to make political capital thus? If he does, let me inform him that such bogus coin will not go in the market; but "drowning men catch at straws," *even to making ugly or wry faces, and cramping contortions of the same at generals while sitting in court martials.* Poor old man; he is certainly in his dotage!

There were eight females in all that left Utah with the officers and soldiers of Col. Steptoe's command; one or two of them were married to the soldiers previous to leaving; some left with the officers, and the balance went off of their own accord; and Gov. Young, and all the "*Saints*" there were heartily glad they were gone. For, let me inform Mr. Benton, the loss of such "Betty Martins" does any thing else but "*chagrin the Saints.*" I would further inform Mr. Benton that Utah is too hot a place for "Betty Martins," libertines, or adulterers to tarry in long; they soon "*cut stick,*" and *make "straight wakes,"* and, howling, flee away. If Mr. Benton has ever passed through Salt Lake City he can bear testimony to it, no doubt. These "Betty Martins" went off with the soldiers, and some inferior officers under the promise of marriage, as I understand. But Col. Steptoe declared expressly that no female from Utah was going with him or by his consent; and if others carried them off, they did it upon their own responsibility.

Mr. Benton also says "Utah is in revolt." Revolt against what? Why, against all infernal scoundrels that wish to contaminate society—adulterero, &c.,—that ruin female virtue destroy the peace of families, deay their own flesh and blood, and all liars, hypocrites, murderers, and wicked men, that are a disgrace to society, to the very name of man—a stench in the nostrils of the Almighty and all good men! But Mr. Benton would imply in revolt to the Government of the United States. He knew better when he made the remark; and every honest man that has ever been in Utah will bear testimony to the same; for a more law-abiding people, or one that is more attached to the Constitution of the United States, than inhabit the Territory of Utah, cannot be found. But Mr. Benton must spit out his spleen against the Mormons whenever and wherever he speaks. To be sure, his influence is not much at present, but he well recollects, no doubt, what his influence brought upon the innocent and unoffending of the Mormons in the State of Missouri some years ago. The widows, orphans, and the maimed now in Utah have not forgotten it. Mr. Benton is like all others of the same stripe. They know the increasing power and influence of the Mormons, and are afraid of retributive justice. Hence, they keep barking. But a "guilty conscience is its own accuser." Mr. Benton, the Mormons will not hurt you. "You are hitting at a hat that has no head in it."

Polygamy, too, like "Hamlet's ghost," is always haunting him; or perhaps the thought of the femenine gender almost overcomes the old man now, who, no doubt, is like one of the ancients: "*as one dead to the world and as imp——t as the grave.*" It is a matter of astonishment to me that such a reformer as Mr. Benton should not, in his celebrated speeches, refer to the existing things (putting polygamy to the blush) almost every where abounding, especially in the large cities of the States, as he well knows. I wonder he did not advert to it in his celebrated speech, or insert it in his "Thirty Year's View," and then charge it upon the Administration. Does Mr. Benton ever refer to those things? O, no, they are "too popular."

But let me ask Mr. Benton if Abraham, Isaac, and Jacob, men after God's own heart, and whose God he declares himself to be, were not all polygamists, as well as David and Solomon, and many others. Look at their descendants. Did not Jesus, the Saviour of the world, according to the flesh, come through the lineage of Judah, who was a son of one of the wives of Jacob; and Jesus says, "*many shall come from the East, and from the West, and from the North and the South, and sit down with Abraham,* Isaac and Jacob in the Kingdom of God," while such men as Col. Benton, and all others of the same stripe, will no doubt be cast out; for he certainly would never want to be in the company with polygamists. It appears the Lord thinks so much of the old polygamist Jacob, that he is going to have the names of his twelve sons (from different wives) "*engraved upon the gates of the New Jerusalem, the Holy City to come down from Heaven.*"

I do not write to advocate polygamy here, but to reply to Mr. Benton, wherein he speaks of Dale Owen being "sent to a foreign court for his election services, and says that he must convey the idea, wherever he goes, that the United States is a whole nation of Mormons returning to the state of forest animals." This is a nut for Mr. Benton to crack, by way of keeping himself from again expressing his ignorance in talking of things he knows nothing about. But I have traced his nonsense far enough—*he is dead in a political sense,* and his fate reminds me of a verdict of a negro jury on an inquest of a deceased negro, returned as follows:

"We, de underscribed darkies, bein a Kerners Jurny of disgust to sit on de body ob de niggar Sambo, now dead and gone before us, hab bin sitting on de niggar aforesaid, did, on de night ob de fourteenth of November, come to his def by fallin from de bridge over de riber into de said riber, whar we find he was suddenly drowned and afterwards washed on de riber side, whar we spose he froz to def."

W. I. A, of Utah.

[*Washington Evening Star, July 7,* 1856.

Dinner in the Russian Camp.

The following letter, dated the 5th, from a superior French officer attached to the staff of the army of the East, gives an idea of the *habitudes de table* of the Russians:

I am desirous of sending you an account of the matter in which I passed yesterday with the Russians. A colonel of their staff came to breakfast with us a few days since, and invited us to pass a day with them in their camp, situated in the middle of the defile of Korales, the most formidable position that the Russians have opposite to us. Accompanied by some other officers of the staff, we left on horseback at 8 in the morning, and reached the Russian camp at a little after 12.

The ride was a delightful one, through the valley of Chouliou, and across the most picturesque country, covered with walnut, cherry and other trees, all in full bloom. The defile of Korales is a deep ravine, skirted by lofty heights, bristling with cannon, and where, if we had been simple enough to attack our enemies, they could have buried us all by merely hurling down stones from the high cliffs into the valley. The residence of our host is a pretty house surrounded by a garden at the further end of the gorge. The moment we were seen advancing a military band struck up an air from the "Bijou perdu," *Ah! qu'il fait done bon cueillir des fraises,*" and I confess that hearing this rondo was not one of the least pleasing surprises I met with.

On alighting Colonel Zimmermann, our entertainer, introduced us into the house, where we were soon surrounded by a number of Russian officers covered with embroidery and orders. We expected to meet with only officers of the staff like ourselves; but we were received by a number of generals, among whom were General Wrangel, who had only arrived that morning to assume the command of the troops remaining in the Crimea; Gen. Ouschakoff, who commands the 3d corps; and others whose names, filled with hard-sounding consonants, I will not attempt to write down.

A few minutes after our arrival we were invited to seat ourselves at table. The dining-room was in the garden under a tent, which, as the weather was fine, was far preferable to being in doors. According to the Russian custom, a whet is given to the appetite by first going to a side table and drinking a glass of brandy or gin, and eating sardines, cheese, and a lot of other things steeped in vinegar, but which to those unaccustomed to them would rather take away all desire to eat; and the more so that all drink out of the same glass and use the same fork to take up the sardine, which they swallow whole at one mouthful, without bread or removing the bones.

These preliminary operations being over, we took our seats at a well served table. I had the seat of honor between General Wrangel and another general. The table was covered with bottles of wine, but not a drop of water. All the wine came from our dealers at Kamiesh. We were first helped to hot Russian pale, composed of chopped meat, mixed with rice, eggs, caviar and other condiments, and it was a very savory affair. After this, there was a soup served in cups. It was strongly seasoned with cinnamon. Then came hot hams, pieces of roast beef of forty pounds weight, etc. Three-quarters of an hour's interval elapsed between each dish, which period was filled up with toasts and libations.

Then came the sweet dishes *à la Française,* such as puddings, with sauce, &c., and we were in hopes that the repast was at an end; but in this we were deceived, for our plates were removed, and we were served with roast turkey and salad, the latter mixed with vinegar and sugar. We were compelled to do violence to our stomachs, or else appear wanting in politeness to our host. We drank to the health of the Emperor Napoleon, the Emperor of Russia, Marshal Pelissier, and others, during five hours, not quitting the table until near 6 o'clock. We had ten leagues to ride on our return home, and after smoking some cigars we left, and reached our quarters at 10 o'clock. Our horses, we found, had not fared as well as we had, for not a grain of corn had been given them the whole day.

Dispatch of Earl Clarendon upon Mr. Crampton's Dismissal.

On Thursday evening further papers relative to recruiting in the United States were presented to Parliament. They include Mr. Marcy's dispatch communicating the fact of the dismissal of the British Minister and the British Consuls, and the affidavits which accompanied the same; a letter from Mr. Crampton to the Earl of Clarendon, dated London, June 19; a memorandum by Consul Barclay, containing a denial of Mr. Marcy's charges *ipissimis verbis;* correspondence of Consul Matthew with Mr. Marcy and with the Earl of Clarendon; and, finally, Earl Clarendon's reply to Mr. Marcy. The latter important dispatch is as follows:

THE EARL OF CLARENDON TO MR. DALLAS.

Foreign Office, Tuesday, June 26, 1856.

Sir: The dispatch of Mr. Marcy, which you read to me on the 11th instant, and of which you placed a copy in my hands, has received the attentive consideration of Her Majesty's Government.

Her Majesty's Government are gratified at learning that the assurances contained in my note to you of the 30th of April, that no intention existed on the part of Her Majesty's Government to violate the laws, compromise the neutrality, or disregard the sovereignty of the United States, have been unreservedly accepted by the President; and that all cause of difference, with respect to the question of enlistment, has ceased to exist between the Governments of Great Britain and of the United States.

It is with much regret, however, that Her Majesty's Government have learned that the President has been unable to alter the view which he had taken of the conduct of Her Majesty's Minister, at Washington, and of Her Majesty's Consuls at New York, Philadelphia and Cincinnati in regard to the transactions which have been under discussion between the two Governments.

Mr. Marcy had, in his dispatch of Dec. 28, 1855, stated that the President was of opinion that those officers of Her Majesty had violated the laws of the United States by being parties to enlistments within the Union; that he, on *his*, they have not deemed it their duty on that ground, considered that they had become unacceptable organs of Her Majesty's Government in the United States, and that he consequently requested that they might be removed from their respective posts.

Her Majesty's Government did not share this opinion of the President in regard to the conduct of those officers of Her Majesty; and having communicated to those officers the charges made against them, and the evidence on which those charges rested, and having received from them full denials of the truth of the charges, and such corroborating evidence as they were able to procure tending to invalidate the testimony brought against them, Her Majesty's Government laid all these matters fully and frankly before the Government of the United States, with the persuasion that they would remove the unfavorable impression which had been created in the mind of the President with regard to the conduct and proceedings of Her Majesty's Minister at Washington and of the three above mentioned Consuls.

It appears, however, that this communication has not produced the effect which Her Majesty's Government had expected; and Mr. Marcy, in stating that the President's view of these matters remained unaltered, accompanied that statement by a number of additional documents, tending to confirm the view which the President had originally taken of these matters.

Her Majesty's Government have carefully examined these additional documents, but do not find in them any evidence worthy of belief which should shake the confidence which they have reposed in the assurances of Mr. Crampton and of the Consuls.

Her Majesty's Government retain the high opinion which they have ever held of the zeal, ability and integrity of Mr. Crampton; and of the earnest desire by which he has been animated to avoid all just cause of offence to the Government to which he was accredited. Her Majesty's Government cannot but believe that on many material points in respect to his conduct, the President has been misled by erroneous information, and by the testimony of witnesses undeserving of belief.

Her Majesty's Government entertain similar convictions as to the conduct of her Majesty's Consuls at New York, Philadelphia and Cincinnati.

Such a conflict of opinions, on such a matter, between the Governments of two great powers, must necessarily be the subject of serious deliberation by both; and her Majesty's Government have not failed to give to this matter all the consideration which it justly deserved.

If her Majesty's Government had been convinced, like the Government of the United States, that her Majesty's officers had, in defiance of their instructions, violated the laws of the United States, her Majesty's Government would, both out of deference to the United States, and from a due regard to the authority of the British Crown, have removed those officers from the posts which they held.

If the Government of a foreign country were capriciously, and without any apparent belief that it had good ground for doing so, to break off its diplomatic relations with the minister accredited to it by Her Majesty, Her Majesty's confidential servants, answerable for maintaining the honor and dignity of the Crown, could not hesitate as to advising Her Majesty equally to break off all diplomatic intercourse with the Minister of such Government accredited to Her Court.

But in the present case Her Majesty's Government are bound to accept the formal and repeated declarations of the President of his belief that these officers of Her Majesty have violated the laws of the Union, and are, on that account, unacceptable organs of communication with the Government and authorities of the United States; and Her Majesty's Government cannot deny to the Government of the United States a right similar to that which, in a parallel case, they would claim for themselves; the right, namely, of forming their own judgment as to the bearing of the laws of the Union upon transactions which have taken place within the Union.

I have, therefore, the honor to inform you that, however deeply Her Majesty's Government regret a proceeding on the part of the President of the United States which cannot but be considered as of an unfriendly character, they have not deemed it their duty on that account to advise Her Majesty to command me to suspend my diplomatic intercourse with you; and I have to assure you that the high personal esteem which is felt for you by all the members of Her Majesty's Government will render it most agreeable to myself to have the honor of entering into communication with you upon all matters connected with the mutual relations of our two countries. You will be certain of meeting, on the part of Her Majesty's Government, the most friendly feelings toward the United States, and the most anxious desire so to arrange all questions of difference as to reconcile the just rights and real interests of the two countries with the maintenance of those amicable relations, the preservation of which is of such great importance to both. I am, &c.,

(Signed) Clarendon.

They Live on the Wages of Sin.

All the large cities of the United States are but little, if anything, behind those of London, Paris, and other capitals of continental Europe, in the exhibition of all the wild and demoralizing passions of poor frail humanity—more particularly those which come under the terms of sensual and voluptuous indulgences. In New York, it is asserted, upon what is supposed to be good authority, that there are at least *fifty thousand* women living a deprived and debauched life, either in the public brothels or as the private mistresses of libertines and sensualists of that city. Possibly, the estimate is somewhat exaggerated, yet sufficient is *certainlly* known of the abominations of that emporium of commerce to place the *moral* aspect of the city in the most favorable light. The streets are nightly thronged with abandoned creatures, while the "castles" of frailty and "Bowers of Beauty," stand among the most splendid establishments of the town, outrivaling in their appointments all the gorgeous glories and sumptuousness of the abodes of the Cleopatras and Aspasias of ancient times.

In our own fair Quakerdom, although vice does not assume so bold and brazen a front in the blaze of the noon-day sun, yet there is too much reason to believe that there is an enormous amount of secret horrors perpetrated under the darksome veil of the nocturnal hour. It is true, we have no castles of sensuality soaring their tall towers to the clouds, as in very mockery and daring of Heaven, yet there is many a secluded place of lust—many a den where innocence and loveliness are ensnared to their eternal ruin, by wretches wearing the semblance of *man!*

But it is not these victims of sensuality that we have now to speak. We would point the finger of scorn to those other much more miserable things who subsist upon the brewing of the rotten bones of carnel men! Surely of all contemptible things which crawl upon God's footstool, the meanest beyond all conception of meanness, is the soul-debased wretch who exist "strikingly dependent" on the hell-spurned wages of prostitution!

There are hundreds of such creatures in our midst—even here in the city of drab-colored Christianity—where virtue is preached from hundreds of pulpits, and where godliness should be held at the highest premium. We could stand at any corner of Chesnut street, on any day, and point out the miscreants by the dozen, who have sunk themselves to that deplorably low scale of beings, as to love no higher aim and ambition than to subsist on the spawn of libertinism and sensual corruption.

In France, wretches of this class are called *marlowz,* which signifies "*protector.*" In England they are styled "*bullies.*" In New York they come under the cognomen of "*fancy man.*" Let them be known in Philadelphia hereafter, by the more proper term of—*Pimp!*

These fellows are supported in a style of prodigal independence by the keepers of brothels and their miserable inmates, and honored by the title of special "lovers." They are usually well dressed, and may be seen about the principal hotels and all the public and fashionable resorts of the city. They serve as the *decoy ducks* to lead strangers and thoughtless clerks and others to all the vile dens and gambling hells of the city, where they are robbed of their gold, and stripped of all the noble attributes of their original natures, to sink at last to a condition fitting them for the perpetration of the darkest crimes in the catalogue of hell.

The miserable creatures of which we speak embrace gamblers, pickpockets, ex-police officers, briefless lawyers, broken down politicians, libidinous clergymen, who have been detected in their amours and turned out of church, with others who have squandered ancestral wealth, and in all other ways dishonored the dignity of man. They smoke cigars and drink the best of brandies, with all the nonchalance and ease of gentlemen of ease and fortune, but follow them to their *secret* haunts, and scrutanize their private actions, and you will realize something of the extent of the horrible business of pandering to the lusts of bestial animals, in the shape of men and women, as presented in this great city of Penn.—[Phila. Police Gaz.

Edward McGowan, who is indicted as an accomplice in the assassination of Mr. King, was tried in Pennsylvania, some years since, and sentenced to the State Prison for robbing the Chester Bank. After serving out a part of his sentence, he was pardoned by the Governor, and came to San Francisco in 1849. Here he was made a justice, and for two or three years dispensed a base imitation of that article—to the highest bidder. His talents and great cunning were soon found especially adapted to political rascality—and the bullies and blacklegs acknowledged him as the head of their corps. He was generally selected to preside at their primary meetings, and was always a delegate to the County and State Conventions. "Hon. Judge McGowan" sounded so respectable! In part requital for his eminent political services, he was made Commissioner of Emigration, but although the amount of cash he fingered during his official term was very large, the strong box of the Treasury was never made one dollar the richer from this source. French women and draw-poker were so expensive! About six months since, a daughter *of la belle France* came near losing her life by the explosion of a torpedo, placed in front of her chamber door, and the Honorable Judge was generally suspected to have been the author of the ingenious plot to get his mistress into a better world. McGowan is very respectably connected in the Atlantic States. He is sure to swing, if caught. —[San Francisco paper.

The Vine and Olive in Northern Italy.

Robert H. Lees, United States Consul at Spezzia, in reply to a circular of February 29, 1856, issued from the Patent Office at Washington, gives the following interesting facts in relation to the culture of cotton in Italy:

During the occupation of Italy by the French under the first Napoleon, one of his projects was the introduction of the cotton plant, but it failed generally throughout Northern Italy; and now cotton is not raised further north than in some of the Papal States.

The principal agricultural products of this part of Italy are the olive and grape, with which the whole face of the country is covered, even to the summits of the mountains which seem inaccessible. The vine and olive trees are carried up and cultivated by means of terraces, constructed at great expense and labor, and the perfect beauty of their appearance at this season, with everything in leaf and blossom, may easily be imagined.

The olive trees are planted in groves very thickly, and require little care beyond a simple scraping around the roots and stirring up of the soil early in the Spring. Between the trees is planted the vine to which they seem as lattice work, festooned with its leaves and tendrils.

The annual value of each tree is estimated at five francs, [about ninety cents,] and its hardiness is such that while the vine for the last five years has been destroyed or rendered unproductive by disease, the olive has remained unhurt. A great blessing this has been to the peasantry, for had the olive proved as sickly as the grape, a fearful famine must have ensued.

"An American Editor's Valedictory."

"The undersigned retires from the editorial chair with the complete conviction that all is vanity. From the hour he started his paper to the present time, he has been solicited to lie upon every given subject, and can't remember having told a wholesome truth without diminishing his subscription list or making an enemy. Under these circumstances of trial, and having a thorough contempt for a himself, he retires to recruit his moral constitution."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JULY 19, 1856.

A Degenerate Press.

If any class of men should be more assiduous than another in cultivating the habit of speaking truthfully, it is that class whom circumstances have placed in a position to instruct the masses, upon the general facts of the day—we mean Editors. There are, we verily believe, many gentlemen connected with the press whose highest ambition is to faithfully represent everything and every person worthy of public notice; gentlemen who, fully aware of the leanings of the people generally to evil habits, labor to destroy the corrupting influences that enslave and impoverish humanity; gentlemen who seek and obtain no other recompense than the blessing of a peaceful and smiling conscience. Such persons feel they have a mission, and best perform it by striving to improve the world in which they dwell, and leave it better than they found it: such will always be bright, steady, and shining lights, and a blessing to the community who enjoy their labors. While we thus offer our meed of praise to some, we are, alas! forced to confess that a far greater host can be found in the same profession, entitled to no better name than the present significant and popular—"*dark lantern*." These men think nothing of humanity, they are its curse, plagues worse than those that afflicted ancient Egypt. By maddened gods or men they have been elevated to the editorial chair, to torment and afflict others. They create excitement, and live in it—it is their element, without it they would dry up, wither, perish and die out. They have no other mission before them than building up Self, know nothing, and are determined to know nothing but what contributes to the attainment of that object.

No attentive and reflecting reader of the dailies and weeklies but what knows we write the truth; should this, however, be to any person news, let us direct such to a close examination of the present war that rages throughout our land. From North to South, East to West, there is one continuous warfare. Is it a war of principle? Verily no! We, certainly, sometimes read in declarations of faith that it is against principles, and not men, that this or that society takes its stand, and were it so, we would say, go to with all your might—the hotter the war the sooner the peace; but is it so? We don't believe it. There are gentlemen conscientious in their opposition to the peculiar institution of the South, others equally conscientious in the conviction that Africa's sons are better there than they would be elsewhere; but the present noise and confusion does not result from their simple discussion of this subject. Far from it. The struggle is simply recrimination. One party is devotedly zealous in stirring up the passions of the opposite party by misstatements and exaggerations; the accused find life and reasons for its existence in denying the accusations of the other; and in doing so, falsify and misrepresent facts on the other side, and thus in turn they perpetuate each others animosity and existence. What more is there any where, and when shall the end of these things be? Had the North and South met in fair contest on principle, and principle alone, long ere this the error would have been vanquished, the victor crowned with honor, and peace and harmony restored to the nation. To interested calumniators, dark lanterns, America owes all its troubles. Columbia might stand forth the mistress of the world, envy of the nations, were it not for the reckless heaven-daring spirit of some of her own sons. It is not the greater resources of any other nation that keep us where we are, but it is our own prodigal waste of time, money, and talent in seeking each other's destruction. What man that knows anything about the press of the United States, believes one hundredth part of what is published for fact, and that small part even cannot be accepted without a thousand doubts about its truth in detail. It is shameful, disgraceful, and humiliating in the extreme, to witness the changing, rising and falling of the tone of gentlemen of the quill. Could weathercocks be constructed to move with the same facility before changing winds, as some editors, before debating influences, there would be no smoky kitchen in the world.

What is true in politics is equally true in religion: if anything, religious editors are the most unscrupulous in their assertions. Their calumny, misstatements and exaggerations, are dyed with an acerbity that shows that the heart as well as the head is corrupt and bought up. Religious men are continually bespattering each other; there is certainly less fire and flourish in their controversy than with politicians; policy requires the use of "a *beloved brother*" in their strife, in order to hoodwink the pious, and make them believe that the withering and damning warfare between them is nothing more than watchfulness for the flock's sake, and when they have been overcharged and unable to restrain their wrath, in their apologies they have blasphemously justified themselves by claiming purer and higher love for Christ. We, Mormons, have had a Benjamin's share of their venom. They have heaped it upon us without measure. It matters not what may arouse their zeal, they hasten to the subject, and before they take a second breathing after looking at the heading of a spicy article, they seize the pen and in triumphant joy add their comments one after another, till the mole-hill becomes a mountain that threatens to leave them no dwelling place among men.

A short time since a Mrs. Jervis, from England, accompanied by her brother and her three children, came to this port by the packet ship *Thornton*. Her husband arrived before them, and immediately got possession of the children by writ of *habeas corpus*. The case came up before Judge Clarke, of the U. S. Supreme Court of this city. The first hearing satisfied the judge that it was a musty case, and not to be settled in an hour nor attended to without other assistance. For full examination the case was taken before Judge Peabody. The lawyer for Jervis, Mr. Edwards, thought fit to serve his client by hunting up Dick, Tom and Harry, to throw mud at the Mormons. He produced Mr. Murray, from Castle Garden, who said the Mormons were heartlessly neglectful of their children in sickness, and reported that about Christmas one of the Elders had said, on the death of a child, that it was "one pig less to feed." That statement has been replied to and denied emphatically through the *Herald* and this paper, and Mr. Murray has not dared to answer. The next brought up was Bernard W. Gammon, a sergeant in the U. S. army. He had been to Great Salt Lake City and saw and heard wonderful things, all of which we pronounce contemptible lies, worthy of the man who spoke them. To refute them would be to insult and question the testimony of many disinterested gentlemen, unconnected with the church, who have spoken of Utah and its inhabitants in the highest terms. The last, Wm. H. Cameron, a physician at the Garden, spoke of the Mormon emigrants as being the dirtiest of all emigrants. We tell Mr. Cameron that, if he said what is reported, he spoke falsely, and we have on hand the testimony of the captains of the ships by which our emigrants came to confront him, all of whom have spoken in the highest terms of the order and cleanliness of our emigrants. The readers of this paper have seen, month after month, the testimonies we refer to, and Mr. Cameron may consult our file if he wishes. The counsel for Mrs. Jervis objected to the whole of the contemptible rakings that Mr. Edwards brought forth, and the latter knew well that his labors were irrelevant, but would do well to prejudice the people against the Mormons, and for the moment favor the corrupt, yea, doubly corrupt scoundrel, that the old fogy laws of England alone prevented the women of his neighborhood from dipping in the mill-pond for his abusive and disgusting course with his wife and children. This hubbub and the irrelevant and untruthful statements of the three persons named, have been printed throughout the Union as a spicy argument against Mormonism.

Did it not occur to these bought-up political editors and divided religious scribblers that the Mormons might be misrepresented! We care not what such men say against us. Their good or bad word is of no value where they are known; but when we see persons and papers trying to make capital of one-sided stories and charges, we cannot help thinking that they are desperately hard-up for something to satisfy debased tastes.

The *Weekly Democratic Press*, Chicago, July 12th, regales its readers with old Benton's speech at St. Louis, the Jervis story under the heading "The Abominations of Mormonism Exposed," and an editorial "Mormon Abominations." We have spoken plainly in the beginning of this article about a debauched and weathercock set of men in the editorial chair we wish *The Weekly Democratic Press* at Chicago to perfectly understand us, that should he take even Benjamin's portion twice over of what we have written, we shall not think him greedy or glutton. The editor has endorsed the Black Republican platform and of course must support the shaky plank against Utah—"MONEY MAKES THE MARE TO GO." We shall not be surprised if after the election the Mormons turn out to be a good sort of folks after all. We understand the change and the causes well enough. We have seen more than one presidential election, and known more than ink and paper to have been purchased to help through some folks. The *Press* at Chicago understands us without doubt.

We cannot terminate without noticing that the "*Irish American*," whose mission seems to resemble that of the mosquitoes, notices likewise this case and to get a few extra "three cents" has "Mormonism and its Results" on its weekly sheet in attractive characters. We could not refrain from laughing at his "blarney." He says: "We are happy in being able to say, that among the thousands of converts to the doctrines of Joe Smith who have hitherto arrived, there has never yet been found a single man, woman, or child of Irish birth." Sure Patrick Lynch that isn't the first you've told. For the comfort of the *Irish American* we may state that one of the largest companies of Mormon emigrants from Europe this season came under the presidency of a dear boy from ould Ireland. We cannot now say how many came with him, nor how many before, nor how many since but our ears have been saluted with the sweet sounds of the brogue all the season as companies have passed through our city. We could tell him of many a faithful and zealous expounder of Mormonism in Utah, in England and even in the ould country that have the brogue as pure and *sweate* as the last imported grandfather's grandson from the Emerald Isle.

After we had laid down our pen, terminated as we thought, a gentleman from Ireland entered, we could not resist the temptation of giving him a glance at our manuscript, "Och!" says he, sure I was baptised by Elder Patrick Lynch in Belfast. He could not say if he was a relative of the *Irish American*.

If Utah becomes a State, what will become of the Union?

One would suppose from the reading of some of our cotemporaries upon the admission of Utah into the confederacy, that such an event would at once turn the entire population of the Union into Arabs, Hottentots, Malays or some other kind of heathens; with all the grand modern improvements of civilization, suddenly turned into relicts of ancient barbarism. What is the cause of this praise among certain very moral editors? Is it because they imagine polygamy to be inate with mankind, merely latent in the bosom of all christendom, only awaiting the revivifying glance of ancient inspiration, or direct application to society of the old Abrahamic law, under which both Ishmael and Israel saw the light of day? Do they fear that all the married and unmarried females will desert the old monogamic system, and fall into the ranks of polygamy; or when the subject is up, that they will turn Free Lovers and become advocates of "Passional Attraction!" For the comfort of irritable old gentlemen and ugly and awkward young men, especially editors, we say, do not be alarmed, for there is no accounting for tastes, particularly of the ladies, and when the market is open to all, there may be a chance for you, as well as for some of the more agreeable, better looking ones, as some of the fair ones now confined to a life of single blessedness, may take a notion to change their condition, and they may possibly take a fancy to you. It certainly would be a blessing, if some bright angel, of whom alas, so many are fallen, could relieve your troubled dreams of that dreaded incubus of distant Utah, so long and heavily resting upon your unsullied conscience!!!

But seriously friends, *we mean our monogamic friends*, for we *have* friends who as honestly believe in polygamy, as the Patriarchs of old once did, we ask what have you to fear, in this boasted age of enlightenment and in the midst of this most christian land, from these handful of poor deluded believers in Abraham, Isaac, Jacob, David, Solomon, Peter, James, John, Joseph Smith, Brigham Young, and all the rest of the Prophets and Apostles. Secluded as these poor creatures are away up there among the mountains, craigs and deserts, buried up in snow half the year and subject to famine by crickets, grasshopper, and lazy Indians the other half?

A hundred thousand souls, more or less, in Utah, men, women and children, Dutch, English, Irish, Welsh, with a smart sprinkling of Yankees. We again seriously ask. What have you to fear? Will that diminitive band of ignorant followers of "Joe Smith" inoculate with their imbicility and ignorance this moral and highly cultivated land, this political acme of man's wisdom, this vast flower garden of Freedom, the very pavillion of the Goddess of Liberty! What a tremendous influence for so puny and degraded a set, a thousand miles from the confines of civilization, to exert over the extensive and intelligent communities of this great nation, not only to stir up our sapient editors, but actually base the issues of a Presidential Campaign and make polygamy a national question. Alas! alas! my country!

A hundred thousand souls, not one-fifth of the population of New York city, compose the entire inhabitants of Utah, and many of these, poor souls, not old enough to be polygamists. Let us inquire of interested friends if the proportion of enlightened citizens of New York, Philadelphia, Boston and Washington, not believing in polygamy, perhaps its strongest opponents, who yet covertly practice that which they so much abhor in Utah, are not quite equal in numbers, to these conscientious believers in that distant Territory; are you not afraid of contagion from that which is right in your own midst, and if four of your principal cities outnumber Utah, what may be said of the rest of this broad Union? The comparison does not speak well for monogamy, nor for the judgment or honesty of some of these zealous opponents of Utah.

Aside, however, from any advocacy of polygamy, or discussing the truths or falsity of Mormonism, they can stand or fall upon their own merits, we can say to those who oppose the admission of Utah into the Union as a State, upon the grounds of the religious faith of its inhabitants, the possible or even probable effects of her admission upon other States of the Union. You are sure to inflict a much deeper wound upon yourselves and the cause of freedom, by thus attempting to wrest from that people their constitutional rights, than can possibly accrue from their admission and the free, uninterrupted exercise of their elective franchise. You would make a precedence for the ultimate overthrow of all State rights, the unconstitutional trampling upon the sacred ties of domestic life, and every cherished right and privilege of free born American citizens. Once resign the sovereignty of the people of any one portion of this great confederacy entirely into the hands of General Government, and it will not be long ere the strongest States of the Union will be forced to bow meekly to every yoke that an Imperial power at Washington may see fit to place upon their necks.

Death of Mr. Strang.

We see it announced in the papers that Mr. Strang is dead.

We never knew Mr. Strang, and have not, nor never had, any association with him; but if the papers tell the truth, all of which seem to be his enemies, we look upon his death as a wanton, cold-blooded murder. We do not believe as he did; but we consider that every man in these United States has a right to worship God according to the dictates of his conscience, and when we see a man butchered as he was without redress, and then his followers hunted, persecuted and prosecuted, because the chief leading spirit has gone, we witness a deed that makes the heart of every lover of his country feel sad.

We know nothing of the justice or injustice of the accusations made against him and his people. They may be true or false. If true, the law is open, and if their acts are so flagrant as represented, they are easily proven. Why, then, this violence? Why this bloodthirstiness? Why this cold-blooded murder, followed up by a heartless, vindictive, cruel persecution of his followers? And why this universal gloating over the misery of our fellow beings? But he was a thief. Be it so. Have we no law to punish thieves? But his followers are desperadoes. Have we no justice nor State prisons for such characters? Is it necessary that we should employ Christian cut-throats because the law is ineffectual?

From what we can gather—we write from memory—two men whom Mr. Strang had caused to be whipped *for stealing*, were the perpetrators of the diabolic act. They were arrested, or gave themselves up, and were acquitted, because it was considered that they had sufficient provocation. Let us here pause and ask a question or two. Why the present foray against the so-called Mormons? We are told they are thieves. Yet Mr. Strang had these men whipped for stealing; so say the papers. The justice acquitted them because they had sufficient provocation. Now it follows, if they were whipped for stealing by Mr. Strang, that Mr. Strang was opposed to stealing; or why did he have these men whipped for it? Again: If the people are thieves, and it is for this cause that they are persecuted, why did the justice acquit two men who added murder to theft? And with what show of justice can these people be driven and proscribed by men who, according to their own showing, sanction both thieving and murder?

We do not know the whole of the facts in the case; we have never heard but the one side, and that from enemies. We know of some who have been Mormons who are among Mr. Strang's followers, and we cannot believe they are thieves. We consider they have as much right to their opinion as we have to ours, and though not of them, yet if they will forward us a true statement of their affairs, they will find one man who dare publish the truth and vindicate a persecuted people against marauders, villi ns and cut-throats, no matter what their religious belief.

Central America.

By the arrival of the *Orizaba* on Monday evening, we have important news from Nicaragua. Papers in the interest of fillibusterism have heretofore represented everything in the finest and most favorable light between the government of the country and Walker. The "Walker-Rivas" government, as it has been universally called, is no more. Rivas and his whole cabinet, save Don Fermin Ferrer, are opposed to the General. The news published in this city are from partizan papers, and consequently denunciatory of the government.

What had taken place between them to cause disaffection is not stated. Walker charges Rivas with treason for a proclamation he issued after his flight from the seat of government; but what caused the flight is still a mystery. One lame story is told about unsuccessful candidates for the Presidency flying or being hung, and as Rivas doubted his re-election, he had taken an early step to leave. After Rivas's flight, on the 12th June, Walker, by virtue of the authority vested in him, dissolved the government, and appointed Don Fermin Ferrer provisional President. The election for the Presidency came off on the 24th, and by the vote of the nation General Walker is reported President of Nicaragua.

Walker intended fighting the Costa Ricans in their own country when he could spare the time, but if any reliance can be placed on the latest news from the Isthmus, he will find employment at home. The army of Guatemala is marching to Nicaragua.

Revolution is reported at Costa Rica. General Mora's unsuccessful movement in favor of Nicaragua, brought out the opposition party against him. The latest news reports the death of the General, the Vice President, and Secretary of State, by Cholera.

Emigration Notice.

As President Erastus Snow has arrived in his old stamping ground in St. Louis, and is fully empowered by the Presidency in Zion to take charge of the emigration in the West, I feel very happy in being enabled to resign into his hands that department of a very responsible duty which has devolved upon me since the death of President Orson Spencer.

Bros. Daniel Spencer, George D. Grant, W. H. Kimball, John Van Cott, James McGaw, and all parties having the management of financial matters associated with the Emigration, are hereby requested to make their reports and settlements with him.

Bishop Andrew Cunningham is requested to prosecute his duties in relation to establishing a settlement, as before instructed, and report to Bro. Snow likewise. JOHN TAYLOR.

The Wellfleet.

About one hundred and fifty Mormons arrived by this packet ship at Boston on Saturday last. About 60 of this number came to New York, seemingly in good health and spirits. We have not yet received any account of their passage from the old country.

Errata.

During our absence, whether from imperfect manuscript or from the neglect of our managers we are not prepared to say, several errors were pointed out to us by the Hon. G. A. Smith, in an obituary of Mother Lucy Smith, written by him. The article was published in last week's paper.

It is stated that Don C. Smith died August, 1844. It ought to read 1841. It is also stated that he left *ten* children. It ought to read *two* children. It is stated that Joseph Smith, Sen., died, "aged seventy-nine years." It ought to read "sixty-nine years."

We are sorry that these mistakes occurred, particularly in chronicling events associated with a family we have so much reason to esteem; but as it was altogether out of our power to prevent, we feel as though we were not to blame, and take pleasure in correcting it on this, the earliest, opportunity.

Since the above was in type the manuscript has been hunted up, and we find *ten* and *seventy-nine* are errors in the manuscript, and not through us.

Returning Missionary.

Elder Conrad Kleinman left Salt Lake City, with other German missionaries, for the States, last fall. Being at St. Louis on their arrival, we appointed him and Elder Alexander Ott to New York, where they arrived in the beginning of the year. Elder Kleinman's health failed him, and he was for some time confined almost entirely to his room. From this and other circumstances he has not been able to labor as much as he desired; we therefore released him from his labors to return to Utah. He left on Thursday, the 11th inst., by way of St. Louis. May health and prosperity attend this faithful man of God in returning to the bosom of his family.

Five Hundred Thousand Husbands Wanted in London.

The *London Journal* of June 29th, in answer to a correspondent, says:

"There are in Great Britain about 500,000 more women than men. Polygamy is a hateful institution, destructive to society and to private happiness."

The poor fellow must have had his hair combed the night before with two bunches of fives. Of course a plurality of some vixens would be a "hateful institution" and very likely "destructive to any society" and to the "private happiness" of some starchy lords of creation. We think, however, that the active operation of the laws of ancient Israel would be a greater blessing to the 500,000 ladies than the active operation of many other institutions not quite so scriptural.

Brooks and Sumner.

The Brooks and Sumner case has been before the House and afforded many orators an opportunity of shining before the nation on the controverted question between North and South.

The proposition to expel Mr. Brooks from the House was warmly demanded by the North and as warmly resisted by the South. Many of the Democrats maintained that the case was beyond the jurisdiction of the House. The bill was sustained by 191 yeas, 95 nays. Two-thirds not being against Mr. Brooks, he could have retained his seat in Congress; but on being permitted to speak, he informed the honorable members that he was satisfied with what he had done, and, foreseeing the action of the House, he had ten days previously given in his resignation to the Governor of South Carolina; he therefore intimated that he was no longer a member of the Thirty-third Congress, and withdrew amidst the approbation of friends and the hisses of opposition. A majority censured Mr. Keitt for his presence at the affray and being acquainted with Mr. Brook's intention and guarding the secret. On Wednesday he justified his course and in a lengthy speech vindicated South Carolina from the charges of the representatives of Massachusetts, and informed the House that, according to steps he had already taken, in placing in the hand of the Governor of his State his resignation, he ceased to be a member of that honorable body. He retired, like Mr. Brooks, amid the usual hissing, applause and shaking of hands.

South Carolina has to send two representatives to the House; the same gentlemen are likely to return after some feasting and dancing. Some honorable members will breathe freer by the retirement of the chevaliers from South Carolina, as they ever showed a readiness to appeal to the Code of Honor.

Oregon.

The last news from this Territory represent considerable hostilities between the Indians on Rogue river, and the United States troops ordered out by Gov. Stevens. About the 28th of May the Indians manifested some inclination to accede to the proposals of the Governor for vacating their lands and going to "reserves" where they would be under the care and protection of the United States Government. A council had been held, and an arrangement entered into between Colonel Buchanan and the Sons of the Forest, for their removal, but on the eve of carrying the agreement into execution one of the chiefs who had never been willing to quit his hunting grounds succeeded in animating the others with the war feeling. With their habitual deceit they tried to steal in upon Captain Smith and his little band. For some days they continued fighting, and numbers were killed on both sides. By the timely arrival of Capt. Angur with his company the Indians were completely routed. A few days afterwards many of the Indians, with their families, came into the camp and laid down their arms, and agreed to remove from their country.

Information Wanted.

Edward Beaty, of G. S. L. City, wishes to know of the whereabouts of one John Hackwell, who formerly resided in Bristol, South Conference, England.

Samuel Manning is requested to send his address to this office.

Reflections on the Mind.

BY ALEXANDER OTT.

It is evident from scientific observations, that everything in the different departments of God's creation, has to undergo an endless variety of progressive changes, and so in relation to the human mind, proving thus that the Heavens are full of intelligence, by which the great machinery of the Universe is kept in eternal order and harmony. The infinite wisdom of Jehovah has introduced the salutary principle of continual improvement for the purpose of diffusing life, light, and intelligence throughout the immensity of space; standing still in the scale of creation would result in mental lassitude and monotony. In taking an extensive survey of Nature's beautiful panorama, we find, that it looks magnificently powerful, and bears an emphatic testimony of the irresistible display of that sublime Agency emanating from the Meridian sun of Godliness, that everything achieved by the great I Am, has a lofty and sacred impress formed in the mould of unutterable grandeur. The sighing breeze, the howling gales, the sun rising in cloudless beauty, the myriads of luminaries, the flowery carpet of the prairies, the flinty lips of the Rocky Mountains, the watery vapors floating in the air, the electric discharges and multifarious other phenomena appeal forcibly to the reflective mind for an investigation of those principles by which such wonders are performed.

What can be more interesting than to dwell upon the movements of such sublime intellects like those of our Saviour, Joseph Smith and others who have risen in the scale of immortality, they looked up to Heaven for intelligence, and were filled with the spirit of God, they looked on earth and seemed to reflect upon it the lustre which they caught from the celestial world, they were full of joy, but it was the elevated joy of beings who knew mortal passions no more, they were full of gratitude to God for the achievement of the greatest works that the power of Heaven ever gave into the hands of man. Their souls gave out strong and healthy emotions and revelled in genial, life-betokening pulsations caused by the cultivation of high and beautifying sentiments; they shut not their eyes to the evidences of God's unceasing agency and beneficence; they found enjoyment in the salutary exercise of their physical and mental powers and in the contemplation of the rich and diversified bounties of Nature; their hearts were attuned to sympathise with the unfortunate, to help wherever they could, showing themselves intelligent cosmopolites of the highest order, whose only aim was to confine everything to the harmonious stream of universal beatitude.

What a lesson before us; to indulge solely in the gratification and exercises worthy of noble, elevated souls! Do we always realize the great, sublime blessing of having our earthly tenements tenanted by immortal spirits, of having a mind? If we did, outrages would no longer disgrace the human family, crime would veil its face. The mind is in a perpetual motion, for it is like a stream running from an unfathomable source, the depth of the divine intelligence, it seems to fly on feathery pinions, such as grace the light-winged bird of Paradise, grasping after things pertaining to happiness for time and eternity, yet how few possess such a well-regulated mind as to know the requisites for the true enjoyment of intelligent beings. Man strives to make himself happy, but true happiness is like the gentle, modest flower growing on a road side on the highway of righteousness and usefulness, how many pass by that precious flower without taking any notice of it, marching in the path-way to destruction. It is a fact, that there are in every mind germs awaiting only a fostering hand to spring up in strength and beauty. The spirits on leaving the celestial spheres and coming to this sublunary existence for the purpose of receiving tabernacles, are pure and innocent, as everything that emanates from the fountain of eternal light, hence the hypothesis of some philosophers, that certain beings are actually doomed to perdition, is an erroneous one, it is disagreeable to the mercy and wisdom of God, to reason and common sense, because the Creator's purpose in framing worlds and peopling them with beings, is to introduce happiness and intelligence throughout the immeasurable realms of the universe, that all His creations may rejoice in his infinite mercy, and feel contented in proportion to the physical and intellectual position they occupy in the scale of being. From the scientific observations of a Linnæ, Buffon, Humboldt, Lesser and other eminent naturalists, it has been ascertained that more than sixty thousand species of animated beings are living on the earth; in the water and the air, independent of the many thousands that have not yet come within the reach of the searching natural historian.

There is not a patch of ground on the surface of the earth, or a drop of water, not a single tree or herb, or leaf in the forest, but what teems with animated beings. An innumerable host of animals are living in caves, in the crevices of rocks, in morasses, ditches, in the ocean, seas, rivers, and flying through the air and all that conglomoration of an endless variety of animated beings is expressing its feelings of gratitude in its manner, and is the living monument of that august Being by whose superintending providence all these creations were made to rejoice in His unbounded goodness.

From the above illustration, it is evident that God's tender mercies are extended alike through the planetary spheres, and that every animated being is capacitated to realize at least to some extent its existence. Man occupies the most prominent place in the physical and mental creation of our globe, being placed here for the purpose of controling the affairs of this little world, hence the Creator has endowed him with mental faculties far superior to those of other beings. Man is aware of his existence, he is not like the brute beast or at least he ought not to be so, that knows no higher enjoyment, than to see its wants supplied and senses gratified; he is invested with moral and intellectual powers, so as to occupy an honorable and satisfactory position in society, to find the path of virtue, to see the folly and inconsistency of vice and crime; if his mind is cultivated by a proper, intellectual training, he well knows how to realize the greatest amount of human happiness, his actions will be consonant to the dictates of enlightened reason; he will understand that everything deviating from the course of eternal truth has a tendency to produce discomfort and misery, and to disturb the harmony of the intelligent system.

As well as the eye, that is constituted of the pupil, the iris, the retina, is the natural recipient of the bright essence of light with which God did invest the world on rising of the dark and deep waters of the formless chaos and is the medium through which the endless variety of objects of this terrestrial habitation is brought within the focus of our optical vision, so is the mind, that is composed of judgement, reasoning, memory, imagination and the moral faculties, the gathering point of the perceptive powers of the inner man, hence it is the medium through which we are enabled to pry, as it were, into the mysteries of creation, to engage in the metaphysical contemplations, to hold communication with things purely spiritual, to dive into the ocean of eternity, to comprehend things that are yet buried in the womb of time, as for instance, the determination of the course of celestial orbs, the predictions of comets and eclypses, to realize the existence of an Invisible, Almighty Agency.

As marvellous as may appear the velocity of light, it is nothing when compared to that of the mind, the motion of which is instantaneous; there is no space too immense, no distance too great, no time too long, it will travel through the immeasurable amplitudes of the Universe in a moment, from one planet to another, to study the laws of revolution, of those silent and majestic orbs; it will travel through the vista of centuries; connect the Past with the Future; it will waft itself to the gates of immortality, and receive intelligence concerning things to come. How wonderful and interesting are the movements of a well-regulated mind, how marvelous its power of locomotion, how sublime its origin, how extensive its range; considering those grand faculties of the divine spark, how ought we to strive to indulge solely in pursuits strictly consonant to that grand intelligence! Possessing those powers by which the Promethean fire is as it were elicited from the Heavens, as was done first by the celebrated Franklin through the invention of the lightning-conductor; being endowed with those faculties that lead us by a proper application to the vast fields of a perpetually progressive knowledge and felicity, we ought to embrace every opportunity of improving the mind, of rising in the scale of being, proving thus to the Almighty Maker, that we are realizing at least to some extent the great blessings of being invested with such sublime capacities.

As mentioned above, the logical analysis of the mind is judgement, reasoning, imagination, memory and the moral faculties. Judgement and reasoning are the most inportant mental functions of the soul, as they capacitate us to bring things within the compass of our understanding; the labor of judging is however not so easily performed, it takes a mind that is settled, composed and exempt from passion; a mind that has been trained to take everything calmly as the least excitement disturbs the intellectual equilibrium, and disqualifies us for mental exertions. In order to illustrate the idea of judging and reasoning, I will give the following instances. The mathematician will judge and reason, that if two straight lines cut one another, and the vertical angles be bisected, (to bisect is the scientific term for dividing something into two equal parts) the bisecting lines are in one and the same straight line. From this the corollary (corollary is the logical term for inference, or deduction) will be, that if two straight lines cut one another, and if the vertical angles be bisected, the four bisecting lines will form two straight lines at right angles to each other. If two angles A and B are equal to a third C, the angles A and B must be equal to each other. If the air is close, and clouds are gathering, man will judge, that an electric discharge has soon to take place.

When the mind leaving the scenes and bustle of our every day life behind, retires within itself, in order to engage in sweet meditation or reveries, to move in a world of ideas, then fancy or imagination has its sway, leading man through an endless variety of pleasing, mental meanderings to mount Parnassus; it is then that we more than ever realize our important position on the earth, by holding communion with God, with Nature, with every thing that is calculated to elevate and ennoble the soul, and to brighten and strengthen our intellectual powers. The beautiful gift of imagination found its personification in the god Phantasus of the classical ancients, who was represented as a blooming youth with a costly vessel in his right hand, out of which lovely flowers were continually rising and floating in the air round the head of the poetical God. The symbol of flowers rising in the air signifies the train of lofty ideas, that lead man above commonplace topics in the fields of exalting intelligence.

The memory is the lowest degree of intellectual functions, but nevertheless one of the most important, as it enables the mind to retain impressions both abstract and concrete, that is to say, the soul is capacitated to keep ideas whether emanating from the physical or mental creation. The memory may be compared to a vast receptacle ready for the reception of anything presenting itself within its range. In passing through the happy scenes of childhood; when the powers of reflection first dawned upon the mind, the memory is eager to receive and retain every impression made by the surrounding objects, it is then most retentive, because the youthful soul

travelling in a *terra incognita*, is not yet filled up with the things of this life. But as years roll on, that mental receptacle receives more and more from the never varying scenes of this existence, till on the approach of old age it is crowded with objects, so that there is little or no room for the reception of new ones, and the memory is failing very fast; when man draws nigh the grave, the intellectual functions are no longer found with that regularity that signalized the never to be forgotten days of youth; the ties that connect the soul with the body get more loosened, till the spirit bursts the shackles of his earthly prison and soars in the fields of higher intelligence. It is an interesting psychological fact, that although the memory may be quite dull from old age, the scenes of childhood beam fresh upon the mind, hence we see old people, that are incapable of committing things to memory, give often the minutest accounts of things they experienced when quite young, the mind dwells upon them with fond remembrance, and treasures them up like costly pearls.

TO BE CONCLUDED IN OUR NEXT.

California.

THE papers brought by the George Law on Monday morning, reveal a frightful state of things in the Golden State. San Francisco has frequently been the theatre of excitement, but at no period of its history has anything like the present state of affairs there been equalled. For a long time, life and property have been insecure, and the Government, however it may have abhored the course of crime and desired to interpose the strong arm of the law and punish the transgressors, has done nothing in a manner at all satisfactory to the majority of the citizens. They have consequently banded together and formed a party as strong, if not stronger than the Government itself. The Vigilance Committee is composed of active and determined men: no trifling about them carrying into execution their decisions. Through their labors, Casey and Cora were executed, and about twenty-five other notorious characters have been shipped for—where they choose we suppose—but under no circumstances to return to California. Previous to leaving, a daguerrean artist was employed to catch their fleeting shadows. The Committee don't deal in the dark, like men afraid of their evil deeds, but side to side in the public papers, with Gov. Johnson's proclamation, may be found the addresses and Constitution of the Vigilance Committee. The Governor has appealed to the citizens who love law and order, to rally round him, and he would suppress the "insurrection." The Vigilance Committee have opened books in their garrison, and thousands have hurried to join the organization. No lack of the munitions of war: they are reported to have "six thousand muskets, thirty cannon, many small arms and abundant amunition and infantry accoutrements." This state of things can't last long. The Governor has his camp near the city, is gathering strength, and declares he means business. The Vigilance rooms are barricaded and prepared for a siege. Every precaution has been taken against surprise, and in every particular they seem better pleased to try the Governor's strength than abdicate their authority. There is much excitement and consequent falling off in trade, and some talk of seceding from the Union. It is reported at Washington, that the Governor has applied to President Pierce for more troops.

The *True Californian* gives a dreadful account of great suffering and loss of life among the five hundred passengers that left New York by the Orizaba on the 8th of April. The delays to which they were subject by the stoppage of the regular passenger conveyance through Nicaragua cause them much inconvenience and suffering. The result was the death of one hundred and twenty persons.

A fire broke out on the evening of June 8, nearly opposite the Pacific Express office, which destroyed a great portion of Maine street. Loss, $75,000.

Items from Utah.

Through the politeness of the Hon. G. A. Smith, we extract the following items from the Historian's letter to him of May 28th:

Brother Maughn, of E. T. City, has found lead on the ridge between our city and Tooele valley. They brought several samples to the President, supposed to contain 60 per cent of pure lead. We have a splendid sample of 3 1-2 lbs.: it contains 90 per cent. pure lead. This was brought 50 miles south of Los Vegas, sent by John Steele—there is a mountain of it. N. V. Jones has started to examine it and to commence smelting it. Elder McCarthy, who was shipwrecked on one of the Society Islands, has baptized the Interpreter to the King. He speaks 12 languages; also the Interpreter to the Grovernment Company.; he speaks 5 languages. He ordained them both Elders, and set them to preaching the Gospel in the midst of the people; so it was not without some good that he was shipwrecked.

* * * * *

We received by the last mail a very polite, interesting letter, from the Director of Her Majesty's Royal Gardens, Kew, directed to the Secretary of the Horticultural Society of Deseret. He had a *Deseret News* sent him, containing our organization of that society last season. He wishes to open a correspondence with us, and obtain any specimens, seeds, or plants of any trees, shrubs, grain, flowers or vegetables, the production of our mountain home, and he very politely proposes to forward to us any thing we will order from their Royal Gardens.

Utah Delegation.

President John Taylor returned to this city from Washington on Monday morning, greatly improved in health. Hons. G. A. Smith and Dr. Benhisel remain in Washington to attend to the affairs of Deseret. President Erastus Snow returned here on Wednesday, and left for St. Louis on Thursday.

What the Californians Think of Utah's Claims.

BY the recent arrival of Mr. J. Williams from Great Salt Lake in this place, says the *Los Angles Star* we have later intelligence than previously received:

It seems that the people of the Valley are very enthusiastic in regard to the admission of "Deseret," and they are confident that Congress will at once take action in the matter. We perceive that some of our up-country exchanges come out strong against the admission of "Deseret" for reasons that are very plausible no doubt to themselves—which reasons, as near as we can surmise from their own words, are merely a wish to oppose the Mormons on account of their creed; a reason as foolish as the principle is weak, and in contradistinction to the letter of our Federal Constitution. We are no Mormon, neither do we wish to advocate their cause any farther than as a matter of principle—for in matters concerning the particular religious belief of any community they are their own judges as to what will suit them best, and it ought not to be urged as an objection against them on those particular grounds. In fact, their Constitution is as liberal as that of our own State and we think is equally entitled to admission as any other State that ever applied. For ourselves we think that our cotemporaries have allowed themselves to view the matter in an illiberal light, and hardly consistent with the ideas of enlightened progress which they pretend to advocate. The only objectionable feature in the Constitution, and the only one on which any grounds can be raised in opposition, is the facility with which amendments to it can be made. That particular clause ought to have been more guarded, and a stronger bulwark for the protection thrown around than it now possesses.

The spring has opened favorably, and the people anticipate a good harvest the coming season; the scarcity of provisions which has been felt, is by recent supplies entirely obviated.

The Indians are all quiet and no further difficulties were apprehended. Great improvements had been made at Los Vegas.

DOMESTIC SUMMARY.

Mr. Herbert's case before the Criminal Court at Washington has not yet been disposed of. The lawyers seem to be very busy, an extraordinary session was held even on Sunday morning, in hopes of receiving the verdict of the jury, but they seem to have difficulty to come to a conclusion. Rumor points to Mr. Mr. Herbert's acquittal.

The submarine electric telegraph cable for the New-York, Newfoundland and London Telegraph Company was successfully laid on the 10th inst., across the Gulf of St. Lawrence, between Cape Ray Cove, Newfoundland, and Ashby Ray, Cape Breton, a distance of eighty-five miles, in fifteen hours. Messages are now being freely and instantaneously transmitted from shore to shore.

It is confidently expected that the Newfoundland line from St. John's to the point where it intersects with the lines of the American Telegragh Company in Nova Scotia, will be completed and in successful operation by the 1st of September, and from arrangements already completed, it is also confidently expected by the New York, Newfoundland and London Telegraph Company that the cable to connect Newfoundland and Ireland will be laid down during the ensuing year. The best electricians and practical telegraphers entertain no doubt but that the extraordinary printing telegraph recently invented by Mr. Hughes has removed every serious obstacle in the way of the triumphant success of the transatlantic line.

The Spanish fleet has departed from Vera Cruz. President Commonfort has decided to sell all the lands belonging to the church and other religious corporations. The new Constitution and Church Property Decree were generally applauded. A new state is to be formed under the constitution, to be called the Valley of Mexico. Hostilities has been commenced by the States of Leon and Chihuahua against Tamaulipas.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, July 9, 1856.

On motion of Mr. Benjamin, resolutions were adopted directing the Secretary of the Senate to take the three bills passed over the President's veto to the Secretary of State, in order that they may be deposited in that department. Mr. B. remarked with reference to the question raised the other day, whether two-thirds of the members present or two-thirds of all the members of the Senate were requisite to pass a bill over the President's veto, that he had examined precedents, and found at the first session of the first Congress, composed in a great part of those who were members of the Convention which formed the Constitution that eleven amendments to the Constitution, passed both Houses of Congress, and in both were adopted by two-thirds of the members present, and not two thirds of the whole body of members.

Mr Johnson from the Committee on Printing, reported in favor of the motion to print twenty thousand extra copies of the Kansas bill as passed in the Senate, but adversely, to the motion to print the amendments proposed and the yeas and nays thereon.

Mr. Wilson was willing to send to the country as many copies of the bill as the majority desired. He regarded the bill as intended to carry on the work which the border ruffians commenced in 1855.

Mr. Douglas vindicated the Senate bill, and said the Republicans did not want peace until after the election, for it was all the game they had for political effect. Their capital for the coming Presidential election was blood, and an angel from Heaven could not frame a bill to settle Kansas difficulties, with which the Black Republicans would be satisfied previous to the Presidential election.

Applause from the galleries, which the Chair checked by calling for order.

Mr. Douglas resumed. The bill presented was fair, just, and equitable. They could not deny it. Yet they were not satisfied with it. He thought it a little remarkable that the Republicans, after contending that nine-tenths of the *bona fide* inhabitants of Kansas were Free State men up to the hour when Mr. Toombs presented his proposition should suddenly turn right about and cry that all the Free State men had been driven out of the Territory.

Mr. Hale, opposed the bill, drawing a vivid picture of burning buildings, mourning widows, and weeping orphans in Kansas—attributing all the devastation and suffering there to the removal of old landmarks, by the repeal of the Missouri restriction.

After considerable speechifying the resolution to print was adopted, and at 9 o'clock P. M., the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Cragin, from the Joint Committee on Printing, submitted a resolution to print 100-000 of majority and minority reports of the Select Committee appointed to investigate the assault on Mr. Sumner by Mr. Brooks at a cost of nine cents per copy.

Mr. Sneed unsuccessfully moved to lay it on the table.

On motion of Mr. Cobb, of Georgia, the number was reduced to 10,000, and the resolution, thus modified, was passed.

Mr. Campbell, of Ohio, called up the report of the Select Committee relative to the assault on Mr. Sumner by Mr. Brooks, which concludes with resolutions to expel Mr. Brooks, and expresses disapprobation of the conduct of Messrs. Edmundson and Keitt in the affair.

Mr. Cobb, of Georgia, moved a substitute, declaring that the House had no jurisdiction over the subject, and they deem it improper to express any opinion thereon.

Mr. Campbell, of Ohio, said the resolutions were predicated on a complaint to the House from the Senate, charging that the privileges of the Senate had been violated by a member of this body, in his assault on the person of a Senator of Massachusetts. The testimony on the subject is full, and the facts, as stated in the report of the majority of the committee are not controverted by the minority. That a violent assault was committed, is established beyond a doubt. He claimed that the House has full power to protect its purity and dignity as recommended by the majority of the committee.

Mr. Clingman said this matter had produced great excitement in the country. He had not been here many years and yet he had seen much stronger cases than this—of prize fights, when the House was in session. He recapitulated those personal rencontres, remarking that the House did not take action on any of them. His object was to show that the occurrence now under consideration was sought to be magnified with a view to make political capital. A certain party thinking their sands of life are running low want to get up a great excitement. There was nothing to justify it. Were he to speak of Sumner's speech as its character deserved he would have to adopt a collection of coarse and offensive expressions. No man has a right to indulge in vituperation, as Franklin says, without subjecting himself to be called to account. Men of courage are rarely abusive, but those who falsify are generally cowards. It was not a matter for the House to interfere with, and ought to be left to the Judicial tribunal.

Mr. Bingham submitted to the House that while Mr. Clingman lectured members as to the propriety of their conduct, he indulged in the most gross and outrages personal abuse which could fall from the lips of any man. This case involved more than an assault and battery. It involved a guilty violation of the representative privilege, and contempt of crime against the great principle of free speech. Mr. Brooks violated that Constitution he had sworn to support.

Mr. Brooks expressed his gratification that Mr. Bingman had disclaimed personal unkindness, and asked him whether he understood him as saying that he (Brooks) was guilty of moral turpitude, of perjury.

Mr. Bingham—That consideration never entered into my mind.

Mr. Br. Brooks replied—Altogether satisfactory.

Mr. Orr said that Mr. Bingham, after indulging in a beautiful paroxism, asserted that Mr. Sumner was stricken down in consequence of the pleading set up in behalf of the injured people of Kansas.

It was attempted to produce such an impression in the public mind, but it was not true in point of fact. Mr. Sumner was punished for a libel on South Carolina, and slander on Mr. Butler, the absent relative of Mr. Brooks. Mr. Brooks so informed Mr. Sumner. Franklin was right when he said that "freedom of speech was freedom of the cudgel."

Mr. Orr alluded to gentlemen voting today to print one hundred thousand copies of the assault on Mr. Sumner, saying it was an electioneering document.

Mr. Hickman rising amid the confusion said—"I did not vote for it as an electioneering document, for I owe no allegiance to the Republican party and am opposed to it.

Mr. Orr—If the gentleman is not, his public position has been much misunderstood throughout the country. It is part of the system to inflame the public mind, and if the gentleman from Pennsylvania did not vote for the proposition he cast a vote the effect of which was to injure the party to which the gentleman professes to belong.

Mr. Hickman desired to reply but objection in various quarters was made.

Mr. Fra quoted the testimony of Dr. Boyle to show that the physical condition of Mr. Sumner had been misrepresented for political effect, and concluded by arguing that the pending case was not a question of privilege. Adjourned.

SENATE. July 10.

The Senate made sundry amendments to the Indian Appropriation bill.

The bill was passed.

Mr. Mason, from the Committee on Foreign Relations, reported a bill to amend the act of last session to re-model the diplomatic and consular system, which was made the special order for Monday next.

The principal changes proposed are, making the salary of the minister to France the same as England, $17,500; raising Austria to a full mission, with $12,000 salary; making the salary of the Sandwich Islands mission $6,000; allowing the ministers to France and England each a clerk, at a salary of $1,500 a year.

The bill to amend the act to promote the efficiency of the navy was taken up. Several amendments were made, including the striking out of the section reviving the grade of Admiral. Adjourned.

HOUSE OF REPRESENTATIVES.

The consideration of the report of the Committee relative to Brooks' assault on Sumner was resumed.

Mr. Comins, of Mass., said he had heard no terms of condemnation of the assault which did injustice to the perpetrator. The slave power having failed to sustain itself in ineffectual conflict resorted to brute force, and with a bludgeon beat freedom over the head. The slave power has trampled the Constitution in the dust. There is very little more for the gentlemen from Georgia, (Mr. Cobb) to do than draw marginal black lines around it, and write the word "expunge" across its face. In his remarks, Mr. Comins alluded to the mission to South Carolina of Samuel Hoar.

Mr. Aiken, interrupted, pronouncing on his own responsibility, one of Mr. Comins' statements false.

This produced some confusion, and in conclusion he referred in commendation to the remarks of James Watson Webb, that the outrage merited death on the spot, to be administered by any one present. Could the friends of Mr. Brooks object to his expulsion from the House!

Mr. Cobb, of Ga., said the testimony showed that the assault was made in consequence of a personal insult offered to a friend and kinsman of Brooks, and the indignity cast on the State which Brooks in part represented. It was so stated by Mr. Sumner as the reason given by Mr. Brooks, at the time the assault was made. He then argued that this was not such a question as justified the jurisdiction of the House. The Constitution protected members only so far as was necessary to legislative purposes; beyond this they were on a level with their humblest constituents and responsible for libels they might utter. With regard to Edmundson and Keitt, whom a majority of the Committee proposed to censure, they were guilty of no disorderly behavior within the province of the House to punish. Neither was principal nor accessory to the assault; because they took no steps to prevent the perpetration of the act, or inform Mr. Sumner of his danger, the Committee say their neglect is reprehensive; thus, in effect, proposing to punish a man, who, receiving a confidential communication, fails to become public informer.

Mr. Foster said he had no personal acquaintance with either Mr. Sumner or Brooks, and hence could argue the subject dispassionately. He contended that it was as clear to him as the sun in Heaven that the House, under the Constitution, had no jurisdiction in the premises. He condemned the inflammatory appeals resorted to in this case.

Without action the House adjourned.

SENATE. July 11.

The Senate proceeded to the consideration of private bills.

Thirteen private bills were passed, one of them giving the widow of Commodore Decatur a pension of fifty dollars per month for five years.

HOUSE OF RERESENTATIVES.

Mr. Oliver, Missouri, from the minority of the Kansas Investigating Committee, in which he says the resolution on which the Committee was raised, was simply to collect evidence and report to the House. He arraigns the report of the majority of the Committee as altogether *ex parte*, remarking that many of its statements are without fact and testimony to support them.

The House then resumed the consideration of the report on the assault on Mr. Sumner by Brooks of South Carolina.

Mr. Allison contended that the subject not only involved the rights of Mr. Sumner, but of the people.

Mr. Bocock said there was no case on record showing the expulsion of a member for assault and battery.

Mr. Simmons argued that the protection of members from insult for anything said in debate was essential to freedom of debate, and therefore, he sustained the position taken by the Select Committee in their report.

Mr. Wilson said that this whole matter had been invested with an importance quite unmerited, when the facts were developed, there could be found nothing but personal controversy. The House had only limited power over its members, and could not punish for disorderly behavior, unless committed in open session, and could not expel for any offense elsewhere.

Mr. Campbell, Ohio, said he should endeavor to-morrow to close the debate by moving the previous question in order that a vote might be taken on Monday. Adjourned.

SENATE. July 12.

Mr. Stephens, of Ga, introduced a bill authorizing the Postmaster General to enter into a contract with Christian Hanson, of Brooklyn to carry the United States mail in a line between New York, Glndstadivia and some port in England.

The House then resumed the consideration of the report of the Sumner assuault.

Mr. Cullen, of Del., who was entitled to the floor, yielded it to. Mr. English, of Ind., who wished to offer an amendment to the pending resolution, declaring that the House disapproves of the assault, and deems this a fit occasion to express its disapprobation of the use of language in debate personally offensive to individual members in a State of this Union.

Mr. Campbell, of Ohio, said he should move the previous question, so as to take a vote on Monday morning, with the understanding that if the parties implicated desired to be heard, he would withdraw the motion for their benefit, but not for re-opening general debate.

Voice—That's right.

Mr. Commin, of Mass., trusted, if Mr. Brooks desired to address the House, he would be allowed to speak on Monday morning.

It was then agreed that the speeches in this debate should be limited to fifteen minutes, owing to many who wish to speak.

At this period more than three-fourths of the members retired to dinner. Those who spoke said nothing new on the subject, save Mr. Savage who thought Mr. Brooks should have a monument erected to his honor.

Mr. Campbell of Pennsylvania, thought "If a monument is to be erected to Mr. Brooks, let it be erected on Southern soil, bearing the inscription, "Freedom of speech with freedom of cudgel.

During the debate Mr. Edmundson said he wished to be heard before the debate closed. Mr. E. obtained the floor, and then, at nine o'clock the House adjourned.

SENATE. July 14.

The Senate passed several private bills. The bill amendatory of the act to promote the efficiency of the navy, was taken up. After a desultory discussion on sundry amendments, an unsuccessful motion was made, at 4 o'clock, to adjourn.

Mr. Toombs obtained the floor, saying as the Senate was anxious to discuss the question now, he would give his views at large.

Mr. Hunter—Will the Senate yield for a motion to adjourn.

Mr. Toombs—No Sir. The Senate has just refused to adjourn. I intend to speak on the subject, and when Senators get tired of hearing me, they can go home. I hope, however, that the reporters will keep their seats, for my speech is intended as much for the country as for the Senate. After I have spoken three or four hours, the Senator from Virginia can make a motion to adjourn if he chooses.

Mr. Toombs proceeded to give a history of the rise and progress of the Navy, going back to the foundation of the Government.

Very few Senators were in their seats, and there was much conversation going on in audible tones.

The Chair several times called for order, but Mr. Toombs said—The talking does not disturb me in the least. I am glad to hear Senators discussing the subject. It ought to be discussed on the floor, behind the bar, and all over the country.

At a quarter past 5 P. M. Mr. Crittenden obtained the floor by leave of Mr. Toombs, and move the Senate adjourn. Agreed to by two majority. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Clingman asked that the resolution of the Senate, fixing the day of adjournment, be considered.

Mr. Dunn said he should object till the Kansas question was settled.

The Sumner case was introduced.

Mr. Edmundson then by general consent made a statement affecting himself.

Mr. Edmundson said he did not complain of the conclusions of the Committee as to the affect of his testimony, but objected to the ground on which they proposed to censure him. While he had been interrogated on all points concerning his knowledge of the affair, was it not singular that the Committee did not serve a notice on him to appear in his own behalf! The Committee sought to censure him because having been informed of the contemplated assault, he did not take the means to prevent it. Now, he thought if any one was in danger at that time it was Mr. Brooks, who had only a walking stick, while a report had gone out that Mr. Sumner was armed. He would have degraded himself had he revealed what had been privately said to him by Mr. Brooks. The condemnation of the House could produce no change in his mind on that point. If he was to be punished for not turning traitor to a friend—if he was to be degraded for this—then he was ready for his sentence.

After discussion the House proceeded to vote on the substitute of Mr. English, that the House declares its disapprobation of the assault, and deems this a fit occasion to express its disapprobation of the use of language in debate personally offensive to individual members of Congress or State of the Union.

Disagreed to by a vote of 35 against 174.

The House now voted on the substitute of the minority for the resolution of the majority, namely: "That, the House has no jurisdiction over the assault committed by Mr. Brooks on Mr. Sumner, and therefore deems it improper to express any opinion on the subject."

Rejected by yeas, 66; nays, 145.

The House next voted, first on the resolution of the majority of the committee—"That Preston S. Brooks be, and he is forthwith expelled from this House as a Representative from South Carolina."

The result was—Yeas, 121; nays, 95.

The Speaker. The House has refused to agree to the resolution, there not being a two-third vote as required by the Constitution thereon.

After considerable bantering, Mr. Brooks was permitted to speak in defence of his conduct.

He justified his attack on Mr. Sumner, exonerated his friends, Messrs. Edmundson and Keitt, from blame, as parties acquainted with Mr. B.'s intention. He justified his caning of Mr. Sumner on the ground that Mr. S. was the bigest man, and indicated if he had not overcome him in the manner he did, Mr. S. might have been disposed of fatally. He concluded by informing the House that he had ten days previous tendered his resignation to the Governor of South Carolina, and therefore was no longer a member of the House.

Confusion, hisses and applause followed, during which Mr. Brooks retired.

It was a long time before order was thoroughly restored.

The next resolution of the majority of the committee "declaring disapprobation of Messrs. Edmundson and Keitt, in regard to the assault," was taken up.

Mr. Campbell, of Ohio, and others called for a division of the question.

The Speaker decided that the resolution could not be divided.

Mr. Jones, of Tenn., moved that the resolution be tabled.

Motion disagreed to by yeas 96; nays 111.

Pending the resolution the House adjourned.

SENATE. July 15.

The Senate debated and passed the House bill appropriating fifty thousand dollars for the construction of a road from Fort Ridgely, Minnesota Territory, to the South Pass of the Rocky Mountains, in Nebraska Territory.

Mr. Toombs, of Ga., resumed his remarks on the bill amendatory of the act to promote the efficiency of the Navy Board.

Mr. Houston, of Texas, and others, gave their views.

The bill was amended, the more effectually to accomplish the object of restoring through a Court of Inquiry, such meritorious officers as were aggrieved by the action of the Naval Board—those reported on favorably to be reappointed by the President and confirmed by the Senate.

The bill then passed, by a vote of 26 against 11. Adjourned.

HOUSE OF REPRESENTATIVES.

The House proceeded to the consideration of the resolution expressing its disapprobation of the conduct of Messrs. Edmundson and Keitt, in relation to the assault on Mr. Sumner.

An ineffectual effort was made to have a vote taken on the case of each separately, and in consequence of this failure the resolution was rejected by a vote of 76 against 125.

On motion of Mr. Campbell, of Ohio, the vote was reconsidered, when he offered a substitute for the resolution, so as to enable the House to pass on Mr. Edmunson and Mr. Keitt separately. He said if Mr. Keitt wished to be heard, he should not insist on the previous question.

Several members spoke, under the operation of the previous question, the resolution censuring Mr. Keitt was adopted by yeas, 106; nays, 96. That censuring Mr. Edmundson was rejected by yeas, 60; nays, 136.

Mr. Campbell, of Ohio, moved an amendment to the preamble, to make it further appear that Mr. Keitt attempted to prevent an officer of the Senate and others from interfering to prevent a continuance of the blows on Mr. Sumner.

Mr. Dunn excepted to this amendment. The original preamble presented Mr. Keitt as a witness—nothing more—and on this ground the resolution was predicated.

Mr. Campbell, of Ohio, to remove Mr. Dunn's objection, moved the amendment of the preamble, by simply striking out Mr. Edmundson's name, letting Mr. Keitts' stand. The preamble was then adopted by 104 against 83.

Mr. Keitts said he should ask the House, to-morrow to hear him on some matters. He should endeavor not to violate parliamentary principles, and felt quite sure he would not do so. Adjourned.

Change of Meeting-place.

THE LATTER DAY SAINTS will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 381 Broome street, at 10½ A. M., 3 and 7 P. M.'

The public are respectfully invited to attend.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Salt Lake City Retail Price Current.

June 5, 1856.

GROCERIES.	
Sugar, loaf, ...per lb..	$0 50
do clarified "	40
do brown "	40
Coffee, 3 lb for $1, or p. lb.	40
Tea, Young Hyson "	2 00
Tea, Imperial, Gunpow'r.	2 00
Tea, black, per lb	1 50
Apples, dried, per lb	40
Peaches "	40
Soap, per bar	40
do Castile, per lb	75
Allspice "	50
Pepper "	40
Ginger "	50
Cinnamon "	1 00
Saleratus "	40
Mustard "	1 00
Saltpetre "	50
Snuff "	1 00
Almonds "	75
Brimstone "	40
Sulphur "	40
Borax "	75
Raisins "	75
Candy "	1 00
Candles, 6 to the lb	50
Figs, per lb	
Cloves, per oz	15
Nutmegs "	20
Oysters, per can	2 00
Brandy Cherries, per bot.	
Olive Oil, quarts "	1 50
do pints "	1 00
Lemon Syrup "	1 50
Pepper Sauce "	75
Glass, 8x10, per light	
do 10x12 "	
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	20
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 40
Glue "	75
Red Lead "	50
Madder "	40
Alum "	40
Copperas "	40
Extract Logwood, pr lb.	75
Lamp Black "	40
Epsom salts "	40
Beeswax "	1 00
Indigo...pr oz	20
Gum Camphor, per oz	20
Gum Arabic "	20
Cream Tartar "	15
S. C. Soda "	15
Turkey Opium "	1 00
Golden Seal "	15
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	3 00
Linseed Oil "	
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	1 00
do do do	50
Mustang Liniment, p bot	50
Rope, sea grass, per lb.	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	25
do 2d do	50
do 3d do	75
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire 50a	75
Letter do "	50
HARDWARE.	
Axes...$2 25a	3 00
do boys', handled	2 50
Hickory Helves	75
Spades	2 50
Shovels	2 50
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	2 00
Three do do	2 50
Four do do do	3 50
Hoes	
Concave Augers, per ¼	25
Bitts " "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 60
Common do	75
Brass Kettles, per lb	1 00

Flat Irons "	40
Mill Saws, per foot	2 00
Horse Cards	35
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 3 sheets	10
Knives and Forks, $2.50	4 50
Nails, per lb	40
SCREWS.	
Size.	Gross
¼ inch	1 00
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 50
BUTTS (cast)	per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	15
6 do	15
8 do	20
10 do	20
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Bat, 250	1 00
Powder, per lb	
Lead "	
BOOTS AND SHOES.	
Coarse Men's, $5 to	8 00
Fine do	10 10
Gents' Calf-skin Shoes	3 50
do Patent	4 05
Ladies' Coarse Boots	2 50
do do Low	2 50
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 20
Kacks	60
Side Leather, per lb	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	2 50
do and Bowl	5 00
Oil Bergamot, per oz	1 00
Oil Cassia "	1 00
Oil Peppermint "	1 00
Oil Lemon "	1 00
DRY GOODS.	
Calico, per yd	25
Factory Cloth, per yd	20
Linseys, per yard	50
Ticking	30
Blue Drilling	25
Denims	35
Cotton Batten, per roll	20
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	
Butter, per lb	20
Eggs, per doz	25
Cheese, per lb	25
Bacon, smoked, per lb	35
Shoulder "	30
Ham "	35
Middle "	40
Wheat, per bushel	2 00
Corn "	2 00
Oats "	1 50
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb	20
Beef, fresh, per lb	10
Mutton "	12½
Tongues, each	50
Tallow, per lb	30
Lard "	20
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $2 to	5 00
Adobies, per 100	50a75
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	130 00
Pigs, 4 weeks old	3 00
Wood, per cord, $6 to	10 00

United States Mails Salt Lake City.

POST OFFICE DEPARTMENT, MAY 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;

Arrive at Salt Lake City on the last day of the month at 8 a m;

Leave Salt Lake City on the second day of every month at 8 a m;

Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried (the whole mail required to be taken each trip,) and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guarantied by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December, 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, of *pro rata* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "*Second Assistant Postmaster General,*" superscribed "*Proposals for Salt Lake City Mails.*"

JAMES CAMPBELL,
Postmaster General.

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25-1y

New York Wholesale Price Current.

Corrected to July 17, 1856.

Article	Price
ASHES—Pot.........per 100 lb.	6 25 a — —
Pearl	— — a 7 75
CANDIES—Stuart and Bussing's best, assorted...per lb.	— a —
Ordinary	— a —
CANDLES—Sperm...per lb.	— a 40
Adamantine	22 a 25½
Mould, tallow	12 a 14
COFFEE—Java, white	14 a 15
Mocha	15½ a —
Laguayra	— a 11½
Maracaibo	— a 11¼
St. Domingo (cash)	10 a 10½
DRUGS AND DYES—Alcohol. pr. gal.	— 82 a — 88
Alum...per lb.	— 2½ a — —
Arrowroot	— 48 a — —
Arsenic, powdered	— — a — 2½
Assafœtida	— 6 a — 25
Borax, refined	— 27½ a — 28
Brimstone, American, roll	— 2½ a — 2¼
do crude...per ton.	28 — a — —
Camphor, crude...per lb.	— — a — 23
do refined	— 34 a — —
Castor Oil, No. 1	— — a — 85
Chlorate Potash	— 35 a — 37½
Cochineal	1 15 a 1 20
Copper—sheathing...per lb.	— 23 a — 27
Copperas...per 100 lb.	1 50 a — —
Cream Tartar...per lb.	— — a — 28
Gum Arabic, picked	— 10 a — 33
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 10 a — 25
Iodine, resublimed	5 — a 5 25
Ipecacuanha	1 87½ a 1 50
Madder	— 11½ a — 12
Magnesia	— 14 a — 35
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 18 a — 19
Oil Anis	4 50 a 5 —
Oil Bergamot	2 12½ a — —
Oil Cassia	— — a 3 62½
Oil Lemon	2 — a 2 10
Oil Peppermint	2 75 a — —
Opium, Turkey	— — a 5 12½
Otto Rose...per oz.	3 50 a 6 50
Oxalic Acid...per lb.	— 27 a — 29
Phosphorus	1 5 a 1 10
Quicksilver	— 43 a — 45
Rhubarb, China	— 90 a 1 —
Saleratus	— — a — 7
Sal Ammoniac, refined	— 10½ a — —
Senna	— 12 a — 14
Shellac	— 11 a — 14
Sugar Lead, white	— 14 a — 15
do brown	— 9½ a — 10
Sulphate Quinine	— — a 2 50
Tartaric Acid	— 44 a — 45
Verdigris	— 43 a — —
Vitriol, blue	— 10½ a — 11
DYE WOODS—Camwood...per ton	1 — a 1 10
Fustic	27 — a 29 —
Logwood	17 — a 28 —
FLOUR—State, common...per bbl.	6 16 a 6 35
Michigan and Indiana	6 — a 6 30
Genesee, extra	6 75 a 8 25
Rye Flour	2 50 a 4 37
Corn Meal	3 — a 3 25
FRUIT—Raisins...per box	— — a 3 52½
Raisins, layers	3 75 a 3 87½
Currants...per lb.	— 22 a — 28
GLASS (American window)—	
6x8 to 8x10...per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 31x46	8 — a 7 50
GRAIN—Wheat...per bush.	1 50 a 1 80
Corn, round yellow	— 62 a — 63
Barley	1 12 a 1 18
Oats, Western	— 43 a — 45
Beans	1 75 a 2 12½
GUNPOWDER...per 25 lbs.	3 50 a 6 50
INDIGO...per lb.	— 75 a 1 40
IRON—Pig, Eng. Scot...per ton.	30 — a 32 50
Bar, Eng. refined	67 50 a 72 50
Sheet, Russia, 1st quality...per lb.	— 17 a — 17½
Sheet, Eng.	— 3½ a — 4½
LEAD—Galena...per 100 lbs.	6 75 a 7 —
Sheet and Pipe	— 8½ a — —
LEATHER...per lb.	20 a 31
MOLASSES...per gal.	89 a 52
NAILS—Cut, 4d and 6d...per lb.	4½ a — —
Wrought, 6d and 20d	6 a 7½
OILS—Olive...per bskt., 12 bottles.	3 31½ a 3 62½
Olive, in casks...per gallon.	1 20 a 1 25
Linseed	— 81 a — —
Whale	— — a — 85
Lard, winter	— 90 a — 95
PAINTS—Lead, red, Am....per lb.	— — a — 8½
Lead, white, Am., in oil	— — a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry...per cwt.	— 60 a — 75
Litharge...per lb.	— — a — 8½
Vermilion, Chinese	— 90 a 1 05
Venetian Red...per cwt.	2 — a 2 37½
RICE...per 100 lbs.	3 50 a 4 37½
SALTPETRE...per lb.	8 a 16
SEEDS—Clover...per lb.	— — a — 14
Flax, American, rough...per bush.	2 — a 2 10
Linseed, Calcutta	1 85 a — —
SOAP—New York...per lb.	4 a 7
Castile	10½ a 11
SPICES—Ginger, Race...per lb.	6 a 6½
Mace	74 a 76
Nutmegs	— a 87½
Pepper	— a 11½
Pimento	11½ a —
Cloves (cash)	12½ a 13
SUGAR—New Orleans...per lb.	7 a 9
Havana, white	9 a 9½
do brown	7½ a 11
Stuart's crushed	— a 12½
SUMAC, Sicily...per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial...per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
TIN—Banca...per lb.	— a 31½
Straits	29 a 29
Plates...per box.	9 — a 10 50
TOBACCO	7 a 43½
TURPENTINE...per 280 lbs.	3 62½ a — —
TAR...per bbl.	3 — a 3 25
SPIRITS TURPENTINE...per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Head Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to
E. H. YOUNG, Westport, Conn.
Refer to the Editor of THE MORMON.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh22-3m

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent of*—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devrait-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner! Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses! Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu!

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immergé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le dôn du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès; ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise.

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS. fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 160 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls. Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. catsup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER.
In packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
48 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N. B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

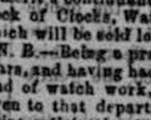
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

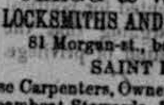
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
jl2-1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No.—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Monroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged. d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. jl2

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St. Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoes, Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c. fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 8 Platt street,
Two doors from Pearl,
B. T. HOUSE. NEW YORK.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 23. NEW-YORK, SATURDAY, JULY 26, 1856. PRICE FIVE CENTS.

Poetry.

Droop Not Upon Your Way.

Ho! ye who start a noble scheme
For general good designed—
Ye workers in a cause that tends
To benefit your kind—
Mark out the path ye fain would tread,
The game ye mean to play,
And if it be an honest one,
Keep steadfast on your way.

Although ye may not gain at once
The points ye most desire,
Be patient—time can wonders work—
Plod on, and do not tire,
Obstructions, too, may crowd your path
In threatening, stern array,
Yet flinch not! fear not!—they may prove
Mere shadows in your way.

Then, while there's work for you to do,
Stand not despairing by—
Let *forward* be the move ye make,
Let "Onward!" be your cry;
And when success has crowned your plans,
'Twill all your pains repay
To see the good your labor's done:
Then DROOP NOT on your way!

The Screw and the Paddle Wheel.

A Revolution in Screw Steam Navigation.

THE almost simultaneous, arrival of the paddle wheel steamship Africa and the screw ship Lebanon, at this port, on Saturday, is an important fact in the history of ocean steam navigation.

The Africa sailed from Liverpool on the 28th of June. The Lebanon left Havre on the evening of the same day. The Africa arrived here about twelve hours before the Lebanon; the difference in distance is about 90 miles in favor of Liverpool. A careful comparison of time, therefore, shows that the passages were of equal duration. Each ship is a model of its class. The Africa is one of the most powerful of the Cunard side wheel steamships—the Lebanon is one of the best screw propellers. It is, then, a fair test of the merits of the paddle wheel and the screw applied to the navigation of the great Atlantic ferry.

The result is most cheering to those who have long advocated the superiority of the screw. The great war steamer Himalaya left Halifax some time since, and made the passage to Portsmouth in eight days and three hours—the shortest trip ever made from the first named port to any place in England. The English journals and our files contain other convincing testimony to show that the screw is quite as efficient as the paddle wheel, so far as speed is concerned when the same power is applied.

The line of ships from Liverpool to Philadelphia are worked with the screw, and one of them recently brought us four days later news. The ships now running from Liverpool to Quebec are upon the same principle, and they have always brought us news. The Scotch line from Glasgow, worked with the screw, has made several quick passages—one in less than twelve days. Nor is this a recent matter. The Great Britain, the first large screw ship ever built, in 1844 made a quick trip—10 days and 23 hours. All these facts go to prove the position now taken by some of the best engineers, that the screw is not only safer than the paddle, but that ships worked on the screw principle may be made equally swift.

But the screw propellers are to have a still further and more searching test. The mammoth steamship Great Eastern, of which towering achievement in naval architecture we have given a detailed description, is to be worked with paddle wheels and the screw. Her projectors hope to get 20 miles an hour from her by the joint power.

Mr. Stevens' mammoth steam battery, now being built at Hoboken, is to have two screws. These are worked independently, so that the vessel may be turned upon her own axis. Several other leviathans are now being built, and to most of them the screw principle will be applied.

The arguments in favor of the screw over the paddle wheel are numerous, and have been frequently stated. The speed of ships worked by the paddle vary much in proportion to the increased or decreased immersion of the floats of their wheels, while with screw ships the variation in their draught of water has little or no effect. Paddle wheel ships are constantmore liable to detention and accident, while the passages of propellers are more equable and will be quite as brief. For war vessels the screw is undeniably the safest and best; and the British Government having proved this by unanimous experiments, have dropped the paddle wheel system altogether. Their splendid fleet at Spithead was composed almost altogether of screw ships. Our screw ship, the Merrimac, has not yet had a fair chance, on account of the stupidity of some of the mechanics engaged in her construction, but we have hopes of something better from the Niagara, which is in better hands.

Our purpose at present is to call attention to the recent performances of the screw ships as inaugurating a revolution in steam navigation. The advantages of this method of propulsion are apparent, and the opponents of the screw have been demolished one by one, until they had no leg to stand upon except the statement that paddle ships were faster than propellers. This has now been disproved, and every day adds new testimony in favor of the screw. We trust that our builders, who have so far produced the finest and fastest, though not the safest ships in the world, will now be satisfied with their triumph so far as speed is concerned, and make an endeavor to imitate our trans-Atlantic rivals in providing for the safety and stability of their ships. When the screw system shall have a fair trial in an American ship we have no doubt that it will be found equal to the paddle in point of speed, and much superior so far as safety is concerned. The facts eliminated beyond cavil. While such a revolution is going on, American mechanics should be found where they always are in every good work—leading the van.

N. Y. Herald, July 14.

Tartar or Shanghai Sheep.

To the Editor of the Herald:

IN last Saturday's Herald your Paris correspondent refers to a notice of Tartar or Shanghai sheep, given in some of the French agricultural journals, derived from a communication made by me to the Philadelphia Agricultural Society.

I am induced to send you the substance of my original communication, in consequence of certain errors existing in the French translation, from which your correspondent derived his information, some of which are calculated to invalidate my statements. My ewe, for example, after having given birth to three lambs in February, is made to bring two more in August, instead of November.

Should this notice ever reach the eye of an editor who has given publicity to the error, I hope the proper correction will be made editorially.

The substance of my original communication was as follows:

My sheep, the parents of which came from Shanghai, in China, are of good size, with prominent noses, ears drooping forward, and agreeably expressive faces, covered with short, white, glossy hair. The fleece coarse, unshrinkable, and best adapted for felting and manufacture of carpets and other fabrics. The value of the breed consists mainly in the remarkable facility it offers to supply animal feed of the most excellent quality almost at pleasure, the ewes having lambs twice a year, and from two to four at a time. A ewe belonging to me brought three lambs in February, 1855, all of which came to maturity. Early in November she had two more, whilst her two ewe lambs brought a lamb at the same time, making her a grandmother in nine months, and her progeny within that time no less than seven.

With respect to the qualities of the meat, I may state that when in China, several years ago, I was not a little surprised to see the eagerness manifested for mutton. Although capons, game and other luxuries were common, I never knew a leg of Tartar mutton introduced where anything was left but the bones. I at first thought much of the relish came from the high price (about fifty cents per pound,) but was afterwards convinced that it was mainly owing to the superior qualities of the meat, which is entirely free from any woolly or other disagreeable taste and extremly delicate.

These sheep are admirably adapted to supply the wants of the country from whence they come, where the land is forced to yield three successive crops each year, and the necessity for animal food, felt through so many centuries, has led the shrewd Chinese to fix upon a breed of sheep calculated to produce the maximum of meat in a given time. They stand the severest winters in the United States equally well with ordinary sheep, and are exceedingly docile. G. EMERSON.

Philadelphia, May 28, 1856.

Love! Desertion! Despair!

ABOUT six months ago, a well dressed gentlemanly looking individual arrived in this city upon the Cleaveland train, and registered his name at one of our principal hotels, as R. W. Flemington. After remaining a couple of days, he settled his bill, and remarking that business would probably command his attendance in a neighboring town for a short period, he left without taking his baggage, which consisted of a trunk and portmanteau.

The next day, however, he drove up to the private entrance of the hotel, accompanied by a lady who was represented as his wife, and who was as such registered. The female, who was in the first tender bloom of womanhood, was but seldom seen during their stay at the hotel, save by those whose avocations enabled them to enjoy this privilege, who pronounced her to be of surpassing beauty.

Time passed, and a month had been added to the vortex of the past, when one of those sinister billet doux, in the shape of—not a bill of fare—but a bill for fare, was presented to Mr. Flemington. On his promise to settle the matter in a day or two, another week passed, and his *quid pro quo* for boarding, lodging, and etceteras was not forthcoming. The landlord became importunate, and the guest finally told him that he would go to Milwaukie, where he had funds, and return with the means to liquidate the debt. He took his portmanteau, and after bidding his beautiful companion an affectionate, though apparently short adieu, he departed. The sequel is soon told he never returned, and the victim of his treachery soon found that she was deserted by him for whom she had sacrificed the most precious attributes of woman—her honor and fame; concealment was no longer possible, and the humiliating admission was confessed, that after a short acquaintance in Cleaveland with her seducer, she had forsaken the protecting roof of a confiding father, for one who, under promise of marriage, had first destroyed her innocence, and then left her to the scorn of an unpitying world. No persuasion, however, could induce her to return to, or even avow, the name of her family. She might have suffered from want of food, had not some compassionate individuals who, disovering that she was well instructed in the art of dressmaking, procured her employment.

Day after day sped past without casting a light on the whereabouts of her seducer, until, at length the fruit of the fatal error became apparent. She was about to become a mother, which, blessed and holy event of woman's existence, was to her fraught with terror and dismay. No anxious husband would hang with tender solicitude o'er her couch, or hail with paternal kiss the advent of the new-born pledge of love. She was alone—alone—and madness took possession of her soul.

On Sunday night, the inmates of a house on State street, where *Fanny* Bennett—for such was the name she had assumed—boarded, were alarmed by the smell of fire, and on hastening to the third floor, they found that it proceeded from her room. Bursting open the door, a dense smoke was observed to fill the interior, arising from a quantity of wearing apparrel which was slowly mouldering, having been iguited from a charcoal furnace, the embers of which were glowing and emitting their deadly vapor. Stretched upon the bed lay the forsaken girl insensible, and in a short time longer her broken heart would have ceased to throb with shame and anguish; but such a death was not her destiny, for the noble method through which she essayed to destroy her life of misery was, by the timely intervention of kind-hearted people with whom she boarded, frustrated. Medical aid was immediately procured, and ere long she was pronounced out of danger; since which she has exhibited a less despairing turn of mind. Poor girl! she has most bitterly attoned for her one solitary transgression. What shall we say to him—triple murderer! the slayer of innocence! the murderer of his confiding victim and his own offspring! Where is retributive justice, that such a villain remains unpunished!

[*Chicago Bulletin.*

The above is too much the history of many an innocent girl. That cold and black hearted murderer richly deserves to be bloted out of existence, and until that righteous law of God is in active operation, unsuspecting innocence will be a prey.—[ED. MORMON.

Later from Utah.

WE have files of the *Deseret News* to May 28. The Mormons seem to be getting along satisfactorily to themselves, and are full of praying, preaching, feasting, dancing and polygamy as ever. Two substantial ferry boats have been built for the ferry on Bear River, north of Salt Lake City, designed, superintended and launched with the blessings of President Young.

The crops, May 7, were very promising in the Salt Lake Valley. On the 5th a snow storm whitened the mountains nearly to their base. At Los Vegas, April 8, corn was 6 inches high. Sixty acres had been planted, and 1,300 grape cuttings had been set out. May 14, abundant supply of asparagus, pie plant, salad and radishes at Salt Lake City. May 28, ripe strawberries, green peas and currants. Prospects still flourishing for an abundant harvest. Health of the people good. The *News* says—"At home all is peace, happiness and prosperity." May 21, it urges the Elders throughout the States to forward cuttings and seeds of valuable kinds of fruit, and adds:

"A stroll through Gov. Young's grounds, adjacent to his mansion, is a rich treat to every lover of fine fruit, garden adornment and highly useful improvement. Many of the peach, plum, and apple trees are fruiting remarkably full; California grape vines give indication of a luxurious product, and the young black walnut trees, strawberry vines, and each variety of tree, shrub and plant are apparently striving to outvie each other in growth and promise.

Presidents Kimball and Grant are also bestowing much careful attention and judicious labor upon their grounds, and already have a valuable assortment of plants and trees."

The mail arrangements to Utah are of the worst kind. The mail from the States which arrived May 10, brought papers and letters from November 1 to April 1. Thirty mail sacks arrived, and fifteen had been left on the road.

The *News* publishes encouraging letters from missionaries in various parts of the world, notices the establishment of several new journals to advocate the faith, viz; the *Mormon* in New York; *Luminary*, in St. Louis; *Western Standard*, in California; the *Millennial Star*, in the British Isles, and thus exults:

"Faithful elders in nearly all parts of the earth, publications, beside those above-named, in the German, Scandinavian, Welsh and other languages, and increased faith and good works in the top of the mountains, all indicate the power and rapidity with which the latter-day work is rolling forth, notwithstanding the powerful combination arrayed against it. * * * * * * *

"Verily the Lord is bringing to pass his 'strange act' and the latter-day work is a bombshell in the devil's kingdom and arrangements, confusing and blowing to pieces the best laid plans and schemes of Lucifer and his servants. And this will continue to be the case, independent of Salt Lake City earthquakes, until 'righteousness cover the great deep.'"

The progress of Utah has been most wonderful. In 1847, a feeble band of Mormons, driven from Illinois by fire and sword, penetrated the great Western wilds and founded Salt Lake City. In 1850 the Mormons of the wilderness had so increased that Congress defined the boundaries of Utah, and gave her a Territorial Government; and in 1856, the people have formed a State Constitution and ask admission into the Union! Is it a marvel that the Mormons have full faith in the "latter-day work!"—[*Cleaveland Herald, July* 7.

Frightful Railroad Collision near Phiadelphia.

A Children's Excursion Train Wrecked.

From the Philadelphia Bulletin, July 17.

About nine o'clock this morning, the appalling intelligence reached the city, that a collision had occurred upon the North Pennsylvania Railroad, between the regular morning train from Gwynedd, and an excursion train that left the city at five o'clock this morning, with a large party of school children, with their teachers, &c.

The particulars, so far as we have been able to glean them from reliable sources, are as follows:

At five o'clock this morning, a special train of ten cars left the Master street depot with the schools of St. Michael's Roman Catholic church, in Kensington. The excursion party consisted of between five and six hundred persons, the great majority of whom were children. They intended proceeding to Fort Washington, 14 1-2 miles from the city, where they were to enjoy a pin-nic. Owing to the number of cars, and the weight of the train, there was some delay, and the conductor, Mr. Alfred F. Hoppel, finding himself behind time, pushed forward with great rapidity when towards the end of his trip. The regular passenger train for the city left Gwynedd at six o'clock, and reached Camp Hill at six o'clock and 18 minutes. Finding the excursion train had not yet arrived, Mr. Wm. Vanstavoran, the conductor, determined not to wait for it, and his train was moving along when the expected train came thundering on around the curve at the rate of 35 miles an hour. A collision of course ensued with the most appalling consequences.

The down train escaped without serious damage, but the scene presented by the excursion train was fearful. The three forward cars of the train were crushed completely to pieces, and the wreck, mingling with that of the locomotive, took fire, and the flames communicated to the other cars of the train. The two next cars, after the three that were wrecked outright, took fire, and were entirely consumed.

The inmates of the three forward cars were completely mixed up with the wreck, and a large number of them were killed outright. There were probably fifty persons in each of the three cars, and the lowest estimate we heard fixes the number of killed at fifty, while it was feared the dread aggregate would reach one hundred.

When our informant left the spot every effort was being made to rescue the wounded and the bodies of the dead from the wreck. Everything was in the wildest confusion, and it was of course impossible, under the circumstances, to arrive with any certainty at the number of the victims, or to pretend to obtain any particulars as to their names.

Henry Harris, the engineer of the excursion train, was cut to pieces and killed instantly; and John Bagans, the fireman, is among the missing, and it is believed he is under the wreck.

As soon as the dreadful intelligence reached the city a car was despatched with all possible speed from the Master street depot, with physicians and other assistance.

One of our reporters, on hearing the news, immediately repaired to the office of the company, at Front and Willow streets, but the 10 o'clock train had just left the station.

He then proceeded along the line of the road to the outer depot of the company, where he found the vice president and engineer of the road at the depot, which was surrounded by thousands of excited men and women.

He was informed that an attempt had been made to send hand-cars along the road to the scene of the accident, but they had been immediately surrounded by the mob, and the police and the employees of the company had the utmost difficulty in keeping them from being run off with.

The excitement at the Willow street station was also intense. Excited crowds were eagerly inquiring for the latest intelligence from the scene, while those who had children on the ill-fated train were in the most dreadful condition of suspense.

The news of the accident having been widely circulated, a large number of persons who imagined their friends might be among the injured, also proceeded to the outer station.

The excitement among the pedestrians, the majority of whom were females, appeared to increase as they reached the Cohocksink station.

In the list of dead and wounded given by another reporter, there is the following horrible account of some of the excursionists:

Eleven bodies of men women and two children were burned to death in one car. The names are unknown. They were caught under the side of one of the cars and roasted alive. When we saw the remains they presented a horrible spectacle.

The mutilated remains of four men and women and a child were dug from beneath the engine and tender.

The remains of a small child were found under the ruins of the engine, in the ash pan.

The remains of six other bodies were raked out of the ashes and placed on the grass opposite to where the accident happened,

The killed, as given in the above list, amount to no less than 39 persons, and the wounded to sixty-nine. These numbers will probably be increased, as some of the wounded will probably die, and there are some whose injuries are not known.

Public opinion set in against the conductor Vanstavoran, and fearing the consequences he went home and committed suicide by swallowing arsenic.

Three Persons Poisoned by a Surgical Operation.

IT is our duty to record one of the most sad, and at the same time singular occurrences that ever come within the sphere of our observation, which has already resulted in the death of two of the parties concerned, and so badly injured one other that his life is despaired of. The circumstances are these: Dr. John Potter, residing at Prattsburg, Steuben co., a brother of Hazard Potter of this village, well known as one of the most skillful surgeons in this State, was called upon to dress a man's arm which had been mutilated in the cog-wheels of some machinery. He made every effort to save the arm from amputation, and in this, at the sacrifice of his own life, he has probably succeeded. The arm having been maturated, he called on his brother, Hazard Potter, of this village, to assist in opening it. During the operation he by some accident cut himself slightly, and allowed some of the virus from the arm of his patient to mingle with the blood. This in a few days had so poisoned his entire system that no earthly power could save him. He died on Friday last. While attending his funeral, his brother Hazard, who had a slight scratch on his hand at the time of performing the operation, and who had also become poisoned by the virus, felt an itching about his fingers, which proved to be the workings of the poison, and although attended by all the physicians in Geneva his life is despaired of. Another man who assisted in dressing the arm was poisoned, but we have not been informed of his situation at the time of writing.

P. S.—Since writing the above, we have been informed that the man who helped dress the arm is dead.—[*Geneva Gazette.*

A Hard Nut to Crack for Toothless Folks

ORSON HYDE, this Apostle and Elder of the Mormon faith, once in conversation with a clergyman of the orthodox creed, received some stringent and stirring reproofs for his faith in, and advocacy of, the doctrine of plurality of wives. Upon which, the Mormon Elder put to the clergyman the following interrogative:

"Sir do you know where you are going when you die?"

"Not exactly," was the reply, but trusted he should go to some good place.

"Well," said Mr. Hyde, "I will tell you the very place to which you expect to go—direct to Abraham's bosom, where you will find Sarah and Hagar leaning on one arm, and Keturah and others on the other arm. You may dodge Bible truth in this world, and hide yourself in the brambles of public sentiment and popular religion; but sir, when you get into Abraham's bosom, you can no longer dodge the question, unless you, with the *rich man*," leap the gulf where not a drop of water can be had. So, my dear sir, you had better soften down your feelings a little in regard to plurality; and prepare for your future state and destiny, in order that your home in the old Patriarch's bosom may be tolerable, and that you may be the better able to bear it with becoming fortitude and Christian resignation."—[Eastern Paper.

Machinery in the Human Frame.

VERY few, even mechanics, are aware how much machinery there is in their own bodies. Not only are there hinges and joints in the bones, but there are valves in the veins, a forcing pump in the heart, and other curiosities. One of the muscles of the eye forms a real pully. The bones which support the body are made precisely in that form which has been calculated by mathematicians to be the strongest for pillars and supporting columns—that of hollow cylinders.

A Tough Witness.

PROSECUTING ATTORNEY—"Mr. Parks, state if you please, whether you have ever known the defendant to follow any profession."

"He's been a professor ever since I've known him."

"Professor of what?"

"Of religion."

"You don't understand me, Mr. Parks. What does he do?"

"Generally what he pleases."

"Tell the jury, Mr. Parks, what the defendant follows."

"Gentlemen of the Jury, the defendant follows the crowd when they go in to drink."

"Mr. Parks, this kind of prevarication will not do here. Now state how this defendant supports himself."

"I saw him last night support himself against a lamp post."

"May it please your honor, this witness has shown a disposition to trifle with the court."

Judge—"Mr. Parks, state if you can anything about it, what the defendant's occupation is."

"Occupation, did you say?"

Counsel—"Yes, what is his *occupation*?"

"If I ain't mistaken, he *occupies* a garret some place in town."

"That's all Mr. Parks."

Cross-examined—"Mr. Parks, I understood you to say that the defendant is a professor of religion. Does his practise correspond with his profession?"

"I never heard of any correspondence or letters passing between them."

"You said something about the propensity for drinking. Does he drink hard?"

"No, I think he drinks as easy as any man I ever saw."

"One more question, Mr. Parks. You have known the defendant a long time; what are his habits—loose or otherwise?"

"The one he's got now, I think, is rather tight under the arms, and too short waisted for the fashion."

"You can take your seat, Mr. Parks."

Blunders of Orators.

ORATORS and authors sometimes make a person smile by their misapplication of metaphors and the abuse of figures of speech. Nothing is more striking in illustration than the use of a clearly defined and *appropos* figure and nothing is more ridiculous than the incongruity of metaphors. To illustrate:

A clergyman not long since reproved his congregation from the pulpit—asserting them that "the *hand* of Providence would not *wink* at their peculiar transgressions."

A descendant of one of the Revolutionary sires, in the National Legislature, astonished his brother legislators by saying: "My father and my grandfather both saw the darkness of midnight glittering in the blaze of their dwellings!"

John Randolph once spoke of himself as—"standing on the vacant seat which we now occupy."

A celebrated barrister once exclaimed: "I smell a rat! I see it brewing in the storm; and with your permission, gentlemen of the Jury I will nip it in the bud!"

These citations will serve to enforce the moral—never use a figure of speech that is not necessary for illustration and perfectly congruous and in keeping with the subject.

A Smart Little Boy.

WE heard the following colloquy the other day:

Mother—"Where have you been, Charley?"

Boy—"In the garden, ma."

Mother—"No, you have been swimming, you know how I cautioned you about going to the creek. I will have to correct you. Look at your hair how wet it is!"

Boy—"Oh, no Ma, this is not water, it is sweat!"

Mother—"Ah, Charley, I have caught you fibbing, your shirt is wrong side out!"

Boy, triumphantly—"Oh, I did that just now, Ma, *climbing the fence!*"

RECENTLY in Detroit, when Romeo and Juliet was in the hills, a scapegrace known, as Romeo, was in the pit. When Juliet exclaimed, "Romeo where art thou!" the youngster arose and said, "Here I am in the pit; I only had a quarter, and couldn't get into the boxes!" Juliet fainted.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JULY 26, 1856.

Utah and Polygamy.

Some time since Mr. Morrill, of Vermont, introduced a Bill into the House for the prohibition and suppression of Polygamy in the Territories. The pith of the bill is in the following:

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That if any person or persons, being married and an inhabitant of any Territory of the United States or other place over which the United States possess exclusive jurisdiction, shall intermarry with any persons, or cohabit with any person or persons, or live with any person or persons as partners acknowledging conjugal relations, the former husband or wife being alive, he, she or they so offending shall, on conviction thereof, pay a fine not exceeding $500, and be imprisoned not less than two years nor more than five years.

Mr. M. was obliged in presenting it to acknowledge the absence of "power to legislate on the subject." The bill was accordingly referred to the Committee of the Whole on the state of the Union. There it remains.

We are frequently much amused at the course taken by many of our pseudo statesmen about Utah and her institutions; at the pure benevolence and ingenuous philanthropy which they so frequently develop. Now who does not know that all these petty moves are intended as so much buncombe? that they really have no other significance or meaning? that many of the projectors and sustainers of such moves not only know themselves but others know, that in regard to chastity and virtue, about which they prate so much, they themselves are wofully deficient? Who is there that does not know that our villages, our cities, our towns, are inundated and literally swarming with prostitutes, in all their various grades; from the *elite madame* in her gorgeous saloon, surrounded by all the luxury of refined, christian debauch, down to the *nymphs du pave;* the wandering, houseless trollop, who, with wanton, brazen, bloated face will offer herself to any passer-by! Who does not know that hosts of *cyprians* are imported to Washington and vicinity every session of Congress to meet the demands of our most virtuous, pure and christian Senators and Representatives in Congress assembled? that like any other commodity they are governed by supply and demand; and that the metropolis, during the sessions of Congress, is the best market? Who does not know that the fulminators and sustainers of those attacks upon the Mormons are in many instances verily guilty? And how often have we been cited to circumstances of men who, fresh from their bed of shame and yet reeking with debauch or impregnated with corruption, enter the Legislative Halls or Committee Rooms, and unblushingly talk about Mormon impurities? "Mormon impurities," "Mormon debauchery," and "Mormon degradation." Why if we could imagine ourselves as degraded and debased, as far fallen and sunk in infamy and debauch as many of our accusers and defamers are, we would cry for the earth to open and hide us in everlasting oblivion.

With the above views, which we ever are our honest sentiments, what opinion can we form of our defamers and persecutors? That although among them there are some honorable exceptions, men who, though ignorant of our principles, are sincere; and relying upon misstatements and preconceived opinions, are nevertheless honest in their course. Yet there are a great many who are absolutely beneath our contempt, who are mere political roysterers and tricksters, and who, although they make loud professions, in reality care no more about Utah's morals or any other morals, than Lucifer does, and who, concerning virtue of any kind, are reprobates, literally wallowing in corruption and the veriest slaves to their own disgusting passions.

Any move, no matter how ludicrous, serves such people, and with a profession of overweening purity, they, like the thief when challenged, are the first to cry "stop thief;" hoping it may serve as an antidote to their constituents or perhaps to their *Donna Sposas* to get up bills and pass them about Mormon polygamy. It is a mantle to cover a multitude of sins. To express public indignation about Mormon corruption may serve to gull their injured partners and cover over some of their own *petits amours*. Further than this, we can really see no object in the thing; for the bill, besides being unconstitutional in more points than one, is altogether inexpedient, inoperative and impracticable, and cannot possibly affect any good if it should ever become a law, neither can it do much harm except for petty annoyance in the hands of pettifoggers, and for which and the aforenamed object it was probably originated. No statesman could originate such an incongruity; but as it hails from "*Deaun East*," and has been inoculated with the celebrated "Blue Laws" of puritanic memory, we must make some allowance for the gentleman. Coming from the great emporium of wooden nutmegs, wooden cucumbe seeds and clocks, where they have been accustomed to hang wizards and witches and to whip beer barrels for working on Sundays, we shall let it rest quietly for the present, as one of Barnum's heroes did a wooden Tonquin bean. The story runs that "a gentleman who boasted very much of the odoriferous properties of a Tonquin bean which he carried in his snuff-box, a wag contrived to displace it and substitute a painted one. A number of gentlemen in the secret desired snuff from that particular box and contiguous to that particular bean, in order that they might, as they stated, possess themselves of its rich aromatic perfume." So we will treat this counterpart, this *precious morceau*, until its *denouement*, when, as that Yankee tonquin was divided, we will take the jacknife, split it open, and exhibit its inoderous properties, its painted exterior and wooden substance.

However, as we consider it only a Yankee trick, a little *ruse de guerre* that small-potatoe politicians are apt to indulge in, a kind of *fauxpas* to throw dust in the eyes of the people, and which the projectors never intended should be operative, we will let it pass for the present, and may refer to it again with other political thimble-rigging, so prevalent in these days, merely giving a friendly hint to parties concerned to beware of their own position. The world was made for Cæsar as well as Brutus, and if provoked, "those who have a dream may tell a dream."

Gov. Young and Utah.

We have lately heard a whispering, a sort of an undercurrent, or feeler, that Governor Young is to be removed and some other person substituted in his place.

Now, what is the cause for all this? What has the Governor of Utah been doing lately? Have the Utonians been in a state of insurrection, as the Californians are at present? Have they had "Border ruffianism," opposed by "Aid Societies, and Sharpe's Rifles," as in Kansas? Have they had investigating committees, government troops and civil war? Have they been shooting and whipping one another, as in Washington? Have they troubled the President for troops, arms or ammunition? To all these we answer, No. They have neither had buccaneering, fillibustering, civil war, a duplicate of governors and governments, nor anarchy or open revolt, as we could refer to in other cases.

Why, then, must Governor Young be removed? Is the administration and others so much disappointed at the tranquil, orderly and peaceable state of things in Utah, that certain measures must be introduced in order to make difficulty if possible? We should like to hear some excuse, if there is any, for this move; a lame one is better than none. Can't we patch up some story? He has neither defrauded government, dismissed corrupt judges, nor even sent General Taylor to hell for a number of years. We have been entirely destitute of all frauds for some time, and have not even been treated to a *few bon mots* in the shape of an exciting speech; they have been without mail for six months, and have not even grumbled at that; they have taken away our Postmaster, an honorable man and universally esteemed, and substituted a stranger in his place, and yet they have found no fault. Again we ask, what has Gov. Young done?

Who led the people to Utah? Gov. Young. Who has instituted and maintained a state of peace, order, tranquility and good government, such as is unequalled in the United States? Gov. Young. Who, according to the doctrines of our present administration, has a right to this office? Gov. Young. Who is the universal choice of the thousands that inhabit that territory? Gov. Young. Why then this talk of removal? There is not even a shadow of an excuse. We shall be told that there is an outside pressure. Outside nonsense. Are justice, truth, integrity and honor to be sacrificed and no other subterfuge than this? Where is our boasted independence? Where truth? Where honor and integrity? Is every thing sacred, among men and nations, to be swept away by that maelstrom—expediency, and the most sacred rights of thousands of American citizens to be trampled underfoot at the caprice of political jugglers and demagogues? Are the powers of our administration, that ought to be a strong political bulwark and guardian against the vicissitudes of political ebullition, to be converted into a mere juggling, clap-trap, potitical engine, to be used by every craven demagogue? We unhesitatingly declare that a man who would dismiss a Governor who has conducted himself as Governor Young has, without cause, is neither a democrat, an honest man, or, a friend to his country. And we further say, that no man but a poor soul-less, miserable sneak would accept that office under those circumstances, and as such he would be viewed by the citizens of Utah and by every high-minded, honorable man. Colonel Steptoe was too much of a gentleman to accept under those circumstances, and declared that if he could not govern with the consent and wishes of the people, he would not govern at all, nor accept office. Honor has not departed from all, and when we see it we admire it as a gem of rare value. Some time ago, when there were certain charges fulminated against Gov. Young, Col. Steptoe, then in Utah, his officers, together with the United States Judges, Secretary of State, Marshal, United States Attorney, and all the Gentile merchants in the Territory, united in the strongest recommendation of Gov. Young in a petition to President Pierce for his re-appointment, as being not only the choice of the people, but the most suitable person in the Territory for Governor and Agent of Indian Affairs. This President Pierce is well apprised of. Has he had any just cause to change since then? Verily, no. We repeat, then, that his removal would be injustice to him, an open and direct insult to the people, and dishonest in the person who caused it. And we further say, that any man who accepts office under those circumstances is a miserable poltroon, and not fit to hold the position, and deserves to, as he will most assuredly, be despised by the people.

We have merely heard the above rumor which has elicited these remarks; we hope, for the sake of common honesty, that the rumor is unfounded. Neither the Mormons nor Gov. Young have given President Pierce any trouble during his administration, and President Pierce has not as yet done any thing especially to cause unpleasant feelings among the people of Utah. We hope that during the remaining short time of his administration he may not do an act to cause him to be looked upon as an enemy.

The Herald on Utah.

In our last week's issue we spoke painly our thoughts in the article Degeneracy of the Press, about some bought up weathercock editors. Of course no one supposed we wrote only for the *Weekly Democratic Press* of Chicago, or the *Irish American* of New York. These papers were by chance lying on our table at the time we wrote and they got particular notice, but our observations were addressed to a wider field of scribblers. The New York *Herald* takes offence and vents his spleen upon us on Sunday's paper. Under the heading "Out of the Pale of Civilization," he fires away at California, Utah, Kansas and Washington, and talks about these places in his usual style of recklessness.

California, Kansas and Washington we leave to others, we come to his charges on Utah:

"There is the Territory of Utah, also without the pale, peopled by an ignorant and bigoted emigration from all parts of the world, held together by the practice of polygamy in its worst forms. Humanity shudders at the degradation, disgrace and suffering which those unhappy females are compelled to submit to who have become the dupes of Mormonism. The hard labor, the cruel treatment, the personal neglect they endure, is absolutely shocking. The manner in which the local government is conducted, the vulgarity of the public documents, and the occasional proclamations of the Governor of this benighted Territory, afford the most complete evidence of bigotry, misrule and tyranny. Civilization cannot boast of much in Utah."

The inhabitants of Utah may be ignorant, and we are free to confess, that they are ignorant of many things in which the *Herald* is well posted, we confess it freely, and trust that God in His infinite mercy will so order events that they may never see such a state of things in their Territory or State that will induct them into the secrets of those chambers in which the *Herald* is no stranger. Yes, they are ignorant of cunning devices of wicked men, but this much can be said of them they know their own business and never inquired of the *Herald* assistance either to come to that understanding or carry it into daily execution. We would fain learn what he knows more than the Mormons? Of what can he boast? We can't imagine in what consists his great intelligence—should he claim dexterity at shuffling and wire pulling, there he is a giant and the inhabitants of Utah pigmies—of this they are truly ignorant. But ignorance of these mysteries seems to us no crime, especially when there is no pretention.

The inhabitants of Utah simply profess to be what everybody knows them to be—an industrious, hard-working people, who esteem labor a virtue, and idleness a crime. Bigoted, says the Herald. If he means that they repudiate the speculative religious theories of men, and hold on tenaciously to their own faith, then are they guilty; but it is certainly nothing aside from the truth, when we assert that no class of men professing religion is less bigoted in the true sense of the word, than the Mormons. Bigots can tolerate nothing aside from their particular faith, and are strong in attributing evil motives to those who differ from them. Are these characteristics of the Mormons either in Utah or elsewhere? Verily, no. Where we have propagated Mormonism in this and other nations, we have ever been ready to open our places of worship to men opposed to us—when they conducted themselves properly. We were always pleased to get ministers of other religions to set before our people their faiths—it has a healthful tendency with the Mormons—they feel stronger in the faith afterward, and filled with greater gratitude to God for deliverance from the gulf of sectarian darkness. In Nauvoo and Great Salt Lake City thousands of Mormons have, time and again, at the solicitation of Joseph Smith and Brigham Young, listened to ministers that have passed through those cities. For the Herald's information we may let the secret out:—we are wicked enough to expect on these occasions a rich treat—an exhibition of human blindness.

To say the Mormons are "held together by the practice of polygamy in its worst forms, is a gigantic slander—*i. e.* what might be expected from that source. The Herald is not so ignorant of the history of the Mormons as not to know that their unity and firm adherence to their peculiar faith was proverbial many many years before polygamy was known amongst them. The strength and unity of Mormonism is its faith in the living God and His immutability. Polygamy or any other doctrine is but a part of the great whole—one doctrine or another, established or revoked, the Mormons are all the same Mormons.

We have never seen humanity shuddering at the degradation of the "female" Mormons, but we have seen the Mormons, male and female, shuddering at the degradation and beastly corruption that characterize the nations of the earth. Thousands of times have we been solicited by heads of families to help them to Utah, as they feared for their children, the contamination of the Gentiles, and tens of thousands of dollars, the reward of hard labor in Utah, have been sent by young and old to their relatives in the highly cultivated and civilized nations of the earth, in order to deliver them from the sight of the lewdness and shame that everywhere abound.

The *Herald* is terribly grieved at the hard labor of the ladies in Utah, but he may take comfort, they prefer to live by "hard labor" than by the wages of sin in the Christian city of New York. The Mormons glory in honest, honorable labor, and the fair sex are not the last to rejoice and sing about "the working bees in the hive of Deseret." They can dress up, go to the lecture room, concert room, theatre or ball for recreation of body and mind, or take a stroll into the country when they please just as well as their sisters in the States but they believe they are "*helpmates*" to their husbands not puppets, butterflies and squanderers. They believe in self-respect and find more pleasure in attending to the wants of their families and giving "the enemy none occasion to speak reproachfully of them," than by parading themselves in wantonness and idleness in the streets and public places.

It is very probable that some there have had more labor than they or others desired or was good for them, but Mormons are accustomed to look for causes, and the *Herald* may be assured that they don't forget that if lawless Christian mobs had left them in peace in their already well cultivated fields and flourishing homesteads in the highly civilized States they would have had less occasion to toil so much in a new and distant country. The *Herald* may dry up his tears, the Mormons think that their persecutors have more need to weep for themselves and their children than for them.

The *Herald's* fling at the vulgarity of the public documents and proclamations of the authorities and Governor of Utah is indeed rich. They don't compose documents and proclamations in Utah for effect and buncombe business, gentlemen, and everything by its own name. Utah goes in for more than one reform. But what means the following, from the *Herald* of June 1st:

Kansas and Deseret both appear to be preparing to knock at the doors of Congress for admission. But how differently do they present themselves as suppliants! Kansas comes forward with bowie knives, rifles and land jobbers, with hands stained with blood, murder and arson, and fresh from the conflicts between the pro-slavery and anti-slavery settlers. On the other hand, Deseret, which is peopled by the Mormons, who, for their religious opinions, were driven out of Missouri, banished from Illinois, and driven beyond the Rocky Mountains, has gradually and quietly, without trouble or conflict, and by the efforts of its own energy and industry alone, grown into an important community; and after peaceably adopting a new constitution, its delegates are now on their way to Washington to claim its admission into the Union. And yet Deseret, although presenting such an example of industry sobriety and piety, will no doubt be set down by the present Congress as an immoral, dangerous and wicked community, while Kansas will be fought for, quarrelled about, and probably admitted to a co-partnership with the rest of the States.

The wind has changed and the weathercock turned round: put the first extract together with the latter, they are both of the same parentage.

Some unacquainted with the *Herald* are at a loss to know what has set him against the Mormons—we know well, don't we *Herald?* Aye!

The Mormons en Route.

The ship Horizon, which recently arrived at Boston from Liverpool, brought over about 900 Mormon emigrants. Capt. Reed, who commanded the vessel, says that he never saw people more completely under the influence of a leader than these Mormons. They did nothing without consulting their leaders, considered themselves the true Saints, observed certain hours for prayers, and when not praying they were generally singing.—[*Chicago Weekly Democratic Press, July* 19.

The above is highly commendatory of the *Horizon's* company, their president and his assistants. President Martin is a good man—"when the righteous rule, the people rejoice." Singing and praying, are exercises to which some mockers may be not much addicted—we prefer it with *obedience*, to rebellion, cursing and fighting.

Secretary Babbit.

Col. A. W. Babbit was in our city a few days last week, on his return from Washington. We had the visit of the Colonel and Mr. C. Kinkead previous to their setting out for Utah. They were in good health.

Thanks.

Our best thanks are due to President J. D. Ross and the Council of the London Conference for English papers.

Dreadful Accident on Lake Erie.

Burning of the Steamer Northern Indiana—Thirty to Forty Lives Reported Lost.

BUFFALO, July 17, 1856.

The steamer Northern Indiana took fire about eleven o'clock this morning, while on her voyage to Toledo, and was burned to the water's edge. Thirty to forty of the passengers are reported as being lost.

Capt. Pheatt, commander of the Northern Indiana, was not on board of her, being sick and confined to his room, in Buffalo.

W. H. Welmore, first officer; A. Dolendon, second do; C. E. Marah, clerk; J. Godwin, Steward; Frank and John Farrar, first and second engineers: Philip Houghton, third do., and thirty-eight others of the crew were saved.

There are fifteen or twenty missing who were known to be on board, but it is supposed they were saved by the propeller Republic and a schooner that assisted in picking up the passengers.

A committee appointed for the purpose collected from the passengers of the Mississippi between two and three hundred dollars in aid of the sufferers

A Card.

Presenting best compliments to the responsible editor of the Chicago *Weekly Tribune*, we beg to confirm, what he undoubtedly knows, that his Iowa city correspondent, "R." is no gentleman, but "a ——and the truth is not in him."

DOMESTIC SUMMARY.

Mr. Brooks appeared before the Criminal Court on Saturday, and paid the fine and costs in the Sumner case, amounting to $385. He had amicably arranged his difficulties with Mr. Burlingame, for something said in the House by the latter, but some officious persons have stirred them up again, and Massachusetts and South Carolina were about to show pluck. Burlingame being the challenged party, named, in a note, the Clifton House, on the Canada side of the Niagara Falls, for the meeting on Saturday, but Brooks won't go it—too far from home—journeying through an enemy's country, and the probable inconvenience of returning after killing his man, are potent reasons for declining the invitation. Mr. Brooks signifies his readiness to give his friend satisfaction any time he may call upon him. On the affidavit of Mr. Treadwell, of New York, Mr. Brooks was taken before Justice Hollingshead, on Tuesday, and gave security in the sum of five thousand dollars to keep the peace in the District of Columbia. Mr. Burlingame is supposed to be on his way to the place of rendezvous.

The most afflicting news of the week is the wholesale murder of men, women and children on the North Pennsylvania Railroad. On our first page will be found an early report of the calamity. Subsequent reports confirm it in every particular. Philadelphia has for some time been the seat of mourning. It is but a short time since the burning of the Camden and Amboy Ferry Boat cast a gloom over the city, and directly after that came the falling of the pier with a large number of persons, some of whom were crushed and others drowned—the three accidents resulting entirely from carelessness, not of the people, but those in whom they confided.

A horrible murder was committed in our city on Thursday night the 17th inst. The murdered man was porter in Mr. Joyce's store, 378 Broadway. He is represented by all his acquaintances as a quiet orderly man. His body was found in the store next morning in a horribly mutilated state. No trace of the murderer has been discovered. Mayor Wood offers $500 for the apprehension of the assassin.

The United States steamer Arctic left this port on Friday night, at twelve o'clock, for the purpose of taking soundings between the coasts of Newfoundland and Ireland, preparatory to the laying down of the telegraphic cable.

Latest from the Eastern Hemisphere.

The iron steamboats, *Mail* and *Excelsior*, came into collision on the Mersey on the morning of the 6th inst. The latter ran right into the former, creating a dreadful panic among the passengers, six of whom were killed and a great number wounded.

The North Tipperary Militia, quartered in the town of Nenagh, have had a serious row with the military of the line. The affair sprung from the opposition of some of the former to give back a part of their last clothing at their disbandonment. One militiaman, resisting the officer on duty, led the others to take sides, and arms were resorted to, whereupon the regulars were called by the magistrates to suppress the riot. There was considerable firing between them, in which there were a number killed on both sides. The militiamen were made prisoners.

On the 9th, the brigade Grenadier, Coldstream and Fusilier Guards, consisting of 3200 men, made their public and principal entry into London. Their march from the railway station to the Queen's Palace was marked by the greatest enthusiasm. Her Majesty, Prince Albert, Duke of Cambridge, and the *elite* of the nation, military and noble, were present at the parade and gave a hearty reception to the Crimean warriors.

Trouble at the Cape of Good Hope is casting forth its shadow. His Excellency the Governor sent messages to the Council on the 23d of April, transmitting a correspondence which had taken place between the President of the Free State and Moshesh, great chief of the Basutos, with regard to the boundary line. The President of the Free State, in a letter to the Governor, expressed his fear that a bloody war was impending between the Free State and the Basutos. He expressed his belief that a great combination was being formed between the Kaffir chiefs against the Europeans. He had sent to Mauritius for military assistance.

Reflections on the Mind.

BY ALEXANDER OTT.

CONCLUDED.

The more we read, and try to commit to our memory what we have read, to retain it in that mental receptacle, the more that precious gift will become developed, the more it will be retentive. It is evident from history, that people whose memory was very poor, improved the same by a constant application to study. The memory is like a seed in the ground, the more it is cultivated and attended to, the more it will sprout, till in the end it will bring forth fruits that amply reward previous labor. There are many curious phenomena connected with memory; for example, we want to remember a certain fact, but cannot, no matter how much we try, till we bring a circumstance, a locality, a date, that was of but secondary consideration in connection with it; the connecting link is there found, and the whole is brought to our recollection. All impressions or ideas received in the mental receptacle of the memory are arrayed in a certain logical order, so that we have only to find the connecting link in order to recollect a whole sentence.

While a train of interesting reflections that refer to the past, the present and future, is passing through the philosophic mind, we are overcome with exquisite emotions arising from the perception of the beautiful and sublime of Nature's diversified scenes. Such mental employments do not, as some suppose, lead to a distraction of the mind; but they prevent that mental lassitude or *ennui* resulting from the inactivity of the soul, and afford an everlasting source of intellectual enjoyment. As remarked above, the mind is like a continual stream running from the unfathomable depths of the divine intelligence, or like a perpetuum mobile, it is in continual motion; it cannot rest, it wants to be busy, it is wandering from one thing to another, and this psychological phenomenon can be observed in young and old, with the exception of cases in which a derangement of the intellectual system has taken place. Yes, the activity of the mind begins with the earliest childhood: only watch a child while playing; his mind will be entirely absorbed in his sportful occupations; he will take a stick, and his fancy will transform it into a horse; he will take pebbles, beans, &c., and his fancy will metamorphose them into soldiers or into anything else, just as his mind is bent. The child, in imitating the scenes of every-day life, will manifest a gift of combination and penetration that betray talent and genius. The healthier, the more spirited, the more gifted children are, the more they will bustle about; the buoyancy of their mind will not allow them to rest long; hence we see healthy and talented children run and jump about, and engage in all the multifarious plays of childhood; but when sick, feeble and of slow perception, they will not move or stir.

The nature of man is constituted of the body and the mind (the acting part of the soul, the *animus*). From anatomical and physiological investigations of the body, we learn that our tabernacles are made for peculiar uses; that they are capable of receiving peculiar gratifications. As the body is furnished with external senses, by which we are made partakers of pleasures derived from the multifarious bounties of God's tender mercies, so is the mind framed and fitted for certain purposes; for the exercise of mental functions; for a gratification of intellectual pleasures; pleasures which find their source in the practice of the immutable principles of the gospel of Christ; in the continual contemplation of the magnificent scenery of the Universe; of the various laws by which everything in God's endless domains is progressing according to principles of the highest intelligence. It is true that our bodies are so framed that we are capable of enjoying gratifications in common with inferior animals; but it is necessary for us to understand that a mere gratificatian of our senses; the mere pursuit of physical pleasures; cannot be and is not the ultimate end of our existence. If we deviate from the scale of intellectual beings in which we are placed, and lay the greatest stress upon indulging in sensual pleasures, we defile our tabernacles, of which the apostle says that they are the temple of the spirit of God; we treat with contempt the intellectual powers with which we are endowed, and bring ourselves on a level with the brute creation.

Every moral and accountable agent ought to ask himself what is the object of his being here? Why has God invested him with mental powers? Why is his body tenanted with an immortal spirit? He ought to know that the Creator did not bestow those sublime gifts upon him in order to show himself by an irrational and degrading conduct a fool or maniac, but that he was qualified for the society of intelligent beings, and for preparing himself for higher spheres. How often do we hear people speak of reason, and yet their actions do not correspond with that sublime gift! What else is reason than a faculty or power of soul whereby to distinguish good from evil, so that man may be enabled to be virtuous, and strike the high road to secure exaltation. If God, as one of the highest intelligences of Heaven, has created us in His own image and made us rational beings, we infer that He is desirous of seeing us lead a rational, consistent life; and in what does a rational enjoyment of life consist? Surely not in moving in extremes, but in observing an exemplary temperance, *a juste milieu*, a medium in all things—in a full exercise of our intellectual or bodily powers on objects that lead to a tranquillity, contentment of mind, to gratitude towards our Creator, to a constant increase of knowledge, to true happiness, to the cultivation of benevolent affections, so that our social intercourse with our fellow-beings will have salutary effects, leaving lasting beneficial impressions upon their minds.

Inasmuch as there are intellectual germs in every child, and his mind is more pliable than that of mature age, it is of the greatest importance to train those mental powers properly, that the charms of the soul may become fully developed. The youthful mind is like an open book, ready to receive impressions good or bad, but woe be to him by whose negligence or fault those blanks are filled up with immoral principles or images of a foul imagination. If the mind is trained in a pure atmosphere, hallowed by the spirit of God, it will only receive virtuous principles; the soul will be expanded; the compass of understanding enlarged, and the excursions and contemplations of man will only be in the fields of ennobling and exalting intelligences. A noble, exalted mind, will wing its flight through the vista of centuries, to trace the history and origin of good principles; through the endless amplitudes of the Universe to unravel the laws of the planetary spaces; it will with horror shrink back from everything impure, like a child from the sting of a poisonous snake. The youthful mind, when well trained, will be exempt from inattention, abstractiveness; it will have learned to concentrate its faculties on any given point, and not allow its thoughts to wander away and dwell upon something else. We generally see that the curiosity of children is easily excited, whenever anything interesting presents itself to them; their attention is then so taken up, that they in common comprehend principles very quick. From this the mentor will learn the lesson to guide the youthful mind into a proper channel by the introduction of interesting, useful objects, and by exhorting pupils never to let their mind divert from the same, till required. The child will thus get used to pay the closest attention to every thing brought within the immediate cognisance of his external or internal senses. Is the youthful mind well trained and has been imbibed with good principles, man will surely be firm and determined in mature age, till to the end of life, and pass quietly through the trials of this world without becoming polluted.

From the above we learn that it is incumbent upon us to cultivate the mind and train it well, that we may be capacitated to concentrate all the energies of our soul in useful pursuits and acquisitions, that we may realize the most rational enjoyment of our life, that in the solemn hour of death we may feel no remorse, but may look with satisfaction on the past, and with a serenity of mind and hope of eternal felicity on the future.

There are other interesting psychological phenomena connected with a disturbance of the mental harmony or the tranquillity of the mind; such as melancholy, gloominess, distraction, idiosyncracy, hypochondriasis and madness; they come under the domain of the diseases of the soul, and will be treated upon at some other time.

FOREIGN SUMMARY.

Austria.—The London *Times* correspondent at Vienna of the 27th June says:—The reports of the damage done by the violent hail-storms begin to come in from the provinces. Bohemia has suffered very severely. During the 10th, 17th, and 20th, 40 places were more or less injured. Prince Schwarzenberg had above 200,000 tiles carried away from the roofs of some of his farm-buildings, and many of the peasants are entirely ruined, their farm-houses, out-buildings, and crops having been destroyed. The quantity of wheat destroyed in the circle of Saaz, which is one of the most fruitful districts in the province of Bohemia, is said to be enormous.

Spain.—The late troubles in that country are attributed by the government to the prevalence of socialism. Marshall O'Donnell, Minister of War, denounced in the Cortez in the strangest manner the movements of the Socialists and declared the intention of government to put a heavy hand upon the propogators of doctrines that had led to the late outrages. Spain presently resembles France of 1848—it enjoys or is cursed with a rich harvest of Theories.

Russia.—Before the amnesty to the Polish exiles, lately issued by the Czar, can take effect, the poor exiles' petition must be accompanied with his reasons for leaving, and a statement of his present position. Despotism is always despotism. How a despot loves to humble his fellow being.

The Russian force to be permanently stationed in the Crimean peninsula after its evacuation by the allies is to be the third *armes corps*, under General Wrangel, consisting of about 50,000 infantry and 8000 cavalry.

M. Docknovoski, Inspector of Public Works in Russia, is now in Paris, in order to study the system of railroads in France. The Russian Government intend commencing and carrying them on on a vast scale throughout the empire. The want of such a mode of communication will not be felt in any future war that Russia may be engaged in.

The preparations at Moscow for the coronation of the Emperor are on the most magnificent scale. The ceremonial will be regulated by that which was observed at the coronation of the late Emperor Nicholas; the changes to be introduced will be owing to the circumstance that the late Monarch was only crowned at Moscow as Emperor of All the Russias, and took at Warsaw the Royal crown of Poland, whereas the present Emperor Alexander II. will combine the two solemnities in one.

Crimea.—Marshal Pelissier has fixed the 5th of July as the last day for the evacuation of the Crimea. That day all military protection of natives or foreigners will be withdrawn.

Steamers are now plying to and from Constantinople and ports in the Black Sea.

Italy.—The state of brigandage has now become so intolerable in the Romagna that certain communes have determined on petitioning the Roman Government on the subject, but accompanying their petitions with a declaration that unless the civil power is employed for the protection of their lives and property they will not pay the Government

ians. The town of Faenza has taken the lead in this movement. In the neighborhood of that town a famous bandit named Lazzarini has of late been committing the most audacious robberies, which though often accompanied with the courtesy that formerly characterized the gentlemen of the road, are not much more highly valued by the terrified inhabitants on that account. A short time since he stopped a diligence, and, after taking what appeared most valuable, allowed it to pass on; but on another occasion he captured some wealthy inhabitants of Faenza, and retained them in durance until they were ransomed by their friends.

The Abbé Michon, a Catholic priest of Paris, has published a pamphlet to demonstrate that the Pope ought to renounce all secular authority, and remove to Jerusalem, there to preside over the Christian church.

The King of Naples shows himself more decided every day to decline the counsels of the Western powers, and refuse reforms.

The King of Sardinia has sent a sum of 20,000f. from his privy purse for the relief of the sufferers by the inundations in France.

There is sore dismay at Rome. The presence of Garibaldi in the Italian waters has disturbed the slumbers of the Vatican. Garibaldi has purchased a small islet off the coast of Sardinia. It is entirely in a state of nature, and he is reclaiming it. Our Italian Robison Crusoe makes occasional voyages from Nice to his tiny dominions, and Antonelli and Pio IX. are dismayed at the thoughts of the bold rover ploughing the Tyrrhenian Sea. To this was owing that excessive watchfulness of the authorities at Porto d'Anzio, which has given so much trouble to the crew of the Lady Franklin.

The Piedmontese are in high hopes of a brighter day. Lords Clarendon and Palmerston have given grounds for hope—Palmerston is a great promiser we trust he shall redeem his character for shuffling.

ENGLAND.—Orders have been issued by Lord Panmure that all the infantry regiments serving in or under orders for the North American colonies shall be increased to 1200 rank and file each.

In addition to the troops on their passage to Canada and Halifax, Nova Scotia, four regiments of infantry and six field batteries have been placed under orders to be in readiness for the same destination.

Queen Victoria, it is stated, will visit the King of Prussia in September next.

The *Gazette* contains an announcement that the Admiralty have decided that Dr. James Rae is entitled, on behalf of himself and companions in his expedition, to the reward of 10,000l., offered for the first discovery of the fate of Sir John Franklin's expedition.

Subscriptions for the aid of the sufferers in France by the late inundation are vigorously sought throughout England. The *Times* of July 2d publishes the amount already received at £22,678,14, and to which Her Majesty adds £1000, Prince Albert £500, Duke of Cambridge £100.

The English are getting up a national subscription for something in honor of the late Joseph Hume, M. P.

Sir. W. F. Williams the hero of Kars was enthusiasticaly received at Woolwich on the 3d July, the day preceeding his installment as commandant of that garrison.

Nothing could exceed the cordiality with which the General was greeted on all sides. In the evening the Town-hall was illuminated, the whole of the architectural frontage being ornamented with colored lamps, the initial "W," supported by French, Turkish and English flags, with "Kars" and the letters "V. A," and a regal star between the openings. Many of the houses in the town were likewise illuminated. The day was kept as a close holiday or day of rejoicing.

SCOTLAND.—The inhabitants of Glasgow gave a hearty welcome to Major-General Sir. Colin Campbell on his return from the Crimea to that town on the 3d ult. The reception was grand and euthusiastic such as he richly deserved. The hero was presented with the freedom of the city—the burgess ticket was handed him in a box of solid gold. On the same occasion he was presented with a magnificent sword the gift of 6000 persons. The Scotch are proud of their warriors and Sir. Colin is worthy of a place among his most distinguished countrymen.

FRANCE.—In Chambery, a young Protestant, who was officially attached to the Pastoral Mission of the Protestant (Geneva) church, in Savoy, has just made his abjuration of Protestantism in the presence of Monsignor the Archbishop of Chambery.—*Univers.*

The French government has resolved to make a certain extent of restitution at the public expense to some of the members of the Orleans family, who were stripped of their property by the confiscation decree of 1852. The bill is now before the council of State, each of the daughters of Louis Phillippe will receive 8,000l. a year.

Twelve boulevards are now in course of construction in Paris—the Boulevard de Sebastopol, the Boulevard from the Pont de l'Alma to Chaillot, the Boulevard du Nord, that parallel to the Seine, on the left bank of the river, and seven boulevards starting from the Triumphal Arch at the top of the Champs Elysees.

The amount of the French subscriptions for the sufferers by the inundations in the south had reached the sum of 4,033,500 francs up to the end of June.

It is all but decided that the return of Marshal Pelissier to the capitol, which will take place about the middle of July, will be celebrated by public rejoicings, illuminations, &c. The apparatus for the illuminations on the Place de la Concorde, and the Champ Elysees, which did duty on the occasion of the baptism of the Prince Imperial, have not been pulled down, as is generally the case; and it is thought that they will be employed to do honor to the conqueror of Sebastopol.

CHINA.—"Political intelligence is rather unsatisfactory, and the progress of the insurgents in various quarters gives rise to alarm. In Kingshi they have captured the large and important city of Kingchonfoo, and their proximity to the tea districts of Fuh-Kien gives just ground for anxiety lest the tea destined for Foochow should be interrupted or destroyed. To the northward also they have been successful, and the capture of the city of Yangchow, to the northwest of Shanghai, threatens tranquility in that quarter. A party of gentlemen from Shanghai who lately visited Fankin found the rebels in great security there.

TURKEY.—The Czar Nicholas looked upon the Sultan Abdul Medjid, as a sick man, and anticipated learning of his demise every day. The race not always being to the swift, nor the battle to the strong, the successor of Mahommed has outlived the successor of Peter the Great. The partition of Turkey so much desired, has been forbidden to the hand of a stranger, and left for civil war. At the present moment, a great portion of Turkey in Asia is in a state of revolt, while Turkey in Europe is in almost as bad a position. An English correspondent from Constantinople writes: "Nearly the whole of Arabia is in revolt. The new Sheriff, who left for Mecca about two months since, was induced to enter the holy city, and he is at this moment a prisoner there. He is blockaded with his escort, and I am assured that the deposition of the Sultan, Abdul Medjid, had been put forward by the revolted. Great excitement prevails in Syria. A considerable part of Asia Minor occasions much disquietude; at Cessarea disorders are apprehended, and the whole of the garrison has been under arms.

"The news from Turkey in Europe is not more encouraging. A revolt of a very serious character is beginning to be imminent in Bulgaria; and Macedonia, Thessaly, and Epirus are far from being tranquil. I alluded, in my last letter, to the murder of the son of our Consular agent at Tenedos; we are still in want of the particulars of this sad affair. The Tunisian officer, who so brutally assassinated an Ionian seaman, has not yet been arrested. The search made by the police has been in vain.

"The state of the public mind at Constantinople is not more calm. A great part of the Mussleman population are excited against the Christians.

"Parry, a merchant in Constantinople, has bought an estate of 6,000 acres within twelve miles of the capital. Instead of hiring Turks and Greeks to improve the estate, he has engaged an overseer and 20 ploughmen from Scotland. He proposes to build a village, and to encourage tradesmen also to take up their residence on his estate. There is a Turkish mosque quite close to the place where his proposed village is to be built. This mosque was at one time a Christian church, and report says it was one of the oldest churches in this country. It is called St. Peter's, and occupies the place where the first Christian converts in this part of ancient Thrace were made. He intends to restore the place to its original object of Christian worship, to provide the Scotch settlers with a Presbyterian minister, and also to give them a school and schoolmaster. No Turks or Greeks are to be allowed to settle in the village. The population is to be exclusively Scotch, as he believes that they turn out the best colonists in the world."

GREECE.—The Governments of England and France have determined to take most energetic measures at Athens. Instructions have left Paris for the French Admiral, which will enable him to employ the forces at his disposal for the immediate occupation of those districts which are still infested by brigands, and where the Greek authorities have failed to maintain tranquility and protect the inhabitants. Orders have been given to augment the forces already at the disposal of the allied commanders, which orders have been suggested by the despatches lately arrived in London and Paris from Athens. Three regiments of English dragoons are about to leave Constantinople for Athens, in order to reinforce the army of occupation.

Railroad Accidents.

The following is a record of the most lamentable railroad accidents which have occurred in the United States since the commencement of the year 1853. It will be seen that the recent collision on the North Pennsylvania road resulted in a greater number of killed and wounded than attended any previous accident:

Date.	Road.	Killed.	Wounded.
1853.			
March 7.	Baltimore and Ohio	8	24
April 25.	Michigan Southern	21	50
May 6.	New York and New Haven	46	24
Aug. 2.	Belvidere and Delaware	11	14
Aug. 9.	Camden and Amboy	4	20
Aug. 12.	Providence and Worcester	14	24
1854.			
March 6.	Susquehanna	—	67
July 4.	Susquehanna	34	60
Aug. 29.	Camden and Amboy	23	67
Nov. 1.	Rock Island	12	24
1856.			
Feb. 1.	Philadelphia and Harrisburg	1	27
June 17.	North Pennsylvania	50	100
	Total	224	501

It will be seen that nearly two-thirds of the whole number of killed and wounded have been the result of accidents which have occurred to trains coming in or leaving the cities of Philadelphia and Baltimore. Seventy-eight killed and two hundred and fourteen wounded were on Philadelphia trains, and forty-two killed and one hundred and fifty-four wounded on Baltimore trains.—[*N. Y. Herald July* 21.

An Ingenious Machine.

The Philadelphia *Ledger* describes a remarkable piece of mechanism which has just been introduced into the United States Mint in that city. Its object is to determine whether the pieces of gold or silver ready for coinage are of the proper weight. It accordingly separates them into three divisions, of *right, heavy* and *light.* To accomplish this the machine has fine balances or testing instruments. If the piece be of the proper weight, it passes into a pan ready to receive it; if too heavy, it is conducted to another pan, and if too light, it is carried in a different direction to another pan. The machine disposes of two hundred pieces per minute, and does the work of many hands in the ordinary way. It is a French invention.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, July 16, 1856.

Mr. Brown, from the Committee on the District of Columbia, reported a bill retroceding Georgetown to Maryland.

The bill supplementary to the act amendatory of the acts respecting copyrights, approved February 3, 1831, was reported and passed.

The bill for the final adjudication of questions of title to swamp lands, between private claimants and the state of Louisiana, was passed.

Mr. Jones of Tenn. made a speech on the three million amendment bill, contending that the appropriation was necessary to place the country in a proper state of defence. It was a peace, not a war measure. There was not ammunition enough on the whole Pacific coast to fire ten rounds with the guns there, and in case of war, there was not enough in the whole country to fire twenty-five rounds with all our guns. The further consideration of the bill was then postponed till Monday.

The Senate then went into Executive Session, and was nearly four hours engaged in consideration of the question whether the more than two hundred nominations or promotions of the President, sent in some months ago, to supply the vacancies occasioned by the action of the late Naval Board, shall be passed upon before the House shall take action on the Senate bill providing a remedy for meritorious officers aggrieved by the Navy Board. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Keitt said it was not his purpose to widen any breach or exacerbate any feeling. He much preferred the opposite. He vindicated South Carolina from the charges brought against her conduct in the revolution. He vividly depicted the sufferings and patriotism of the South Carolinians, contending that the exploits of Massachusetts in that struggle had been greatly exaggerated.

Mr. Keitt, after speaking in disparagement of Massachusetts, and in no complimentary terms of Mr. Burlingame's sentiments and rhetoric, said he was in the Senate when the assault was committed. He knew that it would be committed unless Mr. Sumner should make an explanation or apology; but he repeated he knew not the time when, nor the place where, the assault would be made. He did not anticipate it would be made in the Senate Chamber. Northern papers had attempted to establish complicity on his part, charging it as a slaveholding act, and had attempted to fix the responsibility on South Carolina. Those who wish to drag in dust the garments of their State might do it. He certainly should not the garments of his own. It appeared that his offence was that he did not turn informer—a character which he branded as infamous.

He never would violate the confidence reposed in him, even by his bitterest enemy against the best friend he had. Was he to inform in favor of a man who had made false charges against South Carolina and slandered a distinguished Senator, a relative of his late colleague, Mr. Brooks. For the individual opinion of the House he cared nothing, but he did care for the opinion of the House officially expressed. He represented men who live on battle plains which had been defamed by Mr. Sumner, and therefore he was sensitive. He had already sent his resignation to the Governor of South Carolina to take effect to-day, and would now announce he was no longer a member of this Congress.

The galleries applauded, while cries of order went up from those below.

The friends of Mr. Keitt crowded round him, shook hands with him, and amid considerable confusion he retired.

The House then took up the resolutions of the Committee on Elections, that J. C. Allen was not, and Wm. B. Archer was elected a representative from Illinois and entitled to his seat.

Mr. Washburne of Me. advocated the resolutions.

Mr. Allen replied in his own defence.

Adjourned.

SENATE. July 17.

Mr. Toombs, of Georgia, introduced a joint resolution that the finding of the late Naval Board, in the case of Lieut. Bartlett, was in violation of the rights guaranteed to every citizen by the constitution, and is therefore utterly void and of no effect. Mr. Toombs said he should call up this resolution at a convenient opportunity.

The Senate then went into executive session on the navy appointments, and after confirming one hundred and ninety-five of them, adjourned.

HOUSE OF REPRESENTATIVES.

The House resumed the consideration of the resolutions of the Committee on Elections, declaring Mr. Archer, instead of Mr. Allen, the elected representative from the Seventh Congressional district of Illinois.

The report of the majority of the committee says that Mr. Archer was elected by two majority, and the report of the minority of the committee states that Mr. Allen was elected by one.

The subject was debated, and the House adjourned.

SENATE. July 18.

The Senate, after passing an act to repeal the law authorizing the erection of an armory in Washington, proceeded to the consideration of private bills.

The Senate discussed, without coming to any conclusion upon it, the bill extending the patent of Obed Hussey's reaping machine.

Mr. Yule reported a bill providing for the compulsory prepayment of postage on all transient printed matter.

Adjourned to Monday.

HOUSE OF REPRESENTATIVES.

The Illinois contested election case was taken up, and Mr. Archer addressed the House in his own behalf.

The resolution that Mr. Allen was not entitled to a seat was adopted by 94 against 90, and the resolution that Mr. Archer was entitled rejected by 89 against 91.

An effort was made to reconsider the last vote, but it was lost by four majority.

Resolutions were then passed declaring that a vacancy exists in the Seventh Congressional district of Illinois referring the election back to the people, and giving Mr. Archer, contestant, mileage and per diem to date.

Adjourned.

HOUSE OF REPRESENTATIVES. July 19.

Many private bills were reported from standing committees.

The House passed one private bill, and debated another till the hour of adjournment.

Adjourned.

SENATE. July 21.

The Senate passed the bill amendatory of the act of December 17, 1792, concerning the registering and recording of ships or vessels—the object being to make it conform to the present regulations of the Treasury Department.

On motion of Mr. Hale, of N. H., a resolution was adopted, calling on the President for information whether any instructions have been issued to any military officer in command in Kansas to disperse any unarmed meeting of the people in that Territory, or prevent, by military power, any assemblage of people in that Territory.

The bill for the armament of fortifications, alteration of small arms, &c., was amended, reducing the proposed appropriation from three millions to eighteen hundred thousand dollars, and then passed by 27 against 10.

A resolution was passed providing for the close of the session on the 11th of August.

The following bills were then passed:

Regulating the fees and costs and other judicial expenses of the Government throughout the United States.

Making appropriations for the improvement of the Delaware Breakwater; also the improvement of certain harbors in Maine, and the harbors of Marquette, Michigan, and Mandowoe, Wisconsin. Adjourned.

HOUSE OF REPRESENTATIVES.

The House proceeded to the consideration of the Nebraska contested election case, the Committee on Elections reporting a resolution Bird B. Chapman was not, and that Hiram P. Bennett was elected delegate.

Mr. Watson, of Ohio, made a speech in favor of the resolution, when the subject was passed over.

The daily hour of meeting was changed from 11 to 12 o'clock.

Humphry Marshall, of Ky., from the Judiciary Committee, reported a bill to establish a uniform rule of naturalization. Referred to the Committee of the Whole on the State of the Union.

Mr. Smith, of Tenn., moved a suspension of the rules, with a view to action on the Senate resolution, just received, to adjourn on the 11th of August.

Mr. Dunn, of Ind., said he should move to amend it by adding, as a condition, that on or before that day an act be passed, and receive Executive sanction, for the settlement of the troubles in Kansas, containing among its provisions one for the re-establishment of slavery restriction, applicable both to Kansas and Nebraska.

Mr. Mecham, of Vt., gave notice of a substitute, for recess from the 4th of August to the 20th of October, provided that no extra mileage or per diem during the recess shall be paid.

Mr. Smith's motion prevailed by 128 against 46.

Mr. Dunn moved to table the resolution. Lost by 55 against 105.

Mr. Campbell, of Ohio, moved an amendment, substituting the 2d of September, showing that it was impossible to transact the business before that time.

Mr. Haven, of N. Y., said the remedy was to fix an early day, and then go industriously to work. He commented on the manner in which so much valuable time had been wasted. As to Kansas, he believed that the majority of the House would pass a bill providing for the restoration of the Missouri restriction, knowing at the same time that the Senate would reject it.

Mr. Mecham said Mr. Haven had no right to make a speech impugning the motives of other members.

Mr. Haven disclaimed any such intention.

Mr. Greenwood Ark., suggested the 18th of August, saying three weeks were long enough for practical purposes.

Mr. Giddings thought two weeks were as good as two months. He dissented from Mr. Haven, and would do what was right without inquiring whether the Senate would or not.

Mr. Haven replied that he (Haven) would do what was right, he would abate a little rather than his fellow citizens in Kansas should bleed, and rather than go before the country with an offer to the Senate not made in sincerity.

Mr. Giddings said Mr. Haven had been all the session finding out which side was wrong. Instead of asking himself whether the act to be performed was just, he brought here the bugbear of the Senate. Now, he (Giddings) would act right, though the "Havens fall.

Mr. Dunn said he came here with high expectations—(A Voice—No doubt of that.)—that the Missouri compromise would be restored. He was exceedingly sorry they had grown smaller and smaller, until they were entirely dissipated. He was persuaded that no effort would be made to restore it. There could be no peace in the country till that was done, in substance and in fact; and the North and South must remember this. Until the question of individual safety in Kansas was settled, no appropriation bills should be passed. (Cries of "Agreed," "Agreed," "That's right," "That's the talk.") The only way to insure compliance was to stop the wheels of government, and give some trouble while they were rolling. As for the Presidency, he would not go for Buchanan or Fremont, but for the man living in New York, as the only one whose election give promise of peace.

Mr. Lester made an ineffectual motion to table the resolution. Adjourned.

SENATE. July 24.

On motion of Mr. Seward, of N. Y., a resolution was adopted directing the Committee on Manufactures to inquire concerning the extent to which iron may be substituted for wood, stone and brick in public buildings of the United States.

Mr. Butler, of S. C., introduced a bill to regulate the compensation of members of Congress.

The bill proposes to give a salary of $3,000 for each regular session, instead of the present per diem, and for extra sessions the present per diem and twenty cents per mile for travel each way.

The Senate concurred in the action of the House to adjourn on the 18th of August.

The bill continuing the improvement of the harbor of Racine, Wisconsin, was passed by 24 against 12.

A long debate on the constitutionality and expediency of appropriating for such purposes ensued on the bill continuing the harbor of Kenosha, Wisconsin, which passed. Adjourned.

HOUSE OF REPRESENTATIVES.

The House passed the Senate's resolution, with the amendment fixing the close of the session on the 18th of August, by yeas 123, nays 51.

Mr. Chapman, sitting delegate, and Mr. Bennet, contestant, participated in the debate.

The resolution of the Committee on Elections, declaring Mr. Chapman not elected, was rejected by 63 against 69. Adjourned.

TELEGRAPHIC.

Great Conflagration at Toronto—Immense Loss of Property—Several Lives Lost.

TORONTO, July 15, 1856.

The large cabinet manufactory belonging to Jacques & Hay, together with all the adjacent buildings, lumber-yards, wharves, &c., were entirely destroyed by fire this afternoon. The fire burned with such rapidity that the workmen jumped from the upper story of the building, and several were killed, besides many being badly injured.

At 4 P. M., the fire was still burning, and the loss of property will be immense.

Disastrous Conflagration at Corning, N. Y.—Loss $150,000.

ELMIRA, July 16, 1856.

There was a large fire at Corning last night which destroyed forty buildings in the business portion of the village. Every building on the main street, east of the Dickinson House, excepting one store, was insured. Only six stores are left standing. The loss is estimated at $150,000; insurance $40,000.

Another Disaster on Lake Ontario—Twelve Lives Lost.

KINGSTON, C. W. July 18, 1856.

The propeller Tinto was burned last night off Nine Mile Point, and is a total wreck. About twelve passengers are lost—among them Capt. Campbell and a Mr. Henderson. The purser and twelve of the crew are saved.

News from the Plains—Sanguinary Battle among the Indians.

ST. LOUIS, July 19, 1856.

Intelligence from the Plains has been received here stating that a sanguinary battle had occurred at the crossing of the Arkansas river on the Santa Fe road, between the confederate Sacs and Foxes and the Camanche Indians, resulting in the complete rout of the latter with the loss of twenty-one killed. The Sacs and Foxes had two killed. It is noted as a curious coincidence that at the same time two years ago a hostile meeting occurred at the same place, between the same parties, with precisely the same results.

The Case of Wm. Arrison.

CINCINNATI, July 21, 1856.

Wm. Arrison was to-day convicted of manslaughter, on the third trial, for causing the death of Mr. Allison, by an infernal machine, about two years since. Great dissatisfaction is expressed with the verdict. The sentence will be deterred, and he will be put on trial for the murder of Mrs. Allison, for which an application has been made for change of venue.

Burning of a Sawing and Planing Establishment.

PHILADELPHIA, July 21, 1856.

The large sawing and planing establishment of Messrs. Naylor & Co., on Broad street, below Wallace, was destroyed by fire, at six o'clock this morning. Loss $15,000. Mostly insured.

Suicide of a Murderer.

PITTSBURGH, PA., July 21, 1846.

Hugh Corrigan, convicted in Westmoreland county for the murder of his wife, for which he was under sentence of death, committed suicide on Saturday in his cell.

Railroad Accident.

ERIE, July 21, 1856.

The passenger cars of the Indianapolis and Cleveland Railroad were thrown off the track to-day, a short distance from Indianapolis. No persons injured. The track was torn up, the cars badly injured, and two cows killed. The passengers were able to proceed in the baggage car. Some delay was caused on the Cincinnati and Cleveland line by the fracture of the slides of one of the piston rods; the train was enabled to proceed, working only one cylinder.

Arrival of Troops in Canada.

QUEBEC July 21, 1856.

The British screw steamer Vulcan, with the Seventeenth regiment, from the Crimea, arrived here yesterday.

Letters Remaining in this Office.

JOHN MANNING; W. Ball; Abraham Ore, (24 cents;) Mary-Ann Manning; Charles Howard; Samuel Bithel; Caroline Marchant; Jannatta Hoges, Mary Hoges, John or Elizabeth Bailey; Charles Harwood; James Warner; F. Yeates; Robert Clifton, came over in the *Horizon*; Henry Baley; Thomas Thompson; John Lewis; Mrs. Bailey; John Pierpoint; Eli Taylor.

LIST OF ORDINARY PASSENGERS

SHIPPED on board the "Lucy Thompson" for New York, from Liverpool, July 5, 1856, by F. D. Richards.

James and Eliza Thompson, and 3 children; William and Sarah Jolley, and 4 children; Charlotte Tabberer; Elizabeth Mills; Harriet Horton; Alexander and Mary Monies.

ELDER JAMES THOMPSON, President.

Change of Meeting-place.

THE LATTER DAY SAINTS will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

The public are respectfully invited to attend.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Salt Lake City Retail Price Current.

June 5, 1856.

Article	Price
GROCERIES.	
Sugar, loaf, per lb.	$0 50
do clarified "	40
do brown "	40
Coffee, 3 lb for $1, or p. lb.	40
Tea, Young Hyson "	2 00
Tea, Imperial, Gunpow'r	2 00
Tea, black, per lb	1 50
Apples, dried, per lb	40
Peaches " "	40
Soap, per bar	40
do Castile, per lb	75
Allspice "	50
Pepper "	40
Ginger "	50
Cinnamon "	1 00
Saleratus "	40
Mustard "	1 00
Saltpetre "	50
Snuff "	1 00
Almonds "	75
Brimstone "	40
Sulphur "	40
Borax "	7[illegible]
Raisins "	75
Candy "	1 [illegible]
Candles, 6 to the lb	50
Figs, per lb	
Cloves, per oz.	15
Nutmegs "	25
Oysters, per can	2 00
Brandy Cherries, per bot.	
Olive Oil, quarts "	1 50
do pints "	1 00
Lemon Syrup "	1 50
Pepper Sauce "	75
Glass, 8x10, per light	
do 10x12 "	
Chocolate, pr cake, Ray's	20
Mustard, per box	[illegible]
Pepper "	20
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 40
Glue "	75
Red Lead "	50
Madder "	40
Alum "	40
Copperas "	40
Extract Logwood, pr lb.	75
Lamp Black "	40
Epsom salts "	40
Beeswax "	1 00
Indigo, pr oz	20
Gum Camphor, per oz.	20
Gum Arabic "	20
Cream Tartar "	15
B C Soda "	15
Turkey Opium "	1 00
Golden Seal "	15
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	8 00
Linseed Oil "	
Copal Varnish "	8 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	1 00
do do do	50
Mustang Liniment, p bot	50
Rope, sea grass, per lb.	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers ea. 10c and	15
McGuffy's 1st Reader	25
do 2d do	50
do 3d do	75
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	50a75
Letter do "	50
HARDWARE.	
Axes	$2 25a3 00
do boys', handled	2 50
Hickory Helves	75
Spades	2 50
Shovels	2 50
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 10
Two prong Hay Forks	2 00
Three do do	2 50
Four do dung do	3 50
Hoes	
Concave Augers, per in.	25
Bitts "	21
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00

Article	Price
Flat Irons "	40
Mill Saws, per foot	2 00
Horse Cards	25
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 2 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb	40
SCREWS. Size.	Gross.
¾ inch	1 00
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 50
BUTTS (cast)	per pair
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	15
6 do	15
8 do	20
10 do	20
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof 100	30
Hicks' 1st, 250	1 00
Powder per lb	
Lead "	
BOOTS AND SHOES.	
Coarse Men's, $5 to	8 0
Fine do	10 10
Men's Calf-skin Shoes	3 50
do Patent	4 00
Ladies' Coarse Boots	2 50
do do Low	2 50
do Fine Boots	2 50
Men's Coarse Shoes	2 7
Boys', from $1 to	2 20
Kacks	60
Sole Leather, per lb	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	2 50
do and Bowl	5 00
Oil Bergamot, per oz	1 00
Oil Cassia "	1 00
Oil Peppermint "	1 00
Oil Lemon "	1 00
DRY GOODS.	
Calico, per yd	25
Factory Cloth, per yd	20
Linseys, per yard	50
Ticking	30
Blue Drilling	25
Denims	25
Cotton Batten, per lb	50
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	
Butter, per lb	20
Eggs, per doz	25
Cheese, per lb	25
Bacon, smoked, per lb	35
Shoulder "	30
Ham "	25
Middle "	40
Wheat, per bushel	2 00
Corn "	2 00
Oats "	1 50
Barley "	2 00
Onions "	2 00
Sugar cured Beef, pr lb.	30
Beef, fresh, per lb.	15
Mutton "	12½
Tongues, each	50
Tallow, per lb	25
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $4 to	5 00
Doubles, per 100	50a75
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	130 00
Pigs, 4 weeks old	3 00
Wood, per cord, $6 to	10 00

United States Mails Salt Lake City.

POST OFFICE DEPARTMENT, MAY 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;

Arrive at Salt Lake City on the last day of the month at 8 a m;

Leave Salt Lake City on the second day of every month at 8 a m;

Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried, the whole mail required to be taken each trip,) and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guarantied by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December, 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, of *pro rata* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "Second Assistant Postmaster General," superscribed "*Proposals for Salt Lake City Mails.*"

JAMES CAMPBELL,
Postmaster General.

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25—1y

New York Wholesale Price Current.

Corrected to July 24, 1856.

Article	Price
ASHES—Pot, per 100 lb.	6 25 a — —
Pearl	— — a 7 75
CANDLES—Stuart and Bussing's best, assorted, per lb.	— a —
Ordinary	— a —
CANDLES—Sperm, per lb.	— a 40
Adamantine	22 a 25½
Mould, tallow	12 a 14
COFFEE—Java, white	14 a 15
Mocha	15½ a —
Laguayra	— a 11½
Maracaibo	— a 11¼
St. Domingo (cash)	10 a 10¾
DRUGS AND DYES—Alcohol, pr. gal.	— 82 a — 88
Alum, per lb.	— 2½ a — —
Arrowroot	— 48 a — —
Arsenic, powdered	— — a — 2½
Assafœtida	— 6 a — 25
Borax, refined	— 27½ a — 28
Brimstone, American, roll	— 2¼ a — 2½
do crude, per ton	28 — a — —
Camphor, crude, per lb.	— — a — 23
do refined	— 34 a — —
Castor Oil, No. 1	— — a — 85
Chlorate Potash	— 35 a — 37½
Cochineal	1 15 a 1 20
Copper—sheathing, per lb.	— 23 a — 27
Copperas, per 100 lb.	1 50 a — —
Cream Tartar, per lb.	— — a — 28
Gum Arabic, picked	— 10 a — 33
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 10 a — 25
Iodine, resublimed	5 — a 5 25
Ipecacuanha	1 37½ a 1 50
Madder	— 11½ a — 12
Magnesia	— 14 a — 35
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 18 a — 19
Oil Anis	4 50 a 5 —
Oil Bergamot	2 12½ a — —
Oil Cassia	— — a 3 62½
Oil Lemon	2 — a 2 10
Oil Peppermint	2 75 a — —
Opium, Turkey	— — a 5 12½
Otto Rose, per oz.	3 50 a 6 50
Oxalic Acid, per lb.	— 27 a — 29
Phosphorus	1 5 a 1 10
Quicksilver	— 43 a — 45
Rhubarb, China	90 a 1 —
Saleratus	— — a — 7
Sal Ammoniac, refined	— 10½ a — —
Senna	— 12 a — 14
Shellac	— 11 a — 14
Sugar Lead, white	— 14 a — 15
do brown	— 9½ a — 10
Sulphate Quinine	— — a 2 50
Tartaric Acid	— 44 a — 45
Verdigris	— 43 a — —
Vitriol, blue	— 10½ a — 11
DYE WOODS—Camwood, per ton	1 — a 1 10
Fustic	27 — a 29 —
Logwood	17 — a 28 —
FLOUR—State, common, per bbl.	6 16 a 6 35
Michigan and Indiana	6 — a 6 30
Genesee, extra	6 75 a 8 25
Rye Flour	2 50 a 4 37
Corn Meal	3 — a 3 25
FRUIT—Raisins, per box	— — a 3 52
Raisins, layers	3 75 a 3 87½
Currants, per lb.	— 22 a — 23
GLASS (American window)—	
6x8 to 8x10, per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat, per bush.	1 50 a 1 80
Corn, round yellow	— 62 a — 63
Barley	1 12 a 1 18
Oats, Western	— 43 a — 45
Beans	1 75 a 2 12½
GUNPOWDER, per 25 lbs.	3 50 a 6 50
INDIGO, per lb.	— 75 a 1 40
IRON—Pig, Eng., Scot, per ton	30 — a 32 50
Bar, Eng. refined	67 50 a 72 50
Sheet, Russia, 1st quality, per lb.	— 17 a — 17½
Sheet, Eng.	— 3½ a — 4½
LEAD—Galena, per 100 lbs.	6 75 a 7 —
Sheet and Pipe	— 8½ a — —
LEATHER, per lb.	20 a 31
MOLASSES, per gal.	39 a 52
NAILS—Cut, 4d and 6d, per lb.	4½ a —
Wrought, 6d and 20d	6 a 7½
OILS—Olive, per bskt., 12 bottles	3 31½ a 3 62½
Olive, in casks, per gallon	1 20 a 1 25
Linseed	— 81 a — —
Whale	— — a — 85
Lard, winter	— 90 a — 95
PAINTS—Lead, red, Am, per lb.	— a — 8½
Lead, white, Am., in oil	— — a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry, per cwt.	— 60 a — 75
Litharge, per lb.	— — a — 8½
Vermilion, Chinese	— 90 a 1 05
Venetian Red, per cwt.	2 — a 2 37½
RICE, per 100 lbs.	3 50 a 4 37½
SALTPETRE, per lb.	8 a 16
SEEDS—Clover, per lb.	— — a — 14
Flax, American, rough, per bush.	2 — a 2 10
Linseed, Calcutta	1 85 a — —
SOAP—New York, per lb.	4 a 7
Castile	10½ a 11
SPICES—Ginger, Race, per lb.	6 a 6½
Mace	74 a 76
Nutmegs	— a 87½
Pepper	— a 11½
Pimento	11½ a —
Cloves (cash)	12½ a 13
SUGAR—New Orleans, per lb.	7 a 9
Havana, white	9 a 9½
do brown	7½ a 11
Stuart's crushed	— a 12½
SUMAC, Sicily, per ton	72 50 a 82 50
TEAS—Gunpowder and Imperial, per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
TIN—Banca, per lb.	— a 31½
Straits	29 a 29
Plates, per box.	9 — a 10 50
TOBACCO	7 a 43½
TURPENTINE, per 280 lbs.	3 62½ a — —
TAR, per bbl.	3 — a 3 25
SPIRITS TURPENTINE, per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper 8 thirty six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 8 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE.
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL men to condemnation; even so, by the righteousness of one, the free gift came upon ALL men unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers; s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avènement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH,
St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
In packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 Main Street,
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

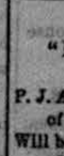
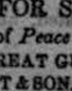
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

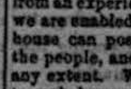
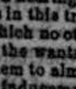
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yangers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 8 Platt street,
Two doors from Pearl,
S. T. HOUSE. NEW YORK.
30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
ja9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 24. NEW-YORK, SATURDAY, AUGUST 2, 1856. PRICE FIVE CENTS.

Poetry.

This World is not All Cheerless.

BY EMMA GARRISON.

This world is not all cheerless,
Though sometimes dark and drear:
There's a calm for every tempest,
A smile for every tear;
There's a ray of golden sunshine,
To make each desert bright,
A glittering star to gladden
The deepest, darkest night.

This world is not all cheerless—
The heart most lone and sad,
Has sometimes pleasant memories
To cheer and make it glad:
For love is ever twining
Its roses o'er our way,
And friendship's light is shining
With pure, unchanging ray.

This world is not all cheerless,
Though hope may pass away,
And the things we cherish dearest,
'Neath time's cold hand decay;
For every grief that wrings the heart,
And every tie that's riven,
But bring our footsteps nearer
To happiness and Heaven.

This world is not all cheerless;
Then as we journey on,
Let every heart be breathing
A grateful, gladsome song,
For the rich and countless blessing
Around our pathway shed—
For the hope of bliss in Heaven,
When life's short dream has fled.

The English Small Arms Factory at Enfield.

For many years past the Government has had a small establishment at Enfield. About three years since Mr. Anderson, who had some opportunities of inspecting the manufactory of small arms conducted by the United States Government at Springfield, submitted a detailed report of the working of that establishment to the Government, and strongly recommended the adoption of a similar factory in this country. After very mature deliberation, the suggestion was adopted, and proposed to Parliament for carrying out the plan at the Government buildings at Enfield. Last week the first rifle, complete in every respect, and made entirely by machinery, was produced at the new factory, which is arranged for the manufacture of 250 rifles per day. To those who have not considered the enormous wants of an army and navy it may appear preposterous to require a daily supply of 250 new weapons, but from the report of the Committee it appears that we then required the enormous number of 947,000 staud of rifle muskets. Not less than 347,000 were required to arm the infantry of the line, the militia, the pensioners, the coastguard, the marines, the navy, the Channel Islands militia and the various Colonial corps. These were required for immediate use. It was then considered necessary to keep in store 450,000 stand for home service, and 150,000 for the Colonies, making together a grand total of 947,000 rifle muskets. But beyond this enormous number an annual supply of 30,000 muskets was required to replace those worn out in the service, while at the end of 12 years the whole of this armament would be condemned as unfit for service; so that the production of 78,000 rifles each year, as proposed, at the Enfield factory, will still leave a considerable quantity to be supplied by the contractors.

We have spoken of the first rifle being made complete in all its points by machinery. For several years past fire arms have been made by machinery in the United States; it is only now for the first time that a rifle has been constructed independently of manual labor in this country. The machinery at Enfield, for which we are exclusively indebted to the United States Government, is that portion devoted to the turning and finishing of the "stocks" of the rifles. The other machines employed in working in metal, the turning of the barrels, the punching and polishing of the locks and plates, are, to a great extent, English machines, and are adaptations of the various planing, drilling, and boring machines of Messrs. Whitworth & Fairbairn, and other engineers. The "stocking" machines are 18 in number, and the stock, before it arrives at its finished state, has to pass in succession, through each of these machines. Such, however, is the perfection of the machinery employed, that a rude block of walnut wood, the length of the rifle, and about 2 1-2 inches in thickness, is converted in 20 minutes into a completely finished stock, with grooves for the barrel and the ramrod, screw holes for the lock plates, a recess for the reception of the lock and all its machinery, everything in short which is required to be done for the fitter. No description of the machinery without the assistance of engravings would suffice to convey an adequate idea of its nature. The whole of these machines were manufactured by a firm in Massachusetts, and their cost was $35,000.

Mr. Clark, who was formerly superintendent of the Government works at Springfield, has the charge of this department. The next series of machines is that devoted to the making and finishing of the lock plates. The plate, after having been struck out in its rough form by a steam hammer, passes through not less than 25 different machines before it is ready for fixing to the separate portions of the lock. Each of these machines is attended to by a boy, and an outlay of £2. 3s. 6d. is sufficient to complete 250 of these lock plates. The other portions of the lock, such as the "tumbler," the "bridles," "main springs," "swivels," "sears," "sear springs," and "hammers," require each of them to go through about the same number of processes as the lock plate. The whole of these machines are in one spacious, well ventilated room of about 250 feet square; they are all worked by steam power, and when fully employed, will present one of the most curious and interesting spectacles of machinery in motion to be met with in this country.

At the lower end of the room are a number of machines, constructed for finishing off bayonets. This portion of the factory is not less interesting than that which we have already noticed. The number of processes through which the bayonet is required to pass before it is fitted to gleam and glitter in the sunlight on parade, or to do its murderous mission in the field, is thirty. In the forge-room it is squeezed while in a state of red heat into a bar of triangularly shaped iron; again it is heated, rolled, grooved, and tapered. Passing from the fire, the metal is "pickled" in a strong solution of sulphuric acid, then it is tortured in a reverberating furnace until the metal has become so soft and so doctile as to be easily bent like a bow by the hand. But it is not sufficient that the metal should be put into one furnace to be softened, it must pass directly after into an annealing fire to be hardened. Thus hammered, and rolled, and grooved, and tapered, and pickled, and softened, and hardened, the bayonet is handed over to the tender mercies of planing and grinding machines, which take off the most minute inequality in its surface, give sharpness to the edges of the blades, cut out the grooves more truly, and give the ripping point to the queen of weapons.

It is not done with yet; the polisher has yet to put upon the murderous blade a lustre and polish equal to that of the brightest silver, and the stainer has to give to the hilt of the weapon that dark, rich brown color which will make it correspond with the barrel of the rifle to which it is to be attached. In all these processes, however, we have spoken only of the actual blades of the bayonet; there are slots and notches and grooves to be formed in the part where it attaches to the rifle, which require an amount of care and nicety in manufacture by various machines equally as great as the more destructive portion, and which can only be understood and appreciated by a careful inspection of the different machines. Formerly the Government used to pay from seven to nine shillings for each bayonet. They can be produced at the Enfield factory at a cost of two thirds less than the prices previously paid to the trade.

The "rinsheries" and furnace rooms are unrivalled by any in the country, on account of the completeness of the arrangements, and the appliances which they possess for economizing labor. Each of the forges is supplied with air from a blast pipe, which may be turned on and regulated with the utmost nicety; it may be made to roar like the hurricane in the glowing furnaces, or breathe like zephyr upon the smouldering embers of the forge. The engine room is in every respect a model room of the kind. The engine room is of 80 horses' power, and "fitted" as George Robbins would have said, "with all the latest improvements of mechanical and engineering science."

At another end of the building Vulcans of the blackest dye are constantly at work in boring the barrels of the rifles. The machinery for this is worked by a huge overshot waterwheel of 25 horse power. No site could be better adapted for a manufactory than that occupied by these works. It stands upon an island formed by a small stream, which leaving the River Lea, makes a short circuit around the Government ground and again joins the river. There is therefore a large amount of available water power. Another water-wheel is in course of erection of 25 horse power, and also another auxiliary steam engine of 25 horse power, thus giving an aggregate power of 155 horses for driving the whole of the machinery. Near the building where the barrels are rolled is a small temporary structure, where an individual labors as a maker of sword blades. A strange interest attaches to this person; he is one of the four men who alone are employed to make the sword-blades for the Government, and of these four, three, including the one now at Enfield, are brothers. There would appear to be some peculiar mystery in this art, which is a secret except to this small number, and they guard with jealous care any attempted inovation upon their monopoly, and will have no man to work with them as an assistant whom they do not themselves approve.

The blade maker at Enfield earns on an average £10 a week; he receives 2s. 3d. for each sword blade, and he informed us that he could make 18 blades a day. The works already completed, or in progress, consist of a large stock store on the south front—a room upward of 100 feet in length, and about 30 feet in width. Then there is a large metal store, 240 feet in length, on the east front; and another at the return end, 120 by 40 feet. There is another storehouse, 220 by 30 feet, which is in course of alteration and enlargement, and a building of corrugated iron for the barrel boring and turning mill, about 80 by 60 feet. Then there are two new grinding-rooms on the south front, an engine and boiler house, with a chimney shaft of 100 feet in height, already completed; and on the north side, fronting the river, two new grinding-rooms are to be built.—[*Times.*

A Lake Steamboat.

The Buffalo *Republican* contains a minute description of the steamer Plymouth Rock, of the Michigan Central Line, one of the finest boats on the Northern Lakes. We extract the following:

The Plymouth Rock is three hundred and sixty feet in length, and has a tonnage of twenty-five hundred tons. Her grand cabin extends almost the whole length of the boat, and is furnished without regard to expense, with marbled topped rosewood furniture, brocatelle, satin, plush, silk and embroidered easy chairs, ottomans, tete-a-tetes and divans; the floors are carpeted with rich tapestry; the painting, wood-work, moulding and gilding are all that art can furnish or admire. The state-rooms are not berths, but actual rooms fifteen feet deep, thoroughly lighted and ventilated, with rich carpets, marble-topped washboards and boilers, with water cold or hot, supplied from the engines, and rosewood French bedsteads. On this deck also are the bathing departments, where warm or cold, or shower baths can be procured at a moments notice. At the head of the grand cabin is the silver room, where some eight thousand dollars worth of magnificently designed silver ware may be seen, which, however, is but a small portion of what is used for the boat. On the deck below is the ladies' cabin, with reception rooms, etc., connecting also, by a stairway, with the dining room, which is on the lower deck. The cabin is also fitted up with double rooms, and is marked with the same magnificence of furniture and adornment that distinguishes the immense cabin above. The steward's department exhibits a scientific arrangement for convenience, and with its steam apparatus for heating, its pastry, glass, china and silver, its cleanliness, perfection and magnitude, repays examination. In every sleeping room there are life preservers for each inmate, and the precautions against accident are so complete, as to do away forever with the fear of accident in any shape. Seven fire engines, of great power, with hose attached, are constantly on hand, and can be worked either by steam or hand within one minute from the moment of alarm. The usual number of life-boats are also attached. The boat is but one of three of the same size, the same tonnage, the same furnishing, and the same perfection throughout, belonging to this line.

Burning of the Northern Indiana.

The Detroit *Advertiser* gives us some additional incidents connected with the disaster. That paper says: Mrs. Bridget Glynn, with three small children, was saved. She rushed to the after part of the boat, intending to get out upon the guards and remain there as long as possible. On looking over, she discovered a man hanging on at the point where she desired to get down, and by many a lusty cuff and threat she tried to drive him away from his post, but he hung on, and she went to another part, placed two of her children upon her back, bade them cling fast, threw the third overboard, and leaped after it. The two on her back maintained their grasp; she caught the third, and they were buoyed up by clothes until a boat came along and rescued them, and took her enemy from the guard of the burning boat.

One passenger, who had his wife and a son four years of age on board was unable to get the cork from his life preserver so that he might inflate it. He procured a life preserver for his wife, it was rendered worthless by leaking. He then let his wife down into the water by a rope, and, with his boy in his arms, leaped overboard himself. His boy grasped him tightly around the throat, choaking him and pulling him under water. Feeling that he could not save both, by a violent effort he loosed his son's arms from his neck, and the little fellow sank, probably to rise no more. The mother and father were saved, but with saddened hearts.

A woman jumped into the water with a child in her arms, and clung to the steamer, although the heat was so great, till taken off by the boats—saving herself and little one. Several of the passengers and crew were burned more or less. The third engineer of the steamer was asleep when the fire broke out. He was somewhat burned in getting out of his room; he jumped into the water, dived under the wheel, and swam about till picked up.

The Rochester *Democrat* of the 21st inst. says: Among the passengers on board the ill-fated Northern Indiana were Mr. Dawson, wife and child, of Brockport, in this county. They were removing to Chicago. Mr. Dawson was among those lost. Mrs. Dawson got a life preserver, and inflating it, put it upon her daughter, a child of about seven years. The mother then threw her child into the water, and afterward jumped overboard herself. After floating about awhile she got hold of the wheel of the boat, and was soon afterwards rescued by some means that she could not explain, and taken on board of the steamer Mississippi. She saved nothing of her baggage, and was destitute of everything. The loss of her husband, however, was the greatest of her sudden calamities. The passengers on the boat, pitying her misfortunes and her destitution, contributed $50 for her relief. She returned home in the cars, and arrived this morning—a forlorn, heart-broken woman. She is without relatives in this country, and returns to Brockport, where are her only acquaintances in America. We are sure that she will meet with proper sympathy and relief at the hands of the good people of that village. Mr. Dawson was an industrious, respectable man, an iron moulder by trade.

Mr. Curtis H. Warner, of Greece, brother of Daniel Warner, was on board the N. I. He lost his baggage and $1,250 in money, with which he intended to purchase cattle at the West.

Effects of Cleanliness.

Count Rumford, the celebrated philosopher, whose writings have been of greater value to mankind than the abstruse speculations of a host of metaphysicians, thus described the advantages of cleanliness: "With what care and attention do the feathered race wash themselves, and put their plumage in order; and how perfectly neat, clean, and elegant do they appear. Among the beasts of the field, we find that those which are the most cleanly are generally the most gay and cheerful, or are distinguished by a certain air of tranquillity and contentment, and singing birds are always remarkable for the neatness of their plumage, so great is the effect of cleanliness upon man, that it extends even to his moral character. Virtue never dwelt long with filth; nor do I believe there ever was a person scrupulously attentive to cleanliness who was a consumate villain."

The Life of an Actress.

BY REV. HENRY GILES.

The follies or the vices of the poor call for our pity or our grief, but not for our scorn or our smiles. In his poem of "The Borough," Crabbe is tremendously severe on players, and in his lacerating description of the poor strollers whom he satires, there is unquestionable power; but when power is turned against the weak and the helpless, every generous and pitying nature rebels against tyrannic genius. The most prosperous in the theatrical profession illustrate so strikingly the vicissitude and transciency of our human state, that I can connect them with only sober associations; the unsuccessful, whose work is hard, and whose pay is as uncertain as it is scanty, I can regard only with sadness and compassion. There is so much of the glare of life connected with the stage, that it fills me with most solemn thoughts. To-day the god and goddess of the scene, stifled with crowds, inflated with applause, tread with ecstasy a giddy and an airy height; that height has been attained, often through years of labor, trials, fear, want and suffering; now wealth flows in upon them with most ample measures; plaudits hail their triumphs and intoxicated joys is theirs to suffocation. All these will soon be gone and silent; a brief enthusiasm will give them to the tomb.

I heard the wonderful Malibran in her latest concert. I listened to her dying song. She poured fourth her impassioned soul, "in linked sweetness long drawn out," through all the mazes of music. A glorious crowd was before her of jeweled and joyous beauty; light and gladness gave enchantment to the hour, and thousands of excited hearts were raised to the delirium of delight. At this moment, life in her who caused the pleasure was throbbing to its close. Encore upon encore echoed in shouts that seemed to rend the ceiling. The poor singer came on, elated by the cheers; sustained by wonted fervor, her sinking form arose living and elastic; her transcendent eye kindled with even unusual fire; her magical tones swelled and sank, and floated into wilder ecstasy; again the building rang with plaudits—they were her triumph and her knell. I might have gone from this place to the stage door of the next theatre; and there I might have seen a weary creature, coming out from her night's unnoticed labor, and she was also going home to die. No praise cheered her spirit; no echoes, growing fainter, lingered on her ear; no soul the next evening would care for her return.

I might have seen a trembling girl, such as Crabbe, in the section I have mentioned, describes with a pathos that compensates for his severity towards the other members of her company. I might have seen this trembling girl, who, a moment before, was blazing in tinsel, amidst gas and guilding, stealing to her cold and shabby lodging; the paint washed from her cheek, and leaving the palor of consumption in its stead; the mimic smile of gladness passed away, to be succeeded by real tears of nature; tears that now may flow in freedom, and flow in silence. Shame upon the soul, that could give her afflicted lot only a hard thought and a hard word; shame upon the pharisaical, that could discern no motive in her career but vanity, when charity, that "thinketh no evil," might suggest impulses more worthy, the necessities, perhaps, of a widowed mother, or a sickly father, or of helpless and orphaned brothers and sisters. Shame upon the unmanly insolence that impeded her way; shame upon the unmanly insult that crimsons her cheek; shame upon the dastardly suspicion, native to the meanness of a small soul, and to the filth of a corrupted heart, that supposes the unprotected always to be vicious, the poor to be without honor, and the weak to be proper objects of foul intentions.

Washing fine Woolen Articles.

The gall of oxen and cows has been used from time immemorial for removing grease and dirt, from the woolen goods of delicate colors. Its action is the same as soap in removing the grease, while it is almost inert regarding the colors. In the hands of skillful persons, however, soap is just as safe, and is more pleasant to use because the gall has an offensive odor. To use the gall, it should be mixed with just as much rain-water as will allow the woolen articles to be squeezed and handled freely. It requires considerable handling of the article in the liquor before the gall acts thoroughly. After the dirt and grease are removed, the dress, shawl, or whatever it may be that is washed in it, should be thoroughly rinsed in clean soft water. It will take three or four fresh supplies of water to remove all traces of the gall, from the goods, and none must be left in on account of its offensive smell. This is a very safe process of washing fine woolen articles of light green, blue, and various other delicate colors. Children's dresses of fine merino cloth may be safely washed in this manner. One gall will suffice for a small dress.

Another plan, and a better one for washing fine articles of dress is to dissolve some fine soap in hot water, and allow it to become quite cold, then wash the article in this, taking care not to rub it violently. The soapsuds should be quite strong, or the soap will be decomposed by the grease in the article to be washed. The suds must be thoroughly rinsed out of the articles in cold soft water. Scented soap is the best to use for such delicate operations, because it imparts an agreeable perfume to the article of dress washed.

Another process for washing fine muslins of delicate colors, is to take some wheat bran—about two quarts for a lady's dress—and boil it for half an hour in some soft water, then allow it to cool, strain the liquor, and use it as a substitute for soap suds. It removes dirt like soap, is inert regarding the colors, and requires to be rinsed out in only one clean water, and starching is unnecessary. This is the best method of washing fine muslins and calicoes. A great number of beautiful dresses are often spoiled in washing by the discharge of their colors, from the use of warm suds. In all cases, the suds and rinsing water for colored articles of dress should be used as cold as possible.—[*Scientific American.*

An Exquisite Story by Lamartine.

In the tribe of Neggdeh there was a horse whose fame was spread far and near; and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire.

He resolved to stain his face with the juice of an herb, to clothe himself in rags, to tie his legs and neck together so as to appear like a lame beggar. Thus equipped, he went to wait for Naber, the owner of the horse, who, he knew, was to pass that way. When he saw Naber approaching on his beautiful steed, he cried out in a weak voice:

"I am a poor stranger; for three days I have been unable to move from this point to seek for food. I am dying—help, and Heaven will reward you!"

The Bedouin kindly offered to take him upon his horse and carry him home; but the rogue replied: "I cannot rise: I have no strength left."

Naber, touched with pity, dismounted, led his horse to the spot, and with great difficulty set the seeming beggar upon his back. But no sooner did Daher feel himself in the saddle than he set spurs to the horse and galloped off, calling out as he did so: "It is I, Daher: I have got the horse, and I am off with it!"

Naber called out to him to stop and listen. Certain of not being pursued, he halted at a short distance from Naber, who was armed with a spear.

"You have taken my horse," said Naber. "Since Heaven has willed it, I wish you joy with it; but I do conjure you never to tell how you obtained it."

"And why not?" said Daher.

"Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity, for fear of being duped as I have been."

Struck with shame at these words, Daher, was silent for a moment; then springing from the horse, returned it to its owner, embracing him. Naber made him accompany him to his tent, where they spent a few days together and became friends for life.

An Imperial French decree declares that flax and hemp tow, for making sails, shall be added to the list of articles allowed to be imported free.

Late from Salt Lake.

Mr. Gilbert, of the firm of Gilbert & Gerrish, arrived in Atchison on Tuesday last, direct from the Salt Lake. He left Salt Lake City on the 5th of June. He represents every thing in the valley to be in a flourishing condition, and the prospects for an abundant harvest is better than ever before known. In view of the large crops, business has much improved and the merchants are all doing well. Livingston & Kinkade's train which left Atchison this season, was met at Fremont's Spring, getting along finely. The Indians on the route are now very friendly and made no attempts whatever to interfere with Mr. Gilbert or any of his party. Mr. Gilbert left his wagons beyond the Big Blue, and rode in from that stream to Atchison in 19 hours, on a mule. He started a train of goods from this place for the Lake last week and will probably send out more before the close of the Season.
—[*Squatter Sovereign, July* 8.

Fearful Railroad Accident in Georgia.

The mail train from Savannah and Macon, due in this city at 3 o'clock yesterday morning, did not arrive until 4 o'clock in the afternoon, in consequence of an accident which occurred to the train on the Central road. It appears that as the train was proceeding at a brisk pace on Wednesday night, soon after 10 o'clock, and when within a short distance of the 130 mile post, the engine McAlpin and two passenger cars, containing about thirty persons, were thrown into the culvert, a distance of fifteen feet. The accident was caused through the rains having made the earth give way in this place. A scene of great confusion ensued, and it was a considerable time before the amount of damage could be fully ascertained. A young man named Baker, who acted as fireman, and whose parents reside in Macon, was killed on the spot; and Mr. Hall, the engineer, and a fireman from North Carolina, whose name we could not learn, were found to be very severely, if not dangerously, injured. All the passengers fortunately escaped with a few bruises.—[*Augusta Sentinel, July* 18.

Mutual Forbearance.

That house will be kept in a turmoil where there is no toleration of each other's errors, no lenity shown to failings, no meek submission to injuries, no soft answer to turn away wrath. If you lay a single stick of wood in the grate and apply fire to it, it will go out; put on another and they will burn; and half a dozen, and you will have a blaze. There are other fires subject to the same conditions. If one member of a family gets into a passion, and is left alone, he will cool down, and possibly be ashamed and repent. But oppose temper to temper; pile on the fuel on the fuel; draw in others of the group, and let one harsh answer be followed by another, and there will soon be a blaze which will enwrap them in all its burning heat.

Etching on Ivory.

In order to this process, the ivory is covered with wax, and the design traced with a style, and then eaten in by a strong solution of nitrate of silver made by dissolving silver in nitric acid and water. Exposure to light, after the removal of the wax by hot distilled water, will blacken the color of the traces. By substituting gold, platinum or copper nitrates, other colors may be obtained.

Sir J. Franklin's Expedition.—A memorial, signed by a number of the most eminent men of science in England, has been presented to the Admiralty praying for a "final and limited" search after the relics of the Erebus and Terror.

The Ontario *Reporter* says that the cars on the Grand Trunk Railroad will commence running between Whitby and Toronto on the 1st of August next.

"Hans, what is the matter?" "De sorrel wagon has run away mit de green horse and broke de axle-tree of de brick house what stands by de corner-lamp-post across the telegraph."

The latest case of indolence is that related by an exchange, of a man named John Hole who was so lazy that in writing his name, he simply used the letter J., and then punched a hole through the paper.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 In advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$16.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, AUG. 2, 1856.

Principles—On These We Build.

THE mass of mankind have been so often deceived by individuals of great pretention, that they have wisely come to the conclusion that it is better far to seek after correct principles, and build upon them, than to hunt up some great somebody and trust to whatever promises he might think proper to make. Political aspirants have found out this disposition in the people and take care to keep before their minds, in electioneering seasons, that they seek suffrages not for any personal superiority or family claim they possess over the opposition candidate, but from the superiority of the principles they advocate and the advantages to be reaped from their practical adoption by the world. This is the understanding of honest, intelligent politicians and the motive of their action under different banners. The noise and hallooing in favor of one candidate, and opposite demonstrations against another, may be, and undoubtedly is, in many cases, the honest expression of conscientious convictions; but such arises more frequently from the hopes that some have of sharing the patronage and pickings with one more than with the other. Honest, upright conviction does not often display itself in that burning zeal that some have for calumniating character.

What is true in the sphere of politics is equally true in the history of all religions. With sober-minded, intelligent and reflecting religious persons, it is principles and not men; and however much we may blush for humanity's sake to acknowledge it, it is nevertheless true that many persons range themselves under one religious banner or another, according to the prospects of pickings; and another class can be found listening to the "Rev." B. or P., from no other reason than that their ears are tickled with the popular gentleman's eloquence.

Connected with religious denominations and political parties there is, consequently, a class of persons whose adherence to their profession depends entirely upon their facility of accomplishing their selfish aims. When they fail in their object the public is not unfrequently bored to death by awful revelations clothed in eloquence strong and fierce. We have often been treated to something rich and racy from folks who have by some means or another got connected with Mormonism, but ultimately gave up and made awful disclosures. We have always thought ourself well posted on matters and things, but they have enlightened our darkness frequently by the brightness of their revelations.

A correspondent of the St. Louis *Republican*, writing from Fort Laramie on the 14th of June, intimates that there has been a winnowing time in Utah. He says:

"We have met with several parties of the Saints returning from Salt Lake to the States. All we met gave a terrible picture of the state of affairs there now. The poorer classes had to subsist for months on roots—such as thistle, seco, &c.—which the Indians gather and sell to them for one dollar per bushel. The grasshoppers, which caused the famine last year, have commenced again this season and bid fair to destroy the present crop of wheat and vegetables. Many of them appeared very much dissatisfied with the Mormon faith and said that they had been deceived—that the poor had everything taken from them, in the shape of tithes and taxes, to support a few leaders in the church. Be this as it may, many of those we met were real objects of pity and gave evidence, in their utter destitution, that Mormonism affords but little food for the body; at least, let it be as it will with the soul."

What we have said of other parties is applicable to ourselves as a people. There are thousands of men and women that nothing but a deep conscientious conviction that Mormonism was the work of the God of Abraham could have ever drawn them to cast in their lot with the Church, and nothing but the same abiding conviction could retain their connection with it. An ancient prophet says, "God is a consuming fire," and for certain we and thousands of others have found that Mormonism will burn up and consume a man's calculations of "gold, hay or stubble" if he build upon them. We know some have embraced Mormonism from unworthy motives, others, good and pious persons, from their conviction of its divinity, but without having counted the cost of adherence to an unpopular movement. Such persons, before they became associated with Mormonism, moved in but one sphere, lived in but one influence, and were preached to and pampered till they have formed all sorts of notions. When they cursorily glanced at the Bible, they fancied, because they were simple believers, that all the blessings sealed upon faithful partriarchs, and the rich promises made to the faithful, diligent believer in God's kingdom, throughout multiplied generations, from Adam to John, were all theirs, and so they dreamed of nothing less than being heirs to every good thing, without remembering the straight and narrow way in which those persons had walked to obtain those blessings and promises.

So long as the atmosphere is tranquil and every thing goes on smoothly, such persons jostle along without a great deal of trouble; but when the clouds lower, persecution threatens, and grasshoppers and crickets eat up their crops, then Mormonism turns out to be everything but what it really is, and they have been awfully deceived. The clipping from the *Republican* is about a fair telegraphic sample of what passes from peper to paper throughout the States from time to time. We don't write now to find fault with the statements; we think it quite likely that some folks are on their way from Utah, and think it not improbable that the correspondent faithfully represents their appearance and language; but what astonishes us is, that intelligent folks should be so ready to grasp such things and hold them forth as so much to tell against Mormonism. It may be that we are sadly deficient in the quality of judgment, but what seems to others an argument against Mormonism and Utah is precisely to us a stronger circumstantial evidence in their favor.

The ancient Apostle after delivering his testimony in favor of the divine mission of Jesus warned his hearers to save themselves from that untoward generation, another of the same qurom told his brethren that salvation was not to those who merely wished it but to those who would work it out with fear and trembling. The Mormons have realized all the difficulties, and had to overcome all the obstacles that the people of God anciently had to contend with, and many times in their history if they have not subsisted on faith it has at least buoyed their hopes and enabled them to pass through very straight places.

No one need be deceived on Mormonism—the bright side of the picture has not been presented to the public, and the dark side kept from them. We venture to say that no class of people with the same limited means and under the same circumstances have used the Press so extensively as the Mormons to publish not only their principles, but also a full and correct history of the Church since its organization. What is kept back? Of the past there is a faithful record before the public, published both in this country and in England, and no man is spared. If any one, big or little, has taken a step that other societies would cover over, there it stands recorded just as plain as patriarchal history, showing that it has been principles and not men that have guided the Church, and have been the foundation of all its movements. No one need cry out they have been deceived with regard to the present state of things in Utah. There is a paper published in G. S. L. City that contains, epistles, proclamations, teachings, exhortations and verbatum reports of discourses delivered by the leading men of the Church, which no one can read without understanding the true state of things in Utah. Not long since an intimate friend from whom we expected a long letter wrote us a very short one, remarking it was unnecessary for him to add more as the *Deseret News* was a mirror of the state of things at home. Let the folks there be diligent in keeping the commandments of God and carrying out the instructions of their leaders and President Young, or somebody else will readily acknowledge it to their honor, but let them forget God and His commandments and the vials of wrath are as freely poured out and their backsliding and unworthy conduct as freely depicted; even plainer than some of our cotemporaries like to read it. The state of things there is not unknown to any but to those who are too lazy to read, or when they have read it, too lazy to take the labor of thinking and reflecting over it. We embraced Mormonism not from any love for Joseph Smith, or the hopes of temporal advantages. Joseph's name had been only sounded in our ears associated with false Prophet and wicked man, and our acceptance of his faith was made with the assurance of the loss of all things, and our name cast out as evil, but it was principle we were after and not men, nor wordly agrandizement. If any persons here or elsewhere have embraced Mormonism with the hope solely of bettering their condition, in a temporal point of view, and sliding down the stream of time in ease and comfort they have made a wrong calculation and we, or any other in authority, are not responsible for their blunder. We have spoken plainly and written plainly on these matters time and again, and if some fancy to themselves that flowery beds of ease are awaiting their wearied limbs at the termination of their journey, over the plains they have themselves to thank for the illusion. In Utah are located some of the finest and noblest men and women with whom we ever associated and never hope or wish to meet with their superior, men and women who are ever willing to assist the willing heart, but when we have said so we do not forget they are but human, and only attempt to carry out what they profess, and for certain carrying every lazy loafer that might come to their arms from the ends of the earth, has never been a part of that profession. The purest of men when he gave a strong hit at something opposed to the expectations of his followers, scared them by shoals so much so that he had to question his first man and ask him dost thou also leave me Peter. In fact, it may do all very well for some persons to be Shaker, Quaker, or anything that suits their notions and whims, but Mormonism can't be dodged, it is the corner stone that tries all men. It shows up the best of a good man, and the worst of a bad one. "All who run don't obtain the prize."

A Friendly Notice

THE *American Celt* of the 19th, devotes a liberal share of its space to Mormonism. About two columns is extracted from that portion of Col. Stansbury's "report" that treats of polygamy in Utah, and three more of editorial on "the Mormons at the door of the Union."

When the paper was handed to us we gave a cursory glance at the editorial, and had some thoughts of noticing it at length; but after a moment's reflection our self-respect would not permit us to break a lance with such a contemptable foeman. A recommendation to government to "relinquish toleration" becomes an admirer of the Spanish Inquisition, Bartholomew massacre and the long black list of bretish murders and base infamy associated with the history of the "woman on the scarlet-colored beast with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornications; but ill becomes a Jesuitical American Celt, whose very existence on our shores is considered by many too liberal an act of toleration. Well does the writer of that article know that Jesuitism and all that smells Rome is as deeply hated by hundreds of thousands in the United States, as is Mormonism by the American Celt. But we must stop, the article is unworthy of the space we have already given to it, and summed up is,—Impudence, Ignorance, and Bigotry, redolent with—oh, what I would do if I could.

California.

WE have this week exciting news from the Golden State. The Vigilants have been once more in arms, and made quite an inroad upon the government forces in San Francisco.

The Vigilance Committee on the 21st ult., issued an order for the apprehension of one James R. Maloney better known as Ruben Maloney, whose antecedents had drawn upon him their particular attention. The order was placed in the hands of their Marshall, Sterling A. Hopkins. Mr. H. accompanied by some others found Maloney in the office of Dr. Ashe, Naval Agent, corner of Kearney and Washington streets. Several persons were with Maloney among whom Mr. David S. Terry, one of the Judges of the Supreme Court. Being armed and not recoguizing Mr. Hopkin's authority they repulsed him; he therefore returned to the Committee rooms for assistance leaving his associates to watch the office and see that the parties did not escape. On the promise of a reinforcement Mr. H. returned immediately and saw Maloney and the others well armed on their way to the armory of the "Law and Order" companies corner of Dupont and Jackson streets. In the effort to take Maloney Judge Terry enterposed his gun, Hopkins seized it and endeavored to wrest it from him: during the scuffle Terry gave Hopkins a frightful cut with a large broad bladed knife in the neck. The wounded man was taken by his friends to the Pennsylvania Engine House and immediately attended to by several physicians: Terry in the meantime with his associates took refuge in the armory. The Vigilant bell gave the alarm and the streets were immediately filled with armed men. The *Western Standard* gives the following detailed account of the affair:

"No sooner was the blow struck than a swift courier conveyed the intelligence to the Committee rooms, and the alarm bell was sounded. Thousands at once obeyed the summons, and the wildest enthusiasm prevailed throughout the city. Several draymen on Front street were loading up goods to be shipped by the up-river boats, and on the alarm being given they stripped off their harness, leaving their drays half loaded, mounted their steeds and took their places in the ranks of the cavalry. The streets in every direction glistened with bright bayonets, or flying horsemen who were hurrying to the scene of action.

In less than fifteen minutes after the first stroke of the bell, the Committee had detailed armed men and completely surrounded the four buildings where the "Law and Order" party were supposed to have arms deposited. The most extraordinary feature of the whole operation was the astonishing rapidity with which the forces of the Committee were under arms and on their march in the different directions designated. Every man wore a white ribbon on his left breast to designate him as a member of the Committee. In about thirty minutes after the alarm, the military had possession and control of the entire grounds about that corner, and armed men were stationed upon the roof of the building and every approach was securely guarded, so as to prevent any possibility of escape. Dr. Ashe came to one of the windows, and stated that they wished to see some of the members of the Executive Committee, to confer upon the terms of surrender. Five of that body soon arrived, and after some negotiations, Judge Terry and Molony were surrendered, with all the arms in the building—numbering about 300, into the hands of the Committee, and by them escorted to their rooms on Sacramento street. The streets were most densely crowded, and considerable curiosity was manifested by the citizens to get a glimpse of the Judge of the highest Court of Judicature in the State, as he passed in the carriage to the rooms. They were escorted by about 200 men well armed, accompanied with several pieces of artillery.

After these men were secured, the Committee turned their attention to the recovery of the arms from the other arsenals of the "Law and Order" party. The armory on the corner of Clay and Kearney streets was invested by a large force of the Committee's army. In front of the building two cannon were placed. Inside of the buildings there were portions of several companies, amounting to upwards of a hundred men, under the command of C. I. West. A demand was made upon him, but he delayed for some time coming to terms. Resistance, however, was hopeless, and he finally ordered his men to march up to the door, and hand over their arms and equipments to the Committee. The latter obtained from this armory, it is said, about 250 stand of excellent rifles and muskets. Afterwards the building was thoroughly searched for ammunition. This course was taken with the different armories throughout the city, and the "Law and Order" party were thus left without a weapon. Those in the armories at the time they were surrounded were kept there until about 10 P. M., when they were all marched down, escorted by large battalions of armed men, cavalry and infantry, to the rooms of the Committee, and many of them were handcuffed and kept throughout the night. Some of the officers were liberated on their parole of honor.

On Friday afternoon the Committee having received information that a quantity of arms were at the State Prison, and that it was the intention of the officers of government to have them brought down here, sent of a posse of men on board a schooner to overhaul the vessel on which the arms had been placed. The schooner bore down on her and ordered her to heave to. The other party, seeing that it was useless to resist, consented to be boarded. After considerable search they found several cases of arms and a large number of swords and sabres concealed under the brick with which she was loaded. They were transferred to the other vessel, and conveyed to the Committee Rooms."

The Vigilance Executive Committee have been busily engaged in collecting the evidence in the affair and promise a fair investigation. Mr. Hopkins has had every attention and the best medical skill, but remains in a very precarious state. The public sentiment was almost universally unfavorable to Terry, and considerable talk of life for life should the wounded man die, but this feeling has been in a measure modified by the efforts of the judge's friends, who have endeavored to show that he was acting as an officer of the government of the State. Mrs. Terry, being denied the privilege of visiting her husband after the first few days of his incarceration, has been in the receipt of letters from him, one of which she has published in the papers. In this he admits that the country would lose little by the application of the law on Maloney, but opposition to his apprehension was purely from his sense of duty as an officer of government to protect the meanest citizen from violence. It is very evident from his letter that his hopes are small of being liberated. He seems to have been a marked man before this unfortunate circumstance placed him in the hands of the Committee, which cannot in any way favor him now. There have likewise been several murders and robberies in the city, but they attract little attention, as the Vigilance is on the alert.

The San Francisco *Alta* says:

In order to keep our eastern friends advised of all the shipments by the Committee, we again give the black list, with all the improvements and additions, up to the latest moment.

The following will show the result of the labors of the Committee to date, so far as expulsion of notorious persons is concerned:

James P. Casey, executed.
Charles Cora, "
Yankee Sullivan, committed suicide.
C. P. Duane, shipped on the Golden Age.
William Mulligan, "
Woolley Kearney, "
Bill Carr, sent to the Sandwich Islands.
Martin Gallagher, "
Edward Bulger, "
Jim Burke, *alias* Activity, ran away.
Peter Wightman, "
Ned McGowan, "
Jim White, "
John Crowe, left on the Sonora.
Bill Lewis, shipped on the Sierra Nevada.
Terrence Kelley, "
John Lawler, "
T. B. Cunningham, " brought to New York in the Illinois.
Alexander Purple, shipped on the Sierra Nevada.
James Hennessey, "
Tom Mulloy, "
Frank Murray, "
Jack McGuire, "
Wm. Hamilton, "
Philander Brace, "
Jas. Cusick, ordered to leave, but refused to go.
J. W. Bagley, " "
J. R. Maloney, left in John L. Stevens; brought to New York.
Daniel Aldrich, left in John L. Stevens; left at Panama.
Alexander H. Purple, left in John L. Stephens; brought to New York.
Lewis Mahoney, left in John L. Stephens; left at Acapulco.
William Mulloy, left in John L. Stephens; jumped overboard at sea.

Brooks and Burlingame.

The Brooks and Sumner excitement of the last few months has about died out and made room for the Brooks and Burlingame tragedy—that was to be, and which, by the bye, has created with the exception of "Indignation Meetings," quite as much excitement as the former. Those who have noticed the proceedings in Congress will have observed that Mr. Brooks's canning of Senator Sumner inspired honorable members with, if not dread, some idea that free speech in Congress was dangerous. While the subject of expulsion of the offender was before the House each party had its say and not unfrequently the excitement of debate created sentiments that might have been better unexpressed. Mr. Brooks seemed jealous of his reputation and exceeding watchful lest anything reflecting on him as a gentleman should go to the world. His first attention was consecrated to watching Col. Webb to see what he would send to *The Courier and Inquirer* on the affray. If we mistake not, he sent to the Col. to enquire what he had written or if he had written something he supposed was from his pen in the paper. The Col. had not then done so, but informed him that on such a day in the *Courier and Enquirer* there would be an article on the subject over his signature. Mr. Brooks was fortunately satisfied with the article and expressed himself satisfied—coffee and pistols for two was therefore reserved for another occasion. Mr. Woodruff from Connecticut spoke disparagingly of Mr. Brooks course, on which the latter immediately dispatched his friend Mr. Savage to enquire if Mr. W. recognised the Code of Honor, fortunately he did not and was in no hurry to take lessons or we might have had to record the loss of a lawmaker. Mr. Bingham the following day, if we mistake not, took the liberty of speaking freely on the affray on which Mr. Brooks rose in the House and enquired if he meant so and so, but on disclaiming such an application of his words Mr. Brooks said he was satisfied and sat down. On the 21st June Mr. Burlingame made his speech on the affray and gave umbrage to Mr. Brooks and his friends. Some time after, as we noticed last week, officious persons on both sides have done the best crowing they could, and represented the South and North triumphant according to the amount of steam they could raise and a certain class of folks to hear them, till the two honorable gentlemen found it necessary to have "an arrangement." Mr. Burlingame by the advice of his infinite friend the Hon. Lewis D. Campbell set the Canada side of Niagara Falls for their meeting and left Washington to avoid being apprehended. Mr. Brooks would'nt go it, and was apprehended, gave bail he would not fight in the District of Columbia and published his version of the whole affair, declaring he would have no more to do with Mr. Burlingame unless he invited him to a meeting and in that case he was ready at any time. Mr. Burlingame who had got to New York awaiting further information read this in the papers, returned to Washington, was apprehended, promised not to fight there or elsewhere, published his version of the affair, dismissed Mr. Brooks altogether from his acquaintance and informed the public that his self-respect required him henceforth never to recognize Preston S. Brooks, "*save to do him a kindness*" if that should ever be in his power. Here rests the matter for the present.

The Mormon Camp near Iowa City.

A CORRESPONDENT of the New York Evening Post gives the following sketch of a recent visit to the Mormon camp:

The camp, as viewed from the brow of a neighboring hill, which commands a wide sweep of country, presents a fine spectacle. Over one hundred tents, and perhaps as many covered wagons, with their spires and arches of dazzling white—contrast well with the green sward of the prairie and the sparkling ripples of the river running close beside.

The camp is reached by a side road, diverging from the great highway which leads to Fort Desmoines and Council bluffs. In all about three thousand have rendezvoused in this spot, of whom some eighteen hundred still remain in expectation, however, of soon striking their tents for their long march. Three separate divisions have already gone forward. The remainder will start, it is supposed, in about a fortnight, and the leaders are now laying in supplies for the journey.

The tents are arranged in rows, with wide streets between them—the wagons generally in rings, with an entrance at one side, and sleeping tents on the outside. The party is divided into two companies; one under the control of the "Perpetual Emigration Fund Company," the other and most numerous company is composed of the poor of the flock.* The former have secured their passage from Europe through to "the valley," by a prepayment of £75 ($375.) This amount also insures to them a *team* from this city to the end of their journey—no mean advantage by the way.

The latter mentioned party are a sort of "second cabin" set; travelling along on small capital, and all being fed from the public crib; and having invested all their funds before starting, they indulge in few luxuries outside of the bill of fare furnished by their leaders. On the journey these "Lord's poor" are provided with *hand carts* (five men to each) on which they are expected to carry their luggage, through fourteen hundred miles of weary wayfaring.

The present stock of cattle in camp is numerous and valuable. There are in all four hundred-and-forty-five oxen, twenty mules and a few horses. Really when in motion, such a train must make a display of no ordinary character.

There is seen, as you enter the camp, a smithery, a workshop and a store, all full of business and industry. There seems to be no disposition to shirk duty, however laborious. Women and children appear alike interested in getting all things ready for a start.

Speaking of the fair sex reminds me that I saw one really handsome female, and many good-looking ones, during many visits to the camp. I learned that a few of them were of highly cultivated minds, and one (the prettiest too, by a curious anomaly) was pointed out to me as an accomplished poetess. All their beauty and talent, however, are consecrated to the interests of "the church," and the whilom lady will pull the hand-cart cheerfully with a woman of no education or refinement. No distinctions seem to be made among them, except so far as money can make them. Children absolutely swarm in and around the encampment' and I have often come near trampling on the small fry as I rode through camp on my Indian pony.

I would have been glad to write more fully respecting the organization and government of these religionists. I have made the acquaintance of their leaders, and have found them courteous, cultivated, and, in business transactions, uncommonly "sharp." They converse freely with those in whom they have confidence, respecting their plans and prospects; and strangers sometimes can learn news of Mormon movements while the people in the camp itself are in blissful ignorance of their fate.

* The "correspondent" has made a slight error here. The "Lord's poor" go by the "P. E. F. Company;" the "$375" passengers compose the Independent Company.—[ED. MORMON.

Arrivals and Departures.

ELDER JOHN A. RAE, of Fillmore City, and Elder Jacob Gibson, of Great Salt Lake City, U. T., arrived here on Saturday evening last. The former in very delicate health. With a few days rest, Eld. R. recovered so as to undertake the continuation of his journey without any apprehension of danger. They took passage and went on board the Wm. Tapscott, on Wednesday for Liverpool. These brethren are we believe, the last of the missionaries for Europe this season. We omitted to mention Elder Doremus in the company that went by the New World.

LORD BROUGHAM once facetiously defined a lawyer thus—"A learned gentleman, who rescues your estate from your enemies and keeps it himself.

Letters from Elders Gibson and Ray.

NEW YORK, July 28, 1856.

In passing through this great city *en route* to Europe on a mission, I want to say a few words through your valuable paper. I crossed the plains this Spring with the other missionaries, for Europe and the States. We had pleasant and equally weather, arriving in St. Louis in about fifty days from Salt Lake City, all alive and kicking. From there I went to Philadelphia, my old stamping ground, where I staid some four weeks, visiting my old friends and enemies; hoping to learn something if possible, (after a six years' residence in the mountains, where the mails are few and far between,) of Brother Jonathan, before visiting Jonny Bull; also about politics, Fillmore, Fremont, and Buchanan-ology. Having now satisfied myself, I am here, started again, and feel somewhat posted up on some of these matters, and am desirous of changing my diet, and being about other business; I have seen various stories in the papers about Utah knocking at the door of the Union for admission, and am led to the conclusion that even great men differ in opinion, and while differing Utah and her bees are minding their own business. I have read a report from a correspondent at Fort Laramie, about Saints returning from Salt Lake. That is a mistake, as no Saints leave that country, unless sent; but many of the rest of mankind do, and will continue to do so, until Zion is thoroughly purged. There were a few persons who left this Spring, and are now probably at the frontier, who could not pulverize out of the people, a living in that country. and have left for the States, telling great yarns about oppression, deception, taxes, tithing, &c. If any were deceived, it was surely those who thought such persons were men; but they will know them better when they become more acquainted with them. Great stories are told about *starving to death*, now I would say I was Undertaker and Sexton for the last five years at Great Salt Lake City, and no one could die without my knowledge, I am therefore certain no one has ever starved to death there during my administration, and they have been dared to try it, and could not die: their existence is therefore a testimony that men can live in that land if they are so disposed; the grasshoppers did considerable damage last year; but all Saints feel thankful for what they have passed through, and the sharks are leaving the Territory, much to the gratification of the faithful. The prospects up to June first, are very good for an abundent harvest. Some say that Mormonism affords but little food for the body, now I have tried it for some fifteen years, and the last six of them at Salt Lake City, and am perfectly satisfied with Utah, country, the people that inhabit it, tithing, taxes, and also the leaders of the Church and all other men that mind their own business and keep the golden rule of doing as they wish to be done by.

Your Friend in Truth,
JACOB GIBSON.

NEW YORK, July 30th, 1856.

To the Editor of the MORMON:—

DEAR SIR: As some friends may wish to learn my whereabouts, I think it not amiss to make a short communication through your valuable paper.

I am a resident of Fillmore City, Utah Territory, and at the Conference last April was appointed a missionary to Europe, in company with some twenty-five or thirty others, under the presidency of Orson Pratt, one of the Twelve Apostles. We crossed the Plains in peace, harmony and good health, leaving Great Salt Lake City on the 22d of April, and arriving at Mormon Grove, on the Missouri River, the 8th of June. At that place we dispersed for the purpose of disposing of our travelling equipage.

By permission of Pres. Pratt I travelled as far south as Carroll county, Miss., on a visit to my relations and acquaintances, among whom I was reared. On my way south, in passing through Kansas, Missouri, Tennessee and Mississippi, I found the people so intensely excited about the slave question, which gives rise to the Kansas difficulties, that they have no time to think of religious matters, except a few here and there.

To give you some idea of the state and depth of enmity existing in the hearts of the people at the South against their northern brethren, I will state what I heard at the house of a wealthy planter. There were about a dozen substantial citizens present, when a leading spirit amongst them remarked that he had offered a man one hundred dollars to bring him Gov. Shannon's scalp, and that the man had promised to bring it and had only failed by Gov. Shannon being out of the Territory while he was in Kansas on that mission. Another remarked that a company of men ought to go to Washington and take the President's scalp for aiding and comforting the abolitionists.

I left Mississippi for Philadelphia to join Bro. Jacob Gibson, who had agreed to wait at Philadelphia for me until the 20th of July, and reached there on the 18th; found my health declining, and was feeble and much debilitated from traveling in a warm, damp atmosphere. At Philadelphia I met with quite a number of good Saints under the presidency of Bros. Harrison and Angus Cannon, the latter of whom is the Presiding Elder of the Conference; here I rested five days. From thence we visited Tom's River Branch, and rested three or four days with them. At these two Branches Bro. Gibson and myself procured means to pay our way to Europe. On the 26th we reached New York, and were glad to find you and associate editors cheerful and prosperous and doing a good work. To-day we sail on board the *William Tapscott* for Liverpool.

Yours, &c. JOHN A. RAY.

"BOBBY, what does your father do for a living?" "He's a philanthropist, sir." "A what?" "A philanthropist. He collects money for Central Africa, and builds houses out of the proceeds."

FOR THE MORMON.

Acoustics.

BY ALEXANDER OTT.

ACOUSTICS, being derived from the Greek, signifies sound, and forms a very important and interesting branch of natural philosophy. This science treats upon the laws and principles of sound, as it is caused by the vibration of air.

The student of physics, while studying the phenomena represented to him by material substances, discovers the great importance of the globe being surrounded with an ocean of air; he knows that sound is merely a sensation perceived by the auricular nerve through the concussion or motion of bodies, and conveyed through the medium of vibrating aerial particles to the ear. It is evident from constant observation that there is a variety of sounds, the differences of which are so sensible, that they can be compared with each other, and their ratios of intensity determined. The nature of sound depends upon the medium by which it is caused. There are media whose vibrations of air produce distant sounds, that are of some duration; they are called sonorous; such as copper, gold, brass, glass, iron, silver. The phenomenon of those bodies producing sounds, arises from their density and elasticity: the softer the medium is, the less it is capable of vibrating motion; hence the sound caused by the same is imperfect and confused. The nature of sound partakes of a certain musical harmony and is pleasing to the ear; but a concussion of the air, caused by the roaring of artillery or rolling of thunder, produces a short, confused, discordant sound. Sometimes it is rather difficult to appreciate the value of some vibrating media, as it depends, to a great extent, upon the peculiar organization of the ear. There are some whose auricular nerves are so finely organized, that they can tell the musical value of vibrating bodies that sound to others quite discordant. Sound arises from a disturbance of the equilibrium of elastic particles, caused by rapid oscillation through the medium of a blow or friction. Those particles, when under the impression of enforced vibrations, tend to regain their former position, but they cannot do it at once, as they oscillate on each side of the position by vibrating or *going* and *coming* motions, which are very rapid, but at the same time fast decreasing.

The natural philosopher distinguishes sound from noise. Sound, as remarked above, is a harmonious, and to a certain extent musical vibration of the air; but noise is merely a confused mixture of several discordant sounds; as for instance the dashing of the waves of the sea. A *single* oscillation or vibration is the *going* and *coming* motion of the particles of the sonorous body, or the act of moving or being moved with reciprocations, or the act of moving backward and forward like a pendulum. A *double* or *complete* vibration embraces a *going* and *coming* motion. The reader can easily test the oscillations by throwing a light powder on a sonorous body. This powder will assume a rapid motion, and thus the oscillations of the body will be made visible to the eye. Sound is commonly transmitted by the air; but independent of that medium, it is also propagated by vapor, gases, liquids, and solids. The reader will now understand that the oscillations of elastic bodies will only be productive of sound by having a material medium placed between the ear and the sonorous body, and this medium is the atmosphere, as mentioned above. In order to prove that sound cannot be propagated in a vacuum (space unoccupied by aerial matter), I refer to experiments made by aeronauts in high altitudes, where the report of a pistol, or the sound of the voice, is hardly audible, owing to the extremely rarefied air. To make this matter plainer, I will give here the account of an experiment I witnessed myself while attending lectures on natural philosophy by the celebrated Professor Braniss, at the University of Berlin, in Prussia. A bell was placed under the receiver of the air-pump, and struck incessantly by a small hammer put in motion by clock-work. As long as the receiver was full of atmospheric air, the sound of the bell under the strokes of the hammer was distinctly heard, but the more the air became rarefied, the more the sound lost its force, till it died off, when the receiver was exhausted.

Supposing we fill the receiver as soon as the atmospheric air is gone, with gas or vapor, the sound of the bell is again perceptible; from which we conclude that sound is transmitted by gases and vapors as by common air. Liquids have the same property, viz. of propagating sound. A diver at the bottom of a river can hear what is said on the bank. Put two elastic bodies in water, strike them against each other, and the sound is heard. In relation to solids, I have to remark, that they are such excellent conductors, that the slightest noise is heard at some distance. It appears, however, from experiments made by scientific men, that ground has the greatest conducting power. In the revolution of 1848 in Germany, I heard, by applying the ear to the ground at night, the cannon's roar of the contending parties at a distance of some 40 miles, as distinctly as possible; yes, often the footsteps of horses or men were heard at a great distance. According to historical accounts, the bombardment of Antwerpen in Holland, by the French, in 1830, was heard more than 300 miles.

The natural philosopher speaks of waves of sound, caused by the vibration of a sonorous body, giving a great motion to the surrounding air. The waves of air affording sound, differ from the undulations of water; as the air is elastic, its motion is not constituted of regular waves, but of vibrations, or *going* and *coming* motions, similar to those caused by sonorous bodies. Amplitude is the time intervening between every oscillation or motion. An undulation is constituted of two waves together; the length of the undulation is the space described by the sound during

THE MORMON.

the time of a complete oscillation of the body producing it. The more rapid the oscillations are, the more the length of the sound is decreasing. In relation to the motion of sonorous waves in a médium indefinite in extent, in all directions, I will give the following explanation. Suppose a centre of disturbance to be surrounded with a series of spherical waves alternately condensed and rarefied and caused by particles of vibrating bodies; these waves are contained between two concentric (concentric signifies having one common centre) surfaces, the radii (radius is the semi-diameter of a circle) of which will gradually increase; the waves, however, maintain the same breadth, and their mass is increasing in proportion to their receding from the centre of disturbance; hence the velocity of oscillation or vibration of the particles will gradually decrease, and the sound be less audible in the same proportion. Hence the alternately condensed and rarefied spherical waves will spread themselves through space, and become the medium of propagating sound. Supposing that at several points of space, the equilibrium of elastic bodies be disturbed at the same time, then each point will be surrounded with a system of waves analogous to the preceding. As soon as this phenomenon has taken place, all these waves are spreading themselves across each other, their length and velocity remain, however, in the same *status quo*. The existence of waves can be seen by disturbing smooth water at different points of its surface.

The intensity of sound is modified by various causes, so that the conducting power of an elastic body or solid is much diminished, so for instance by the density of the air in the place where the sound is produced, the direction of the current of the air, the vicinity of other sonorons bodies, the amplitude of vibrations, the distance of the sonorous body. 1. The force of sound depends on the density of the air in the place where it is produced. In high altitudes the human voice is scarcely audible, the report of a pistol quite faint. In atmospheric space full of hydrogen which is about fourteen times rarer than air, a sound is less heard, although the pressure may be the same. 2. The force of sound depends upon the direction of the current of the air. It is a well known fact, that the intensity of sound modified is by winds, by a change of the weather. When the air is calm, sound is much better transmitted from one point to another, than when windy. Is the air much agitated, then the sound is more heard in the direction of the wind, than in the opposite direction. 3. The force of sound depends upon the vicinity of other sonorous bodies. A string or chord of an instrument when stretched in free air, has but a very feeble sound when made to vibrate at a distance from any sonorous body, but if stretched above a sonorous case, as in the violin, guitar, it produces a full sound, on account of the case and the air vibrating in union with the string. 4. The force of sound depends upon the amplitudes of the oscillations of sonorous bodies. The greater the amplitudes, the more the sound is getting stronger and fuller. The connection existing between the force of sound and the amplitude of the vibrations is decreasing with the force of sound. 5. The intensity of sound is in the ratio of the square of the distance of the sonorous body from the ear viz at 4 rods distant, the sound is 16 times weaker than at *one* rod distant, at 6 rods distant, it is 36 times weaker and so on. This law is arising from the peculiar mode of the propagation of sonorous waves. As the force of the oscillations of the air, in every spherical wave, is in the inverse ratio of the radius of the sphere, so it is in regard to the force of sound.

The law, that the force of sound is in the inverse of the square of the distance, is not to be applied to sounds conveyed through tubes, especially cylindrical and straight ones. The sonorous waves when transmitted do not assume the form of increasing, concentric spheres, hence the sound may be transmitted to a great distance without having its force materially altered. The speaking tubes are well known, they are made of caoutchouc, and of small diameter, they run from one room to another through the walls of a house. The speaker at one end of the extremities of such a tube, is very distinctly heard at the other extremity. As sound travels over about 1,100 feet in a second, a distance of about 100 miles will be traveled over in 8 minutes. From scientific observations, it has been ascertained, that the velocity of sound in liquids is greater than in air, the velocity of sound in water being about 4,708 feet a second, so that its velocity is more than four times greater. By means of the longitudinal vibrations, Chladni has discovered, that wood has a velocity that is from 10 to 16 times greater than its velocity in air. As long as the developement of sonorous waves is not delayed, they are transmitted under the form of concentric spheres; but on meeting an obstacle, they come under the general laws of elastic bodies, viz. being thrown back upon themselves, they form concentric waves, which emanate as it were from a second centre on the other side of the obstacle, and this phenomenon is the so-callad reflection of waves.

The reflection of sound owa its existence to the two following laws:

1st. The angle of reflection is equal to the angle of incidence.

2d. The angle of reflection and the angle of incidence are situated in the same plane, which is perpendicular to the reflecting surface.

TO BE CONCLUDED IN OUR NEXT.

Honor to whom Honor is Due.

Elder G. F. A. Spiller writes us from St. Louis, July 18th, concerning the death of Elder George Baker, on board the Horizon. He speaks of him in kindly and becoming terms, and bears testimony to his faithfulness and dilligence in the Kingdom of God. He writes:

"He was indefatigable in the execution of the duties of his office, and strove with all the energy of his soul to extend the Kingdom of God. He was undaunted and unwearied in zeal to advocate and defend the principles of Heaven. He endured many privations by hunger, and suffered much from night exposure. To redicule and mobbing he was full proof, in fact every trial appeared to make him more earnest and devoted to the cause, justifying his oft repeated remark—"I live solely for the cause of God."

It was his principle to visit every house within the precincts of his mission, and hence he was the means of bringing a good number of people to the knowledge of the truth, and baptizing them into the Kingdom of God.

As a President he was affectionate and kind. He taught pure principles by precept and example, and never shunned to declare unto the Saints the councils of God, nor feared to deal with lovers of iniquity. The Saints under his charge spoke with pleasure of his excellent and instructive teachings combined with his commendable conduct. He always enjoyed the confidence of his President, lived a good man, and I am confident that he died a good man. His course was marked by truth and virtue."

Elder Angus M. Cannon writes us from Philadelphia, July 20, of the death of Bro. John Ritson. He says:

"I am sorry to inform you of the death of Bro. John Ritson, who departed this life on the 15th inst., at the age of 43 years and one month, after an illness of five days. He was a native of Kendall, Westmoreland, England, and joined the Church in the year 1846. He was ordained to the office of a Priest shortly after, and magnified his calling to the last.

"He emigrated to this place January 1855, where he tarried to procure means to prosecute his journey to the land of Zion, and held an honorable position in the Philadelphia branch.

"Bro. Ritson leaves a wife and four children to moura his loss, and having proved himself a true Saint, devoted husband, and affectionate father, he is not only missed by his bereived family, but by all Saints who knew him.

"It truly is a severe trial to have to part with a friend most kind and dear to us, through the power of death, but when we recollect that it is only for a short time, and know that he claims the promise of God to a part in the first resurrection—all is well."

It is very pleasing for us to record the virtues and faithfulness of our brethren. We trust in God, and look forward to a day of recompense, when those who have turned many from unrighteousness shall shine in the Kingdom of Heaven like the stars in the firmament above. Brethren, do well; be pure, be kind, and some will yet speak of you as the blessed of the Lord.

DOMESTIC SUMMARY.

Last Wednesday evening (23) the friends of Mr. Fillmore held a "Tremendous Demonstration" of "Unequalled Enthusiasm" at the Academy of Music, Fourteenth street. The speakers were loud in their laudations of their candidates and sanguine of ultimate success. On Thursday evening there was another Enthusiastic Demonstration in Brooklyn, "three stands" for the speakers, "whole acres of people" addressed and a torch light procession. Everything went on very lively.

George Wilson, the negro, who was lately condemned for the murder of Capt. Palmer, of the Eudora Imogene, was executed on Friday the 25th, at White Plains, L. I. He maintained his innocence to the last. The crowd gathered on the occasion were loud in their denunciation of the condemned and conducted themselves like a rowdy crowd.

Walker was inaugurated President of Nicaragua on the 12th inst. The whole vote for President was 21,000. He received 14,000, and the remainder was scattered between Rivas, Ferry, Jerez, and Salizar. Rivas still holds possession of the town of Leon, and many natives considering the inauguration of Gen. Walker an act of usurpation, have declared against him. Among the deserters are Col. Mender and Gen. Chillon. Much sickness prevailed among Walker's troops, and frequent desertions were taking place.

In Oregon Indian skirmishes continue. Col. Wright was not killed, as was previously reported. Col. Buchanan has had a battle with the Indians on the Big Meadows, in which forty Indians and ten whites were killed.

The Yreka *Union* states that full one-third of the crops and vegetation of Willamette valley was destroyed by grasshoppers, and that there was no prospect of an abatement of their ravages. Considerable districts of country were entirely bare of vegetation.

The starboard boiler of the Empire State burst on Saturday evening, while on her way from Fall River to this city. A number of persons were injured by inhaling the steam, six of whom subsequently died. Up to Tuesday in all fourteen persons had died through the accident.

On Friday last a train of six cars, on the Welden and Wilmington (N. C.) Railroad, was thrown from the track and turned bottom up. A number of passengers were more or less injured, but none fatally.

A large fire broke out in North street, Boston, destroying completely several dwellings. Estimated loss $75,000. It is rumored several lives were lost. A severe thunder shower passed over the town and vicinity on Monday. Several buildings were struck by lightning and the engine house of the Worcester Railroad Co. set on fire by it, at Watertown the steeple of the Othodox Church was blown down.

The steamer J. H. Larkin was destroyed by fire about ninety miles below St. Louis, on Monday morning. The boat and cargo are a total loss. The boat was valued at $100,000, and is insured in St. Louis offices for $50,000. Value of the cargo unknown.

Several persons died on Monday in this city from the exposure to excessive heat of that day.

Mr. Herbert has been acquitted of the murder of Keating at Washington.

The Districts of South Carolina represented by Messrs. Keitt and Brooks, have re-elected both gentlemen.

A young man named Jarbo was tried on Tuesday in the Criminal Court of Washington for the murder of one Nalley, by shooting him for the seduction of his sister, and was acquitted. The jury were only out about fifteen minutes, and on the announcement of the verdict the crowd expressed their joy by excessive applause and eagerly pressed forward to congratulate the avenger of his sister's wrongs. The result has produced general rejoicing.

There have been several fires in New York and Williamsburgh of considerable magnitude.

Gambling at Washington.

A correspondent of the Pennsylvania *Inquirer* makes some startling disclosures in regard to the prevalence of gambling at our national capital, particularly during the sessions of Congress, when there is a great influx of strangers. The writer says:

A stranger passing through Pennsylvania Avenue, at any hour between that when honest people go to bed, and that when the rosy tints on the eastern horizon betoken the coming dawn, will not fail to notice that the upper stories of almost every second house are brilliantly lighted, and he will either imagine that it is the custom of the people here, or else abandon speculation on the subject in despair. He must be a stranger in Washington indeed, if he arrive at any such conclusion. If he remain in the capital three days, he will most certainly be enlightened, and possibly to his own after regret.

"These brilliant lights, the existence of which almost do away with the necessity of street lamps, are evidences of one of the institutions of the federal city. In the march of improvement and the progress of civilization, the inhabitants of the District have demolished the slave pen, and to a great extent, abolished the lottery traffick, but the gambling rooms, from the dirtiest den to the most gorgeous saloon, are in full blast, and at least winked at if not legally authorized by the municipal government. The Avenue, from Willard's Hotel to the Capital gate, is literally lined with them, and it is estimated that there are at least five hundred resident gamblers, who live like princes upon the unwary novice or the more reckless *habitu* of these infamous resorts. It is often difficult to recognize this portion of the Washington gentry, except when engaged in the exercise of their professional talents, for their disguises are as numerous as those of a masquerade.

* * * * * *

The rooms, that is the more aristocratic ones, are furnished in a style of almost Eastern magnificence—attentive servants await on your every step—your appetite is tempted by a profusion of the rarest delicacies, and your palate by the most delicious wines. Everything that appeals to the external senses is calculated to 'lap one in Elysium,' but through and beyond all this, the sensitive heart experiences a sickening oppression, and before the mental vision appears, not only one, but an hundred ghastly skeletons at the feast.

There is no difficulty in obtaining access to most of the gaming houses in Washington. Into the more aristocratic ones you must be introducad by one who already has the *entree.* The playing rooms are chiefly up stairs, and you enter through a hall on the first floor, If you appear respectable, though an entire stranger, the porter admits you at once. A servant in waiting takes charge of your hat and cane, and then you are received courteously by the proprietor or his deputy, who chats familiarly with you on any subject except the business of his house, and you are immediately welcomed to the freedom of the establishment. You wander where you please, except into an occasional private room where is engaged a party who have not lost all sense of shame. No one interferes with you, nor are you urged to participate in the games constantly going on at the numerous tables. Take your stand where you please, you cannot fail to witness, in a few moments, the exhibition of all the passions engendered in these places, which have been so appropriately denominated "hells." That is the only word in our vocabulary which conveys an adequate idea of their character.

Yon will be surprised to recognize among the players men whom you have regarded as free at least from this peculiar vice, Professional men in high standing, government officials, merchants whose word in the business world is as good as their bond, Senators and Representatives—are all on a common level—but what a level!

* * * * * *

Later in the evening a magnificent supper is laid, to which all visitors have free access and then the players return to the tables, and keep up their games till the light of the new day eclipses that from the gaudy burners, when the gambling merchant, physician, lawyer, congressman, and the gambler *per se* (for they are all brothers and must be classed together,) retire to their respective abodes, some to congratulate themselves on their good fortune during the night, and others to gnash their teeth together in despair over their frightful losses."

FOREIGN SUMMARY.

There are no news of special interest from Europe save from Spain. In England Lord Palmerston and Mr. Dallas are likely to arrange matters—so it is rumored. The Queen reviewed 16,000 of her Crimean troops at Aldershott camp on the 16th, with the usual *eclat*. An explosion occurred at Cymmer coal mine, near Cardiff, and 110 men killed. Another case of poisoning by strychnine was creating great excitement at York. John Frost, the Chartist exile, had rejoined his family, residing near Bristol. No news from France.

A fearful riot had taken place at Newcastle upon Tyne, between the societies called Orangemen and Ribbonmen. The Orangemen had been commemorating the anniversary of the Battle of the Boyne by a dinner, and afterwards had a procession, when they were brutally attacked by the Ribbonmen, who were armed with swords, knives, pistols, bludgeons, &c. Several Orangemen were seriously wounded. It was estimated that from sixteen to twenty men had been more or less greatly injured.

Espartero tendered his resignation as President of the Council on the 14th. Another version, and the most likely, is that Queen Christina had got up some accusations against him in Paris, and through her influence Queen Isabella had ignominiously dismissed him. He got twenty-four hours to leave Madrid. Marshal O'Donnell has succeeded Espartero and remodeled the cabinet. Immediately on the new appointment insurrection broke out in Madrid, and the National Guards assisted the citizens in erecting barricades, and being attacked by the troops, fighting ensued in the streets for twenty-four hours, with much loss on both sides. On Tuesday, the 15th, at four o'clock, P.M, a suspension of hostilities was agreed to until five o'clock, to allow the insurgents to make their submission. At the expiration of this time fighting seems to have been resumed. The Queen presented herself to the combatants and a government despatch says she was respectfully received, but other statements say the Queen appeared on the Plaza in tears, and besought the combatants to cease, and that it was owing to her intercession the armistice of one hour was agreed to. Gen. Infante, President of the Cortes, commanded the insurrection. He assembled the minority of the Cortes, but O'Donnell caused them to be dispersed. The latter has appointed a new manicipality to Madrid, declared all Spain in a state of siege, dissolved the National Guard and called upon them to deliver up their arms. The insurrection was overcome on the morning of the 16th and quiet restored. The London papers publish private telegraphic messages reporting Saragossa and all Aragon in insurrection. All Aragon, it is supposed, means the large towns that have followed in the wake of Saragossa, with their respective garrisons. France is reported to have sent an army of observation to the frontier. Twelve pieces of artillery were in the possession of the insurgents at the Plaza Seltaldo, and were only recovered after some hours hard fighting.

The news from Italy continues to be of an alarming character. There are symptoms that sooner or later Austria and Sardinia will come to blows.

The Diver and the Treasure.

A True History of the Raising of the Safe of the Atlantic.

Our readers were several days since highly amused by the fanciful relation of the Detroit *Advertiser*, of the raising of the safe of the steamer *Atlantic*, sunk in Lake Erie, Aug. 20, 1852. This morning we were favored with an interview with E. P. Harrington, of Westfield, New York, the successful rescuer of the safe, and give the items of the occurrence, which, if it be devoid of wonderful meetings with "beautiful ladies" and "children," is, nevertheless, very interesting and true. Mr. Harrington has had three years' experience as a diver, and during the past winter has been engaged on the Mississippi in his business. Associated with him in this undertaking were Martin Quigley and Charles O. Gardner, of Chautauque, N. Y., and Wm. Newton, of Detroit. They proceeded in the schooner *Fletcher* to the locality of the steamer *Atlantic*, which lies about three miles from the extreme point of Long Point. They arrived there on the 18th of June, and that day was used in preparations. On the 19th Mr. Harrington, encased in Wells and Gowen's submarine armor, made his first descent. This armor is made of two layers of canvas and one of India-rubber, the rubber occupying the middle. It is loose and flexible, and of course resists no pressure. From in front of the mouth proceeds a tube composed of nine alternate layers of canvass and rubber, with a copper wire coiled inside to prevent collapse. This is flexible too, and, being as long as the depth to which the diver goes, and the upper end being in the open air, secures proper respiration. The aperture is 3-8 of an inch in diameter. A wreck-line had been previously dropped and rested against the side of the steamer.

Dressed as above described, with leaden shoes, and with leaden weights attached to his body, amounting in all to 248 pounds, with a rope round his waist, by which he could be raised to the surface, and a check, or signal line in his hand, the adventurous diver commenced his first descent. He was governed by the wreck-line, and struck the promenade deck about 40 feet aft the state room, where the Express Company's safe was, which was in the third state-room aft the wheelhouse on the larboard side. He remained on deck but one minute. After descending from 50 or 70 feet, depending upon the clearness of the air above, all is dark to the diver, and he is governed entirely by feeling. The romantic sights recorded by the *Advertiser*, are therefore without foundation. The greatest caution as to entangling lines, must be used, and Mr. Harrington went each time outside of the stanchions, moving, as he advanced, his wreck-line, so that with each dive he advanced nearer the state-room. The second dive he was three minutes upon deck, the third four; the fourth seven. On the 20th he made four dives, and the time on deck was respectively four minutes, seven minutes, and the next or eighth, six, at which time he reached the state-room. Previous to this he had all the time been groping about, and twice was on the hurricane deck, and once near the main deck. The 21st he made seven descents: times respectively, 4, 6, 5, 8, 5, 6 and 8 minutes, and during which he was busy in breaking in the room window, and breaking down the work on the side below it, and succeeded at last in getting a line fast to the ring in the lid of the safe, but finding the apperture he had made too small to allow the passage of the safe, ascended to wait till the coming day. On the 22d, the sixteenth dive, being the first that day, he was on deck seven minutes, during which time he sawed through the casing and pannel work and tried to break it off with his hand, but could not. The seventeenth he was on deck nine minutes, in which he fastened a line to the wood-work, and by it the men above pulled it off. The eighteenth and last descent he was on deck eleven minutes, and during it he succeeed in fastening a line to the end ring of the safe, and helping it out of the aperture, it was raised to the deck of the schooner. The perilous work was done, and the adventurous men, upon opening the safe, or rather iron chest, 28 by 18, by 16 inches in size, found themselves the possessors of about $5,000 in gold, and $31,000 in bills, a small portion of which were useless from the action of water and insolvensy of banks, and six watches, two of which were valuable gold ones. The chest contained papers for which the American Express Company paid a handsome salvage. The *Atlantic* lies careened, her larboard side being 175 feet, and the water on her starboard 160 feet deep. The safe was about 157 feet from the surface. Upon her deck Mr. H. found a light sediment of three or four inches in depth. He could, as we have said before, see nothing, and encountered nothing but the wood-work, chains, glass and the chest. The water was very chilly, and Mr. H.'s hands were so numb that he could not by mere feeling distinguish glass from wood. It was only by the former's breaking that he knew the material. He thinks his strength when below not more than one tenth that he has when in the open air. He suffered but little from the pressure except two or three times, when such was the rush of blood to the head that, as he says, he saw "bright flashes in his helmet, like electric sparks."

We have been thus accurate, from justice to Mr. H., who has thus accomplished a feat never before, we believe, successful.* He is a candid, fair-spoken man, and is not a little mortified that any one should have so misrepresented the matter to the editors of the Detroit *Advertiser*.—[*Cleaveland Herald, July* 8.

*We have seen this statement contradicted by another diver who was a much longer period under water on that same vessel, and who states likewise that it was to some of his operations there that the present diver was successful.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, July 25, 1856.

The Senate passed six private bills, and one providing for the compulsory prepayment of postage on all printed matter.

A motion was made and agreed to, that the Senate adjourn till Monday. Adjourned.

HOUSE OF REPRESENTATIVES.

A message was received from the President recommending an appropriation of $250,000 to complete the purchase of the building in Philadelphia for the post-office there, and $50,000 for fitting up the same.

The House considered and passed twenty private bills, including the Senate bill for the relief of the widows and orphans of the officers, and seamen, and marines of the sloop-of-war Albany and the brig Porpoise. The bill provides that the 18th of April and the 29th of June, 1855, shall be taken as the days on which the vessels were lost, and from which the pensions shall commence.

HOUSE OF REPRESENTATIVES.

July 26. 1856.

The House was engaged in the consideration of private bills.

SENATE. July 28.

The bill to amend the Diplomatic and Consular system was taken up, considered and passed.

On motion of Mr. Pugh, a resolution was adopted, requesting the President to inform the Senate whether any application had been made to him by the Governor of California to maintain the laws and peace of that State against the usurped authority of the Vigilance Committee of San Francisco, and also to communicate whatever information he may have respecting the Vigilance Committee.

The bills making appropriations for the construction of harbors at the mouths of Grand River and Black Lake, Michigan, were passed. Adjourned.

HOUSE OF REPRESENTATIVES.

The House passed by a vote of 117 against 48, the bill appropriating $200,000 for continuing the improvements of the Des Moines Rapids in the Mississippi River.

Mr. Dunn moved to take up the Senate's bill providing for the admission of Kansas into the Union, his intention being to offer a substitute reorganizing the territory, restoring the Missourri Compromise, and dismissing indictments for treason, etc.

The motion was negatived by a vote 103 against 72—not two-thirds.

The House then went into Committee of the Whole on the Armory appropriation bill.

Mr. Sherman offered an amendment, that no part of the military force of the United States shall be employed to aid in the enforcement of the alleged laws of the Legislative Assembly convened at Shawnee Mission, until Congress declares whether those laws were passed by the Legislature chosen in conformity with the organic law; and until Congress so declares that it shall be the duty of the President to use the military force to preserve peace, suppress insurrection, repel invasion, and protect the persons and property of the citizens of the Territory, on the highways of Missouri, and elsewhere against the unlawful search and seizure, and that the President disarm the present militia, recall all United States arms, and prevent armed men from going into the Territory to disturb the public peace, or enforce real or pretended laws.

The Chairman, Mr. Lester, decided the amendment out of order, but was overrulled by a majority of two. Mr. Sherman's amendment was adopted.

In the evening recess some honorable members spoke about their respective political platforms. Did no business. Adjourned.

SENATE. July 29.

The Senate refused to order the engrossment of the bill appropriating $75,000 to test the practicability and usefulness of Richardson's atmospheric telegraph.

The internal improvement bills on the calender were then considered. Adjourned.

HOUSE OF REPRESENTATIVES.

The House proceeded to act on the various amendments, reported from the Committee of the Whole to the Army Appropriation bill.

The House concurred in Mr. Sherman's amendment, offered yesterday. The bill was then ordered to be engrossed.

On motion of Mr. Dunn, of Ind., the House reconsidered the vote by which was referred to the Committee of the Whole on the State of the Union the bill to amend certain acts of the Legislative Assembly of Kansas, and secure to the citizens of that Territory their rights and privileges.

Mr. Dunn submitted a substitute, re-organizing Kansas, and providing the usual Territorial machinery.

Mr. Sneed, of Tenn., moved that the bill be laid on the table. Motion lost.

Mr. Dunn's substitute was then agreed to, and the bill thus amended passed.

Adjourned.

SENATE. July 30.

The Senate took up the bill to regulate the compensation of members of Congress.

Mr. Callamer proposed a substitute providing that they shall receive for attendance at the Sessions 25 per cent. additional to what they are now entitled to by law.

The bill was referred to the Committee on Finance.

The bill continuing the improvements in the harbor of Newark, New Jersey, gave rise to an animated debate, involving the entire scope of such questions.

Without disposing of the bill the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The House discussed the bill providing for a settlement of the claims of officers of the Revolution and the widows and orphans of those who died in the service of the country, and the bill was then passed.

The Kansas contested election case was postponed until to-morrow.

The bill expediting the issuing of patents for confirmed land claims of California was debated, and tabled by three majority.

The Fortification Appropriation bill was taken up and discussed, and pending which the House adjourned.

TELEGRAPHIC.

Tornado at Cincinnati, &c.

CINCINNATI, July 30, 1856.

Almost a tornado occurred here yesterday afternoon. Rain fell in torrents. Trees were uprooted and awnings demolished. On Third street some buildings were blown down, killing one man and wounding five or six others.

General Tom Thumb has had his valuable box of jewels and presents stolen, valued at $20,000.

Terrific Storm and Marine Disaster.

PROVINCETOWN, July 30, 1856.

A letter from Green Island, Straits of Belle Isle, dated July 7, speaks of a terrific storm whic occurred there July 1, during which, at that place, twenty-nine vessels went ashore, and three vessels off Dog Island were lost, with all on board. Only two of the vessels that went ashore are named—the brig Samuel Cook and the schooner Sarah Louisa. Three hundred and fifty-four men were living in tents on Green Island. Only one vessel there had ridden out the gale in safety.

Severe Storm at Carlisle, Pa.

CARLISLE, Pa., July 30, 1856.

A very heavy rain and thunder storm occurred here last night. Five barns and one dwelling were destroyed by lightning. The barns were filled with the entire crops. The losses are heavy. Other losses are reported in the county.

Storm in the South.

WASHINGTON, July 30, 1856.

A terrific thunder storm raged here for an hour this evening. The only damage as yet known is the striking of the engine house of the Baltimore and Washington Railroad Company, the frame projection of which was entirely burnt.

BALTIMORE, July 30, 1856.

The storm has also been very severe here, but we hear of no damage.

Sentence of Death.

MONTREAL, July 13, 1856.

Corrivean, who murdered Miss Todd, at St. Homar, in January, 1855, was this morning sentenced to be hung at Quebec, on the 26th of September.

Change of Meeting-place.

The Latter Day Saints will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

The public are respectfully invited to attend.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

United States Mails Salt Lake City.

POST OFFICE DEPARTMENT, MAY 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;

Arrive at Salt Lake City on the last day of the month at 8 a m;

Leave Salt Lake City on the second day of every month at 8 a m;

Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried (the whole mail required to be taken each trip,) and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guarantied by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December, 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, of *pro rata* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "Second Assistant Postmaster General," superscribed "*Proposals for Salt Lake City Mails.*" JAMES CAMPBELL, Postmaster General.

J. D. M'AULIFF, CARRIAGE MANUFACTURER, Cor. 21st Street and Franklin Avenue, ST. LOUIS, MO.

Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25–1y

New York Wholesale Price Current.

Corrected to July 31, 1856.

Article	Price
Ashes—Pot..........per 100 lb.	6 25 a — —
Pearl..........	— — a 7 75
Candles—Stuart and Bussing's best, assorted..........per lb.	— a —
Ordinary..........	— a —
Candles—Sperm..........per lb.	— a 40
Adamantine..........	23 a 25½
Mould, tallow..........	12 a 14
Coffee—Java, white..........	14 a 15
Mocha..........	15½ a —
Laguayra..........	— a 11½
Maracaibo..........	— a 11½
St. Domingo (cash)..........	10 a 10½
Drugs and Dyes—Alcohol, pr. gal.	— 82 a — 88
Alum..........per lb.	— 2¼ a — —
Arrowroot..........	— 48 a — —
Arsenic, powdered..........	— — a — 2½
Assafœtida..........	— 6 a — 25
Borax, refined..........	— 27½ a — 28
Brimstone, American, roll..........	— 2½ a — 2½
do crude..........per ton.	28 — a — —
Camphor, crude..........per lb.	— — a — 23
do refined..........	— 34 a — —
Castor Oil, No. 1..........	— — a — 85
Chlorate Potash..........	— 35 a — 37½
Cochineal..........	1 15 a 1 20
Copper—sheathing..........per lb.	— 23 a — 27
Copperas..........per 100 lb.	1 50 a — —
Cream Tartar..........per lb.	— — a — 28
Gum Arabic, picked..........	— 10 a — 33
Gum Copal..........	— 40 a — 50
Gum Myrrh, Turkey..........	— 10 a — 25
Iodine, resublimed..........	5 — a 5 25
Ipecacuanha..........	1 37½ a 1 50
Madder..........	— 11½ a — 12
Magnesia..........	— 14 a — 35
Do calcined..........	— 30 a — 35
Nutgalls, blue Aleppo..........	— 18 a — 19
Oil Anis..........	4 50 a 5 —
Oil Bergamot..........	2 12½ a — —
Oil Cassia..........	— — a 3 62½
Oil Lemon..........	2 — a 2 10
Oil Peppermint..........	2 75 a — —
Opium, Turkey..........	— — a 5 12½
Otto Rose..........per oz.	3 50 a 6 50
Oxalic Acid..........per lb.	— 27 a — 29
Phosphorus..........	1 5 a 1 10
Quicksilver..........	— 43 a — 45
Rhubarb, China..........	90 a 1 —
Saleratus..........	— — a — 7
Sal Ammoniac, refined..........	— 10½ a — —
Senna..........	— 12 a — 14
Shellac..........	— 11 a — 14
Sugar Lead, white..........	— 14 a — 15
do brown..........	— 9½ a — 10
Sulphate Quinine..........	— — a 2 50
Tartaric Acid..........	— 44 a — 45
Verdigris..........	— 43 a — —
Vitriol, blue..........	— 10½ a — 11
Dye Woods—Camwood..per ton..	1 — a 1 10
Fustic..........	27 — a 29 —
Logwood..........	17 — a 28 —
Flour—State, common...per bbl.	6 16 a 6 35
Michigan and Indiana..........	6 — a 6 80
Genesee, extra..........	6 75 a 8 25
Rye Flour..........	2 50 a 4 37
Corn Meal..........	3 — a 3 25
Fruit—Raisins..........per box.	— — a 3 62
Raisins, layers..........	3 75 a 3 87½
Currants..........per lb.	— 22 a — 23
Glass (American window)—	
6x8 to 8x10..........per 50 feet.	3 25 a 2 50
8x11 to 11x16..........	3 75 a 2 62½
11x17 to 12x18..........	4 — a 3 —
20x26 to 24x30..........	5 50 a 4 25
31x40 to 34x46..........	8 — a 7 50
Grain—Wheat..........per bush.	1 50 a 1 80
Corn, round yellow..........	— 62 a — 63
Barley..........	1 12 a 1 18
Oats, Western..........	— 43 a — 45
Beans..........	1 75 a 2 12½
Gunpowder..........per 25 lbs.	3 50 a 6 50
Indigo..........per lb.	— 75 a 1 40
Iron—Pig, Eng., Scot....per ton.	30 — a 32 50
Bar, Eng. refined..........	67 50 a 72 50
Sheet, Russia, 1st quality..per lb.	— 17 a — 17½
Sheet, Eng..........	— 3½ a — 4½
Lead—Galena.......per 100 lbs.	6 75 a 7 —
Sheet and Pipe..........	— 8½ a — —
Leather..........per lb.	20 a 31
Molasses..........per gal.	39 a 52
Nails—Cut, 4d and 6d..........per lb.	4½ a —
Wrought, 6d and 20d..........	6 a 7½
Oils—Olive..per bskt., 12 bottles.	3 31½ a 3 62½
Olive, in casks..........per gallon.	1 20 a 1 25
Linseed..........	— 81 a — —
Whale..........	— — a — 85
Lard, winter..........	— 90 a — 95
Paints—Lead, red, Am....per lb.	— a — 8½
Lead, white, Am., in oil..........	— — a — 9
Lead do do dry..........	— 8½ a — —
Ochre, yellow, French, dry..........	1 — a 1 62½
Ochre, in oil..........	— 4 a — 6
Spanish Brown, dry.......per cwt.	— 60 a — 75
Litharge..........per lb.	— — a — 8½
Vermilion, Chinese..........	— 90 a 1 05
Venetian Red..........per cwt.	2 — a 2 37½
Rice..........per 100 lbs.	3 50 a 4 37½
Saltpetre..........per lb.	8 a 16
Seeds—Clover..........per lb.	— — a — 14
Flax, American, rough..per bush.	2 — a 2 10
Linseed, Calcutta..........	1 85 a — —
Soap—New York..........per lb.	4 a 7
Castile..........	10½ a 11
Spices—Ginger, Race..........per lb.	6 a 6½
Mace..........	74 a 76
Nutmegs..........	— a 87½
Pepper..........	— a 11½
Pimento..........	11½ a —
Cloves (cash)..........	12½ a 13
Sugar—New Orleans..........per lb.	7 a 9
Havana, white..........	9 a 9½
do brown..........	7½ a 11
Stuart's crushed..........	— a 12½
Sumac, Sicily..........per ton.	72 50 a 82 50
Teas—Gunpowder and Imperial..per lb.	35 a 75
Hyson..........	30 a 80
Young Hyson..........	32 a 70
Hyson Skin..........	20 a 85
Black..........	22 a 50
Tin—Banca..........per lb.	— a 31½
Straits..........	29 a 29
Plates..........per box.	9 — a 10 50
Tobacco..........	7 a 43½
Turpentine..........per 280 lbs.	3 62½ a — —
Tar..........per bbl.	3 — a 3 25
Spirits Turpentine...per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 8 Throstle Frames, 132 Spindles each, 8 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. H. YOUNG, Westport, Conn.

Refer to the Editor of The Mormon.

WILLIAM N. WHITE & CO., Wholesale and Retail Dealers in FANCY AND STAPLE DRY GOODS, CARPETS, OIL CLOTHS, MATTINGS, &c., 120 Verandah Row, Fourth Street, ST. LOUIS, MO. mh29–3m

McBRIDE & BOWEN, COUNCIL BLUFF CITY, IOWA., EMIGRANTS' STORE. Corner Broadway and Pearl St., opposite Pacific Hotel.

Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented. mh22–3m McB. & B.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là. dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains-par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh22

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS. fe17

'OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, F's & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts., ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
In packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

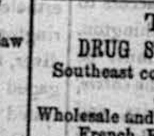
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y


J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No.—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged. d22

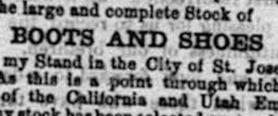
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

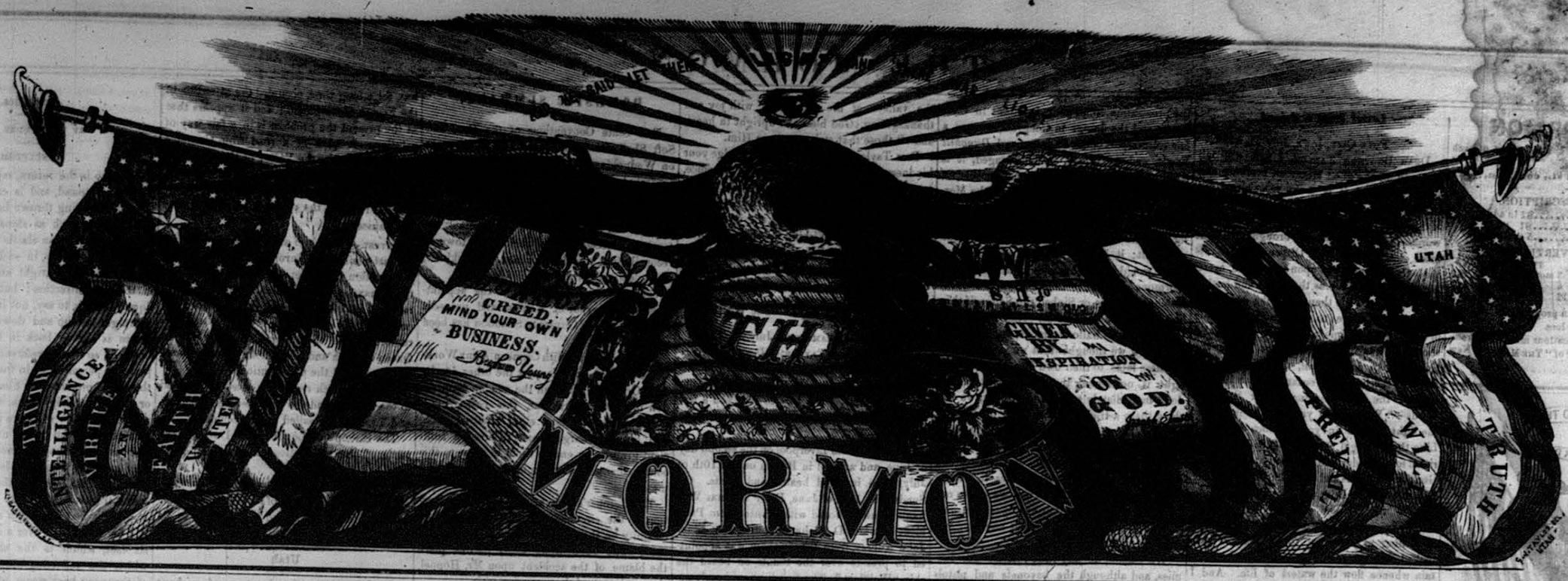
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl,
NEW YORK.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je8

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 25. NEW-YORK, SATURDAY, AUGUST 9, 1856. PRICE FIVE CENTS.

Poetry.

Farewell to Thee, England.

BY MISS IDA. E. REDDING, EN ROUTE FOR UTAH.

Farewell to thee, England—bright home of my sires,
Thou pride of the freeman and boast of the brave,
I have lov'd thee—and never till being expires
Can I learn to forget thee, thou star of the wave,

Farewell to thee, England, a long, long farewell,
To every dear scene of my infancy's hours,
Ne'er more shall I roam through each moss-covered dell,
Nor pluck the sweet gems of thy blossomy bow'rs.

Farewell to thee, England, and farewell to all
Whose love hath yet hallow'd my pathway below,
Though sadly I leave thee, I would not recall
One hour of the past for the present to know.

Though sorrow may cast its deep shadow o'er my soul,
When mem'ry recalls one dear form to my mind,
And anguish of spirit which passeth control,
May crush the lone heart where that form is enshrined.

I wish not to linger thy beauties among,
I dare not be false to the God I adore,
Henceforward my lyre to His praises is strung,
And to Him I relinquish those memories of yore.

Yes, England, I leave thee, all dear though thou art,
A country more precious lies over the wave,
With hope for thee, Albion, I turn to depart,
God guard thee my country—protect thee and save.

The rose of thy beauty may fade from thy brow,
The day of thy glory in darkness decline,
Yet a halo of splendor encircles thee now,
Which in regions immortal more brightly shall shine.

There are hearts on thy bosom shall hallow thee yet,
There are spirits too noble, and feelings too pure,
There are creatures too worthy for God to forget,
Whose love like His goodness will ever endure.

His blessing be on thee—thou land of my sires,
Thou pri le of the freeman, and boast of the brave,
I have loved thee—and never till being expires
Can I learn to forget thee—thou star of the wave.

Harmony of Color in Dress.

M. Chevreul, the French philosopher, has lately written a volume on the principles of harmony and contrast of colors, and their application to the arts. A few hints, grounded on the same general principles, as to the effect upon ladies' dress, will not be thrown away, and may interest our readers, as no American writer, so far as we know, has attempted to elaborate the subject.

It must be borne in mind, that one color placed beside another receives a modification from it. We do not mean to say that the two colors, or rather the two material objects that present them to us, have a mutual action—either physical or chemical: we refer to the modification that takes place before us when we perceive the simultaneous impression of these two colors.

To illustrate this—notice a fact well known among Parisian merchants, viz: that if a purchaser has looked for a considerable time at a yellow fabric, and is then shown orange or scarlet stuffs, he is apt to take them for amaranth red or crimson; for there is a tendency in the retina, excited by yellow, to acquire an aptitude to see violet; whence all the yellow of the scarlet or orange stuff disappears, and the eye sees red, or a red tinged with violet.

Or if a buyer has shown to him, one after another, fourteen pieces of red stuff, he will consider the last six or seven less beautiful than those first seen, though the pieces be identically the same. The cause of this error of judgment is, that the eyes, having seen seven or eight red pieces in succession, are in the same condition as if they had regarded fixedly during the same time a single piece of red stuff; they have then a tendency to see the complimentary color of red; that is, green. This tendency enfeebles the brilliancy of the red of the pieces seen later. In order that the merchant may not be the sufferer by this fatigue of the eyes of his customer, he should take care, after having shown the latter several pieces of red, to present to him some pieces of green stuff, to restore the eyes to their normal state. If the sight of the green be sufficiently prolonged to exceed the normal state, the eyes will acquire a tendency to see red; then the last pieces will appear more beautiful than the others.

Scherffer, in 1754, gave great precision to the phenomena relating to successive contrast in demonstrating that a given color produces an accidental color; the same which is called its complementary. Œpinus, Darwin, Count Rumford, and other scientific men, have handled this subject. We shall merely, by way of explaining our intended application, mention what colors are complementary to others. Blue is the complementary of orange; orange of blue. Red is the complementary of green; green of red. Violet is the complementary of greenish yellow, and that of violet. Indigo is the complementary of orange yellow, and that of indigo. The same principle prevails in the diversified shades and combinations of these colors.

A green, therefore, tends to color the space near it red; an orange, blue; a violet, greenish yellow; an indigo, orange yellow, and *vice versa*, etc., etc.

Now, for the application to the dress of our fair friends. The color of light hair being essentially the result of a mixture of red, yellow and brown, it may be considered a very pale orange brown; the color of a blonde complexion, though of a low tone, is analagous to it, except in the red parts. A pale orange being then the basis of the tint of the hair and complexion of a very fair woman, the color nearest its complementary is sky-blue; known to accord well with blondes. On the other hand, yellow, and red more or less orange, are known to accord favorably with brunettes and black hair, in which type of female beauty the harmonies of contrast predominate over the harmonies of analogy.

Pink-red cannot be put in contact with the rosiest complexions without diminishing their freshness; it is, therefore, necessary to separate the pink from the skin, as by a border of tulle which produces the effect of gray by the mixture of white threads which reflect light, and the interstices which absorb it. Dark-red being higher, is less objectionable, as it tends to impart whiteness to the skin by contrast of tone.

A delicate green is favorable to fair complexions deficient in rose; but not to a deep color in the cheek; a dark green is better for complexions that have a tint of orange mixed with brown. To such, yellow imparts a rose hue, and, therefore, suits brunettes.

A violet drapery, imparting greenish yellow tint of a brown complexion, is one of the least favorable colors, when the hue is not sufficiently deep to whiten the skin by contrast of tone. Blue imparts orange, which is capable of allaying itself favorably with light flesh tints; but is not becoming to brunettes, as they have already too much of orange. Orange makes fair complexions blue, whitens those which have an orange tint, and gives a green hue to those of a yellow tint.

White exalts all colors by raising their tone; consequently it is unsuitable to those complexions which have the least disagreeable tint. But draperies of thin muslin or lace have a different effect. They appear more gray than white, like the tulle aforementioned. Black draperies, lowering the tone of the colors with which they are in juxta-position, whiten the skin; but the rosy parts distant from the drapery appear redder relatively to the white parts contiguous to the black.

It will be seen, in accordance with these rules, that a pink bonnet or head-dress too small, or too much thrown back to reflect colored rays, will impart to the skin feebly lighted by daylight, a slight tinge of green; a green imparting pink in a greater proportion, a yellow head-dress will give a sensible tint of violet; a violet a feeble yellow; a blue will give a slight orange; an orange a faint blue, etc.

It follows, then, that a fair complexion is suitable to a black bonnet with white feathers and white roses, or red flowers; or a light blue, or green bonnet. The blue may be trimmed with white, and in many cases with yellow and orange flowers—but not with rose or violet; the green can be ornamented with white, rose-colored, or red. Bonnets of gauze, crape or lace, are suitable to all complexions, and flowers of white, rose, or blue, accord with the white. A pink one must not be too close to the skin; if the hair does not produce sufficient separation, the distance may be increased by a wreath of white flowers with green leaves. A red bonnet is not advisable, except when it is desirable to diminish too warm a tint in the complexion; neither yellow nor orange-colored should be prescribed for a blonde, and she should be very reserved in the use of violet.

For the brunette, a black bonnet, a head-dress may be advantageously trimmed with white, red rose, orange or yellow; one of white crape or lace, with the same, rather than with blue. Bonnets of pink and red are becoming when the hair separates them as much as possible from the complexion. White feathers accord well with red; and white flowers, with plenty of leaves, have a good effect with rose. A yellow bonnet suits a brunette, receiving violet or blue trimmings with advantage; but the hair must interpose between it and the complexion. Green or blue are seldom admissible for dark beauties. A violet is hardly ever suitable; but may be tolerated if not only the hair, but yellow accessories, interpose between it and the skin.

Whenever the color of a bonnet or head-dress does not realize the intended effect, even when separated from the complexion by large masses of hair, it will be advantageous to place between the hair and it, ribbons, wreaths, detached flowers, etc., of a color complementary to that of the bonnet. Trimming of the same tint should be placed outside.—*New York Sun.*

The New Female Encroachment.

It has increased, it is increasing, and ought to be diminished. What! The power of the Crown!" Bah! It is a much greater matter than the power of the Crown, much more encroaching. It pushes us from our stools. It threatens to leave us no place in the social system. The world is not wide enough for it and us. Where is it to end? What is to restrain it? What to curtail it? Will no bishop raise his voice against it? Alas! a bishop has been totally lost in it. The holy man was sitting as near it as the magnitude of the thing allowed, it gradually enveloped him in its voluminous folds, he disappeared, and has never been heard of since. That advertisement in the second column of the *Times* related to the unfortunate lost prelate. A drawing-room now looks like a camp. You see a number of bell tents of different colors, the poles sustaining them appearing at the summit. These are the signs of habitation. You see who lives in a particular tent, but the whereabouts is not easy to determine.

Broughams must soon be abandoned. It now fills a Brougham, overlapping at the windows, and still in the course of aggrandisement. Omnibuses will soon be in requisition to afford the necessary space, or perhaps even houses on wheels, like the caravans for shows and wild beasts. Certainly there is a law in fashions if one could but find it out. They have their cycles like storms, and science might calculate the periods of their recurrence. Invention or fancy there is none in fashion, nothing is new. An old thing comes in again. Thus the hoop comes in again in rather an aggravated shape of enormity. But if there be an expansion in one quarter, be sure there will be contraction in another, for such compensations belong to the scheme of things. Thus, while the bonnet has been dwindling away, the petticoat has been expanding, engrossing, and pervading all space. The one is mathematically the complement to the other. The bonnet is now hardly visible to the naked eye, while the petticoat fills the view like a mountain of millinery. The curious thing is, that while the bonnet has been getting smaller and smaller, and reduced to a mere speck, the price has not undergone the desireable proportionate diminution, and husbands and fathers have only been certified that their wives and daughters still wear such articles by the very handsome price they still pay for them. If you complain you do not see it on your wife's head, be consoled—you will see it in ample dimensions in the bill. The consummate malignity is this—that as the price of the bonnet is in inverse proportion to the size, so that, if reduced to a spangle, it would be at the maximum price, the cost of the voluminous petticoat is in direct proportion to the magnitude. The ebbs and flows of the bonnet and petticoat are as regular as those of the opposite ends of the globe. When the one is waning the other is increasing, and so on. When bonnets were worn considerable larger than coal scuttles, but of the same fancy and figure, petticoats were so scanty and so short as to give assurance to the world that ladies had feet and ancles, the evidences of which have lately disappeared. And so it will be again. And when the enormity of the petticoat has exceeded all bonds of endurance, when things have come to such a pass, where pass is none, that one lady exclusively fills and occupies one moderately-sized room, the thing will begin to shrink and go to bonnet instead, and it will be all top instead of what it is now, which is quite the reverse. Glad are we to see that *Punch* has taken the petticoat in hand, and called upon the interference of the police to suppress the enormity. And surely there must be powers of repression under the Building Act. But if not, the case of obstruction is clear, tangible, most tangible, and removable by law under the Police Act. So, ladies, look out.—[*London Examiner.*

History of French Inundations.

The *Sicele* contains rather an interesting article apropos to the late floods, in which an account is given of the most famous inundations that, during one thousand years, from the sixth to the fifteenth centuries, were noted by the chroniclers of France. In the capitularies of Charlemagne there is a long passage, as it seems, consecrated to the development of all the reasons existing for the necessity of building up what are in that age already termed the "Levees de la Loire."

The first inundation mentioned by a historian is in the year 580, during the reign of Childebert. The Rhone and the Saone upon this occasion rose to such a height that the walls of the town of Lyons were overthrown, several edifices destroyed, and the adjoining provinces completely submerged. Twice within the next six years, in 583 and 586, the town of Paris was overflooded by the Seine, and two bridges were entirely swept away. Of these events the recital is to be found in the pages of Gregory of Tours.

During the two centuries and a half (till 821) little or nothing is heard of the infliction; but at this period, and again sixty-five years later (in 886,) Paris is laid under water by a formidable rise of the Seine, which produced horrible disasters. In 1037, again at the distance of a century and a half, took place an overflow of its banks by the Loire, which the historians of the time characterize as an awful visitation of Divine wrath. In the next century, (1195,) a long succession of diluvian rains caused floods over the whole country; and in Paris, for instance, all the bridges were carried away, and Philip Augustus and his son were forced to fly the royal residence, then situated in the "Cite," and take refuge in the Abbey of St. Germain, placed on the rising ground which terminates at St. Etienne du Mont; and here the King followed barefoot a procession which was made in order to obtain the cessation of the scourge.

The thirteenth century is the one in which the greatest number of inundations are to be remarked; and it is asserted that afterwards, no age counts so many until our own, the nineteenth. No less than seven times between 1206 and 1296 (a space of ninety years) does France suffer from this awful misfortune; in 1206, 1214, 1232, 1242, 1280 and 1296; and in many of these instances various towns were rendered totally inaccessible for days, and the loss of human life was horrible to think of. In the year 1373 Paris was completely flooded by a rise of the Seine, and the quarters of Saint Denis, Saint Antoine, and Saint Honore (existant then, all three) were only to be reached by boats. In 1408 the same infliction was again felt; and while Paris was lying under the waters of the Seine, Lyons had upwards of two hundred houses swept away by the Rhone and the Saone, and Charles V. granted to the Lyonese an exemption from taxation for four years. Later in this same fifteenth century, in 1414, in 1428, and in 1427, almost every river in France rose, sweeping away dwellings and harvests; and the overflow of the Seine was accompanied by a curious circumstance. On the 23d of June—the eve of St. John the Baptist's-day—the traditional fire had been lighted by the townsfolks of the Place de Grève, nothing suspecting what was impending, when the river rose so suddenly, that the fires were extinguished before any one had time to guess at what had happened.

A vain man's motto is, "win gold and wear it;" a generous man's "win gold and share it;" a miser's "win gold and spare it;" a profligate's "win gold and spend it;" a broker's win gold and lend it;" a fool's "win gold and end it;" a gambler's "win gold and loose it;" a wise man's "win gold and use it."

"Fort Vigilance."

The headquarters of the Vigilance Committee are continually being strengthened by additional fortifications and defensive weapons. In addition to the sand-bag breast-work thrown up to protect the approach from Sacramento street, we notice that one, equally formidable and extensive, has been erected so as to guard the entrance to the rear of the rooms in Halleck street, out of Davis. These breast-works will be of great service in case of an insane attack by the Governor's straggling army. Behind these fortifications are stationed powerful cannon, which are so arranged as to rake every possible approach to the rooms.

For the benefit of those at a distance, who know nothing of these head-quarters except what they read in the papers, we feel inclined to give, in detail, a description of the locality. The rooms are embraced in the block bounded by Front, Davis, California and Sacramento streets, having an entrance from, and fronting on, the latter. The square is 275 feet each way, and is covered with two story brick buildings, and is about one block from the water of the bay. The rooms, proper, are upon Sacramento street, and embrace about 100 feet frontage in the centre of the block. This front is protected by a sand-bag breastwork, which is thrown up about 10 feet high, 6 feet thick, and 20 feet from the building. A narrow passway through this fortification admits members to the retreat, from which ingress is made into the buildings. There are guards stationed at the pass through the breast-work, and also a double set at the entrance to the doors, as well as another at the stairway that leads to the second floor, where the different departments and cells are located. A small street, called Halleck street, puts into the centre of the block, from Davis street, which admits of a rear entrance to the rooms, and which is baricaded by sand-bags as stated in the first part of this paragraph.

Upon the second floor the apartments cover more space than upon the first, as they have opened communication with several adjoining buildings, by making doorways, so that they must now occupy nearly or quite one half of the entire block upon the second floor. The ground floor is used for the field pieces and heavy ammunition, while the small arms are nicely arranged in convenient racks above. The heads of departments and different inferior offices, and the Executive Committee rooms, as well as the prisoners' cells, are on the second floor.

Upon the roof is placed, in a conspicuous position, an alarm bell of about 700 pounds weight, as well as several pieces of cannon, which overlook the different streets. Nearly all the stores in the block are occupied as usual, by business houses, and their transactions go on uninterrupted. The corresponding block upon the opposite side of Sacramento street is vacant, having been burnt over a few months since. The adjoining blocks on the other sides, except on the last, are composed of solid brick and masonry work, thus preventing any possibillity of firing the buildings by the opponents of the Committee. About one hundred guards are kept constantly on watch, to protect the rooms and property of the Committee.

Such is a faint outline of the Vigilance Committee headquarters in San Francisco, the centre of more power and terror to evil-doers than all the courts or Governors of California; because it has, to aid its physical strength, the entire moral force of the State. There is more confidence reposed in its action than in all the legal tribunals we have ever had among us.—[*California Paper.*

Martin, the Painter.

While Martin, the painter, was unknown and engaged on his first great work, his means were so exhausted that he was one day reduced to the last shilling he had kept for some time, because it was a bright one. With it he went to a baker's shop to buy a loaf of bread. The loaf was purchased, the last shilling paid, and the change about to be handed to the artist, when the baker snatched the loaf from the starving man, and gave him back his shilling, because it was a counterfeit. Martin, upon this, was utterly broken down. He went to his humble lodging, and having at the bottom of his trunk found some crusts of bread, with which he sustained his existence, he set to work again at his picture. He struggled on till the picture was finished and exhibited, and in less than a week after its exhibition he was famous. That picture was "Belshazzar's Feast."

Dimensions of the American Lakes.

The latest measurements of our fresh water seas are as follows:

The greatest length of Lake Superior is 335 miles, the greatest breadth is 160 miles, mean depth 998 feet, elevation 627 feet, area 32,000 square miles.

The greatest length of Lake Michigan is 360 miles, its greatest breadth is 108 miles, mean depth 900 feet, elevation 687 feet, area 23,000 square miles.

The greatest length of Lake Huron is 200 miles, its greatest breadth is 169 miles, mean depth 800 feet, elevation 574 feet, area 20,000 square miles.

The greatest length of Lake Erie is 250 miles, its greatest breadth is 80 miles, its mean depth 200 feet, elevation 555 feet, area 6,000 square miles.

The greatest length of Lake Ontario is 180 miles, its greatest breadth is 65 miles, its mean depth is 500 feet, elevation 262 feet, area 6,000 square miles.

The total length of all five is 1584 miles, covering an area altogether of upwards of 90,000 square miles.

Have Mercy on the Children.

The *Independent*, in an article on the phyical degeneracy of the American people, speaks as follows:

The child will govern too much. If they do not choose to go to bed they sit up; if they choose certain articles of food they must have them, parents forgetting that instinct is no safe guide in a child, whatever it may be in an animal. So we see them in this delicate organization, keeping late hours when they should go to bed with the birds; and eating hot bread, pudding and cake, and drinking tea and coffee to the infinite detriment of nerves and stomach. The injury thus early done can never be repaired; as a machine imperfectly constructed at first can never be made to run faultlessly.

This is the secret. Parents should know that instinct is no safe guide to a child, particularly when the child is surrounded on all sides with poisonous delicacies. To ask a child at a modern table what it will have, and give it what it asks for, merely because it asks for it, is a very common practice. But it is as cruel as it is common Have mercy on the children.

Dickens' Opinions of Woman.

The true woman, for whose ambition a husband's love and her children's adoration are sufficient, who applies her military instincts to the dicipline of her household, and her legislatives exercise themselves in making laws for her nurse; whose intellect has held enough for her in communion with her husband, and whose heart asks no other honor than his love and admiration; a woman who does not think it a weakness to attend to her toilet, and who does not disdain to be beautiful; who believes in the glossy hair and well-fitting gowns, and who eschews rents and raveled edges, slip-alod shoes and audacious make-ups, a woman who speaks low and does not speak much; who is patient and gentle, and intellectual and industrious; who loves more than she reasons, and yet does not love blindly; who never scolds and argues, but adjusts with a smile; such a woman is the wife we have all dreamed of once in our lives, and is the mother we still worship in the backward distance of the past.

Dropping in at Meal Time.

A lady who was in the habit of dropping in at her neighbors about meal time, in hopes of obtaining an invitation to partake with the family, was recently completely nonplussed by the unhesitating frankness of a child.

Knowing that a neighbor's supper hour was five, she called in about four, and settled herself down for a long call.

"It takes two to make a bargain," and the lady honored with the call had no idea of giving an invitation, if it was in her power to escape it. Accordingly the hour of five brought no indication of supper. Time wore on, the sun was near its setting, and still the same. A little girl, the daughter of the lady in question, began to grow quite uneasy. At length, her mother having gone out for a moment, the visitor said:

"You must come over and see me, Mary, some time."

"No I won't," said the child.

"Why not?"

"Because I don't like you."

"But why don't you like me?"

"Because I'm hungry, and want some supper."

"But," said the visitor amazed, "I don't prevent your having your supper, do I?"

"Yes you do," said Mary. "Mother said she wouldn't have supper till you were gone, if you staid till midnight."

In less than five minutes the visitor was marching out of the front door with a very red face. She hasn't called to see Mary since.

Little Mary, in her childish frankness, has not learned the important lesson which after years will not fail to teach her, viz: that the "truth, however excellent, is not to be spoken at all times."

A "Monthly" Nurse.—Simpson vs. Nealet.

The plaintiff is a monthly nurse, and the defendant is an aged gentleman of great wealth.

Nurse—I claim for a month's services. In March last I engaged with defendant's wife to attend her in her confinement. She told me that she expected to be confined at a time I should have been disengaged. I have waited and waited until I got tired, and have refused other ladies. She is not confined yet, nor never will be. [Laughter.]

Judge—Well, Mr. Nealet, is this true?

Defendant—My wife is not confined yet. I don't know if she is in the family way or not. The doctor has not decided. [Roars of Laughter.]

Judge—As the doctor has not been able to decide, perhaps, there is no chance of this lady's service being wanted, and then, you know, she may have to wait for a death before a birth. [Laughter.]

Defendant—The doctor has nothing at all to do with it. [Laughter.]

Nurse—His wife told me she expected it every hour, but the doctor had told her several months before that there was nothing the matter with her. It was a longing fancy—that's all. [Renewed laughter.]

Defendant—My wife does not want this woman's services until she is confined—let her wait.

Nurse—I am ready to attend your wife; but take my word for it, she is no more in the family way than you are. [Laughter.]

Defendant—I sent for this woman one night, and she did not come till the next morning.

Nurse—It was a false alarm. I never had a lady to disappoint me like this before. [Laughter.]

Defendant's Housemaid—I heard my mistress agree with the nurse to attend her in her confinement. I went for her one night in a hurry, and she did not attend till next day.

Judge—Well, did anything go wrong through her not coming at night?

Housemaid (blushing)—Nothing happened. Nothing is likely to happen. [Laughter.]

Defendant (passionately)—How the devil do you know? [Roars of Laughter.]

Judge—Well, nurse, you understand these little domestic afflictions better than we do. Is anything likely to happen to this lady?

Nurse—Not a bit of it. She never meant it. [Laughter.]

Defendant—No matter, she did not attend when sent for, and is bound to wait.

Judge (moody)—Well, it appears this woman was engaged without any prospect of her services being called upon. She is not bound to wait years for the happy event. [Laughter.] You must pay this woman. Judgment for plaintiff, with costs.—[*London Paper.*

Special pleaders sometimes resort to curious expedients for procuring an effect on the sympathies of a jury. In a criminal case in which the culprit was arraigned upon a charge of manslaughter, which seemed to bear very much against the prisoner, the counsel held up his little child who was crying aloud, as an eloquent appeal to the jury in his behalf. This might have answered very well, had not one of their number put the pertinent question to the youngster, "What are you crying for?" when the artless reply was, "He pinched me, sir!"

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, AUG. 9, 1856.

There is a Time for Everything.

It ever affords us pleasure to comfort the afflicted, pour consolation into the bleeding heart, give a helping hand to those who are struggling to overcome the world, the weakness of the flesh and the temptations of the common enemy of humanity, but placed as we are, in some measure a guardian of the rights of others, it becomes our duty at times to speak disagreeable things of men much against the wish of our own heart. We believe in not only carrying the mantle of charity, but using it to cover the faults of all men, without distinction, inasmuch as these faults arise more frequently from errors of the head than from corruption of the heart, but when a man perseveres in doing wrong, shows no symptoms of redeeming qualities and glories in his shame, we think a little light on his course necessary.

Many of the Saints here and in other States will remember a person by the name of John Freeman coming by the *Emerald Isle* to this port in December last. Shortly after his arrival here he was appointed to take charge of the emigrants by that vessel who required assistance during the severity of winter. In the course of time Freeman became sick of "single blessedness," but as he was then in poverty, a recipient of our bounty we thought he might wait till he got thawed out and therefore refused our sanction to make bad worse, on which he got saucy, impudent and went to live with the mistress of his heart.

In consequence of another pair living in the same house changing life the same night and under the same mysterious circumstances they were all four in course of time expelled from the church for refusing to satisfy the Council of the legality of their marriages. A tried and faithful man was appointed to succeed Freeman and receive an account of his stewardship in the disbursement of food and money. At that time there was no opportunity of testing the truthfulness of his account, but since the assisted were able to return what had been loaned to them not a single one but what has complained of being overcharged. We feel sorry to see the poor imposed upon and women deceived, we therefore have deemed it our duty to make the above statement and add the subjoined from he *Millennial Star*, Liverpool, Feb. 24th, 1855:

"NOTICE.—Elder John Oakley, President of the Lincolnshire Conference, requests us to give publicity to the following:

"Please have the kindness to publish *John Huckbody* as unworthy the confidence of the Saints. Through his unrighteous conduct he has been excommunicated the fourth time. I have reason to believe he is now, by means of his smooth tongue, imposing upon unsuspecting Saints elsewhere, as such has been his manner, though perhaps now under another name. He formerly was connected with the 'Risegate Branch,' Lincolnshire Conference; lastly with the Chesterfield Branch, Sheffield Conference."

Besides the reasons already given for bringing Huckbury *alias* Freeman before our readers we wish to record our protest against any departure from the observance of the laws of the land where we are located respecting marriage or anything else. Many persons friendly to the Mormons, and convinced if there be truth in anything it is in Mormonism, stand aloof from the Church from no other reason than dissatisfaction at the conduct of some called Mormons. We consider such persons should think a little of "the tares and wheat" and the "net cast into the sea" and their dissatisfaction will gradually vanish. We know that some act unworthily of their profession and are a disgrace to any people, but hold on a little and a swift witness is on their tract—no Mormon can hide iniquity for ever, it will out—do right and live, do wrong and die, are as immutable as Jehovah's throne—for evidence read the history of Mormonism, pregnant with touching lessons; to the meek and humble, bright hopes; to the proud transgressor, dark despair.

Arrival.

ELDER CHARLES FORD arrived in this city on Monday *en route* for England. He left Salt Lake City on the 19th April.

Letter from a Friend.

POLK CITY, IOWA, July 21, 1856.

DEAR BROTHER TAYLOR, I will still call you, and all the good Mormons, brothers and sisters, although it is many years since the Gospel, in its purity, has fallen upon my ears. Many years since I preached to others the words of Eternal Life, as brought to light more clearly in the New Dispensation, that is spreading its influence upon every side, exerting an influence wide as the world and lasting as eternity. I little thought in the days when it was my privilege to meet with the Saints of God, that the time would ever come that I should be wandering in darkness among the Gentiles like a lost waif, floating upon the waves of the boundless ocean. I never till now realized the full meaning of our Saviour's words—"Walk while ye have the light, lest the light that is in you become darkness." Like the Prodigal Son, I get only for my Spiritual food the dry and withered husks that the Gentile shepherds and swine herds deal out in "Homœopathic Dilutions" to nations famishing for the "Bread of Life." Although I have been disconnected with the Church for a number of years, yet to her have I ever looked for light, and regard her as the fountain whence flow the waters of life. And I anticipate the time when I shall again be united with the Saints of God, and when my voice will again be heard in testimony to the nations of the earth.

The political excitement that is convulsing our nation, from the Atlantic to the Pacific, from the St. Johns to the Rio Grande, is but fulfilling the words of our martyred prophet, who, though dead, still speaks with warning voice to the nation; but his words fall upon leaden ears that hear not, and the harvest of blood and outrage now being reaped on the plains of Kansas does not satisfy, at least I judge so from the fact, that in this vicinity the advocates of "free soil," "free speech," "free men" and "Fremont," are preaching a new crusade against the Mormons of Utah, on account of their religious opinions. These precious "negro stealing scoundrels," who would rend the Union asunder to carry ont their "pious intentions," promise the people of Iowa, that if "Fremont" is elected to the Presidency, that the Saints in Utah shall have Christianity taught them at the bayonet's point.

Poor pious fools, too mad and blind to evil,
To know the God they worship is the "devil."
These "fanatics," so zealous in reform,
Would wrap the civil firmament in storm,
And to procure some false imagined good,
Of moral ills, unchains a noxious brood,
And to the workings of their mental vice,
Whole generations fall a sacrifice.

I do not speak of this matter as the advocate of any political party, but merely to condemn such conduct, and let you know what "issues" are presented in the name of "Fremont" in this part of the country. We have a good many of the old Mormons living in this part of Iowa—those that were not prepared to go through at the time of the Mormon exodus from Illinois. Some have become wealthy in this world's goods, and need waking up. An able Elder could do a good work in central Iowa—most of the population are ignorant of what the Mormons believe, especially the younger part of the population, who were but children when their parents settled here. This place is fifteen miles from Fort Des Moines, the capital of Iowa, and is delightfully situated, more good timber being found here than in any place in the State. As good a place for employment as any in the State, no doubt, exists in this county for those Saints who are forced to remain through the winter. In Iowa, wages are very good indeed; for men—from one dollar to one-and-a-half per day for common laborers; for girls to work in families, from one to three dollars per week.

Yours, very truly,
CHARLES A. ROGERS.

The above letter exhibits a fair sample of what may be called the frenzied outbursts of a section of political aspirants of the present day. To hear men exclaim against the Mormons who are evidently as ignorant of them both morally, socially and religiously, as they are about the motion of the planets in the milky-way, is calculated to excite in those informed a degree of mirth and risibility, at their incensate clamor and puerile folly. To those who are immediately concerned, however, as our friend seems to be, things assume another aspect. We would remind him that if he had lived, his Mormonism and those of his friends, of whom he speaks, they would have been in another atmosphere, where people do not depend upon the defamation of others' characters to obtain their elections; where patriotism is not composed of idle clamor, vituperation, and the withering blasts of calumny and falsehood; where liberty is more than a name, and does not consist only in flattering banners, meaningless speeches, and fullsome, empty gasconade; but is a living, abiding principle, in the hearts of the people, and where all men are allowed to worship God, not in name but in reality, according to the dictates of their own conscience, without the officious interference of political jugglers or religious hypocrites.

We, therefore, under these circumstances do not sympathize much with our friends who feel themselves surrounded with these noisy, ignorant roysterers. We might, nevertheless, if we felt disposed to sympathize, refer our friends to the fable of the "Pheasant and the Dunghill Fowls." A pheasant finding himself among a number of chickens who pecked at him on every side, was not a little troubled at the ill treatment he received as a stranger from his newly-found neighbors, but upon perceiving that they quarrelled incessantly among themselves, he was a little encouraged, and said, "I need not be troubled at their acts towards me. They fight and kill one another, no wonder they should abuse a stranger."

When we turn around and look at the bickering among the inhabitants of the United States; the bitter hate that exists between North and South; the insurrection in Kansas; the prostration of all civil functions in California, and the doings in Congress, we see a fair counterpart of the Pheasant and *Dunghill* Fowls, and would say, be encouraged, it is their nature, and if they treat one another so, no wonder that they should peck at the Mormons.

We wish, however, to examine this subject for a little. This clamor is not their immediate fault; it is the fault of their cliques. They would never have thought about the Mormons no sooner than they would about Robinson Crusoe or Sinbad the Sailor, if they had not been told to do so. They are told by their leaders to hallo Mormons, and at it they go. Now we thought that we should leave all these folks to their own fate, and let them fight it out among themselves; but if they don't immediately take off their dogs, we will show them a trick they have not dreamed of as yet. Many of the States are going to be very evenly balanced, and notwithstanding their noise and gasconade, Mormonism can yet control several thousand votes in a number of States of this Union, and we say to our friends, keep your weather eye open, you may hear from us again. If we do anything, we want deeds, not words.

We cannot, at any rate, vote for our enemies, and although the bayonets and pistols these fools talk about are all in their brains, yet if these whelps are not stopped their howling, we will give them a pill to swallow that will be difficult of digestion next November.

Letter from Bishop N. H. Felt.

NEW YORK, Aug. 3, 1856.

PRESD. TAYLOR—*Dear Sir*:—As I am about taking my departure from New York to go to my home, in the vallies of the mountains of Deseret, permit me, through your columns, to express my acknowledgements, and appreciation of the kindness and good feelings of the Saints in New York and vicinity towards me during the past two years that I have been in their midst, together with those who have lately arrived from the other side of the Atlantic. Nor would I forget the gentlemanly bearing, courtesy and good feelings invariably displayed by very many of the gentlemen, with whom I have had occasion to do business in New York, Philadelphia, Boston and other parts of the Eastern States: who, notwithstanding the difference of opinion upon matters of religion, and the usual prejudice existing against us, arising from misconception of our views, and the slanderous reports of enemies, have soared above such sordid bigotry, and stood ready to meet us upon the broad platform of humanity and equal rights. The courtesy of such gentlemen I ever feel a pleasure, in acknowledging thus publicly. In all my experience, I have ever found, that those most conversant with the world at large, were the most liberal in their views regarding a difference of opinion in others, and, look with less presumption upon the infallability of their own, especially upon matters of faith. It is the faith of the Latter Day Saints or our peculiar doctrines as a people, which bring out and display to view, the latent spirits and prejudices with all their lights and shades in those with whom we came in contact,—the experience of every Latter Day Saint, or Mormon, makes him aware of this.

The gentlemanly agents of the New York and Erie, Michigan Central, Boston and Worcester Railways, with those connected with their several offices, also many of those connected with Castle Garden, in this city, Messers. Enoch Train & Co., and gentleman connected with their establishment in Boston, have my warmest thanks for the attention and courtesy bestowed upon myself and various companies of emigrating Saints on their arrival in this country, which with myself, will long be remembered by many.

There are many whole-hearted Saints on their way to Utah, detained for a season, in the vicinity of New York, to accumumlate means to enable them to go to the place of destination another year. Among them, mechanics and artizans of almost every kind, from some of the best establishments in Europe, and many industrious, honest-hearted laborers, whose faith and purity of motive in coming here, places them far above the usual masses annually landing upon our shores, and safely guarantees to the employers here, a faithfulness on the part of the employed, not often found with those, whose only God is gold, and whose only interest is strife. They form a new ingredient in the composition of the society of New York, Philadelphia and Boston, and it is for them to leave an impress here, through a straightforward, upright course, that shall be favorable to those who shall hereafter follow. When the emigration wended its way, in 1846 and 1847, through Saint Louis en route to the mountains, it met in that city, the usual prejudice against the Mormons existing among its inhabitants, which first and last has existed all over the country, but soon the industrious habits, and upright course of the Saints in that region, caused an entire reversion of feelings, and our office was filled with applicants for artizans, laborers, farmers and mechanics from all parts of the city and surrounding country, and ere long, most of the manufactories and establishments of various kinds were filled by expert and willing hands of the Saints, anxious to fit themselves out, by close attention to business, for a speedy journey across the plains, to their long looked-for home in the peaceful valley of the mountains. The same will be the case in New York and elsewhere, for wherever the Saints have congregated for a season, there they have won for themselves a name and reputation for honesty, perseverance and industry, in the face of all the calumny and opprobrium heaped upon a good people, by interested and designing parties, who scruple at no meanness to accomplish the ends of bigotry and sectarianism. Let the Saints here, and those arriving in this country, continue to be dilligent in well doing and faithful in all their covenants, whether temporal or spiritual and the Lord will bless them and open the way before them, and enable them to go forth to the valleys of the mountains with joy and thanksgiving. God bless the upright in heart, and all those that strive to serve Him.

Pres. Taylor, allow me to acknowledge your kindness, and that of the brethren in the office, to me, during my stay in this city, and accept my sincere wishes for your success in sustaining your valuable paper, and all you set your hands to perform. Wishing blessings and prosperity to all faithful Israel, I am, with much respect, your brother and fellow-laborer in the Kingdom of God, N. H. FELT.

Better Late than Never.—The Wellfleet.

WILLIAMSBURG, July 31, 1856.

PRESIDENT JOHN TAYLOR:—*Dear Brother*,—Having read in "The MORMON" that you had not received any account of our passage from the old country. We beg to give you a few items of our voyage from Liverpool to Boston.

We sailed from Liverpool on the second day of June, and arrived in Boston on the 10th of July, 1856, in good health and spirits. On Sunday the 18th of June, Elder Thomas Williams came on board with a letter from President Franklin D. Richards, stating that Elder John Aubrey, from Birmingham, was appointed to preside over the Saints on board the ship "Wellfleet." The Saints unanimously acknowledged the appointment, and Elders Ephraim Tillotson and Peter McCain were nominated his Counsellors. The Saints on board were divided into seven wards, and a President appointed over each—namely, Elders George Reed, Stephen Stanford, Robert McKendrick, Samuel Lindsay, Henry Norman, Charles Wilkinson, John Nash.

We had a very comfortable voyage, and little sickness; the Government officers said that they had not seen a more healthy ship load of emigrants come into Boston for a long time back. In consequence of a majority of the passengers on board not being Saints, we were obliged to appoint brethren, one upon each side of the ship, to stand as watchmen four hours in turn. The wards were cleaned up every morning before the Saints rose from their berths; prayer meetings were held at 7 A. M. and 8 P. M., in all the wards. At the request of Captain Westcott we had preaching on deck twice, and he attended in company with another Captain who was on board. Captain W. had the deck washed up ready for our meeting; we had also one prayer meeting on the forecastle about 9 o'clock on the evening of June 20th.

We are glad to say that we had a very pleasant voyage and very calm weather, with the exception of about four days.

The Saints were very highly eulogised for their cleanliness, both by the Captain, Steward, and Doctor. The Captain was kind to the Saints and very often had them upon the deck either singing or dancing in an evening when the weather was favorable, so that we enjoyed ourselves innocently, and time passed on comfortably. Before leaving the ship. "Testimonials" were presented by the Saints to President Aubrey and Councillors.

President Aubrey proved to be a first-rate man; a man of God, and the blessings of Israel's God will attend him wherever he goes.

Praying for your welfare and prosperity in the Kingdom of God, we beg leave to sign ourselves your brethren in the New and Everlasting Covenant,

EPHRAIM TILLOTSON, Councillor,
ELI SMITH, Secretary protem.

Elder Aubrey has just walked into our sanctum, heard the above read, and says, "All right." Elder A. has had his hands full of family business since he arrived, or we should have received his report.—ED.

The Last Story.

IT is amusing to see the dodges of some folks to kill off what they don't like. We frequently see little sparks of wit here and there in a fine joocse story about the Mormons, reminding us of the smartness of our generation. We noticed a week or two since the *Irish American* congratulating his countrymen that not one genuine Hibernian had ever arrived at Castle Garden with the Mormon emigrants. Sometime before that we saw a small paragraph in different exchange papers about only *seven* Mormons in all Ireland. It would seem that there is something "awfully terrible" expected if the land of peat bogs was vacated for Utah. Here is the last racy piece that we have seen:

Among the many thousands of Mormons who come to this country, we do not believe there has been any one who belonged to Ireland. The elders do not obtain any converts among the Irish, nor do their doctrines find favor. A well known Irish gentleman in New York has in vain tried to detect an Irishman or woman among the many Mormons who have entered Castle Garden. On Saturday last, 170 Mormons were landed at the depot from the ship Thornton, most of them having been sent out at the expense of the Mormon Emigrant Fund. He saw among them English, Scotch, Welsh, Jerseymen, Danes and Swedes in great numbers, and at last he thought he detected a solitary paddy. Walking up to him, he inquired his name.

"John Daley, sir," he replied.

"Are you an Irishman?"

"Troth I am the same, your honor."

Assuming a tone of rebuke, he continued—

"Are you a Mormon, too?"

With an air of exquisite drollery he whispered:

"Faith, I am not, but you see I wanted my passage."

"Have you any money?"

"Nivir a hap'ny."

"Then you had better go with them to the West, to St. Louis, and leave them there."

"Indade, sir, I've been wid 'em too loong already, and I'm thinking I'll lave 'em and be off at wanst."

We don't remember what paper we clipped the above from; it was, however, acknowledged a clipping from some of our city cotemporaries. Pity we didn't take particular notice, or we should have paid him our compliments, and encouraged him to try it again. We wish the author, however, better luck another time. It is a good story, well told, pity it isn't true. We have just glanced at the list of names by the Thornton, (see MORMON, May 31,) and find no such name as John Daley there.

Additional evidence of its sanctum manufacture, there were by the Thornton 764 emigrants instead of "170," and they went by Iowa City instead of St. Louis.

DOMESTIC SUMMARY.

THE State Conventions of the Hard and Soft Shell Democrats assembled at Syracuse on Wednesday and Thursday of last week, in separate halls. After the introductory business had been attended to, the Hards and Softs began to show symptoms of desire to sheathe daggers and smoke the pipe of nominal fraternity. Success crowned their labors towards reconciliation, and Judge Crane, of Herkimer, was selected to preside.

Colonel Geary has accepted the appointment of Governor of Kansas, and proceeds thence shortly. Governor Shannon has been removed.

A party of the English Crimean Army Works Corps arrived in this port the other day by the "Orient." Through the sudden termination of the Eastern war, this corps, numbering three thousand eight hundred men, had been discharged, and received a sufficient gratuity to enable them to come to this country or the British colonies by their own means.

The Coroner's jury, after a full investigation of the circumstances attending the late calamity on the Northern Pennsylvania Railroad, while exonerating other parties, place the blame of the accident upon Mr. Hoppel, the conductor of the excursion train.

Mr. Brooks received 7,900 votes upon his re-election to Congress, and $600 were contributed toward the fine to which he was sentenced. The Governor of South Carolina sent certificates of election to Washington in advance. The vote for Mr. Keitt was also large.

Seventy thousand dollars worth of property was destroyed by fire in the village West Troy, on Saturday morning Aug. 2. The fire broke out about 2 o'clock in the morning, in the piles of lumber immediately adjoining Lamby's carriage establishment, on Canal street, between Rochester street and the Erie Canal. From thence it spread with inconceivable rapidity to the buildings in the immediate vicinity. The following is a list of the principal property destroyed:

Lamby's carriage establishment and residence, owned by E. & P. Wiswell; John Perrigo's dwelling, Patrick Kelly's livery stable, the dwelling houses of Wm. Clements, Wm. Crowner. J. D. Lobdell and Mr. Condee. All the lumber on the east side of the Canal from Canal street to the residence of Abraham Dyer was destroyed. It was owned by Smith & Craig and Lee & Hall. Loss of the former is about $15,000, and the latter $30,000. The lumber on the opposite side of the canal caught fire, but not more than $1,000 worth, belonging to Hall & Ogden, was destroyed. The origin of the fire is unknown, but is supposed to have been the work of an incendiary. The property is generally insured.

A man named Fox has been arrested in Philadelphia and committed for a hearing, who is suspected of being the perpetrator of the brutal murder of Burke, in the store of Mr. Joyce in Broadway. A telegraphic dispatch was received by the Chief of Police on Friday, requesting a description of the supposed murderer, to which that of the arrested party is said to correspond.

Mr. Hopkins, through whose arrest, the last California excitement was created is presently in New York. In a letter to the *Herald* he tells a sad tale about the Vigilance Committee, and asserts that his banishment from California was solely on account of the evidence he could give, against the parties accused of piracy—in seizing the United State arms, en route for San Francisco, under his charge.

FOREIGN SUMMARY.

ENGLAND.—The Duke of Cambridge was appointed on the 12th ult., Commander-in-Chief of the British forces. Lord Hardinge an able soldier and faithful servant retires solely from advanced age. The Duke's appointment is very satisfactory to the army.

Sir William Williams of Kars after receiving complimentary dinners, rich appointments and brilliant honors without number has, in addition, obtained six months' leave of absence, that he may revisit his native country, Nova Scotia. Woolwich garrison has been placed under the command of the next senior officer, Colonel Hardinge, K. H.

IRELAND.—James Sadlier, member of Parliament for Tipperary, brother to the late fradulent Tipperary banker and assistant in the rascality, has absconded during the trial, leaving the Attorney General and master of the Rolls to squable over the affair and blame each other for his absence.

ITALY.—Piedmont continues to attract attention, by making active preparations for a brush with Austria. The King, during the prorogation of Parliament, has signed a decree for one million sterling, to enable Count de Cavour and General Della Marmora, to build a fortress and other defenses necessary on the Eastern frontier.

A letter from Parma of the 2d, in the Risorgimento of Turin, says:—"We are told that Marshal Radetzky has officially informed the Duchess Regent that, from stragical motives, he intends to increase our garrison to 3,000 men, to be quartered partly in the city and partly in the environs. Placentia has received an increase of 500 chasseurs of the Imperial regiment. The citadel having been demolished, the Austrians have constructed three forts around, armed with guns; they are called St. Lazarus, Podista, and St. Anthony. The Marshal wants to increase the Austrian army in Italy, to 120,000 men. The Pois to be furnished with military bridges at several points, and considerable bodies of troops are to be stationed along that river and the coasts of the Romagna. The Sardinian Government has even received official information to this effect, and has determined on strengthening the fortifications of Allessandria, by surrounding the whole with detached forts, and the works are to be commenced forthwith."

FRANCE.—The possibility of forming a road across the Alps to unite France to Italy has, for a long time, occupied the attention of the French Government; and it appears that at the present the problem is in a fair way of solution. A plan of a road from Grenoble into Piedmont by the Valley of the Drac and the department of the Hautes-Ales, crossing the frontier by a tunnel through Mont Genevre, has received the approbation of the Ponts et Chaussees.

LATEST.—The chief and interesting news by the last mails from Europe is from Spain. The insurrection is not yet suppressed, but seems triumphant in the provinces. The Cortes have removed into Arragon and thence under the command of Gen. Infante, their president, it is rumored, that they intend to make war on Queen Isabella and her Ministry in the name of Liberty and the Constitution.

Several French regiments were to proceed to the frontier and the war steamers Saffron, and Toulon have sailed for Barcelona.

The Bishop's of London and Durhamhave tendered the resignations of their respective Sees.

William Dove, charged with having poisoned his wife by means of strychine, at Leeds, has been found guilty and is sentanced to be hung.

Utah.

AT the moment of going to press, we have received our file of *Deseret News*, up to the 25th of June, and a big pile of letters. There is plenty for extract, but we have no room this week.

The Utonians are, as ever, industrious, and doing their best to get along in spite of grasshoppers, and they'll manage it. They feel badly used with the bungling mail contractor, and talk out. They were making great preparations for the Fourth of July, and anticipated fine times. The programme of the celebration of that eventful day, shows life in Utah not to be despised.

Across the Plains.

THE third company, consisting of 50 wagons, and two carriages, under the command of Capt. John Banks, arrived at the Elk Horn on the 10th inst., in fine spirits and good health. No deaths—but two births.

They appear to be having a good time out on the "Horn." The Brass Band from the Hand Cart company united with the St. Louis Band, and played to the great delight of the trains.—[*Council Bluffs Bugle, July 22.*

Poisoning by Strychine.

THE verdict which led Palmer to the scaffold for the murder of John Parsons Cook, has been extensively discussed in England. The deceased showed every symptom of having been under the operation of that dreadful poison, but there was no direct trace of its presence when his body was examined. It has been feared that this poison might henceforth be extensively used by the murderer, as some allege the utter impossibility of detecting the presence of small quantities. Dr. Herepath, the well known chemist, was examined during Palmer's trial, and stated that the presence of strichnine could always be detected, and gave as an important proof, that if he put 10 grains into 70,000 grains of water he could detect its presence in a tenth part of a grain of that water. Mr. J. E. D. Rodgers, Lecturer on Chymistry at the St. George's School of Medicine in a letter to Sir George Grey begging a respite for Palmer's execution till further examination, gives the following process for the detection of strychnine; no matter how small the fatal dose:

"The tissues of the body are rubbed with distilled water in a mortar to a pulp, and then digested, after the addition of a little hydrochloric acid, in an evaporating basin; then strained, and evaporated to dryness over a water bath; digest the residue in a spirit filter and again evaporate to dryness; treat with distilled water, acidulated with a few drops of hydrochloric acid, and filter; add excess of ammonia, and agitate in a tube with chloroform; the strychnine in an impure condition is entirely separated with the chloroform. This chloroform solution is to be carefully separated by a pipette and poured into a small dish, and evaporated to dryness; the residue is moistened with concentrated sulphuric acid, and heated over a water bath for half an hour; water is then added, and excess of ammonia—again agitated with chloroform, and the stychnine will be again separated by the chloroform, now in a state of sufficient purity for testing, which can be done by evaporating a few drops on a piece of white porcelain, adding a drop of strong sulphuric acid, a minute crystal of bichromate of potash being added in the usual way."

Wm. Penn's House Still Standing.

THE house occupied by William Penn still stands. It is in second street, opposite the Pennsylvania Bank. It is two stories high, about forty feet front, with projecting wings, but the center is boarded out the line of the latter. It is very venerable and very dirty A sort of old Jewry—a locksmith shop, retail fruits stalls, &c., distinguish the once gubernatorial precints. The walls are honestly built of old fashioned thickness, and so the little squat old concern is tough, and if cleaned up it would last a lot of lusters to come as a Quaker momento of early times. But the whole with other property adjoining, will soon be offered for sale, and then—and then—where will it go! It will be improved away unless pious, antiquarian sentiment buy it and consecrate it to colonial memories and the spirit of the past. The late Elliott Cresson left $10,000 toward buying it for civic acquisition and preservation, but it will take a much larger sum than that to save the venerable relic of Leni Lenape times. The indifference of Americans to such acts of filial retrospection and pronounciation is in wide contrast with the existence of the opposite sentiment in Europe, where such large sums are affectionately spent for the conservation of things of the olden time.—[Exchange.

FOR THE MORMON.

Acoustics.

BY ALEXANDER OTT.

CONCLUDED.

AN echo is the return, repetition or repercussion of sound, and is caused by undulations of air being thrown back or repelled by solid bodies, such as stone, wood, &c. If a solid is struck by an elastic body, perpendicularly, that is to say, in such a manner as to cut another line at right angles, it is repelled in the same direction; but when struck obliquely, that is to say, not in the direction of a straight line up and down, the elastic substance is thrown back in the opposite direction, and so it is in reference to sound. Supposing a person to be in front of a high wall, the sound produced by him, will be repeated or carried in a right line, and the phenomenon of the echo will take place at a certain distance from the person uttering the sound; and as one sound cannot be distinguished from another, if not at least one-tenth of a second elapses between the two sounds, and sound travels about 1,120 feet in a second, it is evident that in a tenth of a second, sound will be propagated over a space of about fifty-six feet, which is the shortest distance at which the reflecting obstacle has the power of throwing back waves of air. If a person stands in a position, so that the waves of sound will strike the obstacle obliquely, the echo will not be heard by him, but by anybody standing at a distance in the opposite direction. In a crowded room, you can only speak with difficulty, so as to be understood by every one present, but in an empty room, the sound is heard distinctly. Furniture, soft texture, such as carpets, etc., are bad sound reflectors, hence it will be well to remove all those hindrances of a free propagation of sound, in order to have a smoothly regular surface. On a plane surface, sound is thrown back without being dispersed or collected; on a convex surface, sound is dispersed, and on concave surfaces, collected. If the reflecting obstacle is at the distance of fifty-six feet from the speaker, only the last reflected syllable can be distinguished, and then the echo is monosyllabic; if the reflecting obstacle is two, three, or more times the distance of fifty-six feet, the echo will be dissyllabic, trisyllabic, and so on.

The scientific man speaks of multiplying echoes, they are those by which the same sound is returned or repeated several times, and this phenomenon takes place when two reflecting obstacles or bodies are placed opposite to each other, two rocks parallel to one another, reflect the sound emitted. The echo, Canyon, about ten miles this side of Weber river, and fifty miles from Great Salt Lake City, has in some places, where rocks are in favorable positions, good multiplying echoes.

On my travels in Silesia, and Bohemia, in Austria, I came in the latter country to a village called Adersbach, a very romantic place, in the midst of fantastically-shaped rocks towering up to the sky, about sixty miles from Breslau, the capital of Silesia, in Prussia, where I heard an echo repeating seven syllables three times; and at the celebrated Loreley Falls, on the Rhine, of which Byron, in his Childe Harold, gives a beautiful description, there is another phenomenon of acoustics that repeats the same sound seventeen times. At Rosneath, Dumbartonshire, there is said to be a wonderful echo which faithfully repeats eight or ten notes of a tune played with a trumpet, but a third lower; after a short interval, it is heard to repeat the same tune still lower; and after a similar interval, the echo produces a third repetition in a tone a third lower still. There is also an echo on the Villa Simonetta, near Milan or Milano, the capital of Austria's Lombardic Venitian possessions, by which a shout is repeated thirty times; there is likewise a very remarkable echo in the ancient city of Pavia, in Upper Italy, repeating the last syllable of a question the above number of times. The Roman historians speak of some wonderful echoes amongst the classical ancients, as for instance, the tomb of the Metelli, at Rome, which is reported to have quite distinctly repeated eight times the first verse of Virgil's Æneid, which contains fifteen syllables, so also the echo of Capo-di-Bove, was very celebrated.

The ear or grotto of Dionysius, of Syracuse, and the whispering gallery of St. Paul's Cathedral, London, represent the remarkable phenomenon of acoustic foci; that is to say, two persons under an arched ceiling may converse with each other, at two opposite corners, in a low voice, and not be heard by anybody in the intermediate space, as the words of one speaking at one end will be transmitted quite distinctly to the other end. The oracles of the ancient heathen gods are supposed to have had their origin in this property of sound, with which the priests were probably very familiar.

The uniform density of the air influences much the propagation of sound, as a disturbance of the atmospheric equilibrium causes great reflections of sound, hence the human voice is not so much heard in misty, foggy weather, as in a clear, calm air.

The speaking and hearing trumpets are instruments well known to the reader, and are constructed for the purpose of increasing sound by reflection. These cylindrical tubes carry sound a great distance, and the philosophy of the instrument is understood by the waves of sound reflecting successively from the sides of the tubes. Those reflections are calculated to make the waves more and more divergent, (the mathematical term "divergent," signifies going to various parts from one point,) on account of the peculiar form of the speaking trumpet which consists of a tube made of a tin-plate or brass, which, throughout its length, is rather conical, (conical is derived from the Latin *conis*, signifying a solid body, of which the base is a circle, and which ends in a point like a sugar-loaf,) but at one end bell-shaped, and is applied to the mouth at the other end for the purpose of

THE MORMON.

transmitting the sound of the human voice to a distance. It is evident from this instrument, that the more the amplitude of the vibration of aerial particles is increasing near the funnel, (a funnel is an inverted hollow cone with a pipe descending from it,) the more the sound is increasing. The hearing trumpet is a conically-shaped tube, one of the ends terminates in a bell, by which the sound is received, and the other end is applied to the ear; it is used by deaf persons.

Chords in the science of acoustics signify thread-shaped bodies, that are made elastic by tension. There are two kinds of oscillations observed in tense chords, the one is *transversal*, that is, in a direction perpendicular to the chords; the other *longitudinal*, that is, in the direction of this length.

The sonometer is from the Greek, and signifies sound-measurer, and mono-chord being derived from the same language, signifies an instrument of one string. The sonometer or mono-chord is an apparatus used for the purpose of examining the transversal vibrations of chords. It consists of a case of thin wood, which is intended to heighten the sound; on this case are two bridges with a metallic chord over them, fixed on one extremity, and stretched at the other by weights that can be increased optionally. A third bridge is moveable along the case, for the purpose of varying the length of the chord which is made to vibrate.

A series of continued, rapid, and isochronous, (isochronous is derived from the Greek, and signifies performed in equal times,) oscillations or vibrations produce on the ear a sensation of some duration, which is called a musical sound. In reference to their union or discord, such a sound can always be compared with others of the same nature, hence it is easily distinguished from mere noise. In musical sounds, three particular qualities can be perceived—height, intensity and distinctness. The height of a musical sound is the impression made upon the auricular nerve by the greater or less number of vibrations made in a certain time. Low sounds are the result of a small number of vibrations, and high sounds are produced by a great number of vibrations. Hence all sounds that are at the extremities of the scale of perceptible sounds, are called low or high. All the intermediate sounds are called low or high, only in a relative manner. Tone is the relative depth or height of two sounds, that is to say, this word expresses the degree of the height of a given sound.

Union is the result of two sounds being produced by the same number of vibrations. The unison of a musical sound can always be determined, but not that of a noise.

Previous to my closing this article, I will give a short anatomical description of the ear. That important organ is constituted a) of the ear trumpet, a wide-mouthed tube, which is intended to receive the waves of sound gathered at the focus of the nervous part of the ear-tube. This tube, owing to the action of certain muscles, is moveable by horses, mules, donkeys, dogs, and many other animals, so that the same can be directed towards the point where the sound comes from; b) of the *tympanum*, derived from the Latin, and signifies the drum of the ear, which is a tight drawn *membrane*, (membrane is from the Latin, signifying a web of many fibres interwoven together for the purpose of covering some parts) at the bottom of the ear-tube, upon which the gathered sound falls, and ceases its vibration. The *eustachian* tube is an open passage, through which the air within the drum is communicating with the external air, and leads to the back of the ear. When this tube is filled up with cotton or anything else, so that the free communication of the internal and external air is disturbed, a person is rather deaf; c) of the *vestibule*, from the Latin, signifying entrance, into the labyrinth, and is connected with the *tympanum* by four small bones, which are intended to transmit to the labyrinth the vibrations from the *tympanum*; d) the labyrinth, which is the inner receptacle of the ear, and is covered by the auditory nerve, the nerve of hearing, of receiving sounds; this nerve serves as a cover to the labyrinth, and is the connecting link between the organ of sense and the brain. The labyrinth is full of water, so that when the *membrane* is pressing on the four small bones, the water close to those small bones is compressed, which sensation is felt instantly throughout the whole mass of water, and in this manner the waves of sound or vibrations are transmitted to the cover of the labyrinth, and brought within the reach of the organ of hearing.

From India.

A CORRESPONDENT of the Rochester *Democrat* writing from Sittung, April 27, says: Last night we had a tremendous gale, with some rain. We are near the time when the long monsoon rains set in. We have now had a dry season of about six months, in which we have had scarcely a shower. Vegetation is of course withered up, except near the banks of the rivers. But we shall soon have rain without stint. Think of eight or nine feet of water falling in three months! No wonder that much of the country is under water, and that we can travel overland by boats. This is the common mode of travelling with us, and answers very well for the Burman missionaries, since the Burmese live by the rivers. But the Keren missionaries find it convenient to reach their hearers who live mostly in the hills away from the rivers, by elephants. Government is constructing a road from Toungoo to Maulmain, so that one can travel by cart if he chooses. There are no horses in this country, except those that are imported; but ponies abound and are an agreeable substitute. There are no railroads here, and the journey of a day at home, will consume weeks here. We are, however, about to have one Yankee invention for our benefit, the electric telegraph. The poles are now being set from Maulmain and Rangoon to Shwaygeen and Toungoo.

We hear that Prome has been nearly all consumed by fire. We have lost one of our senior missionaries—Rev. J. L. Ingalls, who died on his way from Calcutta to Rangoon, about the middle of last month.

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, July 31, 1856.

The bill directing the manner of payment of the California War Bonds was passed.

The following bills were likewise passed.

To continue the improvement of the Des Moines Rapids in the Mississippi River.

To continue the improvement of the Harbors of Newark, New Jersey; Conneaut, Huron, Fairport, Ashtabula, Sandusky, Cleveland, Black River, Ohio.

To continue the improvement of the Harbors of Buffalo, Dunkirk, Oswego, Oak Orchard Creek, Big Sodus and Little Sodus, New York.

Also the bill making an appropriation for a steam dredge on Lake Ontario.

Also the bill for the completion of the Breakwater at Burlington, Vermont.

Also the bills providing for the continuation of the improvement of the Missouri and Arkansas Rivers.

Also the bill to continue the construction of the Breadwater on the east side of Reedy Island. Adjoured.

HOUSE OF REPRESENTATIVES.

The contested election was taken up.

Mr. Washburne, of Me., contended that the election of Mr. Whitfield was without authority of law, and he comes here as the choice only of the minority of the resident citizens of Kansas; therefore he is not entitled to the seat. The election under which Mr. Reeder claimed was equally without authority of law; but, inasmuch as he is the choice of a larger number of residents than those who voted for Whitfield, the Committee recommend that he be admitted to the seat. To deny to Kansas the right to be heard through the choice of its resident citizens, merely because that choice was manifestly outside of legal forms, and necessarily so because the law making power was destroyed by foreign violence, is to deny Kansas the right to be heard at all on the floor of the House.

Mr. Smith, of Tenn., called attention to the fact that the Committee on Elections in other contested cases had reported a resolution that the contestant was entitled to the seat, but in this they recommend that Reeder be admitted. Was right or might to prevail?

Mr. Savage insisted that the whole transaction in its origin was an assault upon the Constitution and laws of the United States, and in its progress was an assault upon justice and truth. Instead of facts, the report of the majority of the Kansas Investigating Committee was a compound of the grossest partiality, misrepresentation and falsehood, not to say perjury. To the traitorous and bloody movements of the Congressional Aid Society, and others who supported them, must be attributed all the horrible events of Kansas. Like gamblers, they resort to the bowie knife and grab game, four hundred millions of the Federal treasury being the stake for which they were now conducting their Presidential schemes.

Mr. Washburne, of Me., asked that the statement of Mr. Reeder be read.

Several objections were interposed, but were finally withdrawn.

A letter from Mr. H. Green, dated Merchants' Hotel, Philadelphia, was first read, stating that Mr. Reeder was confined there by sickness, and wishing some gentleman to write to Mr. Reeder, informing him what day the debate on the Kansas election case would be closed.

The Speaker remarked that Mr. Reeder's statement was without date.

The Clerk then commenced reading the statement, which is to the effect that a great mass of evidence renders it indisputable that the Legislative Assembly of Kansas was a fraudulent usurpating body, elected in a manner disgraceful to the age.

After some interruption the clerk resumed the reading of the statement of Mr. Reeder, but before he had finished it a motion to adjourn prevailed.

SENATE. August 1.

Mr. Crittenden presented the memorial of Lieut. Bartlett, relative to the action of the Naval Board in his case, and that of the Senate Naval Committee thereon. Mr. Crittenden spoke on the case, and on his motion the papers were ordered to be printed with view to do justice to Mr. Bartlett.

Mr. Cass and Mr. Stuart presented petitions from citizens of Michigan praying for the admission of Kansas with the Topeka constitution.

On motion of Mr. Seward, a resolution was adopted, directing the Committee on Commerce to inquire whether it is expedient to require that the fire rooms of steam vessels be constructed of fireproof material.

The Senate then considered the report of the Committee on Indian affairs. The report states that no further legislation is necessary in the case of Richard W. Thompson, who made an agreement with the Menomonee Indians for one-third of the money he should procure for them in addition to the amount allowed for their lands, and their removal across the Mississippi. He obtained $240,000 from the Government, and modifying his original agreement, consented to take $40,000 as his fee. The bill passed last Congress, authorizing that this be paid him, with the proviso that Thompson should get the consent of the Indians, which he did. But complaint is made that Commissioner Manypenny prevented the payment, on the ground that the bill signed by the President was not the bill passed by Congress, the proviso having been, by some means, emitted therefrom.

The matter was debated, but no definite result arrived at. Adjourned till Monday.

HOUSE OF REPRESENTATIVES.

Mr. Boyce, of S. C., said he had received the certificate of the Governor of South Carolina, stating that Preston S. Brooks was re-elected to Congress, and asked that he be sworn in.

Mr. Brooks advanced to the chair of the Speaker, who administered the oath to support the constitution.

The Clerk finished the reading of Governor Reeder's statement. Among other things, he refers to the remarks of General Cass and Mr. Buchanan to show that a delegate may be admitted in the absence of a specific law for that purpose. He concludes by arguing in support of the positions heretofore assumed by him.

Mr. Whitfield, the sitting delegate, said his election should not be reversed without a full and impartial hearing. He maintained that he was elected over the statute passed in pursuance of the organic law, and therefore was entitled to remain where he was. There was here no proper legal challenge of his rights, from the fact that he had no competitor in the canvass. Hence, Mr. Reeder being a volunteer, had no right to contest. But apart from this, Gov. Reeder is estopped, he having certified the power to right such wrongs as were represented to exist. He insisted that every rule of testimony in his case had been violated by the Kansas Investigating Committee.

The resolution reported by the Committee on Elections, that Mr. Whitfield was not entitled to a seat as delegate from Kansas, was adopted by yeas 110, nays 92.

Mr. Washburne, of Me., asked but was denied, unanimous consent to pay Mr. Reeder mileage and *per diem* to date.

The House then considered, but passed no private bills. Adjourned.

HOUSE OF REPRESENTATIVES.

Aug. 2.

The House passed eleven of its own and six of the Senate's private bills.

The House then went into Committee on the Fortification Appropriation bill.

After the bill had been amended, it was reported to the House with recommendation to strike out the enacting clause, with a view of its defeat.

This was disagreed to by a vote of 60 against 95.

A point was then raised that the first business in order was to vote on the amendments, including Mr. Benson's appropriating $100,000 for fortifications at the mouth of the Kenebec River, and $62,000 for the purchase of additional land on Staten Island for defensive purposes.

The Speaker decided that the only thing reported from the Committee of the Whole was the recommendation to strike out the enacting clause, and thus that all the amendments were cut off and the vote must be on the bill as originally reported.

After an inaffectual motion to table the bill it was passed.

The bill appropriations $1,583,000, including $75,000 for Fort Richmond and $25,000 for Fort Montgomery.

Mr. Herbert, of Cal., made an unsuccessful effort to introduce a resolution authorizing the intervention of the United States land and naval forces in San Francisco affairs.

The House then went into Committee of the Whole on the bill to defray the expenses of the Legislative, Executive and Judicial departments of the Government.

Mr. Herbert made personal explanation, saying that various charges had been made against him from both the Pacific and Atlantic coasts. He branded them as falsehoods, and declared that not one of his accusers could compare with him in point of purity, honor and integrity. The charges, he said, came from political enemies, and he considered them complimentary rather than disgracefnl.

The bill was discussed at considerable length, when the House took a recess untill 7 P. M.

Mr. Lumpkin, of Ga., spoke of the Black "Republican" party as being organized on sectional principles, and said its success would be the commencement of a revolution, for that party would conduct the Government in accordance with the triumphant majority, and no Southern man could accept office under it. He charged that the politcians of that party intended to bring about a disruption of the Union, and said to the rabid spirit of anti-slavery might be attributed the existing evils.

Mr. Wade, of Ohio, while engaged in his avowed object of calling men's minds to the better and purer days of the Republic, said if the Constitution was to be used as an instrument to propagate human bondage, it could not endure, nor was it desirable that it should. It has not been possible to construct a Union on the sentiments declared by the modern sham Black Democracy, who would substitute for the Constitution a machine for slavery extension, without limit, time or space.

Mr. Letcher, of Va., characterized Mr. Wade's speech as the most ultra he had ever heard from any quarter, and was inclined to think the gentleman's affection for the Union as strong as the devil's love for holy water. [Laughter.] He (Wade) no longer than Tuesday last, voted for the Fugitive Slave law, as embodied in Mr. Dunn's bill.

Mr. Wade replied it was a bitter pill, but being driven into the corner by sham Democracy, who are engaged in an effort to engraft slavery in Kansas, he was willing they should have the law till he could get a fair lick at it. [Laughter.]

Mr Letcher, resuming, said the gentleman, together with his "Republican" friends, voted for a law which they had over and over denounced in the face of God as a violation of the Constitution. He regarded these as revolutionary times, and alluded to the movements of the "Republican" and free State men of Kansas as treasonable.

Messrs. Valk, Petit, Pelton, Reade, Branch and Underwood, gave notice that they should print their speeches without consuming the time of the committee delivering them.

Mr. Ruffin, of N. C., spoke of Mr. Fremont as a mere adventurer and land grabber, and as the fit exponent of the "Republican" party. The people had not sunk so as to elect a manakin, moved by wires in the hands of political mountebanks. These Abolition disorganizers are plotting the destruction of the Government, while they act the part of landsharks, marauders and political gamblers. He said that the conduct of the Black "Republicans" was revolutionary and iniquitous, that Know Nothingism was a failure, that Mr. Fillmore had no chance, and that Mr. Buchanan was nationally sound. Adjourned.

SENATE. Aug. 4.

Mr. Wilson offered a resolution instructing the Committee on the Judiciary to report forthwith a resolution authorizing the President to direct the District Attorney of Kansas to enter a nolle prosequi on each of the indictments against Messrs. Robinson, Smith, Jenkins, John Brown, Williams, G. W. Brown and Deitzler for treason.

The Senate passed bills continuing certain public works in Massachusetts; for the improvement of the Mississippi River, and the harbors of New Castle, Delaware, and Erie, Pennsylvania; also the bills to continue the improvement of the Tennessee River. Adjourned.

HOUSE OF REPRESENTATIVES.

The House passed the bill providing for the appointment of a commission to run a boundary line between Washington Territory and the British Possessions, under the Oregon Treaty, there being conflicting claims, owing to the undetermination of the main channel, southerly from the Gulf of Georgia in the Straits of Fuca.

The Senate bill, appropriating $100,000 for the improvement of the Potapasco River, and rendering the port of Baltimore accessable to war steamers, was then passed.

Mr. Purviance moved a suspension of the rules, to enable him to introduce a resolution similar to that offered by Mr. Wilson in the Senate. Agreed to by 106 against 74.

The House passed the Senate bill, authorizing any two Judges of the Court of Claims to act as a quorum for the transaction of business, and providing for the appointment of a solicitor and an additional clerk.

In the evening session, there was considerable talk about the election of the Presidents being thrown into the House. Adjourned.

From Lake Superior Country.

A CORRESPONDENT of the Cincinnati *Daily Columbian*, writing from Superior City under date of the 6th inst., says:

This place may appear to some to be "out of the world," or beyond the reach of civilization; but such is not the case. From the important position which it occupies, it may be readily seen that it is bound to become, at a period not far distant, one of the leading towns of the Northwest. Situated as it is, at the head of navigation upon the lakes, and soon to be connected by railroad with the Mississippi, and also with Chicago, Milwaukie and Sheboygan, it cannot but become a town of rank and interest. The town is beautifully laid ont into lots, streets and avenues, and is situated on a pleasant elevation upon the bank of the St. Louis Bay, commanding an extensive and enchanting view of the lake and bay. With the exception of a small valley occasioned by the source of a clear cold rivulet, the town site is unbroken by ravines or hollows.

The ground is dry and entirely free from stones, yet there are an abundance of stumps and roots. That portion of the town which remains unimproved, is covered with a dense growth of spruce, fir and birch; these species of forest trees, with an addition of pine and maple, constitute the timbered region of Lake Superior. Cedar is also found on some of the streams, though not to any great extent.

Business is active and lively, and every thing commands high prices. Wages are good and mechanics in great demand. Provisions are rather high at present. Flour $10 50 per brl.; Pork $25 per brl.; Beef $18 per brl.; Hams 14 to 15c. per pound; Potatoes $2 per bushel; Beans $3 50 per bushel; Peas $3 per bushel; Dried Apples 121-2c. per pound; Sugar 12 to 15c per pound.

A regular line of boats run between this place and Cleveland, and also to Chicago. Mining companies are doing a good business and find an abundance of copper. Some persons working by the job are making $75 to $100 per month, clear of all expenses. The mines are about ten miles from this place.

Water here is not very good on the surface of the ground, in consequence of the clayey nature of the soil, but this difficulty is easily surmounted by digging through the clay into the sand below; by so doing an abundance of the purest water can be obtained. Water in the lake is good, perfectly pure and cold the year round.

Lake Superior possesses one peculiarity over other lakes west of Niagara Falls, from the fact that it has a regular tide ebbing and flowing every six hours. The climate here is healthy, the air being dry, and bracing breezes from the lake are cool and fresh.

The country being new, not much produce is yet raised, yet people are commencing to farm it some; those living on the north shore, about ten miles from here, have put large crops into the ground. The climate and soil are well adapted to the raising of wheat, rye, oats, potatoes, peas, beans, and all kinds of vegetables.

A Man Lynched in Missouri.

WE have already published an account of the poisoning of a spring at a school house in Morgan county, Mo., which caused the death of some of the pupils. A man named Ray was suspected and lodged in jail. He made his escape, but was retaken next day in Hickory county, and brought back on the 6th inst. Next day he was tried by "mob law," sentenced, and hanged, protesting his innocence to the last.

A correspondent of the Richmond *Inquirer* says the prisoner being allowed to speak, commenced as follows;

"Gentlemen and honorable citizens of Morgan county and State of Missouri, I come not to plead for mercy. I am an innocent man. I don't come before you with a darkened forehead, or a downcast eye. I come determined to die brave, and shall die without a tear in my eye. Gentlemen, take care of my poor wife and children, and see that they have plenty to eat and wear."

He looked up at the limb, and not a muscle of his face quivered. He only spoke twenty minutes more: he asked to pray during that time, and said, "I will not keep you long, gentlemen, and if I am a minute or two over my time, I hope you will excuse me."

He then got upon the bench, and remarked that he thought the rope was too short, as he wanted to fall further, so he might die easy, as he had seen persons before die hard when they did not have fall enough. The rope was fixed round his neck, and he tied the hankerchief over his face himself, and called all his friends to tell him good bye; he kissed one or two, and said, "I am innocent," when the bench was pulled from under him; but the rope not being fixed right, he had to be lifted up again, until the rope was properly adjusted, when he died in about five minutes.

An Unexpected Gift.

A YOUNG MAN of eighteen or twenty, a student in a University, took a walk one day with a Professor, who was commonly called the student's friend, such was his kindness to the young men it was his office to construct. While they were walking together, and the Professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in their path, which they supposed to belong to a poor man who had nearly finished his day's task.

The young student turned to the Professor, saying:

"Let us play the man a trick: we will hide his shoes, and conceal ourselves behind those bushes and watch his perplexity when he cannot find them."

"My dear friend," answered the Professor, "we must not amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar in each shoe, and then we will hide ourselves."

The student did so, and placed himself with the Professor behind the bushes close by, through which they could easily watch the laborer, or see whatever wonder or joy he might express.

The poor man had soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on his coat he slipped one foot into one of his shoes; but, feeling something hard, he stooped and found the dollar. Astonishment and wonder were seen upon his countenance. He gazed upon the dollar, turned it round, and and looked again and again; then he looked around him on all sides, but could see no one.

He put the money into his pocket, and proceeded to put on the other; but how great was his surprise when he found the other dollar! His feelings overcame him—he saw the money was a present—and he fell upon his knees, looked up to Heaven, and uttered a loud and fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing.

The young man stood there deeply affected and tears filled his eyes.

"Now," said the Professor, "are you not better pleased than if you had played your intended trick?"

"O, dearest sir," answered the youth, "you have taught me a lesson now I shall never forget! I feel now the truth of the words which I never before understood: 'It is better to give than to receive.'"

IF you please a fool, you must act like one. The chuckle-head who goes to sleep over Hamlet, will laugh his boots off at the second-rate joke of a fourth-rate clown. If you would interest men, you should only be one step above level. Politicians will please notice, and when they address a crowd of shoulder hitters, conclude the performance by pulling off their coats, and dashing their fists through the hall door.

"MISTER," said a regular go-ahead, active, persevering Yankee to a lazy drone that was lounging about, scarcely identified as being alive by his motion, "did you ever see a snail!" "Y-e-s, I r-a-ther think I have," said Mr. Drone. "Then," replied Jonathan, "you must have met it, for by Jerusalem, you never overtook one."

SOME men are like cats. You may stroke the fur the right way for years, and hear nothing but purring; but accidentally tread on the tail, and all memory of former kindness is obliterated.

"I find there are half a dozen partridges in the letter," said a gentleman to a servant—who replied, "Sir, I'm glad you found them *in the letter, for they all flew out of the basket.*"

Mormon Books

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer.	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Bach Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millennial Star	
Journal of Discourses, &c., &c.	

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

Change of Meeting-place.

THE LATTER DAY SAINTS will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

The public are respectfully invited to attend.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Salt Lake City Retail Price Current.

June 5, 1856.

GROCERIES.	
Sugar, leaf, per lb.	$0 50
do clarified "	40
do brown "	40
Coffee, 3 lb for $1, or p. lb.	40
Tea, Young Hyson "	2 00
Tea, Imperial, Gunpow'r	2 00
Tea, black, per lb	1 50
Apples, dried, per lb	40
Peaches " "	40
Soap, per bar	40
do Castile, per lb	75
Allspice "	50
Pepper "	40
Ginger "	50
Cinnamon "	1 00
Saleratus "	40
Mustard "	1 00
Saltpetre "	50
Snuff "	1 00
Almonds "	75
Brimstone "	40
Sulphur "	40
Borax "	75
Raisins "	75
Candy "	1 00
Candles, 6 to the lb	50
Figs, per lb	
Cloves, per oz	15
Nutmegs "	20
Oysters, per can	2 00
Brandy Cherries, per bot.	
Olive Oil, quarts "	1 50
do pints "	1 00
Lemon Syrup "	1 50
Pepper Sauce "	75
Glass, 8x10, per light	
do 10x12 "	
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	20
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 40
Glue "	75
Red Lead "	50
Madder "	40
Alum "	40
Copperas "	40
Extract Logwood, pr lb.	75
Lamp Black "	40
Epsom salts "	40
Beeswax "	1 00
Indigo pr oz	20
Gum Camphor, per oz	20
Gum Arabic "	20
Cream Tartar "	15
S. C. Soda "	15
Turkey Opium "	1 00
Golden Seal "	15
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	5 00
Linseed Oil "	
Copal Varnish "	2 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	1 00
do do do	50
Mustang Liniment, p bot	50
Rope, sea grass, per lb	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	25
do 2d do	50
do 3d do	75
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire	50a75
Letter do "	50
HARDWARE.	
Axes	$2 25a3 00
do boys', handled	2 50
Hickory Helves	75
Spades	2 50
Shovels	2 50
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 00
Two prong Hay Forks	2 00
Three do do	2 50
Four do dung do	3 50
Hoes	
Concave Augers, per ¼	25
Bitts "	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 00
Common do	75
Brass Kettles, per lb	1 00

Flat Irons "	40
Mill Saws, per foot	2 00
Horse Cards	25
Curry Combs, No. 8	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 2 sheets.	10
Knives and Forks, $2.50	4 50
Nails, per lb	40
SCREWS. Size.	Gross
¼ inch	1 00
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 50
2½	3 00
3	4 50
BUTTS (cast)	per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	15
6 do	15
8 do	20
10 do	20
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof. 100	30
Hicks' Hat, 250	1 00
Powder, per lb	
Lead "	
BOOTS AND SHOES.	
Coarse Men's, $5 to	8 00
Fine do	10 10
Gents' Calf-skin Shoes	3 50
do Patent	4 05
Ladies' Coarse Boots	2 50
do do Low	2 50
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to.	2 20
Kacks	60
Sole Leather, per lb	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to.	2 50
do and Bowl	5 00
Oil Bergamot, per oz	1 00
Oil Cassia "	1 00
Oil Peppermint "	1 00
Oil Lemon "	1 00
DRY GOODS.	
Calico, per yd	25
Factory Cloth, per yd	20
Linseys, per yard	50
Ticking	30
Blue Drilling	25
Denims	25
Cotton Batten, per roll	20
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	
Butter, per lb	20
Eggs, per doz	25
Cheese, per lb	25
Bacon, smoked, per lb	35
Shoulder "	30
Ham "	35
Middle "	40
Wheat, per bushel	2 00
Corn "	2 05
Oats "	1 50
Barley "	2 00
Onions "	2 00
Sugar-cured Beef, pr lb.	20
Beef, fresh, per lb.	10
Mutton "	12½
Tongues, each	50
Tallow, per lb	30
Lard "	30
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $3 to	5 00
Adobies, per 100	50a75
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	130 00
Pigs, 4 weeks old	3 00
Wood, per cord, $6 to	10 00

United States Mails Salt Lake City.

POST OFFICE DEPARTMENT, MAY 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;

Arrive at Salt Lake City on the last day of the month at 8 a m;

Leave Salt Lake City on the second day of every month at 8 a m;

Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried (the whole mail required to be taken each trip,) and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guarantied by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December, 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, of *pro rata* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "Second Assistant Postmaster General," superscribed "*Proposals for Salt Lake City Mails.*"

JAMES CAMPBELL,
Postmaster General.

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap23-1y

New York Wholesale Price Current.

Corrected to August 5, 1856.

ASHES—Pot per 100 lb.	6 25 a — —
Pearl	— — a 7 75
CANDIES—Stuart and Bussing's best, assorted per lb.	— a —
Ordinary	— a —
CANDLES—Sperm per lb.	— a 40
Adamantine	22 a 25½
Mould, tallow	12 a 14
COFFEE—Java, white	14 a 15
Mocha	15½ a —
Laguayra	— a 11½
Maracalbo	— a 11¼
St. Domingo (cash)	10 a 10½
DRUGS AND DYES—Alcohol pr. gal.	— 82 a — 88
Alum per lb.	— 2¼ a — —
Arrowroot	— 48 a — —
Arsenic, powdered	— — a — 2½
Assafoetida	— 6 a — 25
Borax, refined	— 27½ a — 28
Brimstone, American, roll	— 2½ a — 2¼
do crude per ton	28 — a — —
Camphor, crude per lb.	— — a — 23
do refined	— 34 a — —
Castor Oil, No. 1	— — a — 85
Chlorate Potash	— 35 a — 37½
Cochineal	1 15 a 1 20
Copper—sheathing per lb.	— 23 a — 27
Copperas per 100 lb.	1 50 a — —
Cream Tartar per lb.	— — a — 28
Gum Arabic, picked	— 10 a — 33
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 10 a — 25
Iodine, resublimed	5 — a 5 25
Ipecacuanha	1 37½ a 1 50
Madder	— 11¼ a — 12
Magnesia	— 14 a — 35
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 18 a — 19
Oil Anis	4 50 a 5 —
Oil Bergamot	2 12½ a — —
Oil Cassia	— — a 3 62½
Oil Lemon	2 — a 2 10
Oil Peppermint	2 75 a — —
Opium, Turkey	— — a 5 12½
Otto Rose per oz.	3 50 a 6 50
Oxalic Acid per lb.	— 27 a — 29
Phosphorus	1 5 a 1 10
Quicksilver	— 43 a — 45
Rhubarb, China	— 00 a 1 —
Saleratus	— — a — 7
Sal Ammoniac, refined	— 10½ a — —
Senna	— 12 a — 14
Shellac	— 11 a — 14
Sugar Lead, white	— 14 a — 15
do brown	— 9½ a — 10
Sulphate Quinine	— — a 2 50
Tartaric Acid	— 44 a — 45
Verdigris	— 43 a — —
Vitriol, blue	— 10½ a — 11
DYE WOODS—Camwood per ton	1 — a 1 10
Fustic	27 — a 29 —
Logwood	17 — a 28 —
FLOUR—State, common per bbl.	6 16 a 6 35
Michigan and Indiana	6 — a 6 30
Genesee, extra	6 75 a 8 25
Rye Flour	2 50 a 4 37
Corn Meal	3 — a 3 25
FRUIT—Raisins per box	— a 3 52
Raisins, layers	3 75 a 3 87½
Currants per lb.	— 22 a — 23
GLASS (American window)—	
6x8 to 8x10 per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat per bush.	1 50 a 1 80
Corn, round yellow	— 62 a — 63
Barley	1 12 a 1 18
Oats, Western	— 43 a — 45
Beans	1 75 a 2 12½
GUNPOWDER per 25 lbs.	3 50 a 6 50
INDIGO per lb.	— 75 a 1 40
IRON—Pig, Eng., Scot per ton	30 — a 32 50
Bar, Eng. refined	67 50 a 72 50
Sheet, Russia, 1st quality per lb.	— 17 a — 17½
Sheet, Eng	— 3½ a — 4½
LEAD—Galena per 100 lbs.	6 75 a 7 —
Sheet and Pipe	— 8½ a — —
LEATHER per lb.	20 a 31
MOLASSES per gal.	39 a 52
NAILS—Cut, 4d and 6d per lb.	4½ a —
Wrought, 6d and 20d	6 a 7½
OILS—Olive per bskt., 12 bottles	3 31½ a 3 62½
Olive, in casks per gallon.	1 20 a 1 25
Linseed	— 81 a — —
Whale	— — a — 85
Lard, winter	— 90 a — 95
PAINTS—Lead, red, Am. per lb.	— a — 8½
Lead, white, Am., in oil	— a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry per cwt.	— 60 a — 75
Litharge per lb.	— a — 8½
Vermillion, Chinese	— 90 a 1 05
Venetian Red per cwt.	2 — a 2 37½
RICE per 100 lbs.	3 50 a 4 37½
SALTPETRE per lb.	8 a 16
SEEDS—Clover per lb.	— a — 14
Flax, American, rough per bush.	2 — a 2 10
Linseed, Calcutta	1 85 a — —
SOAP—New York per lb.	4 a 7
Castile	10½ a 11
SPICES—Ginger, Race per lb.	6 a 6½
Mace	74 a 76
Nutmegs	— a 87½
Pepper	— a 11½
Pimento	11½ a —
Cloves (cash)	12½ a 13
SUGAR—New Orleans per lb.	7 a 9
Havana, white	9 a 9½
do brown	7½ a 11
Stuart's crushed	— a 12½
SUMAC, Sicily per ton	72 50 a 82 50
TEAS—Gunpowder and Imperial per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
TIN—Banca per lb.	— a 31½
Straits	29 a 29
Plates per box.	9 — a 10 50
TOBACCO	7 a 13½
TURPENTINE per 280 lbs.	3 62½ a — —
TAR per bbl.	3 — a 3 25
SPIRITS TURPENTINE per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 3 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. H. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the *free* gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, Il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
☞ Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11. 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travelers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE
SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 8 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS. fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 26. NEW-YORK, SATURDAY, AUGUST 16, 1856. PRICE FIVE CENTS.

Poetry.

Look up!

SELECTED.

"Look up!" cried the seaman with nerves like steel,
As skyward his glance he cast,
And beheld his own son grow giddy, and reel
On the point of the tapering mast.
"Look up!" and the bold boy lifted his face,
And banished his brief alarms,
Slid down at once from his perilous place,
And leapt in his father's arms.

Look up! we cry to the sorely oppressed,
Who seem from all comfort shut,
Ye had better look up to the mountain crest,
Than down to the precipice foot;
The one offers heights ye may hope to gain,
Pure ether, and freedom, and room;
The other bewilders the aching brain
With roughness, and danger, and gloom.

Look up, meek soul, by affliction bent,
Nor daily with dull despair;
Look up, and in faith, to the firmament,
For heaven and mercy are there.
The frail flower droops in the stormy shower
And the shadows of needful night,
But it looks to the sun in the after hour,
And takes full measure of light.

Look up, sad man, by adversity brought
From high unto low estate,
Play not with the bane of corrosive thought,
Nor murmur at chance and fate;
Renew thy hopes, look the world in the face,
For it helps not those who repine;
Press on, and its cheer will amend thy pace;
Succeed, and its homage is thine.

Look up, great crowd, who are foremost set,
In the changeful battle of life,
Some days of calm may reward ye yet
For years of allotted strife;
Look up, and beyond, there's a guerdon there
For the humble and pure of heart,
Fruition of joys unalloyed by care,
Of peace that can never depart.

Look up, large spirit, by Heaven inspired,
Thou rare and expansive soul,
Look up with endeavor and zeal untired,
And strive for the loftiest goal,
Advance, and encourage the kindred throng,
Who toil up the slopes behind,
To follow, and hail with triumphant song
The holier regions of mind!

Extracts from the Speech of Wm. H. Seward,

FOR THE

Immediate Admssion of Kansas

INTO THE UNION.

SENATE OF THE UNITED STATES, APRIL 9, 1856.

From the Deseret News, June 11.

THE extracts are taken from the speech as published in the N. Y. Weekly *Tribune* of April 12, the comments thereupon are such as we have deemed proper to make, so far as space and time would permit.—Ed. 'News.'

We will commence with the first four periods.

"MR. PRESIDENT: To obtain empire is easy and common; to govern it well is difficult and rare indeed. I salute the Congress of the United States in the exercise of its most important function, that of extending the Federal Constitution over added domains, and I salute especially the Senate in the most august of all its manifold characters, itself a Congress of thirty-one free, equal, sovereign States, assembled to decide whether the majestic and fraternal circle shall be opened to receive yet another free, equal and sovereign State. The Constitution prescribes only two qualifications for new States, namely—a substantial civil community, and a Republican Government. Kansas has both of these."

Most frankly do we coincide with the statement that to govern well "is difficult and rare indeed," so much so that in the strict sense of the term well, in this connection, it never has and never will be done upon this earth without direct revelations from the Almighty, who organized and peopled this planet, and unto Whom it belongs. A steady persistence in practically rejecting this fact is the grand cause of the weakness, jarring and confusion prevailing in the councils of the nations, and explains the curious mixture of part truth, and part error, part wisdom and part fanaticism, part liberality, and part selfishness, to be found in the sayings and doings of nearly every professed and acknowledged wise man and statesman.

After the beautifully expressed salutation to Congress, we find the following truthful enunciation of the ONLY two constitutionally prescribed "qualifications for new States, namely, a substantial civil community, and a Republican Government," followed by the statement that "Kansas has both of these." Admit these statements to be true, and we rightfully claim the same candid admission and argument for Utah from Senator Seward, his friends, and every lover of freedom and equal rights. Neither can this claim be put by without rank and obvious injustice, more especially as Utah has demonstrated for a much longer period, and with far greater numbers, her "substantial civil community, and a Republican form of Government."

For these reasons alone we shall confidently look for consistency in Mr. Seward, and for his advocating a prompt compliance with the present unanimous knocking of Utah for admission, with at least as much zeal, learning and ability as he has displayed in favor of Kansas in the speech now under consideration. Now, Mr. Seward, we most respectfully ask you to sustain your positions, as above made known, both by voice and vote, when our Delegates present Utah's UNANIMOUS mememorial petitioning for simply what is her right.

"The Declaration of Independence asserts the political equality of ALL men, and even the Constitution itself carefully avoids any political recognition not merely of slavery, but of the diversity of races."

Most true, and equally true is it that the first two lines of Article I. of the amendments to that Constitution read, "Congress shall make NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF." Does not Mr. Seward value the last named priceless boon at least as highly as he does those he has named? And can he be so short-sighted and unjust as to be more careful of rights, colors and bodies pertaining to time and flesh, than he is of aiding to secure to every American citizen, whether in State or Territory, the right and privilege of worshiping God in accordance with His commandments and the dictates of conscience? We shall know, when Utah knocks at the doors of Congress halls.

"Whatever is forbidden expressly by the Constitution is unlawful. Whatever is not forbidden is lawful."

We most cordially thank you for that assertion, for you are reputed to be learned in international, national, State and municipal law, hence it comes to the public with more weight and being printed in the *Tribune* will have a wide circulation. But as memories are often treacherous and highly excited fanaticism rife in the land, we sincerely trust that you will not forget your last quoted assertion, nor let Article I. of the amendments of the Constitution escape your notice in connection therewith. So may you be preserved from blowing hot to-day and cold to-morrow, or from being caught in the predicament of the lawyer in the spelling book, who was found saying, "and if, and if, and if," when there was no ground for a single if.

"Examine the code created by the Legislature (of Kansas.) All the statutes of the State of Missouri are enacted in gross, without alternation or amendment, for the Government of Kansas; and then, at the end, the hasty blunder of misnomer is corrected by an explanatory act, that wherever the word 'State' occurs it means 'Territory,' and what a code! One that stifles not, indeed, the fruits of the womb, but the equally important element of a State, the fruits—the immortal fruits—of the mind; a code that puts in peril all rights and liberties whatsoever, by denying to men the right to know, to utter, and to argue freely, according to conscience—a right in itself conservative of all other rights and liberties."

"We are not familiar with that code, neither does it concern us, at least for the present. What we particularly wish now to note is the earnest, emphatic, and correct opposition to any "code that puts in peril all rights and liberties whatsoever, by DENYING TO MEN THE RIGHT TO KNOW, TO UTTER, AND TO ARGUE, FREELY, ACCORDING TO CONSCIENCE—A RIGHT IN ITSELF CONSERVATIVE OF ALL OTHER RIGHTS AND LIBERTIES." And not only any code, Mr. Seward, but any course or practice, whether in Congress or elsewhere.

Be pleased to bear particularly in mind that portion of your above quoted important statement which we have honored with small and large capitals; and condescend to allow a small amendment, (doubtless overlooked in the hurry of speaking,) by adding the words "to act" after the words "to know," so far as such action does not infringe upon any true rights of others, or upon any wholesome law or regulation. Will you be kind enough to accept of our amendment, so obviously necessary and in keeping, and to be mindful of your position in the hours of temptation so soon to assail you!

"I propose to apply the remedy now, by admitting the new State with its PRESENT population and present Constitution."

Again you are strictly and constitutionally correct, as also in the following:

"Freedom justly due cannot be conceded too soon."

"The Constitution does NOT PRESCRIBE 93,700, or ANY OTHER NUMBER of people, as necessary to constitute a State."

"The point made concerning numbers is therefore practically unimportant and frivolous."

If this true doctrine is applicable to Kansas with her reputed 40,000, and we contend it is, most certainly should it be extended to Utah with her 80,000 inhabitants, who are permanently increasing as rapidly as they are in Kansas, and probably more so. And is it aught but simply just to expect that Senator Seward, in his place in Congress and elsewhere, will give Utah his powerful aid in her lawful efforts to procure full constitutional liberty?

"Precedents in such cases, (steps for admission,) BEING WITHOUT FOUNDATION IN LAW, are without authority. This is a country whose Government is regulated, not by precedent, but by Constitutions."

Right again; and inasmuch as Utah, in her preliminary measures and action, followed the best precedents that government and governmental mail facilities had placed within her reach, then most certainly she has no cause for apprehension on the ground of informality or accidental oversight, should any thing of that nature be discovered in her proceedings, which we are confident will not.

"No Republican Government ever has endured, WITH STANDING ARMIES MAINTAINED IN ITS BOSOM TO ENFORCE SUBMISSION TO ITS LAWS."

We commend the perusal of the above quotation to the N. Y. *Herald* and its readers, a paper that recommended, with unblushing effrontery, the sending of troops into Utah, not to aid her inhabitants against the aggressions of the red men, for well it knew that she sought no such aid; not to enforce submission to laws, for equally well did that "Satanic print" *know* that Utah had been most loyal and law-abiding. On what ground, then, did it advocate such a devilish policy! Forsooth to compass, if possible, the corruption of the fairest and most virtuous of all the female sex, the lovely daughters of Utah. A policy most worthy the boasted Christianity and enlightenment of the 19th century!!!

With the quotations thus far made we cheerfully and almost entirely coincide, and had hoped to be able to do so to the end. But, alas for poor human nature, even in a man so noted for political wisdom as Senator Seward, for he broke down on his own platform, in his efforts to get a fling at polygamy in Utah before so polished an audience, as will be plainly seen by comparing the teachings and positions of previous quotations with the following:

"Even then you must give over Utah to Slavery, to make it secure and permanent in Kansas; and you must give over Oregon and Washington to both Polygamy and Slavery, so as to guarantee equally the one and the other of those peculiar domestic institutions in Utah; and so you must go on sacrificing on the shrine of peace, Territory after Territory, until the prevailing nationality of freedom and of virtue shall be lost, and the vicious anomalies, which you have hitherto vainly hoped Almighty Wisdom would remove from among you without your own concurrence, shall become the controling elements of the Republic."

Mr. Seward, what evil spirit could have tempted so great a man to take so long a stride from his subject, and to pour his scattering insinuations upon isolated Utah! How could you have so far forgotten your text, and like a sectarian priest preached so far from it, and so entirely irrelevant to it! Who told you that the practise of polygamy was unvirtuous, that it was a vicious anomoly! Is it possible that sound arguments for rights of the 40,000 freemen in Kansas were not, at least, as valid in favor of 80,000 freemen in Utah, a contiguous Territory of the same great Republic! Had you so soon entirely forgotten Article I. of the amendments, or must you sacrifice candor and consistency in order to tickle the ears of your auditory!

If your object was to please the ladies who thronged the galleries, we must courteously correct the delusion which blinded you, with the information that every noble-minded, every virtuous and truy intelligent female in all Christendom is despising celibacy, manogamy and their attendant accursed abominations, as rapidly as you will permit true light and knowledge from Heaven to enlighten their understandings.

You must surely have let dust accumulate thickly on your Bible, the source of all valuable laws with which you are acquainted, or you could not have been unmindful that it was in the seed of polygamic Abraham that all the nations of the earth were to be blessed. A polygamist who received the word and will of God, who talked with angels and with his Maker, and whose second wife, during the life of the first, was counseled in her domestic affairs by the Almighty and received promises from Him concerning her offspring. "If ye were Abraham's children, ye would do the works of Abraham." John viii. 39. Why did it not occur to you that the Saviour himself was a lineal descendant from that righteous polygamist Jacob! Then you might have saved yourself from your present ignorant predicament, and peradventure have remembered that the God of Abraham, of Isaac and of Jacob was the same yesterday, to-day and forever; that his course is one eternal round; that he changeth not, but that is one eternal round; that he changeth not, but that it is foolish men who "change the laws, transgress the ordinances and break the everlasting covenant."

Having made our quotations in all fairness, and having criticized your speech far more daintily than you commented upon the course of President Pierce, after calling your closer and more prayerful attention to your Bible, after again asking you to urge Utah's request for admission into the Union with the same ability with which you have argued the cause of Kansas, after urging upon yourself the strict practice of those portions of your speech which we have quoted and coincided with, we will close with its ending as we began with its beginning, also commending your own exhortation to your careful study, lest peradventure you be again found forgetful, and again make yourself as one of the simple ones in the eyes of the assembled beauty and wisdom of our nation:

"Mr. President, the Continental Congress of 1787, on resigning the trust, which it had discharged with signal fidelity, into the hands of the authorities elected under the new Constitution, and in taking leave of their constituents, addressed to the people of the United States this memorable injunction: 'Let it never be forgotten that the cause of the United States has always been the cause of human nature.' Let us recall that precious monition; let us examine the ways which we have pursued hitherto, under the light thrown upon them by that instruction. We shall find, in doing so, that we have forgotten moral right in the pursuit of material greatness, and we shall cease henceforth from practising upon ourselves the miserable delusion that we can safely extend Empire, when we shall have become reckless of the obligations of Eternal Justice, and faithless to the interests of Universal Freedom."

Will the N. Y. Weekly *Tribune* please copy!

The Eastern Mail.

Which left Independence May 1, reached the Weber on the 30th of the same month, and arrived in this city about 4 p. m. of the 4th inst., being over five days in crossing a small stream (swimming to a horse for about a rod) and traveling 44 miles. Locomotives and telegraph wires must be abashed at the display of such astonishing energy and speed, and the Ox Line may now crack its whip with impunity on route No. 8911, for it has best contractor time, over the same ground and distance, at the rate of two days to the contractor's five.

The mail brought on the 4th, 21 brass-lock sacks, 1 iron-lock way sack, 1 iron-lock dropletter bag and 3 bags tied with cords. Much of the mail matter was wet through, and the entire contents of two of the corded bags, containing the Patent Office agricultural report for 1854, were in excellent condition for bleaching and throwing into the pulp tub of the paper-maker, as wrappers, cloth covers, pasteboard and leaves were soaked and chafed into a useless and nondescript mass. This is more to be regretted, for that report contained much information highly valuable to our agricultural interests.

There are other singular circumstances connected with this mail. The sack containing some letters was not quite half full, and of that unusually small amount, there were only 66 came under brass lock for this city, and about one-third of these had been missent. What makes this small number all the more strange and unaccountable, is the fact that a clerk in the Post Office at Independence told Mr. Leonard I. Smith, just previous to the mail's starting, that within the last three days they had done up between 5 and 10,000 letters for G. S. L. City. Again, as near as we can at present learn, the office at Independence put the through mail matter of May 1st into 12 new brass-lock sacks, and only 10 of that description have arrived. The other two sacks would have held that large number of missing letters, concerning which the clerk informed Mr. Smith at the time of their being mailed. The condition and locality of the large number of letters, *that should have arrived*, are to us unknown.

Another brass-lock sack, filled with newspapers, was brought in from the Weber on the 7 inst.: whether there are still other sacks on the bottom, banks, or tow-heads of the Weber, is also to us unknown.

The failure of the letter mail has, for the present, thrown confusion over details which we had hoped to be enabled to continue to report, not only for our accommodation and the information of our readers, but also that the Post Office Department might be familiar with actual facts touching mail arrivals on route No. 8911, in addition to the official returns from the Post Office in this place.

We are well assured that the mail, which left Independence on the 1st of May, started with 12 brass-lock sacks and, as already mentioned, it has brought in 22 sacks of that description and 3 corded or book sacks. By reference to No. 10 of the current vol. of the "News," it will be found that there were at that time 15 brass-lock and 9 book-sacks still left somewhere on the route, which with the 12 brass-locks last started with make 27 brass-lock and 9 book sacks that this mail should now have delivered, thus leaving at least 5 brass-lock and 6 book sacks somewhere between this city and Independence, since last November. The almost total failure of the letter mail prevents our being any more exact at present, and for aught we know there may be yet at random still more than the 11 sacks above noted.

There is so favorable a prospect that the contractor will be released from farther performance (*non-performance!*) of his contract, from and after the 18th of August, 1856, that we gladly waive comment upon his memorial to the Postmaster General, and upon his miserably inefficient operations on the route from the beginning, trusting that the large amount of government funds, paid to him for getting in the way of those who would have done, and then performing almost a solemn nothing, may prove as little of a gratification and benefit to him as his mail-course has been to us. With this candid and strictly just wish, we hope to be able to close our brief biographical notice of one W. M. F. Magraw, contractor on route No. 8911.

If the Post Office Department of Progressive America wish to again let the contract on route No. 8911 after the fashion last practised, we cordially commend to their perusal that chapter in Little Dorrit which treats upon the "Circumlocution Office." And if they are particularly anxious to continue "HOW NOT TO DO IT" upon this route, we recommend their letting the contract to some high-minded, honorable gentleman of the right stripe, who is perfectly skilled in knowing "how not to do it," or at least to some one who would much prefer that no mails ever reach Utah, even when perfectly reasonable and responsible bids are before them from those alone whom they know will use every possible exertion to render faithful service. Such a course will effectually carry out the "how not to do it" policy, and afford Congress a welcome pretext at each session, for making large appropriations for services never rendered, and for losses never sustained.

Studied neglect and wilful abuse of the most intelligent, patriotic, exemplary and law-abiding portion of her citizens may be a wise course in a nation, but we most respectfully dissent from that policy, and close for the present with the following quotation from the New York Herald:

"POST OFFICE NEGLECT.—We have received a letter from Mr. William H. Prior, complaining that a letter addressed to him, and mailed in this city on the 2d inst., did not reach him till Saturday, 19th. Mr. Prior must be a stranger here. Had he been long a resident of New York, he would have got over the old delusion that the postal service was organized for the purpose of carrying and delivering letters. He would have known that the Post Office exists for the purpose of providing berths for meritorious politicians of the barnacle species; and that if, besides fulfilling its aim in this respect, it occasionally carries and delivers a letter or two, it deserves the thanks of a grateful community. Mr. Prior will know better another time."—[Deseret News.

The Insurrection at Madrid.

ADVICES to the 19th leave no doubt that the O'Donnell government reigned supreme at Madrid. The city at that date was reported "tranquil." Espartero was still at Madrid, and, according to *The London Times* correspondence, O'Donnell had offered him passports to any part of Spain, or to go abroad. An official return says the loss of the troops in suppressing the insurrection were 6 officers killed and 19 wounded; 32 soldiers killed and 2 missing, and 202 wounded. No return is made of the loss sustained by the insurgents, but private accounts say that the troops behaved with great ferocity, and butchered several companies of the National Guard after they had ceased to resist. Business was beginning to be resumed, and crowds daily visited the scenes of conflict. The artillery had damaged a number of buildings, among them the palaces of Medina-Celi and the Platerias, also the residences of the Count de Onate, the Countess Montijo, and others in the streets of Milanese and Toledo.

Lord Howden, the English Embassador, was, as usual, absent from his post when these events took place. He has received orders by telegraph to return instantly to Madrid, via Saragossa.

Marshal Narvaez, on the revolt breaking out, offered his services to O'Donnell, and has received the appointment of Minister to Paris in place of Sr. Olozaga.

The Duke of Alba, brother in-law of the Empress Eugenie, is appointed Mayor of Madrid, pro tem.

Patricio Escosura has sought refuge at the British Embassy; his brother, who held a command in the insurgent ranks, had escaped.

Letters from Madrid of the 18th bring the following intelligence: On the previous day numerous arrests were made, and orders were given that the insurgents who had been taken prisoners should be sent under strong escort to some fortified places around the capital. Among the persons arrested is M. Madoz. He commanded a battalion of the National Guard during the insurrection, as well as M. Escosura. The latter has as yet escaped the search made for him. Several general officers who were at Madrid during the late events, but did not present themselves to the military authorities, are to be brought before a court martial to answer for their conduct.

The universal opinion is, that the bearing of the army during the whole of the late events was admirable. The immediate cause of the sudden dispersion of the National Guard is not yet known. The movement was commenced by the battalion of M. Madoz, which occupied one of the houses near the palace of the Cortes. M. Madoz had massed his companies in a cross street, protected from the fire of the soldiers, and when they were all assembled there, he all at once ordered them to return to their homes. This order was given after the fire had been opened by the troops, and after a conference had been held by M. M. Madoz, Rivero, (the democrat,) and others, with M. Serrano, the Captain General of Madrid. This order for dispersing was naturally communicated to all the other posts, and they in their turn, after a little hesitation, gave way. Various surmises exist as to what took place at the conference just mentioned.

It is said that M. Madoz and his friends were alarmed at the warmth of the fire of the troops, and from understanding that it was the determination of O'Donnell to act with the greatest severity. Other accounts say that the ammunition of the National Guard was already exhausted. It is thought that the resolution of M. Madoz was come to in concert with Marshal Espartero. The latter, his partisans say, seeing the turn given to things in the Congress by the Democrats, did not wish to sacrifice the throne, or launch into the hazards of anarchy and civil war, and in consequence did all he could to restore tranquility. It is stated that Marshal Espartero appeared for a moment at the Congress on the 15th, and that he retired very much disgusted. There has been in all his conduct more weakness than evil intention or malevolence. The large quantity of specie which had been sent from Paris by the Credit Mobilier Company arrived in safety at Madrid. M. Pedro Bayarri on the 17th took possession of the Ministry of the Marine.

The Madrid *Gazette* publishes a great number of promotions and dismissals; all the general and other officers who were wounded have obtained their next step, and the soldiers who distinguished themselves, or who have been wounded, receive decorations and pensions. The Queen had 30,000 cigars distributed among the troops. Several Governors of Provinces have been placed on the retired list. There is also a decree removing Gen. Prim from his functions of Governor of Grenada, but the Queen reserves to herself "to utilize his services on his return from abroad." Gen. Prim some days back left for Spain.

The Journal de Madrid says that Espartero demanded a passport for some place abroad, and that the Government gave it to him for any place which might best suit him. It is said that he left Madrid by the Alcala gate in a post chaise escorted by cavalry. The same journal says that some idea of the great resources of the Government to put down the insurrection might be formed by the fact that it had 69 pieces of artillery ready for action, but only made use of 12 of them.

Novel Scene in a French Theatre.

THE Paris correspondent of the New Orleans *Picayune* gives the following account of an amusing scene which occurred during the representation of a play recently. The piece was a very successful one, and in one of the scenes lambs played an important part. To give greater effect the machinist determined to procure the genuine article, instead of using dumb representatives. The animals were trained so that they played their part to a charm in the rehearsals, and at the first performance they formed an exquisitely beautiful group around a corydon, whom they saluted with bleatings. The theatre shook to its foundation with the loud applause. The applause continued and the sheep became frightened, and popped, some into the stage boxes—some over the footlights into the orchestra—and of course the whole flock followed their leaders. The ladies in the boxes shrieked, the orchees whooped and hallowed to prevent the sheep from tumbling on their violins, the house roared. The supernumeries were thrown off after them, but it was an hour before they were caught. The next day they were sent to the shambles.

Certain Cure for a Felon.

WE are sure that all who have suffered from a genuine bone felon, will thank us for making public so simple, and yet so effectual a remedy as the following. In thousands of instances, weeks and months of the most intense suffering have been endured, allowing of neither rest by day, nor sleep by night, and when a cure is at last effected, the finger or thumb is often deformed and rendered useless for life. As soon as it becomes apparent that a felon is making its appearance, which is known by a continued soreness and pain proceeding from the bone, and sometimes evincing but little change for the worse for a week or more, take a strong cord of any kind, and wrap it around the finger, above the afflicted part, as tightly as it can be borne. Keep in this condition until the pain can be endured no longer. Now loose the cord, and as soon as the pain or soreness caused by the cording subsides, tighten it again. Continue this for several days, or until the felon is completely blackened and killed. We have known several persons, who had been afflicted with felons, to try this remedy with complete success; in fact, we have never known it to fail. The cording stops the circulation, and thus the sore has nothing to feed on, and soon dies of starvation. We have faith in this remedy, even after a felon has made considerable progress.

An Excellent Sentiment

IN 1839 the Duke of Wellington fought the Earl of Winchelsea. It grew out of facts which occurred in a Parliamentary debate. In the correspondence the Duke of Wellington used the following striking language, which it would be well to engrave upon the walls of Congress:

"No man has a right, whether in public or private, by speech or in writing, or in print, to insult another, by attributing to him motives for his conduct, public or private, which disgrace or criminate him. If a gentleman commits such an act indiscreetly, in the heat of debate, or in a moment of party violence, he is always ready to make reparation to him whom he may thus have injured."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 103 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, AUG. 16, 1856.

Our Excursion.

In these days when one-half of creation is scratching, kicking, swearing, swaggering, threatening and seeking to butcher the other half, and our position in Gotham obliging us to witness a large share of the struggle, we have felt often a longing desire to retreat from the bustle, confusion, din and sickening rage for a little, to breathe the *"caller air"* and rest a while from the ordinary routine of business. Kansas and California, Harbor and River Appropriation bills, together with President making, monopolizing the whole attention of Congress, we invited our honorable colleagues, George A. Smith and Dr. Bernhisel, with Judge Wm. J. Appleby and Bishop Heywood from Washington and friends from Connecticut, Pennsylvania and New York, together with the staff of the office, to join us in our excursion to Tom's River, New Jersey, where we have had an invitation for a long time and *carte blanche* invitations for friends. To our great regret and their's, the Doctor and Bishop could not cut loose from business and join our little party. We should have been exceedingly pleased likewise to have enjoyed the society of President F. D. Richards, Bishop Felt and the brethren from England, whose arrivals and departures are noticed elsewhere, but the lateness of the emigration season and the business they had to attend to West before they started on the plains for Utah, rendered it impossible for them to stay a single day. As soon as they took their departure for St. Louis we started for the Jersey harbor, where Captain S. P. Brown had moored his schooner, *Banner*, for some days waiting the moment we could lock up and bid good-by to dull care. We got on board and found that the captain and crew had rigged out our little craft with taste and well supplied with all the nic-nacs for our comfort on a fishing voyage. Friday night of last week was anything but inviting for a start—the clouds lowered, the thunder rolled and the lightning flashed with great rapidity and splendor, we, nevertheless, had no notion of backing out, and off we started slowly and cautiously. The storm increasing and the rain pouring down in copious profusion, we cast anchor off Long Island.

At the supper table some began to show symptoms of squamishness and hostility to the viands. In a few hours the storm abated somewhat and we weighed anchor and beat about all night, making but little progress. The morning was delightful and formed a great contrast to the preceding dark and cloudy evening. We got our fishing tackle hauled out and had a good share of exercise, amusement and success; having caught quite a number of blue fish of considerable size. We had all more or less a share of dizziness, but all kept moving save Col. Geo. A. Smith and Elder Stenhouse, who squared out on the deck, comforting each other in their affliction with the oft-repeated assurance that it was "a delightful excursion!"

We neared Barnegat Inlet, forty miles south of Sandy Hook, at 11 P.M. The night was very dark and ebb tide at the moment we were ready to cross the bar. It was a question whether we should venture into the narrow, crooked and difficult passage; but rather than roll about till daylight, we took our chances of running against the shoals, as we had confidence that our nautical brethren were equal to the work. Captain Reamer, who had favored us with his society from New York, took his place at the mast head, Capt. Brown at the wheel, "Joe" throwing the lead, "Edward" tending the centre board, and off we started. In crossing the bar the sea broke twice over our little schooner. The wind had just blown off the Colonel's hat as he was sitting by the wheel, when the water in a mighty sheet poured down upon his devoted head and dashed down upon Judge Appleby, half asleep in the cabin. Elders Savage, George J. Taylor and Stenhouse came in for a big share of the water, to their no small consternation, especially as it was accompanied with the quick order, "close the hatchways." Being more surprised than hurt, their quick exit from the cabin caused more than one joke the remainder of the trip. We got to a safe anchorage about two miles from the mouth of the Inlet, and at midnight, our nerves being pretty regular and little rolling movement of the schooner, the most sickly began to cultivate a closer acquaintance with the good things of the captain's table. We had midnight worship of our Heavenly Father and retired to rest for a few hours.

Sunday morning at five o'clock we were again on the move. Little or no wind, but a delightful morning. Though absent from Gotham, we can never travel far without thinking and doing something for THE MORMON; we had accordingly a considerable number of English, Scotch, Irish, Manx, French, German and American papers for general perusal and entertainment. Utah and Mormonism, of course, having the first and best attention, we were on the hunt for the last attack or goose story among the Gentiles. The Glasgow *Saturday Post* had the only piece about the Mormons, and all were summoned to hear someting about "Women in Mormondom." The *Post* had an astounding revelation for "all the world and the rest of mankind," as "old Zach" would say—astounding revelation. The women in Utah are so poor as to wash linen to gain a livelihood and split wood to make the kettle boil. Poor creatures, how our heart bleeds for them—how much they are to be pitied—just think of a woman working. What barbarism! Who ever heard of such a thing outside of Utah! And the *Post* has been enabled to enlighten the world on this horrible state of things from the information received from "a Mormon just *escaped* from the Territory." How romantic and miraculous! "Just escaped." He should be exhibited. How fortunate to escape from such a terrible state of things where there is no loafing even for the women. It is to be regretted that the name of the fortunate person has been withheld from the public. We wonder if it is not the same that was advertised as having escaped from the convict stone breaking department with a piece of chain dangling to his left leg, and last seen entering the Kanyon with a flitch of bacon on his shoulder, half covered with a brown handkerchief, both belonging to one of these same hard-working women, stolen the night before to serve him on the journey eastward! Would the Scotch editor just invite him to exhibit the ancles of his continuations and post us on the matter?

But these poor women, so deplorably poor as to be obliged to work. We can't get over it. How much better it would be to return to the States and Europe, and take lessons from their more fortunate sisters. How nice it would be to parade the streets, avenues, and public places—during the day, arrayed in the finest silks and satins the hands and heads of men have brought into the market of civilized society—and go to the theatre, ball-room, and freelove *reunions* in the evening, in the thinest gauze, hanging over six feet diameter hoops, in grand profusion, but sparingly over the bosom, lest the eyes of adultery should find no attraction. Oh how stupid the women in Utah are to have husbands that work in the field, and live and keep their families by their united labor and exertions; how much easier and more convenient to have a husband not so very particular about who works, who makes, who toils, and who pays—how convenient to be respectable, get credit, borrow and bet on a grand and magnificent scale, and sport about without a moment's thought of who has toiled from daylight to dusk, been ill-payed, half-starved, oppressed, broken-hearted, and ruined forever by their damnable corrupt scoundrilism. Oh ye simpletons of Utah! why live with men who are ignorant of the game of speculation and usury; why toil when you can flutter about in lazy indolence in a plumage rivalling that of the birds of Paradise, and the only return for all such favors is the simple sacrifice of SELF-RESPECT. Oh simple Utonians! to pride yourselves in virtue, why value so highly a clear conscience before God! why prize the smiles of simple men, who can only say you are spotless jewels, the joy of their hearts, when they can only bestow upon your heads the blessings of their simple hearts instead of feathers and jewels in rich abundance. But Utah is young yet, if it has not got its Argyle street, neither has it yet its Gorbals, Broomielaw, Salt Market, and Gallowgate, where the editor of the *Post* could introduce a stranger to scenes we must not touch now. Women of Utah, however, have not yet to labor in steam factories enveloped in the most sickening, reeking, fœtid atmospheres for ten, twelve, and fourteen hours per day to gain a miserable pittance to keep together the soul and body of their poor, neglected, half-starved, three-parts naked children. The women in Utah have not yet got to the sublime occupation of gathering manure from the public streets and public highways, or raking the dung heaps for cynders, rags, and paper, or crying fish, oysters, musles, "buckies," cat-meat, and dog-sausages through the streets. But leave them alone, and they may yet improve in their tastes and aspire to these high and glorious callings, and lay aside their wood-splitting, linen-washing, cotton and woolen spinning, and all such homely things beneath the majesty of women. Leave them alone; they may yet rise in refined tastes, and see themselves, husbands, and children clad in patches of "cloutes" instead of the homely spun—Go it, Christendom! you are ahead of Utah; go it to your heart's content, till we have more leisure to look after you.

We have digressed from the description of our excursion, but we could not help it. The music must come out when the right string is touched.

Our sail up Barnegat Bay and Tom's River was very pleasant. Elder Angus M. Cannon and friends were awaiting our arrival, as we had been considerably longer on the water than we anticipated, and took us home to fix us out comfortably. We got to meeting in the afternoon, and assisted to confirm many of the Saints who had renewed their covenants, likewise confirmed four persons who had just joined the Church, through the labors of Elder Jacob Hoffheins; after which Elder Geo. A. Smith and ourself addressed the congregation. In the evening Elders Smith and Appleby preached to a goodly number of persons—the "Mormon chapel" was well filled.

On Monday some of our party went a fishing, and we, with a good number of others, went to visit Mr. Wilbert's farm, about two miles from the village of Tom's River, where Utonians, New Jerseyians, Pennsylvanians, New Yorkers, Englishmen, and Scotchmen enjoyed themselves in out-door amusements. Captain Brown's family, and that of his father-in-law, Bro. Wilbert, spread for all a bountiful table. In the evening, all satisfied with their enjoyment and entertainment, returned to the village, and met again with the Saints in the chapel. Elders Stenhouse and George J. Taylor preached to a very attentive audience.

On Tuesday morning, through the kindness of Captain Bennett, one hundred and seventeen of our brethren and sisters, with their children, started for an excursion on the Bay, in the commodious schooner Sarah R. Ivins, with colors flying and music playing, accompanied by Captain Joseph Brown's yacht—Hickory. Presidents Cannon and Reamer, in concert with Captains Brown—junior and senior—Bennett, and Philips, and a committee of ladies, made a first-rate arrangement for sailing, amusement, and refreshment. We had a quiet sail of about twelve or fourteen miles, and purposed landing on the beach, but the weather threatening rain we had tables fixed out on deck for a quiet dinner party, where our friends had provided great variety and abundance. In the evening we returned very slowly, having but little wind to catch our canvas. There was, however, plenty of amusement for everybody: what with music, dancing, singing, and speaking, we should think all were well satisfied. Our honorable colleague opened our day's proceedings with prayer, and craved the blessing of the Most High on all our innocent recreations, and truly in the evening we all felt and sung with the spirit and understanding—"It is good to be a Saint of Latter Days." Towards mid-night, under the mellow light of a clear and silvery moon, we called all together before we quit the schooner, gave a hearty vote of thanks to Sheriff Ivins, Captains Reamer, Brown, Johnston, Bennett, and Philips, President Cannon, the ladies of the committee, and the musicians, and addressed them on the day that was closing, and lifted up our hearts in gratitude to God, while his faithful and devoted servant returned thanks for the blessings we had enjoyed. Thus ended our public visit to Tom's River. While we remained with our friends they were attentive and kind, and showed no weariness in well doing. We here tender to Elder Cannon and all the Saints the united thanks of ourself and friends who accompanied us on the occasion, and devoutly wish that we many all meet again in the valleys of the State of Deseret.

The New York Tribune at Work.

Those acquainted with wire pulling and the jugglery practised on the eve of a Presidential election, require not to be informed that there are men who, utterly unscrupulous, recreant to every sense of honor, self-respect, and every enobling principle, will stoop to employ any and every means which may in any way contribute to the attainment of office at or dependant on the White House, even if it were no more than keeper of "the key of the swine's grass." Since the Philadelphia "Black Republican" platform linked polygamy to slavery, and made them "twin relics of barbarism"—the important plank for issue next November—the country has been deluged with the most outrageous stories to favor the new position. Our eyes have been open, though our mouth has been closed, and we have done considerable at watching the progress of the game. The New York *Tribune* of August the 7th, publishes a lengthy letter, DATED Great Salt Lake City, May 30th, professing to give important revelations. The *Tribune* heads it "The Political Secrets of Mormonism." There is certainly a very great scarcity of fuel to keep up the steam, or this letter would not have been cast into the furnace to make its flutter and pass away in smoke. It is no news in August, 1856, that Polygamy is established in Utah. The Mormons published that to all the world, and "the rest of mankind," years since. Who, among the readers of the Tribune, didn't know that the United States officers in Utah were repulsed, the laws scorned, trampled in the dust, and spit upon? Old Bullion, in his famous St. Louis speech, said all that, and a great deal more. Who didn't know that "many of the Gentile officers sent here, (Utah) are men of seven principles—'five loaves and two fishes,' who come to speculate, and, as such, have but little moral courage!" The Mormons have complained of that often enough, and by no means minced the matter. What information then, has the *Tribune* given to its readers by the publication of this letter? None, whatever. There is not one sentiment in it that has not been published and republished, refuted and refuted, again and again. The object, however, is obvious.

When we can, we extract from an enemy, but of this letter we may say what Lord Derby said of the last parliamentary speech of Queen Victoria, it is too "redolent of water gruel" to do much with it.

After writing the above, we were passing over the paper before committing it to the basket, when we caught a glimpse of the following editorial:

"We call attention to a letter on the political aspects of Mormonism, which may be found on another page. It comes from an intelligent and well-informed source, and its statements merit consideration."

Since the *Tribune*, says the letter, merits consideration, we have looked at it again, but we find nothing that we think merits particular consideration. The language put into the mouths of the Mormons about demanding rights through the "little giant," "our Champion" smells too much of the corner of Spruce street. It is not Mormonism, and never was uttered in Utah, and never came from there. We base our demands on the rights guaranteed by the Constitution. If the "little giant," or the "Big Giant" stand by the Constitution, we stand by him shoulder to shoulder, and furthermore, we don't mean to be trampled upon by any "nigger-worshipper," or slandered by any "Squash-head" without letting him know that we are Americans, and shall defend ourselves at the door of the Union, or anywhere else, and want neither twaddle nor gammon about Mormonism when our political rights are under discussion. We are Mormons, and are proud of it, but we go to Congress as Americans, and shall never cease to demand our rights as such till we obtain them, there and everywhere else, now, or at any other time.

The mighty power of Brigham Young—what about it? Nobody denies he has mighty power. We are glad to find a man in whom we can place unlimited confidence, and having found him, we mean to honor him, listen to his counsels, and reduce them to practice. It is very pleasing for us to hear the testimony of the Tribune's correspondent, that the folks in Utah are so faithful and united. It forms a beautiful contrast to cut up and divided religious and political sectarianism. It augurs no mean destination for Mormonism, and the Tribune, and the small fry that are in its leading strings may take all the comfort they can from the libels of "Veritas," for Mormonism is, and means to be One, and nobody can hinder it. We are forced to drop the letter; we can't see anything in it that any rational being can believe or cares anything about.

We dare say after November the Mormons will be pretty decent folks till another Presidential election.

Utah and Its Mail.

Elsewhere we publish an article from the *Deseret News* of June 11th on the Eastern Mail. We have had likewise forwarded the following notice for a Mass Meeting in Great Salt Lake City on that subject.

TREMENDOUS EXCITEMENT!
INDIGNATION MASS MEETING!
MONDAY EVENING!
MAIL FROM THE STATES!!

Citizens of Great Salt Lake City and Territory generally will convene at the Council House this (MONDAY) evening, June 9th, at 6 o'clock, to express the sense of the people in regard to the management and delivery of the

EASTERN MAIL

under the Contractor Mr. McGraw and his Conductors, who have laid over FOUR DAYS with the Mail within 40 miles—under pretence that they could not cross the Weber, a stream that a farmer boy can cross with impunity at its present stage.

We regret that the echo of their indignation did not hurry itself over mountains and plains to the ears of the government officials at Washington in time to have protested against the changing of thousands of dollars from the public treasury to the pockets of those who have so flagrantly abused the charge committed to them. We know of no public servant whose labors affect so many as the mail carrier. No honest man was ever the bearer of a letter from a distance but what felt he was intrusted with something more precious than gold—something that placed him under sacred obligations to deliver it intact and with dispatch. What can we think, then, of those who have conducted, or rather *mis*-conducted the mail to and from Utah—men who have, on the slightest pretext, excused themselves from discharging their duties, though to the disadvantage of tens of thousands and to the sacrifice of those sacred feelings that ever exist between persons so far removed from each other as are the inhabitants of Utah from their friends this side of the plains, and we may say their friends in all parts of the earth?

The last time we noticed the mail we encouraged hope for a better future. Again, we encourage hope, and trust that the authorities at Washington will remember the past abuses and compensate, in some measure, by the adoption of such arrangements as will assure the Utonians that their interests are regarded as well as those of the inhabitants of other States and Territories. Let the mail business to Utah be put into the hands of honorable men who are willing and able to accomplish all that is required of them, and not placed in the hands of any mere speculator, who labors to perform the least he possibly can and secure the most in return. We have long expected some move on the part of Government, not only towards a more efficient monthly mail, but something still more consistent with the reasonable wants of the people. Some have called for a daily mail, but for the present and until facilities for its performance increase, we might have at least a weekly. We fondly hope that the expectations of the people of Utah will not be disregarded. In these days of commotion and confusion it is no bad thing to have a united people, as are the inhabitants of Utah, in favor, one and all, of the Government.

Utah.

By the last mail from Utah we have encouraging news of the state of things in that Territory. The following extracts from private letters will be read with interest by the Saints:

G. S. L. City, July 1st, 1856.

Dear Colonel: A few words only. The crops promise a good harvest; the health of the people is good; the waters of the Cottonwood river have been brought through to the Five-Acre Lots. All is peace with the Indians. The fruit crop promises well. We are now preparing for our usual national celebration on the 4th. You will most assuredly be missed. Mrs. Smith, your lady, met with us at our last meeting of the Agricultural and Manufacturing Society, held June 26, and was in fine health. Bread stuffs are being furnished more plentifully than for the past month. Many have commenced harvesting. I shall leave for Western Utah ere this reach you, and will send you as soon as located a petition for a post-office and direct post route through to Placerville, Cal., *via* Carson Valley, with a full description of the Territory. I should be glad to hear from you when leisure will permit, and shall feel gratified for public documents, especially for all kinds of seeds from the Patent Office. Please remember me in all fellowship and kindness to our worthy representative, J. M. Bernhisel, and to your worthy and most honorable colleague, John Taylor, and enquiring friends.

Your friend, S. M. Blair.

Col. Geo. Smith, Washington City.

From another letter, dated June 30th, we learn that home manufactures are everywhere encouraged and occupy considerable time and attention:

"The Deseret Agricultural and Manufacturing Society have regular weekly meetings and are exerting their power to bring out the talent, skill and ingenuity of our Territory, to be exhibited at their fair in the fall. We anticipate a splendid display of home manufactures. The ladies are manifesting a commendable spirit and believe that in their department this exhibition will not be behind. I understand the leather manufacturers are calculating on supplying the State with the *valley tan*, if we may judge from their late representations. President Hunter is sanguine in the anticipation of a cattle show equal to those in the east."

* * * "The barley harvest has commenced and the wheat in some places will be cut in a day or two, *but not before it is wanted.*"

Another letter from the same place, of the same date, says:

"Things are moving along here quite smoothly, and the near approach of harvest makes the hearts of many glad; some wheat has been cut, thrashed and ground, and soon the scarcity of bread will begin to cease, and our city and country exhibit once more that industrious and improving feature heretofore seen manifested in these valleys, but which has in a measure been paralyzed of late in consequence of the scarcity of bread stuff, that I hope will not soon be realized again."

From Our Utah Correspondent.

Historian's Office, G. S. L. City, June 30th, 1856.

To the Editor of the Mormon:

Sir: The mail from the east due here towards the last of May arrived here on the 4th inst., and contained forty-four letters for this Territory; whereas our friend Leonard J. Smith was at Independence (on his way home from the Cape of Good Hope) when the mail started, and was told by the clerk there that he had put up from five to ten thousand letters for Salt Lake within a day or two! The June mail arrived here on the 28th inst., but has brought no tidings of the missing letter sacks. I suppose the contractor is showing his gratitude in this way for the appropriation by Congress of $36,000 extra pay for keeping us without a mail the whole of last winter, from the 1st of December to the 10th of May. We are still a little plagued with grasshoppers, the wheat crops in Box Elder county being eaten off; we are also troubled with drouth and scarcity of water, yet we shall make out to harvest a crop, though not an average one by any means.

The canal from Big Cottonwood is so far finished as to bring the water to irrigate the four and five acre lots in the Big Field.

You will have received a programme of our intended celebration of the 4th of July from the post office.

Presidents Young and Kimball have been spending a few days on the island in Salt Lake; they, as also President Grant, are in good health.

The Deseret Agricultural and Manufacturing Society are holding weekly meetings and making great efforts to carry out their objects; there is to be an Exhibition this fall.

We have been over to the Public Works and find they are casting moulds to run pig lead into from the furnace.

I am spending most of my time in this office, compiling the history of the late Joseph and Hyrum.

The weather has been very dry and warm for the last few weeks.

The people are generally enjoying good health.

Two new boats have been taken to the ferry at Bear River, and there is a ferry newly started on the Weber.

Respectfully yours,
Wilford Woodruff,
By Thos. Bullock, Clerk.

Camp, near Iowa City, July 29, 1856.

Dear Bro. Taylor:—I seat myself at this time to address a few lines to you, according to promise. We were well received by Bro. Spencer and the Saints. The Company, over which Bros. Willey and Attwood presided, moved out the day before we arrived in Camp. My father, brother, and sister were glad to see me; they had got the wagon and oxen all ready for the start by the time we arrived. It would astonish you to see them dragging the hand cart. Away they go, singing and rejoicing. No one can imagine how easy those carts go, but those who have had experience in drawing them. Give me a hand cart before an ox team for traveling. You have got to herd your cattle by night and by day, to pull and haul them to break them in; and often times get kicks from them that you feel for weeks, and perhaps for your life time. In the morning they are about two hours getting ready for the start with the ox teams, but not so with the hand carts. When Bro. Haven gave them the order to start, you would have been surprised to see them take down their tents and pack up in about twenty minutes, and off they went, without any ceremony. The hand carts for me. What little I have seen I prefer them, and I pulled them for some miles. The greatest part of the wagon companies have moved about two miles out from the old camping ground. They moved out on Wednesday, the 24th instant. My team led the way, and was first on the ground. Sunday, 27th, we had a meeting, and was addressed by Elders Spencer, Tyler, Ferguson, Captain Jones, McAllister, and Webb. I expect we shall start to-morrow, if all is well. Bro. Martin's hand cart company being the last this season, moved out a little away from the old camping ground on Saturday, the 26th instant. They are expected to leave finally to-day.

Here is the place to try a man what he is. If a brother comes in camp and don't catch hold of an axe and cut down a tree for to make hand carts, or break in a pair of oxen, or make himself useful in some way, he is but little respected. This is the place to make a man know himself.

Good bye, and God bless you, till I see you in the Valley of the Great Salt Lake.

With kind regards to all friends, I am your Brother and well-wisher in the Gospel of Jesus Christ.

J. R.

Arrivals.

Hon. G. A. Smith arrived from Washington on Wednesday evening the 6th, and as will be seen elsewhere escaped narrowly a share of the accident on the Philadelphia and Baltimore road. Judge W. J. Appleby arrived from the same place the following evening. We were glad to see the judge so much recovered in health, as for some time his health has been very precarious. We learn from him that his letter to the Washington *Star*, in reply to "Old Bullion," republished in this paper, was only a meagre part of his communication; we regret the whole manuscript did not reach us; the *Star* was unable to publish it entire.

President F. D. Richards, Elders Cyrus H. Wheelock, Wm. C. Dunbar, Joseph A. Young and James Linforth, with his lady and two children, arrived on Thursday evening, the 7th, at this port, by the *Asia*, *en route*, for Utah. They left by express for St. Louis the following evening.

Elder Arthur P. Welchman arrived in this city on the 7th August. He left Salt Lake City on the 25th April, on a mission to this State.

Elder Samuel John Cook arrived in this city on Wednesday evening the 13th, on his way to England, he left Salt Lake on the 8th of May, and reports all well.

Departure.

Elder N. H. Felt left for Utah on Tuesday, the 8th inst., in company with President F. D. Richards, and his associates from Europe. Bro. Felt is the last of our associates who came out with us on this Eastern mission, except George J. Taylor and Angus Cannon. It is now nearly two years since we left Salt Lake City in company, our departure being on Sept. 4, 1854. As our duties require our attendance at Washington in the coming Congress, and as we consider two years quite long enough for men to be separated from their families in the absence of positive duties, we felt glad to say to our brethern having families, "go in peace," and although we felt sorry to part with them and appreciated their labors, we felt unwilling to deprive them of a return to the peaceful valleys of the mountains and to the bosom of their families and homes.

Bro. Felt has been laboring with us in the office most of the time since his arrival, and has been very efficient in assisting about the emigration, among whom his unremitting attention and care has made him many friends. Personally we have very much enjoyed his society as a co-laborer, and now that he leaves us, he goes with our best blessings and desires for his welfare, and we pray that the God of Abraham, of Isaac, of Jesus, and Joseph, may watch for and preside over him that he may have a safe, speedy, and prosperous journey to his home in the far distant West; that his health may be preserved, that he may enjoy long life and peace upon the earth and a celestial inhertance in the eternal worlds.

FOR THE MORMON.

A Sketch of Life in a Russian Polish Town.

BY ALEXANDER OTT.

There are generally no particular attractions in a Russian Polish town, the surrounding country consisting of dreary, flat, bottom lands, filling the air with miasmatic vapors, that prove fatal to strangers. The place itself is a conglomeration of superannuated houses, that with their crumbling staircases and creaking hinges remind one forcibly of a consumptive person beyond hope, and make it for any man of more than common size dangerous to disturb their equilibrium. There are a number of churches and chapels, that with their ancient steeples and spires impart to the town the character of a Roman Catholic place. The greatest part of the inhabitants are Roman Catholics, with the exception of a few hundreds of Jews and a sprinkling of Protestants. It is true, that there are no attractions for a stranger visiting the place, but there are some curiosities to be found, that may be worth mentioning to those that are not initiated into the mysteries of a Polish city. There are certain beings living there belonging to the species of sharks; I do not refer to those monsters of the finny tribe, that are according to Buffon confined to warmer climates—but I mean certain class of bipeds—that is I am sorry to say found in all latitudes—but more so in those countries where a large body of Policemen is continually on the look-out for them. It is strange, but true that the greatest number of sharks is often met with near criminal courts, police offices, etc. Those monuments of public justice with their living phalanx are then as it were the centre of gravity, round which the sharks according to the power of attraction are moving in not exactly eliptical spheres as the satellites revolve round a sun, but their motions form a wonderful variety of interesting, artistical meanderings, curvateurs, salto mortales and involuntary summersets in proportion to to their nimblefootedness. Those bipeds are human beings and are carniverous like their namesakes of the watery element, their carniverous propensity is however not dangerous to the human family the same being only confined to meat; in fact they have nothing particular or strange in their outward appearance worth mentioning with the exception of marvelous agility of their fingers and some mysterious manipulations; they speak, walk, eat and drink like every other person, but their intellectual system seems to be rather ruffled or in a very unsettled state, their ideas concerning other people's property and their own is of very vague and limited nature. You have possibly heard scientific men say, that some people cannot tell one color from the other, owing to the peculiar construction of their eyes; now, the above class of bipeds have such poor perceptive powers, that they can only with difficulty tell the difference between other people's property and their own; thus they struggle nor in blissful ignorance till even the last glimpse of that knowledge is gone. The world at large being generally ignorant of those mental anomalies or deficiencies calls the above class of people thieves or chevaliers d'industrie, and sets all kinds of traps to catch them.

Independent of those sharks, the traveler meets with a curious medley of soldiers; there is the prim, stiff-looking grenadier in his grey great coat, standing at his post, as solemn and motionless as an automaton; there is the Cossack of the Don, the son of Steppe (Steppe is the name for prairies in the southern parts of Russia) in his white trowsers and short jackets, displaying all the liveliness of a man of the wilderness, caressing his pony, upon which he dotes; there is the Yalmuck with his small, grey, penetrating eyes, his bows and quiver, mounted like the Baschkir on small ponies; they are sallow-complexioned, grim-looking people, and are heathens; the Cossacks however belong to the Greek Catholic church, and are friendly, gay and buoyant in spirits. These three last named nations constituted the irregular cavalry of the Russian autocrat, and form the van or rearguard of the regular army. They are very useful and ingenious in espying, annoying and attacking an enemy from behind an ambush, but when taken by surprise, they are not able to stand the well-regulated volleys of disciplined armies; they fear most the fire of artillery; though there are instances in which the bravery and steadiness of those troops in attacking and checking an enemy was successfully signalized, as for instance in the battle of Leipsic, in Saxony, Germany. The allied monarchs, viz., Alexander I, emperor of Russia, Francis, emperor of Austria and Frederic William III., kings of Prussia were in imminent danger of being made prisoners, when the Cossacks of Guards pushed forward and checked the rapid advance of the French cavalry. The Cossacks are exempt from taxes, but they are all subject to military duty and have to equip themselves on their own expenses; their wages are very low, amounting to about two cents a day, but still they want nothing. It is an old saying in Russia, put a Cossack on a barren rock, he is sure to make his living; the Government may pay him badly for his services, he will find means however to get along very well without it. When hungry or in straightened circumstances, he steals or kills a cow, sheep or anything else, that may be useful to him, without feeling the least remorse. In time of peace a large body of Cossacks, amounting to about 60,000, is constantly stationed on the frontier, acting there in the capacity of policemen, to prevent travellers from leaving or entering the Russian domains without passports and at the same time to stop the smuggling business. The Cossacks, Baschkirs and Calmucks partake very much of the character of our Indians; they are a roving people, very expert horsemen; the sense of their sight is very keen; they are most expedient and cunning in scheming plots; they can endure the greatest hardships, and are very loyal to their Government. The wages being very low, every Russian soldier is permitted to work at a certain trade, to procure himself means. Owing to this peculiar feature of military life in Russia, I have seen on market days hundreds of soldiers turn out, offering boots, shoes and a variety of other articles for sale.

The police forms a very important part in those tyrannical Governments, and is constantly on the qui vive. They have a military organization and receive their orders from the different Governors of provinces. Independent of the street police, there is a large number of spies or *mouchards*, for the purpose of prying into the secrets of private life. You will find them in all classes of society, among the male and female population of the high and the low, the rich and the poor. Their salary is in proportion to their services and ability in discovering the secret threads of conspiracy; some are highly educated, fluent conversers in different languages, and very familiar with the political and social topics of the day. Those spies or decoys often appear to be very inoffensive, harmless persons, willing to converse with you but woe to you, if you trust those demons in human shape, you are irretrievably lost, and no more heard off.

In order to give the reader an idea of the quite ridiculous severity of the law in prohibiting the importation of forbidden books, pamphlets, etc. I will mention a circumstance, that came to my knowledge, while travelling in that country. A young man, a member of a Silesian college, whose parents were residing in Russia-Poland, was returning home. On arriving at the frontier, he had his passport and portmanteau examined by the custom-house officers, in the presence of a detatchment of Cossacks, when suddenly a book on physics was found, being entitled, "Revolutions on the Earth." The book was directly confiscated, and the owner severely reprimanded for the intention of importing so dangerous a work. An explanation ensued from the part of the student, stating that the word "revolution," had merely a reference to the physical revolutions of our globe, whereupon the officer replied, "It ought to read, 'Changes on the Surface of the Earth,'" the word "revolution," might easily lead the reader to a mistake. French, English and other newspapers are carefully examined by the authorities previous to their circulation, and all political articles are made elligible by blackening them.

The reader will easily imagine, that in such a town, where it is considered a national requisite to have as it were a commissary of police grown to one's tongue, in order to bridle that unruly member. Liberty is nothing but a

chimera, an exotic plant that gets destroyed by the chilling atmosphere of iron despotism. Well may the eye of him that is engaged in the perusal of heroic deeds performed for the liberty of foreign countries, light up with admiration; well may his hand convulsively grasp the hilt of the sword; well may he dream of the rising sun of a better political era, but still it is only a dream that will not be accomplished for a long time to come, and the ivy that creeps over the little cottage of the Polish resident, is rustling with a dirge-like wind, sounding like requeim for the departed shades of political martyrs. There is a monotony, a mental lassitude, a dreariness in the life of such a place, that fills the heart of the traveller with compassion, and as soon as he has wound up his business, he leaves for purer and more congenial climates. Everything is done by order of the authorities; in fact the people are not permitted to have a mind of their own, to indulge in the free and full exercise of their intellectual powers; their movements are like those of an automaton, that stops working after having passed through a certain series of performances, till a higher intelligence touches the spring of its machinery. Commercial business is the all-absorbing theme, that occupies the public mind; labor the never-ending topic of the common man; pleasure, the only aim, the only desire of the slave, anything beyond that, is an impenetrable mystery, a film is as it were over his eyes, and it is but seldom that the sunshine of a better and nobler future steals through the intellectual and political darkness. Being confined to the limited sphere of his own actions and observations, his ideas are narrow-contraced, his judgement is poor and the consequence is that a dark and gloomy despondency seizes the mind, tears start often to the eyes of the grey-headed man, who has seen better days, and a smile scarcely ever breaks over him, like a sunlight on a flower.

As remarked above, everything is done by order of the Government, religion is practised by order, even loyalty is shown by order. As soon as the authorities are apprized of the Emperor's coming, every owner of a house, yes every inmate is compelled under grievous penalty to adorn his cottage with festoons of flowers, to illuminate his dwelling place by putting some candle lights or gas lamps at the windows. The system of national education is carried on consonantly to the principles of a despotic government. Every germ in the youthful mind, that might have the least tendency of a more intelligent development is suppressed or destroyed, in order to keep the multitude in blissful ignorance. Because the more enlightened a nation is, the greater the difficulculty for the rulers to subject them to the yoke of iron oppression, and the more ignorant a nation, the easier it is guided according to the principles of despotism. In order to prevent an importation of revolutionary ideas, the intercourse with foreign nations is very difficult, and only a privilege of some of the highly-favored aristocracy. All public institutions as for instance schools, academies, etc., are under the special care and guidance of the military authorities, and woe to the pupil or teacher that acts contrary to discipline, he has to undergo the severest punishment. The most horrid thing, is the manner in which the recruiting system is carried on. Every male inhabitant is subject to military duty, on account of which he has to report himself at the recruiting depot of the district, and, if found strong, he has to serve from 20 to 25 years in the army, hundreds, yes, thousands of miles from his family, his friends, his fireside, perhaps to see them no more again, he leaves when a blooming youth and returns generally an old, care-worn, palled-looking man. On a certain night, the date of which is never known except to the officers of the police, a strong detatchment of Cossacks surrounds the small town, takes possession of every gate, street and outlet, so that nobody can escape, while the recruiting officers enter or force the houses of the ill-fated citizens; and drag away the unhappy victims out of their beds. Utter dismay and consternation seizes the mind, and if you could witness the heart-rending scenes, it would make your soul shudder at the unheard cruelty of separating husbands from their wives, boys of 12 years of age from their parents, the young man, the only support of his aged mother, from his home. Half dressed, the poor men are gagged, tied, put in wagons, and taken to a large gloomy-looking prison-house, the temporary residence of those recruits. Many a wretched heart has withered within its walls, or broken in the intense agony of its sufferings; many a head has turned grey from anguish, while watching those damp, naked walls. Sobs burst forth from the bosom of the pitable wretches, they mutter hoarsely to themselves a prayer for a grave scarcely more terrible than the gloomy future. There is an aged woman, a picture of touching and holy self-devotion, falling at the feet of the commanding officer, taking both his hands between hers and covering them with tears and murmuring such words of pity as no human being could resist; alas! poor woman, thou canst not move to compassion the unpitying and relentless heart of a monster. She is rudely forced back and removed from this place of honor, while her son is lost for her, and she dies of a broken heart.

There are a great many other scenes worth mentioning out of the gloomy drama of Russian Polish life, the detailed account of which might fill up volumes.

Upon an equal space of ground the number of inhabitants existing are as follows in the specified countries:

Iceland	1
Norway	5½
Sweden	15
Turkey	37
Poland	50
Spain	64
Scotland	69
Ireland	97
Switzerland	116
Germany	128
England	157
France	167
Italy	171
Naples	190
Venice	198
Holland	227
Malta	1109

DOMESTIC SUMMARY.

The appeal of Governor Johnston, of California, to President Pierce, for 3,000 stand of muskets, two mortars, three hundred shells and two guns of large calibre, with their ammunition and appliances, likewise the use of the military and naval forces to suppress the insurrection in San Francisco has been refused. The President fully agreeing with the Attorney General in the conclusion that he could not interfere in the affairs of the State till invited to do so by the Legislature of the State, or of its chief magistrate—after he had failed to convene the Legislature. Gov. Johnston is politely blamed for not checking the evil in the bud.

General Harney is presently at Washington and reports all quiet among the Indians.

The American Dentists held a convention in this city during three days of last week, for the purpose of promoting the science of the profession. The meetings were a little turbulent, but on the evening of Thursday they met in the best of feelings, to do justice to a grand entertainment in the Astor House, given by the profession in New York. The expenses of the entertainment were said to have been at least $1,000.

Upwards of one hundred vessels are detained in the Quarantine, off Staten Island, on account of the Yellow Fever having been lately brought to our bay by some vessels. The Islanders have been strict in prohibiting intercourse with the Hospital and the vessels, and have adopted such rigorous measures for their preservation, at the expense of the sons of Neptune, that the latter call loudly to the authorities of New York for redress of their grievances.

The coming elections bring out a great deal of sporting gas. Bets of every description are freely offered on the head of Buchanan, for first in to the White House. Col. Fremont, as will be seen from the Congressional, is to have a little handling over moneyed affairs in California, and some claims he has had to conquering the former occupants of California. Fillmore, as reported by his friends, is coming on slowly but surely. The "Old Line" Whigs, in their convention at Albany, on Thursday, resolved to do their best for his election—being in their estimation, the best man. They object to Buchanan as they fear the Cincinnati Platform would continue the struggle between North and South, and for Fremont, "that he is not qualified for the Presidency of this Union."

There has been a tremendous rain storm between Mobile and New Orleans. The rain fell for one hundred and ten consecutive hours, and it is feared great damage has been done to the crops. The telegraph being prostrated, we are without particulars.

Boston has been severely visited by the late storms, doing considerable damage.

A large fire occurred at Chicago on Wednesday night, during the progress of which the freight depots of the Rock Island and Michigan and Southern railroads, containing numerous loaded cars, were totally consumed. The total loss by the fire is estimated at $150,000 to $200,000.

Judge Terry is still in the hands of the Vigilance Committee of San Francisco. Hopkins is recovering.

California remains in the same awful condition. Murder and arson leave a terrible impress there. Official or citizen "vigilance" is certainly needed.

During the month of July, from the 5th to the 19th, property to the amount of nearly three millions of dollars was destroyed by fire in that State. The following are the names of the towns which were visited by the devouring element:

			Loss.
July	5	Placerville	$600,000
"	3	Georgetown, Placer county	100,000
"	12	Fair Play, El Dorado county	70,000
"	16	Marysville	160,000
"	19	Nevada City	2,000,000
		Total	$2,930,000

In the above conflagration upwards of five hundred buildings were destroyed, and in that which visited Nevada City six persons were burned to death.

The San Francisco *Daily Bulletin*, July 18th., comes out openly for a provisional government: there is some such talk among knowing ones at Washington. Time will tell a tale.

In Oregon, the miners have had a brush with the government officials at Yreka, arising from the under-Sheriff shooting a miner that he was attempting to apprehend.

It is reported that Gen. Wool, now at Napa springs, is dangerously ill.

The inhabitants of Brooklyn were disturbed in their ordinary peaceful routine on Saturday afternoon by the evcitement arising from a terrible explosion at Wilder's Safe factory. The explosion of the boiler demolished one half of the main building, burying beneath its ruins five persons and injuring fifteen others. About eighty mechanics were in the building at the time.

In anticipation of a revolution in Europe, foreign refugees, chiefly French held a meeting in this city on Sunday afternoon. The usual denunciation of their oppressors and expressions of their willingness to fight for Libert, Egalité, Fraternité, and Solidarité were the prominent speeches. An appeal was made to the revolutionists of all nations to be ready, and volunteers signed the following obligation:

New York, Aug. 9, 1856.

The undersigned bind themselves to depart at the first signal of a democratic and social revolution in Europe.

The Chairman of the Senatorial library Committee has handed in an adverse report to the purchase by Congress of 15,000 copies of Dr. Kane's Artic expedition. It is be hoped that this will be overruled. The country wants the books and Congress ought to give them. It is certainly a work a hundred times more worth circulation by Congress than many others that have had that patronage.

By the arrival of the steamship Daniel Webster at New Orleans, from San Juan, we have a few items of news from Nicaragua. Gen. Rivas, assisted by 3,000 Guatemalans, was fortifying Leon, and Gen. Walker was expected shortly to march to attack him, with a force of one thousand Americans. Costa Rica, it was expected, would again invade Nicaragua, Gen. Mora having put down the revolution against him. Seven British vessels of war were in the harbor of San Juan. The British screw steamship Panama had been wrecked near Cape Lamar. Vessel a total loss; crew saved.

FOREIGN SUMMARY.

England.—The British Government has determined to erect defences along the coast of Scotland, and prospectively, also on the western coast.

Lord Wensleydale's peerage for life which has caused so much discussion has been changed to a hereditary peerage in the usual form.

England.—The Imperial Parliament was prorogued by Her Majesty on the 29th ult., until the 7th of October. In the Royal Speech, allusion is made to Central America, and the hopes of a speedy and satisfactory termination to the misunderstanding between England and the United States.

The Crimean heroes are dropping on to Albion's shores in great abundance. The Williams, Windhams, and Codringtons are the lions of the present. Testimonials of swords, banqueting, and all the etceteras mark their progress from debarkation. The soldiers, with their medals, are objects of great attention.

Ireland.—A court martial has been held on the mutineers of the North Tipperary militia. Four are sentenced to death, and two more are handed over for trial by the civil power.

France.—The Emperor of France has sent from Plombieres, a circular to the Prefects, ordering them in positive terms to allow to all Protestants within their respective districts the free and undisturbed exercise of their religion.

Prince Lucien Bonaparte has gone on a mission to Madrid.

Two camps will be formed near Paris in August and September—one on the plain of St. Maur, near the wood of Vincennes.

The movement of French troops towards Spain, and other circumstances indicate that Louis Napoleon's influence reaches the Peninsula. All manner of rumors are afloat. The chief and most likely is that his hatred to Constitutional government has helped the late *Coup d'Etat* in the hopes of binding more firmly the people and rendering the government like his own, irresponsible and the country no longer a home for political exiles.

France.—Marshall Pelessier has returned to France, and was warmly received at Marseilles.

The Empress is appointed by the Senate Regent of the Imperial Prince, approved and sealed by the Emperor.

Spain.—The *Coup d'Etat* in Spain occupies the greatest share of the public attention the other side of the Atlantic. Marshal O'Donnell, who supplanted Espartero, has suppressed, according to government dispatches, "the insurrection." Correspondents of the English papers report great discontent everywhere and stout resistance at Saragossa. Louis Napoleon and that old vixen Queen Christiani are reported the soul and body of the present movement represented by Isabella. O'Donnel has discovered that he is but the momentary tool to serve despotism, and is reported to have already quarelled with his royal mistress. The government troops have acted with savage barbarity when opportunity offorded them the joy of glutting their cannibal propensities.

Turkey.—The Sultan gave a brilliant reception to Marshall Pelessier and General Codrington, the French and English commanders-in-chief, on their return to Constantinople from the Crimea, and decorated the warriors with the highest honors.

Italy.—There has been a little rising in the Duchy of Massa Carrara but of no consequence. The Austrians are blamed as the instigators of the movement—another of their wiles to strike terror in the bosoms of the Italians by the opportunity they expected to enjoy in crushing the revolutionists.

The Piedmontese Government takes every precaution not to be inveigled into a row with Austria, and is industrious in its preparations for a coming struggle.

DIED,

At Tom's River, Ocean Co., N. J., July 31st, George Zenos, aged 3 months and 4 days, son of George and Elizabeth Morrison, formerly of England.

On the evening of August 4th, Bro. William Luke, son of Elder Charles Luke, of Philadelphia, in the 17th year of his age.

Emigrants.

The "*Lucy Thompson*," from Liverpool, arrived at Castle Garden on Friday the 8th inst., with a small company of Saints under the presidency of Elder Thompson.

☞ Information wanted of Henry Mark Barnes, who left Atchinson, K. T., June 6, 1855, for Salt Lake City, Utah, and has not since been heard from by his friends. If he will communicate with his uncle, James Hopkins, Benton, Crawford Co., Wisconsin, or his brother George, 108 Hudson street, New York, he will hear of something to his advantage.

Deseret News please copy.

Leslie's Illustrated Newspaper.—This popular paper is out this morning with a beautiful woodcut of Great Salt Lake City. We have had no time to read the accompanying letter-press, so as to learn what Mr. L. has to say about Mormondon, but if the pen is as faithful as the pencil—all's right.

Change of Meeting-place.

The Latter Day Saints will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

The public are respectfully invited to attend.

Thirty-Fourth Congress.—First Session.

SENATE.

Washington, Aug. 5, 1856.

The Senate passed the House bill providing for running a boundary line between Washington Territory and the British possessions.

Mr. Seward presented the petition of Charles Robinson and others, now confined in Kansas under a charge of treason, praying for relief. Referred to the Judiciary Committee. Mr. S. asked attention to the petition at as early a day as possible, because the time assigned for the trial was near at hand, and the nature of the case such as to require the most profound consideration.

Mr. Weller—I object to a discussion of the question now. It is out of order. I have some reports to make, and know that other Senators have, and we don't want the whole morning hour thus consumed.

Mr. Butler, from the Judiciary Committee, made a report on the necessity of additional legislation in case of the death or disability of the President and Vice President.

The Senate considered and passed the bills for the improvement of the harbors of Michigan City, Vermillion and Chicago, and for the improvement of the navigation of the Ohio River. Adjourned.

HOUSE OF REPRESENTATIVES.

Bills relating to the District of Columbia were taken up and considered, and about half a dozen of them passed.

The House then went into Committee of the Whole on the Legislative, Judicial and Executive Appropriation bill.

Mr. Grow moved to strike out the salaries of the Judges and Secretary of Kansas, declaring he would not vote to sustain usurpation nor to pay the salaries of Judges who trample down the liberties of the people in that Territory.

Mr. Sherman made an amendment which was rejected by six majority and Mr. Grow's was likewise disagreed to.

Mr. Dunn offered a proviso, that no part of this money be drawn from the Treasury till a bill be passed and approved by the President for the pacification of the troubles in Kansas, which shall contain a slavery restriction regarding Kansas and Nebraska. There was but one remedy, take hold of the red mischief by the roots and tear it all up. Adopted by ayes 70; noes not counted.

On motion of Mr. Grow another was added that no money be paid until the pending prosecutions for treason and other alleged offenses against the laws of the Legislature which assembled at Shawnee Mission, be dismissed.

The compensation and mileage of the members of the Legislative Assembly, officers and clerks, and the contingent expenses, $20,000, were stricken out

The House had an evening session, no business done. Adjourned.

SENATE. Aug. 6.

Mr. Seward introduced a bill, which was referred to the Judiciary Committee, providing for a change of venue in certain criminal cases now pending in Courts of the United States for the Territory of Kansas.

The bill was founded on the petition of Gov. Robinson and others, presented yesterday.

The Senate considered and passed the bills making appropriations for the following purposes:

For the improvement of the harbors of Apalachiola, Charleston, (S. C.,) Cape Cod, Providence, and Georgetown, (D. C.)

For the improvement of Hell Gate; the harbor of Bayou Lafourche; the inland passage between St. Johns and St. Mary's Rivers, Florida; the harbor of Mobile.

For a steam dredge on Lake Michigan.

For the improvement of Cape Fear, and the Illinois and Red Rivers.

For a survey of Atchfalaya Bay and approaches, and for a survey of the Falls of Red River.

The bill for a wagon road to the Pacific, and five private bills, were then passed.

Mr. Fish presented a petition from the Ocean Steam Navigation Company, praying for a renewal of their contract, and against the bill to make one with Mr. Vanderbilt. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Orr presented the credentials of Mr. Reill, who was sworn in.

Mr. Thorington reported a bill, granting lands in Nebraska, Minnesota, and Kansas, for Railroads. Referred to the Committee of the Whole.

Mr. Bennett of New York reported a bill, granting a million and a half acres of lands in Mississippi for a similar purpose. Passed by 93 against 59.

The House then went into Committee on the Legislative, Judicial and Executive Appropriation bill.

The clause appropriating $800,000 to pay the expenses of the Courts of the United States was read.

Mr. Grow moved the proviso that no part of this money shall be expended for prosecuting or detaining any person or persons charged with treason or any other offence in Kansas.

Mr. Stanton moved to amend by adding, "or any prosecution which has hitherto been instituted for political offences."

Mr. Grow's amendment, together with Mr. Stanton's, was adopted by 69 against 57.

The Committee rose, when Mr. Campbell of Ohio offered a substitute for the bill, omitting the clause making appropriations for the Kansas Legislature, including the provisos of Messrs. Dunn, Sherman, and Grow, and restricting the proposed expenditures.

The question was then on Mr. Grow's amendment to the appropriation for the judiciary of Kansas: "That money shall not be drawn from the Treasury till the criminal proceedings pending in the Territory against the persons charged with treason, or alleged violation of the laws passed by a body of men at Shawnee Mission claiming to be the Legislature, shall be dismissed by the Court and every person, who has been or may be restrained of his liberty by such persecution, be released from confinement."

Agreed to by 84 against 69.

Mr. Grow's and Mr. Stanton's amendment that no part of the money be expended for prosecuting or detaining any person charged with treason, &c., was agreed to, by 82 against 62.

The bill was then passed by a vote of 84 against 55; the democrats, together with the South Americans, and Mr. Dunn, of Indiana and Mr. Bennett, of New York voting, in the negative.

The House then took a recess and had evening session.

SENATE. August 7.

On motion of Mr. Weller, a resolution was adopted calling on the President for any correspondence relative to the refusal of Honduras to receive a Commercial Agent from this Government.

On motion of Mr. Seward, a resolution was adopted requesting the President to communicate any information he may have, and his opinion, on the expediency of establishing an American Consulate at the Loo Choo Islands.

The Senate then took the Army Appropriation bill, which was reported from the Finance Committee, with an amendment striking out Mr. Sherman's proviso offered in the House, "that no part of the military force of the United States shall be employed to aid in the enforcement of the alleged laws of the Legislative Assembly convened at Shawnee Mission, until Congress declares whether those laws were passed by the Legislature chosen in conformity with the organic law, and until Congress so declares that it shall be the duty of the President to use the military forces to preserve peace, suppress insurrection, repel invasion, and protect the persons and property of the citizens of the Territory on the highways of Missouri and elsewhere, against unlawful seizure; and that the President disarm the present militia, re-call all United States arms, and prevent armed men from going into the Territory to disturb the public or enforce real or pretended laws."

Mr. Hunter said the proviso was irrelevant, and if for no other reason should be rejected, but for the House to insert such a proposition and insist upon it, to stop the wheels of Government, was not only factious but revolutionary.

Mr. Wilson said, if the bill failed to pass, the responsibility would rest on the Senate and not on the House, which had made a thorough examination of the affairs of Kansas, and ascertained there had been a violation of the organic law and a tramping down the rights of the people. The House, he said, had acted with intelligence and patriotism.

After a lengthy discussion, the bill passed by yeas 27; nays 3.

Mr. Weller gave notice that he would call up the Pacific Railroad bill to-morrow.

The Senate then at 9 1-2 o'clock, adjourned.

HOUSE OF REPRESENTATIVES.

The House went into Committee of the Whole on the Naval Appropriation bill, and subsequently passed it. Among its items are $305,000 for completing the railroad of the San Francisco Navy Yard.

The House then considered the bill making appropriation for a Coast Survey Light House establishment, Land Surveys and other civil expenses.

There was an evening session, but no business done. Adjourned.

SENATE. Aug. 8.

The Senate passed the House bill granting a million and a half acres of land to Mississippi for railroad purposes.

The Senate passed several private bills, and then discussed nearly five hours, adopting it, the report of the Committee on Indian Affairs that no further legislation was necessary to enable R. W. Thompson to receive $42,000 for services rendered the Menomonee Indians.

Mr. Weller moved the consideration of the Pacific Railroad bill, but there being no quorum present, the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Washburn, of Me., reported a resolution to pay Gov. Reeder mileage and per diem to the time that his claim to seat as as delegate from Kansas was decided. Adopted by 23 majority.

The House then considered the bill making appropriations for lighthouses, coast surveys, custom houses, marine hospitals, &c.

An amendment appropriating $300,000 for the continuation of the Washington aqueduct was lost by 25 majority.

The proceedings were dull, and without disposing of the bill the House adjourned.

SENATE. Aug. 9.

The Senate passed a joint resolution authorizing Prof. Bache, of the coast Survey, to accept the medal presented him by the King of Sweden.

Mr. Hunter, of Va., reported a substitute for regulating the compensation of members of Congress, giving them $2,500 instead of $3,000 a year, with a section providing that if any books be distributed to members by resolution, in either or both houses, the price given for the same be deducted from their annual compensation: provided that this shall not extend to books ordered to be printed during the Congress members respectfully shall have been elected.

Mr. Thompson of N. J., made a speech to show that Com. Stockton, and not Col. Fremont, (an honor claimed by the latter's friend's) was conqueror of California.

Mr. Bigler, of Pa., submitted a resolution, which lies over, calling on the President for copies of the vouchers on which Mr. Fremont's accounts, as an officer of the Government, from his first expedition to California, were settled; so that the nature of the disbursements, may appear; also inquiring whether there is any public money in his hands unaccounted for, or whether there are any papers on file in the departments, from official sources, charging him with malfeasance in office, &c.

HOUSE OF REPRESENTATIVES.

On motion of Mr. King, of N. Y., a resolution was adopted requesting the Postmaster General to make special and vigilant inquiry as to the place where the persons who have unlawfully abstracted or detained from mails transmitted from Washington, books and public documents distributed by members of Congress, and when discovered.

The House resumed the consideration of the bill making appropriations for light-houses, coast and land surveys, custom-houses, marine hospitals, &c. Among its items are appropriafor a post office, custom-house and court-house in Philadelphia, for six revenue-cutters on the lakes; $75,000 for the purchase of the cuttings and seeds of plants for distribution through the Patent Office. The bill also provides that after Nov. 15, the military superintendency of public buildings be abolished.

The bill was passed by a vote of 93 against 30. Adjourned.

SENATE. Aug. 11.

Mr. Mason, of Va., submitted a resolution which was adopted, calling on the President for information as to what measures had been taken by this government with regard to the propositions adopted at the Congress of the Allied Powers of Europe, recently held in in Paris, respecting the abolition of privateering and the doctrine that free ships make free goods.

Mr. Mason said it was somewhat remarkable that these Powers should have presented these propositions as a new question, when it was known that the United States had contended for their adoption ever since the foundation of this government.

Mr. Bigler called up his resolution submitted on Saturday concerning Col. Fremont's accounts.

After considerable talk about other presidential candidates the resolution was taken up by a vote of 20 against 14.

Mr. Weller moved to take up the Pacific Railroad bill, but his motion was disagreed to. He said he had yielded to the River and Harbor bills, and now the friends of these measures failed to assist him in considering that bill.

The Senate then struck out from the House bill, appropriating for executive, judicial and legislative expenses, the appropriation of $183,000 for books voted to the members of the House of Representatives. Adjourned.

HOUSE OF REPRESENTATIVES.

The House laid on the table, by 20 majority, the bill enabling the owners of land warrants to locate the same on any public domain subject to entry, whether the minimum price is a dollar and a quarter or otherwise.

The bill making appropriations for the support of the Post Office Department, was then passed without debate, and after passing the light-house appropriation and other bills of minor importance the House took a recess till 7 P.M., and then held an evening session, but nothing of importance transpired.

SENATE. Aug. 12.

Mr. Hunter, of Va., asked that the question be taken on the passage of the Legislative, Judicial and Executive Appropriation bill.

Mr. Trumbull, of Ill., could not vote on it, because the Senate had stricken out the clause providing that no part of the money to be appropriated shall be expended for prosecuting or detaining persons charged with treason or other political offences in Kansas.

Mr. Bayard, of Del., thinking that a good reason for voting for the bill, should do so.

Mr. Hale, of N. H., said he should vote against all supplies for the government so long as they were coupled with an appropriation to pay members of the usurping Kansas Legislature. The bill was passed by 35 against 12.

The Pacific Railroad bill was then taken up.

Mr. Hunter moved to lay it on the table, as a test vote, which was agreed to, by 25 against 23.

The Navy Appropriation bill was then passed. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Walbridge, of Mich., from the Committee on Public Lands, reported a bill for the construction of a railroad and telegraph line from the western boundary of Missouri and Iowa, north of the 38th and south of the 44th degree of latitude, to some point on the Pacific Ocean. It is substantially the same as that prepared by the Select Committee.

A struggle ensued between the friends and foes of the measure on points of order, when a motion was made by Mr. Orr to postpone the consideration of the bill until the second Monday in December, which was lost, by the casting vote of the Speaker.

A joint resolution, allowing sixty additional days, during which creditors of Texas can present their claims to the Treasury Department, was passed. Nearly $400,000 remain unpaid.

The House then passed fifty private bills, and adjourned.

SENATE. Aug. 13.

A message was received from the President in answer to the resolution calling for information relative to the protocol of the Peace Congress on privateering.

The Senate discussed and passed by a vote of 35 against 11, the bill regulating the compensation of members of Congress.

Adjourned.

HOUSE OF REPRESENTATIVES.

The Senate's amendment to the Legislative, Executive and Judicial Appropriation Bill was then taken up.

The question stated was in agreeing to the Senate's amendment to strike out the proviso that no money be expended until the persons under indictment in Kansas shall be discharged, and the prosecutions dismissed, etc.

Mr. Pennington moved an amendment to the Senate's amendment, making a similar provision that nothing therein should be so construed as to prevent the indictment, arrest, prosecution, punishment or detention, in or by any court of the United States in Kansas, of any person who shall have violated any provision of any act of Congress in the commission of any offense against persons or property. He (Pennington) would never vote a dollar to sustain these indictments for treason or uphold the bogus Legislature. Agreed to by ayes 91; noes 72.

Various ineffectual efforts were made to further amend.

SENATE. Aug. 14.

Mr. Pearce, of Md. introduced a joint resolution, which was passed, accepting a portrait of John Hampden, presented by John McGregor, Secretary of the Board of Trade, England, and directing the same to be properly framed and placed in the Executive Mansion. It was painted either by Van Dyke or Sir Peter Lely.

The Senate reconsidered the bill continuing the improvement of the Desmoines rapids, with the Presidents objections thereto, but failed to pass it over the veto, two-thirds not voting in affirmation. The vote stood 32 against 17.

A long debate ensued on the House priviso, prohiting military superintendency in the erection of public buildings, except for defensive purposes, when it was stricken out. Adjourned.

HOUSE OF REPRESENTATIVES.

A communication was received from the Postmaster General in reply to a resolution saying that special instructions had been issued to the proper agents, and no effort will be spared to discover and punish persons who unlawfully abstract or detain from the mails, books or documents sent hence by members of Congress.

The House voted to retain the appropiation of nearly $183,000 for books, which the Senate had stricken out, and added a proviso, that any member who was unwilling to receive his share may so inform the Clerk, who shall report the same to the House next session.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish, you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description.
ap25-1y

New York Wholesale Price Current.

Corrected to August 5, 1856.

Article	Unit		
Ashes—Pot	per 100 lb.	6 50	a — —
Pearl		— —	a 7 75
Candies—Stuart and Bussing's best, assorted	per lb.	—	a —
Ordinary		—	a —
Candles—Sperm	per lb.	—	a 40
Adamantine		23	a 25½
Mould, tallow		12	a 14
Coffee—Java, white		14	a 15
Mocha		15½	a —
Laguayra		—	a 11½
Maracaibo		—	a 11¼
St. Domingo (cash)		10	a 10¼
Drugs and Dyes—Alcohol	pr. gal.	— 76	a — 82
Alum	per lb.	— 2¼	a — —
Arrowroot		— 48	a — —
Arsenic, powdered		— —	a — 2½
Asafœtida		— 6	a — 25
Borax, refined		— 27½	a — 28
Brimstone, American, roll		— 2¼	a — 2¼
do crude	per ton	28 —	a — —
Camphor, crude	per lb.	— —	a — 23
do refined		— 30	a — —
Castor Oil, No. 1		1 10	a 1 15
Chlorate Potash		— 35	a — 37½
Cochineal		1 15	a 1 20
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 50	a — —
Cream Tartar	per lb.	— —	a — 29
Gum Arabic, picked		— 17½	a — 33
Gum Copal		— 40	a — 50
Gum Myrrh, Turkey		— 10	a — 25
Iodine, resublimed		5 —	a 5 50
Ipecacuanha		1 37½	a 1 50
Madder		— 11½	a — 12½
Magnesia		— 14	a — 35
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 18	a — 20
Oil Anis		4 25	a 5 —
Oil Bergamot		2 12½	a — —
Oil Cassia		— —	a 4 —
Oil Lemon		2 —	a 2 25
Oil Peppermint		2 75	a — —
Opium, Turkey		— —	a 5 12½
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 27	a — 29
Phosphorus		— 90	a — 92
Quicksilver		— 43	a — 48
Rhubarb, China		90	a 1 —
Salæratus		— —	a — 7
Sal Ammoniac, refined		— 10½	a — —
Senna		— 12	a — 14
Shellac		— 11	a — 14
Sugar Lead, white		— 14	a — 15
do brown		— 9½	a — 10
Sulphate Quinine		— —	a 2 50
Tartaric Acid		— 41	a — 43
Verdigris		— 42	a — —
Vitriol, blue		— 10½	a — 11
Dye Woods—Camwood	per ton	100 —	a 110 —
Fustic		27 —	a 29 —
Logwood		17 —	a 28 —
Flour—State, common	per bbl.	5 60	a — —
Michigan and Indiana		5 60	a 5 90
Genesee, extra		6 75	a 8 25
Rye Flour		3 —	a 3 75
Corn Meal		3 75	a — —
Fruit—Raisins	per box	— —	a 3 75
Raisins, layers		— —	a 4 75
Currants	per lb.	— 20	a — 23
Glass (American window)—			
6x8 to 8x10	per 50 feet	3 25	a 2 50
8x11 to 11x16		3 75	a 2 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
Grain—Wheat	per bush.	1 25	a 1 65
Corn, round yellow		— 65	a — —
Barley		1 12	a 1 18
Oats, Western		— 41	a — 45
Beans		1 50	a 2 12½
Gunpowder	per 25 lbs.	3 50	a 6 50
Indigo	per lb.	— 75	a 1 40
Iron—Pig, Eng., Scot	per ton	31 —	a 32 50
Bar, Eng. refined		60 —	a — —
Sheet, Russia, 1st quality	per lb.	— 13	a — 19
Sheet, Eng.		— 3½	a — 4½
Lead—Galena	per 100 lbs.	6 50	a — —
Sheet and Pipe		— 8½	a — —
Leather	per lb.	20	a 31
Molasses	per gal.	37	a 56
Nails—Cut, 4d and 6d	per lb.	4½	a —
Wrought, 6d and 20d		6	a 7½
Oils—Olive	per bskt., 12 bottles	3 25	a 3 37½
Olive, in casks	per gallon	1 15	a 1 25
Linseed		— 89	a — —
Whale		— —	a — 85
Lard, winter		— —	a — 95
Paints—Lead, red, Am	per lb.	—	a — 8¼
Lead, white, Am., in oil		—	a — 9
Lead do do dry		— 8½	a — —
Ochre, yellow, French, dry		1 —	a 1 62½
Ochre, in oil		— 4	a — 6
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— —	a — 8½
Vermilion, Chinese		— 90	a 1 05
Venetian Red	per cwt.	2 —	a 2 37½
Rice	per 100 lbs.	3 25	a 4 37½
Saltpetre	per lb.	8	a 16
Seeds—Clover	per lb.	— —	a — 14
Flax, American, rough	per bush.	2 —	a 2 10
Linseed, Calcutta		1 85	a — —
Soap—New York	per lb.	4	a 7
Castile		10½	a 11
Spices—Ginger, Race	per lb.	6	a —
Mace		80	a —
Nutmegs		—	a 87½
Pepper		—	a 11½
Pimento		11½	a —
Cloves (cash)		12½	a 13
Sugar—New Orleans	per lb.	8	a 9½
Havana, white		9	a 9½
do brown		8½	a 11
Stuart's crushed		—	a 12½
Sumac, Sicily	per ton	72 50	a 82 50
Teas—Gunpowder and Imperial	per lb.	35	a 75
Hyson		30	a 80
Young Hyson		32	a 70
Hyson Skin		20	a 35
Black		22	a 50
Tin—Banca	per lb.	—	a 31½
Straits		29	a 29
Plates	per box	9 —	a 10 50
Tobacco		7	a 43½
Turpentine	per 280 lbs.	3 62½	a — —
Tar	per bbl.	3 —	a 3 25
Spirits Turpentine	per gallon	— 41	a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 8 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of The Mormon.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie; basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? On devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tachons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systêmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 MARKET ST., BETWEEN FIFTH AND SIXTH, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Salæratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

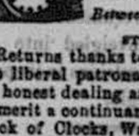
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices d22

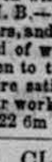
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

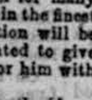
SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y



J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.



CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.



JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **F. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

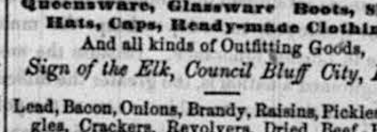
BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City,
Parker & Toland, Philadelphia,
Mudd & Hughes, St Louis,
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

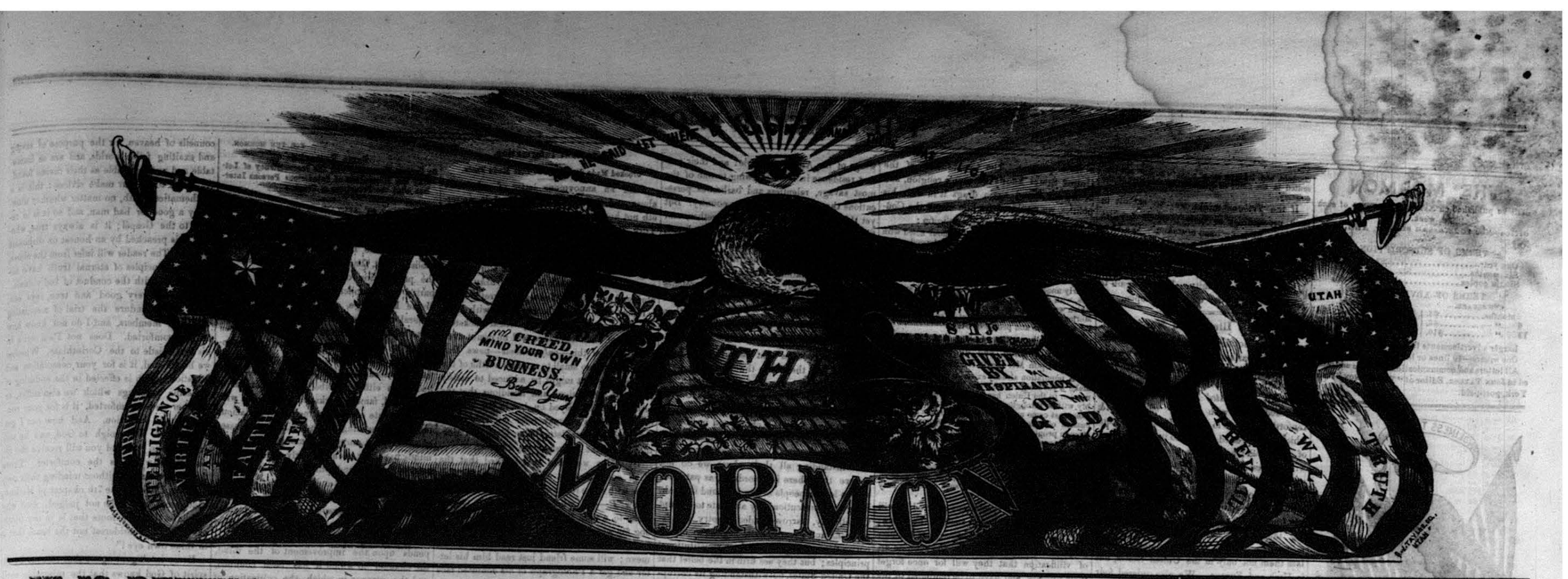
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 8 Platt street,
Two doors from Pearl,
S. T. HOUSE. NEW YORK.
30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 27. NEW-YORK, SATURDAY, AUGUST 23, 1856. PRICE FIVE CENTS.

Poetry.

The Dewdrop and the Diamond.

BY CHARLES MACKAY.

A DEWDROP, bright with all the rays
That summer noon could lend her,
Lay smiling on a rose's breast
In evanescent splendor.
"Behold," said Folly passing by,
"This gem the rose adorning!
How like a pearl of priceless worth
It sparkles to the morning."

A diamond, lost from Beauty's brow,
Lay lonely in the by-way;
And heard the words that Folly spoke,
Repeated from the highway.
"Ah me!" she said, "this transient thing
Extorts the praise of many;
While I am trodden in the dust,
Unseen, unknown of any."

Hush! Envy, hush! the true of heart
Should bear without repining;
Thy light is not the less thine own
That none can see it shining!
The dew exhaling in the sun
Shall fade from men's opinion,
While thou may'st live to grace a crown
In glory and dominion!

Border Ruffianism at Our Own Doors.

Not One Dollar's Worth of Sympathy in Chicago.

THE State of Illinois, it is pretty well known, is a free State; it has not had an African slave held in bondage within its limits since 1848. For eight years it has rejoiced in the freedom of its inhabitants. It is well known that the city of Chicago is in the State of Illinois, and that here, next to real estate, the most marketable commodities are sympathy for slaves and material aid for the victims of "Border Ruffians." So largely has the latter article entered into the business pursuits of the city, that more than one newspaper rejoices in the profits of the trade. A few rapscallions were sent from here to Kansas; they were furnished with arms bought on credit; those arms were taken away, and now the question has arisen whether any person is bound to pay for them. But we do not propose to say anything about the Kansas case; we intend merely to call the attention of our readers to the fact that victims of the most brutal exhibition of ruffianism presented themselves in Chicago on Wednesday, and were allowed to starve—not one of the followers of Lane and Reeder bestowing upon them as much as a crust of bread or a cup of cold water.

On Wednesday the steamer Buckeye came to our dock with some 90 persons on board; these persons consisted of men, women, boys and girls. They were without an exception, American citizens, and Americans by birth They had lived in the State of Michigan; most of the females and all the younger members of the party were born in that State. They had been for years settled upon the soil of that State; they and their fathers bought the land, and by hard labor earned from it a livelihood. There were buried fathers, mothers, wives, sisters, brothers and children. It was their home. No man disputed their right to live upon and cultivate it. For all offenses they might commit, they were amenable to the laws; and as American citizens, they claimed for themselves and their children the protection of those same laws. But, while their citizenship, or their Americanism, might have appealed successfully for sympathy, they were unfortunately for themselves unstenched with negro blood, and stood before the world as free WHITE men.

In the State of Michigan, one Kinsley Bingham is Governor. He has for the last two years and a half been a delegate in every Know Nothing and Republican Convention that has been held in Michigan, or which has met elsewhere to nominate candidates for the Presidency. He is Governor of Michigan, and to his hands has been entrusted the duty of protecting the inhabitants of the State.

Some week or more ago, an armed body of "free State men," intense bellowers for "Free Speech, Free State, Free Kansas and Fremont," invaded the Mormon settlement, and, by fire and sword, drove off the inhabitants. They robbed the houses, burned the dwellings, destroyed the crops, shot down men, insulted and outraged women, and threw helpless babes into the streets. Oh, they were valorous men, those "Border Ruffians" of the free State of Michigan; valorous men, those champions of liberty in the State "consecrated forever to Freedom by the sacred ordinance of '87!" The Captain of the steamer Buckeye State picked up from the Lake shore 400 of the unfortunate victims who thought that a State sanctified by the ordinance of '87 would always prove as safe an abiding place for free *white* men as for negroes.

The wonderful sympathy expressed for the victims of "Border Ruffianism," by the people of Chicago, has been so widely extended, that a large number of these outcasts came to Chicago. They thought to find here hearts overflowing with love for humanity, and hands impatient to relieve human suffering. They landed in the morning, penniless, houseless, half-clad; they sat upon the dock, strangers among their brethren, outcasts in their native land, and starving for want of bread in a city that cannot find cover for its grain. We looked upon that spectacle of human woe with pain. There sat a mother, not over 17 years of age, mourning her husband, shot down upon the land he had bought and paid for. At her breast was an infant 13 days old, perishing for that sustenance which exhausted nature failed to supply. We thought of the men who had at the Fusion Convention furnished the wife of the traitor Robinson with a purse of gold; and ventured to believe a cup of milk to this starving mother would find more favor in the sight of Heaven. Little children were there fainting for want of food, and we wondered whether that lawyer who pledged his "next fee" to Jim Lane and Reeder, would feel happier if he bestowed it upon these children, who for six days had no other food than that shared with them by the hardy tars of the steamer. Where was Chicago's "Respectability," that had poured forth its gold to enable Lane to run off and leave his wife and children destitute in Indiana; which had paid down its gold to send ragamuffin cowards to Kansas; which had hired the clergy to preach treason. Oh! these poor victims of the "Border Ruffianism" of the Free State of Michigan were not fit subjects for the "Respectability" of Chicago; they were white, they were accustomed to vote the Democratic ticket, they were not Abolitionists; therefore Chicago Abolitionists had not one dollar to subscribe for their relief; not one loaf of bread to keep them from perishing by starvation; not one garment to cover the half-exposed persons of poor unfortunate wives and mothers.

That poor woman, whom we have mentioned, was forced from her bed with her infant five days old, driven out of the house which her husband had erected preparatory to their marriage. She stood upon the dock of Chicago, and the men who had subscribed $22,000 to purchase rifles for traitors, had not a kind word or a shilling for her babe!

The laws of Chicago regarded these poor, pillaged, robbed victims of "Michigan Ruffianism" as paupers, and the Captain of the Buckeye had rendered himself liable for bringing them here. He had no other resource than to invite them all aboard again, and with his freight of human misery he left Chicago last night.

Let us not hear any more of the sympathy of Chicago with freedom. Here were men driven from the soil they had purchased, which was theirs beyond dispute; were driven off by armed ruthless violators of the free laws of a free State, and, in their exile, they asked food, shelter and clothing from Chicago, and Chicago denied it.

It may be said that they were Mormons. What if they were, they were human beings suffering for food. What if they were Mormons, we answer that by using the emphatic language of Col. Bissell in urging the admission of Utah as a State of the Union, "HE CARED NOT IF THEY ARE MORMONS. IT WAS sufficient for HIM TO KNOW THAT THEY WERE AMERICAN CITIZENS."—[*Chicago Times, Aug. 5.*

Terrible Earthquake in the Moluccas.

THE Indian mail brings advices of another of those dreadful earthquakes for which Ternati and the adjoining localites in the Moluccas are proverbial. An eruption of the active volcano on the island of the Great Sangir, in lon. 125 50 E., and lat. 3 50 N., has occurred. The north-western part of the island of Great Sangir is formed by the mountain Awu, which has several peaks, the highest being about 4,000 feet above the sea. On the west side the mountain runs very steep into the sea, at the height of the large village of Kandhar, however, falling away to a low promontory. Between 7 and 8 o'clock on the evening of the 2d of March, a sudden and altogether indescribable crashing noise was heard, which, indlesng to the Sangirese an eruption of the volcano, filled them with consternation. Simultaneously with this, the glowing lava streamed downwards with irresistible force in different directions, bearing with it whatever it encountered on its destructive course, and causing the sea to boil wherever they came in contact. The hot springs opened up and cast out a flood of boiling water, which destroyed and carried what the fire had spared. The sea, obedient to an unusual impulse, lashed the rocks with frightened violence, dashed upon the shore and heaved itself with wild haste against the land, as if it strove to overmaster the stream. This frightful picture of destruction, the horror of which was increased by the shrieks of men and beasts, the wild roaring of the tempest and the crashing of thousands of trees torn up and carried away, was followed about an hour later by peals of thunder which shook the ground and deafened the ear. A black column of stones and ashes then shot up from the mountain to an immense height, and fell, illumined by the glare of the lava, like a shower of fire upon the surrounding country below, producing a darkness that, only now and then momentarily broken by the flashes of lightning, was so intense that people could not discern objects close at hand, and which completed their confusion and despair. Large stones were hurled through the air, crushing whatever they fell upon. Houses and crops which had not been destroyed by fire, sunk and disappeared beneath the ashes and stones, and the hill streams, stopped by these barriers, formed lakes, which, breaking over their banks, soon proved a new source of destruction. This lasted some hours. About midnight the raging elements sank to rest; but on the following day, about noon, they again resumed their work of destruction with renewed violence. In the meantime the fall of ashes continued without intermission, and was so thick on this day that the rays of the sun could not penetrate through it, and an appalling darkness prevailed. Scarcely recovered in some degree of their fright, the inhabitants of this desolated part of Sangir were again disturbed by an eruption on the 17th of March, which destroyed many fields and a great number of trees on the Tubukan side. Since then the volcano has remained quiet, and the only symptom of its working has been the smoke rising up in all directions from cracks and fissures in the ground. The streams of lava on the slopes are still so slightly cooled that people dare not venture to any great distance from the shore. According to the accounts of the natives, the top of the mountain does not appear to have undergone any noticeable alteration. On the other side of Kandhar, on the extreme north point of the island, the appearance of the devastation which has been caused is, if possible, even more frightful than what has taken place at Tartuna; for here, where formerly there were to be seen extensive fields bearing all kinds of crops, and thickly planted and endless groves of cocoa nuts, we now find nothing but lava, stone and ashes. The liquid fire seems at this point to have flowed from the mountain with irresistible force and in prodigious quantity. Not only has this fearful flood as it were buried the whole district and all that was upon it, but after having caused this destruction over an extent of several miles, it was still powerful enough on reaching the shore to form two long tanjongs (capes) at places where the depth of water formerly consisted of many fathoms. A number of other districts and places have been, some wholly destroyed, others greatly injured by the fire. The loss of life has been great. It is estimated as follows in the undermentioned districts: Tatuna, men, women and children, 772; Kandhar ditto 45; Tabukan, ditto, 2,039; total, 2,856.

The greater number met their death in the gardens. They fled in all directions, but were overtaken and swallowed up by the fatal fire-stream. Some tried to save themselves in the trees, but were either carried away with them or killed by the scorching heat. At Kalougan and Tartang the houses were filled with people, who were stopped in their flight by the lava streaming down on all sides, and the streams of boiling water, and who met their death under the burning ashes and the tumbling houses. Many who had reached the shore and thought themselves safe, became a prey to the furious waves, and many died through sheer despair and agony.

Disastrous Storm at the South.

NEW ORLEANS, Aug. 14, 1856.

A TERRIBLE storm occurred in this vicinity on Sunday, which lasted all day, until Tuesday evening.

Its effects were most disastrous at Last Island, a great summer resort, and which our accounts represent to have been entirely inundated. Every building on the island is said to have been swept away, and it has been positively ascertained that 108 persons have been lost.

It is feared that Grand Caillon Island, another-watering place, has also been submerged, and many lives lost as well as property destroyed.

The corn, cotton and sugar crops have been incalculably injured.

The steamers Nautilus and Perseverance are several days overdue, and it is feared that something has happened to them. The steamship Texas has gone in search of them.

The storm extended far up the river. At the Government Hospital, Baton Rouge, 14 inches of water fell between Sunday and Tuesday evenings.

The survivors at Last Island reached this city this morning. They estimate the loss of life at 200. One hundred and eighty-two have been already counted as lost.

Many of the survivors here from Last Island are badly wounded and bruised.

The dead bodies at the island were plundered by a set of pirates who inhabit it.

The steamer Perseverance has just arrived, but nothing has yet been heard from the Nautilus.

NEW ORLEANS, Aug. 14—P. M.

The recent storm also proved very destructive in this city.

Several vessels lying at the wharves were more or less injured, and a number of buildings unroofed.

From all sections of the country accounts continue to pour in of the fearful havoc that has been created.

The greatest damage, however, appears to have been done at Last and Caillon Islands, though it is impossible as yet to say what accounts may come to hand from other sections.

The storm appears to have come from the Gulf, and it is not unlikely that some of the Texan ports may have suffered severely.

Last Island, where the destruction of property and life was so great, is about half a day's sail from Galveston.

Further Particulars.

NEW ORLEANS, Aug. 16, 1856.

Nothing definite has yet been heard from Caillon Island, but there has undoubtedly been great loss of life there. It is reported that 30 bodies had been found on one end of the island.

It is supposed that at least $10,000 in money, in packets, fell into the hands of the pirates on Last Island, and about $5,000 worth of baggage. The loss on this island is estimated at over $100,000.

The banks of the river at Bayou Sara caved in, carrying away 300 residences. No lives lost.

Several vessels were blown ashore at the mouth of the Mississippi.

The telegraph lines have suffered severely. The loss at Caillon Island cannot fall short of $60,000.

The Louisiana arrived at Galveston on the 14th, picking up on the way the cabin door of the steamer Nautilus, which vessel it is now supposed was lost during the storm.

NEW ORLEANS, Aug. 16, 1845.

It is now believed that the number of lives lost by the dreadful storm of Sunday and Monday will reach full 250, including men, women and children, but mostly the former.

At Last Island alone, 190 dead bodies have been found, the sight of which was terrible.

The total loss of property by the sudden and unlooked-for calamity is computed at $500,000, while at some places it is at a still higher figure.

The passengers by the steamer Star are believed to have been all rescued. Had the storm overtaken them in the night, however, the entire number (over 200) must have perished.

IT is beautiful to behold at a wedding the sorrow-stricken air of the parent as he "gives the bride away," when you know that for the last ten years he has been trying his best to get her off his hands! Only imagine what pleasure it is to the young man who gets her.

Terrific Conflagration at Salonica.

ON Saturday last, (Salonica, July 17,) a terrible catastrophe spread grief and terror throughout our city. About half past eight in the evening, a fire was discovered in the residence of M. Saoul, and the flames soon attained a great hold. Several adjacent store houses were rapidly burnt to the ground. The fire was first discovered at Vardar Kalessy. Certain facts, immediately antecedent to this accident, attach great responsibility on M. Skilizzi, a Greek merchant, who had but just before illegally imported a large quantity of gunpowder. Casks, which it was imagined were filled with ordinary merchandise, are now known to have each contained three kegs of gunpowder. There were 80 casks in all, and each keg (240 altogether) held 10 okes, or more than 24 lbs. English, of powder; a grand total of 6,000 lbs of powder! Instead of placing this dangerous article in an isolated place, according to the municipal regulations, Skilizzi imprudently placed it in the cellars of his warehouse. A rumor soon reached the authorities to this effect, and Ahmed Pasha summoned the merchant to appear before him, offering even to store the powder in the Government magazines, and hand it over as sold. Skilizzi quibbled about his having such a quantity of powder at all. Further complaints were nevertheless made; the Pasha thereupon determined to search Skilizzi's stores; but a consul interfered (!!) the Pasha consequently could not proceed further, and then, next day, the fire broke out, and now all the world knows the result.

(The *Presse d'Orient* here attacks not the consul but the Turkish Custom House, as to the landing of so much powder.) It then proceeds:

When the fire broke out, M. Skilizzi, fearing an explosion, set off for his country house, thus abandoning to destruction a crowd of brave fellows, left battling against the flames, which were not only attacking other houses, but his own. Such conduct naturally led to Skilizzi's being arrested. The Governor and the Consul this time concurred in the act. The explosion had occurred. The roar was terrific. The damage was increased from the powder being stowed in cellars, and those fastened up. The commotion was felt all over the neighborhood, and house upon house was blown into the air. Nearly every individual near Skilizzi's house was killed, several being literally cut in pieces by stones, beams, iron, &c. Many must have been buried under the ruins. There was at last a general flight, another explosion being feared. And to this frightful scene must be added, as a climax, the flaming timbers, which set fire to other edifices, and thus much increased this terrible disaster. The Egyptian bazaar was among those places burnt down. At the landing stage 15 tchekis of wood were also consumed. The flames also destroyed two hundred and sixty-two stores or shops, two mosques, one college, two khans, 144 houses, two palaces, one bath, and several public buildings. Among the merchants who have now met with the severest losses at Salonica is Mr. John Nelson Abbott, the head of one of the most influential houses in Turkey; he is said to have lost 20,000 purses, or 10,000,000 of piastres, (each Turkish purse is £5 English.) His family were absent at their country house. Eleven stone warehouses full of goods, and a magnificent mansion, which had been built for eighteen months, were totally destroyed by the explosion. Thirty-seven persons are known to have been killed, three are still missing, and there are about 300 wounded. Some others are believed to be buried under the ruins. Ahmed Pasha, so well known in the Crimea, was wounded in the leg; his muhurdar lost an arm; and nine of his servants are also injured. Eight persons of the household of Yousouf Pasha are also hurt. The troops—and they behaved well—lost 13 killed and 140 wounded.

Another account from Salonica, of the date of the 15th ult., briefly states that a most destructive explosion occurred in that Turkish town on Friday, the 11th of July. A fire broke out in the quarter of the European warehouses, and caused the ignition and explosion of 240 barrels of gunpowder in the store of a French merchant. Mr. C. Blunt, the long-resident and indefatigable British Consul at Salonica, was in the midst of the conflagration previously aiding in the extinction of the original fire. A man was instantaneously killed by his side, and his Turkish guard suffered severely, chiefly in wounds, from the descending showers of stones, beams, rafters, and exploded *materiel*. The exact number of killed and wounded was not known by the last packet; but the Pasha estimated the unfortunate victims of both classes as exceeding 1,000 persons.—[*Presse d'Orient.*

An Iceberg.

THE iceberg had been in sight since the weather cleared at midnight, when it looked like some high rocky headland, except that by watching the bright stars behind it we could see its gigantic outline swaying solemnly and majestically up and down. There was something sublimely grand in the slow stately movement of such a mass. There it floated, large enough, had it been land, to be the dwelling place of hundreds of human beings. The lower part was of so dark a purple as to look almost black; but higher up it shaded off to a bright azure, then to a bright pale green, while on its lofty summit were long slender spires and pinnacles, and pieces of thin transparent ice, worked into all manner of fantastic forms, and either of a crystal whiteness or tinted with a beautiful pale or pink. There were bays and promontories, caves and grottos, hills and dells, with a variety of light and shade. The island is almost equally divided by a great valley running through its centre. This was half filled with snow, which, thawing slowly in the sun, formed the source of a waterfall, at a height so great that it was blown and scattered into fine rain before it reached the sea. Around its base—on which the sea was breaking with a noiseless booming, and more musical than when it dashes on the solid shore—was a broad band of frozen spray, which, glittering in the sunshine, looked like the silver setting of an enormous sapphire. Not far from the top, on the side nearest to us, was a vast, smooth, glassy plane, inclining steeply towards the sea, and terminating abruptly in a tremendous overhanging precipice. We sailed along its side, frequently lying to, to explore each nook and corner as we passed. The further end of the island, when we rounded it, presented quite a new feature; the base was sapped away and undermined for about half a mile by a succession of low cavernous hollows, extending farther than we could see, while the sea rushing in and out tumultuously, made the pent-up air within howl like a hurricane. Altering our course again, we steered almost due west under the southern side, where its vast shadow spread far and wide over the ocean. It now even looked grander, darker, more fear-inspiring, than before, with the sun beaming over its rugged crest, or shining through the thinner parts, and showing all the prismatic colors of the rainbow. The form of the ice-island was that of an irregular triangle, and in about five hours we had sailed completely round it. But there was no single point at which any boat ever built could have landed, even had it been a dead calm, or the sea as still as a mill pond, much less in such a heavy surf as was then foaming and creaming all around it.—[*Dicken's Household Words.*

Colonization of the Crimea.

THE plan for colonizing the Crimea with Greeks has long been under consideration, and at length the Emperor's will on the subject and the official proclamation have been received. According to the particulars which have hitherto transpired, the object in view is to prevent the depopulation of the Crimea, or rather to replace the Tartars, who are emigrating *en masse* to the Dobrudscha and other parts of Turkey, by fresh colonists, who will be the more acceptable, as they belong to the same religion as those of the Russians. To induce the Greeks to come over and settle, very great inducements are held out to them. Thus each family will receive the sum of 200 silver roubles to purchase agricultural implements and other articles needed, and be permitted to cultivate the land allotted to them without the payment of any taxes for 50 years, whilst the children will have the benefit of being educated at the public expense in the schools to be established by the Russian Government. They are further permitted to import their furniture, farming-stock, clothes, &c., without the usual payment of duty. The houses abandoned by the Tartars will be allotted to the new colonists, and churches built, and clergymen of the Orthodox Oriental Church appointed to them.

Virtue is like a rich stone, best plain-set,

A Letter and an Answer.

A FEW years since when the Pestilence made its appearance in Great Britain, the Presbyters addressed a petition to Lord Palmerston, praying him to appoint a day for fasting and prayer, that the Plague might be turned from their door. Lord Palmerston refused to grant the request, stating that the remedy lay with themselves; and advised them that cleanliness, and attention to the wants of the poor, would be more efficacious than fasting and prayer. The request and the answer PUNCH thus immortalizes in verse:

THE PRESBYTERS TO PALMERSTON.

THE plague has come among us,
Miserable sinners!
Fear and remorse have stung us,
Miserable sinners!
We ask the State to fix a day,
Whereon all men may fast and pray,
That Heaven will please to turn away
The Plague that works us sore dismay,
Miserable sinners!

PALMERSTON TO THE PRESBYTERS.

The Plague that comes among you,
Miserable sinners!
To effort hath it strung you?
Miserable sinners!
You ask that all should fast and pray;
Better all wake and work, I say;
Sloth and supineness put away,
That so the Plague may cease to slay!
Miserable sinners!

For Plagues, like other evils,
Miserable sinners!
Are God's and not the Devil's,
Miserable sinners!
Scourges they are, but in a hand
Which love and pity do command;
And when the heaviest stripes do fall,
'Tis where they're wanted most of all,
Miserable sinners!

Look round about your city,
Miserable sinners!
Pray: but use brush and limewash pail;
Fast: but feed those for want who fail;
Bow down, gude town, to ask for grace,
But bow with cleaner hands and face,
Miserable sinners!

All Time God's Law hath spoken,
Miserable sinners!
That Law may not be broken,
Miserable sinners!
But he that breaks it must endure
The penalty which works the cure.
To us, for God's great laws transgressed,
Is doomsman Pestilence addressed,
Miserable sinners!

We can not juggle Heaven,
Miserable sinners;
With one day out of seven,
Miserable sinners!
Shall any force of fasts atone
For years of duty left undone?
How explate with prayer or psalm,
Deaf ear, blind eye, and folded palm?
Miserable sinners!

Let us be up and stirring,
Miserable sinners!
'Mong ignorance and erring,
Miserable sinners!
Sloth and self-seeking from us cast,
Believing this the fittest fast,
For of all prayers preyed 'neath the sun
There is no prayer like work well done,
Miserable sinners.

Sir. George Cathcart's last Blood stained Letter.

I THIS morning heard a very touching anecdote connected with the death of the late Sir. George Cathcart: whether it be really true, I know not, but I write it just as it was told to me. It was said, that at the time he received his fatal wound at the battle of Inkermann, he had in the breast pocket of his coat a letter, which he had just written to some member of his family: the bullet, in its passage to his heart, had perforated this letter, which was consequently saturated with his best life's blood. It was in this state discovered the next day, and forwarded with his other effects to England. What a precious relic must this ensanguined letter prove to those who are still mourning their lost hero! He was as gallant a soldier as ever drew breath, and closed an honorable career by a glorious death. The grass is growing green over his humble grave; but his memory must ever live in the grateful remembrance of that country in whose service he had lived, and for which he had died.—[*Major Whiteworth's Life in the Trenches.*

KINDNESS.—"What! Mr. Brown a brute! Why, he writes to his wife every packet!"

"Yes; he writes a parcel of flummery about the agony of absence, but he has never remitted her a shilling. Do you call that kindness?"

"Decidedly—*un-remitting* kindness."

A PLEASANT, cheerful wife, is a rainbow set in the sky, when her husband's mind is tossed with the storms and tempest; but a dissatisfied and fretful wife, in the hour of trouble, is like one of those fiends who are appointed to torture lost spirits.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 108 Nassau st., cor. ANN, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, AUG. 23, 1856.

The New York Tribune At It Again.

THE *Mormon* of Saturday last rallies the forces of Joe Smith and polygamy against the people's candidate for the Presidency in the following terms:

"Many of the States are going to be very evenly balanced, and notwithstanding their noise and gasconade, Mormonism can yet control several thousand votes in a number of States of this Union, and we say to our friends, keep your weather-eye open, you may hear from us again. It we do anything, we want deeds, not words.

"We cannot, at any rate, vote for our enemies, and although the bayonets and pistols these fools talk about are all in their brains, yet if these whelps are not stopped their howling, we will give them a pill to swallow that will be difficult of digestion next November,"

The enemies whom the Mormons are thus called on to resist, are the Republican party, who have honestly declared against their peculiar institution of polygamy; and the friends they are to favor are the Border Ruffians, whose doctrine of squatter sovereignty involves the approval and legalization of that institution. How many votes can thus be brought up against Fremont, we have no means of knowing precisely, but fancy that there cannot be more than 500 of them. How many intelligent citizens will be induced to give their suffrages to Buchanan by the knowledge that his cause is that of the polygamists of Salt Lake City, remains to be seen.—[*N. Y. Tribune, Aug.* 15.

The above is about as fair a specimen of honesty as we are in the habit of witnessing by the party press of the present day, who feel somewhat in the condition of the man who said to his son, "Get money honestly if you can, but at any rate get money." We believe that the *Tribune* would rather tell the truth than utter a falsehood, if the excitement of the election was out of the way; but in its zeal to support Black Republicanism, truth and everything decent must be sacrificed; we have no doubt that after the election it will become sane.

Now we care very little about the present issues that are before the people; but deluded as we are, we yet have enough of brains to know when we are kicked; and when the leaders of a party, for party purposes, without cause or provocation, cry "mad dog," and then set all their whelps in the country howling the same threatening the Mormons with sword, bayonets and extermination, we have neither enough of piety to lick the paw of their whelps, nor enough of the nigger worshipping propensities to adore their colored deity. As we stated, we have no desire to enter into the political arena; but if forced to in self-defence, we may probably find more than the *Tribune's* "five hundred." Again we say, take off your dogs; or if you think their howl is of more use to you, go it, we ask no odds.

We have received numbers of letters from different parts of the Union of a similar nature to the one we published in our issue of August 9th, and we wish to inform all concerned that it was the mobocratic, diabolical nature of the course of the Republicans, and their wanton, unprovoked persecution of a people who never injured them, that called forth our remarks; and such proceedings from any other party would produce the same remarks from us. It is not as the *Tribune* says, "For the *honest* expression of the Republican party concerning polygamy," that we have those feelings; we believe all men have a right to their opinions and to the expression of them at proper times; but we object to their dishonesty, and without cause or provocation, wantonly, impudently and fiendishly persecuting and prosecuting a people who have been more peaceful and who have caused government less trouble, and who are better governed than other people of the United States, for the purpose of making a political issue and of pleasing long-faced religious hypocrites.

The following are the remarks referred to:

> The political excitement that is convulsing our nation, from the Atlantic to the Pacific, from the St. Johns to the Rio Grande, is but fulfilling the words of our martyred prophet, who, though dead, still speaks with warning voice to the nation; but his words fall upon leaden ears that hear not, and the harvest of blood and outrage now being reaped on the plains of Kansas does not satisfy, at least I judge so from the fact that in this vicinity the advocates of "free soil," "free speech," "free men" and "Fremont," are preaching a new crusade against the Mormons of Utah on account of their religious opinions. These precious "negro stealing scoundrels," who would rend the Union asunder to carry out their "pious intentions," promise the people of Iowa, that if Fremont is elected to the Presidency, that the Saints in Utah shall have Christianity taught them at the bayonet's point.
>
> Poor pious fools, too mad and blind to evil,
> To know the God they worship is the devil.
> These "fanatics," so zealous in reform,
> Would wrap the civil firmament in storm,
> And to procure some false imagined good,
> Of moral ills, unchains a noxious brood,
> And to the workings of their mental vice,
> Whole generations fall a sacrifice.

I do not speak of this matter as the advocate of any political party, but merely to condemn such conduct, and let you know what "issues" are presented in the name of Fremont in this part of the country.

If the *Tribune* thinks we can submit to such proceedings as these precious rowdies prescribe, he is for once mistaken. We have not interfered with any person or party, nor do we care anything about his politics; but we do mean what we say and will not be imposed upon with impunity. We say again to our friends, keep your weather-eye open.

Mr. Leslie's Illustrated Newspaper.

We have notified a number of our friends in different parts of the country, that we had furnished Mr. Leslie with a drawing of Salt Lake City, and that he was going to publish it in his *Illustrated Newspaper*; we also, furnished him with a copy of Piercy & Linforth's "*Route to Salt Lake Valley*," from which he expressed a desire to publish several of the views; he further wished from us a written description of, or any incidents associated with Salt Lake City, or its settlement. This we cheerfully complied with. We thought a thing of this kind would be interesting to our friends, and took a little pains in notifying them of it, and with the very best of feelings, on our part, had calculated to circulate them not only in the United States, but in Utah and Europe. We also ordered four or five hundred for a commencement to supply our friends in the immediate neighborhood. We have now just returned from an excursion in the country, and almost the first salute we had was an exhibition of the *Illustrated Newspaper*, containing a view of Salt Lake City, and in the same paper one of the most virulent, false, and vindictive articles, that we have met with for some time.

Mr. Dulin, the gentleman appointed to attend to this matter during our absence, felt at a loss how to proceed under the circumstances, he took some two hundred copies; but deferred taking any more until our return. We immediately on seeing this malignant attack upon Mormonism, told Mr. Dulin not to take any more, for we could not lend our aid to circulate such falsehood. We say therefore, to our friends, that the above is the reason why we have not forwarded your orders as we preferred leaving it to your own choice, as to the course you would pursue in relation to this matter; and we have given instructions to return all funds forwarded to us on this account. The plate itself with some few alterations of small import is tolerably correct, and a pretty fair representation of Salt Lake Valley. The views also taken from "*The Route*" are well executed; but there is no credit given for them, which we heard Mr. Leslie promise to Mr. Linforth the editor of "*The Route*" should be done. We are not disposed to be either captious or capricious about this matter, and care very little about it; but having spoken of it to our friends we thought an explanation was necessary. We are aware too of the heavy responsibility devolving upon the conductor of a paper like the *Illustrated Newspaper*, and have been almost inclined to think that the article referred to has been slipped in by some of Mr. Leslie's employes without his knowledge; for we have supposed that the editor was more of a gentleman than to step out of his ordinary course in the publication of his paper, to traduce and villify a people who never provoked or injured him, and had it been a private matter we should have gone to him personally; but coming out publicly as it has, we feel bound to meet it in the same way. We did not expect, nor wish Mr. Leslie to advocate Mormonism, nor to publish anything about, or in favor of our doctrines, institutions, or principles; but on the other hand we think we had a right to expect that we should not be traduced, nor abused by him, and furthermore that Mr. Linforth had a right to expect, particularly after being promised it, that he should have credit for the views taken from his route.

We extract:

> "Not the least strange thing connected with this rise of Mormonism is its relation to our own government. Within the territory of the United States—territory directly under the control of our Federal authorities, representing the different States of the Union—has the Mormon settlement been made, and principally by foreigners or unnaturalized citizens. The chief magistrate of these people combines within himself all civil and ecclesiastical authority. He exerts powers not known to our Constitutional laws, obtaining them from his relations as priest, and yet further sanctioned by the official appointment from the authorities at Washington of United States Territorial Governor."

It would seem from the above that our author has made quite a discovery, that "Mormonism has grown up in these United States, in full view, and under the auspices of the Federal Government." Now who did not know that Mormonism, so far as its late development is concerned, originated in the United States. Joseph Smith, his father and grandfather, and his friends on his mother's side were all Americans; and his progenitors were prominent and active members in the revolutionary war. Mormonism was proclaimed throughout the length and breadth of the United States and Canadas, and thousands and tens of thousands enlisted under its banner, before ever it was proclaimed in Europe. "Mormon settlements," therefore, have not "been made principally by foreigners, or unnaturalized citizens." Of late years tens of thousands have emigrated from Europe, as well as from the United States; but up to the time of the settlement of Nauvoo, foreigners were comparatively few among the Mormons. Mormonism is, therefore, eminently American, and we should be at a loss to know where a child had more legitimate right to parentage or nationality than where it was born.

Again, the chief magistrate of this people possesses no other civil powers than the chief magistrate of any other Territory of the United States, and such as are guaranteed by the Constitution and laws thereof; and the man who asserts anything to the contrary, is either eggregiously ignorant of the subject upon which he writes, or otherwise he wilfully misrepresents. In regard to his religion, it is not a state question. The Constitution of the United States knows no man's religion, and before our friend again drags it in with his politics, we would advise him to get the Constitution altered to proscribe religion:

> "The administration has throughout acted with timidity, and absolutely allowed an independent nation to exist in our midst, irresponsible to law, and utterly defiant to the restraints to which Kansas, Oregon, New Mexico, and other Territories necessarily submit—and this has been done with the clearly announced defiance of our Federal authorities, with the fact proclaimed that no appointment which would displace Brigham Young, the present Mormon ruler, would be respected or regarded by the authorities and people of Utah!"

We pronounce the whole of the above to be a base fabrication, and unqualifiedly false; and call upon Mr. Leslie for his proof.

> "A population already exists in Utah sufficient to make a sovereign State; and although asking admission to the Union has been deferred, and probably will be throughout this Congress, still the question must come up, and with it will come a full discussion of manners, habits, and customs of these strange people, now out of the way of observation, from their geographical location and isolation, so far as the immediate legislation of the country is concerned. When the discussion does come, there will be revelations which will take our sober attend-to-their-own-business people by surprise, and cause an excitement in the moral world, such as occurs only in the course of centuries."

We suppose the revelations referred to, will be manufactured to order, such as the above; and our "sober-attend-to-their-own-business people," so much engaged in the sublime art of vilification that they will for once forget their sobriety, and have to be reminded of the Mormon Creed "*Mind your own business.*"

> "Aside from all other peculiarities, polygamy is sanctioned and practised, and there now exists in the city of New York a paper published under one of the most influential of the Mormon elders, that not only affirms the fact, but defends the principle and practice in its columns, which are set up and printed and circulated in communities where bigamy is punished by imprisonment, and polygamy looked upon as a practice heathen and benighted to the last degree. Can a State be admitted into the Union, the people of which are addicted to such a practice? Can the people of the State of Utah nullify all the laws of the other States regarding the most sacred relation of life, and by the sanction of State sovereignty be protected? If so, under the guise of religious toleration the moral restraints of society, as we understand them, will fall to pieces, society will become disorganized, the teachings of the New Testament and the sacrifice of Christ are all in vain."

In regard to the sanction and practice of Polygamy among us, it is no secret to the world, and as stated we defend it; and notwithstanding all the twaddle that we hear about it, and the grunting and whining, we have not met with a man who has attempted to refute it, either on the ground of Scripture or morality. We have stated over and over again, that we have stood prepared to defend it on these grounds, and we now state to Mr. Leslie that we are prepared to prove that Polygamy is a scriptural doctrine, that has never been annulled, and that the morals of the citizens of Utah are a great deal better than those of the renowned city of Gotham, which is under the sublime and renovating influences of Monogamy and false Christianity.

It would be much more honorable for gentlemen to meet the thing fairly, as men, than to give us so much *Tweedledee* and *Tweedledum*, and to nauseate us with so much cant about Christianity. It does not look well for men with the Bible in their hands which they profess to revere, to call the practices of its most prominent Patriarchs and Prophets "Heathenish and benighted," while at the same time their own ministers are permitting, sanctioning and advocating those very practices in evangelizing the heathen abroad.

> "Nothing will show the rapid increase of Mormonism so instantly to the mind as our spirited picture of the Great Salt Lake City, prepared expressly for this paper. Here is an evidence of an extraordinary increase of material wealth, which is the product of agricultural industry, and not of successful mining. It is evident therefore that the country presents great inducements for settlers; for if the conglomerated inhabitants of Utah, drawn as they are from all parts of Europe, and unused to frontier life, can in a few years build up such a vast metropolis, what might not be accomplished by a superior population, guided by a superior morality—a morality founded upon principles that must last until time shall be no longer?"

There is one principle which Mr. Leslie has evidently lost sight of among this conglomeration of people, he elsewhere states that:

> "The rise and spread of Mormonism is one of the most wonderful incidents of the nineteenth century, a century so prolific in startling discoveries and extraordinary revelations. Within the memory of those now in the prime of life, Joe Smith, the founder of this strange sect, was an obscure man in one of the little towns in Western New York, a person of limited mental powers, and one apparently least likely, of the thousands with whom he came in contact, to render his name famous as the founder of a religion and a State. The history in the Mormon Bible seems so absurd in its conception, its contents so crude in meaning, its first disciples so humble in their origin, that one cannot by the most diligent search find any satisfactory and justifiable cause for the spread of the doctrines taught; *and yet it is evident that some great and heretofore unknown principle of the human heart has been touched.* In this age of enlightenment, of burning effulgent Christianity, we see unimpeded by opposition, and unchecked by the intelligence of the times, this strange people increasing in numbers, and daily adding to their population and material wealth."

Now it is this mysterious principle after all that has touched the, to him, "unknown chord of the human heart," that has brought about those, to him, "wonderful results;" and until he can fathom this mystery he will be as much in the dark as he is at present. The pure religion of the Bible, has always been a mystery to the ungodly, and in Paul's day, "The preaching of the gospel was to the Jews a stumbling block, and to the Greeks foolishness; but to them that believed, it was the power of God unto salvation.

Touched by this mysterious influence, men of God in former days endured every kind of persecution and affliction, "They were tempted, tried, sawn asunder, wandered about in sheep skins and goat skins, destitute, afflicted, tormented, of whom the world was not worthy, they looked for a city which hath foundations whose builder and maker is God." And touched by the same influences, in these last days, the Mormons have endured afflictions, privations and difficulties only known to themselves and their God.

They have been driven from city to city, from State to State, by the very pious, meek, humble Christians, of whom our cotemporary speaks. They have been robbed, kidnapped, whipped, imprisoned, spoiled of their goods, their women ravished, and their flesh, after being murdered, has been cooked to feed their brethren in prison. They have been robbed of millions of acres of ground, for which they had paid; their hearths have been desecrated, their homes made desolate, their villages burnt and their cities destroyed; and that under the shade of the outstretched wings of the American eagle! and their present residence in Utah is owing to one of the most savage, relentless and barbarous persecutions that ever disgraced any country. But yet this chord has bound them together, and like the ancient Saints "they have endured, as seeing Him who is invisible." Talk of revelations! If, in the great assize, there are not some revelations that will make these craven, hypocritical, pious, groaning wretches tremble, and their knees smite together more tremulously than those of Belshazzar, then shall we believe that justice has fled the heavens as well as the earth.

We must confess that we have often been surprised that the abuse the Mormons have received from the hands of their persecutors, has not embittered them against the United States forever; but governed by nobler principles, and true to the chord and instinct of which our cotemporary speaks, they have remained loyal under all circumstances; and notwithstanding all their abuse, we do not believe that there is as orderly, as patriotic, and as loyal a people as can be found in Utah. Religious persecution they attribute to corrupt Christianity, narrow-minded bigotry and fanaticism, and governmental neglect to official corruption and a departure from constitutional principles; but they are firm in the belief that the United States, notwithstanding its corruption and degeneracy, is the best government under the heavens, and when all shall forsake it, they will rally round "The Flag of our Union."

In regard to the superior morality of which our friend speaks, the Mormons have been satiated to the full with monogamic Christianity; the bare reflection nauseates the stomach, and furthermore, if we are to have such a beastly corrupt and damnable state of morals as exists here in the city of Gotham, we shall call into requisition a prayer which is ground out every Sabbath in the Episcopal churches.

> "From Fornication and all other deadly sins —Good Lord deliver us."
>
> From the enchanting, painted, gilded, Broadway nymphs, and the princely houses of assignation, the prostitutes of first, second and third class, and those of no class at all that cross each other's paths in rich confusion and contrast from 127th street, to South Ferry and Sandy Hook in the distance—"Good Lord deliver us."
>
> From the chastity of the Five Points, the purity of Randall's Island, and the delectable shoals of Sing Sing—"Good Lord deliver us.'
>
> From the amiable procuresses, their bully help-mates and Gambling stews—"Good Lord deliver us."
>
> From *nymphs du pave*, mock auctions, and model artists—"Good Lord deliver us."
>
> From splendid and ragged misery, as exhibited throughout the length and breadth of this vast metropolis—from the ragged news-boy, to the broken-down gentleman—from the houseless, shoeless, street-sweeper girl, to the garret and cellars of the poor sewing woman—"Good Lord deliver us."
>
> And from religious and political hypocracy, from villifying, lying and all other deadly sins —"Good Lord deliver us."

Mormons in New Jersey.

OCEAN COUNTY, Friday, Aug. 8, 1856.

APROPOS of your article on Catholicism vs. Mormonism, Mr. Editor, I suppose few of your readers are aware that we have a flourishing Mormon Church in full blast in New Jersey. It is nevertheless the truth, that such a church is in full operation at Toms River, the county seat of Ocean County. Their number is quite large and is increasing. They maintain all the tenets of the Mormon Church stoutly. They have preachers resident here, and priests of a higher grade frequently visiting them from Salt Lake City, and from New York. Although prevented by law from openly practising polygamy here, they warmly defend and advocate it, and that by a course and style of argument not at all calculated, I assure you, to elevate the morals of the place. Large numbers of both sexes attend their church, and they are proselytising very fast—particularly among the young men and women. They are unanimous for Mr. Fillmore for President, for the reason that by the appointment of their High Priest and Prophet, Brigham Young, as Governor of Utah—and by his official acts generally, in regard to that Territory—he has done more to build up their Church and creed than all the other "Gentiles" in the world.—[Cor. of *The Newark Daily Advertiser*.

We expect the Mormons at Toms River, when attacked, are like the Mormons everywhere else—ready to defend Polygamy or any other Bible principle: further than this they don't go very often. Being somewhat acquainted with the folks down there, we are not surprised that "their style of argument is not at all calculated to elevate the morals of the place." The morality of Moses and the Prophets is at a low discount with the present smart generation—and their style of argument anything but popular. We don't believe, however, in deserting *friends*, and as we think the world is considerably more indebted to the long line of illustrious prophets in Israel, than to fashionable preachers and scribblers, we purpose sticking, through thick and thin, to "the good old way."

We hear so much croaking about morality, we should be pleased to see something definite on the subject. Outsiders, brush the cobwebs from your brains, and give us something plain and easy to be understood, and shew us how much better your morality is than that patronized by the Great I Am.

The *Advertiser's* correspondent attributes one excellent quality to the Mormons—gratitude. Any man who shall administer justice to all, irrespective of their religion, as we believe Mr. Fillmore did while occupant of the White House, will live in our memory. It is immaterial to us who is President—we don't calculate on a "share of the spoils." All we wait for is the time to strike—and the gentleman who has the closest alliance with blind justice is our man in November. "A clear stage and no favor" will do for the Mormons.

Arrival.

Bishop J. L. Heywood arrived in this city from Washington on Thursday morning. Having two weeks leisure he has stepped out to see his friends here and in Massachusetts. We were much pleased to see him in good health and to learn from him that he has full confidance in the government at Washington meeting honorably his just claims in due time. He left for Boston the same evening.

Important Information.

Crooked Made Straight—Or Lies Made Facts.

Send an annoymous letter of wholesale abuse and unscrupulous falsehood, it matter-eth not how crooked and zig-zag, to the New York *Tribune*, and if the calumniated and abused are far enough removed from the office of the New York *Ledger* to warrant no apprehension of a cowhidding the story comes out the following week in that "*trashy sheet*" abridged and "straight as a gun barrel"—what is report with Greeley becomes fact with Bonner. Religious editors and political trucksters in want of such assistance will no doubt avail themselves of this—*only to some*—news. Our columns are too small to contain a tithe of the testimonials that might be adduced to satisfy the most incredulous and fastidious that the process may be relyed on, but in the absence of testimonials we may refer our readers to the *Tribune's* late letter from Utah and Mormonism in the *Ledger* of the 23d inst.

By-the-by we have just learned that the Utah correspondent who furnished the *Tribune* with some items of that said letter is that fellow *P——l*, who forged a certain judge's name to a note in order to steal his favorite dog for which P.'s covetous eyes had run wild for months. Salt Lake folks know who we mean; will some friend just read him his letter and get a Photograph of his confused face and we'll send it to Greeley that he may see how ugly a liar looks when found out at his dirty work in Utah. All such vermin are a pest to society.

The Beaver Island Strangites.

We publish on our front page, an interesting article relating to the expelled followers of the late J. Strang, from Beaver Island, Michigan. The writer in the Chicago *Times* is pretty hard upon the Black Republicans. If the conduct of the citizens of Chicago is there faithfully represented, and the result of that particular plank of their Philadelphia platform bearing upon Utah, it is a perfect vindication of our Iowa correspondent's statement, noticed elsewhere, and a justification of our remarks on the *Tribune*. We know of no possible excuse for such conduct as that heartlessness at Chicago. The persons in distress were not Mormons, but if they had been—"*they were human beings suffering for food.*" How dark and corrupt must be the heart that would suffer helpless women and children to faint and famish, when plenty was at hand. And when the plea of opposition in religion is given as justification for that soulless indifference and neglect, it exhibits the utter apostacy of the parties, from the great principles of the Master who said: "do good unto all men—if thine enemy hunger give him to eat." The *Times* does not say whether others did better than the Republicans. We do not pretend to judge of the justice of sending the poor expelled back to Michigan; we do think, however, that while in Chicago they ought to have been fed and sheltered.

Congress.

EVERY one has been looking forward to the close of the present session of Congress. Senators and Representatives for the last few weeks have been doing something—whether of much value or not—for their money—and seemed desirious of finishing with last week. They labored till 4 1-2 A. M. on Sunday morning but had to adjourn till Monday morning. They met, did as much business as they could, but as will be seen from the Congressional report the Republicans were determined to defeat the Army bill, they broke up in a row, and were all ready for home, when President Pierce called them back like truant school boys by the following proclamation.

> Whereas, whilst hostilities exist with various Indian tribes on the remote frontiers of the United States, and whilst in other respects the public peace is seriously threatened, Congress has adjourned without granting the necessary supplies for the army, depriving the Executive of the power to perform his duty in relation to the common defence and security, and as an extraordinary occasion has thus arisen for assembling the two houses of Congress, I do, therefore, by this proclamation, convene the said houses to meet at the Capitol, in the city of Washington, Thursday, the 21st of August, instant, hereby requiring the respective Senators and Representatives then and there to assemble to consult and determine on such measures as the state of the Union may seem to require.
>
> In testimony whereof I have caused the seal of the United States to be hereunto affixed, and signed the same with my hand.
>
> Done at the city of Washington, the 18th day of August, in the year of our Lord 1856, and of the Independence of the United States the 81st.
>
> FRANKLIN PIERCE.
>
> W. L. MARCY, Secretary of State.

Congress meets again to-day (Thursday) for how long we can't say, but every thing prognosticates a short session.

The Lucy Thompson.

ELDER JAMES THOMPSON, who had charge of the small company of Saints who came by the above ship lately to this port, has handed us an account of the voyage. He speaks of "the Captain as a gentleman and sailor, attentive to his duties and kind to all; but he gives a terrible picture of Gentile life on board." Elder T. faced Anti-mormonism like a man, and had the support and approbation of the right-thinking portion of the passengers on board, for his exposure of the wickedness and prostitution that abounded during the voyage. He says:

> "Before we were long on board we were found to be the most clean in our habits. We kept our berths clean, washing them frequently. The Gentiles were annoyed, as the officers only gave them half allowance of water till they went and did likewise. Towards the end of the voyage the officers seldom visited us, as they considered it unnecessary.
>
> "I now come to what I consider the greatest of all evils on board; the system of berthing the passengers without respect to age or sex: so you form a good idea of the results in many cases. Picture the annoyance to any respectable young female to find herself berthed next to one, if not between two young men, with perhaps not the shadow of a screen or the means to make one. The Saints are seldom obliged to witness what fell to our share of observation, but to all, I would say appreciate the counsel of the authorities of the Church at Liverpool, and came by no ship without their direction, or your eyes may see what your tongues would refuse to utter."

Bro. Thompson, with his family, left this city to-day, for Pittsburg. His youngest child had been very sick, but was looking better before they left.

FOR THE MORMON.

Some Remarks

On Correct Reasoning and the Inconsistency of Letting the Misconduct of Injudicious Persons Interfere with the Principles of Truth.

BY ALEXANDER OTT.

Every one that is familiar with ecclesiastical and profane history, knows it to be an established fact, that the greatest hindrance to the propagation of the Gospel in its native purity and simplicity, to a diffusion of that divine knowledge, and to consequently the general improvement of mankind, through a lapse of eighteen hundred years, has been owing to an obstinate adherence to preconceived notions, to false reasonings based on the most absurd and preposterous ideas, which had been either imbibed by the perusal of sophistical, fanatic works, or intercourse with men destitute of sound principles. Fallacious modes of reasoning are met with in all classes of society, but more so among those whose minds have not been properly trained by the cultivation of sound, philanthropic principles. Although God has endowed every one with intellectual faculties, yet there is quite as great a variety of gradations in the mental creation as there is in the physical one. The strength or vigor of the reasoning powers depends upon the improvement of the mind, the channel to which it has been confined, and the manner in which the cultivation of the intellects has taken place.

There is quite a variety of causes that will lead man to incorrect reasoning, as for instance, passions, affections, like selfishness, pride, envy, fear, &c. We have to try to divest ourselves first of those mental hindrances, before we can judge soberly and correctly, and above all not rely upon our own wisdom, or that of others, but rely on God. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given to him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed to and fro. For let not that man think that he shall receive any thing from the Lord. Jas. 1. 5, 6, 7. From the passage of Scripture it is evident that we are to appeal to God with the greatest confidence, faith and firmness of mind for knowledge, and then we shall receive line upon line, precept upon precept, here a little and there a little.

If, by appealing with a contrite, faithful and sincere heart to the Most High, I have received a knowledge of the truth of principles, of their being an emanation of His divine providence, and furthermore, if I know from the peculiar institutions, blessings and privileges around us, that I am in the Church of Christ, what, if I have a mind of my own, if I have an honest and firm determination of working out my salvation, will induce me to deviate from the course of eternal truth, and listen to the whisperings of the adversary? The misconduct of some unruly member? Certainly not; it may be tempting and trying, but does not James say, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." The principle of trying, testing a person or thing, is one of the most important and wisest in the universe. Even our every day life shows that every thing, no matter what it is, has to be tried and tested, to ascertain its value, to see whether it will answer a certain purpose. If I have a so-called friend, I do not know him to be one in very deed, unless he has been tried and helped me in distress and sickness. How do I know a person to be virtuous or brave, unless he has been tried? It is very easy to possess good morals and a purity of mind, in the society of respectable people, but when moving among the offscouring or scum, and exposed main unspotted, and see whether the energy to manifold temptations, then try to re- of your mind is not put to the utmost test. The mind may be compared to fine gold, that has to be purified, yes, seven times before it is fit for the presence of the King, therefore the assay master subjects us all to such operations from time to time as he may deem requisite.

The Scripture reads, "It is easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of God." It appears from that passage, that mostly the poor and destitute are coming in; and it is a well-known fact that the Church of Christ both in ancient and modern times has been and is still moving in the outskirts of society, upon which the world at large is so apt to throw much odium. Hence the intelligent reader will easily imagine that the materials constituting the Kingdom of God are sometimes very rough, and require a great deal of moulding and polishing, and as the net gathers all kinds of fish, we have to expect to meet a variety of characters, good and bad, noble-minded and narrow contracted ones. Some, coming in from impure motives, will do wrong, and bring the Church in disgrace. But how is it, says one, "that reprobates can be found in the Church of Christ, and I thought on embracing this work that every member was holy and sanctified?" To which I reply, does not the Scripture read that there must be evil doers, but woe to him through whom it comes? and does not Paul, in his first epistle to the Corinthians, in the first and fifth chapter, bitterly complain of the misconduct of the Saints. The idea of expecting to see every one in the Church of Christ perfect in our mortal career, is absurd. Every principle in the different departments of God's creation is carried out gradually, and as it is in the physical creation, so it is in the mental creation; consequently the moral improvement of the Saints has to take place by degrees.

Does the misconduct of injudicious persons alter the doctrines of Christ? Certainly not. The principles of the Gospel are of an eternal truth, revealed from on High, through Holy Angels; they are laws made in the councils of heaven, for the purpose of saving and exalting fallen worlds, and are as immutable and unchangeable as their divine founder. Four times four make sixteen: this is a mathematical truth, no matter whether uttered by a good or bad man, and so it is in regard to the Gospel; it is always true, whether it is preached by an honest or dishonest person. The reader will infer from the above, that the principles of eternal truth have nothing to do with the conduct of individuals.

This is all very good and true, says one, but I cannot endure the trial of associating with bad members, and I do not know how to get comforted. Does not Paul write in his first epistle to the Corinthians, Whether we be afflicted, it is for your consolation and salvation, which is effected in the enduring of the same sufferings which we also suffer, or whether we be comforted, it is for your consolation and salvation. And how can I get comforted? Draw nigh to God, and he will draw nigh to you, and you will receive the divine Spirit which is the comforter. Those that judge rashly, without minding their own business, I refer to the 7th chapter of Mathew, "judge not, that ye be not judged. And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?"

Every intelligent agent that reasons by the spirit of God knows that the miserable oscillation of the mind has to come to an end, in order to realize fully the blessings of the principles of Christ, principles which are as truly organic as progressive, and which are calculated to achieve a permanent triumph in the history of the world, an improvement, a regeneration of our intellectual, physical and social life. Every intelligent agent knows that he has to make the greatest exertions to restrain the encroachments of the Adversary, in order to make himself a prominent actor in the grand drama of general beatitude. Every consistent reasoner knows further, that he has to work out his own salvation in all its bearings, and that as long as he is endowed with mental faculties, he has to rely only upon himself, guided by the Spirit of God, and not upon others. Every man of sense knows further, or at least ought to, that he is responsible for his own actions, and not for those of others. Would it then be reasonble for me to stumble because my neighbor stumbles, to do wrong because another man does wrong? Certainly not. Shall we lose our eternal salvation on account of some little things, that wound our feelings, or cause a sore in the heart? No; never. Some people say, we are so shocked, it is revolting to our feelings, to see such a man and such a woman do wrong. If such persons, attend to their family duties, pray and fast, they will learn wisdom, and confine the delicacy of their feelings to a proper channel, and will never think of forsaking the path of eternal light, on account of others.

Brethren and Sisters, let us then exercise that intelligence which we possess; let us realize a portion of the Spirit of God, that we may feel that we have to take an important part in the grand scenes of the Last Days, that we are sons and daughters of the Most High, that the recording angel may write down our names on the scroll of immortality. Let us then steer our bark through the ocean of life, God is at the helm, his servants are the crew, and you, as the faithful passengers, need not be afraid, the sails are unfurled, the pennent of Mormonism is floating high in the air, the breeze is steady and the wind fair. Watch ye, then, stand fast in the faith, quit yourselves like men, be strong, and you will in the end receive the crown of eternal life.

Letter from a Missionary.

NEW YORK, August 6, 1856.

PRESIDENT TAYLOR,—*Dear Bro*:—Having just arrived from Iron Co., U. T., I take the liberty of addressing a few lines to you as I have crossed the plains with the discontented company reported in your city papers. I have been but a short time in Utah, but a few lines on last fall and winter may not be uninteresting to some of your readers.

I lived in Cedar City, Iron Co., during last fall and winter. When we could not work we enjoyed ourselves in various kind of amusements, in the theatre, in the ball-room, pic-nic parties, and singing meetings, as we had the best choir of singers in the Territory. The pieces performed were chiefly selections from Handel, Mozart, Ellis, Fawcett and Robertshaw, occasionally accompanied by the Cedar Brass Band. The Rocky Mountain Glee singers also gave us several rich treats of their beautiful harmony. Everything went off in first-rate style, the people enjoyed a good spirit, felt well towards each other, and labored to roll on the Kingdom of God practically. As soon as the weather would permit, amusements were put on the shelf, and every man went to his occupation, tilling the ground, making fences, ditching, laying out lots, building houses, &c., as a new city is being built at the mouth of Coal Creek Kanyon; they expect to have there the finest city in Utah Territory, (Salt Lake City not excepted). We did not suffer any in consequence of bad crops last year, for we had bread enough and to spare, which was sent to those who needed it in other parts of the Territory.

I started from Cedar City on the 25th of March on my way to England, and from Salt Lake on the 19th of April, in company and assisting Sister Russell, the late Capt. Russell's widow, who is bound for British America, after crossing mountains covered with snow, fording rivers, creeks, &c., we got safe to Fort Bridger on the 25th, there we overtook a company who were leaving Salt Lake for the States. The grasshoppers and crickets had been in battle array against them, and they were "Fleeing from the wrath to come." We had a slight snow storm on the 3d of May, another on the 11th, and a severe cold night: when I awoke in the morning I was buried in ten to twelve inches of snow, as I had the privilege of being an outside passenger. Our cattle

had strayed off in the storm and no track of them could be seen for five miles, and when found they were fifteen miles from camp. We got them safe back to camp by sun down, and with the loss of only one ox. We traveled on as fast as the strength of our oxen would permit, and arrived at Fort Laramie on the 28th of May. Being on the road longer than we expected, we were in want of provisions and had to apply to the Colonel for rations, a sufficiency of which he gave to all who had not means to purchase to serve them to the next Fort. After leaving Laramie we met the California emigration over 350 wagons and about 25,000 head of cattle. From the 10th to the 19th of June we passed through a continual herd of Buffalos, if I say tens of thousands, I shall not go to an extreme culculation; as we advanced they retired like an army of soldiers. On the 22d of June, we met a band of 700 Pawnees who were going to the Buffalo country; they were friendly disposed; we gave them a little buiscut and they went away quite satisfied. We parted here for different parts of the States, and I landed on the banks of the Missouri on the 27th of June. While traveling with this company across the plains I had every opportunity of learning the various excuses some had for leaving Utah Territory, or the gathering place of the Saints. J. H. who resided there three years, said he was leaving because he could not get any cash there, he was as poor as a church mouse all the way, but accidentally on the road an Indian wanted to sell a horse for $36 and J. H. accidentally drew out an old stocking leg, filled with cash to pay for the horse, out of $250; he did not complain of there being no cash in Salt Lake Valley the remainder of the journey. An ould spud from the Emerald Isle came along in our company who never belonged to the church, but had lived there four years. I asked him what his excuse was for leaving Salt Lake. He said, "An sure I can't make a living there." "Why?" "Case I couldn't; so I could'nt." "What did you do for a living all the time?" "Sure an' I did'nt do nothin' at al; so I did'nt." "But you must have done something for a living—you could not live on the wind four years?" He lifted up his pants and looked wild and said, "An sure an' did ye think I robb'd ye's. An so I did work for my living as honorable as the firsht man, so I did." "What did you do?" "I traded for cattle, so I did, but the cattle all died off lasht winter, the crickets ate all the craps, so they did, so I concluded to lave before I was forsh'd to lave when I could'nt lave, so I did." Others had to leave by star light, on account of not being honest enough to leave by daylight. While some started with a good intention to back out, but their hearts failed them on the road, and wished they were back again in the valley, sometimes staying behind a few hours to see if they could not muster up sufficient courage to go back to Salt Lake. I am yours ever truly in the Kingdom of God. CHARLES FORD.

DOMESTIC SUMMARY.

OUR city was visited with a heavy rain on Tuesday afternoon and evening, which caused considerable uneasiness to the cellar occupants of back lanes, and some damage to the Hudson River Railroad Line; likewise several vessels in the rivers. Loss estimated $500,000.

The steamship Arabia on her passage from Boston to Halifax last week, struck on Blond Rock, on which there was above sixteen feet of water. The ship, drawing twenty-one feet, going at full speed, struck her bow on the rock; she then rose and slid over the rock, striking first at the bow, then under the boiler, then under the mainmast. Every means was tried to render her fit for the voyage, but on her departure from Halifax, she was making eighteen tons of water in an hour. About half of her Liverpool passengers left her at Halifax, and more would have done so at the last moment but could not get out their baggage. Prayers were said in the churches on Sunday for her safe passage.

On Monday morning two members of the House, Mr. McMullen of Va., and Mr. Granger of N. Y., while on their way to Washington, in an omnibus, got into a political dispute and having no time to think of Canada and Rifles, the former, with the consent of the latter commenced a set-to then and there. First blood for McMullen, and a separation by the other passengers. Lively times we live in.

On Tuesday, Charles Spencer, second mate of the ship Mary E. Balch, was brought before Commissioner Morton, on the charge of knocking down a boy of 17 years of age, named Ross, with a marling spike and afterwards throwing him into the sea. The man at the wheel, being an eye witness against him, and corroborative testimony from others, seem to warrant the hope of justice falling on his head. Decision not yet granted. Cruelty at sea is on the increase, and requires examples to arrest it.

The meeting of the American Association for the advancement of science, took place on Wednesday, at Albany. From the liberal offers of the Atlantic Steamship Companies, to give a certain number of free passages from Europe and back again to the men of science in the Old World, backed by the pressing invitations of two Albanians, sent for that purpose, a grand gathering was at first anticipated, but the meeting opens and of the *literati* none have crossed the briny deep.

From Kansas there are fresh reports of fighting. The town of Franklin inhabited by some twenty pro-slavery men was attacked on the night of the 12th inst., by about 200 Free State men, who succeeded in robbing the Postoffice, firing the houses, and carrying off the cannon of the town. From ten to seventeen persons are reported killed and wounded. The U. S. troops occupied the town the following day.

California seems about satiated with banishment and hanging from the Vigilance Committee. The *Herald's* correspondence of July 21st sends a lengthy letter that has more of water than fire about it. If credited, reaction is taking place everywhere. Fires and bankruptcy affecting the pockets of more persons than the interest they had in Casey, Cora and the long string of the banished, seem to have led to general reflection. The Vigilants don't know well where to leave off with safety for their own heads.

That correspondent says:

In the ranks of the opposition of the Committee are some of the most distinguished and worthy citizens of the State; men who before now, held back from public notice, and who come forward to condemn the movement that entails so many evils present and to come. * * * * * * *

There has been an unusual number of conflagrations throughout the State during the last fortnight, and one cannot help thinking that they have some connection with our present condition. Losses on the part of country merchants, revert on ours, and whether these are the work of incendiaries or not, they will have an injurious effect on the stability of many of our mercantile community. Yesterday the people were informed of the destruction of Nevada by the devouring element, making the third town blotted out of existence within a few weeks. Bankruptcy is so common that a day does not go over without one or more being added to the long list of insolvents. Since the twentieth of last May, not less than seven hundred thousand dollars in failures have occurred. These are sad evidences of the unsafe condition of affairs, and they are in the main attributed to the continued anomalous state of the country. The feeling of insecurity that from time to time prevailed, does not abate in any respect.

Judge Terry is still imprisoned and prohibited from holding intercourse with outsiders. It is expected he will be banished as Hopkins is in a fair way to recover.

The latest news from the South represent terrible damages by the late storm. The streets of New Orleans were literally overflowed and many of them presented the appearance of rivers.

Lake Pontchatrain rose rapidly, and its waters submerged the plantations along the Jackson Railroad for miles. At Last Island the water was five feet deep. The persons who were on it at the time of the overflow were mostly planters, who were in the habit of going there during the warm season. The steamer Star, it appears, was within four hundred yards of her destination, when she was driven ashore and wrecked. At the latest dates the clouds were lowering, and more rain was expected. The mails had been considerably disarranged by the storm.

Among the latest items of intelligence from Mexico are the passage of the article of the new constitution, guaranteeing the toleration of religion in the Republic, and the adoption by the Mexican government of the Ramsey route for an inter-oceanic railroad between the Gulf of Mexico and the Pacific, at Acapulco. Col. Albert C. Ramsey is authorized to form the company and take charge of the works. There is to be an office in New York and one in Mexico.

The Cholera at last advices was committing fearful ravages at Porto Rico.

FOREIGN SUMMARY.

ENGLAND.—The citizens of Norwich gave a banquet to Gen. Windham on the 2d inst., on his return from the Crimea.

An alarming accident had occurred at Goodwood races. A horse named Chevy Chase bolted from the track and sprang up a steep bank, where he lost his balance and rolled down among the other horses, five or six of whom fell over him. The jockeys were mostly severely injured, and the horses attacked each other with their teeth and heels. Chevy Chase had to be shot.

The Gazette publishes an order by the Queen, permitting persons decorated by the Emperor of the French to wear the insigina.

John Frost, the Chartist exile, who lately returned to England, announces that he is about to become a political lecturer, and travel on the Kossuth principle through the country to enlighten the darkness of his fellow Britishers.

Several Indians from Walpole Island had applied to the Mayor of London for the means of returning to their home, from which they had been led by a speculator named Baby.

FRANCE.—Reports are current that the Emperor is in a really critical state of health. His illness consists in a development of the malady of the spine, with which he has been long afflicted. He is able to attend to business, and is not in immediate danger. He was to return to Paris on the 5th or 6th inst., but would leave on the 10 or 11th, accompanied by the Empress, for Biawitz.

Marshal Pelissier and suite arrived at Marseilles on the 1st inst. On landing the Marshal found awaiting him a letter from the Emperor, conferring on him the title of Duke. All the French ships in port, as well as the British war steamer Caradoc, saluted the Marshal, who soon afterward landed to receive an address from the municipality of the city, and then departed for Plombieres to meet the Emperor.

SPAIN.—Saragossa has surrended to the government without fighting. The Queen's troops took possession of the city without resistance. The National Guard and militia were disbanded, and the municipality changed.

The correspondence from that country represent an awful state of confusion and intrigue in and around Isabella and O'Donnell. The end is not yet.

All the details that reach us of the proceedings at Barcelona concur in representing the fighting as desperate, and the conduct of the Queen's troops, after all resistance had ceased, as ferocious in the extreme. On the 24th, for instance, three days after the fighting had ceased in the city, two battalions of National Guards arriving to the assistance of the citizens were attacked in the plain by the Queen's cavalry and every man of them cut to pieces.

Seventeen individuals engaged in the insurrection at Barcelona have been shot; they were executed three by three.

AUSTRIA.—This despotic government affects alarm at the belligerent preparations of Sardinia, and has begged, it is reported, the French Government to represent to the latter that in order to preserve the tranquility of Europe, a change of its policy would be desirable. The French Government has, accordingly, made a communication of a confidential character to Sardinia, hinting that she might assume a less hostile attitude and tone toward Austria, without lessening the influence she exercises in Italy. The view which Sardinia will take of this monition remains to be seen.

LATEST.

The *Africa* arrived on Wednesday evening but brings no particular news. Russia having shown symptoms of backwardness in carrying out the Treaty of Paris—relating to the ratification of Kars and the isle of Serpents to Turkey. The English fleet had orders to remau in the Black Sea—Russia has caved in. Orders to the fleet have changed. It is rumored that King Bomba of Naples is coming to his senses is listening to the Western powers, and promises to behave better in future to the victims of his wrath. Lord John Russell is selling and letting out with the view of passing some length of time on the continent of Europe. Palmerston is expected to pay Louis Napoleon a visit shortly. Russia and France are so friendly that England is about making love to Austria to keep up "the balance of power"—How the apples swim!

Thirty-Fourth Congress.—First Session.

SENATE.

WASHINGTON, Aug. 15, 1856.

Mr. Wilson introduced a bill to secure to actual settlers the benefits resulting from grants of lands for railroad purposes, reserving to them the alternate sections at $2 50 per acre.

The Senate made an amendment appropriating $650,000 for the Capitol Extension, and $500,000 for the continuation of the Washington Aqueduct.

Mr. Bayard's amendment, appropriating half a million of dollars for the contiuuation of the dome of the Capitol, was discussed and adopted.

The substitute of the House for the Senate's bill fixing the compensation of members of Congress was taken up.

Several Senators said it was a direct imposition to put two to three thousand dollars into the pocket of each member for past services while others argued that the present compensation does not enable them to pay the reasonable expenses of gentlemen. The substitute was adopted by 27 yeas to 12 nays. The consideration of the Civil bill was then resumed, and an appropriation of nearly a million dollars made to meet the requirements of the bill increasing the compensation of members.

Various amendments were acted on, and the bill passed.

Adjourned.

HOUSE OF REPRESENTATIVES.

The House passed the Senate bill regulating diplomatic and consular salaries.

Fifty thousand copies of the report of Mr. Campbell of Ohio, for a modification of the tariff, was ordered to be printed.

The House passed a bill appropriating $200-000 for the establishment of a Naval Depot at Brunswick, Georgia.

The Senate bill regulating the pay of members was then taken up.

Mr. Orr offered a substitute. Instead of paying $2,500 per year he proposed $6,000 for the entire Congress, covering the present one, the mileage to remain the same as now, deductions to be made for voluntary absence, and the books for members to be paid for out of their compensation. He (Orr) said members were poorly paid, and if there was a desire to preserve anything like purity they must be placed beyond the reach of reasonable temptation.

Various ineffectual motions were made to lay the bill on the table, when the bill as amended by Mr. Orr passed by 100 against 98.

Much confusion prevailed throughout the proceedings, and occasional desperate efforts were made by crowds of members to have their several bills taken up under a suspension of the rules.

The presiding officer was frequently annoyed by a hundred voices crying, "Mr. Speaker," "Mr. Speaker," in order to secure an individual recognition, that they might move their respective measures.

The bill making appropriations for carrying the mail in ocean steamers was then considered.

An amendment was adopted in Committee authorizing notice to be given for the termination of the arrangement of the additional allowance for the transportation of the mails between New York and Liverpool in the Collins line.

Without disposing of the bill the House adjourned.

SENATE. Aug. 16

The Senate passed the House bill extending the time for Texas creditors to present their claims to the Treasury, and postponed till the third Monday in December, the House bill for the settlement of the claims of the officers of the Revolution, and the widows and orphans of those who died in service.

It was then resolved that when the Senate adjourns to day it be till Monday morning, at 9 o'clock, for the consideration only of appropriation bills, House bills, and those on which there may be disagreement between both branches.

Mr. Weller of Cal. submitted an amendment providing for the establishment of a semi-monthly overland mail to San Francisco for some point on the Mississippi River, the cost for the same not to exceed half a million per annum.

Mr. Iverson of Ga. said if California was going to cost the Union so much it would be as well to let California slide.

Mr. Weller replied, unles she had equal rights with the other States she would be compelled to slide.

The amendment was their adopted, and the bill passed.

Mr. Hunter of Virginia, from the Committee of Conference on the Civil Appropriation bill, reported that they were unable to agree, and he hoped the Senate would recede from all its amendments, except those in reference to Kansas, and for books to members.

Mr. Fish, of New York wanted the Senate to distinctly understand before voting on the question, that by insisting on the omission of the Kansas amendments, the loss of the bill was certain.

The other amendments were then receded from, but the Kansas and book amendments insisted upon.

The Post Route bill was then passed.

The Senate receded from its amendment striking out from the Legislative, Judicial and Executive bill the appropriation for the Kansas Legislature, and the bill was thus passed.

The Senate took up the Mail Steamer Appropriation bill.

HOUSE OF REPRESENTATIVES.

The House passed the bill making the usual appropriations for mail steam service, with an amendment, concurred in by 119 majority, providing for giving notice of the determination of the contract allowing additional compensation for the transportation of the mails between New York and Liverpool in the Collins line.

The House passed thirty-two Senate and private bills.

The Senate bill extending to dramatic authors the privilege of copyright was passed.

The bill introduced by Mr. Davis of Maryland, granting bounty lands to the crews of the private armed vessels who were engaged in the war with Great Britain was passed.

Great confusion prevailed in the proceedings, and messages were frequently interchanged between both Houses.

Many ineffectual motions were made to suspend the rules for particular objects.

Mr. Campbell of Ohio, from the Committee of Conference on the Army bill, reported that they were unable to agree, and asked to be discharged and another similar committee appointed.

The House then in accordance with the request of the Senate, appointed a second Committee of Conference on the Kansas amendment to the Army bill.

Mr. Cobb then made a report from the Committee on Conference, on the Legislative, Judicial and Executive Appropriation bill. He thought there would be a test vote on the disagreeing amendments to ascertain whether the House meant to maintain its position or lose the bill.

The House receded from the amendment for books to members, thus narrowing down the issue to Kansas matters.

The House receded, by four majority, from the proviso that "no money shall be drawn from the treasury till the persons charged with treason, or other offenses, for their connection with the Topeka Convention or under the enactments of the body claiming to be the Legislature, at Shawnee Mission, be released and the prosecutions abandoned."

The House also receded, by five majority, from the proviso that no part of the money appropriated shall be applied for the prosecution, punishment or detention of persons charged with treason or other political offenses.

The House insisted, by ten majority, on the amendment striking out the appropriation of $29,000 to defray the expenses of the next Kansas Legislature.

The House passed the bill for a steam revenue cutter at the port of New York.

Mr. Giddings from the Committee of Conference on the Army bill reported that they were unable to agree. He defended the "Republicans" from the charge that they desire to withhold the means of carrying on the Government. He would not vote to enforce bogus laws at the point of the bayonet.

Mr. Faulkner said that Gidding's arguments had been heretofore answered and his slanders refuted. The time for discussion was past, and time for action had come.

Mr, Campbell of Ohio contended that the House had yielded all it ought to yield, and the moment had arrived when they should assert their rights. There was nothing improper in the bill. The proviso merely provides that the army shall not be used by the President to enforce the alleged laws of Kansas. If the bill is defeated on the Senate rests the responsibility.

Mr. Faulkner moved that the House recede from the proviso.

Disagreed to by five majority.

At 4 1-2 o'clock on Sunday morning both Houses adjourned till 9 A. M., on Monday.

SENATE. August 18.

The Chair submitted a message from the President, in answer to the resolution calling for Colonel Fremont's accounts of his receipts and disbursements as an officer of the government.

The Senate passed several private bills.

Mr. Toombs, of Ga., from the Committee of conference on the Army bill, reported they were unable to agree. He moved that the Senate adhere to its disagreement and notify the House thereof. He thought there was no chance of an agreement, and was willing to let the consequences rest where they belong.

The word "insist" was substituted for *adhere* and the motion agreed to.

The Senate then agreed to extend the session till two o'clock—seven only voting in the negative.

HOUSE OF REPRESENTATIVES.

Mr. Acker, elected to supply the vacancy occasioned by the death of Mr. Miller, of Missouri, was sworn in.

The Speaker laid before the House a letter from Mr. Richardson, of Illinois, saying he had resigned his seat.

Mr. Simmons, rising to a question of privilege, offered a resolution that a committee of five be appointed to investigate the assault on Mr. McMullen, this morning, and report their action to the House on the second Monday of December. The resolution was adopted, and the Speaker appointed Mr. Simmons, Mr. Smith of Virginia Mr. Pettit, and Mr. Fuller of Maine, as the committee to investigate the assault.

During the proceedings, messages between the two houses and the President, informed each, from time to time, of his approval of certain bills. The confusion occasionally was so great that it was next to impossible to understand precisely what was going on in the House. The galleries and lobbies were crowded, and were all excitement.

Mr. Campbell, of Ohio, from the Committee of Conference on the Army bill, reported they were unable to agree on the amendment restricting military operations in Kansas and disarming the militia there. He moved that the House further insist, and ask the Senate for a fourth Committee of Conference.

It was now half-past 11.

Mr. Campbell's motion was disagreed to, by 98 against 103.

Mr. Millson asked leave to offer a resolution (the Senate concurring), that the time for adjournment be extended two hours.

Objections were made, amidst great excitement.

Mr. Cobb, of Ga., moved for a suspension of the rules. He wished the majority to determine whether or not they would defeat the bill and let all their factious movements be exhibited to the country.

The House, at one minute to twelve o'clock refused to suspend the rules, by yeas 131, nays, 68—not two-thirds.

The bell was ringing twelve o'clock when Mr. Campbell, of Ohio, moved to take up the Senate resolution extending the time of adjournment in accordance with the joint resolution fixing the hour.

Members lingered in the hall, some lamenting and others rejoicing over the defeat of the army bill.

TELEGRAPHIC.

Destructive Conflagration in Pomeroy, Ohio—Loss $100,000.

Aug. 9, 1856.

About 3 o'clock yesterday afternoon a fire broke out on Front street, in the building occupied by William Mayhugh as a grocery and dwelling: from what source we cannot certainly say.

The wind was blowing up stream at the time, and the adjoining buildings being all frames and very dry, it was impossible to check the flames, and soon two entire squares were entirely consumed. Had not the wind charged providentially, nothing could have saved the remainder of the town.

Forty-two buildings were entirely destroyed and twenty-six families rendered houseless.

The Conflagration at Belize, Honduras.

NEW ORLEANS, Aug. 16 1856.

The conflagration at Belize, Honduras, heretofore reported, occurred on the 17th day of July. Nearly the whole north side of the town was laid in ashes. The bridge was partially burnt, and the large building on the south side, called the Usher House, destroyed. Over half a million dollars worth of property was consumed.

Affray between two Members of Congress.

WASHINGTON, Aug. 18, 1856.

This morning, Messrs. McMullen, of Virginia and Granger, of New York, while riding to the Capitol, in an omnibus, got into a dispute about politics, when McMullen, seized and struck Granger in the eye.

The facts seem to be as follows:—The parties were riding in an omnibus, when a conversation arose on the Army bill proviso. McMullen said that the South would stand by the constitution. Mr. Granger replied that if they did not, a republican President would make them. Whereupon, McMullen said he would not be addressed in that way by a younger man. Granger replied—"I waive my age." McMullen then seized Granger round the neck, holding down his head, and struck him two blows, drawing blood under the eye and under the ear. They were then separated by Col. Chester, of the Philadelphia *Inquirer*. A committee of Investigation was appointed by the Speaker to report the facts to the House next session.

Fearful Railroad Accident.

PORTLAND Aug. 18, 1856.

On Saturday the Cumberland train of cars ran over a wagon, instantly killing two little girls, and fatally injuring a boy, all children of Mr. York, of Falmouth.

Another Railroad Accident.

BY the Philadelphia *Bulletin* of the 6th inst. we have received intelligence that a terrible accident, which had well nigh been attended with the most disastrous results, occurred on the Baltimore Railroad, two miles and a half below Gray's Ferry, the particulars of which are these:

The engine of the train, which was coming towards the city ran over two cows belonging to Charles Crothers, that were upon the track, and plunging into the earth in the bank, it stuck there a helpless wreck. The engine was much broken. The mail and baggage car was thrown over upon the opposite side of the track and broken completely to pieces.

There were five passenger cars in the train; these were driven into each other with great force, and all were more or less broken; three of them were completely splintered. The foremost passenger car was driven into the mail and baggage car, dashing in the rear of the latter and throwing the roof off.

It was at first thought that a great number of persons must inevitably be killed or badly wounded, and the utmost consternation existed for a time. But as soon as order could be restored and the passengers who were entangled in the wreck could be extricated, it was ascertained that no passenger had sustained any injury more serious than a few unimportant bruises.

The fireman had one leg fractured, the mail agent was badly bruised, and a man from South Camden, who was in the mail car with the agent, was considerably bruised. The passengers escaped almost without injury; they scattered over the fields near by, and were compelled to wait for some time before means could be procured to bring them on to the city.

Word was sent up to the city as soon as possible, and about one o'clock a train of cars was sent down to the scene of the disaster. Dr. Henry Y. Smith went down with the cars, and that gentleman and Dr. Harris of Baltimore attended to the wants of such as needed their services. Lieut. Gilbert and a detachment of the First Ward Police also repaired to the spot and assisted in clearing away the wreck and in getting the mails and the baggage together and upon the train. The latter did not reach the city until nearly daylight the following morning. There were probably one hundred and fifty passengers on the train, and the escape of the whole of them, under the circumstances, was almost a miracle.

[The Hon. G. A. Smith was a passenger by this train, but was fortunately, though unintentionally, left at a station about half an hour before the accident occurred. Being obliged to stay all night, he learned nothing of it till the next morning. He arrived in this city on Wednesday evening, and found, on sending for his trunk, that it had been completely broken to pieces. The above account was omitted last week.]—ED. MOR.

ROWDYISM OF THE THIRTY-FOURTH CONGRESS.—The following are some of the principal specimens of rowdyism affairs "of honor" which have distinguished this session of Congress:

First—Two attacks with a cane, same day, by the Hon. Mr. Rust, of Arkansas, upon Horace Greeley. Not much damage done. Greeley's head harder than it looks to be.

Second—Attack of Hon. William Smith, of Virginia, (called, for short, Extra Billy), upon Mr. Wallach, editor of the Washington *Star*.

Third.—The Herbert affair, at Willard's Hotel, in which the Hon. Mr. Herbert, of California, shot with a revolver, and killed upon the spot, the Irish waiter, Keating.

Fourth—The Colonel Lane and Douglas affair—no fight.

Fifth—The Sumner affair—in which the Hon. Mr. Brooks, of South Carolina, attacked with a gutta percha cane, the Hon. Mr. Sumner, in his seat in the Senate chamber, and left him weltering in his blood upon the floor. Recovery of Sumner doubtful.

Sixth—The Brooks and Gen. Wilson affair—no fight.

Seventh—The Brooks and Gen. Webb affair—no fight.

Eighth—The Brooks and Burlingame affair, in which Mr. Brooks declined to go to Canada to be shot at there and shot at all the way back again.

Ninth—The little omnibus flare-up between the Hon. Mr. McMullen and the Hon. Mr. Granger.

Talk of border ruffianism in Kansas! What else can we expect on the borders with such examples among our law-makers and law-breakers at Washington! We are progressing swimingly in the science of ruffianism; and if such are among the specimens of the Thirty-fourth Congress, what may we not expect from the thirty-fifth! Progress is the order of the day.—[N. Y. Herald, Aug. 19.

A Wonderful Magician.

A PARIS correspondent thus recounts the astonishing feats of a new hero of the world of magic: "The wonders of Signor Ragazzoni, whose approaching departure for London fills us with dismay, have been exhibited for the last time at the Tuileries. This wondrous magnetizer, called the 'man demon' in Italy, has produced more surprising effects in magnetism than have ever been witnessed before. The experiment of striking senseless was repeated the other night at St. Cloud, and filled the beholders with amazement. Signor Ragazzoni placed himself at one end of the long gallery of the palace, upon receiving the indication, in writing, of the person chosen from among the company to serve as an example of his power, outstretched his hand toward the victim, who instantly fell struck as with the lightning's blast stiff and senseless to the floor. So long as Ragazzoni so willed it did the patient remain thus stretched out before him, to all appearance dead—for it seems that this magnetizer is the first whose power has been strong enough to stop the pulsation of the heart. Another gesture, and the patient rises—wondering what has happened and why he is lying thus irreverently before imperial greatness on the ground. After the exhibition of these and other curious experiments, an Italian singer, just arrived from Florence, was introduced, under the auspices of the Princess Matilde, and and sang with great *eclat* the *andante* of Vaccai's *bravora*. '*Le Romeo*.' The allegro followed, and the cantrice was, rushing from top to bottom of the cantatrice was, rushing from top to bottom of the clavier, sending out rockets and blazes of harmony, to the great delight and admiration of the company when the Emperor, who was seated at the further end of the room, made a sign to Ragazzoni, who was standing at a distance behind the singer: the 'man demon' stretched forth his hand towards her, when suddenly, as if some infernal power had seized, her in its grasp, the singer paused, with staring mouth and eyes wide open—the note, unfinished, died away: and, after two or three gulphing efforts, she gazed around terrified—then, falling forward on the piano, burst into tears. The audience, believing the effect to be produced by timidity, applauded, to the utmost, encouraging her by every means in their power; but to all the kind enquiries of the ladies, she could return no answer. Her voice was paralyzed, and all she could do was to point to her throat with a piteous expression of countenance, and shake her head in despair. At another sign from the Emperor, who had been much amused at the scene, Ragazzoni stretched forth his hand once more, and then the spell was unloosed—the poor cantatrice could thank, with all the volubility of her country, the courtly audience for the interest they had expressed, and give way to the pent-up words which came rushing in a torrent to her lips; but the emotion had been too violent; nothing could induce her to resume her cavatina, and the concluding notes of '*La tremenda necise spada*' remain yet to be sung before we can judge of the power of her contralto notes, by the famous phrase of that air, which has been the stumbling-block of so many singers, and made the fortune of Giudita Grisi."

Dr. Kane and the Arctic Search.

WE published an article from the London papers relative to another expedition proposed by the Brtish Government to the Arctic regions, to make the final search for the remains or the official record of Sir Jonn Franklin and his party, of which traces have been found. Dr. Kane has by common consent, even among the English navigators themselves, been looked to as the head of the expedition, and has been tendered the command in the fullest and most flattering manner by the English Admiralty He has heretofore declined it; but the strong inducements held out in connection with lately renewed appeals from Lady Franklin, the officers of the British Geographical Society, and the Ministry, all combine toward inducing him to reconsider his answer, and it may be that he is destined to again venture upon the perilous enterprise of settling forever the geography of the North Pole, while he performs the last offices for the lost navigators.—[*Washington Intelligencer, Aug. 16.*

DIED,

On the evening of August 4th, BRO. WILLIAM LUTZ, son of Elder Charles Lutz, of Philadelphia, in the 17th year of his age.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
COR. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Baggys, and Travelling Wagons, of every description. ap26-1y

New York Wholesale Price Current.

Corrected to August 19, 1856.

Article	Unit	Price
ASHES—Pot	per 100 lb.	6 50 a — —
Pearl		— — a 7 75
CANDIES—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
CANDLES—Sperm	per lb.	— a 40
Adamantine		22 a 25½
Mould, tallow		12 a 14
COFFEE—Java, white		14 a 15
Mocha		15½ a —
Laguayra		— a 11½
Maracaibo		— a 11¼
St. Domingo (cash)		10 a 10½
DRUGS AND DYES—Alcohol	pr. gal.	— 76 a — 82
Alum	per lb.	— 2½ a — —
Arrowroot		— 48 a — —
Arsenic, powdered		— — a — 2½
Assafoetida		— 6 a — 25
Borax, refined		— 27½ a — 28
Brimstone, American, roll		— 2½ a — 2½
do crude	per ton.	28 — a — —
Camphor, crude	per lb.	— — a — 23
do refined		— 30 a — —
Castor Oil, No. 1		1 10 a 1 15
Chlorate Potash		— 35 a — 37½
Cochineal		1 15 a 1 20
Copper—sheathing	per lb.	— 23 a — 27
Copperas	per 100 lb.	1 50 a — —
Cream Tartar	per lb.	— — a — 29
Gum Arabic, picked		— 17½ a — 33
Gum Copal		— 40 a — 50
Gum Myrrh, Turkey		— 10 a — 25
Iodine, resublimed		5 — a 5 50
Ipecacuanha		1 87½ a 1 50
Madder		— 11½ a — 12½
Magnesia		— 14 a — 35
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 18 a — 20
Oil Anis		4 25 a 5 —
Oil Bergamot		2 12½ a — —
Oil Cassia		— — a 4 —
Oil Lemon		2 — a 2 25
Oil Peppermint		2 75 a — —
Opium, Turkey		— — a 5 12½
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 27 a — 29
Phosphorus		— 90 a — 92
Quicksilver		— 43 a — 48
Rhubarb, China		90 a 1 —
Saleratus		— — a — 7
Sal Ammoniac, refined		— 10½ a — —
Senna		— 12 a — 14
Shellac		— 11 a — 14
Sugar Lead, white		— 14 a — 15
do brown		— 9½ a — 10
Sulphate Quinine		— — a 2 50
Tartaric Acid		— 41 a — 43
Verdigris		— 42 a — —
Vitriol, blue		— 10½ a — 11
DYE WOODS—Camwood	per ton.	100 — a 110 —
Fustic		27 — a 29 —
Logwood		17 — a 28 —
FLOUR—State, common	per bbl.	5 60 a — —
Michigan and Indiana		5 60 a 5 90
Genesee, extra		6 75 a 8 25
Rye Flour		3 — a 3 75
Corn Meal		3 75 a — —
FRUIT—Raisins	per box.	— — a 3 75
Raisins, layers		— — a 4 75
Currants	per lb.	— 20 a — 23
GLASS (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
GRAIN—Wheat	per bush.	1 25 a 1 65
Corn, round yellow		— 65 a — —
Barley		1 12 a 1 18
Oats, Western		— 41 a — 45
Beans		1 50 a 2 12½
GUNPOWDER	per 25 lbs.	3 50 a 6 50
INDIGO	per lb.	— 75 a 1 40
IRON—Pig, Eng., Scot	per ton.	31 — a 32 50
Bar, Eng. refined		60 — a — —
Sheet, Russia, 1st quality	per lb.	— 13 a — 19
Sheet, Eng		— 3½ a — 4½
LEAD—Galena	per 100 lbs.	6 50 a — —
Sheet and Pipe		— 8½ a — —
LEATHER	per lb.	20 a 31
MOLASSES	per gal.	37 a 56
NAILS—Cut, 4d and 6d	per lb.	4½ a —
Wrought, 6d and 20d		6 a 7½
OILS—Olive	per bskt., 12 bottles.	3 25 a 3 37½
Olive, in casks	per gallon.	1 15 a 1 25
Linseed		— 89 a — —
Whale		— — a — 85
Lard, winter		— — a — 95
PAINTS—Lead, red, Am	per lb.	— a — 8½
Lead, white, Am., in oil		— a — 9
Lead do do. dry		— 8½ a — —
Ochre, yellow, French, dry		1 — a 1 62½
Ochre, in oil		— 4 a — 6
Spanish Brown, dry	per cwt.	— 60 a — 75
Litharge	per lb.	— — a — 8½
Vermilion, Chinese		— 90 a 1 05
Venetian Red	per cwt.	2 — a 2 37½
RICE	per 100 lbs.	3 25 a 4 37½
SALTPETRE	per lb.	8 a 16
SEEDS—Clover	per lb.	— — a — 14
Flax, American, rough	per bush.	2 — a 2 10
Linseed, Calcutta		1 85 a — —
SOAP—New York	per lb.	4 a 7
Castile		10½ a 11
SPICES—Ginger, Race	per lb.	6 a —
Mace		80 a —
Nutmegs		— a 87½
Pepper		— a 11½
Pimento		11½ a —
Cloves (cash)		12½ a 13
SUGAR—New Orleans	per lb.	8 a 9½
Havana, white		9 a 9½
do brown		8½ a 11
Stuart's crushed		— a 12½
SUMAC, Sicily	per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial	per lb.	35 a 75
Hyson		30 a 80
Young Hyson		32 a 70
Hyson Skin		20 a 35
Black		22 a 50
TIN—Banca	per lb.	— a 31½
Straits		29 a 29
Plates	per box.	9 — a 10 50
TOBACCO		7 a 43½
TURPENTINE	per 280 lbs.	3 62½ a — —
TAR	per bbl.	3 — a 3 25
SPIRITS TURPENTINE	per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

WILLIAM N. WHITE & CO,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Curent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

John Taylor.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

Edwin R. Violett. William Dean.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

ALEXANDER DOW,
Manufacturer of all kinds of
Copper, Tin, and Sheet Iron Ware,
Dow's Miners' Lamps, warranted air-tight;
No. 9 Wire, Nails, Axles, Ox Chains, &c.
COOKING STOVES KEPT CONSTANTLY ON HAND.
Cooking and Light Travelling Stoves; also, other out-fittings adapted to the use of Emigrants to Salt Lake, California, and Oregon, may be found at
No. 133 Market St., between Fifth and Sixth, St. Louis, Mo.
Window Glass, 8 x 10 and 10 x 12. fe17 tf

J. T. Dowdall. R. E. Carr.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
North St. Louis, Mo. fe17 1y

John Leach. James G. Goodrich.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

Stephen Hoyt. G. C. Greene.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. Wall. J. Widen.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. Hooper & Williams, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 *WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,*
Have always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
Mrs. G. Vincent wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. Ellis. J. S. Cavender. Jas. Smith, Jr.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 150 FOURTH STREET,
Between Green and Morgan Streets,
Has constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

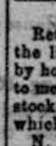
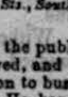
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 Market St., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.

House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,
Between 9th and 10th, on
Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a bearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No.—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
The undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

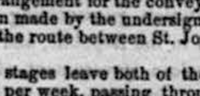
Wm. O. Gibson. J. A. Gibson.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
St. Joseph, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
North Side Public Square,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
Council Bluff City, Iowa,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

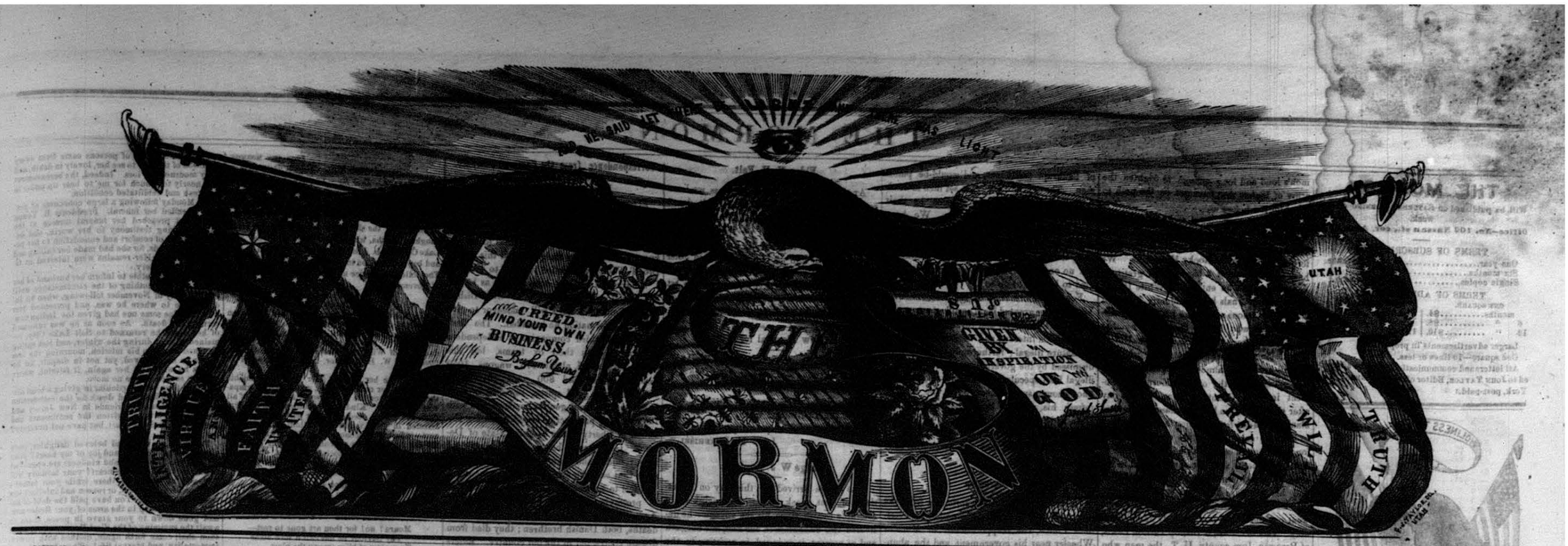
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the Western Country!
Among the most staple articles now on hand, can be found upwards of 2,000 Double and Single Shot Guns; 2,500 Muskets and United States Rifles, both new and second-hand, with flint or percussion locks; Colt's Revolvers, of all sizes, always on hand, in quantities to satisfy almost any demand, and at Eastern Prices. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: Fire Arms, Fixed Amunition, Provisions and Groceries, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of Eastern Hunting Parties, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) Target, Hunting, and Minnie Rifles, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
Reference—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.
fe17



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 28. NEW-YORK, SATURDAY, AUGUST 30, 1856. PRICE FIVE CENTS.

Poetry.

Lovely Zion.

SELECTED.

Zion! bright and fair, strong thy bulwarks are,
And thy towers majestic stand!
City of our God, now our blest abode
In this free and happy land.

CHORUS.

O Zion, dear Zion, lovely and fair,
Now arise and shine, for thy light has come;
In thy beautiful robes appear.

Now the isles of the sea look imploringly to thee
For the gospel's joyful sound!
And from heathen lands millions stretch their hands,
For the word which you have found.

O Zion, &c.

Let the word go forth to the south and north,
And thy light be seen afar,
Till the east and west with the rays are blessed,
Of the bright and morning star.

O Zion, &c.

Then the heavenly strain shall be heard again,
As it once o'er Judah ran,
And all nations join in the song divine—
Peace on earth, good-will to man.

O Zion, &c.

Newspapers and the Printing Press.

One of the peculiarities of the present age, and the main one, perhaps, by which its intellectual activities are quickened and the material progress of the world is so greatly promoted, is the enormous increase of newspapers, and particularly the remarkable growth of the editions of single newspapers. This has created a new power in civilized communities, a power so vast that, when properly directed in free countries, it is able to control even the action of government, and is the most potent engine which may be used either to arouse the popular mind to national danger, or to combine its elements against the mischiefs which affect social security and the happiness and well-being of mankind. The "power of the press" is a phrase frequently uttered, but very few entertain an adequate or definite idea of it. Its real power is not to be measured simply by the numbers of printed newspapers of various kinds and of different titles, which are daily issued from the press, each of which exercises an influence to an extent equal to its own particular circulation, ability and character, but it is in the enormous editions which a few newspapers attain, that this idea of the power of the press is most forcibly realized. In the latter class of newspapers are embraced the greatest combination and concentration of forces known in the intellectual world. A newspaper distributing daily its 60,000 copies, among all classes of readers, and impressing its own thoughts and feelings spontaneously and instantaneously upon as many thousand minds, proximate to each other, as in a large city like Philadelphia and New York, is a power of such magnitude that it is not surprising the public mind generally has no adequate conception of it, because it is so infinitely above and beyond any other popular medium of intelligence with which it may be compared. The orator who addresses a mass meeting is physically incapable of making himself heard by more than a few thousand persons at any one time, and the most popular divine is satisfied if his church is crowded with still fewer members. But the newspaper has no such limit to its auditory; its instructions may go simultaneously to a 100,000 readers, with nearly as much facility as to a 1000, restricted only by the amount of population which supplies readers, and the imperfect power of the mechanical agencies used to perform the vast amount of physical labor required to print the largest editions.

The power of the press, as implied and realized in newspapers with such editions as we have referred to, is entirely of modern growth. It is the result of a combination of causes co-existing and co-operative. Universal education, such as our system of popular instruction embraces, has created readers out of densely populated communities. Free institutions prevailing, have established free inquiry as necessary to maintain them. Our educational and our political establishments have, therefore, created new popular wants, and extended the desire and necessity for knowledge to the extremest circle of society where human intelligence exists. Consentaneously with these new wants have arisen the power and means of gratifying them. The intellectual activities of the age have vivified and enlarged the powers of the mind, and inspired its inventive faculties. The wants of an intelligent society suggested the penny, or cheap press, and was the means of its rapid and astonishing growth. With the increased editions of newspapers which grew out of the cheap press came the necessity for improvements in the mechanical agencies employed to print newspapers. Modern invention was equal to this requirement, and the mechanical genius of Hoe reached the highest principle within the grasp of inventive power or application. The "last fast" type revolving press, in which the rotary principle is so beautifully, simply and effectively applied, is the most perfect conception of mechanical adaptability to the requirements of a particular art that has ever been suggested. It does for newspapers what Fulton did for propulsion, and the mechanic arts in general, when he successfully applied steam to work the crank of an engine, and put into the hands of labor the unlimited power of a natural agent; it is the adoption of a leading principle of nature, the truest principle of automatic machinery, and upon which all the future improvements for the rapid multiplication of copies in the printing press must be based.

Since that period, about ten years ago, several of the cheap newspapers of New York have been compelled by their large editions, to procure four and six cylinder presses, and no leading newspaper can possibly do without them. Since seeing the operation in London of one of Hoe's six cylinder presses, the leading journal for England—the London *Times*—has just ordered of the Messrs. Hoe a ten cylinder "fast" press, its old machine, Applegath press, a very ingenious and meritorious invention, being found inadequate to print the daily edition of the *Times*. Causes in England similar to those in operation in this country, have contributed to largely increase the edition of that journal. The war has quickened the political life of the people, and the liberality of the Government recently in removing the stamp duty from newspapers, has placed it within the pecuniary ability of a greater portion of the population to indulge in the prevailing taste for newspaper information. The power of the press in England is now descending into masses of population where it has hitherto never been felt, because legislative restriction, the social condition and intelligence of the people, presented a barrier which it could not penetrate at first, but which is now rapidly dissolving in the dawn of a brighter intelligence, and the elevating influences of institutions becoming daily more liberalized and popular.—[*Philadelphia Ledger, August* 13.

The Russian Crown Diamonds.

The crown treasury of the Czars at Moscow contains precious stones of considerable amount. The two most considerable are diamonds, one the size of a pigeon's egg, cut in rose. The Russians have given it the name of the Orloff. The other has the form of an irregular prism, and is of the size and almost the length of a little finger; it bears the name of the Shah, and its history is as follows: it formerly belonged to the Sophis, and was one of the two enormous diamonds which ornamented the throne of Nadyr Shah, and which were designated by the Persians, by the names of "Sun of the Sea" and "Moon of the Mountains." When Nadyr was assassinated, his treasures were pillaged, and his precious stones were divided among a few soldiers, who carefully concealed them. An Armenian, of the name of Shafras, resided at that period at Bassora with his two brothers. One day an Affghan came to him and offered for sale the large diamond, the "Moon of the Mountains," as well as an emerald, a ruby of fabulous size, a sapphire of the finest water (called by the Persians, "The Eye of Allah",) and a number of other stones, for the whole of which he asked such a moderate sum that Shafras suspected that they had not been honestly come by, and told him to call again, as he had not the money in the house. The Affghan, fearing that Shafras was going to act treacherously towards him, left the place and could not again be found, although the three brothers made every search for him. Some years afterwards the elder brother met the man at Bagdad, who told him that he had just sold all his precious stones for 65,000 plasters and a pair of valuable horses. Shafras had the residence of the purchaser, who was a Jew, pointed out to him, and he went to him and offered him double the price he had given for them, but was refused. The three brothers then agreed to murder the Jew and rob him of his purchase, which they did, and on the following day poisoned the Affghan, and threw both the bodies into the river. A dispute soon after arose between the brothers as to the division of the spoil, which terminated in Shafras getting rid of his two brothers by poison, after which he fled to Constantinople, and thence to Holland, where he made known the riches he possessed, and offered them for sale to the different courts of Europe. Catherine II. proposed to buy the "Moon of the Mountains" only. Shafras was requested to come to Russia, and he was introduced to the court jeweller. The terms demanded by Shafras were, letters of nobility, a life annuity of 10,000 roubles, and 500,000 roubles, payable by equal installments in ten years. Count Panin, who was then Minister, delayed the settlement of the bargain as long as possible, and in the meantime had the Armenian led into such extravagances that he fell into debt, and when the Minister found that he had no means of paying what he owed, he abruptly broke off the negotiation. Shafras, according to the laws of the country, could not leave until his debts should be paid, and the court jeweller prepared to take advantage of his embarrassments, and intended that the diamond should fall into his hands for a fourth part of its value. Shafras, however, discovered the trap that had been laid for him, and disposing of some of the less valuable stones among his countrymen, paid his debts and disappeared. Agents were sent after him, who had even orders to assassinate and rob him, but he escaped them. Ten years after, while he was at Astraka, renewed offers were made to him, but he refused to enter into any negotiations, unless the bargain should be settled at Smyrna. Catharine accepted, and became possessor of the diamond for letters of nobility, 600,000 roubles, 170,000 paper roubles. Shafras not being able to return home, where he would have had to give an account of two homicides and two fratricides, fixed himself at Astrakan, where he married a countrywoman of his, and had seven daughters. One of his sons-in-law poisoned him for the sake of possessing his share of his property. The immense fortune which the murderer had acquired was divided, and soon spent by his successors, and several of the grand children of Shafras are now living at Astrakan in abject misery.

Beauty.

What is beauty, ladies and gentlemen? Can any of you define it, or say wherein consists its sweet charm?

Yes, cries the ardent lover, I worship perfect beauty. A tall stately form, face of untinged alabaster, hair black as night, and arranged with classic severity; and its potent charm is in the eyes, that beam like stars through midnight. Another lover, equally enthusiastic, says, beauty consists in a small delicate form, fair complexion through which the red blood is eloquent; a profusion of sunny brown curls, and liquid blue pleading eyes—and the goddess of every lover, may be ranged beside one, or the other of these models.

But we have learned to think that beauty is an attribute of the mind, or rather an exhalation through which we view those we love; and through which the young and ardent look upon all things and persons, except those who are for some reason offensive to them. Were it not so, how could so many persons be worshipped as beautiful. There are very few people who are really formed in the mould of beauty; and yet the number is less of those who have not been called beautiful. We used to imagine that there is a standard of beauty; a cast of form, features and complexion, so perfectly lovely, that every eye must at once acknowledge its excellence. We eagerly criticised those whom we heard spoken of as beauties, but we were always dissatisfied with the result. We heard faces spoken slightingly of that to our eyes were very beautiful; and we heard some called beautiful, who in our estimation were very plain. We knew a young girl of quiet manners and amiable disposition, whose figure was crooked, and face so very plain, that we often thought, it is a pity that one so gentle and good, should be so very repulsive in appearance. At length she was married to a man of mature age, good education, and judgement matured by extensive travel, in various countries; and we said, he had sense enough to appreciate goodness, despite its plain exterior. But when we heard him say, that he had seen many beautiful women of various nations, but never looked on one that wholly realized his ideal of beauty, until he saw Selina, we said, now we are sure that there is no standard of beauty, but that every eye invests its object, with the charms it seeks. Again, we were once astonished by hearing a man of eighty who was living with a third wife, appeal to a company of married men—whether any man ever married a woman, whom he did not consider handsome. We looked at his wife, one of the coarsest featured, dark, bearded women that ever lived. And as his auditors sustained his position, we let our eyes wander from one to another of the wives there present, and we have never since doubted that beauty is all in the eye that looks upon it. That there is no face so repulsive but that there is an eye formed to admire it. Every person therefore may be beautiful to one eye and heart, at least; and good nature will render a plain face beautiful to every one. We seldom deem our intimate friends ill-looking; the habitual kindness, and affectionate smile, render the face lovely. Who ever knew a young child to deem its mother other than beautiful? Are not affectionate brothers and sisters always handsome in each other's estimation? Did you ever see a woman neatly dressed according to her person and circumstances, with gentle eyes, or smiling lips, who appeared to you ugly or repulsive? Or did you ever discern beauty under a dirty or disorderly attire, or through a storm of angry invectives, frowns and unjust accusations? We are of opinion then, that correct taste, and gentle affectionate demeanor, constitute true beauty; and that the potent charm of beauty, is the spirit-light of love.—*Woman's Advocate.*

Cold.

For every mile that we leave the surface of our earth, the temperature falls 5 degrees. At forty-five miles distance from the globe we get beyond the atmosphere, and enter, strictly speaking, into the regions of space, whose temperature is 255 degrees below zero; and here cold reigns in all its power. Some idea of this intense cold may be formed by stating that the greatest cold observed in the Arctic Circle is from 40 to 90 degrees below zero; and here many surprising effects are produced. In the chemical laboratory, the greatest cold that we can produce is about 150 below zero. At this temperature, carbonic gas becomes a solid substance, like snow. If touched, it produces just the same effect on the skin as a red hot cinder; it blisters the finger like a burn. Quicksilver or mercury freezes at 40 degrees below zero; that is, 72 degrees below the temperature at which water freezes. The solid mercury may then be treated as other metals hammered into sheets, or made into spoons; such spoons would, however, melt in water as warm as ice. It is pretty certain that every liquid and gas that we are acquainted with would become solid if exposed to the cold of the regions of space. The gas that we light our streets with would appear like wax; oil would be really "as hard as a rock;" pure spirit, which we have never yet solidified, would appear like a rock of transparent crystal; hydrogen gas would become quite solid, and resemble a metal; we should be able to turn butter in a lathe like a piece of ivory; and the fragrant odors of flowers would have to be made hot before they would yield perfume. These are a few of the astonishing effects of cold.—*Septimus Piesse.*

German Silver.

As I know that very many of the readers of your valuable *Journal* who daily use German silver utensils, are neither able nor willing to plate them, I feel desirous of telling such, that by the simple process of washing spoons, &c., at once, instead of allowing them to remain soiled and dried, they will be always bright, clean and sweet. It is worth while to recollect and practise this; and also to observe that hot water fixes in stains, while cold or cool water, and a little soap, prevent them. If, by accident, an article should become tarnished, to rub it, while wet, with a pinch of fine salt, will restore the color better than any other remedy I have ever known. Finding that my silver was greatly abused by my servants, I put it away, and bought a set of German silver or Albata plate for common use; so that I speak from experience. After several years' wear, they still preserve the new look by no other management than the above.—[*Chambers' Journal.*

Nicknames.

It is said that the Turks—who, it is known, call the English *Jonny*, and consider the use of the word interrogatively, "Jonny!" as equivalent to "Are you an Englishman?"—style the French by the droll name of *Didon*, because is it the custom of the French soldiers, as it is of the lower classes in France generally, to be constantly crying after one another, "Eh! dis donc!" And when *bono Turco* wants to be particularly polite to a Gallic ally, he calls him gravely, "M. Didon." The French soldiers, on the other hand, it appears, call the Turks *Banabas*, because they say constantly to each other, *Banaba*, which signifies, "Look at me!" or "Pay attention!"

Recipe for Matrimonial Happiness.

Preserve the privacies of your house, marriage state, heart, from father, mother, sister, brother and all the world. You two, with God's help, build your own quiet world; every third or fourth one whom you draw into it with you, will form a party, and stand between you two. That should never be. Promise this to each other. Renew the vow at each temptation. Your souls will grow as it were, together, and at last they will become as one. Ah! if many a young pair had on their wedding-day, known this secret, how many marriages were happier than—alas!—they are!

Cure for Cholera Infantum.

The following is said to be the most efficacious remedy for the cure of this fatal and distressing disease among the children, which parents would do well to cut out for reference:

Take a pound of wheat flour, wrap it tightly in a cloth, and boil it for three hours. When cold, cut off the mucilage and a ball is left resembling chalk. This is to be given to the patient in boiled milk, mixed with a small quantity of good port wine. The milk must be pure, taken from swill fed cows. The remedy is a certain one and within the reach of all.

Another Railroad Accident.

An Engine, Tender and Baggage Car Thrown Into the Chemung River.

We are called upon again to record another railroad accident—one of the most narrow escapes from instantaneous death we have for years known. On Wednesday night, about 11.35, as the night express train from Dunkirk was about ten miles this side of Elmira, the engineer, named Peter Clow, discovered an unused telegraph pole lying directly across the track. He immediately blew the whistle to "break up," and was in the act of stopping the engine, but it was too late. The engine in an instant went over the pole, followed by the tender and baggage car, and in a moment more all three where whizing down an embankment, about 30 feet in height, into the Chemung River. As the engine struck the pole the couplings connecting the baggage to the passenger cars became suddenly loosed—thus, in all probability, saving the lives of scores of people, there being between 350 and 400 passengers. These cars were thrown in a zigzag course across the track, and might possibly have been thrown over the embankment, had it not been that the outer track was torn up some 200 feet or more, and the rails bent in various shapes.

The engineer and fireman were carried down with the engine under the water some six or eight feet, but fortunately both escaped with only wet skins, notwithstanding the fact that a whole tender full of heavy pine wood and half a car full of various kinds of baggage was thrown upon them. The baggage car caught its forward wheels in its descent, and now lies with but one end submerged in the river. The night being very dark, and most of the passengers asleep, some idea can be formed of the consternation that prevailed. The conductor, S. Bowles, was in the first passenger car at the time of the accident, and ran to render what assistance he could to the engineer and fireman, but was saved the trouble, as he found the two men scrambling out of the water and up the embankment as if for their dear lives. By this time the passenger cars were totally deserted, and upon inquiry, finding that none were killed or severely injured, the conductor despatched men with lanterns up and down the track to warn off all approaching trains. In the course of half an hour a freight train coming East arrived at the scene of the disaster. Two passenger cars were then procured from the town of Waverley, a few miles distant, and about 5 A. M. the passengers were brought on to New York.

Mr. Cowles, the engineer, informed the passengers that when about a mile from the scene of the accident he spied an individual walking quite fast. A number of the passengers, upon the receipt of this intelligence, went in search of the person, but all their efforts to find him proved fruitless, notwithstanding they scoured the track for nearly six and a half miles. It was conjectured by some of the passengers that the affair was a premeditated act, and surmised by others that the pole might possibly have been blown, during a high wind, across the track.

A Railroad Boiler Explosion—Two Persons Killed.

We learn from the Buffalo *Express* that the boiler of the engine of a freight train on the Buffalo and Erie Railroad exploded on the 14th inst., when the train had reached a point just east of the State line. The accident occurred just as the train had started after a stop of a few minutes. The engineer and fireman were instantly killed. The engineer stepped into his cab, and had his hand on the throttle; the fireman stood near him, and a brakeman was on the platform of the tender. The conductor says he was looking out for the centre of the train, when a sudden flash came, accompanied by a report, which was followed by confusion. The brakeman was also injured, but not dangerously. The body of the engineer was very much disfigured. The name of the engineer was Robert Willis. That of the fireman is not yet ascertained.

Smash up on the Central Railroad—One Hundred and Sixty Swine Slaughtered—Six Freight Cars Demolished.

An accident the result of miscalculation and want of perception, occurred at West Albany last evening, which, while it resulted in no personal injury to any one, caused great damage and loss. A freight train of 18 cars, coming east, was run into by another train, also coming this way, and with such headway that five or six cars were entirely demolished. One car contained swine, nearly all of which were terribly mangled. Some three or four, it is said have escaped injury, but they were so much frightened that they scampered off into the woods.

Five or six other cars, containing butter and produce of a perishable nature, were dovetailed together in such a manner that it is impossible to tell butter from cheese, and cheese from butter.

The hind cars of the foremost train, when the two trains come in collision, were piled one upon the other, in great confusion. The debris presents a sorry sight, as the produce is nearly all unfit for consumption. The swine were consigned to Mr. Potter, of Troy.

The accident, it is said, was caused by the miscalculation of the flag man, who, not thinking that the rear train was so near, did not get far enough around the curve to prevent a collision. The damage resulting cannot be less than $5,000 or $6,000.—[*Albany Express, Aug.* 22.

The Storm in Catskill and in the Mountains.

The fall of rain on Tuesday and Wednesday was enormous, we have had no such rain storm for many years in this vicinity. The Catskill creek rose some five feet higher than ever was known before, carrying away in its rage stores, dwellings, mills, tanneries, and everything that came within its reach.

In this village, E. Gilbert's store with its contents, and nearly all his lumber, was swept away by the flood. Loss about $3,000

Van Sternburgh & Bamrhyte's new ice-house, near the furnace, is a total wreck. Loss about $5,000.

Isaac Rouse's tannery is also completely destroyed.

Elliott Holbrook's brick kiln much damaged, and about 50 cords of wood swept away.

Tuzar Buckley lost about 100 tons of coal.

People's Ice Company's house is much damaged, and part of it completely down.

Kershaw & Co.'s new ice house at the Point, the whole end of the building was bursted out by the pressure of the ice within.

C. L. Beach & Co., and Pennfield, Day & Co., had some goods damaged in their ware-houses by getting wet; the doors were pressed open in their stores, and many goods swept away. Amount not known.

A. & B. Wiltse are damaged about $1,000.

The steamer Catskill broke loose from her fastenings, and was swept down the stream, but escaped without much damage. Four sloops that were lying at Johnson's dock broke loose; three of them went down the creek, and one is now lying high and dry near the road.

Aurtin & Austin's paper mill is damaged about $1,000. The water has destroyed many fields of corn, potatoes and buckwheat, on the flat lands in this vicinity.

At Leeds the woolen mills of Harris, Elting & Co., are partly carried away, together with the machinery; about half the factory building is gone, and full one third of all the machinery in the mill; even the engine and boilers were swept away. The total loss is about $20,000. The building and machinery were owned by John Farnum & Co., of Philadelphia. Harris & Elting lose from $6,000 to $8,000. The paper mill of W. R. Dingman is a total loss. The floom and nearly everything connected is gone; loss, about $5,000.

Cairo.—The dwelling house of Augustus Hill was swept away, with nearly all of his furniture and wearing apparel. The stone bridge at Cairo was also swept away.

The bridges at Cauterskill are both gone. The bridges on the mountain turnpike at Webber's, Britt's and Remsen's are also gone.

[*Catskill Eagle, Aug.* 23.

How Queen Elizabeth's Dinner was Served Up.

A gentleman entered the room bearing a rod, and along with him another, who had a table-cloth, which, after they had both kneeled down three times with the utmost veneration, he spread upon the table, and after kneeling again they both retired. Then came two others, one with the rod again, the other with a salt cellar, a plate, and bread; when they had kneeled as the others had done, and placed what was brought upon the table, they too retired with the same ceremonies performed by the first. At last came an unmarried lady (we are told that she was a countess,) and along with her a married one, bearing a tasting knife; the former was dressed in white silk, who, when she had prostrated herself three times in the most graceful manner, approached the table, and rubbed the plates with bread and salt with as much awe as if the Queen had been present. When they had waited there a little while the yeomen of the Guard entered bare headed, clothed in scarlet, with a golden rose upon their backs, bringing in at each turn a course of 24 dishes, served in plate, most of it gilt; these dishes were received by a gentleman in the same order they had brought, and placed upon the table, while the lady taster gave to each of the guards a mouthful to eat of a particular dish he had brought, for fear of any poison. During the time that the guard, which consisted of the tallest and stoutest men that can be found in all England, being carefully selected for this service, were bringing dinner, 12 trumpets and two kettle-drums made the hall ring for half-an-hour together; at the end of this ceremonial a number of unmarried ladies appeared, who, with peculiar solemnity, lifted the meat of the table, and conveyed it into the Queen's inner and more private chamber, where, after she had chosen for herself, the rest goes to the ladies of the court. The Queen dines and supa along with very few attendants, and it is very seldom that anybody, foreigner or native, is admitted at that time, and then only at the intercession of somebody of power.—*Shakespere's England, by G. W. Thornburn.*

Wild Beasts in India.—By a loose registry kept in the seven provinces of the Punjaub, from 1851 to 1854, it appears that the number of children that have been carried off by wild beasts amounts to 1,564, classified as follows: 1,106 by wolves, 334 by bears, and 124 by leoparda and chetahs. During the same period 919 wolves, 90 leopards, and 14 bears were destroyed. The Judicial Commissioner expresses his conviction that the above returns does not represent the actual extent of the evil.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. ANN, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, AUG. 30, 1856.

More Buncombe.

ON Monday the New York *Herald* furnishes his "new friends" with the following precious information:

"The *Mormon*, the organ of Brigham Young and the Latter Day Saints, and the champion of polygamy in this city, is strongly in favor of the nigger-driving democratic and Forney candidate for the Presidency."

We were wondering in what part of THE MORMON and at what time it had leaked out, that we had a preference for one or other of the presidential candidates, and couldn't recall to remembrance any more notice on our part of one than the others. We have published but little that either of them have said or that others have said about them, as in fact we have only seen a very little that we thought of sufficient importance to keep in remembrance; besides, Utah being at the door of the Union for admission, we considered it but justice to the candidates to give them their own time to say what was in them on that subject. While we were musing over what we wanted to do and how far we have been enabled to carry it into execution, the following note was handed us:

GREENFIELD, MASS., Aug. 21.

MR. TAYLOR.—*Dear Sir:* I cut the following from the Greenfield *Gazette and Courier* of August 18:

"The Mormons have a paper in New York, called *The Mormon*, which calls upon its friends in all the States to go against Fremont and the Republican party, and will in due time probably rally them to the support of the chief slavery ticket."

Being a reader of your paper and knowing the editor has charged you falsely, I have deemed it my duty to forward the above, as you might not otherwise see it. Yours, &c., J. C.

We thank our Greenfield friend for his desire to keep us posted, and we take this opportunity of inviting him and all other friends to send on all that outsiders publish about Utah and Mormonism, and we shall find time to look at their ravings.

We have never written one word "against Fremont and the republican party," nor one word in the "support of the chief slavery ticket." The *Herald* knows that quite as well as we do. Had we done so, he would not have confined his notice of our politics to four lines. Buncombe is too much in demand to have let a slice of that color pass; he would have supplied the words "strongly in favor" *verbatim et literatim*. The real truth is, the *Herald*, *Tribune* and the small fry in their leading strings have a work to perform, and they do their utmost to accomplish it, and are not over particular about the means. They know well there is no hatred so intense, malignant and fierce as that which rankles in the bosoms of the pious Gentiles against those whom they regard as innovators upon their time-honored customs and traditions; they therefore do their best to lash up the fury of every grandmother against the Mormons—and consequently, for balm to their lacerated souls, the enraged, maddened and infuriated bigots rush to the Black Republican platform that was framed with the view of such secessions. The *Herald* may call the foregoing "strongly in favor of the nigger democratic and Forney candidate for the Presidency," but we don't. When we have occasion to show up the shuffling, truckling of the *Herald*, it is by no means logical to conclude that we are in favor of the *Tribune*—or we should say, to be more marked in distinction, the *Express*, as the *Tribune* and *Herald* pass so easily now for *chers frères*. The cry of our adhesion to the Democratic candidate is simply a *ruse de guerre*, which may and probably will succeed in quickening the step of some nervous folks to the ballot-box; but men of sense perceive the game, and, by a natural feeling of reaction, lean to the injured side and take others with them.

We have nothing to apprehend from Fremont's occupation of the White House, but a good deal more to expect than some folks think. Needy politicians hasten to pile up their claims at the feet of anybody who has only even the "ghost of a chance" of sitting in the chair of Washington; but as we can live where others would starve, we are consequently never in such a hurry—furthermore the value of our claims is such that we have only to speak and the nation, if still possessed of one spark of gratitude and enough of sober leisure to exercise it, will hurra for the Mormon's loud and long enough to frighten the army of loafers that have got on the path to Washington before us.

Our eyes have glistened with delight when we have seen that the Colonel's friends in the States were awakening the nation to gratitude for pathfinding in the Rocky Mountains. We have anticipations of a big share of gratitude and glory when he enters the White House. Republican journals have evidently forgotten that the Mormons saved the life of the Pathfinder—and who knows they may by that same circumstance have saved the Union. The Colonel has surely not forgot when he and his expedition almost starved and utterly helpless came to the outside Mormon settlement in Iron County. 'Twas but the day after the expedition had purchased, for several blankets, the dog from Ammon the Utah Indian, to keep up exhausted nature an hour or two longer. It was only within twenty miles of that settlement that Mr. Fuller died in his saddle of sheer starvation, and as the Colonel and his comrades from extreme exhaustion had no strength left to bury him the Mormons went out and buried him decently and respectably. Talk of claims, if Bishop Tarlton Lewis, of Parowan, Iron county, U. T., the man who gathered up and furnished the expedition with means of existence while there, and when they left—all on credit, is not made, over the heads of all the other claiments, not even forgetting Kit Carson, Secretary of the Treasury, and feathered and painted Ammon not made Superintendent of Indian Affairs, when John C. Fremont enters the White House, then shall we think that the clamoring about Pathfinding has been nothing more than buncombe and fudge.

There have been so many pathfinders before John C. Fremont, that we little dreamed that either his services or ours, which by-the-by we have rendered to hundreds of would-be-gold diggers, would yet become such huge items in Uncle Sam's book of accounts. Surely our bread cast upon the waters is going to be seen before many days.

But what of the Black Republican Platform? Pshaw! that's nothing. The plank affecting Utah was only as we have already said designed to catch the very pious. Once in the White House that is an obsolete document: that don't disturb our claims. When we have Bishop Lewis and a good many more claiments like him along side of John C. Fremont in Washington, just watch if we don't clip the wings of some of these flying spouters that trouble the Union by their ungovernable tongues. We may say something further at a more convenient season.

Kansas.

THE Union is again deluged with reports of war in this unhappy Territory. The startling, uncertain announcements of the telegraph, the "information just received from a highly creditable and respectable gentleman from the seat of war, "the express that has just arrived" and the partizan tales of partizan papers are dancing in glorious confusion. What towns are taken or "not yet taken," and how many persons murdered, houses burned, or battles fought we can't say, and don't think anybody else can; one thing is, however, certain the Abolitionists have renewed the struggle, attacked the Pro-Slavery men and have, if report can be credited, succeeded in establishing Freedom in Kansas—Freedom to steal, plunder, burn, destroy and murder. The cries of the Abolitionists against the aggressive opperations of Southern and "Border Ruffians" are now heard in every direction against themselves. Report we never rely on, but at the "Appeal for Free Kansas" on Tuesday evening in the Broadway Tabernacle, that questionable gentleman Reeder said enough to confirm the worst that has been reported. Gen. Lane is the leader of the Abolition attacking forces whose proclamation is "no quarters will be given," "every Pro-Slavery man must be exterminated." The Pro-Slavery hosts are gathering in great numbers under the leadership of some daring and intrepid spirits. The "free fight" that Reeder says he wants is likely to be had very soon; we should recommend him to take part in it. The following is the last items:

ST. LOUIS, Aug. 26, 1856.

Advices from the border counties state that 2,500 men were ready to enter Kansas on the 22d inst.

Four hundred of Gen. Lane's men were on the north side of the Kansas river for the purpose of intercepting those who may go to the relief of Lecompton.

The Lexington *Express* of the 23d inst., says that Gen. Smith has gone to the defence of Lecompton with a large body of troops.

General Richardson, in command of a large body of Territorial militia, had gone to the northwestern part of the Territory to cut off the retreat of General Lane should he attempt to escape.

Ex-Gov. Reeder on Gov. Young and Utah.

ON Tuesday evening thousands of the curious were assembled in the Broadway Tabernacle to see and hear this great little man, notorious for many things. He began his one-sided story by alluding to the state of things in California, justifying the resort to revolution there, and passed on to Utah. Of that Territory and its government, the very antipodes of that over which Reeder was once Governor, he says:

"And, far off, to the west of the Rocky Mountains, we see a people who have proved themselves incapable of good self-government; who corrupt the stream of society in the most sacred family relations; who maintain a Governor of their own choice, in defiance of the President's authority, claiming to act by Divine right, and who turn away, baffle and defeat the officer sent to govern them."

We beg to inform Mr. Reeder that the above quotation from his speech, if a faithful report of what he said, lays him open to the charge of being a mean, contemptible, vile, calumniator of Gov. Young and the peaceful, law-abiding citizens of the Territory of Utah. We are sick of noticing the lying disposition of bankrupt politicians, and would-be public men. Those fire-brands that set men in deadly array against their fellow men by their calumniating libellous tongues. We have challenged every such person who has attacked Utah and its Governor to cite the act, the time, the place, to justify their accusations; but no one has replied. Oh! they would be glad to be able to do so.

For the information of Mr. Reeder—Gov. Young never granted legal certificates to members of a legislature, and turned round when it suited his interest, and declared the same legislature illegal; furthermore he never was dismissed by the government of the nation for illegal land speculation—perhaps Mr. Reeder knows some such person. Let the agitator refresh his memory before he speaks about Utah and its Governor again, and he'll find it to his advantage to keep a close mouth, as a comparison between men and Territories may not be so flattering.

Nicaragua.

IN spite of the influence springing from the recognition of Walker's government by President Pierce, the reappointment of Minister Wheeler near his government, and the abundant gas manufactured for him in New York and New Orleans, stern facts indicate that his star is presently waning. By the last mail from Nicaragua, the 9th inst., accounts of a very unfavorable character have reached this city.

San Salvador and Guatemala have sent a large body of troops to Leon under the command of Gen. Cabanano. By the previous mail ex-President Rivas was reported at Leon, with a considerable number of native troops and preparing for Walker's expected attack. Col. Salizar has been convicted of treason, to the new government and shot. Several natives on the same charge have shared the same fate at Masaya. Desertions from Walker's camp are numerous, one whole company is reported to have fled from his little army. It is likewise reported that Walker has revoked the exequator of the British Consul at Leon. It will take him some fine manœuvring to keep his head out of the loop.

The Southern States and Great Britain.

The Richmond *Whig*, speaking of the difficulties between the North and South, throws out some notions of annexing the Southern States to Great Britain:

"The time is not so remote but that it lingers in the memory and traditions of our people, when England was familiarly and endearingly spoken of as *home*. If the worst come to the worst—and we cannot find peace, justice or safety with our Yankee *brethren—that time may come again!*"

Reading the above reminded us of the prediction of a Great Prophet:—

"The Southern States shall be divided against the Northern States and the Southern States will call on other nations, even the nation of Great Britain," &c. *Pearl of Great Price*, p. 35.

It is possible that England from its avowed hostility to the principle of *black* slavery would repudiate the annexation, but facts justify the feeling in the South that England is indebted to her for cotton, and she reasonably may expect assistance in a dark day of confusion and general strife. Purse interest goes a great way in the politics of John Bull. Time reveals secrets.

Congress.

WE publish in this issue a more than ordinary share of Congressional matter, our object being to show our readers thereby the present disunion that exists between parties and the power of party strife to make otherwise honorable and intelligent men look like so many rowdies, battling for a share of the anticipated plunder. How long the North and South can continue to exist together in this fratricidal war heaven only knows, but one thing every body knows by experience that the house divided against itself cannot stand. Before the mighty earthquake comes that will scatter death on every side many must be the innocent victims of partizan strife. The army bill unpassed has forced President Pierce to order the discharge of men employed at the Springfield armory. The Superintendant of the Ordnance Office in writing to the foreman and employees there says:

"GENTLEMEN—I am compelled to communicate to you the purport of a circular which I have this day received from the Colonel of Ordnance. An extract therefrom is as follows:

ORDNANCE OFFICE,
WASHINGTON, Aug. 26, 1856.

SIR—In consequence of the failure of Congress thus far to make appropriations for the support of the army for the present fiscal year, and of the uncertainty of such appropriations being made, it becomes necessary to bring the expenditures at the armories, arsenals, and ordnance depots, within the available means of the department.

You will, therefore, on receipt of this, discharge all the workmen and other employees, not holding commissions from the President, whose pay, wages, or salaries are taken from the appropriation for the manufacture of arms at the national armories."

Sympathizing with the turned-out, he adds:

"You will permit me, gentlemen, to add that the War Department, as a whole, and that branch of it with which we are particularly connected, have to my personal knowledge used every honorable effort to arrest the calamity which so summary an arrest of the progress of our operations must entail upon the government, and to save you individually from the disappointment and loss which must accrue to you and those with whom you are connected."

The four principal officers and six watchmen are the only persons retained on the premises. Some journalists seem to think the above order a stroke of policy to cause outside pressure on the House. Be the results as they may, one thing is certain that many, many weeks were lost over the choice of a Speaker and there is quite as great a possibility of as many being lost over this army bill to justify the War office in taking this step. What a glorious union is ours! We can't help remarking that the most headstrong of the parties who labor to stop the wheels of government for their party purposes are the very men who prate so much about Utah's opposition to authority and incapacity for self-government!

BOSTON, Aug. 26.

The United States Sloop-of-war Cyane sailed from this port to-day on cruise.

Elder N. H. Felt.

AT the moment of going to press we have received a letter from Elder N. H. Felt, dated Missouri River, fifteen miles below St. Joseph, August 19th, by which we learn that he, together with President Richards, and the company with him for Utah, were all in good health. They anticipate being able to wind up all business and leave Florence on the 1st of September. We regret that time and space do not permit us to publish his letter *entire*.

A New Marshal for Utah.

WASHINGTON CITY, Aug. 27, 1856.

JOHN TAYLOR, Esq.—*Dear Sir:* The President has, by and with the consent of the Senate, appointed A. T. Haun, of Missouri, Marshal for the Territory of Utah.

Truly and respectfully yours,
JOHN M. BERNHISEL.

Judge W. J. Appleby.

The Judge arrived in this city on Thursday of last week, from Philadelphia, in tolerable health since his sea voyage—he delivered two discourses in our hall, last Sabbath and at present is engaged in assisting in the business of this office.

DOMESTIC SUMMARY.

The severe rain storm of last week caused an immense amount of damage. At Albany the piers were submerged and business brought to a stand still. The Central and other Railroads were much injured by the destruction of culverts and bridges, and the caving in of embankments, and in some localities the roads were quite impassible.

The Galveston *News* of the 14th inst. on the authority of an express just arrived says: We have the latest papers from Monterey, from which we learn that Northern Mexico is engulphed in another revolution against the general government. Gen. Vidaurri has issued a proclamation declaring the government under his control, "free and independent from the despotic powers of Mexico." Great rejoicing was produced, and many believe that the Northern States will unite with the revolutionists. Great excitement and alarm were at first produced, in consequence of the proclamation.

The citizens of New York, and the French residents have remitted to the sufferers by the late inundations in the South of France, 100,000 francs.

The young man John J. Fox, who was tried and convicted for the murder of John Henry, a wayward son of ex-Governor Henry of this city, in December last, near New Brunswick N. J., was executed on Wednesday, in the prison yard of New Brunswick. He maintained his innocency of that crime to the last, though no one can possibly conceive a shadow of doubt of his culpability. He was a young man of 22 years of age, left a young wife and infant child of two weeks old to bear the reproach of his name. "The wages of sin is death." Crime must be atoned for somewhere at some time or other.

On Thursday the 21st. the German Republicans had a "tremendous gathering" in the Tabernacle—"six thousand inside and outside." The same evening the Democrats held a "Mass ratification meeting of the National and State nominations"—"cannon, rockets and enthusiasm" with brilliant speeches on the late glorious union of the Hards and Softs marked the occasion, if we only could belive the folks, they seem very happy in the hopes of success. In the Tabernacle, Fremont is the winning horse, at old Tammany, "Buck" is a long way ahead.

A Vigilance Committee has suddenly started into existence at Mobile, Alabama. Messrs. Strickland & Upson, booksellers there, were reported to have sold some books exposing slavery. From an examination of their account books some 25 copies had one time been ordered and only one or two remained in the store. The inhabitants got irritated and wanted to do a good deal more than the committee, but from the assistance of the Mayor of the city and influential persons they were restrained, and the offending booksellers permitted to bolt privately.

It appears the mania for Vigilance Committees is increasing briskly. At St. Paul's, Minnesota, a public meeting has been held with the view to rid the city of noxious weeds—gamblers cut-throats and thieves.

From California there are advices up to the 5th inst. The Vigilance Committee, on the 29th of July, hung Joseph Hetherington for the murder of Dr. Sandall a few days previously; also a man named Brace, for a murder committed by him a year ago. Judge Terry was still kept a prisoner by the Committee. Mr. Hopkins, whom he stabbed, had recovered. Several attempts had been made to fire both San Francisco and Sacramento. The loss by the Sierra Nevada fire is set down at $2,000,000. Serious disturbances had occurred in different parts of the State between Americans and foreigners. The San Francisco papers say that three hundred recruits for Walker would leave in the next steamer for Nicaragua.

FOREIGN SUMMARY.

Nothing of very great interest from Europe by the last mail. In England things are very dull. Her Majesty has been out on a cruise in the Channel, while all the world and his wife were at sea—bathing, or country house. The death of Dr. Buckland, Dean of Westminster, is announced. Madame Vestris died on the 9th inst. Miss Nightingale, the "angel of mercy" for the Eastern war, has returned home quietly, like an unassuming, virtuous lady. Louis Napoleon is back to Paris and Marshall Pelissier is dubbed Duke of the Malakoff.

Gen. La Marmora has, in the name of the King of Sardinia, invited Gen. Canrobert, who is at the Sardinian watering place, to visit Turin.

Correspondence from the Camp at Florence.

FLORENCE, N. T., Aug. 14, 1856.

ELDER J. TAYLOR—*Dear Bro:* Knowing you, as well as the Saints generally, feel a lively interest in the gathering of Israel, prompts me to write a few lines to let you know a little of the emigration at this point. Bro. T. Woolley intended writing to you, but I believe he has not done so, and as he has left here for Atchison to cross with Bishop A. O. Smoot's train, I will endeavor to give you the information he intended. The first, second, and third companies of independent emigrants, with their ox teams, left this camp with, in all, about 175 wagons, 1050 head of cattle, and 800 souls; they rolled out in right good spirits, rejoicing in their emancipation from gentile bondage, and with the flattering prospect of speedily testing the sweets of liberty in the bee-hive State of Deseret. Good health has universally prevailed in our midst, and I am happy to be able to state that *very few* deaths have to be recorded. We feel to acknowledge the hand of our God in preserving us from sickness and death. Among the 800, above referred to, were two deaths, both Danish brethren; they died from disease contracted in the old country. Elders Grant and Kimball, whom you appointed to purchase cattle for the emigration this season, have brought up several hundred head, and as far as I know or can learn have given general satisfaction in the discharge of their laborious duties.

The first and second companies of emigrants by hand carts, under the care of Captains Edmund Elsworth and David D. McArthur, assisted by Elders J. Oakley, William Butler, Truman Leonard, and S. W. Crandall, piloted by Elder Joseph France, who acted as agent and Commissary, arrived in Camp on the 17th of July, in fine health and spirits, (singing, as they came along, Elder J. D. S. McAllister's noted hand cart song—"Some must push and some must pull," &c.) One would not think that they had come from Iowa City, a long and rough journey of from 275 to 300 miles, except by their dust-stained garments and sunburned faces. My heart is gladdened as I write this, for methinks I see their merry countenances and buoyant step, and the strains of the hand cart song seems ringing in my ears like sweet music heard at eventide or in a dream. The first company had among its number the Birmingham Band, and though but young performers, they played really very well—far superior to anything to be found this far west. In giving you this discription of the feelings of the first companies, I give you in effect the feelings of the whole. This is the bright side of the picture, and is of those who may really be called Latter Day Saints; who have in continual remembrance the covenants they have made; who obey counsel, and may really be called Saints of the Most High God. There are others—for I have seen both sides of the picture—who are apt to forget the God who has delivered them from their gentile chains and task masters, and are allured by fine promises and high wages; others there are whose faith is not of that nature to stand the trials they are called upon to undergo, and back out from five to fifty in a company of 300; but the mirth of the one kind does not interfere with the gloom of the other; or, *vice versa*, each one does what suits him best. Those weak in the faith soon find those who will make them weaker; those who have backed out before them come up with their long faces, smooth words, and melancholy tone, prating away their words of comfort (?), and if they will only go away with them there is no end of the money and comfort they are going to have, and a team, ONLY NEXT SPRING, to ride in and go to the Valley. I will say that these apostates, who give their time, and horses, and wagons, to pick up the wavering, are right zealous, and I thought if they were only as zealous in assisting the widow and the orphan, instead of those who are already cared for, they would be driving a good team; but it is all right, the sort that are led away from the line of their duty by such spurious promises and oily tongues—well never mind that—are not wanted in the Valley, and by staying here they save themselves two journeys—one to Utah and one back. I am prolonging my letter longer than I had any idea of, and will shorten it as much as possible by just giving you dates of arrival and departure of companies; and as I have before said the companies are much alike; they do not need separate descriptions. The first hand cart company (Capt. Elsworth's) left the ground on Thursday, July 16th, went out three and a half miles and camped; on the 20th I went out to settle up with Capt. Elsworth, and saw them start off in good earnest to the tune of "Some must push," &c., (cant move without that.) The second company (Capt. D. D. McArthur's) started on July 24th, being the anniversary of the entry of the Pioneers into the Valley, and was rendered more memorable to that company from their exodus from winter quarters. The third company, under care of Capt. Edward Bunker, were nearly all Welshmen; they arrived on the 19th July, and set out on their journey across the plains on the 30th. The fourth company, Capt. J. G. Willie, President, assisted by Elders Atwood, Savage, Abinansen, Woodward, and Chislett, moved on the ground on the 11th August; part of the company moves out a mile or two to-day, and the remainder go on on Monday. The companies stay here longer than they otherwise would in consequence of their carts being unfit for their journey across the plains; some requiring new axles, and the whole of them having to have a piece of iron screwed on to prevent the wheel from wearing away the wood. Another company—perhaps of hand carts—have yet to arrive from Iowa City, in addition to the wagon companies. I will, if I have time and opportunity, give you an account of these companies. I will now conclude, by wishing you every good thing; and that you may be preserved in health and strength is the prayer of

Yours truly, J. H. LATEY.

[FOR THE MORMON.

NEW YORK, August 25th, 1856.

MR. TAYLOR.—*Dear Sir!* As I have been frequently requested and importuned, since my arrival in the States, by my relatives and acquaintances residing in New Jersey and elsewhere, to give the particulars of the sickness and death of my beloved daughter Martha, which took place at Great Salt Lake City, Utah, I forward you the enclosed sketch and beg its insertion in your highly valuable paper. The following notice appeared in the *Deseret News* of November last:

[COMMUNICATED.]

DIED,

"In this city, at the residence of her father, on Sabbath morning, October 26th, 1855, after a short but severe illness of about forty hours, of acute inflammation of the stomach, MARTHA ANN, eldest daughter of William I. and Sarah B. Appleby, and consort of W. H. Bachelor, aged 20 years and 23 days.

"Few were her equals. Her kind and amiable disposition, her meek, humble, generous and sympathetic spirit, won the love, respect and esteem of all who knew her. Kind and affectionate to her brothers and sisters, obedient to her parents, always interested in their welfare—a faithful nurse in sickness—industrious, economical, watchful and prayerful—an honor to her parents, a blessing to the family, an ornament to society, a jewel and pearl above all price of a temporal nature to her husband. She lived her religion and died a saint.

"Daughter dear, thou art dead and gone,
Thy lovely form to earth's return'd,
But truth and light around thee shone—
And shall we then thy absence mourn?

Mourn? no! for thou art gone to rest—
Thy Saviour he has call'd thee home
To realms of bliss among the blest,
Where death and sorrow ne'er can come.

The gospel, it has made you free,
And so for ever will remain;
Resigned to heaven, we meekly say:
Our loss is your eternal gain.

O Lord! this lovely gem was lent
A short time with us to remain;
And then were holy angels sent,
And took her back to Thee again.

But oh! how truly was she loved,
(Her presence always did me cheer;)
As pure as angels from above,
So I did love my daughter dear.

Although her spirit's in the skies,
How hard it is with her to part;
Her image still's before my eyes,
And draws like cords around my heart.

I humbly bow, and kiss the rod,
And say: O Lord! thy will be done:
Give me thy grace, O righteous God,
Until my course on earth is run.

Then husband—kindred—mother—wife,
In gospel truths do persevere,
That we may gain eternal life,
And meet again our Martha dear.

[BY HER FATHER."

From her youth up she had been a lovely child—one on whom fond parents doted, (myself in particular,) because of her goodness and virtue; her calm, gentle and serene spirit produced a peaceful and heavenly influence on those around her, or with whom she associated. In company with her parents, brothers and sisters, she bid farewell to her native land, the home of her youth, the scenes of her childhood and associations, (New Jersey,) on the 7th day of April, 1849, for Utah, being a little over thirteen years of age. On her arrival at Philadelphia, together with three of her brothers, she was baptized, obeyed the gospel, and took upon her the name of Jesus, rejoiced in the truth and was happy. We pursued our journey—she bestowing all the care and attention to the welfare and comfort of the family her young, tender and guileless heart or age could impart. And when the direful pestilence (cholera of 1849) was so fatal on board the steamers on the Missouri River, and particularly the ill-fated steamers Monroe and Lightfoot, on which we were aboard, while day after day and night after night the destroyer laid his victims low by scores on board, with a sick mother and little brother, did she battle the destroyer, without fear or dread. Calm and collected she moved in that trying time amidst the dead and dying. The terror and amazement that seized and took possession of many of riper years, were unknown to her. Watchful and prayerful, she trusted in her God and really believed that He would protect her and the family, which was the case, not one of whom did the destroyer make his prey.

On the Plains, her care, industry and attention were the same, admired by all, and the beloved of the camp; and although a long tiresome journey, in storms, cold and snow, together with privations, over the Rocky Mountains, not a murmur or a sigh was heard to escape her lips. One day, in attempting to get out of the wagon while in motion, her clothing caught in the "tong-bolt" and threw her on the hard ground just before the front wheels of the wagon that her eldest brother had in charge. The front wheel passed over the extremity of her abdomen, when her brother rescued her before the hind wheel reached her. Every one that saw the accident expected she would be crushed to death, but she immediately got up and walked on, without any injury, not even lameness or a bruise, although the wagon was loaded with over a ton weight. When asked if she was hurt, she replied "No; the wheel passed over so light I scarce felt it;" and never experienced the slightest pain or inconvenience from the circumstance.

After our arrival at Great Salt Lake City she continued to grow in grace; her virtues and goodness expanded more and more as she bloomed into womanhood, admired by all who knew her or made her acquaintance—the comfort and joy of a father's heart, the faithful nurse and ministering angel around the bed of sickness at all times. In the beginning of April, 1855, she was married, and the following week her husband left on a mission, (to which he had previously been appointed,) some 300 miles distant, to preach the gospel to the Red Man—Flatheads and Bannacks—and teach them civilization. She continued to reside at home by my request. Soon after her husband left, though she had frequent correspondence with him, I observed there were times when she appeared to be cast down, under the impression, I believe, that she would never see her husband again in the flesh. Of this she had premonition, for she told two or three of her acquaintances she would never live to see him return, although enjoying her usual health at the time; the sequel will prove that her words were verified.

In the beginning of October last I was attacked with the billious fever, was very low, not expected to live, and continued so until the 24th of the same month, before I was able to sit up. During my sickness that beloved daughter scarcely left my room day or night, soothing, ministering and comforting me. At the midnight hour, when all nature was wrapt in slumbering silence, by the light of the flickering lamp could that beloved daughter and angel of mercy be seen sitting by the bedside of her sick father, bathing his burning temples, moistening his thirsty and parched lips, washing his face and hands, rubbing his limbs, endeavoring to ease and comfort him with all the anxiety and tender care of which the human heart is capable; and when a change for my restoration came, what joy and gratitude did her noble and generous heart portray.

About the 22d of October, when I began to recover, a sudden change took place in the weather, which produced very heavy colds, of which she partook, she having the yellow jaundice also; yet she kept about the house, slightly complaining of the cold and jaundice, to which we attributed her indisposition; she at the same time taking mild medicine, until Friday afternoon, (Oct. 26th,) when she was taken with violent vomiting, and continued at intervals until night, when she was put into a warm bath, which appeared to relieve her for a short period; but the vomiting re-commenced about two o'clock the next morning, (Saturday,) and all that could be done—medicine or otherwise—did not appear to have any effect. She soon became delerious, groaning and crying out in agony—sometimes calling the name of "Joseph," her little brother, and frequently the name of her father. Thus she continued, except at intervals, until about dusk of that day, when she appeared to fall into a kind of slumber, and continued in that situation until about midnight, (her violent vomiting having discontinued,) when she commenced groaning again at every breath, but did not appear to know any one; neither had she spoken since the evening before. She remained in this situation until about two o'clock Sabbath morning, when she opened her eyes, looked steadfastly up to heaven with the most sweet and angelic countenance, straightened herself in bed, placed her arms across her breast, closed her eyes, and her pure and holy spirit took its flight to the realms of eternal bliss, without a struggle or a groan.

Her violent vomiting and straining brought on a premature accouchment, and just previous to her death she was delivered of a full-formed female child of nearly seven months conception. It died about the time of its mother. We named the child Mary, and buried her in the same coffin with her mother.

On Sabbath scores of persons came from every direction of the city to see her, lovely in death, and truly mourned her loss. Indeed, the bereavement was nearly too much for me to bear up under in my weak and debilitated condition.

On Monday following a large concourse of persons attended her funeral. Presidents B. Young and Grant preached her funeral sermon at the house, bearing testimony to her worth, and imparted words of comfort and consolation to her parents and friends, for she had made her calling and election sure. Her remains were interred in G. S. L. City Cemetery.

It being impossible to inform her husband of her death, he knew nothing of the circumstance until the 29th day of November following, when an Indian came to where he was, and presented him with a notice some one had given the Indian concerning her death. As soon as he was informed of her death he returned to Salt Lake City, remained with us during the winter, and last spring returned again on his mission, mourning the loss of her he dearly loved, yet not in despair, for he knows he will meet her again, if faithful, where parting scenes will be no more.

I have thus been particular in giving a brief history of the sickness and death for the satisfaction of her relatives and friends in New Jersey and elsewhere. I have written the sentiments and feelings of a father's heart, but have not overrated her virtues.

Farewell, my dear and beloved daughter, once almost the entire pride and joy of my heart! your virtues, goodness, love, and kindness are engraved upon the tablets of my heart! your memory will live and be cherished there while your father's heart continues to beat, or reason and intellect sits upon their throne. You have paid the debt of nature—fallen asleep in the arms of your Redeemer, and gone down to your grave in peace, there to await the summing of the First Resurrection, when thou shalt come forth again, clothed with power, immortality, and eternal life! Thou hast obeyed the gospel of truth, lived thy religion, died a saint, and among the mighty and loved ones is thy spirit mingling in a higher and nobler sphere. We mourn not as those that have no hope. We know we shall meet thee again, if we are faithful, in a celestial world, where parting scenes will be no more; where sorrow, pain, and death will be unknown, and sin have no admittance; where tears are wiped from every eye, grief from every bosom, and eternal life blooming in one continual and eternal spring. Farewell.

Yours in the Gospel,
WM. J. APPLEBY.

The Congressional Compromise Act.

An Act to Regulate the Compensation of Members of Congress.

BE it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That the compensation of each Senator, Representative and delegate in Congress, shall be $6,000 for each Congress, and mileage, as now provided by law, for two sessions only, to be paid in manner following, to wit: On the first day of each regular session, each Senator, Representative and Delegate shall receive his mileage for one session; and on the first day of each month thereafter, during such session, compensation at the rate of $3,000 per annum during the continuance of such session; and at the end of such session; he shall receive the residue of his salary due to him at such time, at the rate aforesaid, still unpaid; and at the beginning of the second regular session of the Congress, each Senator, Representative and Delegate shall receive his mileage for such second session, and monthly, during such session, compensation at the rate of $3,000 per annum, till the 4th day of March, terminating the Congress: and on that day each Senator, Representative and Delegate shall be entitled to receive any balance of $6,000 not theretofore paid in said monthly installments as above directed.

Sec. 2. And be it further enacted, That the President of the Senate, *pro tempore*, when there shall be no Vice President, or the Vice President shall have become President of the United States, shall receive the compensation provided by law for the Vice President; and the Speaker of the House of Representatives, shall receive double the compensation above provided for Representatives, payable at the times and in the manner above provided for payment of the compensation of Representatives.

Sec. 3. And be it further enacted, That this law shall apply to the present Congress, and each Senator, Representative and Delegate shall be entitled to receive the difference only between their per diem compensation already received under the law now in force and the compensation provided by this act.

Sec. 4. And be it further enacted, That in the event of the death of any Senator, Representative or Delegate, prior to the commencement of the first session of the Congress, he shall be neither entitled to mileage or compensation; and in the event of death after the commencement of any session, his Representatives shall be entitled to receive so much of his compensation, computed at the rate of $3,000 per annum, as he may not have received, and any mileage that may have actually accrued, and be due and unpaid.

Sec. 5. And be it further enacted, That if any books shall hereafter be ordered to and received by members of Congress, by a resolution of either or both houses of Congress, the price paid for the same shall be deducted from the compensation hereinbefore provided for such members: Provided, however, that this shall not extend to books ordered to be printed by the public printer during the Congress for which the said member shall have been elected.

Sec. 6. And be it further enacted, That it shall be the duty of every Sergeant-at-Arms of the House and Secretary of the Senate, respectively, to deduct from the monthly payments of members, as herein provided for, the amount of his compensation for each day that such member shall be absent from the House or Senate, respectively, unless such Representative, Senator or Delegate shall assign as the reason for such absence the sickness of himself or of some member of his family.

Sec. 7. And be it further enacted, That all acts or parts of acts inconsistent with or repugnant to the provisions of this act be, and the same are hereby, repealed.

RETURN OF THE GREAT COMET.—The astronomer, M. Babinet, member of the Academy of Sciences, and M. Bomme, of Middleburg, Holland, have been making some investigations in respect to the return of the great comet which appeared in the years 104, 392, 682, 975, 1264, and 1556. The result gives the arrival of this rare visitor in August 1858, with an uncertainty of two years, more or less.

HOOPS.—A poet says that the man who intends getting round his wife, must start very early in the morning.

THE MORMON.

Latter-Day Saints' Emigration Report,

From November 30, 1855, to July 6, 1856.

Ships.	Captain.	President of the Company.	Date of Sailing.	Port of Disembarkation.	P. E. Fund	Ordinary	Total.
Emerald Isle.	G. P. Cornish	P. C. Merrill.	Nov. 30, 1855	New York.	....	350	350
John J. Boyd.	Austin......	C. Peterson..	Dec. 12 "	Do.	34	478	512
Caravan.....	W. A. Sands.	Daniel Tyler.	Feb. 19, 1856	Do.	....	457	467
Enoch Train.	H. P. Rich...	Jas. Ferguson	Mar. 23 "	Boston....	431	103	534
S. Curling...	S. Curling...	Dan. Jones...	April 19 "	Do.	428	279	707
Thornton....	Collins......	Jas. G. Willie	May 4 "	New York.	484	280	764
Horizon.....	Reed	Ew'd Martin.	May 25 "	Boston....	635	221	856
Wellfleet....	Westcott....	John Aubray.	June 1 "	Do.	....	146	146
Miscellaneous Ships.	....	....	....	....	....	69	69
				Totals....	2012	2383	4395

Of this number, as the table shows, 2012 are P. E. Fund Passengers, of whom 333 were ordered out by their friends in Utah, also 788 Members, of many years standing in the Church, have been forwarded to Utah under the P. E. F. Co's arrangement, and 28 are Elders returning home from missions. We have not the means of ascertaining definitely, but the approximate number of those who started to go through to Utah on their own means is 385, making the total, of those who started from here with the intention of going through to the Valley this season, about 2397, which will leave 1998 who have located for the present in various parts of the United States, in order to obtain means to complete their journey whenever circumstances will permit. The numbers of natives of the various countries may be classified as follows.—From the United Kingdom of Great Britain and Ireland; English, 2611; Scotch, 367; Welsh, 667, Irish, 54; Americans, 19; from the French Mission (Channel Islands), 9. The total number from the Scandinavian Mission is 615, of which there are, Danes, 502; Swedes, 67; Norwegians, 46. The total number from the Swiss and Italian Mission is 50, viz., from the Swiss Cantons, 19; from Piedmont, Italy, 31. There are also 2 from the East India Mission, and 1 from Germany—making a grand total, as per table, of 4395 souls.—[*Millennial Star Aug.* 22.

Thirty-Fourth Congress.--Extra Session.

SENATE.

Washington, Aug. 21, 1856.

Thirty-eight Senators were present.

The President's proclamation was read.

On motion of Mr. Hunter, of Va., the Secretary of the Senate was ordered to acquaint the House that a quorum of the Senate had assembled, and were ready to proceed to business.

The President's message was then received and read. It is as follows:

Fellow Citizens of the Senate and House of Representatives:

In consequence of the failure of Congress at its recent session to make provision for the support of the army, it became imperatively incumbent upon me to exercise the power which the constitution confers on the Executive for extraordinary occasions, and promptly to convene the two houses in order to afford them an opportunity of reconsidering a subject of such vital interest to the peace and welfare of the Union. With the exception of a partial authority vested by law in the Secretary of War to contract for a supply of clothing and subsistence, the army is wholly dependent on the appropriations annually made by Congress. The omission of Congress to act in this respect before the termination of the fiscal year had already caused embarrassments to the service, which were overcome only in expectation of appropriations before the close of the present month. If the requisite funds be not speedily provided, the Executive will no longer be able to furnish for transportation the equipments and munitions which are essential to the effectiveness of a military force in the field. With no provision for the pay of the troops, the contracts of enlistment would be broken, and the army must in effect be disbanded—the consequences of which would be so disastrous as to demand all possible efforts to avert the calamity. It is not merely that the officers and enlisted men of the army are to be thus deprived of the pay and emoluments to which they are entitled by standing laws, but that the construction of arms at the public armories, the repair and construction of ordnance at the arsenals, and the manufacture of military clothing and camp equipage must be discontinued, and the persons connected with this branch of the public service thus be deprived suddenly of the employment essential to their subsistence. Nor is it merely the waste consequent on the forced abandonment of the seaboard fortifications and of the interior military posts and other establishments, and the enormous expense of recruiting and reorganizing the army and again distributing it over the vast regions which it now occupies. These are evils which may, it is true, be repaired hereafter by taxes imposed on the country, but other evils are involved, which no expenditure, however lavish, could remedy, in comparison with which local and personal injuries or interests sink into insignificance. A great part of the army is situated on the remote frontier or in the deserts and mountains of the interior. To discharge large bodies of men in such places, without the means of regaining their homes, and where few, if any, could obtain subsistence by honest industry, would be to subject them to suffering and temptation, with disregard of justice and right most derogatory to the government. In the Territories of Washington and Oregon numerous bands of Indians are in arms, and are waging a war of extermination against the white inhabitants; and although our troops are actively carrying on the campaign, we have no intelligence as yet of a successful result. On the Western plains, notwithstanding the imposing display of military force recently made there, and the chastisement inflicted on the rebellious tribes, others, far from being dismayed, have manifested hostile intentions, and been guilty of outrages which, if not designed to provoke a conflict, serve to show that the apprehension of it is insufficient wholly to restrain their vicious propensities. A strong force in the State of Texas has produced the temporary suspension of hostilities there; but in New Mexico incessant exertions on the part of the troops are required to keep in check the marauding tribes which infest that Territory. The hostile Indians have not been removed from the State of Florida, and the withdrawal of the troops therefrom, leaving that object unaccomplished, would be most injurious to the inhabitants, and a breach of the positive engagement of the general government.

To refuse supplies to the army, therefore, is to compel the complete cessation of all its operations, and practical disbandment, and thus to invite hordes of predatory savages from the Western plains and Rocky Mountains to spread devastation along a frontier of more than four thousand miles in extent, and to deliver up the sparse population of a vast tract of country to rapine and murder. Such, in substance, would be the direct and immediate effects of the refusal of Congress, for the first time in the history of the government, to grant supplies: the inevitable waste of millions of public treasure—the infliction of extreme wrong upon all persons connected with the military establishment by service, employment or contracts—the recall of our forces from the field—the fearful sacrifice of life, and incalculable destruction of property on the remote frontiers—the striking of our national flag on the battlements of the fortresses which defend our maritime cities against foreign invasion—the violation of the public honor and good faith, and the discredit of the United States in the eyes of the civilized world.

I confidently trust that these considerations, and others appertaining to the domestic peace of the country, which cannot fail to suggest themselves to every patriotic mind, will, on reflection, be duly appreciated by both houses of Congress, and induce the enactment of the requisite provisions of law for the support of the army of the United States.

FRANKLIN PIERCE.

Washington, August 21, 1856.

Mr. Hunter, of Va., submitted a resolution suspending so much of the twenty-first rules as requires six days to elapse from the commencement of a session before resuming the consideration of any bills, &c., remaining undertermined at the close of the last session, so far as it affects the Army Appropriation bill.

Mr. Seward, of N. Y., said as he had no desire to expedite the passage of that bill in such a way as to interfere with the free action of the House, he should call for the yeas and nays on the resolution, and would remark that he had paired off with Mr. Toombs, and should not, therefore, vote.

The resolution was then passed, by 35 against 6.

A resolution was adopted continuing the standing committee of last session.

The House resolution providing for the signature of such bills as failed to receive the signature of the presiding officer of each house or the President of the United States was concurred in. Adjourned.

HOUSE OF REPRESENTATIVES.

The Speaker announced that the House had assembled in pursuance of the President's proclamation, which was read.

The roll was then called, and 179 members answered to their names.

On motion of Mr. Phelps, of Mo., it was ordered that the Senate be informed that a quorum was present, and that the House was ready to proceed to business.

On motion of Mr. Campbell, of Ohio, the Speaker was directed to appoint standing committees similar to those of the late session.

A joint committee was appointed by both houses to wait on the President and inform him that each had assembled and were ready for any communication he might be pleased to make.

Mr. Smith, of Va., made an ineffectual effort to introduce a resolution looking to the employment of Mr. Vanderbilt's proposed line of steamers between New York and ports of Europe, for carrying the mails.

The proposition was objected to, and several members expressed the hope that no new business would be introduced.

The President's message was then received and read.

On motion of Mr. Campbell, of Ohio, it was referred to the Committee on Ways and Means.

Mr. Phelps wished to introduce an Army bill without a Kansas proviso.

Mr. Washburn, of Me., objected.

The House here took a recess for one hour.

Mr. Campbell, of Ohio, on the re-assembling of the House, asked leave to report the same bill which died on Monday in consequence of the disagreeing amendments of both houses.

Mr. Stephens, of Ga., would not yield his consent to report a bill with the Kansas restrictive proviso in it.

Mr. Campbell—If the House wish to vote it in, on them rests the responsibility.

Mr. Stephens—I want a proper Army bill.

Mr. Cobb, of Ga., was anxious to concur with the Senate on suspending the twenty-first rule. The House could then proceed to vote at once on the contested question.

After some further conversation Mr. Campbell, of Ohio, reported the bill, when the Committee on Ways and Means called for reports in regular order.

Mr. Orr, of S. C., raised the question that the proviso proposed to exchange existing laws, and therefore was not germain to the bill.

The Speaker overruled the point, and Mr. Orr's appeal from his decision was tabled by 95 against 79.

The House then went into Committee of the Whole on the State of the Union, by a vote of 101 against 75.

Mr. Campbell made an ineffectual attempt to have a substitute for the bill adopted; containing a section, declaring the laws of the Kansas Legislature void, and providing for the reorganization of the Territory by a new election, as entirely as if no effort to that end had heretofore been made.

The bill, precisely the same as when lost on Monday, including the Kansas restrictive proviso, was reported from the Committee of the Whole on the State of the Union, and passed by 93 against 85. Adjourned.

SENATE. Aug. 22

The Army bill was received from the House.

Mr. Hunter, of Va, said there was no necessity for its reference, as it was precisely the same as that lost on Monday. It was not his purpose to enter into a debate, and he thought the question at issue should be decided to-day. He moved to strike out the Kansas restrictive proviso.

Mr. Seward, of N.Y., agreed with Mr. Hunter that the subject was perfectly understood. He had heretofore said what he wanted to say, and contented himself by demanding the yeas and nays, stating that he had paired off with Mr. Toombs.

The motion to strike out the proviso prevailed, by 35 against 7, and the bill was passed.

A message was received from the House stating that they "adhere."

Mr. Hunter thought under the circumstances the bill should be allowed to fall. He moved that the Senate "adhere" also.

Mr. Bell, Tenn., said the House had taken a very unusual, unparliamentary and inexcusable course. The proviso, after all, was but an abstract idea, since Congress could never control the Executive in the discharge of his duties. He hoped the bill would not be allowed to fail, and suggested asking a Committe of Conference.

Mr. Hunter replied, if he believed a Committee of Conference could agree, he would consent, but the action of the two houses on the former bill, and the vote of the House of Representatives to adhere now satisfied him that there was no hope of passing the bill in a proper form. He would preserve the constitution, and let appropriation bills fail if necessary.

Mr. Cass, of Mich., regarded this as the most solemn crisis that had ever occurred in the history of the country, and he expressed the hope that the people would awake to the sense of their danger before it was too late.

Mr. Wade said instead of the House trying to dictate to the Senate, the Senate were in fact trying to dictate to the House. He urged the propriety of receding, so as to pass the bills.

The Senate without coming to a conclusion on the subject, then adjourned.

HOUSE OF REPRESENTATIVES.

On motion of Mr. Kelly, of N.Y., a resolution was adopted requesting the Speaker to draw his warrant in favor of Thomas Childs, for mileage and per diem for the last session, during which he had not appeared in the House in consequence of illness.

A message was received from the Senate relative to its action on the Army bill.

The question was taken on striking out, and was lost by yeas 94, nays 96.

Mr. Campbell, of Ohio, moved to re-consider the vote, and lay that motion on the table.

Carried by two majority.

A message was then received from the Senate with reference to the Army bill.

Mr. Campbell, of Ohio, moved that the House insist on their proviso and ask a Committee of Conference.

Mr. Cobb, of Ga., allow me to make a motion, that the House recede and regard this as a test question.

Mr. Campbell, of Ohio, I will not yield my point at this stage of the game.

Mr. Campbell's motion was lost by three majority.

Mr. Cobb, of Ga., moved that the House recede.

Motion lost by 44 against 96.

Mr. Washburn, of Me., moved the House adhere to its disagreement.

Mr. Orr, of S.C.—What will be the effect of adhering?

Cries of "Order," "Order."

The Speaker—Debate is not admissable.

Mr. Cobb, of Ga.—You reject the bill.

Mr. Washburn's motion was agreed to by 97 against 93.

Mr. Washburn, of Me., moved to reconsider the vote by which the House adhered to its proviso, and to lay that motion on the table.

Motion carried by one majority.

Mr. Sherman, of Ohio, asked leave to offer a resolution for an adjournment, *sine die*, at 4 o'clock this afternoon.

Mr. Milson, of Va., made an ineffectual effort to have reconsidered the vote by which the House refused to insist on the Kansas amendment, and asked a Committee of Conference.

Mr. Orr, during the proceedings, said the House would doubtless, to-morrow, be under the necessity of proceeding with general legislation.

Repeated unsuccessful motions were made to adjourn, when the House took a short recess to await the result of the Senate's proceedings.

On reassembling, the Senate having come to no conclusion the House adjourned.

SENATE. Aug. 23.

Mr. Jones, of Tenn., rose to a personal explanation. He read an extract from the Philadelphia Ledger containing a sketch of a speech made by Mr. Trumbull in that city, in which he (Jones) was represented as being a man who had never told a political truth in his life. He had been informed by Mr. Trumbull that he had been misreported, and he (Jones) therefore took this opportunity to have the correction made public.

Mr. Trumbull, of Ill., stated that he had used no such language in relation to Mr. Jones.

The Army bill was called up.

Mr. Clayton, of Del., said he was bound by no party ties, and had no other object for remaining in public life but the good of his country. He deeply deplored that the House had resolved to adhere to their amendment, as thereby the Senate was driven to the necessity of either receding or adhering. At a proper time he would introduce a resolution for the appointment of a committee of seven members on the part of the Senate and eleven on the part of the House, to take into consideration the disagreeing votes of the two houses on the Army bill, with the view of arranging the details and settling the differences between them, and report to their respective branches. The Senate had agreed to adhere to their amendment striking out the Kansas restriction, but, notwithstanding, he believed his proposition could be made acceptable. It would compromise the honor of neither, and might save the army a disastrous blow, preserve peace in the Territory where now civil war prevails, and perhaps preserve the Union.

Mr. Hunter, of Va., said no such resolution was now in order. By the Senate's adhering this bill would now be lost, but that which failed on Monday was now on the table of the House and might be taken up. To adhere would merely be to express an opinion relative to this bill. He understood, furthermore, that it was probable that a new bill would be introduced into the House by the Committee of Ways and Means.

Mr. Toucey, of Conn., spoke in strong terms of condemnation of the action of the House in sending to the Senate an army bill declaring they would stop the wheels of Government unless the Senate would yield their opinion and concur in the legislation of the House. He regarded this conduct as not simply unconstitutional, but in the highest degree revolutionary. If the House could enforce obnoxious legislation and coerce the Senate upon one subject they might upon another. They might refuse appropriations for the Judiciary or Executive, unless the action of those departments of Government were satisfactory to them.

Mr. Benjamin, of La., said the House have nothing to act upon, and expressed the hope that by general consent the Senate would take a vote first and let discussion go on afterward.

The motion to adhere was then agreed to by—yeas 35; nays 9.

Mr. Clayton then submitted the resolution of which he had given notice.

Mr. Seward objected.

The Chair said the resolution must lie over one day.

Mr. Clayton earnestly appealed to Mr. Seward to withdraw his objection and allow the matter to be discussed. This, he said, was an alarming crisis, and all possible means should be used to avert the loss of the army appropriations.

Mr. Seward said he was satisfied his course was right, and he therefore persisted in his objection.

No further business coming up, the Senate then adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Campbell, of Ohio, in view of the news from Kansas, and the differences between the two Houses, asked unanimous consent to offer a resolution that a Select Committee of thirteen be appointed by the Speaker to confer with a similar one of the Senate, to consider affairs in Kansas, and that they report by bill or otherwise. Objected to.

Mr. Campbell then gave notice that he would move to suspend the rules on Monday for its introduction.

Mr. Mace of Ind., made an ineffectual motion to proceed to the election of a chaplain.

Mr. Matteson, of N. Y., offered a preamble and resolution, setting forth that the joint resolution on the annexation of Texas is irreparable by either of the contracting parties without the consent of the other, that it is not repealed by the Kansas-Nebraska act, and therefore slavery, except for crime, in all that part of the former province of Louisiana north of 36 degrees 30 minutes is and remains prohibited; farther asserting that the resolution on the annexation of Texas, besides being a compact with Texas, is a compromise between the free and slave States, and that any attempt for the admission of a greater number of slave States north of that latitude is a violation of said compromise and a direct attack upon the harmony and stability of the Union.

Mr. Dunn, of Ind., moved that the preamble and resolutions be laid on the table.

Motion agreed to by 101 against 83.

The House, on motion of Mr. Cobb, of Ga., concurred in the resolution of the Senate, suspending the 21st rules, in order that the former army bill might be taken from the table.

Mr. Cobb, of Ga., moved the House recede from the Kansas proviso.

Motion negatived by 97 against 100.

Mr. Washburn, of Maine, moved that the House adhere.

Motion agreed to by 98 against 97. Adjourned.

SENATE. August 25.

Mr. Weller, of Cal., gave notice of his intention to introduce a bill to abrogate certain laws enected by the Legislature of Kansas.

It is the same as the eighteenth section of Senate Kansas bill, abolishing test oaths, providing for freedom of speech and the press, and for the security of the people in person and property, in accordance with the constitution, &c., &c.

A message was received from the House announcing the death of the Hon. James Meacham, of Vermont.

Mr. Foote, of Vt., dwelt with much eloquence on the learning and public and private usefulness of the deceased, who was removed hence at the age of forty-six years. He traced him from the time that he was a poor orphan boy in a cabinet maker's shop, up to the high position that he occupied at the time of his decease.

Mr. Douglas, of Ill., said he was born in the same county with Mr. Meacham, and was acquainted with him in early life. He bore testimony to his honesty of purpose and elevated character.

The usual resolutions of respect were adopted, and the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Clingman, of N.C., asked leave to offer a resolution directing the Sergeant-at-Arms to arrest and bring before the bar of the House all such absent members as are in the city, and that the Clerk cause a copy of this resolution to be telegraphed to the capital of each State, and published in two papers there of the largest circulation, paying the expenses of the same out of the contingent fund.

Disagreed to by 87 against 99.

Mr. Morrell, of Vt., announced the death of his colleague, the Hon. James Meacham, passing an eloquent and feeling eulogy on his public and private character, and offering the usual resolutions of respect.

Mr. Howard, of Mich., said for more than a quarter of a century he had had the acquaintance of Mr. Meacham. He paid an eloquent tribute to the memory of his departed friend.

Mr. Etheridge, of Tenn., said his heart yielded a ready response to the remarks of the gentleman who had preceded him. Though solemn the hour, it was pleasant to know that under the many conflicting influences which control the conduct and opinions of members, there was not one here to withhold the tear of sympathy.

Messrs. Dickson and Giddings severally bore testimony to the high character of Mr. Meacham, as a statesman and honest man.

The resolutions of respects were then adopted. Adjourned.

SENATE. Aug. 26.

Mr. Crittenden, of Ky., asked leave to introduce a bill to alter and amend the Kansas Nebraska act.

Mr. Biggs, of N.C., objected to its reception, when Crittenden gave notice that he would introduce it to-morrow.

Mr. Weller, of Cal., introduced the bill of which he gave notice yesterday—a bill, "To annul the obnoxious laws passed by the Territorial Legislature of Kansas."

The session was passed in the Discussion of the Bill, making amendments and motions and withdrawing them after some had an opportunity of speaking about the quagmire in which the Congress finds itself presently. No action taken. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Simmons, from the select committee to investigate the alleged assault committed by Mr. McMullen, of Va., on Mr. Granger, of N. Y., made a report, setting forth the testimony and every particular of the occurrence, the reading of which produced occasional laughter.

The majority of the Committee were inclined to censure Mr. McMullen but his conduct was extenuated, however, by circumstances to such a degree as to require on the part of the House, in its exercise of sound discretion, no further action.

The minority of the Committe sustained Mr. McMullen.

The reports were laid on the table and ordered to be printed, and the committee discharged.

Mr. Campbell, of Ohio, moved that the House adjourn, but withdrew the motion at the request of

Mr. Lecher, of Va., who said, as assaults and batteries were grave matters, he wanted the facts in this case to go to the world, and for that purpose he moved that 10,000 extra copies of the report and evidence be printed. Met with laughter.

Mr. Harris, of Md., made an unsuccessful attempt to have the House proceed at once to the consideration of the unfinished business of the last session.

The House by 43 majority, refused to adjourn, and by 2 majority refused to call the House as moved by Mr. Orr.

Mr. Wakeman, of N.Y., offered a resolution proposing to make a proper deduction from the pay of members who, by reason of pairing off, shall decline to act or vote in the House.

Pending the subject the House adjourned.

SENATE. Aug. 27.

Mr. Cass, of Mich., presented letters from Gen. Persifer F. Smith, which he obtained at the War Department, giving an account of the movements of the United States troops in Kansas.

The letters were read.

General Smith states that the reports which have been going the rounds of the newspapers are gross fabrications, and that the troops have not done anything to interfere with the citizens except to guard the prisoners charged with treason.

The Senate proceeded to consider the bill introduced yesterday by Mr. Weller, to repeal certain laws of the Kansas Legislature.

Mr. Hunter, of Va., stated that the Senate had already passed bills containing the same provisions as this and sent them to the House. He would therefore move in order to get up the Army bill, now on the table, that this bill be laid on the table.

After some explanations by Mr. Weller the motion was agreed to by 28 against 11.

The Senate then proceeded to consider the army bill.

Mr. Hunter stated that this bill was the bill upon which the two houses disagreed at the adjournment of the last session. There had been conferences upon it which were unsuccessful; but although the last vote of the House was to adhere to their disagreement to the Senate amendment, he was willing to give the House as many chances to vote upon this question as they could have, and he therefore moved that the Senate insist, and ask another conference.

After a great deal of talk, the motion was agreed to by yeas 33, nays 6.

Messrs. Hunter, Crittenden and Bigler were appointed the Committee of Conference on the part of the Senate.

Mr. Benjamin, of Iowa, desiring to address the Senate on the subject, of the resolution submitted by Mr. Clayton for a Select Committee of Conference was taken up for consideration.

Here began speechifying.

The Hon. Mr. Seward spoke in a style that brought out Mr. Douglas upon him and his clique not soon to be forgotten.

Mr. Clayton's resolution was tabled. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Mc Queen, of S. C., asked, but did not obtain leave to offer a preamble declaring it manifest that no Army bill can be passed, and concluding with a resolution providing for the adjournment of Congress on Thursday next, at four o'clock.

The session was occupied with honorable members trying to be heard with some favorite resolution; but without success. At last, a message was received from the Senate, further insisting on its disagreement to the amendment of the House to the Senate amendment, striking out the Kansas proviso to the army bill, and asking a Committee of Conference.

On motion of Mr. Campbell, of Ohio, the House further insisted on its amendment, and a Committee of Conference was appointed, consisting of Messrs. Campbell of Ohio, Stephens of Georgia, and Sherman of Ohio.

Adjournment till to-morrow, at 10 A. M., in order to afford ample time to finish the business of the session.

Of Dr. Kane's new work, we have some facts which will be interesting to his admirers and the country generally. Dr. Kane entrusted its Publication to Messrs. Childs and Peterson, choosing Philadelphia as it was his native place. The work will consist of two volumes 8vo, of nearly 400 pages each, illustrated by 300 electrotype cuts, 21 steel plates, and four maps. So great has been the advance demand, that the work intended for immediate publication will be delayed until the latter part of September, and this delay in spite of the fact that 30 presses driven by steam have been constantly employed in getting out the first edition. To give some idea of the demand, it is interesting to state that Phillips, Sampson & Co., of Boston, have ordered 5,000 copies, and expect to increase their order to 10,000 before the work is issued. Messrs. Lippincott & Co., take the same number. Messrs. Applegate & Co., of Cincinnati, take 5,000. In our own city an agent has received orders for 2,000 copies, and in Baltimore another for 1,500, the prospect being that 100,000 copies will be demanded upon the first issue of the work. Messrs Childs and Peterson have also purchased the plates of Dr. Kane's first Arctic expedition, and are issuing it with new plates, much improved, together with a portrait and biography of Sir John Franklin.—[*Frank Leslie's Illustrated Newspaper Aug.* 30.

Another Affair of Honer.

St. Louis, Aug. 25.

B. Gatz Brown, editor of the Missouri *Democrat*, and Thomas C. Reynolds, the defeated candidate for Congress on the national Democratic ticket, left for Selma, 30 miles below here, this morning, to fight a duel. The affair grew out of strictures made by Mr. Brown on Mr. Reynolds during the course of the State canvass.

Fatal Accident.

Easton, Pa., Aug. 26.

One span of the Lehigh Valley Railroad bridge across the Delaware River at this place, gave way this morning, while two engines were passing over it. One of the engines was precipitated into the Morris Canal, a distance of 60 feet, and the other caught on an abutment. There were five persons on the engines at the time of the disaster. Two of them escaped injury, two were seriously hurt, and one was killed.

Origin of the Turkish Crescent.—When Philip of Macedon approached by night with his troops to scale the walls of Byzantium, the moon shone out and discovered his design to the beseiged, who vigorously repulsed him. The crescent was afterwards adopted as the the favorite badge of the city. When the Turks took Byzantium, they found the crescent in every public place; and believing it to possess some magical power, thy adopted it themselves.

The Difference of a Letter.—An orator, perspiring freely, in a husky voice, said: "In short, ladies and gentlemen, I can only say I wish I had a window in my bosom, that you might see the emotion of my heart."

The newspapers all printed the speech leaving the "n" out of "window," He was taken somewhat aback when he read it.

A man who is furnished with arguments from the mint, will convince his antagonist much sooner than one who draws them from reason and philosophy.

Mormon Books

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan..........1 25
Doctrines and Covenants..........1 00
Spencer's Letters, cloth bound—O. Spencer..0 62½
do do calf, do ..1 00
Voice of Warning—P. P. Pratt..........0 62½
do do calf, do 1 00
do do calf gilt, do 1 25
Government of God—J. Taylor..........0 50
Pearl of Great Price—F. D. Richards..........0 37½
Livre de Mormon—J. Taylor..........1 75
Das Buch Mormon—J. Taylor..........1 75
Zion's Panter—J. Taylor—per No..........0 12½
Etoile du Deseret—J. Taylor—per No..........0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No..........0 40
Key to Theology..........
Catechism for Children..........
Harp of Zion..........
Eliza Snow's Poems..........
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles..........
Millennial Star..........
Journal of Discourses, &c., &c..........

Change of Meeting-place.

The Latter Day Saints will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Salt Lake City Retail Price Current.

June 5, 1856.

GROCERIES.

Sugar, loaf, ...per lb...$0 50
do clarified " 40
do brown " 40
Coffee, 3 lb for $1, or p. lb. 40
Tea, Young Hyson " 2 00
Tea, Imperial, Gunpow'r 2 00
Tea, black, per lb..........1 64
Apples, dried, per lb.......... 40
Peaches " " 40
Soap, per bar.......... 40
do Castile, per lb.......... 75
Allspice " 50
Pepper " 40
Ginger " 50
Cinnamon " 1 00
Saleratus " 40
Mustard " 1 00
Saltpetre " 50
Snuff " 1 00
Almonds " 75
Brimstone " 40
Sulphur " 40
Borax " 75
Raisins " 75
Candy " 1 00
Candles, 6 to the lb.......... 50
Figs, per lb..........
Cloves, per oz.......... 15
Nutmegs " 20
Oysters, per can..........2 00
Brandy Cherries, per bot.
Olive Oil, quarts " 1 50
do pints " 1 00
Lemon Syrup " 1 50
Pepper Sauce " 75
Glass, 8x10, per light.....
do 10x12 "
Chocolate, pr cake, Ray's 20
Mustard, per box.......... 20
Pepper " 20

OILS, PAINTS, DYE STUFFS, &c., &c.

Putty, per lb..........$0 40
Glue " 75
Red Lead " 50
Madder " 40
Alum " 40
Copperas " 40
Extract Logwood, pr lb. 75
Lamp Black " 40
Epsom Salts " 40
Beeswax " 1 00
Indigo..........pr oz 20
Gum Camphor, per oz.. 20
Gum Arabic " 20
Cream Tartar " 15
S. C. Soda " 15
Turkey Opium " 1 00
Golden Seal " 15
Liquorice, per lb.......... 1 00
Jujube Paste " 1 00
White Lead, per keg.....10 00
Turpentine, per gal. ... 5 00
Linseed Oil " ......
Copal Varnish " 5 00
Whale Oil " 6 00
Tanner's Oil " 6 00
Cooper's Isinglass, pr oz 20
Painkiller, per bottle.... 1 00
do do do ... 50
Mustang Liniment, p bot 50
Rope, sea grass, per lb.. 50
Tobacco, per plug 10c to 75
Matches, 10c pr box or 4 25

STATIONERY.

Primers, ea. 10c and.. 15
McGuffy's 1st Reader.... 25
do 2d do ... 50
do 3d do ... 75
do 4th do ... 1 00
do 5th do ... 1 25
Writing Paper, per quire 50a75
Letter do " 50

HARDWARE.

Axes..........$2 25a3 00
do boys', handled.... 2 50
Hickory Helves.......... 75
Spades.......... 2 50
Shovels.......... 2 50
do steel plated...... 3 00
Grain Scythes.......... 2 50
Grass do 2 00
Snaths.......... 2 00
Two prong Hay Forks.. 2 00
Three do do .. 2 50
Four do dang do .. 3 50
Hoes..........
Concave Augers, per ¼.. 25
Bitts " .. 25
Masons' Trowel.......... 2 00
Plasterers' do 2 00
Steel Wheel Heads..... 1 00
Common do 75
Brass Kettles, per lb.... 1 00

Flat Irons " 40
Mill Saws, per foot.......... 2 00
Horse Cards.......... 35
Curry Combs, No. 8.......... 75
do 12.......... 30
Tea Kettles, Iron.......... 2 00
Shingling Hatchets.......... 1 50
Carpenters' do 1 50
Hammers, large.......... 1 50
do small.......... 80
Sand Paper, pr 2 sheets. 10
Knives and Forks, $2.50 4 50
Nails, per lb.......... 40

SCREWS.

Size. Gross
¼ inch.......... 1 00
1 .... 1 00
1¼ 1 25
1½ 1 50
1¾ 1 75
2 .... 2 50
2½ 3 00
3 .... 4 50

BUTTS (cast) per pair.

1½ inch.......... 15
2 20
2½ 25
3 30
3½ 40

TABLE BUTTS.

1½ 20
1¾ 25

TACKS.

4 oz. papers.......... 15
6 do 15
8 do 20
10 do 20
12 do 25
14 do 30
16 do 35
20 do 40

GUN CAPS, per box.

G. D. per 100.......... 15
Water Proof, 100.......... 30
Hicks' Hat, 250.......... 1 00
Powder, per lb..........
Lead " ....

BOOTS AND SHOES.

Coarse Men's, $5 to.... 8 00
Fine do 10 10
Gents' Calf-skin Shoes.. 3 50
do Patent.......... 4 05
Ladies' Coarse Boots... 2 50
do do Low... 2 50
do Fine Boots...... 2 50
Men's Coarse Shoes.... 2 75
Boys', from $1 to. 2 20
Kacks.......... 60
Sole Leather, per lb.......... 55
Calf, per skin, from $6 to 8 00
Panama Hats.......... 6 00
Plush Caps.......... 4 00
Pitchers, from $1 50 to.. 2 00
do and Bowl..... 5 00
Oil Bergamot, per oz... 1 00
Oil Cassia " ... 1 00
Oil Peppermint " ... 1 00
Oil Lemon " ... 1 00

DRY GOODS.

Calico, per yd.......... 25
Factory Cloth, per yd.. 20
Linseys, per yard 50
Ticking.......... 30
Blue Drilling.......... 25
Denims.......... 25
Cotton Batten, per roll.. 20
do Yarn, per 5 lbs.. 2 00

VALLEY PRODUCE.

Flour, per 100..........
Butter, per lb.......... 20
Eggs, per doz.......... 25
Cheese, per lb.......... 25
Bacon, smoked, per lb.. 35
Shoulder " .. 30
Ham " .. 35
Middle " .. 40
Wheat, per bushel...... 2 00
Corn " 2 05
Oats " 1 50
Barley " 2 00
Onions " 2 00
Sugar-cured Beef, pr lb. 30
Beef, fresh, per lb...... 10
Mutton " 12½
Tongues, each.......... 50
Tallow, per lb.......... 30
Lard " 30
Hay, per ton, $10 to.....15 00
Lumber, per 100 ft, $2 to 5 00
Adobies, per 100..........50a75
Stone, per cord.......... 12 00
Cows, ea., from $30 to.. 50 00
Oxen, yoke, $75 to....130 00
Pigs, 4 weeks old.......... 3 00
Wood, per cord, $6 to.. 10 00

United States Mails Salt Lake City.

Post Office Department, May 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;

Arrive at Salt Lake City on the last day of the month at 8 a m;

Leave Salt Lake City on the second day of every month at 8 a m;

Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried (the whole mail required to be taken each trip,) and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guarantied by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December, 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, of *pro rata* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "Second Assistant Postmaster General," superscribed "*Proposals for Salt Lake City Mails.*"

JAMES CAMPBELL,
Postmaster General.

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25-1y

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to August 28, 1856.

Ashes—Pot..........per 100 lb. 6 50 a — —
Pearl.......... — — a 7 75
Candies—Stuart and Bussing's best, assorted..........per lb. — a —
Ordinary.......... — a —
Candles—Sperm..........per lb. — a 40
Adamantine..........22 a 25½
Mould, tallow..........12 a 14
Coffee—Java, white..........14 a 15
Mocha..........15½ a —
Laguayra.......... — a 11½
Maracaibo.......... — a 11½
St. Domingo (cash)..........10 a 10½
Drugs and Dyes—Alcohol. pr. gal. — 76 a — 82
Alum..........per lb. — 2¼ a — —
Arrowroot.......... — 48 a — —
Arsenic, powdered.......... — — a — 2½
Asafœtida.......... — 6 a — 25
Borax, refined.......... — 27½ a — 28
Brimstone, American, roll.......... — 2¼ a — 2¼
do crude..........per ton. 28 — a — —
Camphor, crude..........per lb. — — a — 23
do refined.......... — 30 a — —
Castor Oil, No. 1.......... 1 10 a 1 15
Chlorate Potash.......... — 35 a — 37½
Cochineal.......... 1 15 a 1 20
Copper—sheathing..........per lb. — 23 a — 27
Copperas..........per 100 lb. 1 50 a — —
Cream Tartar..........per lb. — — a — 29
Gum Arabic, picked.......... — 17½ a — 33
Gum Copal.......... — 40 a — 50
Gum Myrrh, Turkey.......... — 10 a — 25
Iodine, resublimed.......... 5 — a 5 50
Ipecacuanha.......... 1 37½ a 1 50
Madder.......... — 11¾ a — 12½
Magnesia.......... — 14 a — 35
Do calcined.......... — 30 a — 35
Nutgalls, blue Aleppo.......... — 18 a — 20
Oil Anis.......... 4 25 a 5 —
Oil Bergamot.......... 2 12½ a — —
Oil Cassia.......... — — a 4 —
Oil Lemon.......... 2 — a 2 25
Oil Peppermint.......... 2 75 a — —
Opium, Turkey.......... — — a 5 12½
Otto Rose..........per oz. 3 50 a 6 50
Oxalic Acid..........per lb. — 27 a — 29
Phosphorus.......... — 90 a — 92
Quicksilver.......... — 43 a — 48
Rhubarb, China.......... — 90 a 1 —
Saleratus.......... — — a — 7
Sal Ammoniac, refined.......... — 10½ a — —
Senna.......... — 12 a — 14
Shellac.......... — 11 a — 14
Sugar Lead, white.......... — 14 a — 15
do brown.......... — 9¾ a — 10
Sulphate Quinine.......... — — a 2 50
Tartaric Acid.......... — 41 a — 43
Verdigris.......... — 42 a — —
Vitriol, blue.......... — 10½ a — 11
Dye Woods—Camwood..per ton. 100 — a 110 —
Fustic..........27 — a 29 —
Logwood..........17 — a 28 —
Flour—State, common..per bbl. 5 60 a — —
Michigan and Indiana.......... 5 60 a 5 90
Genesee, extra.......... 6 75 a 8 25
Rye Flour.......... 3 — a 3 75
Corn Meal.......... 3 75 a — —
Fruit—Raisins..........per box. — a 3 75
Raisins, layers.......... — a 4 75
Currants..........per lb. — 20 a — 23
Glass (American window)—
6x8 to 8x10..........per 50 feet. 3 25 a 2 50
8x11 to 11x16.......... 3 75 a 2 62½
11x17 to 12x18.......... 4 — a 3 —
20x26 to 24x30.......... 5 50 a 4 25
31x40 to 34x46.......... 8 — a 7 50
Grain—Wheat..........per bush. 1 25 a 1 65
Corn, round yellow.......... — 65 a — —
Barley.......... 1 12 a 1 18
Oats, Western.......... — 41 a — 45
Beans.......... 1 50 a 2 12½
Gunpowder..........per 25 lbs. 3 50 a 6 50
Indigo..........per lb. — 75 a 1 40
Iron—Pig, Eng., Scot...per ton. 31 — a 32 50
Bar, Eng. refined..........60 — a — —
Sheet, Russia, 1st quality..per lb. — 13 a — 19
Sheet, Eng.......... — 3½ a — 4½
Lead—Galena..........per 100 lbs. 6 50 a — —
Sheet and Pipe.......... — 8¼ a — —
Leather..........per lb. 20 a 31
Molasses..........per gal. 37 a 56
Nails—Cut, 4d and 6d..........per lb. 4¼ a — —
Wrought, 6d and 20d.......... 6 a 7¼
Oils—Olive..per bskt., 12 bottles. 3 25 a 3 37½
Olive, in casks..........per gallon. 1 15 a 1 25
Linseed.......... — 89 a — —
Whale.......... — — a — 85
Lard, winter.......... — — a — 95
Paints—Lead, red, Am....per lb. — a — 8¼
Lead, white, Am., in oil.......... — a — 9
Lead do do dry.......... — 8¼ a — —
Ochre, yellow, French, dry.......... 1 — a 1 62½
Ochre, in oil.......... — 4 a — 6
Spanish Brown, dry......per cwt. — 60 a — 75
Litharge..........per lb. — — a — 8¼
Vermilion, Chinese.......... — 90 a 1 05
Venetian Red..........per cwt. 2 — a 2 37½
Rice..........per 100 lbs. 3 25 a 4 37½
Saltpetre..........per lb. 8 a 16
Seeds—Clover..........per lb. — 6 a — 14
Flax, American, rough..per bush. 2 — a 2 10
Linseed, Calcutta.......... 1 85 a — —
Soap—New York..........per lb. 4 a 7
Castile..........10½ a 11
Spices—Ginger, Race..........per lb. 6 a —
Mace..........80 a —
Nutmegs.......... — a 87½
Pepper.......... — a 11½
Pimento..........11½ a —
Cloves (cash)..........12½ a 13
Sugar—New Orleans..........per lb. 8 a 9½
Havana, white.......... 9 a 9½
do brown.......... 8½ a 11
Stuart's crushed.......... — a 12¼
Sumac, Sicily..........per ton. 72 50 a 82 50
Teas—Gunpowder and Imperial..per lb. 35 a 75
Hyson..........30 a 80
Young Hyson..........32 a 70
Hyson Skin..........20 a 35
Black..........22 a 50
Tin—Banca..........per lb. — a 31½
Straits..........29 a 29
Plates..........per box. 9 — a 10 50
Tobacco..........7 a 43½
Turpentine..........per 280 lbs. 3 62½ a — —
Tar..........per bbl. 3 — a 3 25
Spirits Turpentine...per gallon. — 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. K. YOUNG, Westport, Conn.

Refer to the Editor of The Mormon.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

---

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel;
Crow Bars, Iron Plow Moulds,
Castings, Rivets, Nuts
and Washers of
all sizes,
and Pittsburgh Manufactures generally.
fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders,
Wool Carding
Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

---

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

---

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

C. D. ELLIS. J. B. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

---

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

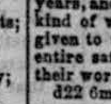
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

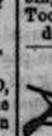
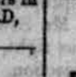
---

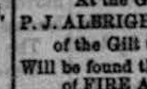
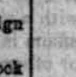
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

---

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on
Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

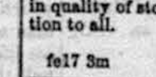
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

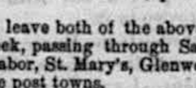
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

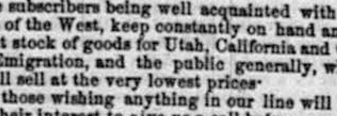
TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

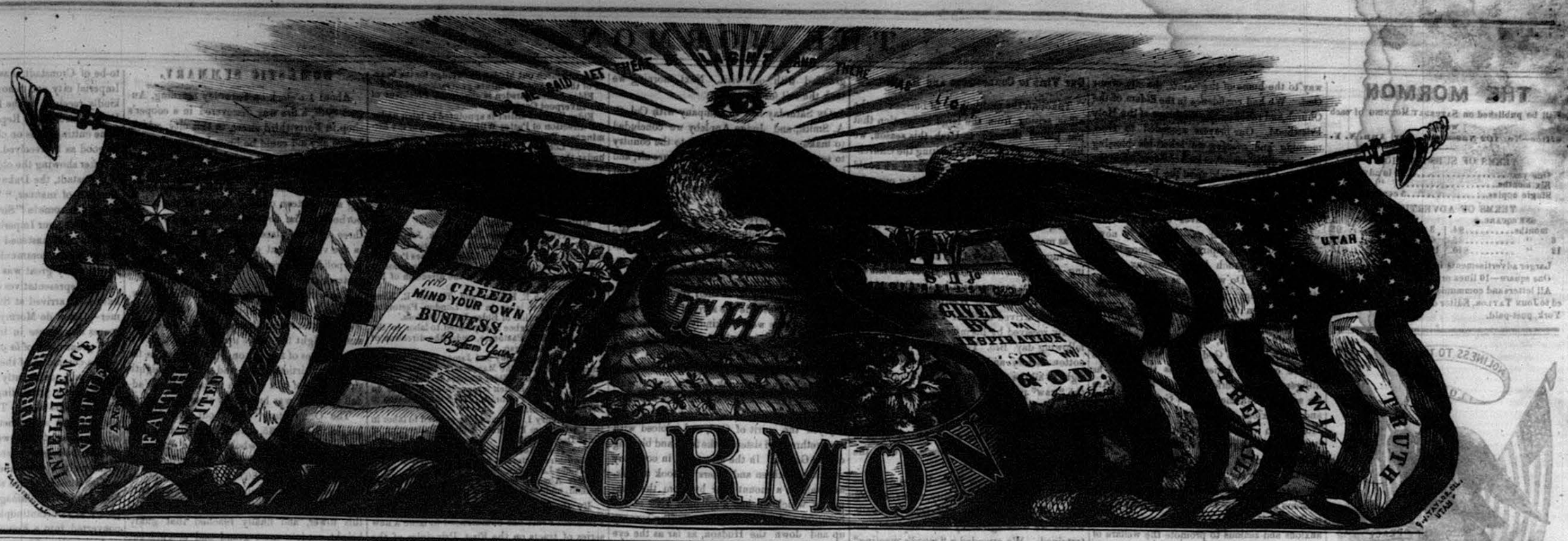
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 29. NEW-YORK, SATURDAY, SEPTEMBER 6, 1856. PRICE FIVE CENTS.

Poetry.

Prejudice—What Is It?

BY MISS E. R. SNOW.

'Tis not an orb, dispensing light,
Like that which shines in yonder heaven:
'Tis not a star that glitters bright,
Like those that deck the crest of even'.

'Tis not a fountain, full and free,
Whence moral beauties sweetly flow:
'Tis not a harp whose minstrelsy
Can intellectual charms bestow.

'Tis not a pinion, form'd to bear
The mind where Reason's hosts resort:
'Tis not a chart, directing where
Investigation holds his court.

'Tis not a knight, inspir'd to win
The highest mental prize, forsooth:
'Tis not a monitor within,
Which prompts a search for every truth.

It is a clog, prepar'd to hold
The noble powers of reason down—
A curtain, whose thick, sable fold,
The strongest vision seems to bound.

It is a charm, infusing deep
A deadly soporific spell;
Which lulls the faculties to sleep,
And softly whispers, "All is well."

It is a bolt, whose massy weight
The strength and skill of truth defies—
A prison wall, before whose gate
Bold common sense affrighted flies.

It is a fetter, made to bind
Inquiry's impulse from the soul;
While ignorance sways the human mind
And every power of thought controls.

Reminiscences of Battle.

The *Times* correspondent has revisited the Alma, and thus describes the memories it recalled:—"A huge mound, composed of 15 or 16 gigantic graves, at the distance of 400 or 500 yards from the river on its north side, denotes the resting place of those who fell before the army crossed the stream, or who died after the fight in the ambulances. The road by which we advanced to the bridge is just as it was on the 20th of September, and on the right, close to the stream, are the blackened ruins of the village of Bourliouk. It will be remembered that the enemy partially destroyed the bridge, but that it was repaired during the action by Captain Montagu, of the Royal Engineers, and a party of Sappers and Miners. The bridge has been substantially rebuilt by means of a strong wooden way thrown across the stone arches, and supported by beams and uprights. The old post-house, on the right of the road before you come to the bridge, is about being reconstructed, and a guard of soldiers were loged in its ruins. It will be, to all appearance, a handsome house, of fine white freestone, when it is finished. I surveyed its ruins with peculiar interest, for I know a person very intimately who took shelter in this house, part of which was on fire, to get out of a fire still hotter, till he was driven out by a shell falling through the roof, and it was at the wall outside, which is yet torn by shot, that I met the first two wounded officers I saw that day—two officers of the 30th, one hit through the chest or side; the other wounded, I think in the leg or arm. They were helping each other from the river, bleeding and weak, and I was fortunate enough to be able to bring to their aid a Staff-surgeon, belonging, I believe, to the Cavalry Division, who kindly examined their wounds under fire. Close to this I had previously seen the first man killed—a drummer, who was carrying a litter, and who was struck by a round shot, which bowled slowly along the road and hit him, with a peculiar squashing sound, on the hip. He fell broken in two, and never moved: nor did his comrade, who was carrying the other end of the litter, stop to mourn over his death. After the intrepid rush of the Light Division up the hill, its wavering, its slow and broken and unwilling halt, the bold advance of Pennefather's Brigade, and the billow-like march of the Guards, I was happy again in being able to warn Colonel Waddy, as he approached at the head of the 50th, that he was moving right along the line of fire of the enemy's guns, and, as there was a very conclusive proof given of the correctness of the statement, just as I spoke, that gallant officer moved off his men, who were in dense columns a little to the left, and got off the road to the fields, when he rapidly advanced towards the heights. All these things and many more came back upon me as I looked around. I could recall that narrow road filled with dead and dying—poor young Burgoyne going past on his litter, crying out cheerily, "It's all right—it's only my foot;" Billy Fitzgerald shot through both legs lying up against the wall, and chatting away as if he had just sat down after a quadrille; a white-haired field officer (of the 55th), whose name I don't know, badly wounded through the body, who could only moan bitterly. "Oh my poor men! oh my poor men! they hadn't a chance;" then the river, stained here and there with blood still flowing from the dead and dying, who lay on the shallows and the banks, lined nevertheless by hundreds, who drank its waters eagerly; the horrid procession of the dripping litters going to the rear of the fight; the solid mass of Adams' brigade, halted by Lord Raglan's orders, as it emerged from the smoke of Bourliouk; the Staff itself and the Commander-in-Chief, gathered on the rising ground close by; that ghastly battle-field, where so many lay in so small a place, putrescent with heat and wounds; the gray blocks of Russians melting away like clouds, and drifted off by the fierce breath of battle; the shriek and rush of the shells from the brass howitzers in the battery the patter of the rifle, the rattling roll of the musketry, the frantic cheer of our men as they stood victors on the heights, drowning the groans and cries which for a moment succeeded the roar of battle; the shrill flourish of the French bugles and the joyous clamor of their drums from the other side of the ravine,—all came back upon the ear again, and the eye renewed its pleasure as it gazed from the ridge upon the plain where it had before seen the Russians flying in disorder, with their rear still covered by the threatening squadrons of their cavalry. Then one recalled the spot where one had seen some friend lying dead, or some one—friend or foe—whom it were no mercy to strive to keep alive—Watkin Wynn, stretched on the ground in front of the trench, with a smile on his face—Colonel Chester, with a scornful frown, and his sword clenched in the death grasp—Monck, with the anger of battle fixed on every feature—these and many another friend in the camp of Aladyn or Devno rose up as they lived in the memory. The scowling Russians who glared so fiercely on their conquerors, and seemed to hate them even as they supplied their wants, then seen for the first time, left an impression respecting the type of the Muscovite character which has scarcely been effaced now that they have ceased to be "*messieurs nos amis l'ennemi*." I recalled the two days past as no enemy ought to pass two days—on the field of battle, amid the dead—the horrid labors of those hours of despondency and grief where all should have been triumph and rejoicing, and the awakened vigor with which the army broke from its bivouac on the Alma and set out with no certain aim, no fixed project, on its chance march which fate has made so successful and so prosperous.

Dissolution or Submission—What Will the South Do?

From the Charleston (S. C.) Mercury.

WASHINGTON, Aug. 8, 1856.

The *growing probability of the election of Fremont in November*, by the united voice of the Northern people, and *the certainty of the final triumph of the Black Republican party, even if defeated now*, suggest, and suggest powerfully, the immediate importance of considering the issue which must, sooner or later, be presented to us. The crisis which Calhoun predicted is at hand!

Are we prepared for it? Have we, while defending the outworks—the constitutional barriers which surround us—been preparing also for the assault which is, sooner or later, to be made by the invaders? Has the wisdom of Calhoun been as good seed even in his beloved South Carolina—that noble old State of noble men and noble fame—bringing forth tenfold in due season? I will not ask if we have a united South. But there is a united North. This anti-slavery sentiment, so long denied by Southern *national* men (God save the mark,) and so long diverted from its course at the North, for *local reasons*, is at last up and determined to do or die. The question has changed in the last two weeks. It is no longer asked: "Will Fremont be elected?" but "*Will the South resist his election?*" The Baltimore *Clipper* has launched forth on this question, and asserts that the South would submit, and appeals to the good sense, the sober second thought of the people.

Government is based on one of two principles—mutual interest or force. Mere affection has no more to do with Government than with banking. A people, to continue together in a purely political Union, must have, as the law writers have it, mutual interest. There must be a consideration, or the contract cannot stand. Where is the unity of interest between Iowa and South Carolina?—between Maine and California? If the Union were dissolved to-morrow, on what basis of Government would Illinois and Vermont form a compact? The European systems are all based on force, emanating from some sufficient central power, and represented in the ramifications of each department. The American Union was formed for the common welfare and the common defence. This is the written consideration. The distinction of RACE, in antagonism to the distinction of CLASS, is truly an important element in our Republic; but it was purely accidental, and is even now the excuse for the sectional purposes of the Northern States. The people there cannot see that this anti-slavery crusade must either annihilate *us* or Africanize *themselves*. The first would be represented by servile war, blood, fire and the desolation of the fairest portion of the Continent; the other would thoroughly debauch and reduce to a condition of menialage the whites of the North. With such results, just as inevitable as that the sun will rise in the East and set in the West, in November, what is the common bond to bind us, as a people, longer together? The election of Fremont would certainly (if anything ever will) unite the South. And yet *it is a very grave question whether the man's success, accompanied by all the degradation of the principles and platform avowed by his party, would drive the South where she should have gone in 1850, and where she must go eventually to preserve her equality and rights—that is, into a separate, compact, united Southern Confederacy.*

It is not a step to be hastily taken, and yet the necessity may come on us as thunder from a clear sky. In time of peace prepare for war.

ROLYAD.

From the New Orleans Bulletin.

We have honestly expressed our opinion of the consequences that are to follow the election of Mr. Fremont, should such a deplorable contingency occur. The Northern press have derided, and contemptuously commented upon the remark made by Mr. Fillmore, in his Albany speech, that the South would not submit to the election of Fremont. It is, nevertheless, the stubborn truth; and every Southern man, reluctantly and fearfully, is constrained to admit the fact. *The election of Mr. Fremont per se is not to be the immediate and direct cause of a disruption between the North and the South, but the measures of public policy that will inevitably follow such an election will occasion the dreadful rupture.* The election of Fremont and nothing more would be to the Free Soil party but a barren triumph. Personally, he is a cypher, and so the party regard him; but his election will be the success and triumph of his principle. It secures the ascendency forever of Free Soilism, and, as a natural consequence, the division of the Union into anti-slavery and pro-slavery sections.

We are just as well satisfied in our own mind that the election of Buchanan, and in the same way, but perhaps not as precipitately, will be followed by the same results.

Gen. Cass gave it as his solemn conviction the other day, in the Senate, that the days of the Republic are numbered! We believe the old doughface is right for once. Let all the people say, Amen!—[*National Anti-Slavery Standard, Aug. 30.*

A Scene in San Francisco.

We learn from the *Alta Californian* of July 29, that the subjects Hetherington and Brace were condemned by the Vigilance Committee, the former, for shooting Dr. Randall at the St. Nicholas Hotel on the 24th, the latter, for the murder of Capt. West, and other crimes committed some time since. The execution took place on the 28th.

THE APPROACH TO THE GALLOWS.

At about half past 5 o'clock, the preparations at the gallows being completed, the Executive Committee were escorted from their rooms to the vicinity of the gallows, where they occupied a separate position in a body. The prisoners were then brought down from their cells, and placed each in a carriage, accompanied by a guard of officers, and were driven to the execution ground. A death-like stillness prevailed among the spectators and the soldiers as the carriages approached, and many of them stood uncovered. Both of them ascended the scaffold with a firm step, and were to all appearance little affected by the scene before them. The Rev. Mr. Thomas, of the Methodist Episcopal Church, also went upon the scaffold, accompanied by two or three officers, who officiated as executioners. The arms of the prisoners were pinioned when they ascended the gallows, and their lower limbs were firmly bound as soon as they reached the platform. Both aided the officers in adjusting the noose to their necks. With great coolness they took off their neck-ties, and loosed their shirt collars as unconcernedly as though they were about the most ordinary affairs of life. When the ropes were placed upon their necks, Brace turned to his companion and extended his hand, which was taken by Hetherington, when a few words passed, as though they were bidding adieu to each other, and Hetherington proceeded to address the assemblage.

Hetherington then spoke as follows:

GENTLEMEN—You may think me a hardened sinner, but I appear before you cool, unconcerned and free. I am now about to meet my Maker. To the best of my knowledge here, I have not lived one day in my life—to the best of my knowledge I have not lived a day in my life that I was afraid to meet my Maker that night. [To the reporter. Have you got that?] Do not think that I am boastful or bragging; such is not my case. The Rev. Bishop Kipp has been with me all day—not all day, but nearly all day.

Brace—Go on—go on with what you have to say, (the executioner checked him.) Away, you d—n son of a b—h.

Hetherington—I am no more penitent to-day than I have been any day in my life.

Brace—Go on, old hoss.

Hetherington—In a conversation which I had with Mr. O'Brien two weeks ago, our conversation turned upon religion, and I assured him that there never was a day in my life——

Brace—Hurry up, and not stop so long. Do you think I want to stand here and be stared at by these ignoramuses? I wish to meet my doom immediately.

Hetherington—They tell me to stop. (Several voices in the crowd, "Speak on; go on, Hetherington.")

Hetherington—I have not disobeyed any of the rules of that house (pointing to the Committee Rooms.) I should be very sorry to do it; if you will say go on, I will go on.

Brace—Go on, and brave it out. Don't talk about Dr. Kipp; they don't want to know anything about him.

Hetherington—(after a pause)—Where did I leave off? What was I saying? (A voice—"About Dr. O'Brien.")

Hetherington—Our conversation turned upon religion.

Brace—(laughing)—Ah! ah! I am drunk, so I am all right!

Hetherington—I told the Doctor I was prepared to meet my God at any moment; and further, that I never lived one day in my life that I was not prepared to meet my God at the night. Dr. P. O'Brien will make an affidavit to that, I think, if called upon.

Brace—You have your vengeance, gentlemen to your hearts' content. I don't care a d——n. I want you to understand that clearly, fully and distinctly, gents.

Hetherington—The gentlemen have given orders to go ahead. I will change my note, and will merely say, as orders have been given to stop, that in the first difficulty I had with Dr. Baldwin, I had to shoot him in defence of my own life.

Brace—I shall die murdered by the Vigilance Committee, July 29, 1856; I wish that clearly and distinctly understood on the house-top there.

Hetherington—I was acquitted of that, but still it hangs upon me. I must stop: but I will first add, that so far as killing Dr. Randall is concerned, I merely asked for a conversation with McCorkle, when he turned round and drew his pistol immediately. I merely shot him to save my own life. I have lived a gentleman all my life, and will die a gentleman, though on the gallows. I defy any man in the whole world to prove that I have done one dishonorable act in my life. I have been abused by the public press of this city, where I have resided five or six years, for some cause unknown to me. I am now in a few minutes to be launched into eternity. You may please yourselves, nothwithstanding I have no bad feeling towards any person living. I forgive every man freely, as I expect my Redeemer to forgive me. Lord have mercy on my soul!

Brace—God d——n it, dry up! What's the use talking to them!

Hetherington—I was going to remark that very few people——

Brace—Go it, old hoss!

Hetherington—I have led a life pure, mild, and above all reproach. As to how I have been treated, I will say for Mr. Gillespie, that he insulted me very much, but I freely forgave him. T. J. L. Smiley has been a friend towards me.

Brace—Come, dry up! What the b—y h—l is the use of keeping me here just waiting on you! I want to go through with it.

Hetherington—My witnesses were never put before a jury. I protested against several things that had been done. I am satisfied that no jury on the face of the earth would have convicted me. So far, a fair trial I have not had. I am not afraid to meet my God. I hope the Lord will have mercy on my soul. I hereby forgive every man living on the face of the earth. I ask every man living to forgive me as I freely forgive them. Gentlemen, I am here before you all. Do not believe that I am hardened; I have prayed from the day of my birth to the day of my death.

The executioner here stepped up behind and gently drew on the white cap.

Hetherington—The Lord have mercy upon my soul. I will meet my Saviour. I should like to have seen Fletcher Haight, but it was denied me. Remember me to Fletcher Haight and Henry Haight. Lord have mercy on my soul.

Hetherington spoke with a strong North-of-England accent, and occasionally referred to a memorandum which he had in his hand.

THE EXECUTION.

While Hetherington was yet speaking, and Brace going through with his most wonderful and revolting performances, the caps were drawn over their faces, a signal was given, followed by one deep tone from the bell on the Vigilant buildings, which was another signal for the executioner, who stood upon the ground, and with a mallet and chisel parted the cord that sustained the drop, and at once the two murderers were ignominiously suspended between heaven and earth, to pay the penalty of their crimes. The noose was well adjusted upon both, and the bodies were almost instantly lifeless. The body of Brace was not observed to move at all, not even a muscle, and that of Hetherington, after three or four minutes, was seen to move slightly, once or twice, then all was over.

An Awful Disease.

There is a terrible, and often fatal disease, now fiercely raging in portions of the United States. As near as I can make out the symptoms and character of which indicate it to be a class of negrophobia, differing from hydrophobia in some respects, as those laboring under the latter disease are fearfully affected with contortive convulsions at the sight of water, whilst the former go into spasms, froth at the mouth, show evident signs of madness at the sight, hearing or smell of a negro. Not having specially consulted our latin, we are not positive that we have been technically precise in the selection of a name for the disease, but doubt not it will answer for all ordinary purposes.

Negrophobia is now raging in Kansas, and all portions of the Eastern and Northern States, sometimes carrying off multitudes of indolent, meddlesome people, together with many who have previously been troubled with negromania. By attentive observation, I have discovered that the most positive premonitory symptoms of this disease is, fanaticism, churchmania, and a kind of can't mind-one's-own-business disorder—a disposition to hypocrisy and lying are also sometimes quite frequently evinced in this terrible disease, which sometimes forms so dangerous a complication that the unfortunate and pitiable victim never recovers from the fierce attack. When the attack is severe, the victim is seized by a strange forgetfulness of country, friends, family, business, former relations to the world and are swallowed up, soul, body and mind by niggers—or as they term them, gentlemen and ladies of ebony shade. In these ravings little else is heard but nigger!—nigger!—nigger!—Kansas!—Douglas!—Pierce! and until they sink and perish ingloriously.

By much research and scientific experiment I believe I have discovered a remedy for those who are but slightly attacked by this terrible disease, viz: In the morning, a draught from Andrew Jackson's letter to the Governor of South Carolina; at noon, take a few sips from Gen. Washington's Farewell Address; after the evening meal, smoke from the Pipe of Peace, filled with the leaves of the Book of Common Sense and Practical Honesty, then for a few days mind your own business, shut your ears against political priestcraft; go to work and court the fair Goddess of Honesty, and, nine chances out of ten you will get better and finally recover.

C., M. D.

[*Council Bluffs Bugle, Aug. 12, 1856.*

Translations of the Bible.

We give below, specimens from the six English translations of the Bible, to show the change which our language has undergone in the last five centuries.

Wiclif's Translations. 1330.

But feith is the substance of thingis that ben to be hopid, and an argument of thingis not aperynge, and in this feith eeld men han getun witnessinge.

Tyndale. 1534.

Fayth is a sure confydence of thynges which are hoped for, the certayntie of thynges which are not sene. By it the elders were well reported of.

Cranmer. 1539.

Fayth is a sure confydence of thynges which are hoped for, and a certayntie of thynges which are not seen. For by it the elders obtayned a good report.

Geneva. 1555.

Fayth is that which causeth those things to appeare indeed which were hoped for, and sheweth evidently the things which are not sene. For by it our elders were well reported of.

Rheims. 1582.

And fayth is the substance of things to be hoped for, the argument of things not appearing. For in this old men obtained testimonie.

King James. 1611.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.

A Good Deliverance.

Madame Augustine R—, a pretty blonde of from 20 to 25 years of age, embarked lately from Calais to Dover. Her invalid appearance excited the interest of the passengers, who felt great anxiety lest sea-sickness should bring on a crisis which evidently could not long be deferred. She crossed the straits, however, safely, and upon landing was placed in an arm chair; and salts were held to her nose while an occasional groan went to the hearts of all her travelling companions. On the wharf, a custom-house officer observed the disembarkation, and seemed to feel a warm interest in the pretty French woman. He approached and offered his assistance, informing her that he had some knowledge of medicine, and though the lady assured him that she felt much better, and begged to be carried immediately to an hotel, he protested that it could not be done without danger, and by his philanthropic authority she was taken to an apartment of the custom-house and a midwife sent for. As the officer had foreseen, after begging to be released for a quarter of an hour, she was safely delivered of 2 pelerines, 15 scarfs, 17 pieces of lace, 12 pairs of silk stockings, 38 pieces of cotton, 6 reticules and 48 Lyons handkerchiefs. The mother and offspring are doing well.—[*Southeastern Gazette.*

The Dog that had no Owner.

We were traveling through Canada, in the winter of 1839, and after a very long day's ride, stopped at the Lion Inn; and the contents of the stage, numbering about nine persons, soon gathered together around the cheerful fire. Among the occupants of the room were observed an ill-looking cur, who had shown his wit by taking up its quarters in so comfortable an apartment. After a few minutes, the landlord entered, and observing this specimen of the canine race remarked:

"Fine dog, that. Is he yours, sir?" appealing to one of the passengers.

"No, sir."

"Beautiful dog! Yours sir?" addressing himself to a second.

"No," was the blunt reply.

"Come here, pup; perhaps he is yours sir?"

"No," was the answer.

"Very, sagacious animal; belongs to you I suppose sir?"

"No he dosen't."

"Then he is yours—and you have a treasure," throwing the animal a cracker.

"No, sir, he is not."

"Oh! (with a smile) he belongs to you, as a matter of course, then?" addressing the last passenger.

"Wouldn't have him as a gift."

"Then, you dirty, mean, contemptible, whelp, clear out!" and with that the host gave him such a kick as sent him howling into the street, amid the roars of the company.

"Is is true that a certain amount of muscular action which is accomplished quickly, is not as fatiguing as the same exercise extended through a longer period of time by slowness?—and if so, why?" We quote the following philosophical explanation for your benefit: "As animal power is exhausted exactly in proportion to the time during which it is acting, as well as in proportion to the intensity of the force exerted, there may be often a great saving of it by doing work quickly, although with a little more exertion during the time. Suppose two men of equal weight to ascend the same stair, one of whom takes only a minute to reach the top, and the other takes four minutes; it will cost the first but a little more than a fourth part the fatigue which it costs the second, because the exhaustion has relation to the time during which the muscles are acting. The quick mover may have exerted, perhaps, one-twentieth more force in the first instance, to give his body the greater velocity, which was afterwards continued; but the sloth supported his load four times as long. A healthy man will run rapidly up a long stair, and his breathing will scarcely be quickened at the top; but if he walk up slowly, his legs will feel fatigued, and he will have to wait some time before he can speak calmly. For the same reason, coach-horses are much spared by being made to gallop up a short hill, and being then allowed to go more slowly for a time, so as to rest at the top."

The following from the Cincinnati *Enquirer* is one of the best things of the kind ever printed:

Contempt of Court.—Hon. Thomas F. Marshall, late Member of Congress from Kentucky, was defending a man charged with murder, in Jessamine County, Judge Lusk presiding.

The testimony against the prisoner was strong, and Tom struggled hard on the cross-examination, but to little purpose, for the old Judge was inflexible in his determination to rule out all the improper testimony offered on the part of the defense.

At last, Tom worked himself into a high state of excitement, and remarked that "Jesus Christ was convicted upon just such rulings of the court that tried him."

"Clerk," said the Judge, "enter a fine of $10 against Mr. Marshall."

"Well, that is the first time I ever heard of anybody being fined for abusing Pontius Pilate," was the quick response of Tom.

Here the Court became very indignant and ordered the clerk to enter another fine of $20.

Tom arose with that peculiar mirth-provoking expression of countenance that no one can imitate, and addressed the Court with as much gravity as circumstances would permit, as follows:

"If your Honor please, as a good citizen, I feel bound to obey the order of this court, and intend to do so in this instance; but as I do not happen to have $30 about me, I shall be compelled to borrow it of some friend; and as I see no one present whose confidence and friendship I have so long enjoyed as your Honor's, I make no hesitation in asking the small favor of a loan for a few days, to square up the amount of the fines that you have caused the clerk to enter against me."

This was a stumper. The Judge looked at Tom, and then at the clerk, and finally said:

"Clerk, remit Mr. Marshall's fines; the State is better able to lose $30 than I am."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. ANN, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, SEPT. 6, 1856.

To the Saints.

DEAR BRETHREN: As time rolls on, and new events are daily transpiring to test our faith, animate our hopes, excite our curiosity, and try our virtue and fidelity, it is necessary that we should, from time to time, look well to our position, cast up our accounts, and see how matters stand in relation to us, our association with our brethren individually, with the Church, and with our God. As one of the ancient prophets told the people with whom he was associated to "remember the pit from whence they were dug, and the rock from whence they were hewn," so it behooves us casually to reflect upon our true position in relation to these matters, especially under the circumstances in which many of us are placed; a great majority of us being in a state of transit from one part to another, and frequently from one country to another on our way to Zion. Associated with the Church and kingdom of God, in possession of principles the most elevated, pure, virtuous, and holy, emanating from God, and calculated to save and exalt us, our progenitors, and posterity, in time and throughout eternity, there is a great danger, from our contact with men and associations with the world, of our becoming contaminated with their evil conversation and practices, drinking into their spirit, yielding to their corruptions and vices, forsaking our God, and "making a shipwreck of faith and of a good conscience."

Let us, therefore, pause for a moment and reflect upon our true position. Some time ago we heard the gospel of Jesus Christ, as made known unto us, by the Elders of His Church, in this last dispensation. On hearing, upon examination, we found it to be strictly in accordance with the Scriptures of Divine Truth. This gospel came to us not only in word "but in power, in demonstration of the spirit, and with much assurance;" we believed we had found the ancient truth, the "pearl of great price;" and in the face of enemies and false friends, before a mocking world, and an all-seeing and all-wise God, we went forth in obedience to its dictates; we were "baptized in the name of Jesus, for the remission of sins, and had hands laid upon us for the gift of the Holy Ghost." We felt as though we had done right; the sweet, peaceful influence of the spirit of God brooded over us; our hearts were filled with joy and rejoicing; we felt that we had secured the approbation of the Most High; we had peace in our bosoms, peace in our families, peace at home, and peace abroad; we felt at peace with all the world, and the "love of God was shed abroad in our hearts, by the Holy Ghost, which was given unto us;" we felt that we were breathing another atmosphere, and that the Lord God was our God, our friend and benefactor; we delighted in the company of His Saints, and were glad to associate with them on all and every occasion. The words of life, and the testimony of his servants, were sweet to our taste, and we felt that we were moving in a new existence; the words of truth "distilled upon us like the morning dew;" they were "sweeter" to us than the honey and the honey comb; we compared our then present feelings with the past and rejoiced in the contrast; we contemplated our relationship to God, and rejoiced in the hopes of the future; we talked of the gathering of his saints, and sung the songs of Zion; we rejoiced in the hopes of the day when we should assemble with the people of God, the redeemed of all nations, when we should help to erect a Temple and partake of the ordinances in the House of the Lord; we struggled, and labored, and toiled for this, and God only knows how many privations many of us endured for the accomplishment of this object, and when the day of our partial deliverance came, and we saw a prospect of our going to the land of Zion our hearts bounded with joy, and we shouted Hosannah to the God of Israel. We bade adieu to our friends and parted with our associates; we forsook home and country, and mingling with other saints embarked on the "ships of Tarshish" with the Elders of the Church, whom we believed were gathering the elect of God; "we sung the songs of Zion with our faces thitherward," and rejoiced that God had opened up our way to the home of the Saints, the city of our God. We had confidence in the Elders of the Church, and relied on the teachings of the Holy Priesthood. Our prayers ascended to God, morning and evening we asked his blessing upon us, upon our wives and children, upon the Elders of His Church, upon the Presidency in Zion, upon the Twelve, and upon all the Saints. "Our peace then flowed as a river, and our righteousness as the waves of the sea." It was then well with us.—How is it now? Are our hopes and aspirations as strong? Do we delight as much in the company of the good saints? Do we take as much pains to attend meetings; and do we enjoy ourselves as much when there? Do we assemble our families and pray with them, and for them, as frequently as before, and dedicate ourselves and households to God? Are we as anxious to find out our duties now, as then, and as dilligent in the performance of them? Are we as zealous in the cause of God as we were, and as anxious to promote the interests of Zion? Do we respect and honor the authority in God's Kingdom as formerly, and do we uphold them, by our prayers, influence, and means? Holding the Holy Priesthood, do we magnify it; or are its duties becoming irksome and tedious? Do we rejoice as much in the blessings of the Gospel; and are we as anxious and zealous to promote the welfare of others as formerly; or what is really our position? Do we rejoice in the hope of gathering to Zion now, and are we making every effort for the accomplishment of that object? Or are many of us cold, heartless and dispirited, having lost our first love, have we become engrossed with worldly cares, and suffered the good seed to be choked? Having run well for a time, have we put off the armor and halted in the race? Have we substituted the world for God, and become earthly, sensual and devilish? Are we honest and truthful in our dealings, or truckling dishonest and fraudulent? Are we following the example of those around, bartering our virtue, and making shipwreck of faith, and of a good conscience? Let us ask ourselves what is really our position.

These, and a thousand other questions, might be asked, and it is well for us sometimes to sit down and commune with our own hearts; to be honest and deal frankly with ourselves, and to find out how matters stand between God and us. We may deceive one another, but we cannot deceive God, and "if our hearts condemn us, God is greater than our hearts." Let no man deceive you, brethren, by false assumptions, false principles, or a false gospel. The gospel that you first embraced is pure, virtuous, and holy; the principles that you then received were of God, and from God; those principles have not been changed, they are as enduring as the everlasting hills, as unchangeable as the Great Jehovah. Other principles may be communicated, and further light given, but the Lord will never give anything to contradict, or destroy what he has heretofore given; and it is now as necessary to avoid all pollution and contamination of the flesh and spirit as it was when first the Holy Commandment proceeded from the mouth of God. We believe in the doctrine of polygamy; but the marital relations when acceptable to God were always under the strictest law, and they are no less rigid and circumspect at the present, and any departure from those laws will incur the displeasure of the Almighty, and all lasciviousness, adultery, and corruption, will be visited by the withdrawal of the Spirit of God, and the wrath of the Almighty; and that word has not been revoked that says, "whoremongers and adulterers God will judge." Don't be deceived, therefore, by any false pretences, but preserve your bodies and spirits pure; let things alone that you do not understand, and go to Zion, where you will learn the law of the Lord in regard to these matters.

In regard to your religious duties they are just the same here as they were in any other place, and you require as much prayer, as much faith, as much patience and long suffering, and as much dilligence as ever: there is no relaxation of duty in His Kingdom, we have not learned how, and cannot serve two masters; we must "either serve God or Mammon;" neither is there any standing still in the Kingdom of God. Furthermore it is as necessary that we should be under the direction of the Priesthood as ever; for that is God's authority or medium of communication to men on earth, and as Jesus said, "He that receiveth you receiveth me, and receiveth him that sent me, and he that rejecteth you rejecteth me, and rejecteth him that sent me;" so is it now, and so it always was when there was a Priesthood on the earth, and so it always will be, this is an eternal principle, and as the principle is living and abiding, seek for the words of life, as they emanate from his servants, that you may be fed and enriched on the principles of eternal truth, and live "by every word that proceedeth from the mouth of God." Seek to fulfill and magnify every duty and calling that may be placed upon you wherever your lot may be cast, "that you may be the sons of God without rebuke, in the midst of a crooked and perverse generation." Do this and keep your bodies and spirits pure, and magnify your calling and you will still be enabled to sing—

"O, its good to be a Saint, O, its good to be a Saint,
It is good to be a Saint of Latter Days."

Your peace will flow as a river, and your righteousness as the waves of the sea. Clouds may gather around and darkness may envelop you for a while, you may pass through scenes of affliction as all servants of God have done; but you will come off victorious, your way shall be made plain before you, you shall go to the land of Zion and rejoice among his people, your "path shall be like that of the just which shineth brighter and brighter, until the perfect day." You shall know how to save yourselves and families, progenitors and posterity in the Kingdom of God, and when you have finished your work on the earth, be crowned with glory, honor, power, might, majesty and dominions in the eternal world.

Our Visit to Connecticut and Haverstraw

THROUGH the multiplicity of business in the office, arising from the large emigration that has passed through to Utah this season, we have been prevented from visiting the Churches under our watchcare as much as we could have desired. That business being over for the present season, and being favored with the company of our worthy and esteemed colleague, Col. G. A. Smith, we concluded to visit as many of the Churches as possible before the summer was ended. The Friday following our return from Toms River we left for Connecticut, accompanied by the Colonel and Elder E. R. Young of Westport. In the evening, we arrived at Elder Young's, and were kindly received by his interesting family. The following day Bro. Young took us over his cotton factory and gave us considerable insight to all the changing scenes through which the "raw" passes till it comes out in fabrics. Our host being of the Whig stamp, confirmed the cry of many other manufacturers for a protective duty, as the great cotton lords of England had too many advantages over the American manufacturer.

On Sunday morning Elder Young drove us in his carriage, with his family, to Mr. Price's, about two miles and a half from Norwalk, where we were agreeably and hospitably entertained. We attended a "wood's meeting" in the afternoon, where we found a very respectable audience awaiting our arrival in a very pleasant grove; the meeting throughout was very agreeable and we trust profitable. In the evening, according to the previous arrangements of our friends, we addressed a congregation in the court house at Norwalk. Some respectable persons conducted themselves in a very becoming manner, and were quite attentive while we spoke, but there was a good sprinkling of "Border Ruffians," whom we think beyond the necessity of taking lessons in Kansas, and over whom the more sober had not sufficient moral energy and influence to control, which forced the conviction upon our minds that rowdyism prevailed in other places besides Washington, California and Kansas. If what we have heard and read of the "land of steady habits" can be relied on, the conduct of the company we saw forms a sad contrast to that of their puritanic fathers and seems to justify the almost established maxim that every generation is worse than its predecessor. The Saints with whom we had direct intercourse manifested a good spirit, were rejoicing in the faith, and desirous of progressing in the Kingdom of God.

On Monday morning Mr. Young drove us to Bridgeport. We passed through a very pretty country, and saw many old continental farm houses that reminded us of olden times, whilst here and there the scenery was relieved by buildings of a more modern style, and holding greater pretensions to architectural beauty. The great variety of trees dressed in their rich autumnal foliage, rendered the whole scene beautifully graphic and picturesque. We passed over the Piquot Swamp, and had pointed out to us the place where the celebrated King Phillip, after eluding the pursuit of his enemies for some time, was killed. We could not but ejaculate: There fell a hero, a patriot to his country, and a true friend to his nation, who, had he lived in other days, and figured in other scenes, would have been immortalized as a great general, and a successful warrior; he has, though an Indian, left a name and a fame that never can be obliterated. We say peace to his ashes; for he stood nobly in the defence of his country and friends. In passing through Fairfield, and viewing the beautiful habitations and scenery surrounding it, we could not but be reminded of the great change that had taken place since it was burned in the year 1779, by the ferocious and relentless British troops under Tyron.

The entrance to Bridgeport is certainly picturesque and beautiful abounding in splendid villas and magnificent mansions. The genius of Barnum is evidently manifested here in drawing around him so much wealth, taste, elegance and beauty. Every variety of architectural design is introduced, from the ancient Gothic and the classic Grecian down to the most modern chaste, and beautiful improvements of the present day. Bridgeport may emphatically be called the city of palaces. Iranistan, the seat of the celebrated Mr. P. T. Barnum, is certainly a magnificent structure, said to be a *fac similie* of a Pavilion erected by George IV, at Brighton, England, and the only specimen of Oriental architecture in England or America. It certainly is a magnificent structure so far as we could see it; but being under the lock and key of the Sheriff we could not examine the grounds, summer houses, water works and other outbuildings; our memory may be at fault, but we think we were informed that Mr. Barnum used a steam engine of twenty-four horse power to elevate the water for his own purposes. Here likewise dwells in a beautiful mansion, the celebrated Gen. Tom Thumb. In viewing the magnificence of the building and scenery around, we could not but reflect upon the go-a-head-i-tiveness of Young America. Here we find an American showman vieing with an English king and copying his richest architectural designs, and an exhibited "pigmy prodigy" living in a mansion that would outvie those of some European Princes. In regard to Mr. Barnum's private character, we find that he stands A No. 1 in Bridgeport, where he is best known, which certainly speaks well for him as a man. Our host and other parties confirmed Mr. Barnum's report, that his failure was owing to his good nature and the rascality of other men. That he did not pretend to that high standard of morals that some did and was a showman; but that he was strictly honest and in his late failure he had secured against loss every person to whom he was personally indebted, and furthermore he had offered $100,000 to be free from the responsibilities fraudulently imposed upon him by others.

We returned to our friend's house very much gratified with our visit. Next morning we took the rail for Gotham.

ON Saturday last in company with Col. G. A. Smith, and Judge Appleby we concluded to make another short visit into the country to see our friends, and inhale the pure air, and invigorating breeze, up the Hudson. We left the city about half past three o'clock P.M. by the steamer Isaac P. Smith. We had a pleasant trip and enjoyed the view of the delightful scenery on both sides of the river. We arrived at the Haverstraw pier about sundown, and found Bros. Henry Druce, and G. H. Taylor, at the steambost landing, with a carriage to convey us to their residences, after a short pleasant ride we arrived at Bro. John Druce's, where we were kindly received; supper was soon prepared, of which we heartily partook, and passed a pleasant evening. Next morning we attended the meeting of the Saints, addressed them, partook of the Sacrament, confirmed two persons who had been baptized, and blessed one child. We had a good time, enjoyed the spirit of God, and rejoiced with our brethren and sisters in the truth and blessing of the Gospel. In the afternoon, in company with the brethren and sisters we took a pleasant walk to a mount near by, from the summit of which we had a splendid view of the beautiful and enchanting surrounding scenery up and down the Hudson, as far as the eye could reach. While on the mount we enjoyed ourselves much, and partook of fine plums, apples, cakes, and elderberry wine, that the brethren had conveyed thither for our comfort. After enjoying the scenery, to our heart's satisfaction, we retraced our steps, and passed a very pleasant evening, teaching the Saints their duties, and joined a couple in the holy bonds of wedlock.

We tarried with them until Tuesday morning, and returned well pleased with our visit, and with the Saints there, who treated us with every possible kindness and attention, administering to our wants and necessities, for which we feel grateful, and say, may God bless the Saints at Haverstraw, and in the name of the Lord they shall be blessed if they continue in their good works. The Saints there are under the presidency of Elder John Druce, a good and faithful man—formerly of Manchester, England—they pay their tithing, and contribute to other church funds regularly. Their hearts are always open to assist in rolling on the work of God.

On Sunday we purpose being with the Saints in Philadelphia.

Utah.

AT the moment of going to press, and after the printer has in his most polite and most agreeable style informed us that he has already too much copy, we find the *Deseret News* of July 2, 9, 16, 23 and 30 lying on our table, teeming with big accounts of the preparations for the celebration of the 4th and 24th of July, and the still bigger accounts of the glorious celebrations, after they had transpired. We are forced to confine ourselves now to a few words. Let these be, then: Deseret is, what the nations will yet acknowledge her, the blessed of the Lord. Long life to her valiant, patriotic sons and virtuous daughters.

Voyage of the Missionaries by the New World.

Elder James Beck has forwarded us, from Wolverton, England, Aug. 8th, a very interesting account of his voyage in the *New World*, with the other missionaries, from this port to Liverpool. He says:

"We have been thirty-three days on board from New York to Liverpool. Twenty-eight days, I may say, at sea, and the remainder lying in the rivers before we started and landed. We all enjoyed the trip across the Atlantic first-rate—had no sea sickness of any consequence, save Bro. Doremus who was considerably sick all the way. We were united and strong in the faith of Israel's God. We met together, morning and evening, for singing and prayer, and truly the Lord heard and answered our prayers and the spirit of our missions rested upon us and we have been blessed."

Bro. Beck gives us an account of the kindly reception he and the brethren received from Prest. Pratt and the brethren at Liverpool together with notice of his appointment published elsewhere. We shall ever be glad to hear from our brethren in their fields of labor.

England.

As many of the Saints in this country enjoyed opportunities of making the acquaintance of the last company of missionaries from Utah *en route* for England, and have a warm interest in the land of their fathers, we publish the following order of appointments.

President Orson Pratt is assisted in the Presidency of the Church in Great Britain and adjacent countries by President Ezra T. Benson, one of the Twelve Apostles, and Eld. James A. Little, who has been intimately associated with President F. D. Richards in the office at Liverpool during his late Presidency. President Benson is likely to devote a goodly share of his labors in visiting the Churches, and Elder Little will labor in the editorial department of the *Star*. We extract the following from the *Star*, Aug. 16:

Elder Phineas H. Young is appointed to travel among the Saints in Great Britain, to preach the Gospel and instruct the people of God, according to the written word of God, and as he shall be moved upon by the Holy Ghost, and to act under the counsel and direction of the respective Pastors and Presidents of the several Conferences which he may, in the providence of God, be permitted to visit; and we humbly invoke the blessings of our Heavenly Father upon his ministry, that the same may be crowned with abundant success.

Elders Truman O. Angell and John Kay are appointed to travel in all places and countries, within the jurisdiction of our Presidency, which they may feel disposed to visit, and, in all places, to preach the Gospel and comfort the Saints, as they may be led by the Holy Spirit, and as circumstances shall admit; and, while tarrying in any Conference or mission, they are to be under the counsel and direction of the President of such Conference or Mission. We humbly trust that their testimony and wise counsels may prove a lasting blessing to thousands in their extended field of labor; and may their hearts be filled with the wisdom of God, to search out hidden knowledge for the benefit of the present and future generations of Zion.

Elder James Marsden is appointed President of the Liverpool Conference.

Elder William Miller is appointed to labor under the direction of Pastor William S. Muir, of the Birmingham Pastorate.

Elder Lorenzo H. Hatch is appointed to labor under the direction of Pastor William C. Young, of the Sheffield Pastorate.

Elder Amos M. Musser lately from the East Indies is appointed to labor under the direction of Pastor Henry Lunt, of the Newcastle-on-Tyne Pastorate.

Millennial Star, Aug. 23:

APPOINTMENTS.—Elders James Beck, James Ure, and William Pace, are appointed to labor in Scotland, under the direction of Pastor James P. Park.

Elder Peter Robison is appointed to labor in the Sheffield Pastorate, under the direction of Elder William G. Young.

Elders Elijah E. Holden and Thomas R. King are appointed to labor in the London Pastorate, under the direction of Elder James D. Ross.

Elder Isaac Higbee is appointed to labor in the Nottinghamshire Pastorate, under the direction of Elder James Carrigan.

Elders Miles Romney and James Taylor are appointed to labor in the Manchester Pastorate, under the direction of Elder Charles R. Dana.

Elder Thomas Binden is appointed to labor in the Birmingham Pastorate, under the direction of Elder W. S. Muir.

Elder Henry I. Doremus is appointed to labor in the Cheltenham Pastorate, under the direction of Elder David B. Dille.

Elder Jesse Hobson is appointed to labor in the Bedfordshire Pastorate, under the direction of Elder James Lavender.

Elder Almeria Grow is appointed to labor in Ireland, under the direction of Elder John Scott.

By the *Star*, August 30th, we learn that President Pratt has commenced to issue a new series of tracts on the First Principles of the Gospel. The two first numbers—"The True Faith" and "True Repentance"—are already in circulation. Elder P. expects to issue a number every two weeks till the series is completed. We look forward to a great increase to the work of the Lord in the British Isles and adjacent countries. May the Almighty bless Presidents Pratt, Benson, and Little, and the mighty host of Elders under their presidency.

Central and Southern Utah.

BY letter from Elder Lucius N. Scovil, Provo City, July 1st, we learn that the crops are favorable there and the inhabitants had began harvesting. He adds:

"It is a general time of health in this City. Provo is certainly on the increase in good works. Prest. Snow is gaining influence over the people, and things move off more as they ought than I have ever seen them before. His council (the circle) meets regular and a first rate spirit prevails in every bosom: they have taken measures to supply the wants of the needy. All is peace with the Indians, Tintic sent word to Geo. W. Armstrong a few days since, that he wanted to come in and get fish and make a treaty.

Elder James Lewis writes from Parowan, July 8th.

"Presuming you would like to hear from this part of the country I will send you a few items. The people of Iron county are progressing as usual, and cheerful and happy; our crops never looked better excepting potatoes which suffered from worms. The improvements will be considerable, many good buildings will be erected here this season. The water failed considerable at Cedar, but they will be benefitted by the rains. We celebrated the 4th July in our usual style and with our enjoyment the heavens gave us rain plentifully and we truly had a time of rejoicing. The Saints are enjoying the good Spirit and all goes well. The Iron Works have discontinued operations till after harvest."

The Herald Approaching Zero.

IN Monday's issue, the Herald comes out with a short, cold, lifeless article, headed "Want of Stamina in the Republican party." The triumph of the Senate on Saturday is the circumstance which called forth the following *friendly* remarks:

"From Speaker Banks down to the latest converts to Republicanism, they all lack courage and self-confidence. They can talk and jabber and write by the hour or the day or the week; but when it comes to action, they are weak in the knees, and a very slight contest wears them out. The least clamor scares them out of their senses, and they are ready to retreat, and wheel about and beg to be forgiven. * * We have watched the course of these republicans for some time, and all along we have seen symptoms that they were as a body deficient in courage; hence we have inferred that when the final tussle did come between themselves and their opponents, they would, unless they altered their character materially, inevitably go to the wall. Saturday's debate abundantly confirms our impression."

Instead of holding on, showing good pluck, and obtaining the certain success before them, he says:

"Instead of this, they have given way at the first onset, and by thus suffering a defeat have without question injured their prospects of success in the greater contest that is at hand.

"We have a misgiving that many of the men who flourish as republican leaders are not fitted for the stormy life of politics. They are essayists, philosophers and literary men; afraid of strife, and easily frightened. If these are to be the leaders of the party throughout, all ideas of success may be abandoned. Hitherto, the universal popular revulsion against the imbecile and demoralized regime of which Franklin Pierce is the last expression, has given to the republicans a strength which has surprised no one more than themselves; but they will never be able to retain or make use of this strength unless they find more courage than they have hitherto shown. It will be as easy to ruin as it was to raise them."

Spirits from the Vasty Deep.

THE Herald of yesterday contains the following astounding information:

"The venerable Judge Kent, known throughout the legal world by his commentaries on the Constitution, and as one of the greatest constitutional lawyers in the Union, goes heartily for Fremont. He presided at a recent meeting at Fishkill Landing, New York. Is the Judge a disunion sectionalist?"

No. He is too *grave* a man for that. This venerable Judge having been in his grave about ten years, it was a little too bad to call him forth and compel him to preside over a disunion Black "Republican" meeting. Had Fremont vs. The People been brought before him while living, he would have decided for the defendants very quickly. These sectionalists, unable to draw in to their support the quick, resort to the dead to fill up their ranks. Dead men's bones will be plenty the day after the election.—[Daily News, Aug. 26.

A JUROR and a joking lawyer were conversing about the doctrine of transmigration of souls of men into animals. "Now," said the Judge, "suppose you and I were turned into a horse or an ass, which one would you prefer to be?" "The ass, to be sure," replied the lawyer. "Why?" asked the Judge. "Because," was the reply, "I have heard of an ass being Judge, but a horse, never."

DOMESTIC SUMMARY.

About 1 o'clock on Saturday morning, August 30th, a fire was discovered in a cooper's shop in Forty-third street, in this city, which, before any aid could be brought, spread to the Latting Observatory and Forty-second street on one side, and to Forty-fourth street on the other, totally consuming the Observatory building and thirteen other buildings in the neighborhood. The Crystal Palace was on fire in three different places, as were other buildings in the vicinity, but owing to the exertions of the police and firemen they were saved from destruction.

The wind blew strong toward the Battery, and the flakes of fire from the tall Observatory were scattered southward in all directions, making light the whole upper part of the city. Large flakes of fire fell on Fifth avenue, as far down as Thirtieth street, and on Thirty-eighth street the roof of a wooden house on the Waddell property was burned by them.

The Observatory was about 300 feet in height, base 75x35, and 35 feet across the top, overlooking the whole city and surrounding country. It was built at a cost, including the apparatus, of $180,000. The loss above the insurance will probably be about $80,000. The fire, as it crept along toward the top of this tower, and finally reached that giddy height, made a most grand and magnificent appearance. The city was lighted from what appeared a solid column of living fire reaching almost to the very clouds.

The sub-National Kansas Committee had a conference with the President on Saturday, and report that he justified his general policy, expressing his belief that if the inhabitants of Kansas had been more anxious for peace and less anxious about their institutions, there would have been no trouble. He pledged himself that the invasions of the Territory should be prevented, come from whatever quarter they might; declared that actual settlers should have a fair election, though it should require the entire force of the Government to secure it.

On Wednesday of last week, a melancholy accident occurred at Bellport, L. I., by which six lives were lost. A small party of thirteen persons were sailing about a quarter of a mile from the shore and opposite the village of Bellport, when, by some mismanagement in tacking, the boat was upset. A large number of persons on shore witnessed the sad affair, but could render no assistance. The greater portion clung to the bottom of the boat and sails for some time, but it was half an hour before assistance could be rendered, and by that time, six out of thirteen were drowned. A Mr. Harriot was supporting his daughter in his arms from a watery grave, but in his effort to save his wife, he had to lose his daughter.

Through the exertions of George Ebbett, a boy about eleven years old, the lives of two of their party were saved. They had, it appears loosed their hold of the boat, and were about sinking, when young Ebbett left his place of safety, and swimming off to them, assisted them in regaining the boat.

On Thursday the Dudley Astronomical observatory at Albany was inaugurated. There were from four to five thousand persons present. A great portion of whom were members of the scientific Congress and the learned and curious drawn to Albany during its sittings. The Hon. Edward Everett delivered the inauguratory oration—subject, the Uses of Astronomy; an oration worthy of Everett.

The *Illinois* arrived on Friday evening with the California mails, bringing the particulars of two more executions. On our front page will be found the scene at the gallows which, is we should think, and hope, unique. The legal authorities held a Coroner's inquest, not *over* the bodies as they were in the keeping of the Vigilants but *upon* the bodies of Brace and Hetherington and did their best to find out who did officiate, but Knownothingism was the order of the day on every thing that might criminate.

FOREIGN SUMMARY.

Valparaiso was visited in July by a destructive storm. As the barometer indicated the approach of the storm, the shipping had time to prepare, and thereby avoided severe disasters. The damages throughout the Republic are estimated at $500,000.

The cholera has been severe in Costa Rica. The *El Nicaraguense* of Aug. 9th, says: "The town of Guanacaste is reduced in population fully one-third. The cholera and dysentery have swept the people away by scores. The best idea that can be given of its prostration is the fact that while the epidemic raged most powerfully, Gen. Canas himself engaged in digging graves and his adjutant acted as cartman."

The Honolulu *Advertiser* of July 2d has the following items: "His Majesty of Hawaii, King Kamehameha, the fourth of that name, was married, at Honolulu, on the 19th June, to Miss Emma Rooke, daughter of Dr. T. C. B. Rooke. The ceremony was performed according to the ritual of the Church of England, in the Stone church. Some three thousand persons were present on the occasion. A salute of artillery was fired on the event. In the evening there was a grand ball at the palace. The King is 22 years old; the Queen, 20."

"The old goddess Pele, who rules among the craters of Hawaii, is becoming again quite restless. On the night of the 8th of June, a severe shock of an earthquake was felt at Kaeaikaa, which cracked stone walls and roused everybody from bed."

RUSSIA.—The Emperor was to leave St. Petersburg for Moscow, on the 25th ult. On the 29th, he was to make his solemn entry into the ancient city and take up his residence in the Palace of Petrowski. The coronation ceremony for which great preparations have been made, takes place on the 7th inst. On the 11th, the Emperor leaves for St. Petersburg, for the purpose of being present at his own *fete*, on St. Alexander's day.

Sir Charles Napier, the conqueror that-was-to-be of Cronstadt, has been on a visit to the Imperial city and renowned fortress. He was kindly received by the Emperor and the Grand Duke Constantine. Report says, that they tried some cutting jokes on old Charley, but he gave as good as he received.

After showing the old tar the entire strength of Cronstadt, the Duke asked him, in a chuckling sort of manner, "Well Admiral, and why didn't you come in?" Sir Charles replied, "Pray, why didn't your Imperial Highness come out?" The old man hastened back to England, and immediately communicated to the journals how terribly great was Cronstadt.

The Representatives of France and England have both arrived at St. Petersburg: the former—Count de Mormy cuts a big figure and spares no expense in impressing the Russians with great ideas of *la grande nation*.

The ceremony of the coronation and its adjuncts will, apparently throw into the shade every former proceeding of a similar kind in Russia or elsewhere. The magnificence of the preparations are something fabulous. There will be present no fewer than ten European princes, besides representatives of Powers and Principalities unnumbered.

The Russians have sent in a claim of 400,000 franks for damage done to the Russian palace at Constantinople, from its having been converted into a French hospital.

A quantity of treasure, valued at $150,000, was buried by the Russians in the church of Sebastopol, and they have just dug it up, in safety, although the French slept in the edifice for some considerable time.

FRANCE.—On the occasion of his *fete*, on the 15th ult., the Emperor Napoleon remitted the remainder of their sentences to 274 soldiers undergoing punishment, and 310 other cases reduced the period of imprisonment. The Imperial clemency was also extended to 492 civilians—240 being pardoned and the remainder having their sentences commuted or reduced. To this announcement the *Moniteur* adds "the gracious decisions prompted by the Keeper of the Seals on the occasion of the delivery of the Empress, the baptism of the Imperial Prince, and the *fete* of the Emperor, will have extended to 2300 persons."

The Emperor of the French received in a private audience the same day Baron de Brunow, Envoy Extraordinary of the Emperor of Russia, who, on the part of his Sovereign, presented to his Majesty the Collar and the Order of St. Andrew. Prince Gortschakoff, Commander-in-Chief of the Russian armies, and Captain Lisianski, Aide-de-Camp of the Grand Duke Constantine, were also presented to his Majesty.

ENGLAND.—At a Privy Council held at Osborne, Aug. 21st, the Imperial Parliament was ordered to be further prorogued from the 7th of October to the 13th of November.

Dover and Brighton were visited by a terrible gale on the 20th. At Dover the wind blew with such fury that it was almost impossible to stand up against it. The spray dashed with great violence against the hotels on the seaside, almost covering them entirely. No particular damage was done save in the destruction of the small boats of poor fishermen and the battering in of a part of the railway depot. At Brighton the gale was more destructive to the small shipping, and eight persons were drowned. The accounts of the disasters and the narrow escape of numerous persons from a watery grave are truly affecting. All along the sea coast the gale was very destructive.

A serious accident occurred at the bleach and dye work, Hampson Mills, near Bury, by the explosion of a steam boiler. Upwards of twenty persons were scalded and injured in various ways, and nine persons killed at the explosion. There were nearly 200 workpeople connected with the establishment, but the explosion having taken place early in the morning, the full complement of hands had not, fortunately, arrived, or the damage to human life must have been much greater.

Murders and executions are becoming more frequent in England of late.

The Queen Dowager of Oude arrived at Southampton on the 20th, by the *Indus*. She is accompanied by the brother and son of the ex-King with one hundred and sixty followers. The Queen Dowager is a good looking woman of dark complexion, fifty-five years of age, and very intelligent. She is very sanguine as to the success of her mission to England for the restoration of her son to the throne of Oude. She has £60,000 for current expenses, and lost Jewelry on her voyage worth £50,000. Some portion of it was intended for presents for the Queen of England. The brother of the ex-King is a fine tall man, and is a general in the Oude army. The son of the ex-King is a very handsome youth. They dress in the most magnificent style, their head dresses being covered with diamonds and emeralds. Many of the followers are small, poor looking men, and exceedingly dark. They are shoemakers, tailors, cooks, and of other trades. They worked all day long on board. The cooking apparently never ceased. The Queen of Oude and suite occupied the whole of the fore part of the ship, where a cooking galley was fitted up. The party lived upon rice, curry, sheep and lambs between Alexandria and Southampton. The dishes were usually served up of curries and pillaus. The Queen of Oude occasionally sent into the saloon for the English passengers a curry of pillau, and such dishes were found to be delicious. A eunuch is with the party; he is an extraordinary personage. He has long hair, and a feminine bust and voice. There are six maids of honor in attendance on the Queen every day. A screen was erected on deck, the enclosed part was carpeted, and the Queen and ladies were escorted up behind the screen, and guarded by the eunuch, who behaved with remarkable severity in keeping all persons from gazing on the ladies. He is a general of infantry in the Oude army. Five houses in Regent's park, London, have been taken for the Queen Dowager. One of the party—a moonshee or writer—died on the voyage. He lived for a long time entirely upon opium. It is believed that the box of jewelry which has been said to be lost was

THE MORMON.

stolen. The ex-King of Oude is expected to leave Calcutta shortly for England, with 150 followers. The treasures which the Queen has bought consist chiefly of the most costly Cashmere shawls and jewelry.

Correspondence of Joel M. Berry.

CINCINNATI, Aug. 27, 1856.

PRESIDENT JOHN TAYLOR:—DEAR BROTHER,—Having a desire that you should know there is such a man living, I embrace the present opportunity of introducing myself to you, and in so doing, will give you a short account of my past life.

I was born in Belmond Co., State of Ohio, in 1832, and spent the most part of my life, till within a few years, in farming occupations. In the spring of 1854 I was taken very ill, with what is called the gold fever; accordingly I started for some of the medicine suited to my case, and on reaching Fort Leavenworth, I found Lieut. Col. Steptoe there, about ready to start (as he said), for California. Requiring a few more teamsters, I engaged with him for the trip. All went on first rate until we arrived at Salt Lake, when we received orders to halt for the winter. Being disappointed in not going straight through, I told him that if he had no objections I would be glad to withdraw my engagement, to which he willingly consented. Not being able to see my way through that fall, I had to content myself for the winter, during which time I began to investigate Mormonism.

Getting a good start, and keeping it, I soon became satisfied of the truth of the work, and on the 3d of March I was baptized, and confirmed a member of the Church of Jesus Christ, of Latter day Saints.

From that time until the 6th of April, 1856, I labored in and for said Church in the Valley. I was called upon to take a mission to my native State; and on the 21st of April took up my line of march, walked across the plains, arrived in St. Louis on the 23d of July, where I met with Bro. E. Snow, who gave me instructions respecting my mission, and on the 30th of July I found myself in Cincinnati. After resting a few days I proceeded to my labors. There are about 150 Saints in this place. Since I have been here I have baptized six, and there is a good prospect for more soon. A good spirit prevails here amongst the Saints.

On the 18th of this month I went out in Delaware county, where I have been successful in baptizing ten persons at one place, and organizing a branch of thirteen members. I have ordained several brethren, and set them to labor in the vineyard. I believe much good can be done in that place and the surrounding country. The house where I preach is crowded full every time; so you see my gold hunt has turned out something like to Peter and Andrew's fishing. I want to bear my testimony to the world, that I know that this is the Church of Jesus Christ of Latter day Saints, that Joseph Smith was a prophet of God, and that Brigham Young is his successor. I also believe in the apostles of the last days, and that the work will prevail, because it is true, and I am determined by the help of God, to do all I can in its behalf. I am ready and willing to assist in anything that I can do: praying the blessings of Heaven to attend you in the name of Jesus Christ. Amen.

I remain your brother in the New and everlasting Covenant, JOEL M. BERRY.

Letter from a Pacific Missionary.

HONOLULU, Oahu, Hawaiian Islands, May 2, 1856.

ELDER JOHN TAYLOR—*Dear Bro:* Knowing that you are desirous of obtaining correct information of the state of the work in different countries, I forward you a copy of the minutes of our last General Conference, by which you will learn something of our situation upon the Sandwich Islands.

The work continues to prosper amidst all difficulties, the Saints are being more firmly established in the faith, and are realizing more fully, than they did at first, the great difference between the Gospel of Christ as taught by our Elders, and the gospels taught by the other missionaries.

We had an excellent conference, all was peace and union. The Elders seemed to enjoy a rich abundance of the spirit of their mission, and separated with strong faith, nerved and invigorated by the spirit of the Lord. Their voices may now be heard from the volcanoes of Hawaii to the shores of Niihau sounding the testimony of the gospel in its fullness as revealed to Joseph Suith the great Prophet of the last dispensation.

Oh! Bro. Taylor, it would do you good, if you could only hear the Sons of the Martyrs and Fathers of the Church who are now on this mission, raising their voices in this strange language in defence of those same principles for which their Fathers have died, and who, although young and inexperienced when they left their mountain home, are now, valiant champions of the truths of the everlasting gospel.

I have been again appointed to Oahu: I shall reside mostly in Honolulu as my engagements will be partially of a secular nature, beside preaching to foreigners in the English language, for which there seems an opening. I continue to enjoy good health as a general thing, and feel greatly blessed in my mission.

Please remember me to Elders Felt and Robbins, and receive for yourself an assurance of my continued love and respect, and believe me as ever, your Brother, JOHN T. CAINE.

P. S. THE MORMON is a welcome visitor to our shores. Please continue my subscription for another year, the means will be forthcoming soon. J. T. C.

[We have received the interesting minutes of the Conference referred to in the above letter, and feel truly grateful to the Lord for the abundant success with which He has crowned the labors of His servants in the Pacific Islands and rejoice in the faithfulness of the Elders who have been sent to labor there.—ED. MORMON.]

FOR THE MORMON.

Purity of Heart.

BY ALEXANDER OTT.

What is nobler, what is more beautiful and consonant to the doctrines of Christ, than to remain pure, unspotted before God and man, proving thereby that we have paid the greatest attention to the practical requisitions of a true religious philosophy? Whether being subject to the painful vicissitudes and oscillations of our political, social, and domestic life; whether sitting on the downy couch of a gorgeous palace, surrounded by all the luxuries wealth can command; or whether, as champions of injured innocence, in a gloomy dungeon, with irons clanking round our legs, in the midst of the most degraded wretches, where only the sounds of infamy grate harshly on the ear; always let us be pure in heart, a pattern to our fellow-beings, and then we will realize those harmonious and beneficent effects emanating from that divine principle; to us the memory of the past will be a ray of light, illuminating the inmost chambers of our souls, and filling them with joy and satisfaction. Our life is a reality, not a dream; it is a series of interesting and useful ramblings through a labyrinth of trials and difficulties; it is an ordeal to see whether we are able to withstand the siren attractions and temptation of the world; it is a precurse to higher and nobler fields of intelligence. We are anxious to occupy a prominent position in society by which we can earn fame, estimation and respectability, but beware, oh beware, not to overrun our race and gain the glittering baubles of vanity and ambition on the grave of ruined virtue. That enchanting idol of fortune, gold, power, at the shrine of which the prince and the peasant are bowing their knees, never brings real happiness, when got illegitimately. After a brief season of bewildering enthusiasm, the spell is broken, and the value of the tempting brass is discovered. Let us then not follow those false lights of worldly splendor; they will, like an *ignis fatuus*, lead us from the right path, till we are lost in the abyss of destruction.

The assurance of being pure in heart, of having done every thing that is compatible with religion and morality, is something that will buoy us up in the midst of the greatest trials, our souls will be serene and calm, and our exit from this sphere of action will be a glorious one. Let us be pure and virtuous, and we are sure to meet the approbation of the better part of society, we will be esteemed and respected on account of our private virtues, however opposed the world may be to our religious views.

We realize by a purity of the mind, blessings to which all the treasures of the earth sink into utter insignificance. Who would exchange the serenity of a pure heart for the agonies of a depraved mind? Who would exchange a happy life in a cottage to a miserable existence in a palace? Echo answers who?

In order to understand better the necessity of cultivating a purity of the mind, we will contrast the movements and results of a pure heart with those of an impure one.

The man who has from his childhood endeavored to remain unspotted, to keep in the path of virtue, will generally appear satisfied and content. His eyes beaming with happiness, he will be well in mind. After the discharge of his every-day duties, he will at home in the midst of his family circle feel at ease and comfortable, no fear nor anxiety will brood over his mind; knowing that he has done his duty, and acknowledging the hand of God in all things, his mind will be settled and prepared to meet every event with the devotion and resignation of a true Christian. He will be the sun or the circle of domestic happiness, the rays of which will make every member of his family light up with satisfaction, contentment, and with a firm determination to follow the pathway of their father. Strife, animosity, and every kind of ill-feeling will have shrunk unnoticed away like the degraded pariah from the midst of a brilliant assembly of Nobles, and only affection, truth, piety, charity and every other emanation of divine principles will spring up in such a family compact, like from a well of living waters, filling the mind with the beautiful and the good, surrounding their humble cottage with a halo of loveliness, encircling their enjoyments with purity and filling thus their souls with unutterable joy and unalloyed happiness. When having retired with his family to rest, no dismal memories, no twinges of conscience will dispel the sweet slumber from his eyes; no frightful dreams, the results of evil thoughts and actions, will haunt his peaceful sleep; in serenity and peace he will enjoy his rest, while angels are watching at his couch and keeping every danger off. Next morning, when the warbling of birds and the humming of bees show that all nature has awakened from its nocturnal rest, the man pure in heart will rise from his bed and join the feathery choir of the air, in singing praise to God for his protecting care during the preceding night. And then, full of life and vigor, he will resume his usual avocation. Thus his life is gliding smoothly and quietly down the stream of time, till the spirit is released out of his earthly prison, and soars into fields of higher intelligence.

The man, however, who has sacrificed all his better feelings, in order to occupy, in his mad career of ambition and power, a place in the temple of fame; who has drunk deeply out of the cup of sins for the purpose of lulling his conscience to sleep, and who has taken possession of the nature of a Satyr, is miserable and wretched. He has to surround himself with hired menials, the companions in his shameful revelries, the partakers of his unprincipled, licentious pleasures. He dares not to be alone, for his better self that lies hushed up in slumber, might arise with fearful reproaches, and therefore he tries to suffocate the voice of reason, religion and morality for ever. Ah, short-sighted wretch! it is only for a time that thou succeedest in suppressing every feeling of rectitude and purity. But the hour comes when the film drops from his eyes, his conscience is awake. Even the mind of the most degraded has a green spot, that, like a little oasis in the desert, is capable of retaining and bringing forth some good. Feelings that have been suppressed for many years bubble up suddenly as it were from the deep, secret well of the inner-man; those feelings become thoughts; the brain being in a fevered whirl, those thoughts assume vivid forms; yes, those persons whom he has ruined seem to rise like avenging furies from out of their graves, out of the womb of oblivion; the unhappy man becomes subject to the greatest terror; wringing his hands, he cries, Do the dead rise out of their sepulchres, do they speak? yes, the dead speak often with a more expressive eloquence than the living; thus a picture of perfect misery, he sees the yawning gulf of destruction, and tries to atone for his former sins. The agony of his soul causes him to fall on his knees and invoke the mercy of Him whom he had so long forgotten. He exclaims with the despair of a drowning man, who tries to save himself by grasping a floating stalk of straw, "Give me back my innocence, restore the purity of my mind; I am willing to part with all the wealth I possess, and to undergo every punishment Thou thinkest proper; but let me once more realize the happiness of guiltless childhood, enable me to look with new hope in the future and with satisfaction at the past."

From the above illustration we see the advantages of cultivating a purity of the mind, in order to realize that happiness which the Creator has assigned to every intelligent being. As remarked above, there is no mind so depraved, no heart so adamantine, but what has a sensitive spot, an untouched chord of its better self, that when touched at a right time and by the proper person, may bring back the outcast to the path of virtue; therefore it behoves us to exert ourselves in our intercourse with men to throw a good, salutary influence around us, to try to find the untouched chord of the heart of him who has fallen, and to endeavor to arouse him from his state of degradation. In order to prevent the youthful mind from becoming corrupted by the blasting atmosphere of loose morals, the young should be carefully guarded against every impure principle, and habituated to scan everything either by themselves or with the assistance of wise, experienced mentors, and thus ascertain its true value before admitting it as a truth. The young ought to be early trained to the proper use of their intellect, that they be accustomed to entertain clear and well-defined ideas on every thing coming within the reach of their observation—that they feel the importance of prosecuting truth and purity of mind—that they understand that the light of nature and the dictates of revelation both conspire to prove the eternal destiny of mankind—that both appeal forcibly to our hearts and minds, not to have the folly and infatuation of those who prosecute with the greatest avidity every trivial object, who set the merest trifles in competition with happiness and misery, that is the natural result of a wise or imprudent conduct through the multifarious scenes of this life.

History has recorded the names of those whose impure minds produced by degrees the most baleful, the most pernicious effects, both upon themselves and everyone moving within the sphere of their existence. The characters of such persons as Tiberius, Caligula, Nero, Hamillcar, Epiphanes, Lucrezia Borgia, Tamerlane and others, show that the first impure impulse in actions may often be the connecting link of an endless series of the most revolting crimes; in fact, it may lead to destruction. As the mind, by proper training is capable of improvement and refinement, so also is it liable to a retrogression in morals, through the effects of an impure atmosphere. Individuals having such diabolical passions, often bring the greatest misery upon the human family, till an overruling providence sets restraining bounds to their fiendish actions.

Let us then strictly avoid the indulgence or cultivation of an impurity of the mind, and always remember that when once deviated from the path of virtue, man is often lost in the abyss of destruction.

Scene on Board the Hudson Steamer Isaac Newton.

ON Thursday evening, shortly after the steamer Isaac Newton filled with passengers previous to starting from Albany for New York, some noisy persons took up a position in the saloon on the stateroom deck, and began to talk and discuss, in loud tones, such subjects as spiritualism, the Christian miracles, &c. The most prominent disputants were Mr. Prince, of Flushing, and a talkative Irishman. After a while—the boat still lying at her dock—it was discovered that Governor Reeder, of Kansas, was on board, and the noisy persons aforesaid set up a loud cry for him. He accordingly rose upon a chair, and began to make a speech on the wrongs of Kansas. As he was proceeding, some gentlemen rose and protested against the noise, as they had wives and children, some of them in ill health, in close proximity to this turbulent crowd. A policeman, even, was procured from Albany, and repeated appeals were made to the captain and officers of the vessel by the quiet persons who were inconvenienced by these riotous proceedings. But neither policeman, captain, nor officers made any effective interference, and the Governor held steadily on his way, setting forth the shocking character of the Missourians, the beautiful resignation of the men of Kansas, the heroic fortitude of the free State men, &c., &c. He was frequently interrupted. Mr. Prince assailed him on various occasions, and there was a good deal of Tammany Hall fencing between them. An Irishman, the same who had insisted on talking with Prince, became very violent and abusive. Some Yankees proposed to eject him, but a man, seemingly from Missouri, and with the appearance of a butcher, volunteered to protect him, and for some ten minutes there was a fair prospect of a row. After speaking some thirty minutes Gov. Reeder gave way, and Mr. Prince mounted the chair. Directly he began to speak, Gov. Reeder made a dash at him and for the chair; a scuffle followed, during which both Reeder and Prince were seen together on the chair, and the noise of groans and shouts, hisses, cheers and laughter was infernal. After a time Reeder was knocked off the chair. He then made a charge to fight his antagonist with his fists; but was fortunately arrested in midway. He then withdrew to an other part of the saloon, where he prepared for a second speech. Meanwhile Prince was continuing to lecture amid a chorus of noises that would have waked the dead, while the father of the sick children, and the husbands of one or two ladies in ill health, were going about imploring some one to stop the riot and remove the meeting a little further off. When Reeder's preparations were made, he began to speak again, to ask money for Kansas. The father of the sick children went to him and entreated him to remove to the forward cabin, but he was understood to say that he must have "his contribution," and accordingly spoke for some minutes longer, making his audience roar, and stamp and shout. After him Professor Daniels, of Wisconsin, also made a speech; while the Southerners around were asking the audience if any one would fight them, and the Irishman was shouting hurrah for *Buke* and Breck!—[*N. Y. Herald, August* 30.

Thirty-Fourth Congress.—Extra Session.

SENATE.

WASHINGTON, Aug. 28, 1856.

Mr. Crittenden asked leave to introduce the bill of which he gave notice on Wednesday, to amend the act of 1854, organizing the territories of Nebraska and Kansas. He explained its various provisions and made remarks on the general subject, wipeing down the Kansas agitators.

Mr. Hunter, from the Committee of Conference on the Army bill, reported that they had been unable to agree, and as he saw no prospect of any agreement unless the Senate would consent to admit abnoxious legislation with regard to Kansas, which they would never do, he moved the Senate adhere to its disagreement.

Messrs. Wilson and Crittenden had some warm words about telegraphic dispatches being used in the Senate to create excitement, while instead of coming from Kansas, they were manufactured in Missouri to suit the occasion.

Senators Seward, Cass and others spoke on the Army bill and Kansas as usual.

Mr. Bell, of Tenn., obtained the floor, when the Senate, without any question being taken, adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Clingman called attention to the fact that the Senate had passed a joint resolution relative to the return of the ship Resolute to the British Government, abandoned in the Polar Seas by her crew while in search of Sir John Franklin, and brought to the United States by the whale-ship George Henry. The English papers, he said, were complimenting us on our liberality, and he thought no gentleman would object to passing the resolution.

After some little opposition, the resolution was passed.

Mr. Campbell, of Ohio, from the Commitee of Conference on the disagreeing amendments to the Army bill, said they had met, and after a full and free Conference had come to no conclusion. The trouble, it was well known, grew out of the condition of things with reference to Kansas.

The House adhered to its own amendment proposing to restrict the operations of the army, and providing that no portion of the money to be expended in Kansas shall be employed to enforce the territorial legislature.

After passing some hours in the usual talk, the House adjourned.

SENATE. Aug. 29.

The question was stated to be on the motion of Mr. Hunter, namely—to adhere to the disagreement on the Army bill. Agreed to by yeas 32, nays 4.

Mr. Houston presented a memorial from the Legislature of Texas, on behalf of Judge Terry, who was now held in custody by the San Francisco Vigilance Committee, praying that if the Federal Government in Congress can consistently interfere in his behalf, that it may be done. Mr. H. said that Terry had migrated from Texas, and the folks there sympathised with him in his present position, as he had ever borne a high character as an honorable man, and was an ornament to the community.

Mr. Brown spoke highly of the Judge, which led on to a conversation about the Vigilance Committee, and what the President might do to suppress it.

The Senate then resumed the consideration of Mr. Crittenden's bill to alter and amend the Kansas-Nebraska act.

Mr. Bell, of Tenn., spoke on the general subject of affairs in Kansas, and the various measures which had been brought and failed to accomplish good, and hoped that if the President had not enough of power, to give him enough, and not remain in the present imbecile position. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Barclay moved that the House adjourn on Tuesday next. The motion was negatived by 72 majority.

A message was received from the Senate, stating that they adhere to the disagreement on the amendment to the Army bill.

A motion to adjourn on Monday was then voted down.

Mr. Orr asked leave to introduce the Army bill.

Messrs. Grow and others objected.

Motions were then made to adjourn on Monday and on Tuesday, but were disagreed to by yea and nay votes.

Mr. Haven hoped the House, instead of trifling in this way, would resolve itself into Committee and go to work like men. [Cries of "agreed," and "good."]

Ineffectual motions were again made to adjourn over, but it was finally agreed to adjourn until to-morrow by two majority. Adjourned.

SENATE. Aug. 30.

On motion of Mr. Clay, of Ala., a resolution was adopted requiring the Secretary of the Interior to report next session the amount required to pay the allowances proposed by the House bill, providing for the settlement of the claims of the officers of the Revolutionary army, and of the widows and children of those who died in the service.

Mr. Houston, of Texas, spoke of the present crisis, and was opposed as a member of the American party, to all agitations that would endanger the peace of the country, or threaten the prosperity of the Union.

A message was received from the House, informing the Senate of the passage of the Army bill, which, having been taken up on motion of Mr. Hunter, the Senate struck out the proviso attached to it by yeas 26; nays 7.

The bill was then passed.

A vote of thanks to the President pro tem. was then unanimously adopted, and the usual Committee appointed to wait on the President of the United States, and inform him that Congress was ready to adjourn.

The Committee subsequently reported that the President had no further communication to make, when the Senate adjourned sine die.

HOUSE OF REPRESENTATIVES.

Mr. Campbell, of Ohio, obtained unanimous consent to report, by direction to the Committee of Ways and Means, a bill making appropriations for the army. He said it was the old Army bill with the following proviso: That no part of the military force of the United States, for the support of which appropriations are made by this act, shall be employed in aid of the enforcement of any enactment heretofore passed in the bodies claiming to be the Territorial Legislature of Kansas.

Mr. Campbell demanded the previous question.

Mr. Cobb, of Ga., appealed to Mr. Campbell to allow him to make a motion to strike out the proviso, in order that the sense of the House be taken on that question, and then act on the passage of the bill, whether the motion be successful or not.

Cries of "That's right!" "That's right!"

Mr. Davis, of Md., desired a test vote on a proposition he wished to offer.

Mr. Campbell refused to withdraw his demand for the previous question.

Mr. Stephens, of Ga., after saying that there were gentlemen absent who did not expect that a vote would be taken so soon, moved a call of the House.

Motion agreed to. One hundred and ninety-eight members answered to their names.

The doors were then closed to hear excuses for absentees.

The bill then passed, as originally reported, by a vote of 99 against 79.

On motion of Mr. Benson, of Me., the House took up and passed the Senate joint resolution authorizing the acceptance of gold medals by Surgeons Williams and Harrison, from the Emperor of France; by Lieut. Maury, from Prussia, Holland and Bremen, and by Prof. Bache, from Sweden; also permitting Dr. Kane and the officers connected with him in the Arctic expedition to accept testimonials of respect from the British Government.

A message was then received from the Senate, returning the Army bill, with an amendment striking out the proviso.

The House, under the operation of the previous question, then concurred in the Senate's amendment striking out the proviso, by yeas, 101; nays, 98.

The Senate bill fixing the time for the electioon in Delaware of a Representative to Congress, was passed.

A message was here received from the President that he had signed the Army bill.

Mr. Grow, of Pa., offered a resolution that the President be respectfully requested to direct the District Attorney for the Territory of Kansas to apply to the proper Court for leave to enter a *nolle prosequi* on all the indictments now pending for treason, or any other political offense alleged to have been committed in that Territory.

The question on this resolution was defeated by calling the yeas and nays on a motion to adjourn until the time concurrently fixed for the termination of the session, 3 1-2 o'clock, when the Speaker declared the House adjourned, *sine die*, before the Committee to wait on the President reported.

TELEGRAPHIC.

Destruction of a Town by Fire.

The St. Louis (Mo.) *Republican*, of the 23d inst., says that Griswold City, located on the Missouri river, one hundred miles from St. Louis, was destroyed by fire on the night of the 20th. The fire commenced on Water street and continued its course to Washington street. The City Hotel, owned by John Summers, was consumed. The loss of property is unknown; there was no insurance on any of it. The fire is supposed to have been committed by an incendiary.

Discharge of Artisans from Arsenals.

PITTSBURGH, Aug. 29, 1856.

One hundred and twenty artisans were discharged at the Alleghany Arsenals to-day. There was considerable excitement in Lawrenceville in consequence.

BOSTON, Aug. 30, 1856.

By an order received from Washington, the employees in the United States Arsenal at Watertown were discharged to day from further employment.

Burning of a Steamboat.

PROVIDENCE, Aug. 31, 1856.

The new steamboat "New Clifton," which was intended to run between Bristol and Newport, was found to be on fire on Saturday evening, at Warren. The fire was extinguished with a loss of about two thousand dollars. She belongs to Capt. Albert De Groot, of New York.

Gov. Geary en route for Kansas.

HARRISBURGH, Aug. 29, 1856.

Gov. Geary, who has been here for the past two days, left at noon for Greensburg, Pa., and Kansas direct.

MARRIED.

AT Haverstraw, Rockland county, N. Y., Aug. 31st, by Elder John Taylor, MR. GEORGE HAMILTON TAYLOR and MISS ANGVIS ELMIRA SHEPARD.

Hon. George Smith, Judge Appleby, Elders John and Henry Droce, Elder Hunt, and other friends were present at the ceremony, and passed the evening with the happy young folks. May long life, prosperity and the rich blessing of heaven be their heritage.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Morm.—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, Illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millennial Star	
Journal of Discourses, &c., &c.	

Change of Meeting-place.

THE LATTER DAY SAINTS will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Salt Lake City Retail Price Current.

June 5, 1856.

GROCERIES.		Flat Irons "	40
Sugar, loaf, per lb.	50	Mill Saws, per foot	2 00
do clarified "	40	Horse Cards	35
do brown "	40	Curry Combs, No. 8	75
Coffee, 3 lb for $1, or p. lb.	40	do 12	30
Tea, Young Hyson "	2 00	Tea Kettles, Iron	2 00
Tea, Imperial, Gunpow'r	2 00	Shingling Hatchets	1 50
Tea, black, per lb	1 50	Carpenters' do	1 50
Apples, dried, per lb	40	Hammers, large	1 50
Peaches "	40	do small	80
Soap, per bar	40	Sand Paper, pr 3 sheets	10
do Castile, per lb	75	Knives and Forks, $2.50	4 50
Allspice "	50	Nails, per lb	40
Pepper "	50	SCREWS.	
Ginger "	50	Size.	Gross
Cinnamon "	1 00	⅝ inch	1 00
Saleratus "	40		1 00
Mustard "	1 00		1 25
Saltpetre "	50		1 50
Snuff "	1 00		1 75
Almonds "	75		2 50
Brimstone "	40		3 00
Sulphur "	40		4 50
Borax "	75	BUTTS (cast)	pr pair.
Raisins "	75	1½ inch	15
Candy "	1 00		20
Candles, 6 to the lb	50		25
Figs, per lb			25
Cloves, per oz	15		40
Nutmegs "	20	TABLE BUTTS.	
Oysters, per can	2 00		20
Brandy Cherries, per bot.			25
Olive Oil, quarts "	1 50	TACKS.	
do pints "	1 00	4 oz. papers	15
Lemon Syrup "	1 50	6 do	15
Pepper Sauce "	75	8 do	20
Glass, 8x10, per light		10 do	20
do 10x12 "		12 do	20
Chocolate, pr cake, Ray's	20	14 do	25
Mustard, per box	20	16 do	35
Pepper "	20	20 do	40
OILS, PAINTS, DYE STUFFS, &c., &c.		GUN CAPS, per box.	
Putty, per lb	30	G. D. per 100	15
Glue "	75	Water Proof, 100	30
Red Lead "	50	Hicks' Hat, 250	1 00
Madder "	40	Powder, per lb	
Alum "	40	Lead "	
Copperas "	40	BOOTS AND SHOES.	
Extract Logwood, pr lb	75	Coarse Men's, $5 to	8 00
Lamp Black "	50	Fine do	10 00
Epsom Salts "	40	Gents' Calf-skin Shoes	3 50
Beeswax "	1 00	do Patent	4 00
Indigo pr oz	50	Ladies' Coarse Boots	2 50
Gum Camphor, per oz	20	do do Low	2 50
Gum Arabic "	20	do do Fine Boots	2 50
Cream Tartar "	15	Men's Coarse Shoes	2 75
S. C. Soda "	15	Boys', from $1 to	2 00
Turkey Opium "	1 00	Kacks	50
Golden Seal "	15	Sole Leather, per lb	85
Liquorice, per lb	1 00	Calf, per skin, from $6 to	8 00
Jujube Paste "	1 00	Panama Hats	6 00
White Lead, per keg	10 00	Plush Caps	4 00
Turpentine, per gal	8 00	Pitchers, from $1 50 to	3 00
Linseed Oil "		do and Bowl	5 00
Copal Varnish "	8 00	Oil Bergamot, per oz	1 00
Whale Oil "	5 00	Oil Cassia "	1 00
Tanner's Oil "	6 00	Oil Peppermint "	1 00
Cooper's Isinglass, pr oz	20	Oil Lemon "	1 00
Painkiller, per bottle	1 00	DRY GOODS.	
do do do	50	Calico, per yd	25
Mustang Liniment, p box	50	Factory Cloth, per yd	25
Rope, sea grass, per lb	50	Linseys, per yard	50
Tobacco, per plug 10c to	75	Ticking	50
Matches, 10c pr box or 4	25	Blue Drilling	25
STATIONERY.		Denims	25
Primers, ea. 10c and	15	Cotton Batten, per roll	25
McGuffy's 1st Reader	25	do Yarn, per 5 lb	8 00
do 2d do	50	VALLEY PRODUCE.	
do 3d do	75	Flour, per 100	
do 4th do	1 00	Butter, per lb	20
do 5th do	1 25	Eggs, per doz	25
Writing Paper, per quire 50c	75	Cheese, per lb	25
Letter do	50	Bacon, smoked, per lb	25
HARDWARE.		Shoulder "	20
Axes	$2 25a3 00	Ham "	
do boys', handled	2 50	Middle "	40
Hickory Helves	75	Wheat, per bushel	2 00
Spades	2 50	Corn "	2 00
Shovels	2 50	Oats "	1 50
do steel plated	2 50	Barley "	2 00
Grain Scythes	2 50	Onions "	2 00
Grass do	2 00	Sugar-cured Beef, pr lb	20
Snaths	2 00	Beef, fresh, per lb	15
Two prong Hay Forks	2 00	Mutton "	12½
Three do do	2 50	Tongues, each	
Four do dung do	3 50	Tallow, per lb	25
Hoes		Lard "	30
Concave Augers, per ¼	25	Hay, per ton, $10 to	15 00
Bitts	25	Lumber, per 100 ft, $5 to	5 00
Masons' Trowel	2 00	Adobies, per 100	50a75
Plasterers' do	2 00	Stone, per cord	12 00
Steel Wheel Heads	1 00	Cows, ea., from $30 to	50 00
Common do	75	Oxen, yoke, $75 to	120 00
Brass Kettles, per lb	1 00	Pigs, 4 weeks old	3 00
		Wood, per cord, $6 to	10 00

United States Mails Salt Lake City.

POST OFFICE DEPARTMENT, MAY 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;

Arrive at Salt Lake City on the last day of the month at 8 a m;

Leave Salt Lake City on the second day of every month at 8 a m;

Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried (the whole mail required to be taken each trip,) and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guarantied by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December, 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, *at pro rata* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "Second Assistant Postmaster General," superscribed "*Proposals for Salt Lake City Mails.*" JAMES CAMPBELL, Postmaster General.

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25-1y

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to September 4, 1856.

ASHES—Pot	per 100 lb.	6 50 a — —
Pearl		— — a 7 75
CANDLES—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
CANDLES—Sperm	per lb.	— a 40
Adamantine		22 a 25½
Mould, tallow		12 a 14
COFFEE—Java, white		14 a 15
Mocha		15½ a —
Laguayra		— a 11½
Maracaibo		— a 11¼
St. Domingo (cash)		10 a 10¼
DRUGS AND DYES—Alcohol	pr. gal.	— 76 a — 82
Alum	per lb.	— 2½ a — —
Arrowroot		— 48 a — —
Arsenic, powdered		— — a — 2½
Asafœtida		— 6 a — 25
Borax, refined		— 27½ a — 28
Brimstone, American, roll		— 2¼ a — 2¼
do crude	per ton.	28 — a — —
Camphor, crude	per lb.	— — a — 23
do refined		— 30 a — —
Castor Oil, No. 1		1 10 a 1 15
Chlorate Potash		— 35 a — 37½
Cochineal		1 15 a 1 20
Copper—sheathing	per lb.	— 23 a — 27
Copperas	per 100 lb.	1 50 a — —
Cream Tartar	per lb.	— — a — 29
Gum Arabic, picked		— 17½ a — 33
Gum Copal		— 40 a — 60
Gum Myrrh, Turkey		— 10 a — 25
Iodine, resublimed		5 — a 5 50
Ipecacuanha		1 37½ a 1 50
Madder		— 11½ a — 12½
Magnesia		— 14 a — 35
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 18 a — 20
Oil Anis		4 25 a 5 —
Oil Bergamot		2 12½ a — —
Oil Cassia		— — a 4 —
Oil Lemon		2 — a 2 25
Oil Peppermint		2 75 a — —
Opium, Turkey		— — a 5 12½
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 27 a — 29
Phosphorus		— 90 a — 92
Quicksilver		— 43 a — 48
Rhubarb, China		— 90 a 1 —
Saleratus		— — a — 7
Sal Ammoniac, refined		— 10½ a — —
Senna		— 12 a — 14
Shellac		— 11 a — 14
Sugar Lead, white		— 14 a — 15
do brown		— 9½ a — 10
Sulphate Quinine		— — a 2 50
Tartaric Acid		— 41 a — 43
Verdigris		— 42 a — —
Vitriol, blue		— 10½ a — 11
DYE WOODS—Camwood	per ton.	100 — a 110 —
Fustic		27 — a 29 —
Logwood		17 — a 28 —
FLOUR—State, common	per bbl.	5 60 a — —
Michigan and Indiana		5 60 a 5 90
Genesee, extra		6 75 a 8 25
Rye Flour		3 — a 3 75
Corn Meal		3 75 a — —
FRUIT—Raisins	per box.	— — a 3 75
Raisins, layers		— — a 4 75
Currants	per lb.	— 20 a — 23
GLASS (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
GRAIN—Wheat	per bush.	1 25 a 1 65
Corn, round yellow		— 65 a — —
Barley		1 12 a 1 18
Oats, Western		— 41 a — 45
Beans		1 50 a 2 12½
GUNPOWDER	per 25 lbs.	3 50 a 6 50
INDIGO	per lb.	— 75 a 1 40
IRON—Pig, Eng., Scot	per ton.	31 — a 32 50
Bar, Eng. refined		60 — a — —
Sheet, Russia, 1st quality	per lb.	— 13 a — 19
Sheet, Eng.		— 3½ a — 4½
LEAD—Galena	per 100 lbs.	6 50 a — —
Sheet and Pipe		— 8½ a — —
LEATHER	per lb.	20 a 31
MOLASSES	per gal.	37 a 56
NAILS—Cut, 4d and 6d	per lb.	4½ a —
Wrought, 6d and 20d		6 a 7½
OILS—Olive	per bskt., 12 bottles.	3 25 a 3 37½
Olive, in casks	per gallon.	1 15 a 1 25
Linseed		— 89 a — —
Whale		— — a — 85
Lard, winter		— — a — 95
PAINTS—Lead, red, Am	per lb.	— — a — 8¼
Lead, white, Am., in oil		— — a — 9
Lead do do dry		— 8½ a — —
Ochre, yellow, French, dry		1 — a 1 62½
Ochre, in oil		— 4 a — 6
Spanish Brown, dry	per cwt.	— 60 a — 75
Litharge	per lb.	— — a — 8½
Vermillion, Chinese		— 90 a 1 05
Venetian Red	per cwt.	2 — a 2 37½
RICE	per 100 lbs.	3 25 a 4 37½
SALTPETRE	per lb.	8 a 16
SEEDS—Clover	per lb.	— — a — 14
Flax, American, rough	per bush.	2 — a 2 10
Linseed, Calcutta		1 85 a — —
SOAP—New York	per lb.	4 a 7
Castile		10½ a 11
SPICES—Ginger, Race	per lb.	6 a —
Mace		80 a —
Nutmegs		— a 87½
Pepper		— a 11½
Pimento		11½ a —
Cloves (cash)		12½ a 13
SUGAR—New Orleans	per lb.	8 a 9¼
Havana, white		9 a 9½
do brown		8½ a 11
Stuart's crushed		— a 12½
SUMAC, Sicily	per ton.	72 50 a 82 50
TEAS—Gunpowder and Imperial	per lb.	35 a 75
Hyson		30 a 80
Young Hyson		32 a 70
Hyson Skin		20 a 35
Black		22 a 50
TIN—Banca	per lb.	— a 31
Straits		29 a 29
Plates	per box.	9 — a 10 50
TOBACCO		7 a 43½
TURPENTINE	per 280 lbs.	3 62½ a — —
TAR	per bbl.	3 — a 3 25
SPIRITS TURPENTINE	per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. B. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Évangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ!" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immergé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion; les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City. Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts., ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

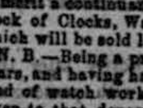
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y



J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.



JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO!, FOR SALT LAKE.
"In Time of *Peace* Prepare for *War!*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No.—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

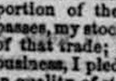
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

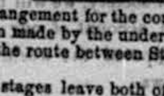
St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—
Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

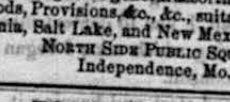
BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fel

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 30. NEW-YORK, SATURDAY, SEPTEMBER 13, 1856. PRICE FIVE CENTS.

Poetry.

A Child Praying.

SELECTED.

Fold thy little hands in prayer;
Bow down at thy mother's knee;
Now thy sunny face is fair,
Shining through thy auburn hair;
Thine eyes are passion-free:
And pleasant thoughts, like garlands, bind thee
Unto thine home, yet grief may find thee—
Then pray, child, pray!

Now, thy young heart, like a bird,
Warbles in its summer nest;
No evil thought, no unkind word,
No chilling autumn winds have stirred
The beauty of thy rest:
But winter hastens, and decay
Shall waste thy verdant home away—
Then pray, child, pray!

Thy bosom is a house of glee,
With gladness harping at the door;
While ever, with a joyous shout,
Hope, the May Queen, dances out.
Her lips with music running o'er;
But time those strings of joy will sever,
And Hope will not dance on for ever—
Then pray, child, pray!

Now, thy mother's arms are spread,
Beneath thy pillow in the night;
And loving feet creep round thy bed,
And o'er thy quiet face is shed
The taper's darkened light:
But that fond arm will pass away,
By thee no more those feet will stay—
Then pray, child, pray!

CELEBRATION OF JULY FOURTH AND Grand Military Review, IN GREAT SALT LAKE CITY,

UNDER THE DIRECTION OF

F. C. LITTLE, I. W. HARDY, R. T. BURTON,
C. W. RICHARDS, H. S. ELDREDGE, W. EDDINGTON,
W. H. HOOPER, WM. BELL, A. M. RALEIGH,
Committee of Arrangements.

ORDER AND PROCEEDINGS OF THE DAY.

At sunrise, the stillness of the morning was broken by firing a national salute of 13 guns from the arsenal, which was the signal for ringing of bells and hoisting of flags.

The mammouth United States flag was hoisted upon Temple Block, under the direction of A. N. Hill, Esq., and flags were displayed from the cupola of Gov. Young's residence, at Livingston, Kinkead & Co's, Hooper & Williams,' Gilbert & Gerrish's, and the Church Stores, Townsend's and Wilkin's Hotels, and White-house's Shop, together with a great variety of banners and mottoes at the different stores and private residences.

The cannon were in charge of Capt. Cowan, and the ringing of the several bells was under the direction of Hon. Nathan Davis.

The bands, under the direction of Major William Pitt, played at the residences of Gov. Young, Hon. H. C. Kimball and Lt. Gen. D. H. Wells; after which the Nauvoo Brass Band, mounted, and Ballo's and Martial Bands, in omnibusses, passed through the principal streets discoursing beautiful and harmonious strains of music, indicating to the citizens that the anniversary of American Independence was to be celebrated with joy and thanksgiving.

At 7 o'clock the legion paraded upon Union Square; tents were pitched and lines formed. The Infantry and artillery's tents occupied the north side of the Square, the batallion of Life Guards and a portion of the Cavalry tents the west, and another portion of the Cavalry tents the east; the marquees of the General, Field, and Staff officers graced the ground west of the Grand Stand, and the tents of the Committee of Arrangements were located directly on the right and left of the Stand, which was on the south side of the Square. The Stand was commodious and beautifully decorated with flags, banners, mottoes, and evergreens, arranged with the well known taste of Adjutant W. Eddington, with the figures 1776 over the entrance. The many banners floating in the breeze from the tops of the tents surrounding the Square, lent their enchantment to the scene, and inspired with the spirit of liberty and national Independence.

At 8 o'clock, the Staff of the Lt. General, the Staff of the Major General, accompanied by the Committee of Arrangements, mounted, formed in front of Lt. Gen. D. H. Wells, residence.

At 8 1-2 o'clock, the Escort of the Lt. General was formed, consisting of the Martial Band and one company of mounted Lancers, under the directicton of Brevt. Adjt. Gen. H. B. Clawson.

At a quarter before 9, the Lt. General was received, and with the Escort moved to the parade ground.

On their arrival, there was a simultaneous firing of cannon from the artillery, which occupied the right and left wing of the line. The troops were in motion, performing military evolutions under the command of Brig. Gen. H. S. Eldredge.

At 9, the line was re-formed, the Lt. General taking command of the Legion.

The guard was mounted and posted, under direction of Capt. N. V. Jones of the batallion of Life Guards.

The Escort was then formed under the direction and command of Col. J. C. Little, Marshall of the day, assisted by Col. L. W. Hardy and Maj. R. T. Burton, in the following order:

1. Band Colors.
2. Nauvoo Brass Band, mounted.
3. Company of Life Guards, commanded by Capt. N. V. Jones.
4. Capt. S. B. Hardy's Rifle company.
5. Two companies of Light Infantry, commanded by Capts. Lutz and Wilkin.
6. Capt. Ballo's Band.
7. Committee of Arrangements.
8. Company of Life Guards, commanded by Capt. Lot Smith.

Adj. Gen. H. B. Clawson and Gen. A. P. Rockwood of the Lt. General's Staff, assisted in detailing the several companies for the Escort. Through the politeness of Gen. Wells, his flag and a portion of his Staff were sent to accompany the Committee of Arrangements in the Escort, and be present at the reception of the Governor and Suite. He also detailed ten mounted Lancers to clear the streets in advance of the Escort.

At 9 1-2 o'clock the Escort moved to the Council House, where the Civil Officers, preceded by the Municipal banner, carried by six young men in uniform dress, took their place in the Escort, directly in front of the rear company of Life Guards.

The Escort then moved south on East Temple street one block, thence east one block, and North one block to the Governor's residence and formed in line, where the Governor, his Suite and other invited guests, among whom were Hon. H. C. Kimball, Hon. Amasa Lyman, Col. Wilford Woodruff, Hon. P. P. Pratt, Hon. Edward Hunter, Hon. G. P. Stiles—Associate Justice of the U. S. S. Court, and Gen. D. H. Burr—U. S. Surveyor General for Utah, were received by the Committee of Arrangements with firing of cannon, and music by the bands, and took seats in carriages provided for the occasion. His Excellency rode in a barouche, drawn by a pair of milk-white horses, driven by Mr. F. Little. The Escort resumed their places and moved in column to the Parade Ground.

On the arrival of the head of the column the Artillery continued firing and the bands playing until the Governor and Suite took their seats upon the Grand Stand, accompanied by the Civil Officers and members of the High Council.

The Escort immediately took their respective positions in the line.

The Legion was then formed in column of divisions in front of their stand, extending wings on the right and left; the battalion of Life Guards and Cavalry in the rear of the Infantry; the General, Field and Staff Officers, and music in front.

Messrs. G. D. Watt and J. V. Long—Reporters, occupied seats upon the Stand.

Ceremonies were opened with prayer by the Legion Chaplain—Col. W. Woodruff.

The Constitution of the United States was presented by B. Snow, Esq., and read by T. Bullock, Military Secretary, followed by three cheers from the troops and assembled multitude, a roll of drums and music by Capt. Ballo's band.

Gov. Young presented his oration, which was read by T. Bullock.

ORATION BY HIS EXCELLENCY GOVERNOR YOUNG.

Brethren and Friends: Eighty years ago, on the day we now celebrate, our forefathers, few in number but strong in their united love of right, declared to the mother country and the world that they were, "and of right, ought to be, free and independent." The oppression which hastened this declaration, the long struggle, the sacrifices and hardships which followed, and the glorious results are so generally known, that I need not task your patience by rehearsing them on this occasion. You are also aware that integrity, patriotism, and enlightened policy long marked the course of our Government. Our rulers studiously sought the best interests of the people, and they, in turn, sustained their rulers by yielding a cheerful obedience to wholesome laws. But we are now in a position well derserving the serious consideration of every lover of freedom.

Again, to avoid the repetition of what you have so often heard, the Constitution of the United States has been read in lieu of the Declaration. This course will also better prepare your minds for contrasting many of the political movements of the day, with the guiding principles contained in that inspired governmental system so worthy of our admiration and support.

Glancing at the past, perhaps we as a people, have more reason to respect, honor, love and cherish the Government of the United States, her Constitution and free institutions, than any other people upon the face of the earth; but it is lamentable that professed statesmen should so far deviate from wise and correct principles of Republican Government, as to fail of being entitled to that respect and confidence which ought to be deserved by those entrusted with its administration. In this connection, permit the reflection as to what favorable action we are indebted for our existence as a people. To what casual circumstance can be attributed the assemblage of this vast concourse for the purpose of celebrating the anniversary of so memorable a day, upon this isolated spot where, but nine years past, solitude reigned unbroken, save by the music of the elements, the cries of wild beasts and untutored sounds of the still more savage red men? What cause has awakened to life and civilized improvement these desert plains—these barren wastes? We exist and are sustained by the protecting power of Almighty God, amid the constant and fierce opposition of those who seem unwilling to recognize his right to rule upon this planet of his own creation.

We live through the blessings of the Almighty, and by his providences we have nourished and sustained ourselves; we are willing to continue so to do. We came here to be free from oppression and mobocracy, and we do not wish such characters to follow us, or to tarry in our midst. But we say to all lovers of freedom, virtue and good order, in every land, you are welcome, for you will respect our rights, our laws and the legitimate obligations of our Republican Government.

We know how to repel aggravated insolence, how to tear off the mask of hypocrisy and expose the imbecility and corruption preying upon the vitals of the body politic, and how to thwart the deadly malice aimed to destroy our free institutions, whether emanating from secret enemies in our midst, or from foes without. Jesus said, "He that is not for me is against me; he that gathereth not with me scattereth abroad."

We are occupying a region well known as being peculiarly undesireable, and one hitherto unsettled by the whites, since the days of Christopher Columbus. We are almost a thousand miles from the nearest seaport. We are hemmed in by lofty mountains on nearly every side, while numerous isolated ranges and barren, arid plains, so crowd our surface, that but a small portion is at all suited to the purposes of settlement. In even those narrow localities, ditches and canals have to be made by much labor, in order to irrigate a soil whereon rain seldom falls from early spring until late in autumn. And when all has been done, that as yet could be, towards supplying the thirsty crops, the husbandman is oft compelled to witness the products of his toil, droop and die ere maturity, through the failure of the few small streams so laboriously brought under control. Grasshoppers and other insects swarm in myriads to devour what may have escaped the drouth, and the severe storms of winter complete the destruction of animals struggling to subsist upon herbage which has been so effectually cut off. But amid all these disadvantages, unendurable by any other people, we are still striving to extend the area of freedom, and to gladden the most uninviting domain of a great nation with the blessings and privileges of her free institutions.

It is obvious that no person comes here because he prefers this country. None but sinister or pecuniary motives can prompt those who are not of us to abide in our midst. All other localities have more tempting facilities for the pursuits of the agriculturist, the artisan, the trader, and, more especially, the lawyer and politician.

If this people should leave these sequestered vales, they would soon revert to their former waste condition; silence would again assert her supremacy. The country suits us, merely because no other well-informed people can covet its possession. If they do, it is because they grudge us an existence upon any part of God's footstool. There is nothing here, except what is produced by the most arduous toil, and that often unrequited, to tempt the avarice or cupidity of any reasonable creature. It is useless therefore, for official cliques, who never have identified their interests with the welfare of this Territory, and who never intend to, to seek to dictate, govern and control us.

In view of these facts, we fondly anticipate soon seeing the day when, in accordance with the spirit and intent of our Republican Government, we shall be blessed with the full enjoyment of our rights, and have the privilege of electing officers of our own choice, and be freed from the imposition of those known to be unsolicited and unsought upon our part, and who feel no interest in our prosperity, but would much rather see us languish and come to naught.

Statesmen should consider that a free people may be goaded to desperation, and that intelligent beings are easier led than driven. It is the act of tyranical governments to establish a system of espionage, appointments and military rule, which were among the causes hastening the Declaration of Independence of these United States. Let not the Federal Government presume upon the same suicidal policy, but rather, by taking an honorable, just and upright course, conciliate the people and extend to them the rich blessings of a free Government. Men may succeed in attaining office and power, and rule with a rod of iron, instead of being fathers to the people. This should not be, for rulers ought to be as fathers in regard to the welfare of the community, and be careful to grant and guard every right, if they expect or desire to have a dutiful, law-abiding society.

Let it ever be remembered that ours is a Government long cherished as an asylum for the oppressed, to whose borders were invited the poor and down-trodden races from every nation, from under every clime. Here they could bask in the sunshine of liberty and be protected in their natural rights. The broad prairies and uncultivated wilds beckoned them to come and inhabit and draw sustenance from her prolific bosom.

Painful indeed is the reflection that, while nature yet smiles and showers her bounties upon a domain so favored and extensive, while yet it has the sun, the rain, the dew, to gladden, warm, nourish and invigorate, while yet vast solitudes yearn for the peaceful hand of civilized cultivation, while the nation's canvass whitens every sea, and High Heaven smiles upon her rapid progress still onward and upward to a destiny yet unfulfilled, to a greatness and power unknown, save to that Supreme Being who sits enthroned in yonder heavens—a nation in the enjoyment of all these and a thousand other blessings, blest with liberty and a full fruition of the benefits arising therefrom, with a Republican form of Government which has come down to us an invaluable legacy, sealed with the blood of our fathers, cemented by thousands of tender recollections and endeared by the ties of kindred and with the yet green graves of an honored and patriotic ancestry around us, whose counsels and examples are still fresh in our memories—should so soon forget to be brethren of one grand confederacy and seek to spill each other's blood.

How long suppose ye, will the Great Ruler of our destiny hold the nation as in the hollow of his hand, while the crimson gore of unnatural and fratricidal butchery floods the land and arises in smoking incense, a most damning testimony against it? Where shall we look, in this our day, for those great and ennobling deeds of deathless fame, which in times past have adorned the pathway of our illustrious sires? Not in the west, where the Spaniard, the Chilian, the Chinaman and the Indian may be shot down like the prowling wolves, and where murder at high noon comes an unbidden though not an unwelcome guest. Not in Kansas, where should-be-brethren are hastening to cut each others' throats. Nor yet in Missouri, where cloven-footed and hydra-headed mobocracy hold her fearful orgies. Let the diminished greatness of her thirty years leader, expounder and exponent, be a lesson to her would-be-great men not to follow in footsteps that fall so low, not to exercise an influence to destroy the innocent, nor to lend powerful aid to screen the guilty who break, abrogate and set at defiance all law and order, with a view to carry out their own wicked, selfish and disloyal purposes. Not in Washington, where the bludgeon, the deadly missle and revolver disgrace the hands of so-called honorable members, not only of the more popular branch, but also of the high, grave and dignified body, the Senate of the United States. Not where sordid ambition, political knavery, swindling and governmental stock-jobbing have grown gray in service, and where the cesspool of political pollution sends forth its foul streams to stench and corrupt the fairest domain, the richest heritage ever vouchsafed to man.

Who shall cleanse the Augean stables? Who shall go in with the scourge of small cords, upset the tables of the money changers, and clear the temple of those characters who are gambling away our freedom? Is there still left with the people virtue and power sufficient to dry up these sources of foul corruption, and will they do it?—or will they contribute to still swell the streams until it shall overwhelm and subvert the liberties of our country?

Here let us pause, and consider the true principles of a Republican Government. It is and can be based only in a high tone and sense of honor, liberal, enlightened, intelligent and extended views of human existence and progress, and a faithful, unyielding, rigid and patriotic adherence to the Constitution and laws of the country. The least departure from these principles, the least disregard to law, manifested and exercised by the people in their sovereign capacity, and we have the worst of all despotisms, a hundred, a thousand tyrants instead of one. Public security fails, and there remains no safety for life, liberty, or the pursuit of happiness; anarchy, confusion, infuriated and maddened excitement rule supreme.

I ask the people of this great Republic, in all sincerity, these questions: Can you see that the country is fast verging into the vortex of anarchy and confusion in consequence of a disregard of the obligations of society in the support of the laws and Constitution? Can you realize a departure from true devotion and strict adherence to the principles of our Government and her free institutions, the land-marks of the fathers, and discern where it commenced, and where it will most likely end? Our Government and institutions, her Constitution and laws, admit of no private interpretation, but must be taken, administered, observed and sustained in their most obvious meaning and general sense, and this should be done by all. Neither partisan nor private feeling, nor sectional strife and contentions, should be permitted to thwart the enlightened and conservative policy of the Government. At the same time that policy should be just and liberal, and commensurate with the laudable desires and requirements of a great and mighty people.

Let her plans be taken, not to subserve party purposes for private emolument, but for the public good. Commingling not in domestic feuds or foreign influences, let her steadily progress in the march of improvement and patriotism and the arts and sciences; and, corresponding with a great and pacific policy, open and extend channels of trade and commerce, and provide with a liberal hand for the development of her vast internal resources by affording to her most distant States and Territories railroad facilities, magnetic telegraphs, and such other useful and important helps as shall be conducive to the public interests.

Let her millions of broad acres, now lying waste and useless, be given to the needy for cultivation and use. Let the poor Indians be taught the arts of civilization, and be learned to draw their sustenance from the ample and sure resources of mother earth, and to follow the peaceful avocations of the tiller of the soil, raising grain and stock for a subsistence, instead of pursuing the uncertain chances of war and game for a livelihood. I have often said, and repeat it now, let them be surrounded by a peaceful and friendly influence, and a humane and benevolent policy. Thus will they be redeemed from their low estate, and advanced in the scale of civilized and intellectual existence, and this Government and her citizens be released from the curse of having wasted and destroyed them from the face of the earth.

These are a few of the topics which, in my humble opinion, should engage the attention of the Government, in order to ensure peace and confidence at home and respect abroad. Justice, immaculate justice, pure and clear as the noon-day sun, should characterize her every act, at home and abroad, and prompt and energetic redress of grievances should be fearlessly awarded. Virtue and integrity should characterize her officers and rulers, and when a good, wise and pure-minded man is found in the chair of State, let him be returned so long as he is willing to serve his country, regardless of party clamor or past usage. Men of large and comprehensive minds, who have proved themselves capable, pure and patriotic, are what we need, and when we get such, no matter in what party they are found, we should keep them in office for the good of the country, and cease this senseless twaddle about rotation in office, and "to the victors belong the spoils," for these are arguments of demagogues, who make merchandise of their country's liberties for self aggrandizement.

A pure patriot is willing to serve his country without reward or compensation, save the affections of a grateful people. Salaries should be in a great measure abolished to prevent office seeking and preserve purity at the ballot box.

A Republican Government, such as ours purports to be, is capable of receiving and giving law to the inhabitants of half the world, with soil enough to sustain them, of drawing from every nation, kindred, tongue and people and binding them together in one common brotherhood, as were the hearts of David and Jonathan.

When you see discord and strife engendered in your midst, then know that the principles of justice and good Government are perverted, for all of every degree, high and low, rich and poor, should be protected in the full and complete enjoyment of all the liberties, rights and privileges which they have received from the hand of their Creator, subject only, in the formation of society, to one restriction, not to infringe upon the rights of each other.

While, therefore, we cheer the Constitution and celebrate the birthday of our national freedom, let us remember that the perpetuity of our free institutions, yea, the Constitution and Government itself, depends upon the intelligence, virtue, integrity and patriotism of the people, in the selection of such men for office as will sustain and uphold these principles, and not subvert them, and in extending to all, with due courtesy to each other, their native, their inalienable rights, among which are "life, liberty and the pursuit of happiness."

Nine rounds of cannon echoed the response to the spirit and sentiments of the Oration.

Toasts being called for, several were presented.

At the close of the ceremonies from the stand, the lines were again formed by command of the Lieut. General, and retired to the north side of the square, where the companies were dismissed for fifteen minutes, and retired to their respective tents, to partake of refreshments provided for the occasion.

The occupants of the stand were served during the recess, with ice-cream and other palatable refreshments, furnished from the Committee's tents, under the superintendence of Mr. W. C. Staines.

At the sound of the bugle the troops resumed their position in line, and at command of the Lieut. General marched in column around the square, and were reviewed by His Excellency the Governor and his suite; the bands playing while the column was in motion.

The lines were again formed on the north side of the square preparatory to performing military evolutions, as follows:

1. The Legion advanced in direct echelons of companies, from the right, at distance.
2. Deployed into line upon the front company of each regiment.
3. Formed quarter distance column in rear of the right company of each regiment.
4. Columns retire, halt and front.
5. Formed into line upon the front company of each regiment.
6. Line advances, the front covered by the two flank companies as skirmishers, supported by two reserve companies, and halts.
7. The line retires under cover of artillery, halts and fronts.
8. The Guards make a grand charge and clear the front.

The foregoing evolutions were performed in a manner highly satisfactory and creditable to both officers and men. The grand charge made by the Guards, under command of Major R. T. Burton, would have done credit to more experienced troops.

At 2 o'clock, at the sound of the bugle, the escort was reformed under the direction of the Marshal of the day, and the Legion formed in procession after the following order:

1. Band colors.
2. Martial Band.
3. Lieutenant General and Staff.
4. Company of Cavalry; commanded by Lieut. Z. Pulsipher.
5. Regimental colors.
6. First regiment of Infantry; commanded by Col. H. Herriman.
7. Artillery.
8. Company of Lancers; commanded by Capt. H. B. Clawson.
9. Regimental colors.
10. Second regiment of Infantry; commanded by Lieut. Col. H. Burgess.
11. Escort with Governor and Suite.
12. Regimental colors.
13. Third regiment of Infantry; commanded by Col. D. J. Ross.
14. Artillery.
15. First Regiment of Cavalry; commanded by Lieut. Col. T. Collister.

The procession moved through Third West Temple street, Emigration street, and passed up East Temple street in open order.

On arriving at the Council House, that portion of the procession in advance of the escort halted, while third regiment of Infantry and first regiment of Cavalry, marching at double quick time upon the right and left, covered the escort, which passed through the lines to the Governor's Mansion, under fire of a cannon, a volley of musketry, and music by the bands. The lines closed immediately upon the rear of the escort, which, after the Governor and suite had retired, returned to the parade ground, where the escort was dismissed by the Marshal of the day, to resume their position in the lines.

The Legion occupying their position upon the ground, the committee of arrangements advanced and tendered their thanks to Lieut. Gen. Wells for the aid and assistance so promptly rendered by the Legion, under his command, in carrying out the arrangements of the day.

The Committee received a very gratifying and satisfactory response from the Lieut. General, and retired.

The Legion were dismissed by the Lieut. General, into the hands of the several commandants, and were soon after regaling themselves upon the plentiful repast which had been furnished in their respective company tents.

The Committee of Arrangements, through the generous aid of the county and city, distributed to the Legion about 3000 lbs. of excellent beef, to aid their dinner arrangements.

The Life Guards and other companies of the Legion were upon the ground during the night of the 3d with their tents and camp equipage, and were well supplied with many of the dainties of the mountains, which were truly inviting to more than themselves.

The firing of cannon and lowering of flags announced the setting sun.

EVENING.

A grand National Ball was given by the Committee of Arrangements, at the Social Hall. Among the invited guests, who honored the company with their presence, were His Excellency Governor Young, and Hon. H. C. Kimball.

Several hundred persons participated in the festivities of the evening, and partook at the tables which were loaded with all the agreeables of the season, daintily served under the superior management of Mr. George Goddard. The ice-cream and cordials were of the choicest kinds.

Balls and social parties were held in the various wards of the city. The proceedings of the day and evening transpired with more than usual *eclat*, and did honor to the Committee of Arrangements, whose efforts seemed duly appreciated and seconded by the public.

[*Deseret News, July 9.*

ONE OF OUR most fashionable bakers, upon being shown a specimen of the bread tree, rejected it with scorn, saying contemptuously: "Call that bread? Pshaw! Why, there's no slumn in it."

A SPANISH DANDY was once asked, whereabouts in Spain she thought the women most virtuous. "En la cuna," (in the cradle,) she replied.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.
One square—10 lines or less.
All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, SEPT. 13, 1856.

Florence.

THE above name has, of late, become as familiar as *household words* to the ears of the Saints, and it is known through the medium of our columns, and through the correspondence of the brethren, to thousands in Utah; in many parts of the United States and in Europe, as the great starting place or city of debarkation of the Mormons and others to Salt Lake City, California, Oregon, and Washington.

As Florence is intimately associated with our emigrating operations, a short account of its location may not be uninteresting to our readers.

Florence is situated on the west bank of the Missouri River, precisely at the point where the Utah and California road, that goes on the north side of the Platte River, intersects the Missouri River. It was known formerly as the "Winter Quarters" of the Mormons at the time of their departure from Nauvoo, and while *en route* for Deseret; and was chosen by us at that time as the most eligible place for building a city, which we did lay out that winter, erecting some thousand houses, barns, mills, blacksmith shops, stores, and other buildings, which were subsequently burnt by the Indians.

When, this last year, it was deemed prudent to alter the course of our emigration, President Young called upon us to examine carefully this northern route, with a view to our emigration passing by the way of New York, Chicago, and the northern side of the Platte, and to adopt that which we considered the best; we forthwith appointed Elder McGaw and Bishop A. Cunningham, both gentlemen of experience and fully competent to proceed forthwith to the route in question, and to examine up and down the river, as well as the various routes between there and Iowa City. The result of their examination, and their report to us, was, as we anticipated, "that the city of Florence was the best and most eligibly situated of any other place that they knew of on the Missouri River: that it was the most direct route, had the best steamboat ferry landing and accommodations; that it was on the old beaten path; that there was every accommodation of ferries on the Horn and Loup Fork Rivers; that its proprietors were gentlemanly, courteous, and accommodating; and that upon the whole it formed the best place as a starting point for our emigration." The route was also examined between there and Iowa City by Bro. Cunningham, who reported that he had selected a place for a camp ground near Iowa City.

On the reception of this report we immediately entered into communication with the proprietors of the city in relation to ferry, camp ground, and lots for church, emigration, and other purposes, and were met by the proprietors in a spirit of liberality and courtesy, which we always know how to appreciate, and which, added to the natural advantages of the place, decided us in making this the place of outfit for our emigration.

Florence is situated on a gently undulating plateau, as before stated, on the western side of the Missouri River, sufficiently elevated to be entirely free from any inundations. The Steamboat Landing is also excellent, and as the river, in this place, runs over a solid strata of rock which underlays the city, it secures the landing from those terrible river encroachments, which are so prevalent on the Missouri; frequently removing acres on its banks, destroying forests, cities, and villages in its wayward and turbulent course; and which has destroyed so much valuable property, in the city of St. Joseph, St. Francois or *Point au Poole*, and others places that we have noticed. This rocky stratum is rather a singular feature in that district of country, and as we passed through, on our way East, the proprietors drew our attention to it, well knowing the alluvial, rich, friable nature of the soil in all that district of country, we could scarce believe their statement. In order, however, to convince us, they took us to the place, and there with an iron rod a few feet below the surface, on the river edge and at the bottom of the water, on the river, we heard distinctly the ring of the iron on the rocky bottom. In conversing with several railroad directors on this subject, who have been desirous to obtain our views about those parts, we have mentioned this circumstance, which seemed to be a matter of no small importance with them.

We are glad to be informed that the survey of the Pacific Railroad goes directly to this point. This we felt satisfied would be the case, from a personal knowledge of the country, and therefore predicted some time ago, in an article on the Pacific Road, that they would have to follow the Mormon trail. Thus being situated at the junction of the great Missouri River and the great Pacific Railroad, Florence from its natural position is destined to be one of the greatest cities of the west, and we have often been surprized that our keen enterprising Eastern and Western men, in search of locations for store keeping, mills and other facilities, have not been more attracted with its position and advantages. The city, however, we are informed has made great progress in the last year, and lots and property doubled in value. We are informed also that from one hundred to one hundred and fifty houses are going up this fall together with mills, stores and other improvements.

For a place to obtain labor we think it would be as good for our brethren, who are moving west, as any that we know of, where cities are building and improvements going on there is always a good field for labor, and a fair remuneration.

We have spun out this article longer than we anticipated; but we could not do justice either to the natural advantages of the place, the go-a-head-a-tiveness of the people or the gentlemanly and courteous manner in which we have been treated by the proprietors, and say less. It is our candid opinion, that as a depot for the fitting out of the Saints, or as the site of a great commercial city, it cannot be excelled on the Upper Missouri.

Hand-Cart Emigration.

IT will be seen by several late communications that the emigrants are successfully progressing on their route for the valley of the Salt Lake Basin.

It is exceedingly gratifying for us to learn that the hand-cart system is so successful, and that the parties engaged in it are in such good health and spirits. It is a new mode of travel to the Saints, and we believe also to any other persons. It is true that one or two individuals have gone through to California in this way; but they were strong, able-bodied men, whilst these are men, women, and children—weak and strong, the old and the young—who are at the present time literally, by their own exertions, pushing their way out, thus fulfilling the words of the Prophet Jeremiah:

"For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God; and behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither."

We had, as we expressed at first, considerable apprehensions as to the feasibility of so many women and children adopting this mode of transit, and the principal relief, to our mind, was, that in the event of sickness, weakness, or any other impediment, they would, for the first part of their journey, be in the neighborhood of inhabitants, where they could either rest or stay, according to circumstances; and we considered that as the distance from *Iowa City* to the city of *Florence*, the place of their final debarkation for the plains, was about 260 or 270 miles, that before their arrival at the latter place they would have fairly tested their strength and the applicability of the hand-cart system, as it was our opinion that this would be the heaviest part of their journey. We are, therefore, exceedingly glad to find that they are succeeding so well, and are in the enjoyment of such good health and spirits. It is true that there are some staying; this we might naturally expect; but there are not so many of this class as we anticipated. We see by some remarks of our correspondence a disposition to reflect upon those who have tarried; this may be correct, in some instances, but it is not well, in such cases, to be too censorious; all men and women do not possess the powers of endurance alike; and where people find their bodily strength give way, we should not blame them for tarrying, they have a legitimate reason for so doing. We are told, indeed, to hasten to the mountains as fast as circumstances will admit; but we are not told, at present, "to tarry not in all the plains lest we be consumed." We therefore say to those whose circumstances or lack of bodily strength may have constrained to tarry for a while: Attend to your duties, fear your God, and live your religion, and in due time you shall go to Zion, and *all* shall be well with you; for although it is exceedingly pleasant to be swift in the race, and strong in battle, yet, the "race is not always to the swift, nor the battle to the strong." Let us be on the alert to keep the council of God wherever we are, and to seek to magnify our calling, and all will be well with us, in time, and in eternity.

In a late communication from President Young, he informs us that they are making preparations to meet the companies with flour, and to assist them on their journey, thus all things are moving harmoniously, and this band, who are the first to traverse the long, weary plains on foot and with hand-carts, will, having already overcome the first, and consequently the worst difficulties, speed their way quickly to the land of the west, the mountains of Israel, the Zion of our God. We feel to say in our heart God speed and bless them.

Kansas.

THE news from this Territory is, though as usual, contradictory in detail, of some interest. A company of *Pros* variously estimated from 200 to 400 men, under the command of Gen. Reid, attacked on the 29th ult. the town of Osawatomie, occupied by about 200 *Antis*. General Reid having artillery at his command, and able to place it in an advantageous position raked down with grape and canister the Free State men who had sought shelter in a growth of underbrush, about three hundred yards from the houses. Thirty persons are reported killed on the Free State side, and numbers taken prisoners and banished from the Territory, five only wounded among the attacking party. There is great rejoicing in the victorious camp, particularly over the death of Capt. John Brown, who has been an active Free State man, and according to their account a notorious scamp. The Free State papers are rich in execrations, and tell horrible tales of cruelty against the "Border Ruffians." The latter are reported to be masters at Leavenworth: some little fighting and butchering there. Commercial business is at a stand still; but plundering and banishing very active. General Atchison has resigned his command of the pro-slavery troops, and has been succeeded by Gen. Reid. Col. Donliphan is second in command. The pro-slavery party only number about 1,600 in the Territory, of which number 800 are encamped at Indian Creek, and 1,000 on the north side of the Kansas river, near Lecompton. They have eight pieces of artillery and plenty of horses for cavalry, but are much in need of ammunition and provisions. The abolition forces under Gen. Lane seem to be about the same in number, concentrated in and around Lawrence short of provisions likewise, but better disciplined and more experienced in the art of war. The regular pitched battle has yet to come off—it is still expected. However much the statements may be colored by the partizans of each, and in many cases unworthy of credit, it is nevertheless evident that awful cruelties are perpetrated by both Free and Slave State men.

The Secretary of War, by the instructions of the President, has made a call upon the Governors of Illinois and Kentucky for two regiments of foot militia to aid Major-General P. F. Smith commanding in Kansas. President Pierce means doing something before he leaves the White House. From the invectives hurled at the President and Secretary of War for this movement, it is very evident the Free State men calculate to gain nothing by government interference in "Bleeding Kansas." The Tribune says: "The prospects of the Free State men look dark and gloomy."

The St. Louis *Republican*, Sept. 9th, says that 150 of General Lane's men attacked Tecumseh on the 4th. Judge Lecompte had issued an order to the Marshal of the Territory to arrest Gen. Lane and other agitators, and Gen. Smith had instructed Col. Cook, commanding fourteen companies at Fort Riley, to give the necessary assistance for the execution of the writs.

Emigration to Utah.

AWARE of the anxiety of friends and relatives at home, to learn of the progress of the emigration of those dear to them *en route* for Utah, we invited the brethren in charge to keep us posted, and did anticipate being able to publish their correspondence, particularly from Iowa City and Florence, but in this we have been disappointed, and only been able to give a very meagre account of the emigration movements.

In another column will be found an interesting communication to the Bluff City *Bugle* on our emigration to Utah. It is pleasing to learn from the pen of a stranger, that our brethren and sisters are wending their way to Zion with cheerful and noble hearts beating in their bosom, while every physical energy is tasked to work out their salvation.

President F. D. Richards in a letter to President George A. Smith, dated L. D. S. Camp Ground, Florence, N. T., August 23, speaking of his arrival there, says:

"I found Company E. of the P. E. F. Emigrants under Elder Haven's charge, and a number of emigrants going by ox-teams. Yesterday I had the unspeakable pleasure of seeing the last, or F. Company of P. E. F. Emigrants, under Elder Martin's charge, come into camp, all cheerful, and mostly in good health. The hand-carts are at a premium in the estimation of nearly all who use them, and it made one's heart rejoice yesterday, to see the vivacity of the brethren and sisters as they pulled the carts along through clouds of dust, and under a comparatively hot sun, and also to hear the shouts of welcome with which they were received by the Saints already on the ground. The two companies, E. and F., are now organized into one, and expect to move off west to-morrow, under charge of Elder Martin. There are, perhaps, 60 wagons yet behind, which are expected at the Ferry to-morrow night.

"The last company of hand cart emigrants leave to-morrow morning, which leave only the rear of the ox-team companies to follow."

Summary from the Deseret News of July.

The Directors of the "Deseret Agricultural and Manufactoring Society," together with the members of the "awarding committee" and a good sprinkling of the "ladies committee" met in the Bowery, G. S. L. City, June 23d, to confer together and facilitate the objects of the Society, Bishop Edward Hunter presiding. The meeting was opened by prayer after which President Hunter made some very pithy and appropriate remarks on the advantages to be derived from the consumption of home manufactures and the necessity of keeping Utah's wealth in Utah, and the duty of rendering every encouragement to those who had taken steps to supply the market with home productions. He instanced several ladies who were actively engaged in shawl, jeans and flannel weaving, and was warmly supported and encouraged by the declaration of the ladies present to do their utmost to see the Utonians adorned with the workmanship of their own hands instead of squandering their wealth on the high priced gewgaws from the States. Messrs. Blair, Woodruff, Little and Bishop L. D. Young followed the president with spirited, instructive and encouraging remarks.

The prospects for harvest were not the most flattering, but the authorities were confident that the inhabitants would, with well-directed industry, rigid economy, obedience to counsel and faith in the Lord, be enabled to pass through the straits till 1857.

The Eastern (June) mail had really arrived "in the contract time." It was supposed that the conductor had lost his almanac and arrived sooner than he intended and was sorry for it. However with all its speed it brought not the overlaid, buried or burned mails of previous months.

President Orson Hyde is getting along in Carson Valley and we are glad to learn is recovering rapidly from the effects of his last winter's attempt at a passage through the Sierra Nevada mountains.

From the *News* of the 9th, we publish on our front page the Celebration of July Fourth. While rowdy politicians and cunning wire pullers are foaming in rage against Utah, and branding its inhabitants with want of patriotism and opposition to the Constitution of the United States, the inhabitants of Utah are united one and all to defend that glorious instrument. The Oration of His Excellency Gov. Young will repay careful perusual. Honest editors will do well to publish it entire. The *News* of the 16th, contains reports of the celebration of the Fourth in different parts of the Territory. The same ardent spirit of patriotism manifested at Salt Lake City is apparent everywhere in the Territory.

President P. P. Pratt returned to Salt Lake City on the 27th June, after a thirty-three days mission to the principal settlements in the counties of Utah, Juab, Fillmore, Beaver, Iron and Washington and reports a good spirit everywhere, the people very industrious, the Indians generally peaceable and many of them at work cultivating the land.

By letter from Harmony, June 1st, we learn that Kanosh, chief of the Pah-van-tes had paid that settlement a visit with some of his principal men, and obtained permission to congregate and address the Indians of that district of country in the regular meeting house. His address was in favor of honesty and manuel labor for Red skins. He contrasted the difference in the position of the laboring Indian now with the half starved position before the Mormons came into their midst. Enos, a young Indian whose antecedents were of the worst character, happened to come in the following day and Kanosh had him well ministered to with a raw cowhide in hopes of banishing from his organization thieving propensities that had rendered him a pest to the country. Long life and a *vigorous arm* to Kanosh if he continue this reformation.

Messrs. S. W. Richards and Jos. Cain have introduced into the Territory a McCormick's Reaper and Mower which has given considerable satisfaction and sharpened the desire for labor saving machines. We anticipate that Utah will in a few years have a concentration of talent from all nations bringing with them the best of everything that will abridge labor and improve the social position of everybody. The eyes of every Latter-day Saint should be open to see and examine everything that claims attention, and none will ever have to repent of having seen and understood too much correctly.

In the beginning of July some of the Indians hauled out of the Weber river a sack, containing about 300 letters, together with quite a number of newspapers, a portion of the lost May mail. The Utonians were rejoicing that Mr. Magraw's days were numbered on route No. 8911. One of our correspondents facetiously says: "Wonder if Congress will make another appropriation to Magraw to pay him for losing or trying to destroy the mail, as they have generally paid him for *not* doing instead of doing anything; so in this case, to be consistent, they should again consider his case, and pay him for this misfortune as well as for the other. I think the company might enumerate a great many more losses of a similar nature, while Congress in their extreme liberality and nice sense of justice, might feel willing to pay them. How long must we endure such miserable misrule, sustained as it unquestionably is, by bribery. Favoritism gets the contracts and appropriations, then dispenses her favors in return. Thus the public service is neglected, the treasury robbed, and plunderers and swaggering pot-house politicians replenished with funds to treat, pipelay, bribe, browbeat, and fight at elections, that they may again plunder the Treasury and live at the public crib."

President J. M. Grant took part in the celebration of the Fourth at Fillmore, and fired the souls of the assembled multitude by his patriotic address to the Battalion.

Mr. William Ewen at Willow Creek, Box Elder Co., had a narrow escape from death on the 14th. Having occasion to descend into his well the curbing suddenly gave way, and brought upon him some 25 feet of stones and earth. After nine hours incessant labor his neighbors brought him to day-light considerably bruised, but no bones broken. He was recovering from the effects of his imprisonment at the date of publication.

The ever memorable entry to Salt Lake Valley on the 24th July, 1847, was celebrated with great eclat at the Head Waters of Big Cotton Wood. We shall not attempt here a description of the big doings, as we purpose giving our readers next week, if possible, a full report. Affairs went off as usual with order and good feeling. We cannot help remarking that when we read the rich sentiments that flow from the Presidency and Zion's nobles, we feel from home down here. On account of this party the Committee of the Library and Musical Assembly deferred their party, designed to have been given in the Social Hall, till the 1st of August.

On the 26th July, the Deseret Agricultural and Manufacturing Society held another meeting, at which was manifest an earnest determination to go-a-head in home manufactures, and to know no *can't do it*. The practical good sense speeches delivered on the occasion show that Deseret has the mind. Time alone is required. Deseret must flourish.

The Latest.

IT has seldom fallen to our lot to read the equal of the following, which we clip from the New York *Herald* of Wednesday. We publish it as a model of crooked and badly arranged lying. There are many respectable folks in Salem, but we suppose they are not readers of the *Register*, for no editor would dare to offer to respectable readers such vile and manifest lies. For James Gordon Bennett there is a potent excuse. His brain is so muddled and his eyes so dazzled with the big pile that he is presently irresponsible for his paper—at other moments he is shrewd enough to know that the retailer of slander is the most despicable of breathing things:

MORMON LIFE IN UTAH.—We have seen a letter from a merchant in California, says the Salem *Register*, who writes that he had an interview with a highly respectable gentleman, whose duties compelled him to dwell in Utah for more than two years. He writes that "his description of Mormon life and customs is revolting to decency, and shows the sect to be a disgrace to the age. He estimates the number of fanatics—for they cannot be called aught else—at 80,000, and says a stranger is watched, and his words noted, from the time he enters till he leaves the place. A tenth of all you have is taken also, even if you be but a traveller. Brigham Young's hold upon them is through fear. He is a revolting character and his talent lies in blasphemy and obscenity of language, united to keen perceptive faculties, that enable him to pick good tools out of a crowd of persons, and to detect those that will prove troublesome. The latter he gives ten days to settle up their affairs, and sends them on a mission of five years to Australia, England, or elsewhere. If they do not go they are secretly murdered, and he says that he knows of thirty who have been killed for this offence, but done so secretly that the murderers cannot be detected. Though a strong-minded man himself, he is so intensely disgusted with the vile doings of the people, that he has left the country."

Mormons En Route for Utah.

IT may not be uninteresting, to some of your readers, to learn something of the movements of the emigration to Salt Lake Valley this season. A few days since, in company with Col. Babbitt, Secretary of Utah, and several citizens of this place, we visited Florence, N. T., and there found encamped about 500 of the "faithful," all in good health and spirits, intending to start in a day or two on their long journey. (They left on Monday, 18th inst.) From Capt. Willey, and assistant Capts. McGaw and Levi Savage, we learned that the train had been but three weeks in coming from Iowa City, and that all were healthy, cheerful and contented.

Having seen several hand-cart trains pass through this city, and cross the ferries at Elk Horn and Loup Fork, we could not help but remark the enthusiasm which animated all classes and ages. This train seemed to be better provided with camp equipage, and outfit of provisions, &c., than those which preceded it.

We saw the butcher dealing out a splendid beef to the crowd, and were informed that the allowance was one half pound each, one pound flour per day, and the usual quantities of molasses, sugar, &c. Many, however, have private supplies, which enable them to live very comfortably.

It may seem, to some, that these people endure great hardships in travelling hundreds of miles on foot, drawing carts behind them. This is a mistake, for many informed me that after the first three days travel, it requires little effort for two or three men or women to drag the light hand-cart with its moderate load of cooking utensils and baggage.

It is also a fact, that they can travel farther in a day, and with less fatigue, than the ox-teams.

These trains are composed of Swedes, Danes, Germans, Welch, Scotch and English, and the best evidence of their sincerity is in the fact that they are willing to endure the fatigues and privations of a journey so lengthy.

First, they have toiled wearily o'er the hundreds of miles which separated their native hills from the European sea-port from which they were to embark—then see them on crowded ships, braving the dangers of the broad Atlantic—afterwards, they travel patiently one thousand inland miles to Iowa City, thence to start on foot for a journey over hill, plain, desert and mountain, fourteen hundred miles to reach the "Happy Valley."

This is enthusiasm—this is heroism indeed. Though we cannot coincide with them in their belief, it is impossible to restrain our admiration of their self-sacrificing devotion to the principles of their faith.

But we have forgotten Florence, not destined, like its beautiful Tuscan prototype, to be universally worshipped as the most lovely of European capitols, rejoicing in her magnificent palaces, her glowing paintings and speaking statuary—but to be known in this our practical work-a-day world, as one of the most important towns in the Territory of Nebraska. Three months ago there were but five buildings, there are now about forty, and as fast as labor and material can be obtained they will continue to build. Before winter, probably 150 houses will have been erected.

The steam saw mills are doing their best to supply lumber, but the water mill on Mill creek moves lazily for lack of "copious showers." Another steam mill will be put up this fall. There are two brick yards near at hand, a lime kiln, and a quarry of superior building stone. To James C. Mitchell, Esq., who has labored for nearly two years to make Florence a town in fact as well as name, is most of the credit of its improvement and growth to be attributed. We cordially wish it success and prosperity.

AILSBROC.

P. S.—Since the above was written, we notice the following arrivals in this city, en route for Salt Lake:

On Monday 18th inst., 56 hand-carts and 5 ox-teams; on the 20th, 30 ox-teams; and on the 21st, 60 hand-carts and several teams.

About 400 have already left Florence; the above trains contained about 800 persons, and a large number are still expected, via. St. Louis.

[*Council Bluffs Bugle, Aug.* 26.

Bound for Utah.

AMONGST the most notable arrivals of last week, were a company of missionaries returning from Europe to their homes in Utah. Among the number we notice Elders Richards, Felt, Young, Spencer, Wheelock, Dunbar, McAllister, Ferguson, Grant and others. Elder Erastus Snow also came up but does not go out.

To-day they start across the plains; they are an intelligent, sociable, pleasant set of fellows—we wish them a safe and quick journey to their friends. Two large hand-cart trains also arrived last week, a portion of whom will still press forward. They are a hardy, industrious, determined set of fellows, and would make a profitable accession to any country.—[Council Bluffs *Bugle*, Aug. 26.

Mr. Ivins on the Tribune.

WE take pleasure in laying before our readers the following letter from Mr. Ivins, of New Egypt, N. J., to the editor of the N. Y. *Tribune*, as Horace's professed love of fair play has evidently been worsted in the struggle with his bigotry, and the letter been, we presume, consigned to the flames or the basket. Mr. Ivins though, as he says, no Mormon, is well posted on the principles, history, past and present of Mormonism, and knows well that his denials or affirmations will stand looking at. We cannot but admire the courage and noble heart that will, at the risk of a good name, speak the truth in defence of a calumniated people:

NEW EGYPT, Aug. 31, 1856.

To the Editor of the New York Tribune.

SIR: I notice in your paper of the 6th inst. an article from which I quote the following:

"The principles on which Fremont and Dayton are presented and supported are fairly and clearly set forth in the resolves of the People's National Convention which was held at Philadelphia last June," &c. The question is then asked: "Why is it that our adversaries rarely or never copy or quote from one of them resolves? Why do they persist not only in misrepresenting the principles we hold and proclaim, but in fabricating others to attribute to us instead? Why does even a man like Daniel Barnard, who would once have been deemed honorable and candid, instead of citing our *platform* as an evidence of our principles, quote in place of it somebody else's speech at some public meeting to prove that we mean something else than what we profess," &c.?

Very good, indeed; excellent.

Notwithstanding the preference and respect I have for many years entertained for the *Tribune*, I cannot but notice that its editor has, of late particularly, one set of scales and weights for himself and party and another for his opponents. Permit me, sir, to draw your attention to a letter which appeared in your paper the following day, and which, probably, was in the hands of the compositor before the pen which made the above statement and interrogatory was entirely dry. I refer to the letter of your Utah correspondent of June 30th. He says:

"It would be a matter of the greatest surprise and astonishment to the people of the States could they only peep into this our Mecca, and see where the confidence and patronage of the Government is placed; many curious things would be here observed. On the corner may be seen a long three story Gothic building, whose proportions would attract even the admiration of the Gothamite, containing fifty spirituals (formerly called concubines) *under lock and key, prohibited from visiting or receiving company*—all these belonging to one man, and that man fed from the Treasury of the United States."

Now, Mr. Editor, permit me to say that such a state of things is positively false, and a man must be awfully destitute of common sense that could give credence to such a charge. May I not consistently apply your interrogatories with the change of subject, and enquire: Why does your correspondent and others persist not only in suppressing the principles they (the Mormons) hold and proclaim, as set forth in their own published works, but in fabricating others to attribute to them instead? Why does even a man like Horace Greeley, instead of citing *their principles*, quote or publish in place of them some lying correspondence? You might as well publish to all the world (and would be believed as soon) that Queen Victoria, with fifty-nine other women, were locked up in Washington City by President Pierce for his own accommodation, and no notice of it would be taken by her consort Prince Albert.

Aug. 11. You publish also "Mormonism in St. Louis," from the St. Louis *Evening News*.

[The report alluded to by Mr. Ivins is about a Jew who attempted to seduce a mother and daughter, and who, to better accomplish his damnable conduct, drags in a profession of religion. By some mistake, the "clipping" was not inclosed with the letter, or we should have published it.—ED.]

That there was a man at St. Louis, called Abraham, claiming to be a High Priest, and from Salt Lake City, who had attempted to commit his hellish purpose with mother and daughter, may all be true; but what has that to do with Mormonism? What evidence is there that the man was an High Priest of the Mormon Church; and admitting that he was even so, what of it? Shall a people be slandered for the commission of such a crime, when they have unanimously voted laws that visit the criminal with death? Why is it that the editor of the *Tribune* and others grasp so eagerly at such yarns? If such things are presented to the readers of the *Tribune* for the condemnation of Mormonism, it will be no difficult matter to annihilate every christian church on the earth. Let me again ask: Why does a man like Horace Greeley persist in suppressing the principles they (the Mormons) hold and publish to the world, and publish fabricated falsehoods to attribute to them instead? In short, why do the opponents of Mormonism habitually misrepresent and defame the Mormons, if it be not, as Horace Greeley says of the opponents of Fremont and Dayton: "That they are aware the truth will not serve?"

I know the Mormons profess that polygamy is instituted of God, which to me and many others is a stumbling-block; but why does not the editor of the *Tribune* or others produce *scriptural evidence* to prove *the falsity of the position*, instead of producing as evidence against Mormonism such tales as that of Abraham at St. Louis or "Female Life among the Mormons," the latter written by a person who never saw Salt Lake, and I should judge, from the description given in that book of the death of Joseph Smith and other scenes, that he never witnessed any thing of which he wrote? I am no Mormon, and never was, but I like fair play, even among gamblers.

Respectfully yours,

THOS. W. IVINS.

Letters

THOMAS THOMPSON, Carolina. Merchant, James Warner, John Lewis, T. Yeates, Charles Howard, George Thomas, Daniel Brown, Thos. Morley, William Dixon, H. Simmons, Joseph Slater, (24 cts.) Richard Martin, J. Beton, Henry Boley, Richard Howell, (24 cts.) Thos. Musgrave, (24 cts.)

FOR THE MORMON.

Rambles in the Fields of Experience.

BY ALEXANDER OTT.

NATURE appears to an intelligent man as an open book, which the inquiring, striving searcher after truth may decipher, read and comprehend, storing thus his mind with useful knowledge, whereby he can benefit himself and his fellow beings. But a man may introduce theories, systems, hypotheses in regard to certain laws and principles of physics, or anything else, yet all his exertions will result in nothing without the practical support of experience or empiricism.

Whatever discoveries—whatever ingenious schemes have been formed for an increase and propagation of useful knowledge, for the promotion of human comfort and happiness, they have all, more or less been the result of experience, that principle which leads the neophite as a faithful guide through the immeasurable fields of intelligence. Aided by science and sound intellect, empiricism is the key to inexhausible mental and physical treasures; it unfolds to the searching mind the magnificent panorama of nature in all its wonderful bearings; the scales drop as it were from the eyes; what is realized in the school of experience, often surpasses the boldest hopes and anticipations, and the mind becomes struck with astonishment at the boundless variety of the physical creation, of our world the endless series of hidden laws, at the extraordinary beauty and harmony in the different departments of Nature. In order to give the reader an idea of the vast multiplicity of conception in regard to the Creation, I merely mention, that from scientific observations it is evident, that there are about 60,000 different species of creations, 44,000 species of reptiles, 4,000 species of birds, 3,000 species of shell-fish, and about 100,000 species of animalcules invisible to the naked eye, and this is only a rough calculation of those branches of the animal kingdom, that have been explored, but there must be yet an immense multitude of animated beings undiscovered.

Experience is the realization of a thing or an idea; on experiencing, we move not in a world of abstract, but concrete things, we move in real life. A man may have a desire to learn a language or science, but he will not have a correct idea of what he is going to do, nor will he fully realize the meaning and bearings of it, till he has commenced his studies, then he will experience many things he never thought of; he becomes acquainted with new principles, and begins to understand the value and importance of knowing a language. The greater the sphere of man's observation, the more he experiences, the more his knowledge is increasing; his reasoning powers brighten, his judgement generally becomes sound and correct. It is a fact, that experience is requisite for a full understanding of the nature of a principle. After a person has become acquainted with principles through experience, it is then often very easy with the assistance of a good intellect and an improved knowledge, to judge from analogy, that is to say, from a similarity of one thing to another, to infer certain rules and principles. For instance, on examining of the architective faculties of the human system, we find that the wonderful organization consisting of bones, muscles, ligaments, membranes, arteries, veins, &c., have been carried on, on the plan of receiving and distributing nutriment, and we know it to be a scientific fact, that from a microscopic animalculæ which is 10,000 times smaller than a mite, to a whale, no animal can live without nourishment; we conclude that every system of animated beings is constituted upon similar principles, and is provided with means to subsist on.

A man may spend all his life-time in perusing the accounts of celebrated travellers, such as Audubon, Cook, Le Vaillant, Cumming, and others; he may read their marvellous exploits, and hair-breadth escapes and adventures of thrilling interest, but he will never realize what courage, determination, firmness of mind, perseverance, and physical strength are requisite in order to go safe through such ordeals, without leaving his comfortable fireside and exposing himself to all the difficulties, dangers, and hardships of travelling and roving in a howling wilderness of mighty primeval forests, or the endless prairie. When fatigue, hardships, and excitement seem to have rooted him to the ground, and he has to stand his chance of the almost unerring ball of the wild Indian, or the deadly hug of the bear, or any other wild beast; or when, on a bloody battle field, he has to stand for hours exposed to the well-regulated volleys of an enemy; when he sees his friends become ashy pale from fright, and whole platoons are swept down by the iron hail, then he is passing through scenes of which a celebrated author says no writer can portray them, no painter can paint them, only a dream can convey them.

What are, then, the results of experience? Why, not only the mental, but also the physical powers and moral faculties improve. The man of talent, who is aware of his being in a scale of continually progressive knowledge, and who desires to improve every moment for the purpose of cultivating his mind by a close application to proper studies, will soon experience a rapid progress in his mental functions, and in the different departments of human knowledge; he will realize that he owes all his acquirements in arts and sciences to experience, assisted by his zeal, perseverance, and his natural gifts. The man of scientific experience knows that a vast, immeasurable field still remains for the exertions of all the energies of the human mind, as even the true nature of some of the elementary principles of certain sciences have not yet been fully ascertained, and have consequently to be brought under the focus of the searching philosopher's observation; he knows that it will take ages, centuries, yea, all eternity, in order to bring to light the hidden wonders of the universe. As for instance, in relation to the interesting science of psychology, of which only the empirical part is known, but the rational part, which treats on the ens or nature of the soul, is yet a mystery to philosophy,

concerning which a great many speculations have been made, but the problem has not yet been solved, and will only (parenthetically speaking,) be explained through the channel of revelation.

Experience in mechanical and perambulatory occupations improves the physical power of man. Mechanics, agriculturists, manual laborers, who have constantly to wield heavy tools, or carry heavy loads, will increase the strength of their muscles, sinews, and bones; their limbs will get more pliable and capable of performing hard work; their systems will become stronger and more used to hardships. The history of the Brazils shows that on discovering those precious metals, such as gold, silver, etc., the mines were generally wrought by native Indians, or imported negroes, who, not being used to this new kind of labor, died off by thousands; whereas, now, negroes, who have been brought up to constant hard labor, work just as much, and sometimes more, than white people. A gradually increasing labor, adapted to the strength of the human system, will be well calculated to improve the body and make a man strong and hardy. In regard to perambulatory occupation, travelling on foot is very beneficial to the system. It is a scientific fact, that a regular and moderate exercise has made many an invalid strong, who was looked upon by his friends as a candidate of death. The celebrated Herodicus made his feverish patients, at Athens in Greece, travel to Eleusis, by the way of Megara, a distance of about twelve leagues, advising them at the same time not to rest or take any refreshments by the way. The beneficial effects of moderate exercise I have noticed myself on the plains; people, who, from old age and infirmity, were pronounced by some timid persons unfit for so long a journey as that of travelling on foot more than 1000 miles, not only regained but also improved the strength of their system by a gradually increasing ratio of daily travelling, so that the journey proved to them a great blessing. Many invalids who are under medical attendance, and being confined to the dull, close air of a crowded city, derive little or no benefit at all from physic, and whose cases generally prove fatal, could do nothing better than to try the fresh, bracing air of the country or highlands. From experience which eminent pedagogues have made at academies, or other public institutions, it appears that nothing is so calculated to improve the human system as physical education, by which all the muscles, nerves, sinews, and bones of the body are brought in full play, so that the organs will increase in size by the exercise of the same. Look at yourselves, and you will find that the fingers of the right hand are generally larger than those of the left; the right foot is often larger than the left.

It is evident from the above that the first effect of exercise must be a development of muscles, which are only carnified blood; the bones are increased in strength and size. In raising a weight, or suspending the body by the hands, the great pectoral muscle is contracted, and drags at the rib in which it is lodged. Hence the ribs continually draw outwards, and enlarge the space which is occupied by the lungs; the lungs themselves increase in size for the purpose of filling up the larger space; consequently a greater admission of blood into the lungs and an easier respiration takes place; so you see the salutary effect of an exercise of the pectoral muscle and ribs; the chest becomes larger, and the respiration more active; in fact, the whole system undergoes a beneficial change.

Experience in the fields of intellectual excellence leads to an improvement of the moral faculties; it shows that learning tends to simplify, and not to bewilder or confound; the greater the experience in scientific pursuits, the more the student sees his own ignorance, and becomes humble and unassuming. The above is illustrated by the simplicity of manners and outward appearance of the greatest literary characters, such as Sir Isaac Newton, Alexander von Humboldt, Descartes, the illustrious philosopher and mathematician, Lafontaine, the author of so many witty fables, Corneille, the dramatist, and others. If the mind is well stored by experience, then man has a spring of thought and feeling which will render him capable of refined enjoyments under all circumstances and to receive moral lessons from everything transpiring within the sphere of his observation. The thundering fall of mighty, primeval forests, or of gigantic avalanches; the plutonic phenomena of volcanoes; the wonderful formation of clouds as sustained by animal heat; the marvellous results of the atmosphere as an agent or moving cause for the germination and growth of the vegetable kingdom; the wonders of the starry heavens, with millions of solar systems beyond the range of the unassisted eye; the revolution of the earth at the rate of sixty thousand miles every hour; the planet Saturn with his enormous ring of 600,000 miles in circumference, revolving in silent grandeur, every ten hours, round an orb which is nine hundred times larger than the earth, while seven moons of a much larger size than ours, with an endless retinue of heavenly bodies, parade with a magnificent brilliancy on the grand theatre of celestial scenery; all these wonders engage the attention of the searcher after physical truth. It is evident from experience that an elevated mind, which delights merely in such sublime gratifications as the contemplation of the universe can yield, is vastly superior to those mental pigmies that grow and die like mushrooms in a small corner, without ever extending the sphere of their observation beyond the range of their miserable home; who know no higher gratifications than those of their senses. Reader, you meet such individuals frequently in the street or in houses, basking themselves in the sun, or dozing over a fire and enjoying their *dolce far niente;* thus absorbed, or brooding in stupid apathy and lethargy, with faces having the impress of vice and debauchery, they bring themselves to the level of the brute beast.

Experience teaches us that great lesson, that we have a mind, a soul which is a costlier treasure than gold, more beautiful than a diadem; that we have a mind for a certain purpose, for preparing ourselves for a higher destiny. Ages may be swallowed up by time, generations may come and go, and only ruins and records remain as taciturn but still expressive mementoes of their former greatness, but those prototypes of mental excellence live in the remembrance of succeeding nations. May then the escutcheon of our names be stainless, that when the frail covering of our mortal career has fallen off, our spirits may be revealed in matchless beauty.

FOR THE MORMON.

Electoral Vote.

WESTPORT, CONN., Sept. 1, 1856.

MR. TAYLOR—*Dear Sir:* Thinking some of your readers may not be posted on the changing and uncertain moves of President-making, I have thrown together the following calculations, and added some reflections, which may assist some in forming an idea of the anticipations of politicians generally on this subject.

The following is a list of the Free and Slave States, with the respective number of votes which each is entitled to cast for President and Vice President:

Fifteen Slave States.	Votes.	*Sixteen Free States.*	Votes.
Delaware	3	Maine	8
Maryland	8	New Hampshire	5
Virginia	15	Vermont	5
North Carolina	10	Massachusetts	13
South Carolina	8	Rhode Island	4
Georgia	10	Connecticut	6
Florida	3	New York	35
Alabama	9	New Jersey	7
Mississippi	7	Pennsylvania	27
Louisiana	6	Ohio	23
Texas	4	Indiana	13
Tennessee	12	Illinois	11
Kentucky	12	Michigan	6
Missouri	9	Wisconsin	5
Arkansas	4	Iowa	4
		California	4
Total Slave State votes	120	Total Free State votes	176

The total electoral vote of all the States is 296; consequently 149, or a majority of all, is necessary to elect a President by the people. If there were but two Presidential tickets one or the other would, on the day of election, necessarily receive a majority; but when there are three tickets, as at present—Fillmore, Buchanan, and Fremont—then the vote may be so divided that neither of the three candidates will receive a majority. In that case the election of President would pass from the people to the House of Representatives; the Constitution directing that the House shall elect the President by ballot from the first three persons (should there be more candidates) receiving the highest number of electoral votes. The House votes by States, the Representatives from each State casting but one vote. Of course the majority of the representation decides the vote of the State.

Fillmore.	*Votes.*	*Buchanan.*	*Votes.*	*Fremont.*	*Votes.*
Massachusetts	13	Connecticut	6	Maine	8
New York	35	Michigan	6	New Hampshire	5
New Jersey	7	Virginia	15	Vermont	5
California	4	North Carolina	10	Rhode Island	4
Delaware	3	South Carolina	8	Ohio	23
Maryland	8	Georgia	10	Indiana	13
Texas	4	Florida	3	Illinois	11
Tennessee	12	Alabama	9	Wisconsin	5
Kentucky	12	Mississippi	7	Iowa	4
		Louisiana	6		
		Missouri	9		
		Arkansas	4		
		Pennsylvania	27		
Total	98	Total	120	Total	78

If the above calculation be correct the election will of necessity be taken to the House. I have placed Massachusetts for Fillmore on the ground that the Republican Convention will not confirm the nomination of Fremont for President, Johnson for Vice President, and Gardner for Governor, as they have been nominated by the American party of Massachusetts. In my mind there is a doubt about Pennsylvania, Michigan and Missouri going for Buchanan, and New Hampshire going for Fremont. It is possible that Fillmore may carry Rhode Island, Florida, and Missouri, which would make his vote 114. It does not make much difference which way these doubtful States go, as I am well assured there will be no election by the people, but it will go to the House of Representatives. If the House should fail to make a choice before the 4th of March next, then the election passes into the Senate, unless one of the candidates for Vice President should receive a majority of the electoral votes, in which case he would, by the Constitution, become President. But if none of the candidates for Vice President should have a majority of the electoral votes cast, then the Senate is authorized to choose the Vice President from the two having the highest number of votes, and their choice for Vice President would act as President, until a new election by the people was held. From this explanation of the constitutional provisions your readers may make their own calculations as to the probable result. Should the election of President and Vice President be cast in the House of Representatives, which is probable as the House is now constituted, they might not be able to choose, but there would be no difficulty in the Senate, where parties are not so nearly balanced as they are in the House. That being the case they would choose for their Vice President John C. Breckinridge, of Kentucky, and by so doing he would be President of the United States and Territories till there was another election had by the people.

Since writing the above I have attended the Fillmore Convention, held at New Haven, September 3d, for the purpose of nominating State electors. From the number present and the respectability of the Convention—chiefly business men from all parts of the State—influential men were placed on the ticket, such as ex-Governor Charles Hawley, of Stamford, and ex-Governor Greene Hendrick, of Waterbury, were chosen electors at large, and S. D. Sperry, Austin Baldwin, F. B. Loomis, and Charles O. Belden district electors; from what I witnessed I think Fillmore will carry this State. At the Convention I saw a gentleman that had been canvassing the Southern States. He assured me that North Carolina, Georgia, and Louisiana would surely go for Fillmore. If my views are correct it would make Fillmore's electoral vote 118; then, with Pennsylvania, and any of the doubtful States, such as New Hampshire and Indiana, he will certainly be elected President of these United States by the people. E. R. YOUNG.

In the present whirl of political excitement and the daily fluctuations of men and parties, it is difficult to decide which way many of the States will go. We give the above as communicated.—[ED.

DOMESTIC SUMMARY.

A SAD accident occurred last Friday night, on the Central Railroad, near Port Byron, by which six men were scalded to death. In accordance with the direction of the superintendent, a cattle train was standing on the straight track, waiting for the arrival of the 5 o'clock passenger train, which ought to have entered the depot on the turn out; but by negligence or inattention of the switch-tender, who neglected to turn the switch, the locomotive ran into the cattle train. The passenger train was going at the rate of eight miles an hour when the engineer discovered the neglect of the switch-tender, when he immediately gave the signal to break up. He reversed the engine, and did all in his power to prevent a collision.

The locomotive when it struck the train threw the last car, containing six drovers, off the track and upon the boiler. By the collision the supply pipe was broken, and before the men in the car could be extricated, they were literally scalded to death. Three were taken out of the car dead, and the others survived but a short time.

Dispatches from Major General Wool, of Washington Territory, and the Indian agent of Oregon, report the Indian war nearly at an end. Gen. Harney is ordered to Florida in the hope that he may be as successful in bringing the Indians there to terms as he has been successful with the Sioux in the West.

The receipts of the N. Y. *Herald* from January to July for advertisements, were $93,511, sales, $178,572; aggregate, $272,083.

Brooklyn police authorities have been lately busy with a case or cases of gross outrage perpetrated on the persons of two young emigrant girls, who arrived here from Liverpool the latter part of last month. Two stevedores conducted them from the ship, City of Brooklon, under the pretence of finding them situations, and succeeded by their wily ways and intoxicating nostrums to accomplish their outrageous purposes. After the men were apprehended and the girls examined and made their affidavits, by assistance from outsiders, the latter have been abducted and are now beyond the reach of the police. Emigrants should take warning. "Every ship on arrival is beset with a set of blackguards who think of nothing else than robbery, licentiousness and murder.

Capt. Wm. J. Lyster, and his friend Mr. Walters who, some two months ago, committed an assault upon Mr. Smith of the *Sunday Courier*, were brought up for sentence in the Court of Special Sessions on Tuesday. Mr. W. having only accompanied his friend had been able to arrange with and give satisfaction to Mr. Smith, was recommended to the clemency of the court—judgement suspended. Mr. Lyster, who applied the cowhide, was, in spite of expressions of regret and promise of better conduct in future, sentenced to be imprisoned in the City Prison for the term of thirty days.

On Tuesday evening the Democrats of New York and vicinity, illuminated the city by a great torch light procession. No labor was spared to secure a great turn out and success crowned the effort. The various clubs had their bands of music, emblazoned mottoes, devises and paintings; many of which were anything but flattering to Fremont, the nigger worshippers in general and parson Beecher in particular. The procession was lively, long and enthusiastic. The *Herald* notwithstanding its procilivities for Fremont talks very respectfully of the procession, and says it "was one of the largest ever got up in this city.

Since the commencement of the Presidential campaign the republican press of Washington has issued four millions of documents, including 200,000 copies of Sumner's speech, or forty millions of pages. About one-half of this number have been distributed through the Washington Republican Association, and the remainder by members of Congress. The National Democratic Executive Committee is now extensively engaged in a similar work—sending off, it is said, 20,000 documents a day. The American party, too, is not idle in that line of business.

President Pierce has gone to the Warrenton White Sulphur Springs, to recruit his health.

The San Francisco Correspondent of the N.Y. *Herald*, Aug. 4th says, the Democrats have no chance in California because they are opposed to the Vigilance Committee. Fremont is the man of their choice as eight-tenths of the people are either members of the committee, or in favor of its measures; besides the Pacific Railroad is wanted and "Fremont is the great champion of the measure, which is of more importance to California than all others together." These to some persons would be very doubtful compliments. The *Herald* seems to have a variety of correspondents in San Francisco or one with the quality of blowing cold or hot as required. The last time we noticed the correspondent he was down hard upon the vigilants and telling great things of reaction in public sentiment. He concludes his letter with the following: "You will be astonished to learn that nearly four thousand cold blooded murders have been committed in this State within the last seven years, and over fourteen hundred in this city; and there have not been been fifty legally executed out of the whole number of the assassins. Is it to be wondered at, then, that the people should rise up and take the law in their own hands? Ought not the committee to continue their work until they swing up all these murderers and banish from among us all ballot box stuffer shoulder strickers, theives, and professed gamblers!

The Cleveland *Herald* reports the destruction by fire on the 4th inst., of the shingle factory, agricultural implement manufactory and the buildings. Estimated loss upwards of $25,000. Over one hundred men are thrown out of employment, and many thousand dollars worth of reapers and mowers, two engines ready for delivery, and large amounts of shingles were destroyed.

Twenty-one buildings were destroyed by fire at Columbia, Pa., on Monday, involving a loss of from $20,000 to $30,000.

On Friday the 5th inst., the Mount Vernon Hotel, Cape Island, was destroyed by fire, Mr. Cain, one of the proprietors, and his two sons, two daughters and a housekeeper, were the only occupants and were consumed in the flames. The origin of the fire is a mystery. This was said to be the largest hotel in the world. This structure was capable of accommodating 2100 visitors. The front range and one wing were completed four stories in height, with towers each five stories in hight, with towers each five stories in hight, three of these occupied the corners and one stood midway of the wing. In addition there was an immense tower six stories in hight in the center of the front. The wing was a quarter of a mile in extent and the front nearly of the same extent; the dining room was four hundred and twenty-five feet long and sixty wide. There were four hundred and thirty-two rooms in the building.

President Pierce sent by last California mail positive instructions to Governor Johnson about the Vigilance Committee, together with instructions to the navy force in the Pacific. Speculations are rife on this movement.

LATEST.—The Empire City from New Orleans brings detailed accounts from Havana of the ravages of the late hurricane. There has been a great destruction of property afloat and ashore. At Sagua six American and one English vessels were driven ashore; crews saved, vessels a total loss. The light house at Cordenas was swept away, and much damage done to the crops at Havana, Matanzas, and Sagua. On Thursday a girl of 19 years of age was brought to the N.Y. Hospital suffering from some poisonous drug that had been administered to her by a villain who had enticed her from home to accomplish her ruin. He is still at large; her recovery is doubtful. On Thursday afternoon and evening there was a great gathering at the Cyrstal Palace for the double purpose of hearing Max Maretzek's operatic company and balloting for the Presidency. The *Sun* says at half-past 11 report gave Fillmore 25 majority.

FOREIGN SUMMARY.

By Quebec and Philadelphia we have this week the English mails, but by them little and unimportant European news. The Guards had a dinner on a magnificent scale at the Surrey Gardens, London, of which two thousand men partook. Major Edwards, the oldest soldier in the English army, presiding. Sir William Temple, Minister at Naples, Lord Palmerston's only brother, is dead. Sir Colin Campbell is to be appointed Inspector General of Infantry. Kossuth was to lecture at Oldham. A large Chartist meeting was held at Todmorton, to welcome the return of John Frost to public life.

Nothing from France. The Spanish government has decided on disarming the National Guards throughout the kingdom, and has already accomplished it in the province of Madrid. There have been bread riots in some parts of Portugal and many arrests made in the hopes of detecting a conspiracy under that guise. A poor harvest throughout the country, vines likewise a failure, and a disease among the cattle. Russia is bent on squaring up to the Riff Pirates who took part in the attack of the corvette Dantzig. Pussia offers to fit out two or three ships to aid the Prussian expedition.

Some few fatal cases of cholera had occurred at Stockholm, Sweden; General Andrew Bodisco, the Russian military Envoy, was the first victim.

From Our Utah Correspondent.

GREAT SALT LAKE CITY, July 31st, 1856.

To the Editor of the Mormon:

DEAR SIR—In the midst of the hurry of harvest, we devote a short time to write you a few items of what is transpiring in this blest Territory. It is well known to all the civilized world, that we are located in the valleys of the great American Basin, some portions of the rim rising from eleven to sixteen thousand feet above the level of the sea; therefore we are isolated from "the rest of mankind," having but little communication with the world, for if our friends write to us, it is a risk whether the letters come to this city or not, and therefore as a general thing, we have nobody to write to. The weather for the past month has been excessively dry, with the exception of some three showery days, which was a great relief not only to the Saints but to vegetation; they gave a renewal of life and vigor to all. The streams are comparatively dry, and we are bound to acknowledge the hand of God in all things; for it is miraculous that there is any wheat at all, many fields of it not having grown a foot high, yet the ears being tolerably well filled. The potatoes too are in many places cut down to the earth by an army of caterpillars and tobacco worms; the drouth in other places causes the vines to wilt, and on examination there are no potatoes at the roots.

In addition to all these calamities, Jack Frost visited the low lands on the 23d June, and as though he really thought the people did not believe he could come on the shortest night of the year, he visited many fields of corn, potatoes, and vines on the nights of the 16th and 17th of July, and left his icy mark wherever he went, for vegetation wilted under his rude embrace.

If such a continued scene of trials were to be poured out upon any other people in any part of the world, they would be entirely discouraged, and would vacate their farms; sometimes we hear a sound as of people in the lower world wanting to live in these upper valleys; but if this people were to vacate them in 1857, there is no other people that would be compelled to live in these mountains for two years; for they would perish either by famine or by killing each other in quarrelling about the water to irrigate their fields; so you can proclaim boldly a few naked truths to enlighten those who are now sitting in Egyptian darkness on the subject of this exalted Territory.

I have seen Sister Taylor this morning; she and all your family are enjoying good health and spirits. Yours truly, W. WOODRUFF.

The late accounts from Utah hold out poor encouragement for loafers. We are glad, however, to learn of the good spirit that prevails among our brethren and sisters there, and their confidence in the God of their fathers. There are many things not for the present joyous but grievous, yet they work out for those who work righteousness and fear God a far more, exceeding and eternal weight of glory.—[ED.

TELEGRAPHIC.

From the South—The Late Storm.

BALTIMORE, Sept. 4, 1856.

The late storm prevailed heavily at Charleston and Savannah; but so far no serious marine disasters have been reported. Considerable damage was done to the railroads by the rain.

A North Carolina railroad bridge gave way, carrying down a locomotive and a portion of the train attached to it. Five persons including the engineer and fireman, are reported killed.

There were three deaths by yellow fever at Charleston on Monday.

Fire at Manchester, N.H.

MANCHESTER, N.H., Sept. 4, 1856.

A fire broke out here last night, on Lowell and Concord streets, destroying four stables and several dwellings, together with Melodeon Hall. Wm. Patten, E. P. Orfull, and Alpheus Gay were the principal sufferers. Loss about $15,000.

Serious Fire in Pennsylvania.

COLUMBIA, Pa., Sept. 9, 1856.

A serious fire is raging opposite the town of Wrightsville, destroying the lumber yards alongside the river. The Columbia firemen have gone to their neighbors to ask assistance.

Fire in Philadelphia.

PHILADELPHIA, Sept. 9, 1856.

Dickson's cotton mill, in the Twenty-third Ward, was burned this evening. The fire commenced in the drying room. Eighty persons in the upper stories narrowly escaped with their lives, many of them having to leap from the windows. Loss $18,000.

Scene in a French Court.

Government Regulations of Theatres in Paris.

Narcissus—Your Honor, I am a dramatic artist, and my line that of "lovers." I am forced to be excessively affectionate in my *roles*, but my warmth, my enthusiasm, in fact everything which brings down the house is now sought to be turned to my disadvantage.

Judge—Explain yourself.

Narcissus—Why, I receive a hundred francs a month, and they want to make me pay one hundred and fifty for properties.

Judge—Properties! What kind of properties?

Narcissus—Kisses. [Laughter.] A hundred and fifty francs for kisses for one man; it's exorbitant. [Renewed laughter.] That, however, is the amount which Valsin, our noble father, has the audacity to demand of me.

The Father—Stop, old fellow.

Judge—How is that?

Father—It is easily understood. In every theatre there exists the following regulations:

ART. 1. When the stage directions require an actor to kiss an actress, he must merely pretend to do so.

ART. 2. Every actor who shall kiss an actress without her formal permission, shall be fined five francs per kiss.

ART. 3. Pressing an actress upon the heart shall be fined two francs and a half.

Now, Narcissus has pressed my wife to his heart ten times, instead of merely pretending to do so. That makes twenty-five francs.

Narcissus—It's more than it's worth.

Father—Besides, he has kissed her twenty-five times, and no mistake about it, which thus makes up the sum claimed, namely, a hundred and fifty francs.

Narcissus—I didn't kiss her without her consent; so that I don't owe any thing.

Father—My wife declares to the contrary.

Narcissus—That's good; do you expect your wife to tell you the truth on such a matter? I rebut her evidence.

Father—I demand payment according to dramatic usage.

Narcissus—Well, since you are determined, let's come to terms. I'll make a reasonable offer.

Father—That's agreed.

Narcissus—I've had twenty-five kisses from your wife.

Father—Yes.

Narcissus—Well, I offer to return them to her. [Tremendous laughter.]

When the Judge had succeeded in restoring silence, he finished the discussion by sending the parties to their manager, desiring him to arrange the dispute. We hope the noble father showed himself magnanimous.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Morm.—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, Illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millennial Star	
Journal of Discourses, &c., &c.	

Change of Meeting-place.

THE LATTER DAY SAINTS will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Salt Lake City Retail Price Current.

June 5, 1856.

GROCERIES.	
Sugar, loaf, per lb.	$0 50
do clarified "	40
do brown "	40
Coffee, 3 lb for $1, or p. lb.	40
Tea, Young Hyson "	2 00
Tea, imperial, Gunpow'r	2 00
Tea, black, per lb.	1 44
Apples, dried, per lb	40
Peaches " "	40
Soap, per bar	40
do Castile, per lb	75
Allspice "	50
Pepper "	40
Ginger "	50
Cinnamon "	1 00
Saleratus "	40
Mustard "	1 00
Saltpetre "	50
Snuff "	1 00
Almonds "	75
Brimstone "	40
Sulphur "	40
Borax "	75
Raisins "	75
Candy "	1 00
Candles, 6 to the lb.	50
Figs, per lb	50
Cloves, per oz.	15
Nutmegs "	25
Oysters, per can	2 00
Brandy Cherries, per bot.	
Olive Oil, quarts "	1 50
do pints "	1 00
Lemon Syrup "	1 50
Pepper Sauce "	75
Glass, 8x10, per light	
do 10x12 "	
Chocolate, pr cake, Ray's	20
Mustard, per box	20
Pepper "	20
OILS, PAINTS, DYE STUFFS, &c., &c.	
Putty, per lb	$0 40
Glue "	75
Red Lead "	50
Madder "	40
Alum "	40
Copperas "	40
Extract Logwood, pr lb.	75
Lamp Black "	40
Epsom Salts "	40
Beeswax "	1 00
Indigo pr oz	20
Gum Camphor, per oz	20
Gum Arabic "	20
Cream Tartar "	15
S. C. Soda "	15
Turkey Opium "	1 00
Golden Seal "	15
Liquorice, per lb	1 00
Jujube Paste "	1 00
White Lead, per keg	10 00
Turpentine, per gal.	5 00
Linseed Oil "	
Copal Varnish "	5 00
Whale Oil "	6 00
Tanner's Oil "	6 00
Cooper's Isinglass, pr oz	20
Painkiller, per bottle	1 00
do do do	50
Mustang Liniment, p bot	50
Rope, sea grass, per lb	50
Tobacco, per plug 10c to	75
Matches, 10c pr box or 4	25
STATIONERY.	
Primers, ea. 10c and	15
McGuffy's 1st Reader	22
do 2d do	50
do 3d do	75
do 4th do	1 00
do 5th do	1 25
Writing Paper, per quire 50c a	75
Letter do "	50
HARDWARE.	
Axes $2 25a	3 00
do boys', handled	2 50
Hickory Helves	75
Spades	2 50
Shovels	2 50
do steel plated	3 00
Grain Scythes	2 50
Grass do	2 00
Snaths	2 50
Two prong Hay Forks	2 00
Three do do	2 50
Four do dung do	3 50
Hoes	
Concave Augers, per	25
Bitts	25
Masons' Trowel	2 00
Plasterers' do	2 00
Steel Wheel Heads	1 50
Common do	75
Brass Kettles, per lb	1 00

Flat Irons "	40
Mill Saws, per foot	2 00
Horse Cards	38
Curry Combs, No. 6	75
do 12	30
Tea Kettles, Iron	2 00
Shingling Hatchets	1 50
Carpenters' do	1 50
Hammers, large	1 50
do small	80
Sand Paper, pr 3 sheets	15
Knives and Forks, $2.50 a	4 50
Nails, per lb	40
SCREWS.	
Size.	Gross
¾ inch	1 00
1	1 00
1¼	1 25
1½	1 50
1¾	1 75
2	2 00
2½	3 00
3	4 50
BUTTS (cast)	per pair.
1½ inch	15
2	20
2½	25
3	30
3½	40
TABLE BUTTS.	
1¼	20
1½	25
TACKS.	
4 oz. papers	15
6 do	15
8 do	20
10 do	20
12 do	25
14 do	30
16 do	35
20 do	40
GUN CAPS, per box.	
G. D. per 100	15
Water Proof, 100	30
Hicks' Hat, 250	1 00
Powder, per lb	
Lead "	
BOOTS AND SHOES.	
Coarse Men's, $6 to	8 00
Fine do	10 10
Gents' Calf-skin Shoes	3 50
do Patent	4 05
Ladies' Coarse Boots	2 50
do do Low	2 50
do Fine Boots	2 50
Men's Coarse Shoes	2 75
Boys', from $1 to	2 20
Hacks	60
Sole Leather, per lb	55
Calf, per skin, from $6 to	8 00
Panama Hats	6 00
Plush Caps	4 00
Pitchers, from $1 50 to	2 50
do and Bowl	5 00
Oil Bergamot, per oz	1 00
Oil Cassia "	1 00
Oil Peppermint "	1 00
Oil Lemon "	1 00
DRY GOODS.	
Calico, per yd	25
Factory Cloth, per yd	20
Linseys, per yard	50
Ticking	30
Blue Drilling	25
Denims	25
Cotton Batten, per roll	20
do Yarn, per 5 lb	2 00
VALLEY PRODUCE.	
Flour, per 100	
Butter, per lb	20
Eggs, per doz	25
Cheese, per lb	25
Bacon, smoked, per lb	35
Shoulder "	30
Ham "	35
Middle "	40
Wheat, per bushel	2 70
Corn "	2 00
Oats "	1 50
Barley "	2 00
Onions "	2 50
Sugar-cured Beef, pr lb	30
Beef, fresh, per lb	10
Mutton "	12½
Tongues, each	50
Tallow, per lb	30
Lard "	20
Hay, per ton, $10 to	15 00
Lumber, per 100 ft, $4 to	5 00
Adobies, per 100	50a75
Stone, per cord	12 00
Cows, ea., from $30 to	50 00
Oxen, yoke, $75 to	130 00
Pigs, 4 weeks old	3 00
Wood, per cord, $6 to	10 00

United States Mails Salt Lake City.

POST OFFICE DEPARTMENT, MAY 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;

Arrive at Salt Lake City on the last day of the month at 8 a m;

Leave Salt Lake City on the second day of every month at 8 a m;

Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried (the whole mail required to be taken each trip,) and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guarantied by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December, 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, of *pro rata* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "Second Assistant Postmaster General," superscribed "*Proposals for Salt Lake City Mails.*"

JAMES CAMPBELL, Postmaster General.

J. D. M'AULIFF, *CARRIAGE MANUFACTURER,* Cor. 21st Street and Franklin Avenue, ST. LOUIS, MO.

Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap26-1y

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to September 11, 1856.

ASHES—Pot ... per 100 lb.	6 50 a — —
Pearl	— — a 7 75
CANDLES—Stuart and Bussing's best, assorted ... per lb.	— a —
Ordinary	— a —
CANDLES—Sperm ... per lb.	— a 40
Adamantine	22 a 26
Mould, tallow	12 a 14
COFFEE—Java, white	13¼ a 15
Mocha	15½ a —
Laguayra	— a 11½
Maracaibo	— a 11½
St. Domingo (cash)	10 a 10½
DRUGS AND DYES—Alcohol .. pr. gal.	— 68 a — 74
Alum ... per lb.	— 2¼ a — —
Arrowroot	— 48 a — —
Arsenic, powdered	— — a — 2½
Assafœtida	— 6 a — 25
Borax, refined	— 27½ a — 28
Brimstone, American, roll	— 2¼ a — 2¼
do crude ... per ton	26 — a 27 —
Camphor, crude ... per lb.	— — a — 23
do refined	— 30 a — —
Castor Oil, No. 1	1 10 a 1 15
Chlorate Potash	— 35 a — 37½
Cochineal	1 15 a 1 20
Copper—sheathing ... per lb.	— 23 a — 27
Copperas ... per 100 lb.	1 50 a — —
Cream Tartar ... per lb.	— — a — 30
Gum Arabic, picked	— 17½ a — 33
Gum Copal	— 40 a — 50
Gum Myrrh, Turkey	— 10 a — 25
Iodine, resublimed	— — a 5 50
Ipecacuanha	— — a 1 62½
Madder	— 12 a — 13
Magnesia	— 14 a — 35
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 18 a — 20
Oil Anis	3 25 a — —
Oil Bergamot	2 10 a — —
Oil Cassia	— — a 3 75
Oil Lemon	2 10 a 2 25
Oil Peppermint	2 75 a 3 —
Opium, Turkey	— — a 5 62½
Otto Rose ... per oz.	3 50 a 6 50
Oxalic Acid ... per lb.	— 26 a — 27
Phosphorus	— 90 a — 92
Quicksilver	— 47 a — 48
Rhubarb, China	— 70 a — 85
Saleratus	— — a — 7
Sal Ammoniac, refined	— 10½ a — —
Senna	— 12 a — 14
Shellac	— 13 a — 16
Sugar Lead, white	— 12½ a — 14
do brown	— 9½ a — 10
Sulphate Quinine	— — a 2 40
Tartaric Acid	— 41 a — 43
Verdigris	— 40 a — 45
Vitriol, blue	— 10½ a — 11
DYE WOODS—Camwood .. per ton	100 — a 110 —
Fustic	27 — a 29 —
Logwood	17 — a 28 —
FLOUR—State, common ... per bbl.	6 — a 6 15
Michigan and Indiana	6 60 a 7 75
Genesee, extra	7 — a 9 25
Rye Flour	3 — a 4 —
Corn Meal	3 75 a — —
FRUIT—Raisins ... per box.	— — a 3 50
Raisins, layers	4 25 a 4 37½
Currants ... per lb.	— 22 a — 24
GLASS (American window)—	
6x8 to 8x10 ... per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat ... per bush.	1 50 a 1 68
Corn, round yellow	— 69 a — 70
Barley	1 — a 1 29
Oats, Western	— 47 a — 48
Beans	1 75 a 2 37½
GUNPOWDER ... per 25 lbs.	3 50 a 6 50
INDIGO ... per lb.	— 75 a 1 40
IRON—Pig, Eng., Scot ... per ton.	31 50 a 32 50
Bar, Eng. refined	60 — a — —
Sheet, Russia, 1st quality .. per lb.	— 13 a — 19
Sheet, Eng	— 3½ a — 4½
LEAD—Galena ... per 100 lbs.	6 50 a — —
Sheet and Pipe	— 8¼ a — —
LEATHER ... per lb.	20 a 31
MOLASSES ... per gal.	37 a 56
NAILS—Cut, 4d and 6d ... per lb.	4½ a —
Wrought, 6d and 20d	6 a 7¼
OILS—Olive .. per bskt., 12 bottles	3 25 a 3 37½
Olive, in casks ... per gallon.	1 15 a 1 25
Linseed	— 98 a 1 —
Whale	— — a — 85
Lard, winter	— — a — 95
PAINTS—Lead, red, Am ... per lb.	— a — 8¼
Lead, white, Am., in oil	— — a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry ... per cwt.	— 60 a — 75
Litharge ... per lb.	— — a — 8½
Vermilion, Chinese	— 90 a 1 05
Venetian Red ... per cwt.	2 — a 2 37½
RICE ... per 100 lbs.	3 25 a 4 37½
SALTPETRE ... per lb.	6½ a 12
SEEDS—Clover ... per lb.	— — a — 14
Flax, American, rough .. per bush.	2 — a 2 10
Linseed, Calcutta	1 85 a — —
SOAP—New York ... per lb.	4 a 7
Castile	10½ a 11
SPICES—Ginger, Race ... per lb.	6 a —
Mace	80 a —
Nutmegs	— a 87½
Pepper	— a 12½
Pimento	11½ a —
Cloves (cash)	12½ a 13
SUGAR—New Orleans ... per lb.	7¼ a 9
Havana, white	9 a 9½
do brown	8½ a 10½
Stuart's crushed	— a 12½
SUMAC, Sicily ... per ton.	70 — a 80 —
TEAS—Gunpowder and Imperial .. per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
TIN—Banca ... per lb.	— a 31
Straits	29 a 29
Plates ... per box.	9 — a 10 50
TOBACCO	7 a 43½
TURPENTINE ... per 280 lbs.	3 62½ a — —
TAR ... per bbl.	3 — a 3 25
SPIRITS TURPENTINE ... per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 3 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to E. R. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

WILLIAM N. WHITE & CO., *Wholesale and Retail Dealers in* FANCY AND STAPLE DRY GOODS, CARPETS, OIL CLOTHS, MATTINGS, &c., 120 Verandah Row, Fourth Street, ST. LOUIS, MO. mh29-3m

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous avons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immergé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE.
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise.

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA, AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
North St. Louis, Mo. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls. Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY.
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

R. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. Hooper & Williams, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
Have always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
Mrs. G. Vincent wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
Has constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

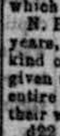
CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

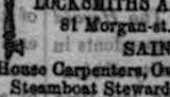
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y


J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 Market St., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.


JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on
Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No.—25 Main street, east side.
mh15-3m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
The undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
St. Joseph, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 8 Platt street,
Two doors from Pearl, NEW YORK.
A. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 31. NEW-YORK, SATURDAY, SEPTEMBER 20, 1856. PRICE FIVE CENTS.

Poetry.

The Saint.—A Sonnet.

BY ELDER W. G. MILLS, UTAH.

'Tis not the downcast look, the outward show,
The placid smile that decks a holy face,
Nor the distorted visage where we trace
The mournful aspect of the man of woe;
Nor clasped hand, nor the uplifted eye,
Where'er the name of God in prayer we hear;
Nor yet the soul that really is sincere,
(For Error has her vot'ries that would lie
Subject to death, ere they'd renounce her mode,)
That constitutes the Saint. Ah! no: 'tis he
Who cries, "What wilt thou have me do, O Lord!"
And yields obedience to the heavenly word;
Receives that Spirit which will make him free,
And lives by faith and every word of God!

From the Deseret News, July 30, 1856.

Celebration of the 24th of July, 1856.

In the Tops of the Mountains.

On the morning of the 23d, Prests. Brigham Young, Heber C. Kimball and Jedediah M. Grant and many citizens from Great Salt Lake City and surrounding country, with their wives and children, entered the mouth of Big Cottonwood kanyon, on their way to the head-waters of that stream, to spend the ninth anniversary of the entrance of the Pioneers into the Valley of Great Salt Lake.

It would be folly in me to attempt a description of the wild grandeur of the scenery, whose precipitous crags and towering peaks now found the beholder in their vast and rugged spell, and at other points draped their huge proportions with the rich beauties of the vegetable kingdom, from the lowly plant to the giant pine, until word-painting is at fault and even the pencil of the most skilful artist would fail in giving a faithful delineation.

In the year 1852, the Legislature of the Territory of Utah granted to Joseph Young and others a charter to the kanyon, and the company built a mill a short distance above its mouth, which has since been taken down.

Prest. Brigham Young and others bought the claims and improvements of the chartered company, and in the fall of 1854 began to make roads and build mills. They now have three excellent saw mills in operation, which have already cut over 800,000 feet of lumber.

I could not but remark the appropriation of the motto on a flag, floating over the third mill, "Industry Rewarded." Opposite this mill is a large double log building, I should think 40 feet long by 20 wide, and over it we observed a flag with the motto, "Our Mountain Home."

There is a blacksmith's shop at the second mill, and all the mills there are comfortable and commodious log buildings for the accommodation of the workmen and their families.

The company now occupying the kanyon is styled "The Big Cottonwood Lumber Company." To properly appreciate the vast amount of labor they have expended in building mills and houses, and in making roads to the head of the kanyon, a work previously pronounced impossible by many experienced men, one must pass over the road, located and worked with the best judgement and skill of any in the mountains, and see for himself.

The company design to build five more mills at different points, from which the timber in the main and numerous side kanyons will be easily accessible.

All who passed up the kanyon were requested to show their tickets at the gate close by the first mill.

INVITATION TICKET.

PIC-NIC PARTY AT THE HEADWATERS OF BIG COTTONWOOD.

PREST. BRIGHAM YOUNG respectfully invites ——
—— and family to attend a Pic-Nic Party at the Lake in Big Cottonwood Kanyon, on Thursday 24th of July.

☞ You will be required to start from the city very early on Wednesday morning, as no one will be permitted, after 2 o'clock, p. m., of the 23d, to pass the first mill, about four miles up the kanyon.

All persons are forbidden to make or kindle fires at any place in the kanyon, except on the camp ground.

G. S. L. City, July 18, 1856.

After travelling up the kanyon some 10 miles in an easterly direction, the road turns to about S. E. by S., the kanyon opens, the bluffs are less rugged, having their slopes densely clothed with pine, and in about 7 miles you reach the open and nearly level area containing from three to four hundred acres, and surrounded with lofty mountains, many of them covered with timber almost to their summits.

This lovely spot is adorned with beautiful copses of pine, fringes and clumps of willows, clear grassy patches, two low rocky ridges, sprinkled with immense blocks of granite, and a small clear lake, covering about 40 acres, on its west border, which is fed by one of the two small streams that heighten the enchantment by their meanderings.

The Lumber Company have been at considerable expense, expressly for the occasion, in making about five miles of road, above their upper cabin, passable for carriages, in building two rafts for excursions upon the lake and angling for the numerous trout in its waters, and building a bowery 40 feet by 24, comfortably provided with floor and seats.

The camp ground was located on a fairy like spot, overlooking the surrounding meadows and lake. The bowery, Prest. Young's marquee and Prest. Kimball's tent occupied an open space amid the small copses of pine, while the numerous carriages were conveniently grouped around. A massive granite rock, 54 feet in circumference by 4 feet high, stood at the entrance to this lovely spot; from the centre of this rock, and apparently without earth to sustain them, grew three pine trees, which were fringed round at the top of the rock with a thick cluster of young pines about two feet high. A large flag was suspended from these trees bearing the motto, "Clear the Way," with the all-seeing Eye in an oval in the upper margin, above two clasped hands, under which, inscribed upon a scroll, were the words, "Blessings follow Sacrifices;" a representation of the upper crossing of the North Fork of the Platte, with the Pioneer company upon both banks and crossing upon rafts, occupies the centre, "The Pioneer of 1847 at the upper crossing of the Platte, in pursuit of the Valleys of the Mountains," fills the lower margin.

A little further to the right, and near the N. W. corner of the bowery, is a stately pine from which floated several flags, among them, and near the top of the tree, was a small one bearing the representation of an old gentleman seated between two bags of money; the one on his left was very large, resting on a marble stand, and marked with bold letters, "Oregon," with the old gentleman's hand resting upon it; in his right hand, between his thumb and fore finger, he held a small bag marked "Utah," motto, "Uncle's Justice to Utah."

A little lower down another flag had the representation of a bundle of sticks bound together with strong cords, and the inscription "United we are one."

Beneath that was another representing a hand holding a scroll unfolded, on which is the inscription, "The Constitution of the United States, Equal Rights, woe to its violaters." Then came the Clerks' Own, 4-4 to the friends of the Union, no 1-4 to its enemies."

From the front of the bowery hung three flags, the first having the representation of a rock in the midst of the ocean, with a flag floating from its summit and bearing the inscription, "The Constitution of the United States," and having inscribed over it, "The Mormons defend the rock, who can prevail against it!"

The second flag had the picture of a lion with one paw upon a rock, above which is the inscription, "Utah Courage," and underneath, "The spirit of '76 is not dead."

The third had the representation of a lion standing, a lamb lying beside him, and the inscription "Peace reigns here."

At the head of the bowery is a large pine 100 feet high, to the top of which Bro. John Bagley, assisted by Patriarch John Smith, son of Hyrum Smith, who was martyred for his religion in Carthage jail, fastened the flag of the United States.

Nature seems to have exerted herself to outvie art in forming this enchantingly beautiful place. The trees grew in pyramidal groups with thick foliage, each group fringed with small pines some two feet high, back of which gradually rose other trees gently leading the sight to the lofty tops of the centre. Every heart that could feel, every mind that could appreciate the skilful blending of the sublime and picturesque, and realize the deep silent peace that all nature seemed bathed in, could not entertain an angry thought, a jealous feeling, an unvirtuous desire, and hardly a willingness to ever again mingle with the ungodly world.

Every one wished to clothe his impressions with words, but the language of the trees, the rocks, the streams, and the bank of peace were so eloquent that a sensation of the want of expressive language left many a person to silently reflect in a fullness of joy and wonder.

Maj. R. T. Burton, with a detachment of Life Guards, was detailed to guard against accidents at the swings and on the lake, and to take charge of the animals as they roamed freely over the richly grassed meadows.

Capt. Dimick B. Huntington, assisted by Elisha Averett, had charge of the cannon.

Capt. Ballo's band, the Nauvoo brass band and the Martial band, and many other musicians were present.

At sunset of the 23d, the camp assembled for prayers.

The choir sung, "Come, come, ye Saints."

Prayer by Elder Amasa Lyman, chaplain of the camp, after which Prest. Brigham Young made the following remarks:

"To-morrow morning, at 7 o'clock, we wish the camp to again assemble here for prayers, with the exception of those who must necessarily stay at the wagons. We wish those who have children here to see that they are in the tents, and not have the cry go forth that this, that and the other child is lost. I also wish to give a word of caution to all who may visit the small lake just west of us. I would rather have staid at home than have it said, that a child has been lost or any person drowned through visiting this place.

Suppose that a child was lost in these woods and could not be found; suppose you should lose a sister, a daughter, or a companion on this lake; you would always think on your visit to Big Cottonwood kanyon with bitter regret. A circumstance of this nature would mar the peace of every person.

I wish the sisters and children to keep away from those rafts, unless they have some person in their company capable of taking care of them; if they know enough to do as they should, they will listen to this counsel.

Here are swings and a bowery prepared for your enjoyment; here are most beautiful groves, meandering streams and a lovely sheet of water, amid the towering peaks of the Wahsatch mountains. Here are the stupendous works of the God of Nature, though all do not appreciate his wisdom as manifested in his works, but are tempted to recklessness through the buoyant feelings of youth and health, and without caution are liable to run headlong into every danger.

Some, if they had the power, would be on the other side of these lofty peaks in ten minutes, instead of calmly meditating upon the wonderful works of God, and his kind providence that has watched over us and provided for us, more especially during the last ten or fifteen years of our history. I could sit here for a month and reflect on the mercies of our God, and humble myself in thankfulness because of all his favors to myself as an individual, and to all this great people.

What do you think Joseph and Hyrum would have given to have seen this day in the flesh, and to have been here instead of being taken to Carthage, like lambs to the slaughter, and butchered by their enemies? We are here hid up in the Lord's secret chambers, according to his promise, where none can molest us or make us afraid.

Here is a good floor which we have prepared expressly for your enjoyment, and here are the musicians ready to accommodate you. You can enjoy yourselves in the dance, in your tents, meditating on the matchless power and goodness of our God, or in gazing upon a splendid grouping of the mighty, the lovely and varied productions of nature.

Be prudent, and let every man, woman and child take care of themselves, and see that others are taken care of.

The guard should be on the alert continually, to see that no person is running into danger, and that the animals are taken care of. And again, I say, I wish the sisters to take the precaution to keep away from the lake, that they may not go from here sick with colds caused by damp feet.

Enjoy yourselves, and if you observe these few words of caution, I think we can spend to-morrow very happily. I do not wish to have to reflect on the loss of a life in my own family, or in yours.

We have made the last five miles of the road expressly that the brethren and sisters might come here without accidents, and we will make you as comfortable as it lays in our power to do.

Mothers, take care of your children, for they are a blessing to you; and I bless you all, in the name of Jesus Christ. Hearken to counsel and you will be blessed, from this time, henceforth and forever: Amen."

Music and dancing enlivened the few hours preceding the night's rest.

TWENTY-FOURTH.

Reveille at five minutes before five a. m.

At 5, two rounds from the cannon woke the silent echoes of centuries, as the roar crashed through the dense pines and reverberated from peaks, glens and dells, announcing to a world that freemen were celebrating the blessings which make life valuable.

At half-past 5, three rounds were fired for our Representative and Delegates.

At 6, nine rounds were fired, one for each year the Saints have dwelt in these valleys.

At half-past 6, three rounds were fired for the First Presidency.

At 7, the camp assembled for prayers. The morning was cloudless and lovely, earth, air and sky contributing to the deep-toned joy pervading every bosom.

The choir sung,

"On the mountain top appearing,
Lo the sacred herald stands."

Prayer by Elder Lyman.

At 8, the United States flag was unfurled from the tall pine at the bowery, and national enthusiasm glowed upon every countenance, as the flag of our country floated high and proudly in the free mountain breeze, about 8000 feet above the level of the sea; probably the highest that ever a flag was hoisted on the continent of America, when surrounded by a large concourse of people in the celebration of any day.

Music, dancing and other varied sources of enjoyment lent their aid to heighten the keen zest of the joyous company.

At half-past 8, martial music, under Capt. Averett, serenaded on the lake.

At half-past 2, a hymn, composed for the occasion by Miss E. R. Snow, was sung by Elder James Smithies, assisted by some of the choir.

Song for the 24th of July 1856.
TUNE—"*The Merry Mormons.*"

We now a cheerful tribute pay
To that eventful, glorious day
Which sheds an everlasting ray
Of light, to gladden Zion.

CHORUS.
Shout, ye hills, and shout ye valleys—
Shout, ye lofty mountains;
Ye rugged rocks, prolong the shout,
And echo through the kanyons.
Hallelujah, hallelujah—
Praise the God of Joseph:
Long live the Prophet Brigham Young
To pioneer for Zion.

The deed we celebrate, will be
Renowned thro'out eternity,
And stand in high celebrity
When nations are forgotten.
Shout, ye hills, &c.

Long life, and health and merry cheer
To every faithful Pioneer:
The dove-like Peace is perching here,
And brooding on the mountains.
Shout, ye hills, &c.

Here's sweeter music than the noise
Of "Uncle Sam's" contentious boys,
Who strive like children for their toys,
And make a game of Congress.
Shout, ye hills, &c.

We'll let them fuss, and fret, and stew—
Brow-beat and cane each other too;
We have better work to do,
And better men to do it.
Shout, ye hills, &c.

We've kanyon work and kanyon joys,
We've mountain life and mountain boys—
Here heaven-born Freedom's mellow voice,
Earth's highest note is sounding.
Shout, ye hills, &c.

The hosts of Israel gather home—
To Deseret all nations come—
With wagons, horses, mules, and some
Are coming now with hand-carts.
Shout, ye hills, &c.

To every Saint a hearty cheer—
May those who're faithful gather here,
And when the Bridegroom shall appear
Be ready for the supper.
Shout, ye hills, &c.

Comic songs by Bros. Randall and Margetts.

Toasts read by Elder Geo. D. Watt.

By Elder Frederick Kesler:

Brigham Young: The Lion of the Lord. He will never be less.

Heber C. Kimball: One of the Lord's anointed—pay attention to his sayings.

Jedediah M. Grant: One of the Lord's mighty chieftains. May he live long to be a comfort to his friends, and a terror to his enemies.

The 24th of July: Lift up your heads, ye Saints of the Lord, and rejoice.

By Elder W. W. Phelps:

Let her rip and let her roll,
As the heathen nations do;
And the Mormons sit and laugh,
While the devil pops them through.

"Mormonism": A plurality of worlds, a plurality of Gods, and a plurality of wives, with all truth in all eternity.

A Chamber in the Mountains: The way to it was constructed by the "Lion of the Lord." Blessed be they that walk blameless.

Prest. Brigham Young: With the keys of heaven and earth to open and shut, and all Israel to sanction.

By Elder C. Lambert:

The Saints: May we ever cherish the principles of peace, virtue and liberty.

The Authorities of this Church: They have proved themselves worthy; may we ever cherish and honor their counsels, that peace, union and good will may crown our labors.

By Elder G. D. Watt:

The Big Cottonwood Lumber Company: The rocks and pines of this rugged kanyon, hitherto deemed impracticable, have yielded to their skill, industry and perseverence—unto whom we are indebted for an access to this secluded vale.

Brigham Young—ever merciful.
Heber C. Kimball—ever true.
Jedediah M. Grant—ever just.

Bro. Hugh Findlay sung the following—

Song for the 24th of July, 1856.
BY W. G. MILLS.
TUNE—"*The days when we went Gipseying.*"

The Scot may praise his tow'ring hills,
The Swiss his craggy peaks,
And sing with rapture that he feels
The Liberty he seeks;
Yet tho' they scorn the tyrants chains,
And smile at death's alarms;
The tyrant Reason o'er them reigns,
And grasps them in his arms.

CHORUS.
But here with heav'nas pure light above,
And loftier hills displayed,
Are truth, and liberty, and love
By holy men conveyed.

Long have the gentiles sought to break
The man-child's noble heart
With cruelty, till Brigham spake
And bade him thence depart;
He fled to seek a sure retreat
Across the mountains' brow,
Where never trod the christians' feet
And found it where we're now.
For here with heav'nas pure light, &c.

We thank our God that we possess,
The mountains' strong embrace,
Where tyranny henceforth shall cease
To trample on our race;
Up with the banner! let it fly,
A signal to the earth—
We've raised the flag of Liberty,
July the Twenty-Fourth.
For here with heav'n's pure light, &c.

We'll quickly learn the law of right
In this great Mormon school,
And walk according to its light,
That we may learn to rule;
For Zion's learning all she can,
Since this auspicious day,
To execute God's righteous plan
On all who disobey.
For here with heav'n's pure light, &c.

Go stem those waters in their course
That madly issue forth—
Or stop those fountains in their source
And seal them in the earth—
So may the Christian, Jew, and Turk,
With all their hellish guile,
Attempt to stay God's glorious work
That's growing on this soil.
For here with heav'n's pure light, &c.

Our Brigham, and our Heber, too,
With Jedediah Grant,
The triune power to bring us thro,'
Are all the guide we want;
God bless them! may they live to spend
Many such days on earth,
That they may see the work extend
Majestically forth.
For here with heav'n's pure light, &c.

Three rounds from the cannon for the songs and toasts.

A poem was read by Bro. Naisbitt, followed by a round from the cannon.

Dancing resumed.

Eight rounds from the cannon signalled the setting of the sun.

The Martial Band beat the retreat, and the United States flag was furled.

Camp assembled for prayers.

The choir sung a hymn.

Prayer by Prest. J. M. Grant.

Our Father and our God, in the name of the Lord Jesus Christ, we bow before thee, and thank thee that we have the privilege of coming to the tops of these mountains to worship thee, our God, and to celebrate the liberty of thy people and their entrance into these peaceful valleys and mountains.

We thank thee for these mountains, for the fountains of waters that flow from them, for the timber that grows upon them, and for all the blessings thou hast vouchsafed to thy people in this land.

We thank thee that thou hast preserved this land from the eye of the wicked, that they have not desired it, that they have not coveted it, that thou hast kept it for thy people and hast brought them hither, through the instrumentality of thy servant Brigham, whom thou hast inspired by the Holy Ghost.

We thank thee that we here rest secure from our enemies, that we and our families enjoy peace and rest from the persecutions of those who hate thy chosen people.

We thank thee for this goodly inheritance which thou hast vouchsafed to thy people, and for the privilege of raising our banners and ensigns on these mountain tops. May our enemies never have power over us, and may we be blessed by doing right and keeping thy commandments, by living pure, and by being watchful and careful to do no evil, that we may multiply in our families, in our flocks and in our herds, in our fields and habitations.

We pray thee, in the name of the Lord Jesus Christ, that thou wouldst bless this valley and all the adjacent valleys; and bless the streams of water that flow from the mountains. As we are at the head of the Big Cottonwood Kanyon, we pray thee that thou wilt bless it, and the water that flows to the mills and to the land we cultivate. And may the timber, and grass and vegetation of every description, growing in this little valley in the tops of these mountains, be blessed; and we consecrate and dedicate it to thee for the benefit of thy people, for their happiness, that they may rest here and be safe. Bless all the elements that are here; may the rocks and mountains be blessed, and every thing that has life.

We pray thee, in the name of the Lord Jesus, that thou wouldst bless thy servant Brigham and those associated with him, who have taken pains to prepare the way and kindly invite us to these regions. May we feel that we are blest, and that the Lord, through the dispensation of his providence, has granted to us these favors. We ask thy choicest blessings on thy servants, Brigham, Heber and the Twelve, and upon all thy faithful people in every kingdom and nation. Bless our friends, and all who speak comforting words to thy people, and defend them, and may the enemies of truth and righteousness be confounded, and not have power to injure the people of God. Bless thy servant George A. Smith, and thy servant John Taylor, and thy servant John M. Bernhisel, and bless all thy servants in every land and clime. Bless those who write and defend thy people through the press, may our prayers come up before thee in their behalf, for thou knowest we have not sinned against thee in these groves—in the kanyon. We do not visit groves, as did Israel of old, to commit adultery, nor to depart from the Lord our God. But we desire to appear before thee with clean hands and hearts, to call upon thee for thy blessing and do thy will, that our inheritance may be blest and all we have, and all the efforts we may make to build up Zion and rear temples to thy name may be blessed, and the people of God may flock to the mountains by tens of thousands; may the wicked be cut off, may they be taken in the snares they have spread for thy people, and fall into the pits they have dug for thy Saints, and may they not prosper on the earth.

We desire that thou wouldst fulfill the covenants made with Abraham, Isaac and Jacob, with Lehi and Nephi, and with all the prophets that have lived on this land, that Zion may come down from above and Zion come up from beneath; that every band may be broken and all Israel be saved. O Lord, we ask thee to bless us in our efforts on the earth; may righteousness and peace spread as the light of the morning, may we rejoice in the natural fortresses of this land, and may we be the pioneers of truth, men who will break the crust of nations, gather Israel and send the truth to every clime. May we accomplish the great work thou didst commence through thy servant Joseph, that truth may reign on the earth and righteousness predominate among all people. May we have power over the wicked nations, that Zion may be the seat of government for the universe, the law of God be extended and the scepter of righteousness swayed over this wide world; and eventually with the redeemed may we be brought to celebrate thy praise, in thy kingdom and presence. These favors, and all we need to prepare us to live here, to dwell with thee and the sanctified hereafter, we humbly crave in the name of Jesus Christ. Amen.

Prest. Brigham Young then remarked:

I wish to tell you that I am satisfied with every individual that has come up to this kanyon, and I am perfectly satisfied with our day's exercises. We have been as happy, I presume, as we are capable of being; I have enjoyed myself extremely well. I will now ask my brethren and sisters whether they are satisfied, if you are, follow my example. [He raised his right hand, and all raised theirs.] If there are any who are not satisfied, they can make it known after they leave this place.

I have enjoyed this day, because of the liberty each has enjoyed. We have celebrated the 4th and 24th of July ever since we first came into the valleys in the mountains, but I have never had the privilege, before this day, of freely uoting myself. Hitherto I have been placed, by the people, where I must sit, and have been told to walk just so, eyes right, eyes left, eyes front, now forward, right, left, right, left, etc. To-day I have been at liberty, looking round and seeing the people enjoy themselves, without any stringent rules and regulations, and I may say that we have had perfect freedom. I told you to do anything or everything you wished to, if you would not do wrong and enjoy yourselves in the way that would make you most happy.

I would like to have had the whole church here, but when I select a party, on any occasion, I never knew where to stop short of getting the last Saint on earth enrolled in it. I have no distinction in my feelings, for I feel that we are all one family, and all brethren and sisters. The whole church could not come here, we could only invite a few; and as we have observed strict decorum since we came out, I wish it to be observed until we leave the kanyon, and from that time henceforth, that when we leave we may have the pleasing reflection that no accident has occurred to mar our enjoyment.

We wish every man, woman and child to observe the strictest law of equity in the rest of our enjoyments this evening. When morning comes we will fire a salute to wake you up, when we wish the brethren and sisters to arise, get their breakfasts, and take up the line of march, and if you see any persons in the mud, pick them up and carry them with you. We wish the company, so soon as breakfast is over, to put out their fires and vacate this ground, for I intend to tarry with the lumber company, until the rest are gone, and see that the fires are well put out, when we shall take up our line of march and follow you.

Many times I have a feeling to bring this people under a covenant, but doubt as to the propriety of doing so operates as a check upon that feeling. While the toasts were being read, some of the brethren wished me to make some remarks, and it was strongly in my mind to ask, will you live your religion from this time, henceforth and forever? and to bring the people under a covenant. But they are already under one, and my feelings are, I would rather they would not make covenants, than to make them and break them. Live your religion; live honestly before your God, deal justly with your own conscience and with one another, and do right from henceforth, and you shall be blessed.

I could say a great deal on this occasion, the anniversary of our emancipation from the yoke of bondage, but I should say that which I do not wish to say, were I to give free vent to my thoughts. I shall wait with patience, in anticipation of the day when the people of God will triumph over the wiles and powers of satan, and assume their place among the nations of the earth. But let me tell you that this will never be, until this people are a holy people. They have got to be sanctified; and when I can see the armies of Israel sanctified, no matter whether they are many or few, when that time comes they will go forth and maintain their rights, "conquering and to conquer," until satan is bound. But we will wait with patience: all we have to do is to live our religion and wait, for the time will come as quickly as we are prepared for it.

I will say to the brethren who have entertained us with music, you will please receive my thanks for your attendance here. I understand that you ask no pay for your services; that is right, and just as it should be.

I will now propose that we do not dissolve this meeting, if that is the feelings of those present, but adjourn until the 23d day of July, 1857, to meet on this ground by 4 o'clock p. m., preparatory to celebrating the 24th; that virtually gives the people present an invitation, aside from those I shall invite hereafter. The brethren and sisters who are now here and those whom I shall invite I shall be happy to see here on another season; but I give no liberty to any person to invite others to come here, without my permission. I have no question but that all have friends whom they would like to bring with them, but order and decorum must be maintained in this, as in all matters pertaining to the kingdom of God. [Prest. Heber C. Kimball moved that the meeting be adjourned to the 23d of July, 1857; seconded by Prest. J. M. Grant, and passed unanimously.] I expected the vote would be unanimous.

Brethren and Sisters, may Almighty God bless you; you have my prayers and my faith continually, and I bless you, in the name of Jesus Christ, and I bless your little ones and all that pertains to you, with the whole house of Jacob, inasmuch as it is my right to bless you.

Now you can dance as long as you please, but do not wear out the musicians.

Dancing continued until 2 a. m. of the 25th.

Thus ended one of the best and happiest days of our lives. It certainly was a foretaste of the day to come when the Spirit of God shall be poured out upon all flesh, and when Zion shall be freed from struggling against the powers of satan and a wicked world.

July 25.—At sunrise, six rounds from the cannon and music from the bands awaked the camp, and soon all were busily engaged in preparing to start for their less elevated homes.

During the egress from the kanyon, one of Prest. Kimball's wives described a bear sitting upon a rock not far from the roadside, and apparently looking upon the strange spectacle of a long line of carriages in so wild a region. Not satisfied with a distant view, the bear approached the road and was shot by Bro. Charles Decker with a Sharp's rifle. Three shots were fired before bruin succumbed; the first passed through the lights, the second grazed the heart, and the third pierced the brain.

All returned without accident to man or beast, and no accident occurred to mar in the least the rich enjoyment of an anniversary in one of the Lord's secret chambers, the memory of which will be fondly cherished by those who shared in the priveleges so liberally and courteously extended by the Big Cottonwood Lumber Company.

About 480 persons, with 71 carriages and 201 horses and mules, participated in this ever memorable trip to the headwaters of Big Cottonwood.

GEORGE D. WATT, Reporter

It is a singular fact that in all heathendom but few can be found who speak or use the names of their dumb gods irreverently, while there is scarcely a Christian community destitute of blasphemers and swearers.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, SEPT. 20, 1856.

Anti-Mormon Book Speculation.

IF a thousand and more years before paper, type and press were thought of, men manifested such restless anxiety to see their names appended to the parchment sheet as to cause the wise man Solomon to exclaim that to book-making there was no end, we wonder what he would say of some of the present fast generation, who "burn to see their name in print!" Besides that numerous class of men who fly to the printer's office for deliverance from some confused cogitations or the shadow of an idea that has by great effort and some inexplicable circumstance found a passage through the interminable mists of their excited brain, there is another class who, stimulated solely by the hopes of an increase of pelf, send to the world under their own name the labors of other and better men which they have pilfered without the slightest recognition of the source of their obligation. To these may be added the bigot who scruples not to serve himself of the name and writings of a respectable and favorite author to gain the ear of the public, which he could never have gained by his own merit or worth, in order to pour out his spleen and venom upon the object of his displeasure or the victim of his wrath. We have lived long enough in the world to have witnessed all we here hint at, and more too, of the mean, frenzied, unscrupulous, soulless proceedings of some pious christians who have figured in print. For illustration of all that can legitimately be drawn from what we have now written, we may direct the attention of the curious to a volume, lately published in this city, professing to be "The Religious, Social, and Political History of the Mormons or Latter-Day Saints," &c. "edited with important additions by Samuel M. Smucker, A. M."

We are not acquainted with Samuel M. Smucker, A. M., but we had a pretty intimate acquaintance with nine-tenths of the book in question five years before his name was daubed to it; we think, therefore, it not *mal apropos* to give our American readers a few items that are patent to the British public. In 1851 Mr. Mayhew, of the *Illustrated London News* office, happened to be in the Liverpool docks on business, when he had his attention directed to our emigration, a portion of which was at that time on the eve of embarking for this country. Being engaged in publishing a series of popular illustrated works, he immediately announced to the public his decision to add the "*Illustrated Mormons*" to the number. Shortly afterwards this writer made the acquaintance of the presiding Elder of the London Conference, who placed in his hands all our publications, and an eminent artist, a member of the Church, was engaged to furnish the sketches of scenes and persons for the new work. We never expect from any writer on Mormonism justice and impartiality, nor did we anticipate finding in Mr. Mayhew an exception, but we have ever regarded his work as tolerably fair, and as good as a man with prejudices against us, writing for the public pence, was likely to produce. We could have objected to many things, but we are not aware that any Mormon pen ever took the gentleman to task: as we can get along pretty well with anything approaching fair play, and are not so thin skinned as to feel dreadfully pinched when anybody squeezes us a little tight. This, we believe, the only notice that has ever been taken of the work by our press.

Fancy our surprise, then, on purchasing the "History of the Mormons," "Religious, Social, and Political," to find it was our old English friend with a new name, new dress, and two additional chapters and two appendixes. In the New York preface, over the initials S. M. S., Philadelphia, *July*, 1856, there is the following piece of cool, unblushing impudence:

"The author has endeavored to discriminate impartially between the conflicting accounts as given, on the one hand by the Mormons, and on the other hand by their opponents; to guard against all exaggeration on either side, and to present fairly and clearly what seemed to be the truth in reference to the matter."

Now, S. M. S. evidently stands for Samuel M. Smucker, and as evident as language can make it, in the above quotation, he takes credit for the volume and its impartiality, while, as we have shown, he is neither the author of the volume nor is he even the author of that quotation, but uses the labors of another and better man to slide in his two chapters that contain the most confused, contradictory blackguardism that could be thrown together at hap-hazard. We have seen many attempts at history, but it is the most reel-ral, fiddle-faddle, tweedle-dee, tweedle-dum conglomeration that ever our eyes have scaned.

The highly creditable sources of his information are the highly respectable company of excommunicated apostates, Van Dusen, John C. Bennett, Philastus Hurlburt, with the late Capt. Gunnison and ex-Secretary Ferris. The bare mention of the names of the first three is sufficient without any further notice from us. To say his Satanic majesty has such a high regard for truth that he fears to use it lest it diminish, would be no more supererogation than to say the three gentlemen are equally careful; as for Gunnison and Ferris, if ever scribblers were hoaxed, they were while collecting their items for book-making.

When we read the works of these two gentlemen we were reminded of the following passage in Combe's introduction to his notes on the United States of North America, p. 11: "I was told that a certain person boasts of having given Miss Martineau erroneous information for the purpose of leading her into mistakes; and another in Philadelphia assures his friends that he 'crammed' Captain Marryatt with old 'Joe Millers,' which the Captain embodied into his books as facts illustrative of American manners."

No one who was in Utah at the time these gentlemen were gathering materials for their books but what was aware of their moves among the disaffected to get At something rich for eastern readers, and the sport some of the boys and girls had in retailing the well-spiced stories they had "crammed" them with, as they concluded that partial historians, who would dabble in filth and scandal without giving themselves the slightest trouble to examine if the story told was true or a hoax, might just as well pass for fools among strangers, who would read their books, as they certainly did among those whose history they pretended to give to the public; and thus what is given to hoax some impertinent coxcomb, who pushes his nose into another's business, passes off for grave truths.

We care not the ashes of a straw for the incongruous stuff that S. M. Smucker, A. M., has raked together, and we presume Mr. Mayhew can afford to be pilfered; but we deem it a duty we owe to the public and the Church to expose the cloven foot.

We remember being on the continent of Europe a few years since when one Amedée Pichot published in Paris a similar volume, as a history of the Mormons. He began by publishing between thirty and forty pages from Col. Kane's "Historical Discourse on the Mormons." As the gallant Colonel had none of the Smucker quality about him, and would not stoop to the prejudices of outsiders, nor tarnish the high reputation of his name by smucking (we coin a word) up the slanders of apostates, he simply related what he witnessed with impartiality; but that was not enough for Amedée Pichot—it would not serve his purpose; the moment, therefore, that he had established a claim to impartiality, he put into the Colonel's mouth all the abominable slanders he could gather from Bennett, Van Dusen and Hurlburt, just as S. M. S. has added his two chapters to the work of Mr. Mayhew; and it is thus that some men give an impartial history of the Mormons.

To stoop to refute the statements of S. M. Smucker, A. M., would be beneath us or any man who has a spark of self-respect. His egregious ignorance is in perfect keeping with his dull, insipid spleen, and beggars description. He is said to be the author of the "Life and Reign of Catherine II.," "Nicholas I. of Russia," etc. We should think his performance in Russian history must be something sublime: he has made such a fine splutter in touching some items of American history. The following quotation in reference to the Gladdenites will amuse some of our readers:

"But though they are under the ban, though Brigham stigmatizes their doctrine as the doctrine of demons, though they are fiercely condemned, yet all this does not prevent the faction of the Gladdenites from having a few adherents of considerable influence, among whom are Rigdon, William Smith, and J. J. Strang, all names of some prominence in the history of the Latter Day Saints."

His researches in the Bible are very profound. On the subject of polygamy, he says:

"This doctrine had its sole origin in the lust and sensuality of the founder of Mormonism, and it has had its strongest defense and perpetuity in the same qualities of his successors. Smith pretended to receive the Bible as authoritative when he first set up as a prophet, and yet that volume expressly teaches him the opposite principle and duty, from the first to the last page."

How glad some divines would be to have Samuel M. Smucker's specs. They have been long troubled for want of this evidence; for the more they sought from "the first to the last page," the more they found it policy to be "mum." Travel, Samuel, travel, and lend your specs to parsons and religious politicians at a small charge per person, and you need never again trouble the shades of Catherine and Nicholas with historical caricatures.

We might have expected he knew something about Jesus Christ, and what the Prophets and Apostles said about him, seeing he had gone over the Bible from "the first to the last page;" but just read this precious piece of information:

"They (the Mormons) nevertheless attribute the creation of the worlds to the second person in the Trinity, forgetful that he was only born, both as to his DIVINE and human natures, four thousand years after the creation of the world, of the Virgin Mary."

After that we give in. Philadelphia has produced some smart men; but if there be a smarter than Samuel we should like to see him. Where's Barnum!

Emigration from Europe

As many persons in this country expect friends by our first ship from Liverpool and have requested us to inform them of the opening of emigration we have now to state that by the *Millenial Star* of Sept. 6th, we learn that President Pratt anticipates chartering a ship for the Saints sometime next month.

Quite Cool.

WE clip the following *precious morceau* from the *Alta Californian*:

"The feeling in California against the Mormons is growing very strong, as the number of this people, with their filthy abominations, is increasing to a fearful extent upon our frontiers, and even within our very borders. It is already becoming an element in the politics of the country, and may in time take the shape of a more effectual instrument for rooting out weeds from the body politic."

From the above it would seem that the editor of the *Alta Californian* has just made the discovery "that there are Mormons in their midst, and that the number of this people, with their filthy abominations, is increasing to a fearful extent upon our frontiers, and even within our very borders." Astonishing! what an outrage for such abominable people as the Mormons to go among a people so virtuous, meek, gentle, pure, and law-abiding as are the Californians! Was it not enough that they should contaminate the mountains, without shocking the modesty and vitiating the purity of so chaste and immaculate a people! We are inclined to think that our editor has been dreaming. Why, Mr. Editor, it was you and your fellow defamers that went in among the Mormons, with your corruptions, instead of them coming in among you. It was the Mormon battalion that was the principal agency in conquering California. It was Mormon emigration that made some of the first settlements there. It was the Mormons that published the first newspaper that was ever issued there, long before your *Alta Californian* had an existence. The Mormons, as Americans, killed the first savages, made the first roads, and built the first bridges. It was Mormons who first found you your golden god, at whose shrine you have so assiduously worshipped, and whose demonic, withering influence has blasted almost every noble principle of your natures, obliterated the pure image of God from your souls, and left you, a poor, miserable wreck, a gang of murderers, outlaws, and mobocrats. It was the Mormons that fed thousands of your motley, ragged gangs, while on your way to worship at the shrine of this golden Moloch. And now this up-start will turn round and tell the people that the Mormons are coming among them! Wonderful discovery! Has he ever yet discovered that Mexicans have come among them!

But there is a feeling in California against the Mormons that certainly is rather cool. The Mormons have had a dreadful opinion about the doings in Kansas and California, but have cared very little about expressing it. If anarchy, insurrection, mob rule, violence and bloodshed have any influence in forming an opinion about any people, we have ample opportunities of forming ours; and when characters guilty of all these have told us that we are falling very much in their opinion, we do not consider it a circumstance very much to be lamented. Since our settlement in Utah only two violent deaths have taken place, and both of these were for seduction and adultery. In California upwards of twelve hundred have been murdered. If we were to cut a few score throats, get up a Vigilance Committee and hang a dozen or two; if we were to trample under foot all law and defy all authority: we no doubt should rise in their estimation; but as we are not quite so reckless and bloodthirsty, we presume it will be fruitless for us to seek to obtain their good graces.

It certainly is cool for men, who have trampled under foot all law, who are living in a state of open insurrection, whose hands are reeking with the blood of their fellow-men, and who are utterly defiant of all legal restraint, to draw up their pants, wipe their mouths with their coat sleeves, turn up their eyes, and very meekly inform the world that their neighbors, who are not guilty of one thousandth part of their crimes, are falling in their estimation. Let the Utonians send for a few more Sharp's rifles, Bowie-knives and Colt's revolvers; let them go to throat-cutting, banishing and hanging their citizens; let them imprison their judges and proclaim terror throughout all the land: and they will soon become elevated in the scale of modern civilization.

Central America.

THE difficulty between Great Britain and the United States over the interpretation of the Clayton Bulwer treaty is about to disappear—without humiliation to the one nation or victory to the other. Years of bother, bluster and menance terminates by Her Majesty's advisers screwing up courage enough to be honest and somewhat generous. A Convention has been concluded between Her Britanic Majesty and the Republic of Honduras, by which the islands of Roatan, Bonacca, Helena, Utila and Barbaretta, situated in the Bay of Honduras and the rightful possession of which by England has been so much disputed, are now to be constituted a free territory, under the sovereignty of the republic of Honduras. The republic engages neither to erect nor to permit any other power to erect fortifications on the said islands, or any other island in the Bay of Honduras, nor to cede any of the Islands to any other nation or state whatever.

All British rule is to entirely cease six months after the exchange of ratifications and the proclamation of this Convention, or sooner, if the Legislative Assembly provide substitutes for the present functionaries. The inhabitants are to govern themselves by means of their own municipal government, to be administered by legislative, executive and judicial officers of their own election, according to their own regulations. Trial by jury in their own courts is established, and a Perfect freedom of religious belief and worship, public and private, and no slavery.

A cotemporary publishes correspondence from Roatan, stating that the inhabitants are opposed to the arrangement. A meeting was called by the President of the Legislative Assembly on the 18th Aug., to petition Her Majesty on the subject, at which some talked of war to Honduras, and others were favorable to inviting Gen. Walker to take them under his tender care and keeping. Whatever may occur, it is evident that Great Britain is anxious to secure the neutrality of the islands, and thereby further the carrying out of the free highway between the Atlantic and Pacific.

The papers this side of the water speak favorably of the Convention, being alike honorable to Britain, just to Honduras, and satisfactory to the United States.

Hon. George A. Smith.

ON Sunday evening we had the privilege of listening to our honorable colleague on "Utah and the present position of the Mormons." Our commodious and comfortable hall was well filled with Saints, and a highly respectable class of New Yorkers who had been attracted by the announcement of a lecture by an Elder "from Utah." We regret that our reporter was prevented from being present at the commencement, as we anticipated being able to lay before our readers a lecture that was listened to with the greatest attention during its delivery. The extensive travels of Eld. Smith in Utah, the prominent part he has been called to take in the establishment of many new settlements, together with his position as Historian of the Church, consequently in the receipt of communications from all parts of the Territory, enabled him to speak with the greatest accuracy and fredom on the subject. That portion of the audience intending to make Utah their future home, had a faithful picture of the labors, difficulties, and ups and downs in a new country from which they could not fail to profit.

The natural unproductiveness of the greater part of the soil of Utah, the entire dependance of vegetation on the irrigating waters brought through cut ditches from the moutains, the plundering propensities of the Indians, together with the almost universal consumption of crops, by grasshoppers, and "creeping things" for the last two years, demonstrated, that the Mormons have had difficulties to contend with, which none but giants in energy, industry and perseverance could look at. The dependance of the settlers on the cities of the States, more than a thousand miles from Salt Lake, for almost every article of clothing and of daily consumption, save the first neccessaries of life, has heretofore been a serious drawback to the prosperity of the Territory, and but little encouragement to those whose primary and sole object was this world's ease and comfort. Having had his share of experience in weals and woes, the lecturer cast in with his geographical details of localities and description of forming settlements, incidents of life in his own free and lively style, which made the lecture both agreeable and instructive. In terminating, he favored the "how not to do," Utah mail contractors, and their bungling system or want of system, with a scathing piece of sarcasm that was justly due them, and some of "Uncle's" officials at Washington.

While listening to the lecturer, we were impressed with the conviction that few discerning intelligent persons present could wish other than success to a people who had, with no aid but their own strong arm and faith in God, made a home of a howling wilderness where they might be far from mobocracy and where they could live in peace and worship the Great I Am, according to the dictates of their own conscience.

To Whom it may Concern.

CORRESPONDENTS, new and old, please the printers remarkably when private names of persons and places, likewise figures, are so plainly written that they can "set up," without putting on specs or holding a counsel over the *obscure*. If extracts of importance had the name and date of the paper whence extracted, it would enhance them in our estimation at least 5000 per cent. It saves all quibling from unbelievers. Write for the press on one side of the paper only; many an hour's labor has been consigned to the waste basket for neglecting to do so.

Mother Lucy Smith.

AT the time that Col. Geo. A. Smith wrote the brief biography of this honored lady he was not in possession of the date of her demise. He has handed us a letter from Elder Samuel H. B. Smith, dated Nauvoo, Sept. 6th, by which we learn that she died on the 5th of May, and was buried beside the grave of her much loved and venerated husband patriarch Joseph Smith.

An Old Movement Revived in Great Britain

THERE is at present, much excitement in England among the gentlemen of black cloth and "white choker" notoriety. Somebody has again brought on the carpet the desirability of a new translation of the Bible. Everybody admits that King James' translation is anything but perfect, but the propriety of meddling with it is now discussed, and, as usual, when ministers meddle with anything, there is a vast amount of acrimony in the discussion. John Bull's chances of a correct translation are small. In the first place, no denomination will tolerate the one sided translation of an opposing sect: should a combination of a number of sects be achieved for that purpose, they are sure to rage and fight and finish up by a compromise—leaving in the original controverted words and phrases favorable to the views of one sect or another, lest their translation into plain English should open the eyes of the multitude and thin their congregations. We cannot but remark how absurd and vain it is for men to imagine that by an acquaintance with Greek or Hebrew they can set forth in another language doctrines and principles that they by no means understand. Everybody that ever knew two languages knows that without a knowledge of the ideas and spirit of the author, no translation is possible—a word for word translation from Greek or Hebrew into the English, would be confused nonsense. If Apostles and Prophets spoke and wrote by the Holy Ghost, and none could understand them without possessing the same gift, how manifestly absurd is it for Oxford, Cambridge and Dublin divines, who are notoriously more intimate with, and better experienced in trout fishing and fox hunting, than with anything from the first chapter of Genesis, to the last of Revelations—a class of men who are afraid to catch the spirit of the ancient servants of God, as it would impose on them too many acts of abnegation.

Another British Minister to Washington.

HON. C. P. VILLIERS has been appointed to succeed Mr. Crampton as British Minister at Washington. There is much reason to believe that Mr. Villiers will be well received in this country. He is highly respected by the progressionists of the wave washed isle. He was, if not the first, one of the first and best advocates of Free Trade. England will be well represented, and the United States will have intercourse with a gentleman.

Items from Utah.

KNOWING the interest of our readers in the well-being of the inhabitants of Utah and the natural desire of our missionaries abroad to be posted on the state of things at *home*, we feel pleased at being able to publish from time to time items of private correspondence from different parts of the Territory. Elder Lucius N. Scovil of Provo City, in his letter of July 28, says:—

"The great struggle for bread is over. The people are now engaged in their harvest. We never had as good wheat in Provo before, and I am quite certain there never was so much before in one year. Daniel Vincents will raise somewhere between 1500 and 2000 bushels of wheat, besides oats, corn, and potatoes, &c. Judge C. Carters is now putting up a new blacksmith's shop, which is 26 by 50 feet, two stories high. His shop was burned with all of its contents about two weeks since. We had a splendid celebration on the 24th inst., the proceedings I send to the Deseret News office today for publication. We had a Conference here on the 26th and 27th inst. On Sunday the audience was very large, and the proceedings went off first rate."

Elder Thomas Bullock, of G. S. L. City, July 28, writes:—

"We have not any news from Iron county. In Utah county they have good crops; also in Davis county; in Juab and Millard counties they will raise double of any previous year. In Weber there is an average crop, in Cache county, the saleratus and grasshoppers have swept the entire crops. We had a flying visit from a swarm of grasshoppers, but they did not tarry a week. We understand they are swarming, but which course they will take no man knoweth.

"We have poor news from the Salmon river settlement; the grasshoppers have swept everything. The Indians report they never witnessed such a scene before; they feel well towards the Saints.

"The Jordan river is lower than ever it was known to be before. There has been a fire in the West Mountains for some days, but the thunder showers put it out without great damage.

"Bro. Staines and Dr. France are going into the manufacture of soap. The former brought a sample into the office, which recommends itself; they expect to make about 500 lbs. during the week, which they purpose selling at 35 cents the bar. Success to their enterprise. Bro. Woodruff is at work in his hay field and wheat harvest, and is very busy, at the same time afflicted with the rheumatism. A great deal of hay has been secured in good condition, and by the appearance of the State road the cry is 'still it comes.'

"Very few of the California emigrants have come through this city, nearly all having taken the cut off. A Mr. Searle who left here with his family and some apostates, reported such hard tales as caused them to pass by on the other side of the mountains, for which we are thankful."

Elder W. Woodruff, from the same place, July 31, writes:—

"We are in the midst of harvest; I have cut my 15 acres of Wheat—some say I shall have 400 bushels, I lay it at 300. I have lost a good deal for the want of water; but wheat was never better filled in the Territory than this season; even where wheat is 12 inches high and thin, the head is good, well filled, and the berry plump. I saw General Rich's wheat field after it was cut; some think he has 1000 bushels on the ground, but I think the estimate rather high. I think it will require a good deal of care and attention to save everything that is raised in this Territory this season, or there will be more suffering before the harvest of 1857, than there has been during the past year."

Letter from J. L. Heywood.

NEW YORK, Sept. 16, 1856.

Editor of the Mormon:

DEAR SIR: Having spent the past two weeks in visiting my relations in Massachusetts, and in viewing once more the scenes of my childhood, the place of my youth, and former associations, and viewing the graves of my fathers. Although their remains lie in the cold and silent tomb, yet their memory clings to my heart like ivy to the vine; and thoughts of them, and friends that are dear, with childhood charms, and enchantments, long since passed away, rush to my mind, and bring afresh the recollections of the vicissitudes of life.

It is quite a satisfaction to me, to visit those scenes after an absence of years, amid the Rocky Mountains; it calls to mind reminiscences of the past, in their varied and chequered scenes, with the pleasure, peace, and consolation, I have enjoyed with my brethern and sisters since I left those Eastern lands, and emigrated towards the setting sun, in the Great Basin, surrounded by the everlasting hills—in Utah's peaceful vales.

In the summer of 1855, I spent some time on the Pacific coast of our ocean-bound continent, of course I had an opportunity while pursuing my business by land to see the sublime heights, and awful depths of the Sierra Nevada Mountains; also in crossing and recrossing the Great American Deseret, composed in part of the Great Basin so called, and indeed there are "some sights" to see as well as attraction for the ear, such as murmuring cascades, and water falls, with the wild music of the plains where the traveler is nightly surrounded with the black Raven "Kaugh" "kawing" with doleful accents the requiem of departing day, mingled with the piercing howl of the panther, the howl of the wolf, the angry growl of the bear, or the whining bark of the little Cuyota, far from the abodes of civilized life.

One thing struck me with much surprise, while among our fellow citizens of the Atlantic States, that, is, the little value or estimation attached by many of them to our Federal Constitution, which has for so many years shed its blessings and protecting wings, over this much famed land—"redeemed as it has been by the shedding of blood"—a land favored and blessed by the Almighty, whose Ommipotent arm, led its armies to battle and to victory. Degenerate sons of noble sires, surely, that would wish to destroy that noble instrument, or demolish the glorious freedom raised by our noble ancesters, but so it is!

By the latest accounts from Utah, it would seem that our brethren there have the prospect of being sustained amid scarcity, as has been the case the past season. The lessons of economy which they are obliged to learn, will qualify the Elders to teach the nations, among whom the calamity of famine, dread and direful will ere long become general.

It is gratifying to observe the cheerfulness of the Saints in Deseret, as well as the fortitude of the large emigration of the Saints to that *future State*, showing conclusively the succor which they receive from the God whom they serve, whose Ommipotent hand is over them for good, although they are tried and proven, yet they rejoice in the truths of the Gospel, and in the spirit of the comforter. "*Judgements must begin at the House of God*" and go to all nations. As ever yours,

J. L. HEYWOOD.

Amasa Lyman on Principle.

To the Editor of the Western Standard:

I HAVE thought that I would venture upon an attempt, as much as it may be at variance with the former course of my life, to commit to paper some of my thoughts on the subject of that salvation that has for years engaged our attention and formed the object of all our labors and unremitting toil. In treating this matter it is not my design to attempt any departure from that simplicity of reasoning that shall keep the matter constantly within the range of the capacity of the masses who may read. It is not my object in this notice of the subject to trouble those who read with an extensive array of scriptural evidences in relation to man and his condition, in his present or his prospective existence, for this has been done again and again; but rather by calling their attention to some of those reasons that are learned by reading man instead of books, which lead the mind to that comprehension of the truth, and of God, which is eternal life.

When the declaration is made to us that we are to be, or can be saved, it presupposes the existence of an evil, or evils, from which we are to be delivered, which deliverance, when consummated, will constitute all of salvation that we expect or seek. By reference to the Scriptures we might find these evils variously described, as the effect of the fall, the results of sin; but for our present purpose, it matters not so much how man became what he is, and as he is, as to know truthfully his condition, and what will save him from the evils that afflict humanity as we find it in the history of ourselves, as revealed in our experience.

In looking for the cause or causes of our miseries and sorrow, if we search for them in detail as connected with the actions of our lives, individually or collectively, we find that ignorance is the parent fountain of all the evils that afflict our race. If the inquirer should ask the reasons for this conclusion, they are found not only by reading man as he is, but in the course that Jesus, our great High Priest, adopted in ministering the same salvation to the erring sons of earth; what can be more to the point than his definition of eternal life, "which," says he, "is to know Thee the only living and true God, and Jesus Christ, whom thou hast sent." This definition, in connection with the course pursued with his apostles, are evidences that the great objects of his mission into the world to save mankind was attained, if attained at all, by the communicating of knowledge or comprehension of the truth. But, says the querist, did he not teach and command others also to teach a certain form of doctrine? This he did; but what was the object of this form of doctrine? Simply to lead men to the truth, which would, when gained, save them. Thus, by considering what Jesus declares to be eternal life, and the means chosen for its attainment as the remedy, ignorance must have been, and now is the disease.

In regarding ignorance as the parent fountain of evil in the conduct of men, our minds may become enlightened by considering the principle that influences us in all the transactions of life in which our judgments are called into exercise; this principle of appreciation—the result of knowledge possessed—is that by which the profit or loss, the right or wrong, of any matter, principle or enterprise, is determined. The same by which we determine the relative value of things possessing the same or different values. In illustration of this principle we would inquire in monetary matters, why does not the skilful financier pay a larger for a less amount of money? The answer is at hand, he knows the greater is the more valuable. What is it, then, that saves him from insolvancy and ruin? The answer is, his knowledge. In looking still farther at the operation of this principle, we ask the vicious and corrupt, why they pursue their vile course. They are in pursuit of the same gratification of their wishes that constitutes the object of pursuit with the virtuous and good, only in a different way.

For further illustration we will introduce one instance from the Scriptures. From them we learn, that Jesus was on a certain time tempted by the arch deceiver of our race, yet he did not sin. Some doubtless may be ready without thought to say, that he was God; therefore, he did not sin in entertaining for a moment the propositions of his enemy. I would here inquire of the reader, did you ever think of the relative value of what Jesus possessed, as heir of all things, and that which the Devil offered him, even had he owned it to have given? To the wealth of Jesus, as the Son of God, there was no bounds; what comparison, then, between what was offered as the price of disobedience, and that secured by obedience to the will of the Father? it is not that of the mote to the mountain, or the single drop to the plentious shower, but in the vastness of the disparity all comparison is lost. Then did Jesus blindly reject the meager offer of the Devil of the kingdoms of this world, and the glory of them? The answer is, he did not. When we seek for aught he could have gained by yielding to the temptation, we seek in vain, for if he was heir of all things what then was their left in the wide range of universal creation, that was not already his own? So we see that the Devil showed himself not only a fool, if he thought with one little world to seduce the Son of God, but also a knave, by offering to give or sell to him that which he, Jesus, already owned.

Here, then, is the principle brought to light, which exalted the Son of God, beyond and above the power of temptation. He was in the first place made heir of all things, and his appreciation of this fact, gave him the knowledge that there was nothing to gain that was not his own by pursuing the course undeviatingly in which he was traveling. And further, if we ask the votary of mammon, why he pursues so eagerly the phantom of his golden hopes; we are told, it is because in the line of his pursuit, is supposed to be found, in the greatest abundance, the treasure he seeks. Return from the disciple of mammon, and ask of the devotee to the soul-enlightening and elevating principles of eternal truth, what is the tie that binds him with more than the tenacity of life to that pursuit which engages all his powers, although his path is thickly beset with dangers in all their varied forms, from the loss of friends, and name, and fame, and not unfrequently the martyr's death. What we ask, in the midst of this scene of suffering and unremitting toil, supports the disciple of universal truth? With a face radiant with the benign smile of contentment and peace, from the midst of the surrounding storm, he answers, "the fullness of all things, that constitute happiness, greatness and glory, are the reward of my patient endurance." This being the fact, what is there left to reward other pursuits? Nought, but the wreck of disappointed hopes and blasted expectations.

Here, the life spring of the divine inspiration of Heaven's eternal truth is brought in its own simplicity before the mind, as the pursuit of happiness in the only legitimate channel in which it may be found, is the strong reason for not departing from, or changing his course, who seeks this richest of heaven's treasures. While contemplating this subject in the light of truth, as it flashes on the mind, how vividly is brought to our remembrance the strength of Jesus, with his mighty comprehension of truth, to withstand the wily attacks of his arch foe, and then the weakness of a Peter, with his limited understanding of the same principle, who to avoid the approbrium attached to being a disciple of his best and greatest friend, denied him with bitter cursing, yet subsequently rejoiced to die for the truth, thus demonstrating the strength and potency imparted by a comprehension of the truth.—[Western Standard.

Opinions of the Press on Anti-Mormon Literature.

IN a recent review of Mrs. Ferris' work, entitled "The Mormons at Home," *Reynold's Miscellany*, has the following remarks:—"How, shall we of the Old World ever receive a report of the doings at Salt Lake City in which it will be reasonable to put our trust! Deep as our interest is in any picture of the Mormons at home, and certain as the sale of any fair account of these strange people would be, we have received nothing beyond surface views or wretched caricatures. Yet we know scarcely any topic likely to engage the hearts of good and thoughtful persons more deeply than this question of Mormon life: its moral nature, its mode of action, and its share of success. The Mormons, who are nearly to a man and woman of Anglo Saxon blood, have departed from the midst of us and set up a new system in the depths of the wilderness,—shaking off our laws, our customs, our letters and our God. These extraordinary people have made for themselves a new scheme of life, based on new ideas, all of them contrary to our Old World wisdom, and some of them most repugnant to our domestic instincts. We want to know how this system works. Do the wives live in oriental union? or do they quarrel like Kilkenny cats? Do the husbands live in peace in their western harems, in health and freedom? Are the homes clean and cosy, the children well trained and obedient? Such questions occur to the mind even before the other and higher questions about faith and salvation. But, unhappily, we have no answer—at least none that we can trust—to these deeply-exciting queries. Mrs. Ferris, whose book we opened with expectation, is evidently not a fair witness; and her letters are four years old. She had good opportunities. She accompanied her husband, who received an appointment as United States Secretary for Utah, to the Salt Lake City. She remained in the valley of the Salt Lake six months, living on familiar terms with the Mormons, both men and women. But, then, she carried her foregone conclusions with her. Before she and her husband reached the Mormon settlements she had condemned the Mormons in her heart. That

THE MORMON.

Mrs. Ferris, who prides herself on having played the 'fine lady in the prairie,' is not a very philosophical observer—is not very nice in her manners—is not very delicate in her feelings—every page of this odd book bears witness."

In a review of two volumes, entitled "The Prophets or Mormonism Unveiled," and "Female Life among the Mormons, by the Wife of a Mormon Elder," the *Athenæum* says as follows:—"These books both design to be taken for true; but they are about as authentic as the record of Mrs. Veal's ghost, and nearly so *vraisemblable*. They may take rank with the second and third-rate Exeter Hall fictions about Jesuits and the dark doings of Roman Catholic priests. They throw no light upon the interior life of Mormonism, but are simply rambling, ill-constructed romances. * * * * Their worst enemies agree that the Mormons are a prosperous community as regards worldly goods; but the state of Mormon society, as set forth in these books, could not hang together for a week: it would fall back into a state of mutual war and general savagery. The two conditions of hard-working industry and unrestrained wholesale debauchery could not exist together. Industry, even when not ennobled by religious principle, is incompatible with vices of this class. 'Idleness is the mother of mischief,' as everybody knows; but idleness is not a Mormon vice; and the rapid growth and steady increase of the sect, their compact organization, their great material prosperity, combined with their wild religious tenets, their social laws and customs,—so anomalous to everything existing in a sect having any relation to Christianity,—render it a social problem, of which we have not yet received the solution. Neither of the writers of the works before us knows anything of Mormonism, except from books and hearsay. They are not even well 'up' in their subject; and their gross discrepancies upon the main facts of Mormon history would alone be sufficient to discredit the highly-colored details in which they indulge. The *soi-disant* wife of the Mormon Elder professes to have accompanied her husband and a band of converts form New York State to same Mormon settlement; but she keeps so clear of names and dates, and of all that can *preciser* the place, that on a first and even a second perusal we could not tell whether Zion or Nauvoo was intended. As *Nauvoo is not once named*, we took it for an account of Zion, the first Mormon settlement; but on a minute search discovered that she states the place to have been in Illinois—and this would indicate Nauvoo;—but then, again she is so emphatic in her account of the 'dirt, rags, filth, and ugliness' of the children;—the general discomfort and squalor of the place, 'which contained fifty houses, and every house could number two or three families,'—'many of them had neither floors nor chimneys,—quite a proportion were without either doors or windows—*the most ordinary and indispensible toilet appendages were unknown. Thorns* were used instead of pins; there was but one needle in the village and that was rarely called into exercise, it was so seldom that thread could be obtained.' All this is in such contradiction to the glowing ball-room festivities described above, that we must leave our readers in the same doubt that we are ourselves—whether Zion, Nauvoo, or any place in particular is intended:—of the famous Temple she says not one word. In this place, wherever it may have been, she represents Joe Smith as being killed—under entirely fabulous circumstances:—of *that* occurrence, at least, we have other and authentic records;—and the 'Wife of the Mormon Elder' is entirely wrong in every one of her details,—also in her account of the incidents that followed the Prophet's death; and the circumstances under which they were driven out of the place, after a melo-dramatic ceremony, by which, holding up their hands, the Elders were made to repeat a horrible oath, binding their souls to death and everlasting torments if they were not out of the country in the space of a month. The death of Joe Smith, as authentically recorded, is that the people in the neighborhood of Nauvoo rose up as they had done against Zion in Missouri. Joe Smith, his two brothers, and two of his followers, delivered themselves up to the Governor to stand their trial for the offences alleged against them. It was to save effusion of blood on both sides. The Governor pledged himself to protect them from personal violence, and they were lodged in the jail at Carthage. The mob, strong and infuriated, overpowered the executive government; broke into the jail, and shot Joe and and Hyrum Smith,—the latter within the walls and the former as he was attempting to escape through the window. There was no galloping about on horseback with an abducted female behind him, and a *melee a la* 'Timour the Tartar,' as represented by the 'Elder's Wife.' The entire book of the 'Elder's Wife' bears intrinsic evidence that she has never seen any of the people she describes nor any of the places through which she professes to have travelled. Her description of the grand march of this innumerable band of men, women, and children, driven away from their homes at a month's warning, through an unexplored tract of country, across the Rocky Mountains, through the terrible 'South Pass,'—a march to which the 'Retreat of the Ten Thousand' was like a holiday journey,—is given in a jaunty pic-nic style. The details have no sort of individual portraiture—nothing circumstantial; they are vague generalities, as meagre and feeble as a school-girl's letter. Those incidents, which are given in minute detail, all relate to sentimental difficulties and love passages amongst the various characters—some lawful and others illicit,—all bearing upon the law of polygamy:—the men seeking to profit by the new state of things, to increase their harems,—the old original wives rebelling against the new law,—the young maidens strenuous to marry the man of their choice,—a few audacious young women endeavoring to seduce men from their matrimonial allegiance for no better reason than devilish mischief, because they are said to be attached to them. These are the main incidents. There are a few adventures with Indians,—extremely ill done,—and evidently the 'Wife of the Elder' knows little or nothing of Indian customs and Indian warfare. A diligent study of Cooper's novels would alone have taught her better. This portion of the book is written in a confused, idle, careless manner. Nothing is touched upon that would naturally have struck the most careless or indifferent bystander. Nothing is said of all the dangers, difficulties, and uncertainties of this vast mass of human beings journeying with a strong fanatic faith and in obedience to a *religious idea*,—the motive which could alone have been strong enough to bind them together and carry them through the promised land—a land which their leaders themselves only knew by report. No notice is taken of anything worthy of note. Arrived at Utah, there is no account of the place, nor any description of the city. After a few vague generalities about the "camp presenting a busy spectacle," she merely adds, "In less time than could have been anticipated, we had comfortable houses." This is all she says of that distant city. The whole book is washy, diffuse, and commonplace in the extreme:—there is nothing well drawn or strongly marked; even the characters whom she has made to talk so much are so feebly sketched that the reader easily loses sight of them, and it requires some searching among the surrounding rubbish to discover what becomes of them at last.

As the 'Wife of the Mormon Elder' entirely fails to describe the scenes in which she asserts herself to have taken part,—as she falls into gross mis-statements concerning facts that are matters of notoriety and that have been well authenticated,—we must be excused if we attach no sort of faith to the grave and wholesale charges she brings, towards the end of her book, against the upholders of Mormonism in the far distant Utah, where few of her readers can follow her to ascertain for themselves. She accuses the Mormons of being in the constant practice of murder, infanticide, robbery, adultery, of course, and treachery of the blackest kind—on a wholesale scale. She asserts that no strangers are allowed to enter the city or to become acquainted with the state of things; if they do, they never reach the end of their journey alive, being invariably cut off by Mormon emissaries disguised as Indians, or misled by Mormon guides, and left to perish amongst the terrible mountain passes of cold and starvation. An organized system of Thuggism is represented as prevailing, and any persons daring to utter a word of comment upon 'things as they are,' or so luckless as to come to the knowledge of any Mormon state secrets are reported by spies, and 'disappear,' no one knowing whither or daring to inquire. All these we believe to be falsehoods, added for the sake of giving a few excited horrors, as she had failed to give any useful information. Whilst thus describing the state *of all* who wish to quit the Mormon city, or who dare to give utterance to a free opinion, she represents herself as standing out in constant protest against Mormon doctrines and Mormon rule denouncing it on every opportunity,—narrates how she became amenable to a fearful 'doom' by over-hearing some Mormon secrets and betraying that she knew them,—how her husband left her to her fate,—and tells in the same breath how she escaped with the greatest ease:—'Waiting the hour of nightfall, I made a few slight preparations, such as habiting myself in a suit of male attire, and staining my face, so as to resemble an Indian; and then, the moment it became sufficiently dark to prevent observation, I cautiously let myself out at the back door of our house, scaled the garden fence, and descended into the Valley, through which lay an Indian trail. Under the protection of a friendly Indian, she succeeded, in three months, in reaching the bosom of her friends. This is all the detail she gives of what, under any circumstances, would be an arduous journey for the best 'protected female.' At the beginning of the book she represents herself as having no friends, but 'enemies,' and those numerous;—and thus she jauntily drops the curtain upon her adventures and revelations.

The Author of 'Mormonism Unveiled' gives a much more authentic account of the rise and progress of Mormonism; but neither does he offer any adequate explanation of the astounding fact, that Brigham Young defying the authority of the supreme government, frightened away the officers sent to enforce the laws made Colonel Steptoe feel that he had better not meddle with him, and now reigns over thirty thousand subjects, whose number is continually increasing by converts from all quarters of the world, isolated by 1500 miles from other civilization. This is a social phenomenon without parallel in modern history. The two men who have built up Mormonism, whatever their sins may be, and no doubt they are many and various, are two of the most remarkable men the world has ever seen, and they take rank along with the great leaders who have been kings by the right divine of capability. Joe Smith, a man without any *prestige* of birth position, riches, or even a character for common honesty, by the aid of a coarse clumsy fiction, like his Mormon-Bible, was able to induce men by thousands to leave their homes their country, and come from all quarters of the world to gather round him, and to obey him, and to live under a law entirely opposed to their former habits. In the midst of an old time-worn civilization, he called forth an entirely new phase of social life. All other schemes of socialism for regenerating society have failed, and the community has dwindled away,—witness Fourierism, St. Simonism, Owenism, and scores of others, the very names of which have been forgotten. Joe Smith so inspired his followers, so united and wielded their energies and capabilities, that when driven ignominiously from one resting-place he carried them to another, founded a city and a temple, and the frame of its strange beauty and magnificence is spread throughout the world. When he was killed, and his people were broken and dispirited, and surrounded by their enemies, Brigham Young arose at the crisis and assumed the headship. He transformed their Prophet's death into a martyrdom, consolidated the disorganised multitude, finished the temple, held one solemn act of celebration within its walls, and the next day led forth the people, not as fugitives, but as an elect people going up to take possession of a promised land, and after a journey over wild wastes and trackless wilderness, unknown even to the trappers and hunters, he brought them in safety to a country full of beauty and fertitity, and there he has founded a State capable of making its own terms with the supreme government at Washington, as it has made its own religion and its own laws. The number of its inhabitants steadily increases, and Brigham Young holds his patriarchal staff with a strong and steady hand. Such leaders, and such a people, require to be grappled with in a very different spirit to what is brought to bear upon them in all the books we have yet seen about them:—the compendious terms 'dupes and imposters' do not cover the facts.

FOR THE MORMON.

Hope.

BY ALEXANDER OTT.

There are, more or less, events in every man's life which have engraven themselves upon the tablets of his heart, and which rise again into life, especially in solitary hours like phantasmal pictures from the deep recesses of the mind, and pass like the scenes of a beautiful diorama solemnly before him. While the vision of the shadowy procession of the past is unfolded to the inner-man, a connecting chain of circumstances refreshes the oblivious memory, and call back to his mind the scenes of childhood, when everything appeared in its rosiest hue, when the cares of an anxious life had not yet wrinkled the brow; when the appalling sounds of human misery had not yet reached the ear; when unalloyed happiness signalizes existence and the functions of the heart had not yet become morbid; when Hope was interwoven with every action, and a prominent feature and property of the mind, and a part of existence enabling its possessor to live in joyful anticipation of a better future. No matter in what avocations we are engaged, in what circumstances we are placed, Hope is always hovering around us like a romantic dream of that mysterious poetry, which is ever in the air, in the moon and stars when shedding their pale, soft, silver light on the sleeping flowers of nature, and awaking thus consoling thoughts, if we only desire them. Hope is that lovely guide which leads us from the threshold of life, from the starting-point of our mortal career into the vicissitudes of this existence, when in the full enjoyment of life our lips are continually blanding smiles and hearty laughter. In the golden days of youth, when hours and days glide merrily and happily away; when the future appears to us like the growing shadows of the rosy morning twilight, Hope unfolds its greatest charms, leading us through fields of lovely visions, picturing out to us our career in glowing colors, causing thus a continual buoyancy and elasticity of our spirits, so that no gloomy thoughts can steal over us. In the morning of life, Hope makes us always sanguine, we have full confidence of realizing the desires of our heart; yes, we freely confide in the present, and trust warmly in the future. It is but seldom that Hope has lost its magic influence in youth, and if so, the mind, like a field full of weeds and poisonous herbs, it has become perverted by passions, in consequence of which the beautiful flowers of fond, exuberant Hope have been destroyed.

The time of childhood, of youth is gliding on as smoothly and quietly as the blue sea on a fine morning, it is all sunshine and smiles, happiness and joy; but when the meridian of life is reached, clouds begin often to rise, the sky becomes dark and lowering, a storm breaks out, and all is gloomy and terrible, but still Hope lingers within, and rises like a starbeam in the dark chambers of the soul. Hope consigns to oblivion all causes of past pain that may have risen from a variety of circumstances, which are beyond the control of man; it fills the heart with noble impulses, open frankness and Divine splendor, which makes life so lovely and enjoyable; it invigorates the energies of the soul, so that man becomes fit to devote his time to the removing of all obstacles, surmounting of all difficulties, and to the attainment of the purpose in view.

From our entering this stage of action till our exit, we realize that we are moving in a world of vicissitudes, changes and disappointments; a great many causes will operate upon our minds, our plans will sometimes get thwarted by the will of an invisible, superior agency, and then Hope is the beacon-light leading us through the labyrinth of our trials and difficulties. There is more or less something of that precious principle in every one, and it is well that it is so, because it makes man persevere in the continuation of his pursuits, in endeavoring to find a recompense for what he has lost. Years may fly like moments on the wheels of Time since we parted with friends; the distance of thousands of miles may separate us from them, they may pass through the silent gates of the vast necropolis of this earth, and thus pay the tribute of their mortality, but still Hope, like a sweet and faithful companion, lingers within us, and tells us we shall meet them again. It is on the wings of Hope, that we ride the billowy ocean, that we roam in distant lands, that we brave dangers, disasters and difficulties in search of friends and relations, in search of things our hearts long for. The man, poor and destitute, when animated by Hope, makes the greatest exertions to improve his condition, his circumstances; looking through the vista of Time, he becomes forgetful of the past and present, and sees himself and his family surrounded by the comforts of life, occupying an honorable position in society to which every intelligent being is entitled. The invalid when confined to his bed, and while his life is like a faintly flickering light, still clings to hope, he thinks of recovering his health; it buoys him up while suffering from a painful disease, and often has the magic power of that principle, a favorable effect on the shattered system, whereas when the imagination of a sick person is operated upon by fear or despondency, the result is generally fatal, as owing to the intimate connection that exists between the body and the mind, every impression made upon the latter, whether good or bad, whether salutary or obnoxious, is felt by the system, and influences, consequently, the physical and mental functions.

Hope is sometimes so strong that it appears to the inquiring mind as an anticipation, foreboding or foreshadowing of something better, something that is calculated to heal those moral wounds which have been received in the course of time. It is well, that Hope comes within the range of the human mind, without it, man would sink under the burthen of earthly trials; energy, courage, and perseverance would forsake him in the pursuit of his enterprises, despair would seize him in misfortune, and lead him to destruction; in fact, man would not be a man, that is to say he would not show by an energetic perseverance in the avocations of life, his realizing sense of being an intelligent self-agent. Man may have plans which like castles built in the air, will, perhaps, never be realized, but still his mind loves feeding upon Hope; he may sometimes get disappointed, but Hope rises like a Phœnix again out of its ashes. Who does not hope and calculate to see better days? The poor man hopes to improve his circumstances; the rich hopes to accumulate greater wealth; the man of ambition hopes to gain the laurels of worldly fame and reputation; the student hopes his studies will meet with success; the prisoner in his lonely cell hopes to regain his liberty; the invalid hopes to the last, yes, even the grave gives a scope for hope. Take hope from man, and you take his life; give Hope, and you give him a moving cause for his actions, a new impulse for his exertions.

Without Hope, which throws a brilliant radiance on the scenes of this life, and transforms the fair garden of Nature into a paradise—the machinery of the intellectual and physical system of man stops, his energies that might have been devoted to many a lofty purpose fail—he becomes indifferent to everything around him; he sees nothing but the regions of despair; his high aspirations, his glory, his honor, are buried with him in a living tomb, as a direful memento of the destruction of every created Hope. Hence do not willingly blast the Hopes of your fellow-beings, let not the wail of Hope rush forth from the realm of woes and vanish into viewless space, because the lamentations of destroyed Hope are the death-cry of Reason parting from day—and of Soul that would fain wrench itself from life!

Independent of a Hope in regard to temporal matters, to things pertaining to this world, there is a Hope, which tells us that our present life is only a forerunner or introductory to a future or immortal existence. That Hope is not an incongruity, a mere chimera, it owes its existence to the silent pulsations of the Heart, to that voice of the inner-man which is arising like a beautiful dream from better worlds, telling us that on leaving the transitory scenes of this life, when our corporeal frames sink into the grave, and are *resolved* into their primitive elements, the spirit will wing its flight to the eternal world.

This Hope or anticipation tends to qualify man to endure all things, to wait patiently for a glorious future, although we do not see it with our eyes, but only live in anticipation thereof. Hope prompts man to engage in an investigation and contemplation of those governing principles by which a future state is achieved. Hence Hope is the great nursery in which our minds are prepared for an eternal destination, of qualifying the soul for the pleasures and employments of immortality. Without Hope in a future state of existence, we would be of all men the most miserable, as the apostle says, all our strivings and efforts for mental improvement would amount to nothing at our exit from this world; we would be destitute of intellectual pleasures and enjoyments, and only know and seek the gratification of our senses.

The non-existence of such a Hope would be productive of an entire demoralization of society, and be detrimental to the happiness and improvement of the human family.

It would banish religion from the surface of the earth—the world would be a vast arena of misery and abominations—a receptacle of depravity—an immense charnel-house—man would rove about like a hideous spectre in human shape only in the mad pursuit of gratification—the tenderest ties of relationship among the members of an intelligent society would be perverted and dissolved—the mountains and vallies would resound with the demonial yells and groans of the miserable wretches of so awful a state.

In order to show that I am not portraying the above supposed condition of mankind in too gloomy colors, but that actually the destruction of religious hope does lead to the most direful consequences, I refer to the memorable days of the French revolution of 1789 till the end of 1795. Diderot, Voltaire, Rousseau, Mirabeau, Condorcet, and others, had prepared the way to those bloody scenes by their works, in which every principle of natural and revealed religion was set aside, and even the existence of a Supreme Being abnegated, and only an imaginary phantom, the Goddess of Reason was acknowledged. The mysteries of atheism were publicly preached. Everything was reduced to a system of mere materialism. There being no hope beyond the grave.

Death was considered an eternal sleep; and thus every moral and religious principle, every human feeling was trampled under foot, and only revenge, hatred, selfishness, vice and misery were the dismal results of a non-existence of religious Hope. The most savage atrocities were perpetrated; the ties of friendship and consanguinity were diregarded and dissolved. In despite of the boasted Liberty and Equality, infidelity wielded the sword of revenge with infernal ferocity against professors of religion.

Rise! then, up, sweet Hope, from the deep recesses of our hearts, bury past evils into oblivion, light up our souls with courage, perseverance and virtue, strengthen our faith and confidence in God, enable us to do His will in all things, free us from the obstructions which now encompass the narrow range of our operations, prepare us for higher scenes of contemplation, guide us on our excursions through the boundless empire of Omnipotence, enable us to acquire more extensive views of Divine perfection, and finally qualify us for the pleasures and employments of a state of immortality and exaltation.

DOMESTIC SUMMARY.

Last Friday evening, the supporters of Mr. Fillmore, had their demonstration in Union Square, and consumed no small amount of rockets, blue lights and squibs around the Washington Monument. There was a good turn out and some stirring addresses from the *elite* of that camp. Though it could bear no comparison in numbers with the Democratic turn out in the beginning of the week, the parties interested, were pretty satisfied with their big doings.

The Democrats of Gotham have hard work to stick together. It is but a few weeks since the Democracy throughout the Union was jubilant on the fusion of New York Hards and Softs. On Monday evening, Tammany Hall, had at the same moment two Democratic Conventions sitting for the nomination of candidates for the Mayoralty of this city. Two candidates have been nominated—Mayor Wood, who presently fills that office, and ex-Alderman Mr. James S. Libby. The latter, is the candidate of the real Democracy, approved and ably sustained by *The Daily News*, that popular and ably conducted paper. The convention that nominated Mayor Wood, was much more numerous than the other, and likely to cause trouble and anxiety at a moment when the best unity is required. Though they have not yet come to any direct hostilities, daggers are drawn and vengeance sworn.

The *Herald* don't seem to have so much influence *with* the Black Republicans, as he has influence *for* them. By his talk he evidently gets a small share of attention when the real business of the cause is on the *tapis*. He does not relish any of the gentlemen on whom the choice for Governor of the State is likely to fall. The material in the Republican camp to make a Governor is so scarce, that in spite of all the compliments passed between Bennett and Greeley the former thinks the latter, *malgre* his "oddities and heresies," would make a tolerable Governor, "if he would only blacken his boots, comb his hair, wash his hands and brush his hat." On the event that a better is not found, and these conditions not complied with, he threatens to "throw the whole batch overboard" and see what he can do to elect Judge Parker the Democratic candidate for the gubernatorial chair.

The most stirring business in the Union presently is politics. Everything gives place to this excitement. The campaign press takes great liberties with the opposing candidates. The road to the White House is anything but pleasant.

The principal news of interest this week is the voluntary disbandment of the San Francisco Vigilance Commitee. After a grand military parade on the 18th ult., in which upwards of five thousand men took part, the vigilant army was dissolved. Hopkins has recovered, and Judge Terry is liberated with the recommendation that he resign his office. The other prisoners were likewise released. California is therefore said to be once more tranquil.

Gov. Geary has got to Kansas and inspires hopes that "Bleeding Kansas" will see better days. He has issued his proclamation commanding all armed bands to disperse and "promises to drive every marauder from Kansas who is not an actual resident, and says he will call to his aid one thousand United States troops, and fifty thousand volunteers from the North, if necessary." The Free State men breathe freer and sweeter than they anticipated under the new Governer.

FOREIGN SUMMARY.

Her Majesty Victoria, royal consort, family and a numerous retinue left Buckingham Palace on the 28th ult., for Edinburgh, *en route* for Balmoral, her Highland residence. Great enthusiasm along the iron high-way, plenty of hats and handkerchief waving, and no scarcity of the English hurrah! Everybody was pleased with *la bonne petite reine* and she in return, of course, was pleased with everybody.

There are rumors that Lord Palmerston and Louis Napoleon don't speak the most polished and refined French over the Spanish affairs. The London *Star* professes to be in the secret, and states that John is much desposed to shake hands with Jonathan lest the *Lion* and the other *Eagle* should find it impossible to live together in the happy family. The London *Times* is bent on having a row some where. In its leader of the 30th ult., he says "It would seem that the era when nations shall no longer need to defend themselves, is as yet far off in the opinions of European rulers," and then sets off a long article on the preparations of Sardinia to be ready for Austria, and winds up with hopes for Italian freedom and a promise. "Should the time ever come when Alessandria (Sardinian stronghold) shall be pressed by an invading force, the transports of Liverpool, and the stores of Woolwich will not be wanting." As Alessandria is likely to become a second Sebastopol we give the following interesting particulars respecting the fortress from a Turin journal:—"The spot where Alessandria now stands was occupied in 1168 by a small town called Roveroto, situated near the two rivers Tanaro and Bormida. During the wars of the Guelphs and Ghibellines, its strong position attracted the attention of the latter, who surrounded it, in 1169, with a mud wall, and called it Alessandria. The present citadel was commenced in 1736, and completed in 1745. In 1795, the citadel was given up to the French. It was blockaded by the Russians in 1799, and capitulated. It was again taken possession of by the French in 1800, after the memorable battle of Marengo. General Marescat and Chasseloup refortified it at a cost of 30,000,000*l*, and rendered it one of the strongest fortresses in Europe; but, after the fall of the first Empire, the Austrians destroyed the whole of the works. The plan which is now to be carried out consists of a bastioned body and four detached forts—one situated on the Bormida, a second on the Tanaro, and the other two to the east and southeast of the place. This fortess, with the aid of Casale on one side and Genoa on the other, will enable a body of from 20,000 to 25,000 men to keep a much larger army in check for many months, until the arrival of succour from other quarters."

The *Times* has opened his columns lately to Louis Blanc, the exiled chief of the French socialists, who publishes documents received from the victims of the December *coup d'etat*, telling heart rending tales of cruelty which can be anything but agreeable to Louis.

The *Post* estimates the cost of the war with Russia at £80,000,000, and recommends that an annual sum be applied to converting personal annuities into terminable ones.

The *Suisse* of Berne says:—"The Lake of the Four Cantons has now its subaqueous telegraph between Fluelen and Bauen, at the foot of the Seelisberg. The sinking of the cable was effected rapidly and successfully."

The new state railway carriages prepared for the Emperor and Empress of the French, and which were used on the recent journey to Biarritz for the first time, are as handsome as Parisian taste and workmanship could provide. They are five in number, and communicate with each other by a short bridge, protected by a gilt ballustrade, so that the communication between one and the other is as easy as though they formed one. The inside is arranged with tables and sofas like a drawing-room. One of the carriages is open at the sides, enclosed round with a handsomely-gilded iron railwork, and resembles a terrace gaily ornamented with flowers.

In Italy discontent is spreading. Alarm is manifested in Naples in consequence of the now ascertained movement of the Muratist party. This party has been circulating a programme or proclamation at Naples with secrecy and activity.

A letter from Stutgardt says:—"A novel branch of industry for this place is now in operation here, namely, the fabrication of corsets, which occupies 1,300 persons. The manufactory supplies annually, 300,000 corsets, valued at from 500,000 to 600,000 florins."

Change of Meeting-place.

The Latter Day Saints will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M, 3 and 7 P. M.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

United States Mails Salt Lake City.

Post Office Department, May 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;

Arrive at Salt Lake City on the last day of the month at 8 a m;

Leave Salt Lake City on the second day of every month at 8 a m;

Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried (the whole mail required to be taken each trip,) and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guarantied by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December, 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, of *pro rata* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "Second Assistant Postmaster General," superscribed "*Proposals for Salt Lake City Mails.*"

JAMES CAMPBELL,
Postmaster General.

J. D. M'AULIFF,
CARRIAGE MANUFACTURER.
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.

Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. my25-1y

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to September 11, 1856.

Article	Unit	From	To
Ashes—Pot	per 100 lb.	6 50	a — —
Pearl		— —	a 7 75
Candies—Stuart and Bussing's best, assorted	per lb.	—	a —
Ordinary		—	a —
Candles—Sperm	per lb.	—	a 40
Adamantine		22	a 26
Mould, tallow		12	a 14
Coffee—Java, white		13¾	a 15
Mocha		15½	a —
Laguayra		—	a 11½
Maracaibo		—	a 11¼
St. Domingo (cash)		10	a 10¼
Drugs and Dyes—Alcohol	pr. gal.	— 68	a — 74
Alum	per lb.	— 2¾	a — —
Arrowroot		— 48	a — —
Arsenic, powdered		— —	a — 2½
Asafœtida		— 6	a — 25
Borax, refined		— 27½	a — 28
Brimstone, American, roll		— 2½	a — 2¼
do crude	per ton.	26 —	a 27 —
Camphor, crude	per lb.	— —	a — 23
do refined		— 30	a — —
Castor Oil, No. 1		1 10	a 1 15
Chlorate Potash		— 86	a — 37½
Cochineal		1 15	a 1 20
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 50	a — —
Cream Tartar	per lb.	— —	a — 30
Gum Arabic, picked		— 17½	a — 33
Gum Copal		— 40	a — 50
Gum Myrrh, Turkey		— 10	a — 25
Iodine, resublimed		— —	a 5 50
Ipecacuanha		— —	a 1 62½
Madder		— 12	a — 13
Magnesia		— 14	a — 35
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 18	a — 20
Oil Anis		3 25	a — —
Oil Bergamot		2 10	a — —
Oil Cassia		— —	a 3 75
Oil Lemon		2 10	a 2 25
Oil Peppermint		2 75	a 3 —
Opium, Turkey		— —	a 5 62½
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 26	a — 27
Phosphorus		— 90	a — 92
Quicksilver		— 47	a — 48
Rhubarb, China		70	a — 85
Saleratus		— —	a — 7
Sal Ammoniac, refined		— 10½	a — —
Senna		— 12	a — 14
Shellac		— 13	a — 16
Sugar Lead, white		— 12½	a — 14
do brown		— 9¼	a — 10
Sulphate Quinine		— —	a 2 40
Tartaric Acid		— 41	a — 43
Verdigris		— 40	a — 45
Vitriol, blue		— 10½	a — 11
Dye Woods—Camwood	per ton.	100 —	a 110 —
Fustic		27 —	a 29 —
Logwood		17 —	a 28 —
Flour—State, common	per bbl.	6 —	a 6 15
Michigan and Indiana		6 60	a 7 75
Genesee, extra		7 —	a 9 25
Rye Flour		3 —	a 4 —
Corn Meal		3 75	a — —
Fruit—Raisins	per box.	— —	a 3 50
Raisins, layers		4 25	a 4 37½
Currants	per lb.	— 22	a — 24
Glass (American window)—			
6x8 to 8x10	per 50 feet.	3 25	a 2 50
8x11 to 11x16		3 75	a 2 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
Grain—Wheat	per bush.	1 50	a 1 68
Corn, round yellow		— 69	a — 70
Barley		1 —	a 1 29
Oats, Western		— 47	a — 48
Beans		1 75	a 2 37½
Gunpowder	per 25 lbs.	3 50	a 6 50
Indigo	per lb.	— 75	a 1 40
Iron—Pig, Eng., Scot	per ton.	31 50	a 32 50
Bar, Eng. refined		60 —	a — —
Sheet, Russia, 1st quality	per lb.	— 13	a — 19
Sheet, Eng		— 3½	a — 4½
Lead—Galena	per 100 lbs.	6 50	a — —
Sheet and Pipe		— 8¼	a — —
Leather	per lb.	20	a 31
Molasses	per gal.	37	a 5
Nails—Cut, 4d and 6d	per lb.	4½	a
Wrought, 6d and 20d		6	a 7
Oils—Olive	per bskt., 12 bottles	3 25	a 3 37½
Olive, in casks	per gallon.	1 15	a 1 25
Linseed		— 98	a 1 —
Whale		— —	a — 85
Lard, winter		— —	a — 95
Paints—Lead, red, Am	per lb.	—	a — 8¼
Lead, white, Am., in oil		— —	a — 9
Lead do do dry		— 8½	a — —
Ochre, yellow, French, dry		1 —	a 1 62½
Ochre, in oil		— 4	a — 6
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— —	a — 8½
Vermilion, Chinese		— 90	a 1 05
Venetian Red	per cwt.	2 —	a 2 37½
Rice	per 100 lbs.	3 25	a 4 37½
Saltpetre	per lb.	6½	a 12
Seeds—Clover	per lb.	— —	a — 14
Flax, American, rough	per bush.	2 —	a 2 10
Linseed, Calcutta		1 85	a — —
Soap—New York	per lb.	4	a 7
Castile		10½	a 11
Spices—Ginger, Race	per lb.	6	a —
Mace		80	a —
Nutmegs		—	a 87½
Pepper		—	a 12½
Pimento		11½	a —
Cloves (cash)		12½	a 13
Sugar—New Orleans	per lb.	7¼	a 9
Havana, white		9	a 9½
do brown		8½	a 10½
Stuart's crushed		—	a 12½
Sumac, Sicily	per ton.	70 —	a 80 —
Teas—Gunpowder and Imperial	per lb.	35	a 75
Hyson		30	a 80
Young Hyson		32	a 70
Hyson Skin		20	a 35
Black		22	a 60
Tin—Banca	per lb.	—	a 31
Straits		29	a 29
Plates	per box.	9 —	a 10 50
Tobacco		7	a 43½
Turpentine	per 280 lbs.	3 62½	a — —
Tar	per bbl.	3 —	a 3 25
Spirits Turpentine	per gallon.	— 41	a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coller, 2 Speeders, 1 sixteen-strand teninch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 8 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. H. YOUNG, Westport, Conn.

Refer to the Editor of The Mormon.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
130 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh28-3m

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins*." And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that, when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostasy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins*.' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ! Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela! Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles pertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS. fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the foot, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No.—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Monroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK. d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged. d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps, *And Ready-made Clothing.*
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE
SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c. fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES.
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe17

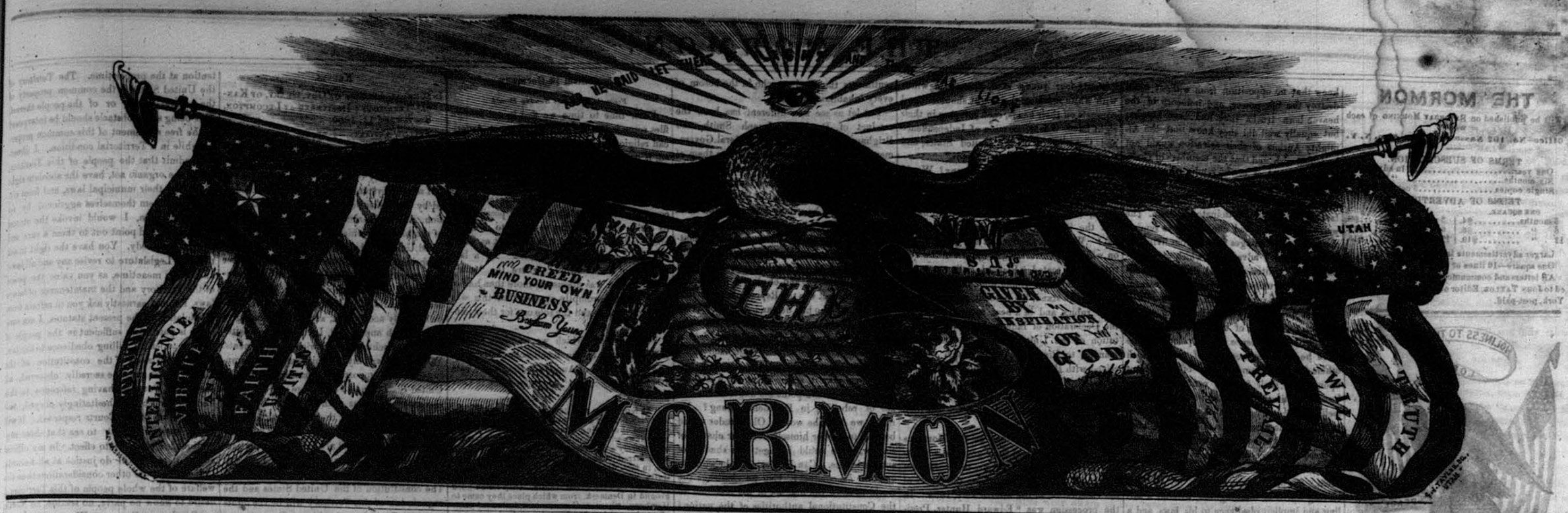
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl,
S. T. ROOSA. NEW YORK.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je2–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.--NO. 32. NEW-YORK, SATURDAY, SEPTEMBER 27, 1856. PRICE FIVE CENTS.

Poetry.

On Time.

BY LAMAN BLANCHARD.

To one that marks the quick and certain round
Of year on year, and finds how every day
Brings its grey hair, or bears a leaf away
From the full glory with which life is crown'd
Ere youth becomes a shade and fame a sound;
Surely to one that feels his feet on sand
Unsure, the bright and ever visible hand
Of time points far above the lowly bound
Of pride that perishes, and leads the eye
To loftier objects and diviner ends,
A tranquil strength, sublime humility,
A knowledge of ourselves, a faith in friends,
A sympathy for all things born to die
With cheerful love for those whom truth attends.

Malleable Iron.

From The London Saturday Review.

When it was announced, at the late meeting of the British Association, that a paper would be read on a new method of converting cast into malleable iron without the use of fuel, the intelligence was received by many with a smile of incredulity, and not a few "practical men" went to the meeting of Section G., expecting to be entertained by the visionary schemes of some ingenious but idle enthusiast. Their expectations were utterly falsified. Conviction was forced upon their minds from which no ready assent could have been hoped; a great invention was lucidly and unostentatiously propounded; and men who went prepared for an exhibition of temerity, if not of folly, remained to express their concurrence in the graceful tribute of admiration paid by Mr. Nasmyth to one of the greatest discoveries of the age. Every one felt, after hearing Mr. Bessemer's paper, that, if any reliance could be placed upon the facts stated to the Association, a new era was at hand in all those numerous and important branches of manufacturing industry which concern the working of wrought iron and steel. Without further reference to the paper communicated to the Association, we will now describe what we have seen at Mr. Bessemer's premises at Baxter House, leaving our readers to say whether we have overstated the importance of the subject.

It is necessary to premise that common cast iron contains somewhere about 4 or 5 per cent of carbon, as well as a variable quantity of silicium and other earthy bases, phosphorous and sulphur. The object of every process for making malleable iron is the separation and removal of these foreign substances. The best malleable iron contains about 1-2 per cent of carbon; but the process of extraction is difficult and expensive. The fusibility of iron depends upon the quantity of carbon present; and no commercially available method has till now been discovered by which iron, after parting with a very large proportion of its carbon, can be brought to remain in a state more nearly approaching fusion than that of a pasty mass. Steel is produced from iron from which the carbon and other impurities have been extracted, by a tedious and costly process, the object of which is the restoration of a portion of the carbon which previous processes have removed. Steel contains, according to the purpose for which it is wanted, from rather more than 1-2 per cent. to rather less than 2 per cent of carbon. Malleable iron—or iron comparatively free from carbon—is usually produced, in this country, in the following manner:

The melted iron, as extracted from the ore in the smelting or blast furnace, is run out into bars a few feet in length, technically termed *pigs*. These pigs, when cold, are removed from the sand-molds into which they were run, and transferred to a second furnace, called the "fining furnace," where they are again reduced to a state of fusion; and finally, the mass thus produced is placed in a furnace, where it undergoes the process of puddling. Omitting all matters of detail, the essential part of this operation is the reduction of the iron to a pasty mass, which is stirred and rolled about by the workman until a large ball, or rather "bloom," of iron, weighing from 60 to 70 pounds, is conglomerated at the end of the rod with which he works, and is judged to be in a fit state for the final process. It is then withdrawn from the fire, and taken to a "tilting hammer" and a pair of squeezers, or to a Nasmyth's steam forge, where it is subjected to a very heavy pressure, and a quantity of melted slag and refuse, mixed with the puddled iron, squeezed out. For the purpose of our present comparison we need follow the process no further. Other methods of producing malleable iron directly from the ore are in use in various parts of the Continent: but they are extremely expensive, require a rich ore and a very pure fuel, are only applicable upon a small scale, and sacrifice a very large percentage—in some cases from 40 to 50 per cent—of the metal.

Of all our more important mechanical operations, perhaps puddling is the most imperfect and unsatisfactory. It is very expensive, both from the quantity of fuel consumed (which is about equal to the weight of metal treated) and the severe nature of the labor required. During the recent hot weather it was found neccessary to stop nearly all the Staffordshire puddling furnaces—two men having fallen dead at their work. The result is the production of an iron so far from being chemically pure that it is astonishing how much we have been able to effect with so imperfect a material. From the immense demand for iron which has prevailed for some years past, and the stimulus that has thus been given to the production of increased *quantity*, the *quality* has very seriously deteriorated. The difficulty experienced by the Government during the last war in procuring iron of a quality suitable for the purposes of warfare is too well known to need more than a passing reference.

Mr. Bessemer's experiments have been conducted upon the pig-iron. He proposes that, for the purposes of manufacture, the smelted iron, as it leaves the blast furnace, shall be run immediately into the converting vessel presently to be described; but, for the purposes of experiment, it has been more convenient to melt down pig-iron, as the metal is much sooner reduced to a state of fusion. The *experiment* therefore, takes up the process at the point at which the metal is ordinarily placed in the firing furnace. It must be remembered, however, that one important end answered by his invention is to do away with the consumption of fuel required for this immediate process. The "converting vessel," where the change of the melted metal from ordinary cast iron to malleable iron or steel is to take place, consists, externally, of a cylinder of iron, surrounded, near the bottom, by a hollow ring—an annular pipe, in fact—of the same metal, communicating with five small "tuyere" pipes, placed at equal distances round the cylinder. These pipes are carried through the outer and inner structure of the vessel, and each of them enters the chamber within, near the junction of the side with the floor, by an aperture about three eighths of an inch in diameter, protected by a conting of the best fire-clay. The external cylinder is lined with a thick lining of fire-brick, and the internal structure consists of two chambers, or stories, communicating by a small cylindrical opening in the centre. The lower chamber, into which the melted iron is introduced, is a simple cylinder—the upper chamber has a floor inversely arched, so that any melted metal forced up through the opening from the lower chamber may trickle back again, and the roof is in the shape of a cupola or dome. Two apertures, a few inches square, placed opposite to each other, between the floor and the top of this chamber, communicate with the external air. A powerful blast, worked by a small engine, can be let into the hollow ring which girds the outer cylinder, and thence, of course, enters the lower chamber through the tuyere pipes. A hole at the bottom of the chamber, secured in the usual manner, furnishes the means of tapping the vessel and running off the produce into the molds prepared for it.

When everything is ready for the operations to commence, the blast is set on to blow into the converting vessel—the melting furnace is tapped—and the melted iron, of the usual deep orange tint, pours slowly down the channel into the lower chamber of the converting vessel, through an aperture which is then closed up and luted. The pressure of the blast is about 9 or 10 pounds to the square inch—strong enough to force the air completely through the superincumbent mass of fused iron, and out through the apertures near the top of the vessel. As the action is continued, every particle, of the melted matter is brought in turn into contact with a stream of air. To use the language of chemistry, an energetic combination takes place between the oxygen of the air pumped in and the carbon mixed with the iron. In popular language, fire, instead of being supplied externally round and about the mass of iron, is kindled and sustained throughout every particle of the liquid metal. A heat is thus generated, vastly greater than that which can be supplied by mere external combustion. What is taking place is indicated by the tongues of flame which, in two or three minutes, begin to shoot forth from the apertures in the vessel, and which gradually increase in body and intensity until the whole mass is in a state of agitation, almost like boiling water—the difference being, however, that the agitation is caused by the external force of the air blown rapidly and continuously through the liquid iron, not by the conversion of the substance itself into an expansible vapor, as in the case of genuine ebullition. However, this state may very fairly be called "to boil," and it is indicated by the blowing out, through the apertures, of large quantities of melted slag—the refuse which is squeezed out of the puddler's *bloom* under the action of immense pressure, but which is here driven off simply by the action of the blast, because, being much lighter than the iron, it rises to the top, like scum upon the surface of water, now that the metal is in a state of perfect fluidity. It is supposed that at this period a very important change begins to take place, and that part of the carbon which is in a state, not of mechanical mixture, but of chemical combination with the iron, is now compelled, by the agency of the increasing heat, to part from the metal, and yield itself a captive to the superior affinity of the oxygen. This "boil" takes place from fifteen to twenty or twenty-five minutes after the commencement of the process, and continues with more or less violence until all the carbon is burned out. The moment that this is effected, and that no more carbon, or only a very small quantity remains, the metal must be run out, otherwise the action of the air would cool the metal, and make it set hard with great rapidity. It may be run out into molds of any size or shape; but the most advantageous form is that of a deep and narrow mold, as then the slag which has not been already removed, and which comes last out of the hole at the bottom of the converting vessel, lies in a thin cake at the top of the casting, and is easily taken off by a pair of shears.

It will be obvious that one principal feature in the process is, that the operator deals with the metal in a state of perfect fluidity—a desideratum hitherto unattainable with iron containing only a small quantity of carbon. Hence it can not merely be procured in masses of any size, (whereas the puddler can only produce 60 or 70 lbs. in a lump,) but it will posses the the distinguishing character of all fluids—it will be perfectly homogeneous. The texture, composition and quality will be the same throughout every part of the mass. That the fluidity is really greatly increased, notwithstanding the substraction of the carbon, is shown by the fact that it is found desirable to diminish the power of the blast from 9 or 10 pounds to about 5 pounds during the latter part of the process, as well as by the rapidity with which the metal runs out of the furnace, and its brilliant whiteness. It is impossible to overrate the advantage of having a really homogeneous product. In large masses of malleable iron, procured in the ordinary way by welding together a number of the puddler's *blooms*, there often occur small knobs and fragments of metal much harder than the rest; and many manufacturers consider soft malleable iron quite as trying to their tools as hard steel, from the unexpected increase of resistance suddenly offered by particular parts of the mass, and the consequent unequal strain upon different portions of the machinery. The greater the mass required, the greater the difficulty of obtaining a metal upon all parts of which equal reliance can be placed; and hence, where a very heavy strain, in a direction different from that of the fiber, is expected, strength is often obliged to be sought in an enormous thickness of material. The prodigious weight of anchors is rendered necessary by the impossibility of calculating accurately the strength of the metal in any particular part, so that the size of the whole must be increased to meet the chance of a bad piece of metal occurring here and there. One of Mr. Bessemer's numerous patents is for the application of his invention to the construction of anchors, in which he hopes to attain equal strength with a greatly diminished weight.

It is hardly necessary to point out the enormous saving in labor and fuel effected by the new process, especially in the manufacture of steel. Mr. Bessemer believes that steel, such as is now worth from £50 to £60 a ton, may be produced at a cost to the manufacturer of less than £10 a ton. In the manufacture of malleable iron, also, the saving will be very great, though less than in the case of steel. Indeed, one of the results of the invention will be the curious anomaly that steel will be produced at a little less risk, and therefore at a little less cost, than malleable iron; for it is obvious that, by tapping the furnace *before* the complete combustion of the carbon has taken place, steel will be produced, instead of iron. Practice and experience will, no doubt, in time enable the workman so to regulate the operation as to produce to a nicety any particular quality of iron or steel required; but until this practical knowledge has been gained, there will be some difficulty in calculating the exact length of time to be occupied in the conversion. If, therefore, the process should be continued a little too long for steel, malleable iron will be obtained—if it be continued too long for malleable iron, the metal will be set in the furnace. "The boil" appears to be the critical period. Whatever be the time occupied in arriving at "the boil," it is found that from twelve to fifteen minutes are requisite to produce malleable iron, and from seven to twelve minutes to produce the different qualities of steel.

How effectually the carbon can be removed is shown by an analysis of a chance specimen of Mr. Bessemer's malleable iron, made by Dr. Henry, who, we believe, was strongly inclined to doubt whether the process could really be so successful as it was stated to be. He found the quantity of carbon present to be less than 1-30th per cent—or less than 1-3000th part of the weight of the metal. Of silica, a trace merely was found. By the application of means already well understood, the sulphur and phosphorous will be as completely removed. A considerable portion of both is driven off without the use of any means for that special object; and by treating the melted metal with proper substances, these impurities will be withdrawn. The difficulty which Mr. Bessemer has applied himself to solve, and which he has solved, is the complete separation of carbon and the earthy bases. Apart from the cheapness and facility of his process, he has been able successfully to grapple with the half per cent of carbon which puddling can never get rid of.

The process, as described above, is open to a serious objection. The blast must be kept up to the last, or the melted metal would run into the tuyeres, and spoil the blast apparatus. Hence the air is being driven through the metal up to the very moment that it ceases to run out of the vessel; and the ingots produced are consequently very porous and full of air-bubbles. With malleable iron, this is of no importance, as it would always be rolled while in a state not far from fusion, and the air would be completely squeezed out, as the slag is squeezed out of the puddled ball. But cast steel would be useless if porous—a difficulty which is met by an ingenious modification of the converting vessel. It is slung horizontally at the end of two cranks, which, by means of a counterbalancing weight, can easily be turned through any angle. The blast is admitted by a pipe passing through the axle of one of the cranks, and thus revolving with the converting vessel. The tuyeres enter the converting vessel by a series of apertures forming a horizontal row. The cylinder can thus be made to revolve round the axis of the crank without turning upon any axis of its own; and thus the apertures of the tuyeres may be raised till they are brought above the surface of the metal. The blast can then be turned off and the agitation of the metal allowed to subside. Iron melted by existing processes sets in about three or four minutes; but Mr. Bessemer finds that he can allow it to stand for ten or twelve minutes—a period quite sufficient to allow all the air-bubbles to escape—and the cylinder may then be raised still further, and the metal poured off as gently as may be requisite, through a spout at the top or in the side of the vessel. The quality of the steel produced admits of no doubt. A fragment broken off from an ingot cast when we saw the experiment, was compared with a fragment broken off from the end of a file. It was harder, and far finer in the grain.

The experiment in question was conducted with six or seven hundred weight of Yorkshire iron of a common quality. An ingot of six hundred weight was produced in one piece in about 25 minutes. There will be no difficulty in producing masses of any size or shape. The size of the converting vessel and the number of tuyeres may be increased to any requisite extent. The blast need not be increased in strength, as it will only be necessary to enlarge the area of the floor of the vessel, so that the iron may not rise to a hight of more than 8 or 9 inches. The loss was about 13 per cent; but of this considerable quantity might be recovered, as the slag blown out during the boil contains about 50 per cent of iron, in the shape of little globules, like shot, set in the slag. It is extremely porous, and crumbles to the touch, so that it might be broken up, and the iron separated by washing, with little difficulty and labor. In the ordinary puddling process, from 17 to 25 per cent is lost, and in the Catalan and Corsican processes, not only is a weight of charcoal consumed from three to seven times that of the iron produced, but 5-13ths, or about 38 per cent, of the metal is sacrificed to secure the purity of the remainder.

Mr. Nasmyth tried some years ago to decarbrutize cast iron by blowing steam into the melted metal. This attempt failed, as the separation of the oxygen from the steam exhausted so much of the heat of the metal that the heat enveloped in the combination of the oxygen with the carbon in the iron was insufficient to compensate the waste; and the iron was cooled instead of being heated. With the freedom from jealousy which makes a truly great mind, Mr. Nasmyth paid, as we have said, at the late meeting at Cheltenham, a graceful tribute to the importance of the invention, and spoke in terms no less honorable to himself than to Mr. Bessemer, of the ingenuity of the process and the vastness of the results to which it would unquestionably lead. Mr. Bessemer, on the other hand, derives from the experience of Mr. Nasmyth the important knowledge that, by the use of jets of steam and blasts of air, he will be able to regulate with the utmost nicety the amount of heat generated, and the rapidity of the process.

The history of this invention is curious. Some two years ago, Mr. Bessemer's attention was attracted to a subject happily now of less pressing interest than it then was—namely, the manufacture of rifled cannon. The object of rifling muskets and cannon is to secure a control over the direction of that rotation which is part of the motion of every projectile, and to insure that it shall take place round an axis coincident with the direction of the missile. For this purpose, with the Minie musket and the Lancaster gun, an elongated ball is used, and the interior of the projecting tube is cut with curved groove or grooves. When a leaden ball is shot, no appreciable injury is caused to the barrel of the gun, but when an iron ball is used, as in the case of cannon, the wear and tear is very great indeed. The Lancaster guns are seriously injured, if not rendered unserviceable, after a very few hundred rounds. It occured to Mr. Bessemer that the object might be attained, without rifling cannon, by using an elongated ball, with a hole drilled half-way down its longer axis, and prolonged into two channels opening by a curved arm upon each side of the ball. The effect of the air passing through these bent pipes and out at the back of the ball, as it flew through the air, would be to create a motion of rotation round the longer axis of the ball, just as, in an emission steam engine, a rotation is created by the backward pressure of steam issuing from a bent pipe. Finding difficulties in the way of testing the invention in England, and availing himself of certain circumstances into which it is not necessary to enter, he applied to the Emperor of the French, who instantly placed the resources of the arsenal of Vincennes at his disposal, and afforded him every facility for his experiments. The balls were found to rotate as expected—a fact which was proved by causing a small projection to spring out of the side of the ball the moment it had left the mouth of the cannon, and observing the position in which this cut targets of thin board placed at intervals in the flight of the ball; but it was also found that the cannon could not safely carry the increased weight of metal rendered necessary by the elongation of the ball. Hence, Mr. Bessemer was led to make experiments on the production of a tougher metal for cannon. He tried numerous mixtures of various kinds of fusible metal, until at last he began to consider whether it might not be practicable to produce malleable iron in a state in which it would be easier to mould it to the required form than by the expensive process of forging. The result of his experiments has been the discovery of a process applicable to the arts of peace no less than to those of war.

It is difficult to assign any limits to the importance of an invention whose influence will be felt throughout the civilized world, in an improved quality and diminished cost of one of the great staples of modern industry. The first axiom of the iron trade is demonstrated to be a fallacy; and, to a mind familiar with the subject, the magnitude of the change cannot be more emphatically expressed than the simple proposition that ancient and fundamental antagonism between the terms cast iron and malleable iron has ceased to exist; for malleable iron will now always be cast. It is impossible to doubt the truth of the opinion modestly expressed by Mr. Bessemer, that others will improve on his invention, and that his process will not receive its full developement for many years to come. There is no country in which its influence will be as extended as our own, in which so large a portion of the community is engaged, directly or indirectly, in arts connected with the manufacture of iron and steel; but there are others where its effects within a narrow sphere will be yet more striking, and yet more welcome. In some countries, where malleable iron is produced direct from the ore, the consumption of charcoal has become matter for serious alarm. In Sardinia it has long been, to many reflecting minds, a subject of grave doubt whether the benefits to be derived from the developements of this branch of industry were not more than outweighed by the wholesale destruction of the forests for fuel. We are glad to learn that Mr. Bessemer has not only secured the legitimate reward of his industry and ingenuity by the grant of patent rights in almost every part of Europe, but that, alive to the greatness of his invention, he has resolved to adopt a wise and liberal policy in the grant of licenses, and to place the use of his process within the reach of all persons who may be desirous of availing themselves of its important advantages.

Extraordinary Mountain-Climbing Feat.

Ascent of Mount Ararat.

All the feats of ordinary and extraordinary mountain climbers, of which not a few have recently been recorded in the English and continental journals, have been outdone by a party of Englishmen, consisting of Major Alick J. Fraser, Major Robert Stuart, the Rev. Walter Thursby, Mr. James Theobold, jun., of Winchester, and Mr. John Evans, of Darley Abbey, Derbyshire, who in July last succeeded in accomplishing an undertaking hitherto deemed impossible—namely, the ascent of the Greater Ararat, which is 17,323 feet above the level of the sea, and 14,300 above the plain. They left Bayazid on the 11th of July, and, having crossed the plain, rode through rugged defiles and occasional fertile plateaus to the tent of Isaak Bey, a chief of the Ararat Kurds, stationed on a slope about 8000 feet above the level of the sea. At three o'clock next morning, all, except Mr. Thursby, who was unwell, were on the move, and three hours of continued ascent on foot brought them to the foot of the cone, which from its base to its summit may be above 600 feet. Here Major Fraser bore off to the south-east, while Mr. Theobold, Mr. Evans, and Major Stuart commenced the ascent on the southern side, keeping to the snow, which presented an unbroken surface to the very summit. Half-way up to the cone, Major Stuart found himself unable to proceed further and having no alternative but to descend, he sat on the snow and shot down with the velocity of an arrow. At the foot of the cone stood Isaak Bey, who looked upon his failure as a matter of course, and seemed to think that the others, too, must soon give in. At 1.45, however, Mr. Theobold crowned the summit. Great was the astonishment of the chief. "Mashallah!" he exclaimed, "God is great!—What wonderful people these English are; a few of them come here, and without any difficulty walk to the top of that holy mountain, a thing that never was done by man before. Wonderful—wonderful!" At 2.50 Mr. Evans reached the summit. He and Mr. Theobold made the descent together, by the same track that they ascended, and returned to the tents about sunset. Major Fraser, not being accustomed, like the two others, to Alpine climbing went over a ridge of stone which led up about two-thirds of the ascent, and then, taking to the snow, toiled patiently up till within a few hundred feet of the top, when he slipped on some thinly covered ice and shot down with fearful velocity about 1000 feet. By wonderful efforts and presence of mind he succeeded in arresting his perilous descent, and scrambling with difficulty to a rocky ridge that protruded above the snow, he climbed over it with immense labor; and thus recovering his lost way, he won the height about 3.30, having been thrown back full three hours by his mishap. He descended on the traces of Messrs. Theobold and Evans, and regained the tents at midnight, having been about 20 hours on foot. On the 13th, about two p. m., Major Stuart and Mr. Thursby set out, accompanied by two Kurds carrying rugs, great coats, and a small supply of provisions. They proceeded slowly and leisurely until they reached about one-third the ascent of the cone. There they were obliged to dismiss the Kurds, who, from religious fear, refused either to proceed further or to spend the night on the mountain. They chose a line of their own over a rocky surface, and left to themselves, selected a spot to pass the night, piling up stones to windward as a shelter against the cold. They saw the sun set in indescribable glory, throwing the shadow of the vast mountain far away over Georgia and Aderbijan, and even darkening the distant haze of the Eastern horizon. At peep of dawn on the 14th they resumed the ascent. Major Stuart goes on to say—"From an elevation of about 14,000 feet above the sea we saw the sun rise in unclouded majesty, lighting up simultaneously to our view vast tracks of the Russian, Persian, and Turkish empires; that was a glorious sight never to be forgotten. About 1200 feet from the summit we came upon an oak cross that had been fixed there in the rock by Professor Abich, in the year 1845; it was in perfect preservation, and the inscription in Russian characters, was still legible. This was the most difficult part of our ascent—the obstructions were frequent, and the climbing at times perilous; but caution and perseverence enabled us to overcome everything, and at nine a. m. we had the satisfaction of standing on the highest point of the mountain. Here I stuck to the hilt in the snow a kama, or short double-edged sword, which we found at the foot of Abich's cross. Here, also, as loyal Britons, we drank the health of our beloved Queen in brandy. Her Majesty will perhaps deign to accept this expression of allegiance on considering that hers is probably the first name that has been pronounced on that solemn height since it was quitted by the great patriarch of the human race; for no record or tradition exists of the ascent having ever been made before, although repeatedly tried by men of different countries, both European and Asiatic. Professor Abich made several attempts, but failed in all, as is proved by the position of the cross, by the testimony of the natives, and even by the confession of his own countrymen." They descended on the tracks of the others, and got back to the tents about four p. m. The snow on the top of the mountain was almost as dry as powder, and in walking over it they sank about half-way to the knee. The whole surface of Mount Ararat bears evidence of having been subjected to violent volcanic action, and the Major thinks that the summit is an extinct crater filled with snow. The cold was intense. They experienced no difficulty of respiration, except being sooner blown by exertion than they would have been at a lower level. Their success created no small sensation throughout the country, and the fame of it preceded them wherever they went. It was announced as a sort of wonder to the caravans travelling eastward; and the Kaimakam of Bayazid has made it the subject of a special report to Constantinople. From the sacred character of the mountain, and the traditions associated with it throughout the East, identical as they are with scriptural records, Major Stuart is inclined to think that a degree of importance will attach to this performance, in popular estimation, beyond what is due to a mere exhibition of nerve or muscle, and that this, no doubt, will tell in favor of the English national *prestige*. On the 15th they ascended Lesser Ararat.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 103 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$6.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, SEPT. 27, 1856.

Union and Action.

We have known many many persons to spend a great deal of time in investigating this movement: persons who have looked at every doctrine in the Church and twisted it outside and in, and tried their utmost to make something out against it if possible. To all this we make no objection, but are rather pleased than otherwise to see a thorough investigation, as it generally leads to the conviction that the principles are divine and invulnerable. It is not enough however, that a man should be forced to the conclusion that this work is of God before he becomes connected with it; it is of equal importance to himself and others, that he examine with the same carefulness, if he be a fit subject to become asassociated with such a work, if he be determined to fulfil the obligations which associations with others demand.

There is a foolish notion among some folks who have had a Sunday-school education, or rather have past some years in committing to memory favorite passages of the Bible—that is, a notion that God is going to do everything for corrupt and degraded men change them by His word from everything that is loathsome, to everything that is lovely and desirable. Such persons lisp the name of the ancient servants of God with peculiar pleasure, and proudly flatter themselves members of the same Kingdom, heirs of the same promises but it never enters their minds how such men attained that high position and the rich promises of heaven for themselves and posterity. It may do well for modern ministers who make a business of preaching to rant and rave in their pulpits about the favors heaven showers abundantly upon their unworthy heads, and it may be a very pleasant excitement for their hearers who generally feel themselves the honored favorites of Deity—not for anything the one or the other had done to deserve such signal favors and blessings but solely from a kind of faith they had in some ill-defined notions of election—still, there are moments when the din of pulpit conventionalism has died away, that these same ministers and hearers have their misgivings, and are led to inquire in their own minds if they were not indebted for their happy moments in Church, more to the tone and groan, than to the true and sound principles of revealed salvation. Sober reflection sustains the apostle Paul's doctrine of working out salvation with fear and trembling—and the solemn unpalatable truth—to christian loafers—"As ye sow, so shall ye reap."

No thinking, reasonable, and intelligent being, who sincerely and understandingly believes in the God of Israel and past revelation, but what must conclude that if one man has been more blessed than another, and is more deserving of attention than another, it is he who has honored every word that proceeds from the mouth of God. Prophets, patriarchs, and wise men in Israel were honored just in proportion as they had implicit confidence in, and were obedient to, the commandments of Him they served. Their complete abnegation of self before His law was their highest virtue, and we cannot conceive the possibility of any sane man conjuring up hopes for time or for eternity in God's kingdom founded on other than that sublime and holy sentiment—"Them that honor me I will honor."

We know of nothing that can be an honor to God but the manifest superiority of the position of those who serve Him over that of those who serve Him not. While it is the very nature of the Gentiles to be at war with each other, unity is the distinctive feature of God's people: hence the appropriateness of "hereby shall all men know ye are my disciples if ye love one another"—a fact which must reflect honor on the author of the principles by which such a work has been accomplished. Division in feeling leads to opposition, rioting, violence, murder, and renders the community, so unfortunately cursed, impotent, weak, powerless for good, and an easy prey to its enemies. Unity in feeling annihilates every social evil, gathers around any people the blessings of Heaven and Earth, and qualifies them for every good work. Nothing was, therefore, apprehended with so much dread by the prophets and apostles of ancient Israel as division among the people of God. They well knew that no opposition from without could destroy the life, power, and influence of the heaven-born truths they had been taught; but equally well did they know that the Almighty Author of their salvation would not be trifled with, and that the members of God's kingdom could as easily render themselves, by unfaithfulness, unworthy of the blessings placed within their reach as they had by faithfulness become participators therein. The watchmen in Zion had continually to remind them of the advantages arising from living together in unity: advantages which are so obvious that "United we stand, divided we fall" has become a universal proverb. No earnest disciple of any rational faith can live alone: he feels instinctively a partiality for, and a cleaving to, another of the same faith. The stronger his confidence in his principles the more he sees the necessity of uniting with others for the accomplishment of the object upon which their faith is centered. Every human institution has had its origin in this feeling, and every movement which has contributed to the amelioration of man's condition has only been successful by the united action of those who perceived the desired advantages, and who unitedly were determined to obtain them. To prate about religion, loving God, serving Christ or his kingdom, without a willing and implicit obedience to his laws, and a hearty earnestness in working together unitedly with men of the same faith for the ultimate triumph of true principles, is, to say the least, mockery. Any movement, good or bad, may and can accomplish great things if the persons engaged in it are only united and determined that it shall prevail; but no movement can accomplish anything without unity and such a determination. The members of God's kingdom are under special obligations to live together in the holy bonds of unity; not in appearance, but in reality—united in spirit. Let them unite their influence and powers for the maintenance of truth, and let every one individually see that not only are the principles true which he or she may have espoused, but see that the efficiency of those principles are not curtailed by anything in their own lives. Let the unity which is characteristic of Zion prevail everywhere, where two or three are gathered together, and truth and righteousness must triumph.

Ex-Governor Reeder Again.

Since this broken-down Governor sneaked out of Kansas he has been reciting throughout the country a stereotyped speech about "Bleeding Kansas," in which he manages to find opportunity of belching out his spleen upon Governor Young and the inhabitants of Utah. He was a short time ago in the Broadway Tabernacle, and since that, or rather since his rowdy affair a short time after, on the Hudson River steamboat, we have lost sight of him till last Friday night he turned up at New Haven in full blast, at his dirty, slandering work. We well understand why he attacks Utah and her governor. The inhabitants of that Territory are happy, peaceful, united, and rejoicing in the blessings which flow from the wise policy of their chief magistrate, and such facts form a sad contrast to the state of things in that Territory—poor Kansas, that once had the misfortune to have Reeder for its weak, vacillating governor. He is enraged at Utah and her governor for the contrast is telling. Had Utah been like Kansas, a fair and goodly land desolated and neglected from the rage of civil war, and Governor Young been despised and rejected, Reeder could have pointed to another Territory with some satisfaction, and felt a kind of sympathetic feeling spring up in his bosom, he would have had a ruined people like his own to point to, and had a kicked-out brother-governor in affliction, but to see the poor, despised and ridiculed Mormons united, happy and free, and her Governor respected and honored by the citizens he governs is more than his selfish, jealous and mean soul can quietly brook, he must therefore ease his wounded spirit with a congenial employment—slandering his Excellency Governor Brigham Young, whose eminent qualifications for the gubernatorial chair are as conspicuously greater than those of poor rejected Reeder, as the Sun's light is greater than that of the flickering lamp. Here is a rich specimen of Reeder's fine feelings:

"On the western slope of the Rocky Mountains the people in one of our Territories have demonstrated their incompetency at least for good self-government by founding their social structure upon principles which poison and demoralize every fountain of civilization and good order, and having united Church and State in their government, their spiritual leader and civil governor claims to rule "by divine right." Having thus placed himself upon the exploded authority claimed by emperors and kings, he repudiates allegiance to our common Constitution, and audaciously refuses to surrender his place at the call of the Federal Government. A pusillanimous President, bullied only with selfish aggrandizement, succumbs to the rebellion, and this Church and State potentate by divine right is left in power over a portion of our people."

As the public have abundant opportunities of hearing from such firebrands, that Governor Young "repudiates allegiance to our common Constitution, and audaciously refuses to surrender his place at the call of the Federal Government," we think it not amiss to lay before our readers the sentiments of His Excellency upon the Constitution and his relationship with the Federal Government.

Were we to run through Mormon history we could present facts that would, or rather should, overwhelm Reeder and gentlemen of his school with shame; that is, if they are capable of experiencing any such feeling, for their gross ignorance or wilful slander when they speak of Mormon opposition "to the Federal Government" or to "our common Constitution;" but as we may excuse them for past years, we shall only quote from Mormon history since they went to that Territory which is such an eye-sore to poor Reeder.

The Mormons celebrate every year since their arrival in Utah, the 4th of July—American Independence, or deliverance from Kingcraft; 24th July—Mormon Independence, or deliverance from Mobocracy. From the report of the celebration of 1849, we find heading the procession to the Governor's house "twenty-four young men, dressed in white, with white scarfs on their right shoulders, and coronets on their heads, each carrying in their right hands the Declaration of Independence and Constitution of the United States, and swords sheathed in their left hands."

Does this sustain Reeder's calumny? Would a rebellious people take the flower of their youth to carry these sacred instruments of intelligence, wisdom, and justice in their right hands and the instrument of their defence in the left? When they arrived at the grand stand, on which the Governor and officers of the Territory were seated, "Richard Ballantyne, one of the twenty-four young men, then came forward to the stand, his coronet glittering as if with rubies, and in a neat speech presented the Declaration of Independence and Constitution of the United States, in a respectful manner, to President Young, which was received with three deafening shouts, led on by President Young, of *'May it live for ever and ever.'*

"The Declaration of Independence was then read by Mr. Erastus Snow."

Reeder may allege that as the Mormons grow older they forget their youthful admiration of the Constitution; we, therefore, pass over some years and quote from the report of the Celebration of the Fourth July, 1854. In the procession was "Edward Hunter, President of the Bishopric, carrying a large Bible, tastefully decorated, Book of Mormon, Doctrine and Covenants, the Declaration of Independence, and Constitution of the United States; preceded by his four color bearers supporting a magnificent and sumptuous banner, inscribed upon both sides in large golden letters, 'Christopher Columbus, the Discoverer of America; George Washington, the Defender of American Independence; Joseph Smith, the Restorer of God's Priesthood.'

"Thirteen banners with the names of the 13 original States in large letters, borne by 13 Bishops.

"Declaration of Independence read by the Governor's Private Secretary.

"Seven stunning cheers by the risen assembly in honor to the memory of the Signers of the Declaration of Independence, followed by loud firing of cannon."

The Hon. O. Hyde in his address on that occasion, says:—

"We are met, fellow citizens, to celebrate one of the most important events that ever embellished the pages of political history—an event of which every American heart is proud to boast, in whatever land or country he, perchance, may roam—I mean the bold, manly, and daring act of our fathers, in the Declaration of the Independence and Sovereignty of these United States—an act worthy to be engraven, in letters of living light, upon the tablets of our memory, and to be transmitted to our children, with the sacred charge that they teach it to their children, and to their children's children, till the 'stripes and stars' float over every land, and are mirrored on the crest of every passing billow. They had not only the moral courage to sign the Declaration of our nation's Independence, but hearts of iron and nerves of steel to defend it by force of arms against the fearful odds arrayed against them—the well-disciplined armies and mercenary allies of the foolish and tyrannical George the III., King of Great Britain. The very name of America causes a thrill of patriotic devotion to her best interests to quiver in the heart of every citizen of Utah, with a zeal and a pride for the welfare of our country, that does honor to the memory of those departed heroes whose ashes are mingled in our soil, and made rich and dear to us by their own blood!"

His Excellency, Governor Young, to the same assembly, said:—

"The general Constitution of our country is good, and a wholesome government could be framed upon it, for it was dictated by the invisible operations of the Almighty. He moved upon Columbus to launch forth upon the trackless deep to discover the American Continent. He moved upon the signers of the Declaration of Independence, and he moved upon Washington to fight and conquer, in the same way as he moved upon ancient and modern Prophets, each being inspired to accomplish the particular work he was called to perform in the times, seasons, and dispensations of the Almighty. God's purpose in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true republican government. They laid its foundation, but when others came to build upon it they reared a superstructure far short of their privileges, if they had walked uprightly as they should have done. * * *

"The signers of the Declaration of Independence, and the framers of the Constitution, were inspired from on high. If the framers of the Constitution, and the inhabitants of the United States, had walked humbly before the God who defended them and fought their battles when Washington was on the stage of action, the nation would now have been free from a multitude of place hunters, who live upon its vitals. The country would not have been overrun with murderers and thieves, and our cities filled with houses of ill-fame as now; and men could have walked the streets of cities, or travelled on conveyances through the country, without being insulted, plundered, and perhaps murdered; and an honest, sober, industrious, enterprising and righteous people would now have been found from one end of the United States to the other.

"Will the Constitution be destroyed! No; it will be held inviolate by this people; and, as Joseph Smith said, 'the time will come when the destiny of the nation will hang upon a single thread; at that critical juncture, this people will step forth and save it from the threatened destruction.' It will be so."

We need add no more on that subject, as the readers of THE MORMON have seen plenty from Gov. Young and the leading men in Utah, since he uttered these sound and sober sentiments that find no echo in the bosom of every inhabitant of Utah.

But let us see how different has been the conduct of Presidents Joseph Smith and Brigham Young towards the Federal Government, to that of Reeder, who accuses them of rebellion! When Joseph was beset with mobocrats, who sought his destruction and the ruin of the people who looked to him for counsel and protection, he would defend his and their rights, but if by wire-pulling or misrepresentation the Government made a demand, it mattered not what, Joseph's voice was heard calming the spirits of his troubled, oppressed, and outraged brethren, and obedience was implicitly rendered—it was the Representative of the Government who had demanded. Such was his course. About the last act of his life was to endorse the Governor's iniquitous demand for the arms of the Nauvoo Legion—a demand which "tried men's souls," but the demand was made by a man in authority, and it was obeyed. And who can point his finger to the first act of rebellion in President Young? No man; we dare the world. Oh! Reeder would be glad to shelter himself from our charge of slander, if he could but get the shadow of such evidence. Can Reeder dare the world to examine *his* conduct? Can he challenge the world to show the first act of *his* rebellion to the Constitutional authorities of the nation? Yet he talks of Governor Young. One of his own party papers publishes this morning a letter from "Poor Kansas," "prostrate, Bleeding Kansas," that charges his rebellion with being the cause of much of their trouble. The friendly writer says:

"When the Deputy Marshal endeavored to arrest Gov. Reeder, it was *Reeder* who refused to obey the summons, and not the people who interposed." * * * "The United States Marshal arrayed a posse against us because Gov. Reeder told the Deputy Marshal if 'he put his finger upon him, he did it at his peril.'" Then follows what evils befel the people through his rebellion, and yet he has the impudence to talk about Utah and her Governor.

We cannot better conclude than by a quotation from the London *Times* about this same Reeder's last mission to New York:

"The late demonstration in New York, on behalf of Kansas, is formally as much against *the American Constitution and laws* as a public meeting in London to collect an army to send to Lancashire to help the strikers against the mill-owners, or to send to Ireland to help the Orangemen against the Romanists, would be against English law. Yet the meeting in New York appears wholly unconscious of anything directly illegal in its deliberations; it does not think about it. Anti-slavery enthusiasm carries everything before it; and the enlistment of fighting settlers passes off simply as one of the American modes of conducting party warfare."

Without endorsing the opinions of the *Times*, the facts stated are facts, and are very timely to place before this man who cries out about opposition to the Constitution and the Federal Government.

John Hancock in the Herald.

The N. Y. *Herald* of Wednesday, publishes a lengthy letter from one John Hancock, on "the North and the South—the Crisis Before us," in which, of course, he drags in Mormonism. John says; "I am no politician, (an avowal quite uncalled for,) I never held an office, (of course not,) and never expect to hold one"—we should think not. It is very refreshing to meet with an "humble individual" like John, who is satisfied with what nature and the people have destined he should be.

John, in spite of his avowed humility, has got venom in him, and a great dose of ignorance to nurse it and keep it warm. In opposing the plank in the Republican platform which links Slavery and Polygamy, he labors to show that Mormonism is of Free State origin, and says:

"In all the South there is not to be found a single Mormon. This monstrous and beastly sect is exclusively of free State origin. Joe Smith, its founder, was a native of New England, and went from the western part of New York to Illinois, where he established the sect at Nauvoo."

If humble John Hancock is as grossly ignorant of politics as he is of Mormonism and its history, the *Herald* has severely punished him, by giving his letter to the public—provided he has any sense of shame for impudent ignorance. There is not a State in the Union, without Mormonism, and if John could only see our subscription-list, he would have the satisfaction of knowing that in every State in the South, as well as the North, East and West, there will be some to laugh at his egregious ignorance about "Joe" Smith going from the Western part of New York to Illinois—the best evidence that he, John Hancock, knows nothing of that which his mild humble tongue calls a "monstrous beastly sect." If John should have occasion to refer to the Mormons again, we would advise him to get better posted. We could tell him of one city in a Southern State where the Mormons are numbered by thousands, and other thousands, in Southern States who are proud to be called Mormons.

An Attempt at Revolution in Switzerland.

During the night of the 3d inst., the friends of Prussia, under the leadership of Count Pourtalis, made an attempt to overthrow the Government of the Canton de Neuchatel and annex it once more to Prussia. They seized the Chateau, arrested the Councillors of State, and hoisted the Prussian flag; three things that any half dozen men could do any dark night in the quiet, religious town of Neuchatel. The Republicans of Chaux de Fonds, and of the mountains around the city, who neither expect to make, or would make if expected to do so, the King's wig, or shave his hypocritical face, and bow and scrape for the pickings of his royal bounty, came down their rugged hills like an avalanche upon the Count and the imbecile lackeys of Prussia, and restored the Canton to its legitimate place among the noble sons of Tell, who dare to be free. The town is occupied by the Federal troops, and the Count is eaged to afford him opportunity for reflection.

Mormonism in Germany.

From the St. Louis Sunday Herald.

From time to time we find in our foreign files some indication of how the great American religion, as Mormonism is sometimes called, is getting on abroad. From present appearances, we should judge that it is getting along finely—in the opinion of its friends, flourishing like a green bay tree—and disgracing our country in the completest manner possible. In its earlier stages nothing was said to converts about polygamy. Now it is held out as a bait and with extraordinary success. At a late meeting of the "faithful," where the "many wife" system was discussed, more than half of those present promptly avowed that this was the inducement and the sole one for their joining the sect.

The following, which we translate from a Dresden letter to the Kneinische Zeitung or Cologne Journal of August, indicates the rate at which the "Saints" are progressing in Germany:

"At length, we also have Mormons in our beautiful city. They avoid publicity, however, being desirous of escaping what might be rather jarring interviews with the police; although polygamy is here merely a doctrine of theirs—its practice being deferred for the present. The Latter-Day Saints are, in fact, developing a really extraordinary activity, which seems in Germany to have been rewarded with substantial results. They found good ground in Denmark, from which place they came to Hamburg, where a German translation of their 'Bible' was printed. Their 'apostles' appear to be abundantly supplied with money, sens them from England, as they have supplied very liberally several of the converts whom they made here, and many Saxon converts have already left for New Jerusalem *via* Liverpool. As we have already intimated, these Dresden Mormons form a community, keep very quiet, and it is very difficult to learn much relative to them. It is, however, true that the congregation in this city numbers about sixty people of very different rank, and that many among them are of respectable standing, and who have received excellent educations. Several married ladies and young girls are among the converts. Most of them are busied with preparations to depart as soon as possible, and escape from the tyranny of the heathen."

The above clipping, from an exchange paper, is worth a place for the information about the Dresden mission. We happen to know something of the circumstances which led to the planting of Mormonism there, and are pleased to see that the good seed keeps growing and attracting the attention of respectable and educated persons in spite of the difficulties interposed by a bigoted Government.

By-the-bye, the *Herald* tells a different tale about a congregation of the "faithful" to anything we have been in the habit of hearing. We have always been accused of keeping back from disciples, till they were well initiated, the very information he says was "the inducement and the sole one for their joining the sect." Curious chaps, ministers and editors.

From the Plains.

The St. Louis *Republican*, Sept. 16, reports that the Cheyenne Indians have of late been troublesome on the plains. On account of some outrages committed, Captain Stewart, with forty men from Fort Riley, had been upon their track, and had a fight with them, in which some ten of the Indians were killed and fifteen wounded. This same tribe is said to have subsequently killed a family of Mormons, consisting of two or three persons, and taken the mother into captivity. From the Council Bluffs *Bugle*, Sept. 9th, we learn that it was Col. A. W. Babbitt's train of Government property and the persons travelling with it who were attacked on the night of the 25th August, upon Prairie Creek, ten miles east of Wood River. Alexander Nichols, who was captain and conductor of the train, a gentleman from Pennsylvania, and an infant were killed. Orren Pariah, from Pennsylvania, and a young man—the latter wounded—escaped to Fort Kearney, and Mrs. Wilson, from St. Louis, the mother of the infant, was carried off a captive. A detachment was sent from the fort, who found the bodies of the murdered, and recovered considerable property through the honesty of a band of Omaha hunters who happened to be near just after the murder, and in time to prevent the pillage; but the oxen (ten yoke) and all the mules were gone. This terrible tragedy confirms our oft-repeated opinion that small parties should never venture on the plains without being well armed and organized for day and night watch. To faith in an all-wise, overruling Providence, prudent organizations and united action has our emigration been indebted for preservation and uninterrupted travelling for the last nine years.

Utah.

We have files of the *Deseret News* up to 1st of August. From these we glean nothing important. The wheat harvest had been heavy throughout the valleys, and had been gathered. Corn, potatoes, vines and other crops of vegetables and grain looked fine and promised a fair yield. No trouble from grasshoppers or other insects, except in Iron Co. and Sanpete, where the wire worm was doing considerable damage to the green crops.

Apricots, peaches and melons are spoken of among other articles in market.

A grand celebration of the entrance of the pioneers into the valley, came off on the 24th of July, in a wild, beautiful and romantic spot, at the head of Big Cotonwood Kanyon.

All was quiet with the Indians, and peace, plenty, quiet and prosperity prevailed.

Mr. Cleghorn, who left Salt Lake City on the 2d ult., confirms the statements above, but says there has been a number of murders committed by the Indians, probably the Pi Utes, on the emigrant road toward the Pacific. Mr. Hill's train was attacked, himself and one other were killed.—[N. Y. *Herald*, Sept. 22.

Thanks.

Our thanks are due to Elder James P. Park, pastor of the Scotch Conferences, for the Glasgow paper he has regularly forwarded to us for some time back, and we shall be pleased to receive the paper from *Auld Reekie* that has been so kindly offered. We appreciate the kindness and attention of Elder Park and other brethren who have already forwarded to our office valuable papers, which have been of considerable service.

Kansas.

Inaugural Address of Gov. Geary, of Kansas Territory; Delivered at Lecompton, September 11, 1856.

Fellow Citizens—I appear among you a stranger to most of you, and for the first time I have the honor to address you as Governor of the Territory of Kansas. The position was not sought by me, but was voluntarily tendered by the present chief magistrate of the nation. As an American citizen, deeply conscious of the blessings which ever flow from our beloved Union I did not consider myself at liberty to shrink from any duties, however delicate and onerous, required of me by my country. With a full knowledge of all the circumstances surrounding the Executive office, I have deliberately accepted it, and as God may give me strength and ability, I will endeavor faithfully to discharge its varied requirements. When I received my commission I was solemnly sworn to support the constitution of the United States, and to discharge my duties as Governor of Kansas with fidelity. By reference to the act for the organization of this Territory, passed by Congress on the 30th day of March, 1854, I find my duties more particularly defined. Among other things, I am "to take care that the laws be faithfully executed." The constitution of the United States and the organic law of this Territory will be the lights by which I will be guided in my Executive career. A careful dispassionate examination of our organic act will satisfy any reasonable person that its provisions are eminently just and beneficial. If this act has been distorted to unworthy purposes it is not the fault of its provisions. The great leading features of that act is the right therein conferred upon the actual and *bona fide* inhabitants of this Territory "in the exercise of self government; to determine for themselves what shall be their own domestic institutions, subject only to the constitution and the laws duly enacted by Congress under it." The people accustomed to self-government in the States from whence they came, and having removed to this Territory with the *bona fide* intention of making it their future residence, were supposed to be capable of creating their own municipal government, and to be the best judges of their own local necessities and institutions. This is what is termed "popular sovereignty." By this phrase we simply mean the right of the majority of the people of the several States and Territories, being qualified electors, to regulate their own domestic concerns, and to make their own municipal laws. Thus understood, this doctrine underlies the whole system of republican government. It is the great right of self-government, for the establishment of which our ancestors, in the stormy days of the Revolution, pledged "their lives, their fortunes, and their sacred honor." A doctrine so eminently just should receive the willing homage of every American citizen. When legitimately expressed and duly ascertained, the will of the majority must be the imperative rule of civil action for every law abiding citizen. This simple, just rule of action has brought order out of chaos, and by a progress unparalleled in the history of the world has made of feeble infant colonies a giant confederated republic. No man conversant with the state of affairs now in Kansas can close his eyes to the fact that much civil disturbance has for a long time past existed in this Territory. Various reasons have been assigned for this unfortunate condition of affairs, and numerous remedies have been proposed. The House of the Representatives of the United States have ignored the claims of both gentlemen claiming the legal right to represent the people of this Territory in that body. The Topeka constitution, recognized by the House, has been repudiated by the Senate. Various measures, each in the opinion of its respective advocates suggestive of peace in Kansas, have been alternately proposed and rejected. Men outside of the Territory, in various sections of the Union influenced by reasons best known to themselves have endeavored to stir up internal strife, and to array brother against brother. In this conflict of opinion, and for the promotion of the most unworthy purposes Kansas is left to suffer her people to mourn, and her prosperity is endangered. Is there no remedy for these evils? Cannot the wounds of Kansas be healed and peace be restored to all her borders? Men of the North—men of the South of the East and of the West, in Kansas—you, and you alone have the remedy in your own hands. Will you not suspend fratricidal strife will you not cease to regard each other as enemies, and look upon one another as the children of a common mother, and come and reason together. Let us banish all outside influences from our deliberations, and assemble around our council board, with the constitution of our country and the organic law of the Territory as the great charts for our guidance and direction. The *bona fide* inhabitants of this Territory, alone, are charged with the solemn duty of enacting her laws, upholding her government, maintaining peace, and laying the foundation for a future commonwealth. On this point let there be a perfect unity of sentiment. It is the first great step towards the attainment of peace. It will inspire confidence amongst ourselves, and insure the respect of the whole country. Let us show ourselves worthy and capable of self-government. Do not the inhabitants of this Territory better understand what domestic institutions are suited to their condition—what laws will be most conducive to their prosperity and happiness—than the citizens of distant or even neighboring States? This great right of regulating our own affairs and attending to our own business, without any interference from others, has been guaranteed to us by the law which Congress has made for the organization of this Territory. This right of self-government—this privilege guaranteed to us by the organic law of our Territory, I will uphold with all my might and with the entire power committed to me. In relation to any changes of the laws of the Territory which I may deem desirable, I have no occasion now to speak; but there are subjects to which I shall direct the public attention at the proper time. The Territory of the United States is the common property of the several States, or of the people thereof. This being so, no obstacle should be interposed to the free settlement of this common property, while in a Territorial condition. I cheerfully admit that the people of this Territory, under the organic act, have the absolute right of making their municipal laws, and from citizens who deem themselves aggrieved by recent legislation, I would invoke the utmost forbearance and point out to them a sure and peaceable remedy. You have the right to ask the next Legislature to revise any and all laws: and in the meantime, as you value the peace of the Territory and the maintenance of future laws, I would earnestly ask you to refrain from all violation of the present statutes. I am sure there is patriotism sufficient in the people of Kansas to lend a willing obedience to the law. All the provisions of the constitution of the United States must be sacredly observed, all the acts of Congress having reference to this Territory must be unhesitatingly obeyed, and the decisions of our Courts respected. It will be my imperative duty to see that these suggestions are carried into effect. In my official action here, I will do justice at all hazards. Influenced by no other considerations than the welfare of the whole people of this Territory, I desire to know no party, no section, no North, no South, no East, no West—nothing but Kansas and my country. Fully conscious of my great responsibilities in the present condition of affairs in Kansas, I must invoke your aid, and solicit your generous forbearance. Your executive officer can do little without the aid of the people. With a firm reliance upon Divine Providence, to the best of my ability I shall promote the interests of the citizens of the Territory, not merely collectively, but individually; and I shall expect from them in return that cordial aid and support without which the government of no State or Territory can be administered. Let us all begin anew. Let the past be buried in oblivion. Let all strife and bitterness cease. Let us all honestly devote ourselves to the true interests of Kansas—develope her rich agricultural and mineral resources—build up manufacturing enterprises—make public roads and highways—prepare amply for the education of our children—devote ourselves to all the arts of peace—and make our Territory the sanctuary of those cherished principles which protect the inalienable rights of the individual, and elevate States in their sovereign capacities. Then shall peaceful industry soon be restored—population and wealth will flow upon us—"the desert will blossom as the rose"—and the State of Kansas will soon be admitted into the Union the peer and pride of her elder sisters.

John W. Geary.

Correspondence of President Erastus Snow.

Steamer Polar Star, Missouri River, Sept. 15, 1856.

Prest. John Taylor,—*Dear Bro.*:—I am now returning to St. Louis from Florence, N. T., whither I have been to take a farewell of Prest. F. D. Richards, and the other returning missionaries, and to assist in closing the emigration business of this season.

The last company of emigrants with hand-carts left Florence on the 26th ultimo, under the charge of Elder Martin, and the last or train of emigrants left same place Sept. 2d, under Capt. Hunt. Elder William Walker's freight train of extra baggage was yet at Council Bluffs when I left on the 11th. I fear the emigrants who enter Salt Lake Valley this fall will not see their extra baggage before another year, although Bro. Walker is intending to push forward as far as he can. I accompanied the brethren of the "Swiftsure Train" beyond the Elkhorn River, where I parted from them on the 5th inst. It consisted of four carriages and three light wagons, hauled by four mules each.

Notwithstanding the hurry and bustle of starting off the last companies and closing up the complicated business of the season, it was a joyful termination of the laborious summer work, and a happy meeting with those faithful men of God who after long years of separation from home and kindred dear, and faithful toil and labor in foreign lands, are now about to be released from their labors, and rest themselves while they journey across the plains.

May the choice blessings of Israel's God whom they serve abide upon them, and speed them on their way to the embrace of their anxious and loving families and friends. May they ever live in the affections of the Saints of God, and the memory of their noble deeds never periah.

So far as is yet known the experiment with hand-carts is likely to succeed quite as well as the most ardent advocate of the measure could have anticipated.

At our latest advices the advance companies were in the region of Fort Laramie, and all were in excellent health and spirits moving on finely and far outstripping the ox train.

A most melancholy and distressing affair was reported in my hearing at Florence on the 8th inst., by a party of Californians just arrived from the plains.

[President Snow relates what we have written elsewhere of the massacre on the plains.]

The men who brought this information said they met Col. Babbitt (who left Florence with a mule team a week behind his train), on Wood River, a few days after the massacre.

Florence is a flourishing town, alive with business, and houses rising all around as if by magic. 'Tis a beautiful place, and is withal an excellent outfitting point.

I left Elder Andrew Cunningham to preside over the Saints there and in western Iowa. I organized a Branch at Florence, and near fifty had already renewed their covenants by baptism before I left them. He will start soon with a party of men to make claims on the western limits of the Omaha Purchase in the region of the Loup Fork.

It is to be hoped that a sufficient number of faithful energetic brethren will report them-

selves to him early in April, or before, to form companies for settlements between there and the mountains.

Our Conference will come off on the 6th proximo in St. Louis. We should be happy to enjoy the benefit of your presence and wise counsel in our midst, if consistent with your other duties.

I remain your brother in Christ,

ERASTUS SNOW.

Correspondence of Joel M. Berry.

CINCINNATI, Sept. 3, 1856.

PRES'T. TAYLOR—*Dear Sir*: As time and opportunity permit, I again resume my pen to write you, knowing that you and your readers are always happy to hear from the Elders, and to learn how they are progressing in the work of the Lord. If there was ever a time when distress of nations and perplexity with men's hearts failing them for fear of things coming on the earth were the order of the day, now is certainly that time. It is said in one of the revelations of Jesus Christ to Joseph, "Behold I the Lord have decreed wars in all the earth and those who will not take up their sword against their fellow must flee to Zion." This is one great reason why, the Latter Day Saints are gathering from the nations of the earth. The cry has gone forth among all nations; "come out of Babylon, Oh my people, and be not partakers of her sins that ye receive not of her plagues." The distracted condition of the world demonstrates very clearly the necessity of a change in the government of the children of men. Then comes the question where is there a spirit, a master spirit that could govern and control the hostile nations and restrain their wrath and restrict their revolutions to their legitimate sphere of action. No power on this side of heaven can correct the evil. It is a world that is degenerated, and it requires a God to put it right. Thousands of men would desire to do good if they only knew how, but they see not the foundation and extent of the evil, and long established opinions, customs and doctrines blind their eyes and weaken their energies. If a few see the evil and try a remedy, what are a few in opposition to the views, power, influence and corruption of the world! It might be considered by some blasphemous and treasonable to say the Saints shall judge the world, but since the old prophets have made the assertion and modern prophets have confirmed it, I shall not be thought presumptuous nor unreasonable by any rational individual when I endorse the prophetic statement. If it be really true, and no Bible believer can say it is false, it would certainly be the best policy for the world at large and "all the rest of mankind," to lay aside the ponderous volumes of law, and commence the study of the laws of God, the principles of truth and righteousness, and the perfect order of the government of heaven. The nations of the earth have corrupted themselves before God, and are not in a position to be governed by His principles, without regeneration. If men were pure and living in the fear of God it would be another thing, but the world at the present time is not made of the proper materials to submit to a congressional interposition like the one now established. The materials will not combine, and nothing short of the power of God can accomplish it. The dispositions of the nations, of kings, rulers and people are the same. The late revolutions in Europe show the uncertain state of political affairs and are an evident proof of this. Talk of peace there is war: in the councils and cabinets uncertainty and distrust with emperors, kings, presidents and princes: war in the churches and clubs, that now distract the world. Since my descent from the mountains of Utah, I have conversed with some who seem to think that all that is necessary to promote the happiness of man is, that he have sufficient to eat and drink.

If we notice the position of some of the Southern and Western States they have abundance to eat and to drink, their lands bring forth bountifully; but does this make them happy! verily no! The same false state of society exists there. Men are awfully under the influence of their depraved passions, men are frequently put to death by what is called Lynch law without Judge or Jury.

The pistol, the bowie knife, the rifle and the dirk are in frequent requisition, and misery and unhappiness prevail. It is altogether an infatuation to think that a change in government will mend the circumstances, when the whole world is groaning under corruption. There are many philanthropists who would gladly ameliorate the condition of men if they only knew how; but the means employed are not commensurate with the end desired, every grade of society is vitiated and corrupt, "the whole head is sick, and the whole heart faint." Men should not be blamed for trying to do good it is certainly laudable, but our fathers have forsaken the true God, and have objected to his guidance, control and support, and thus we have been left to ourselves, and our present position is a manifest proof of our incompetency to govern, and our past failures make it evident that any future effort with the same means would be useless, the world is diseased and it requires a soverign remedy.

I must terminate for the present, hoping to amplify in some better manner hereafter. The Saints in this place are in a progressing state and we have some good meetings, and enjoy much of the spirit of God. Praying the blessings of heaven to attend you in your labors, I remain yours, in the Gospel of Christ.

JOEL M. BERRY.

Correspondence from the Plains.

BIG PAPAU, Sept. 4, 1856.

PRES'T. TAYLOR,—*Dear Bro*:—I sit down at our first camping place to write you a few lines, to inform you of our good health and the general good spirit of the company, we were all greatly hurried during the last week that we were obliged to spend in Florence; Bros. Franklin and Spencer have had a vast amount of settlements to accomplish in completing the forwarding of the hand-cart and cattle-cart companies. The emigrants all went off in the best of spirits notwithstanding the lateness of the season. I think I never saw more enthusiasm or determined faith in any companies of Saints that I ever had the privilege of seeing start across the plains.

The crowd of business obliged Bro. Snow to come out with us thus far, and is with Bro. F. D. R. and Br. Spencer, are now closing up the last of the business connected with the P. E. F. emigration. Bro. Walker is still back with ten wagons loaded mostly with extra freight belonging to the hand-cart companies. Bro. Jos. A. Young went out to meet him and returned last evening reporting him to be seventy miles back, on Tuesday last. Our company is composed of fourteen persons, five wagons, and twenty-five animals—horses and mules; the names of the brethren are as follows: F. D. Richards, Dan. Spencer, C. H. Wheelock, G. D. Grant, W. H. Kimball, J. Van Cott, Jas. McGaw, J. A. Young, J. McAllister, W. C. Dunbar, Capt. Dan Jones, C. G. Webb, J. Ferguson, and N. H. Felt. We are in hopes of going to the valley in thirty days, and be there at the conference of the 6th Oct. Excuse this hasty scrawl written on a log.

My kindest remembrance to yourself, kind regards to Bro. George, Stenhouse and Dulin, and all the Saints in New York. I remain yours in the Gospel. N. H. FELT.

Religious Strife in France.

THE Paris correspondent of the *Morning Post* says: That tranquility of the political world, which ever follows a period of storm and excitement, is now being disturbed by a religious strife in France, which in former times would have ended with stakes and faggots. Although we have reached the year of our Lord 1856, there is no such thing as religious toleration even in what are called highly civilized countries. Let any philosopher who has been speculating in a hopeful mood on what is called civil and religious liberty progress, read the two theological journals of France, viz.—the *Univers* and the *Ami de la Religion*, now bent on dividing the Church into hostile camps—at war alike on ecclesiastical and lay questions, and appealing to the divines of France for support; whereupon letters are written by all parties in which opinions are boldly declared with a sectarian bitterness peculiar to all ages. The state of the poll at the present moment stands thus: For the *Ami de la Religion*, seventy-five bishops; for the *Univers*, five bishops. The *Univers* in France is like the *Civitta* in Italy, a journal dedicated to the support of what most men in all ages, and of various creeds, have called "abuses of the Church"—that is to say, the *Univers* subscribes to the infallibility of Rome, and would have the world—temporal as well as spiritual—blindly, and without question, obey the Pope. Thus when we are favored with a "miracle," which is no uncommon event in these days, the *Univers* bids all men to believe. No one who has watched passing events since 1848 can have failed to observe the use which certain Governments have made of the Roman Catholic Church. Austria has allowed Roman bishops to revise the whole ecclesiastical machinery of an empire which numbers by tens of thousands a variety of religious sects. The ecclesiastical conclave which sat lately at Vienna has not published the result of its deliberations on the Concordat, but the dictorial attitude of the Roman episcopacy throughout Austria clearly shows that the State has given way to the Church. The questions of education, of the burial of Protestants, and mixed marriages, are to be regulated by Rome. In fact Austria in doing what she has often done before, courted the Church for political and temporal reasons, and is again resigning her heretics to the tender keeping of Rome. All this policy will no doubt be reversed when occasion demands, and some modern Emperor Maximilian or Joseph II. will, as of old, organize a council to control the pretensions of the Papacy. In Italy, since 1848, the Church has gained power in Tuscany and the Two Sicilies, and by the aid of foreign soldiers has held its ground in Rome. In Piedmont and Spain the Vatican is less potent than of old, but it yet trades with the ignorance and superstition of those States to annoy the temporal Government and divide the people into hostile camps. Now the *Univers* has long been endeavoring to do the same in France, but the raw material is different from that of Spain or Piedmont, and the results are by no means promising. True, we have had miracles here, and hints of damnation for those who do not believe in their divine origin. But the thunder of the Vatican in the ears of the French nation is nothing more than a theatrical rumble. The *Univers*, too, has lost weight and influence by its defence of all the corrupt Governments of Europe, and an endeavor to justify those acts of cruelty, originating in political persecutions, which religious teachers, whatever their political opinions, should rather regret than defend. The Government of the Emperor of the French, unlike that of Austria, or Naples, or Tuscany, has not given its support to the pretensions of that Church party which has gained so much influence since 1848 in certain European Courts and Governments. Beyond this discouragement, the divines of France, unlike the majority of their brethren in Italy and Spain, look with regret on the language of the ultra Romanists whose opinions and Jesuitism are to be found in the *Univers*. The *Ami de la Religion* represents the moderate Church party, and certainly the majority of French pastors. It will be something gained if the good sense of the people no longer tolerates a journal which seeks to degrade religion by identifying it with foolish imposture, although there are those in France who consider the organ of the Jesuits as a necessary index to the workings of that dangerous political community.

Low Water in the Ohio.

CINCINNATI, Sept. 24, 1856.

THE Ohio river is said to be lower than ever before known. Droves of cattle have been driven over at this point.

FOR THE MORMON.

"Knowledge is Power."—Lord Bacon.

BY ALEXANDER OTT.

MAN, on entering this mortal career, is, in regard to his mental, as well as physical powers a child, that is to say, he can do nothing without the assistance of superior agents; he is ignorant of the power of locomotion, incapable of the least manifestation of his intellectual faculties; he is a stranger to the causes and effects of those phenomena which are continually transpiring in the arena of Nature. As soon as the infant child has been taught walking, the knowledge of the same enables him to engage in ambulatory exercises; the narrow range of his physical operations that was hitherto confined to the cradle and room, enlarges and brings a great many new objects within the sphere of his observation. In proportion to the physical development, the mental improvement takes place, so that the first rudiments of knowledge begin to dawn upon his intellect; he becomes acquainted with the nature of some of the primitive elements, as for instance fire and water; he learns how to use them, without experiencing a fatal effect from the same. Having a knowledge of the effects of certain sharp and cutting instruments, he becomes familiar with their use, which would have endangered his life when an infant. When his intellectual improvement has progressed sufficiently and he is capable of judging and reasoning, he begins to dive into arts and sciences or engage in some useful avocation of life. When a laboring man or mechanic, he becomes acquainted with the use of a variety of tools, instruments and implements, so that the knowledge their nature gives him the power to gain his livelihood, to become useful to his fellow-man and show himself an independent intelligent being. In this phase of his existence, he can tell evil from good, this knowledge teaches him to shun vice, abhor crime and do right, so that his moral faculties, if properly guided, improve rapidly.

Knowledge is productive of many important and beneficial effects; it overcomes superstition, and tyranny; it tends to an investigation of everything leading to the happiness of man, to an improvement and advancement of the mind, so that the confines of metal and physical darkness become more and more limited. The ideas of man become directed in a channel of rational, sober reflections, unfolding, when the stream of knowledge begins gradually to flow with an accelerated progress, to his view new and interesting objects of contemplation. When man has risen so far in the scale of intellectual existence, he realizes the necessity and importance of acquiring useful knowledge, that he may comprehend the full bearings thereof. In order to prove and illustrate better Lord Bacon's assertion, that "knowledge is power," I will give the reader a skeleton outline of some of the most important branches of human knowledge as far as I can rely on my memory.

A knowledge of pneumatics, of the nature and properties of gasseous matters, of the atmosphere surrounding our globe, lead Torricelli, a disciple of Galileo, to an experiment in 1643, by which he discovered the measuremeant of the atmospheric pressure; it led to the construction of barometers, siphons (a siphon is a bent tube with two unequal branches for the purpose of drawing off liquids,) air-pumps, atmospheric railways, balloons, parachutes (a parachute is a machine by means of which the æronaut can in case of emergency leave his baloon and descend with a gradually slackening velocity,) air-fountains, air-guns and other useful instruments and machines. A knowledge of chemistry shows how to analize gases, liquids, substances; it is useful for a great many practical operations, as for instance the brewing of fermented liquors; it is requisite for manufacturing purposes; it shows how to transform iron into steel; is of the greatest importance for observing a strict regimen of diet, as it shows the process of absorbtion, fermentation, secretion, composition and decomposition in the machinery of the body. A knowledge of mathematics and the physical sciences are of great use for every branch of mechanics. It shows the construction of angles of any assigned number of degrees, the estimation of square or cubical contents of an object, the solation of the problem of equations; it shows the nature of the involution of Powers, of the Binomial Theorem; it is the pathway to the mysterious maze of the constellation of heavenly bodies; it gives the time of the revolution of satellites round their axis and round the sun of a certain system, the time of their appearance and reappearance; it gives an insight into the estimation of the strength of materials, etc. A knowledge of geology shows the different strata of the earth; how the agency of coral insects produces rocks; it speaks of the animalculite contributions to the formation of rocks since the creation of man and animals. The knowledge of electricity led to a discovery of the lightning conductor, and the electric fluid is now used in mechanical operations, as for instance in splitting large stones; it led to the construction of the electric telegraph. A knowledge of galvanism, which science was discovered by Galvani, of Bologna, 1790, is useful to a great many workers in metals; it led to the construction of the galvanic circle, which is a connection of two metallic substances of different kinds by moisture. A knowledge of magnetism in connection with its polarity enables the navigator to find his way on the vast ocean, in fact its influence is felt in all the departments of the physical creation. A knowledge of the employment of steam, as a new power of locomotion, has had the most wonderful bearings on arts, sciences, and the world at large. A sound physical education, as for instance the knowledge of swimming and of gymnastics, enables man, in case of danger, to escape the destructive effects of water, etc.

From the above it is evident, that a knowledge of sciences and arts involves a certain power over the elements, the animal, vegetable and mineral kingdoms. The electric fluid is used as a messenger of joy and woe, as is illustrated by the operation of the electro-magnetic telegraph; the air is the medium of travelling through the planetary spaces, as is shown by a aerostation; it led to the invention of the atmospheric railway, that was first constructed in 1831 in Ireland, by the engineers, Clegg and Samuda, who where the principal movers in the train of atmospheric pressure. The wind by the navigators skill becomes a natural propeller, and is thus subject to his will. By being acquainted with some of the leading properties of fire, viz., that flames tend to mount upwards, and that air is the natural and essential supporter of it; by the invention of useful machines as a proper mode of extinguishing fires, and of effecting an escape, in case of danger, from the same; by a proper knowledge of that consuming element, it is confined to a channel of general usefulness. A knowledge of pneumatics, as for instance of noxious gases, prevents a great many dangers that would otherwise result from an ignorance of the true nature of the same. The chemist or naturalist by the means of his knowledge detects the different kinds of poisons in plants, herbs, minerals, etc., and discovers the process of counteracting their pernicious effects. Preinseh, the eminent German chemist, recommends as a proper mode of detecting poisonous substances, to put a few drops of muriatic acid in an arsenical liquid, immerse a few slips of bright copper, and boil the same in a glass. If any arsenic is contained in the liquid, it will settle on the copper in the form of a crust. If the copper thus coated is put in a hydrogen generator, and the escaping gas is well tested, the arsenic will soon be detected. A knowledge of hydrostatics shows the general character of liquids, the mode of conveying and raising water, and of using it for purposes of general usefulness, as is illustrated by the construction of the hydraulic press, by means of which an enormous pressure can be produced. A knowledge of physiology gives an insight into the peculiarities of the animal system, and impresses upon the mind the necessity of observing a strict regimen of diet, of maintaining cleanliness, and thereby removing everything that might be productive of pestilential effluvia, and thus inhaling the pure atmospheric air of daily ventilated apartments, and taking recourse to many other prophylactic means, was to prevent a disorder in the body and the subsequent outbreak of diseases.

But it is not only the knowledge of sciences, but also that of arts, mechanical and manual labor, which give man power over uncivilized nations, the brute creation, over animate and inanimate matter. Only consider how almost in every department of arts and mechanical labor, the greatest utility is found. Masons, carpenters, farmers, etc., have by combining rough materials, quarrying stones, felling timber, splitting rocks, raising water from the bowels of the earth, by building houses, tilling farms, making all kinds of tools and implements, by bridging thundering mountain-streams which impeded travelling and removing thus the natural barriers of scientific explorations, of commercial and social intercourse, made improvements and introduced civilization in countries in which desolation and wilderness had their dismal sway. Those faithful and persevering mechanics and agriculturists coped with the elements, and their successful labors showed their victory over the crude and obstinate materials and forces of wild nature. The thundering fall of primeval forests by the axe of the hardy pioneer, the blasting of rocks by powder, the opening of roads in places which seemed to baffle all human skill, the decrease of wild beasts, the establishing of settlements in locations, where Nature seemed to struggle for every foot which was gained by civilization, the cultivation of soil under the most disadvantageous circumstances, all prove that a well-directed knowledge of sciences, arts, and mechanics has the power of conquering and removing the dismal mementoes of barbarism and ignorance, of transforming a wilderness into a fair garden, and making it a fit habitation for intelligent and civilized beings.

It is likewise reasonable to conclude, that when knowledge has taken possession of the mind, reason holds the ascendancy over passions, desires and afflictions, and confines them to a proper channel, because a man who is acquainted with the salutary and invigorating effects of rational enjoyments, will abhor everything that might benumb the intellectual faculties, debase the beauty of the soul, and deteriorate the moral faculties; he will shun degrading associations and pursuits which are only tending to debauchery and to a destruction of order and happiness, and only form habits of sobriety and temperance, and solely engage in the refined gratifications of intellectual pursuits. The greater the prosecution of knowledge, the more the mental faculties become sharpened and invigorated as a full exercise of the functions of the mind is requisite for the comprehension of scientific principles, hence it will be easy for a man of knowledge to see the folly and infatuation of subjecting the mind to the control of the sensitive appetite of our nature. It is evident from the foregoing, that an acquisition of knowledge is of the greatest importance, as it completes the dominion of the mind over the most refractory qualities of matter, and gives man power over physical and moral evils.

DOMESTIC SUMMARY.

ON Thursday of last week Mr. William T. Coleman, the President of the San Francisco Vigilance Committee, was arrested in this city on the charge of Mr. Maloney, who had been expelled from California by the orders of Mr. C. and associates. Mr. M. sets forth in his affidavit that it was his patriotic adherence to the legal authorities of the State alone that brought the wrath of the Vigilants upon him, and gives a long statement of his treatment from his apprehension till his banishment. As Mr. Coleman was among the wealthiest of the Golden State, Mr. Maloney wanted Judge Whiting to hold him to bail in the sum of $100,000: he was, however, set at liberty on the bail of $50,000.

The Democrats of New York are this week wrapt in mourning by the sudden death of Lorenzo B. Shephard, Esq., an influential and prominent leader of the party, a man of high attainments, and universally respected. He was found dead in his bath-room on Friday morning. On Sunday his corpse was followed to its resting place by a vast concourse of sorrowing friends.

Mr. John A. King, of Jamaica, Long Island, was nominated at the Republican Convention at Syracuse for Governor of this State. The *Herald* comes out against him, won't support him, and is hard upon the Republicans for passing by "Philosopher Greeley" with one solitary vote, after all his labor for the cause. The *Herald* is evidently more annoyed at the light appreciation of the "power of the Press" than their slighting Horace.

The report of Mr. Corwine, the Commissioner sent by the Administration to examine into the circumstances leading to the riot at Panama in April last, in which American citizens in transit for California were outraged, robbed, and murdered, alleges that the riot was the result of a preconcerted plot, as many of the passengers were supposed to be *en route* to join Walker in Nicaragua, and that the Governor and authorities were aware of the preparations for a row and took no steps to hinder it. Mr. C. represents the new Granadian Government powerless for protection to travellers, and recommends that our Government should take decided measures to insure safety to travellers in future. Some suppose that if Secretary Marcy had not been opposed to war that by this time "Uncle's" troops would have been on the Isthmus.

British vessels of war are reported to be gathering towards Vera Cruz to enforce the demands of British subjects upon the Government of Mexico. The young Republic finds it a hard thing to be poor with relentless creditors and few friends. Some time since the Spanish Minister, Alvarez, went there on a similar mission, backed by the Spanish fleet, and was successful in arranging things amicably; but the last advices from Spain show he is "ordered to cease his functions near the Mexican Republic," which is regarded as the dissatisfaction of the Government of Isabella with his moderation. Might makes right with the descendants of Japheth.

The French Red Republicans had a gathering on Monday evening, in honor of the French Republic of September, 1762. Few persons present, warm speeches, lots of love for Murat and Robespierre, great rejoicing over Louis Napoleon's sickness, and best prayers for an early revolution in France, in which they all hoped to join.

Mr. George Peabody, "the wealthy American banker," in London, who has been absent from this country for twenty years, arrived last week. He has been well received by the merchants and upper-ten, congratulated, addressed, and invited to public dinners in the chief cities of the East, but has declined the honor of all public dinners, save one in his native town.

Hon. Anson Burlingame, of Brooks, rifle, Canada Falls notoriety, addressed the "Black Republicans" on Union Square on Wednesday evening: there was considerable opposition.

Speaker Banks was announced to address the "merchants and others," from the steps of the Exchange in Wall street, on Thursday, but the President and Directors objected to the honor intended their building, for the double reason, that business might be hindered, and they refused to lend the appearence of their support to any partizan demonstration. These objections were, by some means overruled, and Mr. Banks spoke at 4 P. M., on the all-absorbing topic—the Presidency. The Antis crack him up, the Pros say he leaves New York smaller than he entered it.

The steamer Niagara, was burned on Lake Michigan, on Monday evening, about four miles from Port Washington. In a few minutes, the steamer was a burning mass. About 170 passengers were on board; only 80 of whom have been rescued. It is conjectured it was the work of an incendiary.

Mr. Erastus Brooks of the *Express* has received the Know Nothing nomination for Governor of this State.

FOREIGN SUMMARY.

ENGLAND.—The Royal British Bank stopped payment on the 3d inst. Being a joint stock bank and receiving small deposits on drawing accounts, its chief depositors were small tradesmen who were in the habit of depositing the amounts to meet their current expenditure. Among them it has made quite a panic.

The American ship Ocean Home bound from Rotterdam to New York with German emigrants, who with crew and officers numbered 115 persons, came into collision with the Cherubim, another American ship, on the morning of the 5th inst., off the Lizard. The Ocean Home sunk in twenty minutes afterwards taking to a watering grave seventy-seven persons. The master and twenty-one of the passengers and crew were landed at Plymouth the same evening in a most destitute condition, having lost everything that belonged to them. The Cherubim received but little damage, and proceeded on her voyage to Liverpool. Among her passengers were the widow and five children of Mr. Rowcraft, late British Consul at Cincinnati, whom President Pierce recently dismissed for taking part in the enlistment business. Mr. Rowcraft was in good health when he sailed for England, but died suddenly on the fourteenth day at sea.

Mr. Roebuck, the radical M. P. for Sheffield, has been presented by his constituents with a purse containing 1,100 guineas, obtained by public subscription. The total amount subscribed was £1,400. The remainder of the sum collected is to be spent in a portrait of Mr. Roebuck, to be hung up in a public place in Sheffield. Mr. R. is highly esteemed by the working classes, being ever found on their side in the House of Commons, and an inveterate enemy to routine and red tapeism.

Sir Richard Westmacott, the sculptor, died in London on the 1st inst., in his eighty-second year.

The Liverpool *Post*, Sept. 4th, announces the death of Rear Admiral Sir John Ross, C. B., the celebrated Arctic navigator. He was in his 86th year, and, up till the period of his brief illness, was strong and active to a surprising degree. This gallant Arctic voyager entered the navy as far back as 1786, and during the late war was constantly engaged actively. His most important services were rendered in the Arctic regions, where in 1818 he proceeded along with Sir W. E. Parry.

IRELAND.—It is intended by the citizens of Dublin to give a complimentary dinner to 2,000 Irish soldiers from the Crimea.

The Cork *Constitution* states that the Arctic, United States surveying ship, which had taken sounding from St. Johns, Newfoundland, to Valentia, on the Irish coast, with a view to submarine telegraph communication between the two hemispheres, is about to leave Cork immediately to continue her soundings back to St. Johns.

FRANCE.—Accounts from Paris announce that the commander of the French frigate Virginie has succeeded in establishing in the mind of the Emperor of Japan, the advantages from friendly relations with France, and a treaty of commerce is shortly to be concluded, based upon the same concessions granted to Great Britain and the United States. Louis, Eugenie and "the blessed bady" were still at Biarritz.

The sums subscribed, both in and out of France, for the relief of the sufferers from the late inundation up to the 27th August, amount of 10,110,515 francs, or upwards of £404,420 sterling. England of that sum has contributed £50,000.

SPAIN.—The new government has not got settled yet but seems to do things a la Napoleon. Six Madrid journals were seized on the 31st. ult., and the *Gazette* publishes the decree dissolving the constituent Cortes.

The marriage of the Infanta Donna Amalia of Spain and Prince Adalbert of Bavaria took place at Madrid, with great pomp, on the 26th ult. The marriage portion of the Infanta stated in the contract is 7,000,000 reals, and the Prince gives, as pin-money, to his bride 44,000fl. annually.

GREECE.—A band of brigands lately entered Lepaisti, in Macedonia, and took away into captivity the schoolmaster of the place with all his scholars; the briganda have demanded a ransom of 500,000 piastres.

CHINA.—The *Overland Friend of China*, in its summary, dated Hong Kong, July 10, says:

"In all the surrounding country we hear of the existence of much anarchy—repeated defeats of the Imperialist fleets and armies; and it is not unlikely that with the next mail we shall have to tell of panics at Shanghai and Canton again.

"Notwithstanding her internal troubles, China is still able to supply plenty of tea. The total export for the year ended the 19th ult., was nearly 6,000,000 pounds in excess of the export of the year previous, and 20,000,000 pounds (or an increase of nearly a fourth of the whole export) over that of the year ended June, 1853.

TURKEY—Diplomatic relations have been again opened between Turkey and Russia. The Ambassador of the latter power has arrived in Constantinople and it is to be hoped means to behave himself. Lord Lyons the British Admiral means to cruise about the Black Sea till every vestige of Russia is out of Turkish territory.

WEST INDIES.—Cholera is disappearing from Madeira. 5,000 persons have fallen victims in a population of 16,000. At Funchal the deaths are now no more than five or six daily.

Latest from Europe.

BY the arrival of the Washington, we have news from England, up to the 10th inst: His Imperial Majesty the Emperor Alexandra of Russia, was crowned at Moscow on Sunday, the 7th inst. The ceremony took place in the Uspenski Ssober, and the act of coronation was performed by Archbishop Philaretis, the Metropolitan of Moscow. The proceedings were very grand and great enthusiasm was everywhere manifested. Count Orloff was created a Prince; Prince Woronzoff, a Field Marshal, and Gens. de Berg and Soumarokhoff, Counts.

Prussia has lodged a protest with the Swiss Federal Government against any interference on its part with the affairs of Neufchatel. A Paris letter, in the *Independence*, of Brussels, says:

It is said that there are a community of views between France and Prussia on the Neufchatel affair. The latter proposes to abandon any pretensions to the Canton of Neufchatel in return for an indemnity to be fixed by the common accord, under the mediation of the great Powers of Europe. *The Congress of Paris, which is about to re-assemble to settle the points left undecided as to the frontiers of the Danubian Principalities*, will probably terminate the Neufchatel affair at once for all.

It is reported that the relations between Russia and Sweden are becoming more and more unfriendly.

Owing to the failure of the Royal British Bank having caused great uneasiness in England, the Governor of the Unity Bank issued a notification to the public, in which he states that every depositor may have his money if he chooses to apply for it, and that the paid up capital of the bank (£150,000) remains intact.

A boat belonging to the ill-fated emigrant ship Ocean Home has been picked up. It contained Edward Harvey, second mate; Frederick Snow and James Monaghan, seaman, and one passenger, name unknown.

The Chinese insurgents took possession of Tanyang, July 6, which brings them close to Souchow, the capital of the province and outlet of commerce from Shanghae.

An imperial fleet, of forty sail, is blockaded near Nankin.

Weather at the South.

COLUMBIA, S. C., Sept. 24, 1856.

THERE was a heavy frost in this section of the State last night. It is feared that the cotton crop has sustained much damage.

TELEGRAPHIC.

Loss of the English Mail Steamer Tay.

NEW ORLEANS, Sept. 21, 1856.

The English mail steamer Tay was lost near Lopez Island, on the 30th of August. The mails and the passengers and crew were saved.

Destructive Fire at Boston.

BOSTON, Sept. 22, 1856.

The East Boston Steam Flouring Mills, located on the wharf adjoining the ferry on the East Boston side were nearly destroyed by fire shortly after noon to-day. The building was of brick five stories high, and of great extent, and contained a large quantity of grain, rice, &c. The loss is about $75,000, and fully covered by insurance, mostly in the Boston offices. E. D. Brigham & Co., are agents.

The National Intelligencer Goes for Fillmore.

WASHINGTON, Sept. 23, 1856.

THE Intelligencer drops its neutrality this morning, and supports Fillmore for the Presidency, on the basis of the action of the Whig National Convention.

Great Fire at Macon, Ga.

MACON, Ga., Sept. 23, 1856.

THE building occupied by the Marine and Mechanics' Banks, the old Washington Hall, and all the other buildings on the north side of the Washington Hall block except that occupied by the Bank of Middle Georgia, and a similar wood building, was consumed by fire early yesterday morning.

The American Pomological Society.

ROCHESTER, Sept. 24, 1856.

THE American Pomological Society commenced its session in this city this forenoon. The most distinguished fruit growers of the Union are here. Delegates from twenty States have reported themselves. Hon Marshall P. Wilder, the President, delivered a beautiful and able address at 11 o'clock. The exhibition of fruit at Corinthian Hall from all the States is a most beautiful display. The session promises to be the most important and successful ever held.

Table Manners.

THE following extract is from "The Widow Bedott Papers" satirizing the fashionable practice of guests' flattering the entertainment of their hostess, while she on her part disparages it, may touch our readers mirthfully, and, at the same time, help their digestion.

"What delightful biscuit," says Miss Grimes.

"They are so," says Miss Skinner but Miss Gipson never has poor biscuit."

"O shaw!" says Miss Gipson, 'you ain't in airnest; my biscuits is miserable—not nigh so good as common. I don't think the flour's first rate."

"Miss Gipson, how DID you make crackers!" says Miss Stillman; 'I never tasted none so good."

"Now you don't MEAN so," says Miss Gipson. "I can make good crackers, but them's very poor; the oven wa'n't jest right when I put em in."

"I must have another piece o' this cheese, it's so good," says Miss Lippencott. "Where DID you get it!"

"Well, I got it of old Daddy Sharp; he ginerally makes excellent cheese, I tell Mr. Gipson old Sharp's failed for once—that's what I call poon cheese."

"DID taste o' this plum sass, Miss Peabody," says Miss Brewster; 'I never seed the beat on't."

"I'd rather have these peaches," says Miss Peabody; "they're DELLICIOUS. It's a mystery to me how Miss Gipson always has such luck with her preserves. I never dew, and I always take pound for pound tew."

"This apple-jel's the clearest I ever see," says old Miss Parker. "How DID you make it, Miss Gipson? Didn't you do it in the sun? I'm aure it don't look as if it had been nigh the fire."

"Now don't speak o' that jel," says Miss Gipson. "I told Carline I was ashamed o' my jel after seein' Miss Parker's, and I was a most sorry I'd made any presarves since I'd eat some of Miss Peabody's and Miss Skinner's, theirn was so much nicer." So they went on. The whipt cream and custard had to be gone over. Miss Gipson had to tell jest how't was made—what flavoring she used, and all that—though she declared she was ashamed on't. The CAKE was praised up; they must know how much butter there was in THIS, how many eggs it took FOR THAT and so forth. Miss Gipson, of course, run it down; she COULD make good cake, but somehow she failed that time. A person that didn't know how wimmen always go on at such a place, would a thought that Miss Gipson had tried to have everything the miserablest she possibly could, and the rest on 'em had never had anything to hum but what was miserabler yet.

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 152 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

WILLIAM N. WHITE & CO.,

Wholesale and Retail Dealers in

FANCY AND STAPLE DRY GOODS,

CARPETS, OIL CLOTHS, MATTINGS, &c.,

120 Verandah Row, Fourth Street,

ST. LOUIS, MO. mh29-3m

J. D. M'AULIFF,

CARRIAGE MANUFACTURER,

Cor. 21st Street and Franklin Avenue,

ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order, Buckaways, Buggys, and Traveling Wagons, of every description. apl3-1y

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the came now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
North St. Louis, Mo. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
600 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
150 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
60 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh28-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. Hooper & Williams, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
Have always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
Mrs. G. Vincent wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

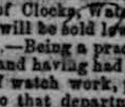
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
Has constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

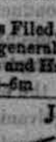
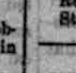
CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

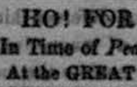
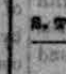
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No.—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
The undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

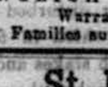
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

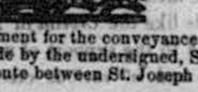
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
St. Joseph, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fel

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 20

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 33. NEW-YORK, SATURDAY, OCTOBER 4, 1856. PRICE FIVE CENTS.

Poetry.

Oh Give Not Up to Sorrow.

SELECTED.

Oh give not up to sorrow,
And never know despair—
Let Hope light up the morrow,
With all its holy cheer.
Why should we mar the moments
That past us swiftly fly,
By cruel dark forebodings,
When Joy itself is nigh?

Though dark misfortunes meet us,
And friends and fortune fail,
And many objects greet us,
To tell the sadden'd tale—
Let's view it as our share of toil,
That's nobly to be borne—
And light will be a burden,
Howe'er the heart was torn.

Oh give not up to sorrow,
And never know despair—
Let Hope light up the morrow,
With all its holy cheer.
He who can light the darkness
Will every care disarm—
The storms of life will rage to-day,
To-morrow bring its calm.

Entry of the Emperor into Moscow, Sep. 7.

THE *Daily News* has a long letter from its special correspondent at Moscow, describing the solemn entry of the Emperor into Moscow. The description is very picturesque. The correspondent writes: "Down the principal street, the Tvertskoi, a broad central space, carefully sanded, was rigorously kept by a double line of soldiers, composed partly of the ancient and historical Strelitzes, and partly by the Ishmaeloffski Regiment, formed three deep, and marshalled by their officers in brilliant uniform. They were all superb infantry, and looked both fierce and splendid, the latter in their dark green uniforms with scarlet facing, the others in the ancient military costume of Russia, caftan and cap, nearly the same as worn at the present day. The street is not straight in its line and uniform in the size of its houses, like Regent street or the Nevskoi, but winds gracefully over an undulating surface, while every house has a strong individuality both in its design and decoration. They were all along decorated in bright colors, and filled in every window and balcony with well-dressed people, and I must say that notwithstanding the irregularity of the buildings, I never saw a finer or more picturesque effect produced. The crowd was very great, and extended with more or less of density all the way to the Palace of Petrovski, a distance of seven versts, or about five English miles, from the city; so that there could not have been much less than half a million of people assembled to welcome their Czar in the ancient capital of his empire. We had to wait a long time for the entrance of the *cortege*, but had ample amusement meanwhile in watching the movements of the crowd, scanning with curious eye the Turkey carpets, Russian silks, and even Russian bearskins, with which the balconies were decorated, or distinguishing the various squadrons of cavalry that shot past like meteors, *en route* to their respective stations. Who are those splendid cavaliers in bright cuirasses over white uniforms, and mounted on superb black chargers, that prance, and curvet, and sidle, and rear, to the great inconvenience of the crowd, but the manifest admiration of the latter? They are the grenadiers echeval, *creme de la creme*—one of the picked regiments of the immense Russian army. They are making for Petrovski, to form part of the Emperor's bodyguard.

Who are those steady, sober-looking fellows in light blue uniforms, mounted on steady business-like horses, and looking as if Sir Richard Mayne might place himself at their head at a moment's notice? They are the mounted gendarmerie, a most efficient body of men, who keep the peace of this great city with its half-European, half-Asiatic population, in a way that would do honor to the London police. They are followed by an elfin troop, the grim-looking Cossacks of the Ukraine, mounted on hardy little horses, and helping the gendarmes to look after the people, while the gendarmes look after themselves. Three o'clock! the magic number of booms from the great clock of the Assumption; the distant roar of the cannon of Petrovski comes rolling on the ear; it is answered by the guns, and immediately the vigorous beadles of five hundred churches commence ding dong, with bells great and small, sonorous and shrill, gong-like and cymbal-like, until the tympanum is bewildered, and one imagines that nothing less than the approaching end of the world can have created such a clangor. Every eye is now strained, as aides decamp gallop past, soldiers fall into line, and priests in golden vestments emerge from their churches, and wait in their several vestibules for the coming of the Czar. We had not long to wait, for soon the head of the grand procession bursts upon the view, and never in the grandest spectacle was there seen a more gorgeous parade. First came the Leghi of the Caucasus, covered from head to foot with bright chain armor, mounted on prancing Georgian horses, and looking as they rode past, lance in rest, and battle-axe in hand, like venerable knights of the crusades. Close behind followed the pale, slim Circassians, in their white caftans and splendid turbans, and mounted on black horses as slim and graceful as themselves. Then we had the Persians of the district of Eviran, in conical black caps, as you may have seen them some night in the Speaker's gallery of the House of Commons, their little graceful figures glittering in the gold broacades of Shiraz ann Teheran. They are the dandies, the veritable "swells" of the the procession, and seem to have a sufficient consciousness of that interesting fact. A Tartar group follows in flowing robes of green velvet, embroidered in gold, and managing their mettlesome steeds as Tartars only can manage them. Lastly come the Mingrelians, in red caftans and strange little caps, compared to which a blue-coat boy's would be a sombrero; and the *avant garde* closes with strong squadrons of Cossacks of the line and of the Ukraine. Following this most gallant and striking pageant came the representatives of the Haute Noblesse, splendidly dressed, and mounted on horses of immense price. Plumes waved in every direction, the trumpets sounded a fanfare, and these princes of the land, whose every name had its history, passed, slowly on to the sacred gate. As you have long since had the programme, I shall not trouble you in detail about Laquais, the *Negres de la Cour*, the Piqueurs or Veneurs, and the running footmen, the latter by the way proceeding at the most leisurely pace possible. All eyes were now fixed on the Emperor, who, dressed in a general's uniform and mounted on a magnificent grey charger, rode slowly into view. As he made his appearance the cheers were deafening, and when he stopped before the little church of Our Lady of Kazan, took off his golden casque, and piously received the benedictions of the priests, the popular enthusiasm knows no bounds. His Imperial Majesty looked well, though grave, sat his horse with grace and dignity, and frequently acknowledged the salutation of the people. Close behind followed his staff, a perfect army of generals and field officers in the most varied and brilliant uniforms that can be imagined, and then in a long line the splendid gilt carriages of which I have already forwarded you a description. The first contained the Empress Mother, who was much cheered, and then followed that of the Imperatrice Regnante, in the beautifully carved antique English chariot, to which I have before alluded. These two were respectively drawn by eight horses, while the remainder, containing the dames d'honneur and officers of the Court, had only six. The Empress wore the *kakochnik*, or national Russian head-dress studded all over with diamonds, and her robe was a splendid compromise between the Sclavonic caftan and the modern French toilette. Attending upon the carriages of the two Empresses were strong squadrons of Chevalier Gardes, the most magnificent cavalry in the world, the horses of the private soldiers being quite equal in beauty and spirit to those of the officers; but I believe they are all noblesse together, and provide their own appointments. They certainly looked and rode splendidly, and, as soldiers *of parade*, nothing could be finer. It took a long time to pass all these great personages and great carriages through the gate, and it also took some time to descend by an intermediate and narrow flight of steps cut in the battlemented wall, for those who had spent the morning on the ramparts. When I arrived at the quadrangle in which the Cathedral of Assumption stands the Emperor had already entered the Church, the priests were chanting the *Te Deum*, and his Majesty performing the prescribed solemn rites of the Greek Church. He remained but a very few minutes, when *cortege* was formed, and proceeded across the quadrangle to the Church of St. Michael the Archangel, and of the Annunciation, where the sacred reliques were presented by the Metropolitan of Moscow to his Majesty to kiss, and his Majesty stopped for a moment to offer a prayer over the tombs of his ancestors. The Metropolitan wore vestments of golden tissue, the same as the priests, the only difference of costume being a square velvet cap, the distinguishing mark, I presume, of his high office. The whole of the ceremonial was exceedingly brief, and at its conclusion, the whole Court ascended by a broad escalier covered with scarlet cloth, into the Palace of the Kremlin, where of course the pageant terminated, in as far as the public were concerned. I observed with pain that the Empress mother, as she ascended the steps, was supported on both sides, and seemed to suffer much from weakness and exhaustion."

The Burning of the Steamer Niagara.

One Hundred Lives Lost—Boat and Cargo Sunk.

From the Milwaukie Daily American, Sept. 20.

FROM Capt. Sweeney, of the steamer Traveller, and passengers, we learn the following particulars of the burning of the Collingwood steamer Niagara, and the loss of about 100 passengers and crew.

Yesterday afternoon the officers of the steamer Traveller, while laying at the pier at Port Washington, discovered to the north about twelve miles a volume of smoke and steam, and on bringing a glass to bear they discovered that it was the steamer Niagara in flames. They at once got up steam and run for the burning vessel, which they reached in about three-quarters of an hour. When they reached her she was one mass of flames, and all hands except Capt. Miller and seven passengers had left the wreck. These were clinging to the wheels, and were at once rescued.

MR. AINSWORTH'S STATEMENT.

Mr. Harvey Ainsworth, from Royalton, Windsor Co., Vermont, was aboard with his wife, three children, father, and sister-in-law, with a child. He alone of all the party was saved. They were on their way to Baraboo, in this State, near which place he had purchased a farm last spring, and was on his way to settle. Mr. A. was standing alone on the stern of the boat on the hurricane deck, when he first saw the smoke and streaks of flame breaking through the deck, above the engine, between the beams. He immediately ran forward to where his family were standing.

The cry of "fire!" "fire!" was immediately raised from a score of voices.

Men, women and children rushed on deck, with horror depicted upon every countenance, and numbers rushed to the guards and sprang shrieking into the water, to be buried in their liquid graves. Mr. Ainsworth gathered his family around him, and unaided, uncoiled the large hawser at the bow, and threw it over the guards.

He then let his wife and children down, and finally descended into the noose of the hawser himself and hung fast until the flames had burned off the rope, and let him drop into the water. Mr. Ainsworth then got hold of a boat upside down, to which a number of poor drowning wretches were hanging in the last agonies of death. He thinks that at least a dozen persons were hanging to the boat when he seized hold. One after another of these dropped off, until only himself remained. He then succeeded in getting three men, (Mr. Chalmers, of N. B.; J. P. Kennedy, and Hugh Kennedy) in the boat with him. The four persons were all finally picked up by a small boat from the schooner.

Mr. Ainsworth thinks that there were about one hundred cabin passengers on board when the boat left Sheboygan, besides a large number in the steerage. Mr. A. lost all his baggage, and about $1,000 in money.

Mr. Ainsworth states that the conduct of Capt. Miller was well calculated to quiet the terror and save the lives of the passengers, and that he was the last man to leave the burning wreck of his vessel.

Of the pecuniary loss by this terrible disaster we learn nothing, though it cannot be less than from $200,000 to $300,000; it is nothing in comparison to the fearful loss of human life.

The surviving passengers have published a card, speaking in the highest terms of the captain and crew of the Niagara, for their untiring exertions in endeavoring to save the people up to the last moment, and concludes: "To the captains and crews of the schooner Dan Marble, the propeller Illinois and steamer Traveller, we would return our sincere and heartfelt thanks for the assistance so nobly given in our time of need. May God reward them richly for their noble acts. It has been thought by many that the fire originated among the merchandise from matches or other combustible matter, and we would take this opportunity to say to those merchants who are in the habit of packing matches, fireworks, and other combustible matter, among boxes and barrels of merchandise, that they are trifling with the lives of hundreds of their fellow men, and if they do not desist they may be again the cause of bringing sorrow and desolation to many a happy home.

Terrible Catastrophe!

Capsizing of the Lake House Ferry Boat—Forty Persons Precipitated into the River—Ten to Fifteen Lives Lost—The Drowned—The Coroner's Inquest.

YESTERDAY morning, Sep. 19, the most intense excitement was created in our city by a report that the Lake House Ferry Boat had capsized with a large number of passengers on board, and that many were drowned. In a few moments the occurrence was known all over the city and thousands hurried to the scene of the catastrophe to ascertain if their friends were among the unfortunate passengers. When our reporter reached the ferry landing the greatest excitement prevailed among the immense throng assembled, and the river at that point was covered with small boats, provided with hooks and grappling irons, engaged in searching for the dead. The docks and streets swarmed with people, among them husbands, wives and children breathlessly awaiting the result of the efforts to recover the bodies.

The facts in relation to the accident are, as nearly as we can gather them from those who saw all that occurred, as follows: A few minutes before seven o'clock yesterday morning, the boat, at the North slip, was crowded with passengers, laboring men who were on their way to commence work, and the schooner —— was passing down the creek and had signalled the ferry-men to let go his line. The schooner was perhaps once or twice her length from the line, and the passengers on the ferry-boat in their anxiety to cross ahead of the schooner, and in spite of the remonstrance of the ferry-man, commenced pulling the boat across after the line had been partly slackened. The boat was an old scow which had been temporarily used at Wells street, the regular boat being hauled off for repairs, and was crowded with people, the number being variously estimated at from thirty to forty persons, all men and boys. When the boat reached the middle of the stream the schooner had come nearly up to ferry line, and the ferryman slackened the rope for fear the schooner would carry it away. This swung the boat partially round, greatly frightening the passengers, and causing it to hit the martingale of the schooner. A moment after the boat capsized, throwing the passengers into the water. The scene that ensued beggars description. Some thirty or forty human beings were huddled together in the water struggling for life, the people on the shore and on the schooner were throwing in boards and sending boats to the rescue of the drowning men, men were running wildly about in the effort to do something to save life, and shouting to each other and to the men in water.

In a very few moments several small boats had rescued a portion of the sufferers, some had climbed upon the capsized ferry-boat, others had been taken on board the schooner, and a few swam to the shore. A number were known to be drowned, and as soon as the living were saved every exertion was made to recover the dead and by dark ten bodies had been found.—[*Chicago Weekly Tribune.*

Kansas.

THE Herald has often stated that the true and only issue is whether Kansas shall be made a slave State by the force of the bayonet or not. It has also asserted that Fremont, if elected, will veto it if it applies as a slave State; and that the only issue is whether it shall be a free soil State, &c. Now there is just enough in the surface appearance of things to make many good people believe this to be a true statement of the issues in the Presidential election. And yet nothing is in reality further from the truth. The true issue is whether Kansas, or rather the people in Kansas, shall have the inalienable American right to make their own fundamental laws or not—and if, after they have organized themselves into a legal Territorial Government, under the express sanction of the Nebraska and Kansas act, and acknowledged by the proclamation of their Governor, under his express certificate, (and that, too, Gov. Reeder,) whether then a handful of men shall still disturb the public tranquility by again meeting without the sanction of *any law*, and form what they call a new Government, with the avowed view of overthrowing the Government previously established.

The question is whether an American citizen disfranchises himself by moving upon the public Territories of the Union. The question is not whether Kansas shall be a free or slave State, but whether the freemen and citizens of Kansas shall have the right to make their own organic laws, and form their own government or not? Those who desire to force Congress by legislation, to regulate and govern the people of Kansas on these points, make war upon the fundamental rights of every American citizen. This is eminently so as to Kansas, for Congress by express act in advance invited and induced citizens to emigrate there, upon the basis that they were not to be interfered with by Congress afterward in making or enforcing their own peculiar local laws, or in making an organic law.

Heretofore the practice used to be, for Congress to supervise the laws made by Territorial Legislatures; but in this case they solemnly announced a different principle, and gave their sanction to emigration, with the right to frame even their incipient Territorial laws without supervision. They have thus vested rights under the law. When they assemble in Convention to make a Constitution for State organization and admission, it is clear there is no power in Congress, to the President by veto, to interfere to re-model.

The clause in the Constitution of the United States is simple. "Congress shall have power to admit new States." And this is all. Congress cannot make or form "*new States*," but after they have made themselves Congress can "*admit*," and nothing more. This is their whole jurisdiction. The sovereign power to create States belongs alone to the sovereign people. Congress only represents on points defined by compact the enjoined sovereignty of the States; but the sovereign *people alone* can make States. The making of a State springs from sovereignty, and belongs not to Government. The government that can form or mold, or re-model a State at its discretion, can make it *de novo*, or destroy it when made. This is the work of revolution when the constitution ends. These are great questions which lie at the foundation of American liberty. There may be confusion and bloodshed in Kansas, but the common sense and conservatism of American society will bring every thing right in time, if let alone by fanatics and demagogues. The people know how to save themselves by the ballot-box. There may be great excitement and apparent revolution—so it was in the case of Michigan, and troops were ordered out from Ohio and Michigan at one time to meet in deadly conflict, on account of a disputed line, when the latter was admitted. Much was said, and great excitement produced when California was admitted Northern emigrants and Northern enterprise then seized upon and settled up that Territory, and molded it into a non-slaveholding State, or rather an empire—under circumstances that looked like fraud and force at the time, and yet we survived it. And now if slaveholders, with the example of California before their eyes, choose to be wide awake and rush into Kansas for settlement, shall we complain? And are we to say it is revolution because American citizens assert their inalienable right to sovereignty—under the express sanction to do so under an open law of Congress? No—our motto is equality to all, and the right of an American citizen to make his own laws everywhere.—[*N. Y. Daily News, Sept. 26, 1856.*

OBEDIENCE.—People obey willingly where they are commanded kindly.

Occupation of French Women.

DID you ever see a lady play the fiddle, reader? There is certainly no impropriety in the employment. St. Cecelia doubtless had a favorite Straduarins; yet there does seem to be something indefinable bizarre, fantastic, out of place, in fair hands taking up the fiddle and the bow. But if a femenine violinist be a novelty, what would you say to a lady carpenter? Here are some hundreds of them hammering, sawing, chopping away, with tremendous vigor and celerity. These eyes have seen the grandam of eighty polishing off a plank with a plane to a nicety. They have seen a trim damsel of seventeen, with colored handkerchiefs tied coquetishly round her head busily fixing beams and girders, while a great-bearded, bloused man sat majestically by, smoking his pipe, or, if he condescended to interfere in business matters at all, unpacking dolls' houses, or dabbling with a glue-pot. What labor will not French women undertake? They follow the plough, they keep books, they open box-doors, they take tickets at railways, they drag your luggage to the Custom House, they cut your chops and beef-steaks at the butcher's, they dance on the tight-rope and on stilts, they buy old clothes, they keep shooting galleries, they enter lions' dens, they measure you for boots, they shave you.

Chartism Dying Out

AN English paper gives the following picture of the position of the prominent advocates of the People's Charter—the whole Charter, and nothing but the Charter:

"The Chartist cause is in a very disorganized state just now. Many of the leaders have undergone dreadful vicissitudes. Feargus O'Conner died a pauper and insane. John Frost underwent fourteen years' transportion, and is now about to commence lecturing to obtain a livelihood. Dr. M'Donall, one of the most intelligent of the party, was committed to jail, fell in love with the jailor's daughter and married her. Upon his release, being utterly unable to obtain a livelihood, he went to Australia, where he died. His wife and children have returned home, and are now in the workhouse. Bronterre O'Brien is in a state of deep distress. Earnest Jones struggles to carry on the *People's Paper*, from the columns of which we learn that the whole weekly revenue of the Chartist movement amounts to some six or seven shillings; it once amounted to several hundreds of pounds."

The Visitors from Oude.

THE Queen of Oude held a levee at Southampton recently. On entering the reception-room the two Princes of Oude were seen standing at the farther end, dressed in a magnificent costume. The heir-apparent had on a cloak of scarlet gold. His head-dress consisted of a coronetted-shaped cap of rather large size, the most prominent ornament of which was a string of precious stones projecting from the cap. In his hand he held a scimitar sheathed in a magnificent scabbard. His uncle, the brother of the ex-King, was dressed in a blue and silver cloak, with head-dress of the same materials, and of a fez-like shape. By the side of the heir-apparent were two gigantic Nubian eunuchs and two other officers of state. Two officers of the royal suite stood by the side of the Prince's uncle. Major Bird led each visitor forward, and mentioned the name to the Princess; the visitor bowed and retired to the other end of the room. As soon as the room was full of visitors, the Princes sat down on a sofa, and the visitors on chairs. Amongst the visitors so introdnced were the Earl and Countess of Hardwicke, the three Ladies Yorke, Viscount Royalston, Admiral Aycough and family, Sir George and Lady Pollok, the Mayor, High Sheriff, and some of the Magistrates of Southampton, and a number of the gentry of the town and neighborhood. Soon after 4 o'clock, about 30 ladies of Southampton were admitted into the presence of the ex-Queen. When the visitors entered the apartment, the Queen was sitting on a sofa, attended by eight native ladies, one of whom held over her head a species of fan. Her Majesty was dressed in splendid shawls, but her head, neck, and one arm were uncovered. Her hair was cut rather short, and brushed back over the head *a la Chinois*. She wore two massive ear-rings, but no other jewelry about her head. Her features bear a striking resemblance to her grandson's the heir-apparent to the Oude throne. She is a stout good-looking personage; is not very dark, and appears younger than she really is. The interview lasted about a quarter of an hour.

Golden Rules of Life.

ALL the air and the exercise in the universe, and the most generous and liberal table, but poorly suffice to maintain the human stamina if we neglect other co-operatives: namely, the obedience to the laws of abstinence, and those of ordinary gratification; or if the fabric we inhabit be imperfect or deranged, or if any of its fine proportions clash with each other. Instinctively, as we acquire a certain knowledge of what is good and bad for us, clear as our perceptions may tell us what we like, and what seemingly suits us, still every man lives to find out to-day, that which he did yesterday was either right or wrong, which at the time of committing he thought was for the best. For instance, we rise with a headache, and we set about puzzling ourselves to know the cause. We then recollect that we had a hard day's fag, or that we feasted over bounteously, or that we stayed up very late; at all events, we incline to find out the fault, and then we call ourselves fools for falling into it. Now this is an occurrence of almost every day happening; and these are the points that run away with the best portion of our life before we find out what is for good or evil. Let any single individual review his past life, how instantaneously the blush will color his cheek, when he thinks of the egregious errors he has unknowingly committed: say unknowingly, because it never occurred to him that they were errors until the effect followed that betrayed the cause. All our sickness and ailments, and our brief life, mainly depend upon ourselves. There are thousands who innocently practise errors day after day, and whose pervading thought is, that everything which is a greeable and pleasing cannot be hurtful. The slothful man loves his bed; the toper his drink, because it throws him into an exhilarative and exquisite mood; the gourmand makes his stomach his god; and the sensualist thinks his delight imperishable. So we go on, and at last we stumble and break down. We then begin to reflect, and the truth stares us in the face, how much we are to blame.

Tea for Sick Horses.

LINSEED TEA is not only a valuable restorative for sick horses, but it is exceedingly useful in diseases of inflamation of the membranes peculiar to the organs of respiration and digestion; it shields and lubricates the same, tranquilizes the irritable state of the parts, and favors healthy action. We have prescribed linseed tea in large quantities during the past month for horses laboring under the prevailing influenza; they seemed to derive much benefit from it, and generally drank it with avidity. Aside from the benefit derived from the action of mucilage and oil, which the seed contains, its nutritive elements are of some account, especially when given to animals laboring under soreness in the organs of deglutition, which incapacitates them from swallowing more solid food. In the event of an animal becoming prostrated by inability to masticate or swallow more food, linseed tea may be resorted to, and in cases of irritable cough the addition of a little honey makes it still more useful. In the latter form it may be given to animals laboring under acute or chronic diseases of the urinary apparatus, more especially of the kidneys.

TO PREPARE LINSEED TEA.—Put a couple of handsfull of the seed into a bucket, and pour a gallon and a half of boiling hot water upon it. Cover it up a short time; then add a couple of quarts of cold water, when it will be fit for use.—[American Vet. Journal.

Why Does a Lamp Smoke?

BECAUSE the points of the jagged edges being easily separated from the wick, load the flame with more carbon than it can consume; and, as the heat of the flame is greatly diminished by those little bits of wicks, it is unable to consume even the usual quantity of smoke. The same is the case when the wick is too high. Why does a glass chimney diminish the smoke of the wick? Because it increases the draught, and so supplies more oxygen to the flame; it also reflects the heat, and so combustion is more perfect, and but little carbon escapes unconsumed.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 In advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, OCT. 4, 1856.

Our Times.

THE longer we live, and the more we associate with our fellow-beings, the more we are convinced that the plan of Jesus Christ for the redemption of the human family is precisely the means to accomplish that end, and that anything of human invention added thereto is just so much vanity and vexation of spirit. There is no subject to which the attention of men has been so much and so often directed than to that of religion, and no subject withal so little understood. There are some persons in the world who profess to be contented with their religious notions, and who, at times, rejoice in a kind of hope, associated with sighing, groaning, and moaning; but the greater portion of mankind are more often squeamish over the name of religion than otherwise. This feeling does not arise from anything of a repulsive character connected with the principles taught by Christ, but from the maze in which they have been enshrouded for generations, and the acerbity and bitterness with which religion has been discussed by those who have professed to be its ministers and living under its sacred influence. It is impossible for any intelligent person to read the page of ecclesiastical history without feeling that the sacred and holy name of religion has been abused, outraged, and rendered offensive by the many crimes which have been committed in its name by those who have professed to be the most pure and most devoted at its shrine. No man who has intercourse with the masses but what knows that, at the present time, a feeling of aversion to religion is strong, deep-rooted, and every day becoming greater and greater. When interrogated very few persons would avow their aversion to religion, but the fact is nevertheless visible that this generation is absolutely without God in their thoughts, and live and act as independently as if to Him they owed neither being nor continuity of existence. For that class of persons who rejoice in iniquity we never profess to write—we think it labor lost to wet our pen for such; but to those who walk in the ways of darkness, and err from lack of that knowledge which, did they possess, they would rejoice in, we have deep sympathy. The religions of men are shrouded in darkness. For generations men have claimed no light from heaven—they have sought none—they have contented themselves with human wisdom, human inspiration to interpret ancient sacred history, and the result has been confusion, division, and mysticism. Men who have had a more than ordinary share of that perception common to humanity have managed to gain a hearing, spread themselves, and gather around them some less favored, who have almost worshipped them as deities; their words have been written and preserved as the fulness of wisdom and light, and served as the basis for a christian society, an *ism*, that has been hedged round and round with superstition, to the exclusion of further light and knowledge. Thus men have been bound up by the name of a Luther, a Knox, or a Calvin, for generations. Daring spirits that have ventured, even at the risk of anathemas and the brand of apostacy, to question the limited creed, have in turn, for some supposed better interpretation of the Bible, gathered around them admirers and disciples who have in their turn likewise as sacredly watched and preserved their every word as their fathers had done before to others, and in this manner "old lights" and "new lights" have each their cast iron creeds that know no extension. Each from policy has circumscribed truth, it matters not how obvious, if not in harmony with their rituals and professions of faith; and thus the light of heaven and of experience has been repulsed from their minds, and men have lived enshrouded in the darkness of their own bigotry. Pride and vanity have given to the world, under the name of Jesus, the imaginations of men's minds, till He, the fullness of light and truth has been rejected, and the great and sublime plan of salvation passed by and considered as "a thing of nought," fitted for the darker ages of the world but not for this enlightened age. With these facts, who can be astonished at the wide-spread aversion to religion and the stalwart growth of incredulity?

We thank God for Mormonism—uncircumscribed by creeds, it rejects no truth; pledged to no man, it follows the direction of the Author of salvation; it has saved thousands from incredulity, planted hope in the bosoms of tens of thousands who knew no hope, and caused many a heart, before cold and indifferent, to rejoice in the plan of salvation. Give it a hearing.

Interest attached to Mormonism.

From the Western Standard, August 23.

THIS number of our paper completes the first half year of its existence, and we deem this a fitting opportunity to tender our thanks to our patrons for the kind feelings they have evinced towards us in our undertaking. The numerous expressions of interest in the success of our publication, with the many flattering testimonials that we have received from various sources of its worth and character, have encouraged us very much in the prosecution of our labors; and our desire is that we may never fail in vindicating the truth, or in giving satisfaction to all our readers, so long as we may be called to act in this capacity. Mormonism is rapidly assuming such a position in the earth that every auxiliary which can be brought to aid in diffusing correct ideas in relation to it and its objects, is absolutely needed; and we sanguinely look forward to the day, when Mormon presses will be so numerous that those who have the slightest desire to arrive at correct conclusions in relation to it, can do so with very little difficulty. If we may judge by the operations of the past few years, and the rapid conversion of this powerful engine to its proper and legitimate use, viz: the diffusion of truth, we certainly are warranted in indulging in such a hope. We do not affect to despise the obstacles that we, as a people, have to encounter in bringing about so much-to-be-desired results—we are well aware of their numbers and magnitude; but we have so much confidence in Mormonism, its entire truthfulness, its power to combat and overcome error, and its perfect adaptability to the wants and circumstances of every people, however enlightened or debased they may be, as well as in the Being by whom it is supported, that we can not doubt its ultimate and complete triumph over everything that may oppose. The press has its mission to perform in aiding to consummate this glorious victory—already it has performed much, and much more yet remains for it to perform. Every press that is converted to the dissemination of truth is a host within itself in breaking down the ranks of error. It is an instrument peculiarly adapted, in the work of God, for the wants of the age, in counteracting the influence of the pernicious literature with which the earth is flooded, and spreading the knowledge of that kingdom, which, the prophet informs us should fill the whole earth.

For years, our enemies had every advantage over us; they could publish the most gross and diabolical slanders about us, and we had to submit to them. True, we might deny them and demonstrate their untruthfulness and inconsistency; but our denial and all our remonstrances were comparatively unheard, and we were as though the press was peculiarly an Anti-Mormon engine. That day however—and we thank God for it—is past, and there is no longer any necessity for us to submit tamely and have the lie crammed down our throat, without the power to reject the nauseating dose. We can now meet our enemies on their own ground, with their own weapons, and, with God to defend the right, we have nothing to fear from the contest. Already the potency of Mormonism is being felt, and tacitly acknowledged. On the steamboat, in the car, the stage, or wherever men do congregate, let Mormonism be broached, and all are interested; every one is desirous of hearing every one's ideas on the subject. It is, indeed, the all-absorbing topic of the day, and mankind unwittingly avow it by the continual interest they manifest in relation to it. Here, in San Francisco, where the attention of all has been attracted for the last three months to the Vigilance Committee and their acts, no sooner do they cease to be interesting than Mormonism is immediately taken up as a subject of ever-abiding interest in which all are concerned.

No other religious body of people that have an existence claim a tithe of the attention that we receive; this is palpably evidenced by the fact that one of the great political parties considers us of sufficient importance to make their crusade against us a plank of the platform upon which they expect to ride into favor and power. We are not of the opinion of an individual we have heard about who considered himself honored in being kicked, neither have we any desire to receive honor from such a source; but we do think that the position they have assumed is a more full recognition of the importance of Mormonism than we were looking for at the present time from any party who did not believe it to be what it really is. This has ever been the case in the treatment we have received from the days of its early promulgation up to the present time. When but a bare handful we attracted notice far beyond that which, if we had been judged by our external appearance, we really deserved; and from that time to the present, through every phase of our history, as a petty township, county, counties, and territory, our opponents have shown by their acts that they fully estimated Mormonism as a living, energetic principle that would eventually circumscribe them and all their effete and lifeless systems. This they know intuitively, and they get their knowledge from that being who is ever found opposing truth and purity.

Mail for Utah.

THE Mail leaves Independence for Utah Territory the 1st of every month. Letters should be posted in New York about the 17th, or 18th, to be certain of attaining Independence by the 1st of the succeeding month. Letters must be pre-paid—under half an ounce, three cents.

Judge W. I. Appleby.

ACCORDING to announcement, this gentleman delivered a lecture on Mormonism in our hall on Sunday evening to a very respectable and attentive audience. We were not present ourself, but from what we were informed everything passed off with the accustomed quiet and order, and evidently the lecturer and audience were pretty satisfied with the hour they had passed together. The next morning we were a little surprised to find in the *Herald* the following:

"DISTURBANCE AT THE MORMON MEETING.—At a meeting held by the Mormons, at Brooks' Assembly Rooms, last night, while Judge Appleby was in the act of defending the leading doctrines of his sect, especially polygamy, a young man, apparently English, rose, and in his excitement, flatly contradicted the elder, by calling out, "You are a liar!" A tumult immediately ensued. The whole audience *rose en masse*, and certainly would have inflicted summary punishment upon the intruder had he not been forcibly withdrawn by a friend who was with him. The young man, whose name we could not ascertain, stated that he had been at Utah, and found such a den of wickedness and vice as can scarcely be imagined, and, believing the statement of Judge Appleby calculated to lead the unwary astray, made this counter statement, although not in a calm manner. After the offender had been removed, the meeting proceeded, and the speaker took occasion to remark on the persecution suffered by the brethren throughout the world."

The Judge went to the Editor who expressed his regret at the misrepresentation, said the report was handed in with the name of John Stewart, and courteously consented to publish the following refutation which appeared next morning.

"TO THE EDITOR OF THE HERALD.
NEW YORK, Sept. 29, 1856.

I was very much astonished in seeing an article in the columns of the *Herald* of this morning, headed "Disturbance at the Mormon meeting," stating that while I was addressing the meeting last evening, at Brooks' Assembly Rooms, on Polygamy, &c., a young man arose and called me a liar, &c. A more wilful and malicious falsehood was never uttered. There was a congregation of some three hundred persons present and listened to the discourse with breathless attention. There was not a word uttered by any one in relation to the doctrine advanced. No one arose in the meeting. There was no tumult, nor signs of any, neither was polygamy mentioned, or the least reference or insinuations made relative to it during my discourse, which was from Rev. chap. 14, v. 6 and 7. All appeared well satisfied, and the meeting throughout was conducted and dismissed in a peaceful and becoming manner. All present will bear testimony to the same. Why is it that nearly every article published in relation to the Mormons must be a tissue of falsehoods and misrepresentations? I pronounce the author of the article a base calumniator and falsifier, and he dare not meet me or the congregation and make the statements contained in his article. You have been basely imposed upon by some one. Justice to yourself, the Mormons and the community requires a correction of the same.

W. I. APPLEBY, of Utah."

We are not at all displeased with this occurrence; it will open the eyes of many and make them more careful in future how they receive reports. Sometimes persons have shewn us reports that professed to set forth with great precision what the Mormons have said and done, somewhere at a distance, which had the appearance of truthful narratives, but a better arranged lie than that of the reported disturbance we despair of finding. We should think John Stewart would be a splendid Utah correspondent for some of our city papers. Don't all speak at once.

California.

THE last news from California is of no particular importance. The Vigilance Committee rooms had been thrown open for public inspection and visited by great crowds of the curious of both sexes, who were all anxiety to see the famous place that had been a terror to evil doers, and, as some allege, not always a praise to them that do well. The *Alta California* gives a very extended account of the different rooms of the building and their occupation, which give evidence of considerable preparation for the tug of war had it come. The ladies are said to have contributed greatly to their embellishment by the great number of *boquets* they had showered upon the Vigilants as tokens of their approbation of the hanging and banishing of the last three months. Suicides and murders are still to be found in the summary of news. While the citizens congratulate themselves that "there is not a prisoner in the jail of the county awaiting trial," highway robberies of the most daring character are of daily occurrence in the interior of the State. The labors of the Vigilants have driven loafers, gamblers, robbers and murderers from the city into the country, where they are more desperate than before. Their means of existence being more precarious, it drives them to greater desperation and recklessness. The elections for November are going on briskly, and each of the three candidates are sure to be in the White House! Durkee and Rand, members of the Vigilance Committee, are in the hands of the United States Marshal for capturing, at the orders of the Committee, the United States arms from a small sloop on its way to San Francisco two months since. A petition is in circulation, addressed to the Hon. P. T. Herbert, in which he is informed that he had forfeited his claim and rights as their representative; "that he had deeply injured the fair fame of the State of California, both at home and abroad;" and he was therefore respectfully requested not to make California his future residence. This is followed by a memorial to the House of Representatives, begging them to "no longer permit him to remain a member of their honorable body."

Nicaragua.

BY the last advices from Nicaragua Gen. Walker is reported to have executed a number of his officers and men for insubordination. Dr. Livingston, who was by Walker's friends reported to have been shot by the partizans of Rivas, is still alive. The notorious Col. Schlesslinger turns up at Matagalpa, in the interior of Nicaragua. He publishes an address to the soldiers of Walker's camp, inviting them to desert from the man who had deceived and ruined them all to further his ambitious projects. He calls his old commander—"William Walker, a faithless traitor."

Conference.

THE Philadelphia half-yearly Conference of the Church will be held in that city on the 5th and 6th instant.

The Western Standard.

IN another column we publish an article from this ably conducted paper, in which the editor, after a six months' trial of his strength and resources, speaks with confidence of continuing in the struggle for liberty and the dissemination of true principles. At the establishment of this new organ of the Church we expressed our satisfaction of the specimen copy forwarded to this office, and had sanguine hopes that the youthful editor would render great service to the cause of truth in his new position. We have received regularly from that time to the present copies for ourself and subscribers, and are pleased at being able to say that we have been more than satisfied with the *Western Standard*. The editor has shown himself to be a man of no ordinary talent, who has gathered around him and on his side of the battle a host of correspondents whose contributions in defence of their principles do honor to their names. We wish it heartily great success and a thousand more subscribers. Who calls in the East?

Hon. George A. Smith.

WE have for some time past been favored with the society of our honorable colleague. He has been with us considerably in this city, and with us has visited several branches of the Church in neighboring States. We have enjoyed much close communion with "Brother George A.," and feel assured that the Saints who have had opportunity of making his acquaintance and enjoying his society have considered themselves blest and favored in becoming acquainted with him. He left on Thursday evening for St. Louis, where he has been expected some time, otherwise the state of his health would have counselled a longer sojourn with us.

C. W. Coward, Esq.

THIS gentleman, who has for some time back been on mission with President Erastus Snow, to the St. Louis Stake, arrived, accompanied by his son William, in this city on Saturday morning and at noon of the same day they left by the steamer *Atlantic* for Liverpool. We were absent from town and had not the pleasure of seeing Elder C., but we hope to be favored with his company on his return.

President Pierce.

THIS distinguished gentleman left Washington on Tuesday morning for a visit to his native town, Concord, N. H. He arrived here late in the evening, and was met at the station by a small party and conducted to the Astor House, where he was entertained by a few intimate friends. There is no scarcity of drums, fifes, banners, torchlights and squibs in New York, and a little more attention might have been paid to the Chief Magistrate. The hatchet might have been buried for one night at least. He left next morning for Worcester, *en route* for Concord.

From the Plains.

THE Council Bluffs *Bugle* of Sept. 16 says: "By recent advices from Col. Babbitt himself, from Ft. Kearney, the report of last week's issue, in regard to the massacre is confirmed. Up to the 1st inst., no news of Mrs. Wilson. The troops had found and captured 3 yoke of Mr. B.'s cattle. Mr. B. had made the distance from Florence to the Fort in 4 1-2 days, and will pass on to Laramie where he hopes to learn more in regard to the massacre by the piratical Cheyennes.

"The Col. speaks in the kindest terms of the conduct of Maj. Wharton, commandant of the post. No care, expense or attention was spared by him or his good lady to make amends to the sufferers in this sad calamity."

Latest from Utah.

ACCOUNTS from Utah represent the Saints as in a very unsaintly earthly condition. Between the drouth and the grasshoppers, which have proved very ruinous to the crops, for the last two seasons, the people are threatened with want. Brigham Young takes time by the forelock, and has exhorted, and ordered the greatest care to be taken of whatever the country may produce. This is right, if he should never again be chargeable with such a thing. The 4th of July was observed in the Territory with some pomp, but it was reserved to the 24th of July, the anniversary of the settlement of the Saints in Deseret, to bring out the full and overflowing feeling of the whole people. Politically nothing has transpired, and the mail, just in, represents the health of the Territory as quite good; and with the exception of a failure of the crops, from causes mentioned, the industrial interests of the country are in a flourishing condition. Whatever else may be said of these people, all must do them the justice to admit that their industry and perseverance has no equal in the country. Already they have all sorts of mills, iron works, &c.—[*Missouri Democrat.*

Loss of Life in California.

FROM a pamphlet published in San Francisco, we obtain the following information:

Taking a portion of the notices of murders that have been published since 1852, and other evidences that we have on record previous to that time, and since, it will be seen that the number of those who have met an untimely end by murder is truly appalling. The District Attorney of San Francisco, in 1852, stated in a public speech, that for the previous four years twelve hundred murders have been committed in the city of San Francisco. Any one conversant with the history of "The Great Pacific Emporium" since that time, will readily agree that crime has not diminished with the increase of population. It was stated on or near the close of the year 1855, by the public press, that for the year just past five hundred murders had been brought to their notice. The compiler of this work feels perfectly safe in saying that not less than five thousand murders have been committed in California within the last six years. I will also here mention, that from the examination of the old files of daily papers, it appears that the accidental deaths have not been less than in those by murder, for the same time.

With these facts before the public, can we not readily account for the great number of men that have disappeared in California, whose friends and relations cannot obtain the least intelligence from them.

Canadian Correspondence.

WE received the following letter from Mr. Lyman a short time ago, and as he is the brother-in-law of the late Patriarch John Smith, and was his early associate in the Presbyterian Church, in St. Lawrence Co., in this State, we have thought that it might be interesting to many of our readers, and especially to those more intimately connected in a family capacity. It is always gratifying to learn of those with whom we are associated by the ties of consanguinity becoming interested in the principles of truth. We know that it would have afforded very great pleasure to our late venerable Patriarch and his good lady, the sister of Mr. Lyman, and we doubt not but that their families and friends will be equally interested:

ORONO, C. W., Aug. 20, 1856.

DEAR SIR: Your valuable paper continues to come to me, for which I am very thankful. I wish in sending missionaries abroad that we may not be forgotten; an able good man sent into Canada might do much good, for I think that superstition, bigotry and prejudice abounds in this part of the country as much as in any other place in North America. A few faithful laborers sent through British North America, I should think might be a blessing to the people. I have resided in Canada since 1828, although at that time I had not the least idea of stopping more than one year. I never have had an opportunity of hearing but two Mormon preachers, and in them I lost all confidence before I heard them speak. The reason I assign for this was: I had been intimately acquainted with Bro. John Smith ever since 1810; from that time, and after his marriage with my sister, I considered him a man of the strictest integrity. We both became united with the Presbyterian Church on the same day. When I called on the preachers above alluded to, expecting to hear something about Bro. Smith and family that would be gratifying, I was told by one of them, "We do not belong to that class of Mormons; they hold to the plurality doctrine." [We suppose they were Strangites, and not Mormons.—ED.] As I said before, I had always considered John Smith an honest man; but, as I told him when I went to Potadam to see him, before he started for Kirtland, Ohio, he was deluded, and that if Joseph Smith had actually found the manuscript Mormon book, as was represented, it would have been exhibited to the world; for I considered on the authority of the Book of Mormon rested the whole foundation of the so-termed Latter Day Saints, so far as human agency was considered.

Should you write to Bro. Geo. A. Smith, I wish you would say that I am anxious to hear from him as often as I can; that he must not wait for me to write, for my health has been very much impaired for the last two years; that his aunt and his cousins are in pretty good health; that his aunt lives at home; and that my eldest son lives at Colton and my eldest daughter in Vermont. It is gratifying to me to see the account of so many of the Saints emigrating to America. I cannot but view with interest the difference between the emigrants that usually land from Europe, and from accounts that I see of the regularity in the mode of management of the Saints. I should suppose that that very incident ought to satisfy any prejudiced mind that it is the Lord's work. Perhaps, Mr. Taylor, I am trespassing too much upon your time by troubling you with my illiterate scribbling. Truly yours,

RICHARD LYMAN.

SEPT. 13th.—When I wrote the above, I thought perhaps that, if I sent it, it might be an unwelcome epistle; but when I came to see the MORMON to-day, I concluded not only to send what I had written, but add more to it, in hopes that it may reach you before Geo. A. leaves for the Valley, and perhaps he may think it worth his while to come to Canada and see his uncle Dick once more this side of the grave. I do not think of any one I should be more rejoiced to have visit me at this time; and should he come, I think that one of my sons would be inclined to go to Salt Lake with him. At all events I should be anxious to have him come, as my son intends to start in a few days for the far West, and has often stated that he intends to go and see George A. Smith before he returns. Were I not afflicted with the infirmities of age, I should be for emigrating to Utah, I can assure you. I have been highly entertained in perusing your paper from time to time, and I am not a little disappointed when the MORMON fails of reaching me, which is once in a while the case—whether accidental or not, I cannot say. The paper that I got to-day was doubly interesting; it was issued on the 5th; and had I been along and could have participated with you and George A. Smith in your excursion, it would have been highly gratifying to me and perhaps beneficial to my head, which has been very much disordered for the last eight or ten months, with a kind of dizziness. You will perceive by my writing that my hand as well as my head is disordered. Perhaps you may think if we had the Maine Liquor Law in Canada, my head and hand would be more steady, but it is not so; for I have been strictly a strong temperance man for the last six years. I will only add, pray for me and mine, and may God continue to bless and prosper you in the work of the Lord. Yours, &c.,

RICHARD LYMAN.

PRES. JOHN TAYLOR.

Correspondence of Judge Appleby.

THE following letters should have found a place in *The Mormon* before this, but from the press of other matter that had been on hand some time before.

NEW YORK, Sept. 10, 1856.

PRES. TAYLOR,—*Dear Sir:* Agreeably with an invitation and previous appointment I left New York last Saturday afternoon, in the cars for Westport, Conn. On my arrival at the depot there, I found our worthy and respected Bro. E. R. Young, waiting with his carriage to convey me to his hospitable home, some two or three miles distant from Westport. After a short but pleasant ride we arrived at his residence, where his interesting and lovely family were waiting to receive us. I met with a hearty welcome and friendly shake of the hands—a reception only known and realized by the Saints of the Most High—bound together by the silken cords of the Gospel of the Son of Peace, for where that reigns, there we meet a brother, a sister, and a friend. After partaking of a bountiful supper, we passed a very agreeable and pleasant evening in conversation on the principles of the Gospel, and plan of salvation which has again been revealed from the Courts of Glory, by the administration of Angels—and in which we were rejoicing, after which we retired to rest, and soon were sunk in the arms of Somnus. After breakfast next morning, Bro. Young conveyed me, together with several members of his family and friends, in his carriage, about seven miles near South Norwalk, to attend a meeting of the Church of Latter Day Saints, and fulfil an appointment that had previously been made for your humble servant to address them in the afternoon in a pleasant grove, on the premises of Mr. William Price, a respectable congregation was present, and good attention paid to the discourse. I was much blessed in delivery, and the spirit of the Son of God rested upon me in mighty force. I bore a faithful testimony to the truth of the work, the mission of Joseph and the organization, &c., of the Kingdom of God now on the earth, many were in tears, and I believe several there will yet obey the truth.

After meeting was over a lady observed that she "had said a great many harsh things against the Mormons, through prejudice created and fostered by the falsehoods continually circulated against them by their enemies, but said she, "I am not going to do it any more, after what I have heard to day." A gentleman also came to me, said he, "I have been much pleased and edified with what I have heard this afternoon, I believe it is truth, and I have made arrangements to convey you next Thursday to see my aged father, who now lies on a bed of sickness, to talk with him and instil into his mind the principles of truth." I informed him I expected to return to New York on the following Tuesday morning, and therefore could not comply with his request, but that Elder Joseph Bouton, who was then present residing in Norwalk, would go with him; to which he cheerfully assented. I hope the lady, father and son, may all embrace the truth and be saved in the Kingdom of God which is now organized on the earth, and whose brilliant and effulgent light, is illuminating all lands in its upward and onward course, rising like the light of the king of day, in the eastern horizon, and in his fiery car travelling in dazzling majesty and splendour, upward to his meridian glory. After the conversation referred to, myself with several of the brethren and sisters were invited by Mr. Price and lady to partake of their hospitality; we cordially accepted the kind invitation and accompanied them to their residence near by, where we were kindly and courteously received and made welcome. After partaking tea with them, we rode to the city of Norwalk—tarried and preached there in the evening in a hall belonging to the Universalists. After which we rode home to Bro. Young's where we arrived about half-past ten o'clock, soon after our arrival the clouds gathered blackness, and it commenced raining, and continued on at intervals all night, and the following day. On Monday I was engaged in writing, &c., and in the evening we had meeting again at Bro. Young's, the spirit of God was in our midst, and we had a refreshing time.

On Tuesday morning I left Bro. Young's, came to Wesport station, and arrived in New York about noon the same day, Bro. Young accompanying me. I enjoyed my visit much, and in meeting with the Saints at South Norwalk (some of whom I baptized some eight or ten years ago) and with Bro. Young the President of Westport Branch, a man endowed with a kind, noble and generous heart, whose soul is in the work—always willing to aid, go, and come, to help build up the Kingdom of God, and for the welfare of his fellowman. His house is always open to make the Elders and Saints of God welcome, together with his interesting family, a place of rest and peace to the servants of the Lord that are on missions travelling through the States, proclaiming the principles of eternal life, and exaltation to a lost and ruined world, may peace and the blessings of heaven be and abide with him and his, and with all the faithful Saints.

On Friday next I leave here to attend a Woods Meeting of the Saints on Cream Ridge, New Jersey, to continue over sabbath, after which I expect to go to Washington city to attend to some business I have with government and contemplate returning in a few days afterwards to New York, when I shall be in readiness to assist you in any department that will conduce to the interest of the Saints, and the building up of the Kingdom of God.

As ever I remain you Brother and true friend.

W. I. APPLEBY.

WASHINGTON City, D. C., Sept. 18, 1856.

PRES. TAYLOR—*Dear Sir:* I am now, eleven o'clock P. M., in the far famed Metropolis of the United States, seated in my bedroom, with the bright beams of the moon shining in at the windows, by the light of a flickering lamp, have taken up my pen to address a few lines for your valuable and interesting paper, trusting the same will be conducive of good, and for the benefit of the Saints. The busy bustle of life, so apparent through the day here, has long since subsided, calmness, and silence, are scarcely broken, except now and then an occasional omnibus, or carriage rolls over Pennsylvania avenue; fit time for meditation, and reflection and exercising one's thoughts in the stillness of the night; especially, one so beautiful as the present, when nearly all nature are wrapt in slumbering silence, enjoying that repose which the great Creator hath ordained for the creatures of his care; in such seasons I like to write. After leaving New York last friday, afternoon, I arrived the same evening at Bro. Wikoff's on Cream Ridge, New Jersey, where I was kindly received; here I found Elder Cannon, with some Saints that had just arrived from Philadelphia, to attend a wood's meeting of the Saints near by, on the lands of Mr. Charles Hopkins, an old acquaintance of mine, and a gentleman. Meeting had been held in the woods on the day of my arrival by Elder Trecedar, the President of the Branch there, a good, worthy and humble man.

On Saturday morning Bro. Wikoff, conveyed us in his carriage to the meeting ground Elder Cannon addressed the congregation in the forenoon, and I addressed them in the afternoon, and in the evening in the Saints Church at Hornerstown. On Sabbath morning we again assembled Elder Harrison, (having arrived from Philadelphia on Saturday evening,) delivered an excellent discourse, the congregation being very large. In the afternoon I addressed them on the renewal of the covenant and establishment of the everlasting Gospel revealed to Joseph by the angel: text Rev. 14 c. 6 and 7 v. Elder Cannon bore testimony. Breathless attention was paid to our discourses, although the congregation was the largest on Sabbath that I ever saw at a woods meeting, (Camp meetings excepted) estimated at five hundred carriages, and two thousand persons, some estimated them higher still. In the evening I preached again in the Church at Hornerstown. People were present from fifty miles distant that had never heard our Doctrines before, several acknowledged "they had been very much prejudiced against the Mormons on account of the reports circulated concerning them, but now their prejudice was gone, they had heard for themselves, and were astonished at our doctrines and the truth we advanced." Presbyterians, Baptists, Methodists, Episcopalians, and Quakers, were present, we were treated with marked attention, and respect. I had the pleasure of seeing scores of my old friends and acquaintances, who were pleased to see me—and if I had three months time to spare, I could occupy the whole in filling the numerous invitations tendered me to visit them, but my labor and visits are in the vineyard of my Lord and Master.

I was well pleased with the meeting, the Saints rejoiced in the truth of the gospel, a good spirit prevailed, and the Elders, spoke with ease and influence and in the power of the spirit of the Lord and the Holy Priesthood which they bear, and nobly, and fearlessly, bore testimony to the truths of the gospel revealed, the divine mission of Joseph, and the establishment of the kingdom of God on the earth; I believe much good will accrue on account of the meeting, and so desirous were many of hearing us again, that at the particular requests of many. I consented to return there next Sabbath and preach for them in the woods again.

On Monday afternoon, Bro. Wikoff conveyed Elder Cannon and myself in his carriage to Bordentown to meet the cars, on my way to this place where I arrived on Tuesday evening Elder Cannon, stopping at Philadelphia.

Yesterday I was very busily engaged with the Department of the Interior, endeavoring to get my accounts I have against the Government settled up, but of all the places for "*going it slow*," putting off and procrastinating the settlement of claims, and accounts, the Department here is certainly the most celebrated, I think about the first of next January my accounts with several others will be attended to. Washington is a great place, it is celebrated for some peculiar Institutions, and they are so openly manifest to every observing mind that not to discern, one would have to shut their eyes, especially if they took a walk up Pennsylvania Avenue in the evening. But it is in high life, and upheld and supported by the Honorable ones—at the same time they will cry out "*O the immorality of the Mormons*," while they are wallowing in the filth and mire of their own venal corruption—surely there is a day coming when virtue and integrity will be rewarded, and may God judge and reward the hypocrites.

I leave here to-morrow morning, and shall expect to be in New York on Tuesday or Wednesday next. Marshal Heywood is here and well; he sends his respects. He expects to leave for Utah in the November mail. As ever I remain yours in the Gospel. W. I. APPLEBY.

The Burning of the Mount Vernon Hotel—Painful Rumor.

THE Philadelphia *Inquirer* say that they have had an interview with a gentleman who resides at Cape May, who informs them that it is now the general impression there, that Mr. Cain, the father of the Cain family, who were burned up by the destruction of the Mount Vernon Hotel, was murdered and robbed before the hotel was set on fire. The jewelry of all the members of the family was found near the charred remains, but not a dollar of gold or silver coin has been recovered, and there is every reason to believe that there was considerable in their possession. Young Cain, who escaped from the hotel, but was so badly burned that he died soon afterwards, alleged that he saw a man in his room when he left it. The remains of the girls were found near those of the father, and it is inferred, from their peculiar position, that they were also murdered. This portion of the family could not have retired to their rooms, as the contents of their pockets, &c., were found near them.

FOR THE MORMON.

Germany.

BY ALEXANDER OTT.

The geographical, political and historical position of Germany is of a very complicated nature, so that not only foreigners, but even natives, unless they are very familiar with geography and history, find sometimes great difficulties in forming a correct idea of that country, the following sketch will therefore perhaps be not uninteresting to the reader.

Germany is situated in the middle of Europe, between the 45 and 55 degrees of northern latitude, and between the 5 and 19 degrees eastern longitude, being 700 miles in length and 520 in breadth. It is bounded on the north by the German Ocean, Denmark and the Baltic; on the south by the French Cantons of Switzerland, Italy and the Adriatic Sea; on the east by Galitzia, the grand duchy of Posen, Russia Poland, Russia Proper and Hungary; on the west by Holland, or the Neitherlands, and France. Germany embraces only those countries in which the German language is spoken, and which belong to the German Confederation. The number of inhabitants is about 30 millions. Germany, or the German Confederation consists of the following states or governments: of the German possessions of Austria; the German parts of the kingdom of Prussia; the kingdoms of Bavaria, Saxony, Hanover and Wuertemberg; the grand duchies of Hessia, Baden, Meeklenburg Schwerin and Strelitz, Electoral Hessia, Grand Ducal and Ducal Houses of Saxony, as Saxe-Weimar, Saxe-Gotha, Saxe-Coburg, Saxe-Meiningen and Saxe-Hildburghausen; Bruuswick and Nassau, the grand-duchies of Holstein-Oldenburg, Anhalt-Dessau, Anhalt-Bernburg, Anhalt-Koethen, Schwarzberg-Sondershausen, Schwarzberg-Rudolphstadt; Hohenzollern-Hechingen, Lichtenstein, Hohenzollern-Sigmaringen; Reuss, elder branch, and Reuss, younger branch, Schaumberg-Lippe, Lippe, and Waldeck; the free cities of the Hanseatic League, Hamburg, Bremen, Lubeck and Frankfort on the Maine. The principal rivers are the Danube, the Rhine, the Elbe, the Oder, the Weser, the Muldau or Moldau, the Moselle, the Maine, the Enns, the Neckar, the Isar and the Inn.

The Danube rises in Switzerland, becomes navigable below the City of Ulm, and runs through Bavaria, where it passes the towns of Ratisbon and Passau at its junction with the Inn; through Upper and Lower Austria, where it passes the Cities of Linz, Ips, Vienna and Wagram, where the famous battle was fought between Napoleon I., Emperor of France, and the Archduke Charles of Austria; through Hungary, where it passes the Cities of Presburg, Waitzen, which latter place is noted for the battle that was fought there in 1849, between Kossuth and the Austrians, Budo or Ofen, and Pesth; through Sclavonia, where it passes the towns of Vukovar, Semlin, Belgrade, the latter place is well fortified, and is noted for the treaty of 1739, by which Hungary was ceded to the House of Habsburg; through Walachia, where it passes the towns of Gladova, Widin, Rahova, etc.; the river at last runs through the southern part of Bessarabia and Moldavia, passes the Cities of Ibrail and Ismail, and discharges in several streams in the Black Sea. The following rivers are the principal tributaries on the right side of the Danube, the Lech, the Isar, the Inn in Bavaria; the Enns in Upper Austria; the Raab, the Drave, the Save in Croatia and Slavonia; on the left side, the Morch or Morava in Moravia; the Waag, the Theiss in Hungary; the Temes in Sclavonia; the Ozerna and Aluta in Wallachia. The course of the Danube up to Waitzen is a south-eastern, from there through Hungary up to Vukovar, a southern, and from there up to the Black Sea, a south-eastern. Although the river has up from Vienna a depth of from 12 to 20 feet, the navigation is dangerous on account of the many sand banks and hidden rocks. A great number of steamers and sailing barks are continually plying between the different towns of that river, and are imparting with their hundreds of passengers, a sene of life and bustle, quite interesting to the beholder. The scenery on each side of the river is in some places strikingly beautiful, inasmuch as the two banks are either dotted with elegant villas, the ground of which are adorned with vases, classical statues and fountains, or with ruins of castles as mementoes of the Feudal times, or scenes of rustic beauty, or wild, rockeries rising out of the midst of green fields or picturesque groves claim the admiring gaze of the traveller.

The Rhine rises on the mountain of St. Gothard in Switzerland, forms a beautiful cataract near Schaffhausen, passes the towns of Basle, Manheim, Koblenz, Cologne, runs through the grandduchy of Baden, the Rhinish Provinces in mostly a northern direction, and discharges in the German Ocean. The principal tributaries of the Rhine are the Maine, the Moselle, the Neckar, and the Aar; the latter runs from the Jura Mountains in a southwestern direction. The Oder, the spring of which is in Moravia, near the small town of Oderberg, passes Rattibor, Kosel, Oppeln, Breslau, Liegnitz, Kuestrin, and Stettin, receives as tributaries the Neisse, the Ohlau, the Wartha, and discharges near Wollin Island, where it forms a gulf, called the Frische Haff, in three streams in the Baltic. Its course is mostly a northern one. The Elbe rises on the Giant Mountains in Bohemia, passes the towns of Koenigsgraetz, Dresden, Hamburg, discharges near Kuxhafen in the German Ocean, and receives as principal tributaries the Moldau, Alster, and the Eger. The Elbe runs from the Giant Mountains in a southern direction up to Koenigsgraetz, then in a western, and at last in a northwestern direction. The Muldau or Moldau, the spring of which is in the Bohemian Forest (the Boehmer Wald) passes Prague, one of the finest and most noted cities of Europe. Its course is mostly a northern one, and it discharges in the Elbe.

The greatest lakes are those of Constance, on the shores of which are situated the towns of Lindau and Bregenz, on the north side of the Vorarle Mountains, in Switzerland, the Bodensee (see signifies late,) in the same country, and the Chilmsee of Bavaria.

The northern part of Germany has generally the character of a flat, even country, but it rises gradually towards the south. The Highlands of Southern Germany form a natural slope for rivers to run towards the ocean. The first range of mountains, in coming from the sea, that is to say, from the north, is the Hartz, about 3000 feet above the level of the ocean; next comes the Vogesian ridge, the Schwartzwald, (the Black Forest,) in a western direction in Baden; the Erz Mountains, the Bohemian Forest, (the Boehmer Wald,) separating Saxony and Bavaria from Bohemia, the Moravian Mountains between Moravia and Bohemia, the Giant Mountains between Silesia and Bohemia; those four ranges of mountains form nearly a regular square, whose centre is a deep valley, in which is situated the Kingdom of Bohemia. The Schneekoppe is the highest point of the Silesian Mountains. Independent of Switzerland, the Saxon, Bohemian, and Silesian Mountains afford a most magnificent scenery, especially about ten miles round Dresden, the capital of the Kingdom of Saxony; the rocks on each side of the river Elbe are wonderful specimens of the denuding agency of water, being cut in all directions into chasms, gorges, and passages, as if mechanical tools had been used to hew them into particular shapes. Some rocks look like perpendicular, gigantic walls, others appear as if two sugar-loaves were put together, the small end of one resting on the small end of the other. From the Bastei, a very romantic rock 600 feet above the bed of the Elbe, the surrounding country appears to the admiring gazer as a vast amphitheatre, huge columnar hills start up at once from the ground, at a considerable distance from each other.

Germany abounds in lead, iron, copper, zinc, galmei, amber, sulphur, arsenic, saltpetre, alum, vitriol, quicksilver and even silver is found. Mines of the above ores or minerals are especially in Upper Silesia, being wrought with great success, in consequence of which a great many foundaries and other establishments for the purpose of working metals have been built. Silver is found to some extent in Upper Silesia, on the estate of Count Henkel, of Donnersmark, the mines, however, are wrought by the government, for which the noble proprietor receives an annual, stipulated rent. Arsenic is extensively found near Reichenbach, a small town in Lower Silesia, and so are, comparatively speaking, ores and minerals found in nearly all parts of Germany. Amber and chalk is mostly confined to the shores of the North Sea, near Ruegen and other places. Germany is said to have more mineral waters than all Europe besides, those of Spa, Pyrmont, Aix-la-Chapelle, Karlsbad, Marienbad, Schlangenbad, Teplitz, Baden-Baden, Reinerz, Salzbrunn and other places are well known, and much used for medical purposes.

The soil is, generally speaking, very fertile, although in some places very sandy, as for instance, in the province of Brandenburg in Prussia, and fit for agricultural and horticultural purposes, as the country yields every kind of grain, fruits and vegetables of the moderate zone. Bavaria, Baden, Silesia, Wuertemberg, etc., have in summer the appearance of beautiful gardens. The highroads or chaussees as they are called, are lined for hundreds of miles with a variety of fruit-trees, of which the weary traveller can take as much as he wants. There is an abundance of fruits, which are not sold by the weight, but by the measure. Vegetables are raised to such an extent, that the gardening products of a small town like Liegnitz in Lower Silesia alone yields an annual clean revenue of $40,000. Shiploads of garden stuffs, and of grain, such as wheat, rye, barley and oats, are exported to England by the way of Hamburg, Bremen and Lubeck. The climate from April to October is very pleasant and temperate, with the exception of a few weeks of intense heat, from the middle of July up to the middle of August, but the autumns are often wet, and the air in winter is cold, piercing and severe. The lakes and rivers abound in fish, the forests are full of game, but in some districts infected with wolves, lynxes, bears, and in the forests of Prussia on the Russian frontier, uri, a species of buffaloes were some 60 years ago very numerous, but now they are mostly exterminated. The name of the town of Auras, in the neighborhood of which those animals were frequently seen, is derived from them. I have to mention here that in the extensive forests of Poland and Russia, the uri are still met with, although they are decreasing very fast.

After having given a brief outline of the geographical and physical position of Germany, I will now give a synopsis of the different kingdoms, states, etc., constituting the same.

The Austrian possessions of Germany contain Upper and Lower Austria; Tyrol, Styria and a part of Silesia. Vienna, the capital, on the Danube, has, including the garrison, about 400,000 inhabitants, is the residence of the Emperor, and the seat of the military, civil and ecclesiastical authorities. Independent of former historical events, as for instance, the war with the Sublime Porte 1589 and 1683, the Congress of 1815, Vienna is noted for its gallant defence under General Messenhauser, commandant of the National Guard, against the army of Prince Windischgraetz in 1849, and became also notorious for the treacherous execution of Robert Blum, delegate of the German National Convent, by the Austrian government in the same year. The Viennese are well known for an honesty and simplicity of their manners, and for their great taste for music. Lanner and Strauss, the celebrated composers, number among their first class citizens. The lover of fine arts and refined pleasures has there an ample opportunity of gratifying his taste. Among the many curiosities and institutions of a literary, scientific and artistical character I mention the museum or pictures gallery of Prince Lichtenstein, containing a choice collection of the most celebrated painters of the world, but especially of the Italian school. The scenery round Vienna represents a picturesque chain of mountains towering up at a distance, of fine woods, country villas, beautiful meadows, hamlets and villages. The romantic forest of the Brigit occupies a prominent place in the lovely panorama of Austria's capital, the delicious walks of which invite to retirements of rural beauty.

The Prater (a park or forest on an island in the Danube), is next the most interesting and romantic place for an enjoyment of rural scenery in the immediate vicinity of the metropolis. The forest which partakes of the character of a large village, has refreshment houses in the Italian, Turkish, Chinese and Swiss style; this and a variety of amusements, the different exhibitions of all kind of toys and curiosities, a train of elegant carriages of every description, the moving multitude with all the comical and interesting characteristics of full-blooded Austrians, the charming music that comes floating in the air from the banks of the Danube, make the Prater a favorite resort not only of the Viennese population, but also of strangers and foreigners.

TO BE CONTINUED.

Items from the Western Standard.

Departures.—The following Elders, comprising the Australian mission, took passage on the *Gen. Wool* for Melbourne on the 21st inst.: A. P. Chesly, Joseph Kelly, R. Snow, W. M. Wall, Thos. S. Johnson, G. W. Parish, John C. Whitbeck, Martin P. Crandel, Thadeus Flemming and James Phelps.

Arrivals—Elders John Hyde, Jun., and Alma L. Smith, missionaries to the Sandwich Islands, arrived in this city, the former on the 13th and the latter on the 21st inst., in the enjoyment of good health and spirits.

Eld. Robert Skelton, who left Great Salt Lake City in October, '52 on a mission to the East Indies, arrived in this city on the 20th inst., on his way back to the Mountains. Eld Skelton left Calcutta, East Indies, for Macao on the 5th of May and arrived there on the 19th of June, having touched for a few days at Singapore on the passage. At Macao he remained nine days, and thence took steamer to Hong Kong where he embarked on the *Cæsar* on the last of June, for San Francisco. Eld. S. is in good health, and appears to enjoy the spirit of his mission.

On Monday last, the 26th inst., we were highly pleased at meeting with Eld. John T Caine, who arrived in this port the evening previous on the *Francis Palmer* from the Sandwich Islands. Eld. Caine left Great Salt City—having been appointed with a number of others by the General Conference on a mission to the Sandwich Islands—in May, 1854. This mission he has satisfactorily filled and is now returning to the Valley of Deseret. His health appears to be good.

A San Bernardino correspondent writes, Aug. 23: "The Democracy of this county have had a county meeting; at which Messrs. Wandell, Skinner and Boyle were elected Delegates to represent San Bernardino at the Democratic Convention to be held at Sacramento on the 9th of September.

Our schools have entered upon their third quarter of the current year, and are flourishing You may expect Gen. Rich at San Francisco by the 25th of next month. A general time of health prevails."

DOMESTIC SUMMARY.

Mr. George Steers, the distinguished American ship builder, met with his death on Thursday last near Calvary Cemetary. Mr. S. was driving to the country for his wife and family, when the horses in his carriages took fright and ran away. In attempting to leap from the carriage his feet got entangled by the reins, and he lighted upon his head, and was dragged on the road for a considerable distance. He died the same evening. He was greatly respected by the community. The *Adriatic* and *Niagara* are monuments of his skill and ingenuity that will preserve his name among men of first class talent.

The paper reading portion of Gotham are presently all excitement from the presence of two French swindlers who have taken refuge in the United States within the last three weeks. The parties are the principal cashier of the Northern Railway Company of France, Charles Carpentier, and the sub-cashier of the same company, Louis Grelet. Both have been speculators. The former a prince at the profession, though but twenty-five years of age. The latter has been apprehended, and justifies, or rather assigns as a reason for his conduct, the example of the wealthy who were around him, particularly a Rothschilds, whom he regards as no better than himself, only more fortunate. The amount said to be absent, and laid to their charge, is variously represented, but is somewhere in the neighborhood of from 3,000,000 to 5,000,000 francs. Grelet admits he is guilty of breach of trust, but maintains the money found upon him was his own private property, and that supplied him by friends. Carpentier is still at large; but is closely pursued by a clever London detective, aided by American officers of Justice.

The Rochester *Union* of Sept. 25th, publishes an account of the seduction of a married lady residing in Port Hope, C. W., by a young man, the *friend* of the husband, and the shooting of the seducer by the injured lord. There is hope for Port Hope, C. W., if that punishment be persevered in.

On Wednesday evening the carmen of New York and Brooklyn, favorable to the election of Mr. Fillmore, had a grand torchlight procession through the principal streets of the city on Wednesday evening. The *Express* says there were 3,500 carts in procession, and gives a very spirited report of the whole affair. Whatever may be the opinions of persons on the utility of such demonstrations, one thing may be said, the procession was long and enthusiastic. We hear from many quarters that Fillmore stock is rising considerably.

A distressing accident occurred on the 18th inst., in the coal pit of Logan & Dohram, in Limetown, Washington county, by which two men and a boy were instantly killed, and two others seriously, if not fatally injured. The foul air in the pit, it appears, ignited from some cause or other, while the men were at work within it, and an explosion ensued, which resulted in the death of John Hughes and son, and David Ashcraft. Two brothers, named Samuel and Thomas Hutchinson, were seriously injured, but were taken out alive, and are now in a fair way of recovery. Hughes leaves a wife and several small children to mourn his fate. His little son, who was killed with him, was aged about 11 years, and was a very interesting boy. Ashcraft also leaves a family.

The Democracy of New York had a large turn-out at Poughkeepsie on Wednesday. Several steamers were chartered from the city, and arrangements made with railway companies for the accommodation of the "unterrified," who were expected to assist. Several Senators and distinguished gentlemen in the Democratic ranks were present.

Ex-Governor Floyd, of Virginia, addressed a large concourse of persons from the Exchange steps on Thursday afternoon. His address on this occasion was intended to counterbalance the one delivered last week by Speaker Banks.

FOREIGN SUMMARY.

England.—About 10,000 Chartists had a demonstration on the 15th inst., to welcome to the Great Metropolis the pardoned exile John Frost. They assembled in small bands at previously assigned places in different parts of London, met and united in one body at Finsbury Square and proceeded on in procession, singing democratic songs, to Primrose Hill, where Mr. Frost and some leading men of the people did some spouting.

For some months past the very pious have been rejoicing in the success of their movement against military music on Sundays, and the people who enjoyed these first-class gratuitous performances have been as greatly annoyed. A meeting of the British National Sunday League has lately been held in St. Martin's Hall, London, and a resolution adopted that the music in the parks of the metropolis and in the towns of the kingdom, on Sundays, has been productive of great moral good.

The patriotic of Europe, have for some time back, been contributing to furnish the fortress of Alessandria, in Piedmont with a hundred cannons; some reported opposition to the movement by Louis Napoleon has elicited from Signor Manin, ex-President of Venice, that the French government offers no opposition to his receiving in Paris subscriptions for that object—a curious fact.

France.—Prince Adalbert, of Bavaria, with his bride, is visiting the Emperor Napoleon at Biarritz.

The Algerines have had a little affair with the French troops on the 2d inst.

The crops of the French had been gathered, and were heaped up around the village of Dra-el-Mizam, when 6,000 Kabyles came down to burn them. The French had there but a native detachment, one battalion of the 45th regiment, and a squadron of Chasseurs d'Afrique. The natives were put forward in advance, and the regulars remained in concealment. The Kabyles came on furiously and drove back the native contingent, but suddenly found themselves charged with the bayonet by the battalion of infantry. Notwithstanding the superiority of discipline and arms on the side of the French, the great disparity of numbers rendered the contest severe and its result, for a time, doubtful, until the Chasseurs d'Afrique charged finally, with great effect, and the enemy fled. On the 5th the mountaineers came down again, but they had not reckoned on the considerable reinforcements the French had received in the interval, and they were driven back with loss.

It is said that an expedition against the Kabyles will at once take place. Any operations that the French may have contemplated against the Riff pirates, are, for the present, postponed.

The late affair at Neuchatel is the only topic of interest in Europe.

Switzerland.

The *Suisse*, under date of Berne, Sept. 4, publishes the following:

"This morning the castle and the town of Neuchatel were still in the hands of the insurgents, when suddenly the report was spread that the town was surrounded by Republican troops. The Royalists first thought they had to deal with volunteers from Chaux-de-Fonds, but they were considerably surprised on finding themselves face to face with the patriots of the valley of Travers. 500 men, commanded by Colonel Denzler, had advanced during the night, and as they approached the town they were joined by reinforcements from all directions. They halted near Neuchatel, at the foot of the hills. A sanguinary engagement ensued, but it was soon decided, and the Republican colors were hoisted upon the castle.

"The Royalists lost 12 killed, 50 wounded and more than 100 prisoners. We are not yet aware of the loss on the Republican side. One of the Counts Pourtales was taken prisoner; he is dangerously wounded; his death is even reported. Some of the leaders of the insurrection, including Colonel de Meuron, have escaped. The councillors of State, Piaget, Humbert and Jeanrenaud are prisoners. The Government has resumed its functions, and the Prefect Matthey has returned to Neuchatel. Order is therefore re-established.

"The Federal Council decided to-day that the persons compromised in this affair and guilty of high-treason should be sent for trial before the Federal courts. MM. Amiet, the Procureur-Général, and Duplan Veillon, are charged with the prosecution.

"Although the Royalist insurrection at Neuchatel may be considered at an end, the canton of Neuchatel will nevertheless be occupied by federal troops."

The two following proclamations were issued at Neuchatel:—

"With God for the King and the Country.

"Citizens of Neuchatel,—The hour of deliverance has struck at last. Let the shout of 'Long live the King!' be your rallying cry. Call the faithful to arms. I declare the principality in a state of siege. Each district must immediately provide a committee to assume the authority in the name of the King, and must intimate its assumption of office to the authorities at the Castle of Neuchatel.

"The Commander-in-chief,

"Count Frederick de Pourtales, Colonel."

The second proclamation is as follows:

"La Sagne, Sept. 2.

"Long live the King! The flag of the King floats once more upon the castle of our princes. Citizens of Neuchatel, let us render thanks to Heaven!

"Let the faithful rally round me!

"Lieutenant-Colonel DE MEURON."

The Swiss Federal Council has issued the following circular to the Governments of the different Cantons:

"It is our painful duty to inform you that according to various despatches we have received, the Royalist party in the Canton of Neuchatel made yesterday an armed attack upon the seat of Government, and arrested some of its members.

"Our line of conduct under the circumstances is so clearly traced by the 16th article of the Federal Constitution that we need not hesitate for one moment how to act, we have therefore commissioned our colleagues the Federal Coucillors Fornerod and Frei-Horosee to restore constitutional order in the canton of Neufchatel, using force, if necessary, and to see the constitutional functionaries reinstated.

"We have placed Colonel Bourgeois Doxat at Yverdun at the disposal of the Federal Commissioners as military chief.

"The Cantons of Berne and of Vaud have been requested to provide each two battalions, to be placed under the orders of the Federal Commissioners.

"STAEMPLI, President.

"SCHIESS, Chancellor.

"Berne, Sept 3."

TELEGRAPHIC.

Burning of a Church.

Boston Sept. 26, 1856.

The Baptist Church at Jamaica Plains was burnt last night by an incendiary. Loss, $12-000. Insured for $9,000.

Fire at Cincinnati.

Cincinnati Sept, 26, 1856.

The stove foundery of Messrs. Turneliffe & Co., together with some adjoining frame buildings was burnt last night. Loss about $15,000.

The Hon. Lewis C. Levin.

Philadelphia, Sept. 26, 1856.

The Evening Argus states that the Hon. Lewis C. Levin, formerly Representative to Congress from the First District, has been placed in the Insane Asylum.

Burning of a Piano Manufactory—A Women Killed.

Buffalo, Sept. 27, 1856.

A. & J. Keogh's extensive piano manufactory in this city was totally destroyed by fire this morning at 4 o'clock. The building was new, and owned by the occupants. Loss $23,-000; insured in several companies $9,000. A falling wall crushed an adjoining building, killing one woman.

From Washington.

Washington, Sept. 29, 1856.

It is said the Administration will make a demand on New Granada for speedy and ample atonement for the wrongs inflicted on our countrymen by officers and people of the State of Panama, and meanwhile our naval forces will exercise more vigilance then heretofore for the protection of our citizens on the Isthmus.

Sir Henry Holland, Physician to the Queen of England, had a private interview with the President to-day, having been introduced by Secretary Marcy.

Serious Railroad Disaster—Nine Killed and Twenty Wounded.

Toledo, Ohio, Sept. 29, 1856.

A collision occurred on the Michigan Southern Railroad on Saturday afternoon between a construction and a freight train, near the New Albany and Salem crossings. Eight laborers were killed and twenty wounded. A passenger from New York was killed, but his name is unknown.

Destructive Fire at Atlanta, Ga.

Baltimore, Sept. 30, 1856.

The engine depot of the various railroads at Atlanta, Georgia, was destroyed by fire on Friday last. Loss, $100,000.

An Editor Killed in a Duel.

Charleston, Sept. 30, 1856.

W. R. Taber, Esq., editor of the Charleston *Mercury*, was killed yesterday afternoon, in a duel with Edward Magrath, on the third fire.

Wholesale Arrest of Gamblers.

Boston, Sept. 30, 1856.

A house, No. 29 Howard street, was entered last evening by a posse of police, who arrested seventy-eight persons, engaged in "prop shaking" and other varieties of gambling. William H. Mead, the keeper of the house, was among those arrested.

From Washington.

Washington, Sept. 30, 1856.

The President has fixed the two new Land offices for Minnesota as follows:—For the Northwest district at Ojibwa, and for the Northeast district at Buchanan, on Lake Superior.

Sir Henry Holland, Physician to the Queen of England, is stopping at Kirkwood's, and nobbing it with Secretary Marcy.

Two hundred and seventy-three thousand dollars were paid out at the Treasury to-day for government service.

Loss of the Ship Britannia.

Halifax, Sept. 30, 1856.

The ship Britannia, Capt. Bartlett, is reported to have been lost on the 24th inst., near Cape North, C. B. No particulars have yet come to hand.

Fatal Railroad Accident.

Baltimore, Oct. 1, 1856.

A locomotive exploded at the Bolton depot of the Northern Central Railroad this morning. A fireman, named Bernard Holton, was killed, and the engine thrown 30 feet from the track.

A New Paper.

We are pleased at being able to place on our exchange list, the *American Presbyterian*—a new paper from the city of Brotherly Love. The copy before us is, in every particular, very creditable, and we wish its conductors all the success they can desire in doing good. Should they only succeed in bringing a few of their cotemporaries—particularly the *Evening Bulletin* and the *United States Gazette and North American*, into the habit of speaking the truth *occasionally*, they will accomplish a mighty work. As the task is onerous, we trust the new paper may be blessed with much patience. We have labored considerably to that end, but are free to confess our faith in their reformation is nothing to boast of. Better success to the *American Presbyterian*.

The Shakers.

The number of Shaker Societies now in this country is eighteen, located in seven different States. There are none in any foreign country. The denomination was founded through the instrumentality of a female, Ann Lee, who was born in 1736. She was introduced, as she believed, into the spirit world, and received communications from Christ and Moses, from whom she received instructions in regard to the principles of the dispensations which they ushered in. The Shakers hold that there have been four dispensations of God to man—the first beginning with Adam and extending to Abraham; the second extending from Abraham to Jesus; the third from Jesus to Ann Lee; and the fourth from Ann Lee onward. The first society was established in 1792, at Niskayona, near this city.—[Albany Argus.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Morm.—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millennial Star	
Journal of Discourses, &c., &c.	

United States Mails Salt Lake City.

Post Office Department, May 31, 1856.

PROPOSALS for conveying the mails of the United States from the first day of December, 1856, to the 30th day of November, 1860, on the following route, will be received at the Contract Office of this Department until 9 A. M. of the 15th of October, 1856, to be decided the next day, to wit:

No. 8911 From Independence, (Mo.) via Fort Kearney and Fort Laramie, in Nebraska Territory, to Salt-Lake City, in Utah Territory, 1,150 miles and back, once a month.

Leave Independence the first day of every month at 8 a m;

Arrive at Salt Lake City on the last day of the month at 8 a m;

Leave Salt Lake City on the second day of every month at 8 a m;

Arrive at Independence by the last day of the month.

NOTES.

Bidders are required to inform themselves of the actual distance, the weight and bulk of the mails to be carried the whole mail required to be taken each trip,) and all other points essential to a correct understanding of their liability for the proper performance of the required service, before making their proposals, which must be guarantied by two responsible persons, certified to as such by a postmaster or judge of a court of record; and contract must be entered into by the successful bidder, with surety, before the 1st day of December, 1856.

No pay will be made for trips not performed, and for each of such omissions not satisfactorily explained three times the pay of the trip may be deducted. For arrivals so far behind time as to break connexion with depending mails, and not sufficiently excused, one fourth of the compensation for the trip is subject to forfeiture. Fines will be imposed, unless the delinquency be promptly and satisfactorily explained, for neglecting to take the mail from or into a post office; for suffering it to be injured, destroyed, robbed, or lost; and for refusing, after demand, to convey the mail as frequently as the contractor runs, or is concerned in running, vehicles on the route. The Postmaster-General may annul the contract for repeated failures to run agreeably to contract, or for disobeying the post office laws or instructions of the Department. The Post master-General may alter the schedule; he may also order an increase of service by allowing therefor a *pro rata* increase on the contract pay; he may also curtail or discontinue the service in whole or in part, of *pro rata* decrease of pay, allowing one month's extra compensation on the amount of service dispensed with. Bids should be addressed to the "Second Assistant Postmaster General," superscribed "*Proposals for Salt Lake City Mails.*"

JAMES CAMPBELL,
Postmaster General.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order, Rockaways, Buggys, and Travelling Wagons, of every description. ap25-1y

Change of Meeting-place.

The Latter Day Saints will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M,

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to Otcober 2, 1856.

Article	Unit	Price		To
Ashes—Pot	per 100 lb.	6 50	a	— —
Pearl		— —	a	7 75
Candies—Stuart and Bussing's best, assorted				
Ordinary	per lb.	—	a	—
Candles—Sperm		—	a	—
Adamantine	per lb.	—	a	40
Mould, tallow		23	a	27
Coffee—Java, white		14	a	15
Mocha		14	a	14½
Laguayra		15½	a	—
Maracaibo		—	a	11½
St. Domingo (cash)		11½	a	12½
Drugs and Dyes—Alcohol	pr. gal.	— 74	a	— 80
Alum	per lb.	— 2½	a	— —
Arrowroot		— 48	a	— —
Arsenic, powdered		— —	a	— 2½
Asafœtida		— 5	a	— 25
Borax, refined		— 27½	a	— 29
Brimstone, American, roll		— 2½	a	— 2½
do crude	per ton.	26 —	a	27 —
Camphor, crude	per lb.	— —	a	— 23
do refined		— 30	a	— —
Castor Oil, No. 1		— —	a	1 15
Chlorate Potash		— 35	a	— 36
Cochineal		1 15	a	1 20
Copper—sheathing	per lb.	— 23	a	— 27
Copperas	per 100 lb.	1 50	a	— —
Cream Tartar	per lb.	— —	a	— 30
Gum Arabic, picked		— 17½	a	— 33
Gum Copal		— 40	a	— 50
Gum Myrrh, Turkey		— 10	a	— 30
Iodine, resublimed		— —	a	5 25
Ipecacuanha		— —	a	1 62½
Madder		— 12	a	— 13
Magnesia		— 14	a	— 35
Do calcined		— 30	a	— 35
Nutgalls, blue Aleppo		— 19	a	— 21
Oil Anis		3 25	a	— —
Oil Bergamot		2 25	a	2 30
Oil Cassia		— —	a	3 75
Oil Lemon		2 10	a	2 25
Oil Peppermint		2 75	a	3 —
Opium, Turkey		— —	a	5 62½
Otto Rose	per oz.	3 50	a	6 50
Oxalic Acid	per lb.	— 27	a	— 28
Phosphorus		— 90	a	— 92
Quicksilver		— 47	a	— 48
Rhubarb, China		75	a	1 —
Salæratus		— —	a	— 7
Sal Ammoniac, refined		— 10½	a	— —
Senna		— 10	a	— 14
Shellac		— 13	a	— 16
Sugar Lead, white		— 12½	a	— 14
do brown		— 9½	a	— 10
Sulphate Quinine		— —	a	2 40
Tartaric Acid		— 43	a	— 45
Verdigris		— 45	a	— 47
Vitriol, blue		— 10½	a	— 11
Dye Woods—Camwood	per ton.	100 —	a	120 —
Fustic		27 —	a	29 —
Logwood		17 —	a	28 —
Flour—State, common	per bbl.	5 70	a	6 15
Michigan and Indiana		6 30	a	7 25
Genesee, extra		6 75	a	8 75
Rye Flour		3 —	a	4 —
Corn Meal		3 75	a	— —
Fruit—Raisins	per box.	— —	a	3 50
Raisins, layers		4 40	a	4 50
Currants	per lb.	— 22	a	— 24
Glass (American window)—				
6x8 to 8x10	per 50 feet.	3 25	a	2 50
8x11 to 11x16		3 75	a	2 62½
11x17 to 12x18		4 —	a	3 —
20x26 to 24x30		5 50	a	4 25
31x40 to 34v46		8 —	a	7 50
Grain—Wheat	per bush.	1 30	a	1 62
Corn, round yellow		— 67	a	— 68
Barley		1 —	a	1 29
Oats, Western		— 44	a	— 46
Beans		1 75	a	2 37½
Gunpowder	per 25 lbs.	3 50	a	6 50
Indigo	per lb.	— 75	a	1 40
Iron—Pig, Eng., Scot	per ton.	31 —	a	32 —
Bar, Eng. refined		60 —	a	— —
Sheet, Russia, 1st quality	per lb.	— 12	a	— 12½
Sheet, Eng.		— 3½	a	— 4½
Lead—Galena	per 100 lbs.	6 40	a	— —
Sheet and Pipe		— 9½	a	— —
Leather	per lb.	20	a	31
Molasses	per gal.	37	a	5
Nails—Cut, 4d and 6d	per lb.	4½	a	—
Wrought; 6d and 20d		6	a	7
Oils—Olive	per bskt., 12 bottles.	3 25	a	3 37
Olive, in casks	per gallon.	1 15	a	1 25
Linseed		— 98	a	1 —
Whale		— —	a	— 85
Lard, winter		— —	a	1 05
Paints—Lead, red, Am.	per lb.	—	a	— 8½
Lead, white, Am., in oil		— —	a	— 9
Lead do do dry		— 8½	a	— —
Ochre, yellow, French, dry		1 —	a	1 62½
Ochre, in oil		— 4	a	— 6
Spanish Brown, dry	per cwt.	— 60	a	— 75
Litharge	per lb.	— —	a	— 8½
Vermilion, Chinese		— 90	a	1 05
Venetian Red	per cwt.	2 —	a	2 37½
Rice	per 100 lbs.	3 25	a	4 37½
Saltpetre	per lb.	6½	a	12
Seeds—Clover	per lb.	— —	a	— 14
Flax, American, rough	per bush.	2 —	a	2 10
Linseed, Calcutta		1 85	a	— —
Soap—New York	per lb.	4	a	7
Castile		10½	a	11
Spices—Ginger, Race	per lb.	6	a	—
Mace		80	a	—
Nutmegs		—	a	87½
Pepper		—	a	12½
Pimento		11½	a	—
Cloves (cash)		12½	a	13
Sugar—New Orleans	per lb.	8	a	9½
Havana, white		11	a	12
do brown		8½	a	10½
Stuart's crushed		—	a	12½
Sumac, Sicily	per ton.	55 —	a	75 —
Teas—Gunpowder and Imperial	per lb.	35	a	75
Hyson		30	a	80
Young Hyson		32	a	70
Hyson Skin		20	a	35
Black		22	a	50
Tin—Banca	per lb.	—	a	33
Straits		—	a	31½
Plates	per box.	9 —	a	10 50
Tobacco		—	a	7½
Turpentine	per 280 lbs.	3 62½	a	— —
Tar	per bbl.	3 —	a	3 25
Spirits Turpentine	per gallon.	— 41	a	— 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 8 Throstle Frames, 132 Spindles each, 8 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of The Mormon.

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints,

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immergé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 *Main St., St. Louis, Mo.,*
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

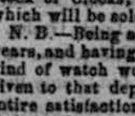
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

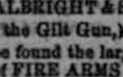
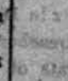
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d23

HO! FOR SALT LAKE!
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 *Green St., St. Louis, Mo.*
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

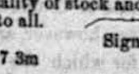
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

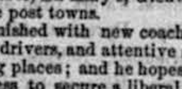
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

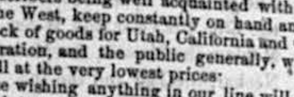
TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl,
S. T. HOUSE. NEW YORK.
20

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 34. NEW-YORK, SATURDAY, OCTOBER 11, 1856. PRICE FIVE CENTS.

Poetry.

Let Us Speak of a Man as We Find Him.

SELECTED.

Let us speak of a man as we find him,
And censure alone what we see,
And if a man blame, let's remind him,
That from faults there are none of us free;
If the veil from the heart could be torn,
And the mind could be read on the brow,
There are many we'd pass by with scorn,
Who we're loading with high honors now.

CHORUS.

Let us speak of a man as we find him,
And censure alone what we see,
And if a man blame, let's remind him,
That from faults there are none of us free.

FULL CHORUS.

Let us speak of a man, let us speak of a man,
Let us speak of a man as we find him.

Let us speak of a man as we find him,
And heed not what others may say,
If he's frail, then a kind word may bind him,
When coldness would turn him away,
For the heart must be barren indeed,
Where no bud of repentance doth bloom,
Then pause ere you cause it to bleed,
When a smile or frown hangs it down.

CHORUS.

Let us speak of a man as we find him,
And censure alone what we see,
And if a man blame, let's remind him,
That from faults there are none of us free.

FULL CHORUS.

Let us speak of a man, let us speak of a man,
Let us speak of a man as we find him.

Work for Women.

Scarcely a day passes that we do not receive one or more visits from women who need employment, and too often we are forced, sadly against our feelings, to turn a deaf ear to their supplications for something to do. It seems verry sorrowful to know that there are thousands of willing hands in our city, for which no work can be found, even at the paltry remuneration for which they are content to labor. During one entire week we have been seeking employment for some two or three girls whose position has painfully appealed to our sympathies, and have so far been totally unable to do anything that will render them comfortable and independent through the winter that is coming so fast upon us.

True we have found Jewellers, Engravers Watchmakers willing to receive them as apprentices, but, their board must be paid for a few weeks, until they can be of some service, and they have not the funds that will enable them to do this. All our readers must be aware that hundreds of women are drawn into lives of abandonment for want of employment, by which they may decently and comfortably live. The majority of girls of the middle classes are brought up without trades, and are imperfectly educated, when, therefore, they are thrown upon their own resources, they must necessarily be thriftless and helpless. But two kinds of business are open to them, that of the drudgery of "General Housework," and the poorest, and least profitable kinds of sewing. They are usually physically incompetent to take upon themselves the work of a servant, and must wear their youth and hope away in the monotonous and dreary toil of the needlewoman. We have talked with many such, and found them in every instance anxious to learn some business which would place them above want and temptation. This is a Christian City, we boast of our Philanthropy and Religion, we give largely to foreign missions, to the suffering from flood, fire, famine and pestilence, yet we have no fund upon which we can reckon to save human souls from starvation or perdition.

A very interesting young girl, scarcely more than a child indeed, called upon us a short time since to solicit us to take her to learn type-setting. She had been deprived of her only parent by a sad accident, had not a relative that she knew of in the world, and was destitute of means even to obtain another meal. Her father had designed her for a teacher and was educating her for that position, but his death cut her off from the possibility of completing her studies and threw her helpless upon ther world. She had sought employment for weeks, but though she could obtain a situation as *learner* at many kinds of business, she could not give the six months required for nothing, and she had come to us with the hope that we might do something to save her from hunger or sin. A gentleman had promised us to teach some young women the art of telegraphing, free of charge, and to find them situations after they had learned, We thought this would do for her, and at once called upon several prominent and wealthy persons, to ask their aid in paying her expenses, until she had acquired a knowledge of the business. The sum needed was but a trifle, yet paltry as it was, probably not more than $25, it could not be obtained. One had given largely to the sufferers by the Inundation in France, another to the sufferers in Kansas. Some had given all they could spare to political parties, one had sent $3000 to the heathens in "Borraboola Gha," China we mean, and had no sympathy or cheer to impart to the heart of ophans and heathens that clustered round his door. This is not as it should be, cannot some fund be raised and placed in the hands of honorable and conscientious men and women for the purpose of aiding those who desire to qualify themselves for something better than needle-women or paupers. We have Rosine and Magdelen Associations as a remedy for vice, why not some society for its prevention? Will not some good angel, some Mira Townsend take the matter in hand and show us what may be done in a christian city to save those that ill paid labor is driving to crime, disease and death.—[Woman's Advocate, Sept. 27.

Foundlings.

A gentleman of our acquaintance informs us that upon one evening last week, while sitting in his door-way, a woman passed along bearing upon her arm a basket. Her manner attracted his attention and he accosted her, and after some difficulty and great embarassement upon her part he discovered that the basket contained a babe. Upon further interrogation she stated that she was going to to leave it at the house of a certain gentleman in the neighborhood, but was finally dissuaded from her purpose, with the advice to call and see him personally.

It may not be known to the public, yet the fact actually exists, that there are hundreds in this city, who, every year bear their burthen in shame or add the crime of murder to it. It is a sad commentary upon the frailty of human nature, and in a city that boasts of its high social refinement, yet this great moral degradation exists. The infanticides that form the subjects of "local items," babes found in cigar boxes, in sewers and sinks or swathed it may be in clean linen, tell a story that is no compliment to the morals of either our city or our race. There are women who hurl their offspring into the Mississippi in the desperation of their shame: children have opened their eyes for the first time within the precincts of the Police Office, whose charities and kind offices mothers have sought as the last and only chance. The establishment of a Foundling Hospital, conducted upon the proper plan, is a matter well worthy the consideration of the philanthropists, and especially the medical profession of our city. In other countries, and particularly in France, a system prevails which, recognizing the frailties of our kind, at the same time prudently provides for them. The Paris correspondent of the Hartford *Free Press* relates some interesting particulars concerning the Hospitals of France. Situated on the frontier of the great emporium of fashion is a large and well-constructed edifice—the interior is kept exceedingly tidy—the floors of polished oak, and the walls of plaster polished like glass The babes are kept in cradles covered with white drapery and ranged in rows along the rooms.

A separate apartment is allotted to children, affected by eye diseases, and another for sick children, both extremely well arranged. Children are now received into the Hospital only when the parents sign a paper resigning them to the care of the State. If healthy, they are allowed to remain in the Hospital but a very short time, being sent into the country and placed in the care of nurses, who receive one or two dollars a month. After two years of country nursing the children are brought back to Paris and transferred to the Hospital for Orphans. There are on the average 900 in the Hospital, and as many as 15,000 out at nurse in the country. There are 150 Fondling Hospitals in France.

Whenever a woman desires to abandon her child, and she appears before a magistrate for that purpose, it is his duty to warn her of the act, but he is nevertheless obliged to accept the child if she demands it. If she will keep it he is empowered to give her aid. If the child is abandoned, the clothes are saved, or some token is kept, by which to maintain the identity of the child, and to enable the parents to reclaim it, if they wish to do so at any future time. In former times Government made it easy for a mother to rid herself of her child—it being only necessary for her to take the child to the Hospital during the night, place it in a box and ring the bell, when it was at once drawn into the Institution, and no questions asked. This arrangement was abolished some years ago, for the avowed reason that it encouraged vice, but really because such numbers of children were abandoned that the cost to the State was enormous. The crime of infanticide, however, has greatly increased since the change was made.—[*Missouri Republican, Aug.* 22.

Statistics of Poisoning.

A letter on the sale of poisons, signed "Walter Wilson, Birmingham," appears in the *Times*. He finds by the Registrar-General's statistics that 536 persons upon an average are annually poisoned—ten in every week, or one in every sixteen hours, irrespective of those who die from the same means (whose true cause of death is only known to those who possess the dreadful secret of murder,) and are registered with those who die from "cause unknown," "sudden death," or by the "visitation of God." "On examination of the books of the General Hospital, Birmingham, I find that 63 cases of poisoning had occurred in eight years, and out of that number arsenic had only been used in three instances. The number of females was 42, and males 21. The deaths out of that number were only 5, making, in round numbers, 1 death to every 12 cases of poisoning. It will not, I think, be unreasonable to infer that the average deaths from poison in proportion to those who have been the subjects of poison will be the same throughout the country—viz., 1 in every 12. According, then, to this computation, we have another important fact, that 6432 persons of all ages annually either takes poison themselves or have it administered to them by others, and almost in every instance avowedly for the purpose of self-destruction or murder by other parties." "In 1831, the number of chemists and druggists in England was 5835, while in 1851 there were 3632 men and 12 women carrying on business under the age of 20 years, and 11,701 men and 298 women of 20 years of age and upwards (exclusive of 15,163 surgeons and apothecaries), making a grand imperial host of 15,643 persons, unrestricted, uncontrolled, and irresponsible, with a stock in trade sufficient to depopulate the whole continent of Europe. The present law for restricting the sale of arsenic was passed in 1851. The average number of deaths annually for three years previous to this enactment was 649, and for the three subsequent years (inclusive of the year 1851) was 523, the deaths being only lessened 26 out of 549. This shows that other poisons are resorted to, and if deaths from poison are to be lessened by an enactment, all those that are available and purchaseable should be purchased with difficulty by those persons who require them otherwise than for legitimate purposes. The interests and general safety of the public demand a judicious restriction."

Good Sense.

Stand up, young sir, pull your hands from your pocket, throw off your coat and take fortune by the throat. You may be thrown again and again, but hang on. Put away the nonsense that the world is all against you. 'Tain't so. Your destiny is in your own strong arm. Wield it like a man! With an unbending will, and honor and truth for a guide, the day is your own.

No capital, ha! You have capital. God has given you perfect health. That is an immense capital to start on. You have youth and strength, all invaluable.

Add a will to do, put your sinews in motion and you will win. A man in full health and strength, should never whine or despair, because fortune does not pour a stream of golden eagles into his pockets. If you have no money, work and get it.—[*Cayuga Chief.*

Gratitude.—While we retain the power of rendering service, and conferring favors, we seldom experience ingratitude.

You will never have a friend if you must have one without a failing.

The Rag-gatherers of Paris.

The rag-gathers (*chiffoniers*) of Paris have long possessed a mutual benefit society, and they recently demanded and obtained permission from the police to hold a meeting for the purpose of examining its accounts and revising its statues. The meeting was held a few days ago at a public house bearing the sign of the Vieux Drapeau; in the Quartier St. Marcel. Forty-eight delegates, nominated by the whole of the rag-gathering fraternity, were present, and each of them on entering deposited 20c., which were disbursed in paying for the room and for sundry bottles of *vin ordinaire*. The senior delegate was *pro tem.* called to the chair, which was half of a cask turned bottom upwards, and six delegates who knew how to read and five who knew how to write were proposed as candidates for the posts of president and secretary. An election of these two dignitaries having been made, the senior resigned his seat to the elected president. Taking possession of the cask, the latter embraced the senior, and then delivered a speech in which, after expatiating on the honesty of rag-gatherers as a body—proved, he said, by their always giving up anything of value they might happen to find, and by their rarely figuring before the tribunals for robberies or other offences—he gave an account of the operations of the benefit society since the last meeting, and pathetically exhorted his "dear brethren" to be friendly to each other and united. The secretary then read one by one the statutes of the society, which are 52 in number, and asked if any delegate had any alteration to propose in them. Only two were subjected to discussion—the 17th, which provides for the "fraternal division" among the rag-gatherers of particular districts of the heaps of rubbish and filth that may be deposited in them; and the 52d, relative to the contribution to be paid per month to the society, and the amount to be allowed to sick members. The first-mentioned article, after due debate, was modified to the effect that not only should the heaps aforesaid be reserved to the rag-gatherers of the districts, but that on no account should one rag-gatherer presume to encroach on the heap of another; and the second was, on account of the present dearness of food, modified so as to make the monthly contributions of members 50c., instead of 25c., and the daily allowance to the sick 60c., instead of 30c. The statutes having been formally approved, a resolution adopted in previous meetings, declaring that the eldest member of the rag-gathering fraternity, one S—, aged 85, called "the General," should for the rest of his life be freed from any monthly payments to the society, but should enjoy all its advantages, that he should besides be allowed 250 grammes of tobacco a month, should have a seat of honor at all meetings and banquets, and should at the latter be entertained gratis, was passed unanimously with loud applause. The treasurer was then called on to produce his accounts and cash. The accounts having been examined were declared correct, and the balance in hand, which consisted of 77f. 95c., and was deposited in an earthen pot, was counted, and was also found exact. The delegates then removed to a public house called the Pot Tricolor, at the Barrier de Fontainebleau, where a banquet was provided for them. This place has always been the grand rendezvous of the rag-gathering fraternity, and formerly it was divided into three parts—one, called the "Chamber of Peers," for the *elite* of the calling—that is, those who possessed a good basket, a good lantern, and a *crochet* with the handle ornamented in copper; the second, called the "Chamber of Deputies," for those who possessed such things of an inferior quality or in a dilapidated state; and the third, which was called the "Saloon of the True *Proletaires*," for the "lower orders," who had neither basket, nor lantern, nor *crochet*, and who consequently, were obliged to pick up rags with their fingers, and carry them in bags. But on the present occasion it was determined that, in accordance with the progress of democratic ideas of late years, and as a mark of friendly feeling, all distinctions of rank should be broken down, and that the aristocracy, middle class, and lower orders of the profession should meet at the same table. The chairman, on taking the chair, proposed that henceforth this determination should be rigorously adhered to as a fundamental rule of the rag-gathering community, and his proposition was adopted with acclamations. The guests then proceeded to attack the good things provided for them. The dish of honor was a gigantic *olla podrida;* the wine was *ordinaire*, and was contained in a high earthen jug called the *Petit Pere*, which was constantly being replenished from a cask called the *Mauric aud*; and the dessert was composed of the strong cheese *Girarme*, of radishes, and of a *petit verre* of a horrible sort of brandy. The banquet was very gay; and at the dessert several toasts were drunk—one of them to "the press," which, said the president, enlightened the world, and, by its large consumption of paper, caused rag-gatherers to live. A collection made for the poor closed the banquet; it amounted to 9f. 75c. At former gatherings the utensils of the table were chained to it, but on this occasion they were left free. The guests, however, were required to deposit the value of them, and when they gave them up on leaving the deposit was restored.

Receipt for Making German Yeast.

The following is the receipt for making what hitherto has been strictly "German Yeast:"

"Take brewery, or, by preference, distillery yeast, and filter this through a muslin or silk sieve into a tub or vat containing about four or five times the quantity of soft or cold spring water. The water must be as cold as possible, and in summer ice should be dissolved in it. As soon as the liquid yeast comes into the water the whole must be well stirred up (in preference with a broom) until it is thoroughly mixed, and has a good foam or light head; then leave it until quite settled and the water becomes clear; then draw the surface water gently off, so as not to disturb the settled substance.

"The tub should have cocks at different heights to allow the water to be drawn off gently by opening the highest cocks first. This done, you again pump the tub full of cold water, and stir it up again; let it settle, and draw off as before, and repeat this operation until the water becomes tasteless and clear—that is, till the water has cleansed the yeast of all bitterness.

"Then add to the settled substance, for every 12 gallons of yeast employed at the commencement, half-an-ounce of carbonate of ammonia, and one ounce of bicarbonate of soda, which should be previously dissolved in a pint of cold water; mix this liquid with the pruified yeast, and leave it in this state for the night, or 12 or 14 hours.

"Then pump cold water again into your tub, stir it well up as before, and when settled draw it off, which concludes the purifying process.

"This done, the yeast in its settled state must be emptied into a clean bag, tied up, and placed between two boards large enough to cover the bag, which is intended to press the liquid substance out, which must be done as gently as possible, so that the substance becomes gradually freed from water and forms itself into a substance similar to bread-paste or dough, which can then be formed to size and weight as needed. In Austria the weight is something near 1lb. when dry, in square forms and about one inch thick.

"The whole process should be conducted in a very cool place, and when once the pressed yeast has become moistly dry it should be kept in a cool place, as otherwise the yeasting process will begin; whereas, kept in a cool place, it will keep from eight to ten days in summer, and from 10 to 15 in winter, but not longer in Austria."

Spicy Dialogue.—*Emma*—My dear friend that woman has been talking about you so again! She has been telling the awfullest stories you ever heard; why, she railed away at you for a whole hour!

Julia—And you heard it all, did you?

Emma—Yes.

Julia—Well after this you bear in mind that it takes two to make a slander—one to tell it, and one to listen to it.

Cramp.—Those who may be subject in the night time to that excruciating pain, called cramp, will be doubtless, glad to learn that by tying any kind of bandage very tight round the leg, immediately above the knee, this unpleasant sensation will be instantaneously removed.

A Man Starving Himself to Death by the Direction of Spirits.

The Dayton (O.) Gazette details a very remarkable instance of monomania, which has just been terminated in that city in the case of the Rev. Joshua Upson a Universalist clergyman, who died at 12 o'clock last Sunday night. He has lived in an almost skeleton condition abstaining from nourishment for fifteen, twenty and even thirty days in succession. He has maintained and believed that he did this under the direction of "the spirits," who promised, by this course of discipline, to develope him into a more extraordinary "medium" than has hitherto been known. He lived under the impression that hundreds of disembodied spirits were constantly talking with him directing him, encouraging, rebuking him, prescribing what he should eat, what he should say, fortelling every day the least change in his physical condition, and punishing him severely when he refused to act in accordance with their directions. The Gazette says:

"Professedly by their information, he pointed out with singular accuracy many of the symptoms that would manifest themselves in his own case, sometimes for weeks before they actually occurred. With limbs hardly larger than an infant's, unable to rise from his bed, and frequently suffering exquisite tortures; yet supported as he said by the 'spirits,' he exhibited the most extraordinary hope, cheerfulness and and enthusiasm. The 'spirits' continually signified to him that he should recover to fulfill his mission; to afford a wonderful specimen of a spiritually developed man, and to proclaim the truth to a world sunk in doubt and unbelief. In this the 'spirits' were mistaken, but there is not the slightest reason to doubt Mr. Upson's sincerity. Though the victim of what seems to us a delusion, he was, we have reason to believe, an honest and good man."

Where the Emigrants go to.

The following table gives the destination of the emigrants who arrived at this port from the 1st of September, 1855, to the 30th of July, 1856. It was prepared for the Committee on Public Lands of the House of Representatives, by the person in charge of the Castle Garden depot. The figures are interesting as showing the States emigrants generally prefer:—

Destination.	Emigrants.	Cash.
Fifteen slave States and D.C.	3,256	$194,888 01
Six New England States	8,134	121,523 73
New York	39,943	1,291,628 09
New Jersey	2,272	214,955 79
Pennsylvania	9,421	546,033 78
Ohio	6,117	479,633 99
Indiana	1,369	101,861 63
Illinois	7,713	698,456 31
Michigan	2,889	179,300 86
Wisconsin	10,457	1,045,661 38
Iowa	1,855	248,335 40
California	806	165,125 13
Kansas	9	128 00
Minnesota	805	35,166 00
Utah	1,829	55,670 93
Oregon	1	10 00
Totals	105,797	$5,398,369 54
To slave states	3,256	194,888 01
To Free States	102,451	$5,203,481 53

This table shows what a large excess of the emigrants remain in the free States; but the few who find their way to the South appear to have more money than the free State settlers. The large emigration to this State must be taken with some grains of allowance. Many emigrants have not determined where they will finally settle when they land, and remain in this city until they get posted as to favorable localities. Another point is, that hereafter when estimates are made of the amount of money brought to this city, it must be borne in mind that an emigration of 100,000 will bring nine to ten millions of dollars into the country, for it is notorious that emigrants conceal their real wealth, for fear of robbery or extortion.—[*Herald.*

The Microscope and Telescope Compared

The late Dr. Chalmers, Professor of Theology in the University of Edinburgh, thus contrasts the relative powers of these two instruments:

"The one reveals to me a system in every star; the other, a world in every atom. By the one I am led to believe that this great globe itself, with all the mighty burden of its oceans and continents, is but as a single grain of sand on the high fields of immensity; the other teaches me that every grain of sand may harbor the tribes and families of a busy population. The one tells me of the insignificance of the world I tread upon, the other redeems it from all insignificance, for it tells me that on the leaves of every forest, in the flowers of every garden and in the waters of every rivulet there are worlds teeming with life, and numberless as are the glories of the firmament. The one suggests that far and beyond all that the telescope has yet revealed, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest shores of the universe. The other intimates that within and beneath all that minuteness disclosed by the microscope, there may be a region of invisibles, that could we draw aside the mysterious curtain that shrouds it from our senses, we should see there a theatre of as many wonders as astronomy has unfolded; a universe within the compass of a point, where the wonder working God could raise another mechanism of worlds, and fill and animate them all with the evidences of his glory."

A Yankee Gun.

The English tell some large stories, and justly too, about their heavy ordnance. An American gentleman, who was listening in a London coffee house to a description of one of these monsters, said abruptly—"Pooh! gentleman; I won't deny that's a fair-sized cannon; but you are a leetle mistaken in supposing it to be the largest in the world. It's not to be named in the same minute with one of our Yankee cannon that I saw in Charleston last year. Jupiter! that was a cannon! Why, gentlemen, it was so large that the sailors had to employ two yoke of oxen to draw in the ball." "The deauce they were!" exclaimed one of his hearers, with a smile of triumph. "Pray, can you tell me how they got the oxen out again!" "Why, my dear, sir," said the Yankee, "they unyoked 'em, and drove 'em up through the vent hole!"

Hurry.

No things differ more than Hurry or Despatch. Hurry is the mark of a weak mind, Despatch of a strong one. A weak man in office, like a squirrel in a cage, is laboring eternally, but to no purpose, and in constant motion without getting on a jot; like a Turnstile, he is in everybody's way, but stops nobody; he talks a great deal, but says very little; looks into every thing, yet sees into nothing; and has a hundred Irons in the fire, but very few of them are hot, and with these few that are, he only burns his Fingers.

Mont Blanc.

The first ascent of Mont. Blanc was accomplished in 1741 by Richard Pocock, an Englishman. Of 88 persons who have since that time reached the summit, 57 were English, Irish or Scotch; 12 French; 6 citizens of the Sardinian States; 5 Americans: 3 Swiss; 2 Poles; 1 Neapolitan; 1 Russian; 1 Swede. Three of those were ladies."

It is related of a certain New England divine who flourished not many years ago, and whose matrimonial relations are supposed not to have been of the most agreeable kind, that one Sabbath morning, while reading to his congregation the parable in Luke xiv., in which occurs the passage, "And another said I have bought five yoke of oxen, I go to prove them, I pray thee have me excused; and another said, I have maried a wife, and therefore cannot come;" he suddenly paused at the end of the verse, drew off his spectacles, and looking around on his hearers, said, with emphasis, "The fact is my brethren, one woman can draw a man farther from Heaven than five yoke of oxen."

"Why," said a country clergyman to one of his flock, "do you always sleep in your pew when I am in the pulpit, while you are all attention to every stranger I invite?" "Because, Sir, when you preach, I'm sure all's right; but I can't trust a stranger without keeping a good look out."

Extraordinary Freak of Nature.—Mary, a negro woman, belonging to Dr. John H. Hundley, near Mooresville, Ala., gave birth on the 10th inst, to three living infants, two whites and one black. It will puzzle the medical fraternity to account for this singular event.—[Augusta Sentinel.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, OCT. 11, 1856.

A Visit to Philadelphia.

A FEW weeks since we intimated through THE MORMON our intention of visiting the City of Penn, but at the moment appointed for our departure we were unexpectedly favored with a visit from Mr. James Taylor, of Toronto, Canada, our own brother, and his eldest daughter. We had not seen him for nearly twenty years—a long and deeply interesting period of time to us; one in which we had passed through many trying scenes for religion's sake, and one likewise in which we have had much cause to rejoice. From inclination and courtesy, therefore, we deferred our visit, till a more convenient season, to enjoy his society. After passing two weeks with us, he left with an understanding of those principles to which we had devoted our life, and the duties of which had for so many years prevented us from meeting. Since then we have been busily and closely confined to the labors of the pen for church history, and for a change was not at all disinclined to accept a kindly invitation to attend the semi-annual Conference of the Church at Philadelphia. Accompanied by Judge Wm. I. Appleby and Elder T. B. H. Stenhouse, we left this city on Saturday at mid-day, and arrived, safe and sound—no small favor in these days of accident—in the evening at the City of Brotherly Love, where we met President A. M. Cannon and other brethren ready to bid us welcome. Our sayings and doings at Council and Conference will be found in other columns; but we take the opportunity of saying a little about our visit. We were well pleased with the progress of the principles of Truth in the district of country represented at Conference, and are no less so in the progress the Saints are making in the understanding of the principles of God's kingdom and their responsibility and relationship thereto. The members of the Church are awakening up everywhere to realize the duties and obligations of membership in this great cause, and are becoming more stable and reliable. Everything has its time. On the first dawn of Truth the principles of light and salvation have to struggle with the accumulated traditions of ages that have in some measure a place in every mind. Many men do wrong, or act imperfectly, not so much from want of will to do right as from the lack of understanding. Books and sermons are in their place good enough, but there is no education to equal the hard facts of experience. That is the potent teacher: there is no mistaking its lessons, however much we may neglect to profit by them. The Saints realize more and more that the Tabernacles and Temples of modern Israel are no less tangible things than those of ancient Israel, and require no less application of mind and sinew to rear the former than it took to rear the latter. They know by their every day experience that all they accomplish well requires time, careful application, and means to work with, and thus are they insensibly taught that all that is done in the kingdom requires the same; and when they are by some wise dispensation of Providence placed in one position or another it changeth not their responsibilities to keep building up. The Elder who travels to preach is building up the kingdom, and if called in from mission to follow another occupation his obligations change not—he is still building up. The readiness with which the Utonians leave home for the distant nations of the earth, or for home missions, teaching the Indians domestic and frugal habits, is a powerful lesson to the scattered Saints. They are beginning to see and understand that position or country is nothing; that the motto of the wise is all the time—"diligent in business, fervent in spirit, serving the Lord;" and whatever we do, do it with an eye single to the glory of God. It was pleasing to us to witness the unanimity of feeling in the Priesthood at Conference, and the attention and interest of the Saints to the instructions of their teachers.

We spent a very happy day with the Saints last Sunday, and we believe that all enjoyed themselves at Conference, felt refreshed, and renewed their determination to greater diligence and faithfulness. Elder Cannon, the presiding officer, though a young man, seems generally beloved and respected by those over whom he presides. We are pleased to see brethren living together in unity: the rich blessings of Heaven will distil upon them in their councils and deliberations like the dew of heaven upon the tender herb. The unity among the Saints is the legitimate offspring of the unity of the Priesthood, and while that is visible not only those within the fold but those who are without will feel its influence, and be drawn to bend the knee to their Great Creator.

The Elders who had come from a distance stayed over Monday, visiting the Saints, and, we believe, were kindly and attentively received and ministered to by those visited. We returned on Tuesday, well pleased with our visit.

Advantages of Location.

FROM the organization of the Church upon the fertile fields of Ohio to its expulsion from the rich prairies of Illinois, the Saints temporarily gathered in regions highly desirable for soil, climate, timber, approach and the various facilities for easy and readily forming numerous, compact and wealthy settlements. But amid all these natural advantages, closely encircled by hosts of the wicked coveting the fruits of others' labors, what was invariably the result? Those who became weary in well doing banded together for the overthrow of the righteous, lusted after the possessions of those whose brethren they had been, struck hands and plotted with the reckless, laying their evil deeds at the doors of the innocent, and invited kindred spirits from far and near to the feast of plundering, burning, mobbing and killing. Assailed by apostates within and enemies from without, and finding no protection in the laws of the land, which they had never broken, the upright were repeatedly and successively constrained to abandon their loved homes and the accumulated comforts of their toil, until they found an asylum in the fastnesses of the mountains.

The wicked are rapidly increasing in their settled and deadly hatred to the truths of Heaven; the priests of Baal are accusing their hearers with indifference to their teachings; the hearers retort with allegations of inefficiency in the priests; (and both are right, for, "as with the priests so with the people;") the editors, not knowing what is the matter, pitch into both priests and people, and the adversary, fully aware of the shortness of his time, is stirring them up and all together, with a view to again banish the gospel and priesthood from the earth.

With such an extensive and fierce array, how is it to be accounted for that the Saints here have remained unmolested so long? Simply because they are a thousand miles from those who seek their destruction, in a region where the scanty timber is closely locked in rock-bound safes too formidable for Gentile skill and perseverance at so small a remuneration; where the few small and scattered spots suitable for cultivation have to be irrigated with much care and labor, and at great expense, by building dams and making long canals together and conduct the tiny streams, scantily fed by mountain snows, upon the vegetation parching beneath burning suns; and where, when human skill and labor have done all that time would permit, drouth and the devores so often cut off the expectations of the husbandman.

As has been frequently observed, and as all passers-through well know, Deseret is not desirable by the Gentiles for settlement; and as oil and water will not mix, so the violent possession by Gentiles of the buildings and farms now gladdening these wastes must needs be through their abandonment by the present owners, which would speedily cause their reversion to their elementary condition, and their evacuation by all Gentiles, for they will not labor where the toil is so constant and excessive, and the return therefrom so slight and uncertain. That such are and would be the facts depends not alone upon the testimony of our nine years experience here, nor upon that of Gentile eye-witnesses, but as well upon the heretofore nearly unprecedented conduct of the few who have apostatized in Utah.

Formerly such characters almost invariably continued to hang round our settlements, waiting to join the onslaught, and notified and invited their friends from a distance to participate in the feast of burning and abandoned dwellings, of vacated fields, sacrificed property, the tears of outraged innocence and the blood of martyrs, so fiendishly spread by ruthless mobs. Now they no sooner become disaffected than they prepare to leave, and will steal an outfit rather than tarry where a livelihood is so hardly obtained, and where the flesh pots and corruptions of Egypt are so empty and unpopular. Instead of seeking the center, as formerly, the acum of the boiling pot, owing to the altitude and forbidding appearance of the vessel, now floats off, affording the contents an opportunity to become clarified and fitted for appropriate use.

And if apostates here, who are tenfold more the servants of the devil than at first, will not tarry and harrass, as has been their custom, how can it be expected that Lucifer can induce his servants, even though aided by all the priests and many of the editors, to leave their families and pleasant homes and endure a dreary march of over a thousand miles, solely for the purpose of expelling a righteous people from houses and lands which the ungodly could not be persuaded to occupy, even for a brief period? At present that is too uninviting a task. This then is a most excellent abiding place for Saints, because it contains nothing covetable by the Gentiles, nor even by apostates.

Such being SOME OF THE FACTS in the case, and the country's being settled by those who love order, delight in justice and in doing good to all men; by those who have partially tamed rocks and deserts that others would not and will not cope with; and by those who are most loyal to the Constitution of our Government and determined to obey the commandments of the Most High, how can there arise the least disaffection at home, or the slightest opposition abroad? Upon no principle save that of darkness in minds once enlightened, and from the fact that the nations of the earth, with all their boasted enlightenment and progress, are bound fast in the strong fetters of satan, and are scoffing in the spacious mansion of worldly pleasures at the few who cling fast to that rod of iron which leadeth to the tree of life.[—Deseret News, Aug. 13.

Utah.

WE have this week received the *Deseret News* for August, together with letters from different parts of the Territory. We are pleased at being able to publish President Woodruff's cheering letter. After long months of hard toil and short rations, the doubtful harvest at length surpasses expectation. The *News* contains an account of the celebration of the Twenty-fourth of July in the different cities, which were evidently got up in first-rate style, and as usual passed off harmoniously, and with great rejoicing. We publish a report of a Literary and Musical Festival at Great Salt Lake City, which, while it shows the character of their rational and refining enjoyment, will no doubt suggest to some favored by nature with peculiar gifts for taking part on such occasions that they need not fear getting rusty the other side of the plains. Strange folks these "Salt Lakers;" at the time every outsider is talking about them being scared to death by grasshoppers and crickets, they are singing and dancing as if nothing had happened. It is good to be a Mormon.

From the columns of the *News* we publish the arrival of the first of the emigrants from the East. By private correspondence we were pleased to learn that Elder Alexander Robbins, formerly of this office, and Dr. Clinton, had arrived in good health.

The Indians in Oregon.

THE *Herald* publishes a letter from Oregon in which the annonymous writer states that the Walla-Walla Indians were wending their way to Mormon settlements where, says he, "they would receive a hearty welcome, and be supplied with arms and ammunition. Would the *Herald* just invite that correspondent to look at the first map he can find, of the Territory of the United States, and he will learn that his lie has not the slightest appearance of truth to enable it to pass. The Indians referred to are in the extreme north of Oregon, and Mormon settlements are about 700 or 800 miles distant. The Mormons have always been going to do prodigious things! To do the thousandth part of what their enemies have "blocked" out for them would require generations. The *Herald* for its own sake might look a little to the ruling passion of some of its correspondents.

Information Wanted.

EVAN EVANS, near Bluff City, Iowa, late of Argoed, Wales, wishes to know the whereabouts of JOHN PASCO, late of Argoed, Wales, who emigrated in the ship *Caravan* to America, and also of JEREMIAH JEREMIAH, who emigrated in the same ship, on the 19th of February.

[For the information of those who may wish to use our columns for advertising we beg to state that for an advertisement like the above, or under ten lines, we charge $1 for insertion—subsequent insertions 50 cents, which should be invariably sent with the advertisement, or paid to our agent, through whom it may be transmitted.—ED.]

Nicaragua.

BY the arrival of the steamship Tennessee, there is more news of fighting. Walker having heard of a party of men, adverse to his government, occupying a ranche at Jan Jacinto ordered a party to attack and drive them. Lieut. Col. McDonald who commanded returned without accomplishing the task with a loss of six men killed and wounded. Another larger party of citizen volunteers attempted to drive them without success likewise, and at a loss of fifteen killed, wounded and missing: among the latter the three leading officers. At latest advices Walker was about to despatch a body of artillery.

The New York Daily News.

SINCE the election campaign commenced this paper has taken an important position in the struggle, and has secured the pens of some highly talented writers. It has daily shown accumulating resources of men and matter, till it has been forced to enlarge its size to suit the increasing demand. On the 1st of October it presented itself to the public in a highly creditable appearance. The Democracy has a warm and talented advocate in the *Daily News*.

Arrivals.

Elder Philemon C. Merrill, from his mission to England, reached this city on the 13th inst. He came in a little in advance of his company, for the purpose of making preparations for camping, herding stock, &c. Elder Merrill reported the company in excellent health and spirits.

On the 15th, Elder Samuel A. Woolley, from his mission to Hindoston, and Dr. Jeter Clinton, from his mission in the States, arrived from the same company; and on the 16th several more of the company rolled on to the public square in the 17th Ward, among whom were Elders Enoch B. Tripp, Elisha Edwards and Edwin Whiting, from their mission in the States.

The remainder of the company arrived on the 18th. The missionaries seemed much rejoiced with the privilege of again greeting their families and friends in the mountains, and of participating in the blessings which only Saints enjoy.

Elders Whiting and Edwards, with highly commendable forethought and care, brought several grafts from the choice varieties of apple trees in the Western Reserve, Ohio.
[*Deseret News*, Aug. 20, 1856.

Minutes

Of a Council and Half-Yearly Conference of the "Church of Jesus Christ of Latter Day Saints"—held at Philadelphia October 4th and 5th, 1856.

ACCORDING to appointment, the Priesthood of the Philadelphia District met in Council at Andress & Bro.'s Hall, Eighth street, Philadelphia on Saturday evening, April 4th, 1856. President John Taylor presiding. The meeting was called to order by Elder Angus M. Cannon—Hymn, "Come all ye sons of God," was sung. Prayer by Prest. Taylor. After singing another hymn, Prest. Taylor arose and expressed his satisfaction at having again an opportunity of meeting the Priesthood, and spoke as follows: "Brethren, it ever affords me much pleasure in meeting with those who love truth and are desirous of keeping the commandments of God. I rejoice with you in being a member of the kingdom of the Most High, and would not change my position, for the highest authority that mortal man can hold in the nations of the earth. Presidents, Kings, and Emperors hold but a temporary power, a power that the people dispute; but those who are faithful in the Kingdom of God are destined to be undisputed rulers throughout time and eternity. It is the will and order of Heaven that men should be prepared for authority and possessions before they receive them. They must, therefore, be tried to give them a perfect knowledge of their weakness, and a knowledge of the means by which they may become strong and qualified at a future time to discharge the multiplied duties which faithful, honest, humble and upright men are destined to fulfil; therefore said Christ, "He that is faithful over little shall be made ruler over much." No man is faithful or can ever rule in God's Kingdom unless he has consecrated himself to build it up: none other can hope to hear: "Well done good and faithful servant, enter into the joy of thy Lord." I rejoice, therefore, brethren, to know that you are doing your best to carry out the instructions you receive through your President. Let us continue in well doing, and the Lord will bless us, and gradually prepare us for future usefulness.

"I now wish to ascertain your feelings towards Elder Cannon. Previous to the departure of your late President, Elder Jeter Clinton, I asked whom he could place as his successor, upon which he recommended Bro. Cannon. As he is my nephew I think it right to remark that previous to this I had not the slightest intention of placing him in that position, as I feared it would require a man of riper years and experience, but as he was recommended by Bro. Clinton I concluded to sanction his appointment for the time being. It is my desire that every man should show himself—and rise by his own capacities and labors, and I never wish a relative of mine to be placed in any position because of that relationship. You can now speak freely your sentiments concerning him."

On resuming his seat the brethren gave testimony to the faithfulness of Elder Cannon, and manifested—that their united desires were that his appointment be confirmed. Prest. Taylor called for any who might have contrary sentiments to speak. None existing, it was moved, seconded and unanimously carried, that Elder Angus M. Cannon preside over the Churches in the Philadelphia District.

Elder Cannon returned thanks for the manifestation of kindly feeling towards him, and said he should endeavor to discharge his duties in the future as he had labored to do in the past, and trusted that the blessing of the Lord would crown with success their efforts to build up his Kingdom.

A representation of the different branches of the Churches was given by the delegates sent to Conference, which was very satisfactory. Upwards of sixty persons having been added to the Church by baptism, and the prospect of extending the Work of the Lord being very encouraging.

President Cannon said he was pleased at being able to state that the present position of the Branches of the Church was indeed very good. The greater portion of the Saints had renewed their covenants, and were desirous of carrying out the instructions of the Priesthood.

President Taylor said he intended that Elder Appleby should visit the Churches in the eastern States; he should, therefore, during the Conference give him an appointment to that effect. After making a few remarks on the publication of THE MORMON at New York, he introduced Elder Appleby, who spoke of the position of President Taylor in relation to that paper. He said: Brethren, I rejoice to meet with Elder Taylor in the East with such a paper, through which he can speak to the Saints and the world. THE MORMON is a glorious organ of the Church, a blessing to the Saints, a defence of their rights, a fearless exponent of true principles, and an unmasker of the folly, darkness and jugglery of the enemies of the Saints. The advantages of such a paper are evident to every person—the instructions weekly imparted by the editor, the rays of light from the First Presidency that are reflected there, the progress of the cause of truth, are likewise recorded, together with general information from the nations of the earth, which renders THE MORMON an interesting and instructive paper. I know, from my acquaintance with Elder Taylor's books, that he has spent largely of his own private means for its support, much more than what the Saints have any idea of; but, inasmuch as President Taylor intends that I shall visit the Saints, I shall draw their attention to this circumstance and have those who are seeking reward in the kingdom engage in the labor of defending it likewise. I shall urge upon the Saints to take hold and sustain THE MORMON, as I know its advantages to the Church. In Utah we never think anything, within the reach of being accomplished, too much for us to do. As there are some of my old friends here, let me say, brethren, I know that Mormonism is the work of the God of Abraham, and I never felt more desirous of sustaining it than at the present time. I rejoice in it, and feel, like President Taylor, to sing out, Hallelujah to the Hosts of Hosts.

President Taylor said he believed the Saints were doing well and were awakening up to understand things better, and were taking steps to help along the great cause in which lie all our hopes for time and eternity.

After a doxology, Elder Appleby concluded the meeting by prayer.

Adjourned till the following morning at half-past ten.

Conference assembled in Washington Hall.

Present—of the Quorum of the Twelve—John Taylor. High Priests, 4; Seventies, 3; Elders, 45; Priests, 20; Teachers, 9; Deacons, 7.

Elder Cannon called the Conference to order. The congregation sung. Prayer by Elder Jacob Hofheins. The choir sung.

President Taylor addressed the Saints on the nature of conference business, setting forth that it was a day in which all men in authority should be placed before the Saints for a renewal of their support or rejection, and likewise to understand the financial position of the branches of the Church with which they stood directly associated.

On motion of President Harrison, Elder Angus M. Cannon was called to preside over the Conference.

Elder Martin Lenzie was appointed Clerk: Elder T. B. H. Stenhouse, Reporter.

Moved and carried, That this Conference uphold President Brigham Young as Prophet, Seer, and Revelator to the Church of Jesus Christ of Latter Day Saints throughout the earth, with President Heber C. Kimball as his First, and Jedediah M. Grant as his Second Counsellor.

Moved and carried, That we sustain John Smith as Patriarch to the whole Church.

Moved and carried, That we acknowledge and sustain Orson Hyde, P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, Geo. A. Smith, Amasa Lyman, Ezra T. Benson, C. C. Rich, Lorenzo Snow, Erastus Snow, F. D. Richards, as the Quorum of the Twelve Apostles, with Orson Hyde as President.

Moved and carried, That we sustain George A. Smith as Historian of the Church.

Moved and carried, That we receive and sustain John Taylor as President of the Church in the Eastern States.

Moved and carried, That we sustain Presidents Taylor, George A. Smith, and Dr. Bernhisel, as the Delegation of Utah to Congress, and in such capacity we will sustain them by our faith and prayers, and firm determination to be guided by their counsels and instructions relative thereto.

President Taylor moved, That Judge W. I. Appleby be received by the Church in the Eastern States in the capacity of a Travelling High Priest, whose duties will be to visit the branches, to assist and counsel the officers of the same, in setting them in order wherever he travels, in comforting and teaching the Saints their duties, and especially in instructing them on their responsibilities relative to THE MORMON, and in carrying out the counsels he may receive from time to time. Carried.

Moved by President Taylor, That we sustain and uphold Elders T. B. H. Stenhouse and G. J. Taylor, as Assistants in the publication of the MORMON. Carried.

Moved and carried, That Elder Angus M. Cannon, in conformity with the unanimous resolution of the Priesthood assembled in council last evening, be received by the Church of the Philadelphia District, as the President thereof, and that we sustain him by giving diligent heed to his counsels and instructions as a worthy man of God, enjoying the confidence of his brethren.

Moved and carried, That we sustain Elders John F. Snediker, Jacob Hofheins, and Alexander Ott, as Travelling Elders on mission to the German population in the Eastern States, and to others as instructed by their respective Presidents.

A statistical representation of the branches was given, likewise a report of the progress of the Saints by the delegates, after which the following Elders were sustained Presidents of branches:

Samuel Harrison, Philadelphia.
James Sewell, Minersville, Pa.
James Jardine, Mount Carmel, Pa.
John Galloway, New Mines, Pa.
M. Mortimer, West Haven, Pa.
Thomas Evans, Pittaville, Pa.
John Charrington, Centreville, Del.
Richard Treceder, Hornerstown, N. J.
Thomas Smith, Stanton, Del.
Theodore McKean, Toms River, N. J.
Thomas Barlow, Pittsburgh, Pa.
Benjamin Isaacs, Pittston Ferry, Pa.
Miflin Palmer, Reading, Pa.
Martin Heiner, Union Branch, Pa.
David Moffat, St. Clair, Pa.

Elder Wm. H. Miles, gave the following representation of the New York Branch.

"This Branch numbers several hundreds, nearly 100 of whom are scattered through the surrounding country within a circuit of 30 or 40 miles of the city. We occupy on the Sabbath, a large and commodious Hall, on Broome street, near the Bowery, in a central location; our meetings are well attended in the afternoon and evenings. The Branch is divided into nine districts, with a President over each, and is in good condition, the Saints are united and a good spirit prevails generally; the Presidents of the several districts are united in obeying the instructions, and counsel given them, and we now have weekly prayer meetings in four districts.

"They are doing what has been required in sustaining THE MORMON, and manifest by their conduct, a determination to adhere to the counsel of our beloved Brother, President Taylor.

"I may add also, that nearly the entire Branch has been re-baptized, and several others have been baptized into the Church since last Conference, and not more than three or four have been cut off. The spirit of gathering prevails, and next Spring I think, will find a goodly number of the Saints of this Branch on their way to the Valley of the Mountains."

Elder E. R. Young represented Westport and Norwalk, Conn. The Saints there were not very numerous, but were united in word, spirit and action determined to roll on the Kingdom of God. The greater portion were cheifly old members of the Church, who had never gathered with the Saints in Zion, but felt that necessity more and more and purposed doing so at the earliest opportunity.

Elder Samuel P. Brown, represented Toms River, N. J. The Saints in that district of country were in good standing, faithful in the discharge of the duties and were setting their faces Zionward.

President Taylor said several places had not been represented. Haverstraw was a small Branch of about fifteen members, but their faithfulness and good works placed them in the front rank with those who labored to build up the Kingdom of God. He alluded to another Branch up the Hudson, but as he purposed shortly to hold a Conference in New York a representation of things more particularly connected with that district of country was deferred. After a few remarks he introduced Elder Appleby, who gave a spirited address to the Saints and related his experience with this great work and drew particular attention to THE MORMON, which found an echo in the bosom of all present.

After a Doxology, the meeting was dismissed by Elder J. F. Snediker.

AFTERNOON.

Opened by singing an anthem—prayer by Elder Stenhouse. The congregation sung a hymn. During the administration of the sacrament, President Cannon introduced Elder Stenhouse, who spoke a few moments and was followed by Elders Hofheins, Snediker, Sewell, Miles, Young, Treceder, Smith and Vignell who bore testimony to the work of God and related their experience in the Church, which was listened to with great attention and interest.

Meeting closed by the choir singing an anthem and benediction by Elder Appleby.

EVENING.

Choir sung a hymn, prayer by Elder Sewell. After another hymn was sung President Taylor according to announcement, addressed a large assembly of Saints and strangers, of which the following is an epitome.

"It is customary for persons who preach to give out a text, a particular sentiment, but for my own part I have no special regard for this custom—my text all the time is *Truth*; wherever that goes, I go. Should that not suit any one, it is not my business. As members of the Church of Christ, we wish to comprehend true principles and live by them. Men's opinions are nothing to me. I have been through a considerable portion of the nations of the earth and am somewhat acquainted with the philosophy of men, whatever of it may be true I respect; but when their philosophy is not based upon facts, I pass it by. I wish to become acquainted with the means by which I can live an honorable life on the earth and keep the commandments of God without any particular anxiety, whether such be popular or not. The road to destruction is popular enough and was always so, while "narrow is the way and straight is the gate that leadeth to eternal life." While I have mingled with men and understood their ideas of things, I have always endeavored to separate the chaff from the wheat and keep the latter for my own use. Did I seek only the comforts necessary and agreeable for the existence of my body, I should be courteous and accommodating to every one, without noticing or interfering with the false philosophy of the world; but having a spirit, an eternal spirit, I adhere to that which is profitable for eternity as well as time, and fulfil the duties devolving upon me, whether it may be agreeable to others or not. Truth, which I seek, is an eternal, enduring principle, which emanates from God—it is the light of Heaven that exposes the error of men. Such being my determination, it matters little to me whether men think I am a fool or not. They no doubt think so and think my brethren are the same, but their thinking so does not make it so.

"I stand upon this footstool of God and ask myself, Who am I? What is the object of my existence? What my destiny? Am I spiritual or temporal, or both? If spiritual, where are my associates, and what relationship subsists between my spiritual and invisible being and others, and what my duties to those more corporeal? What are my duties to man, to my family and to my God? These are important questions, yet they are intimately associated with my being and demand my most sober and earnest attention. I ask you, Why are men in such confusion on politics, on morality, on religion, and the answer comes, Simply because they do not understand correct principles and know not what is best for them. The people at the present time are in as great confusion as the people Paul found worshipping an unknown God. I remember a great little man in Missouri exclaiming, when he looked at the poor deluded Mormons, 'O! that I could invoke the spirit of the Unknown God to rest upon you.' He was but a sample of the people; 'they worship they know not what'—an unknown God, without body, parts and passions, seated on the top of a topless throne. Such ideas are to me foolishness. I belive in a God who has a real and tangible existence—a Being whose eyes are upon the children of men and whose *ears* are open to their cries—a Being who is ever ready to help those who put their trust in Him—a God who used to speak and declare His mind and will to the people—a God who gives laws and commandments by which the people might live. To find out such a God to-day ought to be our task; to learn the means by which we can approach Him is our duty and interest. Here is a Bible which contains the testimony of those to whom God revealed His will anciently. Does he reveal himself to the christian world now? No! Why? Because they are too smart by far—they know too much—they are too enlightened in this glorious age—they have got beyond God—puffed up, vain in their own conceit. Where, I ask, are the revelations of to-day? Where is the communion of God with men? The Great I Am spoke anciently, men listened, and true principles were established; but to-day, alas! we have the miserable apology for these blessings in seminaries of learning and colleges. Men in different ages have had communion with God, and their communications and revelations were written, and these writings compose this very Bible that christians profess so much to revere. But where again, I ask, have we such men? And yet we profess to be more enlightened than they.

"It is my mission to declare that the heavens have been opened in these last days, that angels have again ministered to men, restored the Gospel of Christ, and commanded men to go forth to the nations and call upon all men, everywhere to repent of their sins and be baptised, and to prepared be receive the gift of the Holy Ghost, the light of Heaven to lead them into all Truth, and to show them things to come. Those who heard Peter anciently preach those doctrines had an opportunity of knowing whether his promise was true or not,—and I call upon all men everywhere to try me likewise; I make the same promise, and call upon rich and poor, learned and unlearned—great and small to hearken to the words of the Lord. I come as a messenger of salvation, and thus saith the Lord to all men: Repent, and be baptised, and turn from your sins. I speak of what I know and testify of things that I comprehend, for God lives and has revealed himself to men in our day. If no one else knows that God lives I do; he has revealed himself to the human family, and I know it. The Scriptures say that God will do nothing but what He will reveal unto his servants the prophets. Let me ask, where are the prophets among the people of the world? Nowhere! There are no prophets among the people to-day, with whom the Lord can speak, to whom He can communicate His purposes; the people won't have them; therefore the Lord is silent.

"Christians speak reproachfully of the Latter Day Saints, and charge them with not believing in the Bible, but there never was a greater mistake. It is the Bible that first led us to become Latter Day Saints, and the fact is, we believe, too much of it for them. The Ancient prophets spoke of an Apostacy from the true faith of Christ, and we believe them, and you can see it as well as I can or the prophets who prophecied of it. Daniel forsaw that the work commenced by Christ should be prevailed against by another power that should persecute and put to death the faithful, and drive the Church into the wilderness for 'a time, times and half a time.' That power has prevailed, and to-day the people have a mongrel bastard religion of men's fixing up to suit their times and circumstances. Paul said there would be a falling away, and professors of religion should take the place of the faithful, 'having a form of godliness but denying the power thereof.' And this is verily true—they have a form of godliness, are always prating about the blessed influences of religion, but restrict its power to the first age of Christianity. Daniel, and many ancient servants of God, likewise perceived that the true principles of the Gospel should be restored in the latter days. John, the banished Apostle to the Isle of Patmos, was comforted with a vision of the restoration of the Gospel in the latter times by the Angel of the Lord, and in our day a young man of a neighboring State comes forth and testifies that that Gospel has been restored to the world through him. He published it to the world, and no man can show that it differs from that taught by Christ. I challenge the world to show that one principle of it is false. If any man can show me that I have embraced a false principle I shall renounce it, and cast it far from me; but such a man I have never met. No man can combat Mormonism with the Bible. It is necessary to first turn infidel to oppose it, and that is why our elders meet with so many infidels among the clergy. They don't believe the very book on which they profess to stake their salvation. The first man who spake to me of Mormonism was uneducated, but I found he was the smartest man on religion I had ever met. I asked who had taught him, and he replied a young unlearned man in the State of New York. I could not combat the principles he advanced, and I never yet met the man who could, and I have met with plenty in this country and in Europe who have been willing enough to do it if they only had been able. In a word, Truth is eternal, and cannot be overturned, and to oppose it is vanity and folly.

"The religions of men are neither scriptural nor philosophical. Paley and Dick, the great christian theologians and philosophers, what have they done? They have labored hard to give evidence of the existence of God, and while they have adhered to their logic in viewing the works of nature, and reasoning thereon, they have done well, and satisfactorily proved enough to establish faith in God and Christ; but when that is accomplished, does it prove that these men are now acquainted with either the Father or the Son? These philosophers were logical and truthful till the moment they linked modern christianity with their argument, and there they made shipwreck, and their philosophy become foolishness.

"What is the gospel? It is a revelation of the mind and will of Heaven. Revelation is a principle by which truth is communicated to men. By that principle Abraham, the prophets, and apostles received the blessings of Heaven, and by which men may always receive blessings for themselves and power to seal blessings upon their posterity that shall never be removed. It is this gospel, then, that is restored and of which we testify. Why cannot your priests overthrow it? Because it is founded on the rock of eternity. Why could not your mobs overthrow it? Because

the Almighty was its author. There is now a great cry about "Border Ruffianism" in Kansas—we also have had Border Ruffianism, but few cried about the bleeding Mormons. We bled, but none pitied—there were none to assist; but now it is "Bleeding Kansas!" "Bleeding Kansas!" all over the North, and the nation is in confusion. We prophesied of this—we knew that the nation that suffered us to be robbed, spoiled, and murdered, without interfering, should have its day of mourning; and come it must.

"It is amusing to hear editors and ministers crying out against the poor, deluded Mormons in Utah, while at the same time California and Kansas stare them in the face—pictures of strife, confusion, and death; and in every State of the Union there is division. The only thing that torments these clamoring, rowdy politicians and ministers is that the Mormons are not in as bad a fix as themselves. That is the fact, and the real fact. I am bold to say that there is not a Territory nor State in these United States, nor a nation in the whole world, where there is so much peace and union, so little discord and strife, so much order and obedience to law, and where there is so good and efficient a government as exists in Utah at the present time.

"Let us be faithful to God, keep His commandments, and all things will work together for our good in time and salvation in eternity."

The above is but a meagre report of a discourse that was listened to with great attention: we regret the whole has not been reported.—[Rep.

On motion of Elder Cannon, the Conference adjourned till the 6th of April, 1857.

Choir sung a hymn. Benediction by President Taylor.

DOMESTIC SUMMARY.

On Saturday evening Senator Wilson, of Massachusetts, in compliance with the question of the "Mechanic's and Workingmen's Central Republican Union of this city, discussed in the Broadway Tabernacle, the subject of "Free Labor." The report we have seen is only remarkable for the unreserved declaration that should Mr. Fremont be elected—slavery shall never be permitted on another inch of American soil. After the close of the meeting a procession was formed, headed by music that had been enlivening the audience inside during the evening, and a goodly number marched up Broadway to Mr. Fremont's residence, a now very common practice.

Gen. Lane, commander of the Free State troops in Kansas, has addressed a lengthy letter to Messrs. A. W. Doniphan and A. G. Boon, as they, among all the "Border Ruffians," are at least entitled to "be recognized as gentlemen." He denies all the attrocities that have been charged to him and his men, tries to make out that they have only acted in self-defence and been gentle and humane, and winds up with a proposition for settling the Kansas difficulty: "I will entertain a proposition like this:—You to select one hundred actual slaveholders, born and raised in slave States, who have already been engaged in this conflict, Atchison & Co., among the number; and I to select one hundred actual non-slaveholding settlers of Kansas, myself included, we being the party invaded and having the right to select time, place, distance, and weapons, who shall fight, in presence of twelve members of the Senate and twelve members of the House of Representatives of the United States, one-half of whom shall be selected by each party, with the mutual agreement that the blood of the parties thus selected shall settle this vexed question, and save Kansas from further outrage."

The General's friends think the above quotation a piece of rich sarcasm; others think some organ grinder had, a short time previously, been singing to him Jeanette and Jeanot with the mouse music accompaniment, and inspired him with the idea that "those who make the battle should be the only men to fight."

The steamer J. P. Smith burst her steam chimney near Haverstraw, Monday morning, and severely scalded two of the firemen (one of whom has since died), and slightly injured the engineer. The accident was caused by a defect in the iron.

"Affairs of honor" are becoming more frequent as the election excitement increases. In our last week's telegraphic we noticed that one of the editors of the Charleston *Mercury* had fallen on the field. Since then the Charleston papers have been received, with a full account of the circumstances attending the fatal *rencontre*. On Tuesday last Mr. B. B. Botts and Mr. Pryor of the Richmond *Enquirer* were to have settled their difficulties with lead; but the police got to know of the affair, and apprehended them on the field. Fine times. Life is cheap and conscience nothing.

The Swiss residents in New York held a meeting on Tuesday evening, for the purpose of sending a congratulatory address to the patriots of Neuchatel, for the firm stand they took in opposition to Prussian intrigues.

The inhabitants of Brooklyn, favorable to the election of Mr. Fillmore, had a grand turnout on Wednesday evening, being their last demonstration before the election.

The constituents of Col. Preston S. Brooks gave him a splendid banquet on the 3d inst.; took all the responsibility of his caning Sumner at Washington; and presented him with a few heirlooms, among others a cane, with the inscription: "Use knock-down arguments. To Mr. Preston S. Brooks."

Our telegraphic column shows that Baltimore takes the lead in the election rows. The end is not yet.

Fire at Black Rock.

Buffalo, Oct. 8, 1856.

The Queen City mills at Black Rock, owned by Messrs. Hiram Smith & Co., Wheatland, Genesee County, with 4,000 bushels of wheat, were destroyed by fire last evening. The Mills were valued at $60,000, and insured for $40,000. The books and papers were saved. The fire is supposed to have been the work of an incendiary.

Foundlings.

We call the attention of our Christian friends to an article on our first page under the above heading. They will do well to think of home when they talk of "the peculiar institution" of Utah. We have no leisure presently to do more than ask attention to the abominations that are damning every christian nation under heaven—and what is no less true, almost unknown in nations on whom the light, or rather darkness, of modern Christianity has never fallen.

Personal.

Mrs. Henry Bunce, of Globe Road, London, requests us to inform her of the whereabouts of her husband, who came Steward by the *Emerald Isle*. His letters have not reached her since his departure from Liverpool: Mr. B. is earnestly requested to write home immediately. The last report we heard of him he was going West from St. Louis in hopes of reaching Utah: we don't know more.

Correspondence from Utah.

Historian's Office, G. S. L. City, August 30th, 1856.

Editor of the Mormon:

Dear Sir: The eastern mail arrived on the evening of the 28th inst., bringing the Mormon up to the 12th of July. We have considerable news from our Washington delegation and the eastern country.

The weather continues dry and favorable for harvesting; our wheat crops have proved much better than we had anticipated on account of the drouth and the scanty supply of water from the creeks. Potatoes in the city on the higher land are generally a failure; on the lower and farming lands there are moderate crops, having mostly grown to tops. Corn crops in many places look well. We probably shall reap a much larger amount of grain than possibly could have been calculated upon during the dry summer. The wheat has filled remarkably well out in the ear, notwithstanding the stalks were so small that in many instances the farmers have had to pull their grain instead of cutting it.

The health of the people during the past season has been remarkably good.

During this month Elder Parley P. Pratt and a few brethren have been appointed on missions to the States. Thomas Bullock, Bernard Snow and several others to Europe; they expect to start on or about the 10th of September.

On the 16th inst. the first division of Elder P. C. Merrill's company came into the city, and since that time the balance have arrived, being the first company of our emigration this season.

The Deseret Agricultural and Manufacturing Society hold their first annual Fair in this city, commencing on the 1st of October; at which there will be an exhibition of stock, agricultural products, farming and gardening implements, manufactures, ladies' work, machinery and fruit. A plowing match will take place on the Governor's lands, near the city, about conference time. There will also be premiums awarded for the best Essays on Agriculture, Horticulture, Pomology, and Home Manufactures.

A fair on such an extended scale will be a novelty in Utah, and elicit from the genius and enterprise of her citizens such specimens and productions, as no doubt will tend greatly to enhance the cause of agriculture and home manufactures.

In the various wards of the city and throughout the Territory auxiliary societies are being formed to facilitate the accomplishment of the objects of the institution; and to a people so remote and isolated from the commercial world, it does not require much logic to show them the necessity of sustaining themselves by producing and manufacturing what they consume.

Several brethren have left the valley this season; some say they intend to return when the "times" become better.

Bro. S. M. Blair and company start on Monday, first for Ruby Valley, where he expects to meet Bro. Enoch Reese and company, from Carson. The design is to explore a new route to Carson by way of Ruby Valley.

I have sent by this mail to the Linnaan Gardens, New York, for coins of fifty different kinds of fruit, which I have selected from Prince & Co.'s catalogue, with which I intend budding my orchard next season. I have put in four hundred buds this Fall, of various fruits, some of varieties brought from the States, some from California, and others from seedlings which have been proven here, and are commended by our fruit culturists. Many currants have been raised this season, considerable strawberries and peaches, and there will be a few apples, grapes, apricots, plums, &c.

President Young is building a cobble stone wall, averaging 10 feet in height, around his noble orchard and vineyard, enclosing his mansion, offices, and new house. I presume he will gather between twenty and thirty hundred pounds of grapes this season; many of his apple trees are heavily loaded, and he will have a fair crop of peaches.

President Kimball has built a granary of cobble stones laid in Deseret cement, 34 feet by 24, two stories high, with a floor over one foot deep of cobble stones, also laid in cement; the design is to make it vermin proof.

President Grant, in company with Brothers Thurston and Stoker, has opened a new farm in Weber valley; the crops are very promising.

The new Historian's Office is plastered, and we expect to remove there soon, which will be a decided change for the better to the clerks, as well as myself.

Bro. Willes, the Territorial Inspector of Schools, has returned from the North and reports the favorable results consequent upon the co-operation of the authorities in the various settlements; also the establishment of Sabbath schools, and the organization of literary societies.

A company has just returned from Carson Valley; as far as we could learn all of the company who went in the Spring [illegible] peace and safety. We were informed that Murray, who was tried last winter for murder, and ran away, was killed by the Indians; also a man by the name of George Redding.

Yours truly, W. Woodruff.

Correspondence from Ireland.

29 Great George's Street, Belfast, Ireland, Sept. 11, 1856.

Elder John Taylor—*Dear Brother:* I take the liberty of addressing you a brief sketch of the progress of the Gospel in Ireland. I have been engaged in the Irish mission for about one year; a part of that time I labored in the ministry under the wise direction of our worthy brother, Elder James Ferguson, Pastor of the Irish mission. On the first of February last Elder Ferguson was released from his arduous labors in this land, likewise Elder J. D. T. McAlister; in order to return again to the peaceful valleys of the West. During his indefatigable labors in this beautiful yet benighted land there was great good done, and many brought to a knowledge of the true plan of salvation. When he was released to return home, I was called to take his place, and I can say in truth, and with a thankful heart to the God of Abraham, the truths of Mormonism are spreading in spite of all that the clergy and petty hirelings can do, with propfligate editors, to aid in heralding forth their falsehoods and misrepresentations. It is a little amusing yet disgusting to see the clergy of all sects with their scissor-clipping editors, as lap dogs, barking at their command. Oh! how they chuckle when they get some of the rich productions of some American papers that I could name: papers that everybody knows at home to be sinks of abomination. They have then a feast of fat things congenial to their corrupt tastes. Any thing like the Spaulding story, "Female life in Utah," "Mormonism Unveiled," &c., together with all the fabulous gleanings of the last twenty-five years, of which all the honorable, high-minded American editors have long since been ashamed: all these are sweet morsels to the hirelings here, yea, much better than the Bible. Yet with all this great effort to calumniate, Mormonism is still onward in Erin, and will continue to spread till all the honest sons and daughters of the Emerald Isle are gathered home to the peaceful West.

We have eight branches of the Church organized in Ireland, and they are divided into two Conferences, Elder James McGhie presiding in the North, and Elder T. H. Rutledge in Dublin; they are worthy of a name among the noble sons of God in the last dispensation. We have two travelling Elders, Almerin Grow, late from Utah, and Elder Hamilton Garrick, a native of Scotland: both bid fair to be useful men in the great harvest field of the last dispensation. We have besides seventeen local Elders, who labor through the week and preach when called upon. We emigrated in the last year a goodly number of Saints from the Dublin and Belfast Conferences, and I believe they were as good and as intelligent persons as ever traversed the bosom of the briny deep, and a good representation of many of the true-born, yet down trodden sons and daughters of this, my native isle. They sailed on the S. Curling, buoyant in feelings with faces Zionward. I have been informed by a letter from Elder Wm. Paine, one of that company, now in New York, that they all arrived safe on the shores of America. Had the "well informed Irishman," or "*The Irish American*," either of them been there on their arrival, they could have seen some true Hibernians; yes, those who would have brought confusion to the face of that pretendedly well informed Irishman. He must be one of these contemptibly ignorant fools who are ever considered wise in their own conceit; indeed, our little school boys know better. When I saw that quotation in your highly valuable paper, the Mormon of August 9th, I felt grieved that such a consummate ignoramus would ever attempt to palm himself on the public as a well informed man of any nation. To say that we "only number seven Mormons in all Ireland," when it is known by everybody here that knows anything, that we number hundreds. We have several thousand tracts in circulation, and that among all classes of society from the highest to the lowest, and we are weekly baptizing those who receive the truths of the everlasting Gospel. You will please pardon me for detaining you with this lengthy scrawl. When I reflect on the many bygone days that we have spent together in prosperity and adversity, it kindled a desire in my heart to drop you a few lines. Ever praying for your prosperity in Zion's cause, I remain your friend and brother in the everlasting covenant, John Scott.

Literary and Musical Festival—Anniversary of July 24.

COMMITTEE.

W. Eddington,	J. Macknight,
G. Clements,	H. Finlay,
D. Candland,	J. B. Kelly,
H. W. Naisbitt,	I. Bowman,
W. G. Mills,	C. Lambert,
C. H. Bassett,	L. Hawkins.

This entertainment, which, at the request of Gov. Young, was postponed from the 24th ult., came off on Friday, Aug. 1st, in the Social Hall.

Prest. Young and his Counselors favored the company with their presence, and during the day the President closed his offices, thus assenting to the enjoyment of his clerks, and showing to the Committee a marked token of respect.

At 3 o'clock p. m., opened with singing, and prayer by Bish. Wm. G. Perkins.

Essays, songs, poems, addresses, &c., followed in the order indicated by the

PROGRAMME:

Singing a Hymn by the assembly.

Opening Essay on the Origin, &c., of this Institution, by Jas. McKnight.

Song, "Man made for happiness," by Mrs. King, sung by S. F. Neslin.

Essay, "Dress Reform," by Mrs. Hiram Kimball.

Music by the Band.

Poem, "Order and Organization of the Priesthood," by Miss E. R. Snow.

Original Song, "On the 24th of July," by W. G. Mills, sung by J. B. Kelly.

Essay, "Ambition," by Mrs. King.

Song, "Do they miss me at home!" sung by Mrs. L. Hawkins.

Song, reply to the above, sung by Mrs. S. W. Richards.

Speech, "Insufficiency of Human Institutions," by G. Clements.

Song, "Happy Land," sung by Mrs. Leah.

Essay, "Intellect and the Sword," by D. Candland.

Music by the Band.

Poem, "Ode to the 24th of July, at Big Cottonwood Kanyon," by W. W. Phelps.

Comic Song and Recitation, "The Country Fair," recited by H. Maiben.

Speech, "Co-operative labor," by H. W. Naisbitt.

Music by the Band.

Poem, "On the 24th of July," W. G. Mills.

Original Song, "The Nigger's lament," by W. G. Mills, sung by J. H. Randall.

Essay, "Comic Incidents of Travel," by C. H. Bassett.

Trio, "Master Speaker," sung by J. G. Chambers, J. B. Kelly and W. G. Mills.

Essay, "Home," by Miss Alice Young.

Music by the Band.

Singing by a Band of little girls.

Song sung by Mrs. Leah.

Essay, "On Diversion," by J. B. Kelly.

Music by the Band.

Song, "Miss Julia," sung by H. Maiben.

Song, "This new land of ours," sung by J. H. Randall.

We need not attempt a criticism on these productions, as everything was of the highest intellectual order, and reflects the greatest credit on the several authors and performers. The spirit of Mormonism characterized and pervaded the whole proceeding.

The Committee were compelled to limit the number of the tickets, that the party might not be uncomfortably crowded, and some were deprived of attendance whose presence would have added to our happiness.

At 6 p. m., supper was announced; and it was past 10 o'clock ere the company, amounting to about 300 persons had all partaken of the good things provided by Messrs. W. Eddington and D. Wilkin.

Dancing was commenced at 6 1-2 and continued till an *early* hour.

The best of feelings were manifested; old and young, grave and gay seemed to forget their cares, and mingled with one heart and soul in the festivities of the celebration.

Prests. Young, Kimball and Grant seemed to enter into this recreation with uncommon zest.

Not a murmuring breath was stirred; and we may say that we have not at any time enjoyed ourselves better than on this occasion; indeed, none but the Saints of God can innocently and judiciously do so.—[*Deseret News, Aug.* 20.

FOREIGN SUMMARY.

England.—The last English papers that arrived here contain nothing of particular interest; *en revanche* they are well filled with glowing descriptions of the coronation of the Emperor of Russia. Mr. Wm. Russell, that able Crimean correspondent of the *Times*, was sent to Moscow to watch and record the proceedings which have been given to the world by his masterly pen—vividly as if the picture rolled before the astonished vision.

Lord Hardinge, late Commander-in-Chief of the Army, is dead. His age was 71 years.

Scotland.—Capt. Penny, commander of the ship Lady Franklin, had returned with her to Aberdeen, from the Arctic regions, and reports that when he was in Hogarth's Sound he was told by the Esquimaux that some of their companions had seen, a long way off, in a northwesterly direction, a circular white tent erected on the ice. The Esquimaux had taken from it, on their first visit, some bright metal; and on their second visit, some moons afterwards, they had seen two white men in the tent. It was reported among the natives that these and other white men had perished from hunger. So far as Capt. Penny can judge he thinks that this may refer to the same party from whom Dr. Rae obtained the silver spoons, &c., which identified the white men with Sir John Franklin and his party.

France.—Some thirty persons members of the Marianne have lately been arrested in Paris on the charge of premeditating and concerting for, the assasination of the Emperor and Empress on their return from Biarritz. The Marianne is a secret society that has its members everywhere in France; but its organization nowhere—at least the police with all their cunning can find no books of enrolment—all they can do is to arrest on suspicion. France has always had its secret societies and their victims, and the police has a peculiar predelection for excitement if for nothing more than the fun of the thing. In the absence of something diverting they have arrested a goodly number of suspicous characters and are as busy as bees in discovering a phantom.

Parties connected with the late robbery of the shares of the Northern Railway, have been apprehended in London and taken back to Paris. The robbery is creating a great stir in monied circles.

The papers from France give an account of a Bull Fight at Bayonne at which Louis and Eugenie "assisted"—that is, looked at the torturing of animals, laughed and cheered their tormentors—beautiful occupation; however, they must do something to kill time.

Naples.—"King Bomba," as *Punch* has christened the Monarch of fair Naples, famed for cruelty to his subjects, seems in a fair way for having a row with England and France. In another column we publish an article from the London *Post*, on the "Threatening aspect of affairs in Italy," which shows that the reign of peace has not yet commenced in Europe. The Paris conferences were to do a great deal for the peace of the world; but war is no sooner stopped in one quarter of the globe than it threatens to break out in another.

Turkey.—The *Journal de Constantinople* says that a serious conflict had taken place at Trebizond. Eight Turkish sailors tore down the Russian flag from a merchant ship. They threw the Russian sailors into the sea. The Russian Consul had demanded the dismissal of the Captain of the Port. The sailors who made the attack were publicly bastinadoed.

Belgium.—An "Independent Free Trade Congress" was opened on the 22d ult. at Brussels. Between 300 and 400 deputies from different parts of the world were present at the opening.

FOR THE MORMON.

Germany.

BY ALEXANDER OTT.

CONTINUED.

Innsbruck, the capital of Tyrol, on the river Inn and the former place of residence of the Austrian archdukes; Brixen, the capital of the principality on the Eysach at its junction with the Riente; Saltzburg, the capital of the dutchy of Saltzburg, on the Salza. It was taken by the French in 1800, and again in 1805. Graetz, Luxemburg, Glognitz, Linz and Neustadt in Lower Austria; Oedenburg, near the Neusiedler See are next the most noted towns.

Troppau, the capital of Austria Silesia, on the Oppa. During the wars of 1741 and 1756 between Prussia and Austria, that city was taken, a treaty was however made between the beligerent parties after each capture, so that Troppau was restored to Austria.

The German possessions of Prussia consist of the provinces of Silesia, Pommern, Saxony, Brandenburg, Westphalia, the Lower Rhine, Cleve-Iuelich-Berg, and extend from beyond the right bank of the Oder to the Meuse, running in a south-west direction between the Kingdoms of Hanover and Saxony. The Prussian dominions are scattered within the territories of the other states, so that by their natural position they are divided in the West and East position. The West portion consisting of the provinces Nieder-Rhine or Lower Rhine, Westphalia and Cleve-Iuelich-Berg, is bounded by France, Belgium, Holland, Hanover, Hess-Cassel, Nassau and Bavaria. The East portion containing the provinces of Silesia, Pomerania or Pommern, Brandenburg and Saxony, is bounded by Russia, Posen, Poland, Austria, Saxony, Gotha, Hesse-Cassel, Mecklenburg, Hanover and Sax-Weimar. In consequence of the peculiar geographical position of Prussia, its rulers are always desirous of having friendly relations with the German Confederation, as in case of emergency the Prussian troops have to pass through their lands. The population is 15,000,000. Area 80,600 geographical square miles. The principal rivers are the Elbe, the Oder and the Spree, and the principal towns in Brandenberg are Berlin on the river Spree, Potsdam and Brandenberg on the Havel, Frankfort and Kuestrin on the Oder, and Wurtemberg on the Elbe. The country has a sandy, meagre soil, which requires a great deal of manuring, in order to be productive of some grain. Berlin has, including a garrison of 15,000 soldiers, 400,000 inhabitants; is the first residence of king, the seat of the military, civil and ecclesiastical authorities; the residence of the corps diplomatique. Berlin has the best literary and scientific institutions in Germany. The University is frequented by 1700 students of nearly all nations, where men like Humboldt, Schoenlein, Hufeland, those great stars of science, Dieffenbach, the great surgeon and operator, Schelling, the eminent philosopher, have been lecturing or are still engaged in the discharge of their academical duties, the royal library, which contains about 500,000 volumes and manuscripts pertaining to every branch of human knowledge, the different museums, the academy of sciences, that has men among its members such as Prof. Rauch, the sculptor, Dr. Schulze, the great traveller and Orientalist and others; the royal castle, the observatory the royal opera, where Meyerbeer, and Rossini take the staff in the orchesta; the anatomical theatre and a great many other curiosities afford the greatest variety of attractions and enjoyments both to the native and stranger.

Potsdam on the Havel, the second residence of the king, has about 25,000 inhabitants, is 17 miles from Berlin, is noted for the castle of Sans Souci, the favorite retreat of Frederick II., where all the apartments are kept in the same condition as they were during the lifetime of that great monarch. Among the curiosities of that place are the three royal castles of the present king, the Weisenhaus (an asylum for orphans,) a splendid building, where the girls and boys of soldiers are educated by the government. On their leaving the asylum, the boys get situations either in the army, or in the civil department or in any of the mechanical branches according to their capacities and and conduct, and the girls are often taken into the first families as domestics or governesses, and receive on the day of their wedding a certain sum of money as a dowery from the king. Potsdam has a strong garrison, and is often called the city of barracks. The tomb of Frederick the Great, may be seen in the garrison cathedral. Scharlottenburg, the third residence of the king, is a beautiful little place, 5 miles from Berlin. The castle gardens are much noted for the splendid mausoleum, containing the remains of Frederick William III., king of Prussia and his consort, queen Louisa. Spanau, a well fortified place, 10 miles from the metropolis, has about 4000 inhabitants, and is built as a kind of advanced bulwark for the defence of Berlin, it contains a strong garrison, a cannon foundary, an artillery laboratory, powder-mills and other military institutions and establishments.

In Silesia the principal towns are Breslau, Glogau on the Oder, Liegnitz and Neisse, Silesia is very fertile and productive of every kind of grain of European climate, hence it has to supply Brandenberg and other places with provisions. The province is divided in the three government districts of Breslau, Liegnitz and Oppeln. Breslau, the capital of Silesia, and residence of the king during his sojourn in that province, has including a garrison of 3000 men, about 120,000 inhabitants; it is the seat of the president or governor, of the Catholic archbishop; the seat of the military, civil and ecclesiastical authorities. Among its curiosities rank first the royal castle, an ancient building which has lately received great improvements and adornments; the University, formerly a Jesuit college, is a magnificent building, and was erected by the emperor Leopold of Germany; an observatory; 5 colleges and a great many other learned institutions. Breslau has formerly been well fortitfied, but its ramparts round the city have been more than 30 years ago, transformed into pleasure grounds and walks. It was besieged during the Seven years' war by the Austrian field-marshal Baron von Laudon and well defended by the gallant general Tauenzien, to whose memory a fine monument has been erected; in 1767 it was bombarded by the French. On the 10th of May 1848 the ill-fated city shared the trials of a revolution, as a murderous engagement took place between the citizens, who were mostly lead on by students and other literary men and the government troops; the latter being victorious, the city was put under martial law, and many of the people either banished or imprisoned for many years.

Kosel, Neisse, Glatz, Glogau and Silberberg are all strongly fortified places on the Austrian frontier. Linen cloth of the finest quality is manufactured to a great extent in the districts of Peterswaldau, Langenbielau, Landeshut, Schmiedeberg, etc., where more than 200,000 people are gaining their living by weaving. There are also woolen manufactories and glass houses.

As remarked above, Silesia abounds in the national advantages of a rich, fertile country, having mines of lead, iron and copper, and quarries of various stones. That province is is also much noted for its beautiful mountain scenery, the watering places such as Landeck, Warmbrunn, Salzbrunn, Fuerstenstein, and others are frequented during the summer season by thousands of natives and foreigners. Silesia is full of historical mementoes out of the 30 years' war, when Thilly, Wallenstein, Gustavus Adolphus, king of Sweden was on the stage of action; out of the Seven Years' war, when General Ziethen, Prince Henry of Prussia, were the principal actors; out of the wars of 1807–13, when Macdonald, Vandamme, Prince Blucher, and others, were engaged in the bloody struggle of liberty and tyranny, and, as for instance in Aug. 1813 at the battle of Katzbach, a small river between the towns of Goldberg and Iauer, where the French army was completely routed by the Prussians under Blucher.

The province Pommern or Pomerania is on the shores of the Baltic Sea. The chief towns are Stralsand, Stettin and Kolberg, well fortified places, Anklam, Usedom, Stargard and Wolgast. Stralsund, with 20,000 inhabitants, a strongly fortified seaport town, is noted for Charles XII., king of Sweden, sojourning there after returning from his captivity in Turkey. It was taken by the French in 1814. Stettin, the capital of the province, is a well fortified seaport town with 26,000 inhabitants and is quite a commercial place. Magdeberg, is the capital of the province of Sachsen, a well fortified place on the Elbe. It is noted for its capture during the 30 years' war in 1631 by Tilly, commander of the Austrian army, where the greatest outrages and atrocities were perpetrated, in as much as the whole was reduced to ashes and more than 10,000 Protestants were put to the sword.

The province of Westphalia, contains 25,400 square miles. The principal towns are Minden, on the Weser, Muenster on the Embs, Paderborn on the streamlet Pader, the spring of which is the Cathedral. Muenster has 30,000 inhabitants and is noted for its capture by John Beckold in 1535 a tailor of Leyden, king of the Anabaptists, in consequence of which the city was besieged for 17 months by the German Powers and taken in 1536. In 1648 at the end of the 30 years' war which had been carried on between the Protestants headed by Gustavus Adolphus, king of Sweden who was killed at the battle of Luetzen in 1632 and the Catholics headed by Austria, the treaty of Westphalia was made, there the province of of Cleve-Iulich-Berg is divided by the Rhine and has about 190,000 inhabitants. Dusseldorf, the capital, on the Rhine, is noted for its many learned and scientific institutions, among which ranks first the gallery of paintings, drawings, engravings, etc. It is the residence of many of the first-class artists, especially painters, who are called the Dusseldorf School. It has 30,000 inhabitants. Achen or Aix-la-Chapelle has 40,000 inhabitants, was the residence of Charlemagne, whose tomb is to be seen in the Cathedral of Notre Dame. It is noted for the treaties of peace that were concluded in 1668 and 1748, also for the great Congress of all the European Sovereigns in 1818. Bonn on the Rhine, is noted for its celebrated University. In the province of the Lower Rhine, Coblentz and Cologne on the Rhine, and Trier on the Moselle are the principal towns. Coblentz with 29,000 inhabitants is one of the most important, fortified places in Germany, opposite to the fortress Ehrenbreitstein. It has many churches and chapels and several Colleges. Cologne or Koeln, is noted for its extensive fortifications, the defence of which require 60, 000 men, and for the many churches and chapels amounting to about 80. Rubens, the celebrated painter, was born there in 1577. From that place great quantities of Cologne-water and a variety of other articles are exported. This city like a great many others in Germany is distinguished for historical events, mementoes of which may be seen in many places, as for instance in the church of St. Ursula with the tomb of the Saint and bones belonging to 10,000 virgins that were killed with her. It is also notorious for the expulsion of the Jews in 1485, and of the Protestants in 1618.

The kingdom of Hanover is bounded on the south and south-east by the kingdom of Bavaria and Saxony; on the west by Holland, and by Prussian Westphalia; on the north by the North Sea, and by the Elbe separating it from Holstein, and on the east by the Prussian possessions. Its area is about 14,600 square miles. It is divided in 11 provinces, the principal towns of which are Hanover, Hildesheim, Osnabruck, Gottingen with a University, Goslar and Hamden. Hanover on the Seine is the capital of the kingdom and the residence of the king. The country of that kingdom is flat and plain with gentle undulations. The soil is generally tolerably productive, especially on the banks of the rivers, but in many places there are barren heaths and moors. Metals such as iron, copper and lead are found to a great extent on the mountain range of the Harz. The principal rivers are the Elbe, the Weser, the Oder, and the Embs. The lakes of Steinhude and Dummer are the most noted. Population is about 1,800,000.

In 1692 the elector of Hanover received the electoral dignity. After his marriage with Sophia, a daughter of James I., of England, his son was the nearest Protestant heir to the throne of Great Britain after Queen Anne, to whom he succeeded in 1714. This relationship accounts for Hannover having been governed for longer than a century by Great Britain.

Saxony, which had been previous to 1807 a grand duchy, was made at that time a kingdom by Napoleon I., on account of being a member of the Rhinish confederation and having sent auxiliaries to the French army. By the treaty of Tilsit in 1807, where Alexander I., emperor of Russia, Frederick William III., king of Prussia and Napoleon I., emperor of France met in a conference, on a floating raft on the river Niemen, Prussia had to cede some of her possessions to Saxony.

TO BE CONTINUED.

TELEGRAPHIC.

Southern Mail—Mexican News—The Late Duel.

Baltimore, Oct. 2, 1856.

New Orleans papers of Friday have been received, with Texas dates to the 23d ult. Advices from Northern Mexico state that Vidurri was prepared to resist the Government forces rent against him, and that the flag of the Sierra Madre Republic would be unfurled.

The Charleston *Mercury* appears in mourning for the death of Mr. Taber. It says the duel took place in consequence of a peremptory challenge to Mr. Taber for alleged offensive matter published in The *Mercury*, the author of which was not called for.

Destructive Fire near Albany.

Albany, Oct. 2, 1856.

A building occupied as the finishing department of the Britannia works at Kinwood, south of this city, was destroyed by fire this morning. The loss is $30,000 over the insurance.

Dreadful Accident at an Agricultural Fair—Fourteen Persons Killed.

Cleveland, Oct. 2, 1856.

A portable steam engine exploded this afternoon in the Deleware County (Ohio) Fair, killing fourteen persons and wounding several others.

Arrest of Supposed Murderers.

Albany, Oct. 4, 1856.

Kiernan and Kearney, charged with the killing of Mr. Carroll on Arbor hill, in this city, on Sunday last, were brought here this morning by the police, and committed on the warrant of the Coroner.

News from Kansas.

St. Louis, Oct. 3, 1856.

Governor Geary has issued a proclamation for the Sheriffs of the different counties in Kansas to open the polls on Monday, Oct. 6, for the election of a delegate to Congress and members of the Legislature.

St. Louis, Oct. 4, 1856.

A letter to the Republican from Gov. Geary, dated the 26th ult., says that United States troops will be stationed at points where troubles are anticipated during the coming election, and that any interference with the legitimate exercise of suffrage will be punished with the utmost severity. Mr. Whitfield is the pro-slavery candidate for Congress.

A letter to the Democrat, dated the 24th, says that the free State prisoners had been examined before Judge Cato, and committed for trial at the April term of the Court.

Riots in Baltimore.—Fatal Results.

Baltimore, October 5, 1856.

Our city has been disgraced by four riots to-day, all growing out of politics. The most serious originated from reports charging the Democrats with having imported a party of New York "roughs" to do the fighting at the polls on Wednesday next. The head quarters of the Empire Club and subsequently the tavern on Marsh Market Space was mobbed. In both instances the assailants were driven off by the use of firearms. One man was shot and a number of others severely beaten. There was a great number of discharges of fire arms, and immense crowds of people were congregated in the street.

Baltimore City Election—Fighting and Loss of Life.

Baltimore, Oct. 8, 1856.

An election for Mayor and Councilmen was held in this city to-day. During the latter part of the day there was a great deal of disorder and fighting, pistols and guns being freely used. The fighting in the Eighth and Fourteenth Wards was particularly severe. Four men were killed and twenty wounded—among the latter three children. The returns are now coming in. Swan, the "American" candidate, is undoubtedly elected by a heavy majority.

SECOND DISPATCH.

A most serious riot occurred at Lexington Market to-day, between the adherents of the New Market Fire Company, (Democrats,) and the American Club, "Rip Raps." The former were driven from the Twelfth Ward polls and forced into their engine house, where they armed themselves with muskets, when a general fight ensued, lasting half an hour, pistols, clubs and muskets being freely used on both sides. Twenty, more or less, were wounded. Charles Brown and two others named Walters and Sparks, and another, name unknown, were killed. Two or three of the wounded are dangerously so.

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the came now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Évangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés!" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la *rémission* de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ!" Nous aussi. Eurent, ils "l'espoir en la résurrection!" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent *été* autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et, encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, Mo. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sizes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire, mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts., ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

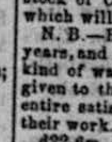
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

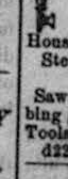
CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

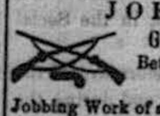
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y


J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.


JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

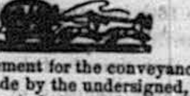
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps, *And Ready-made Clothing.*
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe17

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in ANY HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y]. HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl,
S. T. HOUSE. NEW YORK.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja3–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.--NO. 35. NEW-YORK, SATURDAY, OCTOBER 18, 1856. PRICE FIVE CENTS.

Poetry.

FOR THE MORMON.

Zion, the Land of the Blessed.

BY JAMES DWYER.

Oh! Zion for ever;
No power shall sever
My heart from the land of the blest;
'Tis the land of the brave,
Which none can enslave,
'Tis the happiest land in the west.

'Tis the land of the brave,
And the patriot's grave;
And heroes and sages of old
We hallow their dust,
And esteem it a trust,
More precious than jewels and gold.

'Tis the land of the fair,
And beauty is there,
And the gladness that woman bestows;
When the circle is bright,
With the heart-cheering light,
From the eye of affection that flows.

'Tis the land of the wise,
With the glorious prize
Of genius her temples are bound;
And she beams from afar,
Like a bright morning star,
To give light to the nations around.

Hail land of the blest,
Brightest spot in the west;
Shall I leave for other?--No never;
Where'er I may roam,
Still thou art my home,
Oh! Zion my country for ever.

From the Deseret News, of Aug. 6th and 13th, 1856.

Twenty-Fourth of July Celebrations.

SPRINGVILLE.

At half-past four, a. m., a national salute; directed by E. O. Haymond.

At 8, a signal gun for assembling at the Bowery. The Marshal of the day and assistant Marshals formed the procession in the following order:

1. Springville Brass Band, with banner,
2. 24 young gentlemen in black, with banner inscribed, "Israel's Defence."
3. 24 young ladies in white, with wreaths and blue sashes, and banner inscribed "the pride of Israel."
4. 24 old men in homespun.
5. 24 old ladies in black with white bonnets and caps.
6. 24 boys in hickory shirts, blue pants and straw hats.
7. 24 girls in white and pink, with banner inscribed "The Wealth of Zion."
8. Citizens.

The 24 young men and the 24 young ladies, made a mutual presentation of banners, accompanied by an address from their respective leaders.

The procession moved to the residence of Prest. Aaron Johnson, where a beautiful white flag waved over the street, between the houses of Prest. Johnson and Bishop Miller, on which was inscribed, "Union is Strength, Knowledge is Power, Truth is Liberty, and will Prevail."

The guests of the day were received and took order as follows:

Springville Cotillion Band, the 24 young ladies; President and his Counselors; Patriarch and Chaplain; J. M. Stewart, orator of the day; Pioneers of 1847, with emblems and characteristic implements; Mormon Batallion; Bishops of the several wards.

On the returning to the Bowery, the Choir sang a hymn. Prayer by the Chaplain.

J. M. Stewart, Esq., delivered the following

ORATION.

Brethren, Sisters and Friends: It is with feelings of no common order that I undertake to deliver an oration on the present occasion. Many able tongues and pens have been employed during the last nine years, in speaking and writing of the great work accomplished by the "Pioneers" of '47. This day, nine years ago, a small band of our brethren, headed by Prest. Brigham Young, first set their feet and pitched their tents on the site where now stands Great Salt Lake City. We celebrate this day as the independence of the Latter Day Saints, not their independence of our National Government, but independence from mobocracy, with freedom to worship as we please.

After being persecuted and driven from "city to city" and from "synagogue to synagogue," after having suffered the loss of vast amounts of property and endured the martyrdom, in Carthage jail, of our Prophet and Patriarch, Joseph and Hyrum Smith, we left our pleasant and beautiful homes in Nauvoo, and in the summer of 1846, on the banks of the Missouri river, at a point called the Council Bluffs, the main body took up their "Winter Quarters" on the west side of the river, on the Omaha lands, near the present site of Florence.

From this point, early in the following spring, a chosen company, under Prest. B. Young, started across the great western plains, in search of a home for the Saints. After a tedious journey they arrived, on this memorable day, at the banks of city creek, in Great Salt Lake Valley, where they halted and began to sow and plant the seeds which they had brought.

Others followed, and by dint of perseverance and industry, have succeeded, to a considerable extent, in converting the barren wastes of many localities into fruitful fields, and in causing the "wilderness to blossom as the rose." Since then we have increased in numbers until we are sufficiently numerous to entitle us to the privileges of a sovereign State.

Instead of the howling of the wolf and the war-whoop of the savage, we now hear the songs of Zion and the hum of industry.

As a religious body we enjoy, in these secluded vales, the liberty of worshiping our Heavenly Father as to us seems right, reasonable and consistent; while our enemies do not hinder us in the exercise of these precious and constitutional rights.

Many are the privations and difficulties through which we have struggled; we have had to contend with drouth, the effects of which have to be overcome by irrigation. Many streams have been turned from their natural channels and caused to flow over the contiguous farm lands, to enable us to raise subsistence. But experience has proven that the waters of the smaller and more convenient streams are not sufficient to irrigate the vast quantities of land, which we find it necessary to cultivate to sustain ourselves and the incoming population, hence we shall be obliged to construct large canals at great expense, of which the Big Cottonwood and Big Spring creek canals are but a small beginning. But drouth is not all, myriads of insects have infested our fields and eaten our crops, thereby causing us to realize, to a goodly extent, the pinchings of want. But thank Heaven harvest has returned, for which we should indeed be joyful.

Considering the circumstances attending the settlement of these valleys, there is probably no region of our country that has ever been able to compare with this in the increase of its improvements and population.

The future results of the present grand achievements, time alone can determine; but we look forward to a time, not far distant, when we shall have officers of our own choosing, who will execute wholesome laws in righteousness.

The true greatness of any work is determined by the amount of good growing out of it; let us look at the amount of good resulting and to result from the work accomplished by the "Pioneers." A home has been provided where we can live in peace; here we can keep the commandments of the Lord and build up the Kingdom. Here we can build and inhabit, plant, reap, and enjoy all the fruits of our labor. Here, ere long, we shall see a Temple reared to the name of the Most High in which the ordinances pertaining to the Priesthood will be administered, and the Elders of Israel more prepared to deliver the message of salvation to the honest in heart all over the world, and to bring them to Zion, to assist in building up the Kingdom of the last days, that Zion may become the beauty and joy of the whole earth. That the blessing which God is ready to bestow upon the upright may rest upon you and all Saints, is my prayer, in the name of Jesus Christ. Amen.

Music by the Brass Band.

Song composed for the occasion;

ORIGINAL PIONEER SONG.

The Men of '76 and the Boys of '47.

BY P. M. WESTWOOD.

TUNE—"*Le Petit Tambour.*"

Let others sing of noble deeds,
Performed in days of yore—
A theme more recent fills my lay,
One nearer to our door:
The men of '76 were brave—
We hold their mem'ry dear;
But not more noble—not more brave
Than the Mormon Pioneer.

CHORUS.

Then hurrah for the boys of '47!
Who trod the deserts drear,
To find for truth a mountain home—
Hurrah for the Pioneer!

Our fathers were a valiant race,
And fought for liberty,
And by their firm undauntedness
They made a nation free:
But their valiant sons of '47
Prepared the arduous way,
To wrest the "kingdom of our God"
From the gentile's iron sway.
Then hurrah, &c.

The men of '76, 'tis true,
Defied the tyrant's power;
They dimmed the glory of his arms
On plain and forted tower:
But the Pioneer fought death itself
And won the battle too, [scarce—
For they liv'd by faith when bread was
And weathered the first year through.
Then hurrah, &c.

The "revolution" heroes slew
Some thousands of the foe,
And shed the base invader's blood
In ignominious flow:
But the Mormon's foes by millions fell—
Both grasshoppers and snakes—
Besides red Utes, and crickets black,
Around these mountain lakes.
Then, hurrah, &c.

True liberty we here enjoy,
And freedom to do right;
Here mobbish violence can't crush
The meek with brutish might,
And truth, long trodden in the streets
Of gentile nations far,
Has here a home—a resting place,
Which villains cannot mar.
Then, hurrah, &c.

They told us that we could not live
Upon these sterile plains,
Where no refreshing showers were seen
To bless the lab'rer's pains:
But the desert vales began to bloom—
The barren spots to smile,
And fruitful seasons still reward
The farmer's patient toil.
Then, hurrah, &c.

Our laws are good, and useful too,
By inspiration given—
They teach us how to live on earth
And how to make our heaven.
The thronging crowds in years to come
Who'll dwell so happy here,
Will always hail the Twenty-Fourth,
And bless the Pioneer!
Then, hurrah, &c.

Music by the band.

Speeches by Prest. Johnson, Counselor Curtis, N. Bulkely and W. J. Earl; interspersed with toasts and songs.

TOASTS.

The young Gentlemen and Ladies of Springville—May they ever be found walking in the line of their duty, and continually striving, through industry and diligence, to obtain and treasure up in store such riches as the whole world, though they may envy, can never tear away—Wisdom and Knowledge. E. Wood.

"The Lion of the Lord"—May he never cease to roar. J. M. Stewart.

"The True Born Sons of Zion"—Possessors of the Eternal Priesthood, defenders of Zion's banners, beloved by the daughters of Zion and protectors of American liberties; may their conduct be such, as shall win the affections of the virtuous of all climes, until their names shall be had in everlasting remembrance, while shouts of Hosannah to God and the Lamb, shall resound to the utmost bounds of the everlasting hills. Noah Packard.

Israel's defence—May you always raise plenty of wheat and corn, pay your tithing, be just unto man and faithful to God. P. A. Johnson.

The Pioneers—First in their hearts, the location of the Kingdom of God, then their wives and children. F. Boggs.

This Day—May it always be commemorated with joy and gladness by all the lovers of liberty. F. Boggs.

A health to our brave Pioneers,
Who did the desert roam,
And by the help of Israel's God,
Have found the Saints a home.

They like the "Pilgrim Fathers" were,
Or Nephi with his rod;
They sought and found our mountain home,
Where saints can worship God.

Success unto the Pioneers,
And may we ne'er forget
To ask the Lord to prosper all
The Saints in Deseret.

Miss C. C. Stanton.

The songs were sung by H. M. Dougall, R. Menzies, A. Wheelock and S. R. Alford.

Two hours intermission.

At 2 1-2 p. m., the people again assembled; dancing commenced and continued until 7, with the exception of one hour, devoted to singing and recitations by R. Menzies, H. M. Dougall, John Wilson, Mrs. Brounall and Miss C. C. Stanton.

Benediction by the Chaplain at 7 o'clock.

Noah T. Guyman, Marshal; O. Crow and A. F. Macdonald, assistant Marshals.

Chaplain, Noah Packard.

Captain of Artillery, E. O. Haymond.
" " Pioneers, N. Boggs.
" " Battalion, A. Day.
" " Old Men, D. Stanton.
" " Young Men, L. S. Wood.
Leader " Elderly Ladies, Mrs. Packard.
" " Young Ladies, Miss Wood.
" " Boys, Mr. Packard.
" " Girls, Miss C. C. Stanton.

P. M. Westwood, Reporter.

PROVO CITY.

At day-break, a discharge of artillery, volleys of musketry, hoisting the National and Territorial flags in various parts of the city, and music by the Martial Band.

At 8, another discharge of artillery and musketry, with music by the bands, invited the large concourse of citizens to assemble at the Bowery.

At 9, the infantry fired a *feu-de-joie*, a signal to form the procession as follows:

1. Company of infantry, under the command of Lieut. Col. F. G Fellows, for front and side guard.
2. Provo Philharmonic Band, in carriage drawn by four horses.
3. President of the Provo Stake of Zion and suite, in a carriage.
4. Patriarchs and members of the High Council.
5. Provo Choir.
6. Committee of Arangements.
7. Speakers of the day, Reporter and Chaplain.
8. Martial Band with colors.
9. Officers of the Nauvoo Legion, mounted and with their banners.
10. Mormon Battallion of 1846, with colors.
11. Pioneers of 1847, carrying implements of husbandry and mechanism.
12. City officers: Mayor, Aldermen, Councilors, Marshal and Police.
13. 24 young gentlemen dressed in black, with banners.
14. 24 young ladies dressed in white, with banners.
15. Visitors.
16. 19 Bishops and their Counselors, each at the head of the citizens of his ward, and carrying appropriate banners.

The procession, ordered by Messrs. Wm. B. Pace and E. Billingsley, Marshals of the day, paraded the principal streets of the city, and were seated in the Bowery.

Prayer by A. Moore, Chaplain. A. Williams, Esq., Orator of the day, eloquently, contrasted our present condition and prospects with those when the Pioneers of '47 first entered the vales of Deseret, and was followed with speeches by Messrs. Wm. A. Folletto and Thomas Woolsey. A volunteer and enthusiastic round of three cheers for the 24th.

TOASTS.

"The Mormon Battalion."--May they be blest with long lives and many wives. A. M.

The 24 Young Men—Zion's Watchmen—May they learn wisdom and be enabled to bear off the Kingdom, until Zion is redeemed and Satan bound. L. N. S.

The 24 Young Ladies--May their virtue ever shine. L. J. N.

The Constitution of Deseret—Like the sun, moon and stars, ever shining. J. C. S.

Our Delegates to Congress—May they never cease, until Deseret shall become a free, independent and sovereign State. J. C. S.

Prest. J. C. Snow, addressed the assembly, expressing himself pleased with the arrangements proceedings and spirit of the day; urging the citizens to renew their exertions to increase their happiness and prosperity, by every lawful means in their power, by remaining faithful to the privileges we enjoy and perpetuating the remembrance of these throughout succeeding generations.

Benediction by the Chaplain.

In the evening, numerous balls, wisely conducted in the various Halls and some private dwellings of the city ended as happy, peaceful and heart cheering a day as has ever been witnessed by the citizens of Provo.

Lucius N. Scovil, Dr. John Riggs, James, N. Johnes, Alex. Williams, Lyman L. Woods, Committee of Arrangements

John B. Milner, Reporter.

SPANISH FORK CITY.

Marshal of the day, James Wilkins, assistant Marshal, Albert R. Thurber.

The day was ushered in by the firing of guns under the direction of Lieutenants Riley and Harman.

At sunrise a signal volley, hoisting flags, and United States flag was unfurled under the direction of the Committee of Arrangements.

At 7, guns announced the hour for assembling the people at the Bowery; at 8, the procession was formed under the direction of Jas. Wilkins, Marshal of the day, assisted by Albert R. Thurber.

1. Corps of Police, front guard,
2. Martial Band.
3. Bishop and Suite, with Chaplain,
4. Members of Zion's Camp of 1834,
5. Pioneers of 1847 and Mormon Battalion,
6. Mayor and City Council, with banner,
7. Officers of the Nauvoo Legion,
8. Committee of Arrangements,
9. Fathers and Mothers of Israel,
10. 12 young men dressed in black,
11. 12 young ladies " white, [with banners.
12. Visitors,
13. Citizens,
14. Capt. John P. Chidester's company of infantry, rear guard.

At 9, at the signal volley, the procession moved to the residence of the Bishop, formed in open order, received the Bishop and Suite, with Chaplain of the day; music by the band.

The procession passed through the principal streets to the Bowery, where the Bishop and Suite were seated; salute from the cannon.

Prayer by Eld. John M. Chidester, Chaplain; Mr. Amos Stiles, Orator of the day, delivered a spirited and able oration, subject, the Constitution of the United States, followed by interesting speeches by Messrs. Zebedee Coltrin, Lewis Barney, Levi W. Hancock and Matthew Caldwell.

An ode composed for the occasion was read by Samuel J. Raymond.

Songs, toasts, &c., concluded the services of the forenoon.

Benediction by John M. Chidester.

PAYSON.

Serenading, and firing musketry began the ceremonies of the day.

At 9, the procession formed at the Bowery, in the following order:

1. Company of infantry and music.
2. Fathers and Mothers of Israel.
3. 24 young men dressed in uniform.
4. 24 young ladies " "
5. 24 boys " "
6. 24 girls " " carrying Books of Mormon.

The procession paraded around the Fort, were seated in the Bowery, where several interesting speeches were delivered.

Bishop Chs. B. Hancock sung a song composed for the occasion.

TOASTS.

The Pioneers—Orbs, around whom may the bright constellations of young ladies revolve, like the planets around the great luminary. B. F. Stewart.

The Mormon Battalion—They went forward the people of God to save—May they always stand forth in defence of the cause of innocence, truth and virtue. W. C. M.

Our Fathers—Who endured the trials and mobbings with the Saints—May they be blessed with long life and a numerous posterity. Thomas E. Daniels.

The bold Pioneers of the West—Who toiled to find the Saints a place of rest—May honor eternal redound to their names. J. B. Bracken.

May our Fathers and Mothers in Israel live to see their sons and daughters become useful in the kingdom of God, and all their anticipations fully realized. Phebbe Daniels.

Benediction by the Chaplain.

At 3 p. m., the citizens re-assembled in the Bowery and enjoyed themselves in going forth in the dance, &c. The proceedings of the day terminated with nought to mar the enjoyment of the Saints. O. Simons, Marshal of the day.

J. T. Hardy, Reporter.

OGDEN CITY.

Committee of Arrangements.

Maj. M. L. Clarke, Capt. L. A. Shirtliff,
Hon. C. W. West, Capt. J. M. Goodale,
Lieut. E. Bingham, Jr., Lieut. J. Taylor,
Col. D. J. Ross, Capt. A. Allen.

Firing, at day-break, by Twitzer's artillery.

At sunrise, the mammoth flag of Deseret was raised on the Tabernacle Block, under the direction of the Marshal of the day, Hon. C. W. West; and the band of martial music, under command of Maj. R. D. Sprague, company A of life guards commanded by Capt. H. Beckstead, and company B of infantry commanded by Capt. J. C. Switzler, proceeded to the residence of Prest. Farr, where a general salute was given by the band and military. From thence they paraded through the principal streets of the city, saluting the president's counselors and the several bishops.

At 7, the Legion assembled upon the public square.

At 9, the procession was formed under the command of Marshal West, assisted by Col. D. J. Ross, in the following order:

1. Young men bearing the Marshal's insignia of office, "Order is Heaven's first law."
2. Martial Band; banner, "The Ten Thousands of Ephraim."
3. 12 Indians, commanded by Little Soldier; banner, "The Thousands of Manassah."
4. Company of Pioneers, commanded by Capt. R. E. Biard; banner, "Our Mountain Home."
5. Company of the Mormon Battalion, commanded by Capt. James Brown 3d; banner, "The Ram in the Thicket."
6. Company of Silver Greys, commanded by Capt. L. A. Shirtliff; banner, "Veterans of Deseret."
7. 12 young men on horseback, dressed in white pants, black coats and red sashes; banner "Zion's Strength."
8. 12 young ladies on horseback, dressed in white, with black riding skirts, and wreaths of flowers upon their hats; banner, "Daughters of Deseret."
9. Company of Life Guards, commanded by Capt. Henry Beckstead; banner, "The Priesthood, we will defend it."
10. Brass Band, commanded by Capt. W. Baker; banner, "Ogden City Brass Band."
11. Committee of Arrangements; banner, "Peace and Plenty."
12. Bishops and Counselors, banner, "The Fathers of the People."
13. Presidents and Counselors of the Lesser Priesthood; banner, "Blessed are the peacemakers."
14. President and Counselors of the High Priests' Quorum; banner, "Pillars in the House of God."
15. Presidents of Seventies; banner, "Heralds of salvation."
16. President and Counselors of Elder's Quorum; banner, "Elders of Israel."
17. Twelve young men, dressed in black pants and white coats; banner, "Kings in embroyo."
18. Twelve young ladies dressed in white, with wreaths upon their heads; banner, "Purity the glory of Deseret."
19. Twelve old men; banner, God's noblemen."
20. Twelve elderly ladies; banner, "We follow our lords."
21. Twelve small boys in white pants, white shirts and straw hats; banner, "Zion's Hope."
22. Twelve small girls in white dresses, with blue sashes; banner, "Virtue, our mothers' pride."
23. Nauvoo Legion, commanded by Major L. Clarke; banner, "Defence of Deseret."
24. Company of Life Guards, commanded by Lieut. Owens; banner, "God and our rights."

At half past 9 the procession left the Public Square and passed up 1st West street 2 blocks, up Pratt street 1 block, down Main street 4 blocks, thence made the circuit of the Tabernacle Block, and halted in front of Prest. Farr's mansion, where the Presidency of the Stake were received by the Marshal and his assistant, and assigned a position in the line between Nos. 10 and 11, directly in front of the Committee of Arrangements, when a beautiful banner was presented, borne by two young men and having the inscription, "The Lord's annointed." The procession passed up Main street 2 blocks, thence across the Public Square to the Bowery.

The Presidency of the Stake advanced between the open lines, and took a seat on a spacious stand erected for the occasion. Prayer by Bishop J. C. Browing, chaplain of the day. The Constitution of Deseret was read by Capt. James Brown followed by seven rounds from Switzler's artillery, and three hosannahs from the whole congregation. Music by the Martial Band. Speech by Counselor Palmer, orator of the day. Salute by Switzler artillery. Music by the Brass Band. Oration by Prest. Farr, read by Capt. James Brown. Firing by the artillery. Music by the Martial Band. Speech by Major L. Clarke. Firing by the artillery. Music by Brass Band.

TOASTS.

God and our rights: We are the boys to defend them. J. C. Switzler.

The peculiar institutions of Utah: Many swarms. G. W. Brimhall.

The Battalion Boys: God bless them, may they live for ever. M. D. M.

Brigham Young the Lion of the Lord: When he roars, the wicked fear; when he speaks, hypocrites tremble; and when he shakes his mane they flee away. Joseph Hall.

The peculiar institutions of Utah: May Saints love and practice them, as warmly and zealously as the devil and his pious adherents throughout the world hate and despise them. M. D. M.

The martyrs of the last days: Their blood is the seed of the Church; may they continue to grow in the garden of the Lord until the earth is overspread with their immortal fruits. Joseph Hall.

Music by the martial band.

Song, composed for the occasion by W. Poulter.

Music by the string band.

Song composed by Henry Maiben.

Music by Brass Band.

Comic song, by Thomas Pierce.

At 2 p. m., the assembly repaired to a spacious bowery, erected for the purpose, under which were six tables, each 300 feet long bountifully spread with the luxuries and dainties of life, including wine, the product of our mountain home.

At 3, the procession was reformed, escorted the Presidency to their residence, and returned to the Public Square, where the Marshal of the day returned his hearty thanks to the several officers, for their promptitude in carrying out the order of the day, and dismissed the procession into the hands of the commanders of the various sections.

At 4, the citizens assembled in the Bowery for dancing and other recreations.

At 7, the Ogden City Dramatic Association, under direction of W. Poulter, presented, "Luke the Laborer," followed by comic and sentimental songs, and hornpipe dancing, and concluded with the mirth provoking farce, "Raising the Wind."

Our celebration passed off in a manner characteristic of Mormon festivals. Peace, order and a most perfect union of feeling prevailed, and not a note of discord in the vast multitude. M. D. Maeiuck, Reporter.

LAKE CITY.

Capt. Bourne's company of infantry announced the dawn of day by a volley of musketry, and the city flag was raised upon the Council House.

At 8 a. m., the procession formed at the residence of Capt. Bourne, under the direction of Thos. McKenzie, marshal of the day, in the following order:

1. A detachment of infantry, under the command of Capt. Bourne.
2. The martial music of the city, under the direction of Major Thos. Barrett.
3. The Committee of Arrangements, in a carriage drawn by 4 horses.
4. A detachment of cavalry, under the command of Lieut. Stephen Mott.
5. Twenty four young men, under the direction of Alva Greene, each bearing in his right hand a Book of Mormon, emblematical of the great work they are called to perform in this last dispensation; Motto, "The hope of Israel."
6. The fathers of Israel under the direction of Col. Thomas Lee.
7. The mothers of Israel, under the direction of Mrs. Harriet Johnson; motto, "Our children our glory."
8. Twenty four young ladies under the direction of Miss Filcher: motto, "Purity."
9. Two young shepherd boys leading a lamb, emblem of innocence.
10. The children of the school, under the direction of Professor Covington.
11. The citizens, each bearing an emblem of his profession.

The rear was brought up by a detachment of infantry, under the command of Lieut. Stoker.

They proceeded to the residence of Bishop L. E. Harrington, received him and his counsel between the martial music and the committee, in a carriage drawn by 4 horses, and marched around the city, firing a salute at each corner. Three cheers were given for the Pioneers of '47, three for the Mormon Battalion, three for the marshal of day.

The procession was dismissed for half an hour, to meet at a bowery made for the occasion.

At 10 a. m., a volley of musketry was fired for the people to assemble.

Prayer by John McNeal, chaplain of the day.

Song by the choir.

Bishop Harrington addressed the people, comparing the object of our celebration to that of the different nations of the earth, and the privilege we have of celebrating the day the leaders of this mighty people found an asylum from mobocracy and oppression.

Wm. Kelley related the deliverance the God of Israel wrought out for the battalion, according to the words of the servants of God.

Music.

Thomas Wrigley, orator of the day, addressed the people on the rise of the kingdom of God, and showed how soon it would fill the whole earth.

Music.

Song by Thomas J. Filcher and daughter.

Dismissed by the chaplain, to meet again 3 p. m.

At 3 p. m., the people were assembled by a volley of musketry.

Prayer by the Chaplain.

Dancing, under the management of the marshal of the day, until 6 p. m. Dismissed by the chaplain, to meet at 8.

At 8 p. m., prayer. Dancing, songs, toasts, &c.

TOASTS.

The day we celebrate—Great among the days sacred to liberty, to philanthropy, patriotism and fidelity. L. E. H.

The Pioneers of '47—A worthy band in a noble cause.

The First Presidency—Equal to the accomplishment of every duty; ever possessing the intelligence to discern the right; never lacking the integrity to pursue it. L. E. H.

The flags and banners reared by the Latter Day Saints—May they continue to be raised, and palsied be the hand that shall attempt to prostrate them. L. E. H.

The fathers and mothers in Israel—May we follow their noble examples. L. E. H.

The 24 young men—May they have wisdom and strength to accomplish their whole duty. L. E. H.

The 24 young ladies—Their mothers have done virtuously, may they excel them. L. E. H.

The militia—Ever ready when duty calls. L. E. H.

The Committee of Arrangements and officers of the day—Careful to do good to the whole company. W. G.

The citizens of Lake City—True to their country—their religion—their God and their rulers. W. G.

The Latter Day Saints—Despised by a corrupt generation; great testimony of the truth. W. G.

Daughters of Zion—May they increase in every good word and work. W. G.

All seemed to enjoy themselves to the full, and to realize the blessings that surround us in these peaceful vales, far from the oppressor's grasp.

At 11 p. m., dismissed by the chaplain, to meet on July 24, 1857.

Committee of Arrangements, John Mercer, John Bourne, Thos. J. Filcher, Wm. Kelley, Thos. McKenzie. Wm. Grammwood, Reporter.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 103 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, OCT. 18, 1856.

Napoleon, Palmerston, Alexander and Bomba.

THE papers from Europe for the last few weeks have indicated that trouble was likely to spring up between the two first-named gentlemen on the one side, and Bomba, king of the two Sicilies, on the other. By the arrival of the *Persia*, on Tuesday, we learn of the newly crowned and anointed Alexander II. of Russia putting his finger in the pie also.

Though the successful *Coup d'Etat* of December, 1851, disarmed revolutionists in France, gagged the press, and struck with despair the prostrate nations that looked to the *polite nation* as the pioneer of liberty, the spirit of discontent throughout Europe has been nevertheless unsubdued. While France has lain prostrate at the feet of her master, Italy has been in motion—partly from hope, partly from the excitement of additional chains to the already overwhelming burden that has ground to the dust the fairest and best of her inhabitants. Priestcraft, soldiercraft and kingcraft have blighted, ruined and despoiled the "Garden of the World," and smothered in the bosom that gave it birth every noble and generous sentiment. Since Pius IX. returned to the city of the seven hills, under the protection of Louis Napoleon's bayonets, the slavery of mind, a thousand times more poignant than that of the body, to which the Italians have been subjected, has been of the most revolting and debasing character. "The powers that be" throughout the Italian peninsula have employed the most shrewd and devoted of spies, of every rank and of both sexes, to report of everybody and everything, till, in reality, no man can there say "his soul is his own." The sanctum—*home*—has lost its sacredness. The prying confessors have too often found those of a man's own household to betray him for the warmth of his devotion to his God in the family prayer circle. For no more than such devotion, when unlicensed by the stamp of catholic authority, have men and women of unblemished character and of the highest reputation for human virtues been consigned to the dungeon, loaded with galling chains, and denied the slightest intercourse with relatives without. Thus, to the agonies of the body have been added the anguish and anxiety of mind, under which many an ornament to society has succumbed and died, uncared for and unwept. Starvation in filthy, pestiferous prisons has closed the eyes of men of rank and talent of the busy city, as well as those of the humble peasants of the lonely cottage, who have dared to bow the knee to their God and consider his laws superior to the prescribed enactments of their rulers; and in this infernal work Bomba has played a conspicuous part, and heaped upon his head black and bloody sins which vengeance one day will repay to him or his heirs after him. Through the constant residence of zealous Protestants among the British aristocracy on the continent, aided by the vigilant watching of Genevese and French Protestant ministers, independent in purse, roaming in Italy for the benefit of their health, and now and again through the disclosures of a liberated victim of another nation, reluctantly delivered up by Bomba, has the world been made acquainted with the awful cruelties to which Neapolitan subjects have been forced to submit.

England's Protestant sympathies, ever glad to catch her old Catholic mother at dirty work, have been awakened in behalf of the oppressed victims of bigotry and intolerance, and piles of petitions have been laid at the feet of the English premier for his interference. Palmerston cares as little for the one religion as he does for the other, and would just as soon see them fight it out alone as not; but he knows how to be popular, and he has got on Bomba's track, and *exhorts* him to gentleness. Napoleon, who sees he has everything to lose and nothing to gain by revolution at home, fears that an example abroad might be catching, and he undertakes to lecture the Neapolitan tyrant likewise. Palmerston and Louis have spoken separately, and that failing, they have unitedly sent their remonstrances; but the old despot, strengthened by the blessings, favors, and councils of Rome, sulks and tells them to look at home, that neither France nor England is without sin, and they had better direct their attention to home before they interfere with his domestic rule. Conscience striken with their own defects, yet dissatisfied with their discomfiture, they have resolved to try and frighten if they dare not, presently, coerce. They have made out their *ultimatum*, on the rejection of which the ambassadors from the Tuileries and St. James are to quit, and an allied fleet, already waiting sailing orders at Spithead and Toulon, will be sent to protect, if need be, French and English residents in Bomba's dominions. The shuffling, pusillanimous, tyrant, boy Emperor of Austria, has been talking about joining the "Western allies" in this, much as he talked of joining them against Russia, but again backs out, and means to offer only his "good offices" of mediation between his disagreeing friends.

The contemplated naval demonstration in the Bay of Naples gives umbrage to Russia, and before her troops have yet quitted Turkish territory, where they never should have been, she begins to lecture on honesty and honor among kings. Prince Gortschakoff has addressed a circular to the Russian ambassadors at foreign courts on the subject, that the nations may have no misunderstanding of the views and opinions of his august master thereon, in which he accuses France and England with gross inconsistency of conduct. The justification of their hostility to Russia in the late war being based on "respect for the right and independence of governments," he inquires about the continued occupation of Greece by these two powers, and the present pressure on Bomba. Diplomatists are the most cunning of men, and the most cunning of diplomatists is he who can say the most in the fewest words, and those of the obscurest kind, so that those addressed may guess at their interpretation as best they can, leaving him that addresses at liberty to acknowledge the interpretation that best suits his circumstances at the time he is cornered for a plain interpretation. Gortschakoff, therefore, slips out in the manifesto—"As to the employment of our material forces, the Emperor reserves to himself his free judgment." This has brought out a variety of interpretations in the European press; it is, however, generally considered as Russia's intimation of sending ships of war to the Bay of Naples to keep watch on those of France and England. After two years' fruitless coaxing to get the Russian fleet out of Cronstadt and Sebastapol, Europe may well feel frightened at the approaching danger!! Gortschakoff repudiates all interference with the tyrant, "as it is the incontestable rights of sovereignity that the King governs his subjects as he thinks proper." That is very beautiful. The Kings of France thought so till the gullotine preached another power, and everything indicates that a clear stage and no favor in Italy is all that is wanting by Bomba's down-trodden subjects to teach him the same lesson. Whether Italian patriots, who have long watched a chance, will be simple enough to regard the allied fleet as the protector of a clear stage, and accept it as the signal for a general rising is the present interesting question in Europe. For some months back a subscription has been making throughout the Eastern continent, and particularly in Piedmont, to purchase 10,000 muskets, to be presented to the first people that shall demand them for the overthrow of despotism. The Western allies give this no encouragement, and should the Neopolitans confide in them they are certain to be disappointed, for neither Palmerston nor Napoleon will work one hour more for the redemption of down-trodden Italy now than they did for prostrate Poland and Hungary in the late Eastern war, and whoever expects more from them is favored with a robust faith. No one who has ever trodden Italian soil and seen the degradation, squalid misery and superstition of the people, and the iron heel of despotism upon the intelligent and gifted, can wish other than success to the oppressed when the day of reckoning comes; but he is no friend to the cause of Italian redemption that would trust to anything real and tangible to further that end coming from the present head of the English Government—when arm in arm with Napoleon III. and in friendship with the Kaizer of Austria, even on their fairest promises, far less on mere surmisings of what they might do as at present. When a down-trodden people are united and determined to be free—to worship their God untramelled by superstitious creeds—to possess the right of self-government, with the desire to do right, and will trust in the God of battles, and commit their cause to His right arm, as did the fathers of our country—they shall be free. Unfortunately, however, for Italy no such sentiments yet honor the bosoms of the people or their leaders. The same spirit and egotism that split up and rendered Republicanism powerless in France are the curses of Italy. Scepticism and crude notions of socialism, much as it was in France, fill the minds of the fighting portion who pant for freedom and are the rocks on which they have made shipwreck time and again. The only hope for Italy, weak as it may be, is in a vigorous and united cry in favor of Victor Emanuel, King of Sardinia—a cry that is more likely to find favor in the ears of France and England than the "Republic, social and democratic." He has a small, but brave, well-disciplined army, as a neucleus of strength, to begin with, and men around him of the first talent as statesmen and warriors, who desire nothing better than to see Italy, one and undivided, under a constitutional government.

We wish liberty to Europe, but our own personal observations there have convinced us that morally the nations are at present unworthy of it, and had they it to-morrow they would strangle it, as did the French twice before the Napoleons gave it the *coup de grace*.

Hon. Geo. A. Smith.

By the letter of our colleague in another column, it will be seen that he has had another narrow escape on the railroad. When he came to visit us in the beginning of August, their was a smash up of the very carriage in which he had been travelling, but by which he had been left at a station unintentionally less than an hour previous to the occurrence of the accident and so escaped. Blessed are they that put their trust in the Lord, for they shall not be cut off till they have performed their mission here below.

News From The Plains.

THROUGH the politeness of President Erastus Snow, we are favored with an extract from a letter addressed to him by Capt. A. O. Smoot, dated Platte River, 30 miles above Ash Hollow, Sept. 16th, by which we learn that there are fears entertained at Fort Laramie for the safety of Col. A. W. Babbitt. He states that the Colonel met him a short distance from Fort Kearney, thirteen days previous, since which time he had not been heard of. He says:

"We have no doubt that he is killed, likewise his driver and Bro. Thomas Sutherland. They left my Camp on the 3d instant, at 30 miles above Kearney, and crossed on the North side supposing it to be safer travelling among the emigration. They designed making Laramie in six days; but they have not been seen or heard of since, and it is the opinion of all, that they are cut off by the Cheyennes.

"There have been three Companies destroyed during the present month, including A. W. Babbitts. Among them was Thomas Margetts, from the Valley and a small party of six or eight persons with him, including his wife and children, and another small party from California, in which three were killed and two wounded, property all destroyed."

Though no trace of Col. Babbitt or companions yet justify the abandonment of all hopes, we should not be at all surprised if the surmisings of Elder Smoot and the folks at Fort Laramie are too well founded. The Colonel has hitherto been a successful traveller on the plains, and if we mistake not, has crossed and re-crossed from Salt Lake to the States sixteen times, during which he never was subjected to any particular annoyance from the Indians. When he last passed through this city from Washington, on his way West, he spoke of his unlimited confidence in the honor of the Indians, and said he would sooner trust them before he would pale faces in a similar position. From past friendly relations between him and the Indians, his heart was confiding; and dreaming of no danger, with *nonchalance* he entered upon a dreary journey of a thousand miles with little or no protection. The cry on the frontiers is loud against the Cheyennes, by whom he is supposed to have fallen, and without doubt the government will soon take some steps to protect the lives of travellers in future.

The Last Hoax.

"MORMONS IN PARIS.—A letter from Paris, under date of Sept. 9th, says: Several Mormons, men and women, numbering, it is said, nearly a hundred, are now in Paris. They profess to have come here to make proselytes, but, wisely doubting their success in this mission, they apply themselves subsidiarily to commercial pursuits, and are buying Parisian knick-knacks against flour, which they propose to ship from their colony."

The above clipping is going the round of the papers furnishing another evidence of the gullibility of our generation. Flour from Utah in exchange for Parisian knickknacks!! There is more than one "John Stewart" in the field. We cut the above extract about flour and knick-knacks from the St. Louis *Sunday Herald*, and just as we were reading the "proof," that paper of October 8th was brought into our sanctum, in which we find a racy piece about "Mormonism in Denmark"—a nice little story about a "converted Jew," "a little dried-up tailor," and a "jolly fat butcher." We were going to suggest something more creditable for a joke than such humbugging nonsense, but, just as we dipped our pen into the ebony fluid, we remembered it was the St. Louis *Sunday Herald*—that's enough; as well try to wash a nigger white as preach reformation there.

Celebrations of the Twenty-Fourth of July.

OUR front page is filled with the celebration of the-ever-to-be-remembered Twenty-Fourth of July by the Saints, in different portions of Utah Territory, and next week's front page will be devoted to the same object. While many of our readers will no doubt be pleased to learn of the location and position of former acquaintances, whose names appear in the report—the sentiments and spirit of the people manifested on the occasion rebuke the wholesale slanders of those who are eternally croacking about the opposition of the Mormons to the Constitution and the awful state of misery and discontent in Utah.

To Subscribers.

FROM the commencement of THE MORMON to the present time, we have endeavored to use the same quality of paper, but, as our subscribers undoubtedly have remarked, we have not done so. In a Picayunish age like ours, it is possible that subscribers, unacquainted with us, may have thought that an inferior quality of paper now and again made us dollars richer; in justice, therefore, to our self, we deem it our duty to say, that we pay the price the paper maker demands, and instead of wishing to profit by "screwing" him or supplying an inferior article, we have time and again told the person who supplies us that we would pay a higher price than he asked to be certain of uniformity in quality; but with a slight tinge of crimson on the cheek, we have been as often assured that it was unnecessary and entirely a mistake that should on no account occur again, and thus we have confided to one and another, time and again, and realized that honesty is a rare virtue. Subscribers will henceforth understand.

Coming Emigration.

WE are frequently interrogated about how money can be forwarded to England for the use of persons coming by our emigration. To prevent the needless waste of our time and that of others, we beg to inform all who may hereafter seek information, that money sent to this office, with the full and plainly written address of the sender and that of the person to be assisted in England, will be placed to the credit of the latter on the books of the President of the European Churches residing at Liverpool.

The Work in England.

BY the last number of the *Millennial Star* we learn that President O. Pratt, has laid before the British Saints, through that paper, a plan by which he proposes to preach the gospel to the whole nation in one year. He purposes revising his former series of pamphlets, to which he is now adding others that may extend the entire series to twenty numbers, and with these in circulation on the plan he sets forth for adoption, the work will be accomplished. The plan is excellent and certain to accomplish great good.

By a recent number of the *Star* we learn that President Ezra T. Benson and Elder John Kay, were on the 9th ult., to leave Hull by the steamer for Hamburg *en route* for Copenhagen, Denmark.

Books.

WE expect daily a large stock of Hymn Books from England, when we shall be able to supply the numerous calls that have of late unavoidably not been attended to. Orders previously given should, to secure prompt attention, be renewed. Please send the cash with the order to save disappointment.

California.

BY the arrival of the *George Law* the news from the golden State are more favorable. In the summary of the city news is the following:

"After the storm has come the inevitable calm. San Francisco is as quiet and harmonious as a country village. The rooms of the Vigilance Committee have been closed, the arms put away, and the sentinels removed. The police find few to arrest, few deaths take place, few are sick, few are out of good-nature, few are marrying, births are numerous, and the weather is warm."

Mr. Herbert, their member from Congress, arrived there on the 8th ult., and was treated with indifference. The following item is cool enough: "Mr. Herbert, a member of Congress, arrived by the last steamer, and is treated as though he were a suspicious stranger. The heavy petitions requesting him to resign, and abandon affection for this State, have been presented to him."

On the 8th, Madame Lola Montes's diamonds were sold at auction. They brought nearly $10,000. She intends devoting this money to the education of Mr. Folland's children in New York. He was her agent, and was drowned while coming from Australia recently. Folland is said to have been the only man that Lola ever sincerely loved, and his accidental death has completely changed her from her ordinary gaiety.

On the 5th, a destructive fire broke out in Marysville, in which some forty buildings, mostly occupied by Mexicans and Chinese, were destroyed. The town of Colusi was entirely destroyed by fire about the same time.

Correspondence from Hon. G. A. Smith.

ST. LOUIS, Oct. 7, 1856.

ELDER T. B. H. STENHOUSE:—*Dear Brother:* Shortly after parting with you on the steamboat, on Thursday evening, I took the cars, and had a cold, uncomfortable ride till I arrived in Buffalo, at 10 o'clock, the following evening. I here took the express train for Chicago, and arrived at the Sherman House about 8 o'clock on Saturday evening, when, not to break the sacredness of the Sabbath by the snorting of the iron horse, we rested till next night. In the morning, feeling refreshed with a good night's rest, which I required much, I went to the Catholic cathedral to learn something more of the religion of that people, whose cross on Independence Rock causes so many folks to talk at the present time. We had excellent music, and an eloquent discourse designed to show the benefits in a moral and religious point of view, resulting from the reverence accorded by devout Catholics to the memory of the Virgin Mary and other Saints, whose likeness adorn Catholic churches.

After having faithfully kept the railroad company's decree against Sabbath travelling, midnight found me *en-route* for St. Louis. The night was very foggy and exceedingly dark. Near Dwight's station in the open priarie, at 3 o'clock A. M., the Chicago express train came in collision with the St. Louis express train, instantly demolishing both engines, tenders and baggage cars, and otherwise seriously damaging the trains. One brakeman had his jaws broken, both legs broken twice each, and one knee smashed. A Dutch doctor, my fellow passenger, trimmed off the smashed knee, and would probably have pruned still further, had it not been apparent that the poor brakeman would die without further assistance; the amputation of the other limbs was consequently deferrad. Some others were injured, one severely, and the passengers generally were not a little excited, but when the cause and extent of the disaster became known, there was a general feeling of gratitude manifested among the passengers for their preservation. The broken cars furnished abundant fuel, and huge fires soon ighted the prairie to warn all passing cars of their danger. Our patience was taxed ten hours before we were able to resume our journey again. I arrived at Eld. Snow's at 3 o'clock this morning, where I was instantly made welcome, and with a heart full of gratitude, I lay down to rest, having been without sleep almost four nights. At 10 o'clock, I attended a Council meeting of the official members of this Conference. In the afternoon Eld. Snow delivered a discourse to the Danish brethren in their own language. There is a good spirit amongst the brethren in this place. Remember me to Eld. Taylor and the brethren in the office, in which I am joined with brother Snow, who is very much fatigued with the duties of the Conference. My health is improved since I left New York. Yours, &c.,

GEO. A. SMITH.

Kansas.

ST. LOUIS, Oct. 13.

We have meagre returns from Kansas, indicating the election of Mr. Whitfield to Congress without opposition. No disturbance took place.

Address by Mrs S. M. Kimball.

THE following short Address was delivered at the Polysophical Society, Great Salt Lake City, a short time since, by the above named lady and forwarded to us last mail. It's publication here may serve other "Gentlemen and Ladies." A hint to the wise is sufficient:

Gentlemen and Ladies:—I have been invited to address you on the subject of Physiology. If I found myself competent to do justice to the subject, I should feel honored, on the principle that we are honorable in proportion to our usefulness, for I consider this one of the most useful sciences that can engage the attention of individuals, or a community.

What mind can contemplate the human organism in its delicate and harmonious arrangement, without rendering homage to the wisdom of that God, who, has so wisely adapted his children for the most exquisite enjoyments, and the most exalted attainments. But alas! my heart bleeds while I contemplate the abuses that the votaries, of the God of ignorance are continually heaping upon this, the noblest work of God. I think it must have been under a similar train of reflection that a wise man exclaimed, "*man know thyself!*"

The word Physiology conveys to my mind an idea of life, health, and happiness, all of which it appears, to me, to be our Father's good pleasure that *at least* Saints should enjoy.

We are offered eternal life, "The greatest gift of God," on condition of our compliance with a certain code of laws. Nature seems partial to this arrangement, and in like manner establishes her code. She calls and ordains Physiology with wisdom to teach, and justice to execute said laws. To this Council or Quorum is committed no apology for the sin of ignorance. They are instructed carefully to note every sin or transgression of nature's laws, and strenuously to exact the penalty thereunto affixed. They are also instructed to preserve their reckonings and adjust them down "to the third and fourth generations."

Physiology after having delivered an instructive lecture on the organization of man, exhorts all nature's children to listen to the "*words of wisdom.*" Wisdom says, strong drink is not good for the body. Justice bears testimony to the truth of wisdom's sayings and adds, if thou wilt disregard them, I will diffuse into each draught the seeds of corruption, and thou shalt no longer appear before me in thy former purity, strength, and majesty.

Physiology teaches that the saliva secreted by the glands of the mouth is made "to butter our bread" wisdom teaches that tobacco is not good for the body. Justice says if thou wilt use it, the butter with which nature so kindly provided thee, shall be diluted, the delicate and exquisite taste with which she endowed thee, shall be perverted; and thou shalt cram things that are unwholesome and impure.

Physiology teaches that our constitutions are adapted to the *natural elements* that surround us. Wisdom says *hot drinks* are not good. Justice says if thou wilt use them thy nerves shall refuse to perform their proper office, thine intellect shall be clouded, and thou shalt fall another degree in the scale of moral degradation.

Physiology teaches that nature provides for her own. Wisdom says herbs, and fruits, are good in their season. Justice says if thou wilt use them, with prudence, and thanksgiving; thou shalt in nowise loose thy reward.

Physiology teaches that vegetable food makes better blood than animal food, and consequently is better adapted to nourish and sustain the body. Wisdom says animal food is not gook except in times of famine or *extreme* hunger. Justice says if thou wilt *glut thyself* on those things that have been denied thee, thou shalt be *sorely scourged* until thou wilt yield obedience to nature's laws.

Physiology says, finally, if thou wilt obey all my instructions, I will reward the with strength of body, vigor of mind, and long life. Wisdom says, and, I will add unto thee great stores of knowledge, even hidden treasures. And Justice says the *destroying angel* shall pass thee by, even as he did the children of Israel, and *shall not* slay thee.

Nature's God listens to the decisions of the council and bows an approbative *amen*.

In conclusion I would respectfully suggest the following questions, for the consideration of young Ladies in pursuit of companions for life, (remembering that Saints never die).

1st. Is the companion of thy choice a *righteous* man, a man of integrity before the God and Father of his spirit?

If so, he will abound in faith and good words.

2d. Is he a man true to nature, that is, has he unperverted tastes and habits?

If so he peremptorily discards all superfluities from his toilet, and his table.

3d. Does he know himself?

If so, impulse is held by a steady rein; while the councils of reason, guide, and govern, all his acts.

Young Ladies, when you find *such a man* you may cheerfully, yea joyfully resign to him your heart, and your hand: He will lead you in flowery paths, and shield you from the sharpest thorns that pierce the human heart.

Gov. Reeder's Challenge Accepted.

EASTON, Pa., Oct. 14, 1856.

The republicans held a large and enthusiastic meeting here last night. Senator Wilson was the principal speaker. Gov Reeder was present, and made a brief speech, stating that his challenge had been accepted by the democrats, and that they had selected one of their ablest champions to meet and discuss the pending political questions of the day with him. The meeting, he said, would take place at National Hall, Philadelphia, on the 16th inst. The Hon. Benjamin F. Hallet is the speaker on the democratic side.

WISDOM requires three things; knowledge to discern, judgement to weigh, and the resolution to determine.

Mahomedanism.

From a Mormon Missionary.

WE have received the following interesting letter from Elder Musser, who arrived last July in the English metropolis from the East Indies, whither he had been for some time on a mission. We are no advocate for letters "a yard long" in general, as they almost always justify the sentiment, "had I time I would write you a shorter letter." To this maxim, however, Elder M.'s letter is certainly an exception; though more than two yards long, it will be read with satisfaction. We invite him to write us again:

SUNDERLAND, Eng., Sept. 17th, 1856.

PRESIDENT TAYLOR.—*Dear Brother:* My worthy pastor, Henry Lunt, has requested me to write you a letter *a yard long*, I presume as a partial self-exculpation or as a kind of apology for *his* neglect; in compliance with which injunction I beg to hand you, through this laconic medium, a few items of my experience, &c., since I left Zion, "my own mountain home," in 1852. Since that time I've travelled nearly 40,000 miles, over land and water, by steam and wind, and being quite a *pedestrian*, I performed considerable of this distance on "shank's mare." Inasmuch as you have been posted up with the leading incidents of our journey and voyage to India, I will give you a few items on the chief characteristics of the people of that far-off land. The proverb, "that one half of the world do not know how the other live," is a true one, and has been literally verified in my last three or four years' experience.

India, or Hindoostan, contains nearly 150,000,000 of inhabitants. The major portion of this grand total are natives. The Mohammedans, forming a chief part, are followers of the Arabian prophet, Mohammed, who was born in the year 570, at Mecca, a city of Arabia. Biographers inform us, that after spending a number of years in trading, at and between Mecca and Damascus, and being of a religious turn of mind, the prophet set to work to found a new ecclesiastical dynasty, and accordingly retired to a cave, and, with the assistance of a Persian Jew and two christians, framed the celebrated Koran, which he afterwards palmed upon the credulous as a divine record, revealed, as he asserted, to him by piece-meals through the angel Gabriel—some portions at Mecca and some at Medina, another Arabian city not a great distance from Mecca. The Koran, originally in manuscript, was, after the prophet's decease, collected and compiled into the present volume. It was and is, to this day, written autographically in the Arabic dialect, which the good Moslems aver is the most primitive and pure language now extant. The fundamental doctrinal inculcation of the Koran is, "There is but one God and Mohammed is his prophet." This sacred volume, though clothed in metaphorical, allegorical and parabolical mysticism, directs the faithful Moslem in his secular as well as spiritual duties, revealing the mind and will of God on the every-day affairs, duties and obligations of life as they transpire between man and man, and man and beast, &c. But, for the commentations of the Mohammedan divines (who, by the way, differ in opinion as to the true meaning of the numerous obscure passages of the Koran as prolificly as our christian doctors do about the true solution of our scriptures,) the Koran would be a sealed book to all who read it. The faithful Mussulman look upon their Koran with peculiar respect and veneration. They never hold it below their waist whilst reading it, neither would they sit upon it for the world. There are several versions of it in Arabic, besides one or two in Latin, one in French, and one very good English translation. The latter I have read. Many traditions regarding the verbal sayings and doings of the prophet have been handed down, the counterpart of which the doctors endeavor to reconcile with the contents of the Koran, and thus unveil some of the mysteries in which that book was originally enveloped. Mahommet died in his sixty-third year. About three years before his death, a young woman administered a dose of poison to him, by inserting it into a leg of mutton, on which he freely regaled himself, and which it is authentically asserted assisted in bringing him to a premature grave. She replied, when asked relative to the object she had in doing as she did, "I thought it a good mode of testing the divine authenticity of his mission and calling." He died at Medina, where he was buried, and an urn, enclosed in the holy chapel, constitutes his sepulchre, which is surrounded with iron trellis-work, and is accessible to no one. Religiously and socially the Mohammedans of India are truly a peculiar race of beings. They observe one stereotyped manner of worship, which consists chiefly in repeating the same monotonous prayers at stated hours five times daily, and as much oftener as desirable, observing to turn their faces towards their sacred Mecca while performing their genuflections. Their worship also consists in part in performing pilgrimages and ablutions, giving alms, observing fasts and feasts, &c. As a general thing, they are kind and clement to one another, ready at all times to relieve the indigent, and more especially so if the solicitous applicants are of their own peculiar caste. Mohammedans, like all other religious orientals, are divided and subdivided into numerous religious castes and factions. Mahomet, through the Koran, informs us that Ishmael, the son of Hagar, was the lad that Abraham offered up and God demanded in sacrifice; and to this day they keep up an annual *ede* or goat festival in commemmoration of that event. He looks upon Adam, Noah, Abraham, and most of the prophets, and Jesus and His apostles, as being of God divinely commissioned to represent and promote the interests of Heaven and the human family during their respective epochs. Jesus, he avers, was a great prophet, but *not* the Son of God. They look upon this tenet of the christian religion as extremely blasphemous. Portions of the Ten Commandments they observe, and others they discard. They keep no Sabbath; it is expunged by the Koran. They will neither eat nor touch swine flesh; and if a piece is accidentally or otherwise put into any vessel belonging to them, they will abandon it at once and institute measures for damages against the aggressor. I have heard of cases wherein boats and carriages have been abandoned for no other reason.

The Hindoos form a chief portion of the population of Hindoostan, and, like the Musulmen, are not behind in peculiar characteristics, social, domestic and religious.

Their entire superstructure is based upon a heterogenous mass of discordant elements, clothed in a profound casting of mythological mysticism, which none can fairly and clearly define or expound but the learned Brahman *padries* or priests. They boast of having an incredible number (which amount to hundreds of thousands) of gods or idols of their respect and veneration. Their religious books written auto—and hypographically principally in the ancient *Sanscret* language (which is now absolete) number upwards of 150. They contain stories and fables which they assert are of divine origin. Some of these are truly disgusting, others are nonsensical and silly. The Brahmin in his expositions of these divine records, reads with all gravity of times when the brute creation held polemical discussions upon religious and other topics and made mathematical calculations, &c., &c. I've not unfrequently had such stories related to me with profound gravity, and which of course excited sympathy in me. They tell of some of the Herculean feats of their immortal and thrice celestialised gods; when in their own defence they would take up mountains and crush their enemies with them—when they would get astride of one large mountain, and with a minature one in each hand, go forth to meet their Leviathan antagonists.

The Hindoos are very zealous in their religious observances. Many thousands annually throng the roads leading from their native Hamlets to the notorious idol and car of Juggernaut. Many of these miserable beings measure the entire length of the road with their bodies. In doing penance, thousand hire their priests to run cold and hot irons through their tongues, lips, sides, back, ears, &c., and go about for hours and sometimes days with irons thus adjusted dangling as they walk, others mix the excrements and other elements of the sacred cow and her kind with their food. Others again are obliged to go to the sanctified *Ganga* or Ganges and perform their penetential ablutions, in that *hallowed* but nevertheless *filthy stream*. All such tokens of repentance are enjoined, for to us most trifling offences. Should a Hindoo eat of the flesh of the sacred cow or her kind, which is an offence of the greatest magnitude and of an almost unpardonable nature, he is obliged to go to the holy city of Benares, and there go through a thorough rotine of ablutions in the Ganges and observe "dear knows" how many more rites pertaining to the cleansing ordinance, before he can be cleansed and brought to his original purity. They won't even drink of the water that is conveyed in the skins of these hallowed animals. The waters of the Ganges and her tributaries are to the Hindoos, what the waters of the river Jordan are to thousands of christians and chistian potentates who send to that sanctified stream for water to sprinkle their royal offspring with. The ship "Uiobe" on which Elder Leonard and myself went to Bombay from Calcutta in 1854, had in her hold five gallons of Hooghly river (an arm of the Ganges) water, nicely sealed and labelled for some Hindoos in Bombay, who paid one rupee or two shillings per gallon freight on it! Another aggravated offence is to eat food previously prepared for an European or any other caste man; or to drink or eat out of a vessel previously used or touched by a person of any other caste *i. e.* after such vessel is bought, sanctified and set apart for their especial use. No European or other person of different caste dare enter the private dwelling of an orthodox Hindoo. If you honor them with a visit, they will politely give you a place in the veranda to sit, but will not allow you to enter their sanctuary.

A great many Brahmins believe in the transmigration of the soul *i. e.* when the soul or spirit leaves this human tabernacle it takes up its abode in the tabernacle of a cow, ass, monkey, &c., according to its merits, of course the highest ambition is to become a cow, which many assert is the mother of the human family.

The Hindoos burn their dead when they are able to procure fuel. In some cases where the relative is too poor to buy sufficient wood he obtains what he can and burns as much of the body as possible, and that which is left unconsumed is thrown into some stream or left for the vulture and jackal to regale upon. The practice of burning the living wife or wives with the dead body of the husband, which is called Suttee, has been abolished some years since. Not a day passes but what one can observe dead bodies of both sexes in a *nude* state, floating down the Hooghly river opposite Calcutta. I've seen them myself over and over again.

I will now speak briefly of the Parsees—Persian or Zoroastrean fire-worshippers. Their strong hold is in and about Bombay. About 12,000 are still in Persia, ardently desiring their emancipation from under the Persian yoke. The Parsees, unlike the other natives of southern India, are larger in stature with physical and mental faculties more fully developed—are more nobly endowed in many respects. They have greater business and go-a-head-a-tive characteristics than any of the natives, who are as a general thing diminutive, effeminate and drowish. The ways and manners of the Parsees put the beholder much in mind of the Jews, whose prominent pecuniary characteristic they are endowed with, for, as regards secular affairs—in amassing wealth, &c., they are perfect stereotypes. A "John

Bull" editor once rightly observed that if the Parsees were endowed with a few more christian vices they would make good European citizens. They have particular veneration for the elements—air, fire and water. In them they think the Eternal power and existence of some all powerful being exists. These elements he uses as instruments to regulate to a certain extent the universe and the laws of nature, &c. Every evening the Mydon or green in Bombay, bordering on the sea shore, is almost covered with Parsees, a place to which they resort to reflect their very prolix and monotonous prayers, and perform other ceremonies in connection with which they use the sea water very freely. They keep a fire constantly burning in their houses, and should it inadvertantly become extinguished, they proclaim a feast, give alms, &c., which removes the divine displeasure their inadvertanlty had incurred. They scarce ever approach a fire, but with reverence, and won't cook over one without first making an obeisance, and they do not smoke because they think in so doing they would make an improper use of the element.

Parsees, like most all orientals, wear one kind of dress which is peculiar to their caste, and no other. Their *topee* or hat is a most uncouth affair, and is neither useful nor ornamental. In fact its glossy surface, with its unshady characteristic, being without a rim, setting upon the "summit of the cranium" from which the "capillary substance" is always removed like a glazed piece of stove-pipe, renders it, in my estimation, highly obnoxious and injurious, for it certainly must tend to impair the mental faculties, worn, as it is, in one of the most hot and unsalubrious climates in the world. Their cemetry or place for depositing their dead is a very singular affair. In creating such a place, they first dig a hole like unto a well of larger or smaller dimensions, over which is placed a grating, which slopes gradually to the centre like unto a platter. Around this well they build a high wall of masonry. Around the inner surface of the hole are fixed seats of masonry in which the dead are placed, with hands, arms, and legs folded in a peculiar manner, and in a state of primitive nudity, exposed exclusively to the sexton, the feathery tribes, and the elements, and are thus left for the birds to feast upon, and as they decay to run into the well. They have a peculiar way of ascertaining the merits of a deceased person, and his source into the Eternal world. One *modus operandi* is authentically given as follows:—After death—the clayey tenement is laid out, and a little cream or other delectable substance is daubed over his or her cheeks. A familiar dog is summoned and solicited to remove the same with his tongue. If he complies, the conclusion is the party's at rest, but if he refuses to do so after repeated solicitations, they come to a *vice versa* conclusion. The Parsees have some very able representatives in India. Sir Jamsetjee Jeejee bhoy, though once a "bottle wallá," a buyer and hawker of empty bottles, is one of the wealthiest men in all Hindoostan. This Oriental "gentleman" after receiving his Knighthood from Her Majesty, my present *local* Sovereign, sent her a present which could alone be of service in climates like that of India. I've heard it was a *Palkee* (a kind of letter)—a magnificent one. The Queen, desirous of reciprocating his kindness, sent him a pair of magnificent *skates* (?) as useless in India as a *fifth* wheel would be to a wagon. As the old gentleman is well advanced in years, they may be of service to him when he is called to *slide* from this *terra firma* into, I trust, a better world.

Well, so much on the manners, customs, and religious ceremonies of the natives of India. Notwithstanding the religious and other differences between the various oriental castes, they unite with their occidental and transatlantic brethren and castes or sects in the profound reverance and worship of that grand and most influential and popular god or idol, whose literal cognomen is mammon. With him they associate another deity, known by the name of Nonentity. At present he is without any functions common to those said to have been "made in his image" several centuries back. This grand personage has been for some time *hermetically* sealed or confined to a "topless" throne, tutuated in a heaven "beyond the bounds of time and space," but in reality he only exists in the minds of his infatuated wormmy worshippers. Were we to judge "all hands" by their infidel and atheistical acts and sayings, we could with propriety recommend to them the adoption of the following "creed," respectfully dedicated to all "unbelievers:"

"I believe that there is no God, but that matter is God, and God is matter; that it is no matter whether there is any God or not.

"I believe also that the world was not made; that the world made itself; that it had no beginning, that it will last for ever, world without end.

"I believe that man is a beast; that the soul is the body, and that after death there is no body nor soul.

"I believe there is no religion; that natural religion is the only religion; and that all religion is unnatural.

"I believe not in revelation; I believe in tradition and superstition; I believe in the Talmud; I believe in the Koran; I believe not in the Bible; I believe in Socrates; I believe in Epicure, in Confucius, in Mahomet, in Brahma, in Zoroaster, and in the Grand Lama; I believe not in Christ. Lastly, I believe in all unbelief."

A few words on the morals of India and the baneful influence of modern Christianity over the natives. It is a truth authenticated and established by the experience of every impartial local observer, that Christianity or civilization has had a sad influence over the morals of the natives of India. I am fully persuaded, and I speak from actual experience, that those natives, and more particularly native Christians, and those more immediately connected with Europeans under business and other associations, are at this time four fold more sunken in iniquity and degeneracy, than their progenitors were before the insinuation of Europeans into Hindoostan. Go even to this day into any of the towns and hamlets of India inhabited *exclusively* by natives, and where Christians and Christianity are unknown, and it is seldom you meet a public prostitute, or pass a house of disrepute, or other "gaudy sepulchre of departed virtue." It is also very seldom one meets an inebrious native, notwithstanding they exist in such incredable numbers. On the other hand, what do we see and hear while passing through the towns, cities, and cantonments occupied and governed by Europeans. Why scarce nothing but prostitution, inebriety, profanity and blasphemy, in some places even more prolificly than in places of equal population in Europe and America. Penury drives females, though naturally revolting to them, to sell themselves for a song to their "Christian brethren." And even this mere trifle is to them a source of greater income than the occupation of any other obtainable employment.

According to statistical reports about one-tenth of the European population of Calcutta are prostitutes. In many of the oriental shops and bazaars can be seen in *bas relief* pictures and wax figures of a most disgusting and revolting nature. These *treasures*, on which the raised and rising generation glut themselves, are manufactured by the ship loads in christian Europe and America, and shipped to India and elsewhere, it would seem for the express purpose of inducting the "heathen" into some of the mysteries and beastries of modern christianity and civilization. In Bombay prostitution is sustained by law, which obliges the keepers of houses of ill-fame to pay a tax to the Honorable East India Company. Some may think that I am ungenerous in not showing or giving the other side of the picture. But I regret to say that the *other* side is about as black as the *other* or opposite surface. When we look for real virtue, piety, and morality, they are not to be found. Pharisaic piety is about the only kind in market. To be sure, one could see and hear ministers, professing to expound the scriptures correctly, ascend their respective pulpits, sacerdotally encased, and with faces as long as that of Pat's "mother of rabbits," in a drawling, sanctified manner, read over their monotonous prayers, and pretend to portray some of the beauties of Holy Writ, but the people go away about as much enlightened and benefitted as when they went.

What a happy contrast exists between this damnable state of affairs and the order, virtue and beauty of Zion! where the adulterer and the accessor is punished with *Mosaic severity*, and where the laws, ecclesiastical and civil, are administered with *divine exactness and impartiality*.

To show the antipathy that exists in the minds of the natives towards christianity, I will just mention that in Calcutta the richer natives re-published, for *gratuitous* distribution, an Indian edition of Thomas Paine's "Age of Reason," and in Bombay the proprietors and actors of Grand Road Theatre caricatured christianity on the stage to a numerous native auditory, who manifested their gratification by eulogistic bursts of applause. The actors offered prayers to the Deity, observed the ordinances of baptism and confirmation, partook of the sacrament, read prayers with sanctified voice, gesture, and emphasis, and last though not *least, as is customary, "passed round the hat."*

With all the above wicked and irreligious deformity, the priests and officials, who, by their works and doings, actually encouraged, and, in some instances, practically observed almost every vice enumerated in the calander of infamy, were first to place their sanctified feet upon the neck of "Mormonism," by using their influence and laws against us. The farce—"Female Life Among the Mormons"—has long since found its way to India, and is, no doubt, in almost every public and private library. Several oriental editors were honest enough to condemn the thing at once. Such trash never has affected the truly honest, nor never will. It is well known that for a good many years past drafts of this kind have been prolific in the market, drawn and supported by half-saved, pharisaic, paltroonish, satanic emissaries, on public credulity, at the order of the emperor of this world. They are, however, all *invalid* for want of the stamp of common sense and truth, and have consequently uniformly been *dishonored* when presented to an honest, thinking man for acceptance. With so many rude *negatives*, you may readily imagine ours was an *up-hill* work, and it was not with much reluctance that we withdrew from that dark corner of God's footstool.

For one, I have been peculiarly blessed on my mission. I left home *without one cent* in my pocket, and have not to my recollection solicited a dollar from any man for my support or passages. I received, through the kindness of Capt. John F. Roundy, of the American ship *Lancaster*, a free first-class cabin passage from Bombay to Calcutta (49 days out), which would have cost me between £35 and £40 on an English vessel; and on my arrival in Calcutta, Capt. Zenas Winsor, *without solicitation, voluntarily* offered me a free first-class cabin passage to London, in the noble American clipper ship *Viking* (130 days out), which would have cost me on an English vessel £70 or £80. Thus hath the Lord dealt with me and opened up my way. Praise, honor, majesty, might, and dominion be ascribed to Him for His great condescending goodness towards His most humble servants and saints, for ever. Amen.

At the Birmingham Council, where I had the exquisite pleasure of meeting with a number of Zion's representatives. President O. Pratt deputed me to labor in the north of England, under my worthy pastor and brother, Henry Lunt; and in mutual co-operation with my brethren, I trust I shall in my weekness and humility be instrumental in the hands of God of doing a good work before returning to Zion, with whose hallowed hosts I desire to be found, both now and for ever more.

Feeling that I have transcended my bounds in being too prolific, I beg to conclude, with prayers and desires for your temporal and spiritual prosperity and happiness, and humble benedictions for all Israel. Amen.

Your brother and humble servant in the harness of truth,

AMOS M. MUSSER.

FOR THE MORMON.

Germany.

BY ALEXANDER OTT.

CONTINUED.

As soon, however, as a general peace was re-established, the kingdom was at the Congress of 1815 in Vienna reduced to the territories of Upper-Lusatia, Misnia and Voigtland. Saxony is bounded on the south by Bohemia and Bavaria, on the west by the Russian dominions in Westphalia, on the east by the Marquisate of Lusatia, on the north by the Prussian possessions and the kingdom of Hanover. The principal towns are Dresden on the Elbe, Altenburg and Leipsic on the Pleisse. Dresden, with 90,000 inhabitants, is the capital of the kingdom and residence of the royal family. It is noted for its many literary and scientific institutions, among the many curiosities are the Chancery-house, containing a choice collection of excellent paintings, the Dutch and Japanese Palace, a large square building, the stately domes of which are rising amid groves and thickets, a great many manufactories in mirrors, tapestry, jewellry, porcelain, etc. Leipsic, with 80,000 inhabitants, has a celebrated University, and a great many literary and scientific institutions; it is noted for its very extensive trade, and has two great fairs, one at Easter, and one at Michaelmas, which are visited by more than 3000 merchants of nearly all European nations. There are also found upwards of 300 booksellers' shops, with a large number of printing offices, where books in all Oriental and Occidental languages are published. In 1631, Gustavus Adolphus defeated here the Imperialists under Tilly. Leibnitz was born here in 1646. In October 1813, the famous battle between the Allies and Napoleon I. was faught, in which the former were victorious. Population of Saxony is 3,000,000.

The kingdom of Bavaria is bounded on the north by the kingdom of Saxony, on the east by Bohemia and Austria, on the south by Tyrol, and on the west by the kingdom of Wurtenburg. It is divided in the eight provinces or circles of Ober-Main, Unter-Main, Regen, Rezat, Ober-Donau, Isar, Unter-Donau and Rhein. Area, 32,000 square miles. The principal cities are Munich or Munchen, Baireuth, Augsberg, Ratisbon, Hochstadt, where in 1704, the great battle of Blenheim was fought by the Duke of Marlborough. Nuremberg, Bamberg, Wurtzburg. Munich, on the Isar, is the capital of the kingdom, and residence of the royal family, is one of the finest cities in Germany, has a great many literary and scientific institutions. Lithography was first discovered here. Number of inhabitants, 100,000. Nuremberg or Nurnberg on the Pegnitz, was formerly a free imperial city under the protection of the German emperor, but by the treaty of Tilsit in 1807, it was given to Bavaria. It was once a most flourishing city, where sciences and fine arts were cultivated in the highest degree, but since being a Bavarian town, it is nothing but the shadow of its former self. It is from here that great quantities of toys, known both in England and America as Dutch toys, are exported. The soil is excellent and productive of every kind of European grain, even of Saffron, figs, lemons, oranges, etc. Population of Bavaria, 6,000,000.

The kingdom of Wirtemburg, or Wurtemberg, is bounded on the north by the duchy of Baden and Franconia, on the east by Bavaria, on the south by Lake Constance and the duchy of Baden, and on the west by the duchy of Baden. The principal towns are Stuttgart, on a plain, near the Neckar, capital of the kingdom and residence of the royal family, with 40,000 inhabitants; Ulm, on the Danube, is a fine and strongly fortified city, Hohenburg, Hohenzollern, etc. Wurtemburg, prior to 1805, was a duchy, at which time it was made a kingdom by Napoleon I. It is one of the finest, and most fertile countries in Europe, abounding in a great many natural advantages, it is excellent for raising cattle or every other kind of stock, on account of the beautiful pastures, it yields grain, fruits, and especially wine, of which large quantities are exported. Population 4,000,000. Area 7568 square miles.

The grand duchy of Baden, is bounded on the north by Franconia, in the kingdom of Bavaria, and Hesse-Darmstadt, on the east by Wurtemburg, on the south by Switzerland and Lake Constance, and on the west by the Rhine which separates it from France and Bavaria. The principal towns are Carlsruhe, in the forest of Hartwald, with 20,000 inhabitants, is the capital of the grand duchy and residence of the ducal family; Constance, on Lake Constance, is celebrated for the council of 1514, by which John Huss and Jerome of Prague were to be burnt. Freyburg and Villengen in Brisgau; Heidelberg on the Neckar with a celebrated university. Baden is one of the finest and most fertile countries in the world, and is celebrated for many mineral baths and Roman antiquities. Population 1,500,000. Area 5712 square miles.

The Hessian possessions are divided in those of Hesse-Cassel, Hesse-Darmstadt and Hesse-Homburg. Hesse-Cassel is bounded by Nassau, Hesse-Darmstadt, Bavaria, Hanover and Prussia. Area 4405 square miles. The principal towns are Cassel on the Fulda, with 25,000 inhabitants, is the capital of the state and residence of the Elector; Hanau on the Kintsig, with 16,000 inhabitants, near its junction with the Maine, is noted for the defeat of the Bavarian army in 1813 by Napoleon I., Marburg on the Lahn, and Fulda on the Fulda. Population 700,000. Area 4386 square miles.

Hess-Darmstadt, or the grand duchy of Hesse, situated near the Rhine, is divided into two distinct parts; the area of the north part is about 1930 square miles, the area of the south is 2000 square miles. Giessen, on the Lahn, with 10,000 inhabitants and a university, is the capital of the north part, Darmstadt, on the Darmstadt, with 20,000 inhabitants, is the residence of the grand duke and capital of the south part. The population of the whole territory is about 800,000. Hesse-Homburg, a small electorate, bounded by Nassau and the grand duchy of Hesse-Darmstadt, is governed by a younger branch of Hesse-Darmstadt. The capital is Homburg on the Lahn, 10 miles from Frankfort on the Maine; it is during the summer season the resort of the fashionable world of Germany; it has also a great notoriety for its gambling-houses. Area 154 square miles. Population about 40,000.

The grand duchies of Mecklenberg are bounded on the north by the Baltic, on the east and south by Prussia, and on the west by Holstein and Hannover. They are 135 miles in length and 80 miles in breadth. Up to 1592 Mecklenburg was governed by one prince, but in that year the duchy was, by the death of the sovereign divided between his two sons, of whom the eldest, took possession of the duchy of Mecklenburg Schwerin, and the younger of the duchy of Meckleburg-Strelitz. New Strelitz, with 6000 inhabitants, and Schwerin with 5000 inhabitants, both on beautiful lake, are the capitals of the grand duchies and the residence of the dukes. The area of Mecklenburg-Schwerin, is 4701 spuare miles. Population 550,000. The area of Mecklenburg-Streltz, is 1094. Population 100,000.

The grand ducal and ducal possessions of Saxony, embracing Saxe-Weimar, Saxe-Coburg, Gotha, Saxe-Meininghen and Saxe-Hildburghausen are bounded by Bavaria, Hesse-Cassel, Schwarzberg Sonderhausen, Reuss and the kingdom of Saxony. Area 3564 square miles. Population 830,000. The principal towns are Weimar on the Ilm, Coburg on the Itch, Gotha near the Lin, Meininghen, Hildburghausen, Eisenach on the Nesse at its junction with the Horsel; near by is the castle of Wartburg on a hill, noted for having been during the year 1521, Luther's place of refuge when persecuted by the papists, and there he did translate the Bible.

Braunschweig or Brunswick, a duchy, consists of several detached tracts, and is bounded by Prussia and Hanover. Area 1525 square miles. Population 250,000. The largest rivers are the Ocker, the Weser and Leyne. Braunschweig on the Ocker, is the capital of the duchy and residence of the ducal family, has 40,000 inhabitants. The country having mines and several medicinal springs, abounds in many physical advantages. The principality of Nassau is surrounded by the Prussian and Hessian dominions, has an area of 1736 square miles and a population of 400,000. The greater part of the country is woody and mountainous. Nasseu, on the Lahn is the principal town. The grand duchy of Oldenburg bounded on the north by the North Sea, on the east, south and west by Hanover, and has an area of 2470 square miles and a population of 300,000. It was a county up to 1772, when the emperor of Germany made Oldenburg a duchy. Oldenburg, the capital of the grand duchy, on the Hunte, has 7000 inhabitants. The duchies of Anhalt-Dessau, Anhalt-Bernburg and Anhalt-Koethen are bounded by Prussia, have an area of 989 square miles and a population of 170,000. The rivers are the Mulda and Saale. The principal towns are Dessau on the Mulda, near its junction with the Elbe, Bernburg on the Sale, and Koethen. The principality of Schwarzburg-Sondershausen is bounded by Brunswick, Saxony, Anhalt, Prussia and Saxe-Weimar, has an area of 396 square miles and a population of 60,000. Schwarzburg-Rudolphstadt is bounded by Saxe-Weimar, Meininghen, Reuss, Bavaria and Psussia. Area 366 square miles. Population 10,000. Sondershausen and Rudolphstadt on the Saale are the capitals.

The principalities of Hohenzollern Hechingen and Sigmaringen are bounded on the east by Bavaria and Wurtemburg, and on the south and west by Baden. Area 519 square miles. Population 70,000. Hechingen Sigmaringen and Hohenzollern are the principal towns, the latter is situated on a branch of the Neckar with a castle, the seat of the ancient counts, from whom come the kings of Prussia, the dominions of the Reuss Lobenstein and Greitz between the kingdoms of Saxony and Bavaria, the duchies of Saxe-Weimar Schwartzburg-Rudolphstadt, have an area of 688 square miles and a populatiou of 100,000. Greitz on the Elster, and Lobenstein are the principal towns. Schaumburg-Lippe, a small principality, is bounded on the north by Hanover, on the east and south by Hesse-Cassel. Area 205 square miles. Population 30,000. Buckeburg is the capital. The dominions of Lippe-Detmold are bounded by Prussia, Hanover, and part of Hesse-Cassel. Area 432 square miles. Population 80,000. Detmold on the Werre with 3000 inhabitants is the capital. The boundaries of the principality of Waldeck, are Prussia aad Hesse-Cassel. Area 455 square miles. Population 60,000. Corbach is the capital.

Hamburg, is the most important city of the Hanseatic league, is situated on the north bank of the Elbe, at its junction with the Alster, 78 miles from its mouth. The area of the territory is 149 square miles, population 170,000 of which 140,000 are living in the city. It is one of the wealthiest, finest and most elegant places of Europe. Some parts of the city have a beautiful scenery, especially where the Alster forms the lake before it reaches the city, and the fine basin within it, the Binnen Alster, and the large sheet of water surrounded by magnificent palaces, hotels which although private houses, have the appearance of royal residences. Between a long chain of buildings and the water are fine, gravelled walks, with double rows of trees. The city has a great many literary and scientific institutions, as for instance the town library containing more than 100,000 volumes. The rich burghers of Hamburgh own upwards of 300 vessels trading in all parts of the world. It is the residence of the representatives of foreign powers at the first city of the Hanseatic league. Cuthaven and Rutzebuttel on the entrance of the Elbe are small towns in the territory of Hamburg. The dominions of that fine city are situated between Hanover and the duchy of Holstein.

Bremen, between Hanover and Oldenburg, are divided by the Weser in the old and new towns. Area 67 square miles. Population 60,000. The city carries a considerable trade. As one of the curiosities of that place, I mention the principal church, the vaults under which have the property of preserving dead bodies from decomposition for many years. Lubeck, between Denmark, Mecklenburg and Oldenburg on the Trave, is noted for having been the head of the famous Hanseatic league made here in 1164. It has lost lately very much of its former renown as Germany'y greatest emporium. Area 142 square miles. Population 50,000. Frankfort on the Maine, on the confines of Bavaria, an inland-town, the houses of which are built in an antique style. It is the seat of the German Confederation and is noted for having been the place of election and coronation of the former kings of the Romans. It is one of the most important trading places in Europe, and has two great fairs every year. A great many historical events are connected with the city, out of the wars of 1759 and 1763 between the French and the Germans, and in 1848, it witnessed the bloody murder of Prince Lichnowsky and Gen. Auerswald, the Russian delegates at the German diet by an infuriated mob. The area of the whole territory is 91 square miles, and the population 60,000.

TO BE CONCLUDED IN OUR NEXT.

DOMESTIC SUMMARY.

THE Black Republicans had Speaker Banks on the Exchange steps of Wall street three weeks ago. The following week, the same day and hour, the Democrats had Ex-Governor Floyd, and of course the "American party" had last Friday afternoon Ex-Governor Washington Hunt. All three spoke well, are princes at the business, and said the best that could be said for each party. The meetings were orderly, no bones broken.

Dr. Kane left by the *Baltic* on Saturday for Liverpool. It is reported that this gentleman's visit to Europe is for the recovery of his health. Previous to his departure he declined a public dinner offered him by the citizens of Philadelphia. He will certainly be an honored guest in old England. Childs and Peterson of Philadelphia have just published his magnificent work, descriptive of his adventures in the Arctic regions.

On Monday the inhabitants of New York were on the *qui vive* from early morning till dusk. The Firemen had their third annual parade, which came off in grand style. The procession is estimated to have covered about five miles; it took one hour and a half to pass before the Mayor and the Heads of Departments of the City Council, Common Council, Chief Engineer, &c. The engines were magnificent, and the Firemen a fine set of brave looking fellows. There were several companies from neighboring States.

The Democracy here were jubilant on Wednesday, over the success of the Pennsylvania Buchanan State Ticket. Our neighbor, the *Daily News*, rejoices in the salvation of the Union. Everything is now all right—Pennsylvania has gone for Buchanan—and the White House is now certain. Well, it is a triumph worth jumping over, after the fears and labors of months.

TELEGRAPHIC.

Movements of President Pierce.

CONCORD, Oct. 8, 1856.

THE President left this city to-day at 10 o'clock, in the train for Portsmouth. It is his intention to sail in the Wabash for Washington to-morrow morning.

Railroad Extension.

BUFFALO, Oct. 10, 1856.

The Buffalo and Lake Huron Railroad is to be opened from Buffalo to Paris on the 30th inst.

Baltimore Riots—More Shooting.

BALTIMORE, Oct. 10, 1856.

It is now ascertained that during the election riots in this city on Wednesday, there were four persons killed, five dangerously injured, and fifty more or less hurt.

Three more shooting cases occurred here this afternoon. John Roach was shot in the thigh, on the corner of Baltimore and South streets, the shot being fired from a party of men in an omnibus. Roach is a member of the Empire Club, and his assailant, who escaped, is supposed to belong to one of the "American" clubs. To-night during a political quarrel at the fish market, between Peter Kelly and Hughes, a watchman, Hughes fired at Kelly three times, the ball on the last discharge penetrating Kelly's brain, causing immediate death. Hughes surrendered himself to the police, alleging that the act was committed in self-defense.

Serious Accident at Paterson, N. J.

PATERSON, Oct. 13, 1856.

An accident about 9 o'clock this evening at the Catholic Orphan Assylum, at which place they were holding a Fair for the benefit of the orphans. The room being crowded to excess the floor gave way, precipitating them into the basement beneath. No lives were lost, but a large number were seriously injured. There were at least twelve hundred in the room at the time. Great excitement prevailed.

Railroad Collision.

BUFFULO, Oct. 13.

The mail trail from Suspension Bridge to Windsor, over the Great Western road, came in collision with a cattle train near London early on Thursday morning. Several of the cars belonging to the cattle train were thrown down an embankment, killing twenty-five valuable cattle. The mail and baggage cars were driven through the forward passenger car attached to the mail train, but fortunately no lives were lost. During the confusion the mail and baggage cars caught fire, and with the mails, baggage and express goods, were entirely consumed.

Hon. C. M. Straub.

POTTSVILLE, Oct. 15.

The Hon. C. M. Straub was dreadfully cut and beaten last night in attempting to eject a party of Republicans from the Democratic rooms.

From Washington.

WASHINGTON, Oct. 15, 1856.

The military and a large number of the citizens, with the marine band, gathered at the station to night, to receive the President. As the cars approached a salute was fired amid premature huzzas of welcome. A Committee of arrangements were ready to receive the President, who, however, did not arrive, for the reason, as stated by the Mayor of Washington, that the water was so rough off Annapolis that he could not land from the steamer Wabash. Secretary McCelland has returned to Washington.

Fillmore Demonstration at Boston.

BOSTON, Oct. 15.

The Fillmore torchlight procession this evening was a grand affair. It consisted of a numerous cavalcade; thirty-one illuminated stars, each borne by a female; transparencies, and about four thousand in the ranks, with numerous bands of music and fireworks. Various stores, buildings and offices were illuminated. It was the largest torchlight procession seen in this city for many years. Delegations were present from all the neighboring towns and cities, including a number of firemen in uniform.

Threatening Aspect of Affairs in Italy.

Demonstration of England and France against the King of Naples.

OUR Paris correspondent informed us yesterday, in the letter which appeared in our second edition, that the French government, unless some unforseen event occur, is about to recall M. Brenier and the whole of the Embassy from Naples. To this we may now add that a similar course will, we are enabled to state, be taken by the Queen's government. The whole of our diplomacy will be recalled from the Neapolitan Court. We shall send, as will the French, two line of battle ships and a corresponding force of frigates. These will be the representatives of the Alliance—these will protect the interests of the subjects of both Powers—through these alone will either communicate with the King. It will be seen from these facts that there is no doubt of the correspondent's statement. He goes on to add that the last despatches of the French diplomatist do not now hold out any hopes of an amicable settlement of the Neapolitan difficulties. In this assertion we are quite convinced that both he and the diplomatist are warranted by the truth. It is not likely that the unwise and cunning obstinacy which the King has always hitherto displayed, and in which he is supported by the few evil councillors on whom he leans, should leave him suddenly on the arguments of England and France. It is not likely that the doubtful mediation of Austria would change more than the words of that unhappy monarch, who is cursed with the domination of a country which God has made the fairest, and which his terrible misrule has made the most wretched, on the face of the earth. We believe, therefore, that there is no likelihood of a return to friendship between the Court of Naples and those of France and England. What part these great Allied Powers may be ultimately compelled to take in the settlement of Neapolitan and of Italian affairs remains to be determined.—[*London Post, Sept.* 20.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Morm.——J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millennial Star	
Journal of Discourses, &c., &c.	

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25-1y

Change of Meeting-place.

THE LATTER DAY SAINTS will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to October 17, 1856.

ASHES—Pot	per 100 lb.	6 50	a	— —
Pearl		— —	a	7 75
CANDIES—Stuart and Bussing's best, assorted	per lb.	—	a	—
Ordinary		—	a	—
CANDLES—Sperm	per lb.	—	a	40
Adamantine		23	a	27
Mould, tallow		14	a	15
COFFEE—Java, white		14	a	14½
Mocha		15½	a	—
Laguayra		—	a	11½
Maracaibo		11½	a	12½
St. Domingo (cash)		10	a	10½
DRUGS AND DYES—Alcohol	pr. gal.	— 74	a	— 80
Alum	per lb.	— 2½	a	— —
Arrowroot		— 48	a	— —
Arsenic, powdered		— —	a	— 2½
Assafœtida		— 5	a	— 25
Borax, refined		— 27½	a	— 29
Brimstone, American, roll		— 2½	a	— 2¾
do crude	per ton	26 —	a	27 —
Camphor, crude	per lb.	— —	a	— 23
do refined		— 30	a	— —
Castor Oil, No. 1		— —	a	1 15
Chlorate Potash		— 35	a	— 36
Cochineal		1 15	a	1 20
Copper—sheathing	per lb.	— 23	a	— 27
Copperas	per 100 lb.	1 50	a	— —
Cream Tartar	per lb.	— —	a	— 30
Gum Arabic, picked		— 17½	a	— 33
Gum Copal		— 40	a	— 50
Gum Myrrh, Turkey		— 10	a	— 30
Iodine, resublimed		— —	a	5 25
Ipecacuanha		— —	a	1 62½
Madder		— 12	a	— 13
Magnesia		— 14	a	— 35
Do calcined		— 30	a	— 35
Nutgalls, blue Aleppo		— 19	a	— 21
Oil Anis		3 25	a	— —
Oil Bergamot		2 25	a	2 30
Oil Cassia		— —	a	3 75
Oil Lemon		2 10	a	2 25
Oil Peppermint		2 75	a	3 —
Opium, Turkey		— —	a	5 62½
Otto Rose	per oz.	3 50	a	6 50
Oxalic Acid	per lb.	— 27	a	— 28
Phosphorus		— 90	a	— 92
Quicksilver		— 47	a	— 48
Rhubarb, China		75	a	1 —
Saleratus		—	a	— 7
Sal Ammoniac, refined		— 10½	a	— —
Senna		— 10	a	— 14
Shellac		— 13	a	— 16
Sugar Lead, white		— 12½	a	— 14
do brown		— 9½	a	— 10
Sulphate Quinine		— —	a	2 40
Tartaric Acid		— 43	a	— 45
Verdigris		— 45	a	— 47
Vitriol, blue		— 10½	a	— 11
DYE WOODS—Camwood	per ton	100 —	a	120 —
Fustic		27 —	a	29 —
Logwood		17 —	a	28 —
FLOUR—State, common	per bbl.	5 70	a	6 15
Michigan and Indiana		6 30	a	7 25
Genesee, extra		6 75	a	8 75
Rye Flour		3 —	a	4 —
Corn Meal		3 75	a	— —
FRUIT—Raisins	per box	— —	a	3 50
Raisins, layers		4 40	a	4 50
Currants	per lb.	— 22	a	— 24
GLASS (American window)—				
6x8 to 8x10	per 50 feet.	3 25	a	2 50
8x11 to 11x16		3 75	a	2 62½
11x17 to 12x18		4 —	a	3 —
20x26 to 24x30		5 50	a	4 25
31x40 to 34x46		8 —	a	7 50
GRAIN—Wheat	per bush.	1 30	a	1 62
Corn, round yellow		— 67	a	— 68
Barley		1 —	a	1 29
Oats, Western		— 44	a	— 46
Beans		1 75	a	2 87½
GUNPOWDER	per 25 lbs.	3 50	a	6 50
INDIGO	per lb.	— 75	a	1 40
IRON—Pig, Eng., Scot	per ton	31 —	a	32 —
Bar, Eng. refined		60 —	a	— —
Sheet, Russia, 1st quality	per lb.	— 12	a	— 12½
Sheet, Eng.		— 3½	a	— 4½
LEAD—Galena	per 100 lbs.	6 40	a	— —
Sheet and Pipe		— 9½	a	— —
LEATHER	per lb.	20	a	31
MOLASSES	per gal.	37	a	5[illegible]
NAILS—Cut, 4d and 6d	per lb.	4½	a	—
Wrought, 6d and 20d		6	a	7
OILS—Olive	per bskt., 12 bottles.	3 25	a	3 37
Olive, in casks	per gallon.	1 15	a	1 25
Linseed		— 98	a	1 —
Whale		— —	a	— 85
Lard, winter		— —	a	1 05
PAINTS—Lead, red, Am	per lb.	—	a	— 8½
Lead, white, Am., in oil		— —	a	— 9
Lead do do dry		— 8½	a	— —
Ochre, yellow, French, dry		1 —	a	1 62½
Ochre, in oil		— 4	a	— 6
Spanish Brown, dry	per cwt.	— 60	a	— 75
Litharge	per lb.	— —	a	— 8½
Vermilion, Chinese		— 90	a	1 05
Venetian Red	per cwt.	2 —	a	2 37½
RICE	per 100 lbs.	3 25	a	4 37½
SALTPETRE	per lb.	6½	a	12
SEEDS—Clover	per lb.	— —	a	— 14
Flax, American, rough	per bush.	2 —	a	2 10
Linseed, Calcutta		1 85	a	— —
SOAP—New York	per lb.	4	a	7
Castile		10½	a	11
SPICES—Ginger, Race	per lb.	6	a	—
Mace		80	a	—
Nutmegs		—	a	87½
Pepper		—	a	12½
Pimento		11½	a	—
Cloves (cash)		12½	a	13
SUGAR—New Orleans	per lb.	8	a	9½
Havana, white		11	a	12
do brown		8½	a	10½
Stuart's crushed		—	a	12½
SUMAC, Sicily	per ton.	55 —	a	75 —
TEAS—Gunpowder and Imperial	per lb.	35	a	75
Hyson		30	a	80
Young Hyson		32	a	70
Hyson Skin		20	a	35
Black		22	a	50
TIN—Banca	per lb.	—	a	33
Straits		—	a	31½
Plates	per box.	9 —	a	10 50
TOBACCO		—	a	7½
TURPENTINE	per 280 lbs.	3 62½	a	— —
TAR	per bbl.	3 —	a	3 25
SPIRITS TURPENTINE	per gallon.	— 41	a	— 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 3 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. B. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit. "'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là. dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses! Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu!

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivété, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour asquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

John Taylor.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mb29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes,
and Pittsburgh Manufactures generally.
fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTINO, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
In packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis.
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N. B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

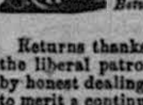
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 150 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

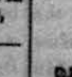
CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

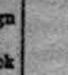
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

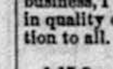
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make; wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

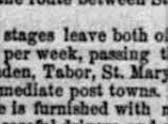
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

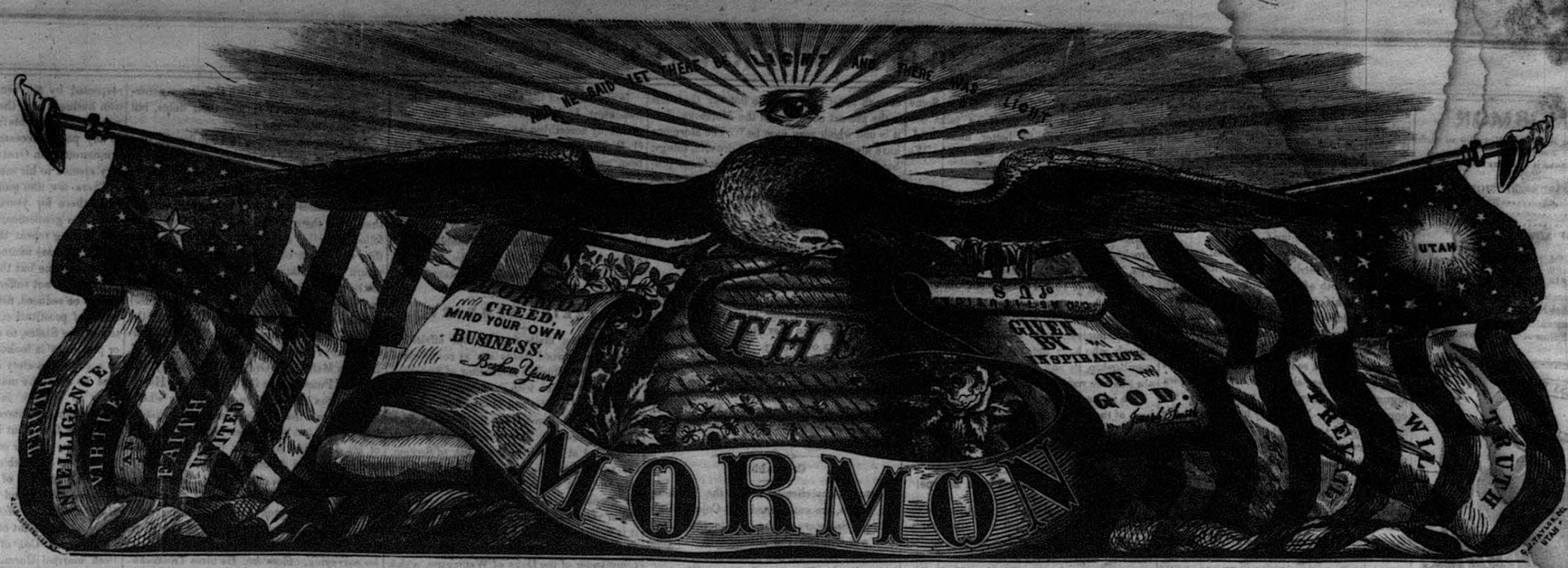
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 36. NEW-YORK, SATURDAY, OCTOBER 25, 1856. PRICE FIVE CENTS.

Poetry.

Never Say Fail.

SELECTED.

Keep pushing—'tis wiser
Than sitting aside,
And dreaming and sighing
And waiting the tide.
In life's earnest battle
They only prevail
Who daily march onward
And never say fail!

With an eye ever open,
A tongue that's not dumb,
And a heart that will never
To sorrow succumb,
You'll battle and conquer,
Though thousands assail;
How strong and how mighty
Who never say fail!

The spirit of angels
Is active I know,
As higher and higher
In glory they go
Methinks on bright pinions
From heaven they sail,
To cheer and encourage
Who never say fail!

Ahead, then, keep pushing;
And elbow your way,
Unheeding the envious
And asses that bray;
All obstacles vanish,
All enemies quail,
In the might of their wisdom
Who never say fail!

In life's rosy morning,
In manhood's fair pride,
Let this be the motto
Your footsteps to guide;
In storm and in sunshine,
Whatever assail,
We'll onward and conquer,
And never say fail!

From the Deseret News, of Aug. 6th and 13th, 1856.

Twenty-Fourth of July Celebrations.

FORT SUPPLY.

The bugle sounded at sunrise, when the national flag was unfurled on the liberty pole. Capt. Cole and his rifle company fired a First Presidency salute, in commemoration of the pioneers entering G. S. L. Valley, July 24, 1847. Capts. Meeks and Sessions' bands discoursed sweet music.

At 8 a. m., the bugle again sounded, and the people convened at the Council House.

Col. George Boyd, marshal of the day, organized the procession as follows:

1. Capt. Wm. Meeks' and Martial band, in uniform, with banner, "Our Mountain Home."
2. Capt. Moroni Cole and his rifle company, with full mountain uniform, with banner.
3. Capt. Barney Ward and 24 young Indians, dressed in buckskin pants, blue shirts and moccassins, with banner, "We shall yet become a white and delightsome people."
4. Capt. Henry Sanderson and 24 young boys, in white shirts, blue pants, red sashes and straw hats, with banner.
5. Capt. John Sessions and serenade band in full uniform, with banner, "The Serenade band is always ready."
6. Capt. John Alger and 24 ladies in white, with blue sashes, wreathes of flowers and parasols, with banner, "We instruct our sisters of the forest."
7. Capt. James Young and 24 little girls in pink dresses, green sashes and straw hats decked with native flowers, with banner, "Let Virtue abound."
8. Chaplain and Committee of Arrangements, with banner, "Hear, Oh Israel."

The procession marched round the fort, called a halt, and were seated in the Council House.

The Marshal called the meeting to order. The assembly joined in singing, "The Spirit of God." Prayer by Myron Crandall, chaplain of the day.

Music by the brass band.

The Marshal called upon several of the brethren for addresses, which was responded to with the usual Mormon promptness and spirit. Capts. Alger and Ward addressed the Indians in their own language, explaining to them the nature of our celebration, the reason we came to the mountains, &c.

When they were through, Beziel, one of the Indians, said he wanted to talk. He arose and said he felt well to see grain growing on the Snake land, for their children could get bread to eat, also butter and milk. Before you came here our children were often hungry, now they can get bread and vegetables when not fortunate in hunting meat.

An Indian named John, said: I like to see wheat, potatoes, beets and peas grow, for it makes my heart feel good to see our children eating the bread you raise on the land. You treat us as friends; when we come to your houses hungry you give us something to eat. I am glad to see the good things you raise round the fort, for they did not grow before you came.

At 1 p. m., the procession again formed, marched to the large dinner tables and were seated. The way the Lamanites dispatched the potatoes, peas, beets, bread, meat, pies, cakes, puddings, custards, chickens, coffee, &c., was a caution. They said that they had never eaten such a good dinner before.

After dinner toasts were called for. Twenty-five gallons of home-made wine were prepared for the occasion by Bros. Lish and Bull.

Baziel and John said they wanted to drink toasts. Baziel said, I want you to live and never die, that you may raise plenty of the good things we have to eat to-day, for they make my heart feel good.

John said he had a toast for the ladies, saying it would make my heart feel good to see our women look like the white women.

At 5, meeting adjourned to 7.

At 7, the meeting was called to order, and cotillions, waltzes, contra dances, interspersed with songs, &c., were announced to be the order of the evening.

There was an intermission, when the assembly did ample justice to a good supper.

Dancing was again resumed, and the Indians joined in one of their native dances, accompanied by their own music.

At 1 a. m., the assembly was dismissed by Bro. John Alger, Pres. pro. tem.

Thus passed a day long to be remembered by the brethren and sisters of Green River.

Committee of Arrangements—William M. Thompson, Wm. Sterrit, Wm. Lish, A. Baker, J. Pulsipher, M. Landrus.

WM. M. THOMPSON, Reporter.

NORTH WILLOW CREEK.

Marshal of the day, H. D. Persons; Assistant, W. L. Gardner; Committee of Arrangements, T. R. Hawkins, M. W. Dalton, E. A. Williams.

At break of day the inhabitants were aroused from their slumbers by the roar of artillery.

At 5 a. m., the large ensign, 24 feet by 8, was unfurled from the top of the liberty pole.

The martial band, in a carriage, paraded through the principal streets, enlivening the morning air with strains of lively music.

At 8 1-2 the people assembled in the Bowery and organized.

At 9, an escort of mounted riflemen and the martial band, in a carriage drawn by 4 horses tastefully decorated, started out to meet the invited guests from Brigham city.

The procession formed on the public square, and marched out to meet the Box Elder company and escort.

After receiving the above named company, the procession marched to Bishop Hubbard's residence and received the authorities of the ward.

ORDER OF PROCESSION.

1. Martial band.
2. 6 young men, as front guard.
3. Authorities of the county.
4. Pioneer flag, entitled, "By union we stand."
5. 6 aged fathers, with banner, motto, "Heroes of '76."
6. 6 aged mothers, with banner, motto, "Mothers in Israel."
7. 6 young men in uniform, banner, motto, "Zion's bulwark."
8. 5 young ladies in white, banner, motto, "Pure love exalteth."
9. 6 small boys, banner, motto, "Hope of Israel."
10. 6 small girls, banner, motto, "Mountain blossoms."
11. String band, playing delightful music.
12. Willow creek choir, with banner, motto, "Zion's minstrels."
13. Two small boys carrying the Deseret Alphabet.
14. Two small boys carrying the Bible, Book of Mormon and Book of Doctrine and Covenants, with banner inscribed, "Truth will prevail."
15. Mormon Battalion, with banner, motto, "Ram in the thicket."
16. Rear guard, 6 riflemen.

After parading through the principal streets, the procession arrived at the Bowery, and were seated.

Singing by the choir.

Prayer by Bishop C. Hubbard.

Anthem by the choir.

Music by the Martial band. Oration, by Prest. L. Snow, on the celebration, union, &c. Music by the string band. Singing by the choir. Benediction by Bishop E. H. Pierce.

The procession re-formed and escorted the Bishop and suite to his residence, and returned to the Bowery and were dismissed.

At 1 1-2 the inhabitants and visitors sat down to dinner in the Bowery. The tables were loaded with luxuries, got up in a style that would have satisfied the palates of epicures. A table was also spread for the Sho-shone Indians, and nearly 50 of them partook of the bounties placed before them, much to their satisfaction and delight.

After dinner, Bishop A. Cordon offered up a thanksgiving prayer.

A number of toasts were read. Singing by the choir. Music by the Martial band.

Dancing commenced in good earnest, and was continued until sunset, interspersed with singing, &c. Intermission for one hour.

Bowery illuminated by lanterns. Dancing continued until a late hour in the night.

Good order was observed by every individual. A spirit of unity and delight filled the bosoms of all. The Bowery was ornamented with the fruits of the season, among which were noted several large mellons and a sheaf of millet.

The following are selected from a large number of toasts:

The Heroes of '76—We sustain the deeds of our fathers and teach them to our children.—S. W.

Settlers wanted in Box Elder county—None need apply but those who can stand the keen blast of a SNOW, the hammer of a SMITH, the dart of the PIERCES, the gauge of the WRIGHT, and the thunder of the Priesthood.

R. HENDERSON, Reporter.

NEPHI.

The inhabitants were aroused at the break of day by a salute from the cannon, under command of Lieut. M. Miller.

At 8 a. m., the escort was formed by James Picton, marshal of the day, and marched to Prest. Jacob G. Bigler's.

At 8 1-2, the President and his counsellors were received by the escort, and the cannon announced the unfurling the stars and stripes to the breeze.

The escort paraded through the principal streets, to a Bowery built for the occasion in the following order:

1. Advance guard, in charge of Lieut. T. S. Hoyt.
2. Military band, " " C. Sperry.
3. Choir, " " D. Webb.
4. 12 young gentlemen, " A. Woolf.
5. Presidency.
6. Patriarch and major of the district.
7. Committee of Arrangements.
8. Indian interpreter and reporter of the day.
9. 12 young ladies, in charge of J. Kienke.
10. 12 young boys, " L. H. Baxter.
11. 12 young ladies, " T. Tranter.
12. Rear guard, "Lieut. G. Spencer.

At 9 1-2, Marshal Picton called the assembly to order.

The choir sung "Salvation to our God."

Prayer by Patriarch W. Cazier.

Music by Sperry's band.

Prest. Bigler made a few cheering and appropriate remarks.

Major T. B. Foote delivered a short oration.

Music from the band.

Bros. Miller and Woolf addressed the Saints on the past and present.

Comic song by W. Kendall.

The marshal gave notice that the meeting would be dismissed to allow the tables to be set, and that at 2 p. m., the cannon, would announce the hour for dinner. Meeting dismissed by Prest. Bigler.

At 2 p. m., the entire population of Nephi sat down together to an excellent dinner.

The choir sung a song composed for the occasion, and Prest. Bigler asked a blessing.

At 3 p. m., the tables were cleared and dancing commenced. During the afternoon songs were sung by Messrs. Kendael and Evans, and toasts were read, among which were the follwing:

Prest. Brigham Young and Counsel—Three leading stars in the firmament—May their light continue to increase, until it spreads its benign influence unto the ends of the earth.—G. Kendall.

Nephi Presidency—God bless them.—S. Pitchforth.

Dancing was continued till a late hour. Peace and good will were the order of the day, all rejoicing in celebrating the blessings of our position.

Committee of Arrangements—John A. Woolf, G. Kendall, I. Hoyt.

SAMUEL PITCHFORTH, Reporter.

TOOELE CITY.

At daylight, volleys of musketry. At sunrise, the Martial band traversed the city, cheering the citizens with lively strains of music.

At 7 1-2, a mamouth National flag was unfurled to the breeze, and saluted by a platoon of musketry, the signal for the people to gather.

At 8 1-2, the procession was formed by Eli Lee, marshal of the day, in the following order:

1. Capt. John Shield's brass and military band.
2. Military escort, commanded by Capt. Thos. Lee.
3. Presidency and invited guests.
4. Orator of the day and other speakers.
5. 12 aged fathers.
6. 12 aged mothers.
7. 12 young men dressed in white pants, red sash, and rosette.
8. 12 young ladies in white, blue sash, wreaths, and rosette.
9. School boys.
10. School girls.
11. Citizens.

Each division had banners with appropriate mottoes.

The procession, after marched through the city, repaired to the School-house.

Singing by the choir.

Prayer by Eld. Thomas Atkin, chaplain of the day.

Oration by Lysander Gee.

Speech by John Rowberry.

Speech by Ormus E. Bates.

Eld. Wm. Hyde, of G. S. L. City, was invited to the stand and addressed the assembly in a spirited manner.

Many toasts appropriate were given. Music at intervals, giving zest to the whole.

Dismissed by Eld. Alfred Lee, until 3 o'clock p. m, when they again assembled to enjoy a social dance, under the management of Messrs. Eli Lee and Richard Warburton. The room was beautifully decorated for the occasion. Happiness reigned in every breast, joy lighted every countenance, and all enjoyed themselves as only Saints can enjoy, and rejoiced that they were once more privileged with the opportunity of celebrating the day on which the Pioneers entered the valleys of the mountains and found a peaceful home for the Saints.

ORLANDO GEE, Reporter.

SCHOOL PARTY, HELD IN KAYSVILLE, DAVIS COUNTY, AUGUST 1ST, 1856.

The procession was formed at the school-house under the direction of Charles D. Evans, the schoolmaster, and Capt. Harris, at 2 p. m. and marched to the spacious Bowery, erected for the occasion, in the following order:

2 young men with a splendid flag, representing the bee-hive with an eagle perched on its top, the tiger immediately below, and underneath a scroll bearing the motto, "Ever prepared."

Musicians, under the charge of Major Wm. Pitt, of the Nauvoo Brass band.

Bishop's Counselors, Trustees, and Committee of Arrangements with a splendid banner, bearing the motto, "In Deseret we're free."

2 young men carrying a banner inscribed, "Defenders of right."

14 small boys with a banner bearing the motto, "Intelligence in embryo."

16 young ladies carrying a banner inscribed, "Daughters of Zion."

24 small girls bearing a banner with the inscription, "Our parents' delight in virtue."

Arrived at the Bowery at 3 o'clock.

Meeting was called to order by Eld. Charles D. Evans.

Prayer by Eld. Curtis.

Dialogue on nature, by Sisters Hill, Ellison, Harris, and Bro. Bennett.

Cuckoo Solo on the Violin, by Major Pitt.

Recitation, by Sisters Robins and Phillips.

Slip Knot, by Elds. Knell and Robins.

Humphrey Dobbins, a dialogue, by Bros. Harris, Roberts and Harris.

TOASTS.

The First Presidency—Lights shining in a high place that cannot be hid.—C. D. E.

The Committee of Arrangements—their motto is, "Order is Heaven's first law.—James Robins.

The Trustees—May their efforts to promote the cause of education be attended with unbounded success, and their names never be forgotten.—R. Knell.

The schoolmaster, Charles D. Evans—May his pupils ever copy his examples.—Edward Phillips.

Major Pitt—May he always hit on a tune that will fit.—Wm. Paine.

The young men—Champions of peace.—Jos. Hill.

The small boys—Fathers' hope and mothers' pride.—J. Greene.

Young ladies—May they never lack a lord.—H. Harris.

Young girls—Innocence and purity personified.—E. P.

Right education—The basis of moral, intellectual and physical developement.—Charles D. Evans.

Dancing until midnight.

Dismissed by R. N. Allred.

Much credit is due the trustees and Committee of Arrangements, for the tasteful manner in which they decorated the spacious Bowery, and also for the rich supper which they provided on the occasion.

All present seemed to participate freely in the enjoyments of the day and to do ample justice to the luxurious board. It is to be regretted that in consequence of the greatness of the number of songs, recitations, &c., we are prevented from inserting them.

We claim the indulgence of those who were present, for the omission on our part.

The utmost order prevailed throughout, and the company dispersed to their several homes, each declaring the party to be the best ever held in Kaysville.

Yours &c.,

ROBERT KNELL, Reporter.

Checked Perspiration.

Is the fruitful cause of sickness, disease, and death to multitudes every year. Heat is constantly generated within the human body, by the chemical disorganization, the combustion, of the food we eat. There are seven millions of tubes or pores on the surface of the body, which in health are constantly open, conveying from the system, by what is called insensible perspiration, this internal heat, which having answered its purpose, is passed off like the jets of steam, which are thrown from the escape pipes in puffs, of any ordinary steam engine; but this insensible perspiration carries with it, in a dissolved form, very much of the waste matter of the system, to the extent of a pound or two, or more, every twenty-four hours. It must be apparent, then, that if the pores of the skin are closed, if the multitude of valves, which are placed over the whole surface of the human body are shut down, two things take place. First, the internal heat is prevented from passing off; it accumulates every moment; the person expresses himself as burning up, and then large draughts of water are swallowed to quench the internal fire—this we call "*Fever.*" When the warm steam is constantly escaping from the body in health, it keeps the skin moist, and there is a soft, pleasant feeling and warmth about it. But when the pores are closed, the skin feels harsh, and hot, and dry.

But another result follows the closing of the pores of the skin, and more immediately dangerous; a main outlet for the waste of the body is closed; it re-mingles with the blood, which in a few hours becomes impure, and begins to generate disease in every fibre of the system—the whole machinery of the man becomes at once disordered, and he expresses himself as "*feeling miserable.*" The terrible effects of checked perspiration of a dog, who sweats only by his tongue, is evinced only by his becoming "mad." The water runs in streams from a dog's mouth in summer, if exercising freely. If it ceases to run, that is *hydrophobia*. It has been asserted by a French physician, that if a person suffering under *hydrophobia* can be only made to perspire freely he is cured at once. It is familiar to the commonest observer, that in all ordinary forms of disease, the patient begins to get better the moment he begins to perspire, simply because the internal heat is passing off, and there is an outlet for the waste of the system. Thus it is that one of the most important means for curing all sickness, is bodily cleanliness, which is simply relieving the mouths of these little pores, of that gum, and dust, and oil, which clogs them up. Thus it is also, that personal cleanliness is one of the main elements of health; thus it is that filth and disease habituate together, the world over.

There are two kinds of perspiration, *sensible* and *insensible*. When we see drops of water on the surface of the body as the result of exercise, or subsidence of fever, that is *sensible perspiration*, perspiration recognised by the sense of sight. But when perspiration is so gentle that it cannot be detected in the shape of water drops, when no moisture can be felt when it is known only by a certain *softness* of the skin, that is *insensible* perspiration, and is so gentle, that it may be checked to a very considerable extent without special injury. But to use popular language, which cannot be mistaken, when a man is sweating freely, and it is suddenly checked, and the sweat is not brought out again in a very few moments, sudden and painful sickness is a very certain result. What then checks perspiration? A draft of air while we are at rest, after exercise, or getting our clothing wet, and remaining at rest while it is so. Getting out of a warm bed, and going to an open door or window, has been the death of multitudes.

A lady heard the cry of fire at midnight; it was bitter cold; it was so near, the flames illuminated her chamber. She left the bed, hoisted the window, the cold wind chilled her in a moment. From that hour until her death, a quarter of a century later, she never saw a well day.

A young lady went to an open window in her night-clothes, to look at something in the street, leaning her unprotected arms on the stone window-sill, which was damp and cold. She became an invalid, and will remain so for life.

The great practical lesson which we wish to impress upon the mind of the reader is this:—When you are perspiring freely, *keep in motion* until you get to a good fire, or to some place where you are perfectly sheltered from any draft of air whatever.—[*Hall's Journal of Health.*

The New Tunneling Machine.

THE Alta California announces the triumphant completion of Steen's tunneling machine. The machine has cost the inventor $16,000 in bringing it to perfection. It consists of a fifty horse power engine, which works a large force-pump for compressing cold air through an India rubber tube into the tunneling machine, which is kept in motion by no other agent than the air thus conveyed. The cutters are circular pieces of steel, ten inches in diameter and half an inch thick, attached to a bell-crank and wheel, which, slowly revolving, swings the cutters against the rocks and the macine feeds itself into the hill as fast as it cuts away. The tunnel it opens, is six feet in diameter, and being a perfect circle, the arch is very strong; and no matter what its length may be, but little artificial support is needed. It is expected to cut one foot per hour in hard rock, and it is to be at once employed in the mines. The Alta California adds:

It is strictly a California discovery and one of the most remarkable of the age. Besides supplying the desideratum required in quartz mining, it establishes a new principle in science. According to estimates frequently made about $15,000,000 were expended in tunneling during the year 1855; but the results were comparatively unimportant. Steam machines were introduced, but when any distance was reached, the steam condensed so rapidly that it lost all power, and the machinery was thrown aside. But Mr. Steen's invention is entirely different. The steam boiler and engine are stationed above ground, and the tunneling apparatus is influenced by nothing save the inexhaustible stream of cold atmosphere forced upon it. We expect to hear very soon that this wondrous improvement has wrought out millions of treasure from the mountains of the State.

Heinrich Heine's Opinion of London.

I HAVE seen the greatest wonder which the world can show to the astonished spirit; I have seen it—and am still astonished—and still their remains fixed in my memory the stone forest of houses, and amid them the rushing stream of faces of living men with all their motely passions, all their terrible impulses of love, of hunger, and of hatred—I mean London. Send a philosopher to London, but for your life, no poet! Send a philosopher there, and stand him at the corner of Cheapside, where he will learn more than from all the books of the last Leipsic fair; and as the billows of human life roar around him, so will a sea of new thoughts rise before him, and the Eternal Spirit which moves upon the face of the waters will breathe upon him; the most hidden secrets of social harmony will be suddenly revealed to him, he will hear the pulse of the world beat audily, and see it visibly—for, if London is the right hand of the world—its active mighty right hand—then we may regard the route which leads from the Exchange to Downing street as the world's pyloric artery. But never send a poet to London! This downright earnestness of all things, this colossal uniformity, this machine-like movement, this troubled spirit in pleasure itself, this exaggerated London, smothers the imagination and rends the heart. And should you ever send a German poet thither—a dreamer, who stares at everything, even a ragged beggar woman, or the shining wares of a goldsmith's shop—why, then, at least he will find things going right badly with him.—[*Pictures of Travel, translated from the German of Heinrich Heine.*

The Negro and the Needle.

IT is not generally known that in the early progress of the needle manufacture we are indebted to the negro. The earliest record of needle making in this country is in the year 1545, in the reign of Henry VIII., and it is supposed that this useful branch of industry was introduced by a Moor from Spain. The historian Stowe tells us that needles were sold in Cheapside, and other busy streets in London in the reign of Queen Mary, and were at that time made by a Spanish negro, who refused to discover the secret of his art. Another authority states that the art of making steel needles was lost at the negro's death, but was afterwards revived by a German in 1566. Probably these facts may account for the crest of the needle maker's coat of arms being the head of a negro.—[*History of Needle Making.*

Chinese Artificial Breeding of Fish.

THIS art, which has lately been introduced with great success for ichifying the rivers of France, Scotland and Ireland with salmon and other fish, and claimed as a recent discovery, has been practiced in China for centuries. We find a record of this in a work published thirty years ago. In it is stated that "the Chinese fishermen carefully collect the spawn of fish and put it into the shell of a fresh hen's egg then stop up the opening, and set it under a sitting fowl. After a certain number of days they break the shell in water warmed by the sun; the young fry are soon hatched, and are kept in pure fresh water until they are large enough to be thrown into ponds. The sale of spawn for this purpose forms an important branch of trade in China."

Keeping Flies off Gilding.

THE London *Builder* states that the meat market at Ghent, Belgium, is now completely free of the intolerable nuisance of flies. The simple remedy is the inner walls having been painted with laurel oil, (*Oleum lauri nobilis!*) the smell of which the flies cannot support. Even gilt frames can thus be preserved unsoiled. The smell of the laurel oil is not unpleasant, and one easily gets accustomed to it.

Worth Preserving.

MASTER your passions or they will master you.

Waste nothing; neither money, time nor talent.

Let everything have its place, and every business its time.

Omit no duty, commit no unkindness.

Obey promptly, that you may learn to command.

Keep the body perfectly pure, as an indication of purity of the mind within.

Resolve to perform what you ought; perform what you resolve.

Eat not to dullness; neither drink to elevation.

Speak the truth, or be silent.

Be courteous, be charitable—in honor preferring one to another.

If you can say nothing good of one, say nothing at all.

Without application, the finest talents are worthless; and with application they may be valuable.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, OCT. 25, 1856.

The Last News from Utah.

THE New York *Herald* of Sunday contains a letter from its Salt Lake City correspondent, dated Aug. 31st, the substance of which is that a "Mr." Joseph Troskolawski, who has been daubed for the occasion with the title of "a United States Deputy Surveyor," has got a beating in Salt Lake city from "Bill Hickman" and three of his associates, for using "too great freedom of speech in expressing his views of Mormon religion." The Herald's correspondent says that Hooper & Williams, merchants of that city, ran to the assistance of the "Deputy" and succeeded, at the risk of their own safety, in throwing off the attacking party, and finally causing their exit. The correspondent makes a fine story of the affair, tells how Jedediah M. Grant and Heber C. Kimball were well satisfied with it, and how they had snubbed the people for sympathizing with the "United States Deputy Surveyor." The Herald devotes an editorial to the subject under the heading "Mormonism Running Riot—Alleged Attempt to Assassinate A United States Officer," in which the Editor prides himself in being somewhat a prophet. He had taken certain views of what Mormonism would come to, and "The statements of our correspondent show that this view of the case was the right one, inasmuch as the insanity that precedes destruction is now urging on the Saints to acts which, if true and persevered in, will call for their total extirpation from our territories."

Our readers will remember that three weeks ago the *Herald* published a batch of lies about a row taking place in our Hall in this city, in which Judge Appleby was represented to have spoken on Polygamy, and while doing so had been "called a liar," and the uprising of the "Mormons *en masse*" to chastise the offending Englishman who had been to Utah, "that den of infamy," and deemed it his duty to warn the people lest they might be deluded by the Judge's statements &c., all of which was a pure fabrication from beginning to end. The Editor of the *Herald*, next day when challenged for the author of the report, expressed regret, and said it was a person named "*John Stewart*" who had handed it into the office, but as an atonement he would publish the Judge's reply the following day. The false report was so cleverly written that we recommended John Stewart to our city editors, as he would undoubtedly be an excellent Utah correspondent. We had at the time some notion of hinting to the *Herald* that he might take him on at once, as he would then be upsides with the *Tribune*, which has had a "John Stewart" there some time, but thinking it might be considered by Horace as unkind on our part, to suggest competition, we let the thing pass, but we have since learned that our recommendation would have been superfluous, as the same Utah correspondent divides his letters at so much each between Greeley and Bennett, and thus the expense is lessened while the public is gratified the same with the big doings of the Mormons, and the awful, terrible, horrible state of barbarism that exists in Utah.

When something very bad is related against one party and something very favorable to the other, it is a common expression "there are always two sides to a story," we expect, therefore, that there will be another version when others besides the Herald's correspondent speak out. But supposing that Troskolawski got a drubbing, just as the correspondent alleges for "too great freedom of speech about the Mormon religion," what of it? Is it only in Utah that men get drubbed for their foul some tongues? Did the *Herald* not censure Senator Sumner's "too great freedom of speech," and characterize it as a tirade of abuse that was calculated to irritate Southern gentlemen—when Col. P. S. Brooks canned him in the Senate chamber? If a man of the education and position of Col. Brooks could not quietly submit to hear his aged relative, Senator Butler, maligned and the South abused, what are we to expect from men of the rank assigned by the Herald's correspondent to "Bill Hickman" and his friends when they are brought into contact with some contemptable ass like Troskolawski, who has neither heart nor brains to enable him to feel and know that every man is not able to quietly submit to hear his religion outraged, and to hear the men whom he regards as the most upright of mortals abused and calumniated—all of which is embraced in the correspondent's "too great freedom of speech about the Mormon religion," without teaching them there are bounds to everything?

Did the *Herald* suggest "the total extirpation from our Territories" of all those who were of the faith of Col. Brooks or those who approved of his conduct? Have not Governors and officers of government, ladies and gentlemen of every rank and respectability in the South flocked round Mr. Brooks, feted him, honored him, and sent him back to Congress loaded with canes, labelled with "knock-down arguments?" They have, and though the opposition of the North may have carried the South beyond the bounds of prudence in their demonstrations of sympathy for Mr. Brooks, it is no less the fact, that the principle they started with is hostility to unbridled abuse and meddling. The Mormons claim freedom for themselves and are glad at being placed in a position to show that they can and will extend it to others, but it is a different freedom from that bullying, libelling, calumniating freedom that characterizes the *Herald* and its paid correspondents, it is a FREEDOM TO DO RIGHT but no further. The *Herald* and his correspondent tries to make something of the affair by crying "A United States Officer," well what of it? If the President of the United States were in Utah with an *uncivil* tongue in his head, his civil position we fear would be no protection to him against the "Bill Hickmans," connected with Mormonism, and furthermore, for the *Herald's* information we may tell him that there are Bill Hickmans in the States that would never submit to hear from his tongue what they are obliged to read from his pen without his again passing through a similar experience to Troskolawski, to which by-the-by he is no stranger, but like some other critters will keep at his dirty work though it do coast him a kicking. We speak this plain that the *Herald* may profit by the instruction we offer and may in turn instruct his correspondents and all others passing through Utah, that a civil tongue is a blessing which by this time the "deputy surveyor" has learned to appreciate. Any person, Jew or Gentile, that has anything to say can hire halls in Utah to deseminate their principles and religious views, and be listened to with attention; but "too great freedom of speech"—that is, abuse, low blackguardism, is not likely to find great patronage. We have not thought the affair alluded to worth much attention as the next regular mail will put the thing right, but as the subject was up we thought we should like to remind our cotemporary the *Herald* of our views on freedom of speech.

The Utah correspondent, to fill up his sheet and do something for his dollars, is under obligation to hunt up every thing that he thinks may suit the tastes of his employers, and thus present something like a show of necessity for his continuing to scribble and draw. In the dearth of exciting news we can easily imagine with what joy he learned that four men escorted the last mail from the city to the first Kanyon, and, not being acquainted with their business, want a nice story—*how well it would read*—that they had accompanied the mail to prevent persons from leaving the Territory! And what a dreadful thing for Governor Young to tell the Mormons to be careful of their grain and not let it go into the hands of speculating Gentiles. Dreadful thing! But how much more dreadful would it be if he acquiesced in the sale of the "staff of life" for speculation, and saw thousands of his brethren, their wives and children, in a few short months reduced to the smallest possible amount of rations, and almost entirely dependent upon roots and vegetables of a questionable character. We don't know that the Governor said what this John Stewart correspondent reports; but this much we do know, that our heart beats with admiration for the man who, regardless of the belching and howling of paid whelps, and the disappointed rage of speculators, will stand forth, like President Young, and give his brethren counsel by which they may live. There is money in the hands of the Mormons in Utah to buy up every ear of corn that Mormon labor has raised, that can or may from any necessity be brought into the market; and he would be a simpleton indeed that would let one grain go into the hands of heartless speculators, whose exorbitant retail demands would place it beyond the reach of his less fortunate brethren; and furthermore, he would not be many degrees removed from heartless Shylock, that would attempt to barter for grain in Utah at a time when all the world knows the people there have been in a position bordering upon famine. We say, success to President Young's policy, and let those who know more than we do condemn "Bill Hickman."

It is worthy of remark, that in spite of the best efforts of the Utah Correspondent, bad reports cannot be had. What must be the position of Utah, when a dungbill raker, like the *Herald's* employee, cannot find anything better to suit his master than the lame story about Troskolawski. What a proud position for Utah—a *Herald's* correspondent dried up! No insubordination to government, no murders, no robberies, no arson to report as in California, no civil war, with all its cruelties, as in Kansas—and to that distinction the New York *Herald* for her enemy. Notwithstanding all this abuse and hullabaloo from the *Herald*, we are prepared to prove, by the admissions of California papers, that there has been more crime committed and gone unpunished in that State in one day and night than all that has been reported in Utah since it was inhabited by the Mormons, while these same reports have ever scarcely had the slightest foundation in truth, and yet no *extirpation* for others than the Mormons.

Since the foregoing was written we have received the letter of a late "Citizen of Utah" on the subject, published elsewhere. Some poor pussy folks may think he talks too plainly, but it will be better understood. Will the *Herald* publish it and this? We shall send him a copy and see.

Notice.

A CONFERENCE of the Church of Jesus Christ of Latter Day Saints, will be held at Brook's Assembly rooms, 361 Broome street New York, on the first Sunday of November, commencing at 10 1-2 A. M. All officers of the Church unconnected with the Philadelphia District, are expected to attend, or report themselves, and all members of the Church, who have not yet been received in membership, by any branch of the Church, are likewise requested to report themselves.

We invite as many of the Elders, and members, of the Church, connected with the Philadelphia District, as can make it convenient, to meet with us. Remember the 2d. of November.

Letters and Newspapers from Europe.

WE should feel obliged if the editor of the *Millennial Star*, would call the attention of the Travelling Elders to our protest against receiving unpaid letters at our office. Letters and Newspapers sent to the New York Post Office, are advertised in the *Herald* every Friday, and can be as easily obtained there as from us—the employees there are for that purpose, ours have other business to attend to.

When there is any doubt of the persons addressed being in New York, and we are supposed to be in a position to know of their whereabouts, we have no objection to receive such *paid* letters, and forward them when we can—likewise, when emigrants are crossing the Atlantic, and their friends may wish to communicate with them immediately, we are willing to hand them *paid* letters on their arrival, but beyond this no reasonable person can expect us to act. To use our name and require us to advance money on piles of letters, many of which, have never been called for is more than we can tolerate. We believe the elders can remedy this.

Irregularity of the Mormon.

WE are constantly receiving complaints about the irregularity and loss of our paper. We have just received the following letter which resembles too much many others that we have received on this subject:—

LAWRENCE CITY, MASS., Oct. 9, 1856.

ELDER JOHN TAYLOR,—DEAR SIR:—I write to inform you that THE MORMON comes to me very irregularly. I have been to the post office to ascertain the cause; but received nothing. So I thought it wise to let you know about it; you may be able to remedy the irregularity. The last copy I received is dated Sept. 27, the one preceding that date I have not received, nor none since. I got the paper above referred to last Saturday, October 18, which was published on the 27th Sept.

We beg to assure our friends and subscribers that the MORMON is regularly mailed every Friday and Saturday to all subscribers. We endeavor to go to press every Thursday afternoon, for the accommodation of distant subscribers who wish to procure the paper at their Sunday meetings, and furthermore we may say that Mr. Dulin, who has charge of that business, has not only been careful in seeing every paper mailed, but when by times through accident to the press, pressure of business, sickness or any other circumstance which might interfere with its early publication, he has remained in the office in order to regain the time lost till near the "wee short hour ayont the twal."

The irregularity and losses to our subscribers are very annoying. We feel ourself very much annoyed, for the MORMON is published for the edification of the Saints, and when they fail to receive it our labor is lost, and what we hope to accomplish fails.

We know of no measures that we could put into operation at the present time to prevent those losses. They occur from the dishonesty of the post-office officials. They are so much in the habit of using gum, that, when a paper like THE MORMON excites their curiosity, it sticks to their fingers and they carry it home. When, by chance the child does not tear it at the supper table, or the wife or help are not scarce of fuel next morning, the paper is re-mailed after it has been passed round to friends, and thus the delays are accounted for; but, in the event of less fortune, of course THE MORMON never reaches its destination. The election is nigh at hand, and with it no doubt there will be some changes in officials, which we hope may be for the better. In the meantime, should this meet the eye of any of these same gummy-fingered, pilfering gentlemen, and they have compunction at heart, and yet too stingy to subscribe, we promise them, upon receiving their address, free copies, if they let those of our subscribers pass freely. For the present we cannot do more than hope for better times.

The Philadelphia Public Ledger and the Mormons.

PERIODICALLY, some Philadelphia editors are troubled with night-mare, generally a night or so after the arrival of the Utah mail. As the seasons roll on and are waited for, so wait we for the new tale about the awful ghost that terrifies those bread-and-butter scribblers. Another season has come round but though nothing awfully bad from Utah had arrived, the editor of the *Ledger* from force of habit has had the night-mare as usual. With perspiration streaming down his half starved "Physic," hair erect "like the quills upon the back of the fretful porcupine," eyes bursting from their sockets, heart leaping with fright, he roars out—Oh! The Mormons! Utah! The Mormons! Save us! Save us! He seizes the pen to tell the vision, "cools off a few" and realizes it was but a dream, the offspring off his disordered stomach, bigoted heart and addled brain. After telling his vision in which he shows how the Mormons might be useful friends and dangerous foes he concluded, of course, with Polygamy, and society in Utah must relapse into barbarism. The greenhorn after all his fright is simple enough to let out. "We do not say that this is the present condition of the Mormons, but it is one which *may* soon be." The Mormons have always been going to do dreadful things; but it is somewhat remarkable that those prophets of evil never could point to the first thing of a discreditable character. It is very pleasing for the Mormons to know that they can defy their bitterest enemies to show one disgraceful act against them as a people.

To the Scattered Saints

WE frequently receive letters from persons at a distance requesting their certificates of membership, when they are about to leave for other districts of country. We wish to inform all concerned, that all such business pertains to the president of the New York branch of the Church to whom they have been delivered and not to us. Address him, Mr. Wm. H. Miles, 117 John street, New York. Enclose a postage stamp for the return letter.

Col. Babbitt.

SERIOUS apprehensions, says the Washington *Union*, are entertained that Colonel Babbitt, the Secretary of the Territory of Utah, who was formerly the delegate in Congress from that Territory, has been murdered on the plains by the Cheyenne Indians. We learn from W. M. F. Magraw, just arrived in this city, who left the frontier eight days since, that Colonel Babbitt, whose train had been captured this side of Fort Kearney, had gone on to Fort Kearney after the capture of his train, and had there obtained four government mules, and left on the 2d of September with one man, in a light carriage, with despatches for Fort Laramie, which point he had not reached on the 14th September, when Magraw's party, with the United States mail, left Fort Laramie for Independence. The party could hear or learn nothing relative to him. His friends in Missouri and on the plains are of the opinion that he and his companion have been murdered.

Colonel Babbitt should have got through to Fort Laramie in five or six days if not molested. One of the Sioux Indians, who had been pardoned by the President of the United States for the murder of Magraw's men two years ago, and was being escorted home to his tribe by Captain Stewart, of the army, got permission to go on in advance of the escort. This Indian knew that Colonel Babbitt had left Fort Kearney for Laramie, and followed the tracks of his mules up into the Bluffs, near Ash Hollow, until he found evidences that Babbitt's waggon had been destroyed; found a man's shirt and other marks going to satisfy him that Colonel Babbitt and his companion had been murdered. He turned, for his own safety, and crossed the north fork of Platte river and proceeded on that side to Laramie, where he reported what he had seen and his conclusion on the subject.

Nicaragua.

THE steamship *Texas* which left San Juan del Norte on the 6th inst, arrived here on Saturday evening. At the date of her departure a battle between Walker's army and the united forces of the neighboring States was anticipated at Granada. For some time back they have been gathering their strength in Nicaragua and marching closer and closer upon Walker, in hopes of bringing his reign to a close, and being unprepared to fight such odds, his garrison have vacated place after place at the approach of the enemy till they have fallen back upon Granada the seat of Walker's government and head-quarters of his army. According to the advices brought by the *Texas*, Walker was daily expecting field ordnance from California and New York which, did he receive in time, would probably secure Dame Fortune's smiles at a moment most desired—their absence makes Walker's success very doubtful. Next mail is expected to bring the news of the battle and with it success or entire failure of filibusterism.

P. S.—By the arrival of the *Tennessee* at New Orleans, on Wednesday, the battle expected above is reported. On the 12th inst, Gen. Walker, with 1000 men, advanced from Granada towards Massaya, met "the allies," drove them back to the city where they fought till midnight. At early morning, Walker learned that 1400 Guatemaleans and natives were besieging Granada: he returned and found the seat of his government barricaded by the enemy: he drove them from their ports, captured the commanders and field pieces, and drove the troops from the city with great slaughter. Walker's loss is reported 16 killed and 30 wounded—the loss of the allies, 1,100.

DOMESTIC SUMMARY.

THE thing "that marks the age (or week rather) we live in" is high-pressure politics. The rejoicing over the success of the Democracy in Pennsylvania last week has not yet terminated. Indiana going the Democratic ticket right on the back of it has filled up the two cups of sweets and bitters. On Tuesday we had big spouting in the Park and in Old Tammany at the reception of the Keystone Club from Philadelphia. The same evening, Mr. Fillmore's friends were out in torchlight procession, and held forth in Union Square, where "Rockets, Roman Candles, with alternate red, white and blue balls, were burned in the greatest profusion." No demonstrations on the Fremont side. A terrible change has come over the Fremont press this week—the *Herald* was even suspected to be leaving the ship; but he declares he never gives up anything, only tells the truth; he might have added—"*by times.*"

Charles Carpentier, late cashier in the Northern Railway of France and principal in the great robbery of shares, was apprehended last Thursday in a farm house in Orange Co., N. Y., where he had engaged, through disguise, as a farm laborer. The gentleman was so apparent, in spite of the disguise, that the attention of the police was soon directed upon him, resulting in his capture.

In the midst of the excitement of this large fraudulent business Gotham has been surprised by something as great at home. Mr. C. B. Huntington, a Wall-street broker, has been carrying on for some length of time a gigantic business in forgery. Forged notes to the amount of $537,000 have already been discovered, and more are yet to come.

Major Heiss has returned to Washington, the accredited Envoy of the Republic of Nicaragua, empowered to ratify the treaty between that State and the United States.

FOREIGN SUMMARY.

BY the last mails from Europe affairs between the crowned heads are as complicated as ever. The Russian Counsellor of State had arrived in Vienna with despatches relative to the affairs of Naples and Montenegro. Russia adheres to old Bomba, and seeks the co-operation of Austria. The *Journal de la Corse* (published at Ajaccio) of the 30th of September says: Two English steam corvettes came into our port to-day, and have orders to wait for despatches to be received by telegraph. Other vessels of the same nation are expected, it is said, to-day or to-morrow. The English Vice-Consul has received despatches for the commander of the Duke of Wellington, which leads us to believe that the English squadron will not be long in arriving. The latest accounts from Naples show the king stubborn and as little disposed to make concessions as ever. The Duke of Modena is fortifying his frontiers on the Piedmont side, in order to guard against invasion from that quarter. Six hundred delegates of the people had assembled at Morges, Canton de Vaud, Switzerland, and constituted a central committee, declaring the sovereignty of the people endangered from monarchical intrigues. Prussia feels terribly bad at the firmness of The Federal Council against her paltry claims to Neuchatel. An order received by telegraph at Constantinople from London directs that three steamers and ten gun-boats shall enter the Black Sea. Admiral Lyons remains there. The Isle of Serpents question has not been satisfactorily adjusted. The French squadron has been ordered to co-operate with the English fleet, and an Austrian squadron, consisting of three steamers and six gunboats, has been ordered to Constantinople.

The last accounts from the East state that the differences between England and Persia were very far from being accommodated. The representatives of France and Russia would make another attempt at reconciliation as soon as the Shah came back to Teheran, whence he had fled for fear of the cholera. An extensive fire broke out, July 23, among the boats at Shameen suburbs, Hong Kong, which destroyed great numbers, and about two hundred lives were lost. The movements of the rebels still created much uneasiness, but large bodies of Tartar troops had lately been brought down from the north, and there was a report that the rebels had been defeated and obliged to retire towards Ching-kiang-foo. This requires confirmation.

A Letter from a Plain Speaker.

NORWALK, Conn., Oct. 20, 1856.

Editor of the Mormon: DEAR SIR: I was much amused in reading an article in last Sunday's N. Y. *Herald*, purporting to be from a correspondent in Utah, giving the particulars of some terrible things said to have transpired in Great Salt Lake City, with the editor's remarks thereon. I thought while reading it, O! the gullibility of this generation! Editors in particular, how they will grasp at anything for excitement, let it be ever so false or exaggerated, they will publish the scribbling, deceive themselves, and then deceive others, and thus they defame and misrepresent the character of all they can attack with impunity.

Having resided for the last two years in Great Salt Lake City, which place I left a short time since, and not being a member or belonging to any religious sect, and being pretty well posted up, I think I should speak out and put things in their true light. The article states that "Gov. Young told the people not to let the Gentile merchants have any grain for what they owed them, if they did, they should pay as much to the Church," but let them sell their cattle, thereby implying not to pay their honest debts: that certain men followed the U. S. Mail: that one Joseph Troskolawski, a *Government Officer* was knocked down and beat in the street, that the perpetrators were not brought to justice, but suffered to roam at large: that the notorious Bill Hickman, that assisted to do the deed, a few days after, was sent to the Snake Indians, with a load of Indian goods, instead of the agent Armstrong: that Gov. Young, H. C. Kimball and J. M. Grant, approbated the deed done to Troskolawski and are hard upon the sympathizers with him, and that T. S. Williams who took his part, had a mission given him, on this account &c., all very nice indeed! Now let me speak from knowledge and experience. What has been Gov. Young's council to the people? that he wanted them to raise all the grain they could, and take care of their flour and grain for themselves and the poor, and not sell it to speculators and merchants there that wished to stow it away, and would not sell a bushel of grain or a pound of flour, unless they could get so much for it. I have known tons of grain and flour being bought up by these speculators and merchants, and kept lying in their store-houses while the poor had to go without bread, and subsist on roots &c., unless they could pay them $10 or $12 per hundred for flour that cost them only from $5 to $6. These speculators generally sold it to the California emigrants, at a high price, thereby sending it out of the Territory, and depriving the poor (who were willing to pay a reasonable price for it) of their bread. Hence the course Gov. Young takes, and any wise ruler would do the same. Not that he does not wish every man to pay his honest debts, for this I have often heard him in particular enjoin upon the people, but in the times of such scarcity of grain, sell their horses, cattle &c., (of which they have generally a given supply) to pay their debts, but keep the grain for the poor.

Any one who has been in Utah knows, that all kinds of people stop on their way to California and Oregon. Some go to stealing goods and cattle, running off horses, mules &c., and often times when they have good success, they send them ahead and then the thieves follow after by mail, or by any conveyance they can get, in order to deceive and thereby return to the States, disposing of their booty to the mountaineers, or trading there with the Indians—Hence the necessity of the officer sometimes seeing who leaves Salt Lake in the mail. I am well acquainted with all the persons said to have followed the mail, Col. J. C. Little is Marshal of Great Salt Sake City, formerly of Peterboro, in the State of New Hampshire, a man that can be trusted any where. I believe, one that will not molest or disturb any person, but will act fearlessly in the line of his duty and no doubt the posse he had with him would do the same.

The article states that Joseph Troskolawski is a Government officer, that is false. Gen Burr of Washington City, is the Surveyor-General of Utah, in the employ of the U. S. Government, and receives so much per year, for surveying, offices &c. He hires Troskolawski and one or two of his (Burr's) sons, and the Government has nothing to do with Troskolawski, he makes no report only to General Burr and he pays him. Troskolawski is a Pole, and an infidel, oftentimes drunk: a cursing, swearing foul-mouthed fellow: Gen. Burr can do but little with him; I have seen him drunk time and time again. He is all the while cursing and damning the Mormons to hell, I have heard him do so. He was fined before the Aldermans' Court in G. S. L. City last Winter, for cursing, swearing and drunkenness. He took an appeal to the U. States First District Court, but Judge Kinney dismissed the appeal.

I have seen the feelings of the Mormons excited, when people came there, and commenced cursing and damning them; they say that they have been murdered, plundered, and driven by infernal scamps until they have protested and declared they will stand such oppression no longer. If people will follow them into the mountains, and come into their midst they should behave themselves and leave the Mormons alone, and they will not receive the treatment of Troskolawski. This I know myself by experience.

The "notorious Bill Hickman" as the correspondent calls him is a United States Deputy Marshal for Utah, a man that none can fool with, and this the rowdies that come to Salt Lake soon find out. I know he is a terror to them, for he will not be imposed upon by them, neither suffer his friends to be imposed upon. As it regards his being "sent to the Indians with goods," what of it? Gov. Young is Superintendent of Indian Affairs, and I expect had a perfect right to send whom he pleased. Hickman being well acquainted with the Indians and their Chief, and understanding their language, was certainly a fit person to send. Major Armstrong, the Sub. Indian Agent, residing some fifty miles South of G. S. L. City.

In relation to Gov. Young, and others approbating the attack on Troskolawski (provided it be true) and reflecting upon his sympathizers, permit me to say that I have known drunkards and thieves to come there, curse, swear, and damn the Mormons and say they ought to have their throats cut, that their women were prostitutes &c. And when these same poor miserable devils were sick the Mormons would take them into their houses; nurse them, and if they died give them a decent burial. Here let me say, before I would have borne what I have heard and seen, had I been a Mormon, I would have broken the heads of such infernal scoundrels. Yet I have often heard some professing to be Mormons, (for they have some few miserable devils among them, who are all the while living in fear) sympathize with such characters, when they have been taken up for stealing cattle &c. These are the sympathizers that Gov. Young, Kimball and Grant have spoken concerning in my hearing. As for T. S. Williams getting a mission he had one I heard given last Summer before I left G. S. L. City.

The main difficulty in Utah, is this: There are such reports circulated concerning the Mormons, their licentiousness &c., so that all the rascals, libertines, thieves, and adulterers, that have escaped from prison, or the laws in the States, and start for California and Oregon, come by way of Utah. When they arrive there, the first thing they do is to endeavour to carry on their old tricks—but they get disappointed, and soon find the place too hot for them, they get frightened, and having fled away, then appears a long letter, about the abominations of the Mormons, or about some one that has been imposed upon, in the columns of some paper in California, from some one of these scoundrel sympathizers at Salt Lake, such as the correspondent of the New York *Herald*.

It is death, by the law of the Mormons, for a man to seduce another's wife or daughter, and several I have been informed have met their fate by committing such deeds. The Mormons believe in plurality of wives, but those who have them must take care of them, support them and their children, and not go after strange women.

I am somewhat acquainted with Gov. Young; he always treated me like a gentlemen, although he might have called me a Gentile, (which is a scriptural name, and applies to one not of the same faith,) yet I do know from experience, that any person that goes to Utah, attends to his own business, and behaves himself, will find friends, home and protection, and they will be honored and respected if they deserve it. An example of this was manifested towards the late Judge Shaver; he resided there three or four years, discharged his duties as a United States Judge, fearlessly and without opposition, as his clerk informed me—but was beloved and respected by all, because he attended to his own business, and the most profound respect was manifested at his funeral that was ever paid to any person deceased in the Territory, and a monument in Great Salt Lake City Cemetery erected to his memory.

There are also scores of others that have lived there for years, always respected and treated as gentlemen, and I have often heard Gov. Young repeat that his remarks were intended for base scoundrels, and did not so apply to any one but them.

They will not suffer their women or daughters to be seduced, neither will they suffer any house of prostitution, so numerous in the cities of the States, to exist there. A libertine or prostitute is looked upon by the Mormons as a curse to society and not fit to live; and woe be unto the man or woman that undertakes to practise iniquity in Utah. They prefer their daughters marrying with those of their own faith; but I know there is but little opposition to their marrying a *Gentile*, if he be but an honorable man, as in the case of Mr. William Bell, of the firm of Livingston, Kinkead & Co., and also of Captain W. H. Hooper, formerly of the house of Holladay & Warner, at present one of the firm of Hooper, Williams & Co., of Great Salt Lake City. Both married Mormon girls, and, as I understood, with no opposition, Gov. Young performing the ceremony himself in Mr. Hooper's case.

Lest I should weary your patience with things you are no doubt a great deal better acquainted with than myself, I shall desist, hoping you will give the foregoing a place in your paper, for I like to see fair play and equal rights, and I do know from experience and positive knowledge, derived from living among the Mormons, that they are basely lied about in the States. I have seen articles published in the States about them in Utah that had not the least foundation in truth, especially in the New York *Herald*. A great many of its articles, signed "Utah Correspondence," are got up and written, no doubt, not far from the *Herald* office, and the chief of them a tissue of falsehoods and misrepresentations.

Will the editor of the *Herald* publish this in reply to his article? I think not; for it appears to me that when he publishes a palpable lie, reflecting upon any person or society, he must be paid to correct the lie and publish the truth.

LATE A CITIZEN OF UTAH.

Correspondence from Cincinnati.

CINCINNATI Oct. 14, 1856.

PRES. TAYLOR—*Dear Bro.:* I embrace the opportunity of informing you concerning the work of the Lord, in this part of His vineyard. As to myself I never felt to rejoice so much in the principles of Life and Salvation as at the present time. I can say with truth and soberness it is my meat and my drink, by day and by night. The more I partake of the principles and blessings of the Gospel, the more I desire to do so, and I find that they eminate from an inexhaustible fountain, and that they always bring an additionable portion of light from this source by which I am enabled to go forth through my extensive field of labor, and teach both Saints and sinners, and I hope and pray that good will be the result.

Prospects throughout the conference are generally good, and the Saints are increasing in faith and good works. Since I last wrote to you, I have attended the conference at St. Louis where much of the spirit of God was enjoyed and the Saints made to rejoice under its influence, while much good teaching and instruction was given by the servants of God. Many elders were present from the different branches and all brought favorable reports of the situation of the Saints, and the prospects of doing good in their different fields of labor. Elders E. Snow and George A. Smith were present, though the latter, not until after the close of Conference owing to a mishap on the railroad, but in time to participate in a social party of the Saints on Wednesday evening the 8th, where his jocular remarks and manner of delivery, were quite a feast for the Saints. Since my return to this city, we have had a good meeting and although we are in this place in a measure swallowed up in politics, we can meet together and rejoice in the principals of truth which we have embraced. I received news this morning from elder Woodburn of Cannelton, Indiana, that the word in that place was progressing finely. More at another time. My respects to the bretheren in the office. Yours truly.

J. M. BERRY.

Correspondence of Judge Wm. I. Appleby.

ROCKVILLE CENTRE, L. I., N. Y.,
Oct. 17, 1856.

To the Editor of the Mormon:

DEAR SIR: As politics appear to be the all-engrossing subject of editors and people, Clergy included, at the present time, and having travelled some thousands of miles the past summer through the Western, Southern, and middle States, spent upwards of a month at the Nation's Capitol, listened to the angry debates of Congress, been somewhat a discerner of men and things, having taken considerable notice of passing events, the aspect of the political horizon, and not taking any active part, in relation to the election of either party's nominee—gives me an opportunity, and places me in a situation to proclaim my sentiments impartially in relation to the signs of the times, the disunion, discord and malevolence reigning at present and the causes thereof.

If we take a retrospective view of the scenes that have transpired, and what treasures of blood, sacrifices, and trial it cost, to rear the beautiful fabric, the Independence of these once happy and United States, then look at the angry surges of fanaticism, intolerance, and bigotry that threaten to overwhelm and destroy that liberty and independence for which our venerated Fathers fought, bled, and died: surely it speaks in tones, trumpet tongued, to every lover of liberty and right to

wield his pen, and raise his voice, in support and defence of those principles, which our ancient sires established and bequeathed to their offspring as the greatest earthly boon they could enjoy. But alas! trace up the history, in brief of the few past years, and see the political demagoguery, party cliquery and chicanery---the loss of confidence and integrity—the deterioration of virtue—the acceleration of vice, discord and disunion, and the innovations made upon the sacred rights of free American citizens, by those in power, with impunity, upheld by party cliques, and mobs, and where right and justice once flourished, nought but love for the perquisites of office, power, intolerence, truckling, proscription, and bigotry reigns.

Look at America, in the days of her infancy and innocence, and first-declared freedom—a land blessed by the Almighty above all other lands—a land dedicated to freedom of speech, freedom of conscience, to justice, humanity, protection and equal rights to all—the haven of the oppressed, the asylum of the weak, and the home of the brave and free. Her laws and institutions the admiration of all nations. Her constitution given by the inspiration of the Almighty—who "*raised up wise men to make the laws and redeemed the land by the shedding of blood.*" The God of battles protected her generals, and led her armies to victory and conquest over her enemies. Where, once the poor, the oppressed and persecuted of all nations could find mercy, justice, redress, right and protection, and enjoy all the blessings, privileges and immunities, bequeathed to Columbia's sons, with the injunction to perpetuate, protect, preserve, and keep that noble and worthy legacy, sealed by the blood of veterans, inviolate, and perpetuate the privileges and principles contained in that heaven-born declaration of Freedom forever.

Look around you, "degenerate sons of noble sires," where are your rights, privileges, and freedom now? Where is the rich heirship of our fathers now? Despised, desecrated, stigmatized and counted as a curse that ought to be burned and destroyed; that the union ought to be severed and scattered to the four winds of heaven. Where are your laws, once potent, good and wholesome, now a thing of naught, impudently set at defiance, and trampled upon with impunity?" Where is justice that was formerly clothed in its ermine, and robe of state? Where is peace? Where is safety? Where is union? Where is mercy? Where is love and friendship? Where is charity? Where can you meet a brother and a friend? Where is confidence? Where are the Constitution and the laws? Where are those rights and immunities that we once enjoyed? Where are the noble spirits of former days? Where is a master spirit that can rise up, and stay the lashing and angry billows of discord, division and disunion, that can command and put his hand to the helm of the ship of State, and pilot it safe into the haven of peace---that can return liberty and justice to all, make the laws honorable, restore confidence, punish the guilty; put down mobocracy and sectional strife—give liberty of speech and conscience, stop the torrents of vice, abomination, murders, mobs, and bloodshed abroad in the land---and punish the maddened bigot that wishes to lay his sacriligious hands upon the Constitution, or separate or divide the union of these United States—one that cannot be bribed or purchased with money? Echo answers, where? There are no such spirits among you.

Your proud Eagle, once with his wings extended, bearing in his beak the ensign of "Liberty, Independence and justice," has looked upon the scenes enacted; his pinions have fallen drooping by his side, until he could behold the scene no longer; he has again plumed his wings, arisen high in the heaven, bearing the glorious scroll, together with the peace of the nation, and conveyed them to the chamber of the west, in the "everlasting hills," there deposited the same, and taken up his abode, with great and noble men, master spirits of this generation—while the judgments of heaven go through the nation."

Look at the situation of affairs at the present time—trace the prevailing spirit from the halls of Congress, through all the different avenues and ramifications of the body politic, and what do we behold? A spirit of discord, disunion, hatred and revenge—of madness and frenzy—a spirit of party rivalry, cliques, and President-making, to grasp the loaves and fishes; and, instead of the interest of the nation, selfish motives, acrimonious feelings, insulting and blackguard speeches, truckling for office and the perquisites of Executive patronage, party power and influence, are their aim; and the halls of legislation turned into an arena of pugilists and bullies, consisting of nigger worshippers, bigots, fanatics, demagogues, infidels, blackguards, &c., spending their time in angry debates through the day, and, with few exceptions, their nights in bacchanalian revelry. And does not this same influence extend to nearly all departments in the States? It surely does. Because, "*If the head be sick the whole body is faint.*" See the political excitement at the present time. Men appear actually insane; their passions are excited to the highest key; frenzy has taken hold of them, and they are bound in political bundles and carried headlong by their leaders, pledged to the support of their nominee and party, ranting, raving, and publishing all manner of evil, each party against the other—making out their nominees to be the most consummate scoundrels that walk the earth; and if the one-sixteenth of what is published against them be true, neither one of them is fit to govern Hayti, much less to be President of the United States. A State prison would be the most appropriate place. To achieve their object we see nothing left unturned by either party—character is defamed, honor sacrificed, business forsaken, friends made enemies, money lavishly expended; demagogues, libertines, adulterers, blacklegs, broken-down politicians, editors and papers, bought like sheep at the shambles; and the pious priests, in their sacerdotal robes, have turned their rostrums into political platforms in which to make "stump speeches"—even murders must be kept up, money raised by thousands to purchase arms and ammunition to shed the blood of those who ought to be brethren and to make political capital; some for dividing the Union; North and South for separating, one party infringing upon the rights of the other—some for a sectional President with sectional feelings, sectional party, sectional rights and influence, with slavery, abolition, amalgamation, woman's rights, State rights, secret cliques, and all manner of absurdities—a heterogenous mass of foolery, corruption and nonsense—a burlesque on common sense to every sane and unbiased mind untramelled and unprejudiced by party favor or politics.

Did we behold such scenes of discord and strife in the days of our fathers? Verily, no! I do not say but there are hundreds and thousands of the masses at the present time who are, and have been sick and disgusted at the proceedings of their rulers and men in high places and wish heartily for a reform, and are honest and sincere in their principles in support of their nominee, thinking, no doubt, if he is elected (and made to believe so by their leaders, who are seeking after office and power.) there will be a reform for the better—delusive hopes and promises! But, as I before observed, where is there a master spirit among the respective nominees, if elected? Fremont is a sectional nominee of a sectional party, with sectional feelings, and if elected will be only President of the Northern States, with a platform as proscriptive as it is absurd and illusive. Fillmore, a gentleman himself, the nominee of an intolerant and bigoted party, trampling the very laws they are seen to uphold and protect in regard to the rights of foreigners, &c., into the very dust—with a platform full of collusiveness, of vain hopes and pledges—like a toy on a mantle, only made to look at—and play their political game. Buchanan, a statesman, a man of years and experience, well skilled in jurisprudence and national affairs—the nominee of a party liberal enough to say, "We go for the whole Union and for the good of the same," and say to bigots and enthusiasts, "hands off, leave us and all others alone in our domestic institutions and relations, and attend to your own business"—with the Cincinnati platform, which, if carried out successfully, would preserve the Union a little longer. But the question arises, can Mr. Buchanan, if elected, carry out the principles of that platform, or the Constitution and laws, against all the opposing and combined elements that surround him, and with which he will have to compete and contend? Can either one stay the tide of strife and disunion, restore peace, confidence, security and protection, and arrest the progress of expatriation, murder and crime? Gentlemen of all parties, there are none such among you. Peace and union, justice and right have fled, no more to return, until an avenging God has made an inquisition for blood and brought down high and exalted looks. Division, discord, strife and crime, will go on and increase, and if suffered to slumber momentarily, it will only be like the oppressive calm that precedes and portends the devastating tempest—to burst forth with redoubled fury!

If any one enquires the cause of all this, I answer: This land is the birth-place of Prophets, and dedicated to the God of Heaven. Prophets and Apostles has he raised up on this land, in this generation—who have proclaimed the principles of eternal truth, and told this nation, (and others also) of their crimes and abominations, and of the judgments of the Almighty that were hanging over them, and warned them of their impending danger, and bore testimony to the truth of Almighty revealed to them from heaven. Mobs, with Governors and clergy at their heads, have risen up, murdered those Prophets and Apostles, the anointed ones of the Lord—their blood and the blood of Saints have flowed like water, and crimsoned freedom's soil, for the Word of God and the testimony of Jesus, and their blood is now crying for vengeance, and thousands of American citizens have been expatriated because of truth and their religion; and the Nation by their silence have approbated the deed, and no redress has been had; only contumely and persecution. Was it not declared when those scenes were enacted in Missouri and Illinois, and when editors, priests, and people, were rejoicing in the murder of the Saints, that they should have their fill of the same scenes to their hearts' content. And have they not had them in "*Bleeding Kansas,*" in the same counties, and in the same State, and the same leaders, with few exceptions, that led the Missouri mobbers against the Saints. Hence the reason of the strife, division, disunion, and crime, and overthrow will surely come; come it must, for the Lord God of Israel has declared it.

What do the greater portion of the political parties care for murder, bloodshed and rapine, or the welfare, prosperity and perpetuity of the Union if they do not militate against their party?

"Bleeding Kansas" has already been made the Theatre and base of operations for political cliquery and jugglery, murders and bloodshed, have been the fruits they desired, as the most potent, to make political capital; can any discerning or rational mind that has watched the steady acceleration of crime, mobocracy, licentiousness, political insanity—the trampling of law, justice and right with impunity, and the spirit of revenge and madness that exists, pervades, and envelops all ranks and parties, with few exceptions, from Congress down, and not perceive that the spirit of light, truth, peace, and justice, that characterized our Fathers, and councils of the nation and States—some years ago, have fled, and darkness, confusion, strife, and discord reigns, and what will the end be? The answer is plain. The sacrilegious hands that have already attacked the Constitution, to destroy and scatter the same to the winds, will never let go their grasp until their designs are accomplished and distraction exists in one general array, not only between the North and South, but throughout the States. We have already become a hiss and a by-word of contempt and reproach among the nations of the earth, in relation to the present fruits of this Glorious Republic, founded by our sires,—once the pride and joy of freemen—the admiration of a wondering world—now derided and trampelled upon by aspiring demagogues, for selfish motives, and unholy interests.

O my beloved country! O America! thou that gave me birth—the land of my fathers, where they fought, bled, and died, and where their ashes repose in peace. I love thee as I love my life—once the home of the free and brave sons of Columbia. The asylum of the poor and oppressed of all nations, where once law, right and justice could be found, and obtained by all,—rights then sacred—now trampled upon. Then once the brightest star in the galaxy of nations—thy name feared and revered by them—thy flag unfurled in every breeze, respected and honored on every sea—in every country and clime? Why is it that thy glory is departed? The answer is; because of the deeds of thy degenerate sons.

If our fathers could arise from their sleeping dust in tones of thunder they would say to their unworthy sons "stay you sacrilegious hands, repent of all your wickedness, make the laws honorable, stay the torrent of crime, abomination, pride, murder, and political insanity, prejudice, discord, disunion and whoredom, that is almost overwhelming you, and leading you headlong into the vortex of ruin, and final overthrow. Restore to the Saints of the Most High what you have suffered them to be robbed of and plundered, bring their murderers and mobbers to justice, and appoint wise men that fear God for rulers and judges. Then peace shall flourish and her heavenly mantle will be again thrown over Columbia's head, wisdom will be in the counsel of the nations, union restored, and happiness crown again your efforts." But will the nation do it? Verily, no. The fiat has gone forth, the decree has been made and without the foregoing requisitions it must surely come.

But are there no people dwelling on Columbia's soil that will uphold, protect, and preserve the Constitution? Yes! Away in the chambers of the West on the tops of the mountains towards the setting sun, are a people, a portion of whom, are American citizens, expatriated for their religion,—sons of Revolutionary sires,—a people despised, calumniated and persecuted, who have shown their loyalty to the laws and Constitution, under every circumstance. The leaders of whom know how to govern in wisdom, righteousness, and justice—among whom freedom and union reigns. Where the Constitution, that sacred relic is upheld, revered, and protected as a "*Revelation of the Almighty to man.*" There, where peace and happiness dwell, where cities and towns spring up as by magic—where the Keys of Priesthood, salvation and eternal life to a lost and ruined world are held, where equal rights are extended to all, where but a few years ago the foot of the white man, save the mountain Trapper, had scarce ever trod, where the Indian with his Tomahawk and scalping knife roamed undisturbed in all his native wildness, where the howl of wolf, the angry growl of the bear, and the scream of the panther saluted his ear, and made music for him in midnight dreams in his romantic home. Where the black raven croaked in solemn accents the requiem of departing day far, far, from the abodes of *civilized* life.

And when political factions, and party strifes have done their work, and made a complete wreck and overthrow of this once beautiful and adored Republic, and the Constitution and laws completely trampled into the dust (cursed and despised, as they are by bigots and traiters already) and anarchy, and confusion reign triumphant through the land, then justice, mercy, and patriotism, will grasp the glorious legacy, the Constitution, and wend their way to the recesses of the Rocky Mountains, and convey it to the mountain home of the Saints of the Most High, in Deseret's peaceful vales, where they will rally around it, protect, uphold, and defend it with their life's blood from all sacrilegious hands, and after the judgments of Heaven have purified this nation, and all others, by the spirit of burning, and the refuge of lies and abomination are swept away, then will the Bold Eagle with that sacred instrument, together with the ensign "*E Pluribus Unum,*" in his beak again plume his pinions—arise from his rocky home, and convey the same to all nations that are left, who will rally under their banner.

W. I. Appleby.

FOR THE MORMON.

Germany.

BY ALEXANDER OTT.

CONCLUDED.

Having finished the geographical, statistical and physical accounts of Germany, I will make now some illustrative remarks on the political, military and historical position of that country.

Every kingdom, duchy, principality and territory forms an independent government, having its own laws and rulers; but affairs concerning Germany's common welfare are brought and settled before the Diet which is constituted of representives of every government or state of that country. Those men however who act in the capacity of plenipotentiaries are not exactly chosen by the suffrage of the nation, but more through the influence of the different potentates and their friends, the *clique aristocratique*, so that the political bias of the members constituting the Federative Diet is in its very nature calculated to remove everything that might lead to a developement of a free, liberal constitution, and thus be pernicious to the established system of iron despotism. In the revolution of 1848, when the German nation spoke loud through the cannon's brazen mouth, and the governments were shaken to their very centre, the people succeeded for a short time in having representatives of their own, but on the re-establishment of the old *régime*, that democratic innovation was wholly annihilated.

In the sessions of the Diet which meets at Frankfort on the Maine, the Austrian envoy takes the chair, and has in relation to the formation, enactment or changes of laws, 4 votes. Prussia, Saxony, Bavaria, Hanover and Wirtemberg have 4 votes, but the grand duchies, duchies, principalities and cities of the Hanseatic League have 3, 2, or only 1 vote in proportion to the population, and area of the respective countries. Independent of the Federative Diet, there are sessions held in the capitals of every kingdom, duchy, territory or province, where the representatives chosen through governmental influence among the noble and rich, meet in the capacity of a first or second Chamber. In those assemblies, the members of which are only the political organs of the Rulers, propositions are being made and laws passed in strict conformity to the views of their respective governments.

After the restoration of Louis XVIII., to the throne of France, a treaty of peace was made with that monarch, and Germany regained once more those possessions which the ambition of Napoleon I., had wrenched from them. In consideration of the previous memorable events and disasters, the so-called Germanic Confederation was formed at the Congress of Vienna in 1815, for the purpose of maintaining the external and internal security of Germany, the independence and inviolability of the confederated states. The establishment of a perpetual Confederation was an important step to induce the different governments to act on the principle of union and common interest. History and experience have taught Germany the great lesson, that disunion and selfishness lead to destruction, and that union is power. If in 1805, Frederick William III., king of Prussia, had sent auxiliaries to Francis II., emperor of Austria, when called upon, and had thus helped his friend and neighbor, and laid aside the feelings of jealousy and selfishness arising from the times of the seven years' war, Napoleon I., would not have obtained a victory over the Austrian army in the famous battle of Austerlitz in Moravia, but being united with the Prussians who numbered about 70,000 men, Germany's allied monarchs would have been strong enough to repel the French army. But instead of helping, the king of Prussia stood aloof as it were and laughed in his sleves when the sad news of the defeat of Francis' army reached him, the joy of the infatuated monarch did however not last long. After the Austrians were routed, it was the Prussian' turn to be defeated in 1806 near Iena in Sax-Weimar, by the French, by which Frederick William III., lost nearly all his possessions.

If it had not been for disunion and other dishonest principles among the German Rulers, the Confederation of the Rhine would never have been formed, which drew many of the German states from their allegiance. The electors of Bavaria, Saxony, Wirtemberg and other potentates proved traitors to the cause of Germany, and sent auxiliaries to the French army, for which service they were made kings by Napoleon I., hence Francis II., emperor of Austria, could no longer hold any authority over the respective dominions, and seeing thus the ancient institutions of the empire of Germany overthrown, he resigned the title, crown and regalia of the German emperor on the 6th of Aug. 1806, and assumed the title of Francis I., emperor of Austria.

Germany, being a conglomeration of different governments and states, needs a master-genius to keep up the equilibrium of the many heterogeneous, political elements. It is well known to every historian, that since the decapitation of Louis XVI., in 1794, a great many revolutionary ideas have been propagated from France among the German nation, and that in despite of the great endeavors and exertions made by the rulers of that country, in order to prevent a general outbreak of popular dislike, more than once the Democratic party instigated by French emissaries, tried to carry out a *coup d'état.* The multitude could not help noticing, that their interests were sacrificed at the shrine of iron despotism, and imprudent and tyranic measures such as that of Count Hardenberg, the Prussian premier, who proposed the levying of new taxes to his sovereign, Frederick William III., after the treaty of Tilsit in 1807, when the country was drained as it were by the heavy contributions for foreign invaders, are well remembered by the people.

After the battle of Waterloo on the 18th of June 1815 and the re-establishment of a general peace, the Germans hoped to see their grievances redressed, but they soon discovered to their utter dismay, that the enunciation of cast-iron rules and laws of despotism, annulled every liberal innovation or improvement. In 1831 the revolution in France by which Charles X., brother of Louis XVIII., who died in 1824, was expelled, and Louis Philippe, duke of Orleans, placed on the throne, found an echo in many places of Germany.

It is true that the great military measures of the different potentates, put soon a stop to those disturbances, but the disaffection of the people increased, and kept burning like the cinders of a fire. In the spring of 1845 a riot of a very serious character, took place in Lower Silesia, arising from the oppression of the poor weavers by the rich and the mighty. The government instead of lending an ear to the complaints and lamentations of its subjects, and of improving their condition, had scores of the starving wretches murdered by the hireling troops, and martial law being proclaimed and enforced in the whole district, order was once more restored at the point of the bayonet. In 1846 the mismanagement of the provincial government caused a great scarcity of provisions in Upper Silesia, in a country which is one of the most fertile in the world, so that the poor were obliged to live on scanty and unwholesome food, such as flour made of the bark of trees, which brought on a contagious disease that was styled by the physicians the hunger-typhus, by which more than 30,000 people were carried off. As Silesia was the place of my residence at the time I witnessed a great many of those scenes, and remember well, that according to official reports, 10,000 orphan children were distributed among the different, neighboring districts, so that the people who had survived, were obliged to take care of those unhappy bereaved beings. This event in connection with the entire suppression of the liberty of the press, and the introduction of the most rigorous censure and a variety of other vexatious and oppressive laws and regulations, brought the country in a great state of ferment, till on the 18th and 19th of March 1848, a few months after the outbreak of the revolution in Paris, an insurrection took place in Berlin, which soon assumed the alarming character of a revolution. In Vienna, Dresden, Breslau, Stuttgart, in the grand duchy of Baden, and nearly throughout the different parts of Germany, the people took up arms, and murderous encounters took place between them and the military forces of the despotic rulers. But the nation being destitute of wise and brave leaders and seeing themselves forsaken before the cannon's mouth by those whom they believed to be the saviours of their country, became disheartened, and gave way, dispersed, and many realized that the hour of liberty had not yet come, and sought an asylum in more congenial climes.

But although the revolution in 1848 has failed, the people have learned one important lesson, viz, to be united, to take a greater interest in political matters, and enlighten their minds in relation to governmental affairs. It is a fact that the present rulers are in constant fear of a revolution. It is their night-mare, and the least indication or manifestation of popular dislike makes them tremble and grasp the hilts of their swords, and they have every reason to be uneasy, as nothing but the physical power of the bayonet, keeps the millions of disaffected and dissatisfied quiet and in order. Hence every town or city has a strong garrison in proportion to the number of inhabitants and its strategic importance. The potentates further know, that as soon as those garrisons or standing armies are withdrawn from their different stations, the Democrats and Republicans will embrace the opportunity and rise *en masse.* The police is aware of the increasing ferment and hatred of the nation towards royalty, hence the governments try their utmost to compose external or foreign differences and to maintain a strict neutrality in every *casus belli;* and are even willing to sacrifice their political influence with foreign nations, before they allow their armies to leave their territories. Independent of the German revolutionary elements, the Poles, Italians Hungarians, are as close neighbors, always watching every political movement in Germany and are anxious to improve the first chance of uniting themselves with the German Republicans, and thereby shaking off the shackles of their bondage. This uncertain state of affairs compels the different monarchs to keep large armies ready to take the field in case of emergency.

The law makes every able-bodied man, whether poor or rich, high or low, from the age of 20–50, subject to military duty. Every recruit has to be in active service for three years, at the end of which period, he serves in the militia, is dismissed on uncertain furlough, and has to be ready at a moment's warning to to join his regiment. The forces of the different governments number about 1,000,000 of men, out of which the army of the German Confederation maintaining 400,000 and 1600 cannon, is drafted. The army of the king of Prussia is the largest of the German Powers, and numbers 600,000 men, 70,000 horses and 1200 cannon of field artillery, independent of the vast material of siege trains. The organization of the different military departments are excellent and in the best possible order, so that the Commanding General can have within a fortnight the whole army (not an army of raw recruits, but of old, experienced soldiers) under arms, ready to take the field, which was last done in 1848 and '49. The developement of such imposing military forces put soon a stop to the revolution.

According to Tacitus, the Roman historian, and Julius Cæsar, the great Roman tactician and statesman, primeval forests and swamps covered in ancient times Germany, and miasmatic vapors and fogs were continually hovering over the country. Wild beasts were abundant. The inhabitants themselves did live in huts or tents made of skins, and their main occupations were hunting, fishing and war. Tacitus describes the different tribes, as tall, stately-looking, brave people, dressed in skins. They were heathens and in some parts of the present Prussia, they worshipped snakes. The Island of Ruegen was the residence of the goddess Hertha, who from time to time, made her public appearance, riding in a chariot, drawn by oxen, and accompanied by priests; wherever she went, strife and war ceased, and peace was proclaimed. On her return to the island, she was bathed with the chariot and team in a deep lake, and the priests who officiated in that ceremony were engulfed by the blue waves of that mysterious water. The fall of the western Roman empire was caused by the entire defeat of the Roman Legions by Herman, a prince of the Cherusker tribe, and thus the Germans shook off the Roman yoke. On the demise of Augustulus, the last Roman emperor, in 475, the so-called western Roman empire came to an end. In the succeeding centuries, the Ostogoths, Huns and Lombards had the sway over Germany, and in the year 800, Charlemagne, king of France, re-established the western Roman empire. By a consent of Nicephorous, emperor of the east, Charlemagne was crowned emperor in Rome by pope Leo III. That prince established the Christian religion in Germany. The successors of Charlemagne caused, by a partition of the empire, incessant feuds and wars. On the death of Louis III., without a male issue, the crown of the empire was conferred upon Conrad, the count of Franconia, a relation of Louis, and thus the French ceased to rule over Germany. Rudolphus, count of Habsburg, was elected emperor in 1273. He was the head of the house of Austria, from which descended Francis I., the father of Joseph II., and Leopold. In 1740 a Bavarian prince was elected emperor by the name of Charles VII. That monarch died in 1745 and Francis I., grand duke of Tuscany (in Italy) was chosen emperor. The descendents of the house of Habsburg and Hohenzollern, viz, Joseph of Austria and Frederick William IV. of Prussia are at present the most powerful and influential rulers in Germany, to whose will the smaller potentates have more or less to submit.

TELEGRAPHIC.

Rumored Meeting of the Governors of the Southern States.

Columbia, S. C., Oct. 13.

Reports are current here that the Governors of the fifteen Southern States will meet at Raleigh to-morrow, to consider what steps it will be necessary to take for the protection of the rights of the Southern States should Mr. Fremont be elected to the Presidency.

Steamboat Accident.

Baltimore, Oct. 16, 1856.

The steamer Monmouth ran into a brig in the bay on Tuesday night. It commenced leaking, and sunk. The weather was rough. There were twenty-three persons on board, who made a raft on which fourteen of them floated for thirty hours, until taken up by Captain Russell. There were nine drowned.

Burning of the Propeller Falcon.

Chicago, Oct. 18, 1856.

The propeller Falcon was burned at her dock last night, together with 15,000 bushels of wheat. The Falcon was running in the Western Transportation Company's line, and was worth $30,000. No insurance.

Loss of the Steamship City of Savannah.

Baltimore, Oct. 18, 1856.

The steamship City of Savannah, from Savannah for Baltimore, sprung a leak in a severe storm on Tuesday last, off Cape Hatteras. The pumps became choked, and the crew were unable to clear her. The rising water soon extinguished the fires, and the vessel sunk on Thursday. The bark Sylph, of Boston took off the officers and crew, who arrived here last night. The steamer was valued at $30,000, and is insured for $20,000. Her cargo was valued at $70,000, and is believed to be all insured. She belonged to the new Steamship Company between Savannah and Baltimore, and formerly sailed under the name of the "Freeman Rawdon."

Gov. Robinson, of Kansas, in Connecticut.

Hartford, Oct. 19, 1856.

Ex Gov. Robinson, of Kansas, speaks in this city to morrow night.

The Steamship Perseverance Destroyed by Fire.

Baltimore, Oct. 19, 1856.

New Orleans papers of Monday last are received. The steamship, of the New Orleans and Galveston line, was burnt at a Texan port on the 3d inst.

Fire at Bridgeport, Illinois.

Chicago, Oct. 20 1856.

A fire occurred on Saturday at Bridgeport, about three miles from this city, destroying, in addition to the propeller Falcon, previously reported, the packing house of Hough & Keeshaw, with a large quantity of beef belonging to Hawkins & Van Antwerp. The loss of Hough & Keeshaw on buildings is $25,000, insured for $24,000; and in stock, $40,000, insured for $32,000. Hawkins & Van Antwerp's loss in beef is 25,000, uninsured. Total loss, $115,000.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Mormon Books

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Morm.—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millennial Star	
Journal of Discourses, &c., &c.	

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

Change of Meeting-place.

The Latter Day Saints will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to Otcober 24, 1856.

Ashes—Pot	per 100 lb.	6 50 a — —
Pearl		— — a 9 —
Candies—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
Candles—Sperm	per lb.	— a 40
Adamantine		24 a 27
Mould, tallow		13½ a 16
Coffee—Java, white		14 a 14½
Mocha		15½ a —
Laguayra		— a 12½
Maracaibo		11½ a 12½
St. Domingo (cash)		10 a 10½
Drugs and Dyes—Alcohol	pr. gal.	— 74 a — 80
Alum	per lb.	— 2½ a — —
Arrowroot		— 45 a — —
Arsenic, powdered		— — a — 2½
Asafœtida		— 5 a — 25
Borax, refined		— 27½ a — 29
Brimstone, American, roll		— 2½ a — 2½
do crude	per ton.	26 — a 30 31
Camphor, crude	per lb.	— — a — 23
do refined		— 30 a — —
Castor Oil, No. 1		1 27½ a 1 30
Chlorate Potash		— 35 a — 36
Cochineal		1 15 a 1 20
Copper—sheathing	per lb.	— 23 a — 27
Copperas	per 100 lb.	1 50 a — —
Cream Tartar	per lb.	— — a — 30
Gum Arabic, picked		— 17½ a — 33
Gum Copal		— 40 a — 50
Gum Myrrh, Turkey		— 10 a — 30
Iodine, resublimed		— — a 5 25
Ipecacuanha		— — a 1 75
Madder		— 12 a — 13
Magnesia		— 14 a — 35
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 23 a — 25
Oil Anis		3 25 a — —
Oil Bergamot		2 62½ a 2 75
Oil Cassia		— — a 4 75
Oil Lemon		2 10 a 2 25
Oil Peppermint		2 75 a 3 —
Opium, Turkey		— — a 5 62½
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 30 a — —
Phosphorus		1 — a 1 45
Quicksilver		— 47 a — 48
Rhubarb, China		75 a 1 —
Salæratus		— — a — 7
Sal Ammoniac, refined		— 10½ a — —
Senna		— 10 a — 14
Shellac		— 13 a — 16
Sugar Lead, white		— 10½ a — 11
do brown		— 9½ a — 10
Sulphate Quinine		— — a 2 30
Tartaric Acid		— 43 a — 45
Verdigris		— 45 a — 47
Vitriol, blue		— 10½ a — 11
Dye Woods—Camwood	per ton.	100 — a 120 —
Fustic		27 — a 29 —
Logwood		17 — a 28 —
Flour—State, common	per bbl.	6 40 a 6 50
Michigan and Indiana		7 — a 7 78
Genesee, extra		7 20 a 8 15
Rye Flour		4 25 a 4 —
Corn Meal		3 75 a — —
Fruit—Raisins	per box.	— — a 3 50
Raisins, layers		4 40 a 4 50
Currants	per lb.	— 22 a — 24
Glass (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34v46		8 — a 7 50
Grain—Wheat	per bush.	1 65 a 1 62
Corn, round yellow		— 70 a — 71
Barley		1 — a 1 29
Oats, Western		— 44 a — 46
Beans		1 75 a 2 37½
Gunpowder	per 25 lbs.	3 50 a 6 50
Indigo	per lb.	— 75 a 1 40
Iron—Pig, Eng., Scot	per ton.	31 — a 32 —
Bar, Eng. refined		60 — a — —
Sheet, Russia, 1st quality	per lb.	— 12 a — 12½
Sheet, Eng		— 3½ a — 4½
Lead—Galena	per 100 lbs.	6 40 a — —
Sheet and Pipe		— 9½ a — —
Leather	per lb.	20 a 31
Molasses	per gal.	37 a 5
Nails—Cut, 4d and 6d	per lb.	4½ a —
Wrought, 6d and 20d		6 a 7
Oils—Olive	per bskt., 12 bottles.	3 25 a 3 37
Olive, in casks	per gallon.	1 15 a 1 25
Linseed		— 98 a 1 —
Whale		— — a — 85
Lard, winter		— — a 1 05
Paints—Lead, red, Am	per lb.	— a — 8½
Lead, white, Am., in oil		— — a — 9
Lead do do dry		— 8½ a — —
Ochre, yellow, French, dry		1 — a 1 62½
Ochre, in oil		— 4 a — 6
Spanish Brown, dry	per cwt.	— 60 a — 75
Litharge	per lb.	— — a — 8½
Vermilion, Chinese		— 90 a 1 05
Venetian Red	per cwt.	2 — a 2 37½
Rice	per 100 lbs.	3 25 a 4 37½
Saltpetre	per lb.	6½ a 12
Seeds—Clover	per lb.	— — a — 14
Flax, American, rough	per bush.	2 — a 2 10
Linseed, Calcutta		1 85 a — —
Soap—New York	per lb.	4 a 7
Castile		10½ a 11
Spices—Ginger, Race	per lb.	6 a —
Mace		80 a —
Nutmegs		— a 87½
Pepper		— a 12½
Pimento		11½ a —
Cloves (cash)		12½ a 13
Sugar—New Orleans	per lb.	8 a 9½
Havana, white		11 a 12
do brown		8½ a 10½
Stuart's crushed		— a 12½
Sumac, Sicily	per ton.	55 — a 75 —
Teas—Gunpowder and Imperial	per lb.	35 a 75
Hyson		30 a 80
Young Hyson		32 a 70
Hyson Skin		20 a 35
Black		22 a 50
Tin—Banca	per lb.	— a 33
Straits		— a 31½
Plates	per box.	9 — a 10 50
Tobacco		— a 7½
Turpentine	per 280 lbs.	3 62½ a — —
Tar	per bbl.	3 — a 3 25
Spirits Turpentine	per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.
Refer to the Editor of The Mormon.

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas la montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY, GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

---

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

---

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

---

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

---

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices d22

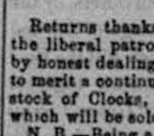
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

---

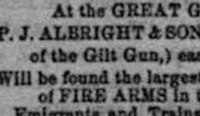
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

---

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD, JAMES CLEGG.
d22-6m

JOHN DAVIS,

GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES. Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe17

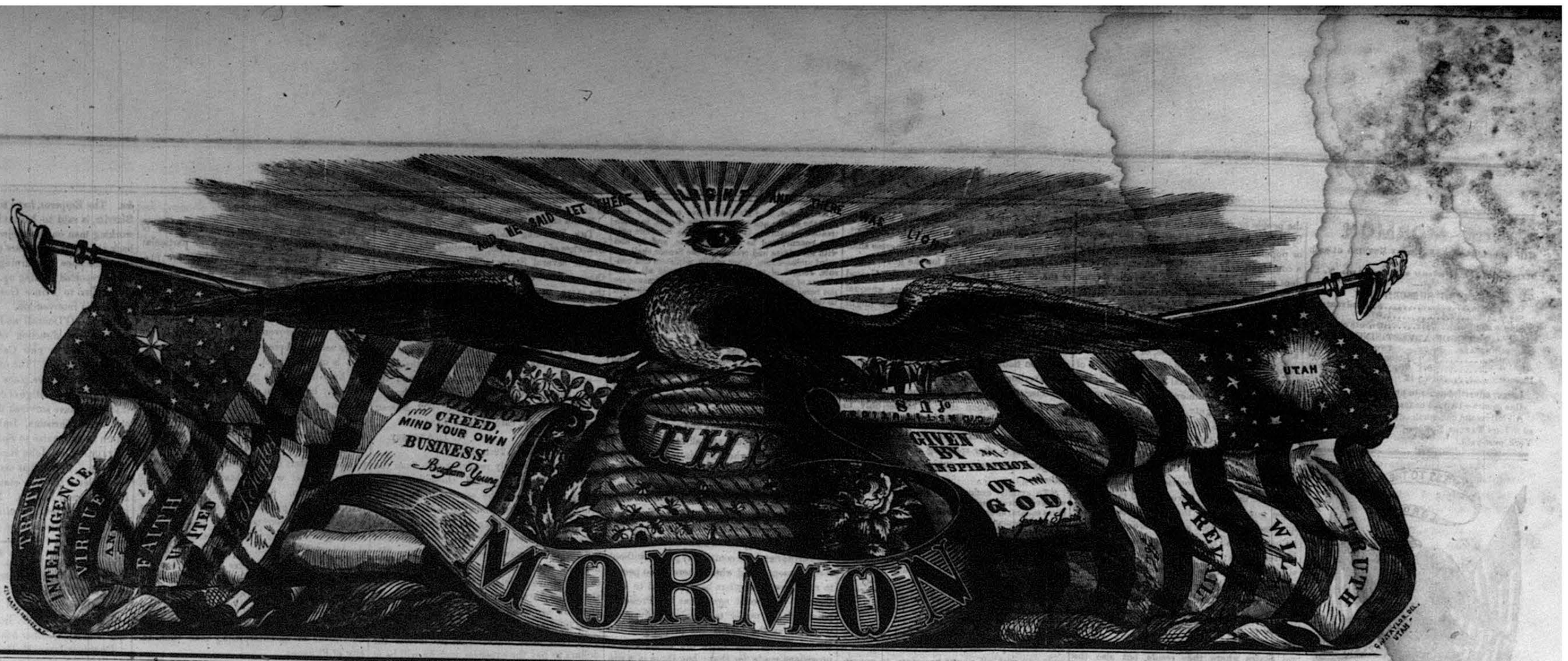
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (*at the Sign of the Deer in Windows.*)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.
30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 37. NEW-YORK, SATURDAY, NOVEMBER 1, 1856. PRICE FIVE CENTS.

Poetry.

Hold Up Thy Head.

SELECTED.

Hold up thy head! Thou must not tread
The path of life with downcast vision;
But meet the gale, and never quail;—
Face it with stern decision.

Hold up thy head! Thou wert not made
To tremble at imagined trouble:
Whate'er may thwart—a valiant heart
Will make thine armor double.

Hold up thy head, if thou wilt shed
An influence round thee bright and cheerful;
The man who leads to glorious deeds
Can ne'er himself be fearful.

Hold up thy head, if thou wilt spread
Thy standard on the heights of glory—
If thou wilt climb the mount of Time,
And scale its summits hoary.

Hold up thy head! Ay, never dread
The task thy God to thee hath given
Hold up thy head! and firmly tread
The rugged road to Heaven!

The Gunner's Shot—A Thrilling Scene.

Our noble ship lay at anchor in the bay of Tangier, a fortified town in the extreme northwest of Africa. The day had been extremely mild, with a gentle breeze sweeping to the northward and westward, but towards the close of the afternoon the sea-breeze died away, and one of those sultry, oven-like atmospheric breathings came from the great sun-burnt Sahara. Half an hour before sundown the captain gave the order to the boatswain to call the hands to go in a swimming, and in less than five minutes the forms of our tars were seen leaping from the gangways, the ports, the nettings, bowsprit, and some of the more venturesome took their leap from the arms of the lower yard. One of the studding sails had been lowered into the water, with its corners suspended from the main yard arm and swinging boom, and into this the swimmers made their way.

Among those who seemed to be enjoying the sport most heartily were two of the boys, Tim Wallace and Fred Fairbanks, the latter of whom was the son of our old gunner, and in a laughing mood they started out from the scudding sail on a race. There was a loud ringing shout of joy on their lips as they put off, and they started through the water like fishes. The surface of the sea was as smooth as glass, though its bosom rose in long and heavy swells that set in from the Atlantic. The vessel was moored, with a long sweep from both cables, and the buoy on the starboard anchor was far away on the starboard quarter, where it rose and fell with the swells like a dranken man.

Toward the buoy the lads made their way Fred Fairbanks taking the lead, when they were within twenty or thirty fathoms of the buoy. Tim shot ahead and promised to win the race. The old gunner watched the progress of his son with a vast deal of pride, and when he saw him drop behind, he leaped upon the poop, and was on the point of urging him on by a shout, when a cry reached him that made him start as if he had been struck by a cannon ball.

"A shark! a shark!" come from the captain of the fore-castle, and at the sound of the terrible words the men who were in the water leaped and plunged toward the ship.

Right abeam, at the distance of three or four cables' length, a shark wake was seen in the water, where the back of the monster was visible. His course was for the boys. For a moment the gunner stood like one bereft of sense, but on the next he shouted at the top of his voice for the boys to turn, but the little fellows heard him not. Stoutly the two swimmers strove for the goal, all unconscious of the fearful death spirit that hovered so near them. Their merry laugh still rang out over the waters, and at length they both touched the buoy together.

Oh! what drops of agony started from the brow of our old gunner. A boat had put off but Fairbanks knew that it could not reach them in season, and every moment he expected to see the monster sink from sight, and then he knew that all hope would be gone. At that moment a cry reached the ship that went through every heart like a stream of fire—the boys had discovered their enemy!

The cry started old Fairbanks to his senses, and quicker than thought he sprang to the quarter deck. The guns were all loaded and shotted fore and aft and none knew their temper better than he. With a steady hand, made strong by sudden hope, the old gunner seized a priming wire and picked the cartridge of one of the guns—then he took from his pocket a percussion wafer, and set it in its place, and set back the hammer of the patent lock. With a steady, giant strength, the old man swayed the breach of his heavy gun to its bearing, and then, seizing the string lock, he stood back and watched for the next swell that would bring the shark in range. He had aimed the piece some distance of his mark, but yet a single moment would settle his hopes and fears.

Every breath was hushed, and every heart in that old ship beat painfully. The boat was yet some distance from the boys, while the horrible sea monster was fearfully near. Suddenly the air was awoke by the roar of a heavy gun, and as the old man knew his shot was gone, he sank back on the combing of the hatch, and covered his face with his hands as if afraid to see the result of his efforts, for if he had failed he knew his boy was lost.

For a moment after the report of the gun died away upon the air, there was a dead silence, but as the smoke arose from the surface of the water, there was at first a low murmur breaking from the lips of the men; that murmur grew louder and stronger, until it swelled to a joyous, deafening shout. The old gunner sprang to his feet and gazed out upon the water, and the first thing that met his view was the huge carcase of the shark, floating with its belly up, a mangled mass.

In a few moments the boat reached the daring swimmers, and half dead with fright they were brought on board. The old man clasped his boy in his arms, and then overcome by the powerful excitement, he leaned upon the gun for support. I have seen men in all the phases of excitement and suspense, but never have I seen three hundred human beings more overcome by thrilling emotions than on that eventful moment when they first knew of the effect of the gunner's shot.

Dr. Kane's Arctic Explorations.

Dr. Kane's narrative of his Arctic explorations in search of Sir John Franklin, during the years 1853, 1854 and 1855, is now before the public. The publishers have done everything that lay in their power to fulfil the promises of their prospectus in regard to the illustrations and typographical arrangements of the work, and its appearance is in every way worthy of the importance and all absorbing interest of the text. The artistical designs are of a high order of merit, and the engravers have done the fullest justice to those peculiarities of light and shade with which the Arctic atmosphere abounds. Some of these effects are reproduced with almost as great fidelity as they could possibly have been through the medium of colors, and therefore, in an artistic as well as in a scientific sense, the work is one of the most attractive that has ever been presented to the American public.

Of the narrative itself it is impossible to speak in terms of too high commendation. It is, in fact, a model of style in its particular line. Whilst it is full and precise in the description, it is never redundant, never discursive, and seizes only such points of interest as are legitimate and which bear directly upon the objects of the expedition. In other words there is less of egotism in it than we expected to find, considering the peculiar position and responsibilities of the author, and the remarkable degree to which his companions were indebted to his judgment, coolness and presence of mind for their escape from the manifold dangers by which they were beset. Whilst, with the modesty inseperable from true merit Dr. Kane keeps as much as possible in the background his own personal exertions and services, he brings out into the fullest and broadest relief the merits of those gallant men whose fidelity and constancy, under every trial, enabled him to achieve the important scientific results which have rewarded his labors. The warmth with which he speaks of their personal devotion and the tenderness with which he treats the failings of those whose weakness was occasionally productive of inconvenience and embarrassment to the expedition, mark the generosity and nobleness of his nature, and show that he possesses in an eminent degree the qualities necessary to constitute a successful leader.

On the results attained by the expedition—the most important, with the exception of that of Captain Wilkes, that has ever left our coasts, it is unnecessary for us to dilate. They have been so fully stated in Dr. Kane's report to the Secretary of the Navy, and so thoroughly elucidated in the scientific controversies to which that report has given rise, both here and abroad, that there is no occasion for us to dwell upon them at any length. It is sufficient to say that to Dr. Kane belongs the merit of completing the discoveries of previous Arctic explorers, and of confirming the theory propounded by Lieut. Maury, in 1850, of the existence of an open, iceless sea near the region of the Parry islands. But this is but a small part of the service which the expedition under Dr. Kane has rendered science. Continuing his surveys at Cape Sabine, the last determined position of Captain Inglefield, he completed the circuit of the straits and bay known as Smit's Sound, beside elucidating several other important geographical points which previous navigators had left unsettled.

Whether considered, then, in a purely scientific light, or as a work in which our feelings of national pride are interested, from the courage, energy and unflinching resolution displayed in its accomplishment, this expedition must be regarded as one which has shed the brightest honor and lustre on our country.

Future ages will point to it as one of the most daring and successful of the numerous hardy adventures undertaken in the cause of science, and the names of Dr. Kane and his companions will be associated with the most honored of the reputations which are linked with the extension of geographical knowledge. Such being the fact, it gratifies us to find the published narrative of the expedition such as is calculated to heighten the interest with which it is already viewed. Both author and publishers have done their best to satisfy the public expectation in this respect, and it is but just to them to say that rarely have such high anticipations been so successfully fulfilled.—[*New York Herald, Oct.* 19.

Important Telegraphic Achievement.

London Oct. 3—5 o'clock A. M.

My Dear Sir—As the electrician of the New York, Newfoundland and London Telegraph Company, it is with the highest gratification that I have to apprize you of the result of our experiments of this morning upon a single continuous conductor of more than 2,000 miles in extent, a distance, you will perceive, sufficient to cross the Atlantic Ocean, from Newfoundland to Ireland.

The admirable arrangements made at the Magnetic Telegraph office, in Old Broad street for connecting ten subterranean gutta percha insulated conductors, of over 200 miles each, so as to give one continuous length of more than 2,000 miles, during the hours of the night when the telegraph is not commercially employed, furnished us the means of conclusively settling, by actual experiment, the question of practicability as well as the practicality of telegraphing through our proposed Atlantic cable.

This result had been thrown into some doubt by the discovery, more than two years since of certain phenomena upon subterranean and submarine conductors, and had attracted the attention of electricians—particularly of that most eminent philosopher, Professor Faraday, and that clear-sighted investigator of electrical phenomena, Dr. Whitehouse—and one of these phenomena, to wit, the perceptible retardation of the electric current, threatened to perplex our operations and require careful investigation before we could pronounce with certainty the commercial practicability of the ocean telegraph.

I am most happy to inform you that, as a crowning result of long series of experimental investigation and inductive reasoning upon this subject, the experiments under the direction of Dr. Whitehouse and Mr. Bright, which I witnessed this morning, in which the induction coils and receiving magnets, as modified by these gentlemen, were made to actuate one of my recording instruments, have most satisfactorily resolved all doubts of the practicability as well as practicality of operating the telegraph from Newfoundland to Ireland.

Although we telegraphed signals at the rate of 210,241, and according to the count of one time even of 270 per minute upon my telegraphic register (which speed you will perceive is at a rate commercially advantageous), these results were accomplished, notwithstanding many disadvantages in our arrangements, of a temporary and local character—disadvantages which will not occur in the use of our submarine cable.

Having passed the whole night with my active and agreeable collaborators, Dr. Whitehouse and Mr Bright, without sleep, you will excuse the hurried and brief character of this note, which I could not refrain from sending you, since our experiments this morning settle the scientific and commercial points of our enterprise satisfactorily. With respect and esteem your obedient servant,

Saml. F. B. Morse.

To Cyrus W. Field, Esq., Vice President of the New York, Newfoundland and London Telegraph Company, 37 Jermyn street, St. James street.

Mode of Electing a President in America.

A few words to explain the legal forms of the election of the President may not be out of place. It is not done by direct election, but through an electoral college, to which each State of the Union sends delegates. In the first week of November every State names as many electors for this body as it has members in Congress, with two more, called "senatorial electors," as every State, small or large, has two representatives in the Senate of the Union. It is believed that the original intention of the framers of the constitution was that this electoral college should choose the President at its own discretion; but, practically, it soon lost the power, and now the members are merely delegates from the predominating party in every State, which has previously nominated its candidate for the presidency and vice-presidency at a general convention, as Mr. Buchanan and Mr. Breckenridge were "put up" at Cincinnati. No senator, representative, or person holding any office of trust under the Government, can be a member of the electoral college. Any one voter in the State votes for all the names on his party list who are pledged to Fremont or Buchanan, as the case may be. The decision of this election is, in fact, the decision of that of the President if any candidate gains the absolute majority of the electorial "tickets" of the different States. In the meeting of this college, the members vote for a President and Vice-President separately, and the list specifying each vote is signed, sealed, and sent to Washington, to be opened in the presence of both Houses by the President of the Senate. The candidates having the majority are declared President and Vice-President for four years. If no one name has a majority—which, when there are three or more candidates, may happen—the House of Representatives elects from among those who have the highest number; but in this case it votes by States, that is each State has only one vote for President, though it may, like New York, have more than 30 members in the Chamber. The Vice President (who is also Speaker of the Senate) may be elected first, if he is not fixed on by the majority of the college, and this provides for the difficulty that would arise from Congress not being able to agree on the appointment of President before the 4th of March; the Vice-President once elected, and the decision of the House protracted too long, whoever is Vice-President on that date becomes *ex officio* the chief Magistrate of the Federation. Thus, if the election is not decided by the majority of the electoral college, and Mr. Breckenridge is made Vice-President when it "goes to the House," if the Chamber cannot agree by the 4th of March, that gentleman will gain the chief office, though he is candidate only for the second. But all the real work of the election, the "campaign," is done outside these legals forms, and various and astonishing are the means by which "the masses" are moved.—[*New York Correspondence of The Times.*

Rules for Restoring the Drowned.

Drawn up by Marshal Hall, M. D., F.R.S.

The following rules are the result of half a year's investigation of Apnœa and Asphyxia—a subject on which I propose to prosecute still further, knowing that truth only comes of long continued labor and research. I wish especially to put to the test of careful experiment the correctness of the dogma, that if the heart has once ceased to beat its action can never be restored—a dogma calculated to paralyse our efforts in many cases in which hope may really not be totally extinct.

1. Treat the patient instantly, on the spot, in the open air, except in severe weather, freely exposing his face, neck, and chest to the breeze.

2 Send with all speed for medical aid, and for articles of clothing, blankets, &c.

3. Place the patient gently on the face, with one arm under the forehead, so that any fluids may flow from the throat and mouth; and, without loss of time,

I.—To Excite Respiration,

4. Turn the patient on his side, and

(i.) Apply snuff or other irritant to the nostrils.

(ii.) Dash cold water on the face previously rubbed briskly until it is warm.

If there be no success, again lose no time; but,

II.—To Imitate Respiration,

5. Replace the patient on his face; (when the tongue will then fall forward, and leave the entrance to the windpipe free;) then,

6. Turn the body gently, but completely, on the side and a little beyond (when inspiration will occur), and then on the face, making gentle pressure along the back (when expiration will take place), alternately: these measures must be repeated deliberately, efficiently, and perseveringly, fifteen times in the minute only; meanwhile,

III.—To induce Circulation and Warmth, continuing these measures,

7. Rub the limbs upwards, with firm pressure and with energy, using handkerchiefs, &c., for towels.

8. Replace the patient's wet clothing by such other covering as can be instantly procured, each bystander supplying a coat, waistcoat, &c.

These rules are founded on physiology; and whilst they comprise all that can be immediately done for the patient, exclude all apparatus, galvanism, the warm bath, &c., as useless, not to say injurious, especially the last of these; and all loss of time in removal, &c., as fatal.—[*Lancet*, Aug. 2.

Political Meetings.

In our neutral position in politics we have abstained from giving in our columns reports of the great doings, first, because we were not present—secondly because we are slow to believe the reports of the press for or against the party reported. The Picayune of the 18th inst. has a capital hit on the subject that favors our course. Here it is:

How we Report Political Meetings.

From the Daily Porcupine.

The Republican mass meeting at Bellwetherville, N. J., yesterday was the largest of the campaign, as several of the speakers said, who have been participants in the contest from the beginning. Far as the eye could reach from the stand, there was one solid sea of heads, whose waves roared with one united tone of approval when some happy allusion was made to the great principles involved, and rose on their feet at every glowing period as if those waves were about to be torn up by the very roots. No less than 120,000 people could have been on the ground—the air was one mass of banners and flags, through which the sun with difficulty penetrated. Thousands of those present had come hundreds of miles to be present on the occasion. The enthusiasm was boundless. The men cheered, and the ladies darkened the air with white waving handkerchiefs at every happy hit. A drove of oxen was roasted, beside two hundred head of sheep, but they were demolished in about ten minutes. After the dinner the speaking was resumed, and the enthusiasm again reached a high point. It was cheering to the Republican heart to see this. New Jersey is safe for Fremont.

Another Report of the Same Meeting.

From the Evening Distress.

The Republican Mass Meeting at Bellwetherville, N. J., yesterday, was a ludicrous fizzle. There were about five hundred individuals present counting the geese on the common. About an hour after the meeting commenced, an infant school was let out in the vicinity, which joining the meeting materially swelled the crowd. A sick calf was killed, and an attempt made to roast it for the "Grand Barbacue," but unluckily it fell off the spit into the fire and was burnt to a cinder. However, this made no difference, as before it was done, the people wearied of the monotonous twaddle with its everlasting Free Speech, Free Kansas, etc., *ad disgustem*, had gone home to their dinners. After dinner a few idlers loafed back to the place of meeting, and another attempt was made by the speakers to get up an excitement—but it was a miserable failure. The only enthusiasm we saw exhibited was by an old colored lady, who waved what was supposed to be a handkerchief at the close of Senator Wilson's remarks. On investigation, however, it was found, she was only flapping out her husband's shirt previous to hanging it on the wash line. At about half-past 8 the meeting adjourned. The friends of Fillmore need have no fear about New Jersey.

Bone Dust on Old Pastures.

A correspondent of the Germantown Telegraph gives an account of the following experiment: "On a piece of light soil that had been pastured for a period upward of thirty-five years, and which had been broken up deeply, and with an even and perfectly inverted furrow slice the previous autumn, I sowed twenty-five bushels of bone dust and ashes, half and half, after horrowing and sowing on oats two and three-fourth bushels to the acre, the surface being limited by accurate measurement. On an adjoining piece of equal extent, sowed also in oats, the same quantity as in the first case, twelve bushels of ashes alone were used, and on a third piece—one acre in extent—the oats were sowed without ashes or other stimulant whatever being applied. The same quantity of seed, precisely, was allowed on the same day, as was the preparation of the soil and harrowing in the seed.

On harvesting and thrashing the crop, I ascertained the following results: The acre not manured produced twenty-one and a half bushels; straw, tall and heavy. The acre manured with twelve bushels of wood ashes, yielded twenty-seven bushels and five quarts, with thinner and more delicate straw, while the product of the boned ashes amounted to forty-seven and three-fourths bushels, the straw being fine and short and the principal development being in the heads."

Trait of Indian Character.

There is one trait in Indian character which civilized society would derive much profit by imitating. Envy is a quality unknown to the savages. When a warrior has performed any deed of daring, his merit is freely accorded by all his associate braves; his deeds are extolled in every public and private reunion, and his name is an incentive to generous emulation. I never witnessed any envious attempt to derogate from the merit of a brave's achievement. No damning with faint praise; none

"Willing to wound and yet afraid to strike;"

no faltering inuendoes that the man has not accomplished so much, after all. The same way with the women. When a woman's husband has distinguished himself, her neighbors one and all, take a pride in rejoicing with her over her happiness. If a woman displays more ingenuity than common in ornamenting her husband's war-dress, or in adding any fancy work to her own habiliments, she at once becomes the pattern of the neighborhood. You see no flaws picked in her character because of her rising to note; no aspersions cast upon her birth or present standing. Such and such is her merit, and it is deserving of our praise; the fact perceived, it receives full acknowledgment.

Enemies.

A man who has no enemies, is seldom good for anything. He is made of that kind of material which is so easily worked that everyone tries a hand at it. A sterling character—one who speaks for himself and speaks what he thinks—is always sure to have enemies. They are as neccessary to him as fresh air. They keep him alive and active. A celebrated person who was surrounded by enemies, used to say: "They are sparks which, if you do not blow them, go out of themselves." Let this be your feeling while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk. There will be a reaction, if you do but perform your duty; and hundreds who were once alienated from you will flock to you and acknowledge their error.

Sydney Smith on Swearing.

Sydney Smith, when traveling in a stage coach one day, was annoyed by a young man who had acquired the habit of swearing to such an extent that he could not help interlarding his discourses with it, as though it were a constituent part of the language. As there was a lady present, the matter was doubly annoying. After enduring the young man's display for some time, "the wag, wit, and vicar," as one of his Cockney admirers called him, asked permission to tell the company a little annecdote, and thus commenced: "Once upon a time (boots, sugar tongs, and tinder boxes) there was a king of (boots, sugar tongs, and tinder boxes) England, who at a grand ball, (boots, sugar tongs, and tinder boxes) picked up the Dutchess of (boots, sugar tongs, and tinder boxes) Shrewsbnry's garter (boots, sugar tongs, and tinder boxes) and said: "Honi soit qui mal y (boots, sugar tongs, and tinder boxes) pense, which means in English, 'Evil be to him who evil thinks. This was the origin of (boots, sugar tongs, and tinder boxes) the order of the garter."

When Sydney Smith had concluded, the young gentleman said: "A very good story, Sir—rather old—but what the devil has boots, sugar tongs, and tinder boxes to do with it."

"I will tell you, my friend, when you tell me what 'd—n my eyes,' &c., have to do with our conversation. In the mean time, allow me to say, that's my style of swearing."

Don't Worry.

When Bulstrode Whitelock was embarked as Cromwell's envoy to Sweden, in 1753, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, said:

"Pray, sir, will you give me leave to ask you a question?"

"Certainly."

"Pray, sir, don't you think God governed the world very well before you came into it?"

"Undoubtedly."

"And pray, sir, don't you think that he will govern it quite as well when you are gone out of it?"

"Certainly."

"Then, sir, pray excuse me; but don't you think you may as well trust Him to govern it as long as you live?"

To this question Whitelock had nothing to reply; but, turning about, soon fell asleep, till he was summoned to embark.

A Good Wife.

In the eighty-fourth year of his age, Doctor Calvin Chapin wrote of his wife: "My domestic enjoyments have been, perhaps, as near perfection as the human condition permits. *She made my home the pleasantest spot on earth to me.* And now that she is gone, my worldly loss is perfect."

How many a poor fellow would be saved from suicide, from the penitentiary, and the gallows, every year, had he been blessed with such a wife!

"She made home the pleasantest spot to me on earth." What a grand tribute to that woman's love, and piety, and common sense! Rather different was the testimony of an old man some three years ago in the Tombs yard of this city. "I didn't intend to kill my wife;" but she was a very aggravating woman." Let each wife inquire, "Which wife am I?—[*Hall's Journal of Health.*

Poor Living.

A good Methodist minister, in the West, who lived on a very small salary, was greatly troubled to get his quarterly installment. He called on his steward a number of times, but had each time been put off with some excuse. His wants at length becoming urgent, he went to his steward and told him that he must have his money, as his family were suffering for the necessaries of life.

"Money!" replied the steward. "You preach for money! I thought you preached for the good of souls."

"Souls!" replied the minister. "I can't eat souls; and if I could, it would take a thousand such as yours to make a decent meal!"

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, NOV. 1, 1856.

Popular Sovereignty.

WHAT is meant by popular sovereignty is a question that we very often have put to us. In answering this interrogatory, we shall at the same time give our views upon it; for so complicated are the views of men in relation to this subject, that one may as well attempt to describe the modern christian religion and tell what it is, as it now exists, as to explain men's views about popular sovereignty.

In the investigation of this subject it may be necessary first to define the meaning of the term "popular." The word *popular* in this sense is derived from "people," and signifies any thing in which the majority of the people in a town, district or county are supposed to acquiesce; it may be for that which is good, or for that which is bad—for right or for wrong—for virtue or for vice—for justice or for injustice. What the people desire—is popular sovereignty, without respect to any principle but their wish; hence, if the people are good, virtuous and pure, goodness, virtue and purity will be popular; if vicious, corrupt and debauched, debauchery, corruption and vice will be popular. Popular does not always imply law-abiding; it frequently implies a breach of law, as in France during the Revolution, as under the administration of Indians on the Van Rensellaer estates in New York, as under the administration of Lynch law in the south, the insurrection in Kansas, the Vigilance Committee in California, the fillibustering in Cuba and other places, and as in the frequent expulsions, robberies and murders of the Mormons by their persecutors; all these were in their own spheres popular movements. This word, however, has a more significant meaning when the term *sovereignty* is applied to it, and embraces within itself order, law and power: hence the terms combined, as used in this nation, signify the rule and government of the people.

In explaining this subject we shall have to go, as we do in religious matters, to the foundation, and not to the construction given us by others. What is man in his original state? The answer is, a sovereign. A sovereign over what? Over his own family, and originally he possesses the power of governing them without any laws but those of his own making. He, in fact, combines within himself the law making department; he is the judiciary or judge of that law and the executive; he is in every sense of the word a sovereign, so far as his power extends.

What are governments? A combination of sovereigns, who have delegated certain powers, under certain restrictions, for the mutual protection and general benefit of the whole, except where those governments are obtained and upheld by the sword. When this is the case, the people are made use of, by the governed, as goods and chattles, and ruled without their consent. A sovereign implies a governor or ruler, and Popular Sovereignty, if it means anything, means the rule of the people, or the voice, will and free consent of the people in their own rule and government. When the legislators or lawmakers, the judiciary or law interpreters, and the Executive or law administrators, are all chosen either directly by the people—the governed—or by and with their full and free consent, such a government is a government of the people—properly called Republican, or *vox populi*—terms very significant, but very much abused.

Our State Governments may very properly be called so many popular sovereignties, because their constitutions were accepted and approved by the people, or their delegates; and as their delegates are chosen by them, they represent their constituents, or their people.

Their Governors and Legislators, too, are also chosen by the people, and every citizen has a free, untrammeled voice in their election, and where there is a difference of sentiment the majority governs by mutual consent; the minority, for peace and quiet, and according to constitutional usage adopted by the whole people, submitting to the majority. Judges, Marshals, States Attorneys, Justices of the Peace, Constables, and all State and County officers, are either directly elected by the people or appointed in a manner provided by them; hence also directed by the people, or popular. The Federal Government, being a combination of the several free and independent popular sovereignties, is itself also a popular sovereignty; for as in the several States each man, or sovereign, gives up a certain specified amount of his own individual rights for the mutual advantage and protection of all; so each of those States, or popular sovereignties, cedes a certain specified portion of its rights for the mutual protection of the whole, or united commonwealth, government, or popular sovereignty. The Constitution of the United States is an instrument agreed to by the people of the United States or by the people's representatives, and may be considered the great "Magna Charta" of American rights. It is a compromise, or an agreement by which the people have pledged themselves to be governed, and the fulfilments and requirements of which are rendered obligatory by oath upon all the public functionaries of the United States; and they are placed under the same restrictions to fulfil its requirements as the representatives of the separate State sovereignties are to abide by the Constitution of the several States; with this difference, that the latter pledge themselves not only to observe and abide the Constitution of their several States where they reside, but also the Constitution of the United States. Thus in every sense of the word both the State governments and that of the United States are popular sovereignties. The former, being so many separate governments, governed by the people, and the latter a number of people's governments, or popular sovereignties, uniting in one general popular sovereignty.

With any of the above governments the people have no right to complain. If there are abuses they have their remedy in the ballot-box; thus abuses can only be short-lived. Some find fault, however, with the Constitution; still they have their remedy, for that instrument provides "That it may be amended or altered by a 'two-third vote,'" a precaution necessary in so important an instrument; for no evil can be of sufficient importance to nullify, abrogate, or alter any part of that compromise that cannot be seen and felt by two-thirds of the citizens of the United States. So much, then, for the popular sovereignty of the several States and of the United States.

Now let us turn our attention to the Territories and inquire how far Popular Sovereignty extends over them. It may be asked by some, Does not Popular Sovereignty extend over them as it exists in the States? We answer emphatically—No! There is scarcely a vestige of that doctrine to be found in the Territories, and by a strange anomaly a nation like the United States, composed of thirty-one separate and independent Popular Sovereignties, itself a government of Popular Sovereignties, should, in every other place and in every other department and form, be governed by the voice of the people; but in the Territories, and in regard to them, a spirit of despotism reigns, at once anti-republican, anti-popular sovereign, and altogether at variance with the spirit and genius of our institutions. They are simply copied after the British Colonial rule, and this might well be a cause of surprise to be wondered at, inasmuch as the very framers of the Constitution were so well acquainted with and complained so bitterly against its unjust, unequal, and oppressive enactments. It is not a principle well understood by those who emigrate to new Territories, yet it is nevertheless a fact that as soon as a citizen of the United States leaves the State that he resides in, and becomes an inhabitant of a Territory of the United States, his political franchise and popular sovereignty cease, his political freedom is rendered nugatory, and he is placed in a state of dependance or tutelage; he is no longer a popular sovereign; he is virtually and really under the direction and guidance of others, who are his self-constituted guardians without his choice; who dictate to him without any redress, and who rule him without his voice. It is true that a Territory has its Legislature, its House of Representatives, and its Council, chosen by the people; but this is only nominal; a foreign government, that he has no voice in choosing, can nullify, at its will, any of the Territorial enactments, just as much as the British Imperial Government can nullify any of the acts of a colonial legislature. To talk, then, about Popular Sovereignty existing in the Territories is perfect nonsense, a mere political *ruse* which may serve to amuse children, but which is a perpetual annoyance and an imposition to all intelligent men. If we, however, examine the Constitution of the United States, we shall find that no such privilege is granted to Congress, by that instrument, to make laws for, and dictate to, the Territories in the manner which at present prevails. We will briefly examine everything that is found in the Constitution, or the amendments to the Constitution, in relation to this matter.

Concerning the admission of new States: Art. IV. Sec. 1st, we learn the following:

"The Congress shall have power to dispose of, and make all needful rules and regulations respecting the *Territory, or other property*, belonging to the United States; and nothing in this Constitution shall be so construed as to prejudice any claims of the United States or of any particular State."

Now if we examine the above carefully, we shall find that it relates to land as territory, or "*property of the United States*," and not to legislative or judical authority. Here let us remark that it is one thing to make rules and regulations respecting the Territory and property *belonging to* the United States, and another thing to legislate for, and dictate to, the people living on those lands as popular Sovereigns in a territorial capacity. The above clause refers to "*property*" and to claims, and the people of the territories are neither the one nor the other; but form a part of the government or proprietorship; for every citizen of the United States is part owner in its public domains, has a voice legally and constitutionally in its disposition, has a right, so far as his vote extends, to influence all public measures, and no man, nor body of men, has a right constitutionally, to govern him, or dictate to him without his consent. If the above clause had read: "Congress shall have power to make laws for the government of the people of the Territories of the United States," then indeed, however, unjust, unequal and anti-popular sovereign the clause might be, yet we ought not to complain, as being a party to the grand compact, and as such we ought to submit with the best grace we could on finding ourselves disfranchised in a new Territory, and abide a bad law until we could legally change it. But the above article does not touch upon this, it relates only to territorial property and claims.

We will now examine another clause in Art. I, Sec. 8, after speaking of the powers of Congress on various subjects, we have the following:

"To exercise exclusive legislation in all cases whatever, over such district (not exceeding ten miles square) as may, by cession of particular States and the acceptance of Congress become the seat of the government of the United States, and to exercise like authority over all places purchased by the consent of the Legislature of the State in which the same shall be, for the erection of forts, magazines, arsenals, dock-yards, and other needful buildings; and to make all laws which shall be necessary and proper for carrying into execution the foregoing powers, and all other powers vested by this Constitution in the Government of the United States; or in any department or officer thereof."

Here then is a governmental authority specifically pointed out and the Congress is endowed with all power necessary to govern. How different the powers granted here to those contained in the forementioned article; there it refers to territorial lands and claims, here to laws, rule and government. But how far does this power extend? To all the territories of the United States? No. But to "exercise exclusive legislation in all cases whatsoever, over such district (not exceeding ten miles square.") This then is the bounds of their exclusive legislative authority without the consent of the people; with the exception of forts, arsenals, dock-yards, and public buildings of the United States, purchased from the States as United States property. In the District of Columbia, Congress legislates for the people, the same as State Legislatures legislate for their several States, and they are the only people, with the exception of the officers of the United States, that are or can be constitutionally governed by Congress.

As we wish strictly to analyze this matter and to bring out everything that can in the least refer thereto, we will next examine a clause on the judicary:

Art. III. Sec. 2. "The trial of all crimes except by impeachment shall be by jury; and such trial shall be held in the State where the said crimes shall have been committed; but when not committed within any State, the trial shall be at such place or places as the Congress may by law have directed."

The above does, and only can refer to unorganized Indian Territory, where there is no local legislature or government, and hence if citizens of the United States go into unorganized territory and there commit overt acts, they shall be judged for those acts in a place appointed by Congress for that purpose; this could not apply to organized territories for there they have their legislature, their officers, courts and prisons, &c.

In the above we have exhibited the utmost extent of power given to Congress, in relation to Territories, or the government of the people, without their consent and authority except in the District of Columbia, and that is simply none at all.

Congress, in reality, have no right to dictate to the people of the territories, and any such interference is an assumption of power which is unconstitutional and not possessed by them. The rights of the people are most sacredly guarded by the Constitution. That instrument does indeed guarantee a strickly republican form of government, a Popular Sovereignty both in law and in fact, and for fear of a misunderstanding on these points in Art. IX, of the amendments to the Constitution, we have the following:

"The enumeration in the constitution of certain rights shall not be construed to deny or disparage others retained by the people."

And again, in

Act. X. "The powers not delegated to the United States by the Constitution nor prohibited by it to the States, are reserved to the States respectively *or to the people.*"

Can anything be plainer than the above, as to the rights of the people as popular sovereigns? What they have not given to Congress they retain, and as they never gave Congress power to rule them without their consent, when Congress exercises a power of that nature, it is merely an assumption that they have no right to exact. Furthermore, Congress are as much bound by the articles of the Constitution as individuals are; and they are bound by oath or affirmation to support the Constitution. See Art. VI.

It may be asked here, do not the people of the Territory govern themselves? We again answer No. Who appoints the Territorial Governors? Do the people elect them? No. The people are not consulted in the matter; they are appointed by the President of the United States, with the consent and ratification of the United States Senate. Who appoints their Judges? Have the people any voice? No. They are appointed by the same power, as are also the Prosecuting Attorney, and Secretary of the Territory, and the Marshall. But it may be said, the people elect their own Legislators and make their own laws, that is a fact; but it is also a fact, that Congress without any Constitutional authority, can unmake those laws at will, and the Territories of the United States are at this day as much under the direction of the President and Congress, as any of the British colonies are under the direction of the British Government, by its representation in Downing street. They have indeed a shadow of popular rule; but even that shadow is dissipated by the power which Congress arrogates to itself to annul any or all of their enactments. In fact, the Territories may be said to be in a state of vassalage or tutelage, coerced to act under the direction, and to be controlled by their self-constituted masters.

It may be said, that the Constitution empowers the President of the United States to make these appointments. Let us examine:

Art. II. Sec. 2. "He shall have power, by and with the advice and consent of the Senate, to make treaties, providing two-thirds of the Senators present concur; and he shall nominate, and by and with the advice and consent of the Senate shall appoint ambassadors, other public ministers and consuls, Judges of the Supreme Court, and all other officers of the United States whose appointments are not herein otherwise provided for, and which shall be established by law; but the Congress may by law vest the appointment of such inferior officers as they think proper in the President alone, in the courts of law, or in the heads of departments. The President shall have power to fill up all vacancies that may happen during the recess of the Senate, by granting commissions which shall expire at the end of their next Session."

In the above we have defined the power and authority of the President, not the least of which is his appointing power; hence ambassadors, public ministers and consuls, judges of the Supreme Court, and all other officers of the United States whose appointments "are not herein otherwise provided for, and which shall be established by law, are appointed by him." The question will necessarily arise here are the Governor, judges and officers of a Territory, United States officers? If they are, where did the United States get their authority from to rule the Territories, or to control any people without their consent? and where there is no people to rule, how can rulers be appointed to rule them? We should agree that the President possessed the power to appoint land agents inasmuch as the land is the property of the United States, and there are constitutional provisions made for that; but there is a difference between lands claims and Territories, and the people. The lands and Territories are claims, properties and possessions, and the people according to the genius, constitution and institutions of the United States are Popular Sovereigns; possessing "the inalienable right of life, liberty and the pursuit of happiness," with the right either to govern themselves, or to have a voice in their government. But it may be said that the clause, "and all other officers of the United States whose appointments are not herein provided for, and which shall be established by law," gives Congress the right to govern the Territories. To this we may remark, that unless it can be shown that Congress have a right to govern people without their consent, the President has no authority to appoint rulers over them. And in the Constitution we find no such authority granted to Congress except in the Territory of Washington, to which such power is specially limited to ten miles square. As we have before stated they possess no legitimate power of governing or of exclusive legislation anywhere else; and if Congress possesses not the powers of Legislation how can the President appoint Governors, &c.

If this statement is not correct, where are the rights of the people? Each of the Territories contain from fifty to one hundred thousand inhabitants, a greater number than several of the original States possessed at the time of their coming into the Union. If Congress could not then govern a lesser number of people without their consent, from whence do they now obtain the power to govern a greater? We know of none but that right which the strong has to oppress the weak!

Again, an American citizen, in any of the thirty-one United States, is in every sense of the word a popular sovereign; he has a voice in the election of all town, county, State and United States officers, as well as in the election of the President of the United States; he is a free man, but the moment he steps into a territory which is the domain of the United States, and in which he has as much a right to as any other citizen, he is disfranchised, deprived of his rights, and is placed in a state of vassalage or tutelage; and this is not only the case with an individual, but with a hundred thousand in one territory; and they may be mocked, jeered, abused, tantalized, and insulted without redress, by their self-constituted masters, who have of their own volition snatched from them their dearest rights, and lorded it over them at will; and thus, while loafers, blacklegs, and the very scum and dregs of society are permitted the rights of freemen in the States, the industrious, energetic farmer, mechanic, merchant, and lawyer, who have the ambition to penetrate into a new country, to combat the Indian, to make the first roads and build the first bridges, and who "make the solitary places glad and the wilderness to blossom as the rose;" these hardy, industrious, intelligent pioneers, instead of being fostered and encouraged by the general government in their arduous undertaking, the very moment they set foot in a Territory of the United States, they are proscribed in their liberties and disfranchised. But it may be said the Territories have each a delegate in Congress. True; but this delegate, like everything else associated with Territorial rule, is a mere shadow, an automaton. Like all good and obedient little boys, he must hear and see but say nothing; he has a seat, and he can speak when permitted on particular prescribed occasions, but he cannot vote in the interests of his constituents or against any oppressive law.

But we are told that the Kansas-Nebraska act is based upon popular sovereignty, and that, as all people are sovereigns, that squatters are also, and therefore they are called "squatter sovereigns." We may investigate this hereafter.

New Utah Mail Contractor.

ANDESVILLE, Pa., Oct. 23, 1856.

JOHN TAYLOR, Esq.—*Dear Sir:* The Post Office Department have awarded to Hiram Kimball, Esq., of Utah, the contract for transporting the mail between Independence, Mo., and Salt Lake City, from the 1st of December, 1856, until the 30th of November, 1860.

In haste, I am, very respectfully, your obedient servant, JOHN M. BERNHISEL.

P. S.—I sincerely regret to learn that the presumption is that Mr. Secretary Babbitt and his fellow travellers have been massacred by the red men of the plains. J. M. B.

Letters.

WILLIAM DIXON, Mrs. Smith, Charles Howard, William Tolley (24 cents), Jane Martin, Joseph Slater, three, (24 cents), Henry Boley, Henry Bone, Henry Hodder, William Burgh.

To the Saints Scattered Throughout the Eastern, Middle and Southern States:

THE Presiding Elders over Conferences or Branches of the Church, Traveling Elders, &c., in the several States enumerated, wherever there is known to be an organized Branch of the same, or members residing unorganized, are hereby requested to inform me by letter of the same, giving the name of the city, town, county, and State, with the name of the Presiding Elder—if no Elder, the name of one or more of the members residing at the place—so that I may visit them, counsel and instruct them in relation to their duties, &c.

Direct W. I. APPLEBY, No. 102 Nassau stret, New York, care of JOHN TAYLOR.

W. I. APPLEBY.

New York, Oct. 29th, 1856.

[We are constantly receiving calls from the Saints that are scattered throughout the States for Elders to be sent to them—some professing great attachment to the work of the last days, and expressing an earnest desire to advance its interests by the propagation of the gospel and craving our counsel, &c. We beg now to call the attention of such persons to the above circular. We have appointed the Judge to travel wherever there are calls, and now say to all, forward your address, inclose information of the most direct route to your residences, don't forget to inclose the dollars to pay the expenses, and he will be at your homes a quick messenger of peace and salvation.]—ED.

Look out for a Scamp.

ST. LOUIS, Oct. 14, 1856.

To the Editor of the Mormon: DEAR SIR: We wish to caution our Brethren and friends throughout the United States and the Canadas, against the impositions of a renegade Jew, named Levi Abrahams, late from California and Utah, who was ex-communicated from the Church of Jesus Christ of Latter Day Saints, for his licentious and beastly conduct, by the President, Bishop and Council of this city, on the 28th of July, 1856. Some facts of the case were published in our local papers, and it was thought that he was thus sufficiently advertised, but we learn from some of our friends in Iowa, that he is still intent upon his infamous business, imposing upon the inexperienced, and seeking to lead away the unwary. The Saints should not encourage him in their houses.

He is about five feet seven inches high, dark complexion and dark hair, has a strong Jewish accent, speaks several languages, is thick set and a confirmed scoundrel.

JAMES H. HART, President.
JOHN H. GARDEN, Clerk.

The smutty business alluded to above, was noticed in this paper shortly after the circumstance occurred, as it furnished some of our cotemporaries with an opportunity of charging home upon Mormonism the wickedness of one who would

"Steal the livery of heaven
To serve the devil in."

Will those same calumniating scribblers who rejoiced in publishing "Mormon immorality," be as ready to tell their readers that the Mormons harbor no such vipers, that they throw them off like a mass of putrid corruption unfit to dwell in the camp of Israel but good enough for the society of those sanctimonious modern christians, who talk about *little domestic irregularities*, and *weakness of our fallen nature.*—[ED. MORMON.

Notice.

A CONFERENCE of the Church of Jesus Christ of Latter Day Saints, will be held at Brookes' Assembly rooms, 361 Broome street, New York, on the first Sunday of November, commencing at 10 1-2 A. M. All officers of the Church unconnected with the Philadelphia District, are expected to attend, or report themselves, and all members of the Church, who have not yet been received in membership, by any branch of the Church, are likewise requested to report themselves.

We invite as many of the Elders, and members, of the Church, connected with the Philadelphia District, as can make it convenient, to meet with us. Remember the 2d. of November.

For Next Emigration to Utah.

WE have lately received letters from the Saints in different States, enquiring if we would receive deposits of money, till the opening of the next emigration to Utah. In reply to which we have only to say that whatever money sent to this office for that purpose, will be credited in our books to the persons sending, and subject to his or her order. Persons sending sums of money from other States, should procure orders at sight upon any bank of New York city, made payable to us, otherwise we have to pay discount on bank notes.

Utah U. S. Marshal.

A. T. HORN, of Missouri, has declined the Marshalship of Utah!—[N. Y. *Herald's* Washington Correspondent, Oct. 23.

We should think Mr. Horn is a very sensible gentleman. Political obligations, that is, "you'll tickle me and in turn I'll tickle you," personal relationship and friendship have unfortunately a greater claim upon some folks than principle and right; but now that Mr. Horn has seen somebody's willingness to serve him, President Pierce might remember the faithful, diligent and honest ex-Marshal Mr. Heywood, now in Washington, whose steady economy and determination to avoid needless expense, must have saved the public tressury many thousands of dollars during the tenure of his office. Should there be a personal objection to Mr. H., which we do not anticipate, there are plenty men of capacity and unspotted integrity to fill that and every office in the government there. A Democratic president like the present chief magistrate might think of doing justice to the Mormons. His friends should remind him.

THOSE who most readily find a God to swear by seldom find one to pray to.

Florence.

WE are glad to learn from the letter of Brother Cunningham, although no particular mention is made of it, that things are progressing so well in this city. When we passed through there, on our way out here, it was a city newly laid out, with only a very few houses upon it; now it is progressing very rapidly in improvement, as so many of the Saints settling there sufficiently indicates; and as it is on the direct route from the West, it not only makes it a good location for those who may be desirous of settling in that western country, but it is also a good place for the temporary settlement of the Saints previous to their departure for the Plains. Those of the Saints who may wish to go west, preparatory to an early start in the spring, from all the information that we can obtain, cannot find a better location. And here we would say, in justice to the gentlemanly proprietors from whom we have received much courtesy, that, situated as Florence is on the western bank of the Missouri river, on a high, beautiful plateau, with excellent shores for wharfage, on the direct (as we are told) surveyed route of the Pacific Railroad, surrounded by a rich and fertile country, that there is not a city in the western country that holds out greater inducements to an enterprising man than the city of Florence.

Departures.

ELDERS Charles Ford, and Samuel J. Cook, lately from Utah, left here on the 31st ult., after an unavoidable detention of some weeks, for Liverpool, by the packet ship *Aurora*.

From Utah.

WE have files of the Deseret News, to Aug. 27th.

Fine drenching had been frequent during the month, and vegetation had revived. Early corn had been brought to market.

The wheat crop had been harvested, and promised a full average. The great Fair was to be held Oct. 1, and we look with earnestness for an account of it. We believe that the resources of that Territory have been underrated, but this exhibition will show the world what can be done by enterprise and industry, even though the field of its operations be as isolated as are those of the people of Utah.

Many of the elders had returned from the Pacific Islands, from Europe, and elsewhere. The general condition of the country was good.—[Council Bluffs *Bugle*, Oct. 14.

DOMESTIC SUMMARY.

AT home here in Gotham there is little besides politics before the people, and from an extensive exchange we can see it is the same throughout the Union. Pleasing fact, the 4th of November is close at hand; in our next issue we hope to announce the end of the present excitement. There is no use in our surmising one way or another. We don't care who wins or who loses, only may the Presidential chair be filled by an honest God-fearing man who will administer justice to all classes of the people. The probabilities are that Mr. Buchanan will be the next President. The opposition papers of this city have changed from certain success to wavering faith. However, there is the old maxim before all parties—"It is not all gold that glitters."

The affair of the Wall street Broker, Huntington, occupies considerable attention. We were going to say it is really astonishing that any man with the reputation of Huntington, four years ago, when connected with others in passing notes of a bank that never existed, could have gained the confidence of any respectable person, to attain to his present position without creating great distrust, but so it is, there is no place for astonishment, the most daring scoundrel is more likely to succeed in this money hunting, gold idolizing world than an honest upright fair-dealing man. Some men can be bought, and none so likely to be purchased as that tribe who live by speculation.

Gov. Clark in formal language, feeling grateful for the blessings which have fallen upon the Empire State, has, in accordance with a time honored custom, appointed Thursday the 20th day of November next, to be observed throughout the State, as a day of public Thanksgiving and Praise.

FOREIGN SUMMARY.

ENGLAND.—The press is and has been for some time considerably occupied with the recent failure of the North British Bank, and the jugglery and plundering of the concern by members of Parliament and other big named respectable scamps connected with it as directors. England is going to war with Persia. The quarrel has been got up by Nobody and for Nothing so far at least as the British nation knows. Even the *Times* has been taken by surprise and opposes British interference in the affair. Advices from Bombay of date Sept. 12, are filled with accounts of the preparations made by the Indian and British governments to invade Persia. The reason of this invasion is the reported occupation of Herat by the Persian troops. A fleet is to be sent to the Persian Gulf, with certain demands which it is not expected the Shah will accede to, whereupon the invading force is to be sent to take possession of Kuvrack and Bushire, as a basis of operations against Teheran. Six regiments of infantry and three of cavalry, with field and siege trains, are already detailed for land service. The fleet will number twenty-two steamers, with a large number of gunboats. In addition to those preparations, large quantities of ammunition are being sent up to the Inde to the direct assistance of Dost Mahomed and the Affghan party in Herat. It is expected that Persia will fight, but that she must speedily fall before the British force.

FRANCE.—The latest accounts from Paris represent a murmuring discontent among the working classes at high provisions, high rents, &c. The Emperor, have since his return from Biarritz, is said to been visited by a body of working men on the subject. For some time back there has been fears of a financial crisis, but confidence is returning and banking business is reported looking up. Count Walewski has replied to Prince Gortschakoff's circular on foreign intervention.

SPAIN.—O'Donnell and his Cabinet have resigned the direction of affairs, and Gen. Narvaez, with a new Cabinet, has been accepted by Isabella. The one sycophant tyrant is put aside to give place for a greater, and destroy the last vestige of constitutional liberty that may have survived the re-action. That old vixen Christina, Isabella's mother, will return to be a curse to Spain.

ITALY.—Lord John Russell has paid a visit to Turin. Report has assigned to him a mission to learn the true state of things between Piedmont and Austria. France and England have at last sent the *ultimatum* to Bomba; its contents have not yet got to the public.

St. Louis Stake.

THE Half-Yearly Conference of the Church of Jesus Christ of Latter Day Saints was held in the Church, corner of Washington avenue and Fourth street, St. Louis, Mo., on Sunday and Monday, October 5th and 6th, 1856.

President James H. Hart called the meeting to order at half-past 10 o'clock.

The hymn on the first page was sung, and Conference opened with prayer by Elder Joel M. Berry.

President Erastus Snow arose and remarked, that we had assembled one day in advance of the Semi-Annual Conference, and hence the business of the Conference would be left till to-morrow; but he wished, however, the brethren and sisters to feel as if the Conference had begun this morning, as this day would be devoted to doctrine and instruction.

John H. Gordon was chosen Secretary, and G. F. A. Spiller, Reporter.

President Snow further remarked, that his health had been poor for some time past, but this morning he felt somewhat better, and requested the united faith and prayers of the Saints in his behalf, that his health might continue to improve, so that he could enjoy the society of the Saints at this Conference, and be able to discharge the important duties committed to his care, and concluded by blessing the Saints in the name of the God of Israel.

Elder Joel M. Berry, from the Cincinnati Conference, being called upon, next addressed the meeting. He observed, that in realizing his position this morning he felt cause to rejoice; two years ago he was on his way to California in pursuit of gold, but staying at Salt Lake City, he heard and obeyed the Gospel, and on the 6th of April last was appointed a mission to the States to preach the Gospel, and he had endeavored to magnify his calling and build up the kingdom of God, and felt happy in saying the results of his mission had given him an experience that gold could not purchase, and concluded his remarks by bearing a faithful and unwavering testimony to the truth of the Gospel in which he was engaged.

Bishop John Yates delivered a short address upon the apostate state of the world, and the futile attempts of an hireling priesthood to evangelize the human family; and made some pithy and humorous observations in contrasting Mormonism with modern Christianity.

The choir sung the 253d hymn.

Benediction by President James H. Hart.

Adjourned until half-past 2 P. M.

Half-past 2 P. M.

Singing. Prayer by President Hart.

President Snow then addressed the Conference upon the subject of the creation of man, his future state and final resurrection, with his usual zeal and eloquence, illustrating many important principles of our holy religion.

The choir chanted an anthem.

Benediction by Elder Berry.

Adjourned until 7 P. M.

7 P. M.

The choir sung a hymn.

Prayer by Councillor James Caffall.

Elder Thomas Bradshaw addressed the meeting from the prophecies of Isaiah, and emphatically proved the restoration of the Gospel and establishment of the kingdom of God upon the earth.

C. Christianson, President of the Danish Saints, next addressed the meeting. He gave his experience in the kingdom of God, with a brief synopsis of the work in Denmark. His remarks were edifying and instructive.

The choir chanted an anthem.

Benediction by Elder James Caffall.

Adjourned until half-past 10 o'clock, Monday morning.

MONDAY, Oct. 6—half-past 10 A. M.

The choir sung a hymn.

Prayer by President Snow.

President Snow then made a few appropriate remarks, and called upon the Presiding Elders to represent their several Branches.

President James H. Hart made some excellent remarks in his usual clear and forcible style, and referred to the changes that had taken place in the St. Louis Branch in consequence of so many prominent brethren emigrating last spring. Many vacancies had occurred, which would necessarily have to be filled in order to complete the organization that had been established in St. Louis by President Snow; and concluded his remarks by exhorting the priesthood to be devoted to their holy religion, and always sustain the authorities of God's kingdom.

The several Branches composing the St. Louis Stake of Zion were then represented by their respective Presidents or delegates. Their reports showed that the Saints, as a general thing throughout the St. Louis Stake of Zion, were enjoying the spirit of God, and felt willing to sustain the authorities and subscribe to all the laws and institutions established in this kingdom.

The choir sung a hymn.

Benediction by J. Caffall.
Adjourned until 2 o'clock, P. M.

2 P. M.

The choir sung a hymn.
Prayer by President James H. Hart.

President Snow delivered a brief address with regard to the privileges and free agency of the Saints, and then presented the general authorities of the Church, which were unanimously sustained, as follows, viz: Brigham Young, Prophet, Seer, Revelator, and President over the Church in all the earth; Heber C. Kimball and Jedediah M. Grant as his Councillors; the Twelve Apostles, viz: Orson Hyde, P. P. Pratt, Orson Pratt, Willford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and F. D. Richards; John Smith as Presiding Patriarch over the whole Church; George A. Smith, Church Historian; the seven Presidents of the Seventies, viz: Joseph Young, Levi Hancock, Zera Pulsifer, Henry Herriman, B. L. Clapp, A. P. Rockwood, and H. S. Eldridge; Edward Hunter as Presiding Bishop over the Bishopric in all the earth.

The local authorities of the St. Louis Stake of Zion were next presented and unanimously sustained, viz: Erastus Snow, President of the Churches in the Western States; James H. Hart, President of the St. Louis Stake; James Caffall and Christian Christianson as his Councillors; Charles Edwards, Presiding Bishop; Aubry Sands, William Gove, William Henshaw, High Councillors; and that the following named Elders be ordained High Priests, and set apart as members of the High Council, viz: James Perks, James Stevenson, Henry J. Hudson, John Cameron, Mark A. Coombs, John H. Gordon, A. W. Sanders, Thomas Bradshaw, and Joseph Pollard.

Elders' Quorum—Robert Windley, President; Thomas Botteril and John Restall, Councillors.

Priests' Quorum—Jos. Savage, President.

Teachers' Quorum—Thos. Kempin, President.

Deacons' Quorum—Robert Watson, President; Robert Dodsworth and Samuel Clegg, Councillors.

The Bishops were sustained in their callings by vote also, viz: Thomas Salisbury, Bishop of the First and Second Wards; William Lowe, Third Ward; William Turner, Fourth Ward; Andrew Sprowle, Fifth Ward; Robert Humphries, Sixth Ward; John Yates, Seventh Ward; Thomas Brindley, Eighth Ward; Christophsen, (Danish,) Ninth Ward.

Resolved, That Elder Joel M. Berry preside over the Cincinnati Conference.

Resolved, That Amos Lower travel and preach the Gospel in the State of Ohio, under the direction of Elder Berry.

Resolved, That Elder G. F. A. Spiller travel and preach the Gospel in this Stake.

Resolved, That Elder Samuel Smith be associated with Elder Spiller as a travelling Elder.

Resolved, That Henry Lewis go on a mission to Iowa, to labor among his Welsh countrymen.

Resolved, That William Roach preside over the Caseyville Branch, in place of Henry Lewis, who has been appointed a mission to Iowa.

Resolved, That Neils Andersen be relieved from travelling in Iowa, in consequence of bad health.

Resolved, That Elder P. C. Klemgord preside over the Burlington Conference.

The choir sung a hymn.
Dismissed by C. Christianson.
Adjourned until 7 P. M.

7 P. M.

The choir sung a hymn.
Prayer by Bishop Edwards.

President Snow made some observations respecting the collecting of moneys on the tithing account, and contemplated making a few changes in that department, and laid before the brethren the plans and arrangements he intended to adopt, and read an extract from Governor Young's letter to him with regard to the re-commencement of the *Luminary*, which gave him discretionary power to act; he would, therefore, call upon the brethren to express their feelings on the subject. The brethren were united in their feelings for the re-issue of the *Luminary*, and felt confident that it would be sustained. The subject was left over for further consideration.

President Snow informed the Saints he had received instructions from the first Presidency to organize colonies on the emigrant route, and as he intended to carry out the project, the travelling Elders and Presidents of Branches were to make the matter extensively known among the Saints. He contemplated starting early next Spring to carry out the measures and designs of the Presidency in Utah.

President Snow then moved, That this Conference adjourn until the 4th of April, 1857, commencing at 2 o'clock, P. M.

Choir sung a hymn.
Benediction by President James H. Hart.

JOHN H. GORDON, Clerk.
G. F. A. SPILLER, Reporter.

Correspondence of Bishop Cunningham.

FLORENCE, Nebraska Ter., October 12, 1856.

ELDER TAYLOR.—*Dear Sir*: As it is some time since I have communicated with you from this place, perhaps a few remarks may not be unacceptable.

I have sometimes thought that you would consider it strange that I have not written to you before this; but, as I have not progressed very rapidly in the mission which you gave me in relation to forming a settlement in the neighborhood of Wood River, owing to circumstances over which I had no control, and not being in a very good position to make a report, I have deferred it until the present.

I found that in the fore part of the season, and during the progress of emigration, it was almost impossible to get up a company for that purpose, as those who were prepared with means to form a settlement were generally prepared to go to the Valley, and in most instances preferred the latter to the former. I see, too, since President Snow's return to St. Louis, you have, per advice in THE MORMON, placed me and the arrangement of this settlement under his charge; I have, therefore, conferred with him, although I consider it nevertheless due to you to inform you of the general state of affairs here.

Brother Snow was here some time ago, and we organized a Branch of the Church, over which I was appointed to preside, and to attend to any church business under his direction. When here he instructed me to take none into the Branch except by baptism. We have baptized and re-baptized about seventy-three persons in Florence. I have also got up a small company to go out with me and make some claims. President Snow and myself both thought that it would be better to go this fall to search out a proper location and make some claims, and prepare to make an early start in the spring, so as to be enabled to put in and raise an early crop next season. I shall probably start in about two weeks from now. I am at present building a house on the point between the warehouse and the river, for the Church—it is 16 by 32, and two stories high. It is now raised, and as soon as I get it inclosed I shall start out West.

Brother F. D. Richards informs me by letter from Fort Kearney, Sept. 9th, that there is no prospect of making a settlement at Wood River. So we shall make our claims on the Loup Fork, and we may also visit Wood River and make some claims, and settle upon them as soon as practicable.

I have taken the responsibility of obtaining a number of subscribers for THE MORMON; the inclosed is a list of names and the subscriptions. On my return I will report progress.

I remain, as ever,
Yours in the E. C.
A. CUNNINGHAM.

[We are glad to receive the above from Bishop Cunningham; such news is always interesting to the Saints. Anything pertaining to the settlements on the way to Zion is to all the faithful a matter of importance. We are well aware of many of the difficulties under which Brother Cunningham has labored in regard to the formation of this settlement, not the least of which originates with the Indians; and we call upon the brethren to strengthen his hands and those of Brother Snow in the formation of this and other settlements. If sufficient numbers go out, fortify themselves well, and abide counsel, there can really be no difficulty. The Presidency have directed that these settlements be made, and it is not only our duty, but our interest likewise, to carry out their instructions. Anything that is for the furtherance of the interests of Zion is for our good; and, what others find difficult to accomplish for want of union, is easy for us to attend to; and although it would not be safe for disorganized companies to go, yet, companies going out well organized, well armed, and by taking precautionary measures to build good, substantial forts, they would find themselves perfectly safe. We throw out these general items, leaving it for President Snow, under whose charge it at present is, to carry out the details, while we shall use our influence, and say, let the brethren strengthen his hands that he may be enabled not only to make this settlement but others also, that there may be places where the sick, the poor, the lame, the halt and blind may find resting places on their way to Zion; that when the faithful, with songs of joy, shall go thither, they may find sympathy, friends and warm hearts; that they may realize "that there is a highway cast up for them in the wilderness," "a resting place in the desert;" "that the wilderness and the solitary place is made glad for them," and the "desert blossoms as the rose." Let those who may wish to embark in this report themselves to Erastus Snow, Esq., box 333 Post-office, St. Louis, Mo.]—ED.

Correspondence of Hon. G. A. Smith.

ST. LOUIS, Oct. 17, 1856.

To the Editor of the Mormon:

DEAR SIR: Since I arrived at St. Louis, I have been daily expecting the mails, for receipt of Utah correspondence. Nothing has yet arrived, the principle news I received from Utah, was through THE MORMON.

I addressed the Saints in this place, twice during last Sabbath; the congregation was large and gave me good attention. Elder Snow addressed a congregation of Danish Saints on Sabbath morning, in their own language. On Monday, I was invited by Bishop Christophsen, to attend a party composed of Saints from Scandanavia. After feasting on the many good things provided for the occasion with excellent taste by our worthy host, we were introduced into the hall to an entertainment of another character. Music, praying preaching, dancing, singing and dramatic recitations, all the vocal exercises, to me, in a strange language, which was a novelty I never before witnessed. The ladies dressed in their native Swedish, Danish and Norwegien costumes, served to give variety to the scene.

Christian Christianson, contributed his quota to the amusement, and to whose knowledge of the English language I am indebted for information, or rather representation of the evening's amusement. Although I did not understand the language, yet the good order and unmistakeable spirit which reigned, told most clearly, that I was among a people, who knew how to enjoy social happiness in the right way.

The Missouri State Fair, has attracted immense crowds to St. Louis, and is altogether considered a very creditable exhibition of the products of genius and industry. My health at present, is rather below par.

Elder Snow through over exertion has been on the invalid list for some days.

Yours as ever, G. A. SMITH.

ST. LOUIS, Oct. 21, 1856.

EDITOR OF THE MORMON—*Dear Sir:* In my last, I gave you an account of my interesting visit with the Saints from Denmark, who are now sojourning in this city. By way of variety, I will now give you an account of a visit with the Welsh Saints at Caseyville, Illinois. As an invitation had been given for us to visit them, on the 18th, we took the railroad cars at Illinoistown, at 9 o'clock A. M., we were met at the station on our arrival at Caseyville, by Elders W. M. Lewis and Walter Roach. In the evening, about 60 or 70 Brethren sat down to an excellent supper prepared in British style. Nothing can exceed the pleasantry of an English tea-party, as all travelling Elders in that land well know. After the repast was over, singing, prayers and addresses were made in the Welsh language. The house was surrounded by a gang of drunken rowdies, so common in all Christian countries, who by threats, loud swearing and other menaces, kept up an annoyance around the house, during the evening. Elder Snow addressed them in a friendly manner, invited them to come in and hear the preaching, but few accepted the invitation. Meeting terminated about 11 o'clock, after much valuable instruction had been given.

We then visited the coal mines by torch-light, marching several hundred yards into the dark chambers of the earth. Sunday morning, Sister Kent sent her carriage, and conveyed us to Illinoistown. Elder Snow delivered a highly interresting address in the afternoon, in Fourth street church, on the subject of the Resurrection. In the evening, I addressed a large assembly on the History and Geography of Utah.

The weather last week has been very cold. The St. Louis fair was an excellent exhibition. I expect to leave for Quincy in a few days. I have received nothing from Utah by the last mail. Elder Snow's health is improving.

Yours &c. G. A. SMITH.

Correspondence from Cincinnati.

CINCINNATI Oct. 16, 1856.

PRESI. TAYLOR—*Dear Bro.:* Having been politely requested by our worthy brother, George A. Smith, to continue writing for the *Mormon*, I take great pleasure in doing so, although I realize my weakness in the attempt. Still it is my motto to try to do at least everything that may be required of me by the servants of God. In entering upon a work of this kind, it is necessary that a man should be pretty well posted up on the general outline of the subjects upon which he may write—which I do not profess to be; therefore, if I should make any serious mistakes, or suggest any thing that is not correct, you must overlook it, and credit the same to my ignorance. We are a people believing in the providences of God and acknowledging His hand in His dealings with us from day to day, a people whose rise and progress from the begining has been the work of God our heavenly Father, who in His wisdom, has seen proper to commence the re-establishment of His kingdom upon the earth. Furthermore we believe that the Lord had taken preparatory steps, that when he should bring forth His work, at the set time, there might be a place upon His footstool where sufficient liberty of conscience should exist, in order that His Saints might dwell in peace, under the broad panopoly of constitutional law and equal rights. In this view we consider that men in the revolution were inspired by the Almighty to throw of the shackles of the mother government with her established religion. It was the voice of the Lord inspiring all those worthy men who bore influence in those trying times not only to go forth in battle but to exercise wisdom in council, fortitude, courage and endurance in the tented field, as well as subsequently to form and adopt those wise and efficient measures which secured to themselves and succeeding generations the blessing of a free and independent government. The American government is second to none in the world in influence and power, and far before all others in liberal and free institutions. There is a spirit in man and the inspiration of the Almighty giveth it understanding, and many who do not hold the priesthood have ideas which are really true, yet they are not always certain whether they are true or not. Such I believe to be the case, and further, I believe that the cogitations of men, in their moments of sincere reflection when they meditate upon the condition of the world and their final exit from this stage of action are that there is no evil in the Latter Day Saints: their secret reflections tell them this, unless they are so far depraved by wickedness that the spirit of the Lord has ceased to strive with them. The principal evil is in the rulers or those who profess to be rulers and in the dispensers of the law, and not in the Constitution—it is pure. Even those who have evil in their hearts, when they contemplate "the powers that be" as now exhibited before their eyes; when they think of them upon their beds and in their most sober reflections they begin to realize that God is visiting the earth, that the Latter Day Saints are not the bad people that they are represented to be by their enemies, that they are not disposed to be hostile to the government but are a good people. Many begin to realize that we have something they know but little about and to wish that they understood it. When they cast off those reflections, fear comes upon them because the cry from one end of the Union to the other is that the Mormons are going to do something very bad. It has been said: let the Mormons alone and it will be but a little time before they will control the election of not only one but different States: what then should be done with them? I will tell you what ought to be done: the government of the United States and the Presidents of the same ought to treat the religion of the Latter Day Saints as they do Methodism, Presbyterism or any other ism and say, towards hypocrites: here I wish you to be silent about the Mormons, for they have just as good a right to their religion as you have to yours; but such has not been the case. There is certainly something strange about the Saints and something too, that the wicked will not find out until the wrath of an avenged God is poured out upon them—then they will begin to see what is to pay when it is too late to redeem themselves.

In taking this view of the matter what should the Saints do? We know it is just as necessary to have opposition as to have encouragement. The Saints know that they are in the path of life, God has told them so. The revelations of Jesus Christ have told them that they are right. What greater testimony is required. It is enough, it is the privilege of every person to do now as much good as he desires and what a glorious fact is it to know that we are in the Church and kingdom of God, where there is a fountain of knowledge, of light and of faith where no man is trammeled in performing any good action. This is a free Gospel, no distinction made between the poor and the rich, the high and the low, everybody is placed as free as the air that blows, neither is any man limited in his faith by this gospel. We should, therefore, study the laws of God and get a perfect understanding of all things that are revealed and we will find that we can comprehend all that is for our present good. Yours in the covenant,

JOEL M. BERRY.

Correspondence of Judge Appleby.

HAVERSTRAW, N. Y., Oct., 23, 1856.

PREST. TAYLOR,—*Dear Bro.*:—Having a desire to keep you informed in relation to the situation and affairs of the Branches of the Church, through which I travel, to regulate, instruct, and put them in order, agreeably to my appointment, I would therefore say, that I have lately visited the Branches at Hempstead, L. I., Westport, Conn., and the one at this place.

At Hempstead, I reorganized them, by appointing Elder Benedict their President, adjusted some misunderstanding existing among them, taught them the principles of truth, counselled them in relation to their duties, baptized five, and left them in peace, and feeling well.

At Westport the Saints are rejoicing in the Gospel they have embraced, united in the bonds of the Everlasting Covenant, and endeavoring to discharge the duties devolving upon them under the instruction of their presiding officer Elder E. R. Young. Five or six have lately been added to the Church there, among the number the lady that remarked at the Wood's Meeting I held there some time since, "*That she had said a great many hard things against the Mormons, on account of prejudice, but that she was not going to say ang more after what she had heard that day.*" Also the gentleman that wished me to go and "*visit his sick father,*" at the time of the Wood's Meeting refered to, both are now rejoicing in the truth.

Among the number baptized there, was a a man, upright and honest in his ways and dealings, except at times given to intemperance, he heard the truth, (forsook the intoxicating cup) and embraced the Gospel. His son, a young man some twenty-one years old, one of those called "*a hard case,*" a few days after his father was baptized (both being at Norwalk) endeavored, as I was informed, to induce his father to drink again, and thereby intoxicate him, but did not succeed. On their way home, the son being in good health, was suddenly stricken to the earth, and to all appearance could not survive many minutes, he cried out in agony, and for the first time in his life he sought the Lord to have mercy upon him and spare his life, at the same time promising never to do the like again, firmly believing it was a judgment from the Almighty upon him for his conduct towards his father. After some time he recovered. He came out to meeting while I was there, he appears serious, and as I was informed quite an altered young man. Several more are believing there, and no doubt will be baptized ere long.

The members of this Branch, under the presidency of Elder John Druce, are doing well, live in peace, love and union, rejoicing in the gifts and blessings of the Gospel, with hearts as liberal as the gushing stream.

The membars of the several Branches, with few exception, have their faces Zion-ward, and purpose starting to Utah the coming spring. I expect to be in New York to attend conference next Sabbath, after which to visit the Churches in New Jersey, Pennsylvania, Delaware, &c.

May the Lord bless, preserve, protect, and open the way before you, to fulfil the arduous duties devolving upon you, and those associated with you, together with all the Saints who desire to do right, and are willing by their liberality to help roll on the Kingdom of God, and sustain and uphold the servants of the Most High.

As ever your true friend and Brother,
W. I. APPLEBY.

P. S.—The young man above referred to as being "stricken to the earth," has since been baptized into the Church. W. I. A.

Be Systematic.

IT will add much more to your convenience than you can immagine. It saves time, saves temper, saves patience, saves money. For a time it may be a little troublesome, but you will soon find it easier to do right than wrong; that it is easier to act by rule than without one.

Be systematic in everything; let it extend to most minute trifles, it is not beneath you. Whitfield could not go to sleep at night if, after retiring, he remembered that his gloves and riding whip were not in their usual place, where he could lay his hand on them in the dark in any emergency; and such men are the men who leave their mark on the world's history.

Systematic men are only reliable men; they are those who comply with their engagements. They are minute men. The man who has nothing to do is the man who does nothing. The man of system is soon known to do what he engages to do; to do it well, and to do at the same time promised; consequently he has his hands full.

FOR THE MORMON.

Gratitude.

BY ALEXANDER OTT.

WHEN the excursive mind, which is neither confined to bounds nor controlled by limits, is viewing, through the medium of solemn meditations, bountiful nature as it shines in all its lovely embroidery, and by its sacred beauties beaming throughout the grand panorama, charms the senses and Fancy furls its wings in the breast, so that sweet and soft echoes arise in the heart at the sight of the rapturous Graces living in each leaf, and breathing in every particle of air, then a feeling arises out of the sleeping ocean of human emotions, that has so often inspired the profane string of the bard to bring forth immortal strains. This feeling is Gratitude, which the great Disposer of events has implanted in the bosom of everyone who is not perplexed with anxious, degrading and corroding calculations of interest and popularity, but who is guided by generosity and a proper sense of duty. The psychological investigation of Gratitude shows, that it is an agreeable, pleasant emotion caused by kindness which we have received from our fellow-beings, with a strong desire of returning their services, and seeing thus our benefactors enjoy the happy results of that excellent virtue.

The nervous system of the human frame is so constituted, that every one can realize joy and grief, passions and affections, according to the peculiar turn and cultivation of the mind, and the particular nature of the ever-varying scenes of this life. The reflective mind knows that the gentle whisperings of conscience speak most distinctly in the retirements of serious contemplation, it is then when looking upon Nature's lovely survey, upon the full-orbed moon, the brilliant meteors trembling from the high canopy of Heaven, upon the waving forest, the murmering brook or the peaceful hamlet, that we try to surpass the fever of resentment or the turbulence of passions, that we submit ourselves to an all-wise Providence, and that we are willing to foster noble and sublime sentiments, it is then, when remote from all the noise and hurry of a tumultuous life, that we feel more than ever the necessity of cultivating Gratitude. Is it not congenial to Godliness, to be grateful to those beings, through whose fostering care we have been made participators in the many-fold blessings of this existence? Our friends may have grown hoary with age, or be moulding in the dust, but even from their tombs they speak to us the great lesson of acknowledging and returning past favors and services and proving thus that we are their grateful children.

In relation to the cultivation of noble, exalting principles, there is a vast field of intelligence and operations before us, that is to say, the more we practice and cultivate a principle, the more we improve, and realize the necessity and importance of abiding by the same, and so it is in regard to Gratitude, when we show ourselves grateful to those who dangled us on their knees, who smoothened our pillows, who administered to our temporal and spiritual wants, and we understand then to a certain extent that glorious principle, the more so we feel to be grateful to that supreme Being, by whose will millions of worlds roll into existence, who smiles in the radiant beauty of the sun, who frowns in the tempest, and directs the storm, who speaks from the silent Mansions of the dead, the great lesson, that He is the great Dispenser of events, that by His will we have to bid adieu to Time and terrestrial things, and by his command, we have to resign many a blooming creature to the gloomy recesses of Corruption.

The cultivation of Gratitude is of the greatest importance for every rational being, as it is calculated to ennoble and beautify the mind, as it shows, that we understand to a certain extent the value of those blessings which we receive from God, from our parents and friends. Who, that is possessed of a particle of the Divine Spirit, does not feel grateful to those beings to whom he owes his existence? Who, that has any feelings of humanity, does not thankfully acknowledge those, from whom he received kindness? Who does not feel grateful to his God, for the endless variety of blessings, which are continually showering down upon the righteous and the sinner?

The blessings of Gratitude are multifarious. He who feels grateful, has his mind prepared for that state of existence for which Providence evidently intended him; the strings of his heart, on which passions are so apt to play, will produce strains of pleasure, so that the memory of injuries will disappear before him like a gloomy midnight Phantom; the fatal shafts of hatred and revenge will never pierce his heart, and cause him to struggle with inward anguish, but whether he is in the whirlwind of business or in the languor of pleasures, he will always be willing to submit to an overruling Providence, and be obedient and kind to those who helped to steer the bark of his life through the boisterous waves of this world, and thus he will always solace himself with the prospect of an endless series of earthly and eternal satisfactions.

How ought children to strive to manifest continually that gratitude which is due to their parents! Gentle reader, there are some who are so forgetful of their filial duties, that they actually ridicule, despise and control those, from whom they received their life. Those who dishonor their parents, dishonor themselves; if they do not love their parents and friends whom they see, how can they love God, whom they do not see? Ungrateful persons are destitute of the Divine Spirit, and retrograde in their morals and in the scale of being. Hence parents and guardians ought to be very careful in teaching their children and their wards correct principles, and implant by a circumspect and respectful behaviour Gratitude in them. How many parents, especially mothers, have spoiled and ruined their children by too great an indulgence and overkindness to their offspring! Love your children, but not by vain words and a neglect of your parental duties, but by a wise conduct, especially be not too familiar with your children, but keep them always at a respectable distance, in fact, show as I said before, your love, not by useless praising, but by wise actions, and your children will always feel to acknowledge in you the hand by which they are sustained and made to improve in the scale of existence. And those who are grateful to their parents and friends, will be grateful to God and manifest their love by keeping His commandments and doing His will in all things.

But alas! in the present age, the morals of the human family are so corrupted, that Gratitude begins to be looked upon as an exotic plant, which gets destroyed by the blasting atmosphere of the present society. Everyone of us, I believe, has more or less experienced that kindness for passed favors and services was returned with ingratitude. It is a sad lesson for a feeling mind, to bestow kindness upon a person and thus receive in return nothing but scorn and despite. It is strange, but true, that man is sometimes in regard to his moral value, inferior to the brute creation, and that animals, especially dogs are often more faithful and grateful than man.

The classical history of the Greeks and Romans has recorded a touching instance of filial Gratitutde. Two young men Cleobis and Biton, the sons of a priestess of the Juno, knowing that their mother at a certain hour had to be in the temple, pulled their parent, as the oxen had not come at the appointed time, to the same. On their arrival at Juno's sacred shrine, the priestess knelt down and prayed to the Goddess to reward their children for this great manifestation of filial Gratitude and devotion. The Greek historian relates the mother's prayer was answered, inasmuch as her sons fell asleep and awoke no more, proving thereby that they had done the most noble action in the sight of the Gods, and were permitted to leave their tabernacles after the very performance of the same.

O! Gratitude, flower of the Paradise, coming from regions of a perennial spring, mayest thou find a congenial soil in the bosom of everyone, blossom like a beautiful rose, scenting every surrounding object, and bring forth fruits of eternal happiness, and when the mortal remains of man have been committed to the silent tomb, mayest thou on the grave be an eloquent memento of his excellent virtues, and claim the just tribute of a tear.

TELEGRAPHIC.

Accident of Ex-President Van Buren.

VALATIE, Oct. 24, 1856.

Ex-President Van Buren and his son, Smith Van Buren, were thrown from their carriage yesterday afternoon, by their horses taking fright and running away. One of the arms of the former was broken, and the latter was slightly injured.

From Washington.

WASHINGTON, Oct. 24, 1856.

The *Union* publishes a letter from Gov. Geary, announcing the restoration of peace in Kansas. He says that for two weeks no outrages have been reported, and that many of the most notorious agitators of all parties have left the Territory. He adds that he will shortly proceed with a small force in pursuit of a gang of thieves in the southern part of the Territory.

Advices from Mexico to the 8th inst., announce that another attempted revolution in the capital has been defeated by the Government.

The Revolution in Northern Mexico.

NEW ORLEANS, Oct. 25, 1856.

We are in receipt of Galveston dates to the 23d inst. The frontier papers state that Vidaurri had taken Mier without resistence, and then moved against Camargo, which place was defeated by 1300 troops. Vidaurri has 3000 men, and some skirmishes had already taken place between the opposing forces.

Terrific Gale on Lake Michigan.

CHICAGO, Oct. 27, 1856.

There has been a tremendous gale blowing on Lake Michigan for the last two days. Advices received last night confirm the report of the total loss of the propeller Toledo, off Port Washington, on Friday night. Forty lives were lost, and three saved. The cargo, consisting of general marchandise, for Milwaukie, was a total loss.

The schooner Bohemia was wrecked at the same place and at the same time. The Bohemia belonged to the Oswego line of Fitzhugh & Littlejohn. Her cargo consisted of railroad iron. No lives were lost.

The schooner General Taylor, with a cargo 11,000 bushels of wheat, was lost four miles north of here on the same night. The crew were saved. The vessel was insured in the Buffalo Mutual Company, and the cargo here.

The schooner Yonker, with a cargo of lumber, went to pieces the same night. The crew were saved.

The bark Zadock Pratt is ashore twelve miles from Milwaukie. Her cargo consists of coal and stoves.

The propeller Alleghany lays, with a cargo of flour and wheat, foundered against a pier at Milwaukie. Insured in Buffalo.

Recruits for Gen. Walker.

NEW ORLEANS, Oct. 27, 1856.

The steamer *Tennessee* sailed for Nicaragua to-day, taking 350 recruits for Walker.

The Duello.

SOME one—we forget who—said it was astonishing how he liked a man after fighting with him. A pistol ball is a great pacificator. A man who has a bullet lodged in the calf of his leg, at once hugs his opponent to his bosom, and swears eternal friendship for the man who, an hour before, was his deadly enemy. A drop of blood, drawn with a sword point, or let out by a globe of lead, operates like magic on the feelings of an injured duelist. He forgets that he has ever been called a liar and a poltroon, and cordially shakes the hand that has just been uplifted to take his life. A queer thing is this "code of honor"—a very odd thing is this "gentlemanly satisfaction"—a most contradictory character is the modern duelist. It is no doubt a very brave thing to stand up and be shot at—a very amusing piece of sport to make a target of the "human form divine," and riddle it with bullet holes. But the "satisfaction"—the healing of wounded honor—the instantaneous cooling of bad blood, and the warm friendship that springs up in the bosoms of the combatants, are wonderful results of civilization, of which the heathen are profoundly ignorant. A great invention is the duello. Long may it wave!—[*Exchange.*

CURRANTS GRAFTED ON MAPLE.—A correspondent of The Rural New Yorker says that he transplanted into his yard a young and thrifty maple, and engrafted into it scions from a currant bush. They grow well, and when ripe look handsome. The grafting must not be done until the sugar water comes to run.

GROUND OATS FOR HORSES.—Ground oats contain more of the introgenous of flesh making principle than any other kind of horse food; at the same time they furnish a mixture of coarse and flue food—the husk of the first and the meal of the latter. The coarse serves to keep the bowels in a soluble condition, thus obviating the necessity for drastic medicine.

DIED,

AT Toms River, N. J., Oct. 23d, after four weeks' illness, of the whooping cough, MARGARET MATILDA, daughter of Capt. W. C. and Mary Anne Reamer, aged 17 months.

We sincerely sympathize with Brother and Sister Reamer in the momentary loss of the beautiful and interesting little member of their family, whose innocent, artless, and amusing ways filled their hearts with hopes that she would in riper years be an honor to their family circle and a star in their celestial crown. Peace be to their sorrowing bosoms, for this hope will yet be realized. Time flies swiftly, and the resurrection's nigh.

Change of Meeting-place.

THE LATTER DAY SAINTS will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Mormon Books

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Morm.—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, Illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millennial Star	
Journal of Discourses, &c., &c.	

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 3 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 3 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. E. YOUNG, Westport, Conn.
Refer to the Editor of THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL men to condemnation; even so, by the righteousness of one, the free gift came upon ALL men unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon." Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe, that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immergé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856.
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articleas ppertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, J. A. JAMESON, J. P. EDDY, A. M. BISSELL, A. COTTING, JR., CHAS. C. HELLMERS. fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 Main Street,
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MAGUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 84 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware.
JAMES WOODWARD, JAMES CLEGG. d22-6m

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of Peace Prepare for War."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our Stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK. d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged. d22

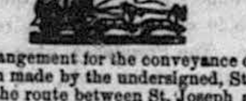
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York. fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T. fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps, And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper-sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c. fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

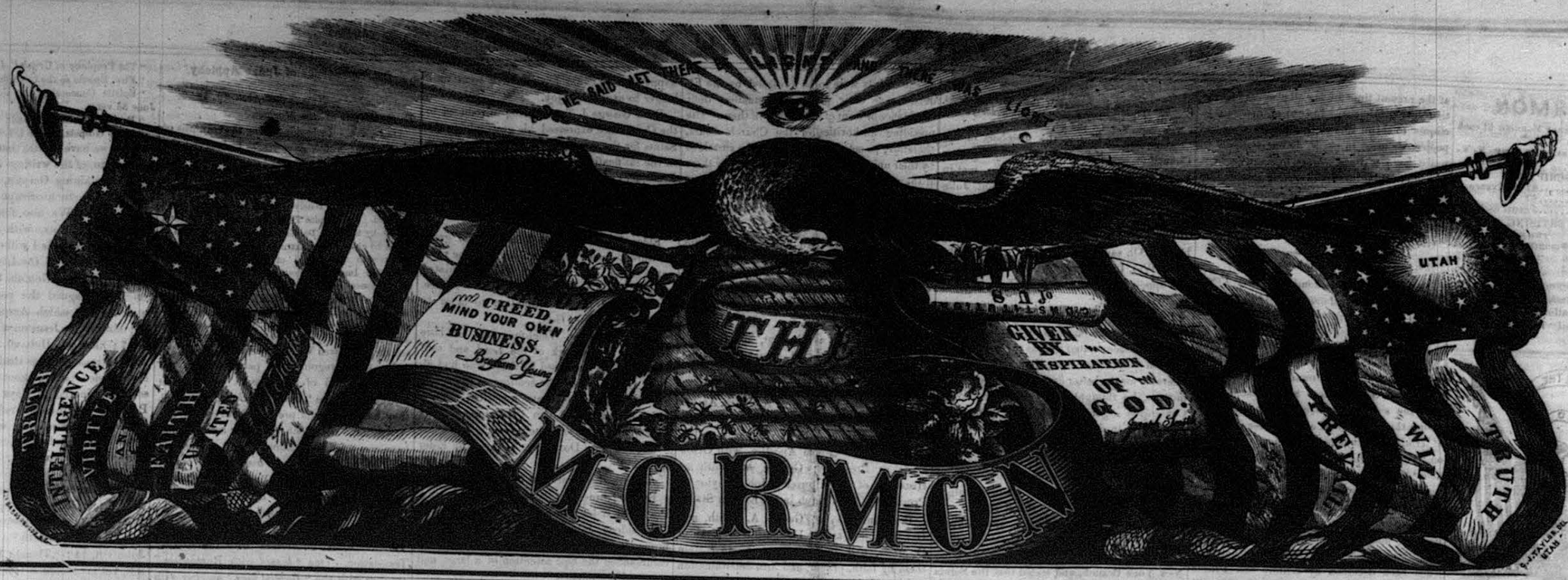
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 38. NEW-YORK, SATURDAY, NOVEMBER 8, 1856. PRICE FIVE CENTS.

Poetry.

Contentment.

BY ELDER JOHN LYON, UTAH.

The rich that lie on beds o' down,
Have something still to mar their rest;
And even he who wears a crown,
With happiness is seldom blest!
But I'm determined gowd or gear
Shall ne'er disturb the peace I hae,
When poortith frowns, 'tis cauld-rife cheer
To hanker on life's thorny way.

Contented, I would envy not
What fortune has denied me here;
But seek within my humble cot,
Joys that to virtue aye are dear,
And blest wi' health and strength o' nerve,
To warsel wi' the storms o' fate,
I'll seek the power whilk can preserve
My present hopes and future state!

My wife an' I have made a rule,
To lend to each a helping han',
And I'm determined no to snoul!
And she's as settled no to bann!
She has her faults 'tis very true—
They're unco' fair without a flaw—
And I have faults myself, enow
To balance ill between us twa.

If aught below give cause for grief
To ruffle life's fantastic dream,
Its sunshine and its clouds are brief,
At best a momentary gleam.
Afflictions oft we make oursel',
And mony wants we do create
And they who make them weel can tell,
The bitterness of folly's weight.

Let wrinkled care, wi' fractious e'e!
Despond o'er all the ills o' life,
I'll seek for joys mair worth to me—
The peace and weal o' bairns and wife.
Gee kings and lords the helm o' state,
And ancient barons, pedigree;
But none of them are half so great
As I when Jenny smiles on me.

Silvering Glass.

The following is an extract from a lecture by Prof. Faraday recently delivered before the Royal Society, in which he explained with experiments, M. Petitjean's silvering process:

"M. Petitjean's process consists essentially in the preparation of a solution containing oxyd of silver, ammonia, nitric, and tartaric acids, able to deposit metalic silver either at common or somewhat elevated temperatures. 1540 grains of nitrate of silver being treated with 955 grains of strong solution of ammonia, and afterwards with 7700 grains of water, yields a solution to which, when clear, 170 grains of tartaric acid dissolved in 680 grains of water is to be added, and then 152 cubic inches more of water, with good agitation. When the liquid has settled, the clear part is to be poured off; 152 cubic inches of water to be added to the remaining solid matter, that as much may be dissolved as possible, and the clear fluids to be put together and increased by the further addition of 61 cubic inches of water. This is the silvering solution No. 1 A second fluid, No. 2, is to be prepared in like manner, with this difference, that the tartaric acid is to be doubled in quantity.

"The apparatus employed for the silvering of glass plate consists of a cast-iron table box, containing water within, and a set of gas burners beneath to heat it. The upper surface of the table is planed and set truly horizontal by a level. Heat is applied until the temperature is 140 deg. Fah. The glass is well cleaned, first with a cloth, after which a plug of cotton dipped in the silvering fluid and a little polishing powder, is carefully passed over the surface to be silvered, and when this application is dry it is removed by another plug of cotton, and the plate obtained is perfectly clean. The glass is then laid on the table, a portion of the silvering fluid poured on to the surface, and this spread carefully over every part by a cylinder of india rubber stretched upon wood, which has previously been cleaned and wetted with a solution. In this manner a perfect wetting of the surface is obtained, and all air bubbles, &c., are removed. Then more fluid is poured on to the glass until it is covered with a layer about 1-10 of an inch in depth, which easily stands upon it, and in that state its temperature is allowed to rise. In about ten minutes, by the heat of warm water the hollow box of the table, silver begins to deposit on the glass, and in fifteen or twenty minutes a uniform opaque coat, having a greyish tint on the upper surface, is deposited. After a certain time, the glass employed in the illustration was pushed to the edge of the table, was tilted that the fluid might be poured off, then washed with water and examined. The under surface presented a perfectly brilliant metallic plate of high reflective power, as high as any that silver can attain to; and the coat of silver, though thin, was so strong as to sustain handling, and so firm as to bear polishing on the back to any degree, by rubbing with the hand and polishing powder.

"The usual course in practise, however, is when the first stream of fluid is exhausted, to remove it, and apply a layer of No. 2 solution, and when that has been removed and the glass washed and dried, to cover the back surface with a protective coat of black varnish. When the form of the glass varies, simple expedients are employed, and either concave, convex, or corrugated surfaces are silvered, and bottles and vases are coated internally. It is easy to mend an injury in the silvering of a plate, and two or three cases of repair were performed on the table."

Spontaneous Ignition of Sawdust.

A recent number of the *Journal of the Franklin Institute*, contains a report on the spontaneous ignition of a wooden box containing sawdust.

It occurred in the factory of Joseph S. Elkington & Sons, Philadelphia. A mass of sawdust which had been confined for nine months in a wooden box around a tank for rendering grease, was observed to be heated like a mass of live coal, ready to burst into flames, although it was 40 feet from any fire. The tank which it surrounded was of boiler iron, heated by steam at 50 lbs. pressure, and was 280 deg. Fah. The heat was applied from 6 to 9 hours in succession, and the apparatus was used two or three times per week. When the fire was first discovered, an inch board forming part of the box was burned through. In 1853, the factory of Mr. Elkington was burned down, and this discovery has led to the inference that the cause of that fire was the spontaneous combustion of such a box.

The Committee of the Franklin Institute, in their report on this case, mention several well-known instances of spontaneous combustion of wood, kept in long contact with surfaces heated by hot water.

In 1848, Day & Martin's Blacking Factory in London came near being burned down by the spontaneous ignition of a wooden casing surrounding tubes containing hot water; and it was also found, on examination, that wherever these tubes touched the flooring the latter was charred.

The following extract from the report we recommend to the general attention of all concerned; it deserves a wide circulation:

"There can be but little doubt that the sawdust in the case before the Committee, exposed at intervals for nine months to a temperature of about 280 Fah., became charred by the gradual distillation of the water and volatile matters of the wood. Charcoal thus formed at a low temperature is much more inflammable and hygrometric than that made at higher temperatures.

"Whether such charcoal will absolutely inflame under 300 deg., the Committee is not able to say; it is possible that the rapid absorption of large quantities of oxygen by it would produce sufficient elevation of temperature to cause actual combustion. The fact, however, is established, that such combustion will occur under the circumstances indicated, and is of importance, from the liability to recurrence of the accident under like circumstances, as in the cases of joists running near flues or through hot air chambers, wood-work on steamboats near the boiler, steam drum, or smoke stack, jacketing of boilers in ordinary situations, &c.

"The Committee believe that the attention of builders and others should be called to the fact, with the object of avoiding the risk, and thus diminishing the causes of fire, already too numerous."

Sawdust boiled for 15 minutes in a liquor containing one pound of plaster of paris to the bushel, then dried in the sun, will be rendered perfectly proof against spontaneous combustion, like the above cited case. This would be a cheap and simple method of treating all sawdust designed for non-conducting packing around hot water or steam pipes.

Live for Something.

The smallest insect in creation has its appointed work to do. The atom that floats before us, the softest zephyr, the faintest ray of reflected light, each has its separate portion of labor. They all exist for a purpose—either for good or for evil. Seeing this, as even untrained eyes and uncultivated intellects must, how culpable are we if we have no aim before us! If we listlessly arise and move around—or worse, if we spend the time God has given us to improve, in soulless pleasure or contaminating action. We may be poor, persecuted, sick, chained to adverse influences, but no circumstances can absolve us from a work to do. We may be blind, deaf, crippled; He who permitted our adversity, gave us our appointed path, and the light to walk therein. We may be Bunyans shut up in prison, our limits circumscribed, our movements clogged, but as far as we have capacity we can all write pilgrimages. They may be written in penitent tears, and transcribed by angels into the books of Heaven.

And the work we do. What shall it be—for good or for evil? Shall we exalt or drag down? bless or curse, build up or destroy? One of the other we must be pursuing. Our every look, thought and action is reflected in a pure or pernicious influence, by the minds revolving around our sphere. Momentous power! thus to choose or reject!

A work to do! You are not excepted, woman of fashion, nor you, gold-worshiping man. Through the walls of adamant built up around your soul—through the thick drapery of selfishness folded over and over your hearts, that voice of the Eternal will penetrate, "Live for something." The very Heaven that bends blue above you—the very earth beneath your careless tread—the flowers of humanity that bloom along your pathway—the weeds that wither under your loathing glance—the yearning of your immortal spirit, that cannot be suppressed—the voice within you that cannot be silenced—all tell you of that work to do. How beautiful your lives might be made, ye who have power; do ye ever think of it? Look back along the life you have traveled; have you built any temples where simple goodness may worship? Have you planted here and there a tree that will live when you are gone, and yield fruit as it is plucked, will call forth sweet memories of your sojourn here? Have you ever made your name a household word, or have you lived but to build houses and buy merchandise, and erect an altar and a temple and a monument to corrupt and perishing self? How are you to answer these questions when you stand up before the Omnipotent! Not then with a laugh or a sneer, or a cold marble face, for the thousands of opportunities that you have murdered will rise up in that hour to condemn you.

Sincerity,

Sincerity is the most compendious wisdom, and an excellent instrument for the speedy dispatch of business. It creates confidence in those we have to deal with, save the labor of many inquiries, and brings things to an issue in few words; it is like traveling in a plain beaten road, which commonly brings a man sooner to his journey's end than by ways in which men often loose themselves. In a word, whatsoever convenience may be thought to be in falsehoood and dissimulation, it is soon over; but the inconvenience of it is jealousy and suspicion, so that he is not believed when he speaks the truth, nor trusted, perhaps, when he means honestly. When a man has once forfeited the reputation of his integrity, he is set fast, and nothing will then serve his turn, neither truth nor falsehood. And I have often thought that God hath, in His great wisdom, hid from men of false and dishonest minds the wonderful advantages of truth and integrity, to the prosperity even of our worldly affairs. These men are so blinded by their covetousness and ambition, that they cannot look beyond a present advantage, nor forbear to seize upon it, though by ways never so indirect; they cannot see so far as to the remote consequences of a steady integrity, and the vast benefit and advantages which it will bring a man at last. Were but this sort of men wise and clear-sighted enough to discern this, they would be honest out of very knavery, not out of any love to honesty and virtue, but with a crafty design to promote and advance more effectually their own interests; and therefore the justice of the Divine Providence hath hid this truest point of wisdom from their eyes, that bad men might not be on equal terms with the just and upright, and serve their own wicked designs by honest and lawful means.—[*Tillotson.*

Ex-Minister Crampton Honored by Queen Victoria.

The elevation of Sir John Crampton to be Knight Commander of the Bath marks very distinctly the approval of the government of the way in which that gentleman fulfilled his duties as the representative of her Majesty at Washington; and the time and manner of raising him to the dignity may be considered as intended to harmonise with the far more important indications which have been given by Lord Palmerston of his earnest desire to avoid any unnecessary offence to the American Government. Approving as they did of Mr. Crampton's conduct, under circumstances of considerable difficulty, it was, we think, the duty of the government to show, in some unmistakable way, that the aspersions cast upon that gentleman's personal honor found no echo in their minds. To do so at the moment of his landing in this country would perhaps have unnecessarily ruffled our somewhat touchy cousins across the Atlantic. Accordingly occasion was taken to include Mr. Crampton's name in the first list of honors to be conferred upon the diplomatic corps, and along with two other old and public officers, he has been made a K. C. B., in consideration of his long and meritorious services. —[*London Globe, Oct.* 3.

Number of the Stars.

Of the stars, thousands are visible to the naked eye, and millions are discovered by the telescope. Sir John Herschell calculates that about five and a half millions of stars are visible enough to be distinctly counted in a twenty feet reflector in both hemispheres, and thinks that the actual number is much greater. His illustrious father estimated on one occasion that one hundred and twenty-five thousand stars passed through the field of his forty feet reflector in a quarter of an hour. This would give twelve millions for the entire circuit of the Heavens in a single telescopic zone; and this estimate was made under the assumption that the nebulæ were masses of luminous matter not yet condensed suns. But with the increase of instrumental power, especially under the mighty grasp of Lord Ross's gigantic reflector and the great reflectors at Pulkova and Cambridge, the most irresolvable of these nebulæ have given away; and the better opinion now is, that everyone of them is a galaxy, like our own milky way, composed of millions of suns.

Population of Russia.

In noticing M. de Tegoborski's work on Russia, on May 12, 1855, we ventured to dissent from his statement of the amount of people in Russia, and hinted that the author's candid impartiality was not quite so great as his translator represented. We detected, we thought, throughout, a Russian inclination to magnify the resources of Russia. Its population he set down at 68,000,000 in 1852, and he estimated the increase at 1 per cent, per annum. It should have been, therefore, in 1856 upwards of 70,000,000. Within a few days the *Moniteur de l' Armee* has published the following as the result of the census of the Russian empire taken by the order of the Emperor at the time of his accession to the throne:—"The total number of the population amounts to 63,000,000, the principal elements of which give results unknown to the rest of Europe. The clergy of the Russian Church stand for the enormous number of 510,000; that of the tolerated creeds, 35,000; the hereditary nobility, 155,000; the petty bourgeoise, including discharged soldiers, 425,000; foreigners residing temporarily, 40,000; different bodies of Cossacks colonized on the Oural, the Don, the Wolga, the Black Sea, the Baikal, the Baschkirs, and the irregular Kalmucks, 2,000,000; the populations of the towns, the middle and lower classes, 5,000,000; the population of the country parts, 45,000,000; the wandering tribes, 500,000; the kingdom of Poland, 4,200,000 the Grand Duchy of Finland, 1,400,000; and the Russian colonies in America, 71,000. At the accession of the Emperor Nicholas the census then taken only gave a population of 51,000,000." M. Tegoborski's estimate was, therefore, as we stated, much to large, and the Russian empire is all the less strong and terrific than he represented it. The available display made of its resources in the late contest is consistent rather with the smallest than the greatest estimate yet published of its population.—[*Economist.*

Mormonism in New Jersey.

The following article and letter appeared in the *State Gazette*, Trenton, Sept. 12, and Oct. 10:

There are a considerable number of Mormons in this State; in Monmouth, Ocean and Burlington Counties. Bill Smith, a brother of the prophet, lived for several years in Monmouth county, where he was an apostle of the new faith and made many converts. He was himself a man of vicious character, and a strong advocate of the spiritual wife system, before the Church had declared in favor of polygamy as one of its doctrines. This part of the creed, however, did not meet with much favor, and his attempts to reduce it to practice finally led to his expulsion. We do not understand that, even now, the New Jersey Mormons accept polygamy as an article of their faith. Of course, a practical application of it would ensure for them the crown of martyrdom, as they would infallibly be made acquainted with the inside of the State Prison. The largest congregation of "Latter Day Saints" now in this State is at Toms River, where they have a Church usually attended by about fifty persons. Their numbers were greater, but some thirty members have emigrated to Utah. A correspondent of the Mount Holly Mirror, writing from Hornerstown, gives some information of this peculiar sect. The shepherd of the flock was one Curtis, known as Elder Curtis—a tailor by trade, but, like may individuals who assume clerical robes, not particularly fond of labor. He appeared to be well posted in the creed of his Church, and professed to be a firm believer in the genuineness of the Prophet Joe Smith. He was one of the large number who left this State for Nauvoo, during the first excitement produced by the advent and preaching of Mormonism. Returning, however, after the destruction of that city, he again settled in Hornerstown—where he continued to practice the duties of his Eldership until November last, when he died suddenly. He had but one wife.

The Saint upon whom the mantle of Elder Curtis seems to have fallen, is an Englishman by birth, named Richard Trecedar, who emigrated to America after his conversion to the faith. He is, seemingly, a man of considerable intelligence—has but one wife—and, though not an old man, has thirteen children.

A Mormon Camp Meeting is to be held near this place, shortly, under the charge of Elder Trecedar. The time is not yet fixed, but it will most likely commence on Thursday, Sept. 12th. A large delegation of Saints is expected from Toms River and vicinity, where they are said to be quite numerous.

The society has embraced a number of respectable and wealthy farmers of this neighborhood; but now new converts are seldom made, and, with emigration and the constant falling from grace, the number is gradually dwindling down, and a few years will witness the entire extinction of Mormonism in that section of Monmouth and Ocean.

Cream Ridge, N. J., Sept., 25, 1856.

In looking over the columns of your very valuable, and popular paper of the 12th inst., I observed an article headed "Mormons in New Jersey,"—the greater portion of the article purporting to be from "a correspondent of the Mount Holly Mirror, writing from Hornerstown."

Being formerly acquainted with the facts which drew forth the remarks by said correspondent, and also familiar with the faith of the "Latter Day Saints" or Mormons, as I have heard them preached, justice to "*a number of respectable and wealthy Farmers of this neighborhood*," I think, demands of me, the correction of some of the statements, contained in said article; also a brief recapitulation of what the faith and hopes of the Mormons are.

"Bill (William) Smith" the brother of the Prophet, did not "live for several years in Monmouth County" neither in New Jersey, only a few months, and was expelled the Church, by the authorities at Nauvoo, for vicious habits; because the Mormons believe in virtue, and chastity. At the same time, they do not believe the acts of one man, or many, have anything to do with the principles of truth emanating from heaven, or ought to militate against the same. They also believe in Polygamy, or the order of a Celestial marriage, for time, and for all eternity, according to the Patriarchal order of the Priesthood—believing that such is a scripture doctrine, and instituted and upheld by the Almighty and practised by Abraham, "*the Father of the Faithful*," Isaac, Jacob, David, and many others, men with whom God was well pleased, "men after his own heart" and whose God, he declared himself to be. Jesus said unto the Jews, "If ye were the children of Abraham, ye would do the works of Abraham." The Mormons further believe that those who so much oppose and asperse the practice of the Old Prophets, and Patriarchs, "*whom* God delighted to honor," will never get into the Kingdom of heaven to enjoy their society, because Abraham and his associates would be ashamed of them, and they will have to go to another place, and take up their abode with monogamists, and those that are "*cast out of the Kingdom*"—which perhaps will be more congenial to their holy feelings. The Mormons believe that adultery and seduction, wilful prostitution, and libertinism, ought to be punished with death, and if such practices were perpetrated in Utah, as there are in all the cities of the United States (in some instances not twenty steps from the Church spire pointing to heaven) they would certainly *insure* the perpetrators, "not the inside of a State Prison" but a "martyr's crown" for their heinous sins and abominations.

There are, a great many branches of their Church in this State. They have a Church erected at Toms River, and another at Hornerstown. Elder Curtis, the former Pastor of the Branch here, was a virtuous, industrious and good man. Although almost deprived of the use of his left hand by a stroke of the palsy some years previous to his death, yet, he worked and maintained himself, and family, and was at work when death suddenly laid his cold and icy grasp upon him. To the assertions of the Mirror's correspondent notwithstanding. He was at Nauvoo, but returned here at the request of his friends, long before "the destruction of that city."

It is true "he had but one wife;" and the Mormons say he never indulged in any of the vices which are so popular, at the present day in the christian world.

Elder Trecedar the present Pastor of the Church here, is a good and worthy man, "has but one wife—maintains no concubines, and is beloved of all who know him."

The "Camp Meeeting" alluded to, was a "Woods Meeting," held near Hornerstown; it commenced on Friday Sept. 12th, and continued over Sabbath, on which day not less than six hundred carriages, and over two thousand persons were present, some from thirty to forty miles distant. Good attention was given, and many remarked their "prejudice was gone." The meeting was addressed by Elder Trecedar of Hornerstown, Harrison and Cannon of Philadelphia, and Judge Appleby of Utah, formerly of Burlington County New Jersey, but has resided in Utah for the last seven years.

On last Sabbath, another meeting was held on the same ground, although the weather had been quite wet and rainy, some three hundred persons were present. There is a small branch of the Church here. Some years since they numbered some one hundred and fifty, but the greater portion have moved away. They are "respectable," and many are "wealthy," and formerly belonged to the Presbyterian and other churches. The doctrines promulgated by the Mormons, are believed in and advocated by the greater portion of the community here, (although not embraced) more than any other doctrine. Indeed it is not of much use for any other society to undertake to preach where the Mormon Elders have been, for they certainly dissect every doctrine taught by the religious world at the present day, and the clergymen here are really afraid of them, for in several debates the Mormons have used up their antagonists. Hundreds and thousands are embracing their doctrines, and their elders are in every country and clime. Men of wealth and affluence are joining their ranks in the United States and also in Europe, especially in England. Certainly the Bible is no mystery to their elders. Prophecy appears to start into life and being, to the understanding of *all*, at their touch, or the spirit which their faithful elders bear.

The Mormons believe in God the Father, (not a God without body, parts or passions) and in his son Jesus Christ, and in the atonement, in baptism by immersion by those holding the Holy Priesthood for the remission of sins, and in the laying on of the hands of those authorised for the gift of the Holy Ghost; in Prophets, apostles, patriarchs, elders, bishops, Priests, teachers, and deacons; in the Aaronic and Melchizedeck Presthood, and in the gifts of the Holy Spirit, such as prophecy, miracles, gifts of healing, speaking in unknown tongues, and the interpretation of tongues, in faith, hope, good works, virtue and charity, in the administering of angels; in revelations, dreams visions; the second coming of Christ, the destruction of the wicked, the first resurrection, the millennial reign of one thousand years on the earth, according to Revelations 20th chapter; also in the second resurrection after the millennium, in baptism for the dead, the literal gathering of the Jews, the building up of Zion; the rebuilding of Jerusalem; in polygamy or celestial marriage, for time and for all eternity, in the restoration of all things, in a New Heaven and a new earth; in the Telestial, Terrestrial and Celestial globes or worlds; in crowns, thrones, principalities, sceptres, exaltations and dominions in the eternal worlds; that Joseph Smith was a true prophet of the Lord, and died a martyr to truth, and that his blood and the blood of the Saints martyred in this last dispensation will be required of this nation; that judgment and overthrow awaits the wicked, &c. Indeed they believe too much for me, for they believe ten times more than all the Christian sects put together, yet they make it all appear perfectly scriptural and plain, and prove the same from the Bible. They are firm believers in the scriptures of the Old and New Testaments, and in the Book of Mormon, as God's law written to Ephraim on this continent. Wherever the elders preach they are generally listened to with marked attention.

Pardon me for thus intruding upon your columns, as my only wishes are to correct erroneous impressions, that have been sent abroad by the "correspondent of the Mirror," who, by the by, is a *gentleman* of Mount Holly, and who was stopping, some few weeks since, with a gingerbread merchant of Hornorstown, who is very much prejudiced against the Mormons, and all the information the correspondent had, he derived from said merchant. I am no Mormon—never expect to be—but I like free toleration and fair play. I trust you will make the foregoing public, and gratify a number of your subscribers here.

E. T. W.

Hay for Cows in Summer.

An observing, intelligent and successful farmer informs us that he is in the practice of feeding his cows with hay in Summer, particularly if the season is such as to afford flush pastures. His reason is that a full, rapid and vigorous growth of grass gives to cattle that feed upon it a desire for something to absorb the excess of the juice of their food. Dry hay they devour greedily, and though in ever so small quantities, evidently with the most beneficial effects. Every farmer must have observed that in dry seasons, horses, cattle and sheep keep in good condition upon herbage parched and apparently scant, while in wet seasons, in all pastures, though always full, the process of fattening with them was slow. Dry fodder in such cases is required to give substance and tenacity to the green, and can be profitably used by feeding it to cattle.

Newbury Telegraph.

Great Earthquake.

Russian journals are filled with details of the catastrophe at Schemaka, in the Caucasus. On the morning of the 11th of July the weather was very sultry, and a general feeling of suffocation was felt. At length a heavy rumbling noise was heard, followed by a very violent shock of an earthquake. Although the shock lasted only about thirty seconds, 300 houses and more than 100 shops were completely thrown down, and a great many others seriously damaged. Only one person was killed; five were wounded. The loss is estimated at upwards of 400,000 francs.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, NOV. 8, 1856.

Conference at New York

IT is now some years since New York had a regularly organized Conference of the Church of Jesus Christ of Latter Day Saints. For some time back the principles of the kingdom of God have been steadily making their way among the people here and in the country around, through which a considerable number of persons have been added to the Church: in consequence of this new impetus to the work, and many of the European Saints taking up a temporary residence in this and neighboring States, preparatory to their emigration to Utah, it became necessary to organize them into a Conference. We had the satisfaction on Sunday last of meeting with the Saints in that capacity, and were pleased to see so many of our brethren and sisters from other States, as well as from other counties of New York State, assembled on the occasion. It was cheering to witness the peace and joy that beamed on every countenance. We regretted much that the day was not long enough to enable the delegates to have spoken at greater length: the spirit that they breathed showed they felt that it was good to serve the Lord and to labor in His kingdom.

Since we intimated our intention to hold a Conference in this city and requested the scattered Saints to report themselves, we have received a goodly number of interesting letters, and considering that our notice was only published two weeks previous to the day set apart for this purpose, we anticipate receiving yet many more. By those already received we find Mormons in places where we had no idea of finding them, and breathing a better spirit than we would have been warranted in anticipating. At the Exodus of the Church from Illinois, all who could muster faith, teams, and wagons ventured on to the almost boundless and unknown prairie. The Priesthood thus being taken for a time from the States, and the publication of Mormon papers likewise being discontinued, those who were left behind were deprived of the necessary means of uniting together, or gaining information of the movements of the Church. For those who had not the power to gather with the body of the Saints, and share in the toils, dangers, and privations of wilderness life we have always had a deep sympathy, and believed that the Lord would not withhold the light of His spirit from them till a more favorable day should dawn upon them. The letters that we have recently received show a lively interest in many quarters for the great cause in which we are engaged, and demonstrate that the Eastern mission and its labors, through THE MORMON, have not been in vain. We doubt not that many who could have gathered to the wilderness, and did not, have had their dark and cloudy day, and are now satisfied that it is better to "be partakers of the afflictions of the gospel" than to shun the fight.

The sacred principle—"*Sacrifice brings forth the blessings of Heaven*," has to be realized by every being who seeks salvation. Those who do it, as have the faithful hardy laborers at home, missionaries abroad, "pioneers" and "battalion boys" know it to be so, and those who have not had their experience cannot fail to perceive the difference between their relative positions—the faithful Utonians are ahead. Let the lost time, therefore, of the past be a sufficient warning for the scattered Saints to avoid in future the Idols of a corrupt world.

As George J. Taylor has been appointed to the Presidency of this Conference by the nomination and unanimous vote of the Council as well as by the assembled Conference, we trust that he will show by his faithfulness and diligence in the discharge of his duties, that he has been worthy of the confidence of his brethren. He has our blessing and charge to do right, and we say to him: Trust in the Lord, and he shall be your best friend and strongest support. Let the Saints listen to him and carry out his counsels, and the Lord shall honor and bless both President and people.

Mormonism is so unlike everything else that is known among men, that we dare say outsiders think we are strange folks. They must have thought our way of doing business on Sunday very different from that manifested at the present time among all classes of Christians and politicians. Instead of meeting in cliques to thrust this or that person upon the people, we meet in peace, do our business in peace, have a hearty Amen to every decision, and after all business is over, and the life that now is requires the Saints to return home, it is pleasant to hear, instead of curses, menaces and deep-toned murmurs—the sweet and soft "Good bye, God bless you."

New Pamphlets.

SOME weeks since we intimated that President Orson Pratt had commenced the publication of a series of pamphlets to carry out his new plan of evangelizing every nook and corner of Great Britain and Ireland. To speak commendatory of the writings of this Apostle is altogether unnecessary to those who have the slightest acquaintance with him, the simple mention of his name will ensure the attention of every reader in search of Truth. We have only received the copies on "The True Faith," "The True Repentance," and "Water Baptism," but anticipate receiving each number as published.

We should be pleased to see President Pratt's pamphlets in active circulation in this country, and as the people are awakening from their slumbers and discovering that they have been deceived by Editors and Priests about the real facts of Mormon history, it will be well for the members of the Priesthood and the Saints to place in the hands of honest upright people such works, that they may learn the ways of life and salvation, rejoice therein, and know that the Mormons have suffered and are maligned because they will honor God by keeping His Holy Laws, instead of feeding on the husks of corrupt modern Christianism.

All orders sent to this office for these pamphlets will be forwarded to President Pratt, and meet prompt attention. Send on your orders.

While writing about pamphlets for distribution we may say that we do not expect that any of the Elders in this country, under our Presidency, will publish anything without making us first acquainted with their intention. This order is necessary to prevent confusion and needless expense.

Col. A. W. Babbitt.

As no doubt the acquaintances, friends and relatives of the Secretary of Utah, or *late* Secretary as we fear it is, will look to us for information respecting the recent reports from the plains, we publish the following items which leave but little or no room for hope of the Colonel's safety. The N. Y. *Herald's* Omaha correspondent in his letter dated 9th ult., writing of a German that he had conversed with who was one of a party of Californians that had been attacked by the same Indians, about the same time that Colonel Babbitt is supposed to have been murdered, says:

"He brings news, not only of the confirmation of the report of the attack and almost total massacre of a train bound for Salt Lake, in charge of Col. Babbitt, Secretary of Utah, but later, of the massacre of the next train, in which Col. B. himself travelled, and of the murder of Col. B."

President Erastus Snow, writes us from St. Louis, Oct. 26th from which we make the following extract:

"I have just seen Mr. Jno. M. Hockaday on his return from Washington—who informs me that the contract for carrying the Mail between Independence and Salt Lake City is given Hiram Kimball Esq., of Utah for $23,000. It is uncertain whether any mail will leave Independence the first of December. Mr. H. also informs me that news have been received in Washington from the Commander at Fort Kearney that some Treasury warrants and other papers, belonging to Col. A. W. Babbitt, have been found on the North side of the Platte and brought to the Fort by Mr. Ashumbeaux from Green River, which confirms the previous supposition of the murder of himself and party.

"Elder Geo. A. Smith, and myself expect to start to day up the Mississippi to visit the Saints at Alton and Keokuk. Col Smith is in fine health and spirits."

We have expected to learn something reliable from the plains through the Council Bluffs *Bugle*, touching the murder of Mr. Babbitt as it is conducted by his relative Mr. Johnston, but have not seen the slightest allusion even to the report, perhaps we have not received a full file of that paper. The above extracts is all we have learned additional to what we have already published.

Respecting the contract for the Utah Mail named in the above extract we consider it by far too small a sum for the work to be done. Magraw's contract was only $6,000 less in the begining but it had to be doubled and then the contract was not half executed. If Mr. Kimball can do the work at the above sum we shall be satisfied and considerably relieved from the obligation of stiring up the Utah mail contractor to diligence. We know Mr. K. to be an energetic man and in what he engages will do his utmost, and while this inspires us with hope that he will fulfil his contract we trust he may be no loser by it.

An Anonymous Letter.

WE have received a letter from Wilmington, N. C., dated Nov. 1st, intended to reach Pres. Brigham Young through our paper. We beg to inform "Esau" that we do not publish anonymous letters, nor letters signed by initials without receiving for our own satisfaction the *bona fide* name of the writer. The communication above referred to shall be forwarded to President Young but we prefer that future letters from the same quarter be posted direct for Salt Lake City.

Judge W. I. Appleby.

THE Judge left on Thursday morning for Toms River, N. J. He expects to visit several of the churches, and be absent about four or five weeks. His health is not so good as it has been of late, but we trust that his travelling may increase his health. We doubt not that the Saints will rebeive him kindly and listen to his instructions. We purpose being at Philadelphia on Sunday.

Minutes

Of a Council and Conference of the Church of Jesus Christ of Latter Day Saints, held at Brooklyn and New-York, Nov. 1st and 24, 1856.

According to notice, the members of the Council of the New York Branch, together with delegates from different States, met in Council at the residence of President John Taylor, East Brooklyn, on Saturday Nov. 1st, at 8 P. M.

The Council was opened by singing the hymn "Oh say what is truth." Prayer by Elder Wm. I. Appleby. Elder Wm. J. Silver was appointed Clerk, and Elder T. B. H. Stenhouse, Reporter.

President Taylor addressed the Council on the nature of the business to be presented at the Conference; stated that as the work of the Lord in the Eastern States had changed considerably for the better during the last eighteen months, he thought it necessary to have a Conference organized with head quarters at New York, in order that the Saints scattered in different towns and villages, might be looked after and know that the Priesthood of God was desirous to work for their salvation, and set them in order that they likewise might labor for the upbuilding of the Kingdom. A representation of the condition and numbers of the Saints being called for, President Wm. H. Miles, gave in the statistical report of the New York Branch, and stated that the Saints were progressing in good works, were in good standing, and desirous of carrying out the counsels of the authorities of the Church. He had received several letters from individuals scattered in this State, where there were no organized Branches, who were desirous that they might be recognized by the Conference.

President E. R. Young represented the Saints in Connecticut, gave in a report of members, their contributions and stated that the principles of Salvation were receiving in some places a very favorable hearing and some had lately been baptized. The visits of Presidents Taylor, Geo. A. Smith, Erastus Snow and other brethren had been strengthening to the Saints, and a great assistance to the Priesthood residing in Westport and Norwalk.

President Solomon Mack represented the Saints in New Hampshire, expressed his satisfaction at the prospect of the new organization of a Conference, and was confident that the Saints where he resided would endeavour to discharge their duties and in future labor for the upbuilding of the Kingdom of God.

Elder T. B. H. Stenhouse represented by letters that had been received at THE MORMON Office the Saints in Vermont, Massachusetts, North Carolina, and scattered Saints in New York State. All the letters had indicated a strong desire on the part of the Saints represented to be recognized by the Conference; the writers manifesting the highest confidence in the authorities of the Church and a great desire to be visited by President Taylor, or those whom he might appoint.

After some observations and instructions from President Taylor, the Council terminated by singing "Come all ye sons of God"—prayer by Elder Bouton, of Norwalk.

SUNDAY MORNING.

At 9 A. M., Priesthood met in Brookes' Assembly Rooms, Broome street, New York. Meeting opened by singing a hymn. Prayer by President Miles. President Taylor delivered a very excellent address on the obligation of those who bear the name of Saints of God, to be honest, upright and honorable in all their relationships with those out of the Church as well as with their brethren and exposed the folly of persons who thought they could do wrong and hide it from the eyes of the Lord or His servants. The preparatory business of the Conference was attended to.

At half-past 10 o'clock, the appointed hour for the opening of the Conference, the Saints arrived in considerable numbers from different States. After a few minutes' interval the excellent choir of the New York Branch, under the direction of Elder C. R. Savage, sung "The Morning Breaks." Prayer by President Angus M. Cannon, of Pennsylvania Conference.

President Taylor said it was now some time since a Conference had been held in New York. The continual emigration to the West where the body of the Church was located had time and again weakened and broken up previous organizations. Many of the Saints, in the absence of the regularly organized Priesthood, had been faithful to their covenants, but some had fallen into darkness and wickedness, and had consequently been excommunicated from the Church. Some who had been left in charge had been unfaithful, so that when he arrived in New York, with a few other brethren from Utah, there was no organization; the Saints, with few exceptions, were dull and broken down in spirits. Those among them who were honest in heart, and who had kept themselves unspotted from the world, had revived in their spirits. Other members of the Church, having lately arrived from Europe, and located temporarily in this State, the position of things was now such as to warrant a new organization. It was necessary that every man should have his place in the kingdom, do the work assigned to him, and be found in that place when wanted: for this purpose he had informed the scattered Saints through THE MORMON to send in representations of their whereabouts and their feelings toward the great cause of Redemption, and they were now assembled to hear those representations, and to make the Saints acquainted with the financial position of their branches and their obligations to the Church. Much valuable instruction was given by President Taylor, in which he set forth that the work of the Last Days had not been brought to its present position by praying alone, but by uniting to prayer a wise, judicious, and constant application of every talent, energy, and all the substance of those whose hearts were bent on obtaining salvation. He showed the relationship of the authorities of the Church to the great body of the Saints; how that all men were responsible for the faithful discharge of the duties pertaining to their offices, and that inasmuch as the Saints were to be governed by the Elders, it was their privilege to manifest their confidence or want of confidence in them. The presiding authorities of the Church would, therefore, be set before them to be sustained by their united action, or to be rejected by them if they have done any evil.

President Taylor proposed that Elder Appleby preside over the assembled Conference. Unanimously carried.

The following resolutions were moved, put to vote, and unanimously carried:

That this Conference uphold President Brigham Young as Prophet, Seer, and Revelator the Church of Jesus Christ of Latter Day Saints throughout the earth, with President Heber C. Kimball as his First, and Jedediah M. Grant as his Second Counsellor; John Smith as Patriarch to the whole Church; Orson Hyde, P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, Geo. A. Smith, Amasa Lyman, Ezra T. Benson, C. C. Rich, Lorenzo Snow, Erastus Snow, F. D. Richards, as the Quorum of the Twelve Apostles, with Orson Hyde as President; George A. Smith as Historian of the Church; John Taylor as President of the Church in the Eastern States.

Presidents Taylor, George A. Smith, and Dr. Bernhisel, as the Delegation of Utah to Congress, and in such capacity to sustain them by faith, prayer, and firm determination to be guided by their counsels and instructions relative thereto.

Judge W. I. Appleby in the capacity of a Travelling High Priest to the Churches in the Eastern States, whose duties will be to visit the branches, to assist and counsel the officers of the same, in setting them in order wherever he travels, in comforting and teaching the Saints their duties, and especially in instructing them on their responsibilites relative to THE MORMON, and in carrying out the counsels he may receive from time to time from President Taylor; Elders T. B. H. Stenhouse and G. J. Taylor, as Assistants in the publication of THE MORMON; Elders John F. Snediker, Jacob Hofheins, and Alexander Ott, as Travelling Elders on mission to the German population in the Eastern States, and to others as instructed by their respective Presidents; Elder Arthur P. Welchman, as a Travelling Elder.

A statistical report of the Branches and their condition being called for, Presidents Wm. H. Miles, represented, as at council the previous evening, New York; E. R. Young, Connecticut; Solomon Mack, New Hampshire; John Druce, Haverstraw; Francis K. Benedict, of Long Island; and the scattered Saints by letter. The Conference unanimously voted to accept the reports and sustain the Delegates in their Presidency.

Elder Wm. H. Miles was sustained President of the New York Branch; Elders Aaron Smethurst and John B. Archer were sustained as his Counsellors. Elder Wm. J. Silver, Secretary of the Branch and Conference; Elders Miles and Dulin, Treasurers to the Branch. The members of the Council and the President of Quorums were severally sustained in their positions. Elder Alexander Ott was appointed to preside over the Elders' Quorum. Singing. Prayer by President Appleby. Adjourned till 3 P. M.

AFTERNOON.

The meeting was opened by singing.

Prayer by Elder John Druce.

On the motion of Elder Stenhouse, and in accordance with the wish of the Council and delegates assembled, Elder George J. Taylor was appointed to preside over the newly organized Conference, embracing all the Branches and scattered Saints unconnected with the Philadelphia District.

During the administration of the sacrament Elder Miles addressed the Saints, bore his testimony to the divinity of Mormonism, and his determination to consecrate his labors to its upbuilding.

Elder Cannon spoke of the joy and satisfaction which he experienced in the discharge of his duties, and bore a spirited testimony to the Latter-day work.

Elder Young made some excellent remarks on the difference between the position of the Church of Christ in this generation and the same under former Apostles. He did not feel like the moaning Christians, who were always talking about, "had they lived in the days of Peter and Paul;" for he was grateful that he had an existence on this earth in this generation—a generation in which the work of God must prevail. The children of God in former days suffered persecution, and the powers of darkness were triumphant; but though persecution had been the lot of this people, even in America, "the land of the free and the home of the brave," the Saints had the assurance of the Lord that the principles of truth will ultimately prevail.

Elder Druce rose to express his gratitude to the Lord and His servants for the opportunity afforded him that day in meeting with the Saints; he was glad to see the Gospel spreading through the nations of the earth, and the Saints laboring to promote the interest of God's kingdom. Though they were few in number in Haverstraw, he was nevertheless happy to say they were rejoicing in the work of the Lord, and looking forward to join at an early day their brethren in Utah.

Elder Mack said he had looked forward to this Conference meeting with satisfaction, in the anticipation of meeting with his brethren, and had indeed been made glad with seeing such a concourse of persons who were rejoicing in the hope of the Gospel that had been revealed in this generation through the ministration of angels. He made some very excellent remarks on the darkness that hindered the establishment of the Gospel in former ages.

Elder Benedict stated he had been a long time in the Church, and had held on to it through dark and cloudy days, and was now glad to see it rising to its true position. The number of persons to speak during the Conference prevented long speeches, for he felt so happy that he could have spoken some time longer to express his joy.

Elder George J. Taylor being introduced to the Conference expressed his gratitude to the Saints for the manifestation of their confidence in the ratification of his appointment to the Presidency of the Conference. He had endeavored to discharge the duties that had been assigned him in times past, and should endeavor to do so in all time to come.

Elder Bouton said it afforded him great pleasure to meet with the Saints on the present occasion. It had been a day calculated to cause the hearts of the Saints to rejoice. He expressed his determination to labor to roll on the work of God.

Elders Hopheins, Welchman, and Ott bore testimony to the work of the Lord, and said the sentiments expressed by those who had already spoken were their sentiments likewise.

President Appleby gave a spirited address which found an echo in the bosoms of the Saints, and produced much good.

Choir sung a Doxology. Prayer by Elder Appleby.

Adjourned till half-past 6.

Evening meeting opened by singing. Prayer by Elder Hopheins. Choir sung.

President John Taylor delivered a very impressive and eloquent discourse, which commanded the best attention of a large and respectable audience.

President Appleby made some remarks, and intimated his intention of visiting at the earliest opportunity, all the Saints throughout the Conference.

After the congregation sung a hymn, President Taylor dismissed the Conference with his benediction.

The Election.

WE anticipated last week that we should now be able to announce the termination of a struggle that is believed to be without a parallel in the history of elections; but this morning (Thursday) there is no certainty in the columns of the city papers, except the *Daily News*, which says:

"We feel as if a heavy load were lifted from us—a dread of great but unknown dangers brushed away—until the silent, but all-powerful ballot has pronounced us free and independent.

"The question settled—no more fears, no more doubts—James Buchanan and John C. Breckenridge, President and Vice-President of the United States—*Vox populi, vox Dei*."

The returns from the other States that reached New York from Tuesday evening till Wednesday morning left no room to doubt of the election of Mr. Buchanan. Pennsylvania and New Jersey, the States closely contested by Mr. Fremont, and on which his friends had big hopes, went for Buchanan. The Southern States, some of which have been considered likely to go for Mr. Fillmore, have not yet, through damage done by a recent storm to the telegraph line, been heard from definitely. Should the Southern States, Tennessee and Kentucky, "go Fillmore," and California "go Fremont," (from the latter of which there can be no news for two weeks to come,) then the election goes into the House.

The *Daily News*, on the assurance of unofficial reports, still seemingly worthy of credit, announces that these doubtful States have "gone the Democratic ticket," and publishes the following:

THE RESULT THUS FAR.

FREE STATES.	Fillmore.	Buchanan.	Fremont.
Maine	..	..	8
New Hampshire	..	..	5
Vermont	..	..	5
Massachusetts	..	..	13
Rhode Island	..	..	4
Connecticut	..	..	6
New York	..	..	35
New Jersey	..	7	..
Pennsylvania	..	27	..
California	..	..	..
Ohio	..	..	23
Indiana	..	13	..
Illinois	..	11	..
Michigan	..	..	6
Iowa	..	..	..
Wisconsin	..	..	..
SLAVE STATES.			
Virginia	..	15	..
North Carolina	..	..	..
South Carolina	..	8	..
Alabama	..	9	..
Mississippi	..	7	..
Louisiana	..	6	..
Maryland	8	..	..
Tennessee	..	12	..
Missouri	..	9	..
Delaware	..	3	..
Georgia	..	10	..
Texas	..	4	..
Arkansas	..	4	..
Florida	..	3	..
Kentucky	..	12	..
Total	8	170	105

Necessary to elect.....149

If the above statistics be confirmed, in a few hours the campaign is over, and next March Mr. Buchanan vacates the quiet retreat of Wheatland, to be dunned and bored to death by the "interested" till March, 1861.

All parties we presume will be glad that the election is over. Everything in commerce has suffered during the last three months. We should think that editors, above all other men, are thankful for a rest. The labor of manufacturing the wholesale misrepresentation and lying, with which they have charged each other, must have been very fatiguing. If some bought indulgences before they commenced, they have taken the worth of their money We cannot conceive how even the mildest of them could consent to do the dirty work they have done for ten thousand Mariposas.

2 P. M.—Buchanan's election is now sure.

Bishop Heywood.

BY letter from Elder Joel M. Berry, we learn that ex-Marshal Heywood, left St. Louis on the 30th ult., for Salt Lake City. We wish him a safe and prosperous journey but are afraid it will be cold before he arrives.

Another Appointment to the Utah Marshalship.

THE President has appointed Peter K. Dodson, of Utah, to be the United States Marshal of that Territory, vice A. T. Horn, declined.—N. Y. *Herald*, Oct. 30.

Fire at La Grange, Ga.

BALTIMORE, Oct. 30, 1856.

Eight buildings containing a large amount of goods in La Grange, Ga., were destroyed by fire on the 25th inst. One of them was blown up, injuring a number of persons.

Correspondence of Judge Appleby.

NEW YORK, Oct. 29, 1856.

To the Editor of the Mormon:

DEAR SIR,—In looking over the columns of the *Tribune* a few days since, I observed the following paragraph, viz:—

"'REVISION OF THE BIBLE.'—The subject of the revision of the present English Translation of the Bible continues to receive considerable attention in England. The *London Times* has published two long letters, by the Rev. Dr. Cumming, in the second of which he contrasts by extracts, the authorized translation with the Douai or Rheims versions, the Unitarian Improved Testament and some of the recent issues of the American Bible Union, and concludes by saying, that besides displaying literary inferiority, the Douai or Rheims Translation, is inspired by a Romish bias, the New Version of the American Union by a Baptist and Rationalistic bias, and the 'Improved Version' by a Unitarian bias."

By the foregoing we perceive that the religious world of the present day are not satisfied with the "*Good old Bible*," for which they have had such pretended reverence and veneration. But each "*popular society*" must have a special Translation to suit themselves, adapted to their "*iron bound and bigoted creeds*" and particular doctrines. Thereby "*wresting the Scriptures to their own destruction*." Thus the Baptists, Unitarians, and Presbyterians, must each have an "*Improved Version*," each "*authorized*" with the Romish Translation. One "*biased* with Romanism," another with the "*Baptist bias*," another with the "*Unitarian bias*," &c.

Indeed the religious world at present, and for centuries past might well dispense with three-fourths of the present Bible (King James's Translation) in addition to what they have already discarded, and then have a surplus, more than they believe, or practice. The scriptures of the Old Testament are of no use or benefit to them, believing that they are all fulfilled, that the Prophecies contained therein will never come to pass—that "*The Canon of Scripture is full*," that God will never again speak from the Heavens to man—that all we want in this enlightened age, is a small morsel of the History of what the ancient Saints received and enjoyed in the "*dark ages*," and which "*now is done away, and no longer needed, in this enlightened age of Gospel liberty*."

But it is not so with the Saints of God, they want all the truth that has been revealed, all that is being revealed, and all that the Lord may see proper to reveal, and believe that the Bible does not contain but a small portion of the truths and revelations of God to man. But, as the Prophet Nephi in the Book of Mormon says: "*That corrupt and abominable Church, the whore of the whole earth, has caused the most plain and precious things to be taken away*."

We are the more astonished at the professing Christian clergy's futile and absurd proceedings, when we reflect that in their endeavors to militate against the Book of Mormon, or of God giving any more revelation, they will refer to the saying of John in the last chapter of Revelations: "If any *man* shall add unto these things &c., God shall add unto him the plagues" &c. "And if any *man* shall take away from the words of the *Book of this Prophecy*, God shall take away his part out of the Book of Life," &c., hereby exposing their consumate ignorance and imbecility. John had reference to the "*Book of this Prophecy*," or Revelation, and nothing else. He was commanded to write what he saw in a Book: see Rev. Chap. i. 11v. The curse also emphatically relates to "*This Prophecy*," and does not prevent God from adding, or giving as many more Revelations at any time. Furthermore John wrote his Gospel long after he wrote his Revelations, but that did not "add to it," *man* was not to *add*, neither was the Revelation compiled with other Scriptures, until long after it was given.

Here I would inquire in what situation is the religious world, according to the foregoing, have they not added their own notions and interpolations of men to the Scriptures? have they not in their Translations "*taken away the most plain and precious things?*" surely they have. How ridiculous it appears for uninspired men, by their own wisdom, to presume or undertake to translate, illustrate, or give the meaning of what Prophets, Seers and Apostles saw and wrote when they were endowed by the Spirit of the Almighty, "and spoke as they were moved upon by the Holy Ghost," "*and the testimony of Jesus, which is the Spirit of Prophecy*." But they have undertaken it, without believing the Scripture, which says: "*No great or mighty are often called, but that God takes the weak things of the world to confound the wisdom of the wise*," and "That no *man knows the things of God, except by the Spirit of God*." Hence it is not by the wisdom obtained at seminaries or colleges, for that knows not God, neither his Word, or the true translation thereof.

Hence the reference to Books left out, the grammatical errors and contradictions that are to be found in the present translation of the Bible by the numerous Atheists and Infidels, existing by reason thereof, not having the spirit of God that searcheth the deep things of His word, and separates truth from error.

By referring to the scriptures, we find the following Books, quoted in the Old and New Testaments, not to be found in the Bible, viz.:

"Book of Wars of the Lord," Num. xxi. 14.
"Book of Jasher," Josh. x. 13; 2 Sam. i. 17, 18.
"Book of the Acts of Solomon," 1 Kings xi. 41.
"Book of Samuel the Seer, and Nathan the Prophet, and Gad the Seer," 1 Chron. xxix. 29.
"Book of Abijah the Prophet and Vision of Iddo the Seer," 2 Chron. ix. 29.
"Book of Shemeiah the Prophet," 2 Chron. xii. 15.
"Book of the Story of the Prophet Iddo," 2 Chro. xiii. 22.
"Book of Jehu," 2 Chron. xx. 34.
"The Story of the Book of the Kings," 2 Chron. xxiv. 27.
"The Book of the Acts of Uzziah," 2 Chron. xxvi. 22.
"The Acts of Manasseh written among the Sayings of the Seers," 2 Chron. xxxiii. 18, 19.
"The Lamentations of Israel were written, but not to be found," 2 Chron. xxxv. 25.
"The Prophecy of Urijah," Jer. xxvi. 20.
"First Epistle to the Corinthians," 1 Cor. v. 9.
"Epistle Concerning the Common Salvation," Jude 3d verse.
"Prophecy of Enoch," Jude 14 v.
"Many Gospels," Luke i. 1, 2.

Here we have no less than seventeen Books referred to, of the writings of Seers and Prophets, containing Gospels, &c., taken away and left out by a corrupt church and uninspired men. We also find some ridiculous grammatical errors, with all their boasted erudition; a sample I will quote: "And they heard the voice of the Lord God *walking* in the garden," &c., Gen. iii. 8. Again: "And the Lord plagued the people because they *made* the calf, which Aaron *made*," Ex. xxxii. 35; also: "Set Jesus on a colt *and* ass" Mat. xxi. 7; likewise, Heb. vii. 3, where some ignorant translator has made Paul to say that Melchizedec "was without father, mother, descent, beginning of days or end of years." Paul had not the least reference to Melchizedec, but the priesthood, which he held; for, in the next verse he says, "Now consider how great this man *was*," &c. See also Gen. xiv. 18, 19.

Look also at the contradictions. See Gen. xxii. 1: "God did tempt Abraham." See James i. 13: "God cannot be tempted with evil, neither tempteth he any man." Again, John viii. 14: "Though I bear record of myself, yet my record is true." See John v. 31: "If I bear witness of myself, my witness is not true." Also, Acts ix. 7: "And the men which journeyed with him stood speechless, *hearing a voice*, but seeing no man." See Acts xxii. 9; "But they *heard not the voice* of him that spoke to him." Likewise, 2 Sam. xxiv. 1: "And he (the Lord) moved David against them, to go and number Israel and Judah." See 1 Chron. xxi. 1: "And Satan stood up against Israel, and provoked David to number Israel," &c., all the fruits of "*this world's wisdom*."

Here permit me to give a *brief* history of the translation of the Bible, the compilations, &c.

The Scriptures at first were pure and plain, written in Hebrew, on parchment, as the several Seers, Patriarchs, and Prophets received them from the Almighty; but it was a great elapse of time before any portion of them were compiled. They were handed down from the Fathers from the beginning to Abraham, he being a lawful heir to the priesthood and promises, "*the Record fell into his hands*," containing an account of the Planet Kolob, the Celestial Residence, the Organization of Intelligences, Election of Great and Noble Spirits in the Eternal Worlds for God's Rulers on the Earth, Fall of Lucifer, and the spirits "*which kept not their first estate*," Organization of this Globe, Fall of Adam, Plan of Salvation, Promise of the Only Begotten, Order of the Priesthood, Celestial Astronomy, History of Enoch, Noah, and the Flood, the first settlement of the land of Egypt, Cause of Idolatry, Canaanites, &c., &c.

After which it appears the "*Records*" were taken by the Jews into Egypt, and when they were led out by Moses, they carried what Scriptures they had along with them, and retained them (together with others they received) and carried them to Babylon in their captivity. After their return from the Babylonish captivity, Esdras (about 540 years B. C.) compiled the Scriptures of the Old Testament so far as his day. They were written in Chaldeaic, from the Hebrew, but not in chapter or verse.

The first version of the Septuagint was in Greek, from the Chaldee, under the patronage of Ptolomy Philadelphus. This translation is called "*Translation of the Seventy*," because seventy men of the most profound erudition were chosen to assist in the translation. They, like Esdras, compiled their translation, without chapter or verse.

The first division of the Scriptures into chapters was made by one Hugo De Sancto, Cairo, A. D. 1240, and author of the First Concordance to the Bible. They were first compiled in verse by Mordecai Nathan, a Jew, in A. D. 1445.

At the celebrated Council of Trent that was held under Paul 3d, (and continued for twenty-sessions,) to take into consideration what books the (uninspired) Council considered "*canonical*," the following named were rejected, viz: Book of Enoch, 3d and 4th Books of Esdras, Apocraphy, Apocraphal New Testament, Epistle of St. Barnabas, Epistle of Paul to the Laodeceans, Revelation of St. John, only as Apocraphal, Christ's Letter to Agabus, Epistle of Paul to Seneca, &c.

The oldest translation of the Bible is the Samaritan; the author is not known; it only contains the Penteteuch (*i. e.*, the five Books of Moses.) In Anglo-Saxon, 709; First in English, by Wickliffe, in 1360, but was never printed; Arabic Psalter, 1516; Swedish, 1534; Bohemian, 1539; Danish, 1550; Irish, 1550; Crotian, 1562; Icelandic, 1584; Armenian, 1664; Gothic, 1665; Malayan, 1670; Indian, 1685; Malabarian, 1711; Coptic, 1716; Greson, 1720.

The New Testament was first translated by William Tyndall, A. D. 1526, but most of the copies were burned. In 1532, he, with his associates, finished the translating of the whole Bible (Apocraphy excepted); but it did not please Henry VIII., for soon after he had Tyndall arrested and burnt as a heretic at the stake at Flanders.

In 1568, another edition appeared by Archbishop Parker, called the "*Bishop's Bible*." This translation was used in the churches for forty years; but one called the "*Geneva Bible*" was used in their houses.

King James bore an inveterate hatred to both translations, also to the Rhemish, or Douay Bible, and appears was determined to have a translation to suit himself; he, therefore, issued orders for a new translation altogether; accordingly fifty-four "*learned men*" were appointed, but forty-seven did the work seven having died before they commenced, or else declined. In 1613, it was published. After the publication all other translations soon fell into disuse. The same order was

observed in compiling it as the Council of Trent; but in deciding what books were canonical, the Revelation of St. John was only retained by one vote. James's Epistle was only retained by one vote also. It was considered by those "*learned men*" that James's teachings clashed with Paul's, wherein James says: "*Ye see, then, how that by works a man is justified, and not by faith only.*" Paul says: "*it is not by works, but by grace are ye saved;*" and, no doubt, a lazy religion, one without works, suited them best, desired to leave out James's teachings, but Providence overruled, and James's Epistle and John's Revelation were compiled.

King James' was a fair specimen of an "*Established Church.*" He, like others of the present day, wanted a Bible to conform to his own views, and leave out that which did not. Yet he was a great man, having married and divorced three different wives during his life; also to be "*Head* of a Church built up by Henry VIII., a dissenter from the Church of Rome, who had Tyndall burned at the stake—married, divorced and beheaded six different wives during his life, with other deeds I will not insert here, but refer your readers to history.

The Italian translation was made by a Monk, A. D. 1471; Spanish, 1500; Flemish, 1518; Welsh, 1536; Latin Vulgate, 1540; Ethiopic, 1548; Persian Pentateuch, 1557; Slavonic, 1581; Polish, 1599; Turkish, 1721; French, by Peter De Vaux, Chief of the Waldenses, 1160; German—the most ancient in that tongue is that of Uphilta, Bishop of the Goths, A. D. 360. The Bengal translation appeared about 1840; Chinese, about 1843; Gaelic, about the same time, &c.

Now, we have three more new translations of the Scriptures—Baptist, Presbyterian and Unitarian—all "*biased*," as Dr. Cumming says, to suit their own creeds—translated by the wisdom of this world, without that spirit by which they were written. O, ye Prophets, Patriarchs, and Apostles of old; ye who lived in the "*dark ages*:" ye who spoke and wrote not by your own wisdom, or the worlds, "*but as ye were moved upon by the Holy Ghost*:" Why did ye not live in this our day of "*Gospel light and intelligence*," and receive your wisdom, and write by the precepts of men, instead of the absurd idea of writing, speaking, or translating anything by the gift and power of God! Surely the day has come, as Paul said; "*when the people would not endure sound doctrine, but heap to themselves teachers having itching ears; and they should turn their ears from the truth unto fables;*" "*always learning and never able to come to the knowledge of the truth.*" But thanks and praise be given to Him who rules on high and sways the destinies of men; He has spoken from the heavens in these days, raised up a Prophet, Seer and Revelator, who has, by commandment and the aid of the Urim and Thummim, and the power of inspiration, translated and brought back and restored "*the most plain and precious things*" that have been taken away by uninspired men, under the authority of a corrupt and apostate church, so that the Saints of Latter Days know, understand and comprehend truth from error, and the inspiration of the Almighty from the wisdom of men. W. I. Appleby.

Correspondence from England.

8 Ravensworth St., Bishopwearmouth, Sunderland, Eng., Oct. 16, 1856.

Pres. Taylor—I remember when riding with you in your carriage from Iron County to Salt Lake City, you expressed a wish that I should write to your occasionally when in England, and I believe I promised that I would endeavor to do so, but have failed in doing my duty in this thing. I hope you will pardon my negligence; it is more from the want of ability than want of will on my part.

In the first place I will say I am thankful above all things in the world that I am a member of the Church of Jesus Christ of Latter Day Saints, for I can truly say that I never knew what real joy and happiness were until I became a "Mormon," notwithstanding, I am at the same time persecuted and hated by the whole of my relatives and friends for being a Saint. They have held out, as they think, strong inducements to get me to discard my religion and remain with them, which, were I to comply with, I would not only act against my own conviction and knowledge, but also scripture, reason and true philosophy, and become of all men the most miserable. If I had not a knowledge for myself that the work in which I am engaged is the *work of God* I certainly could not endure the trials through which the Saints have to pass.

During my seven years experience in this Church (four of which I have spent most agreeably and profitably in Utah) I have had ample opportunities of testing with strict scrutiny the divine mission of the Prophet Joseph Smith, and his successor President Brigham Young. Never from the first to the present have I had a moment's cause to regret, my joy has been increasing and every day's experience binds me more indissolubly to my religion. Two years this day I landed in Liverpool on my mission "without purse or scrip," to this, my native country, since that time I have been engaged as deputed by those over me in preaching the Gospel and administering in the ordinances thereof. My mission has not been altogether of a local nature, and in my travels I often meet with items which would be interesting to your readers had I time and opportunity to note them. The doings and opperations of the present century will form a very interesting chapter for future historians. To me, my mission is a great school and one of a very interesting and instructive nature, and I thank the Lord and my brethren for it. My varied and numerous associations and duties bring me in contact with every variety of spirits and human beings whose dispositions and characters I can as a general thing easily learn.

The gross darkness spoken of by Isaiah, is much more apparent to me now than when I first entered this Kingdom. The fearful increase of wickedness on the one hand and my own spiritual advancement on the other, no doubt cause me to see more obviously, the religious, political and social deformity and irregularity that every where exists.

I am happy to say the work of the Lord is rolling forth in Old England, and many are being added to the Church, notwithstanding the untireing efforts of hireling priests to put it down, in doing which, they only expose the rottenness of their own man-made systems and enhance the beauty and value of the pure Gospel of Christ as preached by us.

The Saints in this country are increasing in faith and good works, which is plainly manifested through their willingness to pay their tithing, and in their practically endorsing every precept and commandment of the Church given them by the authorities over them.

President Pratt is issuing a series of very interesting and instructive tracts on the principles of the Gospel, which we design distributing on an extensive scale, that men may be more speedily warned of their duties, and the pending judgments that await the nations of the earth for their wickedness.

I am receiving a regular file of your invaluable journal, which posts me up on the political and other movements of the Americans, and the present and future prosperity and prospects of Zion and her choice people.

I occasionally forward you an English paper which I trust you receive.

Please tender my kind regards to Bros. George A. Smith and Erastus Snow, and with these few lines accept as ever my love and esteem, praying that the rich blessings of Heaven may attend you in all your labors. I remain your humble and affectionate brother in Christ. Henry Lunt.

P. S.—Bros. Jacob Gibson, O. G. Workman and A. M. Musser, from Zion are laboring in connection with me. They are well and are magnifying their callings as faithful servants of the Lord. H. L.

Correspondence from Vermont.

North Chester, Vt., Oct. 29, 1856.

To the Editor of The Mormon.

Dear Bro. Taylor: It is with pleasure I take up my pen to write you a line by way of information, hoping the same may find you and your associates in good health and prosperous circumstances. I see by the last number of The Mormon, which I received yesterday, a notice of a Conference in New York city next Sabbath, also for all that can to attend. As it regards myself, I should be highly pleased to be present if it were convenient, but such is impossible at the present time. As it regards the Saints in these parts, I will say there is no organization of the Church, but some scattered members, say ten, twenty or thirty miles apart. There are none in this town but myself and family. So far as we know our feelings and desires, I will say that we have full confidence in the great work of the last days and in the organization of the kingdom of our God, and do know most assuredly, by the powers and revelations of Jesus Christ unto us, that God has restored the holy priesthood and organized his kingdom once more upon the earth. We have also full confidence in the present authorities of the Church, and feel bound to sustain them by our faith and prayers; and we desire to be numbered with the Saints and enjoy their confidence and fellowship. We are striving to do as well as we can, until the Lord opens our way, and then we are bound for the mountains of Israel. We came to this town last spring in consequence of there being employment. We had not been here long before it became known that I was a "Mormon minister." Some wished me to preach, others opposed; finally, they opened the school-house, and I preached to them with, I believe, much liberty and good attention. No one raised his voice against the things I advanced, and most of them appeared satisfied; but it appeared it did not suit the "old gentleman," so he goes to work and gets some of them in a rage. Some threaten one thing, and some another; but all this was nothing new to me, for I had seen and heard of such things before. I am calculating to open my house for meetings on the Sabbath, and give them a faithful testimony, and leave the consequences with my Heavenly Father.

With regard to the scattered members in these parts, I believe most of them are anxious to gather with the Saints, but either lack means or are bound by other ties. I have urged them, when I have seen them, to subscribe for The Mormon. Some have taken it; others have made excuses, or partly promised to take it. I have lent books and pamphlets in this vicinity, which I expect will result in good; but well might the Apostle say, "The whole world lieth in the arms of the wicked one." Believe me, yours with respect in the Gospel James Burgess.

[Let Brother B. get the scattered Saints of his acquaintance on the Mormon list, and let them *read it, read it attentively*, and light will dawn upon their minds. The Spirit of the Most High will burn in their bosoms, and they will soon put their shoulder to the wheel, and find that the Kingdom of God outshines in beauty the riches of this earth.—Ed.

Quantity of Salt in the Sea.

The amount of common salt in all the oceans is estimated by Schafhautl at 3,051,-342 cubic geographical miles; or about five times more than the mass of the Alps, and only one-third less than that of the Himalaya. The sulphate of soda equals 633,644-36 cubic miles, or is equal to the mass of the Alps. The chloride of magnesium, 441,811-80 cubic miles; the lime salts, 109,339-44 cubic miles. He supposes the mean depth to be about 300 metres, as estimated by Humboldt. Admitting with Laplace that the mean depth is from 4 to 5 miles, which is more probable, the mass of marine salt will more than double the mass of the Himalaya.—[*Sillman's Journal*, No. 16.

FOR THE MORMON.

Ambition.

BY ALEXANDER OTT.

On taking an extensive view of this world and of humanity, as it heaves itself like a gigantic avalanche towards the ocean of eternity, and following that chameleon throng of bustling persons threading the intricate mazes of the vast labyrinth of life, we find, that there are few but what are not more or less ambitious, striving to attain a certain purpose in view, in order to gain wealth, reputation and a prominent place in the museum of earthly greatness. From a critical investigation of the human mind it is evident, that man in proportion to his capacities, is desirous of excelling his fellow-beings, either in the glitter of pompous erudition, or in the accumulation of fortune, or in honor and power. That desire of eminence operates often so powerfully on the intellectual functions, that illegal means are used for the purpose of obtaining the object, and if we balance nicely the distinction of character, we find that Ambition is the moving-cause or impulse of our actions, and that without it, man sinks into lethargy in regard to superiority or improvement. No matter in what avocations of life we are ingaged in, Ambition acts always as a stimulus to overcome obstacles and difficulties, in order to accomplish our designs, showing thus to our fellow-beings, that we are superior to a great many, whose mental lassitude prevented them from exerting themselves in taking the lead in the race of this life.

There is a right and false Ambition, the first one is always guided by a proper sense of duty, by reason and rectitude; the latter is the offspring of high and lofty aspirations, directed by the intellectual faculties merely in so far, as they lead to an attainment of the object, without listening to the voice of virtue and humanity, and thus resorting often to illegal means. In relation to ambition as in regard to every other principle, it is well to be understood that we have not to move in extremes, but to observe a *juste milieu*, and not allow ourselves to be carried off by its siren visions.

O! false Ambition, thou idol of an infatuated multitude, how often hast thou darkened the clear, azure atmosphere of domestic and social happiness; how often hast thou, by thy treacherous brilliancy, attracted and fascinated the attention of the inexpert; how often hast thou deceived the gathering fancy of man by thy beautiful visions in the mirror of the future; how often has the frail bark of life got wrecked in the whirlpool of thy magic power! Like the mirage of the desert, thou formest a sort of labyrinthian puzzle, representing an endless series of lovely phantasmal pictures, leading the weary pilgrim on to the pinnacles of gorgeous palaces, exhibiting to the enraptured gazer, a panorama in which magnitude, exuberance and splendor like harmonious waves are swimming in an ocean of eternal bliss; it is by displaying thus the imitative poetry of reality and consistency, that thou dost operate upon the imagination, leaving the poor victim to himself and his reflections.

It is a fact, that there is the seed of good and evil propensities in the human mind, that is to say, there is a slumbering disposition in everyone, to do either right or wrong. Of the moral or mental distinctions of human character, there is vanity, the origin of Ambition, more or less in every man by which he is prompted to magnify his own pursuits, his ownself, which has led many from a right developement and just application of sound principles to extravagant provisions or an illegitimate cultivation of natural gifts. From psychological observations, which are so essential to the study of the mind, it is evident, that the more definite, the more likely we are to attain some valuable, good result, but if our ideas concerning certain purposes in view are not clear, and we engage merely in the pursuit of a vague, ill-defined scheme, we are sure to deviate from the right path, because we are grasping after shadows, and lose ourselves in the labyrinth of empty speculations, hence it will be well for us, not to indulge in a contemplation of the chimerical hopes of false Ambition, which will never assume a feasible aspect, without violating the laws of honesty, because the more we confine our ideas to such a channel, the more we become desirous of realizing the delusive visions of a morbid mind.

The results of Ambition are often astonishing, considering the means, and materials which are at the disposal of a man acting under the impulse of that mental stimulus. As an illustration of the above, I refer to the glorious career of Benjamin Franklin and Isaac Milner, both were moving in very humble spheres, the former being the son of a soap-boiler and tallow-chandler, the latter the son of a poor Leeds weaver. Both had to cope with poverty, hardships, envy and a variety of other difficulties arising from the peculiar nature of circumstances in which they were placed; both although engaged in their respective avocations, to which the obscurity of their birth had forced them, were led by so great an Ambition for mental excellence, that they always found time for a gratification of their intellectual pleasures, and thus by a close application to their studies, and struggling heroically with all the annoyances and inconveniences of their precarious stations, they rose from one eminence to another, till the poor printer's apprentice, became a star of the first magnitude in the literary world whose knowledge was encyclopædic, that is to say, it was not confined to one particular department, but it embraced nearly every domain of human experience and intelligence; and Isaac Milner, the poor weaver, took the degree of Doctor of philosophy, became Dean of Carlisle, and Master of Queen's College in Cambridge.

Let us then always possess that Ambition which leads to an accomplishment of honest and noble purposes, whereby we can benefit ourselves and our fellow-beings; let us endeavor to fulfil our mission here below, by a proper improvement of our time, by storing our minds with useful knowledge, by cultivating good and exalting principles, and by taking an active part in everything which is calculated to bring about the restoration of this fallen world, that we may thus carry out the designs of Jehovah; but beware of the delusive phantom of blind Ambition, which has only a tendency to lead us from the path of reason, common sense and true religion to destruction.

DOMESTIC SUMMARY.

Probably many things have transpired during the past week of interest to individuals and localities, but the general excitement of the last days of the election has absorbed everything. Even Mr. Sumner's return to Boston has had scarcely more than a passing notice. Though many of his admirers have kindly wished him dead a thousand times, to entwine around his outraged head a martyr's crown, and have magnified every sigh to some thing like the labor of the mountain, he returns, no doubt welcomed and welcomed o'er again, so quietly and without parade, that the echo of welcome is scarcely heard outside of Modern Athens.

There have been considerable losses on the lakes, several vessels sunk, and many lives lost during the past week—the details of which will be given in our next.

FOREIGN SUMMARY.

Naples.—The last mail from Europe brings contradictory reports of the action of the French and English Ambassadors to the Court of Naples. The *Moniteur* says that when the Congress of Paris broke up the great Powers saw elements fraught with danger to peace in Belgium, Greece, and Naples; that of these states Naples alone refused to accept friendly advice, and that in consequence the Western Powers will cease to hold diplomatic intercourse with her. Some assert that the French Envoy was in two hours to make known his last instructions, namely, to demand his passports if the concessions were not granted; others affirm that the Ambassadors will not leave Naples for some months. The continental papers give credit to Russia for urging Bomba to concede rather than have a rupture with the Western Powers, but he remains firm. The Austrian *Gazette* says that the Neapolitan Ambassadors to Paris and London will not be recalled, and will only leave if their passports are sent to them. The British fleet is somewhere in the Mediterranean, and the French fleet at Toulon, ready to sail. The demands of the British government are considered to be a change of ministry—abolition of present police system—and a general amnesty. The Grand Duke of Tuscany, taking alarm at the demonstration against Naples, appears disposed to grant some concessions to his people by reviving, with some modifications, the constitution of 1848.

Great Britain.—The Queen has returned from Scotland, and Parliament has been further prorogued till Dec. 16th. The citizens of Dublin gave a banquet, on the 22d ult., to nearly 4,000 troops, who served in the Crimea. The Mayor of Dublin presided, supported by Lord Lieut. Carlisle, Lords Gough, Talbot and many other gentlemen. The city of Edinburgh will give a similar banquet on the 31st ult.

France.—French correspondence gives prominence to accounts of the Imperial gayties at Compagnie, where the Emperor is enjoying hunting by day and fancy balls by night, in the style and costume of Louis XIV. Numerous arrests have recently taken place in the Department of the Deux Zones, where a secret society of a dangerous description has been discovered. The society was organized by tens and hundreds, all trained to obey orders for the destruction of the rich. Sixty persons were apprehended, but the peasants, armed with pitchforks, attacked the escort and rescued the prisoners. New arrests have also been made in the Faubourg St. Antoine within a few days. The report of the Bank of France is rather more favorable.

Spain.—Accounts from Madrid speak of a new ministerial crisis, the object being to throw Narvaez overboard and restore the absolutists. The Marquis of Viluma, the head of the absolutists party, is spoken of as the coming man, but he, in the meantime, declines the responsibility. It is said that O'Donnell is put in command of the household guard, as a check upon Narvaez.

Switzerland.—The Neufchatel prisoners have been dismissed. The federal government is making an effort to be represented in the coming Congress of Paris.

Turkey.—A dispatch from Constantinople says that Gen. Guyon had died of cholera.

Cost of the Contest.

Few people ever think of the expense in cash of a Presidential contest. Yet it is really something enormous. The vast machinery necessary to carry on such a canvass—the number of organizations which it requires—the amount of printing, of writing, of postage, and of labor of every kind which is brought into service, is far beyond any estimate usually formed. Let us state a few facts which may aid in forming an opinion.

There are about 800 counties, and not far from 9,900 towns, in the thirty-one States composing the Union. Every town has one political club of each party,—and many towns have many more. There were undoubtedly during the last canvass over 15,000 organized clubs, belonging to each of the political parties within the United States:—the number of Fremont clubs may have been 5,000 less, since the Republican organization did not extend into the Slave States. Each of these clubs was in active operation for at least three months. Each of them required rooms, printing, postage, more or less traveling of their officers and committees;—and these, with other incidental expenses, could not have amounted, on the average, to less than $100 a month,—or $300 for the canvass. The labors performed by their secretaries, presidents and committees would certainly amount to the steady services of at least three men each, worth not less than $100 each for the whole three months. Not less than 1,000 persons have been actively engaged, for nearly the whole of the canvass, in making speeches and public addresses,—traveling from place to place, and always at an expense which must be met by somebody,—and entitled, of course, to have their own services estimated at a fair price:—probably $500 for each, including their expenses, would not be a low estimate.

Then on election day, there are opened in the United States not less than 50,000 polls, at which each party stations not less than *five* men, besides the inspectors, policemen and other legal officers, who average, perhaps, *five* more, making *ten* in all, whose services are worth at least two dollars each.

Let us sum up the aggregate of all these items:

Incidental expenses of 40,000 clubs at $300 each	$12,000,000
Services of three men each, for three months, at $100	12,000,000
One thousand speakers, three months, at $500	500,000
Officers, challengers, &c., at the polls	1,000,000
Total	$25,500,000

Here is a total of more than *twenty-five millions* of dollars, expended in the canvass,—all of it the voluntary offering of the people, to secure the choice of such a President as they desire to see elected. The aggregate is much more likely to exceed this estimate than to fall below it—as it does not include the money raised by exactions upon office-holders, or contributed in large sums by candidates, to be used for purposes less legitimate, but more costly, than those we have enumerated. Much of it goes into the hands of working men,—printers, laborers, and others, who fairly earn it. But immense amounts go to fill the pockets of political gamblers and swindlers, who look upon a Presidential election as the harvest of their profession.—[*N. Y. Daily Times*, *Nov. 5.*

TELEGRAPHIC.

The Late Disasters on Lake Michigan, &c.

Buffalo, Oct. 31, 1856.

The propeller M. B. Spaulding, with a full cargo of merchandise for Detroit, was destroyed by fire at her dock this morning. She was an old vessel, and was valued at about $8,000. She belonged to the American Transportation Company, and was uninsured. Her cargo is said to be mostly insured in New York.

A Milwaukie paper received here this morning, states that the bodies of thirteen of those who were on board of the ill-fated Toledo had been recovered up to Wednesday. None of them were recognized except that of the second mate. The body of a lady was found, with a steerage ticket upon her representing her to be Mrs. Boughton.

Merchandise to the value of $5,000 has been recovered. Two bodies were washed ashore near Milwaukie—supposed to have been lost from the steamer Niagara. One of the bodies is supposed to be that of Kate T. Haring, as the name appears on a handkerchief found in her pocket. The other body was in a state of nudity, badly mangled and disfigured, and was apparently about forty years of age.

The total loss of the burning of the Spalding, cargo and vessel, is estimated at $40,000.

Loss of the Steamer Lady Franklin.

Chicago, Oct. 31, 1856.

The steamer Lady Franklin on the upper Mississippi, snagged and sunk on the 23d inst., at Warren's Landing, 200 miles below St. Pauls. Three hundred passengers were abroad at the time. It is supposed that six were lost. The boat and cargo were a total loss.

Conviction of a Murderer.

Owego, Oct. 31, 1856.

In the celebrated case of Ruloff, charged with the murder of his wife and child near Ithaca about twelve years since, the prisoner was yesterday found guilty at the Circuit Court before Judge Mason.

Another Duel in Richmond.

Richmond, Nov. 1, 1856.

A duel came off this morning, a mile from this city, between R. A. Pryor and Dr. O. B. Finney, State Senator for Accomac. Dr. Finney was badly wounded, the ball of his antagonist having entered his right hip. The difficulty is said to have originated about the account of a discussion at Accomac, between the Doctor and a person of the name of Curtis, published in the correspondence of the *Enquirer*, which stated that Finney attempted to reply but did not speak five minutes before he quit the stand. Finney denounced Pryor as a rascal, and said that he would post him as a coward for publishing the account, Pryor met him near the Exchange yesterday, and on the language above given being repeated, he struck Finney in the face. Therefore a challenge was passed and a meeting took place as above stated.

Lake Navigation—The Snow Storm.

Buffalo, Nov. 1, 1856.

The steamers Western World, Plymouth Rock and Mississippi, running between this port and Detroit, on the Michigan Central line, go into Winter quarters to day.

Snow to the depth of an inch and a half fell at Cleaveland, Erie and other places on the Lake Shore Road yesterday.

Chicago papers say that the La Crosse Railroad is nearly completed to Portage City, and that the grading is all done and half the iron laid.

Accident on the Williamsport and Elmira Railroad.

Elmira, Nov. 1, 1856.

The Philadelphia Express train of the Williamsport and Elmira Railroad broke a rail and ran off the track a few miles north of Crescent this morning. The whole train was thrown off the track. The express car caught fire and was burned up. The passenger cars were saved. Thomas Sisk, baggage master, was killed instantly. The mail agent and several passengers are badly but not dangerously hurt.

Novel Baloon Ascension.

Philadelphia, Nov. 3, 1856.

Messrs. Samuel Jacobs, Albert Rogers and Samuel Strober ascended in a baloon with Monsieur Godard, at one o'clock in the afternoon, on a private excursion, designing to reach New York, the wind being favorable.

Rioting at the Polls in Baltimore.

Baltimore, Nov. 4, 1856.

The city has been the scene of continued violent rioting during the afternoon and evening.

At the Eighth and Second Ward polls great excitement, riot and disorder prevailed.

A fierce engagement took place between the Democrats of the Eighth and the Americans of the Sixth and Seventh Wards. Each party were provided with muskets and cannon, and kept up the fight for two hours. About fifty were wounded, many of them seriously.

In the Second Ward the Democrats drove off the Americans, when the Fourth Ward Americans came to the rescue, and, after a prolonged and fierce fight, re-took the polls, driving off the Democrats. The fight lasted over an hour. One man was killed, and thirty wounded—several fatally.

Destructive Fire at Marietta, Ohio.

Cincinnati, Nov. 3, 1856.

Crane's extensive flour mill at Marietta, with its contents, including eleven thousand bushels of wheat, was burned on Saturday night. The loss is estimated at $35,000. Insured for $5,000.

Fatal Shooting Case.

Philadelphia, Nov. 5, 1856.

This evening, Isaac C. Sheerlock, a clerk in the employ of Walmer & Clodgers dry goods store, Market street, shot Wm. Clodgers, one of his employers, at the junction of Seventh and Chestnut streets. Three balls took effect and the wounds were mortal. The cause is reported to be an improper connection between the employer and the wife of the clerk. The latter gave himself into custody. Served him right.—Ed.

Hurricane at Montreal.

Montreal, Nov. 5, 1856.

A terrific hurricane passed over this city last night, tearing down chimneys and fences and doing great damage to buildings. The steamer Prince Albert from St. Lambert, was driven on St. Helen's Island by the violence of the wind. The passengers received every hospitality from the garrison stationed there. Much damage has been done in exposed parts of the country.

Fresh Air.

With respect to the vital importance of fresh air for the maintenance of life, it would really seem as if the world were not to be convinced on this head: you may remind them of the black-hole-of-Calcutta story; of the canary-bird that dies in a night hung up under your bed-curtains; or of the 250 Coolies who, in a few hours, were killed a year or so ago in an American vessel, by having been forced under hatches. It is all of no use; the facts are assented to; the necessity of plenty of air is fully admitted; and then, on the very first occasion, the assenters proceed to act as if they had never heard of such a necessity, or did not believe in it if they had. We have long fought for fresh air,—fresh air everywhere.—[*Builder.*

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Mormon Books

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mqrm.—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millennial Star	
Journal of Discourses, &c., &c.	

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

Change of Meeting-place.

The Latter Day Saints will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to November 6, 1856.

Article	Unit	Price
Ashes—Pot	per 100 lb.	7 87½ a — —
Pearl		— — a 8 50
Candles—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
Candles—Sperm	per lb.	— a 40
Adamantine		25 a 28
Mould, tallow		13½ a 16
Coffee—Java, white		14 a 14½
Mocha		15½ a —
Laguayra		— a 12¼
Maracaibo		11½ a 12½
St. Domingo (cash)		10 a 16½
Drugs and Dyes—Alcohol	pr. gal.	— 70 a — 76
Alum	per lb.	— 2¾ a — —
Arrowroot		— 45 a — —
Arsenic, powdered		— — a — 2½
Assafœtida		— 5 a — 25
Borax, refined		— 27½ a — 29
Brimstone, American, roll		— 2¼ a — 2½
do crude	per ton.	26 — a 30 31
Camphor, crude	per lb.	— — a — 23
do refined		— 30 a — —
Castor Oil, No. 1		1 25 a 1 30
Chlorate Potash		— 35 a — 36
Cochineal		1 15 a 1 20
Copper—sheathing	per lb.	— 23 a — 27
Copperas	per 100 lb.	1 50 a — —
Cream Tartar	per lb.	— — a — 30
Gum Arabic, picked		— 17½ a — 33
Gum Copal		— 40 a — 50
Gum Myrrh, Turkey		— 10 a — 30
Iodine, resublimed		— — a 5 25
Ipecacuanha		— — a 1 80
Madder		— 12 a — 13
Magnesia		— 14 a — 35
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 23 a — 25
Oil Anis		3 25 a — —
Oil Bergamot		2 62½ a 2 75
Oil Cassia		— — a 4 25
Oil Lemon		2 — a 2 12½
Oil Peppermint		2 75 a 3 —
Opium, Turkey		— — a 5 50
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 32 a — —
Phosphorus		1 — a 1 15
Quicksilver		— 45 a — 50
Rhubarb, China		75 a 1 10
Salæratus		— — a — 8
Sal Ammoniac, refined		— 11 a — —
Senna		— 11 a — 14
Shellac		— 13 a — 16
Sugar Lead, white		— 12½ a — 14
do brown		— 10½ a — 11
Sulphate Quinine		— — a 2 30
Tartaric Acid		— 41 a — 45
Verdigris		— 45 a — 47
Vitriol, blue		— 10½ a — 11
Dye Woods—Camwood	per ton.	100 — a 120 —
Fustic		27 — a 29 —
Logwood		17 — a 28 —
Flour—State, common	per bbl.	6 35 a 6 40
Michigan and Indiana		6 95 a 7 80
Genesee, extra		7 20 a 8 15
Rye Flour		4 25 a 4 —
Corn Meal		3 50 a — —
Fruit—Raisins	per box.	— — a 3 75
Raisins, layers		4 — a 4 25
Currants	per lb.	— 22 a — 24
Glass (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
Grain—Wheat	per bush.	1 65 a 1 72
Corn, round yellow		— 70 a — 75
Barley		1 — a 1 29
Oats, Western		— 45 a — 47
Beans		1 87½ a 2 —
Gunpowder	per 25 lbs.	3 50 a 6 50
Indigo	per lb.	— 75 a 1 40
Iron—Pig, Eng., Scot	per ton.	31 — a 32 —
Bar, Eng. refined		60 — a — —
Sheet, Russia, 1st quality	per lb.	— 12 a — 12½
Sheet, Eng.		— 3¼ a — 4½
Lead—Galena	per 100 lbs.	6 40 a — —
Sheet and Pipe		— 9½ a — —
Leather	per lb.	20 a 31
Molasses	per gal.	37 a 47
Nails—Cut, 4d and 6d	per lb.	4½ a —
Wrought, 6d and 20d		6 a —
Oils—Olive	per bskt., 12 bottles.	3 37½ a 3 50
Olive, in casks	per gallon.	1 15 a 1 25
Linseed		— 98 a 1 —
Whale		— — a — 85
Lard, winter		— — a 1 05
Paints—Lead, red, Am.	per lb.	— a — 8¼
Lead, white, Am., in oil		— — a — 9
Lead do do dry		— 8½ a — —
Ochre, yellow, French, dry		1 — a 1 62½
Ochre, in oil		— 4 a — 6
Spanish Brown, dry	per cwt.	— 60 a — 75
Litharge	per lb.	— — a — 8¼
Vermilion, Chinese		— 90 a 1 05
Venetian Red	per cwt.	2 — a 2 37½
Rice	per 100 lbs.	4 25 a 4 48½
Saltpetre	per lb.	6½ a 12
Seeds—Clover	per lb.	— — a — 14
Flax, American, rough	per bush.	2 — a 2 10
Linseed, Calcutta		1 85 a — —
Soap—New York	per lb.	4 a 7
Castile		10½ a 11
Spices—Ginger, Race	per lb.	5½ a —
Mace		80 a —
Nutmegs		— a 87½
Pepper		— a 12½
Pimento		11½ a —
Cloves (cash)		12½ a 13
Sugar—New Orleans	per lb.	8 a 9½
Havana, white		11 a 12
do brown		9 a 10½
Stuart's crushed		— a 13½
Sumac, Sicily	per ton.	55 — a 75 —
Teas—Gunpowder and Imperial	per lb.	35 a 75
Hyson		30 a 80
Young Hyson		32 a 70
Hyson Skin		20 a 35
Black		22 a 50
Tin—Banca	per lb.	— a 33
Straits		— a 31½
Plates	per box.	9 — a 10 50
Tobacco		— a 7½
Turpentine	per 280 lbs.	3 62½ a — —
Tar	per bbl.	3 — a 3 25
Spirits Turpentine	per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 8 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of The Mormon.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui régle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous su leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE.
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS.
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles ppertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

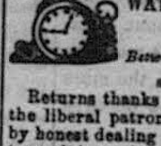
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crosisng the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yangers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

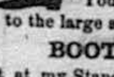
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Bazby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 39. NEW-YORK, SATURDAY, NOVEMBER 15, 1856. PRICE FIVE CENTS.

Poetry.

Farewell Hymn.

BY ELDER JOHN HYDE, JR.

TUNE—"*Yes, My Native Land, I Love Thee.*"

Zion, yes, I truly love thee,
Prophet, Priesthood, great and true;
Friends I've chosen, home I've chosen,
Ties that daily dearer grew;
Though it grieve me,
I must leave thee;
Teach my heart to say adieu.

Who can blame me if I falter,
Or if anguish rends my heart,
As from all I love and cherish,
Heaven calls me to depart?
If distressing,
Greater blessing
To us God will then impart.

I am going now, they tell me,
To a lost and fallen race;
Greater reason we should wander,
Tell them of the Gospel grace;
More like Jesus,
Who, to free us,
Left his high and holy place.

Zion, home, and friends, I leave you,
Saddened feelings in me swell:
But the time is speeding swiftly,
Saints shall soon together dwell,
From each nation,
Find salvation;
Zion, then, I say farewell.

Should the shaft from death's pale quiver,
Strike me ere again we meet,
'Tis not, cannot be for ever,
We again on earth shall greet:
With the "Lion"
Come to Zion,
When her foes are at her feet.

The Open Questions of the World.

The International Difficulties of the Day—What Are They?

When a steamer arrives at Halifax we receive over the wires despatches to the effect that "the Isle of Serpents question has not been satisfactorily adjusted;" that "according to *Le Nord*, of Brussels, the Russian organ, the King of Prussia is so exasperated at the conduct and languge of the federal government of Switzerland in the Neufchatel affair that he threatens to proceed to the military occupation of the Canton of Neufchatel, in the event of the prosecution of the royalist prisoners not being suspended;" that "the Spanish *Disension* affirms that if the Mexican government refuses to fulfil the convention with regard to what is due to Spanish subjects, the Spanish government has determined to act with the greatest energy, and to demand the execution of the convention;" that "Neapolitan affairs had assumed no new phase, and were in as unsatisfactory a condition as ever;" that "the Paris correspondent of the London *Times* says a Congress will be forthwith assembled in Paris to arrange the difficulties touching the Danubian Principalities, and those between the Allies and Russia;" and that "the *Fatherland* newspaper announces that the question of the Sound dues is settled."

Now, what are all these questions which are alluded to in this unsatisfactory way? Let us see:

THE ISLE OF SERPENTS.

Among the articles contained in the treaty of Paris was one stating "the act of the Congress of Vienna relative to river navigation, is applied to the Danube and its mouths, and its freedom becomes a part of the law of the empire;" and for the purpose of carrying this into effect, France, Austria, Great Britain, Prussia, Russia and Turkey, agreed that a delegate should be appointed by each to put the river in a navigable state from Isatcha to Tza. Each of the contracting Powers is allowed the privilege of stationing two small ships at the mouth of the Danube. The islands which are situated at this part of the river, and which command its navigation, are claimed by Turkey, but during the war were in possession of Russia, which still retains one of them, called the Isle of Serpents, from which it is alleged she refuses to retire. This island or islet is situated twenty-three miles east of the delta of the Danube. It is reported to have possessed in antiquity a temple in honor of Achilles, after whom the island was also named. The temple is gone, but in its stead is a structure of more practical utility in modern days—a light-house; and the island itself has obtained a more wide spread celebrity in these latter times than it ever did from the fabled hero of Homer. The news by the last mail from Europe is to the effect that the pretensions raised by Russia with regard to the Isle of Serpents, have been abandoned. Russia, it is said, has given way, and the island will again become a possession of Turkey.

THE NEAPOLITAN IMBROGLIO.

The execrable tyranny of Ferdinand, King of Naples, or, as he is, perhaps, more generally known by the appropriate title of Bomba, has, for many years past, excited the attention of the world. The cruelties perpetrated by this despot were exposed some three or four years ago by Mr. Gladstone, a member of the British House of Commons, in a pamphlet which was most extensively circulated at the time, and which aroused a bitter feeling of indignation throughout the civilized world. Shortly after the close of the war in the Crimea and the Paris Peace Congress, Louis Napoleon notified Bomba that the oppression of his people had been carried to such an extent as to call for the intervention of France, and that it would be imperatively neccessary for him to make some concessions to popular liberty. In this course he was supported by England, and both nations agreed to send a fleet to the Bay of Naples, for the purpose of enforcing their demands by an armed display. Bomba called a council of the great civil functionaries and the officers of his realm, and after laying the whole subject before them for their consideration, they came to the conclusion that it would be impolitic for him to make any concessions which it might be supposed were wrung from him by intimidation. Under this counsel he rejected the demands of France and England. Russia has also had something to say in the matter, and, as might be expected, takes the side of the Neapoliton monarch. Prince Gortschakoff, in a diplamatic circular protesting against the allied policy, says that "the King of Naples is the object of a pressure, not because his Majesty may have transgressed any one of his engagements imposed on him by treaties with foreign courts, but because, in the exercise of his incontestible rights of sovereignty, he governs his subjects as he thinks proper." The position here assumed by Russia and her protest against interference, naturally call to mind the course she pursued in the Hungarian revolution. If it is wrong, according to the Czar's principles of international policy, for France and England to interfere on behalf of popular liberty, would it be wrong for Russia to aid Bomba in keeping his subjects down? If so, then what has Alexander to say about the armed intervention of his father between the Emperor of Austria and his Hungarian subjects? Was that wrong?

The allied fleets have, it appears, been prevented from making any demonstrations for the present upon Naples, by the request of the Austrian government. Very little doubt is entertained by politicians that Louis Napoleon's motive in this intervention in the internal affairs of Naples is the overthrow of the present Bourbon dynasty and the reinstatement of the Murat family in the person of the son of Napoleon's dashing cavalry general.

An Austrian fleet is ordered to cruise in the Adriatic for exercise, and a Russian fleet is going into the Mediterranean "as a guard of honor to the Empress Mother in her tour in Italy." It is suspected, however, that they have another object—to keep an eye on the movements of the French and English fleets. It is also said that Bomba was willing to make concessions, and that he would lay them before the second Congress of Paris, which according to report is to meet on the 15th of next month. This, however, has been denied by the Neapolitan Embasy at Paris. The last news from Europe states that the French and English governments had sent their ultimatum to the King of Naples. If rejected the fleets were to sail to that kingdom, and the representatives of the allied Powers withdrawn from that Court.

THE BOLGRAD DIFFICULTY.

This difficulty had its origin in the Russo-Turkish war, and like some of the questions which have been unsettled by the Conference of Paris, promises to be a source of considerable trouble in the future. Bolgrad is a town of itself of no importance, but its possession is not without interest for Russia, as it is the chief town of the Bulgarian and Russian settlements, established in part of Bessarabia. It is in fact the commercial centre of those settlements, and a school and a church have been built there by the Russian government, which will hardly consent to resign a position of so much consequence to it as the basis of future operations against the integrity of the Ottoman empire. Bolgrad also furnishes that government with the means of establishing a communication with the Danube, as it is situated on the borders of Lake Yalpuck, which is formed by the expansion of a river of the same name, and which flows into the Danube by several mouths. The lake itself is thirty-six miles long by six wide. The importance of the town of Bolgrad, and the advantage which it would give the Russians in a strategical point of view, will be seen at once from these facts. Bessarabia, in which, as we have said, Bolgrad is situated, is an administrative province of South Russia, and was formerly under the dominion of Turkey. It was, however, ceded to Russia by the treaty of Bucharest, in 1812. The allies seeing the importance of reducing the power of Russia by taking from her a position of so much consequence, have endeavored, through their plenipotentiaries at the Peace Conference of Paris, to include Bolgrad within the new boundaries of Bessarabia. There has been considerable astronomical, political and geographical finessing upon the question of the Bessarabian boundary, the Russians asserting that it should run south of Bolgrad, and the allies contending that it should run north of that town. The boundary starts from the Black Sea, one mile east of Lake Bourna Sola, to the Akermann road, along which it extends to the valley of Trajan, taking in Bolgrad, and re-ascending the river Yalpuck to Savatscka, terminates at Karmari, on the river Pruth. Elsewhere it is unchanged. The territory which is thus marked out by new limits, and a large portion of which is taken from Russia, returns in the possession of the Porte, as it was previous to the treaty of Bucharest. Russia consented to this limitation, but is determined on retaining Bolgrad, and demands that the line of the new boundary shall run south of that town. This is the question in dispute, which is to come up for settlement before the second Congress of Paris. It is somewhat like our boundary dispute with Mexico before the purchase of the Mesilla valley by Gadsden.

THE MONTENEGRO CLASH.

Between the Albanian Mountains and the Adriatic lies a small Christian republic, which for four centuries and a half, has kept up an incessant struggle with the Turkish empire. Hemmed in on all sides, she has maintained her independence, though she received neither aid nor countenance from any of the Christian governments of Europe. This republic of the mountains has been the scene of many fearful encounters with the infidels, and while the neighboring nations succumbed to the Turkish yoke, while Byzantium, Servia, Bulgaria, Bosnia and Epirus became tributary provinces of Turkey, preserved its independence, and stood firm as a breakwater of Christendom. When the Christians waged war against Islamism they sought the assistance of the Montenegrins, and they always hastened to respond to their appeal, as the history of Austria and the ancient republic of Venice records. But though unconquered they were not unscathed, for little by little they lost a portion of their inheritance, and in 1814 the entire coast of Cattaro, on the Adriatic, which they had purchased by a lavish expenditure of blood, was taken from them by the Congress of Vienna, and adjudged to Austria. The Montenegrins withdrew to their mountains, abandoning the coast to that nation, and left thus without access to the commerce of the Mediterranean, their trade languished, and even their internal improvements were suddenly checked. Thoroughly aware of the necessity of possessing a free port, the ruler of Montenegro has addressed a note to the European Powers, requesting a guarantee to the republic the port of Antivari, and an extension of their limits towards the frontiers of Albania and Herzegovina. There is not much probability, however, that the governments of Europe will interest themselves in the matter—those that looked coldly on at the partition of Poland will not feel much sympathy for a republic of 450 square miles. It is reported French agents are at work to induce the Montenegrin government to conclude a Treaty with Turkey, by which Montenegro should be declared a part of the empire, as a separate duchy, without payment or tribute. Nothing could be more distasteful to the chief of the republic and his people than this; but it is said that in proportion as he became aware of the hopelessness of expecting aid from any of the European Powers, his repugnance lessened. And thus the matter stands.

THE SWISS QUESTION.

Until 1848 the Canton of Neufchatel, which forms part of the Swiss Confederation, acknowledged the sovereignty of Prussia, but having successfully asserted its independence in that year, it took its place in the Helvetian Republic as an independent Canton. Prussia now lays claim to her former dependency, and has been endeavoring to regain it through its agent in Switzerland, the Count de Pourtales, chamberlain to the Prussian King, and a man in great favor at the Count of that monarch. The Count excited by means of his money and influence, an insurrection in Neufchatel, the object of which was its re-annexation to the crown of his royal masters; but the insurgents were defeated, and a large number taken prisoners, among whom was a cousin of Pourtales. Taking advantage of the insurrection which broke out on the 2d of September of the same year, fomented by his agent, the King of Prussia renewed his claim to the possession of the Canton, and has now determined to submit it to the consideration of the German Diet of Frankfort. The French Emperor, meanwhile, fearing that the difficulty may involve other European Powers in a conflict endangering the peace of the whole continent, has advised the federal government to release the prisoners, and to extend an amnesty to the offenders. The government has so far complied with the advice as to discharge the greater part of them, holding the rest for trial. It has, however, determined, after consultation with the chief executive authority of Neufchatel, to retain its military occupation of that Canton until the termination of the legal investigation in regard to the origin of the insurrection. The Grand Council of Neufchatel has thanked the soldiers of the republic for their devotion to their country, and presented a sword to their leaders, Colonel Dangler and Major Girard. It now remains to be seen what action will be taken in regard to the claims set up by the Prussian monarch. The Ministers of France, Austria, Russia and Great Britain have recognized the rights of the King of Prussia as established by the treaty of Vienna, which acknowledged her possessory claim to that Canton. The Germanic confederation will soon have the whole subject up for consideration; but it is not certain that their decision will prove final, the difficulty may lead to serious consequences.

THE SOUND DUES.

This question, which has assumed an important aspect, from the position taken by the United States, proved a fertile subject of discussion in times past among European diplomatists. In 1849 the Dutch endeavored to get rid of the vexatious and unjust impost, and Cromwell, a few years later, determined to bring this matter to a satisfactory issue; but in every instance the principle involved was left in abeyance, the right of Denmark was unquestioned, and the arrangements made by the European Powers were merely temoprary expedients, characterized by national selfishness. It remained for the United States to take higher ground, to declare that the ocean highways were free to all, and that the right of Denmark to exclude vessels from the Baltic unless they contributed to swell her exchequer was analogous to the robber's right to extort tribute from travellers on the highway. That it had its origin in the predatory wars of the old Scandanavian Vikings or sea robbers there can be no doubt, and it remains for us to break up an extoration, legalized by prescription, to which we were no party, as we broke up the piracy of the Algerines. The pecuniary loss is the least evil arising from this claim of the Danish government, for persons connected with the shipping interest state that the evil of detention is greater than the evil of payment. The system hitherto pursued has been that the vessel and its cargo paid the Sound dues on passing Elsinore, without reference to their destination, the tariff varying slightly according as the nation the ship belonged to was among the more favored nations or not. The practical result of this has been that the exporter of the goods thus passing through those straits has paid the tolls, whether he ever recovered them from the consumer or not.

The value that Denmark attaches to the Sound dues may be judged from the fact that she gave to Sweden a considerable portion of territory acquired at the peace of Fredericksburg, in 1720, on condition that Sweden should renounce for all its possessions the exemption from the Sound dues acquired by her in the preceding century. Her tact in keeping this question out of sight at the treaty of Paris also proves her anxiety upon the subject and her desire to retain this source of profit. The amount of revenue she derives from the Sound dues exceeds $1,500,000—no inconsiderable sum for so small a kingdom as Denmark. The Danish government is now desirous of settling the matter by capitalizing this amount, which should be raised by the various States in proportion to the extent of their yearly contributions. This, it appears, is fixed at $30,000,000, and our share of the same would be nearly a million. The sum would be of little consequence in itself, and would not amount to more than the United States offered to Denmark as an indemnity for the expense incurred by her in building, lighting and repairing beacons and light-houses along her coast. But there are graver interests involved. If the payment of our alloted share of this capitalization fund would imply a recognition of the right claimed by the Danish government, is is evident that the great principle of free seas and unrestricted commerce, for which we contend, has not been vindicated. We could not desire a more propitious time for the settlement of this question, for Russia, which has always abatted Danish usurpations, looking upon Denmark as a territory which must sooner or later belong to her, has at the present moment no desire to champion that country or embroil herself with the United States. By late news from Europe we learn that Russia, Sweden and Norway have signified their assent to the capitalization project, and that all the difficulties are definitively arranged in consequence of the accord between France and England, so far as Europe is concerned, but not in regard to the United States, with which it is still an open question.

THE SPANISH QUESTION.

In 1854 Espartero, who was then prime minister and head of the liberal party, succeeded in overthrowing the policy of the reactionary party, of which Narvaez was one of the principal leaders. Narvaez was driven into exile, with five bishops, and the property of the Queen Mother, Christina, was sequestered. The liberal party went still further—it determined on the sale of the church property to liquidate the government debts. In this they met, as was to be expected, with strenuous opposition from the clergy, and the court of Rome interfered in the matter. In fact, both that court and the reactionary party had secretly combined for the overthrow of Espartero, and they finally accomplished their purpose. July 14, an insurrection broke out against the reactionary measures of the government, but, after a severe fight of four days, it was suppressed by O'Donnell. The National Guard was dissolved, and Espartero was banished from Madrid. Senor Rios Rosas, the head of the reactionary ministry, not satisfied with the dissolution of the National Guard, resolved on the recall of the bishops, the restoration of the church property, and of that of Queen Christina. The bishops have returned, the law for the sale of the church property has been suspended, the property of Queen Christina has been restored to her, Narvaez has obtained leave to return to Madrid, and we expect to hear that he will soon be at the head of the government, and that O'Donnell, who has been used merely as a tool by the reactionary party, will be thrown overboard. A letter, it is said, has been written by Louis Napoleon to the Queen of Spain, giving her some advice in regard to the course which her government should pursue. It recommends a liberal policy as the most judicious. The latest news gives us an account of another *coup d'etat*. O'Donnell has resigned, and with him all his colleagues. The Queen had accepted their resignation. Narvaez is appointed President of the Council, and has already provided himself with thirteen associates. He has alloted the principal offices as follows: Pidal, Foreign Affairs; Seife, Finance; Nocedal, Interior; Arzuela, Justice; Urbistondo, War; Larsundi, Marine; Gen. Sanz, Captain General of Madrid, and Gen. Lezuela, Director of the Cavalry; S. Movano, Public Works and Civil Governor of Madrid; S. Zarvano, Colonies.

THE ST. DOMINGO AND SPANISH QUESTION.

The affair with Mexico is not the only one Spain has on hand in the western hemisphere—the Dominican republic is to be again brought under the dominion of the Spanish crown. This is to be effected by the aid of a party of malcontents, whose chief is ex-President Baez. The great mover of the conspiracy, however, the soul and spirit of the whole affair, is the Spanish Charge and Consul General, Segovia, at St. Domingo. Some time since he and the party who act with him, procured the passage of a law in the Dominican Congress, authorizing such Dominicans as valued the privilege, to become Spanish citizens. Individuals who availed themselves of this law were called matriculados, and they formed a party favorable to the designs of Spain; but knowing that the republicans would resist to the death any attempt to bring the island again under the Spanish yoke, and fearing their inability to cope with them single-handed, the matriculados have called upon Concha for assistence. The Captain General of Cuba at once responded to the call, and a Spanish war vessel has been detailed for this welcome service. It carries "material aid" to the amount of 5,000 stand of arms for Segovia and his army of matriculados. In this scheme for overthrowiug an American republic, Spain is backed up by England and France, who give it their hearty concurrence.

THE MEXICO-SPANISH DIFFICULTY.

The difficulty between Spain and her former colony originated in the refusal of the Mexican government to ratify that portion of the treaty of 1853 relative to the claims of Spanish subjects on the Mexican treasury. This treaty was concluded by Santa Anna: but President Comonfort declined to carry it out, on the ground that it covered an immense amount of fraudulent claims. These claims are based upon the possession of bonds held by subjects of Spain against Mexico, and which were issued during the days of national tribulation in that republic. The Spanish government has determined to enforce those claims, and for this purpose despatched Senor Alvarez to Vera Cruz, having placed a formidable naval force at his disposal, in order to intimidate the Mexican authorities. Alvarez, however, contrary, it appears, to the express letter of his instructions, consented to an investigation of the alleged fraudulent claims and withdrew his fleet from Vera Cruz. This plan of settlement was sent to Spain and excited a storm of popular indignation. All parties protested against it as injurious to Spanish honor; the press denounced it as a disgraceful concession to a people who were "the shame of the Spanish American race," and the Spanish Ministry repudiated their envoy. So the matter ended. But it now appears that Spain having been foiled in diplomacy, is resolved to have recourse to war. At the present moment a formidable armament is preparing in Cuba, with all convenient speed, to sail for Vera Cruz, and General Urbistondo, late Captain General of the Philippines, a modern Bobadil, is expected to take command of the land forces. This is the moment chosen by England to press some trifling claims that British merchants—Messrs. Barron & Forbes—have against Mexico, and it would seem from the simultaneous movement on her part and that of Spain, that there is an understanding between the two nations. The position which England has taken in this matter reminds us of the charge which she has made against the United States in regard to the Crampton difficulty—that our government took advantage of her being engaged in a war to force her into compliance with our demands. What has she to say in extenuation of her conduct in the Mexican affair? Does it not look as if she had taken advantage of the difficulty between that country and Spain to enforce her claims upon the already impoverished republic? Shuld she, however, or Spain, or both of them combined, attempt to invade Mexico, they are not aware, perhaps, that they will come in contact with the Monroe doctrine, and that the United States will have something to say in the matter.

THE PERSIAN OCCUPATION OF HERAT.

Herat is the name of an independent chiefship, 360 miles west of Cabool. In 1838 its capital city, which bears its name, was besieged by the Persians, but they were forced to retire, and since then they appear to have had a longing desire to add it to the empire of the Shah. It has, however, managed to maintain its independence. England fearing that it would eventually fall into the hands of Russia, entered into a treaty with the Shah in 1853, by which Persia was bound not to enter upon any measures that might have the acquisition of Herat, either by Persia, Russia or any other Power, in contemplation. Russia has coveted the possession of Herat for many years as a *point d'appui* for future operations in the East. The Persians are well known to be favorable to the Czar, and during the last war it required all the diplomacy of England to keep them in a neutral position. Advices from Bombay, under date of September 12, are filled with accounts of the preparations made by the Indian and British governments to invade Persia. The reason of this invasion is the reported occupation of Herat by the Persian troops. A fleet is to be sent to the Persian Gulf, with certain demands which it is not expected the Shah will accede to; whereupon, an invading force is to be sent to take possession of Kuvrack and Bushire, as a basis of operations against Teheran. Six regiments of infantry and three of cavalry, with field and siege trains, are already detailed for land service.

THE DANUBIAN PRINCIPALITIES.

The Danubian Principalities, Moldavia and Wallachia, previous to the Russo-Turkish war, were under the suzerainty of Turkey, without, however, being absolutely dependencies of that Power. They have paid tribute to the Porte, but have always claimed separate governments, made their own laws and have been ruled by their Hospodars. The Czar claiming the protectorate over the Greek subjects of the Ottoman empire, and the Sultan refusing to recognize the claim, a Russian army was sent against Constantinople, through the Principalities. They were opposed with determined bravery by a Turkish army under Omer Pacha, and after the celebrated siege of Silistria withdrew across the Danube. Their withdrawal, however, was caused by the landing of the Allied forces at Varna and the fear that their retreat would be thus cut off. The Russians accordingly retired into Bessarabia, and soon after the war was transferred to the Crimea. During the siege of Sebastopol, Russia offered to give up her claims in regard to the Principalities, and as a sort of guarantee of her good faith in the matter, she testified her willingness that Austria should enter upon a military occupation. The Austrians entered the Principalities, and have now signified their intention to remain there till the boundary question of Bessarabia is definitely settled. A commission appointed by the Peace Congress was directed to meet at Bucharest, for the purpose of reorganizing the government of the Principalities, in accordance with the treaty of Paris, and the action of this commission is to be submitted to the second Congress, which is to meet at Paris, for final determination.

THE JAPANESE QUESTION.

A solemn assembly of the principal lords and most influential personages of the empire of Japan was convened by the Emperor on the 22d of June, at Jeddo, for the purpose of adjusting the various questions connected with the recent treaties he has concluded with the governments of Christendom. It was decided at the meeting that two ports of the empire—those of Nangasaki and Hakodadi—should be open to the vessels of all nations, and that the other ports of the empire are to be accessible to vessels in distress, which may take refuge in them, but which will have to put to sea when the danger is over. The right of trading with Japan is, however, exclusively in favor of the Dutch and Chinese

THE PERUVIAN PRESIDENCY.

The republic of Peru, like almost all of the Spanish American governments, has ever, since its separation from the dominion of Spain, been subject to revolutions, or, we should say, a change of military dictatorship. In 1854 an insurrection, headed by General Castilla, broke out, and after some hard fighting, President Echenique was compelled to resign and seek safety beyond the boundaries of the republic. General Castilla was assisted by about seventy Americans who came from Australia to Peru for the purpose of working in the gold mines, and who, it would appear from this, were equal to any enterprise, from digging for the precious metal to throwing down and building up governments. After his defeat, Echinique came to New York city, from which he kept a watchful eye on the progress of events in Peru. Learning from his friends that the people were becoming tired of the government, and that they would gladly welcome him back, he started from this city several months ago and the next we hear of him he is in Valparaizo, with three vessels and plenty of the munitions of war, ready to take possession of the government. One of his adherents, Colonel Castillo, made an attack upon the government, having previously bribed the soldiers of Castilla, but he was defeated after a short contest, and forced to retreat. He is not utterly routed, however, and when joined by Echenique, if joined at all, it is probable there will be another fight for the presidency.

THE MONTEVIDEAN AFFAIR.

The Dictator Rosas, of Buenos Ayres, was expelled from that republic in February, 1852, in consequence of his tyranny, and fled to England, where he still lives. During his administration he was secretly engaged in fomenting insurrections in Urugua, of which Montevideo is the capital. For nine years his particular friend Oribe held Montevideo in a state of blockade, but abondoned it a short time previous to the expulsion of Rosas. The party which favored the designs of Rosas was put down after his overthrow. In the war which ended in the defeat and exile of the Dictator, Brazil and Uruguay joined with the liberals of Buenos Ayres. After this, the government of Uruguay, beset by internal dissensions, asked the assistance of the English to enable them to maintain their stability. The British government sent a considerable force to Montevideo in compliance with a request of the government; but, soon becoming tired of the charge, they withdrew their troops. The French were next appealed to, and they also gave them assistance in both men and money. The result, however, was the same in this case as in that of the English—the French also became tired and withdrew their forces. As a last resort, the Uraguayan government applied to Brazil for a loan of $60,000 per month for one year. The Brazillian government lent the money for the required time, but at the expiration of the twelve months they asked for another loan of the same amount for six months. This was also given, when another demand was made and refused. Flores at this time was President of Uruguay. Thrown upon his own resources, and without an exchequer for the support of his government, a so-called revolution broke out in Montevideo, excited partly by the press which he had attempted to put down, and partly it is thought by Brazil, whose minister he had dismissed for his interference between him and the press. This revolution ended in the abdication of Flores, who was compelled to resign in favor of Bustamente. An attempt was subsequently made to overthrow Bustamente, but it was promptly defeated. It is also said that Flores is secretly leagued with Oribe against Bustamente, and that both are plotting for the destruction of the government; but this suspicion is considered by some entirely unwarranted. Meantime, the republic is bankrupt, owes one hundred and twenty millions of dollars, and according to the last accounts was in a deplorable condition. Whether it will fall into the power of Brazil, under seizure for debt, or into the possession of Buenos Ayres, time alone can determine. Meantime, Rosas *a la* Santa Anna, is watching with anxiety an opportunity to return to her former dictatorship.

THE NICARAGUAN QUESTION.

Our readers are so familiar with the details of this question that it is unnecessary to go into the particulars. They are aware of the circumstances under which General Walker entered Nicaragua at the invitation of the liberal party, how that party, under his leadership and the assistance it received in the shape of men, money, arms and ammunition from the United States, have succeeded, up to the present time, in upholding the only truly Republican government Nicaragua has ever had, and how they have so far maintained their position against the hostile attacks of Costa Rica and the other Central American States. The republic of Nicaragua, they are also aware, has been recognized by our government; and should he be successful in the present war, it is believed that England will follow the example. But Walker was in a critical position at the last accounts—the 30th inst.

KANSAS.

The still unsettled question of the future condition of Kansas as a State entitles it to be considered one of the open questions of the world. Every one knows how it originated in the repeal of the Misiouri compromise, and how the free and slave State men came in conflict. The admission of Kansas into the Union as a free or slave State, will settle this open question.

These are the open questions of the world They are not perhaps of much importance in themselves, and in the present condition of the leading European Powers, financially exhausted by a two years' war, it is not presumed that they will lead to any serious results; but as questions in dispute they are probably worth the space we have devoted to their explanation and elucidation.—[N. Y. *Herald*.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, NOV. 15, 1856.

Utah.

We have just received the *Deseret News* for the month of September and the first of October, together with a considerable number of letters from Utah and from the plains, to which we devote a large space of THE MORMON, believing our readers will be interested by the selections we have laid before them. As the scattered sons and daughters of ancient Israel looked with the liveliest feelings of interest towards Jerusalem, the city of their kings, and felt their hearts warm with emotion when, to the God of their fathers, they prayed for blessings to descend upon the head of him who sat in the seat of Moses, so feel now the scattered Saints towards Utah and him whom the Lord has placed at the head of His people. If their souls are true to the Kingdom of the Eternal, the finest chords of their hearts are touched when Utah and Brigham are the theme of conversation. News from that distant Territory is like dew to the tender herb or streams of water in the desert to the parched lips of the exhausted traveller. In Utah dwells the prophet of the living God, from whose lips flow the principles of life; whose counsels are salvation. There is the abode of thousands of tried, faithful and upright men and women, who seek no higher enjoyment than that which springs from the practice of pure and undefiled religion. There is hid the nucleus of the mightiest nation that has ever played or shall play its part on this terrestrial ball. There is the kingdom that was to come, amassing strength like the little stone, to become a mountain and fill the whole earth. Whatever, therefore, affects Utah, her institutions, her progress, her weals and her woes—if she ever should have any, but that is very doubtful—affects the scattered Saints. When the hills and valleys resound with joy, the echo speeds its way over mountains, deserts, prairies, the trackless deep, and onward to the uttermost parts of the earth; and wherever a true Mormon heart graces a manly bosom, that joy is enkindled afresh, and lips of gratitude praise her God. When the rude hand of adversity and trial pressed heavily upon her lately—when the husbandman toiled, and grasshoppers and crickets destroyed in one night the labor of months, and the ungodly rejoiced in the seeming affliction of the Saints—the faithful in distant lands were undaunted and felt as closely and deeply attached to Utah, or more so than before. Instead of wavering in faith and turning their faces from Zion, they have braved the dangers of the sea, marched by thousands across prairies and mountains, dragging and pushing their hand carts, and in spite of the predictions of the wicked, have at length reached their home, strong, healthy, independent, and free. The Utonians, ever grateful to the Dispenser of every good gift, and mindful of their own wearisome journey, came out with music and the bounties of the earth to greet the weary pilgrims welcome. By our private correspondence we learn that the scarcity from the unpropitious and nearly consumed harvest of '55 is in a measure forgotten, and the hand cart companies—the *avant courier* of this year's emigration—have been welcomed in their poverty, without fear of scarcity, and with an enthusiasm that the Gentile world never knew.

The New York Press on Utah.

THE last mail from Utah has been, as the Gentiles say, a perfect "God-send" for some of our cotemporaries. The *Herald* of Wednesday published three of President Young's discourses from the *Deseret News* of the 10th and 17th of September and 1st of October. The *Tribune* and the *Express* confine themselves to spicy extracts about "the peculiar institution." President Young delivered the discourses for the public's information—the *News* published them with the same intention; and inasmuch as the gentlemen conducting those immaculate sheets have carried the information to tens of thousands who might never otherwise have learned much more than from rumor about the peculiar people and the "peculiar institution," we think it becoming to doff our hat and thank them politely for the service they have rendered us. Of course such a large space devoted to Mormonism called for abusive editorials, lest their friends of the other sex might construe their silence to a leaning towards "the peculiar." The *Herald* tries to hit hard, writing with "would if he could," but feels tied up with *squatter sovereignty*, and grumbles out a wishy-washy affair—superlative twaddle. We never saw the *Herald* so hard up: Buchanan's election seems to have knocked the wind out of "cannie Jamie," and "John Stewart" appears to have deserted him, left Utah for the diggings, or been "too late" for last month's mail. The *auld chap*, in the absence of such well-timed assistance, has been forced to gull his readers with a quotation from that "Black Republican" handbill published in another column, as an evidence of Mormon politics and Mormon hopes for union with the States. We have heretofore over-rated the talents of the inspiring spirit of the *Herald*; we thought him much smarter than to be deceived with the authorship of such mummery, for we, of course, would never suppose him guilty of wilful misrepresentation; of course not—he could not condescend to belie such men as polygamists, who are so far beneath his contempt, by quoting what he knew to be imposition. We hope the *Herald* may recover, get fresh strength and be ready for the battle at the coming Congress.

The *Tribune's* editorial partakes more the spirit and language of its French Socialist Philosopher than the Twaddler. Convinced that the Government has no business with Utah's religion, he is in hopes that the "peculiar institution" will work its own destruction. Dana thinks it is no simple matter to create heavens on earth for so many, as it is "a *difficult enough thing* to do for one woman, let alone doing it for ten, twenty, or a hundred." There is particular notice taken of the liberty to be proclaimed on the 6th October, from which we should think that some of the Philosopher's monogamic friends may soon start for the frontiers to meet the expected liberated troop of Amazons to nourish *their* "peculiar institutions." Go-a-head slow. The *Express*, being more religious than his friends Bennett, Greeley, Dana & Co., is, of course, more bitter, talks quite big about "barbarism," "corruption," "imbecility," and asks: "Is Utah to be brought into a family of Christian States?" "Are we to take to our bosoms this moral monster (as it were)—the 'institution' of polygamy?" &c. Poor "Dog Noble!" it becomes you to bark, for that is your place; poor silly animal, you may well bark, for you never can, in spite of your rabidism, be in a position to bite. It is amusing to read the ravings of those bigoted, blind ignoramuses. Who would condescend the most and make the greatest sacrifice in such a union—the Mormons, with their institution, and Abraham, the Father of the Faithful, at their head, or the monogamists, with their institutions? Who make the sacrifice? The Mormons, for be their difficulties what they may, the low, deep sunk degradation, the foul disease, the thieving, drinking, damning corruption and murder that follow in the wake of monogamy is sickening to the soul of every man whose eyes have not been feasted upon these plague spots, till they have become used to them, and pass them by with indifference. Talk of Utah, hypocrites, walk through your own streets, look at the painted and silked corruption that meets you at every step in your most public thoroughfares, quit the pavement, wend your steps to the Five Points, and see the fate of those butterflies in a few short years; there they are, loathsome, moving, or rather crippling masses of corruption. Oh ancient Israel, were thy daughters more sunken in iniquity, more hardened in crime than the daughters of monogamic Christians? One wish for Utah. If she ever become the scene of pollution like anything approaching New York, may she be swallowed up in the bowels of the earth.

California, Oregon, China.

THE mail steamship *George Law* arrived here on the 13th inst., with news from California *via* Panama. Since the disbandment of the Vigilance Committee the excitement in San Francisco has subsided; still, robberies and murders in the State are frequent, and occasionally some one hung by the populace. The Vigilance Committee had sold off at auction the fixtures and furniture of their rooms. The Jews started, on the 9th ult., a weekly paper—"*The Voice of Israel.*"

The news from Oregon is unfavorable to peace. The Indian troubles have been renewed. Gov. Stevens had gone to the Walla-walla country to negotiate a general peace, but had to return. The entire country to the north and east of John Day's river is in possession of the Indians, numbering about 3,000, many of whom are well armed. Col. Steptoe had abandoned the country to the Indians and come into the Dalles. Gov. Stevens's proclamation to the people of Portland talks of a full surrender or war—of course the latter is the choice of the Indians and the wish of the whites, so say some knowing ones who gain nothing by an Indian war.

The Celestial soldiers claim the honor of making great havoc lately among the rebels. The failure of an American firm is reported: liabilities, $320,000.

The clipper ship Challenger went ashore at Woosung river, and on the 1st of August she was hard and fast on her side. She had the most valuable cargo that ever left Shanghae. It consisted of tea and silks, and was valued at over $2,000,000.

A fearful tragedy happened on board a coolie ship at Macao, which resulted in the death of several Europeans, and over two hundred of the coolies themselves.

Addresses of the Elders

WE purpose publishing the addresses of the Elders on mission throughout the world as far as we can obtain them. If the Elders on mission in this country will send us their present addresses we shall publish them with the others.

An Artful Dodge.

"THE end justifies the means," is an old, corrupt maxim of the Mother of Harlots, but repudiated and contemned by every sober thinking, rational being, as it lays the foundation for every plot, however mean and contemptable, sanctifies the most wanton cruelty and barbarism, and fosters unbridled and unmeasured fanaticism. Politicians in the late Presidential election have disgraced their cause, we think, by the means they have not scrupled to use in order to secure its triumph. We name no parties—the guilty will alone think that they are alluded to. We have had our share of their attention, and many times been amused with the silly nonsense that has been published as emenating from us. Elder S. Harrison, President of the Philadelphia branch of the Church, forwarded to us, on the 3d inst., a handbill, of which the following is a fac simile, and states in his letter that one of the brethren received it at a Fremont meeting in that city the Saturday previous to the election, and that copies were extensively posted up over the city:

TO THE

LATTER DAY SAINTS.

THE ELDERS AND RULERS OF

THE CHURCH OF JESUS CHRIST

OF LATTER DAY SAINTS,

To the Saints in the United States of America.

Dear Brethren, Faithful Followers of the Lord, and Recipients of His Grace:

We call upon you to stand firm to the principles of our religion in the coming contest for President of the country. Our duty is plain. There are two principal parties in the country, one is for us and the other against us.

The Democratic Convention in Cincinnati, which nominated James Buchanan for President, passed the following resolution:

"*Resolved*, That Congress has no power under the Constitution to interfere with or control the domestic institutions of the several States, and that all such States are the sole and proper judges of everything appertaining to their own affairs not prohibited by the Constitution."

This is a principle of the Democratic Party, which they have extended to *Territories*, as well as States, and the doctrine of Squatter Sovereignty applies to us in Deseret, as well as to the settlers in Kansas and Nebraska.

The Democratic Party is the instrument in God's hand, by which is to be effected our recognition as a sovereign State, with the domestic institutions of slavery and polygamy, as established by the patriarchs and prophets of old, under divine authority, and renewed to the saints of Latter-days, through God's chosen rulers and prophets.

In the Republican Convention assembled at Philadelphia, which nominated John C. Fremont for President, it was

Resolved, That the Constitution confers upon Congress sovereign power over the Territories of the United States for their government, and that in the exercise of this power, it is both the right and imperative duty of Congress to prohibit in the Territories, those twin relics of barbarism, polygamy and slavery."

This is a blow aimed directly at our rights as citizens of one of the territories, at our sacred institutions and our holy religion.

Saints of the Latter-days, to whom God reveals his will through his chosen prophets, stand steadfast in your faith; for the time is at hand which was foretold by the prophet of old, and recorded in the Ancient Scriptures: "And in that day shall seven women lay hold of one man, and they will say, 'let us eat of our own bread and wear our own apparel: only let us be called by thy name, to take away our reproach."

Given by order of the President and Rulers, at Great Salt Lake, on the Fourteenth Day of August, 1856.

While we abstain from condemning any party for the acts of individuals, we nevertheless deem it our duty to protest against such practices. Corrupt must be the heart that would try to stir up the bigoted religious enmity of the unthinking against any portion of the community because they honestly differed from them in their faith—a matter between man and God alone. We cannot but remark how careful the *Herald* is to reserve such pieces for his Sunday readers. He surely thinks that grandmother's groans are feeble of late, and in want of a little stimulus.

FOREIGN SUMMARY.

ENGLAND.—The last mail from Europe brings indications of unfriendly feelings between France and England. The *Moniteur* complains of the liberty of the English press, and intimates that it is likely to "destroy confidence" and endanger the cordiality between the two governments, a fact so essential to the peace of Europe. The London *Times*, though a well known help to governments, can never submit to an attempt threatening its own liberty, and comes out upon Louis *sans ceremonie*, and styles his meddling "an audacious attack" made upon the rights of the press. The most respectable and talented journals of the British empire join in the chorus to the no small annoyance of despotism. The *Times'* Paris correspondent says that a despatch had been received from an official quarter in London stating the feeling that the article in the *Moniteur* had created, and intimating that explanations would be demanded on the hint about breaking up the alliance.

NAPLES.—Baron Brenier, the French Ambassador, left Naples on the 27th ult. According to the instructions given to the Baron before he left, the French squadron was to remain at Toulon ready if wanted to protect French citizens in Bomba's dominions. A small steamer is to enter the Bay of Naples occasionally, and learn if service is wanted or likely to be, and report to the Admiral commanding. The British fleet is to remain ready at Malta. Though these measures have been announced to Bomba by the English and French ambassadors he is unmoved. On the night of the 16th ult. another shock of earthquake was felt at Sessa, near Naples. The recent earthquake had created quite a panic. At Brindisi the people were so alarmed that numbers put to sea in boats, and others remained for days encamped in the open fields.

SPAIN.—This unfortunate country is by no means at rest. Who should be President of the Council is not the question, but who can *rule*. Narvaez is likely to have a short reign. Intrigue is strong at work. Russia is sneaking for influence. There is in the court a murmurring about abdication, to which it is alleged the Queen would have little objection, provided she could find means as readily to carry out the game of degradation in which she and her mother, old Christinia, have long and successfully played. These old thrones want burning up sadly.

TURKEY.—"The Sick Man," as Nicholas called the Sultan, is seemingly destined to be worried to death by his crown-headed friends and their ambassadors—if spared by the seeds of dissolution in his own frame. The war in the Crimea has only terminated to afford a rest to the sons of Mars, for in spite of Peace Congresses and the renewed expressions of kingly brotherhood, the anointed are squabbling their best at Constantinople. Austria holds on to the Danubian Principalities, and two Russian war frigates are reported on their way to the Black Sea, determined to have admission as long as France and England remain there.

PIEDMONT.—On the 23d ult. King Victor Emanuel left Turin for Genoa to meet the Empress Dowager of Russia, and accompany her on the Sardinian steamer to Nice, where she spends the winter. Everything about this business is well got up, and will probably soften young Alexander down a little. The journals of that country have lately published some Austrian private documents, by which it is seen that the subjects of that power in Lombardy rejoice on giving days by official direction—happy machines.

THE EAST.—There has been a severe earthquake throughout the whole of Egypt. At Cairo two hundred houses were thrown down. Most of the inhabitants were encamped outside the walls. There had been little loss of life. Shocks had been felt at Smyrna and in the Archipelago. Rhodes is entirely devastated.

DOMESTIC SUMMARY.

THOUGH we announced at the moment of going to press last week, that Mr. Buchanan's election to the office of chief magistrate was certain, telegraphic despatches were subsequently received that shook considerably the confidence of many in his success in Tennessee, Alabama and Illinois. It was thought at one time more likely than otherwise that the election of President would ultimately be carried to the House; but other and later despatches have been received, and the assurance given that the Democracy is truly triumphant, without being obliged to wait for the favorable decision of California. The electoral votes at present are as follows:

Buchanan	174
Fremont	114
Fillmore	8-122
Buchanan's majority	52

The dailies are getting sober again, and really promise to be useful: their columns are gradually being well filled with more useful instruction than that derived from the violent abuse and personalities in which they have so liberally indulged for the last three months. Though there is much improvement in this particular, there is still a large margin reserved for the discussion of who will be cabinet ministers, senators, &c., and who is and who is not entitled to the largest shares of the spoils. The monotony of winter nights is likely to be occasionally disturbed by the sentinels over uncle's long stocking.

The Hon. R. Barnwell Rhett writes a long letter to Gov. Adams of South Carolina on the state of public affairs, in which he complains bitterly of Northern politicians, and in no mean manner cracks up the superiority of the South to the North in morality and religion, in spite of their constant cry of Southern degradation and misery. Mr. Rhett's patience has been completely used up by the North, and he wants a Southern Confederacy, and nothing less, if his demands are not listened to.

The Hon. John M. Clayton died at Dover, Del., on Sunday evening last.

Epistle of President Angus M. Cannon

To the Presidents of the various Branches of the Church of Jesus Christ of Latter-Day Saints, scattered throughout the States of Pennsylvania, New Jersey, and Delaware—

GREETING:—

DEAR BRETHREN,—Having deemed it wisdom to arrange a Conference Book—a Record of the various Branches scattered throughout the above States, I adopt this means of notifying you, that I would be pleased to receive a report of the Branches over which you severally preside; when organized, by whom, names of the presiding officers with those of all holding the Priesthood at the present time, together with the names of members, including dates of baptism and ordination. This being done, you will please to attach to each name the amounts contributed for various purposes from the 6th of April to the 5th of October,—the report of the Branches at the latter date being the one I wish at present. It being requisite to attend to the above straight away, it is to be hoped you will lose no time in responding to the call. It would be pleasing to me likewise, to learn the prospects for spreading the work in your vicinity, as there will be more Elders in from Utah before long, and we do not want to see their time go to waste for want of a knowledge of plenty of places, where people would readily open their doors for them, and know that they were blest in entertaining the servants of God. If there is employment to be had for different kinds of tradesmen and laborers you will oblige me by informing me of such, as there is quite a number of our brethren expected in from the old countries shortly, and will want employment; besides this, I am very frequently interrogated by brethren thrown out of employment through various causes, when, if I had a knowledge of the openings there is in different parts I might be enabled to do them good in that respect.

It is our duty, Brethren, in being placed as shepherds of Israel, to look after the interests of the flock, and know that each individual is guarded against the influences of the world, which oft have a tendency to weaken the faith of those who are unthinking, young in the cause, and can only be guarded against evil by being taught continually their duties towards God and his cause, where by faithfulness in the discharge of the same, and continued faithfulness in prayer they may have the Spirit of God as their guide, and will be able to endure the trials of every day, which is for the perfection of the faithful.

Begin, then, Brethren, and look up all that are scattered in the neighborhood of your branches, learn their standing, and if they will not live as Saints deal with them accordingly, and thus rid Israel of a reproach.

The cause of truth is sacred, and we, as citizens of Zion, are called upon to exert all our energies to roll forth the great and glorious work in which we are engaged, as our all for time and eternity is associated and bound up with it; but how very few there are of those who seek to hide themselves from the Almighty with their help, when he has called upon them to assist in bringing about the reign of righteousness and peace, do now, or will ever realize it, until too late to retrace their steps, and all in consequence of not being diligent in waiting upon Him in the place appointed to meet and obtain a knowledge of what his mind and will is concerning us, his children upon the earth, together with a neglect in reading and treasuring up the instructions as given through the columns of THE MORMON, which has caused so much unwearied exertion on the part of our Brethren for our benefit.

If we look upon the situation of those who have proved faithless in this most glorious cause, and witness their present position, contrasting their circumstances with those who have been faithful, we most certainly should be guarded against that evil. Let us, then, show by our works, that we are desirous of carrying out all of our Father's instructions; then shall peace, love and joy fill our bosoms, and we shall know that—though all men oppose us—God is yet our faithful, true and eternal friend. I expect to visit most of the Branches, accompanied by Judge Appleby, who has been appointed as a Traveling High Priest to visit all the eastern Branches of the Church to the intent that he may learn how things are, when I hope to find all in the line of their duty.

I should say to all saints scattered at a distance from any Branch: Wake up to a sense of your duties, and let us at least know your position, and if we cannot visit you, it may be in our power to send you some one else that may. May Grace, Mercy and Peace be multiplied unto you, my brethren, of God the Father through the Lord Jesus Christ, till you have finished your work upon the earth, even so, Amen. ANGUS M. CANNON,

President of Philadelphia Conference.

Philadelphia, Pa., Nov. 8, 1856.

Interesting from our Missionaries on the Plains.

THROUGH the politeness of President Erastus Snow, we are able to place before our readers the following communication from Elder Thomas Bullock:

OCTOBER 17, 1856—10 A. M.

DEAR BRO. SNOW:—We are in good health and are now at Fort Kearney, having travelled a few miles every day; we have been troubled the past four days with cold south winds; many of the animals are very weakly, we intend to cross the Platte at this place, proceed to winter quarters, from where your humble servant intends to make the best of his way, and pay you a visit in Saint Louis and tell you many things that I cannot write at this time.

Not having yet had breakfast, and the teams waiting to move away, I now conclude my hasty sketch. Your brother in the Gospel of Jesus Christ, THOMAS BULLOCK, Missionary.

JOURNAL OF TRAVEL.

The following persons were called of the Lord, through the voice of His servants, the Presidency of the Church of Jesus Christ of Latter Day Saints, on the 10th day of August 1856, to go on a mission to England, namely Thomas Bullock, Bernard Snow, Charles Hubbard, Thomas Pierce, John H. Tippitts, Wm. Brown, Ezra T. Clark, James C. Browning, George Gales and Samuel F. Neslin, and were directed to start by the middle of September.

On the 17th, Daniel Page, Samuel Koskelly George Taylor, Henry Harris, James W. Stevens, Andrew H. Shumway, and William Bevans, were called to go to England; and Isaiah M. Coombs and Orrin Lewis to the United States. And on Sunday the 24th, Elder Parley P. Pratt, and Thomas Terry were also called to go to the United States.

On the 6th of September the above named missionaries, in company with several others, received their blessings and were set apart to their respective missions.

On the 10th of September, your obedient servant, in company with Bernard Snow and George Yates started, (being the day appointed by the Presidency for us to leave,) and continued our pilgrimage slowly until the 15th, when our camp organized in Echo Kanyon, by electing Ezra T. Clark, Captain of the company; Charles Hubbard, Sergeant of the guard; James G. Browning, Chaplain; and Thomas Bullock, Clerk. Same day, William S. Godbe, with his train of merchandize for G. S. L. City passed us.

September 14th, we met east of Cache Cave, 13 wagons with a company of Saints under Captain Henry Boley: also Elder Benj. S Clapp with 14 wagons of Saints from Texas; and a train of 24 wagons loaded with merchandize for Messrs. Gilbert & Gerrish, of G. S. L. City; and on the 15th we met near Bear River 28 wagons of merchandize for Gilbert & Gerrish: and 23 wagons with over 250 Danish Saints, and 14 wagons with English Saints.

On the 17th met Major Stephen B. Rose with a train of merchandize, and the advance company of the Saint Louis Saints, near Black's Fork.

September 18th, while we were descending the hill to Green River, we very suddenly met Elder Edmond Ellsworth with the advance company of English Saints, over 300, with their hand-carts, trudging cheerfully up the hill; as we neared each other, the heavens and the hills resounded with the loud Hosannahs of the Saints, while the waving of hats, bonnets and handkerchiefs was a lively scene that a daguerrean artist might covet. On our asking why we had not heard from them until we saw them, we were answered, "We have out travelled every other company, not one has passed us, not a horse company, or even a solitary horseman, so we have to carry our own report; and we should have been here sooner, if our ox teams which carry the heavy dunnage, could have travelled any faster." They were very cheerful and happy. But we missed what was called "The Crack Company" of hand-carts, led by Elder D. McArthur, which we heard spoken very highly of, also the company of Saint Louis Saints led by Elder John Banks; we saw the smoke from their camp fires, but they were too far away for us to visit.

20th. We camped with Captain Bunker's company of hand-carts with over 650 Saints from England and Wales, on Pacific Creek.

22d. Camped with a company of brethren from the Southern States, many of whom had left Lyman Wight, and had been re-baptised by Elder Preston Thomas, also a large company of Saints with Captain Croft, near the Warm Spring.

Sept. 24. When we had been camped near Independence Rock a short time, we were gladdened by the arrival of Elder Franklin D. Richards, accompanied by the following returning missionaries: D. Spencer, C. H. Wheelock, G. D. Grant, W. H. Kimball, J. Ferguson, J. A. Young, J. D. T. McAllister, J. Van Cott, C. G. Webb, W. C. Dunbar, N. H. Felt, and J. McGaw, who were in excellent spirits at the speedy prospect of their return to fair Deseret, the loved home of the Saints; they blest and comforted us, to prepare our minds for the trials that await us in a wicked and perverse generation. They also reported to us the disturbances, by the United States Soldiers, near Fort Kearney, shooting a number of Shyan Indians while eating corn, and the Shyan retaliation, by shooting A. W. Babbitt, Thos. Margetts and his wife, Cowdy* and wife, four of Babbitt's teamsters, and several California emigrants.

29. We met O. P. Rockwell with four of Mr. Babbitt's wagons, and three other wagons, on the south side of the Platte; shortly afterwards we met Elder A. O. Smoot, accompanied by Elders Ira Eldredge and Brigham H. Young. Elder Smoot had in charge the Church train of 42 wagons, the Steam Boiler and machinery for Prest. B. Young, and other goods. We forded to the north side of the Platte.

30. Met Mr. Cauyer's train of 16 wagons of merchandize for G. S. L. City. We afterwards recrossed to the south side of the Platte.

Oct. 2. We passed over 450 Saints encamped (being part of the hand cart train) in charge of Elders Atwood and Wylie, 10 miles west of Fort Laramie. We waded the Laramie River, the gate at the end of the bridge being secured. If it were open, it would be a blessing to the hand cart companies, but I suppose the government is too poor, or they feel Independent of the prayers and blessings of the poor widows and orphans.

3. We pass by 18 Lodges of the Shyan Indians, who had killed the whites, encamped at the Indian Agents, 16 miles east of Laramie, who were desirous of making peace, and were waiting to make an exchange of prisoners, five days being allowed for that purpose.

Several persons join our company for protection, who are afraid to cross the plains by themselves.

4. We learn by tracks that Elder Edward Martin with over 700 Saints with hand carts, also Captain Hawkins wagon company had gone up the river road, whom we also missed seeing.

5. We lay by, in order for T. B. to send letters to Elder Martin and others, by James Gammell and Thomas Pierce, who return without seeing them. We resume our journey and pass Capt. Hunt's company with 50 wagons, who were tarrying to bury a small child, a few miles west of Chinney Rock, or about 580 miles from G. S. L. City.

9. We take a southerly course from Ash Hollow to the South Fork of the Platte, and cross over: we see the first Buffalo, kill and divide it; after which we see many thousands, on the four following days, which are on the move south. We had heavy rain through the 12th, but the weather cleared up on the 13th P. M. and we had a fair view of the partial eclipse of the moon as it rose that evening, since which we have had cold southerly winds.

* In Elder Felt's letter the person alluded to is called James Cowdan, but we have reasons for believing that Elder Bullock is correct in giving the name James Cowdy.—[ED.

Elders and Missions.

GREAT SALT LAKE CITY.—On the 2d inst., Elder Amasa Lyman started for San Bernardino; and on the 10th and 11th, Elders Parley P. Pratt, Thomas Bullock, Bernard Snow, Dustin Amy and others started for the States and Europe, some on missions and others on business.

Elders Feramorz Little and Orson Miles started for the States, on the 29th inst.; the former on business, and the latter on a mission to Europe.

ELDER PRESTON THOMAS, from his mission in Texas, arrived late on the 12th inst., and started early on the following morning for his home in Lehi, too hurriedly to allow him time to report. We are informed that he will probably be in the city again soon, to superintend the arrival and disposal of his company.

On the 16th, W. S. Godbe's train of seven wagons arrived, laden with paints, oils, drugs, &c., and accompanied by Elder Preston Thomas' company and a part of Elder Benj. L. Clapp's.—*Deseret News.*

SAN FRANCISCO.—Elders Geo. S. Clark and A. J. Stewart, missionaries from Utah, sailed from this port on Tuesday, the 7th inst., on the bark Federia Arca, for Australia, the field of their future labors; they left in the enjoyment of good health and spirits.

Elders Thomas Clayton and William Naylor, missionaries from Utah to the Sandwich Islands, sailed for Honolulu on the clipper ship John Gilpin, on the 8th inst. These brethren were also enjoying good health, and rejoiced in the prospect of soon reaching the portion of the Lord's vineyard in which they have been called to labor. All the missionaries appointed to Australia and the Sandwich Islands have now sailed.—[*Western Standard, Oct.* 11.

FOR THE MORMON.

"Mormon Wives!"

"A Narrative of Facts Stranger than Fiction!"

THE above is the title of one of the many books that have recently been published in the East, all boasting a title page on which the most conspicuous word is "Mormon;" all purporting to be facts, and nearly all leaving the facts when they leave the title page. Each author, from *purely disinterested* motives, magnanimously devoting his time, his talents, and hard-earned pennies, to the glorious cause of imparting to his fellow-man a knowledge of the dreadful evils that he has witnessed, and the horrible practises of the people called Mormons. This book is not an exception to the foregoing observations. Metta Victoria Fuller, the author, doubtless perceiving the necessity of assigning some reason for the publication of such a work, writes an introduction or explanatory note, which is more remarkable for brevity and diversity of subject than for particular allusion to the work following it. He commences by stating that the population of Utah is now upwards of 77,000; refers to the probable application for its admission into the Union as a State; and—

"Conjures every man to pause over this little record of *one* history, and then multiplying it by tens of thousands, say whether he can find it in his heart to have fellowship with such a moral monster as Deseret now is, and will continue to be under the laws and constitution which she has prescribed for herself."

He next alludes to the hatred existing between the North and South. (What particular bearing this may have upon the subject of Mormon wives, I leave to the consideration of his readers—if such a patient, persevering class of individuals exist—for I confess it is something too profound for my limited understanding.) He then calls upon Americans to "pause before that rising storm, and to see if there be not oil for the troubled waters," after which he pitches into the Kansas-Nebraska Act—talks incoherently about "degenerate sons of noble sires," "darkness of African servitude overshadowing the land"—repeats the old song of polygamy being a relic of barbarism—and winds up with an appeal to the citizens of this country to—

"Sternly oppose slavery in all its forms—intemperance and its hideous deformities—polygamy with its train of evils which no man can truly conceive, and which will end in animalizing man, and finally in barbarism."

He does not say in what monogamy will end—pity he quenched the spirit when he was in such a prophetic mood! He now thinks he may be permitted to quote from an old Philadelphia friend, the *North American and United States Gazette.* The article quoted is one which was noticed in THE MORMON some weeks ago, the principal arguments of which are such expressions as the following: "fraternity of licentious and debauched rogues," "demagogues," "fanatics," "knaves," "fools," "lechers," "wretches," "modern vermin," "loathsome creatures," "Pariah race," etc; and wherein the writer states that "he has no sympathy with Mormons, or their sympathizers"—an expression which, in my opinion, was quite superfluous after what he had already said upon the subject. Immediately following the foregoing ebullition of holy indignation, comes "Chapter I." which, as the author so truly remarks, "tells it own sad tale." It commences with a selection from Mrs. Hemans, and as this is the best thing there is in the book, I quote it, to relieve the dismal obscurity in which the whole is enveloped:

"Bring flowers, fresh flowers, for the bride to wear,
They were born to blush in her shining hair.
She is leaving the home of her childhood's mirth!
She hath bid farewell to her father's hearth;
Her place is now by another's side—
Bring flowers for the locks of the fair young bride."

The author then observes that: "It was the first day of June, and Margaret Fletcher's wedding day"—that she was sitting in her chamber alone—describes the chamber—the house—the ocean—the furniture—the weather—time of day (forgets to mention the year)—and states, as a fact worthy of observation, that the windows "looked across the road."

The one hundred and sixteen succeeding pages contain a description of Margaret's marriage, with, of course, the usual proportion of sighs, delicate slippers, love, ringlets, soft hands, lovely women, God-like men, &c., common in such literature—relate how her husband—till then a paragon of perfection—became a Mormon from motives of ambition, together with a variety of every-day occurrences of too trifling a nature to interest the readers of THE MORMON: the whole having about as much relation to Mormon wives as that renowned work of ancient literature entitled "Jack the Giant Killer." After a great deal of sobbing and crying, she consents to accompany her husband to the Territory of Utah. They accordingly come to New York and go thence to Council Bluffs, where they remain all winter, and push on in the spring to the "Great City of the Saints." In describing their journey across the plains the author is extremely brief, devoting but two leaves to its description, two pages of which is a quotation from "Alton Locke's Wonderful Fever Vision," which he observes "is an altogether more true and sublime history of her journeying than he can give"—doubtless as truthful a paragraph as any in the book.

He then describes the valley and city as being almost a paradise on earth, were it not for the inhabitants; but—

"Bitter drops began to distil into her (Margaret's) cup of sweets. Her day-dreams were broken in upon constantly by uncongenial companions. The women of Utah were talkative and inquisitive—more than women usually are, for the simple reason that their homes were not happy."

Some of the women wanted her husband Richard, and the Elders advised him to take another wife, to which he finally consented, with a determination to conform to all the

Mormon usages, that he might eventually realize his lofty aspirations and be ordained an Elder! or, perhaps, at some time not far distant, occupy the position which Brigham Young now does, and then the people *might* see fit to have a king throned in all the magnificence of Solomon! That was the position he would strive for.

On informing Margaret of his second marriage, she immediately uttered "a sharp, low scream," and "dropped at his feet like a stone." She never recovered; but her brother Harry came back that way from the gold regions, and learning the state of affairs, shot at Richard with a revolver, breaking the arm of his second wife, who shielded him with her body. Hearing of this, a furious mob gathered around, and when Margaret's brother confronted them "with a revolver in each hand," daring them to come on, "a murmur of indignant admiration arose at the bravery they hated," they withdrew, but told him "if he showed his face out of doors while in that place he should rue it." But "paying no attention to these threats," he went where he pleased, and there was not one man among the many thousands in that city who dared molest him, knowing that he went thoroughly armed! Only think of one individual defying 25,000 inhabitants, what sublime courage! He should have had that jaw-bone of an ass placed in his hands that did such execution among the Philistines; it would become him so well. What a good thing it was that the people feared him, otherwise some of the "Danites" might have attempted to "whistle him out of town," and then think of the consequences! He would undoubtedly have fallen upon them in the intensity of his indignation and blotted them out of existence—"with a revolver in each hand." But the "Danites" didn't whistle, and the Territory was saved! Harry (not "the old Harry") came to the States, bringing Richard's second wife along, who became dissatisfied upon learning that he had a still younger wife than herself, and resolved to "leave Utah for ever," all her hopes being "to find some peace in works of good to others, and especially to her own sex."

The foregoing, with a miracle or two in a Temple which has yet to be erected, and two or three more quotations from "our reporters" and "Utah correspondence," concludes the doleful ditty. As for these last, if Mr. Metta Victoria Fuller had evinced sufficient generosity to have expended a glass or two of lager on some of "our" "John Stewarts," he could have procured a much more spicy bundle of Utah correspondence; but perhaps he couldn't afford the outlay! Why is it that Government does not do something for the amelioration of men of such brilliant genius and *unknown* talent.

To be sure, he has not many ideas embodied in his last work; but then he displays such a peculiar tact in his manner of spinning them out, and making a little go a great way. A man of such unprecedented ability deserves something more than the pecuniary profits likely to accrue from the sale of such a book. I propose that Mr. Fuller be placed in some office of public trust, where he can shine out and let the world behold his greatness; and, as he may wish to touch upon this subject again, I suggest the office of Deputy-Post-Master's-Assistant in some of our Western offices, where he could gratify his literary proclivities by the perusal of Utah mail matter that is now at the mercy of others. In case this suggestion should not be acted upon, the following, from the Buffalo *Express*, may serve as a good foundation for further "facts," only the scene of operations must be changed to Utah to give it effect:

"A Bundle of Elopements.—Mrs. King, near Kingston, was recently taken sick, and her husband seized the opportunity to elope with a handsome servant girl named Martin. On their arrival in Albany, Miss Martin eloped with a young man named Cornelius, taking Mr. King's money. King, being penitent, returned home and found that his wife had eloped with a drygoods clerk named Jeffers, with all the movable articles in the house. Whereupon King started off in pursuit, considering himself a deeply injured man."

Taking a general view of "Mormon Wives," reminds me very forcibly of the definition once given of a lobster, viz: "A small red fish that walks backwards." This was acknowledged to be very correct, with two or three exceptions. In the first place it was *not red;* secondly, it *was not a fish;* and lastly, *it didn't walk backwards!* It is much the same with "Mormon Wives." Firstly, it is not "facts;" secondly, it is not "stranger than fiction;" and lastly, it is a lie from beginning to end. However, for the encouragement of Mr. Fuller, I will state as my candid conviction that "Mormon Wives" will be read with intense satisfaction by an intelligent public when the celebrated "Adventures of Baron Munchausen" and similar productions are forgotten—but not till then.

Geo. J. Taylor.

FOR THE MORMON.

Mormonism.

BY ELDER JOEL M. BERRY.

Mormonism, presents a wide field for reflection and contemplation, an extensive surface upon which the mind may roam, affording a variety of objects for us to converse upon, but it is necessary at the same time that our minds should be led in that channel which is according to the mind and will of the Lord. I have had sufficient experience in this kingdom to know that the hand of God is in it, and that it is governed controled and guided by the spirit of the Almighty and the revelations of Heaven and to know that from the commencement it has been the design of the God of Jacob to establish his kingdom upon the earth. I rejoice that this kingdom is blessed with leaders who are not ashamed or afraid to watch over the interests of the same, and at all times to seek diligently the welfare of the children of Israel, who will point out the path for this people to walk in, whether that path may be popular or unpopular: leaders who will not hesitate to rebuke sin and wickedness whether committed in high or low places. Those who were acquainted with Joseph Smith the founder of this church, knows that he began entirely alone, as far as the influences of the children of men were concerned, to endeavor to establish a religion and an order of things diverse from anything then existing among men, a religion that was unpopular and contrary to the feelings, views and traditions of the whole human family. Every man who is acquainted with the history of the nations of the world at the present time, must know that religion is something very popular, having many followers, and they must also know that the religions of the day are very diversified and that they are in a great measure framed to meet the conveniences, traditions and situations of the children of men, with but little regard to the declarations of the Bible or the revelations of Jesus Christ. Every man that will read the Scriptures of the New Testament will see that there was an organization in the days of Jesus Christ, a system for the salvation of the children of men, laid down plainly for the inhabitants of the earth to follow.

Many of the prophets have prophesied that such an order of things as that which Christ and his Apostles established, should after ages of apostacy and darkness, again be established in the last days. When the Jews fell, through unbelief, as the Apostle says, the Gospel was taken from them and given to the Gentiles. Ask any portion of Christendom why the ancient order of the Church of Christ is not among them? Why Apostles, prophets, revelations and other gifts, are not in the Church now, and they will inform you that they were only needed in the dark ages of the world to establish the kingdom of God; but in this enlightened age are not necessary. Those who have been taught after the traditions of their fathers, have been taught that the Bible should be spiritualized—that it does not mean what it says, nor say, what it means. They have been taught to believe that where the Lord says Israel shall be gathered it means a spiritual gathering. When they read any portion of Scripture which does not agree with their traditions every man has his own system of spiritualizing to make it bend to his own views. Instead of this, we have now learned that God means what he says, and says what he means. Why does it require an angel to bring the Gospel from Heaven in these last days—when the earth is deluged with religion, with different systems and plans of salvation? Because none of them are according to the order or organization that God has given to govern and control the human family. If there had been a true organization of the Kingdom of God upon the earth in these latter days, there would have been no need of an angel to visit the earth, to teach men the first principles of the gospel of Christ, and administer its ordinances to them. In conclusion, let me say, that Joseph Smith, preached the gospel of the Kingdom of God in its purity and fullness as the Apostles of old preached it, and that it is now being preached in the United States, in Europe, in the Islands of the Sea, and will be preached in every nation and to every kindred, tongue and people under the whole Heavens and the same fruits, the same blessings, the same light and glory will be manifested as anciently.

Latest News from the Plains.

The Murder of Col. Babbitt Confirmed.

The arrival on Sunday eve of a train from Salt Lake under command of Capt. W. J. Hawley places beyond question the fact of the murder of Hon. A. W. Babbitt, Secretary of Utah Territory. From Mr. Hawley we obtain the following information:

Near the 'Sweet Water,' he met Messrs. Kimball and Ferguson. This is about 200 miles West of Fort Laramie, and 300 East of Salt Lake. He heard from them the rumor, and in order to get at the facts he remained with Mr. Trist, the Indian Agent, for several days. The Indians had come into the Fort and reported that 12 of them had attacked Col. Babbitt while one of his men was away, and after the Col. had fired his double-barrelled gun and his two revolvers, one of the Indians crept behind the wagon and tomahawked the Col. Frank Rowland and Sutherland were also killed.

The Indians said the Col. fought like a grizzly bear.

When at Fort Kearney Capt. Hawley learned that Maj. Wharton had in his possession the papers (including a draft of $8,000) and some of his hair. His watch was obtained by a Frenchman from the Indians. Altogether about 18 whites have been killed.

The Capt. reports the crops in Utah as good. Wheat was selling at $1,00, oats and corn 75, potatoes 50, flour 3,50 per hund. He met the several Mormon hand-cart trains at Green river 170 miles East of Salt Lake City, at Big Sandy, at Pacific Springs, another 5 miles East of Fort Laramie, and one at Chimney Rock 76 miles East of Laramie, a wagon train at Scotts Bluffs, and several others. All and every one in good health and spirits.

Next week we shall have more space for particulars.

Col. Babbitt was well known in our community, was on his return from Washington to resume his duties as Secretary, had with him a valuable collection of books, astronomical and other instruments, and was supposed to have a large amount of money.

His loss is irreparable, and the Government should send at once a sufficient force to punish, yes, to exterminate this tribe who for the last three months have been murdering and plundering her emigrants.

Mr. Jno. Campbell, Dustin Amy, and about twenty others came in train with Capt. Hawley.—[Council Bluffs *Bugle*.

Loss of the Propeller J. W. Brooks, with All On Board.

Oswego, Nov. 11.

It has been ascertained that the propeller which foundered on Lake Ontario during the gale is the J. W. Brooks, belonging to the Northern Transportation Company. Every soul on board was lost. The propellor was insured for $10,000, of which $2,500 is in the Corn Exchange Company, New York.

Correspondence from Bishop N. H. Felt.

Fort Laramie, Sept. 19, 1856.

Dear Prest. Taylor: Thinking it would be interesting to you, to learn of our whereabouts at this time, I take the liberty of sending you a few lines to inform you of our good health, and prosperity. We have passed through a dangerous country where many deeds of horror have been perpetrated this season, but we have been greatly favored, not even having, scarcely met an Indian, since leaving Fort Kearney to this place, though no doubt they watched us closely. Twelve miles west of North Bluff Fork, Bro. Babbitt's train was attacked by the Cheyennes, two men killed, also, Mrs. Wilson's child and herself probably taken prisoner, and worse than death; this was below Kearney. While at Kearney we learned by a soldier from Laramie that Thos. Margetts and family and Jas. Cowden and family had been killed; the soldier had been in company with them a day or two, but had left them a short time in pursuit of a Buffalo, and on his return found the Indians robbing and burning the wagons, and saw the bodies of Margetts and Cowden and one of the woman,—the child still crying at the side of the wagon.

Col. A. W. Babbitt, after leaving his wagons, which had been recovered from the Cheyennes, by the Omaha's and placed them in charge of O. P. Rockwell, started ahead with two men, since which no trace of him has been found, he should have been here eight or ten days ago. No doubt, he and his companions have met with the same fate. He would listen to no counsel, but would go on with so small a party. There has been several other murders of single men, travelling the road, the particulars of which we could not gather.

The brethren send their best respects. Accept my own also, with the same to all the brethren in the office and the Saints in New York.

Excuse the haste necessary in writing this, and believe me, yours in the Gospel,

N. H. Felt.

P. S.—We have passed Capt. Martin's, Hodgett's, Willey's, Smoot's, and Rockwell's, trains, all in good spirits and health, and rapidly pushing their way to the valley.

Several returning *Mormons* are here, quite disheartened from proceeding on, hearing of the dangers of the road. We met some also who where turning back to Laramie with O. P. Rockwell's train.

N. H. F.

[According to the date of this letter it should have arrived here by the preceding mail. Though the information it contains relative to Col. Babbitt has been anticipated and already published, we give the letter entire, as, no doubt, many of Elder Felt's friends will be pleased to hear from him and of his passing through the Indian ground that far safe.—Ed.]

Corespondence of Hon. Geo. A. Smith.

St. Louis, Nov. 6, 1856.

Elder T. B. H. Stenhouse—*Dear Brother:* Your letter of October 27th has just been received, and I hasten to continue our correspondence.

My health is good, I have just returned from a visit to the Saints in Quincy and Keokuk, whither I accompanied Elder Erastus Snow. We were gladly received, listened to and hospitably entertained by our friends in those places. Elder Snow preached in the Danish language to the Saints in Keokuk, a considerable number from that county having located in that place until the return of spring.

We also made a flying visit to Nauvoo or the city of Joseph. I should judge that about three fourths of the Mormon buildings had been torn down, removed, or destroyed. Many of the best buildings remaining, show clearly the effects of ten years neglect. Although most of them are inhabited, few appear to be kept in repair. The Mansion is kept by Louis Bideman, who married the widow of the late President Joseph Smith; the building appears not to have been renovated since it was built, and its buisness as a public house is too small to justify its being kept in its original style. A part of the stone wall of the west front of the Temple is still standing, the residue of the materials having been used by the Icarians, who have built an establishment on the Temple Block. Several large stacks of hay were standing against the dilapidated wall.

Mr. Bideman informed us that the Temple was set on fire, by a man named Joseph Agnoe, at the instigation of certain mobocrats of Warsaw and other parts of the country, and it was a serious drawback to his business as hotel-keeper, as great numbers visited Nauvoo to see the Temple. My mind imperceptibly drew a contrast between Nauvoo in its glory and Salt Lake City, and from looking at the Masonic Hall, Seventies and Concert Halls, and Arsenal, my conclusion was that Salt Lake City is so far ahead of Nauvoo, that the latter could be better compared with Provo, more properly in its public buidings, machinery &c; but not in population. The site of Nauvoo is by nature the most beautiful in position on the Western Rivers. Several gentlemen with whom I conversed in relation to it, said that had the Mormons been left alone it would have been the largest City in the Western States, and the great mart of trade and railway Terminus.

The people of Hancock "cut off their nose to spite their face," they now see that had they been quiet and left there neighbors alone, they would now have been rich, but alas! it is now too late. By comparison it will be seen that the footing of the Temple wall in Salt Lake City, contains as many yards of masonary as the entire Temple in Nauvoo. The rock for the Nauvoo Temple was hauled from a limestone quarry about two miles distant while that in Great Salt Lake, is hauled about six miles: nine feet of sand-stone foundation being already laid, the residue of the Temple to be granite, from the Cotton Wood Quarry.

To look upon the delapidated ruins in Nauvoo and contrast it with its brilliant position in the days of the Prophet, it was enough to make any heart sad that was not insensible. Ten years ago last winter my children were driven from a comfortable habitation in this city, and I have wandered with them, until overcome by exposure and suffering I was called to deposit some of their mortal remains upon the desolate prairie, and my tale, were I to relate it, would be only the reiteration of what might be told by thousands who had been occupying happy homes of their own in republican Illinois. Those reflections and instead of the Prophet and his noble brothers in brilliant array at the head of the Legion, or in the Congregation surrounded by thousands of anxious listeners, it was to visit a cold, silent and mournful burying place, where lay the dust of the first Patriarch over the Church, Joseph Smith sen., Lucy his wife and four sons who by the hand of cruel persecution and exposure have met an untimely fate. Not a stone to mark the spot, no weeping willow, or fragrant balm of Gilead, no poplar to shade the sacred resting place of Prophets, Presidents, Patriarchs, Councillors, and Generals in Israel: here we could drop a silent tear, if grief did not suppress it, and here we offered a silent prayer to Heaven's King, that we might fulfill our destiny as well as they had done, that when we find our last earthly abode, that we like them might be prepared for exaltation and celestial lives. Elder Snow and myself left the desolate City with hearts filled with sadness.

On our arrival at Montrose we incidentally learned that a Pennsylvania Mormon kept a Hotel who was very kind to us, but the word Mormon must not be pronounced above a whisper. We visited the grave of Levi Snow Esq, Elder E. Snow's father whose funeral I attended fifteen years ago. My kind remembrance to sister Stenhouse and all friends in which I am joined by Elder Snow.

Yours &c., Geo. A. Smith.

Correspondence from Utah.

G. S. L. City, Sept. 30, 1856.

To the Editor of the Mormon:

Dear Sir: The hand-cart companies of the Saints under Elders Ed. Ellsworth and D. D. McArthur, arrived here on the evening of Friday, Sept. 26th inst., having been absent about nine weeks *en route* from Florence to this point; their progress being considerably retarded, by the few ox-teams and waggons they had along, not being able to keep up with them.

Prests. B. Young and H. C. Kimball, with a detachment of Lancers, the brass band, and many citizens went up into the Kanyon to meet them. The feelings which the Brethren had on meeting these companies, I will not attempt to portray. To behold a company of men, women and children, amounting to nearly 500 souls, drawing 486 hand-carts entering into the city of Great Salt Lake, dancing with joy as they passed along, only complaining that they had been encumbered with a few ox-teams for which they had to wait several hours almost daily, otherwise they would have been with us ten days sooner, and then to realize that this company had walked some 1400 miles, drawing their hand-carts the whole distance, these facts and our reflections upon the future results, filled our hearts with joy unspeakable, and caused our bosoms to swell with thanksgiving to God: we felt that the flood-gate of deliverance was hoisted to the oppressed millions, and we could say in confidence to the poor and honest in heart, "come home to Zion," for the way is opened up. Prest. Kimball said his heart felt as big as a two-bushel basket, yes our hearts were so swollen that we were speechless, not with sorrow, but with joy. Elders Ellsworth and McArthur, have earned honor and glory to themselves in the leading of these companies, they have, like the people, walked all the way, and assisted in drawing the hand-carts. Bro. Ellsworth went through the city covered with dust at the head of his brave company, drawing a hand-cart, under the close scrutiny of the thousands who crowded the streets with weeping eyes to gaze upon the scene; as he passed by his own lovely home and saw his wives and children standing in his door, he made no halt, only gave a passing salute, continuing with his company until he reached the public square and saw them all comfortably encamped and fed. I felt that his position was far more honorable and lovely in the eyes of God and Angels and good men, than it would have been, had he been mounted upon the best steed that ever trod the earth, clothed with ermine and gold. Prest. Young has declared from the beginning that it was a practical safe operation, his sayings in this, as in all other cases have proven true. Bro. Ellsworth lost but seven out of his company, a smaller loss than that of almost any company containing as many souls, that have arrived here; many were aged and infirm, yet they out-pulled any ox-teams that could be started on the road; never has a company been so highly honored, so numerously escourted, or so kindly dealt with, since Israel has arrived in these mountains, as the Pioneer hand-cart companies.

The Deseret State Fair is opened for the reception of articles for exhibition, and from the universal spirit of encouragement to domestic manufactures, we anticipate our Fair will be an emporium of Utah's true wealth, which will astonish her citizens. Further particulars by next mail.

There is a reformation commenced here among this people by the authorities of the Church, such a one as we trust will be permanent. The preaching of the First Presidency has been soul-stirring indeed. We may safely say in a measure that such sermons were never heard before, as have been delivered unto us of late by the prophet of God; and they are weighing the people, and the people feel that they are dealing with the quickening spirit and power of God, which discerns and knows their hearts; and they feel the importance of repentance and baptism for the remission of sins, and leading holy lives before God, that we may be prepared for the events which await the whole earth. In some of the settlements in Davis county everyone has gone forward and been re-baptized, and we anticipate the same results will follow in G. S. L. county.

Sept. 20. Elder Peterson's company of Danes arrived.

Elder S. M. Blair and company returned from exploring a route to Carson Valley; report no feasible route westward. Hon. E. Reese arrived from Carson with the same report.

The weather has continued fine, and much of the corn not injured by early frosts will have time to mature.

On the 10th inst. we moved into our new office, opposite President Young's buildings, and have much cause to be thankful for the superior accommodations we enjoy.

Yours truly, W. Woodruff.

The Wreck of the Propeller Toledo—An Awful Scene.

Several gentlemen connected with the insurance companies of Milwaukie visited Fort Washington to examine the wreck of the ill-fated propeller *Toledo*. They described the scene as an awful one. For two miles, or more, the lake shore is lined with fragments of the wreck, piled up, in many places, several feet high. The propeller foundered at her anchors, about 200 yards outside of the piers, and the tremendous violence of the sea completed the work of destruction in a very few hours. The heavier portions of the hull have come ashore in innumerable fragments. All the dry goods and furniture boxes have been rent asunder by the force of the waves, and their contents riddled by the sand-like sieves, and scattered far and wide along the coast. Some of the hardware, such as cases of axes, &c., came ashore whole, and were washed by the sea far up the beach. Sundry barrels of liquor also came ashore, but it is thought $5,000 will cover the value of all that has thus been saved.

Of the forty or fifty persons on board the propeller when she went down, only three, two deck hands and a steerage passenger, were saved. One of these deck hands, Aquilla Gifford, was on board the steamer *Niagara* when she took fire and burned to the water's edge, off Port Washington, on the 24th of Sep. He is not over twenty-one years of age, and this was his first trip. His second was on the *Toledo*, which foundered very near the spot where the *Niagara* was burnt. When the propeller settled, Gifford sprang into the sea and struck out for shore. Presently he felt a hand cluthing at his neckcloth, and, to save himself, slipped his head out of the neckcloth, and saw it go down with the poor fellow who caught it in his agony. With the help of a plank, Gifford managed to get to the side of the pier; but he had not strength enough left to climb. He, therefore, commenced hallooing for help at the top of his voice, and presently heard answering shouts from the shore. Before help reached him, however, a combining wave threw him upon the pier, and he lost no time in making tracks for *terra firma.* It is his impression that he will stay ashore awhile this time.

We learn that, down to Thursday morning, seventeen bodies had been recovered of those who perished by this awful calamity. The bodies were picked up along the shore, south of Port Washington.

The crew numbered about twenty-five persons, including Capt. Deusham, of Buffalo, who leaves a wife and child; Geo. Hill, first mate, who leaves a wife and family near Cleaveland; David Vance, second mate, brother of Mrs. Deusham, unmarried; Edward McManman, first engineer, family near Cleveland, and B. F. Stratton, second engineer, unmarried.

Mrs. Harriet Frazee, of Milwaukie—formerly the wife of Lucius Wadsworth, deceased, of Buffalo—was among the passengers, together with three of her children. All were lost.

TELEGRAPHIC.

The Recent Storm on Lake Erie.

Buffalo, Nov. 6, 1856.

Our papers this afternoon are filled with accounts of disasters to lake craft in the late gale. Some twenty schooners and barks are reported ashore or badly damaged. The brig Cumberland is reported to have been lost, with all on board. Capt. Chapney, of the schooner Vermont, arrived this afternoon, says, on the afternoon of the 4th he saw a large steamer or propellor lying in the trough of the sea wholly unmanageable. Her smoke pipes were overboard, and a crowd of people standing on the hurricane deck. He thinks she must have swamped before the storm was over. Owing to the severity of the storm, he was unable to render assistance or ascertain her name.

Tornado at Norfolk.

Baltimore, Nov. 6.

A violent tornado was experienced at Norfolk and Portsmouth on Tuesday, and occasioned considerable damage. Several houses were unroofed, and the new car house of the Seaboard and Roanoke Railroad in Portsmouth was reduced to ruins. Eight or ten persons are known to have been seriously injured, and it is feared that others are under the ruins.

Ruatan.

Baltimore, Nov. 6.

New Orleans papers of Friday are at hand. They contain advices from Ruatan to the 18th ult., which states that the treaty between England and Honduras had excited great commotion there, the people of Ruatan being opposed to the recognition of the sovereignty of Honduras.

Safety of Lieut. Spence and Command.

Washington, Nov. 8.

Letters have been received at Annapolis from Lieut. Spence, commanding the troops supposed to have been slaughtered by the Indians while on the march to Fort Pierce. They had safely arrived at that station.

Fire and Loss of Nine Lives.

Binghamton, Nov. 8.

The house of a man named Perkins, situated about two miles from Kirkwood, was consumed by fire last night. Perkins, his wife, and seven children, perished in the flames.

Terrific Gale at Buffalo.

Buffalo, Nov. 10.

The severe gale of Saturday morning caused considerable damage to the city. The roof of the freight depot of the State Line Railroad was blown off and carried some distance; a brick dwelling on Clinton street was blown down; a portion of the roof of the warehouse of William Tanner & Co., on Michigan street, was blown off; also the tower and part of the roof of Fisher's elevator, and the roof of the Central Railroad freight depot sustained slight damage.

The freight house, woodshed and a large quantity of wood, belonging to the State Line Railroad, at Westfield, was burned on Friday night.

The propeller Wisconsin, from Ogdensburgh to Chicago, with a full load of merchandise and sixty passengers, burst her steam chimney yesterday, off Grand River, Canada, scalding a deck hand fatally. She was towed back to Port Colborne, from whence the passengers were forwarded by the propeller Tonawanda.

Shock of an Earthquake at Cairo, Ill.

Chicago, Nov. 11.

The shock of an earthquake was felt at Cairo on Saturday. Little damage was done.

The Ohio and Mississippi Rivers are rising slowly.

The Grand Trunk Railroad Celebration.

Boston, Nov. 11.

A large party of our most distinguished citizens, including Mayor Rice and other officials, left here this morning for Montreal, to attend the railroad celebration there.

Hymn Books.

We have just received Hymn Books from Liverpool. Cash orders may now come in.

Slavery in England.

The following curious advertisements are re-published in *Notes and Queries:*

"A Black Boy, of about 15 years of age, named John Black, ran away from *Colonel Kirke*, the 15th instant; he has a *silver collar about his neck*, upon which is the Colonel's Coat of Arms Cipher; he has upon his throat a great scar, bare in habit. Whosoever brings the aforesaid boy to Colonel Kirke's House near the Privy Garden will be well rewarded."—[*London Gazette*, March, 1685.

"To be sold a Negro Boy about 14 years old, warranted free from any distemper, and has had those fatal to that colour; has been used two years to all kinds of Household work, and to wait at Table; *his price* is £25, and would not be sold but the person he belongs to is leaving off business. Apply to the Bar of the George Coffee-House in Chancery Lane, over against the Gate."—[*London Advertiser*, 1754.

"Mathew Dyier, working goldsmith, at the Crown in Duck Lane, Orchard-street, Westminster, apprentice and successor to Mr. John Redman, corkscrew maker, deceased, continues the business of his late master, in making all sorts of gold and silver corkscrews, tobacco stoppers, silver padlocks for *Blacks* or dogs, collars, silver clasp knives, &c. Where merchants and shopkeepers may be supplied with any quantity on the least notice, and the lowest prices. An apartment of the above work kept by him."—[*Ibid.*

By the decision of the Court of King's Bench in 1772, the sale of a negro in this country was rendered *illegal*; and every black, male or female, was free from the moment of landing on British ground.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Mormon Books

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Morm.—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millennial Star	
Journal of Discourses, &c., &c	

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
129 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

Change of Meeting-place.

The Latter Day Saints will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to November 6, 1856.

Article	Unit	Price	to
Ashes—Pot	per 100 lb.	7 87½	a — —
Pearl		— —	a 8 50
Candies—Stuart and Bussing's best, assorted	per lb.	—	a —
Ordinary		—	a —
Candles—Sperm	per lb.	—	a 40
Adamantine		25	a 28
Mould, tallow		13½	a 16
Coffee—Java, white		14	a 14½
Mocha		15½	a —
Laguayra		—	a 12½
Maracaibo		11½	a 12½
St. Domingo (cash)		10	a 10½
Drugs and Dyes—Alcohol	pr. gal.	— 70	a — 76
Alum	per lb.	— 2½	a — —
Arrowroot		— 45	a — —
Arsenic, powdered		— —	a — 2½
Asafœtida		— 5	a — 25
Borax, refined		— 27½	a — 29
Brimstone, American, roll		— 2½	a — 2½
do crude	per ton	26 —	a 30 31
Camphor, crude	per lb.	— —	a — 23
do refined		— 30	a — —
Castor Oil, No. 1		1 25	a 1 30
Chlorate Potash		— 35	a — 36
Cochineal		1 15	a 1 20
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 50	a — —
Cream Tartar	per lb.	— —	a — 30
Gum Arabic, picked		— 17½	a — 33
Gum Copal		— 40	a — 50
Gum Myrrh, Turkey		— 10	a — 30
Iodine, resublimed		— —	a 5 25
Ipecacuanha		— —	a 1 80
Madder		— 12	a — 13
Magnesia		— 14	a — 35
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 23	a — 25
Oil Anis		3 25	a — —
Oil Bergamot		2 62½	a 2 75
Oil Cassia		— —	a 4 25
Oil Lemon		2 —	a 2 12½
Oil Peppermint		2 75	a 3 —
Opium, Turkey		— —	a 5 50
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 32	a — —
Phosphorus		1 —	a 1 15
Quicksilver		— 45	a — 50
Rhubarb, China		75	a 1 10
Saleratus		— —	a — 8
Sal Ammoniac, refined		— 11	a — —
Senna		— 11	a — 14
Shellac		— 13	a — 16
Sugar Lead, white		— 12½	a — 14
do brown		— 10½	a — 11
Sulphate Quinine		— —	a 2 30
Tartaric Acid		— 41	a — 45
Verdigris		— 45	a — 47
Vitriol, blue		— 10½	a — 11
Dye Woods—Camwood	per ton	100 —	a 120 —
Fustic		27 —	a 29 —
Logwood		17 —	a 28 —
Flour—State, common	per bbl.	6 35	a 6 40
Michigan and Indiana		6 95	a 7 80
Genesee, extra		7 20	a 8 15
Rye Flour		4 25	a 4 —
Corn Meal		3 50	a — —
Fruit—Raisins	per box	— —	a 3 75
Raisins, layers		4 —	a 4 25
Currants	per lb.	— 22	a — 24
Glass (American window)—			
6x8 to 8x10	per 50 feet	3 25	a 2 50
8x11 to 11x16		3 75	a 2 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
Grain—Wheat	per bush.	1 65	a 1 72
Corn, round yellow		— 70	a — 75
Barley		1 —	a 1 29
Oats, Western		— 45	a — 47
Beans		1 87½	a 2 —
Gunpowder	per 25 lbs.	3 50	a 6 50
Indigo	per lb.	— 75	a 1 40
Iron—Pig, Eng., Scot	per ton	31 —	a 32 —
Bar, Eng. refined		60 —	a — —
Sheet, Russia, 1st quality	per lb.	— 12	a — 12½
Sheet, Eng		— 3½	a — 4½
Lead—Galena	per 100 lbs.	6 40	a — —
Sheet and Pipe		— 9½	a — —
Leather	per lb.	20	a 31
Molasses	per gal.	37	a 47
Nails—Cut, 4d and 6d	per lb.	4½	a —
Wrought, 6d and 20d		6	a —
Oils—Olive	per bskt., 12 bottles	3 37½	a 3 50
Olive, in casks	per gallon	1 15	a 1 25
Linseed		— 98	a 1 —
Whale		— —	a — 85
Lard, winter		— —	a 1 05
Paints—Lead, red, Am	per lb.	— —	a — 8½
Lead, white, Am., in oil		— —	a — 9
Lead do do dry		— 8½	a — —
Ochre, yellow, French, dry		1 —	a 1 62½
Ochre, in oil		— 4	a — 6
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— —	a — 8½
Vermillion, Chinese		— 90	a 1 05
Venetian Red	per cwt.	2 —	a 2 37½
Rice	per 100 lbs.	4 25	a 4 48½
Saltpetre	per lb.	6½	a 12
Seeds—Clover	per lb.	— —	a — 14
Flax, American, rough	per bush.	2 —	a 2 10
Linseed, Calcutta		1 85	a — —
Soap—New York	per lb.	4	a 7
Castile		10½	a 11
Spices—Ginger, Race	per lb.	5½	a —
Mace		80	a —
Nutmegs		—	a 87½
Pepper		—	a 12½
Pimento		11½	a —
Cloves (cash)		12½	a 13
Sugar—New Orleans	per lb.	8	a 9½
Havana, white		11	a 12
do brown		9	a 10½
Stuart's crushed		—	a 13½
Sumac, Sicily	per ton	55 —	a 75 —
Teas—Gunpowder and Imperial	per lb.	35	a 75
Hyson		30	a 80
Young Hyson		32	a 70
Hyson Skin		20	a 35
Black		22	a 50
Tin—Banca	per lb.	—	a 33
Straits		—	a 31½
Plates	per box	9 —	a 10 50
Tobacco		—	a 7½
Turpentine	per 280 lbs.	3 62½	a — —
Tar	per bbl.	3 —	a 3 25
Spirits Turpentine	per gallon	— 41	a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of The Mormon.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours! Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Évangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER, in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis.
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11. 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mb8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN BOOT AND SHOE STORE
SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe17

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
Je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 40. NEW-YORK, SATURDAY, NOVEMBER 22, 1856. PRICE FIVE CENTS.

Poetry.

What is Noble.

BY CHARLES SWAIN.

What is noble? To inherit
Wealth, estate, and proud degree?
There must be some other merit
Higher yet than that for me!
Something greater far must enter
Into life's majestic span;
Fitted to create and centre
True nobility in man!

What is noble? 'Tis the finer
Portion of our mind and heart;
Link'd to something still diviner
Than mere language can impart:
Ever prompting—ever seeing
Some improvement yet to plan;
To uplift our fellow being,
And, like man, to feel for Man!

What is noble? Is the sabre
Nobler than the humble spade?
There's a dignity in labor
Truer than e'er pomp arrayed!
He who seeks the Min'l's improvement
Aids the world in aiding Mind;
Every great commanding movement
Serves not one—but all mankind.

O'er the forge's heat and ashes,
O'er the engine's iron head,
Where the rapid shuttle flashes
And the spindle whirls its thread;
There is labor lowly tending
Each requirement of the hour,
There is genius still extending
Science—and its world of power!

'Mid the dust, and speed, and clamor
Of the loom-shed and the mill;
'Midst the clink of wheel and hammer
Great results are growing still!
Though too oft by Fashion's creatures,
Work and workers may be blam'd,
Commerce need not hide its features!
Industry is not asham'd.

What is noble? That which places
Truth in its enfranchis'd will;
Leaving steps, like angel traces,
That mankind may follow still!
E'en though Scorn's malignant glances
Prove him *poorest* of his clan,
He's the *Noble*—who advances
Freedom, and the cause of man!

The Submarine Nautilus.

Its operation at Glen Cove—Three Hundred of the Leading Scientific Men of the States Present—Endorsement of Politicians, Sea Captains, Engineers and Editors.

Thursday was an exciting day amongst the scientific of our State. The submarine Nautilus was put through its operations at Glen Cove, and submitted to the rigid scrutiny of men whose verdict, either of approval or otherwise, must be final. The company formed to work this invention had chartered the steamship Champion, and invited the press and many of the leading celebrities of our State to a grand excursion, for the purpose of bringing the machine before the public. Amongst those on board, we noticed D. C. McCallum, Superintendent of the Erie Railroad; S. S. Post, Chief Engineer; Allan Campbell; Jesse Gay, Chief Engineer United States Navy; Jno. McL. Murphy, of the Brooklyn Navy Yard; B. F. Delano, Naval Constructor; Capt. Comstock, of the Baltic; T. C. Ruggles, Civil Engineer; Julius Krohel, Submarine Engineer, and many other scientific gentlemen. We also saw Lieutenant Gov. Patterson, Harbor Commissioner; Hon. Mr. Jackson, member of Congress from Connecticut, Senator Hale, Augustus Whitlock, Christopher Heiser, Hon S. C. Hawley, Robt. J Rankin, and a number of our leading merchants, bankers and professional men. A party of scientific Europeans were also on board, and appesred enthusiastic with the day's success.

Starting from Peck slip ferry at 10 A. M., Glen Cove was reached, after a beautiful sail about noon. In mid stream we found a large schooner lying at anchor, with steam engine on deck, and on mooring near her we learnt this apparatus was used for forcing compressed air into the receiver which supplies the Nautilus. At a few yards from the schooner we observed floating, like a huge porpoise in the water,

THE NAUTILUS.

The Nautilus in external form is almost round, or, as Senator Hale aptly termed it, "a water baloon." It is about ten feet in diameter, by seven feet deep, and weighs ten tons. A peculiarity, as compared with the old fashioned diving bell, is that it enters from the top, a species of iron trap door screws down when all are in, and when the machine is at the bottom, another and larger door opens in the base, so as to proceed with the works required. Condensed air is produced on board a vessel or on land, and is communicated to the Nautilus by an immensely powerful hose formed of thick India rubber, strong enough to withstand a pressure of 200 lbs. to the square inch; this is affixed to the top of the machine, and communicated by valves inside to the working and water chambers. After entering and closing the top of the machine, water valves are opened, which cause the Nautilus to sink; air is taken into the working chamber until its density is equal to that of the water without; the door of the bottom is then raised in order to move upon the ground. The operators step upon the bottom and carry the machine with them, or in current way cables passing from windlasses inside, effect the desired movement. To lift stone, a hook placed on the bottom is affixed to the stone, condensed air is then thrown into the water chambers, and the water is expelled until the weight of the stone is overcome. It is then moved in any direction, and, by the re-admission of water, is again deposited. In one of the experiments we saw performed, a stone weighing five tons was lifted, moved horizontally between twenty and thirty feet, and then deposited. The time occupied in going under water, bringing the stone to the surface (22 feet,) then moving, going down and depositing returning again to the surface, was only nine and half minutes. The Nautilus will lay 3,500 cubic feet of stone per diem, at a cost of $35, being less, according to the opinion of engineers, than the cost of the same work on terra firma. The average cost of sub-marine constructions is 16 1-2 cents the cubic foot, whilst with the Nautilus, as demonstrated yesterday, it is but one cent. All other works are in like proportion; the blasting of rocks may be done by it as cheaply as in a quarry. Its adaptability to the examination of ships' bottoms, to determine the necessity of docking according to the opinion of Captain Comstock of the Baltic will effect the saving of hundreds of thousands of dollars annually. Its utility in pearl, coral and sponge fishing was remarkably demonstrated. A gentleman largely engaged in pearl operations in the Pacific observed that there was no limit to its value for that purpose. Pearl shells may be gathered by it at the rate of from two to three tons per day to each machine; this has been proved by actual experiment in Panama and California. Shells, according to prices current, are worth from $156 to $600 a ton.

With regard to lifting submerged vessels, the capacity of the pump demonstrates that the largest class of ships may be raised within three hours after attachment is made.

In order to test the "feeling" in the Nautilus, 160 persons went down yesterday, of whom forty were ladies. We ourselves entered the trap set for us with feelings of misgiving, and soon found ourselves one of twelve individuals—two being ladies. The iron door was screwed down, and immediately on descending a noise like the near letting off of steam dinned our ears; but this very unpleasant sensation was relieved by going through the operation of swallowing. We got down before we knew it, and the engineer lifted the door of the bottom and disclosed to us about six inches of muddy water. When we had gratified our curiosity during some five minutes, and obtained a number of shells as relics, the door was replaced and we shot up to the surface, the observation being made by one of the ladies that she could stay down all day. Everybody was more than satisfied, though few understood the *rationale* of the invention or the peculiarities of its construction as compared with the diving bell.

The Champion left Glen Cove on her return about five o'clock, and on getting under way, a meeting was organized on deck, with the following officers:

Chairman—Lieut. Gov. Patterson.

Secretary—Hon. S. C. Hawley,

Committee on Resolutions—D. C. McCallum, S. S. Post, Allan Campbell, Capt. Comstock, Jesse Gay, Jno. McL. Murphy, B. F. Delano, Julius Krohel, T. C. Ruggles and Capt. Mejia.

After a few words from the Chairman, loud calls were made for the inventor of the Nautilus, Major Sears, formerly of the U. S. Army.

Major Sears advanced through the crowd, and having ascended the ladder to the upper deck, made a short explanatory speech of about fifteen minutes duration. He said that it was only politicians now-a-days who made speeches; but he could not help saying a few words to them in reference to the Nautilus, on which they had been experimenting, favored, as they were, by so beautiful a day—an omen of their future success. The Nautilus is not made or got up for a stock company to speculate on, but for practical purposes. It is made to travel on the bottom of the waters, to gather pearls, to collect gold from the beds of rivers, to gather the untold wealth of old ocean. The inventors had expended much time and large sums of money in bringing this machine to its present perfection. Immense and unknown difficulties were met with at every step. The first apparatus that we constructed could move up and down in the water, but that was all; we could not get it to lift weights; for as soon as we got any heavy body to the surface, down it went from us. These difficulties were also attended with danger, the Nautilus having been shut up out of the water, at the outset, four feet from the surface, and all thought that those inside the machine were done for, except the inventor, who knew they were safe, if they only had the proper amount of compressed air with them. The properties of air and water were not in the slightest degree understood when we set out; we had, therefore, everything to learn—to construct a science, in fact. We had to rid ourselves of the various difficulties incidental to the condensation of air, and more than this, the latent heat of the air. Our pumps could not stand the pressure we put upon them, for iron melted and leather burnt up. We sent to Europe to obtain pumps which would compress air to the extent of 44 lbs. to the square inch, but the philosophical men of that continent sent us for answer that our request was an impossibility. But we have a pump now—you saw it working to-day—which, instead of 44 lbs., compresses air 200 lbs. to the square inch, and that pump is also our invention.

Water and air are the principles of the Nautilus. Water causes the machine to descend, whilst it rises under the force of compressed air. The applicability of the machine is most shown at the bottom of rivers. In California, South America, and other auriferous regions, it will move from side to side of the gold streams, bailing up the dust at every step. Condensed air will move every object to the surface, no matter how weighty. We know, at this present precise locality, within a mile or two, of valuable shipwrecked vessels, whose united value will foot up to $100,000,000. The Nautilus can cruise about the spot until it comes to the ship, and then raising the treasure is but a question of time.

A great feature in the machine is that it is independent of all outside influence or assistance, for it is managed from the inside alone, as many before me will have already observed. I did not mean to make a speech, but if the machine did not convince you of its workings, it would be useless for me to attempt any explanation. Major Sears stept down the ladder amidst heartily given cheers for the inventor.

After some brief remarks from Mr. Rankin, Captain Comstock, of the Baltic, Captain Howard, and one or two other gentlemen, the meeting was adjourned to the ladies' saloon, when a series of resolutions were passed, bearing testimony to the merits of the machine, and expressing the high gratification of the persons present at its performance.

Some prominent politicians present then favored the company with their views; after which the meeting re-adjourned to the deck in a state of the highest enthusiasm.

The culinary and vinery arrangements of the day reflected great credit on the directors, and they deserve for them that success which the Nautilus is certain to obtain, not merely in this country, but throughout the civilized world.

We feel a national pride in the success of this great work. Heretofore the palm of superiority in mere mechanical invention has been universally conceded to our countrymen by other nations, but we have been denied a a claim to discovery in works demanding a knowledge of the hidden and mysterious laws of nature's arcana. We challenge the world to produce more astounding results than those embodied in the electric telegraph, and this new invention of the Nautilus. It is not merely the machine itself, but the acquired knowledge in relation to the before unknown properties and laws of air and water, now for the first time developed, and which hereafter will be the basis for still further discovery; but in a commercial point of view alone the invention is one of the most important of the century, and the name of Major Sears will reflect glory on his country and be classed with those of Franklin, Morse and others, as a benefactor of his race.—[N. Y. *Herald*, Nov. 15.

Obituary.

MURDERED by the Indians, 120 miles west of Fort Kearney on the Platte river, about the 10th of September last, Col. Almon W. Babbitt, Secretary of Utah, in the 43d year of his age.

Mr. Babbitt was born in one of the Eastern States, and whilst still in his boyhood removed with his father's family westward to the wilds of Ohio, where in 1833 he joined his destinies with the Church of Latter Day Saints or Mormons. Having a very limited education, it was left for his determined energy to become more acquainted with books, and carve out for himself his future course and his fortune. The study and practice of law was adopted, and the deceased for years engaged in a successful pratice. The Col. represented a portion of the citizens of Illinois in the State Legislature, and for two terms represented the people of the new Territory of Utah in Congress. In 1852 when Western Iowa was enthralled with political fanaticism, Mr. Babbitt established the Bugle Office and raised the standard of Democracy whose flag still waves triumphantly. Soon after, Mr. Babbitt received from President Pierce the appointment of Secretary of Utah, in which capacity he served up to the time of his melancholy decease.

Mr. B. made the first trip across the mountains with the mail, and has altogether made nearly twenty trips across the Plains to or from either Utah or California, sometimes alone and unprotected, escaping the dangers of this long and tedious journey by his energy and watchfulness and quick perception of danger. His character was marked with an energy and determined perseverance rarely found His towering ambition was softened with unbounded generosity and a firmness for the right that nothing could move. He has ever been an unflinching friend to the cause of his oppressed brethren and has manfully battled for their rights.

He left his family last spring, to visit Washington upon official business, visiting this place both upon going and returning. With a number of friends, we accompanied him to Florence, N. T., on the last of August from whence he started out to Utah, with only one attendant. Upon arriving at Fort Kearney, he found that the Cheyennes had attacked his freight train of Government Property and killed four of the party, and taken the stock and every other valuable they desired.

Here Mr. B. stopped a week to gather up what could be found of the scattered property purchase other teams, obtain drivers and start the train again, himself starting forward, with two attendants, viz: Frank Roland and a Mr. Sunderland. They stopped at 2 o'clock when 28 hours out, and having travelled 120 miles, a band of 12 mounted Cheyennes, whose hands and arms were yet reeking with the blood of the murdered, bore down upon them with a wild shout and a hideous yell. Mr. S. was away from the wagon a short distance. Mr. R. stood near by apparently petrified, and was shot down by a score of well aimed arrows. Mr. B. after hailing the Indians, fired, first his rifle, then his revolving pistols at them, but being still hard pressed, clubbed his rifle and backing toward his carriage fought desperately and effectually, and single handed and alone as he was, would have stood a chance to have come off victorious over more than half a score of savage warriors, had not a blood thirsty wretch come up behind him into the uncovered wagon and with his tomahawk felled him to the earth. Mr. S. endeavored to save himself by flight but was also overtaken and killed. * * * Thus has fallen a noble brave, a true and good man whose loss will be severely felt by his family and numerous friends.

After braving every danger by sea and land and having traversed the American continent over many a time, the steel of the savage has laid him low upon the desert heather, a prey to wild beasts, where even a resting place for his bones cannot be found. Will our brave countrymen avenge his death upon the worthless barbarians who have spilt his priceless blood?

Fare thee well, noble, brave, generous and good A. W. Babbitt. Thy work on earth is accomplished. May we emulate thy virtues. —[*Council Bluffs Bugle, Nov. 4.*

Another Awful Calamity.

Loss of the French Steamer Le Lyonnais.

THE iron screw steamship Le Lyonnais, Captain De Vaix, sailed from this port on Saturday, Nov. 1, with thirty-nine cabin passengers—and there were on board, including officers, crew, engineers, firemen and steerage passengers, near 150 souls. She also had $20,000 in specie on freight.

On the night of Sunday, the 2d inst., while in a dense fog, Nantucket light-ship bearing N. N. W., and distant 60 miles, the ship was run into by an unknown vessel and her stern cut clean off. Nothing more was seen of the unknown vessel, and it is probable that she went down immediately.

Not so with Le Lyonnais, she remained with her afterpart full of water and her bow high out of the water. All hands stayed by the wreck until the next day, when it was abandoned. The ship was provided with six boats, only one of which was a life boat. That boat only has been heard from.

On the morning of Monday, after it was resolved to abandon the wreck, a raft was constructed, and about 40 persons, including passengers, (probably the steerage passengers) took refuge upon it. It is the opinion of the second officer that this raft could not have lived through the rough weather that succeeded this day—that it must have been broken to pieces, and that all the persons on board were lost. There is room for hope that some friendly sail might have rescued them.

In another boat was the commander with some of the passengers. This boat was well provided with provisions, compasses, &c. It was the intention of the captain to pull for Montauk Point. This boat has not yet been heard from.

Another boat contained the second mate, Laynire, the second engineer, Desfour, several of the crew and passengers. This is the only boat heard from so far.

The list, then, is, saved 16; missing and probably lost 130.

We have no account of the other five boats, and the raft, save that which is given above.

The following details in relation to the saved are gathered from the second mate.

The boat left the ship on the morning of Monday, the second. There was a heavy gale blowing, and the Captain resolved to abandon the ship. She was then, and when Mr. Laynire last saw her, with her stern sunk below water's edge, and her bow out of water. On Tuesday he lost sight of the other boats. The second mate's boat contained 18 persons. The weather was very rough, and the hapless voyagers suffered terribly. They encountered several severe snow storms and were short of water. They had claret wine, bread, and preserved meats. They were beaten about six days, until the afternoon of the ninth, (Sunday,) and two of their number (passengers) died during this terrible interval. On Sunday their eyes were gladdened by the sight of a friendly sail, which proved to be the Bremen bark Elise, Capt. Nordenbolott, on board of which vessel they were immediately taken and made as comfortable as possible. Their limbs were frozen, and altogether they were in a terrible condition.

On the next day, in latitude 40 deg. 51 min. N., longitude 65 deg. 40 min., the Elise spoke the Hamburg bark Elise, Capt. Neilson, bound for New York. The Bremen bark was short of water, and Capt. Neilson immediately consented to give those saved from the boat a passage to New York. They all availed themselves of this offer except two of the passengers, Mr. Shaler and wife, who remained on board the Bremen bark, intending to go to Bremen. The Hamburg bark arrived below last evening, having on board 14 of the ship's company of the Lyonnais.

NAMES OF THE SAVED.

PASSENGERS.

Mr. Shaler and wife, M. Dominigo,
Flora Solomon, Mlle. Ernestine Bollett,
Mr. Shaler and his wife remained on the Bremen bark. The others arrived here on the Hamburg bark.

CREW.

Laynire, second mate,	Bienzarme, seaman,	
Desfoux, second engineer,	Jost,	"
Chaupeaut, seaman,	Posseaux,	"
Nestor, "	Thillage,	"
Doublie, "	Lumbert,	"
Cousin, "		

Two of this boat's crew died in the boat, which reduced their number to 16, all of whom are thus accounted for.

The sufferings of these unfortunates may be imagined. At present they are likely to recover, but their limbs are frozen and swollen. The ladies suffered terribly, but bore up with the fortitude for which the sex is so eminently distinguished in the presence of real danger.

The fate of both the vessels is at present uncertain, and the course of the captain of the Le Lyonnais seems to have been injudicious. Her position, when abandoned, would seem to indicate that she was tight forward, and under such circumstances was safer than boats in a heavy sea.

The Lyonnais was built at Southampton, England, and intended for the South American trade. She was temporarily placed on the new French line from this port to Havre, of which Edward and Edmund Poirrier are the agents.

We have thus stated the simple facts of this terrible calamity. As the record stands, the narrative is heart-rending. We have hopes, however, that as the boats were directly in the track of hundreds of vessels inward and outward bound, more of the passengers may have been rescued. We have no heart for further comment this morning.

Worth Remembering.

Washington is called the "City of Magnificent Distances."

Boston is the "Literary Emporium."

Philadelphia is the "City of Brotherly Love."

New York is the "Commercial Metropolis."

Cleveland is the "Forest City."

Cincinnati is the "Queen City."

Chicago is the "Garden City."

Albany is the "Ancient City of the Knickerbockers."

Massachusetts is the "Bay State."

New Hampshire is the "Granite State."

New York is the "Empire State."

Virginia is the "Old Dominion."

Iowa is the "Hawkeye State."

Illinois is the "Sucker State."

Michigan is the "Peninsular State," and its inhabitants are "Wolverines."

Ohio is the "Buckeye State."

Daniel Webster is called the "Defender of the Constitution."

Washington is the "Father of his Country."

Christ is the "Man of Sorrows."

An Indian is the "Son of the Forest."

Thomas H. Benton is the "Old Bullion."

The Mississippi River is the "Father of Waters."

Council Bluff City is the "Pride of the West."

Atlanta is the "Rail Road City."

Nashville is the "City of Rocks."

Louisville is the "Falls City."

Charleston is the "Queen City of the South."

Mobile is the "Oyster City."

Savannah is the "City of Hospitality."

San Francisco is the "City of Arsons."

South Carolina is the "Palmetto State."

North Carolina is called "Old Rip Van Winkle."

Georgia is the "Empire State of the South."

Tennessee is the "Hickory State," the "Land of Catfish and Eel."

Kentucky is the land of "Hogs and Mules."

Pennsylvania is the "Keystone State."

Texas is the "Lone Star."

Louisiana is the land of "Sugar Cane and Cotton."

Alabama is the land of "Pretty Women and Fat Gals."

California is the "Land of Gold."

Missouri is the land of "Pukes."

Creation of Man.

THE study of life, palæontologically regarded, necessarily involves the creation and first appearance of Man on the globe; and on this subject much discussion has taken place, unprofitable alike to science and to the cause of Christian theology. So far as geological evidence goes, we have no trace of man or of his works till we arrive at the Superficial Accumulations—the coral conglomerates, the bone-breccias, the cave-deposits and the peat-mosses—of the current epoch. It is true, that so far as the earlier formation are concerned, the evidence is purely negative; but taking into account all that palæontology has revealed touching the other families of animated nature, the fair presumption is that Man was not called into being till the commencement of a current geological era, and about the time when in the northern hemisphere the sea and land received their present configuration and were peopled by those genera and species which (with a few local removals and still fewer extinctions) yet adorn their forests and inhabit their land and waters. —[*Advance Text-Book of Geology*, by DAVID PAGE, F. G. S.

The Highest Mountain in the World.

AT the meeting of the Asiatic Society of Bengal on the 6th of August, Major Thuiller announced that Colonel Waugh, Surveyor General of India, had completed his computations of the positions and elevations of the peaks of the Himalayas. The result was to depose the mountain Kanchinjinga from its throne as the highest point on the earth's surface. That distinction belongs for the present to a peak 100 miles from Kanchinjinga, and between that mountain and Katmandoo. This peak is ascertained to be 29,002 feet above the sea level; Kanchinjinga is 28,156 feet, and Dewalagiri, the mountain which "school geographies" persist in calling the "highest in the known world," is only 26,826 feet. The mountain has no name intelligible to civilized men, and Colonel Waugh has therefore ventured to denominate it "Mount Everest."

Water-Proof Clothing.

TWENTY thousand tunics, now being prepared for the French army, are, according to a recent statement of M. Payen, a chemist of some note, rendered water-proof by the aid of alum and sugar of lead without the aid of India-rubber or gutta-percha, or any other gums or oils. The process given is very simple, and is claimed to render any species of tissue water-proof. Dissolve two pounds and a-half of alum in four gallons of water; dissolve also, in a separate vessel, the same weight of acetate of lead in the same quantity of water. When both are thoroughly dissolved mix the solutions together, and when the sulphate of lead resulting from this mixture has been precipitated to the bottom of the vessel in the form of a powder, pour off the solution, and plunge into it the tissue to be rendered water-proof. Wash and rub it well during a few minutes, and hang it in the air to dry.

Decidedly Cool.

THE editor of the Pottsville, (Pa.) Miners' Journal recently visited Philadelphia, and while there his room at the hotel was entered one night by a light fingered rascal, who stole from his clothing a valuable watch and some money. The editor subsequently received a communication from the "chevalier," together with a locket which was attached to the watch. He said he returned the locket, "thinking it might probably be valued on account of associations," and would have returned the watch, but there was such a small amount of capital in the purse that it would not pay for the trouble he took, so the watch had to be sold to "pay expenses." He says he likes editors, and if he gets any money soon, will buy the watch back and return it, and winds up by advising the knight of the quill not to sleep so sound the next time he visits the Quaker city—all of which must be very consoling to that gentleman.

Use of Lime in Planting Trees.

IN soils deficient of lime, in any considerable degree, the use of about four bushels to the acre, applied by being incorporated thoroughly in the soil into which the roots of the tree are to be placed, has proved to hasten the forming of new rootlets, increases the vigor of the tree, and thus aids in securing success to the planter. Ground bones have a like effect as an immediate stimulus and supplying ingredients required by nature.

PRAISE from the common people is generally false, and rather follows vain persons, than virtuous ones.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 128 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One Year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, NOV. 22, 1856.

The World and its Rulers

THE nations of the old world, with one or two exceptions, are writhing under the galling chains of bondage. Nations in the foremost rank of modern civilization, favored with statesmen of high intellectual ability, warriors renowned for bravery and deeds of arms, poets and writers of the brightest genius and talent, and multitudes of artizans skilled in avocations of usefulness and refinement—are tied up, hedged round, and ruled over by despots of both sexes, the most despicable that ever sat on thrones. Ignorance and lack of virtue in the people maintain them there. Revolution after revolution has burst upon the eastern world, carrying devastation to the palaces of royalty, and spending its fury upon the head of an offending monarch; but in the hour of popular success, of triumph, the absence of oneness of object and purpose to form a compact—with one spirit—a unity that could govern—the ruled that had become the rulers of the moment had to follow in the wake of their royal predecessors, and republic after republic has thus passed from the stage of action, till corruption in high places, and superstitious reverence with the masses for high-sounding names, have brought back to the throne the sons, grandsons, nephews and nieces of the very monarchs whose blood had stained the guillotine of the populace, whose lips had drank the poisoned cup from the hand of the courtier or fallen by the stilletto of the hired assassin. Over and over again have these games been played: alternately despotism and freedom, freedom and despotism, till hope of successful deliverance from the thraldom of kings, by the strong arm of the people, is dying away in the bosoms of the most sanguine.

The last mail from Europe brought little else of interest than the gradual nearing of France and Russia to friendship and alliance, and a movement to the same end on the part of England and Austria. Anticipating, as we do, the breaking-up of kingdoms and empires, without building hopes of the speedy establishment of liberty by the triumph of one alliance or another, or being in our anticipations disappointed by a speedy return to royal cordiality or kingly brotherhood by a patching-up of difficulties, the present unsettled state of affairs, linked to the past few years history of Europe, is not uninteresting. The game of to-day is no longer between the rulers and the ruled; it lies between the rulers themselves. The subjects of discord are abundant; the ambition for supremacy never greater; the elements of disorganization and destruction are on hand; and the will to "let loose the dogs of war" is as great on the one side as on the other, and is now only restrained by the greatest wisdom, prudence and tact.

The frequent changes of ministry in the nations show the intricacy of the business ministers have to manage and the delicacy of the relations between governments. What is right is never difficult to understand, but for one government to assert its own or another's rights without giving offence to another government who may have interests at stake in the change is no easy matter: hence the circumlocution in diplomacy—the wish to obtain and the desire to avoid humbling a ruler, particularly if that ruler has the power as well as the will to resent. Last week we noticed that the *Moniteur*, the organ of the French government, had lectured the English press for the liberty they took in speaking of the French government: so tied up is journalism in France that such sentiments were not once laid to the editor, but charged home to the Emperor as an indication of his feelings towards England. What may have directly passed between the two governments, before or since, has not yet got to the public; but the movements of ambassadors, the coldness where cordiality reigned, the studied efforts of France and Russia to please, favor, and honor each other, and the same between England and Austria, together with other moving straws, all indicate that the "Western Alliance" is not only likely to be of short duration, but that rulers are not yet to be called members of the happy family. The treaty of peace, terminating the late war, has not been carried into execution, and each power throws the blame upon the other. When and how they may settle their difficulties is of little consequence, but the present state of things show how little peace in the nations can be depended on. Governments have all acted upon the assumption of might makes right, added land to land, and increased their dominions, so that now in our day, when the first governments of the world are nearly balanced in strength, the facts of their history furnish the one and the other with opportunity of recriminating, while their readiness for the tug of war keeps each other for the moment at bay; but an unfortunate speech, an unlucky step, like a bone thrown between two angry dogs, may lead them again to the tented field. That it may come now is, we thought of saying, improbable; but the history of the last few years makes one sparing of the use of improbabilities—however, come it will.

Believing in the overruling power of the Most High for the accomplishment of His own purposes, the Latter Day Saints are, probably more than any other people, more indifferent and yet interested in the present movements of the rulers of the nations. It is in reality of little moment to them who are Emperors, Kings, Queens, and Presidents, for all mortals in authority are alike instruments in the hands of God in bringing about certain purposes, or are made subservient to His will in scourging the nations for their iniquity; still, as they look forward to the consummation of a great purpose, it is interesting to see the means at work. So far as the kingdom of God is concerned nothing can militate against its interests. A Pharoah, such as he who favored Israel, may sit enthroned in the majesty of his power, yet made to feel his need of wisdom, and through circumstances the most unlikely be led to find it in the despised and persecuted Joseph, and in return for his inspirations protect in the exercise of their rights the people with whom he is identified; or another Pharoah may be raised to the same dignity with hostility burning in his bosom against Israel; notwithstanding this the decrees of Jehovah will be carried into execution and a Moses equal to the emergency be found to redeem the covenant people according to the will of Him who saith, "I am that I am."

With such views and unmeasured confidence in the wonder-working power of the God whom they serve, the Saints can afford to look calmly on the changes of rulers, the movements of the crowned heads, and the uprisings of the people, for all things are certain to work together for good to those who love the Father and the Son and keep their commandments.

Emigration to Utah.

ELSEWHERE we have alluded to the early emigration from England next spring: for those who purpose leaving the States for Utah next emigration, we think it opportune to say—"Be ye also ready." The emigration to Utah of late years has been continued till the summer was far advanced, and at risk and inconvenience which could be altogether prevented, if the Saints would take time by the forelock and carry out the counsels they receive from those who are placed to counsel them.

By last mail from Utah, we were advised of the arrival of the first hand-cart companies at Salt Lake City, on the 26th of Sept., early enough; but by reference to the journal of the missionaries on the plains, it will be seen that the last company, under the direction of Elder Edward Martin, was, about the 4th of Oct., probably 20 miles East of Fort Laramie, about 500 miles from G. S. L. City. Allowing that company to travel from 15 to 20 miles per day, they would, in resting on Sundays, be about a month more *en route*. If favored with a long summer and a favorable "Indian summer," after it, they may all arrive before the snow begins to fall on the mountains, otherwise they may have cold fingers and other inconveniences.

In by-gone years it was the practice of the Presidency of the Church in Zion to appoint missionaries to the States and to Europe at the April and October conferences, but latterly, the Autumn appointments have been made in September, and this year, some have been appointed in August for the purpose of affording opportunities to the missionaries to set in order their households and cross the mountains before the approach of winter. These commendable precautions should not be overlooked by those who go to Utah no more than by those who come from it. It is the duty of all men to make use of the best information they possess, or experience they may have gained for the preservation of their lives, and though we will ever do well to trust in the Lord, it is written, "Thou shalt not tempt the Lord thy God." When the Lord inspires his servants with wisdom to cry unto His people: "prepare ye, prepare ye," none can be justified in turning a deaf ear to the call. The emigration from Europe and from the States, has been prudently conducted by the authorities of the Church to whom the business has been confided; but by dilatoriness on the part of some Saints; the former have labored frequently under disadvantages in making the most suitable arrangements, and at the most convenient time for the journeying of the latter by sea and by land, and not unfrequently those who were dilatory in sending their names and their money, were the first and the loudest in grumbling about the inconveniences which their own backwardness had entailed upon themselves and others.

President Orson Pratt on the other side of the water, has given timely notice of his intentions to push on early the through emigra- to Utah. If the Saints there listen to his instructions, he purposes that the last company shall leave "no later than the 25th of March, in order that they may reach the place of outfitting for the plains early in May." This notice will serve equally the Saints in the Eastern States to prepare themselves in time. Though on this subject we shall give direct instructions between this and the emigration season; this hint will recall to their minds that—Procrastination is the thief of time.

Emigration from Europe.

As some of the European Saints temporarily located in the United States may be expected to assist their relations and friends in the coming spring emigration from the old countries, we take this early opportunity of notifying them that the Presidency of the Church in England purposes to commence the emigration earlier, and to terminate earlier than in previous years.

All who purpose emigrating from England to Utah next year by hand-cart companies or otherwise, are requested to send their deposits to Orson Pratt, at Liverpool, before the 1st of Jan. next. Those who mean to send assistance to their friends should do it early.

To Friends.

WE frequently receive articles on doctrine and pieces of poetry for THE MORMON, the non-appearance of which may cause us to be mis-judged and the authors to become discouraged. We believe in progress and are not over nice about attaining perfection in a great hurry; we feel, therefore, more to encourage and stimulate a laudable ambition than to condemn. One great reason why many interesting items in letters, correct principle in articles and "soul stirring" sentiments in poetry never see daylight is because the writers impose upon us labor which they could perform themselves, labor for which we have seldom time, and, not unfrequently, as little inclination. Brethren, and sisters likewise, stir up the gifts that God has conferred upon you, cultivate your talents and when the necessary duties of life have been discharged, write for the information of the world, for the comfort of the Church or for the advancement of Truth what you will, but read it carefully after you have written it: try if you cannot make it more simple and clear by a few corrections; look at it again—improve it if possible a second time, never mind trouble; read it again and again, and correct again and again till you cannot improve it, than send it here, and if we can aid we will do so with much pleasure, and give your labors to the world whatever they may be, if they aim at elevating the mind to what is pure, just, honest and good. Send on—short and pithy articles.

Death of M. Cabet, the Communist

THIS distinguished leader of the Icarian school of French socialists, who has, with a considerable number of his disciples, been living at Nauvoo some years past, died at St. Louis on the 8th inst, of apoplexy. The *Herald* of Saturday publishes his obituary, whether original or extracted from the St. Louis *Republican* we don't know, but it reminds us of: "success makes the man, the want of it the fellow." With M. Cabet's views we have no sympathy, but, to the contrary, have opposed them time and again on the continent of Europe, where they were advocated by his cleverest and best friends—this, however, does not prevent us from doing the deceased justice. The notice we allude to says:

"Loud complaints were made against Cabet; and many who had gone with him to Texas, on their return to France brought actions against him for swindling, as they allege, and was condemned as a swindler by the courts, *par contumace*—that is, in his absence, he of course not appearing to meet the charges."

It is very true that Cabet's scheme failed, that many of his disciples were bitterly disappointed, lost and suffered much, that some of his disciples returned to France, preferred charges against him, that he failed to appear before the court and was condemned; but it would have cost the writer little trouble to have added that M. Cabet was in America when the charges were preferred and when the court condemned; but that he immediately arranged his affairs to permit of his absence, returned to Paris in spite of the pleadings of his friends who had no faith in his receiving justice, presented himself before the court, walked into prison, demanded trial—was tried and acquitted, remained in Paris, published at his own expense the whole trial, and edited his paper the *Populaire*, till the *coup d'etat* of the 2d of December. These are facts. How difficult it is for some men to do justice to the unpopular.

M. Cabet's death is supposed to have been hastened by the dissensions and acrimony among his followers, and the bitter enmity of some who had once been friends.

Nicaragua and Mexico.

THE last steamship from San Juan del Norte, brings full accounts of Walker's triumphs at Massaya and Granada. He seems now to consider himself safe from the further attentions of the allied forces of the neighboring States. He was preparing to march for Leon, where the Rivas alliance had gathered in strength, to offer them battle before they left the country.

The Allies at Granada, during Walker's absence at Massaya, committed fiendish and brutal murders of unoffending American citizens, which have yet to be atoned for.

By the *Texas*, a number of officers have arrived here on leave of absence. Don Fermin Ferrer, formerly Provisional President of that Republic, has arrived on his way to Washington as Minister Plenipotentary. Walker's star is up.

The last news from Mexico represents things more favorable for the present government. The revolutionists have been vanquished at Puebla. For some time back there has been considerable talk of Spain preparing at Havana for a descent upon Vera Cruz, and a cotemporary is very strong in faith and assertions, denials to the contrary notwithstanding, that the exiled Mexicans, present located in New York are busy preparing for an invasion upon Cuba.

The tops of the Catskill mountains are thickly covered with snow.

Epistle of President G. J. Taylor,

To the Priesthood and Members of the Church of Jesus Christ of Latter Day Saints composing the New York Conference, and to all Saints throughout the Eastern States who are at present unconnected with any Conference of this Church—GREETING:

DEAR BRETHREN AND SISTERS:

Having been called to the Presidency of the New York Conference at its late session, in this city, I improve the present opportunity of addressing you a few words through the columns of THE MORMON.

Many of you are doubtless aware of our proceedings in the East for some time past, and of the present position of affairs relative to the promulgation of the Work in this portion of the vineyard. You know what has been required of the Saints thus far, and many of you are doing duty as it should be done by servants of the living God; such persons need no exhortation from me to stimulate them to further exertion; those who live their religion in this kingdom have an incentive to perseverance stronger than any I could urge; but "the net has been cast into the sea, and has gathered of every kind." All are not "living their religion," and until we can do that, we are not entitled to the name of Saints. God will have a people who will hearken to His voice and obey His commandments, and if we are unwilling to abide His law, we must give room for those who will. We wish to know who are desirous of retaining a name and place in this kingdom. If there are any in this land who have not reported themselves to the authorities here, or elsewhere, let them do so immediately, that we may know who they are, and what they are doing. It is necessary that every man and every woman professing to be a member of this Church, should be included in some Branch or Conference, that their standing may be known by all, and that a correct report may be forwarded to the Presidency in Zion.

Many of you, who have recently arrived in this country, have borrowed means and incurred obligations. If you are able to do so, meet your engagements; otherwise you are unworthy the name of Saints. I would say to all, cultivate a spirit of honesty and integrity with all men, in and out of the Church. Defraud no man, but strive to win the approbation of God and your brethren. Be upright and truthful in all your dealings. Cleanse yourselves from all impurity, both of *mind and person*. Educate your children, and teach them to observe the *word of wisdom* and the laws of God. Respect yourselves and you will command respect. Honor God and His kingdom by obedience to His mandates. Remember the position you occupy, and act worthy of your vocation. Let your course be Zionward; never lose sight of that Standard on the mountains, but wherever you may be, endeavor by every means in your power, to diffuse truth and spread intelligence, that the Work may not lack your assistance; strengthen the hands of your brethren, and labor in unison, "Union is strength." If we wish to be accounted Saints, we must live as such. Put away from among you all bickerings and strife, and cultivate a spirit of love one to another. Jesus said "*By this shall all men know that ye are my disciples, if ye have love one to another.*"

This portion of the vineyard has been, in a measure, forsaken by the Elders for years, and rank weeds have been permitted to spring up, until the once flourishing branches have withered for lack of nourishment. Great changes have taken place. The Saints have been driven from State to State, and from City to City until finally they were thrust forth, by hands still reeking with the blood of Martyrs, and during the piercing frosts and cutting blasts of mid-winter, into the untrodden, trackless wastes of a howling wilderness—destitute, homeless and friendless—but not despairing.

Many thought, and some hoped and predicted they would perish on the plains, by starvation or the hands of ruthless savages, but the God of Moses was with them and raised up a Joshua for their deliverance. He led them forth from the pious threatnings, and holy hatred of immaculate Christendom into the midst of savages and barbarians, that among the uncultivated children of nature they might find that liberty of conscience and religious freedom, denied them by the "highly civilized and enlightened" population of Illinois.

They found a refuge in the almost inaccessible recesses of the Rocky Mountains; as it were, "In a land of deserts and of pits; a land that no man passed through, and where no man dwelt." They ploughed and planted what they were told would nor produce; but they had faith and energy—they were industrious and persevering, and success crowned their efforts. The seed grew; the earth brought forth in abundance, and the Saints rejoiced—They returned thanks to the God of Israel and were glad.

During all the time that the Body of the Church was wandering in the wilderness, and for some time after, the Branches in the East were neglected, and many became disheartened, and disgusted with the principles, because of the proceedings of apostates, who returned to this country with an assumed authority to counsel and direct the Saints, but whose sole object was to wring from them a few dollars and then desert them. Other impostors also came on a more extensive scale to establish Churches of their own; each asserting that Brigham was wrong, the Twelve were wrong, that Joseph was then a fallen Prophet, and that he was his rightful successor. They had followers, and all succeeded in their impositions for a time; some of them flourished like a green bay-tree. But the Elders of Israel were again sent forth, clothed with the authority and power of the priesthood they again raised their voices in proclamation of truth; the axe was laid at the root of the evil trees and they withered; the honest in heart forsook them and they faded away; even Rigdon who some have said, was the founder of "Mormonism," tried in vain to establish a Church by his own wisdom. The Communists, a society headed by Mr. Cabet, endeavored to establish themselves in the City we were driven from; and although they had every facility for the accomplishment of their designs, money, friends and influence, they failed. Many other societies have gone down in like manner. The wisdom of the wise men perisheth and the understanding of the prudent is hid." But while the systems of men are tottering and crumbling on the right hand and on the left—while infidelity and contention are rife in the land, the cause of truth moves steadily on. Thousands are flocking to Zion, shoulder to shoulder they press onward breasting the stream of iniquity, and cleaving firmly to that "Hope" which, "like an anchor of the soul, sure and steadfast, reaches to within the veil." The light has again burst forth in this land, and will shine with redoubled brilliancy if we keep *our* lamps trimmed. Others are fighting valiantly in the great cause—let us not falter. Let us stand to our posts, while here, and when the way opens, be ready to wend our way to Zion; "that we may learn of God's ways and walk in His paths that we may become wise unto salvation."

Social Party at St Louis

THE following minutes of a social party, held at St. Louis at the close of the October Conference, did not reach us till copy for last week's MORMON was "set up."—[ED.

COMMITTEE.

Charles Edwards,	John Gordon,
John Dudson,	William Turner,
Andrew Sprowle,	William Lowe.

At six o'clock, P. M., the assembly was called to order by Elder James H. Hart. A hymn was then sung by the congregation. Prayer by Elder Benjamin Berry.

Songs, recitations, addresses, anthems, toasts, &c., were then executed in the following order:

Song—"Israel is Free," by Thos. Bottrall.

Anthem—"Praise Ye the Lord," by the choir.

Recitation—"A Political Stump Speech," by Andrew Sprowle, Jr.

Original Song—"The Hand-cart Era," by Thomas Bradshaw; tune—"Jordan is a Hard Road to Travel."

Marseillaise Hymn—By Andrew Sprowle, Sr., and company.

Recitation—"Assassination of Joseph and Hyrum," by Fanny McLean.

It having been announced by President E. Snow that the Hon. George A. Smith would fill up considerable of the programme, he was called upon at this stage of the entertainment to deliver an address. He was greeted by the audience with the warmest tokens of respect, and was listened to with the greatest interest. The discourse was characteristic of the speaker, and may not be inaptly described as a humorous epitome of useful knowledge.

Next in order was a—

Song—"I'm a Saint," by J. H. Hart.

Song and Chorus—"Ellen Bayne," by A. Sprowle and company.

Music—By the Band.

During a recess of half an hour, the company was regaled with edibles, tastily prepared, which contributed their share of the general entertainment, and which continued as follows:

Song—"Beautiful Zion," by Thos. Bottrall.

Recitation—"Downfall of Babylon," by Jas. Stevenson.

Song—"She Wore a Wreath of Roses," by Mrs. Featherston.

Dialogue—"Cassius and Brutus," by Messrs. Weston and Sprowle.

A number of toasts were then read, from which we extract the following.

Brigham Young, the Lion of the Lord—His friends love him, his enemies fear him, and the hosts of Heaven rejoice over him; his Councillors, too, good men and true—find a better trio if you can.—EDWARD L. PAGE.

The Twelve Apostles—That bundle of sticks that all Hell can't break.—*Idem.*

Brother George A. Smith—A sample of the right kind of stock; they don't grow on every tree—"cause why"—they ain't able to bear them. I know him of old; he is one of those men that once seen is never forgotten. If you don't believe it, look at him. May his shadow never grow less.—*Idem.*

The Colonel here arose, and, in response to the above, said: "Ladies and gentlemen, the tree that bore me is "Mormonism," and is able to bare millions more of the same sort."

John Taylor—Prince of Editors, and the Pattern of a Gentleman—Success to his editorial and ministerial career.—*Idem.*

The "Snow" from the Mountains—Always refreshing, let the temperature around be what it may; don't lose a bit of it. Though the Sun of Righteousness pours its rays upon it, its volume is not lessened—*Idem.*

The Daughters of Zion—Their gentle ministrations of kindness, self-sacrificing devotion, and patient endurance are no where more highly appreciated than in the Kingdom of God—may the Lord bless them, and the brethren cherish them, and do the will of the Father concerning them.—*Idem.*

Duett—"My Mother's Magpie," by Mr. and Mrs. Field.

Recitation—"Cathleen O'More," by Thos. Bradshaw.

Song—"The Indian's Complaint," by Elder Palmer.

Comic Song—"Purple and Green," by Thomas Seddon.

President Snow, being indisposed, briefly congratulated the audience upon the enjoyment of the evening, and the tokens of happiness everywhere visible around him; and concluded by wishing a continuation of peace and prosperity in the name of the Lord.

Song and Chorus—"Zion For Ever," by A. Sprowle and company.

Recitation—"Lines on the Book of Mormon," by Mrs. Freestone.

St. Louis Luminary—A bright star behind a dark cloud—clear away the fog.—GEORGE A. SMITH.

St. Louis Stake of Zion—A crown of pearls surrounding a great heart—may Israel's God protect them.—*Idem.*

Anthem—"The Earth is the Lord's and the Fullness Thereof," by the choir.

Elder George A. Smith then delivered a short and appropriate address, in which several amusing anecdotes were interspersed, which convulsed the assembly with successive bursts of laughter, in which the speaker heartily participated.

The hymn, "When Shall We All Meet Again," was then sung by the congregation, which was dismissed at eleven o'clock, P. M., by Elder George A. Smith, and the assembly quietly retired.

Correspondence of Col Thomas Bullock.

ST. LOUIS, Nov. 11, 1856.

Dear Bro. Taylor: Excuse me taking the earliest opportunity of writing to you, but I supposed you would be made glad in knowing that Elders Thomas Bullock, Bernard Snow, George Gates, Samuel F. Neslen, John H. Tippits, George Taylor, Samuel Roskelley, Henry Harris, Andrew P. Shumway, Daniel Page, Jr., James W. Stevens and William Bevans, arrived here about 11 o'clock last night on their way to Europe: also Elders Thomas Terry, Isaiah M. Combs, David O. Ridout, William G. Saunders and Orin Lewis to labor under the direction of the Apostles in the United States.

Elder Parley P. Pratt crossed the Missouri River, at Kanesville, on the 31st of Oct., intending to go to Iowa City; he was in good health and spirits, and at the time of our separation at Florence, he blessed the Missionaries for their unremitting attention to him while crossing the plains. I am informed by Elder G. A. Smith that the sketch of our travels was sent to you, so therefore the Saints will have a knowledge of the whereabouts of their friends as we came along from the valley.

Several of the Missionaries intend to visit their friends in the States and rendezvouz in New York the latter part of this month, preparatory to crossing the Ocean.

Sister Taylor was in good health and spirits on the morning of the 10th of Sept., the day I left the blessed city of peace, and I am sorry to say that I have heard the name of the Deity taken in vain, and more swearing, and heard more lascivious talk on the steam boat on the Missouri River the past week, than I have heard in Great Salt Lake county for the past eight years; and I do thank God that the authorities of the Church of Jesus Christ of Latter Day Saints make Utah Territory too hot a place for a lewd man or woman to dwell many days, too many of whom, alas! are living in this city. If you would like me to write more full, I will do so. In haste, your brother in the Gospel of Jesus Christ,

THOMAS BULLOCK.

P. S.—Elders Geo. A. Smith and Erastus Snow are well. Elder Smith proposes to preach at the groves to-morrow.

We shall certainly be very much pleased to hear from Elder Bullock at his leisure, and likewise from all the missionaries.—ED.

Arrivals from Utah.

ELDERS NESLEN, TAYLOR AND ROSKELLEY, missionaries from Great Salt Lake City to Europe, arrived in our midst on Wednesday morning, in good health and in buoyant spirits. They purpose leaving for England by the first vessel to Liverpool. They have handed us the following letter:

NEW YORK, Nov. 19, 1856.

PRESIDENT TAYLOR,—*Dear Bro.*:—Having this morning arrived in New York from Great Salt Lake City, we take the opportunity to address you a few lines. We learn by THE MORMON of last week that Elder Thomas Bullock has posted you on our travels over the Plains, and we believe to St. Louis also. We left St. Louis on the 14th inst., in company with Elders George Gates, Andrew P. Shumway, W. Bevins, and Thomas Terry; the three first named are on missions to Europe; the last was appointed by President E. Snow to labor in the Philadelphia Conference; consequently we left him at Crestline, Ohio, as there he took the Philadelphia route. We left Elders George Gates, A. P. Shumway, and W. Bevins at Springfield, Ohio, to visit the friends of Elder Gates. We have had a long and tedious journey from St. Louis to to this place, via Terra Haute Railroad. In consequence of a break down about fifteen miles from Illinoistown, we were detained considerably longer on the road than we should otherwise have been. Some of the European missionaries were appointed by President E. Snow to labor at St. Louis and the branches around that Stake, among whom are Elders John Tibbetts, Daniel Page, Jun., J. W. Stephens, B. Snow, Thomas Bullock, and others whose names I presently forget, to gather means to proceed on their journey.

We feel well pleased at being so far on our journey, and are glad to meet with a few friends to cheer our hearts, while on our way to preach the Gospel of Salvation to the nations that sit in darkness. There is a vast difference between the political atmosphere of Utah and that of the States; the former takes the side of Peace and Equal Rights, the other goes for Death and Destruction.

With sentiments of great respect we are you brethren in the Covenent of Peace.

SAMUEL ROSKELLEY,
GEORGE TAYLOR,
SAMUEL F. NESLEN.

Loss of the Steamer Superior and Thirty-five Lives.

DETROIT, Nov. 14, 1856.

THE steamer Superior was lost in a storm on Lake Superior on the 29th ult., near Grand Island. Her rudder was carried away, and becoming unmanageable she fell in the trough of the sea, when the water commenced breaking over her, despite the efforts made to prevent it, and extinguishing the fires. She struck on the rocks and went to pieces. Thirty-five persons were lost and sixteen saved.

Correspondence of President P. P. Pratt.

NEAR OSKALOOSA, Iowa, Nov. 10, 1856.

DEAR BRO. TAYLOR: You will doubtless ere this have heard of our arrival on the frontiers of the States, and the particulars of our journey from Salt Lake. I am resting in this place a day or two, and expect to go on to St Louis and perhaps to the eastern cities, being on a short mission to the United States. Of this I will report more particularly at a future time.

The first thing which caught my attention on my arrival here was an editorial in the *Brother Jonathan*, dated New York, Oct. 25, 1856, headed, "The Mormon Question;" by the reading of which I learned the astounding news, to the effect that the United States, or at least the *Brother Jonathan*, was in imminent danger of an entire overthrow by the Mormons and Indians of Utah. All would be "robbed," "plundered," and their throats cut, and the United States Government be usurped by that almighty people. Whether the kingdoms of Europe are considered in danger from the same source, their thrones tottering and knees trembling for fear of the Mormons of Utah, *Brother Jonathan*, either through excitement or neglect, failed to inform us.

Having made the announcement, *Brother Jonathan* remarks: "It is therefore of the utmost importance that it should be distinctly ascertained in what manner we are going to to treat them, and they are going to treat us, and what will be the best method of befriending them if peaceable citizens, or destroying their power of harming us in case of war."

Perhaps I may be allowed, through your columns, to soothe and calm the nerves of *Brother Jonathan* a little, by offering my opinion on that "important" subject, and some advice as to how the Utonians intend to treat other citizens of the United States. I they come to Utah as peaceable, law-abiding citizens, they will doubtless be treated well If they commit murder or treason, they will be hung or shot if caught. If they steal, or commit violence or adultery, they will be fined or imprisoned according to law. If the United States, or any of her citizens, make war on Utah, she will consider them as traitors to their country and its institutions, and will defend the Constitution as in duty bound, by shooting or hanging them as far as possible. This answer doubtless solves the one problem which seems to trouble *Brother Jonathan*.

The next opposes Polygamy on the ground of its being an unnatural State, and remarks, "That if one man is allowed to have twenty wives, one woman will in many cases have twenty husbands; in fact all virtue will be lost, all family ties and training will be set aside, children will not be educated or provided for by their parents, and society in Utah must relapse into a kind of barbarous monarchy subsisting chiefly upon depredations."

Here again we would gladly calm the fears of poor "Brother Jonathan," by informing him that the people of Utah have Laws, and abide by them. If either sex should break the Laws of virtue on the marriage ties they will render themselves liable to the penalty of the Laws of both God and man, and will have to abide the consequences. And as to "*depredations*," we have Laws, Courts, and prisons sufficient for the few who chose to try this manner of obtaining a living.

After almost dispairing, "*Br. Jonathan*" finally gathers some hope in regard to the dangers to be anticipated from the "*Mormons*." He thinks that a Railroad would facilitate the introduction of troops and munitions of war into Utah, and would also be the means of introducing "*Civilization*," and the intercourse of wiser and better men on a safe and independent footing.

We say success to the Railroad, and would respectfully suggest that one hundred millions of dollars, the probable cost of the road, would be a philanthropic, a liberal, and benevolent expenditure, wisely applied when we consider the great and benevolent object in view, namely, the introduction of "*Civilization*," etc., into Utah. In the meantime, while the Railroad question is pending, we would recommend "*Brother Jonathan*" to the attention and kindness of some benevolent institution, and suggest that some impregnable asylum be erected for him, where he may consider himself safe in case the Mormons of Utah should happen to overthrow the poor, unprepared people of the United States, who, as represented by him, have no efficient means of defence. Yours truly, P. P. PRATT.

We have only space left to permit us to say President Pratt's communications to THE MORMON will be warmly received.—[ED.

The Last Mail from Utah.

COMMUNICATED.

YES, Utah! Utah and the Mormons—there is news from Deseret! "Our Correspondent" has written—we have news—yes, "*The Deseret News*" "has come to hand, from which we extract the following"—of course we do, Greeley extracts—Bennett extracts—the Express extracts, all print news from Utah—why shouldn't they? Everybody reads news from Utah—why not print it?

There is a war in Nicaragua!—who cares—there is a horrible earthquake in Russia!—what of it—there is talk of war between France and England!—bosh! Our papers are filled with bloodshed and prostitution—fires, tempests, wrecks, collisions, robberies, seductions, murders, perjuries, broken banks, broken merchants, and broken heads, shootings, counterfeits, cheats, thefts and debaucheries. Never mind all that—what about "Bro. Brigham" and "the Mormons!" The people must hear what the Mormons are doing—they must know what "Bro. Brigham" said; they must comment on it.

They *must* hear about polygamy and "ninety wives"—and the papers must print it. Greeley must philosophize—Bennett must twaddle—and the little "dog Noble" must bark. For a moment the country is forsaken and the United States—this glorious Repub-

THE MORMON.

ke—is forgotten; slavery and the President are cast into the shade, and *Jonathan* lays down his Jack-knife to gaze upon Gov. Young and the Mormons!!!

Correspondence from Illinois.

QUINCY, Adam's Co., Ill., Oct. 31, 1856.

ELDER T. B. H. STENHOUSE:—*Beloved Brother*,—Not forgetting our past pleasant associations in the ministry in England, and latterly on the briny deep, and thinking you might be pleased to learn of my whereabouts, I feel to write to you at this time.

For some time after I arrived here I had a struggle to get along on account of the severe cold weather. I was six weeks before I could find employment, but being determined to make head way I worked away at one thing and another till I worked myself into a comfortable situation as house carpenter in Barnum's Hotel, for good wages and board. I had successively worked as a woodsawer, millwright, getting machinery out of a sunken steamboat, horsecollar stuffer, morning news carrier, candy stall keeper, lamplighter, evening news carrier, soda water bottle washer, wheelbarrow maker, and signboard painter. The jobs did not last long, and I was one or two weeks out of work between them. However, as I had long learnt to shift about, I felt equal to the emergency—and felt no way daunted. At last I was in excellent work for the winter, and began to calculate great things; but before I had been there two weeks, I was called upon to drop tools, and go forth and build up the Saints in their most holy faith, and, if possible, to scrap the incrustation of Gentilism of some Mormon "fossils," and direct them Zionward. At the St. Louis October Conference I was appointed a travelling Elder in that Stake, and in that capacity am here at the present moment.

I still feel deeply interested in this Latter-Day Work, for I know there are associated with it the principles, ordinances, and covenants of eternal lives and dominions. As a man, I feel that I would rather labor with my hands for the support of my family and help to sustain the Church, but as an Elder in Israel, when the interests of the Church require me to lay aside my private interests, and go forth to travel among my brethren and sisters, to give them comfort, and instruct them as far as my experience and ability may qualify me, I am on hand to do so.

Elder Samuel Smith, son of Samuel H. Smith, who is brother to the Prophet Joseph Smith, accompanies me in my travels. He is a good young man, and an excellent and an agreeable companion.

We have a small Branch of the Church in Quincy. President Erastus Snow and the Hon. George A. Smith favored this Branch with a visit on the 29th ult. There was a general assembly of the Saints at the Two Mile House, kept by Elder Edward L. Page, to enjoy a social recreation and pic-nic. As the omnibus, containing the illustrious visitors and Saints, was seen nearing the house, Elder Page ran up a white flag, bearing a star and the words "*L'Etoile Du Deseret*." We found a table tastefully spread with every variety of viands, provided by the sisters with an eye single to the comfort and delight of the inner man. The instructions of Brothers George A. Smith and Erastus Snow were certainly apropos, and must exert a most beneficial effect. It was a refreshing season and one long to be remembered.

Elder Page, the President of the Quincy Branch, requests you to kindly remember him to Pres. Taylor and Judge Dulin. Elder Page is a right go-ahead man, and keeps his Branch in an excellent condition.

There are a great number of "fossil Mormons" in this part of the country, who have been undergoing more or less another formation, through the action of elements around, for the last fifteen or twenty years. They generally receive us kindly and administer to our wants. They speak of happy days that have been, but their long catalogue of official weaknesses, the revelations, dreams and visions they have received in the way of appointments, and the dreary account of ups and downs, makes the heart grow sick and long to breathe a purer atmosphere.

Sister Spiller is at St. Louis, and by her letter just received I learn that she is doing first-rate as a miliner, dressmaker and embroiderer. I find an excellent wife no barrier to executing any duty the Church requires of me. I will not further trespass upon your time. I am well in health. Elder Samuel Smith joins with me in love to you and Sister Stenhouse and your interesting family, together with the brethren in the office.

Affectionately yours,

GEORGE F. A. SPILLER.

[Elder Spiller had often heard in England of doing anything and everything in the States in order to get the "almighty" dollar and go further west. His short sojourn at St. Louis was certainly well marked with that variety, and speaks well for perseverance. If outsiders want to know the secret of Mormon success, whether in preaching or working, we may tell them that the Elders never say, "can't do it."—ED.]

DIVINITY, GEOMETRY, AND LANGUAGE.—At the scientific meeting at Albany, Prof. Gibson remarked upon a curious connection of geometry and language. They are a line, an angle and a circle—thus: I, A, O. In almost all languages these letters are used in the word expressing Divinity. In Hebrew IOA is a name of Divinity. Greek AIO, the root of *aionis*, "the eternal." In Hindoo, Japanese, and other Asiatic tongues, the same letters occur in *Manitou*, the word for Spirit. These letters in the old Greek or Phœnician alphabet, are the first, last, and middle letters, signifying the beginning, middle, and end—Alpha, Iota, and Omega.

AN attorney, on being called to account for having acted unprofessionally in taking less than the usual fees from his client, pleaded that he had taken *all the man had*; he was thereupon honorably acquitted.

FOR THE MORMON.

Obedience and Union.

BY ALEXANDER OTT.

How often is the most important truth, though worthy to be received through the medium of our intellect, and be engraved on the tablets of our most retentive memory, rejected by the transient flow of passion and narrow-contractedness, leaving no other trace on our unsettled minds than that of an arrow penetrating the air! How little do we give heed to those lessons contained in the great book of Nature, which is unfolded unto us like an emblematic picture, wherein everything is sealed with the signet of invisible Fate.

Two of the most momentous principles by which the great machinery of the Universe is kept in eternal order and harmony, are Obedience and Union. On contemplating the all-surrounding Heaven, with its millions of brilliant luminaries, all revolving in silent majesty in elliptical spheres, the great *Elohiem*, who, although not seen himself, clothes everything in beautiful colors, whose rays of intelligence, if not seen by the eye, are felt by the heart, seems to me to reverberate through the immeasurable amplitudes of the Universe, saying, "Ye creations of my hand, be obedient and united, and I will lead you to the acme of celestial happiness." I do not want to trace those principles in the transcendent, in that which is beyond my grasp; I can realize them in proportion to my capacities through the phenomenal or outward world, and connect them with the consciousness of my existence. I have been ushered into this existence for the purpose of performing certain duties, of improving my mind, and preparing myself for a future life. On examining my position, I feel I can only by Obedience to my parents and guardians, become a connecting link in the endless chain of intelligence. Yes! Obedience and Union are the necessary requisites of every well-regulated family-compact.

When two beings are united by the ties of true affection based on the beauty of the mind, so that there is a congeniality of sentiments, and their virtue calls forth a mutual esteem and admiration, then the wife will be obedient to her husband, the tender offspring will follow the example of his parents. They will feel one and be happy, because where there is Obedience, there is Union, and where there is Union, there is order, peace and happiness. But those principles will only be practised, if we try to realize our position, and say to ourselves, we are here for a certain purpose, we have to be the necessary links of that great chain, that commences from the intellectual developement of the first man, and leads into all eternity.

Is every man aware of his being a person that is to say, does he know that he is an intelligent agent, free and independent of the mechanism of nature, but at the same time a being, who is subject to laws peculiar to its intellectual and physical esse (esse, a philosophical technical term, is derived from the Latin, signifying the being, nature of a thing.) No! if he did, he would understand that Obedience and Union are the fundamental laws of the great, invisible, generalizing powers; that Obedience is the origin of Union; that order is the natural consequence; and that by such means we learn to discharge our duties before God and man. Obedience and Union are not only the necessary requisites of a family compact, but also of society at large. Rulers and governors may introduce systems for an improvement and prosperity of the human family; they will, however, never accomplish their object without Obedience and Union. It is actually necessary that every individual should know the sphere of his operations, that he understand his position in life and the duties connected with the same, and then he will feel the importance of being obedient to the counsels of wise, inspired mentors.

It is in the fields of Obedience and Union, that discipline and order can find a congenial soil, wherein to sow the sacred institutions emanating from the fountain of eternal truth, and thus bring forth the beautiful fruits of personal and social virtues, by which the young ideas like rising shoots are made to spread under the watchful care of strict morals, and are confined to the harmonious channel of generous, exalting sentiments. Wayward passions will be under subjection; order and happiness will display their graces, breathing their sweets and expanding their blossoms; the heart will be enlarged, inasmuch as the tender regards of man will no longer be confined to a single object, but extend themselves into a generous interest for mankind, viz., philantrophy; and thus life will become honorable, useful and endearing.

But without Obedience, disorder and confusion grow like thorns and thistles; the ties of relationship and society become dissolved; the gates to the fields of intelligence are closed, and man is left to the propensities of his will; unruly appetites will bring forth all manner of revolting irregularities; unbridled lusts, like swarms of loathsome vermin, will infect every rising thought, and make the imagination foul.

May Obedience and Union diffuse their gentle and penetrating rays through all our intellectual powers, that our minds be under the constant tutelage of holy discipline, and thereby realize the blessings of peace, order and happiness.

NOW.—"Now" is the constant syllable ticking from the clock of Time. "Now" is the watchword of the wise. "Now" is on the banner of the prudent. Let us keep this little word always in our mind; and whenever anything presents itself to us in the shape of work, whether mental or physichal, we should do it with all our might, remembering that "Now" is the only time for us. It is indeed a sorry way to get through the world, by putting off till to-morrow, saying, "Then" I will do it. No! this will never answer. "Now" is ours; "then" may never be.

THERE is a man out west so dirty that the assessors put him down as real estate.

Complimentary to Russia.

From the London Morning Post, Nov. 3.

ONE could have hoped that, with a new Czar and the return of peace, a change would have come over the spirit of Russian diplomacy, and that, taught by disaster, the Emperor Alexander would have appeared a sadder and a wiser sovereign. But adversity, it appears, is without its "sweet uses" for kingly or imperial heads. The elder Bourbons, we know, "learned nothing and forgot nothing;" and it may be said of the House of Romanoff, that the son, with the benefit of increased experience, is no wiser as a sovereign, if he be any better as a man, than his imperial father, Nicholas.

A check, however, was given to the aggressions of Russia by the treaty signed between England and France in 1854, and now that, owing to the effect of that treaty, the schemes of Peter and his successors, for the possession and capture of Constantinople, are thwarted, the tactics of the Russian Cabnet have completely changed. Well aware that it was only by the union of England and France Constantinople was saved, the chief object of Russia now is to sow distrust between the two great Western Powers, and so to sever an alliance which stands in the way of future aggression. To achieve this grand object no expenditure of fraud, of treachery, of lying, of cajolery, of money, or of Michiavelism, will be spared. Millions and millions of silver roubles have been, and will be, expended in every quarter of Europe, and in some quarters out of Europe—to wit, America and Africa; nor will a first or a second failure deter a cabinet which speculates so largely on the credulity and sordidness of mankind. There have been for months, and are now, scores of secret Russian agents at work in all the courts of Germany, in Spain, at Naples, in Sardinia in Turkey, in the Danubian Principalties, in Greece, in America; and in Egypt, announcing that the alliance between France and England in dissolving, if not actually dissolved; and obscurely hinting that the unnatural union must give place to a more perfect understanding between France and Russia.

In Paris, and throughout France, Russian agents, male and female, from Madame de Lieven downwards, pursue a different species of tactics. There they are instructed to insinuate doubts of the fidelity and loyalty of England—to preach against English cupidity and sordidness, and that restless mercantile spirit so near akin to revolution. In England, on the contrary, Russian agents—and there are many in London, Manchester, and Ireland—declaim against the fickleness and perfidy of France, endeavor to revive the ancient anti-Gallican mania, and seek to rekindle the ancient rivalry and the extinct old anti-Gallican spirit. There are three or four sections of secret agents, spies, and *mouchards* at work, apparently with views altogether different; but yet the object of each section, or of the heads that guide each section, is only to cause first distrust and jealousy, and ultimately a coolness between two powers now happily in firm alliance—England and France. To persons who have not studied Russian history, or watched the secret diplomacy of Russia, the thing we allude to may seem incredible, or even impossible; but to those who are aware that Russia forced an ultra monarchic interference in Spain at the very moment she was openly exciting a democratic revolt in Greece, the policy now pursued will appear in accordance with the traditions and events from 1823 to 1827–8.

Though defeated in three battles, Russia still declares she is not vanquished, and still adheres to her traditional system of future aggrandisement. To the success of this system, however, disunion between France and England is an indispensable preliminary. No effort then, we repeat, will be left untried to sever a union which is an impediment to Russian success. Russia, to achieve her ends, will not scruple to create confusion or discontent either in France or in England. In France she will unhesitatingly make use of Carlists, Olreanists, republicans, socialists, or even communists, to subserve her purposes; and in England or in Ireland she will address herself with equal readiness to chartists or to repealers.

Failing in domestic intrigues in either of these civilized countries, there remains on the cards the game of exciting discontent in the British colonies in India, in Persia, or in Egypt, where the interests of France and England are supposed to be at variance, and the still more desperate remedy of exciting democratic revolution in Central and Northern Italy simultaneously with absolutism in the kingdom of the Two Sicilies and Spain. Any one of these objects may be attempted separately, or all of them conjointly, if the scheme of disuniting the Western Powers cannot be otherwise accomplished. Probaby certain preparatory measures also have been previously arranged. For instance, M. Boutenieff and his agents at the Porte have been doubtless instructed to sow dissension between the English and French Ambassadors, whilst General Stackelberg, at Turin, M. Kokoschine, at Naples, and M. Benkendorf, at Madrid, have pursued a like course of unworthy chicany. Amidst so many incentives to quarrel, so many provocations to a misunderstanding and a rupture, it would be astonishing, almost miraculous, looking at the weakness and infallibility and self-love of men, if Russia was not in some one instance successful; but we have firm faith in the wisdom of the people of England and France, whose instructed classes see through the Machiavedan policy of the Czar and his Cabinet, and, discerning the dishonest devices, are aware of their dangers.

By some it may be thought that we have dealt rather hardly with the Czar and his Cabinet. But the conduct of Russia in reference to the Isle of Serpents, to Kilta, to Ismail, to Kars, and to the frontier of Bessarabia, has been so discreditable, and in reference to the Bessarabian frontier, so dishonest, that one is entitled to presume any knavery or wickedness of a Power capable of so acting. Russia has not only refused to perform some of the articles of the Treaty of Paris, the ink of which is scarcely yet dry, but has evasively attempted to wriggle out of others of them. But this crafty and unscrupulous Power will fail to profit by her own wrong, and may find to her cost that all attempts to sow disunion between England and France will only serve the more firmly to unite civilized nations against falsehood, fraud and diplomatic trickery.

The Daughters of the Poor.

MAN, though born to a lowly estate, has it in his power to raise himself above the adverses of fortune, he may go forth into the great battle of life and wage successfully the contest against wealth and power, if he is possessed of industry and character; but how different is it with woman, inured to poverty and trial from her earliest years, she cannot go forth into the great world and make her position in society. She is almost wholly dependent upon the circumstances by which she is surrounded. Home is the grand center around which revolves woman's hopes and aspirations, and from which she derives those sentiments and inclinations which give a color to her whole life.

If the scenes of home have been fraught with nothing but misery, she learns to look upon life as a wearisome burden, when her spirits should take their reflex from all that is ennobling and beautiful; and we can readily imagine how one of her pliant, loving, yielding disposition can, under such circumstances, be seduced from the paths of virtue, to follow the seductive beckonings of vice, that lure her from the slough of despond into which she falls in her moments of bitter reflection. If she perchance be beautiful, how much greater the peril; she is continually subjected to the assaults of a world which makes that angelic attribute but an instrument to insure her destruction; it makes her but the more open to "the sneers which partial virtue from the unworthy takes."

Saddening as the reflection is, yet it is nevertheless true that these "painted shames, walking beneath the stars," which we nightly meet in the thoroughfares of this city, are the daughters of the poor; they have toiled on unceasingly for a better day, hoping against hope, until anything that offered a release from the privations to which they have been subjected, has been embraced with a desperation reckless of consequences. The avarice, selfishness, we may say, meanness of man, has crushed out all chance of earning an honest livelihood by her needle, even though she wears herself to a skeleton in her earnest endeavors. Many may think our picture too highly colored, but it is not so; all they have to do is to visit the abodes of the poor, and they will be sadly convinced of its stern reality.

We have no disposition to say a word against the noble efforts of those who use their names and exertions for the temporal and spiritual wants of those who are suffering for both in foreign lands, but it strikes us that the true humanitarian has at home a field for his labors which bears with it a more exceeding weight of glory. If we would talk less of our charity and do more toward the amelioration of the poor and destitute around us, who have not the wherewithal to make home comfortable, how changed would be the condition of the daughters of the poor.—[N. Y. Daily News, Nov. 17.

FOREIGN SUMMARY.

The steamship "City of Washington" arrived at Philadelphia on Tuesday afternoon, with advices from England up to the 5th instant. The news by this steamer confirms the reports of previous mails touching the uncertainty of the "*entente cordiale*" between England and France. The London *Morning Post*, reputedly Palmerston's mouth-piece, of the 3d instant, handles Russia unsparingly, and charges the young Emperor, his cabinet, ambassadors at foreign courts, and their host of male and female agents, "spies and mouchards" scattered through the nations, with "falsehood, fraud and diplomatic trickery" in corrupting by "millions and millions of silver roubles," "lying" and "cajolery" the minds of everybody with whom they were in contact—all to break up the good understanding between the two nations that fought side by side for her overthrow. The article we allude to is very plain, easy to be understood, well calculated to give offence to Russia, and excite the nerves of "all the world and his wife" who may be afraid of gunpowder. The Neapolitan affair is where it was. The French Ambassador at that court has arrived at Paris. The French squadron at Toulon is taking in munitions of war, and provisions for six months. The British Fleet is formally announced to stay in the Black Sea, till Russia fulfils the Treaty of Paris. England, Turkey and Austria are united in this determination, and are trying to bring France to the same policy while Russia is doing her best to keep Louis from it. The British squadron at the Isle of Serpents had been reinforced. Spanish affairs about the same. An ultimatum has been sent by England to Persia. The Shah persists in his refusal, and the British expedition against him was about to sail. The Persian army was proceeding with the siege of Herat; it was fortifying the environs, of which it had obtained possession, after having defeated the Affghans, six thousand of whom had surrendered.

The London *Times* Malta correspondent says: Intelligence contines to pour in from the surrounding and more distant countries which felt the earthquake on the night of the 11th and morning of the 12th of October. It seems to have been more sensibly felt in the interior than in the seaport towns of the neighboring Island of Sicily. In Naples the shocks were severe and of long duration, and so likewise in Calabria; but it appears to have generated in Asia Minor or in Syria, as indeed, has been generally the case when phenomena of this nature having any degree of intensity have been felt in Malta; with which countries, rather than with the nearer land of Sicily, Malta in this respect corresponds. At Rhodes the shock was felt at 2.40 a. m., on the 12th, and was so violent that 50 houses and the celebrated tower are reported to have been razed to the ground in the town, and many others seriously injured, while the village of Trianda is in ruins, with a deplorable loss of life. Alexandria also felt it, and in Cairo there have been causalities from falling houses and mosque minarets. The duration of the shock throughout Egypt is reported to have averaged 75 seconds, the time agrees with Malta. The Austrian Lloyd's steamer Adria, though distant fully 50 miles from Rhodes, felt it so severly that all on board thought she had struck on some new submarine formation. The St. Andrew English steamer, bound to Alexandria from Liverpool and Malta, at a distance of 300 miles from this last-mentioned port, got so strained by the shock that she sprung a serious leak, lost one of her masts, and bale goods were pitched into the engine-room from out the hold.

The varied natural phenomena of extreme heat, earthquake, thunder storms, lightning, squalls of wind, heavy rains, and waterspouts in the offing, to which Malta has recently, and within the brief space of a week, been subjected, are unexampled in its annals, and cannot but be attributed to most extensive volcanic and volcanico-galvanic action going on in the bowels of the earth to the eastward, generating currents to the westward of the island.

An eccentric writer in the Malta *Mediterraneo* thus concludes his article on the weather, after speaking of the earthquake and successive thunder storms and of heavy rains: "The atmosphere, in a word, paid back to Malta, with interest, without funding or capitalization, the heavy loan it had received, also through Malta, of electric fluid from the volcano, just as Malta had restored its own debt on the same account. The sum restored will be invested in the new formations consequent on the suppression of the volcanic action. The residue remaining to Malta will be invested in the winter vegetation and next year's crops."

DOMESTIC SUMMARY.

THE principal subject of interest this last week, is the melancholy accident of the steamship the *Lyonnais*, and the arrival of a few of her passengers and some of the crew as reported on our first page. The agents here of company to which the *Lyonnais* belongs, fitted out the steamship *Marion* with everything requisite to go in search of, and render assistance to any of her passengers who may yet be floating on the wide expanse of waters. Mr. A. Laguierre, second mate of the lost ship, accompanied by the second officer of the same company's ship *Vigo*, and an experienced surgeon, left this port in the *Marion* on Sunday with buoyant hopes of being successful. It was the opinion of the officers and men of the *Lyonnais*, that have reached here; that the vessel that caused the accident to the steamer, must have gone down immediately, as they heard cries of distress for about ten minutes, and afterwards complete silence. It turns out that the supposed lost vessel is the bark *Adriatic*, which arrived at Gloucester, Mass., on the 4th of Nov., two days after the disaster, the captain of which gave but little notice of the circumstance at the time, and the information has come out now, by mere accident, the captain of the bark reports, that the steamer was seen fifteen or twenty minutes before the collision; that, coupled with the statement of the survivors that the vessel carried no flights, may be the reason for his silence. More news and explanations are expected.

Hon. J. M. Bernhisel.

THIS gentleman has been in our city since last Saturday, and purposes remaining eight or ten days. The Dr. seems in excellent health.

TELEGRAPHIC.

Terrible Fire at Three Rivers.

MONTREAL, Nov. 17, 1856.

The fire at Three Rivers broke out at 4 o'clock, on Saturday morning. A house on Notre Dame street was discovered to be on fire at that hour, and those who were in it had barely time to escape with their lives. The wind blowing from the north, the fire caught the houses on the opposite side, and spread with fearful rapidity, and consumed three sides of the block—in all, about fifty buildings. The estimated value of the property destroyed is £100,000. About one half of the business portion of the town has been laid in ashes. As usual, the scarcity of water tended to this result. For upwards of half an hour not a carter could be found to draw water from the river, which is in the immediate vicinity. The flames spread with fearful rapidity till they were literally exhausted from want of sustenance, and burned everything until they reached the river.

Conviction of Prisoners in Kansas.

ST. LOUIS, Nov. 17, 1856.

Our advices from Kansas are to the 10th instant. Last Saturday twenty prisoners were taken at Hickory Point and found guilty of manslaughter. They were sentenced to five years' imprisonment at hard labor.

Burning of the Propeller B. L. Webb.

DETROIT, Nov. 17, 1856.

The Propeller B. L. Webb was destroyed by fire in Whisky Bay, Lake Superior, on the morning of the 12th instant. She had a full cargo and was bound to Moagnette. She was a new vessel and this was her first trip. She cost $50,000 and was insured for $40,000. No lives were lost.

Railroad Accident.

BALTIMORE, Nov. 18, 1856.

An accident occurred on the South Carolina Railroad on Saturday, in consequence of the rail breaking. The cars were thrown off the track, and three of them broken to pieces. A number of persons were injured—two fatally.

Be Firm With Your Children.

Child. "Mother, I want a piece of cake."

Mother. "I haven't got any; it's all gone."

C. "I know there's some in the cupboard; I saw it when you opened the door."

M. "Well, you don't need any now; cake hurts children."

C. "No it don't; (whining) I do want a piece, mother; mayn't I have a piece?"

M. "Be still, I can't get up now, I'm busy."

C. (Crying aloud)—"I want a piece of cake; I want a piece of cake."

M. "Be still, I say; I shan't give you a bit if you don't leave off crying."

C. (Still crying)—"I want a piece of cake, I want a piece of cake."

M. (Rising hastily and reaching a piece)—"There, take that and hold your tongue. Eat it up quick; I hear Ben coming. Now don't tell him you have had any."

(Ben enters.) C. "I've had a piece of cake; you can't have any."

Ben. "Yes, I will; mother, give me a piece."

M. "There, take that; it seems as if I never could keep a bit of anything in the house. You see, sir, (to the child,) if you get anything another time!"

[Another room.] *C.* "I've had a piece of cake."

Younger sister. "Oh! I want some, too."

C. "Well, you *bawl*, and mother'll give you a piece. I did."

Clever Trick at a French Fair.

A CLEVER trick was played off a few days ago at the fair of Breaute (Seine Inferieure.) A well dressed gentleman, sauntering about with a valuable gold-headed cane in his hand, was stopped by a wretched-looking man, who dragged himself painfully along on crutches, and piteously implored charity. The gentleman, moved to compassion, generously gave the beggar a piece of silver. "How can you be so foolish," cried a man standing by; "that fellow is an impostor, and no more lame than you are. Just lend me your cane for a minute, and by means of a sound thrashing, I will convince you of the truth of what I say." The gentleman mechanically let the man take the cane; the beggar, throwing down his crutches, ran off as fast as he could. The other, amidst roars of laughter from the bystanders, ran after him, menacing him with the cane; and so they ran a considerable distance, when they turned aside into the town, and were seen no more. The gentleman waited for some time, expecting to see the man return with his cane, but the expectation was in vain; it was then clear that the whole scene had been an affair concerted between a pair of adroit rogues. The gentleman had nothing for it but to walk home, feeling very foolish at having allowed himself to be so victimised.

MARRIED,

Nov. 11th, at Cincinnati, Ohio, by Elder Joel M. Berry, Mr. William Burns and Miss Isabella Coleman, both late of Scotland.

[A young friend inquired of us yesterday what he should pay for a similar insertion in THE MORMON; we replied, one dollar. We pay for every line of our paper; friends will in future, no doubt, send on the dollar.—ED.]

DIED,

At Philadelphia, Pa., July 26th, Sophia Eames, daughter of John and Emma Eames, aged 8 months and 22 days.

Oct. 25, at Savannah, Andrew Co., Mo., in childbirth, in the 32d year of her age, Sister Sarah Ann Hawkins, wife of William Hawkins, Jun.

Sister H. has left a family of four small but interesting children to mourn a mother's loss. She will long be remembered by many of the brethren for her kindness in ministering to them on their passage to and from Utah.—[COM.

Millennial Star please copy.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Morm.—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	
Catechism for Children	
Harp of Zion	
Eliza Snow's Poems	
A Series of Pamphlets, by Orson Spencer, one of the Twelve Apostles	
Millennial Star	
Journal of Discourses, &c., &c.	

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS, CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

Change of Meeting-place.

THE LATTER DAY SAINTS will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 10½ A. M., 3 and 7 P. M.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to November 21, 1856.

Article	Unit	From		To
ASHES—Pot	per 100 lb.	7 87½	a	— —
Pearl		— —	a	8 50
CANDIES—Stuart and Bussing's best, assorted	per lb.	—	a	—
Ordinary		—	a	—
CANDLES—Sperm	per lb.	—	a	40
Adamantine		25	a	28
Mould, tallow		13½	a	16
COFFEE—Java, white		14	a	14½
Mocha		15½	a	—
Laguayra		—	a	12¼
Maracaibo		11½	a	12½
St. Domingo (cash)		10	a	10½
DRUGS AND DYES—Alcohol	pr. gal.	— 70	a	— 76
Alum	per lb.	— 2⅜	a	— —
Arrowroot		— 45	a	— —
Arsenic, powdered		— —	a	— 2½
Asafœtida		— 5	a	— 25
Borax, refined		— 27½	a	— 29
Brimstone, American, roll		— 2½	a	— 2½
do crude	per ton.	26 —	a	30 31
Camphor, crude	per lb.	— —	a	— 23
do refined		— 30	a	— —
Castor Oil, No. 1		1 25	a	1 30
Chlorate Potash		— 35	a	— 36
Cochineal		1 15	a	1 20
Copper—sheathing	per lb.	— 23	a	— 27
Copperas	per 100 lb.	1 50	a	— —
Cream Tartar	per lb.	— —	a	— 30
Gum Arabic, picked		— 17½	a	— 33
Gum Copal		— 40	a	— 50
Gum Myrrh, Turkey		— 10	a	— 30
Iodine, resublimed		— —	a	5 25
Ipecacuanha		— —	a	1 80
Madder		— 12	a	— 13
Magnesia		— 14	a	— 35
Do calcined		— 30	a	— 35
Nutgalls, blue Aleppo		— 23	a	— 25
Oil Anis		3 25	a	— —
Oil Bergamot		2 62½	a	2 75
Oil Cassia		— —	a	4 25
Oil Lemon		2 —	a	2 12½
Oil Peppermint		2 75	a	3 —
Opium, Turkey		— —	a	5 50
Otto Rose	per oz.	3 50	a	6 50
Oxalic Acid	per lb.	— 32	a	— —
Phosphorus		1 —	a	1 15
Quicksilver		— 45	a	— 50
Rhubarb, China		75	a	1 10
Saleratus		— —	a	— 8
Sal Ammoniac, refined		— 11	a	— —
Senna		— 11	a	— 14
Shellac		— 13	a	— 16
Sugar Lead, white		— 12½	a	— 14
do brown		— 10½	a	— 11
Sulphate Quinine		— —	a	2 30
Tartaric Acid		— 41	a	— 45
Verdigris		— 45	a	— 47
Vitriol, blue		— 10½	a	— 11
DYE WOODS—Camwood	per ton.	100 —	a	120 —
Fustic		27 —	a	29 —
Logwood		17 —	a	28 —
FLOUR—State, common	per bbl.	6 35	a	6 40
Michigan and Indiana		6 95	a	7 80
Genesee, extra		7 20	a	8 15
Rye Flour		4 25	a	4 —
Corn Meal		3 50	a	— —
FRUIT—Raisins	per box.	— —	a	3 75
Raisins, layers		4 —	a	4 25
Currants	per lb.	— 22	a	— 24
GLASS (American window)—				
6x8 to 8x10	per 50 feet.	3 25	a	2 50
8x11 to 11x16		3 75	a	2 62½
11x17 to 12x18		4 —	a	3 —
20x26 to 24x30		5 50	a	4 2[illegible]
31x40 to 34v46		8 —	a	7 50
GRAIN—Wheat	per bush.	1 65	a	1 72
Corn, round yellow		— 70	a	— 75
Barley		1 —	a	1 29
Oats, Western		— 45	a	— 47
Beans		1 87½	a	2 —
GUNPOWDER	per 25 lbs.	3 50	a	6 50
INDIGO	per lb.	— 75	a	1 40
IRON—Pig, Eng., Scot	per ton.	31 —	a	32 —
Bar, Eng. refined		60 —	a	— —
Sheet, Russia, 1st quality	per lb.	— 12	a	— 12½
Sheet, Eng.		— 3½	a	— 4½
LEAD—Galena	per 100 lbs.	6 40	a	— —
Sheet and Pipe		— 9½	a	— —
LEATHER	per lb.	20	a	31
MOLASSES	per gal.	37	a	47
NAILS—Cut, 4d and 6d	per lb.	4½	a	—
Wrought, 6d and 20d		6	a	—
OILS—Olive	per bskt., 12 bottles.	3 37½	a	3 50
Olive, in casks	per gallon.	1 15	a	1 25
Linseed		— 98	a	1 —
Whale		— —	a	— 85
Lard, winter		— —	a	1 05
PAINTS—Lead, red, Am.	per lb.	—	a	— 8½
Lead, white, Am., in oil		— —	a	— 9
Lead do do dry		— 8½	a	— —
Ochre, yellow, French, dry		1 —	a	1 62½
Ochre, in oil		— 4	a	— 6
Spanish Brown, dry	per cwt.	— 60	a	— 75
Litharge	per lb.	— —	a	— 8½
Vermilion, Chinese		— 90	a	1 05
Venetian Red	per cwt.	2 —	a	2 37½
RICE	per 100 lbs.	4 25	a	4 48½
SALTPETRE	per lb.	6½	a	12
SEEDS—Clover	per lb.	— —	a	— 14
Flax, American, rough	per bush.	2 —	a	2 10
Linseed, Calcutta		1 85	a	— —
SOAP—New York	per lb.	4	a	7
Castile		10½	a	11
SPICES—Ginger, Race	per lb.	5½	a	—
Mace		80	a	—
Nutmegs		—	a	87½
Pepper		—	a	12½
Pimento		11½	a	—
Cloves (cash)		12½	a	13
SUGAR—New Orleans	per lb.	8	a	9½
Havana, white		11	a	12
do brown		9	a	10½
Stuart's crushed		—	a	13½
SUMAC, Sicily	per ton.	55 —	a	75 —
TEAS—Gunpowder and Imperial	per lb.	35	a	75
Hyson		30	a	80
Young Hyson		32	a	70
Hyson Skin		20	a	35
Black		22	a	50
TIN—Banca	per lb.	—	a	33
Straits		—	a	31½
Plates	per box.	9 —	a	10 50
TOBACCO		—	a	7½
TURPENTINE	per 280 lbs.	3 62½	a	— —
TAR	per bbl.	3 —	a	3 25
SPIRITS TURPENTINE	per gallon.	— 41	a	— 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 8 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. H. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL men to condemnation; even so, by the righteousness of one, the free gift came upon ALL men unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là. dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Évangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ!" Nous aussi. Eurent, ils "l'espoir en la résurrection!" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme! Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les eccès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE.
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856.
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articless ppertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 86 Commercial Street,*
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS. fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts., ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

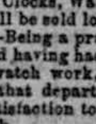
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

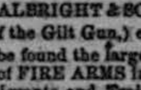
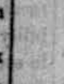
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

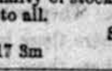
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

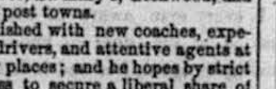
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all.
W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
P. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
HIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo..
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fel

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 41. NEW-YORK, SATURDAY, NOVEMBER 29, 1856. PRICE FIVE CENTS.

Poetry.

Time.

SELECTED.

Time is flying, flying, flying,
Oh, how swiftly by!
Like a waterfall that's rushing,
Or a fountain ever gushing—
Hourly, daily, weekly, yearly,
Rapid as the lightning, nearly,
Do the moments fly.

Catch the seconds as they're passing,
Wait not for the hours,
Prize them as a golden treasure—
Use them not in trifling pleasure—
Seconds, minutes—prizing, holding
As you would those buds unfolding
Into choicest flowers.

Act for some important purpose,
Not with selfish zeal;
See humanity is bleeding,
Aid, thy fellow man is needing.
Hundreds, thousands, millions—hear them
Breathing out their woes—go, cheer them,
Seek their wounds to heal.

Soon another year, all freighted
With the deeds of man,
Will be borne to God the giver
And recalled by mortal never!
Oh be wakeful, watchful, ready,
Heart and hand to bless the needy—
Thus fill out thy span.

DISCOURSE

By President Brigham Young,

At the Bowery, Great Salt Lake City, Sept. 21, 1856.

From the Deseret News, Oct. 1, 1856.

Before I sit down, I shall offer a proposition to the congregation; though I will first say a few words concerning our religion, our circumstances, and the circumstances of the brethren and people generally that inhabit these valleys, but more especially of those that have the privilege of assembling at this Tabernacle from Sabbath to Sabbath.

If they will rightly consider their situation, they will believe for themselves that they are in a place, in a country, where they can be saints as well as in any other place there is on the face of this earth.

True, we hear some complaints from those who lose the spirit of their religion, who turn away from us. They think that this people will suffer here. I will give you my feelings upon the subject.

There is not a hardship, there is not a disappointment, there is not a trial, there is not a hard time that comes upon this people in this place, but that I am more thankful for than I am for full granaries.

We have been hunting, during the past twenty-six years, for a place where we could raise saints, not merely wheat, nor corn. Comparatively I care but little about the wheat and corn, though a little is very useful.

It is true that this is a good country for fruits of some kind; as good peaches as can be raised on any soil this soil produces, and also grapes, apples, and so on. But what of all that? The man or the woman that mainly looks after the fruit, after the luxuries of life, good food, fine apparel, and at the same time professes to be a Latter Day Saint, if he does not get that spirit out of his heart it will obtain a perfect victory over him; whereas he is required to obtain a victory over his lusts and over his unwise feelings; and if he does not get rid of that spirit, the quicker he starts east for the States, or west for California, the better.

If we could not raise any fruit, if we could not raise an ear of corn, I should be quite thankful if we could raise the oats and the peas, and make the oat bread and the pea broth, and live on them from year to year.

I say hallelujah, this is a first-rate place to raise saints. [Let the people complain of hard times, complain of their poverty, their poor fare and their hard labor; that wood is scarce, that we have to go far for it, and have to toil so hard to raise our grain; that we lose our stock upon the prairie, that a cow is gone to-day, and an ox was lost last year; that if we turn out our cattle they will stray off, and we shall see them no more.

How would you feel were you in a country where you could not raise stock, except you provided comfortable shelter and an abundance of fodder for them all?

In the country where I was brought up, could you turn out a calf in the fall and have it live through the winter? There never was such a thing done, to my knowledge; and no man ever thought of such a thing as wintering a calf, unless he had a shelter prepared for it almost as warm as the rooms for the children.

I mention these things for the benefit of those here to-day, if any, who think that this is not a good country, and who do not really know whether they wish to stay, or whether we are right or wrong, or whether "Mormonism" is true or false.

I would advise those persons to repent of their sins forthwith, and to try with all their might to get the Spirit of their religion upon them; and if they cannot do that, to take their own course and go where their hearts desire, for doubtless there is some place where you would wish to go.

Those that have the gospel, who enjoy the Spirit of their religion, lie down in peace and wake up full of rejoicing, full of peace, of glory, of faith and thanksgiving; this is the case with all who are full of good works.

We need a reformation in the midst of this people; we need a thorough reform, for I know that very many are in a dozy condition with regard to their religion; I know this as well as I should if you were now to doze and go to sleep before my eyes.]

You are losing the spirit of the gospel, is there any cause for it? No, only that which there is in the world. You have the weakness of human nature to contend with, and you suffer that weakness to decoy you away from the truth, to the side of the adversary; but now it is time to awake, before the time of burning.

Whether the time of burning will be this week or the next, or next year, I do not know that I care; and I do not know that I would ask, if I was sure the Lord would tell me. But I tell you that which I do know, and that is sufficient.

[I do know that the trying day will soon come to you and to me; and ere long we will have to lay down these tabernacles and go into the spirit world. And I do know that as we lie down, so judgement will find us, and that is scriptural; "As the tree falls so it shall lie," or in other words, as death leaves us, so judgement will find us.

I will explain how judgement will be laid to the line. If we all live to the age of man the end thereof will soon be here, and that will burn enough, without anything else; and the present is a day of trial, enough for you and me.

We have got to be rightly prepared to go into the spirit world, in order to become kings. That is, so far as the power of satan is concerned, you and I have got to be free from his power, but we cannot be while we are in the flesh.

Here we shall be perplexed and hunted by him; but when we go into the spirit world there we are masters over the power of satan, and he cannot afflict us any more, and this is enough for me to know.]

Whether the world is going to be burned up within a year, or within a thousand years, does not matter a groat to you and me. We have the words of eternal life, we have the privilege of obtaining glory, immortality, and eternal lives, now will you obtain these blessings?

[Will you spend your lives to obtain a seat in the kingdom of God, or will you lie down and sleep, and go down to hell?

I want all the people to say what they will do, and I know that God wishes all his servants, all his faithful sons and daughters, the men and the women that inhabit this city, to repent of their wickedness, or we will cut them off.

I could give you a logical reason for all the transgressions in this world, for all that are committed in this probationary state, and especially for those committed by men.

There are sins that men commit, for which they cannot receive forgiveness in this world or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins, and the smoking incense would atone for their sins, whereas, if such is not the case, they will stick to them and remain upon them in the spirit world.

I know, when you hear my brethren telling about cutting people off from the earth, that you consider it is strong doctrine; but it is to save them, not to destroy them.

Of all the children of Israel that started to pass through the wilderness, none inherited the land which had been promised, except Caleb and Joshua, and what was the reason? It was because of their rebellion and wickedness; and because the Lord had promised Abraham that he would save his seed.

They had to travel to and fro to every point of the compass, and were wasted away, because God was determined to save their spirits. But they could not enter into his rest in the flesh, because of their transgressions, consequently he destroyed them in the wilderness.]

I do know that there are sins committed, of such a nature that if the people did understand the doctrine of salvation, they would tremble because of their situation. And furthermore, I know that there are transgressors, who, if they knew themselves and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further; I have had men come to me and offer their lives to atone for their sins.

It is true that the blood of the Son of God was shed for sins through the fall and those committed by men, yet men can commit sins which it can never remit. As it was in ancient days, so it is in our day; and though the principles are taught publicly from this stand, still the people do not understand them; yet the law is precisely the same. There are sins that can be atoned for by an offering upon an altar as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves, cannot remit, but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this stand; they understand the doctrine and throw out a few words about it. You have been taught that doctrine, but you do not understand it.

[It is our desire to be prepared for a celestial seat with our Father in heaven. It was observed by Bro. Grant that we have not seen God, that we cannot converse with him; and it is true that men in their sins do not know much about God. When you hear a man pour out eternal things, how well you feel, to what a nearness you seem to be brought with God. What a delight it was to hear Bro. Joseph talk upon the great principles of eternity; he would bring them down to the capacity of a child, he would unite heaven with earth, and this is the beauty of our religion.

When it was mentioned this morning about seeing God, about what kind of a being he was, and how we could see and measurably understand him, I thought I would tell you. If we could see our Heavenly Father we should see a being similar to our earthly parent, with this difference, our father in heaven is exalted and glorified. He has received his thrones, his principalities and powers, and he sits as a governor, as a monarch, and overrules kingdoms, thrones, and dominions that have been bequeathed to him, and such as we anticipate receiving. While he was in the flesh, as we are, he was as we are. But it is now written of him that our God is as a consuming fire, that he dwells in everlasting burnings, and this is why sin cannot be where he is.

There are principles that will endure through all eternity, and no fire can obliterate them from existence. They are those principles that are pure, and fire is made typical use of to show the glory and purity of the Gods, and of all perfect beings. God is the Father of our spirits; he begat them and has sent them here to receive tabernacles, and to prove whether we will honor them. If we do, then our tabernacles will be exalted: but if we do not, we shall be destroyed; one of the two—dissolution or life. The second death will decompose all tabernacles over whom it gains the ascendancy; and this is the effect of the second death, the tabernacles go back to their native element.

We are of the earth, earthy; and our Father is heavenly and pure. But we will be glorified and purified, if we obey our brethren and the teachings which are given.

When you see celestial beings you will see men and women, but you will see those beings clothed upon with robes of celestial purity. We cannot bear the presence of our Father now; and we are placed at a distance to prove whether we will honor these tabernacles, whether we will be obedient and prepare ourselves to live in the glory of the light, privileges and blessings of celestial beings. We could not have the glory and the light without first knowing the contrast. Do you comprehend that we could have no exaltation, without first learning by contrast?

When you are prepared to see our Father, you will see a being with whom you have long been acquainted, and he will receive you into his arms, and you will be ready to fall into his embrace and kiss him, as you would your fathers and friends that have been dead for a score of years, you will be so glad and joyful. Would you not rejoice? When you are qualified and purified, so that you can endure the glory of eternity, so that you can see your father and your friends who have gone behind the vail, you will fall upon their necks and kiss them, as we do an earthly friend that has been long absent from us, and that we have been anxiously desiring to see. This is the people that are and will be permitted to enjoy the society of those happy and exalted beings.]

Now for my proposition; it is more particularly for my sisters, as it is frequently happening that women say that they are unhappy. Men will say, "My wife, though a most excellent woman, has not seen a happy day since I took my second wife;" no not a happy day for a year," says one; and another has not seen a happy day for five years. It is said that women are tied down and abused: that they are misused and have not the liberty they ought to have; that many of them are wading through a perfect flood of tears, because of the conduct of some men, together with their own folly.

I wish my own women to understand that what I am going to say is for them as well as others, and I want those who are here to tell their sisters, yes, all the women of this community, and then write it back to the States, and do as you please with it. I am going to give you from this time to the 6th day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every women at liberty and say to them, now go your way, my women with the rest, go your way. And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world and live their religion, or they may leave, for I will not have them about me. I will go into heaven alone rather than have scratching and fighting around me. I will set all at liberty. "What, first wife too?" Yes, I will liberate you all.

I know what my women will say; they will say, "You can have as many women as you please, Brigham." But I want to go somewhere and do something to get rid of the whiners; I do not want them to receive a part of the truth and spurn the rest out of doors.

I wish my women, and Bro. Kimball's and Bro. Grant's to leave, and every woman in this Territory, or else say in their hearts that they will embrace the gospel—the whole of it. Tell the gentiles that I will free every woman in this Territory at our next conference. "What, the first wife too?" Yes, there shall not be one held in bondage, all shall be set free. And then let the father be the head of the family, the master of his own household; and let him treat them as an angel would treat them; and let the wives and the children say amen to what he says, and be subject to his dictates, instead of their dictating the man, instead of their trying to govern him.

No doubt some are thinking, "I wish Bro. Brigham would say what would become of the children." I will tell you what my feelings are; I will let my wives take the children, and I have property enough to support them, and can educate them and then give them a good fortune, and I can take a fresh start.

I do not desire to keep a particle of my property, except enough to protect me from a state of nudity. [And I would say, wives you are welcome to the children, only do not teach them iniquity; for if you do, I will send an Elder, or come myself, to teach them the gospel. You teach them life and salvation, or I will send Elders to instruct them.

Let every man thus treat his wives, keeping raiment enough to clothe his body; and say to your wives, "take all that I have and be set at liberty; but if you stay with me you shall comply with the law of God, and that too without any murmuring and whining. You must fulfill the law of God in every respect, and round up your shoulders to walk up to the mark without any grunting."]

Now recollect that two weeks from to-morrow I am going to set you at liberty. But the first wife will say, "It is hard, for I have lived with my husband twenty years, or thirty and have raised a family of children for him and it is a great trial to me for him to have more women;" then I say it is time that you gave him up to other women who will bear children. If my wife had borne me all the children that she ever would bare, the celestial law would teach me to take young women that would have children.

Do you understand this? I have told you many times that there are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty?—to prepare tabernacles for them to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery and every species of crime. It is the duty of every righteous man and every woman to prepare tabernacles for all the spirits they can; hence if my women leave I will go and search up others who will abide the celestial law, and let all I now have go where they please; though I will send the gospel to them.

This is the reason why the doctrine of plurality of wives was revealed, that the noble spirits which are waiting for tabernacles might be brought forth.

If the men of the world were right, or if they were anywhere near right, there might not be the necessity which there now is. But they are wholly given up to idolatry, and to all manner of wickedness.

Do I think that my children will be damned? No, I do not, for I am going to fight the devil until I save them all; I have got my sword ready, and it is a two-edged one. I have not a fear about that, for I would almost be ashamed of my body if it would beget a child that would not abide the law of God, though I may have some unruly children.

I am going to ask you a good many things, and to begin with I will ask, what is your prayer? Do you not ask for the righteous to increase, while the unrighteous shall decrease and dwindle away? Yes, that is the prayer of every person that prays at all. The Methodists pray for it, the Baptists pray for it, and the Church of England and all the reformers, the Shaking Quakers not excepted. And if the women belonging to this Church will turn Shaking Quakers, I think their sorrows will soon be at an end.

Sisters, I am not joking, I do not throw out my proposition to banter your feelings, to see whether you will leave your husbands, all or any of you. But I do know that there is no cessation to the everlasting whinings of many of the women in this Territory; I am satisfied that this is the case. And if the women will turn from the commandments of God and continue to despise the order of heaven, I will pray that the curse of the Almighty may be close to their heels, and that it may be following them all the day long. And those that enter into it and are faithful; I will promise them that they shall be queens in heaven, and rulers to all eternity.

"But," says one, "I want to have my paradise now." And says another, "I did think I should be in paradise if I was sealed to Bro. Brigham, and I thought I should be happy when I became his wife, or Bro. Heber's. I loved you so much that I thought I was going to have a heaven right off, right here on the spot."

What a curious doctrine it is, that we are preparing to enjoy! The only heaven for you is that which you make yourselves. My heaven is here—[laying his hand upon his heart]. I carry it with me. When do I expect it in its perfection? When I come up in the resurrection; then I shall have it, and not till then.

[But now we have got to fight the good fight of faith, sword in hand, as much so as men have when they go to battle; and it is one continual warfare from morning to evening, with sword in hand. This is my duty, and this is my life.]

But the women come and say, "Really, Bro. John and Bro. William, I thought you were going to make a heaven for me," and they get into trouble because a heaven is not made for them by the men, even though agency is upon women as well as men. True there is a curse upon the women that is not upon the man, namely, that "her whole affections shall be towards her husband," and what is the next? "He shall rule over you."

But how is it now? Your desire is to your husband, but you strive to rule over him, whereas the man should rule over you.

Some may ask whether that is the case with me; go to my house and live, and then you will learn that I am very kind, but know how to rule.

If I had only wise men to talk to, there would be no necessity for my saying what I am going to say. Many and many an elder knows no better than to go home and abuse as good a woman as dwells upon this earth, because of what I have said this afternoon. Are you, who act in that way, fit to have a family? No, you are not, and never will be, until you get good common sense.

Then you can go to work and magnify your callings; and you can do the best you know how; and on that ground I will promise you salvation, but upon no other principle.

If I were talking to a people that understood themselves and the doctrine of the holy gospel, there would be no necessity for saying this, because you would understand. But many have been (what shall I say? pardon me brethren,) hen-pecked so much that they do not know the place of either man or woman; they abuse and rule a good woman with an iron hand. With them it is as Solomon said; "Bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." You may talk to them about their duties, about what is required of them, and still they are fools and will continue to be.

Prepare yourselves for two weeks from to-morrow; and I will tell you now that if you tarry with your husbands, after I have set you free, you must bow down to it and submit yourselves to the celestial law. You may go where you please, after two weeks from to-morrow; but remember that I will not hear any more of this whining.

In the midst of all my harsh sayings, shall I say chastisements?—I am disposed in my heart to bless this people; and I do bless you in the name of Jesus Christ: Amen.

Marriage and Divorce in California.

Advice to Ladies.

San Francisco Correspondence of the N. O. Picayune

By reference to the law columns of our journals, you will perceive that we are in, on an average, for four divorces every day. And what is not a little singular is, that the application generally comes from the weaker vessel. Perhaps you will get your ears pulled for publishing it, but I must in all fairness say the root of the evil is that women are naturally a little too fond of admiration. Here, in this city, we have at least seven men to one woman, and in the interior the disproportion is much larger. The consequence is that, as in the case of all scarce commodities, the article commands more than its intrinsic value. "It is a good deal sought after," as the quotations sometimes run on a popular railroad stock.

The feminine is quickly caged; the husband is in exstacies for about a fortnight, but not quite so exalted the succeeding two weeks. Her forty other lovers, not easily finding another unappropriated piece of dimity to suit their disappointment, make friendly calls upon the lost Pleiade, and by exceeding sympathy with her at the coolness of her husband, win her regard, and then their attentions are so much more delicate than those of her lord, that the poor, weak thing finds she has committed a great error in her choice, especially if the new flame is rich and generous, and the old one rather plain and economical. An application for divorce is the result.

Hundreds have no other excuse to offer in making the application, than "uncongenial dispositions," and dislike. The process is the simplest imaginable. A lawyer with an easy conscience is engaged—most San Francisco lawyers have *easy* consciences when they have *any*—who receives the fee from the new lover. A referee is then hunted up by the lawyer, who agrees to decide according to the lady's wishes for a portion of the fee. The judge of course refers the application as requested. The referee hands his report into court, where it is often passed upon without a word of open testimony—and, in nine cases out of ten, favorably. The lady is then ready to be married again—and, having lost all delicacy by the process she has gone through, is ready to run away with the next lover *without* a divorce.

My advice to weak-headed ladies in the Atlantic States is, not to come to California to get married—and not to come after they are married; if they are pretty "and interesting," they are much safer anchored in some snug harbor in the Atlantic than in the open roadsteads among the shoals and breakers of the Pacific.

But for the encouragement of those who have determined to come, I will quote from the *Bulletin* the following advertisement. If a *plain* cook, thirty-five years of age, has to give bonds not to marry within six months, it stands to reason that a tender little chicken of about half that age would stand no chance at all of pining away for lack of a husband up at Rabbit Creek:

"Wanted.—A single female, from twenty to thirty-five years of age, to go to Rabbit Creek, Sierra county, to do plain cooking and general housework in a genteel family, and agrees *not to marry* within six months. Wages $50 per month. Expenses paid. None need apply unless well qualified. Address A. C., at this office, or 117 Merchant street."

N. B.—Your correspondent is a married man, but his wife doesn't live in California.

Arrival of French Refugees.

There arrived here on Friday night last, on board of the bark Amazon, Capt. Kirwin, nine Frenchmen, who had been transported from their native land for political offences, and who escaped from Cayenne, one of the islands of French Guiana. The manner of their escape was both novel and dangerous, the mode of conveyance from the island being on a raft constructed by themselves, and made of drift wood. After a perilous voyage of five days they reached Demerara, and from thence were brought to this port by the bark above stated, and were taken charge of by the French Benevolent Society Strangers' Home, on High street, near Watson, and Mr. Muirhead, the Superintendent, paid every attention to their comfort and convenience. During Sunday they were visited by the French and English Consuls, and also by a large number of our French citizens, to whom they communicated freely all the facts relating to their escape and suffering, speaking very highly of the kindness extended to them by the officers of the Amazon.

They left Baltimore yesterday afternoon for New York, where they have friends, and will be able to obtain employment. Their offences are said to have been entirely of a political character, and are not such as would warrant their extradition under the treaty with France, which does not include offences of that character. They were in good spirits at their success in reaching this country, and were received with great warmth and cordiality by their countrymen, who furnished them with quarters and means to proceed to New York.—[*Baltimore American, Nov. 25.*

Production of Cotton in Italy.

The U. S. Commissioner of Patents has received a communication from our Consul at Genoa, in reference to the production of Cotton in Italy. The writer says that none is cultivated in that section of the country, nor does, he think, in any other, although the soil, climate and seasons, in many places, might suit it very well. The importation of Cotton from the United States into Genoa, is increasing in proportion to the facilities afforded by railroads for its introduction into the interior of Italy, Switzerland, &c. From the 1st January to the 31st of December, 1855, the direct importation from the United States, in American vessels, was 25,089 bales, averaging over 400 pounds each. From the 1st of January, 1856, to June 20th, making six months, American vessels took into Genoa 30,410 bales. The quantity brought there from India, Egypt, and other countries besides the United States, was not very considerable, and the Consul says that the article was of an inferior quality.

Philosophizing on Gender.—Punch slanderously says: "The sun is called masculine from his supporting and sustaining the moon, and finding her wherewithal to shine away as she does of a night; and from his being obliged to keep such a family of stars besides. The moon is feminine, because she is constantly changing, just as a ship is blown by every wind. The church is feminine because she is married to the State, and Time is masculine because he is trifled with by the ladies."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, NOV. 29, 1856.

Polygamy, Monogamy, Psychology, Politics and Mormonism.

SOME of our cotemporaries are not a little amused at, and make themselves merry over, two or three discourses of Governor Young, published in the *Deseret News* and re-published by the New York *Herald*, from which we presume the others extract. One of those relating to Mormon wives, and which will be found on our first page, is a regular god-send to them. After our political excitement, something was really needed as a change of diet, for after feasting so long a time upon the good and bad doings of the "Know-Nothings," the "Black Republicans," and the "Unterrified Democracy," which had really become stale, lo! and behold! down from the mountains come no less than three sermons of Gov. Young, fresh from the mint, and regular stavers at that. One of them, especially that which treats of Mormon wives, is a *rara avis*, a regular *bonne bouche*. Some of our friends enjoy the fun extremely; others, more philosophically inclined, shake their heads and look very wise; whilst the less intelligent froth and foam, rage and rant—talk about "awful pollution," "wonderful depravity," "wretched plague spots," and rave about "Sharpe's Rifles," Big Blunderbusses, Roaring Cannon, *Donner und Blitzen*. Some of the more pious think it very dreadful, and are surprised that Utah has not been sunk long ago, like the ancient cities of the plains. But *doucement, doucement*, not quite so fast, gentlemen; keep cool; whatever may be your position and feelings, the Mormons are very oblivious to them, we can assure you; they have become so much accustomed to your smoke, froth and foam, and know how soon they all evaporate, that they pay little attention to it; and as it regards the religious squallers, the Mormons are not half so much afraid of consequences, as the Dutchman was who went to a Methodist meeting, but upon seeing their contortions and fallings down, and hearing their grunts and groans, mistook their contrition for an epidemic, and fled from their midst, crying, "don't go near! don't go near! sie hat die Metodis. Mein Gott! dey ish got de Metodis! dey all pe tod fore morning!" Besides, as these religionists worship a god without body, parts or passions, he is not quite so excitable as are many of his followers down east; he has no eyes, and cannot see; he has no ears, and cannot hear; he has no passions, and cannot be angry; he therefore lets others alone, just as he does the Mormons, being perfectly indifferent to anything that is going on in the mountains—leaving it all to his faithful adherents and devotees, who are so very competent to manage other people's affairs.

We doubt not that our plain, open, honest, straightforward manner of doing business is rather singular and *frappant* to men whose conduct is so covert, sinuous, and disguised. We are in the habit of calling things by their proper names. Here, if in one or a thousand families they use the most bitter invectives, foul-mouthed abuse, crimination, recrimination and violence, it is simply called a "*little flare up*" or a "*scene*;" we should call it cruelty, outrage, bullyism, disgraceful, and think it worthy of public censure. A man, single or married, here, may seduce a young lady, which outrage, in some instances, in these parts would be called gallantry, in others a *faux pas*, or *petit amour*. We should call it seduction, and the man a scoundrel and villain who did it; we should look upon him as a viper in society, who, if he had his deserts, would be made shorter by the head. A man here, if he have money, may follow gambling, he may be a drunkard, licentious and debauched; he would simply be called a *fast man*, but probably *very* respectable. We should call such a person a whoremaster, a drunkard, gambler, debauchee—a pest to society, and a stink in its nostrils. In regard to our social position, there are a hundred times more domestic brawls here than with us in Utah, in proportion to numbers; but they are given the go-by. We consider that the evils complained of among us are altogether too disgraceful for Saints, and worthy of public censure.

The Mormons, as Mormons, both men and women, believe in the doctrine of polygamy, as an institution of heaven; they believe, or profess to believe in eternal relationships and associations in the celestial Kingdom of God. If women are married to men, they did not marry with their eyes closed, or without a perfect knowledge of what they were doing; they were not coerced, their action was free and voluntary; if, therefore, after entering into this state they find themselves united with spirits which are not congenial, or with ignorant abusive men, what has polygamy to do with it? The same difficulty precisely would exist under monogamy. Mormonism, however, makes provision for their release from this unnatural position, which we consider very right and proper. If, on the other hand, women, after being united to good men, became unreasonable, captious, faultfinding and troublesome, it is proper that they should be relieved, if they wish it, and thus deliver the man from a perpetual annoyance; or if not let them behave themselves with propriety, as becomes saints of the Most High; for the women have just as much hand in entering into these engagements as the men have; they do it, or profess to do it in sincerity and good faith; not only with a reference to time, but to eternity. They are as much bound by covenants as the men are, and if they do not fulfill their duties they are culpable, and render themselves subject to censure; and if they murmur at being bound they certainly cannot object to be loosed. All are not saints who profess to be, either men or women; all do not live up to their profession; but what if they don't? are they therefore to be kept in a state of bondage and vassalage, unnaturally associated with those with whom they have no sympathy of feeling, interest or faith? we do not so judge. And hence a general proclamation of this kind will allow people time to reflect; those who may have been a little fretted and worried, will, if honest and faithful, cleave to their covenants, whilst it will afford all who are really dissatisfied an opportunity of being liberated from a yoke that is troublesome, whilst at the same time the Governor is relieved from much annoyance.

We believe in extending equal and evenhanded justice to every man and woman. In every society, no matter how well organized, there must be, among other evils, many mis-alliances; and to bind such people together without any feasible plan of redress, is, we consider, one of the many evils of monogamy, and is the fruitful source of so much misery, contention, strife, conjugal infidelity, bitterness and woe that are so prevalent in this country.

We have no doubt that among ninety or one hundred thousand inhabitants there must be many women who are dissatisfied and complaining; and such is the manner in which things are conducted in Utah, that every complaint of a serious nature goes to Governor Young, as President of the Church: where there are wrongs it is his prerogative to redress them, and he is appealed to in all such cases. In what position would be a Governor of any of these Eastern States if he had to adjust the ten thousand domestic difficulties that occur daily? He would be placed, we think, in a worse position than Gov. Young is, notwithstanding their professed superior virtue, intelligence and purity. Would such a governor dare proclaim to all the dissatisfied daughters of Eve among the monogamists that they should be at liberty? No; they are bound down, tyranized over, abused and oppressed without relief, protection or sympathy; and thousands of them wander about as living skeletons, brokenhearted from neglect, withered hopes, conjugal infidelity, and all the various forms of brutality and beastiality that prevails, in every form, under our delectable, virtuous, pure, exquisitely refined and delicately constructed system of monogamy. Let a proclamation be made in good faith to all the wives in New York that they could be released from their unfaithful husbands, and there would be such a scattering in Gotham as has not been witnessed since the revolutionary war. Many a house that now boasts a beautiful female, a lovely and affectionate wife, to all appearance contented and happy, would be vacated, and the place left to another.

There is one great psychological fact that most writers seem to have lost sight of, both in regard to matrimony, religion, morality, and politics, viz: that man is an intellectual as well as a physical being; that the human mind cannot be coerced, and that wherever there is any unnatural legal, moral, social, or religious restraint placed upon man, in proportion as that man is intelligent, just in that proportion will he seek an outlet to his pent-up faculties, which, like steam in a boiler, will continue to intensify until it either lifts the safety-valve or explodes; and just in proportion to the restraints placed upon man, bearing in mind the foregoing intelligence, just in that proportion will be those difficulties. We are aware that when man is placed in a state of vassalage, and body, mind, and energy is crushed beneath a tyrant's power, that he is a mere machine, his faculties become paralyzed, his body and mind enervated, he is no longer a man, but a soulless, moving automaton, body and soul being governed by, and subject to, the will or caprice of the operator; but in the absence of this, wherever there are stringent or unnatural restraints, they are invariably conducive of evil rather than good. It is necessary that there should be some relief to pent-up passions of the human soul, and notwithstanding there may be wholesome and healthy laws, and checks, and bounds, yet there needs, as in water, steam, air, and all the works of nature and science, some relief. We have our sluice-ways and safety-valves as escapements for the pent-up water or steam, vents for air, ducts and channels for the human system, drains for our cities, &c.; and as in the physical world so in the social and body politic, we need some provisions as outlets or escapements for many of the social evils of life, other than the bare dead letter of the law which says, "Do this and live," "do that and die." Nowhere is this principle more fully developed than it is in France and in many parts of Germany. The laws in relation to matrimony are very stringent in both of these countries; in the former, placing the alliance of their children almost exclusively under the direction of their parents; in the latter, under both parents and priesthood. The consequence is that all sorts of unnatural alliances take place, through property and other considerations on the one side, and utter recklessness on the other, in the shape of unnatural, illegitimate, and almost unrestrained sexual intercourse. To such an extent is this carried on in many parts of France and Germany that one-half of the children are illegitimate. We believe in "breaking off every yoke, and in letting the oppressed go free," and when men and women get unnaturally and unhappily united they ought to be liberated from their thraldom.

Again, psychologically speaking, for men to act in good faith, either morally, religiously, or politically, the mind must comprehend the true state of affairs and the judgment must be convinced of the propriety of the step to be taken; the action will then be free and voluntary: in the absence of this, disorder and confusion must necessarily ensue. If you can convince a man that virtue and chastity are the most conducive to his happiness and comfort, then, if he has the moral fortitude to resist temptation and overcome his lusts, he will follow your advice from principle; the inducement offered may either be worldly prosperity, health, wealth, fame, enjoyment, the love of God, the prospect of earthly or heavenly exaltation, or any exalting, ennobling, or purifying object. If he regards not virtue, as a principle, then, wholesome laws, placed for the protection of a community, are necessary for his restriction, and the protection of his fellow-beings. These laws ought simply to be made for the wrong, or "evil doer," and not for the oppression of the good and virtuous; they ought to protect innocence and virtue from wrong and outrage; but when laws are made to bind the will and coerce the action of intelligent men; when it is sought by unnatural laws to fetter and manacle the mind and action of the good and virtuous, they will burst from such restraints, and proclaim themselves free. A want of intelligence, sincerity, honesty, and truthfulness among politicians in every age has been one of the fruitful sources of the world's disasters, and nowhere is it more signally manifested than in these United States. With the finest country and best political institutions in the world, we are rent, split up, and divided into a thousand fragments. What is the matter? Our Governors, Legislators, Judges, and Politicians do not maintain that high-toned, honorable, honest, straight-forward course which their elevated position in society demands; they pander and truckle to the lowest and basest of human passion, and instead of being looked up to and esteemed as the honorable of the earth, they, in too many instances, dwindle down to mere time-servers, demagogues, sectionalists, and mere party tricksters—a disgrace to their country, their office, and themselves.

Why is it that at the present time all men on one side of a defined geographical line think, or profess to think, one way, and nearly all on the other side think otherwise? Is thought and principle governed by geography? or does interest on the one side, and aggression and fanaticism on the other, govern? If politicians were intelligent, sincere, and honorable, this certainly would not be the case; wisdom would discover the wrongs on both sides of the question, and honesty and prudence adjust them. If, instead of Southern cheveliers and fire-eaters on the one side, and rabid abolitionists and fanatics on the other, each with their respective party papers; if, instead of knock-down bullyism on the one hand and underground railroads on the other, there was enough virtue, honesty, and intelligence to put things right, and men would submit on all sides to sound constitutional principles; if we had men who would calmly and dispassionately investigate matters, and were as earnest and zealous to do right, and as true patriots, to seek the weal of the nation, as they are to fan party fires and to scatter abroad firebrands, arrows, and death, we might be united. Can such a course do good? It is easy to destroy, and if more difficult, it is certainly more patriotic and philanthropic to throw oil on the troubled waters, to seek to save instead of to destroy. If our Constitution does not suit us let us constitutionally mend it; if there can be no union, why, in God's name, separate; but do it as statesmen, not as inebriates, bullies, and madmen.

The very law itself, if improperly used, becomes an engine of oppression in the hands of corrupt administrators; its forms and technicalities being vexatious, annoying, and troublesome. The Mormons have borne the yoke time and time again; they always believed that what others could endure, they could. Others, we find, however, are neither so law-abiding or docile under the mal-administration of law as they are, whatever their professions. The Vigilance Committee of California was the result and legitimate offspring of a corrupt abuse of law. The outrages perpetrated both by the Border Ruffians and the free-soil party, in Kansas, are both the result of the same thing. When Governors, Judges, Magistrates, Sheriffs, Constables, and Jurors become corrupt, it is difficult to obtain justice: hence men violate law, justice, and the Constitution because they cannot obtain justice through the administration of the law, and thus become themselves transgressors of law and the violators of that which they ought to sustain. Those bounds, once outstepped, men give way to their unrestrained passions and break down every barrier; reckless and frantic, they perpetrate every conceivable enormity, and universal discord and confusion exists. How much better it would be in such instances to bring magistrates and officers to an account, to correct the evil in a legitimate way, maintain the supremacy of the law, and administer justice and equity to all. Who is to blame for all those evils? They originate with rulers who, taking advantage of the position they occupy, seek through fraudulent means to aggrandize themselves at the expense of truth, integrity, justice, and honor. For the injured it would be better for them to imitate the example of the Mormons, and seek legal redress for their grievances, and, if failing in this, to possess sufficient patriotism to "bide their time," and endure lesser evils rather than perpetrate greater.

The Mormons have a great many teachers; almost every priest, editor, politician, and scribbler takes upon himself this task voluntarily. Sound philosophy would suggest that if you would teach a man a principle he must be satisfied of your disinterestedness and sincerity as a teacher. Of what use is it for an emperor, king, or ruler to make laws respecting virtue when he is himself revelling in licentiousness? Of what use is it for a politician to talk about patriotism when everybody knows he is after emolument and office? And of what use is it for editors, priests, moralists, religionists, philosophers, and monogamists to blow, swell, foam, and froth about the institutions of Polygamy when they know themselves, and the Mormon Polygamists know, that the institutions of Monogamy are a hundred times more degrading and corrupt than Polygamy is represented to be. Take, *par example*, the institution of Prostitution, which may fairly be said to be a Christian monogamic institution, and clings to it in all its ramifications; for wheresoever Christianity and Monogamy exist, or wheresoever it is introduced, this disgusting institution also exists, and cleaves to it like the skin to the body. It is truly and emphatically a monogamic Christian institution. Go where you will among Christians, there are the *nymphs du pave, femmes entertenues*, or kept mistresses, pimps, procurers, and procuresses, houses of assignation and dens of infamy of every grade, in which both married and single revel. Like the insiduous, deadly sorrocco, it spreads its blighting, withering, pestiferous influence everywhere among Christian monogamic society, corrupting, demoralizing, and debasing in all its leprous, festering, and loathsome deformity. Here we shall be told that "these are not Christians who commit these enormities." What are they? They are most of them baptized, go to church, and are really and truly a Christian monogamic society. In Christian England, where their Kings and Queens profess to be the annointed of the Lord, and rule that Christian nation "by the Grace of God," prostitutes used to be licensed by Christian bishops; in Christian France they are now licensed, and have their tickets and numbers like porters or cabmen. In Hamburg and other Christian cities of Germany they have their *Dammthor wall* a special district of the city allotted for their exclusive use, in which, like the Christian's hell—they writhe and rollick, and moan, and corrupt, and die, and live, and whose nauseating disgusting acts are performed in the face of high heaven, and ascend as a stink in the nostrils of Jehovah. Yet these are licensed by the Christian government of the city, and the funds obtained from this disgusting, Christian institution appropriated for the support of the army and the *mouchards* or secret police. The United States, nationally, is not Christian, it knows no man's religion; but Christianity may be said to be the choice of the people; they are professedly Christian. And yet it has become a serious doubt in the minds of many in our large cities whether prostitution, as one of the baneful crying evils of monogamy, and one of its most prominent institutions, had not better be more systematized; be openly acknowledged as a monogamic institution, and the *nymphs du pave*, and all the other appendages of this Christian monogamic institution, be placed under checks, laws and restrictions *a la mode francaise*. To say that prostitution is not a monogamic Christian institution therefore is to state a falsehood. Mormonism and Polygamy is charged by Christians with all that takes place within its dominions. Christianity and monogamy must be weighed in the same scales.

Let us here calmly ask: what can the Mormons think of the remarks of their christian friends, knowing, as they do, the above facts? You can't hoodwink them; they have come right from your midst, and know of all these evils. Furthermore, they have been robbed, plundered, abused, persecuted, prosecuted, and sacrificed millions of dollars worth of property, through and by the agency of their christian friends. They are the only people now in the United States, who, as American citizens, have not a right to the soil of the nation. They know this; they are not entirely a pack of fools. Again, all the Christians that write about them or their institutions, from penny-a-line scribblers through the various grades of yellow-covered literature, up to what are termed the most respectable journals and periodicals, publish almost invariably a tissue of barefaced falsehoods. Thus the Mormons, if the above be correct, and we defy contradiction, cannot look upon Christians in any other light than as licentious, degraded, and corrupt; as men reckless of truth, and wholesale defamers. That being the case, with what grace can they receive teachings and reflections from such parties? If they tell them to pluck the "mote out of their eye," they very naturally ask, have you seen the beam in your own? What do all these shallow commentaries and puerile flings of our editors amount to under such circumstances? They show themselves most egregiously ignorant of the subject upon which they write, knowing neither the habits, customs, principles, motives, or general character of the people. Or, if they do, misrepresenting them; and instead of presenting facts, hypocritically distorting truth, or maliciously presenting vituperation, abuse, and slander.

If Mormonism is an evil, it must be met on other grounds; it must be met by sound reason, incontrovertible argument, and a healthy and sound philosophy; the parties doing it must cleanse themselves from the filthiness, corruption, slander, and fraud above referred to; they must have some pretensions to virtue, truth, purity, and honesty. When this is done, if they have anything better, more virtuous, pure, philosophical and true, than Mormonism is, we will pledge ourselves they will embrace it.

The N. Y. Herald and the Deseret News.

ON our first page we publish the discourse of President Young which has created such a stir among the professedly very religious and philanthropic. No doubt it will be read with interest by all the Saints.

Without suspecting that the discourses of President Young were garbled in the New York *Herald*, we handed that sheet into the printer to "set up" for THE MORMON. After one discourse had been in type, the idea rushed into our mind that the *Herald* could not be trusted; accordingly, we sent up the *Deseret News* to the printer, with the request to put the *Herald* aside. What then? It turns out that from the discourse we publish on our front page, the *Herald* took out here and there paragraphs, which, for reference, we have put in brackets, the absence of which, though it may not alter the facts they did publish, leaves the discourse incomplete, and changes the spirit of the whole. The *Herald* has many black crimes to atone for.

Social Party.

PRESIDENT MILES requests us to announce that the Saints composing the New York branch, intend holding a Social Party on the evening of the 1st of January, at their hall, 361 Broome street.

The Saints everywhere who can make it convenient, will do well to be present and renew their acquaintances with their brethren and sisters.

We invite the Twelve who are in the States to honor us with their company: we shall be glad to see them, the presidents of conferences and of branches, likewise, who can find time to visit us.

Tickets of admission, twenty-five cents: under twelve years, twelve and a half cents. To be had of Elder Wm. J. Silver at the hall, up to the Sunday previous. Doors open at four p. m., to commence *precisely* at five o'clock.

Departure of Missionaries for England.

SHIP THORNTON, Nov. 24, 1856.

ELDER T. B. H. STENHOUSE—*Dear Sir:* The following missionaries, from Utah, leave New York, on board the ship "Thornton," Capt. Charles Collins, this morning for Europe, namely:

Elder George Gates, of South Mill Creek:
Elder Charles Hubbard, of North Willow Creek:
Elder Ezra T. Clark, of Farmington:
Elder William Bevans, of South Cottonwood Ward:
Elder Samuel F. Neslen, of Great Salt Lake City:
Elder George Taylor, of Great Salt Lake City:
Elder Samuel Roskelley, of Great Salt Lake City:

Hoping to have a pleasant and prosperous trip across the mighty deep, and ever praying for your success and that of our brethren generally, I remain yours in the covenant,

SAMUEL ROSKELLEY.

P. S.—Please remember me kindly to Bro. Taylor and all inquiring friends. S. R.

Elders Bernard Snow and A. P. Shumway arrived here on Sunday morning, and left on Wednesday morning to visit their relatives in Vermont and Massachusetts. They expect to leave for England shortly, from Boston. Elder J. W. Stevens arrived here on Thursday morning.—[ED.

Licenses!

SECRETARY SILVER is now prepared to furnish the Priesthood of the New York Conference with printed Licenses. The Presidents of Branches will please see that all the brethren in their respective districts are promptly supplied. Brethren unconnected with any Branch are likewise expected to forward a copy of their old Licenses, or other evidences of ordination, enclosing one postage stamp for each License, as well as one for each letter. Send on correct addresses for letters.

Address W. J. Silver, box 3957 Post-office, New York city.

DOMESTIC SUMMARY.

GEN. WALKER and his ambassador to England and France, Gen. D. De Goicouria, have smashed up partnership in the great business of establishing liberty and republican institutions in Nicaragua and Cuba, and are now furnishing the inhabitants of Gotham and "the rest of mankind" with the grand secrets of filibusterism. Gen. D. De Goicouria has been here some time trying to raise a loan for Nicaragua, during which he lost heart in his mission, and Walker, well posted on everything to the disadvantage of his partner, dismisses him from further interest in the concern. To save his honor from the impeachment of Walker's friends, the other tells everything he knew about nearly all concerned in Walker's schemes, and shows how the great filibuster had contracted with him for his assistance in Nicaragua, after which they were to go in force to Cuba and kick out Isabella's representative and join the beautiful and oppressed island to the United States. Goicouria now charges Walker with imbecility, incapacity and deceit. On Saturday, a Mr. Randolph, friend to Walker, for the exposure of his name and relationship in money affairs insulted Goicouria, and hinted his willingness to accommodate him, so Monday morning was set apart for powder and ball to test their truthfulness. It has not yet come off, Randolph is said to be sick, requiring assistance to stand, but is willing to fight at "six paces."

The late glowing accounts from Nicaragua of the battles at Massaya and Granada have been shrewdly criticised and shown up to the disadvantage of Walker, which coupled with charges against him, has brought out another hero panting for a set-to and thus they go—the end is not yet. Walker is now credited with having had in view from the beginning the establishment of a federal southern republic, by throwing his influence and arms around Nicaragua, the other surrounding States, that now fight him, and Mexico. The reports from Washington indicate that Secretary Marcy is likely to devote the remainder of his time in office to cripple Walker. Nicaragua in New York is the leading subject this week and more revelations are expected.

Senator Douglas with his young bride and friends have been spending the last few days in the city, and attracting considerable attention as the President that is to be.

The steamship *Marion* that went in search of the passengers that left the *Lyonnais*, returned on Tuesday after a nine days cruise without seeing or hearing anything of the vessel or boats. Hopes are entertained that the wrecked may have been picked up by outward bound vessels.

The Democracy held a great meeting on Wednesday evening at Tammany Hall, to commemorate their great triumph in the election of Mr. Buchanan—great men present—great speeches delivered. The French refugees alluded to on the front page arrived in this city on Tuesday evening.

FOREIGN SUMMARY.

ENGLAND.—The tone of defiance of the English press to France and Russia has in some measure been softened. Lord Palmerston in a speech lately at Manchester used the following expression, which has been the subject of much remark:

"I hope the peace will be lasting; but its endurance will depend on the fidelity with which its conditions are fulfilled. If that power which provoked hostility faithfully carried out the treaty, then no doubt peace would long be preserved."

To keep company with the late great French Railway fraud the English Great Northern Railway Company have just discovered themselves minus the services of Mr. Leopold Redpath, the registrar of shares and transferer of stocks with a small sum of $750,000. He was a director of many charitable institutions, lived in a splendid house in Regent's Park, and had a country seat. The impression was, that he filled his office in the transfer departments merely for the sake of having something to do, and his large contributions to public institutions supported the idea. It appears, whenever he issued stock for £100, he added an "0;" this practice also extended to larger amounts. Redpath left the office when the chief clerk of the new check department said he was about to examine the transfer books, and did not return. His whereabouts have not been discovered, but his friends are on the look out. Liverpool has been visited by a severe gale, doing much damage to shipping. The Samuel M. Fox and Silas Wright, with emigrants for New York, and the Louisiana for New Orleans, were driven on shore and wrecked while being towed out of the Mersey. No lives lost.

The Royal Geographical Society of England at the opening meeting of the winter session, voted the gold medal of the society to Dr. Kane, for the important additions he had made to geographical knowledge during the expedition to the Arctic seas in search of Sir John Franklin. This was delivered to the Dr. with sincere expressions of sympathy for him in his illness, and the regret of the society that he had been enable to meet with them and receive the heartly welcome which awaited him.

FRANCE.—The Russian Ambassador, Count Kirseleff, has been received very cordially by the Emperor, who expressed his great wish for cordiality, and gave England a side wipe for being too rigorous in the interpretation of the treaty. Louis got his Empire easily, he thinks a piece of land on the Danube of little consequence—Russia may have it. There are many and seemingly well founded rumors that Count Walewski has played into the hands of Russia for the favors that power bestowed on him lately.

SPAIN.—The *Madrid Gazette* of the 3d contains the Royal decree, which re-establishes the decree of 1845 on the press. Amongst other things, newspaper editors are bound to transmit a copy of their papers to the public prosecutors two hours at least before distributing them. The decree allows printers and editors a month to conform to its enactments, and declares that, in the provinces, the ordinary public prosecutors, and in Madrid one specially appointed, shall see to the execution of these enactments. The *Espana* publishes an article insisting on the necessity of Spain drawing closer her alliances with the Northern Powers. This article had created a considerable sensation.

NAPLES.—Bomba is expected shortly to make some slight concessions in favor of the prisoners. The Pope has lately got very nervous over the Neapolitan difficulty, and has recommended concessions.

TURKEY.—Another change of ministry. Reschid Pascha, the friend of England, has been nominated Grand Vizer. The Sultan takes upon himself the responsibility of detaining the English Fleet in the Black Sea. He had a grand divan on the 1st Nov. Lord Stratford de Redcliffe gave a magnificent entertainment the same day in honor of conferring the order of the garter on the Sultan.

The commander-in-chief of the liberating army of Circassia, Sefir Pasha, is encamped at Suchum Kaleh. His army amounts to 25,000 effective men. The whole of the eastern coast forts are in possession of the mountaineers.

Personal.

WILL Elder James Thomson, that came by the ship *Lucy Thomson*, send his address to this office?

Correspondence of Prest. Angus M. Cannon.

PREST. TAYLOR,—*Dear Uncle:*—According to your kind request, I take the pen to attempt to contribute a few lines to THE MORMON. It is to me ever a source of great pleasure to swell the flood of testimony to sustain the cause of truth.

I have frequently been interrogated by persons who wished to learn the circumstances that brought me into connection with the Latter Day Saints, and think this a very fit time to relate a few of the scenes through which I have passed in connection with this people.

I was born in Liverpool, England, in the year 1834, and was about five years of age when my parents became acquainted, through your labors, with, and embraced the doctrines of Jesus Christ.

I have but a faint recollection of many circumstances which transpired while I dwelt on the eastern side of the Atlantic, in consequence of my parents emmigrating to the City of Nauvoo, Illinois, at that time the gathering place of that people, when I was eight years of age. There, as was the case in England, I was taken regularly to their place of worship and taught what my parents believed: after ten years of age I began to understand what I had heard. I took great delight in attending meetings, experiencing much joy, for although so young, it seemed as if my spirit was on fire, in listening to the Prophet and others preaching, more especially, however, when mention was made of the necessity of parents instructing the rising generation, in all that was good, that they might prove faithful and carry out the work in an acceptable manner before God, nobly begun by their fathers.

Listening to the words of these men together with the instructions I had received from my parents, led me to believe that I must live according to the laws of God, if I would enjoy his favor, and, of necessity, be baptized. I was accordingly baptized and received as a member of the Church in the fall of 184[illegible], after the decease of my father, my only remaining parent—two years from the time that my mother was called to move in another sphere, leaving myself with two brothers and four sisters, the eldest of whom was seventeen years of age, orphans in the world. Had the loss of a kind father and mother been all the trouble I was to encounter at this time of trials, my portion would have been rendered more sweet, but I was subject to what I even then considered a far greater loss—the Prophet and Patriarch, both being martyred the same summer. I was constrained to believe not only I had been robbed of all earthly protection; but a whole people of a father and friend; and thus I was left with nothing to make life desirable, and to mourn over the situation of my few remaining friends, among a bereft and down trodden people. I was conscious that the men then slain were the instruments in bringing my parents to this land, and to a knowledge of the designs of God with reference to his people if they trusted in Him; and could not but feel that all hope had fled from us in beholding the palid countenances of those who walked the streets of that city, until God whispered consolation to their souls; not being able to understand through my short sightedness, how it could be possible for God to raise up men to carry on the work, believing none so good as those slain.

Thus weeks and months rolled on, whereupon I began to discern that the Lord was prospering his people, healing their broken hearts, and clothing another with the mantle of his servant Joseph. When the Temple was completed and blessings poured out upon the faithful, although not all at peace, for it was a continued grief to the people of God, to witness the sufferings of unoffending individuals who fled into the centre for protection against those who swarmed around the borders—demons in human shape, were burning houses with stacks and fields of grain, inflicting the most severe punishment upon men, women and children, and leaving them with nothing but the canopy of Heaven as their covering, and that in the most inclement seasons of the year, in the unhealthy climate of Illinois, full of miasma disease and death.

And why not forsake this people? Some would no doubt say, inasmuch as your connection with them subjected you to persecution from those of a contrary belief. If I had fled from them, where would I have gone that my life might have been rendered more happy? This people were my friends, while the world proved to be my enemies, as was manifested by the actions of ministers of Christian sects, who led on bloodthirsty mobs to endeavor to rob, as they thought, helpless people of their lives.

That these were the people of God, I had not the least doubt, through the virtue contained in their doctrines: I knew that Joseph Smith was a true Prophet and kind shepherd to the flock in his charge; so much so that he laid his life down for their sakes, thus verifying the words of Jesus, wherein he says: "The good shepherd giveth his life for the sheep."

Had he been a "hireling" as many I might now mention, who glut themselves upon the fat of the flock, and clothe themselves with the wool, not feeding the flock with that food which is life eternal to them that partake of it, (such as Peter and his associates alone had through the Holy Priesthood) he would no doubt, have acted the part of one that "Fleeth because he is an hireling and careth not for the sheep." I verily know he could have fled, from those in pursuit of him, had he loved his own life in preference to the safety of his people, but this was not the case, for like a man and *not a coward*, he went to the place of martyrdom in company of Hyrum (may I never forget their departure, but let it be my guide in like circumstances) when Joseph remarked "I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offence towards all men *I shall die innocent and it shall yet be said of me, he was murdered in cold blood.*" Had I not known these things I

might view things differently, but as it is, I having a living hope within me, of a glorious triumph over death and hell as well as a knowledge that thou wast true to thy calling, Joseph, and will never forsake the cause of our fathers nor forget the righteous cause of thy faithful brethren, once oppressed but now free, till the stains of thy blood with that of thy brethren are wiped from the soil of Illinois, through the vengence of a just God, nor cease to tell the world of the blackness of their deeds, and the justness of thy cause till the purposes of our father in the redemption of His children, for which thou died is accomplished, and the whole world acknowledge thou wast a true Prophet and *murdered in cold blood*.

ANGUS M. CANNON.

Philadelphia, Nov. 18, 1856.

Correspondence from Great Salt Lake City.

ELDER TRESEDER of Hornerstown, N. J., has forwarded the following letter for publication which will no doubt be interesting to relatives and those who are ever pleased to read of Utah. Not unfrequently we learn of the Saints in the States receiving excellent letters from their relatives in Utah; we would take this occasion to suggest to all—send on such letters to us or copies of them, retaining the private business to yourselves. We do not publish letters as evidences of the divinity of Mormonism, but in these days when so much of a calumnious character is reported against the inhabitants of Utah, the plain, simple letter of a child to his parents, or that of parents to their children, will outweigh ten thousand letters of paid correspondents. We congratulate Elder Treseder in having a portion of his family with the body of the Church, and pray that circumstances may favor him, that he with his partner and the remainder of his family may join those who have gone before, as a recompense for his faithfulness and unwearied zeal in propagating the principles of Truth. A way will open up.

G. S. L. CITY, Sept. 29th, 1856.

DEAR FATHER AND MOTHER: As the time is near at hand, for the Eastern mail I thought I would say a few words to you and give you some particulars respecting the arrival of the first two companies of hand-carts. I hope you have good health: Richard, George, and myself are well.

The first two hand-cart companies arrived in the city last Friday evening, 26th. Since we received the news of their starting, they have been the universal topic of conversation; while at work or in leisure. I wonder where the hand-carts are? was on the end of every one's tongue.

We heard various reports concerning them but nothing true till last Thursday when we heard they were within one day's march of the city. We heard they were going to winter at Fort Laramie, some said the reason they had not been seen was while the mail passed they had gone off the road to feed—others they had stampeeded; but last Thursday all doubt and uncertainty was at an end by a messenger coming in, stating they certainly would be in the next day.

The excitement in the city on the 4th and the 24th of July, to my mind, was nothing in comparison to it. Presidents Brigham Young, and H. C. Kimball escorted by the minute men and a company of Lancers, followed by as many of the citizens as could turn out—some in vehicles and some on foot, with the two bands, to welcome the hand-carts and they did not forget to take them something to eat.

Presidents Brigham Young, and Kimball went part way up the little mountain in a buggy and met them coming down. Bro. Brigham was introduced to them as they formed in line, and he was so much affected with the spectacle, he could only say: My good people I am glad to see you, God bless you all. He hurried away, he could say no more. The Salt Lake Brethren then gave the emigrants plenty to eat and they once more went to their hand-carts and made the last start. As they came down the bench you could scarcely see them for the dust. When they entered the city, the folks came running from every quarter to get a glimpse of the long-looked-for hand-carts.

If I had had time I should have gone as far as the foot of the little mountain, but I had not the time to spare, and so I was contented to meet them in the city by Brigham's house. Behind a row of wagons and carriages, came the hand-carts. I shall never forget the feeling that ran through my whole system as I caught the first sight of them. The first hand-cart was drawn by a man and his wife, they had a little flag on it, on which were the words: "Our President—may the unity of the Saints ever show the wisdom of his counsels."

The next hand-cart was drawn by three young women. I did not take particular notice of the others, some were drawn by women some by men, in all amounting, I believe, to 50 hand-carts, and near 500 souls. I believe some 7 or 8 persons died on the road. The tears rolled down the cheek of many a man who you would have thought would not, could not, shed a tear; but the scene was exciting in the extreme and most everybody felt sympathetic and joyous. I could scare refrain from tears. Richard cried like a child, and amongst the women the crying was pretty near universal.

I went down on the public square with the companies. Bro. Brigham spoke a few words and retired, requesting the Bishops of the several wards to first see that they did not want. In the morning of the next day, there was an abundance of provisions for them, and they sat down to a dinner provided for them by the Governor: the Nauvoo Brass and Capt. Ballo's Band playing all the time. There were hundreds of people on the Square all that day, and all day yesterday. The emigrants appeared in pretty good spirits, and I think in good health with a few exceptions. In a short time I have no doubt the Square will be as empty as ever; they will soon disperse, some to their friends, some to the country, some perchance will go back. The entrance of the two first hand-cart companies into G. S. L. City, will never be forgot by thousands. They outtravelled all the ox teams that left with them, and overtook and got in before a company of ox teams who are not yet in, under the Presidency of Eld. John Banks, who left 10 days before them, and they would have been in several days sooner, had they not been hindered in waiting for the ox teams they had with them. Yesterday I had once more the pleasure of listening to Bro. John Oakley, giving some account of his mission and his travels with the hand-cart companies as their rear guard; he looked as well as ever I saw him. I spoke to him on the Square last evening, he asked me how I liked the place, desired me to do right and stick to Mormonism, which, by the help of God, I mean to do. Bro. Brigham said that he knew Bro. Oakley and the men who travelled with him were good men. I can assure you that to Bro. Oakley was a great consolation.

Bros. Dunbar, William Kimball, Joseph Young and others, are expected in every day, I shall be glad to see the little man once more. I should not be surprised if he should work in the same shop with me. I work with Bro. Cline yet, and I am now boarding with him, and expect to do so all winter. We are very busy making buckskin clothes for a Fair that is coming off this week, intended to exhibit articles and produce of every description that are made or raised in Deseret. We are making a coat and pants of buckskin that when finished will cost one hundred and forty dollars. The coat is embroidered with silk in bunches of grapes, the edges are trimmed with otter skin: the pants have bunches of grapes from the bottom to the hips all the way up the side seam. The labor of the embroidering cost seventy dollars, and the silk twenty dollars, the rest is spent in the skins and the labor of the tailor. We think they will gain the premium for the tailoring department: they are sold to Mr. Livingston, a merchant in this place, who is going to the States by the next mail, and who calculates to take them to New York.

Harvest is now in, but we expect some hard times yet before another harvest, but I hope economy will be observed and I have no doubt that all will be well. There is a great reformation in Utah; the Home Missionaries are abroad stirring up the Saints to diligence and to repent, get baptized, and to renew their covenants. Hundreds have done so and those who wish to do right and be Saints are going to be baptized in the city; as I have not been baptized since I have been in the city, I shall gladly avail myself of the opportunity. I could have been baptized before if I had wished, but I have neglected it.

I often think of you, and imagine I see you seated around the table, and I sometimes imagine how you feel when you see the vacant places of your three eldest sons; but I thank God we are all well and do not want, though we cannot always get things the moment we need them, yet we do not require clothes. Winter will soon shut us in, and then we shall have dancing and theatrical performances, and the time will wear away pleasantly enough. I went to a party three weeks ago, and enjoyed myself much; but I never go that I do not think when I shall have the pleasure of father's or mother's company, or that of my dear little sisters. I presume Phœbe is a fine girl, and Frank I believe is a wicked little fellow; kiss them all for me, and tell them their brothers do not forget them, though so far away. I have had my likeness taken, and would send it to you if I could. Samuel Rosekelly, my old schoolmate, is gone on a mission to England. I heard some time ago that Bro. Hart was coming out this season; but I was told yesterday he is not. I believe some of the Jersey Saints are coming out with some hand-carts; I say God speed and give them strength. Bro. Heber Kimball said yesterday that millions would come by that means, and many with their bundles on their backs. Since I have been here I have been tried considerable, and have said that which, in moments of reflection, I have been sorry for; but from this time I wish to do right and serve the Lord, and work out my own salvation with fear and trembling.

I hope I shall not tire you with so much writing, and that out of the whole you will find some things that may interest you. As it is getting late I will come to a close; and if the mail comes in to-morrow (the last of the month) I trust I shall have a letter from you, as I was disappointed by the last. When you write, send me all the news you can, and remember me to the folks in Devonport, and tell them I should be glad to hear from them. I wrote a long letter to uncle Francis by the last mail, giving him a full account of travelling over the plains and some description of the place.

Old Mr. and Mrs. Benham are going back to the States in the spring; they have been grumbling ever since they have been here, although they have done better than hundreds of good Saints whose feet they were not good enough to wipe. Such to me is one of the mysteries of the life of man, why the evil are frequently enjoying all the good of this life, and the honest and virtuous are in want, cold and misery.

Richard and George send their kindest and best love, and accept the same yourself from your ever affectionate son,

CHARLES M. TRESEDER.

Correspondence of Judge Appleby.

PHILADELPHIA, Nov. 21, 1856.

PRES. TAYLOR:—*Dear Sir*,—I arrived here from New Jersey yesterday, having visited the Branches at Toms River, and Hornerstown; at Toms River, I reorganised the Branch, held eight meetings, instructed and counselled them in relation to their duties, and left them in peace, and rejoicing in the principles of truth, they have embraced.

I held three meetings in the Saints' Chapel at Hornerstown last Sabbath, assisted in confirming eight that had renewed their covenants by baptism. Ordained Bro. Joseph Asey to the office of an Elder. He is a virtuous and good man, resides near the "White Horse," Mercer County, New Jersey. There were some persons present that formerly belonged to the Church at Nauvoo, but have fallen into darkness, and lost the Spirit of God. All truth to them has become like a dream, the very foundation that tends to their exaltation, they cannot comprehend—stumble at and despise, and are ignorant of its blessings, principles, glories, and powers. They "*cannot abide a Celestial Law, hence cannot abide a Celestial Glory.*" *Kirtland* "*the cage of every unclean bird,*" has become their residence. I reasoned with them in regard to the principles of truth, showed them their situation and bore my testimony to the truth in the name of the Lord of Hosts.

Quite a good spirit is prevailing in the Hornerstown Branch under the Presidency of Elder Treseder, a good and virtuous man. He is delivering lectures every week, quite a good congregation attends his discourses, and I trust much good will yet be done there through his labors.

The Saints generally have their faces Zionward, and all that have the means (with few exceptions), so far as I am acquainted, purpose leaving for Utah, in the coming spring.

My health is tolerable. I have been some part of the time since I left New York, quite indisposed by reason of a severe cold settled on my lungs, which oppressed me considerable in much speaking, but I feel first rate in spirit, and feel to exclaim all the while: Hallelujah to the Lord of Hosts: our God omnipotent reigneth. I shall tarry here over Sabbath, and shall leave next week, to visit the different Branches of the Church, in Delaware, Pennsylvania, &c. President Cannon I expect will accompany me; he is well, and sends his kindest regards.

I expect to be in New York in the course of two or three weeks, so as to accomplish, if I can, my Eastern tour before the weather becomes too inclement, to visit all the Branches and Saints I can, particularly those that have responded to my circular, and your kind editorial in relation thereto.

My kindest regards to Bros. Stenhouse, Dulin and George, and may the peace, blessings and power of Israel's God, whose throne is high in the Heavens, be and abide with you and yours, and all associated with you, in the Kingdom of God, is the earnest wish and fervent prayer of your Brother in Christ. Amen.

W. I. APPLEBY.

Letter from Elder Jacob Hofheines.

NEW YORK, Oct. 26, 1856.

MR. TAYLOR—*Dear Sir*: Knowing that you like to hear from the Elders of Israel, and having lately returned from my field of labor, Toms River, Ocean County, New Jersey, where I have been travelling for the last few months, I venture writing a few lines, to be published in your valuable paper, the great Champion of Truth. I can really say that the Kingdom of God is prospering and increasing. The Saints are rejoicing and realizing the promises and gifts of the Everlasting Gospel. Some of the honest in heart have been baptized, and some more are investigating the truth. Notwithstanding the opposition of the Sectarian Priests, editors, liars and doctors, the Truth will prevail. I can only say, let them do all they can, for the harvest is ripe and they have to gather the tares, for the great burning, and we will gather the wheat, and fill our mission, as they have to fill theirs.

Having been appointed to labor in this great city among the Germans, I am desirous to do my best, feeling ever willing as a servant of God, to obey the Priesthood. I have visited some Germans in company with Elder A. Ott, and preached to them. The prospects are promising, yet the tradition and prejudice are great, but knowing, that the God of Abraham, Isaac and Jacob lives, and has again spoken in these last days, raised up the prophet Joseph, and organized His Kingdom on the earth; and knowing from past experience His power, and realizing His spirit, I feel to put my trust in Him.

The German Mission is a hard one, on account of the powerful tradition and the great love they have for the enjoyments of this world, but as the fullness of the gospel has to be preached to all nations and tongues for a witness before the end comes—and they being a part of the great body of all nations,—I feel to thank the God of Israel for being accounted worthy to be one of the witnesses of the Kingdom of God of the last days, and the prophet Joseph; for *I do* know and testify to this Generation, that Joseph Smith is a prophet of God and that the Gospel John the Revelator speaks of in the 14th Chapter, 6—7, has been revealed to him, for flesh and blood has not revealed it to me, but my Father in Heaven, and to Him I give the glory and power, both now and for ever, through Jesus Christ. Amen.

Respectfully yours, in the Gospel of Peace,

JACOB HOFHEINES.

FOR THE MORMON.

Reflections on Visiting the Scenes of Childhood.

BY W. I. APPLEBY.

How sensitive are our feelings, and with what emotions does our heart pulsate, on visiting the scenes of our childhood, and home of our youth; what fond recollections of the past rush into our minds, and the reminiscences of the blissful retrospective clings around our hearts like "*ivy to the vine*," and the thoughts of home, father, mother, and kindred,—dear and departed ones, cause tender emotions in our bosoms, and often times heaving like the troubled ocean, tears of sympathy flow—objects of endearment long since faded, and fallen, like the sweet rose of a summer's morning, but perishing and dying before the evening dews have time to cherish and revive it; such are the reflections of fond and cherished endearments. Sometimes these emotions rush upon our memory like the gushing torrent, at other times like the moonbeam playing upon the bosom of the placid lake.

Such were some of the feelings and emotions I experienced a short time since, in passing by, and viewing the place that gave me birth, not far from the place I am now writing. There, once, was the home of my youth, the scenes of my childhood. There, where a kind and tender Father, by his industry and care, reared and provided a good and comfortable home for me, there, where I leaned upon a mother's bosom, and dandled on a father's knee, there, where I was nourished, protected, clothed, and fed, and when I was sick, kindly watched and administered to, by a dear and beloved mother, like a guardian angel of mercy around my bed. There, where I was taught to lisp my unfeigned accents,—that there was a God who made me, a Saviour who died for me, and whom I was commanded to love honor and obey. There were the meadows in which I delighted to chase the gaudy butterfly from flower to flower, and from which the humming bird extracted the nectared sweets,—and where the linnet, and the lark cajoled and sang. There were the rippling brooks, in which I delighted to angle for fish, or shoot them with my bow and arrow. There were the banks, on which I loved to roam, and gather the strawberry, pluck the rose and other beautiful flowers. There were the green waving pines yet standing, not far distant, at the roots of of which, the pure bubbling springs flowed, and, in my rambles, invited me to quench my thirst at their exhilarating and exuberant fountains, and repose under the waving boughs from the heat of summer's meridian sun. There stood the apple-trees and other trees, whose sweet fragrance often invited me to repose under their cooling shades, and listen to the songs of the birds in their bowers. There once stood the willows, before the door of that once happy domicile, in whose branches the whip-pon-will and '*Caty-did*' sing, whose music oft charmed me to slumber, and lulled me to sleep, and repose. How oft in the door of that once peaceful dwelling have I sat at evening's twilight, and watched the gathering thunder cloud, until the forked lightnings flashed, and the thunder in the distance rolled: filled with reverential awe, and admiration my youthful heart could not comprehend: at other times viewing the gentle doves walking up and down the road before the door seeking for gravel, listening to their cooing, or to their solemn and melancholy moan. There, where, in visions of the night, in my youthful days, I beheld a fiery stream arise in the South East, crossing the sky to the North West, some six feet wide, belting the heavens, making a rushing noise, and in the West, at an altitude of some twenty degrees above the horizon, burst out into one of the most beautiful suns my eyes ever beheld, all nature appearing enchanted, revived and rejoicing at the scene and change that had taken place. At another time a yellow cloud, of form nearly square, and of large dimensions to arise in the North, about two degrees above the horizon; presently a black cloud arose and settled upon the surface of the former, that nearly obscured the same, and in the black, seven bright and luminous stars made their appearance. A few minutes after they disappeared. I was informed what the same portended but I shall not insert it here.

Also some time after, I saw two suns near the meridian of the heavens, one left the other and settled down to the verge of the Southern horizon, and disappeared in a pale fiery hue.

Likewise in another vision, wherein I saw a large light arise in the East, a thick, dense forest prevented a plain view of the light from me, only some of its rays that penetrated through the trees. Suddenly, I was invisibly caught up some two hundred feet in the air, in order that I might look upon the heavenly light in all its beauty and brilliancy, without any object to intervene. When I had feasted my soul upon the beauties of the same, I was again let down gently to the earth.

At another time, one beautiful morning in May, when not a cloud was to be seen to obscure the face of heaven's blue arched vault, when all nature appeared rejoicing in returning spring, (I then being some nine years of age,) while looking up and viewing the heavens, in the West, at an altitude of some fifty five degrees, a heavenly messenger, white as the driven snow, appeared to me. I looked upon the same with my natural eyes, until he appeared to recede back into the skies. My youthful mind could not comprehend all these things at the time, but I treasured them up in my bosom, firmly believing that they portended something, then in the future. Indeed a portion of them have already been realized.

There was I happy, my days fled sweetly and swiftly away, where all was joy and life in childhood's sweet sunny dreams, when time and life was joyous to me, as sweet and peaceful as the gentle breeze of a summer's morning, from off the bed of roses that fan the blushing cheek of virtue, innocence, and beauty.

But the kind and affectionate father, who provided that home, and made it happy, fell off by the shaft of death, and was gathered to his fathers some twenty seven years ago, and left me, as it were, an orphan and a wanderer, thrown upon an unfriendly world. The wife and mother, a few years since, broken down with age and disease, was gathered to her husband, and has followed in the train of the dead. Several of my brothers and sisters have also made the grave their mansion, and now lie in solemn silence in the cold embraces of death, returning back to their mother dust.

That once happy home has long since passed into the hands of *Strangers*, and the hand of time and neglect are visible upon it. Scarce a vestige remains to mark the spot where once stood that happy domicile. All is removed and demolished, dwelling house, out houses, barn, &c. Not even the trees that once stood before the dwelling house, have the woodman's axe spared.

I looked upon the cherished place after so many long years of absence, with melancholy reflexions, and tears filled my eyes, while viewing the scene. I thought of the cares, strife, toil, suffering, privations, sorrow, sickness, I had undergone, and also the unspeakable joy I had experienced in the Gospel of Truth, since I left that once peaceful home, and had been cast upon a cold, unfriendly, and unfeeling world, to try and provide for myself and those that were dependent upon me, I involuntarily exclaimed,:—Farewell thou home of my youth, the scenes of my childhood, and former associations. Though all around you looks solemn, silent, melancholy, desponding, yet there are associations connected with the remembrance of you that will ever entwine around my head while in mortality. Farewell.

CREAM RIDGE, N. J., Nov. 15, 1856.

FOR THE MORMON.

Thoughts about Apostles and Prophets.

BY ELDER JOEL M. BERRY.

THE assertions made by the Latter Day Saints, that God has raised up a Prophet and Apostles in these days who are endowed with authority to teach and instruct men in the principles of His kingdom, to which all men are required to render obedience, are statements that are looked upon by many to be little less than blasphemous. Many persons think it strange that the Latter Day Saints, who are apparently possessed of sound judgment on other subjects, should be so visionary and so wholly absorbed in the unpopular belief of there being men who now hold this power on the earth. Such persons, however, believe that men clothed with this power have formerly existed upon the earth, and were inspired to speak and write the councils of God to the then human family, and profess willingness to receive their writings, or writings said to be theirs, upon very slight testimony, and rest all their hopes of future and eternal blessedness upon their truthfulness. They have an idea that it is perfectly reasonable to believe in the words of apostles and prophets who lived hundreds of years ago, and think that were they alive now they could place all reliance and confidence in their words as the word of God.

Peter, James and John, with their brethren, are regarded as having been something superior to ordinary mortals; and many, thus forgetting that they were but human, think that it would only be necessary, did they live now, for them to declare their message, and that they were commanded to teach it to all mankind, and men, without the slightest demur, would instantly embrace its doctrines. This professed admiration of defunct prophets and seers, however, is not confined to this generation alone; it was a characteristic of other generations. The Jews, when Jesus was in their midst, would build and adorn the tombs of the prophets whom their fathers had slain, and say that if they had lived in the days of their fathers, they would not have persecuted or killed them; while at the same time they were thirsting for the blood of the Son of God, and did not rest until he had shared the same fate with the prophets whom they so so ostentatiously honored.

But what is there visible at the present time from which we can infer, that were any of the ancient prophets or apostles in the midst of this generation, they would be any better treated, or their teachings given more heed to, than they were in the generation in which they lived? The present ideas of professing Christians, that the canon of scripture is full, and that there is no further need of direct revelation, would not admit of their recognizing a prophet or an apostle, should they be so fortunate as to have one sent in their midst. The belief that these callings are no longer needed, has been inculcated in Christendom for centuries, and men have been taught to rely upon a corrupt Christianity as the religion of Jesus; and not seeing the callings of apostles and prophets filled in the church, it has required but little persuasion to cause the multitude to fall into the erroneous belief that they were designed only for the days when Christianity was first preached.

A great many find considerable fault with the Latter Day Saints because they rely so much on the words of the present prophets and apostles; they think it decidedly anti-republican; and some, to give vent to the superabundance of their spleen, occasionally call Brigham Young and his brethren hard names, simply because they make themselves equal with the former apostles. Had these individuals, with their present feelings, lived in any other generation, when prophets and apostles were upon the earth, they would have manifested the same feelings of antipathy to their callings, and would have taken a precisely similar course to oppose them. If they could only see it, it is not Brigham Young they are warring against, though many of them no doubt think that it is; but it is the principle of God's right to choose men. How much more republican would we be if we paid no attention to the teachings of our Apostles and Prophets, than we are at present! Can we not exercise our rights and privileges, as republicans, to as full an extent, by doing right as by doing wrong, by being obedient to the will of the Almighty as by being disobedient. The Latter Day Saints cannot fail to hearken to, and have confidence in, the words of their leaders, so long as they believe as they do in the necessity of Prophets and Apostles, and the authority the present leaders of the Church hold. The only thing that will destroy this confidence is to prove that those men do not hold this authority, and are not apostles and prophets. So long as we know that they have this authority, it makes but little difference to us what their names may be; and the moment the Latter Day Saints became convinced that Joseph Smith and Brigham Young were apostles of Jesus Christ, they were as willing to believe their testimony, and to hearken to their counsel and teachings, as they would have believed and hearkened to ancient apostles, and any other course would be foolishness and wickedness.

FOR THE MORMON.

Happiness.

BY ALEXANDER OTT.

O! HAPPINESS! what feelings of inexpressible delight do not overcome the human mind, when drinking out of thy golden cup; thou findest a harmonious echo in the bosom of everyone; thou harbinger of celestial bliss, thy pleasures are as inexhaustible as the fathomless depth of the ocean; thine origin is to be traced in celestial spheres; wherever thou hast the sway, the golden fruits of peace and contentment are growing luxuriously.

Happiness, like a great many other abstract terms, has not exactly a positive signification, that is to say, it cannot be confined to certain limits, but its field is as wide as eternity; hence, the term happy, is merely a relative one, for instance, a man may be spoken of as happy, viz., that he is in possession of a higher degree of Happiness, than the generality of men, without excluding, however, the possibility of there being some happier persons than he is. A man is called rich, that is to say, he has more of a fortune than many others have, without confining, however, his being rich to a certain amount of means. Happiness is a certain harmonious conformation of the mind, with a sense of complacency and satisfaction, having an endless series of gradations. It is well to know that such abstract terms, (an abstract term, is an ideal word, being merely perceptible to the inner man, as virtue, pride, etc.,) are only used comparatively, that is to say, from a certain point of view. If we balance nicely the distinction of Happiness, we find that it is the amount of pleasure caused by agreeable emotions, exceeding pain. If, on the contrary, painful sensations predominate, so that the pleasant feelings cannot act as sufficient counteragents, then, pain, grief, etc., are the results; and the greater the amount of agreeable emotions, the happier a man is. The lowest degree of Happiness is that in which the quantity of unpleasant feelings is nearly equal to that of agreeable ones. This continual increase or decrease of joyful sensations accounts for the endless gradations of Happiness.

Although the distinctions of Happiness are endless, yet that term is generally used to express that acme of cheerfulness and contentment, which can be acquired in this world.

What causes the feelings of Happiness? Is it the animal gratification of our senses, the indulgence in more refined pleasures? No. Ah! says one, I should be so happy to enjoy the regular attendence of theatrical performances. I wish I could have such pleasures every night. Such a desire is quite common, but inconsistent. For the benefit of the reader, we will dive a little further into the metaphysical question of Happiness not consisting in pleasures. Supposing we have an independent fortune at our own disposal, and can, according to the desire of our hearts, indulge in every gratification of our senses. We commence by visiting daily theatres or other places of entertainment, and in a very short time we realize that those pleasures in which we first delighted, are losing their charms for us. How is that, says one; I am so great an amateur of music, that I shall never get tired of hearing Mozart's masses! Certainly you would, even the most beautiful music, the most elegant compositions bring, when heard too often, an *ennui*, a mental lassitude, you get tired of listening always to the same piece. This psychological phenomenon is owing to the peculiar construction of our system, according to which every sense, no matter whether it is seeing, hearing, tasting, thinking, etc., becomes benumbed or blunted when exercised too much. I will give here another illustration. The eyes of a person who is very much in the habit of reading, will gradually become quite weak or dull. Artillerymen will often lose their hearing when exposed too long to the deafening roar of cannon. It is evident, that everything, no matter whether abstract or concrete, becomes worn out by over exertion.

A regular pleasure-hunter, will soon experience a kind of an *ennui*, and then he will find that the realisation of a pleasure, of which he anticipated so much, does by no means satisfy his expectations. Everyone of us has more or less experienced this. Supposing I am invited to a party, then my hopes and anticipations are generally excelling the pleasure itself, and I asked myself often, whether the pleasure or happiness caused by the anticipation or expectation of a pleasure, was not greater than the pleasure itself. As an illustration of the above, I will give here some instances of my own experience. I remember well, that during my College time, I always longed for the end of the week, for Friday and Saturday, as the close of the school. On such days I was very happy by anticipating the pleasures of Sunday, but the realization of those enjoyments was always weakened both by having expected too much and by the prospects of stern duties awaiting me on the coming Monday, and often when in the midst of a brilliant assembly, while listening to the delightful music of an opera, the real pleasure was far behind my anticipations in which I had indulged during the week. So you see, that the pain, trouble, preparations, are very seldom counterbalanced by the realization of pleasure.

A very important point, is the not too often repetition of an enjoyment, as generally the novelty of a thing strikes the mind and makes a lasting impression. As soon as the charms of novelty are gone, *ennui* and weariness are the natural consequences. In relation to pleasure, there are as far as has been ascertained by observations, certain limits to which enjoyments are confined, and as soon as the agreeable emotions have reached that mental acme, those nerves which are continually operated upon, become dull or benumbed, and the pleasant emotions cease, or are replaced by restlessness, weariness and *ennui*. He who thinks to gain by too frequent an indulgence in such gratifications, is much deceived, inasmuch as the sensibility or susceptability of emotions becomes more and more diminished. In order to keep up the mental equilibrium, it is necessary for everyone to move in a well-regulated sphere, in which pleasures are counterbalanced by labor and business. Human nature requires a variety of pleasures; man is always longing for something new, hence the continual restlessness or searching propensity of the mind. Watch a man of science, and you will find, that whenever he has in his literary pursuits discovered a new principle, or solved a problem, he is only happy for a moment, but soon he gets tired of his triumph and continues his researches, because his ever craving appetite requires more food, and that of another kind. Further, you observe, the greater the difficulties and obstacles were, he had to encounter, the greater was his joy in attaining the object in view. This is owing to the mind wanting a continual exercise of its faculties, by the ever-varying incidents of life. New dangers, new obstacles require new mental and physical exertions, in order to make successful plans.

Ah; says the poor, I wished I was rich, I would then be so happy—O! no, the accumulation of wealth, the brilliant splendor of gorgeous palaces, and all the paraphernalia of high life, do not constitute real *Happiness*.

TO BE CONCLUDED IN OUR NEXT.

TELEGRAPHIC.

Fire at St. Louis.

ST. LOUIS, Nov. 20, 1856.

Last night the block on the Levee, known as the City Buildings, and consisting of thirteen stores, occupied by some of the heaviest firms in the city, was entirely destroyed by fire. The loss is estimated at $400,000. The insurance has not been ascertained. The block sold a year ago for $183,000.

More Rioting at Baltimore.

BALTIMORE, Nov. 21, 1856.

Late on Wednesday night a party of rowdies attacked an American ball and two Americans were shot—one seriously.

Weather Westward, &c.

CHICAGO, Nov. 22, 1856.

There was a terrible gale of wind here last evening.

The steeple of the new Universalist Meeting House was blown off, and three new five-story brick buildings in process of erection blown down. They were owned by Brown & Wilder, D. Horton, and G. W. Noble.

Several lumber mills were also badly damaged. The total loss is estimated at $30,000.

The Upper Mississippi, above Lake Pepin, is closed by ice.

The Kansas Land Sales, &c.

CHICAGO, Nov. 24, 1856.

We have Kansas dates to Wednesday last. The great land sale at Leavenworth was passing off quietly. About two thousand purchasers were in attendance, and the bids were active and ranging high. Leavenworth city property was changing hands in considerable quantities, and squatters generally were securing lots. Marshal Donaldson had refused to re-arrest the murderer of Buffum. Gov. Geary had suspended the Lecompton trials which are to proceed before Judge Cato.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Morm——J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor.	$1.75
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 8 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

WILLIAM N. WHITE & CO.,

Wholesale and Retail Dealers in

FANCY AND STAPLE DRY GOODS, CARPETS, OIL CLOTHS, MATTINGS, &c.,

120 Verandah Row, Fourth Street,

ST. LOUIS, MO. mh29-3m

J. D. M'AULIFF,

CARRIAGE MANUFACTURER,

Cor. 21st Street and Franklin Avenue,

ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints,

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeving any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur [illegible] d'autres peuples, que le monde sera forcé de croire. [illegible] Comment le monde est-il arrivé à la connaissance de [illegible] Dieu? Par révélation directe, ou par les Ecritures qu[illegible] sont données par révélation. Et sans révélation, [illegible] nous serions dans l'ignorance de Dieu. Qui donc vo[illegible] faut pas et qu'il ne de Dieu, et nous dire qu'il n[illegible] aux hommes. Pour doit pas se communiquer encore [illegible] qu'il y a probabilité que Dieu le fera encore ou qu[illegible] pourquoi fait: car si nous croyons qu'il a déjà par[illegible] nos jours? ne pas croire qu'il le peut faire encore de [illegible] nombre

Mais on nous dit qu'il y a eu un grand [illegible] Mais d'imposteurs dans le monde. Cela est vrai. [illegible] un imposteur est-il jamais venu avec la plénit[illegible] et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaitre que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 *Main St., St. Louis, Mo.,*
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articless ppertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 *Fourth Street, opposite the Court House,*
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **F. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE
SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing.
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

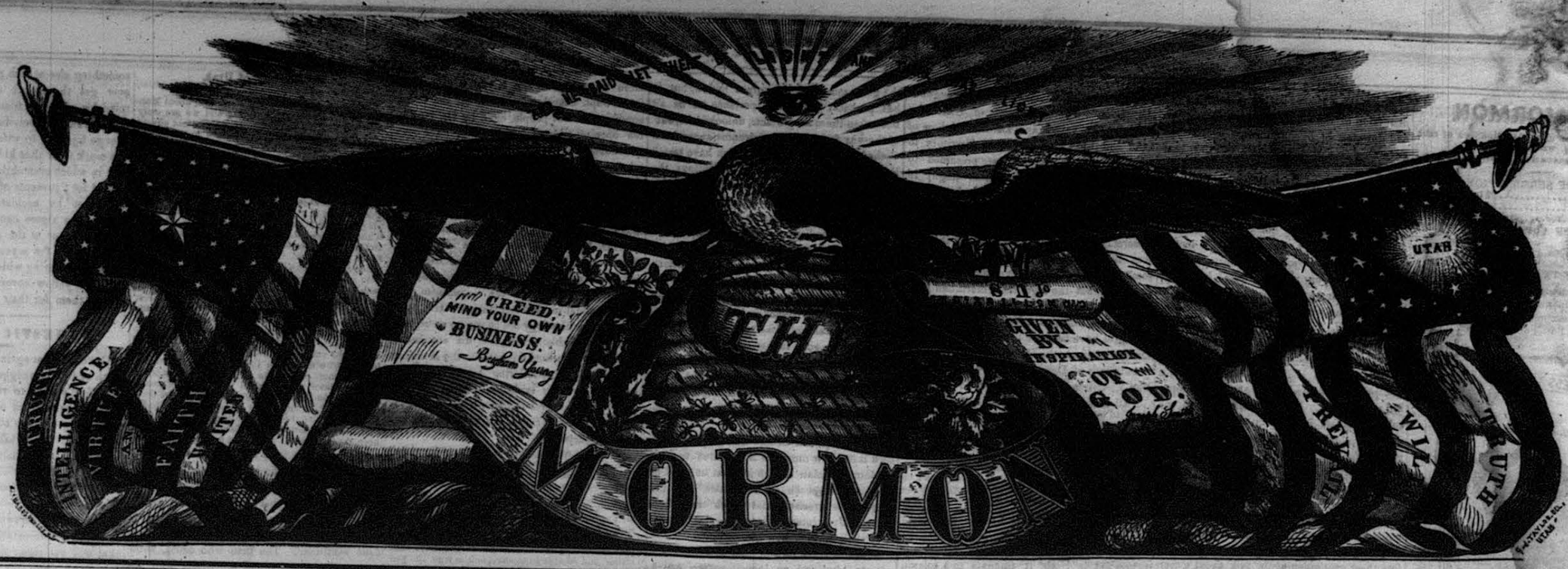
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 *Main Street, St. Louis, Mo.,* (*at the Sign of the Deer in Windows.*)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.--NO. 42. NEW-YORK, SATURDAY, DECEMBER 6, 1856. PRICE FIVE CENTS.

Poetry.

An Old Poem.

SELECTED.

Who shall judge a man from manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less.
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thoughts and feelings—
Satin vests could do no more.
There are springs of crystal nectar
Hidden, crushed and overgrown:
God who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones the highest
But as pebbles in the sea.

Man, upraised above his fellows,
Oft forgets his fellows then;
Masters, rulers, lords, remember
That your meanest hinds are men—
Men by labor, men by feeling,
Men by thought, and men by fame,
Claiming equal rights to sunshine
In a man's ennobling name.
There are foam-embroidered oceans,
There are little weed clad rills,
There are feeble inch-high saplings,
There are ceders on the hills,
God, who counts by souls, not stations,
Loves and prospers you and me;
For to him all vain distinctions
Are as pebbles in the sea.

Toiling hands alone are builders
Of a nation's wealth of fame;
Titled laziness is pensioned,
Fed and fattened on the same.
By the sweat of others' foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifteth up its voice.
Truth and justice are eternal,
Born with lovelIness and light;
Secret wrongs shall never prosper
While there is a sunny right;
God, whose world-heard voice is singing
Boundless love to you and me,
Sinks oppression with its titles,
As the pebbles in the sea.

DISCOURSE

By President Brigham Young,

At the Bowery, Great Salt Lake City, Aug. 17, 1856.

From the Deseret News, Oct. 10, 1856.

We have had the privilege of hearing the testimony of Brother Whiting, who has just returned from his mission, upon which he started two years ago from San Pete. Bros. Merril and Clinton, and several others, have lately arrived from their missions and I will here give an invitation to those Brethren to come to the stand, Sabbath after Sabbath, and bear their testimony and speak to the people. I wish to say to the Elders who arrive, come, we would be happy to see you with us; come, we will find seats for you; and if you are not all eloquent preachers, come and bear your testimony. Brother Whiting says that he is a man of but few words. I am satisfied that there is greater wisdom with many who say but little, than there is with those who talk so much; as for the multitude of words, they are but of little consequence, the ideas are of far the greatest importance.

The kingdom of our God, that is set up on the earth, does not require men of many words and flaming oratorical talents, to establish truth and righteousness. It is not the many words that accomplish the designs of our Father in heaven; with him it is the acts of the people more than their words; this I was convinced of, before I embraced the gospel. Had it not been that I clearly saw and understood, that the Lord Almighty would take the weak things of this world to confound the mighty, the wise and the talented, there was nothing that could have induced or persuaded me to have ever become a public speaker. I did think, and I now think, that I am personally as well acquainted with my own weaknesses as any other mortal is with them, for this is my fortune, my good fortune and blessing, and I am ready to acknowledge, that it is more than many have got. I am of the opinion that I know and understand myself, about as well as any person can know and understand me; yet I may think that I know my weaknesses and incapabilities to the fullest, while others may see weaknesses that I do not. Still I am so constituted that when I discover my weaknesses I bear them off as well as I can; and I say to all people, if you discover that I falter, when I do the best I can, what are you going to do about it?

When I first commenced preaching, I made up my mind to declare the things that I understood, fearless of friends and threats, and regardless of caresses. They were nothing to me, for if it was my duty to rise before a congregation of strangers and say that the Lord lives, that he has revealed himself in this our day, that he has given to us a prophet and brought forth the new and everlasting covenant for the restoration of Israel, and if that was all I could say, I must be just as satisfied as though I could get up and talk for hours. If I could only say that I was a monument of the Lord's work upon the earth, that was sufficient; and had it not been for this feeling, nothing could have induced me to have become a public speaker.

With regard to preaching, let a man present himself before the Saints, or go into the world before the nobles and great men of the earth, and let him stand up full of the Holy Ghost, full of the power of God, and though he may use words and sentences in an awkward style, he will convince and covert more to the truth, than can the most polished orator destitute of the Holy Ghost; for that spirit will prepare the minds of the people to receive the truths, and the spirit of the speaker will influence the hearers so that they will feel it.

These reflections are my true sentiments, and it is knowledge with me with regard to speakers and a people who have honest hearts, who desire the knowledge of the Lord, who are seeking to know the will of God and willing to become subject to it. The Spirit of truth will do more to bring persons to light and knowledge, than flowery words. This is my experience, and I presume it is the experience of many of you, and that you can call that to mind when you first received the Spirit of this gospel.

When you see a person at a distance, you can, at times, see the spirit of that person before you have the opportunity of speaking to him; yon can discern his spirit by the appearance of his countenance. This has been my experience from my younger days, and more especially since I have become acquainted with sacred things. My later experience has been very vivid with regard to the spirits of people, and it matters not to me whether they say much or little, so they let me hear their voices and see them, let me hear and see the manifestation of their spirit, that I may know whether they are constantly with us in their feelings. I wish to know the spirits of those that are around and with us, in favor of sanctification and purification.

Brethren, you who have returned and are this season returning from missions, we shall be happy to have you take your seats, with us on this stand, and when opportunity offers we shall be glad to hear your voices and testimonies.

When I rise before you, Brethren and Sisters, I often speak of the faults of the people, and try to correct them—I strive to put the Saints in a right course, and plead with them to live their religion, to become better, and to purify themselves before the Lord—to sanctify themselves—to be prepared for the days that are fast approaching. I do this oftener than I speak of the good qualities of this people, and I have reasons for this, which, perhaps you would be pleased to hear.

The froward and disobedient need chastisement, the humble and faithful are sealed by the Spirit of the gospel that we have received. I have not time nor opportunity to caress the people, or flatter them, to do right; nor often to speak well of them, portraying their good qualities.

The consolations of the Holy Spirit of our Gospel comfort the hearts of men and women, old and young, in every condition of this mortal life. The humble, the meek and faithful are all the time consoled and comforted by the Spirit of the gospel that we preach; consequently their comfort, happiness, joy and peace must be received from the fountain head. As Jesus says, "In the world ye shall have tribulation, but in me ye have peace" so we say to ourselves, so we say to the Saints; in the Lord ye have joy, and comfort, and the light of truth which shines upon your path.

The Holy Ghost reveals unto you things past, present and to come; it makes your minds quick and vivid to understand the handy work of the Lord. Your joy is made full in beholding the footsteps of our Father going forth among the inhabitants of the earth; this is invisible to the world, but it is made visible to the Saints, and they behold the Lord in his providences bringing forth the work of the last days.

The hearts of the meek and humble are full of joy and comfort continually; do such need comfort from me? Yes, if any mourn, perhaps a few encouraging words from me would give them consolation and do them good. I am always ready to impart what I have to this people, that which will cheer and comfort their hearts, and if the Lord will lead me by His Spirit into that strain of reflections and teaching, I am more willing and ready to speak comforting words to this people, than I am to chastise them.

But I hope and trust in the Lord my God that I shall never be left to praise this people—to speak well of them for the purpose of cheering and comforting them by the art of flattery—to lead them on by smooth speeches, day after day, week after week, month after month, and year after year, and let them roll sin as a sweet morsel under their tongues, and be guilty of transgressing the law of God. I hope I shall never be left to flatter this people, or any other people on the earth, in their iniquity, but far rather chasten them for their wickedness, and praise them for their goodness.

The Lord praises you and comforts you, if you live as you are directed; if you live with your life hid with Christ in God, you do receive from the fountain-head, life, joy, peace, truth and every good and wholesome principle, that the Lord bestows upon this people, and your hearts exult in it, and your joy is made full. This people are the best people upon the face of the earth that we have any knowledge of.

Take the congregation now before me, and what portion of them has been in the church twenty-six years? What portion has been in the church fifteen years? But a small part. How many of those before me were personally acquainted with Joseph, our Prophet? I can see now and then one, you can pick up one here and another there; but the most of the people now inhabiting this Territory never beheld the face of our Prophet; even quite a portion of this congregation never beheld his face. All this I consider.

But few of this congregation have been assembled together more than a very few years, to receive and be benefitted with the teachings from the fountain head, directly from the Living Oracles.

How long have they been gathered? Some one year, some two years, and some five or six years; and I can only pick out a few, in this congregation, who were acquainted with the Prophet.

I could pick out a few in this assembly who have been here seven or eight years.

You who understand the process of preparing mortar, know that it ought to lay a certain time before it is in the best condition for use. Now suppose that our workmen should work over a portion and prepare it for use, and when it is rightly tempered, suppose some one should throw into the mixture a large quantity of unslaked lime, this would at once destroy its cementing quality, and you would have to work it all over and over again. This is precisely what we have to do with this people; when a new batch is mixed with the lime and sand which were prepared ten days ago, before it is fit for use it has to be worked all over again with the ingredients and proportions that were used to make the first.

Some think this rather hard, but they have to be worked over, because they are in the batch. Again they are in the mill, and like the potter's clay which Bro. Kimball uses for a figure, they have got to be ground over and worked on the table, until they are made perfectly pliable and in readiness to be put on the wheel, to be turned into vessels of honor.

Now suppose, when it is in this good state, that somebody should throw in a batch of unworked clay, it would spoil the lot, and the potter would have to work it all over; the clay that was prepared has to be worked over with the unprepared.

This principle makes many feel sore, and some are starting for the States and some for California, because they will not be worked over so much, and we cannot set a guard over the mill to keep the new clay from being thrown in.

You may say that that is my business; no, it is my business to throw in the new clay and work it over and over, and to use the wire to draw from the lamp any material that would obstruct the potter from preparing a vessel unto honor.

I do not wish you to think that I chastise good men and good women; chastisements do not belong to them, but we have some unruly people here, those who know the law of God but will not abide it. They have to be talked to; and we have to keep talking to them, and talking to them, until by and by they will forsake their evils and turn round and become good people, or take up their line of march and leave us.

I have reflected much upon the true character of mankind, pertaining to the gospel of salvation, and more particularly in reference to the character of that portion of mankind that is here in the capacity in which we now are. How hard it is for people to see and understand things as they are. I allude, in my remarks, to this people who do reflect, and who profess to believe in a Supreme Being, the Creator of the heavens and the earth; who have professed, by their acts, that God has spoken in the last days, that unto us he Has revealed his will; that he has given unto us the oracles of divine truth, the gospel of life and salvation, with the privilege of making sure unto ourselves eternal life; this is the people I am now preaching to, and unto whom I wish to address my few remarks.

How slow many of us are to believe the things of God, O! how slow! How many men and women can I find here who place implicit confidence in their God! Perhaps you might wish an explanation with regard to the term I here make use of. I will acknowledge my inability to explain, to the fullest extent, what I regard as implicit confidence in our God; the reason of this is the ten thousand opinions that people have.

If I were to urge that we ought to have implicit confidence in the power and willingness of our God to sustain us by doing everything for us, that would cut the thread of my own faith, it would run counter to many of my ideas in regard to the dealings of the Almighty with the human family. On the other hand, how much confidence shall I have in God? One says, "I have no confidence in him, any further than what I can see, hear, and understand. I have no confidence that wheat will grow here, unless I put it into the ground; or that I will have food to eat, unless I take the proper steps for raising it, or purchase it from those that have it." Both of these points are true in part, but the minds of the people are more or less beclouded.

To explain how much confidence we should have in God, were I using a term to suit myself, I should say *implicit* confidence. I have faith in my God, and that faith corresponds with the works I produce. I have no confidence in faith without works. Shall I explain this? I do not think I can fully present the idea to your understanding, but I will a portion of it, and to do so, I will refer to a circumstance that transpired in Nauvoo. A President of the Elder's Quorum, old Father Baker, was called upon to visit a very sick woman, a Sister in the church. They sent for him to lay hands upon her. It was a very sickly time, and there was scarcely a person to attend upon the sick, for nearly all were afflicted. Father Baker was one of those tenacious, ignorant, self-willed, over-righteous Elders; and when he went into the house he inquired what the woman wanted. She told him that he wished him to lay hands upon her. Father Baker saw a teapot on the coals, and supposed that there was tea in it, and immediately turned upon his heels, saying, "God don't want me to lay hands on those who do not keep the word of wisdom," and he went out. He did not know whether the teapot contained catnip, pennyroyal, or some other mild herb, and he did not wait for anyone to tell him. That class of people are ignorant and over-righteous, and they are not in the true line, by any means. You may go to some people here and ask them what ails them, and they will answer, "I don't know; but we feel a dreadful distress in the stomach, and in the back; we feel all out of order, and we wish you to lay hands upon us." "Have you used any remedies?" "No." We wish the elders to lay hands upon us, and we have faith that we shall be healed." That is very inconsistent according to my faith. If we are sick and ask the Lord to heal us, and to do all us that is necessary to be done, according to my understanding of the gospel of salvation I might as well ask the Lord to cause my wheat and corn to grow without my ploughing the ground and casting in the seed. It appears consistent to me to apply every remedy that comes within the range of my knowledge, and to ask my Father in heaven, in the name of Jesus Christ, to sanctify that application to the healing of my body, to another this may appear inconsistent.

If a person afflicted with a cancer should come to me and ask me to heal him, I would rather go to the grave-yard and try to raise a dead person, comparatively speaking. But suppose we were travelling in the mountains, and all that we had or could get, in the shape of nourishment, was a little venison, and one or two were taken sick, without anything in the world in the shape of healing medicine within our reach, what should we do? According to my faith, ask the Lord Almighty to send an angel to heal the sick. This is our privilege when so situated that we cannot get anything to help ourselves. Then the Lord and his servants can do all. But it is my duty to do, when I have it in my power. Many people are unwilling to do one thing for themselves, in case of sickness, but ask God to do it all.

A portion of our community have so much confidence in God, even men and women in this city, that if you put in their possession five bushels of wheat, they will dispose of it and trust in God for their food for a year to come. To me this is inconsistent; I know nothing about the consistency of such confidence in God. But to me it is consistent for the poor man, or woman, that has been gleaning wheat, and has saved five or ten bushels, to lay it up for a time of need; though I understand that some of them are trying to sell it. Poor men and women who have had to beg for the last six months, and who have had nothing but what they obtained through charity, but who have now obtained a few bushels of wheat, are ready to sell it for something of no intrinsic worth, trusting in God to provide for them. This is inconsistent to me.

How shall I present consistent faith and religion, so that you may comprehend the subject? I will do my best, and leave the event with God. I believe, according to my understanding of the principles of eternal truth, that I should have implicit faith in our God; and when we are where we have no help for ourselves in the case of diseases that we have the right to ask the Father in the name of Jesus, to administer by his power and heal the sick, and I am sure it will be done to those who have implicit confidence in him.

Again, in regard to food, implicit faith and confidence in God is for you and I to do everything we can to sustain and preserve ourselves; and the community that works together, heart and hand, to accomplish this, their efforts will be like the efforts of one man. The past year was a hard one for us with regard to provisions, but I never had one faltering feeling in reference to this community's suffering, provided all have had understood their religion and lived it. Some few understand their religion and live it; others make a profession, without understanding their religion, and do not live it; consequently there has been a lack of union of effort to sustain ourselves, which has made it very hard for the few.

Suppose that we had done our best and had not raised one bushel of grain this year, I have confidence enough in my God to believe that we could stay here, and not starve to death. If all our cattle had died through the severity of the past winter, if the insects had cut off all our crops, if we still proved faithful to our God and to our religion, I have confidence to believe that the Lord would send manna and flocks of quails to us. But he will not do this, if we murmur, and are neglectful and disunited.

Not having breadstuff nor manna, if we are cut off from those resources, from our provisions, the Lord can fill these mountains and valleys with antelope, mountain sheep, elk, deer and other animals; he can cause the buffalo to take a stampede on the east side of the Rocky Mountains and fill these mountains and valleys with beef; I have just that confidence in my God. I have confidence enough to believe that if we had not raised our own provisions this year, and had have proved true and faithful to our God and to our religion, that the Lord would have given us a little bread, even though he should have to put it in the minds of the people in the States to go to California and Oregon, and to load their wagons with sugar, flour, and everything needed, more than they could consume, and cause them to leave their superabundance here, as some did a great quantity of clothing, dried fruit, tools, and various other useful articles, in 1849, the first season that large emigrating companies passed through this valley to California. I could then buy a vest for twenty-five cents, that would now sell here for two or three dollars; and coats could be bought for a dollar each, such as are now selling for fifteen dollars.

This is my confidence in my God. I am no more concerned about this people's suffering unto death, than I am concerned about the sun's falling out of its orbit and ceasing to shine on this earth again. I know that we should have that confidance in God; this has been my experience, I have been led into this confidence by the miraculous providences of God. My implicit confidence in God causes me to husband every iota of property he gives me; I will take the best care of my farm, I will prepare my ground as well as I can, and put in the best seed I have got, and trust in God for the result, for it is the Lord that gives the increase.

I will illustrate by relating a circumstance which occurred this summer. A certain brother sowed a field with wheat, and he has been afraid, and afraid, all summer, about the water, saying, "when shall we get the water? We shall quit farming, for I am tired of it." I said to him, it is God that gives the increase, and it is for us to do the best we can; and if there is no water for the grain, he is close by and is careful to give the increase, when it is necessary. This brother had sown five or six acres; and the straw was so short that a portion of the crop had to be pulled, and when thrashed, he had over one hundred and seventy bushels of wheat.

The Lord wishes to show this people, that he is close by, that he walks in our midst daily, and we know but little about him; yet he intends to train us until we find out. This year, I think, gives us a positive manifestation of the hand of our God in giving the increase. I do not know that any person can cavil upon that question any more, and say that it is all in accordance with natural philosophy, as the world term it.

Natural philosophy, as you and I understand it, would not have produced one bushel of grain, where we now have ten. I would like the philosopher to make it appear how the trees have grown so luxuriant this year, with so little water. Have you ever before seen the weeds flourish so finely on these dry hills? Look at your grain; though much of it is so low that you have to pull it, can you tell what it is that has caused the kernels to be so numerous and plump? Let the natural philosopher tell the reason, if he can; he cannot do it.

After all that has been said and done, after he has led this people so long, do you not perceive that there is a lack of confidence in our God? Can you perceive it in yourselves? You may ask, "Bro. Brigham, do you perceive it in yourself?" I do, I can see that I yet lack confidence, to some extent, in him whom I trust. Why? Because I have not the power, in consequence of that which the fall has brought upon me. I have just told you that I have no lack of confidence in the Lord's sustaining this people—I never had one shadow of doubt on that point. But through the power of fallen nature, something rises up within me, at times, that measurably draws a dividing line between my interests and the interest of my Father in heaven; something that makes my interest and the interests of my Father in heaven not precisely one.

I know that we should feel and understand, as far as possible, as far as fallen nature will let us, as far as we can get faith and knowledge to understand ourselves, that the interest of that God whom we serve is our interest, and that we have no other neither in time nor in eternity.

If I have an interest in any object, but should not live to enjoy that object, you can perceive that it is cut off from me, and that my interest and my hopes are gone, so far as worldly things are concerned. If anyone has an interest in an object that is changeable in anything of an earthly nature, and is separated from it, it can be of but little use to him, and should cease to be an object of great care, or desire. Any object or interest that we have, aside from our Father in heaven, will be taken from us, and though we may seem to enjoy it here, in eternity we shall be deprived of it.

Consequently, I say that we have no true interest, only conjointly with our Father in heaven. We are his children, his sons and daughters, and this should not be a mystery to this people, even though there are many who have been gathered with us a short time. He is the God and Father of our spirits; he devised the plan that produced our tabernacles, the houses for our spirits to dwell in.

My interests are with His, yours are there, and if you, seemingly, have any interest anywhere else, it will be severed from you, and you never enjoy it. Still there is a feeling which has come by the fall, by transgression, in the heart of every person, that his interest is individually to himself; and that if he serves God, or does anything for him, it is for some being for whom he has no particular concern. This is our mistaken idea; for everything you do, every act you perform, every duty incumbent upon you, is solely for your interest in God, and nowhere else, neither can it be.

When you promote His interest, you promote your own; and when you promote your own interest, you promote His. When you gain a title of glory, or any good thing, you gain this to your Father in heaven as well as to yourself, And every object you are in pursuit of, should be that that will pertain to eternity, and let time take care of itself only be sure to do the duties pertaining to it.

If we can see and realize that our interests are hid in God, and that we can have no interence anywhere else, perhaps we can learn obediest faster than we now do. Many think, "well, I am an independent character; I do not like to be counseled, governed, or controlled; I wish to do as I please." That feeling, in a degree is in every person.

There is an impulse in man that separates his interest from the interest of his God, and the interest of our Father in heaven from ours.

This must be learned so that you can discern it in yourselves, so that you can apply all your efforts, every act of your lives, to the interest that pertains to your eternal exaltation.

If in this world we had every object that we could desire, of an earthly nature, do you not understand that death would separate us from it? You can understand that naturally. A man possessing thrones, kingdoms and power, leaves them when laid in the grave.

Now suppose that you let the common mode of reflection and practise reach into eternal things, upon the same principle you would have a selfish interest in eternity; you would there be to yourself, by yourself, and for yourself, regardless of everyother creature. But the truth is, you are not going to have a separate kingdom; I am not going to have a separate kingdom; it is not our prerogative to have it on this earth.

If you have a kingdom and a dominion here, it must be concentrated in the head; if we are ever prepared for an eternal exaltation, we must be concentrated in the head of the eternal Godhead. Why? Because everything else is opposed to that kingdom, and the heir of that kingdom will keep up the warfare with that opposing power until death is destroyed, and him that hath the power of it; not annihilated, but sent back to native element. He will never cease to contend with the opposite power, with that power that contends against the heir of this earth; consequently, if we fancy that we have an independent interest here and in the world to come, we shall fail in getting any of it.

Your interest must be concentrated in the head of the earth, and all of our interest must centre in the Godhead in eternity, and there is no durable interest in anyother channel.

I desire the people to consider whether they have any faltering in their feelings, any misgivings, or lack of confidence in their God. If they have, they should seek, with all the spirit and power they are in possession of until they can understand the principle of eternity and eternal exaltation, and then apply the actions of their lives to these principles, that they may be prepared to enjoy that which their hearts now anticipate and desire. If we will learn these things correctly and advance, and advance, and continue to advance, though the new clay may be continually thrown into the mill, we will bring it to the same pliability as the old, much sooner than if it was ground alone; for the old clay soon mixes with the new and makes the whole lump passive. If we apply our hearts to these things, we shall soon learn to have our interests one here on the earth.

Continued on 3d page.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, DEC. 6, 1856.

The Mormon Question—Prospect of Settlement.

HITHERTO the Mormon question has been a knot of difficulties, the solution of which puzzled the most astute of our statesmen. On one hand was the abomination of polygamy, attended by unchristian practices, calling for suppression. On the other was the great doctrine of "Squatter Sovereignty," which embodied and enunciated the right of all Mormons as well as other folks, to do as they pleased, and which our politicians did not know how to get around. The difficulty of the subject consisted in the conflict of a plain divine law with the morbid excrescence on a new political theory. The boldest of our political doctors have ever showed a disposition to give the disease a wide berth; and during this season of repose, the Mormons and the Mormon question have grown to proportions absolutely formidable. Brigham Young is a man of as much real power as the Czar of Russia, or the Sultan of Turkey. His kingdom is *imperium in imperio*. He issues thunders from the Salt Lake home, which, notwithstanding their ludicrousness, cause trembling in the halls of government. His burley bravadoes excite our risibility, but they are full of threatenings which make our rulers uneasy, for, should the Mormons rally around their high priest, in resistance to the federal authority, it would take the whole army to reduce them to submission.

But there is a prospect of the solution of the matter at last. It promises to solve itself. There is discord at Salt Lake. The women are "whining," as brother Brigham tells us in his last pronunciamento. They are becoming discontented with their lot, and are beginning to exhibit symptoms of revolt against their hard lot. Having awoke from the pleasing delusion which promised "heaven right off," as the consequence of being sealed to the brothers, they are clamoring for a change of condition. They are tired of being one of many wives, and fasist, each one, on the exclusive monopoly of her lord's affections. Brigham threatens terrible things in case the disaffected females do not cease whining and reconcile themselves to their lot. But it won't do. The high priest will soon have the women buzzing around his ears like a swarm of hornets, and when once they commence buzzing, the Book of Mormon will not furnish a recipe for quieting them. Brigham may preach and fulminate against them as much as possible, but the storm will go on till the women of Salt Lake shall have conquered the right to a whole husband.

The above, taken from the St. Louis *Evening News*, is a fair specimen of the reasoning of many of our would-be politicians when talking about Mormonism. In regard to the wife part we have very little to say, as we entered into all the details pertaining to this matter last week; all we have to say on this subject at present is, if these very pure, virtuous, holy and chaste monogamists can keep peace in their own families and take care of their own wives, we will venture the experiment of attending to our own affairs.

Why is it that Mormonism is such a puzzle and presents such a knot of difficulties to our *astute statesmen?* Simply, that in their consummate ardor and in the exhuberant overflowing of their pure patriotic zeal—after regulating and keeping things so very quiet and orderly in their own State Legislatures and Congress, as well as in the various States and Territories — not having enough to do to employ their active, comprehensive, intellectual energies, they go to work to regulate that which is none of their business; and, wishing to perform works of supererogation, rush into every folly and vagary. They manufacture lies, and are horrified at the terrible details. They conjure up phantoms, and fight the ghastly monsters. They dilate upon events and circumstances that never existed but in the fitful imagination of their own bewildered brains; and, after frequent onslaughts on the sprits, gray and blue, and the vagaries of their own manufacture—after the roaring cannon, the crash of arms, and the din of war, these *astute statesmen* are wonderfully puzzled that there is neither the groans of the dying, the bodies of the dead, nor the cries of the wounded. What have they been fighting? Simply nothing but vagaries of their own creation. Can they point out one solitary instance of the Mormons acting unconstitutionally? We are at their defiance to do so. Whence, then, this uproar? Will these pure, patriotic, *astute statesmen's* cause stand the same test? We aver it will not; and we stand as prepared to prove that theirs will not, as that ours will; and we will take either the north or south side of the question. Is there any wonder, then, that such *astute* gentlemen are puzzled? We could teach them in a few words a lesson very easily learned, and which, if attended to, would save them a great deal of unnecessary trouble—gentlemen, "*mind your own business.*" For the want of attention to this very small and apparently indifferent precept, you have made a Pandemonium of Congress, a Sebastopol of Kansas, and introduced discord, anarchy and confusion throughout the United States—arraying north and south against each other in the most acrimonious, revengeful and hostile array; threatening the disruption of the Union, and the destruction and downfall of one of the best constructed governments and the noblest country that ever graced the footstool of God; and though not possessing the intelligence to build, to unite, to cement, to govern—frantic and infuriate, like Samson you would only exert your strength to raze this noble edifice to the ground, even if you yourselves perish in the ruins and clothe yourselves with eternal infamy. We say, cease your insensate folly! hands off, and mind your own business. That man is a poor fool, who only exerts his strength to destroy himself.

The *News* informs us that "*the difficulty of the subject consisted in the conflict of a plain, divine law, with the morbid expression of a new political theory,*" viz., squatter or popular sovereignty. Now, the difficulty of the subject consists in no such thing. There is no such conflict in existence. Polygamy is in *accordance with* (and not "in conflict of") a plain, divine law; and we are prepared to prove it, not only from the Bible, but from the writings of sundry orthodox divines of the christian profession. In regard to squatter or popular sovereignty being a "new political doctrine," why, it is as old as Adam; and before these gentlemen again talk about either, we would counsel them to study the foundation of empires, the strength of nations, the rights of man, American politics, and the Bible.

In regard to the power of Brigham Young, we are free to admit that he has power. Why have not our rulers the same? Simply, that notwithstanding their profundity of knowledge and great *astuteness*, they don't know as much. They would like the power, if they could get it; it is not for lack of a disposition on their part. Brigham Young, Mormon though he be, could teach them a lesson that would do them good; he, at least, has learned to mind his own business. He neither has Vigilance Committees, nor requires the services of Judge Lynch. He does not send out either Walkers or Kinneys; and he has no particular need of either Sharpe's rifles or border ruffians.

We have one word of advice to our *astute statesmen*: learn a lesson from a leaf of Brigham Young's book, and it will save you an infinite amount of trouble.

"Should Utah be Admitted as a State, with her Present Institutions?"

THE following is a report of a speech delivered on Sunday, the 30th of November, at Military Hall, Bowery, by ELDER STENHOUSE, during the debate on the above subject:

MR. CHAIRMAN AND GENTLEMEN—Having, at the termination of your last meeting, been invited, as a Mormon, to deliver the opening address to-day, and thereby to take the affirmative in the discussion, I present myself before you on the strength of that invitation, and for that purpose, humbly claiming your attention and indulgence while I present in my own plain and simple manner my view of the question before you for discussion.

I came to this Hall last Sunday to be a listener to the *pro* and *con.*, and only took part in the debate from your courteous invitations to the Mormons to speak on the subject—favoring my own sense of obligation to remove any misconception of the faith I profess, or misconception of the true position of the inhabitants of Utah, from being carried to the minds of those whose object to me seemed to be the attainment of truth. Not having the acquaintance of any gentleman belonging to this society, I was entirely ignorant of the religious and political faiths of those whom I addressed, and on this my information to-day is but little advanced; I have, however, reason to believe, from seeing connected with last Sunday's meeting, the name of the "Society of Liberals," that I address gentlemen who profess a more liberal attachment to truth than to creeds, a higher appreciation of sincerity and honesty than respect for prescribed forms and rituals of worship. As I do not, therefore, anticipate that the influence of any creed will prevail in this meeting, I earnestly trust that no speaker will forget the subject and allow the time to pass unprofitably, but that everyone will set forth the best that can be said for and against Utah's admission into the Union.

Experience has, no doubt, taught us all that more frequently much of the division and discord among men arises from misconception of each other's minds than from the difficulty of understanding the truth and the right of the subject in controversy. That I may not, therefore, labor under any misapprehension of the nature of the debate, I beg to call attention to the wording of the question, and, if not out of order, should like to be informed by the gentleman in the chair, if Slavery and Polygamy are the institutions referred to?

[CHAIRMAN—Yes, sir.]

I apprehended that Polygamy and Slavery were the institutions referred to. Now, gentlemen, I have before me a copy of the Constitution of the proposed State of Deseret, in which there is no provision made for the one or the other. The inhabitants of Utah, no doubt, are acquainted with the interests of parties, north and south, on the augmentation, to one side or the other, of free or of slave States; but with them, so far as their own direct action is concerned, it is still a question for the future. So far, therefore, as the debate was expected to turn on this question, the thing does not exist in fact, neither has it yet, that I have seen, been intimated by the inhabitants of Utah that they have predilections for or against the institutions of the South. As American citizens, they reserve, however, the right to adopt or create whatever institutions on which they are unanimously agreed, keeping in harmony with the spirit and the letter of the glorious Constitution, of which every American has reason to be proud. Polygamy, the other so-called institution of Utah, is, gentlemen, permit me to say, no institution of Utah. There is great misapprehension on this subject throughout the States. The inhabitants of Utah who have, by the united and assiduous labors of hand and head, brought that Territory to what it now is, have never presumed to make for themselves laws which might in any manner infringe upon the political, social or religious rights of others that may yet share with them the soil of Utah or Deseret. Because the majority of the present inhabitants are of one religious faith, some, from want of better information, have supposed that the legislature there had passed laws favorable to the protection and to the development of that religion; but no such measures have been adopted nor once desired. On that subject the Constitution of the proposed State of Deseret is very explicit. Section 3, Article II. reads as follows:

"All men shall have a natural and inalienable right to worship God according to the dictates of their own consciences; and the General Assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or to disturb any person in his religious worship or sentiments, and all persons demeaning themselves peaceably, as good members of this State, shall be equally under the protection of the laws; and no subordination or preference of any one sect or denomination to another shall ever be established by law, nor shall any religious test be ever required for any office of trust under this Constitution."

So far, then, as legislation on religion is concerned in Utah, it amounts to a solemn declaration that religion is between the creature and the Creator, and the law shall protect every person in the free exercise thereof; and, gentlemen, permit me to say, that every sentiment for the liberty of conscience finds a hearty response in the bosoms of the inhabitants of that Territory—a response which takes birth in the horrid cruelties they themselves have suffered in the almost unremitting persecution they had for years endured at the hands of their pious christian friends, whose love for the salvation of Mormon souls made itself manifest in the desolation they spread around Mormon habitations.

In Utah at the present moment there are many persons of different faiths. True, the majority are of one faith, and very probably the majority of the inhabitants of that Territory will, for some time to come, be of one faith; but it yet may be otherwise. The present inhabitants, therefore, who framed that Constitution from which I have made that extract, have probably had in view the contingencies which might yet arise to change the majority to the minority, as well as now to proclaim to the wide world that where they dwell conscience shall be slave to none—worship the unrestricted homage of the heart—and obedience to every law, human or divine, shall there be protected so long as it does not infringe upon the rights of others.

Marriage is, by the inhabitants of Utah and by religious people generally, regarded as a Divine institution, and as religionists have in the interpretation of Divine law arrived at very different conclusions, and are by their conscience bound to adhere to those conclusions in the fear of God, the Utonians have decreed that in consequence thereof no law shall be by them established favorable to the one or prejudicial to the other. Monogamists, Shakers and Polygamists may therefore exist in Utah, each following his own faith, and in the words of the glorious Constitution for which your fathers fought, struggled and died—be protected in the free exercise thereof.

The opposition to Utah's admission into the Union is, with some gentlemen here, I presume, as it is with many others, an opposition founded on the mistaken notion that Polygamy is an Institution established by law. My object thus far has, therefore, been to remove any misunderstanding on the true position of the inhabitants of that Territory which now presents itself at the doors of Congress for admission as a Sovereign State.

It being, then, understood that neither Polygamy nor Slavery are institutions of Utah, the real question now is: Shall citizens of the United States be deprived of their political rights because by their religious faith, sincere, sober and conscientious, they differ in their family organizations and marriage relationship to others, who for the moment "have the will and power to make their fellow mourn"? Gentlemen, divest yourselves of prejudice, look at the facts, and I apprehend no other conclusion than what is favorable to Utah. It may be very convenient for religious bigots who are prone to gratify a morbid feeling of revenge on those who have demasked their hypocrisy, to seek to clothe the subject with mysteries, talk about the awful what's to come, and in holy enthusiasm for their grand-mothers cloak, long for the torch and faggot, but for men, Republicans, Democrats, to be found hesitating to extend justice to the inhabitants of Utah is unworthy of the sons of noble sires who have fought for the liberty they now enjoy. Let me repeat then, gentlemen, the subject is simply: Shall one portion of the citizens of the United States deprive another portion of citizens of their political rights because of their religious faith when that faith hinders in nothing the parties from discharging their political obligations to the general government? That is the true position of the question.

It is every day more evident that the subject we now discuss is destined to become one of interest throughout the United States. Editors, religious and political, have for some time back shown that the question was upon their minds, but the greater business of the late election for the moment, cast it aside, but now that the election is next to over, Congress about to re-assemble and the Delegates of Utah ready to lay before the elect of the nation the constitution of the State of Deseret the interest becomes more apparent. Placed in a position where I have daily opportunity of seeing the press, North, South, East and West, religious and political, I can perceive that it is with no common interest that the Utah question is viewed. Gentlemen, I do not vauntingly purpose to ascribe to the inhabitants of Utah such a high position as to command the interest and attention of the great minds of this great nation, but it has probably been the experience of us all that often-times simple facts, unlooked for, out-of-the-way facts have by circumstances been clothed with an importance which have tested the soundness of principles, institutions, the justice and potency of governments. In this view, then, the question for discussion here to-day is destined to occupy the attention not only of the leading spirits of the nation in a legislative capacity, but it is destined to become a subject of interest in distant nations, onlookers, as they are, at the working of the greatest Democratic government that ever existed. Our pious friends make short work of it—the inhabitants of Utah are by them, without remorse, consigned to a warm climate, beyond the ken of our geographical information, and the Territory to utter desolation, but sober, earnest politicians look for this subject to test the great principle of Democracy—the Sovereignty of the people.

Let each person in this hall enquire in his own mind how much he is prepared to allow another to dictate to him in what he shall believe and what he shall practice, and that measure is precisely that which the inhabitants of Utah intend to accept—and no more, they shall never bow.

"Should Utah be admitted as a State"? I answer yes! and no logical reason can be urged to the contrary, when the true character of that people is known. Believing in the power of circumstances and the fortunes of Providence I shall not be lavish in my praises. I shall not therefore say that as patriotic a people as the Utonians cannot be found—all the citizens of the United States have not yet been tested; but unhesitatingly I do say that a more patriotic people is not within the limits of this great nation. The Fourth of July never passes in Utah without a demonstration from the heart that shews the deep reverence of the people for July 1776. The light of that morning is saluted by the roar of cannon, and sleep, by the warm impulses of a gladsome heart, flies, the spell that bound all in silence is broken; men, women and children hastily prepare to honor the auspicious day. The men who signed the Declaration of Independence are not by them merely eulogised as patriots, but with their peculiar views in an over-ruling Providence in the great events of nations, the inhabitants of Utah reverence their memories as men inspired by the God of Justice, Washington and the heroes of the revolution are ranked with their greatest favorites, the Constitution the offspring of inspiration. Such are their sentiments, what has been their conduct? No man can point to one instance of their disaffection to the General Government.

Had I time I should be glad to instance acts of devotion that would satisfy the most incredulous, if any such be here, that the inhabitants of that Territory are a people religiously attached to the Constitution of their country, and are determined that though they may have to suffer through prejudice that no ground of accusation to justify that shall be found in their conduct. One instance may not be untimely—When in Indian Territory, living in tents and wagons, helpless and sick generally, the government, of which Mr. Polk was President, made a demand on them for 500 men, to take part in the Mexican war. Col. Kane shall relate how the demand was met:—

"The call could hardly have been more inconveniently timed. The young, and those who could best have been spared, were then away from the main body, either with pioneer companies in the van, or, their faith unannounced, seeking work and food about the north-western settlements, to support them till the return of the season for commencing emigration. The force was, therefore, to be recruited from among fathers of families, and others, whose presence it was most desirable to retain.

"There were some, too, who could not view the invitation without jealousy. They had twice been persuaded by (State) Government authorities in Illinois and Missouri, to give up their arms on some special appeals to their patriotic confidence, and had then been left to the malice of their enemies. And now they were asked, in the midst of the Indian country, to surrender over five hundred of their best men for a war march of thousands of miles to California, without the hope of return till after the conquest of that country. Could they view such a proposition with favor?

"But the feeling of country triumphed. The Union had never wronged them: 'You shall have your battalion at once, if it has to be a class of our elders,' said one, himself a ruling elder. A central 'mass meeting' for council, some harangues at the more remotely scattered camps, an American flag brought out from a storehouse of things rescued, and hoisted to the top of a tree mast, and in three days the force was reported, mustered, organized, and ready to march."

The "Ruling Elder" alluded to was His Excellency Governor Young; of their patriotism, further need not be said.

It has been said during this debate, particularly by one gentleman, Mr. Walker, that I had dodged the question on Polygamy and Slavery, by appealing to the Constitution of the proposed State of Deseret. I beg to assure him and any others who may share his opinion that with all due deference to them the accusation has no foundation. It is already stated that Slavery did not exist in fact, neither was Polygamy an institution of Utah, but an institution of the Church, and I may here say that not only have I not "dodged" the real controversy between the inhabitants of Utah and the United States, but I can assure the gentlemen present that the Utonians have nothing to "dodge," neither do they ask any favor from Congress. They have pursued the ordinary constitutional means, adopted by all Territories, of telling the parent government that they are now ready to assume the responsibility of maintaining their own government and are willing to meet, and can meet, all the obligations which the maintainence of a free and Sovereign State imposes, but whether Congress deals justly and impartially with them or not, is a matter on which they are entirely indifferent.

I have not followed speakers into the discussion of Polygamy or into the origin of Mormonism as neither belong to the debate, I have, therefore, contented myself with simply contradicting what I know to be unfounded, and shall occupy the few minutes of my time in laying before you statements of the moral condition of that people, which now asks for admission into the Union. This I deem the more necessary as the favorable quotations from Capt. Stansbury's work, on the moral condition of that people, cited by Dr. Hull in his opening address last Sunday, have been questioned and sneered at. The writer from whom I am about to extract is Mr. S. N. Carvalho, the artist that accompanied Col. John C. Fremont in his last expedition across the Rocky Mountains. Mr. Carvalho's work was evidently published with the view of helping Mr. Fremont to the White House: he, therefore, takes great care to relate the worst he could against Polygamy, and thereby strengthen the plank of the Republican platform inimical to that institution. His opinions and his theology are to me no more than mine is probably to him, but his statements of what he witnessed favorable to the Mormons may, I think, considering his oft expressed hostility to their faith, be received without fear. I shall therefore begin with the artist's account of Great Salt Lake City on the eve of his departure:*

"During a residence of ten weeks in Great Salt Lake City, and my observations in all their various settlements, amongst a homogeneous population of over seventy-five thousand inhabitants, it is worthy of record, that I never heard any obscene or improper language; never saw a man drunk; never had my attention called to the exhibition of vice of any sort. There are no gambling houses, grog shops, or buildings of ill-fame, in all their settlements. They preach morality in their churches and from their stands, and what is as strange as it is true, the people practise it, and religiously believe their salvation depends on fulfilling the behests of the religion they have adopted."

Mr. Carvalho sees merry times, goes to a ball:

"Towards the end of April, 1854, about ten days previous to the departure of Governor Brigham Young, on his annual visit to the southern settlement of Utah, tickets of invitation to a grand ball, were issued in his name. I had the honor to receive one of them. * *

"At the appointed hour I made my appearance, chaperoned by Gov. Young, who gave me a general introduction. A larger collection of fairer and more beautiful women I never saw in one room. All of them were dressed in white muslin; some with pink, and others with blue sashes. Flowers were the only ornaments in the hair. The utmost order and strictest decorum prevailed. Polkas and waltzing were not danced; country dances, cotillions, quadrilles, etc., were permitted. * * *

"After several rounds of dancing, a march was played by the band, and a procession formed. I conducted my first partner to the supper room, where I partook of a fine entertainment at the Governor's table. There must have been at least two hundred ladies present, and about one hundred gentlemen. I returned to my quarters at twelve o'clock, most favorably impressed with the exhibition of public society among the Mormons."

Having lived with a gentleman who was of the faith and practice of Abraham the "Father of the Faithful," Mr. Carvalho describes a little what he witnessed:

"Ezra T. Benson, one of the apostles with whom I boarded, has four wives, three are living in the same house with him, and one in a small house, a couple of rods away. He has children by all of them, and they all seemed to live very harmoniously together. I had several conversations with these ladies on the spiritual wife system, they submit to it because they implicitly believe it to be necessary to their salvation. They argue, "Cannot a father love six children? why can he not love six wives?" I must say, that during a sojourn of near three months in Salt Lake City, I never observed the slightest indications of improper conduct, or lightness, amongst them—neither by conversation or otherwise. Their young ladies are modest, and unassuming, while their matrons are sedate and stately."

On leaving for California, the artist joined the cavalcade of His Excellency Governor Young, while on his southern tour at the time he went to treat with Walker, the Indian Chief, who at that time was hostile to the whites. He says:

"I have often stopped at the top of some commanding eminence, to see this immense cavalcade, lengthened out over a mile winding leisurely along the side of a mountain, or trotting blithely in the hollow of some of the beautiful vall-ys through which we passed, to the sound of musical choruses from the whole party, sometimes ending with

"I never know what joy was,
Till I became a Mormon,"

to the tune of "bonny breastknots." Certainly, a more joyous, happy, free-from-care, and good-hearted people, I never sojourned among."

Of an extreme southern settlement where the Mormons have had relation with the Indians, he reports their treatment of the latter:

"Since the settlement of Cedar City, they have become more civilized; many of them live within the walls of the city. The Mormons have supplied them with clothes, and proper food. The Indians have become of very great assistance in ploughing and reaping. Several acres of ground have been placed under cultivation, and appropriated for the use of the Indians. They are now acquiring the arts of agriculture and husbandry.

"A large number of them have been baptized into the Mormon faith.

"It is really astonishing to see the sacrifices and personal privations to which these people willingly, and uncomplainingly submit. Hundreds of families who formerly lived more comfortably at home, are now contented with a mud hut, twelve to fifteen feet square, with a single room, in which they cook, eat and sleep. In some of them I have seen eight persons, including children, yet they are perfectly happy in the plan of salvation held out to them by the religion they have embraced."

Of the confidence of the people of Utah in their Governor and his reception at Parowan, he says:

"As soon as our party were descried from the observatory at Parowan, the authorities of the town, and numbers of other gentlemen, came out to welcome the arrival of his excellency, Governor Young; and I never could have imagined the deep idolatry with which he is almost worshipped. There is no aristocracy or presuming upon position about the Governor; he is emphatically one of the people: the boys call him Brother Brigham, and the elders also call him Brother Brigham. They place implicit confidence in him, and if he were to say he wanted a mountain cut through, instantly every man capable of bearing a pick-axe would commence the work, without asking any questions, or entertaining expectation of payment for services.

"He must certainly possess some extraordinary qualities, which could inspire such unlimited confidence in two hundred thousand Mormons."

Gentlemen, I have endeavored to show the real question for the United States to consider, it is not as is said shall we tolerate the establishment of Polygamy by law in one of our Territories, but shall any portion of the United States presume to dictate to the people of a Territory on their religous faith and the free exercise thereof. I have likewise laid before you a sketch of that people by no friendly hand, I ask you, then, are that people not in every particular entitled to all the immunities of citizenship in a State capacity?

*[Being limited to time in the debate two of the extracts from Mr. Carvalho's work here published have been since added.—S.]

Hon. J. M. Bernhisel.

AFTER a short visit to his friends in the city of Gotham, this gentleman returned to Washington, last Friday.

Departure.

Elder James W. Stevens, missionary from Great Salt Lake City to England, sailed on the 4th inst., in the ship *John Bright*, for Liverpool.

The Destiny of Utah.

Just at present, we hear a great deal about Mormon increase and immigration; and we are only surprised that the California journals do not advert more frequently to the subject, since to the people of the Pacific coast this filling up of the fertile valleys of Utah, and the lower counties of California, by a polluted and retrograding race, is a question of far greater importance than to us of the Atlantic cities. Nevertheless, though far less liable to the baneful influences growing out of the peculiar social predilections of the Mormons, it is only the journalists of our city who attempt to combat this influence. While Great Salt Lake City is the focus of this pernicious "ism," the fact must be apparent to all who watch its progress, that it is gradually advancing to the shores of the Pacific. In San Bernardino the faith of the martyred Smith has its thousands of zealous converts, while in many of the most central agricultural districts of El Dorado State, we hear of numerous settlements of this sect, whose dogmas are so glaringly subversive of all public virtue and domestic purity. Now, while it is the fashion to treat with fraternizing kindness the prospects of this brutalized and conglomerate race, we do not hesitate to avow our desire for the total extinction of what we must regard as a gigantic system of insult to the Creator, and a fearful example of impurity to hold up to the civilized world. In fact, we deem it a duty which the men of our country owe to Society, to crush out every vestige of this portentious evil, and thus ensure the welfare of our people, and keep the fair fame of the Union beyond reproach.

The above is from the New York *Courier* of Nov. 30th: of the writer, be he editor, assistant, pious-contributor or penny-a-liner connected with that sheet we knew nothing till we read that paragraph. "From the abundance of the heart the mouth speaketh" is a true sentiment. The man who could, without receiving any direct opposition from the people he attacks, deliberately, calmly write for circulation among thousands of promiscuous readers, that he is not ashamed to avow his "desire" for the "total extinction" of "a conglomerate race" of some hundreds of thousands of men, women and children, unconvicted of the violation of any law of the land where they dwell or where they have ever dwelt; men and women whose only misfortune is to have thinking brains that spurn the false, mean, contemptible, foolish, rotten systems of man-made religions; men and women with hearts courageous enough to face the sneers, the frowns, the threats of this giddy, easy of virtue generation and follow the unpopular laws of an unpopular God, we say the man who—in the 19th century, in the great Republic of North America, the Kingdom of no despot, the land of the peoples of every nation, of every color and of every creed—could proclaim his readiness, his desire "to crush out" of existence any people for their conscientious adherence to a Faith that has been honored by the wisest, the bravest and the best of men shews the emptiness of his brain and the blackness of his heart. Who is he? Let the *Courier* give up his name. Though it may be little interesting to the public to know who calumniates the Mormons, who recommends another edition of the St. Bartholomew massacre of 1572, it may be useful for them to know that when the editor of the *Courier* or some one of his acquaintance who wrote that article—the offspring of a foolish head or fiendish heart—is present that he requires attention. Let his name be published that his friends may feel his pockets and see that his pence neither reaches the price of a halter for his own neck nor a knife for his enemies. He is unsafe, he should never be permitted to roam without a keeper. Let the editor of the *Courier* see to publishing his name, or his own is likely to be associated henceforth with lunacy or Inquisition.

Corruption of Pupils in Public Schools.

About a week since, one of the monitors of the first class in a Public School for Girls, at the North End, says the Boston *Times* of the 20th ult., happened by chance to find a written note on the floor of the school, which she read, and was so astonished at the contents that she handed it to her female teacher. The note was written by one of the female pupils to another in the same class, and revealed (in language too indecent for publication) the astonishing intelligence that the writer of the note and five of her schoolmates, girls between the ages of 12 and 15 years, had been seduced, and were in the daily habit of visiting certain places and indulging in the lewdest conduct. The disclosure was most startling to the teacher, and she instantly sent for the mothers of the depraved girls. As soon as they arrived an examination was made, and the girls made full confession of everything, disclosing the particulars in regard to the manner in which they were first induced to corrupt themselves, and the motives for continuing. As the girls related the deeds which they had performed, the anguish of their mothers was most terrible.

The six girls were subsequently taken to their homes, where further and separate investigations were made, and it was pretty satisfactorily ascertained that five of the girls had been introduced to their debauchees, and influenced by the sixth girl, who, we are, informed, has been reared among vile associates, and is naturally inclined to vice. This girl has been dismissed from the school.

The girls state that they have been paid about $2 per week for their disgusting prostitution. If three men, two of them doing business on Hanover street, and the third a hackman in the employ of one of the other two, are to go unpunished, after having corrupted six school girls, by presents of trinkets and money, and attempted to ruin as many more, then we had better open the doors of our penal institutions and relapse into that semi-civilized state when men avenge their own injuries without the assistance or interposition of law.

We have the names of the three beastly scoundrels, and if no legal steps are taken to expose them, we shall assume the responsibility of doing it, in order that the public may know who to point the finger of scorn at.

We have since seen in a Boston paper that the three outrageous scoundrels called "men" have been brought before the Police Court of that city, and bound over for trial in sums of $2500, $2000 and $1200. We shall watch this case and see what value the Puritan city of a hundred churches places upon chastity. We don't wish to infer that the christianity of that holy pious city is to be held responsible for those outrageous crimes, but what would the whole Christian world have said if these abominations had been committed in Utah? Press and pulpit would have belched out "vile Mormonism down with Mormonism," and a crusade to Utah been proposed by a thousand tongues. Had it been in Utah instead of Boston, the scoundrels would never have asked for bail, and dollars could never have satisfied the father or the brother for the ruination for time and eternity of one of Adam's children. The Boston editor knowing that the horror of that crime was so benumbed in this generation, and aware of the corrupting influence of Hanover Street gold, was apprehensive that they might escape exposure and promised to do so on his own responsibility—good man, no doubt, and deserves credit for the courage of letting "the public know who to point the finger of scorn at." We shall expect that, should he ever hear of the Mormons pointing something else at such scoundrels, if any such ever get the length of Utah, he will remind his religious friends and cotemporaries that, "that semi-civilized state when men avenge injuries" to wife or daughter is nearer the mark than that kid-glove-scented-civilization in which even childish virtue can be prostituted for "presents of trinkets and money;" but when by accident the prostitution is known, the vipers caught—unredeemed bail can release, or at the worst, they may cultivate patience for a year or two in "penal institutions," during which they may read, ponder over yellow covered romances to better qualify them for their infernal abominations.

DOMESTIC SUMMARY.

CONGRESS has again met, and members are tooth and nail on niggerism and Kansas. Mr. Whitfield's claim to represent that Territory, has brought on the old discussion to which everything else has to give way. The members not having all taken their seats, the votes have been nearly balanced so that up to the present, it is doubtful whether he shall find a seat among the honorable gentlemen or be rejected again. President Pierce has sent in his annual and farewell Message to the Senators and Representatives. It is a document that will well repay the trouble of reading it: having no room this week, we are obliged to delay its publication till next week. Nearly the first half of the Message is devoted to the agitation of the North against Slavery. The situation of the United States is favorably reported—prosperity at home and respect abroad. Relations with New Granada are the most unsatisfactory of all and likely to lead to difficulties. Kansas is reported at peace, and praise is due to Gov. Geary and the military. Strong charges of fomenting difficulties in that Territory and of circulating exaggerated reports, for political effect, are placed at the door of the shriekers for freedom. In his Message Mr. P. says that he has not recognized Nicaragua as he is not certain whether Rivas at Leon, or Walker at Granada, is President. With the Message many find fault, and many praise it.

The spiritualists of New York city have lost a brilliant light in the death of Mr. Fairbank, assistant editor of *Life Illustrated*. For some time back he seems to have been more favored with intelligence from the world of spirits than his brain could well manage. To some of his friends he had lately let out great secrets about something great to be done for the conversion of the heathen Gothamites that were less favored with spiritual faith than himself, and shewed other indications of aberration of the mind. In the beginning of the week he precipitated himself from the window of his lodgings, and met almost immediate death. Mr. Fairbank seems to have been an intelligent gentleman, and much respected by all who knew him. We understand that a few Sundays ago Spiritualism was divided into two camps, and have now separate services—the religious spiritualists and the sceptical spiritualists.

FOREIGN SUMMARY.

THE last mail from Europe brings advices from England up to the 22d Nov., but nothing of very great importance. Some slight insurrection is reported to have disturbed the tranquility of Malaga on the 18th ult. The garrison of that town was attacked by the insurgents in which five of the latter were killed and seven men of the former wounded. The Spanish authorities speedily extinguished the flame by imprisoning largely the would-be republicans and executing a few others. From Constantinople there, is no change of news. Efforts to induce the Sultan to order the dismissal of the English fleet from the Black Sea had been ineffectual. In addition to what is already there an English frigate had arrived at Constantinople and other ships were expected. The Neapolitan question has been quiet for some little time, but in a day or two would budge one way or the other, worse or better. The disquieting rumors respecting the instability of the Western Alliance were gradually changing for peace. The British government has ordered a steamer to be fitted out under efficient officers to examine thoroughly the coast of Ireland and Newfoundland, and to sound across the Atlantic between these parts to ascertain the best place for laying and landing the submarine telegraph cable. The government has further agreed to guarantee four per cent interest per annum, on the whole capital required to manufacture and lay down the cable between Newfoundland and Ireland. Contracts for the whole extent of the Atlantic cable were signed in London on Tuesday, the 19th ult. It is all to be completed and placed on board of two steamers ready for sea on or before the 31st of May next, and by the 4th of July next it is confidently expected that Great Britain and the United States will be in telegraphic communication.

Arrivals.

ELDERS John H. Tippets, Daniel Page, Jr., of Great Salt Lake City; James G. Browning, from Ogden City; Thomas Pearce, from Brigham City; and Wm. Brown, of Davis Co., Utah, missionaries to Europe, arrived here on Thursday.

California.

CALIFORNIA stands where it did in geography and morals. No mail arrives without news of some atrocious murder or murders. The last mail adds to the ordinary list, an account of a big fight among rival Celestials in the interior. The accounts of the battle, so called, are so varied that extract is out of the question. They did fight, however, in their old country style on the one side, and on the other side the warfare was a little more modernized, rifles and swords being added instead of handspikes and war-clubs. The gong seems to have collected a large audience to witness the "tug of war," and Jonathan

thinks did no small service in the battle, as there seemed more sound than fighting. The number of warriors are variously reported at from 1000 to 2000, and the dead within half a dozen. The wrath of one side has been expended in cutting up a rival chief into a thousand pieces.

Mr. Herbert was bitterly attacked by Mr. King, of the *Bulletin*, as a double murderer and a disgrace to California, whereupon Mr. Herbert wrote his card to the public, attacking, as bitterly, Mr. King. A duel was to be, but was not. Why—is for next mail. Mr. H. has returned to Congress.

The State went, with a large majority, for Mr. Buchanan.

Correspondence from Illinois.

Alton, Ill. Nov. 18, 1856.

Prest. Taylor—Dear Bro: I feel it my duty to comply with your request to the Elders to write to you occasionally of the prospect of the work of God, in their respective localities, I should have written before this, but have been waiting for others to do so who are better qualified for the task. Having been much interested in the correspondence published in The Mormon for some time past, I am constrained to contribute my mite though humble it may be, for I rejoice to know that there are a great number of our publications perused by many who have not the opportunity of mingling with the Saints in our scattered condition. How oft do we hear the remark made in our fellowship meetings that it is good to hear our brethren bear their testimony, and though we all know this by experience, we cannot fully appreciate the privilege, till deprived of it. By availing ourselves of your kindness in publishing correspondence, we may assist in encouraging and edifying some of our less favored bretheren, and permit me to say to those who may read this, that by a liberal circulation of The Mormon, in neighborhoods where we know some who did run well for a season, but who by reason of the darkness of their minds have turned from the truth, we place within their reach the stimulus to retrace their steps. I know of several instances where The Mormon and the *Luminary* have spread their light, the spark has been fanned, the fire rekindled, covenants and vows renewed, the law of God respected and the gathering hosts of Israel increased in numbers. Who is there amongst us that has tasted of the word of life, that does not feel his heart swell, his spirit burn when he reads of the progress of truth, and beholds the unfolding of the sure word of prophecy, as it is brought before him in the husky voice of Time, the uprising of misrule and discord, and the utter inadequacy of the powers that be, to give peace to this distracted earth! Oh! then, my bretheren, let us not only publish our "plain unvarnished tale," but let us work with an assiduity equal to the importance that we attach to light and truth and send them to the uttermost parts of the earth.

Wherever I meet an individual from parts of the country unknown to me, my plan is to enquire for some one in their neighborhood (and I seldom fail to obtain a name) who is a reading man, fond of the news; and on the first opportunity to procure a copy of The Mormon, or send my own to him. There are a great number of persons who never know anything about Mormonism only as presented to them through a venal press or the pulpit and by both misrepresented. Of this fact I was most forcibly reminded but yesterday, through a gentleman very innocently enquireing in my presence, "What do the Mormons believe? What are their doctrines? for I cannot find out by my papers! I take, said, he the N. Y. *Herald* and other Eastern papers and they are all the time "fighting the Mormons" but I'll be d——d if I can tell what for." I forwarded him a copy of The Mormon and referred him to the 4th page for a brief synopsis of what the Mormons believe. I fear my letter is growing too long, but would just say we were honored with the presence of Elders Erastus Snow & Geo. A. Smith last Sunday and, taking the countenances of their audience as an index, their words were as "apples of silver in pictures of gold." The fervent glowing appeal of Elder Snow, in the afternoon, to the Saints to "seek first the kingdom of God" will not soon be forgotten. I should like to detail but fear you will think I am a spinner. In the evening Elder Geo. A. Smith so completely demolished the authority of Christendom and her hirelings, in a way peculiar to himself that he put every body present (and there was quite a number not of us) in good humor with him and themselves.

Yours truly, Henry J. Hudson.

[Let others take the hint of Bro. Hudson and send on The Mormon it will make a stir.—Ed.

Correspondence of Hon. Geo. A. Smith.

Cincinnati Ohio Nov. 29, 1856.

Elder Taylor—*Dear Sir:* Elder Snow and myself took leave of Elder P. P. Pratt yesterday at St. Louis and arrived here this morning, Elder Pratt purposes remaining in and around St. Louis a few weeks; we shall pass a few days with the Saints here and proceed further East. Elder James Gemmel passed St. Louis a few days since for Texas from Fort Kearney. He reports that a heavy snow had fallen the last of October between that Fort and Fort Laramie. By the government teamsters the snow is reported to be up to the wagon, rather a big story unless it has drifted. He met Mr. Heywood and Mr. Garrish at the Blue. Mr. Tim Goodale was engaged to pilot them through a southern route to Fort Bridger. It was doubtful whether the Utah mail would go further than Kearney this fall.

Yours &c., Geo. A. Smith.

Thirty-fourth Congress.-Second Session.

SENATE.

Washington, Dec. 1.

Save fourteen absentees, all the members of the Senate were present.

The usual committee was appointed to wait on the President, and inform him that a quorum of each house had assembled, and were ready to receive any communication he might be pleased to make.

A similar committee of the House acted in conjunction with that of the Senate, and in each branch a report was made that the President would communicate his annual message to-morrow to Congress about noon.

The Senate then adjourned.

HOUSE OF REPRESENTATIVES.

About two hundred members of the House were present.

Mr. Hodges, of Vermont, and Messrs. Allen and Morrison, of Illinois, to fill vacancies, were qualified by taking the oath to support the Constitution.

Mr. Phelps of Mo. presented the credentials of Mr. Whitfield, and moved that he be sworn in as delegate from Kansas on the first Monday of October.

Mr. Phelps asked that the usual course be pursued.

Mr. Grow of Pa. objected, and with this began the renewal of the Kansas contest of last session, Mr. Phelps contending that as Mr. Whitfield was the only delegate from Kansas that he should be sworn in, and his credentials, if contested, sent to the Committee on Elections. Mr. Grow protested, and attacked the government, for its armed interference in the usual style of last session charges.

The question was then put—shall Mr. Whitfield be sworn in? Decided in the negative by 97 against 101.

Mr. Grow moved a re-consideration of the vote, and to lay that motion on the table.

Unsuccessful motions were here made to adjourn and for a call of the House, &c., by the friends of Mr. Whitfield, in order, as it was said, to postpone action on Mr. Grow's motion until the arrival of absentees.

At four o'clock various gentlemen paired off, hunger and fatigue serving as excuses.

The remainder of the evening was passed in summoning absentees to the bar of the House, who were ordered to be discharged from custody on the payment of the fee of the Sergeant-at-Arms, two dollars each. The members seemed full of fun and frolic, making every kind of motion for amusement. At a quarter past seven a motion to adjourn prevailed by one majority.

SENATE. Dec. 2.

The message of the President was received and read.

After the reading of the message a debate sprung up incidental to the motion to print it and the accompanying documents.

Mr. Hale attacked the position of the President, denying altogether the charges which imputed to the majority of the people of eleven States want of fidelity to constitutional obligations, and a love of the Union. He said it was untrue that they sought to usurp the power of this government.

Mr. Brown thanked the President for his fidelity in sounding the voice of warning against sectional strife, and took occasion to charge the supporters of Fremont with the intention of abolishing slavery everywhere; and in this connection alluded to the views of Messrs. Seward and Wilson.

With the Republicans justifying their course, condemning the implications against them in the Message and the Democrats sustaining President Pierce, the hours passed away and the Senate adjourned without the question on printing being taken.

HOUSE OF REPRESENTATIVES.

The House received the Message of the President, but being engaged in discussing the Whitfield case, the reading of it was postponed.

The House was engaged all the session on the subject of Whitfield's admission, doing nothing but making motions to adjourn the debate, call the house and to which Mr. Grow would not yield his motion to go on and finish his subject, and after all they adjourned without disposing of the question.

SENATE.

Washington, Dec. 3, 1856.

The President laid before the Senate the annual report of the Secretary of the Treasury.

Mr. Bayard, of Del., announced in an appropriate and feeling manner the death of his late colleague, Mr. Clayton.

Messrs. Crittenden, Cass and Seward severally spoke in terms of eulogy of the deceased, alluding to his eminent public services, and as one of the remaining few who for the last quarter of a century have controlled the legislation of the country.

The usual resolutions of respect were adopted, and the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The question pending was on Mr. Grow's motion to re-consider the vote by which the House refused to let Mr. Whitfield be sworn as delegate from Kansas, and to lay that motion on the table.

Mr. Campbell, of Ohio, made an unsuccessful motion to go into Committee of the Whole on the State of the Union; and Mr. Cobb, of Ga., failed to obtain unanimous consent to draw for the choice of seats.

The friends of Mr. Whitfield made various motions, which were negatively decided by yea and nay votes, with a view to postponing action on Mr. Whitfield's case till next week. These proceedings were interrupted by the reception of a message from the Senate, announcing the death of Mr. Clayton.

Mr. Cullen, of Del., pronounced a panegyric and submitted resolutions, which were adopted in honor of the memory of the deceased, and to pay the customary respect. Adjourned.

FOR THE MORMON.

Happiness.

BY ALEXANDER OTT.

CONCLUDED.

We often find that those who are enjoying all the advantages of wealth are unhappy, weary of life or blase, which circumstance is either arising from the want of a cultivated mind, from early debaucheries, or from ill-health. I knew persons who would have parted with all their riches, if they only had received in return that happiness and serenity of mind which is so often found in the humble cottage of the poor. Hence, do not envy the delusive splendor of the rich, misery and wretchedness are frequently hovering about in their splendid mansions, with red-painted cheeks, and covered with all the glitter of fashionable pomp.

The society of objects of affection contributes a great deal to our Happiness. To know that we have friends, that there are beings around us who sympathise with us, who laugh when we laugh, and mourn when we mourn, who endeavor to surround us with the pure atmosphere of unalloyed affection, imparts unto us that Happiness, visions of which have sweetened so often our dreams. In associating with objects of endearment, the mind receives that buoyancy and hilarity so necessary in our every-day life. A man may be, as it were, carried off far away by the whirlwind of business, harassing cares and sorrows, the natural concomitants of every enterprise may assail him, but on returning to the bosom of his family or friends, all those gloomy pictures which had arisen before his mind during the dull business hours of the day, are chased away by the exhilerating rays of affection. At home, he finds at last those who watch with anxiety every emotion of his, ready to administer to him the sweet balm of sympathy and consolation; at home, he finds those beings with whom he can give vent to his feelings. There is no one, however close and reserved he may generally appear, how great a disciplinarian of his emotions he may be, but what has moments, during which he is longing to unburthen the inner-man, to reveal his feelings; and happy is he, then, when those are near him whose friendship entitles them to his confidence. But he who is without objects of endearment, who has no-one whom he can show the secret pulsations of his heart, feels lost; the long journey of life appears to him a dreary one: he looks upon himself as a link of a broken chain, gloominess overcomes him; in fact, he is liable to all those mental aberrations arising from a depression of spirits.

What can compensate for the loss of domestic and social Happiness? What can pacify the storm of feelings arising from the fathomless depths of the inner man when alone in the silent hours of a dreary long night? Imagine yourself to dwell in a magnificent mansion occupying the most gorgeous apartments, possess the magic wand of a Crœsus and have everything to satisfy the craving appetite of your senses, surround yourself with a host of parasites and sycophants, you may drown for a time the silent voice of the heart, but when those hypocritical companions are gone and you are left to yourself and your reflections, then, with new force, feelings of loneliness arise: you look at the splendid crimson hanging of your noble mansion and gaze wistfully on the brilliant objects of your luxury the memories of past happy hours cluster around you wishing that you could transform those cold marble statues of yours into living beings, in order to hear from their stony lips a word of friendship and consolation, everything appears to you dreary and desolate: you feel that you are alone—alone in the vast arena of humanity, and like the shipwrecked mariner who stands on a lonely rock in the midst of Neptune's mysterious empire, you stand by yourself, resting on the rock of your own energy, against which the furious waves of the ocean of life are dashing and breaking, and you envy the poor laborer from whose house the merry laughter of his happy family is ringing in your ears.

One of the most important psychological phenomena, is man's constant desire of being busy, of doing something: this is owing to the continual activeness of the soul. In every engagement or employment, the mind takes the lead and is uppermost active; it gives the delineation of the execution of an idea, it makes the plan, and the physical powers carry it out; and thus the body becomes subservient to the will of the mind. Only watch a child, and you will see by its actions how much its mind is working, you will also notice at the same time, the more engaged a child is in playing, the more quiet, the happier it is. Inasmuch as the nature of the soul requires a continual activeness, it is evident that this propensity like every other improves with the physical and mental developement of man; consequently a grown-up person requires a larger field of operations than a child, in order to satisfy the appetite of the soul. From the above, we infer, that employment is the necessary food for the mind, and that without it, the intellectual functions become morbid; and that the more engaged a person is, the happier, the more comfortable he feels; and the less he has to do, the less he feels well, and an entire deprivation of employment leads to insanity. Hence, those pursuits are the most beneficial to ourselves, and conducive of the greatest Happiness, which engage us the most.

In order to realize a certain amount of Happiness, it is requisite to produce a wise and judicious course of life, viz., to do everything a propos. Before you do a thing, or previous to your entering the fields of experience, balance nicely the bearings and probable results of your intended action. Know that every question has two sides; manifest and cultivate the principle of foresight and forethought, and then you will leave no gaps or weak points relative to a certain plan, and your actions will have salutary effects If you are desirous of deriving Happiness from a wise conduct, think much and speak little; think twice before you speak once, and when you speak, speak well, so that your words may be the true reflex of a beautiful and intelligent soul; never speak of what you are going to do, but do it; never tell people you are wise and circumspect, but show it by your actions. It is a correct principle, that a talkative person who broaches on every little matter of his in a lengthy way, cannot be possessed of great capacities, because such a being exercises more his tongue than the intellect. A thinker speaks little and deliberately, so as not to expose himself.

What else is conducive of Happiness? An orderly, systematic course of life. Be systematic in everything; that is to say, everything according to certain order and at a certain time, and put everything in a certain place, and be assured, that will accomplish more than by being disorderly. By cultivating the principle of systematic actions, you will be able to give an account of everything relative to your sphere, you will find your things by night and by day in a moment, you will be prepared for every emergency. Be systematic in your occupations, devote a certain amount of time to labor or work, let the sterner duties of life be counterbalanced by innocent, intellectual pleasures, and then you will fully realize the blessing of recreation, without experiencing the *ennui* of idlers. But what greater amount of human Happiness can be produced than by the performance of a noble action and good health? The consciousness of having acted nobly, before God and man, no matter whether we reap the results of gratitude or not, is a source of lasting Happiness unto us, which causes us to look with satisfaction at the past, and with new hope in the future.

The possesson of health enables us to enjoy extensively the blessings of a bountiful Nature, but the least disorder of our system is a source of inconvenience and pain for us. Health imparts unto us an elasticity and hilarity of spirits; ill-health makes us cross, peevish and disagreeable to ourselves and those around us. Therefore, let us do everything for the promotion of health, that we may reap the fruits of that Happiness, which is growing in the fields of intelligence, and leading to a correct knowledge of divine perfection.

DISCOURSE OF PRESIDENT YOUNG.

Concluded from 1st page.

The principles of eternity and eternal exaltation are of no use to us, unless they are brought down to our capacities so that we practise them in our lives. We must learn the principles of government, must learn ourselves, the eternal government of our God, the interest that the Father has here on the earth and the interest that we have; then we will place our interest with the interest of our Father and God, and will have no self-interest, no interest only in his kingdom that is set up on the earth; then we will begin and apply these principles in our lives.

How shall we apply them? We must learn that we have not one farthing's worth of anything in heaven, earth, or hell, not even our own being.

We have been brought forth on this earth, organized for the purpose of giving us an opportunity of proving ourselves worthy to possess something by and bye.

We make farms, build fine houses, get possessions around us, and these we call ours, when not a dime's worth of them is either yours or mine. This is what we must learn. I have much property in my possession, and we use the terms "My farm, my house, my cattle, my horses, my carriage," &c., but the fact is, we do not truly own anything; we never did, and never will, until many long ages after this. We seemingly have property; we have gold and silver in our possession, and houses, and lands, and goods, &c. These things we are accustomed to call ours, but that is for the want of understanding.

Every man and woman has got to feel that not one farthing of anything in their possession is rightfully theirs, in the strict sense of ownership. When we learn this lesson, where will be my interest and my effort? I do not own anything—it is my Father's. How came I by my possessions? His providence has thrown them into my care; he has appointed me a steward over them, and I am his servant, his steward, his hired man, one with whom he has placed certain property in charge for the time being, that is, pertaining to the things of this world.

Says one, "it was preached thirty years ago, that nothing belongs to us, and if I have a thousand dollars, to at once give it all to the poor." That is your enthusiasm and ignorance. Were you to make an equal distribution of property to-day, one year would not pass before there would be as great an inequality as now.

How could you ever get a people equal with regard to their possessions? They never can be, no more than they can be in the appearance of their faces.

Are we equal? Yes. Wherein? We are equal in the interest of eternal things, in our God, not aside from him. We behold church property, and not one farthing of it is yours or mine. Of the possessions that are called mine, my individual property, not a dollar's worth is mine; and of all that you seem to possess, not a dollar's worth is yours. Did you ever organize a tree, gold, silver, or any other kind of metal, or any other natural production? No, you have not yet attained to that power, and it will be ages before you do.

Who owns all the elements with which we are commanded and permitted to operate? The Lord, and we are stewards over them. It is not for me to take the Lord's property placed under my charge and wantonly distribute it; I must do with it as He tells me. In my stewardship I am not to be guided by the mere whims of human folly, by those who are more ignorant than I am—not by the lesser power, but by the superior and wiser.

Those who are in favor of an equality in property say that that is the doctrine taught in the New Testament. True, the Saviour said to the young man, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me," in order to try him and prove whether he had faith or not. In the days of the Apostles, the Brethren sold their possessions and laid them at the Apostles' feet. And where did many of those Brethren go to? To naught, to confusion and destruction. Could those Apostles keep the church together on those principles? No. Could they build up the kingdom of those principles? No, they never could. Many of those persons were good men, but they were filled with enthusiasm, insomuch that if they owned a little possession they would place it at the feet of the Apostles' Will such a course sustain the kingdom? No. Did it, in the days of the Apostles? No. Such a policy would be the ruin of this people, and scatter them to the four winds. We are to be guided by superior knowledge—by a higher influence and power.

The superior is not to be directed by the inferior, consequently you need not ask me to throw that which the Lord has put into my hands to the four winds. If, by industrious habits and honorable deal, you obtain thousands or millions, little or much, it is your duty to use all that you have put in your possession, as judiciously as you have knowledge to build up the kingdom of God on the earth. Let this people equalize their means, and it would be one of the greatest injuries that could be done to them. During the past season those who lived their religion acted upon the principles thereof by extending the hand of charity and benevolence to the poor, freely distributing and distributing their flour and other provisions, yet I am fearful that that mode was an injury instead of a real good, although it was designed for good.

Many poor people who received flour of the brethren, if they have a bushel of wheat will sell it in the stores for that which will do them no good. My object is to accomplish the greatest good to this people. If I can by my wisdom and the wisdom of my brethren, by the wisdom that the Lord gives unto us, get this people into a situation in whichthey can actually sustain themselves and help their neighbors, it will be one of the greatest temporal blessings that can be conferred upon them. If you wish to place persons in a backsliding condition, make them idle and dilatory in temporal things, even though they may be good saints in other respects. If the whole of this people can be put in a situation to take care of themselves, individually and collectively, it will save a great many from apostatizing, and be productive of much good. I have got to wait for the Lord to dictate from day to day, and from time to time, as to what particular course to pursue for the accomplishment of so desirable a result.

Suppose that we should say that we intend to sell flour at ten dollars per hundred, would that make the people take care of themselves and their grain? It is not so very material what flour costs, nor whether the brethren sell it for three or ten cents a pound, as it is whether each will strive to secure and economise his own provisions. If you can establish the selling price of flour at one dollar a hundred, or even at thirty cents, there are some will sell all they have before night, and then beg their living of their neighbors. What course shall we pursue to produce the greatest good? We have the gospel and the ordinances of salvation, and if we can get the people to do that which will produce the greatest good, then we shall further promote the interests of the kingdom of God on the earth.

I do not like to have the Saints, those who profess to be Saints, get such extravagant confidence in our God that they will not do one thing to provide for the body, but omit securing provision enough to sustain themselves, and say, "O, I shall have as long as there are any means, or wheat, or flour; I know that Bro. Brigham will not see me suffer. Mr. storekeeper, take the little I have and give me some ribbons for it, or a nice dress, for I want the best I can get, and I know that Bro. Brigham will not let me suffer." Will this course produce good to the people? Or are they so ignorant that they do not know what course to pursue?

The grand difficulty with this community is simply this—their interest is not one. When you will have your interests concentrated in one, then you will work jointly, and we shall not have to scold and find fault as much as we are now required to do. Somebody ought to be reproved here to-day, for some of our farmers are bringing in wheat and selling it to the stores for a dollar and a half a bushel. Would they sell it that low to the poor? No, they would not, if the poor had money to pay for it. If this is the best way, the most conducive of the greatest good to this community, all right; but I cannot see any good resulting from it. I can see no good accruing to this community in maintaining a divided interest; our interest must be one throughout, in order to produce the good we desire. Many are distrustful in the providences of God, they profess faith enough to have the Lord extract a cancer from their flesh, or drive a fever from them, though they would not do a single thing for themselves; yet if they have a few bushels of grain, or five dollars, and you touch that, you touch the apple of their eye. You will run counter to the feelings of "here is my individual family; my individual substance, my individual habitation, and my individual property that I have gathered together; it is all my own—it is not yours." I know that there is great liberality among this people, and on the other hand there is much liberality like this, though I do not know that I can fully explain it to you, but I will try. A few years ago we wished to drive off the cattle not needed here, so as to leave the feed for milch cows, and there was not a man who was not heart and hand for the policy. When the time came to gather up the cattle, every man said to his neighbor, "this is one of the best possible plans for our stock, now you drive off your cattle;" so each man said to his neighbor, and thought to himself "mine will have a better chance. And in the matter of fencing, each one says to his neighbor, "you put up a good fence round your garden and herd your cattle, at the same time intending to let his own run at large. These few instances explain the feelings and conduct of some, and in what manner they are liberal. I again say that I do not wish any to take chastisement but those who need it, though most of the people are generally so righteous and liberal that they give over every part of it to their neighbors; they consider that none of it belongs to them. Some are so liberal that they will pick up my cattle on the range and butcher them, saying, "there is nothing here belonging to Brother Brigham, nor to anybody else—it is the Lord's and I will have a little beef."

I wish the people to understand that they have no interest from the Lord our God. The moment you have a divided interest, that moment you sever yourselves from eternal principles.

It is reported that many are going away: I say, gentlemen and ladies, you who wish to go to California, or to the Sates, go in welcome; I had rather you would go than stay. I wish everyone to go who prefers doing so, and if they go like gentlemen, they go with my best feelings; but if they go like rascals and knaves, they cannot have them. I have never requested but two things of those who leave—namely, to pay their debts and not steal; that is all that I have required of them. Go about your business, for I would rather you would go than stay.

The moment a person decides to leave this people, he is cut off from every object that is durable for time and eternity, and I have told you the reason why. Everything that is opposed to God and his son Jesus Christ, to the celestial kingdom and to celestial laws, those celestial laws and beings will hold warfare with, until every particle of the opposite is turned back to its native element, though it should take millions and millions of ages to accomplish it. Christ will never cease the warfare, until he destroys death and him that hath the power of it. Every possession and object of affection will be taken from those who forsake the truth, and their identity and existence will eventually cease. "That is strange doctrine." No matter, they have not an object which they can place their hands or affections upon what will not vanish and pass away That is the course and will be the tendency of every man and woman, where they decide to leave this kingdom.

They are welcome to go, and to stay where they go; I heartily wish that a great many would go, such as I can point out. Like old Lorenzo Dow, when he was trying to detect the person who had stolen an axe, he said that he could throw the stone which he had carried into the pulpit and hit the man that stole the axe; he handled the stone as though he would throw it, and the guilty person dodged, when he said that is the man. So I could throw and hit a great many that I wish to go.

I say again you that wish to go, go in peace and we would like to have you go; and those that wish to come here we like to have them come and be saints, and if they would they would stay; but if not, I like to have them leave, no matter whether they belong to the church or not.

My soul feels hallelujah, it exults in God, that he has planted this people in a place that is not desired by the wicked; for if the wicked come here they do not wish to stay, no matter how well they are treated, and I thank the Lord for it; and I want hard times, so that every person that does not wish to stay, for the sake of his religion, will leave. This is a good place to make saints, and it is a good place for saints to live; it is a place the Lord has appointed, and we shall stay here until he tells us to go somewhere else.

All I ask of the saints is to live their religion, serve their God, and recollect that their interest should be in Him and nowhere else; that the inferior must be controlled by the superior, and our efforts and affections all be concentrated in one, namely, in building up the kingdom of God to the destruction of wickedness; and may God help us to do it, I ask in the name of Jesus Christ: Amen.

BIRTH,

At East Brooklyn, on Wednesday, the 27th ult. the wife of Elder Richard Morris, formerly of Reading, Berkshire, England, of a son.

DIED,

At East Brooklyn, January 8, 1856, Agnes Claratha, aged 3 years and 8 months, and Nov. 25th Elizabeth Jane Annette, aged 6 years and 8 months, daughters of James and Elizabeth Rice, formerly of Chelsea, Middlesex, England.

Public Meetings.

The Latter Day Saints will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 3 and 6½ P. M.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan........1 25
Doctrines and Covenants........1 00
Spencer's Letters, cloth bound—O. Spencer..0 62½
do do calf, do ..1 00
Voice of Warning—P. P. Pratt........0 62½
do do calf, do 1 00
do do calf gilt, do 1 25
Government of God—J. Taylor........0 50
Pearl of Great Price—F. D. Richards........0 37½
Livre de Morm——J. Taylor........1 75
Das Buch Mormon—J. Taylor........1 75
Zion's Panier—J. Taylor—per No........0 12½
Etoile du Deseret—J. Taylor—per No........0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No........0 40
Key to Theology........0 75
Harp of Zion........$1, $1.25, $2.25
Eliza Snow's Poems........$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor. $1.75
Catechism for Children........18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles........8 cts.
Millennial Star........6 cts.
Journal of Discourses, &c., &c........10 cts.

Send cash orders.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to December 5, 1856.

Article	Unit	Price
Ashes—Pot	per 100 lb.	7 87½ a — —
Pearl		— — a 8 50
Candies—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
Candles—Sperm	per lb.	— a 40
Adamantine		25 a 27
Mould, tallow		13½ a 15
Coffee—Java, white		13½ a 14½
Mocha		15½ a —
Laguayra		11½ a 12
Maracaibo		11½ a 17½
St. Domingo (cash)		10 a 10½
Drugs and Dyes—Alcohol	pr. gal.	— 70 a — 76
Alum	per lb.	— 2¼ a — —
Arrowroot		— 45 a — —
Arsenic, powdered		— — a — 2¼
Assafœtida		— 5 a — 25
Borax, refined		— 27½ a — —
Brimstone, American, roll		— 2¼ a — 2¼
do crude	per ton.	35 — a 37 50
Camphor, crude	per lb.	— — a — 23
do refined		— 30 a — —
Castor Oil, No. 1		1 35 a 1 40
Chlorate Potash		— 35 a — 36
Cochineal		1 15 a 1 20
Copper—sheathing	per lb.	— 23 a — 27
Copperas	per 100 lb.	1 50 a — —
Cream Tartar	per lb.	— — a — 30
Gum Arabic, picked		— 17½ a — 33
Gum Copal		— 8 a — 8½
Gum Myrrh, Turkey		— 10 a — 30
Iodine, resublimed		— — a 5 25
Ipecacuanha		— — a 1 60
Madder		— 12½ a — —
Magnesia		— 14 a — 35
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 30 a — 30
Oil Anis		3 25 a — —
Oil Bergamot		2 62½ a 2 75
Oil Cassia		— — a 4 50
Oil Lemon		2 — a 2 25
Oil Peppermint		2 75 a 3 —
Opium, Turkey		— — a 5 25
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 31 a — —
Phosphorus		1 10 a 1 15
Quicksilver		— 45 a — 50
Rhubarb, China		90 a 1 10
Saleratus		— — a — 8
Sal Ammoniac, refined		— 11 a — 12
Senna		— 11 a — 14
Shellac		— 13 a — 16
Sugar Lead, white		— 13 a — 14
do brown		— 10½ a — 11
Sulphate Quinine		— — a 2 15
Tartaric Acid		— 41 a — 48
Verdigris		— 45 a — 47
Vitriol, blue		— 10½ a — 11
Dye Woods—Camwood	per ton.	115 — a 120 —
Fustic		27 — a 29 —
Logwood		17 — a 28 —
Flour—State, common	per bbl.	6 — a 6 10
Michigan and Indiana		6 60 a 7 75
Genesee, extra		6 70 a 8 15
Rye Flour		3 50 a 5 25
Corn Meal		3 50 a — —
Fruit—Raisins	per box.	— — a 3 75
Raisins, layers		4 — a 4 25
Currants	per lb.	— 22½ a — 23
Glass (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
Grain—Wheat	per bush.	1 67 a 1 74
Corn, round yellow		— 72 a — 73
Barley		1 10 a 1 28
Oats, Western		— 45 a — 48
Beans		1 87½ a 2 —
Gunpowder	per 25 lbs.	3 50 a 6 50
Indigo	per lb.	— 75 a 1 40
Iron—Pig, Eng., Scot	per ton.	29 — a 30 —
Bar, Eng. refined		60 — a — —
Sheet, Russia, 1st quality	per lb.	— 13 a — 13½
Sheet, Eng		— 3½ a — 4½
Lead—Galena	per 100 lbs.	6 40 a — —
Sheet and Pipe		— 9¼ a — —
Leather	per lb.	20 a 31
Molasses	per gal.	48 a 60
Nails—Cut, 4d and 6d	per lb.	4½ a —
Wrought, 6d and 20d		6 a —
Oils—Olive	per bskt., 12 bottles.	3 37½ a 3 50
Olive, in casks	per gallon.	1 15 a 1 20
Linseed		— 82 a — 85
Whale		— — a — 85
Lard, winter		— — a 1 05
Paints—Lead, red, Am	per lb.	— a — 8½
Lead, white, Am., in oil		— a — 9
Lead do do dry		— 8½ a — —
Ochre, yellow, French, dry		1 — a 1 62½
Ochre, in oil		— 4 a — 6
Spanish Brown, dry	per cwt.	— 60 a — 75
Litharge	per lb.	— — a — 8½
Vermilion, Chinese		— 90 a 1 05
Venetian Red	per cwt.	2 — a 2 37½
Rice	per 100 lbs.	3 62½ a 4 50
Saltpetre	per lb.	6½ a 12
Seeds—Clover	per lb.	— — a — 14
Flax, American, rough	per bush.	2 — a 2 10
Linseed, Calcutta		1 85 a — —
Soap—New York	per lb.	4 a 7
Castile		10½ a 11
Spices—Ginger, Race	per lb.	6 a —
Mace		77½ a —
Nutmegs		— a 87½
Pepper		— a 12½
Pimento		10 a —
Cloves (cash)		— a 11
Sugar—New Orleans	per lb.	8 a 9½
Havana, white		11 a 12
do brown		9 a 10½
Stuart's crushed		— a 12½
Sumac, Sicily	per ton.	— — a 75 —
Teas—Gunpowder and Imperial	per lb.	35 a 75
Hyson		30 a 80
Young Hyson		32 a 70
Hyson Skin		20 a 35
Black		22 a 50
Tin—Banca	per lb.	— a 33
Straits		— a 31½
Plates	per box.	9 — a 10 50
Tobacco		— a 7½
Turpentine	per 280 lbs.	3 62½ a — —
Tar	per bbl.	3 — a 3 25
Spirits Turpentine	per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand tenInch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 8 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price. $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. H. YOUNG, Westport, Conn.

Refer to the Editor of The Mormon.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation! Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit; "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés!" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ!" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascIveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu, la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE.
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 *Main St., St. Louis, Mo.*,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articless ppertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street*,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–6m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be fou an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11. 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 186 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street*,
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MAGUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

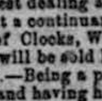
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

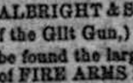
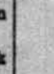
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 *Green St., St. Louis, Mo.*
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

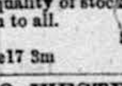
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

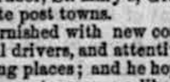
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

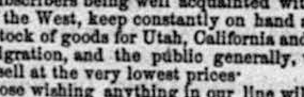
TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 43. NEW-YORK, SATURDAY, DECEMBER 13, 1856. PRICE FIVE CENTS.

Poetry.

Song.

BY MISS KATE J. REDDING.

AIR—"*Partant pour la Syrie.*"

The Gospel standard high is raised
On Zion's sacred shore,
Rejoice ye Saints our God be praised,
Satan's long reign is o'er:
The bright Millennium dawns at last,
The faithful shall be free,
Christ will reward their trials past
With immortality.

Earth to proud lovelliness restored
Shall echo back the strains
From thousand heavenly choirs pour'd,
When Christ in triumph reigns:
Refulgent in the beams of love
Their Saviour's presence given,
The Saints on earth with Saints above,
Shall share the rest of heaven.

MESSAGE

OF THE

PRESIDENT OF THE UNITED STATES.

Fellow citizens of the Senate,
and House of Representatives:

The Constitution requires that the President shall, from time to time, not only recommend to the consideration of Congress such measures as he may judge necessary and expedient, but also that he shall give information to them of the state of the Union. To do this fully involves exposition of all matters in the actual condition of the country, domestic or foreign, which essentially concern the general welfare. While performing his constitutional duty in this respect, the President does not speak merely to express personal convictions, but as the Executive Minister of the Government, enabled by his position, and called upon by his official obligations, to scan with an impartial eye the interests of the whole, and of every part of the United States.

Of the condition of the domestic interests of the Union, its agriculture, mines, manufactures, navigation and commerce, it is necessary only to say that the internal prosperity of the country, its continuous and steady advancement in wealth and population, and in private as well as public well-being, attest the wisdom of our institutions, and the predominant spirit of intelligence and patriotism which, notwithstanding occasional irregularities of opinion or action, resulting from popular freedom, has distinguished and characterized the people of America.

In the brief interval between the termination of the last and the commencement of the present session of Congress, the public mind has been occupied with the care of selecting, for another constitutional term, the President and Vice-President of the United States.

The determination of the persons, who are of right or contingently to preside over the administration of the Government is, under our system, committed to the States and the people. We appeal to them, by their voice pronounced in the forms of law, to call whomsoever they will to the high post of Chief Magistrate.

And thus it is that as the Senators represent the respective States of the Union, and the members of the House of Representatives the several constituencies of each State, so the President represents the aggregate population of the United States. Their election of him is the explicit and solemn act of the sole sovereign authority of the Union.

It is impossible to misapprehend the great principles which, by their recent political action, the people of the United States have sanctioned and announced.

They have asserted the constitutional equality of each and all of the States of the Union as States; they have affirmed the constitutional equality of each and all of the citizens of the United States, as citizens, whatever their religion, wherever their birth, or their residence; they have maintained the inviolability of the constitutional rights of the different sections of the Union; and they have proclaimed their devoted and unalterable attachment to the Union and to the Constitution, as objects of interest superior to all subjects of local or sectional controversy, as the safeguard of the rights of all, as the spirit and the essence of the liberty, peace, and greatness of the Republic.

In doing this, they have, at the same time, emphatically condemned the idea of organizing in these United States more geographical parties; of marshaling in hostile array toward each other the different parts of the country, North or South, East or West.

Schemes of this nature, fraught with incalculable mischief, and which the considerate sense of the people has rejected, could have had countenance in no part of the country, had they not been disguised by suggestions plausible in appearance, acting upon an excited state of the public mind, induced by causes temporary in their character, and it is to be hoped transient in their influence.

Perfect liberty of association for political objects and the widest scope of discussion, are the received and ordinary conditions of government in our country. Our institutions, framed in the spirit of confidence in the intelligence and integrity of the people, do not forbid citizens, either individually or associated together, to attack by writing, speech, or any other methods short of physical force, the Constitution and the very existence of the Union. Under the shelter of this great liberty, and protected by the laws and usages of Government they assail, associations have been formed, in some of the States, of individuals, who, pretending to seek only to prevent the spread of the institution of slavery into the present or future inchoate States of the Union, are really inflamed with desire to change the domestic institutions of existing States. To accomplish their objects they dedicate themselves to the odious task of depreciating the Government organization which stands in their way, and of calumniating, with indiscriminate invective, not only the citizens of particular States with whose laws they find fault, but all others of their fellow citizens throughout the country who do not participate with them in their assaults upon the Constitution, framed and adopted by our fathers, and claiming for the privileges it has secured, and the blessings it has conferred, the steady support and grateful reverence of their children. They seek an object which they well know to be a revolutionary one.

They are perfectly aware that the change in the relative condition of the white and black races in the slaveholding States, which they would promote, is beyond their lawful authority; that to them it is a foreign object; that it cannot be effected by any peaceful instrumentality of theirs; that for them, and the States of which they are citizens, the only path to its accomplishment is through burning cities, and ravaged fields, and slaughtered populations, and all there is most terrible in foreign, complicated with civil and servile war; and that the first step in the attempt is the forcible disruption of a country embracing in its broad bosom a degree of liberty, and an amount of individual and public prosperity to which there is no parallel in history, and substituting in its place hostile governments, driven at once and inevitably into mutual devastation and fratricidal carnage, transforming the now peaceful and felicitous brotherhood into a vast permanent camp of armed men, like the rival monarchies of Europe and Asia. Well knowing that such, and such only, are the means and the consequences of their plans and purposes, they endeavor to prepare the people of the United States for civil war by doing everything in their power to deprive the Constitution and the laws of moral authority, and to undermine the fabric of the Union by appeals to passion and sectional prejudice, by indoctrinating its people with reciprocal hatred, and by educating them to stand face to face as enemies, rather than shoulder to shoulder as friends.

It is by the agency of such unwarrantable interference, foreign and domestic, that the minds of many, otherwise good citizens, have been so inflamed into the passionate condemnation of the domestic institutions of the Southern States, as at length to pass insensibly to almost equally passionate hostility toward their fellow citizens of those States, and thus finally to fall into temporary fellowship with active enemies of the Constitution. Ardently attached to liberty in the abstract, they do not stop to consider practically how the objects they would attain can be accomplished, nor to reflect that, even if the evil were as great as they deem it, they have no remedy to apply, and that it can be only aggravated by their violence and unconstitutional action. A question, which is one of the most difficult of all the problems of social institution, political economy and statesmanship, they treat with unreasonable intemperance of thought and language. Extremes beget extremes. Violent attack from the North finds its inevitable consequence in the growth of a spirit of angry defiance at the South. Thus in the progress of events we had reached that consummation which the voice of the people has now so pointedly rebuked, of the attempt of a portion of the States, by a sectional organization and movement, to usurp the control of the Government of the United States.

I confidently believe that the great body of those, who inconsiderately took this fatal step, are sincerely attached to the Constitution and the Union. They would, upon deliberation, shrink with unaffected horror from any conscious act of disunion or civil war. But they have entered into a path which leads nowhere, unless it be to civil war and disunion, and which has no other possible outlet. They have proceeded thus far in that direction in consequence of the successive stages of their progress having consisted of a series of secondary issues, each of which professed to be confined within constitutional and peaceful limits, but which attempted indirectly what few men were willing to do directly, that is, to act aggressively against the constitutional rights of the thirty-one States.

In the long series of acts of indirect aggression, the first was the strenuous agitation, by citizens of the Northern States, in Congress and out of it, of the question of negro emancipation in the Southern States.

The second step in this path of evil consisted of acts of the people of the Northern States, and in several instances of their governments, aimed to facilitate the escape of persons held in service in the Southern States, and to prevent their extradition when reclaimed according to law and in virtue of express provisions of the Constitution. To promote this object, legislative enactments and other means were adopted to take away or defeat rights, which the Constitution solemnly guaranteed. In order to nullify the then existing act of Congress concerning the extradition of fugitives from service, laws were enacted in many States forbiding their officers, under the severest penalties, to participate in the execution of any act of Congress whatever. In this way that system of harmonious co-operation between the authorities of the United States and of the several States, for the maintenance of their common institutions, which existed in the early years of the Republic, was destroyed; conflicts of jurisdiction came to be frequent; and Congress found itself compelled, for the support of the Constitution, and the vindication of its power, to authorize the appointment of new officers charged with the execution of its acts, as if they and the officers of the States were the ministers, respectively, of foreign governments in a state of mutual hostility, rather than fellow magistrates of a common country, peacefully subsisting under the protection of one well-constituted Union. Thus here, also, aggression was followed by reaction; and the attacks upon the Constitution at this point did but serve to raise up new barriers for its defence and security.

The third stage of this unhappy sectional controversy was in connection with the organization of Territorial Governments, and the admission of new States into the Union. When it was proposed to admit the State of Maine, by separation of territory from that of Massachusetts, and the State of Missouri, formed of a portion of the territory ceded by France to the United States, representatives in Congress objected to the admission of the latter, unless with conditions suited to particular views of public policy. The imposition of such a condition was successfully resisted. But, at the same period, the question was presented of imposing restrictions upon the residue of the territory ceded by France. That question was, for the time, disposed of by the adoption of a geographical line of limitation.

In this connection it should not be forgotten that France, of her own accord, resolved, or considerations of the most far-sighted sagacity, to cede Louisiana to the United States, and that accession was accepted by the United States, the latter expressly engaged that "the inhabitants of the ceded territory shall be incorporated in the Union of the United States, and admitted as soon as possible, according to the principles of the Federal Constitution, to the enjoyment of all the rights, advantages and immunities of citizens of the United States; and in the meantime they shall be maintained and protected in the free enjoyment of their *liberty, property*, and the religion which they profess"—that is to say, while it remains in a territorial condition, its inhabitants are maintained and protected in the free enjoyment of their liberty and property, with a right then to pass into the condition of States on a footing of perfect equality with the original States.

The enactment, which established the restrictive geographical line, was acquiesced in rather than approved by the States of the Union. It stood on the statute-book, however, for a number of years; and the people of the respective States acquiesced in the re-enactment of the principle as applied to the State of Texas; and it was proposed to acquiesce in its further application to the territory acquired by the United States from Mexico. But this proposition was successfully resisted by the representatives from the Northern States, who, regardless of the statute-line, insisted upon applying restriction to the new territory generally, whether lying north or south of it, thereby repealing it as a legislative compromise, and, on the part of the North, persistently violating the compact, if compact there was.

Thereupon this enactment ceased to have binding virtue in any sense, whether as respects the North or the South; and so in effect it was treated on the occasion of the admission of the State of California, and the organization of the Territories of New Mexico, Utah and Washington.

Such was the state of this question, when the time arrived for the organization of the Territories of Kansas and Nebraska. In the progress of constitutional inquiry and reflection, it had now at length come to be seen clearly that Congress does not possess constitutional power to impose restrictions of this character upon any present or future State of the Union. In a long series of decisions, on the fullest argument, and after the most deliberate consideration, the Supreme Court of the United States had finally determined this point, in every form under which the question could arise, whether as affecting public or private rights—in questions of the public domain, of religion, of navigation, and of servitude.

The several States of the Union are by force of the Constitution, co-equal in domestic legislative power. Congress cannot change a law of domestic relations in the State of Maine; no more can it in the State of Missouri. Any statute which proposes to do this is a mere nullity; it takes away no right, it confers none. If it remains on the statute-book unrepealed, it remains there only as a monument of error, and a beacon of warning to the legislator and the statesman. To repeal it will be only to remove imperfection from the statutes, without affecting, either in the sense of permission or prohibition, the action of the States, or of their citizens.

Still, when the nominal restriction of this nature, already a dead letter in law, was in terms repealed by the last Congress, in a clause of the act organizing the Territories of Kansas and Nebraska, that repeal was made the occasion of a wide-spread and dangerous agitation.

It was alleged that the original enactment being a compact of perpetual moral obligation, its repeal constituted an odious breach of faith.

An act of Congress, while it remains unrepealed, more especially if it be constitutionally valid in the judgment of those public functionaries whose duty it is to pronounce on that point, is undoubtedly binding on the conscience of each good citizen of the Republic. But in what sense can it be asserted that the enactment in question was invested with perpetuity and entitled to the respect of a solemn compact? Between whom was the compact? No distinct contending powers of the Government, no separate sections of the Union, treating as such, entered into treaty stipulations on the subject. It was a mere clause of an act of Congress, and like any other controverted matter of legislation, received its final shape and was passed by compromise of the conflicting opinions or sentiments of the members of Congress. But if it had moral authority over men's consciences, to whom did this authority attach? Not to those of the North, who had repeatedly refused to confirm it by extension, and who had zealously striven to establish other and incompatible regulations upon the subject. And if, as it thus appears, the supposed compact had no obligatory force as to the North, of course it could not have had any as to the South, for all such compacts must be mutual and of reciprocal obligation.

It has not unfrequently happened that lawgivers, with undue estimation of the value of the law they give, or in the view of imparting to it peculiar strength, make it perpetual in terms; but they cannot thus bind the conscience, the judgment, and the will of those who may succeed them, invested with similar responsibilities, and clothed with equal authority. More careful investigation may prove the law to be unsound in principle. Experience may show it to be imperfect in detail and impracticable in execution. And then both reason and right combine not merely to justify, but to require its repeal.

The Constitution, supreme as it is over all the departments of the Government, legislative, executive and judicial, is open to amendment by its very terms; and Congress or the States may, in their discretion, propose amendment to it, solemn compact though it in truth is between the sovereign States of the Union. In the present instance, a political enactment, which had ceased to have legal power or authority of any kind, was repealed. The position assumed, that Congress had no moral right to enact such repeal, was strange enough, and singularly so in view of the fact that the argument came from those who openly refused obedience to existing laws of the land, having the same popular designation and quality as compromise acts—nay, more, who unequivocally disregarded and condemned the most positive and obligatory injunctions of the Constitution itself, and sought, by every means within their reach, to deprive a portion of their fellow-citizens of the equal enjoyment of those rights and privileges guaranteed alike to all by the fundamental compact of our Union.

This argument against the repeal of the statute line in question, was accompanied by another of congenial character, and equally with the former destitute of foundation in reason and truth. It was imputed that the measure originated in the conception of extending the limits of slave-labor beyond those previously assigned to it, and that such was its natural as well as its intended effect; and these baseless assumptions were made, in the Northern States, the ground of unceasing assault upon constitutional right.

The repeal in terms of a statute, which was already obsolete, and also null for unconstitutionality, could have no influence to obstruct or to promote the propagation of conflicting views of political or social institution. When the act organizing the Territories of Kansas and Nebraska was passed, the inherent effect upon that portion of the public domain thus opened to legal settlement, was to admit settlers from all the States of the Union alike, each with his convictions of public policy and private interest, there to found in their discretion, subject to such limitations as the Constitution and acts of Congress might prescribe, new States hereafter to be admitted into the Union. It was a free field, open alike to all, whether the statute-line of assumed restriction were repealed or not. That repeal did not open to free competition of the diverse opinions and domestic institutions a field, which, without such repeal, would have been closed against them: it found that field of competition already opened, in fact and in law. All the repeal did was to relieve the statute-book of an objectionable enactment, unconstitutional in effect, and injurious in terms to a large portion of the States.

Is it the fact, that in all the unsettled regions of the United States, if emigration be left free to act in this respect for itself, without legal prohibitions on either side, slave labor will spontaneously go everywhere, in preference to free labor? Is it the fact, that the peculiar domestic institutions of the Southern States possess relatively so much of vigor, that, wheresoever an avenue is freely open to all the world, they will penetrate to the exclusion of those of the Northern States? Is it the fact that the former enjoy, compared with the latter, such irresistibly superior vitality, independent of climate, soil, and all other accidental circumstances, as to be able to produce the supposed result, in spite of the assumed moral and natural obstacles to its accomplishment, and of the more numerous population of the Northern States?

The argument of those who advocate the enactment of new laws of restriction and condemn the repeal of old ones, in effect avers that their particular views of government have no self-extending or self-sustaining power of their own, and will go nowhere unless forced by act of Congress. And if Congress do but pause for a moment in a policy of stern coercion; if it venture to try the experiment of leaving men to judge for themselves what institutions will best suit them; if it be not strained up to perpetual legislative exertion on this point; if Congress proceed thus to act in the very spirit of liberty, it is at once charged with aiming to extend slave-labor into all the new Territories of the United States.

Of course these imputations on the intentions of Congress in this respect, conceived as they were in prejudice, and disseminated in passion, are utterly destitute of any justification in the nature of things and contrary to all the fundamental doctrines and principles of civil liberty and self-government.

While, therefore, in general, the people of the Northern States have never, at any time, arrogated for the Federal Government the power to interfere directly with the domestic condition of persons in the Southern States, but on the contrary have disavowed all such intentions, and have shrunk from conspicuous affiliation with those few who pursue their fanatical objects avowedly through the contemplated means of revolutionary change of the Government and with acceptance of the necessary consequences—a civil and servile war—yet many citizens have suffered themselves to be drawn into one evanescent political issue of agitation after another, appertaining to the same set of opinions, and which subsided as rapidly as they arose when it came to be seen, as it uniformly did, that they were incompatible with the compacts of the Constitution and the existence of the Union. Thus, when the acts of some of the States to nullify the existing extradition-law imposed upon Congress the duty of passing a new one, the country was invited by agitatators to enter into party organization for its repeal; but that agitation speedily ceased by reason of the impracticability of its object. So, when the statute restriction upon the institutions of new States, by a geographical-line, had been repealed, the country was urged to demand its restoration, and that project also died almost with its birth. Then followed the cry of alarm from the North against imputed Southern encroachments; which cry sprang in reality from the spirit of revolutionary attack on the domestic institutions of the South, and, after a troubled existence of a few months has been rebuked by the voice of a patriotic people.

Of this last agitation one lamentable feature was, that it was carried on at the immediate expense of the peace and happiness of the people of the Territory of Kansas. That was made the battle-field, not so much of opposing factions or interests within itself as of the conflicting passions of the whole people of the United States. Revolutionary disorder in Kansas had its origin in projects of intervention, deliberately arranged by certain members of that Congress which enacted the law for the organization of the Territory. And when propagandist colonization of Kansas had thus been undertaken in one section of the Union, for the systematic promotion of its peculiar views of policy, there ensued, as a matter of course, a counter-action with opposite views in other sections of the Union.

In consequence of these and other incidents, many acts of disorder it is undeniable, have been perpetrated in Kansas, to the occasional interruption, rather than the permanent suspension, of regular government. Aggressive and most reprehensible incursions into the Territory were undertaken, both in the North and the South, and entered it on its northern border by the way of Iowa, as well as on the eastern by way of Missouri; and there has existed within it a state of insurrection against the constituted authorities, not without countenance from inconsiderate persons in each of the great sections of the Union. But the difficulties in that Territory have been extravagantly exaggerated for the purposes of political agitation elsewhere. The number and gravity of the acts of violence have been magnified partly by statements entirely untrue, and partly by reiterated accounts of the same rumors or facts. Thus the Territory has been seemingly filled with extreme violence, when the whole amount of such acts has not been greater than what occasionally passes before us in single cities to the regret of all good citizens, but without being regarded as of general or permanent political consequence.

Imputed irregularities in the elections had in Kansas, like occasional irregularities of the same description in the States, were beyond the sphere of action of the Executive.

But incidents of actual violence, or of organized obstruction of law, pertinaciously renewed from time to time, have been met as they occurred by such means as were available and as the circumstances required; and nothing of this character now remains to effect the general peace of the Union. The attempt of a part of the inhabitants of the Territory to erect a revolutionary government, though sedulously encouraged and supplied with pecuniary aid from active agents of disorder in some of the States, has completely failed. Bodies of armed men foreign to the Territory have been prevented from entering or compelled to leave it. Predatory bands, engaged in acts of rapine, under cover of the existing political disturbances, have been arrested or dispersed. And every well-disposed person is now enabled once more to devote himself in peace to the pursuits of prosperous industry, for the prosecution of which he undertook to participate in the settlement of the Territory.

It affords me unmingled satisfaction thus to announce the peaceful condition of things in Kansas, especially considering the means to which it was necessary to have recourse for the attainment of the end, namely, the employment of a part of the military force of the United States. The withdrawal of that force from its proper duty of defending the country against foreign foes or the savages of the frontier, to employ it for the suppression of domestic insurrection, is, when the exigency occurs, a matter of the most earnest solicitude. On this occasion of imperative necessity it has been done with the best results, and my satisfaction in the attainment of such results by such means is greatly enhanced by the consideration, that, through the wisdom and energy of the present Executive of Kansas and the prudence, firmness and vigilance of the military officers on duty there, tranquility has been restored without one drop of blood having been shed in its accomplishment by the forces of the United States.

The restoration of comparative tranquility in that Territory furnishes the means of observing calmly, and appreciating at their just value, the events which have occurred there, and the discussions of which the government of the Territory has been the subject.

We perceive that controversy concerning its future domestic institutions was inevitable; that no human prudence, no form of legislation, no wisdom on the part of Congress, could have prevented this.

It is idle to suppose that the particular provisions of their organic law were the cause of agitation. Those provisions were but the occasion, or the pretext of an agitation, which was inherent in the nature of things. Congress legislated upon the subject in such terms as were most consonant with the principle of popular sovereignty which underlies our Government. It could not have legislated otherwise without doing violence to another great principle of our institutions, the imprescriptible right of equality of the several States.

We perceive, also, that sectional interests and party passions have been the great impediment to the salutary operation of the organic principles adopted, and the chief cause of the successive disturbances in Kansas. The assumption that, because in the organization of the Territories of Nebraska and Kansas, Congress abstained from imposing restraints upon them to which certain other Territories had been subject, therefore disorders occurred in the latter Territory, is emphatically contradicted by the fact that none have occurred in the former. Those disorders were not the consequence, in Kansas, of the freedom of self-government conceded to that Territory by Congress, but of unjust interference of persons not inhabitants of the Territory. Such interference, wherever it has exhibited itself, by acts of insurrectionary character, or of obstruction to processes of law, has been repelled or suppressed by all the means which the Constitution and the laws place in the hands of the Executive.

In those parts of the United States where, by reason of the inflamed state of the public mind, false rumors and misrepresentations have the greatest currency, it has been assumed that it was the duty of the Executive not only to suppress insurrectionary movements in Kansas, but also to see to the regularity of local elections. It needs little argument to show that the President has no such power. All government in the United States rests substantially upon popular election. The freedom of elections is liable to be impaired by the intrusion of unlawful votes, or the exclusion of lawful ones, by improper influences, by violence, or by fraud. But the people of the United States are themselves the all-sufficient guardians of their own rights, and to suppose that they will not remedy, in due season, any such incidents of civil freedom, is to suppose them to have ceased to be capable of self-government.

The President of the United States has not power to interpose in elections, to see to their freedom, to canvass their votes, or to pass upon their legality in the Territories any more than in the States. If he had such power the Government might be republican in form, but it would be a monarchy in fact; and if he had undertaken to exercise it in the case of Kansas, he would have been justly subject to the charge of usurpation, and of violation of the dearest rights of the people of the United States.

Unwise laws, equally with irregularities at elections, are in periods of great excitement the occasional incidents of even the freest and best political institutions. But all experience demonstrates that in a country like ours, where the right of self constitution exists in the completest form, the attempt to remedy unwise legislation by resort to revolution is totally out of place, inasmuch as existing legal institutions afford more prompt and efficacious means for the redress of wrong.

I confidently trust that now, when the peaceful condition of Kansas affords opportunity for calm reflection and wise legislation, either the legislative assembly of the Territory, or Congress, will see that no act shall remain on its statute book violative of the provisions of the Constitution; or subversive of the great objects for which that was ordained and established, and will take all other necessary steps to assure to its inhabitants the enjoyment, without obstruction or abridgement, of all the constitutional rights, privileges and immunities of citizens of the United States, as contemplated by the organic law of the Territory.

Full information in relation to recent events in this Territory, will be found in the documents communicated herewith from the Departments of State and War.

I refer you to the report of the Secretary of the Treasury for particular information concerning the financial condition of the Government, and the various branches of the public service connected with the Treasury Department.

During the last fiscal year the receipts from customs were for the first time more than $64,000,000, and from all sources $73,918,141; which, with the balance on hand up to the 1st of July, 1855, made the total resources of the year amount $92,850,117. The expenditures, including $3,000,000 in execution of the treaty with Mexico, and excluding sums paid on account of the public debt, amounted to $60,172,401; and including the latter, to $72,948,792, the payment on this account having amounted to $12,776,390.

On the 4th of March, 1853, the amount of the public debt was $69,129,937. There was a subsequent increase of $2,750,000 for the debt of Texas—making a total of $71,879,937. Of this the sum of $15,525,319, including premium, has been discharged, reducing the debt to $30,737,129; all which might be paid within a year without embarrassing the public service, but being not yet due, and only redeemable at the option of the holder, cannot be pressed to payment by the government.

On examining the expenditures of the last five years, it will be seen that the average, deducting payments on account of the public debt and ten millions paid by treaty to Mexico, has been but about $48,000,000. It is believed that, under an economical administration of the government, the average expenditure for the ensuing five years will not exceed that sum, unless extraordinary occasion for its increase should occur. The acts granting bounty lands will soon have been executed, while the extension of our frontier settlements will cause a continued demand for lands and augmented receipts, probably, from that source. These considerations will justify a reduction of the revenue from customs, so as not to exceed $48,000,000 or $50,000,000. I think the exigency for such reduction is imperative, and again urge it upon the consideration of Congress.

The amount of reduction, as well as the manner of affecting it, are questions of great and general interest; it being essential to industrial enterprise and the public prosperity, as well as the dictate of obvious justice, that the burden of taxation be made to rest as equally as possible upon all classes, and all sections and interests of the country.

I have heretofore recommended to your consideration the revision of the revenue laws, prepared under the direction of the Secretary of the Treasury, and also legislation upon some special questions affecting the business of that department, more especially the enactment of a law to punish the abstraction of official books or papers from the files of the Government; and requiring all such books and papers and all other public property to be turned over by the outgoing officer to his successor; of a law requiring disbursing officers to deposit all public money in the vaults of the Treasury or in other legal depositories, where the same are conveniently accessible; and a law to extend existing penal provisions to all persons who may become possessed of public money by deposit or otherwise, and who shall refuse or neglect, on due demand, to pay the same into the Treasury. I invite your attention anew to each of these objects.

The army during the past year has been so constantly employed against hostile Indians in various quarters, that it can scarcely be said, with propriety of language, to have been a peace establishment. Its duties have been satisfactorily performed, and we have reason to expect, as a result of the year's operations, greater security to the frontier inhabitants than has been hitherto enjoyed. Extensive combinations among the hostile Indians of the Territories of Washington and Oregon at one time threatened the devastation of the newly-formed settlements of that remote portion of the country. From recent information, we are permitted to hope that the energetic and successful operations con-

Continued on 3d page.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 128 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, DEC. 13, 1856.

Missionaries from Utah.

FOR some weeks back we have announced the arrival here of Elders from Utah *en route* for Europe. To the previous list, two names are added this week—the last of the expected this season. Those who arrived last week are still with us, having been detained a few days waiting the departure of a good sea boat for Liverpool. At the present writing they are fixing their cabin, getting the nick-nacks for the voyage, and in a few hours after our paper is in the hands of our readers they will be on the broad expanse of waters. We have enjoyed much the passing visit of our missionary brethren, and believe the Saints here and in other places in the States through which they have passed have likewise been pleased at the opportunity they have had of making their acquaintance. Although following diversified occupations at home, and as diversified in age, in experience, in disposition, and in circumstances in life, they have passed through our midst united in spirit and breathing sentiments of high respect for each other. For such men we predict prosperous missions—if they live humbly before their God and carry out the counsels of those in authority over them. We have felt in our hearts to bless them, and to invoke the protecting care of our Father and their Father to be around them while journeying over the great Atlantic, and feel assured that to this will be joined the prayers of the Saints for a prosperous voyage.

From our earliest days we have looked forward to the fulfilment of ancient prophecy—anticipating, from faith in that sure light, the time when the spirit of the Most High would be poured out upon the humble and contrite in heart, and when He would, according to promises made to the honorable fathers in Israel, set His hand to gather His people from the nations and make for Himself a kingdom, a holy nation, zealous of good works. When we contemplate the readiness that our brethren have always manifested to visit, at any sacrifice, the nations of the earth—nations sunk low in corruption and degradation—to tell them that God has spoken, that He now commands all men everywhere to turn from sin and to obey His laws—our heart bounds with gratitude to our Creator, and our hope for a reign of righteousness at no distant day becomes daily more strong. It is cheering to see our young men devoting their early days to the propagation of the gospel, and our fathers in Israel willingly leaving their families to go and bear testimony to the divinity of that work in which they have spent the strength and vigor of their lives, and that, too, at a moment when a corrupt, venal press is scattering, by millions of copies, their lies and unfounded accusations against those very men, seeking to heap obloquy upon their heads for their conscientious, unwavering faith in God, Christ, patriarchs, prophets, and apostles, charging them with crimes, the very mention of which arouses within them virtuous indignation, nerves their arms with strength and their hearts with willingness to blot out of existence, according to the law of God, the foul and corrupt transgressors. While the Saints in Utah are calumniated by press and pulpit, and all manner of evil spoken against them, the Elders from that Territory, passing through the States on their way to other nations, are astonished at the awful degradation and corruption of this christian land. The congregations of the Saints will bear us witness that scarcely an Elder has spoken in their halls but what has expressed horror at the wanton profligacy that has been before them and around them since they came this side of the Plains. It would be well for our traducers to divest themselves of the devil, and go and reside a few months or years in Utah, and then return to these christian States, and they will require no finger to point out to them that iniquity in every shape and form stalks the streets unblushingly. Ministers and editors who calumniate Utah, listen to the voice of those who come from that land, and they will tell you that while you are fulminating your edicts of extermination against those you know not in that Territory, that all the gold in the world could never hire them to spend their lives in your midst. These men cannot walk your streets without their hearts being divided with sympathy for the poor, heart-broken, corrupt, faded and painted-up women, that your gold has seduced and your christian institutions left defenceless, and indignation against the vile scoundrels who prowl about seeking whom they may prostitute—maid or mother—and those oily-tongued, long-faced, psalm-singing hypocrites, who are always canting about polygamy, while they are scarcely approachable for the stench of their own debaucheries.

Heart-broken mothers, dishonored fathers and brothers, think of the society in which you live, and the protection it affords to the seducer of daughter or sister; and when the next vile calumniator, be he hireling editor or blinded parson, belches out outrageous stories against the "horrible polygamy" of Abraham, Jacob, Moses, Joseph Smith, Brigham Young, and thousands of other honorable men who keep the laws of Israel's God, enquire if the beam is not in their own eye. Tell him that in Utah no man's daughter is prostituted and left a prey to shame and remorse, that virtue cannot there be purchased for trinkets, silks, satins and gold, without the seducer's blood atoning for his guilt. Tell him, and know it, all ye ends of the earth, that, while in your christian cities your inexperienced youths can purchase from the book shelf "Courtship (prostitution) Made Easy," and be initiated into all the villainies of older heads and corrupter hearts, by which they may the more easily damn themselves and ruin their victims—that the Mormons in the nations and in Utah sing at their firesides, in the fields, in the workshops, in their sacred meetings, and in their public services, the inspirations of their own hearts in the language of one of their honored poets:

"Away, away, to the mountain dell,
The valley of the free;
Where Faith has broke the tyrant's yoke
That bound fair liberty.

No famished children there shall pine,
Nor frantic mother wild,
Ere seek to take that life away
She gave her infant child!

We'll nurse the bloom of maiden love,
In chastity when young;
There faithless boast shall never prove
A jest for ribald tongue."

Polygamy, Monogamy, and a Change of Government.

A GOOD SUGGESTION.—We find the following paragraph in the Richmond *Enquirer*:

"It is not improbable that the condition of things in Utah will engage the attention of Congress during the approaching session. It is high time that the anomalous institutions of that Territory were corrected by the interference of the Federal Government. The abominations of polygamy, and the outrages of a theocratic despotism, cannot shelter themselves under the panoply of Squatter Sovereignty. Whenever the principles and practices of Mormonism are discussed in Congress, the country may expect rich developments. 'Twill be better than an action of *crim. con.*"

We second the *Enquirer's* suggestion. The condition of things in Utah is a disgrace to the country and the age. We do not see exactly how Congress can interfere with the 'domestic institutions' of that Territory, without violating the doctrine of non-intervention, so ostentatiously put forward in the Cincinnati platform and affirmed at the late election. But that is none of our business. The *Enquirer* waives that obligation, and in violation of the principle urges the active intervention of Congress in regard to these matters.

We hope its advice will be heeded. The remoteness of Utah, the peculiar character of its population, and the difficulty of enforcing regulations which Congress may adopt in regard to it, constitute very serious obstacles in the way of any effective redress. But it is none the less the duty of Congress to take some action in the matter. The foul and disgusting abominations of the social life of the Mormons of Utah should, at least, be put under the ban of law. If they cannot at once be stopped, they should, at all events, be branded and outlawed. This is the first step towards reform—and it ought to be taken without delay.

Why will not Congress, at its present session, take the matter in hand?—*N. Y. Daily Times, Dec. 4.*

IF we were not well acquainted with the rotten headedness, barefaced corruption, and unblushing hypocrisy of the scribblers for many of the journals of the present day, we should be surprised at such emanations as the above. Wallowing in lasciviousness and corruption, clinging to prostitution, as one of their most prominent christian, monogamic institutions, with all its filthy, beastly, rotten, degrading, corrupting, and damning associations—sunk, degraded, corrupted and corrupting, will these licentious libertines, reeking from their debauch and festering in their own corruption, seize their pen with a nervous hand, and, gathering a few scattered fragments of holy emotion, blow and puff and swell about Mormon impurities, and with a pen dipped in vinegar and a heart overflowing with gall, write about a people of whose morals and social habits they are evidently as ignorant as a donkey is of mathematics; whose chastity, morality and virtue is as much superior to their own, as an angel of God is superior to Lucifer. We have met within a few weeks numbers of gentlemen from Utah who have expressed themselves as disgusted at the flagrant debauchery and licentiousness, the reckless profanity, rowdyism and immorality that has everywhere surrounded them since their arrival in the States, as well as the barefaced lying, wilful misrepresentation and abominable hypocrisy which are everywhere manifested in their journals when speaking of Utah and its inhabitants. They brand them as wilful liars and unscrupulous defamers.

In relation to the outrages of which they speak, they would show a little more wisdom if they were first to find out in what these outrages consisted. They had better next ascertain how they are preparing themselves as good christians for the society of Abraham, Isaac, Jacob, Moses, and other venerable men of God, by exterminating polygamists. Or are they aspiring to another heaven, and not going to take up their abode with these old fogies who were polygamists? They had better also search the Constitution of the United States, and point out that particular place in it which gives Congress power to legislate for the Territories and to interfere with men's religion, that it may act advisedly. Failing in this, they had better search out from among themselves some man, or men, with brains, if they have any such, capable of showing that Mormonism is either anti-republican or unconstitutional, or that the institutions of Utah are unscriptural, unphilosophical, immoral, or degrading.

In the absence of reason, scripture, the Constitution, philosophy, morality, right, or justice, to bear upon it, they had better, among their other *shrieks for freedom*, trample down all law, human and divine; rend the Constitution to fragments; erase the people's rights from the category of American immunities; proclaim popular government a humbug, and set up a despotism. For, after all, this is what they are aiming at. Congress has already unconstitutionally disfranchised every Territory of the United States. Let them go on in the good work so nobly begun, and pass all laws regulating both their religious and domestic institutions; let them enforce those laws by the bayonet. Let them thus pass on from the Territories to States; and then hurrah for an empire and despotism! a Church and State, governed by a despot, and the good old glorious times restored. We can then burn Mormons, Methodists or Presbyterians at pleasure, and light up our cities with their burning bodies; while another Nero gloats over and laughs at the sight. We shall then have need for our star chambers, our Bridge of Sighs, our guillotines and inquisitions; we shall then be enabled to incarcerate persons for having the impudence to think, and decapitate them for having the audacity to believe themselves freemen. When this auspicious term arrives, that many of our cotemporaries are so diligently seeking to push forward, if our head happens to be on, we will speak for the office of chief inquisitor for the editor of the New York *Daily Times*; and as a number of guillotines will be in requisition, we hope to be able to secure the office of headsman for the editor of the Richmond *Enquirer* and some others of the fanatical brood: hoping that they will then be enabled to gratify their sanguinary appetites.

Slander for Buncombe.

"There is a rumor that the slavery agitation will again be thrust upon Congress in connection with a bill for the admission of Utah as a State. Slavery already exists in that Territory. It is to be hoped that men of all parties will unite in refusing to listen to any application for the admission to the confederacy of the horde of vagabonds who infest Utah; fiends who openly set at defiance the laws of God and decency. One of the foulest blots on Mr. Fillmore's administration was the erection of a territorial government over Utah, and the appointment of the greatest criminal within its pestilent borders to be the representative of the government of the United States. The time has arrived when the evil must be abated, and the sooner the issue is met the better."—"Our Washington correspondence."

We clip the above precious paragraph from the New York *Herald* of this morning (Thursday.) As we go to press in a few hours, and have other duties to attend to connected therewith, we have scarcely time to do more than tell the *Herald* that his Washington correspondent is a contemptible slanderer, a paid slanderer, the most contemptible of all slanderers. He calls the inhabitants of Utah "a horde of vagabonds," "fiends who openly set at defiance the laws of God and of decency." Will that immaculate interpreter of "laws of God and of decency" name the laws that the Mormons set at defiance? Does he think that we do not know that his wrath against the Mormons is maddened to frenzy because his shallow pate cannot grasp the shadow of an outraged law of God on which he might justify the bitter animosity of his dark heart against them.

What law of "decency" is set at defiance in Utah? Name it, immaculate Washington scribbler, and tell us who gave the law, on what authority it was given, and how many keep the same law of decency out of Utah. Decency! oh shame where is thy blush! decency! well that is rich from that hireling, wholesale calumniator. A man to talk of decency that would brand a people with the epithets of "vagabonds" and "fiends," and that for pay! Of these classes there possibly may be some in Utah, the highway from the States to the Diggins, but are they Mormons?—There is more vagabondism and fiendism, as he uses such beautiful terms, within the narrow circle of his own intimate acquaintances than among all the Utonians, and more outraged law of "God and Decency" in one day and night in a circle of a hundred rods, of which his garret is the centre, than in all the Territory of Utah since Millard Fillmore acted the part of an honest patriot and friend to the Constitution, in extending even-handed justice to the Utonians. Does that correspondent not know that his calumny against the Utonians is in open contradiction to the testimony of gentlemen of the highest respectability of every political faith, and of different religious creeds, who have passed through Utah, and who have resided there and been unconnected with Mormonism. Shall the testimony of the hundreds of starving California emigrants who have been saved from death by the generous, unrequited kindness of the Utonians, be scattered to the winds? Those who have lived in close intimacy with the Utonians; who bought from and sold to them, who testify of their uprightness in commerce, shall their testimony over their own signatures, while in Utah, while in California, and when they returned to the States, be all shattered by the foul tongue of an anonymous scribbler? Decency! that befits a calumniator shut up in his Washington garret, but no gentleman, no honest man, no man in whose bosom beats an impulse tinged with self-respect would brand a people such as the Utonians—putting aside religion altogether—than whom there are none more industrious, none more generous and kind to their fellow beings, irrespective of faith.

Let Congress decide what is their authority over Territories. The Utonians can bear well what other Territories can. Anything that suits others will suit them. To that we say nothing, and to the application of Utah for admission as a slave State—if that is wanted for Buncombe to fill the hearts of her opponents with fire and fury, go it, we care nothing about it. Of the Governor of that Territory his high character cannot be tarnished by the title of "the greatest criminal within its pestilent borders." The man who wrote that is not pure enough to clean his boots or feed his pigs.

We expect Congress to act on Utah's application shortly, as the correspondent says, but we fear nothing. We have hope that there is in that honorable body sufficient uprightness to spurn the lying scribbling of correspondents, and meet the subject on its own merits.

Emigrants Expected.

Elsewhere we publish the names of upwards of two hundred Saints who are expected in this port shortly, by the packet ship *Columbia*.

The arrangements of the Commissioners of Emigration for the protection of the unwary, wisely forbid entrance to the "Castle Garden" to all but officials from the office to which the emigrants are consigned, we, therefore, take the earliest opportunity of notifying all who expect friends or relations, and who desire to communicate with them, whether the writers are living in or around this city or at a distance, that all letters or communications for the emigrants, addressed to this office, will be handed to them on their arrival.

In the beginning of summer the newly arrived emigrants from Europe had, through this paper, some instructions and exhortations to faithfully serve their employers and earn for themselves that reputation for honesty and industry which the Saints have always enjoyed wherever they have been located. We trust that all have so conducted themselves, wherever they have been, and in whatsoever engaged, as to deserve the consideration of their employers.

The brotherhood of the Mormons is proverbial, and what is better it is a fact. We do not consequently require to say to the Saints here: be ready to receive your brethren and sisters, and throw around them your protection on their arrival, but we wish the brethren who know of the occupations and circumstances of those coming to seek employment for them: where you have influence with your employers, and can use it honorably and with self-respect, use it for your brethren. Every man who knows of employment send on to us information, that we may, if possible, serve those who are coming.

While on this subject of employment we would say to all: be diligent and serve faithfully your employers, whether they are members of the Church or not. We have been made acquainted with the conduct of some few who have acted anything but honorably with their employers, jeopardizing their interests, and taking unwarrantable liberties with them because they were brethren, but this should not be. Service should be faithfully performed with whomsoever engaged, and if those who are at the present obliged by circumstances to serve others only knew where lay their real interest, they would find it in the faithful discharge of their obligations to those whom they serve.

We don't mean to philosophize, shew why this and because, but in this matter-of-fact world of ours interest is the chief motive power, and generally the incentive to action—humiliating as it may be to render this judgment it is so, and we can't make it anything less. Let the Saints, therefore, discharge their duties to their employers, be they who they may, and they will find that no sensible employer will let slip an opportunity of testifying his appreciation of their labors in his interest.

Letters from the Missionaries.

We have received for publication letters from the missionaries in which they have given us the outlines of their travels from St. Louis to this city, and an account of their visits to the different branches of the Church through which they have passed, which we would willingly have published but the Message of the President of the United States was "in hand" and has left us but little space at our disposition. The brethren have expressed to us their best feelings for the Saints on whom they have called, and speak highly of their kindness in refreshing them on their journey, and in ministering to them the necessary funds to cross the ocean to their fields of labor. We wish the Saints to accept through us the thanks of these brethren to whom they administered, and we add our blessings to theirs for the ready hand that has been extended to them. The missionaries are in the best of spirits, strong in the faith of Israel's God, and blest with rich confidence in the authorities of the Church who have sent them to labor in the vineyard of the Lord. The blessings promised them for their journey from their homes to the border of the great waters have been realized, for which they feel thankful and praise God, His servants and the Saints. As certain as it is written that in a day to come the Lord Jesus will say, "Inasmuch as ye did it unto these my brethren ye have done it unto me," so shall these words of approbation fall upon the ear of those who have helped on the great car of Salvation. We feel love and gratitude glowing in our bosoms towards the Saints for their kindness to these Elders quite as much as if we had ourself been the recipients of their liberality, and thereby do we feel assured that the Lord Jesus, our Elder Brother, and Captain of our Salvation, will feel so when he has gained the victory over the world, Death, Hell and the Devil.

Attention, Bible Missionary Board.

COL. BULLOCK informs us that he met the Gotham missionary, with the wagon load of Bibles, on the north fork of the Platte. His wagon was hauled by a portion of the Mormon Church cattle. It is hoped that he secured his three years pay before he left the States, as there is a whisper that since he got into good company on the plains and been favored with leisure to read his Bible, that his mind has undergone some *slight* changes. He is reported to be under the impression that he should *now* believe the Bible that he is about to circulate among the Mormons—even the *marriage* portion of it—though his new faith should cause him, as the Tar says, to "break owners." Will the Missionary Bible Society of New York see to sending out another wagon load and a few more missionaries?

Social Party.

PRESIDENT MILES requests us to announce that the Saints composing the New York branch, intend holding a Social Party on the evening of the 1st of January, at their hall, 361 Broome street.

The Saints everywhere who can make it convenient, will do will to be present and renew their acquaintances with their brethren and sisters.

We invite the Twelve who are in the States to honor us with their company: we shall be glad to see them, the presidents of conferences and of branches, likewise, who can find time to visit us.

Tickets of admission, twenty-five cents: under twelve years, twelve and a half cents. To be had of Elder Wm. J. Silver at the hall, up to the Sunday previous. Doors open at four P. M., to commence *precisely* at five o'clock.

Distinguished Visitors Expected.

WE have every day this week expected to see enter our sanctum the Hon. G. A. Smith and President Erastus Snow. We anticipate their being with us on Sunday. We are glad to be able to announce to the numerous friends of President P. P. Pratt that he has informed us of his attention of being with us about Christmas.

John W. Coward, Esq.

This gentleman returned last week by the *Arabia* from Liverpool, *via* Boston. The passage was rough and uncomfortable, which affected considerably his health. He arrived in this city on Monday evening. We are glad to say that his health is considerably improved.

Arrivals.

ELDERS HENRY HARRIS arrived here on the 5th inst., and Thomas Bullock on the 8th, both of Great Salt Lake City.

DOMESTIC SUMMARY.

The agents, in this city, of the Franco-American steamship company, to which belonged the ill-fated steamer *Le Lyonnais*, presented Captain Neilson, of the Hamburg bark *Elise*, with $200 in money and a splendid silver trumpet, richly ornamented, with an appropriate inscription, describing his kindness and humanity to the rescued while bringing them from the Bremen bark *Elise*, which had rescued them from the open boat, to this city. His mate received likewise $50. The Captain of the Bremen bark *Elise* is likewise, on his return to this city, to receive a similar testimonial.

A boat belonging to *Le Lyonnias* was picked up by the packet ship Neptune, three days after the catastrophe, with abundance of provisions, &c., which encourage the hope that the passengers were picked up by some outward bound vessel.

Commercial men and stock-jobbers have this last week been surprised, and in no small measure uncomfortably affected, by the failure of Messrs. Jacob Little & Co., of Wall street, and Messrs. Henshaw & Son, of Boston. Their liabilities are very large, figuring high up among the millions.

A meeting of two hundred clergymen of different denominations, was held at Boston, Mass., on Monday. After a two hours' speech the meeting expressed its favorable opinion of the organization of emigration to Kansas as it had been unfolded by Mr. Thayer, regarding it as an agency of the most wonderful efficiency in the expansion of freedom, education, and the institution of the Gospel.—"Border Ruffians" call it by another name, and accord to it other powers.

It is reported that President Pierce has determined on the removal of Judge Lecompte from Kansas for his partiality and antagonism to Gov. Geary.

Members of Congress have been, as will be seen by our Congressional, passing their time in the old wrangling style, while the important business of the nation is set aside. President Pierce comes in for a large share of abuse from the "Black Republicans" for the attention he has paid to them in his message. We refrain from re-publishing the trash at Washington, but engage our friends to read the message, and judge for themselves. Of the present occupation of Congress our cotemporary, the *Herald*, drops a short complimentary paragraph:

"When will the United States Senate and House of Representatives finish their eternal, everlasting, never-ending, always-recurring nigger controversies, and pay some attention to the business affairs of the poor, suffering white Anglo-Saxon race? Will these distinguished washerwomen be eternally washing and scrubbing their dirty linen before thirty millions of people on this side and one hundred and fifty millions on the other side of the Atlantic? Are the two Houses never to have done with this public washing of the dirty linen of the peculiar institution of the South?"

The *Herald* is recovering from the spasms with which it was afflicted before the election, and veering round towards the President elect. By the fourth of March all will be well.

Mr. Whitfield has at last been acknowledged the Delegate from Kansas, and as such taken his seat among the honorable members of the House.

Mr. J. O. Harrison, of Kentucky, is appointed successor of Judge Lecompte of Kansas.

FOREIGN SUMMARY.

THE English press is now in full blast against furnishing Russia with English gold to build her railways as they are undoubtedly intended for strategic purposes alone. Some very able articles have been published on the present monetary crises in Europe in which the condition of France is by no means flatteringly pictured, much to the annoyance of that government. M. Kossuth is busy lecturing on "The Austrian Concordat, a Compliment to the Political System of Continental Despotism—Importance of the Concordat, and its effects on Hungary—its bearing on the interest of Protestantism." M. K. has made the tour of the principal cities in Scotland, and in the north of England, and has yet, he says, upwards of a hundred requisitions to visit other towns, some of them signed by thousands of names. The old Protestant women are shaking over the echo of his lectures. "The woman on the scarlet-colored beast" haunts their vision night and day.

Railway accidents, swindling in high places, and murders fill the papers. The *Times* thinks the age is going backwards, so abundant of late have been the outrages and murderous attacks, even in the great christian city of London where they print bibles by the millions and christian tracts by the ton in all languages.

The Sultan of Turkey has, by the will of her most gracious Majesty, been created a "Knight of the Garter." There is some talk of Prussia purposing to send troops nearer Neuchatel, it is likewise reported that the Federal Council is willing to test the claims of the King by the suffrage of the Canton, but he won't accept the offer.

By late accounts from Constantinople it appears that 600 wooden houses had been destroyed by fire at Pera. The authorities and the Sisters of Charity had taken charge of the families, who were left without an asylum. The catatrosphe at Rhodes, occasioned by the lightning having struck the immense store of gunpowder which was placed in the vaults belonging to the Ancient Knights, destroyed the whole Turkish quarter so completely that only three children were saved.

Release of Elders in Great Britain, and Appointments for 1857.

From the Millennial Star, November 29.

As the present year is drawing to a close, it becomes our pleasing duty to release from their labors, a number of the brethren who have long and faithfully labored in the ministry in these lands with the privilege of going home to Zion, and to make such changes among those who are to remain, as the spirit within us may seem to dictate.

The following Elders are released, with the privilege of going home:

James A. Little, Charles R. Dana, James P. Park, William G. Young, Henry Lunt, John C. Hall, Jesse B. Martin, Lorenzo D. Rudd, George W. Thurston, Albert P. Tyler, William G. Walker, Israel Evans, Benjamin Ashby, Thomas Hodgkinson, Thomas H. Latey, Oliver G. Workman, David B. Dille, James Carrigan, Matthias Cowley, John M. Browne, John Pymm, Jesse Griffin, Thomas Harris, Francis Kirby.

Elder John A. Ray is appointed to succeed Elder James A. Little, on his departure for Utah, as second Counsellor to President O. Pratt, and also in the Editorial department of the Office.

Elder William Miller is appointed first Counsellor, and James Taylor second Counsellor to Elder Daniel Daniels, President of the Welsh Mission.

Elder James Ure is appointed to succeed Elder Park, as Pastor of the Conferences in Scotland.

William J. Smith is appointed to succeed Elder Lunt, as Pastor of the Newcastle-on-Tyne, Durham, and Carlisle Conferences.

Elder Lorenzo H. Hatch is appointed to succeed Elder Young, as Pastor of the Sheffield, Bradford, Hull, and Lincolnshire Conferences.

Elder Miles Romney is appointed to succeed Elder Dana, as Pastor of the Manchester, Liverpool, and Preston Conferences.

Elder Thomas W. Russell is appointed to succeed Elder Dille, as Pastor of the Cheltenham, Worcestershire, and Herefordshire Conferences.

Elder Thomas R. King is appointed to succeed Elder Carrigan, as Pastor of the Nottinghamshire, Derbyshire, and Leicestershire Conferences.

Elder Elijah E. Holden is appointed to succeed Elder Hall, as Pastor of the Southampton and Dorsetshire Conferences.

Elder Robert F. Neelen is appointed to succeed Elder Martin, as Pastor of the South Wiltshire and Land's-end Conferences.

Elder Jacob Gibson is appointed to succeed Elder Pymm, as President of the Glasgow Conference.

Elder Joseph Chalmers is appointed to succeed Elder Edward Reed, as President of the Kilmarnock Conference.

Elder Reid is appointed to succeed Elder Chalmers, as President of the Dundee Conference.

Elder James Bond is appointed to succeed Elder John Croston, as President of the Newcastle-on-Tyne Conference.

Elder Thomas Wallace is appointed to succeed Elder Workman, as President of the Durham Conference.

Elder William Smith is appointed to succeed Elder Thomas Smith, as President of the Carlisle Conference.

Elder Peter Robison is appointed to succeed Elder Francis Kirby, as President of the Sheffield Conference.

Elder Isaac Fox is appointed to succeed Elder Rudd, as President of the Bradford Conference.

Elder James Taylor, now laboring as Travelling Elder in the Sheffield Conference, is appointed to succeed Elder Joseph Burrows, as President of the Lincolnshire Conference.

Elder James Bunting is appointed to succeed Elder William G. Noble, as President of the Manchester Conference.

Elder James Beck is appointed to succeed Elder James Craig, as President of the Preston Conference.

Elder Isaac Higbee is appointed to succeed Elder Griffin, as President of the Derbyshire Conference.

Elder John Sanderson is appointed to succeed Elder James Bond, as President of the Leicestershire Conference.

Elder Burrows is appointed to succeed Elder Thurston, as President of the Staffordshire Conference.

Elder William Pace is appointed to succeed Elder Tyler, as President of the Shropshire Conference.

Elder Noble is appointed to succeed Elder Smith, as President of the Warwickshire Conference.

Elder Jesse Hobson is appointed to succeed Elder Latey, as President of the Worcestershire Conference.

Elder George Taylor is appointed to succeed Elder Neelen, as President of the Cheltenham Conference.

Elder Thomas Smith is appointed to succeed Elder Russell, as President of the Herefordshire Conference.

Elder Edwin Scott is appointed to succeed Elder Cowley, as President of the Norwich Conference.

Elders James Craig and John Croston are appointed to labor in Ireland, under the Presidency of Elder John Scott.

The above-named releases and appointments will take effect on the first day of January, 1857, with the exception made in the case of Elders Little and Ray.

Correspondence of Judge Appleby.

MINERSVILLE, PA., Dec. 4, 1856.

DEAR BRO. TAYLOR: I take up my pen this morning to inform you that I arrived at this place in company with Elder Cannon on Monday last, being quite indisposed on my arrival. Since then I have been a part of the time scarce able to sit up, having contracted a severe cold, oppression on the breast, sore legs, pain in my system, &c.; however, I feel not to complain or murmur at affliction, for that has been my lot, more or less, since I first made my appearance on this stage of action. We read that "Jesus was made perfect through suffering," and the servant ought to be willing to endure what the master has undergone; therefore let me bear with humility and meekness whatever afflictions may come upon me, for in the midst of them all I can lift up my heart in prayer and praise, and rejoice in the gospel of truth and in the hope and promise of eternal life, and enjoy the spirit of Him who dwells on high, and which gives peace, joy and consolation that the world knows not, neither can affliction or the destroyer take away.

I had purposed visiting all the Branches of the Church in this region, but my indisposition will prevent it, and other places I have to visit admonish me to hasten. Under these circumstances, Elder Cannon left here on Tuesday morning last to visit the Branches at Pixton Ferry, Columbia, &c. I have tarried here, and expect, if I am able, to hold meeting here next Sabbath, when all the Branches in this district are expected to attend, they having been notified to this effect.

Elder Snediker, from Utah, an humble and good man, is laboring through this District, comforting and teaching the Saints, and now and then baptising an honest soul into the Kingdom of God; but priestcraft here, as well as everywhere else, has taken strong hold; sects are as numerous as they were in the days of Jesus, and as holy and prayerful, (see Mat. xxiii.)

Minersville is a town of several thousand inhabitants, with as many different sects and worships as the Ephesians ever had, not worshipping the *Goddess Diana*, but, like them, worshipping an "*Unknown God*," "*without body, parts, or passions*," and railing out against their *Mother*, the old lady on the scarlet-colored beast. Indeed, old Babylon is firmly bound in bundles ready for the burning; but let them oppose and resist the truth, as Jannes and Jambres, the priests of Baal, did Moses, and they will find, when too late, that their god cannot hear them, (having no ears,) and that their sacrifices will not be acceptable unto the "true and living God," the God of the Saints. They are fighting for their bread, too lazy to work, but not ashamed to beg. *Howl, howl, ye hireling shepherds, the Lord God will soon spoil your pastures;* and may I live to proclaim truth, have power to battle with the devil and hireling priests.

I expect, if circumstances will permit, to be in Delaware some time next week; however, I shall keep you advised of my labors and whereabouts. My kind regards to yourself, Bros. Stenhouse, George, Dulin, Miles, &c. Peace be with you all.

As ever, yours, &c.,
W. I. APPLEBY.

[We are extremely sorry to learn of the Judge's indisposition, but trust that he will endeavor to preserve his health, and that the Saints will minister to him kindly. We hope to have the pleasure of greeting the Judge in good health on his return.—ED.]

Correspondence of the President of the French Mission.

4 UNITY TERRACE, St. Heliers, Jersey,
November 8th, 1856.

ELDER T. B. H. STENHOUSE—*Dear Bro.:* It affords me great pleasure to renew my correspondence with you, as I learn through THE MORMON that you are still in New York. I have heard but little from my old friends since they crossed the Atlantic, but I trust you will find a little leisure to communicate with one who has been your fellow-laborer in the valleys and mountains of Switzerland and on the fertile plains of sunny Italy.

You will be pleased to learn that we are progressing in the work of the Lord. We keep trimming the branches, and adding some now and again by baptism. I baptized two persons on the Island of Guernsey, the other week, one of whom had been a Methodist preacher for nine years. A few days ago, I ordained him to the office of Priest, that he might preach Mormonism. We baptize occasionally on this island. The work is progressing nicely in Paris among the Germans. Twelve persons have lately been baptized there, and others are investigating the work. Three persons were also baptized at Havre, a short time since. I purpose to visit the churches in France, very shortly, and hope to strengthen and build up the Saints.

I received a letter to-day from Elder Hubert, of Paris, in which he speaks of the work in Switzerland. He says: "I have recently received a letter from Zurich—all goes well and the brethren are making great progress: there are about three hundred members of the Church in that Canton. To-day I have received a letter from Elder J. J. Ruban, of Geneva, and he informs me that things move well, both in Switzerland and in Italy. He tells me that Prest. John L. Smith had been recently to Zurich, accompanied by Elder Ursenbach. Bro. Ruban tells me that he is travelling Elder for the Cantons de Vaud at Neufchatel. Elder Francis, is still in Turin, Piedmont."

I believe that Bro. Francis has a prospect of soon baptizing at Turin.

As for myself, I have plenty of up-hill work, but I don't feel like flinching or mourning, and I hope I never shall. Mormonism is to me, continually increasing in value, and I firmly trust that I may always be found true to its interests. I quite anticipate having the privilege of going West next season, and hope we shall cross the plains together.

Sister Keaton, Elder Horman and a host of others of your acquaintance in Jersey, join me in kindest regards to yourself and Sister Stenhouse. As ever, I remain yours affectionately,
G. D. KEATON.

We are always pleased to learn of the progress of the work of the Lord in the nations, and no doubt our readers will join with us in praying for prosperity to attend the labors of our Elders in foreign nations, where the means of propagating the truth are so limited by reason of the tyranny of rulers, the abridgement of personal liberty, and the gagging of the press.—[ED.

Thirty-fourth Congress,-Second Session.

SENATE.

WASHINGTON, Dec. 4, 1856.

Mr. Comegyns, of Delaware, appointed to fill the vacancy occasioned by the death of Mr. Clayton, appeared and took his seat.

The credentials of Mr. Foot, elected by the Vermont Legislature for six years, were presented by Mr. Collamer.

The motion to print 15,000 extra copies of the President's message and accompanying documents was then taken up.

Mr. Fitzpatrick, of Alabama, said the motion had always been submitted in similar cases. He thought it would have been agreed to without objection. He was pained to see this occasion seized upon to arraign the President for the manner in which he had performed his constitutional duty of communicating to Congress, from time to time, such facts and suggestions as he might deem necessary or expedient. He believed the message contained a truthful account of the circumstances connected with the establishment of the Missouri compromise, and the subsequent events growing out of that act. If the President had failed to do this, he would have been derelict to his duty. There were proper occasions, on which Senators who dissented from his opinions as expressed in that document, might express their views with great propriety, but this was not a suitable occasion to renew this agitating discussion. Since, however, those who are in a minority in this body had seen proper to launch their invectives against the chief magistrate, and had taken this opportunity to do so, he felt it to be his duty as the mover of this order to print, to say something in reply. Mr. F. condemned the revival of the battle between North and South, and complimented Mr. Pierce on his official course.

Mr. Wade, of Ohio, charged the President with re-opening the controversy.

Mr. Butler, of S. C., justified the President for introducing the Northern agitation in the message, and concluded with saying that when the North should succeed in electing a President to carry out their measures without regard to the Constitution, that the Union would be no longer desirable.

Other speakers on both sides took part in the debate.

Mr. Benjamin, of La., concluding, said, after the Presidential election I felt like the schoolboy at vacation, after studying the classics; "thank God," he exclaimed, "I have got through the Greeks and Romans;" and I thanked God I got through speaking through the Presidential election. [Laughter.] Other Senators, however, have different tastes, and in order that they may have time to prepare for the discussion of so grave a question as that now pending, I move that the Senate adjourn.

Cries—"Good idea"—"agreed."

Adjourned till Monday.

HOUSE OF REPRESENTATIVES.

The Speaker announced the standing committees. They are nearly the same as those of the first session. The only changes in the principal committees are Mr. Oliver, of Missouri, on elections, instead of Mr. Savage; Mr. Howard, on ways and means, instead of Mr. Billinghurst; Mr. Fuller, of Maine, on commerce, instead of Mr. McQueen; Messrs. Garnett and McQueen on Revolutionary claims, instead of Messrs. Smith, of Virginia, and Fuller, of Maine; Mr. Allen, instead of Mr. Bell, on agriculture; Messrs. Sherman and Cadwallader on foreign, instead of Messrs. Bayley and Matteson; Mr. Smith, of Virginia, on Territories, instead of Mr. Richardson; Mr. Hodges, on roads and canals, instead of Mr. Hughston. Mr. Matteson has been appointed chairman of the Committee on the District of Columbia, vice Mr. Meacham, deceased.

The question of Mr. Whitfield's admission as delegate from Kansas was resumed.

Mr. Campbell, of Ohio, proposed that the further consideration of the subject be postponed till Tuesday, when it shall be formally acted on, and no motion thereafter relative to it to be in order.

Mr. Granger, of New York, wished to offer a resolution appointing Daniel Waldo as Chaplain.

Mr. Phelps, of Mo., suggested that members should forthwith proceed to draw for the choice of seats.

Mr. Grow, of Pa., and his friends insisted on proceeding with the Whitfield case.

The yeas and nays were frequently taken on motions, made by Whitfield's advocate to adjourn, for a call of the House, &c., their desire being to stave off present action thereon.

Mr. Humphrey Marshall, of Ky., claimed his constitutional right to have the President's annual message read, but the Speaker overruled his demand on the ground that Whitfield's case had priority. Mr. Marshall appealed from the Speaker's decision, pending which the House adjourned.

HOUSE OF REPRESENTATIVES.

Dec. 5.

The House resumed the consideration of Mr. Whitfield's case.

Mr. Phelps moved as a test question, that there be a call of the House. Two hundred and eighteen members answered to their names.

The House voted on the pending question, viz., Mr. Grow's motion to lay on the table the motion to reconsider the vote by which the House on Monday refused to consent that Whitfield be sworn as delegate from Kansas. Decided in the negative by one hundred and eight against one hundred and eleven.

It now being clearly ascertained that Whitfield's friends were in the majority, Mr. Jones of Tenn. moved the previous question.

Mr. Giddings moved a call of the house, amid cries of "Good," "Who's absent?" "What's the use of that?" and "Better that 'Republicans' now play the game commenced by the Democrats."

Mr. Stanton appealed to gentlemen to draw for seats.

A voice from the Democratic side—"We have the majority now and want to vote."

Mr. Matteson moved an adjournment.

Decided in the negative.

By general consent the further consideration of the whole subject was postponed till Tuesday.

Mr. McMullen called for the reading of the President's Message.

The Speaker decided that the motion was out of order.

The resolution submitted by Mr. Stanton to draw for seats, being regularly before the House, was adopted. According to the method prescribed all the seats were vacated—the members retiring without the bar. As the Clerk drew each name, written on a piece of paper from a box, which many gentlemen demanded should be well shaken, the members severally made their selection; seating themselves to secure possession.

Much laughter was occasioned by Mr. Whitfield's name being first drawn. Some of his friends expressed satisfaction by huzzas, clapping of hands and waving of hats. Several on the other side exclaimed, "What business had his name in the box," and "he has no right to select a seat." The speaker interposed in support of this last expression; the question of his admission as delegate from Kansas being undecided.

The drawing of seats was concluded, and the House adjourned till Monday.

SENATE. Dec. 8.

Mr. Pearce, of Md., submitted a list of standing committees, which was adopted, substantially the same as those of last session. Mr. Pratt is appointed on Foreign Relations instead of Mr. Clayton deceased. Mr. Foster on Public Lands supplies a similar vacancy, Mr. Bigler on Commerce instead of Mr. Hamlin.

On motion of Mr. Clay a resolution was adopted, that two chaplains, of different denominations, shall be elected, who shall interchange weekly. Rev. Stephen P. Hill, a Baptist minister, of Washington, was elected.

The Senate resumed the consideration of the motion to print extra copies of the President's message and accompanying documents.

Mr. Bigler, of Pa., defended the President's message, asserted that the principles of the "mis-called" Republicans, and the Know-Nothings had been defeated by the election of Mr. Buchanan, and the doctrine of squatter sovereignty established.

Mr. Wade, of Ohio, inquired whether Mr. Buchanan believed the people in their Territorial state have power to admit or exclude slavery at their own will.

Mr. Bigler replied he could not speak on that point for Mr. Buchanan, but was perfectly willing to give his own views on that question. He was of opinion that the people, through their local Legislature, had that power—so far, however, as this involved the Constitutional question, the Senate had no power to decide it, and individual opinions were of little consequence.

Further debate of the same character. Adjourned.

HOUSE OF REPRESENTATIVES.

The President's annual message was read.

Mr. Campbell, of Ohio, moved that it be referred to the Committee of the Whole on the State of the Union. He regarded the document as one of the most extraordinary ever emanating from an executive. It was, in his opinion, a budget of inconsistencies, containing serious charges against a large portion of the people of the North, which have no foundation whatever in fact, which he could prove. Mr. C. endeavored to justify the Republicans and condemn the President, which led to an animated rankling discussion. Adjourned.

SENATE. Dec. 9.

Mr. Rusk, of Texas, introduced a bill granting further time to the creditors of Texas to present their claims.

The motion pending was to print the President's message and accompanying documents.

Mr. Collamer, of Vt., said when he began his term of service in the Senate, he entertained the conviction that the questions pertaining to the business before the body were the only legitimate subjects of discussion, but he soon found that other and more experienced Senators held different opinions. They thought that there were more important duties devolving upon them than listening to the petitions, redressing the grievances, and enacting laws for the government of the people, and they therefore undertook to guide and prepare the public mind. His own opinion was, that the public mind should prepare itself, and not receive its direction from the debates or action of either house of Congress. He thought these bodies should rather be the echo of public sentiment than the formers of it, for that was, in fact, transforming the Senate from a legislative assembly into an arena of political debate. It seemed he was entirely mistaken in his ideas, for it was not for a moment to be supposed that the practice of all these old and experienced Senators was founded upon an erroneous theory. He would, however, confess that all his previous views were completely overturned. He found that on those questions which were before Congress, as proper subjects of debate, it took a very latitudinarian range. Much that was said here was not said to produce an effect on the minds of members or with the expectation of changing their votes, but speeches were made, to use a common phrase, for "buncombe."

Mr. C. spoke at length about the President's message, and condemned his accusations of the North.

HOUSE OF REPRESENTATIVES.

Mr. Smith, of Tenn., in reply to the remarks of Mr. Campbell, of Ohio, and Mr. Sherman, made yesterday, said, if they had confined themselves to making excuses for their defeat he would not have thought proper to respond. He saw in Mr. Sherman's speech an effort to unite all the opposing elements, North and South, against the democracy in the next Presidential election. He saw also a back down from all the positions heretofore taken by the republican party, in this House, relative to the question of slavery. The scheme will not succeed. The other gentleman, Mr. Campbell, had stated that the great principle of the Nebraska bill, the repeal of the Missouri compromise, and the policy of the present administration had been condemned by 300,000 votes. So far from this, as he proceeded to show, they have been overwhelmingly approved. The people of the country, he maintained, are opposed to sectionalism, as was shown in the result of the Presidential election. As to Mr. Buchanan's principles, they are embodied in the restrictions of the National Democratic Convention.

The House then proceeded to the consideration of the special order—the Whitfield case—and reconsidered the vote by which the House on Monday refused to allow Mr. Whitfield to be sworn as delegate from Kansas, by 111 against 168.

Mr. Grow, of Pa., moved that the whole question be referred to the Committee on Elections.

The motion was rejected by 7 majority.

The oath was then ordered to be administered, by 112 against 108.

Mr. Whitfield advanced and took the oath to support the Constitution of the United States.

Mr. Campbell, of Ohio, from the Committee of Ways and Means, reported bills making appropriations for the support of the military academy and the payment of invalid pensions. Adjourned.

SENATE. Dec. 10.

Mr. Clay, of Ala., introduced a bill supplementary to the act of August, 1854, to graduate and reduce the price of public lands to actual settlers and cultivators.

Mr. Bigler, of Pa., opened again the debate on the President's message. Messrs. Trumbull and Pugh followed.

Mr. Wilson, of Mass., remarked that he desired to speak on this subject, but yielded the floor to Mr. Cass.

Mr. Cass said he proposed to allude to a few points which had been raised in the course of the discussion, and would take occasion to do so to-morrow. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Washburn, of Me., was not inclined to favor the motion pending to print an unusual number of copies of the President's message, for the reason that it was full of calumnious misrepresentations of that great and growing, and soon to be the dominant party of the Republic, and contained statements which, in his judgment, were devoid of truth and full of sophistry.

The debate on the message was animated, but nothing in fact more than the old stereotyped nigger discussion of the last session, and Republicans attacking the Democracy, and in turn being attacked, each as the worst enemies of the Union. Adjourned.

PRESIDENT'S MESSAGE.

Concluded from 1st page.

ducted there will prevent such combinations in future, and secure to those Territories an opportunity to make steady progress in the development of their agricultural and mineral resources.

Legislation has been recommended by me on previous occasions to cure defects in the existing organization, and to increase the efficiency of the army, and further observation has but served to confirm me in the views then expressed, and to enforce on my mind the conviction that such measures are not only proper but necessary.

I have, in addition, to invite the attention of Congress to a change of policy in the distribution of troops, and to the necessity of providing a more rapid increase of the military armament. For details of these and other subjects relating to the army, I refer to the report of the Secretary of War.

The condition of the Navy is not merely satisfactory, but exhibits the most gratifying evidences of increased vigor. As it is comparatively small, it is more important that it should be as complete as possible in all the elements of strength; that it should be efficient in the character of its officers; in the zeal and discipline of its men; in the reliability of its ordnance and in the capacity of its ships. In all these various qualities the navy has made great progress within the last few years. The execution of the law of Congress, of Feb. 28, 1855, "To Promote the Efficiency of the Navy," has been attended by the most advantageous results. The law for promoting discipline among the men is found convenient and salutary. The system of granting an honorable discharge to faithful seamen on the expiration of the period of their enlistment, and permitting them to re-enlist after a leave of absence of a few months, without cessation of pay, is highly beneficial in its influence.

The apprentice system recently adopted is evidently destined to incorporate into the service a large number of our countrymen hitherto so difficult to procure. Several hundred American boys are now on a three years' cruise in our national vessels, and will return well trained seamen. In the ordnance department there is a decided and gratifying indication of progress creditable to it and to the country. The suggestions of the Secretary of the Navy, in regard to further improvement in that branch of the service, I commend to your favorable action.

The new frigates ordered by Congress are now afloat, and two of them in active service. They are superior models of naval architecture, and with their formidable battery add largely to public strength and security.

I concur in the views expressed by the Secretary of the Department in favor of a still further increase of our naval force.

The report of the Secretary of the Interior presents facts and views in relation to internal affairs, over which the supervision of his department extends, of much interest and importance.

The aggregate sales of the public lands during the last fiscal year amount to nine million two hundred and twenty-seven thousand eight hundred and seventy-eight acres; for which has been received the sum of $8,821,414. During the same period there have been located, with military scrip and land warrants, and for other purposes, thirty million one hundred thousand two hundred and thirty acres, thus making a total aggregate of thirty-nine million three hundred and twenty-eight thousand one hundred and eight acres. On the 30th of September last surveys had been made of sixteen million eight hundred and seventy-three thousand six hundred and nine-nine acres, a large proportion of which is ready for market.

The suggestions in this report in regard to the complication and progressive expansion of the business of the different bureaus of the Department; to the pension system; to the colonization of Indian tribes, and the recommendations in relation to various improvements in the District of Columbia, are especially commended to your consideration.

The report of the Postmaster General presents fully the condition of that department of the Government. Its expenditures for the last fiscal year were $10,407,868; and its gross receipts $7,620,801—making an excess of expenditure over receipts of $2,787,046. The deficiency of this department is thus $744,000 greater than for the year ending June 30, 1853. Of this deficiency, $330,000 is to be attributed to the additional compensation allowed Postmasters by the act of Congress of June 22, 1854. The mail facilities in every part of the country have been very much increased in that period, and the large addition of railroad service, amounting to seven thousand nine hundred and eight miles, has added largely to the cost of transportation.

The inconsiderable augmentation of the income of the Post Office Department under the reduced rates of postage, and its increasing expenditures, must, for the present, make it dependent to some extent upon the Treasury for support. The recommendations of the Postmaster General in relation to the abolition of the franking privilege, and his views on the establishment of mail steamship lines, deserve the consideration of Congress. I also call the special attention of Congress to the statement of the Postmaster General respecting the sums now paid for the transportation of mails to the Panama Railroad Company, and commend to their early and favorable consideration the suggestions of that officer in relation to new contracts for mail transportation upon that route, and also upon the Tehuantepec and Nicaragua routes.

The United States continue in the enjoyment of amicable relations with all foreign powers.

When my last annual message was transmitted to Congress two subjects of controversy, one relating to the enlistment of soldiers in this country for foreign service, and the other to Central America, threatened to disturb good understanding between the United States and Great Britain. Of the progress and termination of the former question you were informed at the time, and the other is now in the way of satisfactory adjustment.

The object of the Convention between the United States and Great Britain of the 19th of April, 1850, was to secure, for the benefit of all nations, the neutrality and the common use of any transit-way, or interoceanic communication, across the Isthmus of Panama, which might be opened within the limits of Central America. The pretension subsequently asserted by Great Britain, to dominion or control over territories, in or near two of the routes, those of Nicaragua and Honduras, were deemed by the United States, not merely incompatible with the main object of the treaty, but opposed even to its express stipulations. Occasion of controversy on this point has been removed by an additional treaty, which our Minister at London has concluded, and which will be immediately submitted to the Senate for its consideration. Should the proposed supplemental arrangement be concurred in by all the parties to be affected by it, the objects contemplated by the original Convention will have been fully attained.

The treaty between the United States and Great Britain, of the 5th of June, 1854, which went into effective operation in 1855, put an end to causes of irritation between the two countries, by securing to the United States the right of fishery on the coast of the British North American Provinces, with advantages equal to those enjoyed by British subjects. Besides the signal benefits of this treaty to a large class of our citizens engaged in a pursuit connected to no inconsiderable degree with our national prosperity and strength, it has had a favorable effect upon other interests in the provision it made for reciprocal freedom of trade between the United States and the British Provinces in America.

The exports of domestic articles to those provinces during the last year amounted to more than twenty-two millions of dollars, exceeding those of the preceding year by nearly seven millions of dollars; and the imports therefrom, during the same period, amounted to more than twenty-one millions—an increase of six millions upon those of the previous year.

The improved condition of this branch of our commerce is mainly attributable to the above-mentioned treaty.

Provision was made in the first article of that treaty, for a commission to designate the mouths of rivers to which the common right of fishery, on the coast of the United States and the British Provinces, was not to extend. This commission has been employed a part of two seasons, but without much progress in accomplishing the object for which it was instituted, in consequence of a serious difference of opinion between the Commissioners, not only as to the precise point where the rivers terminate, but in many instances as to what constitutes a river. These difficulties, however, may be overcome by resort to the umpirage provided for by the treaty.

The efforts perseveringly prosecuted since the commencement of my administration, to relieve our trade to the Baltic from the exaction of sound dues by Denmark, have not yet been attended with success. Other Governments have also sought to obtain a like relief to their commerce, and Denmark was thus induced to propose an arrangement to all the European Powers interested in the subject; and the manner in which her proposition was received, warranting her to believe that a satisfactory arrangement with them could soon be concluded, she made a strong appeal to this Government for temporary suspension of definite action on its part, in consideration of the embarrassment which might result to her European negotiations by an immediate adjustment of the question with the United States. This request has been acceded to, upon the condition that the sums collected after the 16th of June last, and until the 16th of June next, from vessels and cargoes belonging to our merchants, are to be considered as paid under protest and subject to future adjustment. There is reason to believe that an arrangement, between Denmark and the maritime powers of Europe on the subject, will be soon concluded, and that the pending negotiation with the United States may then be resumed and terminated in a satisfactory manner.

With Spain no new difficulties have arisen, nor has much progress been made in the adjustment of pending ones.

Negotiations entered into for the purpose of relieving our commercial intercourse with the Island of Cuba of some of its burdens, and providing for the more speedy settlement of local disputes growing out of that intercourse, have not yet been attended with any results.

Soon after the commencement of the late war in Europe, this Government submitted to the consideration of all maritime nations two principles for the security of neutral commerce; one, that the neutral flag should cover enemies' goods, except articles contraband of war; and the other, that neutral property on board merchant vessels of belligerents should be exempt from condemnation, with the exception of contraband articles. These were not presented as new rules of international law; having been generally claimed by neutrals, though not always admitted by belligerents. One of the parties to the war—Russia—as well as several neutral powers, promptly acceded to these propositions; and the two principal belligerents, Great Britain and France, having consented to observe them for the present occasion, a favorable opportunity seemed to be presented for obtaining a general recognition of them both in Europe and America.

But Great Britain and France, in common with most of the States of Europe, while forbearing to reject, did not affirmatively act upon the overtures of the United States.

While the question was in this position, the representatives of Russia, France, Great Britain, Austria, Prussia, Sardinia, and Turkey, assembled at Paris, took into consideration the subject of maritime rights, and put forth a declaration containing the two principles which this Government had submitted, nearly two years before, to the consideration of maritime powers, and adding thereto the following propositions: "Privateering is and remains abolished," and "blockades, in order to be binding, must be effective, that is to say, maintained by a force, sufficient really, to prevent access to the coast of the enemy;" and to the declaration thus composed of four points, two of which had already been proposed by the United States, this Government has been invited to accede by all the powers represented at Paris, except Great Britain and Turkey.

To the last of the two additional propositions—that in relation to blockades—there can certainly be no objection. It is merely the definition of what shall constitute the effectual investment of a blockaded place, a definition for which this Government has always contended, claiming indemnity for losses where a practical violation of the rules thus defined has been injurious to our commerce. As to the remaining article of the declaration of the Conference of Paris, "that privateering is and remains abolished," I certainly cannot ascribe to the powers represented in the Conference of Paris any but liberal and philanthropic views in the attempt to change the unquestionable rule of maritime law in regard to privateering. Their proposition was doubtless intended to imply approval of the principle that private property upon the ocean, although it might belong to the citizens of a belligerent State, should be exempt from capture, and had that proposition been so framed as to give full effect to the principle, it would have received my ready assent on behalf of the United States.

But the measure proposed is inadequate to that purpose. It is true that if adopted, private property upon the ocean would be withdrawn from one mode of plunder, but left exposed, meanwhile, to another mode, which could be used with increased effectiveness. The aggressive capacity of great naval powers would be thereby augmented, while the defensive ability of others would be reduced. Though the surrender of the means of prosecuting hostilities by employing privateers, as proposed by the Conference of Paris, is mutual in terms, yet, in practical effect, it would be the relinquishment of a right of little value to one class of States, but of essential importance to another and a far larger class. It ought not to have been anticipated that a measure, so inadequate to the accomplishment of the proper object, and so unequal in its operation, would receive the assent of all maritime powers. Private property would be still left to the depredations of the armed cruisers.

I have expressed a readiness on the part of this Government, to accede to all the principles contained in the declaration of the Conference of Paris, provided that relating to the abandonment of privateering can be so amended as to effect the object for which, as is presumed, was intended, the immunity of private property on the ocean from hostile capture. To effect this object, it is proposed to add to the declaration that "privateering is and remains abolished," the following amendment: "And that the private property of subjects and citizens of a belligerent on the high seas, shall be exempt from seizure by the public armed vessels of the other belligerent, except it be contraband." This amendment has been presented not only to the powers which have asked our assent to the declaration to abolish privateering, but to all other maritime States. Thus far it has not been rejected by any, and is favorably entertained by all which have made any communication in reply.

Several of the Governments, regarding with favor the proposition of the United States, have delayed definitive action upon it, only for the purpose of consulting with others, parties to the Conference of Paris. I have the satisfaction of stating, however, that the Emperor of Russia has entirely and explicitly approved of that modification, and will co-operate in endeavoring to obtain the assent of other powers; and that assurances of a similar purport have been received in relation to the disposition of the Emperor of the French.

The present aspect of this important subject allows us to cherish the hope that a principle so humane in its character, so just and equal in its operation, so essential to the prosperity of commercial nations, and so consonant to the sentiments of this enlightened period of the world, will command the approbation of all maritime powers, and thus be incorporated into the code of international law.

My views on the subject are more fully set forth in the reply of the Secretary of State, a copy of which is herewith transmitted, to the communications on the subject made to this Government, especially to the communication of France.

The Government of the United States has at all times regarded with friendly interest the other States of America, formerly, like this country, European colonies, and now independent members of the great family of nations. But the unsettled condition of some of them, distracted by frequent revolutions, and thus incapable of regular and firm internal administration, has tended to embarrass occasionally our public intercourse, by reason of wrongs which our citizens suffer at their hands, and which they are slow to redress.

Unfortunately it is against the Republic of Mexico, with which it is our special desire to maintain a good understanding, that such complaints are most numerous; and although earnestly urged upon its attention, they have not as yet received the consideration which this Government had a right to expect. While reparation for past injuries has been withheld, others have been added. The political condition of that country, however, has been such as to demand forbearance on the part of the United States. I shall continue my efforts to procure for the wrongs of our citizens that redress which is indispensable to the continued friendly association of the two republics.

The peculiar condition of affairs in Nicaragua in the early part of the present year, rendered it important that this Government should have diplomatic relations with that State. Through its Territory had been opened one of the principal thoroughfares across the Isthmus connecting North and South America, on which a vast amount of property was transported, and to which our citizens resorted in great numbers, in passing between the Atlantic and Pacific coasts of the United States. The protection of both required that the existing power in that State should be regarded as a responsible Government; and its minister was accordingly received. But he remained here only a short time. Soon thereafter the political affairs of Nicaragua underwent unfavorable change and became involved in much uncertainty and confusion. Diplomatic representatives from two contending parties have been recently sent to this Government; but with the imperfect information possessed, it was not possible to decide which was the Government *de facto*; and, awaiting further developments, I have refused to receive either.

Questions of the most serious nature are pending between the United States and the Republic of New Granada. The Government of that Republic undertook a year since to impose tonnage duties on foreign vessels in her ports, but the purpose was resisted by this Government as being contrary to existing treaty stipulation with the United States, and to rights conferred by charter upon the Panama Railroad Company, and was accordingly relinquished at that time, it being admitted that our vessels were entitled to be exempt from tonnage duty in the free ports of Panama and Aspinwall. But the purpose has been recently revived on the part of New Granada, by the enactment of a law to subject vessels visiting her ports to the tonnage duty of forty cents per ton; and although the law has not been put in force, yet the right to enforce it is still asserted, and may at any time be acted on by the Government of the Republic.

The Congress of New Granada has also enacted a law during the last year which levies a tax of more than $3 on every pound of mail matter transported across the Isthmus. The sum thus required to be paid on the mails of the United States would be nearly $2,000,000 annually, in addition to the large sum payable by contract to the Panama Railroad Company. If the only objection to this exaction were the exorbitancy of its amount, it could not be submitted to by the United States.

The imposition of it, however, would obviously contravene our treaty with New Granada, and infringe the contract of that Republic with the Panama Railroad Company. The law providing for this tax was, by its terms, to take effect on the first of September last, but the local authorities on the Isthmus have been induced to suspend its execution, and to await further instructions on the subject from the Government of the Republic. I am not yet advised of the determination of that Government. If a measure so extraordinary in its character, and so clearly contrary to treaty stipulations and the contract rights of the Panama Railroad Company, composed mostly of American citizens, should be persisted in, it will be the duty of the United States to resist its execution.

I regret exceedingly that occasion exists to invite your attention to a subject of still graver import in our relations with the Republic of New Granada. On the 15th day of April last, a riotous assemblage of the inhabitants of Panama committed a violent and outrageous attack on the premises of the railroad company, and the passengers and other persons in or near the same, involving the death of several citizens of the United States, the pillage of many others, and the destruction of a large amount of property belonging to the railroad company. I caused full investigation of that event to be made, and the result shows satisfactorily that complete responsibility for what occurred attaches to the government of New Granada. I have, therefore, demanded of that government that the perpetrators of the wrongs in question should be punished; that provision should be made for the families of citizens of the United States who were killed, with full indemnity for the property pillaged or destroyed.

The present condition of the Isthmus of Panama, in so far as regards the security of persons and property passing over it, requires serious consideration. Recent incidents tend to show that the local authorities cannot be relied on to maintain the public peace of Panama, and there is just ground for apprehension that a portion of the inhabitants are meditating further outrages, without adequate measures for the security and protection of persons or property having been taken, either by the State of Panama, or by the general government of New Granada.

Under the guarantees of treaties, citizens of the United States have, by the outlay of several millions of dollars, constructed a railroad across the Isthmus and it has become the main route between our Atlantic and Pacific possessions, over which multitudes of our citizens and a vast amount of property are constantly passing—to the security and protection of all which, and the continuance of the public advantages involved, it is impossible for the government of the United States to be indifferent.

I have deemed the danger of the recurrence of scenes of lawless violence in this quarter so imminent as to make it my duty to station a part of our naval force in the harbors of Panama and Aspinwall, in order to protect the persons and property of the citizens of the United States in those ports, and to insure to them safe passage across the Isthmus. And it would, in my judgment, be unwise to withdraw the naval force now in those ports, until, by the spontaneous action of the Republic of New Granada, or otherwise, some adequate arrangement shall have been made for the protection and security of a line of interoceanic communication so important at this time, not to the United States only, but to all other maritime States both of Europe and America.

Meanwhile, negotiations have been instituted by means of a special commission, to obtain from New Granada full indemnity for injuries sustained by our citizens on the Isthmus, and satisfactory security for the general interests of the United States.

In addressing to you my last annual message, the occasion seems to me an appropriate one to express my congratulations in view of the peace, greatness and felicity which the United States now possess and enjoy. To point you to the state of the various departments of the Government, and of all the great branches of the public service, civil and military, in order to speak of the intelligence and the integrity which pervades the whole, would be to indicate but imperfectly the administrative condition of the country, and the beneficial effects of that on the general welfare. Nor would it suffice to say that the nation is actually at peace at home and abroad; that its industrial interests are prosperous; that the canvas of its mariners whiten every sea; and the plow of its husbandmen is marching steadily onward to the bloodless conquest of the continent, that cities and populous States are springing up, as if by enchantment, from the bosom of our western wilds, and that the courageous energy of our people is making of these United States the great republic of the world. These results have not been attained without passing through trials and perils, by experience of which, and thus only, nations can harden into manhood.

Our forefathers were trained to the wisdom which conceived, and the courage which achieved independence, by the circumstances which surrounded them, and they were thus made capable of the creation of the Republic. It devolved on the next generation to consolidate the work of the Revolution, to deliver the country entirely from the influences of conflicting transatlantic partialities or antipathies, which attached to our colonial and revolutionary history, and to organize the practical operation of the constitutional and legal institutions of the Union. To us, of this generation, remains the not less noble task of maintaining and extending the power of the United States. We have at length reached that stage of the national career in which the dangers to be encountered, and the exertions to be made, are the incidents, not of weakness, but of strength. In our foreign relations we have to attemper our power to the less happy condition of other Republics in America, and to place ourselves in the calmness and conscious dignity of right by the side of the greatest and wealthiest of the empires of Europe. In our domestic relations, we have to guard against the shock of the discontents, the ambitions, the interests, and the exuberant, and, therefore, sometimes irregular impulses of opinion, or of action, which are the natural product of the present political elevation, the self reliance and the restless spirit of enterprise of the people of the United States.

I shall prepare to surrender the Executive trust to my successor, and retire to private life with sentiments of profound gratitude to the good Providence which, during the period of my administration, has vouchsafed to carry the country through many difficulties, domestic and foreign, and to enable me to contemplate the spectacle of amicable relations between ours and all other governments, and the establishment of constitutional order and tranquility throughout the Union. FRANKLIN PIERCE.

Washington, Dec. 2, 1856.

Information Wanted.

The father of Jane Camsey that came from England in the *Horizon*, to Boston, is very desirous of hearing from, or of her. Address to this office.

Public Meetings.

THE LATTER DAY SAINTS will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 3 and 6½ P. M.

J. D. M'AULIFF,

CARRIAGE MANUFACTURER,

Cor. 21st Street and Franklin Avenue,

ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap26 1y

Correspondence from Col. Thomas Bullock.

NEW YORK, Dec. 9, 1856.

ELDER JOHN TAYLOR—*Dear Brother:* I am thankful to Almighty God, that he has preserved my life while crossing the rugged mountains, wide prairies and sandy deserts from Great Salt Lake City, to Florence, N. T., and especially for bringing me in safety through the shallow, snaggy, muddy, crooked, troubled Missouri River, and over the roads travelled by the Iron Horse, and that I have now an opportunity of writing a portion of my experience to you.

On my arrival at St. Louis, Prests. Erastus Snow and George A. Smith, called the missionaries together in the *Luminary*-office, and scattered them according to their several situations and necessities; those who had means, were sent direct to their field of labor, others were sent to visit the neighboring branches to raise means; while I was retained in St. Louis to make out a report of all the tithing received in the St. Louis Conference since that Stake was organized. I was busily engaged for a number of days in this service, and did not complete it until very early on the morning of Dec. 1st. In the evenings, and during the Sabbaths I had the privilege of speaking to the Saints and bearing my testimony to the truth of the work of God in these the last days, which caused those who were not Israel to be mad. In less than four hours after finishing that which was required of me, I was on my route for Vincennes, Indianapolis, Pittsburg and Philadelphia, where I arrived on Thursday, Dec. 4, having to borrow half a dollar to pay my expenses to the house of Elder Samuel Harrison. I was counselled by him to stay until after Sunday, and I visited a room full of Saints the same evening, and attended three meetings on Sunday; in the morning I preached and bore my testimony; in the afternoon, Elder George A. Smith gave a brilliant discourse; and in the evening, Elder Erastus Snow preached, giving a brief expose of the doings and actions of Gov. Young in Utah; afterwards a collection was made towards carrying Elder Bullock to Liverpool.

I arrived in this city yesterday afternoon, and was happy to learn that Elders Browning, Brown, Pierce, Tippitts, Page and Harris were here, they had their passage to Liverpool engaged on board the ship *Guy Mannering*, which is expected to sail on Friday next. Having sold two buffalo robes (being part of my bedding) in St. Louis, I expect I shall be able to start with them, if so, I shall be glad, for it is about as hard to find where I have been travelling an honest soul seeking after truth, as it would be to expect to find wheat ears on the fields in Great Salt Lake county next spring, after the little birds had picked up during the fall, winter and early spring, what had been left of the gleaning by the Saints this fall, and that, too, after the crop had been pulled by the owner to save all. So every Saint may see that the prospect of gathering many more of the honest in heart out the nation where the blood of Prophets, Patriarchs and Saints is crying to the Lord God of Israel for vengeance upon the heads of a priest-ridden generation, is very faint indeed. Thus the Scripture is being literally fulfilled, for "Narrow is the way that leadeth to eternal life, and few there be that find it," while "Broad is the way that leadeth unto death, and many there be that go in thereat;" the light has taken its departure from the States and fled to the mountains, which leaves the entire nation in darkness, discord, evil surmisings and wickedness in high places, while the people amuse themselves in seduction, (not caring whether they are the wives or daughters of their nearest or dearest friends,) whoreings, abominations, mobbings, murders, from the embryo infant in the womb, to the grey-haired veteran just verging on the grave, gambling, and robberies, while the torch of the incendiary lights the wretches in their seductive midnight revels: thus, thus, is old Babylon ripening for the day of burning, and may God speed the day.

If there are any persons in the United States who are honest in heart with themselves, who are seeking to do the will of God on Earth, who desire to live their religion, and be saved in the Kingdom of God, I exhort you to gather out to Deseret, the vales of the West, obey the light of truth and revelation, and prepare yourselves for the second coming of the Lord Jesus Christ: to the remainder, I say, farewell.

I remain, Brother Taylor, your Brother in the Gospel of Jesus Christ,

THOMAS BULLOCK.

LIST

Of Orson Pratt's Passengers, per ship "Columbia," Hutchinson, Master, for New York.

Adults.	Children.	Adults.	Children.
James Powell		Eliza Lane	1
Martha Todd	5	John and M. A. Thorn	
Elizabeth Moore		Samuel and H. Symons	6
John Short		John and F. Summers	
Harriet Beacham	1	Elizabeth Summers	5
Rebecca Harris	1	George Taylor	
Henry Harris		John and Jane Skimer	3
Joseph Williams		Stephen and C. Taylor	3
James Wilson		Stephen W. Taylor	
Elizabeth Chambers	5	Emily Taylor	
David Stanton		Catherine Baten	
Shadrach and Mary Jones		Jemima Wilmot	
Ogden and Martha Hilton	3	Richard Hawkins	
Clementina Allen		James and Mary Hart	4
Maria Adams	3	Harriet Hart	
Wm. and Jane Bryant	4	Sarah Stone	
David Cowley		Sarah Manning	2
John and Barbara Ventris	2	Edward and Ann Covington	
Wm. and Mary A. Wright		Neils Christensen	
Thomas and C. Sager		Daniel Jacobs	
Henry F. Smith		Elizabeth Williams	5
Francis and E. Oliver	3	George and M. A. Baker	5
Nancy Knowles	1	John and Ellen Rugg	4
Elizabeth Knowles		John and Louisa Brewer	7
George Hulene		William Brewer	
Rich'd and Jane Hulton	2	James Brewer	
Maria Allen		James Boon	1
Agnes Steel		Ann Irwin	
Jackson and Jane Wanless	3	William Symons	
Emily Judson		Mary Ann Jeffries	
Benjamin and A. Loyde		Cornelius Evans	
William Kelsall		Mary Ann Gardner	1
Ann Smith		Joshua and M. Stopford	1
Elizabeth Thompson		Sarah Channing	2
Thomas Faulkner		Mary Ann Manning	
Henry Faulkner		Simon Hibberd	
George Hubbert		John W. Bryant	
Catherine Key		John and M. A. Hornsbury	4
John and H. Sutcliffe		Eliza Bailey	4
Eliza Armstrong	2	William Holmes	
Wm. and Ann Hodgson	3	Alfred Holmes	
John and M. Robinson		Margaret M. Taylor	
Margaret Bonner	3	Thomas and Louisa Bult	7
Mary Mark		Thomas Lock	

SUMMARY.

Adults, 8 years and upwards.	Children under 8 years.	Infants.	Total.
168	64	8	240

JOHN WILLIAMS, President.
GEORGE BAKER, BENJAMIN LLOYD, } Counsellors.

JOHN FAY, Cook.
JOHN MOORE, Steward.
Sailed November 18th, 1856.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to December 12, 1856.

Article	Price
ASHES—Pot......per 100 lb.	7 87½ a — —
Pearl	— — a 8 50
CANDIES—Stuart and Bussing's best, assorted......per lb.	— a —
Ordinary	a —
CANDLES—Sperm......per lb.	— a 40
Adamantine	25 a 27
Mould, tallow	13½ a 15
COFFEE—Java, white	13½ a 14½
Mocha	15½ a —
Laguayra	11½ a 12
Maracaibo	11½ a 12½
St. Domingo (cash)	10 a 10½
DRUGS AND DYES—Alcohol. pr. gal.	— 70 a — 76
Alum......per lb.	— 2½ a — —
Arrowroot	— 45 a — —
Arsenic, powdered	— — a — 2¼
Asafœtida	— 5 a — 25
Borax, refined	— 27½ a — —
Brimstone, American, roll	— 2½ a — 2¼
do crude......per ton.	35 — a 37 50
Camphor, crude......per lb.	— — a — 23
do refined	— 30 a — —
Castor Oil, No. 1	1 35 a 1 40
Chlorate Potash	— 35 a — 36
Cochineal	1 15 a 1 20
Copper—sheathing......per lb.	— 23 a — 27
Copperas......per 100 lb.	1 50 a — —
Cream Tartar......per lb.	— — a — 30
Gum Arabic, picked	— 17½ a — 33
Gum Copal	— 8 a — 8½
Gum Myrrh, Turkey	— 10 a — 30
Iodine, resublimed	— — a 5 25
Ipecacuanha	— — a 1 60
Madder	— 12½ a — —
Magnesia	— 14 a — 35
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 30 a — 30
Oil Anis	3 25 a — —
Oil Bergamot	2 62½ a 2 75
Oil Cassia	— — a 4 50
Oil Lemon	2 — a 2 25
Oil Peppermint	2 75 a 3 —
Opium, Turkey	— — a 5 25
Otto Rose......per oz.	3 50 a 6 50
Oxalic Acid......per lb.	— 31 a — —
Phosphorus	1 10 a 1 15
Quicksilver	— 45 a — 50
Rhubarb, China	90 a 1 10
Saleratus	— — a — 8
Sal Ammoniac, refined	— 11 a — 12
Senna	— 11 a — 14
Shellac	— 13 a — 16
Sugar Lead, white	— 13 a — 14
do brown	— 10½ a — 11
Sulphate Quinine	— — a 2 15
Tartaric Acid	— 41 a — 48
Verdigris	— 45 a — 47
Vitriol, blue	— 10½ a — 11
DYE WOODS—Camwood......per ton.	115 — a 120 —
Fustic	27 — a 29 —
Logwood	17 — a 28 —
FLOUR—State, common......per bbl.	6 — a 6 10
Michigan and Indiana	6 60 a 7 75
Genesee, extra	6 70 a 8 15
Rye Flour	3 50 a 5 25
Corn Meal	3 50 a — —
FRUIT—Raisins......per box.	— — a 3 75
Raisins, layers	4 — a 4 25
Currants......per lb.	— 22½ a — 23
GLASS (American window)—	
6x8 to 8x10......per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat......per bush.	1 67 a 1 74
Corn, round yellow	— 72 a — 73
Barley	1 10 a 1 28
Oats, Western	— 45 a — 48
Beans	1 87½ a 2 —
GUNPOWDER......per 25 lbs.	3 50 a 6 50
INDIGO......per lb.	— 75 a 1 40
IRON—Pig, Eng., Scot......per ton.	29 — a 30 —
Bar, Eng. refined	60 — a — —
Sheet, Russia, 1st quality..per lb.	— 13 a — 13½
Sheet, Eng.	— 3½ a — 4½
LEAD—Galena......per 100 lbs.	6 40 a — —
Sheet and Pipe	— 9½ a — —
LEATHER......per lb.	20 a 31
MOLASSES......per gal.	48 a 60
NAILS—Cut, 4d and 6d......per lb.	4½ a —
Wrought, 6d and 20d	6 a —
OILS—Olive..per bskt., 12 bottles.	3 37½ a 3 50
Olive, in casks......per gallon.	1 15 a 1 20
Linseed	— 82 a — 85
Whale	— — a — 85
Lard, winter	— — a 1 05
PAINTS—Lead, red, Am......per lb.	— a — 8½
Lead, white, Am., in oil	— — a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry......per cwt.	— 60 a — 75
Litharge......per lb.	— — a — 8½
Vermilion, Chinese	— 90 a 1 05
Venetian Red......per cwt.	2 — a 2 37½
RICE......per 100 lbs.	3 62½ a 4 50
SALTPETRE......per lb.	6½ a 12
SEEDS—Clover......per lb.	— — a — 14
Flax, American, rough..per bush.	2 — a 2 10
Linseed, Calcutta	1 85 a — —
SOAP—New York......per lb.	4 a 7
Castile	10½ a 11
SPICES—Ginger, Race......per lb.	6 a —
Mace	77½ a —
Nutmegs	— a 87½
Pepper	— a 12½
Pimento	10 a —
Cloves (cash)	— a 11
SUGAR—New Orleans......per lb.	8 a 9½
Havana, white	11 a 12
do brown	9 a 10½
Stuart's crushed	— a 12½
SUMAC, Sicily......per ton.	— — a 75 —
TEAS—Gunpowder and Imperial..per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
TIN—Banca......per lb.	— a 33
Straits	— a 31½
Plates......per box.	9 — a 10 50
TOBACCO	— a 7½
TURPENTINE......per 280 lbs.	3 62½ a — —
TAR......per bbl.	3 — a 3 25
SPIRITS TURPENTINE...per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 3 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. H. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL men to condemnation; even so, by the righteousness of one, the free gift came upon ALL men unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que son *Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la piété, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immergé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE.
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856.
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles pertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan-molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bx lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis.
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 Main Street,
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK. d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE
SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c. fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

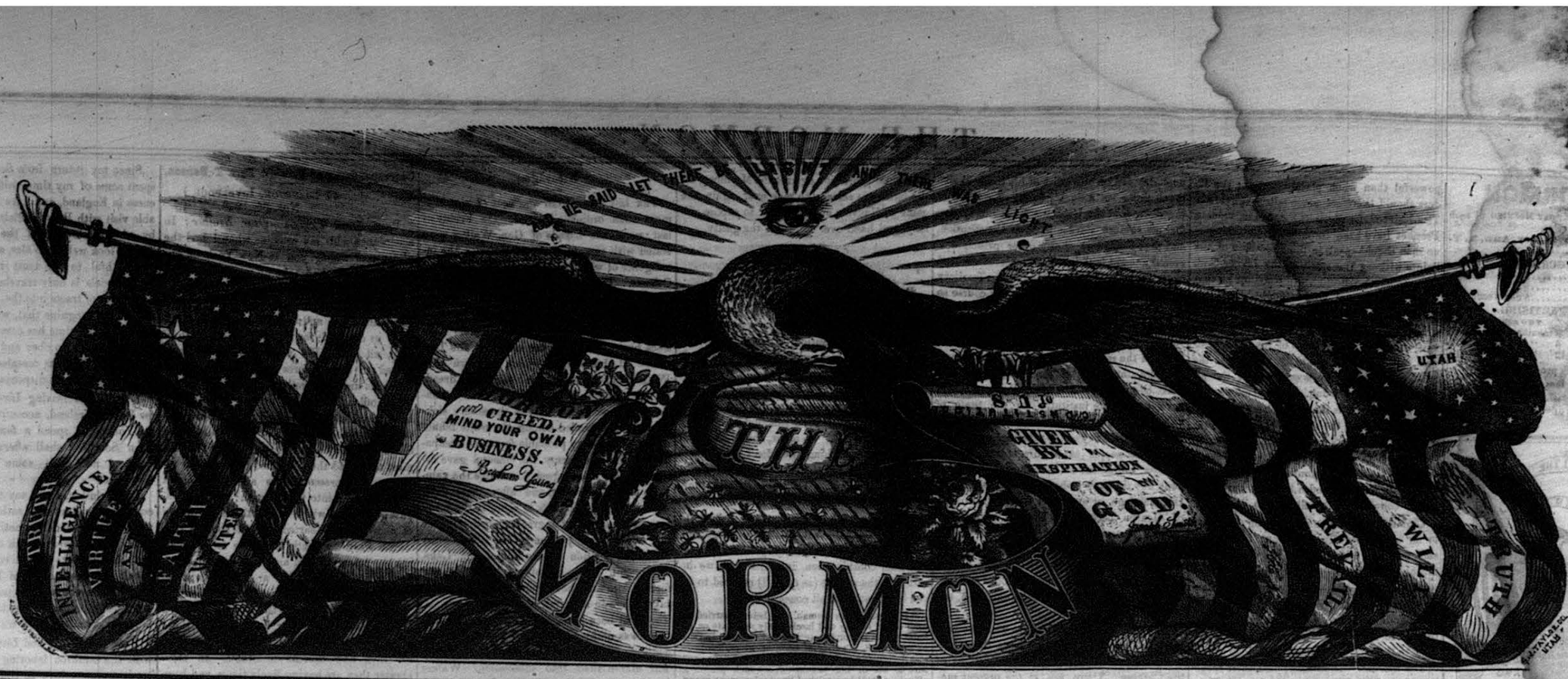
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.--NO. 44. NEW-YORK, SATURDAY, DECEMBER 20, 1856. PRICE FIVE CENTS.

Poetry.

The Judgments of God.

BY MISS KATE J. REDDING.

"Judgment shall begin at the house of the Lord, and if the righteous scarcely be saved, where shall the wicked and the sinner appear."

The earth with foul corruption groans,
The reign of blood is nearly o'er;
Soon, still shall be oppression's moans,
Heaven's vengeance shall all rights restore.

Famine and death go hand in hand,
Dire plagues o'er all creation sweep,
Till nations own our God's command,
And His just laws His Israel keep.

Yet not in Babel's haughty land,
Where sin maintains a sovereign sway,
Will God with unrelenting hand,
Commence His vengeance of to-day.

Behold His house—on yonder shore,
His people ruled by Prophet-voice
Plague dwells—The God whom Saints adore,
Chastens the city of His choice.

In mercy chastens, we are sure,
That Saints may rise from trial's blast
As gold made seven times more pure,
And meet for Zion's reign at last.

If then the Church His scourge shall know,
Where shall the sinners' troubles cease?
No refuge offers here below,
And death to him brings no release.

SERMON,

By Prest. Brigham Young, Bowery, G. S. L. C., Aug. 31, 1856.

REPORTED BY G. D. WATT.

From the Deseret News, of Sept. 17th, 1856.

I APPEAR before you to bear my testimony to the truth of "Mormonism," that Joseph Smith, Jr., was a Prophet called of God, and that he did translate the Book of Mormon by the gift and power of the Holy Ghost. This same testimony all can bear, who have received and continue to retain the Spirit of the Gospel.

We are happy to hear, from our brethren who have returned from the fields of their labor, it rejoices our hearts, and we like to see their faces. I know how they feel when they return home, for I have felt many times, in returning to the Saints, as though the privilege of beholding their faces was a feast to overflowing; my soul has been full. I rejoice all the time, and I can understand why Bro. Clinton has rejoiced so exceedingly; it is because the lightning and thunder are in him, and because he gives vent to his feelings. Bro. Robins' calling has been different, of such a nature that the thunder and lightning in him have lain dormant, to a certain degree, and he has not enjoyed himself so well as he would, had he been sent solely to preach and build up churches.

Let me reduce this to your understandings. Right here, in our midst, many who gather from foreign lands, who have undergone all the toil, labor and hardship that it is possible for their nature to sustain on their journey, after they arrive in these valleys begin to sink in their spirits, neglect their duties, and in a little time do not know whether "Mormonism" is true or not. Take the same persons and keep them among the wicked, and they will preserve their armor bright, but it has become dull and rusty here; this is the cause of so many's leaving these valleys. The seas are so calm, and the vessel is wafted over them so smoothly, and in a manner so congenial to the feelings of the people, that they forget that they are in Zion's ship. This is the main reason of so many's leaving for the States, California, and other places. Send those persons among their enemies, among those who will oppose "Mormonism," among those who will oppose the truth, and let them be continually persecuted, and they will know very quickly whether they are "Mormons" or not, for they must go to the one side or the other. But the condition of society here, and the feelings of the people, are so different from those of the wicked, that many glide smoothly along, forget their religion and their God, and finally think that this is not the place for them, and go away.

I will now state that I am thus far perfectly satisfied with the labors of the brethren who have returned from their missions this season and have come on the stand to-day, and at other times; I am highly gratified with the doings and labors of those Elders.

With regard to Bro. John Taylor, I will say that he has one of the strongest intellects of any man that can be found; he is a powerful man, he is a mighty man, and we may say that he is a powerful editor; but I will use a term to suit myself, and say that he is one of the strongest editors that ever wrote. Concerning his financial abilities, I have nothing to say; those who are acquainted with the matter know how "THE MORMON" has been sustained. We sent Bro. Taylor, and other brethren with him, to start that paper without purse or scrip, and if they had not accomplished that object, we should have known that they did not trust in their God, and did not do their duty.

Let me call your reflections to the days of Joseph; here are some of the Twelve, here are the Seventies and High Priests, and members of the High Council, and several who have been long in the Church: did any of you ever receive any support from the Church, while on your missions in the days of Joseph? Were you all to answer, you would say that you do not know the time.

I came into this Church in the spring of 1832. Previous to my being baptized, I took a mission to Canada at my own expense; and from the time that I was baptized until the day of our sorrow and affliction, at the martyrdom of Joseph and Hyrum, no summer passed over my head but what I was travelling and preaching, and the only thing I ever received from the Church, during over twelve years, and the only means that were ever given me by the Prophet, that I now recollect, was in 1842, when Bro. Joseph sent me the half of a small pig that the brethren had brought to him; I did not ask him for it; it weighed 93 pounds. And that fall, previous to my receiving that half of a pig, Bro. H. C. Kimball and myself were engaged all the time in pricing property that came in on tithing, and we were also engaged in gathering tithing; and I had an old saddle valued at two dollars presented to me, and Bro. Heber was credited two dollars in the Church books for one day's services, by Bro. Willard Richards, who was then keeping those books. Bro. Heber said, "blot that out, for I don't want it." I think it was crossed out, and so was the saddle, for I did not want it, even had it been given to me. These were the only articles I ever received in the days of Joseph, as far as I can recollect.

I have travelled and preached, and at the same time sustained my family by my labor and economy. If I borrowed one hundred dollars, or fifty, or if I had five dollars, it almost universally went into the hands of Bro. Joseph to pay lawyers' fees and to liberate him from the power of his enemies, so far as it would go. Hundreds and hundreds of dollars that I have managed to get, to borrow and trade for, I have handed over to Joseph when I came home. That is the way I got help, and it was good for me; it learned me a great deal, though I had learned, before I heard of "Mormonism," to take care of number one.

For me to travel and preach without purse or scrip, was never hard; I never saw the day, I never was in the place, nor went into a house, when I was alone, or when I would take the lead and do the talking, but what I could get all I wanted; though I have been with those who would take the lead and be mouth, and been turned out of doors a great many times, and could not get a night's lodging. But when I was mouth, I never was turned out of doors; I could make the acquaintance of the family, and sing to them and chat with them, and they would feel friendly towards me; and when they learned that I was a "Mormon" elder, it was after I had gained their good feelings.

When the brethren were talking about starting a press in New York, and how it has been upheld, I did wish to relate an incident in my experience. In company with several of the Twelve, I was sent to England in 1839. We started from home without purse or scrip, and most of the Twelve were sick; and those who were not sick when they started, were sick on the way to Ohio; Bro. Taylor was left to die by the road-side, by old Father Coltrin, though he did not die. I was not able to walk to the river, nor so far as across this block, no, not more than half as far; I had to be helped to the river, in order to get into a boat to cross it. This was our situation. I had not even an overcoat; I took a small quilt from the trundle-bed, and that served for my overcoat, while I was traveling to the State of New York, when I had a coarse satinet overcoat given to me. Thus we went to England, to a strange land to sojourn among strangers.

When we reached England we designed to start a paper, but we had not the first penny to do it with. I had enough to buy a hat and pay my passage to Preston; for from the time I left home, I had worn an old cap which my wife made out of a pair of old pantaloons; but the most of us were entirely destitute of means to buy even any necessary article.

We went to Preston and held our conference, and decided that we would publish a paper. Bro. Parley P. Pratt craved the privilege of editing it, and we granted him the privilege. We also decided to print three thousand hymn books, though we had not the first cent to begin with, and were strangers in a strange land. We appointed Bro. Woodruff to Herefordshire, and I accompanied him on his journey to that place. I wrote to Bro. Pratt for information about his plans, and he sent me his prospectus, which stated that when he had a sufficient number of subscribers and money enough in hand to justify his publishing the paper, he would proceed with it. How long we might have waited for that I know not, but I wrote to him to publish two thousand papers, and I would foot the bill. I borrowed two hundred and fifty pounds of Sister Jane Benbow, one hundred of Bro. Thomas Kington, and returned to Manchester, where we printed three thousand hymn books and five thousand Books of Mormon, and issued two thousand Millennial Stars monthly, and in the course of the summer printed and gave away rising of sixty thousand tracts. I also paid from five to ten dollars per week for my board, and hired a house for Bro. Willard Richards and his wife, who came to Manchester, and sustained them; and gave sixty pounds to Bro. P. P. Pratt to bring his wife from New York. I also commenced the emigration in that year.

I was there one year and sixteen days, with my brethren the Twelve; and during that time I bought all my clothing, except one pair of pantaloons which the sisters gave me in Liverpool, soon after I arrived there, and which I really needed. I told the brethren, in one of my discourses, that there was no need of their begging, for if they needed anything, the sisters could understand that. The sisters took the hint, and the pantaloons were forthcoming.

I paid three hundred and eighty dollars to get the work started in London, and when I arrived home in Nauvoo, I owed no person one farthing. Bro. Kington received his pay from the books that were printed; and Sister Benbow, who started to America the same year, left names enough of her friends to receive the two hundred and fifty pounds, which was paid them, notwithstanding I held her agreement that she had given it to the Church.

We left two thousand five hundred dollars worth of books in the office, paid our passages home, and paid about six hundred dollars to emigrate the poor who were starving to death, besides giving away the sixty thousand tracts; and that, too, though I had not a sixpence when we first landed in Preston, and I do not know that one of the Twelve had.

I could not help thinking that if I could accomplish that much in England, in that poor, hard country, it could not be much of a job for a man to establish a paper in New York. I thought that to be one of the smallest things that could be; I could make money at it. We sent Bro. George Q. Cannon, one of Bro. Taylor's nephews, to California, over a year ago last spring, to print the Book of Mormon in the Hawaiian language. He has printed a large and handsome edition of that book; has published a weekly paper and paid for it; has paid for the press and type, and paid his board and clothing bills, though he had not a farthing to start with, that is, he went without purse and scrip, so far as I know, as did also Bros. Bull and Wilkie who went with him.

It was one of the smallest labors that I could think of to establish a paper and sustain it in St. Louis, New York, Philadelphia, Boston, or any of the eastern cities. I wish to say this much, for the information of those who think it a great task to establish and sustain a paper; though I am not aware that any of the brethren think so.

I will relate another incident, which occurred during our journey to England. Bro. George A. Smith accompanied me to New York city, and we had not money enough to pay the last five miles' fare.

We started from New Haven in a steamboat, and when we left the boat, I hired passage in the stage to New York; the captain of the steamboat happened to be in the same stage.

When we left the coach, I said to the captain: will you have the kindness to pay this gentleman's passage and mine. I had no conversation with him during the day, only in interchanging the common and usual compliments; but when we left him, he greeted us cordially, and said that he had paid our stage fare with the greatest pleasure, and shook our hands as heartily as a brother, saying, "May God bless and prosper you in your labors."

In five minutes we were in the house with Parley P. Pratt, who had moved to that city the Fall before. As soon as those of the Twelve who were appointed on that mission to England came in, we concluded that we would not go among the Branches, but seek out and preach to those who had not an opportunity for hearing the gospel.

Accordingly we separated and went into many parts of the State of New York, Long Island and New Jersey, and some went into the city of Philadelphia.

After we had got through the regular meetings, we proposed to the brethren, if any of them wished to have meetings in their private houses, and would tell us when and where, that we would meet with them.

It was not more than a week or ten days before we had been in fifty different places in New York city and the surrounding country, and those who came to hear us invited their neighbors; and thus we preached and baptized, and soon gathered means enough to defray the expense of our passage to England, principally from those who were the fruits of our own labors.

Though the people in the States are daily becoming more hardened against the truth, yet if I was in New York this day, and it was my business to be there, I would not be there long before I would have many Elders preaching through the different parts of that city; I would have them preaching in the English, Danish, French, German and other languages. And soon would have Elders dispersed all over the State, and would raise up new friends enough to sustain me, that is, if the Lord would help me, and if he did not, I would leave.

That is the way we have travelled and preached, but now we do a great deal for our missionaries, for they gather money on tithing; this coure tends to shut up every avenue for business here.

We do not receive cash on tithing from abroad, because our missionaries are so liberal and feel so rich that they gather every dollar that can be scraped up, and then come here and have it credited to such and such individuals on tithing, without handing over the money.

This course hedges up the work at head quarters. Did I have that privilege? No, never; and men should not have it now. If a paper should be published, brethren ought to have wisdom enough to sustain themselves and the paper, and they can do it.

I do not wish to find fault with our missionaries, but many of them now live on cream and short-cake, butter, honey, light-biscuit and sweet-meats, while we had to take the butter-milk and potatoes. That kind of fare was good enough for us, but now it is short-cake and cream, light-biscuit, butter and honey, and sweet-meats of every kind, and even then some of them think that they are abused.

I see some here who did not have as good fare as butter-milk and potatoes; I see some of the brethren who have been to Australia, the East Indies, &c. When I returned from England, I said it is the last time I will travel as I have done, unless the Lord specially requiree me to do so; for if we could ride even as comfortably as Bro. Woodruff once rode on one of the Mississippi steamboats we considered ourselves well off. All the bed he had was the chines of barrels, with his feet hanging on a brace, and he thought himself well off to get the privilege of riding in any shape, to escape constant walking.

How do they go now? They take the first cabins, cars and carriages. I wish to see them cross the plains on foot, and then have wisdom enough to preach their way to the city of New York, and there in the same manner, to get money to cross the ocean. But no, they must start from here with a full purse, and take broad-cloth from here, or money to buy it in the States, and hire first cabin passages in the best steamers; and after all this many think it is hard times.

I want to see the elders live on butter-milk and potatoes, and when they return be more faithful. But they go as missionaries of the kingdom of God, and when they have been gone a year or two many of them come back merchants, and how they swell, "how popular 'Mormonism' is, we can get trusted in St. Louis ten thousand dollars as well as not, and in New York Bro. Brigham's word is so good that we can get all the goods we want; 'Mormonism' is becoming quite popular." Yes, and so are hell and the works of the devil.

When "Mormonism" finds favor with the wicked in this land, it is gone into the shade; but until the power of the Priesthood is gone, "Mormonism" will never become popular with the wicked. "Mormonism" is not one farthing better than in the days of Joseph.

The hand of the Almighty is over mankind, and "Mormonism" is hid from them; they do not know anything about it. The Lord deals with this people, and draws them into close quarters, and makes them run the gauntlet, and tries their faith and feelings. He draws them into diverse circumstances to prove whether they believe in Jesus Christ or not; and if need be he will let the enemy persecute us and destroy many of us; he will let them take our substance and drive us from our homes. Was "Mormonism" popular with those who have formerly persecuted, killed and driven us? Yes, as much so as it is at this day.

The hand of the Almighty is over the wicked, and he handles them according to his good pleasure, as he does the Saints. His hand is over us, and his hand is over them. But there is a thick mist cast before their eyes, so they do not discern the truth of "Mormonism." Do you wonder that they are mad, when they see the progress of truth? I do not.

The different political parties are in opposition. One party says, "we are republicans, and are opposed in principle to all who are not of our party." Can the various parties be reconciled? No. Each party wishes to elect a President of the United States. We design to elect Jesus Christ as our President, and the wicked wish to elect Lucifer, the Son of the Morning, and swear that they will have him; and we declare that we will serve Jesus Christ, and he shall be our President.

Do you think that the democrats and republicans have made friends? No, they are just as much opposed to each other now as ever they were, and the devil is just as much opposed to Jesus now as he was when the revolt took place in heaven. And as the devil increases his numbers by getting the people to be wicked, so Jesus Christ increases his numbers and strength by getting the people to be humble and righteous. The human family are going to the polls by and by, and they wish to know which party is going to carry the day.

When you see mild weather, when all is smooth and our religion is becoming popular, the Lord is casting mist before the eyes of the wicked, and they do not see nor understand what will take place at the polls when the day of voting comes. Those who vote for Jesus will be on the right hand, and those who vote for Lucifer on the left; one part will be right and the other wrong. We calculate that we are right, and we are going to vote for the Sovereign we believe in; and when He comes behold he will go into the chair of state and take the reins of government. Do you suppose the wicked will feel bad about it? That is what they are afraid of all the time.

They may kill the bodies we have, they may strive to injure us, but when the day of the great election comes, as the Lord Almighty lives, we shall gain our President, and we anticipate holding office under him. Do you blame the wicked for being mad? No. They desire to rule, to hold the reins of government on this earth; they have held them a great while. I do not blame them for being suspicious of us; men in high standing are suspicious of us, hence, the frequent cry, "treason, treason, we are going to have trouble with the people in Utah." What is the matter? Wherein can they point out one particle of injury that we have done to them?

True we have more wives than one, and what of that? They have their scores of thousands of prostitutes, we have none. But polygamy they are unconstitutionally striving to prevent; when they will accomplish their object is not for me to say. They have already presented a resolution in Congress that no man, in any of the Territories of the United States, shall be allowed to have more than one wife, under a penalty not exceeding five years imprisonment, and five hundred dollars fine. How will they get rid of this awful evil in Utah? They will have to expend about three hundred millions of dollars for building a prison, for we must all go into prison. And after they have expended that amount for a prison, and roofed it over from the summit of the Rocky Mountains to the summit of the Sierra Nevada, we will dig out and go preaching through the world. (Voice on the stand: What will become of the women, will they go to prison with us?) Bro. Heber seems concerned about the women's going with us; they will be with us, for we shall be here together. This is a little amusing.

Bro. Robbins, in his remarks, said, that the Constitution of the United States forbids making an *ex post facto* law. The presenting of the resolution alluded to shows their feelings, they wish the Constitution out of existence, and there is no question but that they will get rid of it as quickly as they can, and that would be by *ex post facto* law, which the Constitution of the United States strictly forbids.

Bro. Robbins also spoke of what they term the "nigger drivers and nigger worshippers," and observed how keen their feelings are upon their favorite topic slavery. The State of New York used to be a slave State, but there slavery has for sometime been abolished. Under their law for abolishing slavery the male slaves had to serve until they were 28 years old, and if my memory serves me correctly, the females until they were 25, before they could be free. This was to avoid the loss of, what they called, property in the hands of individuals. After that law was passed the people began to dispose of their blacks, and to let them buy themselves off. They then passed a law that black children should be free, the same as white children, and so it remains to this day.

But at the time that slavery was tolerated in the Northern and Eastern States, if you touched that question it would fire a man quicker than anything else in the world; there was something very peculiar about it, and it is so now. Go into a slave State and speak to a man on the subject, even though he never owned a slave, and you fire up his feelings in defence of that institution; there is no other subject that will touch him so quickly. They are very tenacious and sensitive on these points, and the North are becoming as sensitive as the South. The North is slow and considerate; they have their peculiar customs; and are influenced by the force of education, climate, &c., in a manner which causes them to think twice before they act; and often they will think and speak many times before they act. The spirit of the South is to think, speak and act all at the same moment. This is the difference between the two people.

Matters are coming to such a point, the feelings of both parties are aroused to that degree, that they would as soon fight as not. But I do no wish to speak any longer in that strain, though, if you want to know what I think about the question, I think both parties are decidedly wrong.

It is not the prerogative of the President of the United States to meddle with this matter, and Congress is not allowed, according to the Constitution, to legislate upon it. If Utah was admitted into the Union as a sovereign State and we chose to introduce slavery here, it is not their business to meddle with it; and even if we treated our slaves in an oppressive manner, it is still none of their business and they ought not to meddle with it.

If we introduce the practice of polygamy it is not their prerogative to meddle with it; if we should all turn to be Roman Catholics today, if we all turned to the old Mother Church, it would not be their business to meddle with us on that account. If we are Mormons, or Methodists, or worship the sun or a white dog, or if we worship a dumb idol, or all turn Shaking Quakers and have no wife, it is not their prerogative to meddle with these affairs, for in so doing they would violate the Constitution.

There is not a Territory in the Union that is looked upon with so suspicious an eye as is Utah, and yet it is the only part of the nation that cares anything about the Constitution. What have they done in the States? Why in some places they have celebrated the fourth of July by hoisting the National flag bottom side up, making a burlesque of the celebration, but "Utah is hell and the devil." This reminds me of a circumstance that transpired in England. A boy was brushing his shoes on Sunday morning, and a priest observing him said, "What! do you brush your shoes on Sunday?" "Yes, sir; do you brush your coat?" "Yes." "Well, I suppose it is life and salvation for you to brush your coat, but hell and damnation for me to brush my shoes." That is the difference.

"Mormonism" is true, and all hell cannot overthrow it. All the devil's servants on the earth may do all they can, as Bro. Clinton has just said, after twenty-six years faithful operation and exertion by our enemies including the times when Joseph had scarcely a man to stand by him, and when the persecution was as severe on him as it ever was in the world, what have they accomplished? They have succeeded in making us an organized Territory, and they are determined to make us an independent State or Government, and as the Lord lives it will be so. (The congregation shouted amen.) I say, as the Lord lives, we are bound to become a sovereign State in the Union, or an independent nation by ourselves, and let them drive us from this place if they can; they cannot do it. I do not throw this out as a banner; you gentiles, and hickory and basswood "Mormons," can write it down if you please, but write it as I speak it.

I wish you to understand that God rules and reigns, that he led us to this land and gave us a Territorial government. Was this the design of the wicked? No. Their design was to banish us from the earth, but they have driven us into noteriety and power; we are now raised to a position where we can converse with kings and emperors.

In the days of Joseph it was considered a great privilege to be permitted to speak to a member of Congress, but twenty-six years will not pass away before the Elders of this church will be as much thought of as the kings on their thrones. The Lord Almighty will roll on the wheels of his work, and none can stop them; and they cannot drive us from these mountains, because the Lord will not suffer them to do so. I desire them to let us alone; "hands off and money down," we crave no jobs and make none. Let them attend to their own business, and we will build up Zion while they go to hell. Jesus Christ will be the President and we are his officers, and they will have to leave the ground; for they will find that Jesus has the right of soil. This they are afraid of, do you blame them? No, I do not, and you should not; let them feel bad and worry.

I have frequently told you, and I tell you again, that the very report of the church and kingdom of God on earth is a terror to all the nations, wheresoever the sound thereof goeth. The sound of "Mormonism" is a terror to towns, counties, states, the pretended republican governments, and to all the world. Why? Because, as the Lord Almighty lives and the prophets have ever written the truth, this work is destined to revolutionize the world and bring all under subjection to the law of God, who is our law-giver.

I am still governor of this Territory, to the constant chagrin of my enemies; but I do not in the least neglect the duties of my Priesthood nor my office as governor; and while I honor my Priesthood I will do honor to my office as governor. This is hard to be understood by the wicked, but it is true. The feelings of many are much irritated, because I am here, and Congress has requested the President to inquire why I still hold the office of governor of the Territory of Utah; I can answer that question; I hold the office by appointment, and am to hold it until my successor is appointed and qualified, which has not yet been done. I shall bow to Jesus, my Governor, and under him, to Bro. Joseph. Though he has gone behind the vail and I cannot see him, he is my head, under Jesus Christ and the ancient apostles, and I shall go ahead and build up the kingdom. But if I was now sitting in the chair of state at the White House in Washington, everything in my office would be subject to my religion. Why? Because it teaches me to deal justice and mercy to all. I am satisfied to love righteousness and be full of the Holy Ghost, while all hell yawns to destroy me, though it cannot do it.

If I were to forsake this kingdom, the car of righteousness would roll over and crush me into insignificance; and so it will every other man that gets out of the right path. What then are we going to do? We had better stick to the ship than jump overboard, because if we stay aboard we stand a good chance to be saved, but if we jump over we shall be drowned.

Who can help all these things? I did not devise the great scheme of the Lord's opening the way to send this people to these mountains. Joseph contemplated the move for years before it took place, but he could not get here, for there was a watch placed upon him continually to see that he had no communication with the Indians. This was in consequence of that which is written in the Book of Mormon; one of the first evils alleged against him was that he was going to connive with the Indians; but did he ever do anything of the kind? No, he always strove to promote the best interest of all, both red and white. Was it by any act of ours that this people were driven into their midst? We are now their neighbors, we are on their land, for it belongs to them as much as any soil ever belonged to any man on earth; we are drinking their water, using their fuel and timber, and raising our food from their ground.

I do not wish men to understand I had anything to do with our being moved here; that was the providence of the Almighty; it was the power of God that wrought out salvation for this people; I never could have devised such a plan. What shall we do? Be still and know that the Lord is God; and let all people be silent and know that the Lord Almighty reigns, and does his pleasure on the earth. What had we better do? Be submissive and passive, serve our God, and walk humbly before Him.

The same Spirit pervades the Latter Day Saints in all the world, and what the Lord designs doing here is made manifest to the brethren in different parts, and the world feels the power of it and begins to persecute. When we commence that temple you will hear the devils howl.

We are now doing but little besides taking care of ourselves, but the kingdom has got to be taken, and the Lord Jesus come to reign here. When you wonder why it is that we are building many large buildings here and the temple not going on, be silent and patient.

Here let me ask the old Saints a question. Have you ever seen a temple finished, since this church commenced? You have not. The Lord says be patient and gather together the strength of my house; then do not fret yourselves, and if you feel a little worried, be sure that you are right, and do as you are counselled.

Why do we urge this upon the people? They are only counselled to love God and do His will. You cannot point out where a man has been counselled one hair's breadth from this course, and in this we have a right to be urgent and strenuous and sharp in our remarks. Serve your God and love your religion.

I could tell you a great many lessons that I have learned in "Mormonism," but it is very seldom that I refer to past scenes, they occupy but a small portion of my time and attention. Do you wish to know the reason of this? It is because there is an eternity ahead of me and my eyes are ever open and gazing upon it, and I have but little time to reflect upon the many circumstances I have been placed in thus far during life. They are behind me, and I am thankful that I have not time to reflect on past transactions, only once in a while, when it seems almost necessary to refer to them.

May the Lord God of heaven and earth bless you, and may He preserve us and all good men and women upon the earth, and give us power to blow the gospel trump to earth's remotest bounds and gather up the honest in heart, build up Zion, redeem Israel, rebuild Jerusalem, and fill the earth with the glory and knowledge of our God, and we will shout hallelujah. Amen.

A NAME LONG IF NOT ILLUSTRIOUS.—The following is a "correct list" of the names just given in baptism to the infant daughter of the Duchess de Montpensier:—"Maria de Regla, Francisca de Asis, Antonia, Louisa, Fernanda, Amalia, Felipa, Isabel, Adelaida, Cristina Josefa, Joaquina, Justa, Rufina, Lufgarda, Carolina, Bibiana, Polonia, Gaspara, Melchiora, Baltasara, Ana, Agueda, Lucia, Francisca de Paula, Ramona, Todos, los Santos, Brigidia, Dionisia."

AT present, says the South Side, Va., *Democrat*, there are one hundred and fifty newspapers published in the State of Virginia, the working expenses of which amount to $400,000 per annum.

THE MORMON

Will be published on SATURDAY MORNING of each week.

OFFICE—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, DEC. 20, 1856.

Mormonism.

We have seen some folks take great trouble to account for the progress of Mormonism. Joseph Smith, the unlettered youth, who was the first charged by heaven to progagate its principles, was so manifestly without influence among men, without the necessary means for propagandism, according to the customs and notions of men, that prophets without number predicted a speedy extinction to the new cause. In spite of sneers, contempt, and persecution, it still lives, and daily gives more and better signs of vitality. In its early days, when its progress became so apparent that contempt changed to fear, and men dreaded what before they despised, some wiseacres sought to credit one or two men of education that stood connected with it as being the soul and sinew of the cause, and sought their overthrow. Changes have come round, and they who were once esteemed the most essential to its success have passed away—some to inherit the reward of faithfulness and others to again mingle with the beggarly elements of the world. The absence of the one class or the opposition of the other has made no difference to its success—the movement is onward, onward. The strength of Mormonism lies not in an arm of flesh, but in its own truthfulness. It is made of no man, but it has made many a man. Its advocates have never raised it to what it is, but it has raised its advocates to what they are. So sensible of this fact are all wise men connected with it that they seek constantly to drink of its spirit. It is only those on whom experience is always wasted who try to impart their spirit, their wisdom, their intelligence, or, to be nearer the mark, we might say their foolishness to it. A good man who lives under its influence, who carries out its precepts in his life, will shine as a star in the firmament of God—be a beacon of light; while another, who will walk by the whisperings of his own spirit, his own preconceived notions, will ever manifest his own darkness, and be as a well without water. What man who has attained to any eminence among his brethren that knows not that in the darkest hour of trial his faith was firmer in the potency of the cause he advocated, that he relied more upon its wisdom, its spirit, for deliverance than upon the finest and fairest promises that the tongue of man could utter or the human heart devise? What man ever set forth Mormonism for the salvation of those who heard it but what relied upon its spirit to convince the judgment? We have heard fine sermons, nicely delivered, according to rule, square, and compass, but the words have fallen upon the ear and been forgotten, while the plain, clear, and unadorned principles of salvation, uttered with the eloquence of a believing heart, have lighted up our minds, warmed our souls, and clothed our tongue with praise. We are not of that school who believe that educational acquirements qualify men to preach effectively the Truth; neither are we of that class of men who think that ignorance is a better qualification for that work. While we are sensible that the Truth needs no adornment, that, like pure gold, it requires no gilding, and that no paint improves the lily or the rose, we are equally sensible that the force of Truth may be weakened by the folly of the ignorant. So varied are the opinions of men, and so apt are some to run to extremes, that we think it not amiss to say, to both learned and unlearned among the Elders, cultivate your minds, store up instruction as silver, and knowledge as choice gold, clothe your minds with a knowledge of the revelations of God, be conversant with the history of the Church, read its page with attention, profit by the experience of others, seek information from all good books, and when you speak to instruct the people let your hearts be humble before God your Father, let His spirit bring before your minds the ideas to impart to those who listen, and when you speak to edify for the salvation of the world, the upbuilding of your brethren and sisters, be assured that you will never fail, for God will glorify those who honor Him and trust in His power. To this let the Elders give heed, for they live in an evil day, with a generation of unbelievers. Human wisdom, human effort is powerless to destroy the scepticism, blindness, and bigotry that exist everywhere. Mormonism is never more powerful than when plainly spoken; the Elders should, therefore, never talk in the clouds. The instructions given through the modern Prophet have been emphatic on preaching—no man should speak in the assemblies of the Saints without the spirit of the Living God. One moment's reflection will convince all that when the glory of God is sought His spirit must lead the speaker and operate upon the hearer, else speaking is in vain. How foolish is it, then, for man to boast of his own greatness, talk of himself eternally, and forget the rock from whence he was hewn or the pit from whence he was dug. Our experience has long since taught us that all we have ever done has been through the spirit of the Lord working with us, and when that spirit has, for one cause or another, been withheld, it has been a cloudy day—a day of mourning. Revelation is a light to our feet and a lamp to our path. Let us contend for it, and live to deserve it.

Christians who have prayed long and loud to an imaginary being—without body parts and passions, seated on the top of a topless throne, whose centre is everywhere and circumference nowhere—have shut their ears to the voice of the God of Sabaoth, and in the blindness of their superstition declared that more revelation is unnecessary, that He must to them reveal no more the hidden things of His wisdom. Their ignorance, their rebellion, their forgetfulness to seek after His Holy Spirit to lead them and guide them has resulted in their division and confusion, and they now stand before the world a libel upon the name they profess. In consequence of which the more daring of men, though nothing less infatuated, point the finger of scorn at and ridicule Christianity, speak reproachfully and contemptously of the name of God, doubt His existence, or, if they admit that possibility, deny His right to dictate to them. In the midst of all this confusion the Great Author of human existence has ever looked with tender affection upon His children, but His heart has been pained to see their folly while passing through this school of experience. When He has beheld the disposition to seek after Life, His spirit has been near to encourage, but when wickedness only has been in the hearts of the children of men, when they have forgotten the source of their existence and have heedlessly dashed into iniquity, and corrupted themselves, His spirit has ceased to strive with them; still in the darkest days of iniquity He has opened up a means of deliverance for those who would abstain from evil. Whoever wants to know God and be the object of His care and compassion let him eschew the corruptions of the world, let him practice virtue, speak the truth, walk in the light and as the morning dew gives to the thirsty plant life and animation, so shall the balmy influence of the Holy Spirit of the Most High instill into his spirit intelligence that the human voice has never uttered in his ears. Whoever may think or say to the contrary, it is nevertheless the voice of heaven and of philosophy that virtue, truth and light are principles indispensable to Life and lead to glory, while vice, falsehood, and darkness are negatives which bringeth Death and leads to destruction. It may serve the purposes of certain parties to cry peace, to eulogise the institutions of the professedly wise and philanthropic, and descant on the beauties of the world in which we dwell, but no man who looks beneath the surface of things can fail to perceive that the seeds of corruption and dissolution are every where and in every thing, that human existence as it now is, is nothing but an empty bubble a struggle for appearance. Some there are who will cleave to the side of life and struggle against innumerable temptations that constantly beset the narrow way; but they are few. Long and fierce may be the combat to gain the victory over self, the world and the devil, but as certain as the aspirant for life shall battle with a courageous heart and with confidence in the wisdom and strength of Omnipotence so certain shall he prevail. It may seem cheerless to stand in the ranks of the despised, the calumniated, the hated, and the outraged, but there is a spirit in the bosom of the upright man that raises his mind to the contemplation of scenes grander than the passing scenes of daily life, something more tangible than the fading things of this subluinary existence that satisfies his soul that he struggles not in vain. There is nothing but Mormonism, in its power, that can save what good is in the world from being corrupted. Men find that honesty, honor, and uprightness is at a low value, while deceit, meanness, and villainy are rampant, and glide down the stream of time with ease and honor. Let the pure, unwavering testimony of Truth go forth among the people, and the honest in heart, who see the shoals that threaten the destruction of the bark of life, will welcome it as the mariner in distress welcomes the beacon light of safety.

Utah's Admission Again.

"A letter from Washington in the Albany *Evening Journal* says there is an 'evident determination to press Utah into the Union at this session, with both Slavery and polygamy.' We are a little curious to see whether the Democrats will stand up to the Squatter-Sovereignty doctrine to this extent. We have no doubt that the anxiety of the South to secure another Slave State will induce them to go a great ways towards the toleration of polygamy. But that they will actually vote into the Union a State which makes so disgusting and degrading a system the basis of its social institutions, we shall be slow to believe.

"Hitherto, so far as we have observed, no Southern press or Southern man has ventured a word in defence of polygamy in Utah. Whether they will hereafter suffer it to pass *sub silentio* remains to be seen. The Constitution of that State will doubtless say nothing on the subject. But the fact will be none the less certain that if she is admitted, she comes with this as one of her domestic institutions.

"Is Gen. Cass even quite ready to follow his popular-sovereignty theory to this extent?"—*N. Y. Daily Times, Dec. 15.*

Unless it be a stock-jobbing-well-paying-affair it is folly to try and drive a fact into the head of the Editor of the N. Y. *Daily Times*. When dimes are on hand his friend the *Herald* has hopes of some simple twice two make four fact penetrating his wool, but, in the absence of the almighty dollar, facts and arguments, based on facts as clear as the light of noon-day, fall on the crust of his brain like so much water on a duck's back. To tell him therefore, that the Utonians have not spoken for or against slavery in their Constitution, and that Polygamy or any other principle of sacred ancient faith is not even hinted at—and can never become an institution of the Territory of Utah or the State of Deseret is of course so many words lost—but as many of our readers are likewise some of his readers, they will by our statement understand the difference between the real question before Congress and the false statements of the *Daily Times* and that clique of journalists. Polygamy can never become an institution of the State of Deseret. Everybody who knows anything of the Mormons knows that marriage is esteemed by that people as a holy, sacred institution—a sacrament of the Church to which none but the pure in heart should approach. Did marriage or any other sacred institution of Heaven become in Utah a civil institution, administered by the civil magistrate on Congressional authority, we fear we should soon see the Utonians as foolish and corrupt as their neighbors in Christian countries where dollars make the man, the want of them—the fellow.

Congress has no more to do with the religious institutions of the Mormons than they have to do with the religious institutions of the Chinese. There are at the present moment in the United States hundreds of thousands of sincere, honest, devout Pagans who worship the sun, moon, stars, and idols, the workmanship of human hands—and who can hinder them? North America does not belong to the House of Hapsburg, of Brunswick or of Romanoff; it belongs to the people—the people are their own sovereigns. No law can therefore be established to interfere with any domestic compact or control any religious worship, however ridiculous or absurd such may appear to others. Law to be just is for the protection of all. So long as the domestic relations or religious worship of A does not infringe upon the rights of B no law should compel A to conform in his relations and worship to suit the views and notions of B. If B is stronger than A and oppresses him, should A grow and become stronger than B, the latter may expect, if A is not actuated by a higher sense of justice, he will undoubtedly measure to him the same law in return. Authority may yet change hands.

A New Vigilance Committee.

"In Carson Valley a Vigilance Committee of Gentile settlers, or ordinary American citizens, has been formed to protect themselves against the Mormons, who appear to be commencing the same course of conduct which led to their expulsion from Nauvoo. The repeated famines at Salt Lake and the ravages of the grasshoppers have compelled many of them to leave that region and take up their residence in the fertile valleys on the eastern boundary of California."—[*Bulletin.*

We are not at all surprised at these "Gentile settlers" being alarmed, and betraying symptoms of uneasiness. Carson Valley is situated in the extreme western portion of Utah, and, from its proximity to the Golden State, is inhabited by many persons, latterly from the diggins; but formerly from the States. It is very probable that some of the "*ordinary* American citizens," now of Carson Valley, took part in the persecutions against the Mormons—or *extraordinary!* American citizens in former years, and now that the Mormons have some authority in those regions the guilty consciences of their persecutors betray their dread of receiving that measure of punishment which their vengeful hearts would have measured to the Mormons, had the boot been on the other leg. Knowing considerable of the Mormons in general, and by no means ignorant of the intentions of those in authority in Carson Valley, we can assure the Bulletin, and through him his friends of the new V. C. that they have nothing to fear—*if* they mind their own business. The Mormons have always been going to do some dreadful things, but never happened to do them; we apprehend, therefore, that the terrible what's to come so much dreaded by the Carsonians will pass away like the visions of the terrible things that the Mormons were to have done to the Missourians and Illinoisians. If the folks don't cease talking about the great things that the Mormons are going to do, we really think it possible that ere long the Mormons will believe they are somebody, and some fine clear morning when their enemies awake from their heavy slumber, if they don't, in Bible phraseology, "find themselves all dead men," they may have an opportunity of joining in the chorus with Job, in singing: "The very things we dreaded have come upon us." However, as there is always a cause for everything that exists, and some foundation for every rumor, we may inform our eastern cotemporaries who have copied from the Bulletin, that we are quite satisfied that a portion of the Gentile settlers in Carson Valley have not only formed their Vigilance Committee, but we are equally satisfied that they had something to apprehend from the Mormons. When Salt Lake City was first organized, and civil authorities constituted to administer the laws of the Territory, many pilgrims to the diggins in passing through the city took unwarrantable liberties with the property of the settlers—feeding horses and oxen at the most convenient field of corn with the most perfect indifferance. When the United States Marshall attended to the lawless, there was frequently exhibited the idea—"It is only the Mormons." When damages were asked and awarded some of them got sober, and freely paid; others more stupid to their own interests, preserved the idea: "It is only the Mormons," and found the court could add the order for imprisonment to that damages. Whether they liked the lesson or not, they learned that the Mormons go in for Law and Order. Carson Valley is frequently inhabited by horse thieves, cut throats, and murderers, who have escaped from the punishment due to their crimes in other States; and we have not the slightest doubt that such "*ordinary*" American citizens now require a Vigilance Committee for their own special, particular, and individual protection against the Mormons, for the latter are certain to play over again the game at Nauvoo, and that was to expose villany, and hand over to justice the guilty.

A Great Discovery.

For some weeks back we have noticed in the papers a small paragraph about some judge in Utah making a discovery that Polygamy was in opposition to some law of the United States; having believed the paragraph a hoax we have taken little or no notice of it, though we have met with it more than a score of times in our exchanges. A gentleman has just entered our sanctum with a copy of that shrivelled up affair, the N. Y. *Sun*, containing something we don't know well what to call it, but the *Sun* calls it a "Judicial Charge Against Polygamy," the authorship of which is laid to poor Judge Drummond. We have no space at our disposal to insert the twaddle that is called a charge, and believing that the judge will yet thank us for our kind consideration in omitting it, we insert only the statute (as quoted) referred to for the information of all concerned.

"If any man or woman, not being married to each other, lewdly and lasciviously associate or cohabit together; or if any man or woman, married or unmarried, is guilty of open or gross lewdness, and designedly make any open and indecent exposure of his or her person—every such person so offending shall be punished by imprisonment not exceeding ten years and not less than six months, and a fine of not more than one thousand dollars, or both, at the discretion of the Court."

The fault may be ours—we may be very dull in the comprehension, but we are forced to confess our incapacity to discover anything in the above regulating marriage with one wife or with a dozen or a thousand wives. The statute to us is plain enough, or rather we might say as plain and clear as statutes are in general, and as the subject is rather delicate, we beg to be excused from further notice of it, and with remarking that in Utah the statutes for the punishment of the same offence is nearly in the same language we drop it. Did Judge Drummond cite that statute and make the reported charge to the Grand Jury at the July term of the First Judicial District Court for Utah Territory, held at Genoa, in Carson county? We must confess that we never entertained a very high opinion of the gentleman's intellectual acquirements and capacity for the bench, but we scarcely thought him simple enough to be the author of such rubbish. We have read it a second time to see if we could discover any trace of the judge in it, and are more inclined to believe that it is a forgery than to put him down at such a low estimate.

Two gentlemen from Utah being present in our office when we read it, one of them asked the other the following questions:

"Did Judge Drummond take along his wife to Utah?"

"No; he left her in Illinois."

"But the *Deseret News* announced the 'arrival of Judge Drummond and lady.' Who was this lady?"

"A lady that he picked up in Baltimore."

"Was this the one that he used to have with him on the Bench at Fillmore, that travelled with him and that he introduced as his wife, at Independence, Salt Lake, and other places?"

"Yes."

"Does his wife know of it?"

"I am told that Mrs. Richards, of Unionville, and Mrs. Holden, of Fillmore, and Mr. McLanahan, of Provo, U. T., brother and sisters of Mrs. Drummond, have written to her on the subject, for the purpose of getting information to establish proceedings against him, under the Utah statutes against adultery."

On the above we make no comment, but we are desirous of obtaining the lady's name; and that the Judge may remember we shall explain a little. She crossed the plains to Utah at the same time that he did. She was not a Mormon, and the object she had in going there was always a subject for guessing. She boiled the coffee for herself and another, and probably was otherwise useful and accommodating. After she got to Utah she seemed to manifest a great craving for judicial lore; it probably appeared to some eccentricity; others were less kind in their surmising. She, nevertheless, would always be near the court; and where that was held, she went, even as far south at one time as Fillmore City. Perhaps that description of her may not recall her to the judge's remembrance; we shall, therefore, add something more. She was called Mrs. Drummond, but whether he married her or not is for the Judge to say. She was the lady of whom Abrahams, the Jew, had the audacity to say something that should never be mentioned, and which so roused the Judge's indignation that he sent his man, Cato, the runaway nigger that he had bought the chance of and caught, to chastise him. Cato, thinking that he had instructions to fully choke off Abrahams, and otherwise dispose of him, flourished his knife around the poor Jew, till the latter in agony begged for mercy, and finally, with sweet promises of money, unnerved Cato's arm. The Judge may remember that he and Cato were placed under arrest in Fillmore City for this outrage. And thus Judge Drummond, after getting to Carson Valley, at the extreme edge of Utah Territory, where he is beyond the reach of prosecution by his wife's friends, begins to issue his judicial bulls, and all the world wonders at the iniquity of the "Mormons!"

Departures.

Elders Thomas Bullock, James G. Browning, William Brown, John H. Tippitts, Thomas Pierce, Daniel Page, Jr., and Henry Harris, left for Liverpool, on Thursday, on board the packet-ship, *Guy Mannering*. The ship has been detained, for some days, much to the inconvenience of the passengers. The brethren leave in good spirits, and thank the Saints here for their kindness to them during their stay.

We wish them a prosperous voyage.

Nicaragua.

The last news from the seat of war is of more than ordinary interest. On Friday of last week the friends of Gen. Walker were elated with reports of recent victories, the intelligence of which reached the States by New Orleans. The following day intelligence, from the *Tennessee, via* Charleston, had a different complexion, and Walker's chances reported exceedingly doubtful. Full particulars have since been received by the arrival of the Tennessee at this port, by which we learn that Walker and his small army were in a dreadful fix. Finding it impossible to hold Granada any longer on account of the severe sickness which prevailed among the white inhabitants, and its very probable forceable occupation by the allied army, the General gave orders to Gen. Henningsen to remove the valuables and army stores, and after three days' notice to the inhabitants to remove, the torch was applied, and the greater portion of the city burned. A portion of the allied army took up a position by the side of the Lake, cutting off Gen. Henningsen's retreat, and forcing him and those under his command to take refuge in a church that still remained. They had been beseiged for some days, and as there was nothing to prevent the allies from continuing the siege, it is supposed that they will starve them into submission. Walker having gone to the island of Ometepe with the sick and wounded that had been removed from the city previous to its destruction, was perfectly helpless. He has been steaming between Virgin Bay, where he has some troops, and Granada; but the allies, by their artillery force, keep his steamboat a respectable distance from the shore, so that he can render no assistance to Henningsen.

The Nicaraguain schooner Granada, of 90 tons burthen, carrying two six-pounders and manned by twenty men, had an engagement on the 23d Nov. near the harbor of San Juan, with the Costa Rican brig "Eleventh of April," of 200 tons, carrying four nine-pounders and 114 men. After fighting two hours a shot from the Granada struck the magazine of the brig, which instantly blew up. The Captain commanding the Granada with his crew succeeding in saving forty of the enemy from a watery grave. Some died shortly after arriving on shore, and the others were liberated to return to Costa Rica.

Walker's friends have not yet given up hope, but think it possible for him to regain power and popularity; but it seems like hoping against hope. Disease had made sad havoc among his raw recruits to which are now added want of provisions and proper shelter. The sick and wounded on the Island are reported to have been nearly all massacred by the Indians inhabiting it.

Next steamer is expected to bring news of his utter defeat, as he now holds no better material position than he did when he landed with his 56 from California, and has against him in addition to his old enemies, the greater portion of those who bade him welcome and the united neighboring States. He may recover, but his chances are few.

Utah.

Bishop Felt writes us from G. S. L. City, October 7th, from which we extract the following:

"I am happy to be able to inform you of the prosperous journey and safe arrival in this city of myself and the brethren with whom I was associated in crossing the plains. We were twenty-nine days from Florence to this city, arriving on Saturday, the 4th inst., in excellent health and spirits, without the loss of an animal, the breakage of a carriage, or accident of any kind to mar or delay our journey. By our early arrival we have thus had the rich privilege of being present at one of the largest, best, and most spirited conferences I ever had the honor to enjoy since associated with the Saints of the Most High. Our beloved Presidency seem inspired to lead off, and the *whole people* to rise *en masse*, with one accord, to purify themselves, renew their covenants, magnify their several callings, and unite together in rolling forth and carrying out the purposes of the Almighty, in building up His kingdom upon the earth in this momentous age.

"Presidents Young, Kimball, and Grant seem in excellent health and spirits, and all things appear to be moving on prosperously. Many changes are taking place throughout the Territory; but all denote the rapid advance of the kingdom and preparation of the people for that eventful crisis now hovering over the nations of the earth.

"Sister Taylor called upon us the day of our arrival in the city, to make inquiries of the dear ones far away. As far as I have yet been able to learn, the families of the Hon. George A. Smith, Judge Appleby, and Dr. Bernhisel were all in good health.

"Sister Felt wishes to be remembered kindly—much love is sent you by all. Please remember me with high regards to George A., the Doctor, *my son George*, Elders Stenhouse and Dulin, with all our friends in New York and vicinity.

"May the richest blessings of our Heavenly Father rest upon you all, is the sincere prayer of your brother and fellow-laborer in the cause of Zion,

N. H. Felt.

DOMESTIC SUMMARY.

Walker's friends here are busy trying to raise men, money, provisions and clothing to send by the *Tennessee*, on the 24th. A Mass Meeting at the Tabernacle is announced for Saturday evening. Help, material help is the cry. The colored folks in some of the Southern States have been preparing for an uprising on Christmas. Some papers go in strongly for hanging the Abolitionists that are caught in the South. Mr. Huntington the Wall Street broker, is presently undergoing his trial. The weather was exceedingly wet and stormy last Sunday, causing great damage. It is now piercing cold.

Correspondence of Presid't. Ezra T. Benson.

42 Islington, Liverpool,
Nov. 26, 1856.

Pres. John Taylor—*Dear Brother:* In accordance with my promise when I had the pleasure of seeing you in New York on our route to England, I take up my pen to communicate with you.

I arrived at Liverpool, in company with President Pratt and the missionaries that left with us destined for Europe, on the 13th of July, all well. We were very kindly welcomed to these shores by President F. D. Richards and the brethren laboring with him in the office. Since my arrival in England I have traveled and preached through many of the Conferences in England and Wales. The Saints generally speaking are doing their utmost to spread the truth and to live their religion. At present there are not a great many coming into the Church; but I anticipate great good will result in the in-gathering of many honest-hearted souls, as soon as President Pratt's gigantic measures for circulating the printed Word among the people composing the British nation are permanently set in order throughout the various Conferences.

In some Branches of the Church the spirit of apostacy is more or less felt; and those who do not live in the light of the Holy Spirit leave and become miserable. In Manchester they are having lively times, and have had for some three months past, in consequence of some apostate spirits that have come out publicly and lectured against the doctrines of the Church and the characters of individuals that have labored faithfully in the ministry in these lands. The principal actor among these apostates is a man by the name of Hawthornthwaite, formerly an Elder in the Church, but who, I am informed, has been disaffected for some time past.

At the suggestion of President Pratt, Bro. Little and myself spent last Sunday at Manchester. Lectures were announced by placards to be delivered; but in consequence of the mob that had collected for the purpose of breaking up our meetings, we had but little chance of informing the people on the principles of our holy religion. Many intelligent persons were disgusted with the proceedings of the mob that compose an anti-Mormon society recently established in Manchester; in fact, some of their own clan expressed their feelings of shame at the conduct of their associates. In the evening several respectable men called at our lodgings and inquired the cause of the excitement that prevailed at the meetings, and also wished to be enlightened upon the doctrines of the Church and our location in the west. In conjunction with Bro. Little, I answered their enquiries to their entire satisfaction; they left us, much pleased with the interview. I have no doubt that through this excitement much good will yet result.

The Saints generally in this country are very anxious to get away to the land of Zion. I have been preaching the necessity of their saving all their surplus means which they may have on hand after their payments are made to the Church and their domestic expenses are liquidated. I believe that by their handing their pence over weekly to a treasurer appointed to receive the same in the respective Branches, that a great amount of means can be accumulated together to assist the honest poor from these lands. The people seem to take hold of this matter with deep interest.

I do not anticipate a large emigration from this country the coming season; the heavy liabilities of the P. E. Fund Co. will prevent any assistance being rendered, except what is absolutely necessary.

I have been endeavoring to effect sales of property donated by various persons in Utah to the P. E. Fund, but have only been successful in two or three instances. The wealthiest portion of the Saints have emigrated, and those who are left, that have the means, have not sufficient faith to lay hold of this matter. I presume they will yet be glad to be permitted to do something towards the deliverance of God's people, but their positions must of necessity be materially changed; they will then, if they have any of the love of the Gospel dwelling in their hearts, esteem it a privilege to assist in building up Zion. It does really seem hard for some men with a few dimes to maintain their position when they attain to one in this kingdom.

Since my arrival in this country I have visited the Scandinavian Mission, in company with Elder John Kay. We left Hull, *per* steamer Saxonia, for Hamburgh, on the 7th of September, and arrived *via* Kiel and Korsoer, at Copenhagen on the 10th of September. We were very kindly received by Pres. Hector C. Haight, Bros. Widerberg and Thomassen, who are associated with him in the office, and are faithful and good brethren, in conjunction with President Gilienquist, who has the presidency of the Copenhagen Conference. President Haight enjoys richly the spirit of his mission, and has the full faith and confidence of the Saints. We spent about six weeks, and travelled through the most of the Conferences in that Mission, visited Sweden and Jutland, and had many happy seasons with the Danish Saints.

The Saints composing the Scandinavian Mission are not of the wealthiest portion of the community, but they are rich in faith and ready and willing to do all they can to further the interests of the Kingdom. The Elders are under much restraint in preaching the gospel, are often cast into prison, whipped and scourged; but, notwithstanding this, they are determined, under all circumstances, to call upon their countrymen to repent of their sins and be reconciled to God through obedience to His laws.

Bro. Taylor, the work is onward, onward, onward, in those nations, and I say God speed it, until every honest-hearted soul is convinced of the truth, and gathered to the chambers of Israel. I anticipate there will be a ship load of Saints leaving that Mission for Utah the coming season.

Since my return from Scandinavia I have spent some of my time visiting a few Conferences in England, and have had a very agreeable visit with Bros. Daniels, Evans and Ashby, the presidency of the Welsh Mission. Things look well in Wales, and these brethren are faithful to the trust reposed in them. Bro. Daniels is busy translating Pres. Pratt's new series of tracts into the Welsh language; and all are sanguine that, with the blessing of the Lord, the time has come for many again in these lands to obey and serve those holy laws which God has revealed through his servant Joseph in this dispensation.

I anticipate leaving Liverpool on Friday for Belfast, Ireland, accompanied by Bro. W. B. Young, to spend a few days with Bro. John Scott. I shall afterwards proceed to Scotland and visit some of the Scottish Churches.

In conclusion, I will say that it affords me considerable joy and satisfaction to peruse your valuable and instructive paper. It certainly reflects great credit on its worthy editor. My prayers ascend continually in your behalf for the choicest of Heaven's blessings to rest upon you and the power of your holy Apostleship to enable you to combat successfully the enemies to the truth.

Presidents Pratt and Little, in conjunction with the brethren laboring in this office, join me in warmest love to you and those associated with you. Faithfully I remain, your friend and brother in the Kingdom of God,

E. T. Benson.

[We are much pleased to receive a communication from President Benson, and no doubt our readers share our satisfaction. We hope that, when favored with a leisure hour, he will resume his pen and contribute his quota to The Mormon. We extend the same invitation to his associates in the Presidency of the Church in Europe. Their contributions to our paper will always be very acceptable. —Ed.]

Correspondence of G. F. A. Spiller.

St. Louis, Dec. 8th, 1856.

Elder T. B. H. Stenhouse—*Beloved Brother:* I have just returned from a two months' tour through the counties of Calhoun, Adams, McDonough and Hancock in Iowa; visiting the Saints in Calhoun, Quincy, Nauvoo and Keokuk, in Iowa. I accompanied Elder Samuel H. B. Smith, in his visits to his relations, and formed a very agreeable acquaintance with Mrs. Sophronia McClarie, Mrs. Catherine Salisbury, and Mrs. Lucy Millikin, the three surviving sisters of Joseph, the Prophet. Also, with his four sons Joseph, Frederick, Alexander and David, likewise the widow of the Prophet—now Mrs. Bidemam. Mrs. McClarie and Mrs. Salisbury are widows. Mrs. Millikin is still enjoying the society of her excellent husband. I have never seen Joseph in the flesh, but judging from portraits, the features of Mrs. Millikin appear to me to be an excellent facsimile of Joseph's. I remained with them over two nights and they made me heartily welcome. They testified that they knew that their brother Joseph was a Prophet of God, and when I took my departure they earnestly requested me to pay them another visit as soon as I could.

The sons of the Prophet are very excellent and intelligent young men, having a gentlemanlike demeanor. They were very sociable, and I enjoyed their society very highly. Joseph, the eldest son, is about 24 years of age, and has recently married a very amiable and intelligent young lady: he treated me with marked respect and I could not feel otherwise than at home.

The Saints as a general thing, are doing well, they are strong in the faith, and, many of them are preparing to gather to Utah next spring, while others of less means are expecting to start early next spring for the settlements of the Saints in Nebraska.

As I passed through Carthage the history of that horrible tragedy that was acted on that place on the 27th of June, 1844, came horribly to my mind, and never before had a place become so hateful to my sight as Carthage. As I stood before the jail, where our beloved Prophet Joseph and Patriarch Hyrum were assassinated—because they dared to become the Lord's annointed messengers—the visions of the past came before me and I fancied that I was a witness of the revolting tragedy, and could hear the hellish yells of a fiendish maddened multitude, which heated my feelings for revenge, but which were quieted by a still small voice, apparently, sweetly whispering in my ear "Vengeance is Mine, and I will repay." With mingled feelings of sorrow and detestation I turned from the accursed spot, where two of the best and noblest of mankind were martyred, but whose names shall go down honored to posterity, from age to age, and the smoke of their blood will ever ascend to Heaven until it is avenged upon the earth.

Upon entering Nauvoo, the most prominent object that attracted my attention was the colossal ruins of the universal renowned Temple. The west side, which is a double wall, or outer court, still remains almost entire, and can be seen at a distance of several miles. Never was a crusader or pilgrim more earnest on his way to the Holy City of Jerusalem, or Mecca, than I was to visit these ruins. The Temple was built upon a beautiful eminence, and hence its ruins look down upon the deserted city in solemn grandeur and magnificence. This majestic monument of the past will ever bear record of the blood thirstiness of Christians, of the broken faith of Illinois as pledged by the Governor, and of a people, who, because of their faithfulness to their God, had to find a home a thousand miles from civilized life and among the wilds of the savage red Indians, before they could enjoy and practice the Gospel of Jesus Christ. Language fails me to cast a reflex to paper of my feelings and reflections as I moved among these ruins, where the broken links of the past and present were welded, and the living and the dead united. As I turned from the ruins

with feelings of reluctance and sadness, the words of the Psalmist came to my mind as I thought on the trials of the Saints and the providence of God—"Though they walk in the midst of trouble, Thou wilt revive them; Thou wilt stretch forth Thy hand against the wrath of their enemies, and Thy right hand shall save them."

Nauvoo is now a small scattering town of about 1000 inhabitants; it was once a city of twelve miles in circumference and contained 20,000 inhabitants. In the days of Joseph the Prophet, it was noted for its busy enterprise and bid fair of rapidly becoming the emporium of the Western country, but like other locations where the people of God once dwelt, but have been driven away, it has sunk into insignificance. A gentleman remarked to me, while me were waiting for the ferry, "that Nauvoo was a very beautiful place, and an excellent location for a city, but the place was horridly dull."

In conversing with the people in different parts of the country, I find that many are very embittered towards the Saints, and they talk about cutting Mormon's throats as glibly as if they were hogs. But there are several who will listen with attention and great interest. A gentleman with whom I had conversed upon the principles of the Kingdom of God, seeing that I had no overcoat to protect me from the inclemency of the season, kindly gave me a blanket-wrapper with all that nobleness that gives unasked.

In being called to the high vocations of a teacher of mankind, I feel the weight of my responsibility, for I realize that it is no small matter to be sent forth to multiply the intelligence of the human soul, and to shape the minds of men to fulfil the purposes of their creation, and that they might approximate every moment of their lives to their destiny as the Sons of God, even to be like God. But as my earnest desire is, to be a vessel of usefulness in the Kingdom of God, I bend to the mandates of Heaven with fixed purpose to do my best to carry them out.

Sister Spiller requests you to give her kind love to Sister Stenhouse. With my kind regards to you and the Brethren in the Office, I remain faithfully in the Gospel.

GEORGE F. A. SPILLER.

Correspondence of Judge Appleby.

PHILADELPHIA, Dec. 15, 1856.

ELDER T. B. H. STENHOUSE—*Dear Bro.:* It is with feelings of gratitude to Him who rules on high that I am privileged this morning to take up my pen to inform you that my health has so far recovered as to be able to ride in the cars from Minersville to this city, where I arrived last Saturday afternoon. I wrote Bro. Taylor my situation in my last letter, which, ere this reaches you, no doubt he will have received. Since then my health has been improving slowly, although my system is yet weak and feeble on account of the pain I have endured. I hope in a day or two more to be able to wear my boot again, as the swelling in my foot is considerably abated. I purpose leaving here (Providence permitting) on Wednesday or Thursday next for Delaware, to visit the Branches of the Church there, in company with Eld. Cannon, and return here by Christmas, and shall endeavor to be in New York by the first of January, so as to be with you to participate in the pleasure of your social party, to come off, I perceive by the advertisement, on New Year's Day.

I have known what it was to be without hope of eternal life, knowledge of the gospel principles of exaltation, what appertained to a hereafter, or for what I was created or had a being. But since the voice of eternal truth has saluted my ears and I have embraced the same, and that spirit which searcheth the deep things of God has lit up my understanding to comprehend some of the principles of salvation beyond the tomb and the objects of my creation, and the necessity of affliction, sorrow and death here, and the body returning to its mother dust until the morning of the first resurrection, I can lift up my voice in prayer and praise to Him who rules on high, in the midst of affliction, pain and distress of this mortal tabernacle, and enjoy that spirit which brings peace and joy, calm and refreshing as the gentle zephyrs of a summer's morning; for, amid all the ills of life, the Saint of God hears the voice of the good shepherd, arising above all the discordant elements that surround him, "*It is I, be not afraid.*" But not so with him who knows not God; when he leaves this stage of action, his hopes, joys and pleasures cease and go down with him to the grave—his time has been wasted, the days of his probation are ended, "*the summer is past, the harvest is ended, and his soul is not saved.*" Such an one, his sun sits in a dark cloud, and the night of death closes over his devoted head, full of woe and misery; while, on the other hand, the saint of God can face a frowning world and the grim destroyer—calm and collected in affliction and in the hour of death, he calmly resigns his spirit into the hands of Him who gave it, and goes down to his grave like a shock of corn fully ripe—his star sits in the ocean of life, leaving rays of glory behind it—his sun goes down in peace, to arise in glory, and receive his everlasting reward in the resurrection of the just. But I must stop, or perhaps you will think I am preaching; well, have it so, while I pen further reflections:

My limbs are sore, my head's in pain,
I feel oppress'd—cast down,
With sickness in this mortal frame,
That doth my strength confound.

I often ask, why is it so,
(For surely I can't tell,)
That I much feel affliction's woe,
While others always well?

Is it because my sins are more,
And slight his favored grace,
The chast'ning rod is on me sore,
To keep me in my place?

If it be thus, I feel resigned,
And humbly kiss the rod
Of Heaven's King, so good and kind,
My Father and my God.

Give me but grace to persevere,
And feel all's for the best,
To do *the work* while I am here,
And enter into rest.

My Saviour, he endured them all,
And bore the chast'ning rod,
Relieved us from our sinful fall,
And brought us back to God.

Then I'll not mourn, nor e'er complain,
But say, "Thy will be done;"
Endure by faith those aches and pains,
Until my race is run.

Lord, if it's thy will, wilt thou me heal,
And ever faithful find me;
That health and strength I yet may feel
To do the work assigned me.

As ever, yours, &c.,

W. I. APPLEBY.

[We do certainly anticipate having the Judge here at the Festival on New Year's day. His numerous friends throughout the New York Conference fully expect to meet with him on that occasion; and we trust he will so arrange business, as to gratify us with his presence, and that his health will be so much improved as to enable him to take part with his brethren.—ED.]

Items from Utah.

THE following extracts from letters addressed to the Editor of the *Western Standard*, and published in that paper, will, no doubt, be perused with interest by our readers:

G. S. L. CITY, Oct. 4, 1856.

Our first annual fair or exhibition of Home Manufactures and native productions closed this evening, being the third day. The exhibition was very creditable to a new territory, exhibiting almost every kind of wearing apparel, cutlery, leather, carpeting, natural curiosities, paintings, machines, all kinds of stock, fruit, grain, vegetables of every variety and of the finest qualities. The exhibition took place in the Deseret Store Buildings and was incessantly thronged during the whole three days. It would compare favorably with any thing of the kind witnessed in many of the old States.

We have partially resumed the Public Works—are hauling stone and preparing them for the setting, which we contemplate doing the ensuing season. A bastismal font has been lately finished on the Temple Block, near the endowment house, which was consecrated and dedicated on the evening of the 1st inst., upon which occasion the First Presidency and a few others were rebaptized, and which it is expected will be followed up by many others. This font will also be used for the baptisms for the dead.

Our wheat crop the past season was very good; corn light, and potatoes about an entire failure; but we think that we shall have sufficient food for all, if strict economy is practised.

There is quite a reformation springing up in many of the settlements, which we trust will increase and extend throughout the territory. A general desire to renew their covenants and live nearer to the Lord, to serve him more perfectly and to be more circumspect and alive to the interests of Zion, and her prosperity is apparent. This awakening spirit is much needed, as it is too usually the case that when the elders come home they throw off their armor, and the people too frequently follow their example; this produces a coldness or rather deadness to spiritual things, which leads into darkness, and in the end, apostacy. But now that much of the chaff of the winter's threshing floor has been floated off by the summer breezes, we trust that Saints who are such, will awake from their lethargy and lay hold with an increased faith and energy, and not only obtain but retain the Holy Ghost in their bosoms sufficiently to enable them to walk humbly before the Lord of Hosts, and render more effective service in his cause. The people have generally been too unmindful of the blessings which the Lord has been so profusely pouring out upon them. They have not sufficiently appreciated his kindness and mercy. They are now beginning to see it, and are seeking by a renewal of their covenants, to redeem themselves from these and many other evils which they have fostered until the enemy of their souls had well nigh obtained the mastery over them. But thanks be to Him who sitteth upon the throne, that he has inspired his missionaries to go forth in the strength of Israel's God and put a timely check to this great and growing evil. The home missionaries with the assistance of Bro. Jedediah M. Grant, who leads the way, have been instrumental in producing these results, which we trust will prove a lasting benefit to the Hosts of Israel. And may the Lord forgive his people of all their sins, and help them to live their religion, is my prayer in the name of Jesus Christ, Amen.

G. S. L. CITY, Oct. 7, 1856.

Our Conference commenced yesterday, (Sunday.) The day before was an interesting day; the brethren who have just arrived, made their report relative to the state of the Saints upon the plains, where they were passed, &c. Being mostly yet beyond Laramie, an immediate call was made for sixty mule and horse teams, twelve tons of flour, forty extra teamsters to help in the teams now upon the plains in the hands of inexperienced men, and a plenty of shoes, stockings, and clothing of almost every description, to keep the Saints who are coming by hand-carts warm, when they get into cold days and nights, which they will no doubt see before they get in. Most of the teams are expected to leave to day.

Yesterday, the largest congregation was assembled in the Bowery that I ever saw; and they were made glad by the testimony borne by the Elders who have returned full of the Spirit and power of God.

A general reformation is now taking place throughout this Territory. The Presidency feel full of drawing the line between the wicked and the righteous; and men that will not live their religion will find the furnace getting hotter and hotter, and their dross will be consumed.

The spirit of this conference I believe will be felt by the Saints and by the ungodly also, throughout the wide world. God grant it!

FOR THE MORMON.

A Chapter on Logic.

BY ALEXANDER OTT.

IT may, perhaps, appear strange to some persons whose minds are always *in nuce*, to read an article on Logic. Not knowing whether philosophy is a live animal, or something to eat; they misconstrue or ridicule that science very often. Allow me to say, that I have not the *least* reference to the philosophical systems, theories and speculations of the past and present, but to the principles of *eternal, immutable truth*. As the term "Gospel" is often misapplied and used as a cloak for human institutions, so, likewise, is philosophy frequently used for a cover of erroneous ideas. What else is Mormonism, but the philosophy of the Gods, embracing all the principles leading to a knowledge, power, glory and happiness of divine perfection. People may, on account of their pigmean notions, disregard the cultivation of the mind, but they will find, that, although having the truth, they are often making inconsiderate assumptions, introduce unsound arguments, if they reject those principles by which they can learn how to confine the train of their ideas to a channel of close, correct and luminous reasoning.

As well as there are laws and principles in the physical world, in order to produce certain effects and causes, and thereby cause harmonious streams of order and beauty, to flow with an accelerated progress throughout the Universe, so is it in the mental creation, and this shows the great wisdom of that supreme Being who never deviates from the course of eternal truth, so that everything, whether organic or unorganic has the impress of His divine perfection. Hence, as the process of mental operations is carried on on certain principles, it must be of the greatest importance not only for the man of science, but for every intelligent being, who is interested in searching after truth, to know something of the mysterious mechanism, the various functions and performances of the mind, which is the acting part or quintessence of the soul; because it is by a knowledge of logical principles, that the human intellect becomes qualified for certain exertions, for self-contemplation, that is to say, for reflecting upon itself, as a being independent of the phenomenal or outward world, and further, because it capacitates the inner-man to comprehend things which come from the sphere of surrounding objects within the focus of his conceptions. A person may say, he has common-sense, he has a language sufficient to express certain apprehensions, but in despite of this assertion, which, as it emanates from his own criterion, is an arbitrary and relative proposition, he will get entangled in the ideal world, and become confused in his conceptions, without a guide through the maze of mental operations. In order to understand things and matters well, it is absolutely necessary, that all ideas, impressions and conceptions, be arranged before the inner-man in a systematic manner, that is to say, that ideas follow each other in the strictest probable order of their relationship, and then man will think and speak clearly and correctly.

Man is evidently, the most prominent being in the animal kingdom, being endowed with superior intelligence, hence, it is incumbent upon him to fill his position honorably. But although there is generally a superiority of the human mind over the brute creation, there are still certain exercises both physical and mental, which place man often on a level with the brute creation. Many of us will have noticed, that children or persons of very inferior intellects, realize things without comprehending the nature, cause or reason of the thing thus felt or grasped, this is instinct. For instance, observe children who have transgressed in something, they will feel their wrong, without having been told of it, and instinct of avoiding punishment, will cause them either to run away, or keep quiet and unobserved. The same phenomenon can be noticed among the lower animal creation. But there is *one* particular intellectual occupation, *one* particular exercise of the mental faculties which shows the wide difference existing between the human family and the brute beast, proving, thereby, man an intelligent, independent being—it is the power of reasoning. No matter in what avocations we follow, our every-day life, requires a constant exercise of the reasoning faculties. If we are desirous of making a good use of our intellect, in order to receive lasting benefits from our enterprises or engagements, we will pay the same attention to every circumstance which may possibly arise during our mortal career, as the chess-player who watches with intense anxiety, every move of his antagonist. Our life may be compared to a chess-board, on which every move is attended with certain results, whether beneficial or obnoxious, and we will be constantly employed in scheming plans, advancing propositions, in making inferences and conclusions from premises in relation to a certain object in view.

It is an established fact, that in the school of experience, we are taught principles, that we discover laws concerning Nature's hidden forces. Those discovered principles are then introduced into sciences, and thus certain rules have been deduced from scientific reasoning aided by experience. For instance, if we know from empiricism, that every ounce of food we receive into the stomach, every particle of atmospheric air we inhale, the motion of the heart and lungs, the vibrating pulsation, etc., is bringing about the chemical process of our vital fluids, and imparting thus strength and vigor to the system. Further, if we know from experience the effects that the surrounding elements have here on our bodies, and what a strict regimen of diet is required to keep up the physical equilibrium, we will endeavor to live according to the best of our knowledge. Why a person may have common-sense, but as I remarked before, that gift alone, without the assistance of certain, eternal, true principles or laws, is an unsafe guide; for instance, a person may have sense enough, but being a stranger to the effects of the atmosphere operating upon the system, and unacquainted with the principles of preventing a superabundance of certain ærial particles from entering the body, he will, when in hot climates, by no means observe the rule of living on food which is congenial to the system.

When we commence to reason, we then undertake to introduce arguments for the purpose of reflecting or contradicting statements made by another person, or in order to instruct the minds of certain individuals in relation to principles of truth, setting them forth in as clear, regular and systematic a manner as possible, trying to elucidate every point, so as to convince the antagonist. While engaged in this operation, the mind undergoes a certain process, that is to say, all his faculties are exerting themselves in proportion to their strength and practice to bring a certain principle within the compass of another person's understanding. The act of reasoning is always preceded by simple apprehension and judgement. The logician understands by a simple apprehension, the perceiving of a thing, whether abstract or concrete, through the instrumentality of the intellectual powers. These apprehensions are either *incomplex*, that is to say, they are the act of perceiving several unconnected, independent objects, as a "table," a "pen," a "wagon," or *complex*, that is to say, the apprehensions, or noticing of several connected objects, as for instance, a "vessel with soldiers," a "garden with trees. The reader can easily see, that between a "table," a "pen," a "wagon," exists no relation, or affinity whatever. The act of judging consists in comparing one object to another, trying to find a similitude or dis-similitude or disparity between those two, hence, the judgement is either affirmative, if I say, A belongs to B, they are of one sphere, they are alike, or negative, if I pronounce the compared as unlike, as for instance, L is larger than M, then L and M are heterogenious. The act of reasoning consists in forming a series of judgments, so that the following is generally the result of the preceding one. The operation of reasoning when complete, is called an argument, as, society is much corrupted, many young men move in society, many young men are corrupted. Or, if a part of N is like R, and R is like S, then only a part of N is like S. Reasoning is the act of inferring, proving. These two performances of the mind do not refer to two different things, they are the same thing, but considered in two different points of view, for instance, the road from Boston to St. Louis, and the road from St. Louis to Boston. The analysis of the operation of proving is a conclusion.

TO BE CONCLUDED.

Thirty-fourth Congress.—Second Session.

SENATE.

WASHINGTON, Dec. 11, 1856.

On motion of Mr. Houston, of Texas, the Committee on Finance were ordered to inquire into the expediency of suspending the duties on sugar and molasses for a period of two years.

On motion of Mr. Seward, of New York, the bill making provision to compensate agents for paying pensions and prescribing the time and manner for settling their accounts, was made the special order for the 22d of December.

Mr. Cass, of Michigan, replied to the statement of Senator Trumbull, made the other day, that the Supreme Court had decided, through Chief Justice Marshall, that Congress possessed "all" the powers of the federal and State government relative to the Territories. This was a misrepresentation. The Senator from Illinois (Trumbull) had mistaken a dictum of the Chief Justice for a decision of the court; but even then he had not established his case. What the Chief Justice said was, that Congress possessed the "combined" powers of the federal and State government, and this referred not to the extent of jurisdiction, but to its nature. Mr. Cass reiterated his views upon the subject of popular sovereignty, contending that the grant of power in the Constitution, to Congress, over the "territory and other property of the United States" merely referred to the territory as land, and implied no jurisdiction over the people living on that land. To enforce his views Mr. Cass inquired, "If the power was derived from that provision in the Constitution, what power does Congress possess to legislate over that Territory which never belonged to the United States?" That was the question which he had put when commenting on this topic on previous occasions, but it had never been answered, and he believed it could not be.

Mr. Wade, of Ohio, asked upon what ground Mr. Cass could vindicate his own consistency in voting for bills establishing Territorial governments.

Mr. Cass replied it was the exercise of the Constitution. Mr. Madison had taken similar views upon this subject, and he (Cass) quoted him as authority. In the course of his remarks Mr. Cass referred to the report of a speech delivered by Mr. Seward in Buffalo recently, in which Southern slaveholders were stigmatised as a privileged class.

Mr. Seward stated that he had never made the speech attributed to him.

Mr. Cass was very happy to be so informed.

Mr. Hale, of N. H., obtained the floor but yielded it to Mr. Rusk.

Mr. Rusk, of Texas, said that whatever opinion might have been entertained with regard to the propriety of this discussion at its commencement, it would now be unjust to those gentlemen who have not had an opportunity to participate in it, to cut them off, by taking the question on the President's message and documents. At the same time he stated the printers were much delayed in consequence of the failure of the Senate to pass the customary orders to print. On his motion the printing was ordered. Adjourned till Monday.

HOUSE OF REPRESENTATIVES.

Mr. Oliver, of Mo., presented a memorial from citizens residing on the Gadsden purchase, praying for the establishment of a Territorial government at Arazona. Referred to the Committee on Territories.

Mr. Humphrey Marshall, of Ky., said he understood the position of the American and Republican parties, but that he did not believe there was a Democrat here who could make a statement which would be acquiesced in by the Democratic party North and South, on the subject of the right of the people to govern themselves in the Territories. They had the doctrine of Mr. Cass, pronounced as the principle and philosophy of the last Presidential election, and yesterday his friend from South Carolina (Keitt) declared in eloquent terms against popular sovereignty; and they are National Democrats.

Mr. Keitt, of S. C.—I discard being a National Democrat. (Laughter.)

Mr. Marshall—This shows that some of the brightest stars of the Democratic party are sectional Democrats. (Laughter.)

Mr. Keitt—That is an inference of the member from Kentucky. I say I am a Constitutional Democrat.

Mr. Marshall remarked that he wished to get at facts, so as to let the country know where the Democratic party stand. He wished to know whether Democrats agreed with the declaration of Senator Mason: that the people of the Territories, when they organize themselves, or are organized under law, are to determine for themselves whether the institution of slavery shall exist or not while a Territory.

Mr. Quitman, of Miss., said for himself that he did not believe the people of a Territory possess sovereignty of any kind until sovereignty was delegated to them as a State under the power of the constitution to admit new States—reviewed the alleged inconsistencies respecting the interpretation of the Nebraska bill relative to the people framing their own laws.

Mr. Orr, of S. C., asked Mr. Marshall whether if he had been here he would have voted for the Kansas Nebraska bill.

Mr. Marshall replied that with a Southern construction he would have voted for it, but with a Northern construction against it.

Mr. Orr did not consider the answer satisfactory. He did not believe in squatter sovereignty, nor did he believe that doctrine contained in the Nebraska bill. He saw no authority in the constitution to pass the Wilmot proviso, and could not see how Congress, not having that power, can create the authority and invest the creature with greater power than it possesses itself. Other gentlemen, however, think the Territorial Legislature is invested with the authority to prohibit or introduce slavery in the Territory. The gentleman from Tennessee struck the true point and took the wind out Mr. Marshall's sails and left him high and dry on land. Although Mr. Orr denied that squatter sovereignty exists by virtue of the Nebraska bill, it was practicably of little consequence whether it does or not. If the people do not want slavery they can decline to pass laws for its protection, and that would be just as effectual as a law passed to exclude it. Losers were privileged to be grumblers, and he congratulated the country that Kentucky had placed herself in a correct position by giving her electoral vote to the candidates of the democracy. Let the gentleman (Marshall) from that commonwealth take this home with him. There is a difference of opinion among democrats as to squatter sovereignty, and let him make the most of it.

Mr. Leitcher, of Va., said that for many years Mr. Giddings had introduced the subject of slavery in debate, giving his views at large, and quoted from the speeches of Mr. Giddings to show that the latter had advocated interference with slavery in the States, making use of language calculated to excite insurrection in common with the party with which that gentleman acted. Mr. L. further commented on the views of Messrs. Seward, Giddings, and others of the same party, to prove their sectionalism, and desire to interfere with the institutions of the South. Adjourned.

HOUSE OF REPRESENTATIVES.

WASHINGTON, Dec. 12.

Mr. Dodd was designated as Chairman of the Committee of the District of Columbia, vice Mr. Matterson, excused; and Mr. Woodworth was appointed to fill the vacancy. The House proceeded to the consideration of the private calendar.

Mr. Campbell, of Ohio, from the Committee of Ways and Means, reported a bill providing for the payment of the legislative, executive and judicial expenses; and a bill making similar provision for the consular and diplomatic services for the next fiscal year.

Mr. Broom, from the Post Office Committee, reported a bill authorizing the Post Master General to make a contract with Cornelius Vanderbilt for carrying a mail between New York and Southampton at a compensation of $16,608 for the round trip, a provision being, that on the event of the line not making as quick time as the Cunard steamers, one thousand dollars shall be deducted for every twelve hours deficiency.

Mr. Tappan made an unsuccessful attempt to introduce a bill repealing the laws of the so called Legislature of Kansas.

Adjourned till Monday.

SENATE. Dec. 15.

On motion of Mr. Jones, of Iowa, the Committee on Commerce was directed to inquire into the expediency of making a further appropriation of $30,000 for the enlargement of the Custom House and Post Office at Dubuque.

On the motion, also, of Mr. Jones, the credentials of Mr. James Harlan, Senator from Iowa, with the protest of the Senate of that State relative thereto, were taken up for consideration. Some objections were made to sending the case before the Committee on the Judiciary, as there Mr. Harlan would meet with political opponents, but on motion it was there referred.

On motion of Mr. Hale, a resolution was adopted instructing the Committee on the Judiciary to inquire whether any further legislation is necessary to carry into effect the act regulating the compensation of members of Congress, passed August last.

Mr. Houston, of Texas, gave notice of his intention to introduce a bill providing for the establishment of a mail route, and for carrying a semi-weekly overland mail from the Mississippi river to San Francisco.

The House bill providing for the settlement of accounts of officers of the Revolutionary war and their widows and orphans was then discussed till the adjournment.

Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Etheridge, of Tenn., submitted the following resolution, which was read for information:—

Resolved, That this House regard all suggestions or propositions of every kind, by whomsoever made, for a revival of the slave trade, as shocking to the moral sentiments of the enlightened portion of mankind, and that any act on the part of Congress, legislating for, conniving at or legalizing that horrid and inhuman traffic would justly subject the United States to the reproach and execration of all civilized and Christian people throughout the world.

Objection was made to the introduction of the resolution, but at last it was adopted by yeas, 152; nays 57.

Mr. Orr, of S. C., under a suspension of the rules, submitted a resolution, that it is inexpedient, unwise and contrary to the settled policy of the United States, to repeal the laws prohibiting the African slave trade.

The resolution was adopted by yeas 183, nays 8.

Mr. Washburne, of Me., asked leave to offer a resolution calling on the President to communicate a statement of the amounts of money paid and liabilities incurred for the pay and support of persons called into the service of the United States, either under the designation of militia in Kansas or as a *posse comitatus*, by the civil officers in that Territory, since the date of its establishment, and for witnesses and arrest, detention and trial of persons charged with treason against the United States, or with violation of the so-called laws of the Territory. Pending this the House adjourned.

FOREIGN SUMMARY.

By the arrival of the Steamship City of Baltimore, at Philadelphia, we have advices from Europe to the 3d Dec.

It was reported that England had at length agreed with the other Powers to re-assemble the Conference of Paris, and it is said that the Congress will shortly meet at Paris. Geo. B. Mathew, ex-Consul at Philadelphia, who was dismissed for his complicity in the enlistment business, has been appointed Consul at Odessa. The King of Prussia has recalled his representative from Berne and the Swiss government is busy preparing for hostilities. Dr. Kane arrived at St. Thomas on the 2d instant, *en route* for Cuba. His health is still very poor. There are reports of a great uprising in Sicily.

Philadelphia Social Party.

THE Saints composing the Philadelphia Branch intend holding a Social Party on Christmas Evening, Dec. 25th, at Washington Hall, corner 8th and Spring Garden streets.

The Saints throughout the conference and New York and elsewhere, who can make it convenient, are invited to be present and mingle with their brethren and sisters.

We respectively invite the Twelve who are in the Eastern States to honor us with their company, also the Presidents over Conferences and Branches.

Tickets of admission 50 cents, children under 12 years half price, to be had of the Secretary at the Hall the Sunday previous, and at the door on the evening of the party.

Doors open at 2 P. M.

S. HARRISON, Prest.

MARTIN LENZI, Sec'y.

Social Party.

PRESIDENT MILES requests us to announce that the Saints composing the New York branch, intend holding a Social Party on the evening of the 1st of January, at their hall, 361 Broome street.

The Saints everywhere who can make it convenient, will do well to be present and renew their acquaintances with their brethren and sisters.

We invite the Twelve who are in the States to honor us with their company: we shall be glad to see them, the presidents of conferences and of branches, likewise, who can find time to visit us.

Tickets of admission, twenty-five cents: under twelve years, twelve and a half cents. To be had of Elder Wm. J. Silver at the hall, up to the Sunday previous. Doors open at four P. M., to commence *precisely* at five o'clock.

Public Meetings.

THE LATTER DAY SAINTS will hold their Meetings every Sunday, in the large hall of the Assembly Rooms, 361 Broome street, at 3 and 6½ P. M.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor.	$1.75
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c	10 cts.

Send cash orders.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

AS Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to December 18, 1856.

ASHES—Pot......per 100 lb.	7 87½ a — —
Pearl	— — a 8 50
CANDIES—Stuart and Bussing's best, assorted......per lb.	— a —
Ordinary	— a —
CANDLES—Sperm......per lb.	— a 40
Adamantine	25 a 27
Mould, tallow	13½ a 15
COFFEE—Java, white	13½ a 14½
Mocha	15½ a —
Laguayra	11½ a 12
Maracaibo	11½ a 12½
St. Domingo (cash)	10 a 10½
DRUGS AND DYES—Alcohol.pr. gal.	— 70 a — 76
Alum......per lb.	— 2½ a — —
Arrowroot	— 45 a — —
Arsenic, powdered	— — a — 2½
Asafœtida	— 5 a — 25
Borax, refined	— 27½ a — —
Brimstone, American, roll	— 2½ a — 2¼
do crude......per ton.	35 — a 37 50
Camphor, crude......per lb.	— — a — 23
do refined	— 30 a — —
Castor Oil, No. 1	1 35 a 1 40
Chlorate Potash	— 35 a — 36
Cochineal	1 15 a 1 20
Copper—sheathing......per lb.	— 23 a — 27
Copperas......per 100 lb.	1 50 a — —
Cream Tartar......per lb.	— — a — 30
Gum Arabic, picked	— 17½ a — 33
Gum Copal	— 8 a — 8½
Gum Myrrh, Turkey	— 10 a — 30
Iodine, resublimed	— — a 5 25
Ipecacuanha	— — a 1 60
Madder	— 12½ a — —
Magnesia	— 14 a — 35
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 30 a — 30
Oil Anis	3 25 a — —
Oil Bergamot	2 62½ a 2 75
Oil Cassia	— — a 4 50
Oil Lemon	2 — a 2 25
Oil Peppermint	2 75 a 3 —
Opium, Turkey	— — a 5 25
Otto Rose......per oz.	3 50 a 6 50
Oxalic Acid......per lb.	— 31 a — —
Phosphorus	1 10 a 1 15
Quicksilver	— 45 a — 50
Rhubarb, China	90 a 1 10
Salæratus	— — a — 8
Sal Ammoniac, refined	— 11 a — 12
Senna	— 11 a — 14
Shellac	— 13 a — 16
Sugar Lead, white	— 13 a — 14
do brown	— 10½ a — 11
Sulphate Quinine	— — a 2 15
Tartaric Acid	— 41 a — 48
Verdigris	— 45 a — 47
Vitriol, blue	— 10½ a — 11
DYE WOODS—Camwood..per ton.	115 — a 120 —
Fustic	27 — a 29 —
Logwood	17 — a 28 —
FLOUR—State, common...per bbl.	6 — a 6 10
Michigan and Indiana	6 60 a 7 75
Genesee, extra	6 70 a 8 15
Rye Flour	3 50 a 5 25
Corn Meal	3 50 a — —
FRUIT—Raisins......per box.	— — a 3 75
Raisins, layers	4 — a 4 25
Currants......per lb.	— 22½ a — 23
GLASS (American window)—	
6x8 to 8x10......per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat......per bush.	1 67 a 1 74
Corn, round yellow	— 72 a — 73
Barley	1 10 a 1 28
Oats, Western	— 45 a — 48
Beans	1 87½ a 2 —
GUNPOWDER......per 25 lbs.	3 50 a 6 50
INDIGO......per lb.	— 75 a 1 40
IRON—Pig, Eng., Scot....per ton.	29 — a 30 —
Bar, Eng. refined	60 — a — —
Sheet, Russia, 1st quality..per lb.	— 13 a — 13½
Sheet, Eng.	— 3½ a — 4½
LEAD—Galena......per 100 lbs.	6 40 a — —
Sheet and Pipe	— 9½ a — —
LEATHER......per lb.	20 a 31
MOLASSES......per gal.	48 a 60
NAILS—Cut, 4d and 6d......per lb.	4½ a —
Wrought, 6d and 20d	6 a —
OILS—Olive..per bskt., 12 bottles.	3 37½ a 3 50
Olive, in casks......per gallon.	1 15 a 1 20
Linseed	— 82 a — 85
Whale	— — a — 85
Lard, winter	— — a 1 05
PAINTS—Lead, red, Am....per lb.	— a — 8½
Lead, white, Am., in oil	— — a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry......per cwt.	— 60 a — 75
Litharge......per lb.	— — a — 8½
Vermillion, Chinese	— 90 a 1 05
Venetian Red......per cwt.	2 — a 2 37½
RICE......per 100 lbs.	3 62½ a 4 50
SALTPETRE......per lb.	6½ a 12
SEEDS—Clover......per lb.	— — a — 14
Flax, American, rough..per bush.	2 — a 2 10
Linseed, Calcutta	1 85 a — —
SOAP—New York......per lb.	4 a 7
Castile	10½ a 11
SPICES—Ginger, Race......per lb.	6 a —
Mace	77½ a —
Nutmegs	— a 87½
Pepper	— a 12½
Pimento	10 a —
Cloves (cash)	— a 11
SUGAR—New Orleans......per lb.	8 a 9½
Havana, white	11 a 12
do brown	9 a 10½
Stuart's crushed	— a 12½
SUMAC, Sicily......per ton.	— — a 75 —
TEAS—Gunpowder and Imperial..per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
TIN—Banca......per lb.	— a 33
Straits	— a 31½
Plates......per box.	9 — a 10 50
TOBACCO	— a 7½
TURPENTINE......per 280 lbs.	3 62½ a — —
TAR......per bbl.	3 — a 3 25
SPIRITS TURPENTINE...per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins*." And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins*.' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? On devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela! Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu: nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE.
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

---

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

---

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
St. Louis; Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls. Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

---

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

---

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

---

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

---

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

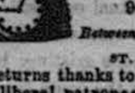
---

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

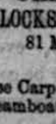
---

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,



WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

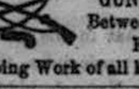


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,

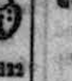


81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,



GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.



Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crosisng the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

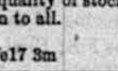
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

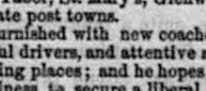
St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.



Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

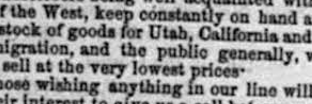
BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.---NO. 41. NEW-YORK, SATURDAY, DECEMBER 27, 1856. PRICE FIVE CENTS.

Poetry.

Woman.

Address before an Assembly of the "Polysophical Institution," in Prest. L. Snow's Hall, Great Salt Lake City, Jan. 30, 1855.

BY MISS ELIZA R. SNOW.

Before this noble audience, once again
A Lyre of Zion re-resumes its strain.
Thought is a currency—Speech is design'd
To circulate the treasures of the mind.
When this Society convenes, this Hall
Is a grand reservoir, supplying all:
And constitutes an intellectual mint,
Where words are coin'd---ideas take their tint---
Where morals, arts and sciences are taught---
Mind prompting mind, and thought inspiring thought.
When last assembled, woman's worth and sphere
Were beautifully illustrated here:
And then the thought suggested to my view,
That woman's self might speak of woman too:
But not for "Woman's Rights" to plead or claim---
No! that, in Zion, I should blush to name.

I have apologies to offer here
For Gentile ladies who disclaim their sphere.
Having obtained enough of truthful light,
To see life's strange perversions of the right;
They seek with noble, yet misguided aim,
Corruption and abuses to reclaim:
But all their efforts to remove the curse
Are only making matters worse and worse.
They could as well unlock without a key,
As change the tide of man's degeneracy,
Without the holy priesthood: 'tis, at most,
Like reck'ning bills in absence of the host.

No more of this. I'll speak of woman now
When Inspiration's pow'rs, the mind endow---
Where rules are giv'n to renovate the earth---
To try all textures and to prove all worth.
And what is woman's calling? where her place?
Is she destin'd to honor? or disgrace?

The season's gone when she could set her stake
To which the will of man must bow or break---
The time is past for her to reign alone,
And singly make a husband's heart her throne:
No more she stands with sovereignty confess'd;
Nor yet a play-thing, dandled and caress'd;
Neither a dazzling butterfly or mote,
On light, etherial, balmy waves to float.
Her's is a holy calling, and her lot
With consequence most highly, deeply fraught---
"Help-meet" for man---with him she holds a key
Of present and eternal destiny.
She bends from life's illusive greatness down---
"She stoops to conquer"---serves to wear a crown.
Love, kindness, rectitude, with wisdom fraught
From woman's greatness, wheresoe'er her lot:
However great, let once her aim be pow'r,
She sinks---decreases from that hapless hour!
Aspiring brains fictitious heights create
And seek to clothe in greatness, ere they're great:
All dignity is but an idle sport,
Where goodness forms no pillar for support.

Who thro' submission, faith, and constancy,
Like ancient Sarah, gains celebrity;
And thus obtains an honorable place;
A high position may sustain and grace.

That there are rights and privileges too,
To woman's sphere, and to her duties due;
Reason and justice---truth and heav'n confirms;
But they're not held by force, nor took by storm.
If "rights" are right when they are rightly gain'd,
"Rights" must be wrong when wrongfully obtain'd:
The putting forth a hand to take the prize
Before we fairly win it, is unwise.

Let woman then, a course in life pursue
To purchase man's respect, as merit's due,
And feeling God's approval, act her part
With noble independence in her heart;
Nor change, nor swerve, nor shrink, whatever is;
Though fools may scoff---Impertinence may quiz:
Faithful, though oft in faithfulness unknown---
With no whereon to lean, but God alone.
Then by the laws which rule the courts above,
She holds the charter to a husband's love,
Which built on confidence---by virtue won,
Will amply---will abundantly atone
For what she feels at times, neglected now---
Misjudg'd and unappreciated too.
With chaff and tares, wheat may be buried low---
Gold hid in dross, where none but angels know.

Wit, youth, and beauty oft a charm impart
Which throws a magic spell around the heart;
But 'tis an influence ever prone to wane
Unless the powers of worth that charm sustain.
The jewel, confidence, is far above
The fickle streams of earth's degen'rate love.

Nature, inviolate holds certain laws---
There's no effect produc'd without a cause:
Integrity and faithfulness, through hard
And patient labor, reap their own reward.
The gains of craft will take their own light wings,
And all assumptions are but short-liv'd things.

As we move forward to a perfect state
And leave the dross degeneracies create:
Laws of affinity will closely bind
Heart unto heart---congenial mind to mind.

Life, Order---all things are in embryo,
And through experience God is teaching how
To mould---to fashion to the pattern giv'n---
To show on earth a specimen of heaven.

A calm must be preceded by a storm,
And revolutions go before reform:
Faith, practice, heads and hearts must all be tried,
To test what can and what cannot abide.
When shakings, tossings, changings, all are thro'---
All things their level find---their classes too;
A perfect government will be restor'd,
And Truth and Holiness and God ador'd,
But ere this renovating work is thro',
Woman, as well as man, has much to do:
Responsibilities, however great,
Advancing onward will increase in weight;
And she, that she receiving, may dispense,
Needs wisdom, knowledge and intelligence;
Of high refinements too, she should partake
With rich endowments; for her offspring's sake.

Queen of her household---authorized to bless---
To plant the principles of righteousness---
To paint the guideboard that thro' life will tell,
And lead instinctively to heaven or hell---
To fix the base, the fundamental part
Of future greatness in the head and heart,
Which constitutes the germ of what will be
In the high courts of immortality.

What we experience here, is but a school
Wherein the rul'd may be prepar'd to rule.
The secret and the key---the spring---the soul
Of rule---of government, is self-control.

Cloth'd with the beauties, purity reflects,
The acknowledg'd glory of "the other sex,"
From life's crude dross and rubbish will come forth
By weight of character---by strength of worth;
And thro' obedience woman will obtain
The power of reigning and the right to reign.

The Biography of a Wit.

Gilbert Abbott A'Beckett

PUNCH sustained its first serious loss in the death of Gilbert A. A'Beckett a few weeks since. The wits of a country are always few in number. A'Beckett was a man of genuine humor. Not a word in the English language was there that he did not conceive might be converted to a new meaning. The art of punning seemed with him the object of living. In very early life, when still lacking three or four years of man's estate, he was the editor of several witty peoriodicals in London. His father, a staid lawyer, was much shocked by the literary propensities of his son, and sought to bind him down in legal chains, but vainly. Gilbert broke fairly loose and became the manager of a theater. Then he was on the high road to bankruptcy. The plays innumerable that he wrote, amongst others, The Wandering Minstrels, which Burton still makes popular, and The Siamese Twins, raised more laughter than funds. People came to laugh but not to pay, and consequently Gilbert A'Beckett, before five-and-twenty years of his life had passed away, was declared a bankrupt.

A curious scene was witnessed in the Court. A'Beckett was proved to be the editor of no less than seventeen publications, not one of which was bringing him in salt. The best, by far, was Figaro in London, a weekly sheet of exquisite wit, conducted by him and Henry Mayhew, since celebrated as the author of London Labor and London Poor. A'Beckett, after cleaning his skirts from the Court of Bankruptcy, became an adaptator for the theaters, and arranged carefully from the French more than one hundred dramas. Don Cæsar de Bazan was one of these. He also wrote burlesques *a la Planche* with much skill, his power of *double entendre* serving him in good stead. At this time, love filled his bosom, and the daughter of Mr. Glossop, formerly manager of La Scala, Naples, soon became his wife. This lady possessed great musical talent, and is the composer of an opera entitled "Little Red Riding Hood," which met with some success, besides which she is the writer of innumerable compositions for the piano.

When in the year 1841, Punch came into existence, four men were chosen as its regular contributors, viz: Douglas Jerrold, Gilbert A'Beckett, Albert Smith and Mark Lemon---the latter acting as editor from that day to this. Until that hour, A'Beckett had been forced constantly to play a game of hide and seek with the bailiffs. He who, with his mercurial spirit, could so readily take off the dull, had been equally liable to be taken off by them. Sometimes disguised as a scene shifter, minus coat and vest, he would issue from the stage door, and reducing his six feet of humanity some inches by a stubborn stoop, thank his stars that he could pass for a smaller man.

At that time Douglas Jerrold and himself were probably the men most sought after in all London. In debt and in prison were their constant fate. What they writ never seized upon the public so completely as the law writ seized upon them. A'Beckett's papers in Punch concerning Mr. Dump, were almost biographical. He never felt free except when he was in confinement, and then his jovial spirit would break loose, and although his body was in limbo, his spirit would soar above the bricks and mortar that confined him.

Punch succeeded, however, chiefly owing to Jerrold's admirable papers, entitled Punch's Letters to his Son, The Story of a Feather, Mrs. Caudle, and Punch's Universal Letter Writer, not forgetting A'Beckett's Comic Blackstone and Comic History of England. At this time an extra editor was required for the Times, and A'Beckett was chosen for the post. His writings in the Times have been praised, but they always seemed to us like the efforts of a butterfly who might attempt to consort with lions. It was not in him. That force---that vigor which makes the present superior in the eyes of the multitude to that which ever was or will be---was not possessed by the lightsome writer. A'Beckett, it is said, one day when the excitement was great in England concerning the manner which paupers were treated in the Andover Union, wrote the whole of the leading columns in the Times; but this was a spasmodic effort never repeated. It was rather caused by the generous impulses of the man than his literary vigor. The Times in fact, was not for him, nor he for the Times.

This was so fully shown to be the case, that the Times' influence was exerted, and Gilbert A'Beckett obtained the appointment, worth $6000 per annum, of a metropolitan magistrate. This office he concientiously filled from 1849 until within the last two months, when death suddenly approached, and at the age of forty-five Gilbert A'Beckett had ceased to be of the earth earthly.

Punch in a paragraph pays an exquisite tribute to his memory:

We have to deplore the loss of Gilbert Abbott A'Beckett, whose genius has for more than fifteen years been present in these pages; present from the first sheet, July 17, 1841, until August 30, 1856. On that day passed from among us a genial, manly spirit; singularly gifted with the subtlest powers of wit and humor; faculties ever exercised by their possessor to the healthiest and most innocent purpose. As a magistrate, Gilbert A'Beckett, by his wise, calm, humane administration of the law, gave a daily rebuke to a too ready belief that the faithful exercise of the highest and gravest social duties is incompatible with the sportiveness of literary genius. On the bench, his firmness, moderation, and gentleness, won him public respect, as they endeared him to all within their influence. "His place knows him not;" but his memory is tenderly cherished.

It may be said of Gilbert A'Beckett that his associate, Douglass Jerrold who, probably, with one other exception, (Charles Dickens,) never spared the foibles of a friend, had a kindly word for him. Of Albert Smith, Mark Lemon, and many others, Jerrold has uttered words of biting sarcasm, but he could never find it in his heart to speak lightly of A'Beckett.

Albert Smith, previous to making a fortune by his entertainment concerning his ascent of Mount Blanc, was Jerrold's particular aversion. He practised as a dentist as well as a second-hand wit, and when a member of the Garrick Club expressed surprise that Smith should be a dentist as well as a writer, Jerrold sarcastically replied: "Oh, sir, he lives by taking things out of other people's mouths."

It is due to the literary profession, in closing a notice of the career of Gilbert A'Beckett, to dwell for a moment on the fact that, as a magistrate and a writer he was equally great. Too often is it supposed that the practical man must be a dullard, or at best a mere politician. From Moses to D'Israeli the reverse is proved to be the case. Because dullards are frequently tolerated, it is presumed that dullness is synonymous with success. This is a most egregious blunder. But for genius shedding a light around which enables dullness to find its way to a position in life, dullness long ago would have sunk into its native quagmire. It is a blunder, a most gross blunder, with the world to write the epitaphs of great men. Not all the sounding sentences that ever rolled from the mouth of common-place can bury greatness, or confine it to certain limits. It must extend its influence now and forever, and it is this conviction that proves to us that, although the mortal part of Gilbert A'Beckett may be hid from the world, the bright and spiritual essence of his being will live as cheeringly as ever.

Telegraph to Cuba.

It is stated that parties have been for some time in correspondence with the Cuban and Spanish authorities for the privilege of laying a telegraph line between Cuba and the United States. It is proposed to lay a cable from the point of Cape Sable, the extreme southern point of Florida, to Havana, the distance being little over 70 miles---about the same stretch as that across the Gulf of St. Lawrence. ---[*Tribune, Dec.* 11.

An Arctic Adventure.

KANE'S ARCTIC EXPEDITION abounds in adventures like the following, which makes one shiver to read. Dr. Kane and an Esquimaux hunter take a trip after seals:

"I started with Hans and five dogs, all we could muster from our disabled pack, and reached the 'Pinnacly Berg' in a single hour's run. But where was the water? where were the seals? The floes had closed, and the crushed ice was all that told of our intended hunting-ground.

"Ascending a berg, however, we could see to the north and west the cloud stratus which betokens water. It ran through our battle-ground, the 'Bergy Belt,' the labyrinth of our wandering after the frozen party last winter. I had not been over it since, and the feeling it gave me was anything but joyous.

"In a couple of hours we emerged upon a plain, unlimited to the eye, and smooth as a billiard-table. Feathers of a young frosting gave a plush-like nap to its surface, and toward the horizon dark columns of frost-smoke pointed clearly to the open water. This ice was fine enough; our experience satisfied us that it was not a very recent freezing. We pushed on without hesitation; cheering ourselves with the expectation of coming every minute to the seals. We passed a second ice-growth; it was not so strong as the one we had just come over, but still safe for a party like ours. On we went at a brisker gallop, may-be for another mile, when Hans sang out, at the top of his voice, 'Pusey! puseymut! seal, seal!' At the same instant the dogs bounded forward, and as I looked up I saw crowds of gray netsik, the rough or hispid seal of the whalers, disporting in an open sea of water.

"I hardly welcome the spectacle, when I saw that we had passed upon a new belt of ice that was obviously unsafe. To the right, and left, and front, was one great expanse of snow-flowered ice. The nearest solid floe was a mere lump, which stood like an island in the white level. To turn was impossible; we had to keep up our gait. We urged on the dogs with whip and voice, the ice rolling like leather beneath the sledge-runners; it was more than a mile to the lump of solid ice. Fear gave to the poor beasts their utmost speed, and our voices were soon hushed to silence.

"The suspense, unrelieved by action or effort was intolerable. We knew that there was no remedy but to reach the floe, and that everything depended upon our dogs alone. A moment's check would plunge the whole concern into the rapid tide-way. No presence of mind or resource, bodily or mental, could avail us. The seals---for we were now near enough to see their expressive faces---were looking at us with that strange curiosity which seems to be their characteristic expression. We must have passed some fifty of them, breast-high out of water, mocking us by their self-complacency.

"This desperate race against fate could not last. The rolling of the tough salt-water-ice terrified our dogs, and when within fifty paces from the floe they paused. The left-hand runner went through; our leader, Toodlamick, followed, and in one second the entire left of the sledge was submerged. My first thought was to liberate the dogs. I leaned forward to cut poor Tood's traces, and the next minute was swimming in a little circle of pasty ice and water alongside him. Hans, dear good-fellow, drew near to help me, uttering piteous expressions in broken English; but I ordered him to throw himself upon his belly, with his hands and legs extended, and to make for the island by coggling himself forward with his jack-knife. In the mean-time---a mere instant---I was floundering about with sledge-dogs and lines in confused puddle around me.

"I succeeded in cutting poor Tood's lines, and letting him scrabble to the ice---for the poor fellow was drowning me with his piteous caresses---and made my way for the sledge; but I found that it would not buoy me, and that I had no resource but to try the circumference of the hole. Around this I paddled faithfully, the miserable ice alway yielding when my hopes of a lodgment were greatest. During this process I enlarged my circle of operations to a very uncomfortable diameter, and was beginning to feel weaker after every effort. Hans, meanwhile, had reached the firm ice, and was on his knees like a good Moravian, praying incoherently in English and Esquimaux; at every fresh crushing-in of the ice he would ejaculate, 'God!' and when I re-commenced my paddling, he re-commenced his prayers.

"I was nearly gone. My knife had been lost in cutting out the dogs, and a spare one which I carried in my trowsers-pocket was so enveloped in the wet skins that I could not reach it. I owed my extrication at last to a newly-broken team-dog, which was still fast to the sledge, and in struggling carried one of the runners chock against the edge of the circle. All my previous attempts to use the sledge as a bridge had failed, for it broke through to the much greater injury of the ice. I felt that it was my last chance. I threw myself on my back, so as to lessen as much as possible my weight, and placed the nape of my neck against the rim of the edge of the ice, and then, with caution, slowly bent my leg, and placing the ball of my mocasined foot against the runner, listening to the half-yielding crunch of the ice beneath.

"Presently I felt my head was pillowed by the ice, and that my wet fur-jumper was sliding up the surface. Next came my shoulders---they were fairly on. One more decided push, and I was launched upon the ice safe. I reached the ice-floe, and was frictioned by Hans with frightful zeal. We saved all the dogs; but the sledge, kayack, tent, guns, snow-shoes and everything besides, was left behind. The themometer at eight degrees will keep them frozen fast in the sledge till we can come and cut them out."

Kansas.

Extract of a Letter from Gov. Geary to Mr. Marcy.

EXECUTIVE DEPARTMENT,
LECOMPTON, K. T., Nov. 22, 1856.

SIR: I herewith transmit to you, by the hands of Brevet Major H. H. Sibley, a copy of my executive minutes from the 17th day of October to the 21st day of November inclusive.

The minutes will furnish you a truthful history of Kansas affairs. They embrace a daily record of all my official transactions, and a full statement of any matters requiring explanation.

Fully appreciating the delicate and responsible mission confided to me by the generous partiality of the President, and knowing how liable, amid the strife and prejudice which seemed to hold undisturbed sway here, a person with the most patriotic intentions might be to misrepresentation and abuse, I adopted the custom of keeping an hourly record of all events in any manner connected with my official action, which, from time to time, I might send to you as my best vindication to the Administration and the country.

Properly to keep my Executive minutes, to answer the heavy correspondence with the Department, to prepare official dispatches, to execute missions requiring secrecy and intelligence, and perform the multifarious duties devolving upon me, owing to the anomalous condition of affairs, has occupied my whole time, assisted by industrious and intelligent Secretaries, whom the public exigencies required me to employ.

As occasion arose, I did not pause to enter into any refined analysis of the nature and extent of my authority, nor to inquire where the money would come from to reimburse necessary and imperative expenditures, but at once adopted the means best calculated to secure the desired end, and paid all expenses out of my own private resources, confiding in the justice of the Administration and Congress for reimbursement and support.

Your general instructions have been the lights by which my official action has been governed and, where the letter of instructions did not meet the crisis, I have based my action on that portion of your comprehensive despatch of the 22d of September, in which you say:

"Your prompt and vigorous attention will be directed toward those who *meditate* further mischief, and are *disposed to obstruct* your efforts to restore the supremacy of the civil authority.

"The President *relies on your energy and discretion* to overcome the difficulties which surround you, and to restore tranquility to Kansas. *The exigencies of the affairs, as they shall be presented to you on the spot*, will indicate the course of proceeding, in particular cases, calculated to such results better than any definite instructions emanating from this Department."

At so great a distance from the General Government, and so inaccessible to speedy communications from Washington, it is absolutely indispensible for the preservation of order and the protection of life, liberty and property, that the Governor of this Territory should be clothed with large discretionary powers.

When I arrived here, the entire Territory was declared by the acting Governor to be in a state of insurrection; the civil authority was powerless, and so complicated by partisan affiliations as to be without capacity to vindicate the majesty of the law, and restore the broken peace.

In this state of affairs, the most vigorous and determined action on my part seemed the the only remedy for the growing evils.

Impartial justice will ever commend itself to every American citizen worthy to bear the name.

To disband armed bodies of men assembled under color of law, and disperse others brought into antagonistic existence without authority, both inflamed by the most exciting questions, and both committing outrages which all good men must deplore, required neither hesitation nor fear.

I am most happy to inform you that, in order to claim these disturbing elements, and bring the people back to sober reason, I have not been obliged to resort to any measure unknown to the law, and not covered by the spirit and letter of my instructions.

It is also a matter of special gratification to be able to say that, since my advent here, peace has been restored, and the fierce passions of men soothed without the shedding of one drop of fratricidal blood. The peace of the Territory is now placed upon a permanent basis---all parties having at length relinquished the idea of a resort to arms, and agreeing to refer the adjustment of all political disputes to the ballot-box, or other lawful expedients.

Since my last dispatch to you, making a hasty reference to my Southern and Western tour---full particulars of which you will find in my executive minutes, from the 17th of October to the 6th of November, inclusive---I deemed it advisable, from what I saw on the spot, to send a United States Commissioner and Deputy-Marshal, accompanied by a squadron of United States Dragoons, to make inquisition of certain matters demanding attention along the Southern and Eastern portions of the Territory.

While there is profound peace here, so far as political causes are concerned, there is still a roving band of marauders, not exceeding seven, in the Southern part of the Territory who occasionally steal horses and rob families.

For the purpose of exterminating these thieves and robbers, and of affording that protection to good citizens, which the Government is bound to afford, I have issued proclamations offering reasonable rewards for the apprehension and conviction of the offenders, and have also sent the squadron with the itinerating preliminary court, in order that summary justice might at once be effected.

Nothing but the the most vigorous and decided measures can have the effect of restoring confidence, by expelling the bandit and making the citizens feel secure in their isolated homes.

A collision between Judge Lecompte and myself had occurred, the occasion of which is a source of regret to me.

A full account of the matter will be found in my minutes, to which I beg your attention.

The injudicious action of the Judge endangered the peace of the Territory and the equilibrium I was laboring night and day to preserve.

All my efforts "to restore the supremacy of the civil authority," to establish confidence of the impartial administration of justice, are fruitless and unavailing so long as the Chief Justice is permitted to "obstruct" my policy and give so just an occasion for the charge of partiallity.

Public justice, and the peace and good order of this Territory, require the position of *Chief Justice* to be filled by some impartial person, not complicated with past disturbances, and who will, without prejudice or favor, dispense justice and punish crime.

The subject of the sale of the "Delaware Trust Land" has, for some time past, been a source of much anxiety to me as intense feeling has been generated among the settlers on account of the uncertainty of tenures, and the danger of their being ousted from their homes.

Justice to the *actual bona fide settler and the Indian* seemed so clearly the legitimate policy of the Government, that I was most anxious to see such measures adopted as would most effectively secure these objects.

Solicitude for the preservation of the public peace induced me to visit Leavenworth City at the opening of the land-sales, and, upon invitation from the municipal authorities, I suggested such views, in a public speech, for the consideration of the large concourse of people assembled there from every quarter of the Union, as I thought would best effect my purpose, consistently with the policy of the Government.

My remarks were kindly received by the people; and I am happy to inform you that no disturbance has occurred; and I have no reason to anticipate any trouble during the progress of the sales.

Nothing will so much aid the cause of peace and order, and so materially advance the substantial prosperity of this Territory, as the sale of the public lands to intelligent, industrious, and patriotic citizens. * *

With high consideration, I have the honor to be your obedient servant,

JOHN W. GEARY, Gov. of Kansas.

Hon. W. L. MARCY, Sec'y. of State.

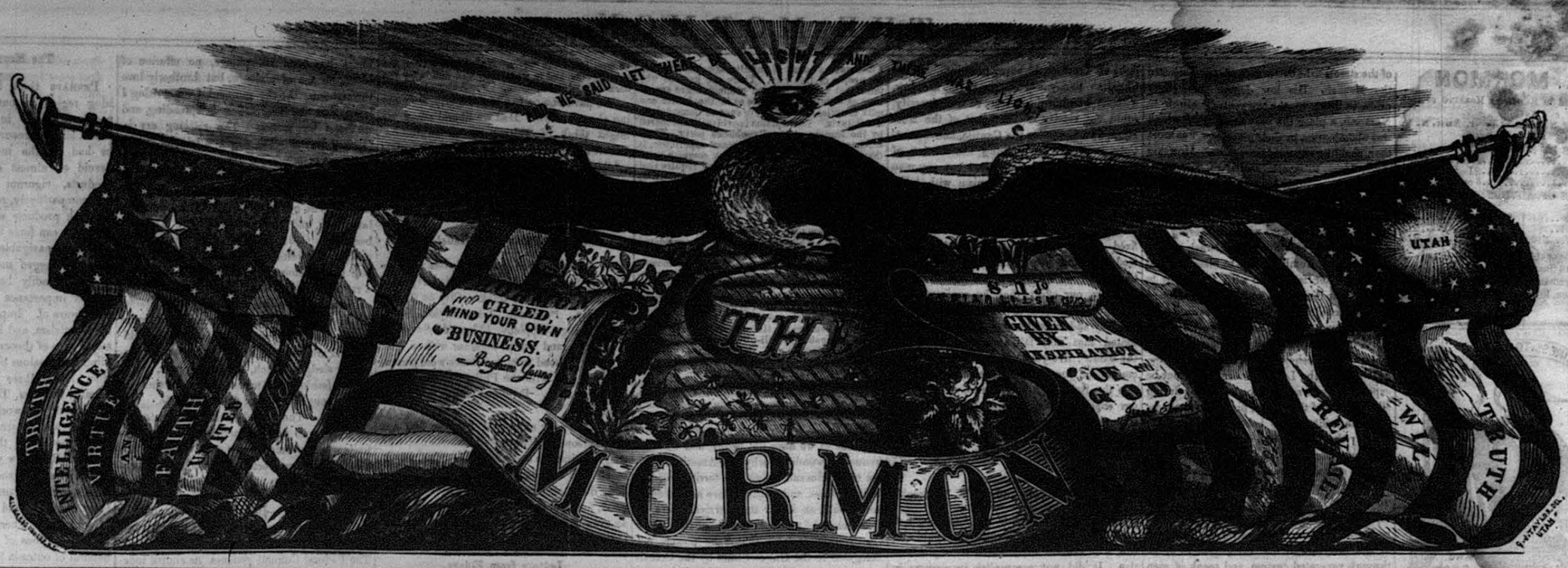
The Oldest Man in America.

PETER NASSAU, a colored man, now a resident of Woodstock, Vt., has reached the extraordinary age of 126 years! and is doubtless the oldest living man in this country. His history has been traced out by N. Haskell, Esq., Town Clerk of Woodstock, and it appears he was born two years before Washington, was 46 years old at the date of the Declaration of Independence, and long before the second war with Great Britain broke out he had passed the Scriptural limit of life---threescore years and ten! There are some instances on record, of persons who have attained a greater age than Peter Nassau, but they are not many. The following among other names are mentioned by Dr. J. W. Draper in his admirable work on Human Physiology: Attila, 124 years; Margaret Patten, 137; the Countess of Desmond, 145; Thomas Parr, 152; Thomas Damme, 154; John Rovin, 172; his wife, 164, and Peter Torton, 185. The Englishman, Parr, who was born in 1483, married when at the age of 120, and was in the full enjoyment of his faculties, mental and physical, at the age of 140. Henry Jenkins, who died in Yorkshire, in 1670, lived 169 years.---[*Boston Transcript.*

The Printer.

THE printer, in his folio, heraldeth the world. Now come tidings of weddings, mummeries, entertainments, jubilees, wars, inundations, thefts, murders, massacres, meteors, comets, specters, prodigies, ship-wrecks, piracies, sea-fights, law-suits, pleas, proclamations, embassies, trophies, triumphs, revels, sports, plays; then again, as in a new shifted scene, treasons, cheating, tricks, robbers, enormous villanies of all kinds, funerals, burials, new discoveries, expeditions, now comical, then tragical matters. To-day we hear of new officers created, to-morrow of great men deposed, and then of fresh honors conferred; one is let loose, another is imprisoned; he thrives, his neighbor turneth bankrupt; now plenty, then again dearth and famine; one runs, another rides, wrangles, laughs, weeps, &c. Thus we hear such like, both public and private news.---[*Old Burton's Anatomy of Melancholy.*

M. EMILE DE GIRARDIN has sold his interest in the *Presse* to M. Milhaud, the banker, after a negotiation of only three days. M. de Girardin was the founder and principal proprietor of the paper. He possessed 40-100ths of the shares, and had a salary of 30,000f. as *redacteur*-in-chief. The terms are---for the forty shares, 800,000f., and for the editorship, 150,000f., making together, the very handsome sum of 950,000f., which M. de Girardin will put in his pocket. After the example of persons of meaner callings, he enters into a covenant not to exercise his trade as a journalist in Paris.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 46. NEW-YORK, SATURDAY, JANUARY 3, 1857. PRICE FIVE CENTS.

Poetry.

"Whatever Is, Is Right."

Written for, and read before the "Literary and Musical Assembly," in the Seventies' Hall, Great Salt Lake City, April 17, 1856.

BY MISS ELIZA R. SNOW.

WHATEVER IS, IS RIGHT, but then
All axioms received;
Require some certain principles,
On which to be believ'd.

With good and evil—right and wrong,
This present world is rife—
Right is not wrong—wrong is not right,
In any form of life.
If there are given rules, by which
Good is from evil, made;
'Tis well for ev'ry Saint of God,
To understand the trade.
To all who love and practice wrong,
Wrong is forever wrong;
While unto those who practice right,
Right will be right, as long:
But ev'ry wrong will be o'er-ral'd,
Resulting for the best,
To all who in life's furnaces,
Stand every trying test.

Had not Missouri in her spite
And hatred, driv'n us forth;
The sound of truth would not have spread
So widely o'er the earth.

When in Nauvoo, we were beset
With foes on ev'ry side—
The Church was grieviously oppres't—
Our Prophet crucified!
Surrounded by a murd'rous brood,
Nurs'd in corruption's nest—
The vilest offspring of the vile,
Of Satan's soul possess'd:
In spite of all their hatefulness,
Diffusing death and thrall;
We, clinging to our rightful homes—
Our lands—our earthly all;
Might have remain'd and struggled on:—
They thrust us out—we come
And found a peaceful resting place,
In this wild mountain home.
To those that play'd a treacherous part,
That is an evil day:
And they and theirs, will feel the smart
When time has pass'd away.

We've here a better Government
And more of safety too;
Than we experienc'd in our own,
Our beautiful Nauvoo.
Thus God will use the wickedness
And all the wrath of man,
To magnify His holy name,
And execute His plan:
All evil purposes and schemes,
His wisdom will o'er-rule,
And make of each of Satan's imps,
Though vile, a useful tool.
For finer work and finishing,
The polish'd tools will do:
But God wants sledges, threshing-flails,
And battle-axes too.
And when we love to do His will
With all our mind and might,
The Lamp of Life, His spirits glow,
Will show that all is right—
That ev'ry suff'ring—ev'ry ill,
And all the foes we meet:
Will serve our interest in the end,
And make our joy complete.
Offences must needs come, 'tis said:
We also further know,
There is on them by whom they come,
Pronounc'd a fearful woe.

If we are cloth'd with innocence,
And to our Cov'nants true;
What though we suffer for the wrong,
The evil-minded do?
The time will surely come when those
Who've cheated in life's play;
Will find they shake an empty purse,
And yet the Bill to pay.

When e'er we feel chastisement's rod,
For wrongs ourselves have done;
We're taught our conduct to control,
And future ill to shun;
As if the shades of darkness were
Converted into light;
Through reformation's handy work,
Wrong may conduce to right.
For here had plenty's ceaseless board,
Without a care, been spread;
Who would have own'd the Giver's hand,
Or known the worth of bread?
How many would, as saviors, here,
With wheat their garners stor'd,
Ere famine's cup of bitterness,
Is on the Gentiles pour'd?
But when pale hunger's meagre hand
Is on the stomach laid;
The blind discern the pencil-lines,
By wisdom's finger made.

Our father Adam, broke the law
His father gave, and thus
That blind-fold thing, degen'racy,
Has travel'd down to us.

The Saviour's pity mov'd:—He came—
Up to the fount of day,
While all the troops of darkness storm'd,
He stoop'd to mark the way;
And through the curse with all its ills—
With death and sorrow rife;
He grants to those who follow him,
The pow'rs of endless life.
And He has giv'n a perfect law—
When walking in its light;
As Saints of God, we understand,
"Whatever is, is right."

That dark, dark cloud, call'd ignorance,
Which veils the human mind;
Has clogg'd the springs of common-sense,
And press'd the judgment blind:
He who calls forth the light of day
From crude, commingling gloom;
And bright Celestial rolling spheres
From chaos' op'ning womb—
Who built the pillars of the sky—
Who counts the hosts of heav'n:
Holds ev'ry key and instrument,
By which results are giv'n.
When we, thro' fear of coming ill,
His providence distrust;
We sit in judgment on His hand,
And deem his ways unjust.
Should ought exist from which His skill
Can nothing good produce:
That is a wrong without a right—
A thing without a use:
But who indulge the thought? And who
Would impudently dare
Impeach the high imperial Court,
Or charge a failure there?
Altho' the links are intricate—
Though long may be the chain—
Though Gordian knots with us occur;
With God all things are plain.

'Tis not for us to rule the storm
Or Zion's bark to steer:
With *our own duties well perform'd*,
We've nothing more to fear.
What should we fear? Who guides the ship?
None but Eternal Might:
Father Himself is at the helm:
"WHATEVER IS, IS RIGHT."

The Paths of the Sea.

Interesting Lecture by Lieutenant Maury.

LIEUT. MAURY delivered his interesting, instructive and novel lecture upon "The Paths of the Sea," in Dr. Hutton's church, Washington Square, on Monday evening. On being introduced to the audience by the chairman, he was greeted with loud applause, and proceeded to speak substantially as follows:

The paths of the sea are very much the work of chance and circumstances. When gold was first discovered in California, and the tide of population began to pour from the East to the West, our vessels sailed all the way round Cape Horn; they were then upwards of one hundred and eighty days on their passage. They sailed through new seas and by a course as yet little known to navigation; but becoming acquainted with the winds and seas they made the passage in one hundred and twenty days. So it was with Columbus; he sailed to the south and west, skirting his way along till he reached the continent, and that route was continued up to our declaration of independence. By that route Charleston was the half-way house between us and the Old World—our commerce flowed through South Carolina. The Carolinas were the chief commercial colonies; their exports were greater than the exports of all New England. Columbus left Spain and stood southward till he met the northwest trade winds, and wafted westward to them, he reached our shore. In 1775 Dr. Franklin crossed the ocean to England, and during that voyage discovered the difference of the temperature between the Gulf Stream and the surrounding sea. He considered it of great importance, and would not, therefore, make it known, but kept it for political purposes. The influence of this stream had often been felt, but its nature had never before been known. When Cortez came from Mexico, he put himself upon the Gulf Stream and upon its current floated his ship out of the Gulf to the open sea. But the temperature of the Stream had never been known before it was discovered by Dr. Franklin. The discovery was considered of great importance, for at that time the tables by which latitude and longitude were reckoned were very incorrect. A very large reward was offered by the British government for some correct and simple method for calculating the position of a ship at sea. This stream which stretched along our coast like a bordering band of ribbon, would tell the navigator that he was approaching the shore of a new hemisphere: and so, when outward bound, as he passed beyond it it would inform him that he was far from shore upon the broad Atlantic. The lecturer here traced the course of the Gulf Stream on the map, saying, the stream is so distinctly marked that the very line of its extent can be pointed out. Sometimes you can see half of your ship lying in the Gulf Stream and half of it without. In comparing the paths of the sea used by a former age to the paths now used we should not forget the difficulty they had to contend with then. Their ships were very clumsy and could not be well navigated or directed. Such a thing as a barometer had never been conceived of—now we are able to tell when a storm is coming on, though it is yet a long way off, by the use of that delicate feeler of the atmosphere which not only forewarns the mariner of its approach, but frequently tells him whence it comes and at how rapid a speed, thus enabling him oftentimes to get away from it entirely. One discovery, one invention, begets another, and none is begotten before it is wanted. Sea steamers would have been of no use in those times, when so little was known about navigation; but as soon as a correct system of circulation was established then the smoke of the steamers was seen upon the sea. Indeed, vessels used to get so far out of the way as not to know whether they were on the Atlantic or Pacific Ocean. I have a well authenticated history where a vessel, having sailed a long time and been driven about by high winds, the captain thought she had reached the Pacific Ocean, and so turned north. The next day he met another ship and asked where he was. The answer was, "if you keep south for a day you will reach Cape Horn." (Laughter.) Columbus sailed from Spain in the month of August; if he had attempted it in the winter he would not have discovered America—for instead of finding the trade winds to help him westward he would have found a strong northwesterly wind. With that wind in large ships he never could have arrived here in January. Indeed, on returning in that month he was almost shipwrecked. The vessels that went west, and those that went east both kept their own reckoning, and religiously noted their Sabbaths; but on meeting and comparing they found that paradox—two Sundays coming together. The Society Islands receive their reckoning from Cape Horn and the Sandwich Islands from the east of Asia; so a ship in passing from one to the other must either hitch back their time one day or hitch it up a day. If we had a telegraph line stretched from Manilla to California, thence to this city and another to India by the Persian Gulf—the Atlantic line being also completed—then if you should send a telegraph message to a correspondene in Manilla by the California and Pacific line, and another to your friend in China by the Atlantic line, and request them to inform you of the exact time at which they receive them—suppose you send the messages at 12 M., on Monday—and your friend in China, will answer, "I received your instructions twelve hours after date, or at midnight on Monday," but your correspondent at Manilla will reply, "I received your message twelve hours before the date, that is at twelve o'clock on Sunday night." It is to be hoped the third attempt of the French government to lay their lines of telegraph in the Mediterranean will be successful. When that and the Atlantic line are completed we will have the happiness of witnessing the three old continents in conversation with the new. The mariner, as he reaches the trade winds, finds himself wafted along by air the softest, sweetest, purest in the world; there is no sky more delicious, no heavens more beautiful. In the Pacific ocean the trade winds are the finest—they are perfectly developed—there is nothing to change or defect them; an open boat might float upon them as easily and safely as upon a sunny river's placid bosom. The breeze is just sufficient to keep the sails filled; it is constant and never rises or falls suddenly—a gale is unknown. Of all the lovely scenes one meets with at sea, the most enchanting are among the islands in the South Pacific, along the course of the trade winds. There sky, earth and air combine their splendors in such a harmonious whole as doubly to delight the mind and raise the heart to admiration.

The land and sea breezes are other characteristics of the sea. At Valperaiso, in the summer afternoons, there is always a strong gale blowing from the sea, the waves rise and beat against the shore, the ships drag their anchors, the promenading in the streets is stopped, and nearly every out-door pursuit is prevented. Suddenly there is a great calm—the fishermen launch their little boats upon the tide, which a moment before was angrily foaming and breaking against the shore, but now as calm as if it had never known a storm. The weather invites abroad, the ladies promenade the streets in ball costume, for now there is not wind enough to disturb the slightest curl, and all this change is so sudden that one cannot realize it. Presently, when the short twilight has scarcely passed away the stars stand out, as if held by invisible fingers, the constellations are fixed in their places, and there is beauty unsurpassed. Alone in the night watch after the sea breeze was sunk to rest, I have stood upon the deck gazing admirably upon the stars which shine with a lustre unknown to this latitude. The sky looks solid, like a vault of steel, set with diamonds; you fear to speak, lest the slightest noise shall disturb the deep profound. Glancing the eye above and around, you are dazzled with the firmament; the moon and stars stand out and do not seem to touch the vault. But at the same time the western sky is beautiful. Orion is there, and just about to go down and sup with his brother. The constellations of stars seem like holes torn in the robe of night, through which the astronomers peer into the deep beyond. No one who has never beheld these skies can have any idea of their magnificence, grandeur and beauty. But let us pass from the deep above to the deep below. The lead is let down to the bottom of the sea, and it is curious to see the work that is going on there. Beautiful coral islands are built up there; perhaps a part of one, if we could dissect it would be found to have come down the Mississippi, from the Rocky Mountains, or to have been borne upon the bosom of the great Amazon, from the tropics of South America; or, indeed, parts in that island may have come from every part of the world, by routes which if we could trace them would seem wonderfully long and strange. In the cell which one of these animalculi has built for itself we should recognize a part of the Table Rock from Niagara, and sand from the Holy Mountains. It may contain matter from the Euphrates, from the sunny plains of Southern Europe, from the battle fields of the Danube and the Nile, or from the soil of classic Italy. We know all this, because mariners have told us of the islands these corals have built up; they seem to have been at work in the sea ever since the waters were gathered together in one place; and looking at the work they have done, the islands they have built up, we have a proof of their eternal dilligence and perseverence. It appears that we had no idea of the operations that were carried on in the depths of the sea till we begin to explore it with lead and line, and now it seems a great charnel house. Everybody who has stood upon the shore of the sea has desired to fly away upon its waves and learn what there is beyond it, or if possible to dive below and learn what there is beneath it. Until recently all was conjecture about the depth and formation of the bottom of the sea; it was supposed that it might be as deep as a mountain is high; but the character of the bottom, they left that to poets' brains to picture. Some supposed it scattered over with gold, gems, anchors, dead men's bones, &c., but Brooke's lead teaches a different story; it shows that all such things are covered up and burried deep down, many feet, by shells and animalculi. Everywhere where this admirable sounding apparatus of Brooke has been, it has brought up shells and the carcasses of the dead. A single quill may bring up thousands—nay, millions of these shells; they are so small that it requires the minutest microscope to discover them; they cannot be seen when alive. The bottom of the deep is covered over with their carcases; they have obeyed the commandment which was given on the fifth day: "Multiply and bring forth abundantly." Never before now does history give an account of any attempts being made to measure the depths of the sea. Chance circumstances caused me to attempt it, and thinking it might result in good, I continued the attempt. Congress then passed an act directing the Secretary of the Navy to set apart and direct one vessel to continue these soundings for the purpose of assisting in perfecting these discoveries, and also to allow the whole navy to assist in making the investigation in so far as they could without interfering with their proper duties. In order to get at the bottom of the sea, they got some common twine and tied a thirty-two pound ball to it; then letting it down into the sea, they waited to see how much line would run out, and considered the length of that line measured the depth of the sea at that point. The twine and ball were left in the sea. As soon as the deep sea soundings were commenced, we found we were in a new field; we found that system would not do; experiment showed us that when the cannon ball was at the bottom, the twine continued to run out, and that the larger the ball the slower the twine would run. The difficulty of getting it down was not because of the increased density of the water, since that can only be compressed very slightly, but because that when the cannon ball had gone down a mile, it had to drag a mile of twine after it. Then we used the same kind of twine and the same weight of ball for every experiment, but we found sometimes that the twine would never run out. A vessel one day was sent out to take soundings, or measure the depth of the sea at a particular spot; they began at sunrise, and, as the captain was a very patient man, they stayed there till sunset, the twine still running out, so they came back and said they guessed there was no bottom there. (Laughter.) This was before we discovered the under-currents. By the use of proper leads we now know the structure of the bottom of the sea along the north Pacific, as well as along the Atlantic. The most peculiar thing in the North Atlantic is a ridge from Newfoundland to England, which is called the telegraphic plateau. The deepest point along that route is about two miles. Having learned this, we must next get some plan to prove to the people that we had reached the bottom of the sea and knew its composition and geography. We tried to bring up the shot to which the twine was fastened, but the twine was not strong enough, and if we used a larger one it was too heavy for the shot to carry down. Hence we have the invention of Brooke's excellent apparatus. (Lieutenant Maury here presented a sample of it and explained it to the audience.) The shot is hollow, with a long reed running through it; there are quills in the reed; now, the shot is left at the bottom, but the quills and reed are drawn up. The apparatus is so arranged that the moment the end of the reed—which extends six or eight inches beyond the ball—touches the bottom, the shot falls off and the rest can be easily drawn up. Provided with these instruments and facilities, a ship was sent out to the ocean to take soundings, and it discovered better than gems and pearls at the bottom of the sea—it discovered the telegraphic plateau which is to unite the Old and New World. The quills on coming up contained skeletons of sea insects of microscopic minuteness; these were sent to West Point, and particularly examined by Professor Bailey. The specimens from the calm sea, from the Gulf of Mexico, from the Gulf Stream, all evidently consist of one family and of one kind. When Professor Bailey examined the matter brought from the telegraphic plateau, he found volcanic cinders in it. We could not account for it at first; we knew that the volcanoes of South America had cast their cinders as far as Cuba; but if they came from that source we would have found them in the Gulf Stream; so it was useless to look there for an explanation. It was next suggested that those cinders lying just along the track of the European steamers might be the ashes from these boats; so Professor Bailey told me to get him some cinders from the ashpit of the Baltic and the Pacific. After giving them a careful and critical examination, he established the gratifying fact that steamboats are not volcanoes. (Laughter.) The source of these cinders still remains a mystery; but they show that the matter there lies as soft as down at the bottom of the deep sea. There is no motion nor disturbing force there. Indeed, these soundings suggest the idea that the sea like the snow cloud with its flakes in a calm, is always letting fall upon its bed showers of microscopic shells; and we may readily imagine that the "sunless wrecks" which strew its bottom are in the process of ages hid under this fleecy covering, presenting the rounded appearance which is seen over the body of the traveller who has perished in the snow storm.

The ocean, especially within and near the tropics, swarms with life. The remains of myriads of moving things are conveyed by currents, and scattered and lodged in the course of time all over its bottom. This process, continued for ages, has covered the depths of the ocean as with a mantle, consisting of organisms as delicate as the immaculate frost, and as light as the undrifted snow flake on the mountain. Wherever this beautiful sounding rod has reached the bottom of the deep sea, whether in the Atlantic or Pacific, the bed of the ocean has been found of a down-like softness. The lead appears to sink many feet deep into the ooxy matter there, which has been strained and filtered through the sea water. This matter consists of the skeletons and casts of insects of the sea of microscopic minuteness. The currents do not reach down to the bottom of the deep sea; there are no abrading agents at work there, save only the gnawing of the tooth of time; a rope of sand it stretched upon the bed of the ocean, would be a cable strong enough to hold the longest telegraphic wire that art can draw. At the bottom of the sea there is a protecting cushion of still water. We have had soundings in the Gulf Stream, and every thing at the bottom there is as still as the grave. If the stream, with its current of four miles an hour, reached to the bottom of the sea, it would have torn up or worn through the surface of the earth, and we would have gone down to the molten interior. We see in the Table Rock, at Niagara, what a small stream continually wearing away will do. The notion has prevailed that a telegraphic cable must be of great strength to resist and withstand the forces of the sea. Whereupon the conducting wire, after being coated to insulation with gutta percha, was encased in a wire hawser or cable stout enough to hold the largest "seventy-four" to her anchors. These cables were very expensive in their manufacture, bulky for stowage, unwieldy for handling, and difficult to lay. It was such a wire laid cable that the Telegraph Company lost in the laying between Newfoundland and Cape Breton, in 1855; and it is such a one—wire laid, stiff, and larger than a man's arm—that the French have twice attempted to lay in the Mediterranean, and twice lost. But now we have learned that all the obstacles interposed by the sea to the laying of submarine telegraphs lie between the surface and the depth of a few hundred fathoms below; and that these are not to be mastered by force nor overcome by the tensile strength of wire drawn ropes, but, that with a little artifice, they will yield to a mere thread. Therefore, it may now be considered as a settled principle in submarine telegraphy that the true character of a cable for the deep sea is not that of an iron rope as large as a man's arm, but a single copper wire, or a fascicle of wires, coated with gutta percha, pliant and supple, and not larger than a lady's finger A company composed of English and Americans are now at work on the submarine, Atlantic telegraph, and I hope and believe that before this time next year it will be in successful operation. The first telegraph that was ever laid down under water was across the East River, from the Merchants' Exchange to the signal station on the other side. But then there was no such thing as gutta percha known in commerce. It was laid down surrounded with a leaden tube, but the motion of the water wore it off in six months. After the discovery of gutta percha we learned the very beautiful process of insulating wires in it. Iron wires have been used to surround the gutta percha, but they are unnecessary, except near the shore or in shallow water. May the submarine Atlantic telegraph be quickly completed, and let the first message which flashes across its wires read thus:—"The people of the United States, in Congress assembled to the Princes, Potentates and Powers of the Old World send greeting: peace and good will to all nations in the world; free intercourse and commerce with all people".

Return of Rev. Dr. Livingstone to Civilization.

THE Rev. Dr. Livingstone arrived at Marseilles from Tunis on the 6th inst., and was in good health. His left arm is, however, broken and partly useless, it having been torn by a lion. When he was taken on board Her Majesty's ship Frolic, on the Mozambique coast, he had great difficulty in speaking a sentence of English, having disused it so long while travelling in Africa. He had with him a native from the interior of Africa. This man, when he got to the Mauritius, was so excited with the steamers and various wonders of civilization that he went mad, and jumped into the sea and was drowned. Dr. Livingstone has been absent from England seventeen years. He crossed the great African continent almost in the centre, from west to east, has been where no civilized being has ever been before, has made many notable discoveries of great value. He travelled in the two-fold character of missionary and physician, having obtained a medical diploma. He is rather a short man, with a pleasing and serious countenance, which betokens the most determined resolution. He continued to wear the cap which he wore while performing his wonderful travels. On board the Candia, in which he voyaged from Alexandria to Tunis, he was remarkable for his modesty and unassuming manners. He never spoke of his travels except to answer questions. The injury to his arm was sustained in the desert while travelling with a friendly tribe of Africans. A herd of lions broke into their camp at night and carried off some of their cattle. The natives in their alarm, believed that a neighboring tribe bewitched them. Livingstone taunted them with suffering their losses through cowardice, and they then turned out to face and hunt down the enemy. The doctor shot the lion, which dropped wounded. It afterwards sprang on him and caught him by the arm, and, after wounding two natives who drew it off him, it fell down dead. The wounded arm was not set properly, and Dr. Livingstone suffered excrutiating agony in consequence.—[*London Times, Dec.* 11.

The Accident to the Steamship America.

YESTERDAY morning the British and North American royal mail steamship America, Captain Lang, returned to this port in a disabled state, having encountered a severe gale in the channel. The America sailed from the Mersey on Saturday last, with a large number of passengers and the usual mails, for Boston. After leaving the port she met with very severe weather, but continued her course without interruption until the morning of Tuesday last, the 9th inst. She then lay to about fifty miles west of Cape Clear. While in this position she was struck by a tremendous sea, the gale raging at the time with terrible violence. The decks were completely swept, and considerable alarm was created on board, more especially among the passengers. The bulwarks were carried away as well as three boats. The steward's pantry suffered in a similar manner, a great portion of the contents being destroyed, and the fore saloon completely gutted. The vessel sustained other damage, though of minor importance. One of the the crew was badly injured, having received a compound fracture of both his legs. Others of the men were more or less bruised, but not seriously. The shock was so great as to knock the furniture about in all directions, to the great consternation of the passengers, some of whom sustained slight bruises. It is said that five seamen were carried off the vessel by the sea, but most miraculously driven back by a returning wave, only one—the man previously referred to—receiving any serious injury. Captain Lang maintained the utmost coolness and self-possession during the trying scene. Finding the vessel in such a disabled condition, he had no alternative but to put her about, in order to save the ship and passengers. This being done, he steamed direct for this port, where he arrived at an early hour yesterday morning. The America now lies in the Huskisson Dock, and will require to be laid up for some time for repairs.
—[*Liverpool Mercury, Dec.* 12.

A Sad Case for Monogamists.

THE following letter appears in the *Morning Star*—"SIR: This is the first (and probably will be the last) letter I ever wrote to a newspaper. I write to you, because I remember so well an article in your columns which referred to a 'delicate question.' Oh! God, how little I thought that question concerned me then. But it has become the delicate question. What am I to do? I am a widow, and my sister likewise, each with a child. We are willing and anxious to work at anything, but we cannot get work to do. We can undertake dressmaking, mantle-making, millinery, plain needlework and housekeeping. We can make paper models; in fact, we can do anything not decidedly menial. Both have received a good education, both have unblemished characters, both are literally starving. What are we to do? We can give unquestionable reference, and court the fullest investigation by any person inclined to help us. We have three alternatives—starvation, the degradation of the work-house for ourselves and children, or the degradation of (Oh, God! I cannot write it) what would only effect ourselves. Our maternal instincts and affections render it dangerous for us to decide on this delicate question.

"I am, &c., WILLING TO WORK."

THE MORMON

WILL be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JAN. 3, 1857.

"No Man Knoweth the Things of God but by the Spirit of God."

THE Kingdom of God, in its organization, mission, and destiny, is so unlike human institutions in these particulars that the most ignorant and the most intelligent of men, unconnected with it, occupy the same position—so far as the capacity of the one or the other is concerned by which either may assume to judge of its principles or movements. The learned High Priest, in the ancient capital of Judea, might sit in the seat of Moses, and the history of that great Legislator and his legitimate successors might throw round his head a halo of glory, suggesting deep reverence and the bended knee to the thousands who approached the judgment seat, but, with it all, no better was he, or the most pious of his long-praying brethren, qualified to judge of the principles of Mary's son, than the lame, rejected poor who sat at the door of the temple or at the door of the synagogues. So utterly bewildered was the human mind that even as good a man as Nicodemus could not understand the simple instructions of the greatest Teacher that ever tabernacled in flesh. The New Testament is standing evidence in support of the sentiment heading this article: no one can read that book of records without perceiving that Christ had even with his disciples the greatest difficulty to make them comprehend the principles, spirit, and mission of the Kingdom of God upon the earth. His readiness to impart instruction to his brethren was ever apparent in all his intercourse with them; but, in spite of his best will, their traditions and circumstances prevented him from communicating the burden of his soul.

As time rolled on, and the Holy Ghost the Comforter revealed the deep things of God and of eternity, brought the past to remembrance and showed things to come, the apostles and saints emerged from darkness into the fullness of the light of the work assigned them, for that generation; but with that increased light and better understanding of the doctrines they had very imperfectly understood from the lips of their elder brother, they experienced a proportionate difficulty of communicating the same to others as he had previously experienced in endeavoring to teach them. Paul's declaration that no man could say that Jesus was the Christ but by the Holy Ghost was simply a reiteration of the principle advanced to Nicodemus—even that regeneration was absolutely necessary to whomsoever would enter the Kingdom of God: a fact which the great Apostle to the Gentiles had learned in his own personal experience, both in regard to his own mind and what he had witnessed in his intercourse with others. What was set forth by Christ on this subject was not only realized by Paul and his brethren the apostles, but every man and woman that entered the Kingdom of God anciently, and comprehended anything of its principles and work, likewise understood it, and knew that as nutritious food was necessary to preserve in health the physical body, so also was the constant influence of the Holy Ghost necessary to the life of the soul hid with God in Christ. The exhortations to preserve the body pure from the contaminations of a wicked world, that the Holy Spirit might dwell therein and be a light to the mind of its possessor in the midst of surrounding darkness, were not the ravings of would-be-regarded austere moralists who wished to parade their Stoicism before the wondering, ignorant multitude; but they were the soul's deep impressions, drawn from long years of experience, that the favors of heaven could neither be received nor appreciated by those who indulged in the corruptions of a wicked, degenerate, and perverse race. With all this teaching from those who were members of the Kingdom of God, living their religion and enjoying its influence; from persons who had gained every item of information of good and evil by daily experience, in combating the influence of an opposing power, the temptations and allurements of artificial society, it is easy to understand how the pious leaders of the Jews—who, for a reputation for learning and piety, passed their time in pondering over what had been, and in praying long and loud in the corners of the streets to be better seen of men—rejected the Messiah. His low degree stung their pride, to listen to the carpenter's son from Nazareth, a place the very mention of which was abomination in their pious ears, was more than could be expected from them. However much Mary, Elizabeth, Zachariah, Simeon of Old, and many other truly honest, God-fearing persons might be comforted in their souls, by the whisperings and revelations of the Holy Spirit, and look forward with unwavering confidence to the redemption of Israel, and be ready in their humble hearts to bless God and ask no greater favor than with their eyes to behold their Redeemer, and to worship Him—even in swaddling clothes—the renowned for wisdom, long prayers, and alms-giving, who wore broad phylacteries on their garments and on their foreheads, with the inscription—"Holiness to the Lord" thereon, could not be expected to bow and acknowledge that during all the years of their daily, pious performances from the cradle of the babe of Bethlehem to the day that the Messiah confronted them for their hypocrisy, that the Lord whom they professedly served had revealed to them nothing, and that the promised Deliverer had come upon them as a thief in the night. Their reputation was at stake the moment it would be known that they held converse with a man of the people, who had even dared to break through venerated custom, and speak of men as men, though they did even sit in high places and swayed dominion over the people; a man whose plainness of speech was offensive; a man who called corruption, corruption, and ignorance and hypocrisy by their own names, and exposed them in great and small, in open enemy or in professed friend. To hear and know from the lips of the Divine Teacher, or from his apostles of equally high pretensions, his principles was almost impossible: to hear them from an enemy was certain misrepresentation. A Nicodemus might, occasionally, cultivate his acquaintance by night, but such men of rank and influence were rare—then, as now, custom and pride were the barriers to man's salvation and to a world's progress and redemption.

By the politicians of the nations where they travelled, the Apostles and leading men of the Church were charged with sedition, and with aspiring by their innovations to change society, and turn the world upside down; by the pious they were charged with setting forth strange Gods for the people to worship, and were regarded as enemies to the time-honored religion of their fathers, and by the unthinking mass who are neither one thing or another, but who have a strong leaning to the worship of fine cloth, jewelry, and corrupt pleasures, the disciples of Christ were stigmatized as the offscouring of society. A profession of the new and unpopular faith was, therefore, taking up arms against a sea of troubles. On every side there were difficulties to cope with, difficulties which none could successfully combat, but those who lived close to God and enjoyed abundantly His Holy Spirit. The miracles of Christ were great, but to us none greater than the power and wisdom displayed by the weak things he had chosen to combat the mighty and the wisdom they displayed over the wisdom of the learned.

In this and previous generations, folks calling themselves Christians, have been free in their condemnation of those who rejected the Word of God eighteen centuries ago; they have talked loudly and reprobatively of the darkness, vanity, and presumption of pious Jews, learned Greeks and Romans who imagined themselves capable of passing judgment upon that which had been revealed from heaven; that which none but the pure in heart, the humble, contrite, obedient spirit, could ever hope to learn and understand, and that, also, through the aid and constant influence of the Spirit of the Father and the Son. We presume that there is not a Christian minister, but what has frequently drubbed the traditionated Jews for their hardened hearts, ridiculed the Greek and Roman for their vanity in measuring the things of God by human wisdom, shed crocodile tears over the bundle of them, consigned them to Hell for their sins and praised God that he lived not in Judea, that his generation was blessed with Gospel light and grace, that truth might be advocated now without the dire persecution of the dark ages, that his mind was open to receive the revelations which his father had rejected, and in the next breath, mock new revelation and brand Mormonism, of which he knows nothing but by hearsay, as the imposture of the age. Politicians, too, are betimes not backward in shedding from the end of their tongues, with all the awkwardness of insincerity and unfrequency—thanks to God for the advanced morality of their generation, and, then lashing themselves into fury, and tearing their passion in rags, forget their assimulated piety and reverence, blackguard the holy ordinances the Most High ordained for His most faithful and upright servants anciently, brand with mad enthusiasm, villany and corruption those who dare to walk in their footsteps, and the people join in their chorus. Oh, hypocrites! when will you be consistent? When will you open your eyes and behold that like David before Nathan you wrath and condemnation against ancient Jews is but sealing the same curse upon your own unthinking heads? Wake up, exercise your brains, and try and discover how much more you are capable of giving a righteous judgment against Mormonism to-day, than priests, politicians and the rabble were when they cried out crucify him, crucify him! This very christianity with which you plume yourselves was once trampled under foot by those who professed as great an acquaintance with it and its founder as you who now profess to know so well and trample upon Mormonism. That generation of pious men, who spurned Christ lived to condemn their fathers; you live to condemn them, and as certain others shall live to condemn you. You tell the Jew that his traditions and pride was a veil over his soul through which the light of Truth could never penetrate. Is the Christian to-day any better! If the Jew, without humbling his heart in true sincerity, could not receive of the Spirit of the Most High, like Cornelius the Gentile, and was utterly incapable of judging the mission of Christ without that Spirit how can any man presume to judge of Mormonism with lying on his tongue and deep rooted hatred in his heart!

We enter upon another year with the fixed determination to publish the Truth, God being our helper, and what we may live to witness we know not, but this much we do know, our efforts shall be consecrated to build up the Saints in righteousness, expose the folly and wickedness of whoever so infatuated that may fall upon us. We say to the Saints: live your religion, for it is as necessary for you to be humble and pure to retain the Spirit as it was to receive it, and for our enemies we invite them to be wiser, abstain from evil, cease from calumny, for while they persevere they only expose their own wickedness and folly for Truth is mighty and will prevail.

Popular Sovereignty and the N. Y. Herald

THE New York *Herald* has for a length of time been strenuously advocating republicanism, with Colonel Fremont as its representative. It did not accomplish its purpose in the election of that gentleman; but it states that it did assist him to get the votes of the State. No sooner has it done this and got snugly into bed, than it finds that its bedfellow is very uneasy, rolling and tumbling about, and wanting more room, an undue proportion of the clothes, and assuming airs of rights and privileges that he thought he possessed in common with his bedfellow. He has been complaining to Jove for sometime about King Log, when, lo and behold, he has succeeded in obtaining King Stork, whose maw he complains is so capacious that New York is in danger of being swallowed by this monster monarch; hear him:

"THE REPUBLICAN SCHEME TO DISFRANCHISE THE CITY.—It cannot be too strongly impressed on the mind of the public that it is the intention of the party called Republican, if it has the power, to disfranchise the city of New York at the next session of the Legislature. Our cotemporary, the *Courier and Enquirer*, one of the leading organs of the party, has paraded the scheme before the public at great length, and has accompanied it with comments whose unexampled boldness, in a journal dependent upon the residents of the city for support, may well provoke remark. The argument of the *Courier*, and of the leaders of the party called Republican, is, that after a full and complete trial, the people of this city have been proved to be incompetent to govern themselves, and that therefore it devolves upon the State authorities to set governors over them from other parts of the State. We submit that this is a perfectly fair statement of the ground occupied by the Republican leaders. We leave it to the merchants, to the mechanics, the wholesale and retail dealers, the professional men, and the people at large to decide how far this assumption does them justice."

The above, then, is plain republican doctrine, as expressed in the Philadelphia platform and set forth in the *Courier and Enquirer* and the *New York Herald*, two of the leading Republican papers. It is true, however, that since the election of Mr. Buchanan, the *Herald* has a strong squinting towards apostasy, and whatever it might believe in the doctrines of Republicanism as a theory, it is strongly induced to repudiate them in practice, as the following will show:

"The plan of disfranchising a community, or withholding from it the right of self-government, is not a novelty in politics or legislation. It is on this plan that British India and the Russias are governed. If you ask Lord Canning his ideas about the hundred millions of Hindoos over whom he reigns, he will answer you in the language of the *Courier*, that theory and practice prove the incompetency of these people to govern themselves, wherefore he comes from England to govern them. Just in the same way, the Emperor of Russia thinks that he knows his people too well to trust them with the right of making or administering their own laws; and consequently, as the *Courier* says, he resorts to a source of authority which is not liable to objection, namely, himself. But it is something startlingly new and original to propose to apply this system to the metropolis of the United States, and to want to treat the people of New York as the Governor-General of India treats the Hindoos, and as Alexander treats the Poles."

But why there should be anything new or startling in applying the principle of inconsistency to govern New York any more than to any other city, state or territory, we are at a loss to determine. If, like the Hindoo millions, governed by Lord Canning, the Russian serfs, governed by Alexander, or the old colonial British rule. One hundred thousand Americans can be disfranchised simply because they happen to live in a territory of the United States, why not apply the same rule to the six hundred thousand in New York city! Numbers can make very little difference; if one hundred thousand men can be considered incompetent, and be disfranchised, why not six hundred thousand! or why not small states! If the principle is correct in one case, why not in another! If governors, judges, sheriffs, marshals, state secretaries and attorneys, can be sent to the territories without the agency of the people of these territories, and if after their mock Legislatures, Congress can annul any or all of their acts! If Congress can surreptitiously, literally and unconstitutionally disfranchise the inhabitants of the territories of Kansas, Nebraska, Minnesota, Washington, Oregon, New Mexico and Utah, why has not the Legislature of the state of New York, the power to disfranchise the city of New York! Why, Mr. *Herald*, it is simply carrying out Republican principles. Why, sir, you have asked and begged and prayed and pleaded for King Stork, now don't complain if he is hungry and carries out the principles of his nature. If Congress has a right to dictate to the territories, it is only shifting the scene to put the Legislature of New York state to dictate to the city; you ought to have learned before this that only a few were born to rule, and that the rest of mankind were serfs. The idea of a popular government is fast being exploded. As the country becomes older and more advanced in experience, they begin to find out that something more substantial and intelligent is required, *a la mode* European, and that our new fangled notions of the people ruling themselves, is a mere chimera; but,

"There is an impression in certain quarters that a moderate amount of intelligence lurks among the people of this city. There are persons who think that information and common sense are almost as widely spread here as in the butter and milk counties of the West, or even at Canandaigua and Batavia. That opinion is evidently not shared by the leaders of the Republican party. Their sentiment, based on several years' experience, is that, on the contrary, intelligence, common sense and probity are so rare here that we require that the country people shall come in and govern us for our own protection. This may be so. We do not undertake to dispute the principle. But we will thank the Republican leaders to vouchsafe to us a little information touching the method in which this new plan of government of theirs is to be adopted. What shall hereafter be considered evidence that the people of a city or county cannot govern themselves and require pro-consuls from abroad? Shall we have a chance of governing Albany, Troy, or Syracuse? Are there any fat counties which can be disfranchised, and placed under the rule of some of our loose politicians? Is it the rule that the people of every place which votes the Democratic ticket thereby prove themselves incapable of self-government? How far does the principle go? Can Congress apply it, and declare that this or that State is incompetent to govern itself? May we hope that the time will come when the President will appoint Governors to take charge of South Carolina and Massachusetts? Or is the scheme merely intended for State purposes?"

The above questions are very sensible, just the same as we have put before, and we have frequently wondered why one American citizen or a thousand, going to a territory of the United States, and settling there according to law, should, on his or their arrival there, be disfranchised, particularly when that same Constitution declares that "the powers not delegated to the United States by the Constitution, nor prohibited by it, to the States, are reserved to the States respectively, or *to the people*." Like the *Herald*, we were of the opinion that, peradventure, the people of the territories, and especially of Utah, might perchance be able to rule themselves; but the Republicans thought not, and the *Herald* thought not; he entertained, until lately, the opinion of Congress in regard to the territories, that of Canning towards India and the Czar in relation to Russia. Why this change? Ah! it is your bull that has goaded my ox, and now it is—"and if and if."

"Our neighbor of the *Courier* will see the necessity of throwing some light on these questions. It is something so new in this country for a large community to be disfranchised and pro-consuls set over it from elsewhere, that we must be forgiven for not seeing at the first glance where the plan will tend. We are well aware of the "peculiar advantages of despotism." They have undoubtedly benefited Paris in one point of view, that is to say they have improved its looks. Do the republican leaders want to improve New York with the same nostrum? Whatever they do, we hope they will deal with us mercifully. We have been brought up as simple Republicans, and have been taught that the idea of the governments and institutions of this country was, that men should make and administer their own laws. Now, it seems, all this is wrong, and we have got to go back to the old methods which the Romans employed in their provinces, and the English tried to establish in their American colonies. Well, the lesson is a tough one, but we suppose it must be learnt; and the sooner we make our minds up to receive our masters from the country villages the better."

We will engage to answer the questions put by the *Herald* to the *Courier*, if he will answer us by what right Congress assumes to send governors, judges, secretaries, attorneys, marshals, and sheriffs to the territories to govern the people without their consent, and why and by what authority they arrogate to themselves the right to annul their legislative acts and to disfranchise them!

Polygamy in Utah.

WE publish the following for the information of our friends in Utah, that they may know how many of them have become near-sighted, cripples, deaf, &c., lately. We say—no protestations; you must believe it. It has been published both in the San Francisco and New York *Heralds*, and must be true—they never publish lies. No dodging now; own up; don't act the part of the Irishman, who, upon denying that he was dead, was immediately silenced by—"Sure, you are dead: dosent the docther know betther than you!" We advise you to lay still and be aisy: But with all these wives married to all these cross-eyed, near-sighted cripples, shan't we have a lot of young cripples soon? How many, "*the dark and doleful future*" can alone determine. What is the price of wooden legs out there? We would advise manufacturers to send out a cargo on speculation.

FILLMORE CITY, Utah, Sept. 15, 1856.

The San Francisco *Herald* publishes the following letter from a correspondent in Utah:

As it may be a matter of interest to the gentile world to know how fast our people are in Utah Territory, I will give you briefly a list of the standing among the women of the members of the last Legislature—that is, their names and the number of wives, to wit:

Of the Members of the Council, 13 persons:	
Heber C. Kimball, President of the Council	57
Daniel H. Wells, Councilman, cross-eyed	19
Albert Carrington, cripple and near-sighted	21
Orson Pratt, cripple and near-sighted	7
Wilford Woodruff, cripple and near-sighted	12
John Stoker, cripple and near-sighted	8
Lorin Farr, cripple and near-sighted	3
Lorenzo Snow, cripple and near-sighted	25
Leonard E. Harrington, cripple and near-sighted	3
Benjamin F. Johnson, cripple and near-sighted	4
Isaac Moorley, 72 years old	5
John A. Ray, from Texas	2
George A. Smith, cripple and near-sighted	5
Grand total—men, 13; women	171
House of Representatives, twenty-six members:	
J. M. Grant, Speaker, has	6
W. W. Phelps, printer of Morgan's book	8
A. P. Rockwood, an old man	5
Edwin D. Woolley, a small man	5
J. W. Cummings, cripple	10
Hosea Stout, lawyer, from Kentucky—3 dead	1
S. W. Richards, young and handsome lawyer	15
Jesse C. Little, lawyer of Boston, Mass	8
Wm. Snow, Vermont laborer	8
P. H. Young, older Brother of Brigham—tailor	5
C. V. Spencer, of Massachusetts—quite small, has but	2
Ezra T. Benson, old and homely	15
James C. Snow, quite poor	8
Aaron Johnson, has 3 sisters, and altogether	6
Lorenzo H. Hatch, wagon maker	2
Jacob G. Bigler, farmer	10
George Peacock, farmer	10
John Eldridge, phrenologist—two dead	1
Isaac C. Haight, coal digger	12
Jesse N. Smith, lawyer	2
John D. Parker, old and deaf	3
Jesse Hobson, ox teamster	10
J. C. Wright, hotel keeper	5
James Brown, dairyman	7
Enoch Reese, farmer, &c	2
W. A. Hickman, one of the Danites	8
Total	157
To which add officers of the House, to wit:	
Thomas Bullock, Clerk, and an Englishman	4
J. Grimshaw, Assistant Clerk, and an Englishman	5
Chandler Holbrook, Foreman, and deaf	4
Jacob F. Hutchinson, Messenger	2
Joel H. Johnson, Chaplain	7
Total	22

To which add 68 for the number then living of Governor Young's wives, and you have the whole number of females thus represented by the members of the Legislature, officers of same, and his Excellency, amounting to 429; or, in other words, 40 men have 429 wives. These, Mr. Editor, are sober truths, and in what they will end is for the dark and doleful future. AMICUS CURIÆ.

We have one or two of these cripples moving about us now. Had we liberal offers, we might think of getting up an exhibition. Where's Barnum! In the absence of public exhibitions our own folks here, who have had opportunities of making their acquaintance, will be able to form a pretty good estimate of newspaper correspondence from Utah.

Christmas Party at Philadelphia.

AT the moment of going to press we have received from Elder Martin Lenzi a report of the party held in the Quaker City on Christmas Day. Presidents John Taylor, P. P. Pratt, Judge Appleby, Elders J. Snediker, Welchman, and Terry, together with a host of the priesthood from a distance were present and took part with the Philadelphians on the festive occasion. President Angus M. Cannon presided.

The company numbered between 300 and 400 persons, and were well entertained with songs, recitations and addresses. The refreshments were abundant and satisfactory. Everybody did their best, and that was something good, for the pleasure of those around, and an evening of intellectual enjoyment terminated with a trip on the light fantastic toe.

Letters from Elders.

ELDER JAMES PALMER from Utah, writes us from Philadelphia, Dec. 16, that he purposed leaving for England on the 18th by the steamship City of Manchester. Bro. Palmer writes us a very lengthy, good letter, which we would have published had it not come at a time we were flooded with correspondence and articles that were waiting patiently for insertion. Bro. P. says he had been detained longer at St. Louis than he expected, was in good health, and rejoicing in the work of the Lord.

Elder Bernard Snow writes from Boston, Mass., Dec. 21, that he had been among his relations preaching considerably to them and the folks all round. He has had a good hearing, and is satisfied with his visit. Elder A. P. Shumway sailed for Liverpool on the steamer *Acadia* on the 17th Dec.

Arrivals.

PRESIDENT GEO. A. SMITH returned on Tuesday from Connecticut. He had spent his Christmas with the Saints of the Westport and Norwalk Branch, and reports that they had a good time of enjoyment mentally and physically.

Judge Appleby arrived from New Jersey on Wednesday morning, greatly improved in health; we have not seen him look so well for a long time. President P. P. Pratt arrived the same afternoon from Philadelphia, accompanied by Elder Harrison the President of the Branch of the Church in that city.

DOMESTIC SUMMARY.

THE *Tennessee* sailed at her appointed hour last Wednesday for San Juan, Nicaragua, with three hundred men and two thousand dollars worth of provisions for Gen. Walker. The revenue cutter *Washington* lay out a little, and the U. S. steamer *Arctic*, was in readiness in Brooklyn Navy Yard to answer any call—if filibusterism was so glaringly seen as to call for the stoppage of the Tennessee. The friends of Walker reported that arms were sent in another direction—whether or no the steamer sailed without interruption. The following day she had her share of a furious gale, in which she broke her shaft and had to put into Norfolk, Va. The steamship *James Adger* sailed on Tuesday from this port with fifty more recruits, to take her cargo and passengers and proceed to San Juan. This unforseen hindrance is likely to add greatly to Walker's troubles.

Spiritualism is again accused of turning a young man's brain, and leading its victim to commit murder. Loitering about Third avenue Brooklyn, an honest Irishman invited him into his wagon to take a ride. They had only gone a short distance when he shot his unsuspecting victim through the head, and threw the body out of the wagon and drove on. On the same afternoon he was arrested in Jersey City endeavoring to sell the wagon for a saddle that he might have his riding horse fully equipped. The physicians who have examined him are of opinion that he is insane. His object, he says, one time was to have money, and he was sorry that his victim had only five cents; at other times he talks of the spirits wishing him dead.

Huntington's thirteen days trial ended on Tuesday evening. Judge Capron delivered a clear, forcible charge to the Jury, who, after a consultation of four hours and a quarter returned a verdict of guilty. The Court sentenced the prisoner to "be confined in the State Prison at Sing Sing for the term of four years and ten months,"—the full penalty of the law.

FOREIGN SUMMARY.

SICILY.—The European papers recently received here give varied accounts of the uprising of the people against the authorities at Palermo. The *Moniteur* calls it a local affair of no magnitude, but the friends of the insurgents give a different account. Though it is very probable that the present affair has been already suppressed, the following extract from the *Italia e Popolo*, the organ of Mazzini, shows the spirit of the people:—"We hear from Palermo that the events we have so arduously wished for have commenced. The first steps has been most favorable, as 600 armed men were enabled to assemble at a moment's notice, led by men of talent and energy. The movement commenced at Menzojuso, about two miles from Palermo. Although at so short a distance from that city, the police were a whole day inactive. All the neighboring districts—Villafrate, Bonnira, Vicari, Cimina—have risen. Fetes, concerts, and illuminations have been held. The conduct of our brothers has been most sensible. There has been no pillage, no effusion of blood, no act of violence, but brotherly love throughout. At the moment I am writing I learn that the insurrection is spreading, and we hope for success. The rallying cry is, 'Vive l' Italia!' The flag is a tricolor, without arms or municipal device."

FRANCE.—Count Kisseleff and the whole of the Russian Legation dined with the Emperor lately. The guests remained to an unusually late hour, and after the coffee the Emperor beckoned Count Kisseleff into his private cabinet, and remained there with him tete-a-tete for two hours. The Moniteur publishes a report from the Governor General of Algeria, announcing a successful expedition against the Hamian tribes, and a skirmish with troops on the Morocco frontier. Many coachbuilders in Paris are now busily employed in preparing sledges, which, it would appear, are to be the fashion this winter, provided there is snow enough to render them available.

BADEN.—The Grand Duke has granted an amnesty to all persons condemned for participation in the armed revolt of 1848, except the chiefs of the insurrection, and individuals sentenced to infamous punishments for crimes not political.

SWITZERLAND.—Both Switzerland and Prussia solicited the good services of the Emperor Napoleon, but he declined relief for either. The Federal Council pursues its course independently, and rumor again has the Prussian army marching upon Neufchahel next spring.

ENGLAND.—England has proclaimed war against Persia, and the following is the *Globe's* defence of that step: "The plain facts connected with the rupture with Persia are, that in 1853 the Shah undertook not to send any expedition to Herat unless it were an expedition to succor it from foreign foes; and that he has broken his word, and sent an expedition which has laid siege to the town. The next fact is, that it is our interest to keep the Persians out of Herat, because Herat is the half-way house on the best road to the Indus; and that Herat is less likely to be used against us if it remain in the hands of the Herattees than if it were either Persian or Affghan. There is a power working by all processes, craft and force and menace, in Central Asia; creeping gradually up the frontiers of British India by these agencies, avowedly with the purpose of trying conclusions with British arms at a convenient season. Are we to stand still and take no measures of precaution, because the public cannot foresee the precise upshot of our interference? It is all very well to say let the tribes that wander over the regions between the Indus and the Caucasus fight out their quarrels without let or hindrance. We may adopt that policy; but there is another power in Asia that will not. We have a huge empire, its frontiers touch on the frontiers of many tribes. Russia has a huge empire held under the like conditions. There are only two Powers in Central Asia. Every step of Russian gain is British loss. Some such steps we can do nothing to prevent; there are others more or less overt which to a certain extent we can control, if not wholly. The question of who shall hold Herat is one; and our business now is to settle that question as solidly as it is given unto mortals to settle mundane things."

The Arctic discovery ship *Resolute* which sailed from this port on the 13th of Nov., under the command of Captain H. J. Harstein, arrived at Portsmouth, Eng., on the 12th of Dec. Great preparations were being made to receive Capt. Harstein, the officers and the crew accompanying him. The *Resolute* was despatched by the British Government in search of Sir John Franklin, and was frozen in among the iceberge; her officers and crew had to abandon her, leaving all their effects on board; she was found several months ago by the crew of a whaling vessel belonging to New London, Connecticut, having drifted about 1200 miles from the spot where she was abandoned. The sum of $40,000 was appropriated by our Government for the purpose of purchasing her from the fortunate whalers of New London—the English Government having waived all claim to her; and she has been repaired and fitted with the utmost care at the expense of our Government, with the design of restoring her to the Queen in at least as good a condition as she was in at the time the exigencies of their situation compelled her crew to abandon her.

LATEST.

By the arrival of the *Niagara* at Halifix, at midnight, Dec. 31st., we have advices from Europe, up to the 20th ult.

The war against Persia seems to be very unpopular in England. Large meetings were held denunciatory of the government. Bills were posted about London, warning soldiers against taking part in the "piractical invasion of Persia. The *Resolute* had been visited by Her Majesty and the Royal family. Capt. Hartstein, was the pink of politeness. Her Majesty sent £100 to be distributed among the crew. Great numbers of persons visited the ship after the Queen's departure. The soldier who attempted to assassinate the King of Naples was not "instantly killed," as telegraphed, but lived to be hung. Correspondence from Naples contains an account of his trial and last moments. When asked how long he had contemplated this act, he replied, "Ever since the King perjured himself." On the scaffold his demeanor was firm. The soldiers of his battalion were deeply moved, and some of them wept.

The chances of war between Switzerland and Prussia are reported greater than ever. The latter power is making great preparations. Nothing but intervention from other governments can stop them. The Emperor of France has accepted, *on dit*, an invitation to visit Berlin in the Spring. The brig *Beauty* from Jamaica, just arrived at Halifax, reports that on her outwade voyage, Nov. 9th, she picked up one of the boats of *Le Lyonnais*, bottom up. The accounts of the arrival of the Captain and others at Bordeaux has been contradicted and again confirmed, but we have seen nothing reliable either way.

The Mormons of Utah.

PERHAPS there is not a more unpromising region in our whole country for a people to locate in than Utah. Shut out from all intercourse except such as may be had by the most trying privations—devoid of almost everything like natural products, rigorous in climate, sterile in soil comparitively, removed from all markets for such products as the industry of its inhabitants can force from the rereluctant earth—without navigable streams, and inclosed by lofty and rugged mountains, Utah is gradually and steadily becoming an object of far greater importance than we are for the most part aware of. Impelled by the most incredible fanaticism, and living under the most absolute type of theocratic government—paying blind and zealous obedience to the behests of their leader, these people are *literally performing miracles*. Their missionaries are scattered over the world, and though frequently repelled with scorn and derision, return to their labors with the most astounding pertinacity. But a few years ago, and a handful of refugee men and women from Missouri were wending an untrodden path through the heart of a vast and unknown tract in search of some place where they might shelter from the persecutions of the world, and now the handful of outcasts have grown to be a powerful people, demanding admission into the Union on equal terms with the States, and setting the power and authority of the American Government at defiance.

The rapid progress and colonization of California can be accounted for on natural principles, but the advancement of Utah is almost miraculous. Thousands are flocking to their standard, from England, Germany, Australia and the United States. They have their emmissaries in all these and other countries, diligently preparing the way and making the paths straight for immigration to their great stronghold. The revenue of the Territory is expended to promote this object, and instead of being diminished, is largely increased by the added population—*For industry is strictly enforced in Utah*. Already they have assumed the name of a State for the Territory, and have opened up almost every branch of manufacture necessary to their subsistence, and independence from the contributions of other places. They manufacture all sorts of iron ware, cutlery, all kinds of farming implements, carpets, raise wool and make cloth, cotton fabrics of all kinds in the same manner, paper, saddlery, furniture, build steam engines—and many others. They pay great attention to raising the finest breeds of stock, poultry, etc.; they also encourage the fine arts, printing, music, etc., are handsomely patronized; and in several points they are in the advance of California, with all her boasted wealth and vast natural resources. These are facts—stern accessory facts—containing a lesson full of deep importance to our people, which they would do well to apply. Their unpromising country compels unceasing industry, and that checks the wild spirit of excitement—they have no time for it. They settled in a poor region to make it rich—to build up permanent homes, by sobriety and perseverence; they are not fevered by the plots of the gambling speculator; *they offer peace, security for life and property*, and assist those who are willing to go to them, and are increasing in population, with all their natural obstacles, far faster than is California, with her many natural advantages. Emmigrants to Utah go there dragging hand-carts from Missouri, containing all their world's store, while we have two lines of steamships in full operation, two other routes soon to be opened, a wagon road in prospective, and are hoping for a railroad in addition. They have settled the vast region from Great Salt Lake to within two hundred miles of our California frontiers, so that a traveller having passed that space, can sleep at one of their settlements every night.

The want of space precludes our showing the causes of these results, as compared with California; but the subject is one of deep import and merits the serious attention of all.

—[*San Francisco Sun, Nov.* 13.

FOR THE MORMON.

Reminiscences of Prussia.

BY ALEXANDER OTT.

The pages of history record the many remarkable and important events, the many afflicting and bloody scenes which have generally characterized the convulsive struggle of oppressed nations against the iron reign of tyranny; and it is justice that the deeds of those heroes who have taken a manly and conspicuous part in the great drama of life, and who are no more—as well as the actions of those tyrants who rode in their triumphal chariots over smoking ruins, mouldering corpses, who glutted themselves on the blood and marrow of nations, and established their fame on the tomb of empires—be faithfully conveyed to after ages, so that history may be looked upon as a mirror of the past, in which we can see the rise, progress and downfall of empires, as well as of individuals, who having talent, daring and ambition, had emerged from obscurity, and been carried by the surging waves of life for a while through the brilliant but fatal career of earthly greatness, till Nemesis hurled them back into the bosom of oblivion. While meditating upon the dilapidations and fall of tyrannic governments, my mind reverts to Prussia, my native country, the land which has caused me many a bitter pang. On retracing a few of its prominent changes, by which, from a small insignificant principality, it was enlarged into a powerful empire, I cannot help making some remarks concerning the manner in which the formidable sceptre of oppression is swayed, and authority abused, by enacting cruel and unwise laws, and producing these direful effects. From the year 1701, when Prussia was erected into a kingdom, and Frederic I. Elector of Brandenburg, was raised on a

footing with kings and emperors, the movements of the Prussian government were looked upon with a suspicious eye by the other powers of the Germanic Confederation. The many jealousies, bickerings and disputes among the courtiers of the newly elected monarch, —men who were aspirers of a bold and intriguing disposition, added to the many weaknesses of the King, who was ruled by the most violent passions, and who acted generally by the impulse of the moment, without considering the consequences of his rash actions, gave rise to those cruel and barbarous deeds by which the brilliancy of the royal diadem has been soiled. Whoever is familiar with German history, knows that the domestic circle of the Prussian court in those days, was the seat of rudeness, vulgarisms and misery, in which Frederic I. delighted. It was at that time that his son Frederic II. had to endure the greatest adversities from his royal parent, between whom and his august offspring there existed the greatest animosity, so that the ties of consanguinity appeared to be totally abnegated. Frederic gave however not the slightest reason or cause for any bitter feelings from his father; on the contrary he proved a good, excellent child, who was very strict in the discharge of his filial duties, but the young prince who resembled in character more his accomplished mother, had a great predeliction for fine arts, especially music, and sciences, for a cultivation of the mind, hence he improved every opportunity to study useful books; the king however being a great enemy to every species of intellectual refinement, was bitterly opposed to his son's favorite indulgence. Frederic's outrageous behavior towards his son illustrated the fact that persons of gross ignorance and inferior capacities despise and reject often an intellectual advancement, preferring a midnight darkness of the mind to the noonday splendor of enlightened civilization. The king's ill feelings toward the crown prince increased so, that, on a certain opportunity, he was put before a court martial, and the sentence of death would have been passed upon him, if it had not been for the interference of the most influential persons of the court. It may then easily be imagined, that, if the Prussian monarch acted with such cruel severity in the sphere of his own domestic circle, very tyrannic laws were enforced on the ill-fated subjects, trampling under foot every feeling of humanity and rectitude.

The administration of justice was in the hands of unprincipled and cruel men, who in contending who should have the pre-eminence endeavored to overreach and injure one another, and in fact employed every means to obtain their end. The murmurs and complaints of the oppressed people were of no avail, and were only answered by the application of the torture. It is an historical fact, that persons who, in consequence of a *lettre de cachet*, had been unjustly imprisoned, were forced, when writhing under the agonizing pains of the torture, to make false statements, merely in order to be removed from the horrible inhumanity of the stretcher.

Under the auspices of so despotic an authority, the financial affairs of the nation were in a deplorable state, so that notwithstanding the exorbitant taxes which were imposed upon the people, the royal treasury was empty, and unable to meet its heavy liabilities. But as Frederic the Great, had taken the reins of government, many salutary laws were enunciated, the grievances of the people to a certain extent redressed, the punishment of the torture was abolished, and a great reform introduced in the financial department. The number of the attendants of the royal household was diminished as much as was compatible with the dignity of a monarch; in fact, that highly gifted prince did by his wise management and great economy, much for the improvement of Prussia, so that on his demise, the debts of the government were to some extent paid off; and, although he had been engaged in the Seven years' war, about $12,000,000 were left in the treasury, and an excellent army of 200,000 experienced soldiers, ready to take the field at a moment's warning. One of the curious moves of Frederick the Great, was the enactment of a law by which the King alone had a right to sell coffee. The monopoly of the coffee trade by the Crown gave rise to many ludicrous remarks and acts among the people. One day the King, on observing from a window of his residence in Potsdam, a great many persons gathering round a pillar of the castle, and was informed that by a certain mischievous painter a bill was put up, representing His Majesty as in the act of roasting and selling coffee for the accommodation of his subjects. Frederic laughed heartily at this outburst of popular joking, saying, "put that bill a little lower so that everybody can see it." The King having a great predilection for the language, manners and customs of the French nation, had quite a number of eminent men of that country at the different places of his residence, among whom were Voltaire, Massillon and others, who did a great deal for the refinement of the Court. Frederic himself was very fond of the society of intelligent, accomplished men and used his influence for the promotion of arts and sciences. Frederic the Philosopher, as he is frequently called by historians, was one of those few persons, who, like Henry IV., of France, were looked upon as the Fathers of the People. But as soon as that bright star was extinguished, his successors swayed again the sceptre of oppression, the millions of dollars that had been saved, were squandered away, and the nation once more put in bondage. One of the most revolting deeds in which the Prussian monarch took an active part, was the division of Poland in 1772 among the Emperor of Austria, Empress of Russia and the King of Prussia, by which *Stanislaus*, the legitimate monarchical ruler of Poland, was robbed of the greatest part of his dominions, in open violation of the most solemn treaties. Poland, that had been for centuries a bulwark against the inroads and aggressive measures of eastern barbarism and tyranny, is now deprived of its independence, of its ancient power, and by the present annexation of that ill-fated country to Russia, Prussia and Austria, the trial is made to deprive even the Poles of their language, by the introduction of the Russian and German tongues, and thus sweep the name of Poland out of existence; but whether this be accomplished, time will show.

TO BE CONCLUDED.

Minutes

Of a General Conference of the Sandwich Islands' Mission of the Church of Jesus Christ of Latter Day Saints, held at Wailuku, Island of Maui, commencing on Monday, Oct. 6th, 1856.

Conference convened at 10 A. M.

Present—Of the Presidency of the Mission: Silas Smith, and H. P. Richards.

Presidents of Conferences:—Ward E. Pack, Wm. King, Edward Partridge, John R. Young, George Speirs, and Joseph Smith.

Travelling Elders:—S. M. Molen, Eli Bell, F. W. Hurst, S. E. Johnson, S. B. Thurston, John A. West, Wm. W. Cluff, and Washington B. Rogers.

Elders lately arrived from Utah:—Alma L. Smith, Wm. France, R. A. Rose, T. A. Dowell, F. A. H. F. Mitchell, W. B. Wright, F. W. Young and John Brown.

Conference was called to order by Prest. Smith. Opened by singing. Prayer by Prest. Smith. Singing.

Moved and carried that Elder Edward Partridge act as Clerk of the Conference.

Moved and seconded that we sustain Elder Silas Smith as President of this Mission. Carred unanimously.

Prest. Smith then arose and expressed his joy in once more meeting the brethren in the capacity of a Conference; also tendered unto them his thanks for the confidence reposed in him, and said he should endeavor by the assistance of the Holy Spirit to merit a continuance of the same. He also stated that in consequence of Bro. J. T. Caine being released from the Mission by the Presidency in Zion, he should be under the necessity of choosing another counsellor to fill his place, whereupon he presented Elders H. P. Richards and Edward Partridge as his counsellors, who, upon motion, were unanimously sustained.

Moved and seconded that we uphold and sustain Brigham Young and his counsellors as the First Presidency of the Church of Jesus Christ of Latter Day Saints, together with all the constituted authorities in Zion and throughout all the world. Carried unanimously.

The President then arose and stated that the remainder of the day would be occupied by the Elders in speaking. As there are several of the brethren who have lately arrived from Zion, he should be much pleased to hear from them.

Elder Alma L. Smith addressed the Conference, expressing his gratitude in meeting the brethren, and said that he felt to rejoice that he was called to come to these lands and unite his strength with the servants of God in rolling on the work in these parts. Was desirous of obtaining a speedy knowledge of the native language that he might be enabled to raise a warning voice among this people.

Elder Mitchell followed with a few remarks —bearing testimony to the blessings that the Lord had extended unto him and the rest of the brethren in their journeyings to this place.

Moved and carried that we adjourn for one hour. Singing. Dismissed by Elder Johnson.

2 o'clock, P. M.

Conference met according to adjournment and opened by singing. Prayer by Elder A. L. Smith. Singing.

Elder Joseph Smith occupied a portion of the time in speaking his feelings in regard to his labors among this people, &c. Never enjoyed himself so well in his life as he had while laboring in this mission. He also said many things encouraging to those who have lately arrived on the Islands in regard to the character and disposition of the natives. He was followed by Elders France, Brown, Wright, Rose, Young, Dowell and Partridge, who all briefly addressed the Conference, remarking particularly upon the joy and satisfaction that they felt in seeing the union and good feeling that pervaded our midst.

President Smith made some very appropriate remarks, well calculated to encourage those who have recently arrived. He exhorted all to be humble, prayerful and obedient to counsel and they could not fail to be blessed and approbated of heaven. He told the brethren to set no stakes as to what they will do and what they will not do, for we know not what a day will bring forth. Also exhorted the brethren to use every exertion to obtain a knowledge of the native language, for without it he did not believe they could fulfil a mission satisfactory to their own minds. Each one should endeavor to set a good example before the native Saints, and try to raise them from their low and degraded state.

Adjourned till Tuesday at 10 o'clock. Singing. Benediction by Elder Speirs.

TUESDAY, Oct. 7.

Conference convened pursuant to adjournment. Opened by singing. Prayer by Elder H. P. Richards. Singing.

Elder Johnson expressed his feelings in short in regard to meeting the brethren after being separated so long. He testified to the blessings of God which had been extended unto him while laboring upon these lands.

He was followed by Elders J. R. Young, Wm. W. Cluff and F. W. Hurst, who occupied a few moments in bearing their testimony to the truth of the great work of the last days. They all felt to appreciate the blessings that we enjoy in meeting together and speaking one to another concerning the things pertaining to the Kingdom of God, and of transacting such business as may best subserve the interests of the same.

The President then called for the representation of the different Conferences which were given as follows:

Lanai, represented by Elder Partridge, 3 Seventies; 11 Elders; 13 Priests; 6 Teachers; 5 Deacons; 2 died. Total number of officers and members, 160.

Maui, represented by Elder H. P. Richards, 3 Seventies; 33 Elders; 55 Priests; 66 Teachers; 64 Deacons; 35 cut off, 20 died; 11 baptized. Total number of officers and members, 1248.

Hilo, represented by Elder Joseph Smith, 2 Seventies; 7 Elders; 5 Priests; 9 Teachers; 7 Deacons; 27 cut off; 2 died; 22 baptized. Total number of officers and members, 213.

Kohala, represented by Elder Geo. Speirs, 2 Seventies; 6 Elders; 20 Priests; 37 Teachers; 28 Deacons; 31 cut off; 8 died; 28 baptized. Total number of officers and members, 678.

Oahu, represented by Elder Wm. King, 3 Seventies; 17 Elders; 22 Priests; 18 Teachers; 14 Deacons; 4 cut off; 7 died; 20 baptized. Total number of officers and members, 485.

Kauai, represented by Elder W. E. Pack, 2 Seventies; 13 Elders; 23 Priests; 17 Teachers; 24 Deacons, 4 cut off; 17 died; 4 baptized. Total number of officers and members, 583.

Molokai, represented by Elder J. R. Young, 1 Seventy; 9 Elders; 12 Priests; 5 Teachers; 14 Deacons; 5 cut off; 5 baptized. Total number of officers and members, 152.

From the reports of the Presidents of the different Conferences we learn that the Saints are at some places alive to the work and are endeavoring to live up to the requirements of the Church, while at others they are more careless and indifferent as to the things pertaining to the great work of God and their eternal salvation.

Elder S. E. Johnson submitted a report of the school upon the Island of Lanai, which was accepted. Report shows that the school had been kept up since last April. There was from 15 to 25 scholars in regular attendance, who generally progressed rapidly in the common branches of education.

Adjourned till Wednesday at 10 o'clock. Doxology. Benediction by Elder Mitchell.

WEDNESDAY, 8th, 10 A. M.

Conference commenced by singing. Prayer by Elder E. Partridge. Singing.

Elder Wm. King briefly addressed the Conference concerning the work of the Lord on these lands &c., remarking particularly upon the union that pervaded the Conference.

Some business was then transacted pertaining to the secular affairs of the mission, after which Elder H. P. Richards arose and said he rejoiced in meeting the brethren in a Conference capacity, for he never felt better than upon such occasions. He said many things encouraging to the Elders who have recently arrived on the Islands. Exhorted all to be diligent and humble, and strive to do all in their power to better the condition of the native Saints, yet endeavor always to maintain a respectful dignity, not forgetting that we are servants of the Most High God and ministers of His word.

Adjourned for two hours. Doxology. Dismissed by Elder J. A. West.

2 o'clock A. M.

Conference met pursuant to adjournment. Singing. Prayer by Elder Mitchell. Singing.

Moved and carried that Elders O. K. Whitney, W. B. Rogers and F. W. Hurst be honorably released from further labors in this mission, with liberty to return home as soon as practicable, and that they leave with our faith and confidence, ever praying for their prosperity and speedy return to the society of their families and friends in Zion.

The Elders were then appointed to their several fields of labor as follows: Lanai Conference, Eli Bell, President; R. A. Rose and T. A. Dowell, Travelling Elders. Maui Conference, H. P. Richards, President; Wm. King, S. M. Molen, Alma L. Smith and Wm. France, Travelling Elders. Hilo Conference, Ward E. Pack, President; S. B. Thurston and John Brown, Travelling Elders. Kohala Conference, Joseph Smith, President; Wm. W. Cluff and F. W. Young, Travelling Elders. Oahu Conference, Edward Partridge, President; John R. Young, Travelling Elder. Kauai Conference, S. E. Johnson, President; John A. West, Travelling Elder. Molokai Conference, Geo. Speirs, President; F. A. H. F. Mitchell and Wm. B. Wright, Travelling Elders.

On motion the appointments were unanimously sustained.

The Conference was briefly addressed by Elders Bell, Linn, Rogers, Speirs and Molen, who expressed their joy and satisfaction in once more being permitted to assemble together in Conference. They said many things that were calculated to edify and instruct each other.

Adjourned till Thursday at 10 o'clock. Singing. Benediction by Elder G. Raymond.

THURSDAY, 9th, 10 A. M.

Conference convened pursuant to adjournment. Opened by singing. Prayer by Elder Pack. Singing.

A few native Elders were appointed to take missions: Elders Pake and Haole to Hilo (Hawaii;) Makahanohano and Hoeu to Kohala (Hawaii;) Ekaeka to Molokai; Maiola and Papalua to Kauai.

On motion the appointments were unanimously sustained.

Moved and carried that Elders Kailihune and Kahoopiiaina be instructed to make preparations to gather to Zion without delay.

The remainder of the forenoon was occupied by the brethren in speaking. Adjourned for one hour. Dismissed by Elder France.

2 o'clock P. M.

Conference opened by singing. Prayer by Elder Speirs. Singing.

A portion of the afternoon was occupied in setting apart the Elders to their different fields of labor, after which Prest. Smith addressed the Conference at some length, giving the Elders much good instruction pertaining to their future labors upon these lands. Said he had rejoiced to see the union that has been in our midst; although we are young and inexperienced, yet, if we will put our trust in the Lord, we can do more towards establishing the reign of peace on the earth than all the learned divines in the world. He exhorted the brethren to be humble and prayerful at all times and adhere to the counsel of those who are placed over them. He gave much good advice to the Elders in regard to their walk and talk among this people. Requested each one to repair to his field of labor as soon as possible, that the native Saints may not be left too long to themselves.

Moved and carried that we adjourn our Conference till the 6th of April, 1857, to meet at such place as the Presidency shall direct. Singing. Benediction by President Smith.

Conference passed off with the best of feelings, nothing occurring to cause discord or grieve the Holy Spirit, which appeared to pervade every breast; but all apparently enjoyed the meeting, and felt to realize that although far separated from friends and the body of the Church, we are not entirely deprived of the blessings of the Almighty, which none but Latter Day Saints know how to rightly appreciate.

SILAS SMITH, President.
EDWARD PARTRIDGE, Clerk.

Revision of the Bible.

LAST night a public meeting was held upon this subject at St. Martin's Hall, Long-acre, the object being to hear an address from Mr. W. H. Black, who is well known by his connexion with the learned body of men known as the Anglo-Biblican Institute, and as assistant Keeper of the Public Records, from which office he has lately retired. Dr. Lee occupied the chair, and several of the principal persons connected with the movement were on the platform. The audience was not very numerous. Mr. Black, having been introduced to the meeting, addressed it at great length upon a question which, he said, had attracted much public attention in consequence of the recent motion in Parliament. He was one of those who supported the revision of the Bible. It was true that the present version was an authorized one, but the translation being made at a time when very little light could be thrown upon it by the learning of the age, it abounded in inaccuracies, which a more intimate knowledge of Greek and Hebrew, of Eastern manners and customs, and the researches of a long line of men illustrious for their learning had brought to light. Now, when it was considered that the translations of ordinary worldly documents were required to be made with the most scrupulous accuracy, they ought not to suffer the truths of Holy Writ, which by means of the English version of the Bible were conveyed to the ends of the earth, to be obscured by such mistranslations as it could be proved to demonstration existed. He gave a brief history of the origin of the present translation, which was was undertaken in consequence of the complaints made by the Puritans that the Scriptures were not truly translated, and it was to avoid recurrence of those complaints that King James issued the order for the translation now in use, which came out in 1611, and was ordered to be read in churches. But James had no intention to meet the views of the Puritans by that translation, and it was a little singular that, although it set aside the Geneva Bible, which was translated at the very seat of Calvanism, the King's translation was far more Calvanistic. Mr. Black continued at great length to show that the new translation was rather a revision than otherwise, and that the translators had followed many of the blunders and corruptions that had crept in, owing to the ignorance of the early printers, who often inserted supplemental words rendered necessary by the genius of the English language in the Roman text, and thus gave a divine authority to that which possessed none. Some instances of this description of alleged error he quoted, and also errors of actual mistranslation, contending that the words "of God," in the 1st Epistle of St. John, c. 3, v. 16, should be rendered "of Christ," whereby the whole meaning of the sentence was altered. Other instances were quoted, among which was the rendering of the Hebrew word in the original "borrow," when the Israelites were represented borrowing goods of the Egyptians, the right rendering being "asked," which would take away the reproach of theft alleged by infidels. There was also a remarkable instance, in which he contended that the true rendering of the striking words, "I am that I am," was "I will that I will." He accused the translators not only of perpetrating errors through ignorance, but from a spirit of morbid hatred especially to the Vulgate, the old translation of St. Jerome. He proceeded to point out many differences of the Psalms, in Job and the Prophets, in which the English version was utterly different from the Hebrew, and the passages in St. Matthew and the Epistles opposed to the Greek. He enlarged very much upon the great extent of ignorance of the learned languages in the early part of the 17th century. Incidentally alluding to Lord Shaftesbury, he accused him of prejudicing this question, and expressed his surprise that that noble Lord should wish to see the people pay a blind reverence to our translation of the Scriptures, however inefficient that translation might be. The specific charges against that translation were that the marginal readings, which were preferable to the text, were not printed in the common editions; was often wrong so as to alter the sense; the text was cut up and disfigured, and the sense destroyed by the division into chapters and verses; there was such a want of uniformity that no one could rely upon the English word as an equivalent for the same original word where it occurred in other places, and therefore an English concordance was delusive as a guide to the scriptures; the poetry and prose portions were not distinguished; false readings and obsolete words and phrases abounded; ungrammatical and indecent expressions occurred; the order of the books both in the Old and new Testaments was defective; there were numerous mistranslations affecting religious questions on which learned men were now agreed, and which ought no longer to deface the Scriptures; and some parts of the Bible were so badly translated that they were not read by reason of their obscurity. He concluded by observing that all parties might in these days safely trust a public commission of learned men, selected for their known abilities in philological and biblical scholarship. The eyes of the world would be upon them and their work, and the criticism to which that work would be subjected would be a safeguard to all. The address, which is to be followed by two others, was listened to with great attention, and at its conclusion a vote of thanks was cordially given both to Mr. Black and the chairman.—[*London Times, Dec. 5.*

[A little common-sense, added to philogical and biblical scholarship, is "a thing devoutly to be wished" among the English who are bawling for a new translation of the Bible. Did they possess a good dose of that, they would soon perceive, that with the present translation of the "Blessed Book," they have a record of what has been—a glimmering of what's to come, which should inspire the honest heart with that Faith which leads to obedience to the pure and holy laws.[—ED.

Thirty-fourth Congress.-Second Session.

HOUSE OF REPRESENTATIVES.

WASHINGTON, Dec. 24, 1856.

Mr. Campbell, of Ohio, from the Committee of Ways and Means, reported Post Office, Mail Steamer, and Deficiency Appropriation bills.

Mr. Phelps from the same Committee reported with amendments the Senate bill relative to foreign coinage, and the coinage of new cent pieces.

Mr. Phelps explained that his object was to withdraw from circulation all depreciated foreign coin, receiving Spanish quarter, eighth, and sixteenth dollar pieces at twenty, ten, and five cents. The Committee of Ways and Means propose that the President shall fix by proclamation the description of the new cent coin. The precedent was set in 1796.

Several members appealed to Mr. Phelps to move to refer the bill on the Committee of the Whole on the state of the Union, but Mr. Phelps could not gratify them, saying, to do so would be sending it to the tomb of the Capulets.

The further consideration of the bill was then postponed for two weeks.

Mr. Herbert made an hour speech in reply to Mr. Denver on the subject of the California land patents.

Mr. Rice (Delegate from Minnesota) introduced a bill authorizing the people of that Territory to form a constitution and State government, preparatory to admission into the Union on a footing with the original States. Adjourned.

SENATE. Dec. 26.

On motion of Mr. Thompson, (N. J.) a motion was adopted, calling on the Secretary of the Treasury to report whether more efficient means cannot be devised for the preservation of the lives of seamen and passengers wrecked on the coasts of New Jersey and Long Island; and also, whether relief should not be granted to the families of persons who lose their lives in endeavoring to rescue individuals from shipwreck.

Adjourned to Tuesday.

HOUSE OF REPRESENTATIVES.

The House passed several private bills, and the Senate bill providing for the compulsory prepayment of postage on all transient printed matter. Adjourned till Tuesday.

SENATE. Dec. 30.

On motion of Mr. Weller, of California, the Committee on Territories was directed to inquire into the expediency of providing means for establishing and settling the boundary between California and Utah.

Ten thousand copies of the report of the Superintendent of the Coast Survey was then ordered to be printed.

On motion of Mr. Weller, a resolution was adopted calling on the President to communicate a statement of all payments and allowances which have been made, and of all claims disallowed General Scott, from the date he joined the army in Mexico to December, 1856; together with any correspondence on the subject.

Adjourned till Friday.

HOUSE OF REPRESENTATIVES.

The House resumed the consideration of the President's annual message.

Mr. Washburne, of Ill., rose to make good his former assertion that the Democratic papers of that State, for the most part, did not publish the resolution of the Cincinnati Convention, endorsing General Pierce's administration; thus by this omission repudiating it. The Galena *Courier* and the Springfield *Regester* had admitted that they did not publish the resolution.

Messrs. Marshall and Harris, of Ill., took issue, denying that the Democracy of that State avoided the doctrines and positions presented by the Cincinnati Convention. The resolution endorsing President Pierce was not part of the platform. The Democratic State Convention passed one of similar import, which was published in all the Illinois Democratic papers.

The Diplomatic and Consular Appropriation bill being under consideration,

Mr. Haven, of N. Y., moved to strike out the appropriation for salaries to twenty-five consular pupils; and asked whether we are to have a consular school in which to educate them.

Mr. Pennington, of N. J., explained that consular pupils were merely clerks to consuls, whose salaries were insufficient to enable them to employ such assistants. They would, however, be trained to the business of consuls.

Mr. Quitman, of Miss., concurred with Mr. Haven. He had always thought it should be honest diplomacy, and not that of deceit, which exists in European countries.

Further debate ensued, involving the propriety of paying consular pupils, when the appropriation for their salaries was stricken out, and the bill passed.

Adjourned till Friday.

Arrival of the Columbia.

DURING our party on Thursday evening, we learned of the arrival of the Saints by this vessel. We were indeed sorry that they had not arrived a little sooner to have participated with their Brethren and Sisters of the New York Conference. They would have been truly welcome, as the Committee of Management had made every provision for their entertainment. More of them and of the party next week.

TELEGRAPHIC.

Loss of the Schooner Lennax on Lake Ontario.

OSWEGO, Dec. 24, 1856.

The schooner Lennax, which left Kingston three weeks since for Toronto, has not since been heard of and all hopes of her safety are abandoned. In addition to her own crew of seven men, she had on board five sailors belonging to the schooner Lochiel, who were working their passage to Toronto. All are supposed to be lost.

Railroad Accident.

BUFFALO, Dec. 24, 1856.

On Monday a train on the Cleveland and and Toledo Railroad was thrown off the track by breaking a wheel. Gen. Bartlett of Buffalo had his leg broken and several others were injured.

The Southern Emigrant Enterprise, etc

ST. LOUIS, Dec. 24, 1856.

The correspondent of *The Republican*, writing from Westport, says that Major Buford has published a statement in which he shows that his loss by the Southern emigrant enterprise to have been upward of $10,000.

It is feared that the Santa Fe and Salt Lake mails will be greatly delayed by the deep snow west.

The Case of Dr. Bigler.

BUFFALO, Dec. 26, 1856.

The examination of Dr. Bigler, of Rochester, charged with manslaughter in killing Julia Rosenbaum and child, in the attempt to produce an abortion upon the former, commenced this morning before Coroner Nott. The case will probably continue through to-morrow. From letters found on the deceased it was ascertained that her name was Frederick Murr. Her parents reside at Rochester, and on arriving here this morning they said they had been ignorant of their daughter's whereabouts for several months past.

"Another Fashionable Abomination."

UNDER this title the *Lancet* says that the use of Belladonna is unblushingly advertised to "give brilliancy and power of facination to woman's eyes." It is a poison and a powerful alternative. But what of that? So is arsenic. Yet in Austria it is used internally to give ruddiness to woman's cheeks. "Fashion" is quite competent to compel her votaries to diet on Prussic acid, Belladonna, morphine, arsenic—anything. If she prescribed the fangs of rattlesnakes for the production of irresistible sighs, a hunt of these reptiles would ensue throughout North America which would extinguish the species. Belladonna is an article of the toilette. Very well. If we must, we must. Only "draw it mild," ye druggists.—[*Albany Evening Journal.*

Public Meetings.

THE LATTER DAY SAINTS hold their Meetings every SUNDAY, in the large hall of the Assembly Rooms, 361 Broome street, at 3 and 6½ P. M.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor. $1.75	
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to January 2, 1856.

ASHES—Pot......per 100 lb.	7 87½	a — —
Pearl	— —	a 8 50
CANDIES—Stuart and Bussing's best, assorted......per lb.	—	a —
Ordinary	—	a —
CANDLES—Sperm......per lb.	—	a 40
Adamantine	25	a 27
Mould, tallow	13½	a 15
COFFEE—Java, white	13½	a 14½
Mocha	15½	a —
Laguayra	11½	a 12
Maracaibo	11½	a 12½
St. Domingo (cash)	10	a 10½
DRUGS AND DYES—Alcohol. pr. gal.	— 70	a — 76
Alum......per lb.	— 2¾	a — —
Arrowroot	— 45	a — —
Arsenic, powdered	— —	a — 2½
Asafœtida	— 5	a — 25
Borax, refined	— 27½	a — —
Brimstone, American, roll	— 2¼	a — 2¼
do crude......per ton.	35 —	a 37 50
Camphor, crude......per lb.	— —	a — 23
do refined	— 30	a — —
Castor Oil, No. 1	1 35	a 1 40
Chlorate Potash	— 35	a — 36
Cochineal	1 15	a 1 20
Copper—sheathing......per lb.	— 23	a — 27
Copperas......per 100 lb.	1 50	a — —
Cream Tartar......per lb.	— —	a — 30
Gum Arabic, picked	— 17½	a — 33
Gum Copal	— 8	a — 8½
Gum Myrrh, Turkey	— 10	a — 30
Iodine, resublimed	— —	a 5 25
Ipecacuanha	— —	a 1 60
Madder	— 12½	a — —
Magnesia	— 14	a — 35
Do calcined	— 30	a — 35
Nutgalls, blue Aleppo	— 30	a — 80
Oil Anis	3 25	a — —
Oil Bergamot	2 62½	a 2 75
Oil Cassia	— —	a 4 50
Oil Lemon	2 —	a 2 25
Oil Peppermint	2 75	a 3 —
Opium, Turkey	— —	a 5 25
Otto Rose......per oz.	3 50	a 6 50
Oxalic Acid......per lb.	— 31	a — —
Phosphorus	1 10	a 1 15
Quicksilver	— 45	a — 50
Rhubarb, China	90	a 1 10
Salæratus	— —	a — 8
Sal Ammoniac, refined	— 11	a — 12
Senna	— 11	a — 14
Shellac	— 13	a — 16
Sugar Lead, white	— 13	a — 14
do brown	— 10½	a — 11
Sulphate Quinine	— —	a 2 15
Tartaric Acid	— 41	a — 48
Verdigris	— 45	a — 47
Vitriol, blue	— 10½	a — 11
DYE WOODS—Camwood..per ton.	115 —	a 120 —
Fustic	27 —	a 29 —
Logwood	17 —	a 28 —
FLOUR—State, common...per bbl.	6 —	a 6 10
Michigan and Indiana	6 60	a 7 75
Genesee, extra	6 70	a 8 15
Rye Flour	3 50	a 5 25
Corn Meal	3 50	a — —
FRUIT—Raisins......per box.	— —	a 3 75
Raisins, layers	4 —	a 4 25
Currants......per lb.	— 22½	a — 23
GLASS (American window)—		
6x8 to 8x10......per 50 feet.	3 25	a 2 50
8x11 to 11x16	3 75	a 2 62½
11x17 to 12x18	4 —	a 3 —
20x26 to 24x30	5 50	a 4 25
31x40 to 34x46	8 —	a 7 50
GRAIN—Wheat......per bush.	1 67	a 1 74
Corn, round yellow	— 72	a — 73
Barley	1 10	a 1 28
Oats, Western	— 45	a — 48
Beans	1 87½	a 2 —
GUNPOWDER......per 25 lbs.	3 50	a 6 50
INDIGO......per lb.	— 75	a 1 40
IRON—Pig, Eng., Scot....per ton.	29 —	a 30 —
Bar, Eng. refined	60 —	a — —
Sheet, Russia, 1st quality..per lb.	— 13	a — 13½
Sheet, Eng.	— 3½	a — 4½
LEAD—Galena......per 100 lbs.	6 40	a — —
Sheet and Pipe	— 9¾	a — —
LEATHER......per lb.	20	a 31
MOLASSES......per gal.	48	a 60
NAILS—Cut, 4d and 6d......per lb.	4½	a —
Wrought, 6d and 20d	6	a —
OILS—Olive..per bskt., 12 bottles.	3 37½	a 3 50
Olive, in casks......per gallon.	1 15	a 1 20
Linseed	— 82	a — 85
Whale	— —	a — 85
Lard, winter	— —	a 1 05
PAINTS—Lead, red, Am....per lb.	— —	a — 8½
Lead, white, Am., in oil	— —	a — 9
Lead do do dry	— 8½	a — —
Ochre, yellow, French, dry	1 —	a 1 62½
Ochre, in oil	— 4	a — 6
Spanish Brown, dry......per cwt.	— 60	a — 75
Litharge......per lb.	— —	a — 8½
Vermilion, Chinese	— 90	a 1 05
Venetian Red......per cwt.	2 —	a 2 37½
RICE......per 100 lbs.	3 62½	a 4 50
SALTPETRE......per lb.	6½	a 12
SEEDS—Clover......per lb.	— —	a — 14
Flax, American, rough..per bush.	2 —	a 2 10
Linseed, Calcutta	1 85	a — —
SOAP—New York......per lb.	4	a 7
Castile	10½	a 11
SPICES—Ginger, Race......per lb.	6	a —
Mace	77½	a —
Nutmegs	—	a 87½
Pepper	—	a 12½
Pimento	10	a —
Cloves (cash)	—	a 11
SUGAR—New Orleans......per lb.	8	a 9½
Havana, white	11	a 12
do brown	9	a 10½
Stuart's crushed	—	a 12½
SUMAC, Sicily......per ton.	— —	a 75 —
TEAS—Gunpowder and Imperial..per lb.	35	a 75
Hyson	30	a 80
Young Hyson	32	a 70
Hyson Skin	20	a 35
Black	22	a 50
TIN—Banca......per lb.	—	a 33
Straits	—	a 31½
Plates......per box.	9 —	a 10 50
TOBACCO	—	a 7½
TURPENTINE......per 280 lbs.	3 62½	a — —
TAR......per bbl.	3 —	a 3 25
SPIRITS TURPENTINE...per gallon.	— 41	a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. H. YOUNG, Westport, Conn.
Refer to the Editor of THE MORMON.

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL men to condemnation; even so, by the righteousness of one, the free gift came upon ALL men unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings *cease* to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.
St. Louis, Mo.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines. Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers. fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
North St. Louis, Mo. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-6m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
Have always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
Mrs. G. Vincent wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
Has constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War!*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yangers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
The undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
St. Joseph, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE
SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fel

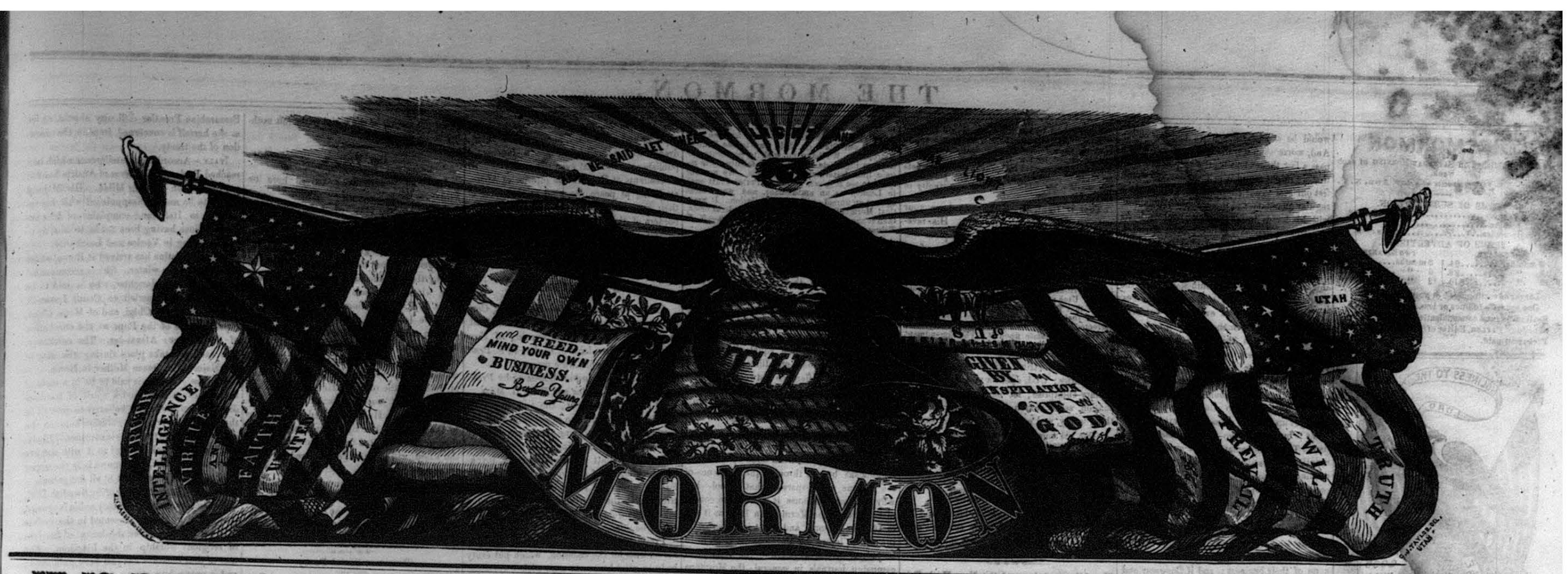
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja8-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 47. NEW-YORK, SATURDAY, JANUARY 10, 1857. PRICE FIVE CENTS.

Poetry.

God made Man, Male and Female.

BY MISS PIGG.

Was man by sovereign wisdom e'er designed
To rule imperiously the female mind?
Though formed by heaven's decree at first to rule,
Still his linked partner's neither horse nor mule.
She has, like him, a pure immortal soul,
With passions, he by mildness must control;
She had with her fate by heaven decreed,
She, too, with him can with Jehovah plead.
For her the Saviour came as well as him,
His sufferings to them both salvation bring.
No harsh distinctions from his lips were heard,
Nor males than females, ever more preferred.
Whoe'er obeys his heavenly Father's will,
Are owned by him as sister, brother, still.
Then why should man usurp that power alone,
Who for the smallest sin could ne'er atone?
Methinks he should the sceptre mildly sway,
And own her aid along life's chequered way;
Thus she with gratitude her lord might bless,
And heaven their labors crown with good success;
While those around the God-like influence view,
Their footsteps trace, and heaven's high laws pursue.

REVERSED.

Think not, dear Sisters, I presume
The teacher't part to act or 'sume;
'Twas heaven, at first, pass'd the decree,
That friends and helpmates you should be
To man, whose fate enroll'd with thine,
Steers through the stormy waves of time.
He's many a festering wound to bear
In this lone world of grief and care;
Be ever prompt to ease the smart
That gathers round his thoughtful heart;
By constancy and kindness prove,
Your faithful, firm, ingenuous love.
Let sweet submission, heavenly grace,
In every act and word have place.
Remember, "Reverence" is your part,
'Twill shield from many a throb, your heart,
Smooth from the brow displeasure's frown,
And all your days with concord crown.
While heaven your happy state approves,
And blesses with increase of loves,
Ages to come will speak your fame,
And 'mongst the God's immortalize your name.

The Electric Telegraph Over the World.

Benjamin Franklin was a man of acquirements in advance of his age. Studious of the nature of lightning, and versed in the science of electricity as it was then known, it was he whose sagacity first detected their affinity, and who in 1752, first applied conductors to the protection of buildings; and his invention will be a constant safeguard to property to the end of time. He, too, took a prominent part in the war of Independence; he negotiated the treaty of alliance between the United Provinces and France which involved that country in an American and European war with England in 1778, and probably led remotely to the great revolution of 1789; he signed the treaty of peace between the United States and Great Britain in 1783; and, first Minister from the new republic to the mother country, received from George the Third the emphatic assurance that, as he had been the last man in England who had acknowledged its independence, so also he would be the last man to dispute it. But Franklin died in 1790, long before the heats incidental to that struggle which freed his country had subsided, and very bitter feelings prevailed between the two countries during the latter years of his life. But what would the father of electrical science have said if he had known that there were children in the world which he was leaving who would live to see the day that all England rejoiced that such was the triumph of science that the salute which inaugurated the 4th of July in New York might be fired by English engineer officers in London?

Yet it is even so. In no great number of months the galvanic wire will connect England with the New World, and early in 1858 the electric current will carry a message or fire a gun across the Atlantic with a velocity that allows no applicable measure of time. Wonderful as the project is, it is no mere speculation; the thing has already been accomplished. Already submarine telegraphs, concentrated in London, traverse St. George's Channel to Dublin, the North Channel to Carrickfergus, the Straits of Dover to Calais and Ostend, and the North Sea from Orfordness to the Hague. Nor are other countries behind hand—the Little belt, the Great Belt, and the Sound are traversed by a line to Karlscrona, which connects Sweeden with the rest of Europe. France communicates with her Algerine Governor by a line which passes from Spezia to Cape Corso over Corsica and Sardinia to the neighborhood of Tunis, and thence to Algiers by land. Even the inhospitable Euxine has received the beneficent messenger, and many an anxious mind has been relieved by the telegraph from Balaklava to Varna; whilst preparations are being made to communicate in the same manner with Malta, Constantinople, Alexandria, Aden, and thence to Kurrachee, where it is to be connected with the Indian system.

The line which is to connect the New World with the Old is to commence at Cork; and along its proposed route to St. John's—a distance of one thousand six hundred and eighty miles—the bottom of the sea is a plateau of long continued bank, as discovered by Lieutenant Maury in 1853, and so eminently suited as the resting place of the submarine cable, that it has been called the telegraphic platform. It is of a tolerably uniform depth, not more than has already been successfully encountered during the greater part of its extent, though deeper near the Irish coast than the shores of Newfoundland, and about two or three miles in breadth. This bank is composed of a bed of the most minute possible shells, so small as to be scarcely distinguishable by the naked eye, and of such a delicate and beautiful structure—apparently kindred to those microscopic shells which forms some of our chalks and marbles—as to prove the complete stillness of the water at that depth. Indeed, it is well known that the disturbance caused by the waves even of the most violent storm, ceases at a depth comparatively trifling. St. John's is two or three days nearer England than Halifax; and now that a dangerous reef, called the Merlin Rock, is the narrow entrance to the harbor—eighteen feet below the surface at low water—has been skilfully removed by the order and at the expense of the company, the largest steamers in the world can with safety pass in and out of that land locked harbor, which possesses abundant facilities for coaling first class steamers. Crossing Newfoundland to Cape Ray, the cable is laid down across the Gulf of St. Lawrence to Cape North, whence, traversing Cape Breton Island, it is carried to Halifax, whence it distributes messages over the whole continent of North America.

Amongst the most remarkable events of the age in which we live will be the changes effected by this new agency of intercommunication. Rapidly as steam has bridged the Atlantic—however soon as we may expect a still greater rapidity of interchange of correspondence arising from the improved construction, and, to a certain degree, increased size of ocean steamers—still there will, some time or other, be reached a limit to the velocity with which these huge bodies can be moved—which limit, indeed, cannot be very far distant; and however great the rate of speed might be which science may hereafter command, it would still leave the great commercial world of America at a disadvantage as regards its trade compared with the nations of Europe.

The facilities which this line will afford to commerce in the rapid interchange of orders and information, the certainty it will give to mercantile calculations, the comfort it will bestow upon severed friends and relatives, the pacificatory effect it will have upon diplomatic relations, by making it possible to settle difficulties almost before they arise—at all events before they are known to exist—incalculable; but the area over which its influence will extend in North America may be measured by the fact that whilst at the end of 1852 the total length of electric wire in the United States amounted to 24,375 miles; in March, 1854, according to a report presented by Mr. Shaffner to the Telegraph Convention, the total length of electric telegraph was no less than 41,392 miles; and from that increase, of more than a thousand miles a month, we may fairly infer it now greatly exceeds that enormous estimate—the expenditure upon which has been $6,671,800, or about £1,400,000. The Electric Telegraph Company's system in the United Kingdom, at the termination of the half year ending June 30, 1854, comprised 26,988 miles of wire, and the number of messages transmitted during the previous six months, amounted to 372,474. A curious but convenient peculiarity in the transmission of messages will arise from the difference of longitude—New York time being about six hours behind London. It follows, according to the arrangement at present contemplated, that the messages which are forwarded from London from ten in the morning till four in the afternoon—our business hours—though they arrive instantaneously at the other side, do so, according to their time, between four and ten in the morning, and at their ten o'clock these replies until their four will reach this country between four and ten in the evening, leaving them the whole night for consideration or obtaining information before our hours of activity recommence, at ten in the morning. The cable will be itself 2500 miles long, to allow for slack, and will be divided into two lengths, each on board a separate vessel. The ships will meet half way, at a point previously fixed on, and having connected the two ends of the cable, will steam away, one towards Newfoundland, paying out the cable as they go, and interchanging signals all the way.—[*London Post, Dec. 4.*

The Testimonial Nuisance.

I have been so little in England of late years that I do not know whether the institution which I am about to describe is a Scotch peculiarity, or whether it exists on your side of the border; I mean what may be called the testimonial nuisance. There is hardly anybody left in this country who has not had a snuff-box, watch and chain, purse of sovereigns, teakettle, claret-jug, bookcase, gig, whip, saddle and bridle, pony, horse, cow, pig, dogcart, set of harness, timepiece, Matthew Henry's "Commentary on the Scriptures," load of meal, cart of potatoes, pig's face, German silver pencilcase, everlasting gold pen, pulpit gown and cassock, case of mathematical instruments, teatray, set of teacups, dozen of teaspoons, dozen of shirts, dozen of pocket handkerchiefs, or a dozen of flannel waistcoats, presented to him by a circle of friends and admirers, and the presentation chronicled at great length in the local newspaper. Country gentlemen, clergymen, railway guards, drivers of stage coaches, gamekeepers, shepherds, local postmasters, farmers, newspaper reporters, keepers of publichouses, schoolmasters, turnpike-gatekeepers, railway signalmen, stokers of coasting steamers, are among the people most frequently honored in this way. When a testimonial is presented to a man in the humbler walks of life it is usually followed by a supper, which the *Whistlebinkie Gazette*, never fails to record that the arrangements reflected the utmost credit on mine host of the Blue Boar; the evening was spent most harmoniously, Mr. Ronald M'Craken favoring the company with the favorite song, "Jenny dang the Weaver," and at a late hour all parties went home "happy to meet, sorry to part, and happy to meet again." Whenever a new minister comes to any parish, on the day of his induction he is presented with a superb pulpit gown (made by Messrs. Roderick, Doo & Co., our enterprising fellow-townsmen) and a pulpit Bible and Psalm book (purchased at the establishment of Mr. M'Lamrock, bookseller, 91 High street. On going away he receives a time-piece or silver salver (furnished, we understand, by Messrs. Waxey and Jollikin, chronometer-makers, Saltergate,) and, if a poor man, perhaps a purse of sovereigns (the purse made by the fair fingers of Miss Jemima M'Corkle, daughter of the much-esteemed surgeon of that name.) The handsome gift (we invariably learn) was presented in a few brief but pithy remarks by Mr. James M'William, farmer in Clough-Lochacher; and the reverend gentleman, who appeared much overcome by his feelings, made an affecting and suitable reply. Occasionally we find it recorded that the tenantry on the estate of Netherwoodie and Clanjamfry proceeded to the mansion-house, and presented Skipness Alexander Skipness, Esq., their esteemed landlord, with his portrait, drawn in the first style of art, by Cosmo Saunders, Esq., R. S. A. They likewise presented an elegant Cairngorm brooch to Mrs. Skipness; a whip to Master Sholto Skipness Skipness; and a humming-top to Master Reginald Comyne Skipness, the latter gentleman aged one year and eight months. Mr. Skipness, much affected (recipients of testimonials in this country are always much affected,) made a suitable reply. He felt his merits were greatly over-estimated. If, indeed, it were true that he had been the first to introduce into the country an improved breed of pigs, he had his reward in the whisperings of an approving conscience. Turnips had for years occupied much of his attention; nor had cheese passed without many serious thoughts. Onions and carrots, he might say, had rarely been absent from his mind. Still, much remained to be done. There was no limit to the fat which might be carried by the Clanjamfry breed of cattle; and, whatever might be the feeling of others, he, for one, would always connect the gimmers and hogs of this district with the future prosperity of the country. The tenantry were then entertained at the hospitable board of Netherwoodie, and left at a late hour, having spent an evening which will long be cherished as a green spot in memory's waste.—[*Fraser's Magazine.*

Dr. Livingston's Discoveries

Dr. Livingston arrived in London early on Saturday morning, Dec. 13, to meet Sir Roderick Murchison and other *savans*, in order to prepare corrected maps of Southern Africa for the meeting of the Royal Geographical Society this evening. It is singular, that the Doctor has found the old maps of Africa more accurate than the modern ones. He has found a large portion of that space which is represented by a blank in South African maps to consist of fertile countries inhabited by populous tribes, and intersected by large rivers. It is most important to observe, that the farther he travelled into the interior of Africa, the more civilized and numerous he found the inhabitants. They were less ferocious and suspicious, had better and more settled forms of government, and more wants than the tribes which lived nearer the sea-coasts. He met with the tribes in the interior who practised innoculation, and knew the medicinal virtues of quinine, although they did not administer it in the concentrated form as prepared in Europe; and moreover they had a tradition of Noah's deluge. They traded in ivory and gold, which were sold by one tribe to another until those articles reached Europeans on the sea-coast. The number of large animals of the chase which Dr. Livingston met with between the eighth and twenty-second degrees of south latitude, was perfectly marvellous. They find their subsistence upon extensive plains of coarse herbage, which, together with the abundant water mellons, enables both man and beast to travel in Africa. Many tracts in that country, however, cannot be traversed on account of insects that sting beasts of burden to madness. The chief documents which Dr. Livingston had prepared relative to his travels and discoveries he unfortunately lost while crossing an African river, in which also he nearly lost his life; but he has stores of memoranda of the utmost interest as to the ethnology, natural history, philology, geography and geology of the African continent.

New Postage Law.

Prepayment on all Transient Printed Matter Compulsory.

The Postmaster General has made the following regulations to carry out the provisions of the act just passed, requiring prepayment of postage on all transient printed matter:

1. Books not weighing over four pounds may be sent in the mail, prepaid by postage stamps at one cent an ounce any distance in the United States under three thousand miles, and at two cents an ounce over three thousand miles, provided they are put up without cover or wrapper, or in cover or wrapper open at the ends or sides, so that their character may be determined without removing the wrapper.

2. Unsealed circulars, advertisements, business cards, transient newspapers, and every other article of transient printed matter (except books,) not weighing over three ounces, sent in the mail to any part of the United States, are chargeable with one cent postage each, to be prepaid by postage stamps. Where more than one circular is printed on a sheet, or a circular and letter, each must be charged with a single rate. This applies to lottery and other kindred sheets assuming the form and name of newspapers; and the miscellaneous matter in such sheets must be charged with one rate. A business card on an unsealed envelope of a circular subjects the entire packet to letter postage. Any transient matter, like a circular or handbill, enclosed in or with a periodical or newspaper sent to a subscriber, or to any other person, subjects the whole package to letter postage; and whenever subject to letter postage, from being sealed, or from any cause whatever, all printed matter, without exception, must be prepaid, or excluded from the mail. It is the duty of the Postmaster at the mailing office, as well as at the office of delivery, carefully to examine all printed matter, in order to see that it is charged with the proper rate of postage, and to detect fraud. At offices where postage stamps cannot be procured, Postmasters are authorized to receive money in prepayment of postage on transient matter; but they should be careful to keep a supply of stamps on hand.

Arrival of Mormons.

The ship *Columbia*, Capt. Hutchinson, arrived at this port on Thursday, from Bristol, Eng., having on board a party of Mormons—consisting of 159 adults, 54 children and 9 infants, one born on the passage; making in all, 222 souls. They left Bristol the 18th of November, and are now at Castle Garden, under the charge of Mr. John Williams, President of the Bristol Branch. No deaths occurred on the passage, and baring sea-sickness but one person was ill. One half of the adults are married, and several of them are over 70 years of age. Some of these Mormons have belonged to the community since it was established in England, over fifteen years ago, and the destination of most of them is Salt Lake City. The President of the New York Branch—Mr. Wm. H. Miles, received them when they landed. There are many trades represented among the emigrants, but they are mostly miners and shepherds, and have no idle members about them. Some of them came from Wales, but a majority from Bristol, where they left over two thousand Brethren who are making preparations to come out. The emigrants cooked their own victuals aboard, had religious exercises, and behaved with decorum. The captain frequently called them upon deck to hear them sing. Owing to the high price of freight across the plains, they only brought about two thousand two hundred pounds of baggage. Nearly all of them have money enough to take them west, and some are in comfortable circumstances. Foreign branches have to present their cirtificates to the New York branch, and they are received into the Church. It will cost them $13 each to get to Iowa, which is one thousand three hundred and sixty miles from Salt Lake; and $17 charges, and $15 each for provisions will take them to their destination. Bluff City and Florence, across the river, are the outfitting points, and from there they travel with hand-carts and other convenience they find ready. The most of the new arrivals leave New York to-day, and will start from Iowa for Salt Lake in the spring. A few of them go to other places, and there is a President appointed to take charge of each party. The entire party at Castle Garden looked healthy and robust, and appeared to be very cheerful. The children romping about Castle Garden, some eating, some lying on the benches and baggage, and some chatting, made the scene interesting and the inquiries of our reporter, were answered good naturedly and promptly by the leader of the party, who intends accompanying his cargo across the wilderness. Friday morning the company was visited by Parsons Taylor, George A. Smith and Parley P. Pratt, leading Mormons, at present living in this city. After shaking hands all around, and and kissing some of the little folks, the visitors gathered the Saints about them, when Parson Taylor, a tall, grey-haired man, made a speech, in which he congratulated them on having escaped the perils of the deep, and gave them some counsel as to their future conduct. He was sorry they had not arrived in season to participate in the jubilee at his house last evening. Some of them, he said, would go to St. Louis, some to Cincinnati, and some would remain in this city. In the spring they would be remitted, and all start on their pilgrimage to the Promised Land. He wanted they should all gather round their "Presidents of Districts," and give in an account of their means, where they had friends, and where they wanted to go, &c. If any were too poor to aid themselves, they would be quartered for the time in the houses of their Brethren here, and must find employment as soon as possible. It was desirable all should make their arrangements as soon as they could, and then he would tell them what to do, and get them away.

The men reverently uncovered their heads during the address, and the two other parsons sat and sleek, sat and smiled approval. The whole group pressed enthusiastically around their leaders, evidently regarding them as little short of angels.—[*New York Morning Express, Jan. 3d.*

[The above is not amiss, although not altogether correct. See elsewhere.—Ed.

Serious Loss of Life and Property on the English Coast.

The accounts received by the Canada furnish a sad list of wrecks and casualties during the late heavy gales on the English coast. In the more western portion of the English Channel, on the 8th and 9th a terrific gale raged from S. S. W., with a tremendous sea. Toward the evening of the latter day it increased to a hurricane, the sea making a complete breach over the ships moored in the roadsteads. Near Falmouth, a fine bark, named the Columbus, Captain Hayes, was driven ashore at St. Mawes Castle, and became a total loss. Similar bad weather appears to have been experienced all along the Channel. A short distance to the westward of Portland, at Channel Beach, on Tuesday afternoon, a Dutch bark, laden with rice, was carried ashore by the gale, and melancholy to add, four of the crew perished. The ship was from Akyab, but her name could not be ascertained. The Welsh coast suffered severely from the storm. The fatal wreck of the Louisa Munro, Capt. Richardson, from Malta to Cardiff, and the loss of the master, mate and seven of the seamen on the Marstons Sand, near Milford, has already been briefly stated. The wreck of a schooner was passed some twelve or fourteen miles to the southward of Tusker, and it is feared the crew have perished. The Irish packets running from Liverpool, Cork and Plymouth had most fearful passages. The Troubadour, from Milford to Cork, had a marvelous escape. She was driven some distance up the St. George's Channel, and, having run short of fuel, consumed nearly one hundred head of swine, so as to keep up steam, and enable the ship's head being kept to sea to weather out the gale. She at length succeeded in reaching Kingstown, with a large number of dead cattle on board. In Caermarthen Bay, a French brigantine, the Clemence, in ballast, for Cardiff, was driven ashore during the hight of the gale. A collision took place between the brig Beecher Stowe, bound for London from Alexandria, with the Condor schooner, belonging to Hamburg, some one hundred miles west of Rilly. It is feared that the Condor went down, and that two only of the crew were preserved. The gales were very severe in their consequences on the northeast coast. Several vessels were driven on the rocks at Redear. Among them were the Fear Not schooner from Dunkirk, Hoffnung from the Humber, John and Eliza from London, Betsey of Yarmouth the sloop Nancy from Scarborough, and the French schooner Augustine. The two latter sunk; the crews were happily saved. At the mouth of the Tyne, the Earl Talbot from London and the Free Briton were driven on the rocks.

The accounts from the Irish coast also speak of much havoc having been occasioned by the gales. Off Youghal a fatal loss is reported to have happened, but the name of the ill-fated ship had not been ascertained when this was dispatched.

Improvement on High-Pressure Engines.

An important improvement in the construction of the high-pressure non-condensing engine has been effected by Mr. Duff, of the Oakbank Engine Works, of this city. It consists of two cylinders, instead of one, as in the ordinary form of construction. The steam from the smaller of the two cylinders, before passing into the atmosphere, exhausts itself into the second cylinder, which is three times the capacity of the first. The effect is that the steam gives three-fourths additional power as contrasted with the same volume of steam acting through the former or single cylinder engine—in proof of which the improved engine, with a cylinder of only 8 inches diameter, is doing the work with greater facility than the single cylinder engine, which has one of ten inches diameter, the length of stroke and pressure of steam in both being the same. But there is in addition this most material distinction, that the improved or double cylinder engine effects a saving in fuel of about 45 per cent. So far as Mr. Duff is aware, no engine of the same peculiar form has yet been constructed. This engine is now in daily operation at Mr. Duff's works, where it has been visited by several interested in such matters, who have expressed their warm approbation of the result.—[*Glasgow Herald.*

Preserve It.

Few readers are aware until they have had occasion to test the fact, how much labor or research is saved by such a table as the following—the work of one now in his grave. If "history is poetry," then here is "poetry personified:"

1607—Virginia settled by the English.
1614—New York settled by the Dutch.
1620—Massachusetts settled by the Puritans.
1624—New Jersey settled by the Dutch.
1627—Delaware settled by the Swedes and Fins.
1635—Maryland settled by the Irish Catholics.
1636—Connecticut settled by the Puritans.
1636—Rhode Island settled by Roger Williams.
1650—North Carolina settled by the English.
1670—South Carolina settled by the Hugunots.
1682—Pennsylvania settled by Wm. Penn.
1732—Georgia settled by Gen. Oglethorpe.
1791—Vermont admitted into the Union.
1792—Kentucky admitted into the Union.
1796—Tennessee admitted into the Union.
1802—Ohio admitted into the Union.
1811—Louisiana admitted into the Union.
1816—Indiana admitted into the Union.
1817—Mississippi admitted into the Union.
1818—Illinois admitted into the Union.
1819—Alabama admitted into the Union.
1820—Maine admitted into the Union.
1821—Missouri admitted into the Union.
1836—Michigan admitted into the Union.
1845—Florida admitted into the Union.
1845—Texas admitted into the Union.
1846—Iowa admitted into the Union.
1848—Wisconsin admitted into the Union.
1850—California admitted into the Union.

The honor of having first projected a submarine telegraphic line across the Atlantic Ocean belongs exclusively to General Horatio Hubbel, of Philadelphia. In a memorial presented to Congress, eight years ago, in January, 1849, by Jefferson Davis, General Hubbel asked government aid for the enterprise. The memorial was referred to the Committee on Commerce. The reference was moved to the Hon. Jefferson Davis, who remarked that the world was not yet prepared for this project, but might be soon.

It is stated that Dr. Franklin was aware of the existence of valuable copper mines on Lake Superior, having had access in Paris to the charts of French surveyors; and when he drew the treaty with England, he ran the line through that lake so as to include the best mineral lands, saying to a friend that this act would yet be regarded as the best service he had done his country, for it would enable the United States to send copper to Europe at a cost cheaper than that taken from the European mines.

An Ecclesiastical Curiosity.—A correspondent sends us (*Morning Star*) the following copy of a document in Westchester Cathedral: "To work done—Soldering and repairing St. Joseph, 8d.; cleaning and ornamenting Holy Ghost, 6d.; repairing the Virgin Mary, before and behind, and making a new child, 4s. 8d.; screwing a nose on the Devil, putting a new horn on his head, and glueing a piece on his tail, 5s. 6d.; total, 11s. 4d."

Nearly all brave men have been of a finely organized and therefore nervous temperament. Julius Cæsar was nervous, so was Bonaparte, so was Nelson. The Duke of Wellington saw a man turn pale as he marched up to a battery. "There," he said, "is a brave man, he knows his danger and faces it."

It is a singular fact that woman cannot look from a precipice of any magnitude, without becoming dizzy. But what is still more singular, the dizziness departs the very moment somebody puts his arms around her waist to "keep her from falling." Queer isn't it?

Praise in the beginning is agreeable enough, and we receive it as a favor; but when it comes in great quantities, we regard it only as a debt, which nothing but merit could extort

THE MORMON

WILL be published on SATURDAY MORNING of each week.

Office—No. 103 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JAN. 10, 1857.

Kansas, Polygamy and Republicanism.

WE are frequently amused at the attempts of the State Legislatures, and of Congress, to define polygamy and its bearings upon the community. All parties are evidently puzzled to know what to do with this question. If Mormonism could be considered as an abstract question and legislative action upon it would have no bearing upon others, then indeed would it be speedily dealt with in a very summary manner, and the question of right or wrong, legal or illegal, would have very little to do with it. As it is, however, it becomes a very grave question to know how we shall dispose of it; for very unfortunately the Mormons, notwithstanding their presumed delusion, happen to be human beings; furthermore, they form a part of that very essential part of community called "The People," and being a portion of *the people* of the United States they legally enjoy, in common with others, certain inalienable rights and privileges, and however much it is to be lamented and deplored that no special test act or religious qualifications should be required to prepare a man for office, or citizenship, there is nothing more evident than this one fact, that there is a lamentable omission in relation to this very subject, and with all the discrimination of the framers of the Constitution, and notwithstanding the rigid test and scrutiny to which it was subjected, it would seem that its framers lacked the prophetic discernment to discover that such an awful heresy as Mormonism would arise. It is certainly a pity; for could they only have discovered that one hundred thousand citizens, of the United States, could have been so far deluded as to believe that the doctrines taught by Jesus and his apostles eighteen hundred years ago were true to-day, and that the ordinances and officers of the church ought to be the same as then; or could they have foreseen that so many people would have been so far sunk, degraded and corrupted, as to believe in the practices of Abraham, Isaac, Jacob, Moses, Aaron, David and Solomon, unquestionably they would have made some provision for their punishment, or their excision at least from the body politic: but as they did not foresee that so vile an heresy would arise, we are obliged to look upon the Mormons as citizens. It is true, that we have sometimes used the "higher," Christian "law," and banished, whipped and imprisoned them. It is true that we have, time and time again, manifested a godly Christian zeal in their extermination; that we have robbed them of millions of dollars worth of property, out of pure, disinterested benevolence, having an eye to their good, to that of community in general, and to the glory of God; but then this was simply a Christian act, a duty that we owed to the church, to God, and to our souls; besides, there was some chance of our becoming celebrated for our piety, as Peter the Hermit, in his crusades, against the ungodly of former times. The question, however, now assumes another shape entirely; it comes gravely before us, in the shape of citizenship, and of political constitutional rights; and notwithstanding our former pious acts, Mormonism is still a stern, living, sober fact. The young child whose life was diligently sought in former days has actually passed through his boyhood, and is now a hale, lively, healthy, robust, athletic man, and worse than all, a brusque hardy mountaineer, who struts about in his mountain home in a devil-may-care sort of a manner, assuming all the airs and swagger of a real Simon-pure Jonathan, with pantaloons lengthened a little, his corposity a little more developed, and his phiz more rotund and healthy, *a la mode* Young America.

Now, if it was not that our laws would affect others, we could very soon dispose of the Mormons; but the very moment we legislate for them (as the Mormons are unfortunately citizens), the same laws will have an equal bearing upon other citizens, and they won't stand it. Now, what shall we do? shall we disfranchise them? Unfortunately we have not the power. Shall we pass laws about religion? There we are equally fast. Shall we legislate in Congress for them? This we would gladly do, but we can't. Shall we pass a law punishing polygamy? This would be *ex-post facto*, if we had the power. And, worse than all, the Mormons won't even pass a law themselves legalizing polygamy, so that we might annul it in Congress and manifest our zeal to our constituents. We are in a regular quandary, and this mountain Jonathan, with his hands in his breeches pockets, looks on, rather quizzically, at our puerile attempts, and says, "Dau tell!" and, shaking his head, drawls out, "No, yeou don't, old hoss!"

The Republicans, out of pure religion, thinking to entrap the ministers and the pious throughout the land in their meshes, "introduced a clause of excision;" but even that was no go; somehow religion and politics don't mix in this land; it is like mixing oil and water; besides, religion sits so loosely that it can very easily be dispensed with, like an old threadbare garment, in case of necessity. The *Tribune*, and many of the smaller fry, would, no doubt, have liked to have got up another crusade against the Mormons; but it is no go—a mere flash in the pan. That immaculate editor now wipes his mouth with his sleeve, and says "we meant nothing;" of course not; his tirade and misrepresentations were all very innocent; it is simply impossible that so unerring a philosopher could do anything wrong.

We are led to the above remarks from the eternal whining, grunting, growling, and intermeddling of politicians with that which is none of their business; and if Congress and the State Legislatures would pass one simple law, it would save them an incalculable deal of trouble—"Be it enacted, &c., That every member of this House shall be compelled to mind his own business, under the penalty of fifty cents for each offence."

The following is a fair sample of many of the proceedings of State Legislatures and of Congress, which we extract from the correspondence of the Chicago *Democrate Press*—Iowa Legislature, Iowa City, December 20, 1856:

"The debate on the Kansas resolutions closed to-day. It has taken a very wide range, and the questions involved were ably discussed on both sides.

"That part of Mr. Kirkwood's amendment relating to polygamy, elicited a warm discussion, and the 'latter day saints' had their doctrine closely analyzed and roughly handled.

"Mr. K. said that progress was the watchword of the Democratic party. He traced the history of the legislation in regard to the Territories, down to the year 1852, and demonstrated the fact that Congress had till that time recognized and exercised the power of repealing all such laws passed by the Territorial Legislature, as they chose. The doctrine of squatter sovereignty in the Territories was Democratic 'progress' in politics, and the doctrine of polygamy, which was preached by Joseph Smith, and is now promulgated by Brigham Young and practiced by the settlers of Utah, is the corresponding 'progress' in theology."

Of course, Congress can do no wrong any more than the King; yet it unfortunately happens that the framers of the Constitution thought they could, and appointed a Supreme Court to test their acts, and that this Supreme Court has availed itself of this power in several instances. What became of the bankrupt law when tested by it? And if we are not wrongly informed, the Missouri Compromise law has fallen in the same way. Yes, but Congress have for a long time exercised the power of repealing all such laws passed by the Territorial Legislature as they chose. So did the King of England towards the Colonies for years and years. Will Mr. K. say that he was wrong in doing it?

"Mr. Test (the Senator from Pottawattomie) said it could not be proved that polygamy existed in Utah, and, if it did, the same things were done in Iowa as in Utah, only in a more private and secret manner. The Mormons were *married* to but one wife, they were *sealed* to the others, and those to whom they were sealed were not considered their legal wives."

We are much obliged to Mr. Test for his good feelings and defence, but we don't want any quibbling. We candidly acknowledge that the Utonians are polygamists, and that polygamy is practiced in Utah, and that those who are sealed to men are their legal wives, and we stand prepared to meet the issue honestly and above board. Although we very much admire Mr. Test's honesty in acknowledging what is done amongst them, we cannot admit that our practices are like theirs, and with all deference to some of the pious ones, we hope we are not so far fallen or degraded. We believe in polygamy, it is true, but we do not believe in the institution of prostitution. There are many points of difference. In Utah, they marry all their wives; here they marry one wife, and have numerous prostitutes. In Utah, they make vows to all their wives, and keep them; here they make a vow before God and man to cleave to one woman, "and to her only," and then break that vow, acknowledging her before the public, and going with others, as Mr. Test says, in "*a private and secret manner*," thus adding perjury to adultery. In Utah, a man cleaves to his own wives; here the institution of prostitution admits of each man having his wife, and prostitutes being public property. In Utah, a man sustains all his wives and children; here he sustains one wife; gives or withholds what he pleases to his prostitutes, and lets the latter take care of his children, or peradventure, kicks them from his door or sends them to a foundling hospital. In Utah, all the women are honorable, all being wives; here, some are wives and others prostitutes. The Christian institution of prostution is so humiliating, infamous, heartless and degrading in all its bearings, that we utterly repudiate it. No, Mr. Test. You are not like the Mormons. The Mormons are not yet so far degraded as to be sunk to the level of your social standard.

"Mr. Kirkwood replied that all our commentators on common law called marriage a domestic institution. Polygamy is marriage, therefore polygamy is a domestic institution. He read from an official report made to the President of the United States, by certain territorial officers formerly in Utah, showing that polygamy was openly and boldly practiced there, and recognized as one of their institutions by the citizens of that Territory, and if the Democratic members were in favor of permitting the people of Utah to cherish this as one of their institutions, and come into the Union with it, he wanted them to say so on the record, and, if not, he wanted their negation equally on the record. This is soon to become a practical question, and as it is one in which Iowa is interested, our Senators in Congress should be instructed in relation to it. It was in a fair way to become as much of an institution as slavery. It was growing up in the same way. Slavery was not recognized by law when introduced into the country. At first it was looked upon with apprehension, then tolerated, and finally established and protected by law, till in some parts of the country it had become interwoven with the whole net-work of society. Just so is it with polygamy, and we should embrace the first opportunity to check it."

That is right, Mr. Kirkwood; have your vote on this question recorded. His reverence will applaud you for it, the pious will esteem you, and it may be the means of securing your election at some future time—put down the name and vote.

"Mr. Houston said polygamy is the 'higher law' of Utah; it is not recognized as an institution of that Territory or supported by law; it is a part of their religious system, and if it is to be corrected, we must send missionaries there to do it, and not legislate upon it. This amendment brings up an abstract question with which we should have nothing to do."

That's the doctrine. Mr. Houston, send out missionaries; Utah opens a vast field for missionary enterprise; let us have some moral suasion, some reason and common sense, if there is any, and not eternally the old saw:

"Our old horse, he crossed the road,
Because he crossed the road, sir;
And the reason why he crossed the road,
Was because he crossed the road, sir.
The Mormons, they are all deceived,
Because they are deceived, sir;
And the reason why they are deceived,
Is because they are deceived, sir."

Send out a good stock of bibles, and let them be accompanied by your smartest missionaries: who knows what good things they may do!

The Albany Atlas and the New York Tribune fencing over Utah's Admission into the Union.

TO HELP secure the election of Col. Fremont, the "Black" Republican journals, for months preceding the fourth of November, displayed great enthusiasm in warming up the zeal of the pious with the most outrageous and incredible stories against the Mormons in Utah. Insignificant as the far off Utonians were always said to be, they were, nevertheless, favored with special notice at the Philadelphia Convention, resulting in a plank of the Black republican platform being specially and piously devoted to their interests. No small concern was soon afterwards manifested by many an old lady in pants for the welfare of the fair sex in general, and those in Utah in particular. Of course, editors, who hoped for some of the cheese parings from the "Pathfinder's" table, became all of a sudden very religious. Papers that before had been strongly marked with socialism, communism, scepticism and every other ism but trueism, came out in a new style and brushed off the names of Owen, Cabet, Fourier and Payne for Jesus Christ, Paul, Peter and John. So great and sudden was the change that some of their cotemporaries had considerable difficulty to recognise the voice of their old friends and associates. A certain gentleman famous for dirty boots, uncombed hair, unbrushed coat, and unwashed face, was every day expected to pass along with the cowl, sandals and beads. Though we speak of facts near home here we presume the changes in the tone of the press during the campaign must have been as marked elsewhere. The fact is, any decent honorable man would never have stooped to do the dirty work that was done then against the Mormons without wishing the public to look upon his words and actions as those of a Christian, and not as a simple member of the human family. "Correspondence from Utah," "Female life among the Mormons," lectures, essays, banners in processions, with unpatriotic, contemptible, vulgar inscriptions about Utah were, with a host of other lying humbuggery and Tom foolery, brought to do their part in the grand struggle between Democracy and fanatical Sectionalism. During the great bustle, confusion and excitement of the campaign we did not expect that the friends of the Union would denounce the fanatical, ignorant firebrands that dubbed themselves patriots and played such fantastic tricks, neither did we anticipate that the subject of Utah's admission as a State would be treated soberly by either party, but we certainly looked forward to a day of reckoning shortly after the election. That day is nearing. We have noticed lately in different quarters a moving in that direction, and as the movement is already at our doors we publish the following from the *Tribune* for the edification of our readers, and to afford us opportunity of joining in the controversy:—

"The *Albany Atlas* has a passion for putting words into the mouth of *The Tribune* which we would gladly abate. We claim the right to state our own views and define our own positions. If the *Atlas* wishes to assail any doctrine as ours, we demand that it quote our language and state its objections thereto. In a discussion of our national policy with regard to Mormonism, it makes the following most unjustifiable statement:

'The Pharisees, with Beecher, Greeley & Co. at the head of them, propose to *exclude any State from the Confederacy which refuses to persecute the Mormons*, after the fashion of the Border Ruffians of Missouri and the mob of Illinois; for Beecher, Greeley & Co. are not jealous, but so holy that they cannot live in a confederacy, any one of whose members can be guilty of tolerance to wickedness like this. The zeal with which these men and their followers rush to the solution of this question, by the expedient of a test of conformity, or a process of exclusion, shows how

'Fools rush in where angels fear to tread.'

Now, the *Tribune* has never for one moment advocated or justified any persecution of the Mormons, and has never missed a fair opportunity to condemn the outrages to which they were subjected in Missouri and Illinois. Having deliberately chosen Utah as their city of refuge, we trust they will there be left unmolested. They have appropriated to their own use a large tract of fertile public land, and we propose to let them retain and enjoy it. They are protected from savage incursions and forays by the terror and arms of the United States. They have a Governor and Judiciary provided at the National cost. They are lightly taxed, and bear but an imperceptible fraction of the public burdens. We propose not merely to leave them, but to protect them in the enjoyment of all these blessings until experience shall have thoroughly cured them of their hankering for the twin vices, Polygamy and Slavery. That point attained, we shall be ready to urge the admission of Utah as a State—and not till then. Is this persecution? How does it resemble the lawless, murderous outrages, by means of which they were successively expelled from Missouri and Illinois?

Slavery was legally established in most of the States before and when we became a nation. Necessity constrained the union of the colonies, in order that they might make effectual head against royal usurpation. No such exigency now constrains us to add Polygamy to the number of vicious 'institutions' which the union is required to protect. We propose, therefore, to stand clear of any national endorsement of that abomination. We cannot invite Utah to elect Senators and Representatives whom our Courts would be compelled to consign to our State Prison for Bigamy or Adultery if they should, with their families, pass through our State on their way to the Federal Metropolis. We have no wish to persecute the Mormon bigamists, but we plead for liberty to refrain from fraternizing with them. We are not ready to see Brigham Young or Parley Pratt sent to London as an ambassador, and we protest against an unreal or illusory Admission. If practical Mormonism is to be a bar to Federal office, then it should be a bar to State Admission.—*N. Y. Tribune, Jan. 8th.*

We should be sorry to withhold from the Tribune any justly earned praise for whatever it may have published condemnatory of the outrages to which the Mormons were subjected in Missouri and Illinois, we, therefore, offer our thanks for the past, but in spite of its protestations to the charges of the *Atlas* and our best wish to believe in Horace's desire for fair play and equal rights to the Mormons in Missouri and Illinois, we cannot discover much difference between the persecution of former years and the opposition at the present time. The Missourians and Illinoians did certainly burn houses, destroy farms, shoot down cattle, murder men, women and helpless children, and all these things have, as certainly not been done by the Black republicans by and through the influence of the Tribune and papers of that school—but why? Simply because it was not so convenient to reach the Mormons in 1856 as it was in 1838 in Missouri, and 1844 in Illinois. If the will to injure the Mormons in Utah is to be judged by the language of the republican campaign journals in general, the Mormons have only to congratulate themselves on the advantages of dreary plains and rugged mountains intervening between their peaceful valleys and the United States. In addition to the endorsement of the Philadelphia platform, the Tribune on its own account has not failed to publish the most vile calumnies against Utah under the guise of Utah correspondence, and has likewise republished from other journals—sources that the Tribune would never accept as respectable when arrrayed against itself. Furthermore when replies have been sent to that office they have never appeared in the columns of that paper.

The Tribune very magnanimously says:—

"Having deliberately chosen Utah as their city of refuge, we trust they will there be left unmolested. They have appropriated to their own use a large tract of fertile public land, and we propose to let them retain and enjoy it. They are protected from savage incursions and forays by the terror and arms of the United States. They have a Governor and Judiciary provided at the National cost. They are lightly taxed, and bear but an imperceptible fraction of the public burdens. We propose not merely to leave them, but to protect them in the enjoyment of all these blessings until experience shall have thoroughly cured them of their hankering for the twin vices, Polygamy and Slavery. That point attained, we shall be ready to urge the admission of Utah as a State—and not till then."

The real meaning of the above is simply: The Mormons don't believe as we believe in religion, we shall therefore send them whom we choose for officers and niggle them within an inch of their life. "Is this persecution? How does it resemble the lawless, murderous outrages, by means of which they were successively expelled from Missouri and Illinois?" The resemblance, Mr. Greeley, is nearer than perhaps, you apprehend. The murderous outrages were the end of the tragedy, but it commenced by the unbridled lying press, circulating all manner of falsehoods against the Mormons, precisely as the campaign journals did during the election. The murders began when the Mormons tried to vote. No Mormons were murdered during the late election, of course not, because collectively they had no vote. Mr. Greeley says there is no resemblance between his course towards the Mormons and that of the Illinoians; but we say there is, and again there is not. We have shown some resemblance, now we shall show where it fails—their former enemies said you have votes, but shall not go to the ballot box till you think as we think; their present enemies say you have no vote in a Territorial capacity, and we shall keep you there till you think as we think. Can the philosopher of the Tribune discover the difference? Circumstances, Mr. Greeley, think of them. If the Tribune and that school cannot see the resemblance between the present and past opposition to the Mormons, the latter can see it, and as the shoe pinches them alone they are the best judges. The philosopher will do well to ponder over the fact, and take a lesson from the following:—

"Mormonism and Slavery twin relics of barbarism."—[Black Republican Platform.

"And now I say unto you, refrain from these men, and let them alone, for if this counsel or this work be of men it will come to naught, but if it be of God, ye cannot overthrow it."—[Acts 5, chap. 38, part 390.

The wholesome advice of Gamaliel to the Jews, contained in the above language, is peculiarly applicable to Northern politicians of the present day, and even to some in the South.

One "plank" in the Black Republican Platform, is a vow of eternal hostility against Slavery and Polygamy, "twin relics of barbarism," as they allege. We once before, at the commencement of our editorial career, denounced any attempt on the part of Southern men to enter this crusade against the Mormons. It is a snare set for you by the Model Reformers; these men who make christians by legal enactments. As we deny their right to be the judges for us, as touching the institution of slavery, so we must abstain from attempting to coerce others in matters of religion or morals.

Aside from the hold it gives the abolitionists on us, and the fact that we have no constitutional right to interfere in the local affairs of Utah, the lesson taught in "our text" is a wholesome one for the evil, if it be one; for if it be of men, it will surely eradicate itself.—[Squatter Sovereign, Dec. 16.

The New Year.

1857 was ushered into its place in the calendar of Time, in this city at least, with the usual drunkenness and rowdyism that characterizes great times in "Christian" countries. We are not expected to chronicle the wickedness of old Babylon in her declining years for which we are greatly thankful. We are sick enough now when obliged to scan other journals and see there the awful degradation, corruption and beastliness that pervades the civilized world, but had we to visit the scenes of revelry, the dens of infamy, the courts of justice, and watch, ponder over and write, our case would be worse. Modern Christianity is plumed with being the great, the universal civilizer of mankind, but facts, show that the heathen who have never come in contact with the white civilizers, are by nature possessed of qualities infinitely superior to those manifested by the bulk of Christians at home. Dr. Livingstone, the great African traveller, explorer and missionary, among his first addresses to the English last month, innocently publishes the fact that even the woolly-headed descendants of Ham, in the interior of Africa, are living at peace, are kind and amiable in their disposition; while those who live on the borders of the sea, where they have come in contact with so-called civilized Christians, are brutal and savage. Nice facts to ponder over during the year—go at it.

Social Party at New York.

ABOUT 400 Saints of the New York Conference met in a social capacity at their Hall, in Broome street, on the evening of New Year's day. Presidents J. Taylor, P. P. Pratt and George A. Smith were present.

Judge Appleby presided, assisted by Presidents George J. Taylor and Wm. H. Miles.

At five o'clock, P. M., the audience were called to order, and the entertainment of the evening began by singing the hymn, "Softly beams the sacred dawning."

President Pratt engaged in prayer, invoking the blessing of God on all who had come for the purpose of being entertained or contributing to the entertainment of others, and asking the guidance of His spirit in all that might be done.

President J. Taylor gave a very appropriate address for the occasion, which put every body in good humor to start with.

The songs and recitations in the following programme were well executed:

Chant by the Choir—"Great is the Lord, 'tis good to praise."

Song—"I hate the whine of discontent," by Elder Morris.

Recitation—"Quack Doctor," by Bro. Orton.

Song—"Sister dear," by Sister Payne.

Song—"A good honest heart," by Elder Savage.

Recitation—"Always look before you leap," by Bro. Barnet.

Song—"Good time coming," by Brother Moore.

Scotch Song—"Tam Gibb," by Brother Forbes.

Recitation—"The World," by Sister Clifton.

Song—by Bros. Eldridge and Savage and Sister Fuller.

Recitation—"The State of the Times," by Bro. Sharpe.

Song—by Eld. Smithurst.

Recitation—by Prest. Harrison from Philadelphia.

Congregation sung the hymn—"Oh, say what is Truth."

RECESS.

During the recess the company were supplied with refreshments in the spacious basement hall, which was tastefully decorated and contributed greatly to the comfort of all.

Recitation—"A Temperance Sermon," by Prest. George A. Smith.

Song—"Maid of Argyle," by Sister Fuller.

Recitation—"Woman," by Sister Brewster.

Song—"Love not," by Bros. Eldridge, Savage, Morris and Tilt, and Sisters Fuller, Savage and Woodward.

Song—"Gospel Ship," by Bro. Jeffard.

Catch—by Bros. Forbes, Gould and Wood.

Song—"The Pioneers," by Bro. Rowland.

Song—"The Two Martyrs," by Sister Eardley.

Song—"Pat's Wedding," by Elder Smithurst.

Song—"Far, far upon the sea," by Elder Morris.

Song—"The Irish Schoolmaster," by Eld. Savage.

Recitation—"Belshazzar's Dream," by Bro. Barnet.

Song—"Rich and rare were the gems she wore," by Bro. Donne and Sister Payne.

TOASTS BY W. I. APPLENY.

Utah—The fair infant daughter of Uncle Sam; may she soon become a beautiful woman, her name be called *Deseret*, and her officers, and rulers be of her own offspring and choosing.

The daughters of Utah—Renowned for their virtue, industry, and intelligence; bright stars in the galaxy of the Kingdom of God, may they continue to increase in light and intelligence, and multiply *little stars* to lighten up this dark globe, and many others also with their glory.

Great Salt Lake City—A city in the tops of the mountains—a beacon to the world—her citizens nearer heaven by altitude and good works, than any other city in christendom, may she continue to increase in power, wisdom and influence, until nations afar off shall hear of her glory, and desire to partake of her fame.

The Ladies—Saints and daughters of the Most High, who have graced us with their company this evening, may they continue to grace, and cheer us with their presence through this dark and dreary world, and add to our glory and exaltation in the world to come.

Deseret—The top of the heap.—Geo. A. Smith.

Duet, by the Brothers Morris.

Hymn, by the congregation.

RECESS.

Song—"The Seer, The Seer," by Prest. Taylor.

Anthem—"Awake, awake," by Brothers Caldwell and Brewster, and Sister Brewster.

Song—"Bachelor's Moan," by Eld. Savage.

Song, by Sister Wood.

Address by Prest. P. P. Pratt.

Address by Prest. G. A. Smith.

Address by Prest. J. Taylor.

The refreshments of cake, fruit, confectionary and pure sparkling water were abundant, most satisfactory and very politely served by Judge Dulin and numerous assistants. The committee of management ably discharged their duties and we believe to the entire satisfaction of all present. The Saints and their friends seemed to enjoy themselves richly, and so far as we may judge, the order, harmony, and good feeling of the social party left nothing to be desired.

Our Visitors.

President Erastus Snow arrived here on Friday evening.

Judge Appleby preached at the Saints' Hall on Sunday afternoon. Prest. J. Taylor, gave a short address in the evening to the Saints on honesty and uprightness, exhorting them to live their religion though they might suffer loss by their relationship with others in business, whose study was lying and deception. Prest. P. P. Pratt followed, and spoke at considerable length on the opposition to Mormonism, arising more from the wickedness of its opponents than from their conviction of its untruthfulness; illustrating his position by reference to the cruel massacre of the children of Judea by the order of Herod, likewise the persecution of ancient apostles by the professedly pious. His address and exhortations to the Saints to live righteously and to keep themselves unspotted from the corruptions of the world, will long be remembered by those who heard him.

Prest. Pratt left on Thursday for Philadelphia by way of Trenton. Presidents Smith and Snow left on Friday, the former for Washington, the latter for St. Louis. Judge Appleby left the same day for Long Island.

Christmas Social Party.

ELD. HENRY J. HUDSON has forwarded us a report of a social party of the Saints, held at Alton, Ill., on Christmas, Bishop Brindly presiding. The songs, recitations and dialogues were excellent and well executed. The Saints and their friends enjoyed themselves highly, observed excellent order and finished up with the merry dance. There is a time for everything—Christmas comes only once a year.

DOMESTIC SUMMARY.

Sheriff Jones, of Kansas notoriety, has resigned and another southerner appointed his successor. Gov. Geary had opposed Mr. Jones in some of his measures against the Free State prisoners, and Mr. J. from that and other opposition threw up the authority he has held in an interesting period of Kansas history.

The inhabitants of Brooklyn, L. I., presented on New Year's eve, their worthy Mayor, Hon. Geo. Hall, with a house and lot, as a token of their high appreciation of his undefatigable exertions to save them from the yellow fever that was raging in the outskirts of that city last summer. While that epidemic threatened to advance and fear was depicted on the countenances of the citizens of Brooklyn, Mayor Hall showed himself a brave and good man worthy of the confidence of his fellow citizens. John Cammeyer, Esq., who assisted him was likewise presented with some silver plate.

Mr. Huntington, the Wall street broker, and forger, left the Tombs for Sing Sing on Friday. Several of his friends and acquaintences were outside to witness his departure, and were seemingly much touched with the change in his circumstances. He seemed little concerned and enjoyed his cigar, shook hands with several of the keepers and wished the "boys good by." Whether he may feel or not his position it cannot fail to be an excellent lesson to the community in general and Wall street usurers in particular.

Mr. King was duly installed Governor of this State on the 1st. Jan., at Albany. In accordance with previous arrangement, the Burgesses Corps with full ranks, acted as escort to the Governor from his quarters at Congress Hall. At 12 o'clock precisely the escort moved to the Capitol. There was a large throng in attendance, and the galleries, lobbies and floor of the Assembly Chamber were compactly filled by those desirous of witnessing the impressive ceremony.

Captain Hartstein and his companions who took out the *Resolute* to England, are shortly expected here in an English frigate. From despatches received from him he has been highly received by the English monarch and all with whom he had any relation.

Despatches from Washington report that the Hon. C. P. Villiers, brother to Lord Clarendon, has at length been appointed to represent Her Britannic Majesty at Washington. He was expected to leave England immediately, but some "trifles" have interposed for the present.

Harpers, the well known publishers, of Franklin Square, have started with the New Year—"Harpers' *Weekly*, a Journal of Civilization." The paper is good, the articles heavy reading, with a few wood cuts interspersed to relieve its general dullness.

FOREIGN SUMMARY.

FRANCE.—The government is about to submit a very important project to the Council of State for building 30,000 houses on either side of the walls of Paris. The Emperor personally desires the realization of the scheme.

Prince Napoleon Bonaparte intends, it is said, making a voyage this year to the Indian and China seas, visiting Ceylon, Borneo, Java, &c. He will be accompanied, as on his first voyage, by some distinguished savans and litterateurs.

Beranger and Lamartine are suffering from indisposition. It is said that the former had finished his autobiography.

The *Siecle* says that a tunnel is to be cut through the Butte Montmartre, to facilate communication between Paris and the northern suburbs. The entrance of the tunnel is to be opposite the Barriere des Martyrs, and the end of it to face Saint Ouen.

The *Post's* Paris correspondent says that the principal object of Russia at the coming Conferences is to insist on the retirement of the British squadron from the Black Sea, and the evacuation of the Principalities by the Austrians. Russia is said to have assured the Porte that neither the Isle of Serpents nor the Bessarabian Frontier difficulty should, so far as she herself is concerned, impede the execution of the treaty.

ITALY.—According to intelligence which had reached Paris, the Emperor of Austria has not yet decided on visiting Milan. His Majesty is said to be much disappointed with his reception in Italy, and complains of false representations having been made to him as to public feeling in Venice and Lombardy.

Queen Christina has arrived at Rome, where she will pass the winter. She is accompanied by her youngest daughter, who is said to be engaged to be married to Count Lovatelli, nephew of Prince Chigi, and of Mons. Chigi, representative of the Pope at the coronation of the Emperor Alexander. The ceremony, it is said, will take place during the stay of her Majesty the Queen Mother in Rome.

NAPLES.—Naples is said to be in a state of extreme excitement, and a spirit of insubordination and mutiny is believed to prevail in the Neapolitan army. A collision between the native troops and the Swiss is considered likely, and the latter look forward to it with sombre resolution. The King's wound is in the upper part of the thigh, and not at all dangerous.

SWEDEN.—At the opening of the Swedish Diet, King Oscar announced, in very noble language, that a bill would be presented in the course of the session for the establishment of freedom of religious worship in the kingdom. The text of that measure has just been published; and it proves how strong religious prejudices must still be in Sweden, since notwithstanding the good intentions of the Sovereign and the spirit of the constitution, the government has only ventured to propose enactments of a very limited character, and which do not by any means reach the standard which the King's language had led people to expect. The following is an analysis of the principal provisions of the bill:

"Art. 1 revokes the clauses and enactments of the penal code relative to the penalties attached to departure from the true evangelical doctrine, and the profession of another faith. These penalties were nothing less than exile and confiscation; and the persons who left the Swedish Church almost in every case merely became Protestants of another denomination. Every Swede, however, who leaves the national Swedish Church is obliged to make a formal declaration to that effect in the registers of his parish. Art. 2 revokes the enactments of the same code which entail the penalty of exile for the propagation of erroneous doctrines, and changes the punishment for that offence into a fine varying from 68f. to 400f., or imprisonment of from one to twelve months. Art. 3 proposes that whoever shall seek, by persuasion, threats, or other illicit means, to lead to apostacy from the Swedish Church, shall be liable to a fine of from 70f. to 440f., and for each repetition of the offence, to imprisonment of from two to twelve months.

THE WAR WITH PERSIA.—The Russian troops are concentrated on the Arexas. Letters have been received which allege that the Russian intervention will be carried into effect as soon as the governor of the Caucasus shall have been officially informed of the disembarkation of the English at Bushire.

Arrival of the Columbia.

NEW YORK, Jan. 5, 1857.

PREST. JOHN TAYLOR—*Dear Sir:* That you may have a report of our voyage, and that our friends at home may learn of our arrival in safety, we forward you the following for publication in the MORMON:

The ship *Columbia* left Liverpool dock on the 16th of November, 1856, and sailed from the River Mersey on the 18th, on her voyage for this port, with 221 Saints and other passengers on board. The Saints were under the presidency of Elders John Williams, George Baker, and Benjamin Lloyd. Before leaving Liverpool, Elders Calking and Williams, from the *Millenial Star* office, came on board, and exhorted the Saints to observe cleanliness and order during the voyage, promising that, if they would obey the counsel and carry out the instructions given them by those who presided, they should have a prosperous voyage, and not one soul should be lost.

During the first three days, we had a fresh breeze, and then came on a calm, which continued for a week. On Sunday, the 23d, the captain very kindly consented to allow preaching on the quarter deck, when President John Williams set forth the first principles of the Gospel to all on board. During the calm, the Saints partially recovered from their sea sickness, of which most of them had had a very severe attack. On the 11th December, Sister Skinner was confined of a son. From a few days before this time up to the 23d of December, we had strong gales and heavy squalls, which rendered it very difficult for the Saints to have their food cooked, which, at times, made it very unpleasant for them, nevertheless, as a general thing, contentment and peace reigned. On the 23d of December, the weather commenced to be very cold and stormy. On Christmas Eve, Christmas, and the following day, most of the sisters and children were compelled to remain in their berths on account of the coldness of the weather and rolling of the ship. After the 26th, the weather became mild until the end of our voyage.

On the 30th, land was observed from the mast-head, which made the hearts of the Saints greatly to rejoice, thinking that deliverance was so near at hand from their long and dangerous voyage.

Whenever the weather permitted, the bugle was sounded for the Saints to attend the meetings for prayer and instruction. The captain, officers, and crew were very kind to the Saints.

We landed at New York towards evening of the 1st January, 1857, after a voyage of 45 days. Two of the crew have gone on to St. Louis with the Saints that have gone there with a design to go ultimately to Great Salt Lake City.

THE MORMON.

a majority of the Saints enjoyed good health crossing the Atlantic. The morning after our arrival, we were visited by brethren from the MORMON office and other brethren. President John Taylor, P. P. Pratt, G. A. Smith, and Erastus Snow, paid us a visit at Castle Garden likewise, and gave us every necessary instruction for our future comfort, for which the Saints feel to tender their grateful acknowledgments, and, at the same time, thank the branch of New York, with its President, for sending them a goodly portion of the good things from the festival.

We remain your brethren in the everlasting gospel.

JOHN WILLIAMS, President.
GEORGE BAKER, Counsellor.
BENJAMIN LLOYD, Do.
SAMUEL SYMON, Clerk.

The Mormons.

Arrival of Mormons—Festival of the Mormons in Broome Street.

THE ship Columbia, Captain Hutchinson, of the Black Ball line of packets, arrived at this port on Thursday night from Liverpool, which place she left on the 18th of November last. The ship had a stormy passage, but sustained no accident aside from her loss of her mizzen topsail yard and a portion of her bulwarks, which were carried away in a heavy gale. Her passengers were for the most part Mormons—a body of two hundred and twenty are of that peculiar sect—having left their homes in the Old World, and influenced by the characteristics of their religious instruction are seeking new homes. Of the number, one hundred and fifty-nine are adults and sixty-two children. Of the adults there are more men than women. They are mostly from Bristol, Yorkshire, Wales and London—eighty-two being from Bristol and twenty-three from Wales. John Williams is the President of the body. Among them were twenty-two Mormon elders. As respects material prosperity, the emigrants arrived in a better condition than the general run; nearly all had more or less means, while but few had not sufficient to pay their expenses for several weeks.

Two of their number were first cabin, and sixty second cabin passengers. One birth took place on the passage. Religious meetings were held three times a week, except when stormy weather precluded. Most of the number go to St. Louis; others will stop at different points where they have friends. The greater portion design to go to Salt Lake by the way of the Plains early in the spring, and all look to that place as the new Jerusalem where they are ultimately to find their rest.

On Thursday night the Mormons held a festival at Brookes' Assembly Rooms in Broome street, near Bowery. Over four hundred of the Saints were present, among whom many persons distinguished by their zeal in propagating their peculiar religion, and by the leading positions they occupy. In the lower rooms refreshments were served. In the main hall a congratulatory meeting on the increasing prosperity of their church was held, at which Judge Appleby, of Salt Lake presided. George A. Smith, delegate from Utah, in the House of Representatives, Parley P. Pratt, one of the Twelve, and Rev. John Taylor, were present and made addresses, which with the songs, duetts and recitations occupied the time until 12 o'clock, when the assembly dispersed.—[N. Y. Herald, Jan. 4.

Communicated.

MR. EDITOR—*Sir:* In passing through Cincinnati, Ohio, a short time since, the following facts were communicated to me by Mr. Benjamin E. Styles of that place, who also exhibited to me a gold plate, found by him at the aforesaid place, in the year 1847, while excavating the earth for a cistern, a few feet above high water mark on the Ohio River. It was thrown out with the loose earth while excavating, about nine feet beneath the surface.

Said plate is of fine gold, three or four inches in length, averaging about three-fourths of an inch in width, and about one-eighth of an inch in thickness, with the edges scolloped. In the face of which was beautifully set another plate of the same material, and fastened together by two pins, running through both. This latter plate is full of ancient raised letters, beautifully engraved upon its surface, the whole exhibiting fine workmanship.

The plate was examined by a Dr. Wise, a very learned Rabbi of the Jewish Synagogue in Cincinnati, and editor of a Hebrew paper there, who pronounced the characters to be mostly ancient Egyptian.

Yours truly, P. P. PRATT.
New York, Jan. 1, 1857.

Correspondence from Switzerland.

RUE DU CENDRIER, 108 Geneva,
Switzerland, Nov. 6, 1856.

DEAR BROTHER George Albert: On my re-return day before yesterday from Zurich, I found lying upon my table about twenty letters waiting replies, and among the rest yours, committed to the care of Elder Stenhouse; and this morning's post brought yours from St. Louis, enclosed to Prest. O. Pratt for me. After having answered those that required counsel and instructions, and made my report to Prest. Pratt, I take the pen to drop you a few lines, that you may know how I prosper in the land of the renowned William Tell. In the first place, I will say, my health is good, and I am heavier than I ever was in my life. On the 17th of last month, I left Geneva on a visit to the German-Swiss Saints, and after passing through the routine of steamers, railways, diligencies, &c., I arrived safely in Zurich, and met with about one hundred and twenty-five Saints, on Sunday the 17th; but as I had learned my German from the grammar, and the Swiss-Germans speak so differently from the people of Germany, it was with much difficulty that I could understand, or make myself understood.

I spent the week until Thursday, visiting the Saints, and ordained one Elder. I never enjoyed myself better in my life than while visiting the Saints in Zurich, and dodging the police. On Thursday the 23d, in company with Elder Daniel Bonelli, I took train for Frauenfeld, Canton of Thurgovie, about 40 miles distant. In the evening we attended meeting, ordained Priest John Keller an Elder, and appointed him to preside over the branch in that place. I here made an attempt at addressing the Saints in German for fifteen minutes, and some of them could understand me tolerably well.

On Saturday I returned to Zurich, and in the evening met with the Priesthood, and gave them all the instruction I could. The following day we held a Conference, about one hundred and twenty persons were present, mostly Saints. The authorities of the Church from the Prophet Brigham, to the last member of the Priesthood were unanimously sustained in their callings. I addressed the assembly nearly an hour in German. Through the faith of the Saints, and the good Spirit of Almighty God resting upon us, I spoke many words that I had not learned, but which were comprehended by the Saints. I felt to thank and praise the Lord for His blessings bestowed upon us, and the assistance He gave me in all places where I had to speak of the principles of Truth. You may be assured that every night I found myself considerably fatigued with answering questions and twisting my tongue to the German.

I found many things that rejoiced me, and but very few that gave me sorrow. The Saints manifested a spirit to do right, and follow every council and instruction that was given. The words of our Father upon my head were literally fulfilled; where he said, "The people will worship you if you do not tell them better." I had to often say, thank the Lord and not me for your blessings. It gave me joy to know that the Saints loved and appreciated the teachings which they received through me. Do not think, dear Bro. George, that I felt proud or lifted up, for I assure you that all these things caused me more than ever to feel my weakness and dependence upon the Lord for His Spirit to give me words, and to tell me how to act.

On the 28th, I went to Berne, the capital of Switzerland, where I stopped one day and ascended the highest church in the place, built in the year 1400, had a good view of the town but the weather was too foggy to see the mountains and scenery. On the 30th, I walk-to Thun, 24 miles, visiting some of the Saints *en route*. On the 1st of November, I went to Gusten, 5 miles, and staid with Elder Buhler, the President of the Thun Branch. On Sunday the 2d, I held a Conference, re-organized the Bern Conference, and appointed Elder Buhler President. I addressed the Saints one hour, and had the satisfaction of learning that they could understand what I said. On the 4th, I arrived in Geneva, and found the Saints here all well. During my visit, there were baptized two persons; eight others expressed their readiness to be baptized the first opportunity. I laid hands upon over thirty persons, some not in the Church, and all were healed according to promise. I consecrated about twenty bottles of oil for their use in sickness. The faith of the Saints seemed as they would receive a great blessing if they could once take Prest. J. L. Smith by the hand. I had a chase from the Police, but I walked faster and turned more corners than they did and thus escaped. The good Spirit of the Lord was with me during my visiting, and I never enjoyed myself better in the same length of time in my life. I look forward with anxiety to the time to roll round when I shall be able to pay them another visit, but I must wait until the excitement dies away, which always attends a visit of a Mormon Elder from a foreign land. I rejoice in my field of labors, and pray God to hasten the time, even before I leave these lands, when Iron rule may be broken, so that we can blow the Gospel Trumpet, and make the ears of the people to tingle. I have filled my sheet nearly full, and written enough to tire your patience, for one time. I was very glad to learn that Cousin Samuel was on a mission, as it will do him good, for no man can learn so much as in the Lord's vineyard.

Give my love to Bros. Erastus Snow, Taylor, Stenhouse and all the Saints you see that know me. May God bless you continually is my constant prayer, and preserve us that we may meet again.

Yours affectionately, JOHN L. SMITH.
Prest. GEO. A. SMITH.

FOR THE MORMON.

Reminiscences of Prussia.

BY ALEXANDER OTT.

CONCLUDED.

It is not to be expected, that men of no, or inferior talents, full of weaknesses, who were solely, by the favorable circumstances of birth-right, raised to the eminent and important position of rulers, should govern a nation with that ability which provides against every circumstance or emergency arising in the course of time. The desire of predominance by an unrestrained power, which leads man to convert a liberal constitution into despotism, is generally fatal and vain; excites seditions, and results often in an overthrow of the usurped, or inherited prerogative of royalty. The history of the Romans, among whom, during the reign of *Gallienus*, not less than nineteen ambitious, but mostly unqualified leaders contended for the supreme power, and plunged the state into all those calamities which resulted finally, in the decline and fall of that great empire, should be a warning lesson to potentates.

The successors of Frederic the Great, instead of ameliorating the condition of their subjects, enacted laws, by the advice of their hireling councillors, which lead to jealousy and disputes between the highly favored aristocracy, and the so-called commoners; and, instead of quieting the complaints of the people by a wise adjustment of their wrongs, all their efforts have been directed to the attainment of a despotic power, without considering in the least the interests of their subjects.

Previous to the treaty of Tilsit, in 1807, Frederic William III., by the advice of his ministry, especially Count Hardenberg, enunciated a law by which the government was authorized to raise *forced loans* and levy taxes for the purpose of defraying the expenses of the war. In accordance with that law, the people were notified by the official papers, to report faithfully the amount of means everyone was in possession of, threatening at the same time, with severe punishment, those who would make incorrect statements, as the valuation of the property would be estimated by a committee of officers appointed for that purpose. Soon after the publication of those cheering news, a number of government officers went from house to house, to ascertain the real amount of means of every person. Rich people received orders to pay within a fortnight the sum mentioned in their notifications in the royal treasury; or, if unwilling to comply with this paternal and philanthropic request, to be imprisoned. Men whose property was locked up in public securities or stocks, learned often to their utter dismay, when calling for their interests, that the government had saved the people the trouble of collecting their dues, by arresting all public funds. At the same time an *Indulgence* was published by which debtors were released from their liabilities, so that everyone could pay according to the greater or smaller elasticity of his conscience, whenever he liked, and thus men became legally authorized swindlers. Whether those measures were taken because the king wanted in fulfilment of the Scripture passage, "Blessed be ye poor, for yours is the Kingdom of God;" save his subjects from the temptations of Mammon, and see them exalted, or whether it was done because the government itself would or could not meet its liabilities, I leave to the good judgment of the reader. Suffice it to say, that those measures were attended with direful results, so that thousands and hundreds of thousands were made beggars. The king, who, previous to sanctioning those steps, remarked to one of his ministers, that many would thereby be stript of their property, received the following consoling answer from his faithful servant; "It can make no difference to your Majesty to have half a million of beggars more or less, if only the crown is saved."

The Prussian nation who were threatened by a foreign foe, and kept down by the bayonets of their own king, and knowing that any endeavors to shake off the yoke of their own oppressors, would prove abortive and fruitless, and only lead them from the frying-pan into the fire; were compelled to submit to those tyranic measures.

After the treaty of Tilsit, Napoleon I., who, through treachery, had come in possession of the records containing the total amount of property in the Prussian dominions, exacted most exorbitant contributions for the support of his army.

When, after the memorable Russian campaign of 1812, the French army was destroyed, both by the valor of the Muscovites, and the seasonable and effectual interposition of the elements, Frederic William III. called upon his subjects, to take up arms against the insolent and ambitious foreign foe, promising, at the same time solemnly, to redress their grievances; to emancipate the bondsmen from the slavish subjection of the nobles, and to do his best for the promotion of the common welfare. The people, loyal to their sovereign, and believing that, by defeating and subduing the Gallic oppressors, a better era would commence, that their wrongs would be adjusted, and they would be permitted to enjoy, once more, the peaceable fruits of justice and honor, rallied themselves under the banner of their king; husbands parted with their families, children with their parents; the academical youth left the Universities and Colleges; the mechanic, the farmer, in fact every one capable of bearing arms, left their homes and joined the ranks of the gallant defenders of the country. The greatest enthusiasm had seized all classes of society, so that, not only men were furnished by the obedient Prussians, but also money, gold and silver, to the amount of many millions, were laid down at the shrine of the fatherland, so that in a short time the cannons thundered their veto against the inroads of foreign oppression. Violent and sanguinary was the contest against the Gallic foe, till in the battle of Waterloo, on the 18th of June, 1815, through the characteristic firmness and unyielding perseverance of the English, under their illustrious chieftain, the duke of Wellington, and through the brilliant valor of the Prussians under Prince Blucher, the French army was completely routed, and Napoleon I. compelled to abdicate, a second time, that throne and government, which he had so much abused. As soon as a general peace was restored, the Prussian government, in open violation of the most solemn pledges which had been made, to grant the nation a liberal constitution, enacted laws and took measures, which tended to the attainment of an absolute despotic power. The king knowing and fearing the power of the press, at first curtailed, and finally abolished its liberty or privileges, introduced literary organs of his own, and did every thing, with the assistance of his vile ministers, to suppress the publication and spreading of ideas opposed to his despotic will. Hence the Prussian newspapers contain merely meagre, panegyric and parasitical discourses on the excellent measures of the government, avoiding carefully every thing that might give the least umbrage to the august sovereign. In order to be well informed of the public opinion relative to governmental affairs, a general system of espionage has been introduced, throughout the country, so that in all classes of society, among the poor and the rich, the high and the low, even among domestics, agents of the secret police may be found; therefore every body has to be circumspect in words and actions, so as to avoid trial and imprisonment.

As the only striking and emphatic arguments Frederic William IV. can introduce for the upholding of his rotten and tyrannic government, are the sabre and the cannon, by which alone tumults can be smothered for a time. Prussia is a strictly military state, in which the greatest attention is paid to the war department, by which constant efforts are being made to augment the army, to strengthen and increase fortifications, and transform every place of strategic importance into a fortress. Prussia is divided into nine military districts, in every one of which an army of 50,000 men can be brought into the field, 15,000 of whom are in active service. At the entrance of every city, town, village or hamlet, a sign on the top of a post, with the Prussian eagle over it, is put up, containing the number of the regiment, to which the male inhabitants thereof belong. Not only men but also horses are examined by a committee of military officers, to ascertain their being fit or unfit for service. At the office of every military district, the exact number of men, horses, and cattle, and the average quantities of grain, hay &c. found therein, are faithfully recorded; the accounts embracing likewise a minute description of the country, the bearings of the ground for military purposes, the number and depth of rivers, creeks and ponds; the size of groves, forests; and at last, the condition of roads; general records of which, with maps and charts are kept at the office of the minister of war, in Berlin. With such arrangements, by which the country is always prepared for a campaign, the concentration of a large army, at the shortest possible time, is very easy. In order to facilitate military movements, the railways are, by law, in case of emergency, placed at the disposal of the government; so that troops can be forwarded to certain points, with the greatest speed. When armies are concentrating in close quarters, as was done in 1847, 48, and 49, every owner of a house, yes, even every inmate having more than one room, is compelled, by law, to have a certain number of soldiers billeted in his house, in proportion to the valuation of the property. The expenses of the war department absorb the annual sum of about twenty nine millions of dollars, i. e. half of the yearly revenues of the kingdom, which do not exceed sixty millions. In order to support the army, the royal family &c. the taxes are burthensome and endless in number, so that people wondered sometimes, why every cubic foot of air inhaled in the Prussian dominions, is not taxed.

A great many other vexatious things might be mentioned, but suffice it to say, that the measures of the government tend to strengthen more and more an autocratic power.

Unhappy country! where the free and genuine ebullitions of the immortal spirit are restrained by a phalanx of bayonets and sabres, and the Mercurial wings of genius are clipt by the hireling instruments of foul oppression; where men have no right to think for themselves, but are merely the playthings of caprice, or the tools of despotic authority; where liberty is a chimera, and humanity seems to be voiceless, like a tomb of buried empires; when wilt thou arise from thy lethargy and manifest the strength which has so long been dormant? when wilt thou open thy cities, those gigantic repositories of human beings, wherein the people, pale, fierce and starving are huddled in gloomy and loathsome dwellings, and pour forth thy thousands against the bulwarks of tyranny!

Thirty-fourth Congress.-Second Session.

WASHINGTON, Jan. 2, 1857.

SENATE.

On motion of Mr. Slidell, of La., a resolution was adopted requesting the President, if not incompatible with the public interest, to furnish the Senate with copies of all the correspondence between our government and that of the Netherlands, relative to the refusal of the diplomatic agents of the latter to appear before the Courts of Justice of the United States, and give testimony in criminal cases of facts bearing thereon, of which they may be cognizant. This refers to Mr. Dubois, who declined to appear in the Herbert case. Adjourned till Monday.

HOUSE OF REPRESENTATIVES.

The House was engaged in the consideration of private bills, thirteen of which were passed. Adjourned till Monday.

SENATE. Jan. 5.

On motion of Mr. Cass, of Mich., a resolution was adopted calling on the Secretary of War for further information respecting the St. Clair flats, and asking what amount, if any, of additional appropriation will be required for said work.

Mr. Butler, of S. C., from the Committee on the Judiciary, to which was refered the credentials of Mr. Harlan, Senator from Iowa, and the protest of the Senate of Iowa Legislature relative to the subject, reported that the committees, after careful consideration, were unable to agree unanimously, and under instructions from the majority he submitted a report, that Mr. Harlan had not been duly elected to the Senate, accompanied by a resolution declaring the seat vacant.

Mr. Toombs, of Ga., gave notice that he should submit a majority report.

Mr. Harlan wished the subject disposed of at the earliest practicable period, and suggested to-morrow.

Mr. Stewart, of Mich., remarked that it might, being a privileged question, be taken up at any time, without making it the special order.

The House bill for the settlement of the accounts of officers of the Revolution, their widows and orphans, was considered.

Mr. Seward, of N. Y., made a long speech in support of the measure, drawing largely from the writings of Washington to strengthen his position.

Mr. Pugh, of Ill., opposed the bill, regarding it as the entering wedge of a great system of corruption.

Mr. Stewart, of Mich., made a correction of his former remarks, to the effect that if the bill passed, President Pierce will receive $5,280, and not $14,000 or $15,000, for the Revolutionary services of his father.

Mr. Seward remarked that General Pierce was not the only surviving child, and the share which would fall to him would not exceed one half the sum now mentioned by the Senator from Michigan. Adjourned.

HOUSE OF REPRESENTATIVES.

An ineffectual motion was made to enable committees to make reports for reference only.

On motion of Mr. Volk, of N. Y., the President was requested to inform the House by what authority he employs a government architect for designing and erecting all public buildings, and placing them under the superintendence of military engineers.

Mr. Quitman vainly strove to report a bill increasing the pay of officers of the army.

The House, by a vote of seventy against one hundred refused to suspend the rules as moved for by Mr. Walbrige, to enable him to introduce a resolution making the subject of the Pacific Railroad the special order for the 14th of January.

Other ineffectual motions to suspend the rules for the purpose of acting on various subjects, were made, after which the House adjourned.

SENATE. Jan. 6.

Mr. Cass, of Mich., called the Senate to order, and announced that the first business in order was the election of a President *pro tem.*

Mr. Hale, of N. H.—What is the occasion?

Mr. Cass, of Mich.—Because we haven't any. (Laughter.)

On the motion of Mr. Hunter, of Va., the Senate proceeded to the election, when Mr. Mason was elected, receiving 30 votes, Foote 11, Weller 1, blank 2.

Mr. Harlan, of Iowa, moved that the Senate proceed to the consideration of the report of the Committee on the Judiciary, relative to a seat from Iowa.

Mr. Butler, of S. C., stated the reasons which influenced a majority of the committee in coming to the conclusion that Mr. Harlan was not duly elected. These were, in brief, that the Senate as a body did not attend that meeting in joint convention, at which Mr. Harlan was elected, and their teller was not there as required by law; the Senate had adjourned over, and there was no Senate in session at the time; a majority of Senators were present in their individual capacity, but the Senate as a body was not there; the President of the Senate was not the regular presiding officer of the Convention, but they elected a President *pro tem.* These irregularities vitiated the election.

Mr. Toombs, of Ga., contended that the Legislature of Iowa was composed of members of a Senate and House, and upon those individuals was devolved the constitutional duty of electing a Senator of the United States in the manner prescribed by the constitution of Iowa. The joint convention consisted of the members who composed the two legislative bodies; and as soon as they met in joint convention the distinction heretofore existing between them as members of different branches was obliterated. Their names were arranged in alphabetical order on one list, and hence the absence or refusal to participate in the proceedings on the part of any member, or of less than a majority of the whole number of members composing the joint convention could not invalidate the doings of the convention.

Mr. Benjamin, of La., wished to know whether it was competent to one branch of a State Legislature to elect a Senator in Congress? The Constitution of the United States declares that Senators shall be elected by State Legislatures, and State Legislatures consist of two branches, from which it follows that the Constitution requires Senators to be elected by those two branches concurrently.

Mr. Toombs replied that such a constitution would render invalid the election of a great many Senators, because many Senators had held their seats against the majority of one branch of their State Legislatures.

Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Boyce, of S. C., gave notice of an amendment he intends offering to the tariff bill. He proposes that from and after January, 1857, all goods, wares, merchandise and other products, subject under the existing tariff to pay a duty of twenty per cent, shall continue to be admitted at that rate, and that tea and coffee shall be included in the same schedule.

Mr. Greenwood, of Ark., introduced a bill the more effectually to prevent the introduction of spirituous liquors and wines into the Indian country.

Referred to the Committee on Judiciary.

The consideration of the President's message was resumed. Adjourned.

SENATE. Jan. 7.

Mr. Weller, of Cal., reported a bill to increase the pay of officers in the army, and gave notice that he should call it up at an early day.

The consideration of the Iowa election case was resumed.

Mr. Bayard of Del., argued against the right of Mr. Harlan to a seat. When, he said, two integral bodies are to perform any act, both must be present at the same, or it cannot be constitutionally done. In the present case, it was admitted that the Senate of Iowa, as a body, did not participate in the election, nor did a quorum of that body vote on the occasion: therefore Mr. Harlan was voted for only by one branch of the Legislature.

Mr. Foster of Conn., replying, said that after the Convention was duly organized by the concurrence of the two branches of the Legislature, it remained in session, and could be dissolved only by the vote of a majority of the Convention, or by the withdrawal of such a number of members as would leave less than a quorum present. The members ceased to act in the capacity of Senators and representatives, but were to be counted numerically. Mr. Harlan having received a majority of the votes of all the members of the Convention, he was thereby legally elected. If the sixteen Senators who absented themselves had all been present and voted against Mr. Harlan, he would have still been elected, and how then could their absence prevent his election!

Mr. Seward of N. Y. obtained the floor.

The President *pro tem.* submitted a letter from Mr. Hamlin, resigning his seat as Senator from Maine.

Adjourned till Friday.

HOUSE OF REPRESENTATIVES.

A motion to print extra copies of the President's message being under consideration, Mr. Pierce came in for a large share of sharp criticism.

Ten thousand copies of the report of the Superintendent of the Coast Survey were ordered to be printed.

Adjourned till Friday.

TELEGRAPHIC.

Affairs in North Carolina.

BALTIMORE, Jan. 2, 1857.

Messrs. A. J. Dargan and T. L. Hargrove, members of the North Carolina Legislature, went out to fight a duel on Tuesday last; but it was amicably adjusted on the field without an exchange of shots.

Gov. Bragg was reinstalled Governor of North Carolina at Raleigh yesterday.

Explosion of a Locomotive—Family Poisoned by a Slave.

CINCINNATI, Jan. 1, 1857.

A freight locomotive on the Central Ohio Railroad exploded yesterday afternoon, killing the engineer and brakesman.

A special despatch to the *Commercial* says that a family of eight persons, named Stith, in Hardin county, Ky., was poisoned by a negro cook. Six died, and the others are not expected to live.

Neufchatel Affair.

ACCORDING to the *Democrat*, a German paper, a rumor is afloat in Berlin, that the Prussian minister of war is making preparations for the mobilization of one hundred and fifty thousand men, who are to march to the frontier of Switzerland in order to force that republic to liberate the Prussian prisoners. It is further stated that the great European powers propose dividing Switzerland. If that is case, we hope that with what measure they wish to give others, they may have meted to themselves.

The Death of the Captive Mrs. Wilson.

We some time since alluded to the capture by the Indians of Mrs. Wilson, a lady who was on her way from St. Louis to Salt Lake City, in Col. Babbitt's train. Measures were immediately taken to secure her rescue, and Captain Wharton, of the United States Army, exerted himself to the utmost. He offered large rewards, sent parties in search, and even anticipated the wishes of the family, so anxious and energetic was he in this work of humanity. It appears, however, that his labors were in vain, for a letter received in this city yesterday states that Mrs. Wilson was killed on the day after her capture, because she could not ride on horseback and keep up with the train. She was a most estimable lady, and her melancholy fate has produced a painful sensation in the minds and hearts of those who knew and appreciated her.—Philadelphia *Inquirer*, Jan. 2.

BIRTHS.

At Boston, Mass., Dec. 2, Mrs. Ann Lang, wife of Elder Benjamin Lang, late of London, Eng., of a son.

At St. Louis, Mo., Dec. 15, of a daughter, Mrs. Caroline Spiller, wife of Elder George F. A Spiller, late of Kent, England.

Public Meetings.

THE LATTER DAY SAINTS hold their Meetings every SUNDAY, in the large hall of the Assembly Rooms, 361 Broome street, at 3 and 6½ P. M.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor.	$1.75
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
130 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap26 1y

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to January 9, 1856.

ASHES—Pot......per 100 lb.	7 87½ a — —
Pearl	— — a 8 00
CANDIES—Stuart and Bussing's best, assorted......per lb.	— a —
Ordinary	— a —
CANDLES—Sperm......per lb.	— a 40
Adamantine	25 a 27
Mould, tallow	00 a 16
COFFEE—Java, white	13½ a 14½
Mocha	15½ a —
Laguayra	11½ a 12
Maracaibo	11½ a 17½
St. Domingo (cash)	00 a 10½
DRUGS AND DYES—Alcohol. pr. gal.	— 60 a — 66
Alum......per lb.	— 2½ a — —
Arrowroot	— 45 a — —
Arsenic, powdered	— — a — 2½
Asafœtida	— 5 a — 25
Borax, refined	— 22½ a — 23
Brimstone, American, roll	— 2½ a — 2
do crude......per ton.	35 — a 37 00
Camphor, crude......per lb.	— — a — 18½
do refined	— 30 a — —
Castor Oil, No. 1	0 00 a 1 40
Chlorate Potash	— 37 a — 40
Cochineal	1 15 a 1 20
Copper—sheathing......per lb.	— 23 a — 27
Copperas......per 100 lb.	1 50 a — —
Cream Tartar......per lb.	— — a — 30
Gum Arabic, picked	— 17½ a — 32
Gum Copal	— 0 a — 8
Gum Myrrh, Turkey	— 10 a — 30
Iodine, resublimed	— — a 5 25
Ipecacuanha	— — a 1 60½
Madder	— 12½ a — —
Magnesia	— 14 a — 35
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 80 a — 32
Oil Anis	3 87 a 4 00
Oil Bergamot	2 62½ a 2 75
Oil Cassia	— — a 4 15
Oil Lemon	2 — a 2 12
Oil Peppermint	2 75 a 3 —
Opium, Turkey	— — a 5 25
Otto Rose......per oz.	3 50 a 6 50
Oxalic Acid......per lb.	— 31 a — —
Phosphorus	1 10 a 1 15
Quicksilver	— 45 a — 50
Rhubarb, China	80 a 1 10
Saleratus	— — a — 8
Sal Ammoniac, refined	— 11 a — 12
Senna	— 11 a — 14
Shellac	— 13 a — 16
Sugar Lead, white	— 13 a — 14
do brown	— 10½ a — 12
Sulphate Quinine	— — a 2 15
Tartaric Acid	— 41 a — 48
Verdigris	— 45 a — 50
Vitriol, blue	— 10½ a — 11
DYE WOODS—Camwood..per ton.	115 — a 120 —
Fustic	27 — a 29 —
Logwood	17 — a 28 —
FLOUR—State, common...per bbl.	6 — a 6 15
Michigan and Indiana	6 50 a 7 50
Genesee, extra	7 70 a 8 75
Rye Flour	3 50 a 5 12
Corn Meal	3 25 a — —
FRUIT—Raisins......per box.	— — a 3 80
Raisins, layers	4 — a 4 25
Currants......per lb.	— 20½ a — 21
GLASS (American window)—	
6x8 to 8x10......per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat......per bush.	1 67 a 1 74
Corn, round yellow	— 72 a — 73
Barley	1 10 a 1 28
Oats, Western	— 49 a — 51
Beans	1 87½ a 2 —
GUNPOWDER......per 25 lbs.	3 50 a 6 50
INDIGO......per lb.	— 75 a 1 40
IRON—Pig, Eng., Scot....per ton.	29 — a 30 —
Bar, Eng. refined	60 — a — —
Sheet, Russia, 1st quality..per lb.	— 18 a — 13½
Sheet, Eng.	— 3½ a — 4½
LEAD—Galena......per 100 lbs.	6 40 a — —
Sheet and Pipe	— 9½ a — —
LEATHER......per lb.	20 a 31
MOLASSES......per gal.	48 a 60
NAILS—Cut, 4d and 6d......per lb.	4½ a —
Wrought, 6d and 20d	6 a —
OILS—Olive..per bskt., 12 bottles	3 37½ a 3 50
Olive, in casks......per gallon.	1 15 a 1 20
Linseed	— 80 a — 85
Whale	— — a — 85
Lard, winter	— — a 1 05
PAINTS—Lead, red, Am....per lb.	— a — 8½
Lead, white, Am., in oil	— — a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry......per cwt.	— 60 a — 75
Litharge......per lb.	— — a — 8½
Vermilion, Chinese	— 90 a 1 05
Venetian Red......per cwt.	2 — a 2 37½
RICE......per 100 lbs.	3 62½ a 4 50
SALTPETRE......per lb.	6½ a 12
SEEDS—Clover......per lb.	— — a — 14
Flax, American, rough..per bush.	2 — a 2 10
Linseed, Calcutta	1 85 a — —
SOAP—New York......per lb.	4 a 7
Castile	10½ a 11
SPICES—Ginger, Race......per lb.	6 a —
Mace	75½ a —
Nutmegs	— a 85
Pepper	— a 12½
Pimento	10 a —
Cloves (cash)	— a 11
SUGAR—New Orleans......per lb.	9 a 11
Havana, white	11 a 12
do brown	9 a 10½
Stuart's crushed	— a 12½
SUMAC, Sicily......per ton.	— — a 75 —
TEAS—Gunpowder and Imperial..per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
TIN—Banca......per lb.	— a 33
Straits	— a 31½
Plates......per box.	9 — a 10 50
TOBACCO	— a 7½
TURPENTINE......per 280 lbs.	3 62½ a — —
TAR......per bbl.	3 — a 3 25
SPIRITS TURPENTINE...per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 8 Throstle Frames, 132 Spindles each, 8 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 15 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.
Refer to the Editor of THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "*Of such are* the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins*." And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins*.' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

"We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Cornelle, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles pertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND.
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines, Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS. fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh15-6m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11. 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware.
d22-6m JAMES WOODWARD, JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK. d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
RIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt,
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE
SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DUNNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c. fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

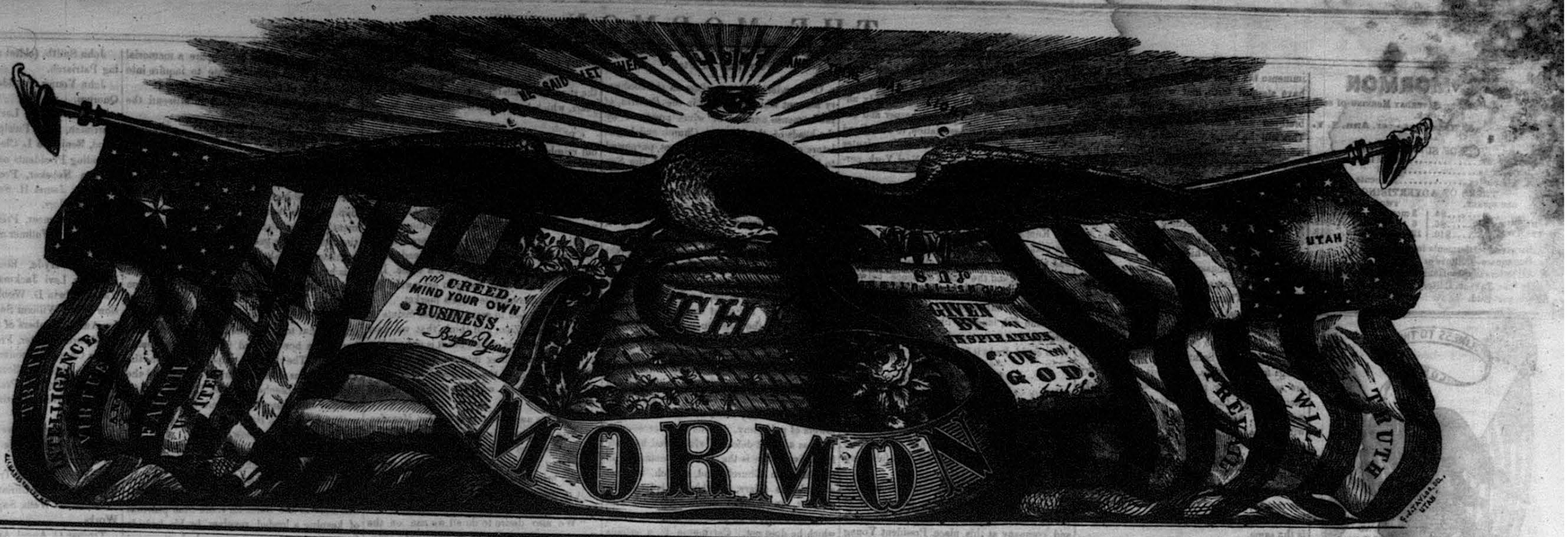
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 48. NEW-YORK, SATURDAY, JANUARY 17, 1857. PRICE FIVE CENTS.

Poetry.

The Triumph of Truth.

BY MISS KATE J. REDDING.

Can ye darken the rays of the noonday sun?
Or bring back light when night's begun?
Can ye wrench the shaft from the hand of Death?
Or stem the plague in its withering breath?
—The heavens above us—the lights that glow—
—The tombs of the lifeless answer—No!

Can ye calm the waves of the raging deep?
Or hush the winds that o'er it sweep?
Can ye stay the lightning's vivid flash?
Or level the rocks the surges lash?
—The rage of the tempest—the tides that flow—
—The blasts of the whirlwind answer—No!

Can ye measure the depths of yon proud sea?
Will the universe change its course for thee?
Can the monarch of nations war with God?
Or vanquish Truth with his tyrant rod?
—The grovelling kingdoms of earth will show—
—They may boast in their pride, but must answer—
No!

Success of the Chinese Sugar-Cane.

WASHINGTON, Dec. 16, 1856.

A CIRCULAR is about being issued from the United States Patent Office by Commissioner Mason, under the special direction of D. J. Browne, Esq., which will be sent to the different State Agricultural Societies in the United States, accompanied by a parcel of the Chinese sugar-cane seed, raised under the supervision of the above-named office, sufficient to cultivate sixteen acres, with the view of extending the culture of this plant in the several States. I have been kindly favored with an advance copy of the circular referred to for publication in the *Tribune*. It is a subject of the highest importance to the people of the United States, especially those of the Northern portion of the Union, and for this reason I make no apology for quoting largely. The Commissioner says:

"If consistent with the regulations of your Society, you will oblige me by putting it into such hands for cultivation as will be likely to keep the seed pure and unmixed with broom-corn, Guinea corn, or other plants that would be liable to mix or hybridize, and return one-half of the product to your Society for subsequent distribution. I think it would be proper to obtain a written obligation form each of the parties thus receiving the seeds.

"This new plant seems to be destined to take an important position among our economical products. Its seeds were sent some six years ago from the North of China, by M. de Montigny to the Geographical Society of Paris. From a cursory examination of a small field of it, growing at Verriéres in France in the Autumn of 1854, Mr. D. J. Browne, then on a mission from this office for collecting agricultural information and products, was led to infer that, from the peculiarity of the climate in which it was growing and its resemblance to Indian corn it would flourish in any region wherever that plant would thrive. From this source he obtained some 200 pounds of the seed which was distributed in small packages by this Office among Members of Congress, with the view of experimenting with it in all parts of the Union, and thereby ascertaining its adaptation to the soil and climate, and its economical value in the United States. In numerous instances that results proved satisfactory as it attained the hight of twelve or fifteen feet as far north as St. Paul, Minnesota, and matured its seeds at various points in Massachusetts, New York, Pennsylvania and Illinois. The following year, while in France, on a similar mission as above, Mr. Browne obtained several bushels of the seed of this plant, grown from that reputed to have been brought from South Africa by Mr. Leonard Wray, of London, and which has since proved to be indentical with that obtained in 1854.

"There appears to be a doubt among many in Europe, as well as in this country, as to the true botanical name of this plant. M. Louis Vilmorin, a scientific cultivator of Paris, provisionally gave it the name of *Holcus saccharatus*, which had previously been applied to the common broom-corn, if not to other species, or at least varieties, of some allied plant. He also conjectured that it might be the *Sorghum vulgare* (Andropogon sorghum of others) and thought that it might comprehend a variety as well as *Andropogon cafru bicolor*, etc., of Kunth. Mr. Wray, who has devoted much of his time and attention to the cultivation of this plant, with the view of extricating sugar from its juice, at Cape Natal and other places, states that, in the south-east part of Caffraria, there are at least fifteen varieties of it, some of them growing to a hight of twelve and fifteen feet, with stems as thick as those of the sugar-cane (*Saccharum officinale*.) M. Vilmorin also says that in a collection of seeds sent to the Museum of Natural History at Paris in 1840, by M. d'Abadié, there were thirty kinds of sorghum among the growth of which he recognized several plants having stems of a saccharine flavor. Others are of the opinion that the common broom-corn (*Holcus saccharatus*,) the chocolate or Guinea-corn (*Sorghum vulgare*,) and the Chinese sugar-cane (*Sorghum saccharatum*) all of which contain more or less saccharine matter, belong to the same species but are variations caused by differences of soil and climate, or by a disposition to sport after the manner of Indian corn, and other plants under cultivation. The Chinese sugar-cane differs from the others, in containing a far larger proportion of juice, and consequently is more valuable for fodder and other economical uses.

"In 1766 a plant analogous to the one in question was experimented upon at Florence, in Italy, by Pietro Arduino, for the extrication of sugar; yet it must have been of a different variety, as he describes its seeds as of a clear brown color, while those of the Chinese sugar-cane are of a shining jet-black, and in appearance identical with those of the Sorghum vulgare of the old collections.

"DESCRIPTION AND HABIT OF ITS GROWTH.

"The Chinese sugar-cane, when cultivated on ordinary land in the United States, somewhat after the manner of broom-corn, grows to a hight of from eight to sixteen feet, while in Europe it does not attain more than half this altitude. Its stems are straight and smooth, often covered with a white bloom or down, having leaves somewhat flexuous, falling over and greatly resembling in appearance those of Indian corn, but more elegant in its form. Where cultivated in hills, containing eight or ten stalks each, it puts forth at its top a conical pinnacle of dense flowers green at first, but changing into violet shades, and finally into dark purple, at maturity. In France, and in the central and northern sections of the United States, it has thus far proved an annual; but from observations made by M. Vilmorin, as well as some experiments in our Southern States, it is conjectured that, from the vigor and fullness of the lower part of the stalks in Autumn, by protecting them during the Winter, they would produce new plants the following Spring. It stands drouth far better than Indian corn, and will resist the effects of considerable frost without injury, after the pinnacles appear, but not in its younger and more tender state. If suffered to remain in the field after the seeds have ripened, and been removed, when the season is sufficiently warm and long, new pinnacles will shoot out at the topmost joints one or more to each stalk, and mature a second crop of seeds. The average yield of seed to each pinnacle is at least a gill.

"CULTIVATION.

"Since its introduction into this country, the Chinese sugar-cane has proved itself well adapted to our geographical range of Indian corn. It is of easy cultivation, being similar to that of maize or broom-corn, but will prosper in a much poorer soil. It does not succeed so well, however, when sown broadcast with the view of producing fodder, as it will not grow to much more than one-half of its usual hight. If the seeds are planted in May, in the Middle States, or still earlier in the South, two crops of fodder can be grown in a season from the same roots—the first one in June or July, to be cut before the pinnacles appear which would be green and succulent, like young Indian corn and the other a month or two later, at the time or before the seed is fully matured. In the extreme Northern States where the season is too short and cool to ripen the seeds in the open air, the cultivator will necessarily have to obtain his seed from regions further south. If it were important for him to raise his own seed, he could start the plants under glass in the Spring, and remove them to the field or garden at about the period of planting Indian corn, after which they would fully mature. Two quarts of seed are found to be sufficient to plant an acre. If the soil be indifferent or poor, they may be planted in rows or drills three feet apart, with the plant from ten to twelve inches asunder; but if the soil be rich, they may be planted in hills, five or more seeds to each, four or five feet apart in one direction and three or four in the other. The plants may be worked or hoed twice in the course of a season, in a similar manner to Indian corn. Any suckers or superfluous shoots which may spring up should be removed. The seed should not be harvested before it acquires a dark or black hue. Should the plants lodge or fall to the ground by the excessive weight of the heads, during storms of wind or rain, before the seed matures, they may remain for weeks without injury. In collecting the seed, a convenient method is to cut off the stalks about a foot below the pinnacles, tie them up in bunches of twenty-five, and suspend them in any secure, airy place, sheltered from rain. If intended solely for fodder, the first crop should be cut just before the pinnacles appear, and the second as soon as the seed arrives at the milky stage. It may be tied up in bundles, shocked and cured like the tops or stalks of Indian corn. If not intended to be employed for any other economical use, after the seed has been removed, and the weather be cool, and the average temperature of the day does not exceed 45 deg. or 50 deg. F., the stalks may be cut up close to the ground, tied in bundles, collected into shocks, or stowed in a mass for fodder in sheds or barns in a succulent state, where they will keep without injury, if desired, until Spring. In this condition, however, the lower parts of the stalks will be found to be quite hard and woody, and will require to be chopped into small pieces for feeding.

"*Precaution.*—Particular care should be observed not to cultivate this plant in the vicinity of Dourah corn, Guinea corn, nor broom-corn, as it hybridizes, or mixes freely with those plants, which would render the seeds of the product unfit for sowing."

Specimens of the sugar and molasses produced from this cane in New Hampshire, Massachusetts, and other Northern States, and numerous letters attesting its great value, have reached this city.—[*Cor. of New York Tribune.*

Duties of Consuls-General
And Consuls in Relation to the Granting of Passports and Certificates.

THE following instructions have been issued by the Department of State, under the direction of the President, in compliance with the act of Congress, passed at the close of the last Session, regulating the Diplomatic and Consular Systems in the United States. They are important to the commercial and traveling community:

By the third section of the act of August 18, 1856, the Secretary of State is authorized to grant and issue passports, and cause passports to be granted, issued and verified in foreign countries by such diplomatic or consular officers of the United States, and under such rules as the President shall designate and prescribe, for and on behalf of the United States, and no other person shall grant, issue or verify any such passport; nor shall any passport be granted or issued to or verified for any other persons than citizens of the United States; nor shall any charge be made for granting, issuing or verifying any passport except in a foreign country; and in any case the fee allowed therefor shall not exceed the sum of one dollar, nor shall any such charge be made for more than one such verification in any foreign country; and if any person acting or claiming to act in any office or capacity under the United States, or any of the States of the United States, who shall not be lawfully authorized so to do, shall grant, issue or verify any passport or other instrument in the nature of a passport, to or for any person claiming to be designated as such in such passport or verification; or if any Consular officer who shall be authorized to grant, issue or verify passports, shall knowingly and willfully grant, issue or verify such passport to or for any person not a citizen of the United States, the person so offending shall be deemed and taken to be guilty of a misdemeanor, and on conviction thereof shall be imprisoned not exceeding one year, or fined in a sum not to exceed $500, or both; and may be charged, proceeded against, tried, convicted and dealt with therefor in the district where he may be arrested or in custody. It is likewise made the duty of all persons who shall be authorized, pursuant to the provisions of the act, to grant, issue or verify passports, to make return of the same to the Secretary of State, and such returns shall specify the names and all other particulars of the persons to whom the same shall be granted, issued or verified, as embraced in such passport.

From the foregoing provisions of the act it will be seen that passports can only be issued by the Secretary of State, and such diplomatic and consular officers of the United States in foreign countries as he may expressly authorize, and they can be granted to citizens of the United States only.

Passports will be granted by the Secretary of State and by the diplomatic representatives of the United States in foreign countries *free of charge*, but when issued by a Consul-General, or Consul, the fee of one dollar, as prescribed in these instructions, is to be collected in every case. As passports granted by the Secretary of State secure to the bearers facilities from foreign Governments not accorded to those issued by diplomatic officers, Consuls General, or Consuls, it will always be to the interest of travelers to procure their passports before leaving the United States, and this course is earnestly recommended by the Department of State.

In any country where there is a diplomatic representative, no Consul-General or Consul is authorized to issue passports, except in the absence of such representative from the place of his legation.

Whenever he may be absent, authority is hereby given to Consuls-General and Consuls only, to issue passports; but in all cases the said Consuls-General or Consuls, as the case may be, will report to the Department of State the name of persons to whom passports have been issued by them, together with the evidence of their being citizens of the United States, and a copy of the same report will be forwarded to the Legation of the United States, if there be any in the country. In case there should be no diplomatic representative accredited to the country in which a Consul-General or Consul may reside, then these officers are authorised to grant passports, having regard to the General Instructions to Consular Officers in reference thereto; they will transmit, in all cases, to the Department of State the information in regard to to citizenship required by this section.

Whenever a foreign Government shall require the *visa* of a passport of any citizen of the United States it shall be given by the consular officer of the United States at the place where it is demanded; and he shall for each passport so *visaed*, collect and account for the fee prescribed in these instructions, noting on the passport that this has been done, and no charge shall thereafter be made by any officer of the United States for any *visa* of that passport in the same country.

Passports are granted upon the ground of international courtesy, and as affording evidence to the diplomatic and other agents in foreign countries, that the bearer thereof is a citizen of the United States, and entitled to full protection as such. A passport, in proper form, must contain a description of the bearer, with his signature; it must also request all whom it may concern to permit the bearer thereof, being a citizen of the United States, safely and freely to pass, and, in case of need, to give him all lawful aid and protection while so doing. It must be signed by the diplomatic representative, Consul-General, or Consul, and sealed with the seal of the legation or consulate.

Passports should be numbered, commencing with No. 1, and so continuing consecutively till the end of the incumbent's term of office. For a proper form of a passport, see form No. 46.

Consuls-General and Consuls are instructed to transmit the name and description of every person to whom a passport has been issued by them to this department, which the evidence on which it is granted, in accordance with form No. 47.

Consuls-General and Consuls are expressly instructed that when an application is made for a passport by a native citizen of the United States, before granting it the applicant must file in the Consulate an affidavit stating that fact, and also his age and place of birth. This must be signed and sworn to by himself and one other citizen of the United States named therein, to whom he is personally known, and to the best of whose knowledge and belief the declaration made by him is true.

If the applicant be a naturalized citizen, a passport can only be granted upon his exhibiting a certificate of naturalization, or a certified copy thereof, an authenticated copy of which must be transmitted by the Consul-General or Consul of the Department of State.

When the applicant is accompanied by his wife, children or servants, or by females under his protection, it will be sufficient to state the names and ages of such persons, and their relationship to the applicant.

Consuls-General and Consuls are instructed to exercise the utmost care and diligence in seeing that no passport is granted without clear evidence that the applicant is entitled to it as an American citizen. They are not to grant passports simply upon *papers* issued by State or corporate authorities or notaries public, or upon certificates of citizenship given by such authorities, as the United States consulates are not furnished with official information either in regard to their appointments, or to their signatures and seals of office.

A passport or other paper granted by a Consul, certifying that an alien knowing him or her to be such, is a citizen of the United States, is an offense punishable by a fine not exceeding $1,000, to which the President will always add deprivation of office.

The Late Father Mathew.

THE Apostle of Temperance died on the 9th ult., at his residence, Queenstown, Cork. Although latterly he has had very feeble health, no other Catholic clergyman in Ireland has ever exercised so wide an influence. With so much power in his hands, it is no slight praise to affirm that he has never exerted it save for good. Of private and public esteem he earned a large measure. Statesmen of the highest rank acknowledged the value of his services to the cause of humanity, and even royalty itself awarded him the meed of its praise.

Theobald Mathew was born at Thomastown, October 10th, 1790. His father was named James. Being early left an orphan, he was brought up by the late Major-General Mathew, of Thomastown. His mother was the daughter of George Whyte, of Cappawhyte, county Tipperary, whose wife was niece of the celebrated General Mathew, of whom honorable mention is made by Sheridan in his life of Swift.

Theobald lost his parents while yet a child, and was adopted by Lady Elizabeth Mathew, who placed him under the tuition of the late Rev. Denis O'Donnell, at that time parish priest of Tallagh, county Waterford. At the age of 13 he was sent to the lay academy of Kilkenny, and seven years later removed to St. Patrick's College, Maynooth, to study for the priesthood. After spending some time there he returned to Kilkenny, with the intention of becoming a Capuchin Friar, and remained there until sent on the mission to Cork. By a rescript from the late Pope Gregory XVI. he received the degree of Doctor, with a dispensation from all episcopal jurisdiction, which permitted him to possess property and receive an annuity. At Easter, 1814, he was ordained priest in Dublin by the late Archbishop Murray.

It is stated above that the pension of £300 granted by the Queen to Father Mathew has proved barely sufficient to pay the insurance on his life which he considered it his duty to make for the purpose of securing the payment of his creditors in the event of his death. The policy on his life is either for £3,000 or £5,000; and at the risk of displeasing one of those who

"Do good by stealth, and blush to find it fame,"

we think it right to state that one of the largest creditors is our philanthropic townsman, William Rathbone. When, borne down by ill health and fatigue, the reverend father was advised to go abroad for the benefit of his health, Mr. Rathbone, on more than one occasion, advanced him large sums of money. We cannot state the precise amount, but we have no hesitation in stating that it exceeds £1,000. There are very few men who have either the means or the inclination thus to serve a fellow-laborer in the effort to raise the fallen, and wean from degrading habits those who are on the high-way to ruin. The giver and the receiver will both obtain their reward.—*English Paper.*

A Scene in the Illinois House of Representatives.

SPRINGFIELD, Ill., Jan. 5, 1857.

THIS morning an outrageous, and at the same time an amusing scene occurred in the House of Representatives. It took place in this way: Nearly all the members being present, they proceeded to organize the House in the usual way, by electing a Speaker, Clerk, Assistant Clerk, and Sergeant-at-Arms *pro tempore*. The person chosen for Speaker *pro tem.* was Mr. Dougherty, of Union; for Clerk, J. C. McConnel; for Sergeant-at-Arms, Tevis Greathouse, of Fayette. The Speaker and Chair took their seats. At this time Mr. Bridges, the Clerk of the former House, made his appearance and declared himself the presiding officer of the House until it was regularly organized, and protested against the proceedings of the members in electing a Speaker and other officers. The members paid very little attention to him—inasmuch as they had an intimation as to the course he intended pursuing—and went on with the business. The Speaker then directed the Clerk *pro tem.* to call the roll of the House and see how many members were present. Mr. Bridges again protested, called the Speaker to order, declared himself the presiding officer, and demanded that the members address him. The Speaker several times called Mr. Bridges to order, and Mr. Bridges again called the Speaker to order. Every one began to be somewhat excited at this stage of proceeding. Mr. Arnold, of Chicago, commenced making a speech for the purpose of sustaining Bridges, and here we will proceed *verbatim et literatim*:

Mr. Arnold—"Mr. Speaker, I wish to make a few remarks."

Speaker—"Does the gentleman recognize me as the Speaker?"

Arnold—"No sir."

Speaker—"Then the gentleman is out of order and will take his seat. The Clerk will proceed to call the roll."

Bridges—"I protest. I have my rights here, and intend to maintain them. I am presiding officer of this House, and intend to maintain my rights."

Speaker—"Order."

Bridges—"I call you to order, sir."

Logan, of Jackson—"Mr. Speaker, I move that the Sergeant-at-Arms, *pro tem.*, be instructed to take Mr. Bridges out of the House, if he persists in his course."

Bridges—"I call you to order, sir."

Logan's motion being seconded, and the question being put and carried, the Speaker directed the Sergeant-at-Arms to show Mr. Bridges the door.

Mr. Greathouse, Sergeant-at-Arms, walked up to Mr. Bridges, and politely informed him that he was directed to show him out. Bridges told him to keep his hands off, or he would get hurt. Greathouse took him by the collar, when Bridges struck him, and then commenced the scene. They clinched, while many of the members made up to the scene of action to assist the Sergeant-at-Arms in the discharge of his duties.

After some considerable wrestling, knocking over chairs, desks, inkstands, men, and things generally, Mr. Bridges was got out with his coat "shockingly torn." Five or six assistant Sergeant-at-Arms were then appointed to keep order, and the House proceeded to business. After the members had been sworn in the House adjourned until three o'clock this afternoon.

This is one of the most disgraceful affairs that ever occurred in our State, and by far the most impudent. Such a thing as the old Clerk organizing the new House of Representatives was never before heard of in this State, and Mr. Bridges himself knew that he had no such authority, for he himself had been appointed, two years ago Clerk *pro tempore*, and after the House was organized he was elected Clerk for the session. We think Mr. Arnold is reprehensible for trying to sustain him in his outrageous course.—[Cor. St. Louis Republican.

THE following play upon words cannot well be beaten: I cannot bear to see a bear, bear down upon a hair, when bare of hair he strips the hare, for hare I cry, "for bear!"

Crime in England.

CRIME seems rampant in England. We have never known so many villainies chronicled by the English press as during the last six months. There appears nothing too horrible to be perpetrated. By night and by day, in the open streets, or the dark and gloomy alleys of the cities, crime seeks its victims, and perpetrates its wickedness upon life and property without fear and scarcely without molestation. It is difficult to divine the cause of all this, unless we seek for it in the low state of public morals which exists, or the great disparity between the high and the low—the extravagances and excesses of the one, and the misery and starvation of the other.

On a single page of the Liverpool *Post* we find one case of "child murder," three cases of "stabbing," two cases of "robbery," one of "shooting," four cases of "burglary," one "double attempt at murder," one of "assault and attempt at murder," and two of "garote and robbery," a new system which consists of coming up stealthily behind a person, seizing him by the throat with both hands, with one knee placed in the small of the back, holding him in that position until a second person relieves the victim of whatever he may have about him.

Great complaints are made of the inefficiency of the police, and it is certain that unless something is done to check this extravagance in crime, England will become as unsafe a residence as ever California or Texas or Arkansas were in their earlier days.—*N. Y. Daily News, Dec.* 27, 1856.

Something New under the Sun.

BARNESVILLE, O., Dec. 27, 1856.

A remarkable discovery which has been made at this place lately, has been the cause of some curious speculations in our midst.

A young man, while out rambling over our hills, came upon a high ledge of rocks, upon the top of which he saw imbedded in the solid stone, the distinctly marked tracks of men, birds and animals, all of a gigantic size.

As may well be supposed, the discovery has caused no small amount of surprise, and the question naturally suggests itself, whence came those tracks? Are they indicative of a period of antiquity beyond the time commonly assigned for the creation? And are we to have a new version of theory of Geological formations? I have thus taken the liberty to call attention to this matter through the columns of THE TRIBUNE, that the curious may have an opportunity of exercising their ingenuity.

A young minister of this place, Rev. Samuel Price, recently prepared a carefully written statement of the matter, which he forwarded to the *Christian Advocate and Journal*, a religious paper published in your city. As the editor of that paper seems to demur somewhat to the statements made in that communication, I have thought proper to call attention to it, as presenting perhaps, something new for our Geologists. The rocks are there, and the foot-prints are there. But how did they come there? Who can tell? I am well aware that this is not the first time that facts, apparently at variance with the commonly received opinions of Geologists have been discovered. And these rocks may very possibly offer no difficulties to the investigations of an Agassiz; but till there is some satisfactory answer to the question, "How came they there? they must remain a subject not only of curious speculation, but also of anxiety and troublesome perplexity.

SAMUEL DAVENPORT.

Cor. N. Y. Tribune.

Gutta Percha for Horse Shoes.

A PHILADELPHIA machine has constructed a horse shoe in such a manner that it requires no nails, and can be put on by any one without the aid of a blacksmith. Attached to the shoe is a flange extending around the hoof; and at the back of the horse's foot, is a joint, held in its place by a screw, which allows the shoe to open and close, so as to accommodate itself to the size of the hoof. Between the hoof and the plate is placed a layer of gutta percha, for the purpose of preventing injury to the hoof or leg of the horse by concussion, while running over hard roads or streets. The mechanism is very simple, and the application of gutta percha a new and ingenious idea.

THE MORMON

WILL be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$6.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$16.

Larger advertisements in proportion.

One square—16 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JAN. 17, 1857.

To the Saints in the States.

As we are living in a dispensation which may emphatically be called a "gathering dispensation," it is proper that we should, from time to time, take into consideration the best and most prudent means to adopt, both in relation to the world, to ourselves, to our brethren, and to the Church and kingdom of God; that all things may move on harmoniously, both at home and abroad, that wisdom and prudence may dictate our steps, and that we may unitedly, as one grand whole, exert our intelligence and energies, to save and to bless, both ourselves and others; and as a band of brethren, under the direction of our Father, be ceaseless and untiring in our efforts to bless and save Israel, and to build and establish the Zion of our God.

For some years past very strenuous efforts have been made by the authorities of the Church to gather all the Saints that either public or private means could accomplish, aided by the united and untiring efforts of the Elders; and it will be seen by the report of President Orson Pratt, of England—found in another column, and to which we refer our readers—that he labors under considerable embarrassment, owing to this increased emigration, and the necessarily increased demands upon the Perpetual Emigration Fund. It would seem that the drain upon this fund has been so severe, during the last two years, that it is now considered advisable to suspend operations there with the P. E. Fund passengers this year, and until things are placed in a more easy position. This, we consider, is a very wise and prudent course, notwithstanding many may feel disappointed, and the propriety of such a step cannot fail to recommend itself to every intelligent mind, as any unnatural excitement, or exertion, whilst it leads to embarrassment, cannot further, but will rather tend to retard the great work in which we are engaged.

Some time ago President Young wrote, requesting us to form a settlement some distance west of the Missouri River. We at that time appointed Bishop Cunningham, assisted by Bros. McGaw and William H. Kimball, to select a company and make that settlement; but we presume that owing to the extreme anxiety to go to Utah this settlement has not been made. If it had been done, it certainly would have been of great advantage to the emigrating Saints, and if a few of the many who went forward had stayed they would not only have benefited themselves and others that are destined to follow, but also have had the satisfaction of having followed the counsels of those whom they have voted to sustain. How far they are to blame in this matter we are not prepared to say, as we have not received, as yet, a report from those whom we appointed to attend to this matter.

At a council of the Twelve, the minutes of which will be found in another column, the affairs of the whole Church in this Eastern country were taken into consideration, and the resolutions specified in those minutes adopted; the first of which you will perceive refers specially to the forming, not only of one, but several settlements on the route to the Valley; and to this we wish to draw your especial attention for the ensuing year, and we wish all Elders likewise, now laboring in the States, to use their influence for the furtherance of this object.

It is the purpose to form several settlements on the route between Florence and the Rocky Mountains, to serve as resting posts on the way, where provisions can be raised and supplied to the emigration, instead of hauling it so great a distance. It is the extreme distance that food has to be hauled which makes the latter part of the route so difficult and expensive to travel. We have a settlement now about one hundred, and another about one hundred and eighty miles on this side of Salt Lake Valley. If we could now form settlements in various locations, extending from Florence six hundred miles on this side of the Rocky Mountains, we should very much reduce the difficulties of travel, and make it entirely practicable to go with hand carts without any assistance from any source.

It may not be generally understood that for several years past our emigration has been an immense tax upon our brethren in Utah, who have stepped forth, and with a willing hand been always ready to assist their more needy brethren who have been *en route* for Zion. This will be better understood when you are informed that, in addition to subscribing liberally to the P. E. Fund, they have met the poor with teams and provisions generally about half way; and this labor of theirs amounts, in reality, to almost the entire expense of carrying and feeding them the whole distance, because they have to travel the distance twice over, which, if they come half way, makes a thousand miles there and back—the same distance as from Florence to Salt Lake. Thus, in effect, they have for several years past, carried and almost fed the whole poor that have gone one thousand miles. This is done out of mere benevolence to the journeying Saints; they don't do such things for themselves. If goods or machinery are sent for, they purchase trains and take them through the whole distance; and if we were there, and called upon to send a team, with provisions, half way, or to send means to purchase a team and provisions for the whole distance, we would rather decidedly adopt the latter course. It is true that many can send teams and provisions who would not have the money, and thus more is done than could be otherwise; yet the principle and expense is the same.

From the above it will be seen that measures should be entered into, if possible, to put a stop to this very heavy drain upon our brethren. It is to this purpose that we propose principally to devote our energies during the ensuing season.

It may be asked, will any hand-carts go from here this year? We answer, not of our fitting out, for the simple reason that hand-carts are not able to go through without assistance from Utah, and we have decided that we will not call upon them for help this season; we consider that they have enough on their backs already.

As it regards the settlements to be formed, one will be about one hundred miles west of Florence, and others will be made on the line of travel in locations to be designated by President Erastus Snow, who will principally direct this affair.

There will be not less than fifty able-bodied men in one settlement, and they must go prepared to build forts, and be well supplied with arms and ammunition to protect themselves against Indian depredations. Teams will also be required to take out provisions, seed, grain, and implements of husbandry, as well as to plow, haul timber, firewood, &c. It is not necessary, however, that all should have teams. A very early start in the spring will be made to one or two of the first settlements, in order that spring crops may be put in sufficiently early to mature in the incoming season.

It will be unnecessary to say to men of intelligence, that notwithstanding there will be some trouble attendant upon making these settlements, that it is a kind of labor that will be very remunerative, inasmuch as government and all the emigration which pass that route have to haul their supplies; they will much more readily purchase them on the spot, and pay remunerative prices, than haul them as they now do so great a distance. Independent, however, of pecuniary considerations, you will be doing good to your brethren and fulfilling your part in the kingdom of God.

The city of Florence will be the place of rendezvous for those who may be going, and President Snow will give all the council necessary for the outfit, organization, and general business. We would further say, that as Florence is rapidly building up, it will be a good place for many of our brethren to obtain labor in the spring, who may not be prepared to go to those settlements. We say, then, to the brethren, let your hands be strong, let us be up and doing, take hold with a firm hand and assist us in this enterprise; by so doing, you will not only be on your way to Zion and regularly in the harness; you will not only do good to yourselves pecuniarily, and be acquiring a vigorous, healthy and effective experience; but open an effectual door for the poor Saints; do more for their deliverance than you would in any other way; secure the approval of your heavenly Father, and bring the blessings of thousands on your head.

We did purpose to say something about THE MORMON; but as this article is already lengthy, we shall defer it until a future period.

Minutes of Council.

At a Council held at the house of Elder John Taylor, Brooklyn, N. Y., January 7, 1857, the following of the Twelve being present: P. P. Pratt, John Taylor, George A. Smith and Erastus Snow; the following resolutions were passed:

Resolved, That we concentrate our energies this year, in forming settlements, on or near the Platte River, on the route of our emigration, according to the instructions of President Young, and that we do not send any through but what are able to accomplish their journey without aid from Utah.

Resolved, That THE MORMON be continued, and that we all unite our influence in sustaining it, and that Elder John Taylor have the privilege of sending Elder William I. Appleby, or any other agent to any of the Churches of the United States, and calling upon individuals and churches for subscriptions and donations, and to use such means for that purpose as may be considered practical.

Resolved, That under existing circumstances we deem it inexpedient to revive the "*Luminary*."

P. P. PRATT,
JOHN TAYLOR,
GEORGE A. SMITH,
ERASTUS SNOW.

Josiah Quincy Again.

JOSIAH QUINCY, JR., of Boston, delivered his old lecture on "The Mormons and their Prophet," on Tuesday evening, before the Mercantile Library Association of this city. A cotemporary says there was "a rather scant audience" to hear the lecture. We should have thought it strange if it had been otherwise. The notice of his lecture at Cincinnati was enough to give the chills to anybody unfortunate enough, like the doorkeeper and the washerwoman of the Association, to be obliged to listen to it. The *Daily Times* terminates a notice of his failure in the New York performance thus:

"The audience did not learn much that was wholly new about the prophet, but the lecturer kept them in good humor, and dismissed them satisfactorily."

"Kept them in good humor,"—of course, the man in the chair, to disguise his chagrin, had to smile, and the man at the door had to do the same, and the "scant audience" between them, not knowing what was up, but fearing it would be unfashionable not to do as the chairman did, laughed likewise; then Josiah laughed and "dismissed them satisfactorily." Who could doubt it?

News from Utah.

NOT having received our file of the *Deseret News* by the last mail, we are indebted to the *Western Standard* for the minutes of the October Conference, and to that and other papers we are likewise indebted for the following items:

President W. Woodruff, writing from G. S. L. City, Nov. 9th, says: "On the arrival of Elders Daniel Spencer, Franklin D. Richards and company at this place, President Young learned the exact situation of the emigration, at the dates the brethren passed the several camps; and although much help in teams and flour had been sent out early in the season, the President made it the first item of business before the Conference to raise flour, teams, wagons, teamsters, blankets and clothing to send to them: to this call there was a very liberal response. Subsequent calls have been made, and it is now believed there has in the neighborhood of two hundred and fifty teams gone out, and at the Conference call alone there were 26,688 lbs. of flour sent; so you perceive this season's emigration comes tolerably heavy on those of our brethren who are always on hand to help Israel."

From our telegraphic it will be seen that the weather on the plains has been unusually severe, and from what we can glean from Salt Lake correspondence it has affected the latter portion of our emigration considerably, till they were met by the assistance from Utah, alluded to above.

From a California paper we learn of a special Conference having been held at Salt Lake City, from October 18th to 20th,

The *News* says: "His Excellency Governor Young, accompanied by the Hon. H. C. Kimball, and J. M. Grant, Lieutenant General D. H. Wells, Messrs. J. Ferguson, L. Smith, J. Tobin, J. M. Barlow and others, left this city, on the 13th instant, on a visit to the Shoshone Indians, in the neighborhood of Forts Bridger and Supply and Green River. They expect to be absent some two or three weeks; and, in addition to exerting a salutary influence upon the natives in that region, their presence and counsel will greatly cheer the hearts of the incoming immigration, and nerve them for encountering the rugged Wahsatch mountains, the last barrier to these happy valleys." From a subsequent number of the *News* we clip the following: "On the morning of the 15th instant, and while encamped on East Kanyon Creek, *en route* for Green River, Gov. Young was suddenly seized with so severe an attack of illness that it was deemed unadvisable to prosecute the journey, and the party arrived in this city on the evening of the above date. Since then the Governor's health has improved rapidly, and is now in a good degree restored."

"Mr. C. R. Van Emman, Agent of the American Bible Society, arrived on the 25th inst. He is furnished with a large number of Bibles of various sizes and styles of binding, and in several languages, designed for distribution, both by gift and sale, in this Territory. In the lot are several large family Bibles which will doubtless be in special demand, not being so plenty among the people as the smaller sizes."

Mormonism in London.

ELDER J. D. ROSS, pastor of the London, Essex, Kent and Reading Conferences, writes from the English metropolis, Dec. 26:

"Mormonism in London is flourishing in good style at present. Our book and tract depot sustains itself this year, and has discharged some of its former obligations to the presiding authorities of the Church, by the amount of business it is now doing. We have now ready, for the use of the London Conference alone, twenty thousand copies of President Orson Pratt's new tracts, in the circulation of which we will employ about eight hundred and fifty tract distributors. We fully anticipate that—with the circulation of the printed Word and the diligent labors of an increased number of Elders, devoted entirely to the work of the ministry—the Truth will spread with greater rapidity than heretofore. For myself, I labor with much pleasure in the London Pastorate, as I am sustained with good men presiding over the Conferences."

[We are ever pleased to hear of the prosperity of the work and the increasing diligence of the Elders in disseminating the Truth, and cannot but wish an abundant harvest in return for the labors of the Priesthood. We certainly shall receive with pleasure and thanks the English papers Elder Ross proffers to continue sending to our office.—ED.]

Marine Disasters.

A SUMMARY of the losses sustained through marine disasters by the New York underwriters, during the year just closed, shows the enormous aggregate of some *twenty-six millions of dollars*. Probably they have never before amounted to so large a sum, and it is said that the pressure on the various companies has been so great that some have had to succumb entirely and retire from the field, while others had to strengthen their position by new subscriptions to their capitals.

Polygamy in Utah.

OUR readers will recollect an extraordinary account which appeared in the *Bulletin*, of the immense number of wives possessed by the heads of the Mormon Church and Legislature of Utah, and which account purported to be written by a correspondent of the *San Francisco Herald* in Utah Territory. We expressed some doubts at the time of the writer's statements. A correspondent of the *Sacramento Union*, writing on the subject, says:

As a Gentile, but lately from the Great Salt Lake settlements, where I spent several months, I may, perhaps, be allowed to correct the false statistics given, having been either personally, or by sight and reputation, acquainted with the individuals named.

Heber Kimball, Young's First Counselor, is slightly cross-eyed. He does not possess half the number of wives named in the table. It is doubtful if any one but himself can tell the exact number; but he has, it is said, more than Young or any other of the Mormon followers of polygamy. Wells is not cross-eyed, but has a slight defect of vision, and has only five wives. He is the business manager of the Mormon Church, and, as such, receives a moderate salary, for which he is largely a creditor, an unlucky occurrence, even with strict economy, if he possesses nineteen wives, which he does not. Carrington is a cripple only so far as the slow recovery from the severe attack of rheumatism renders him so, and only has two wives. He is editor of the *Deseret News*, the duties of which keep him too much confined for wife hunting, and was a colaborer with Capt. Stansburry, for which the latter deservedly eulogised him in his report. Pratt, one of the "Twelve," Woodruff, one of the "Twelve," Stoker, Farr, Snow, of the "Twelve," Harrington, Johnson and Smith, of the "Twelve," *are not* "crippled and near-sighted," nor have they the number of wives assigned them by the figures opposite their names. Whatever be Morely's age, he has the appearance of a man aged about 60 years I might go on and criticise the "House of Representatives" list in the same manner, but let one instance of each kind of misrepresentation suffice: Little is from New Hampshire, instead of "Boston, Mass." Benson is only 45 years of age, and is a far better looking man than Judge Drummond,* of Utah. Richards has four wives, instead of fifteen; his fourth, an accomplished English girl, was taken last Winter. I happened to descend the Ohio River in the same boat with her and her sister, and was daily regaled by the passengers with the information that the two girls were undoubtedly the wives of a silver-haired old Englishman, under whose protection they were emigrating.—[*New York Tribune*, Jan. 14.

* The correspondent's comparison will be better understood by our readers, when we add, that Judge Drummond is reputed to be the author of the report which we published two weeks ago, about the "cripples" and "near-sighted."—[ED.

California and Nicaragua.

THE *George Law* arrived here on Tuesday with the California mails of Dec. 20. The Supreme Court had decided that according to the Constitution of the State the Legislature had no right to contract debts over the sum of $300,000 without the direct vote of the people. The actual debt of the State at the present time is bordering on three and a half millions. Unless the people vote the whole responsibility the debts cannot be recovered.

Walker is reported at Rivas, joined by Gen. Henningsen, who, with his company, by last mail, was reported besieged in the Church at Granada. The filibusters are fortifying Rivas, and are strong in the hope of ultimate triumph. So say his friends.

Emigration.

THIS office will not send any P. E. Fund emigrants to Utah, during the year 1857. All the funds that the Company can command will be exhausted in discharging the heavy liabilities, incurred in sending out over two thousand souls, in the year 1856. The Saints will bear in mind that two thousand persons cannot be sent to Utah without incurring an expense of about eighteen thousand pounds sterling. It will probably require nearly two years from the present time, before the P. E. Fund Company will have discharged the debts contracted by last season's operations.

There were several persons last season who deposited with the P. E. Fund five pounds each, on condition that they should be emigrated in 1857. We are sorry to be under the necessity of saying to all such, that the state of the finances will not permit their emigration this season. In case any of these persons desire to withdraw their deposits, they are at liberty at any time to do so; but if they can let them remain in the office a year or two more, it will confer a great favor; and they shall be remembered among the first to be hereafter sent by the Fund.

The President of the P. E. Fund Company has sent us the names of some of the Saints whom he requests should be emigrated by the Fund during the coming year. We sent letters, notifying these persons of the President's request, hoping, at the same time we gave them the information, to have been able to send them; but we are now compelled to say to all those who have received such letters, that the Company will not have the means to forward them in 1857.

In relation to this subject, we give the following extract from a letter to us by Prest. Brigham Young, dated G. S. L. City, August 30, 1856.

"In regard to the Emigration per P. E. F. Company the ensuing year, we wish to say to you, not to borrow money to aid in the Emigration, and draw upon us, as has been the practice heretofore, with the view of our realizing funds from the debts of persons brought over; or in any manner from debts owing the Fund; for it is impossible for us to realize any money from this source; and the operations of the Company have absorbed everything in the shape of available means, for the last two years, which we can control in every department.

"We cannot stand this constant drain, without reimbursements from those who are owing the Fund. We are, therefore, necessarily obliged to operate exclusively within the resources of the P. E. F. Company, instead of borrowing, and then paying out of tithing money, as we have had to do under the existing practice. The stock and wagons are our only resources from the Fund, at this end of the route, except a donation once in a while. Last winter the stock died, and you are aware that wagons are unavailable in this market.

"We truly feel to assist the poor Saints to come home to Zion, and think that we have proven this by our work; but it is not wisdom to absorb every other interest, pertaining to the building up of the kingdom of God, in gathering the poor, which is only one branch of it.

"You are aware that the Woolen Manufactory has been lying in store houses in St. Louis, for years, and we have had to pay storage, amounting to thousands of dollars. It is our wish to bring this machinery across the plains, as it is now needed in this Territory for manufacturing purposes.

"We also desire to do all we can on the Temple, another year, as we have done nothing on it this; and we must have some supplies to assist this work. We are determined to nurse our general Church business yet a while."—[*Millennial Star*, Dec. 27, 1856.

Carson Valley.

From a letter, dated the 1st inst., written in Carson Valley, we have received recent intelligence from that region. The passage of the Sierra Nevada is now closed with snow for the winter. Mr. Thompson, who carried the express between California and Carson Valley on snow skates last winter, has commenced carrying the mail again twice a month. The families who lately emigrated from eastern Utah, are all in a comfortable situation for the winter; their houses are all built, and they have bread-stuffs enough on hand to last until next harvest. Pres. Orson Hyde left Wash-ho Valley early in November for Great Salt Lake City. His mill, which was put up in that valley, is in fine operation—it cuts six thousand feet in twenty-four hours.

Western Standard, Dec. 13.

DOMESTIC SUMMARY.

THE anniversary of Gen. Jackson's victory at New Orleans, in 1815, was celebrated with great eclat by the ancient Society of Tammany, in this city on the evening of the 8th inst. The triumph of Democracy in the late election being associated with the anniversary, brought out the elite of the 'unterrified' in great numbers. The assemblage at Tammany Hall was numerous and highly respectable, and well entertained: everything having been got up to be worthy of the double triumph.

The alleged corrupt influences at work in Congress is again before the public. In the House, last Friday, there was quite a scene. For some weeks a portion of the press of this city has been in full blast against land jobbing schemes, railroad bills, and the general plunder of Uncle Sam's homestead, said to be affected by the connivance of Representatives. The *Times* having been extra strong in its assertions and boasting of its power to prove, an honorable member from New York drew the attention of the House to the charges, causing the editorial alluded to to be read from the clerk's desk. Some were for investigating; others thought Mr. Raymond and his paper would be too much honored by their notice; and the charges were about to be dismissed, when Mr. Paine rose and declared on his personal knowledge that the charges were not without foundation, as he had been offered $1500 for his vote favorable to the Minnesota land bill. A great deal of indignation was manufactured and puffed off, which was at last considerably quenched by a resolution passing the House, calling for investigation. The Speaker has since appointed a committee to investigate and report. If "a full, true and particular account" is given of the examination, some rich disclosures and nice quibbling may be looked for. Since writing the above, we have learned that the investigation takes place with closed doors. Pity.

We see by the report of the Committee on Territories that they have not forgot their last year's recommendation to Congress about Polygamy. The Committee again recommends the subject for consideration. It is really astonishing to see how foolish some reputedly honest men make themselves. The progress of Mormonism may excite the envy of *soi-disant* christians, and they may feel very bad over the expose of their corrupt institutions, but it would be much more to their honor to repent and do right than to try and draw down the Mormons to their own level.

The City Council have voted two thousand five hundred dollars to defray the expenses attending the reception to be given to the English officers of the frigate which brings Capt. Hartstein and companions home again. Some dear boy in the council from the Emerald Isle, deeply tinged with the jaundice, feels very bad at anything like courtesy to these Englishers.

Contrary to the expectations of nearly every body, Mr. Simeon Cameron has been elected U. S. Senator for Pennsylvania, and Mr. Forney defeated. Fourteen Senators have since protested against the election of Mr. Cameron, because he did not receive a consurrent majority in each house; and because the Senate failed to comply with the law requiring the appointment of a teller and the nomination of candidates on the day before the meeting of the convention.

On Wednesday evening the famous Keystone Club of Philadelphia held an indignation meeting, holding up to execration certain democrats that voted for Mr. Cameron. A committee was appointed to prepare a memorial to the United States Senate to inquire into the legality of the election.

Old Bullion was defeated in Missouri the same day.

FOREIGN SUMMARY.

THE report last week that the Hon. C. P. Villiers had been appointed English ambassador to Washington was not without foundation, but the last mail brings the announcement that he declines the honor. In spite, therefore, of the goodwill of the British government to make up with President Pierce, it is not unlikely that he may leave the White House before the successor of Mr. Crampton arrives.

Capt. Hartstein and the other American officers that took out the *Resolute* to England have been honored and feted to their heart's content. The English papers speak in the highest terms of their Yankee cousins and the after-dinner speeches of Capt. Hartstein, companions and American consuls show that Jonathan finds John Bull at the present moment a "tarnation" fine fellow.

Mr. Hugh Millar, editor of the Edinburgh *Witness*, a free church paper, and well known as a geologist, was found dead in his room on the morning of the 24th of December. He had been in the habit for some time previous of keeping a loaded revolver by his bedside for protection, as some persons had attempted to rob his museum. His friends think that he had risen during the night in a state of somnambulism, took the pistol, approached his bedroom door, and shot himself by accident. Mr. M. had been a working mason in the north of Scotland, and raised himself to a high position in society by his own self-educated talents.

There is now little or no doubt as to the intention of the government to despatch final expeditions in search of Sir John Franklin. They will probably consist of three parties, one overland, another *via* Behring Straits, and a third *via* Davis's Straits.

Prussia and Switzerland are making extensive preparations for hostilities. It is still held out as probable that some other power will step in and stop the fighting. Frederick William is trying to bully the republicans, but they flinch not one iota, and their enthusiasm for liberty and home sounds cheerily throughout their mountains and valleys. Next mail is expected to bring something definite about the war "to be or not to be."

The "Peace" Conferences were expected to meet before the end of December.

Recent advices from Vera Cruz shew that a terrific hurricane swept over the city and harbor on the 20th of December, during which the war steamers Guadalupe and Iturbide, the Mexican pilot boat Estrella, and the brig Nenuphar, of this port, were wrecked. Eighty-five persons—officers and crew—belonging to the Iturbide, were drowned.

Since Dr. Kane arrived in Havana, his family have had little hope of his recovery; but we are happy to say that the last news from that place (the 8th inst.) reports his health improving. The Doctor holds a high place in the esteem of his countrymen, who earnestly long to see him enjoy the honors his gallant conduct has richly won.

From the Deseret News of Oct. 15.

Minutes

Of the Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, convened in the Bowery adjoining the North end of the Tabernacle, Great Salt Lake City, and commencing Monday, October 6, 1856, at 10 A. M.

President Brigham Young presiding.

On the stand—Presidents Brigham Young, Heber C. Kimball and Jedediah M. Grant:

Of the Twelve Apostles—W. Woodruff, Lorenzo Snow and F. D. Richards:

Seventies—Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, A. P. Rockwood, Benjamin L. Clapp and Horace S. Eldredge:

High Priests' Quorum—John Young, President:

Presiding Bishop, Edward Hunter:

Patriarchs—John Young and Isaac Morley:

Presidency of the Stake—David Fullmer, President:

Clerk of Conference—Leo Hawkins:

Reporters—Geo. D. Watt, and J. V. Long:

Called to order by President D. Fullmer.

Singing by the choir.

Prest. Brigham Young stated that the Semi-annual Conference was now open, and that the first business was to forthwith start assistance to those now on the plains. Called upon those who were willing to go, or send teams, to come to the stand and report; saying that if there were not enough teams, teamsters, &c., volunteered, he would close the conference, and, with Bro. Kimball, start back to help those companies.

Prest. Kimball remarked, it is moved and seconded that Brigham Young, Heber C. Kimball and Jedediah M. Grant go back to help the P. E. Fund Emigrants. Unanimously negatived.

Prest. B. Young spoke on the necessity of a reformation among the Saints.

Prest. Kimball called on the blacksmiths in the congregation to retire; as they were wanted to shoe the horses and repair the wagons of those about to start to assist the brethren on the plains.

He then presented the authorities of the church as follows:

Brigham Young, President of the Church of Jesus Christ of Latter-Day Saints, Prophet, Seer, and Revelator. Heber C. Kimball, First Counsellor, Prophet, Seer, and Revelator, Jedediah M. Grant, Second Counseller, Prophet, Seer, and Revelator.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow and F. D. Richards, members of said Quorum.

John Smith, (eldest son of Hyrum) Presiding Patriarch.

John Young, President of the High Priests' Quorum.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp and H. S. Eldredge, Presiding Presidents over the Seventies.

John Nebeker, President of the Elders' Quorum; James H. Smith and Aaron Sceva his counsellors.

Daniel Spencer, President of this Stake of Zion; David Fullmer and Thomas Rhoads his counsellors.

Heman Hyde, Eleazer Miller, Phinehas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, Daniel Carn and Ira Ames, members of the High Council.

Edward Hunter, Presiding Bishop of the whole Church; Leonard W. Hardy and Jesse C. Little his counsellors.

Lewis Wright, President of the Priests' Quorum; Wm. Whiting and Wm. Smith his counsellors.

McGee Harris, President of the Teachers' Quorum; Adam Spiers and David Bowman his counsellors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter Day Saints.

Daniel H. Wells, Superintendent of Public Works.

Truman O. Angel, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; H. C. Himball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, D. Spencer, T. Bullock, John Brown, Wm. Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel Mackintosh, his Assistants, and agents for said fund.

George A. Smith, Historian and General Church Recorder; W. Woodruff his Assistant.

Not one negative vote was given.

Prest. Grant spoke upon the necessity of every man having the Holy Ghost at all times, and in all places.

Prest. Kimball said, it is proposed to divide the 18th ward by 2d East Temple street. Carried unanimously.

Carried unanimously, that John Sharp be Bishop of that ward, and that it be designated the 20th ward.

Prest. Kimball addressed the congregation.

Prest. Kimball moved that Seth Taft be dropped from his Bishopric. Carried unanimously.

Prest. B. Young made a few remarks.

Singing by the choir.

Benediction by Pres. Joseph Young.

OCT. 6, 2 P. M.

Singing by the choir.

Prayer by Elder E. Ellsworth.

Singing by the choir.

Elder C. H. Wheelock expressed his feelings on returning to the valleys of the mountains, and while on his mission.

Elder James Ferguson bore testimony to the truth of Elder Wheelock's remarks in relation to the hand-carts, and appealed to the Saints in behalf of those who are still on the road.

Elder W. C. Dunbar sung a "Hand-cart song," and spoke of the joy and happiness that he had experienced, while engaged in travelling and preaching for the last fourteen or fifteen years, and of increased wickedness in the world and righteousness in these valleys.

Elder Edward Bunker sketched the travels of his hand-cart company, and alluded to their having been led by the Lord all the way.

Elder Edmund Ellsworth sung, "Hand-carts rolling."

Elder C. G. Webb said he had assisted to make the carts, and believed that they could be made to run one eighth easier, and at the same time be much stronger; spoke of the unfavorable circumstances under which the companies started this year, also of the good influence of the brethren in Iowa City.

Singing by the choir.

Elder Lorenzo Snow requested the returned missionaries to meet Elder F. D. Richards on the stand, immediately at the close of the meeting.

Benediction by Lorenzo Snow.

Adjourned till to-morrow at 9 A. M.

6 P. M.

A large number assembled in the Tabernacle.

Singing by the choir.

Prayer by Elder John Banks.

Singing.

Elder W. Woodruff spoke in relation to the hand-cart companies, and on the necessity of reformation.

Elder John Banks rehearsed some of his experience, while on a mission in the States.

Elder David Grant made a few remarks.

Bro. Willes sung "This new land of ours."

Prest. Grant delivered a brief and powerful sermon on reformation.

Benediction by Elder Edmund Ellsworth.

OCT. 7, 9 A. M.

Prest. Kimball counselled the assembly to keep as still and quiet as possible.

Singing by the choir.

Prayer by Prest. Grant.

Singing by the choir.

Elder D. D. McArthur spoke on the necessity for the Saints to live a prayerful life.

Elder France related incidents of his travels since leaving the valleys, and his experience while on his mission in England.

Elder David Grant addressed the congregation for a short time.

Prest. Kimball requested the missionaries, who have lately returned, to come to the stand.

Elder W. C. Dunbar sung "Oh Zion, dear Zion."

Elder Spicer W. Crandall spoke on the blessings enjoyed by the hand-cart company under Elder D. D. McArthur, to which he was attached.

Elder W. C. Dunbar sung, "We are going to dwell in famed Utah."

Elder N. H. Felt alluded, in brief, to his mission with Elder Taylor to establish *The Mormon*.

Elder J. D. T. McAllister sung the "Cricket song."

Singing by the choir.

Benediction by Elder D. Spencer.

2 P. M.

Singing by the choir.

Prayer by Patriarch John Young.

Singing by the choir.

Elder John McDonald made a few remarks relative to his mission.

Patriarch John Young referred to the first conference held in the valley nine years ago to-day, and contrasted it with the present.

Elder H. W. Church testified to the truth of the work we are engaged in.

Elder Canute Peterson gave an account of his mission to Norway, and at Prest. Kimball's request, addressed the congregation in Norwegian.

Elder Wm. Butler related some of his experience, while on his mission to England.

Elder Boley spoke upon his mission in Pennsylvania.

Elder E. Ellsworth bore testimony to the truth of the work of the Lord, and that Joseph, Brigham, Heber and Jedediah were Prophets of the Lord.

Bro. John Woolley was voted to be Bishop of the 9th ward.

Proposed that the missionaries who have just returned go and strengthen their brethren throughout the Territory of Utah. Carried unanimously.

Prest. Kimball gave a few words of advice to the missionaries.

Prest. B. Young moved that the conference adjourn to April 6th, 1857, at 10 A. M. at this place.

Prest. Grant called upon the Bishops and all other persons to live their religion.

Prest. B. Young exhorted the people to let the words of Bro. Grant sink into their hearts and stay there; and blessed the congregation in the name of the Lord.

Elder W. C. Dunbar sung, "I would be a Mormon."

The choir sung, "Awake, put on thy strength, Oh Zion."

Prest. B. Young closed the Conference with prayer.

☞ The columns of the MORMON are open for the correspondence and articles of the Elders, but while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

Correspondence of Eld Geo F. A. Spiller.

ST. LOUIS, DEC. 27, 1856.

ELDER T. B. H. STENHOUSE.

Since my letter of the 8th inst. to you I have visited the Caseyville and Du Quoin Branches.

Caseyville is in St. Clair county, Illinois, about 9 miles east from St. Louis. The branch numbers about thirty members, Elder Walter Roach, President. With the exception of two, the Saints are from Wales, and conduct their religious services in their native language. I endeavored to impress on their minds the necessity of becoming familiar with the English language, so that they might better read the revelations of God, the instructions of the Presidency and the Quorum of the Twelve, given and published in the English language, as by the best translations, errors may creep in. Though the members testify that they know the work to be of God, yet they are not always in the best of harmony with each other; the gew-gaws of the world tickle some, while others are afflicted with the big head—I know,—I did,—and I can do;—however I believe that they will now go on right, and testify by their acts that they appreciate the knowledge they have received in the church.

Du Quoin is in Perry County, Illinois, about 100 miles south east from St. Louis. The Branch numbered about 30 members, generally in good standing, with the exception of three who are from Scotland. The Branch was without a President, and I have appointed Elder Thomas Smith to preside. He is a very excellent man, and free from the influence of cast iron creeds. His appointment was sustained unanimously, except one neutral. I have read somewhere that neutrality is branded with the curse of heaven; however, the Lord says,—So then because thou art lukewarm, neither cold nor hot, I will spue thee out of my mouth." The brethren of this branch are very intelligent, sociable and affable.

The brethren of both these branches are coal miners, and earn from two to three dollars a day, sometimes more. Some of them, besides coal mining, raise cattle, pigs and fowls, and hence several of them are on a fair way of obtaining the *sine qua non* to travel West and realize the goal of their hopes, at no distant day. In my visits among the Saints I never fail to show the importance of as many Saints as possible subscribing for, and sustaining by other ways, that formidable bulwark of the church in the Western Country, The Mormon. Several have promised to send on their subscriptions to the office early. Occasionally I come in contact with a fossil Mormon, who has got so encumbered with this world's goods, that he dreads going to Utah for fear of knowing want, but who, had it not been for the kindness of some Mormon philanthropist, would yet have been, in all probability, eking out a miserable existence in the old country, and still be praying to God for temporal deliverance from bondage, oppression, wretchedness and penury. What a theme for philosophers! what a text for ecclesiastics! is the incongruence of humanity. *O tempora! O mores!*

An educational movement has taken place recently among the Saints at St. Louis. Every Tuesday and Friday evening the various classes of students meet in the basement of the Church. After the lessons are through every evening, a short lecture is given. President James H. Hart—who is the principal—gave a lecture on Geography, as initiatory. Two brethren were named, the evening I was present, one to lecture on Navigation, the other on Pneumatics and Hydraulics, on a subsequent evening. Some of the advanced scholars were named, to write an essay each, and to read it before the school, holding themselves subject to correction. A school for the Saints in St. Louis was "one thing needful," for many cannot read or write, and hence, not having these facilities, make but little progress in the knowledge of things pertaining to Eternal life. But now the way is open, to advance from the elementary steps in education, through all the ramifications of the sciences, fine arts and literature, which are but parts of the great whole—Theology. The man that will not cultivate his mind must expect ever to be confined to the scullery of existence. As a man advances in intelligence, so does he become more useful to his fellow man.

Affectionately yours,

GEORGE F. A. SPILLER.

Correspondence of Elder John F. Snedaker.

SCHUYLKILL HAVEN, Pa., Dec. 30, 1856.

PRESIDENT TAYLOR,—*Dear Bro.*:—I take the present opportunity to inform you of my whereabouts, and proceedings. Agreeable to the appointment of Prest. Cannon, I have labored since our October Conference, chiefly among the branches of the Church in this, and adjacent counties; where, on account of peculiar circumstances, the Saints live in a somewhat scattered condition; being frequently obliged to move from place to place, so as to obtain employment; hence old branch organizations are frequently broken up, and new ones have to be effected, in order to give the Saints the privilege of enjoying the blessings, which flow from a regular organization, and proper observance of church discipline.

I have, therefore, been engaged in seeking out, rebaptizing, and organizing those Saints in this vicinity that were not recognized in any particular branch; and, in cheering and encouraging all, in our Holy religion, as well as in preaching the Gospel to strangers wherever opportunity offered.

A Conference has just been held in Minersville, of the several branches in this district, which is under the immediate watchcare of Elder James Sewell, a faithful and energetic Elder lately from England. The several branches were represented as being generally in good standing, and determined to live their religion, and assist in building up the Kingdom of God. There is a small decrease through emigration to the West.

So far as my observation extends, there is generally a good spirit existing among the Saints in this vicinity; but, a good many labor under great disadvantages. The greater portion have lately arrived here from Europe, and are unacquainted with the customs of this country, which has a tendency to prove all, and show who have embraced the Truth for the love of it, and who have come for other considerations.

At present some are also considerably embarrassed in their financial affairs, on account of the scarcity of employment, and the still greater scarcity of money in the winter season, (the majority being miners, their business is very dull in the winter season,) and others have suffered pretty severely from the swindling and bankruptcy of outsiders, by reason of which, many honest mechanics and laborers are frequently defrauded of large sums of their hard earnings.

I can, however, on the whole, truly say, that the Work of the Lord in this vicinity is in as prosperous a condition as could be expected under exisiting circumstances. There are every now and then some honest souls added to the Church. The Saints are rejoicing in the cause they have embraced. The servants of Satan are exerting every influence within their reach, to hinder the progress of Truth, and to injure those who have espoused its cause. Still, in spite of all their endeavors, its course is onward, and those poor malignant creatures might just as well think to stay the tide in its flood, or to withhold from the Sun his congenial and life-giving rays, as to deprive the people of God of the Knowledge, influence, and energy they possess, or, to stop the onward march of the Kingdom of God.

These things cause me to feel more thankful to my Heavenly Father every day. I praise His name for the blessings which I, in common with the Saints enjoy. I feel to raise my feeble voice wherever opportunity offers, in the proclamation of the glorious principles which the Lord has revealed, and restored again in this our day, through His prophet Joseph Smith; and what I most crave is strength of the Lord that I may be enabled to magnify my calling.

May the Lord bless you, Bro. Taylor, the Brethren with you in the office, and all His faithful servants everywhere, is the prayer of your humble servant,

JOHN F. SNEDAKER.

FOR THE MORMON.

Truth.

BY ALEXANDER OTT.

The term "Truth" like all abstract words, is merely a relative one, that is to say, it exists comparatively, and shows the intimate connection or affinity between abstract or concrete things. A principle is comparatively true, signifies, it is true or correct in relation to a certain thing, from a certain point of view; as for instance, the average duration of human life is 40 years, this is a comparative or relative truth, without excluding however the possibility of people dying older or under that age; or, the mean temperature of July in New York, Philadelphia and Boston is generally 70 deg., without excluding however a lower or higher temperature. Nor is truth, generally speaking, confined to certain ages. The Grecian and Roman schools, the followers of the Academic sect, although long before the Christian era, possessed true principles, but they were limited, and only correct to a certain extent. The truth of the immortality of the soul existed long before Plato wrote his Phaedo—the principles of Galvanism existed before Galvani discovered it—the law of gravitation existed before the genius of Sir Isaac Newton brought it to light. From the above it is evident, that if neither Plato, Galvani or Newton had lived, those truths would have existed, only unknown to the world; hence we infer that truth is existing by itself and in itself, the validity of which does not depend upon the opinions, popularity or unpopularity of ages. Nor is truth comparatively confined to one particular country or place, but it is to be found, to a certain extent, throughout the world. From the northern regions, where grim winter is enthroned on gigantic icebergs, and the landscape is robed in eternal snow, down to the tropics, where the fields blossom with the beauties of a perennial spring, and the sun salutes the opening day, with an ardent and boundless blush, you will find monuments of arts and sciences, the intellectual hieroglyphics of man, manifesting thus the presence of some true principles, which are calculated to refine taste, and quicken the understanding. In a few years, by the enterprising genius of man, railways will encircle the globe with an iron girdle, the electric telegraph will operate in all latitudes, in fact the workings of the intellectual machinery of man are felt everywhere, and tend as far as human knowledge and experience is concerned, to open new fields of exploration and intelligence.

Truth is unchangeable and incontrovertible, that is to say, it can never be made a falsehood; you may pronounce it foolish, absurd; you may sneer and laugh at it, and use all your influence to overthrow it, but those arguments avail nothing. You may try to check its progress, but like a river when suddenly impeded and stopt in its course by a dam, it will swell till, by its own force, it breaks over or through the embankment and overflows the surrounding country. 4 times 4 is sixteen, this is correct, no matter how absurd and ridiculous it may appear to you. You may use all your eloquence, sophistry and influence, but you will never make 4 times 4 neither more nor less than sixteen. A person may say, nobody will contradict that, because it is a well known fact. This very same truth appears to the wild, uncultivated Hottentot, who has no conception of Arithmetic, just as incomprehensible, improbable and absurd as the principle, "Parallel rays falling obliquely on a plane mirror, are reflected parallel," may be to you if you are an entire stranger to the science of Optics. But your ridiculing, disbelieving and not comprehending it, would never alter that principle, it has been and will remain an incontrovertible truth through all eternity. The foregoing illustration shows, that Truth is eternal, independent, incontrovertible and invulnerable, and is neither confined to time nor space. Truth finds a congenial soil, where reason, virtue, honesty and humility hold their solemn offices; where moral irregularities, independent of rank, fortune and influence are punished, and justice has its sway. Truth does not exist on the gaudy trappings of fortune; it does not borrow its dignity from a plume of feathers; it does not exist where narrow contractedness, selfishness, hypocrisy, falsehood and abominations are triumphant; it does not exist where persons are the very vassals of their own domineering passions, and led captive by numberless temptations; it is not, where instead of sound reasoning, nothing but a disjointed huddle of absurd, narrow-minded ideas; where instead of saving principles, nothing but a disorderly jumble of crude conceptions is found, and where the most palpable delusions operate and impose upon the mind.

Providence, unsearchably wise, has introduced in the different departments of its vast creation principles, by which both the material and intellectual world are fructified, vivified and are partaking of a certain amount of intelligence and happiness, in proportion to the position which organic or unorganic bodies occupy in the scale of being. The heavy showers which are bursting forth from the angry clouds, lashing the plains and making the river foam; the gentle dew that steals down by degrees, and with imperceptible stillness, so that neither the nicest eye, nor the most delicate ear can detect it, and neither bruises the weakest, the most tender flower; the heavy and sullen concentration of electric fluids which precedes the outbreak of a storm, and results in a discharge of the superabundance of watery and electric elements, all these phenomena concur in certain beneficial ends, and are going on on certain true principles which are as eternal and unchangeable as the great Creator; but he who is a stranger to science, to the study of matter with respect to its general properties and laws by which it is governed, is ignorant of these secret and mysterious agencies, their nature and the reason or cause of things. In fact, there is an endless variety of truths working in the great repository of nature, so that in every object that meets the eye or ear, we may trace the operation of general causes, and the exemplification of general laws.

The question then next is, how are truths discovered? Why! in various ways; either by information, observation or testimony and reasoning. As remarked above, there are truths of which we were ignorant previous to their discovery; there are truths, the presence or existence of which we could anticipate, but not glean or infer from our own knowledge. For instance, we inform a man that to every action of one body upon another, there is an equal and contrary reaction; that glass is elastic; that the bulk of Saturn and his ring united, is more than 1000 times greater than the earth; that the attraction of gravitation is in proportion to the quantity of matter: this would be the ascertaining of truth by information or testimony. It is evident, that a man gets in possession of such matters of fact not through the direct medium of his mental exertions, but indirectly; that is to say, those above laws of natural philosophy were not revealed to him, through the mere workings of the inner-man, but through the interposition of another person who was more acquainted with those facts, though we have minutely to judge the possibility or impossibility, the probability or improbability of an assertion or proposition, so as to know what testimony to administer as a truth. Or, a person may get in possession of the above principles by his own observations, by reflecting on the reasons and causes of things, forming conjectures on the feasibility of certain laws, which may lead to experiments and inventions. Those observations concerning truth will be more useful the more we have data or facts to commence a chain of reasoning, from which we can make profitable conclusions or inductions. For instance, in relation to the power of steam. It is a well-known fact, that the lid of a boiler when full of boiling water, is forced upward. The reflective mind perceives here, that when water is heated to a certain degree, it becomes transformed into steam or other gaseous matter, on account of its expanding property, raises the lid of the boiler. After having from close observations ascertained that fact, a person might conclude that the same power could be used as a natural propeller in machinery, and this might lead to the invention of steam engines.

The ascertaining or eliciting of truth by reasoning, is entirely different from learning by information, testimony or observation. As soon as we enter the domain of reasoning, we are about to learn or discover something which is already contained in the stores of our knowledge, but which perhaps insignificant in itself, is unnoticed by us; hence, we often pass by a true principle without our knowingit. When we hear a principle advanced by way of sound reasoning, we comprehend it, although we never thought or heard of the proposition before, and we see it is true and correct and agree with it. Sometimes truth is so plain, that although a child might understand it, we cannot see it, or as the German adage says, "we cannot see the forest on account of the many trees; but as soon as our reasoning faculties are conscious of the truth advanced, we often feel egregiously our ignorance, and exclaim, "dear me how plain; I wonder why it did not strike me before!"

Truth, as remarked above, is only a relative term; that is to say, it is complete as far as it has been revealed unto us, and although we may think and speak of Truth in its fulness, it is only a *beau ideal* and imaginary, like a mathematical point. Through all the ages of eternity, we will never possess the Truth in its fulness; that is to say, have that knowledge which allows no farther intellectual and physical advancement in the scale of being, continually new fields of intelligence will open unto us, new principles will be discovered, the possession of which will lead us to higher spheres, to more exalted positions, and greater power, glory and happiness.

Thirty-fourth Congress.—Second Session.

WASHINGTON, Jan. 9, 1857.

SENATE.

MR. SEWARD introduced a bill to expedite telegraphic communication for the use of the Government in its foreign intercourse.

The bill authorizes the Secretary of State in the discretion and under the direction of the President, to contract with any competent person or persons, or association, for the aid of the United States in laying down a submarine cable to connect existing telegraphs between the coast of Newfoundland and coast of Ireland upon the same conditions that the British Government has made or may make with the lately formed Atlantic Telegraph Company.

The bill was referred to the Committee on Post Offices.

The House bill for the payment of invalid and other pensions was passed.

The Senate then resumed the consideration of the Iowa election case.

Mr. Seward based his argument in favor of Mr. Harlan's right to a seat on the ground that while legislative acts require the concurrent votes of the two branches of the Legislature, the act of choosing a United States Senator was not a legislative act, but merely an additional duty which had been devolved upon the members of the Legislature. When they performed this duty, it was in joint convention, the individuality of the two houses being merged and lost in the joint body.

Mr. Stuart took the position that the election was unconstitutional, and the report of the Judiciary Committee to that effect well founded.

No question being taken the House adjourned till Monday.

HOUSE OF REPRESENTATIVES.

The House passed twenty-one private bills.

An adjournment was about being effected when Mr. Kelsey of New York, introduced a subject which caused much excitement. He presented it as a question of privilege; first causing to be read at the Clerk's table an editorial from the New York Times of the 6th inst., which charged members of Congress and lobby agents with gross corruption, mentioning the Minnesota Land bill in the connection and saying that evidence can be produced to carry conviction to every honest heart, and that the criminals should be driven from the high places which they have dishonored.

Mr. Kelsey remarked that the charges contained in this article appeared to have been based on a letter from this city to the Times. Under ordinary circumstances it would be a waste of time to notice articles of this character, appearing in newspapers, but the editor of the Times occupied a position before the country which entitled his statements to credit.

If he is in possession of the facts he therein charges, he should substantiate them before a Committee of this House, that members who may be guilty of such conduct should be known to the country. As the case now stands he (Kelsey) could neither vote for nor against a proposition without bringing himself directly under the charges in that article. If there exists such a combination, as is alleged, he wanted to know it, and have the facts go before the people. He concluded by offering the following:

WHEREAS certain statements have been published, charging the members of this House with entering into a corrupt combination for the purpose of passing and of preventing the passing of certain measures now before Congress, therefore

Resolved, That a Committee of five members be appointed by the Speaker, with power to send for persons and papers to investigate said charges, and that the Committee report the evidence to be taken, and what action in their judgment is necessary on the part of the House without unnecessary delay.

Mr. Paine—I scarcely know whether I ought to say anything or not; I know nothing about that editor or his journal; I know nothing about any communication made to it; I know not how the editor obtained the information; I know not whether it is true or false, but I do know there has been a proposition made in the House, by members of the House, on the subject,—(sensation and cries of "who is he; expose him;")—I shall not name the gentlemen;—(cries of "Down in front." "Stand out of the aisles." "We can't see.") I shall mention no member by name;—(A voice, "You ought to do it.") It was with feelings of indignation I heard the proposition;—(Impatient demands of "What was it." "Tell it.!.)—The reason why I did not announce it to the House was, that pending the organization of this body, when a member rose in his place and stated that a fellow member had made an attempt to tamper with him for his vote for Speaker, the only credit he received was that he was laughed at, and it was charged that he did not accept the proffered bribe because there was no such profitable place to be had. I say distinctly there is not a want of truth in the allegation contained in The Times article. A distinct proposition was made to me by a member of this House in regard to the Minnesota Land bill, and that fifteen hundred dollars would be given in consideration of a vote for that bill. If the proposed Committee shall be raised, and I am called on as a witness I shall give my evidence.

The House was in great excitement the remainder of the sitting. Some were very indignant, and seemed very desirous to expose the offender, whereupon the resolution of Mr. Kelsey was passed, with the following amendment from Mr. Campbell:

"WHEREAS, A member of this House has stated that this article is not wanting in truth." Adjourned.

HOUSE OF REPRESENTATIVES.

Jan. 10.

The Speaker announced that the Select Committee to investigate the alleged corruptions will consist of Mr. Kelsey of New York, rep.; Mr. Orr, of South Carolina, dem.; Mr. Davis of Maryland, American; Mr. Ritchie, of Pennsylvania, rep.; Mr. Warner, of Georgia.

Mr. Grow had a petition signed by fifteen hundred of the voters of Kansas, remonstrating against the right of Mr. Whitfield to a seat as the delegate from that Territory. He had been informed that a large number, similar to this, were on their way. He asked to have read the petition of Gov. Reeder, setting forth the reasons for contesting Mr. Whitfield's seat.

Objection was made, and the papers were referred to the Committee on Elections.

The bill authorizing payment to the owners of the schooner Gnonet, of Massachusetts, of the amount of fishing bounties they would have been entitled to receive had the voyage been completed, gave rise to a long debate, involving the propriety of such bounties, when the bill passed by a vote of 80 against 70. Adjourned.

SENATE. Jan. 12.

The consideration of the Iowa election case was resumed. The Senate adopted the resolution reported by the Committee on Judiciary declaring Mr. Harlan not entitled to a seat as Senator, by the following vote: Yeas 28, Nays 18. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Stanton, of Ky., under a suspension of the rules, offered a resolution instructing the Committee on the Judiciary to inquire into the expediency of re-organizing the Circuit and District Courts of the United States in such a manner as to equalize the population and business of the several circuits and districts, and give to all sections of the confederacy their equal and just representation in the Supreme Court of the United States. Mr. Stanton showed the inequality now existing, and urged the importance of such reform on the ground that all sections should have a just and fair judicial representation.

Mr. Keitt, of S. C., inquired whether, if the Supreme Court pronounced the Fugitive Slave law constitutional, the gentleman would carry it out.

Mr. Stanton replied, if the court decide that Dred Scott is a slave, he would acquiesce in that judgment, but would not, in obedience to the court, renounce his opinion as to the Fugitive Slave law.

The resolution was passed.

Mr. Benson, of Me., reported back the Senate bill amendatory of the act to promote the efficiency of the navy, which provides for the restitution, of such dropped, furloughed or retired officers, as may be favorably reported on through Courts of Inquiry, the finding being approved by the President.

The bill was passed without amendment by a vote of 159 against 50.

Mr. Orr, of S. C., from the select committee to inquire into the alleged corrupt combination of members, reported a resolution enlarging the field of their inquiry from the commencement of the present Congress, instead of confirming them to measures now pending, and asking to be empowered to employ a clerk.

The resolution was adopted. Adjourned.

SENATE. Jan. 13.

On motion of Mr. Seward, a copy of the proceedings of yesterday, declaring Mr. Harlan not entitled to a seat, were ordered to be transmitted to the Governor of Iowa.

Mr. Collamer reported back from the Post Office Committee, without amendment, the Submarine Telegraph bill, and it was made the special order for to-morrow.

There was a long debate in the Senate on the House bill for the relief of Mary Reeside, proposing to pay her about one hundred and eighty thousand dollars, being a balance due from the government to her late husband, for his services in carrying the mails, with interest from December 1841; The case has been before Congress for twelve or fifteen years, and was favorably reported on by the Court of Claims. The bill passed by a vote of 28 against 15, after an amendment striking out the "allow ances for interest." Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Morgan offered a resolution, which was adopted, instructing the Committee on Commerce to inquire and report what additional means, if any, are necessary to prevent loss of life and preservation from shipwrecks on the Long Island and New Jersey coasts.

The House resumed consideration of the President's message, and after some criticism was referred to the Committee of the Whole on the State of the Union.

A bill for reducing the duty on imports was taken up in committee. Adjourned.

SENATE. Jan. 14.

The Senate passed the House bill making appropriations for the support of the Military Academy.

Mr. Benjamin reported a bill making appropriations for the improvement by contract of the Mississippi, Missouri, Ohio and Arkansas rivers.

The House bill providing for the settlement of the claims of officers of the Revolution was advocated by Mr. Bell, of New Hampshire, and opposed by Mr. Clay. Adjourned.

HOUSE OF REPRESENTATIVES.

A large number of bills on different subjects were introduced by various gentlemen. Among them was one by Mr. Carlile equalizing grants of lands to the several States.

One by Mr. Letcher, establishing a branch mint in the city of New York.

By Mr. Colfax, abolishing the duty on sugar.

By Mr. Woodworth, for a railroad and telegraph to the Pacific.

By Mr. Herbert, granting alternate sections of land to California for railroad purposes; and also a bill providing for the sale of surveyed land in that State.

By Mr. Whitfield, for the erection of public buildings and military roads in Kansas.

By Mr. Wood, for one or more railroads from the Mississippi to the Pacific, and one by Mr. Florence, equalizing army, navy and marine pensions.

The House went into Committee of the Whole on the Tariff bill. Adjourned.

Large Fire at Halifax.

HALIFAX, Jan. 2, 1857.

A fire broke out here yesterday, at four o'clock in the afternoon, in the vast building on the corner of Hollis and Prince streets, extending from thence south to the residence of Dr. Allan, crossing Hollis street, and burning nearly the whole block between that and Granville street, including St. Matthew's Presbyterian church. Twenty buildings were consumed and thirteen partially destroyed. Two entire blocks, from Bedford row to Barrington street, were gutted. The scene is most desolating. The streets are filled with goods and furniture. Several persons were seriously injured, but no lives were lost. The estimated loss is $100,000.

Important from the Plains.

ST. LOUIS, Jan. 12, 1856.

The St. Joseph correspondent of the *Republican*, under date of 3d inst., says that the weather on the Plains has been more severe than ever known before. The surveying parties have been disabled and driven in. General Matthews reports a rumor that two United States surveying parties have been murdered by Camanche Indians in the southwestern part of Kansas, and also that only a portion of another party had returned from Western Kansas, the remainder it is believed having been frozen to death. The thermometer at St. Joseph stood at twelve below zero; and the ice in the Missouri was twenty inches thick.

Large Fire in Philadelphia.

PHILADELPHIA, Jan. 13, 1857.

The lumber yards of Messrs. Herbert, Davis & Co., and Garrett & Durbin, on the Schuylkill canal, were destroyed by fire this morning. The loss is about $80,000. The fire in both cases was the work of an incendiary.

Public Meetings.

THE LATTER DAY SAINTS hold their Meetings every SUNDAY, in the large hall of the Assembly Rooms, 361 Broome street, at 3 and 6½ P. M.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 56
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Eliza Snow's Poems	$1, $1.50, $?, $2.75
Hymns...roan, 62½; calf, 88; gilt, $1; mor.	$1.75
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

WILLIAM N. WHITE & CO.,

Wholesale and Retail Dealers in

FANCY AND STAPLE DRY GOODS, CARPETS, OIL CLOTHS, MATTINGS, &c.,

120 Vermilion Row, Fourth Street,

ST. LOUIS, MO. ma29-3m

J. D. M'AULIFF,

CARRIAGE MANUFACTURER,

Cor. 21st Street and Franklin Avenue,

ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap15 1y

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to January 9, 1856.

ASHES—Pot	per 100 lb.	7 87½ a —
Pearl		— a 8 00
CANDLES—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
CANDLES—Sperm	per lb.	— a 40
Adamantine		25 a 27
Mould, tallow		00 a 16
COFFEE—Java, white		13½ a 14½
Mocha		15½ a —
Laguayra		11½ a 12
Maracaibo		11½ a 12½
St. Domingo (cash)		00 a 10½
DRUGS AND DYES—Alcohol	pr. gal.	60 a — 66
Alum	per lb.	— 2½ a — —
Arrowroot		45 a — —
Arsenic, powdered		— a — 2½
Asafœtida		5 a — 25
Borax, refined		22½ a — 23
Brimstone, American, roll		2½ a — 2
do crude	per ton.	35 — a 37 00
Camphor, crude	per lb.	— a — 18½
do refined		30 a — —
Castor Oil, No. 1		0 00 a 1 40
Chlorate Potash		37 a — 40
Cochineal		1 15 a 1 20
Copper—sheathing	per lb.	28 a — 27
Copperas	per 100 lb.	1 50 a — —
Cream Tartar	per lb.	— — a — 30
Gum Arabic, picked		17½ a — 32
Gum Copal		0 a — 8
Gum Myrrh, Turkey		10 a — 30
Iodine, resublimed		— a 5 25
Ipecacuanha		— a 1 60½
Madder		12½ a — —
Magnesia		14 a — 35
Do calcined		30 a — 36
Nutgalls, blue Aleppo		30 a — 32
Oil Anis		3 87 a 4 00
Oil Bergamot		2 62½ a 2 76
Oil Cassia		— a 4 15
Oil Lemon		2 — a 2 12
Oil Peppermint		2 75 a 3 —
Opium, Turkey		— a 5 25
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 31 a — —
Phosphorus		1 10 a 1 15
Quicksilver		— 45 a — 60
Rhubarb, China		80 a 1 10
Saleratus		— a — 8
Sal Ammoniac, refined		11 a — 12
Senna		11 a — 14
Shellac		13 a — 16
Sugar Lead, white		13 a — 14
do brown		10½ a — 12
Sulphate Quinine		— a 2 16
Tartaric Acid		41 a — 45
Verdigris		45 a — 50
Vitriol, blue		10½ a — 11
DYE WOODS—Camwood	per ton.	115 — a 120 —
Fustic		27 — a 29 —
Logwood		17 — a 28 —
FLOUR—State, common	per bbl.	6 — a 6 15
Michigan and Indiana		6 50 a 7 00
Genesee, extra		7 70 a 8 75
Rye Flour		3 50 a 5 12
Corn Meal		3 25 a — —
FRUIT—Raisins	per box.	— — a 3 80
Raisins, layers		4 — a 4 25
Currants	per lb.	— 20½ a — 21
GLASS (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34x46		8 — a 7 50
GRAIN—Wheat	per bush.	1 67 a 1 74
Corn, round yellow		— 72 a — 73
Barley		1 10 a 1 28
Oats, Western		— 49 a — 51
Beans		1 87½ a 2 —
GUNPOWDER	per 25 lbs.	3 50 a 6 50
INDIGO	per lb.	— 75 a 1 40
IRON—Pig, Eng., Scot	per ton.	29 — a 30 —
Bar, Eng. refined		60 — a — —
Sheet, Russia, 1st quality	per lb.	— 13 a — 13½
Sheet, Eng.		— 3½ a — 4½
LEAD—Galena	per 100 lbs.	6 40 a — —
Sheet and Pipe		— 9½ a — —
LEATHER	per lb.	20 a 31
MOLASSES	per gal.	48 a 60
NAILS—Cut, 4d and 6d	per lb.	4½ a —
Wrought, 6d and 20d		6 a —
OILS—Olive	per bskt., 12 bottles	3 37½ a 3 50
Olive, in casks	per gallon.	1 15 a 1 20
Linseed		— 80 a — 85
Whale		— — a — 85
Lard, winter		— — a 1 05
PAINTS—Lead, red, Am	per lb.	— a — 8½
Lead, white, Am., in oil		— a — 9
Lead do do dry		— 8½ a — —
Ochre, yellow, French, dry		1 — a 1 62½
Ochre, in oil		— 4 a — 6
Spanish Brown, dry	per cwt.	— 60 a — 75
Litharge	per lb.	— — a — 8½
Vermilion, Chinese		— 90 a 1 05
Venetian Red	per cwt.	2 — a 2 37½
RICE	per 100 lbs.	3 62½ a 4 50
SALTPETRE	per lb.	6½ a 12
SEEDS—Clover	per lb.	— — a — 14
Flax, American, rough	per bush.	2 — a 2 10
Linseed, Calcutta		1 85 a — —
SOAP—New York	per lb.	4 a 7
Castile		— 10½ a 11
SPICES—Ginger, Race	per lb.	6 a —
Mace		— 75½ a —
Nutmegs		— — a 85
Pepper		— — a 12½
Pimento		— 10 a —
Cloves (cash)		— — a 11
SUGAR—New Orleans	per lb.	9 a 11
Havana, white		— 11 a 12
Do brown		— 9 a 10½
Stuart's crushed		— — a 12½
SUMAC, Sicily	per ton.	— — a 75 —
TEAS—Gunpowder and Imperial	per lb.	35 a 75
Hyson		— 30 a 80
Young Hyson		— 32 a 70
Hyson Skin		— 20 a 35
Black		— 22 a 50
TIN—Banca	per lb.	— a 33
Straits		— — a 31½
Plates	per box.	9 — a 10 50
TOBACCO		— — a 7½
TURPENTINE	per 280 lbs.	3 62½ a — —
TAR	per bbl.	3 — a 3 25
SPIRITS TURPENTINE	per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 2 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of *obeying* or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent of*—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions, contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of James Smith & Co.'s Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER.
In packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel,
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be fou an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d23

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,



94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

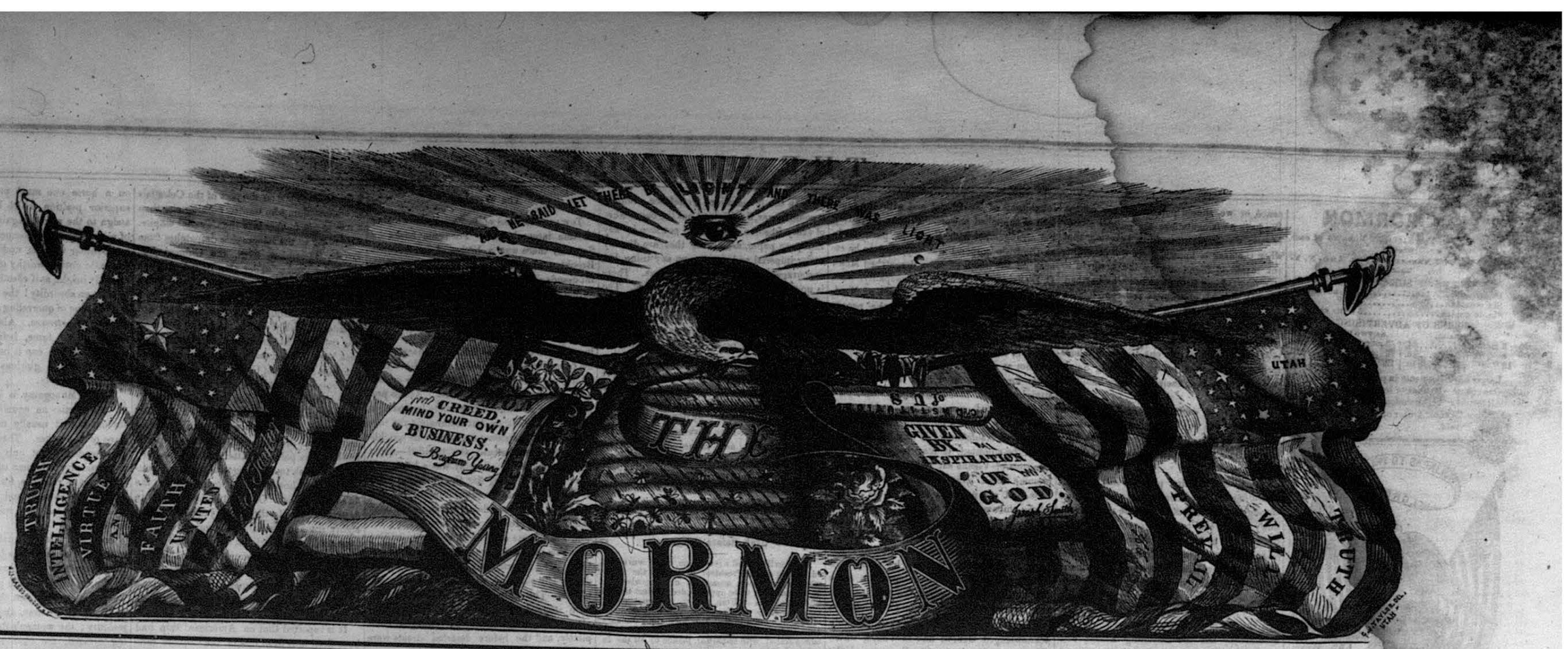
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds, Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.---NO. 49. NEW-YORK, SATURDAY, JANUARY 24, 1857. PRICE FIVE CENTS.

Poetry.

Try It Again.

BY ELDER JOHN LYON, OF UTAH.

SHOULD the changes in life, like the tide's ebb and flow,
Be ceaseless and varied in form,
And the frail bark of life in a moment forego
Its reck'ning amidst the dark storm;
Stand firm to the helm, and close furl each white sail,
While the tempest sweeps over the main;
There is hope in the wind, though destructive the gale;
'Twill calm, and we'll try it again, again!
'Twill calm, and we'll try it again!

There ne'er was a valley but hill-tops appear—
Nor a storm that's not spent to a calm;
Nor a pain without pleasure, a hope without fear,
Nor a wound but has always a balm!
When the clouds of adversity gather around,
And our friends turn their backs in disdain,
Though the world should conspire all our hopes to confound,
Let us up and go try it again, again!
Let us up and go try it again!

The fears of sad parting, the pangs of regret,
The sighs of fond hope, or dull care,
Are feelings implanted to make us respect
The death-sting of hopeless despair!
Yes, the tear-drop of sorrow may darken the eye,
Like the sunbeams obscured by the rain,
But the clouds will disperse over hope's gloomy sky,
And cheer up our prospects again, again!
And cheer up our prospects again!

Then why should we shrink, though the chances of fate,
Are mingled in life's bitter cup!
'Tis a mixture designed by kind Heaven to elate,
And strengthen us ne'er to give up.
Then come weal, or come woe, let whatever betide,
Let us run, for the prize we'll obtain;
Though the race may be lost by the swiftest who ride,
Let us up and go try it again, again!
Let us up and go try it again!

England and America.

It is now exactly twelve months since the news from the other side of the Atlantic clearly intimated the possibility of a war between England and the United States. The American President had written a message which fully revealed the nature of the misunderstanding between our Foreign Office and his own Cabinet. That Message was rather prematurely delivered and transmitted to England so as to enlighten members of the Legislature before Parliament met, and the impression which its perusal conveyed to the public mind in this country was, that the dispute about the enlistment question and the affairs of Central America had grown so serious that nothing but mutual forbearance and concession could prevent a rupture between the two most closely related nations in the world. And then it was that plain and common-sense people, seeing that the dispute with Russia was on the eve of being adjusted, remarked that they could not understand why we should give up one war as if for the pleasure of commencing and carrying on another.

But now the scene has entirely changed. One short twelve-months is a period long enough to work wonders in international relations; and so we have another Presidential Message from the same country, and from the same pen, informing us that the danger has passed away. But something else has occurred at the same time, and it is to this we invite special attention. The government of the United States have indeed given us a demonstration of their power, for they have run a ship of war into Portsmouth, and have succeeded in capturing the Town Council of that ancient borough. But fortunately this demonstration of American power is on the side of good will and not on the side of mischief, and therefore the ship to which we allude entered with British colors flying as high as those of the United States; and while commanded by an American captain and managed by an American crew, the vessel turns out to be truly British; and we are glad to say that in the course of yesterday it was boarded and taken possession of by no other than the British Queen herself. But then her Majesty encountered no resistance. On the contrary, the ship had been dispatched from the United States as a present from the American Republic to the Queen of England.

The Resolute had gone forth to the Northern seas on a mission of humanity; that mission had failed and to save their own lives the crew had been compelled to abandon the craft It then drifted nearly a thousand miles until it fell into the hands of American fishermen; whereupon the Legislature of the United States, inspired by one of those momentary impulses that prove human goodness far more than refined and labored argumentation, voted money to purchase and repair a vessel that had been rendered sacred by its efforts to save and not to kill; and in the name of twenty-six millions of people of the Anglo-Saxon family, it is now presented to the highest lady in our own land as the representative of the people of England. That lady goes forth promptly to accept from an American officer this "material guarantee" of peace and good will, and in the name of her country to commend an act so considerate and so generous.

Therefore it is good time now between England and America. The old scores are cleared off, the old jealousies are forgotten and the newspaper recriminations are put aside. Can we doubt that the English people to a man will reciprocate this graceful homage which America pays to our navy when engaged in an enterprise of benevolence? There never was an embassy which reached our shores that so much demands from us every demonstration of esteem and affection. The gift of the Resolute is peculiarly a mark of approval on the part of the United States, of that principle of humanity which has dispatched expedition after expedition in search of those who are lost, and it is impossible to forget that America has herself aided us in this undertaking—not from any selfish or commercial considerations, but as an ally in the cause of mercy. Our Admiralty officials appear fully to have appreciated the disinterested exertions of at least one American who made great sacrifices to discover the missing crews of the Erebus and Terror, for Mr. Crampton was instructed to present a silver vase to Mr. Henry Grinnel, through whose exertions the American expedition in search of Sir John Franklin was undertaken and executed.

But the conduct of America in respect to the purchase, the equipment, and the presentation of the Resolute is much more complimentary to England, and it requires at our hands a much higher appreciation. For that act of the Congress at Washington which voted $40,000 for this purpose was, in the truest sense, the act of a nation, seeing that the House of Representatives is selected by that manhood suffrage which is exercised by millions of people. The Resolute is not the gift of a minister, the compliment of a President, or the overture of a diplomatist, but the deliberate and spontaneous presentation of a national assembly that came to an unanimous vote; and it is transmitted to us in spite of all that aggravating rebuke and misrepresentation which only a few months ago had been poured forth from the columns of our English newspapers against the designs, the Government, and the institutions of the United States. We can scarcely doubt, under such circumstances, that the Admiralty will exert itself in more ways than one to prove to America how much her gift is regarded.

We cannot dismiss this agreeable topic without one reference to the achievements of peace, as compared with the triumphs of war. We never forget the doctrine that "peace has its victories no less than war;" and the last victory of peace is, undoubtedly this gift of America to England, and it is of such a character that the conflict of battle can create no opportunity for deeds so generous and so great. The gift is a tribute bestowed by one nation upon another out of regard to the memory of those who perished, not on fields of conquest, but in the effort to extend scientific discovery and enterprise. It is a tribute, moreover, bestowed upon the courage and humanity of those who planned an undertaking to rescue a crew that had disappeared in this effort; and no such tribute, we need scarcely say, could ever have been elicited, had the Resolute been employed in fighting against the Americans, or engaged in any pursuit less selfish than that for which she left our English shores.—*London Star.*

The Coinage Law.

An Act relating to Foreign Coins and to the Coinage of cents at the Mint of the United States.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That the pieces commonly known as the quarter, eighth and sixteenth of the Spanish pillar dollar, and of the Mexican dollar, shall be receivable at the Treasury of the United States, and its several offices, and at the several Post Offices and Land Offices, at the rates of valuation following—that is to say, the fourth of a dollar, or piece of two reals, at twenty cents; the eighth of a dollar, or piece of one real, at ten cents; and the sixteenth of a dollar, or half real, at five cents.

Sec. 2. And be it further enacted, That the said coins, when so received, shall not again be paid out or put in circulation, but shall be recoined at the mint. And it shall be the duty of the director of the mint, with the approval of the Secretary of the Treasury, to prescribe such regulations as may be necessary and proper to secure their transmission to the mint for recoinage, and the return or distribution of the proceeds thereof, when deemed expedient, and to prescribe such forms of account as may be appropriate and applicable to the circumstances; provided, that the expenses incident to such transmission or distribution and of recoinage shall be charged against the account of silver profit and loss, and the net profits, if any, shall be paid, from time to time, into the Treasury of the United States.

Sec. 3. And be it further enacted, That all former acts authorizing the currency of foreign gold or silver coins, and declaring the same a legal tender in payment for debt, are hereby repealed; but it shall be the duty of the director of the mint to cause assays to be made, from time to time, of such foreign coins as may be known to our commerce, to determine their average weight, fineness and value, and to embrace in his annual report a statement of the results thereof.

Sec. 4. And be it further enacted, That from and after the passage of this act the standard weight of the cent coined at the mint shall be seventy two grains, or three-twentieths of one cent troy, with no greater of deviation than four grains in each piece; and said cent shall be composed of eighty eight per centum of copper and twelve per centum of nickel, of such shape and device as may be fixed by the director of the mint, with the approbation of the Secretary of the Treasury; and the coinage of the half cent shall cease.

Sec. 5. And be it further enacted, That the Treasurer of the mint, under the instruction of the mint and with the approval of the Secretary of that Treasury, shall, from time to time, purchase from the bullion fund of the mint the materials necessary for the coinage of such cent piece, and transfer the same to the proper operative officers of the mint to be manufactured and returned in coin. And the laws in force relating to the mint and the coinage of the precious metals, and in regard to the sale and distribution of the copper coins, shall, so far as applicable be extended to the coinage herein provided: decided, that the net profits of said coinage, ascertained in like manner as prescribed in the second section of this act, shall be transferred to the Treasury of the United States.

Sec. 6. And be it further enacted, That it shall be lawful to pay out said cent at the mint in exchange for any of the gold and silver coins of the United States, and also in exchange for the former copper coins issued; and it shall be lawful to transmit parcels of the said cents, from time to time, to the assistant treasurers, depositaries, and other officers of the United States, under general regulations proposed by the director of the mint, and approved by the Secretary of the Treasury.

Sec. 7. And be it further enacted, That the Secretary of the Treasury, under such rules and regulations as he may, from time to time, establish, shall have power to authorize and require medals to be struck at the mint for the several States, incorporated companies and societies that may apply for them, at a reasonable price for the labor and materials, striking two copies, in bronze, for a cabinet of medals to be kept in the mint; and out of the profits obtain duplicate copies, in bronze, for said cabinet, of all medals which have been struck at the mint. The accounts of the medals shall be rendered quarterly, and the profits paid into the treasury, and appear in the annual reports.

Sec. 8. And be it further enacted, That hereafter the director of the mint shall make his annual report to the Secretary of the Treasury up to the thirtieth of June in each year, so that the same may appear in his annual report to Congress on the finances.

Passed the Senate April 16, 1856.

Passed the House, with amendments, Jan. 15, 1857.

The Mormons and the Principles of Self-Government.

The American Government is founded upon the belief that the people are capable of conducting their own political affairs, and managing all the public institutions of the country. No other Government, of any note, on the face of the earth, acknowledges the fact, if fact it be, as we all believe in this country. The other Governments regard men politically as minors or lunatics, to whom the Government acts as a guardian. So thrones are heirlooms and descend from sire to son regardless of the qualifications or natural capacities of the heir; whether he be a Nero or Trajan, an Alfred or a John, a Bomba of Naples or a Peter the Great; whether he be a wise and benevolent ruler or a bloody and despotic tyrant. The one system of government leaves the people to conduct their own affairs, merely protecting them in their rights from aggression without or within; the other takes everything out of the hands of the people. The government makes the railroads and deals in stocks; is the chief contractor for public improvements and the leading gambler on the Bourse. It is not necessary to say which system of government is right; the decision was made when the foundation stone of this Republic was laid; and no one will venture to deny the abstract right of the people to self-government or their capacity for its duties; especially in a country like ours where free speech prevails to the extent of its broadest license, and where thought is free and untrammelled and under no compulsory political or theological despotism.

But there are larger numbers of insiduous politicians whose faith in the virtue and intelligence of the people is not a whit higher or firmer than that of Bomba or Napoleon the Third, and who are laboring zealously but indirectly to take the management of political affairs out of their hands and vest it in the government. They are not yet prepared to usurp this power as regards the States, not having made sufficient inroads on popular opinion; but confine the application of their principles to the territories. They claim the right of Congress to exclude slavery and polygamy from the territories by law. They expect to succeed in this assault upon the principles of free government by acting upon the popular feeling against both these institutions and blinding the people as to the instrumentality they intend to use as any means may be justified by such a worthy end.

The view which they take of human nature and of the present generation of mankind brings them to the belief that although a Territory may be left to freedom and slavery alike, equally open to both, and with its conditions of agriculture and climate and the source whence its population is to be derived, all favoring free labor; yet slavery will be planted there. In other words, that slavery is a stronger principle than freedom; and that the people will revert to barbarism unless prevented by the strong arm of the law. The whole history of this country falsifies the gloomy prediction. Since the formation of the government, slavery has not extended to one foot of soil which was then free. The number of slave States has diminished, while the number of free States has grown from one or two to sixteen. There are Territories where dozens of free States are ripening, and no slave States are ever likely to apply for admission, unless perhaps Cuba may be acquired some time or other, for Kansas will undoubtedly be a free State if the shriekers are prevented from making it a slave State which they will endeavor to do to afford new ground for agitation.

So with polygamy. Not one in a thousand desires to see either slavery or polygamy extended to the Territories, or would not vote against such a consummation. But if the people who are to inhabit the new States are not fit to be entrusted with these questions as the inhabitants of the original States were, our whole theory of government is a failure or a fraud, and the sooner we give it up and adopt the monarchical or autocratic plan and leave the whole management of affairs to the government the better. We have just the same right to demand from Congress a law to punish and prevent lottery in Maryland, as polygamy in Utah, or slavery in Kansas. We have prohibited lotteries by severe penalties, while they build churches by its proceeds in Baltimore. If we are responsible for slavery or polygamy in other states or territories, we are equally so for lottery or anything else which we think wrong.

We believe that free institutions and sound morality will result from popular intelligence and virtue. In Maryland a law has been passed prospective abolition of lottery. In Utah polygamy is rotting out already. Are we afraid that a community where the sexes herd like beasts of the field, or where men are held in bondage will not ultimately yield before the moral pressure of free labor and speech; and the monogamous marriage relation with its pure and holy affections and sacred family circle? We believe the tendency of human progress is in the direction of freedom and morality. If, however, the opposite view be correct and mankind are sure to retrograde backwards to slavery and swinish debauchery, no law can prevent it. But the past belies these gloomy predictions; the same principle of self-government under which our country has attained its eminence will ultimately extinguish polygamy and prevent the spread of slavery; not by repressive laws but by the expansion of virtue and morality.—[*Brooklyn Eagle.*

Important Intelligence from China.

Death of one of the Rebel Leaders.

The slaughter of the Eastern King has been rumored, and finally announced by a demi-official note. These accounts differ widely, and would seem to have reached Shanghai through different channels. Early in the week it was rumored here and there, that there had been a "row" between the rebel leaders. Next it was reported that the Eastern King had been beheaded, and that more than ten thousand rebels had fallen by each other's hands.

The affray, it is said, began between the Eastern and Northern Kings—the former demanding supplies of gunpowder which the other refused to grant. From words they came to blows, and almost the whole city of Nanking was soon in an uproar.

The demi-official note we are not able to publish; it purports to have come from the magistrate of the city of Tanyang, and the facts detailed to have been gained by a trusty spy, to the effect that there had been an old quarrel between the eastern and northern kings, that the eastern had installed his son in place of western, whose death he had caused some three or four years ago, and that now he was plotting to usurp the throne of the heavenly king, viz.: Hung Siutsiuen. It goes on to state that Yang Siutsing had been siezed, condemned, and his body drawn asunder by five buffaloes—one being fastened to his head, one to each arm and one to each leg, and then heavy rockets set on fire at their tails; that his whole family had been put to death; and, moreover, that the Imperial troops, under Chang Kwoliang, were on their way, as far as Keuyung, to recover Nanking.

Nanch-ang, the capital of Kiangse, is, we hear, very closely invested by the insurgents, and must, it is believed, soon fall into their hands.

Tanyang, by latest accounts from the north, was in the possesion of the insurgents, Chang Kwoliang in person being in command.

EARTHQUAKE IN CHINA—DEATH OF A SON OF THE EMPEROR.

The *Montieur de la Flotte*, of Dec. 3, describes, on the authority of a private letter from China, the destruction of the town of Yoo-Tching, on the Northwestern frontier of the Celestial Empire, by an earthquake, on the 17th of August. Several days previously some shocks of earthquakes were felt throughout the southern districts of the province of Pe-Tchi-Li, and the superstitious terrors of the people were dreadfully excited. The 16th of August passed quietly, but at 3 o'clock in the afternoon of the next day came a tremendous and irresistible shock, which continued for two minutes, being at first felt to move horizontally in the direction of from east to west, and presently changing from north to south. The town of Yoo-Tching, where it was most violently felt, and several of the neighboring villages were reduced to ruins, and some hundreds of people lost their lives. This town was a favorite summer residence of the Chinese grandees, and the Prince Taouk Long, the present Emperor of China's youngest son, is believed to have perished, together with the mandarin who governed the province, and many officers of state, in a sumptuous palace of marble and porcelain erected about four years ago in the most aristocratic suburb of the town. This unfortunate prince is said to have been the favorite of his royal sire, to have been distinguished by many virtues and accomplishments, and so precocious in learning, that in 1854 he was appointed by the Emperor the "supreme chief of the class of *literati*," which erudite profession comprises in China about half a million of persons, forming the academical and official aristocracy of the empire, and privileged with a monopoly of all employments in the civil service. —[*China Herald.*

Little Kindnesses.

Brothers, sisters, did you ever try the effect which little acts of kindness produce upon that charmed circle which we call home! We love to receive little favors ourselves, and how pleasant the reception of them makes the circle! To draw up the arm chair and get the slippers for father; to watch if any little service can be rendered to brother; to help brother; to assist sister; how pleasant it makes home!

A little boy has a hard lesson given him at school, and his teacher asks him if he thinks he can get it; for a moment the little fellow hangs down his head, but the next he looks brightly up.

"I can get my sister to help me," he says. That is right, sister; help little brother, and you are binding a tie round his heart that may save him in many an hour of dark temptation.

"I don't know how to do this sum, but brother will show me," says another little one.

"Sister, I've dropped a stitch in my knitting; I tried to pick it up, but it has run down, and I can't fix it."

The little girl's face is flushed, and she watches her sister with a nervous anxiety, while she replaces the "naughty stitch."

"O, I am so glad!" she says, as she receives it again from the hands of her sister, all nicely arranged. "You are a good girl Mary."

"Bring it to me sooner next time, and then it won't get so bad," said the gentle voice of Mary. The little one bounds away with a light heart to finish her task.

If Mary had not helped her, she would have lost her walk in the garden. Surely it is better to do as Mary did than to say, "O, go away and don't trouble me;" or to scold the little one all the time you are performing the trifling favor.

Brothers, sisters, love one another—bear with one another. If one offend, forgive and love him still; and whatever may be the faults of others, we must remember that, in the sight of God, we have others as great, and perhaps greater than theirs.

Be kind to the little ones; they will often be fretful and wayward. Be patient with them and amuse them. How often a whole family of little ones are restored to good humor, by an elder member proposing some new play, and perhaps joining in it, or gathering them round her while she relates some pleasant story!

And brothers, do you think because you are stronger, it is unmanly to be gentle to your little brothers and sisters? True nobleness of heart and true manliness of conduct are never coupled with pride and arrogance.

Nobility and gentleness go hand in hand; and when I see a young gentleman kind and respectful to his mother and gentle and forbearing to his brothers and sisters, I think he has a noble heart.

Brothers, sisters, never be unkind to one another; never be ashamed to help one another; never be ashamed to help any one; and you will find, that though it is pleasant to receive favors, yet it is more blessed to give than to receive.—[*Sabbath School Advocate.*

Ideas.

How few are there who properly conceive, and appreciate the power of ideas, and the way in which they and they alone shape the great business transactions of the world. Thousands who realize fortunes by carrying out the ideas of others imagine that they are the only benefactors of the human race, they handle and collect and dispose of solids and fluids, which are in bales, boxes, casks or hogsheads, and imagine that this is the greatest of occupations, because they so frequently become wealthy by the operation; they look at genius as a shadowy and unsubstantial possession, not capable of being itemized, recorded in a journal, or carried out in a ledger. They consider brains as an unlucky sort of inheritance, and one that does not pay well; indeed, they have a sort of pity for those persons who are particularly talented and clever, and ask with an air of commiseration, "What under the sun do these people do to obtain a living?"

They little know that they are reaping the rewards of the very wit and ingenuity they despise; they are in fact, without knowing it, pack-horses to carry the burdens which men of genius have laid upon their backs, and they owe all their prosperity to the employment of an inferior tact of their own. The rich merchant who sells cotton goods, is after all indebted to the poor artist who invented the machine which weaves and spins his commodities. Whose ideas are those which fill with volumes the shelves of booksellers and publishers, who give the paper maker endless employment in the fabrication of the pages on which thought is to be impressed. They are those men of genius and study, who in the elaboration of a great, a noble, or a useful sentiment, set whole communities at work, impel the wheels of industry, and change the fate of nations.

One cannot look around without perceiving that ideas control the world. There is nothing done but it originated in the mind of some reflecting person. Literary labors are always of the highest importance, because they are intimately connected with the creation and transmission of ideas. The newspaper press, which keeps the world in acquaintanceship, is but the expression of the minds of those who look and think, and give utterance to their thoughts, and yet how little is appreciated as it should be, that great mental power!

There are no laborers in the great field of human exertion who deserve more of mankind than these laborers in the vast and rich mines of thought, and yet there are but few of the world's workers who are so illy rewarded as literary men. Authorship has been likened to the labor of the silk-worm, in which the life of the insect is exhausted while producing the shining threads which others turn to profit. May a time speedily come when the literary laborer shall be justly appreciated, and find reward in pudding as well as praise.

N. Y. Daily News.

Questions for a Wet Sunday.

If it were any other day, would I be kept at home by the weather?

Did I ever stay away from my business, from a party, from an amusement, for such a rain or snow as this?

If it were a public meeting for some other purpose than divine worship, would I think it too bad a day to go out?

Would I go if I could make or save a dollar by it, or gain a customer?

If I am afraid of spoiling my best clothes, had I not better go in my common dress, than lose the benefit of the meeting, and neglect my duty?

Have I not overcoat, and overshoes, and umbrella, that will keep me from taking cold, and preserve my Sunday dress from injury?

Am I not nearer to the church than many who are never kept away by the bad weather?

If any one should find an excuse for absence as easily as I do, what would be the appearance of our churches on the Lord's day?

Is it not a dishonor to my Maker, if for reasons that would not influence me in worldly matters, I keep from the stated worship of the sanctuary?

Is not a wet Sunday at home, a more dreary day than one that is diversified by going out to church?

Am I willing that my children should learn by my example that they may go to school, to market, to store, to shows, in all weather—but not to church?—*Exchange.*

Eight persons, all residents of the country on the line of the stage road from Dubuque to Iowa City, were frozen to death on Sunday night, the 4th inst.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$15.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JAN. 24, 1857.

The Mormon.

By a reference to the minutes of a council, held by four of the Twelve, which was published in last week's paper, it will be perceived that it is the intention to continue the publication of THE MORMON another year. Coupled with this announcement are some remarks in relation to the Twelve unitedly engaging to sustain it, and to the employment, by us, of an agent who shall be authorized to travel in all the Churches in the United States to obtain subscriptions and donations for its support. This may to some appear a very singular announcement, particularly to those who are in the habit of considering the publication of a paper as a lucrative affair. Those conversant with such matters, however, know better. It will unquestionably be news to many to be informed that for the last two years, exclusive altogether of any remuneration for our services, the paper has not more than half paid the nett expenses of publishing, which will average weekly about one hundred and ten dollars. The deficiency has been supplied by contributions, donations, and by means for which we stand individually responsible; and, as near as we are able to state, this deficiency is in the neighborhood of twenty-five hundred dollars for the last two years.

We have received liberal donations from several gentlemen who are not members of our Church, and were it not for a delicacy on their part, we should be most happy to mention their names.

Many of the brethren have also stepped forward and contributed with a liberal hand, and some of them whose circumstances would hardly afford it. To all such we tender our thanks, for we know how to appreciate the warm breath of friendship in a cold, chilling world. To those who, like the Priest and Levite, have been so much engaged in the pursuits of self and self-interests, that they could not find time to investigate the matter, we have nothing to say, and from them we have no favors to ask. As we have before said, if it was speculation that we were after, our thoughts would have gone in another channel. Nothing short of a firm conviction that we were doing our duty would have made us embark in it; and nothing short of that would make us continue it. We do not like to publish a paper, but naturally are averse to it. We knew before we started, as well as we do now, the disadvantages under which we should labor. We well knew the spirit of deep, undying hatred that exists in the hearts of the human family against Mormonism. We knew that this generation is full of lying, and that we should have to cope with floods of falsehood and slander. We knew that, pecuniarily speaking, it would be a profitless, sinking affair. We embarked in it, therefore, with our eyes open; "but we came not to do our own will, but the will of those who sent us." Nothing would, then, have given us greater pleasure than for somebody else to embark in it instead of us; and nothing would now give us greater pleasure than to resign it. We never entered on a mission with so much reluctance. We never engaged in one where we were so disagreeably situated, financially and otherwise; and we never shall be more pleased than when we resign it. We have spent two years of time in it, and will give that and two thousand dollars to anyone who will take it off our hands. It may be asked, are you sorry that you embarked in it? No. We should do the same thing again if called upon, but we would not do the same thing again for ourself for ten thousand dollars. We do not wish here to be misunderstood; we have nothing to recant or alter that we have written; there is not one particle of vacillation in our system in relation to these matters. The principles we have advanced are the eternal truths of heaven; and we are as much now, as we ever were, at the defiance of all the combined intelligence of this world to controvert them.

We are extremely averse to either complaining, begging or dunning, and whatsoever other errors we may have committed our readers have not been much troubled with dunning articles, or complaints of poverty. We have now none to make; our object is not pence, or we should pursue another course. We have no lamentations nor pitiable stories to tell; we simply state facts, believing that when the case is known, there will be sufficient manhood found among the brethren to step forward and help us to bear the burthen. We ask no odds of whiners and complainers, and want nothing from them; all the assistance we ask is that which a full, free and generous heart dictates. We do think, however, that if we devote our time and talents for their good, that no right feeling Saints will wish us to bear their pecuniary liabilities while doing it.

In the above we have desired to have a plain talk with our brethren. We think we shall not be misunderstood. And now, having said so much, we have two or three things to propose.

We wish in the first place, to call upon all Presiding Elders of Conferences and Branches throughout the States to lay the matter seriously before the brethren over whom they preside, and to urge upon them the necessity of subscribing to sustain THE MORMON in preference to any other paper, and let as many yearly subscribers be obtained as possible from every district and branch throughout the country; let clubs be formed wherever there is a church, and the money be forwarded immediately. Let the travelling Elders, who may be laboring, use all their influence, and let all friends of the cause do the same.

We have in some districts here weekly subscriptions wherein persons engage to contribute so much per week independant of the subscription to the paper. If any of the branches west feel disposed to do this, it certainly would be a relief, and, furthermore, if our brethren scattered abroad whom the Lord has blessed with a reasonable portion of this world's goods, would send us their hundred, two hundreds, or even fifties, a few small clubs of this kind, putting in fifty or one hundred each, which some neighborhoods can easily do, would help us materially to liquidate our present liabilities and place things on a more easy footing. We ask nothing from anybody but what we have been doing, and are doing all the while, besides giving our own time. We do wish to impress the importance of these things upon the Saints, and therefore we have been thus explicit. We believe that in consequence of our silence on these matters, many of the brethren are ignorant of our true position. We have received eulogiums from all quarters that we care not to publish, we know what the feelings of the Saints are generally upon this subject; but we do think that if the paper is instructive, interesting and edifying to them, they ought to bear the burthen and not leave it on our shoulders. President Young, in a late communication to us, says: "We do want that publication (THE MORMON) sustained as ably as hitherto."

The question now is will you sustain it? If so let us have deeds and not words. We are ready on our part to do battle against the Philistine hosts, and in the name of Israel's God defy the disjointed and combined powers of the adversary. Shall we "go a warfare at our own charge," or will you unitedly step forth to our relief? We await your response.

We are aware that some persons suppose that we are sustained by the Church in Utah, or by tithing, or some public source. To these we would reply that never since our association with this Church have we received one penny in tithing, and when not out on a mission we pay tithing ourself. We have to sustain our family, go on missions, do all public service free, and trust to our brethren and to our God for support. This is Mormonism; we have stood it for the last twenty years, and think we can stand it to the end, and notwithstanding these affairs, as we said before, we dont wish to whine or complain. We feel as independant as a wood sawyer, and those who dont wish to assist can just let it alone.

One thing more and we have done. It may be that if we are not sustained we may quit the publication of the paper, we dont think we shall; but if we do we shall return no money to anybody, and those who do not wish to subscribe, even on these terms, can withhold. We have enough of liabilities already on our hands associated with this publication, in defending the rights of the Saints, their immunities and privileges in the States, and we do not feel disposed to assume any more.

We shall also feel obliged if those indebted to us will forward the money.

Prussia and Switzerland.

THE leading subject of interest in Europe at the present time is the dispute between the King of Prussia and the republicans of Switzerland. The real ground of conflict between them is perhaps of little or no interest to others than the parties concerned; but as Switzerland is the only republic in the old world that is worthy of that name, and occupying an important position right in the midst of despots, by reason of which she has been able to give shelter and protection to political refugees of some note, the present difficulty: regarded with interest as being an attempt on the part of royalty to root up or humble republicanism.

Neufchatel, the bone of contention, was, in 1707, on the death of Marie, Duchesse de Nemours, annexed politically to the kingdom of Prussia; we say politically annexed, as the canton of Neufchatel is several hundred miles separated from the body of the Prussian monarchy. Prussian authority was recognized over that principality up to 1805 or the commencement of 1806. At that time Napoleon I. was deeply interested in furnishing kingdoms and states with rulers; and among his arrangements he secured for Prince Berthier the principality of Neufchatel—the King of Prussia renouncing all claims or titles thereto. In 1814, when Napoleon and his satellites had to relinquish the reins of government, the principality of Neufchatel was legally joined to the Swiss Confederation, at the wish of the inhabitants of Neufchatel and with the sanction of the allied powers. Prussia, regretting her arrangement with Napoleon, particularly as the little corporal was supposed to be secure on the island of Elba, despatched Mons. C. D'Oleyes, to her former principality, who, while he labored for the annexation of Neufchatel to Switzerland, because the people wished it so, proclaimed himself provisional governor. Diplomatists, though proverbially cunning, are not reputed extremely sagacious, and not at all times eulogised by mankind at large for fixing out things in a clear and straightforward manner. About this time they blundered considerably, and, among other things, made a bungling job of the disposition of Neufchatel. If any palliation for errors be admitted, it may be said that the Congress of Vienna sat in the midst of troublesome times. Napoleon had returned from Elba, and was no small terror to the nations whose ambassadors were then trying to undo his fixing out of Europe. An alliance was necessary, and it is possible that to secure Prussia the other powers acknowledged its claim upon Neufchatel without much, if any, real investigation, and almost about the same writing they acknowledged the principality a new canton added to the Swiss Confederation.

The Congress of Vienna, in 1815, solemnly acknowledged Geneva and le Valais, which Napoleon had united with France, and the principality of Neufchatel over which Berthier reigned—three new cantons united to Switzerland. The confederation up to that time numbered 19 cantons, and from that time to this she numbers 22. That same Congress restored to Prussia the provinces and terrritories she possessed at the peace of Tilsit in 1807; and in their enumeration is found the principality of Neufchatel. Here begins the discord. The claim of Prussia upon Neufchatel from that time was founded evidently upon a mistake, or underhanded Prussian pilfering intrigues, and maintained by Prussia's superiority over Switzerland in the councils of the nations. Prussia did not possess the principality of Neufchatel at the peace of Tilsit; she had before that a considerable time relinquished all title of sovereignty over it into the hands of Napoleon; and the manner in which it returns into the hands of Prussia by the bare mention of the principality of Neufchatel among a crowd of others, without any other negotiation, and while at the same time it was annexed to Switzerland, and had for some time previous been so acknowledged by the Congress, gives rise to the supposition that little attention had been paid to the wording of the protocol, and that Prussia had done something akin to smuggling—such are the sentiments of the Swiss.

From that time, however, up to 1848, Neufchatel held the anomalous position of being a canton of a republic, and at the same time owed allegiance to the King of Prussia. Switzerland had intestine troubles the latter portion of 1847 from the encroachments of Jesuitism, and had scarcely got cooled down, when the spirit of revolution and hostility to despotism burst upon the nations in the beginning of 1848. Close upon the heels of the departure of Louis Philippe, royalty had to clear out from Neufchatel. Frederick William, like many other crowned heads, had plenty of occupation at home watching the storm near his own palace, and being little anxious to measure arms with Switzerland, let the change pass over. The aristocracy, tailors and barbers of the town of Neufchatel have never been satisfied; and though they have had to acknowledge republican laws, and lost the tinsel and show of royalty, they have always been grunting about the dear King Frederick William. In September last they tried revolution, but only flourished a few hours in authority, as the majority, a very large majority, of the canton is thorough republican. The latter soon took the royalists prisoners, and placed them in security.

The present dispute between the kingdom and the republic is over these prisoners. The King of Prussia says: liberate these prisoners unconditionally and I have no objection to negotiate with you about the future of the canton, but I promise nothing. The Swiss government says, "no, we do not recognize your authority to interfere, and we shall therefore let the law take its course with them for treason." The King feels bad, and blusters out war. Prussia sought the good services of Napoleon to bring about an understanding; Switzerland sought his good offices likewise, but in the beginning he refused to take sides. Latterly he favored the liberation of the prisoners unconditionally, as Prussia had required, but the Swiss nobly turned a deaf ear. "Napoleon the Little," forgetting the services which Switzerland rendered him, got offended and intimated clearly that Switzerland need not look to France for protection or good offices. Upon which the inhabitants of Switzerland, from one end of their country to the other, speak out for war—defence upon their own strength. Never was a people more united than are the Swiss at the present moment. The ascerbity which has characterized the discussions between the advanced republicans and the conservatives has almost disappeared, and the cry is: let us unite, our country is in danger.

Prussia is a great nation and has a fine army, against which the Swiss could hope for little success on the plains, but in the interior of the country, among their rugged mountains, they are prepared for all Frederick William can send them. The 2nd of Jan. was the day on which the Prussian army was expected to enter upon their march to Helvetia, but we have latter news from Europe, and their departure is set back five or ten days more, as there were still hopes that some of the other powers may be able to suggest a course that would not humble either, and terminate the difficulty without the effusion of blood. Whether it may come to the tug of war is with some very doubtful, but while there lingers hope there is no cessation of labor in preparations for the attack, and there is equal vigor in the preparations for defence. Should it come to war, Switzerland has the best wishes of every freeman. We have not seen in any European paper, save those that are directly under imperial and royal eyes, any thing but encouragement for the mountaineers. There is no scarcity of men, officers or money. The old men exempt from duty, and the young lads not yet of years to be enrolled, are crowding as volunteers. The cantons offer the general government more than their demands, and the troops from that same contested canton of Neufchatel have petitioned to be placed in the advance guard when the fighting is to be done, that they may have the first brush with the royalty that they despise. The nation has warranted the government to procure unlimited credit, and moneyed men before they have been applied to have offered to furnish. If war it must be, it is devoutedly to be wished that the plumage of the shuffling, canting hypocrite may be trampled in the dust. Success to the land of Tell.

Utah Before Congress.

Mr. Morrill offered a resolution, which was adopted, calling on the President to inform the House whether resistance, organized or otherwise, has been made or is to be apprehended against the official authorities of Utah, and to communicate all correspondence relative to the appointment or declination of office in that Territory since January, 1852, and whether the laws thereof are practically administered with impartial justice to all the inhabitants there.

It affords us very great pleasure to draw the attention of our readers to the above extract from our Congressional columns. The wording of the extract is not so clear as we could have wished it—perhaps the storm effected the wires or the official fingers that dispatched the lightning message from Washington to New York—notwithstanding, what we have heard during the last five or six years about the Mormons resisting the non-Mormon officials sent to the Territory of Utah, and of Governor Young hurling defiance at the parent government to remove him from the gubernatorial chair, we *guess* the investigation is meant to test these charges.

Every friend of Truth and Justice will view with pleasure any constitutional measure adopted by Congress for an examination of the course pursued by the territorial officers of Utah—Mormon or non-Mormon. We go in for a fair, thorough, above-board examination—no farce—a *bona fide* trial by jury, with cross-examination of witnesses for and against. The Nincompoops, from Broochus & Co. down to Troskolawski, who have gone to Utah calculating to astonish the natives, cut a dash with patent leather high-heeled boots, black kid and Havanahs, be somebody and enjoy for dollars and rum sling, *ad libitum*, the privileges of the christian cities whence they came, found out that Utah was a new Territory where labor was a virtue, the inhabitants a funny sort of folks that don't think broad cloth, patent leather or kid make a gentleman, and with such peculiar notions had a corresponding institution which "was peculiarly hard upon the officers sent to reside there." Of course the much coveted grapes were sour, and the husbandmen of the vineyard guilty of resistance to the United States officers.

We do earnestly hope that President Pierce will come out like a man and bring the Mormons face to face with their accusers. If the last days of his administration are marked with impartial justice to a calumniated people, who have had heaped upon them every charge in the calender of crime, and that, too, by persons whose interest lay in the public belief of their accusations, we promise him the thanks of a people whose friendship will be craved long after their enemies will be sunk in the oblivion of their own insignificance. We ask no favor save that of being heard.

A Verdant Editor.

The editor of the Montreal *Witness*, in a late number of that paper, rejoices marvellously over the advantages of living in Canada—which, by-the-by, without detracting from the glory of our Northern friends, might as well be the subject of rejoicing in Timbuctoo. After enumerating advantages, among others, and probably the best, "cheap postage," he introduces "the pulpit of Canada" as being "remarkably sound and faithful." He says:

"We have no Foxes, or Holyoaks, or Parkers; no preachers of Mormonism, Spiritualism, or any of the more offensive forms of infidelity; and very few of Rationalism, Unitarianism, or Universalism."

We pass unchallenged the pious editor's statements about others, thinking, from the language of his rejoicing, that he has been too near his mother's leading strings to know much about any of them, but we think it not amiss to post him in a few words on Mormonism in Canada, as he is terribly in the dark. The Canadians have not been backward in receiving Mormonism. They may not make a great noise as many others, but our subscription list for Canada would astonish the Montreal *Witness*. There are preachers of Mormonism there, and, judging from their intercourse with us, some of them pretty effectual preachers, too. By the bye, Canada has furnished one of the Twelve Apostles. Among the first elders who carried Mormonism to Europe were some Canadians, and they and others from Canada have contributed in no small degree to the upbuilding of Mormonism both at home and abroad; but we must cease lest we tell the *Witness* too much, and it might look like bugling, as we are from Canada.

Mail from Utah.

THE November Salt Lake mail arrived at Independence some days ago. The storm on the plains had been very severe.

Arrivals at Liverpool.

FROM the *Millennial Star* we learn that Elders Gates, Hubbard, Clark, Bevans, Nesles, Taylor, Roskelley, Stevens, and Shumway, had all arrived in Liverpool before the end of December.

The Weather.

TOWARDS the end of last week the weather became intensely cold. For some hours on Saturday there was a bridge of ice between Brooklyn and the South Ferry, over which thousands of people passed on business and as many thousands on pleasure. The pleasure-seeking portion came nigh paying dearly for their sport, as in the excitement of their enjoyment they turned a deaf ear to the warning that the turn of the tide had separated the ice from the Brooklyn side. In a short time afterwards the ice bridge broke in the centre, and left them completely at sea. Active preparations were immediately made by boatmen to rush to the rescue, but fortunately the tugboat Rattler had steam up, and came quickly along side and rescued the terrified—about fifty persons in all. Sunday was a bitter cold day: in the morning the thermometer stood at zero, but towards evening it moderated considerably, and fleecy flakes began to fall thick and heavy. Monday was a severe day; the cold was intense and the wind fierce, drifting the snow in some places three and four feet high. The reports from the coast show great damage to shipping, with a considerable loss of life. The railway traffic has necessarily been stopped, and causes no small inconvenience. Tuesday the weather changed completely, and the before deserted streets were crowded with sleighs and their merry occupants, who seemed to rejoice amazingly in parading their best along the principal streets of the city.

DOMESTIC SUMMARY.

Nothing very startling at home to notice, but under this heading we may extend our notice to other places and things distant. To begin with Kansas the Topeka Legislature met on the 6th inst., but Gov. Robinson had resigned, and the Lieutenant-Governor was absent much to the chagrin of the Free-Soilers. The members of this Legislature not having all arrived, together with the absence of the Lieutenant-Governor, the members who had met concluded to adjourn, and as they were leaving some eight of them were apprehended on a writ issued by Judge Cato, charging them with falsely assuming to act in an official capacity as legislators for Kansas. The other Legislature has met and was acknowledged by Governor Geary as *the* Legislature of Kansas.

The corruption Investigating Committee at Washington is busy, but with what success of course is kept to themselves, but if anything is to be had it is not from Mr. Raymond, of the *Times*, and his correspondent, Mr. Simonton, although it was on their charges that led to the establishment of this investigation. Mr. Raymond talks of honor and confidence, and Mr. Simonton says he is determined to suffer any penalty, but shall not disgorge. An honorable member, on being questioned if he had ever executed any bond by which land or any valuable consideration should accrue to any person on condition of any railroad bill passing, denied the right of the committee to examine his private business with others than honorable members, and it is thus that the corruption is exposed! Mum is the order at Washington, as "I don't remember" was at Windsor in the military investigation discreditable to honorable gentlemen.

We expected to have had something very nice and dazzling this week on the arrival of Captain Hartstein in the English frigate *Retribution*, but all the cannon firing, squibs, dinners and balls that were counted upon have all gone by the board. The gallant Captain, two Lieutenants, and twenty-seven men, the officers and crew that took out the *Resolute*, arrived quietly and without parade by the *Washington* on Tuesday—a very dull finish to such lightning streaks on the other side of the water. Marcy had given instructions before the Captain left, and he could not slide past them.

Senator Harlan, of Iowa, was re-elected, last Friday, to the seat which he vacated lately by the resolution of the Senate deciding that he had been previously unconstitutionally elected.

The Senate of the New York Legislature have appropriated $500 for a gold medal to be presented to Captain Harstein, with the thanks of the State, for the rescue of Dr. Kane. Better late than never.

Dr. Bigler, of Rochester, who was lately apprehended on the charge of causing the death of a young woman, formerly his servant, whom he had seduced from home, prostituted and then killed in his attempt to produce abortion, has been "admitted to bail and discharged from prison upon the order of Judge T. R. Strong. His recognizance was with four sureties and in the sum of $12,000. The Judge, in his opinion, intimates that the offence committed by Bigler, if any, is not of a higher grade than manslaughter." Has the Judge any daughters? If Bigler is the criminal he should be hung high up to dry.

FOREIGN SUMMARY.

To the expectation of war between Prussia and Switzerland is now added unexpectedly the war *de facto* between Great Britain and China. The last mail from the East brings news of the bombardment of Canton by the British under Admiral Seymour. Though it takes considerable time to get through with the diplomatic paraphernalia, flourish of trumpets, proclamations, &c. before the blow is struck in Europe, it seems they go at it rough and ready with the Celestials. The latter have never at any time been very civil to "the outside barbarians," such as Queen Victoria and President Pierce, whether they have had good grounds for their bad manners or not is another thing, but that they have been saucy is certain both to the annoyance of John Bull and Jonathan. The beginning of the row is no opium business, nor nice quibbling such as the King of Prussia indulges in with Switzerland, but some straightforward insolence on the part of the Celestials to ambassadors who wanted nothing else than a row to get further into the Celestial empire. According to the telegraphic despatches from Trieste, December 27th, the Chinese had boarded a lorcha under the British flag on the 18th of October, and took by force twelve of the crew ashore. The British Consul Parkes remonstrated, but was insulted and threatened with violence. Admiral Seymour was called to his assistance, and having likewise been treated as a barbarian, began to bombard the forts of Canton on the 24th, and took some and destroyed others. Time was afforded for reflection, but no notice taken of the Admiral, so he recommenced on the 27th the bombardment, and on the 29th breached and stormed the wall, and the troops penetrated to the palace. Attempts on the part of the British to open negotiations were fruitless, so that hostilities recommenced on the 3d of November. On the 6th the Barraconta destroyed twenty-three war junks, receiving eighty shots in her hull and rigging. On the 12th the Bougne forts at the entrance of the Canton river were taken. On the 15th the Chinese had remanned the barrier forts and fired into the mail steamer Canton on her way down. The British loss in the above operations was trifling.

It is reported that an American ship had been fired into from one of the Chinese forts and satisfaction demanded or operations would be immediately commenced for that insult. As the mail steamer that brought the above news was leaving, a French frigate was approaching the scene of hostilities. France has likewise some satisfaction to demand for the cruel murder of a French Catholic missionary. As France, England and America are all equally willing to open trade with China, it is very likely they will make something of a small beginning. We expect the faithful proselytizing Protestants will rejoice over the prospect of sending out some tons of tracts to bewilder the poor Celestials.

The British are advancing against Persia, and the latter making every preparation to receive them warmly.

The Peace Plenipotentiaries met at Paris on the 31st December, and were very courteous to each other. They had met, but had not separated. Rumor has it that Russia renounces her pretensions to new Bolgrad, and the Isle of Serpents and the Delta of the Danube being given up to Turkey. In compensation for these amicable approaches, a district of land would be accorded to Russia towards the north of Moldavia.

Extremes Meet.

A READER of our paper, not a Mormon, has forwarded us the following for publication: though we don't say amen to all his ideas and statements, we give it a place in our columns for the edification of some and probably the amusement of others.—ED.

It is a general law pervading all departments of nature, the moral, as well as the physical world, that *extremes meet*, opposite natures and conditions being placed in juxtaposition to each other, and appearing to coalesce, though, in reality, they do not; thus, in organic forms there is the male and female, in material configurations there are right hand forms or dispositions of particles, also left hand forms, exactly resembling, and yet totally different; two different species of electricity combine in the atmosphere, the action of intense heat and of intense cold resembles in many instances, so also does the action of acids and of their opposites the alkalies frequently correspond. In the animal economy opposite conditions exactly resemble. So also in the moral economy of nature, holiness differs not, in appearance, from hypocrisy; perfect freedom is compatible with strict obedience, justice with not judging at all, selfishness is but self-sacrifice in another shape, parsimony and avarice may be and often are but care for the welfare of others; while generosity is commonly but a selfish, cowardly weakness, or nothing more than ostentatious prodigality. Thus, according to the saying of the Apostle, "Satan is transformed into an angel of light." Following the course of this analogy, we may look for the perfection of any virtue in juxtaposition with its opposite vice, the two completely resembling in outward form and feature. Seriousness and devotion must therefore be sought, not where the pietists seek it, in gloomy thoughts and constrained behavior, but in joyfulness and mirth, rejoicing before the Lord, (Jeremiah 31st Chap. 4th and 13th verses,) all nature is at the same time serious and joyous, and at no time more serious than in the most luxuriant joy. The spiritual God is to be sought and worshipped in the material universe. Riches is to be sought in contented poverty, happiness, in the patient endurance of all evil. True physical enjoyment is only to be found in restraining the appetites, while temperance in all things is compatible with the absence of all restraint, but such as the instinctive feelings impose.

The light afforded by the above principles may enable us the better to arrive at the respective merits of the different conditions monogamy and polygamy, which are opposites in some respects, not in all; but generate a host of opposites and conditions. Monogamy stands in opposition to polygamy, in giving the woman exclusive ownership of the man, which is all very well, and consistent with the most perfect moral principle when voluntarily conceded, not to any expressed claim of the woman, but in a spontaneous exercise of regard and confidence, but if imposed by a law, or claimed by the woman, becomes nothing less than despotic ownership and jealousy, degrading the man from the position of ruler to that of a slave, a *meeting of extremes*. Thus monogamy professedly intended to obviate jealousy in the woman but suggests and fosters it, another *meeting of extremes*. But the inferior in any relation may not dictate terms to the superior, which this form of the marriage relation causes the woman to do to the man, a *third meeting of extremes*; for where two ride on a horse one must precede the other, a superior position which both God and man assign to the man. Again, one special object of monogamy is to compel the parties to love one another with an undivided love, a pretty romantic notion, worthy of any preux cavalier and lady bright, as if affections could be coerced—what an absurdity! the usual effect of which is a life-time of quarreling and hatred, a *fourth meeting of extremes*. Also, the bond is evidently of no force, being enforced by no penalty, neither can it be, a *fifth meeting of extremes*, and a glorious absurdity, a bond without a penalty.

Lastly, Monogamy is intended to procure for the parties an equality of privilege and station, but it usually makes one party the slave of the other. These views of the case show evidently not only the folly, inefficacy and absurdity of human meddling with human instincts and relations, for "laws are powerless against the passions and the necessities," but it shows that all such meddling is eminently injurious.

Such are the legitimate effects of Monogamy; if not always, it is because spoiling does not always ruin a good nature. In Polygamy, on the contrary, all the parties are free; the woman is exempt from the conventional duty of watching the man, and he is free from her jealousy; the woman's duties to the man being divided, are onerous to none. Herein jealousy and dictation being annihilated by the abolition of exclusive possession, the woman is not tempted to pull the man down from the seat of dignity that God bestowed on him, for the selfish feeling of property in the man is diminished in the woman's breast, in a geometrical ratio, doubling with each accession to their number, till at last it amounts to nothing. Even among the women agreement is the usual result though there is palpable cause of quarrel—another *meeting of extremes*. This condition, therefore, places the man where God intended him to be, in a condition of honor and confidence from the woman; it also elevates the woman, for no woman can lower her husband, without, at the same time, lowering herself; and the prophet represents the seven women as elevated, not lowered, by attaching themselves to one man. Christ also is a polygamist, for, being the husband of the church, he has seven wives, the seven churches; and the figurative is founded on the real. In the monogamic condition, also, the physical inconveniences and diseases arising from the disproportion of instinct in the parties, incident to both, especially to the woman, are not rare nor slight.

Upon the whole, we may affirm that no virtue is to be found by directly seeking it, but must be suggested from within, for "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." "To the pure all things are pure." "All things are lawful to believers, but all things are not expedient." Therefore, virtue of any kind is not to be found in the obvious course of search, but rather in the opposite. The faith, the motive, is the meritorious ingredient in every action.

Modern Spiritual Manifestations.

ED. MORMON:—*Dear Sir:* As there is much agitation in nearly all parts of the United States on the subject of "Spirit manifestations," I offer a few remarks on the same for the consideration of your readers.

The early visions of Joseph Smith, commencing in the year 1820, which resulted in the revelation of the Book of Mormon, and the restoration of the fullness of the Gospel of Jesus Christ are the first Modern well authenticated visions which have come under my notice.

The visions of Oliver Cowdery, David Whitmer and Martin Harris, wherein an angel from heaven, and the voice of God revealed to them the truth of the Book of Mormon, and commanded them to bear witness of the same to all nations, which took place about 1829, were the next in order, being confirmatory of the visions of Joseph Smith.

The visions of Joseph Smith and Oliver Cowdery in 1829, wherein John the Baptist appeared as a ministering angel, and, laying his hands on their heads, ordained them, in the name of the Messiah to the Priesthood of Aaron, was a very clear and important vision.

And the vision which they experienced soon afterwards was no less important; viz: wherein Peter, James and John, the Presidents of the former Apostles, came to them as ministering angels, and ordained them to the Apostleship of the Son of God. These two last visions were the more important, because the Priesthood and Apostleship had been lost to the world for so many ages.

From these visions, and from the ministrations thus restored by these, has sprung that powerful organization called the Church of Jesus Christ of Latter Day Saints, in which the manifestations of the spirit have been enjoyed by thousands and tens of thousands in many nations and languages.

These are notable facts which none can successfully gainsay or resist.

It is also a public fact that Joseph Smith and his brother Hyrum were murdered in Illinois in open day and in a public manner in 1844. And that scores of men, women and children of the Saints have from time to time been killed on account of their religion. And that scores of thousands of the people of the Saints, including their Apostles and leaders, have been driven from their homes in the United States, robbed and plundered of millions, and forced to seek shelter in the fastnesses of the Rocky Mountains.

It is also a public fact that there has been no redress for these outrages on the part of any Department of State or General Government.

That innocent blood is still crying from the ground unavenged, and that the prayers and tears of the widows and fatherless are had in remembrance before God and this nation.

It is also a manifest fact that a large majority of the citizens, including editors, priests and rulers, are accessories to these wholesale

THE MORMON.

deeds of murder and plunder, by openly approving of the same, or winking at, and conniving with the actors in the same.

After this mighty people had gone forth beyond the Rocky Mountains, and the Prophets had been slain or banished from the country, then lo! and behold! the "Rochester Knockings" and other spiritual manifestations commenced, and soon attracted general attention and spread over the nation.

Thousands of converts were made, not only among the common people, but from the ranks of the learned and philosophic, Ministers, Editors, Statesmen and Judges—all classes were wrought upon, and converted over to this new and wonderful developement of "Spiritualism;" as it was called.

Many of these became its witnesses, its expounders and propagators. A. J. Davis and Judge Edmonds are among its most noted authors, and Partridge and Brittain, of Broadway, N. York, conduct the "Spiritual Telegraph," one of its ablest periodicals. These, and a host of others have written and published volumes on the subject.

The United States can, probably, now boast of millions of Spiritualists, while the country is flooded with periodicals, pamphlets and even large volumes, devoted to the subject, or containing spiritual revelations.

Now it is evident on the very face of the subject, that the Spiritual Manifestations commenced with "Mormonism, and those which have since been introduced, independent of that system, are in direct opposition, one to the other: and that, therefore, both cannot be true, and from the same source. The one being introduced and developed in the very nation, where the other had been publicly taught, rejected and expelled.

Moses and the Magicians of Egypt, Daniel and the soothsayers of Babylon—or the Apostles and Simon the sorcerer of Judea, were not in more direct opposition one to the other, than are these two great modern systems of spiritual power.

We will now point out a few of the many striking differences.

1st, The visions of Joseph Smith and his witnesses were plain, open visions, in which many witnesses saw and heard, while the illustrious spirits of the departed ministered in their glory, and talked with them face to face, as one man talks with another, reasoning from the Scriptures, and revealing important truths in accordance therewith.

How different this from the mysterious knockings, table tippings, trances, swoons, cramps, convulsions, contortions, fits, and many other unseemly, disgusting, and even horrible, or trifling manifestations of the other system.

2d, All the manifestations or administrations of spiritual power, connected with the Priesthood restored by Joseph Smith, are, in the name of Jesus Christ, under his authority, giving him the glory, and recognizing his name as the only name given under heaven, wherein men may lawfully use spiritual power and gifts.

How different this from the other Spiritual Manifestations! Their mediums do not act by and in the name of Jesus and his Priesthood in any of their spiritual gifts or acts, nor do they, in general acknowledge that He is the Son of God, or that His blood atoned for the sins of the world. It is not in their power to display their gifts in that Holy name. They cannot do it.

3d, The Priesthood of the Saints requires faith in the Lord Jesus Christ, and penitence towards God as an indispensible qualification of the candidates for spiritual power.

While the mediums of the other power may be unbelievers in Christ, and immoral persons, in the daily practice of immorality and crime.

4th, The Gospel ordinances, such as baptism and the laying on of hands in the name of Jesus Christ, are the means through which the gift of the Holy Spirit is administered to a penitent believer; and after such believer is initiated, and is made partaker of spiritual power, a strict morality and a holy and prayerful life enjoined as indispensible to the continued enjoyment of the gift of the spirit. While the other spiritual mediums require no such conditions.

5th, The gifts of the Holy Spirit are not controled by the will of man, and exhibited in order to gratify the vainly curious, or at the challenge of a gainsayer, or an unbeliever, but were given to confirm and comfort the believer, and for benevolent and useful purposes.

While, on the other hand, the mediums of the opposite spiritual powers come and exhibit their gifts, to gratify the curious and vain, and at the challenge of the unbeliever.

6th, Every exercise of the true spiritual gifts is for edification, and for the profit and instruction of individuals, or of the Church. The gift of the Holy Spirit enlightens, comforts, elevates and purifies the affections, and developes the intellectual faculties of man. It leads into all truth, and therefore its ultimatum is the eternal union of all its adherents—for truth is one.

While the mediums and recipients of the other power are frequently distressed, choaked, paralyzed, cramped, distorted, thrown down, bound; or compelled to give utterance to things unseemly, false, or worse than useless, and sometimes to blasphemy, railing, and indecent expressions.

7th, The gifts of the Holy Spirit can not be used for money, or to get gain, or in other words, they cannot be bought and sold.

The other powers and gifts are frequently exhibited for a certain fee, or for so much per head for admission to their exhibition.

8th, The Priesthood of the Saints administers one Lord, one faith and one baptism. It levels all sects, creeds and parties, breaks down every division wall among its adherents, and by the laying on of hands in the name of Jesus Christ administers the self-same spirit to every member, whereby they are united in one. Hence, there can be no lasting schism in the body. Thus united, the entire people who obey the Gospel grow in the unity of the spirit, till they are perfected, and compared to a holy temple in the Lord. In short, in the ultimate, they became one, as Christ and the Father are one.

While the familiar spirit mediums and their adherents are divided, and sub-divided, without any cementing principle, or bond of union. Hence, they have no more strength or governmental principle than a rope of sand.

What shall we say then, in conclusion?

Simply this—that God has sent this nation "*Strong delusion that they may believe a lie and be damned, because they believed not the truth, but had pleasure in unrighteousness.*"

The two great master spiritual powers which were at enmity in days of old, are now restored, or re-developed upon the earth. All men will be under the influence of one or the other ere long.

I rejoice that man is an agent, a candidate between the two, and that he can enlist on which side he chooses.

If Jesus Christ has all power in heaven and on earth, serve Him and yield to His spirit.

If, on the other hand, the Devil be God, serve him.

"As to me and my house, we will serve the Lord Jesus Christ."

Respectfully &c., P. P. PRATT.

Trenton, N. J., Jan. 10, 1857.

Switzerland.

The following are the proceedings of the first sitting of the Federal Assembly at Berne, on Saturday, 27th December.

The session was opened by a speech from M. Martin, the President, in the following terms:

"Three months have scarcely elapsed since you declared that the Republicans of Neufchatel had deserved well of their country, for having alone triumphed over the Royalist revolt of the 3d September. Since then events have advanced, the position has become worse; it is no longer Neufchatel, it is all Switzerland which is in question. The Federal Council thought it necessary to convoke you again, to take measures demanded by the circumstances in which the country is placed. Justice followed its course tranquilly to discover not only the authors but the instigators of the rebellion of September, and to apply the punishment laid down by law for factions who in arms by night disturbed the public peace, and endeavored to overthrow the constitution of the country. A foreign Prince, the King of Prussia, has demanded of Switzerland the liberation of the prisoners—consequently the acknowledgment of his rights over the Principality of Neuchatel. This demand could not be admitted without abdicating our rights as a sovereign state—as a free and independent nation. That which the King of Prussia could not obtain he wishes to impose on us by force of arms. Under this menace the opinion of Switzerland could not be doubtful. At the first news a single cry escaped from the heart of all the children of the country—a unanimous burst of enthusiasm showed that the Swiss people have not degenerated, that they are worthy of their ancestors and of their liberty. We may joyfully affirm that throughout the people and the Government are animated by the most ardent patriotism, and are ready to make every sacrifice for the defence of our independence. Whatever their public opinion, they are all united in the same feeling, that of the danger of the country. Happy the country which can thus count on her children! Moreover, the cause for which we are to fight is a holy cause, that of liberty; it is the principle of the sovereignty of the people, upon which rests our Constitution, fighting against the worn-out principle of divine right supported by the treaties of 1815, a thousand times torn by our adversary who invokes them to-day. Let us know how to maintain in our deliberations the calmness and dignity which become an assembly of the representatives of a free people, and avoid even the semblance of *fanfaronnade.* What the country wants is acts. Let our decisions bear the impress of republican energy. Let us not recoil before any sacrifice—that is the surest way of guaranteeing our liberty, of maintaining our independence, and saving our country. We know that the entire people are with us. We have reached a crisis when the national existence of Switzerland is at stake. May the God of our fathers enable us to issue from it with honor; and, if the danger pass away, may this crisis contribute to still more strengthen concord among all the sons of our country, and the patriotism of her children! God protect Switzerland! God bless Switzerland!"

The assemblage then proceeded to the election of a new President, and afterwards to the nomination of the commission on the Neuchatel question.

The following telegraphic despatch has been received at Paris:

"BERNE, Dec. 28.

"Conformably to a decision of the Federal Assembly, a commission of 11 members has been appointed to prepare a report on the situation of affairs.

"The Federal Assembly adiourned without dissolving itself definitely.

"The proposition of the Emperor of the French for a mediation which was spoken of has not yet been received.

"The Federal Council has given orders for the speedy organization of the Landwehr.

"Councillor Furrer has left for Frankfort and Councillor Frey for Basle. The missions with which they are charged probably contain a common proposition.

"M. Barmann, the Swiss Envoy at the Court of the Tuileries, has arrived here. Hopes are entertained of peace."

A letter from Constance, in the *Suabian Mercury*, says:

"The Prusso-Swiss difficulty has placed us all at once in a very disagreeable position; for since yesterday measures have been taken to fortify the town on the side of Switzerland, and to construct redoubts. The military authorities have borrowed from the municipal administration the necessary tools, while awaiting supplies from Carlsrhue. The military posts have been augmented, and patrols are stationed along the frontier. On the other hand, a Swiss corps has arrived at Kreuzlingen and Emisdorf, opposite the town of Constance."

Under date of 26th December, the Federal Council of Switzerland addressed a message to the High Federal Assembly concerning the Neufchatel question.

After stating that it had intimated its willingness to effect an amicable settlement through the *bons offices* of France or England, but that it had declined to liberate the prisoners, though asked to do so by France, by Austria, and by Russia, the message says:

"In the course of October the affair seemed about to enter a phase favorable to Switzerland, thanks to the friendly efforts of the English Government. On the 25th of the said month the British Legation asked whether the Federal Council would consent to the immediate liberation of the Neufchatel prisoners in case the King of Prussia would give to France and England the confidential assurance that he would renounce his claims to the sovereignty of Neufchatel on the following conditions:

"1. That he should continue to bear the title of Prince of Neufchatel.

"2. That he should remain in possession of all his private property in the canton of Neufchatel.

"3. That certain religious and charitable establishments, in which the King took a lively interest, should be placed beyond all harm.

"The reply which we made to that verbal note is dated 29th October.

"We commenced by expressing our thanks to the British Government for the kind interest it had manifested in the Neufchatel question, as well as for the friendly disposition it had displayed. We declared ourselves disposed, as much it depended upon us, after having received the adhesion of the Government of Neufchatel to the overtures which had been made, to accept the points indicated by the English Government as the basis of a negotiation and settlement with the King of Prussia.

"With a view to provide the British Government with more ample information we thought fit to add the following observations:

"'1. According to the positive declaration of the Government of Neufchatel the latter is not aware that the King of Prussia has any private property in the canton of Neufchatel. Supposing, however, that such were the case, that property should be respected the same as any other private property.

"'As regards the revenues which the King possessed in his quality of sovereign of the country, they could not come under the head of private property. In case of an arrangement, to prevent all misunderstanding, it would be necessary to specify what private property belonged to the King. A special arrangement should also be made respecting the religious and charitable institutions.'

"These proposals (says the message) fell to the ground. They were not even proposed to the Berlin Cabinet, as, in the opinion of the English Government itself, their refusal could only lead to greater complications."

The message then treats of General Dufour's mission to Paris. On the 24th October the Emperor had addressed himself directly to General Dufour, offering to assist in the settlement of the point in dispute. The Emperor asked Switzerland to liberate the prisoners at the formal request of the Emperor, thus placing, so to say, the fate of Neufchatel in his hands, and thus, in his opinion, saving the national *amour-propre.* Should Switzerland refuse this overture, the Emperor would allow matters to take their course, and make no opposition to the concentration of a Prussian army in the Grand Duchy of Baden. It was thought advisable to send General Dufour to Paris to give a verbal answer to the Emperor. The General's instructions were—1. To thank the Emperor for the interest he took in Switzerland. 2. To express the regret of the Federal Council that it could not comply with the request of the Emperor to liberate the prisoners at once; on the contrary, that it must adhere to the basis which, at the suggestion of England, had been communicated to the English and French Governments.

The message explains the ground of this refusal, namely, that, unless the King of Prussia *simultaneously* with the liberation of the prisoners made a declaration of compensation, Switzerland would by complying compromise her rights, and it would be regarded as an act caused by fear.

The message then enters into details respecting the formal demand made by the Prussian representative for the unconditional liberation of the prisoners, and the refusal of the Federal Council on the 19th of November.

On the 26th of November the French Government addressed a note to that of Switzerland, urging the immediate liberation of the prisoners. Meantime the English Government had assumed an attitude which differed essentially from that of the Government of France. The message then describes the state of the question at the present moment.

Thirty-fourth Congress.-Second Session.

WASHINGTON, Jan. 15, 1857.

SENATE.

Mr. Seward, from the Committee on Commerce, reported a bill for the protection of steamboats from damage or destruction by fire. Among other things, it provides that all woodwork shall be removed a certain distance from the furnace and flues; the fire rooms and passages to be protected with iron, and in the event of fire, the flames to be extinguished by steam appliances to be worked by machinery outside the fire room. The act to take effect one year after its passage.

On motion of Mr. Pugh, a resolution was adopted, requesting the Secretary of the Treasury to inform the Senate what would be the annual income of the Government according to such estimates as he may be able to make, if one-fifth of the duties on such imported articles, authorized by the Tariff act of July, 1846, should be remitted, what if one-fourth should be remitted, and what if one third should be remitted.

The Senate resumed the consideration of the House bill providing for the settlement of officers of the Revolutionary army.

Mr. Foster earnestly supported the measure, placing in a strong light the sufferings of those who periled their lives in the struggle, arguing that in consequence of the depreciation of the value of the certificates in which they were paid, they were justly entitled to the consideration of Congress.

Mr. Pugh offered an amendment, striking out the first and second sections, and inserting, "There shall be paid to each of the surviving soldiers embraced by the resolution, of Congress of the 22d of March, 1783, the difference between the amounts specified in the certificates issued to him, under the terms of the said resolution and the value of the said certificates in money at the tine it was issued and received. Adopted by a vote of 26 against 21.

Mr. Cass said that when first the bill was introduced he favored it, but the investigation which he had undergone had satisfied him that it was improper. He should therefore vote against the whole of it, unless justice be rendered to soldiers as well as officers.

There was a debate on other amendments but without taking the question on the bill the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Pelton presented a memorial from two hundred ship owners, merchants and pilots of New York, recommending the passage of the "Rogers' Marine Signal" bill.

The House passed the Senate bill with amendments, relative to foreign coins. It provides that quarter, eighth and sixteenth dollar pieces shall be received by the Federal officers at twenty, ten and five cents, but not again paid out. The new cent to consist of eighty-eight parts of copper and twelve nickel, and the coinage of half-cent pieces to cease.

Mr. Chapman introduced a bill for the construction of a wagon road from the South Pass in the Rocky Mountains, in Nebraska Territory, via Great Salt Lake Valley to Honey Lake Valley, on the eastern portion of the State of California; and for the establishment of military posts thereon, and making further appropriation for the completion of the Territorial Road now in process of construction from opposite Council Bluff, Iowa, to New Fort Kamey.

Mr. Sneed from the Mileage Committee, reported a bill increasing the penalty for the voluntary absence of members of either House; making a deduction of $25 a day from their compensation, whether a Sunday shall intervene or both branches have adjourned over a day or more; exception to be made in case of the sickness of members or their families.

The House went into Committee on the Tariff bill. Adjourned.

SENATE. Jan. 16.

The Senate took up Mr. Houston's resolution calling on the Secretary of the Navy to state what number of desertions from the Navy had taken place since the passage of the act to promote the efficiency of that branch of the public service, &c.

The resolution was laid aside for the special order, being the bill providing for the settlement of claims of the officers of the Revolution.

Mr. Pugh, of Ohio, moved the postponement of the consideration of this bill until the first Monday in December next, which was carried—yeas 24, nays 23.

The presiding officer laid before the Senate a letter from the President of the Joint Convention of the Pennsylvania Legislature, giving information relative to the election of Mr. Cameron as Senator.

Several private bills were passed, when the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The House was engaged in the consideration of private bills. Thirteen were passed.

Mr. Kelsey, of New York, rising to a question of privilege, offered a preamble setting forth that Joseph L. Chester had been duly summoned before the Corruption Investigation Committee, and had neglected, and concluding with the resolution that the Speaker issue his warrant, directed to the Sergeant-at-Arms, commanding him to take into custody the body of the said Chester wherever found, and the same forthwith bring to the bar of the House, to answer for contempt of its authority.

Mr. Florence, of Pa., inquired where was the authority for all this?

Mr. Jones, of Tenn., believing that the House had no such power, moved to lay the resolution on the table.

Mr. Paine, of N. C., demanded the yeas and nays.

Mr. McMullin, of Va., regarded this as a very important question, and time should be afforded to look into it. His motion to adjourn received a decided negative.

At the instance of Mr. Orr, of S. C., the precept addressed by the Speaker to the Sergeant-at-Arms commanding the latter to summon Chester, was read.

The precept was returnad by the Sergeant-at-Arms with the endorsement that he had served the summons.

Mr. Orr was permitted to make a statement. He said the Committee had not acted in this matter without looking fully into the authorities, which they thought, fully sustained them in the application they had made. A case occurred in 1817 or 1818 to this effect: A party applied to Lewis Williams, a member of the House, and proposed to pay him a pecuniary consideration to make a favorable report on a certain bill. Mr. Williams brought the fact to the attention of the House, which ordered the arrest of the party, in the language of the resolution now before the House, which the present committee copied from proceedings in that case. The party was brought before the House and after trial was reprimanded only by the Speaker of the House, because there were mitigating circumstances. After his discharge from custody, he instituted an action against the Sergeant-at-Arms for false imprisonment. The case was tried in the United States Circuit Court, and decided against the plaintiff, and on appeal to the Supreme Court that tribunal decided that the House had the power to act as it had done, and that it was properly exercised. The Sergeant-at-Arms was protected and the complaint dismissed. The witness in the present case was subpoenaed but failed to appear. If the House had not the power to enforce the attendance of witnesses the investigation was a mockery, and he (Orr) should not continue a member of the committee. If it had not the power to enforce recusants to testify to facts within their knowledge the investigation would fall to the ground.

Mr. Broom, of Pa., wished to make a statement relative to Mr. Chester, but Mr. Jones, of Tenn., said they wanted to hear nothing about him now.

Mr. Harris, of Ill.—When the witness purges himself of the contempt I will hear the explanation.

Cries of "Hear," "Hear."

Mr. Broom—I was informed this morning that Mr. Chester was sick and unable to be present before the committee. I would ask the committee whether they can produce evidence that Mr. Chester refused to appear!

Mr. Paine—That is of no consequence to the matter before the House.

The House refused today the resolution on the table, and then passed it nearly unanimously. Adjourned.

HOUSE OF REPRESENTATIVES.

Jan. 17.

Mr. Otero introduced a bill granting lands to New Mexico, Kansas and Missouri for railroad purposes.

On motion of Mr. Greenwood, a resolution was adopted calling on the President for a complete list of persons charged with the disbursement of public money; also, a list of all those who have failed for more than twelve months to settle their accounts, and the reasons for such neglect.

The House, by a vote of 93 against 81, tabled the Senate bill allowing fishing bounties to six vessels which failed to complete their voyages.

The House was then brought to an abrupt adjournment by the sudden illness of Mr. Giddings, of Ohio, while he was making a speech on a private bill. Adjourned.

SENATE. Jan. 19.

The Chair laid before the Senate a communication from the presiding officers of the Delaware Legislature, announcing the election of Mr. Bayard as Senator from that State for six years, and Mr. Bates to fill the vacancy occasioned by the death of Mr. Clayton.

The Senate then discussed and passed the Diplomatic and Consular bill. An ineffectual effort was made to restore the appropriation stricken out by the House, giving a salary of $1,000 to each of the twenty-five consular pupils. An amendment was added to the bill repealing so much of the former law as authorizes the appointment of such officers.

Adjourned.

HOUSE OF REPRESENTATIVES.

On motion of Mr. Taylor, of La., a resolution was adopted instructing the Post Office Committee to inquire and report on the general subject of the transportation of the mail to San Francisco, and whether it is not now expedient to enter into a contract for weekly mails from New York and New Orleans to San Francisco, by way of Tehauntepec, whenever the said road shall be completed.

A resolution was offered by Mr. Walker, of Ala., which was adopted, making a similar inquiry relative to a weekly mail from Mobile to San Francisco.

Mr. Morrell, of Vermont, offered a resolution, which was adopted, calling on the President to inform the House whether resistance, organized or otherwise, has been made, or is to be apprehended against the official authorities of Utah, and to communicate all correspondence relative to the appointment or declination of office in that Territory since January, 1852, and whether the laws thereof are practically administered with impartial justice to all the inhabitants there.

The first Tuesday of February was then set apart for the consideration of business relative to the District of Columbia.

Mr. Campbell, of Ohio, from the Committee on Ways and Means, reported a bill for the relief of sick and disabled seamen.

Mr. Fuller, of Me., then entered into an explanation of the bill establishing collection districts in the United States, designating ports of entry and delivery, and for other measures. The object of the bill he said was to codify the numerous existing laws on the subject, and to simplify and improve them so as to make them accord with the present condition of commerce.

On motion of Mr. Kelsey the Corruption Investigating Committee was granted leave to sit during the sessions of the House.

Adjourned.

SENATE. Jan. 20.

Mr. Clay, of Ala., introduced a bill repealing all laws or parts of laws allowing bounties to vessels employed on the Banks or other cod fisheries. Mr. C. was strong in his denunciation of the "codfish aristocracy" of Maine and Massachusetts plundering the treasury.

Mr. Seward tried to shew that the advantages of the laws of cod fisheries fell to the lot of the poor; hence it was in his opinion, more appropriate to talk of the "codfish democracy."

Mr. Fessenden, of Me., joining against Mr. Clay, the latter gentleman promised at a future day abundant evidence in support of his charges.

The bill was then referred to the Committee on Commerce.

The bill to establish a naval depot at Brunswick, Ga., was discussed for two hours; but without coming to any conclusion upon it the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The House passed the bill extending the land laws to the lands lying east of the Cascade Mountains.

The House then took up the adverse report on the petition of the inhabitants of Arizona, praying for the establishment of a Territorial government, and other business in accordance with the special order relative to Territories.

The House passed bills appropriating $30,000 for a penitentiary at Nebraska; establishing three additional land districts in that Territory, and for completing and opening roads in Oregon, Washington and Minnesota Territories. Adjourned.

SENATE. Jan. 21.

Mr. James S. Green, elected Senator from Missouri in place of Mr. Atchison, appeared and was qualified.

Mr. Seward, of N. Y., presented a petition from the Geographical Society of the city of New York, protesting against the coinage of three dollar and three cent pieces, and praying that none but decimal coins may be issued from the mint. Referred to the Committee on Finance.

The Submarine Telegraph Bill was then taken up.

Mr. Hunter, of Va., thought the bill required some amendment, as it left the whole matter at the discretion of the President. He was in favor of inserting some limitation in the bill, as he feared the United States might go beyond what was originally designed unless this precaution was taken.

Mr. Collamer, of Vt., replied there was this limitation, that this government should afford the company no more aid than was afforded by the British government.

Mr. Seward, of N. Y., moved to amend the bill, to obviate objections, with the proviso, that the contract to be made by the British government shall not be different from that already proposed by that government to the New York and Newfoundland Telegraph Company. Mr. S. stated that the wire for this telegraph was already made, and the whole enterprise had heretofore been conducted and managed with American capital. On the 4th of July next, if the bill pass, there will be a girdle around the world. It is proposed to lend vessels belonging to the United States navy, as the British government will lend her vessels, to lay down this wire, because there are not in the commercial marine vessels suitable for that work. If we do not make this contract, the British government will have priority of messages, and we shall have to pay for the use of the line in accordance with the contract which they may make—but if we do make this contract we shall stand upon terms of equality with that government.

Mr. Seward's amendment was adopted.

Following this was a spirited debate upon the necessity of arranging with Great Britain for some guarantee, that in case of war the United States should have the free use of the Telegraph as in peace.

Without final action the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Orr, of S. C., from the Corruption Investigating Committee, rose to submit a report and resolution, also a bill, saying he meant to ask for their immediate consideration.

Mr. Grow, of Pa., raised the question that such matter could not now be introduced, this being one of the three days specially set apart for the consideration of Territorial business.

Mr. Orr, with a view of relieving Mr. Grow's apprehensions, gave as his opinion that the matter to which he wished to call the attention of the House would not occupy the entire day.

The Speaker overruled Mr. Grow's point, and said the Committee have a right to report the fact that obstacles were thrown in the way of their investigation, and to apply to the House for a remedy.

The report of the Committee was then read, the publication of which, on account of space and the still more lengthy debate, is deferred. Mr. Simonton, the correspondent of the *N. Y. Times*, persisting in his refusal to answer the questions of the Committee, was brought before the House, heard in his own defence, and taken charge of by the Sergeant-at-Arms.

After an interesting time the House adjourned.

Terrible Riot at Albion, N. Y.

ALBION, N. Y., Jan. 16—8 P. M.

A terrible riot is now going on in Main street between a party of Americans and a party of Irish. Knives and other weapons are being freely used.

It appears that this is pay day for the Irish laborers on the canal. They went in crowds to be paid and have been drinking all day, and this evening found themselves rife for a row. We cannot learn that anything but whiskey is at the bottom of the riot. Two Irishmen have been killed, and four Americans so injured that they are not expected to recover.

Bank Vault Broken open by a Sheriff.

BANGOR, Jan. 19.

This afternoon, Sheriff Gilmore forcibly broke open the vaults of the Exchange Bank and seized $6,900 in specie, on a writ in favor of John Demerrit of Boston. Demerrit holds a bill of the Bank of the amount of $7,000, pledged to him as collateral security by A. K. Norris, of Wisconsin; and failing to get satisfaction, attached the specie. The Bank officers refused to give up the keys of the vault and the officers had to work some hours to get an entrance. The proceedings caused considerable excitement.

Shocking Poisoning Case in Baltimore.

BALTIMORE, Jan. 21.

A terrible tragedy occurred here to-day. A druggist filled a prescription ordered by Arnold, a German physician, for a child. The child took the medicine and died immediately. Arnold took the remainder of the medicine to the druggist, and told him he had made a fatal mistake. The druggist persisted that the medicine was right, and to show his confidence in his correctness, he swallowed a portion himself. He was immediately attacked with horrible convulsions, and died in five minutes. The doctor, who merely tasted the preparation, and spit it from his mouth, was also attacked, and with difficulty saved. The affair is occasioning great excitement. The druggist had mixed cyannuret of potassium with lemon juice, developing enough prussic acid in the preparation to have killed three hundred people.

BIRTH.

At Philadelphia, Dec. 20, 1856, Eliza, the wife of Elder W. H. Moulding, formerly of Newbury, Berkshire, England, of twins.

DIED.

On the 2d inst., in the 38th year of his age, Thos. Henry, eldest son of Elder C. C. Dulin, of this office.

[We deeply sympathize with brother Dulin in his affliction, and feel in such moments the value of the hope which the latter day gospel inspires, and which to us would be our only consolation in bereavement. That brother Dulin's own life may be spared to reach Zion and pass through the holy ordinances of God's house for himself and family, is our most sincere prayer, in which we are certain his friends will devoutly join.—ED.]

Public Meetings.

THE LATTER DAY SAINTS hold their Meetings every SUNDAY, in the large hall of the Assembly Rooms, 361 Broome street, at 3 and 6½ P. M.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer.	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor.	$1.75
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.
Keeps constantly on hand, and makes to order Rockaways, Baggys, and Travelling Wagons, of every description. ap23 1y

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to January 22, 1856.

Article	Unit	Price
ASHES—Pot	per 100 lb.	7 87½ a — —
Pearl		— — a 8 00
CANDIES—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
CANDLES—Sperm	per lb.	— a 40
Adamantine		25 a 27
Mould, tallow		00 a 16
COFFEE—Java, white		13½ a 14½
Mocha		15½ a —
Laguayra		11½ a 12
Maracaibo		11½ a 12½
St. Domingo (cash)		00 a 10½
DRUGS AND DYES—Alcohol	pr. gal.	— 60 a — 66
Alum	per lb.	— 2½ a — —
Arrowroot		— 45 a — —
Arsenic, powdered		— — a — 2½
Asafœtida		— 5 a — 25
Borax, refined		— 22½ a — 23
Brimstone, American, roll		— 2½ a — 2
do crude	per ton.	35 — a 37 00
Camphor, crude	per lb.	— — a — 18½
do refined		— 30 a — —
Castor Oil, No. 1		0 00 a 1 40
Chlorate Potash		— 37 a — 40
Cochineal		1 15 a 1 20
Copper—sheathing	per lb.	— 23 a — 27
Copperas	per 100 lb.	1 50 a — —
Cream Tartar	per lb.	— — a — 30
Gum Arabic, picked		— 17½ a — 32
Gum Copal		— 0 a — 8
Gum Myrrh, Turkey		— 10 a — 30
Iodine, resublimed		— — a 5 25
Ipecacuanha		— — a 1 60½
Madder		— 12½ a — —
Magnesia		— 14 a — 35
Do calcined		— 30 a — 35
Nutgalls, blue Aleppo		— 80 a — 82
Oil Anis		3 87 a 4 00
Oil Bergamot		2 62½ a 2 75
Oil Cassia		— — a 4 15
Oil Lemon		2 — a 2 12
Oil Peppermint		2 75 a 3 —
Opium, Turkey		— — a 5 25
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 31 a — —
Phosphorus		1 10 a 1 15
Quicksilver		— 45 a — 50
Rhubarb, China		80 a 1 10
Salæratus		— — a — 8
Sal Ammoniac, refined		— 11 a — 12
Senna		— 11 a — 14
Shellac		— 13 a — 16
Sugar Lead, white		— 13 a — 14
do brown		— 10½ a — 12
Sulphate Quinine		— — a 2 15
Tartaric Acid		— 41 a — 48
Verdigris		— 45 a — 50
Vitriol, blue		— 10½ a — 11
DYE WOODS—Camwood	per ton.	115 — a 120 —
Fustic		27 — a 29 —
Logwood		17 — a 28 —
FLOUR—State, common	per bbl.	6 — a 6 15
Michigan and Indiana		6 50 a 7 50
Genesee, extra		7 70 a 8 75
Rye Flour		3 50 a 5 12
Corn Meal		3 25 a — —
FRUIT—Raisins	per box.	— — a 3 80
Raisins, layers		4 — a 4 25
Currants	per lb.	— 20½ a — 21
GLASS (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34v46		8 — a 7 50
GRAIN—Wheat	per bush.	1 67 a 1 74
Corn, round yellow		— 72 a — 75
Barley		1 10 a 1 28
Oats, Western		— 49 a — 51
Beans		1 87½ a 2 —
GUNPOWDER	per 25 lbs.	3 50 a 6 50
INDIGO	per lb.	— 75 a 1 40
IRON—Pig, Eng., Scot	per ton.	29 — a 30 —
Bar, Eng. refined		60 — a — —
Sheet, Russia, 1st quality	per lb.	— 13 a — 13½
Sheet, Eng.		— 3½ a — 4½
LEAD—Galena	per 100 lbs.	6 40 a — —
Sheet and Pipe		— 9½ a — —
LEATHER	per lb.	20 a 31
MOLASSES	per gal.	48 a 60
NAILS—Cut, 4d and 6d	per lb.	4½ a —
Wrought, 6d and 20d		6 a —
OILS—Olive	per bskt., 12 bottles.	3 37½ a 3 50
Olive, in casks	per gallon.	1 15 a 1 20
Linseed		— 80 a — 85
Whale		— — a — 85
Lard, winter		— — a 1 05
PAINTS—Lead, red, Am.	per lb.	— a — 8½
Lead, white, Am., in oil		— — a — 9
Lead do do dry		— 8½ a — -
Ochre, yellow, French, dry		1 — a 1 62½
Ochre, in oil		— 4 a — 6
Spanish Brown, dry	per cwt.	— 60 a — 75
Litharge	per lb.	— — a — 8½
Vermilion, Chinese		— 90 a 1 05
Venetian Red	per cwt.	2 — a 2 37½
RICE	per 100 lbs.	3 62½ a 4 50
SALTPETRE	per lb.	6½ a 12
SEEDS—Clover	per lb.	— — a — 14
Flax, American, rough	per bush.	2 — a 2 10
Linseed, Calcutta		1 85 a — —
SOAP—New York	per lb.	4 a 7
Castile		10½ a 11
SPICES—Ginger, Race	per lb.	6 a —
Mace		75½ a —
Nutmegs		— a 85
Pepper		— a 12½
Pimento		10 a —
Cloves (cash)		— a 11
SUGAR—New Orleans	per lb.	9 a 11
Havana, white		11 a 12
do brown		9 a 10½
Stuart's crushed		— a 12½
SUMAC, Sicily	per ton.	— — a 75 —
TEAS—Gunpowder and Imperial	per lb.	35 a 75
Hyson		30 a 80
Young Hyson		32 a 70
Hyson Skin		20 a 35
Black		22 a 50
TIN—Banca	per lb.	— a 33
Straits		— a 31½
Plates	per box.	9 — a 10 50
TOBACCO		— a 7½
TURPENTINE	per 280 lbs.	3 62½ a — —
TAR	per bbl.	3 — a 3 25
SPIRITS TURPENTINE	per gallon.	— 41 a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 3 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 3 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. H. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament."

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue, de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concerna dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE.
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856.
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup: 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf

WAGONS FOR SALE!.
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS.
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N. B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

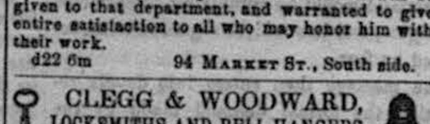
CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

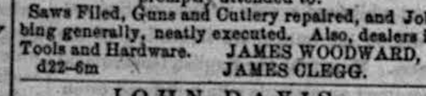
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y


J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.


JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on
Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

CHARLES HOLMES',
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted, a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECOND HAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE

SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER,
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

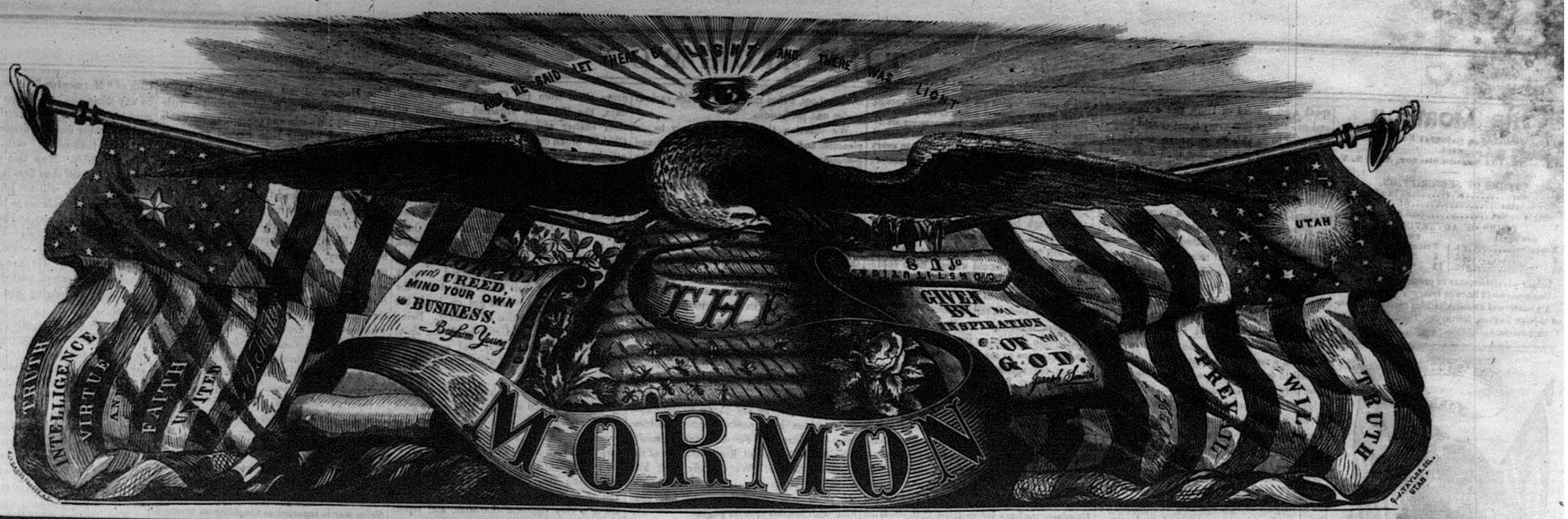
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja9–

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 50. NEW-YORK, SATURDAY, JANUARY 31, 1857. PRICE FIVE CENTS.

Poetry.

Christ Is Coming.

Wait the news, ye heavenly breezes—
Wait the news from land to land:
Christ is coming! Hallelujah!
All must yield to his command.

Spread the news, ye waves of ocean—
Spread the news from shore to shore:
Christ is coming! Hallelujah!
He shall reign for evermore.

Sound the news, ye pealing thunders—
Sound the news from pole to pole:
Christ is coming! Hallelujah!
Let the thrilling echoes roll.

Dart the news, ye vivid lightnings—
Dart the news from sky to sky:
Christ is coming! Hallelujah!
Let the welcome tidings fly.

Bear the news, ye holy angels—
Bear the news from world to world:
Christ is coming! Hallelujah!
Satan must from power be hurl'd.

Hear the news, ye sons of Adam—
Hear the news from God to man:
Christ is coming! Hallelujah!
Safety's in the Gospel Plan.

LIVERPOOL. HENRY W.

DISCOURSE
BY PRESIDENT JOHN TAYLOR,

Delivered at the First Meeting of the New York Conference, November 2, 1856.

REPORTED BY ELDER WM. J. SILVER.

THIS being the first Conference that has assembled here for a number of years, it may be necessary to make a few remarks in relation to those phases or changes so common to us as a people. Some years ago, there was a flourishing church in this city, and a Conference denominated the "New York Conference;" but as our religion differs very materially from that of the Christian world, so do our habits and locations; had we pursued the course of the religious denominations of the day, we should at this time have had many churches in this city with large congregations attached to them; and had Mormonism been something stationary, and confined itself to peculiar localities, this would have been the case, not only here, but all over the world. I remember very well, some years ago, after preaching for a short time in a European city, a number of gentlemen waiting upon me as a committee, and addressing me somewhat as follows:

"Mr. Taylor: a number of gentlemen in our city are very much interested in your preaching, as we consider that you unfold the Scriptures in a more lucid and satisfactory manner, and take a more just, Scriptural and comprehensive view of sacred things, than we have ever heard any other person do; we have conversed upon the subject in a meeting held in relation to it, and being very desirous to retain you in our midst, we, as a committee, are authorized to lay before you the following propositons: 'One gentleman in this city offers a lot to put up a church; another, stone; another will furnish fifty carpenters for two weeks; others offer money, and we have no doubt, but that if you will consent to stay with us, we can soon build you a good church, without any trouble or inconvenience to yourself, and place it at your disposal."' I replied, "Gentlemen, I am much obliged to you for your kind and generous offer, but I perceive you do not fully understand our principles, which include a gathering, and consequently impose a necessity upon all those who embrace them and live their religion, to go to Zion. I seek to build a church, not of stone, brick, mortar and wood, but of living stones, to be gathered together, and placed in the Zion of our God; and although I appreciate your liberality and good feelings, I must beg leave to decline your offer."

The faithful in this city who years ago composed this Conference, are now removed, with very few exceptions, so that on my arrival here, nearly two years ago, I found but two or three of the old stock remaining, whom I could acknowledge as Mormons. Great changes have taken place since that time, and a new era has commenced in the history of the New York church, as is evident from the transactions of this Conference The most of the present assemblage being composed of emigrants from Europe, on their way to Zion, we have here representatives of England, Ireland, Scotland and Wales, the Isle of Man, Jersey, France, Germany and Switzerland, all on the way to the same place, having the same object in view, although resting here for a season. Besides this, the arrival of the Elders into these parts, administering again the words of life and salvation, has caused quite a revival in the old branches around. The latent dormant principles of Mormonism have again sprung into life, the light of eternal truth is again filling the Saints' hearts with love and gratitude towards the great Eloheim, the august dispenser of so many rich and marvellous mercies. Having drank out of the well of living water, they all possess the same spirit.

Our Conference has been a good and an interesting one; the Spirit of God has been in our midst, and unity prevailed in our councils. As we are here a conglomeration, a living tableau of different nations, it may not be amiss to ask ourselves a few questions.

Professing to be Saints of the Most High, we have to understand something about the principles of truth, and comprehend our true position. As intelligent beings, it is necessary that we should know something about our organization, our origin and our destiny; that we should comprehend fully our relationship to God, and the various duties devolving upon us in all the ramifications of life, and discover the way of bringing our actions in the strictest harmony and conformity with the designs of Jehovah, that we may be the true and faithful redex of His divine will, and thus gain His approbation while moving in our respective spheres. That we may understand the reason of every step we take, comprehend every doctrine we believe in, every principle we practice and every ordinance we attend to, that not as foolish, but as wise men, we may fill the measure of our creation, and thus prove ourselves worthy of salvation in the Eternal Worlds.

We, as individuals, have assembled here, in connection with Church business, for the purpose of lifting up our hearts to God in gratitude for His tender mercies towards us. Many have come some distance from their homes to the meeting in this city. As a people, as Saints of the Most High, we have, or should have a definite object in view, and it may not be amiss for each and every one of us to inquire; Why am I a Mormon? Why am I associated with the Saints of the Latter Days? Why have I left my former home, profession and faith, endured reproach and obloquy, and been pronounced a fanatic, by the world, forsaken by my friends, and probably disowned by my kindred, since I might not only have done without it, but have sailed along with perfect ease and a fair breeze with a calm sea, without inconvenience to myself, my friends, my family, or my neighbors? Why have I stemmed the tide of popular opinion, perhaps dissolved my social and family ties, probably left the land of my birth, the home of my childhood; crossed the trackless ocean, and landed among a nation by whom I am as much despised, stigmatized and shunned on account of my religion, as in my native land, and associated myself with a people scorned, ostracised and persecuted by the majority of mankind? Some great controlling principle of action must have operated and impelled me forward, some unknown, hidden spring of the human soul been touched that is unobserved by the world. For not only does it operate upon individuals, but also upon families and communities; it has germinated, grown, spread, swelled and increased like a gigantic avalanche, until it has gathered together a mighty host; it has enlarged itself into a Territory of these United States, and is now standing at the door of Congress, asking for amdission as one of the Confederation, as a brilliant star in the Constellation of this Union. Yet these thousands have suffered not only individually, but as a community. They have passed through greater ordeals of privation, persecution and hardship; they have endured more mobbing, injustice, cruelty and imposition, than any other people in the United States, or all combined; they have been defrauded of millions upon millions of dollars worth of property, without redress; they have been robbed, plundered, whipped, kidnapped, banished, murdered, disinherited and disfranchised time and time again, without sympathy, or a friendly hand stretched forth for their protection, and yet they are one; they have again risen out of the ocean of unheard-of, unparalleled sufferings like a Phœnix out of its ashes; they have again united, again gathered together, and by some mysterious, incomprehensible influence, have been, and are now cemented. As a swarm of bees, when scattered, gather again around the Queen bee, so the Mormons have, when driven, gathered around their Prophets and Apostles, and are again united. In the first instance, instinct may be the cause, what is it in the latter? The world have tried systems and organizations almost without number, and have failed in every instance. Those coming under our immediate observation, such as Socialism, Fourierism, Communism, etc. have all accomplished nothing, and fallen to pieces; although aided by circumstances, wealth, talent, the press, philosophy and individual interest. Where are they now? What has become of "Robert Owen" and his system? What of Cabet and and his system? What of Fourierism. The latter has had the support of one of the most popular and influential journals of the present day, the "New York Tribune," to assist in the organization of the conflicting elements of society, into a consistent order. Where are they now? They are broken up; and what caused their entire failure? They have been let alone, and have quietly fallen to pieces; and why? Because they have not the elements of strength within them; they were devoid of those principles which impart life, light and intelligence, as the human system when lacking some of its vital energies, so dwindles and decays a social or philosophic system, when destitute of the true energetic life-giving principle. It is so with all the rest, they have not been persecuted, they have been left unomolested and let alone, and yet they are broken up, whilst the Mormons, although driven by mobs of ruthless savages, have increased, and still continue to spread and extend, till they have become an objec of terror to their former persecutors.

Mormonism is indeed a problem difficult of solution by this present generation, for while discord and confusion exist everywhere else, politically, socially, philosophically and religiously, the Mormons are a unit. Have we had any confusion during our Conference? No. There has not been one dissenting voice; all is harmony and union; the same spirit prevailed at the Philadelphia Conference, and it is so in Great Salt Lake City; in the latter place, the business is transacted for the entire Church throughout the world, without a dissenting voice. Is this the case with other parties? No. From a small conclave, to a large Conference associated with any other party, they are full of contention and strife and from a small body of a dozen pot-house politicians, throughout all their various clubs, in their State Legislatures and in Congress, division, disunion and discord prevails; vituperations, invectives, bitterness and bullyism abound. They say, division is healthy and good; it may be so, we do not covet it; we have found out the value of union, and appreciate its worth.

Why, I again ask, are the Mormons united? Let us search into this matter; there must be some cause for it. In order to do this, we will commence at the foundation, and examine the thing first individually; for all large, material bodies are composed of very small atoms, so our church, although large, is made up of individual members. Those members form organizations and churches; and those organizations and churches united, form the Church of Jesus Christ of Latter Day Saints. Let us then commence individually, by asking the question, Why am I a Mormon? Very few of us were born or educated Mormons; we, most of us, had other associations and principles; we believed in other doctrines and ordinances, and floated along the popular current of the day.

Mormonism found us enwrapt in all the diversity of notions, creeds, dogmas, and theories; we heard, we believed and obeyed, but before we proceed with the details of the cause, we shall have to search behind this for a first moving shall have to search behind this for a first moving cause, whence came Mormonism? An answer to this question may be found in the simple, but important fact of a young, illiterate man, having had a revelation from God communicated to him by an holy angel, unfolding the true position of the religious world, describing it in a state of apostacy, and revealing the pure, simple, primitive gospel, as it existed in the days of our Saviour and His Apostles. He was ordained, and ordained others to the sublime calling of the ministry by the Holy Priesthood, and through revelations from God, visions and the ministering of angels he restored the fullness of the Everlasting Gospel, as it was preached by the Apostles and others having authority anciently with the same gifts and blessings, the same Priesthood, the same ordinances and organization. Like the ancient disciples, the Elders of this church went every where preaching the words of eternal life.

Many in the United States and in England believed the testimony of the Elders; their words were to you, as a sweet, mellifious balm, like droppings from the sanctuary, or soft, melodious music to the ear, bringing comfort and consolation to your souls. You were told that those men were deceivers, and Joseph Smith an impostor; stories of a golden Bible, of money-diggers and false Prophets, of whom many should arise in the last days, came, as it were, floating in the air, and reached your ears. After having heard that flood of falsehood, you went to see those men, and found them to be, in very deed, the salt of the earth; they presented to you draughts from the fountain of eternal truth, and brought to your remembrance, things new and old; they unvelled to your view the sacred writings of inspired men; your souls were lit up with the intelligence of heaven, so that you could comprehend the ancient gospel in all its primitive beauty and harmony; your hearts expanded wide as eternity; the sun of divine truth broke upon you in all his brilliancy and grandeur, the rays of which dispersed mist and darkness, and illuminated the inmost chambers of your souls, with visions of celestial glory. At first, this was very pleasant; but when you reflected on your circumstances, you found that consequences thus involved, placed you in another position; you thought of what your friends had told you, that you were deceived and deluded, and that, in a matter of so much importance, you should be very careful, but on a second reflection, did false Prophets ever bring the fullness of the gospel? No. An impure fountain cannot give pure water. Principles, which in all their bearings tend to save and exalt man, must necessarily emanate from the source of eternal light. You reasoned these men have the truth, the same as Jesus brought, and others have it not, but tell us there is no need of it, and you concluded that it must be true, for the Scriptures say, "Whosoever transgresseth and abideth not in the doctrines of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son," and these men brought the true doctrine of Christ.

Notwithstanding the rumors that were brought in opposition, you found it to be Scriptural in all its parts, and necessarily reasoned, that it was impossible for so many separate and distinct truths, to make one grand lie. Through obedience to the truth, you became involved in a variety of difficulties; you were often deprived of the means of gaining a livelihood; the ties of friendship and consanguinity were dissolved, inasmuch as parents often refused assisting their offspring in the wild struggle of life; children turned often a deaf ear to the voice of humanity, by forgetting their filial duties, and leaving those to whom they owed their existence in this world, unprotected, unsupported and bereaved in their old age, if they should dare to show themselves intelligent self-agents, having a mind of their own, and striking the pathway of eternal truth. But as the sun when having been obscured, shines with greater resplendency, and presents himself to the observer more brilliant and glorious from behind the clouds, so appeared the truth, after having penetrated the mist and darkness of of superstitious notions, more rich, pure, radiant and beautiful.

You realized then to a certain extent your accountability; you became aware of your being possessed of an immortal soul, the knowledge of Heaven began to dawn upon your intellect, you felt that you were destined to occupy a prominent place in the arena of humanity, and you said to yourselves shall I confine my mind to a nut shell; shall I allow the divine ennobling principles that are burning in my soul to be paralyzed by sordid pigmean notions; shall I swerve from the path of truth and yield to the falsehood of man, or shall the noble principles in me bow in servile submission to the threats of a corrupt priesthood, a servile press, debasing popular opinions or the threats of infuriate ruffians? No: Confiding in the arm of Omnipotence, as the rock of salvation, I will dare the combined opposition of men and devils, I will show my energy, my obedience, by embracing the principles of truth.

In the name of the most High God, I will do His will, commit myself to Him. I will be His servant; this people shall be my people; their God shall be my God; where they go, I will go also; I will suffer if they suffer; I will rejoice if they rejoice; and where they die there will I be buried. These are the feelings which thousands have had, though some have found the trial too strong and have shrunk from the conflict and given way, making a shipwreck of faith and of a good conscience, while thousands and tens of thousands have held fast to the truth and defied the powers of earth and hell, putting their trust in God; leaning upon the arm of Omnipotence and saying my strength is in Jehovah, and on him will I rely. You had faith and were baptized for the remission of sins; you received of His spirit by the imposition of hands; that spirit opened the visions of futurity to your minds; you understood the Scriptures; you read them with new eyes; you looked at them through another medium; you felt a spirit, a power, an intelligence, a union which you had never known before. The Holy Ghost was your comforter; your mind became calm, serene, and contented through the benign influence of that divine element. You found yourselves moving in another sphere, your thoughts, your views, your feelings, your very existence was changed, it was a new birth, you were indeed born again of the water and of the spirit. The veil of Time was withdrawn from your eyes, the Future, the Present and the Past arose out of the ocean of eternity, unfolding to your enraptured gaze through the vista of centuries, things that had transpired and things that had to come, and you began to long after principles emanating from celestial spheres, you wanted to have a knowledge of the great, sublime and eternal Light, whose radiant brilliancy illuminates the immeasurable amplitudes of the universe.

As a member of the Church of Christ, you had some interest at stake; you began to realize your position and responsibility, to live for eternity as a mortal and immortal being; to discover, that that great, omnipotent Being whom you so much dreaded, was not so austere, was not so rigid as you had supposed Him to be, not so awful and inaccessible; you began to look upon God whom you formerly had hardly dared to approach, as your kind and benign parent who is willing to give a responsive tone to every consistent prayer; you felt that you were His child, you called upon Him as a father and then you understood the saying of Jesus where he says, "I go unto my Father and your Father; and to my God and your God." That they all may be one; as thou, the Father, art in me, and I in thee, that they also may be One in us. "You began to learn that it was good to be in subjection to God; you knew that if your children asked for bread, you would not give them a stone, nor for fish serpents; how much more then could you trust your Heavenly Father who knows all our wants even before we ask Him. These were your feelings, this was your position. You knew that you had received the gift of the Holy Ghost, the spirit of the living God. You breathed a new atmosphere, you had commenced a new life, and felt like a child happy and contented, full of hope and anticipation of a glorious future. You knew you had entered the threshhold of eternal life; you realized to some extent your position as a mortal and immortal being. You felt to exclaim, 'God is my Father, even the Father of my spirit, I am His child, I will endeavor to please Him, by doing His will and thus show myself worthy of His name.'" When such feelings spring up in the bosom of man, all is right with him; as an eternal being, inspired by the hopes of celestial glory, he will pass safe through all the ordeals of this probation.

What is the object of man, on entering the Kingdom of God? Is it to acquire wealth, to surround himself with the temporal comforts of this life, and thus merely realize the gratification of his sensual appetite? No, his object is, to leave the sphere of pigmean notions, to soar like the eagle free and independent in the fields of intelligence, to rise in the scale of being, to get acquainted with principles leading to a knowledge, power, glory and happiness of divine perfection, and thus secure an eternal inheritance for himself, his progenitors and his posterity in the celestial Kingdom of God. One of the most important principles taught by the Elders of this Church, is the gathering up to Zion in order to receive instructions at the fountain head, where you can drink out of the well of living water, where the revelations of God are given as a guide to His people, to prepare them for the glorious future where they shall move in more exalted spheres and act their parts in a grander drama, where the sun of immortality and celestial happiness will shine in increasing resplendence through the infinite progression of man's advancement and exaltation. Previous to your departure, you hesitated and asked yourselves—shall I leave my friends, my relations—shall I bid adieu to the parental roof that gave me shelter during my infantine years; dispose of my farm, my house, my possession and exchange the scenes of childhood, the place of my home for the land of the stranger. And while in a train of such reflections, many felt as bad as the young man to whom Jesus spoke, who said that he had kept all the commandments of God from his youth up, and asked what else he lacked; but when the command came forth "go and sell that thou hast and give to the poor;" it was too great a sacrifice, too severe a trial, and he went away sorrowfully. Such is the case also with many of the Saints, and many who want to be Saints. The question has often been ask-d of me, can I not stop here and be saved? There were others, who, being more enlightened and energetic, possessed altogether different feelings: the spirit had opened their understandings; their whole desire was to fulfill the law of God, and they exclaimed, "let me go to Zion—I will leave my home, my family, and my friends, and like Abraham of old, I will go to the land which God has appointed for the gathering of His people," and it was literally as the prophets had said, that they would gather out "one of a city and two of a family to Zion," from whence light, truth and intelligence should spread unto all nations; where His House should be established in the tops of the mountains and be exalted above the hills, and all nations should go up thereto. That the ships of Tarshish should bring them from afar, and that they should fly as doves to the windows, that they should come upon mules, dromedaries and swift beasts, upon litters, also with the lame, the halt and the blind, the woman with the child and the suckling together.

The spirit of God when burning in your bosoms, prompted you to continue your journey, and when people pronounced you deluded, and Joseph Smith an impostor, you remembered that Jesus was spoken of by the Jews as being possessed of the devil, as having cast out devils through Beelzebub, the prince of devils, and you experienced that, if a delusion, it was a very happy and consoling one. Inspired by the spirit of God and unmindful of the scorn and derision of your friends; unmindful of the powerful opposition of this benighted generation, you bade adieu to the shores of your fatherland; riding the billowy ocean, you took your wives and children across the mighty deep, and in the midst of a commotion of the elements you felt to rejoice, because you knew God to be at the helm; thus you hurried on, in order to get to Zion, you felt and knew you were right, although you scarcely comprehended why. On your arrival on a foreign shore amidst the chilling blasts of winterly winds, or the colder and more chilly and freezing breath of a beartless world, you still felt buoyed up and sustained by the same omniscient, all-powerful hand; your trust was still in the great I Am; you felt His comforting, cheering presence; you heard the cry of deceivers here, we were called impostors and every other approbrious name, but you would not believe it any more than in your own land. The same spirit operated upon you as a consoling refreshing and invigorating stimulus enabling you to surmount all the trials and difficulties which arose round you like the mountain waves of a tempestuous ocean. This spirit also revealed to you, that it was right to gather. In relation to the operation of the spirit upon the minds of those who have obeyed the Gospel, let me refer you to a circumstance that came under my observation. I was preaching in Liverpool some years ago, on the first principles only, and had not even mentioned the doctrine of gathering, when a sister who had recently been baptized, told me, that she had seen, in a dream, a number of Saints and myself among them, on board a ship at the docks ready to sail for America, and wished to know the interpretation of it, which I promised I would give at a future time. This was revealed to her through the simple operation of the spirit of God, even as was promised, by the apostles of Jesus Christ and the prophets before them, that, as God saith, "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my hand-maidens I will pour out in those days of my spirit, and they shall prophecy."

This was the kind of feeling which animated those who rendered obedience to the Gospel; and it still operates upon those who covenant to serve the Lord and be one with His people. I know what your feelings are, when the spirit of God influences you, it leads you to seek to do the will of God.

You have striven and struggled and endured; you have fasted and prayed and persevered; you have exerted the energies of both body and mind to accomplish the will of God, and to save yourselves and families. The still small voice of the Lord operated upon your minds and told you to gather together, and while under the influence of that divine spirit you felt you could not rest without making the attempt, and thus companies from a hundred to five thousand at a time, have gone up to Zion. The spirit of the world is division, disunion, disharmony, disorder in religion, in politics, in everything else, while the Scriptures say, "if you are not one, you are none of mine," This spirit has not only operated upon one but upon the whole, not only individually but collectively, and this united, extended and almost universal operation has led, drawn and impelled the people together. Like the operations of light, air and heat, its influence has been felt everywhere and has operated alike upon all, and like the Great Luminary of the day, it has chased away the darkness, gloom and uncertainty from the human mind and wherever its genial rays penetrated, life, light, and intelligence have been the result, and as light makes itself manifest everywhere and the rays of the sun, with the moisture promote vegetation and cause all nature to bloom, so does the vivifying influence of the spirit of God, wherever felt and enjoyed, exhilerate, quicken, vivify, instruct and guide alike all who come under its influence, and as the sun not only enlightens, warms, and fructifies one plant or herb, but all creation, so the same spirit that enlightens one Saint, does the whole, and consequently leads them to the same thing—they are so many separate parts, yet one, and when united like the stones of Solomon's temple, each one finds his place under the direction of the great architect without confusion, the Mormon Church is emphatically *E pluribus unum.*

The world think us strangely deluded to leave our homes, to do and suffer as much as we do for this cause, and many who can conceive no higher acme than worldly emoluments, consider us to have some speculation in view. Some days ago, I was reading a novel, wherein an Elder was represented as trying to induce the people by fine words, alluring promises, and a variety of worldly inducements to gather to Zion. Why, the man who wrote such nonsense, knew as much of what he was writing about as a bull's foot about pictures Did you ever hear any Elder try to persuade you to emigrate to Utah by representing it as an El Dorado, by portraying the natural advantages of that place as those of a second Utopia, where, on your arrival, you would have nothing to do but to gather the sweet fruits of a chimerical paradise, instead of gaining your living by honest labor? No. Your answer would give the lie to this statement; you have obtained a knowledge for yourselves. Some gained this knowledge by the administration of angels; to some, it was revealed by the Spirit of God; to some, by dreams; to others, by visions; to some, by the power of Scriptural evidence and an array of truth, which they found impossible to resist. These are the influences which combined, have brought this people to obey the truth.

Thus, each individual being strong separately, they are as invulnerable as the adamantine when united. Mormonism is not that wishy-washy, milk-and-water accommodating thing that sectarian religion is, which can be received or rejected at pleasure. A Mormon's religion is the beginning, the middle and the end of all things, with him it is interwoven with his life, his existence in time and eternity, his faith is built on the rock of eternal ages, and, like the ancient disciples, he knows nothing else. The people at one time followed after Jesus in great numbers; they thought that he must be a wonderful man who could exert so much power; and they followed him, hoping to obtain some great gain. After he had fed five thousand people with five loaves and a few small fishes, they expected that He would give them all they required, and that they would be spared the trouble of working to obtain a livelihood. But when He said—"The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head"—they soon went back and walked no more with him; they found other business to attend to; in fact, they felt disappointed, and thought the speculation was not going to turn out so well as they had anticipated. And when they had all departed, then Jesus said to His disciples, "Will ye also go away?" Peter answered Him, "Lord, to whom shall we go? Thou hast the words of eternal life." The foregoing would be the individual reasons, and in them will be found the answer to the question, Why am I a Mormon? In view of these things, the question arises. What has gathered this people together in the midst of unparalleled persecutions which they have had to pass through, when all the powers of Church and State have been brought to bear upon them; when they have been mobbed, robbed, persecuted, and driven; when the pulpit and the press have rejoiced over the news, and the whole nation felt jubilant that the Mormons were destroyed as they supposed? The answer would be, that it is composed of so many strong, unyielding, invulnerable parts The individual experience of the separate parts when combined, has formed a mighty phalanx. And when oppressed, driven and scattered, mobbed, robbed and disfranchised, there was a spirit within us that others knew not of. That spirit led us again to unite, our object was the building up of the Kingdom of God; we knew that God had spoken, that His purposes would be accomplished, and that the puerile efforts of man could not frustrate the designs of Jehovah, and when persecuted in one place we fled to another; and, like bees who follow the Queen bee, wherever the Presidency and Apostles have gone, there the people have followed; and, notwithstanding their repeated mobbings and drivings, they still live, and will continue to live, and no power on this side of heaven can help it.

Sometimes you sing, "Whither shall we follow, follow, follow; all the way to Zion; we will follow Thee." It is feelings like these which lead you on; it is under the influence of such feelings that the feeble, the infirm and the aged have gone with hand-carts over 1200 miles; it was while such feelings prevailed in their bosoms, that the Spirit of God was their shield and buckler, and the dangers and difficulties vanished like the mist before the sun. When Jesus asked the disciples who He was, and Peter replied: "Thou art Christ, the Son of the living God." He answered, "Flesh and blood hath not revealed this unto thee, but My Father who is in Heaven; thou art Peter, and on this rock will I build My Church." On what rock? On Peter? No. Peter would have been a very poor rock to build a church upon, and so would any man. It was upon the Rock of Revelation that Jesus said He would build His Church, even direct communication from God to His Church. whereby it might always be led and guided in the right way, ever with a living spirit and Priesthood.

Some say they know us to be deceivers and impostors, and assert that mesmerism is the connecting link of the heterogenious beings, constituting the Church of Christ, that through the medium of mesmeric influence, our bodies and minds are kept in subjection; if this be the case, why do not those would-be wise men use mesmeric influence to control other religionists and politicians? You say you know that this is the Church and Kingdom of God, and I have heard thousands upon thousands testify the same thing. Why are the Mormons gathered together and form thus a picture of unequalled union, harmony and order, a living phalanx of a continually increasing power? It is because of the principle of direct communication with Heaven; they are built upon this rock, even the Rock of Revelation, and this principle became in them an intuitive knowledge, in relation to the things pertaining to an eternal salvation, and thus they know for themselves that this is the truth and not delusion. It is also by visions, by the ministring of angels, by dreams and by the Spirit of the Lord, that they know that the sacred records found by the Prophet Joseph Smith are true, and of Divine origin. This is the secret of our union; this is the reason why they have left the comfortable fireside of their homes; this is the reason why they have endured robbing, distranchisement, banishment exile and death; this is the reason why so many latterly have exposed their wives and children to the inclemency of the weather; to the sweeping rains; the drifting snow and the howling winds when journeying across the wilderness in order to be with the people of God, to reach their mountain home. They have received a knowledge for themselves, and that knowledge was a soothing balm in days of affliction; it was the secret spring of joy and happiness; it was the stimulus of new exertions, the shield against dangers and difficulties. Jesus said to the Samaritan woman at the well, "If thou knewest the gift of God, and who it is that saith unto thee, Give to me drink, thou wouldst have asked of Him, and He would have given thee living water, which would be in thee a well of water, springing up into everlasting life." You have drunk of this well, it flows in your own bosoms, and opens up a communication between you and your God, as developed in the Scriptures.

Let me here speak of a simple principle; there are three that bear record on earth; the water, the spirit and the blood, and these three are one; and there are three that bear record in heaven; the Father, the Son and the Holy Spirit, and these three are one. Thus, there are three in heaven and three on the earth. The Spirit of the Lord is one of the witnesses both in heaven and on earth. When a man is confirmed, he receives the witness of the Divine Spirit, and thus, if lived up to, a connecting link is established between man and God. This Spirit when cultivated, will germinate, grow, swell and blossom like a beautiful flower in you; it will always be your friend, your protector and your guide; it will enlighten your minds, enlarge your knowledge, capacitate you for the discharge of your duties; it will be your shield against the temptations of the adversary; it will always lift up your souls with satisfaction, contentment and energy, so that happiness and every other emanation of Divine principle will spring up in you as from a well of living water leading into everlasting life Therefore, no matter how disagreeable it may be to your feelings, no matter how much it may interfere with your worldly interests, always follow the call of that silent but true monitor, for those who are led by the Spirit of God, are the Sons of God. This Spirit guides and directs all the faithful everywhere; it guides and sustains the Authorities of the Church; it directs and instructs all Presidents and Elders who yield to its influence, and is an instructor and comforter to all the people, it agrees with nature, reason and common-sense; it is Scripturally and philosophically correct. I want to be so plain as to be understood, but it is veiled to them who do not comprehend; but you understand the principle of it, you know at least as much as the blind man did—"Whether this man be wicked or not, I do not know; but I do know, that inasmuch as I was blind, now I see." You now feel by the power of the Spirit, that that Divine element is productive of love and union, and, "By this all men shall know that ye are My disciples, if ye love one another, and the world hate you even as they hated Me before you, because you are Mine."

It is through the medium of the Priesthood that this Church has been sustained. We speak of our individual experience, how the Spirit of God has operated, and how it has placed us in the position we now occupy.

I have dwelt for some time on the simple, undivided operation of the Spirit of God, individually, and with the Church combined; let me now draw your attention to another principle which has always exerted an almost unbounded influence in the true church of God, wherever that church has existed in its purity, viz., a living Priesthood which is as necessary to sustain and give strength and power to the Church, as the body is to carry into execution the will and operations of the spirit, and as the spirit is not and cannot be perfect without the body, so the Church is not perfect without the Priesthood. I wish to show you another principle, viz., that there is order, and not confusion in the Kingdom of God, who has been pleased to appoint Prophets, Apostles, Pastors with Elders, Deacons and others, formerly and latterly, for the work of the Ministry, for the perfecting of the Saints and the edifying of the body of Christ, till we come to the fullness of the stature of a perfect man, as Jesus said; "You are My witnesses, as is also the Holy Ghost," so are the Elders of this Church when filled with the Spirit of God, and clothed with the power of their mission to overcome all opposition, every power and every influence.

A man knowing that he is chosen of God, set apart and ordained of Him to do His work, and realizing that he is inspired and taught by the Spirit of God, feels confident, unwavering in His cause, and like the Apostles of old, he speaks as one having authority, and not as the Scribes. I remember some years ago holding a discussion with some ministers in France, after meeting their puerile remarks for some time, I told them, that, although a stranger and alone in a foreign land, I was prepared to defend Mormonism against anything and everything they could bring up. Mr. Cleeve, a Methodist Clergyman, said, "Mr. Taylor, you are a bold man." I replied, "Sir, Truth makes a man bold." When a man has advanced principles that he knows to be true and invulnerable, he feels comfortable and easy, under all circumstances, bold and defiant to all opposition. No persons have ever been placed in more trying circumstances than the Elders in this Church, yet none are more bold, fearless and independent. Possessing the principles of eternal truth, and knowing that they are called of God as special messengers of the nations of the earth, they boldly defy all opposition that may be brought to bear against them.

Let us notice the position of Joseph Smith; in him we discover as striking an example of the wisdom and intelligence of God, as in any person or principle that can be adduced. Brought up a poor farmer's boy with very limited advantages of education, he nevertheless introduced a system of religion that was bold, energetic and commanding, and that struck at the root of every other religion, it overthrew existing theories, dogmas and creeds that had been framed by the united wisdom of the most talented, educated and erudite men of this and preceding generations. They were swept away by it like mist before the sunshine; Religionists, Politicians and Philosophers were baffled alike by the intelligence that flowed from him. It might with great propriety be said as formerly; "Whence hath this man this wisdom" The great secret was, that God had restored the Everlasting Gospel, associated with which was the everlasting or Melchisidec Priesthood, which Priesthood is the government of God in the heavens or on the earth, and whose privilege it is to receive communications from the heavens; Joseph Smith, therefore, being instructed of the Lord was made acquainted with correct doctrines, ordinances and principles; was taught how to build up, organize, regulate and control all the affairs connected with the Church and kingdom of God on the earth, whether it related to doctrines, ordinances, offices, organizations or governments, and he has presented a system of law, order and government that the combined wisdom and intelligence of the world cannot overturn. This intellectual, comprehensive system, came without ostentation or empty parade. Joseph Smith simply declared that he had a revelation from God; that the Heavens had been opened, and Holy Angels had appeared to him and others, revealing the fulness of the Everlasting Gospel. Some of the religionists sneered, others mocked, some reviled and persecuted, and so-called ministers of the Gospel, were foremost of the crowd; but having in it the elements of truth, and opening up and unfolding principles of strength and power, connected with the intelligences of Heaven, it rolled forth to the consternation and dismay of its opposers and persecutors. When I speak of Mormonism being incontrovertible, I speak advisedly. I know what I say. I have preached it in the principal cities of these United States and in several European nations; I have grappled with the talent and wisdom of this generation, and I know that the doctrines of Mormonism are invulnerable, and I am at the defiance, either of the Priests or the press to successfully controvert what I say. I well remember having had a conversation with a clergyman in Liverpool, England, who being defeated, asked a brother minister; "Why is it that these Mormons so easily oust us in every position that we take?" To which he replied; "I can account for it on no other principle than the following; I believe that a number of smart, shrewd Yankees have got together, and have united all their shrewdness, wisdom and intelligence, and thus formed the system of Mormonism, and it is so Scriptural that we cannot overturn it, but it is of course an imposture." If Mormonism is an imposture, why is it that these Englishmen who possess superior education and unite the intelligence of the Nation in their Colleges and Universities could not concoct a system that the Green Mountain Yankees could not controvert. This sounds very much like the language of the Pharasee to the blind man; "Give God the glory, we know this man is a sinner." The secret is, Joseph Smith's system is of God; theirs is of man. This man did not know the secret springs of action, nor the spirit which revealed this intelligence; and men generally reject those very principles from which we receive our intelligence. We have our Book of Mormon, our Book of Doctrine and Covenants; both containing doctrines and principles of which the world are wofully ignorant; we have also a living Priesthood, whereby we are preserved from error, instructed in the will of God, whereby hercsies are exposed and false spirits detected. The world say we are fools and fanatics. Never mind, gentlemen, we are quite willing to remain so; we covet neither your wisdom nor piety; we don't want them either in this world or in the next; for while you are seeking wisdom from ancient philosophy and man-made religion with its creeds, forms and dogmas, we are aspiring after divine intelligence; after a knowledge of our nature, origin and destiny; we desire to know our relation to the past, present and future; the organization of spirit, of matter, of body and spirit separate and united; of angels, spirits, men and devils, the philosophy of the earth and the heavens, of time and eternity.

We are aiming at a philosophy, that will unite us with our progenitors, seal blessings upon our posterity and celestialize the earth. It is through the medium of the Holy Priesthood, that these things will be accomplished; it leads, teaches, instructs, edifies, guides, admonishes protects; it spreads, grows, expands, it governs in this world and in all worlds; it ascends to the highest heaven and dives to the lowest hell; it comphehends all truth and revels in the intelligence of the Gods, and what little we have communicated, is for our temporary guidance to lead us to a higher, nobler and more exalted sphere. There is an Elias spoken of, that was to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. Elias signifies a restorer, this restoration of all things has been spoken of by all the prophets, since the world was. These prophets held the Holy Priesthood, and being all guided by the same spirit, all testified of the same things, and all rejoiced in the time, when the earth would be delivered from the dominion of Satan, when anarchy, confusion, disease, death and the devil should be destroyed, and when the earth would resume its paradisaic glory, and Him whose right it is to rule, should possess it. Previous to this the Elias must come, a time of restoration; the hearts of the children must be turned to their fathers, and the hearts of the fathers to the children. Our fathers who are dead, through the Everlasting Priesthood, which officiates in time and in eternity, must operate for us, and we for them and their posterity, who are many of them our fathers, who have died without the Priesthood and Gospel. They preach the Gospel to the spirits in prison, as Jesus did, and we have to be baptized for them on earth. They officiate for us, and we for them; "they without us cannot be made perfect, nor we without them." Our Priesthood and Gospel reaches heaven and earth; past, present and future, time and eternity. If I have children, I feel like blessing them, as Abraham did, and our Gospel and Priesthood teaches us how. And who are this Priesthood? They are simply ordinary men, but taught and instructed of God. There is no honor devolving upon them, in consequence of what they do; they are simply operated upon. Joseph Smith claimed no wisdom of his own; he was an instrument in the hands of God, and was operated upon simply like a musical instrument in the hands of a skilful musician. He was obedient to the will of God and followed His direction and command. Much has been said about

Continued on Third Page.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, JAN. 31, 1857.

To Everybody.

LAST week we spoke plainly and freely of our financial position through publishing THE MORMON; we think it not amiss now, to call the attention of the elders everywhere to the advantages to be derived from the extension of its circulation. Though we must ever view with satisfaction an increased circulation and a consequent augmentation of our dollars, we should be indeed sorry if such held the first position in our minds. Our mission with THE MORMON has been to defend the interests of the Saints in general, to set before the world the true position of the inhabitants of Utah, to expose the motives of those who attack her institutions, and to oppose the folly and wickedness of those who would deny the hardy mountaineers their political rights. We have fearlessly set forth and defended the doctrines of the Church, and demonstrated their superior claims, on the moral and intellectual God-fearing portion of society, over those of the man-made doctrines of christendom. We have endeavored to impart instruction to the Saints upon daily duties, as individuals, and as members of the Kingdom of God, encouraging all to morality and the practise of everything that ennobles humanity. We have cheered the faithful toiling laborer with hope; we have imparted useful hints to the not-over ardent, and take some credit fo discouraging and frightening from our community any who might have had a *penchant* for loafing. How well we have discharged our duties in these particulars our readers can judge; we are, however, satisfied that our labors have not been in vain.

In addition to what we have been able to do in our editorial capacity, the columns of THE MORMON have been open to a host of elders who have by correspondence increased the interest of the Saints in each other; who, widely separated by space, have felt closely allied by the same cementing spirit that is destined to unite in One the Hosts of Heaven with the faithful and pure of the earth. The varied contributions on doctrine, history, and science have likewise had their influence in increasing the intelligence of the Saints. In addition to our summaries of what has been transpiring on the earth, we have been choice in our selections from exchanges which have, in general, been graced with the rich and refining effusions of Israel's poets and poetesses; withal, we think THE MORMON has played an important *role* during the short term of its existence. While penning these lines the thought forces itself upon our mind that no member of the Kingdom of God could righteously stand neutral, unmoved, and see all this light extinguished, this testimony, this instruction and entertainment withheld from the Saints and the world while his hand might have supplied the needful.

We wish the elders and all who have the priesthood to see that the Saints read THE MORMON. There are thousands of European Saints now living in the States who have only a very imperfect knowledge of the institutions of this country. If they mean to "act well their part" in the Kingdom of God they will yet require a thorough understanding of American institutions and American men, and we know of no means through which they can become more easy acquainted with both than by the newspaper. To ponder over huge volumes of history is an occupation to which only the few can devote their time, and by which only those who have had disciplined habits of reading can profit much; but all can find instruction with entertainment and imperceptibly realize that their store of facts—of men, manners, institutions and cotemporaneous history is on the increase by a regular perusal of the weekly newspaper. It is very well to be acquainted with the dimensions of Noah's ark, and not amiss to be able to tell how many Sampson slew with the ass's jaw; but we think it quite as advantageous to a man's reputation for common sense if he can tell the extent of Utah—his future home, whether it lies east or west, north or south of New York, something of its climate, the occupation of its inhabitants, their history, where they came from, how they came to go to such an uninviting spot, how they live, what is the trouble with their enemies, why the latter cannot speak a good word of Utah, and a thousand and one things that every Saint should know, not only to be able to render an answer to those who may ask, but that such facts may stand by them in an hour of trial. In fact no one can fully appreciate a standing in the Church of Jesus Christ of Latter-Day Saints without being acquainted with its origin, and in some measure conversant with its history, with the men who have acted for and against it, where they are, what recompense they have had for faithfulness, or what measure for unfaithfulness; in brief, we cannot conceive how any person can feel otherwise than interested, and deeply interested, in picking up items of information—of the past and present. To the brethren who visit the Saints we say: See to this matter; see that the people committed to your charge are properly instructed, that they grow in wisdom and in the knowledge of the Truth, that they purchase THE MORMON if they can, and we doubt much if many cannot, and read it; if they cannot purchase it, make arrangements to see it, and above all things read it, and ponder over it. We give diversity of teaching, everything in its time and place, and looking at the Saints as intelligent beings, and not as children, we have not been nor do not intend to be stereotyped, and repeat every week the same things; when, therefore, any member of the Church fails to receive our paper we have labored one week for nothing, so far as their instruction and benefit is concerned, and that member is behind the others, less qualified to understand new moves, for the new has ever relation with what has preceded it, and is more or less the consequence of the past. Furthermore, our labors are expected to produce their fruits, and as certain as we labor we look for results. If the labor has not been received the results cannot flow, and disappointment and misunderstanding follows.

The Kingdom of God anciently was not received by many of the wise and the noble according to the flesh, yet the testimony of Christ was carried to the uttermost parts of the then known earth, and defended before the ignorant, the learned and the impious, by men in general educated by their own labors, and qualified as ambassadors by the Holy Ghost dwelling in them. To-day it is the same, and they who laudibly desire the honor that cometh from above must neither be slothful nor weary in well doing, in qualifying themselves for every good work. Utah is taking her position, and rightful influences must be brought to bear upon those who mean to do right; the struggle between truth and lies, light and darkness is at our doors; let, therefore, all who favor Zion spread abroad THE MORMON, remembering our motto, "IT IS BETTER TO REPRESENT OURSELVES THAN TO BE REPRESENTED BY OTHERS."

The Plains.

ON the assurance of a telegraphic despatch, we announced last week the arrival of the Salt Lake mail at Independence, but by correspondence we learn that it was only the conductor, Mr. Ferguson, that had arrived there on the 29th Dec.: the mails having been left at Marysville through a Mr. Marshall, by some process of law, attaching the mules for some affairs between him and Magraw—the proprietor and conductor. How long the mails were detained or what have become of them we know nothing, but this much we do know, that we have not received either letters or papers from Utah since the above announcement. We regret exceedingly that anything should have prevented the speedy delivery of this mail, as many, with ourself, are deeply interested in receiving definite intelligence of the true position of the late emigrants on the plains, and the circumstances attending the latter part of their journey. We have read of the sufferings of travellers and surveyors on the plains and in the western territories from the early fall of snow, piercing cold of an unusually severe winter, and are apprehensive that the latter portion of our emigration has not escaped. The accounts of the Mormon suffering on the plains, are written with such rejoicing and unmistakeable enmity to Mormonism that we entertain the hope that the calamity is much less than our enemies wish it. As the Saints are ever deeply interested in the well being of their brethren we shall, in the absence of Salt Lake advices, quote from an outsider:

Correspondence of the St. Louis Republican.

INDEPENDENCE, Jan. 4, 1856.

The arrival of the Salt Lake mail here, on the 29th of December, I neglected to mention when I last wrote you. From the conductor, Mr. Ferguson, I have obtained a statement of the trip, which, considering the character of weather and amount of snow on the plains, was one requiring no little fortitude on the part of those in charge of the mail, to bring it (or any part of it) safely through. Accompanied by Mr. Briggs, and a few others, the conductor left Salt Lake on the 1st of November. A few miles from the city, at the canon of Wasack Range, they found snow to the depth of two or three, and even eight feet, through which they were compelled to travel for some distance, and, after much detention, reached Fort Laramie on Nov. 19. They desired an escort, but none being provided, they pushed on; at Cottonwood Spring met the outward-bound mail, under the charge of Jones, a little after which they encountered a snow-storm of much violence, impeding their progress, so much so that they were seven days in making eighty-five miles; they arrived at Fort Kearney December 11. While delaying on account of a storm at Kearney, a man in the employ of Mr. Dyer, the Sutler, was driven before the storm, while going from the store to his quarters, and doubtless perished, as he has not been seen since. Quite a number in and around the post have been injured by the extreme cold of the season. Accompanied by Lieut. Kelton, Q. M., and Dr. Page, of Fort Laramie, the mail party left Kearney and reached here without much interruption on last Monday. On their way in, near Bear River, they met the third hand-cart train of Mormons going west.

The fourth and fifth trains were met at the three crossings of Sweet Water, in a very different condition from those in advance. They were suffering beyond measure for the want of provisions and on account of the cold. They were very badly clothed, and in consequence of the hardships, many of them were dying; in one camp they buried fifteen in one day. The mode of burial, since they cannot dig the frozen ground, is to lay the bodies in heaps, pile over them willows and heaps of stones. Gov. Brigham Young, learning something of their condition, dispatched some men and provisions to their relief; but these were met by the mail party returning to the city again, having been turned back by the violence of the storms they encountered. What the poor creatures will do, or what will become of them, it is hard to tell. Under delusion, they have left their homes in foreign lands, and to satisfy a whim of the Governor, undertook a journey of thousands of miles, not half provisioned or fitted for a trip that, even in good weather is difficult enough, let alone at this inclement season of the year.

No local news of interest. Thermometer six degrees below zero on Saturday morning last. Z. M.

The spirit of the above is manifest to every one; of that, therefore, we take no notice; but while we think it very probable that numbers of the Saints have died on the plains, as by recent despatches, we are certain that others have, through being caught by an early winter, we think it quite as probable that the losses will turn out to be much less than such a gloomy account would warrant us to apprehend.

The mail conductor says he met the third company at Bear River, the fourth and fifth companies at the three crossings of the Sweet Water—the two latter in a very bad condition. Previous to meeting them, he says that he met the teams with provisions, clothing, &c., from G. S. L. City, returning, because of the violence of the storms they encountered, leaving it to be inferred by: "What the poor creatures will do, or what will become of them;" that the two last companies had been abandoned to their own impoverished resources. This may be true, but we don't believe it. In addition to the confidence we have in the perseverance, the bravery, the humanity of the Utonians, we have information that confirms our doubts in the mail conductor's or correspondent's conclusions.

The *Western Standard*, of San Francisco, Cal., publishes a letter from President Wilford Woodruff, of G. S. L. City, dated Nov. 5th, *five days after this mail conductor left*, in which he states that two men had arrived in the city from the third company, and that before they left, the assistance from Salt Lake City had arrived. Though we cannot dispute the assertion that the mail conductor met a company returning, we are confident that out of nearly two hundred and fifty teams sent out from the city with provisions, blankets, clothing, &c., some of them would fulfil their mission. There is, in our mind, on this no manner of doubt. The conductor says that the fourth and fifth companies were met at the crossings of the Sweet Water, and they were travelling west, which, being placed with the fact that the assistance had reached the third company, which was only some days in advance, there is not the slightest doubt that the emigrants would get assistance. Another thing should be borne in mind, that the last company, Capt. Hunt's, had fifty wagons. These, no doubt, had both extra provisions and clothing.

We are prepared to hear of deaths by the way; but of starvation from lack of food we don't believe it. Our opinion, which we have more than once expressed before in this paper, was and still is that the emigrants started too late; but we sincerely hope that when all is known things will be much better than some anticipate.

Florence Courier.

THE above is the name of a new weekly paper which has recently commenced in Florence, and published by James C. Mitchell, Esq., who we presume is editor and proprietor. It is a neat little sheet, and, for a frontier paper, well filled with useful articles on various topics associated with the rising progress of that infant country and the thriving city of Florence after which it is called. It has for its motto:

"WE WOULD RATHER BE IN THE RIGHT PLACE ON ROCK BOTTOM THAN HAVE THE CAPITOL OF THE TERRITORY."

This is certainly very significant, and has a special reference to the location of the city, which may emphatically be said to be "founded on a rock," as the Missouri river, in this place, runs over a rock bottom. It is also evidently designed as a fling at Omaha, a rival city some few miles below, where the capitol at present is located. As the Pacific Railroad goes through Florence city, and is located on this rock bottom, they feel that they possess all the local advantages, and wish everybody to understand that, inasmuch as their "city is founded on a rock, it cannot be moved."

The present number before us, No. 2, besides being well filled with good selected matter on the first page, gives a leader rather in the shape of a prospectus, defining its policy and views, which may be summed up briefly as follows:

"The *Courier* will be independent in all things, except in its adhesion to principle and truth," as also "in regard to men and matters political." It will also discuss freely "the acts and policy of our present and future national administration." It will be equally free in its praise or censure of the administration Territorial. "It will be an unyielding advocate of the removal of the capital and its re-location at a point further in the direction of the declining sun." The Platte Valley Route to the Western Ocean will be urged by the *Courier* as the one to be selected for the location of the Pacific Railroad. Besides all this, it states that "all the various branches of productive industry—agricultural, mechanical and manufacturing—will receive a share of our attention." The last which we shall quote we like as well as any. We do like to see a man have independence enough to say what he thinks: "In matters political and in regard to National and Territorial policy, we have no desire or occasion to consult anybody but ourself as to what we shall say; and we are not acquainted with anybody else whom we shall make it a point to please."

The above is followed by a large and interesting article on the *Legislature*; then follows another on the New Year, and another on "Our Railroad;" besides communications, &c. Then we have nearly two columns of advertisements. The third page contains a description of *The Courier* Ball, held at the Willet House at Christmas, which seems to have been a brilliant affair. The remainder of the paper is made up of advertisements; three or four columns of which are exclusively for the city of Florence—advertising stores of various kinds, hotels, a daily stage line, a bank, land and general agents, fruit and ornamental trees, select school, steam mills, and all the various trades and professions.

We mention the above, not only to do pleasure and justice to the enterprising and gentlemanly editor, with whom we have the pleasure of an acquaintance, James C. Mitchell, Esq., who is Secretary of the "Florence Land Company;" but also at the same time to show the go-a-head-i-tive-ness of our western men.

A little over two years ago, as we passed through it *en route* for New York, and Florence was merely a city in name, containing only some three or four houses. Now it has its mills, its hotels, its stores, its professional men, its artizans and mechanics, its bank, and its newspaper, with a railroad already surveyed and located. We selected it as the most eligible point of outfit for the Saints; we counseled their going that way; we are glad to find that we were not mistaken—and from various sources, we are happy to learn that our brethren have received much kindness from the citizens of Florence, and especially from James C. Mitchell, Esq., the editor of the Florence *Courier*. We heartily wish him success in his new enterprise. We have put the paper into our exchange list, and shall look with interest over its pages.

The Florence *Courier* is published every Thursday morning at Florence, Nebraska Territory, by James C. Mitchell. Office on State street, adjoining the Willet House. Terms—Two dollars per year in advance.

The War with China.

SINCE our last issue, detailed accounts of the bombardment of Canton have arrived. Sir Michael Seymour lays before the British Government a report of his proceedings with the Celestials, and his reasons for that course, and with apparent fairness. The Celestial reasons for taking the men off the lorcha have likewise been published. There is little interest in relating what this ship-of-war did and how that captain distinguished himself in the demolition of clay walls, &c.; the only thing that need be said is that Admiral Seymour seemed very desirous of sparing the inhabitants of Canton, while, at the same time, he was very determined to teach the authorities that he had the power, as well as the will, to make the forbidden entrance into the city. Having accomplished that much he considered that he had done enough till he received further orders from home. At the last advices he was thus resting on his oars and ready for self-defence. The English papers in the patronage or under the influence of that Government favor the steps of Sir Michael, and some of our city papers seem jubilant in the prospect of extending commerce, though it should be achieved by shedding of Chinese blood—a thing of little consequence in their estimation—as stout grown-up lads and lasses could be purchased at the ports for three and four dollars per head!! The English journals favorable to the outbreak of war are apparently exceedingly pleased with the opportunity of making a better bargain with China than that which terminated the last war. We have read the despatches from Sir Michael, from the English Consul, Parkes, from the Plenipotentiary, Sir John Bowring, and are forced to the conclusion that this last step of the British navy is bullyism. If the Chinese have not fulfilled their treaty the British should have made them do so on that score alone; but to take the refusal of the Viceroy Yeh to give up the men of the lorcha, when he had good grounds for detaining and examining them as pirates and smugglers, is mean and outrageous. The quarrel began in the defence of men (Chinese) sailing under the British flag, and the lorcha being owned by an Englishman. The Chinese authorities affirm that the register that protected the lorcha was obtained by fraud, to enable them to pursue their unlawful calling unchallenged: the English authorities say nothing in reply to the charge of fraud; but it leaks out that the term for which the register was granted had in reality expired some time before. If the register entitled the lorcha to British protection, the *expired* register could afford it none. The Chinese may be awkward mules to deal with; but if they don't choose to have "barbarians" come into their cities, nor the representatives of "barbarians" to live in the city of the Celestial Empire, that is there business; and the proceeding of the English Consul shows the pride and arrogance of superiority that had no business there. Had the case been reversed, China strong enough to whip the powers that are against her, there would have been a cry about *right, right*. It is just as we anticipated and said last week, when the telegraphic despatches were published—the Ambassadors wanted nothing else than a row to penetrate further into the Empire.

Nicaragua.

THE steamships *James Adger* that followed the disabled *Tennessee* to take the passengers, merchandize and recruits by the latter to San Juan del Norte, returned to this port on Saturday evening, and brings lengthy details of the fighting and incidents of war in Nicaragua. Brigadier-General Henningsen's report to President-General Walker of the circumstances attending his burning of Granada, the manner in which himself and company were besieged for nearly twenty days, in the Guadalupe Church, and their ultimate reunion with the army of filibusters set forth a picture of the horrors of Central American warfare. Gen. H. gives a seemingly plain statement of the whole affair, not forgetting to reflect great glory on the greater portion of the officers, and visiting with condemnation the disobedient. The substance of all is briefly: Henningsen's men in taking the valuables from Granada, previous to its destruction, discovered arms and ammunition unexpectedly, upon which they broke into cellars and caves and as unexpectedly discovered to their great joy, but greater hurt, abundance of wine and brandy. While drunk, disorderly and helpless, the enemy came upon them, made sad havoc, and drove them from the Church. After some days, the filibusters regained possession of their shelter and burned the city around. Cholera broke out in the Church and of 30 attacked, at one time, 20 succumbed. In the midst of troubles Henningsen shewed himself a brave and wise General. To overtures made to him by the allied generals to surrender he replied, that if they did not surrender in two hours, he should before six months hang them all as high as Haman. On the 11th Dec. Col. Walker, with a small company fought his way to Henningsen's beseiged camp in Granada: united their forces and cleared the way to the river side and got on board the steamer in the possession of Walker. Being then all united they started for Rivas, about nine miles from Virgin Bay, and as they advanced the allies vacated without much opposition.

Walker is reported to have at Rivas under his command 1200 men, well clothed, in good spirits, and has abundance of amunition and provisions, and at Punta Arenas there are about 300 men under Col. Longbridge. They are in excellent spirits and purpose marching before long, into Costa Rica—so say friends. The accounts from some who have returned are of a very opposite character, and report that desertions are numerous and frequent.

Com. Vanderbilt's representatives have with the assistance of the Costa Ricans taken possession of the steamboats on the transit route, so there will be war at home between the rival companies.

The *Illinois* arrived here on Wednesday from Aspinwall, bringing the Allied accounts of the Nicaraguan affairs. They represent Walker as hedged up in Rivas. Costa Rica had offered him terms of capitulation, which they expected he would accept. Walker's loss of the steamboats has put him in the straightest place he has yet occupied; from his difficulties there seems but little hope of escape—yet fillibusterism has been often down and got upon again. The last throw of the dice is near.

Judge Appleby.

As many of the Saints in the Eastern States no doubt have been looking for the Judge to visit them ere this, and not being acquainted with the reasons why he has not, we would say for their information, that since his return from Pennsylvania and Delaware, at the end of the year, he has visited the Saints on Long Island and Connecticut, and has been assisting in the office here, where he is at the present writing. He purposes leaving here on Saturday for his tour through the Eastern States, and will visit all the branches of the Church that his time and circumstances will permit.

DOMESTIC SUMMARY.

THE Corruption Investigating Committee seem bent on doing business. When they have a witness before them that will not answer, they immediately proceed to the House for authority to compel, and return fully armed for pains and penalties. The spirit they manifest indicates that they can see things worth ferreting out. Let them go deep. Simonton, of the *Daily Times*, is confined by order of Congress in the watch-room of the capitol—a not at all comfortable place. There are loud suspicions that he has good reasons for being silent, and self is not the smallest.

The Hon. John Appleton, of Maine, is to be "sole editor and proprietor" of the Washington *Union* after the 4th of March. Major Nicholson, the present occupant of the editorial chair, says: "Our retirement is voluntary and in pursuance of a resolution long since made."

"The National Kansas Committee" met at the Astor House on Friday and Saturday of last week, to hear the Secretary's report of past proceedings, and to adopt the necessary measures for the future. Ninety thousand dollars had been received since July last, of which eighty-one thousand had been expended in forwarding emigrants and furnishing supplies to needy settlers of the "Free-soil" faith.

Mr. Buchanan reached Washington on Tuesday, to look about, hear and reflect for a few days. He will, no doubt, learn something there. No lack of worshippers. Mr. Preston S. Brooks, of South Carolina, died suddenly there the same day. He had been unwell for a few days only, and was apparently recovering rapidly, but was suddenly seized with the croup, and in ten minutes ceased to breathe. Mr. Brooks' relation with Mr. Sumner will, no doubt, serve for nigger-religious-bancombe a few months. Uncertain is human life. He was young, and it may be said "hearty and hale," as his previous indisposition was slight.

Last week we published a short article from a city cotemporary on the frequency of robberies and murders in England, which, to that writer, appeared inexplicable, without taking into account the extreme difference of situation of the first or high class and third or low class into which English society was divided. Close upon this our city papers abound with accounts of daring highway robberies that can't be outdone if even they can be matched in London. So frequent have these become of late that even Horace, who has long got credit for adding to his philosophical theories that of non-resistance, comes out in favor of "the righteous immolation of one or two" of the "garroters," and hints strongly that the people of New York may shortly imitate the inhabitants of San Francisco, and treat them to hemp over a lamp-post—at the same time he gives a hint to the authorities that it may not, in such moments of excitement and exasperation, be too well for them. No person is safe in New York after the stores are closed, and those who must or will be out are arming for self-defense. Revolvers and knives are in great demand.

The late severe snow storm has caused great damage at sea, and the huge masses of ice along our coast has been perilous to incoming vessels. The *Black Warrior*, on her last trip from Havana to this port, suffered severely. She arrived here on Monday morning, without masts; bulwarks and everything moveable on the deck having been washed away. In the midst of the severe gale with which she had to contend, her fuel gave out, and planks, berths, dining-tables, and other furniture had to be used to keep up the steam. We are extremely sorry to learn by this arrival, there is rather sombre news of the health of Dr. Kane; little hopes are entertained of his recovery. The steamship *Marion*, in her outward run from this port to Charleston, suffered excessively likewise from the snow storm. She had to lay to off Cape Hatteras for twenty-six hours. Everything on deck was covered with ice to the depth of six or seven inches. Four horses on deck were frozen to death. Reports come in from all directions along the sea coast of vessels being seen in distress, wrecks, and entire losses. A European steamer is reported ashore, or stuck in the ice, near Sanscoty Head, Nantucket.

FOREIGN SUMMARY.

THE news from the old world are somewhat varied and interesting. In addition to China, of which we speak elsewhere. The Prusso-Swiss war is reported as touching an arrangement without measuring arms. At our last writing on the difficulty it was known that Napoleon had sent a messenger to the Swiss Federal Council, but his message had not got to the public. The last news brings the report that the Emperor, urged by the English government, have proposed to the Federal Council to release the prisoners at their request, and, these governments promise to influence the King of Prussian to renounce in return all pretensions to Neufchatel; but should he not accept their recommendations after the Council has thus liberated the prisoners, they wont let him march his army on Switzerland. The Swiss were willing to accede to such an honorable termination of the difficulty, but from Frederick William nothing had been heard. Napoleon's saucy note to the Federal Council is regarded as his most damaging blunder.

The Conference of Paris closed on the 6th inst., having signed a protocol which is expected to terminate all the difficulties in fulfillment of the treaty of peace of March last. Russia cedes Bolgrad and Tabak to Moldavia, and receives the town of Komrat, on the right bank of the river Yalpuck, with a territory of 300 square verst. The Isle of Serpents is decided as belonging to the mouths of the Danube, and goes with them. The new boundaries shall be fixed, and the Austrian troops and British fleet shall have evacuated Turkish territory by the 30th of March next. Immediately thereafter the Conference will reassemble at Paris, to ratify these proceedings.

Mr. Charles Morret, an American gentleman, patentee of the vulcanized India-rubber, was shot by a soldier of the 88th regiment on guard, at the debtor's prison rue de Clichy, Paris, on the 30th Decr. Mr. M. was standing with his hands in his pockets at one of the windows of the prison, which is public to all the inmates. It appears that the soldier acted under an entire misconception of his duty. He remembered that when on guard in criminal prisons he had been ordered to fire upon any prisoner who put his head out of the window and refused to retire when warned to do so, and he most unfortunately fancied that these orders were in force at Clichy. The debtor was to have been released the following day.

The death of Mr. Joseph Brotherton, M. P. for Salford, Manchester, is reported by last mail. He was in conversation with friends in an omnibus when he took suddenly ill, and before he could be taken out, life was extinct. He was one of the earliest members of the Corn Law League, and a consistent, ever-diligent, radical member of the House of Commons. His death will be much deplored by the reformers of England.

By telegraph *via* Trieste news had been received in England of a great battle near Bayuk, between the Russians and Circassians. The former retreated, with a loss of nearly 2000 men and several guns, the attack being made by a Circassian corps of 10,000 strong.

On the evening of the 3d inst. the Archbishop of Paris was assassinated by a discharged priest, named Verges, of the diocese of Meaux. The Archbishop was entering, in procession, into the church of St. Etienne du Mont, when the assassin, in plain clothes, approached him, lifted aside the prelate's cape, and plunged a knife into his heart, exclaiming, "Down with the Goddess!" an expression which the murderer afterwards explained to refer to the doctrine of the immaculate conception. The Archbishop fell to the pavement, and, faintly muttering, "*Ah malheureux!*" expired. It seems from his examination that, as he had been considered unsound in doctrine, the Archbishop had hindered his preferment some considerable time before. It is very probable that he will be considered as being somewhat insane. The funeral of the murdered Archbishop took place on the 10th inst. in the cathedral of Notre Dame, with great pomp, and amidst throngs of people. The trial of the assassin is expected to take place about the 25th of the present month.

A hurricane was experienced at Malta on the 4th inst., during which some ships sunk and 300 boats were dashed to pieces against the quays.

The Grand Duke Constantine of Russia is expected to visit Paris shortly. He is now in Berlin.

A Looking Glass.

In which to examine ourselves, to see whether we be in the faith.

EDITOR MORMON—*Dear Sir:* I find in my travels in the United States, many who profess to be brethren, or members of the church of the Saints. Among these there are a few who appear to me to deceive themselves, and think they are in the faith when they are not.

If we enquire of a man whether he is in the faith, he will say, O yes, I am firm in the faith of "Mormonism." I cannot consistently be any thing else. I can see as clear as the noonday sun, that the doctrine is scriptural, and that other modern systems are inconsistent with themselves, with each other and with the Bible. Now this same man, who considers himself thus firm in the faith, being a man of means, will not lift a finger in the cause which he professes to believe. Or if he does, it is in a small way, and but very seldom—it is also done grudgingly—and in many cases because somebody urged, or teased him into the measure. He does nothing willingly or voluntarily, except, perhaps the customary hospitality, of lodging and of feeding the Elders.

When it comes to clothing an Elder, or bearing his travelling expenses, or assisting to support his family, it is out of the question, the man never dreams of such a thing.

When tithing or donations are called for, or when he is required to sell out and gather with the saints, he never makes a move. In short, he never thinks of co-operating with the Priesthood and Kingdom of God.

If he is questioned to the point, it will be found that he does not exactly believe in the *gathering*, or in *tithing*, or in some other peculiarities of the faith.

Well, Brother, what is the peculiar system which you do believe? Or what is "Mormonism, as embraced by you?

Why! Sir, I believe in the first principles,—the Bible doctrines of faith, repentance, baptism for remission of sins, and the laying on of hands for the gift of the Holy Ghost, &c. I also believe in praying, going to meeting, singing, preaching, &c. and in living a moral life. But all this has very little to do with money, or with gathering to some particular place, a co-operating with the body of the saints in temporal affairs. *If* I sing and pray on, I shall inherit the Kingdom of God at last.

Now it appears to me that such an one is deceiving himself, and that, in reality, he is not in the faith at all.

Let us look at this kind of faith in the mirror of another age and see what it will amount to. Noah, for instance, was a prophet, a preacher of righteousness. He, of course, taught first principles, as all God's messengers do. He required repentance, and the fruits of righteousness. He, no doubt, required the converts to obey the ordinances of God—to live morally, go to meeting, sing, pray, preach &c. But he also foretold the destruction of the wicked, and the way of escape, or the means of temporal salvation for the righteous.

His followers must, therefore, not only believe and repent, and obey the ordinances, and live moral lives, and attend church, and pray, but they must close their business, gather up their means, withdraw from the fellowship of the world, and cease to intermarry with them, if they would save their children.

They must actually remove to the vicinity of the Ark with all their means, and there be dictated by the authority of Noah, his agents and assistants, so as to co-operate with others in the same interests, in all their means and labors. Thus an ark could be prepared, with all its water, provisions, &c. for man and beast, and fowl and creeping thing. They must, perhaps produce food to support the hands while they labored on the ark, or they must burn coal, or work in the smith's shop, to make and repair the tools, or to manufacture the nails, pins, and spikes; or they must make a road to the forest, or assist in felling trees and hewing and transporting timbers, or sawing plank; or perhaps it would fall to their lot to work on the body of the ark, inside or out; or in planing and fitting flooring, or decking, or partition ceilings, or stalls for animals, or storage rooms. Or they might perhaps work in the cooper's shop in preparing water casks, or in the meadows in cutting hay for the animals, or in gathering it and storing it away in the ark; or in drying meats and fruits, and gathering grains and other provisions. Or it is possible they might be appointed to travel and preach, and warn the world; or to select and purchase cattle or horses, sheep or swine, male and female, for the preservation of the best breeds of these animals. And finally they must put themselves and their families on board, with all the necessaries of life. And if they had any gold or silver or precious jewels left after all these outlays, they must, if they would preserve them, bring them on board, and treasure them up in the ark. Thus it is evident that they must be wholly dictated to by the leaders or prophets, in their labors, and in all their temporal affairs and interests.

Now let us suppose, in the days of Noah some converts who received the first principles of Noah's preaching, who believed and repented and lived moral lives, and obeyed the ordinances; and who attended church, sung, prayed, preached, commented on the old prophecies of Enoch and Seth, &c.

In process of time Noah, being too busy with the ark to go himself, sends out missionaries to these pious branches of the Church, or professed Noahites, to instruct them in their duty, and to enquire if they were firm in the faith of Noahism. O yes, says every one of them, we are firm Noahites. Well, then, says the messenger, God requires you to sell your possessions and gather up your means, and emigrate to the vicinity of the ark, and devote your money, your goods, your time, and your entire interests in furthering the Cause of the Ark, &c. But, as this will take some little time, you are invited in the mean time to furnish what ready means you can consistently spare, in pushing forward the great work of temporal salvation; that we, through faithfulness, may be heirs of the world when it is cleansed from the wicked by water.

O, say the professed Noahites, then it is our money and goods, and labors that you are after, is it? You wish to control our temporal interests!—Well, Sir, you can go home again and inform Mr. Noah, that it is only in spiritual things, or in matters of religion that we are willing to be dictated. We profess to be

able to manage our own affairs, and no man shall dictate our financial matters nor teach us where to emigrate, or when or where to go or come. "*We are individual sovereigns,*" and no man shall rule over us. Not but what we are firm believers in Noahism. That is, we believe in the first principles just as he has laid them down; we believe in faith, repentance and obedience to the ordinances. We also believe in a moral life, and in going to church, singing, praying, preaching, &c. but nothing more.

But still, lest you might consider us indifferent or unfriendly, we will treat you with hospitality. But as to clothing, traveling expenses, and aid for your families while you are round warning the world, or teaching us, you must run in debt for it, or do without it, or get it where you can; we have no concern in that matter. But—stop a moment—let me see—here is a dollar for you; we wish to be liberal—and finally, come to take second thought, we will donate a few dimes to the building of the ark; but you must consider it a mere charity on our part, and thank and bless us for it. We, of course, have no personal interest in the matter, but we wish to be charitable to our brethren. O!—By the bye, we wish you to stay till to-morrow; a wedding comes off.—Our daughter is going to be married to a rich gentleman; he is not exactly a Noahite, but he is a *very fine* man, a real gentleman; he thinks every thing of our daughter and will make a most excellent husband. Besides, this is the last single daughter we have. The others have all "*married well,*" and are very well situated in life, although none of them exactly believe Noahism, but they come to meeting once in a while just to please us,—in short they are very friendly.

The messenger sees how it is, stays to the wedding, pities all parties, but cannot enlighten them. He finally blesses them for their hospitality and charity, returns to Noah to report progress.

Now query:—What would Noah say of these Noahites?

Why! he would doubtless say: Poor blind souls, they are to be pitied. They think they are Noahites, but alas, they deceive themselves. We will thank and bless them for their little kindnesses and charities, and will struggle on as well as we can in our duties of building the ark and warning the world.

These professed Noahites have no real faith: they are not, in fact, Noahites at all. They are not fit for the Kingdom of God, and to be joint heirs with us to a new world after the flood. They must, therefore, with all their prayers, religion, morality and charity, perish with the disobedient and miss salvation in the Kingdom of God.

At length the ark is finished, furnished and peopled. The obedient sail off in triumph over the fragments of a ruined world, and finally become heirs of a whole earth, when it is cleansed by water.

The professed Noahites lose their lives and all their property. Their sons and daughters, mixed up with the world, although they "*married well,*" raised up *children* and heaped up property to perish with them in the flood.

"*And so,*" said Jesus, "*shall it be in the days of the coming of the Son of Man.*"

"Mormonism" has come forth, not only to call people to believe in Jesus Christ, repent, live a moral life, obey the ordinances of God, go to church, sing, pray and preach; but it has come forth to prepare the way for the coming of the Son of Man. It has come to gather the Saints and build up the kingdom of God as a strong-hold, or refuge, in the day when the wicked are overthrown. If a person has any interest at all in the Kingdom of God, all his interests are in it. He cannot consistently have any interests outside of it.

In short, if a man believes "Mormonism" at all, he must believe, not only in faith, repentance and baptism, and the laying on of hands for the gift of the Holy Ghost, and morality, prayer and singing; but in the utter overthrow of the present political, religious, moral and social institutions, and the building up of the Kingdom of God, and its righteousness in their stead, to stand for ever. Therefore he can have no interests, motives or affections aside from the same.

Such a man, as soon as he sees the light of the Kingdom, will begin, with all his might, mind and strength to shape his affairs, and to place himself, his family, his property, his labors, and all his interests, in a situation to be controlled and properly directed by the Lord and his servants, in a way to co-operate with others who are interested in the same joint interests.

He will, in the mean time, if a man of means, in all wisdom and prudence, assist the Elders in their travels and missions, and bear their expenses and burthens. He will tithe himself, and also donate liberally from time to time, while he is getting ready to gather with the saints. He will say to his son or daughter, do not marry out of the Church, and raise up children to perish with Great Babylon, for all corrupt institutions are about to be overthrown.

He will, in short, to use a figure,

Spend his treasures and his labors purely to build and provision the Ark and warn the world: and then will get into it himself with his family and all his remaining treasures. And thus he will lay the foundation of permanent riches, and become a joint heir with the Saints in the inheritance of a renovated world, when the wicked are cleared out of it by the judgments of the Almighty.

Yours &c. P. P. PRATT.

Philadelphia, Jan. 19th, 1857.

FOR THE MORMON.

Pride.

BY ALEXANDER OTT.

WHETHER we confine ourselves to the limited range of our operations, or take an extensive view of humanity at large, we find that Pride is more or less showing its JANUS face, that is to say, it presents itself either in the color of a genuine, ennobling stimulus, or as the emblem and personification of self-conceit and foolishness.

True and honest Pride is originating in a sense discerning to a certain extent, the intellectual, moral, as well as material relations to that sublime INTELLIGENCE, that governs the Universe, and unfolds unto us, in a most emphatic manner, the inexhaustible stores of its vast creation. It is true Pride which opens the contemplative vein of man, and raises his thoughts from the trivial scale of common place topics, to the sublime works of Nature, upon which it looks, as the grand arena, where the most refractory matter becomes pliant and ductile under the forming hands of the great I AM. It causes man to enter the most barren and unpromising fields of inquiry, and, by dispelling obscurities which appeared impenetrable, and removing obstacles which seemed to be unsurmountable, to convert them into rich and inexhaustible springs of knowledge, power and happiness. True Pride caused Herschel, Arago and others, to examine the glittering train of celestial scenery; to trace the course of the thousands of luminaries, when shining forth in successive splendor, and kindling the whole firmament into the most beautiful glow. It is true Pride which prompts the philosopher's inquiring mind to investigate the process of water being moulded into hail or consolidated into ice, endeavoring thus to lift the lucid veil of Nature. True Pride causes man to visit and explore the tropics, where great heat and moisture combine their influence, in order to exhibit that magnitude, exuberance and splendor which is so prodigious and amazing to the eye of Europeans; where trees of gigantic dimensions grow, crowned with differently tinted leaves and blossoms of the most brilliant dyes, each shooting upwards to a great height, as if striving to escape from the embrace of others, by which it is surrounded; where the parasitical vine performs the friendly office of clothing the parching soil with the unfading foliage of its graceful tufts, and spicy groves breathe a charming wind of sweets. When possessed of true Pride, we endeavor to advance in the scale of being, by improving our mind and refining our taste, so that we may appreciate and relish the beauty of noble sentiments and compositions, and avoid carefully every thing that might tend to unhinge our thinking faculties and disturb our intellectual economy.

False Pride is the over-estimation of certain mental, physical and material gifts or advantages, if such they are, with an outward show of overbearing haughtiness, which is originating in a soul full of selfishness, self conceit and narrow-mindedness. False Pride, unmindful of the intelligence, virtue and acquirements of others, is continually, and, with the greatest self-complacency, looking in the mirror of its own littleness, and only basking itself in the feeble light of its foolishness. Those persons are generally overbearing towards their fellow-beings, whose minds are as barren as the desert, so that they cannot see their own weaknesses and incapacities; they generally occupy the most trivial place in the scale of creation, having neither the intellect nor the energy, to acquire a prominent place in the museum of mental excellence. Nothing is so ridiculous as to see people of quite inferior mental and physical advantages, who are merely by favorable circumstances, placed in a temporary prominent position, claim that tribute of admiration, which is only due to true merit. Let me ask here, has any person a right to be possessed of false Pride, and be overbearing towards his fellow-beings? No. Supposing a man has, by fortune or birth, become rich, or received titles or rank, has he a reason or cause whatever to be proud? Certainly not. Because it was not through his own merits, but merely through favorable circumstances, that he came in possession of those material advantages. Further, has a man, however endowed he may be with natural gifts, a reason or cause to boast of those blessings, and sneer or despise those of inferior capacities? Certainly not. Because he received those talents not through his own exertions, but from God, in order to make good use of them, so as to benefit himself and his fellow-beings. And on the other hand, in relation to a person of limited capacities; it was not his fault, that he was not more richly endowed, but it was owing to the wisdom of that Supreme Being, who has introduced endless gradations in the physical and mental creation. False Pride tends to alienate man from his fellow-beings, to dissolve the ties of friendship and consanguinity, and to destroy social feelings. Children, when favored by fortune, are often forgetful of their filial duties, because they are ashamed of their parents being poor and destitute brothers, when in high positions, despise often their brothers, because they have not been so successful in the struggle of life, and move perhaps in an humbler sphere; friends are often forgotten by friends, when surrounded by the luxuries of Mammon, or the power of influence. Society is divided in Castes, because the nobleman, from false Pride, does not deign to associate with the commoner; and the rich and the powerful shun as much the intercourse with the poor and the destitute as the Brahmin does that of the Pariah, for fear he and his family might get contaminated.

False Pride is like the canker-worm corroding the intellectual beauty of man, leading him beyond the bounds of common-sense and reason; it is that treacherous friend who makes man appear ridiculous and contemptible in the eyes of every person of honesty and sound judgment; it is that pernicious principle which causes man to look upon himself as a beau ideal of virtue and intelligence, and rejecting every axiom of truth emanating from any other source but his dear own self, it implies an intellectual and moral stagnation, a standing still in the scale of being, and is thus very fatal in its consequences.

History illustrates emphatically, by some faithfully recorded examples, the absurdity of false Pride. XERXES, the Persian despot, when waging war with the brave and noble Spartans, in his puny Pride, ordered the ferocious waves of the sea to be lashed with iron chains, on account of their disobedience to his will. The emperor PAUL of Russia, when on a tour through his vast dominions, ordered the dignitaries of his empire, and even the ambassadors of foreign powers who came to meet him, to get out of their carriages and bend down before him in the humble attitude of contrite subjects. The RAJPOOT, a certain caste in the East Indies, will have no intercourse whatever with the SHUDRA and PARIAH, nor even will he touch them or eat food they have cooked, for fear of getting polluted. Pride caused the rulers of Egypt to divide the people into four classes, viz., the priests, the military class, the artificers and the husbandmen, whose rank and office were hereditary and unchangeable. The Romans were divided in Patricians and Plebeians. And all these classes avoided, from false Pride, each others' society as much as possible, one caste thinking itself better, nobler and purer than the other, so that persons of inferior rank or class were not even permitted to sit at the same table with the nobility, for fear their escutcheon and birth-purity might become polluted. The same foolish notions of false Pride prevail to a great extent among the aristocracy of the present day. When the celebrated countess Rossi, the former Miss Sontag, made her first debut in a select circle of the Viennese nobility, a certain lady remarked with hauteur to her neighbor, regarding the talented artiste, "elle n' est pas nee" (she is of no family), and it took some time before the genius of the countess Rossi could remove the barrier of supposed birth-purity.

When will man listen to Nature's silent but emphatic eloquence, and thus learn to understand his position? How inconsistent, how absurd, to be flushed with false Pride, when surrounded with the pleasing but vain images of worldly charms, and to despise those to whom Fortune has shown itself in less graceful in less agreeable forms!—How often do we not hear, that those, who on account of their talent, genius, prepossessing manners and physical advantages, were the glittering meteors of society, have suddenly been snatched by the icy, clammy hand of death and thus paid the tribute of their mortality! When those fashionable exquisites, the lions of the day, who spent their time in the intoxicating revelries of gorgeous banquet halls, could rise from the silent mansions of the dead, they would lift their bony, clattering hands, and point to their ghastly apparitions as haggard skeletons, and opening their stiffened jaws, they would say with a hoarse, sepulchral voice, "Vain mortals; these are the miserable remnants of our former selves; as brilliant and beautiful as the stars of our earthly career have shone, they are now extinguished; instead of reposing on the downy couches of splendid boudoirs, partaking of the luxuries of life, we are now confined to the solitary recesses of the grave, as rich meals for the worms. Of what use are to us now our former riches, titles, and names? Where are now the graceful and elegant forms of our former bodies? Crumbling into dust, we appear now to you in frightful deformities, and those who did fain seek our company, recoil now in horror. Beware, then, of vanity, of false Pride, and know that everything proves most indisputably the nothingness and perishableness of created things, and that only the beauty and nobility of the soul will shine for ever and ever."

May, then, the Saints always have that Pride, that self-esteem, which shows that they are sons and daughters of the Most High; that they are engaged in a work of eternal progression; may they possess that Pride which teaches them to hold a calm and beneficial intercourse with Heaven, in order to learn from its lectures the great lesson to be wise, noble, and virtuous; to moderate their worldly expectations; to stand disengaged from every undue attachment; to overcome the delusive allurements of wealth and worldly honors, because they are only gaudy tinsels and empty shadows of a perishing world.

Thirty-fourth Congress.-Second Session.

WASHINGTON, Jan. 22, 1857.

SENATE.

THE Senate resumed the consideration of the Submarine Telegraph Bill, which after a lengthy discussion was passed by yeas 29, nays 18.

The House bill to "enforce the attendance of witnesses, &c.," was then received, and by unanimous consent referred to the Judiciary Committee, who forthwith called a meeting, and in the course of five minutes reported it without amendment, and asked its immediate consideration.

Mr. Wilson objected, when the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The pending question was on the motion to reconsider the vote by which was passed the resolution directing the Sergeant at Arms to keep Mr. Simonton in close confinement and to lay that motion on the table, decided in the affirmative, by 116 against 77.

The House then resumed the consideration of the bill reported from the Select Committee, more effectually to enforce the attendance of witnesses on the summons of either house of Congress, and compel them to give testimony.

Mr. Davis, of Md., from the Select Committee, reported a substitute providing additional pains and penalties to those now authorized. He explained it contemplated definite and efficient punishment. No witness was to be allowed hereafter to wilfully refuse to give testimony or produce any paper, and if he do so he shall be liable to indictment for misdemeanor, and on conviction shall pay a fine of not more than a thousand nor less than a hundred dollars, and be imprisoned in the penitentiary not more than twelve nor less than one month. The witness was to be protected from criminal prosecution for any testimony he may give before Congressional Committees, but not relieved from prosecution for perjury. Mr. Davis then called on the House to relieve the committee from the difficulties which stand at the threshhold of their investigation.

Mr. Milson, of Vt., wished to substitute imprisonment in jail instead of the penitentiary, as the latter was used only for felonious offences.

To this the select committee agreed.

The bill passed by yeas 103, nays 12.

The House then passed the bill to establish the office of Surveyor General in Nebraska, and for other purposes. Adjourned.

SENATE. Jan. 23.

The Senate proceeded to the consideration of the House bill, the more effectually to secure the attendance of witnesses summoned by either House, and compel them to disclose testimony. A very lengthy debate ensued.

The bill was passed—yeas, 46; nays, Messrs. Hall, Pugh, and Wilson. Adjourned.

HOUSE OF REPRESENTATIVES.

In the House the private calendar was taken up.

The House passed twenty-two private bills. Adjourned.

SENATE. Jan. 24.

Mr. Wilson presented the credentials of Mr. Sumner, Senator from Massachusetts for six years from the 4th of March next.

The Senate proceeded to the consideration of bills relative to the District of Columbia.

Mr. Fessenden presented the credentials of Amos Nourse, of Maine, to fill the vacancy occasioned by the resignation of Mr. Hamlin. Mr. Nourse then appeared and was qualified.

The Senate then passed sundry private bills of no general interest. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Wakeman presented a petition from many merchants of New York, asking the importation of sugar free of duty.

Mr. Kelsey, of New York, said he understood Mr. Chester had been brought to the city, and desired to be examined before the Select Committee.

The Sergeant-at-Arms having produced Mr. Chester before the bar of the House, pursuant to order, Mr. Kelsey offered a resolution that the Speaker propound to him the questions: "What excuse have you to offer for not appearing before the Select Committee in obedience to their summons on the 14th instant?" and "Are you now ready to appear and answer such proper questions as may be put to you by the said Committee?"

The resolution was adopted.

Mr. Letcher moved that witness be required to write out his answers, and to qualify them under oath, which, after considerable discussion, was agreed to.

The Sergeant-at-Arms then retired with his prisoner, and private bills were considered till the adjournment. Adjourned.

SENATE. Jan. 26.

Mr. Wilson gave notice of the introduction of a bill to secure the actual settlers the alternate sections of lands reserved in grants to States for railroad purposes.

The Senate discussed the bill establishing a naval depot at Brunswick, Georgia. After a debate, it passed.

On motion of Mr. Seward, it was resolved that the Secretary of War be required to direct topographical engineers to inquire and report whether public interests will be promoted by a survey of the Niagara River, or any part of the same. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Chester having been brought up to the bar by the Sergeant-at-Arms, the Speaker propounded to him the questions heretofore ordered to be put, namely: Why he did not appear before the Select Committee in pursuance of the summons of the 14th inst., and whether he was now ready to answer such proper questions as may be put by the Committee.

Mr. Chester's answers under oath were read. His plea for non-appearance was urgent private business at home; and when that was finished, the storm prevented travelling, or he should have returned without the Sergeant-at-Arms. To the second inquiry he was now ready and would answer. These answers being entirely satisfactory, Mr. Chester was discharged from arrest.

Thursday and Saturday were set apart for the consideration of business relative to the Territories, as two former days specified for that purpose were absorbed by questions of privilege.

The House passed the bill to enable property, to a considerable amount, belonging to an emancipated slave, who died intestate, to descend to his slave wife and children, their owners being willing to set them free. The reason for this act is a belief that the property, under the laws of the District of Columbia, rests in the United States without such legislation. Adjourned.

SENATE. Jan. 27.

Mr. Wilson presented the petition of the Committee of the Humane Society of Massachusetts, asking Congress to grant $20,000 for establishing and supporting life boat and mortar stations on the coast of that State.

Mr. Wilson said that this society was the oldest in the country. They have sixty life boats, five mortar stations, and several buildings for the safety of shipwrecked seamen.

Mr. Brodhead, of Pa., presented the memorial of Horatio Hubbell, of Pennsylvania, showing that in 1849, in conjunction with Col. John B. Sherburne, he caused to be presented to Congress a paper showing how a submarine telegraph might be consummated and where it might be carried through. He now prays that nothing may be done unless his rights as projector be fully secured, by his being made a member or director of the company. As the subject has passed from the Senate, the memorial was laid on the table.

The Indian Appropriation Bill was taken up. There was a debate, and various amendments made to it. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Campbell, of Ohio, from the Committee of Ways and Means, reported an amended tariff bill perfecting the former one, so far as a majority of the committee are concerned. He stated that it reduces the annual revenue fourteen millions of dollars.

The House discussed the bill giving to each branch of Congress the entire control of its contingent fund, without the revision of the accounting officers of the Treasury.

The consideration of the bill was postponed till to-morrow.

The Senate Submarine Telegraph Bill was referred to the Committee on Ways and Means.

The House went into Committee of the Whole on the State of the Union on the Tariff bill.

Mr. Maxwell, of Fla., defended the positions of the President in his message, and vindicated the principles of the democratic party.

A recess was then taken till 7 o'clock, the evening session being intended for purposes of debate only.

SENATE. Jan. 28.

On motion of Mr. Wilson, it was resolved that the Committee on Foreign Relations be instructed to inquire into the expediency of sending a Commissioner to the islands of the East India Archipelago, with power to investigate the claims to sovereignty which the government of the Netherlands asserts to possess over most of these islands, and of forming treaties with such independent States and tribes as may be found therein of sufficient power and importance to render such treaties necessary.

Mr. Douglas reported a bill establishing judicial and land districts in the Gadsden purchase. Adjourned.

HOUSE OF REPRESENTATIVES.

The House merely met and adjourned, owing to the death of the Hon. Preston S. Brooks.

TELEGRAPHIC.

Renewal of the Indian War in Florida.

CHARLESTON, Jan. 18, 1857.

The steamer Carolina has arrived here with Jacksonville dates to the 15th inst.

General Harney had withdrawn his flags of truce, and declared war against the Indians.

Destructive Fire at Gloucester.

PHILADELPHIA, Jan. 22, 1857.

A fire in Gloucester, N. J., this forenoon destroyed twenty-four houses, belonging to the Gloucester Bleaching and Print Works. Nearly thirty families are rendered homeless.

Burning of the Officers' Quarters at the Carlisle Barracks, Pa.

CARLISLE, Jan. 22, 1857.

The officers' quarters at Carlisle barracks were destroyed by fire this afternoon.

Burning of a Railroad Machine Shop.

CONCORD, Jan. 23.

The machine shop, engine house and four locomotives of the Boston, Concord and Montreal Railroad at Lake Village, were destroyed by fire this morning. The loss is about $40,000.

The Meeting of the Know-Nothing State Council.

ALBANY, Jan. 23.

The annual meeting of the American State Council takes place at Troy on Tuesday, Feb. 24, and not on the 10th, as heretofore announced.

Steam Boiler Explosion.

CONCORD, N. H., Jan. 23, 1857.

An explosion took place this afternoon at the Concord Steam Mills by the collapse of the flue of one of the boilers. Loring A. Webster was instantly killed, and another man named Kenneston was severely injured.

Explosion of a Steam Boiler.

BUFFALO, Jan. 23.

The boiler at Calligun's and Kenzett's brass foundry exploded this morning, demolishing the outer building in which it was situated, killing the engineer's child, dangerously wounding the mother, and also seriously injuring the engineer.

From Washington.

WASHINGTON, Jan. 23.

Mr. Breckenridge has signified his acceptance of the invitation to be present at the inauguration ball.

Eleazer Wakely of Wisconsin has been confirmed as Judge of Nebraska, in place of Jas. Bradley resigned.

Cold Weather in Vermont.

MONTPELIER, Jan. 24.

This morning was the coldest within recollection. Every thermometer congealed, and the best weather judges estimated the temperature at 50 degrees below zero. The railroads are badly blocked with snow.

Burning of an Alms House and Loss of Life.

BOSTON, Jan. 26, 1857.

The Alms House for Insane Poor in South Danvers was destroyed by fire yesterday morning, and two female inmates perished in the flames.

The Harbor of Boston.

BOSTON, Jan. 26, 1857.

A meeting of merchants at the Exchange to-day, presided over by James M. Beebe, adopted a resolution to secure the immediate opening of Boston Harbor. The City has already expended $2,000 on the work which will now be perfected by contribution from insurance offices and mercantile parties interested. The work of cutting the channel progresses capiely.

The mansion of J. Ingersoll Bowditch, Jamaica Plains, was destroyed by fire this morning, including his valuable library, furniture, etc.

The Loss of the Ship Lord Ashburton.

EASTPORT, Jan. 26, 1857.

The British ship Lord Ashburton, from Toulon for St. John, N. B., was totally lost on Grand Manan on the 19th inst. All the officers were lost, and only eight men out of twenty-nine were saved, and they badly frozen.

Loss of the Ship Lanlius.

EASTPORT, Jan. 26, 1857.

The ship Manlius, from New Castle for St. John, was totally lost on Grand Manan. The crew were rescued after being over a week in the boat and in the woods. Capt. Noyes of the revenue service goes to Grand Manan to-day to render assistance.

Detention of the Steamer America.

BOSTON, Jan. 28, 1857.

The America remains at her dock, and will not probably sail till to-morrow morning. She backed out of the dock early in the afternoon for the purpose of leaving, but found it impossible to turn without endangering her rudder, the space cleared from ice being too confined. With this exception, a good channel is open to clear water. Hundreds of citizens had gathered on the wharves and ice to witness the sailing, and they retired chilled and disappointed.

Discourse by Prest. John Taylor.

Concluded from First Page.

Joseph Smith. I was personally acquainted with him for years; I have been with him in public and in private, in prosperity and adversity, at liberty and in prison. I was with him living and with him when he died, and I testify that he lived and died a man of God. I know that he was a Prophet of the Most High God, and spoke as he was moved by the Holy Ghost; for I have seen his prophesies fulfilled and the power of God manifested through him.

The necessity of the Priesthood and its wisdom is established in the organization of this Church, with its Presidency, Twelve Apostles, Seventies, Elders, Priests, Teachers and Deacons; its Bishops with their courts; its High Council High Priests, Traveling High Council, Elders Council, Priests, Teachers and Deacons Councils; with their several offices, duties and callings, reaching all, extending from centre to circumference and adapting itself to all the ramifications of society in the Church; not only in Zion, but throughout the world. Some have been pleased to term it "*an imperium in imperio,*" be it *so*; it is the government of God on the earth; the Kingdom of God among men.

But again, there is a spirit and power associated with it, and not unfrequently when the Elders of this Church have gone on a mission, it has been revealed unto them, where they should go, what they should do, what obstacles and success should attend them. And they have found it even so. Again, when Elders have entered strange places, they have frequently been recognized by people whom they had never seen. The Spirit of the Lord has prepared the way before them by dreams, visions, etc. Some years ago, Elder Wilford Woodruff entered a town in England where he was a perfect stranger, and as he proceeded on the street, a woman came and looked at him, exclaiming, "This is him! This is the very man I saw in my dream last night; he is a man of God, and has come with a message of Salvation." Bro. Woodruff feeling very much annoyed, told her to desist; but she cried the more, until she raised nearly the whole town; he baptised quite a number in that place.

The Priesthood understanding the principles, government and order of the Kingdom of God, is to the Church a shield and defense. They are enabled to detect and expose false doctrines, false principles and practices, and false spirits. The gift of the Holy Ghost is a great blessing, but without the living Priesthood, this Church would have been broken into a thousand pieces years ago. Satan possesses great power to deceive. It is not every revelation that is of God, for Satan has the power to transform himself into an angel of light; he can give visions and revelations as well as spiritual manifestations and table rappings. There are many spirits in the world, and it needs the power of discerning them, and the Holy Priesthood, to detect the wrong and adhere to the right. It is because of a lack of this, that so much foolery is established in the world. This is too lengthy a subject for me to dwell upon here. I will merely give you one mark or sign whereby you may know a true from a false spirit. When the Spirit of God rules, there is perfect order; no whispering, peeping, muttering or knocking; nor is there anything fearful or terrific.

There is, moreover, peace and joy imparted to the bosom, and the Spirit is always subject to the Prophet. When you see the body of a man subject to a spirit, and swayed, impelled, led and controlled by it; that spirit is not of God; "For the Spirit of the Prophets is subject to the Prophets," and not the Prophets to them. A spirit cannot turn and twist a Prophet about, and make him mutter, groan and act as an idiot. When the Spirit of the Lord is upon a man, it gives him power and joy through the Holy Ghost; and if he speaks, he will speak reasonably and intelligibly.

If you see a man in this Church with any other spirit, rebuke it in the name of the Lord, and command it to depart. I speak this for the benefit of the Elders, as there are many here present, and Elders, Apostles, Prophets, etc., are placed in the Church for the perfecting of the Saints, the work of the ministry, the edifying of the body of Christ; the correcting of abuses, the rebuking of evil spirits, the regulating and putting in order of everything pertaining to His Church and Kingdom on the earth. The Priesthood ought to be quick lively, energetic, searching out and knowing the position of all things within its jurisdiction, whether for good or evil, strengthening the weak, comforting the afflicted, teaching the ignorant, and rebuking iniquity. There is a great difference between this Church and those of the Sectarian world, and nowhere is it more manifest than in the principle of exposing and rebuking iniquity. In the churches around as well as in the world; if a man holds what is termed a respectable position in society among other churches and does wrong, his evils are winked at or covered over. With us, he is rebuked, and his sins proclaimed upon the house-tops, and, if he is a rascal, no matter how respectable, we turn him out and will not have him among us. In the Valley, a poor man who is good, virtuous and who doing his duty, acts justly and uprightly, is fully admitted into any society, whilst a rich, respectable rascal who does not, is cast out.

I will now proceed to show briefly the operations of our organization upon the earth.

First, there is a President over the whole Church throughout the whole world. Joseph Smith held this position till he was murdered by his enemies. Now Brigham Young holds it, upon whom the mantle of Joseph had fallen, even his spirit and power. Then, there are his two Councilors, Heber C. Kimball and Jedediah M. Grant, forming the First Council in the Church. Then comes the Council of the Twelve Apostles, then the Seventies, Elders, Priests, Teachers and Deacons as before described. While these Councils are in the performance of their duty, it is their privilege by the Gift of the Holy Ghost to understand all principles connected with the office; for the Gift of the Holy Ghost not only operates upon the private members, but also upon the officers of the Church, teaching, leading, unfolding and developing, and is a searcher of the thoughts and intents of the heart. The intelligence communicated by this spirit has been manifested in thousands of instances. I will mention one with which many here are familiar: Some years ago when the Saints had left Nauvoo, on the road to the Valley, and when we had been for some months on the way, and were encamped in an Indian country, the Pottawatamies, on the banks of the Missouri River, near what is now known as Bluff City, a revelation came to Prest. Young and others, informing them that those having charge of the offices of the Church in England were leading the people astray. Accordingly, Orson Hyde, P. P. Pratt, and myself were appointed to go forthwith to England; we did so, leaving our families in tents on the banks of the Missouri River. On our arrival in England, we found things precisely as had been manifested. Many of you here are acquainted with the facts, for I saw you there at that time. I refer to the operations of the Joint Stock Company, it commenced in righteousness but men made use of it to further their selfish interests and speculations, and had the evil not been corrected, it would have endangered the prosperity of the whole European Church. These men would have led the people astray, but the Spirit of God revealed it through the Holy Priesthood and it was thus set to right.

In relation to the operations of the Holy Spirit through the Priesthood, it is manifested in all the operations of this Church, in small as well as large matters. By what principle are we daily cemented and united as one? Why is it, that notwithstanding our frequent mobbings and driving, we cannot be broken up? Joseph Smith on being interrogated by a member of Congress, by what power or upon what principle he was enabled to control so many people, replied: "Oh, that is very simple and easy! Why, said the gentleman, that is the most difficult thing we have! Well, Sir, how do you do it? He replied, I teach them correct principles, and they govern themselves. He might have added: I am associated with a Holy Priesthood, God teaches me, I teach them, and they teach the people. I believe in God; they believe in God and we and the people believe in the Lord, they in me, and I in them; we are one, one with the Lord and one with each other. People talk a great deal about government and governors; we can govern ourselves; but our faith and trust is in God, and though liars and defamers represent us as profligate and debauched, frequently have I met with Joseph Smith and others when living, and with the First Presidency and Twelve, and in the midst of trials, persecutions and difficulties we have called upon the Lord for deliverance for His people, and the Lord has heard us, and if we have any blessing, mercy or deliverance, we give God the glory. Many people wonder why the Mormons should have such confidence in their leaders; why they know them and have proved them. Who stood in the front of the battle and breasted every storm when living? Joseph Smith and his associates. Who has been foremost since his death? Brigham Young and his associates. Who has preached the Gospel in your own lands, pioneered the way for you through the wilderness, rebuked the oppressor and maintained your rights? Brigham Young and the Twelve. Who have left their homes, wandered over mountains, deserts, oceans and seas, and at the expense of their health, property and in many instances their lives, have visited you in your homes, and led you and your friends amid unheard toils hardships and privations to this land and to Zion? Brigham Young and his council, the Twelve, and the general Priesthood under their direction, and they have always stood, and do now in the front of the battle. Trust them, why you cannot help but trust them. Sustain the Authorities of this Church, why we all do it; we cannot help it; they sustain and bless us, and we do them; and thus we are *one*. You have here your Presidents of Branches, Presidents of Conference and the Pastor. In this Branch you have your Council, who know how to manage the affairs connected therewith. Sometimes I am asked, why don't you come more frequently to our Council; there is no need of it, you have received abundant instructions and know how to act in your sphere, and carry on the business pertaining to your Branch. When you govern yourselves, there is no driving, no pulling. Supposing, anybody was to do wrong, you could soon bring him to account. If President Miles were to do wrong, he would soon be brought to an account. Whoever it may be, that does wrong in this Church, he must be dealt with, no matter what his position, or how influential he may be. The teachers office is very important. If they attend promptly to their duty, we can tell where every man is, what he is doing, and so on through the various Presidencies up to the Presidency in Zion. They know what every man there is doing, and so ought we to know here. I can go to President Miles and ask him about such a one, who he is, and what he is doing, and he ought to know all about him, and, if he has done wrong, he may be judged upon that wrong and cut off if necessary, even as a dead branch would be pruned off a tree, that the good may be kept when gathered and preserved.

I have men here at my back who will sustain me while I do right. This is the way all over the world. In England, for instance; every man there is known to those over him; they have a complete system of organization, but without the Priesthood the people would soon be led into error and drawn away.

There are two causes why this people are preserved and united in doing the will of God. The members sustain the Authorities in the Truth, having the witness of the Spirit of God and the Gift of the Holy Ghost, and the Authorities seek by the same Spirit and intelligence the welfare of the people under their charge.

We shall, if faithful, be a kingdom of Priests unto the Most High God, even the offspring of Heaven governed by the wisdom of the eternal God. This Church has withstood the powers of earth and hell combined, all have been arrayed against it, but it still rolls on, for the great God has spoken it, and I tell you in the name of Israel's God, that its course is onward, onward till the Kingdoms of this world shall become the Kingdoms of God and Christ. This is what the people cannot understand, but it is perfectly easy to us; we know it as easy as the boy knew his daddy. Some of our folks are very much afraid that they may be mobbed and persecuted for their religion; well, never mind. I never rejoiced more than when I was among mobs; and many a time I did not know whether they were going to let me live two minutes or not. But as for Mormonism, it is worth all that I have, to me and to my family in time and in eternity. Some folks talk about dying; never mind that till the time comes. Why, you could not die if you were to try to. You have voted to uphold and sustain us as Authorities in the Church, and now we expect you to do as we tell you, and no grunting. We are pretty independent, and don't ask any odds of any of you; we do the will of God, and feel happy in the Gospel of Jesus Christ, and we feel like crying, "Hallelujah! Hallelujah! the Lord God Omnipotent reigneth! If we were to get together as Israel did, and shout "Hosannah!" and let out our feelings, the people would wonder what we were about; but there is a time and a place for everything. There is a good time coming. May God bless you in the name of Jesus Christ. Amen.

THE 100TH PSALM.—The long disputed question whether Purcell or Handel was the author of the grand music of the Old Hundredth has been set at rest by the discovery made a few days since in Lincoln Cathedral library. Purcell died in 1695, and Handel in 1759. But in the Cathedral library a French Psalter, printed in 1546, contains the music of the Old Hundredth, exactly as it is now sung, so that it could not be the production of either of the great musicians to whom it had been attributed.

Public Meetings.

THE LATTER DAY SAINTS hold their Meetings every SUNDAY, in the large hall of the Assembly Rooms, 361 Broome street, at 3 and 6½ P. M.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Eliza Snow's Poems	$1, $1 50, $2, $2 75
Hymns....roan, 62½; calf, 88; gilt, $1; mor.	$1.75
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 3 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent of*—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding;" and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là. dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 *Main St., St. Louis, Mo.*,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

EDWIN R. VIOLETT. WILLIAM DEAN.
E. R. VIOLETT & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street*,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

J. T. DOWDALL. R. E. CARR.
DOWDALL, CARR & CO.,
WASHINGTON FOUNDRY,
ENGINE AND MACHINE SHOP,
CORNER OF SECOND & MORGAN STS.,
ST. LOUIS, MO.
Manufacturers of Steam Engines and Boilers, Saw and Grist Mill Machinery, Tobacco Screws and Presses, Lard Kettles, Lard Screws and Cylinders, Wool Carding Machines,
Young's Patent Smut Machines, Building Castings, &c., &c., &c.
Agents for sale of **James Smith & Co.'s** Superior Machine Cards. fe17

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

JOHN LEACH. JAMES G. GOODRICH.
HO! WESTWARD BOUND!!
Your attention is called to the establishment of
LEACH & GOODRICH,
NO. 128 SECOND STREET,
Between Vine street and Washington avenue,
St. Louis, Mo.,
Wholesale Grocers and Commission Merchants,
Have on hand a large and varied stock of goods adapted to the wants of emigrating parties to Salt Lake, California, and Oregon, viz:
450 hhds. N. O. sugar, fair and choice;
500 bbls. crushed, powdered, loaf & clarified sugar;
500 bgs. Rio coffee; 50 do. Havana; 100 do. Manilla;
150 pockets Government Java; 10 bales Mocha;
150 bbls. prime Plan. molasses;
100 kegs golden syrup;
100 St. Louis & La. S. H. do; 200 ½'s, ¼'s, & kgs do;
100 hf. chests and bxs tea, some extra chops;
100 kegs nails; 200 bags cotton and carpet chain;
150 bxs Va. and Mo. tobacco; 100 bxs smoking do;
100 M Havana cigars; 200 M Cuba sixes;
120 cks M. R. and layer raisins; 1000 whole, ½, ¼ do;
125 frails dates; 1000 drums figs; 20 cks currants;
150 cases citron; 20 do. orange and lemon peel;
160 bgs Greek raisins; 100 drums Smyrna do;
120 cases and boxes Canton ginger; 100 cks prunes;
10 cases prunes in glass and fancy boxes;
5 cases and boxes Worcestershire mace;
100 bags Tarragona almonds; 50 Languedoc do;
100 bbls Sicily do.; 50 bbls and bxs shelled do;
150 bbls walnuts; 50 do. filberts; 50 do. Brazil nuts;
50 bbls Texas and Arkansas pecans;
50 bxs jujube paste and gum drops;
100 bxs ass'd steam refined rock and fancy candy;
100 bxs fresh lobster; 50 do. salmon;
125 cks sardines, whole, hf. and qr. boxes;
175 cases and baskets olive oil; 2 cks chicory;
120 bbls No. 1 salmon; 200 ½'s, ¼'s & kits mackerel;
75 bbls red herring; 200 bxs scaled and No. 1 do;
100 bxs and drums codfish; 100 bxs ass'd pickles;
500 cans Baltimore Cove oysters;
100 bushels dried apples; 200 do. dried peaches;
100 bxs lemon syrup; 100 do. ketchup. fe17 tf

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be [illegible] an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

N. WALL. J. WIDEN.
WALL & WIDEN,
FORWARDING AND COMMISSION MERCHANTS,
Corner of Pine and Commercial Streets,
ST. LOUIS, MO.
Will pay particular Attention to Receiving and Forwarding Goods.
Refer to Messrs. HOOPER & WILLIAMS, Salt Lake City.
St. Louis, Aug. 11, 1855. 26:tf.

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street*,
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

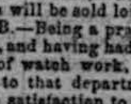
CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

J. McGREGOR,



WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yangers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail,
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

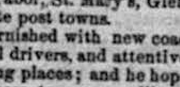
WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

THE GREAT WESTERN
BOOT AND SHOE STORE



SOUTH SIDE, BROADWAY
COUNCIL BLUFF CITY, IOWA,
BY HUNTINGTON & PYPER.
BOOTS AND SHOES, GROCERIES, HATS CAPS, CLOTHING, &C.
The subscribers being well acquainted with the wants of the West, keep constantly on hand an excellent stock of goods for Utah, California and Oregon Emigration, and the public generally, which we will sell at the very lowest prices.
All those wishing anything in our line will find it to their interest to give us a call before purchasing elsewhere. No trouble to show goods at
fe17 6m HUNTINGTON & PYPER'S.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper ance, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

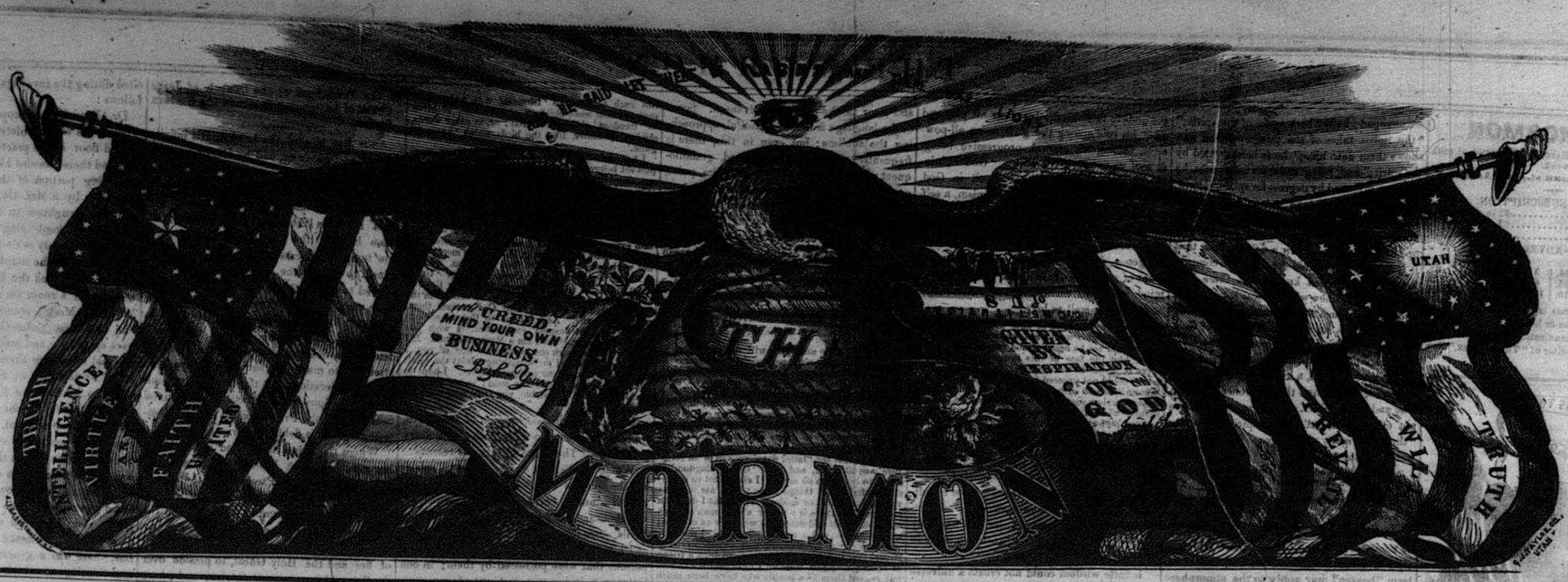
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9-

POMEROY, BENTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
AMERICAN, ENGLISH, FRENCH AND GERMAN
DRY GOODS,
Nos. 144 and 146 Main Street,
SAINT LOUIS.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.—NO. 51. NEW-YORK, SATURDAY, FEBRUARY 7, 1857. PRICE FIVE CENTS.

Poetry.

Independence.

SONNET—BY ELDER JOHN LYON, OF UTAH.

If to be independent, means a proud,
Unruly spirit, self-will'd and boasting!
Or filled with spleen to see another's good,
Coveting the fortune, fame, or power,
Which others, by industry have attained;
Then let such freedom perish. For my part,
I'd rather be a very slave, and rattle in
My chains, than live to be a thing so mean,
So jarring to the common good of man!
But, if to live above the grov'ling things
Of hatred, envy, and distrust, which *rule*
The rabid feelings of the rabble crowd;
Then shall we know such independent men
And those whom all may well depend upon.

The Great Powers in a Fright about Switzerland.

The Great Powers of the Continent, we gather from the letter of our Berlin correspondent, are dissatisfied with the line that the English Government has taken in the Swiss question. We are glad to hear it; for the probability is that the Great Powers are dissatisfied with the English Government because it has refused to be made their tool. The truth is that the Great Powers of the Continent—with the exception, perhaps, of Russia—are in a great fright at the prospect of war breaking out in the very heart of Europe. Prussia for that matter is as much afraid as the rest. However the journals of the Government, and the Court Camarilla, at Berlin, may attempt to put a swaggering face upon it, they have their misgivings. It is an awkward thing to have to carry on war when the army in the field is separated from the base of operations by some hundreds of miles of neutral territory, in marching across which the soldiers dare not take the liberties they would in an enemy's territory; and the inhabitants of which are apt to be irritated by the annoying presence of foreign troops, however well those troops may conduct themselves. It is assumed that transit by railway will obviate all difficulties; but it must be remembered that the railway management will be extremely liable to break down under such a new and enormous pressure on its resources. Such a break-down would be rather more serious in the case of troops bound for battle than it was in the case of London holiday-makers crowding to see a naval review. All novel implements of war are quite as dangerous to the army using them as they are to the army against which they are employed. The strategy of railways can only be learned from experience, and the first dabblers in it will have to pay dear for their blunders. Again, the passage of the Prussian troops will cause the suspension of all goods and passenger traffic on the lines along which they move for many days. The inhabitants of Baden and Wurtemberg are already begging their Governments to avert from them the nuisance of this transit. If the mere prospect of such a visitation alarms them, what will its reality do? The Prussians will convert into enemies the populations of all the neutral territories through which they march. These considerations have their full weight with every reasonable man about the King of Prussia's person, and hence the anxiety at Berlin to discover some creditable pretext for abating their Bobadil swagger. All the other princes and potentates—with the exception, perhaps, of Russia—are equally anxious to prevent the Prusso-Swiss quarrel from coming to the arbitrament of blows. Austria already sees in imagination the war of principle spreading into Italy; and France watches with apprehension the state of public opinion on the Rhine and the Rhone. The Kinglets of Germany are still more fluttered. They look back upon the steady course pursued by Prussia for centuries in annexing one inconsiderable patch of territory after another, till she has swelled to her present proportions. That process is still persevered in. Every now and then, we hear of some new Prussian acquisition; one day it is in Hohenzollern, near the Swiss frontier, the next, it is at Jahde, on the shore of the German Ocean. Nothing is too inconsiderable to be rejected. Not far from Wetzlar, Prussia possesses, in the midst of Dramstadt territory, on old mill with some half dozen acres of land attached to it. As much diplomatic obstinacy and finesse was displayed by Prussia in getting firm hold of this miserable messuage as if it had been a principality. The German princes know the meaning of all this too well; they know that it portends the gradual absorption of their territories and their ultimate "mediatisation." They are therefore alarmed at the prospect of Bale being occupied by Prussian troops—Hohenzollern, Hechingen, and other patches of land having already been acquired as stepping stones to it. They are muttering to themselves the words used by the King of Prussia in 1848, "*Preussen muss in Deutschland aufgehen.*" There is not a potentate in Europe but feels—one for one fear, another for another—his heart fluttering for the unimaginable issues of a Prussian invasion of Switzerland. Hence it is that all the Continental Powers are so anxious to avert the outbreak of hostilities. The English Government is as desirous of the continuation of peace as any of them. But the English Government has no sympathy with certain ulterior views of the Continental Powers. With all their fear of war those Powers cannot reconcile themselves to the admission that a small republic, in virtue of its being an independent State, is on a footing of equality with a large kingdom. They deem it insolence in a community of burghers and peasants to expect that a King should make the first overture for reconcilement, even when that King happens to be in the wrong. They therefore insist upon Switzerland's beginning by asking pardon of the King of Prussia for having refused to allow him to insult her. Now this Switzerland is determined not to do; and in this determination England believes Switzerland to be right. It is not the mere honor of the thing; neither Swiss nor Englishmen are given to make much of mere punctillo. But the Swiss have to deal with a Government which for centuries treasured up every concession made by every State with which it has to deal, in order to turn that concession to account on some future day in its schemes of territorial acquisition. If the Federal Government were at the request of the Great Powers, to liberate the Neufchatel prisoners without trial, they would confess that those men acted righteously when they rose in arms to subvert the existing Government of Neufchatel and reinstall the King of Prussia. Such a confession would be treasured up by the Prussian Government, and would be brought forward on the first occasion when the Federal Government was unprepared to resist demand for the cession of Neufchatel. What guarantee is offered the Swiss that no such demand shall ever be made? The words forsooth of the Emperors of France and Austria and of the King of Prussia! "For decency's sake add a handful of thistledown to give a little weight to such pledges." Switzerland therefore says: Let the King of Prussia first renounce all claims to Neufchatel, and then we will gladly make him a present of the silly hotheads we have caged. And the English Government say, that in making this stipulation, Switzerland only obeys a prudent instinct of self-preservation. The English government, therefore—we would gladly infer from the grumbling of continental diplomacy—insists that the first step in mutual concession shall be taken, not by Switzerland, but by the King of Prussia. We have no right to ask of the Swiss to sacrifice themselves for the Liberal cause in Europe. But we believe that the policy which for the sake of the Liberal cause we would wish to see them adopt, is that which is most likely to prove conducive to their own preservation. It is to maintain unshrinkingly the calm and dauntless attitude they have assumed. If they waver they are lost. At the first symptoms of intimidation on their part Prussia will advance and lay hold of Bale and Schaffhausen. Austria will next, under the pretext that this military occupation of Swiss territory by Prussia endangered the balance of European power, march her troops into the Ticinese and the country of the Grisons. She would no sooner have made this movement than the Emperor of the French would lay his hands on Geneva and Neufchatel. The truth is, that France and Austria, when abjuring Prussia to abstain from invading Switzerland, remind us irresistibly of schoolboys exhorting a comrade to abstain from robbing an orchard. If the obstinate urchin persists, the young moralists are pretty sure to accept a share of the spoils. The French, Austrian and Prussian Governments all hate Switzerland equally in their hearts. Its prosperity under republican institutions is an eye-sore to them. The asylum it affords to political refugees keeps them in a state of chronic alarm. They are all of them eager to re-enact in Switzerland, in the nineteenth century, the infamous game of partition played in Poland in the eighteenth. "The Swiss," writes our special correspondent from Geneva, "look to England as the only Power whose voice may yet be heard against the immoderate pretentions of their enemies in the councils of Europe." Devoutly do we pray that this confidence may not be misplaced. We will hope that the English Government will act in a manner worthy of the occasion. And we believe that our otherwise acute and well-informed correspondent is in error when he assumes that England would take umbrage at any proposal of the American Union to share in the negotiations. The recent conduct of the Cabinets at Washington and St. James' proves that both are equally anxious for cordial concert and co-operation. If a Congress is to decide on the Prusso-Swiss controversy, it appears to us that the Swiss have a right to demand that representatives of the United States should take part in its deliberations. The only republican Government in Europe is surely entitled to insist upon having one republican judge a member of the tribunal to whose decision it shall submit its case in a litigation with a crowned head.—[*London Daily News.*

The Chinese Sugar-Plant.

The cultivation of the *Sorghum*, or Chinese sugar-plant, has thus far proved so decidedly successful in this country, not only in the South, where it seems to have been demonstrated that two crops or cuttings of sugar-bearing stalks can be obtained in one season from the same roots of that year's planting, but even so far north as Minnesota, where it is testified that good syrup was made in 1856 from stalks hardly a hundred days from the seed, that we are impelled to urge upon our farmers and gardeners the importance of early attention to the procuring of seed and planting for the season just before us. Let us all grow seed this year, so that it can never more be so scarce that speculators may run it up to an exorbitant price. A great deal remains to be settled with regard to this plant, especially the best mode of converting its saccharine properties into crystallized sugar; and it is highly probable that better varieties of it will ultimately be discovered, at least for certain localities, than that now current in this country. For the present, however, it is advisable to continue and extend the cultivation of that which is accessible, and thus test the effect of acclimation on the character of the plant and the sweetness of its juices. We suspect that for Louisana, Florida and Texas, the Sorghum of Southern Africa will ultimately be found preferable to that obtained from France by our Patent Office, and from China by France. If it prove true that this plant, or certain varieties of it can be grown from year to year in semi-tropical latitudes from the same root, as the cane is grown in the West Indies, and that two or more sugar-yielding stalks may be cut from that root each season, then there can be little doubt that our Southern States are destined still to lead the North in the production of sugar. For the present, however, it suffices that the Sorghum may be grown wherever Indian corn will usually ripen—that its abundant juice makes a very pleasant syrup or molasses, to which it is easily reduced by boiling away four-fifths of it in the ordinary mode of sugar-making from the sap of the maple—and that the leaves and stalks, whether green or dry, of the Sorghum make an admirable fodder for cattle, horses or hogs, while the seeds are eaten with avidity by fowls also, to justify the general interest evinced in its cultivation. We propose, therefore, to condense into the smallest space some practical directions to the prospective cultivator—as follows:

1. *Seed.*—If there be a seed-store within your reach, your easiest way is to send and buy what seed you want. In planting to raise seed (the first year's object,) a pound will suffice for an acre; and this ought not to cost more than a dollar. But beware of impostors and swindlers, for bushels of broom-corn and kindred seeds will be palmed off as that of the Sorghum. Where you cannot readily obtain seed in this way, write to your Member of Congress asking him to send you a paper, and he will generally be able to do so. If not, the Secretary of your State Agricultural Society may be able to supply you.

2. *Planting.*—Choose a warm, mellow soil, such as you would confidently expect to grow at least fifty bushels of Indian corn to the acre. Plow early, plow deep and thoroughly. Plant as early as you could venture to plant corn. If you have a hot-bed, start a little seed in one corner of it. If you plant considerably, put in your seed at different times—say in this latitude, one-quarter each on the 1st, 10th and 20th of May and 1st of June respectively. Plant (for seed) in hills, six seeds to the hill, and at distances of four feet each way. Try some five feet apart east and west (so as to let in the sun between the rows,) and some in drills—say four to five feet apart east and west, with the seeds six inches apart in the drill, and thin the plants to one foot apart. If you have seed in abundance, sow a little in drills two feet apart, the seeds in the drill but two or three inches apart. Cover lightly, as the seed rots if covered deeply. Keep the hens at a distance, or it will come up too soon.

3. *Tillage.*—The Sorghum comes up looking very puny—much like broom-corn or barn-grass. If you set a blockhead to weed it, he will probably pull it up and report that it never germinated. Cultivate like Indian corn—only faithfully. If suckers start, a majority say pinch them or pull them off—that is, in growing for seed. This need not be done in growing for sugar.

4. *Harvesting.*—Whenever the seed shall be hard and black, cut off the upper part of the stalks, say three feet long, and hang them up like broom-corn, in a dry chamber, suspended from the ceiling, so as to be out of the way of rats, &c. Now cut up your stalks, pull off the leaves, and satisfy yourself that all manner of stock will eat them; cut up a few of the stalks as you would corn-stalks, and try a little experiment with them; and put the rest of the stalks through any kind of a crushing-mill that may be handy—a cider-mill would be better than nothing—catch the juice and instantly warm it over a slow fire in a large kettle, skimming off the scum so long as any shall rise. Then boil the juice about four-fifths away, as if it were maple sap. Use a little lime or lime-water to neutralize the phosphoric acid, which otherwise will give a slightly acid but not unpleasant taste to the syrup. Save some syrup *without* thus neutralizing the acid, as you may like it better that way. Don't waste the scum but throw it to the pigs where it will make at least excellent manure. Feed the pumice or crushed stalks to your cattle; and, having thus cleared the ground, be ready to plant or sow extensively next Spring.

5. *Fodder.*—We estimate that, whenever seed shall be sufficiently abundant, any rich, warm land will produce a third more fodder per acre if sown with Sorghum than if sown with Indian corn, and that the Sorghum is at least twenty-five per cent. more nutritious than the corn. But all that can be effected this year is to grow a good supply of seed, and prove that this plant is valuable both for syrup and fodder. Next year will be soon enough for most cultivators to think of sowing for fodder or grinding for sugar.

One word of caution to experimenters: Don't run the thing into the ground. The Sorghum will prove a valuable addition to our crops, if we don't render it odious by some Multicaulis foolery. But wheat, Indian corn and clover are not going out of fashion for some years yet.—[*New York Tribune, Jan. 31.*

New Postage Act.

We have received for publication the following instructions to Postmasters:

TRANSIENT PRINTED MATTER, ETC.

1. Books, not weighing over four pounds, may be sent in the mail prepaid by postage stamps, at one cent an ounce any distance in the United States under three thousand miles, and at two cents an ounce over three thousand miles, provided they are put up without cover or wrapper, or in a cover or wrapper open at the ends or sides, so that their character may be determined without removing the wrapper.

2. Small newspapers and periodicals, published monthly or oftner, and pamphlets containing not more than sixteen octavo pages each, when put up in single packages, weighing at least eight ounces, to one address, and prepaid by postage stamps, may be sent to any part of the United States at one-half cent an ounce or fraction of an ounce.

3. Unsealed circulars, advertisements, business cards, transient newspapers and every other article of transient printed matter, (except books and packages of small publications,) as above, not weighing over three ounces, sent in the mail to any part of the United States, are chargeable with one cent postage each, to be prepaid by postage stamps. Where more than one circular is printed on a sheet, or a circular and letter, each must be charged with a single rate. This applies to lottery and other kindred sheets assuming the form and name of newspapers; and the miscellaneous matter in such sheets must also be charged with one rate. A business card on an unsealed envelope of a circular subjects the entire packet to letter postage. Any transient matter, like a circular or handbill, inclosed in or with a periodical or newspaper sent to a subscriber, or to any person subjects the whole package to letter postage; and whenever subject to letter postage from being sealed or from any other cause whatever, all printed matter, without exception must be prepaid or excluded from the mail. It is the duty of the Postmaster at the mailing office, as well as at the office of delivery, carefully to examine all printed matter in order to see that it is charged with the proper rate of postage and to detect fraud. At offices where postage stamps cannot be procured, Postmasters are authorized to receive money in prepayment of postage on transient matter, but they should be careful to keep a supply of stamps on hand.

4. It is no part of the duty of a Postmaster to receive and deliver to subscribers any other newspapers than those which come in the mail, or to put the address on newspapers sent to clubs, or to deliver them from a furnished list; nor should he do either, even through courtesy, unless it may be done without interfering with the legitimate business of his office.

Discoveries in Central America of Monuments of Antiquity.

Mr. E. G. Squier has sent to the London *Athenæum* the translation of a letter, received from Don Jose Antonio Urrutia, cura of Jutiapa, State of Guatemala, Central America, giving an account of some ancient monuments found in his parish. The existence of these monuments being now for the first time made known to the world, and the general interest surrounding former discoveries in that direction, will render the communication, no doubt, acceptable to our readers.—*N. Y. Herald, Jan. 28, '57.*

Jutiapa, Guatemala, Jan. 8.

Sir—Sharing in those archæological tastes which fortunately are spreading in this country, so rich in monuments of an ancient civilization, I have lately devoted some time to the study of the antiquities falling within the extensive parish under my charge, and of which I propose to give you some brief notices; first, in reference to the fine ruins, hitherto unknown, of the very ancient city called Cinaca Mecallo.

To the southward, and not far from the town of Comapa, are some steep mountains, the bases of which are washed by the large river Paz or Paza, which constitutes the boundary between Guatemala and San Salvador. Upon the highest of these mountains is an extensive plain, drained by a multitude of small streams, the waters of which, uniting in a common channel, are precipitated over a ledge of rocks, fifteen yards in height, and mingle with those of the river, forming one of the most beautiful cataracts in this department. Upon the highest part of this plain are found the remains of an ancient city of the primitive inhabitants of America, which have successfully resisted the attacks of time, and the heavy walls of which seem ostentatiously to defy the operations of the elements. The very lofty position of these ruins, from which may be traced the majestic course of the river which flows at the base of the mountains even to the sea, and from which the eye traverses the wide plains dotted with villages of the neighboring State of San Salvador, taking in the volcanoes of Chingo and Izalco, the American Vesuvius, with its plume of smoke rising to mid heaven, and including the lakes of Huija and Atescatempo—this position lends additional intesest to the ruins, since it indicates a high appreciation of the grand and beautiful on the part of the builders of the ancient city.

The place where these ruins are found, as I have said, is known by the name of Cinaca-Mecallo, which, in the mixed idiom of Mam and Mexican, now spoken by the people of this district, signifies knotted rope (*cordel enudado*)—given perhaps by the primitive inhabitants in consequence of the many vines found in these mountains, and used in binding together the frames of the huts and houses of the people.

The walls, or remains of the wall of the city, describe an oval figure, within which various roads or streets may be traced, various subterranean passages, and many ruined edifices. The materials of construction are principally thin stone, or a species of slate, united by a kind of cement, which, in color and consistence, resembles melted lead (*plomo derritido*). Amongst the monuments, there are three which claim special notice. The first of these is a temple, consecrated to the sun, chiefly excavated in the solid rock, and having its door opening towards the east. On the archway of the entrance, which is formed of slabs united to each other, are found sculptured representations of the sun and moon, and in the interior are found some hieroglyphics. This monument is known amongst the Indians as Teotunal, "stone of the sun." Besides the *bassi rilievi*, these stones bear hieroglyphics painted with a kind of red varnish, which, notwithstanding its long exposure to the weather, remains unimpaired. Many of the stones found in excavating, in all parts of these ruins, are painted with this varnish.

Of the subterranean passages found amongst these ruins, there is one which has become celebrated, and is still the subject of many popular stories, as having been the retreat of a celebrated bandit, named Partideno, who was finally captured here by the people of Comapa. Desiring to explore this passage, and in spite of the entreaties of the superstitious Indians not to venture in, I provided myself with a hatchet and torch of pine, and entered. After many difficulties I succeeded in reaching a kind of saloon, where I found various blocks of stone carved with the arms of the ancient Indians, in all respects similar to others which I had previously found in other parts of the ruins, and sent to the President of Guatemala in 1853.

The second notable object, and which is no less worthy of attention, is a great slab of stone, covered with inscriptions or hieroglyphics, which, from the little knowledge I have been able to obtain of their meaning, appear to me to convey only representations of the economy of human life (*la pintura de la economia de la vida humana*). The first is a tree, symbol of life; the last a skull, emblem of death.

The third object is a wild animal resembling a tiger, sculptured in a stone or rock of great size, and which I conjecture was intended as a monument commemorative of some great victory. The reasons for this conjecture are these:—In this town (Comapa), as in most of the Indian towns, the custom is still general of preserving a knowledge of great events in their history, by means of representations called *bailes* (dances), which are, in fact, dances in the public squares, on the days or evenings of great solemnities. It is most interesting, for one who understands something of the language, to participate in these *bailes*, as he can thereby obtain some knowledge of the most remote traditions and events in the history of the Indians. In one of these *bailes*, which I have several times witnessed, is represented a great battle. The company, dressed in the skins, and wearing the heads of animals on their own, are divided into two sections, and arranged against each other. Before commencing the attack, one party makes propositions of peace to the other, which are rejected. The signal of battle is then given, accompanied with wild shouts. After a long contest, victory declares in favor of the party which bears the head of a deer. At the end of the representation the vanquished party leaves the ground, and the other, with a pole, traces in the sand the figure of some animal. The carved representation of an animal to which I have referred, and the distance from the ruined city where it is found, induce me to believe that this monument refers to the same event with the *baile* which I have described.

These, sir, are the most remarkable objects found in the ancient and ruined city. Outside of the walls, and in a little plain not far distant, are a number of mounds which, doubtless, are the burial places of the dead. The proportions of these rude sepulchres, unshaded by cypresses and unmarked by chiselled stones, nevertheless convey to us the probable position and influence of the dead whom they cover. It is a custom still preserved amongst the Indians to throw a handful of earth or stone upon the grave of the distinguished dead, as a tribute to their memory. The more numerous these contributions, the higher the tumulus which is thus gradually accumulated.

I have thus given you a few of the notes which I have made upon the ancient ruins in this department. I hope soon to have the pleasure of sending you others. Meantime, I may mention that I have, agreeably to promise, sent copies of some of the hieroglyphics, which I have alluded to above, to Guatemala, to the care of the Abbe Brasseur de Bourbourg.

Your obedient servant, &c.,

Jose Antonio Urrutia.

Japanese High Priest.

The Moniteur de la Flotte publishes the contents of a letter of July 15th, from Simoda, a part of Japan open to foreigners, giving an account of an event of great interest to the followers of the religion of Singto, a Pagan sect of the extreme East, having under its rule forty millions of souls. The letter says:—"The vast empire of Japan is governed by an hereditary and absolute Prince named Koribo or Emperor, and residing at Yeddo in the island of Niphon. Independently of the Emperor, another personage in that country is of first rate importance—The Dairi, or sovereign-pontiff of Japan, supreme head of the religion of Singto. He is regarded as a god on earth, who never dies, but who, from time to time, renovates his soul. On July first, 1856, the Dairi fell ill; on the 3d he got much worse, and immediately the priest spread the news that the Dairi had placed himself in communication with the great gods of heaven, and was about to renew his soul in the bosom of Ten-Sio Dai-Tsin, the highest of all these divinities. The crowd hastened to the palace where the Dairi was lying in an immense bed of state, with his robes on, and the gauze vail covering his face. The priests remained praying in turns, in the midst of the burning perfumes and other practices of their religion. On the 5th of July, at nine in the morning, the Dairi expired, and immediately after breathing his last, the high priest announced that his soul had gone to pay a visit to the gods, but would speedily return. A dead silence then succeeded; and at the end of about ten minutes, the high priest, surrounded by the sacred college, threw a large white linen cloth over the body, and the moment after, withdrawing it, discovered to the eyes of the multitude another form altogether similar to that of the late Dairi, but full of life and health. This new head of the Church at once sat up in the bed, then rose altogether, and proceeding to an altar placed at one side ascended it, and gave his benediction to the multitude, who uttered shouts of joy. By a stratagem easily managed, the priests had substituted for the deceased Dairi the person of his son, his natural heir. A trap door had let down one body, and raised the other, without the people being able, in the midst of the prostrations called for by their form of worship, to perceive the deception.—*British and Foreign News.*

A Sea-Sickness Cure.

Dr. Landerer, a medical man at Athens, announces that he has discovered a sovereign specific against sea-sickness. His remedy is to give from 10 to 12 drops of chloroform in water. The chloroform in most cases removes nausea, and persons who have taken the remedy soon become able to stand up and get accustomed to the movement of the vessel. Should the sickness return a fresh dose is to be taken. It was tried on 20 passengers on a very rough voyage from Zea to Athens, and all, with the exception of two were cured by one dose. The minority, two ladies, were able to resist the feeling of illness on taking the second dose.

Thubr is a tree in South America whose fruit resembles roast beef in taste; the butter tree grows in Africa, and the bread tree is to be found in the South Sea Islands. A person once observed that if they could but be grafted one into the other, a sandwich tree might be produced.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, FEB. 7, 1857.

Angels or Spiritual Manifestations.

WE had the following communication forwarded to us some time ago, and thinking that it might be interesting to many of our readers, we deem it proper to lay it before them, withholding the name and address. We do so not only to answer the gentleman, but to lay before our readers principles that may be of use to them. We have for some time thought of writing a work upon spiritualism, and entering into a regular disquisition of the subject, in all its various bearings; this we have not yet accomplished, or we should have been aided very materially in our examination of the principles contained in the following document. By those conversant with such matters, it will easily be discovered that in jumping unceremoniously into such a subject as the spirit friends of the writer have, involving the operation and manifestations of spirits, or angels, their associations and relationship to man; scanning the motives and acts of God, in the organization of worlds and of man; dilating on the nature, properties, and acts of angels and men, as well as discanting on the destiny of the human family; involving spiritual manifestations, and some of the most obstruse, psycological phenomena, it is very difficult to be correctly understood in the small space allotted in a weekly journal. We do not, therefore, profess to enter into a scientific and philosophical disquisition of the subject, and must simply, for the present, content ourselves with a more limited view. For unless we go to the oracles of *Isis* in Egypt, to that of Jupiter Ammon in Delphi, and others, or to the ancient soothsayers, wizards, witches, necromancers, or magicians, we can go nowhere else. The Bible, indeed, reveals more of spiritual agency and manifestations than any other ancient book, or than all put together. We shall, therefore, refer briefly to it and to late revelations made to us as a people. This may not be satisfactory to our inquiring friend; but this we cannot help, as we have neither time nor space at present for a scientific and philosophical investigation, and, as we understand it, the gentleman wants *our* views. We will say, however, at the commencement, we believe in spiritual agencies and manifestations; but we believe that all correct spiritual manifestations are subject to, and controlled by law. We believe, too, that the gentleman is sincere in his faith. We quote:

"PA., Jan. 12, 1857.

"MR. JOHN TAYLOR—*Dear Sir:* Three years ago this coming spring I became conscious of the presence of an invisible intelligence, which claimed to be spirits or angels. They first manifested themselves by controlling my hand to write words and sentences. After a time I could hear them speak to me in whispers like. They spoke to me much concerning my duty to myself and my fellow-men; and also concerning the destiny of man.

"I subjoin a small part of what I wrote by their dictation, which may not prove wholly uninteresting to you. It certainly was not to me at the time I wrote it; for it contained many things which were new to me. I do not claim for it perfection of diction, according to the rules established by men; but I do claim that it contains some truth, and it is the mighty principle which must prevail, sooner or later, if God is omnipotent, all-wise, and all-just."

The following communication does indeed contain some truth; but it is not, therefore, necessarily all true. The question naturally arises: "How are we to find out and designate truth from error?" This is the great difficulty with all modern spiritual manifestations; there is no order, no rule, no sure test. "Truth will," of course, "prevail." But what is truth? What are these spiritual manifestations? Who is capable of judging them? Who shall separate the pure from the impure, the evil from the good, the truth from falsehood? The wheat and chaff are all thrown together; where is the fanning-mill? for the spirits come in every form and shape, and offer every variety of teaching. They differ among themselves as to their tests, and in their teachings are as impotent and dissimilar as sectarian ministers. We have had false statements made to ourself by men who told us that they received their information from spirits. For some rules on this subject, we refer to an article written by P. P. Pratt, in No. 49, of THE MORMON, Jan. 24. President Pratt remarks, "that there is order in the kingdom of God and in the spiritual manifestations of the true saints." By obedience to the gospel and through the gift of the Holy Ghost the mind of a saint is enlightened, his views and feelings are changed; he is "born again of the spirit;" "the Spirit takes of the things of God and shows them unto him;" he is indeed "led by the spirit;" and, being under its influences, he becomes prepared by degrees for spiritual manifestations: but to take a man who has no knowledge of spiritual manifestations, and to manifest a spiritual power and influence is opening so large and new a field to him, that it is morally impossible for him to comprehend it; he indeed knows that there is a power as Paul knew when he was struck down and blinded; such a man needs the teaching of an Ananias, an accredited servant of God, and thereafter obeying the gospel he receives legitimate manifestations, visions, ministering of angels, revelations, a knowledge of heavenly mysteries, and knows the difference between true and false spirits. John says: "Believe not every spirit, but try the spirits;" again: "there are many spirits gone forth into the world." But again:

"My spirit friends gave no names, but called themselves 'the heavenly host.'"

We must confess that we are not very much in love with the appellation of those spiritual advisers; not that we object to the appellation or name, as such, but because there is a principle involved in it. We are aware that the term "heaven" may apply to the atmosphere by which we are surrounded, underneath the clouds, or, in scripture phraseology, "the firmament of heaven." Hence God made "fowls that may fly above the earth, in the open firmament of *heaven*."—Gen. i. 20. See also Jer. ix. 10; Luke xiii. 19. But when the Heavenly Hosts are mentioned, there is something more to be understood than the mere location; angels are called "the angels of Heaven." The hosts or multitudes of heaven has a specific signification in scripture. In 1 Kings xxii. 19, we have the following: "And he said hear thou therefore the word of the Lord; I saw the Lord sitting on His throne, and all the hosts of Heaven standing by Him; on his right hand and on His left." Thus it would seem that the Hosts of Heaven or the Heavenly Host were angels that stood in the presence of God. Again, when "the angel of the Lord" came to announce to the shepherds the birth of Jesus, there came with him "a multitude of the Heavenly Host praising God and saying, Glory to God in the highest, and on earth peace and good will toward men."—Luke ii. They were important personages; they came on an important mission; that mission was open, clear, and definitely understood; it was not any seizure of the hand or whispering. Now, whatever good intentions the spirits referred to by our friend might have had, we do not believe that they were messengers of the Lord; much less can we believe that they were the Heavenly Hosts or any part of them. And as a man would very much fall in our esteem by using a falsehood, even for a good purpose, so would spirits: Truth needs no subterfuge. If they had come as departed spirits of friends or relations, without such pretensions, it would have been more honest.

"They began their communication as follows:

"God wrote his unfathomable truths on the book of nature, and man has learned but the alphabet of its unnumbered pages. He made unnumbered worlds where nature's boundless map displays them to our admiring gaze. Man understands not that all these were made for him; and more than he has ever dreamed of are his; he has but to wait. In God's time he will journey hence to better worlds than this, where mind in musical harmony unites with mind, and happiness untold flows like a river whose waters are never dry. When God made man he was undeveloped, and in mind what we have seen; and he viewed him in his undeveloped state, *not as a heathen*, but as a *feeble infant* making its first efforts to walk!

Nature manifests the power of God while it proves man's weakness. The mind of man hath not yet conceived its magnificent powers; yet with all its power, hidden and revealed, it could not make a world, nor mar the face of nature!"

The latter part of this is strictly true. Nature does indeed prove the power of God and man's weakness; neither can man conceive the magnificence of his own mind. Some of the phraseology seems to partake of the hyperbolical; we let it pass as too indistinct for our comprehension. There is one statement, however, that we must criticise. "He made unnumbered worlds" . . . . "Man understands not that all these worlds were made for him."

All these worlds were not made for man who dwells on this earth. This earth was made for its inhabitants; it will become purified and celestialized, and "the meek shall inherit the earth," so says Jesus; a new Jerusalem will be prepared for those who are worthy to inhabit it, but it will come down to this earth; this earth will become purified and celestialized, and celestial bodies will inhabit it. Furthermore, however poetical it may be to read it, "mind" does not "unite with mind in musical harmony" in the spirit world any more than here, only with congenial spirits. Spirits are discordant there, as much as here; and if there is one thing more than another in which confusion is confounded, it is in the modern manifestations of spirits. None but those united by the pure gospel are one. Their union is the union produced by virtue, purity, truth, faith in God, the gospel, and the gift of the Holy Ghost. Can the benevolent, the pure, the humane, the merciful, the just, unite with those, hereafter described, as "tyrants," as "savage, wicked usurpers of rights," who "destroy innocent babes in their mothers' arms," "make widows and orphans," "put cities in ruins, and bathe a world in blood?" No. There are bodies celestial, terrestrial and telestial, the glory of the sun, moon and stars; and the scriptures inform us that "every man will be rewarded according to the deeds done in the body." This is in accordance with justice and equity; the other would not be.

"How weak, then, and insignificant is man to boast of power! God made him to prove his love! What nature reveals has been made known to show the love of God!"

The first part of this is strictly correct. Man is indeed weak to boast of power; but God did not, as expressed, "make man to prove his love." God made man to multiply and increase, to prepare bodies for spirits already created, to accomplish his purposes, and in the stupendous and majestic operation as of the gods to fulfil his destiny, bear his part and fulfil his role among the gods, as an all-powerful, intelligent, eternal, progressive being, as well as to prove His love. "God is," indeed, "love, and they that dwell in God, dwell in love." But that is a truism, a self-existing fact; it is simply one of God's attributes, and existed before man was created.

Nature's revelations show also wisdom, intelligence, prescience, power, and the development of an infinite, intelligent, comprehensive mind, in all its varied denouments and characteristics, as well as love.

"Could love instead of hate inspire your mind, sinful man, rights would not know disturbers, conflicts would not be heard of, and ruinous wars would never blot the face of this beautiful planet; yet there is justice in the universal laws of God. For power could not proceed from the mighty vortex of infinite space of such magnitude and universal influences unless sustained by infinite justice. Could infinite wisdom munificently create a universe in infinite perfection without just laws? Would Omnipotence risk upon unjust laws world on world to roll in infinite space? Ride on secure, frail man, for God is just, and his impartial laws shall control in unerring certainty his shining suns in grand rythmatical harmony and glorious beauty!"

The above is indeed correct. Love is a divine attribute, and were man universally inspired with it, the same order and harmony would exist in the moral world which does now in the physical.

Infinite wisdom could not create a universe so perfect, magnificent and glorious, without infinite power and infinite justice; neither could order and harmony be preserved without just laws. And here we may be permitted to remark, that if "Omnipotence" would not "risk upon unjust laws world upon world to roll in infinite space," that for the same reason He would not risk the teaching of even the very first principles of truth to an unauthorized agency. A world is made up of atoms, and systems from parts; let there be derangement in the first or smaller, and numbers of small derangements would derange a world, and a deranged world would disorganize systems. Truth, to be true as a whole, must be true in all its parts; and, as Pope beautifully portrays creation:

"Whichever link you from the order strike,
Tenth on ten-thousandth breaks the chain alike."

Hence, in speaking of some of the first principles of the doctrine of Christ, the apostle John says: "He that transgresseth and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ hath both the Father and the Son." Here were indeed small principles, but these principles contained the germ of truth, emanated from heaven, and were a part of the government of God; do away with these, and you do away with the germ of order, rule and power; you strike at the foundation on which the stupendous superstructure is raised. Permit us here to proceed a little further. Jesus taught the people to have faith, to repent of their sins, to be baptized in the name of Jesus for the remission of sins, and to have hands laid on their heads for the gift of the Holy Ghost. Now this is all very simple, but it is, nevertheless, pregnant with important consequences. The gift of the Holy Ghost, for instance, opens up a communication between God and man, and puts man in the possession of a knowledge of heavenly things. "It takes of the things of God and shews them unto him." "It brings things past to his remembrance, leads into all truth, and shows him things to come." He is a son of God, inspired by the Holy Spirit. It is indeed a small commencement; but what would be the results, if carried out? In one man it would not, indeed, be much; but put thousands and millions of these single individuals, thus enlightened, together, and, like so many atoms of matter, they would form a great and glorious body, and each one governed by law and inspired of God; they would all be thus inspired and governed. And were this earth under such an influence, and guided by the same master mind that governs worlds and sustains this universe, confusion would be banished, iniquity would hide its hoary head, darkness and error would flee before the brilliant rays of concentrated truth, sorrow, sighing and misery would cease, and the "tabernacle of God be with men."

"Can human wisdom reach God's endless round of unchanging laws? moving the never-ending worlds to infinite notes of harmonious numbers, and host of human beings sorely oppressed from poverty to never-ending riches in celestial spheres in harmony with celestial legions to dwell; raised from penury to glory.

Love, how supremely great! power, wisdom, and justice, how transcendingly lovely! Such wondrous power! such comprehensive wisdom! such sure and universal justice! Sinful man, you cannot escape it. Justice shall be done and you cannot prevent it. Can immortal spirits look with delight on bloody wars? Can savage, wicked usurpers of rights go unpunished? Can dying *sinners* form governments and compel obedience? Weak, unhappy man! your power does not work the well-being of your race; for selfishness is made your paramount object; you destroy innocent babes in their mother's arms, and pride yourself in your greatness; you make widows and orphans, and boast of your prowess; put cities in ruins, and herald your triumphs. How dreadful to behold a world bathed in blood! How gloomy to see brothers in mortal combat, striving to crush each other to death! Poor sinful man! why will you destroy that which you cannot create? Will the widows you bereave honor your bravery? Can you honor God by making homeless his children? Why, in the name of heaven, will you not learn wisdom of poor grovelling worms, and honor, like *them*, your oppressed fellow clay? Time will not rest in your joy, tyrannical man! your powers will soon end, and the worms will enjoy your corruption. Make childless mothers while you can; clothe the widow and orphan in mourning; waste cities, and make homeless families. Your time is short, and others will soon take all you have obtained by oppressing unhappy brethren. Death will not respect your honorable name, nor your mighty deeds. You will go hence to be known on earth no more for ever!"

In the above there are some very good exhortations, and at the same time a great deal of unmeaning words; and where principles are touched, some of them are true and some false. In speaking of the views of immortal spirits, it would occupy too much space to discuss them. We are asked, "Can dying sinners form governments and compel obedience?" To this we would simply answer: they have done it in almost all nations, with proof of which the world's history is pregnant. They *do now*, in Europe and other parts of the globe—of which in Europe, Poland, Hungary, Russia, Austria, Prussia, France and other nations are forcible examples.

In looking over the whole of these communications, we find a strange admixture of truth and error in the principles advanced. Some of the language is indeed beautiful, approaching the sublime; but even in this, there is frequently a rambling, undefined, grandiloquent verbosity, evidently without aim, point, or object. In its analyzation it will not bear the touchstone of truth, nor a strict scriptural and logical scrutiny. In saying this, we express our candid opinion; we are speaking of the communications of these spirits, and mean to cast no reflections upon the gentleman, our present correspondent, who has forwarded them.

We now come to our correspondent's remarks:

"Kind sir, time and space will not permit me to continue the foregoing communication farther at this time. The original covers many pages of foolscap, and treats of a variety of subjects. Others succeeded it, which were mostly of a prophetic nature; they speak of a new order of things, in which shall prevail peace and harmony; they call my attention to the old prophecies, and also to the sayings and teachings of Jesus and the Apostles, and tell me that their predictions are about to be fulfilled, and that the 'latter days' spoken of in scripture are at hand, and that 'God's kingdom' is about to be set up on earth. I claim not to understand what these things mean; for I am not one versed in ancient or modern lore. But I do claim to know that there is a power above man's which can make itself understood as well now as of yore; and I have yet to learn that it is a wicked power.

I have heard much of the sect called Mormons *through their enemies*; but never a word from a friend of their cause; and from all I have heard I cannot but regard them as a people who have been much slandered and abused. I know nothing definite of their faith or practice; consequently I am unable to determine whether I am a Mormon or not. I live in what is called *civilized* society; but I am *not* civilized according to its interpretation of the term. I believe in *practical, every-day* Christianity; that which 'feeds the hungry, clothes the naked, and binds up the broken hearted.' I find by experience that names are not always things, and that much goes by the name of Christianity which has not its essential attributes."

Practical, every-day Christianity is the only one worth having; if it does not feed the hungry and clothe the naked, it is not Christianity; morality, benevolence and humanity will do this even without Christianity, of which many sceptics are living examples.

In relation to the setting up of the Kingdom of God in the last days—a millennial reign, when peace and harmony shall prevail—this is abundantly contained in the scriptures of both the Old and New Testaments; and many different parties have deduced this from the scriptures, but that is all; there they have left it, for want of a living authority or priesthood—having no commission from on High—and for want also of the Spirit of God or the gift of the Holy Ghost to enlighten their minds. The Mormons have had revelation upon this matter; and their preaching, doctrines, ordinances and general movements, as well as the gathering and setting-up of this kingdom—the Kingdom of God—are based upon this and guided by it.

In relation to your knowledge of an invisible spiritual agency, distinct from that of man's, we do not dispute, neither do we question in the least your sincerity. In relation to Mormonism, we must beg leave to refer you to our publications. Concerning your views of civilization, we can sympathize with you; we are experienced in this matter; as a people, we have drank its bitter cup to the very dregs.

"I am sensible of progress from my infancy, and I believe that man is a progressive being. But I believe all truth to be the same, 'yesterday, to-day, and forever.'

God spake in times to prophets and apostles, and why may he not do the same to-day? It is not for me to say that Mahomet was not his true prophet, sent to a peculiar people, with a peculiar message.

There are practices among that people which are obnoxious to *our* law makers, and our law makes claim to be christian. Is it the mission of Christians to devastate empires? Is oppression a part of Christianity? If it is, I am no Christian, and must confess that I misunderstand the character and teachings of 'Jesus of Nazareth.' I venerate his character, for I regard him as a peaceable, loving being, and moreover, a TOLERANT BEING! It was not his mission to condemn even the adulterers! Would that men could now, in our time, be like the Master they profess to serve. And yet it is not for me to say that every thing is not as it should be. What we see may be part of God's plan to establish purity permanently on earth. It must be so, and the 'latter days' must be approaching, that the 'millennium' may follow—that *glorious* era, in which the 'lion and the lamb' are to 'lie down together:' in which 'my people,' saith God, 'shall dwell in a peaceable habitation, and in sure dwellings, and in *quiet* resting places.'

I perceive that I am becoming somewhat lengthy, and must therefore draw my epistle to a close. I am indebted to the columns of the *Tribune* for the knowledge that you and others of your people were residing in New York. And my invisible guardians have directed me to communicate the foregoing facts to you. What their object is, I know not. I am sensible of their presence always on all occasions; I have been directed by them in my business transactions for upwards of two and a half years, and I can truly say that I have led a life of adventure during that time; and every day's experience has strengthened in my mind the conviction that I have a mission to fulfil on earth for the good of my race. Such was the purport of nearly the first communication I had from angels. Indeed, they made me write the leading incidents of my whole future life, a part of which have already been fulfilled. If the rest of them are fulfilled, as I wrote them nearly three years ago, I shall take no mean part in transactions which are to affect the future welfare of the human race on earth.

I was formerly a disbeliever in inspiration, both modern and ancient; I should have continued an infidel to this day, had I not have been made sensible of 'divine presence.' I differ from those who are called 'Spiritualists' in many material points."

You say that "God spake in times past to prophets and apostles, and why may he not do the same to-day?" We know that he has. This is a principle for which the Mormons have contended for the last twenty-six years. They have endured obloquy, reproach, persecution, robbery, banishment, and in many instances death, for the belief and proclamation of this principle. Concerning Mahommet, we beg to leave him in the hands of God; he has fulfilled his role, and God, and not man, must settle that matter.

You ask: "Is it the mission of Christians to devastate empires?" Those nations called Christian do this; but their acts are not christian, according to Christ.

"I hold that there are a 'diversity of gifts by the same spirit,' and that all spirits are the Spirit of God, and that a spirit becomes fully developed and a part of the 'Godhead' as soon as it leaves the clay. I believe the 'word of the Lord,' which came to prophets, was 'angel whispers.' I believe 'the Holy Ghost,' which gave Apostles' utterance, was the power of angels or spirits. And I believe those same angels had 'Jesus in charge,' and directed him in all he said and did.

I live in an obscure quarter of the globe, and am by profession a farmer. I was born in the woods, and have never been out of them much since my boyhood. I am thirty-five years of age, and have a wife and three children; they are daughters, from two and a half to seven years of age. I feel an anxiety about their future welfare, which I cannot express in words. I would have them escape the baneful bond which bound their mother to me; and yet I would see them bearing children, when Nature fits them for that function, and they desire them. Not such children as 'Ishmael' was, but rather such as Isaac was—children of 'promise,' children of 'freedom,' children of God: or, in other words, *children of nature*, like the birds which 'know no guile.'

I have felt the power of example, as I see examples set before my children which do not please me; yet those examples are not called wicked, but rather respectable and righteous, because fashionable, and sanctioned by laws made by men. Truly, 'a wicked and adulterous generation' hath sprung up, and here am I in the midst of them. Moreover, laws have compelled me to be one of them to a certain extent. And what I am and have been, my children must be, if God in His infinite mercy does not work some miracle for their salvation.

I have no respect for 'Uncle Sam,' or 'Uncle John Bull,' or any other uncle that ever lived in the shape of a usurper and tyrant. I believe in the 'divine right of kings,' when *God* anoints them, never otherwise. And I hope to live to see one 'reign in righteousness' somewhere. I wish you would tell me whether I am a Mormon or not. If I am, or near enough one to become one of you, I wish you would tell me something about the 'Salt Lake' valley, and your prospects there. I hope to hear from you at all events soon; and if my communications are acceptable, you shall hear from me again."

In regard to this declaration of your faith, we must beg leave to differ with you in many particulars. The following are our reasons:

We do not believe, as you, "that all spirits are the spirit of God." Some spirits are full of uncleanness, corruption, and blasphemy, and thousands and millions are the spirits of devils. See Rev. xvi. 14. In the days of Jesus and his Apostles many devils were cast out of persons that were possessed by them; in one instance a legion was cast out of one man. These devils were evil spirits, that threw men down, controlled their tongues or whole bodies.—Matt. xii. 22; Luke iv. 33–35. The Apostles had power in most instances to cast these out. We have seen human bodies possessed of devils, and have seen them cast out. Such spirits are not the spirits of God. We are told that a third part of the angels in Heaven were cast out for disobedience. Their doom is to exist without bodies, and hence their desire to possess the bodies of others. All the spirits of men do not, when they leave this clay, "become a part of the Godhead." Jesus preached to spirits in prison that had been confined there from the days of Noah.—1 Pet. iii. 19. See also Isaiah xxiv. 21, 22. In Rev. xxi. there is a holy city spoken of, in which God and the Lamb are to dwell; but "there shall not enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life."—verse 27. Again, in chap. xxii., "Blessed are they that do his commandments, that they may have a right to the tree of life and may enter in through the gates into the city; for without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whatsoever loveth and maketh a lie." If this is true, there will be a great many in this nation who will not "compose a part of the Godhead." In fact, to be candid, if all the vile, corrupt scum that we see around us are going into heaven and the presence of God, we shall speak for another place.

We do not believe with you, that "the word of the Lord that came to prophets was angels' whispers," nor that the "Holy Ghost which gave Apostles utterance was the power of angels or spirits." The Prophets and Apostles "spake as they were moved by the Holy Ghost," as "the spirit of God gave them utterance"—not angels; there is a difference between angels and the spirit of God; angels are resurrected beings; spiritual personages are those without bodies. The Holy Ghost is an emanation from God, or an operation of the spirit of God, bearing an affinity to, acting in conjunction with, and enlightening, instructing, and comforting man. The Prophets were sometimes operated on solely by this spirit, and came with the "burden of the word of the Lord;" at other times they had visions, as Jeremiah, Ezekiel, Daniel, and others; at other times angels appeared as to Ananias, Elizabeth, and Paul; as Moses and Elias did to Jesus, Peter, James, and John; as angels did to John on the Isle of Patmos, and also to Abraham, Jacob, Moses, Gideon, and scores of others mentioned in the Old Testament; and to Joseph Smith and others on this continent. When angels came they came openly and made plain declarations. There was no mystery or whispering.

In relation to what you say about angels always having Jesus in charge. You will find in the scriptures that the devil had him in charge in the wilderness—see Matt. iv.—and that afterwards angels of God ministered to him. You will find him alone in the garden, "sweating great drops of blood," and forsaken by angels, and God on the cross, crying, "My God! my God! why hast thou forsaken me."

In relation to the bonds of which you speak, we do not believe in the present order of marriage; we believe in eternal covenants and relationships; but we believe in fulfilling our present engagements, and we most strenuously believe in purity, chastity, and virtue. See Orson Pratt's work on celestial marriage, P. P. Pratt's, on morals and marriage in Utah. Politically, we believe that all nations are corrupt; but we believe in sustaining all governments where we reside. We believe the United States government is the best human government on the earth; but that it is very corruptly administered; we do not, however, believe that it is the Kingdom of God.

You will perceive, sir, that we have been at considerable pains to unravel or answer your questions. Whatever may be your opinion, we have done it in good faith. You ask—"Am I a Mormon, or near enough to become one?" You are indeed not a Mormon, as you will perceive. But any honest man who is willing to repent of his sins, be baptized in the name of Jesus for the remission of sins, and have hands laid on him for the gift of the Holy Ghost, by those holding authority from Heaven, and then feeling disposed to keep the commandments of God, and live by every word that proceeds from the mouth of God, can be a Mormon.

Public Meetings.

THE LATTER DAY SAINTS hold their Meetings every SUNDAY, in the large hall of the Assembly Rooms, 561 Broome street, at 3 and 6½ P. M.

To the Priesthood of the Church of Jesus Christ of Latter-Day Saints in the Eastern States.

AS IT HAS pleased the Lord in His infinite wisdom and goodness, and by His over-ruling Providence to gather many of His servants from other countries to the United States, it seems unto us and unto the servants of the Most High in Zion, that the testimony of those holding the priesthood from abroad, now temporary located in the East, should be joined to that of the Elders who have long labored to spread the Gospel of Christ among those who sit in darkness. To accomplish this, and to give full scope to every one to magnify his holy calling, we wish the Presidents of Conferences to give this their earliest attention, to make it a subject of prayer and calm consideration, that the Lord may manifest by His Spirit the instructions and counsel necessary for the Priesthood to receive in entering upon this field of labor.

Where the Saints are located in considerable numbers, as at Philadelphia, New York and other places, the Presidents of the branch should divide the city or town in districts—4, 6, 8 or 12, as the number of Saints and the magnitude of the place may suggest, and appoint faithful men, zealous of good works, full of fire and the Holy Ghost, to preside over the Saints living in each district; and where any of the brethren can furnish a suitable room for meeting, let the Saints assemble there for testimony, prayer, exhortation, teaching and preaching as the Spirit of the Lord may manifest through him who presides. To these meetings the Saints should invite their neighbors, and working men and working women can invite those with whom they are associated during the day to pass a profitable hour at such a place in the evening.

There are many honest folks now in these States who never heard a good word of the Mormons or Mormonism, and being satisfied that all is not true that has been reported, they are desirous of having an opportunity of learning for themselves and from the Mormons what their principles really are, as it is possible that all they have heard may turn out to be as false as that which they have already proved to be so. We are under obligations, therefore, to the cause we have espoused, to the honest and upright who seek truth and correct principles, and to ourselves, to spread abroad our testimony, and not to hide it up in a napkin or place our light under a bushel.

Every Elder, Priest, Teacher and Deacon is expected to labor in this work, in building up the Saints in their faith, in humbly warning the people against wickedness and in bearing testimony to the work of Salvation which the Lord has begun in these days. No man should hold the priesthood and a standing in this Kingdom without co-operating continually for its advancement by word and deed—idleness is not tolerated in the Kingdom—"Labor while it is called to-day," is the watchword.

We wish all to speak the truth in plainness, simplicity, adding nought to it, nor detracting aught from it to suit any person. If truth is not enough to turn a man from the error of his ways, leave him; if to be ranked on the side of God, Christ, Abraham, ancient prophets and apostles is not glory enough for any one, bear a humble testimony with prudence, and leave him, he yet may be glad to return like the prodigal son, from rioting and slavery to his father's orderly house.

Let the Saints, one and all, purify themselves, and make the light of truth to burst forth on the right hand and upon the left, in cities, towns, villages and cottages let these meetings be held, and the Great Shepherd will pour out His Spirit upon the faithful who bear testimony, and the Holy Ghost will witness to the honest in heart that the truth is with us, and many will be brought to rejoice in the plan of redemption, while the Saints rejoice more abundantly.

To Subscribers.

WE beg to remind our subscribers of the termination of the second volume of THE MORMON, with the issue of our next number. Many subscriptions will then be run out; but believing that we are destined to increase and not to decrease, we shall forward as usual to the present subscribers, and rely upon their honor for a prompt remittance of the new subscription with any arrearages and as many new names as they have received for the commencement of the new volume. We expect promptness now as many were disappointed last year through our not publishing a larger edition of the first and second numbers.

We shall in future expect all orders from Europe for THE MORMON, to come through the office of President Orson Pratt, 42 Islington street, Liverpool, as it is much easier for monies to be paid through that office to us than by isolated remittances. We shall, however, post for subscribers to any portion of the globe as we shall be instructed.

A Horrible Murder in New York.

ANOTHER foul and horrible murder has been added to the long black catalogue of crimes committed in this modern Sodom. At this present writing the murderer is or murderers are still undiscovered; but the examination of persons in the house where the diabolical deed has been committed throws strong suspicion upon more than one person familiar with the building. The papers are making additional pence by publishing a full and particular description of the place of blood, the examination of witnesses, and the crime is the subject of conversation everywhere.

Dr. Harvey Burdell, a respectable and wealthy Dentist of 31 Bond street, is the victim: the parties in custody awaiting the result of the Coroner's investigation, are Mr. John J. Eckel, a person of 36 years of age—dealer in hides and tallow, and Mr. George Vail Snodgrass—son of the Rev. Dr. Snodgrass, of Goshen, Orange Co., N. Y.—a young man about 19 years of age, engaged in a hard-ware store in the city. From the information elicited during the investigation the facts are as follows:

Dr. Burdell was proprietor of the house wherein he was murdered, and occupied the second floor in the practice of his profession, and had there likewise his sleeping room. The remaining portion of the house was rented from him by a Mrs. Cunningham, a widow with two daughters in their teens and two sons. Mrs. C. kept "single gentlemen" boarders, but the only male persons in the house at the time of the murder were the persons above named, and the Hon. Daniel Ullman, who rented a room on the third floor. To Mr. Eckel, Mrs. C. seems to have had no dislike and Miss Helen C. and Mr. Snodgrass were on talking and walking terms. The Dr. was last seen alive there between 5 and 6 P. M. of Friday, and on Saturday morning the boy who kindled the fire and made himself generally useful to the Dr., found his body lying in a pool of blood. Frightened, he made the alarm, assistance came, and the lifeless body when lifted from the floor showed there had been strangulation and no less than fourteen deep and murderous wounds. Twice had the dagger pierced the heart, and by it the juglar vein had been severed. When Mrs. C. and daughters heard the news after breakfast, there was a general time of screaming and fainting at which Mr. Snodgrass made himself serviceable to the ladies; but Mr. Eckel had, according to previous appointment, gone early out on business.

Since the murder, Mrs. C. has exhibited a marriage certificate by which she claims to be Mrs. Burdell, having been privately married by a minister of the Reformed Dutch Church, on the 28th of last October to Dr. B. That she was married to somebody of which the daughter was the only witness, is corroborated by the minister and his servants identifing her as the lady; but of the murdered man being that other person, they cannot swear. The minister having at the time thought there were false whiskers and subsequently found that the name given him was Berdell and not Burdell, as the Dr. was called. The servants in the house of Mrs. C. do not testify of seeing anything like intimacy between the Dr. and Mrs. C., but all witness that they had had words about important papers taken from the Doctor's safe or desk. Mr. Eckel's bedroom was next to that of Mrs. C. on the third floor, and a simple Bridget, from the Emerald Isle, fearing to do her conscience hurt, thought from what she saw that it was right to tell all she thought, and among other things she thought that Mr. Eckel might yet marry Mrs. C., and had reasons for supposing a greater intimacy between them than between Mrs. C. and the Dr. Be it as it may, a murder has been committed in the house, and bloody garments found in an open closet on the attic floor, and important papers in the private secretary of Mr. Eckel. The Dr. generally returned after 10 at night, but on Friday night everybody slept so sound that his return was never heard, and though from the walls and floor besmeared with blood there is every evidence that there had been a severe struggle, not a disturbing sound reached the ear of any of the inmates.

A person living opposite the house heard the cry of murder between 10 and 11 o'clock, Mr. Ullman found all quiet on his return a little after midnight: after 1 A. M., a lady and gentleman returning from a party had their attention attracted to the smell of woollen rags burning. To the fire place in the attic traces of blood have been found from the body of the Dr. and the ashes of the fire place are to be thoroughly examined. While the investigation is proceeding, it is criminal to blame; but there is little doubt of the officers of justice being on the right track.

DOMESTIC SUMMARY.

THERE is nothing very special at home worthy of particular notice. The most that we observe prominently in the papers of the United States, is crime, seduction, duelling, rowdyism, robberies, murder—and the fashionable "garroting," a business which seems to be considerably on the increase everywhere. We have taken particular notice of the Bond street murder in another column, as it certainly has more of the public attention at the present time than anything else—probably on account of the sphere in which the victim and the suspected moved, and what is not unlikely there is money on hand to pay considerable expenses. Other cases of stabbing here and in Brooklyn speak loudly of the times in which we live. We wonder how the public journalists here can screw up enough of brazen-faced imprudence to hatch and publish their stories about Utah, while not a soul of them can move a hundred yards in the dark without apprehension of danger, leaving aside the many offers, yea, petitions to the commission of the foul crime of prostitution which beset every man in "Gotham by gaslight."

FOREIGN SUMMARY.

LITTLE or no news of importance have "come across the seas," since our last issue. The Swiss question is expected to be settled by this time, but nothing definite is known, more than what we have already published. From China there is intelligence of the American Commander of the United States navy there taking possession of some forts, because of the Chinese firing upon an American vessel, and their having beheaded three Americans and hanging their heads over the walls. The latter act probably occurred by mistaking them from the English. The barbarians are waiting the movements of the Celestials and orders from home.

Lord Napier was to leave England on the 7th inst., with his staff of attaches for Washington, and a new batch of Consuls.

Arrivals in Liverpool.

ELDERS Thomas Bullock, James G. Browning, John H. Tippets, William Brown, Henry Harris, Thomas Peirce and Daniel Page, Jr., arrived in Liverpool on the 11th of January.

Correspondence of President E. Snow.

The following correspondence is more of a private than a public nature; but as it is interesting, we have taken the liberty to present it to our readers. We hope our friend will forgive the liberty. And, furthermore, standing in his position and known by so extensive a circle, should he find time from his multitudinous cares to give us an account of any more of his rambles or other items of interest, we shall be most happy to serve them the same:

JANESVILLE, Wis., Jan. 27, 1857.

PRES'T. JOHN TAYLOR—*Dear Bro.:* I seize a few moments to address you this evening from this cold country, and at this cold season, that you may know that I am not altogether congealed.

I arrived here this evening after a two-days' buffeting of snow drifts, between Chicago and this place, (a distance of 91 miles in a North-Northwestern course) following the lead of two iron horses which were very furious in charging, snorting, bunting, kicking and floundering mid the snow which they ever and anon pitched into. Though often they forced a passage and sent the fragments whirling through the air, they quite as often were perfectly surrounded by the opposing elements, and *taken by storm*, without the possibility of retreat or escape until an Irish regiment (always kept in reserve) came to the rescue with spades and shovels.

The Winter has thus far been severe through all the West as far as I have been able to learn.

I spent the first Sabbath after I left you, in company with Col. Smith, at Philadelphia, where we added our mite in favor of the MORMON and of the interests of the cause in general.

You are already aware that I spent a week in Washington, the last three days of which, however, more from necessity than inclination, being literally blocked in by the heavy snow-storm of the 19th inst.

On Wednesday the 21st, at 6 o'clock A. M., supposing the coast to be clear, I ventured to start, thinking I had ample time to reach this place and spend the Sabbath with my oldest sister and her family, who resides a few miles northward of this place, but I found all the rail roads on the route there "out of geer," by the storm and severity of the weather, and trains out of time; and crippled engines—smashed-up cars—and broken limbs and noses, were scattered and seen along the various lines between the Atlantic coast and the Great West, so that when I found myself "brought-up standing" with the *privilege* of spending the Sabbath in *Chicago*, before a warm fire, I thought myself fortunate that no surgeon had found it necessary to trim off any of my limbs or trepan my skull.

Among the passengers from Chicago, was Capt. Wm. Keneda, late of Lady Franklin's Ship "Prince Albert," who says he fell in with Dr. Kane in the Arctic Seas, and enjoyed in close proximity to him, a few months' "hug" in the ice during the doctor's first voyage in that interesting region. The captain proved to be a very sociable and interesting companion; and while Pat's shovel was clearing the track, he filled up the intervals of time with interesting sketches of his adventures by sea and land in the northern regions. He is now on his way to St. Paul, Minnesota, whence he intends journeying with snow-shoes 670 miles Northwest to the British settlement on the Red River of the North, which he represents to be in a flourishing condition; consisting of ten thousand Europeans, mostly Scotch and French, who carry on an over-land trade with the town of St. Paul. A steamboat is already being built on Red River, and at no very distant period they anticipate, through the patronage of the British and American Governments, that Lake Winnepeg will be connected by steam communication with Superior on the Southeast, and Hudsons Bay on the Northeast.

I spent the week in Washington very agreeably so far as seeing and hearing was concerned and visiting with Col. Smith and Hon. J. M. Bernhisel; but could not effect any satisfactory adjustment of business matters, nor were the departments disposed to favor our undertakings upon the frontiers, or our efforts to facilitate emigration and the transportation of mails and merchandise over the plains. They have a narrow-contracted policy, and an intuitive jealousy of every movement of the Saints, however enterprising, laudible and patriotic. If, however, the Saints, unaided by government patronage, and despite their fears and jealousies, resolutely struggle on as we have done in years past, and succeed in establishing a line of permanent settlements stretching out from the Missouri River to California, they will have accomplished much good for Israel, besides a great national work, in determining the pathway of the iron horse to the Pacific, and hastening the work of encircling the world with steam navigation and electric wires.

After a short visit with my relatives in this vicinity, I expect to return to St. Louis, where I shall be happy to receive any suggestions which you may have for me in reference to future operations, and the great work of God in which we are engaged.

With much love for yourself and associates, I remain, as ever, your Brother and fellow-laborer in Christ, ERASTUS SNOW.

We were about to write a private letter in return, but have concluded to publish that too.

Brother Snow—Who cares about Uncle Sam's jealousy, and twisting and wiggling, and niggardlyness and fears? It is simply the nature of the old man; he has always treated his Utonian nephew in the same way. The rest of the boys keep stuffing his ears so with every kind of lies and gammon, and he hears so much about their little cos, that the old fellow is really, at last, sincerely jealous; and what at first he took to be fun, he actually now believes. Lies have positively overcome his better judgment. Like Joseph, the son of Jacob, the little chap is persecuted, hated, despised, and cast out; and if the boys actually knew of anything that they could do to dispose of him, as Joseph's brethren did of him, to the Ishmaelites, no doubt they would do it. Mormonism is quite as much in the way of many of the rulers of this land, as Joseph was in the way of many of his brethren. Nevertheless, none of them can tell why. Little Ute has never injured them, nor interfered with them. If they have been troubled, it has been merely by a phantom, or perhaps a dream, the same as Joseph, the son of Jacob, had, and they are afraid it will come true. They have tried to make the little fellow angry. Many of the boys have put chips on their shoulders, and dared him to knock them off, but he told them he did not want to fight; they have not only cheated him at marbles, but stolen his; he didn't say much, he merely put his hands in his pockets and whistled "Yankee Doodle." They have thrust their fists under his nose, still he was quiet. They have stolen his dinner and eaten his cakes; all the little fellow then said, "guess you're hungry—there's more where that came from." They got up a fuss with some neighboring boys, and called on him for help, and thought, after all they'd done to him, that he would't fight, and then they would tell Uncle; but wouldn't he, though! The little fellow shouldered his musket, sung "Hail Columbia," and made the Mexicans vamose; still they were vexed that he would fight, because it proved them liars when the little fellow showed his grit; for they always called him coward, because he would not knock chips off their shoulders and make a row among his relations. His reason was, that he lived in hopes that by-and-by they would see their meanness, and own up: he didn't know that they were so tarnation bad. In California he found a big chunk of gold, and they filched it from him and kicked him away; but the little fellow still lives, spite of all their kicking, and snorting and thieving, and is getting quite a chunk of a young feller; and he begins to understand their tricks better, and thinks he is big enough now to be a man and manage his own affairs, and talks as though he could do it a darn'd sight better than they can do it for him, and we partly believe it, for they are a very meddlesome, cantankarous set, and are always fighting and quarrelling with one another, and it's only when they are not doing this that they all turn round and pound him; the poor sneaks; better mind their own business. He begins to step up to 'em, and talks like he was in earnest. He says: "Guess you've poked your fun, and stole my marbles, and driven me from my play-ground, and shown your meanness, long enough; now, darn you, mind your own business; guess I'm some pumpkins; clear out and let me alone, you tarnal, sneaking, lying, plundering possums; I'm not going to be robbed any more; darn you, work for yourselves, and don't come robbing me, you mean cusses; and if Uncle Jonathan don't take care of me, and protect me as he does others, I know who can protect themselves, I guess I does; so stand clear; let me alone, that's all I asks." In fact, the young fellow sometimes gets up his dander; some thought he was so religious he'd stand anything; but he says he won't; and so there. He is a first-rate, honest sort of a fellow; but then he won't stand everything; he's not short of pluck, but he's an almighty kind of an affectionate young fellow, and he never wanted to make a row in the family, and he allers thought as how old Uncle Jonathan would, by-and-by, see how he was imposed on and belied by the boys, and would do him justice; for he really has a mighty regard for the old man, and I've often heard him say, "if any of the youngsters interfered with Nunky Jonathan he'd give 'em fits."

The fact of the matter is, Bro. Snow, we are in the hands of God, and so are the rulers of this nation; we have done our duty both as saints and patriots, and are at the defiance of the world to prove to the contrary; and with all their bluster, their cant and hypocrisy, there is not a man among them who has met, or who dare meet, Mormonism fairly on its issues, either religiously, morally, or politically. There is plenty of valiant men among the Priests, Editors, and Statesmen, who can rant and roar and talk about Mormon abominations, Mormon polygamy, and the unconstitutional acts of Mormons; but not one of the craven herd dare meet it on its issues; they can do nothing but howl; while the potent principles of truth roll on unconquered, uninjured, and unscathed by their incessant whines and false accusations. The truth has prevailed and will prevail, and all is well, all is right, all is peace with us. The Great God is at the helm, and controls all our affairs. Utah and her destinies are in His hands, and so are the rulers of this nation, and so are we; and whilst we diligently do our duty in assisting to roll forth His great purposes, no power on this side of Heaven can stop its onward progress.

Judgments.

UNCHARITABLE animadversions on the affairs of others are in no case so reprehensible as when they are delivered with the view of pointing out the special interference of an overruling power, invisibly punishing those who have strayed from the straight path of duty—"Judge not, lest ye be judged"—is a glorious admonition which should be written deeply in every man's heart, and be for ever acting as a bridle upon our tongues. But to judge our neighbors under an imperfect knowledge of their character and motives is much less criminal than to clench our uncharitable arguments by assuming that the sufferings we are adverting to are produced by the special interposition of the Deity. This is downright profanity, however unintentional, and is certainly little in conformity with the authoritative injunctions given for our moral and religious guidance. Besides being profane—it is presumptuous egotism. We imagine, forsooth, that we can trace the Almighty in the execution of his great and incomprehensible purposes. We pretend to say *this* is His doing, and *that* is not His doing. We imagine that He stops the course of events, deranges the universal action of His decrees, in order to bring about a particular circumstance which could not be brought about by any other means. How weak and dangerous are all such imaginings; everything is under the government, and effected by the designs of a supreme Being, who created and overlooks all, but we have no right on that account to place ourselves aloof, as it were, on advantage ground, and say that He has caused such and such an event to happen, expressly to accomplish such and such a design. His ways, we are told, are past finding out, and how unbecoming is it therefore, to arrogate to ourselves ability to point out these ways, and thereupon found our uncharitable conclusions. Notwithstanding the absurdity of thus interpreting what are called "Judgments," there is hardly anything more common, among some classes of people, than a habit of remarking that accidental evils happening to individuals are signal instances of Divine vengeance. "Ay, ay," will they say to one another, on the occasion of a violent death, or, perhaps, an unusually severe disease befalling some unpopular individual, "I always thought a judgment would follow him." The exceedingly wise and virtuous class of people who in this manner publish and comment upon the verdicts of the Creator, are, somehow singularly remiss in recording the evils which in a like manner befall those who, in their opinion, do not require the visitations of the destroying angel, either upon their persons or to their households. If they can see the finger of the Almighty in one instance, they ought to be able to see it in all. The experience of every man proves that misfortunes are rained upon the just as well as the unjust. Who is he that could not say he knows persons of acknowledged depravity of principle and habit, living in affluence, and enjoying all the comforts which this world can bestow, while on the other hand, he sees piety clothed in rags, and begging for bodily sustenance at the corners of the streets? Who is he who has not seen the vicious exempted from personal injury, and the virtuous subjected to cruel tortures? Among the innumerable accidents that occur in a closely-huddled population, of what use is it to select one and say, "This is what the unhappy victim might have expected," and then let hundreds of others pass unnoticed. Has every poor infant who has been run down and mangled by the rapid passing vehicle, deserved its unhappy fate? Have ship-wrecks and conflagrations destroyed the lives of none but the bad? Certainly not. If such things had been, we should be constrained to believe, whenever we saw a friend agonized with pain, but who was not known to have committed any atrocity, that he was now undergoing punishment for some secret but heinous crime, while those who recovered from any grievous disease would ever after be held to have fallen from the ranks of integrity. We should soon lose all sympathy for affliction when peculiarly severe, and turn on our heel remarking, coldly, that it was the inevitable consequence of abandoned courses. Into such inconsistences of judgment, unworthy suspicions, and hardness of heart should we be invariably conducted were we to abandon the rule which has been delivered to us. "Those eighteen men upon whom the Tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay, but except ye repent, ye shall all likewise perish." Nothing can be more plain than this warning, that we are not to presume to connect the misfortunes or sufferings of any fellow-being, with the actions of his life. We may assure ourselves that we are perfectly safe in leaving the iniquitous to work out their own punishment, which they will sooner or later do either mentally or in their outward circumstances, but as for setting ourselves up as interpreters of how and when this punishment is inflicted that unquestionably comes not within our province. Keeping out of view both the profanity and the presumption of interpreting Divine judgments, it may be noticed the practice has an injurious instead of a beneficial effect upon society. In trying to make it subservient to religious purposes, it is wrested to effect quite opposite ends. We recollect reading a story in an old magazine which illustrates this point in a singularly happy degree. Some missionaries had established a station in an island, and for the greater convenience of instruction began to assemble round them such of the natives as they supposed themselves to have converted; many of these, however, having acted merely under the impulse of curiosity or from the desire of novelty, deserted after a few days' experience of regular agricultural labor and of the religious exercises with which the missionaries endeavored to enlighten them. One man making his escape in the dark, fell and broke his leg. This circumstance was made use of by the preachers, to impress the ignorant people with an awe of the Deity, whose doctrine they taught it was, they declared a manifest judgment against the sufferer for abandoning the faith he had embraced. For a few weeks the representation was not without its effect, but a boat bringing to the island some Bibles which had been translated into the language of the place, was swamped, the rowers drowned, and the books lost. Upon this, the natives, whose confidence in their own creed had been recently considerably shaken, gathered fresh courage. In their controversies with the strange teachers they immediately turned their own weapons against themselves, and argued that the boat was wrecked by the power of the gods of the island, to prevent the introduction of false and dangerous opinions. "The Being whom you worship could only break a poor fellow's leg," said they, "but a more signal judgment is performed by our deities; they have sent to the bottom of the sea the books with which you meant to ensnare us—and have punished with death the men who were impiously conveying them to our shores." What answer could the missionaries return to this application of their own arguments? How incalculable was the mischief they had done to the cause they were sent thither to advance! and how grossly ignorant must they have been of the real doctrines of Christianity, or how shamefully did they pervert them, when they presumed to decide on the character and meaning of the accident which had occurred.

[The foregoing lengthy article has been forwarded to us by "A Constant Reader," friend or foe we don't know. It is with principles we have to deal and not with men, and though we are inclined to believe that the writer is no Mormon we give his communication a place in our paper, as it may serve to give a check to a too great *penchant* which some have for the practice which he writes.

We have long been convinced that nothing will teach men true principles so effectively as experience, and that same schoolmaster teaches us that all men have not the capacity to receive and appreciate the same intelligence, hence, as a public teacher we believe it our duty to give general instructions, and count on individuals picking up principle connected with the shifting and varying scenes of life by their association with and relation to men and things. While we endorse "A Constant Reader's" sentiments in opposition to the practice of regarding all prosperity the favor of heaven, and all adversity and misfortune its frown we are deeply convinced in the overruling power of God in the nations for the accomplishment of His purposes. An earthly father, if worthy of the name, teaches his children sound moral principles—supporting them by his own example, and as the untutored and inexperienced are comparatively little able to appreciate the advantages of morality, before they have mixed with the world, known it, and in a measure overcome it, the parent naturally holds out inducements to him who will start to do right. Do right and live, sin and die. The youth starts in the struggle of life with the determination to be an honorable man, but soon learns the wickedness of the world and the respectability of error and crime. From inexperience more prone to follow respectability, the easy going crowd than to tread the rugged path almost alone—despised and upbraided he may waver—the parent, if near, speaks, encourages, the youth struggles. To go on honorably is his father's joy, and his parental blessing is with him, strengthing him to overcome the greater trials that may yet lie before him; but let the son renounce the ways of life, and no hand can save him, though many an affectionate tongue might cry repent, turn and live. If in the struggle an overwhelming superior power should threaten the path of him who struggles to do right the fond parent could righteously ward the blow. So we believe in the interference of the Most High. He could raise up a Moses to befriend helpless Israel, and when a Pharoah threatened their destruction, He could shield and protect the weak; but when the weak did wickedly themselves, turned from the path of life, their bones were left in the wilderness. With Kings the Ruler above has interfered, and can, and does, when it seemeth good, raise up one and put down another, and so He can and does act with individuals. He that keeps His commandments, trusts in Him for guidance and deliverance in every time of need, will realize with the ancients Saints and modern Saints that all things do work together for good to those who love God and keep His commandments, even though at the first moment of affliction they themselves may neither see wisdom nor favor in the afflicting rod.—ED.]

FOR THE MORMON.

Salvation.

BY ELDER JOHN HARDLEY.

In this age there is much said about salvation, much that is conflicting and consequently erronous, for the principles of salvation are true, and truth never conflicts with truth.

To seek salvation is a laudable pursuit, but to seek it as men in general do is to grope in the dark, notwithstanding the honesty and integrity of many who desire it above all earthly considerations. Early education has instilled into their minds a superstitious reverence for learned priests and doctors of divinity, hence, they ponder over their voluminous commentaries and accept them as true and infalliable guides, though their authors themselves cannot agree. To be led by such produces darkness rather than light, mystery instead of understanding, with doubt and perplexity following in their wake.

Repentance and faith are true principles when rightly exercised as a part of a great whole, but by no means to be considered sufficient to secure salvation, and he who trusts to them alone is certain to be deceived. Prayer is commendable and much crying there is about it among religionists as the sure and certain means of gaining the favor of heaven and eternal salvation, but a man may pray all the days of his life and yet not be saved and exalted in the Kingdom of God. Christians pray and so do heathens as fervently—are they both, then, through this to obtain salvation? No, say the christians, the heathen worship gods of wood and stone, and such divinities have no power to hear, see or deliver them. But, will the christians demonstrate that the god they worship can do more? He is according to them "without body, parts and passions," without form, no substance, something—or rather an inconceivable nonentity, whose existence is as incomprehensible as the power of the wooden, brass, stone, or golden images, or gods of heathendom. Who can wonder at the confusion, blindness and division of modern Christians? They are totally ignorant of the true and living God that manifested Himself to ancient Israel, and was a Father to Jesus and all upright men and women who kept His commandments. Christians are perversly ignorant of the nature and attributes of Jehovah and His relationship to man, hence, they can never worship Him aright in spirit and in truth, and to expect salvation from prayer addressed to a Being whose existence to them is a perfect haze of mist, is simply ridiculous, to exercise faith in such a Being, based on mistified notions, is a moral impossibility. Alas! what an awful position, in what depth of ignorance is man plunged, and yet missionaries of tract societies and professional preachers boast of christian enlightment! Oh, that men would be wise and seek salvation in the proper channel, that they would walk in the good old paths where they could find rest to their souls. Oh, that the nations would listen and become obedient to the commandments of the Most High, sent forth through Apostles and Prophets now as anciently, then would darkness flee away, the true principles of salvation be food to the mind and the guide posts of life, and men would be no more tossed to and fro by every wind of doctrine through those who seek to deceive, and would walk in the fear of God with consciousness of His favor and protection in their practice of righteousness. But, alas! men in this age are no wiser than their forefathers. Already they have killed Prophets and Apostles, and rejected salvation at their hands. Oh, wicked generation, how long will ye rejoice in darkness, reject the light of Heaven? Honest men: believe in God and in Jesus Christ, His Son, trust in Them, repent of your past sins, turn from them and commit them no more, be baptized by a duly commissioned servant of the Lord, one in whom he has vested his authority, and ye shall receive the gift of the Holy Ghost, which will lead you into all truth, and then you will comprehend the great plan of salvation, and doubting and uncertainty will have no place in your bosom.

Correspondence of Eld. L. O. Littlefield.

CRESCENT CITY, Iowa,
Jan. 8, 1857.

ELDER TAYLOR,—*Dear Sir:*—I received yours last evening, respecting the refunding of the two dollars I sent for the second vol. of the "Mormon." I certainly appreciate your friendly offer and am truly greatful that in memory you still associate me with that honorable corps of printers, who united in printing the word of truth, while the arrows of persecution and death were hurled at the devoted City of Nauvoo, and its heaven honored inhabitants. But, I still wish to cast in my mite for the furtherance of the same great cause; and, if not by my voice or pen bearing testimony, let it be by strengthening the hands of those able champions who have been sent into the field to wield the two-edged sword of truth and salvation. "The Mormon" is an able auxiliary of the gospel, and is scattered over the world, weekly, freighted with the rich treasures of eternal life; so let me, in conjunction with thousands more, put forth a hand, not to "steady the ark," but to strengthen the hands of those whose calling it is to hold it up to the world.

Our beloved brother Elder William Miller, of the Cherokee Mission, is now with us. His health is very much impaired. He is now slowly recovering from quite a severe attack of erysipelas. He is full of faith and anticipates meeting his family next season in the peaceful home of Utah. Yours with much respect,

L. O. LITTLEFIELD.

[It is some time since we heard from our friend L. O. Littlefield, and are much obliged for the pecuniary interest he manifests for THE MORMON, and should be glad to have contributions from his pen. Come, Bro. Littlefield, rub up, and let us hear from you. While we are in this great Babel Gotham, sending out a few principles of truth, and light is coming to you from the East, let us have a few streaks from the West.—ED.]

Thirty-fourth Congress.-Second Session.

WASHINGTON, Jan. 29, 1857.

SENATE.

Mr. Trumbull presented the credentials of the Hon. James Harlan, elected Senator from Iowa, who was qualified and took his seat.

The official notification of the death of the Hon. Preston S. Brooks having been received from the House, a eulogy was pronounced by Mr. Evans, who expressed his regret that this to the deceased could not be paid by his worthy colleague, Mr. Butler, but the deep affliction which this sad event has occasioned him, in the loss of his dear friend and relative, had unfitted him for the performance of that duty.

Mr. Hunter, while professing his profound grief, hoped that this sad lesson would not be lost upon the living. While standing round the lifeless form of a deceased associate we are solemnly reminded of, the great brotherhood of humanity. Detraction should now cease to have an object at which to aim its shafts, for when one has paid the last debt of nature he has settled his accounts with man.

Mr. Toombs spoke briefly of the manly virtues of the deceased, but without concluding his remarks resumed his seat, being completely overcome by his feelings.

The usual resolutions of sympathy and regret were then adopted, and the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Keitt announced the death of Mr. Brooks, saying that his disease was acute inflamation of the throat, and so swift and fatal that even his medical advisers believed him to be in no danger within the briefest possible period of the time of his decease.

Mr. Brooks was born in Edgefield District, South Carolina, in 1819, and had served in the Legislature of that State, and in the Mexican war had rendered gallant service. He spoke of his long and intimate relations with the deceased, who, in his bearing, was frank and honest; in dispute, severe; and in friendship, delicious. Mr. Keitt then submitted a series of resolutions, expressing the deep sensibility with which the House had received the intelligence of the death of Mr. Brooks; tendering to the family of the deceased the sympathy of the House, and resolving that the members in token of respect wear crape on the left arm for thirty days.

These resolutions were subsequently unanimously adopted, and other honorable members spoke very highly of the deceased.

After a brief recess the corpse was brought into the House, and in the presence of the members of both branches of Congress, the President of the Cabinet, the Judges of the Supreme Court, Mr. Buchanan and others, the Rev. Mr. Waldo, Chaplain of the House, delivered a brief discourse (making no allusion to the deceased) from the words of our Saviour to the thief on the cross. "This day shalt thou be with me in Paradise," the object being to justify Christ in making that declaration to the penitant, and to show the necessity of repentance.

The House shortly afterward adjourned and the remains of Mr. Brooks were deposited in the Congressional Cemetery.

SENATE. Jan. 30.

The Senate resumed the consideration of Mr. Houston's resolution, calling on the President to communicate the number and causes of desertions from the navy since the passage of the act to promote the Efficiency of the Navy.

Mr. Houston maintained that the service had been greatly benefited by that measure.

The Senate postponed the consideration of the subject, and, after the consideration of some unimportant business, adjourned.

HOUSE OF REPRESENTATIVES.

The House, after being engaged on the private calendar all day, adjourned.

SENATE. Jan. 31.

The consideration of the Indian Appropriation bill was resumed. Mr. Hale, of N. H., commented in severe terms on the conduct of Governor Stevens in proclaiming martial law and arresting the Judge of the Federal Court of Washington Territory. Debate followed respecting the policy pursued towards the Indian tribes on the Pacific coast. Amendments were then agreed on appropriating nearly $700,000 for the restoration and maintenance of peace, &c., in Oregon and Washington Territories. No definite action was taken on the bill. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Grow, of Pa., from the Committee on Territories, reported a bill fixing the boundaries of Minnesota, and authorizing the people thereof to form for themselves a constitution and State government.

The bill provides for the admission of Minnesota into the Union on a footing with the original States, according to the federal constitution, and for an election to be held on the first Monday in June, for delegates to a convention to form a State constitution, and in the event of the people deciding in favor of a State government, the Marshal to proceed to take the census of Minnesota with the view of ascertaining the number of representatives she is entitled to under the present census. The same provisions are in this bill as in former ones of a similar character, relative to public lands, for education, &c., to be assented to as obligatory on both Minnesota and the United States.

Mr. Grow said the proposed State embraces 70,000 square miles, leaving west of the boundary about 90,000 square miles, to be hereafter erected into a government by the Indian name of Dacotah.

Mr. Grow said Minnesota would be about the size of Missouri, and that her population is between one hundred and seventy-five and two hundred thousand persons.

The bill was passed, by a vote of 98 against 74.

Mr. Grow, from the Committee on Territories, reported a bill for the relief of the people of Kansas.

The provisions of the bill, with the exception of the boundaries, are similar to those in the Minnesota bill. It gives one representative to Congress.

Mr. Grow said the bill gives Oregon 56,000 square miles, and the population now was about 90,000.

Mr. Humphrey Marshall, of Ky., offered an amendment, which was agreed to by a vote of 71 against 49, confining the suffrages at the election for delegates to frame a constitution to citizens of the United States.

The bill subsequently passed, and the House adjourned.

SENATE. Feb. 2.

On motion of Mr. Weller, a resolution was adopted requesting the Secretary of War to communicate copies of all correspondence not heretofore furnished relative to the proceedings of the Vigilance Committee of 1856.

On motion of Mr. Pearce, a resolution was adopted calling on the Secretary of War for all the information in his possession showing the results of the trials of the camels in the military service.

A resolution was adopted for the appointment of a committee and report a mode of examining the votes for President and Vice-President, and of notifying the persons elected of their election.

The Senate resumed the consideration of the Indian Appropriation bill, and passed it with many amendments; among them the following:—Securing to the New York Indians who emigrated to Kansas, under the treaty of Buffalo Creek, the quantity of land to which they were entitled, to include in their improvements; the residue of the tract to constitute part of the public domain. Separating the office of Governors of Territories from that of Superintendent of Indian Affairs. Adjourned.

HOUSE OF REPRESENTATIVES.

The House passed the bill legalizing entries under the graduation act of 1854, made prior to its passage in cases where a settlement was made in good faith.

Mr. Kelsey, by the unanimous direction of the Investigating Committee, reported a resolution requiring the Sergeant-at-Arms to bring before the committee James W. Simonton, to answer on the summons of the Speaker such questions as may be propounded to him.

The resolution was passed under the operation of the previous question.

Mr. Pelton, of N. Y., from the Committee of Commerce, reported back the bill authorizing the President to procure a suitable steam revenue cutter, and appropriating $150,000 for that purpose.

The House concurred in the Senate's amendments, striking out the original provisions, "it shall be stationed in New York and used for the purpose of rescuing shipwrecked persons."

The bill now awaits the action of the President.

Mr. Humphrey Marshal, of Ky., from the Committee on Judiciary, reported a bill dividing Texas into two judicial districts.

SENATE. Feb. 3.

Mr. Wilson introduced a bill to secure to actual settlers the alternate sections of public lands reserved in grants made to States for railroad purposes. It provides that actual settlers shall take the reserved sections, being about 11,000,000 acres, at $2 50 per acre, in compliance with the pre-emption act of 1841.

The Senate went into Executive session at 1 o'clock, Mr. Mason saying there was an imperative necessity for doing so immediately.

The Central American treaty was debated for three hours, and the Senate adjourned without coming to any conclusion on the subject.

HOUSE OF REPRESENTATIVES.

The House proceeded to the consideration of business relative to the District of Columbia, under the special order.

Without transacting any business of the least general importance, the House then adjourned.

SENATE. Feb. 4.

Mr. Allen presented the credentials of James F. Simmons, elected Senator by the Legislature of Rhode Island.

Mr. Wheeler, of Cal., from the Committee on Military Affairs, reported in favor of printing the documents recently communicated relative to Gen. Scott's pay, which, after much discussion was agreed to.

A resolution was adopted for the assembling of both Houses on Wednesday, to make a list of the votes for the President and Vice-President as they shall then be declared.

HOUSE OF REPRESENTATIVES.

A resolution was adopted, that Mr. Hall was legally elected from the First Congressional district of Iowa. A resolution giving Mr. Clarke, the contestant, his mileage and per diem. allowance, lies over.

The House discussed the joint resolution proposing to give to each branch of Congress the entire control of its contingent fund without the supervision of the Treasury officers. Passed by a majority of 77.

The Committee on Ways and Means, reported favorably the Senate's Submarine Telegraph bill.

The House concurred in the amendments of the Senate to the Diplomatic and Consular Appropriation bill. Adjourned.

BIRTH.

At St. Louis, Mo., on the 17th ult., Mrs. James H. Hart of a son.

[We are pleased to learn that mother and son "are doing well," and join to the general felicitations of such times our hearty wish of much happiness and endless lives.—ED.]

New York Wholesale Price Current.

Corrected to February 5, 1857.

ASHES—Pot	per 100 lb.	7 37½	a — —
Pearl		— —	a 7 62
CANDLES—Stuart and Bussing's best, assorted	per lb.	—	a —
Ordinary		—	a —
CANDLES—Sperm	per lb.	—	a 40
Adamantine		24	a 25
Mould, tallow		00	a 16
COFFEE—Java, white		13½	a 14½
Mocha		15½	a —
Laguayra		11½	a 12
Maracaibo		11½	a 12½
St. Domingo (cash)		00	a 10½
DRUGS AND DYES—Alcohol, pr. gal.		— 60	a — 66
Alum	per lb.	— 2½	a — —
Arrowroot		— 45	a — —
Arsenic, powdered		— —	a — 2½
Asafœtida		— 5	a — 25
Borax, refined		— 22½	a — 23
Brimstone, American, roll		— 2½	a — 2
do crude	per ton.	35 —	a 37 00
Camphor, crude	per lb.	— —	a — 18½
do refined		— 25	a — —
Castor Oil, No. 1		0 00	a 1 40
Chlorate Potash		— 37	a — 40
Cochineal		1 15	a 1 20
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 50	a — —
Cream Tartar	per lb.	— —	a — 30
Gum Arabic, picked		— 17½	a — 32
Gum Copal		— —	a — 9
Gum Myrrh, Turkey		— 10	a — 25
Iodine, resublimed		— —	a 5 25
Ipecacuanha		— —	a 1 60½
Madder		— 12½	a — —
Magnesia		— 14	a — 35
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 30	a — 32
Oil Anis		3 87	a — —
Oil Bergamot		2 62½	a 2 75
Oil Cassia		— —	a 4 15
Oil Lemon		— —	a 2 12
Oil Peppermint		— —	a 3 —
Opium, Turkey		— —	a 5 25
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 31	a — —
Phosphorus		1 10	a 1 15
Quicksilver		— 45	a — 50
Rhubarb, China		— 80	a 1 10
Saleratus		— —	a — 8
Sal Ammoniac, refined		— 11	a — 12
Senna		— 11	a — 14
Shellac		— 13	a — 16
Sugar Lead, white		— 13	a — —
do brown		— 11	a — 11½
Sulphate Quinine		— —	a 2 —
Tartaric Acid		— 41	a — 42
Verdigris		— —	a — 50
Vitriol, blue		— —	a — 11
DYE WOODS—Camwood	per ton.	115 —	a 120 —
Fustic		— 27	a — 29 —
Logwood		— 17	a — 28 —
FLOUR—State, common	per bbl.	6 35	a 6 40
Michigan and Indiana		6 70	a 7 75
Genesee, extra		7 20	a 8 75
Rye Flour		3 25	a 5 75
Corn Meal		3 25	a — —
FRUIT—Raisins	per box.	— —	a 3 40
Raisins, layers		— 4	a 4 50
Currants	per lb.	— —	a — 18
GLASS (American window)—6x8 to 8x10	per 50 feet.	3 25	a 2 50
8x11 to 11x16		3 75	a 2 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
GRAIN—Wheat	per bush.	1 70	a 1 82
Corn, round yellow		— 74	a — 76
Barley		1 10	a 1 28
Oats, Western		— 52	a — 53
Beans		1 75	a 2 —
GUNPOWDER	per 25 lbs.	3 50	a 6 50
INDIGO	per lb.	— 75	a 1 40
IRON—Pig, Eng., Scot	per ton.	29 —	a 30 —
Bar, Eng. refined		60 —	a — —
Sheet, Russia, 1st quality	per lb.	— 13	a — 13½
Sheet, Eng		— 5½	a — 4½
LEAD—Galena	per 100 lbs.	6 75	a — —
Sheet and Pipe		— 6½	a — —
LEATHER	per lb.	20	a 31
MOLASSES	per gal.	57	a 80
NAILS—Cut, 4d and 6d	per lb.	— 4½	a — —
Wrought, 6d and 20d		— —	a 6 —
OILS—Olive	per bskt., 12 bottles.	3 37½	a 3 50
Olive, in casks	per gallon.	1 20	a 1 25
Linseed		— 80	a — 85
Whale		— —	a — 85
Lard, winter		— —	a 1 05
PAINTS—Lead, red, Am	per lb.	— —	a — 8½
Lead, white, Am., in oil		— —	a — 9
Lead do do dry		— 8½	a — —
Ochre, yellow, French, dry		1 —	a 1 62½
Ochre, in oil		— —	a — 6
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— —	a — 8½
Vermillion, Chinese		— 90	a 1 05
Venetian Red	per cwt.	2 —	a 2 37½
RICE	per 100 lbs.	3 75	a 4 50
SALTPETRE	per lb.	— 6½	a 12
SEEDS—Clover	per lb.	— 11½	a — 12
Flax, American, rough	per bush.	2 —	a 2 10
Linseed, Calcutta		1 90	a — —
SOAP—New York	per lb.	4	a 7
Castile		— 10½	a 11
SPICES—Ginger, Race	per lb.	6	a —
Mace		— 75	a —
Nutmegs		— —	a 85
Pepper		— —	a 12½
Pimento		— 10	a —
Cloves (cash)		— —	a 11
SUGAR—New Orleans	per lb.	9	a 11
Havana, white		— —	a 13
do brown		— 9	a 11½
Stuart's crushed		— —	a 13½
SUMAC, Sicily	per ton.	— —	a 75 —
TEAS—Gunpowder and Imperial	per lb.	55	a 75
Hyson		30	a 50
Young Hyson		33	a 70
Hyson Skin		30	a 35
Black		32	a 50
TIN—Banca	per lb.	— —	a 23
Straits		— —	a 23½
Plates	per box.	9 —	a 10 50
TOBACCO		— —	a 72
TURPENTINE	per 280 lbs.	2 62½	a — —
TAR	per bbl.	2 —	a 3 25
BENZOL TURPENTINE	per gallon.	— 41	a — 42

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là. dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE.
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor.	$1.75
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c	10 cts.

Send cash orders.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 *Main St., St. Louis, Mo.,*
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articless ppertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
fe17 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS, CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

Stephen Hoyt. G. C. Greene.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf


J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
Have always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
Mrs. G. Vincent wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. Ellis. J. S. Cavender. Jas. Smith, Jr.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

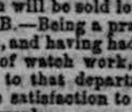
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
Has constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

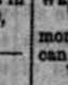
CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

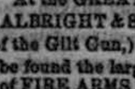
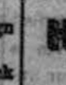
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
North St. Louis, Mo. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 Market St., South side.


CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo., Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yangers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No.—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
The undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

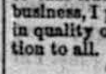
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

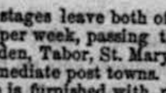
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
St. Joseph, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

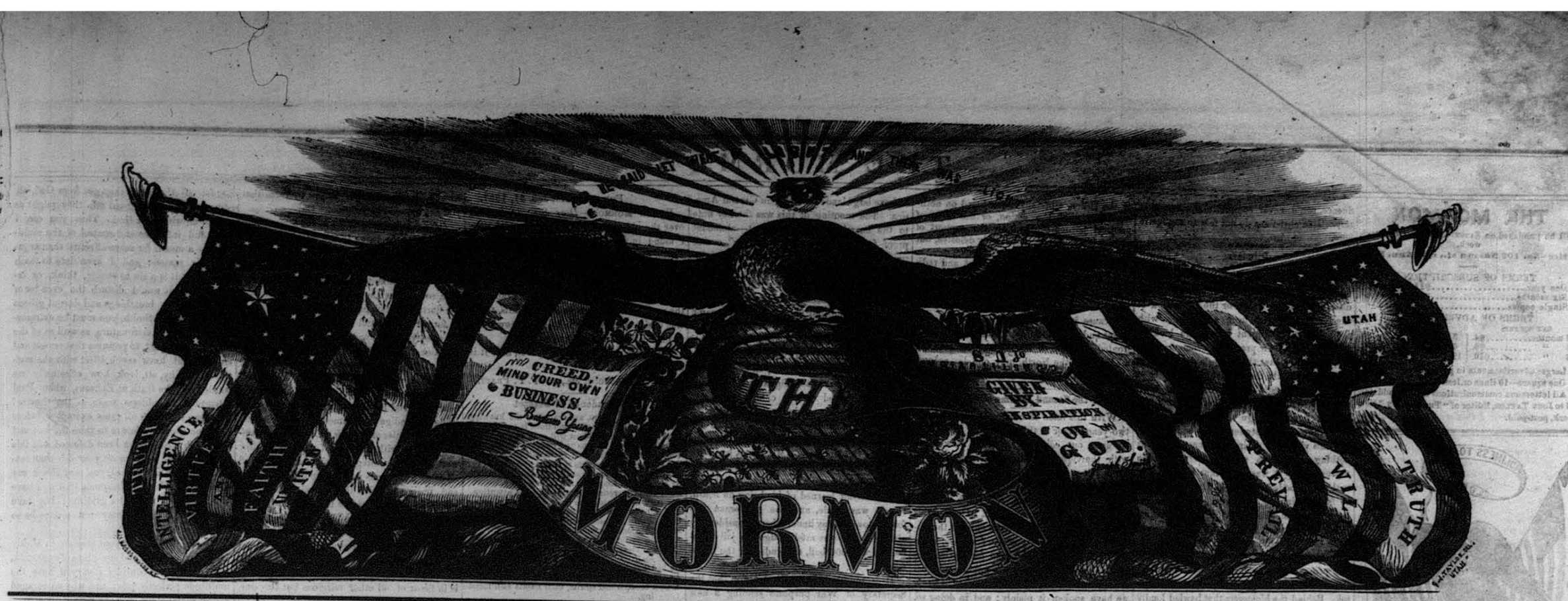
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

Cotton Factory for Sale.
A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a
MACHINE SHOP.
The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.
Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.
Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to
E. R. YOUNG, Westport, Conn.
Refer to the Editor of The Mormon.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (*at the Sign of the Deer in Windows.*)
We are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in ANY HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 8 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
28 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
Reference—JOHN TAYLOR, Editor.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. II.--NO. 52. NEW-YORK, SATURDAY, FEBRUARY 14, 1857. PRICE FIVE CENTS.

Poetry.

The Poor.

SELECTED.

Have pity on them for their life
Is full of grief and care;
You do not know one half the woes
The very poor must bear.
You do not see the silent tear,
By many a mother shed,
As childhood offers up the prayer,
"Give us our daily bread."

And sick at heart, she turns away
From the small face, wan with pain,
And feels that prayer has long been said
By those young lips in vain.
You do not see the pallid cheeks
Of those whose years are few,
But who are old in all the griefs
The poor must struggle through.

Their lot is made of misery,
More hopeless day by day;
And through the long cold winter nights,
No light nor fire have they;
But little children, shivering crouch
Around the cheerless hearth,
Their young hearts weary with the want
That drags the soul to earth.

Oh, when with faint and languid voice,
The poor implore your aid,
It matters not how, step by step,
Their misery was made;
It matters not, if shame had laid
Its shadows on their brow—
It is enough for you to see
That they are suffering now.

Deal gently with these wretched ones
Whatever wrought their woe,
For the poor have much to tempt and test,
That you can never know.
Then judge them not, for hard indeed
Is their dark lot of care;
Let Heaven condemn, but human hearts
With human faults should bear.

And when within your happy homes
You hear the voice of mirth,
When smiling faces brighten round
The warm and cheerful hearth;
Let charitable thoughts go forth
For the sad and homeless one,
And your own lot more blest will be,
For every kind deed done.
Now is the time the very poor
Most often meet your gaze—
Have mercy on them, in their cold
And melancholy days.

The Washington Lobby as it Strikes a Stranger—Society at the Capital.

In addition to the "Honorables" of both branches of the Legislature, there is a great number of visitors, whose business here is not very apparent; they do not parade it, and would not be profuse in explanations if you asked them. They do not come for pleasure, and what work they do is invisible. It may suffice to say that the body of some 300 men, who sit daily in the building, the marble steps of which are so well worn, have the disposal of the abundant revenues of the Republic. There are claims against the Government, old and new, and being daily created; private bills of all kinds, securing rights and conferring them, which are sources of wealth to those who obtain them; public bills, giving large grants of land or money for improvements, or lines of railroad, besides the outlay of the ordinary and regular expenditure; all interested in these matters throng to the centre, where their specultions must be decided; and conducting these bills, claims and projects through the several committees, and obtaining interest enough to pass them through the Houses—the lesser difficulty of the two—has become a complete though unrecognized profession. The power behind the Congress, reported to be stronger than Congress itself, is called "the Lobby," from the place in which it is supposed mostly to appear, which is a popular error. The modes in which it operates, if rumor may be credited, would not bear the publicity it would be subjected to in the immediate precincts.

The "Lobby" at Washington has, of late years, grown to be an appreciable influence, and much indignation is expressed by political purists at its existence. But probably there never was a legislative body in the world without something of the kind. In the old Parliament of Ireland there were regular "undertakers of the King's business," who did not necessarily have seats among the men they influenced; and the House of Commons has recognized Parliamentary agents. The business of the American "Lobby" is something of the same kind, but it has not yet obtained a formal organization. It is at present an outside pressure exercised by a miscellaneous crowd of persons, whose influence may be social, or political, or local, or a combination of any of these elements; they are often agents of other parties, simply remunerated for their exertions, or they are both agents and principals, having themselves a large joint share in the undertaking at issue. Many are ex-Members of Congress, who have the privilege of admission to the body of the House, which gives them a great advantage. Many think the House would do well to abolish this privilege, which, from the increasing number of members, growing with the creation of every new State and the short period of a Parliamentary existence, is becoming oppressive. In this, as in some other respects, old rules and practices begin to be cumbrous and inconvenient; what was harmless as a compliment to a few is a very different thing when it is the right of many. How the members may be or are actually influenced by this extraneous, irregular body is very freely discussed; a libeler of Republican institutions would only have to reproduce the charges of the press of America to convey a stronger satire on the nation than any hostile pen has yet written; if he added what may be gathered from private scandal, the picture would be complete; for that throws in some very dark shades indeed.

The readers of French memoirs of the last century, know the means that were often used, or were supposed by the public to be used, to obtain the support and patronage of the nobles and intendants who dispensed the favors of the Executive; chronicles of more recent date are not barren of similar incidents; and the worst kinds and modes of propitiation may be selected from history, old and new, and, changing the scenes and names among which it is applied, something not very unlike the reported scandals of the Federal city would be reproduced. But it should also be stated that the American journals abound more in general charges and assertions that in specific proofs, and our cousins share in the fullest extent our own tendency to self-depreciation; it almost balances their other peculiarity of exaggerating their unbounded advantages. The "Lobby" may be an abuse, and the increasing command of money the Legislature possesses, no doubt encourages a numerous class of adventurers, greedy for a pull at the exchequer. But some of its activity is inevitable, much of it even necessary. And if ever the United States secure the steadying ballast of a heavy public debt, and that very ancient monitor of economy, a direct taxation, the horde of speculators will be starved away from the environs of the Capitol at Washington. In one direction there are indications of the "Lobby" taking a legally recognized existence. The many "claims" against the Government, of which there are an incredible variety and number, springing from the generous though long-deferred policy, of remunerating all who fought or suffered damage in the era of the Revolution, are prosecuted by a regular branch of the legal profession. The committee of claims have created a court, in which those disputed, or doubtful are examined judicially; and this court has its regular practitioners and advocates. Whatever may be the future stage and position of the "Lobby," at present it is no unimportant element of society in the city.

The opening of the present session is described by residents as unusually quiet, though the change in the scale and mode of the payment of members has brought up a full and early attendance; absent members forfeit $8 per diem of their pay. Certainly the resources of the city outside of politics are not fertile of amusement. It would be considered dull for a second rate watering place; there is a theatre most unlike American theatres everywhere else—cold, dingy, and judging by experiment, often empty. By some felicitous arrangement of the railroad managers, the New York mail misses "connection" three or four times a week, so the political capital is nearly the last place in the country at which intelligence arrives. Sometimes the newsmen contrive to overcome the difficulty that regularly paralyzes the post office, and the New York papers are pounced upon like food by the half famished, for much of the news of the place travels 200 miles and comes back again as news still. As much of the work of the locality is not visible, some at least of its amusements, or rather excitements, are recondite and withdrawn from public ken. There is an unusual number of upper floors along the Avenue, unusually well lighted up of an evening. The tailors and druggists have very jolly or very studious tenants apparently. But the midnight lamps do not shine upon the learned scroll, though the vicinity is as quiet and silent as if they did. Scandal again undertakes to explain the mystery of these late illuminations; few streets in the world contain as many gaming houses as the wide avenue that leads to the Capitol of Washington. The faro tables that go the circuit of the watering places in the summer, send a large detachment to Washington for the winter; and the "Lobby" and the House that have worked together during the day, meet for play and champaigne at discretion in the night. It is whispered that the Senate itself is not unrepresented at these gatherings, which thus unite all the States of the Commonwealth.—[*Cor. London Times.*

Mormonism in Alton.

The history of the founding of this peculiar sect, and their progress up to this day, is replete with interest to the general class of readers. The troubles occasioned by the Mormons in Missouri and Illinois, and their being driven out and forced to emigrate to a country quite beyond the pale of civilization, are facts yet fresh in the minds of the people of the West.

Our attention has been called, of late, to the Mormon sect, in Alton and vicinity, and we will state a few brief facts concerning them. Our readers will be surprised, perhaps, to hear that there are over 150 Mormons in Alton; that they own a small church building and hold regular Sabbath exercises; and that they have their elders and other usual church leaders. The number is constantly increasing, by foreigners arriving, and were it not that a body of them leaves for Salt Lake every spring, this sect would surpass any other in Alton. We are informed that some thirty or forty families will leave Alton, thus, in April next.

Of the personal character of these Mormons we cannot speak from very intimate acquaintance. But so far as we have seen or heard, they are honest, sober, and quite industrious people. They are from nearly every European country, and not an American born is to be found among them, we are informed. They are mostly very illiterate—drawn from the lowest degrees of humanity, as regards wealth and social position, in England, Wales, Sweden, Denmark and the German provinces. We are assured of the fact—and we know one or two instances which go to prove it—that these people, and especially the females, are not fully cognizant of the wretched system of polygamy, and its disastrous influences upon female society in Utah. One can hardly convince these women that it is so. Those who have husbands, here, cannot be taught to believe that their husbands can and probably will take to themselves additional wives, when arrived there, and the single females are quite confident that they will be "sealed" to some one of the prominent Saints of the Church at Salt Lake, and they only; being taught to believe that women are scarce and in much demand.

We suggest to the good people of Alton, male and female, and particularly to that class who are very much exercised about the condition of the negro, and freedom in Kansas, whether here is not a grand field for the exercise of their religious philanthropy, right at their door.

What is religion? where does it commence, and where end? are questions easily asked, but are answered in a widely different manner, each individual, each sectarian for himself. No two sects in Alton will answer the question alike. Remember, we do not ask, what is Christianity, or what is true morality—without which, none can be religious. We refer to the peculiar views of and construction placed on Bible teachings. Where some men's religion ends, others begin. Where some count themselves zealously religious, other professors term them sheer fanatics. As regards the Mormon religion, in principle, all other denominations unite, and very justly, we consider, in branding it as the farthest limit of ignorant fanaticism. And yet, we know of no denomination in Alton more firm in their belief and zealous in their cause, than this sect. In attendance upon public worship they are regular, and as regards liberality in supporting their church, and church men, and in aiding their own poor, and assisting new emigrants to come over the great waters, they surpass every other denomination of our acquaintance.

The Mormons have a system of religious taxation by which all adult members give *one tenth* of all they possess to the support and extension of their church. When a man joins them he estimates his wealth, and gives to the Mormon elder the tenth part, for the church. And ever after, if he earns ten dollars per week, he gives one dollar of it to the church. We know of Mormon servant girls in Alton, who give one tenth of their earnings, regularly, per week or month to the church. Here is the great secret of Mormon success—if successful they may be called. This system supports their Elders, while travelling throughout Europe proselyting. It swells up a large sum to aid destitute foreigners to emigrate. It built the Nauvoo Temple—it is now building large public edifices, and a city, in the valley of Salt Lake. But the system has this disadvantage, also—it deters many persons in Europe, of considerable property, from joining, as they cannot work up their devotion to Mormonism to the severe tithing pitch.

The Mormons all meet at their new town and starting point in Nebraska Territory, named New Florence we believe, in April next, and emigrate in a body to the far West. They go with teams, pack animals, and hand carts. Last year a large train of the latter crossed the plains, comprising some 800 persons. They made a quick and easy trip, but seven dying on the way. It was interesting to read the account of the arrival of this train at Salt Lake. They straggled in like a toiling pilgrim band. First came a man, and wife, and two or three children, drawing their cart and little stock of worldly goods. Next came a cart drawn by three young English girls, sisters, who had proved themselves physical heroes, upon the route. And thus the travel-stained and worn band made their entry into the Mormon paradise.

Paradise! did we say? Alas, very far from it. Pandemonium, we ought rather to term it. If one half of the statements are true that are made concerning the public morals, and the wretched state of society, and the degraded position of the Mormon females of Salt Lake, a most deplorable state of things exist, which cannot long continue. They are evils which will explode as by spontaneous combustion. Let the Pacific railroad be built, and American civilization proceed Westward on its onward march, and this relic of barbarianism will soon be wiped out. Mormonism need not, nor should it become a political party question. The best interests of society demand its extinction—the last method to accomplish it is persecution.

In conclusion, we invite attention to the extract of a sermon, taken from a Mormon paper, and acknowledged to be genuine by the Mormons here—preached by Brigham Young—"brother Brigham," as they term him—some time ago, in Salt Lake City. It portrays the Mormon polygamy system in all its disgusting features. Let it be generally read. *Alton National Democrat, Jan. 22, '57.*

[We hitnk with the *National Democrat* that "if all these statements were true," &c., Utah would be Pandemonium, "but 'taint so any how you can fix it." Utah at home ain't the Utah that Editors and Priests rant and rave about. There are several statements in the foregoing article that are far from being correct, but as the editor does speak the truth on some points, our charity inclines us to believe if he knew more he would probably say less on Polygamy. The "genuine sermon," we have already published.—Ed.]

Moral Enthusiasm.

If there is any one thing needed more than another, both in pulpits and parishes at this juncture, we believe it is moral enthusiasm. Truth is good, and theology is good, and morality is good, and criticism is good; but do let us have live preachers, live parishioners, live churches. It is good to be zealously affected in a good cause. Our cause is the noblest on earth—the cause of God, of Christ, of humanity. Strange that our words do not glow and burn when we speak of the astonishing theme of Christian salvation. Something more is wanted than fine rhetoric, or well-sifted learning, or human eloquence. Something more is wanted than emotional religion, which weeps and cries to-day, and goes the way of the world to-morrow. We do not know better how to characterize this much needed quality than to call it moral enthusiasm. It is the divine, the god-like waking up within us. Of how many preachers we can say, You are thoroughly prepared for your work, you have all the requisite education, general and professional. Oh! let there be now a *precipitate of the heart* in your sermons. Be not timid, but courageous; not faithless, but believing; not cold, but warm; muse, pray, till the fire burns. If you preach sermons but fifteen minutes long, be sure they are live sermons, and not dead ones. Men are not saved by niceties and criticisms, but by the broad, plain, decisive truths of the Gospel believed and preached with all the mind and heart. "Carry," said one of our noble fraternity just translated, "carry great matters with you, not corners and angles of subjects into the pulpit." The machinery is all ready, the engine is on the right track, the ponderous cars are attached, but all is in vain unless our furnace is lighted and our boiler heated.

Moral enthusiasm! This is the want of the parish, too, as well as of the preacher. Live parishes help to make live preachers, or, at least, do not kill those who are already alive, as dead ones do. All that many parishes need is not a new church, not a new pastor, nor the addition of new members, nor rich and influential persons, to make them flourish like the cedars of Lebanon, but more steam in the boiler. Let there be a baptism of the Holy Spirit. Let the tongues of fire again appear over each disciple. For never was there such want of a true, earnest, affectionate religion as now, in this new world, in this nineteenth century, in this perilous experiment of liberty, in this breaking up and passing away of old creeds and usages.

Never was there a time when the high key and intense strain of the world required a more wide-awake and enthusiastic administration of the commanding interest of life. Not a noisy, but a deep, central life-glow, as of the steady beat of the heart, should move our words, and make our every motion and deed speak like the living and beautiful features of the human face divine. For what are all things in this world, that men most zealously labor for compared with the spiritual interests of society, the victory of truth, the creation of a noble manhood, the beauty of holiness, the warm grasp of a tender and powerful humanity, and a lowly awe before the Infinite God! These are the gems of immortal worth, and it is not too much for us to live for them, it would not be too much for us to die for them.—*Christian Enquirer.*

Glory and Shame of New York.

According to reports just made to the New York Legislature, there are in that State 26 orphan asylums, containing 2,816 children, of whom 2,224 are of foreign parentage; 4 lunatic asylums, with 1495 patients; a State idiot asylum with 104 idiots under instructions, at an annual expense of $16,000; a deaf and dumb institution, with 314 pupils on the roll, which will cost, when completed, $539,000; an institution for the blind, which employs 16 teachers, and has 170 pupils maintained at an annual expense of $30,000—the State pays $180 for each pupil; nine dispensaries, located in the cities, which annually prescribe for 125,000 persons, at an average cost of 16 1-2 cents to each; an eye and ear infirmary, which last year prescribed for 3,052 patients. The whole number of persons in its jails, penitentiaries, houses of refuge and workhouses, is 3,863.

But many of the almshouses of the State are in a most execrable condition. The poor are brutally treated. Says the Albany Evening Journal:

"The shocking condition of some of the county poor houses is almost incredible. They are badly built, worse arranged, not half warmed, and not at all ventilated. The unfortunate tenants of these places, when they are not starved, and fed upon tainted meat, spoiled fish and decaying vegetables, are lodged either in open sheds, where they freeze, or in close hovels, where they suffocate. They sleep piled in tiers. They sicken without attention, die without medicine, and are tossed into graves like brutes. In one "Institution", not less than one fourth of its 137 inmates died (say rather were killed) in less than a single year! They are literally the abodes of pestilence and famine. While the sane fare thus bad, the insane fare worse. Blows and chains are the only prescriptions for mental disease. The lunatic is beat because of his wandering mind, and the idiot pounded for his lack of sense. Some wretched ones lie upon straw, and the accumulated filth of months, with no covering but such of this foul bed as adheres to their bodies. The blind, the deaf and the crippled, huddled together and treated with equal inhumanity—as if they were doomed to suffer by the neglect of man as well as by the visitation of God.

"Often the men and women are indiscriminately penned in a common sleeping room at night; and the State is annually charged with the support of a new brood of paupers—the offspring of the illicit fusts of its lazar-houses. The supervisors, who should see and correct these abuses, sometimes do not visit the place once a year; sometimes not during their term of office. Not unfrequently contractors are permitted to grind a profit out of the labor of the miserable wretches and starve them in return.

A Fight in the Missouri Legislature.

The question of Slavery Emancipation in Missouri has been under consideration in the Missouri Legislature for several days, it having grown out of the election of Mr. Palm, of St. Louis, (who is an avowed emancipationist) by the Border Ruffian Democracy, as a Director in the State Bank.

In the House, on the 27th, Mr. Darnes, of Scott, introduced a resolution, which had been previously offered in joint session, of this tenor:

Resolved, By the General Assembly of the State of Missouri, that the emancipation of Slavery in the State of Missouri is impracticable and unjust to the slaveholders, and ought not to be agitated.

Gen. Reid, the Border Ruffian hero of the Ossawatomie fight, moved to lay the resolution on the table. The *Republican* sketches the ensuing scene as follows:

Mr. Darnes, of Scott, would go back to the origin of this discussion. He recollected that in the last session on a bill coming from the Senate, for the printing of the statutes which he, (Darnes) moved to strike out the name of Lusk and insert that of George Knapp. Mr. Reid had moved to lay the motion on the table, on the ground that the Democratic party had already a paper, and did not need Whig assistance.

Mr. Reid denied that position. He had made the motion mainly because of the support Mr. D. gave to Mr. Kipp.

Mr. Darnes—Did not fear gunpowder, and begged to inform the gentleman that his room was at No. 12 Newman's Hotel.

Mr. Reid—If I am not mistaken it may be No. 12 a little lower down the river.

Mr. Darnes—Yours ought to be cell No. 12, Penitentiary, where you ought to have been before you fought the battle of Ossawatomie.

Mr. Reid rose, and Mr. Darnes, facing the Speaker, continued his remarks.

Mr. Darnes—Your powder has no terrors for me. I am contending for principle.

At this moment Mr. Reid had stepped to the right side of Mr. Barnes. He laid his left hand upon his shoulder, and drawing off with his right, struck him (Darnes) a heavy blow on the right cheek, and knocked him down—Mr. Reid was then taken by his friends to his seat.

Mr. Darnes, having recovered somewhat from the effects of the blow, said: I say, sir, that no man but a cowardly assassin would step up behind a gentleman's back and strike him.

Mr. Hill, of St. Louis—I move that this House now adjourn until nine o'clock Thursday.

Motion submitted and lost.

Mr. Darnes—I say, sir, that I have been assaulted in this House. I say, sir, that an assassin stepped up behind me when my back was upon him, and struck me in the face. I pronounce him a coward and a scoundrel.

Mr. Reid then stepped forward again, when Mr. Darnes raised a tumbler with the evident intention of throwing it at him. Mr. Reid then drew a knife, when Mr. Allen, of Warren, and several other gentlemen stepped in front of Reid, and he retired to his seat. Mr. Darnes was also prevented from throwing the glass by gentlemen around him.—[*Chicago Weekly Tribune, Feb. 6.*

Numerous Deaths from Freezing.

The present winter has been excessively cold in Iowa. We copy the following record of deaths from freezing within the past fortnight in Iowa and Minnesota:

It is rumored that five men were frozen to death near Bradford, a fortnight since. A party of eleven men were, it is said, frozen to death in Minnesota. A man was found frozen below Osage. Two teamsters were, it is thought, frozen to death in the same vicinity.

That a daughter of W. McCrary, living near Linn Grove in this county, was frozen to death on Sunday evening last. The girl is supposed to be about 18 years old, and was going home from a neighbor's, when, overcome by the intense cold, she was unable to reach her home or obtain assistance, and thus perished in the snow.

In the late storm several persons have been frozen to death. Among the number was a young man living near Blue Grass in Muscatine county, and an old man, near Onion Grove, in this county. We have heard, also, that a whole family, consisting of a man, wife and three children, were frozen to death near Onion Grove.

That two men, Norwegians, living just this side of Fort Atkinson, were frozen to death during the storm on the 2d inst.; also, a boy, about twelve years of age, who left Howard on the same day for Howard Centre, and has not since been heard of. Mr. Wm. Rice, who was out in the same storm, died on the 14th inst.

The Dubuque *Republican* thinks that not less than fifty lives, in the last twenty days, have been lost in that way in northern Iowa and southern Minnesota—and to these may be added many more in other parts of the State, but of not so frequent occurrence.—[*Chicago Weekly Tribune, Jan. 30.*

Dangerous Curiosity.

An accident, which, though comic enough, might easily have had a tragical ending, occurred the other day at Madame Tussaud's Exhibition in London. A medical student who, examining the guillotine in the chamber of horrors, took it into his head that the sort of yoke which fits down on the shoulders of the criminal to hold him in his place would not be sufficient to confine a person who struggled. His curiosity on this point led him to watch till the place was empty, and actually put himself in, letting down the yoke. He soon found that he was quite unable to lift it, and it at once flashed into his mind that the sharp axe which was suspended over his neck could not be very firmly fixed or it would not fall (as it does) with a touch. He was afraid to struggle, lest the shaking should bring it down and at once deposit his head in the basket of sawdust below him, into which his eyes were of necessity steadily looking. Having stayed some time in this plight, he was overjoyed to hear the approach of a visitor, whom he suppliantly implored to release him. "I'm thinking," said the gentleman (a Scotch visitor of the metropolis) to his wife, "I'm thinking he must be hired to show how the thing acts, and I think we'd better not interfere." So the luckless student was left till M. Tussaud came in, and made fast the axe before releasing him. The axe has been removed and laid by the side to prevent future accidents.—[*Weekly Register.*

Illinois Central Railroad.—The sales of lands by the Illinois Central Railroad Company in the second week of January were 6,055 acres for $104,695, averaging $17 30 per acre. The aggregate of the two weeks is 12,576 acres for $200,270. The sales, including those for December ($680,000) show a grand total since the commencement of $10,712,000, and $5,114,000 for the year 1856 alone. The prospects are that the sales of 1857 will greatly exceed in amount those of last year. This rapid transfer of the lands of the company to actual settlers, at constantly advancing prices, is an unmistakeable index of the astonishing progress of the State in population and wealth. —*Chicago Weekly Tribune, Jan. 30th.*

Bad Books.

It is stated, as an example of the way in which book hawking is carried on in England, that there were sold, of the last dying speech and confession of Good, one million six hundred and fifty thousand; of Courvoisier, one million six hundred and sixty-six thousand; of the Mannings, two million; of Rush, two million seven hundred thousand; and of Greenacre, two million six hundred and sixty-six thousand; all trash, and worse.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, FEB. 14, 1857.

The Crime.

THE Bond street murder is still the leading subject of interest in this city. The examination of persons, under the general cognomen of witnesses, acquainted with the Doctor or the suspected, goes on without intermission—Saturday and Sunday alike. The investigation is held in the Doctor's house, and the thousands unable to gain admission congregate in crowds in the street day after day, and are all excitement in the discussion of the evidences of criminality. Every morning the reading public is furnished with from ten to fifteen or more pages of verbatim reports of the Coroner's interrogatories and the answers of witnesses—with the sapient editor's column and a half of summary, conjectures, and strictures on Coroner and jury. Though ten days have thus passed since the investigation began, nothing clearly culpable has been ascertained. It has sometimes seemed that the perpetrators of the horrid deed had so efficiently done their bloody work, and destroyed, removed and concealed every thing that could in any way bring guilt home upon them, that they might yet escape the punishment due to to their crimes, nevertheless, the first impressions have never been changed nor shaken about the parties suspected.

Editors, pious and secular, have had their grumbling and fencing over it. The religious have been down upon the inefficiency of the police and other institutions for the prevention and check upon crime; while the "ungodly" editors have turned round and told the pious that their religion had nothing in common with that taught by Christ and the Fishermen of Galilee—that they themselves were withered, dried up, dead, good-for-nothing, and of service to nobody—mere hirelings, that cared more for the salary than for the flock over which they professed to be shepherds. The *Herald*, who generally constitutes himself umpire over all that is going on, plumes himself on his smartness in lashing all round, and says it is neither this nor that, but just so, and all the world should see society and its institutions as he sees them, or they are blind and fanatical. In glancing at the pet theories of others, he concludes: "And we are prepared to read in the newspapers from Utah that the whole thing would have been avoided had we but accepted the divine institution of polygamy." No doubt the *Herald* thought himself smart in terminating his tirade of misrepresentation with such a fine piece of sarcasm; but without waiting for a verdict from Utah, we can tell the *Herald* that if such a deed had been committed in that Territory, he would have been, if not the first, certainly the most noisy in bawling out for a "wholesale extirpation" of men, women and children—while, at the same time, he would press home upon Mormonism the charge of having benumbed and destroyed every feeling that raises man above the savage beast of the forest.

We, from Utah, don't lay to any religion such a crime as that perpetrated in Bond street, nor do we tell the ministers of sectarianism, as does the *Herald*, that their negligence in not preaching to or visiting the people render them in any manner culpable for this or any of the horrible crimes constantly committed in this city, neither did we intend to moralize on the subject; but as it is now before us we may say that it is principles and not ministers that are wanting to stem the tide of wickedness. Society is corrupt from the prevalence of false and pernicious principles, and men and women are running as straight to hell as they can go, and there is no influence, no principle at work to hinder their progress or redeem those who have not been irrevocably overcome by the blighting and damning influence of men-made creeds, religious and moral. The religion and morality of New York is made by the people—their notions of God, immortality, right and wrong, spring from their own imagination, while obedience to the Supreme and His laws is only from silly folks like the Utonians! There is many a true sentiment uttered in jest, there is truth in the *Herald's* wit and sarcasm about Utah; men and women, with the knowledge of the principles of God's kingdom living in their influence, could never commit the crime that respectable christians do not fear to engage in here.

Disunion.

WHATEVER may be thought of the determination of "Abolitionists" to agitate for the dissolution of the Union or the separation of the Northern States from any alliance with the South, no intelligent person can look at and reflect on their present movements without perceiving that the struggle between the North and South, though it has already been troublesome, costly and fierce, is but commenced. The warm controversy during the late election campaign was generally regarded as the struggle between liberty and slavery; but this view was entirely erroneous; it was nothing more than a non-slavery *extension* movement, if it was even that much. The real pure blooded, thorough Abolitionist was, so far as principle is concerned, as little interested in Col. Fremont as in Mr. Buchanan. If an Abolitionist favored the Presidency of John C. Fremont, it was from personal preference or dislike to certain combinations that the present Democratic President has, and the President elect might have, at the Capitol. Behind the blusterers that bawled loudly for freedom, worked systematically the real anti-slavery party. The former raised the cry that Free labor was endangered by the extension of Southern institutions, pretty much as France and England justified their armed opposition to Russia with the cry that liberty was endangered, the balance of power in Europe was menaced by the encroachments of the colossal North. The invading army had scarcely left the Crimea before the Ambassadors of France and England were standing glittering with accumulated crosses and stars by the altar of the old church in Moscow, to add eclat to the coronation mummery of him whose ambition, joined to that of his father, had cost the respective countries represented by these ambassadors, millions of treasure, and the lives of thousands of the bravest men that ever handled the musket or drew the glittering sword. The late Eastern war was no war of principle, though thousands, probably millions, were gulled with the first cry of liberty, and no more was the late political struggle in this country one of principle, though speeches abounded with freedom, and banners and transparancies in processions were stuck with everything free, from a Free Kansas to a free Heaven, while every instrument was enlisted to aid the movement, from the Bible to the rifle.

France and England passed by down-trodden nationalities that panted for liberty and would have fought for it had they but furnished them the sword and given them the word to rise, while these powers screamed loud for liberty to the Turk, who had never once showed himself half as worthy of the blessing as the Hungarian, the Pole and Italian. The struggle is over, and the sound of liberty is heard no more in Europe—the cry, before it was but a delusion. The election is over here, and with it the cry of white labor in danger is heard no more.

The real Disunionists are at work; they are men of principle, men who believe in their mission. They have recently held a Disunion Convention in Worcester, Mass., in which they declare before God and men that they shall agitate and use every effort for the dissolution of the present union of North and South. The twenty-fifth annual meeting of the Massachusetts Anti-Slavery Society has since that been held in Boston, at which the following resolutions were discussed and unanimously adopted:

1. *Resolved*, That the American Union, as might have been anticipated from the antagonistic nature of the parties to it, has proved a sad and total failure, having, from its formation to the present day, directly tended to the moral degradation and ruin of the American people, and the extension and perpetuity of the most dreadful form of bondage now known to mankind.

5. *Resolved*, That the present American Government has proved a curse and calamity to the cause of Human Freedom throughout the world; and, therefore, it is the right and duty of the people at once to alter, or forever to abolish that Government.

6. *Resolved*, That the people of the non-slave States owe it to themselves and to their posterity, and to justice, liberty and humanity, to call town, county and State Conventions to consider the expediency and duty of forming a Northern alliance on the principle of NO UNION WITH SLAVEHOLDERS.

WHEREAS, the fundamental, organic law of Massachusetts is, that "all men are born free and equal, and endowed by their Creator with an unalienable right to liberty," therefore.

7. *Resolved*, That, to allow a man to be arraigned and tried before *any* tribunal, on the issue, Is he a freeman or a slave—is he a man or a chattel, is an atrocious violation of the fundamental law of the State.

8. *Resolved*, That it is the duty of Massachusetts to execute this fundamental law of her Government, and to forbid, by such laws as shall be deemed just and necessary, the arrest and trial of any persons living under her jurisdiction, on an issue so insulting to God, and so derogatory to man.

9. *Resolved*, That we recognise it, as a fixed law of our being, that "Resistance to tyrants is obedience to God," and that, under this law, it is the right and duty of the slave to deny the authority and resist the power of the slaveholder.

10. *Resolved*, That, in every effort of the slave to obtain his freedom, whether by flight or insurrection, our sympathies are, and ever must be, with him, and against his oppressor; and we pledge ourselves that we will do all in our power that we, as individuals, deem right and most fitting, to aid the enslaved in their struggle for liberty.

11. *Resolved*, That those who hold to the right of armed resistance to oppression, and glorify their Revolutionary sires for their bloody conflict with British tyrants, are recreant to their own principles if they do not recognise this right on the part of the slave against their tyrant masters, and assist them to achieve their complete enfranchisement.

12. *Resolved*, That the people of the North have, long since, passed the point where passive endurance of Southern insult, oppression and outrage is a virtue, even were there no inherent criminality in the Union itself; and we regard any further delay of the Dissolution of the Union, especially when based on nothing better than the action, or the hope of political parties pledged to the support of slavery in the States, as not only delusive, but criminal in the very highest degree.

The Disunionists are sneered at and ridiculed as a few maniacs; but that is nothing. Their numbers are on the increase, their principles spreading further and further, and the cause is advocated by men of the first talent and respectability. Their labors confronted by those in the South who hate the meddling of the North, may one day accomplish more than is now dreamed of by others.

Close of the Second Volume of The Mormon.

WITH this issue of our paper we terminate two years' labor in this sanctum. We entered upon our editorial career in New York with the view of serving the cause to which we have consecrated our life—our all. It has been our aim to notice the passing events of interest to our readers, and assist in some measure the future historian. During this short period of time we have entered the polemical list with every class of writers, when we have seen falsehood and false principles claiming the attention of the public: ever believing that the truth could take care of itself, we have spoken it plainly; and in doing so, have probably handled some folks a little freely, but have nothing to recall.

To the many valuable contributors and correspondents who have co-operated with us for the purpose of rendering our paper interesting and instructive, we offer our thanks for their past services, and invite them all and as many more as may wish to swell their ranks to join their efforts to ours in the coming year to render THE MORMON worthy of the name it bears.

The Dialogue.

THE lengthy dialogue which we publish in our paper this week will, no doubt, be read with interest by the Saints. Those acquainted with the rise of the Church, and familiar with the ridiculous stories which ministers and editors circulated to account for its origin, will readily perceive its force—the *expose* of the mean, soulless men who opposed the Prophet Joseph is ably done. As the author's name has never been published with it, we think it our duty to acknowledge it from the pen of our much esteemed fellow-laborer President P. P. Pratt.

Appointments of Elders in England.

IN a preceding number we published the list of appointments in the British Churches. To-day we add those subsequently made:

Elder W. H. Kelsey is appointed to succeed Elder John M. Browne in the Presidency of the Kent Conference.

Elder James W. Stevens is appointed to labor in the Glasgow Pastorate, under the direction of Elder James Ure, and Elders A. P. Shumway and James Palmer in the Cheltenham Pastorate, under the direction of Elder W. Russell.

Elder David E. Curtis, President of the Hull Conference, is released from his labors in this country, with the privilege of returning home to Utah. Elder Henry Hobbs is appointed to succeed him as President of the Hull Conference.

Elders Thomas Bullock and Daniel Page are appointed to labor in the London Pastorate, under the direction of Elder James D. Ross.

Elder James G. Browning is appointed to labor in the Manchester Pastorate, under the direction of Elder Miles Romney.

Elder John H. Tippetts is appointed to labor in the Newcastle-on-Tyne Pastorate, under the direction of Elder William J. Smith.

Elder William Brown is appointed to labor in the South Pastorate, under the direction of Elder Robert F. Neslen.

Elder Thomas Peirce is appointed to labor in the Sheffield Pastorate, under the direction of Elder L. H. Hatch.

RELEASE AND APPOINTMENTS OF ELDERS IN THE WELSH MISSION.—The following Presidents of Conferences are released from their labors, with our approval and blessing—Elders Thomas Harris, William Jones, Thomas Jones, and Griffith Roberts.

Elder John Davis is appointed to succeed Elder Harris as President of the Western Glamorganshire Conference.

Elder David John is appointed to succeed Elder Rees as President of the Flintshire Conference.

Elder Thomas Rees is appointed to succeed Elder William Jones as President of the Caermarthenshire Conference.

Elder Joseph Griffiths is appointed to succeed Elder Thomas Jones as President of the Cardiganshire Conference.

Elder Hugh Evans is appointed to succeed Elder Roberts as President of the Denbighshire Conference.

Elder Thomas Thomas is appointed to labor in the Welsh Mission, under the Presidency of Elder Daniel Daniels.

Elder Henry Harries is appointed to labor in the Welsh Mission, under the direction of Elder Daniel Daniels.

DOMESTIC SUMMARY.

THE excitement and interest over the Bond street murder continues, and the perpetrators of the deed are still unknown. Mr. Snodgrass and the Misses Cunningham have been discharged from custody—no charge having been preferred against them, the Coroner could not, according to Judge Brady, retain them as witnesses. The examination of witnesses acquainted with the Dr. and Mrs. Cunningham has changed in nothing the suspicion attached to her and Mr. Eckel—both are still held by the Coroner as suspected parties, and by the instruction of their Counsel refuse to answer any questions.

At the last departure of the *Tennessee* for Nicaragua, two leading filibusters were apprehended on the charge of enlisting men for Walker's service. In the examination their counsel threatened to produce a letter from President Pierce, by which he would be shown to have large landed interests in Central America. The mooting of this was the key note to the enemies of the President—abundant proof for his "undecided, wavering" course towards Walker. The Attorney-General denies the statement of the counsel, and challenges the counsel to produce the letter. This case would have been the leading topic—had Dr. Burdell's murder not come on at the same time.

As the *Illinois* was preparing to leave this port last Thursday with her passengers for California, Mr. Myers Truett, an active member of the San Francisco Vigilance Committee, was apprehended on the charge which was made some months ago by some of the expelled against the members of the Committee for damages, sustained by them in being forced to leave the Golden State. Mr. Truett had been for some time in this city, but had eluded the vigilance of the police until some of the expelled having learned of his being on board, search was made, and the gentleman was found stowed away under a berth considerably alarmed. He was safely lodged in jail in default of $50,000 bail, demanded by the persecuted.

It is reported from Washington that the Secretary of War purposes sending a new regiment to California early in the spring, a part to go across the plains for the protection of emigrants. It is to be hoped the soldiers who cross the plains in future will conduct themselves properly, remembering that Indians have rights; to a lack of understanding on that point, may be traced the great cause of Indian ferocity and cruelty to emigrants. The soldiers have easily taken offense, shot down the Indians, and then the latter retaliated on the first defenceless emigrants they met.

There has been great destruction of property upon and bordering the rivers from the breaking up of the ice, through the sudden and continued change of warm weather: several towns have been completely inundated. In and around Albany the losses are estimated at about $2,000,000. At Cincinnati several steamboats and other shiping have been smashed up.

By the recent publication of Secretary Marcy's correspondence with Gov. Stevens of Washington Territory, it is seen that President Pierce condemns the course of the Governor for instituting martial law in some parts of the Territory.

On Tuesday morning a cabinet furniture establishment in Bleecker street was burned down. The proprietor and wife were consumed in the flames before help could reach them. Their family all escaped. It is thought the fire was the result of an incendiary.

FOREIGN SUMMARY.

JEAN LOUIS VERGER, who assassinated the Archbishop of Paris on the 3d of January, was tried and condemned to death on the 17th. His counsel's plea of insanity made but little impression on the court. The prisoner's language was bitter against the higher orders of the Catholic hierarchy; his conduct was so violent and his tongue so abusive, that he was taken from the court. His trial was continued and sentence passed upon him during his absence. He made an appeal to the Court of Cassation against the sentence.

The general officers of the French army, who took part in the Crimean campaign, were recently entertained by Prince Napoleon at a grand banquet in Paris. The speeches indicate that they were exceedingly pleased with each other and the great deeds performed by the French army. The London *Times* comes heavy down upon the whole batch, as not a sentiment was heard at the banquet of England and her heroes—living or dead.

The Swiss prisoners were escorted to the frontier of France on the 17th, and the army was shortly to be disbanded. Though the papers in this country and in England speak of the humiliation of Prussia, it is evident that the democratic portion of Switzerland do not think so. From the Swiss papers that have been forwarded to us, we find, particularly in the French portion of the Confederation, a wailing and sadness at the conclusion of the Federal Council, and the telegraphic dispatches from Berlin show a rejoicing round Frederick William. The king asked the unconditional surrender of the prisoners prior to any negotiation. The prisoners are liberated, and the place where the conference is to be held is yet to be named. Probably the Swiss will achieve their ends. The king's sovereignty over Neufchatel may forever be renounced; but that it will be so, they have no other assurance than the promise of Louis Napoleon's best services.

In our last papers from the land of Tell we observed that Mormonism was attracting some attention there. *La Democratie Genevoise* had published entire Mrs. Bellinda Pratt's letter on Patriarchal marriage.

In London there have been lately two atrocious murders. In one case the mother cut the throats of her two children, and attempted her own destruction; the other case, was a father who committed the same deed on his two children, and attempted the life of his wife. In neither case was it want.

The English papers speak of a great lack of employment among the working classes and increase of misery and crime. Parliament was to open on the 3d instant. According to Lord Palmerston, business of great importance was to be laid before the Honorables and Lords.

The last news from China (16th December) reports that His Celestial Excellency Yeh was supported by the gentry and people, and continued firm in opposing force to force. The Chinese had set fire to the factories of the barbarians, and three banks at that date were on fire, with no hopes of saving them. It was expected that Canton would be immediately bombarded.

From Persia the news is favorable to British operations. The fleet had taken possession of the fort of Bushire and the island of Karrak.

PHILADELPHIA, Jan. 31, 1857.

EDITOR MORMON—*Dear Sir*: In looking over the old volumes of the *Millennial Star*, I found in No. 27, Vol. XV, the following Poem, first published in the *Deseret News*, dated Salt Lake City, Nov. 30th, 1852. It was from my own pen, but its practical sentiments are such, and it is no wall adapted to the present circumstances of the Saints, that I was desirous of calling it to light anew by its re-publication in THE MORMON.

If you see proper to re-publish it, here it is, at your service.

Respectfully, &c., P. P. PRATT.

Independence of Deseret.

'Tis said in the papers, and feared by the knowing,
That young Deseret quite ambitious is growing;
That her national standard will soon be unfurled,
To reign o'er the nations and conquer the world:
That fell superstition from earth will be driven,
The thrones of all tyrants to atoms be rives;
That the light of her dawning will burst into day
As the mists of long ages are rolling away.
Now, bold Deseretians! pray lend your attention,
The path to this glory the muse would fain mention,
And tell you the reasons why conquerors great
Have failed to establish a permanent state.
It is said Alexander subdued all the nations,
And fain would have travelled to other creations;
But 'twas clear when his weapons were laid on the shelf,
He had never made war with, or conquered *himself*.
And modern reformers are often contending
'Gainst tobacco and spirits, their habits still mending,
Like the Puritan Fathers who fain would be free,
But forgetting *themselves*, made a war on the *tea*.
Now, bold Deseretians! if you are aspiring
To greatness and glory, and progress untiring,
War not against nations, for conquest like Rome;
But fight for your own *independence at home*.
War not against merchants, tobacco, or spirits,
But against the bad tastes you in weakness inherit;
Let your beverage be over the cold mountain stream,
And home manufacture your practice and theme.
Dispense with the gewgaws, the silks, and the satin,
The false splendor of parties, the Greek, and the Latin;
Let home manufacture your persons array,
And the work of your hands all its beauties display.
You're doubtless aware of the wonderful treasures,
The gambling and scrambling and murders and pleasures,
The finest of fortunes that are bought and are sold,
In our neighboring State, e'en the Land of the Gold.
But there's many a snare in the process of mining:
By the influx of gold are the nations declining.
Oft the gold or the silver so vice is a tool,
But the rod of pure *Iron* the nations will rule.
'Tis the engine of Iron that conquers the ocean—
That rolls on the track by its own locomotion,
That levels the forest, turns over the sod,
And worketh more wonders than Moses' rod.
'Tis iron that has rent all the nations asunder,
It has poured forth its lightning, and vomited thunder;
But now on its sinews a message of peace,
Borne along by the lightning, its wonders increase.
Then, O Deseretians! subdue your own passions,
Create your own heaven, and make your own fashions:
Then make Iron as plenty as the dust on your plains,
And over the nations eternally reign.

A DIALOGUE

BETWEEN

JOSEPH SMITH AND THE DEVIL.

[*Enter Devil with a bundle of handbills, which he is in the act of posting.*]

WANTED IMMEDIATELY!

ALL THE LIARS, SWINDLERS, THIEVES, ROBBERS, Incendiaries, Cheats, Adulterers, Harlots, Blackguards, Drunkards, Gamblers, Bogus Makers, Idlers, Busy Bodies, Pickpockets, Vagabonds, Filthy Persons, Hireling Clergy and their followers, and all other Infidels, and Rebellious, Disorderly Persons, for a CRUSADE against

Joe Smith and the Mormons!!!

BE QUICK! BE QUICK! I say, or OUR CAUSE WILL BE RUINED!! and our Kingdom Overthrown by that d——d fool of an impostor and his associates, for even now all

EARTH AND HELL IS IN A STEW!!!

[*Joseph Smith happens to be passing, and hails his Majesty.*]

DIALOGUE.

Smith—Good morning, Mr. Devil. How now; you seem to be much engaged. What news have you got there?

Devil—[*Slipping his bills into his pocket, with a low bow*]—Oh! Good morning, Mr. Smith; I hope you are well, sir. Why—I—was just out—out on a little business in my line; or finally, to be candid, sir, I was contriving a fair and honorable warfare against you and your impositions, wherein pisty is outraged, and religion greatly hindered in its useful course; for to be bold, sir, (and I despise anything underhanded,) I must tell you to your face that you have made me more trouble than all the ministers or people of my whole dominion have for ages past.

Smith—Trouble! What trouble have I caused your majesty? I certainly have endeavored to treat you, and all other persons, in a friendly manner, even my worst enemies; and I always aim to fulfil the Mormon creed; and that is, to mind my own business exclusively. Why should this trouble you, Mr. Devil?

Devil—Ah! your own business indeed! I know not what you may consider your own business, it is so very complicated; but I know what you have done, and what you are aiming to do. You have disturbed the quiet of Christendom, overthrown churches and societies; you have dared to call in question the truth and usefulness of old and established creeds, which have stood the test of ages, and have even caused tens of thousands to come out in open rebellion, not only against wholesome creeds, established forms and doctrines, well-approved and orthodox, but against some of the most pious, learned, exemplary and honorable clergy, whom both myself and all the world love, honor and esteem. And this is not all; but you are causing many persons to think who never thought before, and you would fain put the whole world a-thinking, and then where will true religion and piety be? Alas! they will have no place among men; for if men keep such a terrible thinking and reasoning as they begin to do, since you commenced your business, as you call it, they never will continue to uphold the good old way in which they have jogged along in peace for so many ages; and thus, Mr. Smith, you will overthrow my kingdom, and leave me not a foot of ground on earth, and this is the very thing you aim at; but I, sir, have the boldness to oppose you by all the lawful means which I have in my power.

Smith—Really, Mr. Devil, your majesty has of late become very pious. I think some of your Christian brethren have greatly misrepresented you. It is generally reported by them that you are opposed to religion. But——

Devil—It is false; there is not a more religious and pious being in the world than myself, nor a being more liberal-minded. I am decidedly in favor of all creeds, systems and forms of Christianity, of whatever name or nature, so long as they leave out that abominable doctrine which caused me so much trouble in former times, and which, after slumbering for ages, you have again revived. I mean the doctrine of direct communion with God by new revelation. This is hateful, it is impious; it is directly opposed to all the divisions and branches of the Christian Church. I never could bear it. And for this very cause, I helped to bring to condign punishment all the prophets and the apostles of old; for while they were suffered to live with this gift of revelation, they were always exposing and slandering me, and all other good pious men, in exposing our deeds and purposes, which they called wicked, but which we consider as the height of zeal and piety; and when we killed them for these crimes of dreaming, prophesying and visionseeing, they raised the cry of persecution, and so with you miserable and deluded Mormons.

Smith—Then, your most Christian Majesty is in favor of all other religions but this one, are you?

Devil—Certainly. I am fond of praying, singing, church-building, bell-ringing, going to meeting, preaching, and withal, I have quite a missionary zeal. I like also long faces, long prayers, long robes and learned sermons. Nothing suits me better than to see people who have been for a whole week oppressing their neighbors, grinding the face of the poor, walking in pride and folly, and serving me with all their heart; I say nothing suits me better, Mr. Smith, than to see these people go to meeting on Sunday with a long religious face on, and to see them pay a portion of their ill-gotten gains for the support of a priest, while he and his hearers pray with doleful groans and awful faces, saying, "Lord, we have left undone the things we ought to have done, and done the things we ought not;" and then, when service is ended, see them turn again to their wickedness, and pursue it greedily all the week, and the next Sabbath repeat the same things. Now, be candid, Mr. Smith. Do you not see that these, and all others, who have a form and deny the power, are my good Christian children, and that their religion is a help to my cause?

Smith—Certainly, your reasoning is clear and obvious as to these hypocrites, but you would not be pleased with people getting converted, either at camp meeting or somewhere else, and then putting their trust in that conversion, and in free grace to save them. Would you not be opposed to this?

Devil—Why should I have any objection to that kind of religion, Mr. Smith? I care not how much they get converted, nor how much they cry Lord, Lord, nor how much they trust to free grace to save them, so long as they do not do the works that their God has commanded them. I am sure of them at last; for you know all men are to be judged according to their deeds. What does their good Bible say? Does it not say, "Not every one that saith Lord, Lord, shall enter into my kingdom; but he that doeth the will of my Father which is in heaven?" No, no, Mr. Smith, I am not an enemy to religion, and especially to the modern forms of Christianity. So long as they deny the power, they are a help to my cause. See how much discord, division, hatred, envy, strife, lying, contention, blindness and even murder and bloodshed, has been produced as the effect of these very systems. By these means I gain millions to my dominion, while at the same time we enjoy the credit of being pious Christians. But you, Mr. Smith, you are my enemy, my open and avowed enemy; you have even dared, in a sacriligious manner, to tear the veil from all these fine systems, and to commence an open attack upon my kingdom, and this even when I had almost all Christendom, together with the clergymen and gentlemen of the press, in my favor. How dare you venture thus to commence a revolution without reserve, and without aid or succor, and in the midst of innumerable hosts of my subjects?

Smith—Why, sir, in the first place, I knew that I had the truth on my side, and that your systems and forms of Christianity were so manifestly corrupt that one had only to lift the veil from your fooleries on one side, and to present plain and reasonable truth on the other, and the eyes of the people could at once distinguish the difference so clearly that, except they chose darkness rather than light, they would leave your ranks and come over to truth. For instance, what is easier than to show, from the history of the past, that a religion of direct revelation was the only system ever instituted by the Lord, and the only one calculated to benefit mankind? What is easier than to show that this system saved the church from flood, famine, flames, war, division, bondage, doubt and darkness, in former times, and that it is the legitimate way and manner of God's government of his own peculiar people in all ages and dispensations.

Devil—To be candid with you, Mr. Smith, I must own that what you have now said, neither myself nor my most able ministers have been able to gainsay by any argument or fact. But then you must recollect, that tradition and custom, together with fashion and popular clamor, have in all ages had more effect than plain fact and sound reason. Hence you see we are yet safe, so long as we continue the cry from press and pulpit, and in Sunday schools; and all these things are done away and no longer needed. In this way, though God may speak, they will not hear; angels may minister, and they will not believe; visions may reveal, and they will not be enlightened; prophets may lift their voice, and their warnings pass unheeded; so you see we still have them as safe as we had the people in olden time. God can communicate no message to them which will be examined or heard with any degree of credence or candor. So for all the good they get from God, all communication being cut off, they might as as well be without a God. Thus you see, I have full influence and control of the multitude by a means far more effectual than argument or reason; and I even dare to teach them that it is a sin to reason, think, or investigate, as it would disturb the even tenor of their pious breathings and devout groans and responses. Smith, you must be extremely ignorant of human nature, as well as of the history of the past, to presume that reason and truth would have much effect with the multitude. Why, sir, look how effectually we warded off the truth at Ephesus, when Paul attempted to address them in the theatre! Strange, that with all these examples before you, you should venture to raise the hue and cry which has so often been defeated, and this with no better weapons on your side than reason and truth. Indeed, you may thank my Christian spirit of forbearance that you have escaped so far without a gridiron; but take care for the future, I may not always be so mild.

Smith—But why is your majesty so highly excited against me and my plans of operation, seeing that you consider that you have the multitude perfectly safe; and why so enraged and so fearful of the consequences of my course, and the effect of my weapons, while at the same time you profess to despise them as weak and powerless. Alas! it is too true that you have the multitude safe to all appearance at present, and that truth can seldom reach them; why not then be content, and leave me to pursue my calling in peace? I can hardly hope to win to the cause of truth any but the few who *think*, and these have ever been troublesome to your cause.

Devil—True, but then you are, in spite of all my efforts, and that of my fellows, daily thinning our ranks, by adding to the number of those who think; and such a thinking is kept up that we are often exposed in some of our most prominent plans, are placed in a very awkward predicament; and who knows what defeat, disgrace and dishonor may befal the pious cause, if you are suffered to continue your rebellious course.

Smith—But, Mr. Devil, why, with all these other advantages on your side, do you resort to such mean, weak and silly fabrications as the Spaulding Story. You profess to be a gentleman, a Christian and a clergyman, and you ought for your own sake, and for the sake of your cause, to keep up outward appearance of honor and fairness. And now, Mr. Devil, tell the truth for once; you know perfectly well that your Spaulding Story, in which you represent me as an impostor, in connection with Sidney Rigdon, and that we were engaged in palming Solomon Spaulding's romance upon the world as the Book of Mormon, is a lie, a base fabrication, without a shadow of truth; and you know that I found the Original Records of the Nephites, and translated and published the Book of Mormon from them, without ever having heard of the existence of Spaulding, or his romance, or Sidney Rigdon either. Now, Mr. Devil, this was a mean, disgraceful and underhand trick in you, and one of which even you have reason to be ashamed.

Devil—Well, Mr. Smith, to be candid, I acknowledge what you say is true, and that it was not the most honorable course in the world. But it was you who commenced the war by publishing that terrible book, which we readily recognized as a complete expose of all our false and corrupt Christianity, not even keeping back the fact that we had contrived, during the dark ages, to rob the Scriptures of their plainness, and we felt the utmost alarm and excitement, and without much reflection, in the height of passion, we called a hasty council of clergy and editors, and other rascals in Painesville, Ohio, and, thinking that almost any means were lawful in war, we invented the Spaulding Story, and fathered it upon the poor printer, Howe, of Painesville, although Dr. Hulbert (thanks to my aid) was its real author. But mark, Mr. Smith, mark one thing, we had not a face so hard, nor a conscience so abandoned, as to publish this Spaulding Story at the first as a positive fact; we only published it as a conjecture, a mere probability and this you know, we had a right to do, without once thinking of the amount of evil it would eventually accomplish. But, sir, it was some of my unfortunate clergymen who, more reckless, hardened and unprincipled than myself, have ventured to add to each edition of this story, till at last, without my aid or consent, they have set it down for a positive fact, that Solomon Spaulding, Sidney Rigdon and yourself, have made up the Book of Mormon out of a romance. Now, Mr. Smith, I am glad of this interview with you, as it gives me the opportunity of clearing up my character. I acknowledge with shame that I was guilty of a mean act in helping to hatch up and publish the Spaulding Story as a probability, and I associated with rascals far beneath my dignity, either as a sovereign prince, or religious minister, or even as an old, honorable and experienced Devil, and for this I beg your pardon. But, really, I must deny the charge of having assisted in making the additions which have appeared in later editions of that story, in which my former probabilities and mere conjectures are set down for positive facts. No, Mr. Smith, I had no hand in a trick so low and mean; I despise it as the work of priests and editors alone, without my aid or suggestion, and I do not believe that even the meanest young devils in our dominion would have stooped to such an act.

Smith—Well, I must give your majesty some credit, for once at least, if what you say is true; but how can you justify your conduct in dishonoring yourself so far as to stoop to the level of the hireling clergy and their followers, in still making use of this humbug story (which you affect to despise) in order to still blind the eyes of the people in regard to the the origin of the Book of Mormon.

Devil—Oh! Mr. Smith, it does take so readily among the pious of all sects, that it seems a pity to spoil the fun, and I cannot resist the

THE MORMON.

temptation of carrying out the joke, now it is so well rooted in their minds; and you can't think how we devils shake our sides with laughter when we get up in the gallery in some fine church, put on our long face, and assist in singing, and in the devout responses. This done, the Spaulding Story is gravely told from the pulpit, while the pious old clergyman wears a face as long as that of Balaam's beast. All is swallowed down for solid truth by the gaping multitude, while we hang our heads behind the screen, and laugh and wink at each other in silence, as anything overheard would disturb their worship; and as bad as I am, I never wish to disturb those popular modes of worship, which decency requires us to respect. So you see, Mr. Smith, we have our fun to ourselves, at your expense; but, after all, we do not mean any hurt by it, although I must acknowledge, upon the whole, it serves our purpose.

Smith—Well, we will drop the subject, as I want to inquire about some other stories which have had an extensive circulation by means of your editors and priests. For instance, there is the story of my attempting to walk on the water and getting drowned, the numerous stories of my attempting to raise the dead, as a mere trick of imposition, and getting detected in it; and the stories of my attempting to appear as an angel, and getting caught and exposed, and besides this, you have me killed, by some means every little while. Now you old hypocrite, you know that none of these things ever happened, or any circumstance out of which to make them; and that so far from this, I deny the principle of a man's working miracles, either real or pretended, as a proof of his mission, and contend that miracles if wrought at all, were wrought for benevolent purposes, and without being designed to convince the unbeliever. Why, then, do you resort to such silly stories in your opposition to me, seeing that you have many other advantages? Not that I would complain of such weak opposition, as if it were calculated to hinder my progress, but rather to mention it as something well calculated to injure your own cause, by betraying your weakness and folly.

Devil—[*laughing*]—Ha, ha, ha, eh, eh. Oh! Mr. Smith; I just put out these stories for a joke, in order to have my own fun, and without the most distant idea that any being on earth would be so silly as to give any credence to them; but judge my surprise and joy, when I found priests, editors and people, so depraved in their judgment and tastes, so in love with lies, and so ready to catch at everything against their common enemy, as they call you, that these jocose stories of ours actually took, in their credulous craniums for grave truths, and were passed about by them, and sought after and swallowed by the multitude as greedily as a young robin swallows a worm when it is dropped into its mouth, which is stretched at full width, while its eyes are closed. So you see, Mr. Smith, that without meaning any particular harm to you, I have my fun, and am besides so unexpectedly fortunate as to reap great advantages from circumstances where I had neither expected nor calculated. So I hope you will at least bear my folly, nor set down aught in malice, where no malice was intended. You know we devils are poor miserable creatures at best; and were it not for our fun, and our gambling, and our religious exercises, we should have nothing to kill time.

Smith—Well, well, I see plainly you will have a creep out some how or other, rather than bear the disgrace and stigma which your conduct would seem to deserve. But forgetting the past, let me inquire what course you intend to pursue in future, and whether this warfare between you and me, will still be prosecuted? And if so, what course do you intend to pursue hereafter? You know my course. I have long since taken the field at the head of a mere handful of brave patriots, who are true as the polar star, and firm as the Rock of Gibraltar. They laugh at and despise your silly stories; and with nothing but a few plain simple weapons of truth and reason, aided by revelation, we boldly make war upon your whole dominion, and will never quit the field, dead or alive, till we win the battle, and deprive you of every foot of ground you possess. This is our purpose; and although your enemy, I am bold and generous enough to declare it. So you see I am not for taking any unwary advantage, notwithstanding all your pious tricks upon me and the public.

Devil—Mr. Smith, I am too much of the gentleman not to admire your generous frankness and your boldness, and too much of a Christian not to appreciate your honesty; but as you commenced this war, and I only acted at the first on the defensive, with the pure motive of defending my kingdom, I think this ought, in some degree at least, to excuse the means I have made use of; and that you may have no reason to complain in future, I will now fully open to you the plan of my future campaign. Here [*pulling out a bundle of handbills*] is what I was doing this morning, when by chance we met; and by the reading of which you will see my course. Heretofore I have endeavored to throw contempt upon your cause, in hopes to smother it and keep it under, as something beneath the notice of us well-informed Christians. Therefore, I have generally caused it to be represented that you were a very ignorant silly man, and that your followers were made up of the unthinking and vulgar, and not worthy of notice. But the fact is, you have made such rapid strides, and have poured forth such a torrent of intelligence, and gathered such a host of talented and thinking men around you, that I can no longer conceal these facts under a bushel of burning lies, and therefore I now change my purpose and my manner of attack. I shall endeavor to magnify you and your success from this time forward, and to make you appear as much larger than the reality, as you have heretofore fallen short. If my former course has excited contempt, and caused you to be despised, and thus kept you out of notice, my future course will be to excite jealousy, fear and alarm, till all the world is ready to rise and crush you as if you were a legion of Sampsons, commanded by Bonaparte. This, I think, will be more successful in putting you down than the ignoble course I have heretofore taken—so prepare for the worst.

Smith—I care as little for your magnifying powers as I have heretofore done for your contempt; in fact, I will endeavor to go ahead to that degree, that what you will say in regard to my great influence and power, though intended by you for a falsehood, shall prove to be true, and by so doing I shall be prepared to receive those whom you may excite against me, and to give them so warm a reception that they will never discover your intended falsehood, but will find all your representations of my greatness to be a reality; so do your worst, I defy you.

Devil—Well, time will determine whether the earth is to be governed by a prophet, and under the sway of truth, or whether myself and my Christian friends will still prevail. But remember, Smith, remember, I beseech you for your own good, beware what you are doing, I have the priests and editors, with a few exceptions, under my control, together with wealth, popularity and honor. Count well the cost before you again plunge into this warfare. Good bye, Mr. Smith, I must away to raise my recruits and prepare for a campaign.

Smith—Good bye to your Majesty.

[*They both touch hats and turn away.*]

Devil—[*Recollecting himself and suddenly turning back,*] Oh! I say, Mr. Smith, one word more if you please, [*in a low confidential tone, with his mouth close to his ear,*] after all, what is the use of parting as enemies; the fact is, you go in for the wheat and I for the tares. Both must be harvested. Are we not fellow-laborers? I can make no use of the wheat, nor you of the tares, even if we had them; we each claim our own, I for the burning and you for the barn. Come, then, give the poor old devil his due, and let's be friends.

Smith—Agreed; I neither want yours nor you mine. A man free from prejudices, will give the devil his due. Come, here is the right hand of fellowship—you to the tares, and I to the wheat.

[*They shake hands cordially.*]

Devil—Well, Mr. Smith, we have talked a long while, and are agreed at last. You are a noble and generous fellow, and would not bring a railing accusation against even a poor old Devil, nor cheat him of his due. Come, it is a warm day, and I feel as though it is my treat. Let us go down to Mammy Brewer's cellar, and take something to drink.

Smith—Agreed, Mr. Devil; you appear very generous now.

[*They enter the cellar together.*]

Devil—Good morning, Mrs. Brewer; I make you acquainted with my good friend, Mr. Smith, the prophet. [*The landlady smiling a little and looking a little surprised.*] Why, Mr. Devil, is that you? sit down, you look tired. But you don't say this is Mr. Smith, your greatest enemy! I am quite surprised. What will you have, gentlemen? for if you can drink together, I think all the world ought to be friends.

Devil—As we are both temperance men, and ministers, I think perhaps a glass of spruce beer a-piece will be all right. What say you, Mr. Smith?

Smith—As you please, your Majesty.

[*They now take the beer.*]

Devil—[*Holding up his glass.*] Come, Mr. Smith, your health. I propose we offer a toast.

Smith—Well, proceed.

Devil—Here's to my good friend, Joe. Smith. May all sorts of ill luck befal him, and may he never be suffered to enter my kingdom, either in time or eternity, for he would almost make me forget that I am a devil, and make a gentleman of me, while he gently overthrows my government, at the same time that he wins my friendship.

Smith—Here's to his Satanic Majesty; may he be driven from the earth, and be forced to put to sea in a stone canoe with an iron paddle, and may the canoe sink, and a shark swallow the canoe and its royal freight, and an alligator swallow the shark, and may the alligator be bound in the north-west corner of hell, the door be locked, the key lost, and a blind man hunting for it.

[*Exit Devil, Prophet, and all.*]

FOR THE MORMON.

Electricity.

BY ALEXANDER OTT.

Without enlarging upon the many theories and speculations in relation to electricity, I will merely give a cursory view of the prominent features of it.

Electricity, from the Greek, electron, signifying a resinous substance, is one of those mysterious principles, the existence and explanation of which has given rise to many hypotheses. It is evident from scientific observations, that our globe, with all the endless variety of creations, and the ocean of air surrounding the same, contain more or less electricity. Like many other principles, it is a silent agent, the presence of which is often unknown, and only through other operating media, brought to life, when its effects are often terrific and destructive, as is evident from the phenomena of lightning, where the clouds discharge a superabundance of electric fluid. Experiments make it further probable, that electricity may be found both in animate and inanimate matter, that is to say, not only the vegetable and mineral kingdoms, as trees, plants, herbs, stones, &c., but also the animal kingdom, may contain that wonderful agent, in proportion to its nature. For instance, it is a well known fact, that on rubbing the back of a cat, crackling sparks fly from it.

The most important properties of electricity are attraction, repulsion, light, sound, a wonderful facility of penetrating dense bodies, such as conductors, and the power of producing convulsive shocks and motions.

It is a well known fact, that certain bodies when touching each other, exhibit the characteristic of attraction, for instance, take a glass tube, and on rubbing it with a dry silken cloth, it will attract light bodies, such as cotton, silk, &c. When two parties are brought together, the one having the property of imparting electricity, is then said to be in a state of excitement, that is to say, it is naturally prepared to transmit a portion of the electric fluid or matter to another; the body acting as a natural agent of receiving electricity, is called electrified. But a body may be a natural receptacle of that mysterious principle, without having the power of exhibiting or manifesting it, as the communication of electricity depends entirely on the collision or intimate connection of two agents of the same property, and, on the other hand, a certain body may be full of electric matter or property without having a receiving agent, to which to transmit a portion of electricity; a body thus situated is called an insulated one. The electric agents are generally divided in two classes, viz. in conductors and non-conductors. Conductors, which term is derived from the Latin, signifying leaders or guides, are such bodies which communicate or transmit electricity, or the peculiar nature of which requires a ready escape of that fluid; non-conductors are those agents which do not admit a transmission of electricity. The conducting or non-conducting properties may be observed in many substances, as, for instance, in steam, damp air, smoke, flame, metals, charcoal, and in the animal creation, which are all bodies ready to communicate or transmit electricity. The non-conducting agents are wax, wool, hair, silk, glass, sulphur, feathers, resins, &c. In relation to the conducting or non-conducting properties of certain agents, the philosopher knows from experience that there are gradations in attraction. The difference of electric developements can be observed in various substances. All electric bodies may again be divided in *resinous* and *vitreous* ones; the former property is found in sealing-wax, amber, &c., the latter is found in glass and other analogous bodies when in a state of excitement, hence this kind of electricity is termed *vitreous* from the Latin *vitreus*, glassy or like glass. Regarding, the so called, *vitreous* and *resinous* substances or bodies, it is well to know, that they operate against each other in the shape of natural antagonists, that is to say, each of the two having a different property counteracts or neutralizes the other. As soon as the electric equlibrium is disturbed in two substances or agents, so that one contains more electricity than the other, and the one which gains, is *plus* or positively electrified, and the other which loses, is *minus*, or negatively electrified, then the phenomenon of attraction and repulsion takes place; for instance, take a piece of sealing-wax, and, on rubbing it with flannel or silk, it has received the property of attraction, but a feather will be attracted and repelled by the electrifying agent. The phenomena of electric bodies having the properties of light and sound may be observed in divers experiments, for instance, a person standing on an *insulating* stool, (an *insulating* stool is a small footstool with glass feet, and is termed *insulating*, on account of the person standing on it having no medium of transmitting the electric fluid from himself to any other body,) on taking the chain of the prime conductor of the electric machine, will receive the power of transmitting or transferring electricity, and imparting electrical sparks to bodies and substances touching it, and, at the same time a faint, crackling noise will be heard.

Having spoken of the prominent properties of electricity, I will make now a few remarks on certain electric instruments, which are used for the purpose of making scientific observations. Theory, that is to say, a certain system of laws or principles, is not sufficient to give us that knowledge, which we alone can gain by experience or empiricism. In fact, theory and experience are twins; they go hand in hand, and cannot be separated, hence it is necessary, that in every science in which we are desirous of becoming proficient, experiments or practical illustrations should be made. In consideration of this, practical lessons are given in Colleges and Universities' for the purpose of showing and proving better the philosophy of certain principles. I remember, that during the time of my academical studies, especially the lectures on natural philosophy, were illustrated by experiments, so that many principles are still in my memory, and I can give a skeleton outline for the benefit of the reader. I made the above remarks, in order to impress on my brethren and sisters, the necessity of gaining a sound, practical knowledge of every thing useful and noble.

Some of the most important instruments are the electric machine, which is used in order to concentrate a large quantity of electric fluid for scientific purposes, the Electrometer, from the Greek *electron*, resinous, and *metron*, measure; is an instrument constructed in order to ascertain and measure the existence, nature and quantity of electricity contained in a certain body or substance. The common Electrometer is a glass rod bent at the top, similar to a hook and attached to a stand. In order to ascertain the pressure of electricity, a silk thread with a small pith ball is suspended from the glass hook. As soon as the little ball has been electrified through the glass, it will, on touching certain bodies or substances, manifest the power of attraction or repulsion. The Leyden jar, (an instrument which was invented in Leyden, in Holland,) is a thin glass vessel, the inside and outside of which, has to within about two inches of its mouth, a coat of tin foil. This instrument is of great scientific importance, being generally used as a receiver of electric fluids, from the electric machine which gains that subtle fluid from the earth through a certain apparatus. The transmission takes place by connecting the brass wire of the jar with the conductor of the machine. The conductor is a brass cylinder with two branches which receive the electric fluid from four cushions stuffed with hair, and having a coat of amalgam composed of zinc, mercury and tin. The cushions on being rubbed against the glass plate, (the glass plate is a prominent part of the electric machine, and turns on an axis which runs through its centre,) produces a great excitement. A great many experiments may be made by means of the electric machine; as for instance, that of the electrical bells, where a certain number of bells hanging on brass rods and silken threads, are made to ring as long as the machine is operating. The electric battery is a combination of jars, which is generally constructed when great power and intensity is required. The last apparatus is now used for military purposes; as for instance, in making flying saps and blowing up mines. The charge of a jar containing about a gallon, will ignite gunpowder, etc. The presence of atmospheric electricity was discovered by Dr. Franklin, by means of the electric kite, the principal constituents of which are a metalic wire and a silken string. On examining the electricity drawn from the clouds and received in a Leyden jar, it has been found to have the same properties as the fluid gained from the electric machine. From the observations of Dr. Franklin, Alexander von Humboldt, Professor Pohl and other eminent philosophers, it is evident that powerful discharges of the electric fluid will destroy animal life; that the magnetic needle will be affected; that metals are melted, &c. It is highly interesting to observe the electric agent operating before and during a thunder storm. Clouds come to meet each other, stretching out as it were, their long vaporing arms, as if eager for an embrace. These clouds which are *minus* or *negatively* electrified and contain less electricity, are attracted by those which are *pluss* or *positively* electrified, and contain a superabundance of the electric fluid, then when within the range of their respective electric forces, the positive clouds which have a larger quantity of electricity, discharge their surplus, and transmit it to those of less strength and force.

Having said so much on the general phenomena of electricity, we will now see whether that agent might be employed for a general use; as for instance, in the operations of art. Orreries, showing the diurnal motion of the earth, the age and phases of the moon, as well as models of water-pumps and corn-mills have been put in operation through the medium of electricity. The electric telegraph is operating upon the same principle. In Prussia, in Germany, in 1811, the first successful experiment was made in using the electric fluid of lightning, in mechanical operations; viz., in splitting large stones into shivers, by having a long rod of iron, terminating in a point, as a material conductor, fixed in a stone. There is no doubt, but what in the course of time the electric agent will be used for the accomplishment of more important and beneficial effects.

Thirty-fourth Congress.–Second Session.

WASHINGTON, Feb. 5, 1857.

SENATE.

The Senate agreed to all the House amendments to the bill relating to foreign coins and coining cents, and added another amendment.

Mr. Rusk introduced a bill for the transportation of the mails from Mississippi River to San Francisco. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Campbell moved the previous question on the Senate's Submarine Telegraph bill, but he was not sustained, forty-five only voting in the affirmative.

Mr. Mace said it was connected with the postal affairs of the country, and with a view of examining into its merits, he moved that it be referred to the Post Office Committee.

Pending the subject the House went into committee, the Tariff bill being nominally under consideration.

The Senate's resolution providing for counting of the votes for President and Vice-President next Wednesday was adopted. Messrs. Jones of Tennessee, and Mr. Howard were appointed as tellers on the part of the House.

Recess till 7 o'clock, P. M.

EVENING SESSION.

Mr. Merrill made a speech in favor of protection.

Mr. Taylor advocated the Louisiana Sugar interest.

Mr. Colfax argued that sugar should be free, saying that one-eighth of the revenue last year was derived from the duty on sugar and molasses. Adjourned.

SENATE. Feb. 6.

On motion of Mr. Wilson, a resolution was adopted directing the Committee on Commerce to inquire into the expediency of authorizing the Secretary of the Navy to expend such sums as he may deem necessary, not exceeding $10,000, for the further exploration of the River La Plata and its tributaries.

Mr. Fish, from the Committee on Naval Affairs, reported back the joint resolution authorizing the Secretary of the Navy to pay the officers and seamen of the expedition in search of Dr. Kane at the same rate as was allowed to the officers and seamen of the expedition under Lieut. De Haven.

The Private Calender was taken up.

The Senate passed the House bill for the relief of Mary Reeside, and receded from its former amendment against the allowance of interest. Adjourned.

HOUSE OF REPRESENTATIVES.

The House was engaged in the consideration of Private Bills.

The House passed seventeen private bills. Adjourned.

SENATE. Feb. 7.

Mr. Toombs of Georgia presented a memorial from General Shields and other citizens of Minnesota, setting forth that, although that Territory contains about 200,000 inhabitants, yet it has received no grants of lands in conformity with the policy of the Government to grant lands upon certain conditions to new States for railroad purposes. He introduced a bill making grants in accordance with the prayer of the petitioners, which was referred to the Committee on Public Lands.

Several private bills were then passed. Adjourned.

HOUSE OF REPRESENTATIVES.

The House passed the bill establishing the Delaware, Osage and Western Land Districts in Kansas.

A resolution was passed giving the widow of Preston S. Brooks whatever sum was due him at the time of his death.

The House passed the bill to establish the office of Surveyor General in the Territory of Minnesota.

The bill appropriating $25,000 for the completion of the Capitol building for Utah was taken up.

Mr. Dunn of Ind. wished to know whether the people of that Territory were not living in violation of the laws of the United States, and in public contempt of the good morals and religion of the civilized world.

Mr. Grow said the Committee on Territories had been governed by the estimates from the Treasury Department.

Mr. Morrell of Vt. reminded the House of the fact of the passage of a resolution calling for information relative to the people of Utah, but that no response had yet been made to the inquiry, though the correspondence on that subject is on file in the Department.

The bill was then laid aside with the recommendation "not to pass."

The bill appropriating $50,000 for the completion of the Capitol building at Omaha was taken up.

Mr. Whitfield of Kansas wanted a similar appropriation for Kansas.

Mr. Grow explained that $50,000 had already been drawn from the Treasury for the Kansas Capitol, but that the Secretary of the Treasury had nothing to show whether the money was expended.

The bill for completing the Capitol of Nebraska, and one of a similar character for New Mexico passed.

A bill appropriating $30,000 for roads in Nebraska was also passed.

The House then perfected the bill appropriating $300,000 for the construction of a wagon road from Fort Kearney, in Nebraska, *via* the South Pass of the Rocky Mountains, to the eastern boundary line of California, near Honey Lake. The said road to connect with and form an extension of the road already authorized from Fort Ridgely to the aforesaid South Pass.

The sum of $200,000 was also appropriated for the construction of a wagon road from El Paso to Fort Yuma, at the mouth of the Gila River; and $50,000 for the construction of a wagon road from Fort Independence, New Mexico, to the Colorado River.

Pending the question of the passage of the bill, the House adjourned.

SENATE. Feb. 9.

Mr. Bright presented the credentials of Graham N. Fitch, setting forth that he had been elected Senator by the Legislature of Indiana, and moved that the oath of office be administered.

Mr. Trumbull said he had placed in his hands, by a special messenger from that State, the protest of the State Senate against the legality of the election, and also a protest signed by thirty-four members of the House of Representatives of Indiana to the same effect. The protests were read, and Mr. T. objected to the admission of the oath.

Mr. Douglas thought it better that Mr. Fitch should be sworn in, and that an investigation into the legality of the election should take place afterward as has been the custom heretofore.

A lengthy and warm opposition followed.

Mr. Trumbull moved to refer the credentials and protests to the Judiciary Committee. Disagreed to by yeas 12, nays 33. Mr. Fitch, in pursuance of a resolution to that purpose, was then qualified and took his seat. Adjourned.

HOUSE OF REPRESENTATIVES.

The House passed, by 119 against 48, Mr. Chapman's bill for a wagon road to the Pacific.

The question pending was stated to be a motion of Mr. Barber to suspend the rule to enable him to introduce the resolution from the Judiciary Committee that John C. Watrous, United States District Judge for the District of Texas be impeached of high crimes and misdemeanors.

The subject was postponed for further consideration to Saturday week.

A resolution was passed changing the daily hour of meeting hereafter to be 11 instead of 12 o'clock.

Mr. Kelsey from the Special Committee, made a report that Mr. James W. Simonton has been again summoned before the Committee, and that his responses were such as to render it unnecessary to examine him any further. Under these circumstances the Committee do not desire any longer to continue him in the custody of the Sergeant-at-Arms, and therefore report a resolution that he be discharged. The resolution was adopted. Adjourned.

SENATE. Feb. 10.

Mr. Pearce, of Md., gave notice of his intention to introduce a bill providing for the time and manner of electing United States Senators by the Legislatures of the several States.

Additional documents have been received relative to the proclamation of martial law in Washington Territory by Gov. Stevens.

Mr. Rusk, of Texas, moved the reference of the credentials of Mr. Fitch, the proceedings of the Senate and the protest of the members of the House of Representatives of Indiana relative thereto, to the Committee on Judiciary. After discussion, adopted. Adjourned.

HOUSE OF REPRESENTATIVES.

The House resumed the consideration of the bill establishing the collection districts of the United States, codifying and amending the revenue laws, &c., and, after a struggle of its foes to kill and its friends to save the measure, it was tabled, by 96 against 85.

The Senate's Submarine Telegraph bill was taken up, and finally committed to the Post Office Committee.

The House then went into committee on the Tariff bill.

Mr. Boyce, of S. C., said in June, 1858, there will be a surplus revenue of $43,000,000 in spite of the extravagant appropriations of the last few years—hence the necessity of reducing the revenue. He asserted that since 1832 there had been paid to manufacturers by indirect taxation a thousand millions of dollars, and earnestly condemned the protective policy. Others opposed the bill. There was an evening session; nothing adopted. Adjourned.

TELEGRAPHIC.

Burning of the National Theatre at Washington.

WASHINGTON, Feb. 6, 1857.

The National Theatre in this city was destroyed by fire this afternoon, and only the bare walls remain.

Great Rise of the Hudson River.

TROY, Feb. 8—8 P. M.

The Hudson River commenced to rise about 7 o'clock this morning, and continues to rise at the rate of a foot an hour. It is now about six feet over the docks. A large qutntity of ice from the Mohawk and Hoosic Rivers has broken up, and the river is clear as far down as two miles below the Nail Factory.

It is rising very fast now. It rose four feet between 4 o'clock and 6 3-4 this P. M. The Nail Factory is about a mile and a half south of Troy.

Navigation of the Ohio.

LOUISVILLE, Feb. 9, 1857.

There are six feet of water at the Falls. The ice is still moving down and navigation is fully opened. The thermometer is thirty-one degrees above zero.

From Washington.

WASHINGTON, Feb. 8, 1857.

A great portion of the woodwork of the Long Bridge between Washington and the Virginia side of the Potomac was swept away by ice to-day and carried down the river. The Washington end and the masonry in the middle remains firm. There is much ice still gorged above the bridge. No communication has been had with Alexandria and consequently no connection with the South. The telegraph crossed on the bridge and is prostrated.

Freshet at Oswego.

OSWEGO, Feb. 9, 1857.

The ice in the river above this place broke up yesterday morning, and coming down with great force, tore six schooners from their moorings and carried them into the lake, besides doing much damage to others lying in the harbor.

The names of the vessels carried away are Kingsford, Adkins, Sheridan, Titan, Wide Awake, and Virginia. The tugs were not able to start in search of them till this morning. Several canal boats are also loose in the lake. Small boats well manned and provisioned started yesterday in search of them, but neither have since been heard from.

Freshet in the Susquehanna.

HARRISBURG, Feb. 9, 1857.

There is a flood in the Susquehanna. The ice is gorged four miles below this city, and is piled upon the railroad some ten or fifteen feet high.

The trains are of course suspended both ways. It is reported that a couple of bridges over the Juniata have been swept away, together with several pieces of the Cumberland Valley bridge. An enormous destruction of property is threatened.

Freshet in the Schuylkill River.

PHILADELPHIA, Feb., 9, 1857.

The ice in the Schuylkill River broke up last night. Most of the wharves were overflowed, and considerable quantities of coal, wood and lumber were carried off.

A few canal boats were left on the wharves by the water subsiding. Some of them were carried down stream, but the damage done was not so serious as was anticipated.

Freshet in the Delaware River.

EASTON, Pa., Feb. 9.

The Delaware River has risen fifteen feet, and the town is flooded to the depth of five feet in some parts. A house has been washed away at Lambertsville, and also a portion of Van Cleve's foundry, at Trenton. The bridges are all in a precarious condition, the ice in some places being piled up twenty feet.

TRENTON, Feb. 9.

We have had a great freshet in the Delaware. All the mills on the river are more or less damaged. After great fears, the Delaware Bridge is safe. Hundreds of families have been compelled to move. Considerable property has been destroyed. One foundry fell. The ice is piled up in the streets adjacent to the river.

Ferocious Assault upon an Editor.

MIDDLETOWN, Conn., Feb. 9.

Walter S. Carter, editor of *The Middlesex County Argus*, was severely beaten here this morning by Capt. James De Kay, in consequence of an article in his paper reflecting severely upon the Rev. E. Harwood, Mrs. Harwood, and her sister, Miss De Kay. Mr. Carter is bleeding freely at the lungs, and his recovery is considered doubtful.

Fire at Fort Sullivan.

BOSTON, Feb. 9, 1857.

The officers' quarters at Fort Sullivan, Me., were destroyed by fire on Wednesday last, and on the following day the soldiers' quarters were nearly destroyed. The building was one hundred and twenty feet long by forty feet wide.

The Freshet in the Genesee.

ROCHESTER, Feb. 9, 1857.

There is a great flood in the Genesee River and various bridges and buildings have gone over the Falls. On Sunday morning the flood of ice and water carried away the braces supporting the buildings extending across the river, and they fell down and the centre portion was carried down. On Sunday night the whole structure, about two hundred feet long, and the centre span of Main street bridge were carried over the Falls. A portion of Court street bridge is also gone. We have consequently but one bridge remaining in the centre of the city, and the canal aqueduct is used by pedestrians.

Freshet in the Deerfield River.

GREENFIELD, Feb. 9, 1857.

The ice in the Deerfield River broke up last night, and was dammed up in the bend of the river at Deerfield Meadows. The water and ice set back, undermining and entirely destroying Stebbin's Grist Mill at Deerfield, and also from six to eight thousand bushels of grain and meal. The mill is a total loss. Two families were, with the utmost difficulty, saved.

News from the Plains.

ST. LOUIS, Feb. 9, 1857.

Additional advices from the Plains have been received. The mail reached Independence on the 30th ult., after a detention of eight days, owing to terrible storms and intensely cold weather. The coaches had to be left on the road, and the mail brought a considerable distance on mule back. The passengers and men suffered greatly, and the outward train was compelled to return. A large party of Kiowas had gone to attack Bent's Fort, and troops had been sent to protect it. The party sent in search of Indian Agent Dodge had returned without tidings. The Indians report him killed.

The Suspected Poisoning Case at Hingham, Mass.

BOSTON, Feb. 11, 1857.

The developements relating to the death of Hosea J. Gardner, Postmaster at Hingham, have led to the arrest of his wife, Abigal Gardner, on suspicion of having poisoned him. Dr. Charles T. Jackson analyzed the stomach of deceased and found arsenic sufficient to cause death. Coroner Lewis, of Hingham, is holding the inquest. Mrs. Gardner is about forty years of age, and a native of Maine. Mr. Gardner was highly esteemed, and the circumstances attending his death have caused much excitement in the community.

A Wealthy Church.

In the City of Mexico, there are one hundred and fifty convents, and the number of secular clergy is ten thousand. The salary of the archbishop is one hundred and thirty thousand dollars a year, and the other bishops receive two hundred and eighty thousand dollars more. A recent valuation of the property owned by the church computes it at two hundred and fifty millions of dollars to three hundred millions of dollars. It is stated that the church owns half of the houses in the city.

Public Meetings.

THE LATTER DAY SAINTS hold their Meetings every SUNDAY, in the large hall of the Assembly Rooms, 361 Broome street, at 3 and 6½ P. M.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to February 12, 1857.

Article	Unit	From	To
ASHES—Pot	per 100 lb.	7 37½	a — —
Pearl		— —	a 7 62
CANDIES—Stuart and Bussing's best, assorted	per lb.	—	a —
Ordinary		—	a —
CANDLES—Sperm	per lb.	—	a 40
Adamantine		24	a 25
Mould, tallow		00	a 16
COFFEE—Java, white		13½	a 14½
Mocha		15½	a —
Laguayra		11½	a 12
Maracaibo		11½	a 12½
St. Domingo (cash)		00	a 10½
DRUGS AND DYES—Alcohol	pr. gal.	— 60	a — 66
Alum	per lb.	— 2¼	a — —
Arrowroot		— 45	a — —
Arsenic, powdered		— —	a — 2½
Assafœtida		— 5	a — 25
Borax, refined		— 22½	a — 23
Brimstone, American, roll		— 2¼	a — 2
do crude	per ton.	35 —	a 37 00
Camphor, crude	per lb.	— —	a — 18¼
do refined		— 25	a — —
Castor Oil, No. 1		0 00	a 1 40
Chlorate Potash		— 37	a — 40
Cochineal		1 15	a 1 20
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 50	a — —
Cream Tartar	per lb.	— —	a — 30
Gum Arabic, picked		— 17½	a — 32
Gum Copal		— —	a — 9
Gum Myrrh, Turkey		— 10	a — 25
Iodine, resublimed		— —	a 5 25
Ipecacuanha		— —	a 1 60½
Madder		— 12½	a — —
Magnesia		— 14	a — 35
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 30	a — 32
Oil Anis		3 87	a — —
Oil Bergamot		2 62½	a 2 75
Oil Cassia		— —	a 4 15
Oil Lemon		— —	a 2 12
Oil Peppermint		— —	a 3 —
Opium, Turkey		— —	a 5 25
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 31	a — —
Phosphorus		1 10	a 1 15
Quicksilver		— 45	a — 50
Rhubarb, China		— 80	a 1 10
Salæratus		— —	a — 8
Sal Ammoniac, refined		— 11	a — 12
Senna		— 11	a — 14
Shellac		— 13	a — 16
Sugar Lead, white		— 13	a — —
do brown		— 11	a — 11½
Sulphate Quinine		— —	a 2 —
Tartaric Acid		— 41	a — 42
Verdigris		— —	a — 50
Vitriol, blue		— —	a — 11
DYE WOODS—Camwood	per ton.	115 —	a 120 —
Fustic		27 —	a 29 —
Logwood		17 —	a 28 —
FLOUR—State, common	per bbl.	6 35	a 6 40
Michigan and Indiana		6 70	a 7 75
Genesee, extra		7 20	a 8 75
Rye Flour		3 25	a 5 75
Corn Meal		3 25	a — —
FRUIT—Raisins	per box.	— —	a 3 40
Raisins, layers		4 —	a 4 50
Currants	per lb.	— —	a — 18
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3 25	a 2 50
8x11 to 11x16		3 75	a 2 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
GRAIN—Wheat	per bush.	1 70	a 1 82
Corn, round yellow		— 74	a — 76
Barley		1 10	a 1 28
Oats, Western		— 52	a — 53
Beans		1 75	a 2 —
GUNPOWDER	per 25 lbs.	3 50	a 6 50
INDIGO	per lb.	— 75	a 1 40
IRON—Pig, Eng., Scot	per ton.	29 —	a 30 —
Bar, Eng. refined		60 —	a — —
Sheet, Russia, 1st quality	per lb.	— 13	a — 13½
Sheet, Eng.		— 3½	a — 4½
LEAD—Galena	per 100 lbs.	6 75	a — —
Sheet and Pipe		— 6½	a — —
LEATHER	per lb.	20	a 31
MOLASSES	per gal.	57	a 80
NAILS—Cut, 4d and 6d	per lb.	4½	a —
Wrought, 6d and 20d		6	a —
OILS—Olive	per bskt., 12 bottles.	3 37½	a 3 50
Olive, in casks	per gallon.	1 20	a 1 25
Linseed		— 80	a — 85
Whale		— —	a — 85
Lard, winter		— —	a 1 05
PAINTS—Lead, red, Am.	per lb.	—	a — 8½
Lead, white, Am., in oil		— —	a — 9
Lead do do dry		— 8½	a — —
Ochre, yellow, French, dry		1 —	a 1 62½
Ochre, in oil		— 4	a — 6
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— —	a — 8½
Vermillion, Chinese		— 90	a 1 05
Venetian Red	per cwt.	2 —	a 2 37½
RICE	per 100 lbs.	3 75	a 4 50
SALTPETRE	per lb.	6½	a 12
SEEDS—Clover	per lb.	— 11½	a — 12
Flax, American, rough	per bush.	2 —	a 2 10
Linseed, Calcutta		1 90	a — —
SOAP—New York	per lb.	4	a 7
Castile		10½	a 11
SPICES—Ginger, Race	per lb.	6	a —
Mace		75½	a —
Nutmegs		—	a 85
Pepper		—	a 12½
Pimento		10	a —
Cloves (cash)		—	a 11
SUGAR—New Orleans	per lb.	9	a 11
Havana, white		—	a 12
do brown		9	a 11½
Stuart's crushed		—	a 12½
SUMAC, Sicily	per ton.	— —	a 75 —
TEAS—Gunpowder and Imperial	per lb.	35	a 75
Hyson		30	a 80
Young Hyson		32	a 70
Hyson Skin		20	a 35
Black		22	a 50
TIN—Banca	per lb.	—	a 33
Straits		—	a 31½
Plates	per box.	9 —	a 10 50
TOBACCO		—	a 7½
TURPENTINE	per 280 lbs.	3 62½	a — —
TAR	per bbl.	3 —	a 3 25
SPIRITS TURPENTINE	per gallon.	— 41	a — 42

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of

GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware.

Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of *transgression*; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté; sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondrons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses! Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immergé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh16

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do calf, do	1 00
do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor.	$1.75
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
St. Louis, Mo.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elasticand Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers. fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
St. Louis, Mo. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
St. Louis, Mo.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel,
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-6m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be fou , an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
St. Louis, Mo.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 186 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
Have always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
Mrs. G. Vincent wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 Main Street,
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
Has constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
North St. Louis, Mo. fe17 1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
St. Louis, Mo.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 Market St., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on
Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yangers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
The undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **F. S. Frost.**
We have tried the above route and find it good.—
Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
St. Joseph, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
North Side Public Square,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand tenlnch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 8 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of The Mormon.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (*at the Sign of the Deer in Windows.*)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.

Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl,
S. T. HOUSE. NEW YORK.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale,
REFERENCE—JOHN TAYLOR, Editor. je



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 1. NEW-YORK, SATURDAY, FEBRUARY 21, 1857. PRICE FIVE CENTS.

Poetry.

The Trusting Heart.

BY CHAS. MACKAY.

Trusting heart! tho' men deceive thee,
Tho' good fortune's noon be past,
Tho' the friends of summer leave thee,
Fearful of its wintry blast:
Love remains, if these forsake thee,
True, aye truer than before;
Why should worldly sorrow break thee?
Heart! take courage—sigh no more.

What tho' tempests gather o'er us;
Storms not always vex the sea;
Sunshine yet may gleam before us;
There are calms for thee and me.
Fortune's gifts are unavailing,
Ours are gifts she never bore;
Love unchanging, hope unfailing;
Heart! take courage—sigh no more.

The World Growing Better.

[We have extracted the following from the Liverpool *Daily Post*, purporting to be from the pen of a "Detective Officer." Perhaps our Christian friends here in America may see themselves in a European mirror.]

To the Editor of the Daily Post:

Sir—I am a man of some observation, and few words, and seldom trouble the reading public with my opinion, except upon rare occasions. I think I have such an occasion now; and I would like to submit a remark or two (by your permission) upon what Mr. Brown (a Member of Parliament) is reported to have said at a concert on Saturday evening last, because, I think, though Mr. Brown has proved himself to be a good and well-meaning man, that he is very much out of his reckoning, if the following was correctly reported—"Mr. Brown proceeded to say, HE BELIEVED THE WORLD WAS GROWING BETTER; society was progressing to a more civilized state, and old customs of barbarous hospitality were becoming more and more extinct. For instance, fifty or sixty years ago, no one was expected to leave a dinner party without going home gloriously drunk; but now what is the case? Men, by reason of the progress of civilization and education, seem to know 'enough is as good as a feast,'" &c.—*Vide report in the Daily Post.*

To the above, I would respectfully reply—

First—There is more crime, of every kind, including murder, robbery, swindling, drunkenness, debauchery (42,000 illigitimate children born in this country annually,) prostitution of all sorts, carnal and literary, in the present reign of Queen Victoria—the most virtuous lady that ever governed this country—than there was in the time of Queen Boadicea. If this is true, it would appear that the world is growing worse.

Second—As to the progress of civilization, I would respectfully take the liberty to say—as the speech in question was delivered under Christian auspices—that Mr. Brown meant to include Christianity in his idea of civilization. Now, if Mr. Brown means human progress, *i. e.*, the people of this country, taken in the aggregate, are more virtuous, more Christian, more pious, more simple-minded—less proud, less coxcombical, I will differ from him; and that I may give him some idea of how much men may differ in these matters, I beg to say that vice, vain-glory, impiety, murder and robbery (upon highly improved and scientific principles,) infidelity, that is, *a disposition on the part of many highly educated persons to treat Christianity as they would a farce*, were never more triumphant than they are now; and, in Scotland, where Britons are reputed to be more "canny" than elsewhere, crime is increasing six times faster than the population;* that the preaching of Christianity has long since sunk down to the level of a mere matter of business—a mere trade—with this distinction, however, from all other commercial concerns, viz., the worst articles command the best price; and if Mr. Brown will condescend to take a walk with me some fine night, *incog.*, I will show an illustration of the proverb, "all is not gold that glitters;" that enough is not as good as a feast; and I will take him to "old school" clubs, and "young school" clubs, and various societies—mere gorging places—where the members, though the night of the nineteenth century is far advanced, "won't go home till morning;" and where "Willie brew'd" is sung with as much meaning and sincerity as it was in the days of Burns.

"Wha first shall rise to gang away,
A cuckold coward loon is he—
Wha last beside his chair shall fa
He shall be king amang us three!"

Mr. Brown will now be pleased to hear Mr. Wakley, the coroner for the Western Division of Middlesex, with regard to the drinking habits of improved English society. "I am surprised," says Mr. Wakley, "that the legislature, which is so justly particular about chemists and druggists vending poisons, is not equally so with the venders of gin, which appears to cause such a dreadful waste of human life. Gin may be thought the best friend I have, for it causes me to hold annually one thousand inquests more than I otherwise should hold. But, besides these, I have reason to believe that from ten to fifteen thousand persons die annually in this metropolis from gin drinking, upon whom no inquests are held!" And again: "Since I have been coroner I have seen so many murders by poison, by drowning, by cutting the throat, by hanging, in consequence of ardent spirits, that I am astonished the legislature does not interfere." So much, Mr. Brown, for the "progress of civilization." Of course Mr. Wakley is speaking of London, but surely he will grant that I have no need to enforce the belief here, that Liverpool can also "take her whack."

If Mr. Brown should mean our progress in mechanical contrivances—our railways, steamshipping, telegraphs, tubular bridges, and St. George's Halls—I may assent, indeed, though by such assent I lay myself open to censure, and *nocturnal* annoyance from the scientific and architectural ghosts who superintended the building of the Chinese wall,* the bridges in Xensi and King-tung,† the palaces and halls of ancient Rome, Palmyra,‡ Babylon and Athens. If, however, Mr. Brown means our progress in commercial cunning and gathering money together, I assent unconditionally. And, finally, Mr. Brown must not be in too great haste to attribute every little good he sees done in society to educational effects.

In Edinburgh, and from Sheriff Alison, we have the criminal return for one year giving 2,834 educated, and only 696 uneducated offenders. Here is a convincing proof that in "Auld Reekie," at least, the "education" there dispensed *is not the thing;* and England, it would appear, is no better in this respect than some other places, for the following is the *rate per cent.* of educated and uneducated crime annually evolving out of the entire population—

Could read and write imperfectly.....	59.28
Could read and write well.....	8.12
Education not ascertained.....	2.41
Superior attainments.....	.42
Could neither read nor write.....	29.77
	100.00

And, according to other criminal statistics, we find there are some offenders who, it is suspected, (nay, it is known,) can read and write well, but feign ignorance; and who, when the census is taken during the term of their imprisonment, will give garbled and fictitious accounts of themselves, in order to preserve the respectability of their friends, and the governor of a prison cannot force the truth from a prisoner; he must leave all such statements to the offender's "honor," inasmuch as the law of England does not compel a prisoner to criminate himself.

We find, moreover, by the authorized documents with respect to police matters, that the average commitments for "malicious offences against property," and "forgery and offences against the currency," were in the following proportion:

1841–5, malicious offences against property, such as robbery with violence, burglary, &c., 1,079; from 1846 to 1850, 1,115.

1841–5, forgery and offences against the currency, where education and art must be employed as absolutely necessary to success, and as evidenced in the cases of such persons as Robson, the Royal British Bankers, John Dean Paul, Strahan & Co., Sadlier and others, 2,725; from 1846 to 1850, 2,971.

Here Mr. Brown will perceive the effects of educational advancement, the effects, in some instances, of *polite* education—the education which teaches us to get money honestly, if we can, but to get it.

Besides, I would point out to Mr. Brown the probability that there is much less of true religion—I mean the religion of love, and piety, and philanthropy—much less of this now than there was a hundred years ago—even with all the "bigotry and intolerance" which characterized those times. "How it comes, let doctors tell," but at the present moment, and in this country, there are more parsons, preachers, praters, professors, writers, lawyers, doctors (a *few* quacks!) teachers, linguists, lecturers, reporters, penny-a-liners, and other wiseacres in Great Britain, than would be necessary to direct the inhabitants of three or four worlds like ours the way *to* heaven and the way *from* hell. Yet, they fail in a small place like England; but the failure cannot be attributed to lack of means. "Money is no object" with the good people of this country who employ them*—their salaries ranging from £6,000 to £60 the year—they have it all their own way. It is fairly estimated that, independent of any care for heathen or Jew, there is annually spent in this country, one way and another, for religion, secular and moral training, of all kinds—spent in the work of progress, according to Mr. Brown's idea of progression, no less a sum than £143,000,000! that is, from the old woman who keeps her school, to the professor in the university—from Mr. Holyoake, who preaches down the church, to the Archbishop of Canterbury, who preaches it up. I omit altogether the press, which gets no share of this plunder. Nor do I wish to allude to the good or evil done by that vast sweeping machine in the service of civilization, which had no existence, as Mr. Brown knows well, in the days of Julius Agricola or Queen Boadicea. O for an imagination like the Misses Fox, to view—even through a glass darkly—a company composed of the following "gentlemen" discussing the last copy of the *Times* over a mug of Allsop's pale and a pipe—Alexander, Socrates, Plato, Diogenes, Epictetus and Nero!

One would think it absolutely impossible for any kind of ruffianism to exist in a land so replete with religious, educational and moral machinery facilities. Was there ever a kingdom possessed of such learned societies as the following, and they are only a few of those found in the principal city of England!

The Royal Society, the Royal Antiquarian Society, the Royal Society of Arts, the Royal Humane Society, the Royal Institution, the Royal Agricultural Society, the Royal Horticultural Society, the Royal Medical and Chirurgical Society, the London Institution, the Royal Geographical Society, the Russelian Institution, the Royal Society of Civil Engineers, the Meteorological, Pharmaceutical, Botanic and Botanical, Astronomical, Asiatic, Geographical, Chemical, Mathematical, Microscopical, and Numismatical Societies; the Royal Society of British Architects, the Royal Society of Literature, &c. But these we know are in the metropolis, and effect the kingdom at large. Granted. But then every city, borough, town and village in England has its athenæum, mechanics' institutes, and little learned associations.

In conclusion, as I have reason to fear I have occupied too much space already, I will merely add I am serious in what I have written, and, without intending offence to Mr. Brown or any one, I beg leave to subscribe myself, Mr. Editor, yours respectfully, A Detective.

Often have we been positively astounded at the praitings of editors, ministers, lecturers and statesmen, about the superior civilization of the nineteenth century; the age of Gospel blazings, the gigantic march of human progress, the high standard of mental and spiritual culture, and the moral and virtuous intimations of the people. To those who see things as they are, it must be a problem whether these men are knaves or fools; the subject of some psychological hallucination, through which things appear as they represent, or whether they are trying to impose on the credulity of the people. Strange to say, such notions obtain general belief. Taking the most liberal view of the case, this is only to be accounted for by considering it the effects of that partiality and egotism which influence the judgments of men in deciding upon matters in which they themselves are concerned, and of that spiritual blindness caused by the thick veil which is drawn over their eyes by the god of this world. The best and most favorable interpretation of the matter is discreditable enough to the popular judgment, without believing that nearly every one designingly misrepresents the state of things, and deliberately practises deception upon the credulity of his neighbor. If the speeches, books, newspapers and conversations, which we oftentimes hear and read upon these matters, and all that has been written and said against "Mormonism," and the divine institution of polygamy, were laid before the beings of some other world, who are in happy ignorance of the corruptions of this, they would surely be led to believe that Christian nations, at least, must soon reach social regeneration, and "Mormonism" be consumed by the virtue and perfection of a redeemed world.

But these are not the facts of the case; and the writer of the foregoing letter, who, as a "Detective Officer," has ample means of knowing, is fully conscious of it, so far as modern Christendom is concerned. If every policeman, mad-house keeper, jailor, coroner, medical man, procurist, whoremonger, adulterer, prostitute, thief, murderer, and people generally, were to faithfully unbosom themselves, and make a record of all they have witnessed and committed, what a fearful, horrible volume the collection would make—what a bitter satire the contents of such a book would be upon modern Christianity, and the civilization of the nineteenth century.

The writer is keenly satirical upon the progress of society, in the education of cunning, getting money, and aptness in villany. This is more universally just than people would like to admit. There never was a time when society made less progress in moral, spiritual, healthy social development than in this boasted age. Its members have indeed become very cunning and 'cute, the stores of scientific facts are more universal, and men have greater general information now than was the case in the days of their forefathers, and the term "men of the world" may be significantly applied to nearly all. But how much has society lost of that purity of nature, simplicity, freshness, honesty and virtue, which flourished in the earlier generations of the human family! With all the meaningless talk about civilization, enlightenment, progress and march of intellect, society is every day losing some of its natural relations, and departing from the standard of manhood, while facts will make their testimony heard, touching the increase of crime and degeneracy. A fearful account is accumulating against modern civilization, which every day cries with a louder voice to heaven for vengeance.

There is another point which we will notice, touched upon by the correspondent of the *Post*, which no doubt has struck our readers. It is the amount of machinery at work, even in little England, for the professed object of social regeneration, and the enormous cost of keeping it going. Look at an expenditure of "*one hundred and forty-three million pounds*," leaving out the item which goes to the book-making department! Were there any virtue and power in these self-made priests, and teachers, and in human institutions, there certainly is abundance of material and money employed to direct, at least, the British nation, "the way *to* heaven and the way *from* hell." But does not all this prove the absolute incapacity of man to get on without God? Does not the present state of things cry with ten thousand voices to heaven for the Lord to take the reins of government? Is not such a work as "Mormonism" professes to be consistent with the universal wants of the human family? If it is not divine in its origin, at least the mission which it claims is a necessary one; and society has great need to clothe itself in sackcloth and ashes, and fervently pray that God would raise up a Prophet, and send Apostles of salvation forth to proclaim a pure Gospel again.

[*Millennial Star.*

* Speech of Sheriff Alison at a meeting held some years ago in Edinburgh, under the presidency of the Earl of Belhaven.

† The one called Cientao in Xensi is a bridge of traffic—unites the summits of several mountains, defended by iron railings, and four miles long.

‡ Among the rivers of Palmyra, which are dispersed not only over the plains, but even in the deserts, there is a single colonnade more than 2,600 yards long, the bases of the Corinthian colums of which exceed the height of a man; and yet this row is only a small part of the remains of that one edifice!

* Many a round £1,000, I have little doubt, Mr. Brown has himself given in his time for such purposes.

The Moral of the Bond Street Tragedy.

So far as the Coroner and his jury are concerned, the investigation in the matter of the death of Dr. Burdell has been finished. The verdict of the jury, implicating nearly all the persons known to be in the house at the time of the murder, and a report of the Coroner's summing up, revised by that officer, are published in another part of this paper.

The present position and past history of the parties accused afford a sad record, the moral of which should not be lost upon the community. It is the cant of the day to talk wisely about the progress, the learning, the refinement, the education of our people, the enlightenment and the superior civilization of the nineteenth century. Scholars philosophize about it—editors turn pretty periods with it—politicians make its praises share with the American eagle and star spangled banner in their fustain harangues. Perhaps it will be well enough to pause a moment, and see what it all amounts to. During what we call the Dark Ages unlimited power was given to the few, while the many were held in bondage. The favored few indulged their passions without check. Did they desire anything to minister to their pride, avarice, lust, malice, hatred or revenge? They seized it. Did any one stand in their way? The assassin's knife, the Borgia's poison was always ready. Exemplary punishments were of no value, because in cases where the accused possessed wealth and position they were exception, not the rule.

That was in the ninth century, when there were no steam engines, telegraphs, newspapers, Brussels carpets, daguerreotypes, glass windows, brown stone front modern improvement houses, patent leather boots, Bible societies, republican institutions, primary elections, revolving pistols, missionary meetings, and many other humanizing luxuries of the nineteenth. Let us see whether human nature is a bit better for all these things. There were brigands in the ninth century—fellows who went out upon the highways and took your money or your life. There were assassins—fellows who came upon you from behind and introduced sharp steel to the acquaintance of your heart or your carotid artery. Some of the brigands and assassins were men and women of good families, agreeable people, who robbed and murdered in the pleasantest style—gave *soirl es dansante*—were served on gold and silver—paid great attention to their religious duties, and were in every respect shining lights of polite society. Their rank and position shielded them from punishment.

How is it in our day? The barrier of rank no longer exists. Money, or the appearance of money, is the only passport to what is called good society. No questions are asked as to how he obtained his money—if he he has it he may enter the sacred circle. Once there, he is safe. It has passed into a proverb that the wealthy criminal may escape the exemplary punishment which the law institutes for the protection of life and property of the weak against the hatred or avarice of the strong. Civilization only makes acquittal a little more expensive. The feudal baron tried and acquitted himself in five minutes. The magnate of the nineteenth century is sometimes annoyed by forms of law and the criticisms of the press.

What we call civilization, then, is semi-barbarism. The number of criminals is enlarged. People are just so far educated that they can commit crime scientifically, and are not so far civilized as to realize the fact that crime is not to be committed at all. They guard against all the chances of detection; but if some accidental circumstances should bring the matter home to their doors, they rely upon the spoils of the crime to shield them from the legal consequences of committing it. You shall walk up Broadway with us, and we will show you the brigands and the assassins of this cultivated epoch—this golden age—this enlightened nineteenth century. You shall see that woman, born in poverty, defectively educated, allowed to riot in secret lust, stepping, by the virtue of a few thousand dollars, into the domestic circle where virtue, chastity and modesty should alone be permitted to enter. You shall see her at her devotions loudest in the responses, most fervent in the amen. You shall see her, as her money begins to vanish, quartering herself upon some wealthy victim, securing him by her woman's wiles—you shall see how she makes his house a hell—you shall hear their quarrels as he resists her growing demands upon his purse—you shall see how she gives grand parties without the remotest possibility of paying honestly for them—you shall see her finally disposing of her victim by steel, poison, the cord or the pistol bullet. You shall see her escape punishment, and again at liberty to prey upon society. You shall see in fashionable hotels and boarding houses hundreds of men and women who have no occupation, no fortune, no means of support, and who yet luxuriate on the fat of the land. They are all brigands, every bit as bad, and a great deal more dangerous, than their unlettered predecessors of the so called Dark Ages.

We do not mean to say that there are not good men and good women who associate with brigands unwittingly. Ignorance is no excuse for them, however. In a certain sort of society—we do not say the best, because all the cliques claim to be the best, and all the claims may be good enough—it is considered as the one thing needful to have a great circle of acquaintances—to give jammed parties, to which every one that the giver has ever heard of is invited. Mrs. Plash wishes to say that her *bal costume* was a greater jam than a similar affair given by Mrs. Blank last year, so Mrs. Plash drums up all her acquaintances, however slight. Mrs. Plash met Madame Dagger and the Demoiselles Dagger at Saratoga last year. They seemed to be nice, quiet, ladylike people, and cards are sent them. Now, Dagger *mere* is an accomplished brigand, and the Demoiselles Dagger having no money, and being above sewing machines, are in training for the same line of business. Once their feet cross the threshold of Mrs. Plash's first class house, their position is safe. They have the Archimedian lever with which they can move the cheque books of the heaviest men in Wall street. And they do it.

The male brigand is generally a man of pleasing address, who pimps for gambling houses and other disreputable places, and who takes in young men to ruin on the most reasonable terms. He always comes late to the party, but he is a great man to lead the German, very assiduous in attending upon the ladies, and altogether a very handy thing to have in the house. He makes it pay.

The course of these brigands' life—their hand-to-mouth existence—their constant familiarity with crime in its most subtle essence—steels their nerves for any act, however desperate. Let their victim once rebel, you shall hear of a mysterious disappearance, but you shall see no stain of blood upon the brigand's delicate fingers. He did not do it. She did not strike the blow. A great city always has its lower order of murderers, who make away with a bank president with no more compunction than they would feel in knocking on the head a vagabond dog.

Such is the picture which is ever and anon presented when the veil that covers our inner life is suddenly torn away by some shocking crime like the murder of Dr. Burdell. We talk about it, write about it, preach about it for a few weeks, and then it is forgotten. But the causes are still at work—the brigands of society still make their forced levies—and we still boast of our progress, our civilization, our education and our enlightenment. We are really worse than the barbarians we affect to despise. Your Feejee cannibal tells you that he is going to kill you and eat you. Your New York savage tortures you stealthily, year by year—profanes your domestic hearth—robs you of your substance—deprives you of your self-respect; and, when you are no longer valuable, ruins your character or murders you in your bed.

Mark: The cannibal of the Feejee Islands is a barbarian. He has never heard of the dispensation of our Saviour; he cannot read the Bible; he is a naked, dirty savage. You send to him your theologians, with raiment for the mind and the body. The savage of Manhattan Island is civilized, clean, well clothed and enlightened. Let us return to first principles, and have some missionaries for the barbarians of New York.—[*N. Y. Herald*, Feb. 16, 1857.

The Jews in Palestine.

Rev. Dr. Alton, who has visited Canada to excite an interest in the condition of the Jews in Palestine, thus speaks in an appeal which he has published:

"The political position of the Jews has been improved greatly of late, owing to the interest taken in their behalf by various Christian societies, both in Europe and America, and owing also to the personal influence of several distinguished Jews. A general impression prevails that the period of their dispersion is drawing to a close. Meanwhile, ancient prejudices are giving way; feelings kindlier and more confidential are arising everywhere. A greater freedom of intercourse exists, and more reciprocal inquiries are already established between Jews and Gentiles. A bishop has been sent to Jerusalem at the joint cost of the sovereigns of England and of Prussia. A mission in connection with the church of England has been established at Jerusalem by the London Society for Propagating Christianity among the Jews in the Holy Land. Representatives from the Roman Catholic church are swarming in the streets of Jerusalem; and the Greek church have their members and missionaries there in great force. Every mode of operation is in full vigor. A society is being formed in London for the purchase of Land in Palestine, to be cultivated by poor Jews. An hospital, with a dispensary attached, has been established for the reception of sick Jews. A House of Industry has been formed, into which the converted Jews are taken and taught a trade. Both in the hospital and in the House of Industry plenty of New Testaments in the Hebrew tongue are laid on the tables. Schools are also erected where Christian children are taught, and where the sons and daughters of the Jews learn to speak, read, and write the English language with ease and accuracy.—Thus Jews and Gentiles are united by the ties of school-fellows—a companionship which no distance in time or difference in religion can easily sever. The *Lloyd*, of Vienna, says: 'The German Jews, in hope of their co-religionists in the East being soon emancipated, are everywhere making subscriptions, and particularly in Austria and Prussia, in order to furnish the young Jews in the East the means of traveling in Europe to learn the sciences, arts and manufactures, so as to be able to teach them on returning home to the persons of their own persuasion. Dr Philipson, grand rabbi of the Saxon province of Prussia, at Magdeburg, is at the head of this movement.'

"Great progress has been made at Jerusalem within the last three years. In truth, every traveler can testify to the fact that Jerusalem is now in a transition state, and on the eve of some great change. The preserving power of the rabbis over their flocks is fast going down; the stubborn heart of the old Jew is failing him. His confident expositions of prophecy have disappointed him. The traditions of the Elders, and usages old as the Gospel, are breaking up. The Jews of Palestine are different from those of any other country. Although belonging to the same nation, they are another class of people entirely. They come from a different part of the world—from Smyrna, Constantinople, the northern shores of Africa, from Spain, Russia, Wallachia, and Poland. They are really a religious set of men, deeply devoted to the doctrines and predictions of the Old Testament. Many of them have gone to Jerusalem from devotional feelings alone, being desirous to lay their bodies in the valley of Jehoshaphat, among the mortal remains of the prophets. They have given up business, and torn themselves away from the contentions of life, and come to Palestine to end their days of weary pilgrimage in one of the four holy cities—Jerusalem, Bethlehem, Hebron, or Nazareth. Religion is the delight of their life.—Their hearts are full of the writings of Moses and the prophets. They adore the tradition of the Elders, and devote their life to the study of the Talmud. The immigration of Jews into Palestine is increasing very rapidly every year, and now that they have begun to cultivate the soil, it will do so more and more."

Homeopathic Treatment of Cholera.

La Moniteur, the official organ of the French Government, announces that Dr. Mabbit, a homeopathist, has been created a Knight of the Legion of Honor, in consequence of his distinguished success in the treatment of cholera in different places. The general result is stated as follows:

Treated Alcopathically.....	405.027
Cured.....	254 788
Died.....	240,339

giving a per centage of 49 deaths out of 100.

Treated Homeopathically.....	2 339
Cured.....	2,069
Died.....	170

giving 7½ as the per centage of deaths.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, FEB. 21, 1857.

Arrival of the Hand-Carts at Great Salt Lake City.

WE are glad to learn from a letter from Salt Lake, that the last hand-cart trains have arrived in the valley. The following is the extract referred to, bearing date Dec. 6:

"The last of our hand-cart emigration arrived on last Sunday, the 30th ult. The so-called independent company, with ox trains, have not arrived; but are supposed to be at *Bridger's Fort*; sufficient assistance has gone to their relief to bring them all safely into the city. The weather has been steadily cold since the first of November, and considerable snow south and in the mountains, but not much in the valley, or on the line of travel as far east as the pass, except on the mountains, where it has been somewhat difficult to keep the road open."

We are informed from other sources that there has been a good deal of suffering, owing principally to their late start and the unusual severity of the weather. We are glad, however, to learn from the following extract of a letter of Gov. Young's to George Q. Cannon, editor of the *Western Standard*, and published in that paper of Jan. 17, that things are not so bad as many anticipated, and that, indeed, we had a right to fear from the terrible accounts of the sufferings of other emigrants, surveying and other parties, as heretofore published in THE MORMON. The Governor says:

"The past current news you will learn from our papers. The weather for some time has been and continues to be cold, but through the blessings of the Lord, all our immigrating companies have arrived, except two independent ox train companies, which are now safely quartered at Fort Bridger, and will probably arrive in eight or ten days; for some one hundred and twenty resolute men, with upwards of sixty wagons and about three hundred horses and mules, have gone out to bring them in, which they will be able to accomplish easily.

"Notwithstanding the companies now out and the two last arrived hand-cart companies were caught in the cold and storms, owing to far too late a start from Florence, yet the relief so promptly, freely, liberally, and timely sent from here was so blest in rescuing them, that but few, comparatively, have suffered severely, though some had their feet and hands more or less frosted; yet the mortality has been much less than often attends well fitted animal trains travelling in good season.

"Business remains dull; money is scarce and becoming scarcer, which will prove a great blessing to the people, if they wisely improve the lesson."

When we reflect upon the position of those emigrants, their exposed condition, and the extreme severity of the weather, we have cause of gratitude to our heavenly Father for His protecting care over them and their safe arrival at the place of their destination. We would not here, however, forget to remark, that so far from the statements being true that some of our New York cotemporaries published about those who had gone to meet them turning back, there never was a time when more extensive aid was given to the emigrants, nor more energetic means made use of for their assistance. Hundreds of men and teams were brought into requisition, and every assistance rendered with men, teams, and provisions that human energy, prompted by the most philanthropic feelings, could impart. To this, then, may be attributed, in a great measure, the comparatively small amount of suffering among so many people, so much exposed in so inclement a season. We stated at the time that we did not believe those statements; we thought we knew the Saints in Utah better; we are glad that we have not been disappointed.

From the reports one thing is very evident: that, if according to President Young's instructions the hand-carts had started earlier, there would have been comparatively no suffering. The companies that started early got through safe, with probably as little or less loss than any ox trains, having the same number of persons. It is not, then, as some have remarked, that the hand-carts are inefficient; but the trouble has been among those who started late. We were not apprised, until some time after, that companies had started so very late in the fall, and we must confess, when we heard of it, that we trembled for the result. We believe that the brethren engaged in the direction of the emigration used every exertion, and were anxious to take all through that they possibly could; but we then believed, as well as now, that much suffering to the emigrants would have been spared, and also a great deal of unnecessary trouble and expense to our friends in the valley, if the last companies had staid in Florence, or somewhere on the frontier. However, we have no reflections to make, nor are we disposed to be censorious. Men differ in their judgment in many things, and

"He that does the best that's in his power,
Does well; acts nobly; angels can do no more."

For the information of those not acquainted with such matters, we condense the following, as a sample of suffering and deaths from freezing, from the *Chicago Weekly Tribune*:

"In Iowa and Minnesota; five men near Bradford; eleven frozen to death in Minnesota; a man frozen below Osage; two teamsters in the same vicinity; a daughter of Mr. Cary, near Lynn Grove; a young man, near Blue Grass, in Minnesota county; an old man, near Onion Grove; in same place, a whole family, consisting of man, wife, and three children; two men, Norweglans, near Fort Atchison; a boy, on his way to Howard Centre; William Rice, same place.

"The Dubuque *Republican* thinks that not less than fifty lives, in the last twenty days, have been lost in that way in northern Iowa and southern Minnesota—and to these may be added many more in other parts of the State, but of not so frequent occurrence."

The Nebraska correspondent of the Cleveland *Pathfinder* says:

"The weather thus far has been one of unprecedented severity in Nebraska. For several days at a time the thermometer has stood at 12 or 15 degrees below zero. The third and fifteenth of this month it stood respectively at 32 and 26 degrees below. Much suffering has ensued from the excessive cold and storms. Nearly every week we receive the intelligence that some person or persons have frozen to death. An Omaha Indian named Yellow Smoke, and his whole family, consisting of six persons, froze to death one day last week, while encamped near the Elk Horn River, about thirty miles from this city. The snow is now about three feet deep, on the average. Fifty miles north of here, it is said to be over five feet deep. Snow storms occur once a week, and are generally accompanied by a high wind, which renders travelling extremely unsafe."

We give the above to show how excessively severe the season has been, and if so many people, in the immediate neighborhood of friends, shelter, and home, should thus have perished through the extreme cold weather, it is to us a matter of gratification to learn that so few comparatively have suffered of our emigrants, in the fierce chilling blasts and extreme cold, without protection or home, in the elevated desert passes of the Rocky Mountains; and although we feel to sympathize with those who have suffered and their friends, we feel from the bottom of our hearts to rejoice that the whole are as favorable as represented.

While speaking upon this subject, we beg leave to refer to a rumor that has reached our ears, through various sources, that some of the parties associated with the emigration have stated that we did not interest ourself in, and were to blame for the lateness of the start of this year's emigration. At first we paid no attention to this rumor, until we were again and again saluted with the same sound. Now we very much object, in general, to pay attention to the rumors of men; besides, we know that no one acquainted with our course here could make such a statement without being guilty of deliberate falsehood and wicked misrepresentation. However, lest such an idea should obtain, we feel that in justice to ourselves it is proper to make the following statement, the which, should the rumor be false, can do no harm.

In the first place, we knew it to be President Young's views that the emigration should start early, and we wished to carry out those views. Again, it was our own fixed, decided opinion that the hand-cart trains should start early. Our reasons were that the project was new; that a great many feeble persons, as well as women and children, would be along, and that in case of casualty they would be much safer with an early start. Besides, we have always believed that more trouble, sickness, and expense was caused by detention in camp than by anything else. And we felt unwilling that any suffering should accrue through any remissness on our part; and so far from impeding, we lent all our energies for the accomplishment of an early start, and all our counsels and our moves tended to this object. So early in the season as February, when Elders George D. Grant and William H. Kimball, the first agents sent out by Bro. Richards, came to New York, this was particularly spoken of in a council where Elders Dr. Clinton, N. H. Felt, Alexander Robbins, George D. Grant, and William H. Kimball were present. I then emphatically stated that there must be no delay; that there was no necessity for any; that I believed that additional sickness and expense had occurred the year before in consequence of the emigrants laying in camp so long, and that this *must be avoided*. I wish you now, brethren, to be active and diligent, and when a company comes on here, and I telegraph you that they are here, all the answer to my interrogatory—"Are you ready?" is simply three letters—YES. The above-named brethren know that this is a fact. They also are well aware of my anxiety for the safety and welfare of the hand-cart emigration. To accomplish this object we assumed responsibilities very foreign to our natural feelings; for when, in a day or two after the above-named council, some instructions came to Bro. Grant, from President Richards, requesting him to go to St. Louis, he having already been appointed to go to Chicago and Iowa City to prepare hand-carts immediately, I told him that I was not satisfied about his going to St. Louis, and neglecting the hand-carts; for *I was afraid of delay;* but in order to meet Bro. Richards' views I was willing that he should go to St. Louis, provided he stayed no longer than one day there, and proceeded immediately to his appointment; for *I was not willing that the emigration should be delayed on any consideration.* I then immediately wrote to Bro. Richards as follows:

"Anxious to make the best of it I could, and not to permit any of your interests to suffer, I counselled Bro. Grant to go to St. Louis; but immediately to proceed to his appointment at Iowa City. I wished to have your instructions attended to there; *but could not, of course, see the business of emigration interrupted.*"

The above were my uniform feelings as the brethren associated with me very well know.

When Bro. Daniel Spencer, who had charge of the P. E. Fund emigration, came here, I, and the brethren with me, rendered them all the assistance in our power, and no company was detained in the east one hour unnecessarily. Bro. Spencer being appointed by President Richards to attend to the P. E. Fund emigration, to avoid all collision or delay arising therefrom of any kind, I gave him charge of the other emigration also, and published the appointment in THE MORMON.

We published regularly, in THE MORMON, the list of passengers' names who were coming, long before they got here, and sent the papers to all the emigration agents, weekly, and gave Bro. Spencer, by letter and otherwise, all the information we had. We sent Bro. Felt three or four times to Boston, and Bro. Robbins to Burlington and St. Louis. We had Bros. Cunningham and McGraw making arrangements about the northern route early in the spring, and inquiring about provisions, cattle, &c., and Bro. Cunningham, under our directions, selected a camp ground at Iowa City. We sent William Kimball, with written instructions, to complete negotiations already commenced by us in Florence, in relation to ferry privileges, storage, lots, camp ground, and other things for the benefit of the emigration.

The following extract, from THE MORMON of April 26th, will exhibit our feelings and public course:

"As the season for emigration advances, a few words from me may not be inopportune; and as I do not know the exact whereabouts of all parties appointed to take an active part in it, I take this public means of conveying a few words of counsel to all concerned.

"I have been anticipating, according to the statements made, in the general epistle of the first Presidency, that some person or persons might be sent from the Valley to superintend the emigration in the West. In the absence of such persons, I have felt it a duty incumbent upon me to make all preliminary arrangements for the furtherance of the interests of the emigration; and for this purpose I made the appointments, already published in THE MORMON, a copy of which I have forwarded to President Young. I feel deeply solicitous for the welfare of the travelling Saints, and more especially am I anxious that everything shall be conducted properly, with due care and safety, and as far as may be practicable, for the comfort of those who may be going by hand-carts. It is a new project, and will require our greatest attention and vigilance. I have, according to instructions received from President Young, had the Northern route surveyed, and entered into preliminary arrangements for camp grounds at Iowa City. I am also now negotiating with parties at Florence, a new city on the western side of the Missouri river, the site of old 'Winter Quarters,' for ferry, storage, and other privileges on the Mississippi and other rivers; which, when consummated, I will make known. Being directed to select a place for a settlement at, or, as near, Wood River as practicable, I have appointed Bishop Cunningham, a competent, good, and zealous man of God, to select a company to go there for this purpose. In this he will be assisted by Bro. William Kimball, so far as it does not interfere with other defined duties of the latter. I wish the settlement to be on the western boundary of the recent purchase in Nebraska, and such persons to go as can make land claims according to the provisions of the late act of Congress, which I will publish another week for their information. It will be necessary that they go prepared to fence in a large field, put in grain, make a fort, and be supplied with guns and ammunition sufficient to protect themselves against Indian depredations. As Bro. Cunningham, however, will have the Presidency of this affair, the brethren selected will, of course, be subject to his counsel. I would suggest that a sufficient number of competent men be appointed to make the station perfectly secure against depredations from without. As it regards the time of starting, the selection of the location, and other matters, I will communicate with President Cunningham. I hope, however, to be along, with other brethren, to assist in establishing the location. This settlement will be a great help another year, in assisting the emigration, as it will be about one hundred and twenty miles west of the Missouri river; but it can be of no avail this year.

"In relation to the hand-carts, I have forwarded to Bros. Webb and Spencer President Young's instructions to me respecting this business. I hope they will be carried out as far as practicable, suggesting that great attention be paid to their strength, and that the best of seasoned timber be used. Not having been informed as to the exact numbers of the European emigration who would want hand-carts, I found it impossible to make any correct estimate as to the number that would be required. I have had a hundred made in St. Louis previous to learning the wish of others on this subject. These were made according to a schedule given by a committee of Elders who had just traversed the plains. They are a very neat article, well finished, ironed, and painted, well adapted for the purpose, and will cost about twenty dollars. Some time ago I appointed Elder George D. Grant to have another hundred made in Iowa City in a more primitive style, and without iron. These will cost about ten dollars each. Elder Grant is sanguine that they will answer the purpose. Elder Chauncey Webb is superintending the manufacture of a number more, and anticipates being able to make them for a still smaller sum. By having this variety we shall at least have a test of all.

"Elder F. D. Richards, President of the European Churches, has sent out our much esteemed Bro. Daniel Spencer as his travelling agent, to attend to the financial affairs of the P. E. Fund passengers. Knowing his abilities, and being desirous that everything should harmonize in relation to emigration, I have appointed him to superintend the whole of the emigration in the West. I had previously appointed those other brethren referred to; but knowing the necessity of concentration of action, and one head to dictate, I appointed him to give direction. The brethren, therefore, will receive him in that capacity, listen to his suggestions, and carry out his plans.

"I would further recommend that a constant intercourse be kept up with Bro. Spencer by the different parties employed in this business, that he be thoroughly posted in relation to all matters, so that *no delay may be occasioned;* but that as the passengers arrive at the place of outfit, they may immediately proceed on their journey. He will confer with me from time to time.

"THERE IS MORE LOSS, UNPLEASANTNESS, AND SICKNESS OCCASIONED BY DETENTION THAN PERHAPS BY ANY OTHER THING. I wish the passengers, on their arrival at the place of outfitting, to be prepared to start the next day, or, in a day or two, at furthest.

"Elder N. H. Felt started to Boston on the 18th inst., for the purpose of assisting the passengers expected on the 'Enoch Train,' and making all necessary arrangements for the continuation of their journey. They come by New York, as I am enabled to make better arrangements for the West direct by this route than that of Boston.

"As I am informed by President Richards, from time to time, of the sailing of vessels, I shall immediately communicate with Bro. Spencer, so that he may be duly informed in relation to the general movements, and be enabled to make arrangements accordingly.

"Praying that God may bless you, brethren, in all your laudable exertions for the welfare of Zion; that you may be blessed with union, energy, faith, and power, to bring to a successful and happy issue your present labors, and return to the bosoms of your families in peace,

"I remain your Brother and fellow-laborer in the Gospel, JOHN TAYLOR."

Soon after this Bro. Erastus Snow came, and we then considered our labors in the west at an end. If our presence had been necessary in the west we should have gone; but Bro. Spencer, who is himself a very active business man, had as efficient a body of men to assist him as perhaps ever were assembled together for an object of the kind; and, as we said before, they certainly were not impeded by us, for so free did they feel themselves of our control that they never even gave us a report of their proceedings, and we did not know of their late start until some time after their departure. In fact, so far from hindering, if ever there was a subject that we felt interested in being done speedy and safe, it was that of the hand-cart emigration; we felt it an important move, and lent it all the aid in our power.

In regard to our being uninterested, the following letter will exhibit what our feelings were on that subject:

"NEW YORK, June 5, 1856.

"BRO. SPENCER—*Dear Sir:* * * * *

"From the reports we get from the valley, of the great loss of cattle, and the very great scarcity of provisions, as well as the helplessness of many now on their way to Utah, having carefully examined the subject, I am more than ever convinced of the necessity of being very careful in our moves about the emigration.

"They ought to have 60 lbs. of breadstuff for *every person* to start with, instead of 55 lbs. per person; and I wish to propose, that you send an extra team loaded with *flour* to each of the two first companies, of 400 persons each. In consideration of your postponement of the cost of said extra supplies, in addition." I propose for these two first companies, to add cattle, wagons, and flour; *i. e.*, if you send six yoke of cattle, two wagons with forty hundred weight of flour for these two first companies, to be forwarded to near Fort Laramie, I will bear the expense of three yoke of cattle, one wagon, and twenty hundred weight of the flour. But I will do this *only upon these* conditions, viz: that each person—man, woman, and child—go provided, as above, with 80 lbs. of breadstuff, independent of this supply, and that you, out of the P. E. Fund, advance the other half of the above supplies and outfit; and I would recommend that the companies be not informed of this arrangement until their arrival at Laramie. If this arrangement meets your views, you can draw upon me, at St. Louis, for the half of the expense of the said teams, wagons, and flour.

"By the time of the arrival of the later companies at Laramie, there will be some return from the new crop, which, with this advanced supply, will likely relieve them of much suffering. You will please inform me, by return of mail, whether you accept of the above terms, that I may make arrangements to meet in St. Louis.

"Remember me to Bros. Grant, Kimball, Ferguson, and all our brethren in the West.

"With kind regard to yourself, I remain your brother in the Covenant, JOHN TAYLOR."

* Bro. Spencer was agent for Bro. Richards, and not the principal.

We have been at this pains to set all of our friends right in relation to this matter, and we think after a review of our course all will agree with us that no person acquainted with the above facts could have made such statements as those referred to without being guilty of foul calumny and base misrepresentation.

Utah.

BY the arrival of the *George Law* from Aspinwall at this port, on Friday evening, with California mails, we have news from Utah as late as the 7th of Decr. For some length of time we have failed to receive our file of the *Deseret News*, and for the present information from that source we are indebted to the kindness of the editor of the New York *Herald*, who very politely accorded to us the privilege of perusing his.

The Saints will no doubt learn with surprise and regret of the death of President Jedediah M. Grant, at Great Salt Lake City, on the evening of the 1st of December last. He had been ill about two weeks, at first with chills and fever, followed by billious and lung fever. He died in the prime of life, a faithful laborer in the Kingdom of God, and much beloved by the Saints for his holy boldness in the advocacy of Truth and Righteousness. With his family we sincerely sympathize in their bereavement, yet in the midst of sorrowing their souls will be filled with consolation and joy, knowing, as they do, his sterling worth and sure position in the Kingdom of God. By the next mail from Utah we expect details, and shall publish them.

Captains Smoot and Willie, with the 4th hand-cart company, arrived at G. S. L. City on the 9th Nov., and were well received by the citizens, and ministered to in all their necessities. Of Captain Martin's arrival with the last hand-cart company, the *Deseret News* of the 3d of December says:—

"ARRIVAL.—Capt. Edward Martin and company, it being the last hand-cart company of this season, arrived on the 30th November. As was to be expected, they have suffered considerably from storms and inclement weather, and several have had their feet and hands more or less frosted, but are now comfortably housed and cared for.

"Notwithstanding some deaths, and the suffering and frost bites since leaving the North Fork of the Platte, we can plainly recognize the kind hand of an overruling Providence in opening a way of escape for so many, in dictating wise and timely counsels to the living oracles, and in moving upon the minds of such numbers to operate promptly and liberally, even to manifest their faith by their works. For never have we witnessed a greater general alacrity in answering to the calls of the First Presidency, and in turning out at such a time of the year with animals, provisions and clothing in abundance, to rescue brethren and sisters, that the most who went forth had never seen. Let the world oppose the gathering of Israel; let the wicked scoff, rage and imagine vanity, so long as the Saints give dilligent heed to the counsels of those placed to direct, the gathering will progress as it shall please the Most High, until, through selecting "two of a family and one of a city," the honest in heart shall have been assembled and the tares left in the field.

"CAPTS. HODGETTS AND HUNT'S COMPANIES.—A few have been brought in from the only companies still back, but the remainder are unable to come in without assistance. For this reason some 60 horse and mule teams, mostly with two spans to a wagon, left this city on the 2d inst., with a supply of provisions and forage expected to be amply sufficient for all wants, as the out-going wagons will load back with persons, and will probably be able to bring in all who can endure the journey, or are not needed to help take care of animals, that may have to be left at Forts Bridger and Supply until spring.*

"No person abroad can realize the immense self-denial and drawback upop places of comfort comprised in sending out so many fine teams and active men to encounter the inclemency of mountain cold and storms at this season of the year. Well may sinners be astonished and dismayed at the love of the Saints, seeing that they are ready, at the word, to cheerfully endure privation and hardship for the Truth's sake and the salvation of man."

* By President Young's letter it seems they had ultimately determined to bring these ox-companies into the city.—ED. MORMON.

The New Settlement.

WE wish to direct the attention of the Saints to the letter of Bishop A. Cunningham, in another column. Every man who wishes to amalgamate his interest with that of the Kingdom of God, will listen to this call, and lend his aid to the carrying out of this new movement of the Church. The advantages to be derived from the establishment of the new settlements between Florence and Great Salt Lake City will be apparent to every reflecting person. The Church, the general emigration and the settlers will be alike benefited. We hear persons sometimes expressing their regret that they had not the opportunity of taking part in the first settlements in Utah—and sharing now the honors and advantages of first on the field. They can now have both, where they are wanted, if they join the Bishop in his mission.

Anticipating that those who purpose taking part in these settlements, will require considerable information respecting the route of travel, manner, expense, best adapted implements of husbandry, counsel in drawing up stakes at home &c., we recommend them to begin immediately, and inquire of their respective presidents what they should do to save themselves from this untoward generation.

From the Bishop's letter we learn that the first company will probably start from Florence to the first settlement on Beaver river about the end of March. Be ready.

The New Volume.

TO-DAY we commence the third volume of THE MORMON. We have lately received numerous letters from brethren and friends, complimenting us on our past labors and encouraging us to continue in the same career. We cannot but feel pleased at the appreciation of our humble efforts to serve the cause of Truth, especially when such comes supported by the approbation of those whom the Lord has chosen to guide and direct His people in the last days. In coming time we shall endeavor to discharge our duties as we have done in the past, with our mind steadily fixed upon our mission—the advancement of correct principles and the advocacy of truth. We shall, with the blessing of the Most High, do our best to render THE MORMON worthy of the noble cause we are engaged in, and shall count upon those who love the ways of righteousness to strengthen our hands.

During the past two years we have frequently received letters from subscribers, complaining of the irregularity and frequent non-arrival of THE MORMON. To all who have suffered thereby we can only reiterate what we have before published, that our paper is regularly mailed to subscribers every Friday and Saturday. That there is pilfering of our paper somewhere is evident from the numerous complaints; but our subscribers are not the only persons who suffer in that particular. Some of our cotemporaries in this city receive regularly their file of the *Deseret News*, while we seldom receive ours, and are obliged to go borrowing from others, or but rarely see that paper. How comes this? Simple enough. There is an interest felt throughout the States on the progress of Mormonism; and when anything addressed to us from Utah passes through the hands of certain parties, by a kind of accident it falls into the wrong bag. So it is with our paper going to many subscribers. If they are known to be Mormons at home, they may count upon a dishonest post-office employee feeling at times a little curious. Our large wrapper is not always sufficient to cover our vignette from the piercing, curious, greedy eye.

A thought has just passed through our mind, and though it may flavor a little of the vendor, we venture to print it. Let subscribers, when they can, get a neighbor to subscribe, and then they have a better chance of seeing THE MORMON, as both copies are not so likely to disappear at the same time.

Old subscribers will please remember that we will only send the first number of this volume for their accommodation—a renewal of subscription being absolutely necessary to secure its continuance.

General Summary.

THE Chinese and the English are still at war, and the latter purpose retaining, when they capture it, Canton as a "material guarantee" for the better fulfillment of the last treaty. The Celestials made an apology to the American Commander for having fired upon anything carrying the Stars and Stripes. It is believed that Persia has submitted to the demands of Great Britain. Verger, the assassin of the Archbishop of Paris, was executed on the 30th ult. The want of employment in England is causing a great emigration to Canada and Australia. King Bomba's dominions are getting, if possible, in a more deplorable condition. Terror reigns throughout the capital and Kingdom. Arrests continue incessantly. A priest attempted lately to assassinate the Archbishop of Matera while he was giving his benediction to the people. The Archbishop was wounded, and a canon, who attempted to protect him, was shot dead by the assassin. Victor Emanuel has lately paid a visit to the Empress Dowager of Russia at Nice, and was enthusiastically received everywhere by his subjects.

At home here nothing very special; murders, garrotting, poisoning, and gentlemen disappearing are common things. The Burdell murder is still before the public. The Coroner's investigation lasted fifteen days, and is now in the hands of the Grand Jury. Snodgrass has been apprehended and committed to prison for perjury and participation in the murder. The Irish *navies* employed in tunnelling through Bergen Hill for the Erie Railroad Company, had a row on a large scale last Saturday in the little city of Hudson, N. J. Plenty of blood in the field, lots of broken bones, scarred faces, and a few persons killed. Military companies have to keep order while the trial of the ringleaders is going on. News from Walker: his friends have him up again.

We are deeply sorry to be obliged to add to our summary that the last news from Havana leave little hope of the life of Dr. Kane. He was then regarded in his last moments. This generation loses in him a great, good and noble man.

☞ THE columns of THE MORMON are open to the correspondence and articles of the Elders, but, while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

Correspondence of Prest. Ezra T. Benson.

35 JEWIN STREET, London, Eng.,
29th January, 1857.

PREST. JOHN TAYLOR—*Dear Brother:* No doubt you will be glad to have a line from Bro. Ezra. As you are doubtless aware, I have found out by experience that the atmosphere of this country and our mountain breezes are two different things; but I am getting a little acclimated, after losing nearly all my voice at one time however in the attempt.

Since I last wrote you, I have been travelling a good deal through the British Conferences, when my health has permitted. I find a good people all round, but room for improvement in some particulars, according to my judgment; but all things in their time, and the time for some things is not far off either.

I am glad to receive THE MORMON from time to time; that paper is a credit to the Church, and especially to the Editor. When your renowned Senators can find time to cease their butting at each other for a while, we shall be glad to learn how their heads sound on the Mormon "sound-board" question, "Utah's admission;" perhaps the key will be high, and not over musical. I hope, however, they will take your advice, and bring a little common sense to bear on the matter, and understand that we have inalienable rights that they cannot vote away.

I am glad to learn of the whereabouts of Bros. Parley, George A. and Erastus Snow, also to hear of "Parson Taylor's" movements. I feel thankful the latter was at New York instead of Utah, and thus escaped being "crippled and near-sighted" with the rest of his brethren. It seems we "Mormons" have a curious House of "Representatives;" for the sake of "poor humanity," we can only hope that such a company of cripples don't truly "represent" their constituents.

I don't know how you stand New York; for my part, I should soon choke in such a fog of political humbug. Figuratively speaking, talk about "cripples" and "near-sighted," to me it seems you need not go far from your enlightened city of New York to score up a few thousands of such characters, for they have eyes truly, but they see not, lest the light of the glorious gospel should shine in upon them.

I am feeling well on my Mission, and full of the spirit of preaching and testimony. Right and left I want to kick away the old guideposts that this generation have had and cling to so tightly, and point them to Zion and the revelations of Jesus Christ for their directory all the time; and the Good Spirit says: Purify! purify! call upon the people to sanctify themselves, that I may reign in their midst, and develope my power through their instrumentality.

By prayer, fasting and much diligence, we are trying to cleanse the British Conferences from every kind of rubbish, and spreading out Tracts by thousands and thousands in every street, alley and lane. In the London Conference alone they will have fifty-six thousand in circulation when the whole of the series now publishing are out. Tract Committees and General Tract Committees are being fixed up in every Branch and Conference, and the Saints are volunteering in every direction as distributors; though we find that nine out of every twelve will not receive more than the first number, yet we feel to persevere, and warn the people and leave them without excuse.

No doubt you have had news of the reformation going on in the valleys of the mountains; by God's help we wish to spread the same fire through this Mission, until this people are powerful with their God, and live so that they can command the blessings of Eternity to rest upon them night and day.

For the last few weeks I have been laboring here in London among the Branches, in company with Pastor Ross and Henry Lunt, with Elder Budge, and others, attending Priesthood meetings and addressing the Saints, in the largest halls of the London Conference. The meetings are well attended, and there is much inquiry among the people, and there are considerably more baptisms than for a year or two past.

I have read with interest of the social meetings held in New York and elsewhere, but I would like you to understand that we in London are not behind the times in such matters. One party I will mention. It was held at Westminster on the 6th of January, 1857. Elder James A. Little and myself were present; but owing to my indisposition, I did not take a very active part in the proceedings. The hall was decorated with flags, mottos, &c.; the most conspicuous were two large banners presented to the Conference by Miss Redding—one symbolizing the Bee Hive State, and the other a representation of the American Eagle standing over a Globe, between two flags, with the stars and stripes, and the words "God's Kingdom Rules the World" inscribed beneath. A large drawing of the Valley Temple surmounted the platform. Among others, the following toasts were given:

BY C. W. PENROSE:

"*Brigham, Heber, and Jedediah*"—A blessed Trinity; may they ever be a mighty Unity.

"*The Temple*"—Beautiful, original, and holy, with God for its author, His Lion for its protector, and an Angel for its architect.

"*Anti-Mormon Literature*"—A cup of filthiness—the dregs go to the wicked; who'll have a cupful?

"*Apostates*"—Rotten Branches, ready for the burning—where's a *Lucifer?*

BY E. L. T. HARRISON:

"*The First Presidency*"—*One* head under *three* hats; there are three that bear witness in Utah, and these three are one: Amen, amen, amen.

"*The Presidency of the British Mission*"—Mormon philosophy, backed up by Mormon thunder. The thunder is hoarse to-night, but the lightning is "live and kicking"—should they be called to lose a *Little* by the coming emigration, may one of heaven's *Rays* shine upon them so brightly as to make up the deficiency.

"*Elder Ezra T. Benson*"—A "whipper-in" among the Lord's huntsmen—Pottawatomie to witness! May his bow abide in strength, and the arms of his hands be made strong by the mighty God of Jacob.

"*Elder J. D. Ross*"—A hard hammer for soft nuts.

"*The Sisters*"—"Flowers of Creation," but, like other flowers, they look best in bunches! who's for a nosegay?

"*The American Editors and* THE MORMON"—A litter of pups barking at a hedgehog.

Bro. Little preached a good emigration discourse, and prophesied that unless some of the Saints made more efforts to get out of Babylon, a mob at their heels some of these fine days would teach them how to emigrate without waiting for a "fit-out" and a cartload of luggage; in fact, it was a first-rate practical sermon, and many present seemed to feel its influence.

When I read the manglings and twistings of the pious editors by whom you are surrounded, I feel like saying, "go it, ye cripples, wooden legs are cheap." Hell and the devils may chase "Mormonism;" it's too far on the road to be caught this "heat." So sound your trumpets, you poor miserable persecutors, and let the world know we are coming; but to the Saints, I say let us be humble and keep the Good Spirit's influence, or we shall crumple up like a broken reed, and our influence vanish like morning dew; for nothing but righteousness can stand in the kingdom of our God.

I have just received a letter from President O. Pratt, in which he says, "This morning the Salt Lake mail arrived *via* California." "There is a great work of reformation going on in Utah; the President counsels us to commence the work of reformation in this land; commencing at this office and with ourselves, and let it extend down through all the missionaries, and officers, and members, until all the Saints are pruned, reformed, and converted over again, in England, Wales and Scotland;" and I rejoice in it, for I know it will give a new impetus to the work here. I fully believe that all the missionaries from Utah are prepared to co-operate with us in this spirit, as well as the Elders generally, and the great body of the Saints. From the experience I have had in these lands, the spirit of obedience is on the increase among the Saints.

Bros. James A. Little and W. O. Young are expecting to sail about the middle of February for the States, *en route* for Great Salt Lake City; they will, no doubt, give you a call. Thousands of the honest in these lands will say, may the blessings of the Almighty go with these brethren who have so faithfully labored in the vineyard of the Lord.

Bros. Ross, Lunt, Budge, and Harrison, join in love to yourself, also to those of the Twelve who are with you, and to Bros. Stenhouse and Appleby, and all in the office.

Yours as ever,
EZRA T. BENSON.

Correspondence of the Elders.

ELDER D. M. THOMAS, writes us from San Bernardino, Cal., Jan. 5th.

"The reformation which commenced at Salt Lake has reached San Bernardino, and between three and four hundred have renewed their covenants, and there has apparently been a great change here amongst the Saints, which I hope will be permanent. Presidents Lyman and Rich, are well and daily employed in adjusting their Branch matters and teaching almost every evening at our different meetings. There is, among the Saints, generally good health and prosperity."

"This part of the country has been very dry this last summer, making pasturage very poor; in consequence of which thousands of cattle are dying in the lower counties in this State. Within the last week we have had good rains which have revived the future prospects of the inhabitants, as a great portion of the people are engaged in stock raising."

Elder A. P. Welchman, writes us from Welmington, Del., Feb. 4.

"I have preached in many places through the upper part of Delaware, in Maryland and also in Chester Co., Pa., and as a general thing find the hearts of the people closed against the influences of the Gospel of Jesus. I am becoming more and more convinced that the cup of iniquity of the people of the United States is nearly full, and with increasing knowledge of Mormonism I rejoice the more. I find some of the Saints struggling well with the opposition in the world; doing their utmost to keep the commandments of God, striving to go West. Others scarcely know what they are or where they are, what they are doing or what they mean to do—the kingdom to-day, as anciently, is the field in which grows the wheat and tares.

My principal efforts are devoted to hunting up the scattered sheep, some I have found and expect to re-baptize and re-organize them. I expect I shall get a dozen or more subscribers shortly for your valuable paper: my heart rejoices to know that it will be continued another year. For its support I will do the best I can for I realize that if THE MORMON should cease to be, the Kingdom of God would have to bewail the loss of one of the brighest stars of its constellation."

Elder Homer Ducan, writes us from Waxahatchir, Ellis Co., Texas, Jan. 20th.

"Once more I write you that you may know of our whereabouts. Bro. John Ostler is with me at present. Bros. Wm. C. Moody and John M. Moody, are in Anderson and

Grimy Co., Bro. Wm. Martindale, at Grand Bluff, Panola Co.; other Elders I know not of. Bro. Martindale writes me that he has a small company that will go to the mountains next spring, leaving in March. Another company will leave this county and vicinity the 1st of April at the latest. We shall join company on Red River at Pineston or at Fort Gilson, if the Lord will, about the 15 of April, taking all the Elders from this State that I know of. I expect to be at Leavenworth City about the 15 of May ready for the plains, perhaps it may be a little later. The Saints here are determined to help to build up Zion that they may behold the joy of the countenance of our Lord. The brethren here are rejoicing in this last dispensation, the eleventh hour, knowing that we have but one hour to work. A day of warning and not of many words."

Correspondence of Judge Appleby.

Holyoke, Mass. Feb. 12, 1857.

Prest. Taylor—*Dear Brother*; Being desirous at all times to communicate to you the situation of the scattered Saints, and Branches of the Church where I travel, and the progress of the work of the last days, in which we are engaged, and which cheers, gladdens, and inspires the hearts of the faithful above every earthly consideration, and having a portion of leisure time this afternoon, I cheerfully occupy the same, in writing you.

The day I left New York I arrived at Bro. Young's, Westport, Connecticut, having got thoroughly drenched in the storm, in riding there in an open sleigh from the depot. On Sabbath, February 1, I preached twice at Bro. Young's, according to appointment. On Monday morning following I left for Ashley Falls and Canaan, in Conn., but on my arrival at Bridgeport, I learned that no cars had been down on the Housatonic Railroad, (the route I purposed taking,) since the Friday preceding, on account of the storm; accordingly I came to New Haven, thence to Mr. Yuttle's at Fair Haven, so on to Wallingford, North Haven, Springfield, to Keene and Gilsum in New Hampshire, and arrived at Bro. Solomon Mack's, a cousin to Bro. Joseph the martyred prophet. I tarried at Bro. Mack's over sabbath last, had meeting there, and truly he rejoiced. Bro. Mack is endeavoring to do all he can in arranging his affairs, to leave for the valley. He is a good, and noble man, may the Lord bless him and his, and give him the desires of his heart, to gather with his brethren in Zion.

On Monday last I came to Greenfield, Mass. there I found a small branch, Elder William Walker, formerly of G. S. Lake City, presiding. I tarried with them one day and night, held meeting, and enjoyed ourselves much. From thence I came to this place, Elder Walker at my request accompanying me. We arrived here yesterday, called the Saints together last evening and had meeting. There are some twenty two members here, some eighteen of them being females, from Scotland, operatives here in the Factories; some of them have been here some eighteen months, I understand, and being quite unknown. There has been but one Elder to see them since they have resided here until we came; they have been unorganized, and like sheep without a shepherd. Bro. Erastus Snow, I understand, was here some time ago, to see a relative of his, but did not know there were any Saints here, I presume. Truly they were glad to see an Elder to instruct them, and impart counsel unto them. I attached them to the Greenfield Branch, for the present, under the care of Elder Walker, who will visit them from time to time. I expect to have meeting again this evening—and tomorrow leave for Boston, Lowell, Lawrence, Lynn, thence to Wallingford, New Haven, Canaan, Westport, to New York, so as to be in Washington City, if the Lord will, early in March. The Saints whom I have visited, with few exceptions, are endeavoring to live their religion, and preparing to gather up to the Valley of the Mountains. The weather is very cold here, the travelling has been very bad—first on account of snows that blocked up the Rail Roads, and made travelling almost impossible on the waggon roads, the snow, as a general thing, being even with the top of the stone fences. On last Saturday and Sunday there came quite a rain, which, with the melting of the snow produced a terrible freshet, which has done considerable damage to Rail Roads and otherwise.

My health is tolerable, except sore lungs on account of much speaking—My kindest regards to yourself, and all in the office. May peace be with you all. Amen.

I remain yours, &c., W. I. Appleby.

Letter from Bishop Cunningham.

St. Louis, Feb. 10, 1857.

Editor Mormon,—*Dear Sir*:—I find in perusing The Mormon of the 17th Jan., that you have not received my report relating to the settlements in Nebraska Territory, I will therefore again give you a few outlines.

I left Florence the 6th of Nov., with a small company to look for a place in order to make a settlement. We located on Beaver river, 100 miles from Florence, and there made large claims. It is a beautiful country, well adapted to farming and to raising stock. We returned to Florence on the 15th of the same month, and I immediately wrote to you, giving you some account of our prospects. On the 24th of Decr. I left Florence for Quincy, Ill., where I expected to find the copy of The Mormon that I had requested to be sent there to my address; but I was disappointed. I wrote to you from Quincy, the 12th of Jan., and in the letter sent you $11 of subscription money, with a list of names, but have not yet learned that you received it. I have made a contract for an engine and saw mill, which we expect to take to our new settlement in April. I would like to invite my brethren, through the columns of your valuable paper, to come and share with us the blessings of making a new settlement.

Come, brethren; come with your teams, wagons, plows, seed, grain, potatoes, in fact every kind of seed, so that we may raise a good crop this season. I have made arrangements to have a portable grist mill taken out by harvest. I expect to return to Quincy in a few days, and shall proceed on to Florence the latter part of March, and then shall start for the new settlement at Beaver river as early after as possible. Those who are ready will then go on, and others will follow. May the Lord bless all who bless Zion.

A. Cunningham.

[The letter referred to with the subscription money, was duly received, and the papers forwarded.—Ed.]

The Fallibilities of Scientific Evidence in Medical Jurisprudence.

To the Editor of the N. Y. Tribune:

Sir: The science of medical jurisprudence unquestionably is intended to teach that truth and facts are alone the *desiderata* to be sought for, whether introduced before a Coroner's inquest or a Jury in a Court of Justice. These requirements, it is to be feared, are too often lost sight of. In treating, as I now do, of scientific evidence, as it pertains to medical jurisprudence, I am not forgetful that I take high ground against plausible theories, philosophical experiments, and medical antecedents, as well as against customary trammels, and the opinions of the admiring and astounded million, who, ignorant upon this branch of natural philosophy, accept the results of scientific research as the evidence of immutable mathematical truths. The fallibilities of scientific evidence to the thinking mind, present themselves as a subject of the highest importance, demanding the profoundest attention of every one; they relate to the loss of liberty, to life, to death.

The records of important criminal trials for the last thirty years afford many proofs of the compressible, the expansive and the elastic nature of the scientific reasonings, as well as the philosophy of scientific evidence. Fortunately, however, in these recorded cases, in accordance with those immutable principles of an Eternal Justice, blood will cry from the earth, "murder will out." It is not contradictory scientific evidence which developes and fixes the crime, but other proofs, which, in an eminent degree, have been brought to bear, and which have verified science as an accessory, rather than that science has enacted the part of principal in elucidating or verifying facts or doubts.

In the case of the celebrated Madame Lafarge, tried in France some years since for poisoning her husband, I commented upon tests usually employed for detecting and testing poisons found in the human stomach—for example, opium, nux vomica, strychnine, tobacco (juice,) arsenic, corrosive sublimate, coculus indicus, &c. Now, everybody knows, or should know, that of the above vegetable poisons, more or less are often used in the adulteration of beer and porter, and sugar of lead and other mineral poisons in adulterating champagne and other wines. These poisons, too, are frequently taken or administered in these popular beverages, either for the purpose of committing suicide or murder. Who shall swear to or prove the character of individual poisons under such circumstances, with simple tests merely? Will or can chemical science do it? So far, it never has. My objections attracted the attention of the celebrated French toxicologist Orfila, who at once perceived their correctness, and the French press at the time acknowledged their obligations to Orfila for his toxicological investigations— which were the means of saving Madame Lafarge's life.

Prussic Acid—On this subtile poison Guy's Hospital Report says "that a liquid *may have* the odor of prussic acid when chemical agents *fail to detect the poison*;" and the Judge who tried Tawell for the murder of Sarah Hart, in his charge to the Jury, laid it down as a rule, "that the smell of prussic acid was a proof of its presence, but the absence of the smell was no proof of the absence of the poison." Facts, not medical jurisprudence, convicted Tawell.

In the case of the murderer, Palmer, of strychnine notoriety, who destroyed wholesale by the use of strychnine, antimony, &c., the trial proved that scientific evidence was signally at fault; the most eminent men disagreed upon the poisons found, and upon chemico-medical science. It was other chains of circumstances that convicted the greatest murderer on record; but the murderer died without confessing the crime, and scientific evidence, as well as the guilt of the convicted, is still, and ever will be, an open question for debate.

The common law secures trial before a jury of twelve (competent) men. Yet, according to the usual mode of proceeding, a man placed on trial for a capital offense by poisoning may be convicted or acquitted, resting on the judgment of any *one* man, who is *professionally* a chemist, and whose judgment, one way or the other, may rest upon an impure or imperfectly formed test. For who ever heard of a chemist—notwithstanding the numerous poisons and adulterations in common food and beverages—discovering any other poison than that poison he has been requested to search for! The prisoner can bring no evidence that the tests used are pure; and if pure, that the process of testing is conducted in a proper manner. The Court awards the prisoner counsel, but no chemist to ascertain the manner of conducting an analysis that may affect his life. The chemist, therefore, in fact, is the judge, the counsel and the jury combined, in his tests and judgment!

Of all the practical nonsense ever brought to bear in medical jurisprudence before a Court of Justice are the fallibilities of scientific evidence in proving the presence and characteristics of *human blood*; *male* human blood *from* the female blood, and again *contra-distinguished* from the blood of the lower animals. When Webster was tried for the murder of Dr. Parker, a distinguished man of science stated that the use of the microscope is the best and the safest and the most certain method for detecting human blood. Not so in New Jersey. In the case of the murder of Suydam by Robinson, the chemist preferred chemical tests, and the few spots of blood *scraped* from, and with a portion of *new pine* boards, where the blood had *dried* and *remained* dried for several days, were stated in evidence to be "male human blood." All this was of little consequence, as other and more palpable and practical evidence convicted Robinson. Yet no chemist in Robinson's behalf exhibited *his* scientific evidence to show that the three separate and compound agents, pyroligneous acid, turpentine and time and atmospheric influence, may have, (as no doubt they had) decomposed and altered the chemical and physical character of the blood tested. In the case of Colt for the murder of Adams, chemical tests were used, and after *ten* or *twelve* days had elapsed, spots of dried blood were scraped from and with a portion composed of the carbonate and sulphate of lime, &c. This lime, powdered and administered to any person poisoned by any mineral or vegetable acids, will neutralize and render *inert* these poisons, entirely changing their properties. It was other proofs that convicted Colt. Yet Colt had no chemist to show how and in what manner time, evaporation, carbonate and sulphate of lime and atmospheric influence has changed the characteristics of the "male human blood."

What are the chemical tests to detect and distinguish male from female blood, and female from the catamenial fluid, and the human blood from that of the lower animals?

The *serum* of the herbo-carniverous human blood and that of the herbivorous ox, according to Berzelius, are as follows:

	Human blood.	Ox blood.
Water	905.00	905.00
Albumen	80.00	89.00
Lactate of soda	4.00	4.79
Muriates of soda and potassa.	6.00	6.00
Soda and animal matter	1.52	1.21
Loss	3.48	3.00
Parts	1,000.00	1,000.00

The ashes of *salva*, *filbine blood* of the ox, and *human* blood, in one hundredth parts, give the same figures, as closely as the above, of their constituent parts, so as to render their elementary constituents nearly the same. Mons. Le Cann and others differ from Berzelius by adding two fatty substances (one of which is *chrystaline*,) &c., to the blood; and they differ also in the various figures, and add additional constituents. When authorities disagree, who shall decide? Where is and what is the test, then, to distinguish (chemically) the human from the various blood of animal creation? The Colleges of Medicine, no doubt, would be willing to learn. Well, we have it. It is the all-wonderful microscope, the all-faithful, never-failing, never-mistaken *microscope*. It sees "fungi" of infinitesimal particles floating in and filling the atmosphere—superinducing cholera and other epidemics—that one of these "fungi" so small in comparison with the ultimate dilution of a homœopathic atom, would appear to the astonished optics as a huge massodon. It sees murderers in dead men's eyes—like the "moon hoax" telescope of magnifying powers; it sees things that do not exist in any other place than in the imagination. I may ask, what does the microscope prove regarding the blood? It is usual for physiologists to torture frogs, in connection with, and to ascertain the difference of, the physical formation, and the circulation of the blood against the physical formation of the human blood.

Why the blood of man, "the image of God," should be placed in juxta-position and comparison with that of the mean reptile frog, remains for the physico-logical physiologist to explain—unless, indeed, as Prof. J. A. Smith observed, that man in his embryo state is in existence analagous to the tadpole! The dignified and flattering physical difference of the human blood is sought after then, not from that of the noble-blooded and highly nervous-strung animal, the lion, or from the ignoble, phlegmatic pig, or the proud, full-blooded rooster, or the mimic ape, or the blowing whale—from none of these—it is the reptile frog's blood that is chosen—the distinguished and the distinguishing difference of which is, that the globules of the human blood are said to present the physical appearance of rings like round O's, rings like flattened O's, all sorts of rings of round O's. The globules of the frog's blood present (physically larger) oval rings O, flattened oval rings, and all sorts of oval rings. The wonderful dependence upon the results of microscopic research from eminent chemists' experiments who are used as authorities as reference may illustrate what truth there may be in philosophical evidence. The size of human globules, as found by these eminent men, was as follows:

By Young	1-1660 of an inch diameter
By Bawer	1-1700 of an inch diameter
By Liewenock	1-1940 of an inch diameter
By Jurin	1-3240 of an inch diameter
By Kater	1-4000 of an inch diameter
By Wollaston	1-5000 of an inch diameter
By Berzelius	1-6000 of an inch diameter
By Liebig	1-8000 of an inch diameter

Which chemist is correct? How will frogs' globules compare with globules of human blood so varying in size? Liewenock, at one time, said that one thousand millions of globules of blood were not larger than a grain of sand! Wonderful microscope! Then Haller *never could see* globules in warm-blooded animals, but he could see them in cold-blooded animals. Some chemists insist that no physical difference exists in the globules of the various animals, "*all are alike*;" others say that the globules are not rings, but solid; others, that they are hollow, round, flat, spheroid, &c. The celebrated Majendie, after much patient and numerous microscopic experiments, *never* could discover globules in the blood; *he* could *only* see "*coloring matter*;" but he found that the human blood assumed all the peculiar physical appearances of other experimentalists, according as the particles of blood were situated within the focus of the instrument. He found that all the appearances of the human, as well as the blood of the lower animals, produced, at pleasure, the various forms by the mere variation of the position of the blood. Thus, then, errors of the imagination and optical illusions have influenced, may influence, and do influence experimentalists, according to the wish or the habit of the individual and the experiment will be in accordance with his independent originality, or absence of originality, when a mere copyist of what others have published before; thus giving *ex cathedra*, the confirmatory as well as the contradictory results and opinions of the chemical nature and physical difference of the human from the blood of the lower animals. Whether it is commendable in the laws, or whether usage shall be prolonged to condemn and execute or acquit a man upon the fallibilities of such microscopic hallucinations, or to hang or acquit a murderer upon the chemical test of one chemist, employed by the prosecution, remains for time and an enlightened public to decide. Facts, and not scientific evidence, have convicted criminals. Scientific evidence only has tended to mystify and not to elucidate. It was so in the case of Webster, it was so in the case of Lafarge, in the case of Palmer, and many others, and always will be so. So confident am I that no chemist can be found who can detect one blood from the other, or who will undertake to solve this scientific problem, that I am safe in my position in making this offer.

There shall be given one pint of human male arterial blood, one pint of arterial ox blood, and one pint of venous blood of each, one pint of human female blood and a pint of the catamenial fluid, one pint of pig's blood and any quantity of frog's blood; these shall be severally placed in separate vessels and numbered by the parties superintending the investigation, so that they may be distinguished by them *and unknown to the chemists* who shall undertake to test and point out the blood belonging to the animal from which it was taken, or simply to distinguish the male and female human blood from the lower animals. I confidently believe that none will hazard their reputation, by undertaking to solve this interesting problem, and if they do, I am confident that they will fail to distinguish one fluid from the other, with the exception of the catamenial, which has such unmistakable peculiarities that science need not be consulted to distinguish it from the arterial or venous blood of any animal whatever.

A. C. Castle, M. D.

New York, Feb. 9, 1857.

Thirty-fourth Congress.-Second Session.

Washington, Feb. 11, 1857.

SENATE.

The Senate met at 12 o'clock, and immediately repaired to the hall of the House to take part in the speaking and counting of votes for President and Vice President of the United States, in pursuance of the resolution passed some days since.

When the Senate returned to their chamber from the House, Mr. Bigler, the teller on the part of the Senate, made a report as to the counting of the Electoral votes, adding the fact that the electors of Wisconsin did not assemble and cast the vote of that State till the day after the time prescribed by law. Though the vote of Wisconsin could make no difference in the election of President and Vice President at the present time, the Senate was all the day occupied with the discussion of whose right it would be to decide on receiving or rejecting a like vote, should such occur at a future time. Pending the question, the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Washburne (Me.) under the instruction of the Committee on Elections, made a report, concluding with a resolution, that John W. Whitfield is not entitled to a seat in the House as the Delegate from Kansas, and moved that the further consideration of the subject be postponed till Saturday next.

Mr. Oliver (Miss.) moved to lay the resolution on the table, and made a majority report, and asked to have read the memorial of Mr. Whitfield in response to the report of the majority of the Committee.

Further proceedings were interrupted by the arrival of the time fixed (12 o'clock) for opening and counting the votes of the electors of the several States for President and Vice President. The Senators, accompanied by their officers, entered, the members of the House receiving them standing. The President of the Senate took a seat on the right of the Speaker.

Mr. Bigler, on the part of the Senate, and Mr. Jones (Tenn.) and Mr. Howard, on the part of the House, acted as tellers, and occupied the Clerk's desk.

The President announced the object of the joint meeting, it being pursuant to law and in obedience to the concurrent orders of the two Houses.

The President first opened the vote of Maine, which was read by the tellers, and continued taking the various States in rotation.

The certificate from Wisconsin having been read, Mr. Letcher said he understood the electoral vote of that State was cast on the 4th instead of the 3d of December, as prescribed by law. He did not know what was now the proper course, but desired that the fact might be brought to the attention of the country. The time might come when such a state of things would convulse the Union.

The President of the Senate said that Mr. Letcher was not in order while the tellers were counting the votes.

All the votes having been counted, the tellers reported the result, with the fact that all the returns were found regular, and the electoral votes cast on the proper day, excepting those of Wisconsin. These were cast on the 4th, instead of the 3d of December.

The President then announced the state of the vote in detail, and in further execution of the concurrent orders of the two Houses, announced that James Buchanan and John C. Breckenridge were duly elected President and Vice President of the United States for the term prescribed by the Constitution, commencing on the 4th day of March next.

Here commenced a lengthy and confused discussion about receiving the vote of Wisconsin, during which a member of the Senate proposed the retirement of that body from the convention, which was sustained, and they retired. After some time Mr. Florence moved that a committee be appointed to inform Messrs. Buchanan and Breckenridge of their election.

Mr. Campbell (Ohio) offered a resolution setting forth that Congress was satisfied of the election of Messrs. Buchanan and Breckenridge, but that for the reason stated it is the opinion of the House that when the Senate again return to the House, the vote of Wisconsin ought to be counted, and that the Senate be notified of the adoption of this resolution.

Mr. Letcher suggested that a Committee be sent to the Senate.

Mr. Campbell replied that the Senate went away of their own accord, and hence he would not accept the amendment. When they returned he trusted that they would be treated with becoming courtesy.

Further debate was continued, and without taking the question the House adjourned.

SENATE. Feb. 12.

Mr. Wilson offered a resolution, which was adopted, instructing the Committee on the Post Office to inqure into the causes of the repeated failures of the mails between New York and Washington during the present season, and report what legislation, if any, is necessary to regulate the evil.

Mr. Pearce offered a resolution, which was adopted, directing the presiding officer to appoint a Committee of three to make the necessary arrangements for the reception and inauguration of the President elect.

Mr. Crittenden offered a joint resolution that the electoral vote of Wisconsin in the late Presidential election, being given one day different from that prescribed by law, was, therefore null, and ought not to have been admitted and included in the count of electoral votes.

After a brief debate the resolution was tabled.

The Senate concurred in the House resolution for the appointment of a Committee to inform Messrs. Buchanan and Breckenridge of their election. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Jones of Tennessee offered a resolution that a committee of two be appointed by the House and one by the Senate to wait upon Messrs. Buchanan and Breckinridge and inform them that they were duly elected President and Vice-President for four years from the 4th of March, 1857. Mr. Jones said that this resolution was agreed upon by the Tellers.

After much opposition and an effectual motion by Mr. Walbridge to lay the resolution on the table, it was adopted.

A resolution was adopted to close the debate on the tariff bill on Monday next. The House then went into Committee of the Whole on that subject. Adjourned.

SENATE. Feb. 13.

On motion of Mr. Walker, a resolution was adopted requesting the Secretary of War to communicate copies of all reports which may have been made to that department by the officers who were sent to the seat of war in Europe in 1855 and 1856.

The Senate then proceeded to the consideration of private bills.

After transacting some unimportant business adjourned.

HOUSE OF REPRESENTATIVES.

The House passed several private bills, including one giving a pension to a black man who acted as a spy in the War of 1812.

Among many reports of a private character was one presented by Mr. Chaffer from the Committee on Patents, extending Hayward's India Rubber patent for seven years.

Other business interposed to prevent a vote. Adjourned.

SENATE. Feb. 14.

On motion of Mr. Weller of California the Senate considered the House bill for the construction of a wagon road from Fort Kearney via the South Pass of the Rocky Mountains and the Great Salt Lake Valley to the eastern portion of California, and it was passed.

On motion of Mr. Toombs of Georgia, the Senate took up the Minnesota Land bill, introduced by him in compliance with a memorial from Gen. Shields and others.

Mr. Stuart, of Mich. explained that the quantity of land granted by the bill was one million three hundred thousand acres—much less than some of the States have received.

The bill finally passed by yeas 32, nays 10. Adjourned.

HOUSE OF REPRESENTATIVES.

The Speaker laid before the House a communication from the Secretary of War, recommending an appropriation of $10,000 for instituting a series of researches for promoting the manufacture of niter.

The consideration of private bills was resumed.

The House then went into Committee of the Whole on the Tariff bill.

SENATE. Feb. 16.

Mr. Weller presented the credentials of Mr. Gwin, Senator from California, was qualified and took his seat.

Mr. Fessenden presented the credentials of Mr. Hamlin, Senator elect from Maine from the 4th of March next.

On motion of Mr. Fish, a resolution was adopted, calling on the Postmaster-General to inform the Senate whether any, and if so, what additional legislation is required to insure the transmission through the Post Office, and delivery to the persons to whom directed, of public documents franked by members of Congress.

Nothing of general importance was done in open session. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Washburne (Ill.) from the Committee on Commerce, reported, under a suspension of the rules, about fifty Senate bills making appropriations for River and Habor Improvements, which were referred to the Committee of the Whole.

There was an earnest Parliamentary contest between the friends and foes of the bill authorizing the settlement of the clams of a company of South Carolina Militia for services during the war of 1812. Three hours were thus spent. The subject was passed over till Monday next.

The House went into Committee on the Tariff bill. Adjourned.

SENATE. Feb. 17.

The Senate passed the bill in addition to an act the more effectually providing for the punishment of certain crimes against the United States; also the bill to amend the act providing for the better organization of the Treasury, and for the collection, transfer, safe keeping and disbursement of the public revenue; also the bill confirming to the several States the swamp and overflowed lands therein.

The Senate proceeded to the consideration of the bill to increase the pay of officers of the army. Passed after debate without amendment.

On motion of Mr. Toombs a resolution was adopted calling on the Committee of Commerce to inquire into the expediency of exploring the River Niger in Africa.

On motion of Mr. Brodhead, a resolution was adopted directing the Committee of Commerce to inquire into the expediency of authorizing the Secretaries of War and the Navy, under direction of the President, to employ such officers as they think proper to make such exploration and verification of general surveys already made for a ship canal near the Isthmus of Darien, to connect the waters of the Pacific with the Atlantic by the Atrato and Trundo Rivers.

Mr. Johnson, from the Committee of Printing, reported in favor of printing twenty-seven thousand extra copies of the Mehanical part of the Report of the Commissioner of Patents. Agreed to. Adjourned

HOUSE OF REPRESENTATIVES.

Mr. Wakeman called up Mr. Barbour's motion to reconsider the vote by which the Senate's Submarine Telegraph bill was referred to the Committee on Post Offices. The consideration of this bill caused much discussion finally Mr. Wakeman moved to re-commit the bill to the Committee of the Whole on the State of the Union, where such amendments as proper could be made. Agreed to.

The House passed, by a vote of 99 against 79, a bill for the relief of the people of Kansas; and repealing all the rules and regulations, purporting to be laws, adopted at the Shawnee Mission by a body of men claiming to be the Legislature; and declaring invalid all the acts and proceedings of that Assembly; likewise providing for a new election of members to the Legislature, and pains and penalties for illegal voting and unlawful interference with the rights of voters.

A separate vote was taken on the preamble of the bill declaring unjust and unwarranted the test oaths prescribed for voting or holding office in Kansas, and that the House Committee of Investigation report that the Legislature was not elected by legal voters but was forced upon them by non residents, in violation of the organic act of the Territory, and having thus usurped legislative power, it enacted cruel and oppressive laws. Adopted by 95 against 68. Adjourned.

SENATE. Feb. 18.

The bill to prevent the counterfeiting of United States coin was passed; also a bill supplimentary to the act of March, 1851, to ascertain and settle private land claims in California.

The Senate passed the bills dividing Missouri and Texas into two Judicial districts.

Mr, Gwin, of Cal., gave notice of his intention to introduce bills authorizing the construction of Northern, Southern and Central Pacific Railroads, and securing the right of pre-emption on Californian lands.

Mr. Bell, of N. H., presented a petition from the Boston, Concord and Montreal Railroad companies, praying for a grant of lands to enable them to pay the debts contracted in constructing the road. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Campbell, of Ohio, reported back from the Committee of Ways and Means and the Senate's Submarine Telegraph bill, with the following amendments, viz.: That the United States and the citizens thereof shall enjoy the use of the said submarine telegraph communication for all time on the same terms and conditions which shall be stipulated in favor of the Government of Great Britain and the subjects thereof, recognizing the equality of rights among the citizens of the United States in the use of said submarine communication, and the lines of telegraph which may at any time connect with the same at its terminus on the coast of Newfoundland and the United States, in any contract so to be entered into by such person, persons or association with that Government, and providing that it shall be in the power of Congress, &c.

An ineffectual effort was made to table the bill, which was passed amended as above, by a vote of 112 against 81. The amendments require the concurrence of the Senate.

Mr. Campbell, of Ohio, presented a bill, and explained that it was reported by a majority of the Committee on Ways and Means last session, and modified by adding various articles to the free list, and leaving the item of wool with a proviso that all wool of the value of sixteen cents or less, and fifty cents and over, per pound, at the port of importation, shall be duty free, and leaving the intermediate kinds with the present duty of thirty per cent. Lead, hemp, iron and sugar remain as they are. This bill would reduce the revenue six millions of dollars directly, and probably four to six millions indirectly, by the facilities it would give the manufacturing interests of the country.

This, after a debate and the offering of other propositions, was agreed to as a substitute for Mr. Millson's bill, which contemplated a reduction on all the present schedules. The former is still open to amendment.

The House concurred in the Senate's amendment to the Coinage bill, making it lawful for two years to pay out at the mint the new cents authorized to be coined for the fractional parts of the Spanish and Mexican dollar. Adjourned.

The *Moniteur de la Flotte* publishes a letter from Manilla, dated the end of November, giving the following details of the late hurricane in the Philippine Islands:—

"About the middle of last month we had very heavy gales from the westward, but about the 24th the weather became more calm and the wind veered round to the south. On the 25th there was a complete calm, with particular indications which are well known to the inhabitants as presaging some violent collision of the elements, and considerable uneasiness prevailed. In the morning of the 27th the wind rose suddenly, and went on increasing in violence during the whole of the day, and became at length one of the most terrific hurricanes that had ever been witnessed in the country. Trees were torn up by the roots, houses carried away, and men and animals in the fields dashed to the ground with terrific violence. All the island of Sunda is literally ravaged, and the town of Manilla only presents the appearance of a heap of ruins; the quays and houses along the banks of the Passig have been blown into the river; in the capital alone upwards of 5,000 houses have been destroyed. All the archipelago of the Philippines has suffered; Mandinao, Soulou, Palaouan, Leyta, and Panay have been completely desolated. On the small island of Samar, where there were 300 buildings, not a house or tree now remains—all have been swept away. Boats which had been previously on the shore have been since found many miles inland, and a small river in the southern part of the island has been dried up by the force of the wind. On the glacis of the city of Manilla some guns were blown from their carriages and carried to a distance of more than 100 yards. The number of houses destroyed is immense, far greater than was at first supposed. The loss of vessels on the coast is not yet known, but it must have been quite considerable. This hurricane, which lasted altogether about eight hours, exceeded in violence that of 1776, and was felt in all the Philippines at almost the same moment. It has been also felt at Borneo and the Moluccas, and as far as Java, but in a less violent degree.

DIED.

On the 7th inst., at Toms River, Ocean county, N. J., Sister Mary Wilbert, wife of Elder James L. Wilbert.

JAMES HAM,
WHOLESALE DEALER IN
PROVISIONS AND STAPLE GROCERIES,
No. 40 Second st., St. Louis, Mo.
Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21–6m

Public Meetings.

The Latter Day Saints hold their Meetings every SUNDAY, in the large hall of the Assembly Rooms, 361 Broome street, at 3 and 6½ P. M.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to February 19, 1857.

Article	Unit	Price
Ashes—Pot	per 100 lb.	7 37½ a — —
Pearl		— — a 7 62
Candies—Stuart and Bussing's best, assorted	per lb.	— a —
Ordinary		— a —
Candles—Sperm	per lb.	— a 40
Adamantine		24 a 25
Mould, tallow		00 a 16
Coffee—Java, white		13½ a 14½
Mocha		15½ a —
Laguayra		11½ a 12
Maracaibo		11½ a 12½
St. Domingo (cash)		00 a 16½
Drugs and Dyes—Alcohol	pr. gal.	— 60 a — 66
Alum	per lb.	— 2½ a — —
Arrowroot		— 45 a — —
Arsenic, powdered		— — a — 2½
Asafœtida		— 5 a — 25
Borax, refined		— 22½ a — 23
Brimstone, American, roll		— 2½ a — 2
do crude	per ton.	35 — a 37 00
Camphor, crude	per lb.	— — a — 18½
do refined		— 25 a — —
Castor Oil, No. 1		0 00 a 1 40
Chlorate Potash		— 37 a — 40
Cochineal		1 15 a 1 20
Copper—sheathing	per lb.	— 23 a — 27
Copperas	per 100 lb.	1 50 a — —
Cream Tartar	per lb.	— — a — 30
Gum Arabic, picked		— 17½ a — 32
Gum Copal		— — a — 9
Gum Myrrh, Turkey		— 10 a — 25
Iodine, resublimed		— — a 5 25
Ipecacuanha		— — a 1 60½
Madder		— 12½ a — —
Magnesia		— 14 a — 35
Do calcined		— 30 a — 55
Nutgalls, blue Aleppo		— 30 a — 32
Oil Anis		3 87 a — —
Oil Bergamot		2 62½ a 2 75
Oil Cassia		— — a 4 15
Oil Lemon		— — a 2 12
Oil Peppermint		— — a 3 —
Opium, Turkey		— — a 5 25
Otto Rose	per oz.	3 50 a 6 50
Oxalic Acid	per lb.	— 81 a — —
Phosphorus		1 10 a 1 15
Quicksilver		— 45 a — 50
Rhubarb, China		— 80 a 1 10
Saleratus		— — a — 8
Sal Ammoniac, refined		— 11 a — 12
Senna		— 11 a — 14
Shellac		— 13 a — 16
Sugar Lead, white		— 13 a — —
do brown		— 11 a — 11½
Sulphate Quinine		— — a 2 —
Tartaric Acid		— 41 a — 42
Verdigris		— — a — 50
Vitriol, blue		— — a — 11
Dye Woods—Camwood	per ton.	115 — a 120 —
Fustic		27 — a 29 —
Logwood		17 — a 28 —
Flour—State, common	per bbl.	6 35 a 6 40
Michigan and Indiana		6 70 a 7 75
Genesee, extra		7 20 a 8 75
Rye Flour		3 25 a 5 75
Corn Meal		3 25 a — —
Fruit—Raisins	per box.	— — a 3 40
Raisins, layers		4 — a 4 50
Currants	per lb.	— — a — 18
Glass (American window)—		
6x8 to 8x10	per 50 feet.	3 25 a 2 50
8x11 to 11x16		3 75 a 2 62½
11x17 to 12x18		4 — a 3 —
20x26 to 24x30		5 50 a 4 25
31x40 to 34v46		8 — a 7 50
Grain—Wheat	per bush.	1 70 a 1 82
Corn, round yellow		— 74 a — 76
Barley		1 10 a 1 28
Oats, Western		— 52 a — 53
Beans		1 75 a 2 —
Gunpowder	per 25 lbs.	3 50 a 6 50
Indigo	per lb.	— 75 a 1 40
Iron—Pig, Eng., Scot	per ton.	29 — a 30 —
Bar, Eng. refined		60 — a — —
Sheet, Russia, 1st quality	per lb.	— 18 a — 13½
Sheet, Eng.		— 3½ a — 4½
Lead—Galena	per 100 lbs.	6 75 a — —
Sheet and Pipe		— 6½ a — —
Leather	per lb.	20 a 31
Molasses	per gal.	57 a 80
Nails—Cut, 4d and 6d	per lb.	4½ a —
Wrought, 6d and 20d		6 a —
Oils—Olive	per bskt., 12 bottles.	3 37½ a 3 50
Olive, in casks	per gallon.	1 20 a 1 25
Linseed		— 80 a — 85
Whale		— — a — 85
Lard. winter		— — a 1 05
Paints—Lead, red, Am.	per lb.	— a — 8½
Lead, white, Am., in oil		— a — 9
Lead do do dry		— 8½ a — —
Ochre, yellow, French, dry		1 — a 1 62½
Ochre, in oil		— 4 a — 6
Spanish Brown, dry	per cwt.	— 60 a — 75
Litharge	per lb.	— — a — 8½
Vermilion, Chinese		— 90 a 1 05
Venetian Red	per cwt.	2 — a 2 37½
Rice	per 100 lbs.	3 75 a 4 50
Saltpetre	per lb.	6½ a 12
Seeds—Clover	per lb.	— 11½ a — 12
Flax, American, rough	per bush.	2 — a 2 10
Linseed, Calcutta		1 90 a — —
Soap—New York	per lb.	4 a 7
Castile		10½ a 11
Spices—Ginger, Race	per lb.	6 a —
Mace		75½ a —
Nutmegs		— a 85
Pepper		— a 12½
Pimento		10 a —
Cloves (cash)		— a 11
Sugar—New Orleans	per lb.	9 a 11
Havana, white		— a 12
do brown		9 a 11¼
Stuart's crushed		— a 12½
Sumac, Sicily	per ton.	— — a 75 —
Teas—Gunpowder and Imperial	per lb.	35 a 75
Hyson		30 a 80
Young Hyson		32 a 70
Hyson Skin		20 a 35
Black		22 a 50
Tin—Banca	per lb.	— a 33
Straits		— a 31½
Plates	per box.	9 — a 10 50
Tobacco		— a 7½
Turpentine	per 280 lbs.	3 62½ a — —
Tar	per bbl.	3 — a 3 25
Spirits Turpentine	per gallon.	— 41 a — 42

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of

GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware. Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu!

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor.	$1.75
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c	10 cts.

Send cash orders.

St. Louis Book Agency.
J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:
Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mb22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mb8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 *WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,*
Have always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

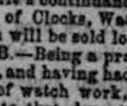
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
Has constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

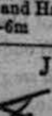
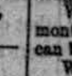
CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

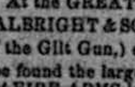
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo,
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
The undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

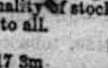
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, whole-sale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

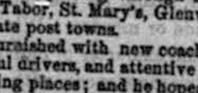
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
P. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoes
Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES;
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

Cotton Factory for Sale.
A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 3 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a
MACHINE SHOP.
The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.
Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.
Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad.
For particulars apply to
E. R. YOUNG, Westport, Conn.
Refer to the Editor of THE MORMON.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 8 Platt street,
Two doors from Pearl,
NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
ja9–



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 2. NEW-YORK, SATURDAY, FEBRUARY 28, 1857. PRICE FIVE CENTS.

Poetry.

The Saints' Invocation.

BY MISS H. R. KNOW.

Roll on thy work, Eternal God,
And speed the glorious time
When thy pure Gospel, spread abroad,
Will gladden every clime.

When burnish'd error will return
To chaos, whence it came;
When truth, the lamp of life, will burn
With clear, Celestial flame.

When knowledge, flowing from on high,
Will o'er the earth be spread,
Deep-mantling as the waves that lie
Upon the ocean's bed.

O, give the happy period birth,
When strife and war shall cease;
When all the nations of the earth
Will learn the arts of peace.

When foul iniquity will hide
In shame its hateful head,
And wicked men no more in pride
Upon the righteous tread.

When all the people will be wise,
And all their dealings just;
When lying tongues and envious eyes
Will moulder in the dust.

When Zion will be plac'd on high
In bold security;
When all the watchmen, eye to eye,
Upon her walls shall see.

When love to God and neighbor, will
Pervade each human breast;
And in the light of Zion's hill
The nations all be blest.

When Zion's lofty towers will rise
Above all earthly height;
And, mingling with the joyful skies,
Eclipse yon orbs of light.

Propel thy glorious kingdom forth,
Extend its light abroad;
Perform thy purpose on the earth,
Thou great, Eternal God.

New York, Feb. 14, 1857.

Mr. J. Taylor—*Dear Sir:* As the subjoined report contains a new theory, affecting much more than the subject at issue in the paper read, and the deductions from it appearing correct and reasonable, I think it will prove interesting to many of your readers.

I am not prepared to say how far it may or may not be capable of demonstration, under the various conditions to which it may be subjected; but, it is to be desired that the author of the following paper, having found, (if I may so term it,) a rough gem; will take measures to have it cut and polished so that its value and truth may be apparent.

Yours truly, W. J. Silver, C. H.

A PAPER,

READ BY MR. W. MT. STORM,

Before the Scientific Club of the American Institute, on Wednesday, Feb. 11, 1857.

REPORTED BY ELDER WM. J. SILVER.

Subject—*The Chemistry of Steam, as Bearing upon the General Construction of Steam Boilers.*

We must, to render the investigation of this subject of any value or avail, first bring to a focus what light we may upon the darkest points of our subject, in our efforts to advance in the knowledge of any general law or laws, to be observed in the general construction of Steam Boilers; for, as to the rest, we need little further enlightenment to enable us to draw clear and definite lines for the boundaries of our subject.

Of practical every day facts and effects, we have a large capital; while, of the fundamental causes, which are the keys to unlock the secret of the existence of many of those facts and effects, we labor under a greater shade of ignorance in what most concerns us, than almost any other class of professionists. This, however denied, is as true as it is mortifying.

In direct return to our subject; we must bear in mind that it is not in itself, that the Steam Boiler interests us; for it is only an instrument we employ, as a necessary evil in a sense, to accomplish the only end we have in view; viz. the cheap and rapid generation, and ready and safe control of steam, as a motive agent; leaving out of consideration its importance as a chemical agent, to the artizan, as contra-distinguished from the mechanic. The application of Steam relates to the Steam-Engine, not properly to the Boiler, and would be merely incidental to the present subject.

The chemist would scarcely be so bold, not to say absurd, as to design an apparatus for forming a given neutral salt, without first making himself master of the laws governing the affinity of the alkali and the acid that combined to form it; and had learned the chemical equivalents of each; in other words, until he had analyzed it. Let us then, at least attempt to analyze steam, before we assume to decide what should or should not be fixed conditions in the general construction of Steam Boilers.

Therefore it is indispensable that we consider, as preliminary, the question: What is steam? Strange as it may seem, it is a question few engineers have asked themselves. Even the more able minds in that field have devoted their attention too exclusively to its Dynamics; ignoring or not appreciating, and not appreciating because not sufficiently investigating, its chemistry.

It is thus that a heterogeneous mass of facts has been accumulated, upon which a fashion, rather than a solid system, has been established, such as an exact science would aspire to; governed by, and based upon, some fixed and guiding laws; upon which its phenomena and correct practice would unfailingly depend.

In regard to this comparatively neglected field, the chemistry of steam, I assert that it is susceptible of the clearest proof that all its phenomena, whether useful or detrimental, are fundamentally of an electrical nature, and controlled by electrical laws, from the condensation or vaporization of a drop of dew, to the explosion of a steam boiler, or the formation of an iceberg.

I would say, as it were in parenthesis, that I have spent several years and some thousands of dollars in the experimental study of the fundamental laws of electricity; principally, in regard to their relation to meteorology, and to steam as a motive agent, and, from various reasons deduced from scores of experiments I have become convinced, that during the process of forming steam, the water takes up what we recognize by the term heat, so long as its increment may be noted by the thermometer, but at the instant a particle of water at the boiling point flies into elastic vapor at the same temperature, it takes up what would be more properly expressed as *combined electricity*, than by the usual term of "latent heat," a term, in itself, in some respects, paradoxical. In either case the source of it being the combustion of the fuel in the furnace certainly, and its developement being due probably to the greatly less specific electricity, hitherto, I believe, unrecognized, of the products than of the elements of combustion; of carbonic acid, than of the oxygen and the combustible.

Steam at the atmospheric pressure for instance, instead of being water combined with 212 degrees or nominal units of sensible heat, added to 990 "latent," may be more truly described as water impressed with 212 degrees of temperature and combined with 990 equivalents of electricity.

Everybody has a specific electricity, the equivalent of and identical with what is now termed its specific heat, which means simply the quantity of heat converted by any means into the condition called latent, while that body is being elevated to any given temperature, which is only an attendant condition, and this latent heat, so called, is, in truth, combined electricity; the attending temperature, by its very presence, as it were, causing the given body to have a stronger affinity for, and power to receive and convert this electricity into a latent condition; in other words, it simply renders its specific heat, *i. e.* its specific electricity, greater, while its capacity, other things equal, is less, than the ratio of the increment of temperature, and thus, that electricity becoming combined or specific, is prevented from being sensible to the electrometer, any more than the supposed latent heat is to the thermometer.

It may not be altogether irrelevant to remark that, combined, latent, integral or specific electricity, these being equivalent terms, never developes magnetic effects or polarity, as does electricity, which we may properly term superficial, as distinguished from combined, whether static or dynamic, and, vice versa, magnetism produces superficial electrical effects. The separation of electricity and magnetism is, in many respects, but more confusing, although, in every case, one or the other may be considered a primary, and the other a secondary or induced condition, and their relative antecedence has a most important influence, normally, upon the structure of all bodies, for, in the case of the latter, the body, as a whole, will be crystalline or fibrous, as wood, ice, or asbestos; and in case of the former, homogeneous in organization, being an aggregation of spheroidal atoms, as oil, water, or vapor; whether the atoms be solid or vesicular, or the fibres, in the other case, solid or tubular.

Latent heat, combined electricity, is the cause of all expansion in homogeneous bodies. Its conversion to that condition and their expansion being always simultaneous and inseparable, one cannot occur without the other.

Steam, for instance, is a homogeneous body, and, in its expansion, the total amount of the dynamic effect it has exerted, whether usefully realized or not, is exactly measured by the number of degrees of temperature it has lost in so doing, for that is the measure of the amount of heat it has converted into the latent, whether it be called in that condition heat, or electricity.

The same laws apply to gases, as well as steam or other simple vapors, in fact, gases generally are but the vapors of some liquids, known or unknown to the chemist, but that, to exist in the liquid form may, or may not, require the attendant conditions of greater pressures and less temperatures, than those of the atmosphere, or than any yet produced by art.

Why electricity can become latent during the expansion of bodies, especially seriform bodies like steam, is as hard a question to solve as why heat should become so, under the same circumstances, if we accept of the heat theory. It is quite possible that, in either case, if it were practicable to separate and insulate a single atom of steam by itself, we would find its electricity sensible to a correspondingly delicate electrometer.

That immense quantities of electricity are developed from steam, whatever be the source of that electricity, is already well known, and has been for several years past, and a boiler of about 4 horse power, specially adapted to that purpose, is referred to by Noad, which gave flashes of lightning over 20 inches in length at the rate of about 200 per minute, the steam issuing from it at a pressure of about 60 pounds per square inch.

Faraday tried a series of experiments on a very small scale, which superficially indicated that, the electricity developed from steam was due to friction upon the nozzles from which it issued, and he so decided, which dictum having gone forth to the world, the world is satisfied.

I believe however, that it will yet prove to be but one of the many instances, where erroneous opinion has been taken for granted, as *fact*, and shews how prone the human mind is to believe by habit and from hearsay. If each thinker would ask himself: Do I know this? he would be startled to see how little he knew of his own positive knowledge; and high authorities especially, having promulged error, dislike to recant.

Compared to this, unbiassed ignorance is worthy of respect; for it stands upon neutral ground, and is open to conviction; while accepted and maintained error is the most fatal of barriers to the approach of truth, silencing the independent investigator, under penalty of being considered a conceited innovator, because a rebel against those Czars of science, the men of reputation.

The supposition that the intense flashes of lightning developed from effluent steam are produced by its friction upon a few little issue nozzles is most improbable. It is evident we cannot manufacture electricity, therefore, it must be developed from somewhere, that we may accumulate it at particular points; and no power is adequate to compel this accumulation of a fluid whose pre-eminent property is repulsion, but the power of electricity itself. Whether we are awake to it or not, it is only by electrical agency that we ever do or can develope it, and I believe it to have been specific or combined somewhere, or it could not have been developed.

I would suggest, as a probable law, that, in every method of developing electricity, not induced dy the presence of other already electrized or magnetized bodies, the amount developed, whether positive or negative, will be proportional to the amount of oxygen, concentrated or diffused, whether chemically or mechanically, but particularly the former, and, however the connexion may be disguised, I think we will always find such the case, if we search to the fountain head.

Now let us see how all this, bearing upon the theory of specific electricity, relates to steam: I will call attention to the fact, that, just as certain as electricity in motion, but conducted, not absolutely free, produces magnetism, so, wherever electricity is in motion but unconducted, it produces light and fire.

We put water in a boiler and place coal on the grate; but the oxygen of the air and the carbon of the fuel have little or no affinity while cold and nothing occurs. In common language we must light the fire, in chemical nomenclature we must bring a portion of the combustible, or the supporter, or both, at some limited point of contact, to a state of incandescence or a temperature of about 800 degrees Fahrenheit.

At this point the chemical affinity, which combustion simply is, becomes intense, heat is developed and communicated to other surrounding points, affinity and combustion are spread through the mass; temperature, light and electricity, whether identical or not, are set free.

Electricity, unconducted and in motion; always attendant upon which are light and fire as before pointed out, is developed its quantity being as the difference, between the specific electricity of the products, and that of the elements of combustion, proportional also, almost, if not entirely, to the oxygen consumed; as in the same case the heat is to be.

As heat—temperature—was necessary to bring about the affinity that produced combustion, between the oxygen and the carbon, so was temperature necessary to produce a similar affinity, for electricity, on the part of the water, to cause it to absorb it and take vapor form; and, let it be observed, as circumstantial evidence of what forces are at work in this case, that, there is no medium state between the existence of the water as a liquid and its existence in the vapor form. The change is instantaneous with each particle by itself.

How is it that the water, in being brought to the boiling point, expands by heat, as we commonly consider it, only about 1-30th of its volume; and having received this heat but slowly, water being but a poor heat conductor, at once expands many hundredfold, and has suddenly become capable of taking up, in an instant, much more heat than it had received during all this previous time? I leave the question for advocates of the "latent heat" theory to answer.

This, at least, would be fair proof that the heat at this point of becoming latent is converted to something else. Which, although contrary to what might at first appear, involves, if true, something more than a mere change of terms; whether considered as latent heat or latent electricity, because although equivalent in their effects, our minds are aroused to a very different understanding of what we have to deal with, in the generation and control of steam, and can bring to bear all those laws, so familiar to us, relating to electricity, both as aid and protection, which would not be deemed applicable, if we considered it simply as heat rendered inert and incapable of exerting any sudden and uncontrollable force. For, although it is now generally admitted that heat and electricity are but different phenomena of the same cause, and, that they are also sometimes, if not always convertable, yet it is well known that heat and electricity are universally recognized as agents, possessed of very different properties, and controlled by very different artificial means.

If we assume that it was electricity that it took up in this latent form, as a particle of water flew into steam, warm water being a good conductor of electricity, every adjacent particle would supply its quota.

In lieu of the electricity of effluent steam being derived from friction, as Faraday assumed, I consider the friction as only the means of its transference, while, condensation is the means of its developement, and the "latent heat," so-termed, its source.

The electrical theory of steam has its bearing on our subject in the most direct manner, for taking electrical laws as our guide, and not only what are familiar to us as laws of heat simply, we shall be directed in our course to the adaptation of the proper means for the more rapid and cheap generation with ready and safe control of steam.

As passing proofs of the soundness of the theory of specific electricities, and its reference here to the assumption that the latent something of steam is latent or combined electricity, I would offer as proof: First, that wherever electricity is developed from steam no other equivalent for the latent heat can be found. Second, that a charge of electricity of moderate intensity, passed through water at the boiling point, flashes it instantly into vapor; and herein lies the secret of steam-boiler explosions, as distinguished from simply bursting asunder by an over pressure.

Again, place two like vessels equally filled with water, under equal conditions of temperature &c., one being insulated and the other being provided with a good conductor from the water to the earth. In equal times, a far greater amount of water will have disappeared from the latter than from the former; and, as in this as in most other cases, the affinity increases with the temperature, there would be a still greater difference, if the water in each vessel could be kept warm by some means not in connexion with it, as a reflector.

In conclusion, I will remark, that the laws which apply to vaporization will, by their inversion, apply equally to condensation

As the absorption of electricty into the latent form, whether it be directly or by the conversion of heat, is the cause of vaporization and expansion in steam, so would the drawing off, so to speak of this electricity, could it be effected, produce its sudden liquefaction and condensation.

Such means, for instance, as a brush of wire on the end of a negatively electrized conductor may yet be applied in the progress of knowledge, in lieu of a jet of cold water, in the condenser of a steam engine.

Plurality of Mites.

I fell asleep the other evening after dinner. I had been dining alone, and, the more serious business of meat and pudding having been disposed off. I had sat for some time idly playing with the cheese, some loose dry crumbly bits of which were lying about my plate. I fell asleep and had a dream.

I dreamt that in some strange unexplained manner (when was ever anything explained in dreams!) my eyes became all at once endowed with microscopic power, and, happening to light upon a crumb of cheese, beheld a goodly colony of mites. I watched their movements. As I looked, they seemed to increase in size, until I could distinctly single out individuals from the mass. I saw them striving and struggling with each other, some of the weaker getting most cruelly trampled under foot by others who marched over them; I saw them toiling with difficulty up the caseous mountains, or resting quietly in the deep shady valleys into which the inequalities on the surface of the cheese were magnified. I saw some of the larger, plumper-looking mites hoarding up heaps of the rich matter that formed at once their food and the dwelling place; and I saw other leaner ones who, dig as deeply as they would into its substance, never seemed to be able to get food enough to eat.

Then, as I looked, I thought I heard a sound like voices in the distance, and, by degrees, my ears partaking of the supernatural powers already enjoyed by my eyes, I caught their accents, found that I could understand the language of the mites.

"What a brave world is this of ours!" cried an old fat mite whom I was watching (he spoke louder than the others, and his were the first words that I caught.) "How bountiful has nature been in placing us upon it! Here, have we all we want—our food provided for us, and to be had simply for the picking up. Had we been cast upon the dreary void that separates us from the nearest world to this, we must have died from hunger. Look over yonder; what now appears to you a tiny spot in the distance, once formed a portion of this world of ours. Now it is millions of our longest measure from us."

On hearing this, I could not for the life of me refrain from laughing, asleep though I was. The distant object that he had pointed out was one of the crumbs of cheese that I had scattered with my knife some half an hour before; the dreary void that intervened was about two inches of the plate which chanced to be uncovered.

I listened again. The old mite was discoursing learnedly about the atoms that made up their universe. "Look where we will," he said, "we find on every side, far, immeasurably far from us, small specks to all appearance, but supposed to be in reality worlds like our own. It has been said, indeed, that they possess inhabitants like ours; but that we cannot know. Convulsions do occur sometimes that bring two worlds together; but, when this happens, those residing near the spot where the phenomenon occurs seldom survive the shock. Whole nations have been sometimes known to perish in the collision; some being crushed to death, and others thrown far from any habitable spot by the concussion."

Then came a mite apparently much older than he who had already spoken, and declared that he knew, of his own knowledge, that the worlds around must, to a great extent, resemble this. Long, long ago, he recollected that the whole, formed one enormous mass, vast beyond all conception; that by degrees, with fearful shocks, the worlds they saw in the far distance were, one by one, detatched and flew off into space. He was too young, when these disruptions happened, to know much about it; but he had pondered on it since, and felt convinced that all existing matter, their own world, and the thousands that they saw around them, once formed one mighty whole!

A derisive shout of laughter followed this assertion. The thing was too preposterous to be believed. The younger mites especially were boisterous in their incredulity. They were not going to be taken in by tales like that—they knew better. There was no other world beside their own. The bit of cheese they dwelt on was the only bit of cheese that ever was, or would, or could be habitable. See what a size it was. No mite could walk round it in a lifetime. If what they had been told was true, how insignificant would this great world of theirs become, compared to the enormous whole! How very insignificant the individual mite! No, no, there was no other habitable cheese.

The old mite shook his head, and spoke not. For my own part, I felt half tempted to convince the skeptics of their error by scraping all the crumbs together on my plate, and thus once more uniting their scattered universe. But I had heard of the disasters that ensued whenever these convulsions, as they called them, did occur; and, having by this time conceived an interest in the tiny disputants, I spared them and continued listening.

"Come, now," exclaimed one of the incredulous young mites with the air of one about to put a poser, "if you have told us true, and everything we see around us is cheese like this we live in; if there really exists as much cheese as would make a thousand of our worlds; why may not there be even a thousand times as much as that again! Why may not there be cheese enough in being, to form a million, million worlds—all fit for mites, like us, to live on, eh!"

"Why not, indeed!" the sage replied. "For my part I believe there is."

"Ho! ho! ho! ho!" There was not one mite in the whole community that didn't fairly shake its tiny sides with laughter at this wild assertion. They all declared the old mite must be in his dotage. They kicked and cuffed him cruelly, and even threatened to expel him from the cheese he stood on, and so compel him to find out the truth of his own theory by endeavoring to make a pilgrimage to one of the distant worlds he spoke of.

Then, other mites came up to join in the discussion. There was one who had been a great traveller (how proud the little fellow was of his experience! he had been nearly half-way round the crumb of cheese they all resided on.) He astonished his hearers, by declaring that, in spots that he had visited, there were objects visible in the distance utterly unlike the little specks they saw from where they stood. One in particular was more than fifty times as big as any they could see; but even this was nothing when compared with the great world they lived in.

(Mistaken mite! The object that you saw was the distant lump from which all your pigmy worlds were shaken!)

As to there being other bits of cheese inhabited besides their own, the traveller would not hear of it. It was true that there were other mites dwelling in distant portions of their world whose manners differed in several ways from their own. (His audience seemed surprised to hear that even this could be; but he had seen them, so there was no disputing it.) But as for the other worlds of mites, the thing was too preposterous!

Then came another—a mite of most imposing aspect, and attended by a long train of followers. I soon found out he was the monarch of the colony I was observing. With royal condescension, the sovereign mite paused to inquire into the subject of discussion. On being told, his majesty grew wroth, and vowed it was high treason to suppose there could be any other communities to govern than the well-known and established nations of their world. It was an insult to the dignity of the few favored mites who divided the sovereign sway among them, to think that there were others who in their own spheres might be no less potent (or even more potent—which was a horrible and blasphemous thought!) than themselves. So, the poor mite who broached the theory about other worlds was ordered to recant on pain of death; and the fact was established unmistakably by royal edict, that there was no cheese—could be no cheese—inhabited, but theirs.

Then I awoke, roused from my after dinner dream by an Italian boy beneath my window, grinding on his organ Home, Sweet Home. It chimed in well with what I had been dreaming of. No place like home! No people like ourselves, no country but our own, no worlds but the globe we live on. No cheese that mites can dwell in, but our own particular crumb!

Yet cheese—and milky cheese—is sold by tons! Yet suns and systems roll around us; the planet we inhabit, but one atom in a mighty group; that in its turn, an atom in another mightier one. Where shall we stop! Clusters of satellites revolving around a world; clusters of worlds revolving around—what!

Take physic, pomp! Pride, get thee hence! How little any of us, men or mites can comprehend what may exist beyond the limits of our one especial crumb—whether of earth or cheese!—[*Household Words.*

The Ostrich.

The cry of the ostrich so greatly resembles that of a lion as occasionally to deceive even the natives. It is usually heard early in the morning, and at times also at night. The strength of the ostrich is enormous. A single blow from its gigantic foot (it always strikes forward) is sufficient to prostrate, nay, to kill many beasts of prey, such as the hyena, the panther, the wild dog, the jackall, and others. The ostrich is exceedingly swift of foot; under ordinary circumstances outrunning a fleet horse. "What time she lifteth up herself on high, she scorneth the horse and his rider." On special occasions, and for a short distance, its speed is truly marvellous, perhaps not much less than a mile and a half in a minute. Its feet appears hardly to touch the ground, and the length between each stride is not unfrequently twelve to fourteen feet. Indeed, if we are to credit the testimony of Mr. Adamson, who says he witnessed the fact in Senegal, such is the rapidity and muscular power of the ostrich, that, even with two men mounted on his back, he will outstrip an English horse in speed. The ostrich, moreover, is long-winded, if I may use the expression; so that it is a work of time to exhaust the bird. The food of the ostrich, in its wild state, consists of seeds, tops, and various shrubs and other plants; but it is often difficult to conceive how it can manage to live at all, for one not unfrequently meets with it in regions apparently destitute of vegetation of any kind.—[*Anderson's Africa.*

The earthquake which was felt in San Francisco on the 9th Jan. seems to have extended nearly throughout the entire length of the State. The shock was felt at Sacramento at 7 3-4 o'clock A. m., in San Francisco at 8 1-4, at San Diego and other points along the southern coast at about 8 1-2 o'clock. At the latter place it was more severe than any similar visitation within the memory of its oldest inhabitant. Men and women rushed from their houses into the street; the shock lasted several minutes. By express from Fort Tejon we learn that the shock was also felt at that place and lasted from three to five minutes, shaking down adobe walls and chimneys. One Mexican woman was killed. Many of the streams throughout the lower country were turned from their usual channels.

[*Alta California, Jan. 20.*

It is with certain good qualities as with the senses—those who are entirely deprived of them can neither appreciate nor comprehend them.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 109 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, FEB. 28, 1857.

The New York Tribune and its Utah Correspondent.

WE transfer to our columns a long letter from the New York *Tribune* of Feb. 13th, and also extracts from another of the 24th, with Mr. Greeley's comments. We publish these, not because of their truth, nor because we care anything for the unblushing falsehoods and meanness contained in them, but in order that our brethren in the West and in Utah may know something about their maligners both there and here. As we presume, there cannot be many persons, even Gentiles, so mean in Utah as not to be easily distinguished by those letters, we shall leave them to father themselves; but at present we wish to say a word in relation to Horace Greeley and his course. We do this because we have met with many of our people who have expressed a favorable opinion of him, and we wish them to be undeceived. We have discovered, for some time past, that if there was any dirty business to be done about Utah, he was always on hand, and his columns are always open to any and every nasty story that either himself or his delectable correspondents can concoct; in fact, we have some time regarded him as the New York editorial scavenger, and his paper as the receptacle of the very dregs of filth and pollution that can be raked and scraped together by the fœted talons of his craven, anonymous correspondents. Furthermore, it is our candid opinion, that if he had the influence, and could, by any means in his power, cause the destruction and extermination of the Mormons, he would not shrink from any misrepresentation, falsehood, or other means, no matter how diabolical, to accomplish his fiendish ends. We have watched his course, and the above are our candid sentiments; nor are we alone in this matter. The Albany *Atlas* makes the following remarks:

"The Pharisees, with Beecher, Greeley, and Co. at the head of them, propose to exclude any State from the confederacy *which refuses to persecute the Mormons*, after the fashion of the 'border ruffians' of Missouri and the mob of Illinois; for Beecher, Greeley, and Co. are not jealous, but so holy that they cannot live in a Confederacy, any one of whom can be guilty of wickedness like this. The zeal with which these men and their followers rush to the solution of this question, (the admission of Utah,) by the expedient of a test of conformity or process of exclusion, shows how

'Fools rush in where angels fear to tread.'"

We know that Mr. Greeley excuses himself, and so did most persecutors and defamers in every age of the world; but with us facts speak louder than words, and we feel it our duty to lay before our readers those things that they may know who are their maligners, the manufacturers and circulators of falsehood.

If Mr. Greeley, however, is sincere in what he publishes and professes to believe and state, we are prepared to discuss the subject of Mormonism with him, either before the public or in any other way; and are prepared to prove that Mormonism, including polygamy, is both as scriptural and philosophical as any other system, and that the inhabitants of Utah are more moral, virtuous and patriotic than any other city, State or Territory that he can refer to. If he refuses to do so, and continues to circulate his vile calumnies, we shall publish him as a wilful defamer and barefaced liar. We can account for men catering to a morbid, vitiated public appetite for the sake of dimes; but when this degenerates to wilful and malicious lying and wholesale slander, and aims at the liberties and rights of a whole community, it is inexcusable even in the worshippers of mammon. We have thought of noticing several items of his correspondent's last letter, but in looking over it again we find that it is a wholesale tirade of abuse, without scarcely the semblance of truth. There is one item, however, to which we would wish to draw the attention of our friends, and that is his "bead" story. Now no man, that was not an abandoned wretch, could ever conceive such a thing; and we would recommend our friends in Utah to be on their guard against poison, infection, or any association with such vile scum as he and his compeers. He says: "I have noticed articles in Mormon papers denying the existence of slavery in the Territory," and pronounces it as mendacious, &c. Now will Mr. Greeley or his anonymous correspondent quote from these papers those statements? We allow people to go to Utah from the North, East, West and South, and never yet thought we had any right to use either "Sharpe's rifles" or "border ruffianism" to prevent them. We have been of the opinion that Americans had a right to settle anywhere in America. We know that this opinion is a political heresy in the estimation of Mr. G., but we can't help that; these are our sentiments. Furthermore, to prevent the Indians from making war upon one another in order to obtain prisoners to sell as slaves to Mexicans, who came frequently to Utah, as the slave-dealers did to Africa, to purchase those captives, the Legislature passed an act to stop this traffic, and another authorizing the purchase of Indian prisoners, stipulating that they should be well fed, clothed and schooled, and at a certain age liberated, after the method of apprenticing in these States. Perhaps this method would not suit Mr. Greeley; he likes underground railroads and unconstitutional and dishonest means, to carry out his philanthropic purposes. We believe in equal rights to all; and although not strong advocates of involuntary servitude, and many abuses associated therewith, we don't believe in turning thieves and robbing by the grace of God; our acts are all open, and we are willing they should be investigated.

In regard to the babies being "nearly all white headed," we think that Mr. Greeley's correspondent must have been laboring under a hallucination, and had everything so mixed up with Mr. Greeley and the color of his wool, that it has, to his vision, transformed all the babies' heads to the hue of that of his patron. If all stories are true, however, we think there will be some few blackheaded babies, arising from the zeal of some of those correspondents to introduce a better (!) stock among the Indians. In regard to ignorance, schools, vice, &c., we let it pass. But now comes the cap sheaf. This blatant, filthy liar now turns religious and moral, and sets himself up as a reformer; hear him: "We want here the Bible, a free press, faithful missionaries, and a complete system of education." We would advise him to take an emetic and a few ounces of salts, to hire a nigger to scrub him in the hot springs, to take a bath in the Salt Lake, to put on clean clothes if he has any, and then to speak for a passage to California; his piety may pass current there—it is altogether below par at Salt Lake. The Bible! missionaries! education! in the mouth of such a vile wretch—what next! why, his endorsement by Horace Greeley. *O tempora! O mores!* It is true that Mr. G. partly repudiates some of the first article—he feels a few qualms of conscience; but the thing is so good and so nice, that he must publish it, and the second he unquestionably endorses. We have been at a loss to comprehend how a man like Horace Greeley could conceive that such a wholesale abandonment to profligacy and meanness could exist, among a whole community, as that described by his amiable correspondent, unless he has met with it among his Fourierite friends—so many of whom are now bitterly repentant and helpless; but we do not believe that such depravity exists even among them. Human nature is bad enough, as exemplified in New York and other eastern and western cities; but we opine that it is scarcely as degenerate as he has painted it. But how does he reconcile what he is pleased to term the "*auricular confession*" with all this impurity? Is that in accordance with his former philosophy? Here it is:

"THE QUESTIONS INTRODUCED BY BRIGHAM YOUNG IN HIS NEW SYSTEM OF AURICULAR CONFESSION.

Have you committed murder, by shedding innocent blood or consenting thereto?
Have you betrayed your brother or sister in anything?
Have you committed adultery by having any connection with a woman that was not your wife (or man that was not your husband?)
Have you cut hay where you had no right to, or turned animals into another person's fields without his consent?
Have you lied about or maliciously misrepresented any person?
Have you borne false witness against your neighbor?
Have you taken the name of the Deity in vain?
Have you coveted anything not your own?
Have you been intoxicated with strong drinks?
Have you found lost property, and not returned it to the owner or used all diligence to do so?
Have you fulfilled your promises in paying your debts, or run into debt without the intention of paying the same?
Do you pay your tithing promptly?
Do you teach your family the gospel of salvation?
Do you speak against your superiors in the Church or against any principle taught in the Book of Mormon, Book of Doctrines and Covenants, or against the revelations given through Joseph Smith the Prophet and the Presidency of the Church as now organized?
Do you pray in your family, night and morning, and attend to secret prayer?
Do you labor six days, and rest or go to work on the Sabbath?
Do you and your family attend the ward meetings?
Do you preside over your household as a servant of God? and is your family subject to you?
Have you labored diligently and earned faithfully the wages paid you by your employers?
Do you oppress the hireling in his wages?
Are you acquainted with any circumstances connected with the cutting off from this earth by our Danite brethren of any person unworthy to reside upon it? If so have you ever revealed the same to any enemy of the Church?
Have you ever broken any of your vows to the Church by communicating in any manner to its enemies the nature of those vows, or of the most sacred rites of our endowments and covenants?"

Now although we have never heard of any of these questions being put to the people, we have heard of a reformation which gave us very great pleasure. And we are prepared to receive most of this statement as correct. Taking away the Danite portion, the putting of the people under oath, the murder operations and a few little items of this kind, for which, of course, we must make some little allowance. How does he reconcile this with Mormon impurity and vice? Is a scrutiny so strict, as that which is here described, a vigilance which enters every house and makes the most searching inquiries into the acts, practices and faith of the people, compatible with that corruption of which Mr. Greeley speaks? Why the forbidden things are many of them those that are practiced daily, by what is here called respectable society. If the gentleman seriously believes it, he is a bigger fool than what we took him for.

In regard to the above questions we are prepared to believe that even in Utah, among a population of one hundred thousand persons, there must necessarily be a large number that could not say not guilty, although we believe his correspondent's statement to be a fabrication. How would they stand the test in New York? If men who set themselves up as patterns to society cannot stand the loose ordeal of a Congressional investigating Committee, the degenerate part would cut a sorry figure with the above Mormon test. We would here state that we have no *auricular confessions*, nor anything secret in our confessions, if we have any they are *confessio aperta*, or open, and we think that an open confession would be good for other persons' souls, as well as the Mormons.

One thing more. Is it not surprising that a man claiming the respectability of the Editor of the New York *Tribune*, should magnify and apparently gloat over what it describes as the miseries of the Mormon hand cart emigration? Now they were bad enough, God knows; but not as bad as he would represent and as he would have it, we gave an account in The Mormon of last week; that may be relied upon. After fully endorsing his very candid and truthful correspondent's statements, he says: "we have never heard of anything so shamefully dirty or so wretchedly repulsive." Mr. Greely your memory is short. We can refer you to a man that you probably may have heard of—Col. Fremont—who led quite as sickly, dirty, ragged and frozen a company to Utah; who fed them on the entrails of dead animals to whom carrion was a relish, who lived for some time on the carcasses of worn out horses and mules, and considered their boiled skins a dainty; some of whom died in their saddles, and were left unburied and uncared for; who were ragged, in many instances shoeless, unwashed, unshaven, and filthy, with frozen feet, fingers and bodies; and who if they had not fallen in with the Mormons would all have perished. To use your own words, Mr. Greeley, "This cadaverous caravan" reached "this miserable mecca," they were fed, nursed, washed and cared for. These miserable Mormons had a degree of sympathy for poor suffering human nature, they felt it a duty to relieve their fellow man And a Col. Smith who is now in the East, and whom you have calumniated, in one of your vile articles, as a *cripple*, than whom there is not a more gentlemanly, courteous, honorable man to be found, was among the first to give this poor famished company aid and succor.

These, last, then, were all gentlemen, Col. Fremont, a "*Pathfinder and a Hero.*" The Mormons a "*Cadaverous caravan endeavoring to reach their miserable mecca.*" Such is Mr. Greeley's philosophy. We have read of immense sufferings in all parts of the East and West from freezing, perhaps we have noted more than a hundred published as frozen to death in different parts, in the midst of houses, farms and civilization. We have felt to sympathise with their misfortunes, and have felt grateful that our brethren, with all their exposure, have suffered no more. We had not expected to find persons to gloat over their misery. And then after all this with affected piety and humanity he says:—

"Will some one who may have the opportunity and the heart, call the attention of those emigrants who may come to New York with the intention of an overland journey to Utah, to the painful and disgusting details which our correspondent furnishes."

Why Mr. Greeley we will do that for you. We have a congregation of some five hundred who meet in Brooks's Assembly Rooms in Broome street, New York, twice every Sunday. We invite you to come, sir, and deliver your lectures, we invite any clergyman, or any number of them, of respectability to come and aid you in your reforms, we will promise you at least a candid hearing, and if you or they, can make any convert you are welcome to them. These people, notwithstanding your publications, are all calculating to go to Utah. Now if you are as sincere and as philanthrophic as you profess, do come and enlighten us. Send your missionaries here, to convert us, as it is much easier than going to Utah.

As we have already said more on this subject than we caculated to do, we will now give the testimony of gentlemen who can speak of the respectability of the citizens of Utah: gentlemen who are not afraid of exhibiting their names, who have no *nom de plume*, who are not anonymous, and whose respectability will perhaps not lose in the comparison either with Mr. Greeley's anonymous correspondent or the philosopher himself.

You say we are immoral. We qoote the following, as we prefer the testimony of others to our own, on this subject:—

(*From the Missouri Republican, 1847.*)

"WE notice in the papers of Philadelphia, that T. L. Kane, Esq., delivered a lecture on Tuesday last, before the Historical Society of this city, on which occasion he reviewed the history of the Mormon people from the period of their ejection from Nauvoo, to the time of their settlement in Deseret. * * * * * *

"I have given you in terms, the opinion my four years experience has enabled me to form of the Mormons, prererring to force you to deduce it for yourselves from the facts. But I will add, that I have not yet heard a single charge against them as a community—against their habitual purity of life, their willing integrity, their toleration of a religious difference of opinion, their regard for the laws, their devotion to the Constitutional Government under which we live—that I do not, from my own observation, or upon the testimony of others, know to be unfounded."

The following is from the speech of the Hon. Truesman Smith, delivered in the Senate of the United States, July 8, 1850. Published in Washington. Gideon & Co., Printers.

After reading a letter from Dr. Bernhisel, of whom he says, "Dr. Bernhisel is the agent of the people of Deseret, he is a native of the City of New York, a gentleman of respectability and intelligence, and worthy of all confidence," he continues, "The statement of Dr. Bernhisel touching the wonderful progress made by the people of Deseret, within a space of time, incredibly brief, is abundantly confirmed by a letter which I received from Gen. John Wilson, dated at Salt Lake City, Sept. 6th, 1849, from which I submit the following extract:

"A more orderly, honest, industrious and civil people I have never been among than these, (meaning the inhabitants of Great Salt Lake City,) and it is incredible how much they have done here in so short a time. In this city, which contains now, as I believe, about four or five thousand inhabitants, I have not met in a citizen a single idler, or any person who looks like a loafer. Their prospects for crops are fair, and there is a spirit and energy in all that you see that cannot be equalled in any city of any size that I have ever been in, and I will add, not even in old Connecticut. Gen. Wilson is now Navy Agent at San Francisco, and is a citizen of the first respectability."

The following is from the pen of Mr. Fuller, at that time editor of the New York *Mirror*, who visited Salt Lake—not the present Mr. Fuller, his former colleague, under date of ——:

"A more industrious, honest, law-abiding community can hardly be found. The municipal regulations of Salt Lake City are admirable, and a more moral (barring their open polygamy) and orderly citizens we have never seen in any part of the world. They number very many men of intelligence and education, and a residence of several weeks among them failed to note a single "vagabond" in their midst. They are exceedingly hospitable to California emigrants, and furnish them supplies at reasonable rates. Their settlement is a great benefit to "overland travellers."

At the Legislative party, given in Salt Lake City, at the Social Hall, on the 1st of January, 1855, an address from Hon. J. F. Kinney, Chief Justice United States Supreme Court, Utah Territory, being announced, he rose and said:

"This is to me an occasion of rejoicing—this a time when the mind will reflect on the past history of this country. I can scarcely realize that we are here, ten or fifteen hundred miles from civilization, and yet we are in the very midst of it—not only civilization, but the most *perfect refinement*. I am reminded of the words of Daniel Webster, on the occasion of celebrating the landing of the Pilgrim Fathers. 'The same heaven,' he remarked, 'is over our heads, the same earth under our feet; but all else how changed!' The same remarks may appropriately be applied to this Territory, when we consider only seven years have gone since this people landed here, without food to support them, living on herbs and roots, and behold now the splendor, the magnificence and taste that has been displayed here, we may wonder and be astonished."

At the same party the Hon. George P. Styles, Associate Justice in Utah, alluding to his official visit to Iron county, says:

"I have been to Iron county. I organized a Grand Jury, with all the requirements and paraphernalia of law; I gave them a solemn charge; my advice to them was, that they never should have Iron county tarnished with a lawsuit. *There was no case for me to adjudicate.*"

On another occasion, at the re-union of the Members of the Assembly, at the dwelling of the Hon. A. W. Babbitt, Judge Kinney spoke as follows:

"I do not rise to tell a story, to offer a toast, or propose a conundrum, but to express my feelings. I have watched the doings of the Legislative Assembly during the past session. I see you have adopted the wise policy of enacting few and simple laws. Those governments are accounted the most wise which have enacted the fewest and simplest laws. You do not wish to rule your people by law; you try to rule them by love. I speak this not merely to eulogise Gov. Young, or his council. Everything in this Valley bespeaks the enterprise, the industry, the refinement, and the intelligence of this people. Your fine settlements, unsurpassed in loveliness and beauty, your public buildings, your machinery, and the union and good feeling pervading throughout your Territory, are all monuments of the wisdom and power that influence and control every department. No stranger coming into this Territory but will be struck at the luxury, magnificence, symmetry, and ingenuity that exists throughout this Valley.

"I was one of the Judges of the Supreme Court in Iowa for seven years; my salary was $1,000 per year; the salary of Chief Justice in Utah was then $1,800. I had a delightful home in Iowa, as many of you have here. My appointment to Utah was soon rumored, and my friends, the members of the bar, reasoned with me on the propriety of leaving Iowa; my post was flooded with letters from my friends on the subject; my old friends in New York, with whom I studied law for years, informed me that I could not live here and discharge the official duties assigned me. If I examine my own feelings in relation to coming to this place, I was actuated by one feeling, which was to show to the world the slanders that had been heaped upon the people, than by any other motives. It could not be for wealth or honor. I have a wife and five children, one daughter grown to womanhood; and I can say there is *less immorality, less drunkenness, and less licentiousness here, than anywhere I have ever been.* I turned my back on the advice of my friends; I have never regretted the step I took. They tried to stay my family, but I controlled them enough; I left it to their choice to come or stay. If you call this a compliment to your Territory, you are welcome to it, and I am proud of it."

In addition to these we might refer to the remarks made by Judge Lazarus Reid, (now dead,) of New York, Judge Leo. Shaver, and hundreds of disinterested witnesses, who have resided in Utah, and are acquainted with the state of affairs in that Territory; but space will not admit of introducing one tithe of their testimony, we shall, therefore, only add that of Mr. Carvalho, who was associated with Col. Fremont in his last mountain expedition:

"During a residence of ten weeks in Great Salt Lake City, and my observations in all their various settlements, amongst a homogeneous population of over seventy-five thousand inhabitants, it is worthy of record, that I never heard any obscene or improper language; never saw a man drunk; never had my attention called to the exhibition of vice of any sort. There are no gambling houses, grog shops, or buildings of ill-fame, in all their settlements. They preach morality from their churches and from their stands, and what is as strange as it is true, the people practice it, and religiously believe their salvation depends on fulfilling the behests of the religion they have adopted."—*Published by Derby, N. Y.*

We might go on, but we forbear; we have given a string of unexceptionable testimony from 1847 to 1855. What are we to think of Mr. Greeley and his poor apologies for men, ycleept correspondents, in the face of the above? Why the Mormons would not touch the mean, corrupt wretches with tongs, and yet one of the leading journals of New York city will employ these filthy wretches to scrape together nastiness to vilify a people, as much superior to them as light is to darkness, and that journal will not only publish, but endorse the statements of these *canailles*.

Workingmen, to the Frontiers!

We have just received a letter dated Feb. 6. from our much esteemed friend, James C. Mitchell Esq. of Florence, N. T., a portion of which will, no doubt, be read with pleasure by many of our readers.

"There will be a great rush to this place in the spring, and property will, no doubt, reach a high figure. Preparations are being made for improvements, the coming season, on a large scale; and I predict, that by the first of January next, Florence will contain, at least, 600 houses, and number not less than three thousand inhabitants. We want mechanics of all kinds, and will esteem it a great favor if you will use your influence in sending us some, the more the better, no trouble about their getting steady employment at high wages, say from three to five dollars per day, and we also want laborers. There are, no doubt, many excellent mechanics and working men among your people, who will not go to the valley this season. To you and to them I can say, that I am confident that there is no place in the Union, where they can do better than at our own Florence."

We think the above worthy of the attention of our brethren, as Florence is the starting point for the Plains. From there likewise the emigrants will proceed to colonize the new settlements. Whoever of our brethren goes out there, with the view of passing further on in due time, and will live their religion, keeping themselves free from the evils of the world, they may do well, very well. There will always be competent Elders at that place to instruct and preside over the Saints, and their religious privileges will, in no wise, be curtailed.

Corruption in and around Congress.

It will be seen from our Congressional columns that the Corruption Investigating Committee have terminated their labors, and handed in their reports to the House last Thursday. From the gentlemen composing that committee, great things were at first anticipated. If at their appointment, they were not universally approved as being the best that the Speaker could choose for the business, they were pretty generally regarded as being well adapted to hunt up and expose, without respect to men or parties; but now that the reports are published the same unanimity of sentiment upon their labors is absent. There seems a universal dissatisfaction—"Honorable members" in the House think that the Committee have transcended the limits of their mission, and made a Star-Chamber, Inquisition; but another class, and that by far the more numerous, think that they have been too easily satisfied, and given up the chase before they had well beat the bushes. The Committee have probably done all they could under their circumstances; whether or not, one thing is manifest—they have been dilligent on what they were engaged.

The persons charged deny the implication, and explain this and that, very probably, to their own satisfaction; but the members of the Committee seem to think that they deserve expulsion from the House, and recommend its adoption. The offenders who are before the public are from New York, and one from Connecticut, and all of the immaculate "Black Republican" school. The Editor of the *Daily Times*, when examined, knew nothing; but held on to almost the last, that if he would he could say great things. The published report, however, seems to us to warrant the impression that the Committee thought there was really nothing in him for their purpose, and let him slide. The correspondent, Mr. Simonton, was less fortunate. He stood firm for a considerable time, that he could not betray confidence; but compelled to answer he let out so much unfavorable to himself that he is recommended to be expelled from the House. Philosopher Greeley is among the notables, but of course he is really innocent. Outrageous to think otherwise. He happened to be out West, frozen up somewhere, or it is very probable he would have been called to explain something about a $1000 draft that got into his hands. Greeley says he is still immaculate, that he was no lobby agent, that he received not a dime for any services, and the curse cleaves not to his hands. We don't think the Philosopher had a cent of the $1000, but other folks would like to know who did get it, and for what. Well, Mr. Greeley will probably tell them, if they only give him time. We refer our readers to the report of the scene last Thursday, in the Congressional column—it's worth reading.

Anniversary of Washington's Birth-Day.

The 125th anniversary of Washington's Birth Day was observed here with great eclat on Monday. The weather was fine, the streets, of course never clean, were passable, and promenaders to witness the processions of clubs and military companies were numerous. "The Friends of Civil and Religious liberty" had a grand banquet at the Astor House. Judge Douglass was to have been present, but had to telegraph his unability. James T. Brady, Esq., presided; and in the opening address uttered the following sentiments, that we think worthy of our circulation:—"We have met to commemorate an event far more important, and of much nobler results than usually engage the attention of mankind. Around this festive board are ranged men of all ancestries, and of various religious and political creeds, rendering homage to the memory of a man than whom none better, wiser or more dignified ever adorned his race, his country or his era. Another purpose, even loftier than gratitude has summoned us together. We come to attest our veneration for the great principle which generated our national existence, and should ever control the action of our institutions and our people. You anticipate my utterance of the words 'civil and religious liberty.' This was the sublime object for which the heroes and sages of '76 contended. For this were employed the elevated aspirations and unrivalled achievements of the great Washington. To preserve this in its full vigor should be the effort of all who dwell in their own broad territory. And he who by word or act impairs the sacred inheritance, or who would hesitate to strive for its eternal ascendancy, should be treated as a foe to the best interests of his country and mankind. During the struggle for our independence Washington recorded his memorable declaration: 'The cause of America and of liberty is the cause of every American citizen, whatever may be his religion or his descent.' When the constitution of the United States had been adopted, he urged his countrymen to cherish it 'for the sake of those who, from every clime are daily seeking a dwelling in our land.' He subsequently uttered these noble words: 'If I could have entertained the slightest apprehension that the constitution, framed in the convention where I had the honor to preside, might possibly endanger the rights of any ecclesiastical society, certainly I never would have placed my signature to it.' It is useful to recall these sentiments. I regret that it seems necessary to do so. The last great canvass in our country produced a spectacle such as I trust may never again be witnessed. The political press and partizans addressed both the sympathies and the prejudices of our people in reference to the religious tenets of a candidate for the Presidency. How deplorable this seems in view of Washington's address to the members of the new church in Baltimore, in which he says: 'In this enlightened age, and in this land of equal liberty, it is our boast that a man's religious tenets will not forfeit the protection of the right of attaining and holding the highest offices that are known in the United States.' In presence of the spirit here displayed, the rancor of the biggot and the fury of the fanatic should ever have been repressed."

Death of Dr. Kane.

It is with deep regret that we announce the death of Dr. Kane. A dispatch from New Orleans on Monday states that his remains had arrived there. His body was to lie in state at the City Hall till Tuesday evening, and then be sent on by steamboat to Philadelphia. The highest authorities of Cuba paid high honors to the virtues and memory of the deceased as his mortal remains were taken from their island, whence he had gone in search of health. There is deep sympathy for his family everywhere. The Dr. was young in years; but has lived long enough to earn untarnished fame, not only in his native country, but everywhere in the civilised world.

DOMESTIC SUMMARY.

THE Grand Jury has found an indictment against Mrs. Cunningham and Mr. Eckel for the murder of Dr. Burdell. Young Snodgrass is out on $2,500 bail to appear when required as a witness. Nothing having been alleged against the Misses Cunningham they are released. Dr. Spicer, an acquaintance, and for some time a partner in business with the Dr. in Bond street, has made affidavit that the Dr. wrote to him that he had been led to marry Mrs. C.; but cannot produce the letter. Though this may bother the relatives of the deceased who are after the property, it changes in nothing the motives to lead to the murder; marriage assumed or real was necessary to bring part of the property to Mrs. C. The marriage and the murder are mysterious, that no information yet made public can touch.

The disunionists have been holding conventions at Utica and Albany. In the former place they met with little sympathy—a very meagre attendance.

Hon. Chas. Sumner, returns to Congress for a few days, and purposes leaving on a visit to Europe early next month.

The President elect will, it is said, be accompanied to Washington on Monday by the Lancaster Fencibles. Everything at the Capital is putting on its best face for the inauguration on Wednesday. General Cass is Premier of the new Cabinet.

Mr. Dunn and the Mormons.

THE following letter is from P. P. Pratt, Mormon Missionary in Ohio, from Salt Lake:

CINCINNATI, Feb. 18, 1857.

MESSRS. EDITORS:—I see in your paper of yesterday an extract from a Washington correspondent, which represents the Hon. Mr. Dunn, of Indiana, as insinuating, on the floor of Congress, that the people of Utah Territory are "living in open and avowed hostility to the usages of morality and religion, as well as in actual violation of the laws of the United States."

I live in Utah, being one of its oldest citizens. I will thank any statesman, editor, or other citizen, to point out any instance of a violation of the laws of the United States by the people or authorities of Utah. It is possible we may be opposed to some of the "moral and Christian usages of the age." For instance, we are opposed to the usage of the "Shakers," which forbids marriage. We are also opposed to the Catholic usage, which forbids the priests and nuns to marry. In short, we are opposed to all laws and institutions which compel the surplus female population to live single; or which tend to lead them astray from the paths of virtue, and to subvert the holiest, purest affections with which nature has endued humanity to an unhallowed use.

In Utah all the people are taught to live virtuously and in purity of life and practice. Both sexes are strictly taught that it is their duty to marry at a proper age, and to honorably fill the sacred relationships of life.

There all unlawful intercourse or infectious connection is strictly prohibited. Indeed, a breach of the Seventh Commandment is considered a capital offence, worthy of death, the same as murder. In these matters, and in many others, we may indeed differ from some of the moral and religious usages in other parts of the country.

But Congress has no business with our religion or our consciences. We are constitutionally free in these respects. We shall never stoop to ask Congress, or any other human power, to regulate our marriage relations, our family institutions, or our morals and religion—nor will a few dimes, appropriated or withheld, alter our fixed and conscientious belief or practice.

By giving the foregoing a place in your columns, you will perhaps contribute an act of justice to a people forever traduced and misunderstood. I am, with due respect, your fellow-citizen,

P. P. PRATT.

The foregoing letter we clip from the *Daily Cincinnati Gazette*, Feb. 20. If some of our Eastern cotemporaries would take a lesson from the *Gazette*, and give both sides of the Utah picture, we could entertain hope of seeing them, some day, respectable citizens.—[Ed.

Book Postage.

ALL Books sent by post require prepayment of one cent per ounce under 300 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Correspondence of Judge Appleby.

NEW YORK, Feb. 25, 1857.

PRES. TAYLOR,—*Dear Bro.*:—As many of the Saints scattered through the Eastern States, no doubt are anxiously looking and expecting me to have paid them a visit ere this, from the notice appearing in THE MORMON some few weeks since, permit me through the columns of your valuable and interesting paper, to inform those of the Branches I have not visited the reason why I have not.

When I left this city, Jan. 31, I contemplated to have not returned until I had visited all the Branches of the Church situated in the Eastern States, but on account of snow storms that blocked up the roads, freshets carrying away bridges and rendering the travelling almost impossible, together with cold, and unhealthy weather. After visiting the Saints in Connecticut, New Hampshire, and some in Massachusetts, I came to Lowell, where I became so much indisposed by reason of a severe cold settled upon my lungs, and weakness of voice occasioned by much speaking, I deemed it prudent for the benefit of my health to return to this city, and refrain from active labor for a short time. I have also business at Washington, for which place I purpose leaving in a few days. After I return, if my health and circumstances will permit, I contemplate visiting some more of the Branches previous to my departure for Utah.

The Saints in general where I have traveled are endeavoring to live their religion, and preparing for gathering to Utah, and leave the ungodly, filthy, corrupt and ignorant priest ridden associations by which they are surrounded.

Priests, editors and people, talk about the immorality of the Mormons in Utah, why the poor corrupt fools, there is more real virtue in one ward in G. S. L. City, than there is in the whole of New York city put together, to the contrary of the *Tribune's* lying Utah correspondent notwithstanding. Just think of editors bought and sold like swine at the shambles, and the clergy, more or less of them, every week almost committing adultery, talking about the morals of Utah, and wish to bring the Mormons down to a level with their beastly corruption. Poor miserable hypocrites, wallowing in the filth and mire of their own venal abominations surrounding them on every side. Prostitutions, whoredoms, murders, infanticide, adultery, sodomy, beastiality, incest abortion, garroting, lying and all manner of abominations and corruptions that were ever practised, or had among the Antediluvians, or the Sodomites of old, according to history, are practised and perpetrated among this religious, monagamic, preaching, lying, adulterous generation, if their own reports published be true.

Howl you poor miserable beings, spit out your venom and spleen, the Mormons are well posted up, and understand your meanness, dishonesty, treachery and corruption of all kinds, and grades that exists among you religiously, socially, morally and politically, and we know that you are a perfect mass of putrid corruption, through all your different ramifications, with few exceptions. We know you are on the downward road to ruin, and nothing but a long *ground sweat*, or the day of *burning*, which is near at hand, will ever purify you from your filth and pollution. Howl on then, the Mormons care as little for your lies and vituperation, as they do for the one that utters and publishes them. We hold you in perfect contempt, unfit to be associated with men of virtue, or exalted minds, we ask no odds of you, any way you can fix it, we neither fear, care, or regard you, your lies, influence or power. Our trust is in our God, and honesty and virtue we respect.

Lies and contumely are all the arguments you can bring forth to militate against Mormonism, your best men dare not meet Mormonism upon its merits, either morally, religiously, socially, or philosophically, and well they and you know it. But the poor mean contemptible wretches will howl and cry, and publish "*O, the immorality of the Mormons.*" This is all they can say, are not such poltroons too contemptible for any noble minded man that ever understood the principles of truth to condescend to their standard of truth and honesty. Yes, indeed, they never can get or force the Mormons to condescend to come down to a level with their ungodly man made popular, corrupt systems of the present day. They remind me of a flock of turkey buzzards, they will pass over all the clean and wholesome meat, never touch it, because their appetites do not crave it, but if there is any carrion or purtrid flesh, there they will alight and glut themselves upon it. However they will surely receive their reward, viz: "*And all liars shall have their part in the lake which burns with fire and brimstone, which is the second death,*" which may God grant, unless they repent. Amen.

W. I. APPLEBY.

Correspondence of President Angus M. Cannon.

PHILADELPHIA, Penn., Feb. 19, 1857.

PRESIDENT TAYLOR,—*Dear Uncle*:—There is nothing more of a task to me than writing, yet, as I reported myself ready to carry out your instructions when I last wrote, it would be great weakness in me if I neglected to do so, inasmuch as you desire to hear from me regularly.

I have been endeavoring of late, with the assistance of some of the brethren, to gather up and organize the Saints who have been scattered in these parts for eight, ten, and sixteen years, and have been successful to some extent; nevertheless a number we find are content, feeling that the mere profession of Saints is enough to save them.

It is strange that persons who have obtained a knowledge of the truth and purposes of God our Father with reference to His children here, through the divine message of the Prophet Joseph, can make themselves content, and feel like being at rest, among a people who rejected that messenger, very many of

whom consented to His martyrdom, while the Lord of Heaven looks with eyes of Justice upon the nation thus rebellious and corrupt, until the measure of their iniquity is well nigh filled. Mercy and Grace promised are nigh spent, and the cup of his wrath begins to be poured out. A Sermon will yet be preached *louder* in tones and *mightier* in power than anything manifested by His elders and servants whom He has sent endowed with the Holy Priesthood, when many who do not now believe will know that the Lord is God no longer to be mocked.

Many, very many, who once entered into the most solemn covenants to carry out His purposes, are seen to slip aside, that they may sleep and take a little comfort, and continue to do so, imagining they are safe, until Heaven's artillery awakens them, and then they will realize that their covenants are broken.

I think in no instance could the words of the Lord through Isaiah be more appropriately applied than to this class for it is sure to be with them "As when an hungry man dreameth and behold he eateth, but he awaketh, and his soul is empty, or as when a thirsty man dreameth and behold he drinketh, but he awaketh, and his soul hath appetite.

I returned on the 16th inst. from Chester, Delaware Co., where I organized a branch of ten members, ordained one Wm. Cockraft an Elder, and placed him to preside.

The first time the Gospel was preached in that place, I am informed was last October, when I proclaimed it in the Court House, and had the attention of quite a respectable audience; upon that occasion there were several old members present who had not moral courage enough to come forward and show themselves, and I think it would have perplexed a destroying angel to know by their actions that they ever had been Saints.

Since then, however, I appointed Elder W. H. Osmond, to look after those scattered through that section of country, and I am proud to say, through his energy and perseverance, he has been successful in finding a few who have renewed their covenants and are determined to keep awake in the future, having learned that "Mormonism" is making rapid strides and waits for no man. I preached in the Court-house twice last Sunday, in the afternoon upon the coming forth of the Book of Mormon, proving it to be of Divine Authenticity, and of infinite importance to a benighted world. I beheld with pleasure the interest taken while I spoke of it being a history of a people with whom God spoke and whom, in consequence of wickedness, He destroyed, leaving only a benighted race of which the American Indians are a remnant, yet it was strange to see the change when I announced this history to be none other than the Book of Mormon: the name was what they hated. Oweing to being led by hireling priests who have adopted the policy of placing anathemas upon all who would read it, making out that something of a bewitching nature was connected with it, least the people should be convinced of the truth and per consequence they lose their salaries and living. Many who pin their faith upon the arm of flesh, because like magpies they are taught to prattle and say, what they hear their teachers, do not realize that this practice occasioned the destruction of Jerusalem and the curse which follows the Jews to this day.

I preached in the evening upon the Gospel as taught by Jesus and his ancient apostles, and the blessings which followed their administrations, proving that the Latter Day Saints held to that Gospel, and none other, and can say the Lord did bless me with His spirit in great abundance. The house was very full and attentive during both meetings, several have given in their names for baptism, and I live in hopes that there may be a good work done in Chester.

One gentleman after meeting, being satisfied with what he heard invited me to come and preach in an adjoining town, promising to procure a house and see my expenses paid.

Accept my kindest love and give the same to George, and all the brethren, whom I pray God to sustain in their efforts to spread the truth.

I remain your humble nephew and servant in the new and Everlasting Covenant.

ANGUS M. CANNON.

The State of Things in Utah.

Correspondence of the N. Y. Tribune.

GREAT SALT LAKE CITY, Nov. 3, 1856.

AFTER reading the discourses of Brigham Young respecting the discontent among the women, which you probably received in last month's mail, it may not be uninteresting to know the more immediate cause of these passionate declarations and threats of the Mormon Prophet, although you will find that no allusion has since been made of the promised manumission of Utah's white slaves.

Brigham resides in a large two-story house some fifty feet square, built in a neat style, and furnished as sumptuously as the country can afford. In this house lives with him his *wife* (for although he has more than sixty concubines, she alone is recognized as a wife, the others are called "spirituals") and her four children, two girls and two boys. She is not, however, his first wife, for when she married Brigham he was a widower with three children—two girls and a boy—who are now all married. His "spirituals," or, as they are sometimes called, "fixins," occupied small houses in the neighborhood of the gubernatorial mansion, living generally two or three in a house; but Brigham found that as the population of the city increased this plan did not suit—his *fixins* had too much liberty; in fact, they would, as he expressed it, allow brethren to "get between their sheets." He therefore, had a large establishment built adjoining his residence, containing sixty small rooms, then surrounded the whole premises with a stone wall twenty feet in hight. Into this harem he proposed to put the majority of his spirituals, make them take turns in cooking washing, &c., and thus have them under his own immediate supervision. The females, however, with unpardonable obstinacy, refused to enter into this arrangement; and, although finally compelled to, did so not without much grumbling and "whining." This circumstance called forth the sympathy of their sisters in misery, and the Prophet found it necessary to thunder his anathemas upon their unprotected heads. They say no more; the fire is smothered, not quenched.

I am told by an eye-witness of the scene that Brigham, walking down the street a few days since, met a little boy returning from the mountain side with a few cows he had been herding. Struck with something in his appearance, the Prophet stopped and called out, "Here, sonny! tell me now, whose son you are." The little curly-headed urchin answered, "Ma tells me I'm Bro. Young's son, but you ought to know who I am." The Seer knew not his own child!

Brigham Young and his associates seem determined to drive all the Gentiles out of the Territory. They have made an attempt during the past month to forcibly take possession of a tannery owned by a Gentile now in the States. Resistance being made by the gentleman's agent and some of his friends, they were arrested and fined $300 a-piece, the Mormon Judge going even to the length of fining the agent's lawyer the same amount for giving legal advice in the matter. This is not, however, surprising to us, when we see cases in which a person arrested on the complaint of some good Mormon, who may have a spite against him, is compelled to pay one-half of the costs, although *no cause of action* is found against him, and the good Mormon is never made to pay the other half.

A more serious charge against the Mormon leaders than this, however, more fully illustrates the ends desired by them. The Surveyor-General and the Indian Agent, the only remaining Gentile officers in this Territory, while on an excursion to the valleys south, visited the Pah-vant tribe of Indians. (This is the tribe charged with the massacre of Capt. Gunnison and his party.) They were accompanied by the chief of the Peteetneet tribe, who rode to the village some distance ahead of the party, and much to his astonishment found the Indians arming themselves, evidently bent on some hostile undertaking. On inquiring the reason, they told him that an express had just been there from Fillmore City, stating that the party was coming down to arrest them for the murder of Gunnison, and advising them to anticipate such an approach and resist it; and the Peteetneet chief had the greatest difficulty in disabusing their minds before the party arrived. Ka-nosh, the chief of the Pah-vants, is a Mormon having been baptised by Brigham himself.

Brigham Young, accompanied by his counselors and several of the principal men of the Church, left here on the 13th to visit the Shoshonee or Snake Indians—a powerful tribe occupying the country north and east of Salt Lake Valley, who resisted all the attempts made to introduce Mormonism among them. The party, however, returned on the 15th, in consequence of the illness of Brigham. He has since entirely recovered.

In connection with this, I will give you a little circumstance which came to my notice. Comment upon it is unnecessary. A party of emigrants on their way to California found it convenient to pass through this place. A day or two before reaching the city, the small-pox broke out among them; and they accordingly camped in the suburbs of the city, to rest and procure the necessary assistance. The physicians attending them naturally sought to find out the origin of this disease, which seemed to have generated in the party. Upon investigation, they found that a *few days* previous to the breaking out of the malady the little boy who was first seized with it had picked up on the road, near a camp of the Shoshonee Indians, a large and unusually fine bead. This bead he still had in his possession, and, on examination, the physicians found it to be filled with *small-pox virus*, the ends being stopped with cotton. Whence came this bead? Not from the Indian camp, for they hate the small-pox more than anything else on earth—so many of them having been swept off by its ravages; and it is very improbable that emigrants should carry such a thing put up in such a manner. The theory is that it must have been placed there by Mormons, in the hope that they would thus implant the seeds of that dreadful disease among these Indians, whom they have been unable to make tools of.

Alice Young, Brigham's eldest daughter by his first wife, was sealed a short time since to Hyrum Clawson, a pimp or spy of the Governor, as his third wife. Miss Alice was first engaged to a young sergeant in the army, who came to the Valley with Capt. Beckwith and joined the Mormons in order to secure her. As soon as his term expired he returned to Salt Lake, to be rejected. She, in the meanwhile, had engaged to marry a young Mormon named Wright, upon the condition that he would go on a mision to Australia and serve faithfully for three years. He accordingly started last Spring, but will be doomed to disappointment, for Brigham has found it necessary to practise as well as preach.

If "Apostle of the Lord" covets another man's wife, or "spiritual," and she refuses his advances, or if the husband is likely to be troublesome, recourse is had to a system which has been sanctioned and practised by the authorities of the Church. The husband will be sent on a mission, and, of course, *dies or disappears!* The sainted Apostle then reveals to the woman that her late husband committed some enormity which has sent him to the infernal regions, but if she will marry him she will be sure to go to heaven, and also secure the salvation of her late husband. But if (as is generally the case) she favors his advances, they go and get Brigham's consent, and their secret meetings are considered perfectly lawful, provided they stand high in the Church and are firm in the faith!

We have had some very cold weather during the past month, snow having fallen to the depth of a foot in the valleys and from three to eight feet deep in the mountains. By the latest accounts from the Third Hand-Cart Company which is now between Green and Bear Rivers we hear that they are suffering dreadfully from cold and hunger. The train contained 370 adults and a large number have perished. This news has created some excitement among the people and a great many teams with provisions have been sent out to their assistance. Of the Fourth, Fifth and Sixth Hand-Cart Companies we have heard nothing. They are far in the rear, and if they are not stopped at Fort Larimie will all perish. Besides those, there are several wagon companies, and the number of emigrants yet on the Plains is estimated at 1,200. You will perhaps have later news from them through the carrier of the Eastern mail which left here the 1st, as he will pass them on his route.

I have noticed articles in Mormon papers from the States denying the existence of Slavery in this Territory, but their mendacity in this as in all cases where their institutions are concerned is notorious. There are many Slaves now owned here both Negroes and Indians, and they are as much an article of sale as any other property.

It is true that the number of negro Slaves is comparatively small, probably less than one hundred, but this scarcity arises more from the poverty of the people than from any aversion they have to Slavery. Their laws sanction it, and their religion inculcates the idea that they (the Africans) are an inferior race of being, and that this inferiority will continue in in the next world.

I suppose that not less than four hundred Indian children are held in bondage under the pretense of apprenticeship! These children are purchased from the Indians (who steal them from the neighboring tribes) for sums varying from $20 to $40 a-piece. This traffic is thus encouraged by Mormons, and in fact, sanctioned by their laws.

In regard to the Mormon children, they appear like a neglected, uncared-for set, generally dirty and ill-clad. The majority of them are girls, and this troubles the women very much, *for they know that a female is doomed to Slavery and a life of misery.* It is also a singular fact that a large proportion of them are white-headed. These children are suffered to grow up in ignorance and vice. Without the hallowed influence of home to restrain them; they are vicious, profane and obscene. Some of the worst language I ever heard fell from the lips of urchins in the street; but, when the most profane and indecent language is heard in their Tabernacle, and all other public meetings, no one can expect any other result. The Mormons boast or exult in calling things, as they say, by their right names; all parts of the human body are spoken of familiarly, in terms that would make anybody but a Mormon blush, and they say it is a part of their duty if not of their religion, to teach their children a knowledge of the "issues of life," as they term it.

As to education, there is none here. You may have heard of the "University of Deseret," with its Chancellor and Professors, and I know not how many high-sounding offices, and also of the proposed donation of Congress* to it; but it is all a sham. There is no such University here except in name. They boast abroad of their common schools. They consist of edifices built in each Ward called school-houses; but these are in nearly every instance used for the sole purpose of holding what they term "Ward meetings;" and yet heavy taxes are collected throughout the Territory obstensibly for school purposes. It is the settled policy of the Priesthood to keep the people in ignorance and poverty, for it is then easier to rule them.

These facts show the importance of the immediate attention of the American Government and people to the affairs of this Territory. What can be expected of this people, even if they should throw off the abominable Mormon despotism under which they are now groaning. They are nearly all foreigners of the lowest class—an ignorant but industrious, hard-working people. Accustomed from their youth to be guided and ruled in all political matters, they are ignorant of the first principles of self-government.

Uninstructed in respect to our institutions and the workings of our system of government, they are daily counseled to hate and despise it. These principles taught to the parents are by them instilled in the minds of their children, who, brought up without even a common education, are ready adepts in learning anything vicious and demoralising. Moreover it is to be remembered that they are completely isolated, and that there is no external influence to modify these circumstances; all the news they receive from the world is through the medium of the Church newspaper, which is the only one in the Territory.

What then is to be expected from them if as some writers propose they are left to themselves to work out their own ends?

We want here the Bible, a Free Press, faithful Missionaries, and a complete system of education, so that old and young may receive instruction. But these things cannot be had without a complete change in the administration of the laws, and the entire separation of Church and State.

New York Tribune, Feb. 13.

* That donation has been granted by Congress.

The following is the *Tribune* editorial alluding to the above letter, and though the editor professes to doubt the correspondent's justice and truthfulness, he nevertheless publishes his verbiage:

"A curious letter from a Utah correspondent will be found in another column. He is evidently disposed to see things in no favorable light for the Mormons, and in one or two cases is inclined to fix very grave suspicions upon them, upon what seems to us very slender evidence. Yet his account of matters and things in the Valley, though to be received perhaps with some grains of allowance, corresponds sufficiently with what might be expected. His statements upon the subject of Slavery are curious, and we do not doubt authentic. Those who have not hesitated to follow the example of the patriarchs in the matter of polygamy, can hardly fail to find abundant Scripture warrant for the introduction of Slavery, especially as they have in this the countenance and consent of so many of our learned divines.

"Negro Slavery, it is true, is not likely to be introduced into Utah to any considerable extent; but in the Slavery of Indians the Mormons have a resource and a temptation close at hand, nor can it be expected that as to this matter they will exhibit a greater degree of self-denial than was shown by the early colonists of New England and Virginia. Besides, it is with them a matter of policy. It often happens that two weights are easier to carry than one. Slavery will help to balance polygamy. Polygamy alone might prove a very serious obstacle to their admission into the Union; but what is there that our politicians will not gulp down to save themselves from the necessity of meddling with Slavery?"

Here follows the second *Tribune* editorial:

"We publish this morning, from that newest of New Jerusalems, the Great Salt Lake City, a letter which will be regarded by all the 'Saints' in this quarter as important, for it announces that St. J. M. Grant is dead since the night of Dec. 1, ult., or if not dead, has been very unjustly treated, since he was buried with all possible ecclesiastical honors on the 4th of Dec., manner the prophesies of St. Brigham Young, who foretold the invalid to be convalescent of a pneumonia. Grant was very high in the Mormon Church, but to what exact altitude he had attained we cannot with accuracy say, since we are not informed of the number of his wives. Our letter says "seven," but we discredit its enumeration. A Saint so vigorous should have left behind him at least seventy. Over him St. Brigham Young and St. Heber C. Kimball pronounced funeral discourses, proclaiming that he had fought with the unmentionable gentleman, and that just before his death he was caught up into heaven and there witnessed unutterable things, all proving the truth of Mormonism. Our correspondent adds that the people of this poor, infatuated, besotted, benighted city, believe these stories, and have canonised Grant, and perhaps by this time are praying to him. Was there ever such rascality imposed upon simple and confiding folk!

"Of the cadaverous caravans which have reached, or are endeavoring to reach, this miserable Mecca, we have news of one, just arrived, of the members of which (being five hundred when they started,) one-fourth have perished, the remainder being so frozen that upon the arrival of the 'Hand-Cart Train' not more than fifty could help themselves. The invalids, says our letter, were 'ragged' and 'filthy beyond description;' were 'helpless and despairing.' Will some one who may have the opportunity and the heart, call the attention of those emigrants who may come to New York with the intention of an overland journey to Utah, to the painful and disgusting details which our correspondent furnishes?

"The various devices resorted to by the Mormon leaders to keep their dupes down—the 'reformation' started—the auricular confession practised—the dreadful nastiness disclosed—all these and all this are referred to in the letter. We have never heard of anything so shamefully dirty or so wretchedly repulsive. In the name of decency, of civilization, of honesty, humanity and honor, cannot the United States of America free itself from the reproach of a colony controlled by lust, guided by fanaticism, and governed by the meanest of delusions!"

Thirty-fourth Congress.-Second Session.

WASHINGTON, Feb. 19, 1857.

SENATE.

The Senate took up the House bill for the relief of the people of Kansas, repealing the laws and providing for a new election.

Mr. Adams, in order to avoid discussion, moved that the bill lay on the table.

Negatived by a vote of 17 against 24.

Mr. Green said that he had voted against laying the bill on the table, because he wanted it examined by the Judiciary Committee. He had personal information that all the obnoxious laws had been repealed by the local authorities of Kansas.

HOUSE OF REPRESENTATIVES.

Mr. Letcher, from the Committee of Ways and Means, reported a bill extending the time for the Norfolk and Petersburg Railroad to pay the duty on iron, the embarrassment of its finances having been occasioned by the late prevalence of yellow fever.

Mr. Campbell of Pennsylvania moved to table the bill. Agreed to by four majority.

Mr. Davis of Maryland, by direction of the Investigating Committee, said he had been directed to make a special report in the case of William A. Gilbert of New York. He moved that the report be printed, and stated he should move, when the question was determined, to postpone the consideration of the subject till next Monday.

Mr. Grow denied that the Committee have a right to make this report as a question of privilege. They must first obtain leave, especially if the report implicates any members of this House.

Mr. Letcher and others amid the excitement loudly demanded the reading of the report.

Mr. Grow resuming said the Committee have exceeded their authority and violated the constitutional rights of the members.

The Speaker said Mr. Davis must state the character of the report.

Mr. Smith of Virginia understood the Committee were instructed to make a report and not a statement merely.

Mr. Orr remarked that if the House desired to know the contents of the report, let it be read.

Mr. Grow resumed his speech with much earnestness, and was called to order by several members.

The Speaker said that the report could not be read because it was in the nature of debate

Amid confusion, Mr. Bennett of New York moved that the report be recommitted. He was opposed to thus proposing to expel a member by resolution, without due notice.

MR. FLORENCE—We don't know what is proposed until we hear the report read. I object to the motion of the gentleman from New York.

Half a dozen members struggled for the floor.

Mr. Houston insisted on the reading of the report.

After further proceedings, Mr. Bennett said the report was of grave import, and affected one of his colleagues. No man in this land could be accused, tried and condemned without a hearing; much less could judgment against a member be brought in here and put through under the pressure of the previous question.

The Committee were appointed in consequence of an article in the New York Times, charging corrupt combinations on the part of members.

Mr. Harris of Ill., called Mr. Bennett to order.

The Speaker ruled Mr. Harris out of order, but he continued speaking amid cries of "Order," during which the Speaker said that he would direct the Sergeant-at-arms to arrest him or any other person violating the rules.

Mr. Harris's reply was not heard.

Conversation ensued as to the duties of the Committee under the authority of the resolution by which they were appointed, and finally Mr. Davis of Maryland read the report in the case of Mr. Gilbert.

Mr. Sage moved that the House adjourn, but the question was decided in the negative.

Mr. Wakeman maintained that the Committee had no right to proceed in the investigation of the charges against his colleague [Gilbert.] They should have reported that in the course of the examination they discovered a member implicated, and the House would have directed them how to proceed. He objected to the position of the question. The resolution required the Committee to inquire as to whether there was a corrupt combination among members, but they have reported nothing of the kind. Instead, they have reported an argument, winding up with a resolution to expel his colleague. If the House act on this resolution, they would expel him without a fair trial. Let the report go over, the question being on its adoption.

Mr. Davis of Maryland said there were now in the hands of the Committee three special reports referring to the testimony in general, and a final report in possession of the Committee with all the testimony, including the questions and answers.

Mr. Ritchie said there was a sort of minority report by the chairman of the Committee.

All the reports were ordered to be printed, only five members objecting, and their further consideration postponed to Wednesday next.

Mr. Kelsey offered a resolution, which was adopted, that the clerk be directed to pay Francis H. Smith six hundred and fifty dollars for his services in reporting the proceedings and testimony before the Committee.

Mr. Orr moved that five or ten thousand of the reports be printed.

No question was taken on the motion.

Mr. Campbell of Ohio made an ineffectual appeal to the House to go into Committee on the Tariff bill.

The three special reports of the Committee are signed by all the members of the Committee, except Mr. Kelsey. They embody the testimony in each case, and conclude with the following resolutions:

That Wm. W. Welch did corruptly combine with Wm. A. Gilbert, a member of this House from New York, to procure the passage of a resolution or bill through the House, for the purchase of certain copies of "Triplett on Pension and Bounty Land Laws" for money—to be paid to the said Gilbert on its passage.

That Wm. W. Welch did attempt to procure money from James R. Sweeney for reporting favorably on the claim of Roxana Kimball from the Committee on Invalid Pensions at this Congress—that Wm. W. Welch, a member of this House from Connecticut, be forthwith expelled from this House.

The Committee in Mr. Edwards' case report as follows:

Resolved, That Francis S. Edwards, a member of this House from the State of New York, did on the 23d day of December last, attempt to induce Robert T. Paine, a member of this House, from the State of North Carolina, to vote contrary to the dictates of his judgment and conscience, on the bill making a grant of lands to aid in the construction of a railroad in the Territory of Minnesota by holding out a pecuniary consideration to the said Paine for his support of said bill.

Resolved, That the said Francis S. Edwards be, and is hereby, expelled from the House.

The Committee in the case of Mr. Matteson, report as follows:

Resolved, That Orsamus B. Matteson, a member of this House from the State of New York, did incite parties deeply interested in the passage of a joint resolution for securing the Des Moines grant, to have, hire and use a large sum of money and other valuable considerations corruptly, for the purpose of procuring the passage of said joint resolution through this House.

Resolved, That Hon. Orsamus B. Matteson, in declaring that a large number of the members of this House had associated themselves together and pledged themselves each to the other not to vote for any law or resolution granting money or lands unless they were paid for it; has falsely and willfully assailed and defamed the character of this House and has proved himself unworthy to be a member thereof.

Resolved, That the Hon. Orsamus B. Matteson, a member of this House from the State of New York, be, and hereby is expelled therefrom.

Mr. Kelsey made a report, in which he says he dissents from the several reports of his colleagues. He is of opinion that according to the rules of the House and parliamentary laws, the Committee have no power to institute proceedings against any members of this body under the resolution, by which the Committee were appointed.

The Committee having ascertained that certain members are involved, it is their duty in his judgment to report the fact to the House with the evidence by which the fact is disclosed, together with a recommendation that the said members be tried upon definite charges, and to submit the subject to the House for their direction, or such other proceedings as they see proper to adopt. He quotes the rule from the manual on the subject, and adds that the majority of the Committee have departed from it in having presented resolutions for the explusion of the members involved, instead of presenting the fact that they were so involved, and asking the direction of the House. He dissents from and protests against these resolutions.

All the Committee join in a general report, in which they say the delay in making their report was beyond their control. They did not feel at liberty to notice, in any manner, the numerous anonymous communications received by them, and no proceeding or inquiry has been instituted upon any such communications; but in every case where a respectable person has requested an inquiry or pointed to a witness who could probably prove a material fact, the investigation has been made as full and thorough as it was in the power of the Committee to make it.

They say no such general combinations as have been charged are proved to exist. Four cases came to their knowledge in which individual members were implicated. The Committee give the question and answers in the examination of James W. Simonton at different times, and state that his last answer was decidedly contradictory of his previous testimony. It appears, they remark, from his testimony, that while occupying a seat as reporter on the floor of the House, he personally aided in the passage of the Wisconsin Land bill under the promise of receiving a certain compensation if the bill passed.

He also aided an old friend of his in passing a private bill through the Senate, for which he accepted a small compensation. They say from the testimony taken it appears that the general charges of corrupt combinations in Congress originate from men who expect to make money by creating a belief that such combinations exist. If they can cause it to be generally believed that it is necessary to use large sums of money to carry measures through Congress, it follows that somebody must be employed to apply it; and the man who knows most about corrupt combinations would be the one naturally sought for and employed as broker, to buy up the votes of members who had entered into such combinations here.

The broker in Congressional corruption would receive money to buy up the combination, and whether he puts the money in his own pocket or pays it to somebody else, can never be known to the parties who furnish the money. They are all engaged in a criminal transaction in which the broker has the decided advantage of his employers, who must be satisfied without an account, or with any account of his agency that he may choose to render, and the probability is, that in addition to his own stipulated compensation, he will pocket the whole corruption fund.

They proceed to attribute much of this evil to the avidity with which newspaper correspondents catch up every flying report, and send it to their respective journals to appear in print.

They report the following resolution:

Resolved, That James W. Simonton be expelled from the floor of this House as reporter.

They likewise report a bill to protect the people against corrupt and secret influence in matters of legislation.

It provides that no person shall directly or indirectly offer or agree to give any money or other valuable things to any person on the contingency of the passage or defeat of a bill; that no person shall approach, converse with or explain to, or in any manner attempt to influence any member of either House relative to such measures, without first distinctly explaining whether he is interested personally in his own right or as agent for any other person in the passage or defeat of any measure.

This offense is made a misdemeanor, to be punished on conviction with imprisonment for a month, or a year, and a fine of $500 or $1,000. All combinations to influence legislation are declared null and void; and persons offending are to be punished for such misdemeanor by imprisonment in jail for six or twelve months, and a fine of $500 or $1,000. Adjourned.

SENATE. Feb. 20.

Mr. Pugh introduced a bill prescribing the time and manner for electing Senators to Congress and the form of their credentials.

The Private Calendar was then taken up.

The Senate then passed forty-five bills, including one for paying the officers and seamen of the expedition under Lieutenant De Haven.

Mr. Wright presented the credentials of Mr. Thompson, re-elected from New Jersey.

Mr. Gwin introduced the Pacific Railroad bill. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Clingman suggested that any member named in the resolutions of the Investigating Committee have leave to file an answer to the statements concerning him, to be printed with the other papers. This, he thought, seemed right and proper. Agreed to.

The House went into the Committee of the Whole on the Tariff bill.

Mr. Campbell of Ohio, submitted an original bill—the same, with several alterations, as the last one reported from the Committee of Ways and Means; and expressed his views on the subject, passed by a vote of 110 against 84.

SENATE. FEB. 21.

Mr. Wilson of Mass., gave notice of his intention to introduce a bill granting to the cities of Washington and Georgetown, five hundred thousand acres of land for the support of public schools.

The Senate proceeded to the consideration of the House bill to authorize the people of Minnesota, to form a Constitution and State Government preparatory to their admission into the Union.

Mr. Biggs of N. C. moved an amendment, that none but the citizens of the United States be entitled to vote in reference to the formation of a constitution and State government.

After considerable discussion the amendment was adopted by yeas 27, nays 24.

The bill was then passed. The bill establishing a Judicial District in the Gadsden purchase, creating the office of Surveyor General, granting donations to actual settlers, &c., was also passed.

Mr. Bell of Tenn., favored the amendment, and advocated such modification of the existing naturalization laws as would provide additional securities against the gross abuses which have been practised under them.

Mr. Douglas of Ill., appealed to the Senate not to enter into long discussions, else they might lose important Territorial bills.

The bill authorizing the people of Oregon to establish a State Government was then taken up.

Mr. Green offered an amendment extending similar authority to the people of Kansas, pending which the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The House passed the Post Office Appropriation bill.

The resolution providing for the impeachment of Judge Watrous of Texas, for high crimes and misdemeanors, was then taken up.

Mr. Caskie of Va., advocated the postponement of the subject until the first Monday of December, showing that it was utterly impossible to obtain proper action during the present Congress. On the ground that such a postponement would be prejudicial to the judge the subject was postponed till Saturday next.

The House took up the resolution reported from the Committe of Elections, declaring that Mr. Whitfield was not entitled to a seat as delegate from Kansas, but was tabled, by a vote of 96 against 35.

The House then went into Committee of the Whole on the State of the Union.

SENATE. Feb. 23.

Mr. Cass presented the credentials of Mr. Chandler, and Mr. Hunter those of Mr. Mason, severally elected Senators from Michigan and Virginia, for six years from the 4th of March next.

The bill to amend the Tariff act of 1846, with a view to perfect the home valuation principle, was passed.

Mr. Foster presented the credentials of James Dixon, as Senator from Connecticut for six years from the 4th of March next.

The Submarine Telegraph bill was then taken up after a short discussion.

The Senate then went into executive session, and subsequently adjourned.

HOUSE OF REPRESENTATIVES.

The House passed the bill to supply deficiencies in appropriations, including $250,000 for printing and nearly $183,000 for books to new members—the latter item was carried by three majority, although on Saturday only twenty-seven votes were recorded in its favor.

The House passed the bill to pay a company of South Carolina Volunteers for services in the War of 1812.

The Legislative, Executive and Judicial Appropriation bill was taken up.

Mr. Tappan moved to strike out the sum of twenty thousand dollars compensation for the Kansas Legislature, which was ultimately agreed to. Pending the consideration of the bill the House adjourned.

SENATE. Feb. 24.

Mr. Hale, moved for a reconsideration of the vote by which the Senate passed the bill authorizing the people of Minnesota to form a Constitution and State Government.

Mr. Thompson, of Kentucky was opposed to the bill, because it would bring into the Senate two additional Senators against what he considered the best interests of the country.

Mr. Douglas replied that the people of the Territory have a right to admission into the Union as soon as they have sufficient population. Mr. Douglas hoped that the motion would prevail, in order that they might strike out the amendment restricting suffrages to citizens of the United States, so that the bill might pass as it came from the House.

After some opposition, by which the bill was passed was then re-considered, by yeas 35, nays 21.

Mr. Hale moved to re-consider the vote by which the amendment was adopted, restricting suffrage to the citizens of the United States.

Without disposing of the subject the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The House passed the Executive, Legislative and Judicial bill, concurring, by two majority, in the action of the Committee of the Whole on the State of the Union, in striking out the appropriation of $20,000 for the expenses of the Kansas Legislature.

The House passed the Senate's joint resolution for ascertaining and fixing the relative value of the coins of Great Britain in the United States.

It provides that the Secretary of the Treasury shall appoint a suitable person to act with such a functionary as may be appointed by the British Government; and with a view to effecting that object, the agent for this Government is to report as soon as practicable. The House made an amendment fixing his salary at $5,000 for the full service.

An explanation was demanded by Mr. Sherman, of Mr. Wright about the latter, saying: "that's a lie," while the former had been speaking, yesterday. Mr. W. acknowledged it was so, and then followed the preface to a duel.

The Californian petition for the expulsion of Mr. Herbert was introduced, and after a few words was tabled. Adjourned.

SENATE. Feb. 25.

The bill authorizing the people of Minnesota Territory to form a constitution and state government preliminary to their admission into the Union was again considreed, and the Senate, by yeas 31, against nays 24, reconsidered the vote by which the amendment was adopted restricting the right of suffrage to citizens of the United States, and then struck out the amendment, by a vote of 32 against 24, and passed the bill in the precise form in which it came from the House, by yeas 31, against nays 22.

By unanimous consent, Mr. Gwin presented the credentials of Mr. Broderick as Senator from California for six years from the fourth of March next.

Mr. Slidell, from the Committee on Foreign Relations, reported a joint resolution allowing Commander Hartstein, Lieutenant Trenchard, Master Morrison and the petty officers and crew of the Steamer Vixen to accept certain tokens of acknowledgment from the Government of Great Britain. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Davis, of Maryland, called up the resolution of the Select Committee, for the expulsion from the House of Wm. A. Gilbert.

To-day's proceedings vary but little from the attack and defense course pursued when the report of the Corruption Investigating Committee was read. In the course of the day Mr. Gilbert's defence was read. Adjourned.

"Woman is Constitutionally Disqualified for Action."

THE ship Neptune's Car arrived at San Francisco, (says a letter from the consignees,) Nov. 15. Fifty days ago, Capt. Patten was attacked with brain fever, and for the last twenty-five days he has been blind. Previous to his illness, he had put the first mate off duty, on account of his incompetency. Afterwards, the second mate took charge of the ship, but as he did not understand navigation, the Captain's wife worked up the reckoning every day, and brought the ship safely into port. The first mate wrote Mrs. Patten a letter, reminding her of the coast, and the great responsibility she had assumed, and offered to take charge of the ship, but she stood by the judgment of her husband and declined the offer. During all this time, she acted as nurse to the captain; studied medicine, to learn how to treat his case; shaved his head, and by her constant care and watchfulness, kept him alive. She said that for fifty nights she had not undressed herself. Few women could have done so much and done it so well. She was at once, navigator, nurse, physician and protector of the property entrusted to her husband. The matter has excited a good deal of interest here, and independent of other considerations, all are anxious for her sake that the captain shall recover.—[*Journal of Commerce.*

Mr. and Mrs. Patten are at present in New York. Some kind *writers* have tried to raise help to the sick captain and an entertainment for the gallant lady.—[Ed.

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21–6m

Public Meetings.

THE LATTER DAY SAINTS hold their Meetings every SUNDAY, in the large hall of the Assembly Rooms, 361 Broome street, at 3 and 6½ P. M.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxillary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to February 27, 1857.

Article	Unit	From		To
ASHES—Pot	per 100 lb.	7 37½	a	— —
Pearl		— —	a	7 62
CANDIES—Stuart and Bussing's best, assorted				
Ordinary	per lb.	—	a	—
CANDLES—Sperm		—	a	—
Adamantine	per lb.	—	a	40
Mould, tallow		24	a	25
COFFEE—Java, white		00	a	16
Mocha		15	a	
Laguayra		15½	a	—
Maracaibo		11½	a	12
St. Domingo (cash)		11½	a	12½
		00	a	10½
DRUGS AND DYES—Alcohol	pr. gal.	— 60	a	— 66
Alum	per lb.	— 2½	a	— —
Arrowroot		— 45	a	— —
Arsenic, powdered		— —	a	— 2½
Asafœtida		— 5	a	— 25
Borax, refined		—	a	— 23
Brimstone, American, roll		— 2	a	—
do crude	per ton.	35 —	a	40 00
Camphor, crude	per lb.	— —	a	— 20
do refined		— 28	a	— —
Castor Oil, No. 1		0 00	a	1 40
Chlorate Potash		— 37	a	— 40
Cochineal		1 15	a	1 20
Copper—sheathing	per lb.	— 23	a	— 27
Copperas	per 100 lb.	1 50	a	— —
Cream Tartar	per lb.	— —	a	— 30
Gum Arabic, picked		— 16	a	— 32
Gum Copal		— —	a	— 7½
Gum Myrrh, Turkey		— 10	a	— 25
Iodine, resublimed		— —	a	5 25
Ipecacuanha		— —	a	1 60
Madder		— 13	a	— —
Magnesia		— 14	a	— 35
Do calcined		— 30	a	— 35
Nutgalls, blue Aleppo		— 30	a	—
Oil Anis		5 25	a	— —
Oil Bergamot		3 12	a	3 25
Oil Cassia		— —	a	6 50
Oil Lemon		— —	a	2 12
Oil Peppermint		— —	a	3 —
Opium, Turkey		— —	a	5 25
Otto Rose	per oz.	3 50	a	6 50
Oxalic Acid	per lb.	— 31	a	— —
Phosphorus		95	a	1 05
Quicksilver		— 45	a	— 50
Rhubarb, China		— 82	a	1 75
Saleratus		— —	a	— 8
Sal Ammoniac, refined		— 11	a	— 12
Senna		— 11	a	— 14
Shellac		— 12	a	— 16
Sugar Lead, white		— 13	a	— —
do brown		— 11	a	— 11½
Sulphate Quinine		1 90	a	1 95
Tartaric Acid		— —	a	— 42
Verdigris		— —	a	— 50
Vitriol, blue		— —	a	— 11
DYE WOODS—Camwood	per ton.	115 —	a	120 —
Fustic		27 —	a	29 —
Logwood		— —	a	25 —
FLOUR—State, common	per bbl.	6 20	a	6 40
Michigan and Indiana		6 56	a	7 50
Genesee, extra		6 56	a	8 75
Rye Flour		3 75	a	5 75
Corn Meal		3 70	a	— —
FRUIT—Raisins	per box.	— —	a	4 25
Raisins, layers		— —	a	4 65
Currants	per lb.	— —	a	— 17
GLASS (American window)—				
6x8 to 8x10	per 50 feet.	3 25	a	2 50
8x11 to 11x16		3 75	a	2 62½
11x17 to 12x18		4 —	a	3 —
20x26 to 24x30		5 50	a	4 25
31x40 to 34x46		8 —	a	7 50
GRAIN—Wheat	per bush.	1 70	a	1 80
Corn, round yellow		— 72	a	— 76
Barley		1 15	a	1 40
Oats, Western		— 52	a	— 53
Beans		1 75	a	— —
GUNPOWDER	per 25 lbs.	3 50	a	6 50
INDIGO	per lb.	— 75	a	1 40
IRON—Pig, Eng., Scot	per ton.	29 —	a	30 —
Bar, Eng. refined		60 —	a	— —
Sheet, Russia, 1st quality	per lb.	— 13	a	— 13½
Sheet, Eng.		— 3½	a	— 4½
LEAD—Galena	per 100 lbs.	6 75	a	— —
Sheet and Pipe		— 6½	a	— —
LEATHER	per lb.	20	a	31
MOLASSES	per gal.	57	a	76
NAILS—Cut, 4d and 6d	per lb.	4½	a	—
Wrought, 6d and 20d		6	a	—
OILS—Olive	per bskt., 12 bottles.	3 30	a	3 50
Olive, in casks	per gallon.	1 25	a	1 30
Linseed		— —	a	— 85
Whale		— —	a	— 85
Lard, winter		— —	a	1 12½
PAINTS—Lead, red, Am.	per lb.	—	a	— 8½
Lead, white, Am., in oil		—	a	— 9
Lead do do dry		— 8½	a	— —
Ochre, yellow, French, dry		1 —	a	1 62½
Ochre, in oil		— 4	a	— 6
Spanish Brown, dry	per cwt.	— 60	a	— 75
Litharge	per lb.	— —	a	— 8½
Vermillion, Chinese		— 90	a	1 05
Venetian Red	per cwt.	2 —	a	2 37½
RICE	per 100 lbs.	3 75	a	4 50
SALTPETRE	per lb.	6½	a	11
SEEDS—Clover	per lb.	— 11½	a	— 12
Flax, American, rough	per bush.	2 —	a	2 10
Linseed, Calcutta		1 90	a	— —
SOAP—New York	per lb.	4	a	7
Castile		10½	a	11
SPICES—Ginger, Race	per lb.	5½	a	—
Mace		75½	a	—
Nutmegs		—	a	85
Pepper		—	a	11
Pimento		7½	a	—
Cloves (cash)		—	a	11
SUGAR—New Orleans	per lb.	9	a	11
Havana, white		—	a	12
do brown		9	a	11½
Stuart's crushed		—	a	13½
SUMAC, Sicily	per ton.	— —	a	75 —
TEAS—Gunpowder and Imperial	per lb.	35	a	75
Hyson		30	a	80
Young Hyson		32	a	70
Hyson Skin		20	a	35
Black		22	a	50
TIN—Banca	per lb.	—	a	33
Straits		—	a	31½
Plates	per box.	9 —	a	10 50
TOBACCO		—	a	7½
TURPENTINE	per 280 lbs.	3 62½	a	— —
TAR	per bbl.	3 —	a	3 25
SPIRITS TURPENTINE	per gallon.	— 41	a	— 42

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of

GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware. Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances of done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Estce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaitre que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. «Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40
Key to Theology	0 75
Harp of Zion	$1. $1.25, $2.25
Eliza Snow's Poems	$1. $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor. $1.75	
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c	10 cts.

Send cash orders.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles pppertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street*,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be on an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
Have always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
Mrs. G. Vincent wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street*,
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

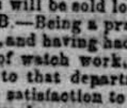
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
Has constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 84 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
The undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

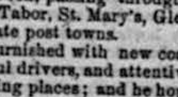
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

Cotton Factory for Sale.
A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 3 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a
MACHINE SHOP.
The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.
Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.
Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to
E. R. YOUNG, Westport, Conn.
Refer to the Editor of THE MORMON.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl,
S. T. HOUSE. NEW YORK.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.---NO. 3. NEW-YORK, SATURDAY, MARCH 7, 1857. PRICE FIVE CENTS.

Poetry.

FOR THE MORMON.

The Mormons.

BY C. A. ROGERS.

The Mormons, the Mormons, what fuss they are making
Throughout all the nations,
With men in all stations;—
They seem to cause trouble, and also a shaking
Amongst the dry bones.

With wise looks and nods, the old politician,
As grave as an owl,
Or a monk in his cowl,
Is talking to men in every condition,
In deep earnest tones.

What sticks in his crop is their social condition—
To reform them he comes,
With trumpets and drums,
And bayonets carried by sons of perdition,
And puncheons of rum.

Priests with their neckcloths as white as the snow;
With long nasal tones,
And deep hollow groans;
Like Balaam they curse them wherever they go,
And do it for pay.

The Mobber, the Horse Thief, Seducer and Rummy;
And all of their clan,
Down to the last man,
All wish there was naught of them left but a mummy,
In all Mormondom.

And editors, wondering to see them increase,
Keep on prophesying,
And constantly trying,
To make people believe they don't live in peace—
They'd better stop lying.

The Mormons have something above the conception
Of political scum,
Of priests with their rum;
Jolly companions, so they cry out deception.
And dupes cry amen.

Since the Mormons so long have unflinchingly stood,
Would it not be better,
To follow Paul's letter,
"Prove all things and hold fast to that which is good,"
And not play the fool?

'Tis said that the truth was deep hid in a well;
Who knows then but what
The Mormons have got
It raised up from there and would like to tell
Something that is true;
What hurt will it be to try them?
Amen.

NEW YORK, Feb: 12, 1857.

PRESIDENT TAYLOR—

Dear Bro,: As many of our brethren have not had opportunities of obtaining in ther boyhood, that instruction which is so necessary to enable them to comprehend the various sciences, which in this enlightened age are in daily use amongst almost every class of our fellow men; I propose to furnish for the Mormon two or three short articles every week, which I will endeavor to supply with regularity, and at the same time not trespass too much on your valuable space; to give the fundamental rules of those branches of education which have fallen more particularly under my observation, together with examples for practice, and in such form as to be easily understood by those requiring such assistance. As winter brings with it long "Evenings at Home", some, who otherwise could not spare the necessary time, may now be able, by the exercise of that industry and application, without which we cannot hope to accomplish any thing, however small, to acquire such information as may be needful for the further developement of their ideas and faculties in a direction to which they are now strangers.

I do not profess to throw out any new ideas or language, but merely to place reliable information within the reach of many who could not, and of some who, from the apparent difficulty of making a beginning unassisted, would not otherwise become possessed thereof.

I remain yours truly, W. J. SILVER.

ARITHMETIC

Is the science which treats of the nature of numbers, and of their use in various kinds of calculation.

NOTATION is the method of expressing numbers by words or figures.

NUMERATION is the reading or writing any proposed number.

Beginning with the right hand number of any series, the numeration would be, reckoning to the left hand:

For the first number Units.
" " second " Tens.
" " third " Hundreds.
" " fourth " Thousands.
" " fifth " Tens of thousands.
" " sixth " Hundreds of thousands.
" " seventh " Millions.
For the eighth num'r Tens of millions.
" " ninth " Hundreds of millions.
" " tenth " Thousands of millions.
" " eleventh " Tens of thousands of millions.
" " twelfth " Hundreds of thousands of millions.
" " next 6 num's. Billions.
" " next 6 " Trillions.
" " next 6 " Quadrillions.
" " next 6 " Quintillions.
&c. &c.

Thus, the number 678123,529345,723456,845289,124567 being written, is, six hundred and seventy-eight thousand one hundred and twenty-three quadrillions, five hundred and twenty-nine thousand three hundred and forty-five trillions, seven hundred and twenty-three thousand four hundred and fifty-six billions, three hundred and forty-five thousand two hundred and eighty-nine millions, one hundred and twenty-four thousand five hundred and sixty-seven.

Write in figures the following numbers:

1. Twenty-five.
2. One hundred and eighty.
3. Seven hundred and seventeen.
4. Eight hundred and sixty-seven.
5. Nine hundred and fifty-nine.
6. One thousand four hundred and thirty-three.
7. Fifty-four thousand six hundred and fifty.
8. One million, three hundred and twenty-seven thousand, five hundred and ninety-one.
9. Two millions, two hundred and twenty-two thousand, eight hundred and seventy-five.
10. Five millions, five hundred thousand, and fifteen.
11. Nine hundred and ninety-nine millions, seven hundred and seventy thousand and fifty.
12. Four hundred and seventy-nine millions, six hundred and twenty-seven thousand and eighty-seven.
13. Eighteen billions, eight hundred and eighty-eight millions, eight hundred thousand, eight hundred and eighty-seven.

Write in words the following numbers:

14.	27	20.	9090	26.	190851
15.	81	21.	10751	27.	940509
16.	170	22.	40848	28.	1207508
17.	1114	23.	85423	29.	8400018
18.	3064	24.	90600	30.	28043713
19.	9876	25.	110101	31.	111000111

Answers given next week.

The Iron Horse.

A Voice from California.

ELIHU BURRIT, the learned blacksmith, thus eloquently discourses upon the iron horse:

"I love to see one of those huge creatures, with sinews of brass, and muscles of iron, strut forth from his smoky stable, and saluting the long train of cars with a dozen sonorous puffs from his iron nostrils, fall gently back into his harness. There he stands, champing and foaming upon the iron track, his great heart a furnance of glowing coals; his lymphatic blood is boiling in his veins; the strength of a thousand horses is nerving his sinews—he pants to be gone. He would 'snake St. Peter's across the desert of Sahara,' if he could be fairly hitched to it; but there is a little, sober-eyed tobacco-chewing man in the saddle who holds him in with one finger, and can take away his breath in a moment, should he grow restive and vicious. I am always deeply interested in this man, for begrimed as he may be with coal diluted in oil and steam, I regard him as the genius of the whole machinery—as the physical mind of that huge steam horse."

Now for ourselves we want to see this "iron horse" snorting and puffing through one of the many passes of Sierre Nevada mountains, and as he rushes on, on, beneath the shadows of our densely timbered forests, or darts across or down our beautiful and fertile valleys; we don't care if all the Indians in creation lift up their hands in wonder at it, or fly with fear from before it. We want a railroad.

What care we if this or that political party make it a hobby, jump astride it and seek to ride into power upon it; all we say is—*give us the railroad*, give it to us, *somebody*—give it to us, *anybody*—give it to us, *everybody*. It is the RAILROAD that we want; and we will not quarrel about the source from whence it comes. We don't care who gives it, who pays for it, or whether it pays for itself—to us that is of lesser importance, altogether. Give us the railroad, gentlemen, senators and congressmen, and give it to us *at once*. No shirking, no shuffling, no log-rolling delay, no quibbling, no subterfuges, nor substitutes. We want *the railroad*. Yes, we, THE PEOPLE, want it, *and must have it*. And please not forget that *we want it without delay! Progress* prays for it—*Commerce* waits for it—*Peace or War* demands it. Then why not give it? Besides, we want "to go a visiting 'the old folks at home,'" and as we can't afford to go one way, we want to go the other; and there are many more just like us—too many. You who live in comfort and luxury at home must not forget the "red shirts" and workers here. Certainly not. Then there are a *few* of our acquaintances east of the Rocky Mountains, yet; and they wish to have a little pleasure trip to see us—"drop in to breakfast" early some morning, and after "panning out" a little gold—just enough for a finger ring—to say good-by, and return by way of Salt Lake City, to see the "Saints" and elders, and their wives, as well as to take a peep at the little saints, just to see, you know, if they are like other little people; and, what is of more importance, find out if the saints of the masculine gender are simply men, or giants, that they can manage more than *one* wife.

Then, again, we want to send our friends a basket or two of our ripe luscious peaches, and a box of our "five pound bunches" of tempting, mouth-watering grapes, and a carload or two of our forty-five pound watermelons, and a thousand other good things that we have for dessert.

Besides there are *one* or two articles we wish to import in quantities—and the first to be mentioned is *muslin*, with a pretty, good-tempered, loving, kind-hearted, intellectual, and contented lady-love within it; or, if you will give us the latter, we will grow all that we want of the former. Now if that one consideration is not enough to tempt you to give us the railroad, we will talk to you about China and the East Indies, and—well, all the places and things that must come and go upon this great highway towards the setting sun, and the rising of empires on the broad and beautiful Pacific, &c., &c., &c., until you go to sleep; and, on awaking, find yourself a day behind the age. The "*Iron Horse*," gentlemen, the IRON HORSE, THE IRON HORSE—give it to us *at once*, and our consequent prosperity shall tell you how much we appreciate the gift.—[*Hutchings' California Magazine.*

A King Guarded by Females

THE *Moniteur de l'Armee* publishes some curious details relative to the army of the King of Siam. One corps particularly attracts the attention of strangers, which is a battalion of the King's Guard composed of women. This battalion consists of 400 women, chosen among the handsomest and most robust girls in the country. They receive excellent pay, and their discipline is perfect. They are admitted to serve at the age of 13, and are placed in the army of reserve at 25. From that period they no longer serve about the King's person, but are employed to guard the Royal palaces and Crown lands. On entering the army they make a vow of chastity, from which there is no exemption unless any of them should attract the King's attention and be admitted among his legitimate wives. The King's choice seldom falls on the most beautiful, but on the most skilled in military exercises. The hope of such a reward animates them with extraordinary zeal for military instructions, and Europeans are astonished at the martial appearance of that battalion, as well as its skill in manœuvering and its excellent discipline.

The costume these women wear is very rich. Their full dress is composed of a white woolen robe, embroidered with gold. The cloth is extremely fine, and descends as far as the knee; it is covered with a light coat of mail and a gilt cuirass. The arms are free, and the head is covered with a gilt casque. When wearing this dress on State occasions, their only weapon is a lance, which they handle with wonderful dexterity. With their undress they are armed with a musket. The battalion is composed of four companies, and each company of 100 women, commanded by a captain of their sex. Should the captain die, the company is drilled for three days by the King, who appoints the most competent to succeed to the command. The battalion has been commanded for the last five years by a woman, who saved the King's life at a tiger hunt, by her courage and skill. She possesses great influence at Court, and is much respected by those under her command. She has the same establishment as a member of the Royal family, and 10 elephants are placed at her service. The King never undertakes any expedition without being accompanied by his female guard; nor does he ever hunt or even ride out without an escort of the same guard, who are devotedly attached to his person. Each individual of the battalion has five negresses attached to her service; and having thus no domestic occupation, she can devote herself exclusively to the duties of her profession. There is a parade ground near the city, where one company is stationed for two days every week to exercise themselves with the lance, the pistol, the musket and the rifle. The King attends once a month at those exercises, accompanied by his brother, who shares in some degree the sovereign power, and distributes prizes to those most deserving. These rewards consist of bracelets or other valuable jewelry, to which the girls and their families attach great importance. Those so honored fill the offices of sergeant and corporal.

Punishment is very rare in this corps, and when it is inflicted it consists of a suspension from service for a period not exceeding three months. But duels are much more frequent. They must be sanctioned, however, by the female captain, and be fought with swords in presence of the entire company. When the death of one of the parties ensues, the deceased receives a magnificent funeral, and the high priest pronounces a panegyric declaring that the deceased by her valor has merited eternal rest in the abode of the blessed. The survivor receives the congratulations of her companions; but as a measure of discipline, she is sentenced to pass two months away from her company in fasting and prayer. The military organization of this battalion is so perfect that the entire army endeavors to imitate it.

Life's Vicissitudes.

Twenty years ago a fatherless boy was placed in a third or fourth rate country store "for his vituals and clothes." His cherry face and laughing countenance, his accommodating disposition and the alacrity with which he served his customers, soon advanced him to a better store, at a dollar a week extra, which he regularly placed in the hand of his mother, to aid her, by marketing for others, to support her little family. He now ships cargoes, for his own vessels, but embarks in no important enterprise without first consulting that mother still.

The son of "an apple woman" we know to be one of the richest men in the United States, and who accumulated his wealth by his own activity and enterprise; not by speculation, but by legitimate commerce—by honorable mercantile competition.

A "nice young man," ten years ago worth fifty thousand dollars, who delighted in horses, hounds and gunning, married a young lady of refinement and education; he is now living in poverty, with that same wife, and small children, in a country village beyond the Mississippi.

Let us now go back to times long past, and see how history teaches the same lesson:

In 1777 Mr. Hastings received an humble petition from the Great Mogul for aid against his enemies; ten years later and Mr. Hastings is on his knees in the House of Lords, and was obliged to give bail that he would not run away.

In 1776, Lord North was prime minister of England, the counsellor of kings; ten years later, and it is recorded, "Lord North was led out of Westminster Abbey by one of his daughters."

In 1777, there was a smart active waiter at a country tavern; ten years later he was a nabob, a baronet, a knight of the shire.

In 1777, Dr. P. went to the gallery of the House of Commons to hear Mr. Pitt's speech, and was turned out; ten years later and Dr. P. rose in his place in the House of Lords, to defend a dairyman, while Mr. Pitt stood in the bar below to hear him.

By such examples let young men learn that attention—diligent, persevering, loving attention to almost any of the useful callings of human life guarantees success, whether in a monarchy or republic, whether under Kings or Presidents. That to be good at one thing is of itself elevating, and aids to higher successes. That what gives enduring success, is not family, name, nor wealth, nor accident, nor position, nor even genius itself; but it is steady, energetic following up of any one calling in the love of its nature, and the belief of its importance. And more—without this faith and affection, no man has ever yet succeeded in any creditable occupation, nor do we believe ever will.

Dr Kane.

PHILADELPAIA, Feb. 27, 1857—9 P. M.

IN pursuance of a notice published by the Mayor of Philadelphia, a large and respectable meeting convened at the County Court-House on Friday evening, the 27th ult, for the purpose of making arrangements to receive the remains of Dr. Kane, which are expected here on Thursday next.

The Mayor of the city, the Hon. Richard Vaux, was called to preside. On taking the chair, he spoke as follows:

GENTLEMEN: The occasion of our assembling is to pay, on behalf of this community, a tribute of respect to the memory of Elisha Kent Kane. He lived for his country, philanthropy and science. He died a victim to the devotedness of his life to his life's purpose. A citizen of Philadelphia, with a fame co-extensive with learning and humanity, his mortal remains are about to be placed in a grave of his native soil. The nobleness of his self-devotion, the heroism of his exertions, the cause of his early death, have placed his name among those of whom it is justly said, "*Dulce et decorum est pro patria mori.*"

William B. Reed, Esq., then offered the following resolutions, which were adopted with acclamation:

The citizens of Philadelphia, convened in General Town Meeting, at the call of their Chief Magistrate, desire to unite with the constituted authorities in doing honor to the memory of their distinguished townsman, Elisha Kent Kane, who recently died in a foreign land, and whose mortal remains now approach their final resting place in his native city. With this view they have

Resolved, That Philadelphia discharge the simplest duty of self-respect in doing honor to one who on the great theatre of the enlightened world, has attracted the interest and the applause of all who sympathize with the noblest impulse of humanity and watch the progress of scientific discovery and gallant adventure.

Resolved, That, aside from the debt of gratitude we owe for the fame he has gained for Philadelphia, as Christians and citizens of the world, we honor him for the persevering resolution with which he conducted the second American Expedition in search of Sir John Franklin, with no superior officer to control or direct him, and no other support in long years of trial and privation than his own moral and intellectual resources and the sympathies of the gallant men under his command.

Resolved, That the English people owe (and, we doubt not, will gladly pay) to Dr. Kane this special gratitude, that he, more than any other, by the power of his pen and the influence of his example, awakened the interest of America to the career and fate of those heroic men, whose undiscovered destiny is yet the problem of this age of active enterprise.

Resolved, That Philadelphia, sorrowfully but proudly welcoming the mortal remains of her dead son home again, thanks with earnest sincerity the distant communities whose kindness consoled his latest hours upon earth—those who strove by all the appliances of professional skill and domestic comfort to arrest the progress of disease, and when, in another land, the hour of final agony came, those who mourned with tender sympathy around the bed of death.

Resolved, That the citizens now assembled, thus inadequately expressing the general sentiment of the community, will unite with the Councils and the other authorities in such funeral ceremony as may be determined on, and that the Mayor be requested to appoint a Committee of —— citizens to act as a Committee of Arrangements.

Resolved, That a copy of the proceedings of this meeting, duly engrossed and authenticated, be communicated to the family of the deceased, and to such of the authorities of the British and Spanish Governments as may hereafter be determined on as best representing those whose kindness to our lamented townsman we desire to commemorate.

After the appointment of a Committee of Arrangements the meeting adjourned.

Horrors of Chinese Opium Smoking.

CLIVE, in his description of China and Chinese Customs, states that one of the streets of Canton is occupied entirely by shops for the sale of this deadly drug: "One of the objects at this place that I had the curiosity to visit, was the opium smoker in his heaven; and certainly it is a fearful sight, although not so degrading in the eye as the drunkard from spirits, lowered to the level of the brute and wallowing in his filth. The idiot smile and death-like stupor, however, of the opium debauchee, has something far more awful to the gaze than the bestiality of the latter. The rooms where they sit and smoke are surrounded by wooden couches, with places for the head to rest upon, and generally a side room is devoted to gambling. The pipe is a reed of about an inch in diameter, and the aperture in the bowl for the admission of the opium is not larger than a pin's head. The drug is prepared with some kind of conserve, and a very small portion of it is sufficient to charge it, one or two whiffs being the utmost that can be inhaled from a single pipe, and the smoke is taken into the lungs as from the hookah in India. On a beginner, one or two pipes will have an effect, but an old stager will continue smoking for hours. At the head of each couch is placed a small lamp, the fire must be held to the drug during the process of inhaling; and, from the difficulty of filling and properly lighting the pipe, there is generally a person who waits upon the smoker to perform the office. A few days of this fearful luxury, when taken to excess, will give a pallid and haggard look to the face, and a few months or even weeks, will change the strong and healthy man into little better than an idiot skeleton. The pain they suffer when deprived of the drug, after long habit, no language can explain; and it is only when to a certain degree under its influence that their faculties are alive. In the houses devoted to their ruin, these infatuated people may be seen at nine o'clock in the evening in all the different stages, some entering half distracted to feed the craving appetite they had been obliged to subdue during the day; and others laughing and talking wildly under the effects of a first pipe; while the couches around are filled with their different occupants, who lie languid with an idiot smile upon their countenances, too much under the influence of the drug to care for passing events, and fast merging to the wished for consummation. The last scene in this tragic play is generally a room in the rear of the building, a species of dead house, where lie stretched those who have passed into a state of bliss the opium-smoker madly seeks—an emblem of the long sleep to which he is blindly hurrying.

Moral Influence of a Literary Taste.

To a young man away from home, friendless and forlorn in a great city, the hours of peril are those between sunset and bed-time; for the moon and the stars see more evil in a single hour than the sun in his whole day's circuit. The poet's visions of evening are all composed of tender and soothing images. It brings the wanderer to his home, the child to his mother's arms, the ox to his stall, and the weary laborer to his rest. But to the gentle hearted youth who is thrown upon the rocks of a pitiless city, and "stands homeless amid a thousand homes," the approach of evening brings with it an aching sense of lonelinsss and desolation, which comes down upon the spirit like darkness upon the earth. In this mood, his best impulses become a snare to him, and he is led astray because he is social, affectionate, sympathetic, and warm-hearted. If there be a young man thus circumstanced within the sound of my voice, let me say to him, that books are the friends of the friendless, and that a library is a home to the homeless. A taste for reading will always carry you to converse with men who will instruct you by their wisdom and charm you by their wit, who will soothe you when fretted, refresh you when weary, counsel you when perplexed, and sympathise with you at all times. Evil spirits in the middle ages, were exorcised and driven away by bell, book, and candle; and you want but two of these agents, the book and the candle.—*George S. Hilliard.*

Creation of the Human Race.

DR. HITCHCOCK, the eminent geologist, said, in a discourse delivered by him in Albany, that geological science places man among the most recent of created things. We find the surface of the earth, (says Dr. H.,) composed, to the depth of some eight or ten miles, of rocks. These rocks are full of the remains of animals and plants. Thirty thousand species of them, which differ from any living species, have been disinterred, yet no human remains are found among them, until the loose soil—alluvium—is reached, which soil is universally acknowledged to be of recent origin. The remains of other animals are found several thousand feet below the surface, while the fossil remains of man have never been found so low as one hundred feet below the surface. But, if man had been in existence when these other animals lived, his remains would also have been found there; for his bones are of the same structure as theirs, and consequently no less likely to resist destruction.

How to Promote Peace in a Family.

1. REMEMBER that our will is likely to be crossed every day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and, therefore, we are not to expect too much.
3. To learn the different temper and disposition of each individual.
4. To look on each member of the family as one for whom we should have a care.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give an angry answer, to "overcome evil with good."
7. If from sickness, pain or infirmity, we feel irritable, to keep a strict watch over ourselves.
8. To observe when others are suffering, and drop a word of kindness and sympathy suited to them.
9. To watch the little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, even of the weather, and encourage hope.
11. To speak kindly to the servants—to praise them for little things when you can.
12. In all little pleasures which may occur, to put yourselves last.
13. To try for "the soft answer that turneth away wrath."

THE following process for making wood incombustable is simple, and should be adopted by those who are necessitated to put up buildings wholly of timber: Take a quantity of water proportionate to the surface of the wood to cover, and add to it as much potash as will dissolve therein. When the water will dissolve no more potash, stir into it a quantity of flour paste and a sufficiency of pure clay to render it of the consistency of cream. Immerse the wood in the preparation, and it will ever after be secured from the action of fire and water. This preparation may be applied to the surface of wooden roofs or other places particularly exposed to the action of fire. In the most violent conflagration wood saturated thus may be carbonated but it will not blaze.

The Earthquake in Candia.

S. MOUNFORT, in a letter to the editor of the Boston *Post*, gave an account of the terrible earthquake at Candia, on the 12th of November. In a more recent letter, he gives the official "returns" made to the pasha, which state the loss of life and property as follows, viz:

Ascertained to be killed, and whose bodies have been taken from the rubbish	525
Taken from the rubbish wounded	627
Total killed and wounded	1,152
Buildings overthrown and destroyed in the city of Candia	2,239
Do. badly injured and uninhabited	1,863
Do. much injured, but partly occupied	17
Total	4,119
Destroyed in other sections of the Island	6,111
Total	10,230

A "Socialist" Failure.

THE Icarian Community, at Nauvoo, Ill., having proved a disastrous experiment, causing dissatisfaction to all concerned, the members, now reduced from the original aggregate of one thousand two hundred persons to some four or five hundred, have petitioned the Illinois Legislature to repeal the act of incorporation, in order that the stock, now amounting to about forty five thousand dollars, may be divided. A bill for that purpose has been printed, and will probably pass.—[*Ex.*

AFFECTIONATE.—A lady wrote to her husband in California, that she knew absence did not conquer love, for the longer he stayed away the better she liked him.—*Woman's Advocate.*

IT is with certain good qualities as with the senses—those who are entirely deprived of them can neither appreciate nor comprehend them.

WATCH two foes with all diligence—the enemy that stands without, and the traitor who opens the gate within.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MARCH. 7, 1857.

Mormonism and Insanity.

It has, for some time, become quite fashionable for every scribbler, priest, editor, or lecturer, to introduce Mormonism into his performance, according to his ideas of it; but generally as foreign from truth as light is from darkness. The assumption by these spouters and very enlightened literati is, that Mormonism is a great big swindle and a monstrous humbug, and that its professors are fanatics, fools, and recreant to every principle of virtue and truth. These gentlemen, in many of their lectures and essays, forget one peculiarity of the present literati, priest and spouter, amounting almost to a monomania, a lunacy which exhibits itself in false and unsupported assertions, foul and wicked misrepresentations, and unscrupulous and barefaced slander, when writing or speaking anything about the Mormons; and as the old adage is, "a lie will travel a day's journey before truth gets his boots on," many well-meaning and really good-intentioned men, only weak in this particular, receive these stories as "strong evidence as proofs of sacred writ," and publish and speak of them accordingly. Many, however, know better, and for such there is no excuse. Some of these in a sixpenny lecture, and others for a penny a line, aided by the examples of priests and some of our leading editors, who really know they are lying, and for whom there is no excuse of ignorance; in order to pander to the morbid taste of a vitiated public appetite, will form an ideal monster which exists nowhere but in the fitful imagination of their own bewildered brain; and after having formed this creation, put on their boots and spurs, and attack the horrible fantasy *a la mode* Don Quixote—and thus, from our most respectable journalists and lecturers, down to our sixpenny orators, through all the grades of literature, to our penny-a-liners, we find the same principle in existence, or, more properly, the same lack of principle. Their speeches, articles, lectures, scribblings and orations, are generally interlarded with some of their own mental aberrations about Mormonism, of which they are generally most notoriously ignorant.

If our otherwise intelligent men would confine themselves to things which they know, and leave alone those of which they are evidently most egregiously ignorant, they would show themselves, to those informed at least, a little more intelligent, honest, candid, and truthful.

One of the prominent editors of our city called upon us a few days ago, and wished to obtain some information from us relative to Mormonism. We informed him that he "acted more like a rational being than most gentlemen of his cloth that we had met with; that most of the editors wrote from theory and speculation, and contented themselves with rumor rather than fact; and that perhaps there was no subject upon which people generally were more ignorant than upon the subject of Mormonism." He replied, "That is so; in writing on Mormonism, *we generally strike off in the dark*, and we must acknowledge ourselves *green on the subject*." We replied, that "we had discovered this greenness long ago; it was nothing new to us." As he desired, so we expressed our willingness to give any information that lay in our power. It is too often the case, however, that editors employ men of very questionable position to write articles or correspond with them on Mormonism; sometimes some adventurer on his way to the Golden State is engaged to be the correspondent of some of our leading journals; they have their cue given them, and must write to order; these gentry, not being able to get into society, see nothing and know nothing of practical Mormonism if they really desired it, which, in nine cases out of ten, they do not; finding their associates among loafers, (for we have some of these gentry in Utah,) and mixing with the very dregs of society, especially those of their own kith and kin, they can very readily form a very *precious morgeau* for the morbid appetites of their employers and their readers, which is about as fair a representation of the inhabitants of Utah as that of a man taking up his residence at Five Points and writing a history of that vicinity would be a faithful record of New York society. The Utonians do not think themselves very highly honored either with the scum of New York, or that of any other city; such men are neither hugged to their bosoms nor introduced into their families; they would rather let them float off and find another atmosphere more congenial to their tastes. The New York *Tribune* has had some very precious articles of this kind of late. He vouches for his heroes, and many of the weekly papers find it quite agreeable to copy and send them forth in a new dress, remodelled and garnished to suit the market, and thus priests, lecturers, and all the pious are horrified at Mormon abominations.

We find in a lecture by Dr. Edward H. Dixon, editor *Scalpel*, on the history of crime, and the comparative value of medical and lay testimony, many very sensible remarks. He has handled his subject, in the general, very well; but, like our editor referred to, and like all men who speak and write about things that they don't know, he has shown himself profoundly ignorant in speaking on Mormonism. We extract the following from the New York *Herald*, March 1:

"Mormonism, Latter-day-Saintism and spiritual rapping, belong to this department of moral insanity; their influence in filling the lunatic asylums is now acknowledged to be alarming. With one of them, ere long, the national Legislature must take issue; the others, I fear, are moral fungi, which education alone can remedy."

We have read of many spiritualists becoming deranged, and consequently finding a place in our asylums; but we have yet to learn of any Mormons becoming the inmates of those very useful institutions. Now it is either true or false that "Mormonism, Latter-day-Saintism .... belong to this department of moral insanity, and that their influence in filling *the lunatic asylums is now acknowledged to be alarming*." If it is true it is easily proven, and as the gentleman is the editor of a paper he will please furnish us with some official reports, for anything so alarming must be easily known and proved. We deny it in toto, and call for proof. We defy him to find one Mormon in a lunatic asylum. If this statement then is false, what are we to think of its author? We shall be able to tell better after he has read this article, which we shall forward. We call for proof, and if not forthcoming, we call for a retraction as public as the one made in his lecture. Let us have the proof. If Mr. Dixon does not notice this we shall be under the necessity of delivering a lecture on the low state of morals among lecturers and professors.

The New President.

THE Fourth of March 1857 is written on the calendar of Time, and the inauguration of James Buchanan to the Presidency of the United States of North America is *un fait accompli*. The unexpected severe storm in the beginning of the present week undoubtedly prevented many from visiting the capital, nevertheless the city on Wednesday was all stir, bustle and gaiety.

Ex-President Pierce, now that his reign is over, retires to where he may—few care, as his high patronage is at an end, and President Buchanan enters the White House, the bright star of many a hopeful heart. Mr. P. has had his four years of glory and trouble, and Mr. B. enters upon new experience. Whether the latter may be more successful than the former in satisfying the nation over which he is called to preside, is beyond the reach of mortal ken; he has, however, before him troublesome factions to commence with, which may disturb his dreams by night, and his vision by day. The Dis-unionists of the North have entered openly and boldly upon their campaign, holding their conventions all round, and anything the new President may do, good or bad, for or against slavery, will change in nothing their course—it is measures and not men against which they take their stand—no union with slaveholders. The Southern Democracy have been comparatively quiet since the 4th of November—as Mr. Buchanan was their choice, and in him they had hope; but now that the Cabinet which he has drawn around him does not embrace gentlemen with extreme Southern proclivities, the signs in the political horizon indicate trouble to the new administration, and promise a fiercer contest in 1860 than that of 1856.

The new President may maintain his integrity, and four years hence his conscience may be as pure as the falling snow, and in his farewell message he may challenge his enemies, as undoubtedly he will have them, to point to the first deviation of his administration from constitutional law; but all will avail nothing, for Dis-union is the watchword.

The folks are blind, and rush to ruin. There is something more than Filibusterism in "Destiny." Watch it.

Shabby—Mean—Uncharitable.

Horace Greeley, the editor of the New York *Tribune*, has, previous to the organization of the Corruption Investigating Committee, enjoyed the harmless reputation of being the false philosopher of a false philosophy peculiarly his own, and the worst that his enemies ever could say of him, up to that time, was that, in addition to his eccentricities and proclivities for slandering anything he couldn't overcome, he delighted in a dirty face, dirty boots, unbrushed coat and uncombed hair; but now some of his cotemporaries propose to fix Stryker to his name in remembrance of the Stryker $1000 draft got at Washington. Now that seems shabby and mean. Give Horace time, he has made a very fair beginning. He has already said that he gave the $1000 to somebody. Take time editors and he may shortly tell you to whom he gave it, when, how—and what for. Give him time: he has scarcely got over the fright.

Book Postage.

ALL Books sent by post require prepayment of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Conference at New York.

The Saints will meet in the capacity of a Conference at Brooks's Assembly Rooms, 361 Broome street, New York, on the first Sunday of April.

Representatives from all the branches composing the New York Conference are expected to meet at the house of President John Taylor, the evening preceding the Conference to give a report of the state of the branches. Scattered members, unconnected with any organized branch, who may not find it convenient to be present will please forward a report the week previous to Conference, to the address of the Secretary, Mr. Wm. J. Silver, at this office.

Conference at Philadelphia.

THE Saints composing the Philadelphia Conference, will meet in the capacity of a Conference, the last Sunday in March, at Washington Hall, corner of Eighth and Spring Garden streets, Philadelphia.

The representatives of the branches of that Conference will meet with President Angus M. Cannon the evening preceding the Conference.

Social Party.

THE Monday evening following the New York Conference there will be a social party in the Broome Street Hall. Doors open at 4 o'clock, P. M.; Chair to be taken at 5 o'clock precisely. Tickets of admission 25 cents each, children under 12 years half price, to be had of Elder Silver at the hall, the Presidents of districts at their district meetings, and Elder Dulin, at the office of THE MORMON.

Arrivals.

Among the list of passengers by the *Niagara*, from Liverpool to Boston, we find the names of Elders Little, Young, Angell and P. H. Young. We expect their visit shortly. They arrived at Boston on Monday, after a stormy passage of sixteen days.

Elders J. A. Little and Wm. G. Young, arrived here on Wednesday evening in excellent health.

To Guardians.

Mr. and Mrs. Walker of Cincinnati, Mormons, who design going to Utah the ensuing season, are desirous of adopting an orphan child of Mormon parentage, and promise every attention and care. Address to this office.

DOMESTIC SUMMARY.

THE Corruption Investigating Committee have triumphed, and Messrs. Gilbert, Edwards and Matteson are no longer Honorable members of Congress. They sent in their resignations to save their expulsion. Differences of opinion, of course, exist respecting their criminality. With Messrs. Gilbert and Edwards, especially with the former, there is considerable sympathy, but with Mr. Matteson, none. Dr. Welch of Conn. was regarded more in the light of the victim of his friends than that of a transgressor. The friends of the fallen members maintain that they have been unjustly dealt with, and have been made the scapegoats for a greater number of unpublished names. This investigation, if it has not done everything, will at least be a caution for some time to come. Mr. Simmonton, of the New York *Daily Times*, the writer who drew particular attention to the corruption in Congress, is to be henceforth denied admission to the reporter's privileges in the House, on account of his own corruption. Mr. Triplett has likewise been expelled. Served them right.

The fine spring weather of last week suddenly terminated on Sunday evening, and the following morning every thing outside was deep covered in snow. The wind was furious and must have done considerable damage on the coast.

Last Thursday there was something approaching a row in the House. Mr. Sherman of Ohio, and Mr. Wright of Tennessee were all but at it. The subject of quarrel we noticed in last week's Congressional. Mr. Wright had said in an under tone in reference to something spoken about Kansas, "that's a lie." Mr. Sherman called the attention of the House to it next morning, and Mr. W. would not retract. On Thursday, Mr. S. says that Mr. W., when near the seat of the former, had looked menacingly at him, whereupon he threw wafers in his face. Wright attempted to strike and Sherman endeavored to draw a weapon. Who can complain of rowdyism in low groggeries, and butchery in street fights, while the House of Representatives gives such examples of refinement? Fine lively times.

Connected with the last levee of ex-President Pierce, on Friday evening, is linked another of the many tragedies that mark the age we live in. Col. Doddridge C. Lee, a clerk in the pension bureau, at the moment of entering the President's reception room felt his pocket-book leave his "pants," on which he collared Mr. D. Hume, a very respectable citizen of Alexandria, Va. After a denial on the part of the latter and a few words of explanation, they separated. Mr. Hume went to the office of Mr. Lee next morning, asked him in the presence of others if he retracted the accusation, and on his answering in the negative he began to cane him, whereupon the Col. drew a pistol and shot Mr. H. dead. The affair was so hurriedly done, that the parties present had no time to interfere—so they say—and Col. L. pleads that he did so in self-defence. At the Coroner's inquest, Mr. S. G. Heaton testifies to the whole affair; saw the beginning at the levee in the evening, and saw Mr. H. shot next morning. In his testimony he states that Mr. Lee told him previous to the meeting in the morning that a gentleman assured him that "he had mistaken his man" in Mr. Hume—that he was indeed a respectable gentleman. We presume the shooting probably arose more from the altercation in the morning than from the affair of the previous evening.

Gov. Geary of Kansas has had a narrow escape from "Border Ruffianism." On refusing to appoint, on the recommendation of the Legislature, Mr. Sherrard as sheriff in the place of Jones, Mr. S. took umbrage and sought a quarrel. Meeting the governor, he spat in his face, but could not get up a row. An indignation meeting being held, Sherrard and Jones were present to oppose, and a squabble began, and Sherrard fired freely his revolver, wounding a Mr. Sheppard. A friend of the Governor, a Mr. James, drew his pistol and shot Sherrard dead. According to the telegraphic despatches, the Council condemns by resolution the outrage upon the Governor, and the House sustained Sherrard.

Formal charges of incompetency have been preferred against Coroner Connery by the counsel of Mrs. Cunningham, to which Gov. King requires Mr. Connery's refutation. Unless the coroner can very successfully rebut the charges, there is a very great likelihood of his official career terminating abruptly, as the prejudice is great against him for the levity and tomfoolery he manifested throughout the investigation into the murder of the late Dr. Burdell. Of this case nothing of special notice has transpired since the indictment by the Grand Jury of Mrs. Cunningham and her accomplice Eckel, except an institution into the legality of Mrs. C.'s marriage with Dr. Burdell, now pending before the Surrogate.

FOREIGN SUMMARY.

The opening of the British Parliament on the 3rd ult. brings out the views of that government upon its foreign relations. Palmerston acknowledges the steps of Admiral Seymour against Canton, is well pleased with firing into the Celestial city. The latest advices from Hong Kong state that all the foreign buildings at Canton had been burned and pillaged. Admiral Seymour had been throwing hot shot into Canton, but at the latest dates had ceased hostilities, and was strengthening his position. The Chinese threatened to burn down Hong Kong. Troops were about to be sent from India. It was rumored that the Emperor was desirous of peace, but the Cantonese were uncontrollable.

The Persian Ambassador at Paris has opened negotiations with Lord Cowley, with the view of settling the difficulties between their respective governments.

Paris is now definitely named as the place of conference on the Neuchatel question. The conference will meet probably early this month. The statements now current in Europe warrant the conclusion that the Helvetians have been a *leetle* too prompt in releasing the prisoners. The King of Prussia may yet show himself magnanimous, but thus far he has the game in his own hands: they can force him to nothing, he has promised nothing.

Correspondence from Illinoi.

[As the writer of the following letter has to complain of a letter published in this paper, we think it but just to publish his observations and sentiments. We have withheld extraneous matter.—ED.]

ST. JOHN'S TOWN, Du Quoin, Ill., Feb. 24, 1857.

PRESI. TAYLOR—*Dear Brother*: Please send on five copies of THE MORMON to the enclosed address. The Saints here are unfortunately not so well off in worldly circumstances as you were informed by an Elder from St. Louis, as published in No. 48 of THE MORMON. With one exception, we are certainly from Scotland, and perhaps not so smart as some other folks, still we don't consider ourselves anything the worse for our place of nativity. The most of the brethren here are opposed to anything of a "fossil" nature about Mormonism, and are determined to roll on the work of God and live in righteousness. Though represented lukewarm, we think none who know our course this last fifteen years will say so. We never had much to give, but what we have had we have given freely to the last cent, and would again if we had a thousand-fold more. Respecting support for THE MORMON, we have done our best, and will do to the utmost of our ability, for I can assure you that if we fail in our duty we are every week sensible of the fact that the editor of THE MORMON does not fail in his, and is faithful to the confidence we repose in him, upholding the work of God against all opposing powers. THE MORMON is to us a welcome messenger, and is earnestly looked for every week as an absent friend that is to bring us good tidings from a far country.

May God bless you in your arduous duties, until the enemies of the Church of Christ are subdued. Your brother and fellow laborer in the Kingdom of God, JAMES JARDINE.

News from Kansas.

St. LOUIS, Feb. 28, 1857.

Accounts from Lecompton states that Governor Geary having visited the Territorial Legislature, was assaulted at the door by Sheriff Sherrard. While leaving, Sherrard insulted Geary and spit on him. He had arms, and it was supposed it was a plot to assassinate the Governor, but he was prevented from using his arms.

The Council condemns the outrage by resolution, while the House fully sustains Sherrard.

A law has passed both branches to punish rebellion with death. All resistance to Territorial law or authority is declared rebellion.

The bill repealing the test oaths, which passed through the Council, has been almost unanimously defeated in the House.

Governor Geary fears assasination, and sent yesterday for the troops at Tecumseh, to remain here for his protection. A detachment of dragoons have gone to arrest Captain Walker.

Kansas News.

St. LOUIS, February 27.

A letter to the *Democrat*, dated Lecompton, the 17th inst., says that General Richardson, Major General of the Kansas militia and member of the Territorial Legislature, died at Lecompton on the 14th.

The Day

Arrangements for the Inauguration of the President Elect on the Fourth of March, 1857.

THE doors of the Senate chamber will be opened at 11 o'clock, or as early as the closing of the present session of Congress will permit, for the admission of Senators, and others who, by the arrangement of the Committee, are entitled to admission, as follows:

Ex-Presidents and Vice-Presidents.

The Chief Justice and Associate Justices of the Supreme Court.

The Diplomatic Corps, Heads of Departments, and ex-members of either branch of Congress and members of Congress elect.

Officers of the Army and Navy who by name have received the thanks of Congress.

Governors of States and Territories of the Union, and Ex-Governors of States; the Comptrollers, Auditors, Registers and Solicitor of the Treasury, Treasurer, Commissioners, Judges and

The Mayors of Washington and Georgetown;

All of whom will be admitted at the north door of the Capitol.

Seats will be placed in front of the Secretary's table for the President of the United States and the President elect, and on their left for the Committee of Arrangements.

The Chief Justice and Associate Justices of the Supreme Court will have seats on the right, in front of the eastern lobby.

The Diplomatic Corps will occupy places on the left of the principal entrance; Heads of Departments, Governors of States and Territories, and other gentlemen entitled to admission, will occupy those on the right.

Members of Congress and members elect will occupy the eastern lobby. They will enter the Senate Chamber by the door at the top of the main staircase.

The eastern gallery will be occupied by other citizens, who will be admitted by the outside north-eastern door only.

The circular gallery will be reserved entirely for ladies, who will enter the Capitol from the terrace, the principal western door, and be conducted to the rotunda and gallery.

The other doors and entrances to the Capitol, except those to be opened under this arrangement, will be kept closed.

The Senate will assemble at 12 o'clock.

The Diplomatic Corps and the Justices of the Supreme Court will enter the Senate Chamber a few minutes before the President elect.

The Vice President elect will be accompanied to the Capitol, and conducted into the Senate chamber, by a member of the Committee of Arrangements.

At 11 o'clock the President and the President elect, accompanied by two members of the Committee of Arrangements, will proceed in a carriage to the north gate of the Capitol square, and entering the Capitol by the north door, will proceed to the Vice President's room.

The Senate being ready to receive them, the President and the President elect will be introduced by the Committee of Arrangements to the seats prepared for them in the Senate chamber.

After a short pause, those assembled in the Senate chamber will proceed to the eastern portico of the Capitol in the following order:

The Marshal of the District of Columbia.

The Supreme Court of the United States.

The Sergeant-at-Arms of the Senate.

The Committee of Arrangements.

The President of the United States and the President elect.

The Vice-President and the Secretary of the Senate.

The Members of the Senate.

The Diplomatic Corps.

Heads of Departments, Governors of States and Territories, the Mayors of Washington and Georgetown, and other persons who shall have been admitted into the Senate chamber.

On reaching the front of the portico, the President elect will take the seat provided for him on the front of the platform.

The ex-President and the Committee of Arrangements will occupy a position in the rear of the President elect.

Next, in the rear of these, the Chief Justice and the Associate Justices of the Supreme Court will occupy the seats on the left; and the Vice-President, Secretary, and members of the Senate, those on the right.

The Diplomatic Crops will occupy the seats next in the rear of the Supreme Court; Heads of Departments, Governors and ex-Governors of States and Territories, and ex-members of the Senate, ex-members and members elect of the House of Representatives, in the rear of the members of the Senate.

Such other persons as are included in the preceding arrangements will occupy the steps, and the residue of the portico.

All being in readiness, the oath of office will be administered to the President elect by the Chief Justice; and, on the conclusion of the President's address, the members of the Senate, preceded by the Vice-President, Secretary, and Sergeant-at-Arms, will return to the Senate Chamber; and the President, accompanied by the Committee of Arrangements, will proceed to the President's House.

The Sergeant-at-Arms of the Senate, with the Marshal of the District, are charged with the execution of these arrangements, and aided by the Police of the Capitol, will preserve order.

All carriages and horses will be excluded from the Capitol Square, whether in the use of the military or otherwise.

These arrangements have been made with the desire that the greatest possible accomodation be given to the people to witness the ceremonies. The arrangements within the Capitol were of necessity formed with reference to the limited capacity of the Senate Chamber; and those for the exterior were deemed most appropriate with a view to affording the assembled multitude an opportunity of witnessing the Inauguration.

Should the weather prove unfavorable, the ceremony of the Inauguration will take place in the Senate Chamber.

JAMES A. PEARCE, WILLIAM BIGLER, SOLOMON FOOT. } Committee of Arrangements.

MR. BUCHANAN'S INAUGURAL ADDRESS.

FELLOW CITIZENS:

I APPEAR before you this day to take the solemn oath that I will faithfully execute the office of President of the United States, and will to the best of my ability, preserve, protect and defend the Constitution of the United States. In entering upon this great office I must humbly invoke the God of our fathers for wisdom and firmness to execute its high and responsible duties in such a manner as to restore harmony and the ancient friendship among the people of the several States, and to preserve our free institutions throughout many generations. Convinced that I owe my election to the inherent love for the Constitution and the Union which still animates the hearts of the American people, let me earnestly ask their powerful support in sustaining all just measures calculated to perpetuate these, the richest political blessings which Heaven has ever bestowed upon any nation.

Having determined not to become a candidate for re-election, I shall have no motive to influence my conduct in administering the government, except the desire ably and faithfully to serve my country and to live in the grateful memory of my countrymen.

We have recently passed through a Presidential contest in which the passions of our fellow citizens were excited to the highest degree by questions of deep and vital importance; but when the people proclaimed their will, the tempest at once subsided and all was calm. The voice of the majority speaking in the manner prescribed by the Constitution was heard, and instant submission followed. Our own country could alone have exhibited so grand and striking a spectacle of the capacity of man for self government.

What a happy conception, then, was it for Congress to apply this simple rule—that the will of the majority shall govern—to the settlement of the question of domestic slavery in the Territories. Congress is neither to legislate slavery into any Territory or State, not to exclude it therefrom; but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States, as a natural consequence. Congress has also prescribed that when the Territory of Kansas shall be admitted as a State, it shall be received into the Union with or without slavery, as their Constitution may prescribe at the time of their admission. A different opinion has arisen in regard to the time when the people of a Territory shall decide this question for themselves. This is, happily, a matter of but little practical importance, and beside, it is a judicial question, which legitimately belongs to the Supreme Court of the United States, before whom it is now pending, and will, it is understood, be speedily and finally settled. To their decision, in common with all good citizens, I shall cheerfully submit, whatever this may be, though it has been my individual opinion that under the Nebraska-Kansas act the appropriate period will be when the number of actual residents in the Territory shall justify the formation of a Constitution with a view to its admission as a State into the Union; but be this as it may, it is the imperative and indispensible duty of the Government of the United States to secure to every resident inhabitant the free and independent expression of his opinion by his vote. This sacred right of each individual must be preserved. This being accomplished, nothing can be fairer than to leave the people of a Territory free from all foreign interference, to decide their own destiny for themselves, subject only to the constitution of the United States. The whole Territorial question being thus settled upon the principle of popular sovereignty—a principle as ancient as free government itself—everything of a practical nature has been decided, and no other question remains for adjustment, because all agree that under the constitution, slavery in the States is beyond the reach of any human power except that of the respective States themselves wherein it exists. May we not, then, hope that the long agitation on this subject is approaching its end, and that the geographical parties to which it has given birth, so much dreaded by the Father of his country will speedily become extinct. Most happy will it be for the country when the public mind shall be diverted from this question to others of more pressing and practical importance. Throughout the whole progress of this agitation, which has scarcely known any intermission for more than twenty years, while it has been productive of no positive good to any human being it has been the prolific source of great evils to the master, to the slave, and to the whole country; it has alienated and estranged the people of the sister States from each other, and has even seriously endangered the very existence of the Union, nor has the danger yet entirely ceased.

Under our system there is a remedy for all mere political evils in the sound sense and sober judgment of the people. Time is a great corrective. The political subjects which but a few years ago excited and exasperated the public mind, have passed away, and are now nearly forgotten; but this question of domestic slavery is of far greater importance than any mere political question; because, should the agitation continue it may eventually endanger the personal safety of a large portion of our countrymen where the institution exists. In that event no form of government, however admirable in itself, however productive of material benefits, can compensate for the loss of peace and domestic security around the family altar. Let every Union-loving man therefore exert his best influence to suppress this agitation which, since the recent legislation of Congress, is without any legitimate object. It is an evil of the times that men have undertaken to calculate the mere material value of the Union. Reasoned estimates have been presented of the pecuniary profits and local advantages which would result to different States and sections from its dissolution, and of the comparative injuries which such an event would inflict on other States and sections. Even descending this low and narrow view of the mighty question, all such calculations are at fault. The bare reference to a single consideration will be conclusive on this point. We at present enjoy a free trade throughout our extensive and expansive country, such as the world never witnessed. This trade is conducted on railroads and canals, on noble rivers and arms of the sea, which bind together the North and the South, the East and the West of our confederacy. Annihilate this trade, arrest its free progress by the geographical lines of jealous and hostile States, and you destroy the prosperity and onward march of the whole and every part, and involve all in one common ruin. But such considerations, important as they are in themselves, sink into insignificance when we reflect on the terrific evils which would result from disunion, to every portion of the confederacy—to the North not more than to the South—to the East not more than to the West. These I shall not attempt to portray, because I feel an humble confidence that the kind Providence which inspired our fathers with wisdom to frame the most perfect form of government and union ever devised by man, will not suffer it to perish until it shall have been peacefully instrumental by its example in the extension of civil and religious liberty throughout the world.

Next in importance to the maintenance of the constitution and the Union is the duty of preserving the government free from the taint or even the suspicion of corruption. Public virtue is the vital spirit of republics, and history proves that when this has decayed, and the love of money has usurped its place, although the forms of free government may remain for a season, the substance has departed forever.

Our present financial condition is without a parallel in history. No nation has ever before been embarrassed from too large a surplus in its treasury. This almost necessarily gives birth to extravagant legislation. It produces wild schemes of expenditures, and begets a race of speculators and jobbers, whose ingenuity is exerted in contriving and promoting expedients to obtain the public money. The party, through its official agents, whether rightfully or wrongfully, is suspected, and the character of the government suffers in the estimation of the people. This is in itself a very great evil. The natural mode of relief from this embarrassement is to appropriate the surplus in the treasury to great national objects for which a clear warrant can be found in the constitution. Among these I might mention the extinguishment of the public debt; a reasonable increase of the navy, which is at present inadequate to the protection of our vast tonnage afloat—now greater than that of any other nation—as well as the defence of our extended sea coast.

It is, beyond all question the true principle that no more revenue ought to be collected from the people than the amount necessary to defray the expenses of a wise, economical and efficient administration of the government. To reach this point it was necessary to resort to a modification of the tariff, and this has been accomplished in such a manner as to do as little injury as may have been practicable to our domestic manufactures, especially those necessary for the defence of the country. Any discrimination against a particular branch for the purpose of benefitting favored corporations, individuals or interests would have been unjust to the rest of the community, and inconsistent with that spirit of fairness and equality which ought to govern in the adjustment of a revenue tariff.

But the squandering of the public money sinks into comparative insignificance, as a temptation to corruption, when compared with the squandering of the public lands. No nation in the tide of time has ever been blessed with so rich and noble an inheritance as we enjoy in the public lands. In administering this important trust, whilst it may be wise to grant portions of them for the improvement of the remainder, yet we should never forget that it is our cardinal policy to reserve these lands as much as may be, for actual settlers, and this at moderate prices. We shall thus not only best promote the prosperity of the new States by furnishing a hardy and independent race of honest and industrious citizens, but shall secure homes for our children and our children's children, as well as for those exiles from foreign shores who may seek in this country to improve their condition, and to enjoy the blessings of civil and religious liberty. Such emigrants have done much to promote the growth and prosperity of the country. They have proved faithful both in peace and in war. After becoming citizens they are entitled, under the constitution and laws, to be placed on perfect equality with native born citizens, and in this character they should ever be kindly recognised. The federal constitution is a grant from the States to Congress of certain specific powers, and the question whether this grant shall be liberally or strictly construed has, more or less, divided political parties from the beginning.

Without entering into the argument, I desire to state at the commencement of my administration, that long experience and observation have convinced me that a strict construction of the powers of the government is the only true as well as the only safe theory of the Constitution. Whenever in our past history doubtful powers have been exercised by Congress, they have never failed to produce injurious and unhappy consequences. Many such instances might be adduced if this were the proper occasion. Neither is it necessary for the public service to strain the language of the Constitution, because all the great and useful powers required for a successful administration of the government, both in peace and in war, have been granted either in express terms or by the plainest implication. While deeply convinced of these truths, I yet consider it clear that under the war-making power, Congress may appropriate money towards the construction of a military road, when this is absolutely necessary for the defence of any State or Territory of the Union against foreign invasion. Under the Constitution, Congress has power to declare war, to raise and support armies, to provide and maintain a navy, and to call forth the militia to repel invasion. Thus endowed in an ample manner with the war-making power, the corresponding duty is required, that the United States shall protect each of them (the States) against invasion. Now is it possible to afford this protection to California and our Pacific possessions except by means of a military road through the territory of the United States, over which men and munitions of war may be speedily transported from the Atlantic States to meet and repel the invaders? In case of a war with a naval power much stronger than our own, we should then have no other available access to the Pacific coast because such a power would instantly close the route across the Isthmus of Central America. It is impossible to conceive that whilst the Constitution has expressly required Congress to defend all the States, it should yet deny to them, by any fair construction, the only possible means by which one of these States can be defended. Besides, the government, ever since its origin, has been in the constant practice of constructing military roads. It might also be wise to consider whether the love for the Union which now animates our fellow citizens on the Pacific coast may not be impaired by our neglect or refusal to provide for them in their remote and isolated condition; the only means by which the power of the States on this side of the Rocky mountains can reach them in sufficient time to protect them against invasion. I forbear for the present from expressing an opinion as to the wisest and most economical mode in which the government can lend its aid in accomplishing this great and necessary work. I believe that many difficulties in the way, which now appear formidable, will in a great degree vanish as soon as the nearest and best route shall have been satisactorily ascertained.

It may be right that on this occasion I should make some brief remarks as to our rights and duties as a member of the great family of nations. In our intercourse with them there are some plain principles, approved by our experience, from which we should never depart. We ought to cultivate peace, commerce and friendship with all nations; and this not merely as the best means of promoting our own material interest, but in a spirit of Christian benevolence towards our fellow men, wherever their lot may be cast. Our diplomacy should be direct and frank—neither seeking to obtain more nor accepting less than is our due. We ought to cherish a sacred regard for the independence of all nations, and never attempt to interfere in the domestic concerns of any, unless this shall be imperatively required by the great law of self-preservation. To avoid entangling alliances has been a maxim of our policy ever since the days of Washington, and its wisdom no one will attempt to dispute. In short, we ought to do justice in a kindly spirit to all nations, and require justice from them in return. It is our glory that while other nations have extended their dominions by the sword, we have never acquired any territory except by fair purchase, or, as in the case of Texas, by the voluntary determination of a brave, kindred and independent people to blend their destinies with our own. Even our acquisitions from Mexico form no exception; unwilling to take advantage of the fortune of war against a sister republic, we purchased these possessions under the treaty of peace, for a sum which was considered at the time, a fair equivalent.

Our past history forbids that we shall in the future acquire territory unless this be sanctioned by the laws of justice and honor. Acting on this principle, no nation will have a right to interfere or to complain if, in the progress of events, we shall still further extend our possessions. Hitherto, in all our acquisitions the people under the protection of the American flag have enjoyed civil and religious liberty, as well as equal and just laws, and have been contented, prosperous and happy. Their trade with the rest of the world has rapidly increased, and thus every commercial nation has shared largely in their successful progress. I shall now proceed to take the oath prescribed by the constitution, whilst humbly invoking the blessing of divine Providence on this great people.

JAMES BUCHANAN.

THE NEW CABINET.

Secretary of State.....	Lewis Cass.....	Michigan.
Secretary of Treasury..	Howell Cobb.....	Georgia.
Secretary of Interior....	Jacob Thompson.....	Mississippi.
Secretary of Navy.....	Aaron Venable Brown..	Tennessee.
Secretary of War.....	John Buchanan Floyd..	Virginia.
Postmaster General.....	Arnold Plumer.....	Pennsylvania.
Attorney General.....	Nathan Clifford.....	Maine.
Assistant Secretary of State.....		Henry Ledyard.

FOR THE MORMON.

The Works of God and the Works of Man.

BY ALEXANDER OTT.

WHEN, in pensive contemplation, our thoughts disengage themselves from the trivial topics of every day life, and resort to the sublime and magnificent works which have been accomplished under the forming hands of the great Creator, we cannot help being struck at the utter insignificance and vanity of human greatness. Well may talent and genius occupy prominent places in the temple of Fame; well may the intellectual monuments of man be crowned with the gaudy laurels of worldly honors, and gain the gazing admiration of the multitude—but they are nothing, when compared to those lofty and stupendous works achieved by the overruling power of Omnipotence. What can impede the corroding influence of time, when striding over centuries, and shrouding every thing in the mist of hoary age! Where is the workmanship of man, to whose founders the world has paid the praising and fawning court of short-sighted mortals! Alas! its grandeur is mouldering in the urn of corruption!

In order to illustrate better the foregoing, we will compare a few monuments of the great repository of human knowledge to those of the allwise Creator. How wonderful appears to the reflective mind, for instance, the intellectual and physical economy of the human system, which is constituted of 240 variously articulated bones, and more than 440 muscles of

different forms and contextures, of marrow and blood; and all these physical niceties of the structure are productive of the endless modifications of motion, of facilitating every bodily performance or operation, we have to engage in, imparting thus to the system that grace, harmony and beauty which are so pleasing to the eye of refined taste. What a sublime machinery that of man! There he is, having the immortal spark within himself, by means of which both the physical and intellectual principles are guided, and have sufficient scope for a full developement. It is true, that the genius of man has accomplished much; it is true, that automata or machines have been invented, which having the finishing touch of artistical perfection, are pronounced masterpieces. They may go through a series of mechanical performances, but then they remain motionless, till the spring of their machinery is touched anew by a superior principle, the intelligence of man. What are then all these artificial monuments of human lore, nothing but a faint imitation of man, having merely the outward resemblance of his body, without possessing that mysterious, life-giving principle, called spirit? What would we say, to see an automaton having the free exercise of its locomotive and mental powers, endowed with the gifts of thinking, speaking, hearing, seeing, feeling and tasting, through which avenues of senses, man can realize, to a certain extent, the presence of the visible world, by which he can receive, and make impressions, ideas, and convey his feelings and sentiments, in harmonious language to his fellow-beings, engage, as an intelligent self-agent, in all the multifarious transactions of life, and thus make himself useful for the accomplishment of God's own purposes? Why, he who invented such a machine, would be pronounced a demigod, before whom man would bend his knee in adoration. How is it then, that the human family does not show more gratitude and obedience to Him who achieved so many wonderful works, who endows His creations with the life-giving principle! What inconsistency, to worship the puny workmanship of man, who *imitates*, but cannot *create*, and to deny Him who speaks in the thunder, and smiles in the radiant sun.

What human ingenuity can sufficiently explain or imitate the mysterious process of the swelling, germinating, and growing of a seed of grain, by partaking of the chemical properties of the soil, and the different kinds of manure, and showing, when fully grown up, a complete developement of physiological structure and functions, and displaying all the qualities of fruits, which are either used for the sustenance of man, or other useful purposes? It is true, that by certain chemical operations, and other artificial contrivances, the growth of plants, herbs, &c. may be accelerated, but nothing more. The pictures of the most eminent painters, whose art and genius conspired to portray scenes of beauty on canvass, the most correct imitations of Nature, are nothing when compared to the harmony, majesty, loveliness, and grandeur displayed in the vast fields of God's creation, in which an endless variety of stately trees, plants, grasses and herbs wave, in sign of worship, their brandishing heads to the great dispenser of Life; and every species of living beings is expressing its joy and happiness in a peculiar way; where the gentle and melodious murmuring of brooks, the surging billow and the whispering breeze is heard; where rivers, lakes and oceans propagate their anthems, and the thundering avalanches speak their emphatic praise. The most gorgeous scenes of pageantry processions, with their bustling throng of steel-clad knights, squires, heralds, and the hundreds and thousands of lancers, with their banners flying in the air, and in all their gay and romantic accoutrements of the middle ages, are nothing in comparison to the brilliant array of celestial scenery. How insignificant appear the works of man before those of God, by whose power, according to the memorials of past history, the most stupendous events, the most awful catastrophes have taken place in relation to our terrestrial system! Events which must have horribly convulsed both the exterior surface, and the interior strata of the earth. What a power, through whose agency, the highest mountains have been more or less broken, split and displaced, so that sometimes the lowest have been lifted to the highest surface, while in other places immense portions have entirely disappeared and formed bottomless chasms! What a stupendous agency, by which mountains were hurled from their foundations, and lifted from one continent to another. The scientific explorations of Humboldt, Saussure and others, show, that evident marks of dislocations and convulsions may be found both in the Eastern and Western hemisphere; further, the discoveries of immense quantities of the organic and inorganic remains of antediluvian creations, as, for instance, that of sea-shells on the Andes in South America at an altitude of 14,200 feet above the level of the sea, confirm the fact, that the waters of the deluge must have covered the whole globe. How many of the proud monuments of human greatness have remained to tell the tale of the awful fate of a past world! Where is Nineveh, by the erection or rebuilding of which, the conquering Ninus sought to gain an immortal fame, and which city was surrounded by 1500 towers of 200 feet, and by walls of 100 feet in height, and of such a thickness, that three chariots abreast could drive upon them? Where is Babylon, the famous residence of the queen Semiramis? Where Thebes of Upper Egypt with its 100 gates? (Thebes is called in Arabic, Al Said, in Greek, Hecatompylis, from hecaton, hundred and pylae, the gates; and sometimes it is called by the inhabitants of Hellas, Diopolis, or city of Jupiter.) Where is Memphis, which, founded by Menes, the first king of Heptanonis or Middle Egypt, with its many beautiful temples, especially those of the God, Apis, and with its twenty pyramids, ranked among the wonders of the world? Where is the famous Labyrinth, of which the Greek historian, Herodotus relates, that it was far superior to the pyramids, and was situated in the Heracleotic district, near Arsinoe, or the City of Crocodiles, not far from the famous lake Moeris? (The Labyrinth was a magnificent structure of 12 joined palaces, with 1500 chambers, which were so constructed, that a stranger without a guide could not find his way out of them. The subterranean chambers, which either served as depositories of the sacred crocodiles, or as tombs or catacombs of their kings, were of an equal number. It was built as a Pantheon, (from the Greek, pan, all, every, and theos, god,) in which all the Egyptian deities were worshipped. All these wonders of human greatness are now only a heap of ruins, a sad memento of the perishableness of worldly things, where the nightingale's sweet, warbling notes are heard no more, and the lyre of the Oriental poet is silent; where the spider has woven her net and the owl has made her nest; where weeds and jungles are covering the ground, and the lonely Arab is brooding in solemn sadness over the gay scenes, over which Time has drawn its veil for ever. Ye relics of past worlds, whose sun has set thousands of years ago, ye teach us the great lesson, to have a realizing sense of our own weaknesses and frailties, and not to allow vanity to steal in our hearts, but to be humble, and obedient to God and His mandates. And while every thing in this world has to yield to the corroding influence of time, and is awaiting the doom of its corruption, the works of Jehovah built on the rock of eternal truth, stand for ever and ever; they witness the fall and rise of worlds, the funeral of whole generations; they look upon the earth as a vast mausoleum, in which millions and millions of beings are mouldering in silent repose, till the resurrection morning will call them to eternal life. The seasons come and go in silent order, causing the earth to bring forth an endless variety of fruits for the sustenance of her creations; the rivers are rising on the everlasting mountains of former ages, and discharge in the ocean; the earth is revolving every 24 hours round its axis; day is following night; the thousands of luminaries are revolving in silent majesty in elliptical spheres, without ever deviating from their course; the sun is performing his sublime office according to the laws of eternal order and harmony, and while imparting life and light to his satellites, he is writing, with brilliant rays, his testimony on the august compositions of Omnipotence, that the works of God are eternal, but those of man vain and perishable.

President Amasa Lyman on Principle.

LETTER NO. II.

To the Editor of the Western Standard:

As in No. 1 we considered ignorance of the principles of truth the cause of evil and wrong among mankind, and the comprehension of the truth a sovereign remedy; we purpose to notice in our present letter, the nature of some of the ordinances of the Gospel, and the relationship they bear to the truth, the knowledge of which is salvation from ignorance and consequent error, and is, in itself eternal life.

The sole object of the preaching of the Gospel to mankind, is the enlightenment of the mind; as the accomplishment of this is all that saves from Sin and Death.

We are often told, that faith, repentance, baptism, and the laying on of hands, &c., are the principles of the Gospel—that they are the ordinances of the Gospel as well as the preaching of the word, we would not question for a moment,—that they are of God is true, as they are of His own appointment for the accomplishment of His work, viz., the salvation of man.

In noticing the relation that the ordinance of preaching the word, bears to the salvation of the individual to whom it is addressed, we find that the first effect produced, is to call the attention of the hearer to the enunciation of the minister. But is he then saved? No! For this simple reason, that as yet he has not determined in his own mind the truth or falsity of what he has heard for consideration and reflection. He has been told that if he will repent and be baptized, he will receive the Holy Spirit, which will enlighten him, and produce in him its legitimate fruits, among which is a knowledge of God, and as it is promised, it will take of the things of the Father and show them unto the disciple of Jesus. What, then, is it that saves? The baptism? the preaching of the word? or the spirit of truth imparting a knowledge of God, which is eternal life? We see then that the ordinances alluded to stand in the relation to man's salvation as means used for its attainment, which to answer the end of their institution must bring him to the fountain of life and immortality. Thus we see that salvation through the ordinances of the Gospel, is made to depend upon that practical purity of life that will secure the presence of the Holy Spirit and the consequent ministry of its blessings of light and life.

From this consideration of the relation of the ordinances to the accomplishment of man's salvation, it can clearly be seen, that Jesus in His Gospel gave to the world of mankind a system or rule of life, which, when honestly adopted and fully applied to man, so as to extend to the purifying of the fountain of his affections, and the consequent regulation of all his actions, should secure to him as the result or reward of his conduct, salvation from sin. Had this principle been kept in view by the so-called Christian world, the principles of practical virtue would have been spread coequally with that of Christianity, and earth would now be radiant in the light of truth, where corruption and darkness now reign.

The demoralizing influence growing out of a blind and groundless confidence in the observance of outward ordinances, has left the religions of Christendom but an empty name or a cloak for the most damning corruption.

When we regard the outward ordinances of the Gospel as the means and measures adopted in the wisdom of God, by which to bring His ignorant and erring children to the fountain of life, then they can be justly appreciated not as salvation, but the means which leads to its attainment; in the same way in which the preparation and offer of a generous repast saves the starving man just perishing for the want of food; he takes it in his hand, but tastes not, and starving on will say, I am fed. He is never saved from starvation and death until he eats. So with the disciple of Jesus in the school of universal truth; he may be taught for long years, and be baptized and rebaptized again and again, and still the clouds of darkness may lower around him, and chairs of ignorance bind him still the prisoner of corruption, and that death which comes by sin, or as its consequence; and this because he may suppose that having been baptized for the remission of his sins, he is therefore saved, and does not labor to sanctify himself through the truth and thus make his body a fitting temple for the spirit of truth to dwell in.

When the disciple of truth has so long and faithfully attended to the duties prescribed, ever keeping in his mind the object for which they are instituted, until the tree and fountain of life becomes planted and fixed within him, and is perpetually sending forth its fruits and streams of life through the whole circle of his being, he then lives in purity and holiness, simply because he does not commit sin.

Western Standard.

Instructive Chapter for the Censors of Utah.

From the Western Standard, Jan. 24.

An anonymous writer, in an article headed "Utah," published in the *Chronicle* of Tuesday, proposes a plan, which, if adopted, will, in his opinion, effectually dispose of the difficulty attendant on the admittance of Utah into the Union. His suggestion is for Congress to partition Utah and apportion the different parts to California and the adjacent Territories. If this should be done, the "deep disgrace" which will be inflicted upon our country by the recognition of Utah as a sister State, will, he thinks, be avoided, and the holders of the Mormon doctrines will be subjected to the laws of the Territories into which they may be incorporated, and being likely to be but a small minority in each, all their peculiar institutions will, as a matter of course, be at once destroyed.

Were it not so serious a subject, it would be amusing to see the interest which writers manifest in regard to the "deep disgrace" likely to be brought upon them by the peculiar institutions of "Mormonism." To read their writings, and not be acquainted with the people whence they emanate, it might be imagined that they were so very pure, upright, and immaculate a community that they could not view the appearance of evil without horror. Those not posted up on the subject could not imagine that writers, who so hypocritically talk about the "revolting peculiar institutions" of the Mormons and the "deep disgrace" which association with them would entail, are themselves dwelling in the midst of a community where corruption, whoredom, and abomination of every kind are glaringly exhibited on all hands. Yet such is the fact. These men who remonstrate with such affected indignation about the corruptions of the Mormons, are themselves the daily spectators of the most disgusting and hideous vice and crime in their own streets. So notorious, and of so threatening a nature have these evils become, that they have forced themselves upon the attention of the late Grand Jury, who allude to them in the following language:

"Here, as elsewhere, [Utah must be excepted] it appears that a large part of our taxation is directly traceable to the existing vices in the community. The law should be strenuously enforced against the dens of infamy which are constantly filling our hospitals, courts, and prisons, and causing a large share, not only of the misery, but of the taxation of this community."

On Chinese prostitution they say:

"In this connection the Jury would call the attention of the Court, the Legislature and the Public to an immense evil—an evil unmitigated by any, even the smallest shade of alloy—that of the importation of Chinese females for the purpose of prostitution. It was proven before the Jury that those wretched creatures are slaves by law in China; that, as such, they are there purchased at from $25 to $75 each; imported here and sold to the brothels or go to the mines at from $300 to $800 each, according to quality; that they are most brutally treated, flogged, &c., by those having the custody of them; and that when they become diseased they are always sent to the hospital to be supported at the public expense till they either die or are able to return to the service of their owners. Thus, not only incidently but directly the community—every tax-paying citizen—is made to contribute to the support of a system not surpassed in abominable infamy by any thing the history of the world has ever developed.

"It is in proof before the Jury that from half to three-fourths of all the duty and expense of our police, criminal courts, prisons, and hospitals is directly traceable to brothels. Would we diminish taxation, or make this city a fit abode for the virtuous, or even preserve our boasted civilization, these prolific fountains of all corruptions must be dried up."

This is an official document, published in the public journals, and is intended, we presume, as a fair statement of the situation of affairs here. Can any thing be conceived of more horribly disgusting, than is here represented? Dens of infamy filling the hospitals, courts and prisons with inmates! Three-fourths of all the duty and expense of the police, criminal courts, prisons and hospitals directly traceable to brothels! Women bought and imported from far-off China to supply the market with prostitutes for the gratification of the devilish and beastly appetites of wretches in human form! Could the records of Sodom and Gomorrah, were they spread out before our gaze, present any thing more revolting than is here made public in the Grand Jury Report of the Christian (heaven save the mark) city of San Francisco? Yet there are men found in this community—this brothel and hospital taxed and supporting community—who will, with the most unblushing and brazen effrontery, hypocritically talk about being contaminated by contact with Utah! We can scarcely control our indignation and disgust when we read their cant, knowing as we do that their every breath is drawn in an atmosphere reeking with the most abandonded corruption.

Go to, gentlemen, and remove the offensive and heart-sickening spectacles and sounds that meet the eye and salute the ear of the stranger on every hand as he traverses your thoroughfares—utterly destroy the dens of infamy and schools of vice which are demoralizing your youth, and training your children in habits the most vicious and vices the most infamous—arrest the further progress of that disease, the virtue of which is surely creeping into the veins, spreading through the system, tainting the blood and destroying the constitutions of your people; and then, when you have done all this, you will have barely commenced to learn the lesson of virtue that Utah is teaching you and all the world. Until these results are brought about we would advise you, gentlemen, to confine your attention and the exercise of your abilities to the concerns that more immediately belong to you, and leave Utah to attend to her own matters, for the management of which she has ever been abundantly competent.

Ridiculed as the idea may be, it is nevertheless true, that instead of a stain or a deep disgrace being inflicted on the national character by the admission of Utah into the Union, the Confederacy is actually honored by the association. So far as peace, morality, virtue, industry, good order, immunity from vice and crime of every description, are concerned, Utah is indisputably and incomparably superior to any of her sisters; and it is a great act of condescension on her part to consent to be associated with such a State as California confessedly is. Nothing but her love for the Constitution, for the perpetuity of this Republic and Government, and for the freedom obtained by the blood and sufferings of the revolutionary fathers, would tempt her to such an act. Utah is assured that unless this nation repents and puts away the abomination and iniquity that are so rank in its midst, it must inevitably go down. If she should be admitted into the Union, the leaven of virtue and truth carefully preserved in her midst, may be diffused throughout the whole nation, and be the means of saving it from the impending destruction; but if unable to save the nation, she may, at least, preserve the form of government, Constitution, freedom and privileges handed down by the fathers of our country. This is inducement enough, and prospective reward sufficiently valuable to prompt her to ask for admittance.

We have scarcely alluded to the plan proposed for the destruction of the "peculiar institutions" of the Mormons, by this anonymous contributor of the *Chronicle*. It is scarcely worthy of an allusion. Let Utah be divided or sub-divided, and apportioned to her present neighbors as proposed, and what will be the result? Will her inhabitants long remain a small minority in the midst of the people to whom they may be allotted? Dividing the Territory of Utah will not make "Mormonism" less attractive; it will still gather its converts, and increase and swell, until instead of being confined to one Territory as at present, the "evils" which he now complains of would be extended into three or four. The "peculiar institutions" of the Mormons, while the people who believe and practice them do their duty, are indestructible, and not subject to the mutations by which other systems and institutions are affected. Do what you please, gentlemen editors and writers, there are in Utah the germs of a great, vigorous, and universal empire that must extend and prevail, and every effort to destroy or uproot them will only tend to scatter and make them more speedily accomplish their destiny. The knowledge of this comforts us.

Thirty-fourth Congress.-Second Session.

WASHINGTON, Feb. 26, 1857.

SENATE.

Mr. Trumbull of Ill. presented a memorial from twenty-seven Senators and thirty-six members of the House of Representatives of the General Assembly of Indiana, against Mr. Fitch's claims to a seat in the Senate.

Mr. Pratt, of Md., presented the credentials of Anthony Kennedy, elected Senator from Maryland for six years from the 4th of March next.

Mr. Rush, of Texas, from the Committee on the Post office, reported a bill to expedite the construction of a line or lines of magnetic telegraph from the Atlantic to San Francisco, authorizing the government to pay an annual rate of compensation not exceeding $30,000 to the party or parties that will undertake its construction.

The Senate took up the House Tariff bill and continued its discussion up till half past one o'clock, A. M., when Mr. Hunter's substitute was adopted by 33 against 12.

HOUSE OF REPRESENTATIVES.

During the proceedings of the House, Mr. Wright of Tennessee, approached the seat of Mr. Harris, of Maryland, for the purpose, it is said, of speaking to that gentleman, and while there Mr. Sherman was of opinion that Mr. Wright acted in a menacing manner towards him, in consequence of the sharp personal controversy between them which recently occurred in the House. Mr. Sherman indignantly threw a handful of wafers in Mr. Wright's face, when the latter made an attempt to strike him. Mr. Sherman then put his hand into his side pocket, to pull out, it is supposed, a weapon, but mutual friends immediately interposed. Messrs Watkins and Savage conducted Mr. Wright to his seat, amid confusion and intense excitement, which, however, soon subsided. Rumors of a duel are current.

Several appropriation bills passed.

The Speaker announced that the next business would be the consideration of the report in Mr. Gilbert's case, whereupon, on motion of Mr. Orr, the House adjourned.

SENATE. Feb. 27.

The Senate passed twenty-five private bills, including one permitting Commander Hartstein and others to accept certain tokens of acknowledgement of humane service from the British government.

Mr. Adams presented the credentials of Hon. Jefferson Davis, elected United States Senator, from Mississippi, for six years from the 4th of March next.

The Post Office Appropriation bill was discussed.

In the evening session the Senate adopted the amendment authorizing the Postmaster General to contract for the conveyance of the entire letter mail from the Mississippi to San Francisco in four horse coaches, at a cost not exceeding $300,000 dollars per annum for semi-monthly; $450,000 for weekly, or $500,000, for semi-weekly service, the contractors to have the right of preemption to 320 acres of land at each point necessary for a station, which are not to be nearer than ten miles from each other. Among the other amendments adopted is one appropriating $23,000 for the land mail service in Washington Territory.

The bill was passed and the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The House resumed the consideration of the resolution for the expulsion of Mr. Gilbert.

Mr. Gilbert spoke for some time in repudiation of the course pursued by the Committee, and the refusal of the House to accord him a trial at its bar, and terminated with handing in his written resignation as a member of the House.

The House was evidently taken by surprise at this announcement, and Mr. Gilbert immediately left his seat.

The resolutions of the committee in the case of Mr. Gilbert were tabled by 135 against 68.

Mr. O. B. Matteson sent in his resignation, as he had no reason to hope for the justice that had been withheld from Mr. G. The House continued its course with him, and voted him guilty by a vote of 145 against 17.

The case of Mr. Welch of Conn. was brought up, and he was acquitted of the charge preferred against him, by a vote of 119 against 42. Adjourned.

SENATE. Feb. 28.

The Senate passed the House bill prohibiting the importation of obscene prints, statuettes, &c.

The Deficiency Bill was taken up, and the Senate struck out the clause appropriating $185,000 for books for members of the House. Senators in the course of the debate upon it, said it was a stupendous fraud upon the country. The bill was passed.

Three House bills, establishing three additional land districts in Nebraska, and three in Kansas, were also passed. A resolution was adopted requesting the President to communicate to the Senators all the correspondence with Gov. Geary relative to affairs in Kansas.

In the evening session an amendment was proposed by the Committee on Finance to create a mission to Persia.

After considerable debate the amendment was adopted, by yeas 25, nays 21. Then commenced a lengthy talk about fat offices.

The Senate agreed to the Committee of Conference on the Tariff bill, and Mr. Hunter, Mr. Douglas and Mr. Seward were appointed to meet Mr. Campbell, of Ohio, Mr. Letcher and Mr. De Witt, of the House. Adjourned.

HOUSE OF REPRESENTATIVES.

The report of the select Committee in the case of Mr. Edwards, of New York was taken up. The resolution to expel him from the House was read; upon which Mr. E. rose and spoke in a very humble and feeling manner about his position, regarding himself as the victim of the Committee, and gave in his resignation.

The resolutions in his case were tabled.

The resolution for the expulsion of Mr. Simonton was then taken up, to this was added the expulsion of Mr. Triplet, and both as reporters were expelled from the House.

The House then took up the bill to protect the people against corrupt and secret influences in matters of legislation, which was passed, then reconsidered and tabled.

The Tariff Bill, as amended by the Senate, was then taken up and rejected, by 63 against 106, and a committee of conference was asked of the Senate. Adjourned.

SENATE March 2.

Mr. Cass, of Mich., presented the joint resolutions of the Legislature of Michigan on the subject of slavery in the Territories, instructing their Senators and requesting their representatives to resist the admission of any more slave States into the Union, and gave his reasons for his course in opposition to the requirements of the legislature of his State.

Mr. Stuart, of Mich. moved, and the Senate postponed the further consideration of the joint resolutions until the 10th of March.

Mr. Toombs, of Ga. from the Committee on Judiciary, to whom was referred a resolution instructing them to inquire into the proper construction of the Congressional compensation act, reported their opinion that in all cases where a member is elected after the first day of the regular session, his compensation does not commence till the time of his election, and is to be computed at the rate prescribed by law until the end of his term. The report was agreed to.

Mr. Dodge presented the credentials of Mr. Doolittle, and Mr. Cass those of Mr. Bright, the former elected United States Senator from Wisconsin, and the latter from Indiana, from the fourth day of March.

The Senate resumed the consideration of the resolution from the Committee on Judiciary, providing for taking testimony relative to the contested election of Mr. Fitch, Senator from Indiana. On motion of Mr. Weller the resolution was tabled.

Mr. Toombs submitted an amendment, to give Lieut. General Scott his arrears of pay and the claims which Secretary Davis refused to allow. Adopted by five majority.

The Senate made other amendments to the Army appropriation bill, and then passed it. The House Post Route bill was passed.

The report of the Committee of Conference was then submitted and passed. Adjourned.

HOUSE OF REPRESENTATIVES.

The House concurred in the proposition of the Senate to suspend the joint rules which prescribed that no bill that shall have passed one house shall be sent to the other for concurrence on either of the three last days of the session, and that no bill or resolution that shall have passed both houses shall be presented to the President of the United States for his approbation on the last day of the session.

A bill establishing many post routes in the States and Territories. Passed.

Mr. Campbell, of Ohio, reported from the Committee of Ways and Means a bill to deposit the surplus revenue, reserving $2,000,000, with the States, to be refunded when the public exigencies require it. The bill was passed by a vote of 119 against 79.

The House passed the bill authorizing the Secretary of War to contract for the removal of obstructions in the Mississippi river, from Balize to the Des Moines rapids, at the rate of two hundred thousand dollars per annum for five years.

The report of the Committee of Conference on the Tariff bill was then taken up and adopted.

The Senate bill, granting lands to the Minnesota railroads, was taken up and amended, giving lands to Alabama for a similar purpose. Adjourned.

SENATE. March 3.

The Senate passed the Fortification bill; the bill for the construction of a penitentiary in Nebraska and one in Kansas, and the Navy Appropriation bill.

Mr. Weller of Cal. presented a communication from the Vice President elect, accepting the office, and promising to try and fulfil its duties.

The Civil Appropriation bill was debated and passed. One of the amendments to it appropriates $75,000 for the collection of agricultural statistics and the distribution of seeds from the Patent Office; and $3500 to enable the Commissioner to collect information respecting the consumption of cotton in all the countries of the world. Amendments were adopted granting $1,000,000 for the continuation of the Washington Aqueduct, and $500,000 for the construction of a new dome on the Capitol.

Night Session.—Mr. Stuart of Mich. from the Committee on Conference on the Deficiency bill, made a report recommending the Senate to recede from some of their amendments. The appropriation of $187,000 for books for distribution among the members was reduced to $183,000. The report was disagreed by 3 against 38, and another Committee on Conference asked.

Frequent violent and most convulsive attempts were made to obtain the floor. Fifty members or more were on their feet at one time crying out, "Mr. Speaker," and flourishing the particular bills or manuscripts they wished to have considered. Numerous motions to suspend the rules to consider specific bills were made, but few were successful.

Mr. Fish of New York, presented the credentials of Preston King as Senator from New York, for six years from the fourth of March.

The Ocean Mail Steamer Appropriation bill was then taken up, and after debate it was passed without amendment.

The Senate passed forty private bills, and then went into Executive session at four o'clock, A. M.

Upon coming out of executive session the Senate resumed public business. Through the agency of the third Committee of Conference were disposed of the remaining general appropriation bills, viz:—the Civil and Deficiency—the book feature of the latter being so amended as to allow certain books to new members, to be deposited in the public libraries of their respective districts.

Bills providing for the construction of military roads in Washington and Nebraska Territories.

WEDNESDAY, March 4, 11½ A. M.

The galleries were densely crowded with ladies waiting to see the preliminaries to the inauguration ceremonies.

Mr. Hale, of N. H.—Mr. President, is there any question before the Senate? Several Senators have suggested the propriety of a short executive session. (Great laughter.) Mr. Hale sat down without urging an answer to his inquiry.

The committee to wait on the President of the United States, reported that he had nothing further to communicate.

The President *pro tem.* declared, after a brief valedictory, the Senate adjourned.

EXTRA SESSION.

The oath was administered to Mr. Mason, by Mr. Pearce, and the former was chosen President *pro tem.*

Messrs. Bayard, Bright, Broderick, Cameron, Chandler, Davis, Dixon, Doolittle, Hamlin, Kennedy, King, Mallory, Polk, Rusk, Sumner, Thomson of New Jersey, and Wade were qualified.

The Vice-President elect soon after came in and the oath was administered to him, when he made a few appropriate remarks.

At one o'clock, ex-President Pierce, and the President elect entered and proceeded with the Senate, the Supreme Court, the foreign Ministers and others, to the east front of the Capitol, where the inauguration ceremonies were conducted.

The Senate afterwards returned to their chamber and adjourned till one o'clock tomorrow.

HOUSE OF REPRESENTATIVES.

The House concurred in the Senate's amendment to the bill providing for a monthly, semi-monthly, weekly, or semi-weekly letter mail from Mississippi to San Francisco.

Mr. Florence, of Pa., from the Joint Committee appointed to wait on Messrs. Buchanan and Breckenridge, reported that they had performed their duty. The former said:—

You will please communicate to your respective houses of Congress, my acceptance of the trust confided to me; and while expressing this increased sense of obligation in regard to this manifestation of confidence on the part of my countrymen, my earnest endeavor shall be to show that their confidence has not been misplaced.

Mr. Breckenridge said—I accept with pleasure the office of Vice-President, of my election to which you have officially informed me. It shall be my most earnest endeavor to discharge its duties in such a manner as to meet the confidence which my countrymen have reposed in me.

A report from the Judiciary Committee, that the pay of members of the House, elected to fill vacancies, shall commence from the time that their predecessors ceased to be members, was adopted.

The House passed the Senate bill confirming to the several States the swamp and overflowed lands selected under the acts of 1849 and '50, and the bill more effectually to punish crimes on the high seas.

The Committee of Conference not yet being able to agree, the Senate returned the Miscellaneous bill to the House, with one hundred and three amendments.

At four o'clock, the House, by a majority, receded from its disagreement of the Senate's amendment to the Legislative, Judicial and Executive bill, appropriating the pay for the next Kansas Legislature. This ended all the dispute in relation to the matter.

CONCLUSION OF TUESDAY'S PROCEEDINGS.

March 4.

The House passed the Senate joint resolution directing appropriate medals to be presented to the late Dr. Kane and his Arctic companions as a testimony of the high estimation in which Congress holds their merit and services.

Mr. Aiken, of S. C. offered a resolution that the thanks of the House are hereby tendered to Mr. Banks, for the able, impartial and dignified manner in which he has discharged his duties during the present session of Congress.

Here commenced great confusion, many objecting to the course of the Speaker, others approbating his course. At last the resolution was accepted, by yeas 119, nays 35.

The House then, amid deafening confusion, passed several compensation bills and resolutions.

Other business was attempted by fifty or more members, but the disorder was so great nothing was done.

The Speaker at near——o'clock resumed the chair, and at that hour delivered a brief but eloquent address in acknowledgement of the honor bestowed upon him, wishing all the members a safe return to their homes and firesides. The address was loudly applauded. Adjourned *sine die.*

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21–6m

Public Meetings.

THE LATTER DAY SAINTS hold their Meetings every SUNDAY, in the large hall of the Assembly Rooms, 861 Broome street, at 3 and 6½ P. M.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to February 27, 1857.

Article	Price
ASHES—Pot	per 100 lb. 7 37½ a — —
Pearl	— — a 7 62
CANDIES—Stuart and Bussing's best, assorted	per lb. — a —
Ordinary	— a —
CANDLES—Sperm	per lb. — a 40
Adamantine	24 a 25
Mould, tallow	00 a 16
COFFEE—Java, white	
Mocha	15 a
Laguayra	15½ a —
Maracaibo	11½ a 12
St. Domingo (cash)	00 a 16½
DRUGS AND DYES—Alcohol	pr. gal. — 60 a — 66
Alum	per lb. — 2½ a — —
Arrowroot	— 45 a — —
Arsenic, powdered	— — a — 2½
Assafœtida	— 5 a — 25
Borax, refined	— a — 23
Brimstone, American, roll	— 2 a —
do crude	per ton. 35 — a 40 00
Camphor, crude	per lb. — — a — 20
do refined	— 28 a — —
Castor Oil, No. 1	0 00 a 1 40
Chlorate Potash	— 87 a — 40
Cochineal	1 15 a 1 20
Copper—sheathing	per lb. — 23 a — 27
Copperas	per 100 lb. 1 50 a — —
Cream Tartar	per lb. — — a — 30
Gum Arabic, picked	— 16 a — 32
Gum Copal	— — a — 7½
Gum Myrrh, Turkey	— 10 a — 25
Iodine, resublimed	— — a 5 25
Ipecacuanha	— — a 1 60
Madder	— 13 a — —
Magnesia	— 14 a — 35
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 30 a —
Oil Anis	5 25 a — —
Oil Bergamot	3 12 a 3 25
Oil Cassia	— — a 6 50
Oil Lemon	— — a 2 12
Oil Peppermint	— — a 3 —
Opium, Turkey	— — a 5 25
Otto Rose	per oz. 3 50 a 6 50
Oxalic Acid	per lb. — 31 a — —
Phosphorus	95 a 1 05
Quicksilver	— 45 a — 50
Rhubarb, China	— 82 a 1 75
Salæratus	— — a — 8
Sal Ammoniac, refined	— 11 a — 12
Senna	— 11 a — 14
Shellac	— 12 a — 16
Sugar Lead, white	— 13 a — —
do brown	— 11 a — 11½
Sulphate Quinine	1 90 a 1 95
Tartaric Acid	— — a — 42
Verdigris	— — a — 50
Vitriol, blue	— — a — 11
DYE WOODS—Camwood	per ton. 115 — a 120 —
Fustic	27 — a 29 —
Logwood	— — a 25 —
FLOUR—State, common	per bbl. 6 20 a 6 40
Michigan and Indiana	6 56 a 7 50
Genesee, extra	6 56 a 8 75
Rye Flour	3 75 a 5 75
Corn Meal	3 70 a — —
FRUIT—Raisins	per box. — — a 4 25
Raisins, layers	— — a 4 65
Currants	per lb. — — a — 17
GLASS (American window)—	
6x8 to 8x10	per 50 feet. 3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat	per bush. 1 70 a 1 80
Corn, round yellow	— 72 a — 76
Barley	1 15 a 1 40
Oats, Western	— 52 a — 53
Beans	1 75 a — —
GUNPOWDER	per 25 lbs. 3 50 a 6 50
INDIGO	per lb. — 75 a 1 40
IRON—Pig, Eng., Scot.	per ton. 29 — a 30 —
Bar, Eng. refined	60 — a — —
Sheet, Russia, 1st quality	per lb. — 13 a — 13½
Sheet, Eng.	— 3½ a — 4½
LEAD—Galena	per 100 lbs. 6 75 a — —
Sheet and Pipe	— 6½ a — —
LEATHER	per lb. 20 a 31
MOLASSES	per gal. 57 a 76
NAILS—Cut, 4d and 6d	per lb. 4½ a —
Wrought, 6d and 20d	6 a —
OILS—Olive	per bskt., 12 bottles. 3 30 a 3 50
Olive, in casks	per gallon. 1 25 a 1 30
Linseed	— — a — 85
Whale	— — a — 85
Lard, winter	— — a 1 12½
PAINTS—Lead, red, Am.	per lb. — a — 8¼
Lead, white, Am., in oil	— a — 9
Lead do do dry	— 8¼ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry	per cwt. — 60 a — 75
Litharge	per lb. — — a — 8¼
Vermilion, Chinese	— 90 a 1 05
Venetian Red	per cwt. 2 — a 2 37½
RICE	per 100 lbs. 3 75 a 4 50
SALTPETRE	per lb. 6½ a 11
SEEDS—Clover	per lb. — 11½ a — 12
Flax, American, rough	per bush. 2 — a 2 10
Linseed, Calcutta	1 90 a — —
SOAP—New York	per lb. 4 a 7
Castile	10½ a 11
SPICES—Ginger, Race	per lb. 5½ a —
Mace	75½ a —
Nutmegs	— a 85
Pepper	— a 11
Pimento	7¼ a —
Cloves (cash)	— a 11
SUGAR—New Orleans	per lb. 9 a 11
Havana, white	— a 12
do brown	9 a 11¼
Stuart's crushed	— a 13¼
SUMAC, Sicily	per ton. — — a 75 —
TEAS—Gunpowder and Imperial	per lb. 35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
TIN—Banca	per lb. — a 33
Straits	— a 31½
Plates	per box. 9 — a 10 50
TOBACCO	— a 7½
TURPENTINE	per 280 lbs. 3 62½ a — —
TAR	per bbl. 3 — a 3 25
SPIRITS TURPENTINE	per gallon. — 41 a — 43

FLOREN E STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of

GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware. Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL men to condemnation; even so, by the righteousness of one, the free gift came upon ALL men unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, lè monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses! Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu!

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systêmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan........1 25
Doctrine and Covenants........1 00
Spencer's Letters, cloth bound—O. Spencer..0 62½
do do calf, do 1 00
Voice of Warning—P. P. Pratt........0 62½
do do calf, do........1 00
do do calf gilt, do........1 25
Government of God—J. Taylor........0 50
Pearl of Great Price—F. D. Richards........0 37½
Livre de Mormon—J. Taylor........1 75
Das Buch Mormon—J. Taylor........1 75
Zion's Panier—J. Taylor—per No........0 12½
Etoile du Deseret—J. Taylor—per No........0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No........0 40
Key to Theology........0 75
Harp of Zion........$1, $1.25, $2.25
Eliza Snow's Poems........$1, $1 50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor. $1.75
Catechism for Children........18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles........8 cts.
Millennial Star........6 cts.
Journal of Discourses, &c., &c........10 cts.
Send cash orders.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be on an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 150 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe17

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

Cotton Factory for Sale.
A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a
MACHINE SHOP.
The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.
Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.
Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to
E. R. YOUNG, Westport, Conn.
Refer to the Editor of THE MORMON.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.--NO. 4. NEW-YORK, SATURDAY, MARCH 14, 1857. PRICE FIVE CENTS.

Poetry.

"The Last Time."

SELECTED.

Another year? another year!
Who dare depend on other years?
The judgment of this world is near,
And all its children faint for fears:
Famine, pestilence, and war,
Mixt with praises, prayers, and tears,
Civil strife and social jar,
Spurr'd by pen, and stirr'd by sword,
Herald Him who comes from far,
In Elijah's fiery car,
Our own returning Lord!

Look around—the nations quail!
All the elements of ill
Crowd like locusts on the gale,
And the dark horizon fill:
Woe to earth and all her seed!
Woe, they run to ruin still:—
He that runneth well may read
Texts of truth the times afford,
How, in earth's extremest need
Cometh, cometh soon, indeed,
Our own redeeming Lord!

Lo! the marvels passing strange
Every teeming hour brings,
Daily turns with sudden change
The kaleidoscope of things;
But the Ruler, just and wise,
Orders all, as King of kings,—
Hark! His thunders shake the skies,
Lo! His vials are outpour'd!
Earth in bitter travail lies,
And creation groans and cries
For our expected Lord!

Historical Notices of the Inauguration of the Presidents.

From the N. Y. Herald, March 5, 1857.

The occasion of the inauguration of a new President renders appropriate the following sketch, which we have prepared, of the various inaugurations since the organization of the Government. We omit the second inaugurations of the five Presidents who were re-elected, as they were but matters of form of little interest. We precede the notices by a list of the Presidents and Vice-Presidents who have been elected:

PRESIDENTS AND VICE PRESIDENTS OF THE UNITED STATES, FROM THE ADOPTION OF THE CONSTITUTION TO THE PRESENT TIME.

Presidents.	Vice Presidents.	Term began.
1..George Washington	John Adams	1789
Do.	do.	1793
2..John Adams	Thomas Jefferson	1797
3..Thomas Jefferson	Aaron Burr	1801
Do.	George Clinton	1805
4..James Madison	do.	1809
Do.	Elbridge Gerry	1813
5..James Monroe	Daniel D. Tompkins	1817
Do.	do.	1821
6..John Quincy Adams	John C. Calhoun	1825
7..Andrew Jackson	do.	1829
Do.	Martin Van Buren	1833
8..Martin Van Buren	Richard M. Johnson	1837
9..William H. Harrison*	John Tyler	1841
10..John Tyler		1841
11..James K. Polk	George M. Dallas	1845
12..Zachary Taylor*	Millard Fillmore	1849
13..Millard Fillmore		1850
14..Franklin Pierce	Wm. Rufus King	1853
15..James Buchanan	John C. Breckinridge	1857

* Died in office and succeeded by the Vice President.

AGES OF THE RESPECTIVE PRESIDENTS AT THE TIME OF THEIR INAUGURATION.

	Inaugurated.	Age.
1..George Washington	April 30, 1789	57
2..John Adams	March 4, 1797	62
3..Thomas Jefferson	March 4, 1801	58
4..James Madison	March 4, 1809	58
5..James Monroe	March 4, 1817	58
6..John Quincy Adams	March 4, 1825	57
7..Andrew Jackson	March 4, 1829	62
8..Martin Van Buren	March 4, 1837	54
9..William Henry Harrison	March 4, 1841	68
10..James K. Polk	March 4, 1845	49
11..Zachary Taylor	March 5, 1849	64
12..Franklin Pierce	March 4, 1853	49
13..James Buchanan	March 4, 1857	65

N. B. Vice President John Tyler was 51, and Millard Fillmore 50 years of age at the period of succeeding to the Presidency by the death of the Presidents, Harrison and Taylor.

There have been twenty Presidential elections, of which five were re-elections of the President, and fifteen persons have held the office of President, including Hon. James Buchanan. Fourteen persons have been elected Vice-President, of whom three—Clinton, Gerry and King—died in office. Three of the persons who have been elected Vice-President have been elevated (by election) to the Presidency, viz.: John Adams, Jefferson and Van Buren.

WASHINGTON—1789.

The inauguration of George Washington, as the first President of the United States, took place in New York, in the City Hall, then called Federal Hall, situated where the Custom House now stands, on Thursday, the 30th of April, 1789. The votes were counted by Congress on the 6th of April, and the official announcement was made to Washington, at Mount Vernon, on the 14th of April, by Charles Thompson, the special messenger despatched for the purpose. The President arrived in New York on the 23d of April, and was received with acclamations and military honors. One week afterwards, the arrangements for the purpose being completed, the inauguration took place. To gratify the public curiosity, an open gallery adjoining the Senate chamber had been selected by Congress as the place in which the ceremony should take place. The oath was administered by Chancellor Livingston; after which the President returned to the Senate chamber, and delivered his inaugural address, which was at the same time his opening speech to both houses of Congress.

JOHN ADAMS—1797.

The inauguration of John Adams, as the second President of the United States, took place in Independence, or Congress Hall, Philadelphia, on the 4th of March, 1797, in the presence of a large concourse of people, among whom were the ex-President, Washington, Mr. Jefferson, the Vice-President elect, the heads of departments, many members of Congress, foreign ministers, and other distinguished persons. Mr. Adams, who was then in his sixty-second year, was dressed in a full suit of pearl-colored broadcloth, and wore his hair powdered, as was then the fashion. Before the oath of office was administered to the new President by the Chief Justice, he delivered his inaugural address. It was different from that of his predecessor, which had been addressed to Congress while in session, while this of Mr. Adams was a declaration of his sentiments, without being addressed in the form afterwards adopted by Jefferson: "Friends and fellow-citizens." The sentiments and style of Mr. Adams' inaugural produced a favorable impression upon the people.

JEFFERSON—1801.

The inaugural address of Mr. Jefferson was delivered on the 4th of March, 1801, in the new Capitol, at Washington, in the presence of the Vice-President, (Burr,) the Senators, many members of the House of Representatives, the foreign ministers, and a large concourse of citizens. The site of Washington City was then a comparitive wilderness, and difficult of approach, from the imperfect state of the roads. The oath of office was administered by Chief Justice Marshall, after the address was delivered. The Vice-President, Colonel Burr, took his seat in the Senate the same day. It was a day of gloom to the defeated federalists, and of course of joy to the successful republicans.

MADISON—1809.

The inauguration of James Madison took place in the Capitol, at Washington, on the 4th of March, 1809. The oath of office was administered to the President by Chief Justice Marshall, in the presence of ex-President Jefferson—who sat at the right hand of Madison—the members of the late cabinet, many members of Congress, foreign ministers, and a large concourse of citizens. The President was dressed in a plain suit of black, and delivered the address in a modest and dignified manner.

MONROE—1817.

The inauguration of James Monroe, on the 4th of March, 1817, was preceded by a procession from the residence of the President elect to Congress Hall, in Washington City, where the usual ceremonies were performed. The President and Vice-President elect were attended by a great number of citizens as an escort, and all entered the chamber of the Senate, which body was then in session; the Vice-President, Tompkins, took the chair, and the oath of office being administered to him, he delivered a short address. Ex-President Madison and the Judges of the Supreme Court were present. After the ceremony, the Senate adjourned, and the President with his attendants proceeded to an elevated portico temporarily erected for the occasion, where, in the presence of a large concourse of citizens and strangers, he delivered his inaugural address, after which the oath of office was administered by Chief Justice Marshall. The number of persons present was estimated at over five thousand. The day was mild and pleasant.

JOHN QUINCY ADAMS—1825.

The inaugural address of Mr. Adams was delivered in the Capitol, on the 4th of March, 1825. The President elect, in a plain suit of black, ascended the steps of the Speaker's chair in the House of Representatives, and took his seat. He was attended by the ex-President, Monroe, by the Judges of the Supreme Court, the Vice-President, Calhoun, the Senators, and a number of members of the House. After silence was proclaimed, Mr. Adams rose and delivered his address, which was listened to with great attention and interest. After the address the President descended from the chair, and placing himself at the Judge's table, the oath of office was administered to him by Chief Justice Marshall, in the presence of the immense audience of citizens and strangers who had assembled in the Capitol.

JACKSON—1829.

On the 4th of March, 1829, the President elect was escorted from Gadsby's Hotel to the Capitol. There was a large assemblage of people at Washington to witness the ceremonies of the occasion. The President elect and other dignitaries first entered the Senate chamber, and remained until the Senate adjourned, about noon, when a procession was formed to the eastern portico of the Capitol, where, in the presence of the large assembly of spectators, General Jackson delivered his inaugural address. Having concluded it, the oath to support the Constitution was administered to him by Chief Justice Marshall. The day was serene and mild, and every way favorable to the wishes of those who had come from a distance to witness the inauguration. General Jackson did not call upon President Adams, and the latter was not present at the ceremony of the 4th at the Capitol.

VAN BUREN—1837.

There was nothing peculiarly remarkable in the inauguration of Mr. Van Buren on the 4th of March, 1837. General Jackson accompanied the President elect in a carriage to the Capitol, a procession having been formed, and the address was delivered from the eastern portico of the Capitol. The oath of office was administered, at the close, by Chief Justice Taney. The weather was remarkably pleasant, and, as usual, there was a large concourse of people present.

HARRISON—1841.

Washington City was more thronged with people at the inauguration of Harrison on the 4th of March, 1841, than on any former occasion. The procession was large, and General Harrison was mounted on a white charger. As on former occasions, the inaugural address was delivered from a platform on the east portico of the Capitol. Previous to delivering the closing sentences, the oath of office was administered by Chief Justice Taney, after which the President pronounced the concluding passages of the address.

POLK—1845.

The ceremonies on the 4th of March, 1845, at the inauguration of Mr. Polk, were performed in the midst of a heavy rain, which marred the enjoyments and defeated the expectations of many, and prevented much of the intended exhibition and display. The procession moved from the head quarters of the President elect, at Coleman's Hotel, to the Capitol. The Senate being in session, the oath was administered to Mr. Dallas, Vice-President elect, who delivered a brief address. The President elect, attended by ex-President Tyler and Senator Woodbury, entered the Senate chamber, when a procession was formed to a platform on the east front of the Capitol, from which President Polk delivered his inaugural address. Chief Justice Taney then administered the oath of office, after which the President, quitting the Capitol, drove rapidly, by an indirect route, to the President's house, where he received, during the afternoon, the congratulations of his fellow-citizens.

TAYLOR—1849.

On Monday, March 5, 1849, the inauguration of General Taylor, as President of the United States, took place at the Capitol. The multitude of people assembled on the occasion is supposed to have been much larger than was ever before collected in Washington. The weather, although the sky was clouded, was as pleasant as usual at this season of the year. The procession moved from Willard's Hotel to the Capitol, the President elect being accompanied in the carriage by the ex-President, Mr. Speaker Winthrop, and Mr. Seaton, the Mayor of Washington. The Senate being in session, Mr. Fillmore, the Vice-President, after the oath was administered to him by the President *pro tem*—Mr. Atchison—delivered an address and took his seat as President of the Senate. The President elect and attendants having entered the Senate chamber, the usual procession was formed to the east portico of the Capitol, where an extensive platform had been erected. At about one o'clock, General Taylor, in full view of at least twenty thousand people, from all parts of the Union, delivered his inaugural address. It was read in a remarkably distinct voice, and was enthusiastically responded to by the cheers of the people. As soon as the applause had subsided, the oath of office was administered to the President by Chief Justice Taney. The President then received congratulations from numerous persons present—Chief Justice Taney and ex-President Polk taking the lead. The President and the procession then retired down Pennsylvania avenue from the Capitol to the President's house, where General Taylor received with his accustomed courtesy, the congratulations of thousands of his fellow-citizens.

PIERCE—1853.

The crowd in Washington on the occasion of the inauguration of Franklin Pierce, fourteenth President of the United States, was very large. The day was cold, raw and unpleasant, and the President pronounced his address under a driving snow storm. The President, attended by the ex-President (Mr. Fillmore) left Willard's Hotel at noon, and drove down to the Capitol in the carriage presented to him by the citizens of Boston. He entered the Senate chamber at one o'clock; and at a quarter past one proceeded to the portico of the eastern front of the Capitol, where, in presence of several thousand people, the oath was administered to him by the Chief Justice of the Supreme Court (Taney;) after which the President pronounced his inaugural. The address was declaimed instead of being read, as usual, and the President affirmed to the oath, raising his right hand after the New England fashion. After the address the President drove to the executive mansion.

BUCHANAN—1857.

A full account of the inauguration of James Buchanan fifteenth President of the United States, is given elsewhere.

LIST OF PREVIOUS CABINETS.

SECRETARIES OF STATE.

When appointed.	Names.	States.
September 26, 1789	Thomas Jefferson	Virginia
January 2, 1794	E. Randolph	do
December 10, 1795	T. Pickering	Massachusetts
May 13, 1800	J. Marshall	Virginia
March 5, 1801	James Madison	do
March 6, 1809	R. Smith	Maryland
April 2, 1811	James Monroe	Virginia
February 28, 1815	Do	do
March 5, 1817	John Quincy Adams	Massachusetts
March 7, 1825	Henry Clay	Kentucky
March 6, 1829	Martin Van Buren	New York
May 24, 1831	E. Livingston	Louisiana
May 29, 1833	Louis McLane	Delaware
June 27, 1834	J. Forsyth	Georgia
March 5, 1841	Daniel Webster	Massachusetts
July 24, 1843	A. P. Upshur	Virginia
March 6, 1844	J. C. Calhoun	South Carolina
March 5, 1845	James Buchanan	Pennsylvania
March 7, 1849	John M. Clayton	Delaware
July 20, 1850	Daniel Webster	Massachusetts
December 9, 1852	E. Everett	do
March 5, 1853	W. L. Marcy	New York

SECRETARIES OF THE TREASURY.

When appointed.	Names.	States.
September 11, 1789	A. Hamilton	New York
February 3, 1795	O. Wolcott	Connecticut
December 31, 1800	T. Dexter	Massachusetts
May 14, 1801	A. Gallatin	Pennsylvania
February 9, 1814	G. W. Campbell	Tennessee
October 6, 1814	A. J. Dallas	Pennsylvania
October 22, 1816	W. H. Crawford	Georgia
March 7, 1825	R. Rush	Pennsylvania
March 6, 1829	S. D. Ingham	do
August 8, 1831	L. McLane	Delaware
May 29, 1833	W. J. Duane	Pennsylvania
September 23, 1833	Roger B. Taney	Maryland
June 27, 1834	L. Woodbury	N. Hampshire
March 5, 1841	Thomas Ewing	Ohio
September 13, 1841	W. Forward	Pennsylvania
March 3, 1843	J. C. Spencer	New York
June 15, 1844	G. M. Bibb	Kentucky
March 5, 1845	R. J. Walker	Mississippi
March 7, 1849	W. M. Meredith	Pennsylvania
June 20, 1850	Thomas Corwin	Ohio
March 5, 1853	James Guthrie	Kentucky

POSTMASTERS GENERAL.

When appointed.	Names.	States.
September 26, 1789	S Osgood	Massachusetts
August 12, 1791	T Pickering	do
February 25, 1795	J Habersham	Georgia
November 28, 1801	G Granger	Connecticut
March 17, 1814	R J Meigs	Ohio
June 25, 1823	John McLean	Ohio
March 9, 1829	W T Barry	Kentucky
May 1, 1835	A Kendall	do
May 18, 1840	J M Niles	Connecticut
March 6, 1841	F Granger	New York
September 13, 1841	C A Wickliffe	Kentucky
March 5, 1845	C Johnson	Tennessee
March 7, 1849	J Collamer	Vermont
July 20, 1850	N K Hall	New York
August 31, 1852	S D Hubbard	Connecticut
March 5, 1853	J Campbell	Pennsylvania

SECRETARIES OF WAR.

When appointed.	Names.	States.
September 12, 1789	Henry Knox	Massachusetts
January 2, 1795	T Pickering	do
January 27, 1796	J McHenry	Maryland
May 7, 1800	J Marshall	Virginia
May 13, 1800	S Dexter	Massachusetts
February 3, 1801	R Griswold	Connecticut
March 5, 1801	H Dearborn	Massachusetts
March 7, 1802	W Eustis	do
January 13, 1813	J Armstrong	New York
September 27, 1814	James Monroe	Virginia
March 3, 1815	W H Crawford	Georgia
April 7, 1817	G Graham	Virginia
March 5, 1817	J Shelby	Kentucky
October 8, 1817	J C Calhoun	South Carolina
March 7, 1825	J Barbour	Virginia
May 26, 1828	P B Porter	Pennsylvania
March 9, 1829	J H Eaton	Tennessee
August 1, 1831	Lewis Cass	Ohio
March 3, 1837	B F Butler	New York
March 7, 1837	J R Poinsett	South Carolina
March 5, 1841	James Bell	Tennessee
September 13, 1841	John McLean	Ohio
October 12, 1841	J C Spencer	New York
March 8, 1843	J W Porter	Pennsylvania
February 15, 1844	W Wilkins	do
March 5, 1845	William L Marcy	New York
March 7, 1849	G W Crawford	Georgia
July 20, 1850	E Bates	Missouri
August 15, 1850	C M Conrad	Louisiana
March 5, 1853	Jeff Davis	Mississippi

SECRETARIES OF THE NAVY.

When appointed.	Names.	States.
May 3, 1798	G Cabot	Massachusetts
May 21, 1798	B Stoddart	do
July 15, 1801	R Smith	Maryland
May 3, 1805	J Crowninshield	Massachusetts
March 7, 1809	P Hamilton	South Carolina
January 12, 1813	W Jones	Pennsylvania
December 17, 1814	B W Crowninshield	Massachusetts
November 9, 1818	Smith Thompson	New York
September 1, 1823	John Rogers	Massachusetts
September 16, 1823	S L Southard	New Jersey
March 9, 1829	John Branch	North Carolina
May 23, 1831	L Woodbury	N. Hampshire
June 30, 1834	M Dickerson	New Jersey
June 20, 1838	J K Paulding	New York
March 5, 1841	G F Badger	North Carolina
September 13, 1841	A P Upshur	Virginia
July 24, 1843	D Henshaw	Massachusetts
February 12, 1844	T W Gilmer	Virginia
March 14, 1844	James Y Mason	do
March 10, 1845	G Bancroft	Massachusetts
September 9, 1846	James Y Mason	Virginia
March 7, 1849	W B Preston	do
July 20, 1850	W A Graham	North Carolina
July 22, 1852	J P Kennedy	Maryland
March 5, 1853	J C Dobbin	North Carolina

SECRETARIES OF THE INTERIOR.

When appointed.	Names.	States.
March 7, 1849	T Ewing	Ohio
July 20, 1850	J A Pearce	Maryland
August 15, 1850	T M T McKennon	Pennsylvania
September 12, 1850	A H H Stuart	Virginia
March 5, 1853	R McClelland	Michigan

ATTORNEY GENERALS.

When appointed.	Names.	States.
September 26, 1789	E Randolph	Virginia
June 27, 1794	W Bradford	Pennsylvania
December 10, 1795	C Lee	Virginia
February 20, 1801	T Parsons	Massachusetts
March 5, 1800	L Lincoln	do
March 2, 1805	R Smith	Maryland
December 23, 1805	J Breckinridge	Kentucky
January 20, 1807	C A Rodney	Pennsylvania
December 11, 1811	W Pinkney	Maryland
February 10, 1814	R Rush	Pennsylvania
November 13, 1817	W Wirt	Virginia
March 9, 1829	J McPherson Berrien	Georgia
July 20, 1831	Roger B Taney	Maryland
November 15, 1833	B F Butler	New York
July 7, 1838	F Grundy	Tennessee
January 10, 1840	H D Gilpin	Pennsylvania
March 5, 1841	J J Crittenden	Kentucky
September 13, 1841	H S Legare	South Carolina
July 1, 1843	John Nelson	Maryland
March 5, 1845	J Y Mason	Virginia
October 17, 1846	N Clifford	Maine
June 21, 1848	Isaac Toucey	Connecticut
March 7, 1849	R Johnson	Maryland
July 20, 1850	J J Crittenden	Kentucky
March 5, 1853	C Cushing	Massachusetts

THE JUDICIARY.

SUPREME COURT OF THE UNITED STATES.

Term of Office during good behavior.

Office.	Name.	State.
Chief Justice	Roger B Taney	Maryland
Associate Justice	John McLean	Ohio
" "	James M Wayne	Georgia
" "	John Catron	Tennessee
" "	Peter V Daniel	Virginia
" "	Samuel Nelson	New York
" "	Robert C Grier	Pennsylvania
" "	Benjamin R Curtis	Massachusetts
" "	John A Campbell	Alabama

LEGISLATIVE.

Thirty-fifth Congress Commencing March 4, 1857, and Ending March 4, 1859.

SENATE.

President....John C Breckinridge
Secretary....Asbury Dickens
Number of members....62

Democrats in Roman; Republicans in Small Caps; Americans in Italic.

	Term Expires.		Term Expires.
ALABAMA.		MICHIGAN.	
Clement C Clay, Jr	1859	Charles E Stuart	1859
Benjamin Fitzpatrick	1861	ZACHARIAH CHANDLER	1863
ARKANSAS.		MISSISSIPPI.	
William K Sebastian	1859	Albert G Brown	1859
Robert W Johnson	1861	Jefferson Davis	1863
CONNECTICUT.		MISSOURI.	
LAFAYETTE S FOSTER	1861	James L Greene	1861
JAMES DIXON	1863	Trusten Polk	1863
CALIFORNIA.		NEW HAMPSHIRE.	
William M Gwin	1861	JOHN P HALE	1859
David C Broderick	1863	JAMES BELL	1861
DELAWARE.		NEW YORK.	
Martin W Bates	1859	WILLIAM H SEWARD	1861
James A Bayard	1863	PRESTON KING	1863
FLORIDA.		NEW JERSEY.	
David L Yulee	1861	William Wright	1859
Stephen R Mallory	1863	Richard Thompson	1863
GEORGIA.		NORTH CAROLINA.	
Robert Toombs	1859	David S Reid	1859
Alfred Iverson	1861	Asa Biggs	1861
INDIANA.		OHIO.	
Graham N Fitch	1861	George E Pugh	1861
Jesse D Bright	1863	BENJAMIN F WADE	1863
ILLINOIS.		PENNSYLVANIA.	
Stephen A Douglas	1859	William Bigler	1861
LYMAN TRUMBULL	1861	SIMON CAMERON	1863
IOWA.		RHODE ISLAND.	
George W. Jones	1859	Phillip Allen	1859
JAMES HARLAN	1861	JAMES F. SIMMONS	1863
KENTUCKY.		SOUTH CAROLINA.	
John B Thompson	1859	Josiah J Evans	1859
John J Crittenden	1861	A P Butler	1861
LOUISIANA.		TENNESSEE.	
J P Benjamin	1859	*John Bell*	1859
John Slidell	1861	———	1866
MAINE.		TEXAS.	
WM PITT FESSENDEN	1859	*Sam Houston*	1859
HANNIBAL HAMLIN	1863	Thomas J Rusk	1863
MASSACHUSETTS.		VERMONT.	
HENRY WILSON	1859	JACOB COLLAMER	1861
CHARLES SUMNER	1863	SOLOMON FOOT	1863
MARYLAND.		VIRGINIA.	
JAMES A PIERCE	1861	R M T Hunter	1859
Anthony Kennedy	1863	———	1863
WISCONSIN.			
CHARLES DURKEE	1861		
JAMES R DOOLITTLE	1863		

RECAPITULATION.

Democrats	35
Republicans	20
Americans	5
Vacancies	2
Total	62

HOUSE OF REPRESENTATIVES.

Speaker....———
Clerk....———
Number of members....234

Dists.			Dists.		
ARKANSAS.			MISSOURI.		
1..A B Greenwood,	dem		1..F P Blair, Jr,	opp	
2..Edward A Warner	"		2..T L Anderson	"	
CALIFORNIA.			3..James S Green,	dem	
1..Charles L Scott,	dem		4..Burton Craig	"	
2..J C McKibben	"		5..S H Woodson,	opp	
DELAWARE.			6..John S Phelps,	dem	
1..William G Whitley,	dem		7..Samuel Caruthers	"	
FLORIDA.			SOUTH CAROLINA.		
1..George S. Hawkins,	dem		1..John M'Queen,	dem	
ILLINOIS.			2..W Porcher Miles	"	
1..E B Washburne,	opp		3..Lawrence M Keitt	"	
2..J F Farnsworth	"		4..Vacancy		
3..Owen Lovejoy	"		5..James L Orr	"	
4..William Kellogg	"		6..William W Boyce	"	
5..Isaac N Morris,	dem		NEW YORK.		
6..Thomas L Harris	"		1..John A Searing,	dem	
7..James C Allen	"		2..George Taylor	"	
8..Robert Smith	"		3..Daniel E Sickles	"	
9..Samuel A Marshall	"		4..John Kelly	"	
INDIANA.			5..William B Maclay	"	
1..James Lockhart,	dem		6..John Cochrane	"	
2..William H English	"		7..Elijah Ward	"	
3..James Hughes	"		8..Horace F Clark	"	
4..James B Foley	"		9..John B Haskin	"	
5..David Kilgore,	opp		10..Ambrose L Murray,	opp	
6..James M Gregg,	dem		11..William F Russell,	dem	
7..John G Davis	"		12..Jonathan Thompson,	dem	
8..James Wilson,	opp		13..Abram B Olin	opp	
9..Schuyler Colfax	"		14..Erastus Corning,	dem	
10..Samuel Brenton	"		15..Edward Dodd,	opp	
11..John U Pettit	"		16..George W Palmer	"	
IOWA.			17..Francis E Spinner	"	
1..Samuel R. Curtis,	opp		18..Clark B Cochrane,	"	
2..Timothy Davis	"		19..Oliver A Morse,	"	
MAINE.			20..O B Matteson	"	
1..John M Wood,	opp		21..Henry Bennett	"	
2..Charles J Gilman	"		22..Henry C Goodwin	"	
3..Nehemiah Abbott	"		23..Charles B Hoard	"	
4..Freeman H Morse	"		24..Amos P Granger	"	
5..I Washburne, Jr	"		25..Edwin B Morgan	"	
6..Stephen C Foster	"		26..Emory B Pottle	"	
MASSACHUSETTS.			27..John M Parker	"	
1..Robert B Hall,	opp		28..William W Kelsey	"	
2..James Buffington	"		29..Samuel G Andrews	"	
3..William S Damrell	"		30..Judson W Sherman	"	
4..Linus B Comins	"		31..Silas M Burroughs	"	
5..Anson Burlingame	"		32..Israel T Hatch,	dem	
6..Timothy Davis	"		33..Reuben E Fenton,	opp	
7..Nathaniel P Banks, Jr	"		PENNSYLVANIA.		
8..C L Knapp	"		1..Thomas B Florence,	dem	
9..Eli Thayer	"		2..Edward Joy Morris,	opp	
10..Calvin C Chaffee	"		3..James Landy,	dem	
11..Henry L Dawes	"		4..Henry M Phillips	"	
OHIO.			5..Owen Jones	"	
1..George H Pendleton,	dem		6..John Hickman	"	
2..W S Groesbeck	"		7..Henry Chapman	"	
3..Lewis D Campbell,	opp		8..J Glancy Jones	"	
4..M H Nichols	"		9..Anthony E Roberts,	opp	
5..Richard Mott	"		10..John C Kunkel	"	
6..J R Cockerill,	dem		11..William L Dewart,	dem	
7..Aaron Harlan,	opp		12..J G Montgomery	"	
8..Benjamin Stanton	"		13..William H Dimmick	"	
9..L W Hall,	dem		14..Galusha A Grow,	opp	
10..Joseph Miller	"		15..Allison White,	dem	
11..Valentine B Horton,	opp		16..John J Abel	"	
12..S S Cox,	dem		17..Wilson Reilly	"	
13..John Sherman,	opp		18..John R Edie,	opp	
14..Philemon Bliss	"		19..John Covode	"	
15..Joseph Burns,	dem		20..William Montgomery,	dem	
16..C B Tompkins,	opp		21..David Ritchie,	opp	
17..William Lawrence,	dem		22..S A Purviance	"	
18..Benjamin F Leiter,	opp		23..William Stewart	"	
19..Edward Wade	"		24..J L Gillis,	dem	
20..Joshua R Giddings	"		25..John Dick,	opp	
21..J A Bingham	"		MICHIGAN.		
NEW JERSEY.			1..William A Howard,	opp	
1..Isaiah D Clawson,	opp		2..Henry Waldron	"	
2..George R Robins,	opp		3..David S Walbridge,	opp	
3..Garnet B Adrian,	dem		4..De Witt C Leach	"	
4..John Huyler	"		WISCONSIN.		
5..J R Wortendyke	"		1..John F Potter,	opp	
VERMONT.			2..C C Washburne	"	
1..E P Walton,	opp		3..Charles Billinghurst	"	
2..Justin S Morrill	"				
3..Homer E Royce	"				

RECAPITULATION BY FIGURES.

	Last or 34th Congress. Dem.	Opp.	New or 35th Congress. Dem.	Opp.
Arkansas	2	..	2	..
California	2	..	2	..
Delaware	..	1	1	..
Florida	1	..	1	..
Indiana	2	9	6	5
Illinois	5	4	5	4
Iowa	1	1	..	2
Missouri	2	5	4	3
Maine	1	5	..	6
Massachusetts	..	11	..	11
Michigan	1	3	..	4
New York	5	28	12	21
New Jersey	1	4	3	2
Ohio	..	21	8	13
Pennsylvania	6	19	15	10
South Carolina	6	..	6	..
Vermont	..	3	..	3
Wisconsin	1	2	..	3
Total thus far	36	116	65	87
		36		65
Opposition majority		80		22
Democratic gain in seventeen States				58

STATES IN WHICH ELECTIONS ARE YET TO BE HELD.

States.	Last Congress. Dem.	Opp.	States.	Last Congress. Dem.	Opp.
Alabama	5	2	North Carolina	5	3
Connecticut	..	4	New Hampshire	..	3
Georgia	5	3	Rhode Island	1	1
Kentucky	4	6	Tennessee	4	6
Louisiana	3	1	Texas	1	1
Maryland	1	6	Virginia	10	3
Mississippi	4	1			
Old delegation				43	39
Present Democratic majority in remaining 13 States					4

It is probable that of the thirteen States where elections are yet to be held—Alabama, Georgia, Louisania, Mississippi, North Carolina, Tennessee, Texas and Virginia—will elect democratic members; that the Kentucky and Maryland delegations will be largely democratic, while Rhode Island, New Hampshire and Connecticut are likely to elect opposition members. With these facts and probabilities in view, the next House of Representatives will stand as follows:

Buchanan	129
Opposition	105
Probable Buchanan majority	26

With a democratic majority of twelve in the Senate and of twenty-six in the House, Buchanan will have a fair start in Congress.

The list of the new Cabinet given last week was imperfect. The following is Mr. Buchanan's Cabinet, as confirmed by the Senate on Friday:

THE NEW CABINET.

Secretary of State	Lewis Cass	Michigan.
Secretary of Treasury	Howell Cobb	Georgia.
Secretary of War	John Buchanan Floyd	Virginia.
Secretary of Navy	Isaac Toucey	Connecticut.
Secretary of Interior	Jacob Thompson	Mississippi.
Attorney General	Judge Black	Pennsylvania.
Postmaster General	Aaron Venable Brown	Tennessee.

Marine Losses for the year 1856.

We copy from the *Buffalo Republic* the report of Capt. D. B. Dobbins, to the Board of Underwriters, showing the disasters on the lakes during the past year.

The total loss on steam and sail vessels,

1856	$3,038,874
Do. in 1855	2,797,839
Increase	$241,035
Losses in 1854	$2,187,815
Do. in 1853	854,350
Do. in 1852	694,015
Do. in 1851	730,515
Do. in 1850	544,410

The *Republic* says:

This shows a steady and progressive increase in the number of disasters and amount of losses from year to year, notwithstanding the improvements in navigation and saving apparatus, which is frightful to contemplate.

The total loss by steam during the past season on hulls and cargoes, was

	$1,378,100
Do. by sail	1,660,774
	$3,038,874

Of this number 29 steam vessels and 77 sail vessels are put down as total losses, and have probably gone out of existence.

The loss of life in 1856 was	407
Do. in 1855	118
Increase	289

Capt. Dobbins informs us that the increased facilities for saving wrecked property, has lessened the actual amount on loss on property in distress at least twenty-five per cent., during the past severe season; as the proportion of total losses to the whole number of disasters will show when compared with 1855.

The loss of life has increased from 119 in 1854, and 118 in 1855, to 407 in 1856, and calls loudly for some more efficient means of saving life than the one now in use.

Capt. Dobbins also furnishes us from his marine register, an account of the tonage now in commission on the lakes. The total number of sail and steam vessels is 1256; tonnage, 339,-736, valued at $12,944,360.

Tribute to Dr. Kane.

Dr. Osgood's Remarks Before the Historical Society.

At the March meeting of the New York Historical Society, Rev. Samuel Osgood, D. D., in presenting his resolutions on the death of Dr. Elisha Kent Kane, which we have heretofore published, spoke substantially thus:

"I closed my report this evening, Mr. President, with a reference to Dr. Kane's decease, and left to some other gentleman the office of framing appropriate resolutions. But as this office has just been assigned to me from a quarter from which a courteous request has the force of a command, I have tried to perform the duty, and have hastily drawn up the resolves that have just been read.

"In saying a brief word upon Dr. Kane's worth, let me declare my conviction that the most precious characteristic of his services is in the noble manhood which seemed to animate them from beginning to end. He has done some things that are called great by the usual standard of heroic achievement. But the man himself was greater than anything that he did. No book of narrative of late years has been read with a popular interest at all approaching that which has attached to Kane's Arctic Journal, which has fitly been called the Ice-Epic of our literature. But the fascination of the volume is far less in the polar horrors recounted than in the calm, persevering and commanding mind that led and sustained the expedition. The leader was in himself the host, and if he had one moment wavered, not one of his crew would have kept up hope and strength enough to continue the advance and at least secure the retreat. I must confess that his peculiar constancy of purpose under such disheartening circumstances is one of the most significant facts in the annals of human character, and might be called a psychological wonder, were it not worthy of being set down among the reasonable fruits of a manly will, steadied and exalted by a Christian fidelity. He is one of the many proofs that the spiritual man, instead of being the opposite of the practical man, is rather his complete interpretation, and that nothing is so practical as a spirit fixed upon a true purpose of genuine faith, and determined to pursue it to the end for man's welfare and in God's grace. The true prayer speeds, instead of clogging the brave work, and the navigator's Ice-Epic is all the braver as well as purer for the devout trust that pervades it from beginning to end, and makes it at once like a psalm of thanksgiving and an ode of more than martial daring. In spite of all the dangers of his passage and his blockade among crashing icebergs, or shut in by ice fields as dreary in their repose, as fearful in their motion; among wild beasts as ravenous as the biting teeth of the wind, and among savages more wily, yet not always more kindly; among companions, the noblest of whom, by their sufferings, tried his feelings more painfully than did the weakest of them by their repinings day after day; and not only this, but when day ceases to follow day, and the unbroken night of an Arctic winter spread over the ice-bound vessel its chill and its gloom, the noble leader kept his faith and humanity, and proved it in his daily work and daily prayer.

"Mr. President, our friend, Mr. Winthrop, in behalf of our Art Committee, has just read a report, presenting our thanks to the generous donor of a colossal bust of Columbus for our future gallery of art. Is not that great discoverer's name in keeping with this commemoration? Is not Kane our Arctic Columbus, if not in his discovery of a new world, of waters at the Arctic Pole? Surely, in the indomitable instinct that moved him to the adventurous voyage, and in the constancy that nerved him to the end. May we not say, without exaggeration, that he was, in a manner, our Arctic Columbus and Xenophon—our Columbus in the daring of his advance—our Xenophon in the wisdom and strength of his retreat—our Xenophon, too, in the clear and modest narrative in which he has perpetuated the perils and the achievements of the way, the perils from nature and from men, and the fortitude by which they were overcome.

"Thus, Mr. President, I pay my poor tribute to a brave man's memory, and am grateful that history will take into her solemn keeping the name of this good exemplar of our best American manhood. His remains are now on the ocean, on their way to their last resting place. Fitting was it, that in a strange land his coffin was draped with the flag of our country, whose stars shone more brightly in the eyes of the foreign throng who followed the bier to the ship, because of the lustre of the life that lately animated that mouldering dust. Let us have some memorial of him for our walls, that shall speak to future generations, and let the marble over his grave become a place of pilgrimage to the lovers of manly heroism, consecrated by divine faith. Why not carve upon this memorial the laurel intertwined with the olive branch, alike as a remembrance of him who has gone, and as a sign of the good time coming, when the courage that has been given to march to the battle-field shall be given to benign humanity, and the true hero shall not shame the Kingdom of the Prince of Peace."

A "Cruel Indiscretion" in Canada.

The Toronto *Weekly Message* says that the Rev. T. Creen, Rector of St. Mark's, in Niagara, C. W., was some weeks since suspended for life, for adultery with one of his parishioners. The sentence of his Bishop, Strachan, of Toronto, was that he should be suspended, but should keep his title of Rector till January following, and then retire from the Episcopacy on a life pension of $400 a year! The Rector's assistant, Rev. Mr. Reynolds, refused to be present at Mr. Creen's service of the communion, and gave as a reason for it, the adulterous and drunken life of the Rector. The scandal thus became public. Bishop Strachan had to take notice of it—a trial was ordered—Creen was ungowned, yet pensioned, while poor Reynolds was adjudged guilty of a "cruel indiscretion," as the Bishop phrases it, and has been indefinitely suspended from clerical duty!—[*New York Times.*

[A short time ago we noticed a Canadian editor bragging about the purity of the pulpit up north! Was the above and such-like the kind of purity he meant?—Ed.]

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MARCH 14, 1857.

An Editor Too Fast.

A considerable portion of the press is ever jubilant when anything unpleasent or disastrous occurs to the Mormons. We doubt much if many editors forgot to tell their readers of crickets, grasshoppers and famine in Utah, and we doubt as much if ever one expression of sympathy for the Utonians was ever written by these same regulators of the public mind—if ever any did so we never saw it. Not a few rejoiced hugely over the prospect of seeing the Utonians scattered to the four winds and Mormondom known no more among the nations; but, unfortunately for the vain predictions of these Scribes and Pharisees, Mormonism is as healthy and strong as ever, and seems to have enlarged and strengthened considerably over the fasting of its disciples. Scarcely calm from their exertions to kill the Mormons right off with their fearful predictions, about entire consummation by grasshoppers and crickets, some of our editorial friends have got another sweet morcel to roll under their tongue—the disastery that befell the late portion of last year's emigration to Utah. Following in the wake of that huge slanderer—N. Y. *Tribune*—the small *fry* were amazingly pleased and good humoured in the exercise of their prophetic powers—the poor emigrants were all to perish, nothing short of all perishing on the plains could satisfy their tobacco, rum and brandy inspiration; the November mail carrier had seen the Salt Lake assistance turning back before the storm, and perish must inevitably the Mormon emigration—men, women, children, cows, hand-carts, and wagons were all to be buried deep in the impassable mountain snows. So we have read and from the joyful feeling that seemed to glow in every phrase it was very clear that the "wish was father to the thought." Wish it—of course they did! What! editors to wish that men, women and helpless children should perish because they hate their religion! of course they did. When these same gentlemen have before often expressed a wish to see the Mormons extirpated root and branch, nothing could please them better than see the desirable work accomplished by either snow, frost, grasshoppers or crickets. In fact they could desire nothing better. Plagues or the fierce elements might extirpate and neither cost dollars nor cause risk of their pious lives, besides it would be very convenient to say it was the visitation of the Most High, and an unanswerable argument against the pretentions and claims of Mormonism to Divinity!! Had the hand-cart emigrants all perished on the plains what a glorious argument it would have been for some folks against the Mormons gathering from the nations! How some of our pious, self-righteous, psalm-singing long faced gentry would have changed from lamentations over Mormon progress to rejoicing over Mormon annihilation; but once more they are doomed to eat their leek in silence.

We have heard all sorts of things against the Mormons—and called arguments to—, but let them pass for the present as we only took up our pen, though we have written a lengthy preface, to urge a cotemporary to be less sparing with the truth, not to be so niggardly with it, lest a bad habit be too early and too firmly contracted—we address now the *Weekly Democratic Press* of Chicago. In that paper of the 7th instant there is the announcement that "the last hand-cart train had arrived at the Valley of the Great Salt Lake" —annexed to which are two extracts from letters published in THE MORMON on the subject, without any accompanying editorial. We were a little surprised to see that simple approach at fairness, and remarked: "well, that is honorable; after all the rejoicing over the certain total loss of the Mormon emigrants, here is an editor who publishes their arrival." Being considered to have a very poor opinion of the press in general, and quietly and soberly it is just so, we resolved to note this circumstance and give our Chicago cotemporary credit for one straight-forward, honorable act, which, while it would, we thought, be doing him justice, it would at the same time show that, now and again, an honorable editor might be met with, and that, insignificant as might be the subject on which his honor shown, we would hasten to record it. But after all this cogitation and our heart warming with the feeling that all was not dark and dreary in the world of Gentilism our eyes, unfortunately for our good feeling, caught a glimpse of the following in another column of the same paper:

"The Utah correspondence of the New York *Tribune* of the 24th, under date, Dec. 4, contains the following intelligence regarding the Hand-cart trains. It will be seen that the intelligence that they had arrived "all right"—published in the N. Y. *Mormon*—is contradicted:"

"Evil communications corrupt good manners." What a pity the Chicago editor was a reader of the *Slanderer*. His dark pictures of Utah and the unfortunate emigrants made him forget what he had himself read in *The Mormon*. Our readers know well that we never once said that the late hand-cart companies had arrived "all right," neither did we say anything approaching it. The whole of our article referred to bears evidence that we were profoundly impressed with a contrary feeling; but, at the same time we did rejoice that, in consideration of the unusual and general severity of the weather out West, our emigrants had arrived as well as they were. The very extracts published by the *Chicago Democratic Press*, from THE MORMON, spoke not only of their arrival but of their sufferings on the way, and the well timed assistance sent out from Great Salt Lake City.

Editors who indulge their vicious passions in slandering and mis-representing others, should have retentive memories, but unfortunately for them that is precisely with what they seem less endowed than other mortals. Were we to philosophize on this editorial peculiarity we probably might arrive at the conclusion that with them as with drunkards and other abandoned profligates the long indulgence in loose habits had destroyed the original powers and qualities of their nature. In conclusion, we would invite the editor out West to be a little more careful in future before making such an unfounded charge and if he wants to thoroughly reform, avoid the society of the *Slanderer*.

The New Western Settlements.

WE sometime ago called the attention of the Saints to the new settlements that were about to be established, this season, on the route of our emigration. As the season is fast approaching, we feel again to lay it before the brethren. We haye just received the following communication from President Erastus Snow on this subject:

"We are making a strong move in this region for establishing settlements in Nebraska, the ensuing season, along the line of our emigrant travel.

"We appeal for help to the hardy and enterprising Saints in the East to join us in this desirable undertaking, which is urged upon me again in my last letter from President Young.

"Those who wish to share in the honors and blessings of this enterprise are requested to be here by the middle of April, so as to ascend the Missouri, and be ready with teams, tools and seeds, to leave Florence by the first day of May.

"Any persons who wish teams and outfits provided for them at Florence, should, without delay, send me, by mail, drafts or certificates of deposit, for the cash necessary for that purpose, and the Presiding Elders of Conferences and Branches should encourage and assist, by their counsel and experience, in forwarding this movement."

We wish all presiding officers in the New York and Philadelphia Conferences, as well as in Boston and the scattered Branches throughout the East, to pay attention to this matter, and use their influence in forwarding this enterprise. It is a matter in which we are all interested. By establishing these outposts on the route we shall very much facilitate the travel to the mountains, by shortening the distance of a dreary desert across the plains. We shall furnish stopping places for the Saints; we shall materially assist the transmission of the mails, and make travel both for merchants and missionaries much more pleasant; and whilst we furnish resting places for the weary and food for the hungry, we shall not only be obeying counsel and doing good to our brethren, but we shall, at the same time, be doing good for ourselves and families. Let all, then, who can, go, and help to make "the wilderness and the solitary place glad, and the desert to blossom as the rose."

The address of Bro. Snow is: Erastus Snow, box 333, Post Office, St. Louis, Mo.

Emigration.

WE stated some time ago that there would be no Perpetual Fund Emigration this year. We have had a number of applications for teams and outfit for persons desirous to cross the plains with wagons this year. All the Saints in this region of country, who wish to emigrate this season, should immediately confer with us on the subject, as it is necessary that preparations should be made forthwith for the purchase of cattle, which will probably have to be driven 300 miles or upwards to the place of outfit. And it is the positive instructions of President Young that no train must be allowed to start after the first of July, and this will assuredly be carried out; so we advise all who purpose going, to "hurry up the cakes."

Judge Appleby.

THE Judge left here this morning (Thursday) to visit the Saints on Long Island. He expects to return and visit Washington next week on business connected with the Government, if his health permit. For some two or three weeks past his health has been quite impaired by reason of much speaking and a succession of colds settled upon his lungs. His health is, we are proud to say, improving at present.

Social Party.

THE Monday evening following the New York Conference there will be a social party in the Broome Street Hall. Doors open at 4 o'clock, P. M.; Chair to be taken at 5 o'clock precisely. Tickets of admission 25 cents each, children under 12 years half price, to be had of Elder Silver at the hall, the Presidents of districts at their district meetings, and Elder Dulin, at the office of THE MORMON.

Departure of Elders Little and Young.

WE have had a short but very pleasant visit from Elders James A. Little and Wm. G. Young. They left on Tuesday morning for Iowa City. Elder Little has been for some time counsellor to President Orson Pratt in England, and is now sent out by him to make the necessary arrangements for the English emigration crossing the plains. Elder Young has been pastor of several conferences in Britain, and has been sent out as Elder Little's assistant. Through the appointment of such good, dilligent and efficient business men we have great confidence, that, with the blessing of the Most High and the free and full co-operation of their brethren, they will be able to get an early start for that emigration over which they have charge. We wish them every success in the discharge of their duties, and expect brethren on whom they may call to render them every assistance and co-operation.

Arrival.

TRUMAN O. ANGELL, Esq., Architect of the Public Works in Great Salt Lake City, arrived here on Wednesday morning from Boston. Bro. Angell passed through here from Utah last summer, on his way to Europe, whither he went on a mission in rather poor health. We are happy to be able to say that he returns in buoyant spirits, and strong and healthy in body. He left the same afternoon for St. Louis, and hopes to be able to start for Utah by the April mail.

Conference at Philadelphia.

THE Saints composing the Philadelphia Conference, will meet in the capacity of a Conference, the last Sunday in March, at Washington Hall, corner of Eighth and Spring Garden streets, Philadelphia.

The representatives of the branches of that Conference will meet with President Angus M. Cannon the evening preceding the Conference.

Presidents Pratt, Smith and Snow.

BY recent correspondence from St. Louis, Mo., we learn that Presidents P. P. Pratt, Geo. A. Smith, and Erastus Snow, are presently in that city, in excellent health and spirits. President Smith has lately visited a branch of the church in Virginia, established many years ago by President J. M. Grant. We trust that our honorable colleague's visit was alike profitable to him and them.

The Inauguration.

GOING to press early in the week prevented us from giving in our last issue a regular and detailed account of the doings at Washington last Wednesday; we, however, got the most important item—Mr. Buchanan's address, which, by the by, has ruffled the temper and stirred up the nigger-phobia in Uncle Tom's professed friends, while it has been received by folks in general as worthy of the man, the the occasion and the constitution he has sworn to protect and obey. Sensible folks believe in encouraging men in authority by according to them their best confidence in the outstart of their career that they may strive to deserve its continuance; but our city *Slanderer* takes another course and is in full blast against the new president and members of his cabinet. He would burst if he could'nt grumble—but he and his clique should for the present be excused, they feel well whipped.

From Mr. Buchanan's departure at Wheatland till his arrival at Washington he was well received where ever the stoppage of the cars permitted the people to pay their respects to him; except at Baltimore, where, according to the *Tribune* rowdyism was rampant. A public dinner was tendered to him, but on account of the violence of the rowdies who had gone as far as to even stone his carriage and the friends around him, several of whom were considerably injured, the president elect was advised to remain in private and depart the same. Save this outrageous affair his journey was a perfect ovation, and a demonstration of the best of feeling to the new chief magistrate.

The following account of the procession that accompanied the President and Vice President elect from their hotel to the senate we copy from the *Herald*.

THE INAUGURATORY CEREMONIES.

During the morning the streets were crowded and musical with military bands, as the various military bodies and societies moved forward to take their place in the line of the procession, which moved from the parade ground down the avenue to the President's Hotel, the National, at about twelve o'clock. As the head reached the hotel, the column halted—the line faced inward—the military presented arms—the drums rolled out a grand salute, and soon after the President and Vice President elect emerged from the hotel, and took seats in their carriage, amid the cheers of a crowd which filled the broad avenue as far as the eye could reach on either side.

The procession then at noon moved to the Capitol in the following order:

Aids. Wm. Selden, Chief Marshal. Aids.
Military escort.
Commander-in-Chief, Gen. John A. Quitman, of Mississippi.
United States Light Artillery.
Battalion of United States Marines.
Volunteer Corps of the District.
Visiting Volunteer Militia.
Charlestown City Guard, Capt. W. M. Pierce, 80 men.
Auburn Willard Guard, Capt. John A. Dodge, 60 men.
Lancaster Fencibles, Capt. Duchman, 50 men.
Burgess Corps of Albany, 80 men.
Cumberland Continentals, Captain C. B. Thruston, 50 men.
Alleghany Guard, Capt. Jas. M. Sohley, 50 men.
Montgomery Guard, Richmond, Capt. Moore, 50 men.
Young Guard, do. 50 men.
Alexandria Rifles, (Va.) Capt. Herbert, 40 men.
Mount Vernon Guard, (Va.) 40 men.
Portsmouth Rifles, (Va.) Capt. Richardson, 40 men.
Law Greys, (Baltimore,) 50 men.
German Rifles, 40 men.

The national flag and representation of the genius of Liberty (by a lady.) Pedestal on a platform drawn by six horses.

Guard of Honor	Key stone Club of Phila	The President of the United States with the President elect and suite, with marshals on their left, and the marshal of the United States for the District of Columbia and deputies on their right.	Key stone Club of Phila	Guard of Honor

A rigged ship—an emblem of national unity and power.

The Committee of Arrangements of the Senate.
The Jackson Democratic Association.
The Judiciary.
The Clergy.
Foreign Ministers.
The Corps Diplomatique.
Members elect, Members and ex-Members of Congress, and ex-Members of the Cabinet.
Governors and ex-Governors of States and Territories, and Members of the Legislatures of same.
Officers of the Army, Navy, Marine Corps and Militia.
Officers and Soldiers of the Revolution, of the War of 1812, and of subsequent periods.
The Corporate Authorities of Washington and Georgetown.
Other Political and Military Associations from the District and other parts.
All organized Civil Societies.
Professors, Schoolmasters and Students within the District of Columbia.
Citizens of the District and of States and Territories.

The procession had been planned with admirable taste, and was conducted in perfect order. The great attraction, next to the President himself, was the Liberty Car, surmounted by a high pedestal upon which stood the Goddess of Liberty, magnificently attired, and supported by a liberty pole, fifty feet high, and drawn by six horses.

A full-rigged ship, made by the mechanics at the Washington Navy Yard, drawn by horses, was an object of curious admiration. As the pageant moved along the sailors were engaged in the rigging and on deck, in their various duties, as if at sea.

Howard Engine Company No. 34, of New York, with engine and ninety men, appeared in the procession, and attracted universal admiration.

The Marshals rode to and fro, sporting their gay sashes, each one, doubtless, believing himself certain of an executive appointment.

Arrived at the entrance to the Capitol, the column halted—the military faced inward, presenting arms to the President as the carriage passed through the lines, the President standing and acknowledging the salute and the cheers of the multitude. Here the President elect was received by Senators Pearce, Bigler and Foot—the committee appointed for the purpose—and conducted to the Senate chamber, where he arrived at about 1 o'clock, P. M.

On reaching the front of the portico, the President elect took the seat provided for him on the front of the platform.

The ex-President and the Committee of Arrangements occupied a position in the rear of the President elect.

Next in the rear of these, the Chief Justice and the associate Justices of the Supreme Court, and the Vice President, Secretary and members of the Senate were seated.

The Diplomatic Corps occupied the seats next in the rear of the Supreme Court; heads of Departments, Governors and ex Governor of States and Territories, and ex-members of the Senate, ex-members and members elect of the House of Representatives, in the rear of the members of the Senate.

The scene upon the portico was a most brilliant one, and the Capitol grounds were crowded with spectators. Although the crowd was twenty-five if not fifty per cent greater than on any similar occasion, everything passed off without any marked incidents. The diplomatic corps were out in full court costume, although few of them could understand or appreciate the sublimity of the scene they witnessed.

At this stage of the proceedings the President proceeded to deliver his inaugural address which we have already published.

At the conclusion of the delivery of the inaugural address, the Chief Justice of the Supreme Court (Taney) administered the oath of office to the President, as follows:—

I do solemnly swear that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect and defend the Constitution of the United States.

It was rumored that several members of the new Cabinet object to some of the sentiments of the Inaugural, but the report could not be traced to a reliable source. Gen. Cass was with Mr. Buchanan till a late hour on Tuesday night, and he had heard of no dissatisfaction.

After the ceremonies at the Capitol had been concluded the procession was again formed, and the President was conducted to the Executive Mansion, accompanied by the ex-President. The latter left Mr. Buchanan at the door, which he entered, taking full possession of the White House.

The Temple.

ELDER ANGELL brought with him from England a number of engravings of the Temple now in course of erection in Great Salt Lake City, and which are now for sale at this office at $1. We shall not attempt to describe this magnificent building as in our next issue we shall publish an article from the pen of Elder Angell, who enters into detail; we cannot, however, withhold our expression of admiration. The building represented to our eyes by the pencil of the architect, and the cunning of the engraver will be second to no religious edifice on this continent, and while it shall be as the apple of the eye for sacredness in the hearts of God's people, it will be a monument that will reflect the highest credit upon its designer, its achitect and the sinewy arms that have made it the wonder of the world.

General Summary.

WE have but little space for a summary this week and must be brief. The principal attraction in England is the debates in the Houses of Parliament. The opposition to Palmerston's government clamor for information about Persia and China. It is said that the government has received a dispatch announcing the destruction of Canton. Russia has resumed the war against the Circassians and is believed to have treated with Persia against the British. The Emperor Alexander of Russia purposes visiting his mother at Nice, Sardinia, and taking a trip to Paris before he returns to St. Petersburg. Ex-Queen Christina of Spain proposes to make Rome her permanent residence, and is purchasing palaces in that city for her sons. A capital place for the old vixen—the Spaniards can get along admirable without her. W. H. Russell, the London *Times* Crimean correspondent, has entered into an engagement with Mr. Beale, of London, to deliver three lectures a week, on the Crimea, till April, 1858, for a sum which rumor calls £10,000.

A dreadful explosion took place on the 19th ult., at the Land Hill Colliery, near Wombwell, on the South Yorkshire Railway. One hundred and sixty-six persons were in the pit at the time. Sixteen were drawn up alive, and the others remained for certain death, the interior of the pit having taken fire.

Lord Napier, the new British Ambassador to Washington, arrived here by the *Persia* last Friday. During his stay here, he seems to have made a favorable impression on his republican cousins who visited him at his hotel—he is, they say, a first-rate fellow—a real democratic lord—little starch about him, and buckrum scarce.

Book Postage.

ALL Books sent by post require prepayment of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

News from Utah and the Plains.

ST. LOUIS, March 10, 1857.

Advices from Independence, of the 3d inst., say that the Salt Lake mail had just arrived, having been three months on the way. The trip was the coldest and most perilous ever made across the Plains. Many Indians on the route were either frozen or starved to death, and others had eaten their own children.

FOR THE MORMON.

Sad Story of Presbyterianism.

The Mother and Children.

DURING my late missions to California, I became acquainted with the following train of lamentable and heart-rending circumstances, growing out of the spirit of intolerence, which alas! still characterizes some of the more popular sects of the age.

A certain family had emigrated from the South a few years since, and were then residing in San Francisco; consisting of a man, his wife and three children, and a young man who was a brother of the wife and a boarder in the family.

The whole were a branch of an old and somewhat noted Presbyterian stock, which still resided in the vicinity of New Orleans.

The lady was an accomplished and educated person, given to reading and intellectual pursuits; and was withal, a woman of sound judgment, and of an independent turn of mind.

As is generally the case with such minds, this lady had only to investigate Mormonism in order to become most firmly convinced of its truths.

She therefore wished to embrace them. On learning these facts, the husband and brother manifested a most violent and tyrannical opposition. They raged, foamed, cursed, railed, stormed and called hard names, &c., but all to no purpose. The lady was still of the same mind, and wished to obey the Gospel.

The husband finally purchased a large *sword cane* with which he entered the parlor one day; and, turning pale with rage, he unsheathed the same in the presence of his wife, and menacing her and brandishing the naked steel over her head, swore with an awful oath, that that weapon had been purchased expressly for her, and the minister who dare baptize her, and should penetrate both their vitals the day she should be baptized.

Her brother, in turn, brandished the same weapon over her in the same angry manner, with the same threats.

These, and many other threats, railings and abuses repeated from time to time, by both husband and brother, served to deter the lady's baptism for some two years—the Elders there making it a point not to baptize a woman without her husband's consent.

After many long, painful and prayerful struggles, she at length obtained the written consent of her husband and was baptized, and duly confirmed as a member of the Church of the Saints. She still remained a faithful and obedient wife and mother. She served her husband, looked after his interests, kept his house, continued to board her brother, and trained her children in the ways of obedience, morality and truth. She took great pains in their education, and taught them to believe in Jesus Christ, to read the Bible, and to sing and pray.

Her husband was still harsh and tyrannical in the highest degree, and her brother also. Her life was often threatened, and she was utterly forbidden to mention any point in her religion in presence of her husband, or to intrude any sentence on his notice from any of the books of the Church. She had not even the privilege of singing a single line of her hymn book in his hearing. Having lived in this unnatural bondage for a few years, and having borne with meekness and submission every railing, insult and abuse which a tyrant could heap upon her, she finally ventured, on one quiet Sunday evening, to sing in his presence two lines of one of her favorite hymns. [See Saints hymn book, page 201.]

"Behold the great Redeemer comes
To bring his ransomed people home!"

Her husband on hearing this, flew into a violent rage—snatched the book out of her hand, tore it up, and threw it in the fire. He then laid violent hands on her, and forced her into the street and locked the door on her. It was a dark evening, and in one of the back dark streets of San Francisco where an unprotected female would hardly be considered safe for a moment. She, however, entered a neighboring house, and immediately sent a message to Dr. ——, an old family physician, who was the mutual friend of both herself and husband. She threw herself upon his protection, and he conducted her to a respectable hotel, where she took lodgings and board at the husband's expense. Next day she called on the city recorder and made oath of the assault and battery and other outrages of her husband, demanding his arrest, and that she might be secured in her life and peace in the future. But through the influence of Dr. —— and other parties in high places, the matter was finally dropped, and the parties seemed reconciled so far, that she returned to her house, and again took charge of her children, and of her husband's housekeeping.

For a few weeks, all seemed to go on as usual. The husband and brother went to their daily business—returned at the proper hours, found their meals in order, and the usual economy, industry and taste which she had ever displayed in trying to render home agreeable.

On a certain day—breakfast being over and the husband and brother gone to business at an early hour, as usual, she assembled her children, as her manner was, for family devotion. These consisted of two boys, between eight and ten years of age, and a girl of seven. The mother and children mingled their glad voices in the morning hymn, and bowed the knee together in solemn prayer—when, rising from their knees, the children gave their dear mother the usual parting kiss, and cheerfully hasted away to the city school.

O! how little did that tender mother and those innocent babes then realize the awful trial which immediately awaited them; or, that two oceans and a continent would separate them ere they should meet again.

Talk not of Rome, of Nero, of the dark ages, or of the Spanish Inquisition. All these combined could scarce form a parallel worthy to compare with the heartless, unfeeling, inhuman, savage and worse than fiendish tyranny of the nineteenth century. And all this enacted by Protestants in a land of freedom! Nay rather by the nearest kindred, and on a helpless woman and children!

Evening came—the husband and brother returned from the business of the day—but no children came to gladden the heart of a fond mother! Where are our children? exclaimed the anxious mother in alarm.

The brutish husband and unfeeling brother answered, with a fiendish grin, or a taunt of triumph—They are on the bosom of the Pacific—you will never see them again—they will be brought up Presbyterians—not Mormons!

The only answer to this was a wild shriek and a sudden fall—the mother had fainted!

Her heart, as it were, had died within her. She remained through that dreadful night, in alternate spasms, fainting fits—occasionally awaking to a realizing sense of her desolation: "Rachel weeping for her children, and could not be comforted, because they were not."

She would sometimes so far awake from her swooning fits as to rave, and wander, and call loudly for her little ones by name, and then she would burst into tears—groan and lament, and finally, again drop away and become insensible.

The brutal husband and brother stood over her through the entire night, somewhat troubled and alarmed, but dare not call a physician or any assistance, lest their fiendish cruelty should be detected in all its horrors.

In the morning, being compelled to go to business at an early hour, they left her alone in the house, locking her in as a prisoner, in solitude and helplessness.

She, however, sufficiently recovered in the course of the morning, to open a window and raise the alarm. The neighbors soon learned the true circumstances and sympathized deeply in her bereavement.

Some of the merchants best acquainted with the family, offered to raise a subscription and send her to her children, it being soon ascertained that they had been sent to her parents in New Orleans.

Public odium soon wrought upon the obdurate husband and brother that change which human sympathy had failed to accomplish. They saw that the matter must be ameliorated, and hushed up as far as possible by compromise.

They had been plotting for weeks, and, by the assistance of other bigots of their sect, had prepared trunks of clothing for the children, and had procured through tickets for them on the transit route between the Pacific and Atlantic.

All things being in readiness, they had watched an opportunity to snatch them from school, and thurst them on board of a steamer, without so much as a farewell look or word from their mother, and had committed them to the care of strangers to pass two oceans and a continent, with no kindred or acquaintance to love or care for them.

This done, the inhuman bigots had resisted all the eloquent and heart-rending appeals of a mother, and nothing but the fear of disgrace, or the vengeance of an excited and indignant populace constrained them to compromise, and hush up any further excitement, by agreeing to send the mother to the children.

She was finally soothed and comforted with the hope of following them in two weeks, on the next steamer: she went quietly and diligently to work to prepare for the journey.

Her house was now desolate and lonely beyond endurance. She, therefore, by consent of her husband, spent the time with some friends in the country, till near the time of her embarkation.

But alas! her trials had but just begun. She had a prosperous passage to New Orleans, found her parents, and with them her two youngest children—but alas! the other she was never permitted to see. He is concealed from her in some distant part of the Country.

She found her bigoted and hard-hearted Presbyterian parents and brothers and sisters in the same plot. Her children were held by them in bondage, under a strict watch as prisoners. She must not associate with them, even in her own father's house, except in presence of others—she must not sleep in the same room, nor even to retire to a private room, to bow the knee with them at the hour of prayer, as she had always been in the habit of doing. In short, she was in bondage intolerable, and was daily abused, insulted, mocked, ridiculed and railed at in every possible manner. She endured these things for months, and finding herself sinking under the accumulated wrongs and oppressions of those who should have been her friends; as well as under the effects of the pestilential climate of the advancing summer of New Orleans; she, by the consent of her children, left them for a season for the north, promising to return to them in due time.

She, at length, after incredible hardships and toils, made her way to Great Salt Lake City, where she arrived in safety in the autumn of 1855. She had, by this long journey, somewhat recovered her health, and, true to the instincts of a mother, she immediately commenced, and constantly persevered in a most rigid course of economy and industry, in order to redeem her pledge to her children.

She taught school in that city almost constantly for one year. She then made her way over the dreary plains, for some fifteen hundred miles to the frontiers of the States, and thence down the rivers to the children.

The following account which appeared in the New Orleans *Bulletin*, some time near the close of the past year, may possibly refer to her.

If so, making due allowance for its numerous falsehoods and misrepresentations, it opens another chapter in her somewhat romantic and heroic life.

Had the lady in question had a kind and dutiful husband, instead of an unfeeling tyrant, religious differences would not have separated the family to this day; but, on the contrary, the father, mother and children might still have been living in San Francisco in peace.

It was not Mormonism, but Presbyterianism that broke up the family.

A FRIEND OF THE OPPRESSED.

Cincinnati, O., Feb. 20, 1857.

Here is the *Bulletin's* account:

From the New Orleans Bulletin.

Sad Story of Mormonism.—The Mother and Children.

WE became acquainted a few days since with a short history of certain transactions, partly in this city, and partly out of it, which afford a very fair illustration of the practical effect of that beautiful system of imposture which is shedding its lights and shadows upon the tops of the western mountains. Possibly our readers may be interested in it—especially if they should ever in the mutations of the future, be thrown within the valley where the Upas sheds its poison and reveals the ghastly carcasses which strew the ground, they may perhaps be enabled to turn it to a practical use. With this object in view, we will briefly state the circumstances to to which we allude, suppressing names for the reason that some of those affected, and most grievously affected, by those circumstances, are of our own citizens, and to whom we would tender our profoundest sympathies.

A few years since, a gentleman, his wife, and two infant children, like thousands of others, left this city for the golden shores of the Pacific, the husband and wife, dreaming doubtless that in the land of the shining ore they should soon realize a fortune for themselves and their children. The lady, we may premise, possessed more than an ordinary share of intellect, which had been cultivated to a highly respectable degree, by the care of fond and doating parents, who little thought of the use to which that intellect would in after years be devoted, or how their devotion would be repaid. Alas! they can feel "how sharper than a serpent's tooth it is to have a thankless child," or one that brings them only sorrow instead of joy.

The family settled in San Francisco. Some time afterward, the gentleman and his wife, in connection with a brother of the latter, chanced to step in on a Sunday to hear a Mormon missionary from Utah, who was holding forth in San Francisco. They were prevented by the bad weather and walking from attending their usual place of worship, and as the house from where the Mormon was speaking happened to be in their way, they concluded, after leaving home, and from mere curiosity, to go in and hear him. Fatal curiosity! Inauspicious day! What the particular subject of discourse was which they heard, we are not advised. After coming out, the husband and brother expressed themselves very freely upon the merits of what they had heard, and pronounced some of it little, if any, short of blasphemy. To the utter astonishment of both, however, the wife and sister expressed herself highly pleased with it!

As a probable solution of such a mystery we may say, before proceeding further, that it subsequently turned out that she had heard a Mormon missionary while a young lady residing in one of the river towns in Mississippi. Polygamy was at that time carefully concealed from the outside Gentiles by the Apostles of Joe Smith, and stoutly denied. Probably the young lady was fascinated by the romance which the Mormon may have skilfully woven into his discourse, and the seeds of blasting ruin thus lodged in her mind to spring up, fructify and bear apples of Sodom to turn out ashes in the tasting many days afterwards. Be this as it may, the lady soon became strongly attached to the Mormon faith and went frequently, if not constantly to hear its Apostles. In a short time he had acquired sufficient influence over her to cause her to resolve to quit her husband—if he would not accompany her—and repair to the grand redezvous of the Latter Day Saints, as they style themselves, at Salt Lake City.

The determination once taken, nothing could dissuade her from her purpose. But the children, what was to become of them? The mother was devotedly, passionately attached to them and she determined to take them with her. The father and brother of course became alarmed. To prevent her from going they knew well would be impossible, but they resolved to save the children from the yawning gulf which was about opening to receive them; and in pursuance of this resolution, they determined to send them to their grand parents in this city. They were therefore taken when the mother was absent, placed on board a steamer, and safely reaching New Orleans, were soon under the loving care and hospitable roof of their grandparents.

Who, however, can baffle or circumvent a determined woman, fanatic tho' she be, when her feelings, her pride and her affections all combine to spur her on to the accomplishment of her object? The very next steamer that sailed brought that mother to this city, chafing like an enraged tigress, whose young had been taken from her. Her parents who had been made aware of the circumstances, now determined that she should not take her children from them, and that if she was bent upon dooming herself to destruction, she should not drag her innocent babes down into the foul abyss with her. We pass over the struggles, the watchings that ensued a little more than one year ago, on the part of the grandparents of these beautiful children of some four or five summers, to keep the mother from taking them to Utah, and of her efforts to obtain possession of them for that purpose. Suffice it to say, for the time being, she failed. How completely her whole soul had become wrapped in the gross and disgusting deception which had seized upon her like a giant, the reader can judge when we inform him that rather than relinquish joining the vile horde which contaminate the air of Great Salt Lake by their abominations, she actually tore herself from the children of her heart, and went without them.

She did not, however, abandon her purpose. Finding herself baffled for the time being, she determined to change her tactics, the more certain to secure at a future day, what she could not then effect. She went to Salt Lake City via St. Louis, and her parents had the melancholy satisfaction to know that if she was lost, that her children were at least safe. These, brother and sister, under the bountiful and fostering care which they received, budded, like the opening rose beneath the sweet and genial influences of the Southern spring.

They heard nothing more of her till one day last week, when they were struck almost dumb with amazement by her entrance into the family mansion. We pass over what followed, as the reader can much better immagine than we can describe it. She had been to Utah and had been a teacher there, had *boarded* at Gov. Brigham Young's, only *boarded*, had seen much suffering there from famine, and had seen also the error of her ways! Said she had been mad, had now left the Mormons and had come to live with her parents and children, and to do what she could to make them happy. She asked them to restore her once more to their confidence. Of course, the delight of her parents was boundless. She did not profess, however to have renounced Mormonism, but wished not to return to Utah, and still insisted that the Mormons were good people, and Brigham and his associates in office true Prophets. If these drawbacks upon the value of her repentance created a regret or a lingering suspicion in the minds of her parents, they did not express it, grateful and happy that she had done so much as she had, and made even a quasi confession as to the impropriety of her past conduct; and hoping, doubtless, that time would accomplish what was lacking in her complete recovery from her horrible delusion.

On last Saturday morning, she requested permission to take her children into town (her parents live in the suburbs) to go shopping, and promising to return by five, or at most six o'clock in the evening. The permission was readily granted, and they have seen neither her nor the children since. She has accomplished her purpose; and she is, of course, on her way back to Utah with her children, to be thrust into the opening throat of the grim visaged and horrible monster, who sits midway upon the Rocky Mountains, lapping his repulsive jaws, and eager to devour new victims as they become entangled in his foul, his leprous coils.

Her dissimulation was profound—was perfect. So much for Mormonism!

Conference at New York.

THE Saints will meet in the capacity of a Conference at Brookes' Assembly Rooms, 361 Broome street, New York, on the first Sunday of April.

Representatives from all the branches composing the New York Conference are expected to meet at the house of President John Taylor, the evening preceding the Conference to give a report of the state of the branches. Scattered members, unconnected with any organized branch, who may not find it convenient to be present will please forward a report the week previous to Conference, to the address of the Secretary, Mr. Wm. J. Silver, at this office.

THE MORMON.

FOR THE MORMON.

Superstition.

BY ALEXANDER OTT.

ALTHOUGH man is endowed with noble faculties, it is evident from the memorials of the past, and from daily observations, that these gifts, through a variety of causes, *have not been*, and *are not always* sufficiently developed and used, so as to look upon the phenomenal and abstract world through the medium of enlightened reason, and elicit from a knowledge and combination of, and reasoning from positive data, unknown facts and data, so that new principles may be brought to light, explained and understood.

Man is naturally inclined to believe in the workings of mysterious, invisible agents; he likes to grasp after the marvellous, miraculous, or supernatural; to have his mind filled with imaginary terrors seems to be a peculiar charm for him, and the greater they are, the more he appears to enjoy himself; and when thus entirely absorbed in superstitious notions, he is, although terrified, fascinated by the phantoms of an excited imagination. As an illustration of the foregoing, I remind the reader of the days of childhood, when the youthful mind has a great longing after the most wonderful, extravagant and absurd stories about witches, faries etc., when many a weary evening-hour is beguiled by listening to, or reading the account of some dreadful adventure and hair-breadth escape from the villainous tricks of mischievous so-called supernatural beings, who, acting in the venerable capacity of ghosts or goblins, are engaged in haunting old houses and frightening people out of their wits. Only observe those boys and girls whose attention is entirely taken up with the recital of some dreadful narrations, and you see what horror and delight are alternately depicted in their countenances, betraying thus the workings of their feelings and emotions.

Superstition, the offspring of ignorance and mental darkness, may consist in a belief in omens, astrology, fortune-telling; in believing in the existence of fairies, imps, etc., in looking upon general, physical phenomena as prognostics or forerunners of impending disasters, or of approaching death; and last, but not least, superstition may consist in absurd, incorrect religious ideas.

The belief in omens, which word is derived from the Latin, signifying a token of good or bad luck, an augury, has prevailed to a great extent among the ancient nations, especially among the Egyptians, from whose country almost every kind of superstition seems to have sprung, till, in the course of time, it is found, more or less, in all parts of the world, and even in this enlightened age, it keeps many, but especially the ignorant and illiterate, in mental vassalage. There are apparently few countries, where ignorance and superstition have got such a supremacy over the public mind, and are throwing their gloomy, hideous, phantastic shades on every thing, as in Russia, Italy, Spain and Portugal, where the people are influenced by the most absurd notions either in relation to their religion or the common occurrences of every day life; where physical phenomena assume, to the vivid and excited fancy, the alarming characters of horrible phantoms or apparitions. One of the most common suqerstitious notions, is the belief in an evil eye, which consists in praising or admiring a person too much, therefore mothers and nurses do not like to have their children looked upon with an admiring gaze, for fear of receiving an ill omen. In order to avoid this danger, visitors are often desired, previous to their being permitted to see children, to turn their back to them and spit three times on the ground, for the purpose of ejecting the evil spirit; but, if you, by chance, should see them without taking this precaution, the parents will turn aside, and perform the ceremony for you. As well as the Romans had their dies nefasti, unlucky days; so the inhabitants of the above mentioned countries have their lucky and unlucky days, on which few people will engage in any business, or travel, for fear of meeting with an ill omen. The priests often take advantage of the general superstition, and contrive schemes for the accomplishment of certain objects, as for instance, the working of miracles through the instrumentality of some wooden or stony saint, so as to give celebrity and wealth to a poor church. It is astonishing to see, what deference is paid to omens, for instance, if a hare or cat crosses your path, or a pigeon flies across your window, it signifies bad luck. The belief in omens is however not confined to those countries, but is also, to a certain extent, found among more enlightened nations, as for instance, among the Germans, English, Scotch, by whom the breaking of a looking-glass, the howling of a dog at night-time, the meeting of a funeral procession, etc. are considered bad omens.

One of the most widely spread superstitious notions, which has followers among all nations, is the absurdity of believing in astrology. It appears from history, that comets, meteors and other phenomena of the starry heavens, have been considered by the ancients as prognostics or forerunners of coming evil, direful calamities, as for instance, plagues, famine, wars; and even men of literary eminence of those epochs, as Aristotle, the celebrated Greek philosopher and disciple of Plato, who flourished about the year 332 before Christ, and others, had quite erroneous ideas concerning those heavenly bodies. The comet of 1454, seen at Constantinople, the present capital of Turkey, is said to have represented the aspect of a flaming sword, so that the Turks were seized with the greatest terror, believing the Giaurs (Giaurs is the Arabic term for infidels or disbelievers in the holy mission of Mohamet,) would invade their country and exterminate them. Among the inhabitants of Africa and the East Indies, a solar eclipse is, up to the present day, gazed at with amazement, and the people, on such occasions, turn out, and strike with the greatest force, their *tam tams*, gongs and other brazen vessels; fire off volleys of small arms, or scream, in order to scare away the monster or dragon, which they suppose is devouring the sun. To these absurd and foolish notions, arising from a want of judgement and a total ignorance of the nature of things, we may trace the source of astrology, which term is derived from the Greek, signifying a knowledge of reading stars. The machinery or mechanism of celestial scenery is invariably guided by certain generalizing powers; hence, the position, junction and aspect of heavenly bodies is controlled by laws and principles peculiar to themselves, and have *nothing* to do with the moral condition of worlds, that is to say, they *do* not and *cannot* influence the destiny and character of individuals or nations. In fact, if we consider the amazing distances that intervene between our earth and the sun, moon and stars, it is evident to every intelligent, reflective mind, that our physical and mental operations are beyond their reach, and that the morality of nations *does* not and *cannot* depend upon those distant luminaries. Supposing we were really subject to the influence of stars, then we would no longer be self-agents, but their willingless, soulless playthings; our strivings and endeavors to improve in intelligence, wisdom, and every noble and exalting principle, would amount to nothing, because being under the control of a certain star, our moral improvement or retrogression would be subject to its influence. Consequently, if we thus were deprived of our self-agency, we could no longer be responsible for our actions, and moral condition; hence a thief or murderer might say; well, I am sorry for what I have done, but, being forced to it by a superior power, I could not help myself. It may be true, that the moon, sun and certain stars influence and affect, to some extent physically our globe, as in relation to the tide, which phenomenon is said to arise from the attractive power of the moon; likewise the growth of certain plants and herbs, as for instance, poppy, are supposed to be influenced by some distant luminary; but these are all mere hypotheses and not positive facts. We will take however, for a moment, the absurdity for granted, that the moral world is really influenced by celestial bodies; what rules, principles, or data have we to start with, from which to deduce certain conclusions, so as to have a foundation for our computations or calculations concerning the probable destiny of individuals and nations! But, as much as we can learn from history, these are merely absurd, foolish suppositions, assestions and assumptions, by which astrologers pretend to foretell the destiny of man.

Among the Romans, the astrologers were called mathematicians, because they made figures and signs, representing the position and aspect of certain stars. The gross ignorance of the multitude received willingly those impositions, till the astrologers were expelled by a formal decree of the Senate and emperors; but being protected by the credulous populace, they remained in Rome. With the Arabians, Egyptians, Chaldeans, Assyrians and Greeks, astrology assumed such an important and respectable character, that the sages and the learned received it as a science worthy of the greatest attention. Astrology occupies a very prominent part in the history of the Brahmins in the East Indies; so that words spoken by these pagan priests in relation to the destiny of man, as learned from the position of stars, are considered oracles of infallible truth; from which impositions the priests receive great temporal benefits. In fact, the superstitious notions on astrology seem to govern the people in India more or less in the transactions of life, as for instance in marriage matters, in which the opinion of the astrologer is of the greatest importance, in determining the time for the ceremonies, when to make a voyage or journey, etc. But even in Europe astrology found its followers among princes and peasants, in fact all classes of society seemed to pay the greatest attention to that so-called science. Zeno, the soothsayer and astrologer of Wallenstein, of the Austrian army, is well known for his influence on that eminent and famous general of the thirty years war. Even Cardinal Richelieu, who lived in the seventeenth century, followed frequently the directions of his astrologer Morin. Henry III and Henry IV of France, had astrologers at their courts, and paid the greatest deference to their absurd notions.

Extract of a Letter from Eld. M. J. Snedaker.

MOUNT EXILE, near Frankfort, Ky., Jan. 23, 1857.

PRES. TAYLOR,—*Dear Bro.:* I sit down to write you a few lines which ought to have been done long ago. Since my last letter to you from Grimes Co., Texas, I have returned from that mission. On my route to Ellis Co., where we have a small branch of the Church that was organized in 1856, I was invited to preach; according to appointment, I got to the meeting house at dusk and found a crowd contending about my preaching there. As I approached the door to enter two men sitting on the door steps, surrounded by a number of associates, inquired if I was the preacher, on being answered in the affirmative, they roughly and threateningly told me I could not preach there that night. I replied that if wanted to preach I should do so; but if not wanted I could be silent. The gentleman who invited me to preach there explained to me the cause of the contention, and spoke to the people about my preaching at a pleasant Bowery close at hand, to which those who wished to here might repair and the discontented would thereby be excused from attending. On my consenting to address the people at the Bowery, the persons who sat on the door steps and their associates got furious and attacked me with all their force. They struck me unmercifully and I endeavored to escape; but was pursued and overtaken and again maltreated. I got away and in the darkness elluded their pursuit and returned to the house where I had supped previous to going to the meeting house. A crowd came there, and for the safety of the family that had befriended me, I was about to leave by the back door and plunge into the woods. I was suffering severely from the blows I had received and my clothes were all torn. Thinking of my condition and how little I deserved such treatment, my spirit got sullen, and I could not restrain my feelings of indignation, and I resolved to face my enemies, and if they wanted it, it should be war to the hilt. I turned to the front door and faced the crowd, but on their explaining why they appeared there, they turned out to be persons that had come to my rescue. Learning that I had still strength to speak and was willing to address them, I accompanied them to a house about a mile distant and preached to a good congregation. They were orderly and listened with much interest during the services. I learned next morning that among those who took an active part in mangling my body were the Methodist minister, Mr. Hambright, and Mr. Frost, a Justice of the Peace, of the Baptist sect. "May God reward them according to their works."

The foregoing is the account of one of many outrages to which thousands of Elders have been exposed while traveling to preach the Gospel of Jesus Christ, and from which many have suffered severely, and from their effects not a few have filled a premature grave. As a general thing, in fact almost without exception, ministers and professors of religion have been the instigators of the brutality, and frequently been the most vicious in their murderous work. Do the Mormons treat ministers of other religions in that style? No! Our halls and public places of meeting have ever been at their disposition—and instead of repelling them from our midst, we have ever given them a kindly welcome, and done our best to get the largest congregations to hear them. Bogus preachers, like bogus money, pass best in the dark; but they who know the truth, and do right, come to the light that their works may be manifest. What would the press say if a sectarian minister got such a handling in Utah? We opine they would cry out for extermination.

Brother Snedaker is a strong man, and could have left his mark upon some of them if he had once begun to act in self-defence. It is no doubt well that he had such a command of himself to refrain; but had he given them something like the same measure they meted to him, they would only have got what they richly merited.

Bro. Snedaker would like to hear from Elder Wm. Allbrand at the address heading this letter.

Arithmetic.

ANSWERS TO LAST WEEK'S ARTICLE.

1. 25	5. 959	9. 2,222,875
2. 180	6. 1433	10. 5,800,015
3. 717	7. 54,650	11. 999,770,050
4. 867	8. 1,327,591	12. 479,627,087

13. 18,888,800,887

14. Twenty-seven. | 15. Eighty-one.

16. One hundred and seventy.

17. One thousand, one hundred and fourteen.

18. Three thousand and sixty-four.

19. Nine thousand, eight hundred and seventy-six.

20. Nine thousand and ninety.

21. Ten thousand, seven hundred and fifty-one.

22. Forty thousand, eight hundred and forty-eight.

23. Eighty-five thousand, four hundred and twenty-three.

24. Ninety thousand, six hundred.

25. One hundred and ten thousand, one hundred and one.

26. One hundred and ninety thousand, eight hundred and fifty-one.

27. Nine hundred and forty thousand, five hundred and nine.

28. One million, two hundred and seven thousand, five hundred and eight.

29. Eight millions, four hundred thousand and eighteen.

30. Twenty-eight millions, forty-three thousand, seven hundred and thirteen.

31. One hundred and eleven millions, one hundred and eleven.

SIMPLE ADDITION,

Is the method of collecting several numbers of the same denomination into one sum.

RULE—1. Place the numbers under each other, so that units may stand under units, tens under tens, &c., and draw a line below them.

2. Add up the figures in the column of units, and find how many tens are contained in their sum.

3. Set down what remains above the tens, or, if nothing remains, a cypher, and carry as many units, or ones, to the next column, as there were tens in the first one.

4. Add up the second column, together with the number carried, in the same manner as the first, and proceed thus till the whole is finished.

PROOF.—Draw a line below the uppermost row, and add all the rest, together, setting their sum under the number to be proved.

Then add this *last found* number and the *uppermost* line together; and if the sum be the same as that found by the first addition, the work is right.

EXAMPLES.

(1.)		(2.)	
23456		22345	
78901		67890	
23456		8752	
78901		340	
23456		350	
78901		78	
307071	sum.	99755	sum.
283615		77410	
307071	proof.	99755	proof.

(3.)	
34573	
3750	
87	
323	
17	
327	
39087	sum.
4509	
39087	proof.

4. Add 8635, 2194, 7421, 5063, 2196 and 1245 together.

5. Add 24603, 298765, 47321, 58653, 64-218, 5376, 9821 and 340 together.

6. Add 562163, 21964, 56321, 18536, 43-40, 279 and 83 together.

7. Add 97684, 30768, 5015, 307, 36 and 15 together.

8. What is the sum of thirty-seven thousand and six, four hundred and twenty-nine thousand and nine, and two millions and thirty-six?

9. How many shillings are there in a crown, a guinea, a moidore, or twenty-seven shilling piece, and six and thirty shillings?

10. How many days are there in the first nine calendar months, when it is leap-year?

11. How many days are there from the 19th day of April, 1843, to the 28th day of November, 1844, both days exclusive?

Thirty-fifth Congress.—Extra Session.

EXTRA SESSION OF THE SENATE.

WASHINGTON, March 5, 1857.

Mr. Foot, Senator from Vermont, took the oath of office.

On motion of Mr. Allen a Committee of Two was appointed to wait on the President and inform him that the Senate was assembled and ready to receive any communication he may de pleased to make.

Subsequently Mr. Allen of the Committee reported that they had performed the duty intrusted to them, and that the President had said that he would send a communication to the Senate to-morrow.

The following resolutions were offered and laid over;

By Mr. Pugh, that the Senate adjourn without day on Monday next.

By Mr. Mason, that the committee, clerks and pages of the last be continued during the present session.

By Mr. Bright, that the chaplain of the last session be retained during the present one.

Mr. Biggs offered an amendment, inviting ministers residing in Washington to officiate alternately.

On motion of Mr. Benjamin the Senate considered the resolution to remodel the Standing Committees.

An amendment offered by Mr. Pugh to have a Committee on Privileges and Elections was rejected.

The resolution was amended and adopted. It reduces the number of committees, and assigns seven members to the most important of them, and five on the others.

Mr. Butler asked to be—but was not—excluded from service on all the committees.

Adjourned.

SENATE March 6

Mr. Seward presented the petition of certain British subjects, setting forth that as Lord Palmerston's act, in surrendering the maritime rights of that Government, is an act of high treason, those rights will revert to the British Crown and nation as soon as the guilty party shall be impeached for that crime. That the petitioners have heard that the President of the United States is about proposing the terms on which the Declaration of Paris will be agreed to by the United States. That such an act would be one of connivance with Lord Palmerston in his attempt to possess himself of an arbitrary power foreign to the British Constitution and to the Constitution of the United States; and pray Congress to refuse their sanction to any Convention with Great Britain founded on the illegal, treasonable and invalid Declaration of Paris.

On motion of Mr. Seward, the petition was laid on the table.

Mr. Bigler presented the protest of forty-four members of the House of Representatives and the protest of fifteen members of the Senate of Pennsylvania against the proceedings under which Mr. Simon Cameron claims to represent that State in the Senate.

Mr. Yulee presented the credentials of Mr. Mallory, elected Senator from Florida for six years from the 4th of March.

Mr. Mason was appointed to fill the vacancy in the Board of Regents of the Smithsonian Institution.

The Senate then went into Executive Session, and afterward adjourned till Monday.

SENATE. March 9.

Mr. Wade presented the resolutions of the Legislature of Ohio in favor of the recognition of the Independence of Liberia.

Mr. Seward offered a list of the Standing Committees and moved its adoption. He said that the majority of Senators had, after consultation, decided on the number of persons they would claim on the Committees, and the order in which they should be placed. The majority included the entire number of members of the Senate, except those who belong to the "Republican" party of which he was a member.

After some grumbling on the part of the "Republicans," the Committees were adopted, and are as follows:

Foreign Relations—Messrs. Mason, Douglas, Slidell, Polk, Crittenden, Seward and Foot.

Finance—Messrs. Hunter, Pearce, Gwin, Bright, Briggs, Fessenden and Cameron.

Commerce—Messrs. Clay, Benjamin, Bigler, Toombs, Reid, Bright and Hamlin.

Military—Messrs. Davis, Fitzpatrick, Johnson, Ivison, Broderick, Wilson and King.

Naval—Messrs. Mallory, Thompson, of New Jersey, Slidell, Allen, Green, of Tennessee and Hale.

Public Lands—Messrs. Stuart, Johnson, Pugh, Mallory, Broderick, Foster and Harlan.

Judiciary—Messrs. Butler, Layard, Toombs, Pugh, Benjamin, Collamer and Trumbull.

Post Office—Messrs. Rusk, Yulee, Bigler, Gwin, Fitch, Collamer and Dixon.

Pensions—Messrs. Jones, of Iowa, Clay, Bates, Thompson, of Kentucky, Thomson, of New Jersey, Hamlin and Chandler.

Private Land Claims—Messrs. Benjamin, Biggs, Thompson, of Kentucky and Durkee.

Indian Affairs—Messrs. Sebastian, Brown, Reid, Fitch, Bell, of Tennessee, Houston and Doolittle.

Claims—Messrs. Iverson, Yulee, Polk, Bell, of New Hampshire and Simmons.

Adult and Control and Contingent Expenses of the Senate—Messrs Evans, Wright and Dixon.

Public Buildings—Messrs. Bayard, Hunter, Thompson, of New Jersey, Douglas and Hale.

Revolutionary Claims—Messrs. Evans, Bates, Crittenden, Wilson and Durkee.

Patents—Messrs. Reid, Evans, Davis, Simmons and Trumbull.

On Territories—Messrs. Douglas, Jones, Sebastian, Fitzpatrick Green, Sumner and Wade.

Printing—Messrs. Johnson, Fitzpatrick and Bell, of New Hampshire.

Engrossed Bills—Messrs. Wright, Bigler and Harlan.

Enrolled Bills—Messrs. Jones, Brown and Doolittle.

Library—Messrs. Lane, Bayard and Butler.

Mr. Trumbull moved that all papers in the Indiana contested election cases be referred to the Committee on Judiciary.

Mr. Butler had no doubt that this would be a controversy full of interest, and asked that the Committee on Judiciary should meet at 10 o'clock to-morrow to decide what should be done.

The papers were referred to the Committee on Judiciary.

On motion of Mr. Bigler, the protest of the Democratic members of the Pennsylvania Legislature against Mr. Cameron's right to a seat was referred to the Committee on Judiciary.

Mr. Crittenden offered the following of which he will ask consideration at a future day.

Resolved, That in the judgment of the Senate, the complete exemption of all vessels of commerce and their cargoes from seizure or capture in time of war would be a signal blessing to mankind, and that to the accomplishment of an end so desirable the Senate will always be ready to give their hearty aid and co-operation; that the mere abolition of privateering would not accomplish that end, but would in its operation be unequal and unjust, depriving the United States of a most effectual means of hostility and retaliation against a superior naval power, which by means of its greater number of public ships, might almost with impunity cripple or destroy our commerce; and therefore such abolition alone would be inconsistent with the policy and interest of the United States.

Resolved, That this policy of the United States, coinciding with the general interest of mankind, is well explained and vindicated in the statesman-like letter of the American Secretary of State, Mr. Marcy, to the Count de Sartiges, of July 28, 1856.

Resolved, Therefore, that the course pursued by President Pierce as stated in his last annual Message in reference to certain rules or principles of Maritime law in time of war agreed upon and declared by Plenipotentiaries of Russia, France, Great Britain, Austria, Prussia, Sardinia and Turkey, and submitted to him for adoption by this government, meets the cordial approbation and concurrence of the Senate.

After a brief executive session the Senate adjourned.

SENATE. March 10.

Mr. Pugh, of Ohio, offered a resolution that the Senate adjourn on Saturday next.

Mr. Mason moved to lay the resolution on the table. Disagreed to by 20 to 23.

On motion of Mr. Crittenden, of Ky., his resolutions offered yesterday relative to privateering were referred to the Committee on Foreign Relations.

The Senate then went into executive session.

The Senate adjourned till one o'clock to-morrow.

SENATE. March 11.

Mr. Benjamin of La., from the Committee on Judiciary, presented a report asking to be discharged from the further consideration of the protest of the democratic members of the Pennsylvania Legislature against the right of Mr. Cameron to a seat in the Senate.

Mr. Pugh of Ohio, presented a minority report.

A lengthy discussion ensued on the propriety of affording the protestants an opportunity of being heard before a Committee of Investigation.

Mr. Foot, of Vt., submitted the following resolution.—

That Mr. Simon Cameron is entitled to a seat upon this floor, as a legally chosen Senator from the State of Pennsylvania.

The resolution was laid over.

After an executive session of several hours, the Senate adjourned till to-morrow at 11 o'clock.

BIRTHS.

In this city, on the 8th inst., Mrs. T. B. H. Stenhouse of a daughter.

At Trenton, N. J., on the 9th inst., the wife of Eld. John Eardley of a daughter. Mother and child doing well.

INVISIBLE CEMENT.—Dissolve isinglass in spirits of wine by boiling. It will unite broken glass so as to render the crack imperceptible.

TELEGRAPHIC.

Fatal Affray in Washington.

WASHINGTON, Feb. 28, 1857.

During the immense pressure at the President's levee last evening, Col. Lee a member of our City Council, and a clerk in the Pension Office, seized a gentleman by the collar, and charged him with picking his pocket. The gentleman charged was Mr. David Hume of Alexandria, a highly respectable merchant. This morning Mr. Hume, accompanied by Col. James C. Walker, reading clerk in the House of Representatives, proceeded to the Pension Office to explain and satisfy Colonel Lee that he was mistaken in supposing him a pickpocket. Lee, however, was fixed in his opinion that Hume attempted to steal his pocket book, whereupon Hume struck him with a stick, and in return was shot dead by Lee. The whole affair transpired in a moment, and before any one had supposed there would be a serious difficulty.

Dr. Kane's Remains in Baltimore.

BALTIMORE, March 10, 1857.

The remains of Dr. Kane arrived in this city this morning.

The funeral procession was a most imposing affair. There was an immense turn out of citizens, and the escort was composed of several military companies, including the United States Artillery from Fort McHenry, the officers and members of the Maryland Institute, the Free Masons, the Fire Department, the German Societies, the committee from Philadelphia and Wheeling, a detachment of United States seaman from the steamer Allegany, many officers of the Army and Navy, the officers of the Maryland Volunteers, the Mayor and Common Council. The medical profession and other civic bodies followed the funeral car. The coffin was enveloped in the national flag. The stores in the streets through which the procession passed were closed and many of them draped in mourning. The bells of the city were tolled and minute guns fired from Federal Hill. The body was taken to the immense hall of the Maryland Institute, which was handsomely draped with black catafalque. The body is placed in the centre of the hall, which is guarded with soldiers. Thousands of citizens are visiting it to night.

The remains will leave here to-morrow, at 11 A. M., for Philadelphia.

PHILADELPHIA, March 11, 1857.

The remains of Dr. Kane arrived at the Baltimore depot this afternoon, having been escorted over the route by the first troop of cavalry of the Washington Grays, acting as a guard of honor. The body was placed in Independence Hall, the interior of which and all the entrances to it being draped in mourning. The coffin has been tastefully decorated with camelias, the voluntary offering of Peter Mackenzie, Esq., an intimate friend of the deceased. The flags throughout the city are hanging at half mast, draped in mourning. Large crowds gathered at all points to view he escort and the remains of the lamented deceased.

The Supreme Court and the Massachusetts Legislature.

BOSTON, March 10, 1857.

In the House to-day an order was adopted instructing the Committee on Federal Relations to consider the expediency of instructing our Senators, and requesting our Representatives in Congress to propose an amendment of the Constitution of the United States, electing Judges of the Supreme and inferior Courts by the people for a term of years. The House also appointed a Committee to consider and report what measures should be taken in view of the decision of the Supreme Court in the Dred Scott case.

A Brief History of China.

CHINA is the most populous and ancient empire in the world; it is 1,390 miles long, and 1,030 wide. Population, from 300,000,000 to 360,000,000. The capital is Pekin, with 1,000,000 inhabitants; next Nankin, 1,000,000; and Canton 1,000,000. China produces tea, 50,000,000 lbs. of which are annually exported from Canton, the only place which foreigners are allowed to visit. Silk, cotton, rice, gold, silver, and all the necessaries of life, are found in China. The arts and manufactures in many branches are in high perfection, but stationary, as improvements are now prohibited. The Government is a despotic monarchy. Revenue, 200,000,000 dollars; army, 800,000 men. The religion is similar to Bhudism, the chief God being Foh. The Chinese inculcate the morality of Confucius, their great philosopher, who was born 550 B. C. The great wall and canal of China are among the mightiest works ever achieved by man. The foreign commerce of China amounts to 35,000,000 dollars or 40,000,000 dollars annually, the whole of which is transacted with appointed agents, called "Hong merchants." Foreigners are allowed to live at certain stations, or "factories," below Canton. The chief trade is with England. The revenue derived from foreign commerce by the Emperor varies from 4,000,000 dollars to 6,000,000 dollars. According to Mr. Dunn, the opium smuggled into China, to the injury of the people, amounted to 20,000,000 dollars annually for several years past, much of which was paid in specie, which found its way to London. The Chinese language has nearly 40,000 characters or letters.

Idols.

IN the museum of Berlin, in the hall devoted to northern antiquities, they have the representation of the idols from which the names of the days of our week are derived. From the idol of the sun comes Sunday. This idol is represented with his face like the sun, holding a burning wheel, with both his hands on his breast, signifying his course round the world.

The idol of the moon, from which comes Monday, is habited in a short coat, like a man, but holding the moon in his hand.

Tuisco, from which cometh Tuesday, was one of the most ancient and popular gods of the Germans, and is represented by his garment of skin, according to their peculiar way of clothing.

The third day of the week was dedicated to his worship Woden, from whence comes Wednesday, who was a valiant prince among the Saxons. His image was prayed to for victory.

Thor, from whence Thursday, is seated on a bed, with twelve stars overhead, holding a hammer in the right hand.

Friga, from whence we have Friday, represented with a drawn sword in his right hand, and a bow in his left. He was the giver of peace and plenty.

Seater, from whom is Saturday, has the appearance of perfect wretchedness. He is thin visaged, long haired, with a long beard. He carries a pail of water in his right hand, wherein are fruits and flowers.

Fattening Turkeys.

THE alimentary properties of charcoal are very great; indeed, it has been asserted that domestic fowls may be fattened on it without any other food, and that, too, in a shorter time than on the most nutritious grains. In an experiment made to test the value of the article, four turkeys were taken and confined in a pen, and fed on meal, boiled potatoes, and oats. Four others of the same brood were also confined at the same time, in another pen, and fed daily on the same articles, but with one pint of the finest pulverized charcoal mixed with their meal and potatoes; they had also a plentiful supply of broken charcoal in their pen. The eight were killed on the same day, and there was a difference of one and a half pounds each in favor of the fowls which had been supplied with the charcoal, they being much the fatter, and the meat greatly superior in point of tenderness and flavour. This would appear to establish, beyond a doubt, the benefit of charcoal for fattening purposes.

CAMPHOR A REMEDY FOR MICE.—Any one desirous to keep seeds from the depredations of mice, can do so by mixing pieces of camphor gum in with the seeds. Camphor placed in drawers or trunks will prevent mice from doing them injury. The little animal objects to the odor, and keeps a good distance from it. He will seek food elsewhere.

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21-6m

TWO-MILE HOUSE.

THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.

MEALS AND REFRESHMENTS

can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.

Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.

QUINCY, Ill., 1856. mh14

Public Meetings.

THE LATTER DAY SAINTS hold their Meetings every SUNDAY, in the large hall of the Assembly Rooms, 361 Broome street, at 3 and 6½ P. M.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

New York Wholesale Price Current.

Corrected to February 27, 1857.

Article	Price
ASHES—Pot......per 100 lb.	7 37½ a — —
Pearl	— — a 7 62
CANDIES—Stuart and Bussing's best, assorted......per lb.	— a —
Ordinary	— a —
CANDLES—Sperm......per lb.	— a 40
Adamantine	24 a 25
Mould, tallow	.00 a 16
COFFEE—Java, white	.15 a
Mocha	.15½ a —
Laguayra	.11½ a 12
Maracaibo	.11½ a 17½
St. Domingo (cash)	.00 a 10½
DRUGS AND DYES—Alcohol. pr. gal.	— 60 a — 66
Alum......per lb.	— 2½ a — —
Arrowroot	— 45 a — —
Arsenic, powdered	— — a — 2½
Assafoetida	— 5 a — 25
Borax, refined	— a — 23
Brimstone, American, roll	— 2 a —
do crude......per ton.	35 — a 40 00
Camphor, crude......per lb.	— — a — 20
do refined	— 28 a — —
Castor Oil, No. 1	0 00 a 1 40
Chlorate Potash	— 37 a — 40
Cochineal	1 15 a 1 20
Copper—sheathing......per lb.	— 23 a — 27
Copperas......per 100 lb.	1 50 a — —
Cream Tartar......per lb.	— — a — 30
Gum Arabic, picked	— 16 a — 32
Gum Copal	— — a — 7½
Gum Myrrh, Turkey	— 10 a — 25
Iodine, resublimed	— — a 5 25
Ipecacuanha	— — a 1 60
Madder	— 13 a — —
Magnesia	— 14 a — 35
Do calcined	— 30 a — 35
Nutgalls, blue Aleppo	— 30 a —
Oil Anis	5 25 a — —
Oil Bergamot	3 12 a 3 25
Oil Cassia	— — a 6 50
Oil Lemon	— — a 2 12
Oil Peppermint	— — a 3 —
Opium, Turkey	— — a 5 25
Otto Rose......per oz.	3 50 a 6 50
Oxalic Acid......per lb.	— 31 a —
Phosphorus	95 a 1 05
Quicksilver	— 45 a — 50
Rhubarb, China	— 82 a 1 75
Saleratus	— — a — 8
Sal Ammoniac, refined	— 11 a — 12
Senna	— 11 a — 14
Shellac	— 12 a — 16
Sugar Lead, white	— 13 a — —
do brown	— 11 a — 11½
Sulphate Quinine	1 90 a 1 95
Tartaric Acid	— — a — 42
Verdigris	— — a — 50
Vitriol, blue	— — a — 11
DYE WOODS—Camwood......per ton.	115 — a 120 —
Fustic	27 — a 29 —
Logwood	— — a 25 —
FLOUR—State, common......per bbl.	6 20 a 6 40
Michigan and Indiana	6 56 a 7 50
Genesee, extra	6 56 a 8 75
Rye Flour	3 75 a 5 75
Corn Meal	3 70 a — —
FRUIT—Raisins......per box.	— — a 4 25
Raisins, layers	— — a 4 65
Currants......per lb.	— — a — 17
GLASS (American window)—	
6x8 to 8x10......per 50 feet.	3 25 a 2 50
8x11 to 11x16	3 75 a 2 62½
11x17 to 12x18	4 — a 3 —
20x26 to 24x30	5 50 a 4 25
31x40 to 34x46	8 — a 7 50
GRAIN—Wheat......per bush.	1 70 a 1 80
Corn, round yellow	— 72 a — 76
Barley	1 15 a 1 40
Oats, Western	— 52 a — 53
Beans	1 75 a — —
GUNPOWDER......per 25 lbs.	3 50 a 6 50
INDIGO......per lb.	— 75 a 1 40
IRON—Pig, Eng., Scot......per ton.	29 — a 30 —
Bar, Eng. refined	60 — a — —
Sheet, Russia, 1st quality..per lb.	— 13 a — 13½
Sheet, Eng.	— 3½ a — 4½
LEAD—Galena......per 100 lbs.	6 75 a — —
Sheet and Pipe	— 6½ a — —
LEATHER......per lb.	20 a 31
MOLASSES......per gal.	57 a 76
NAILS—Cut, 4d and 6d......per lb.	4½ a —
Wrought, 6d and 20d	6 a —
OILS—Olive..per bskt., 12 bottles.	3 30 a 3 50
Olive, in casks......per gallon.	1 25 a 1 30
Linseed	— — a — 85
Whale	— — a — 85
Lard, winter	— — a 1 12½
PAINTS—Lead, red, Am....per lb.	— — a — 8½
Lead, white, Am., in oil	— — a — 9
Lead do do dry	— 8½ a — —
Ochre, yellow, French, dry	1 — a 1 62½
Ochre, in oil	— 4 a — 6
Spanish Brown, dry......per cwt.	— 60 a — 75
Litharge......per lb.	— — a — 8½
Vermilion, Chinese	— 90 a 1 05
Venetian Red......per cwt.	2 — a 2 37½
RICE......per 100 lbs.	3 75 a 4 50
SALTPETRE......per lb.	6½ a 11
SEEDS—Clover......per lb.	— 11½ a — 12
Flax, American, rough..per bush.	2 — a 2 10
Linseed, Calcutta	1 90 a — —
SOAP—New York......per lb.	4 a 7
Castile	10½ a 11
SPICES—Ginger, Race......per lb.	5½ a —
Mace	75½ a —
Nutmegs	— a 85
Pepper	— a 11
Pimento	7½ a —
Cloves (cash)	— a 11
SUGAR—New Orleans......per lb.	9 a 11
Havana, white	— a 12
do brown	9 a 11½
Stuart's crushed	— a 13½
SUMAC, Sicily......per ton.	— — a 75 —
TEAS—Gunpowder and Imperial..per lb.	35 a 75
Hyson	30 a 80
Young Hyson	32 a 70
Hyson Skin	20 a 35
Black	22 a 50
TIN—Banca......per lb.	— a 33
Straits	— a 31½
Plates......per box.	9 — a 10 50
TOBACCO	— a 7½
TURPENTINE......per 280 lbs.	3 62½ a — —
TAR......per bbl.	3 — a 3 25
SPIRITS TURPENTINE...per gallon.	— 41 a — 42

FLOREN E STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

In the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of

GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware. Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints,

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins*." And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins*.' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Pére et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaitre que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan....................1 25
Doctrines and Covenants....................1 00
Spencer's Letters, cloth bound—O. Spencer..0 62½
do do calf, do ..1 00
Voice of Warning—P. P. Pratt..........0 62½
do do calf, do 1 00
do do calf gilt, do 1 25
Government of God—J. Taylor..........0 50
Pearl of Great Price—F. D. Richards..........0 37½
Livre de Mormon—J. Taylor..........1 75
Das Buch Mormon—J. Taylor..........1 75
Zion's Panier—J. Taylor—per No..........0 12½
Etoile du Deseret—J. Taylor—per No..........0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No..........0 40
Key to Theology..........0 75
Harp of Zion..........$1, $1.25, $2.25
Eliza Snow's Poems..........$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor. $1.75
Catechism for Children..........18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles..........8 cts.
Millennial Star..........6 cts.
Journal of Discourses, &c., &c..........10 cts.
Send cash orders.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and 36 Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS.
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

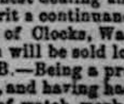
CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,



WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

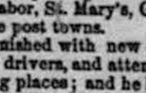
WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **F. S. Frost.**
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoes Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

Cotton Factory for Sale.
A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a
MACHINE SHOP.
The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.
Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.
Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad For particulars apply to
E. R. YOUNG, Westport, Conn.
Refer to the Editor of THE MORMON.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (*at the Sign of the Deer in Windows.*)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl,
S. T. HOUSE. NEW YORK.
20

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.--NO. 5. NEW-YORK, SATURDAY, MARCH 21, 1857. PRICE FIVE CENTS.

Fourteenth General Epistle

Of the Presidency of the Church of Jesus Christ of Latter Day Saints, to the Saints in the Valleys of the Mountains, and Those Scattered Abroad Throughout the Earth—

Greeting:

Beloved Brethren: Feeling impelled by the Spirit of our God to write unto you concerning the things of the Kingdom, and having greater boldness therein by reason of the faith and testimony of the Lord Jesus and the Holy Ghost, of which we have received and bear record unto the whole world, we proceed to manifest unto you such intimations of the Spirit pertaining unto the Church and Kingdom of God as are or may be presented unto us, trusting that they may prove instructive and beneficial unto the Saints.

To those who read our publications, we need not minutely recapitulate the operations and success attending the labors of our missionaries, as all such information is promptly and fully laid before the people through those channels. Suffice it to say, uniform success has attended the efforts of our Elders, and thousands are now rejoicing in the light of truth, having renounced their traditioned errors, obeyed the ordinances of the House of the Lord, and received with gladness, praise and thanksgiving, the pure principles of the Gospel of Christ. They are now anxiously looking for deliverance to unite and cast their lot with us in these peaceful vales.

The missionaries who have been absent in Europe two years and more, have mostly returned this season, having been relieved by others appointed at our last April Conference. Notwithstanding thousands from Europe annually find their homes in Utah, still the numbers are increasing abroad.

The interest excited in favor of, and to learn the truth and the hatred of its opposers, were never greater than at the present time. The power of Almighty God is made manifest in the administrations of His servants, and is plainly discernible in His hand dealings with the nations of the earth, as well as with His people, making the assurance doubly sure, that His word will not return unto Him void, nor His promises be made in vain. He will sustain the righteous, the ungodly will He cut off.

In California, the *Western Standard* is faithfully warning the people, under the able care and guidance of Bro. George Q. Cannon, who has also published the Book of Mormon in the Hawaiian language. The publication of that paper has proved very useful and beneficent in correcting public opinion, and in exercising a salutary influence over the few to be found in that land who are seekers after truth. Gold is the shrine at which they bow, and the truth emanating from High Heaven's King, has but few admirers. The *Standard*, however, will be able to sustain itself, mostly through the aid of the Saints, and will continue to be issued so long as it shall be considered beneficial in aiding the cause of truth in that region.

The Sandwich Islands and Australian missions are in a healthy and prosperous condition. We learn by late advices from Silas Smith, who is at present presiding over the Sandwich Island's mission, that the crops on Lanai are much better this season than usual, which will greatly facilitate the gathering of the native Saints upon that island, the appointed place. The repeated failure and destruction of their crops has involved the mission somewhat in debt, and partially frustrated the design in gathering the Saints to that place, where they could be measurably protected from the hireling missionary operations and other contaminating influences of licentious civilization. But through the present prosperity, the aid of the faithful Elders, and continual blessings of the Almighty, who is ever mindful of His faithful Saints, we hope and expect that the mission will soon rise above its present embarassments. There was represented at a Conference held on Lanai, on the 24th of July, 1855, 90 organized branches, 4,220 members, 723 of whom had been baptized within that year, 25 American and 118 native elders then laboring on the islands, besides native priests, teachers and deacons.

From the Society Islands, we have no very satisfactory accounts. Owing to difficulties with the French Government, the Elders were compelled, some two years ago, to leave those islands. Bros. Addison Pratt and Ambrose Alexander were appointed to that mission from San Bernardino, at their last April Conference, and sailed for those islands on the 24th day of the same month, but were soon obliged to leave, and have since returned.

Elder Farnham, from the Australian mission, arrived in this city on the 21st of Nov., leaving a ship load of Saints at San Bernardino, the most of whom, it is expected, will come on during the ensuing season.

Bros. John S. Eldredge and James Graham, with 28 Saints from Australia, on board the ship Julia Ann, were wrecked near the Society Isles, on the 4th day of Oct., 1855. We regret to add that five persons, two women and three children, were lost; the remainder barely escaped with their lives upon a barren and uninhabited island where they remained, subsisting upon turtle, for six weeks. They were finally relieved from their perilous situation by the captain of the Julia Ann, who had sailed over three hundred miles in an open boat to an inhabited island and procured another vessel, but were left upon that group and the Sandwich Islands, with no means to further prosecute their journey; though they have since arrived on the western coast, on their way to Zion.

Without reflecting upon the officers of the Julia Ann, all of whom are well spoken of by our brethren, or even upon the strength and sea-worthiness of the vessel, which we understand was good and new, still we wish to caution our Elders, not only those in Australia, but all in foreign countries, not to permit an over anxiety to emigrate and gather with the Saints to make them careless or indifferent to the kind and condition of the vessel in which they embark, nor to the character of the officers and crew on board. This is the second instance of vessels sailing from that mission with Saints on board, not reaching their destination. In the other case, no lives were lost, though the vessel had to put into port where she was condemned, and the Saints, after having paid their passage to the western coast, were left on the Sandwich Islands. It is a matter worthy of record, and a source of great joy and satisfaction to us, that in all our foreign emigration, those are the only losses by sea, of that character, that have occurred.

From the Cape of Good Hope, South Africa, there is a company of Saints *en route* for this place, the first fruits of the labors of Bros. Jesse Haven, William Walker and Leonard I. Smith, who have been manifestly blest of the Lord in planting the work in that distant part of the Lord's vineyard. At a Conference held at Port Elizabeth, in the month of Aug., 1855, three Conferences, and six Branches, comprising 126 members, were represented. The brethren of the mission having organized the various Branches, and ordained faithful Elders to prosecute the work, are, together with a small company, on their way home, except Bro. Leonard I. Smith, who arrived in this city on the 31st of last May.

The East India missionaries have now all returned, having effected but little in the redemption of that benighted people. How truly have they become "joined to their idols" and left of the Lord, even like unto the Aborigines of America, a law unto themselves, until the Lord shall again visit them with salvation in great power and glory.

From the report of the Conference held at Copenhagen, we learn through Bro. John Vah Cott, that over two thousand Saints have emigrated from that mission; and there still remained over twenty-four hundred anxiously looking for deliverance. Although the Elders in the Scandinavian mission, and in various places in Germany, Italy, Switzerland and France, owing to the suspicions and intolerance of those Governments, have been often thrown into prison, and banished from place to place, still, the work of the Lord has gained a foothold in those countries which cannot now be eradicated. When our Elders are banished from one Kingdom, they go to another, still teaching the people the way of life and salvation. Thus, the enemies of the truth, by their over anxiety to suppress, have unwittingly been the means of spreading the Gospel, and causing the bread of life to be cast upon the waters, which will be gathered after many days.

From the British Isles, we have the most cheering accounts of the progress of the work. We learn by Bros. F. D. Richards, Daniel Spencer, Cyrus H. Wheelock and others lately returned, having been succeeded in the Presidency of that mission, by Bros. Orson Pratt, Ezra T. Benson and James A. Little, that, notwithstanding the great annual emigration from Britain's shores, it does not keep pace with the annual increase and onward progress of the work in those lands.

In the United States and the British Provinces, we also hear of an increased interest springing up in behalf of the truth, and of the work of God now fully established upon the earth.

It is the testimony of all the Elders, that while signal success attends their labors in all of those lands, being attended by the Spirit and power of the Lord in all of their ministrations, the opposition also increases in equal proportion. In truth, it is stated that the deep-rooted hatred of the wicked towards the work of God, was never so great as now, and appears to steadily increase with the increase of the work. But their opposition cannot hinder this work, for it is from heaven; and if the Saints of the Most High God will be faithful, diligent and united, they will always be able to wield an influence and power, which none shall be able to gainsay or withstand.

In consequence of the temporary absence of Bro. Erastus Snow, and the subsequent death of our beloved brother, Orson Spencer, who was left in charge, the *Luminary*, published in St. Louis, was discontinued; and, although Bro. Snow has since returned to the field of his labors, it has been as yet deemed wisdom not to resume that publication.

It is considered that the Mormon, having the increased patronage which the aid and influence of the patrons of the *Luminary* would give it, might become as useful to the Saints, as the publication of both papers, and be much better sustained.

In the death of Bro. Spencer, we sustained a loss which, though lamentable to us, our faith compels us to admit, is to his superior gain and happiness. He fell asleep in the faith of Jesus, on the 15th day of Oct., 1855, in the City of St. Louis, being absent from home in the performance of the mission, which had been appointed him at the April Conference of 1854. Our beloved brother has gone to try the realities of the Spirit world, in the full faith of our holy religion and confidence of the people; and though our words of commendation may not extend to cheer and encourage him in his onward and progressive labors, yet we cannot refrain from bearing our testimony to his unwavering fidelity and integrity, his useful but arduous labors, always evincing great firmness of character, and to his unyielding and uncompromising integrity to Joseph and his brethren.

We deplore his loss for our own, and his friends' sake, and who was not his friend that knew him? but rejoice that another faithful and able champion of the truth has gone to assist in the labors of Jesus and Joseph behind the veil.

It has also become our painful duty to record the death of our beloved brother, Jedediah M. Grant, whose obituary and funeral proceedings are published in this day's paper. In this afflicting dispensation of Providence, we feel that the Lord has touched us "in a tender spot;" but we realize that in His unbounded goodness, He is able and willing to make good our loss, yea, more abundantly as we draw nigh unto Him, and live our holy religion.

Although he is gone to another and more extended field of labor, having ripened in the knowledge of God, and efficiently and faithfully performed his work upon the earth, still his frequent admonitions, his burning eloquence, his zeal and anxiety which he manifested for the salvation of Israel, are too indelibly impressed upon our minds to be easily forgotten. Let us, therefore, exhibit our respect to the memory of our departed but beloved friend and brother, by remembering and practising his precepts and emulating, so far as in our power, his virtues.

Owing to the illiberality, bigotry and intolerance of so many of this priest-ridden generation, every obstacle and hindrance that can be is thrown in the way, with a view to obstruct the progress of the work, and hedge up the way of those whose most earnest desire is to leave their parting testimony with old neighbors and associates in life, and come home to Zion. The Gospel of salvation, now, as anciently, finds more ready access to the poor, than the rich, forcibly illustrating and confirming the truthfulness of the remark of our Saviour, "How hardly shall they that have riches enter into the Kingdom of God." The poor, down-trodden, oppressed of ages, whom the aristocratic lordlings have, for centuries, continually crushed with the iron heel of despotism, feel, when the light of truth and salvation penetrates their minds, a new impulse to try again to redeem themselves and their posterity from the thraldom of ignorance, wickedness, error, superstition and tyranny, which so long enchained them and their fathers. They are inspired by an all-absorbing desire to rise above, and throw off the filth and abominations, mystery, corruption and worse than Egyptian darkness of wicked Babylon, and bask in the sunlight of pure principles, emanating from Heaven's King; to rejoice with the Saints in Zion, and become co-workers in that cause, which having redeemed them, may enable them to contribute a share in the redemption of others, who are still in the bonds of iniquity and gall of bitterness.

This ever-rising, ever-increasing desire for the gathering of the remnants of Israel, pertains unto all the Saints of God, who live their religion and enjoy the rich blessings of the Holy Ghost. It is in the heart of every faithful Saint, their constant prayer to the Almighty Father to enable them, not only to promulgate the Gospel of Christ to those who sit in darkness, but to gather out the honest in heart, even the Israel of God, from their long dispersion, and to aid them in returning to a knowledge of the Lord God of their Fathers, that they may participate in the society of the Saints, and a peaceful inheritance in these sequestered vales. To this end, and the further accomplishment of this object, are continually directed the efforts of the Perpetual Emigrating Fund Company, for the emigration of the honest and worthy poor, those who desire to serve God and keep His commandments, being full of virtue and integrity towards God and their brethren. These are those we wish to deliver from the oppression of wicked Babylon, whose vital energies the proud and powerful are crushing out, upon whom the despotism, bigotry, ignorance and superstition of the world, hang like an incubus, and to bring them to a land where manhood, though found in poverty, is respected, and where the God of Heaven can receive the homage due from man to his Maker; where freedom and liberty of conscience can enjoy protection, honest and faithful labor meet a just equivalent, and where the light of revelation, and power of the Holy and Eternal Priesthood hold the adversary of truth in abeyance, and roll back the curtains of error and darkness, sin and death which have so long enveloped the earth.

This season's operations have demonstrated that the Saints, being filled with faith and the Holy Ghost, can walk across the plains, drawing their provisions and clothing on hand-carts. The experience of this season will, of course, help us to improve in future operations; but the plan has been fairly tested, and proved entirely successful. The entire trip from Iowa City, a distance of over thirteen hundred miles, to this city, has been thus accomplished in less traveling days, than it has ever been by an ox train of wagons, and with far greater ease to the travelers. These companies, with the exception of the two last, which started too late in the season, have made the trip from the Missouri River in little over two months, and could have made it in less time, had they not been hindered by the few ox teams which accompanied them. Herein have our expectations been realized, and the usual vast expense and trouble attending this branch of business been in a good degree avoided.

The accounts of this year's operations not yet being completed, we are at present unable to state the precise amount of expenditure incurred per passenger; but we know that it must be far less than heretofore, and may still be lessened in future.

The Saints who have come in this way have been healthier, more contented and happier, and have encountered less trouble and vexation, than those with teams; and have, moreover, manifested to the world their faith, perseverence and good works.

They have showed a willingness to have others as well as themselves assisted, by using as little as possible of the Company's means for their own emigration. They have manifested a disposition to accede to any terms, so that their emigration might be accomplished without impeding that of anxious thousands looking to the same source for relief.

Although, in the first instance, drawing laden hand-carts so long a distance, appeared to some, difficult to be accomplished by the brethren, and especially by the sisters, yet the result has proved that it is full as easy, and indeed, easier than the method hitherto practised; and the women endured the trip quite as well, in comparison, as the men.

We have taken pains to collect facts upon this subject, as it was an experiment this season. The enterprise, having proved so eminently successful, will, in future, enter largely into all our emigrating operations.

Let the Saints take courage and avail themselves of the privilege of gathering to this place while the way is open before them, for the time will come, when whoso would gather to Zion, must needs flee with his budget upon his shoulder, or under his arm. Verily, they will come like flocks of doves to the windows, comparatively bare and naked, without food or clothing, escaping, as it were, by the skin of their teeth, from the righteous indignation of an offended Deity, poured out upon, and passing over a wicked and adulterous generation.

While we, therefore, feel to congratulate ourselves, and our brethren and sisters upon the happy issue of this experiment, we wish to direct our agents and others concerned, to a few suggestions, drawn from this season's experience, by way of improvement.

In the first place, our emigration MUST start earlier in the season, and the necessary arrangements MUST be made and completed by the time they arrive on the western frontier, and no company must be permitted to leave the Missouri River, later than the 1st day of July.

They must be provided with stronger hand-carts, and endeavor so to arrange, as to have the burden upon each cart vary as little as possible during the journey. Than starting with such heavy loads and lightening them up so soon, it would be better to start with lighter loads and gradually increase them, as the brethren become more accustomed to the labor. This might be accomplished, by sending out a few teams with provisions, a few days in advance of the companies, to be taken on the hand-carts as they come up, when the teams could return.

All emigrants should provide themselves with an extra supply of good shoes.

The hub or nave of the cart wheels should be 8 inches long, and 7 inches through in the centre. The boxes at the shoulder should be 2¼ inches, and the point boxes 1½ inches in diameter.

It it should be considered best to have cast iron arms, they should be 1¼ inches thick at the shoulder, ¾ inch at the point. The wooden axles should have iron or steel skeins, and the wheels should be bound with band iron, ¼ or ⅜ of an inch in thickness, with a dish of 2 inches, and track 4 feet apart. The timber must be of the best quality for toughness, and be well seasoned. In other respects, they may be constructed as heretofore.

The very aged and infirm, should be brought in wagons, in a separate train.

On account of their greater experience, let good, faithful Elders from this Territory have charge of the companies. By observing these suggestions, it is believed that, with one four or six-mule team to each two hundred persons, the emigration will be much facilitated at a still lessened expense.

We had the pleasure, at our October Conference, of meeting with our brethren, Franklin D. Richards, Daniel Spencer, John Van Cott, George D. Grant and others of the returned missionaries who had been long absent, from whom we learned the condition and situation of our immigrating companies still upon the plains.

We immediately took effective measures for sending them such aid and assistance as, owing to the lateness of the season, they should require to enable them to reach these valleys, before the snow of winter should block their way, and render their progress impossible. This was the first business which engrossed the attention of the Conference, and has since absorbed almost the entire attention of many of our citizens. But little has been done except to forward teams and assistance to their relief, and yet they have not all arrived, though the remainder are expected in a few days.

To companies immigrating to this place, we wish to say a word, by way of counsel. Move every day, even if it is but a few miles; that is far better than tarrying in one camping place. On the Sabbath after meeting and resting during a portion of the day, it will generally be better to make a short march. Move on every day, if you wish to accomplish your journey in due season.

Absolute necessity may justify stopping a few days in a place, but that will but rarely occur, and should be avoided so far as possible. It is far better, for both the teams and people, to keep traveling, until the journey is fully accomplished.

The through emigration will be conducted by our traveling agents under the general direction of the agents presiding in Liverpool, from which place it starts, but will receive the aid and co-operation of our agents presiding in New York and St. Louis. All other emigration will be received and disposed of by our agents in the United States.

It is desirable to make a few locations along the line of travel, and our agents at Florence and St. Louis have been instructed in relation thereto.

We trust, therefore, that the brethren and sisters will be sufficiently mindful of the general interests of the cause of Zion to readily respond to our wishes and the requirments of our agents, who are entrusted with these matters. Any material departure from the spirit of these instructions will be considered cause for disfellowship from the Church, or suspension from office.

Elder Orson Hyde is still presiding at Carson county, Utah, and Elders Amasa Lyman and Chas. C. Rich, at San Bernardino, Cal.

Elders Orson Pratt and Ezra T. Benson, are presiding over the European mission, and publishing the *Millennial Star* in Liverpool, Eng.

Elder John Taylor is presiding in the United States, and publishing the Mormon in N. York City. That publication commends itself to the favorable consideration and patronage of the Saints, being ably conducted and exercising a very salutary influence in correcting public opinion, and defending our people and the principles of our holy religion from the calumny, abuse and misrepresentations of the world.

Elder Erastus Snow is also in the United States, presiding at St. Louis, assisting in the emigration, &c.

Elder George A. Smith, being one of the delegates elected by the Convention and people to present our Constitution and application for admission as a State into the Union, has gone to Washington City to perform that mission.

Elder Parley P. Pratt is also in the United States on a temporary visit, intending to return in the spring.

Elder Wilford Woodruff is in this city, engaged in the Historian's Office.

Elder Lorenzo Snow is presiding at Box Elder, in this Territory; and Elder Franklin D. Richards, is at his home in this city, having recently returned from his mission to Europe.

Owing to the almost total loss of crops last season, loss of stock during the past winter, and heavy indebtedness occasioned by last year's immigration, we were compelled to suspend operations upon the Public Works, until we could pay our debts and somewhat replenish our means. Since harvest, we have partially resumed, but will not commence laying stone upon the Temple until next spring, when we hope to prosecute that work with much vigor. We are collecting and preparing materials, and it is our wish and intention, in the meantime, to finish the canal for boating the rock for the Temple.

The wheat crop of this season was good, but corn was rather light, and potatoes were almost an entire failure, though, by a very prudent course, we trust there will be sufficient provisions to last until another harvest.

In pursuance of an act passed at the last session of the Legislative Assembly, a Convention of Delegates met in this city on the 17th day of last March, and closed their labors on the 27th of the same month; having, in a session of ten days, formed a Constitution, elected delegates, and adopted a memorial to Congress, making application for admission into the Union as a sovereign State. Their proceedings, subsequently submitted to the people, were unanimously sustained.

We learn, by recent advices from our Delegates to Washington, that in consequence of the exceeding great opposition and prejudice against us as a people, they have not deemed it wisdom to present our application, although no fault has been found either with our Constitution, or our ability to sustain and administer a State Government. The opposition seems to be arrayed against us rather on account of our religious faith and Church ordinances, as though they were a legitimate subject for Congress to canvass. What course may be taken is to us unknown, for our memorial has not yet been presented. When the excitements of the presidential election are past, it is hoped more favorable indications, fore shadowing a candid and honest action upon its merits, may warrant its presentaion. If this can be accomplished, and the claims of our application for admission into the Union as a State be fairly and honorably canvassed upon every point legitimate to the issue, we have not a doubt as to its successful termination.

We are more indifferent in regard to this subject in a religious, than in a political sense, for, whether we are organized in a Territorial or State capacity, Government is bound to protect us in our rights of conscience, or over-ride plain Constitutional guarantees. And no intelligent person holds in a very high estimation, that union which is hourly endangered by the frenzied zeal of rampant, misguided and fanatical demagogues, who trample that heaven-inspired instrument, the Constitution, into the dust, and regard neither their fathers' legacy, nor their children's inheritance.

It is not our purpose in this Epistle to discuss political questions, but we cannot refrain from honestly and sincerely invoking the power of Him who sits enthroned in the heavens, to behold those who are distracting the councils of our nation, and hastening the destruction of this great confederacy of sovereign States, and to thwart their wicked and nefarious purposes, to restrain their iniquity, and cause others to arise in their places who will rule in righteousness and save our distracted but beloved country from its impending ruin.

At the April Conference, some three hundred and fifty Elders were called to go on missions, all of whom promptly responded and departed to their various fields of labor. The Conference was blessed with rich, seasonable and interesting instructions, and a general good spirit seemed to pervade every bosom. It was numerously attended, and the brethren rejoiced in the unity of the most holy faith, in praise, thanksgiving and worship unto our Father and our God.

Before harvest, much destitution was experienced by the masses of the people through the want of provisions, but the commendable liberality exercised by those who were fortunate enough to possess a supply, and the energy of the Bishops in enforcing a rigid economy, and distribution to the destitute, prevented any great amount of suffering. We trust that the same generous disposition will always be manifested, in sharing even scanty supplies with the really destitute, so generally practised among this people during the past season. Still, we prefer that all should practice that diligence, economy and obedience so often urged upon them, that the blessings of Heaven be not withheld, and that the elements and the labors of the husbandman may be blessed of the Lord, and the earth bring forth in its strength, the grain and the rich fruits thereof for the sustenance of man.

Notwithstanding these, and many other good qualities which characterize this people, still, we find too prevalent a disposition to murmur, find fault and complain at the dispensations of an All-wise Providence; a disposition of careless indifference to His counsels, and a dull lethargy which lulls the people into a false security; all of which gives Satan the advantage, darkens counsel, and leads many into a spirit of apostacy. We must remember that we live in a world of sin, wickedness and sorrow, and that the enemy of all righteousness is ever on the alert to destroy the Saints, and lead them into temptation, darkness, sin and transgression.

Brethren, we exhort you to awake from this lethargy, to put on the armor of righteousness, of the Gospel of Jesus, and rebuke the adversary and the power of Satan and drive them far from you; to hold frequent converse and communion with your God, that the power of the Highest may rest down upon you, burn in your bosoms, in your families, in your neighborhoods, cities, counties and wherever there are Saints of the Most High God; that fearfulness may seize the hypocrite in Zion and the fire of the Almighty consume the wicked and ungodly from the whole earth. Thus, while the indignation of the Lord is passing over the nations, and we also receive a portion of the chastisement, let us be wise and properly receive the correction, as coming from the hand of a kind Father who seeks the best interests of his children. Let us, hereafter, more fully appreciate our blessings and now, when a plentiful harvest has again crowned our labors, be wise and practice economy in using and preserving our grain, that no waste nor unwise disposal thereof shall characterize our acts.

We are happy in being able to say that the Indians are peaceful in all our settlements. We have abundantly proven that a friendly interest for their welfare, and a pacific policy, are much the most successful in preserving their good feelings, in promoting and preserving peace, and are gradually leading them to an understanding of the benefits derived from a civilized existence. To reflect their angry words and acts, and kill them for every trivial offense, as is the usual course pursued towards them by the whites, is condescending to their savage and barbarious customs, thus reciprocating their evil deeds. Such a course will never cause them to appreciate the blessings of civilized society, nor influence them to seek its benefits, but will, as all past experience proves, drive them to the opposite extreme, and, in addition to their own, cause them to imbibe the vices, without the virtues of civilization. Therefore, let us, in all our intercourse with them, exhibit a superior understanding, a larger comprehension of right, forbearance and honor. Be just, brethren, in your dealings with them; no matter what course they may pursue towards you, never retaliate a wrong, but always exhibit a firm determination to do right, and seek to palliate their conduct and conciliate their feelings.

This course steadily pursued must, in due time, induce them to yield their savage barbarity, wild customs and vicious course of life, to the dictates of superior wisdom and raise them to a higher degree in the scale of human existence. It has already had an effect in this direction, sufficient to encourage us in our efforts to bring them to a civilized, not to say a christianized, life. They must be civilized; must learn to plow, sow, plant, harvest, build houses and make fences; must learn mechanism as well as agriculture; their minds will then become sufficiently expanded to receive gospel light and the principles pertaining to their salvation and exaltation in the kingdom of our God.

Remember, brethren, that they are the remnants of Israel and, although they may apparently continue for a time to waste away and sink deeper and deeper into the depths of sin, misery and woe, that unto them pertain the promises made to faithful Abraham, and they will be fulfilled. Be diligent, therefore, to do them good, and seek in all your intercourse with them to bring them back to a knowledge of the Lord God of their fathers. Preserve yourselves from their savage ferocity; never condescend to their level, but always seek to elevate them to a higher, purer and, consequently, a more useful and intelligent existence.

In our intercourse with the world we find that we have more to do with the poor and those of low estate, and we might say of low wordly esteem, than those of any other class. This only affords another of those strong testimonies of the Lord Jesus in behalf of this being his people, his Church, his kingdom. Truly, 'the poor ye have always with you,' and it behoveth us to learn them how to live, how to combine the elements, that they also by their own exertions may draw support from nature's great store house, which is ample for all. Yes, learn them to live and place them, by your intelligence and charity, in a position to earn or in some laudable manner obtain a living by their own exertions. Calculate and contrive for them, and encourage them by leading on and exhibiting objects ahead.

We direct the attention of the Bishops and their assistants more particularly to this subject, as it devolves upon them to minister in temporal things. In Israel as in the world there are many rulers, but few with the feeling of fathers to the people. Be fathers to the people, ye Bishops, and lead them on, step by step, until they shall wax strong in the knowledge of things, both temporal and spiritual, pertaining to the kingdom of our God.

This is a peculiar people; they have already become very great, with all the elements for prosperity and rapid advancement. We have before us the examples of the nations of the world; we witness their prosperity, their pride and arrogance; are made sensible of their power and their oppression, and know their foul corruption, profane pretensions and hypocrisy; are acquainted with their systems of poor-houses, poor-farms, prisons, houses of correction, asylums and hospitals, and with their misery and degradation.

In the heterogenous mass of a population hastily thrown together from every nation, kindred, tongue and people, let us pursue that course which comprises the elements of a nation's prosperity, greatness and glory, and spurn the course which engenders the above disastrous results. Avoiding the track which grinds the face of the poor to elevate the rich. Let us bestow our charity not so much to feed the hungry and clothe the naked, as to cause them to feed and clothe themselves, and lead the people to practise virtue, to walk in the paths of honesty and truth, not so much by the fear of punishment, prisons and penalties, as by implanting in their bosoms an abiding and ever-increasing love for those pure principles which induce to honor, prosperity, salvation and exaltation in this life, and which will clothe them with the riches of eternity in the life to come.

Build school houses instead of jails, and make our religion effective in dispensing with the use of courts and jurors, prisoners and prisons; have no lawyers, because there is no litigation; no doctors, because there are no sick; no hospitals or asylums, because there are no invalids. The Saints of the Most High God should sustain themselves by their industry, economy and sobriety; their health by their virtue, prudence, cleanliness, faith and observances of the holy ordinances; and their morals by the love they bear to their God and their holy religion. They should be united that they may be powerful, and enjoy the blessings of peace and quietness at home and abroad.

Notwithstanding the efforts that have been made to manufacture iron and to make sugar from the beet, as yet no available results have been realized; yet we expect to continue our efforts until these objects are fully accomplished. It is believed that every obstacle in the way of making iron will be removed, when steam can be brought to supply the place of the water power which frequently fails in time of need. We have an engine here now that is of sufficient size to furnish the requisite power; if the Company make use of this, through its aid we hope to be fully supplied with that useful and indispensable article, iron.

We have been delayed in making sugar mainly through the failure of the beet crop for the two last seasons, the grasshoppers destroying the seed last year to such a degree that sufficient seed could not be raised for this year's sowing. We trust, through the blessing of the Lord, that no failure of the kind will again thwart our wishes, and that we shall soon be able to furnish, from the beet, sugar sufficient for home consumption; we are sanguine that this can be done, and it is our purpose to continue our labors in this enterprise until it is fully accomplished.

Considerable quantities of leather are now manufactured in this Territory, though not quite sufficient to supply the wants of the people; the same may be said in relation to the manufacture of many other articles, such as hats, jeans, linsey, flannel, blankets, shawls, &c.; but we are mainly deficient in supplying ourselves with cotton and linen goods, and are quite negligent in raising cotton and flax.

The Territory furnishes localities suitable for raising both those commodities in great abundance, and it is our earnest desire that those acquainted with their culture should make it their business, until our markets are fully supplied therewith. Also raise indigo, hemp, make ropes, cord and thread, and extract oil from the seed of the flax and cotton, and from the castor oil bean. And let our brethren who have the means, bring on cotton and woollen machinery, that we may be enabled to manufacture our own goods, as fast as we shall be able to supply ourselves with the raw material; also bring the best selections of horses, cattle and sheep.

Cultivate the thorn, osage orange and meskete for hedges, the cottonwood and locust for ornament, and, in suitable locations, for wood and timber which they make rapidly, and the mulberry for silk. Both forward and cultivate all kinds of fruit and other seeds and grafts; plant trees, shrubbery, vines, &c., for ornament and use; cultivate the best varieties, including grapes, currants, gooseberries, strawberries, the various kinds of grasses, indigo, madder, and everything calculatad to cheer and please the heart, delight the eye, and make glad and agreeable the homes of the Saints.

In the vicinity of Los Vegas a very extensive and rich vein of lead ore has been discovered, and is now being successfully worked by our enterprising citizens. Judging from the description, it is the most extensive vein of galena ever discovered, and specimens of the portion being mined for smelting yield a large per cent. of lead. From this prolific source we shall soon be abundantly supplied with lead, and we wish our manufacturers of lead pipe, sheeting, white and red lead and other useful articles made from that metal, to prepare themselves, as soon as practicable, to supply all such articles from our own resources.

Let those report themselves to us in person, or by letter, who are acquainted with working in lead, iron, coal, or boring therefor; who are acquainted with raising or manufacturing cotton, flax and hemp, and with making oil, nails, steel, glass, &c., that we may classify our labor and bring forth from the native elements those things which contribute to the benefit of man.

We say unto our mechanics, press onward in your labors; be not disheartened, but continue to supply the community with your wares and fabrics, with leather, boots, shoes, hats, caps, muffs, robes, soap, candles, glue, shoe pegs, saleratus, alum, saltpetre, pitch, tar, turpentine, oil, furniture, and labor saving machinery. Let the farmers encourage the mechanics, with their best patronage, and let each promote their own by seeking their brother's interest.

Fathers, learn your children to practice industry, teach your sons agriculture or some useful mechanical trade.

Mothers in Israel, you also are called upon to bring up your daughters to pursue some useful avocation for a sustenance, that when they shall become the wives of the Elders of Israel, who are frequently called upon missions or to devote their time and attention to the things of the kingdom, they may be able to sustain themselves and their offspring. Learn them to sew, spin and weave; to cultivate vegetables, as well as flowers; to make soap, as well as cakes and preserves; to spin, color, weave and knit, as well as work embroidery; to milk, make butter and cheese, and work in the kitchen, as well as in the parlor.—Thus will you and your daughters show yourselves approved, and prove helpmeets in very deed, not only in the domestic relations but in building up the kingdom.

Very creditable was the exhibition of some productions at the Annual State Fair, which came off on the 1st, 2nd and 3d, of October, but we trust it will be far exceeded another year. It encourages a commendable rivalry, and excites an emulation for the general good.

Owing to the irregularities of the eastern mail, our agents and correspondents will duplicate their letters by way of San Pedro, California, each winter. And we caution one and all that, unless they personally attend to the mailing of their letters and documents, the duplicates, as was the case last season, though plainly directed, will not be forwarded as ordered. We gave our eastern agents the same instructions last year and they complied therewith, so far as mailing duplicates with the proper direction, but originals and duplicates came in the same mail sacks in the spring, evidencing that some postmasters are as indifferent in regard to the performance of their duties, as some mail contractors are of theirs.

We cannot close this Epistle, without congratulating ourselves, the Saints and the inhabitants of this wide spread Territory, with the general health of the people, the prosperity which attends our efforts, the quietness and peace everywhere predominant. No record of crime enlivens the court yards and jails; no convictions and sentences of courts send, to desolate homes, anguish and despair; nor yet do unblushing offenders walk our streets unpunished, requiring the aid of a Vigilance Committee to rid our Territory of their unwelcome presence.

Fortune or rather Providence has indeed favored us by spreading before the eager gaze of the world's cupidity the talisman of wealth, the hope of earthly riches, at a distance from these sequestered vales and placed mighty barriers between—though we inherit the most uninviting portion of the earth we feel happy that the temptations of gold and this world's power beckon their votaries and seekers to another bourne, from whence no such traveler finds inducements to return, leaving us to enjoy in these peaceful retreats that quiet and freedom from the wicked and ungodly, which we have so earnestly sought.

When such characters find themselves in our midst, the barren prospects for any considerable degree of success and the glitter of gold a little farther on soon relieve us, our courts and criminal calender, of their hated and unwelcome presence. Never before were the Saints so faverably situated to cleanse the flock from the half-hearted and apostate spirits and the imps of satan, who follow after us only to destroy. One or two seasons, and they begin to feel their way out, rightly judging that this is no place for them. Their corrupt desires, intentions and acts are soon made manifest, and the inducements to remain with a righteous people are too few.

Therefore, while we gather, like the net which was cast into the sea, from every nation, kindred, tongue and people of every kind, we also sift them out like the winnowing of wheat upon the summer's threshing floor. We have sought peace and freedom from the power of wicked and designing men, and measurably have found it. We have put forth our hand to gather out the honest in heart from among the nations, and are rapidly accomplishing our object. We are attempting to build up cities, towns and villages unto the most High God, pure and holy in His sight, and surely expect, through His aid and blessing, to be successful.

When we look upon the advancing hosts of Israel and consider their rapid improvement in faith, knowledge, good works, influence, power and constantly accumulating numbers, we feel to thank the Lord for His goodness, even Him who hath brought forth salvation and caused light to spring up upon the earth. We feel grateful that we have been permitted to live in this day and generation, in which the Great Jehovah has seen proper to re-establish His authority upon the earth, and to re-confer the holy and eternal priesthood upon the children of men.

We feel grateful that we have the privilege of witnessing the stately steppings of the Almighty among the nations, the goings forth of His word with power, the fulfilment of the words given by inspiration in ancient times and the fulfilment of the words given by the living Oracles in our midst; that He has spoken from the heavens; that messengers, angels and legates from His throne have broken the silence that has intervened since the mission and dispensation of the only begotten Son of God, Jesus of Nazareth, and re-opened a communication with his children upon this His earth, organized again His Church and Kingdom and endowed it with all the authorities, ordinances, gifts, sacraments, blessings, privileges, power and glory pertaining thereunto.

We rejoice that the words which have gone forth from the ancient Prophets, and from Jesus, Joseph and the Apostles, do not return void, neither are like sounding brass or tinkling cymbals; for behold, the Lord of hosts, through the faithfulness, energy and perseverance of His servants, has faithfully warned and is warning the people. In the spirit of meekness and humility have they declared the gospel unto them, wherefore are their skirts clear of their blood, and they are left without excuse before the Lord, to reap the reward of their inquity, to experience the calamities which are abroad in the earth, to feel the wrath, the withering, bitter anguish which the justice of a justly incensed and offended Creator will pour out upon them. They have set at naught the words of His servants, scoffed at and held them in derision; have trodden upon the young and tender plant which the Lord Almighty has planted, and done despite unto the words of life and salvation which He has caused to be proclaimed in their ears. They have ignominiously slain His Prophets and wasted away His people, His faithful Saints, whose blood cries unto Him from the ground for vengeance.

Their long, hypocritical prayers, lip-service, pretended piety and idolatrous worship have become an abomination before Him; wherefore will He proceed to bring upon them the judgments which have been foretold by His servants the Prophets, and great will be the desolation thereof. Their great and mighty nations, empires and kingdoms, with all the pride, pomp and power thereof, will be broken and crumbled in pieces and come to nought. Their cities will become a howling waste, a solitary place, wherein shall be found the wolf and the vulture, and no man shall be found an inhabitant therein. Yea, verily, He will empty the earth of the wicked and those who work abominations in His sight, so shall the kingdoms of this world become the kingdoms of our Lord and his Christ, so shall the Lord prepare the way for His coming and reign upon the earth.

Let the Church, therefore, prepare as a bride to receive her bridegroom; let the Saints have on their wedding garments and have their lamps well supplied with oil, trimmed and burning; let all things be made ready for the reception of our Saviour and Redeemer, even our Lord the Christ. Let all the Saints throughout the world live their religion, that they may be worthy to enjoy his presence and have converse with the angels of our God; let them gird up their loins and step forth in the power and might of Elijah's God to do battle in this great cause, and armed with High Heaven's panoply, even the armor of salvation and the helmet of righteousness, go forth conquering and to conquer, until the gospel shall be sounded to every nation, kindred, tongue and people, and the pure in heart, the meek of the earth, the Israel of our God, be gathered out from the wicked nations and brought to inherit and worship under their own vines and fig trees, and learn of Him whose glory will rest upon his Temple as a cloud by day and a pillar of fire by night.

Brigham Young,
Heber C. Kimball.

G. S. L. City, Dec. 10, 1856.

Signs of Prosperity.

The following lines are from the Chinese:

Where spades grow bright, and idle words grow dull;
Where goals are empty, and where barns are full;
Where church paths are with frequent feet outworn;
Law courtyards weedy, silent and forlorn;
Where doctors foot it, and where farmers ride;
Where age abounds, and youth is multiplied;
Where these signs are, they clearly indicate
A happy people and well governed State.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 " "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MARCH 21, 1857.

A Trip to Connecticut and a Ramble among the Manufactories.

BEING desirous to inhale a mouthful of fresh air, and to get rid of the smoke, bustle, din, commotion and hurrry, connected with the rustling, bustling, confused and confounding city of Gotham, we tore ourself away from the carts, drays, carriages, omnibuses, newsboys, street-crossing sweepers, ranters, roarers, bawlers, mist and mud of this great Babel, and getting aboard of the New York and New Haven cars, soon found ourself attached to the rollicking, snorting iron horse, which, after a little whistling, puffing and blowing, a renewed draught of the limpid stream, and gorging himself with living coals, applied his iron sinews to the task before him; rushed furiously on over his metal track, plunging through mountain and dell, and dashing like a firey meteor by copse, wood, town and village—traversing hills, plains and ravines, darting over streams and rivers, on, on, on—laughing at time and space, and leaving far far in the distance the city of a hundred spires.

We soon found ourselves approaching the land of steady habits, and there flitted before our imagination witches, hobgoblins and ghosts, Puritanic homilies, whipped beer barrels, clam soup, rye cakes, oyster stews, pumpkin pies, and wooden nutmegs. Passing these, we reflected upon the Pilgrim Fathers—those hardy pioneers, who defied alike the dreary desert, the whoop of the fierce red man, and the roar of the British lion; who, in the name of God and "Continental Congress," dared do or die. They now slumber—peace to their ashes, which now mix with those of the red man of the forest, and their shades mingle with those of King Philip and his brave compeers—if not in their pleasant hunting grounds, at least in the spirit world, probably talking over their chivalric deeds and recounting ancient feuds, their fierce struggles, the rise and fall of empires and the decadence of the red man. But what of the old Simon-pure "Deaun-easter?" It is true he sleeps, but he has left behind him a name and posterity which for tact, energy, and enterprise, has won a world-wide celebrity; and whose matter-of-fact good common sense, inventive genius, mechanical and manufacturing skill, are known to the ends of the earth. And what of their Barnums, their guessers and calculators, their knick-knacks, wooden clocks, Yankee notions and other fixins? These are merely so much seasoning thrown in. And while Barnum exhibits, or the shrewd pedlar treats his customers to a Yankee trick, the crowd admires, the clocks move on, the cotton spindles perform their revolutions—the shirts, the paper, the cotton, the carriages, the hats, the locks, and other notions, are still manufactured—and the real simon-pure Jonathan, in Connecticut, thrusts his hands into the bottom of his breeches pockets and says, "By Gosh, I swow if I aint some on this ere airth," and he jogs on, whistling "Yankee Doodle."

We stayed at Norwalk, the place of our destination, and were kindly received by Bro. Bradley, who, with a genuine feeling of hospitality, seemed desirous to make our stay as comfortable as possible. We also had the pleasure of greeting many of our brethren and sisters, who hastened, on hearing of our arrival, to bid us welcome. We found the Saints all doing well, and appointed a meeting at Westport on the Sunday. Next morning, Bro. Bradley took us to see a lock factory, a very extensive concern, where beautiful locks of almost every kind and quality are manufactured, aided by machinery of the very best construction and most ingenious contrivance. They have a large foundry for the castings, which are really elegantly executed. The keys, which are mostly of brass, the springs, and all the fittings and mountings, with very few exceptions, are all manufactured there. The knobs used for door locks are made principally of clay, in a pottery close by; these, after being formed and stamped, are coated with a species of varnish, and have, when baked in a kiln, very much the appearance of curled mahogany, French polished; besides these, however, they have others of porcelain. The whole works, which are very large, are in excellent order—and, from the casting, through all the various and complicated filings, fittings and furnishing, even to the packing up, are admirably arranged and systematized; and from the number made, one would suppose there were enough to keep all the rogues honest, not only in New York, but in all Connecticut. The Company is known as the "Norwalk Lock Company," and the works are owned by a chartered company. The establishment is certainly a credit, not only to its enterprising proprietors, but also to the beautiful town of Norwalk.

Bro. Young, cotton manufacturer at Westport, met us, by appointment, at twelve o'clock, and after eating an excellent oyster stew and other "fixins," we started with him, in his carriage, to view some other manufacturing establishments in the neighborhood. Our first call was at a shirt manufactory. We had always been in the habit of looking at these establishments as something belonging exclusively to the female gender, and that we were indebted to the softer sex alone for our neatly cut, square, rounded, straight-out, or turned-over collars and wristbands, our stiff, starched, glazed and shining ditto, our tastefully worked bosoms, and the magnificent *tout ensemble* of this very useful and almost essential article, the *chemise*. And this to a great extent is the fact. Almost all the details of the varied manipulations of this extensive works are performed by women—black eyed, blue eyed, hazel eyed, real Yankee ladies, genuine Downeasters—of whom there are about three thousand employed—a few in the works, but the majority in the country for many miles around. But the presiding genius in this establishment is man; and we could not but think, that if the ladies had made encroachments in the way of pantaloon, vest and coat making, that the gentlemen here had made a sad innovation upon woman's province, woman's rights and labor; and the question suggested itself to our mind, Where is Mrs. Lucy Stone Blackwell? Not that we had any fault to find in the arrangement, for it is excellent, ingenious, and complete in all its parts, and we think suggested one lesson at least, "That the man is not perfect without the woman, nor the woman without the man;" that when they unite their labors and intelligence, there is a beautiful, harmonious whole, that neither can attain singly.

The building of this establishment is not only large and elegant outside, but admirably adapted and arranged inside for the various manipulations in the manufacturing process. There is the store-room for the reception of the cotton and linen goods, appropriate places for the placing of different qualities of fabrics, the cutters' room, the room for the sewing machines, the starching room, the washing room, the ironing room, the room for the giving out, and the room for the receiving of shirts or parts of shirts when made; each one peculiarly adapted to the use for which it is appropriated.

Mr. Hoyt, the very gentlemanly manager as well as partner in the concern, showed us very much civility, and took a great deal of pains in showing us through his extensive establishment. He informed us that they imported all their linens direct from Ireland, and had the contractor bound under a penalty of $5000 that it should all be pure linen. Some of their linen was printed; this was done in Germany, where it was sent from Ireland. The cotton goods are manufactured in the States, and those used are generally of a very good quality. Mr. Hoyt is a strong advocate for home manufactures, and informed us that he could obtain cotton fabrics of as good a quality, if not better, in this country than in England. He showed us a piece of cotton cloth, cut off from a piece they had manufactured for their own use, which he informed us the premium was obtained for, both at the World's Fair in London and in New York.

Men were employed in cutting out the shirts; they used cast iron patterns, and cut out one dozen at a time. A great many sewing machines were in active operation. The washing and starching were each in busy process. They used steam for boiling their water, and an engine for propelling a centrifugal machine for drying them, in some of their primary moves. They had cylindrical stoves fashioned on purpose to receive and heat a great number of flat irons for the use of a numerous bevy of beautiful laundresses, and then a peculiar kind of iron, with leverage applied, for the purpose of pressing and giving an elegant finish and shape to shirt collars. There was a most perfect system everywhere developed, and an exquisite neatness displayed in all the arrangements.

The stitching and common sewing is done by machines, the button-holes worked, the buttons put on, and many other et ceteras performed by the afore-mentioned three thousand ladies. There is one feature in the establishment that certainly does credit to the managers as well as to the State. They do not make an inferior article. Their goods are not made to *sell* alone, they are made for *bona fide* use. They use a very large capital, buy at the best markets, do not "sell less than cost," nor profess to, but maintain their price. We could not but notice a strange contrast between our Yankee neighbors and a large print works we visited in this State a few weeks ago. In the latter, where millions of yards of calico were yearly, perhaps monthly, struck off, imitation patterns were got up; and for the paltry saving of from one to two cents per yard, dye stuffs of an inferior quality were used. A dishonorable advantage, through their means, is frequently taken of ignorant purchasers, an odium cast upon American manufactures, and purchasers driven to a foreign market. We were therefore very much pleased with the high-toned, honorable course pursued by this Connecticut establishment. Furthermore, the workwomen would not at all answer the miserable description given in the very notable and pathetic song of "The Shirt." They were generally hale, healthy, lively, neat and well-dressed, good-looking women, with a total absence of care and anxiety in their manner, or pallid languor or want depicted in their countenances. Many of them in this establishment obtained from four to eight, and some as high as ten and twelve dollars per week; and thrifty farmers' and mechanics' wives and daughters throughout the country find it to their advantage, at their own firesides, to assist in contributing their moiety of labor to this mammoth shirt establishment. One fact we must notice. We were always of the opinion that we must necessarily be indebted to Europe for embroidery. Mr. Hoyt informed us that this is not the case; but that right here in Yankeedom they can do work of a superior quality cheaper than they can import it from Europe, and that one young lady at this particular branch of business drew annually for her services upwards of $500. They have a large wholesale store in New York.

We visited a hat manufactory; but as this was conducted on the old style, there was nothing worthy of remark. We were informed of a large factory that was propelled by steam, but did not go to it. Some attempts had been made to make hats out of felt cloth, by stamping it; but, although they could put it into form, it would not stay put, but in waywardness refused to remain a hat, and returned again to the original cloth; preferring altogether to be worn on the back, than on the head. We had read some rather hard stories in Barnums life about the Danbury hatters and storekeepers cheating each other: as Danbury is not far distant from Norwalk we inquired if his description was true, and whether the hatters in Norwalk were of that class. We were informed that they might have been in Barnums time, but that now they were all honest.

We next visited a felt cloth manufactory, which is also an extensive concern. It is owned by a company, and is known by the name of "The Union Manufacturing Company."

Mr. Bishop, who is the manager, was the first inventor of this process and has obtained a patent, has visited Europe and disposed of numerous rights to our trans-atlantic brethren. He seems to be the presiding genius, and as, we were informed, is reaping a rich reward for his inventive genius and manufacturing talent, which is likewise affording remunerative returns to his associates in business. Another establishment not far distant, we were informed pay two cents per yard, on all they manufacture, for the privilege of using their patent.

Mr. Bishop was very courteous and obliging, and took a great deal of pains in showing us everything in his factory; as part of the works were out of order, however, we had not the opportunity of seeing the practical operations of all the machinery.

In the manufacture of felt cloth the spinning and weaving are entirely dispensed with, the process of dying, fulling, carding, brushing, napping, cutting and finishing are, we were informed, just the same as in other cloth manufactories.

In composing the felt there are two large carding machines, placed in an angular position, so that the rolls which come out lengthway from each card cross one another at right angles; thus forming the warp and the weft; which by an ingenious mechanical contrivance is perfectly adjusted and regularly laid; thus crossing the fibers of the wool, almost similar to weaving. It is then taken and placed between two large iron plates, which move with a short quick motion; steam is also admitted, the fibre of the wool is thus knit, and cemented together by the friction, aided by the damp and heat produced by the steam. It is then pulled, dyed, stretched and brushed; and passes through all the various finishing processes that other cloth is subject to.

The cloth produced, which is of a coarse quality, has the appearance of being really very excellent, and is very much cheaper than cloth of the same quality produced in the ordinary way. We were shown many beautiful specimens, and were assured that it was equal, in every respect, for coat cloths, to that produced by the spinning and weaving process. Mr. Bishop related a laughable incident. One of the directors, who had rather old fogy notions, was inveighing unceremoniously against the cloth, and said, "No matter what others might think about it, he would not wear it." A gentleman present, believing the coat he had on was of their manufacture, unobserved to him took a knife, and scraping off the nap, discovered in reality that it was their own manufacture, and asked him why he, of all others, wore a coat of that kind.

"Me! I would not wear the stuff on any consideration."

"But the coat you have on is of that stuff!"

"My coat! Why this is a pilot cloth that I bought at Mr. ———, and gave five dollars a yard for."

"But, sir, Mr. —— bought your pilot here, and gave two dollars and sixty cents for it."

The machinery and works are valued at one hundred and fifty thousand dollars. They have a water-wheel of eighty horse-power and a steam engine of one hundred and twenty-five horse-power; they use 30 cwt. of wool per day, and manufacture sixty pieces of cloth. With some improvements, now making, they expect to use two tons of wool per day.

Our next visit was to a paper mill, about two miles out of Norwalk; this is also owned by a company. The superintendant and principal shareholder, however, is a Mr. Jonathan Camp, an elderly, humorous and jovial gentleman, a regular out-and-out democrat, who seems to appreciate highly the inaugural, the selection of the Cabinet, and general moves of Mr. Buchanan, and who is perfectly satisfied, not only from his own reasoning on the subject, but also from the testimony of Col. Benton, who has been lecturing in this neighborhood, and who informed him, that Col. Fremont had neither the experience nor stamina for President. Mr. Camp is a very respectable gentleman, and a man of some prominence in the Democratic ranks. He was lately nominated for High Sheriff, but, owing to some thimble-rigging, which sometimes takes place even among the pure, unterrified Democracy, some advantage was taken of some diffident remarks made by him in relation to his abilities, and his name was withdrawn.

The mill is propelled by a water wheel of about sixty horse power, and a powerful spring of excellent water furnishes them with the means of washing. A great many of the rags used are imported from Holland. The rags are sorted by women into several different qualities; they are then cut by a machine and dusted; afterwards they are placed in a large cylindrical boiler, and undergo a chemical process under a pressure of steam of about eighty pounds to the inch pressure. This removes the mordant; that body which gives fixety to the dyes, they are then placed in a machine to wash. They go from that to the engine, where they come in contact with a quick rotary motion of knives, which not only beats and cleanses but cuts them; after being reduced to what is called half pulp, they then undergo another chemical process, and are placed in watertight stone vats, the pulp then becomes white, and is again transferred to another engine, or engines, where it revolves continuously, and is beat, bruised and cut, by the knives in revolution, until it is considered ready for the use of paper. When the pulp is thus prepared it is conveyed to a cistern, from which it is pumped into a paper machine, an ingeniously contrived piece of mechanism, composed of sieves and a variety of rollers, some for carrying forward the pulp, others for squeezing and giving solidity and power to the paper; others for drying it; others for glazing or polishing. So perfect is this machine that the material goes in as a thin watery looking pulp, and comes out in a continuous webb of beautiful paper. It is then by the same machine cut into any required size, where it drops down, and is adjusted by a girl. It is certainly a strange transformation to have the dirty rags go in at one end of the manufactury and the clean white paper emerge from the other. Mr. Camp informed us that with one of these machines they could make as much paper in one day as they could in a month by the old process. He also stated that he manufactured for the *Daily News*, Frank Leslie's *Illustrated News*, and from what we could gather he had also supplied paper for THE MORMON. We left very much pleased with our visit.

We were told of a Straw Hat manufactory, at which there were three thousand hands employed, but as it was not in operation we did not visit it.

We made diligent inquiries for a manufactory of wooden nutmegs, pumpkin-seeds or hams, but we could obtain no satisfactory answer, all seemed perfectly oblivious to any such thing. One gentleman did indeed tell us that when out of the State, on saying, in a store, that he was from Yankee land; the store-keeper showed him a jar of wooden nutmegs, that he had purchased some years ago, from a Yankee pedlar; that they were a good counterfeit, and he at first mistook them for the *genuine article*.

Upon the whole our visit made a favorable impression upon our mind. What we saw was tangible, real, useful, and substantial; and of what we had heard there was no proof, and although we did not give as much credence to the Yankee stories as some profess to give to the stories about the Mormons, we found that if we had we should have been as much deceived as strangers are in visiting the Mormons and seeing for themselves. Sunday we met the brethren at Bro. Young's, near Westport, found the Saints doing well, and had a good time.

Utah.

WE are much pleased at being able to inform our readers of the arrival of the Utah mail. The letter of Colonel Smith shows the severity of the weather that the mail conductors had to contend with on the plains, and the many obstacles to overcome in such a late trip in an unusually severe winter. We are assured that the Saints will be pleased to peruse the Fourteenth General Epistle of the First Presidency of the Church; we trust they may drink into the Spirit of the prophets in Zion, more and more, and labor to be ready to engage in the great work of human redemption and exaltation as the Lord in His providence may afford them increased opportunities of usefulness.

We have considered it due to the memory of such a faithful minister of the Lord as President Jedediah M. Grant, to publish from the *Deseret News* his obituary entire with the order of his funeral, and the resolutions of respect voted by the inhabitants of Great Salt Lake City, in which we cordially join. His labors were extensive in the States as well as in Utah, and will remain an eternal testimony of his faithfulness and diligence in the work of Salvation.

There is no great news by the present mail. From private letters we learn of the onward progress of the reformation, and the consequent good spirit that prevails throughout the Territory.

The Bible Missionary had received a hearty welcome, and President Young had expressed from the public stand his cordial approval of the steps he had taken for the dissemination of "the printed Word," and encouraged the people possessed of means, who required copies of the Bible, to purchase for themselves, that the more needy might receive the gratuitous copies the missionary had for distribution.

Elder Phineas H Young.

ELDER YOUNG writes us from Boston on the 16th inst. Since his arrival there from Liverpool, two weeks ago, he has been preaching among the folks, and reports a good feeling and considerable interest in Mormonism. He speaks favorably of the labors of Elder Clary and the Saints under his charge. Bro. Young was to leave Boston on Wednesday, for Iowa City.

Obsequies of Dr. Kane.

THE mortal remains of this great man were interred at Laurel Hill Cemetry on the 12th instant. The highest respect for him has been manifested in every place through which his corpse was brought from Havana to Philadelphia. No greater demonstrations of admiration and affection could have been paid to man than was witnessed in the Quaker City on the day of his interment. The funeral car was surmounted with a canopy and dome having the flags of England, France, Spain and the United States at the corners. The procession, civic and military, was very lengthy, and composed of men of the highest standing in society. Peace to his ashes.

The Mirror and the Herald.

For some time back these two papers have been dabbling at each other's business. The *Mirror* seemed to get in a tight place last week through the publication in the *Herald* of a communication about a business transaction in which the morality and treasury of the *Mirror* did not shine to the best advantage for a high reputation. After threatening a public chastisement to the *Herald's* contributor, the *Mirror* succeeded in thinly whitewashing the affair. Without taking sides with either, we feel a little inclined to ask Col. Fuller if he does not think it would be better in times to come for him and some of his scribblers to cease dabbling in scandel about Utah and adopt—the Mormon Creed—"Mind your own business"—for certainly the *Mirror* may calculate we shall not soon forget the cheap advertisements. There is some prospect of a duel between the Colonel and the *Herald's* informant.—So things finish in Gotham.

Governorship of Utah.

MAJOR BEN MCCULLOCH, of Texas, has been tendered the Governorship of Utah, but declines.—[*New York Herald, March* 16.

[We have not the pleasure of Major Mc Culloch's acquaintence, nor do we know more of the offer alluded to than in the above; but we should think the Major is a very sensible gentleman—ED.

No action will be taken at present on the subject of the Governorship of Utah.—[*New York Herald, March* 19.

A New Officer for Utah.

MR. TURNEY NELSON, of Indiana, has been appointed Superintendant of Indian affairs for the Territory of Utah.

Judge Appleby.

ELDER APPLEBY returned from Long Island on Monday, and left on Wednesday evening for Washington, D. C.

DOMESTIC SUMMARY.

DURING President Buchanan's visit to Washington, a short time preceding the inauguration, he and a number of intimate friends got suddenly sick in the hotel where he was residing; it oozed out at the time, though little credited, that poison was the cause of the sickness. Every one had surmisings, and at last a statement of the facts has come out. The hotel being infested with rats, recourse was had to kill them off by strchnine. The rats took the dose and fled to the water tank, drank and left their bodies in the liquid. The then President elect had a small share of the troubled water; others less fortunate have suffered severely, and two or more have died. The Board of Health is now making a thorough investigation at the Hotel.

Gov. Geary, of Kansas, has resigned office, and is on his way to Washington. He vacates the gubernatorial chair because the late general government has not sustained him in militia and money as promised. During the short tenure of his office he has advanced out of his own pocket $12,000, of the return of which there is poor prospects. The Governor states in his farewell message what has all along been alleged—the troubles in Kansas have mainly sprung from ambitious schemers who had not a particle of interest in the welfare of the Territory.

Lord Napier, the British Ambassador, has presented his credentials to President Buchanan, and was very cordially received. His Lordship was exceedingly pleased at being selected by Her Majesty Victoria to express to the President of this great nation how much she was pleased at the amicable feeling that existed between the two governments, and how much she hoped the same might forever exist, and Mr. Buchanan was as happy to welcome the Ambassador, and again renew diplomatic relations with a resident minister at Washington. On both sides the utmost urbanity and respect was manifested.

There has been another shocking murder in New York. A St. Domingo negro, from motives unknown, cut the throat of a poor unfortunate girl of ill-fame. He is alleged to have been intoxicated, and in meeting her in the alley way close to where he resides, committed the murder. The week before, an inhuman monster of a husband murdered his wife, beating her to death. A few girls have committed suicide—disappointment in love. Some months ago we noticed that two emigrant girls, on their arrival in the City of Brooklyn from Liverpool, had been decoyed by land sharks, and outraged. One of the accused has had an eight-days' trial, and been found guilty of rape. His counsel having asked time to prepare a bill of exceptions—judgment has been differred.

Conference at Philadelphia.

THE Saints composing the Philadelphia Conference, will meet in the capacity of a Conference, the last Sunday in March, at Washington Hall, corner of Eighth and Spring Garden streets, Philadelphia.

The representatives of the branches of that Conference will meet with President Angus M. Cannon the evening preceding the Conference.

Book Postage.

ALL Books sent by post require prepayment of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Reflections on the Departure of President Jedediah Morgan Grant.

BY E. B. SNOW.

He's gone, 'tis true, but yet, he is not dead:
Such men as Jedediah do not die.
Death came as a swift messenger from God,
And cut the thread that bound the mantle of
Mortality around him, and he shook
It off, a senseless, lifeless mass of earth.
It fill'd its sphere in life—he honor'd it,
Keeping it pure from all defilement; and
He sanctified it as a temple for
The Holy Ghost, in which it truly dwelt.

He needs no eulogy to speak his worth—
His works—his faithfulness eclipse all praise.
His life personified integrity:
Few such men live—few such have ever liv'd.

The world, to cover up, and hide its own
Cold-hearted selfishness, oft will applaud
The merciful, but who applauds the just?
He had the moral courage to be just,
And he was *just* as well as merciful.

Some say that Jedediah's gone to rest.
They mean mortality, not *him*. To rest?
No: J. M. Grant could never rest, and leave
His fellow-lab'rers here to tug and toil—
Spend and be spent, to move the mighty ship
Of Zion on. No, no: that never was
His calling. He will never rest, until
Zion's redeem'd—Jerusalem built up—
Iniquity destroy'd, and satan bound.
He'll not relax in faith and diligence
Until his brethren shall with him partake
The promis'd blessings of a glorious rest.

He boldly fought the pow'rs of darkness here
And he'll oppose them there, with all his might;
Till satan and his hosts are overcome—
Till truth and righteousness on earth shall reign.

We know he's gone! We feel it deeply, too;
But wherefore should we mourn? He only liv'd
For Zion here—he lives for Zion still.
He *lives*, and lives where the gross, cumbrous clog
Of frail mortality cannot impede
The steady progress of his upward course.

He's gone with all the gospel armor on;
And where he'll fight the battles of the Lord,
With even greater pow'r and skill than he
Was wont to do while cloth'd with mortal flesh.

His earthly tenement lies folded in
The arms of death, to decompose, and soon,
As fire to fire—water to water, so
Each portion to its native element
Will be return'd. The pure, invisible,
Eternal part—that's destin'd to inhabit
His glorious, resurrected tenement;
Secure from all alloy—secure from all
Amalgamation with each grade and kind
Of earthly substances; will, in God's own
Repository, be preserv'd until
The resurrection morning, whose blest dawn
Already sheds on us a cheering beam.

Wake up, ye Saints, and be alive to God—
"Live your religion"—keep your armor bright—
Unsheath the sword and be in readiness.
Let all the pure, be purer still; and let
Th' impure, girded with sackcloth, now make haste
To purify themselves. Let all, as Saints,
Seek wisdom at the hand of God, and thro'
The counsel of his servants on the earth;
And thus obey the inspiration of
The Holy Ghost, thro' him, the absent one,
And thro' the mighty ones that now remain,
And be prepar'd for what is just at hand.

G. S. L. CITY, Dec. 4, 1856.

Obituary.

From the Deseret News, December 10.

PRESIDENT JEDEDIAH MORGAN GRANT, who died at his residence in Great Salt Lake City, at 20 minutes past 10 P. M. of December 1st, 1856, was the son of Joshua and Thalia Grant; and was born in Windsor, Broome county, New York, on the 21st day of February, 1816.

He was baptized into the Church of Jesus Christ of Latter Day Saints by Elder John F. Boyington, on the 21st of March, 1833.

In 1834 he went to Missouri with the company of Saints styled "Zion's Camp," and, in the fatigues, privations, trying scenes and arduous labors endured by that handful of valiant men, exhibited a goodly portion, for one so young, of that integrity, zeal and unwavering effort and constancy in behalf of the cause of truth, that have so invariably characterized his life.

On his return from that mission he was ordained an Elder, and on the 22d of May, 1835, went forth among the people preaching the gospel and baptizing, in company with Elder Harvey Stanly.

In the winter of 1835–6 he assisted in the labors upon the Temple in Kirtland, Ohio; and, after receiving his blessings, started, April 13th, 1836, on a mission to the States east of that place. During this mission, most of his time was spent in the State of New York, where he preached much in various places and baptized 23 persons in Fallsburg, one of whom was his brother Austin, and several in other localities; and returned to Kirtland on the 6th of March, 1837.

He again left Kirtland on the 6th of June, 1837, and passing through Ohio, New York, Pennsylvania, and so on, preaching by the way, arrived in North Carolina, where he faithfully proclaimed the principles of eternal truth in court houses, chapels, and other places of assembly, and held discussions with the Methodists, in which he was signally successful in overpowering the reasonings and foul aspersions of error.

On the 9th of October, 1838, he once more started for Missouri, and arrived in Far West on the 12th of November. At this time he visited his brother George D. Grant, to whom he had on a former occasion, first introduced the gospel, and who was then in Richmond jail with the Prophet Joseph and others, imprisoned on account of their religious faith. December 25th of the above year, driven out by bigotry and intolerance, he left Far West with his father's family, whom he located in Knox county, Illinois, and remained preaching and baptizing in that vicinity during four months.

On the 12th of May, 1839, he went to Commerce, (afterwards Nauvoo,) stayed there three days and proceeded to Quincy, where a conference was held on the 1st of June, at which he was appointed a mission to Virginia and North Carolina. He labored extensively in those States upwards of three years, preaching day and night, baptizing many, and building up Branches; and, having fulfilled his mission with honor to himself, to the cause, and to his God, he left in the fall of 1842, "recommended by the Saints and hundreds of worthy citizens."—[*Times and Seasons*, Vol. 4, page 63.

In June, 1843, he was sent to preside over the Branch in Philadelphia, and returned to Nauvoo in March, 1844.

On the 9th of May he started from Nauvoo in company with Elders Wilford Woodruff and George A. Smith, whom he accompanied through Illinois, preaching as opportunity offered, and returned and was in Nauvoo at the period of the martyrdom of the Prophets Joseph and Hyrum.

He married Miss Caroline Vandyke in Nauvoo, July 2, 1844, Bishop Newel K. Whitney officiating.

He bore the tidings of the Prophets' massacre to the Twelve and brethren in the Eastern States, and resumed his station of presiding in Philadelphia, whither he took his wife, and where he wrote and published several truthful and cutting strictures upon the doctrines and course of Sidney Rigdon and his followers.

In May, 1845, he returned to Nauvoo, where, on the 12th of the following December, he received his endowment in the House of the Lord, and diligently assisted in conferring that great blessing upon many others.

In February, 1846, he shared with the Saints in their exodus from Nauvoo, and with them turned his back upon the tyrannical oppression of professedly civilized and Christianized Illinois, to seek a new and peaceful asylum amid the fastnesses and barren wastes of the mountains.

He started from Winter Quarters (Florence) during the winter of 1846–7, on a short mission to the Eastern States, where he bought the cloth for a mammoth flag, transacted other important business, and returned in the succeeding June and was appointed Captain of the 3d Hundred of the emigrating Saints, which he led to this valley, arriving in the forepart of the October following.

In October, 1848, with characteristic energy and promptness, he went beyond Fort Bridger, with several men and teams, met Prest. Willard Richards and company, and assisted them in.

He was elected Brigadier General of the 1st Brigade of Cavalry in the Nauvoo Legion, May 26, 1849.

In October, 1849, he was sent to the States on business, in company with several other missionaries who elected him their Captain, and whose lives he greatly aided, by his generalship, in saving, when furiously charged upon by a large war party of Indians in the Black Hills. He returned in 1850, with a train of merchandize.

Great Salt Lake City was incorporated on the 19th of January, 1851, and at the first election held under the charter, on the 1st Monday of the next April, Bro. Grant was elected Mayor, which office he magnified and held uninterruptedly and by unanimous voice, to the day of his death.

In 1851, he again went to the States, where he spent much of the time in Philadelphia and Washington, and wrote several letters to James G. Bennett, editor of the New York *Herald*, and also published them in pamphlet form under the title, "Truth for the Mormons." Those spicy and unanswerable letters had a timely and salutary effect in allaying the excitement, tried to be raised by certain foolish officials who ran from here yelping at their own shadows. He returned in 1852.

October 23, 1852, he was elected Major General of the 1st Division of the Nauvoo Legion, which office he still held; and always took an active and efficient interest and action in everything pertaining to the protection of the lives, property and rights of the red as well as the white man.

He was unanimously elected Speaker of the House of Representatives, in the Legislative Assembly, of the Territory of Utah, on the 13th of December, 1852, and at the three subsequent sessions; and filled that position, as he did all which he was called to occupy, with dignity and honor, and to the fullest satisfaction of all the members over whom he presided during so many successive terms.

In April, 1854, President Brigham Young selected Bro. Grant for his second counselor, and, on the 6th, that wise choice was enthusiastically sustained by the large concourse assembled at that Conference, and subsequently by all the Saints throughout the world, so fast as they received information thereof. To the Saints comment is unnecessary upon the manner in which he so ably and satisfactorily filled this station, one among the highest and most responsible to which a human being can be called; so also is a particularization of wherein he greatly relieved our beloved President Brigham Young in the great and onerous duties devolved upon him.

During the last six months of his sojourn with us, he labored most indefatigably and beyond his physical endurance, in starting and rolling forth that reformation which is sweeping through our settlements, and kindling a fire in Zion which will be joyfully felt by the remotest Saint and cause sinners to fear. These pre-eminently useful labors were followed by that brief though severe illness which freed his spirit from its earthly tenement, to join Joseph in a more enlarged sphere of action, and where he can bring to bear a greatly increased ability to aid in ushering in the reign of peace and righteousness upon the earth.

Bro. Grant needs no eulogy, and least of all such an one as our language could portray, for his whole life was one of noble and diligent action upon the side of truth, of high toned and correct example to all who desire to be saved in the kingdom of our God. As a citizen, as a friend, a son, a husband, a father, and above all as a Saint, and in every station and circumstance of life, whether military, civil, or religious, he everywhere and at all times shed forth the steady and brilliant light of lofty and correct example, and died, as he lived and counseled, with his "armor on and burnished." And though all Saints deeply feel his departure, yet they can fully realize that it redounds to his and our "infinite gain."

Order of Proceedings at the Funeral of PRESIDENT JEDEDIAH M. GRANT,

Great Salt Lake City, Dec. 4, 1856.

1st. At 9 o'clock A. M., an escort will be formed under the command of Lieut. Gen. D. H. Wells in front of the residence of the deceased.

2d. At half-past 9, the military will be

formed in open lines extending from his residence to the Tabernacle, through which the corpse preceded by a band of music will be conveyed, followed by his relatives, friends and members of his staff. The bands in waiting in the Tabernacle will play alternately until the procession be seated.

3d. At 10 o'clock the services will commence.

4th. At 12 o'clock, the services being ended, the procession to convey the body to the Cemetery will be formed as follows:

1. An advanced Guard.
2. Band of Music.
3. Lieutenant-General and Staff.
4. Escort (Cavalry).
5. Lancers.
6. First Presidency, Twelve and Presiding Bishop.
7. Eight Bearers.
8. Hearse conveying Corpse, covered by the deceased Major-General's Staff.
9. Major-General's Horse, fully caparisoned and led by his Groom.
10. Family and relatives.
11. Band of Music.
12. City Council.
13. President of Stake and Council.
14. High Council.
15. Bishops.
16. Members of Legislative Assembly.
17. Members of Masonic Fraternity.
18. Friends and Citizens in Carriages.
19. Band of Music.
20. Rear of the Escort (Cavalry and Infantry.)
21. Citizens generally (on foot.)

The proceedings of the day under the direction of Colonels J. C. Little and L. W. Hardy.

Tribute of Respect.

CITY HALL, G. S. L. City, Dec. 2, 1856.

At one o'clock P. M. the City Council of G. S. L. City, convened in special session to take into consideration and adopt measures relative to the funeral obsequies of the deceased Mayor of the city, who died at his residence at 20 minutes past 10 P. M., on the 1st inst.

Alderman William Snow was called to the chair, and on motion of S. W. Richards, a committee of three was appointed to draft a preamble and resolutions, expressive of the feelings of condolence entertained by the Council in the loss sustained by the municipal body.

The Hon. S. W. Richards, Alderman A. H. Raleigh and A. O. Smoot, said committee, presented the following preamble and resolutions, which were unanimously adopted by the Council.

WHEREAS, It has seemed good, in the ordering of the dispensations of Almighty God, to take from us by death our beloved Mayor, Jedediah M. Grant, a man in Israel whose intrinsic worth was but in a very limited degree represented by the important stations he so ably filed as one of the First Presidency of the Church of Jesus Christ of Latter Day Saints, as Mayor of Great Salt Lake City since its incorportion, as Major General of the Nauvoo Legion, and, for a succession of years, as Speaker of the House of Representatives in the Legislative Assembly of the Territory of Utah; and one whose character and life, as a citizen, husband and father, endeared him to every honest and virtuous person favored with his familiar associations. Be it, therefore,

Resolved, That while we recognize the hand of God in all things, we most deeply lament the loss we have sustained as a Council in the removal of our President; and that we sincerely sympathize, in common with all the citizens, in the bereavement sustained by his family, relatives and friends.

Resolved, That we, in body, attend the funeral ceremonies to be held in the Tabernacle at 10 o'clock A. M. of the 4th inst., and that each member and officer of the Council wear a badge of crape on the left arm during thirty days, significant of our heart felt sympathy and respect for the departed.

Resolved, That the foregoing preamble and resolutions be published in the *Deseret News*.

ROBERT CAMPBELL, City Recorder.

Important Decision of the Supreme Court,
Of the United States.

THE following are the points of the decision recently delivered by Chief Justice Taney in the famous "Dred Scott" case:

1. Negroes are not citizens of the United States under the Constitution of the United States.

2. The ordinance of 1787, which declared slavery non-existable in the territory northwest of the Ohio river, did not confer the qualities of citizenship under the Constitution on negroes resident in that territory.

3. The act of Congress commonly known as the Missouri Compromise has no effect to exclude slavery from the northern part of the territory purchased from France under the name of Louisiana, nor to confer citizenship on negroes resident in that territory. To that extent the act in question is null and void.

The foregoing states the main points of this important decision. There were other grave points decided incidentally, such as these:

1. The phrase "Territory and other property," which is used in one of the clauses of the Constitution, applies "in terms" only to territory belonging to the Union at the time the Constitution was adopted.

2. Congress has no power to enact laws affecting the personal property of the inhabitants of Territories. Therefore it can confer no such power on the Legislature of a Territory.

3. A slave going from a slave State to a free State, and temporarily sojourning in the latter, becomes again a slave if he returns to the slave State, provided the laws of the last named State so determine; that is, the mere fact that a slave has been sojourning in a free country does not operate to emancipate him, so that he can live free in a slave State.

4. The plaintiff in this case (Dred Scott) being shown by the evidence, under this ruling, not to be a citizen of Missouri, can maintain no action in a Court of the United States; his suit is therefore dismissed for want of jurisdiction.

The Temple.

Last week we announced that we had received from England by Elder Angell a number of fine steel plate engravings of the Temple now in course of erection in Great Salt Lake City; but from press of matter, were obliged to defer the publication of Elder Angell's description of this magnificent building. We are pleased at being able now to place it before our readers.—[ED.

By means of the engraving, and the written explanation, the Saints will be enabled to form a tolerably correct idea of that House in which all the faithful Saints have so much interest.

I have no doubt that many of the Saints would derive great pleasure in having these miniatures hung up in their houses in the Valleys of the Mountains. Moreover they will indicate to many who are not in the Church that we are, as a people, not insensible to the value and beauties of the fine arts, nor hostile to noble enterprise and progressive intelligence.

The following is a brief detail of the Temple taken from drawings in my office in Great Salt Lake City.

The temple block is 40 rods square, the lines running north and south, east and west, and contains ten acres. The centre of the Temple is 156 feet 6 inches due west from the centre of the east line of the Block. The length of said House, east and west, is 186½ feet, including towers, and the width 99 feet. On the east end there are three towers, as also on the west. Draw a line north and south 118½ feet through the centre of the towers, and you have the north and south extent of ground plan, including pedestal.

We depress into the earth, at the east end, to the depth of 16 feet, and enlarge all around beyond the lines of wall 3 feet for a footing.

The north and south walls are 8 feet thick, clear of pedestal; they stand upon a footing of 16 feet wall, on its bearing, which slopes 3 feet on each side to the height of 7½ feet. The footing of the towers rise to the same height as the side, and is one solid piece of masonry of rough ashlars, laid in good lime mortar.

The basement of the main building is divided into many rooms by walls, all having footings. The line of the basement floor is 6 inches above the top of the footing. From the towers on the east to the towers on the west, the face of the earth slopes 6 feet; four inches above the earth on the east line, begins a promenade walk, from 11 to 12 feet wide, around the entire building, and approached by stone steps as the earth slopes and requires them.

There are four towers on the four corners of the building, each starting from its footing, of 26 feet square, these continue 16½ feet high, and come to the line of the base string course, which is 8 feet above the promenade walk. At this point the towers are reduced to 25 feet square; they then continue to the height of 38 feet, or the height of the second string course. At this point they are reduced to 23 feet square; they then continue 38 feet high, to the third string course. The string courses continue all around the building, except when separated by buttresses. These string courses are massive mouldings from solid blocks of stone.

The two east towers then rise 25 feet to a string course or cornice. The two west towers rise 19 feet and come to their string course or cornice. The four towers then rise 9 feet to the top of battlements. These towers are cylindrical, having 17 feet diameter inside, within which stairs ascend around a solid column four feet in diameter, allowing landings at the various sections of the building. These towers have each 5 ornamental windows on two sides above the basement. The two centre towers occupy the centre of the east and west ends of the building, starting from their footings 31 feet square, and break off in sections in line with corner towers to the height of the third string course. The east centre tower then rises 40 feet to the top of battlements; the west centre tower rises 34 feet to the top of battlements. All these towers have spires. The The east centre tower rises two hundred feet, while the west centre tower rises one hundred and ninety feet.

All these towers, at their corners, have octagon turrets, terminated by octagon pinnacles, 5 feet diameter at base, 4 feet at first story, and 3 feet from there up. There are also on each side of these towers two buttresses, except when they come in contact with the body of the main building. The top of these buttresses show 48 in number and stand upon pedestals. The space between the buttresses and turrets is 2 feet at the first story. On the front of the two centre towers are two large windows, each 32 feet high, one above the other, neatly prepared for that place.

On the two west corner towers, and on the west end, a few feet below the top of the battlements, may be seen in *alto relievo*, or bold relief, the great dipper, or Ursa Major, with the pointers ranging nearly toward the north star. (Moral, the lost may find themselves by the Priesthood.)

I will now glance at the main body of the House. I have before stated that the basement was divided into many rooms. The centre one is arranged for a baptismal font, and is 57 feet long by 35 feet wide, separated from the main wall by four rooms, two on each side, 19 feet long by 12 wide. On the east and west sides of these rooms are 4 passages 12 feet wide; these lead to and from by outside doors, two on the north and two on the south. Further east and west from these passages are 4 more rooms, two at each end, 28 feet wide by 38½ long. These and their walls occupy the basement. All the walls start off their footings, and rise 16½ feet, and there stop with grain ceiling.

We are now up to the line of the base string course, 8 feet above the promenade, or steps rising to the Temple, which terminates at the cope of pedestal, and to the first floor of said House. This room is joined to the outer courts, these courts being the width between towers, 16 feet by 9 in the clear. We ascend to the floors of these courts (they being on a line with first floor of main house) by four flights of stone steps 9½ feet wide, arranged in the basement work; the first step ranging to the outer line of towers. From these courts doors admit to any part of the building.

The size of the first large room is 120 feet long by 80 feet wide; the height reaches nearly to the second string course. The room is arched over in the centre with an elliptical arch which drops at its flank 10 feet, and has 38 feet span. The side ceilings have 4 elliptical arches which start from the side walls of the main building, 16 feet high, and terminate at the capitals of the columns or foot of centre arch, at the height of 24 feet. The columns obtain their bearings direct from the footings of said house; these columns extend up to support the floor above.

The outside walls of this story are 7 feet thick. The space from the termination of the foot of the centre arch to the outer wall, is divided into 16 compartments, 8 on each side, making rooms 14 feet by 14, clear of partitions, and 10 feet high, leaving a passage 6 feet wide next to each flank of centre arch, which is approached from the ends. These rooms are each lighted by an elliptical or oval window, whose major axis is vertical.

The second large room is one foot wider than the room below; this is in consequence of the wall being but 6 feet thick, falling off six inches on the inner, and six on the outer side. The second string course provides for this on the outside. The rooms of this story are similar to those below. The side walls have 9 buttresses on a side, and have 8 tiers of windows, 5 in each tier.

The foot of the basement windows are 8 inches above the promenade, rise 3 feet perpendicular, and terminate with a semicircular head.

The first story windows have 12 feet length of sash, to top of semicircular head. The oval windows have 6½ feet length of sash. The windows of the second story are the same as those below. All these frames have 4½ feet width of sash.

The pedestals under all the buttresess project at their base 2 feet; above their base, which is 15 inches by 4½ feet wide, on each front, is a figure of a globe 3 feet 11 inches across, whose axis corresponds with the axis of the earth.

The base string course forms a cope for those pedestals. Above this cope the buttresses are 3½ feet, and continue to the height of 100 feet. Above the promenade, close under the second string course, on each of the buttresses, is the moon, represented in its different phases. Close under the third string course, or cornice, is the face of the sun. Immediately above is Saturn with her rings. The buttresses terminate with a projected cope.

The only difference between the tower buttresses, and the one just described, is, instead of Saturn being on them, we have clouds and rays of light descending.

All of these symbols are to be chiselled in bass relief on solid stone. The side walls continue above the string course, or cornice, 8½ feet, making the wall 96 feet high, and are formed in battlements, interspersed with stars.

The roof is quite flat, rising only 8 feet, and is to be covered with galvanized iron, or some other metal. The building is to be otherwise ornamented in many places. The whole structure is designed to symbolize some of the great architectural work above.

The basement windows recede in, from the face of outer wall to sash frame, 18 inches, and are relieved by a large caveto, while on the inside they are approached by stone steps.

Those windows above the base recede from face of wall to sash frame, 3 feet, and are surrounded by strong jambs formed in mouldings, and surmounted by labels over each, which terminate at their horizon, excepting the oval windows, whose labels terminate on columns which extend from an enriched string course, at the foot of each window, to the centre of major axis.

My chief object in the last paragraph is to show to the judgment of any who may be baffled, how those windows can be come at, &c.

All the windows in the towers are moulded, and have stone jambs; each being crowned with label mouldings.

The whole house covers an area of 21,850 feet.

For further particulars, wait till the house is done, then come and see it.

TRUMAN O. ANGELL, Architect.

FOR THE MORMON.

Superstition.

BY ALEXANDER OTT.

CONCLUDED.

MAN appears sometimes as a living paradox, not satisfied with enduring real evils, such as diseases, sickness and various other disasters and calamities arising from the vicissitudes of life, his morbid mind is constantly creating imaginary terrors and monsters, from which he frequently suffers more than from real evils, and for the existence of which there is not the least foundation. Hence we see people believing in the words of soothsayers, fortune-tellers, gipsies, necromancers or magicians; and often are the suggestions of a wise, skilful physician rejected, and those of a witch doctor received. From the above it is evident, that timid, ignorant persons of a morbid mind, and excited imagination, people every grove, every lake, every ruined castle, every lonely house, with imaginary spectres, goblins, genii, satyrs, fairies, etc., believing that their peace, happiness, in fact their destiny depend upon the good will of those phantastical beings.

We are generally prone to follow the current of public opinion, to believe in what the multitude believes, concluding that what is believed by millions of people must be true, although it does not follow, that a principle is correct because it is believed by the multitude,—and so strong is the power and influence of our preconceived notions arising from our peculiar associations, circumstances and positions, that we are more or less under the influence of domineering feelings, which are operated upon by agencies that are congenial to our morbid minds and excited imaginations, and thus our reasoning faculties are often governed by impressions received from absurd, incorrect doctrines. Hence a religious creed is often a religion of fancy, but not of the soul; a religion appealing to the heart, and not to reason; a system exciting the imagination and benumbing the intellect. But even if we are aware of our having embraced incorrect principles, the magnet of self-interest and worldly gain is so powerful, that our better self is lulled to sleep, and we have neither the honesty nor the moral courage to oppose the flood of popular, yet erroneous dogmas, by coming forward and acknowledging openly and boldly the truth, but we are, in relation to our religion, often the playthings of caprice, fashion, popularity and ambition. For that reason, we find an endless variety of religious systems, which have more or less deviated from the path prescribed by the Savior and his apostles, and which are only in accordance with the spirit, moral condition and state of civilization of the different ages and countries.

Superstition is very fatal in its results, in as much as it blinds our vision, benumbs our intellect, so that we cannot reach and comprehend correct principles; hence superstition becomes a mighty barrier between error and truth, debarring us thus from many noble, intellectual enjoyments, and often filling our minds with fear and terror. In fact, the gates of knowledge are closed for him, in whom superstitious notions prevail, and he will never get correct ideas in relation to the nature of the Supreme Intelligence and its sublime workings. A person full of superstition is a mere slave of his own excited imagination, and a willing tool of the imposition of others, and may soon, by means of false reasoning, be led to the perpetration of deeds of injustice, cruelty and even crimes, as is evident from the lamentable fact, that the history of nearly every nation is stained with the blood of innocent victims of ignorance and superstition.

In the middle ages up to the 17th century, old, blear-eyed women were generally suspected by the people in Germany to have bewitched a cow, fascinated a child; in fact, every villainous trick, every possible mischief was attributed to the poor victim, and the public excitement did not subside, till the hangman, by order of the authorities, seized the unhappy woman, and dragged her to a deep pond, where she was thrown in the water, in the presence of a large congregation; whereupon the assistants of the Executive, by means of long poles, tried to keep the supposed witch under the water; if she rose and survived, she was considered not guilty, and acquitted, but if she sunk and died, she was pronounced a finished witch, and her body was left floating on the water. This procedure or operation was called the witch ordeal. The hangman, after having handed in to the authorities an account of his proper and legal attendance to the ordeal, received generally a certain stipulated sum as a remuneration for his trouble; documents of that kind are still found in the archives of the Prussian courts of justice. In France, under the same accusation, more than thirty thousand women suffered the penalty of death, through the excruciating tortures of that horrible institution called the Inquisition.

If reason would hold the ascendency over us, and our thoughts, impressions and actions be guided by common sense and knowledge, we would find that every thing in nature has the undeniable impress of consistency and intelligence, and that so-called enchantments and other strange, supernatural performances are only the productions of weak and feverish brains of narrow-minded ignorant persons, and that such absurd ideas come within the domain of the dark ages, when witchcraft, with all its venerable and interesting retinue of imps, brownies, wizards and other phantastical beings were flourishing.

Certain operations or phenomena of nature may appear to us, weak, benighted mortals, as supernatural, because we are strangers to the principles and laws, through which they have had their existence, but, if we understood their philosophy, their nature, their mechanism, the phenomena would be simple, plain matters of fact. Hence, there are many operations and phenomena, which, although easily explained on scientific principles, will appear as supernatural or prodigious to the layman, ignorant and uncivilized. I remember, for instance, on the first establishment of railroads in Prussian Silesia, serious fears were entertained by the authorities for the safe and unhindered passage of the iron horse, as the country people, who are generally ignorant catholics, looked upon the new invention as a work of the devil, and threatened its destruction. The simple process of taking daguerrotype-likenesses would appear to a wild Indian according to his superstition, as the work of sorcery, on account of his being entirely ignorant of the principles of optics and chemistry.

Operations or phenomena which are contrary to reason, common sense and natural philosophy, are merely chimerical or imaginary. God, as the personification and fountain of the highest intelligence, as the seat of all truth, cannot himself deviate from those eternal principles, which He, in accordance with his supreme wisdom, has introduced for the regulation of the Universe, so that every thing may be kept in eternal order and harmony. Hence to believe in inconsistent, absurd and foolish notions, and disbelieve correct principles, is a sign of the mind being ignorant, morbid and not well balanced, as is always the case with superstitious people, who swallow with the greatest eagerness a tale of an old woman having transformed herself into a black cat, and disbelieve the intelligent workings of the economy of Nature; who take readily for a fact that a witch was seen riding on a broomstick in the air, and condemn men of a higher intelligence, as for instance, in relation to Doctor Bartolo, who, in the sixteenth century, was charged by the learned ecclesiastics with having dealings with the devil, and, by an order of the Inquisition of Rome, was imprisoned, because he had successfully attended a nobleman in a severe illness, so that the invalid unexpectedly recovered.

Let us then free ourselves from the bondage of absurd, superstitious notions, and unbiassed, at all times, act under the benign influence of the Spirit of God, that we may drink continually out of the well of eternal truth, and have the honesty and energy to persevere in its cause.

Correspondence of President Geo. A. Smith.

Severe Weather on the Plains.

ST. LOUIS, Mo., March 9, 1857.

EDITOR OF MORMON,—*Dear Sir*:—On Saturday last we had the pleasure of meeting in this city, our old friend, Ephraim R. Hanks, just arrived from Great Salt Lake City. He left that place in company with Feramorz Little, Esq., on the 10th December last, and after enduring the fatigue, toil and exposure of the journey, unprecedented for severity in the annals of Mountain or Plains traveling, arrived at Independence on the 28th Feb., and delivered the Salt Lake Mail at the Post Office there, since which it has not been heard of. They met the last ox trains on the Weber, and the hand-cart companies were all in before they left the city, and had all found homes. The road to Bridger was passable in consequence of the wagons having passed over it; but considerable snow. At Big Sandy they encountered much snow in drifts, and continued until they left the Rocky Ridges, from there considerable snow to Laramie, but no serious obstruction, still the weather was very cold, and extremely stormy. From Laramie to Kearney was one continued storm, and no possible means of travel, save on the ice down the Platte river, which was accomplished with much difficulty and danger—the ice breaking through many times each day. At Ash Hollow they found some men who had been teamsters in the employ of Messrs. Major & Russell, United States Freighters, who had left Laramie, on their return for this State, but could proceed no further in consequence of the severity of the weather. Major Drips' train was also at Ash Hollow, and his cattle, also the cattle belonging to another trader, were all dead, and the men compelled to remain, having secured the best shelter they could fix for the winter in consequence of the heavy snows and severity of the weather. Although Major & Russell's men had made several attempts to come on, and some of them were severely frosted, and each time compelled to give up, they concluded to try again in following Captain Hanks' track, who supplied them with buffalo meat with his gun, and conducted them safely into Fort Kearney. At this Fort Major Wharton remonstrated with Capt. Hanks against his proceeding further, stating that the Mail from Iowa Point had made several attempts, and was obliged to return to the Fort, and had remained there a month, and that several persons had perished immediately in the neighborhood of the Fort in the storm. Major Wharton manifested every kindness in his power to Messrs. Hanks & Little, and manifested feelings and kindness towards them, that would well become a father toward his children. Twenty-two miles from Fort Kearney, called the Hole in the Prairie, they encountered a storm which continued two days and three nights, and so severe that they could not see their mules which were tied to their wagons, and without the least cessation, and not get any fire, and the mules partially fed on ropes of straw from their collars, and the wonder was when the storm was over, how they had existed, they having no shelter, save buffalo robes and blankets, part of which they eat, and all the lines and straps within their reach. From this place to Patterson's Ranch, on Big Sandy, they encountered from two to twenty feet of snow, and had to make a temporary bridge to get on the ice, in crossing Big Blue, and afterwards reached Independence without much further difficulty. The secret of the success of this journey lies in Messrs. Hanks and Little's success in training their mules to eat buffalo meat, this was done in the first place by boiling the meat and dipping it in flour, and after the supply ceased, from having left the buffalo country, the mules then began to fall off. The mules suffered severely from being cut about their feet and legs with ice, and they had to provide against this by cutting buffalo calf-skins and tying around their feet and legs, without which, they could not get the mules to step over any icy ground, but with all these precautions, nothing but the overruling Providence of the Almighty, seconded by the skill and great powers of endurance of Messrs. Little and Hanks, could have brought them through such a journey, and they give God the glory for their deliverance. Captain Hanks looks the same hardy Mountain Tiger he did at home. They encountered Smoke's band of Oglialla Sioux Indians, near Upper Platte Bridge. Smoke entertained them in his Lodge, and gave a variety of dishes of buffalo meat, served up in a variety of ways, after the most approved style of Sioux cookery, and otherwise made them welcome. There were about sixty lodges of them. Smoke informed them that he was now friendly to all whites. At Ash Hollow they saw another band of Sioux Indians, about sixty lodges, who appeared friendly. About fifty miles above Kearney they encountered a large band of Pawnee Indians, who had been on a hunt on Cor River, but had failed finding any buffalos, about 1000 of their horses had perished for want of food, and the extreme cold; also their squaws and children had suffered severely, and many died for want of food, and many of the mothers had eaten their own children in the extremity of their suffering, also others that had frozen to death. The oldest Indians do not remember so much snow and severe weather. They met Messrs. Gerrish and Goodhill at the Devil's Gate, bound for Salt Lake, a small party of about twenty men with Capt. Jones, left to guard the goods left by emigrant trains, were in good health, and well provided for the winter at that place. Also they met the Nov. mail which left Independence for Salt Lake, at Willow Springs, about 354 miles from Salt Lake City. Bishop Heywood was along with the mail, and in good health and spirits.

There is a great improvement taking place here, in St. Louis, many of the Saints have renewed their covenants, and nearly all are preparing to do so, and the Spirit of God is manifest in the meetings, and a general reformation going on. Brother Snow is somewhat indisposed at present from severe cold, and great exertion to accomplish this reformation, but we hope he may soon be restored to sound health again. We send along with this the only number of *Deseret News* we have received, and refer you to its contents for Valley news, yet hoping you may have some per mail direct. I will now conclude. The Lord bless you. Your Brother in the Gospel,

GEO. A. SMITH.

Thirty-fifth Congress.—Extra Session.

WASHINGTON, March 12.

EXTRA SESSION OF THE SENATE.

The Senate met at 11 o'clock.

Mr. Cameron expressed a desire that the report of the Committee on the Judiciary in his case be taken up, with a view to forthwith disposing of it.

Mr. Mason objected, on the ground that the public business required an Executive Session.

The Senate agreed with Mr. Mason, and went into Executive Session.

SENATE, March 13.

Mr. Benjamin, of La, called up the resolution reported from the Committee on the Judiciary, to discharge them from the further consideration of the protest and papers in Mr. Cameron's case.

Mr. Bigler of Pa. asked for an adjournment of the case, as he expected important information bearing on the case, but ultimately the resolution of the Committee was adopted.

Mr. Benjamin, from the Committee on the Judiciary, reported a resolution proposing that all the parties to the Indiana contested election case be permitted to take testimony before the judicial tribunals of that State.

Mr. Trumbull, of Ga., said that there was no matter at issue at all material to the case; if so, the testimony ought not to be taken. The facts can only be proved by the record. He moved the adoption of the following as a substitute for the resolution:—

That it is the duty of the Senate to proceed to the consideration of the question of the right to seats of the sitting members from Indiana at the present session, and to dispose of the same before its adjournment.

Some smart sharp talking passed between Mr. T. and Mr. Fitch. The case was not disposed of. The Senate went into Executive Session. After three hours, adjourned.

SENATE. March 14.

On motion of Mr. Thomson of New Jersey, a committee of two was appointed to wait on the President and inform him that if he had no further communication to make the Senate were ready to adjourn.

On motion of Mr. Stuart of Mich. the journal of the former day was corrected by striking out that portion which said that Mr. Bright's credentials were referred to the Committee of Judiciary.

Mr. Bright of Ind., said that his credentials were on file, and if the motion be made to refer them he wished to be heard. It was the case of his colleague, Mr Fitch that was under consideration, and not his.

Mr. Trumbull of Ill., ineffectually sought to have the Indiana election cases considered.

The Vice President retired from the chair, calling on Mr. Stuart to preside.

Mr. Fitzpatrick of Ala. said that it was necessary to have a President pro tem., according to usage, and moved that Mr. Rusk be chosen to that station, but on motion of Mr. Wilson the Senate proceeded to ballot, and elected Mr. Rusk, who received twenty-nine out of forty-seven votes.

Mr. Rusk having been conducted to the chair, returned thanks for the honor conferred on him, and promised to discharge as impartially as he could the duties devolving upon him.

Mr. Seward of N. Y. offered a resolution, which was unanimously adopted, tendering the thanks of the Senate to Mr. Breckinridge for the dignity and impartiality with which he discharged the duties of presiding officer.

Five thousand copies of the report of the army officers relative to their mission to the war in the Crimea, were ordered to be printed.

The Senate then, after an executive session, adjourned *sine die*.

Conference at New York.

The Saints will meet in the capacity of a Conference at Brookes' Assembly Rooms, 361 Broome street, New York, on the first Sunday of April.

Representatives from all the branches composing the New York Conference are expected to meet at the house of President John Taylor, the evening preceding the Conference to give a report of the state of the branches. Scattered members, unconnected with any organized branch, who may not find it convenient to be present will please forward a report the week previous to Conference, to the address of the Secretary, Mr. Wm. J. Silver, at this office.

Social Party.

THE Monday evening following the New York Conference there will be a social party in the Broome Street Hall. Doors open at 4 o'clock, P. M.; Chair to be taken at 5 o'clock precisely. Tickets of admission 25 cents each, children under 12 years half price, to be had of Elder Silver at the hall, the Presidents of districts at their district meetings, and Elder Dulin, at the office of THE MORMON.

DIED,

At Alton, Ill., on Sunday, March 8th, at half-past 2, P. M., Mary Emma, youngest child of H. J. and Sarah Hudson.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number,	each	0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

New York Wholesale Price Current.

Corrected to March 20, 1857.

ASHES—Pot	per 100 lb.	7 37½ a	—
Pearl		— a 7 62	
CANDLES—Stuart and Bussing's best, assorted		— a	—
Ordinary	per lb.	— a	—
CANDLES—Sperm		— a	—
Adamantine	per lb.	— a	40
Mould, tallow		24 a	25
		00 a	16
COFFEE—Java, white		15 a	
Mocha		15½ a	—
Laguayra		11½ a	12
Maracaibo		11½ a	17½
St. Domingo (cash)		00 a	16½
DRUGS AND DYES—Alcohol, pr. gal.		— 60 a	66
Alum	per lb.	— 2½ a	—
Arrowroot		— 45 a	—
Arsenic, powdered		— a	2½
Asafœtida		— 5 a	25
Borax, refined		— a	23
Brimstone, American, roll		— 2 a	—
do crude	per ton.	35 — a	40 00
Camphor, crude	per lb.	— a	20
do refined		28 a	—
Castor Oil, No. 1		0 00 a	1 40
Chlorate Potash		37 a	— 40
Cochineal		1 15 a	1 20
Copper—sheathing	per lb.	— 23 a	— 27
Copperas	per 100 lb.	1 50 a	—
Cream Tartar	per lb.	— a	— 30
Gum Arabic, picked		— 16 a	— 32
Gum Copal		— a	— 7½
Gum Myrrh, Turkey		— 10 a	— 25
Iodine, resublimed		— a	5 25
Ipecacuanha		— a	1 60
Madder		— a	—
Magnesia		— 13 a	—
Do calcined		— 14 a	— 35
Nutgalls, blue Aleppo		— 30 a	— 35
Oil Anis		— 30 a	—
Oil Bergamot		5 25 a	—
Oil Cassia		— 8 12 a	3 25
Oil Lemon		— a	6 50
Oil Peppermint		— a	2 12
Opium, Turkey		— a	3 —
Otto Rose	per oz.	— a	5 25
Oxalic Acid	per lb.	3 50 a	6 50
Phosphorus		— 31 a	— —
Quicksilver		— 95 a	1 05
Rhubarb, China		— 45 a	— 50
Saleratus		— 82 a	1 75
Sal Ammoniac, refined		— a	— 8
Senna		— 11 a	— 12
Shellac		— 11 a	— 14
Sugar Lead, white		— 12 a	— 16
do brown		— 13 a	— —
Sulphate Quinine		— 11 a	— 11½
Tartaric Acid		1 90 a	1 95
Verdigris		— a	— 42
Vitriol, blue		— a	— 50
DYE WOODS—Camwood	per ton.	— a	— 11
Fustic		115 — a	120 —
Logwood		— 27 a	29 —
FLOUR—State, common	per bbl.	— a	25 —
Michigan and Indiana		6 20 a	6 40
Genesee, extra		6 56 a	7 50
Rye Flour		6 56 a	8 75
Corn Meal		3 75 a	5 75
FRUIT—Raisins	per box.	3 70 a	—
Raisins, layers		— — a	4 25
Currants	per lb.	— — a	4 65
GLASS (American window)—		— — a	— 17
6x8 to 8x10	per 50 feet.	3 25 a	2 50
8x11 to 11x16		3 75 a	2 62½
11x17 to 12x18		4 — a	3 —
20x26 to 24x30		5 50 a	4 25
31x40 to 34v46		8 — a	7 50
GRAIN—Wheat	per bush.	1 70 a	1 80
Corn, round yellow		— 72 a	— 76
Barley		1 15 a	1 40
Oats, Western		— 52 a	— 53
Beans		1 75 a	—
GUNPOWDER	per 25 lbs.	3 50 a	6 50
INDIGO	per lb.	— 75 a	1 40
IRON—Pig, Eng., Scot	per ton.	29 — a	30 —
Bar, Eng. refined		60 — a	— —
Sheet, Russia, 1st quality	per lb.	— 13 a	— 13½
Sheet, Eng.		— 3½ a	— 4½
LEAD—Galena	per 100 lbs.	6 75 a	—
Sheet and Pipe		— 6½ a	—
LEATHER	per lb.	20 a	31
MOLASSES	per gal.	57 a	76
NAILS—Cut, 4d and 6d	per lb.	4½ a	—
Wrought, 6d and 20d		6 a	—
OILS—Olive	per bskt., 12 bottles.	3 30 a	3 50
Olive, in casks	per gallon.	1 25 a	1 30
Linseed		— — a	— 85
Whale		— — a	— 85
Lard, winter		— — a	1 12½
PAINTS—Lead, red, Am	per lb.	— — a	— 8½
Lead, white, Am., in oil		— — a	— 9
Lead do do dry		— 8½ a	— —
Ochre, yellow, French, dry		1 — a	1 62½
Ochre, in oil		— 4 a	— 6
Spanish Brown, dry	per cwt.	— 60 a	— 75
Litharge	per lb.	— — a	— 8½
Vermilion, Chinese		— 90 a	1 05
Venetian Red	per cwt.	2 — a	2 37½
RICE	per 100 lbs.	3 75 a	4 50
SALTPETRE	per lb.	6½ a	11
SEEDS—Clover	per lb.	— 11½ a	— 12
Flax, American, rough	per bush.	2 — a	2 10
Linseed, Calcutta		1 90 a	— —
SOAP—New York	per lb.	4 a	7
Castile		— 10½ a	11
SPICES—Ginger, Race	per lb.	— 5½ a	—
Mace		— 75 a	—
Nutmegs		— — a	85
Pepper		— — a	11
Pimento		— 7½ a	—
Cloves (cash)		— — a	11
SUGAR—New Orleans	per lb.	9 a	11
Havana, white		— — a	12
do brown		— 9 a	11½
Stuart's crushed		— — a	13½
SUMAC, Sicily	per ton.	— — a	75 —
TEAS—Gunpowder and Imperial	per lb.	35 a	75
Hyson		30 a	80
Young Hyson		32 a	70
Hyson Skin		20 a	35
Black		22 a	50
TIN—Banca	per lb.	— a	33
Straits		— — a	31½
Plates	per box.	9 — a	10 50
TOBACCO		— — a	7½
TURPENTINE	per 280 lbs.	3 62½ a	—
TAR	per bbl.	3 — a	3 25
SPIRITS TURPENTINE	per gallon.	— 41 a	— 42

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the LOWEST PRICES west of the Mississippi River, consisting of DRY GOODS, both Staple and Fancy; and every variety of GROCERIES AND PROVISIONS; Nails; Iron; Glass; Queensware and Hardware. Also,

LEATHER

and shoemakers' Findings, and the largest stock of BOOTS AND SHOES to be found on the Missouri River. Also, HATS AND CAPS; together with a complete assortment of READY-MADE CLOTHING, all of which is but a small part of the THOUSAND AND ONE Things which can be purchased of

feb14 ALEXANDER PYPER.

TWO-MILE HOUSE.

THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.

MEALS AND REFRESHMENTS

can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.

Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.

QUINCY, Ill., 1956. mh14

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in the resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Évangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Letter Notices.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor.	$1.75
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	3 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf


J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 184 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 84 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

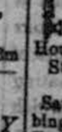
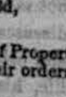
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yangers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

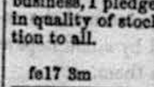
ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

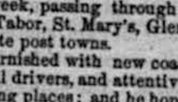
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.

Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage.
P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

Cotton Factory for Sale.
A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a
MACHINE SHOP.
The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.
Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.
Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad.
For particulars apply to
E. R. YOUNG, Westport, Conn.
Refer to the Editor of THE MORMON.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl,
S. T. HOUSE. NEW YORK.
30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
ja9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.---NO. 6. NEW-YORK, SATURDAY, MARCH 28, 1857. PRICE FIVE CENTS.

Poetry.

FOR THE MORMON.

Babylon's Moan.

BY SARAH MARIA MOUSLEY.

AIR "*The Watcher*"

From Babylons lofty towers,
Is heard a mournful cry,
Of Rulers, Priests,—and mighty men;
By ev'ry passer by.
On ev'ry passing breeze is borne,
A murmur from afar;
O, what is this, what meaneth this—
The nations all ajar?

Where once reign'd peace—prosperity,
Destruction hovers near,
And Rulers,—Lords—of ev'ry clime,
All hearts are quite in fear,
Of famine, war, and pestilence,
The rumors are so great,
O, what will save us, pray ye tell?
Destructions us await.

On Israel's peaceful mountains,
The ensign is unfurl'd,
A rainbow of redemption,
To a lost and ruin'd world,
Then hear the proclamation,
Haste, and obey the call,
"God's law from Zion, shall go forth,"
Earth's greatest kingdoms fall.

With wicked hands you've shed the blood
Of Prophets whom I've sent,
To call on all, both great and small,
And warn them to repent!
Obey the proclamation then;
And hearken while I say,
Ye gentile nations, cease your strife,
Prepare Messiah's way.

The time is near, the happy time,
Ye Saints of God rejoice;
Lift up your heads, redemption's near,
And hear your Saviour's voice.
'I come, I come! he meekly says,
All kingdoms are my own,
All earthly thrones and powers too,
Will soon be overthrown.

He comes, he comes, Messiah,
The Bridegroom promis'd long,
The heavenly Saints, and earthly too,
Will mingle soon in one;
And angels chaunt the joyful lay,
All praise to him belongs,
Shout Hallelujah! "*Jesus reigns*,
All voices join the song.

Centreville, Del., March, 1857.

Matrimonial Advertisement.

FROM PORTER'S "SPIRIT."

A LADY, who had no idea of looking for a husband, but with large proclivities for mischief and fun, put a matrimonial advertisement in the *Herald*, with direction for answers to be sent to a certain signature at the Broadway Post office. As the advertisement appealed to the practical appreciations, by assuming a neat little fortune, in addition to an agreeable person, the seed of such temptation could not well fall idly upon such a fertile bottom as is offered by the city of New York. On the first day that succeeded the advertisement, the lady received seventeen replies; on the second day, thirty-two, and on the third, seventy-two—an extent and ardor of appreciation, for her vaguely described personal attractions, which even she was not prepared to expect.

Bewildered by the warm volume of adoration and entreaty which issued from this hymenial magazine, the lady called to her aid five ladies as mischievous as herself. One pair of hands and one mind were, of course, quite unequal to the task of answering all, so the batch of billet doux was divided equally among them, and each was to make an appointment with the writers on the following Saturday afternoon, at four o'clock, on the lower side of the up-stairs saloon of a certain popular restaurant in Broadway. Each of the ladies, moreover, who took the task in charge, chose a different colored paper for replies. Finally it was agreed that the whole six should be present at the interview, and that each should wear the exact costume prescribed for the inamorata whom the sighing swains would be there to see. On the other hand, the gentlemen were directed to appear in all the varieties of attire and position, which female ingenuity and mischief could devise. One was requested to wear a blue coat and bright brass buttons; another to have his hair parted in the middle; one was to be eating a plate of pork and beans; which, said the ingenious writer who dictated it, "you can scarcely expect will be called for by any-body else." Others were to be partaking of various dishes, or to place themselves in such attitudes and postures as were directed by the writer.

At four o'clock on the prescribed Saturday afternoon, every chair at every table on the lower side of the up-stairs saloon was filled with slick-looking and highly perfumed Leanders, all gazing into each other's faces, and each secretly cursing the luck which wedged him so closely out of the killing positions and displays which he had been meditating ever since he got his note. And how the dishes smoked, and the wondering waiters flew! Even the perplexed landlord, amazed at this miraculous flow of business, was obliged to drop his own mutton chop, and call out the entire force of his establishment, to meet the clamorous, if not threatening demands of gentlemen, who feared they might not get their telegraphing plates of duck or mess of pork and beans in time.

At length, the clash of sheen and kick of stiff skirts was heard coming up the stairs one minute after four, and an inamorata appeared, dressed in dark green, with deep fur cape, and abundant drooping lace. She was wafered on the back of the head with an infinitesimal bonnet, and carried in her hand the magic drift of cambric, whose Shekespearian strawberries intimated that she was *she*. When she appeared, the sensation was universal; the gentleman with the buff vest threw open his coat to the extreme; the gentleman in the "blue" and the bright buttons, buttoned his coat entirely to the chin; the gentleman who was to lean backwards frequently, commenced tilting like a Chinese mandarin; the gentleman with the pork and beans became vociferous for *more* beans; while those who had duck, &c., were equally clamorous in complaining of the undue fulfillment of their orders.

Never was such a sudden clamor raised in that usually well regulated up-stairs saloon before—and, by the bye, never did it subside more suddenly than when a new brush of skirts was heard coming up the stairs. All the Lotharios were once more in position, when lo! another Cordelia, in all respects the reflex of the first, appeared, bearing the film of strawberries as a challenge in her hand, and sweeping with it like a Juno, to a seat near the location of the first. It is needless to say that the sensation was now extreme. Some of the gentlemen who were to part their hair in the middle, began, however, to look less furiously at other gentlemen who had their hair parted in the same way, as much as to say: "Well, there is one for each of us, anyhow!"

But most of the party seemed more troubled than before. A pause of some minutes succeeded before any new "appearance" took place, during which time, the Lotharios were engaged in displaying their points to the best advantage; and some, more ardent than the rest, pulled out the various colored notes they had received, and either pretended to read them or laid them conspicuous on the table.—"There's one of my fellows with the blue note!" said Mystery No. 1, over her spoonful of soup, to Mystery No. 2. "There's one of mine," said Cordelia the second: "he's got a pink note." What do you think of Augustus, there, with the pork and beans before him, who is so pensively leaning his cheek upon his hand?" said Myth the first—but before the answer could be given, Apparitions three and four appeared, and hard upon their heels came five and six. There was now perfect consternation on the lower side of the up-stairs saloon of the fashionable restaurant in Broadway. The man on the tilt fell backwards, and was shot under the table; there was a general feeling after hats and gathering up of loose handkerchiefs and canes.

All at once, after one of those short, sudden panics, which convey electric knowledge to the human mind, a general stampede took place, and the whole party, with more or less dignity—according to the nature and shapes they had been put—made for the stairs and descended out of sight. It was several minutes before they could hand in their checks and pay the score, and during this time, the mischievous bevy with strawberry marked handkerchiefs, took full pay for their trouble, in the hearty laugh which they indulged in at the ludicrous tableau and exodus they had just beheld, on the part of gentlemen who were so sharp after the "snug little fortune," and whose motives were entirely confined to the object of getting a "congenial partner with whom they could quietly settle down in life."

About the Sponge.

THE natural history of the sponge is very obscure. The contradictory assertions of naturalists forbid any degree of precision, even in its classification. Some regard it as a vegetable, others as an animal, others again as a union of both in the polypi. All agree in admitting that two substances are found in the sponge; one in the interior, consisting of a fibrous cornea, forming a tissue more or less compact, to the centre of which there adheres a marine body; the other, on the exterior, is of a soft, gelatinous consistency, and appears to be the seat of sensibility and life. But little is known as to the origin or duration of the life of sponge. It is conjectured that its growth must be very rapid, as two years suffice to repeople the rock despoiled by the gatherers or fishers. The sponge presents on its exterior variable forms, without any degree of regularity, though it bears a close analogy to the stony polypi. The fibrous tissue is the only part that can be studied with attention, but such examination reveals irregularities so numerous, and differences so great, that it is most difficult to assign a generic character to the interior. The fibrous net work, the fine elastic tissue, are solely the index by which the quality of the sponge may be ascertained, without furnishing data on which to establish whether these properties are natural or accidental.

The sponge is common to all seas; but differences exist as to its quality. The best sponges are incontestably those which are brought from the coast of Turkey, and among these the Syrian sponges are the most highly esteemed for toilet use. They are of a finer grain, a greater flexibility, and are more porous—that is to say, they have a greater capacity for absorption. In commerce they are divided into three classes—color, delicacy and elasticity of tissue, together with compactness of material. The white, delicately grained sponges are reckoned the best; there is a second class, stronger, and of a more yellowish tint; and a common class, known as Venice sponge, and only employed for the most ordinary purposes.

Sponge gathering, or as it is very commonly called the sponge fishery, commences in June and terminates in August; on the coast of Syria it is sometimes prolonged to September. At the beginning of the season the fishermen of Beyrout, Tripoli and Lattakich prepare for work, and either enter on the undertaking on their own account, or in the service of some enterprising speculator. Those who fish on their own account, or in the employment of others, form into parties of five or six, under the command of a reis. The boats employed are small, but admirably adapted for the purpose. The fishermen coasting for a considerable distance in their frail barks—the sea generally in such a state as to permit them to see the bottom—when they observe a pile of sponge rock, take in sail, cast anchor, and each man in his turn plunges into the water. The diver places his feet on a large stone attached to a cord which he holds in his hands. When he reaches the rock, he tears away the sponge, and places it in a bag before him. Having gathered as much as he possibly can, he re-ascends, and the second diver plunges in and carries on the work. The divers will sometimes descend thirty fathoms (180 feet) in search of the sponge.

The sponge is submitted to the necessary manipulation as soon as possible after it has been gathered. When they arrive on shore, the divers dig a hole in the sand and fill it with water. Into this the sponge is plunged, and the men tread it with their feet until the whole of the outer gelatinous coating is removed. When it has been thoroughly denuded of this membrane, and presents to the eye nothing but its own natural color, the process is complete. Sponge thus prepared contains a quantity, more or less, of the sand in which it is pressed, and as the divers are paid by weight, it does not answer their purpose to wash the sponge scrupulously clean. But sharp dealers require a couple of days to ascertain how much sand is mixed with the sponge, and to pay accordingly; and it is but the timid or inexperienced who are to be thus defrauded by the divers.

Beyrout and Tripoli are the chief sponge markets. Tripoli being in the immediate neighborhood of the fishery, is the most productive, and is the centre of the sponge trade. The quantity of sponge sold at this place has rendered it essential to establish a market especially devoted to this object. The middle of September is the busiest time at Tripoli, and a curious mixture of Europeans and Orientals—of French, Italian, English, Druses, Turcomans, Kurds, chaffer with the Greek merchants over the sponge. The scene is not easily forgotten.

Galvanizing Iron.

THE manufacture of galvanized sheet and corrugated iron and galvanized telegraphic wires is carried on quite extensively at the United States Galvanizing Iron Works in Philadelphia, the concern being owned by a private firm. Of the working of this establishment, the Philadelphia *Ledger* gives some interesting particulars:—"The rolling mill attached to the works is 100 by 200 feet, and capable of making 800 tons of sheet iron per annum. About sixty men are employed, and the machinery is kept in motion by an engine of 125 horse power. The pig iron is first puddled, and then rolled into bars and sheets, after which it is taken to the galvanizing works and the scales removed, and the sheets made perfectly clean, by passing them, one at a time, through a bath of sulphuric acid; they are washed clean with water, and taken to a kiln and dried perfectly. The sheets are coated by passing them through a bath of zinc—the zinc forming a coating upon the iron a little thicker than the tin upon tin plates. The sheets are rubbed with cloths, for the purpose of removing the dirt, after which they are passed through bright, smooth rollers, four feet long. The sheets to be corrugated are passed through rollers prepared for this purpose. The iron is then fit for use, and will stand salt water, or any kind of weather, without rust.

The United States Government are now using it for roofing custom houses and other public buildings, in place of copper. In these works twelve miles of telegraph wire can be galvanized in a day, at a cost of $10 per mile. The wire is passed through the bath as it comes from the reel, moved by steam power. The galvanized iron roofing works of Harris & Co. is an extensive establishment. The buildings and yards used for setting up the roofs occupy nearly half a square. The sheet iron is mainly galvanized, which has proved a perfect protection from rust, and the favorite form is corrugated, as adding greatly to its strength. A machine, which is the only one in existence, perfects the corrugation in large sheets, at the rate of one per minute. The upper iron plate is of the required form, and remains permanent, while beneath are six tongues, each of which form a single corrugation. On the application of the steam power, the two center tongues move upward by means of cams working beneath; these then remain permanent while they are succeeded in pairs by the tongues on either side, perfecting the sheet with great rapidity, all the tongues falling together and releasing the sheet, so as to be replaced by another.

The punching of the sheets is performed by hand, but there is a machine in which the sheets are placed that secure perfect security, and every rivet hole invariably matches with the adjoining sheet. There is also an ingenious machine for cutting the corrugated sheets in any form without destroying the corrugations. The machines for punching the iron girders, cutting them of any required length, cutting the screws on the ends of the bolts and stays supporting the roof, are all of the most perfect character. The machinery is driven by an engine of twenty horse power. In the yard a section of the iron corrugated roof for the new United States Custom House at Mobile, is set up, which is always done preparatory to shipment. This building is 82 feet by 141, and the roof required will measure 12,000 square feet. The firm have also ready for putting together the roof of corrugated copper intended for the new Bank of Pennsylvania on Chesnut street. This roof will measure 10,000 square feet, the copper alone costing about $6,000.

Are We Going to Ruin?

GEORGE D. PRENTICE, Esq., of the Louisville *Journal*, lectured in Hartford on Monday evening, on "The Political Aspects of the Country," of which he takes a very desponding view. The following outline of his remarks is given in the Hartford *Free Press:*

"It is time for us to return to first principles. There are symptoms of decay in our government. The education of the citizen is neglected. Disunion and monarchical sentiments are spreading. Our politicians are selfish and the general tendency is to anarchy. We have one entire State in open hostility to the Constitution, supported in it by three others, with the sympathies of half a dozen more. The Union never encountered such opposition as during the last campaign, when dissolution was openly threatened in a certain contingency. The present apparent peace is a mere temporary truce—faction still cries for war. The fundamental principles of the government are called in question. This is pregnant with terror; it is the snapping of the golden cord; the starting of the keystone of the arch; the *click*, if not the 'crack of doom.' We lose national pride; the Mississippian threatens to hang the citizen of New Hampshire; the impetous South Carolinian strikes down the scholar from Massachusetts, and their constituents take sides with them. The nation is bristling all over with repugnances.

"Who shall arrest those evils? The race of Statesmen, of giants, has departed, and no successors appear. We have public men in abundance, but no Statesmen. Three-fourths of them are reckless demagogues, who regard first themselves, and then—*nothing*. Across the polished brass of their souls, not the most distant thought of the good of the country ever flits. There is not enough of moral courage in a hundred politicians to stiffen one upper lip! They dare not stand up and say their souls are their own, or if they do, they append a 'subject to the Constitution' and 'the majority.' Backboneless, they stand up like empty bags, or basely prostrate themselves at the feet of faction, instead of being leaders of the multitude. They represent only the pot-house and the club-room. It is easy to flatter our national vanity, but the truth must be told. The North and South are piling up combustibles which the lightnings may fire! A few revolutionary patriots yet live, and they may survive the fruit of their labors, but if we are true to ourselves and to our country, we may yet avert the storm."

A Desperate Conflict between a Lion and an Antelope.

DR. LIVINGSTONE gives a very interesting description of a fight he witnessed in Africa between a lion and antelope. The Doctor and his guides had just emerged from a narrow defile between two rocky hills, when they heard an angry growl which they knew to be that of the "monarch of the forest." At the distance of not more than forty yards in advance of them, a gemsbok stood at bay, while a huge tawny lion was crouched on a rocky platform, above the level of the plain, evidently meditating an attack on the antelope; only a space of about twenty feet separated the two animals. The lion appeared to be animated with the greatest fury; the gemsbok was apparently calm and resolute, presenting his well fortified head to the enemy.

The lion cautiously changed his position, descended to the plain and made a circuit, obviously for the purpose of attacking the gemsbok in the rear, but the latter was on the alert, and still turned his head toward his antagonist. This manœuvring lasted for half an hour, when it appeared to the observers that the gemsbok used a strategem to induce the lion to make his assault. The flank of the antelope was for a moment presented to his fierce assailant. As quick as lightning, the lion made a spring, but while he was yet in the air, the gemsbok turned his head, bending his neck so as to present one of his spear-like horns at the lion's breast. A terrible laceration was the consequence; the lion fell back on his haunches and showed a ghastly wound in the lower part of his neck. He uttered a howl of rage and anguish, and backed off to a distance of fifty yards, seeming half disposed to give up the contest, but hunger, fury, or revenge once more impelled him forward.

His second assault was more furious and headlong: he rushed at the gemsbok, and attempted to leap over the formidable horns in order to alight on his back. The gemsbok, still standing on the defensive, elevated his head, speared the lion in his side, and inflicted what the spectators believed to be a mortal wound, as the horns penetrated to the depth of six or eight inches. Again the lion retreated, groaning and limping in a manner which showed that he had been severely hurt, but he soon collected all his energies for another attack. At the instant of collision, the gemsbok presented a horn so as to strike the lion immediately between his two fore legs, and so forceful was the stroke that the whole length of the horn was buried in the lion's body. For nearly a minute the two beasts stood motionless; then the gemsbok, slowly backing, withdrew his horn, and the lion tottered and fell on his side, his limbs quivering in the agonies of death. The victor made a triumphant flourish of his heels, and trotted off apparently without having received the least injury in the conflict.—[*Dr. Livingstone's Travels in Africa.*]

Search the Scriptures.

SOME forty or fifty years ago there was a telling sermon preached in the "Old Bay State," by a famous minister, in which occurred the following droll passages:

"My dear brethern, God works in a mysterious way and ain't above using the humblest means to bring his critters to their senses, when he sees them slothful in business, and a-going down to hell with their eyes shut; and here's a case in point, which it affords a solemn warning to all who neglect this great duty. Some time ago, I knew a man down at Marblehead Point—a fisherman—a desperate, wicked man, a profane swearer, a drunkard who never darkened the door of a meetin'-house, or took delight in holy things. He had a family—a wife, three sons and two daughters—all bad as himself; all a-going straight down to hell as fast as their legs could carry them. But at last they were brought to their senses in this wise, and from limbs of Satan transmogrified into the children of light. Once upon a time there was great trouble in the heads of the family. It was long since they had been mowed or raked, and so to speak, there was varmin in the grass. They all got desperate uneasy, and to come to the point at once, there was a loud cry for the fine-tooth comb. But, my friends, nobody knew where it was. It couldn't be found! It couldn't be found! And so it went from bad to worse. Scratchin' was of no use—'twas too bad for scratchin'. They hunted everywhere for the old fine tooth comb—from garret to cellar, and from cellar to garret. They ransacked every closet and every drawer, but it couldn't be found." Here the preacher paused and looked around, then went on in a low, solemn, and emphatic tone: 'At length it was found. Who found it? I don't know; but it *was* found, to the great joy and everlasting salvation of all that family. And, my friends, *where* do you think they found it?' A long pause—'They found it in the old family Bible, (*sotto voce.*) They found it in the old family Bible, (*cresendo.*) They found it in the old family Bible, (*in a voice of thunder,*) and the dust lay so thick on it that you might have written *damnation* on the kiver. Therefore, (*in a tone of deep emotion,*) my beloved brethren, *search the Scriptures.*"

The Distinguished Dead of the Past Year.

THIS Republic has lost Mr. Berrien and Mr. Eaton—members of General Jackson's Cabinet—Senator Clayton, Governor Troup and Commodore Morris, with others who counselled for her interest in the Cabinet, and upheld her dignity amidst the contentions of factions and during the perils of war. England has to regret the deaths of Lord Hardinge, the hero of many bloody fights; Sir Henry Pottinger, a military diplomat; Sir John Ross, the Arctic navigator; Buckland, the geologist; and Westmacott, the sculptor. Russia mourns for Prince Paskiewitch, the brilliant representative of two Czars in Poland; Prince Woronzoff, a faithful and sagacious counsellor; General Rudiger, a valiant soldier; and Admiral Sucrow, whose name is immortalized for the planning and carrying into operation the bridge which led his comrades from the south to the north side of Sebastopol after the capture of the Malakoff. Sir William Temple, Lord Palmerston's brother, who for a long time held the post of English Minister at the Neapolitan Court, is also dead. Science, literature, and the fine arts, have been stricken in the persons of Sharp, the geologist; Percival, the American geologist; Sir William Hamilton, the metaphysician; Van Biela, the astronomer; Henri Heine, the German writer; Caroline Lee Hentz, Thierry, and Count de Tocqueville, and a host of others. The musical and theatrical circles have lost Madame Vestris, Adolphe Adam, John Braham, Bochsa, and Landpainter, who composed as well as he painted. M. Sina, of Vienna, who was worth four millions of pounds sterling, succumbed to death; whilst John Sadlier, worthily represented the gigantic swindlers of the age in the manner of his death, as he did during his entire career. These are not a tithe of the long list. Death has been busy, and thousands whom the Lord honored or feared have gone to their long home.

[*Herald.*

Terrible Accident on the Great Western Railroad.

The Hamilton *Spectator* (C. W.) of the 13th instant, gives the following account of a terrible railroad accident:—

"A national calamity may fairly be said to have befallen us. Men who have ever stood in the foremost rank—capitalists the most shrewd, speculators the most keen, merchants the most far sighted, clergymen the most earnest—have at one fell sweep been taken from among us. The brain wanders, and the pen almost refuses to do its accustomed duty, when attempting to describe the heart-rending scenes we have witnessed.

"The train from Toronto, due in this city at a quarter before 6 P. M. yesterday evening, had come from Toronto as was usual, and was proceeding at a moderate rate of speed to pass the swing bridge across the Desjardin's canal. Those residing at a distance may not know that a cutting has been made as an outlet to the canal through the Burlington Heights, and that the railway crosses it by a swinging bridge sixty feet at least above the level of the canal. At this time, of course, the water below is covered with ice, about two feet thick.

"Just before the train reached the bridge, the engine ran off the track, owing, it is supposed, to some defect in the axle. This, however, is a mere surmise, founded only on the observation of some marks on the road for some distance on the other side of the spot where the accident occurred. The immense weight of the engine, cutting through the timber of the bridge, produced the effect naturally to be expected. The whole structure gave way, and with one frightful crash, the engine, tender, baggage car and two first-class passenger cars broke through the severed framework, and leaped, headlong, into the yawning abyss below. The baggage car, striking the corner of the tender in the act of falling, was thrown to one side, and fell some ten yards from the engine. The first passenger car rushed after, and turning as it descended, fell on its roof, breaking partly through the ice and was crushed to atoms, while the last car fell endways on the ice, and, strange to say, remained in that position.

"The loss of life was of course frightful. There were ninety passengers in the train, and the list of those who have escaped only numbers about twenty. As far as we can yet learn, every one in the first car was killed; those who were not crushed being drowned by the water, which nearly filled the car. About thirty were in the last car, of whom ten were taken out dead, and most of the others were fearfully mutilated. The conductor, Mr. Barrett, and the deputy superintendent of the road, Mr. Muir, and Mr. Jessop, one of the auditors, who were on the hind platform, jumped off and escaped. The express messenger, Mr. Richardson, a conductor on the road, and the mail conductor, were with the baggageman. The latter jumped over the baggage he had piled up ready for delivery, and escaped with but slight injury, while the three others went down, but, miraculously enough, were not much hurt. The engineer and fireman went under the ice with the locomotive, and their bodies have not yet been recovered.

"The excitement in the city, directly the news spread, was intense. Hundreds swarmed towards the Great Western depot, and streamed along the line to the fatal spot. There the scene presented was such as to baffle description. Large locomotive lamps were speedily brought. Fires were kindled, and a lurid glare was thrown over the shattered remnants. Special trains were despatched to the bridge, to bring home the wounded. It was no easy task to descend the steep slope to the canal. Ropes were lowered, and ladders attached to them, on which the dead and wounded from the car which stood endways were first drawn up. Then the bottom of the car, which had partly sunk through the ice, was hewn away with axes, and the unfortunate passengers, some sadly mutilated and even cut in pieces, and all saturated with water, were taken out."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 108 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MARCH 28, 1857.

Utah Federal Offices.

THE election of the present Chief Magistrate of the United States of America was, as all the world knows, virtually decided on the 4th of November last, and at that period, to the great satisfaction of the quiet and peaceably disposed, the raging contest between the Republicanism of the Philadelphia convention, represented by Col. Fremont, and the Democracy of the Cincinnati convention, represented in the person of the Hon. James Buchanan, was hushed to slumber till wanted for the next campaign. The decision of the majority, of course, caused bitter disappointment to many in the defeated camp, who had built high and magnificent castles in the air, still with the exception of the manifestation of a little riled feeling among editors, the vanquished have been wisely silent. Correspondingly did high future hopes take deeper root in the minds of many in the army of the "unterrified," and the castles that their lively imaginations had built, before the contest was decided, have since, to their still more excited fancy, appeared furnished, carpeted, and seemingly all prepared, only awaiting their honorable presence to take possession and enjoy. But wishes and dreams are, unfortunately for the victors as they have turned out for the defeated, somewhat different from tangible facts, and whatever honors the scattered braves may have anticipated, it is every day becoming more apparent at Washington that the heroes are legion and the great Chief has not decorations enough for all who distinguished themselves in the campaign. The correspondence from Washington since, and even before, the inauguration of the Hon. James Buchanan, shows a vigorous scrambling for office—and a contest, though on a smaller scale than that which decided his election, equal to it in every other particular. Caucus after caucus has been held, and deputation after deputation has visited President Buchanan, and each has made known the particular favorite for the tangible, *bona fide* post of honor and profit.

Anticipating that changes might be effected by a new occupant of the White House in the Federal officers of Utah, there has lately been a perfect inundation of letters from loafers and hungry office-seekers who have by one means and another got stuck on to Utah Territory. The *Tribune*, alias the *Slanderer*, has for some time past been their organ, and has been teeming with every species of calumny and falsehood about the inhabitants of Utah, but more particularly about his Excellency Governor Young. Their warm professions of sympathy for the anti-slavery propagandists shows that the writers of these letters calculated that the Pathfinder would reach the chair of Washington, and not having yet learned of the election of the Democratic candidate, they have been assiduous in manufacturing mountains from mole-hills about niggers and Indian slaves; and every story that their fruitful imaginations could invent has been duly reflected in the city *Slanderer*. Another batch of letters has appeared this week, with more, if possible, of that scurrilous abuse for which the *Slanderer's* correspondence is proverbial. Judge Drummond has, among others, got again on the *tapis*, if we are to believe a cotemporary who publishes a part of his correspondence, with some official at Washington, he seems terribly afraid of the Mormons, and awfully anxious to get power. We think he has good grounds for keeping out of Great Salt Lake Valley till he gets it; but if he ever return he may calculate that the laws of Utah, against a crime little noticed elsewhere, will be put in force, authority or no authority. He may take our word for it that the sisters and brother of the *real* Mrs. Drummond are in earnest. No pettifogging will stop the course of justice in Utah—but that he knows well from his experience at Fillmore City, at the time he was apprehended on the charge of assault and battery, springing from the affairs of the other Mrs. Drummond. We think that at present this is enough to say to those whom it may concern, that they may know the cause of the Judge's fear to return to his duties and his anxiety to have somebody like himself in authority near in the hour of trouble. Such mean, contemptible scribblers deserve no further attention till they have purified themselves, if that ever can be, of the moral turpitude with which their names are righteously associated. So much, then, for the slanderers of Utah and their unbounded zeal at this particular moment.

The Federal offices of the Territory are at the disposal of the President, and whatever course he pursues with other Territories will do for Utah; but we do trust that a wise and prudent course will be pursued by the Chief Magistrate in his selections. We should not feel ourself justified in even expressing such a wish, as to some that much might imply distrust on our part, did we not know of the labors of our enemies in and out of Utah to prejudice the Administration at Washington against the Mormon officials in Utah.

A correspondent from Great Salt Lake City, writing us recently, alluding to the men who have been out there, says:

"We find that, with very few exceptions, non-resident appointees have always been of that character whose chief delight and business is and has been to stir up strife between us and the General Government by their foul and false statements. They have never manifested any interest in the growth and prosperity of the Territory, but on the contrary, have acted as though they were sent here to quarrel and create, if possible, difficulties between us and the government. Influenced only by their own selfish purposes, and pursuing a course calculated to bring upon themselves the suspicions and distrust of the community, who, through much bitter experience and persecution in times past, naturally view strangers with a jealous eye. We do know that our good feelings, confidence and respect have been most wretchedly abused by them, and that while we treated them with the greatest consideration and respect, they were trying to debauch and corrupt our people, and using their utmost influence with the various departments of the government, members of Congress, and influential men, to prejudice them against our people, and injure their standing, character and influence in the estimation of the government."

We endorse every word of the above. We have watched the course of these political demagogues, and know that they have acted as our correspondent has stated. What object any administration can have in sending out to Utah men of the stamp of Drummond, Brochus, Braudebury, Ferris and Harris, we are at a loss to determine, unless it be to bother, harrass and try to the utmost how much human nature can endure before it retaliates.

Power vested in the chief magistrate is expected to be conscientiously and righteously employed for the benefit of his fellow-citizens who have chosen him to preside over them and watch over their interests. For whose interest such men as we have named are appointed to any office of trust, is beyond our comprehension. What good have they ever done? Or what can they hope to do in Utah, but make mischief. They have, as a general thing, been loafers who have hung about Washington till their troublesome presence had become a nuisance to men in high places, and it became necessary to send them somewhere to get rid of their importunities. Poor Utah has had enough of the scum. Other Territories have asked for the appointment to Federal offices of tried men—men known to be interested in their prosperity—and their demands are not considered unreasonable. We saw in a city cotemporary last week allusion made to this demand of the Territories, and the only thing that could be urged against this course was that it seemed hard to keep very competent persons from Federal offices, simply because they were not among the oldest settlers. Our cotemporary thought, that inasmuch as persons with the capacity for high, important offices meant to settle down, that that was enough to entitle them to the same chance for office as others who had already settled there. While we do think that the men who have made the sacrifices that life on the virgin soil demands are entitled to every honor and favor that the parent government can accord to them, we see nothing so very much to complain about if those who are called to office, as our cotemporary says, intend to settle there. But that class of men are not those who receive the appointments to Utah. Not a single one of them ever intended to settle in Utah. They went there for their own advancement and for a share of the plunder that such characters believe is the right of all who are smart enough to rob Uncle Sam. Discharging their duties is the last thing they think of. Self, self, eternally self—and duties are only discharged when it is more convenient to do so than to leave it alone. By some it has been plunder, plunder, eternally plunder, and the inhabitants of Utah see it and are thoroughly disgusted. A cry is made against Governor Young and Mormons in Federal offices; but by whom is that cry made? By settlers? Verily no! By adventurers passing through or men temporarily located there—men whose villany and corruptions make them detested. And when they have cried, what does it amount to? Brigham Young and the Mormons are accused of being opposed to the government. This is an old story, but on what grounds is such an accusation made? Have they ever refused to accede to any demand the government ever made upon them? No! But their accusers cry out that they talk disrespectfully of the United States officers sent among them. What of it? Are the Mormons the only folks that talk disrespectfully of men who may perchance be called United States officers? Not by a long way. Whoever heard the Mormons of Utah speak one word against the government at Washington, or against respectable men connected with it who have got the length of Utah? Not a soul. That the Mormons have been thoroughly disgusted with some corrupt scoundrels and puppies who have been in the pay of Uncle Sam, is verily true. We don't deny it. We should think it a blemish on their character if they did not feel so. We have only wondered at the patience of the Utonians, and been surprised that they did not kick them out of the Territory. We don't pretend to say or even guess at the may-be of the future; but this we will say, that if batches of men be sent to Utah to fill the Federal offices, of the stamp of the majority of those who have been sent in past times, we expect to hear of their returning quicker than they went. To all things there are limits—to patience and long-suffering there are bounds—and we think, and think it loud enough that all may know who have any interest in the subject, that the inhabitants of Utah have had enough of insult, and we beg the Administration to try their powers of endurance no further. We say to the Government—test our patriotism and our devotion to the Constitution as much as you please; the more you ask, the more we will cheerfully accord. But test not how much further we shall submit to abuse, misrepresentation and calumny from men whose position leads many to believe that they are carrying out instructions from the Capital.

We should indeed be sorry to be compelled to believe that the men we have alluded to were at any time the faithful exponents of the feeling of the Government at Washington towards us. Their appointments we have always looked upon as being unjust; still, with charity, we attributed the act to human weakness—the President yielding to outside pressure. We do trust, however, that President James Buchanan and his Cabinet, inasmuch as they have no official sins to atone for, will, instead of yielding to the clamor of interested, vindictive persons, show to the wide world that justice is associated with authority at the Capital of the greatest Republic in the world.

The Twelve in the States.

IN our issue of the 14th instant, we stated that "President Geo. A. Smith had lately visited a branch of the Church in Virginia, established many years ago by President J. M. Grant," but we learn from Bro. Smith's last correspondence that we had mistaken North Western for South Western Virginia. He says; "I did not visit Elder Grant's old field of labor in South Western Virginia. I visited my own old field of labor in North Western Virginia in the county of Harrison. Presidents Smith and Snow are still at St. Louis in rather poor health. It is said that President P. P. Pratt is making for Massachussetts: if so we may have his visit soon—shall be happy to see him.

ELDER RIDEOUT.—Elder Rideout of Cincinnati, recently from Utah, has been appointed by one of the Twelve to visit South Western Virginia.

The Swiss Mission.

PRESIDENT GEO. A. SMITH has kindly forwarded us a lengthy correspondence recently received by him at St. Louis from his brother, Elder John L. Smith, the president of the Swiss and Italian missions. It affords us pleasure to read of the progress of the work of the Lord among the honest Swiss. President Smith speaks very favorably of the efforts of the Saints there to disseminate among the people the publications of the church. Mormonism is thereby creating quite an interest generally, and among many persons of rank and distinction, both of Italy and Switzerland. A goodly number of the Saints in Geneva had renewed their covenants, and were manifesting a greater determination to build up the Kingdom. He expects to accompany about forty Saints to Liverpool who will join the Spring emigration from there to Utah.

We are glad to learn of the labors of President John L. and to know that he enjoys richly the spirit of his mission, and sees his toil rewarded with success. We shall ever be pleased to receive from him a line for THE MORMON.

Council Bluffs Bugle.

BY the last number of the *Bugle*, we learn that Mr. Lysander W. Babbit of that city, has purchased an interest in that spirited paper, and entered hand and heart into the already robust corps of editors—Johnson and Carpenter. Success to progress.

From recent numbers of the *Bugle* and other papers in that region, it appears that the folks out there, have, among other blessings, a Christian editor—a scape-goat from denser cities and their institutions. Terrible fatality! Some Christian ministers seem to have hard work to keep the peace—their eternal jabbering and confusion over dogmas, deranges the little common sense they may have possessed before they entered the rostrum.

Crescent City Oracle.

THE above is the name of a new paper, called after a new city, and edited and published by L. O. Littlefield, who is, although an old hand at the quill, a new editor.

When we took up the paper, we involuntarily exclaimed—What next?

Not long since we had Florence, which was then a new city—now comes Crescent City, a young sprout, just merging into existence, while Florence assumes rather a matronly air and smiles an approving welcome to the young brood, who are just breaking the shell around her.

Crescent City that is, was, when we passed through that country two years ago, either a farm or waste; it is several miles east of Florence, and back from the Missouri River, in a crescent under the Bluffs and on the line of railroad leading to that city. Who the landed proprietors are we don't know, but suppose that our old friend, J. E. Johnson, Esq., of the Bluffs *Bugle*, is at least one of the principal. It now boasts of its *Oracle*.

The Oracle is a pretty little frontier sheet, and is well filled with spicy articles from the pen of the editor and others. We have been acquainted with Mr. Littlefield a great number of years. Some twelve or fourteen years ago he worked for us as a compositor on the *Nauvoo Neighbor* and *Times and Seasons* at Nauvoo. We heartily wish him success in his editorial career and in the building up of the new city.

We have put *The Oracle* on our exchange list.

Utah—Washington.

LAST Friday the N. Y. *Herald* published in its Washington correspondence charges against the Mormons in Utah from the pen of Judge Drummond. On Tuesday the same paper publishes the following:

"Dr. Bernhisel, delegate from Utah, denies the truth of the discreditable statements concerning that Territory. He says they emanate from enemies who have been striving to ferment difficulties between the Mormons and the General Government."

The N. Y. *Tribune* publishes in its Washington correspondence of to-day (Thursday) the following:

The Governorship of Utah has been indirectly placed at the disposal of the Hon. Fayette McMullen of Virginia, by intimations from five members of the Cabinet, inquiring if he would accept. No definite answer has yet been returned, and as the place is not inviting the honorable gentleman requires time for reflection.

Elsewhere we have expressed our views of appointments to the Federal Offices of Utah, we shall therefore only add that if President Buchanan thinks of his own election being the expression of the popular will, he will think of the popular will in Utah. His Excellency Gov. Young is the choice of that people; but should rotation be the order, and *must be the order*, there is no necessity to run to Virginia or elsewhere out of Utah to find the "right man for the right place." The Hon. F. McMullen does well to reflect—and so will all round. The wish of the citizens of Utah ought to be as much respected as that of any other Territory.

Conference at New York.

The Saints will meet in the capacity of a Conference at Brookes' Assembly Rooms, 361 Broome street, New York, on the first Sunday of April.

Representatives from all the branches composing the New York Conference are expected to meet at the house of President John Taylor, the evening preceding the Conference to give a report of the state of the branches. Scattered members, unconnected with any organized branch, who may not find it convenient to be present will please forward a report the week previous to Conference, to the address of the Secretary, Mr. Wm. J. Silver, at this office.

Social Party.

THE Monday evening following the New York Conference there will be a social party in the Broome Street Hall. Doors open at 4 o'clock, P. M.; Chair to be taken at 5 o'clock precisely. Tickets of admission 25 cents each, children under 12 years half price, to be had of Elder Silver at the hall, the Presidents of districts at their district meetings, and Elder Dulin, at the office of THE MORMON.

DOMESTIC SUMMARY.

THE brotherly *Times* and *Tribune* have had some fencing over the course to be adopted by the inhabitants of Kansas—the former recommending a cessation of outside pressure and counsel to rebellion against the laws, good or bad; while the Philosopher sticks to opposing the "bogus enactments."

The Hon. Nathaniel P. Banks, late Speaker of the U. S. House of Representatives, passed through here last weak, with his family, for home. The *Tribune* first told him he was a great man and then snubbed him for the defeat of Fremont, alleging that the "Pathfinder" would have found the White House if the Republican party had not followed the counsels of the ex-Speaker and folks of his school, who are ever too late to catch the early worm. That's a poor compliment to Mr. Banks after all his services to the cause of Brudder Greeley and Uncle Thomas.

The decision of the majority of the Supreme Court on the Dred Scott case promises to furnish for some time to come buncomb for dried up stump orators, unemployed politicians, drowsy editors and meddling ministers. They wax warm in wrath. Dr. Cheever, of this city, is floundering about in his rostrum—a perfect rival to Beecher. The Democratic journals are giving him it heavy and in not over fine language. Pity men cannot bridal the unruly member. But so it goes. This generation must have excitement, and when there is a scarcity of Barnums to furnish the harmless, in the absence of awful steamboat explosions, terrible railway accidents, outrageous swindling, and horrible murders, the press and pulpit must be busy in their line.

The rat-poisoned water at Washington has had other victims, and the more that is said about it seems to place it further in the mist of mystery.

Gotham has been nicely moved lately by the daughter of a wealthy nabob up town and John, the coachman, a dear boy from the Emerald Isle, getting joined in the bands of wedlock—a modern edition of Romeo and Juliet. The father's counsel tried to make out that the young lady was not just at the moment of the marriage exactly *compos mentis;* but investigation tending to prove that all was well, and no fraud or deception practiced upon her by John, the judge ordered her to be released if restrained by parents, and she is now *de facto* Mrs. Dean.

FOREIGN SUMMARY.

THE war between Persia and England has terminated—the treaty of peace was signed at Paris on the 2d inst., and is on its way to Persia.

Lord Palmerston's government has been severely handled in the House of Commons over the Chinese difficulty. For some days the justice of the English hostilities at Canton were debated, and, after long and able speeches on both sides, the House divided on Mr. Cobden's motion of disapproval of the war, resulting in a majority of 16 against the government. In consideration of the embarrassments it might occasion to the public service, the ministry will not for the present resign, but the dissolution of parliament will take place at the earliest moment. The result of the vote was not anticipated by either side, but the speechifying had stirred up the blood of Palmerston's political opponents, and the leaders—Disraeli, Gladstone and Cobden made common cause against him, and so followed their respective parties. The English part in the Chinese war, be it right or wrong, with the present defeat of the government, will long be remembered and rejoiced over by the despotic crowned heads who hate English meddling.

Sir John McNeill and Colonel Tulloch, the British officers who were sent to the Crimea to ascertain the causes of the deplorable losses in the English army (not before the enemy) and the best means of providing against its total destruction from want through bad arrangements, have each been offered £1000 by the government as a kind of recognition of their services! They have, with great credit to their names, sent back the paltry pelf. Won't have it. It is a common saying that "Republics are ungrateful," but this tops anything republican.

Poverty among the working classes is creating considerable stir. The rich prescribe emigration as a cure for the evil. The poor man's advocate goes in for colonizing all the parks, hunting grounds and spare lands of the *noblesse*. Poverty and crime are on the increase in the old world as in the new. What's the matter? No scarcity of ministers, missionaries, tract and Bible societies. We shall give the cue to the salvation of the people, if they have only sense enough to take and practice it. Here it is: Do right, do no wrong for anyone or anything; fear God in heart, keep His commandments, work, eat, live and be happy in the possession of a pure conscience. If you can't get work and can't serve God in one place, go where you can. Lest you should have difficulty in knowing where, we add, go to Utah—but if you don't mean to do as we have prescribed, you need not go there; stay at home.

The first conference on the Neuchatel question met at Paris on Thursday, the 5th inst. From our file of Swiss papers we learn of great discontentment among the people. The difficulties are not yet ended.

The other nations are just "as well as can be expected." Bomba is nearing towards the Pope, and remains the old tyrant. *On dit*, that a Concordat, similar to that arranged between Austria and Pio Nino, is in course of arrangement between the Holy Father and the King of the two Sicilies—Austria, Naples and Rome. Capital. Fine prospects for liberty!

Correspondence of Elder J. F. Snedaker

SCHUYLKILL HAVEN, Schuylkill Co., Pa., March, 20, 1857.

PRES. TAYLOR,—*Dear Bro.*:—Believing that you are always pleased to hear from Elders laboring in the vineyard of the Lord, more especially from those under your immediate Presidency, I take the present opportunity to address you.

I beg leave, in the first place, to express my sincere thanks, and heartfelt gratitude to my Heavenly Father for granting me uninterrupted good health, since I have been engaged in my present mission; and still more, that I am considered worthy to bear the message of life and salvation to those who sit in darkness; and, that the Lord has thus far been with me through His good spirit, and strengthened me to the performing of the duties incumbent upon me, as an Elder in the Church of Christ. I have realized the presence of the Holy Spirit in my administration. The honest and upright have been made to rejoice in the words of Truth and the blessings of the Gospel; while the wicked have gnashed their teeth, and exhibited every evil passion of which the grand author of error, lies, and hypocrisy is the father. I feel therefore to adore, and praise the name of the Lord all the day long, for His mercies and blessings extended unto me, in common with all His people.

Since my last communication to you, I have extended my circuit of travelling into several counties of this State (or rather in this portion of the State), where the Gospel has been but very little preached of late years. And for the last few weeks I have labored mostly in the vicinity of Danville, Mantone Co., with some success. The people there not being quite so bigoted as in some other parts, granted me the free use of some of their school-houses, and came out pretty well to hear for themselves what we as a people actually do believe in, which caused a spirit of inquiry to spring up in the minds of some, and which, in connection with the co-operation of a few faithful brethren who were there, has resulted in several being baptized, and more are believing and investigating the work. All that the doctrines and principles of the Latter Day Saints require, is honest, and impartial investigation, to convince every honest person that they are true. I organized the Saints there into a District of the Minersville Branch; and I have no doubt that much good will yet be done there.

The Branches of the Church in Schuylkill Co., are all in a healthy state. The Saints, as a general thing, are united and manifest a good spirit; they all express a firm determination to continue in the cause they have espoused, and to assist in building up, and sustaining the same with all their might.

In or rather near this place (Schuylkill Haven) a little incident transpired lately which shows plainly the pusillanimity of the preachers and defenders of modern Christianity. A literary society got up some resolutions to have a discussion on true Christianity, and legal authority to preach the Gospel; and invited some of the brethren here to take one side, and several preachers to take the other side of the question. The parties were waited upon by a committee, and agreements entered into to meet on a specified evening for to discuss the subjects in question. When the appointed evening arrived a large audience assembled to hear the proposed debate. But to the chagrin of some of the most pious crusaders against Truth, not one of the ministers made their appearance—their promise to appear notwithstanding. Thus showing plainly that they have no confidence in their own systems, and dare not venture a public and impartial investigation. When it comes, however, to misrepresentation behind our backs, and in a place where we had no chance to defend ourselves, we find men like the above alluded to, to be ever ready and on hand. Yes, the vilest calumnies and basest slanders glide from off the tongues of such like holy (!) men with the greatest conceivable ease. They, like their predecessors of old, know very well how to glide about with a long face and pious garb, to disseminate their corrupt and poisonous influences against the principles of truth and the people of God. But in spite of all their unhallowed exertions the doctrines of Christ as advocated by the Latter Day Saints remain invincible. "Truth is mighty and will prevail." The day is not far hence, when the reality of the same will be sounded in the ears of all advocates of error, with a voice of thunder to their utter dismay.

With an ever-praying desire for your welfare and support, in the position you occupy as a defender of the work, and people of God, I subscribe myself your humble servant in the Gospel of Christ. JOHN F. SNEDAKER.

Correspondence from Switzerland.

OFFICE OF THE DARSTELLER, 108, Rue de Cendrier, Geneve, 1857.

ELDER T. B. H. STENHOUSE, *Dear Brother*, From my silence you may have concluded that I am negligent, but, such is far from my feelings, I have always recalled to my mind your good instructions and wise counsels which I shall never forget. I wish to remind you of some persons who often think of you, and I want to express to you the pleasure I experience since my heart has yielded to the truth, and since my mind has been open to comprehend and appreciate the value of that precious seed which you have planted in my bosom, which, through the help of the Holy Ghost, has grown up and enlarged, for which blessing I thank God, our Heavenly Father.

The Branch here is doing pretty well, although on account of the hard-heartedness of the people, few are willing to listen to the Elders, (I speak of strangers.) We have always more or less strangers at our meetings. With an evil purpose come sometimes students of theology, impertinent persons, who only seem to be fit for wrangling and confusion, and instead of calling them students of the ministry, they might be called advocates of discord and strife, as they have a talent for falsifying the Bible and avoiding critical questions; such persons want to see miracles. Among those that come and go, there are a few honest souls, who embrace the truth and retain their integrity. Although the ears of the people are deaf and their hearts hardened, we do not cease making our greatest efforts in distributing tracts in the country villages, among those who desire to have them; we go into houses, stores, and even in the street, whenever we see an honest person we give him tracts. Sometimes we are looked upon as fools, sometimes with curiosity, mockery and even hatred, but unconcerned about that, we preach everywhere of Joseph who is so much despised, and bear our testimony to all.

On the steamboat, I met one of those who are servants of the lip, but not of the heart, to whom I bore my testimony; as soon as he knew me to be a Mormon, he wanted to enter into a discussion. Our conversation drew some persons around us, as I was not afraid to speak in a loud voice, to the chagrin of the Methodist, who soon after left me; so that he made himself ridiculous in the eyes of the bystanders, who thought very little of his profession of faith. The Elders here, as everywhere else, prove that they seek after the will of God, and not of man.

My father is indeed faithful to his covenant, and despite of his advanced age and constant travels in his business, (*Commis Voyageur,*) he is in good health. Time seems to improve his appearance: peace and serenity of mind are reflected in his countenance: he has been appointed a traveling Elder in this mission. My mother has been baptized; but, for my brothers and sisters, religion, especially ours, is incompatible with their worldly ideas—they know not the proverb—"All that glitters is not gold."

Your sincere friend, Mr. Javel, is in excellent health, and anxious to hear from you. When he visits my father's family; if religion is the conversation, he espouses our cause, and declares it the only true religion, but his early associations with the Catholic ministers in France and the confusion and back-biting among Protestants, had, before you knew him, inclined his mind to infidelity—and it still, in some measure, holds to him, or I think he would be baptized.

Prest. Morel is still the same good man, but feels his slavery in Babylon, particularly, as it may be years before he can get to Zion. He is a faithful soldier of Christ. He sends to you his kindest love. Elder J. J. Ruban makes every effort to spread the work of the Lord—always active.

President John L. Smith, moved upon by the Holy Ghost, has proposed to purify our branch and for that purpose all are going to be re-baptized. On the 12th of January, after a meeting of the priesthood, we, the members thereof, were re-baptized by President Smith. We were filled with the spirit of union and love. The weather that had been cold and cloudy before seemed to get fine and the moon shed forth her silvery rays on the banks of the charming lake of Geneva. This spectacle together with the imposing ceremony had an indescribable charm, the Saints will be re-baptized shortly.

Sister Graunauer, whom we call the mother of the Mormons for her kindness to the elders and Saints, desires to be kindly remembered to yourself and family, her husband is sceptical to all religion, nevertheless, he is our friend and is very obliging, and in the clamor against us bears testimony that we are good men.

Of course you know of the difficulties between Neuchatel and Prussia. You cannot imagine the condition of the people. Speak to them of peace with God they cannot listen, but speak of the King of Prussia and war and they are all attention. Several of our German and Swiss Elders are gone to the seat of war, and I anticipate my turn soon as my name is enrolled in the bataillon *d'elite*.

President Smith joins me in sincere salutations in which I am sure all the Saints would likewise join, but in their absence permit me to do so anticipating their wishes.

With kindest regards for your family, receive my respectful and sincere salutations, and believe me your devoted.

OCTAVE URSENBACH.

[We have translated and published the foregoing letter, as it breaths a good spirit, and sincere devotion to the work of the Lord, and thinking that many of our Swiss brethren in Utah will be pleased to learn of their brethren and friends whose names are there mentioned. We are deeply interested in the progress of the work of the Lord on the continent of Europe, and are glad to see that Bro. John L. Smith has around him men who will maintain the truth and spread abroad the Gospel in spite of the many obstacles with which they have to contend in continental nations.—ED.]

Correspondence from London.

35 JEWIN STREET, City, London, February 27, 1857.

ELDER T. B. H. STENHOUSE—*Dear Brother*: * * * Having finished the business portion of my letter, I may as well fill my sheet with items relating to the Church, in which we are ever interested, in whatever position we may be placed or wherever our lot may be cast.

The first ship load of Saints is not likely to sail from Liverpool till the latter end of March. We have about one hundred and thirty names on our books for that ship, principally from London.

President Benson has just left me this morning. His visit has been a blessing to us all. We have had reformation meetings in London during the last week. The Presidents of Conferences and all the Travelling Elders in the London Pastorate met on Wednesday morning last for fasting and prayer; in the afternoon we were all re-baptised, and in the evening re-confirmed. You can imagine, better than I can describe, the good time we had together. Every man (and there were thirty-two of us) manifested our desires, and these were to be more humble, more diligent and more energetic in the discharge of our duties than we have heretofore been. President Benson felt as free, and expressed himself as freely, as he used to do in our mountain home, and we really felt well. Mormonism is decidedly on the increase in London. Baptisms are very frequent; the priesthood united; every man employed doing something to aid the onward progress of the work of God. It is now fifteen years since I was appointed on my first mission, and I can say with truth that I never labored with more pleasure in the work of the ministry than I do in this Pastorate, surrounded as I am with some of the best men the Church can produce as Conference Presidents, Travelling Elders, and Presidents of Branches, and possessing myself a portion of the spirit of God and the confidence of my superiors. I cannot help but enjoy myself, even in the midst of domestic afflictions. Yours as ever, J. D. ROSS.

[We are sorry to learn by the letter of Bro. Ross of the death of his partner in life, and sympathize with him in his bereavement; but in the midst of his trials we are glad to see the good spirit he manifests in bearing up under them.

We doubt not that many of our readers will be pleased to learn of the progress of the work of the Lord in the English metropolis. From other private letters we are assured that the members of the Church there are renewing their covenants, and in word and spirit carrying out the instructions of the First Presidency in Zion. We learn likewise by the *Millennial Star* that the Saints throughout the British Mission are bestirring themselves, and endeavoring to "live their religion."—ED.

Questions.

THE editor of the *Chronotype* seems to have a malicious antipathy against the Mormons. For the benefit of his readers, we will make a few plain interrogations, which he is at liberty to answer, or let alone as he pleases:

1st. What does he know about the true doctrines of that order?

2d. Are not the Mormons here as quiet and industrious as any other citizens?

3d. Did the people ever injure him?

4th. How many subscribers would he have to his paper, if the Mormons and their friends should discontinue subscriptions?

5th. Would not that people be a nice set of fellows if they endorsed his political views?

6th. What would become of his "High School" (!) were no Mormon children to attend it?

7th. Where would this pious (!) editor now have been "editin" and keeping school, if the Mormons had not opened, improved, and brought into notice this region?

8th. Who is this man who comes here a stranger, and tries to swell so large?

9th. What were the PECULIAR circumstances that hastened his emigration here.

[*Crescent City Oracle.*

Public Meetings.

THE LATTER DAY SAINTS hold their Meetings every SUNDAY, in the large hall of the Assembly Rooms, 361 Broome street, at 3 and 6½ P. M.

THE MORMON.

Correspondence from Utah

NEPHI CITY, Juab Co., Utah, January 8th, 1857.

BELOVED BROTHER TAYLOR: It is some time since I received yours, and ought to have written before; but you must excuse me, and I will be more faithful in the future. I have been very busy raising grain. As it is different farming now to what it was the first two years that this *Territory* was settled. We have to contend with *grasshoppers* and worms of every kind. Our potatoes were nearly all destroyed, and corn greatly damaged; but, through *all our* trials, God has a hand in it. Last season the wheat crop was good: Brother C. H. Bragan, of this place, raised one hundred and sixty-five bushels of wheat from three acres. I suffered from sowing late wheat that was touched with the frost, and had to re-sow—many had to do the same thing.

I was at Salt Lake City in Nov. last, and staid at your house three days, for it seems home to me. All the theme here is reformation. Our beloved Prest. Grant wore himself out in preaching to the Saints, for truly many of us have been in the dark and asleep, and ought to be thankful to our heavenly Father for His continued mercy to His people. I don't know anything that I can write, better than some of my own feelings and views concerning this great and glorious work. When I consider that God has gathered this people to these peaceful vales, in answer to their prayers and supplications when they were in the lands of bondage and oppression, and to see them come and partake of liberty and plenty; owning houses, lands, cattle and goods: such things as they never enjoyed before, nor never would have enjoyed in their old homes; then to see them put past their religion, become deaf to the counsels of the servants of God, and the whisperings of the still-small voice, I can truly say, Thy mercy, oh Father, *is great*! Many have gathered here for the loaves and fishes; they could not have come to worship God; if so, they have forgotten what they have come for. Prest. Kimball, said, a short time since, that the greatest Apostacy was about to take place that ever had been since this Church has been organized. It cannot be otherwise; for if the faithful keep reforming, the wicked cannot dwell among them. Unless a man has the fire within, he will be consumed. I feel the necessity of reforming more and more every day, and never did I enjoy the Spirit of God as I do now.

Our meeting-house is full to overflowing; and instead of no one feeling like speaking, many rise up at the same time and wait for a chance to speak. The servants of God are crying, "Wake up, wake up, wake up!" the Spirit of God bears witness to every Saint that it is required. I can say that in Nephi, the Saints are beginning to feel the need of arousing themselves from their lethargy.

I have wished many-a-time to preach the Gospel: now the time has come, when I, and and every Elder in Israel, can do it to ourselves, to our families, and all the nations in Deseret. Every man and woman has a great work to do, to cleanse themselves, and make restitution to those they have injured: when that is done, we shall have a union that will be strong and lasting. I believe it will be done, and the Saints will reform and increase in the power of God, for the Scriptures say, "The sinners in Zion shall fear and tremble." That day is dawning, and near at hand. For a short time, let me look at the situation of the world.

If the Saints in Utah are called on to awake up and reform, (where wickedness is but a drop in the bucket,) or the judgments of God will overtake them, what will become of those who will not hearken to the servants of God, when they are toiling day and night to warn them of the near approach of the judgments of a just God, for the blood of the martyred Prophets is crying for vengeance on this nation that allowed them to be slain, while they were crying with a loud voice, "Turn to the Lord and receive salvation at His hands. You must excuse my preaching, for I am full of it all the time. I rejoice in the testimonies of Jesus, and can still bear testimony that God has spoken from the Heavens, calling on all men to repent, for the day of His visitation is nigh. I know, and bear testimony, that Joseph Smith was a Prophet of the Lord, and that Brigham Young is his lawful successor. Whatever corrupt editors may say, I know that Brigham Young is a good man: that is my testimony, and I have known him over eleven years—part of the time living near neighbor to him. I do rejoice that ever I heard your voice in Mona's fair isle, proclaiming the sound of the everlasting Gospel.

When I bow at the family altar, you are remembered, also George and Angus, for I love you all. I shall rejoice when your mission is done and you are at home, for I long to have a chat with you and receive your fatherly counsel.

May the blessings of our heavenly Father attend you continually, is my continued prayer in the name of Jesus. Amen. THE MORMON is always received by the Saints with joy, and many a prayer is breathed for you and Bro. G. A. Smith. Please remember me to him.

From your affectionate brother in Christ,

SAMUEL PITCHFORTH.

Conference at Philadelphia.

THE Saints composing the Philadelphia Conference, will meet in the capacity of a Conference, the last Sunday in March, at Washington Hall, corner of Eighth and Spring Garden streets, Philadelphia.

The representatives of the branches of that Conference will meet with President Angus M. Cannon the evening preceding the Conference.

Book Postage.

ALL Books sent by post require prepayment of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Shall We not Progress?

FROM our own experience and the accounts which we receive from other places, we are satisfied that the reformation which has been commenced in the valleys of the mountains—Utah—is extending to the Saints throughout the world, and producing the happiest results. Humility and love, and a determination to live nearer unto the Lord, are sensibly increasing among the people, and these feelings are attended by the accompanying fruits. A distinction will soon be apparent (it is already the case to some extent) between those who are determined to live their religion and enjoy the blessings thereof, and those who have suffered themselves to be so far lulled to sleep and to be overcome by lethargy as to view the work of reformation as entirely unnecessary so far as they are concerned. This distinction will grow wider and wider, until such individuals will cease to be one with their brethren and sisters; and as they will, of course, be of the opinion that they, themselves, are all right, they will look upon those who are different from themselves, as wrong, and will cease to have pleasure in their society and withdraw themselves from it. This will be the inevitable consequence of the movement now being made throughout the Church, and will have a greater tendency to purify the people and add power to the organization of the kingdom of God upon the earth, than any movement that has been made for some time. With the increase of purity, power and the determination to live more strictly in accordance with the requirements of their religion among the Saints, there will be a corresponding increase of hatred and malignity manifested by those who are opposed to the work of God. Satan will not be content to witness the fulfilment of the purposes of God and the rolling forth of His kingdom, without making every exertion in his power to prevent it; and he will not fail to excrcise all his subtlety and exert all his influence to obtain the aid of those who will give heed unto him, to be his agents in counteracting the designs of the Lord. This will be all right, and though it is his desire to operate against and retard the spread and onward increase of the kingdom by the measures he shall adopt, yet it will help to consummate that which he is so desirous to prevent.

The idea of the Saints reforming, is something that many cannot understand. They cannot see any need of it. But they will learn if they adhere to the truth, that there exists, so long as mankind are imperfect, a continual necessity for reformation. When a Latter Day Saint ceases to perceive the necessity of reformation, or doing better than he has been doing, it should be an evidence to him that he has not the light of the Spirit as he should have it, and that he has ceased to progress. If he is fully possessed of the Spirit of the Lord, he will progress, and if he progresses he will see ample cause to do better to-day than he did yesterday, this week than last week, and the present year then the preceeding year. His experience, if he should live his religion, will increase daily, and with the aid of that experience he will comprehend more perfectly the duties devolving upon him, and will be more capable of discharging them every day that he lives than the preceding one. So that a man or a woman that is living up to the light of truth, is continually reforming—progression implying reform. But the late reformation which has been commenced in Utah, and which is being extended to the churches scattered abroad, is a deep and thorough repentance from sin, a renewal of covenants and a complete awakening from the lethargy and carelessness which has been gradually but surely increasing amongst too many of the Saints. It is a call for the people of God to descend into the depths of humility, to confess their sins with a broken and contrite heart before the Lord, and to continue in so doing, living up to all the precepts of their holy religion, that they may enjoy the fulness of the Spirit. If they should do this, and continually persevere in doing it, they will experience greater blessings than they have ever heretofore done.

Among sectarians, it is a practice to refer with great pleasure to the time when they first experienced, what they term religion, and they express great anxiety to have that feeling return to them; they frequently mourn because, after years of adherence to their church, they do not feel so warm and happy as they once did. We have also heard some Latter Day Saints express themselves in this manner, referring to a previous time in their experience when they felt the Spirit in greater power and enjoyed the gifts more abundantly than they did then, the time of speaking. Why is this? Is it because "Mormonism," or more properly speaking, the Gospel of Jesus possesses less power and is accompanied by a smaller amount of the Spirit and Gifts of God now than formerly? Every one who has lived up to the requirements of his or her religion can answer this for him or herself. No man or woman who has not ceased to progress, and who has no need of deep and heartfelt repentance, will ever allude to any previous period of their lives as a time of superior enjoyment, (so far as the Spirit and power of God are concerned,) to that then experienced. For, however unfavorable the circumstances by which they may be surrounded, if they undeviatingly pursue the course which the Lord has pointed out, present light, intelligence, gifts of the Spirit and happiness will contrast very favorably with the amount of these blessings experienced by them at any previous time. If it were not so, could the people of God be said to progress, increasing in faith and preparing for the revelation of the Lord Jesus? The Saints may put it down as a truth, that if they do not feel to enjoy the power of God more at the present time than they ever did in their lives before, there is something wrong, and they have need to critically examine themselves and repent with all their heart, or they will get worse and worse, until they are completely destitute of the light and intelligence of the Lord. No individual who has kept pace with the onward progress of the work of God, who has continued to obey every law and ordinance revealed by the Lord for man's salvation will be in this situation.

Belief, repentance, baptism and the laying on of hands for the gift of the Holy Ghost, will be attended to in their turn by the individual desirous of progressing, and when these are obeyed, he or she will not stop, but will go on from principle to principle, from light to light, until they shall be restored to the presence of God the Father. It is because individuals cease to obey these commandments and ordinances that they cease to have the feelings they once had. When they first became acquainted with the work of God, they rejoiced that He in His mercy had revealed it unto them, and they went forth gladly, repenting of their sins, and obeyed the ordinances of baptism and laying on of hands. Their joy was full, for they had been obedient; and the Lord acknowledged it by bestowing His blessing. Now, this same Lord, even the Almighty, has revealed by the same instrument through which the necessity of obedience to these primary ordinances was made known—other ordinances and laws to be obeyed; but, strange to tell, many who received the first principles and obeyed the first ordinances so gladly, and obtained such exceeding great joy because of their submission to the will the Lord, take exception to these, and either think it unnecessary to obey them or defer the obedience until some more favorable opportunity. The consequence is, they are numbered among the disobedient, and do not have that claim upon the Spirit and blessings of the Lord they once had. Had they persevered as they commenced, that joy which was so exquisite, and which filled them with such love to God and their brethren, would have increased and been ever-present, and they never would have caused to look back with a longing desire for the possession once more of those feelings which they once had.

The impetus which this reformation will undoubtedly give to the work of the Lord on the earth is incalculable. Every elder who goes to the nations in discharge of his duty from this time forth, will be accompanied by an increase of power. The time is comparatively short in which a mighty work must be accomplished and the word of the Lord through his Prophets, regarding the Latter-Day Dispensation, be fulfilled. It is meet, therefore, that there should be increased power bestowed; and that the Saints may be prepared to receive it, they must reform and put away every thing that is evil from their midst. And if they have left any law, commandment or ordinance unperformed, it is their duty to seek to obey it as soon as practicable, and by that means again obtain that peace and joy which is precious and desirable above all things.

[*Western Standard.*

Remarks

By President Brigham Young, Tabernacle, Nov. 30, 1856.

REPORTED BY GEO. D. WATT.

I HAVE a few words to say before this meeting is brought to a close. We expect that the last hand-cart company, Bro. Martin's, will soon be in the streets by the Council House. What preparations the Bishops have made for their comfortable reception and temporary disposal I know not, but I know what I desire and am going to tell it to the people.

When those persons arrive I do not want to see them put into houses by themselves; I want to have them distributed in this city among the families that have good and comfortable houses; and I wish the sisters now before me, and all who know how and can, to nurse and wait upon the new comers and prudently administer medicine and food to them. To speak upon these things is a part of my religion, for it pertains to taking care of the Saints.

It is a considerable of a labor to go and preach the gospel to the nations, but we find by experience that that is a very small portion of the work we have to perform; it is but the first item of the business that is upon us. Our labor constantly becomes more arduous, and we will find that it will increase upon us, instead of decreasing; we understand this perfectly well.

In our traditions we had supposed that we should see the kingdom of God established on the earth and Zion become the joy thereof, by merely gathering to the several Stakes; and that then our labors would be done and we should have nothing to do but sit and "sing ourselves away to everlasting bliss;" but we will find that preaching the gospel is but a small portion of the labor that is upon us.

We have quite a task upon us this season, for when the last hand-cart company arrives and is comfortably disposed of, we still have about 400 more brethren and sisters who are yet beyond Fort Bridger, probably near Green River. They are those that came out with teams, or the independent companies. All their gold, their silver, their cattle, and their other property will not enable them to reach here before the snow has overtaken them; and they had plenty of cattle, of money and means; everything that heart could wish, for an outfit for crossing the plains.

To succor those 400 I call out door business; I call it a snow business, a labor, mountain toil and fatigue of a severe description.

Night before last we received a messenger from those two independent trains, by whom we have learned that they are living on their cattle at Green River. The brethren at Fort Supply are striving to get them as far as Fort Bridger.

Our messengers started out night before last to gather fifty more relief teams. We have sent to Utah and Tooele counties.

Until now, this and Davis and Weber counties have had to bear the burden. We have sent for those teams to carry flour to Fort Bridger, and load back with people. Some, perhaps, will have to be left there, and if so we will carry supplies to them and keep bringing in the people, until all are comfortably provided for.

Those that are yet back have been living, probably for nearly a week, solely on the cattle that die; they have no flour, and are subsisting upon cattle that drop down through weakness and exposure, which is certainly hard fare. Still, do not be scared, for they will eat and live and come here.

I can say that the great majority of the brethren here, so far as we have called on them to assist this year's immigration, have freely and nobly manifested their faith by their works. True, some that went out have been imprudent, though I think it will all come out right, and I can feel to bless them, notwithstanding they have been imprudent and foolish. I will tell them wherein, when I can have them before me in this congregation.

As soon as this meeting is dismissed I want the brethren and sisters to repair to their homes, where their Bishops will call on them to take in some of this company; the Bishops will distribute them as the people can receive them.

I have sent word to Bishop Hunter that I will take in all that others will not take. I have house room enough to accommodate the whole of them, if it is necessary; I am willing to take my proportion.

The afternoon meeting will be omitted, for I wish the sisters to go home and prepare to give those who have just arrived a mouthful of something to eat, and to wash them and nurse them up. You know that I would give more for a dish of pudding and milk, or a baked potato and salt, were I in the situation of those persons who have just come in, than I would for all your prayers, though you were to stay here all the afternoon and pray. Prayer is good, but when baked potatoes and pudding and milk are needed, prayer will not supply their place on this occasion; give every duty its proper time and place.

This is what I can say truly, with the rest of your counselors and directors, that no man or woman, that we have any knowledge of in the church, has refused to do as requested, with regard to this immigration; they have run by day and night. Our messengers have been travelling from here to the Platte, and back and forth between Bridger, Green river and the Sweetwater; and scores of men have been riding by day and night, without having enjoyed an undisturbed night's rest during the last two months, and occasionally snatching a little sleep when sitting by the camp fire. They have been riding by day and night, hurrying to and fro and laboring with their might, and have not refused to do what we have required of them; this is to their praise. Works have been most noble when they were needed; we put works to our faith, and in this case we realize that our faith alone would have been perfectly dead and useless, would have been of no avail, in saving our brethren that were in the snow, but by putting works with faith we have been already blest in rescuing many and bringing them to where we can now do them more good.

Some you will find with their feet frozen to their ankles; some are frozen to their knees, and some have their hands frosted. They want good nursing, and if you do not know how to treat frozen flesh, let me inform you that the same treatment is needed as in a burn, and by pursuing that method you can heal them.

The Bishops are here, and as soon as the meeting is closed they will meet the company and dispose of them as wisdom shall dictate. And I want you to understand that we desire this people to nurse them up; we want you to receive them as your own children, and to have the same feeling for them. We are their temporal saviors, for we have saved them from death. Bro. Chislett, who has just been addressing you, would have been dead long before this, had it not been for the assistance of Bro. George D. Grant and those who went back with him. The rear companies would never have got over the Rocky Ridge, or seen the upper crossing of the Sweetwater, had they not been helped from here.

Now that most of them are here we will continue our labors of love, until they are able to take care of themselves, and we will receive the blessing. You need not be distrustful about that, for the Lord will bless this people; and I feel to bless them all the time, and this I continually try to carry out in my life.

The two wagon companies still out we are sending for, and will supply flour to such as may have to tarry at Forts Bridger and Supply. We do not calculate to have the winter blast stop us; it cannot stop the Mormon Elders, for they have faith, wisdom and courage; they can perform that which no other men on the earth can perform.

I bless you, in the name of the Lord Jesus Christ, with all the power and authority of the priesthood that it is my right to bless you with; and by faith I seal the blessings of heaven upon you daily, and pray that you may be blessed; you have my good feelings all the time.

I wish all to be faithful in their houses, and to let evil spirits alone; to repent of your heart wanderings and your blackaldings and return to the Lord and seek him daily, hourly and momentarily. Cleave to the Lord and all righteous principles, that we may not hear of anything being done, in this, that, or the other part of the city, derogatory to the character of a Christian. May God bless you. Amen.

The Clerk read,

BUSINESS CHAMBER, G. S. L. City, Nov. 29, 1856.

Mr. Daniel Spencer, President of this Stake of Zion.

Dear Sir:—Will you be kind enough to announce from the Stand in the Tabernacle, on Sabbath, that my Bibles are now opened and ready for distribution, and that I purpose commencing family visitations in the city during the ensuing week; but for the accommodation of those individuals and families who may desire it, I can be found in the Depository at Mr. W. C. Staines', on South Temple street, from 7 to 9 A. M. and from 5 to 7 P. M. Yours truly,

C. B. VAN EMMAN,
Agent for American Bible Society.

After which,

President Young remarked as follows:—Mr. Van Emman, an agent of the American Bible Society, and who crossed the plains in Capt. Smoot's company, has a large number of Bibles and Testaments in several different languages, which he is instructed to distribute in this Territory, both by sale and gift, according to the circumstances of the individuals desiring those books.

It is expected that those who desire any of those books will purchase, wherever they are able, as that will afford Mr. Van Emman a larger number for gratuitous distribution to the poor; for this reason I trust that no one who has means will ask for a book without proffering payment.

The Bible Society, of which Mr. Van Emman is an agent, is doing a very extensive business, and have distributed millions and millions of Bibles. Mr. J. C. Brigham, a Secretary of that Society, sent me two boxes of Bibles, which have been distributed through this Territory.

So far as I am acquainted with him, Mr. Van Emman appears to be much of a gentleman; he is a sociable, affable young man, and I wish him well; I wish well to all institutions like the one for which he is an agent.

I know that many of this people feel that Bible Societies, Tract Societies, Missionary Societies, &c., are not of much benefit, but let me tell you once for all, and it is true, if it had not been for those very societies, you would have found, in scores of places where our brethren have been and preached the gospel unmolested, that they would have been mistreated and violently abused for the gospel's sake, as br. Chislett has been. The members of those Societies will be rewarded for the good they have done; that is my faith. If they have not the Priesthood, they are doing all they can; and we should be the more humble and thankful because the Lord has given unto us the priesthood.—[*Deseret News.*

FOR THE MORMON.

Morality.

All classes of society, especially all religious sects, plume themselves on their morality. Each sect presumes that its moral code, if not its practice, is pure, and individual religionists profess to be ambitious to *lead moral lives.* And though there is much difference among sects as to special theological dogmas and tenets, as to morality, there is, or is supposed to be, nearly a perfect uniformity of belief, yet if the subject was duly examined, there would be found to be, if not as much difference, as much ground for difference, in this department as in the other, and that false morality is quite as rife and abundant as false religion. Among the current though counterfeit codes of morals may be enumerated—the morality that proceeds from mere worldly, unquestioning compliance, the morality of fashion—the moral code enforced by the statutes of Cæsar, the so called "fear of God taught by the precepts of men"—the morality of commerce and equal exchange, arithmetical morality, reciprocal duty, the code of Mammon, the righteousness of the "Scribes and Pharisees," which gives no title to the "Kingdom of Heaven"—supercilious morality, the morality of censure, and slander, exerting a strict guardianship over the morals of others and diverting attention from its own—the crushing morality enforced by the tyranny of public opinion, the morality of Babylon, the rorality of the majority which is but another version of Brest law that *might is right*, following the crowd to do evil, dethroning God, hoping to escape the guilt of crime, by merging its individuality in the multitude, that it may not be individually pointed at, as if God was not all seeing—the morality of competition, aiming to be highest and foremost in everything, even in rascality—cowardly morality fearing the censure of man more than the wrath of God, afraid courageously to face the censures of the world in virtue's cause and take up the cross, worshipping the world, seeking and accepting its reward from the world, in riches and vain worldly honors, obedient to the world not to God, yet obtaining its final reward in the firey lake, with the "unbelieving, abominable, murderer" and others—hypocritical morality, acting a farce throughout life with a mask on, hiding nature and real character, than which, it is no exageration to say, that downright transgression is less displeasing to God—the negative non-committal morality of doing no harm, the morality of a stone or log, which, however, has no existence, for they that don't help hinder, by standing in the way, "they that are not for Christ are against him." If we consider how utterly destitute these are of the saving elements of faith, self-sacrifice and taking up the cross, to say nothing of the palpable crimes, and crying practical abomination of the age, we will speedily come to the conclusion that the morality of the world even of this enlightened, civilized, christianized world, that plumes itself so much on its superior morality, especially as compared to its neighbors, is all trash, worse than trash positively and abominably sinful, for "whatever is not faith is sin."

The Mormons have broken in on the despotism of Babylon, in many things, specially in one department, and have courageously trampled under foot the feudal, heathen morality of the age. As the people advance in the morality of "the kingdom," by living up to the instruction which they continually receive from the authorities of the church, the spirit and revelations of the Most High will enlighten His seers, that they may utter forth His will to His people, and innovate still further on the laws of Satan's kingdom.

AN OBSERVER.

TRUISM.—Gibbon remarked that the best and most important part of every man's education, is that which he gives himself.

Arithmetic.

ANSWERS TO LAST WEEK'S ARTICLE.

4. 26754	7. 133825	10. 274
5. 509097	8. 2466051	11. 588
6. 663686	9. 89	

SIMPLE SUBTRACTION,

Is the method of finding the difference of any two numbers, of the same denomination, by taking the less from the greater.

RULE—1. Place the less number under the greater, so that the units may stand under units, tens under tens, &c., and draw a line below them.

2. Begin at the right hand, and take each figure in the lower line, when it can be done, from that above it, and set down the remainder.

3. But if any of those figures be greater than those above them, add ten to the upper one, and then take the lower figure from it; observing, in this case, to carry one for the ten that was borrowed to the next lower figure; with which proceed as before, and so on till the whole is finished.

METHOD OF PROOF.

Add the remainder to the less number, and if the sum be equal to the greater, the work is right.

EXAMPLES.

(1.)	(2.)
From 3287625	From 5327467
Take 2343756	Take 1008438
Rem. 943869	Rem. 4319029
Proof 3287625	Proof 5327467
(3.)	(4.)
From 1234567	From 1472472
Take 345678	Take 1251620
Rem. 888889	Rem. 221852
Proof 1234567	Proof 1472472
(5.)	(6.)
From 4007632	From 9069041
Take 909876	Take 1099876
Rem. 3097756	Rem. 7969165
Proof 4007632	Proof 9069041

7. From 2637804 take 2376982.
8. From 3762162 take 826541.
9. From 8821360 take 378218.

10. Required the difference between thirteen thousand and thirteen, and eleven hundred and nine.

11. What is the difference between two millions seven thousand and eighteen, and one hundred and five thousand and seventeen?

The Indian method of notation was first known in England about the year 1150: how long is it since to the year 1844?

13. Sir Isaac Newton was born in the year 1642, and died in 1727: how old was he at the time of his death?

14. Homer, according to the Arundelian Marbles, was born 2764 years ago: how many years was that before the birth of Christ?

15. Christ was born about the year of the world 4000; the flood happened in the year 1656: how many years was the flood before Christ?

16. The Mariner's Compass was invented in 1302; printing in 1440; and America was discovered in 1492: how many years were there between each of these discoveries?

17. A. was born when B was 21 years of age: how old will A. be when B. is 47; and what will be the age of B, when A. is 60?

18. Gunpowder was invented in 1334, and the Reformation commenced in 1370: how many years were there between, and how many are there since, each of these events, this being 1857?

19. The distance from London to Edinburgh, by the way of Newcastle, is 393 miles, and from London to Newcastle 272 miles: how many miles are there between Newcastle and Edinburgh?

NEW YORK, March 17, 1857.

ED. MORMON—*Dear Sir:* I observed an article a short time since in your interesting paper, on enumeration, extending the same to billions. Please insert the following sixty-six figures for some of your juvenile readers to enumerate: 580,435,352,576,345,428,320,-569,224,728,110,225,415,560,378,433,605,-241,304,210,105,300. W. I. A.

A Fast People.

THE Yankees have been hitherto considered a very fast people, but the English, in religious matters, seem to have gone ahead of us on the high-pressure principle. A late English paper says:

"Many prayer books have been sold in London with a looking glass inserted on the inner side of the cover, in order that the ladies may arrange their hair or admire themselves while using the book at church."

The next thing we expect to hear, is a dressing-room attached to our fashionable churches. Fashion has driven religion to the wall. —[*Louisville Journal.*

MARRIED,

In this city, on the 16th inst, by Elder Wm. H. Miles, Manning Hume to Mary F. Bennett, both of Massachusetts.

NEW WORK.

BOOK OF MORMON EXPOSITOR.

BEING a complete Reference to Doctrine, Miscellaneous Subjects, Notable Men and Women, Nations, Communities and Societies, Cities, Villages, Countries, Mountains, &c.; Wars, Prophecies of Isaiah, Explanation of Prophetic and Metaphorical Passages, Similites between the Book of Mormon and the Bible; Historians, or those to whom the Plates were transferred. Price 25 Cents, including postage. Address GEO. F. A. SPILLER,
mh28 Box 333 P. O., St. Louis, Mo.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" "	for a less number, each	0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

New York Wholesale Price Current.

Corrected to March 20, 1857.

ASHES—Pot	per 100 lb.	7 37½	a — —
Pearl		—	a 7 62
CANDLES—Stuart and Bussing's best, assorted	per lb.	—	a —
Ordinary		—	a —
CANDLES—Sperm	per lb.	—	a 40
Adamantine		24	a 25
Mould, tallow		00	a 16
COFFEE—Java, white		15	a —
Mocha		15½	a —
Laguayra		11½	a 12
Maracaibo		11½	a 12½
St. Domingo (cash)		60	a 10½
DRUGS AND DYES—Alcohol	pr. gal.	60	a — 66
Alum	per lb.	2½	a — —
Arrowroot		45	a — —
Arsenic, powdered		—	a — 2½
Assafœtida		5	a — 25
Borax, refined		—	a — 23
Brimstone, American, roll		2	a —
do crude	per ton.	35 —	a 40 00
Camphor, crude	per lb.	—	a — 20
do refined		28	a — —
Castor Oil, No. 1		0 00	a 1 40
Chlorate Potash		37	a — 40
Cochineal		1 15	a 1 20
Copper—sheathing	per lb.	23	a — 27
Copperas	per 100 lb.	1 50	a — —
Cream Tartar	per lb.	—	a — 30
Gum Arabic, picked		16	a — 32
Gum Copal		—	a — 7½
Gum Myrrh, Turkey		10	a — 25
Iodine, resublimed		—	a 5 25
Ipecacuanha		—	a 1 60
Madder		13	a — —
Magnesia		14	a — 35
Nutgalls, blue Aleppo		30	a — 35
Oil Anis		30	a — —
Oil Bergamot		5 25	a — —
Oil Cassia		3 12	a 3 25
Oil Lemon		—	a 6 50
Oil Peppermint		—	a 2 12
Opium, Turkey		—	a 3 —
Otto Rose		—	a 5 25
Oxalic Acid	per oz.	3 50	a 6 50
Phosphorus	per lb.	—	31 a — —
Quicksilver		95	a 1 05
Rhubarb, China		45	a — 50
Saleratus		82	a 1 75
Sal Ammoniac, refined		—	a — 8
Senna		11	a — 12
Shellac		11	a — 14
Sugar Lead, white		12	a — 16
do brown		13	a — —
Sulphate Quinine		11	a — 11½
Tartaric Acid		1 90	a 1 95
Verdigris		—	a — 42
Vitriol, blue		—	a — 50
DYE WOODS—Camwood	per ton.	115 —	a 120 —
Fustic		—	a — 11
Logwood		27 —	a 29 —
FLOUR—State, common	per bbl.	6 20	a 6 40
Michigan and Indiana		6 56	a 7 50
Genesee, extra		6 56	a 8 75
Rye Flour		3 75	a 5 75
Corn Meal		3 70	a — —
FRUIT—Raisins	per box.	— —	a 4 25
Raisins, layers		— —	a 4 65
Currants	per lb.	— —	a — 17
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3 25	a 2 50
8x11 to 11x16		3 75	a 2 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
GRAIN—Wheat	per bush.	1 70	a 1 80
Corn, round yellow		— 72	a — 76
Barley		1 15	a 1 40
Oats, Western		— 52	a — 53
Beans		1 75	a — —
GUNPOWDER	per 25 lbs.	3 50	a 6 50
INDIGO	per lb.	— 75	a 1 40
IRON—Pig, Eng., Scot	per ton.	29 —	a 30 —
Bar, Eng. refined		60 —	a — —
Sheet, Russia, 1st quality	per lb.	— 13	a — 13½
Sheet, Eng.		— 3½	a — 4½
LEAD—Galena	per 100 lbs.	6 75	a — —
Sheet and Pipe		— 6½	a — —
LEATHER	per lb.	20	a 31
MOLASSES	per gal.	57	a 76
NAILS—Cut, 4d and 6d	per lb.	4½	a —
Wrought, 6d and 20d		6	a —
OILS—Olive	per bskt., 12 bottles.	3 30	a 3 50
Olive, in casks	per gallon.	1 25	a 1 30
Linseed		—	a — 85
Whale		—	a — 85
Lard, winter		—	a — 85
PAINTS—Lead, red, Am	per lb.	—	a 1 12½
Lead, white, Am., in oil		—	a — 8½
Lead do do dry		—	a — 9
Ochre, yellow, French, dry		1 —	a 1 62½
Ochre, in oil		— 4	a — 6
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— —	a — 8½
Vermillion, Chinese		— 90	a 1 05
Venetian Red	per cwt.	2 —	a 2 37½
RICE	per 100 lbs.	3 75	a 4 50
SALTPETRE	per lb.	6½	a 11
SEEDS—Clover	per lb.	— 11½	a — 12
Flax, American, rough	per bush.	2 —	a 2 10
Linseed, Calcutta		1 90	a — —
SOAP—New York	per lb.	4	a 7
Castile		— 10½	a 11
SPICES—Ginger, Race	per lb.	5½	a —
Mace		— 75½	a —
Nutmegs		—	a 85
Pepper		—	a 11
Pimento		— 7½	a —
Cloves (cash)		—	a 11
SUGAR—New Orleans	per lb.	9	a 11
Havana, white		—	a 12
do brown		9	a 11½
Stuart's crushed		—	a 13½
SUMAC, Sicily	per ton.	— —	a 75 —
TEAS—Gunpowder and Imperial	per lb.	35	a 75
Hyson		30	a 80
Young Hyson		32	a 70
Hyson Skin		20	a 35
Black		22	a 50
TIN—Banca	per lb.	—	a 33
Straits		—	a 31½
Plates	per box.	9 —	a 10 50
TOBACCO		—	a 7½
TURPENTINE	per 280 lbs.	3 62½	a — —
TAR	per bbl.	3 —	a 3 25
SPIRITS TURPENTINE	per gallon.	— 41	a — 42

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the LOWEST PRICES west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware. Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

TWO-MILE HOUSE.

THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.

MEALS AND REFRESHMENTS

can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.

Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.

QUINCY, Ill., 1856. mh14

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. 6m

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given, to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor.	$1.75
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be fou. an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 183 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 Main Street,
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

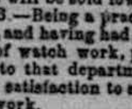
CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

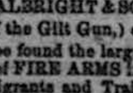
J. McGREGOR,



WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,



GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

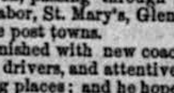
WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

St. Joseph, Mo.

TO THE EMIGRATION
OF "LATTER DAY SAINTS" FOR UTAH AND SALT LAKE.
Your attention is respectfully invited to the large and complete Stock of
BOOTS AND SHOES
kept at my Stand in the City of St. Joseph, Missouri. As this is a point through which a large portion of the California and Utah Emigration passes, my stock has been selected expressly in view of that trade; and being engaged in an exclusive business, I pledge myself to offer such inducements in quality of stock and prices, as will give satisfaction to all. W. GALLAND,
Sign of the Great Iron Boot,
fe17 3m St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

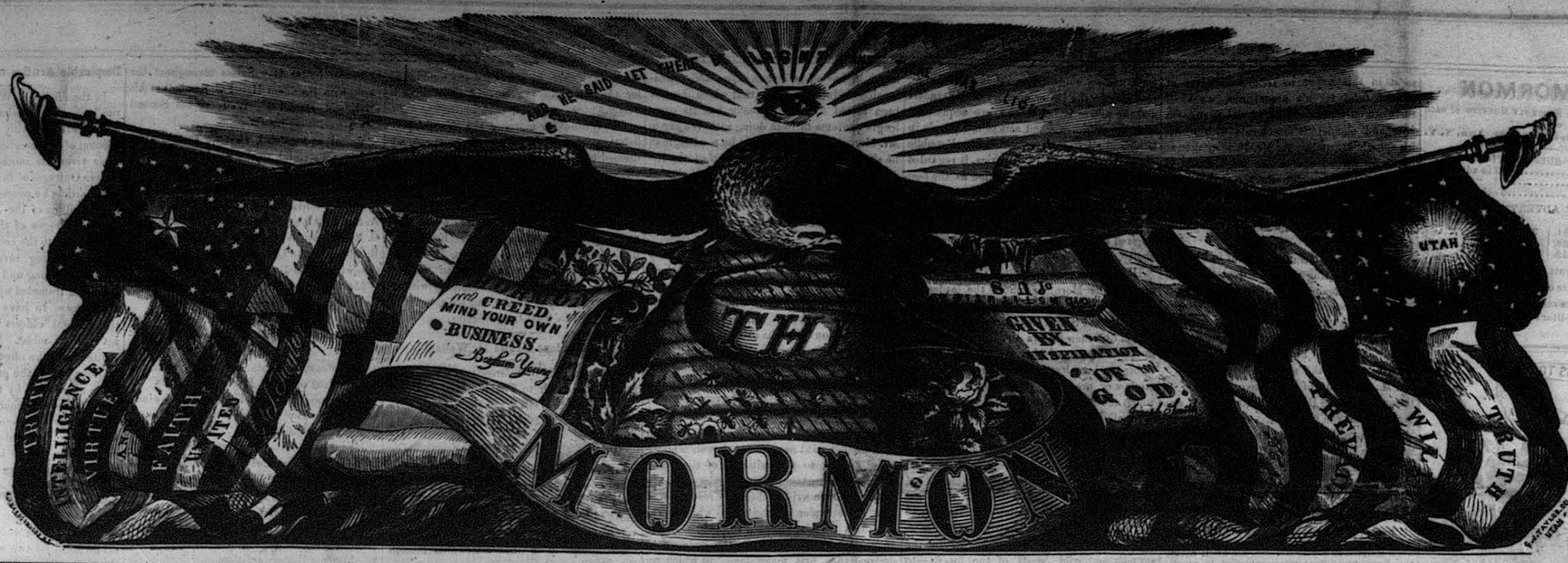
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

Cotton Factory for Sale.
A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand tentinch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a
MACHINE SHOP.
The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.
Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.
Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad.
For particulars apply to
E. R. YOUNG, Westport, Conn.
Refer to the Editor of THE MORMON.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 7. NEW-YORK, SATURDAY, APRIL 4, 1857. PRICE FIVE CENTS.

Poetry.

Flight of Thought.

SELECTED.

How swift thought flies! Go, mark the lightning's track—
Trace blazing comets to Aphelion back—
The flying fragments a volcano gave—
The leaping torrent or the lashing wave—
The sweeping tornado or the thunder's dash—
The whirlwind's fury or the cannon's flash—
Death's hissing weapon or the rush of time,
That is, and was, e'er life could feel its chime.
From world to world, its rapid wing speeds light,
Creation kindles at its lustrous flight;
Night shrinks diminish'd as it fleeting flies
And rends the shadows from the bright'ning skies,
But swifter thought—it bursts the chains of clay,
Explores the infinite, and soars away
To shapeless chaos on confines of space.
Where sun hath never shone, tries to trace
The extremest verge of all created things.
Through ages past, a trackless pathway wings,
Then flits to future; dares the awful glance
Of all that fills eternity's expanse.
Ascending turns its heaven circling flight,
A blazing meteor from the womb of night,
Mounts the throne of God and looks unblenched.
Its wings unwearied, and its life unquenched;
And light and time pause on their path aghast,
While thought is fleeting in its passage past.
One moment scarce had sped from mortal view,
Till thought returns and could its race renew.

How it Strikes a Stranger.

In one sense, I am not a *stranger*. "This is my own, my native land;" and greatly is it endeared to me. But having been many years absent, a return to it affects me somewhat as a first coming might a stranger.

I have a few graver things to speak of, in some form, but beg, through your columns, to notice what some may think trifling, perhaps, but which is of importance in its place, the use of certain words and forms of speech, not in accordance with the standard of our noble language, and tending to its corruption.

1. *Improper contractions.—Aint, 'taint, haint.* The first may be thought an allowable contraction for, *are not*, but the proper one, certainly, is *arn't*, as you arn't," &c., in the plural only, whereas *aint* is used with all numbers and persons, as though it were a regular verb. *I aint, you aint, he aint,* &c. *'Taint* is impersonal, and a contraction for, *it aint. Haint* is an improper contraction for, *have not*, which should be *havn't*, and is the more incorrect when used in the singular number, as, *he haint.* There is even a further absurdity in sometimes using a negative, as, with this already negative form, *he haint got none*, instead of he *hasn't* got any; thus making two negatives, which are equal to an affirmative. The same mistake is made with *'taint*, as *'haint*, or, *it aint none* of your business; and even *aint*, as, *I aint got none.*

2. *Proper contractions improperly used.—Don't*, which is the proper form for *do not*, is used as a contraction for *does not*, and should be used with the third person singular, as he *dosen't*, &c., but we as often hear *he don't* as I don't, or, we don't; while these latter are right, and the other wrong.

3. *Improper words*, or words *improperly used.*—Thus *preventative*, for preventive; *some*, as an adverb for somewhat, as, he is *some better; done* for *did*, as *he done* a good business, *they done* well; *renewedly*, for anew; to *fellowship*, instead of, to have fellowship; to *guess*, when there is nothing doubtful, as, I guess I'll go with you, I guess my name is John; *expect*, when nothing is expected, the time being passed, as, I expect he went there yesterday; *reckon*, when only an opinion is expressed, as, I reckon that's a good speech; *suspect*, when there is no ground of suspicion, as, I *suspect* we will *go; calculate*, when there is no calculation, as, I calculate to go home to-night. These last five are, it is true, used as expletives, without real meaning—as we too often say *well*, at the beginning of a sentence, or *you know*, when addressing another, though he may not know at all, until told, what you assume that he knows—but it would be better to use them less, or in a more appropriate way. For persons of education, instead of saying, I think so and so, to commence almost every expression of opinion with I *guess*, or I *reckon*, perhaps prefaced by *well*, shows too great carelessness. Travelling in some parts of the country, if you inquire how far it is to a tavern, you may be answered, "*Well*, I don't know, I *suspect* hard on two miles;" but you would not be apt to think the person thus answering was an educated man.

4. *Americanisms.—Plunder*, for baggage; *balance*, for remainder, as the balance of a congregation, after several have left. As a commercial term, it implies the difference between two sums, say of debt and credit, and not properly either one or other, as in this *accommodated* use. It is certainly not an elegant, much less necessary, word, in this connection, though it has become common, even in writing.

To locate.—As an active verb, this may, perhaps be considered as adopted by English writers; but it is used in this country also in the neuter sense, as, "*he locates* in town." One may well ask—What does he locate?

To exercise.—Also a neuter, whereas it is an active verb. In a newspaper, a heading stands, "*how to exercise*," to exercise what! This use is almost universal in conversation, and often in print, instead of, to take exercise, or exercise one's self.

To progress.—As the army progressed, when implying motion, and not mere involuntary progress. The business progressed, is proper.

To result.—In a personal and voluntary sense, as the Judges or Court *resulted* in his acquittal, instead of, the trial resulted, &c.

To learn, as an active verb, in the sense of teach. This is not strictly speaking, an Americanism, for it is old English, but obsolete in England, and adopted here, as, "I will *learn* you better manners."

To eventuate.—The undertaking *eventuated* badly. This has not, perhaps, any high authority.

To reluctate.—I reluctate from that proposal. This phraseology may be like the preceding—little used.

To fix, in the sense of arrange, and as applicable to all kinds of arrangement, of the house, room, person, business, dress, &c.; a sort of servant of all work. It properly means to settle, fasten, &c.; and our language is not so poor that other convenient forms may not be found to express equally well the meaning intended. One may as easily say, set the table, as *fix* the table; unless, indeed, it is to be fixed, that is, fastened. *To belittle, to heft, to advocate, to missionate, to tour*, and other similar words, originating here, but more or less adapted elsewhere, deserves some notice, as does *quite*, in its too frequent use, and *real*, when used adverbally, as, it is real cold, for really; but I will not dwell upon them.

There is no doubt that the people of this country have a right to enrich the common English with new words and terms, when such are really needed, but they must obtain some currency abroad, before they can be considered as part of the language. New terms, from whatever quarter they may come, must be adopted to express new thoughts, with the advancement of science and the arts. It is as proper now to say, we *steamed* to Europe, as we *sailed;* and though the English are particular to distinguish between *ride* and *drive*, the former being used only for going on horseback, and the latter for going in a carriage, perhaps we may speak of *riding* in a car, as we certainly do not drive, though we are driven, or drawn.

It strikes me, as a comparative stranger, that some little attention to these things, in speaking and writing, may be well. There is too much tendency to the slipshod in expression, and sometimes in *tones*, which at the East especially, are often drawling, with a rising inflection at the end, among even educated men, though certainly all affectation, or even preciseness, should be avoided. There is no occasion for our imitating those who say "*orter*," for ought to; or *mindur*, for a mind to; or *kinder*, for kind of, &c., &c., or to speak of *elegant milk, handsome tea*, &c., or to call anything *monstrous pretty*, or *terribly handsome*. It would be well if our books, which give baby talk, negro language, and vulgarism, would distinguish what is incorrect in *italics*. Also, when words are wrongly spelt, to show the pronunciation of certain classes, as *widder, kalkilate, oblege*, &c. This would prevent mistakes on the part of those who think all is correct that they see in print. It may be well also to avoid what some writers fall into, the habit of occasionally separating the sign of the infinitive from the verb, as, *to recklessly forego*, &c. If there be not care, one may fall into the error of the Frenchman, who mistook the use of *will* and *shall;* and when intending to call for help, cried out, "No one *shall* help me, I *will* be drowned,' and so was left to his fate.—*American Presbyterian.* M. W.

The Rothschild Family.

On Wednesday afternoon a marriage was celebrated with great pomp and splendor at Gunnersby Park, near Chiswick, the country seat of Baron Lionel de Rothschild. The contracting parties were the representatives of the two great—or rather, greatest—firms of the Rothschild family, the bride being Miss Leonora, the eldest daughter of Baron Lionel, and the bridegroom Baron Alphonse, the eldest son of Baron James Rothschild of Paris. The wedding repast was laid out in two large rooms, one of which was specially built on to the dining room for the occasion. Both were decorated with exquisite taste and splendor. The walls were covered with large mirrors, with ornamental trellis work between, up which were twined long garlands of artificial passion flowers, lilies, wreaths of orange blossoms and other emblematic Flora suited to the occasion.

The outer saloon was lighted from the roof, which was entirely composed of glass, over the panes of which were strained flutings of white and pink silk in the form of a Maltese cross. The subdued roseate hue thus shed into the chamber beneath produced a most beautiful effect. Tables were ranged along the whole length of both apartments, and, but that in this age of progress tables turn instead of groaning, we should have expected them to remonstrate at the weight of silver which was piled upon them. Great centre-pieces, epergnes, candelabra, race cups, and massive tankards, flower vases, and the chefs d'œvres of Sevres, Dresden, and Worcester strewed the board in rich profusion. The wedding cake, a very marvel of sugar architecture, was in the centre at the top, upon a salver, which for size and weight might have done duty as a shield for Achilles, while behind the seats of honor rose up a buffet of gold plate—a background quite in keeping with the gorgeousness of the whole scene. The covers were laid for 140. Only the plate of the family was used. We cannot hazard a guess as to either its weight or value, but it must be enormous.

The bridal presents, both in quality and variety, were more than sufficient to have stocked an Eastern bazaar; so a mere glance at the most prominent must suffice. Breakfast services, as usual, distinctly prevailed, there being some five or six of them, all of silver, except one set from Mrs. Montefiore, which was of massive standard gold, enriched with the most elaborate chasings. To this princely gift succeeded a long row of candlesticks, gold and silver filagree, and enamel ivory workboxes, lace, fans, jewelled buttons, prayer books bound in gold and jewelled, escritoires of buhl and marqueterie, more breakfast services, and a lace parasol. The latter was in a kind of jewel case, the handle was covered with serpents of rubies and diamonds, and the tip of each rib was formed of an oval-shaped emerald and large pearl.

Arranged on a table by themselves were the jewels, a dazzling pile, all given by different members of the Rothschild family. Close by these, and in a well merited place of honor, were some humble but beautifully worked little presents from the scholars and pupil teachers of the Jewish Free School. Shortly before 3 o'clock, the guests who were invited to be present at the ceremony began to arrive. The chief members of the Rothschild family, both here and in France, were of course also present. The visitors assembled in the drawing room, where Dr. Adler, the chief rabbi, assisted by Mr. Archer and Mr. Green, prepared to perform the ceremony according to the rites of the Jewish religion. A velvet canopy, supported by four of the bridegroom's *garcons d'honneur*, was placed at the upper end of the room. The bridegroom was then led in by his nearest male relatives, and placed under the canopy. The bride, who till then had remained in her apartment, descended to the saloon, attended by no less than sixteen bridesmaids, all attired alike in white dresses, trimmed with light blue, the bride wearing the usual lace dress and orange blossoms.

At the door of the saloon she was met by her mother, who, assisted by the bridesmaids, completely enveloped her whole figure and person in a vail which reached to the ground, and which is worn in compliance with the Scriptural verse in Genesis relating to Rebecca. She was then conducted to the saloon with the same forms as the bridegroom, and placed under the canopy. The chief rabbi, having pronounced a most eloquent exhortation to each, the service was commenced in Hebrew. The betrothed then drank of a cup of wine and water, and the bridegroom taking the ring, placed it on the bride's finger, repeating in Hebrew slowly, "Behold, thou art betrothed unto me, with this ring, according to the rites of Moses and Israel." The marriage contract was then read, and prayers resumed, the betrothed again drank a glass of wine between them, and the glass being laid on the ground empty, the bridegroom crushed it with his foot, all the relations at the same time wishing (in Hebrew) that the marriage might be happy, and the bride and bridegroom be as irrevocably joined as the pieces of glass were sundered.

About an hour after the conclusion of the ceremony, the visitors sat down to the dinner, for such, in fact, it was. The bride's health was proposed by the French Ambassador, and drunk with enthusiasm, shortly after which both bride and bridegroom left for Mentmore, the Seat of Baron Meyer de Rothschild, in Buckinghamshire. Mr. Disraeli then proposed the health of Baron James de Rothschild, and Lord John Russell that of his colleague the Baron Lionel. More toasts followed, and in the evening a grand ball was given, at which there was a brilliant attendance of the aristocracy and beau monde.—[*London Times.*

Valuable Statistics.

The *National Intelligencer* has compiled the following from the report on the commercial relations of the United States with foreign nations, prepared in the Department of State by Mr. Flagg and his assistant:

England.—It is assured by British statisticians, that the yearly consumption of tobacco in Great Britain and Ireland amounts to 26,000 tuns, about one-half of which it is supposed is smuggled, owing to the excessive duties (upward of a 1,000 per cent.) levied on the article under the tariff system of that kingdom. The quantity of cigars and snuff imported does not exceed two or three hundred weight per annum.

France.—The article of cotton has, for a number of years, constituted in value, upon an average, three-quarters of all our domestic exports to France. Our other chief export to that country is tobacco, the trade in which is monopolized by the Government, the exclusive right to purchase imported and indigenous tobacco being investigated in the *regie*, or commission, an association under the supervision of the Minister of France.

One-half of the area of France is cultivable, and of this nine parts are meadow; four and a half parts vineyard; fifteen parts woods and forests; fifteen downs, pastures and heaths; the remainder consisting of roads, cities, canals, vegetable gardens, &c. It presents every variety of geological formation, exhibited in almost every variety of known relations. All the departments, eighty-five in number, contain mineral substances. There are thirty-six coal fields in thirty departments, and the annual produce of coal exceeds 3,000,000 tuns. France is surpassed by England only in its production of iron, twelve mines of which are in operation. Three hundred thousand persons are engaged in mining, and their operations show an annual value of $80,000,000.

Schools are provided for only about one sixteenth of the children, and the aggregate annual revenue from all sources is about $80,000,000, while the natical debt is over $100,000,000.

The Vine.—The number of acres under vine cultivation in France exceeds 5,000,000, giving employment, in the cultivation of the vine and the manufacture of wine, to about 2,000,000 of persons, (mostly females,) and in its transportation and sale to 250,000. The vine disease now more or less prevailing in all vine-producing countries has increased the average price of vine from 100 to 175 per cent. The French Government derives a considerable portion of its internal revenue from the manufacture of this beverage, about 90,000,000 gallons of which are annually distilled into brandy, the exportation of which is under special Government restrictions. Next to wheat the vine is the most important of the vegetable productions of France, and extends over the southern half of the Empire. In 1849 there were produced in France 925,000,000 gallons of wine.

Real Estate.—Landed property is more minutely divided in France than anywhere else in Europe, or even than in the United States. In a hundred acres, but they are rare, and daily becoming more so, as the law divides the reality equally among the children. The greater portion of the farms are now less than twenty acres. Improvements in methods of cultivation progress languidly, and the methods of manuring and rotation of crops and of employing machinery continue to be very defective.

Cotton.—The manufacture of cotton was first introduced into France in 1770, and has increased at an enormous rate. The total number of persons now employed in it is near 300,000. The total value of all the manufactures of France annually is 1,600,000,000 francs, and they are rapidly increasing.

Terrible Photographic Counterfeits.

The Paris correspondent of the Boston *Atlas* gives the following alarming account of recent photographic counterfeits in that city: The science of photography has, for some time past, been the rage among the young men of fashion in Paris, and has been carried to great perfection by some of them; but none to a greater extent than by M. Aguado, whose successful studies from nature are well known among the artists of every country. On Saturday morning, this gentleman sent word to the experts of the Bank of France that he had at length succeeded so fully in the imitation of one of the thousand franc notes that he defied them to detect it; and to show his perfect conviction of the impossibility of discovery, he warned them that the note would be presented at the bank between the hours of one and three. According to this intimation, the experts were assembled at the caisse, and each note brought in was submitted to their examination before it was accepted. The hour passed by and no false note appeared; the whole of those presented during the interval specified, lay in a row spread out before the experts, who already crowed over the idea that M. Aguado had not dared to hazard the experiment, when just as the clock struck three, in he walked, smiling and triumphant, with a thousand franc note in his hand.

"Well, have you detected my forgery?" asked he, with the greatest coolness.

"No," replied the head expert, "for the good reason that you never sent it."

"Why, there it lies, right under your nose—the third to the left; and here is the original that I took it from."

The dismay of the experts may be imagined, when, even comparing the two they found it impossible to say which was the genuine one and which the false. A committee was held to determine upon the course to be adopted, as according to report, a great number of these photographic notes were in circulation, and M. Aguado declares himself able to manufacture any quantity in a given time, and that none shall be detected, either by sight or touch. The consternation created by the announcement is not to be described, and report tells us that the bank has already accepted the offer of the learned English doctor resident here, to furnish a chemical preparation, of his own discovery, which shall immediately decompose the photograph by the touch of a camel's hair brush, dipped in the liquid, and passed lightly over the printed lines. The adventure has served to make us laugh, although rather grimy, when it is considered that already the greater portion of the notes in circulation may not now be able to stand the test of the learned doctor's brush.

Polishing Plate Glass.

A very interesting experiment was made yesterday afternoon in the presence of several engineers and scientific gentlemen upon the new machinery for grinding and polishing glass. The apparatus consists of a large flat disk of iron which revolves horizontally, the plates fastened in frames at some distance from the axis of the main disk, and receive their motion from it, sand and water is supplied, and the friction and wear at all points of the surface to be ground is perfectly uniform.

After the glass is thus reduced to a plane surface, the plates and the frames are transferred to the polishing disks, which are covered with a felted cloth, slightly channeled or grooved, eccentric to the axis of the disk for the purpose of preventing the cohesion of the plate to the felt, and in order to retain the polishing powder from being carried off too rapidly by the motion of the disk.

We saw a plate polished in this manner in about two hours. The whole time of grinding and polishing a plate of glass as it usually comes from the glass manufactories is about five hours by this new apparatus. The saving in time over the old process is very great, and all danger of the glass being longitudinally marked is avoided.

We learn that the demand for large plates of glass in this country is greater than in Europe. Its importation has kept pace with the growth of luxury and wealth. The value of the polished plate glass imported into the port of New York amounted to about five millions of dollars during the last year. The cost ranged by the returns from 50 cents to $1 50 per square foot. The total importations of plate glass into the U. S. cannot be less than 8,000,000 square feet of polished plate glass. The average amount of breakage is an incidental protection which would warrant the starting of this important manufacture here on a large scale. There is, however, a much more potent element of protection than the risk of breakage on the imported article, and this consists in the ingenious machinery we now possess. Thus far the finer articles of polished plate glass have been imported, and the manufacture has always been done by hand. But this machinery shortens at least five fold the time of production, and substitutes steam in place of human labor. There is besides hardly any limit to the size of the articles which can thus be finished. We hope that all who are interested in the triumphs of American genius will take occasion to witness this new apparatus. We understand that it will be in operation today, at No. 100 Walker street, near Centre, from 11 A. M. until 4 P. M.

Railroad Statistics.

The number of railroad bills deposited this session amounted to 130. Of the number 97 authorize new works, 46 by new companies, with a proposed aggregate length of lines of 896, and 51 by existing companies, with proposed extension of line of 574 miles. The total length of new lines proposed is, therefore, 1,470 miles; and there are in addition 40 miles of deviation lines, and 19 projects for enlargement of stations. The number of persons of all descriptions employed on railways open on the 30th January, 1856, was, in England and Wales, 84,376; in Scotland, 11,635; in Ireland, 6,106; total, 105,117. The length of line of railroads open at the above mentioned date, was, in England and Wales, 6,355 miles; Scotland, 1,164; Ireland, 986. On English lines there were 2,352 stations; on Scottish, 387, and on Irish, 224. The total length of line authorized to various companies at the same date, but not opened, was, in England and Wales, 3,140 miles, of which 663 were then in course of construction; in Scotland 429 miles were so authorized and 100 miles of it were begun; in Ireland, 820, of which 199 were in progress. The number of persons employed on these unfinished and uncommenced lines was 36,473, making a total railroad population for the United Kingdom of 141,600 individuals. These figures are taken from detailed returns just presented to Parliament by the Board of Trade.

An Editress Without a Wardrobe.

Mrs. Prewett, the dashing editress of the Yazoo City (Miss.) *American Banner*, recently visited New Orleans, where she met with a sad mishap, which she narrates as follows:—

"On the 7th of January inst., I left the St. Charles Hotel, New Orleans, and ordered my trunk put on board the Magnolia, bound for Vicksburg. The porter, I presume, misunderstood the order, and shipped it on some upward bound boat, as it cannot be found or traced. The trunk contains all my wardrobe and jewelry and is to me of much value, and I request that if this notice falls under the eye of any steamboat officer, or anybody else that knows anything of my strayed property, I hope he will advise me of the whereabout, as I am much inconvenienced and distressed at the loss. My name, H. N. Prewett, is painted on one end, so there can be no mistake about its ownership. If any thief has got it, I can only say that he must have a hard heart indeed to rob an editor of a Mississippi newspaper. No! human nature is bad enough, God knows, but there can be no one mean enough for that! If, however, any one has taken it by mistake, let him send it back and no questions will be asked."

Wagon Road from Fort Kearney to California.

The following is a copy of the act passed at the late session of Congress, to construct a Wagon Road from Fort Kearney to California.

An Act for the construction of a Wagon Road from Fort Kearney, via the South Pass of the Rocky Mountains and Great Salt Lake Valley, to the Eastern portion of the State of California, and for other purposes.

Be it enacted by the Senate and the House of Representatives of the United States of America in Congress assembled:

That the sum of $300,000, or as much thereof as may be necessary, be and the same is hereby appropriated, out of any moneys not otherwise appropriated, for the construction of a wagon road from Fort Kearney, in the Territory of Nebraska, via the South Pass of the Rocky Mountains to the eastern boundary of the State of California, near Honey Lake, to be expended under the direction of the Secretary of the Interior, pursuant to contracts to be made by him; said road to connect with and for an extension of the road already authorized from Fort Ridgely to the aforesaid South Pass.

Sec. 2. *And be it further enacted*, That the sum of two hundred thousand dollars, or as much thereof as may be necessary, be, and the same is hereby, appropriated out of money in the treasury not otherwise appropriated, for the construction of a wagon road from El Paso, on the Rio Grande, to Fort Yuma, at the mouth of the Gila River, to be expended under the direction of the Secretary of the Interior, pursuant to contracts to be made by him.

Sec. 3. *And be it further enacted*, That a sum of fifty thousand dollars be, and the same is hereby appropriated out of any money in the treasury not otherwise appropriated, for the construction of a wagon road from Fort Defiance, in the Territory of New Mexico, to the Colorado River, near the mouth of the Mohana River.

Take Special Notice—How do you Like it.

"I expected to find the people half Mormons, but I am happy to learn very few remain. Those who were too poor and lame to travel to their paradise, "Salt Lake," have settled a few miles north of here in two small villages, known as Florence and Crescent Cities."—[*Chronotype.*

To our knowledge, there are but two or three families of Mormons in this place, but we heartily wish there were an hundred for we know of no class more industrious and persevering. They were the Pioneers to this region; built the first bridges; opened the first farms; constructed the first ferry boats across the Missouri, and opened up the way for the present prosperity and wealth of this fertile country; while yet the present incumbent of the *Chronotype* was snugly cloistered among the church steeples of old Yankeedom. They are among the most wealthy and enterprising men of our region.

Here is another article from the same paper: How do you think they will match? There seems to be a smacking of something a little over and above truth; but we leave that for our readers to reconcile. Here it is. Speaking of this country, it says:

"The improved lands are generally owned by Mormons, who are anxious to sell and move on to Salt Lake."

The little towns of Florence and Crescent Cities, seem to be a source of much uneasiness, and a real eye-sore to this wright (wrong) editor; and we doubt not but that his paper would be better appreciated, were he to take a little more pains in reconciling his statements, in future, with facts. Don't you think so neighbor?—[*Crescent City Oracle, March 6.*

The interest of an old debt is often paid in bad language.

Tell me the company you keep, and I will tell you what you are.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, APRIL 4, 1857.

A Member of Congress and the Mormons

THROUGH the politeness of the Hon. J. M. Bernhisel we received last week—but too late for notice in our last issue—a copy of the Washington *Globe*, containing a very lengthy and rabid attack upon the Mormon portion of the inhabitants of Utah and his Excellency Governor Young. It professes to be the report of a "speech" delivered "in the House of Representatives, February 23, 1857," by the "Hon. J. S. Morrill of Vermont," on "Utah Territory and its laws—Polygamy and its license."

Before entering into an examination of the charges set forth in the *speech* of Mr. Morrill, we place before our readers the following letter:

WASHINGTON, March 16th, 1857.

Dear Sir: You will receive herewith a copy of a speech purporting to have been delivered in the House of Representatives, on the 23d ult., by the Hon. Justin S. Morrill, of Vermont, which, however, never was delivered by that gentleman in the House, nor elsewhere, but which he published without delivering. Yours very truly,

Mr. Taylor. JOHN M. BERNHISEL.

Whatever may be thought of the practice, justice to Mr. Morrill requires us to state that it does occur now and again that Honorable members obtain permission from the House to print, outside its walls, speeches which were never delivered within; but even with precedent as a balm to his conscience, we should think that the high-minded moralist of Vermont would find it something of a stretch to publish to "all the world and the rest of mankind" that his printed slander was delivered *in the House*. This seemingly trivial affair assumes another position and importance when the motives are known which in this case led to its adoption. We suppose that Mr. Morrill concluded that, though it might cost a stretch of conscience—which was his own—a good reception from his constituents on his return home at the close of the Thirty-fourth Session of Congress, which was certain, if preceded by such an excellent demonstration of hostility to Mormonism, was something to be desired. Few men have stability within themselves to resist temptation and eschew the praises of the ignorant and the bigoted; but Mr. M. may yet live to discover that it would ultimately have been more to his honor and advantage to have returned to his fireside a sober-minded, honest man, strong in the consciousness of having discharged his own duties, and without the reproach of having meddled with that of his neighbor, which by no means linked itself with his. Giving charity its utmost latitude, we may suppose that Mr. Morrill had considered it his duty to pursue the course he has towards the Mormons of Utah and Governor Young; but the profound ignorance of facts of history, so abundantly manifest in his "speech," and which need not have occurred with ordinary attention, forces us to the conclusion that he had labored more for effect than for truth, and was not over particular about the means to attain it. No gentleman would calumniate any people upon charges made by their enemies. An honest man, in or out of Congress, would, if he considered it in any manner his duty to meddle, make himself thoroughly acquainted with the people of whom he spoke—their acts, not their faith—and take nothing upon the *ipse dixit* of one or another, friend or foe. This we shall show has not been the course of the accuser of the Mormons in Congress, or in Washington rather; but on the contrary, where he has failed to procure for his purpose the necessary supply of slander from others, he has drawn largely upon his own fertile but confused imagination, and blundered so extravagantly that any person the least acquainted with the history of the Mormons could refute this would-be-public moralist and historian. What a spectacle—a man rising up in all the dignity of a member of Congress to expose the immorality of the people of Utah, and in order to do it, stoop to the meanest acts and grossest immorality—for nothing can be more destructive to the morality and welfare of society than falsehood and calumny.

As Mr. Morrill's "speech" extends over seven columns of closely printed matter it is impossible for us in the space we can devote to it in this paper to relieve ourselves at present from all his accusations, we shall therefore only notice some of the prominent false and slanderous statements with which his speech abounds. As Mr. M. is neither at home or abroad one of the mighty men of his generation we opine that the attention we give his speech *now* is as much as a man of his rank can expect, even in seeking notoriety at the hands of those he has sought to injure.

Our Congress accuser sets out in his crusade by introducing a lengthy quotation from the famous "Report" of Brandeburg, Brocchus and Harris, or rather he has selected passages from that heterogeneous mass, stuck them together, and dignified them with the name of a "chapter of history," reproduced "in order to refresh the memory of gentlemen!" Mr. M., conscious of the flimsy character of the authors of the Report, admits that "it was regarded at the time as too extravagant for belief," notwithstanding, afraid to lose any assistance, he reproduces it and plunges as deep into the mire as the run-a-way judges and secretary by endorsing the Report in the following gratuitous slander to support which he gives not one line of evidence. He says:

"Subsequent events have shown that the picture was not too highly colored, and that no officer, if not a Mormon or a jack-Mormon, can dwell among the Mormons without being subjected to greater insolence than that of which Shylock complained:

'Signior Antonio, many a time and oft,
In the Rialto, you have rated me:
* * * *
Still have I borne it with a patient shrug;
For sufferance is the badge of all our tribe.
You call me—misbeliever cut-throat dog;
And spit upon my Jewish gaberdine.'"

We ask Mr. M. for evidence. We seek for it in the "speech" and find none. We could give abundance of contrary statements over the signatures of United States officers and others, unconnected with Mormonism, who have been residents in that Territory; but it is unnecessary, as the readers of this paper have seen, time and again, such unsolicited testimony from gentlemen of the highest respectability. It is verily true that there have been difficulties with some under strappers in the employ of or lounging around United States officers there, and some of the inhabitants of Utah; but does anything like personal quarrels justify the wholesale charge of Mr. Morrill against that people? The last fuss that we remember hearing of was that of "Bill Hickman," as some of our eastern cotemporaries call a Utonian, thrashing Troskolawski, who was dubbed for the occasion a "deputy surveyor." But what were the facts in that case? Troskolawski was a drunken profligate whose unbridled filthy tongue cost him a sound thrashing. It was then stated very modestly by the enemies of Utah here, that he was nearly murdered for speaking freely of Mormonism. When we heard that report we anticipated that his provocation would turn out to be free speech in reality—Five Points free speech—and the subsequent information we have received from those who were in Great Salt Lake City at the time and acquainted with the course of the free speaker, has confirmed our suppositions. Had Governor Young not been a high-minded gentleman, far above noticing such a rowdy as Troskolawski, he had personally enough of insult from him to have justified his trampling him under his feet. But "Bill Hickman" was not Governor Young, and when Troskolawski tried his free speaking on the former, he met his man and found his day of reckoning had come. If for such personal quarrels the people of Utah are to be branded with the charge of hostility to United States officers and condemned, where is the city, town or village, throughout the Union that will be guiltless. That there are men in Utah that will stand no nonsense from men who presume upon a name for the portection of their person when they insult and outrage others, is true, and that there has been such difficulties is undeniable, and probably there will be difficulties with such persons again. All we wish to say to Mr. Morrill is that no man, in office or out of it, will be treated with disrespect in Utah so long as he keeps a civil tongue in his head, acts honestly, virtuously, and minds his own business; but as sure as Utah is a Territory of the United States, so certain is it that there is no name, nor no office that will protect any man there in doing wrong. Men of the stamp of the runaway judges and the Troskolawskis, have had an idea before they got to Utah, that they could crow over the Mormons there as bullying editors have done in the States; but when they got there the Utonians speak and act as citizens of the United States, and treat all as such, giving honor to those to whom honor is due, and expecting the same in their civil positions; but when a rowdy like Troskolawski, only sees a Mormon in a magistrate he is apt to forget himself and insult him in the discharge of his duties, and find before he is long there that civil law knows no faith, and before it all must bow, and the administrator, Mormon or non-Mormon, shall be sustained in the discharge of his duty. Instead of the Mormons being lawless, it is the non-Mormons who go to Utah who are insolent, and when that law is applied to them they cry out persecution. In the correspondence of such persons all manner of charges have been preferred against the Mormons, and even respectable men in the States, far from the scene of action, like Mr. Morrill, have been found their easy dupes, and have taken up the cry of Mormon hostility to the United States Government. Hence he says in his "speech:"

"The lack of patriotism and the ingrained hostility of the Mormons to our Republic admit of no dispute."

What evidence does he give for this grave statement? None whatever. We call this, therefore, the base slander of a reckless politician, who so deeply imbued with bigotry and hatred to Mormonism, is forgetful or utterly ignorant of the history of the people against whom he launches such an unfounded charge. Let us be as brief as we may in this review, we are certain to extend it over the limits that Mr. Morrill's speech is entitled to, we shall, therefore, here as before, have to refrain from adding evidence to rebut this charge, confiding in the better memory of our readers and the public at large, who are acquainted with the sentiments and acts of this people in Utah and all over the world. The Republic of the United States of America, is regarded by the Mormons in every nation as the best government upon the face of the earth, with a Constitution formed by the wisest and the best men of their generation, men who were inspired of heaven to institute this cradle of liberty.

Has Mr. Morrill forgotten the ready response of the Mormons, under the leadership of President Brigham Young, to the demand of the United States Government for a batalion of 500 men to join the Republican army in the conquest of Mexico? It was an unrighteous, heartless and cruel demand, which no law or precedent could justify, and with which the Mormons would have been constitutionally justified in refusing compliance; but rather than have even "the very appearance" of wanting in patriotism, five hundred men, husbands and fathers, the flower and strength of the wandering camp, marched off at the three days' notice from their wives and helpless little ones—living in tents and wagons, almost entirely destitute of the common necessaries of life, surrounded by the savages and wild beasts of the forests—to share in the battles of the Republic. The man, cognizant of this undeniable, tangible and dearly made demonstration of loyalty on the part of the Mormons to the Government of the nation in the hour of trial, who persists in branding them with the charge of "ingrained hostility to the Republic" is a poor miserable, soulless defamer. But this charge is but one link in the chain that Mr. Morrill would fain forge and have riveted on the Mormons to deprive them of their constitutional rights and liberties, while he rants about the oppression of the South. But here comes the crowning piece of slander:—

"They desire a kingly government, in order to make their patriarchal institutions more homogeneous. When they started out for Utah, it was with the purpose of establishing a kingly government; but the Mexican war coming on, the United States boundaries overtook and again inclosed them. Chagrined at this uncalculated result, they sent to England for permission to occupy Vancouver's Island, and to erect an independent government. This being refused them, they submited to a nominal allegiance, and lie in wait for an opportunity of defiance and revolt, when they can reach the 'crowning glory' of their schemes and of Brigham Young at once."

"They started out for Utah," from Nauvoo, because mobocracy was rampant around them, and there was no protection from the United States Government for Mormon life and property; and before the Mexican war had terminated, and the United States become in possession of the new Territory of Utah by treaty with Mexico, the Mormons had entered that Territory, and taken possession of it in the name of the Republic of the United States, and would have kept it, in spite of the old gentleman's enemies, for Uncle Sam, even though they were still smarting under the bad usage they had received at the hands of some of his sons in authority in the States. This charge about Vancouver is, however, in perfect harmony with the other slanders, and exhibits the value of Mr. Morrill's historical lore. The fact is, three of the Twelve Apostles, of which number we were one, left the camp in the Omaha purchase immediately after the battallion for Mexico, on a mission to the churches in Britain—a mission exclusively to the churches, as the Saints all well know, and of which our publications in England bear abundant evidence. When on that Island many of the members of the church were struggling in poverty, with a gloomy future before them, and no prospect of being able to emigrate to the United States by their own means. Some of the members of the church, who had considerable influence with members of Parliament, mooted the idea of getting the British Saints to Vancouver's Island, on the Pacific, through the assistance of the English Government, who, at that time, was favoring emigration to other colonies. Pitying the poor, and hoping that might be a stepping stone to help them to the place of their final destination, we gave no opposition to the movement; but the idea of asking that Island for the church in Utah, which Mr. Morrill states, for the purpose of forming an independent government, is utterly destitute of truth.

The petition of the British Saints was presented through the present British Ambassador to China, Sir John Bowring, to Lord John Russell, then a member of Her Majesty's Government, and was favorably received; and as to the portion of land asked for the emigrants, it would have been cheerfully accorded, but the Government wanted to employ the means devoted to emigration exclusively to Australia. Had the Saints been possessed of the means to defray their passage expenses to Vancouver, they could have possessed the island without any difficulty. Had Mr. Morrill consulted our publications, through which the Saints were instructed on the Vancouver movement, which he ought to have done before he spoke of it, he would have found that in verse, as well as in prose, the feeling and sentiment was inculcated in the British Saints, that even for them Vancouver's Island was but a temporary resting place. No money could purchase the Utonians to strike the "stars and stripes" and hoist the "British lion" in Vancouver or anywhere else, even for a temporary location, and no abuse will force them to do it, as of that they have plenty to tempt them. We have thus been explicit on this head, and refer Mr. Morrill to the *Millennial Star* for 1846, for confirmation of our contradiction of his slanderous statement. The three charges which we have now examined show the determination of Mr. Morrill to misrepresent the Mormons before the Congress of the United States, with the view of pushing on a Democratic President to the performance of that which his party had anticipated accomplishing through their own instrument had they been successful in electing him.

We should be glad to follow Mr. Morrill in his speech throughout, and show the misstatements he has made, and the false and unreasonable deductions from that which he has been forced to state correctly, but its great length prevents us from doing so. We say to Mr. Morrill, that if he would be a wiser man he should seek to inform himself of the circumstances of the people and the facts alluded to by the speakers in Great Salt Lake City, from whom he has quoted, before he ventures to deduct false conclusions from isolated sentences.

Truths or facts are of themselves what they are, independant of the will or mind of those by whom they are seen or comprehended and have a certain and invariable value and relationship to other things, but a partial comprehension of truths or facts may present an entirely different phase to the mind than that which a full and perfect comprehension of the same truths or facts would lead to.

The publication by the Mormon press of those speeches and those laws he has quoted shows that there is no double dealing in Utah with neither saint nor sinner; that all is above board, subject to the criticism of the whole world, and to sustain which the men who have spoken or have written them are ready at any moment to render an account to whomsoever can show it is his business to meddle. It is an ancient proverb "Whom the gods would destroy they first make mad," to which we would add, whom the Devil would fool he first blinds, and the reading of this gentleman's speech certainly incline us to believe that our Vermont accuser is not the most gifted with clear sight or a clear brain. Some of the Territorial laws which he has cited for censure were actually passed by the Legislature for the prevention of that which Mr. Morrill considers is the duty of every citizen in such circumstances to prevent, and yet he cannot see it, though it is as plain and clear to every unprejudiced mind, as it must now be plain and clear to the readers of this review that Mr. Morrill has done his best to misrepresent and defame the Mormons.

Amicus Curiæ Alias Drummond

FROM the frequent attacks upon Utah it would seem to the uninitiated that there was a whole army of writers in the field against Utah, and a broad and mighty movement in operation to crush, if that were possible, the Mormons in that Territory; but when the veil is lifted, and statements like streams traced back to their source, effects to their cause, the formidable army almost vanishes to a circumscribed unit, and the Mighty Mountain gradually dwindles—becomes beautifully less till it reaches the sublime grandeur of the mole hill.

For some time back the greatest slanderer of the Mormons of Utah, has been the Western writer, who, to prevent his *bona fide* name from getting to the public adopted, *Amicus Curiæ* as his *nom de plume*. Some supposed this fictitious name to have been adopted for fear of prosecution for libel, but the most general conclusion was that it was some scapegrace, whose own cognomen added to any charge would be sufficient to spoil the slander—and so it has turned out to be. To the slanders of the *Tribune's* correspondence from Utah, the *Herald* on Sunday last added, for the interest of its pious readers, extracts from the San Francisco *Herald* about abuses in Utah—a batch of clumsy ill-arranged falsehoods, but for some reason or other our New York cotemporary withheld the signature Amicus Curiæ. Some lies are at times difficult of detection; but even the most expert in the profession of slander, will some time or other so identify himself with his work, as to afford evidence sufficient for detection. The saying, give a dog rope enough he is sure to hang himself, has been verified, Amicus Curiæ has been doing a wholesale business, and that long retinue of papers that are destitute of principle, and live by the publication of "great sensation stories," have been gloriously pleased with his lucubratory concoctions of "murders," "awful outrages," and "rebellion" in Utah against the United States Government. So long as the writer could shield himself under that *nom de plume*, nobody knew but that it was some disinterested, honest, pure-minded patriot, that was greived at the "sins" of the Utonians, but unfortunately for the sensationists, the late stories from Utah have been spoiled, the mask has been dragged from "Amicus Curiæ," and there stands now before the public as the Utah defamer—we were going to say something, but we soften down to let the Hon. T. S. Morrill speak—the gentleman whom he calls the "*horse trader*" judge—W. W. Drummond!!! "Amicus Curiæ"—alias Drummond!!! Cato the nigger, Abraham the Jew and "the woman," all of Fillmore city notoriety, stand back, we beseech you, say nothing, or you may give the poor "*horse trader*" judge the unkindest cut of all. We are satisfied, he has hung himself, let his end be a warning to evil doers, as his memory is a stink in the nostrils of those whom he has sought to injure.

The New York Herald on Utah.

As we have stated elsewhere, the *Herald* published last Sunday two extracts from California papers, about abuses in Utah, one of which was signed W. W. Drummond. After dreaming over the terrible tableau which the "horse trader" judge had endorsed, on Monday morning a short editorial appears in the *Herald*, headed "Rebellion in Utah." Our cotemporary is terribly apprehensive of difficulties with Utah, recommends the appointment of a first class man for Governor, with military to back him up in putting things according to his notions by fair means or *foul*. How does the *Herald* like foul means when applied to himself? All this the *Herald* recommends, through having received from California a newspaper with some extravagant stories about burning volumes of law, to which is added the old tale of the wide, unbounded influence of Governor Young. Would it not be a wiser part for the *Herald* to recommend a little patience, and hear the other side of the story, if there be in reality any foundation for the flury and excitement? We think it would.

On Wednesday morning the *Herald* publishes a letter from W. W. Drummond, addressed to its editor, taking the opportunity afforded by making a correction to some former story of telling how big Governor Young is, how wicked the Utonians are, and how glad he would be to see military sent out—and a glorious row kicked up. Keep cool, don't fret yourselves, gentlemen, it will all come out right, just take time and you will find the world can get on capitally without that horrible din of kettles and pans, to which you would fain treat the Utonians.

President Daniel H. Wells.

IT will be seen by reference to a communication from Utah to *The Western Standard* that Daniel H. Wells is appointed to take the place of President Jedediah M. Grant, deceased.

We have been acquainted with Bro. Wells for many years, and have been associated with him in different locations and in varied positions in life.

At the time when the Saints went to Nauvoo he was one of the old settlers there, and owned property on what afterwards became the city plot. Being always active and energetic, when the city charter was obtained he was chosen as one of the aldermen, and we have frequently discussed matters with him in the city Council. He also held an office in the Nauvoo Legion—we think that of colonel; and although not in the Church, he was generally respected by the Saints. Being ourself an officer in the Legion, we well remember the feeling of indignation manifested by Col. Wells when Governor Ford requested the Nauvoo Legion to give up their arms—he thrust his commission into a pistol, and told the Governor's officer to "take that along with the arms, for he would not hold office under such a man." When the majority of the Saints had left Nauvoo, and the dastardly mob made their forays upon the widows, the fatherless, and the infirm that were left, he took up arms in their defence, and was one of the most efficient men in resisting the craven attacks of that bloodthirsty banditti. About this time he joined the Church, and we were informed assisted both by his counsel and means many of the poor and afflicted to leave their inhuman persecutors.

Since his removal to the Valley he has been indefatigable in his endeavours to advance the interests of the Saints and has occupied several positions of both trust and honor. We have met with him in the territorial legislative council. He held also the office of Brigadier-General in the Nauvoo Legion; but the most prominent and laborious business that has devolved upon him is that of superintendent of the public works; and whatever position he has occupied, he has been indefatigable in his exertions to carry out promptly the duties devolving upon him.

We have given this brief synopsis for the information of those who may not be acquainted with the position, standing, or history of Gen. Wells. And as he is now called by President Young to occupy one of the most prominent positions in this Church, viz.: counsellor to the First Presidency, we pray God the Eternal Father that he may be endued with wisdom and intelligence to fulfil the onerous duties of his office; and we call upon all the Saints to sustain him in connection with the First Presidency by their faith and prayers.

Minutes

Of a Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, held in the City of Philadelphia, May 29, 1857.

MEETING called to order by President Angus M. Cannon, who gave out the hymn, "Great is the Lord, 'tis good to praise," &c. Singing by the choir and prayer by President George J. Taylor.

Present in the Stand—1 Apostle; 2 High Priests; 4 Seventies; 11 Elders.

Motion of President Angus M. Cannon that Elder William I. Appleby preside over this Conference. Carried unanimously.

President John Taylor arose and said: We have met together to transact the business of this Conference as is usual on such occasions. We have not much contention and strife among us as is common among others; if there were, we should know there was something wrong. We never have contrary votes, but it is necessary to call for them in order to place things in their proper light and position. The Authorities of the Church are presented before you that you may sustain or reject them; so that if they have done anything wrong it may be set right. There is no body of people, either political or religious, that have to go through so trying an ordeal as that through which passes those who stand at the head of the Kingdom of God upon the earth. If you receive them in their callings it is expected that they will be sustained by you. As you are about to vote for them at this Conference it is expected that you will not forget the covenants that you will make by your votes. If the Presidency of this Church are endowed with authority from on High and guided by Revelation, it is required of you, especially your Elders, not to waver, but become "subject to the powers that be" over you, and be prepared to stand in your office, and stand the scrutinizing gaze of all the world; and if you cannot do so you ought not to hold a portion of the Priesthood of God. We want sincerity and truth in all things. If I have done anything wrong, bring it forth and let us know it; and if you cannot sustain me raise up your hands against me, or against any one else in whom you have no confidence. We believe in perfect freedom and independence, and in being united here as well as in Utah and all over the world. When such is the case, we care not for all the influences of evil men and devils.

Moved and carried, That this Conference uphold President Brigham Young as Prophet, Seer, and Revelator to the Church of Jesus Christ of Latter Day Saints throughout the earth, with President Heber C. Kimball as his First, and Daniel H. Wells as his Second Counsellor.

Moved and carried, That we sustain John Smith as Patriarch to the whole Church.

Moved and carried, That we acknowledge and sustain Orson Hyde, P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, Geo. A. Smith, Amasa Lyman, Ezra T. Benson, C. C. Rich, Lorenzo Snow, Erastus Snow, F. D. Richards, as the Quorum of the Twelve Apostles, with Orson Hyde as President.

Moved and carried, That we sustain George A. Smith as Historian of the Church.

Moved and carried, That we sustain Presidents Taylor, George A. Smith, and Dr. Bernhisel, as the Delegation of Utah to Congress.

On motion, Brigham Young was sustained as President of the P. E. F. Company.

Moved and carried, That we receive and sustain John Taylor as President of the Church in the Eastern States.

Moved and carried, That on the departure of President John Taylor for Utah, that Elder George J. Taylor be received and sustained as his successor in the Presidency of the Church in the Eastern States, on whom will devolve the publication of THE MORMON, and the superintendency of all Church business transacted on the Eastern mission.

On motion, voted to sustain Angus M. Cannon as President of the Philadelphia Conference.

Moved and carried, that we sustain Angus M. Cannon as one of the councillors to Prest. George J. Taylor.

On motion, voted to sustain Elders John F. Snedaker and A. P. Welchman as Travelling Elders in this Conference; Joseph M. Hammar as Secretary of the Conference. Carried unanimously.

The following Branches were represented as being in a flourishing condition—the Saints rejoicing in the truth:

PENNSYLVANIA.—Philadelphia, S. Harrison; Minersville, James Sewell; Pottsville, Robert Hazen; New Mines, John Galloway; West Haven, A. M. Mortimore; Mount Carmel, James Low; Union, M. Heiner; Pittston, B. Isaacs; Reading, Mifflin Palmer; Chester, Wm. Cockroft.

NEW JERSEY.—Toms River, T. McKean; Hornerstown, R. D. Treceder.

DELAWARE.—Centreville, John Cherrington; Stanton, Thomas Smith; Smyrna, Cornelius Collard.

MARYLAND.—Cecil, Worthy Clark.

President Cannon represented the Conference to be in a very satisfactory state, and felt that he was supported in his labors by good men as Travelling Elders and Presidents of Branches. Three Branches had been lately organized, a goodly number of persons baptized, and over one hundred had emigrated. He anticipated a still greater work would be done in the coming season through the blessing of God and the assistance of his brethren.

Benediction by President John Taylor.

Conference adjourned to 3 o'clock, P.M.

AFTERNOON SESSION. 3 P.M.

Meeting opened in the usual way.

Sacrament administered.

On motion, voted that the Toms River Branch be released from its connection with the Philadelphia Conference, and cordially recommended to the New York Conference, on account of its being situated nearer to the Presidency of the Church at New York than at Philadelphia.

On motion, Elder Thomas Terry was released from his mission and privileged to return to Utah.

Motion to ordain Bros. Joseph Crossgrove, J. A. B. Crossgrove, and George Washington Mousley, from Delaware, to the office of Elders. Carried. Adjourned until evening.

EVENING SESSION.

Meeting opened by singing and prayer; after which President W. I. Appleby called on Elders A. P. Welchman and John F. Snedaker to occupy a short time in addressing the audience assembled. They each expressed their determination to maintain the truth as revealed in the last days, which was followed by an eloquent and powerful discourse from President John Taylor, which will appear at another time.

JOS. M. HAMMAR,
Sec'y of Philadelphia Conference.

Hon. J. M. Bernhisel.

WE had the pleasure of this gentleman's visit in the early part of last week. After a few days sojourn in this city, he took his departure for Utah. The doctor was in excellent health, and seemingly in buoyant spirits about a stroll on the desert plains.

Governorship of Utah.

LAST week the Hon. F. McMullen was, according to Washington correspondents, offered the Governorship of Utah: the same gentlemen report this week, that the honorable gentleman had "indignantly" refused! There is some sense and honor in the nation after all! Who shall be next on the *tapis?*

Conference at New York.

The Saints will meet in the capacity of a Conference at Brookes' Assembly Rooms, 361 Broome street, New York, on the first Sunday in April, at 10 o'clock A. M.

Representatives from all the branches composing the New York Conference are expected to meet at the house of President John Taylor, on Saturday evening, at 8 o'clock P. M., to give a report of the state of the branches.

Social Party.

THE Monday evening following the New York Conference there will be a social party in the Broome Street Hall. Doors open at 4 o'clock, P. M.; Chair to be taken at 5 o'clock precisely. Tickets of admission 25 cents each, children under 12 years half price, to be had of Elder Silver at the hall, the Presidents of districts at their district meetings, and Elder Dulin, at the office of THE MORMON.

Despicable Artifice to Injure the Mormons.

IN the *Herald* of Wednesday, "Amicus Curiæ," who distinguished himself a few months ago by writing a silly article giving a *crippled* account of the members of the Legislature and their wives, has another long article, headed "More Outrages of Brigham Young." In this latter article he proceeds to call the attention of the editor of the *Herald* to "a few of the recent outrages of the people of Utah, and particularly to the course of Brigham Young," by enumerating several instances in which Brigham Young and the Mormons have violated and trampled upon the laws of Congress, and refused to have them administered by the Federal officers sent by Government to act in their midst. The article is evidently written with the most base and malicious intentions, and is the production of a man who, if we may judge by the spirit of his article, would have no higher pleasure than to see the dogs of war let loose upon the "Mormons" and they exterminated from the face of the earth. The article is dated Jan. 7th, Great Salt Lake City, but was without doubt written in this city, as the editor of the *Herald's* proclivities for such slanders are too well known to admit of the supposition for one moment, that he would keep so sweet a morsal on hand for two weeks after the arrival of the mail. The public are expected, of course, to innocently gulp down the whole story without questioning; dating the letter at Great Salt Lake City would make the article have a more telling effect, and was an artifice perfectly justifiable in the estimation of the writer to be used in creating prejudice against Brigham Young and the Mormons. To corroborate and give the statements a greater semblance of truth, on Thursday another communication appeared, over the signature of W. W. Drummond, confirming and giving additional items relative to the fate of all the records, books, etc., belonging to the office of the Clerk of the supreme Court, the abstraction of which was alluded to in the communication of Wednesday as one of the treasonable outrages of which the Mormons had been guilty.

It was not intended, of course, that the public should know that "Amicus Curiæ," the Great Salt Lake correspondent of the *Herald*, and W. W. Drummond are one and the same personage, yet, every person who will examine both communications, the structure of the sentences, etc., will scarcely fail to be convinced that the effusions of "Amicus Curiæ" and that of W. W. Drummond emanated from the same pen. We have the best of reasons for concluding that both communications originated here, and if they did, how contemptible a subterfuge to practice to bring indignation upon the Mormons! It was a most brave device and excellently planned! "Amicus Curiæ" at Great Salt Lake City omitted to mention the fate of the books, records, etc., abstracted from the office of the Clerk of the Supreme Court of Utah by a party of Mormons in high standing, under the direction of Brigham Young, but the omission is easily corrected; W. W. Drummond, U. S. District Judge of Utah, steps into the witness stand in San Francisco, and completes "the whole history of the infamous insult" by informing the editor of the *Herald* that they were burned, yes, "sir, burned up in the City of Great Salt Lake, and no notice taken of the outrage by any one in authority at that place!" Thus the convenient omission of this item by the mythical "Amicus Curiæ," gives an opportunity for the testimony of another to be introduced, who confirms one part of the story and tacitly conveys the idea that the remainder is equally true; and thus the un-initiated are left to imagine that there are two persons, one in Great Salt Lake City and the other in San Francisco, who testify to the same things!

Such low and disgraceful measures to injure the Governor and the people of Utah are unworthy of any man who lays the slightest claim to respectability and truth, and they will sooner or later recoil on the heads of those who originate them. It is not the first attempt that has been made by runaway judges to foment difficulty between the people of the States and the Mormons, by publishing misrepresentations and falsehood about the Mormons' hatred to the General Government, but like all such former attempts, it will fall innocuous to the ground and the fabricator pass into oblivion, while Brigham Young and the Mormons will live and flourish.

[The Editor of the *Standard* is, we doubt not, perfectly right in fixing upon Drummond the slanders of Amicus Curiæ. And though we have been silent, of this we had evidence in this office months ago, from a gentleman well known to the judge. That tissue of falsehood and misrepresentation, that was published not long since about the "cripples" and "cross-eyed" members of the Utah Legislature, and their wives, was signed Amicus Curiæ when first published out West, and a Baltimore editor honestly avowed that Drummond had sent it to him for publication, and was the author of it. Ed. Mormon.]

News from Utah.

THE following interesting items we extract from the *Deseret News*, and *Western Standard* correspondence from Great Salt Lake City:

"Elder Orson Hyde and company, arrived in Great Salt Lake City, from Carson Valley, on the 9th of Dec. They started on the 6th of Nov., tarried four or five days on Truckee River, and travelled part of the way on a new route, in order to avoid some Indians who had been a little troublesome on St. Mary's River. For the last 200 miles, they found snow varying from one to three feet in depth, except on the desert, where there was none. Elder Hyde was in excellent health.

"Mr. A. L. Tanssig, of the 15th Ward Tannery, has shown us some specimens of French enamelled, and French kid leather, which, in beauty of finish, and every requisite in artcles

of that kind, we have never seen excelled in any market. He also exhibited some sole leather far superior to much that has heretofore been offered for sale. Such skill most justly deserves the best of trade encouragement, to the fullest extent of its ability to supply demand; and will, so far as known, command the best paying patronage, while keeping within a proper range of prices asked for, like imported articles.

"The Legislative Assembly, as previously noticed, organized in the State-House in Fillmore, on the 8th Dec. In the Council, the Hon. Heber C. Kimball was elected President; Leo Hawkins, Secretary; John T. Caine, Assistant Secretary; George D. Grant, Sergeant-at-Arms; Samuel L. Sprague, Messenger; Richard Harrison, Foreman; and Cyrus H. Wheelock, Chaplain.

"In the House, the Hon. Hosea Stout was elected Speaker; James Ferguson, Chief Clerk; James H. Martineau, Assistant Clerk; Wm. H. Kimball, Sergeant-at-Arms; Brigham Young, Jr., Messenger; William Derr, Foreman; and Jesse Haven, Chaplain.

"Pursuant to adjournment, the Council and House of Representatives convened in the Social Hall, in G. S. L. City, on the 18th inst., when His Excellency, Gov. Young, communicated his Message to the Assembly in joint session, which was read by Mr. Jas. Ferguson, Chief Clerk of the House, and 500 copies ordered to be printed. The Message, which is a pertinent and concise document, we are compelled to omit this week.

"Hon. Orson Hyde was elected on the 20th inst., a Representative to the Legislative Assembly, to fill the vacancy occasioned by the death of Hon. Jedediah M. Grant.

Prest. Brigham Young gave an entertainment in his new residence, the "Lion House," on Christmas evening, to a large number of the missionaries lately returned from foreign missions, and a few other brethren, with their wives.

"The Legislature met at Fillmore, on the 8th of Dec., organized, and passed a resolution, changing the seat of Government. On the 18th, they commenced sitting in the Social Hall, in G. S. L. City.

"Daniel H. Wells was ordained, and set apart on the 4th Jan., as second Counsellor to Prest. B. Young.

"The reformation is opening upon the business department of the Church to a considerable extent. Old men are resigning their places, and young men are filling them. Every lazy, drowsy, sleepy officer in the kingdom, is being called upon to awake, or get out of the way and let some one of energy and power take his place. In a word,

'The Spirit of God like a fire is burning.'

"The Twelve who are now here, are holding meetings Thursday and Sunday evenings throughout the city, commencing with Ward No. 1, and continuing by rotation. Two or three missionaries are appointed to each of the twenty Wards in this city, who spend quite a portion of their time in visiting and holding meetings. These missionaries meet the Twelve and Presidency in the Historian's Office every Wednesday evening, to report progress and get instructions.

"Every Monday evening, the Presidents of of Seventies meet in their Hall. Tuesday evenings, the Bishops and lesser Priesthood meet in the Seventies' Hall. Wednesday evenings the missionaries as above named. Thursday and Sunday evenings are for Ward meetings. Friday evening, the City Council and other bodies meet; and on Saturday evening, the High Priests meet in the Social Hall. The Twelve generally attend the Quorum meetings.

"One day last week, all the members and officers of the Assembly, who had not been, were re-baptized in the font, and confirmed in the Endowment-House.

"The United States Statutes at large, are now under examination, with a view to extract all that is in any way applicable to this Territory, and compile it in one volume, a labor of considerable magnitude."

Correspondence of Prest. Angus M. Cannon.

PHILADELPHIA, March 30, 1857.

EDITOR OF MORMON—*Dear Bro:* A short time ago, an article was published in the MORMON, instructing the presiding officers of the Church in the Eastern States, to have meetings more frequent in their various fields of labor, that the Truth might have a greater circulation and effect upon the minds of the honest in heart. None could help but acknowledge the wisdom manifested in the instructions then set forth to the Priesthood, as Truth is mighty and must prevail with all who love it, when it is administered by the instruments whom God has chosen to redeem their generation. Truth is a "Savor of life unto life, and death unto death;" as the Apostle affirms, "It hath pleased God by the foolishness of preaching, to save them that believe." By it, the world will be judged, saved or condemned, even though the Lord has chosen the weak and foolish things of the world, to be His instruments in propagating it.

Through this I have found consolation in my ministerial labors in this mission and in the performance of whatever duties God my Father has alloted to me to accomplish. I do realize indeed that I am laboring among a people who have viewed the gospel of truth, as taught by Jesus Christ in its purity, as a heresy! and who have denounced every one who has come forth with authority from God as blasphemers and knaves for coming forth in the name of the God of Israel instead of their own name or that of some popular sect. I feel, nevertheless, to rejoice in my labors and strong in the Lord of Hosts. Who can but rejoice while advocating principles emanating from God and eternal as the throne of Jehovah! While we know in truth that the heavens and the earth will pass away but the Truth which we advocate will remain till the words of the servants of the Lord have been fulfilled. I have proved the inefficiency of the combined wisdom of men to controvert the principles of salvation which are alone calculated to raise fallen man from his low and grovelling, degrading position and exalt him on high to the friendship of God and the association of angels.

It is pleasing to see the brethren of the priesthood in the different Branches whose hearts burn with the sacred fire, endeavoring to carry out your instructions in seeking to benefit their fellow beings by bearing their testimony to the truth revealed in these latter days, and thus letting the light shine that is in them. Although many Branches have not the opportunity of holding as many meetings as they could desire, they are nevertheless zealous to spread the truth. The renewed zeal in the propagation of the truth in my field of labor has produced in many instances a spirit of acrimony and opposition among the enemies of truth, and which in some cases has led to the expulsion of brethren from their employment, because they had found the pearl of great price, and had the boldness to tell it to their friends and neighbors. It was said formerly, and is equally true to-day—"Men love darkness rather than light, because their deeds are evil."

In this city we have well improved our time and held frequent meetings, at which the Saints have been instructed, and in which they have rejoiced; while, at the same time, strangers have had opportunity of becoming acquainted with the principles of the Kingdom. We have had the city divided into districts, with a President and two Counsellors over each. On Sundays the Saints meet in Washington Hall, which is large enough to seat eight or ten hundred persons. We have preaching in the morning and evening, besides holding general council meeting at 2, and sacrament and testimony meeting at 3 o'clock. On Monday evenings we have preaching in three different parts of the city. On Tuesday evenings we have four district council meetings, where the Teachers who visit the Saints report the standing of each member. On Wednesday evenings the Elders meet in class and speak on various principles, and when required wrong ideas are corrected; another class, composed of the lesser Priesthood, meet Friday evenings for the same purpose: beside this meeting we have occupied the same evening a temperance hall in the south part of the city, where we have delivered a number of lectures. These, with three testimony meetings held in different parts of the city on the Thursday evenings, show that our time has been well occupied.

A good spirit generally prevails among the Saints, and they daily feel to live nearer and nearer to the rock of their salvation, and carry out the instructions of the servants of the Lord.

Elders Snedaker, Terry and Welchman have all united with their whole soul their efforts with mine during the past winter to forward the work; and has caused me to say, when I have witnessed the difficulties they have to contend with: May God never forsake them, but be their near friend, their shield, buckler and support. Elder Terry being set at liberty to return home to his family in Utah, goes, with our confidence and prayers for his prosperity, in rejoining his family in our mountain home.

Praying the Lord ever to bless you, and the brethren associated with you, I am your humble servant and brother,

ANGUS M. CANNON.

FOR THE MORMON.

Impossibility.

BY ALEXANDER OTT.

It is evident from linguistic studies, that there are in every language many ambiguous terms, that is to say, every nation uses words which have, in a strictly logical sense, more than one meaning, as for instance, Impossibility, truth, value, etc., and as such ambiguous terms are of a very frequent occurrence, and an ignorance of the same may lead to fallacious reasoning, so that truth may be made to appear false and error true, it is necessary to examine and comprehend the variety of meanings in which every term is employed. People use frequently in common conversation, and even sometimes in writing, expressions, of the bearings of which they have misconceptions, without their knowing it, as generally such ambiguous terms are familiar to nearly every one, and thus people, when looking upon such words and expressions as on old acquaintances, are put off their guard, so that they do not notice any discrepancy, looseness or contradiction in their statements. The reader will farther bear in mind, that we may be familiar with an expression or term, without knowing its real meaning, and that familiarity is not knowledge, and does consequently not remove the danger of having erroneous ideas.

The word impossibility is, as remarked above, one of these ambiguous terms, in as much as it may be used in three different senses, viz., physically, mathematically, and morally. Impossibility, in relation to the phenomenal or outward world, may be physical, that is to say, something may be advanced or asserted, which is quite contrary to reason, common sense and the general laws and principles of natural philosophy, as for instance, a child is to raise a stone of 1000 pounds of weight. This request is evidently against the laws of nature, because a child, whose muscles and sinews have not yet got a sufficient strength, cannot lift so great a weight. In relation to physical performances or operations, it is necessary that they are in accurate proportion to the strength a man possesses, viz, that a certain amount of strength or power be in a man, in order to surmount the resistance of physical objects. Hence, if the performance of a thing by a mere man has taken place, in which the resistance of physical objects exceeds that of the physical strength of the human system, it is called a miracle, that is to say, something has been accomplished, which in the eyes of the common mind is impossible. But although the performance or accomplishment of a certain thing may be an Impossibility for the physical nature of man, we can see the consistency of the existence of beings who are capable of doing things which are beyond the physical power of mortals, as for instance, to change water into wine, or to turn a river into blood, without any chemical operation. Because, if we admit the existence of a supreme being, that rules and controls the elements, and we naturally conclude, that it has all the qualities and powers of divine perfection, it follows necessarily, that such a sublime agency must also possess the power of altering or changing the properties of substances.

A mathematical impossibility is that which in its very nature, has the impress of inconsistency and absurdity; it is, in relation to abstract or concrete things, something which is evidently against reason and common sense, for instance, that a parallelogram should be divided by the diagonal line in two parts, of which one is to be larger than the other, or that a part of a straight line should be a curve. The above suppositions are impossible and unreasonable in its conception, because a parallelogram is, from its very nature, divided by the diagonal line in two equal parts, (viz. triangles,) and in relation to a straight line, the smallest part can be nothing but straight, as it would contradict the definition of a straight line. The reader will bear in mind here, that the impossibility to execute or realize the above suppositions, does not involve a limitation of power, but it is something which, on account of its absurdity, cannot be done either by man or by any superior agency. Hence it is evident that a mathematical impossibility is an inconsistency which no power or wisdom in Heaven or on earth can make consistent, as for instance, to construct a line, which would be both straight and crooked, this cannot be accomplished, because it can only be one of the two, viz. straight or crooked, and a straight line will always be straight, nothing less, and so vice versa.

Moral impossibility is something which leaves no doubt in regard to its improbability or inconsistency. A thing may be morally impossible without being contrary to the physical laws of nature, but which, from reason and experience, will never happen, as for instance, that a man who is no shot, should hit a nail with a ball at a certain distance fifty times, or that a person should draw the same number in a lottery 60 times successively. In speaking of the foregoing supposition, it is evident, that the hitting of a nail with a ball, or the drawing of the same number several times successively, depends not exactly upon the physical laws of Nature, although experience and a steady hand have a great influence on accomplishing the object, but from observations we know, that a person, although an excellent shot and provided with good arms, will have to depend, to a great extent, on mere chance, and as in such cases the odds are generally against man, or when expressed in an algebraical formula, are like 100: 1, it generally occurs, that what we are desirous of accomplishing the most, is thwarted by an unforeseen circumstance, which is beyond human calculation. Hence it is a moral impossibility to expect of a bad shot to hit a nail a certain number of times successively. As regards drawing the same number in a lottery several times successively, it is evident, that it is not against the physical laws of Nature, but it is against reason and experience, because a man depends here, although he may, by clever combinations, find approximately the right number, mostly upon mere chance, hence it is according to reason impossible to believe a person could draw the same number 60 times successively. Supposing he would accomplish his object, and get a certain number 50 or 60 times successively, this would not prove that every other person could do the same; we would say, he is extremely lucky or fortunate. In such cases, people, as gamblers, soldiers, jugglers, etc. trust more to chance or fortune than reason, because the latter can establish no rule or proof for the probable accomplishment of things which are subject to mere chance or luck.

The word "impossibility" is generally used relatively, and cannot always be confined to certain limits, there are many things which previous to their occurrence, appear morally impossible, that is to say, reason tells us, that there is no or but very little chance for the accomplishment of a certain object, still through a little, trivial circumstance, a good chance is brought to bear upon it, and the thing is done. The philosophy of trifles or mere chance, is well illustrated in the bloody engagements of belligerent parties; soldiers who are exposed to a most murderous fire of the enemy, so that an escape from death seems to be a moral impossibility, are often through chance or trivial, insignificent circumstances preserved, whereas others, who were quite in the rear, and as it were out of the ranges of the enemy's fire, are killed. Concerning the philosophy of chances, I remark here parenthetically, that frequently one favorable, lucky circumstance is followed by a long train of others, and, on the contrary, an unfortunate occurrence is frequently attended with a long series of all kinds of disastera and calamities, whereas others met with their death in the first skirmish. From the foregoing the reader will see, that we often use the term "impossible," whenever according to our reason, intelligence and experience, the feasibility of a thing seems improbable, hence a thing may appear to some impossible or improbable, and to others not. But often the word "impossibility" is used, when the accomplishment of a certain object is within the reach of human power, and can consequently be carried out, for instance, we can conceive impossible, that all the nations of the earth should give up their preconceived notions, traditions and erroneous ideas and embrace the true Gospel, although they have the power to do so, but every one will see, that this depends entirely upon their own choice, the honesty of their hearts, and the energy and enlightenment of their minds. Supposing we could hear of a man having acted dishonestly, of whose integrity we were perfectly convinced by his noble actions, and our supposition in relation to his character were correct, we should consider this charge to be a calumny, a moral impossibility; that is to say, we have sufficient reason to rely implicitly in his good conduct and disbelieve or deny the thing spoken of concerning him; and this idea is not arising from our ignorance of his possessing the power of acting according to his will, but our confidence, our conviction is founded on that very circumstance of his being free and independent, and this, in connection with our full knowledge of his character, causes us to look upon the charge as a slanderous report.

By moral impossibility we understand the performance of an action, by a mere man, and which requires superior intelligence, knowledge and power; in that case such a performance may be termed a moral miracle. For instance, no man, unless he is inspired of God, can tell things to come with the exactness which signalized so emphatically the era of the ancient prophets. It is impossible that a man of an ordinary mind and inferior abilities should conceive such brilliant and profound ideas which illustrate so exquisitely the workings of the economy of nature as Sir Isaac Newton, and others.

Independent of the above, we meet frequently in our every day life, a certain kind of moral impossibility caused by want of energy, laziness and dishonesty, which are often the only obstacles in our career, debarring us thus from mental excellence. We are all intelligent beings, at least we profess to be so, if we then have a certain purpose in view, which of course must be honest, useful and within the reach of our physical and mental powers, we have no right to speak of impossibilities; but we have to push on till we accomplish our object. Remember that every one of us is the architect of his fortune, so that he has to show himself an energetic, persevering and industrious man in all the avocations of life, in order to occupy an honorable place in the kingdom of God.

Arithmetic.

ANSWERS TO LAST WEEK'S ARTICLE.

7.	260822	14.	907 years.
8.	2935621	15.	2344 years.
9.	8443142	16.	138, 190, 52.
10.	11904	17.	A, 26. B, 81.
11.	1902001	18.	36 between. 523 and 487 since.
12.	694 years.	19.	121.
13.	85 years.		

SIMPLE MULTIPLICATION.

Is the method of finding what any given number of one denomination will amount to when repeated a certain number of times.

The number to be multiplied is called the Multiplicand.

The number by which it is multiplied is called the Multiplier.

And the number found, after the work is finished, is called the Product.

NOTE.—Buy a small Table Book, and refer to the Multiplication Table, which should be committed to memory.

RULE.—1. Place the Multiplier under the Multiplicand, so that units may stand under units, tens under tens, &c., and draw a line below them.

2. Begin at the right hand, and multiply every figure in the Multiplicand by the unit's figure in the Multiplier, setting down the whole of such products, as are less than ten, directly under the figures that are multiplied.

3. But for those that exceed ten, or a number of tens, write down the unit, or excess, only; or, if there be no excess, a cipher, and carry a unit for every ten, to the product of the next two figures.

4. Proceed in the same manner with each of the other figures of the Multiplier, observing to place the first figure of every line immediately under the figure multiplied by, or so that it may stand one place farther to the left than that in the preceding line.

5. Then add all the lines of products together, according to the order in which they stand, and their sum will be the answer or whole product required.

NOTE.—When the multiplier does not exceed twelve, the product must be written down, as it arises, at one operation.

EXAMPLES.

(1.)		(2.)	
Mult.	375982	Mult.	789243
By	7	By	12
	2631874		9470916

METHOD OF PROOF.

Make the former Multiplicand the Multiplier, and the Multiplier the Multiplicand; and if the Product found from this operation be the same as before, the work is right.

EXAMPLES.

(1.)			(2.)	
Mult.	2984		Mult.	1342
By	1342		By	2984
	5968			5368
	11936			10736
	8952			12078
	2984			2684
	4004528	Pro'd.		4004528 Pro'd.

3. Multiply 32745675 by 2.
4. " 374328756 by 3.
5. " 5806342748 by 4.
6. " 8435674567 by 5.
7. " 2745675464 by 6.
8. " 54328432847 by 8.
9. " 8643597307 by 9.
10. " 796584289 by 11.
11. " 3274656461 by 12.
12. " 732468756 by 15.
13. " 947127610 by 18.
14. " 273580961 by 23.
15. " 27501976 by 271.
16. " 82164973 by 3027.
17. " 62473864 by 27356.

18. Multiply thirty-three millions, three hundred thousand and sixteen, by one hundred and twenty thousand and four.

19. Multiply one hundred and twenty-three thousand, four hundred and fifty-six quintillions, seven hundred and eighty-nine thousand and twelve quadrillions, three hundred and forty-five thousand, six hundred and seventy-eight trillions, nine hundred and one thousand two hundred and thirty-four billions, five hundred and sixty-seven thousand, eight hundred and ninety millions, one hundred and twenty-three thousand, four hundred and fifty-six, by nine hundred and eighty-seven thousand six hundred and fifty-four millions, three hundred and twenty-one thousand and ninety-eight.

TO BE CONTINUED.

TELEGRAPHIC.

Alcohol Distillery Burned—Loss of Life, &c.

BALTIMORE, March 26.

The alcohol distillery of J. Higby & Co., on President street, was destroyed by fire this morning. The fire was caused by the bursting of a steam boiler. The buildings connected with the establishment were shattered, and the bricks and timbers thrown a great distance. Several persons were injured. Four burnt bodies have been taken from the ruins, and it is feared that others still remain beneath them. The fire raged with great violence, and was suppressed with much difficulty. Loss not ascertained.

Steamer Burned—Loss of Life.

PITTSBURGH, March 26, 1857.

The steamer Sultana was burned to the water's edge last night at 10 o'clock, below the the town of Hickman, on the Mississippi River. Two persons were killed, and others were seen to jump overboard, and are supposed to be drowned.

Fire and Loss of Six Lives.

BOSTON, March 27, 1857.

Foley's Hotel, at Harbor Grace, Newfoundland, was destroyed by fire on Saturday morning, March the 1st. The fire broke out before three o'clock, whilst the inmates—some thirty or forty in number—were asleep, and six of them perished in the flames.

Terrific Gunpowder Explosion.

ST. LOUIS, March 27, 1857.

About seven o'clock this evening, a terrible explosion of powder occurred in the gun store of T. J. Aldrich, on Main street, blowing the building to atoms, together with the establishment adjoining of Kraft & Co. It is impossible to get the full particulars to night, but as far as can be ascertained, four persons have been killed, and several others seriously wounded. The ruins of the buildings are now burning.

ST. LOUIS, March 28, 1857.

The explosion yesterday at Oldrich's store was caused by the accidental discharge of a pistol into a canister of powder. Three persons were killed instantly, one severely injured, and several slightly hurt. The stock in both stores was entirely destroyed. The loss is probably upwards of $50,000.

There was a large fire a week ago at Liberty, Missouri, which destroyed property to the amount of $50,000.

The Hume Homicide—Acquittal of Colonel Lee.

WASHINGTON, March 29, 1857.

The jury in the case of Lee, an ex-Clerk in the Pension office, indicted for the murder of Mr. Hume, a respectable merchant of Alexandria, Virginia, this (Sunday) morning rendered a verdict of acquittal. They were governed by the instructions of the Court, granted at the instance of the counsel for the defence. Lee, it will be recollected, openly but erroneously, at the last public reception of President Pierce, charged Hume with picking his pocket. Next morning when Hume called at the Pension office to convince him that he was mistaken, Lee not only refused to retract, but firmly reiterated the charge. For this Hume caned Lee, who shot him.

From New Orleans.

NEW ORLEANS, March 30, 1857.

The large number of seventy-three ships are detained inside and outside the bar at the Southwest Pass of the Mississippi for want of a sufficient depth of water.

The steamship Empire City is coming up, bringing ninety deserters from Walker's ranks.

The Trial of the Rev. J. S. Kalloch, Charged with Adultery.

BOSTON, March 31, 1857.

The trial of the Rev. J. S. Kalloch, on the charge of adultery, commenced this forenoon before the Court of Common Pleas, in Cambridge. Mr. Kalloch is defended by R. H. Dana, Charles H. Train and H. W. Paine.

The trial excites much interest. When the case was called at the opening of the court, a motion by defendant's counsel for the postponement was disallowed, and thirteen witnesses were called and sworn for the commonwealth. Mr. Kalloch occupied a seat near his counsel, and appeared self-possessed, but rather pale and careworn. The indictment was read, charging him with the crime of adultery committed on the evening of the 5th of January, at Lechmere Hotel, with a woman unknown.

The first witness examined was the Rev. W. F. Holland, who testified to the fact that the defendant lectured before the East Cambridge Lyceum on the night in question. He declined to accept his (witness,) invitation to take tea at his house, but preferred a room in the hotel, for the purpose of looking over his notes.

Mrs. Griffin, 19 years old, wife of one of the proprietors of the house, testified to her curiosity being excited by a conversation which she overheard between the defendant and the unknown woman. She saw them through a crevice over the door kiss each other. She saw the woman pinch defendant's cheeks and indulge in other affectionate flirtations, which led witness to suppose they were not married.

Mr. Ephraim B. Bailey, one of the proprietors of the house, testified that Mr. Kalloch came to the hotel early in the evening. He introduced the lady with him as his wife, and called for a private room; and also for a warm whiskey toddy, which he wished to be brought to him privately. The curiosity of this witness was also excited, and while Kalloch and his female friend were absent at the lecture, he had a door of the room fixed partially open.

Without concluding Mr. Bailey's examination, the Court adjourned till next morning.

News from New Mexico and Sonora.

ST. LOUIS, March 31, 1857.

Santa Fe dates to the 28th ult. have been received.

The Indian depredations were on the increase. Several skirmishes had occurred between the Mexicans and Indians, and numbers of both parties were killed. It is reported that Judge Hoppin and James Lucas, and two other Americans, had been killed by the Indians, near El Paso, and also that James Hubble, who had gone to Sonora to purchase mules, was killed by the government party.

A letter from Santa Cruz river, dated February 30, says that if the people of Sonora had encouragement they would declare themselves independent of Mexico and ask to be annexed to the United States. The country is overrun with Indians, who are robbing and murdering the people in every direction.

DOMESTIC SUMMARY.

Col. Lee of Washington who shot Mr. Hume the morning after the last levee of President Pierce, has been tried and acquitted.

A respectable person of this City had "for experiment" obtained the Photograph of several $100 notes, and "in a moment of temptation was induced" to offer on Monday, one of the bills in payment for a $25 dressing gown he had purchased—suspicion arising in the mind of the salesman, the Note was sent to the Bank and detected to the extreme grief of the gentleman.

Mr. R. J. Walker has accepted the governorship of Kansas. Great hopes are entertained that Mr. W. will settle the difficulties in that Territory to the satisfaction of all parties, as he is determined to hold the scales of justice impartially. Kansas a free or slavery State as the people shall vote. A rumour has been in circulation that Lord Napier, the British Ambassador, had sought to influence the Cabinet to appoint Mr. Walker to Canton as the Americam ambassador in the hopes that he would act in unison with France and England in the present difficulties with the Celestials.

FOREIGN SUMMARY.

England is presently agitated over the Chinese war. Parliament is shortly to be dissolved; the members are busy all over the country telling their constituents how well they did everything, and begging a renewal of their confidence, and a seat among the Commons as their honorable representatives. Of course, Palmerston anticipates that the nation will express itself favorable to his foreign policy, and thus take the sting from the late disapproving vote of the House; but if he does succeed, it will only be by the skin of the teeth—the opposition is strong.

Lord Elgin has been appointed by the crown as the British Plenipotentiary to China; and rumor has it that France will likewise send a Plenipotentiary to back John Bull, and both together are reported to be very anxious to have our Uncle Samuel send out his Plenipotentiary at the same time, that they may make a long pull, a strong pull, and a pull altogether at John Chinaman's prejudices and stiffness, and get him to permit his celestial cities and the flowery lands of his great empire to be visited by the barbarian princely merchants of France, England and America. If the celestial Emperor has much of the wisdom of Confuscius about him he may justly dread the evils to accrue from intercourse with such civilization.

Emigration from England.

BY letter from Pres. Orson Pratt, Liverpool, March 12th, we learn that he has chartered the packet ship George Washington for the first company of Saints. This ship was to sail on the 24th of March for Boston, with 800 passengers.

Arrivals from the East Indies.

ELDER MATTHEW MCCUNE, wife and four sons, members of the East India Mission, arrived here in good health on Saturday evening, *en route* for Utah. They left Calcutta on the 14th of December, and had a very excellent passage.

Accident on the Illinois Central Railroad.

FIVE MEN KILLED AND EIGHT INJURED—NARROW ESCAPE OF A WHOLE TRAIN OF PASSENGERS.

We learn from a gentleman who arrived yesterday from La Salle, that a frightful accident occurred on Thursday morning, on the Illinois Central Railroad, near La Salle. The particulars are as follows:

About seven o'clock in the morning, the gravel train, loaded with laborers, who work along the line, started from La Salle southward. The train crossed the bridge all right, and as the engine came on the embankment on the other side of the bridge, it all at once gave way, and the whole train was precipitated a distance of probably twenty-five feet. Four men were killed on the spot, and one died a few hours afterwards. Eight others were severely injured, some with broken legs, arms, &c. The engineer and fireman escaped with their lives, though somewhat injured. The marvel is that so many escaped.

The heavy rains of last Sunday, along with the general thaw that ensued, had so softened the embankment that it appeared as soft and as incapable of bearing up a train as the softest kind of mud. Whenever the engine came off the bridge it seemed as if it had fallen over a precipice.

But disastrous as the occurence has proven it seems providential that it is not much more fatal. The passenger train that ought to have passed over the road at that point on Wednesday night, by some trivial accident was delayed, and did not arrive at the fatal spot till after the gravil train was wrecked. As it was loaded with passengers, boxed up in close cars, the sacrifice of life that would have attended its attempt to cross must have been much larger.

One informant did not learn the names of the dead and injured. They were all Irishmen at work on the road, and probably all have families.—*Chicago Press, March 28.*

The Proposed Ship Canal Across the Isthmus of Darien.

THE subjoined article from the Cincinnati *Times* gives some interesting information in very concise terms:

The project of a ship canal across the Isthmus of Darien has long been entertained by the leading minds of the world, and the construction of this vast work is now but a question of time. Congress has appropriated a sum amply sufficient for the thorough survey and exploration of the proposed route, and a corps of army engineers with appropriate assistents will soon be detailed for the service. Thus has the United States taken initiatory steps in one of the most magnificent ideas of modern times. Napoleon, in his expedition to Egypt, discovered the site of an ancient canal across the Isthmus of Suez, and his engineers by survey estimated the cost of reopening the work; but it was never accomplished.

Our readers will remember the terrible sufferings of Lieut. Strain and his companions who endeavored to cross the Isthmus of Darien on a preliminary reconnoissance by order of our government. Profiting by his experience, we trust the expedition now about to commence operations will be able to avoid disaster. A few details in relation to the scene of operations may be interesting to our readers.

The Isthmus of Darien, or, as it is more commonly styled, the Isthmus of Panama connected North and South America, and is principally comprised in the republic of Granada. On the northern side is the Caribbean sea and the Gulf of Darien; on the south the Gulf of Panama. In length the Isthmus proper is about two hundred miles, with an average breadth of forty miles; but in longitude 79 degrees it narrows down to less than thirty miles. The country is undulating with chains of small mountains, but very fertile and well timbered. The expense of a commodious ship canal, say thirty miles long and two hundred feet wide, would not be less than fifty millions of dollars. England, France and Holland are anxious to aid in the work, and become joint owners with the United States. When it is considered that one half the world's commerce would in all probability pass through this canal, the expense sinks into a mere trifle. All the India and China trade, instead of doubling Cape Horn, would find passage through the canal. It should be free to all nations who assist in the construction by money or credit.

The appropriation alluded to was embraced in the naval appropriation bill. It gives a sum not to exceed $25,000 to be paid to officers selected by the Secretaries of War and Navy for the purpose of making explorations and verification of the survey already made of a ship canal near the Isthmus of Darien, to connect the waters of the Pacific and the Atlantic by the Atrato and Truando rivers. Mr. Bocock, a member of the committee of conference on the part of the House of Representatives, explained this provision, inserted by the Senate, in brief but forcible terms. He stated that the government of Granada had given a company of Americans the right to explore and build a ship canal, if practicable, through the Isthmus of Darien. They have made the survey and believe a ship canal to be altogether practicable; but they had come to the conclusion that capitalists will not invest in this exploration unless it be endorsed by competent officers of the government. They merely ask that their exploration shall be tested by officers of the army and navy. The House concurred in the proposition of the Senate.

MARRIED,

In this city, on the 16th inst., by Elder Wm. H. Miles, Mr. Manning Humes, of Holyoke, to Mrs. Mary F. Bennett, of Northbridge, Mass.

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the LOWEST PRICES west of the Mississippi River, consisting of DRY GOODS, both Staple and Fancy; and every variety of GROCERIES AND PROVISIONS; Nails; Iron; Glass; Queensware and Hardware. Also,

LEATHER

and shoemakers' Findings, and the largest stock of BOOTS AND SHOES to be found on the Missouri River. Also, HATS AND CAPS; together with a complete assortment of READY-MADE CLOTHING, all of which is but a small part of the THOUSAND AND ONE Things which can be purchased of

feb14 ALEXANDER PYPER.

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number,	each	0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

NEW WORK.

BOOK OF MORMON EXPOSITOR.

BEING a complete Reference to Doctrine, Miscellaneous Subjects, Notable Men and Women, Nations, Communities and Societies, Cities, Villages, Countries, Mountains, &c.; Wars, Prophecies of Isaiah, Explanation of Prophetic and Metaphorical Passages, Similites between the Book of Mormon and the Bible; Historians, or those to whom the Plates were transferred. Price 25 Cents, Including postage. Address GEO. F. A. SPILLER, Box 533 P. O., St. Louis, Mo. mh28

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that, when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre; à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Évangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâches de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan........................1 25
Doctrine and Covenants......................1 00
Spencer's Letters, cloth bound—O. Spencer..0 62½
do do calf, do ..1 00
Voice of Warning—P. P. Pratt.................0 62½
do do calf, do 1 00
do do calf gilt, do 1 25
Government of God—J. Taylor..............0 50
Pearl of Great Price—F. D. Richards.........0 37½
Livre de Mormon—J. Taylor...................1 75
Das Buch Mormon—J. Taylor..................1 75
Zion's Panier—J. Taylor—per No..............0 12½
Etoile du Deseret—J. Taylor—per No.........0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No..........................0 40
Key to Theology.................................0 75
Harp of Zion......................$1, $1.25, $2.25
Eliza Snow's Poems..........$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor. $1.75
Catechism for Children..............18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles..........................9 cts.
Millennial Star....................................6 cts.
Journal of Discourses, &c., &c...............10 cts.
Send cash orders.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis.
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

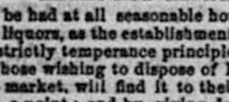
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing.
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

Cotton Factory for Sale.
A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a
MACHINE SHOP.
The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.
Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.
Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to
E. R. YOUNG, Westport, Conn.
Refer to the Editor of THE MORMON.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.---NO. 8. NEW-YORK, SATURDAY, APRIL 11, 1857. PRICE FIVE CENTS.

Poetry.

FOR THE MORMON.

A Saint's Confidence.

BY W. L. A.

How vain this lower world appears
To him whose hope is heav'n;
Who's given unto God his years,
And knows his sins forgiv'n.

Surrounded here with pride and show,
That ev'ry where doth meet him,
No one to call a friend below,
Unless a brother greet him.

His name cast out, dispis'd—bell'd;
He hears it night and morning,
The epithet to him appli'd,
A "*Poor deluded Mormon.*"

But midst it all he doth rejoice,
And glory's in the name,
The Savour he has made his choice,
Eternal life his aim.

His confidence is in his God,
On him his stay--reliance;
He humbly bows to heav'n's rod,
And bids the world defiance.

China As Seen by Sir John Bowring.

Population of the Empire—Strict Census Registration—Mortality Statistics—Poor Law System—Food Supplies—Emigration Returns—River Navigation and Inland Trade—Agriculture and Tillage System—What the People Eat, and their Tastes at Table—Effects of the Civil Wars—How the People Die—Marriage—The Army and Navy.

THE following letter, addressed to the Registrar General, London, by Sir John Bowring, has been published in the *Journal of the Statistical Society:*

GOVERNMENT HOUSE, HONG KONG, July 13, 1855.

Sir—I wish it were possible to give a satisfactory reply to your inquiries as to the real population of China.

There has been no official census taken since the time of Kia King, forty-three years ago. Much doubt has been thrown upon the accuracy of these returns, which gave 362,447,183 as the total number of the inhabitants of China. I think our greater knowledge of the country increases the evidence in favor of the approximate correctness of the official document, and that we may with tolerable safety estimate the present population of the Chinese empire as between 350,000,000 and 400,000,000 of human beings. The penal laws of China make provision for a general system of registration; and corporeal punishments, generally amounting to one hundred blows of the bamboo, are to be inflicted on those who neglect to make the proper returns. The machinery is confided to the elders of the district, and the census is required to be annually taken; but I have no reason to believe that the law is obeyed or the neglect of it punished.

In the English translation of Father Alvarez Semodo's "History of China," published in London, A. D. 1655, is the following passage:

This kingdom is so exceedingly populous that, having lived there twenty-two years, I was in no less amazement at my coming away than in the beginning at the multitude of the people. Certainly the truth exceedeth all hyperboles—not only in the cities, towns and public places, but also in the highways, there is as great a concourse as is usual in Europe on some great festival. And if we refer ourselves to the general register book, wherein only the common men are enrolled, leaving out women, children, eunuchs, professors of letters and arms, there are reckoned of them to be fifty eight millions, fifty five thousand, one hundred and four score. The minuteness of the enumeration would seem to show that the Father quoted some official document.

I forward herewith two tabular statements which I have copied from Dr. Williams's "Middle Kingdom," one of the best books on China. The first gives a list of the various estimates from A. D. 1393 to 1812, with the authorities quoted. The second is a re-arranged statement of censuses taken at different periods.

As there are few men in China more diligent or better instructed than Dr. Williams, I thought it desirable to communicate with him, in order to ascertain his present views as to the credit which may properly be attached to the official statistics of China. I send a copy of his letter:—

I do not know that there is any safer course than to reason from details to generals, from the known to the unknown; and I have taken every opportunity which my intercourse with the Chinese has afforded me, to obtain, if no correct, at least approximate information as to the true statistics of the country. It may be affirmed without any hesitation that as regards the five ports and the adjacent districts to which we have access, the population is so numerous as to furnish arguments that the number of inhabitants of the entire empire is very much greater than is represented by the official returns. These localities cannot be taken as fair averages; for, naturally enough, increased commercial activity has brought with it a flow of new settlers, and there can be no doubt that some of the ancient seats of commerce have lost much of their population in losing their trade; but whether all the causes of decline in particular spots have much counteracted the fecundity of the Chinese races, considered as a whole, may be questioned.

Some years ago I had an opportunity of discussing the subject of Chinese population with the mandarin at Ningpo, who was charged with making the returns for that district. Ningpo can scarcely be called a progressive place—it is decidedly the least so of the five treaty ports; but I found, generally speaking, that the real returns were considerably in excess of the official estimates.

And I would remark that, in taking the area of the 18 provinces of China at 1,348,870 square miles, the census of 1812 would give 268 persons to a square mile, which is considerably less than the population of the densely peopled countries of Europe.

According to ancient usage, the population in China is grouped under four heads:—1, Scholars; 2, husbandmen; 3, mechanics; 4, merchants. There is a numerous class who are considered almost as social outcasts, such as stage-players, professional gamblers, beggars, convicts, outlaws, and others; and these probably form no part of the population returns. In the more remote rural districts, on the other hand, the returning officer most probably contents himself with giving the average of more accessible and better peopled localities.

I have no means of obtaining any satisfactory tables to show the proportion which different ages bear to one another in China, or the average mortality at different periods of human life; yet to every decade of life the Chinese apply some special designation—the age of ten is called "The Opening Degree," 20, "Youth Expired;" 30, "Strength and Marriage;" 40, "Officially Apt," 50, "Error knowing;" 60, "Cycle closing;" 70, "Rare Bird of Age;" 80, "Rusty visaged;" 90, "Delayed;" 100, "Age's Extremity." Among the Chinese the amount of reverence grows with the number of years. I made, some years ago, the acquaintance of a Budhist priest living in the convent of Tien Tung, near Ningpo, who was more than a century old, and whom people of rank were in the habit of visiting, in order to show their respect and to obtain his autograph. He had the civility to give me a fair specimen of his handwriting. There are not only many establishments for the reception of the aged, but the penal code provides severe punishments for those who refuse to relieve the poor in their declining years. Age may also be pleaded in extenuation of crime and in mitigation of punishment. Imperial decrees sometimes order presents to be given to all indigent old people in the empire. I am not aware of any detailed statistics giving the number of such recipients, since a return published in the time of Kanghi (1657.) Kienlung (1785) directed that all those claimants whose age exceeded 60 should receive 5 bushels of rice and a piece of linen; those above 80, 10 bushels of rice and two pieces of linen; those above 90, 30 bushels of rice and two pieces of common silk; and those above 100, 50 bushels of rice and two pieces, one of fine and one of common silk. He ordered all the elders to be enumerated who were at the head of five generations, of whom there were 192, and, "in gratitude to heaven," summoned 3,000 of the oldest men of the empire to receive Imperial presents, which consisted principally of embroidered purses, and badges bearing the character *shau*, meaning "longevity."

The Kanghi tables show the number of those who enjoyed the benefit of the edict; but as the returns bear no proportion to the general population of the country or to the relative extent of the various provinces, many fortuitous and local circumstances must have caused the obvious incongruities. For example, in the adjacent provinces of Kwangtung and Kwangse, in which the whole mass of population is in the proportion of two to one, the recipients are as 46 to 1; and as regards age, while the proportion of those above 80 is represented at 19 to 1, those above 90 are only a little more than 5 to 1. In all these matters the greater or less co-operation of the local authorities is one of the most important elements in producing a result. Kwangse is extremely mountainous, and bordered on the northwest by the country of the Meaou-tsz, or aborigines, the districts adjoining which are but in a half-reclaimed state, and governed by officers of a character and denomination distinct from those of the provinces. But it is inexplicable that the province of Pechile, in which Pekin is situated, should exhibit but a small proportional return, especially as compared with the adjacent province of Shantung. Hookwang, with a population of 26,250,000, has 87,354 indigent persons above 70, while Szechuen, the population of which is 21,500,000, presents only 176 persons in that category.

I think there is abundant evidence of redundant population pressing more and more heavily upon, and suffering more and more severely from, an inadequate supply of food. Though there are periods when extraordinary harvests enable the Chinese to transport rice, the principal food of the people, from one province to another and sometimes even to foreign countries, yet of late the importations from foreign countries have been enormous, and China has drawn largely on the Straits, the Philippines, Siam, and other places, to fill up a vast deficiency in supply. Famine has, notwithstanding, committed dreadful ravages, and the provisions of the imperial granaries have been wholly inadequate to provide for the public wants. It is true that cultivation has been greatly interfered with by intestinal disorders, and that there has been much destruction by inundations, incendiarism, and other accidental or transitory causes; but without reference to these, I am disposed to believe that there is a greater increase in the numbers of the population than in the home production of food for their use. It must be remembered, too, that while the race is thus augmenting, the causes which lead to the destruction of food—such as the overflow of rivers, fires, ravages of locusts, bad seasons, and other calamities—are to a great extent beyond the control of human prudence or human exertion. It would be difficult to show what new element could be introduced which would raise up the native supply of food beyond its present productiveness, considering that hand-husbandry has given to cultivation more of a horticultural than an agricultural character.

The constant flow of emigration from China, contrasted with the complete absence of emigration into China, is striking evidence of the redundancy of the population; for though that emigration is almost wholly confined to two provinces, namely, Kwantung and Fookien, representing together a population of probably from 34,000,000 to 35,000,000, I am disposed to think that a number nearer 3,000,000 than 2,000,000, from these provinces alone, are located in foreign countries. In the kingdom of Siam it is estimated that there are at least 1,500,000 Chinese, of whom 200,000 are in the capital (Bangkok). They crowd all the Islands of the Indian Archipelago. In Java, we know by a correct census there are 136,000. Cochin China teems with Chinese. In this colony we are seldom without one, two or three vessels taking Chinese emigrants to California and other places. Multitudes go to Australia, to the Philippines, to the Sandwich Islands, to the western coast of Central and Southern America; some have made their way to British India. The emigration to the British West Indies has been considerable—to the Havana greater still. The annual arrivals in Singapore are estimated at an average of 10,000, and 2,000 is the number that are said annually to return to China.

There is not only this enormous maritime emigration, but a considerable inland efflux of Chinese towards Mantchouria and Thibet; and it may be added that the large and fertile islands of Formosa and Hainan have been to a great extent won from the aborigines by successive inroads of Chinese settlers. Now, these are all males; there is not a woman to ten thousand men; hence, perhaps the small social value of the female infant. Yet this perpetual outflowing of people seems in no respect to diminish the number of those who are left behind. Few Chinamen leave their country without a fixed purpose to return to worship in the ancestral hall—to bring sacrifices to the tombs of their fathers; but it may be doubted if one in ten revisits his native land. The loss of life from disease, from bad arrangements, from shipwreck and other casualties, amounts to a frightful per centage on those who emigrate.

The multitudes of persons who live by the fisheries in China, afford evidence not only that the land is cultivated to the greatest extent, but that it is insufficient to supply the necessities of the overflowing population, for agriculture is held in high honor in China, and the husbandman stands next in rank to the sage or literary man in the social hierarchy. It has been supposed that nearly a tenth part of the population derive their means of support from fisheries. Hundreds and thousands of boats crowd the whole coast of China—sometimes acting in communities, sometimes independent and isolated. There is no species of craft by which a fish can be inveigled that is not practised with success in China—every variety of net, from vast seines, embracing miles, to the smallest hand filet in the care of a child. Fishing by night and fishing by day—fishing in moonlight, by torchlight, and in utter darkness—fishing in boats of all sizes—fishing by those who are stationary on the rock by the seaside, and by those who are absent for weeks on the wildest of seas—fishing by cormorants—fishing by divers—fishing with lines, with baskets, by every imaginable decoy and device. There is no river which is not staked to assist the fisherman in his craft. There is no lake, no pond, which is not crowded with fish. A piece of water is nearly as valuable as a field of fertile land. At daybreak every city is crowded with sellers of live fish, who carry their commodity in buckets of water, saving all they do not sell to be returned to the pond or kept for another day's service. And the lakes and ponds of China not only supply large provisions of fish—they produce considerable quantities of edible roots and seeds, which are largely consumed by the people. Among these the esculent arum, the water chestnut (*scirpus tuberosus*) and the lotus (*nelumbium*) are the most remarkable.

The enormous river population of China, who live only in boats, who are born and educated, who marry, rear their families, and die—who, in a word, begin and end their existence on the water, and never have or dream of any shelter other than the roof, and who seldom tread except on the deck or boards of their sampins—show to what an extent the land is crowded, and how inadequate it is to maintain the cumberers of the soil. In the city of Canton alone it is estimated that 300,000 persons dwell upon the surface of the river; the boats, sometimes twenty or thirty deep, cover some miles, and have their wants supplied by ambulatory salesmen, who wend their way through every accessible passage. Of this vast population some dwell in decorated river boats used for every purpose of license and festivity—for theatres—for concerts—for feasts—for gambling—for lust—for solitary and social recreations; some craft are employed in conveying goods and packages, and are in a state of constant activity; others are moored, and their owners are engaged as servants or laborers on shore. Indeed, their pursuits are probably nearly as various as those of the land population. The immense variety of boats which are found in Chinese waters has never been adequately described. Some are of enormous size, and are used as magazines for salt or rice—others have all domestic accommodations, and are employed for the transfer of whole families, with all their domestic attendants and accommodations from one place to another—some called *centipedes*, from their being supposed to have 100 rowers, convey with extraordinary rapidity the more valuable cargoes from the inner warehouses to the foreign shipping in the ports—all these, from the huge and cumbrous junks, which remind one of Noah's ark, and which represent the rude and coarse constructions of the remotest ages, to the fragile planks upon which a solitary leper hangs upon the outskirts of society—boats of every form and applied to every purpose—exhibit an incalculable amount of population, which may be called amphibious, if not aquable.

Not only are land and water crowded with Chinese, but many dwell on artificial islands which float upon the lakes—islands with gardens and houses raised upon the rafters which the occupiers have bound together, and on which they cultivate what is needful for the supply of life's daily wants. They have their poultry and their vegetables for use, their flowers and their scrolls for ornament, their household gods for protection and worship.

In all parts of China in which we have access, we find not only that every foot of ground is cultivated which is capable of producing anything, but that, from the value of land and the surplus of labor, cultivation is rather that of gardeners than that of husbandmen. The sides of hills, in their natural declivity often unavailable, are by a succession of artificial terraces, turned to prolific account. Every little bit of soil though it be only a few feet in length and breadth is turned to account; and not only is the surface of the land thus cared for, but every device is employed for the gathering together of every article that can serve for manure. Scavengers are continually cleaning the streets of the stercoraceous filth; the cloradæ are farmed by speculators in human ordures; the most populous places are often made offensive by the means taken to prevent the precious deposits from being lost. The fields in China have almost always large earthen-ware vessels for the reception of the contributions of the traveller. You cannot enter any of their great cities without meeting multitudes of men, women and children conveying liquid manure into the fields and gardens around. The stimulants to production are applied with the most untiring industry. In this colony of Hong Kong I scarcely ever ride out without finding some little bit of ground either newly cultivated or clearing for cultivation.

Attention to the soil—not only to make it productive, but as much productive as possible—is inculcated as a political and social duty. One of the most admired sages of China, (Yung-chin) says: "Let there be no uncultivated spot in the country—no unemployed person in the city;" and the fourth maxim of the sacred edict of Kang-hi, which is required to be read through the empire on the 1st and 15th of every moon, in the presence of all the officers of the State, is to the following effect:—"Let husbandry occupy the principal place, and the culture of the mulberry tree, so that there may be sufficient supply of food and clothing." Sein Nung, the name of one of the most ancient and honored of the Chinese emperors, means "the Divine Husbandman."

The arts of draining and irrigating—of preserving, preparing and applying manure in a great variety of shapes, or fertilizing seeds, indeed, all the details of Chinese agriculture, are well deserving of note, and all display evidence of the inadequate proportion which the produce of the soil bears to the demands for the consumption of the people.

The Chinese, again, have no prejudice whatever as regards food; they eat anything and everything from which they can derive nutrition. Dogs, especially puppies, are habitually sold for food; and I have seen in the butchers' shops, large dogs skinned and hanging with their viscera by the side of pigs and goats. Even to rats and mice the Chinese have no objection—neither to the flesh of monkeys and snakes; the sea slug is an aristocratical and costly delicacy which is never wanting, any more than the edible birds' nests, at a feast where honor is is intended to be done to the guests. Unhatched ducks and chickens are a favorite dish. Nor do the early stages of putrefaction create any disgust; rotten eggs are by no means condemned to perdition; fish is the more acceptable when it has a strong fragrance and flavor to give more gusto to the rice.

As the food the Chinese eat is for the most part hard, coarse and of little cost, so their beverages are singularly economical. Drunkenness is a rare vice in China, and fermented spirits or strong drinks are seldom used. Tea may be said to be the national, the universal beverage; and though that employed by the multitude does not cost more than from 3d. to 6d. per lb., an infusion of less costly leaves is commonly employed, especially in localities remote from the tea districts. Both in eating and drinking the Chinese are temperate, and are satisfied with two daily meals—"the morning rice" at about 10 A. M. and "the evening rice" at 5 P. M. The only repugnance I have observed in China is to the use of milk—an extraordinary prejudice, especially considering the Tartar influences which have been long dominant in the land; but I never saw or heard of butter, cream, milk or whey being introduced at any native Chinese table.

While so many elements of vitality are in a state of activity for the reproduction and sustenance of the human race, there is probably no part of the world in which the harvests of mortality are more sweeping and destructive than in China, producing voids which require no ordinary appliances to fill up. Multitudes perish absolutely from want of means of existence—inundations destroy towns and villages and all their inhabitants; it would not be easy to calculate the loss of life by the typhoons or hurricanes which visit the coasts of China, in which boats and junks are sometimes sacrificed by hundreds and by thousands. The late civil wars in China must have led to the loss of millions of lives. The sacrifices of human beings by executions alone are frightful. At the moment at which I write it is believed that from 400 to 500 victims fall daily by the hands of the headsman in the province of Kwangtung alone. Reverence for life there is none, as life exists in superfluous abundance. A dead body is an object of so little concern that it is sometimes not thought worth while to remove it from the spot where it putrifies on the surface of the earth. Often have I seen a corpse under the table of gamblers; often have I trod over a putrid body at the threshold of a door. In many parts of China there are towers of brick or stone where toothless—principally female—children are thrown by their parents into a hole made in the side of the wall. There are various opinions as to the extent of infanticide in China, but that it is a common practice in many provinces admits of no doubt. One of the most eloquent Chinese writers against infanticide—Kwee Chung Fu—professes to have been specially inspired by "the God of literature" to call upon the Chinese people to refrain from the inhuman practice, and declares that "(he God" had filled his house with honors, and given him literary descendants as the recompense for his exertions. Yet his denunciations scarcely go further than to pronounce it wicked in those to destroy their female children who have the means of bringing them up, and some of his arguments are strange enough:—"To destroy daughters," he says, "is to make war upon heavenly harmony" (in the equal number of the sexes); "the more daughters you drown, the more daughters you will have; and never was it known that the drowning of daughters led to the birth of sons." He recommends abandoning children to their fate "on the wayside" as preferable to drowning them, and then says:—"There are instances of children so exposed having been nursed and reared by tigers. Where should we have been," he asks, "if our grandmothers and mothers had been drowned in their infancy? And he quotes two instances of the punishment of mothers who had destroyed their infants, one of whom had a blood-red serpent fastened to her thigh, and the other her four extremities turned into cows' feet.

Doubt has been sometimes expressed as to the practice of infanticide in China on any great scale; but abundance of evidence of the extent of the usage may be found in Chinese books. The following is a translation of a decree of the Emperor Kanghi, entitled:

EDICT PROHIBITING THE DROWNING OF CHILDREN.—When a mother mercilessly plunges beneath the water the tender offspring to which she has given birth, can it be said that it owes its life to her who thus takes away what it has thus just begun to enjoy? The poverty of the parents is the cause of this wrong-doing; they have difficulty in earning subsistence for themselves, still less can they pay nurses and undertake all the necessary expenses for their children. Thus driven to despair and unwilling to cause the death of two persons to preserve the life of one, it comes to pass that a mother, to save her husband's life, consents to destroy her children. Their natural tenderness suffers; but they at length determine to take this part, thinking themselves at liberty to dispose of the life of their children in order to prolong their own. If they exposed these children in some unfrequented spot their cries would move the hearts of their parents. What, then, do they? They cast the unfortunate babe into the current of a river, that they may at once lose sight of it, and in an instant deprive it of life. You have given me the name of the Father of the People. Though I cannot feel for these infants, the tenderness of the parents to whom they owe their being, I cannot refrain from declaring to you with the most painful feelings that I absolutely forbid such homicides. The tiger, says one of our books, though it be a tiger does not rend its own young; towards them it has a feeling breast and continually cares for them. Poor as you may be, is it possible that you should become the murderers of your own children? It is to show yourselves more unnatural than the beasts of prey.—[*Lettres Edifiantes*, vol. 19, pp. 101–2.

Father Ripa mentions that of abandoned children the Jesuists baptized in Pekin alone not less than 3,000 yearly. I have seen ponds which are the habitual receptacle of female infants, whose bodies lie floating about on their surface.

It is by no means unusual to carry persons in a state of exhaustion a little distance from the cities, to give them a pot of rice, and to leave them to perish of starvation when the little store is exhausted. Life and death in China, beyond any other region, seem in a state of perpetual activity. The habits of the people, their traditions, the teachings of all the sages—all give a wonderful impulse to the procreative affections. A childless person is deemed an unhappy, not to say a degraded man. The Chinese moralists set it down as a law, that if a wife give no children to her husband, she is bound by every title of duty, to encourage and to patronize a concubine, through whom his name may be preserved, and provision made, that when he leaves the world, honors will be done to his manes. One of the most popular of Chinese writers says:

"There are in the world wives who, never having borne boys nor nourished girls, even when the husband has reached the age of forty, prohibit his bringing home a concubine or entertaining a handmaid for the purpose of continuing his posterity—they look upon such a person with jealous hatred and malignant ill will. Alas! do you not know how fleet is time? Stretch as you may your months and your years, they fly like arrows, and when your husband's animal spirits and vigorous blood shall be exhausted, then, indeed, he can never beget children, and you, his wife, will have stopped the ancestral sacrifices, and you will have cut off his generation—then repentance, though you may exhibit it in a hundred ways, will indeed come too late—his mortal body will die—his property, which you husband and wife have sought to keep together, will not descend to his children, but be fought for by multitudes of kindred and relations: and you will have injured not one person—not your husband only—but even yourself, for who shall take charge of your coffin and your tomb? Who shall bury you or offer sacrifices? Alas! your orphaned spirit shall pass nights in tears! It is sorrowful to think of. There are some wives who do control their jealousies and allow their husbands to take concubines to themselves; but they do so (ungenerously) as if they were drinking vinegar and eating acids—they beat Betty by way of scolding Belinda—there is no peace in the inner house. But I beseech you to act as a prudent and virtuous woman. If you have no children, provide with openness and honesty a concubine for your husband. If she bear him children, to you he will owe that the arteries and veins of his ancestral line are continued; his children will honor you as their mother; and will not this comfort you? Give not way to the malignant jealousy of a wicked woman. Prepare not a bitterness which you yourself must swallow."

Generally, however, the wife willingly coincides with the husband in introducing into the houshold any number of concubines whom he is able to maintain, since she exercised over them an undoubted authority, and the child of a concubine is bound to pay higher respect to the first wife than to its own mother. The Chinese illustrate all the domestic relations by imagery, and are wont to say that as the husband is the sun and the wife the moon, so the concubines are the planets and the stars of the domestic firmament.

And it has been often truly observed that, although the Chinese may be called sensualists, there is no deification of the grosser sensualities, such as is found in the classical pantheons, and in many of the oriental forms of faith. Tales of the amours of their gods and heroes seldom figure in their historical books or traditional legends. The dresses and external habits of the women in China are invariably modest; and on the whole the social arrangements must be considered friendly to an augmentation of the human race. The domestic affections are strong. Parents are generally fond and proud of their children, and children obedient to their parents. Order is, indeed, the first law of Confucius—authority and submission the apex and basis of the social pyramid.

The sentiment of dishonor attached to the extinction of a race by the want of descendants through whom the whole line of reverential services (which some have called religious worship) rendered to ancestors is to be perpetual, is by no means confined to the privileged classes in China. One of our female servants—a nominal Christian—expressed her earnest desire that her husband should have another wife in her absence, and seemed quite surprised that any one should suppose such an arrangement to be in any respect improper.

The marriage of children is one of the great concerns of families. Scarcely is a child born in the higher ranks of life ere the question of its future espousal becomes a frequent topic of discussion. There is a large body of professional match-makers, whose business it is to put all the preliminary arrangements in train, to settle questions of dowry, to accommodate differences, to report on the pros and cons of suggested alliances. There being no hereditary honors in China—except those which reckon upwards from the distinguished son to the father, the grandfather, and the whole line of ancestry, which may be ennobled by the literary or martial genius of a descendant—the distinctions of caste are unknown, and a successful student even of the lowest origin would be deemed a fit match for the most opulent and distinguished female in the community. The severe laws which prohibit marriages within certain degrees of affinity (they do not, however, interdict it with a deceased wife's sister) tend to make marriages more prolific, and to produce a healthier race of children. So strong is the objection to the marriage of blood relations that a man and woman of the same Sing or family name cannot lawfully wed.

Soldiers and sailors are in no respect prevented from marrying. I expect there is, from the number of male emigrants—from the greater loss of men by the various accidents of life, and their abstractions in many circumstances from intercourse with women—a greater disproportion between the sexes, tending naturally enough to the lower appreciation of woman; but correct statistics are wanting in this, as indeed in every other part of the field of inquiry.

The proportion of unmarried to married people is (as would be deduced from the foregoing observations) exceedingly small. To promote marriages seems everybody's affair. Matches and betrothings naturally enough occupy the attention of the young, but not less that of the middle aged and the old. A marriage is the great event in the life of man or woman, and in China is associated with more of preliminary negotiations, cermonials at different steps of the negotiations, written correspondence, visitings, protocols and conventions, than in any other part of the world.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, APRIL 11, 1857.

Conference at New York.

WE call the attention of the Saints to the minutes of the New York Conference held here last Sunday. We wish the Presidents of Branches, and the Priesthood associated with them, to perfectly understand what we have said in relation to the business of this office, that they may be qualified to instruct properly the Saints with whom they labor upon these matters, and see that they act upon them.

We were much pleased to see so many Delegates and Saints from distant Branches at Conference. The good spirit that prevailed in all the meetings was very cheering to those who are interested in the progress of the Saints and the advancement of the Redeemer's Kingdom. We have every reason to believe, from the spirit of the Conference, that all were refreshed and invigorated in no ordinary manner for future labors, and that much good will result from our *reunions*.

As the business of the Conference has necessarily interfered with our ordinary routine of business, and left us less time this week to devote to the quill, we shall have to defer a lengthy notice of other things till another time. Before laying down our pen, we should, however, say that we had a fine party on Monday evening, in which all seemed to enjoy themselves well.

The Aurora Beacon.

A SMALL sheet in Aurora, professing to be a "Beacon" to some milk-and-water religious politicians, has this week made an effort at arousing its readers from the heavy slumbers into which the editor had hushed them with months of twaddle, by introducing a little noise about Mormonism. The editor seems, from the humble, heavy tone of the *Beacon*, to be a quiet sort of fellow, just such a person as we would engage to talk us to sleep if we were fatigued and wanted the assistance of such an operation to hush us into the world of dreams. Having ever considered him a harmless creature, we have considerable sympathy for him now, and expect that his barking is but momentary. The other animals have lately been barking, and he probably wants to be "one of them."

When we took up the *Beacon* and remarked that he had been yelping, Capt. S. P. Brown, of Toms River, N. J., was in the Sanctum, and in his jovial seaman style, told us a little story that is really too good to keep from the *Beacon*. "Well," says the captain, "These editors yelping about Mormonism, recalls to to my mind a trifling circumstance I witnessed yesterday. On passing along in the railway cars at a pretty good pace and with some considerable noise, we seemed to arouse the indignation of a little pugnaceous puppy-dog that was lying by the road-side, and off he started after us, pulling foot as best he could, and yelping lustily while he had breath. Finding we continued on our course and gained considerably a-head of him, he suddenly stopped, looked a-head, and seemingly convinced that he had neither frightened nor retarded the iron horse, and that his pluck and rage had been badly spent, he lowered his ears, dropped the pendant, and trotted back again to take his place among the other critters."

We had our laugh at the time, the editor of the *Beacon* may have his now, and learn from the pugnaceous puppy, that he too can't stop nor frighten what is bound to clear the track and go-a-head.

Elder Jacob Hofheins.

AT Conference, on Sunday last, Elder Hofheins was released from his mission to the German population of this State, and left for the West on Wednesday evening. Bro. Jacob has labored diligently while he has been in the States, both at Toms River and New York. Believing he would be an efficient assistant in the emigration across the plains, we have started him thus early for the frontiers. Bro. Jacob returns to his family and the Church in Zion with our approbation and blessing.

Minutes

Of a Council and Conference held at East Brooklyn and New York, on Saturday and Sunday, April 4th and 5th, 1857.

ACCORDING to previous announcement the Presidents of Branches connected with the New York Conference and the Council of the New York Branch, met in the house of President John Taylor, East Brooklyn, on Saturday evening at 8 o'clock.

Called to order by Judge Appleby. Opening hymn—"Oh, say what is truth." Prayer by Elder James F. Cleary.

President Taylor addressed the Council on the business of the Conference. He stated that in addition to the ordinary business of the Conference, representations, statistics, &c., they should be called upon to adopt such means as the Spirit of the Lord would manifest for the support of THE MORMON after his departure for Utah; it would likewise devolve upon them to appoint others to fill his position both in presiding over the Church in the Eastern States and taking charge of the paper. He had at one time thought of having Elder George J. Taylor return with him to their home in the valleys of the mountains; but in looking around for some one to take charge, he was forced to conclude that Bro. George was the person for that position. He was really too young to bear such responsibility alone, he had therefore concluded to give him two Counsellors who, by reason of their position and experience, would be a support to him, and the three united with the blessing of the Most High would, he firmly believed, discharge the obligations that had heretofore devolved upon him.

It was necessary likewise to reduce the expenditure in the office, and for that purpose he would change in some measure the order in which business had been done up till the present time. The paper had heretofore supported expenses that were incurred through services entirely unconnected with it, but in future those for whom the business was transacted would be called upon to support those who did their business.

Bro. George had been the President of the Conference—another would therefore have to be appointed—he would call for a President and Counsellor, who, while they transacted the business of the Saints in the office, would, act as their presiding officers, and in this manner, be sustained, and decrease the unnecessary expenses in the office.

The following resolutions were submitted to the vote, and sustained unanimously.

Resolved, That we receive and sustain George J. Taylor as President of the Church in the Eastern States, with Angus M. Cannon and Thomas B. H. Stenhouse as his Counsellors.

That we receive and sustain George J. Taylor, Thomas B. H. Stenhouse, Alexander Ott and Charles C. Dulin as a committee to edit and publish *The Mormon*.

That Alexaner Ott be President of the New York Conference with Charles C. Dulin and William H. Miles as his Counsellors.

That Elder Dulin be ordained a High Priest.

That Elder Hofheins and Archer be released from their respective offices, with the blessings and good feelings of their brethren.

William H. Miles be sustained as President of the New York Branch, with Aaron Smethurst and Richard Morris as his Counsellors.

Elder Appleby spoke for a short time, as did Elders G. J. Taylor, Cannon, Stenhouse, Ott, Dulin, Miles and Morris.

An excellent spirit pervaded the Council, and the utmost unanimity of feeling and sentiment was manifest.

Singing—"Glorious things of thee are spoken."

Dismissed by Elder Benedict.

SUNDAY MORNING.

Conference assembled in Brookes' Assembly Room, 361 Broome street, New York, at 10 A. M.

Called to order by Elder Stenhouse. Congregation sung—"The Morning Breaks, the Shadows Flee." Prayer by President Cannon. Hymn—"Mortals Awake, with Angels Join."

Prest. J. Taylor addressed the Conference: He said the Saints had been called together according to the order of the Church, to renew their expressions of confidence in the presiding authorities or otherwise, if they had reasons for withholding that confidence. In sustaining the various officers whose names will be brought before you, if you know aught against them, speak out without hesitancy; but if you cannot find anything wrong with them, and their conduct will bear the strictest investigation, support them; for you most assuredly can find but few men who can stand the scrutinizing test through which pass the officers of the Kingdom of God. You will, in voting for them, signify your intention of abiding by their counsels, and will, therefore, be expected to obey their instructions. The Presidents of the Branches, who have come here this day as delegates to Conference, will be sustained at their respective Branches, and pass through the same ordeal as the general authorities here to-day. If any connected with their Branches know reasons for rejecting them, they should take the proper steps to represent their transgression to the President of the Conference, and such person or persons would be immediately looked after; but if no cause of complaint can be alleged against them, and they are pursuing a righteous course, uphold them with your best confidence, and they will be instruments in the hands of the Lord in blessing you. We have met together for that purpose to-day, and shall now proceed to business. I propose that Elder Appleby preside over this Conference to-day: carried unanimously. Elder Wm. J. Silver was appointed to act as Clerk, and T. B. H. Stenhouse, reporter.

Prest. Appleby expressed his satisfaction at being priviliged to meet with the Saints once more in a Conference capacity, and believed that they should have a good conference, invoked the blessing of the Lord upon all who had come to take part in its proceedings, and called for a representation of the Branches.

1. New York, represented by Elder Wm. H. Miles. The Saints in New York were generally in good standing. They had endeavored to do their duties and discharge the pecuniary obligations that they had accepted for the support of THE MORMON; but in this they had not done as much as they might have done, and that in a great measure resulted more from not carrying out instructions than from lack of ability or will on the part of the Saints; they should, however, in future come up to the mark. Pres. Miles expressed his determination to sustain those placed over him by every means that might be at his disposition, and to walk in the fear of the Lord in all his intercourse with the people of God and in his efforts to build up the kingdom.

2. Haverstraw, by Elder John Druce. In good standing, rejoicing in the truth and united in doing all that is required at their hands.

3. Westport and Norwalk, by Elder E. R. Young. With some few exceptions, in good standing; considerably scattered; the priesthood united, heart, hand and soul.

4. Gilsum, by Elder Solomon Mack. The Saints few in number, widely scattered; meeting held occasionally at the house of Brother Mack, who was more determined than ever to shake the dry bones around him.

5. Rockville Centre, by Elder F. K. Benedick. Coming up well, had renewed their covenants, enjoyed a good spirit, and had begun to manifest their faith by their works.

6. Arnoldton, by letter. Doing well, striving with all their might to build up the kingdom of God; hold meetings every Sunday; prospects good, as the people are favorably inclined to investigate the principles.

7. Boston, by Elder James F. Cleary. In good standing, lately organized; good attendance at meeting, and prospects encouraging.

8. Greenfield, by Elder William Walker. Widely scattered in small companies, but rejoicing in the truth and willing to help roll on the mountain stone.

9. Lowell, by letter. A few in good standing, and willing to accomplish whatever they may be called upon to do, but the greater number are scattered and lost.

10. English-Mills, by letter. Few in number, and widely scattered; generally in good standing; prospects not very good at present.

11. Channceville, by Priest Jarrert. All in good standing; desire to keep the commandments of God; to do better than they had done in sustaining THE MORMON; had been lately organized, and were rejoicing in the Gospel.

12. Toms River was received from the Philadelphia Conference, and represented by Elder S. P. Brown. In good standing and devoted to the work of the Lord.

The foregoing reports were received, and the presiding authorities over the Branches unanimously sustained.

President J. Taylor addressed the Conference, as follows:

Brethren, before I leave you I am anxious to place all things in a proper working order that the interests of the Kingdom of God may suffer in nothing after my departure. In his last two communications to me, President Young said, "I wish THE MORMON to be continued if possible." I thought at first that would be one of the very hard things, and so it would be if things were to continue as they have been. For about three months before this year's subscription came in I had to pay every week about fifty or sixty dollars to keep the paper going and the question immediately arose in my mind "who will do this when I am gone?" But in looking over the other side of the subject and considering the difficulties with which I had to contend on my arrival here from Utah, when the Saints were so few that we could scarcely find any, and now the more favorable circumstances, and numerous Saints around, I thought, that if I, and the few brethren who came with me, could, under the most discouraging circumstances, sustain THE MORMON, so many Elders and Saints ought not to think it a very hard matter, and it can be done.

How is it to be done? Every man must feel his part of the responsibility and no man shall be considered in good standing and seeking the interests of the Kingdom unless he shoulders a part of that responsibility. You have got to make a united effort and roll along this work which is placed upon you—and there is to be no thinking it can't be done—for it can. I have been enabled by the blessing of the Lord to wield an influence over this people to come forward and contribute to the accomplishment of this Mission, and very many good men have nobly assisted me, while I, in addition to my labor and time, have incurred heavy pecuniary responsibilities to keep things moving.

We have come to a position where I want to retrench in our expenses and spread out in another direction. There has been considerable unnecessary, or rather extraneous, expense laid on the office. The paper has had to sustain everything. If poor emigrants came along they called at the office for assistance, and we have given it. Some hundreds of dollars have been "loaned" to them and much of it never returned. If persons had business to attend to, enquiries to make, we have attended to it without fee or reward. One Clerk has been kept for such business all the time and that at the expense of the office; but this cannot be continued longer. I presume we receive every week letters requiring not only many services in the office, but we are often required to do much out of it. Some one occasionally will enclose a dollar, another will say, do so-and-so and we will remit you for your trouble; but by far the greater portion apparently conclude, that because they profess the same faith that that entitles them to all they can ask. We are ever happy to oblige; but a moment's reflection will convince every person, that situated as we are, holding the relation we do to all the Saints, we are overwhelmed with business and cannot possibly do what is required without calling others to assist us, and they must be supported by the business they transact. We charged nothing for services till very recently. We have forwarded money all over creation, taken the trouble and risk and had no pay, but the measures to be laid before the Conference to-day will remedy this to the benefit of the paper and the satisfaction of every intelligent honorable person connected with the Church. In future all business will be attended to as in the past, but when the brethren write and require service let them enclose a dollar in the letter and that will help to pay the person who attends to the business, for he has to live and therefore must be remunerated for his labor and time. For every remittance we have to make to England we shall charge one dollar for our trouble. Had we extensive business of that character, this would pay well; but in that our business is limited—still the expenses of the office and the Clerk's existence is the same.

While I have been presiding here, it was my privilege to have been sustained by those over whom I have presided; but I have asked nothing and do not mean to do so while I remain, as I know you have considerable expenses to meet, but as those whom I leave behind will not be able to do as I have done—they will require your support. The Presidents of the Church and those over the various Conferences have to be sustained by those over whom they preside, and not by the paper. These little things, though small in themselves when laid upon hundreds of people, are nevertheless considerable when laid at the office door. The Presidency of the New York Conference will, in future, be supported like the Presidency of any other Conference. Every expense that can be taken off the paper must be taken off, and this measure will help considerably. There will be one person whose time will be entirely and exclusively devoted to the paper, and who will be the only person sustained by it, and that is Bro. Stenhouse.

The New York Branch has got to advance every week the sum promised for the sustainence of the MORMON, and the other branches must do the same thing. The MORMON fund must not go down, it must be kept up under all circumstances; and those who think they can and will sustain it, hold up your right hands—(all hands up.)

I have observed in some Branches, that when a President of District has presented his subscription book, and the amount collected was much short of the sum promised, the President has said nothing; the Clerk takes the money, and the deficiency is never heard of. This ought not to be; the President of a Branch must hold the Presidents of Districts responsible for the sum they promise every week, unless they show reasonable grounds for it being otherwise: sickness, or want of employment, "but had not time to call for the money" is folly. The Presidents of Districts must see that the teachers do their duty, or they must do it themselves; and the Presidents of Branches must see that the District Presidents do their duty, or they must do it for them: and whoever can't do what is required of him, must vacate his place and let another occupy it who can and will do it.

I have given Brother George, your future President, orders on no account to get into debt in publishing the paper. The non-fulfilment of your engagements, therefore, stops the paper. You have the thing in your hands, and can do as you wish on your own responsibility.

Were it not for the obligations resting upon us to publish the paper, and the burthen of that obligation resting particularly on New York and Philadelphia Conferences, I should long ere this have put every person under the law of tithing. I have not put that law in force; but where I have seen opportunity of establishing it, I have not failed to urge it—now I say to all who can and will do so, withhold not, for in the day when all men's works will be reckoned, that item will stand to your credit. All who wish to place themselves under that law have now the opportunity. Let them do so, and the blessing of the Lord and the answer of a pure conscience will be their present recompense. On this we shall give further instructions shortly through THE MORMON.

As myself and the other members of the quorum of the Twelve in the States are called home to Utah, and Brother Appleby returns at the request of President Young, I have made arrangements for carrying on the work in my absence; and the new appointments, as ratified in Council last evening, will take their place in the general order, which will now be read before you.

Moved, That this Conference uphold President Brigham Young as Prophet, Seer, and Revelator to the Church of Jesus Christ of Latter Day Saints throughout the earth, with Heber C. Kimball as his First, and Daniel H. Wells as his Second Counsellor.

That we sustain John Smith as Patriarch to the whole Church.

That we acknowledge and sustain Orson Hyde, P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, C. C. Rich, Lorenzo Snow, Erastus Snow, and F. D. Richards, as the Quorum of the Twelve Apostles, with Orson Hyde as President.

That we sustain George A. Smith as Historian and general Church recorder.

That we sustain Presidents Taylor, George A. Smith, and Dr. Bernhisel, as the Delegation of Utah to Congress.

That we sustain President Brigham Young as President of the P. E. F. Company.

That we receive and sustain John Taylor as President of the Church in the Eastern States.

That on the departure of Pres. John Taylor for Utah, that Elder Geo. J. Taylor be received and sustained as his successor in the Presidency of the Church in the Eastern States, with Elders Angus M. Cannon and T. B. H. Stenhouse as his counsellors.

That President Geo. J. Taylor in connection with Elders T. B. H. Stenhouse, Alex. Ott, and Chas. C. Dulin be appointed and sustained by this Conference as a Committee to edit and publish THE MORMON, subject to the direction of President Geo. J. Taylor.

That Alex. Ott be appointed by this Conference as President of the New York Conference with Elders C. C. Dulin and Wm. H. Miles as his Counsellors.

That W. J. Silver be sustained as Secretary of the N. Y. Conference.

That Pres. W. H. Miles be sustained as President of the New York Branch with Elders Aaron Smethurst and Richard Morris as his counsellors. Carried unanimously.

Proposed that Elder C. C. Dulin be ordained a High Priest.

That Elder Jacob Hofheins be released from his mission to the German population in this State, with the privilege of returning to Utah—and that he leaves with the blessing and goodwill of the Saints.

That at the request of Elder John B. Archer, who has heretofore acted as counsellor to Pres. Miles, he be released from that office.

That as Elder Wm. L Appleby has for some length of time been travelling in the Eastern States, regulating and setting in order the churches, building up the Saints, instructing them in their duties, and carrying out the instructions of Pres. Taylor, we, in view of his departure for Utah, offer him in the name of this conference, where he has devoted a part of his labors, the united thanks and every expression of good will and best wishes of this people, and that we do our utmost to now bless him as he has blest us, and that he may thereby return to his family and the church in Zion with the satisfaction that his labors have been appreciated.

Elder Appleby made a few remarks and dismissed the meeting by prayer.

2 P. M.

On the motion of Elder Young, the Delegates met for the purpose of presenting President John Taylor with a testimonial of their high appreciation of his labors in the Eastern States. The following was unanimously approved of and ordered to be published in THE MORMON.

TESTIMONIAL

PRESENTED TO

Elder John Taylor,

EDITOR OF THE MORMON,

AND PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS IN THE EASTERN STATES.

By the Representatives of the Branches under his Presidency, on occasion of his departure for Great Salt Lake City.

PRESIDENT JOHN TAYLOR—*Beloved Brother*:

As in the overruling providence of the Almighty we have been for upwards of two years under your presidency and watchcare in the eastern and middle portion of the United States of North America, and are now about to lose for a time your supervision and labors as a minister of salvation and editor of THE MORMON, we, the Delegates from the various Branches of the Church of Jesus Christ of Latter-Day Saints connected with the New York Conference, do, for ourselves, and in the name of those we represent, feel to express to you our high admiration of the course which you have publicly pursued for the advancement of the work of God.

Your high standing in the Kingdom of God, as one of the chosen Twelve, restricts us to offer only our expressions of deep gratitude for the benefits which we ourselves have received, and the assurance we have that the Saints whom we represent have in like manner been blessed and enjoy the same feeling. Your labors have been onerous, and your unceasing attention to them have shown to all who have had the privilege and honor of your society the deep feeling of responsibility that has ever dwelt in your bosom. The truth has, through your labors, been widely circulated; falsehood has been thrown back upon the heads of those who had no better weapon with which to assail the cause of righteousness; and the Saints of this country and from the nations of Europe will ever have reason to bless your name for the fatherly counsels you have given them, and for the numerous blessings which they have derived from the organizations you have so wisely and firmly established.

Your absence will be regretted by all; but as you are destined to take an active part in the establishment of the Messiah's Kingdom, we feel assured that though we are deprived of your counsels, all is well. We, therefore offer you, President Taylor, the gratitude of our souls for the benefits we have derived from your labors, and wish you peace, happiness and prosperity in returning to your family in Zion; and may your life be long spared to help Israel to establish that kingdom which shall never be cast down, worlds without end.

E. R. YOUNG.
JAMES F. CLEARY.
FRANCIS K. BENEDICT.
JOSEPH BOUTON, JR.
SOLOMON MACK.
WILLIAM WALKER.
SAMUEL P. BROWN.
JOHN DRUCE.
WILLIAM H. MILES.

T. B. H. STENHOUSE, Secretary.

2 1-2 P. M.

A General Council of the Delegates and Priesthood were held, Elder John Taylor, presiding. Means were voted for the assistance of Elders Appleby and Hofheins on their return to Utah, and arrangements made for the future sustainence of THE MORMON.

3 P. M.

The Conference was called to order, singing, prayer, after which the sacrament was administered. The resolutions passed in the forenoon were read to the congregation and unanimously sustained.

Elder C. C. Dulin was ordained to the office of High Priest, under the hands of President Taylor and others.

President Taylor said, that inasmuch as Presidents George J. Taylor and Angus M. Cannon had been set apart to their new callings at Philadelphia, he should likewise set apart the brethren in New York who had been called that day to fill new appointments. Elders Stenhouse, Ott, Dulin, Miles and Morris were blessed by President Taylor.

Congregation sung a hymn.

President Taylor addressed the congregation upon the work in which the Saints were engaged, reviewing the course that had been adopted by the enemies of truth to stay its progress, their impotence to achieve their task and the onward march of the Kingdom of God. The work that THE MORMON had accomplished was to him satisfactory, and was so likewise to the Presidency in Zion, and the Saints rejoiced in the teachings and instructions imparted through its columns. It had made itself felt, for editors, high and low, had learned that their lies would not be permitted to pass current without challenge and exposure. With general exhortations to the Priesthood to discharge their duties, to be honorable, pure, and high-minded men above meanness, he concluded a very spirited and instructive discourse.

Congregation sung a hymn. Dismissed with prayer by President George J. Taylor.

7 P. M.

Congregation sung a hymn. Prayer by Elder Druce.

President Appleby addressed the meeting, and said he was glad to meet with the Saints, and rejoiced in the proceedings of the Conference, and he had no doubt that all shared with him the same feelings. However much he desired to speak to the people of God, he considered it his duty to give place to the brethren who had been called, and set apart that day to new appointments.

President Geo. J. Taylor being called upon, spoke of his determination, with the assistance of the Lord, to fulfil his duties. President Cannon followed and made some very spirited and appropriate remarks. He was followed by Elders Stenhouse, Ott, Miles and Morris.

Elder McCune, from the East Indies, was called upon to address the congregation, and spoke in a very interesting manner about his efforts to spread Mormonism in Burmah.

President Taylor bore testimony to the Divinity of Mormonism, and his intimate acquaintance with the Prophet Joseph Smith. His testimony and spirit made a deep impression on the audience.

The Testimonial of the Delegates was read to the meeting, and, being put to the vote, was accepted as the interpretation of their feelings.

Singing by the congregation. Dismissed by President, J. Taylor.

Social Party in New York.

IN spite of an uncomfortable rainy day, the Saints met on Monday evening in Brookes's Assembly Room, to pass a festive hour in each other's society. Considering the weather, the attendance was large.

Judge Dulin, who presided over the refreshment department, was assisted by eight young ladies, dressed in white, with head dresses and beautifully arranged boquets. The tables were nicely arranged and loaded with fruits, cakes, oranges, &c.

President Miles presiding.

Hymn sung by the assembly.

Prayer, by Elder Miles.

Opening address, by Elder Stenhouse.

Recess and Refreshment.

Hymn, by the congregation.

"Quack Doctor," by Bro. Orton.

Song: "Far, far upon the sea," by Elder Morris.

Song: "Nature's Gayday," by Bros. Savage, Morris' Tilt—Sisters Fuller and Stopford.

Song: "Love Not," by Elder Savage and choir.

Song: "Gentility," by Bro. Donne.

Song: "Rose of Allendale," by Sister Leaker.

Song: "Deseret Is Free," by Bro. Caldwell.

Comic Piece: "Uncle Ben," by Eld. Miles.

Song: "Old Erin My Country," by Sister Payne.

Recitation: "Evening Thoughts, or What It Is To Be A Saint," by Sister Tilt.

Song: "Willie, We Have Missed You," by Elder Savage and choir.

Dialogue: "Betty Jarvis, by Sisters Leaker and Cole.

Indian speech and dance in warrior costume and armed by Elder Wm. Walker.

Song: "Hazel Dell," by Elder Savage and choir.

Song: "Father, Son and Daughter," by Elders Dulin, Morris and Sister Stopford.

Song: by Sister Payne.

Song: "Babylon's Moan," by Bro. Tilt and his little niece.

Recess and Refreshment.

Song: "Laird O'Cockpen," by Elder McCune.

Duet: "Remember me," by Sisters Fuller and Stopford.

Recitation: "The Power of Combination," by Elder Cannon.

Song: "Old Folks at Home," by Bro. Tilt.

Comic song: "Grumbling husband," by Bro. Covington.

Song: "Let us speak of a man as we find him," by Elder Savage.

Song: "Indian Drum," by Elder Walker.

Song: "Farewell," by Brother Donne and Sister Payne.

Song: "Sailor Boy," by Elder Gould.

Song: "Annie Laurie," by the Choir.

Song: "A real Highland Man," by a Scotchman,

Song: "Israel is Free," by Elder Stenhouse.

Address by Elder E. R. Young.

Address by Elder Solomon Mack.

TOASTS BY PRESIDENT TAYLOR.—*Brigham Young, the Lion of the Lord*, whose dwelling place is in Desert—his influence, wisdom and power are extending to the ends of the earth. From his Mountain home he looks down upon his enemies, and when he roars, the braying beasts of the field and plains tremble.

TOASTS BY JUDGE APPLEBY.—*Deseret*, the Hive of the Saints, whose bees while they gather honey for their friends, have always a sting for those who seek to crush them.

The Church of "Latter Day Saints"—Jehovah is its author—organized according to the order of God, and the pattern of heavenly things—a light shining in darkness, and the darkness comprehendeth it not.

Zion on the Mountains—The home of the Saints—the pure in heart—the brave and free. Nations afar off are hearing of her glory—the honest in heart rejoicing in her light, and desire to partake of her fame.

President John Taylor.—The champion of truth, the able defender of the Saints, a protector of virtue and innocence, the stern advocate of right and justice, and a terror to lying editors, uninspired clergy, and all wicked men.

P. P. Pratt, G. A. Smith, and Erastus Snow—Three of the chosen Twelve, who have helped to bear the heat and burthen of the day, in proclaiming the principles of Eternal Truth to the nations of the earth: their sun has been brilliant, unobscured by trials or persecutions; may it go down in peace, arise in glory, and they receive their everlasting reward in the resurrection of the just.

The Daughters of Zion.—God bless them, emblems of purity, virtue and innocence; the companions of man, the sharers of his joys and sorrow, the ministering angels in sickness, and the prefection of his glory, and exaltation in a celestial world.

Judge Dulin.—May he always be able to discharge his duty, and administer to the comfort of his friends, as well as he has performed his part on the present occasion, and may the *brilliant stars* that have been so conspicuously shone around him this evening, continue to shine around him, until their rays shall illuminate him completely, and he becomes the centre of their attraction.

Song: "We Meet Again," by Elder Savage.

A short address and dismissed with prayer by President John Taylor.

The whole of the proceedings went off well, everything being in peace and harmony, which reflected great credit on the Committee of Arrangements.

President George J. Taylor.

PRESIDENT GEORGE J. TAYLOR left on Tuesday afternoon for St. Louis, *via* Chicago. He goes out to the frontiers to make the necessary arrangements for the Saints in the Eastern States who go to Utah this season. He will return here in a few weeks.

A Recent Importation.

ELDER C. TRAVELLER, of Philadelphia, forwarded us the following clipping from the *Daily News* of that city. The thing itself is unworthy of notice, but the greediness with which it has been received from the old country, and transfered to the columns of even respectable newspapers in different parts of the Union, shows the awful dearth of anything tangible with which to assail Mormonism. Here is the precious *morceau*:

BAPTISM OF ONE HUNDRED MORMONS.—A singular, and it may be added, a most disgraceful scene, took place on a recent Thursday evening at Chesterfield. On the outskirts of the town runs a narrow stream among the fields, called the river Rother, over which, on the Hasland road, is a bridge called Stoney Bridge. About one hundred or one hundred and fifty persons, chiefly women, are scattered on the verge of the water, waiting for the appearance of the deluded fanatics who are to be "dipped." They call to each other from opposite sides, and crack jokes of a most indecent and shameless character. It is past eight and quite dark, the moon being obscured and not a single star out to shed even a glimmer of light. Two or three candles are brought down to the water and stuck in the mud by the side, and presently a coarse featured man descends into the middle of the stream, and takes up his position under the arch of the bridge. This is the priest, who is to perform the ceremony. He has nothing on but a pair of trowsers, tucked up at the knee, and a waistcoat with sleeves. He intimates to his attendants that he is ready, and in a few minutes emerge from a house two or three hundred yards off, men (some half and others entirely naked,) and they walk over the ground, which is strewed with pieces of broken bottles, bricks and tiles, to the water. They are compelled to pass through the women who line the banks, and the remarks which ensue are revolting and indelicate beyond description. One by one they are received by the priest, who, amid shouts of laughter, dips each individual, pronouncing over them the formula: "I, being commissioned by Jesus Christ, baptize thee for the remission of thy sins, in the name of the Father, the Son, and the Holy Ghost." As he utters these words, he lays them beneath the water, and the individual who is being baptized being in every case blinded by the water, there is a struggle to rise, and on several occasions both priest and baptized rolled over together in the stream. As may be imagined, this affords immense amusement to the mob, who testify there approbation by clapping of hands, shrieks, and roars of merriment.—*Cor. Manchester (England) Examiner.*

The first time we met with the the above, was in the *Woman's Advocate*; and we confess that we were surprised that either the fair editress "Annie" or "Lydia" would suffer their neat sheet of ordinarily well-selected matter to be disgraced by such a piece of rubbish as from the quill drivers of the other gender, we never expect much that is creditible, we therefore let them pass; but our sisters of the quill in the Quaker City must be more choice hereafter. Such a piece would suit Bonner's *Ledger*, but for a journal like the *Advocate*, that aims at both refinement and

progress, to give currency to such a Burlesque of a sacred ordinance, is more than we were prepared for.

Notice to the Saints.

As many of the Saints residing in the different branches of the Church, situated in the Eastern, Middle, and Southern States, have requested me by letter, from time to time, to visit them, and I had contemplated to have done so ere this, but on account of ill-health, and the inclemency of the weather during the past winter, prevented me from visiting all the branches I desired. As I purpose leaving here for Utah about the first of May renders it impossible to visit any more of the branches except a few adjacent to New York.

Some two or three branches have remitted means to defray my expenses to visit them, and I have been unable to comply with their request. To those I would say, that the means so remitted I have spent in travelling from place to place in my mission, comforting the Saints, preaching and assisting in building up the Kingdom of our God, together with hundreds of dollars of my own means. If any one requests the means so forwarded refunded, please inform me, and their request will be promptly responded to. And, furthermore, there will be efficient Elders soon sent to visit and instruct all those branches that I had purposed seeing, particularly those in North Carolina and Virginia. W. I. APPLEBY.

New York, April 7, 1857.

Correspondence of Elder Snedaker.

PHILADELPHIA, April 1, 1857.

PRES. TAYLOR—*Dear Sir:* Being, by reason of my calling, almost daily thrown in contact with the religious world, I meet with a great many persons holding different opintons and views upon religious topics; the variety of which have often surprised me, and caused me to believe that but very few of the professed Bible believers understand the true character of the Bible, especially of the New Testament. My mind has therefore been led to cogitate upon the subject—What was the Bible intended for? and to whom may it be properly applied? And having a little leisure time, I have placed a few of my reflections upon paper, and hereby take the liberty to offer them to you for inspection and insertion in THE MORMON, in case you should find them of any worth.

The Bible is admitted by all Christendom to be a sacred book, to have been written by divine inspiration, and to be a guide unto all who desire to worship the true and living God. Its contents may, to my view, be classed under two grand heads, viz: History and Prophecy.

The historical part informs us of the dealing of God with the inhabitants of the earth in the different dispensations of which it makes record. It tells what commandments He gave at different times; makes known some of His laws and attributes, and also His will, to a goodly degree, concerning mankind in general. It shows us how He rewarded the faithful and obedient, and punished the rebellious and wicked: as in the instance of Noah and the antideluvian world; subsequently Abraham, Lot, and the cities of Sodom and Gomorrah, Isaac, Jacob, Joseph and his brethren, Moses and the exodus of the children of Israel from Egypt, with their subsequent rebellions and punishments, repentance and acceptance again; together with their entrance into the land of Canaan, and the different scenes they passed through afterwards; with an account of the teachings, exhortations, admonitions, prophecies, and sufferings of the Prophets and men of God who were sent to the children of Israel at different periods of time. The particulars of all the above-named events are too numerous to mention here, as they comprise all that portion of the sacred record called the Old Testament. The New Testament makes record of events more glorious than those recorded in the Old, namely, that of the coming-forth, or incarnation, of the Saviour of mankind. It gives us an account of his birth, ministry, sufferings, death, resurrection, and ascension; with the calling of his Apostles, and some of the particular instructions which they received from his lips; how they went and proclaimed the Gospel, what particular doctrines they taught, how they initiated or adopted people into the new kingdom, how that kingdom or church was organized (to some extent,) what particular blessings and gifts were bestowed upon the legal members of that church as true followers of Christ and his apostles; and, to some extent, what persecutions and sufferings the primitive Christians had to undergo—embracing altogether a period of about ninety-six years of the Christian era: by which time, it appears, the wicked had succeeded in driving divine inspiration, or the priesthood, almost entirely off the earth; consequently, divinely inspired writings, or sacred history, ends there.

The prophetical portion of the Bible consists in prediction concerning the future; some of which have been fulfilled, and therefore may now be classed with the historical; the balance remains yet to be fulfilled. The most prominent items of the unfulfilled prophecies may be ranked under the following heads: The gathering of the Jews and the whole house of Israel—their restoration to their former lands and nationality—the re-building of Jerusalem—the building up of Zion—the rearing of a Temple on the tops of the mountains, to which many nations shall flow for instructions—the preaching of the everlasting Gospel, (the fullness of which has been brought again by an angel in this our day,) to every nation, kindred, tongue and people—the gathering of the Saints out of Babylon—the ushering in of the Millennium, or reign of a thousand years—the scourging and final overthrow of the wicked—the final judgment, and complete purification and celestializing of our earth.

Having thus briefly glanced over the contents of the Bible, let us next see what it was directly intended for. Moses wrote or caused to be written, the five books of Moses, for the immediate instruction and benefit of the children of Israel, that they and their children after them might know the commandments of God which were given unto them, and also, that after generations might retain a knowledge of the miraculous dealings of God with their forefathers. It is also obvious that the books of Joshua, Judges, Ruth, Samuel, and all those preceeding the Psalms, were intended for the same purpose. The latter seems to have been more particularly written as sacred songs for religious services. Solomon's writings seem to have been designed for general instructions. The books of the Prophets being mostly of an admonishing and prophetic character, were no doubt first written for the purpose of having their principles more extensively circulated among the whole nation than could have been done by the oral proclamation of the Prophets only; for we find that each Prophet came with a message of vital importance to the then living generation, hence the urgent necessity of having it generally known. As they also contained important predictions concerning the future, they were, of course, carefully preserved, and handed down to posterity. Thus, then, different Prophets wrote what took place in their particular day, which writings in subsequent ages were collected together, and for convenience sake, no doubt, compiled into one volume, which we now call the Old Testament; but which, as it does not contain anything like all the books, of which it gives an account. These books, it is evident, were all written for general information; but it does not at all appear from any of them, that their authors intended to exclude any succeeding man of God from writing the word of the Lord as given to them, or the dealings of the Lord with them.

In glancing over the New Testament, we discover the same order of things as in the Old; each writer making record of important events and principles, and in some cases for the benefit of particular individuals, as in the instance of Luke, writing the Gospel and Acts to his friend Theophilus. They also made use of writing, as a means to instruct, admonish or exhort individuals and communities, who could not, for the time being, be personally visited or looked after. Hence the different Epistles. Paul's Epistle to the Romans was written to the Church of Rome, particularly, for they seem to have received erroneous doctrines which he wished to eradicate. It was, therefore, more particularly applicable to them than any other country. He also used it as a means of exhortation to renewed zeal and faithfulness. The same may be said of all the other Epistles, each one being more directly suited to the immediate wants of the individual or community to whom they were sent. The book of Revelations differs, in some respects from the others, being more of a prophetic character; still it was first addressed to the Seven Churches in Asia.

Now, in what light may all these writings and books be properly viewed? That they are the production of divine inspiration, no believer in them will doubt for a moment; but did the authors of them intend them as an only guide for subsequent generations? Does it at all appear that they were intended to exclude succeding men of God, from making use of the same means that they had done to instruct, chastise, exhort, or record prediction concerning the future? In short, do they convey the remotest hint, that immediate or direct revelation should ever cease, except it be on account of wickedness? Certainly not; for, the Apostle Paul expressly declares that Apostles and Prophets should be in the Church, until the Saints are united and perfected; (consequently there would be a continuence of revelation.) If then they ever did cease, it was because of the willful apostacy and wickedness of mankind. We may conclude then, that the Scriptures were given, as Paul says, for doctrine, teaching, and reproof; but never as an only guide for the Church of Christ.

Having said so much concerning the character of the bible, let us next look at the application of the same; that is, let us see to whom the commissions, blessings and promises, it (more especially the New Testament,) records may be rightly applied. We frequently hear particular instructions and blessings, pronounced by our Saviour and His Apostles, applied to almost the whole human family, or at least to almost that entire portion of them who can read the bible, the record of them. As for instance the commission of the Saviour to his Apostles, "Go ye into all the world and preach the Gospel," &c. "Whatever ye bind upon earth shall be bound in Heaven," &c. "He that receiveth you, receiveth me." And he promises. "Ye shall sit upon thrones," &c. "And I appoint unto you a kingdom as the Father hath appointed me." "I go to prepare a place for you," &c., &c. Now, it is very evident that the above sayings appertained unto the Apostles and Disciples of Jesus, and unto those who should afterwards be legally called by them; and not unto all those who can read the record of them.

Again, the apostle Paul says to the *church* at Rome. "The spirit beareth witness with our spirits that we are the children of God, and if children, then heirs, heirs of God, and joint heirs with Jesus Christ," &c. To the Corinthians he says, "Ye are the body of Christ, and members in particular." To the Galatians, "And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." John in his Epistle says in one place, "Beloved, now are we the sons of God, and it doeth not yet appear what we shall be, but we know, that when he doth appear, we will be like him," &c. The same Apostle says in Revelations, "And hath made us Kings and Priests unto God and his Father." Now, if we closely examine the above passages, we will at once discover that they cannot be applied to, or claimed for all who can read the record of them, or who may imagine unto themselves that they believe in them. But they were made to particular individuals and communities. St. Paul did not write his Epistles to all the inhabitants of Rome, or of Corinth, &c., but to the *churches*—the *saints*—the *brethren*. To those "who had put off the man of sin," who had been "buried (immersed) with Christ in baptism;" who had been adopted into the "Commonwealth of Israel." In short, to those who had obeyed the Gospel in its fullness, and thereby become the sure sons of God. Is it therefore reasonable, and consistent with the Bible, to apply those sayings to, or claim those blessings for any but those who have obeyed the same laws? to any but those who have passed through the same ordeal? who have made the same, or similar sacrifices, and continue to the end in the same faith? certainly not! Men may persuade themselves, or others, as much as they please that they are Christ's; that they shall be joint heirs with him; they may hug the Bible, and ponder over its contents until they know every verse of it by heart; they may sigh, groan, and profess so much piety, that a smile is scarcely ever allowed to brighten their gloomy faces; but until they obey "that form of doctrine" which the New Testament records, and it is administered unto them by one holding authority from God, and cease from deriding and setting at nought the ordinances, commandments, and priesthood of God, they will remain "aliens to the commonwealth of Israel." And where God and Christ is they cannot come worlds without end.

I would kindly advise everybody therefore to look, and see what they are doing, to let reason have its legitimate away; to no longer follow the shadow and forsake the reality; yes, to cease their *blind* reverence for the Bible, and no longer garnish the sepulchres of the departed Prophets and Apostles, while at the same time they are ready to reject, persecute, and kill living ones; but receive the words and administrations of living Apostles and Prophets; which in connection with the admonitions and instructions, we find in the records of departed servants of the Lord will lead us on to perfection, and insure unto us a complete salvation and exaltation.

JOHN F. SNEDAKER.

Correspondence of Elder Coombes.

MURRELL'S ISLAND, Miss. Co., Ark.,
March 29, 1857.

PRES. J. TAYLOR—*Dear Bro.:* Although it has not been my privilege to associate with, or even to see you in the flesh, I take up my pen to address you, with as much freedom as I would a brother. And are we not brethren? I feel that we are. We acknowledge the same Father, and are engaged in the same great work; we profess to be influenced by the same All-wise Spirit, and to be striving for the same glory and exaltation. Yes, I claim you as my brother, and hope that I may never be unworthy of that title. But I write this letter to give you a short account of my labors in this State as a missionary, knowing that you are interested in the progress of this kingdom everywhere. I received my appointment to this State from Prest. Snow on his return to St. Louis from his eastern tour. I landed here on the 16th ult. an utter stranger and destitute of money. I was not long, however, in finding the residence of a brother (S. J. D'Spain) who received me with joy, and has treated me with the utmost kindness. I found also two other brethren who were glad to see me; these and their families I have re-baptized. I have organized a Branch at this place, which numbers sixteen members, and have appointed Bro. D'Spain to preside. Many other honest minded persons have been set to doing what the devil so much dreads, viz.: *thinking*, the result of which will be, as it has *always* been, conversion, repentance and baptism. Although this State, like the rest of Babylon, is chiefly infested by *wolves*, yet I believe there are some few *sheep* remaining, who only need to hear the voice of the good shepherd to bring them back into the sheepfold. Be it my duty, then, to search them out. Five families will leave here this fall with their faces set Zionward; they will go as far as our Loup Fork settlement, and will remain there till further counseled. They are all American born and used to a backwood's life, and will therefore be able auxiliaries in establishing that settlement. They have the spirit of gathering, and would, of course, wish to push on to the Valley next spring; but I believe they would be governed by counsel in that as well as in all other matters; I have every confidence in them.

During my short sojourn in this land of swamps and cane brakes, I have been zealously engaged in disseminating truth and tearing down the strongholds of error. The Lord has, according to his promise, been with me, and blessed me in my labors; He has dictated me in my words and in my actions; through the influence of His spirit I have been enabled to bear a faithful testimony to this people concerning the establishment of Christ's kingdom upon the earth in these last days. It is true I have met with opposition—that devout and sanctified "*Christian*" ministers have held up their hands to their "BODILESS" God in holy horror, and denounced me as a deceiver, and warned the people against me; it is true that in their disinterested love for the people, they have even gone so far as to send their own darling sons to my meetings, in order to create disturbances, and thereby distract the minds of the audience from my discourses—but all this is nothing more than I expected. When I left my "Valley home" I realized that I was bidding farewell to peace, to order and to good society—that, for a time at least, my lot was to be cast with a wicked gainsaying and adulterous generation, and therefore I am not surprised in the least. I came here for the express purpose to fight "the Devil" and his imps, and to gather out the honest hearted. I came here to warn this nation that the cup of her iniquity is almost full, and that unless she repents she will be speedily destroyed; and I fully expected that such a declaration would draw down upon my head the wrath of the people. Why did I look for such a result? Simply because better men than myself have been sent to them with the same message, and have been slain for it. Well, brother Taylor, after all I am *not* a misanthrope; on the contrary, I love *all* men, more especially the pure in heart—and I long for the time to come when that class alone shall possess the earth.

That the Lord may bless you in your labors, is the prayer of your humble brother, in the Gospel of peace.

ISAIAH M. COOMBS.

[We shall be glad to hear regularly from Bro. Coombs. He may find some leisure now and again to strike out a few lines for the Mormon. Try.—ED.]

Correspondence of Elder McCune.

NEW YORK, April 8, 1857.

EDITOR MORMON—*Dear Sir:* Having been a resident in India and Burmah for the last twenty-one years, the last four or five of which I have been engaged, in connection with my other duties, in proclaiming the Gospel as revealed in these last days through the Prophet, Joseph Smith, I accept your invitation to add my moiety of testimony to the great work in which we are engaged. In both those countries I have realized, in common with my brethren there, and in all other countries, that those who will live in accordance with the Gospel, will suffer persecution; yet, withall, enjoying that peace which results from obedience to the laws of Heaven, as revealed in former and in latter days. It will be clear to you that I do not allude to that spurious species of piety which characterizes (without, I am sorry to say, any exceptions) the different sects throughout Christendom, *i.e.*, "having a form of godliness, but denying the power thereof;" but I allude to the obedience of the Gospel, as we find it in the Old and New Testaments, also in the Book of Mormon, Doctrines and Covenants, &c., and found to be by both former and Latter-Day Saints, "the power of God unto salvation"—not in name only, but in deed and in truth, accompanied with present revelation, and the gifts and blessings of the spirit of God. This I have realized in a measure ever since I have been a member of the Church of Jesus Christ of Latter-Day Saints.

Having been at length freed from my engagements in India, I hastened to emigrate with my family, in obedience to the commands of God, to the land of Zion; and by the blessing of heaven have reached this place on my way to the home of the Saints. The day after my arrival, I had the pleasure of meeting with the Saints in New York City; and I feel to express my thanks to them and my gratitude to God for the very kind reception I met with among them. I had before known the Saints to be the best people in the world; but never having had the privilege of meeting with a large body of them in India or Burmah, language fails me in attempting to describe the joy and happiness which I felt in meeting with, and realizing the spirit they were of; and again, mingling with them in their conference and festive meetings, has been to me a treat of the highest order. To enjoy the much longed for privilege of sitting under the teachings of an Apostle and numbers of the Elders of Israel, has filled me with gratitude and thankfulness to God, that I have been thus far delivered from Babylon, and endowed with such blessings.

I purpose, God willing, in my next, should you deem it of interest to your readers, or calculated to sustain in any measure the truth, to give you a synopsis of events and incidents in connection with the preaching of the Gospel in Burmah and India.

Praying the best blessings of heaven may rest upon you, and all associated with you,

I remain, dear sir,
Your obedient serv't,
M. MCCUNE.

[Elder McCune, in accordance with our instructions, will remain with his family in this neighbourhood for a few weeks in order to join the company of the Saints from the Eastern States who will start early for Utah. While he sojourns among us we shall be happy to publish any communication he may find time to furnish us with.—ED.]

FOR THE MORMON.

Sanctity.

SANCTITY, as generally understood, signifies a preciseness of conduct, affecting a person's words and actions in certain particulars, more or less numerous, according to individual taste, or the moral or religious code of the party to which the individual belongs, connected with more or less of a supercilious air, which would seem to say: "Stand off, I am holier than thou." But such is very far from being the original and proper signification of the term. The term *sacred*, which, as an adjective is equivalent to it, both being of Latin origin, properly signifies devoted, appropriated, set apart for. *Sanctity, holiness, sacredness, sanctification*, therefore, signify a setting apart, devoting, appropriation to special uses. Applied in a strictly religious sense, *sanctity* with its synonyms, therefore, signifies a devotion, a setting apart to the service of God. A *Saint*, therefore, a term derived from the same root as *sanctity*, is one who is specially devoted and set apart to the uses and purposes of God's will and Kingdom—one who, in filling out the fulness of his office and duty, "loves and serves God with all his heart, mind, soul and strength." Man, therefore, to reach the consummation of his proper destiny, his own glory, as involved in that of his Maker, must serve God with the whole force of all his faculties, both bodily and mentally. The whole man, body, soul and Spirit must be "Holiness to the Lord."

From the devotion or sanctity above defined, no part or parcel of man's faculties or organs may be excepted—they are all equally holy to him; for, as man was "made in the image, after the likeness of God"—or, rather, as the Hebrew has it—"in the image, after the blood of God," man must be constitutionally the same, in every part, organs and faculties, as his Maker, perfect both in kind and quality, "good, very good." No one, therefore, has any right or reason to stigmatize, condemn, ignore, or neglect any of man's God-like, God-sprung faculties, or apply to them base epithets. Whoever despises any part of man's organism or faculties, thereby despises and insults God—for man is not only in toto, but in every part like God, "good, very good," and, therefore, God like him.

As in a "great house there are many vessels, some to honor and some to dishonor;" the dishonorable vessels being equally as necessary in the household as the honorable; so there are in the human organism, as conventionally agreed, "uncomely parts" as well as "comely;" yet to our "uncomely parts" is conceded "more abundant comeliness," and to them is given "more abundant honor." And if man has inferior parts, so has God. Moses could not bear the effulgence of the Almighty's face; God's hinder parts were all that Moses was allowed to see.

God intended that all man's faculties, without exception, should be free, restrained by no law but that of excess, perversion, or social infringement. The exercise of them, even of the conventionally inferior, is not only permitted but commanded. They that assume the right even to allow, must also possess the corresponding right to forbid, a condition incompatible even with human existence. Matters involving so grave consequences ought at all times to be treated seriously, not with ridicule or that nervous horror which is made to pass for extreme virtue.

But man's conventionally baser parts are not the only and exclusive field for the exercise of conventional usurpation and tyranny; all man's faculties and organs are more or less chained. To say nothing of the chaining of the mind, which, nevertheless, is carried to a fearful extent; the limbs are chained from joyous or useful and healthful exercise, lest dignity or factitious morality should be violated; yet all man's members, without exception, were made by God, and are such as God himself possesses, and in the due exercise of them God is obeyed, honored and praised. We may praise God not only with our voices, but with the harmonious motion of our feet—"in the dance."

In all things wisdom lies in the medium, "that happy medium which fools never hit." Whatever man pursues with ardor, he infallibly spoils, not excepting even a virtue. "Extremes meet." In the crime of every condition is found its opposite; and in the supreme *sanctity* of the world is found the perfection of hypocrisy. OBSERVER.

FOR THE MORMON.

Reflections on Man.

BY ALEXANDER OTT.

On taking an extensive view of the endless variety of creations, and the wonderful improvements that have been made through human ingenuity, we find, that pleasing prospects, scenes of beauty, where nicest art conspires with lavish Nature, might well be calculated to form a Paradise on this globe, if it was not for the jarring strings that are heard in the universal symphony of this life, which is a grand portraiture of care and suffering.

Not enough that Time, on its life-wasting wings, casts its dark mantles over the sunny moments of human existence; not enough, that the infirmities of mortality often deprive us of our dearest objects, but even *man*, whose mental illumination in relation to all things connected with the improvement and happiness of our species, should increase, in order to bring about a universal beatitude, is often possessed of a selfish and corrupt soul, which seeks for bliss in the blandishments of sense, and not in the improvement and ennobling of the mind; a soul which as a faithful votary of Mammon and Epicurism, engages merely in the promotion of its worldly interests in order to empty the full brimming cup of sensual enjoyments, instead of contemplating and realizing the illustrious solemnities of eternity.

What is earth with all its ostentatious scenes? Nothing but the vast arena, on which the human characoter is showing itself in all its chameleon hues and forms; where truth, candor, affability and other noble impulses meet often with falsehood, hypocrisy and dishonesty, so that virtue shrinks back appalled at the revolting, moral irregularities of mortality, and the sun of happiness and justice is darkened by the deepening night of immorality and crime, and every thing that makes life so lovely and enjoyable is buried in the abyss of iniquity.

Is not this fair garden of Nature formed to happify the existence of every living being, and does not its sun throw a radiance on the scenes of this life, and even on those beyond the grave? When on a fine morning Nature is rising from its nocturnal rest; when the greyness of the dawn decays gradually, and red streaks begin to tinge the fleeces of the horizon, till the east is lost in an ardent and boundless blush; when the gentle dew steals down and empearls the flowery carpet of the fields, and the wakeful birds, that have left their nests, are mounting on high to salute the opening day; when the solemn and majestic stillness, which is resting on the lovely scenery, the freshness of the air, the sweet, gentle breeze which is playing on the landscape and the cloudless sky tend to inspire the pilgrim of life with those feelings which, like fairy thoughts, dress every thing in a most rosy hue: should not such a beautiful panorama touch the secret strings, and cause those mysterious vibrations, which, like low, prophetic murmurings of unseen messengers from better worlds, are productive of mental illuminations which never dawned upon the soul before, and which cause the mind to wing its flight to the scenes of eternity, to future happiness and bliss? But instead of looking upon the mirror of Nature as a portraiture of everything grand and sublime, as a lesson not to outstep the limits of a dutiful life, but to act always up to the character of noble and exalted minds, we find generally that virtue and reason have to take refuge from the vexatious solicitations of corruption, from the fatal effects of iniquity. Ah, ye grim phantoms of crime, ye offspring of vanity and pride, when will ye teach man the lesson no longer to appear what he is not, but to act the part Providence has destined him for, namely, to be a true and beautiful incarnation of divine mercy, a noble herald of God's wisdom, a champion of truth. When will man learn to seek happiness without splendor, and shun splendor without happiness?

It is the most palpable delusion that can be imposed upon the human mind, to do what is disproved by virtue, reason, and sense; to bewilder the brain with the vain, fleeting images of vanity and selfishness. Away, then, ye wild dreams of human inconsistency that cheat the noblest and most intellectual gifts of Nature into folly and destruction! Away ye delusive amusements of worldly honor; like Lethe's fabulous stream, ye have an oblivious power over the sublime solemnities of eternity. Let us, then, stand disengaged from the little interests of time, and not allow our intellect to be pinioned, as it were, by vanity, and run after its empty shadows like after an *ignis fatuus*.

To be, to live, that is to say, to realize that we are the veritable entities or personified abstractions which are inherent in all beings, and are capable of perceiving physical and mental objects; to know that the most sensual appetites of our nature have to be completely subjected to the mind; to attune the soul to that state of existence for which Providence has evidently intended man; to be tutored in those principles which have a relation to a future world, to an overruling Intelligence; to realize that the mind is in constant motion, that it is a stream running from the fathomless source of Divine Wisdom, that it soars through the universe, in which there are endless gradations of intellect, endless orders of intelligence: such rational reflections and trains of thought will gradually unfold to our view new and interesting scenes of God's wisdom; they will prevent us from spending our leisure hours in folly and dissipation, and be at the same time an agreable relaxation from the stern duties of life. When our imagination is in such a stretch, evil thoughts will vanish like an evanescent dream, and we will yield with greater delight and fascination to reflections on the happiness and blessings of a glorious future.

Utah Mail.

LAST Thursday evening, April the 2d, we received letters and papers from Great Salt Lake City, dated the last of October. The mail left the 1st of Nov.—five dreary months and a day! Smart folks had charge of it.

By the October papers, we have a list of the successful competitors at the first annual exhibition of the Deseret Agricultural and Manufacturing Society. The list is interesting, inasmuch as it shows the talent and professions out in the mountains—we shall publish it next week.

Our Paper.

SOME subscribers have inquired of us this week why their paper has not reached them. Subscriptions are now absolutely necessary—no paper leaves this office till the subscription arrives. If our friends who inquire have sent their subscription-money, the paper has been sent, and the Post Office is at fault: if the subscriptions has not been sent, hand out the dollars and the paper will reach you.

Letters.

W. WARD, R. Clifton, Joseph Slater (48c.,) Charles Howard, George Thomas (24c.,) Jas. Paxman, James W. Stevens, Matilda Bodenham, Mrs. Smith, P. F. Harris, Jesse Nutland (48c.,) Mr. Thomas, Daniel Jacobs, (24 cts.,) H. Bone (24c.,) Ann Steward (24c.,) Samuel Bridge (24c.)

All letters will be forwarded by inclosing the postage and a stamped envelope.

Addresses.

ELDER BEAN, presiding at Cincinnati, Ohio, requests us to publish his address—Box 2338 Post Office, Cincinnati, Ohio.

Elder James F. Cleary's address is 771 Washington Street, Boston, Mass.

Death of Andersen, the Traveller.

The *Fædrelandet* of Stockholm, of March 2, says:—We have just received the news of the death of the celebrated Swedish traveller, Mr. Andersen. He some time ago set out on his third journey to the interior of Africa, to make zoological researches, and after having explored the banks of the Tioghe and of Lake Ngam, he undertook, in company with an Englishman, Mr. Green, an excursion in an easterly direction, and succeeded in reaching a country into which no European ever penetrated. There he met a young elephant and went in pursuit of it; just as he was on the point of overtaking it, a very large elephant joined it; two natives fired on the latter and wounded it, on which the animal attacked Mr. Andressen and killed him by trampling him under foot. Mr. Andersen was buried on the spot on which he was killed. His numerous and valuable collections have been deposited at the Consulate of Sweden and Norway, at the Cape of Good Hope.

BIRTHS.

AT Boston, Mass., on the 2d of March, the wife of Elder James Newland, late of London, Eng., of a daughter.

AT Cincinnati, Ohio, on the 28th of March, the wife of Elder Joseph Bean, late of Bradford, Eng., of a son.

NEW WORK.

BOOK OF MORMON EXPOSITOR.

BEING a complete Reference to Doctrine, Miscellaneous Subjects, Notable Men and Women, Nations, Communities and Societies, Cities, Villages, Countries, Mountains, &c.; Wars, Prophecies of Isaiah, Explanation of Prophetic and Metaphorical Passages, Similies between the Book of Mormon and the Bible; Historians, or those to whom the Plates were transferred. Price 35 Cents, including postage. Address GEO. F. A. SPILLER,
mh28 Box 333 P. O., St. Louis, Mo.

New York Wholesale Price Current.

Corrected to April 10, 1857.

ASHES—Pot	per 100 lb.	7 37½	a — —
Pearl		—	a 7 62
CANDLES—Stuart and Bussing's best, assorted			
Ordinary	per lb.	—	a —
CANDLES—Sperm	per lb.	—	a —
Adamantine		—	a 40
Mould, tallow		24	a 25
COFFEE—Java, white		00	a 16
Mocha		15	a
Laguayra		15½	a —
Maracaibo		11½	a 12
St. Domingo (cash)		11½	a 12½
DRUGS AND DYES—Alcohol, pr. gal.		— 60	a — 66
Alum	per lb.	— 2½	a — —
Arrowroot		— 45	a — —
Arsenic, powdered		— —	a — 2½
Asafœtida		— 5	a — 25
Borax, refined		—	a — 23
Brimstone, American, roll		— 2	a — —
do crude	per ton.	35 —	a 40 00
Camphor, crude	per lb.	— —	a — 20
do refined		28	a — —
Castor Oil, No. 1		0 00	a 1 40
Chlorate Potash		— 37	a — 40
Cochineal		1 15	a 1 20
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 50	a — —
Cream Tartar	per lb.	— —	a — 30
Gum Arabic, picked		— 16	a — 32
Gum Copal		— —	a — 7½
Gum Myrrh, Turkey		— 10	a — 25
Iodine, resublimed		— —	a 5 25
Ipecacuanha		— —	a 1 60
Madder		— 13	a — —
Magnesia		— 14	a — 35
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 30	a — —
Oil Anis		5 25	a — —
Oil Bergamot		3 12	a 3 25
Oil Cassia		— —	a 6 50
Oil Lemon		— —	a 2 12
Oil Peppermint		— —	a 3 —
Opium, Turkey		— —	a 5 25
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 31	a — —
Phosphorus		95	a 1 05
Quicksilver		— 45	a — 50
Rhubarb, China		— 82	a 1 75
Saleratus		— —	a — 8
Sal Ammoniac, refined		— 11	a — 12
Senna		— 11	a — 14
Shellac		— 12	a — 16
Sugar Lead, white		— 13	a — —
do brown		— 11	a — 11½
Sulphate Quinine		1 90	a 1 95
Tartaric Acid		— —	a — 42
Verdigris		— —	a — 50
Vitriol, blue		— —	a — 11
DYE WOODS—Camwood	per ton.	115 —	a 120 —
Fustic		27 —	a 29 —
Logwood		— —	a 25 —
FLOUR—State, common	per bbl.	6 20	a 6 40
Michigan and Indiana		6 56	a 7 50
Genesee, extra		6 56	a 8 75
Rye Flour		3 75	a 5 75
Corn Meal		3 70	a — —
FRUIT—Raisins	per box.	— —	a 4 25
Raisins, layers		— —	a 4 65
Currants	per lb.	— —	a — 17
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3 25	a 2 50
8x11 to 11x16		3 75	a 2 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
GRAIN—Wheat	per bush.	1 70	a 1 80
Corn, round yellow		— 72	a — 76
Barley		1 15	a 1 40
Oats, Western		— 52	a — 53
Beans		1 75	a — —
GUNPOWDER	per 25 lbs.	3 50	a 6 50
INDIGO	per lb.	— 75	a 1 40
IRON—Pig, Eng., Scot	per ton.	29 —	a 30 —
Bar, Eng. refined		60 —	a — —
Sheet, Russia, 1st quality	per lb.	— 13	a — 13½
Sheet, Eng		— 3½	a — 4½
LEAD—Galena	per 100 lbs.	6 75	a — —
Sheet and Pipe		— 6½	a — —
LEATHER	per lb.	20	a 31
MOLASSES	per gal.	57	a 76
NAILS—Cut, 4d and 6d	per lb.	4½	a —
Wrought, 6d and 20d		6	a —
OILS—Olive	per bskt., 12 bottles.	3 30	a 3 50
Olive, in casks	per gallon.	1 25	a 1 30
Linseed		— —	a — 85
Whale		— —	a — 85
Lard, winter		— —	a 1 12½
PAINTS—Lead, red, Am	per lb.	— —	a — 8½
Lead, white, Am., in oil		— —	a — 9
Lead do do dry		— 8½	a — —
Ochre, yellow, French, dry		1 —	a 1 62½
Ochre, in oil		— 4	a — 6
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— —	a — 8½
Vermillion, Chinese		90	a 1 05
Venetian Red	per cwt.	2 —	a 2 37½
RICE	per 100 lbs.	3 75	a 4 50
SALTPETRE	per lb.	6½	a 11
SEEDS—Clover	per lb.	11½	a — 12
Flax, American, rough	per bush.	2 —	a 2 10
Linseed, Calcutta		1 90	a — —
SOAP—New York	per lb.	4	a 7
Castile		10½	a 11
SPICES—Ginger, Race	per lb.	5½	a —
Mace		75	a —
Nutmegs		—	a 85
Pepper		—	a 11
Pimento		7½	a —
Cloves (cash)		—	a 11
SUGAR—New Orleans	per lb.	9	a 11
Havana, white		—	a 12
do brown		9	a 11½
Stuart's crushed		—	a 13½
SUMAC, Sicily	per ton.	— —	a 75 —
TEAS—Gunpowder and Imperial	per lb.	35	a 75
Hyson		30	a 80
Young Hyson		32	a 70
Hyson Skin		20	a 35
Black		22	a 50
TIN—Banca	per lb.	—	a 33
Straits		—	a 31½
Plates	per box.	9 —	a 10 50
TOBACCO		—	a 7½
TURPENTINE	per 280 lbs.	3 62½	a — —
TAR	per bbl.	3 —	a 3 25
SPIRITS TURPENTINE	per gallon.	— 41	a — 42

JAMES HAM,
WHOLESALE DEALER IN
PROVISIONS AND STAPLE GROCERIES,
No. 40 Second st., St. Louis, Mo.
Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

ADVERTISEMENT.
TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number,	each	0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.
Certificates to the written order of the President a Branch or Conference only.
Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

FLORENCE STORE.
ALEXANDER C. PYPER
Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of
OUT-FITTING GOODS,
In the City of Florence, Nebraska Territory, where all necessaries can be bought at the
LOWEST PRICES
west of the Mississippi River, consisting of
DRY GOODS,
both Staple and Fancy; and every variety of
GROCERIES AND PROVISIONS;
Nails; Iron; Glass; Queensware and Hardware.
Also,
LEATHER
and shoemakers' Findings, and the largest stock of
BOOTS AND SHOES
to be found on the Missouri River. Also,
HATS AND CAPS;
together with a complete assortment of
READY-MADE CLOTHING,
all of which is but a small part of the
THOUSAND AND ONE
Things which can be purchased of
fe14 ALEXANDER PYPER.

482

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu! Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous avons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE,
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan....1 25
Doctrines and Covenants....1 00
Spencer's Letters, cloth bound—O. Spencer..0 62½
do do calf, do ..1 00
Voice of Warning—P. P. Pratt....0 62½
do do calf, do 1 00
do do calf gilt, do 1 25
Government of God—J. Taylor....0 50
Pearl of Great Price—F. D. Richards....0 37½
Livre de Mormon—J. Taylor....1 75
Das Buch Mormon—J. Taylor....1 75
Zion's Panier—J. Taylor—per No....0 12½
Etoile du Deseret—J. Taylor—per No....0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No....0 40
Key to Theology....0 75
Harp of Zion....$1, $1.25, $2.25
Eliza Snow's Poems....$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor. $1.75
Catechism for Children....18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles....8 cts.
Millennial Star....6 cts.
Journal of Discourses, &c., &c....10 cts.
Send cash orders.

St. Louis Book Agency.
J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:
Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856!
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow, Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be on, an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf



J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
Have always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
Mrs. G. Vincent wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 Main Street,
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
Has constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

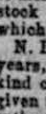
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
North St. Louis, Mo. fe17 1y

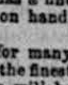
J. McGREGOR,



WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 Market St., South side.



CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,



81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,



GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.



Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
The undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

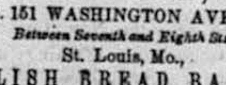
WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
This Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
Quincy, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
St. Joseph, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps, And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
North Side Public Square,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing.
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

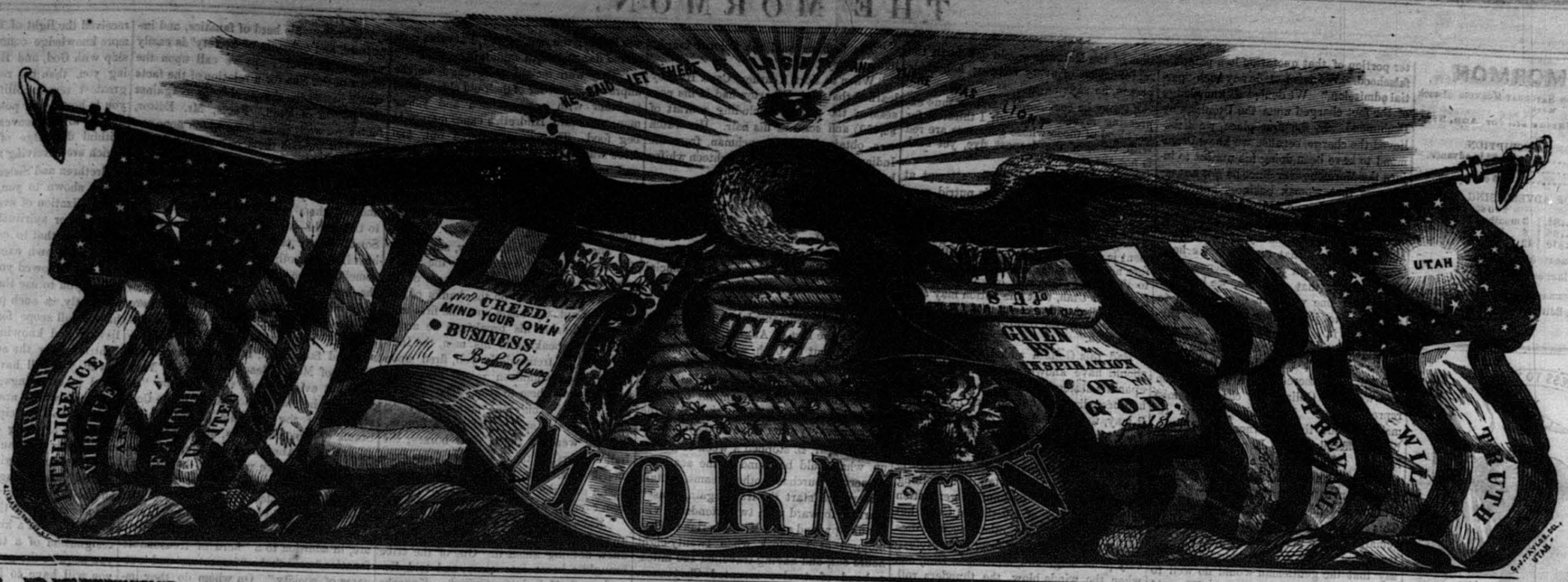
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

Cotton Factory for Sale.
A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a
MACHINE SHOP.
The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.
Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.
Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad.
For particulars apply to
E. R. YOUNG, Westport, Conn.
Refer to the Editor of The Mormon.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 9. NEW-YORK, SATURDAY, APRIL 18, 1857. PRICE FIVE CENTS.

Poetry.

National Anthem.

BY MISS E. R. SNOW.

Lo! an Ensign of Peace on the top of the mountains—
A Banner, a Banner is widely unfurl'd:
Hark! the heralds are sounding a loud proclamation—
Hear, hear the glad message go forth to the world.
Ho, ho! to the States, to the Kingdoms and Empires,
Whose fabrics are tott'ring and ready to fall:
Ho, ho! to all people of every religion,
Art, trade, or profession, the great and the small.
Here is Freedom, glorious Freedom—
Freedom Gods and men hold dear;
The white-crested Eagle has fled to the mountains,
The Genius of Liberty follow'd us here.

The people of Joseph, the Prophet of God,
Are here: we are free from oppression's rod.
Hosanna, hosanna! to God: He has broke
From off our necks the Gentile yoke,
And has given us a government pure and free,
And we breathe the sweet air of Liberty.
And rejoice in the blessings our forefathers won
When they fought, bravely fought with Washington.

Here intelligence' richest fountains
Flow, but not from the snow-topp'd mountains—
They flow from heaven;
Men of God by revelation
Teach the precepts of salvation
Freely given;
Eternal principles now unfold—
Jehovah speaks as in days of old;
And we'll shout hosanna, till nations afar
Shall awake to the sound, and follow the star,
The star of Peace, which o'er Deseret
Arose in full splendor, and *never will set.*

List of Prizes

Awarded by the Committees appointed by the Deseret Agricultural and Manufacturing Society, at its First Annual Exhibition, held in G. S. L. City, Oct. 2, 3 and 4, 1856.

THE names marked thus (*) denote persons who are not members, and therefore are not eligible to draw premiums. Prizes arranged by board of directors, and may be obtained of R. L. Campbell, secretary, Historian's office.

CLASS A.—STOCK.

1 stud horse, raised by Brigham Young, 1st prize, $25; 1 stud horse, David Sessions, 2nd prize, 1st class diploma; 1 stud horse, Hooper and Williams, 3d prize, 2nd class dip.; 1 brood mare, G. Baker,* 1st prize, $20; 1 brood mare, O. Hatch* 2nd prize, 1st class dip.; 1 brood mare, S. A. Knowlton,* 3rd prize, 2nd class dip.; Span of horses, E. Bingham, 1st prize, $10; 1 gelding, Henry Heath, 1st prize, $10; 1 bay gelding, Geo. Baker,* 2nd prize, 1st class dip; 1 jack, Hooper and Williams, 1st prize, $10; 1 bull, Hector Haight,* 1st prize, $25; 1 bull, James H. Lemon, 2nd prize, 1st class dip.; 1 bull, Brigham Young, 3rd prize, 2nd class dip.; 1 yearling bull, Saml. Snider, 1st prize, $5; 1 fat beef ox, Jennings and Winder, 1st prize, $10; 1 cow and calf, Wm. Rydalsh, 1st prize, $10; 1 cow and calf, J. H. Lemon, 2nd prize, 1st class dip.; 1 cow and calf, J. H. Lemon, 3rd prize, 2nd class dip.; 1 milch cow, Edward Hunter, 1st prize, $10; 1 milch cow, B. L. Adams, 2nd prize, 1st class dip.; 1 milch cow, Edward Hunter, 3rd prize, 2nd class dip.; 1 yearling heifer, W. Rydalsh, 1st prize, 1st class dip.; 1 yearling heifer, Edward Hunter, 2nd prize, $3; 1 calf, W. Rydalsh, 1st prize, 2nd class dip.; 1 calf, Jacob Weller,* 2nd prize, 3rd class dip.; 2 year old colt, D. H. Wells, 1st prize, 1st class dip.; 2 year old colt, Solon Foster,* 2nd prize, 2nd class dip.; 1 sow and pigs, Charles Kennedy, 1st prize, $5; 1 boar, Jacob Weller,* 1st prize, $5: 1 boar W. Rydalsh, 2nd prize, $2; 2 shepherd's dogs, W. Rydalsh, 1st prize, 1st class dip.; chickens, R. J. Golding, 1st prize, $2; chickens, Joseph Hooper, 1st prize, 1st class dip.; chickens H. Haight,* 3rd prize, 2nd class dip.; 1 yoke work cattle, Guernsey Brown,* 1st prize, 1st class dip.; Dressed meat, Jennings and Winder, 1st prize, 1st class dip.; buck and ewe, Edward Hunter, 1st prize, $10; buck and ewe, Edward Hunter, 2nd prize, 2nd class dip.

CLASS B.—PRODUCE.

Winter squash, raised by Ellison Thompson,* 1st prize, 3rd class diploma; winter squash, Wilford Woodruff, 2nd prize, $1; winter squash, Alex. Wright,* 3rd prize, 3d class dip.; summer squash, Bryce Campbell,* 1st prize, 3rd class dip.; summer squash, Saml. L. Sprague, 2nd prize 3d class dip.; summer squash, Enoch M. King,* 3rd prize, 3rd class dip.; Yankee yellow pumpkin, Charles Kennedy, 1st prize, $1; Yankee yellow pumpkin, W. Woodruff, 2nd prize, $1; Missouri pumpkin, C. Kennedy, 1st prize, $1; sugar beet, A. Wright,* 1st prize 3rd class dip.; sugar beet, W. Woodruff, 2nd prize, $1; blood beet, Heber C. Kimball, 1st prize, $1; carrots, D. B. Humington,* 1st prize, $1; field carrots, Charles King,* 1st prize, $1; field carrots, Peter Nebeker, 2nd prize, 3rd class dip.; tomatoes, W. C. Staines, 1st prize, 3rd class dip.; tomatoes, Judith Eldridge,* 2nd prize, 3rd class dip.; white corn, Charles H. Oliphant, 1st prize, $5; white corn, B. L. Dotey,* 2nd prize, 3rd class dip.; yellow corn, Orin Smith, 1st prize, $5; early yellow corn, seed from Patent office, W. Woodruff, 1st prize, $2; dwarf beans, C. Kennedy, 1st prize, 3rd class dip.; running pole beans, C. H. Oliphant, 2nd prize, 3rd class dip.; imperial peas, W. Woodruff, 1st prize, 3rd class dip.; imperial peas, L. A. Bertrand,* 2nd prize, 3rd class dip.; beet molasses, W. Woodruff, 1st prize, $1; beet molasses, Mrs. Streeper,* 2nd prize, 3rd class dip.; white onions, Brigham Young, 1st prize, 3rd class dip.; red onions, W. Wagstaff, 1st prize, 3rd class dip.; red onions, Peter Nebeker, 2nd prize, 3rd class dip.; turnips, G. D. Watt,* 1st prize, 3rd class dip.; turnips, A. Wright,* 2nd prize, $1; cauliflowers, B. Young, 1st prize, 3rd class dip.; cabbage, S. B. Dallass,* 1st prize, 3rd class dip.; cabbage, H. C. Kimball, 2nd prize, 3rd class dip.; 1 stalk of wheat, 92 heads, John S. Fullmer,* 1st prize, 3rd class dip.; Buckwheat flour, C. Kennedy, 1st prize, $10; wheat flour, B. Young, 1st prize, $10; wheat flour, Warren Foote,* 2nd prize, 1st class dip.; wheat, W. Woodruff, 1st prize, $10; barley, E. Hunter, 1st prize, 1st class dip.; Spanish radish, A. Noe, 1st prize, 3rd class dip.; Long Southgate cucumber, W. C. Staines, 1st prize, 3rd class dip.; serpentine cucumber, John Bennion,* 2nd prize, $1; butter, E. D. Woolley,* 1st prize, 2nd class dip.; butter, Philander Stanley, 2nd prize, $2; cheese, Philander Stanley, 1st prize, $5; tomato preserve, Mrs Streeper,* 1st prize, 3rd class dip.; Ketchup, Mrs. S. L. Sprague, 1st prize, 3rd class dip.; millet, E. D. Woolley,* 1st prize, 2nd class dip.; celery, B. Young, 1st prize, 3rd class dip.; native red-top grass, A. P. Rockwood,* 1st prize, 1st class dip.; sugar cane, W. Wagstaff, 1st prize, 1st class dip.; long purple egg plant, C. H. Oliphant, 1st prize, $1; white egg plant, C. H. Oliphant, 1st prize, $1; lilly, C. H. Oliphant, 1st prize, 3rd class dip.; geranium, C. H. Oliphant, 1st prize, 3rd class dip.; dew plant, C. H. Oliphant, 1st prize, 3rd class dip.; soft-shell almonds, C. H. Oliphant, 1st prize, $5; cut flowers, Agnes Oliphant, 1st prize, 2nd class dip.; ice plant, L. A. Bertrand,* 1st prize, 2nd class dip.; mountain moss, Mrs. S. Hunter, 1st prize, 2nd class dip.

CLASS C.—FARMING AND GARDENING IMPLEMENTS, &C.

Plough, steel, owned by Hooper and Williams, made by A. C. Hodge, 1st prize, 1st class diploma; plough, iron, A. H. Russel, 1st prize, 1st class dip.; wheat drill, Saml. Bringhurst, 1st prize, $10; cart, Saml. Bringhurst, 1st prize, 1st class dip.; Pruning shears, Levi Richards,* 1st prize, 2nd class dip.; pruning shears, Nathan Davis, 2nd prize, 3rd class dip.; wagon, Charles King,* 1st prize, 1st class dip.; foot pick, A. Wright,* 1st prize, 2nd class dip.; harrow, A. O. Smoot, 1st prize, 1st class dip.; harrow, A. Wright,* 2nd prize, $5.

CLASS D.—MANUFACTURES.

Woolen cloth, belonging to Matthew Gaunt, 1st prize, 1st class diploma; woolen cloth, Sarah R. Foss,* 2nd prize, $5; woolen blankets, Mrs. Ann Hunter, 1st prize, 1st class dip; woolen blankets, Emily Smoot, 1st prize, 1st class dip.; woolen blankets, M. T. Smoot, 2nd prize, $5; white flannel, Miss E. R. Snow, 1st prize, 1st class dip.; white flannel, L. D. Young, 2nd prize, $5; white flannel, Mrs. L. Dolton, 3rd prize, 2nd class dip.; jeans, Mrs. L. Dolton, 1st prize, 1st class dip.; colored linsey, Mrs. L. Dolton, 1st prize, 1st class dip.; colored linsey, Mrs. L. Dolton, 2nd prize, 2nd class dip.; woolen shawl, Mrs. L. Dolton, 1st prize, 1st class dip.; woolen shawl, H. and C. Kennedy, 2nd prize, $5; woolen carpet, M. T. Smoot, 1st prize, 1st class dip.; rag carpet, D. H. Wells, 1st prize, 1st class dip.; rag carpet, J. Holbrook, 2nd prize, $5,; kersey carpet, Mrs. M. A. Young, 1st prize 1st class dip.; kersey carpet, P. Stanley, 2nd prize, $5; bed spread, E. Barlow,* 1st prize, 1st class dip.; bed spread, Mrs. T. D. Brown,* 2nd prize, $5; beaver hat, L. Leonard, 1st prize, 1st class dip; beaver hat, J. L. Heywood, 2nd prize, $5; felt hat, J. L. Heywood, 1st prize, 1st clas dip; felt hat, L. Leonard, 2nd prize, $5; military beaver hat, J. L. Heywood, 1st prize, 1st class dip.; fur cap, J. L. Heywood, 1st prize, 2nd class dip.; cloth cap, J. L. Heywood, 1st prize, 2nd class dip.; cloth cap, J. L. Heywood, 2nd prize, $2,50; Fur muff, (silver grey fox), J. L. Heywood, 1st prize, 1st class dip.; fur muff, (sable), J. L. Heywood, 2nd prize, 2nd class dip.; fur robe, property of H. Livingston, J. L. Heywood, 1st prize, 1st class dip.; Lady's fur cape, J. L. Heywood, 1st prize, 1st class dip.; sole leather, Jennings and Winder, 1st prize, 1st class dip.; sole leather, A. & A. Brim,* 2nd prize, $5; harness leather, Ira Ames, 1st prize, 1st class dip.; harness leather, Jennings and Winder, 2nd prize, $5; skirting, Ira Ames, 1st prize, 1st class dip.; skirting, S. Clarke, 2nd prize, $5; cow hide, Jennings and Winder, 1st prize, 1st class dip.; cow hide, A. & A. Brim,* 2nd prize, $5; black grained cow hide, A. L. Toussig, 1st prize, 1st class dip.; black grained cow hide, Jennings and Winder, 2nd prize, $5; kip skin, Jennings and Winder, 1st prize, 1st class dip.: calf skin, Jennings and Winder, 1st prize, 1st class dip; calf skin, A. & A. Brim,* 2nd prize, $5; horse hide, Golden and Raleigh, 1st prize, 2nd class dip.; calf japan skin, I. Ames, 1st prize, 2nd class dip.; pair, gentlemen's boots, leather by Jennings and Winder, E. Snelgrove,* 1st prize, 2nd class dip.; pair, gentlemen's boots, black grain, Jennings and Winder, 1st prize, 2nd class dip.; pair, common boots, Jennings and Winder, 2nd prize, $3; pair of brogans, leather by Jennings and Winder, L. W. Hardy, 1st prize, 2nd class dip.; pair, lady's bootees, leather by Jennings and Winder, G. Campkin, 1st prize, 2nd class dip.; pair, lady's shoes, leather, Jennings and Winder, G. Campkin, 1st prize, 2nd class dip.; buckskin suit of clothes, H. Livingston, C. Clive, 1st prize, $5; buckskin gloves, Almira Pettit, 1st prize, 3rd class dip.; buckskin gloves, R. Benham, 2nd prize, 3rd class dip.; buckskin mocassins, Emmeline Kesler, 1st prize, 3rd class dip.; heavy draught harness, Young and Platte, 1st prize, 1st class dip.; bridle and saddle, Young and Platte, 1st prize, 1st class dip.; bit, Jennings and Winder, 1st prize, 1st class dip.; spurs, James Wells, 1st prize, $5; whips, W. Huskinson, 1st prize, $5; bed cord, W. A. McMasters,* 1st prize, 2nd class dip.; brown twine, W. A. McMasters,* 1st prize, $3; clothes line, W. A. McMasters,* 1st prize, 3rd class dip.; chalk line, W. A. McMasters,* 1st prize, 3rd class dip; garden line, W. A. McMasters,* 1st prize, $2; cutlery, James Wells, 1st prize, 1st class dip.; edge tools, James Wells, 1st prize, 1st class dip.; augers and gimblets, James Wells, 1st prize, $5; set of brushes, G. Clements, 1st prize, 1st class dip.; scrubbing brushes, G. Clements, 1st prize, $5; rocking chair, N. Davis, public works, 1st prize, 2nd class dip.; parlor chair, A. Berthelson,* 1st prize, 1st class dip.; bureau, H. W. Naisbitt,* 1st prize, 1st class dip.; table, (B. Young's) E. F. Bird, 1st prize, 1st class dip.; lady's work stand, E. F. Bird, 1st prize, 1st class dip.; starch, L. D. Young, 1st prize, 2nd class dip.; starch, E. Hammond, 2nd prize, 3rd class dip.; glue, Jennings and Winder, 1st prize, 2nd class dip.; brooms, T. Colborn, 1st prize, 2nd class dip.; silent friction matches H. Thomas,* 1st prize, 2nd class dip.; percussion matches, A. Neibour, 2nd prize, 3rd class dip.; sign painting, E. Landon, 1st prize, 2nd class dip.; graining, W. V. Morris, 1st prize, 2nd class dip.; imitation of marble, W. V. Morris, 1st prize, 2nd class dip.; earthen bowls, Neil Jenson, 1st prize, 1st class dip. earthen teapot and jug, Neil Jenson, 1st prize, $5; churn, C. W. Lindberg, 1st prize, 1st class dip; small barrel, C. W. Lindberg, 2nd prize, $5; tailoring, buckskin vests, S. Leaver, 1st prize, 2nd class dip.; revolving pistol, D. Sabin, 1st prize, 1st class dip.; specimen of turning, F. Phister,* 1st prize, 1st class dip.; sculptor work, B. Young's bust and lion, W. Ward,* 1st prize, 1st class dip.; cut nails, D. Sabin, 1st prize, silver medal; cut nails, F. Whitney,* 2nd prize, 1st class dip.; wrought andirons, R. Margetts,* 1st prize, 1st class dip.; cast andirons, M. Phelps, 1st prize, 1st class dip.; metal engraving on H. Livingston's bridle, D. McKenzie,* 1st prize, 1st class dip.; wood engraving, G. B. Smith, 2nd prize, 2nd class dip.; printing in colors, J. McKnight, 1st prize, 1st class dip.; work in silver on H. Livingston's bridle, —— Briton,* first prize, first class dip.; lasts, Crawford Moore, first prize, second class dip.; lasts, Melvin Wilber, second prize, third class dip.; transparent window shades, H. Maiben, first prize, first class dip.; willow basket work, C. Kemmish,* first prize, second class dip.; chip work, J. M. Purse,* second prize, third class dip.; box soap, Staines, France & Vernon, first prize, first class dip.; silk embroidery, P. Williams, first prize, first class dip.; silk embroidery, P. Williams, second prize, second class dip.; silk embroidery, P. Williams, third prize, third class dip.; embroidered veil, Mrs. J. G. Brown, first prize, first class dip.; embroidered mantilla, Mrs. J. G. Brown, second prize, second class dip.; embroidered work, E. Maiben, second prize, second class dip.; embroidered work, O and E. Foss,* third prize, third class dip.; embroidered shawl, Mrs. Kent,* first prize, first class dip.; lace work, O and E. Foss,* first prize, first class dip.; English pillow lace, S. S. Turpin,* first prize, first class dip.; English pillow lace, S. S. Turpin,* second prize, second class dip.; knitted bed spread, M. Hooper, first prize, first class dip.; knitted bed spread, A. Galley,* second prize, second class dip.; patchwork quilt, Mrs. E. T. Benson, first prize for work, first class dip.; patchwork quilt, A. Childs,* first prize for pattern, first class dip.; patchwork quilt, Mrs. J. Rowberry,* second prize for work and pattern, second class dip.; patchwork quilt, M. T. Beattel,* second prize for work, second class dip.; patchwork quilt, Thirteenth Ward Relief Society,* second prize for pattern, second class dip.; patchwork quilt, Mrs. B. H. Young, third prize for pattern, third class dip.; wrought quilt, E. R. Snow, first prize, first class dip.; wrought quilt, S. Gibbons,* second prize, second class dip.; lady's straw hat, Mrs. G. Smith, first prize, first class dip.; lady's straw hat, E. D. Woolley,* second prize, second class dip.; lady's straw hat, P. Woodruff, third prize, third class dip.; silk bonnet, Miss McGregor,* first prize, first class dip.; gentlemen's straw hat, A. P. Rockwood, first prize, first class dip.; gentlemen's straw hat, B. Young, second prize, second class dip.; crochet neck tie and wristlets, S. Ogden,* first prize, first class dip.; netted handkerchief, S. Ogden,* first prize, first class dip;; knitted cotton stockings, C. Snider, 1st prize, 1st class dip.; knitted cotton stockings, C. Snider, 2d prize, 2d class dip.; knitted cotton stockings, C. Snider, 3d prize, 3d class dip.; pair socks, Mrs. John Dolton, 1st prize, 1st class dip.; pair socks, Mrs. John Dolton, 2d prize, 2d class dip.; piece woolen cloth, Delecta Clark,* 1st prize, 1st class dip.; woolen night cap, Elizabeth Pittigrew,* 1st prize, 1st class dip.; stair carpet, Marinda N. Hyde,* 2d prize, 2d class dip.; rag hearth rug, Mrs. Heywood, 1st prize, 1st class dip.; rag hearth rug, Caroline E. Lyman, 2d prize, 2d class dip.; rag hearth rug, Ruth B. Kimball, 3d prize, 3d class dip.; husk mat, E. A. Hoagland,* 1st prize, 2d class dip.; pencil drawing, Henry Maiben, 1st prize, 2d class dip.; pencil drawing, Bathsheba W. Smith, 2d prize, 3d class dip.; india ink portrait, W. H. Wilson,* 1st prize, 2d class dip.; writing on glass, H. Maiben, 1st prize, 1st class dip.; pair silk mits, Adelia Young, 1st prize 1st class dip.; pair silk mits, Laura P. Kimball, 2d prize, 2d class dip.; specimen of penmanship, Leo Hawkins, 1st prize, 1st class dip.; penknife inscription cut on paper, G. D. Watt,* 1st prize, 1st class dip.; linen thread, home flax, Mary Keysor, 1st prize, 1st class dip.; child's knitted hood, Lydia P. Lyman, 1st prize, 1st class dip.; flowers, stand and rabbits, Abigail L. Morley, 1st prize, 1st class dip.; embroidered lady's slippers, Mrs. Louisa Spencer, 1st prize, 1st class dip.; embroidered lady's shoes, Mrs. Joseph Horne,* 1st prize, 1st class dip.; Chimisette, Mrs. J. Squires,* 2d prize, 2d class dip.; knitted bed curtains, Mary Hillman, 1st prize, 1st class dip.; knitted window curtains, Mrs. Morely,* 1st prize, 1st class dip.; crochet collar, Maria Angell,* 1st prize, 1st class dip.; crochet work, Sisters King,* 1st prize, 1st class dip.; crochet work, Sarah Ogden,* 2d prize, 2d class dip.; knitted baby's boots, Mary Willis,* 1st prize, 1st class dip.; knitted baby's boots, Sarah Ogden,* 2d prize, 2d class dip.; crochet cap, Sarah Ogden,* 1st prize, 1st class dip.; ear cap, Sarah Ogden,* 2d prize, 2d class dip.; fine combs, James Sadler,* 1st prize, 1st class dip.; coarse combs, James Sadler,* 1st prize, 1st prize, 1st class $5 dip.; Satchel, Susan Burgess, 8 years old,* 1st prize, 1st class dip.; sinches, W. P. Nebeker, 1st prize, 2d class dip.; tape work collars, Maria Burgess,* 1st prize, 1st class dip.; flannel table cover, Mrs. M. T. Smoot, 1st prize, 1st class dip.; woolen carpet, Mrs. M. T. Smoot, 1st prize, 1st class dip.; plaid blanket, Mrs. M. T. Smoot, 1st prize, 1st class dip.; footstool, cloth wrought, Mrs. W. C. Staines, 1st prize, 1st class dip.; footstool, cloth wrought, Mrs. M. C. Staines, 2d prize, 2d class dip.; ottoman cover, Mrs. Balliffe,* 2d prize, 2d class dip.; raised work ottoman, Mrs. M. A. Hooper, 1st prize, 1st class dip.; silk embroidery in frame, Mrs. M. A. Hooper, 1st prize, 1st class dip.; raised needle work, Ellen A. R. Young, 1st prize, 1st class dip.; wrought bell pull, Mrs. Balliffe,* 1st prize, 1st class dip.; silk patchwork, Mrs. T. Southerland,* 1st prize, 1st class dip.; wollen Scotch caps, R. Wardrobe,* 1st prize, 1st class dip.; Ayrshire needle work, Eliz. Jordan,* 1st prize, 1st class dip.; Ayrshire needle work, Hannah G. Perkins, 2d prize, 2d class dip.; stand covers, Priscilla Williams, 1st prize, 1st class dip.; stand covers, Ellen Parker,* 2d prize, 2d class dip.; pair mitts, dogs wool, Sister Spiking,* 1st prize, 1st class dip.; pair mits, dogs wool, Ellen Parker, 2d prize, 2d class dip.; saddle trees, Levi Jackman, 1st prize, 1st class dip.; sprig of Croel flowers, Julia Hampton,* 1st prize, 1st class dip.; wooden stands, Mary Ellen Cash, 1st prize, 1st class dip.; Castor oil, Blair & Thomas, 1st prize, 1st class dip.; essence peppermint, Mrs. Coray,* 1st prize, 1st class dip.; anti macassors, Mrs. Kent,* 1st prize, 1st class dip.; knitted and bead purse, Mrs. Kent,* 1st prize, 1st class dip.; knitted and bead purse, Mary Ellen Cash, 2d prize, 2d class dip.; ottoman cover, Marion T. Brettle,* 1st prize, 1st class dip.; ottoman cover, Eliza S. Angell,* 2d prize, 2d class dip.; crochet work, Mrs. Kent,* 1st prize, 1st class dip.; case of daguerreotypes, Marcena Cannon* 1st prize, 1st class dip.; specimen of oil paintings—portraits, Sarah Long,* 1st prize, 1st class dip.; bottle elder berry wine, Mrs. Jacob Gates,* 1st prize, 3d class dip.; horse hair lairet, W. A. McMasters,* 1st prize, 2d class dip.; joiners' planes, Frederick Frorer,* 1st prize, 1st class dip.; tidy or cover, Mrs. L. W. Hardy, 1st prize, 1st class dip.; tidy or cover, Mrs. T. Sutherland,* 2d prize, 2d class dip.; checked blanket, L. D. Young, 1st prize, 1st class dip.; Deseret pills, Levi Richards,* 1st prize, 2d class dip.; Lady's cuffs, H. G. Perkins,* 1st prize, 1st class dip.; pink embroidered sack, P. Williams, 1st prize, 1st class dip.; child's dress, P. Williams, 1st prize, 1st class dip.; baby's dress, Mrs. J. Hyde, Jr.,* 2d prize, 2d 2d class dip.; cobble stone house, H. C. Kimball, 1prize, 1st class dip.; cobble stone house, J. C. Little, 2d prize, 2d class dip.; one cast anvil, valley iron, M. Phelps, 1st prize, $10 dip.; picture frames, H. W. Naisbitt,* 1st prize, 1st class dip; brass castings, 12 weights, N. Davis, 1st prize, 1st class dip.; surveyor's chain, T. D. Brown,* 1st prize, 2d class dip.; kip skin, S. Clarke, 1st prize, 1st class dip.; calf skin, S. Clarke, 1st prize, 1st class dip.; cow hide, S. Clarke, 2d prize, 2d class dip.; horse hide, S. Clarke, 1st prize, 2d class dip.

CLASS E.—MACHINERY.

Model steam engine, Thomas Griffin, maker, 1st prize, silver medal; carding machine, N. Davis, Public Works 1st prize, 1st class dip.; washing machine, R. J. Golding, 1st prize, 2d class dip.; model piedo motive, H. J. Powells,* 1st prize, $5; dip.; sole cutter, A. D. Bovington,* 1st prize, 1st class dip.

CLASS F.—FRUIT.

Apples, raised by John Nebeker, 1st prize, 1st class dip.; apples, W. Woodruff, 2d prize, $5 dip.; peaches, Brigham Young, 1st prize, 1st class dip.; peaches, W. C. Staines, 2d prize, $5 dip.; peaches, S. L. Sprague, 3d prize, $2 dip.; apricots, W. C. Staines, 1st prize, 1st class dip.; grapes, B. Young, 1st prize 1st class dip.; grapes, W. C. Staines, 2d prize, $5 dip.; strawberries, W. C. Staines, 1st prize, 1st class dip.; strawberries, Joseph Young,* 2d prize, $2 dip.; currants, L. D. Hemmingway, 1st prize, 1st class dip.; currants, A. Carrington, 2d prize, $3 dip.; pluma, Charles Lambert, 1st prize, 2d class dip.

CLASS G.—PLOWING MATCH.

John M. Woolsey,* first prize, silver medal; B. L. Adams, second prize, $15; William Carruth, third prize, $10.

Fanny Fern on Dress.

IF is my opinion, after all that is said, that women dress much more with an eye to their own sex than the other. What man, unless he is a dry goods merchant, knows whether a woman wears Honiton or cotton lace? What man else knows the value of the dainty handkerchiefs with which ladies so ostentatiously polish their pretty noses? What man else knows, or cares to know, the value of the camel's hair shawls, spread so carefully over their shoulders? By the rood—not one. But the delighted peacock possessor rejoices that every female eye which rests upon it, computes its value to a fraction. Yes—women dress much more for each other's eyes than of men. I never knew a man whose opinion was worth asking, who did not prefer to see a pretty woman (and I imagine the most demure of 'em don't look long at any other!) unostentatiously and modestly dressed; and I never saw a pretty woman who did not look prettier in her plainest home dress, than in her most elaborate adornments. But alas! for plain home dresses. Where are they? Where is the pretty delaine and neat calico, none too good for little climbling feet, (now fashion banished!) Echo answers: *Where!*

Arithmetic.

ANSWERS TO LAST WEEK'S ARTICLE.

12. 10987031340	16. 248713373271
13. 17048476980	17. 1709035023584
14. 6292362103	18. 3996135120064
15. 7453035496	

19. 12193263113692729743569272974356-9272195085474688.

CONTRACTIONS.

When there are Ciphers in the numbers to be multiplied,

RULE.—If the ciphers are at the right hand of the numbers, multiply the other figures only, and place as many ciphers to the right of the Product as are in both the Factors;

And if, instead of being at the end, they are in any part of the Multiplier, neglect them as before, observing to place the first figure of every Product exactly under the figure you are multiplying by.

EXAMPLES.

(1.)		(2.)
Mult. 426000		Mult. 8057069
By 22000		By 70050
852		402853450
852		56399483
Prod. 9372000000		Prod. 564397683450

3. Multiply 461203 by 72000.
4. " 815036000 by 70300.

When the Multiplier is the product of two or more numbers, each of which does not exceed 12,

RULE.—Multiply first by one of these numbers, and then the product thus arising by the other, and so on for the next; and the result will be the answer required.

EXAMPLES.

1. Multiply 123456789 by 25, or 5 times 5, which are 25.

123456789
5 × 5 = 25
617283945
5
3086419725 the Pro'd.

2. Multiply 785432 by 26.
3. " 472849 by 45.
4. " 364111 by 56.
5. " 4612319 by 72.
6. " 7128368 by 96.
7. " 9248374 by 108.
8. " 8749056 by 120.
9. " 61835720 by 132.
10. 123456789 by 1440.

ANSWER TO QUESTION BY W. I. A.

$\overline{\text{DLXXX}}\text{CCCCXXXV}$—Decillions.
$\overline{\text{CCCLIII}}\text{DLXXVI}$—Nonillions.
$\overline{\text{CCCXLV}}\text{CCCXXVIII}$—Octillions.
$\overline{\text{CCCXX}}\text{DLXIX}$—Septillions.
$\overline{\text{CCXXIV}}\text{DCCXXVIII}$—Sextillions.
$\overline{\text{CXCCXXV}}$—Quintillions.
$\overline{\text{CCCCXIII}}\text{DLX}$—Quadrillions.
$\overline{\text{CCCLXXVIII}}\text{CCCCXXXIII}$—Trillions.
$\overline{\text{DCV}}\text{CCXLI}$—Billions.
$\overline{\text{CCCIV}}\text{CCCX}$—Millions. $\overline{\text{CV}}\text{CCC}$.

W. I. S.

QUESTION.

A gentleman dying left a will, dividing his property thus: after his creditors were paid, (whose bills amounted in all to 315645 dollars 45 cents,) one-half of what was left, and half a cent more was to be given to his wife; one-half of what was then left, and half a cent more to his eldest son; and so on, for his other six sons and nine daughters, his father, mother, two executors, two sons-in-law, housekeeper, butler, cook, chambermaid, and page; which being done, there was nothing left: how much was the amount at first, as left by the will?

W. I. S.

Answer to Elder W. I. Appleby's Question.

THE following is the answer to the question of arithmetical enumeration propounded by me in the MORMON a few weeks ago, and not as W. J. S. has it:

Five hundred and eighty vigintillions, four hundred and thirty-five novemdecillions, three hundred and twenty-five actodecillions, five hundred and seventy-six septendecillions, three hundred and forty-five sexdecillions, four hundred and twenty-eight quindecillions, three hundred and twenty quatriordecillions, five hundred and sixty-nine tredecillions, two hundred and twenty-four quodecillions, seven hundred and twenty-eight undecillions, one hundred and ten decillions, two hundred and twenty-five nonillions, four hundred and thirteen octillions, five hundred and sixty septillions, three hundred and seventy-eight sextillions, four hundred and thirty-three quintillions, six hundred and five quadrillions, two hundred and forty-one trillions, three hundred and four billions, two hundred and ten millions, one hundred and five thousand, three hundred.

W. I. A.

Have a Purpose.

SIR E. BULWER LYTTON, in his recent address on the occasion of his installation as Lord Rector of Glasgow University, endeavored to impress upon the minds of the students the value of a definite purpose in life, in the following admirable language;

"Having once chosen that calling which then becomes your main object in life, cling to it firmly—bring to bear on it all your energies, all the information you are elsewhere variously collecting. All men are not born with genius, but every man may acquire purpose, and purpose is the backbone and marrow of genius—nay, I can scarcely distinguish one from the other. For what is genius? Is it not an impassioned predeliction for some definite art or study, to which the mind converges all its energies, each thought or image that is suggested by nature or learning, solitude or converse, being habitually and involuntarily added to those ideas which are ever returning to the same central point, so that the mind is not less busily applying when it seems to be the most released from application. That is genius, and that is purpose—the one makes the great artist or poet, the other the great man of action. And with purpose comes the grand secret of worldly success, which some men call will, but which I would rather call earnestness. If I were asked, from my experience in life, to say what attribute most impressed the minds of others or most commanded fortune, I should say 'earnestness.'

"The earnest man wins way for himself, and earnestness and truth go together. Never affect to be other than you are—either richer or wiser. Never be ashamed to say, 'I do not know.' Never be ashamed to say, whether as applied to time or money, 'I cannot afford it'—'I cannot afford to waste an hour in the idleness to which you invite me—I cannot afford the guinea you ask me to throw away.' Once establish yourself and your mode of life as what they really are, and your foot is on solid ground, whether for the gradual step onward, or for the sudden spring over a precipice. From these maxims let me deduce another—learn to say 'No' with decision; 'Yes with caution—' No' with decision whenever it resists temptation; 'Yes' with caution whenever it implies a promise. A promise once given is a bond inviolable. A man is already of consequence in the world when it is known that we can implicitly rely upon him. I have frequently seen in life a person preferred to a long list of applicants, for some important charge which lifts him at once into station and fortune, merely because he has this reputation, that when he says he knows a thing he knows it, and when he says he will do a thing, he will do it. Muse, gentlemen, over these maxims; you will find it easy enough to practice them, for when you have added them together, the sum total looks very much like—a Scotchman."

ABUNDANCE is trouble—want, a misery—honor, a burden, and advancement dangerous—but competency, happiness.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON." New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, APRIL 18, 1857.

A Bid for the Gubernatorial Chair of Utah

SOME weeks ago the Washington correspondents sent the lightning messenger east, west, north and south, with the intelligence that the Governorship of Utah had been offered to an honorable gentleman in Texas; a few days afterwards, this honorable gentleman was said to have declined the honor; to another gentleman the Federal office was tendered, but he was reported to have indignantly refused the proposition. To how many more the Gubernatorial chair of Utah may have been offered, we know not; but the last public news on this matter, from the seat of appointments, was that important business before the Cabinet had caused the Utah question for a time to be laid on the shelf.

Not knowing the grounds on which the gentlemen above alluded to declined the Governorship of Utah, we concluded that they were gentlemen who had some respect for themselves and for the principles of Democracy, and would not consent to take part in any movement which would be in open violation of the groundwork of Democracy—*the sovereignty of the people*—as it is well known to every person who knows anything of the subject, that Gov. Young is the choice of the inhabitants of that Territory, and any other Governor can only be desired by those who have no interest in the Territory or in the well-being of the people—persons who desire nothing better than to learn of destruction and death to the Mormons, because of their religion. Such was our charitable interpretation of the gentlemen's refusal to cross the plains and reign over the land of grasshoppers and crickets; but for every work there are ready tools. If the administration at Washington should really forget the principles they profess, and through the profession of which they have been placed in their present high position, they need not apprehend any difficulty in procuring a man for the work. The New York *Herald* of last Sunday contained a letter from an anonymous writer, who is everything that can be desired—the very pink of a governor for Utah—a military man, once connected with Mormonism, now boiling over with fury against his Excellency Gov. Young, and burning with zeal to annihilate him and every man who will stand by him. The Goliath has been found; open your recruiting gin shops and clear the track for an army of rowdies officered by the pious, holy and devout Philistines of Christendom. Now is the time for a brush with the Mormons. All who pant for blood come on to the righteous massacre of the Utonians. We shall, in our sphere, when we learn of his appointment, beat up for recruits; but to Goliath we would say: give us time, as there are thousands of our own boys in the States, and others constantly coming from Europe, who would like nothing better than to join Uncle Sam's army, get pay and rations to go to Utah; but what they would do when they got there, of course we can't say; but chance that, give us time and we shall beat up for recruits. The only difficulty that we see in the way of this modern Goliath carrying out his plan of annihilation is, he seems to be greatly gifted with foresight, sees many dangers, is apprehensive of poison and the other stratagems of warfare. He has one great quality, however, that will no doubt counterbalance the absence of others: he can *lie*. He begins his letter to the *Herald* with a falsehood about us; he says:

"Noticing from the *Mormon*, a paper published in this city, by John Taylor, one of Brigham Young's apostles, a statement tantamount to a denial, and then again a partial admission of the truth of the statements from Judge Drummond in Utah, concerning the late high-handed outrage and treasonable act of the Mormon Governor against the Federal Government," &c.

Now our readers know well that the latter portion of that quotation is a palpable falsehood. We never made any such "partial admission." We denied all knowledge of the fact charged upon the Utonians by Drummond. In the first place, we disbelieved the charge, because we know Drummond to have been doing his utmost to injure the Mormons ever since he got annoyed over that woman business getting to the public, and we could therefore believe nothing he would say to their hurt, without confirmatory testimony of an undisputed character. That testimony we have not seen. In our correspondence from Utah, and in that of others, we have never heard one word or one allusion to anything to justify his charge, or anything like it. There has been no "partial admission," on our part, "of the truth of the statements from Judge Drummond in Utah;" we therefore throw back upon this would-be Goliath the charge of misrepresentation. In alluding to our remarks about the Governorship of Utah being offered to the Hon. F. McMullen, he says there is "also a silent threat in the expression of the editor, that the hon. gentleman to whom the Governorship of Utah was tendered does well to reflect." This is also a gross perversion of our remarks, and a perversion which the writer knew to be a perversion. We did say that the gentleman would do well to reflect, but in what manner? We said that:

"If President Buchanan thinks of his own election being the expression of the popular will, he will think of the popular will in Utah. His Excellency Gov. Young is the choice of that people," &c. "The Hon. F. McMullen does well to reflect—and so will all round. The wish of the citizens of Utah ought to be respected as that of any other Territory."

At other times we should not have taken the slightest notice of this scribbler and falsifier of our writings, but the country is deluged with lies about Utah, and perverted words are put in the mouths of our brethren to represent them as hurling defiance at the General Government, in the hopes that a row may be got up between them; but the above exposition will show to our friends, and for the others we don't care the snap of our fingers what they think, how much reliance can be placed in anything that is published by our enemies. The efforts of the present writers against Utah seem to resemble that of low-bred boys, to be met with at every school, who are never better pleased than when they can get up a fight. They go to one boy and tell him that another boy has spoken disrespectfully of him and challenges him to fight. The pride of the first gets wounded, not at anything he has to complain of in the boy selected for his antagonist, but from fear of being considered a coward; he therefore advances and begins to threaten and vex the other, who knows no cause of quarrel. The originators of the mischief stand by and misrepresent to the ears of both, so that the fight comes off to their satisfaction. The whole crowd of writers are dunning into the ears of the administration at Washington that the Mormons hurl defiance at them and want to fight, but no effort shall be spared on our part to prevent pride from leading to more than what calm, dignified reason and honor can justify. We have not hurled defiance at the government, but on the contrary, accord to it our confidence, and shall not withdraw it till forced to do so. We are aware of the outside pressure of men who seek Federal offices, and we are aware of the fanaticism that the late election stirred up against the Mormons, and the hopes that inspire the enemies of Democracy. Perceiving all these at work, we feel rather to cheer men in authority on to the faithful discharge of their duties, unmindful of the boisterous, envious, riotous crowd, who would glory at any unrighteous measures against the Mormons. There are plenty of men ready at any moment of excitement to cry war, war, and not a few ready to take part in it and rush unthinkingly to the cannon's mouth in their wild race for the world's glory; but there is a glory beyond that, to which we think the gentlemen who rule the nation should aspire. Let the Administration, on whom are fixed the eyes of both God and men, stand up for the rights of their fellow citizens in Utah against the clamor of the bigoted and this thirsting for blood—we ask no more.

Let the voice of the President be heard, with the solemnity of heaven upon him, declaring to the nation that the Mormon, Shaker, Quaker, Presbyterian, Protestant, Catholic, and every other person who professes to serve the Great I Am, shall be protected in the practice of his religion, so long as that practice effects in nothing none but the domestic institutions of the parties professing that faith, and so long as they conform in their relationship with the Federal Government in the letter and spirit of the Constitution of the United States Any other course would sink the Democratic Republic to the level of the Pontifical States of Pio Nino and the despotism of King Bomba of the Two Sicilies. We have done our best, and so have the Utonians, to keep principle before the eyes of those in authority at Washington, and have been respectful, but not sycophant, in all our relationship with the Government; but should they choose to take the responsibility of a contrary course, we shall ever have the satisfaction of having discharged our duties.

We pass over Goliath's professed history of the life of President Young and the leaders of this people, as his charges are a mass of falsehood, which only could be written by a madman, thirsting for blood, inspired by the fury of hell. Knowing that his recommendations for the destruction of the Mormons would call forth the reprehension of every virtuous, honorable person, he says:

"I may be considered harsh in thus expressing myself as though I thirsted for the blood of those whose garments are red with crime of the deepest dye, yet such is not the case."

Notwithstanding this latter attempt at cloaking the blackness of his putrid, murderous heart, he concludes:

"The dividing line between Brigham Young and his followers and this government is drawn, and each party will therefore now take sides and prepare and come to the strife. One will make all haste to gather in Utah, that the nation may arise with one accord against these traitorous revolutionists, the result of which remains to be seen."

Had this Goliath added his name, we should have known what value to place upon his statement that "the dividing line had been drawn;" but proceed from whom it may, the Mormons will take things easy. They have trusted in the Almighty, and are just as confident to-day, as ever Israel was, that He is their God, and there is none other. It is certainly something strange to this dollar-hunting generation to hear men talk of trusting in God; but the Mormons, among other peculiarities which distinguish them from their professedly pious neighbors, do trust in Him, and when the winds blow, the thunders roll, and the passions of men threaten to spread ruin, devastation and death around them, they can stand calmly and witness *the salvation of Israel*.

Before finishing with this outrageous letter-writer, we deem it but justice to ourselves to notice at some length his charging Governor Young with the murder of Capt. Gunnison and Col. Babbitt. To his Excellency Governor Young is laid the charge of employing men to murder those who are supposed to be opposed to him and then charging it to the Indians. The charges of an anonymous writer merits no attention; but we shall notice this, as the same charge has been made by Drummond, and his letters are printed in nearly every paper, and have been the principal cause of the present excitement among editors. Speaking of Colonel Babbitt's death, this anonymous accuser says:

"It was a serpent-wise policy to prevent his telling tales at Washington, as he was on his way there—to stop his breath."

Facts well known to the Administration at Washington, and as well known to the *Herald*, that published the lying outrage of this Goliath, show the wickedness of the charge. Colonel Babbitt's murder on the plains is laid to the Mormons as they feared he should say something against them on his arrival at Washington. Now, Col. Babbitt left Great Salt Lake City for Washington, and was accompanied by Judge Appleby, and Abraham the Jew crossed the plains at the same time with them. Judge Appleby and the colonel never were separated from their departure from Utah till their arrival at Washington, save during two or three days that the colonel called upon his father at Boonsville, Mo. Col. Babbitt was not killed till after he had been to Washington, seen the Government, transacted his business, and was between Forts Kearney and Laramie, on his way home. This accusation shows the wickedness of the heart of our anonymous accuser. He had heard of the colonel's death on the plains, and straightway conceives that it would suit his plans to accuse the Governor of the massacre, and allege at the same time that there were some terrible secrets to be told to the Government. But of the colonel's death we shall say more. He was in this office the day that he left for Utah, and we, in the presence of half a dozen gentlemen, discountenanced the colonel's plan of travel across the plains. Every person then present considered that the colonel was imprudent to travel almost alone across that country, and dissuaded him against it. We learned at the time, through the Council Bluffs *Bugle*, edited by his friend and relative, Mr. Johnson, that the colonel had at that city likewise been persuaded against travelling with so little protection. We have disposed of the anonymous writer's charge about stopping his breath before he got to Washington. Here is the charge of Drummond in his letter to the Attorney General at Washington:

"The late Secretary of the Territory, A. W. Babbitt, was murdered on the plains by a band of Mormon marauders, under the particular and special order of Brigham Young, Heber C. Kimball, and J. M. Grant, and not by the Indians, as reported by the Mormons themselves; and that they were sent from Salt Lake City for that purpose, and that only."

We could state many things within our own knowledge that would at once show the falsity of this charge; but we shall quote from the *Bugle:*

"The arrival on Sunday eve of a train from Salt Lake under command of Capt. W. J. Hawley, places beyond question the fact of the murder of Hon. A. W. Babbitt, Secretary of Utah Territory. From Mr. Hawley we obtain the following information:

"Near the 'Sweet Water,' he met Messrs. Kimball and Ferguson. This is about 200 miles West of Fort Laramie, and 300 east of Salt Lake. He heard from them the rumor, and in order to get at the facts he remained with Mr. Trist, the Indian agent, for several days. The Indians had come into the Fort and reported that twelve of them had attacked Col. Babbitt while one of his men was away, and after the Colonel had fired his double-barrelled gun and his two revolvers, one of the Indians crept behind the wagon and tomahawked the Colonel. Frank Rowland and Sutherland were also killed.

"The Indians said the Colonel fought like a grizzy bear.

"When at Fort Kearney, Capt. Hawley learned that Maj. Wharton had in his possession the papers (including a draft of $8,000) and some of his hair. His watch was obtained by a Frenchman, from the Indians. Altogether about eighteen whites have been killed.

"Next week we shall have more space for particulars."

From the next number of the *Bugle* we quote the following:

"He (Col. Babbitt) left his family last spring to visit Washington upon official business, visiting this place both upon going and returning. With a number of friends, we accompanied him to Florence, N. T., on the last of August, from whence he started out to Utah, with only one attendant. Upon arriving at Fort Kearney, he found that the Cheyennes had attacked his freight train of Government property and killed four of the party, and taken the stock and every other valuable they desired.

"Here Mr. B. stopped a week to gather up what could be found of the scattered property, purchase other teams, obtain drivers and start the train again, himself starting forward with two attendants, viz: Frank Rowland and a Mr. Sutherland. They stopped at 2 o'clock when twenty-eight hours out, and having travelled 120 miles, a band of twelve mounted Cheyennes, whose hands and arms were yet reeking with the blood of the murdered, bore down upon them with a wild shout and a hideous yell. Mr. S. was away from the wagon a short distance. Mr. R. stood near by apparently petrified, and was shot down by a score of well aimed arrows. Mr. B. after hailing the Indians, fired, first his rifle, then his revolving pistols at them, but being still hard pressed, clubbed his rifle and backing toward his carriage fought desperately and effectually, and single handed and alone as he was, would have stood a chance to have come off victorious over more than half a score of savage warriors, had not a blood thirsty wretch come up behind him into the uncovered wagon and with his tomahawk felled him to the earth. Mr. S. endeavored to save himself by flight but was also overtaken and killed." * * *

This annoymous accuser of the Mormons speaks as ignorantly of Capt. Gunnison as he did of Col. Babbitt. He says:

"It was the same policy that prevented Lieut. Gunnison from reporting the true state of things in Utah."

If he had known anything of Capt. Gunnison he would have known that the Captain had published his views of the "state of things in Utah." But we shall quote from Drummond's letter to Judge Black. He says:

"Again, sir, after a careful and mature investigation, I have been compelled to come to the conclusion, heartrending and sickening as it may be, that Capt. John W. Gunnison and his party of eight others were murdered by the Indians in 1853, under the order, advice and directions of the Mormons:

We shall not take the trouble to meet this accusation, but submit the following from the work of Mr. Carvalho, the artist, who accompanied Col. Fremont's last expedition to the Rocky Mountains. Mr. C. says:

"We arrived at Fillmore City, in Parvain Valley, Millard county, at 5 o'clock. This valley is sixty miles long and fifty miles wide; the Seveir Lake is forty miles from Fillmore. Within ten miles of the city, to the west, four fresh water lakes are to be found. Fillmore City, contains one hundred and fifty families, one thousand head of cattle, three hundred sheep, saw-mills, and flour-mills, etc., etc. A wall of adobes is built all round the city, protecting the inhabitants from the Indian aggressions.

"Capt. Gunnison's party were encamped at Cedar Spring, in this valley, at the time of their massacre.

"This afternoon, accompanied by two interpreters and several other gentlemen, we proceeded to the Parvain Indian's camp, to see their celebrated chieftain, Kanoshe, whose portrait I was anxious to obtain. I found him well armed with a rifle and pistols, and mounted on a noble horse. He has a Roman nose, with a fine intelligent cast of countenance, and his thick black hair is brushed off his forehead, contrary to the usual custom of his tribe. He immediately consented to my request that he would sit for his portrait; and on the spot, after an hour's labor, I produced a strong likeness of him, which he was very curious to see. I opened my portfolio and displayed the portraits of a number of chiefs, among which he selected Wa-ka-ra, the celebrated terror of travellers, anglicised Walker, (since dead). He took hold of it and wanted to retain it. It was, he said, 'wieno,'—a contraction of the Spanish 'bueno'—very good. I also learned from him, through the interpreters, the following facts, relating to Gunnison's massacre.

"There were about thirty Parvain Indians, encamped six miles, N. W. of Gunnison's camp, on Cedar Spring. Potter, a Mormon guide, and one of the exploring party went out to shoot ducks; one of the Parvains was also shooting rabbits, and hearing the explosion of fire-arms, he marked the direction, and followed the men to their camp. This Indian was the son of a Parvain Chief, who was killed by a party of emigrants, under command of Capt. Hildreth, about two weeks before. Marking the spot, he repaired to his own camp, and commenced to make inflammatory speeches to his tribe; he made a fictitious scalp out of horse hair, attached it to a pole, and elevating it, commenced the war dance; the rest of the Parvains continued dancing until midnight.

"They were incited to revenge, for the unprovoked murder of their old chief; who, together with some women and young men, went into Hildreth's camp merely to beg food. They were ordered out, and force was used to take away their bows and arrows; in the scuffle, one of the Americans got his hand cut with an arrow-head, when they were fired upon with rifles, and several persons killed; among them this old chief.

"The Parvains, before day, started for Gupnison's camp, surrounded the party who were breakfasting under cover of the willows which grew on the banks of the creek. Capt. Gunnison was the first man who had finished his breakfast; he arose, and while speaking to his men, the Indians with a tremendous yell, fired upon them. Capt. Gunnison raised his hands and beckoned them to stop. The men immediately fled, only one man fell by the first fire on the spot. The men's first endeavors were to reach their horses; the Indians pursued them, and shot them from their horses. The American party never fired a gun, the last man fell three miles from camp.

"Kanoshe, the chief, was sixteen miles away from the scene of the massacre, and knew nothing about it. One of the tribe brought a horse into camp, and told Kanoshe what had transpired. Kanoshe took the horse to the Mormon settlement (Fillmore), and gave it up to the authorities. He then proceeded to the Indian camp for the purpose of procuring the property of the slain, to render it up to the Americans. The Parvains were exasperated at his interference, and several arrows were aimed at him to kill him.

"His indomitable courage alone saved him. He finally persuaded them to give up the papers and effects of the slain, which he delivered to the proper authorities. The Mormon guide was also slain."

The charge of Drummond about the Mormons poisoning the Hon. Leonidas Shaver is in perfect keeping with the charges to which we have replied. We shall only say that Judge Shaver was highly respected by the Mormons in Utah, and his death was sincerely regretted.

In closing this lengthy notice of the present charges against the Mormons in Utah, and the rumor of force being sent to that Territory, we cannot do better than ask the administration at Washington, and all who have any respect for themselves as citizens of the United States, can they, with the knowledge of these facts, wonder that the Mormons have had little respect for such filthy defamors as Drummond and men of his stamp, who have been sent out there as Federal officers?

The New York Sun on Utah.

Our attention has been called to an article, headed "The Utah Difficulty," in the New York *Sun* of the 8th inst. We say "our attention has been called to that paper;" for, to speak the truth, we seldom look at our neighbor, sharing as we do in the general feeling of the reading public that it has small claims to the title of a newspaper. Though its qualifications for usefulness are indeed very limited, its meddling propensities are largely developed, and instead of confining itself to the only sphere of usefulness which its warmest friends can claim for it—"help wanted" in a Dutch grocery, or "situations wanted" for Bridget or John—it not unfrequently tackles its neighbors in attempting, we suppose, something by way of variety to relieve its general dullness.

We are informed that "The Mormons in Utah" have lately come in for quite a large share of the *Sun's* attention, and received no small portion of its low, vulgar spleen: with the past, however, we shall not now deal; the article before us is sufficient for the present.

The substance of the article we refer to is that the Mormons in Utah are "a treasonable herd of fanatics, and impostors, and outcasts of society—gathered from the four quarters of the globe"—who "practice their immoralities, and plant their vices in our soil, under the authority of a licentious creed and lying revelations;" that Mr. Fillmore did wrong in appointing President Brigham Young to the chief authority in the government of the Territory; that Mr. Pierce committed as great a blunder in retaining him there; that "Mr. Buchanan must not repeat the blunders of his predecessors;" that "a firm and fearless man for Governor" is wanted; and that "the Mormons will not rebel when they are convinced that they cannot conquer; they will not fight when they understand that the United States will put down their rebellion at whatever cost."

To the above should be added, that the *Sun* goes in strongly for the Federal Government asserting and maintaing its political authority in that Territory, and says "the moral voice of the country calls on President Buchanan to arrest the licentious autocracy of the pseudo-prophet Brigham Young."

The editor of the *Sun* appears to us to have chosen "the Utah difficulty" as a text to spin out something for variety's sake, and in the absence of facts to support his choice was forced to commence with twaddle; finding nothing to say to the point, he twaddled on with a "so on and so forth," till he ended just where he began—in twaddle—his readers nothing wiser on "the Utah difficulty"—himself, we should think, considerably relieved from a load of low, vulgar invectives that were lying on a heart deeply imbued with the high and refining influences of Billingsgate or Five Points.

"A treasonable herd of fanatics, and impostors, and outcasts of society" is easily written, no doubt; but we call upon the editor of the *Sun* for a relation of the facts which justify the charge of treason against the people of Utah. Facts, Mr. Editor, facts; we want facts, facts which none can gainsay—publish them, or we publish you to the world as a mean, contemptible libeller. What treasonable acts were ever committed by the Utonians, when, where, and by whom witnessed? Publish them to the world—we defy you to publish them. Some Granny tale about what some one heard, what another one said who had seen somebody else who was acquainted with the forty-seventh cousin of another somebody who thought that the Mormons were "a treasonable herd of fanatics" is not enough. We want evidences of their treason and fanaticism, not according to the dictum of Moses Beach of the New York *Sun*, but evidences of their treason "as strong as holy writ," according to the Constitution of the Republic of the United States of North America, and fanaticism, according to Abraham, Moses, and Christ. On religion we are willing to be tried as fanatics at any moment by the record of the lives, principles and practices of the authorities we have named, and in politics we bow to the Constitution. The Utonians are, in addition to a "herd of treasonable fanatics," said to be "impostors and outcasts of society." On whom do they impose? The Mormons in Utah have a faith which is certainly not popular; but who has shown it false and without foundation? No one. It is easy to cry impostors, but quite another thing to prove the fact. The zealous Protestant regards the Catholic Jesuit as an impostor and arch-deceiver, and the Jesuit looks upon the Protestant missionary as the servant of the Devil, who sows the seeds of disobedience in the hearts of the children of men against the authority of the Mother Church—the one is an impostor in the eyes of the other, and the Mormons may be regarded by the editor of the *Sun* as unfavorably; but what of it? Are we to have a war on religious grounds? Mormonism may have the appearance of an imposture to Mr. Beach; but if that gentleman professes any of the popular man-made religions that abound in Christendom we can assure him that his faith is as absurd in our eyes as ours can possibly be in his. We do not, however, trouble him, nor lie about him and the professors of any species of religion called christian, as he does about us. We let every man act for himself, choosing whom he shall serve, how he shall worship, and we say that no man has any right to interfere in the religion of another, however ridiculous it may appear. Were they zealous for the glory of God, as they would have us believe, we could tolerate their efforts to convert us from Mormonism to what they regard as better and holier systems; but their constant misrepresentations, abuse and lies force us to conclude that they seek not our salvation but our destruction. We try to find out another cause for the enmity against us, and would be glad to excuse our enemies if we could find the slightest ground for their apprehensions of evil, but we discover none.

The *Sun* rants about sending out force to enable the Government to maintain its authority in Utah. There is not a Territory in the United States where there is more peace and order than in Utah, and where the government is more respected. To cry against Mr. Fillmore for appointing Brigham Young to the Governorship of Utah is to the credit and not to the discredit of Mr. Fillmore. Mr. F. acted like an honorable man, a man who dared to brave the rabble and the bigoted. His name will go down to posterity honored and respected, while his traducers will be forgotten or covered with shame.

To the Saints

Constituting the New York Conference.

HAVING been appointed by the wisdom of God to preside over you, we feel it incumbent upon us to address you from time to time through the medium of these columns on such things as we consider necessary and essential to your salvation. God in His infinite mercy has condescended to allow your spirits to take tabernacles on this globe, that you may become acquainted with the routine of a mortal career. For that purpose the Lord has endowed you both with physical and mental powers, with certain senses, that through the instrumentality of these gifts you might become aware of your prominent position in the scale of creation as intelligent responsible beings.

But, independant of that, you are in possession of the noblest blessings which the great Elohiem could confer on pilgrims in this vale of tears;—the light of the true and everlasting Gospel, as it is emanating in all its primitive beauty from the meridian sun of Godliness;—the light of eternal truth, the source of which is to be traced in those holy places where the spirits of the dead drink the waters of immortality, is again shining upon you. The gates of divine wisdom leading to celestial exaltation, are unfolded; angels have again come from the mansion of glory with the glad tidings of life and salvation;—a channel of communication with God through the restoration of the legitimate Priesthood is again opened, and a fathomless, unsearchable stream of revelation is being poured out upon you, illuminating thus the inmost chambers of your souls, and kindling in your bosoms the love of eternal truth.

As Saints of the Most High, you occupy the most prominent place in the arena of humanity; but inasmuch as you have received the light of Heaven, and possess more knowledge concerning the relationship with God, and His purposes concerning you, than the rest of mankind, the greatest responsibility is resting upon you to honor your position by a strict obedience to all heavenly mandates, by a faithful discharge of the solemn duties which are devolving upon you.

Brethren and Sisters, the path to eternal life is shown to you, but remember that the realization of every blessing, whether temporal or spiritual, whether concerning this life or that to come, depends entirely upon your own exertions. Inasmuch as God has endowed you with noble gifts, he wants you to use them, and puts you, consequently, in such positions in which you have a full scope for their exercise. Believing and knowing that everything is controlled by the supreme wisdom of Jehovah, you will have to acknowledge His hand in all things; and if events should transpire which are disagreeable to your feelings and anticipations, remember that you have to bring everything pertaining to yourselves in subjection to the will of God—hence you will have to learn how to control your feelings, and when you have succeeded in that, you will be able, with the assistance of the Holy Spirit, to meet every event of a kind Providence with the resignation of a true Saint. But before you acquire the power of self-government, you will have to learn your dispositions to watch the secret strivings of your hearts, and thereby you will find out your weaknesses, and see the necessity of putting a double guard on them, and then you will become self-acting beings, and your actions will be confined to the limits of consistency and reason.

Learn to improve your minds by seeking after the knowledge of God; beautify your souls by the cultivation of noble and exalting principles and sentiments; be faithful, energetic and firm in the cause; do away with everything impure and unholy; let your tabernacles be the temples of God; show to the world by your actions and words, that you realise the importance of your solemn calling, and that your sole aim is to increase in faith, intelligence, and in everything constituting divine perfection. Be Saints in your domestic circles; attend to your family duties; instil in your children correct principles; seek the Holy Spirit; and if you act thus, we say unto you, in the name of the God of Israel, you will be blessed with the blessings of Heaven and Earth.

ALEXANDER OTT, President.
CHARLES C. DULIN, } Councillors.
WILLIAM H. MILES, }

Elder Feramorz Little.

This gentleman called upon us on Wednesday on his way to Washington. We have already published an account of his trip with the last mail from Utah. He was greatly surprised to read in the papers about "the state of things in Utah." He says it is going from home to get news with a vengeance. He has handed us the following—a copy of a letter he sent to the editor of the New York *Herald*. We shall see if friend Bennett means anything like fair play.

MERCHANT'S HOTEL,
NEW YORK, April 15, 1857.

EDITOR HERALD—*Sir:* As myself and Mr. E. K. Hanks are the last persons who have come to the States from Great Salt Lake City, I deem it my duty to bear testimony against the lying, scribblers who seem to be doing their utmost to stir up a bad feeling against the Utonians. We left our homes on the 11th of Dec., brought the last mail to the States, and certainly should know the state of things there. The charges of Judge Drummond, are as false as he is corrupt. Before I left for the States, I was five days every week in Great Salt Lake City, and I witness to all the world that I never heard one word of the burning of nine hundred volumes of law, records, &c., nor any thing of that character, nor do I know, or ever heard of anything of the dumb boy story he talks of.

There is only one house between my house and the Penitentiary said to contain "five or six young men from Missouri and Iowa," and I do know that up to the day I left there were only in that place of confinement three Indians who were convicted at the time of Col. Steptoe's sojourn there, for having taken part in the massacre of Capt. Gunnison and party, which Drummond now charges upon the Mormons, even though Col. Steptoe and the United States officers then in Utah investigated the affair thoroughly and secured the conviction of three Indians alluded to. This is an unblushing falsehood that none but a man like Drummond could pen.

The treasonable acts alleged against the Mormons in Utah are false from begining to end. At Fort Kearney we learned all about the murder of Col. Babbitt and do know that that charge against the Mormons is but another of Drummond's creations.

I have but a short time at my disposal for writing, but must say that I am astonished to find in the States rumors against Utah. We left our homes in peace, dreaming of no evil and we come here and learn that we are the most corrupt of men and are preparing for war.

Yours, &c., FERAMORZ LITTLE.

Dr. Bernhisel.

Two weeks ago we noticed the departure of this gentleman for Utah. Unexpectedly he has been again in our midst a few days this week. He returned on private business, and left again for St. Louis on Friday.

Rockville Centre, L. I.

On Saturday last, in accordance with a previous appointment, Judge Appleby, Elder McCune and ourself threw ourselves into a stage in Brooklyn, destined for the above named place, for the purpose of visiting the Saints in that region. At about six o'clock we arrived at the house of Brother Benedict, where we were kindly received and hospitably entertained by him and his amiable lady. Next day, in spite of the severe rain storm, Brother Benedict took us, in his carriage, to the house of Brother Petit, at which place we met a number of the Saints, others were prevented from coming on account of the severity of the weather. We found a very excellent spirit prevailing among those present, and a determination manifested by them to fulfil the requirements of the Gospel; to sustain the Church; to magnify their calling; live their religion; dispose of their property as quick as possible, and go to Utah. We dined and supped with Father Petit, whose children around him, in the same neighborhood, reminded us of one of the old Patriarch's, surrounded by so many "olive branches." His Brother Ezra, also in the same neighborhood, with himself and family, all talk of bending their steps westward as soon as practicable. We enjoyed our visit; felt very much at home; enjoyed the good spirit of the Lord in their midst; were treated with generous kindness and hospitality; and returned on Monday morning to the Great Babel of Gotham. We hope they will be enabled to carry out their good intentions, and that we may soon strike hands with them in Zion.

President P. P. Pratt.

"My Fiftieth Year" from the pen of President Pratt, will be read with great pleasure by his numerous friends. We received it some weeks ago, but in the midst of pressing business laid it aside, and, through absence from home, it has been forgotten till the other day, in arranging our letters, we picked it up and added our response.

Correspondence of Elder McCune.

New York, April 14, 1857.

Editor Mormon,—*Dear Sir*: In accordance with my promise, I resume my pen to give you a few items in connection with my labors in the Burmese Empire, etc. When the war broke out in Burmah in the beginning of 1852, I was ordered there on service with the ordnance park—Burmah Field Force—detached for duty with the Pegue Division of the army, designed for the subjugation of as much of the Golden-footed King's dominions as they wanted. Of which the best half was appropriated by the then ruling powers in India, on the principle, I suppose, of might making right, telling his majesty of the golden foot, who naturally felt dissatisfied at such a procedure, that, if he would keep quiet, they would allow him to keep the remainder of his possessions, but, if not, they would take the balance from him also.

I was at the same time invested with authority to plant the Gospel standard in Burmah, and build up the Church, wherever my duties with the army might lead me. I, in accordance with my mission, took an early opportunity of looking round for a suitable place to preach in, but not finding any available house, I sent round a circular to the European portion of the army that lay near me, inviting their attendance at one of the principal entrances of the great Sheawy Dagon pagoda, (the Burmese inhabitants being worshipers of Boodah Godama,) where I promised them a lecture on the principles of salvation by a Mormon Elder. A number came to whom I faithfully delivered the message of these last days, telling them of the kingdom of God spoken of by Daniel the Prophet, that the honest-hearted of all nations and creeds were pressing into it, informing them of Joseph Smith's calling as a Prophet of God, and inviting them to repent and be baptized for the remission of their sins. I shortly after obtained possession of an empty *phongee house*, i. e. a priest's house, and for a time had crowded audiences; a number were baptized and a branch organized.

A short time after my arrival, I was invited by two American Baptist Missionaries who wished me to treat medically some of their sick people, as I had in addition to my other callings, become a Homœopathic practitioner. This led to an intimacy between us and many were the strong protestations of gratitude on their part, but when I at last announced myself to them as a Mormon Missionary asking their opinion of it, they vehemently opposed the delusion, as they called Mormonism, inviting me to appoint a time to come and discuss the subject with them, to this I consented on condition they should allow me afterwards to take to pieces the organization and doctrines of the Baptists, to which they consented.

We met accordingly at the house of the Rev. Mr. Vinton, who treated the subject as well as myself calmly and courteously, but the other, the Rev. Mr. Kinkade became, upon finding the truth too strong for his reasoning, quite abusive to myself, the Prophet, the Apostles and Saints generally, being so much excited as to beat the table with his fists and frothing at the mouth. He utterly refused to bring anything to the test of the Scriptures. At this stage of the proceedings, I told him that I must decline having any further discussion with him, as he had proved himself altogether unfit to discuss the subject as it merited, and further that as he had proved himself an enemy of all truth, a most wicked man, that it became a part of my duty to warn him, that unless he repented he should likewise perish. Being ordered about this time to take charge of the ordnance park appointed to accompany a column of the army under General Steel, C. B., whose duty was to go against Martaban, Billing, Sitang, Shoewy Gheen and Tonghoo, all strongholds of the enemy, and reduce them, I appointed an elder to preside in Rangoon and embarked on my new mission. It is not my intention to describe the carnage amongst the poor Burmese by our troops, but to confine myself to incidents connected with the preaching of the Gospel in that land. As soon as I got my park formed, I sent round the camp a circular announcing preaching by a Mormon Elder at my tent, every Wednesday and Sunday evenings, also Sunday mornings when not engaged with the enemy.

I had a goodly attendance for some time, and baptized three on the march, but the usual amount of hatred manifested to the truth was made frequently to appear in the repeated attempts to interrupt our meetings, by cutting the ropes of the tent during meeting, throwing stones, &c. When we had succeeded in driving the Burmese from all their strong-holds in the Sitang Valley, we encamped at the town of Shoewy Gheen, when I took possession of a deserted phongee-house, and turned it into a chapel, posting up written placards telling the hours of meeting, &c. I had not held above two or three meetings in my new chapel, when a combination was entered into to set fire to the house during the meeting, the mob accordingly came to the house; but the Lord put his hook into their jaws, for they went off after a time without making the attempt to fire the building, and the meeting proceeded to its close without interruption. On another occasion, they determined to rush in armed with sticks during meeting, but this also passed off as the other had done; the mob contenting themselves with beating the house with their sticks instead of us.

The authorities of the camp were as averse to Mormonism as the common soldiers, but they had the character of officers and gentlemen to sustain, and did not know how to interfere with it publicly; they would come sometimes within hearing, or get into a dark corner to hear, but were ashamed to be seen openly. They hit at length upon the plan of warning me to turn out, as Government claimed as theirs all the phongee-houses, and they required the timber of the house, site, &c.

Accordingly I moved out, and took possession of another partially empty phongee-house; but the authorities soon found they required this also, consequently I was officially warned again to turn out. I now took possession of an Image-house near a Pagoda, and through the kindness of the Engineer Officer got it walled in and floored, and again commenced preaching. The Burmese Gods in this house were from 12 to 14 feet high, built of bricks and mortar, and gilt over with gold-leaf; the effect when lighted was very fine, as the images reflected the light in the most brilliant manner, and appeared to be looking down upon our proceedings in their sanctuary with wonder and astonishment. I had not been long in possession before the authorities discovered that they required to run a wall through the back part of this, my new chapel, to enclose a powder-magazine, which had been erected for my ammunition. I was again warned to turn out, and they unroofed the house sufficiently to render it unhabitable, and then left off.

The Burmese, as a people, are, though less cultivated, much superior to the natives of Hindostan in general; the latter are distinguished for sycophancy, penuriousness, pilfering and lying, whilst their highest bliss is perfect idleness; whereas, the former are of a cheerful, happy disposition, faithful and affectionate in their family circles, and though the laziest of all people, yet, with a perfect indifference to money, except for the indulgence it brings, devotedly sincere in their religion, and cheerfully make any sacrifice, in order to be able to present a valuable offering to their gods, of gold, silver, wood and stone or to their priesthood. One of their ancient laws was, and is still in that portion of territory, under the rule of the King of Ava, was, death to the adulterer, inflicted by the husband, or brother, or father of the female, and yet it is quite common to sell their daughters when of adult age, to any man, white or black, who will pay the highest price for them.

I remain, dear sir, your obedient servant,

M. McCune.

Correspondence of Pres Geo J. Taylor.

Garden City House, Chicago, Apr. 10, 1857.

Dear Father:—I arrived here to-day about twelve m. after three nights of it on the cars, in fact I have not been in bed since I saw you at Jersey City last Tuesday. We went along very well after we started from the ferry with the exception of an awful shaking of our carnal tabernacles caused by the inequalities of the track, until we reached Dunkirk, where we missed the train for Erie or the connection as they call it, and were detained about ten hours waiting for another 'connection' and reached Erie just in time to find our 'connection' had gone and left us again. We had the pleasure of viewing that place as it were through a glass darkly for the space of four hours more, when we pushed on again and reached Cleveland at 9 a.m. of Thursday the 19th inst. 'Our connection' was good enough to wait for us here and we stopped a short time at Toledo and got our dinner, after which we met with no difficulty until we got to within 40 miles of Chicago between the stations of Laporte and Calumnet, when I waked up rather suddenly out of a dose I had been indulging in, to find the left hand side of the car I was sitting in absent and the end of another car sticking through and (as our car was still moving slowly forward) tearing out all the little obstructions it met with in its progress. As I found numbers of passengers leaping out of the side of the car which had been torn away above the windows, I picked up my carpet bag and followed suit, and by the time I was thoroughly awake I found myself standing in a slough of mud and water about up to my knees. I could not say that I had not sufficient presence of mind, for it seemed very active for a few seconds, but I thought that absence of body would be infinitely preferable in such an emergency. What caused the accident I don't think any one knows positively—four or five cars were injured materially, and three are fit for nothing but firewood. Several cars before and several behind us, escaped uninjured, only two persons were killed, an old lady and her niece from New Jersey. Mr. Stilson, the husband of the old lady referred to, was severely injured, it is doubtful whether he will recover or not; Seth Pitty, son-in-law of the old gentleman had his leg broken and his child was one of the killed, its head was crushed in behind quite flat, it must have died instantly. Several others were injured more or less, but none to compare with that family; one man had his nose broken and bent to one side and when I came on to the next station was sitting in a car trying to straighten it with his thumb and finger."

Your affectionate Son,

Geo. J. Taylor.

FOREIGN SUMMARY.

England.—The British Parliament was dissolved by royal proclamation on the 20th March and the wave washed isle was at last advices all excitement with the elections. Palmerston is in good spirits and calculated returning triumphantly to full power in Downing street. Mr. Cobden, the mover of the successful resolutions, condemnatory of the procedure of the government in the Chinese war, which led to the dissolution of the parliament, has been busy in his opposition to the premier and has attacked him roughly.

The writs for the new Parliament were to be returned on the 30th of April. At Hong-Kong great excitement reigned among the foreign population, in consequence of an attempt made by the celestials to destroy the barbarians by poison. One of the ringleaders of that infernal plot, was arrested through the energetic interference of a foreign merchant, before the offender could make his escape for Macao.

According to the latest news received by the overland mail from Calcutta, the Emperor is reported to be dissatisfied with the measures taken by his officials in Canton, and to recommend a reconciliation with the English; if this be the case, we may soon hear of an adjustment of the present difficulties, but it is very doubtful.

France.—The war being over, Louis Napoleon is contemplating the introduction of a consistent economy in all the State departments and national establishments. The polytechnic school has been dissolved by the order of the Emperor—the boys were getting too republican. The solution of the Neufchatel question appears to the *corps diplomatique* as difficult as the famous riddle of the Sphinx. Nothing has yet been done at the Paris conference up to the 27th ult. and they seem all pretty sick of the business. The grand duke Constantine of Russia is shortly anticipated in Paris. In Algeria an expedition is contemplated against the Kabyles, a very powerful and warlike tribe. Longwood House rendered classical by having been the residence of Napoleon I. on St. Helena, and the tomb with his drooping willows on that Island, are said to have been ceded by England to France. The American spirit rapper Hume has been very successful in his performances in Paris, with the exception of some roguish tricks, which nearly caused his expose. The haute volee of the French capital is discussing at present with great interest the approaching nuptials of the Sultan's daughter, the magnificent *corbeau* of the bride, and other paraphernalia of Oriental magnificence and luxury. An interesting addition to the *histoire scandaleuse* of the French catholic clergy, has been furnished by the elopement of a *grand vicaire* with a beautiful penitent of his to England. It appears that the reverend father was not only confessor but lover of the young lady. The ecclesiastical Lothario has declared in a letter to his bishop, that he is renouncing his profession. Sensible man—it is not good to be alone.

Germany.—The old quarrel with petty Denmark is not yet settled, on account of the noted phlegm and disunion of the Confederation. The interference of the great Powers is refused, the question being a federation. Russia from selfish interests is siding with Denmark, and causes thereby the bottle-king Frederick to waver in the adjustment of the question and to humbug his subjects.

Austria.—The Archduke Albrecht, as Governor General of Hungary, is endeavoring to prevail upon Francis Joseph, the boy-emperor to grant the Magyars the liberal (?) and enviable (?) privileges of his subjects in the Lombardo—Venetian kingdom. The Austrian has still very accrimonious feelings against Count Cavour, on account of his liberal reply to the Piedmontese press. The Piedmontese government continues to be the nightmare of the Viennese Cabinet, considering the ministry of Turin to be the focus of the revolutionary movements in Italy. Meanwhile the Piedmontese government continues its policy, which threatens to disturb not only the social equilibrium in Italy, but also to overthrow the political system, established by the Viennese treaty of 1815. The Russian bear is still growling and refuses the admittance of English Consuls in the ports, till the evacuation is complete, and in order to keep the great Powers on the *qui vive*, it is increasing the Baltic fleet. Alexander of Russia, tired of the stubbornness of the brave mountaneers of the Caucasus, is determined to bring the war, which has lasted for more than 17 years, to an end, by exterminating the Circassians under Schamyl; and for that purpose he has not only secured the cooperation of several of the chiefs of tribes, but has also sent an army of 100,000 men to the scene of action.

Denmark.—The difficulty concerning the Sound Dues is settled, inasmuch as a treaty relative to it, has been signed by all the Powers interested. According to an *on dit* the Spanish Government is going to send an expedition against Mexico, for the purpose of invading that Country, having at the same time secured the aid of *Santa Anna*, who is rumored to have offered his services some time ago to Queen Isabella. The first division of the fleet was to sail towards the 28th of March for Havanna. The sending out of a fleet is said to be merely an energetic demonstration, to maintain the honor of the Nation, without incurring the risk of a land campaign. The Spanish government thinks of establishing a submarine telegraph between Cuba and the United States.

Naples.—The condition of the people is as wretched as ever. The long spoken of amnesty has at last come out and is only a political dodge, inasmuch as it excludes all politically compromised persons. The latter are reported to have received the promise of liberty under the condition of leaving immediately for the Argentine Republic in South America. Between Austria and Sardinia diplomatic intercourse has ceased, in consequence of which the respective plenipotentiaries at the courts of Paris and Vienna have received their passports.

Persia.—Insurrectionary movements of an alarming character have broken out.

Japan.—Important news have been received, that by an edict of the Emperor the ports of Simodi, Kabodabi and Nangesabi are open to English, French, and United States Vessels.

South America.—In Brazils some rumors are afloat about the formation of a new Cabinet. Yellow fever at Rio and Bahia.

Mexico.—News from Vera Cruz, represent that place in a state of great excitement, in consequence of the expected invasion of the Spanish. It appears further, that the clergy is very much against the new constitution, and endeavors to overthrow the present government by starting another revolution. In fact the ferment is so great, that the outbreak of revolutionary movements is daily anticipated. The army is determined to sustain the new constitution, and has declared its will by oath to that effect.

LATEST NEWS.

England.—The issue of the election is a triumph for the liberal party over the conservatives and for Lord Palmerston individually, inasmuch as some of his ablest and most prominent antagonists such as Bright, Gibson, Cobden and Layard are removed from the parliamentary arena, if the re-election of Gladstone and Roebuck has taken place.

Sardinia.—Owing to the favorable reception of the interference of the English and French Cabinets, a speedy adjustment of the differences existing between Austria and Sardinia is anticipated.

France.—Prince Napoleon is reported to go to meet the grand duke Constantine of Russia at Toulon.

First Annual Address

Of the President of the Deseret Agricultural and Manufacturing Society.

Fellow-Citizens: It affords me great pleasure to meet you on the present useful and interesting occasion, full of associations having a bearing upon the upbuilding and prosperity of our newly established Territory.

Many of my fellow-citizens can well remember the circumstances under which the first soil was broken in this Territory, and in this city, by a band of Pioneers, with our beloved Governor at our head, who, nine years ago, left their families on the frontiers, and wended their way through a then trackless desert and wilderness to this place, and with an untried soil and climate, committed the scanty remnants of seed to the earth, and asked the God of our fathers to bless our labors and give the increase.

The same season a larger number of my fellow-citizens made Utah their resting-place, who, by the blessing of the Almighty God of Jacob, kept soul and body together through want and almost starvation until the succeeding spring, when another crop was put in, which bade fair for a good and plentiful harvest, but an army of crickets pitched their camp and made ready for an attack upon our crops. Many stout hearts fainted, while the prayers of the people were offered up to the Lord of Hosts that they might be preserved from the awful starvation that stared them in the face. The cry was heard. A host of timely gulls were mustered and sent forth to devour the crickets, which blackened the earth with their numbers.

Thus were we preserved to witness what we this day behold, which so far exceeds our most sanguine anticipation that we are lost in thought when we cast our eyes over the native productions, of our isolated mountain home.

The Home Manufactures would reflect honor upon any State in the Union, and far exceed my expectation. To say that they were equal to those of any other nation would detract from the real merit due, as it is well understood that Utah has some of the finest mechanics the world can produce.

The finest specimens of Sole, Upper and Harness Leather, of Cloth, Shawls, Hats, Caps and Muffs, Harness, Saddles, Bridles, Boots, Shoes, Nails, Mechanics' Tools, Carding Machines, Steam Engine, and very many other articles, properly elicited a good degree of interest.

The Agricultural department gave me much satisfaction. The fine specimens of Wheat, Flour, Corn, Barley, Oats, Beans, Squash, Beets, Turnips, and a great variety of other products could not be surpassed. The Fruits are excellent. The Peaches, Grapes, Apples, &c., are of the finest quality and flavor.

The Ladies' department furnished no inconsiderable amount of curiosity, wrought needlework and other Home-Manufactured articles, which has greatly added to the interest of our Fair. There were specimens of Linen, spun and wove by the ladies of Utah, and we would here urge upon the farmers the necessity of cultivating Flax more extensively; it is a native plant of these mountains, and is found growing wild to a great height in our kanyons.

The Plowing match came off with considerable spirit, and attracted much attention, and we anticipate another year will bring many competitors into the field.

The Show of Stock was rather limited. Some fine Horses, Cattle and Sheep were exhibited; but, for this superior stock-raising country, was far behind what it should be, and which we anticipate another year will far outstrip some of our other branches.

From my youth I have been intimately connected with agricultural and manufacturing interests and pursuits, and have always been deeply impressed with their great importance and utility.

That great master-mind, Jas. Buchanan, of my native State, and others of the United States with whom I have had the honor of an acquaintance, by turning their attention to the encouragement of Agriculture and Manufacture, have blessed the people beyond their expectations; and we in this Territory, with like pursuits, will truly cause the wilderness to blossom as the rose.

I believe this institution is the nucleus around which will be gathered the means of self-independence, for which we are indebted to the suggestions of our worthy Governor, and the action of the Legislative Assembly, who, at their last sitting, appropriated $1500 to aid in the enterprise; and we feel assured they will be more satisfied with the result, and at their next sitting will make additional appropriations to give strength and stability to the institution while in its infancy.

To the members of Awarding Committees, and to the Committee of Arrangements, who have acted in the spirit of their appointments, and have attended to their respective duties, I would, in behalf of the Board of Directors, tender our thanks for efficiency, promptness and energy displayed throughout their proceedings and management of the exhibition; and hope they will still give their aid and support to the institution; we do not consider our labors finished but only begun.

By the co-operation of the citizens, a great and good work can be accomplished in the furtherance of the interests of Agriculture and Home Manufactures in this Territory. An impetus has been given, which, if energetically and faithfully carried out, will bring about that consummation so earnestly desired—"Independence."

We shall be happy to receive from any of our friends practical communications on Agriculture, Horticulture, Mechanism, Manufactures, &c., applicable to this Territory.

We would also tender our especial thanks to the Governor for the accommodation of Buildings, Yards, Grounds, &c., for our Exhibition.

To my colleagues, the Board of Directors and officers, I tender my cordial thanks for their hearty co-operation with me, and their unwearied labors to carry into effect the objects of the Society, and pray the God of our fathers to crown our future efforts with success.

Edward Hunter.

[*Deseret News, Oct 22.*

From the Deseret News.

Governor's Message,

Presented to the Legislative Assembly of the Territory of Utah, December 18, 1856.

To the Honorable the Council and House of Representatives of Utah Territory:

Gentlemen—

It is with pleasure that I embrace the opportunity again afforded to present for your consideration those matters of interest which pertain to the growth, prosperity, advancement and well being of our young Territory.

Through the blessings of an Allwise Providence we have been favored with peace, quietness, general health and a fair portion of the bounties of the earth, partially compensating for the losses of crops and stock of the previous year.

Let our gratitude and praise be given unto the Lord of Hosts for these mercies and favors, and with them may wisdom and understanding continue to flow unto us.

In accordance with acts of the Legislative Assembly a Constitution was formed and adopted, the census taken, and delegates chosen to present our application to Congress for admission into the Union as a Sovereign and Independent State. Recent advices from our delegates show that our application has not been presented, owing to the intolerance evinced by the predominant party in the House of Representatives.

The enumeration of the inhabitants showed a population of near 77,000 in this Territory, and it is presumed that the addition to our numbers, since that was taken, would amount to about twenty thousand. This gives an aggregate equal to or exceeding the ratio of representation for Congressmen, removing every objection, if any were made, to our admission, on the score of insufficient population.

The financial condition of the Territory being sound, but little need be said on that subject. The accompanying reports of the Auditor of Public accounts and Treasurer, however, show the small balance of three hundred dollars and eighty-eight cents against the Territory, if the assessments were all collected; Auditor's warrants in circulation amounting to $6032,38; a lessened revenue for the current year of $2348,39, owing, it is presumed, to the losses of crops and cattle, and to less than the usual amount of merchandize in market. I do not consider any increases of the half per cent necessary, believing that, with the usual degree of prosperity, rate will produce sufficient for all needful purposes.

The following appropriations have not been drawn from the Treasury:

Amount appropriated for State House arrearages, - -	$15,078.92
Amount appropriated for establishing boundary lines, -	11,318.00
Amount appropriated for educational purposes, - - -	2,500.00
Amount appropriated for a military school, - - - -	1,000.00

It is desirable that the Legislative Assembly lend its pecuniary aid, only for the accomplishment of those objects manifestly and immediately conducive to the public interest; among which construction of roads and bridges, the promotion of the cause of education, domestic productions and manufactures, the public defence and the usual expenses attending the administration of Government, which last mentioned are principally defrayed by the General Government, in consideration of our still remaining in a Territorial organization.

The annual State Fair, or Exhibition of Home Productions and Manufactures, was held in Great Salt Lake City on first three days of October last, and displayed a commendable interest on the part of the people in supplying our wants with articles of fruit, vegetables, cereals, stock and manufactured articles brought into competition, not so much for the prize offered, as to gratify a laudable ambition to excel and bear the palm of superior merit and excellence. This is a harmless ambition, and worthy of still further encouragement. Policy, as well as interest, dictates that we, as a people, should rely more upon home productions for our consumption.

For the advancement and progress of our Territory, we should enact such laws as are necessary for her benefit, the development of her resources and most conducive to her interest, regardless of what other States or Territories may have seen proper to adopt. The dissimilarity of existing circumstances might make theirs a bad example or precedent for us to follow, though beneficial to them. To call from the experience and history of the past, for the benefit of the future, seems wisdom, and so it is, so far as applicable to our condition; when it is not, it betrays a lack of forecast and penetration which disqualifies and renders inconsistent those who shelter beneath the shades of precedents. To review the laws, alter and amend where necessary, and adapt them to the present wants of the people, seems to attend the duties of Legislation in this age of progression and reform.

Owing to the absence and supposed death of the Secretary, Mr. Almon W. Babbitt, and there being no probability of an appointee of the General Government arriving here before another year, I supplied the place by the appointment to that office of Wm. H. Hooper, Esq. as Secretary pro tem.

The peace of the Territory has remained uninterrupted during the year, except by a few Indians who commenced hostilities in Utah county in the early part of March, which, though soon suppressed, caused the death of seven persons, mostly herdsmen, and the loss of a large amount of stock. The depredatory Indians escaped, and have since returned to their usual haunts, except the hostile chief who has fled to the Moquis for shelter. A suitable degree of care should be exercised to provide the Territory with arms, supplies of camp equipage and ammunition, to be kept in store for emergencies of a similar nature.

In conclusion, permit me to add that, while we congratulate ourselves upon the peace, union and prosperity which so eminently attend our efforts, we continually invoke Him who rules in the affairs of men, for wisdom to enable us to perform the duties devolved upon us with ability before Him, and fidelity to our constituents.

Brigham Young.

Utah Territory, Executive Department, Dec. 8, 1856.

Gov. Young's Message.

The last document we have received from Utah will be read at this moment with great pleasure by those who love truth and justice. Utah is represented by her enemies in the States to be in turmoil and confusion, preparing for war—and the governor's message to the Legislature comes at the opportune moment, breathing peace and good will to men—what a rebuke to his friends and calumniators!

Utah.

We received by the last California mail a copy of the *Deseret News* of February the 4th. All was well: the Saints doing their best to assist the emigrants who had arrived late in the season with the hand-carts and ox teams. A Lady's Relief Society had been formed for the purpose collecting assistance and disbursing it among them.

Captain Daniel Jones had been on the Salt Lake in a small craft, sounding the depths to see to what extent its navigation might be useful. The iron foundry has cast him an anchor of two hundred and fifty pounds—a good beginning.

The Exhibition Prize List.

On our front page will be found this interesting record of the energy and industry of the Utonians.

LIST OF PASSENGERS

On board the "George Washington," for Boston, March 27th, 1857. Orson Pratt.

Liverpool.

Adults.	Children.
Elizabeth Tilly.	
Elizabeth Tripp.	
William Anderson.	
John and Margaret Tripp.	
Israel Evans.	
Benjamin Ashby.	
Mary J. Dyers.	
David and Martha Thomas,	3
James Keates,	1
William Morgan.	
Henry and Jane Rutter.	
John Harris.	
Evan and Charlotte Rees,	2
John and Hannah Lewis,	1
John and Emma Rogers,	5
Susan A. Bennett.	
Charles and Mary Nicholls.	
Alfred Solomon.	
Mary Truscott.	
George and Mary A. Hall.	
James D. Harris.	
Agnes Davies,	1
Edwd. and Elizabeth Geary,	3
William W. Reed.	
Agnes Reed.	
John and Eliz. Threlkeed,	7
Geo. and Margaret Hymers.	
George and Hannah Blackett,	1
Wm. and Margaret Fenn.	
Thomas and Mary J. Race.	
Allen and Agnes McQuarrie,	5
Agnes Gray.	
Hamilton Garrick.	
Francis and Mary Kerby,	5
Ellen Stevenson.	
Elizabeth Walker.	
Sarah Pollard.	
James Morrow.	
John Ramsey.	
Elias Edwards.	
William Pearson.	
Mary Brady.	
John Shuttleworth.	
Jos. and Har't Shuttleworth,	1
Mary Maddock,	4
Sarah Falkner.	
Jos. and Eliz. M. Taylor,	1
Ann Taylor.	
John and Ann Taylor,	3
William Blain.	
Wm. and Maria Richardson,	3
Elizabeth Atkinson.	
John Carr.	
Ellen Nicholson.	
Henry Baily.	
Richard and Elsie Booth,	4
John Cutler.	
John and Jane Greenwell,	2
Thomas Roberts.	
David Coe.	
Hezekiah Coe.	
Sarah Barnes,	1
Thomas S. Backston.	
Fanny Moore.	
Thomas Davies.	
John and Phoebe Dove.	
John and Emma Barlow.	
John Barnet.	
Henry Allen.	
John Blunt.	
James Prasser.	
Charles Nell.	
John Gregory.	
Elizabeth Summers.	
Mary A. Cole.	
Paul and Eliza Wilson,	2
Patience and Ann Cole.	
Eliza Barrett.	
Mary A. Webb.	
Thomas and Anna King.	
Abraham Jenkins.	
William Crowther.	
Jane Crook.	
Thomas Short.	
Ann Clark.	
James Smith.	
Mary Morgan.	
Elizabeth Tingle.	
Richard and Mary Hadley,	4
Charlotte Bouford,	7
Henry and Ann Turner.	7
Charlotte Stead,	
Rebecca Gatehouse.	
John C. and Selina Hall,	2
Eliza Hallet.	
Sarah A. Coggle.	
Susan Roper.	
Ann England.	
Wm. L. and Mary Hutchins.	
John Cornwell.	
John and Ellen Henderson,	3
Geo. and Thomozine Welsh.	
Frederick Fish.	
David Curtis.	
Anthony and Jane Bolton,	3
John M. and Selina T. Brown,	1
Edwd. and Ottili Schonfeld,	1
Richard and Athalia Gilbert,	1
Henry Dixon.	
Thos. R. and Harriett Welsh,	1
William and Matilda Jannett.	
Frederick Horton.	
James Judd.	
Mary Goswald,	2
Sarah Hoby.	
Robert Haslam.	
Rosina Alderton.	
Sarah Parsons,	1
Henry P. and Mary Richardson	
Geo. and Victoria Musgrave.	
James Jackson.	
James Galyer.	
Ellen Jackson.	
Mary Peck,	3
Susan Horsley.	
Henry and Clement do.	
Edwin Dix.	
Hannah Footy.	
Richard and Mary Bates,	6
John and Mary Ann Tilby,	1
John and Elizabeth Keating.	
Thos. P. and Alice White.	
R. L. Fisher.	
Harriet Steebe.	
Thomas Allsop.	
Elizabeth Moffatt,	1
Richard Hensley.	
Mary Sugden.	
John and Sarah Pymm.	3
John Angus.	
Thomas and Mary Jack,	1
Isabella Dunlop.	
Mary Brown,	4
Isabella Niell.	
John and Janet Farrell.	
Margaret and Christiana Currie.	
Christiana Gribble.	
Wm. and Elizabeth Patteson,	1
Robert Burgant.	
Priscilla Noble.	
Annis Bedford.	
Ephraim Watson.	
James Clayton.	
Elizabeth Bent.	
Elizabeth Bennett.	
Jervis Mansfield.	
Hannah, Elizabeth, and Emma Boocock.	
Elizabeth A. Law.	
James Slack.	
George Warren.	
John Frost.	
Ann Roberts.	
Simon Whitehouse.	
Jacob Randle.	
Joseph Boswell.	
Mary Morris,	3
Thos. and Hannah Watkins,	1
John and Hannah Reid,	
Elizabeth Walker.	
Charles Renolds,	6
John Blakemore.	
Kezia Davies,	1
William Phillips.	
William and Sarah Passey,	1
Sarah Smith.	
Maria Dagger.	
Eliza Pointon.	
Maria Brown.	
Ruth Kelsor.	
Jesse B. Martin.	
James and Ann Albion,	1
Jane Shephard.	
Mary Cockshott.	
Edward Barlow,	1
Mary Wild,	1
Henry McCrackin.	
Mary Ann Cato.	
William Brown.	
C. R. Dana.	
William and Louisa Pardoe,	5
William and Sarah Griffin.	
James Jarvis.	
Elizabeth Shaw.	
Charles Law.	
Mary Ann Robinson,	2
Anna Sinclair,	1
James King.	
Jane Ann Kent.	
William Tarn.	
John Graham.	
John and Elizabeth Lake,	2
Isabella Smith.	
Jeremiah and Isabella Wilson,	3
Thomas R. and James Greener.	
Joseph G. Manning.	

Adults.	Children.
Emma and Annie Bascomb.	
Mary and Sarah Hains.	
Elizabeth Davey.	1
Hannah Heath.	
Harriet Lock.	1
Elizabeth Storer.	
Catherine Winchester.	
Wm. and Elizabeth Courtier	
William Williams.	
William and Ellen Bond,	1
Thomas Foot.	
Edward and Sarah Thomas.	
Thomas Stevens.	
William and Sarah James,	1
Alice and Wm. Davies.	
Thomas and Hannah Overd,	7
Jane Ann Giles.	
Margaret Mean.	
John and Susan Greenway,	2
Hannah Webb.	
Eliza Horrocks,	3
Joseph and Martha Harroes,	2
Matthew and Ann Gibbon,	2
Henry Edwards,	1
O. G. Workman.	
Isabella Ovington.	
Hannah Woodlane,	5
William and Hannah Millard,	3
Ann and Fanny Emmingham.	
George and Margaret Newton	1
Alfred and Lydia Cowles,	
Mary A. Bales.	
Rosannah Dickerson.	
George Cutts.	
William and Ellen Dean.	
Wm. G. and Mary A. Walker.	
Ellen Kirkham.	
Betty Tattersall,	1
Jane Gerard,	3
Thomas Knowles.	
George and Ann Swindle,	1
Mary A. Wilson.	
Richard Calladine.	
Jesse and Mary Griffin.	
Jonah and Eliza Coxhall,	3
Ann Adey,	1
Thos. Smedley,	2
Margaret Pilling,	1
Mary King.	
Charlotte Johnson,	2
Mary and Caroline Howell.	
Horatio and Martha Thorp.	
Hannah Mitton,	6
Richard and Naomi Blundon.	
Alexander Robinson.	
Hugh Davies.	
Grace Jones.	
Owen and Anne Williams,	2
David Roberts.	
Griffith and Jane Roberts.	
Annie E. Roberts.	
Elizabeth Jones.	
Evan S. Morgan.	
Phebe Jones.	
John and Sarah Bosworth,	2
Sarah Jarvis.	
Ann West.	
Walter and Sydney H. Lewis,	2
Solomon and Matilda Saxton,	1
John Buck.	
Jeremiah Brown.	
William Green.	
George Blount.	
Ann Roland.	
Noah Hill.	
Mary Henshaw.	
Sarah Cross.	
Mary Butt.	
Jane Holmes,	1
Mary Ann Wooley,	2
James Carrigan.	
Lois Bent.	
James and Maria Tuckfield,	2
Mary Scottorn.	
William Green.	
George Anderson.	
A. M. Musser.	
Margaret Jenkins.	
David B. Dill.	
Charles Stephens.	
Smales Jackson.	
Joseph and Leah Eyres,	5
Sarah Tickner.	
Sarah Stoce.	
Eliza King.	
Robert Michil.	
Elizabeth Thomas.	
George Wistle.	
Henry P. Nichols.	
William Hymas.	
John King.	
Eliza Merritt.	3
Francis Michil.	
Elcas Sanders.	
Wm. and Jane Brewer.	
Thomas and Martha Smith,	1
Isabella and Esther Read.	
Michael Clark.	
Henry and Jane Gunter.	
Wm. and Emma Gunn,	4
Elizabeth Judd.	
John and Mary Bradd.	
Sarah Biles.	
George and Sarah Selby	4
John and Lydia Kemp,	1
John and Anny Turner,	3
Elizabeth, Jane, and Archibald Hunter.	
John W. and Mary Lewis.	
Elizabeth Holliest.	
Henry Holliest,	2
John Hogginson.	
John and Jane Williams	2
John and Eleanor Palmer,	9
Wm. J. and Ann Phillips,	3
Thos. and Mary Ann Jenkins,	3
Ann Garvey,	1
Thos. and Mary A. Baldwin,	3
Mary A. Mansell.	
Samuel and Jane Bee,	5
George and Ann Jarvis,	4
Mary Picton.	
James Waterman.	
Thomas Hill.	
Samuel Smith.	
Naoma Brettt.	
Mary Ann Spilsbury.	
Louisa A. Gibbs.	
Thomas and Agnes Chalmers.	
Hannah Jones.	
Jane Bentham.	
George and Eliza Coleman.	
Ellen Day.	
Ephraim and Fanny Swan,	3
James Palmer.	
Thomas Morgan.	
John and Caroline Phillips.	
William Painter.	
Sarah Yates.	
Richard and Martha Hodges	2
Jane Jones.	
Albert P. Tyler.	
Eliza Williams.	
Elizabeth Maslin.	
Elizabeth Wood.	
George Taylor.	
William Gatehouse.	
Elizabeth Gorton.	
William Waters.	
Elizabeth Reeves.	
John E. and Frances Puddeford.	
Margaret Bamber.	
Jane Graham,	2
Thos. H. and Jane Latey,	3
Mary Birch.	
George and Hannah Sparkes,	2
George and Sarah Weaver,	2
John Allen.	
Lucy Pancock.	
Sarah Snow.	
William S. Webster.	
Daniel Cammonill.	
William Leggett.	
John and M. Ann Workman.	
Abedigo Clifford.	
Ruben Smart.	
Alexander Edward.	
Emma Bond.	
Mary Lunny.	
Mary A. Crowther.	
Samuel Batson.	
William Johnson.	
Susannah Yappy,	1
Maria Beranger.	
Charlotte Buvelot.	
John and Emma Buvelot.	
Daniel and Magdalene Suirer.	
Christina Buvelot.	
Ulric and Verena Bryner,	2
Paulina Zupinger.	
Anna Ligenstorfer.	
Henry and Elizab'h Lappinan,	3
Henry and Regina Muller,	4
Geo. and Maria Bunnelli,	3
Anna Wiss,	1
Henry and Catharine Gasman,	2
Christina Weiss.	
John and Elizabeth Boshard.	
Margaret Nacht	
Margaret Bubejohfer,	1
Octave Ursenbach.	
Frederick Suiz.	
Casper Gubler.	
John Yheurer.	
John Jewry.	

SUMMARY.

Adults 8 years and over	692
Children under 8 years	65
Infants under 1 year	56
Total	813

JAMES P. PARK, President.

JESSE B. MARTIN, CHARLES R. DANA, } Councillors.

JOHN TRUP, Steward.

WILLIAM JONES, SAMUEL ARMSTRONG, } Cooks.

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are ncapable of obeying any law, not believing good or evil; and Jesus says, "Of such are he kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four[th] is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

C. C. DULIN,
BOOK BINDER, &c.,
MORMON OFFICE.
No. 102 Nassau street, New York.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor.	$1.75
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c	10 cts.

Send cash orders.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS. fe17

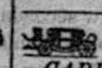
WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER, in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-6m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be on, an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf


J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 Main Street,
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

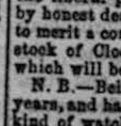
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale and Retail Dealer and Importer of
GROCERIES, PRODUCE, WINES AND LIQUORS,
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut, in the store lately occupied by Braun, Krug & Co., St. Louis, Mo.
Purchasers will always find a large stock of SUPERIOR FRESH GROCERIES, and every article connected with his line of business at the very lowest cash prices.
Country Produce will be taken in exchange for Groceries or for cash at market prices. d22

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

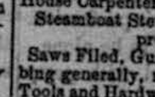
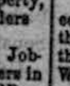
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y


J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.


JOHN DAVIS,
GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo., Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New-York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa.
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1[7]

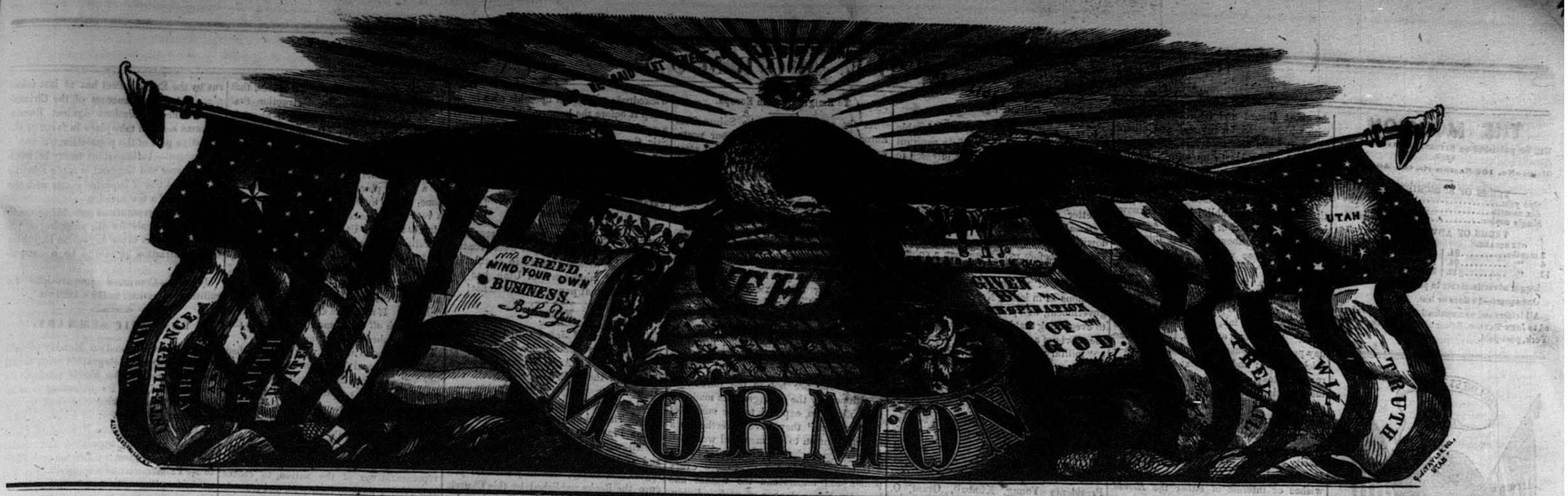
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

Cotton Factory for Sale.
A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a
MACHINE SHOP.
The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.
Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.
Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to
E. R. YOUNG, Westport, Conn.
Refer to the Editor of THE MORMON.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (*at the Sign of the Deer in Windows.*)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl,
S. T. HOUSE. NEW YORK.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.---NO. 10. NEW-YORK, SATURDAY, APRIL 25, 1857. PRICE FIVE CENTS.

Poetry.

The Triumph of Truth.

BY MISS KATE J. REDDING.

Can ye darken the rays of the noon-day sun?
Or bring back light when night's begun?
Can ye wrench the shaft from the hand of death?
Or stem the plague in its withering breath?
The heavens above us, the lights that glow—
The tombs of the lifeless, answer—no!

Can ye calm the waves of the raging deep?
Or hush the winds that o'er it sweep?
Can ye stay the lightning's vivid flash?
Or level the rocks the surges lash?
The rage of the tempest, the tides that flow—
The blast of the whirlwind, answer—no!

Can ye measure the depths of yon proud sea?
Will the universe change its laws for thee?
Can the monarch of nations war with God?
Or vanquish truth with his tyrant rod?
The grovelling kingdoms of earth will show—
They may boast in their pride, but must answer—no!

Can ye change the laws of truth divine?
Or crush them 'neath the wheel of time?
Can ye sever the chains that bind our earth?
Laws that eternity first gave birth?
The works of creation, above, below—
All nature, the universe, answer—no!

Can ye fathom the mind of the changeless One?
Or limit the grace of his murdered son?
Can ye stay His truth in its onward way!
Or banish its light from the sons of clay?
The blood of redemption from sin and woe—
The voice of His Prophets answer—no!

From the Deseret News, Feb. 4.

Freedom of Conscience—Toleration.

In the concluding paragraphs of the leading article in Harper's Magazine for November, entitled "The Massacre of St. Bartholomew," written by John S. C. Abbott, will be found the following quotations:

"There is one great truth which this narrative enforces; it is the doctrine of FREEDOM OF CONSCIENCE. It was the denial of this truth which deluged France in blood and woe.

"Let us emblazon upon our banner the noble words,

"Toleration; perfect, civil and religious toleration."

"Let us grant Toleration, perfect and untrammeled, to one and all—to all religions, to all politics, to all humanities—to the young fanatic in his sleepless dream, to the old fogy in his dreamless sleep."

There is a self-evident consistency in the truth of the above named "doctrine," a fitness and justice in the motto counseled for our national "banner," and a loving kindness in the exhortation to "grant Toleration," that are truly refreshing in this period of maddened politics, frenzied fanaticism, commercial peculation, and sycophantic juggling for place and power. And these truths of universal benefit and applicability are by no means less refreshing because published in a periodical of such wide circulation and well earned celebrity, even though its "monthly record of current events," its "Editor's table," and its "Editor's easy chair" do not at all times appear strictly mindful of the great principles now so zealously and beautifully promulgated by Mr. Abbott. And in these days of degeneracy rather than true enlightenment, of tyranny rather than kindness, when the adversary is lashing the civil, political and professedly religious elements into fury, have Mr. Abbott and Harper's Magazine the nerve and moral stamina to enable them to stem the the wild surges of the whirlpool of temptation and corruption, and to unflinchingly defend the principles they proclaim and call upon the world to apply? Future events will answer. In the meantime we extend the right hand of fellowship to all who manfully support "Freedom of Conscience" the wide world over, and joyfully anticipate the day when this earth's "banner" shall freely float over land and sea, bearing upon its broad folds the words:

"FREEDOM OF CONSCIENCE.
TOLERATION;
PERFECT CIVIL AND RELIGIOUS TOLERATION."

The world in their iguorance may stare at seeing their advocacy of human advancement so readily and cheerfully responded to from the desert plains and rocky bulwarks of Utah, more especially as they have classed her citizens "into sleeplessly dreaming fanatics, and dreamlessly sleeping fogies." Had those thus classifying us possessed but a small share of the same love of truth that they do of sophistry and error, of happiness that they do of pleasure, of the just rights of others that they do of their own selfish purposes, of the welfare and exaltation of their fellows that they do of their misery and degradation, they would long since have thrown off the shackles of bigotry, inhumanity and traditionated superstitions; and unsullied truth and unaloyed freedom would have universal power and free course. But in this dawning of a new era, in this progress of the "dispensation of the fullness of times," and amid the maddening corruption that is waxing grosser and grosser upon the earth, we hail with joy even the occasional advocacy, in the world's publications, of a candid and truthful principle of humane conduct.

Did all writers upon kindred topics let the spirit of truth and the love of man guide their pens, as did Mr. Abbott in the quoted paragraphs, then would power presses cease to groan under such sanctimonious, ignorant and hypocritical expressions as, "What shall be done with Utah?" —when all the time it is a bright example to all other States and Territories; "odious and barbarous institutuions," when those institutions are revealed from heaven for the salvation of man in a celestial glory; "deluded fanatics, knaves and dupes," when those vilified persons easily circumscribe the world in the most valuable information. Then would Congress invite Utah's petition for admission into the Union and at once act favorably thereon, instead of stretching arbitrary power over and plotting to disfranchise a portion of citizens descended from the same revolutionary sires, and rightfully claiming the privileges guaranteed by an equally inherited Constitution.

"Toleration to all religions, to all politics, to all humanities," would for ever stop that canting, whining, whited sepulchre cry about "abominations in Utah," by those who are either as ignorant or as corrupt (or both) as the devil wishes them to be, and who delight in efforts to stretch or shorten the fair proportions of eternal truths to suit the iron bedstead dimensions of their own narrow contracted creeds and notions. Away with all shackles upon thought, speech, and actions that infringe upon the natural and inalienable rights of others. South Carolina has more right to say to Massachusetts "abolish your white slavery arising from the unmerciful lording of the rich over the poor, and abolish your wide spread and foul adulteries and whoredoms, and the intolerable religious bigotry of your hireling priests," than Massachusetts has to meddle with slavery in South Carolina. African slavery in South Carolina is a legalized domestic institution, and was and is at least permitted so to be by the federal compact to which Massachusetts was a party; while white slavery, adultery, whoredom and other gross abominations, though not altogether legalized in Massachusetts, nor even so much as sanctioned by the Constitution of the United States, are nevertheless extensively practised and securely domesticated therein, and are most severe cankers upon the body politic of any community.

Either State has a perfect right to ask council and aid to enable her to cope with what she may deem evils; either State has also the liberty to kindly proffer its counsel and aid to remedy or abolish what she may know to be evils; but no State nor Territory, nor all combined, save one, have the least shadow of just right to dictatorily interfere with the internal policy and domestic practices and institutions of another State or Territory, nor to in any wise endeavor to gag neighboring citizens inherently possessed of the same Constitutional rights with themselves.

It will be understood that in commenting upon governmental rights and policies, in this article and previous ones, we treat of governments as human institutions, and not as though they were instituted, guided, and controlled by the Spirit of that Being whose is the "earth and the fulness thereof."

Civil and Religious Intolerance, and that too in a professed Republic, harrassed Joseph the Prophet and the Saints in New York and Ohio, expelled them from Missouri at the point of the bayonet, compelled their departure from Illinois, after having massacred the Prophet Joseph and Patriarch Hyrum, and is still unrelentingly pursuing them in their secluded and uninviting location. True, the watch words of the onslaught are somewhat changed, but the same spirit is still leading forth the persecution, and is striving to enlist all other States and Territories against one, and that one well known to be the purest and most patriotic of all. Then, the farcical Spalding story and the changes zealously rung upon the "golden bible," "impostors," "fanatics," &c., marshaled the bands of the intolerants and cheered them in spoiling and oppressing the innocent. Now, since those terms have proved too ridiculous to longer rouse attention, speakers, writers and publishers, from Maine to Texas and throughout the breadth of our land, most sanctimoniously elevate their eyes, clasp their hands, and groanfully exclaim, "O! polygamy!" "O! the abominations of those awfully corrupt Mormons!" Being tolerably well acquainted with the character of those who thus exclaim, also somewhat conversant with the doctrine and practical workings of polygamy, we take the liberty of assuring all the world that the majority of those virulent slanderers are sunk in ignorance, depravity and intolerance almost if not entirely beyond redemption.

This being the fact, a reflective mind may well query why such persons are deemed worthy of notice. Because wicked men have already repeatedly in our day plundered, driven and killed the servants of the living God—those who were striving to walk in obedience to the requirements of a risen Redeemer—and we would, as far as possible, induce all men, by correct instruction and example, to refrain from the commission of so great offences, and to side in behalf of "Perfect Toleration." All Bible readers are aware that many of the ancient worthies had more wives than one, and that, on this point, the conduct of David towards Uriah and his wife is alone condemned. Now what is man that he should call in question the sanctions of Jehovah? Or by what authority does he presume to dictate the Almighty, or circumscribe the revelations of His will and the institution of his plans?

But aside from those questions, aside from all the arguments that have been used for and against a plurality of wives, and even granting that polygamy be solely a human institution, whom does it now concern, except the inhabitants of Utah? And who has the right to curtail those inhabitants in the privileges of even "Civil Toleration?" to say nothing of those far dearer rights of "Freedom of Conscience," and those higher privileges of "Religious Toleration." Those who cannot frankly answer "no one," had better reflect upon the immense and cruel destruction of lives in the "Massacre of St. Bartholomew," when the Roman Catholics butchered so many thousand Presbyterians on account of their religious faith; and also upon the bitter acrimony, desperate atrocities and unsatisfying results attending all religious wars and persecutions. Neither may it be altogether unprofitable to bear in mind the truth couched in the Hudibrastic couplet, that

"A man convinc'd against his will
Is of the same opinion still;"

and the verity of an important scriptural declaration that "what measure ye mete, shall be measured to you again."

The spirits of mankind are sent here to take bodies and undergo a state of probation, in accordance with a plan devised in the councils of eternity. Those spirits are given an agency in their choice between good and evil, and are surrounded and influenced by disembodied evil spirits, by angels or resurrected beings, and by spirits which minister to such as will prove themselves worthy of becoming heirs to salvation. It is well known that from the beginning, and from the day in which Cain slew his brother Abel, evil spirits have strenuously endeavored to counterfeit the teachings and appearance of angels of light; have striven to possess the tabernacles given to beings in probation, and to gain possession and exclusive control of this earth and its affairs; and that to accomplish all this they have not only unscrupulously resorted to craft and all manner of deceit, but have often bitterly persecuted and killed the righteous. In addition, we wish all people to fully understand that evil spirits and those persons who are deceived by them or prefer to follow them, are always the ones who are at the bottom of all persecutions and oppressions, and are ever seeking to destroy the righteous from the earth.

When has a Former or Latter Day Saint been known to unlawfully kill, to persecute, or to oppress his fellow beings? If at any time such an one has been overtaken in so great a fault, it has been because he was overcome of evil and ceased to be a Saint. The Saints delight in "Truth and Liberty," in "Freedom of Conscience," in "Perfect Civil and Religious Toleration," in every true principle revealed to man for his guidance, and intend most manfully, under Providence, to extend the blessings of those glorious rights to the humblest being that may come within their sphere of action.—Furthermore, to use another quotation from Mr. Abbott, (simply changing I to we) "We grant to you perfect liberty of opinion and of expression, and we demand of you the same," and also "perfect liberty" of worship and action so far as guaranteed by the Constitution, by all other righteous laws and the will of the Almighty.

Have Mr. Abbott or we endeavored in this matter to set forth any new truths for human guidance, or to exhort to aught but a kind, correct and righteous conduct towards all "humanities?" Verily no. But the human family are so constituted that they need "line upon line;" and if we have succeded in presenting the least of these principles of eternal truth in such a point of view as to excite the thoughts and enlist the action of any in its favor, then indeed has some good been accomplished.

And in the arrangement of the lines of battle between truth and error, for the final issue preparatory to the ushering in of the millennial rest of a thousand years, let all bear in mind that there are but two churches on this earth, the church of Christ, and the church of the devil; and there are but two leading principles, Good and evil; and that the church of the devil and the principle of evil are ever found enlisted under the banner whose motto is "Intolerance; Perfect Civil and Religious Intolerance," no matter how cunningly soever the adversary may vary the wording thereof, with a view to entrap the unwary.

Duties of a Wife.

THE REV. DR. J. P. WILSON, of Newark, is delivering a course of sermons on the "Family Circle." The fourth of the series was devoted to the "Duties of a Wife," and the Newark *Advertiser* gives the following outline of its leading points:

The first duty of the wife is *submission*, reverence and deference for the husband. The Bible commands the husband to love the wife, but it does not say one word of the wife's loving the husband; that is taken for granted.

She should acquiesce in the authority of the husband, who should also remember that when command begins, happiness ends. She should have submission to the reasonable authority of the husband, not like that of the servant to the master, but a quiet submission which tends to her own advantage more than her husband's.

Some women are weak enough to marry husbands to rule them. Such marriages are always unhappy, as the wife acknowledges she marries a fool, and is obliged to drag him after her all her life, and in the end finds she has less advantage over him than she supposed. Woman should submit, as our first mother Eve had the sentence passed on her that her husband should be her desire, and should rule over her. A woman should not, however, be submissive in divine matters, but should differ in meekness, leaving God to decide.

The second duty is *real and high respect to her husband*. If her husband is no model in the eyes of the world, he should be in a wife's; and when the latter thinks meanly of her husband's appearance or talent, the next thing is contempt. When this begins, the delicate sentiment that belongs to the relationship of man and wife is gone forever. If a woman marries a man of stupidity, whom she can't respect, she is the more foolish, and breaks that holy vow to honor, love, and obey. A wife should respect the husband when she can't the man, and should never complain of his improprieties, because a seal should be forever set on the improprieties of the husband, which, when broken, destroys the family circle, and makes the wife and husband no longer one. She should not even confide in a mother, for *concealment* is the true path, and these faults should be hidden, and though it bring her to her grave with a broken heart, they should be screwed up in her coffin.

The third duty is *quietness and gentleness of spirit*. A wife should be cheerful and unmurmuring, and should acquiesce with the husband in the management of the family affairs. He should locate the residence, regulate the family expenses, and have the power of deciding such matters; for on him the responsibility rests to keep the wolf from the door. A wife who complains to her husband, because she cannot go to as much expense as some other women, is at once mean, ungenerous, and cruel.

She should have the control of her tongue, knowing how to say just the right word in season. She should not try to have the last word, or to talk a husband down, for like an ancient General, another such victory will be her ruin.

The fourth duty is that she should be a *help-meet*. If a help-meet was necessary in the days of innocence, what is it now? She should be wise and judicious in the management of the household affairs and should follow the commands of the third chapter of Solomon, which is more than many modern wives do. A part of female education should be to attend to common things, and no fine music, or worsted piece, can take the place of order and neatness at home. Fancy pursuits should be secondary to family duties.

She should have tender conciliation and sympathy for her husband, who comes from the cares of the world to find repose and sincere affection at home, and she should make him forget in its genial sunshine the storm without. In times of sorrow and grief she should be an alleviation, and make the burthen lighter by bearing part of it. But in sickness, a wife shows the true woman, which the preacher said the English language was too poor to describe.

Woman's love should be constant, and as an illustration he referred to a case in his own knowledge, where a woman redeemed a husband from intoxication, after twenty years' suffering, by her constant love. He also referred to the case of Mrs. Patten, the female captain, who was a true help-meet.

The last duty is that of a wife's helping her husband in the duties of holy life. She should do this by conversation and action, not by continually thrusting religion on him, but by her lowly meekness of deportment, her chasteness of piety, and anxiety for her husband's welfare. Her bread should be cast on the waters, and perhaps would be found after many days. The sermon closed with a fervent appeal to personal piety and preparation for eternity which might come at any time.

SMITH and Brown running opposite ways around a corner struck each other. "Oh, dear!" said Smith, "how you make my head ring." "That's a sign it's hollow," said B. Didn't yours ring?" said Smith. "No." That's because it was cracked.

Mr. Hildreth's Petition to the Methodist Conference on the Use of Tobacco.

To the Bishops and Members of the New York East Conference of the Methodist Episcopal Church in Annual Conference Convened:

REV. FATHERS AND MINISTERS: There is a solemn duty, as well as obligation, binding upon every Christian Minister, to refrain from the very appearance of evil, and to carry out the principles of Christ in their purity, not only while in the pulpit as teachers, but in every social or public circle in which they may be called to move.

One whose name has, is, and we hope ever will be, revered as a holy and good man, Rev. John Wesley, said cleanliness was next to Godliness.

Why, then, do the present clergy, in many instances, indulge in the use of that filthy weed, tobacco? Is it not offensive to many? How can a Christian Minister indulge in its use? Is it not filthy in all its forms? Is it not, when used as a quid, and rolled in the mouth, from which a powerful mass of liquid filth is emitted, disgusting to that being who is man's helpmate and companion—*Woman!*

Is not the smoke, puffed in the face of another, whether from a pipe or cigar, offensive?—even an assault?

Did Christ ever use tobacco in any form? Although the pleaders of rum and wine as a beverage often quote the miracle of the Savior turning water into wine at the marriage feast, no mention is made of tobacco ever having been tolerated by him in any form. If it is so necessary for man to use it, and to make a smoke-house of his mouth, or a manufacturer of a filthy fluid mixed with mucus, and of a most disgusting nature, why not swallow the juice thus manufactured, and not pour it out upon the carpet, or the well-cleaned floor of a neat housewife?

It is injurious to health—not a clergyman in the whole Irish Conference uses it, but our American clergy, who are generally considered the most refined of the ministerial order.

There are members of this Conference whose nervous systems are almost paralyzed from its constant use. Varied are the excuses for its use. Some use it for headache, some neuralgia, stomach-ache, tooth-ache, and, we have reason to believe, some may use it for corns; as with drunkards, they have each an excuse. We are satisfied, having consulted physicians from twenty-five of these United States, all of whom fully agree that tobacco is, in any form, injurious, and we are satisfied that no person of cleanliness can say but that it is a dirty practice in any way used.

If it is cleanly, why that respectful petition from the leading brethren of this Church, (having notices posted prohibiting its use) requesting the clergy comprising the Conference now in session not to use it, if they did not consider it a filthy practice?

You may receive this petition, and, as we believe, one of its like has been received and passed over to the Committee on Slavery, (and we believe that Committee well timed, for there are more than one kind of Slavery.) God knows we believe, if there are any slaves in human shape, it is the tobacco chewer and smoker. We have only to add, we intend to urge the utter annihilation of its use, until the desired object is accomplished, or we lose the power to speak. We consider it no excuse, even if nine-tenths of the community use it, and we believe this the strongest plea that can be urged in its favor.

If, then, this is to be an excuse on account of its numbers using it, then quit preaching the Gospel, and go to manufacturing tobacco and cigars, for there are many more sinners than saints.

As a general thing, the habit is acquired when but boys—many of whom think if they can utter a good round oath, and drink a little rum and smoke, their manship is established. Begin, then, with children, especially in Sabbath schools. But if you use it, where is your influence?

Therefore your petitioner prays your venerable and holy body would pass resolutions urging upon the members of the Conference generally, the necessity of each using his exertions to suppress its use in their respective charges. Also, make it one of the test questions for members presenting themselves for the high and holy calling of preaching the Gospel.

And in duty bound will ever pray.

JOHN T. HILDRETH.

Brooklyn, April 17, 1857.

A California Lion Killed.

Last Sunday morning, says The Columbia Gazette, Mr. Massingale, living near Vallecito, noticed that some wild beast was among his hogs. Taking his gun, he made pursuit, and following the animal by his tracks, the ground being soft, he came upon a hog weighing one hundred pounds, about three-fourths of a mile from his house, which the lion, for such the depredator proved to be, had carried there and partially buried in the ground. He then put the dogs on the trail, and pursued the animal as fast he could on foot. He had not proceeded far, however, before the dogs brought the lion to bay, and Mr. Massingale coming up, killed him the first fire with a rifle. The lion weighed, after being dressed, 140 pounds, and measured eleven feet two inches from the tip of the nose to the tip of the tail.

Stick to Your own Tongue.

A certain pompous gentleman, who is fond of making after-dinner speeches, and of interlarding them with quotations from foreign languages which he seldom gets right, not long since, in replying to a toast drank in honor of an absent friend named Bayard, said, that his friend, "like his namesake, the illustrious Chevalier Bayard, was *sans coeur et sans culotte!*" which being interpreted, means *without heart or breeches*. The unfortunate gentleman probably meant to say that his friend was *sans peur et sans reproche*—"without fear or reproach."

Proper Indignation.

At a late trial before the Supreme Court, the defendant, who was unaccustomed to legal phraseology, was astonished on hearing himself charged with what seemed to his innocent and unsophisticated mind, all manner of crimes and misdemeanors. He silently listened to the "allegations," as they were repeatedly called, until his patience became exhausted, and then springing to his feet he exclaimed: "See here, Judge! all of them are *allegations* are false, and that are *allegator* knows it!"

The Population of the World.

ACCORDING to the American Almanac for 1857, the most reliable estimates of the population of the globe are as follows: Africa, 100,000,000; America, 57,676,882; Asia and Islands, 626,000,000; Australia and Islands, 1,248,000; Europe, 263,517,521; Polynesia, 1,500,000.

A RUSTIC ROLAND FOR AN OLIVER.—It is related of a Scotch clergyman, who is more indebted to his manuscript than to his memory, that he called unceremoniously at a cottage, while its possessor was engaged in perusing a paragraph of the writings of an inspired prophet. "Weel, John, what's this you are about?" "I am prophesying." "Prophesying! I doubt you are only reading a prophecy?" "Weel," argued the rustic, "gin reading a preachin' be preachin', is no reading a prophecy prophesying?"

OFTENER ask than decide questions; this is the way to better your knowledge. Your ears teach you, not your tongue; so long as you are ignorant you need not be ashamed to be instructed.

THINK much and speak little. Think twice before speaking once, and when you speak, speak well.

ENDEAVOR to create good feelings everywhere, and remember that if a person cannot do you some good as a friend, he may do some harm as an enemy.

TAKE man as he is, and not as he ought to be.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....6 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, APRIL 25, 1857.

The "Satanic," the "Unwashed Philosopher," the "Little Villain," and their Puppies.

FOR some time past scarce a day passes without our noticing something in the public press against President Brigham Young and his counsellors. They are almost invariably represented as the most wicked of men, the most abandoned tyrants that have ever lived, treacherous to the General Government and plotting against it, utterly destitute of every feeling but that of sordid selfishness and knowing no law, in their intercourse with those over whom they preside, than the gratification of licentious passions. To say we believe that the authors of these charges are sincerely convinced of their truth would be untrue. We are sufficiently acquainted with public journalism, and with that of this city particularly, to know that there is no other sincerity about these calumniators than the sincere wish that they may be successful in pleasing and exciting the public, and gaining the most they can for their fulsome scribble, while at the same time they labor to advance the interests of some one for which they are well paid. The horror and alarm with which these editors view "the progress of Mormonism," the danger they "apprehend to the country from the increasing influence of Brigham Young," the tears they profess to shed over the "fallen humanity" they imagine in the Utonians, and the "profound grief" they claim for their "bleeding hearts," as they contemplate through their depraved imaginations an abject slavery and degradation of the fair sex in Utah, are simply easily written phrases which men in their position have opportunity of writing every week over something or other that is before the public—phrases which are no more the exponents of their souls' conviction than the Anglican parson's "sure and certain hope of a glorious resurrection" read over some scapegrace who had only been fortunate enough to escape the hempen rope to die in his own bed, and thereby be entitled to "a christian burial." "Horror," "tears," "grief," and "bleeding hearts," is all fudge: from these sources such terms mean absolutely nothing—resembling only the gilt leaf of bad gingerbread to make it take better with the "green 'uns." Imagine Bennett—the "Satanic," of Potosi lead notoriety—in tears; Greeley—the "Fourierite Philosopher," sarsaparilla merchant, lobby agent of the Stryker $1000 draft notoriety—horrified; and Raymond—the "Little Villain," vender of men's, women's, and children's bones—grieved and bleeding-hearted over the Mormons and Utah! Fudge—from beginning to end all fudge! Stuck together on the same pedestal, the three would, with the spirit and understanding, play the part of the Marble Hearts to perfection—money can purchase us; but with all their talk of tears, grief, and bleeding hearts, they would never pass for the Three Graces.

The Satanic, the Unwashed Philosopher, and the Little Villain write for pence—when they don't for drafts—and know that the moment they come down to sober facts, and deal with men and things just as they are, without the color and dash of their imaginations, that moment is the beginning of the end of their money-making. In no country in the world do editors pander more to the depraved and vitiated tastes of the rabble than in these United States. A steamboat or railway accident, a crim. con. case or murder, or the arrival of a steamer from the Old World or from Nicaragua cannot occur without the venal editor making the most of every item, and as frequently making a great deal more of it than it can bear. He rushes to the press with the most exciting and inflamatory headings to the first rumors that reach his ears; and fearful that his neighbor may be more expeditious, and gain the first few pence for an *extra*, he heedlessly, and without reflection or discrimination, publishes the most absurd and improbable stories with which some for interest and others for sport have crammed him. Some one now and again starts up with influence enough to make himself heard, and exposes the credulity or misrepresentation of an editor, by reason of which the truth betimes gets to the public; but an acknowledgment of error, or an *amende honorable* for injustice, is about the last thing expected by those who know the life and procedure of men who make journalism a profession—a money speculation. The politics, religion, and morals of such editors are those which promise the best remuneration of pens, ink, and paper—nothing more. As required and paid, they will one day praise or abuse, whiten or blacken—thick or thin; and the next day, just as ready to take a higher sum and reverse the operation. Intelligent men everywhere are aware of this disreputable course: hence so little regard is paid to any eulogium or charge that such editors may make of or against public persons or men in authority. Let the highest authority of the United States do anything contrary to the wishes or interest of either the *Herald*, *Tribune*, or *Times*, and though he were as pure as the angel Gabriel, their wide-spread clique of penny-a-liners will discover something to annoy him, or to hold him up, if possible, to ridicule before the public, even should they find nothing better to talk about than the parting of his wool, the dye of his wig, or the squinting of his grandmother's old grey cat. But it is seldom they go it so mildly; in the absence of such important historical information, they heap upon the head of their victim every accusation their wicked hearts can conceive, and the small fry that follow in their leading strings re-publish their malicious accusations and meddling, to which they add their own verbiage and local slander. Some will dash out with holy wrath against some swindling operations and stock-jobbing concerns at the public expense in Congress or in the legislative halls of the State, which, if all true, would exhibit an awful lack of probity and absence of common honesty in men holding the highest offices of trust in the nation, and at the same time an immaculate purity in the editor; but, alas! it too frequently occurs, as exhibited in the late Corruption Investigation at Washington, that the holy zeal of the editor is all-bogus, and the righteous exposure of his paid correspondent and the high morality of the casual contributor to his paper are all put on, and is everything but that which it first appears. The editor, when examined, sings mum, knows nothing nor nobody, and scarcely knows himself; the correspondent is obliged to get "a kink" from a lawyer to wriggle through the best he can an examination he had invoked for everybody but himself; but when submitted to its ordeal comes out second best, or, rather, is kicked out as unfit for the society of gentlemen, and utterly repudiated from the floor of "the House." Their don't recollect, can't say, couldn't swear, and all the other rubbish of quibbling was mere pettifogging to hide up greater corruption with which they were themselves believed to be tainted than that in others to which they had first drawn public attention. Yet these are the gentlemen and their paid whelps that are barking so loudly about Mormon corruptions, rebellion, &c. Had the Mormons but the authority of Congress to bring the whole batch of them into the witness-box, they would cut as bad a figure as the Little Villain and his immaculate correspondent did before the Investigating Committee at Washington. In the meantime we shall keep on their track, and a day will come when an investigation will take place and the blackness of their hearts exhibited, and no don't recollect, can't swear, will be able to hide from the gaze of men the price which bought their pens to calumniate and misrepresent the Mormons.

Explanations.

AFTER our last week's "form" was "locked up" on "the stone," all ready to go to press, we received the names of the emigrants by the *George Washington*, and anticipating that they might arrive before another week, we deferred going to press another day to have the long list inserted. To furnish place, the poetry in to-day's issue was taken out; but in the hurry, the short editorial alluding to it, published last week, was forgotten and remained.

A short editorial alluding to the Governor's message was set up in the same hurry, and in it a curious blunder—"what a rebuke to his friends and calumniators," should read, what a rebuke to his *enemies* and calumniators!

While we are making acknowledgements, we beg to say to our gifted sister, Miss Kate Redding, that we were not aware of her poetry—"The Triumph of Truth"—having been mutilated in our last year's volume, till our attention was recently drawn to the fact. In justice to the young poetess and the subject, we publish it to-day entire. We might groan out, oh! these awful printers! but as they are generally pretty obliging and do their best in a hurry, we shall share the blame with them and try to improve together.

The George Washington.

THIS fine packet ship arrived at Boston on Monday, with upwards of 800 Mormons. Prest. J. Taylor left the same afternoon for that city to aid them by his counsels. The greater portion of these emigrants will go on direct to Iowa City by railway, and immediately proceed to Florence, the last out-fitting place, where they will be joined by others and continue on to Utah.

Goliath Again.

LAST week we noticed at considerable length the communication of an aspirant to the Governorship of Utah, addressed to the editor of the New York *Herald* and published in that paper. Our neighbor of the *Daily Times* of Tuesday republishes a letter addressed to the editors of the *National Intelligencer*, which may be set down as letter No. 2 from the same pen. The letter before us is more than a column and a half long of closely printed matter, the object of which is to represent the Mormons as in letter No. 1, hostile to the government, well prepared for fighting, up to everything that is calculated to frustrate the efforts of a new Governor, unless he be a "military Governor, with discretionary power to place the whole Territory under martial law, backed by a military force of at least 5,000 men, amply equipped with munitions of war and a year's supply of provisions." The writer professes to have "made nearly a year's stay in Utah," during which he "noted" some very nice sentiments about hostility to the Gentiles, which he has placed to the account of Presidents Young, Kimball, Grant, O. Pratt; Elders Hawkins, Johnson, Ivins and Walker, the Indian Chief, whose body now lies mouldering in the dust. We are not acquainted with the privileges which the gentleman enjoyed during "nearly a year's stay in Utah;" but he seems to have considerable tact in clothing the sentiments he "noted," for the enlightment of the public with language very well chosen for the present excitement. The object of the writer is clear—he wants the Governorship of Utah. To effect his purpose he misrepresents the feelings of the people in that Territory, makes them out a lawless banditti, that would assassinate or poison any body that stood in their way, or was a disbeliever in their faith. By this means he hopes to frighten the administration, make them believe that dirty work has to be done and as honorable men will not stoop to become tools to the enemies of the Mormons, he calculates on considerable chances—particularly if the 5,000 troops accompany him—for notoriety and a share of the plunder. A man who deliberately lies is fit for anything, and one more reckless in that profession we have never yet met.

We don't know who he is and don't care; but were he sent to Utah to-morrow and backed by five times 5,000 troops, and, that doubled three times over, he would be branded to his face as an unscrupulous defamer by every man and woman in the Territory.

It is certainly very complimentary to the Utonians that their calumniators are obliged to go far and wide to rake up something against them, and when their stories are told they are so palpably false that a few words only are sufficient to send their falsehoods back upon the heads of their authors, marking them as men unfit for respectable society. The whole letter is nothing better than a conglomeration of what apostates, stump-orators—religious and political—have bellowed against the Mormons for the last twenty-seven years; and might have been drawn up by that corrupt scoundrel, J. C. Bennett, Tom Sharp and the filthy Van Dusen, as a common platform on which might meet the scum of the nation. There are two and only two new charges in it, the others have been refuted times without number, we shall therefore notice them. The Mormons are said to have "instigated the Indians to revolt in Oregon and Washington Territories in the late war," and supplied them with ammunition. This is a most outrageous falsehood. The Mormons never had any communication or intercourse with the Indians alluded to, and never were within hundreds of miles of them. Governor Stevens was censured by the General Government for instituting martial law in the Territory, and this calumniator comes forth as his apologist and says that the Mormons "were, in my judgment, the cause that created the necessity for the proclamation of martial law by Governor Stevens." Had there been any ground for such a charge it would not have lain dormant till this aspirant for the Governorship of Utah made his appearance at Washington for some of the cheese parings off the new President's table. It would have been out long ago, and every means taken to criminate the guilty. The oft repeated story about teaching the Indians military tactics is but the old Missouri story of preaching freedom to the niggers, with a new dress to suit the circumstances. Our accuser might after that certainly feel no squamishness in taking the Editors of the *National Intelligencer* to California, and saddling upon the Mormons, headed by Samuel Brannan, Parley P. Pratt and others, the organization of the first Vigilance Committee! We have learned through the public press that Mr. Brannan had taken part with the Vigilantes; but it is the first time that we have heard of Pres. P. P. Pratt or any Mormon dabbling in the Vigilance Committee. We do know that the charge is false. Mr. Pratt is too much of a gentleman to mingle in any of the squabbles of the "Gentiles," and, as we have been informed, never spoke to Mr. Brannan all the time he was in California.

To the Saints of the New York Conference.

WE give hereby notice, that in accordance with a resolution passed in one of our counsels, we deem it wisdom to have a fast day on the first Sunday of every month. ALEXANDER OTT, President.

CHARLES C. DULIN,
WILLIAM H. MILES, } Counsellors.

To Emigrants from Europe.

As the emigration of the Saints from Europe has begun to arrive in our ports, we think it not amiss to throw out some general instructions for the benefit of those who tarry in the States.

Persons who leave their native lands, the homes of their fathers, to seek their fortune on a foreign shore are necessarily anxious to know how they can best attain their object. Situated as we are in the great commercial metropolis of the United States we have many opportunities of witnessing the anxiety of strangers who have just stepped from the packet ship and are full of hope, restless to rush on after ease and riches, and not less frequently do we witness men prowling around them ready to deceive and lead them into difficulties. Though the Saints from Europe are not in the pursuit of wealth nor, by the arrangements made for their reception, exposed to the snares of "the runners," they have nevertheless a feeling common to all men and women—anxiety about what they are going to do.

It is impossible for us to see every person and understand the wishes and learn the circumstances of each individually, we would therefore say to the Saints collectively, that the brethren appointed to preside at Philadelphia, Boston and New York are good men who will from their experience be a blessing to those who follow their counsels. Among those who will arrive this season, in the ports we have named, there will doubtless be many who, though unable to go all the way to Utah, will be very desirous of going West. To those who may have means to take them as far as Florence, N. T., the outfitting place for the plains, we say go and when there, if you can go further, and are counselled to go to the settlements beyond Florence, by all means go, and in carrying out the counsels of the servants of the Lord you will be blessed. To those, however, who have not the necessary means to gather to these places but yet have some means at their disposal we say, instead of running till you have spent the last cent, stay where there is an organized branch of the Church, where you can join with your brethren and sisters in their public assemblies and in their private meetings, and be instructed and enjoy the Spirit of the Lord. It is well to go West, certainly; but when it is only under the impression that a few extra dollars can be gathered there easier than in the east, we say that it profiteth a man little if he gain the whole world and lose his own soul. We shall not sanction running here and there after vain bubbles—we have seen enough to convince us that it is better to live and enjoy every day the blessings of the Lord among organized Saints than to roam about as sheep without a shepherd.

Governorship of Utah.

IF we are to judge of interest by the noise and excitement attending anything, the Governorship of Utah is the most interesting question before the public. Judge Drummond's letter of resignation has been re-published all round, and some editors have let off considerable spite against the Mormons, but, as a general thing, respectable papers pass him by. The woman affair leaks out and spoils him for being regarded as a martyr, or used as a tool that can stand cross-examination. The Goliath we noticed last week, and of whom we have again said something elsewhere this week, does better than Drummond; he is as great in the profession of slander, and has the advantage of the Judge—he is yet unknown. The rush for the Gubernatorial chair abates in nothing. A despatch from Washington on Tuesday says:

"No decisive steps have been taken relative to Utah. There is difficulty in finding a proper man for Governor, although there are half a dozen applicants for the office."

We said last week that we suspected that the Administration was beset with hungry office seekers, but we were little prepared to hear, through the public press, of such a batch. If six are known to the correspondents of the New York press, what a numberless army must be in the background, sliding in by every possible means into the Administration their beggarly petitions. The *Herald* of Wednesday, thinking it might be useful to the aspirants, publishes the following morsel:

WHO WILL TAKE THE OFFICE OF GOVERNOR OF UTAH?—A few years since, when Brigham Young anticipated his removal from office, he addressed the people of the Territory as follows:

I am and will be the Governor of this Territory, and no power can hinder it, till the Lord Almighty says, "Brigham, you need not be Governor any longer," and then I am willing to yield to another. Every man that comes to impose upon the people, no matter by whom he is sent, or who they are that are sent, they lay the axe at the root of the tree to kill themselves; they had better be careful how they come here, lest I should bend my little finger.

Whether the *Herald* exhibits the foregoing (which, by the by, we have no time to compare with what was said) as an indication of President Young's faith and influence or a hint to the office-seekers that a good man is wanted and good conduct is expected, we don't know; but our interpretation of the paragraph is simply that the present Governor of Utah believes in an All-wise Supreme Governor over and above all men, and so long as He wills this, that, or the other, it must be so; and any successor to Brigham Young in the gubernatorial chair of Utah must be a good man, who will not IMPOSE UPON THE PEOPLE; otherwise it is very likely to turn out one of the decrees of Providence that his wickedness will recoil upon his own head. Keep it before the hungry loafers, *Herald*; a good man and no *imposition upon the people*. Stir them up to diligence, and when the six and the others examine themselves, when they are wanted they will be like Paddy's flea.

Faramorz Little, Esq, and the New York Herald.

THE letter this gentleman addressed to the editor of the *Herald* last week, contradicting the wicked reports in circulation against the inhabitants of Utah, has not appeared in that paper—of course not!

Notice.

THE Church of Jesus Christ of Latter Day Saints in Philadelphia assemble for worship in the Arch Street Assembly Rooms, on the N. E. corner of Ninth and Arch streets, every Sunday, at 10½ A.M.; 3 and 7½ P.M. Preaching morning and evening. The public are invited.

The Presiding Elders of Branches connected with the Philadelphia Conference, and scattered members or others in that region of country, who may wish to procure the Books published by this Church, should send their orders to President Angus M. Cannon, 302 New Market street, above Vine, Philadelphia, Pa.

An Interesting Letter.

JUST as we were preparing to go to press the Utah mail has arrived in our city, bringing us a bundle of papers, and to ourself and friends in the East, a considerable number of letters. The following letter will be read with satisfaction by those who want to know the facts from which spring the greater part of the present Utah excitement:

GREAT SALT LAKE CITY,
January 31, 1857.

DEAR FRIEND STENHOUSE,—After saying so much I shall now, according to promise, give you some of my observations and impressions of Mormonism in Utah. My account will be different from those generally published in the States, and from which I had formed the opinion, like many others, that the inhabitants of this Territory were enemies to civilization, christianity, and the Constitution of our great country.

When first I came here I had a strong prejudice against the people, and feared them much. An intimate acquaintance with many of my "Gentile" brethren did not lessen my prejudice and fears, but, to the contrary, increased them. From them I learned that their lives were in danger in consequence of hard speeches delivered against them by the "Heads" of the Church at their religious meetings; and, that the "Powers that be" were bitterly opposed to the Federal Government, traitors to their country, and most oppressive and tyrannical in all their acts. Nor was this information confined to the "Gentiles," but I found some Mormons speak very strongly against the measures and policy of the authorities. After five months residence here I have discovered the real cause for the "hard speeches" of the elders, and, to some extent, can account for the spirit of the articles on Mormonism which have appeared from time to time in the newspapers.

I have found that a number of the "Gentiles" and Mormons here are guilty of gross licentiousness. Judge S——— (United States Official and Quarter Mormon) was last week found guilty before the Church court, of adultery, and excommunicated from the Church and published through the Territory.

I know that P———, D———, C——— (United States Officers) and other leading "Gentiles" have been guilty of the same crime, and have hired an old hag to aid them in their hellish designs; and, also, that Gen. B———, Dr. H———, (U. S. Officers) J ———, and others have joined them in gambling, drinking and misrepresenting the acts and policy of the leaders of this community to the Departments at Washington, (I have read the documents) and to the press in New York. As for myself, I confess that I have kept their company to some extent, and plead guilty to the crime of drinking with them, (and thereby incurred the displeasure of the Mormons) but thank God I have never in my life been guilty of fornication and gambling, and I hope never will.

The authorities are well posted in all these movements, and, I am positively astonished that they have done nothing but deliver a few "hard speeches" against such conduct when it is well understood both by Mormons and "Gentiles" that the "mountain law" is, *death to the adulterer*. But I presume that the Mormons are afraid to put the law in force believing that if they killed any United States official, or banished them and their associates from the Territory, that it would be construed into rebellion against the Government, and go far to confirm the previous reports of their treachery, and bring destruction upon themselves; for it is a notorious fact, that the prejudice against this people runs so high in the States, that there would be a general rising against Utah to avenge any insult or punishment inflicted upon an officer, no matter how much he deserved his fate; while no notice would be taken of a few murders at the Capitol, save by the penny-a-liner. Let a man in any eastern city be shot (he may wear the livery of the U. S.) by a friend of the seduced, and the entire press will trumpet the justice of the punishment and the heroism of the executioner; but let it be done here, and how different the sound of public opinion. The hero of the east not only becomes the villain in Utah, but 70,000 souls are condemned for the act. I would advise the enemies of the Mormons in the States, that if they wish their entire destruction, that the most speedy way to bring it about is to hire some quarter Mormon here to kill a U. S. officer, (anyone will do for the sacrifice—the nation will not lose much, as she doesn't send any here who are worthy of a better place;) and when the deed is done, *Herald* it through the Union; and in a very short space of time thousands will march towards Utah, full of enthusiasm, thirsting for the blood of—who? the man that killed the officer? Oh no! the 70,000 American citizens!! How is this? If a Presbyterian insults a Methodist, are all the Presbyterians in the State condemned? If a Roman Catholic kills a Protestant are *all* the Roman Catholics in the State punished for the murder?

The Mormons are not very well satisfied with the General Government in appointing officers for the Territory who are strangers to the people, and not at all interested in the prosperity and advancement of their interest—but rather, on the other hand, do all they can to annoy and perplex them. They come here not as friends or servants of the people, but as representatives of the nation, to coerce and subdue them to their will, and trample under foot the laws of the Territory—which have been submitted and approved by the Government—instead of sustaining them. In fact they have acted as if they had the power from Government to dictate and legislate for the community. I think it would tend greatly to the advancement of this Territory, and secure the good feeling of the people, if officers were appointed from amongst them; and would be no more than just that they should have a voice in the selection of them.

Much has been said and written about the immorality of the Mormons. It's all a humbug. It has been supposed that because they practice polygamy they must of necessity be outrageously corrupt. But the polygamy of the Mormons is not that kind supposed to exist among them. They treat it as a pure and holy principle of the highest order, by which they can raise up a pure, righteous and holy posterity. If it were otherwise it could not be hid from the public gaze. The fruits of Mormon morals would be entirely different from what they are. It is a solid fact that in a community of 70,000 souls there is not a drinking shop, gambling saloon or house of ill-fame; and during the five months that I have been here I have only seen three cases of drunkenness, (my own company excepted,) and scarcely heard one oath. Where is the small town in the United States that can brag of so healthy a state of morals?

By the time you have read this far, you no doubt will conclude that I am nearly converted to Mormonism. If I could admire all their religious principles as much as their morals, I most undoubtedly would join their ranks—but that's impossible. Perhaps if I were a religious man I would have written different, for no doubt I would have seen things different; but my want of faith in Christianity permits me to look at things as they are. I must say, however, that so far as I have investigated their tenets, they are much more reasonable and natural than any other sect with which I am acquainted. Many of their views I admire. God has a body, parts and passions—He made the world out of existing matter—He caused vegetation to grow after depositing the seed in the ground—are very great improvements on the sectarian belief on these subjects.

I do not expect to leave for California sooner than May, you may therefore expect to hear from me before going.

Give my respects to your family, and believe me to be,

As ever, yours truly,
JAMES THOMPSON.

MR. STENHOUSE, New York.

We have only space now to say to friend Thompson that we shall be ever glad to hear from him wherever he may roam.

FOREIGN SUMMARY.

ENGLAND.—The parliamentary elections are closed, and appear to result in a majority for the Liberals, yielding, according to the London *Globe*, 365 government, and 249 opposition returns. Lord Palmerston has intimated to Baron Rothschild that the Jew question will come on the *tapis* in the first session of the new Parliament as a Cabinet measure. The Queen is anticipated to open Parliament in person. The marriage of the Princess Royal of England is postponed till Jan. next. Gen. Ashburnham is to take the command of the military expedition which is about to be sent to China. In consequence of a suit by a French priest, lately at Chelsea, for the breaking of a contract, a verdict of £500 damages was pronounce dagainst Cardinal Wiseman, who is charged with the loss or embezzlement of an important family document signed by Princess Letitia Bonaparte.

FRANCE.—Arrests of some persons charged with the prosecution of revolutionary plans. Great excitement among American residents in consequence of the suspension of one of the most noted banking houses in Paris.

CHINA.—The latest accounts represent the emperor's pacific intentions towards England as doubtful, and speak of the closing of the five great ports against European commerce as a certain event. Concentration of the rebel forces towards Nankin. An unsuccessful attempt was made to destroy a British man of war by fire.

TURKEY.—The evacuation of the Bosphorus by the English fleet has at last taken place. Apparent success of the Ciriassians in their operations against Russia. Reforms seem to take place in favor of the Christian part of the population.

MOROCCO.—An important treaty between the emperor and England is made relative to the abolition of imported goods with the exception of a few articles.

NAPLES.—Preparations are being made on a grand scale for the shipping of political prisoners to the Argentine Republic. The expatriation is said to be a compulsory one.

RUSSIA.—Continued preparations for military operations in the Caucasus.

DOMESTIC SUMMARY.

The *Niagara* sailed on Monday to take part in laying the telegraphic wire across the big waters. The *Herald* pitches into Secretary Toucey for objecting to a reporter or two walking the deck by day and occupying six feet of hammock room by night. Mr. William B. Reed, of Philadelphia, has been appointed ambassador to China. He goes by London and Paris to see Palmerston and Napoleon—of course no entangling alliances. Samuel's ambassador is only to learn what share of the advantages the old gentleman is to have for his moral force, backed up by all the Navy that can be drawn into the Chinese waters under the stars and stripes! The Secretary of the Interior is said to have nearly completed the arrangements necessary to commence the wagon road to the Pacific. W. E. Nobles, of Minnesota, will construct the road from Fort Ridgely to the South Pass, and return over the Platte road to Fort Kearney. William M. F. Magraw of Missouri will construct the Fort Kearney and Honey Lake roads as far as the City Rocks. John Kirk of California will complete this road from City Rocks to Honey Lake Valley, making from the California side.

Thirty-eight horses were burned to death on Tuesday morning in a livery stable in the upper part of this city; many carriages and wagons, with harness, hay and feed, were consumed. Loss not short of $10,000.

Correspondence of C. B Putnam.

THE following letters have been forwarded to us for publication, and as they may in some measure serve the end for which they have come to us we give them a place in the MORMON.

WAPELLO, April 12, 1857.

BROTHER TAYLOR: I sit down to copy a letter I have just received from Great Salt Lake City foom my aunt. I feel as thoughI wanted to do all I can to put down Satan, for he rages hard in this place. I think this will be read with satisfaction by my friends in the States, and serve to expose some of the slanderous reports of the adversary.

Yours truly, CYNTHIA B. PUTNAM.

GREAT SALT LAKE CITY,
October 29th, 1856.

DEAR BRETHREN AND SISTERS, it is with feelings of pleasure, that I am writing these lines. I wish you all were here, if it is your desire. If you could hear the sermons delivered by the servants of the Lord here, as I hear them every Sunday, you would soon make up your mind to live with the Saints in these lovely and peaceful Valleys. I feel happy and contented to reside among these people and have no desire of returning to Babylon. Feeling and realizing that I am free from the pestiferous influence of so-called modern civilization and enlightenment, and knowing that I can worship God according to the dictates of my own conscience, I am happy and I only wish that you may soon land in this City, that we may enjoy each other's society and be servants and handmaidens of the Most High. From what I have realized, I know that the Kingdom of God is here in its primitive beauty, and you will find it so, when you get here, only more so than you can conceive now. The country here is beautiful and healthy, the air being pure and serene. Hasten then to come up here as soon as convenient. If I could see you * * * *, I could comfort your hearts; be faithful to your God and do His will, and I hope you will live to come home to Zion to share in the blessings of the Righteous, because here alone is the place, where you can fully receive the rewards of the faithful, and if I could converse with you only for one hour, you all would say, let us arise and go up to the House of God. I have heard but very little of my friends since my arrival here, give my kindest love to them all and write to me as soon as you have got this. Yours truly in the Gospel of Peace, PHEBE P. WALTON.

"POLYGAMY AMONG THE BAPTISTS.—A committee of the Baptists of South Carolina have deliberately resolved that when a slave-husband has been sold to a new master, he may marry a new wife, and thus have a new wife for every new master."

[The above was forwarded to us from Philadelphia without the name of the paper whence taken. Send us on a relation of facts to look at, and we may say something.—ED.]

Letters.

MRS. E. WALKER, John Pettibone (2 cts.,) Joseph Davis (26 cts.,) William Thacker (26 cts.,) Daniel Jacobs (26 cts.,) James W. Stevens, Cornelius Evans, James Hart, William Hemming, Ann Steward (26 cts.,) Mary Bodenham, Mr. Thomas, Mrs. Smith.

All letters will be forwarded by enclosing a stamped envelope and 3 cts. for advertisement.

THE MORMON.

FOR THE MORMON.

My Fiftieth Year.

BY P. P. PRATT.

I am fifty years old! I have lived to see
Seven times seven and a Jubilee.
That period famed in the days of yore
As a grand release for the humble poor;
When the pledg'd estate was again restor'd,
And the bondman free'd from his tyrant lord.
When man his fellow was bound to forgive,
And begin a-new to think, and to live.
The nations have hail'd the year of my birth
As a Jubilee to the groaning earth.*
The triumphs of steam over land and sea
Have stamp'd the age of my Jubilee.
I have mark'd its progress at ev'ry stride,
From the day it was launch'd on the Hudson's tide,
Till it conquer'd the ocean,—grasp'd the land
And join'd the nations in a common band.
I have liv'd to behold the lightnings yield
To the mandate of man, and take the field,
As a servant-runner to bear the news
In an instant, where its lord might choose.

And, scarce less strange I have liv'd to behold
A Mormon Sage, with his wand of gold
Overturn the world, and toss it up
As a teller of Fortunes would his cup.†
All these are facts; but, of little worth,
Compared with a prophet, restored to earth.
I have seen his day and have heard his voice;
Which enraged a world, while the meek rejoiced.
I have read the fate of all earthly things:
The end of thrones, and the end of kings.
I have learned that truth alone shall stand,
And the Kingdom of God fill every land.
I have seen that Kingdom rolling along
And taking its seat 'mid the mountains strong.
While the nations wondered, but could not tell
To what these wonderous things would swell.
I have wandered far over land and sea
To proclaim to the world its destiny:—
To cry to the nations, repent and live,
And be ready the Bridegroom to receive.

I have wandered far—I have wandered wide,
From Maine to the wild Missouri's tide;
And over the ocean's sea-girt isles
Full many a weary thousand miles.
I have trampled the deserts burning sands
And the snow-clad mountains of unknown lands.
Mid the crystal waters of Deseret
I have pulled the oar and cast the net,
I have climbed the steeps 'mid the golden ore,
And roamed o'er the lone Pacific shore.
I have plowed its bosom many a-day
To visit the nations far away.
I have stood on Chilli's distant shore,
Where the Polar Star is seen no more.
I have gazed on the Andes' heights of snow,
And roamed 'mid the flowery plains below.
I have toiled with the great in freedom's cause
And assisted to give to a State its laws.
I have lain in a dungeon, bound in chains
And been honored in Courts where Justice reigns.
In a thousand joys, and a thousand fears
I have struggled on through my fifty years.
And now, by the law of God, I am free;
I will seek to enjoy my Jubilee.
I will hie me home, to my mountain dell,
And will say to the "Christian" world;—farewell.
I have served ye, long——, 'twas a thankless task,
To retire in peace, is all I ask.

Another fifty years will fully prove
Our message true, and all our motives, love.
Then shall a humble world in reverence bow
And hail the prophets so rejected now.
Kings shall revere, and nations incense bring,
To Zion's temple, and to Zion's King.
I shall be there and celebrate the day
Till twice ten fifties shall have passed away.

* The first steamboat was launched in 1807, on the Hudson River, by Robert Fulton.

† An American soldier, of the Mormon Battalion, discovered the gold mines in California, in 1847.

A Response to P. P. Pratt's "Fiftieth Year."

BY JOHN TAYLOR.

Thou art "fifty years old"—I am glad to see
That thou now canst hope for a Jubilee.
Go rest thee, my friend, for weary and long
Thou hast faithfully strove with a wayward throng;
With a world environed with error's chain,
Thou hast wrestled and struggled, but not in vain.
On thy native shore, and on foreign land,
Thou hast battled for truth with a master hand,
And their cities, and towns and hamlets have rung
With the sound of truth, with the voice of song;
And thousands in Zion do now rejoice,
Who've read thy works or heard thy voice,
And millions have seen thy bosom swell
With celestial truths thou lov'st so well.

Let drivelling sycophants bow the knee
To that cameleon shrine, popularity,
And with honey'd lips, bound with mammon's spell,
Plaster over the vices they dar'd not tell,
And with wheedling, whining, canting tongue,
Daub o'er the deeds of a hellish throng.
'Twas thine, the mask from their loathsome face,
To rend, and exhibit their foul disgrace.

Thou hast grappled with sages in error rife,
Thou hast taught to the erring the way of life;
With flaming words and a burning pen,
Thou hast bearded gaunt priestcraft in his den,
And said to Baal's grizzly priests: avaunt!
I dare you in your dark, ghastly haunt.
And the canting, craven minions fled
At the truths thou penned and the words thou said.
With Elijah's faith and Elijah's rod,
Thou despised their power and defied their god,
And made the canting hirelings cower,
Beneath the truth's keen, withering power.
Thou show'd them their systems were doom'd to fall,
That Upharsin was written on Babel's wall.
Thou hast spent 'midst their hordes a busy life;
Thou art leaving the den of their Babel strife.
Let others now 'mid the nations roam,
And hie thee away to thy mountain home.

If sleeping at night, the weary may
Forget the cares and toils of day;
And if by God to man is given,
A day of rest in every seven;
If the pledg'd possession could be restored,
On the grand release by Jehovah's word;
If the debtor's bonds could then be broke,
And the slave be freed from a master's yoke,
And the very land a partaker be,
Of the general jubilant Jubilee;
If all bonds were broken on that day,
And chains and manacles thrown away;
If throughout the land, by every tongue,
All joined in the joyous jubilee song;
If debtors and slaves and earth were free:
Thou oughtest to have a Jubilee.

If a wish from a sincere friendly heart,
Can to thee any comfort or joy impart;
If a fervent prayer to the God of grace
Could smooth thy path on thy onward race,
That prayer would be, may grace be given
To wend thy onward course to heaven.
May'st thou abound in corn and wine,
And the blessings of plenty now be thine;
May thy family all be free from care,
And a husband's and father's plenty share;
May thy sun go down with glory rife,
And dying may'st thou burst into life;
And when sleeping among the silent dead,
Have the blessings of millions on thy head;
And living with God, may'st thou be free,
And partake of an endless Jubilee.

FOR THE MORMON.

Harmony of Nature and Revelation.

BY ALEXANDER OTT.

Centuries have been employed in establishing philosophical systems with a view of defining the veritable entity or *esse* of God and His workings, without any apparent success; a conglomeration of the most absurd and heterogeneous ideas and dogmas has been advanced, without solving that important problem. The powerless and shallow pretenses to philosophy have, with a few exceptions, covered the world with a maze of abstruse sophistic, unpracticable systems, without introducing a theory, that might lead to a correct knowledge of Godliness and the divine powers as displayed in the grand economy of Nature. An erudite prolixity in the explanation of some chemical principles, is not sufficent to enlighten the human mind concerning its relationship with God, and from history, it is evident that the intellect of man has been made subject to scandalous irregularities; that the imagination of the heart has been tainted with inconsistent, visionary theories in which the doctrines of a Supreme Agency is frequently ridiculed and denied; and these evils have been and are increasing in the ratio of so-called enlightenment and civilization, hence infidelity and fatality have more or less found access among the children of man.

It is not a vain dream of the heart that we are desirous of knowing something about our future destiny! It is not an illusion that indistinct anticipations in which heart answers to heart, arise in us concerning a future state; it is not from mere chance that our minds strive to throw back the floating curtains of uncertainty, mist and darkness, im order to ascertain the final or primary cause of all those grand phenomena which are continually transpiring on the arena of the universe.

There is but *one* principle which gives an insight into the sublime machinery of Nature; which unravels the mysteries of Godliness and its grand purposes relative to the endless variety of creations; which shows the past, present and future destiny of man and everything connected with him—it is Revelation which although strictly legal, philosophical and scriptural, is disbelieved by the present generation; against which short-sighted mortals, through the glitter of pompous but erroneous erudition; erroneous, because the acquisition of true knowledge does not in the least interfere with rational reflections on the Deity; its purposes and with seeing in all His workings, only the manifestation of His will have endeavored to frame critical judgments, and to pronounce the anathema of unpopularity and absurdity, as being derogatory to the refinement and enlightenment of this age. How inconsistent to make reason resign its sedate office, and cause fancy to take the lead; the mind, through a mase of vanity and pride, so as to shut the ear to the noble and emphatic eloquence of heaven, whose works are the most magnificent heralds of the Creator's greatness!

What other argument but that of the opposing flood of public opinion can be brought against the principle of Revelation? Because it is unpopular, it is disbelieved, arguing that whatever is disagreeable to the established opinion of the age, must be false, and that whatever is believed by the multitude must be correct. But inasmuch as the premiss in the preceding sentence, is either doubtful or false, the argument is a fallacy because a popular doctrine *may* be true, but it does not follow, that it *must* be true, hence an unpopular doctrine *may* be correct.

Revelations from the Latin *revelatio*, is, as we learn from the holy writ the only principle by which God communicates with the children of man; but independent of its scriptural validity it is not only consistent but in strict harmony with the laws of Nature, as I will endeavor to prove in the following.

A critically scientific investigation of the physical and mental creations shows, in every point of view, the existence of certain laws, causes and effects, which can be traced to a great final or primary cause; it is further evident, that through all the visible operations of Nature, the attributes of divine wisdom are displayed. As we meet in the structure, symmetry and economy of every blade, leaf, plant, in fact in all organized bodies both of the animal and vegetable kingdoms, with certain principles, which, as secondary causes, have to be referred to a great generalizing power which is the primary cause of every thing, we conclude that these laws, as contained in the different departments of the vast creation, are the circumstantial, indirect interpreters of the divine will of the highest agency, showing that God is communicating with the workmanships of His hand, by imparting to them principles which are suitable to their different positions. In relation to the human race, God has introduced an endless variety of intellectual gradations, implanting in the bosom of every one the desire of receiving and giving intelligence and knowledge. Hence, we find, generally, the wise, the learned, and experienced, placed in positions in which they can instruct, teach and improve the public mind. Also, in family compacts, we see the heads instructing their wives and offspring, trying to inculcate in them principles which are productive of bodily and mental sustenance and improvement. The principle of mutual communication is manifesting itself even among the brute creation, where the intelligent workings of reason and sense are replaced by instinct, which induces them to teach their young the principle of self-preservation, so as to maintain their position in the scale of being. If animals possess that instinct of communication, where did they get it from? Why, it emanates from God; and if man has intelligence sufficient to use the same principle, viz., to communicate with his fellow-beings, he must have got it like every other gift from the supreme agency of our heavenly Father. Is it then reasonable and consistent to suppose that God should bestow gifts, of which He Himself is destitute, or that He could impart to man, what He does not possess, or as in this case here, that God should give to man the power of communication, without possessing it Himself? If we then must conclude, that God, as the fountain of all truth, possesses the principle of communication or revelation in the highest perfection, why should we then suppose that God has that attribute without using it. Does He not bestow gifts, powers and blessings upon His creations for the purpose of using them, that certain benefits, certain salutary effects might be derived from, or should we suppose that God introduces causes without effects, or effects without causes? In order to explain the foregoing a little better, I will give the following illustration: On examining a house, we conclude that the wisdom, consistency and experience displayed in its structure, symmetry and arrangements must be traceable to a certain cause or operating principle, the wisdom of which is visible in the house, and that that cause be the builder; the effects of it are that the house has been made fit for the comfort and accommodation of human beings, so we find the cause and effects in the construction of a building, and thus we see the realization of the revealed idea of a person, which was hidden when it was first conceived in the mind, and from analogy we conclude further, that inasmuch as man possesses a portion of the divine essence, he will act like his heavenly Father, hence the grand workings of God in the economy of Nature, are only the realization of his sublime plans, purposes, as an interpretation of His revealed will, and thus, if we only are willing to follow the train of our reflections, we find, that every physical and mental phenomenon in the Universe is only an operation, *a modus operandi* through the medium of revealed principles.

We further find that the realization of divine ideas, of revealed principles, is consistent with the laws and principles of natural philosophy and with Nature generally, and have consequently beneficial and salutary effects wherever they can operate;—hence there is a light, a knowledge, a power unknown to the common mind, which makes revealed truth independent, existing only in itself and by itself, being always complete as far as it is revealed, always clinging to light, and shunning darkness and evil; and thus men when inspired and acting under the impulse of the divine spirit, tell the truth, advance correct principles, because they have received the light from Heaven. This principle is found to a certain extent among nearly all nations, with the modification, however, that it merely refers to the cultivation of sciences, arts, and other improvements which are in accordance with the spirit of the age, excluding thus a correct knowledge of Godliness, to which, with the exception of the Latter Day Saints, the world professes to be an entire stranger.

The above principle is known to the children of men commonly as genius, without which no artist, poet, barrister or the followers of any other profession can secure a prominent place in the temple of Fame. The most striking harmony existing between Revelation and Nature, the greatest agreement of the physical laws with the principles revealed in the Holy Writ, is the accuracy which exists between the predictions of inspired writers and the facts ascertained in the physical arena of Nature, as is especially illustrated by important geological discoveries. Finally let me say that inasmuch as God is the supreme disposer of events, the giver of endless gifts, He cannot in accordance with His divine wisdom, introduce either in the physical or mental creation, laws and principles which are not in the strictest harmony with each other, without disturbing the eternal order of the Universe; hence the revelations given relative to a moral advancement and salvation, are just as consistent and true as the laws of natural philosophy, and thus all principles inasmuch as they are emanating from *one* common cause, the fountain of all truth, tend, although wonderfully diversified in their effects and bearings, to introduce that harmony, order, intelligence and happiness which characterises so nobly the vast realms of Omnipotence.

Correspondence of L. O. Littlefield, Esq.

Glendale Cottage, Crescent City, Iowa, March 30th, 1857.

Elder Taylor—*Dear Sir:* I am one, among hundreds, who felt truly gratified at the announcement, a few numbers back, that the Mormon was to be published one more year. In saying that hundreds of people were pleased, I am sure I must be right; for who that loves a bold and consistent exponent of truth, on a great variety of interesting topics, political, scientific, as well as religious, but what must be delighted with its continuation? These are found among the liberalists of America and England, and opposed to them is a party possessing antagonistic principles whose minds wear the trammels of sectarian bigotry and the multiform theories of modern humbug.

The Mormon is published at the right place; in the City of New York, the great literary mart of the Republic, where all varieties of newspapers are published, and where books multiply in the discussion of every question of interest or amusement that swell the excited volume of the public pulse. There are found those who cater to feed a vitiated moral apetite, and who fill their columns with the trash and lumber of false philosophy and false ethics. The traditions which have been handed down through the ages of ignorance and sectarian domination, have been nursed, and welcomed, and pampered by the great ones, who loom up us the beacon lights of society, until their chains are forged and their bands made strong. Society has necessarily become corrupt, and men and women have fallen from their true dignity and run after the will-o-wisps of fashion that corrode and canker in their midst, until real happiness and domestic peace is well-nigh uprooted and banished from that metropolis. The dense human tide that pours through the streets by day and by night, chasing down the butterflies of fashion, or grasping after the bubbles of vanity, clad in silks and satins, the badges of aristocratic pomps and vanity; this vast stream of human beings, seeks no general level of principle, upon which to plant their hopes and aspirations of the present or future existence; buteach mind is the umpire of its own folly, and follows the bent of its own selfish will and vitiased desires.

They have *great* men there, certainly; men remarkly renowned; they have their ministers, their philosophers, their poets, their litterati, and their lion editors; they have their politicians, their orators and their statesmen; but yet they have no master-spirit to stand at the helm and point out the rock on which society is shivered. What! Bennett and Greeley not master-spirits? Master-spirits of a certain kind they may be; but they are from the school of disunionists; and every blow they let fall into the broken ranks of society, only aggravates the evil without any healing balm derived from the sourses of eternal wisdom. Bennett has received the most of his notoriety, from efficacious flagilations, merritoriously applied by the agency of the cowhide, and the bullion that enables him to throw off so many copies of his slanderous sheet, has been mainly amassed by prosecuting his system of black mail so generally known and repudiated by all honorable publishers. Horace Greeley is not the man to control the mighty influence which a circulation of one hundred and seventy-five thousand copies of the *Tribune* must necessarily command. He is personally dishonest in what he publishes about the Mormons. He originates column after column, in the shape of "Utah Correspondence," for the sake of stuffing the minds of the hypocrites, and feeding the credulity of the ignorant; thereby, hoping to add to the number of his circulation, and make a few more dishonest pence. But, if the *Day book* is good authority, the *Tribune* is rappidly losing cast, as a recent loss of thirty thousand names from the subscription list has been sustained by the philosopher! So he has not made much by his discharge of paper bullets in the direction of Utah.

In reading number after number of the Mormon, I have been surprised and delighted at the ease and effectual manner in which you have turned the artillery of these lion editors against themselves. You effectually use them up with their own weapons, and make their vaunted wisdom appear as foolishness, and as the frothing of bigoted mammon, worshiping skullions. Who is James Gordon Bennett? and who is Horace Greeley? With all their worldly renown, with all their boasted wisdom, and bloated up as they may be with pride and stubborn will; yet the brightest ray that has brightened up their literary career has been eclipsed; their power is upon the wane, and their unpopularity is becoming more and more apparent.

Success to the Mormon; it towers above them all; for wisdom, truth, justice and virtue constitute its armament, and make it invincible.

Yours truly, L. O. Littlefield.

FOR THE MORMON.

History of Submarine Telegraphs.

ABRIDGED FROM THE NEW YORK HERALD,

BY ALEXANDER OTT.

Great and wonderful improvements have been made in the course of time, but especially in this present age, so that even the Promethean spark is elicited from the Heavens, made subject to the will of man and serves to carry the tidings of joy and woe from one pole to the other.

One of the most extraordinary inventions and improvements is the establishing of submarine telegraphs, the bearings and effects of which when fully developed, will wonderfully influence society in all its ramifications.

Prof. S. T. B. Morse, an American gentleman of acquirements of the highest order, was the first who showed not only the feasability of transmitting messages through electric medias, but also of employing the same principle as communicating agents under the surface of the water. In the prosecution of that idea, he made the first experiment on the 18th October, 1842, by establishing a telegraph on Governor's Island and one at Castle Garden, which proved the feasability of the idea Prof. Morse had first conceived in his mind. The distance between the two connecting points for the transmission of the electric spark is about 17 miles. In August, 1850, the first submarine telegraph was erected between Dover and Calais, the submerging of the cable, that consisted of a copper wire, as thick as an ordinary knitting needle being encased in gutta percha, was completed in about 7 hours, in which time 24 miles of cable were paid out. The cable was sunk by means of chunks or weights of from 14 to 24 pounds. In order to withstand the straining to which it might be subjugated, the cable was made of four copper wires or conductors, each insulated with gutta percha, and afterwards bound together with hemp steeped in a solution of tar and tallow. It looked like a rope of about an inch in diameter. The depth of the water being about 200 feet in the British Channel, no great difficulty was found in sinking the cable. In May, 1852, the first submarine telegraph was erected between Ireland and Great Britain, the distance being 65 miles, and the greatest depth 500 feet. In May, 1853, the first submarine telegraph communication took place between Scotland and Ireland, the distance being 30 miles. The cable was composed of six wires. In June, 1853, a cable was laid to connect Orfordness in England with Hague in Holland, the distance being 115 miles. About that time a submarine telegraph connection commenced between Dover and Ostend. In the Summer 1854, a telegraph line was established between Corsica and Sardinia, in Italy. The Sardinian Government rendered great assistance in the undertaking. A subsequent laying of a cable between the Islands of Sardinia and Corsica across the gulf of St. Bonifaccio was successfully accomplished. Shortly afterwards an unsuccessful attempt was made to erect a submarine telegraph between Algeria and the Island of Sardinia. In August 1855, the New York, Newfoundland and London telegraph company attempted to connect the Islands of Newfoundland with Cape Breton, but in consequence of a gale the undertaking had to be abandoned, but was accomplished in 1856. The cable has but one wire, being composed of strands. The strand is encased in three layers of the purest gutta percha, seperately applied, its weight is about one ton per mile. A short time after the arrival of the allied armies in the Crimea a submarine telegraph between Varna and Balaklava, across the Black Sea, was established; it is the longest which has been yet laid, its length being 374 miles.

In relation to the establishing of a submarine telegraph across the Atlantic, in order to connect the Eastern and Western Hemispheres, the following historical remarks may not be uninteresting to the reader. About three years ago the Atlantic Company applied for the furtherance of their plans to the colonial government of Newfoundland, from which they received a charter, and the exclusive privilege for fifty years, for erecting a telegraph line across that island and through any of the adjoining waters. $25,000 were appropriated by the above government for the construction of a bridle path across the southern portion of the country, which was considered absolutely necessary for the regulation and repair of the telegraph. Independent of that, the Company obtained the interest on $250,000 for twenty years, and a present of fifty square miles, according to their choice, in any part of the island. A charter was further granted by the government of Prince Edward's Island and New Brunswick. Towards the end of last year, a telegraph line was completed between the United States and St. John, by laying a cable across the Gulf of St. Lawrence, from Cape Ray to Cape North. Through the indefatigable exertions of Cyrus W. Field, one of the agents of the Company, the whole amount of capital of $1,750,000 was got up by a subscription on shares. Two English naval steamships, and the United States Steam Frigates Susquehannah and Niagara will compose the expedition which is about to perform the grand task of laying the great submarine telegraph which is, as it were, to bring the New and the Old Worlds together. The establishing of the line is expected to be completed in two months from now. Of the vessels engaged in the expedition, the Niagara will take one-half of the cable or 1250 miles, on board at London, while one of the English steamers will receive the other half at Birkenhead, near Liverpool. The distance between the two points of connection, is 1650 miles.

ARITHMETIC.

ANSWERS TO LAST WEEK'S ARTICLE.

2.	28275552	7.	998824392
3.	21278205	8.	1049886720
4.	20390216	9.	8162315040
5.	332086968	10.	177777776160
6.	684323328		

SIMPLE DIVISION,

Is the method of finding how often one number is contained in another of the same denomination.

The number to be divided is called the Dividend.

The number you divide by is called the Divisor.

And the number of times the dividend contains the divisor is called the Quotient.

If the dividend contains the divisor any number of times and some part or parts over, those parts are called the Remainder.

Rule.—1. Draw a small curved line on the right and left of the dividend, and write the divisor on the left.

2. Find how many times the divisor is contained in as many figures of the dividend as are just necessary, and place the result on the right for the first figure of the quotient.

3. Multiply the divisor by this quotient figure; and having subtracted the product from that part of the dividend above mentioned, bring down the next figure of the dividend to the right of the remainder.

4. Divide the remainder, thus increased by the divisor, as before, for the second figure of the quotient: observing if it goes 0 times to put down a cypher in the quotient, and bring down another figure to the remainder.

5. Proceed with this result as with the former, and so on, till all the figures of the dividend are brought down; then the entire number in the quotient, together with the last remainder, if any, will be the answer.

Note.—When the divisor does not exceed 12, the quotient must be written down as it arises, immediately under the dividend.

Proof.—Multiply the quotient by the divisor, and add the remainder, if any, to the product; then, if this sum be equal to the dividend, the work is right.

EXAMPLES.

(1.)	(2.)	(3.)
6)823573	8)1134789	12)748277
137262 1-6	141848 5-8	62356 5/12

(4.)	(5.)
65)123456(1899	125)768478(6147
65 65	750
584 9495	184
520 11394	125
645 21	597
585 123456 proof.	500
606	978
585	875
21 Remainder.	103

6.	Divide	37567892	by 2.
7.	"	547485764	by 3.
8.	"	65378876	by 4.
8.	"	47823565	by 5.
10.	"	2345678964	by 6.
11.	"	1234567890	by 7.
12.	"	9876543210	by 8.
13.	"	1357975313	by 9.
14.	"	570196382	by 12.
15.	"	321768430	by 17.
16.	"	321147368	by 27.
17.	"	137896254	by 97.
18.	"	140637301	by 108.
19.	"	340567254	by 345.
20.	"	5713070049	by 678.
21.	"	29383945593	by 57606.
23.	"	267000005	by 23017.
24.	"	2000584017	by 219561.
25.	"	12193263113 69272974356 92729743569 27219508547 4886	by 98765432 1098.

QUESTION.

A gentleman wishing to relieve a number of beggars, finds that if he gives them 6 cents a-piece, he will have 20 cents left; and that he has not enough by 14 cents to give them 8 cents a-piece: required the number of beggars and the money he possesses.

W. I. S.

Correspondence of Elder Silver.

New York, April 21, 1857.

Ed. Mormon—*Dear Sir:* In the Mormon of last week I find an answer given by W. I. A. to a question propounded by him some few weeks back, which is quite an arithmetical novelty in its way; as, according to the *ordinary* method of numeration, it would require to be expressed by one hundred and twenty-six figures instead of sixty-six.

I leave it for those who understand the subject to decide, premising, however, that if W. I. A. will give the solution to the question propounded by me in your last, (and which I do not think will be obtained without working it,) we shall be more ready to accept his last week's answer as correct, than now.

W. I. Silver.

TELEGRAPHIC.

Fire at Bethany.

Bethany, N. Y., April 19, 1857.

The University of Northern New York in this place was destroyed by fire last night. The building was owned by John F. Stoddard, Esq. The amount of the loss not been ascertained.

Accident on the Hudson River Railroad.

Poughkeepsie, April 20, 1857.

The 10:50 train from Albany, near Rhinebeck was thrown off the track, precipiating the engine, tender and baggage car in the river. The engine and tender are entirely under the water, and the baggage car is resting on them. The passenger cars were thrown across the track, and were considerably damaged. A few persons received slight bruises, but on one was fatally injured.

Marine Disasters.

Norfolk, April 20, 1857.

The steamer Cahawba brought into this port to-day the bark Warren, which she picked up ninety miles south of Cape Hatteras, abandoned. The Warren was bound from Cuba to New York, and had her bows stove in.

The steamer Liberty was burat on Saturday at Plymouth, N. C. Loss $20,000.

The Weather.

Baltimore, April 20.

A violent northeast storm has prevailed since yesterday evening, with rain, snow and hail at intervals. It is now raining heavily with a high wind.

Philadelphia, April 20.

Snow fell last night at Reading and Pottsville to the depth of twelve inches. The iron roof of the machine shop of the Reading Railroad at Reading was broken down by the weight of the snow. All the workmen in the building escaped, except two who were slightly injured. The woodwork of several locomotives was damaged. The portion of the roof that fell was 180 feet in length. This accident will not interfere with the business of the road. The snow fell here briskly for a short time this afternoon. The wires of the Western telegraph line via Pittsburgh are down.

Fire at Lowell, Mass.

Lowell, April 21, 1857.

Three buildings on the corner of Prescott and Merrimac streets, owned by T. Wentworth and Nathaniel Wright, and occupied as stores, were destroyed by fire this morning. Loss $20,000.

Fire at Ballston, N. Y.

Ballston, April 21, 1857.

The barn of Joseph Jennings in this place, together with seven horses, were burned last night. The fire is supposed to have been the act of an incendiary. Loss about $2,000.

New York Wholesale Price Current.

Corrected to April 24, 1857.

Ashes—Pot	per 100 lb.	7 37½	a — —
Pearl		— —	a 7 42
Candles—Stuart and Bussing's best, assorted	per lb.	—	a —
Ordinary		—	a —
Candles—Sperm	per lb.	—	a 40
Adamantine		—	a 25
Mould, tallow		24	a 25
Coffee—Java, white		00	a 16
Mocha		15	a
Laguayra		15½	a —
Maracaibo		11½	a 12
St. Domingo (cash)		11½	a 12½
Drugs and Dyes—Alcohol	pr. gal.	— 60	a — 66
Alum	per lb.	— 2¾	a — —
Arrowroot		— 45	a — —
Arsenic, powdered		— —	a — 2½
Asafœtida		— 5	a — 25
Borax, refined		— 2	a — 23
Brimstone, American, roll		— —	a — —
do crude	per ton.	35 —	a 40 00
Camphor, crude	per lb.	— —	a — 20
do refined		— 28	a — —
Castor Oil, No. 1		0 00	a 1 40
Chlorate Potash		— 37	a — 40
Cochineal		1 15	a 1 20
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 50	a — —
Cream Tartar	per lb.	— —	a — 30
Gum Arabic, picked		— 16	a — 32
Gum Copal		— —	a — 7½
Gum Myrrh, Turkey		— 10	a — 25
Iodine, resublimed		— —	a 5 25
Ipecacuanha		— —	a 1 60
Madder		— 13	a — —
Magnesia		— 14	a — 35
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 30	a —
Oil Anis		5 25	a — —
Oil Bergamot		3 12	a 3 25
Oil Cassia		— —	a 6 50
Oil Lemon		— —	a 2 12
Oil Peppermint		— —	a 3 —
Opium, Turkey		— —	a 5 25
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 81	a — —
Phosphorus		— 95	a 1 05
Quicksilver		— 45	a — 50
Rhubarb, China		— 82	a 1 75
Saleratus		— —	a — 8
Sal Ammoniac, refined		— 11	a — 12
Senna		— 11	a — 14
Shellac		— 12	a — 16
Sugar Lead, white		— 13	a — —
do brown		— 11	a — 11½
Sulphate Quinine		1 90	a 1 95
Tartaric Acid		— —	a — 42
Verdigris		— —	a — 50
Vitriol, blue		— —	a — 11
Dye Woods—Camwood	per ton.	115 —	a 120 —
Fustic		27 —	a 29 —
Logwood		— —	a 25 —
Flour—State, common	per bbl.	5 60	a 5 63
Michigan and Indiana		5 90	a 7 50
Genesee, extra		6 10	a 8 25
Rye Flour		3 50	a 4 50
Corn Meal		3 60	a — —
Fruit—Raisins	per box.	— —	a 4 62
Raisins, layers		— —	a 4 65
Currants	per lb.	— —	a — 17
Glass (American window)—6x8 to 8x10	per 50 feet.	3 25	a 2 50
8x11 to 11x16		3 75	a 2 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
Grain—Wheat	per bush.	1 60	a 1 80
Corn, round yellow		— 69	a — 73
Barley		1 50	a 1 70
Oats, Western		— 52	a — 53
Beans		1 75	a — —
Gunpowder	per 25 lbs.	3 50	a 6 50
Indigo	per lb.	— 75	a 1 40
Iron—Pig, Eng., Scot	per ton.	29 —	a 30 —
Bar, Eng. refined		60 —	a — —
Sheet, Russia, 1st quality	per lb.	— 13	a — 13½
Sheet, Eng.		— 3½	a — 4½
Lead—Galena	per 100 lbs.	6 75	a — —
Sheet and Pipe		— 6¼	a — —
Leather	per lb.	20	a 31
Molasses	per gal.	57	a 76
Nails—Cut, 4d and 6d	per lb.	4½	a —
Wrought, 6d and 20d		6	a —
Oils—Olive	per bskt., 12 bottles	3 30	a 3 50
Olive, in casks	per gallon.	1 25	a 1 30
Linseed		— —	a — 85
Whale		— —	a — 85
Lard, winter		— —	a 1 12½
Paints—Lead, red, Am	per lb.	— —	a — 8¼
Lead, white, Am., in oil		— —	a — 9
Lead do do dry		— 8¼	a — —
Ochre, yellow, French, dry		1 —	a 1 62½
Ochre, in oil		— 4	a — 6
Spanish Brown, dry	per cwt.	60	a — 75
Litharge	per lb.	— —	a — 8¼
Vermilion, Chinese		90	a 1 05
Venetian Red	per cwt.	2 —	a 2 37½
Rice	per 100 lbs.	3 75	a 4 50
Saltpetre	per lb.	6½	a 11
Seeds—Clover	per lb.	— 11½	a — 12
Flax, American, rough	per bush.	2 —	a 2 10
Linseed, Calcutta		1 90	a — —
Soap—New York	per lb.	4	a 7
Castile		10½	a 11
Spices—Ginger, Race	per lb.	5½	a —
Mace		75½	a —
Nutmegs		—	a 85
Pepper		—	a 11
Pimento		7½	a —
Cloves (cash)		—	a 11
Sugar—New Orleans	per lb.	9	a 11
Havana, white		—	a 12
do brown		9	a 11½
Stuart's crushed		—	a 13½
Sumac, Sicily	per ton.	— —	a 75 —
Teas—Gunpowder and Imperial	per lb.	35	a 75
Hyson		30	a 80
Young Hyson		32	a 70
Hyson Skin		20	a 35
Black		22	a 50
Tin—Banca	per lb.	—	a 33
Straits		—	a 31½
Plates	per box.	9 —	a 10 50
Tobacco		—	a 7½
Turpentine	per 280 lbs.	3 62½	a — —
Tar	per bbl.	3 —	a 3 25
Spirits Turpentine	per gallon.	— 41	a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of The Mormon.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are he kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

JAMES HAM,
WHOLESALE DEALER IN
PROVISIONS AND STAPLE GROCERIES,
No. 40 Second st., St. Louis, Mo.
Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Book Postage.

ALL Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mb29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

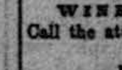
WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf


J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

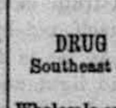
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

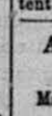
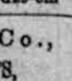
CHARLES HUELSENKAMP,
Wholesale Dealer and Importer of
GROCERIES, WINES AND LIQUORS,
Commission Merchant in all kinds of Produce.
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut,
10-1y ST. LOUIS, MO.

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

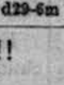
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh18-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware, Boots, Shoe
Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.
ALEXANDER C. PYPER
Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of
OUT-FITTING GOODS,
in the City of Florence, Nebraska Territory, where all necessaries can be bought at the
LOWEST PRICES
west of the Mississippi River, consisting of
DRY GOODS,
both Staple and Fancy; and every variety of
GROCERIES AND PROVISIONS;
Nails; Iron; Glass; Queensware and Hardware.
Also,
LEATHER
and shoemakers' Findings, and the largest stock of
BOOTS AND SHOES
to be found on the Missouri River. Also,
HATS AND CAPS;
together with a complete assortment of
READY-MADE CLOTHING,
all of which is but a small part of the
THOUSAND AND ONE
Things which can be purchased of
feb14 ALEXANDER PYPER.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE. 30

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 11. NEW-YORK, SATURDAY, MAY 2, 1857. PRICE FIVE CENTS.

Poetry.

My Angel Name.

SELECTED.

In the land where I am going,
When my early life is o'er,
When the tired hands cease their striving,
And the tired heart aches no more—
In that land of light and beauty,
Where no shadow ever came
To o'ercloud the perfect glory—
What shall be my angel name?

When the spirits who await me
Meet me at my entering in,
With that name of love and music
Will their welcoming begin?
Not the one so dimmed with earth stains,
Linked with thoughts of grief and pain;
No! the name that mortals gave me
Will not be my angel name!

I have heard it all too often,
Uttered by unloving lips;
Earthly care, and sin and sorrow,
Dim it with their deep eclipse.
I shall change it like a garment
When I leave this mortal frame,
And at life's immortal baptism
I shall have another name.

For the angels will not call me
By the name I bear on earth;
They will speak a holier language
Where I have my holier birth,
Syllabled in heavenly music,
Sweeter far than earth may claim,
Very gentle, pure and tender—
Such will be my angel name.

It has thrilled my spirit often
In the holiest of my dreams;
But its beauty lingers with me
Only like the morning beams,
Weary of the jarring discord
Which the lips of mortals frame,
When shall I with joy and rapture
Answer to my angel name?

From the Deseret News, Jan 28.

United States Appointments and Legislation for her Territories.

In the second paragraph of the Declaration of Independence are the following words: "Governments are instituted among men, deriving their JUST powers from the CONSENT of the GOVERNED," and for the purpose of securing "certain inalienable rights," among which are "life, liberty and the pursuit of happiness." It is urged by some that the Declaration is purely an abstraction, but however much of an abstraction, when compared with the validity of legal enactments, a truth enumerated therein is as self-evident and as worthy of proper observance as though clothed with the panoply of law. In fact, it is alone by the observance of truths that enactments can abide the rush of progress, and the rights of people be permanently secured. A disregard of this principle cost the British Government its most valuable possessions in America, and, if so powerful a nation could not successfully coerce its subjects by oppression, that should at least learn others that a united and firm government with a happy people can never long abide the test now being applied to the powers that be, except those powers are based upon the immutable principles of even-handed justice.

In all governments there must of necessity be laws, which involves decisions upon and enforcements against their infraction, whether the power be vested in one supreme head, or whether in several departments, or whether in three as in our own nation. But regardless of the mode of administration, no government, independent of the free or tacit acquiescence of the masses, need look for permanency, for what is any man, king or emperor, though he be, or any set of men, even though dignified by the title of Congress, when ruling regardless of the just rights of the governed? Now, in conduct towards Territories, does Congress fairly and fully regard the force of the word "CONSENT" of the GOVERNED? Verily no, for by their "advice and consent" certain Territorial officers are appointed by the President, and they also cut and carve certain organic acts for Territories, utterly regardless not merely of the "CONSENT" but also of the well known and expressed wishes of the "GOVERNED." As before hinted, it may be argued that this usurpation of power is only in contravention of the Declaration, which is purely an abstraction. Let it be granted, for argument's sake, that such is the case, it still remains that the President and Congress override an eternal and immutable principle of justice, by appointing officers and making laws without the vote and contrary to the expressed rights and wishes of a portion of the "governed" in a professedly republican government.

Having fairly and truthfully stated the case so far as the "Declaration" is concerned, we will next proceed, with the same candor and love of the Constitution and equal rights, to canvass certain principles contained in that supreme LAW of the land, the Constitution. In that document, ordained and established "order to form a more perfect UNION, establish JUSTICE, insure DOMESTIC TRANQUILITY, provide for the common defence, promote the general welfare and secure the blessings of LIBERTY to ourselves and our posterity," we find the supreme power distributed among the legislative, executive and judicial departments. A knowledge of the metes and bounds of these several departments, as set forth in the Constitution and amendments thereto, with a knowledge of the acts of those departments, will readily enable any one, who loves the purity of our institutions, to determine when they are acting legitimately in their several spheres.

Taking the divisions as we find them, we learn that "all legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives." (Art. I, Sec. 1, of the Constitution.)

In section 8 of the same article we find those powers enumerated as follows:

SECTION VIII.

The Congres shall have power to lay and collect taxes, duties, imposts and excises, to pay the debts and provide for the common defense and general welfare of the United States: but all duties, imposts and excises shall be uniform throughout the United States;

To borrow money on the credit of the United States;

To regulate commerce with foreign nations, and among the several States, and with the Indian tribes;

To establish a uniform rule of naturalization, and uniform laws on the subject of bankruptcies throughout the United States;

To coin money, regulate the value thereof, and of foreign coin, and fix the standard of weights and measures;

To provide for the punishment of counterfeiting the securities and current coin of the United States;

To establish post offices and post roads;

To promote the progress of science and useful arts, by securing for limited times to authors and inventors the exclusive right to their respective writings and discoveries;

To constitute tribunals inferior to the Supreme Court;

To define and punish piracies and felonies committed on the high seas, and offences against the laws of nations;

To declare war, grant letters of marque and reprisal, and make rules concerning captures on land and water;

To raise and support armies, but no appropriation of money to that use shall be for a longer term than two years;

To provide and maintain a navy;

To make rules for the government and regulation of the land and naval forces;

To provide for calling forth the militia to execute the laws of the Union, suppress insurrections and repel invasions;

To provide for organizing, arming and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the States respectively, the appointment of the officers, and the authority of training the militia according to the discipline prescribed by Congress;

To exercise exclusive legislation in all cases whatsoever, over such district (not exceeding ten miles square) as may, by cession of particular States, and the acceptance of Congress, become the seat of the Government of the United States, and to exercise like authority over all places purchased by the consent of the Legislature of the State in which the same shall be, for the erection of forts, magazines, arsenals, dock-yards and other needful buildings; And

To make all laws which shall be necessary and proper for carrying into execution the fore-going powers, and all other powers vested by this Constitution in the Government of the United States, or in any department or office thereof.

The loosest and vaguest expounder of the above enumerated specific and general Congressional powers cannot, in honesty and in fairness of construction, infer any Constitutional right or power vested in Congress to appoint officers for the inhabitants of her Territories, nor to in any manner legislate therefor in a channel that would not be equally applicable to States containing Indian tribes, government lands, sea coast, &c. Should any one be disposed to take shelter under the words "general welfare" in the first paragraph of section 8, it is sufficient to reply that both text and context obviously apply that power to the caring for the United States as a whole, and not for any one State or Territory, nor for any other number less than all of them. But another person may fancy that he finds a right for appointing officers and legislating for free white inhabitants of Territories (as Congress dare not presume to do for like inhabitants in States) in the words "and all other powers," as found in the last paragraph of the section quoted.

Lest such person should rest content with so incorrect a conclusion, we will proceed in search of "the all other powers," at least so far as pertinent to our caption, which brings us to Article II, concerning "the exectuive power." In the second paragraph of the 2d section of that Article, we find that, after specifically enumerating certain officers, the President is authorized to appoint "all other officers of the United States, whose appointments are not otherwise herein provided for and which shall be established by law." A glance will show that Governors and Secretaries, also District Judges, Marshals and Attorneys as now appointed for Territories, are not found among the appointments provided for by specification; neither can such officers be found among such as "shall be established by law," for there is no provision in the Constitution authorizing in any wise the enactment of a law for creating such officers.

As "The judicial power" does not legislate, nor appoint officers of the kind in question, we will next examine Article IV, and quote the 2d section. "The citizens of each State shall be entitled to all the privileges and immunities of the citizens in the several States." Why not the citizens of Territories be so "entitled?" We reiterate, without any fear of correct contradiction, that there is no Constitutional why not. This statement brings us to the second paragraph of the 2d section of the same Article, and as it is the main point upon which the most ultra advocates base their arguments in favor of appointing officers and legislating for the free white inhabitants of Territories, we will also quote it entire. "The Congress shall have power to dispose of and make all needful regulations respecting the Territory or other property belonging to the United States; and nothing shall be so construed as to prejudice any claims of the United States, or of any particular State." When the words "Territory or other property" and the word "claims" are taken with their context, and due force given to the word "or" after the word "Territory," it is more than strange that any one should be so reckless of his credit for the most ordinary judgment and the most superficial knowledge of our language, as to urge for a moment that "Tergitory" is not here applied exclusively to domain—certain defined surfaces of land then owned and thereafter to be owned by the United States—and not to the inhabitants thereon.

A part of section 4 of Article IV reads, "The United States shall guaranty to every State in the Union a Republican form of Government." Why not at once admit Territories as States, upon their application, and abolish the perpetuation of the English kingly system of colonial vassalage in a professed Republic? Would that be too great a stride for pigmy politicians, towards fully carrying out the letter and spirit of the Constitution?

We have now carefully gone through the Constitution, and have presented the best extracts that we can find therein towards authorizing the President and Congress of the United States in appointing officers and legislating for the free white inhabitants in Territories, more than for those in States, and behold there is no such Constitutional authority nor even the shadow of it! Neither is there any such authority in the "Amendments" to that Constitution, but on the contrary Article IX of those "Amendments" reads, "The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people;" and Article X, "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

Inasmuch as there is no Constitutional authority for the President and Congress to appoint officers and legislate for American citizens in Territories any more than for those in States, and inasmuch as such a course is an illegal stretch of power and in direct contravention of a fundamental principle contained in the Declaration, it may well be wondered how and why the present Territorial policy became instituted and still continues to be perpetuated. The thirteen federal States, emerging from the British colonial yoke, found themselves entering upon the field of untried experiment, surrounded by circumstances more or less new, and the wisest and best of them strongly influenced by habits formed while under colonial government, and deeply traditionated in looking up to the mother country. Hence it is not a matter of much surprise that they should cling, to a certain extent, to former customs and traditions, while so soon called upon to legislate for that region of country outside the thirteen original States, nor that they should, on account of that influence, measurably curtail their brethren of their just and equal rights, if they moved beyond certain boundaries, even though that movement was of citizens upon common soil and for the spread of the area of freedom. But it is surprising that that old Territorial system of government, an unconstitutional blending of monarchy and republicanism, should be continued to this our day, and even its policy be advocated by persons who plume themselves with a reputation for statesmanship, and be tamely submitted to by enlightened and experienced Americans living in the year 1857.

So far as the free, untrammelled consent and expressed wishes of the governed are concerned, should the majority of the citizens in a Territory choose to waive their Constitutional rights and prefer a state of vassalage, a state of being ruled by officers thrust upon them and legislated for by usurped authority, we see no reason why their choice should not be complied with, at least upon the principle of the voluntary consent of the governed. But when said majority, even to the extent of an entire community, are known to most persistently prefer officers of their own election to those foisted upon them by arbitrary power, and purely republican laws of their own enactment to laws carved, dictated and forced upon them by a power to which the Constitution gives no such authority, we are constrained to say that most truly are men prone to oppress their fellows.

How long, think ye, can such oppression be quietly endured? How long, think ye, will any people submit to the dictates, slanders, corruptions and abuse of officers whom they have no voice in electing, and whose efforts are constantly put forth, to their utmost, for the destruction of the people among whom they are sent? Suppose ye that the few dollars parsimoniously doled out by Congress can buy freemen to overlook such glaring inconsistencies?

Richelieu.

From a Lecture by the Rev. W. H. Pleet, of Virginia.

In the year of 1606, a young ecclesiastic might have been seen journeying toward the city of the Pontiffs. Just one-and-twenty, he resolved to begin in a land, the nursery of song and the arts, a career which, to his confident ambition, should rival the august memories of the Caesars. His purpose was anchored on the fixed persuasion of success, and youth and hope, winged with fluttering dreams of inexperience, anticipated the sure guerdon of his ambition. One later articulates into his luminous and vigorous creed this aspiring language of his prophetic will:

"In the lexicon of youth, which Fate reserves
For a bright manhood, there is no such word
As fail."

On he journeyed, resolving the problem of earthly fame. His first achievement in that resolution was a prelacy. His address, discretion and sagacious ambition so excited the admiration and anticipations of Pope Paul V, that at the age of twenty-seven Armand de Plessis De Richelieu, with a vistaed future, alive with beckoning and applauding, was consecrated Bishop of Lucan. For four years he seems content with advancement. We then find him in Paris, that restless, palpitating heart of the civilized world, preaching. Beyond this, and a tract as to the best mode of confuting hereties, we meet with no mention of priestly effort. Whether the sacred duties of his jurisdiction and office engaged his sovereign energies, history is silent. We must infer, however, that he was an Ambassador of Christ but in name, and that his episcopal administration was indeed but a lording it over God's heritage; for although it was twenty-three years before he was Prime Minister of France, yet it is of Richelieu the Cardinal, of Richelieu the Statesman—not Richelieu the Christian Minister and Bishop—the annals of the age speak.

The expired century was one of remarkable improvement in all that elevated humanity and society. In the ideal Arts, it boasted of Raphael and Angelo, of Titian and Rubens; in Astronomy, of the Telescope by Galileo, of Kepler and Tycho Brahe; it was remarkable for the order of Jesuits by Loyola; for the initiation of the East India Company; for the true system of the Universe by Copernicus; in Poetry, for Tasso in Italy, Camoens in Portugal, for Spenser, Beaumont, Fletcher, Johnson and Shakspeare, in England; for the inductive logic by Bacon; for the complete circumnavigation of the globe by Magellan; for the translation of the Bible into the English tongue; for Luther and Melancthon, Erasmus and Calvin, in theology, and for the Cardinals—Kings, Ximines, Wolsey and Richelie. Thus Richelieu stood introduced to the world and its great remoulding events. The mind of the world had been agitated by the mighty and expansive and expanding inspiration of the Reformation, and the light had deepened and forever emancipated by the gift of the written word of the Deity to the unclassic mind of the husbandman and the artisan.

The world was astir all around him. Distant continents, long veiled and guarded by intervening oceans, had been discovered and colonized. The human mind was righting itself in every department of thought and enriching itself in every department of knowledge. The soul, aspiring with its irrepressible conceptions of truth, and inspired with guesses of its power and rights, with ear intent to the behests of conscience, sometimes fanatical and sometimes sanctified, elevated the world above a mere nursery, in which feeble characters might become renowned. It was an era of giant events and giant characters, and both the reign and the character of Armand de Richelieu filled the measure by which Fame took the stature of human grandeur. Gifted or cursed by nature with remarkable abilities, public troubles nursed them into majestic vigor, and established him the regenerator of France.

Richelieu placed his country upon the highest pinnacle of civilization—not the highest for any and every nation, but the highest for France. He found her civilization and national importance retarded, if not extinguished, by three hostile elements; 1. The spirit of revolution for religious opinion. 2. The habit and asserted right of resistance by the nobility. 3. The confidence of successful aggression from abroad. It is apparent that no nation could expand from within, or be secure from without, until it became master of these destructives. A nation's prosperity depends upon both peace at home and respect abroad; and both of these Richelin achieved for France.

He was practically a truer friend and benefactor of French Protestanism than her noble chieftains or her political preachers. In Richelieu's view and policy, the glory of the Crown and the grandeur and welfare of France were identical. To achieve these, however, he must crush all opposing forces. One of these opposing forces was the spirit, and as we have seen the fact of revolution for religious opinion.

It is the custom of hasty writers to condemn Richelieu for extinguishing the light of religious liberty in France, by subjugating the Hugenots. But he would have opposed a military religion, whether it had been Catholic or Mohammedan, Jewish or Infidel. But if, as some contend, the Hugenots struggled for rights under violated treaties, then they were in the field upon political, and not religious questions. The truth was, they had become a power in the State, hostile to the State by the very principles of the society.

He was eminently a practical man, and scorned the Genevian theory in its political element and movement, and to French Protestants he was a wiser friend than Calvin.

Richelieu was no bigot; he was too much wanting in the religious element. Unlike Cardinal Ximines, who was everywhere—in the cloister, at the commercial board, at the head of the Inquisition, in the street, everywhere a monk—Richelieu was heart and soul and mind a cold, sagacious politician. His ambition and success were not in and for the Church, but the State. The passion of religious intolerance would have been too fierce a disturbing cause to the process of his lofty political conceptions. Whether Catholicism or Protestantism, Islamism or Infidelity, it mattered not to him, Cardinal of the Roman Hierarchy though he was, so long as there was sympathetic contribution and identity with his grand idea of the glory of France; and he only made war upon Protestantism because he found it an ill-advised revolution. He crushed out the politics of Protestantism as he would, and did, without remorse, the opinion of the world, from which he appealed to the ultimate history of France, and braved every obstacle that resisted his projected scheme of her redemption.

Richelieu dropped the plummet of his well balanced and indefatigable mind into the profoundest depths of the science of government. He resolved that France should not become a despotism capricious and cruel, but a political unit. France should be a portrait of himself. The opportunity for the achievement of this sublime conception was a slave to him. As Prime Minister, in fact, if not at first in name, he could turn from the mean expediments and intrigues of a mere chambering ambition, and by the expansiveness of his lofty genius and the inflexibility of his will, gather into himself the entire interests, power and destiny of France. She became his idol, her glory his monopolizing passion and policy; which a weaker courtier sank into expediency, became the steady purpose of a severe patriotism. The doom of celibacy, exempting him from all hereditary and domestic influences, gave to his love for France a preterhuman energy.

She became to him the Bride of History—her he wed not in his heart of kindness, but in his intellect, his imagination, his will and ambition; with her he would be crowned in the mighty cathedrals of nations, and with her niched in the Pantheon of Fame. It may have been a fanaticism—an insane lust, nursed in unmitigated, unprejudiced selfishness—but all who have philosophized upon his prejudiced character discover in it an explanation and excuse for his ideal mistress he slew and banished and reigned in remorseless despotism. When he came into power each noble and plebeian leach creed—Catholic and Protestant—held the knife of treason playing capriciously to her throat. The military religion he conquered; he made the plebeian her friend by the thrift of his tact; the noble he hunted down along the winding complicity of countless conspiracies.

Position in Sleeping.

It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents are aided in passing out by gravitation. If one goss to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position. If you sleep on your back, especially soon after a hearty meal, the weight of the digestive organs, and that of the food, resting on the great vein of the body, near the back bone, compresses it, and arrests the flow of the blood more or less. If the arrest is partial the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent or hearty, the arrest is more decided, and the various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending danger, and the desperate effort to get rid of it, arouse us; and sends on the stagnating blood, and we wake in a fright, or trembling, or perspiration, or feeling of exhaustion, according to the degree of stagnation, and the length and strength of the effort made to escape the danger. But when we are not able to escape the danger when we do fall over the precipice, when the tumbling building crushes us, what then? "That it deat!" That is the death of those of whom it is said, when found lifeless in their bed in the morning: "That they were as well as they ever were the day before:" and often it is added, "and ate heartier than common!" This last as a frequent cause of death to those who have gone to bed to wake no more, we give merely as a private opinion. The possibility of its truth is enough to deter any rational man from a late and hearty meal. This we do know with certainty that waking up in the night with painful diarrhœa, or cholera, or bilious cholic, ending in death in a very short time, is properly traceable to a late large meal. The truly wise take the safer side. For persons who eat three times a day, it is amply sufficent to make the last meal of cold bread and butter and a cup of some warm drink. No one can starve on it, while a perseverance in the habit soon begets a vigorous appetite for breakfast, so promising of comfort.

[*Hall's Journal of Health.*

[The above, no doubt, will be of some service to folks who have been troubled without knowing the cause. The doctor says: "*after* going to sleep, let the body take its own position"—of course everybody will?—ED.]

Names of the Days of the Week.

Is it not strange that Christians should have been found in the universal use of names of pagan deities, as the following interesting items of history show:

In the Museum of Berlin, remarks a writer in a Newark cotemporary, in the hall devoted to Northern antiquities, they have the representation of the idols from which the names of the days of the week are derived. From the idol of the Sun comes Sunday. This idol is represented with his face like the sun, holding a burning wheel, both hands on his breast, signifying his course around the world. The idol of the Moon, from which comes Monday, is inhabited in a short coat like a man, but holding the Moon in his hands. Tuisco, from whence cometh Tuesday, was one of the most ancient and popular gods of the Germans, and is represented in his garments of skin, according to their peculiar manner if clothing. The third day of the week, dedicated to his worship—Wooden—from whence Wednesday. His image was prayed to for victory. Thor, from whence Thursday, is seated on a bed with twelve stars overhead, holding a hammer in his right hand. Friga, from whence we have Friday, represented with a drawn sword in his right hand and a bow in his left. He was the giver of peace and plenty. Seater, from whom is Saturday, has the appearance of perfect wretchedness; he is thin, visaged, long haired, with a long beard. He carries a pail of water in his right hand, wherein are fruits and flowers.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. ANN, N. Y

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MAY 2, 1857.

The Reformation.

WE have recently published correspondence from Utah, San Francisco, San Bernardino, St. Louis, Great Britain, and other places, in which the writers have spoken of the work of reformation which is now going on in their midst, and which, as a whole, promises to mark the present as an important era in the history of the Church of Jesus Christ of Latter Day Saints. Such a movement has been looked forward to by many; in fact, no one acquainted with the Kingdom of God—"the net cast into the sea," "the wheat and tares"—could have anticipated less than the present movement—a foreshadowing of the day of separation, a winnowing of the wheat and the scattering of the chaff.

Since the organization of the Church, in 1830, till the arrival of the Saints in Utah, in 1847, the difficulties with which they have had to contend, in breaking up their homes, in forming new settlements, and the persecution they had to endure from their christian neighbors, have, together, generally been a means of ridding the Church of whatever rubbish that might, by one means or another, become associated with it. From such circumstances, the truly honest among the Saints were likewise continually called upon to pass through scenes of difficulty, which, while they tested the depth of their love for truth and their sincerity in the service of God, kept them in the narrow way. Their history, as is well known, has been marked by a series of sacrifices which they well knew, to be acceptable before Him whom they adored, required a constant watchfulness over the natural inclinations and longings of the human heart. They did so and were blessed of the Lord.

The first years of the sojourn of the Saints in the valleys of Utah were marked by prosperity and peace. Labor in the field was richly rewarded by smiling abundance, and in the busy hum of workshop industry was heard the language of contentment and the hope of brighter days. Directly and indirectly circumstances favored Israel; the persecuted had at last found rest to their souls, and the earth's abundance crowned the boards of the abandoned poor. Those who give God glory for anything, witnessed His hand in their blessings, and praised and glorified His name for peace and prosperity. To share in these favors of the heavens and the earth, many in later years bent their steps to Utah from all parts of the world, and in the crowd, as was to be anticipated, not a few who had neither well examined themselves nor calculated nicely the price of the salvation they sought in the family of Abraham. In the absence of persecuting christians to drive away such persons from the Church and to keep awake to daily duty, many of the Saints, who had fought well and stood the heaviest of trials, began too soon to calculate, or acted as if they had so calculated, that their arch enemy's power and influence was crippled, and that they might take rest to their souls. The brightest and liveliest hope of their earlier days—a glorious resurrection with the pure, the virtuous, the noble leaders of the people of the Most High, from Adam to Joseph—had not been abandoned, though for its glories they had not sought so diligently as in former times. But this spell is broken. Israel is alive. The voice of the "Lion of the Lord" reverberates throughout the valleys, and stronger in itself than a thousand mobs, Israel is aroused from slumber, touched to the quick; the scales fall from drowsy eyes, and the warmest impulses of the youthful heart again mark the labors of the Saints, and at the same time lively movements are manifested on the part of the discontented and rebellious.

During the past summer and autumn numerous Elders in Utah were appointed by the Presidency to visit the settlements throughout the Territory, to preach true and undefiled religion—practical Mormonism. President Jedediah M. Grant placed himself at the head of the missionaries, and, with the power of the holy priesthood, they have caused the hearts of the Saints to rejoice and the wicked to tremble. During the last few months we have seen frequently reports in the *Deseret News* of the success of the Elders in their administrations to the Saints, and the blessings and power of the Lord manifested among His covenant people, which have caused our souls to rejoice and magnify the name of Israel's God. Our private correspondence has been likewise of the most cheering character. While the filthy tongued, lying defamers of Utah have been charging the people of that Territory with every crime their wicked hearts could invent, the Utonians have been quietly attending to their own business, and been striving with all their might to purify themselves before the all-seeing eye of Omnipotence from all the vices and evil habits they had contracted in the christian nations whence they came. The reformation now going on in Utah will give a tone and strength to the Kingdom of God there that will be felt by friend and foe to the uttermost extremity of the earth where the struggle between light and darkness has begun.

As the Elders from foreign missions returned to their homes many of them were appointed to join the home missionaries in this new field of labor. The Spirit of the Lord has been mightily poured out upon the people in their *reunions* during the week and in their public assemblies on the Sunday. Their good works demonstrate that the present reformation has not been accomplished by the words of men, but by the good Spirit of the Most High, which has awakened the people to comprehend their duties and their privileges as members of His Kingdom, and to perceive also the growing wickedness of the nations—the daring recklessness of men who fear not God.

At the same time that the Presidency in Zion began the reformation there, we felt the importance of straightening up things in the Eastern mission, and counselled all to renew their covenants and live their religion here that they might be the better prepared to enter into good society when they got to Utah. We are considerably pleased with the results, though they are doubtless far short of those accomplished by the reformation in the valleys of the mountains. When we consider the wickedness, duplicity and trickery of the christians with whom our brethren in the States have daily intercourse and relationship, we thank God that the latter are as well disposed to tread in the path of rectitude as they now manifest by their good works. Many old members scattered in different States, and even whole Branches that nobody had heard of for years, have written us, requesting their names to be inscribed in our books, and invite us to send Elders to visit them. Other Branches, that we did know of by name only, have renewed their covenants and begun a new life, and show by their works that they are after salvation.

Now that the emigration for Europe has begun to bring among us brethren from afar, we counsel all the presiding Elders of Branches and Conferences throughout the Eastern Mission, to inscribe no names in their books till the parties desiring relationship with us have renewed their covenants by baptism. That there may be no misunderstanding on this point, we would say there is no limit to this counsel on account of what persons may have been or may have done before they came here. Furthermore, no name should be found in our books but that of those who have followed our counsel and been re-baptized. Let the presiding Elders everywhere see to this business. At our next conference we shall have a representation of living members of the Church in the Eastern States, and scattered unknown folks can have their names in the new books when they have complied with our instructions, and not before. The scattered Saints who have not been re-baptized, and are not acquainted with Elders who can come and administer to them, let them send on to the Presidents of their respective Conferences, and invite them to attend to this, and get instructions upon their duties to the Kingdom of God, and do them. Let the Elders who administer be men who fear God and are filled with His Holy Spirit—men who will teach by their example as well as by their tongue.

We shall labor for the upbuilding of the Kingdom of God and the salvation of all who seek its interest, but we shall not consent to spend our time, nor seek others to spend theirs, on any but those who mean to do right and be honorable in all their ways. The righteousness of the Gentiles will not do in the Kingdom of Israel, and those who cannot abstain from meanness and things unbecoming the saints of the Most High, must quit our company and go among christians—they cannot have place among us.

Elder Amos M. Musser.

WE had the pleasure of this gentleman's visit on Wednesday. He was full of business and anxious to get *en route* again for Utah. He left early on Thursday morning for Albany, where he would take the Express train for Iowa City, to rejoin the company of the *George Washington*. Bro. Musser left Utah three years ago on mission to the East Indies, and returned by England, where he has sojourned some months. He promises us items by the way: we shall look for them as often as he can find it convenient.

Governorship of Utah.

CONFINING our notice of this interesting question to the *on dit* of the press, it would appear that common sense and rational judgment are gradually taking the place of the fury and excitement that cried "blood" "fire and sword" for the last few weeks. Some of the fire-eaters who blew loudest the trump of war evidently begin to question if they have not been imposed upon by Drummond and the batch of scribblers who entered the list against Utah to gratify their private pique against persons. The influence of public opinion upon the administrators of government is great, we know it, and it ought to be so; but to be worthy of the name, the responsible head should *govern* the public in the narrow way of *right* and not be governed by the irresponsible rabble who seek nothing but the gratification of vindictive feelings for imaginary wrongs. We have had considerable confidence that the present administrators of the Republic would stand in their proper place and recent correspondence from the seat of government appears to justify our conclusions. Last Saturday's correspondence from Washington says:

"The design of the administration is to pursue a peaceful policy towards Utah, in order that the laws may be executed and the rights of every inhabitant in the territory protected without recourse to arms."

For the honor of the nation we are glad to see that the unsupported charges—wholesale falsehoods—of such a poor apology for a man as the "horse-dealer" judge, and the five or six profligate gamblers, who have stuck stakes in Great Salt Lake City for a few months, have little or no influence with President Buchanan and his advisers to lead them from the path of rectitude. The respectable portion of the press congratulate themselves that they have not been led into the general *furore* against Utah. The others will do well to repent of their sins. The nation may want a helping hand from Utah some day.

Elder Matthew McCune.

AFTER a sojourn of a month with us, Elder McCune left, with his family and about twenty persons, for Iowa City on Thursday afternoon, *en route* for Utah. During his stay in this city we have had frequent opportunities of enjoying his society, and been much pleased in listening, both in public and in private, to his recitals of the condition of men and things in India. Bro. McCune had been in the service of the Honorable East India Company in Bengal and Burmah for upwards of twenty-one years—the first eight years in the Bengal artillery service; the remainder in the Ordnance Commissariat Department, in which he held the position of Sub-Conductor of Ordnance. During the late Burmese war he had the sole and entire charge of the Ordnance Park connected with the Martaban column of the army under Gen. Steel, and was in the field during the active operations of the army. His duties then requiring him to instruct officers and men in the proper use of the ordnance, and congreve rockets. Bro. McCune is a man well versed in the science of gunnery, and in an hour of need would be valuable to whomsoever required his services. As an honorable, upright, intelligent gentlemen and faithful elder in Israel, he will clear his way in good society wherever he may be. We wish him and family prosperity and a good voyage to them and their fellow travellers.

The New York Herald.

LAST week we noticed that the *Herald* had not published the letter of Mr. Feramorz Little, contradicting the slanders of Drummond and others about Utah. In justice to our neighbor we ought to say that on Saturday last he published fourteen and a half lines as a summary of Mr. Little's letter, and terminated with;

"We leave the Judge [Drummond] to dispose of these disclaimers by such evidence as he may have in his possession. We have done our part by giving both sides of the story."

The *Herald* seems to have a very easy conscience, and must think his readers great noodles. After publishing, week after week, the most outrageous attacks upon Utah, he publishes fourteen and a half lines from a friend to Utah, and says he had given "*both sides of the story!*"

President John Taylor.

PRESIDENT JOHN TAYLOR returned from Boston last Friday morning, left the same evening, accompanied by Judge Appleby and friends for Philadelphia. He returned on important business on Saturday evening, and left again for the Quaker City on Sunday evening. After arranging for the departure of some of the Saints from Delaware and Pennsylvania for Utah, he returned here late on Wednesday evening.

To Friends and Patrons.

ALL subscriptions and donations from individuals and branches of the Church for the support of THE MORMON should be sent on to this office when made, and not be left in the Treasurer's hands for week after week. We hope that all on whom devolves the responsibility of seeing to this business will discharge their duties punctually.

Letters.

ELI SMITH; Thomas Musgrave, (2); Danl. Jacobs, 26 cts.; Ann Stewart, 26 cts.; John Pettibone, 2 cts.; James W. Stevens; Mrs. C. Johnson; J. W. Brant. Letters will be forwarded by enclosing a stamped envelope and postage stamp.

The George Washington.

ABOUT fifty persons who came by this ship to Boston arrived here on Friday morning last. Between twenty and thirty remain here for the present, the remainder have gone to their friends and relatives in other States. We anticipated receiving from or through the president of the company a detailed account of the voyage for the satisfaction of the friends of the emigrants in the old country, but it has not yet reached us. Elder Francis Kerby, on our invitation, has sent us the following account of the voyage across the big waters.

NEW YORK, April 27, 1857.

EDITOR MORMON. *Dear Sir:* The *George Washington* left the shores of Old England on the 28th of March, with above 800 Latter Day Saints, on their way to the valleys of the mountains.

As she glided down the river, the Saints sang the songs of Zion, and rejoiced that they were going to a land of freedom and liberty. The Spirit of God illuminated every countenance and every one felt to live their religion, that the prophesies spoken by Presidents Pratt and Benson of a speedy passage might be literally fulfilled. Elder James, P. Park was appointed to preside with Jesse P. Martin and C. R. Dana for his counsellors. The weather was rather rough in the Irish Channel which made us feel queer, cleared our stomachs, and hindered us from troubling our cooks for a couple of days. It was quite amusing to those who were better sailors than most of us to see the kettles, and pans racing each other up and down the decks with the universal chorus of the sea sick folks. However we soon recovered sufficiently to attend our meetings regularly, and as a whole it was more like a pleasure trip than crossing the great Atlantic. We had preaching and prayer meetings every day. I cannot speak too highly of brother Park and his associates for they were indefatigable in their endeavors to help the people, both by precept and example. We had one birth, and only three deaths, one of the latter was brother Shuttleworth, about 60 years of age, of asthma, and another a woman, not in the church, who caught cold after her confinement. Such little mortality considering the great number of people is to me a testimony that God has His eye on this people who serve Him and keep His commandments. Captain Cumings and the Doctor behaved like gentlemen towards us as did also the officers and crew. We anchored in Boston Bay on Monday, 20th April, having accomplished our journey in the short space of 23 days. Praying God to bless and prosper you in all your undertakings to defend the principles of truth, I remain your brother in the Gospel,

FRANICS KERBY.

Since the foregoing was in type we received the following correspondence from Elder Amos M. Musser, who was left in Boston to settle up business after the departure of the company for Iowa City:

BOSTON, April 25, 1857.

PREST. JOHN TAYLOR—*Esteemed Brother:* I take great pleasure in posting you up relative to the particulars of our recent pleasant voyage from Liverpool to this place. After receiving many blessings and promises from Presidents O. Pratt and E. T. Benson, we (numbering 812 souls) bade adieu to "Old England," setting sail on Saturday the 28th ult. for Boston. The first 6 or 7 days we encountered head winds, which drove us south into the Bay of Biscay. The agitation of the waters not only tossed the ship considerably, but created a *liberal heaving* among the Saints. Out of the entire number of passengers 4 or 5 only (myself one of the number) escaped being sea sick. The card soon turned with the favorable side up; strong and favorable winds came to promote our interests and fulfil the blessings promised by the brethren at Liverpool. All the Saints, with few exceptions got busy like bees from their hives in the spring of the year. Some with needles, muslins, hymn books, bibles, &c. in hand, were seen emerging from between decks to find a few cubic feet of unoccupied space where they could sit to receive the invigorating benefis of a sea breeze, and sing their songs of Zion, with the characteristic Mormon zeal and spirit. From this time, excepting 3 or 4 days, the wind continued favorable up to our arrival, on Monday the 20th inst., in Boston Harbor: making the passage in 23 days. On the 6th inst. the Saints assembled on the upper deck to hold a conference, agreeably with the order of the Church on shore. The authorities were all unanimously sustained, and a good and spirited feeling prevailed throughout.

We had four deaths and one birth since we left Liverpool. Dr. Greely, our ship surgeon, told me that the deaths would have occurred had the parties been ashore. The names of the deceased are as follows: Bro. John Shuttleworth, aged 60; Mrs. Mary Ann Jenkins, aged 25; Sarah A. Coggle, 11 months; and Sister Charlotte Stead, aged 67. I will forward particulars to the *Star* office. It was the deceased Mrs. Jenkins who gave birth to a daughter.

Never before have I witnessed the goodness of our heavenly Parent more strikingly manifested towards His people, than it was on our passage from Liverpool. We were blessed and prospered temporally and spiritually. The gifts of the Spirit were manifest, the powers of the devil were rebuked, and unclean spirits were ejected from parties possessing them.

We shall never forget the kindness of Capt. Cumings and Dr. Greely, their goodness has become proverbial with the Saints. As a brief expression of our esteem, I submitted the following for their acceptance.

To CAPTAIN J. W. CUMINGS,
Commander of the Ship "George Washington."

SIR—Before we quit Boston for the West, we beg leave to express through this medium our feelings in relation to the kindness and courtesy yourself, Dr. Greely, and the officers manifested towards us and those under our watch and care during our recent speedy and prosperous voyage from England to this place on your noble vessel; your kindness in consulting the comfort and interests of the indisposed, by frequently administering to their wants from your own private stores; your assiduous exertions to promote the health of all on board; your courtesy and affability on all occasions of address; well characteristic endowments strikingly manifested in your conduct towards and associations with us throughout the whole passage. Long will these noble traits, (which were proverbial with the passengers,) coupled with other associations, be remembered by us. We act freely in acknowledging that the treatment and conduct of yourself and your officers towards us were highly satisfactory and all that we could wish or expect.

In conclusion, we beg you will accept these brief expressions of gratitude, our warmest thanks, and a place in the attic story of our esteem and good wishes. Humbly invoking the benedictions of the Almighty upon you through life, and that you may in the end receive the blessings consonant with your desires, is the prayer of your humble and favored friends and servants,

JAMES P. PARK, President.
JESSE B. MARTIN, First Counsellor.
CHAS. R. DANA, Second Counsellor.
AMOS M. MUSSER, Secretary to the Company of L. D. Saints from Liverpool per "*George Washington.*"

Boston, Mass., 24th April, 1857.

In turn Capt. Cumings very courteously handed me the accompanying expression of his feelings towards us.

To MESSRS. JAMES P. PARK, JESSE B. MARTIN, CHAS. R. DANA, AND AMOS M. MUSSER, in charge of the passengers per Ship "*George Washington.*"

GENTLEMEN—It will afford me very great pleasure if you will permit me to give you an expression of my feelings relative to my passengers under your supervision, just landed from the "*George Washington.*"

For a number of years past I have been engaged in the transit of emigrants from Europe to this country, and I am free to acknowledge that on no previous voyage have my passengers conducted themselves as orderly and peaceably as those in your charge; cleanliness, morality, sobriety, reciprocation of favors and general good behavior (virtues and accomplishments essentially necessary for promoting the health, comfort, and prosperity of emigrants) were pre-eminently conspicuous in their conduct and character. In these examples you merit emulation by all emigrants, by observing which there would be much less mortality, immorality, profanity, and ill-feeling among such large bodies of people contracted in their sphere and movements to which all are subjected on shipboard.

In bidding you adieu, I beg to submit the foregoing as a small token of the esteem and good will I entertain for yourselves and the emigrants with you, for your acceptance.

Hoping you will have a speedy and pleasant transit across the plains as we have had crossing the Atlantic, I remain, gentlemen, yours with much respect,

J. S. CUMINGS,
Commander of Ship "*George Washington.*"

Boston, 27th April, 1857.

I cannot conclude this hurried letter without adverting to the kindness of Mr. J. Q. A. Bean, general agent for the L. S. and M. S. railroad company. He has been truly liberal and obliging, manifesting, as you know, a ready willingness to accede to our terms, and to promote the interests of all concerned. I desire to see all such gentlemen prosper, and would therefore beg to express an ardent wish, that he and his associates in business may continue to merit a liberal patronage, and the esteem of all whose respect is worth possessing. Pressure of business compells me to conclude.

Your brother and humble servant,

AMOS M. MUSSER.

Correspondence of Bishop N. H. Felt.

GREAT SALT LAKE CITY, Jan. 6, 1857.

PREST. JOHN TAYLOR—*Dear Sir:* Learning there was to be an attempt to get up a mail to the States once more, I venture to drop you a line, that peradventure it might reach you some time next summer, or the year following, if nothing unusual should happen to delay it. Your family are all in usual good health; I often meet Joseph, whose cheerful face reminds me forcibly of Nassau street, and sometimes of the Epistle from the "Black Corner." Until the very severe weather we occasionally had the pleasure of a visit from Mrs. Taylor, and the day after Christmas myself and family, Bro. and Sister Robbins, Mr. and Mrs. Hirum Kimball, Mrs. Orson Pratt and Orson Pratt, Jr., spent a very cheerful afternoon at your house, and only required the original of that truly splendid portrait of yours, that peered down upon us, to complete the picture. I should also have mentioned, as one of that company, Bro. Hammer, from Philadelphia, who is now stopping with your family.

There is not much news at this time. The Legislature removed their sittings to this city, from the entire want of convenience at Fillmore—a strong reproof to our ~~even-handed, liberal-hearted~~ parent Government, which lavishes millions upon her *fat, sleek* pets near home, and grudgingly doles out the refuse of her kitchen to the poor little *runt* that sits shivering away up mid the eternal snows of the mountains. Let them who will, trust to their wealth; as for us, we will trust in the mighty God of Israel, who has ever delivered us, and whose arm is still around His chosen people. We never yet have depended upon the General Government to sustain us, even in straitened times, and we surely need not to-day, now that we have learned the realities of life by the rudest kind of experience. Roughly thrust forth from the parental roof in early childhood; forced early to dig amid the barren soil of the mountains for the common necessities of life, it need not surprise our well-clad, well-fed kinsmen if it should prove an early puberty to the outcast—that STONE that the builders refused shall surely become the head of the corner.

Individually, as an American citizen, I have no favors to ask of that Government for the establishment of which my fathers fought and bled, since it permitted mobocrats to rudely thrust forth my little ones to die in the mountains. We live—we can live—we shall live—and that, too, without their aid. We were born independent; we will live independent; and our children after us shall live independent. Let the indignation of the God of American freedom—the God of Washington, Jefferson, Patrick Henry, Jos. Smith, Brigham Young, Heber Kimball, Jedediah Grant—the God of Israel of the *last days*—follow with swift judgment upon those that raise a hand or wag their tongue against the freedom our fathers bought, and which we as a people have so fully, nobly earned. A stern and vigorous determination is now manifest among this people that they will not submit to the filth and pollution of so many of those freebooters that are continually traversing our Territory from the States and from California, and who come here expecting to fatten upon our supposed helplessness and wallow in their corruption. Thank God the time has come and now is that such characters learn their mistake, and will return to inform their boon companions, and the General Government in particular, that we have no more room for such characters than had the old colonies for the minions of George the Third; but enough of such. Let us turn to brighter pictures.

The *reformation* is proceeding nobly; the people seem almost to rise *en masse* and shake off their drowsiness to purify themselves, ready to come up to the service of the true and living God; I never knew the spirit so universally manifested in this people to forsake their errors and to do right. Never have their union and good fellowship been so thoroughly tested as during the past season. Though greatly straitened with unfavorable crops, they have extended an open, liberal hand in rescuing our brethren from the mountain snows. God will surely bless this people abundantly for their noble disinterested goodness. "*He* will have a holy and pure people, whom He will covenant with by sacrifice." Where on earth is there another people that exemplifies this like the Mormons? and where a leader so like a Moses as our beloved Brigham, or an Aaron like our beloved Heber? and I was about to say, a Joshua like our Jedediah; but *he fights* our battles beyond the vail. We miss him, though he is not dead, but liveth.

> "The Saints, the Saints, his only pride;
> For them he lived, for them he died;
> Their joys were his, their sorrows too:
> He loved the Saints, they loved him too:
> Unchanged in death with a Saviour's love,
> He pleads their cause in the courts above."

The people indeed loved Jedediah, and he led forth in the reformation; a friend to the upright and a terror to the evil doer. General Wells will fill the vacancy left by Bro. Grant.

We have had an extraordinary fall of snow this season; probably more than any one season for many, many years. Business of all kinds is very dull; scarcely any specie to be found in the Territory, and everything tending to promote home manufactures. Temporalities quite dull, but the spirit never was more active since we entered the chambers of the Lord. My family are all in the enjoyment of excellent health, and I believe it is a time of general health throughout the mountains. Your name and that of George is often referred to in affectionate regard by many in these the valleys of the mountians. Bro. G. A. and the Doctor's families are well, and Bro. P. P. Pratt's. They, with yourself, are always remembered. There are many inquiries for T. B. H.; they say, We want him here. T. B., come! come! come! and Judge Dulin, too. Come along next season, Judge, with T. B. H. and lady. God bless you all; I sometimes think I can peep into No. 9 and see you all.

I must close this scrawl, or I shall not be in time to see Judge Elias, and get my letter off. Remember me kindly to the Saints in New York and Williamsburgh, and all inquiring friends.

Your Brother and fellow-laborer in the Kingdom of our God, N. H. FELT.

The Judge and T. B. H. join in gratefully acknowledging the Bishop's kind interest, and hope to see him soon in the midst of Israel.

Correspondence of Prest. Wilford Woodruff.

GREAT SALT LAKE CITY, Utah, Feb. 4, 1857.

EDITOR OF THE MORMON,—*Dear Sir:* We have not received any Eastern mail for the last three months. Mr. Gorrish arrived from the plains on the 19th inst., reports a mail somewhere on the way. We have received the California mail regularly up to this time, by which we occasionally hear something from the lower world.

The January mail for the East was sent out, but only got to the top of the little mountain, before it was stopped by the vast quantity of snow, and one carrier frozen to death, the remainder returned. We are passing through the most severe winter so far as snow is concerned that we have ever experienced in these vallies, the mountains are full; and over eight feet has fallen in this city according to Judge Phelps' report, it has laid for a month between two and three feet deep in our streets, and about three feet on the islands and more north. All the stock have been brought from the island, and some from the north, and were fed in the city, some driven south, and some to Rush Valley, notwithstanding the great amount of snow there has been but few of the stock lost in comparison to the loss last winter. The abundance of snow in the mountains will be of great benefit for irrigation the coming season, the earth needs it as it has been very dry for two years. The wheat which was sown in the dry dust last fall has sprouted under the snow, and grown several inches, we have had a constant thaw for about one week past, which causes the water to gradually soak into the soil. The inhabitants of this city have again commenced labor upon the Cottonwood Canal, to bring that stream to this city, and they expect to finish it by the opening of spring, the inhabitants of Davis county have also commenced on a canal to take out a portion of the Weber river into Davis county for irrigation, mills, &c.

We would like to have some of our Eastern friends forward us a few of the tubers of the Chinese potatoe as advertised by Wm. R. Prince & Co., as we would like to make a trial of it in the Territory, we would also wish our friends who are emigrating to this Territory, to still bear in mindthe propriety of bringing with them or forwarding as they may have opportunity, any choice fruit seeds, cuttings, roots, &c., that will be a benefit to the Territory. We would like to obtain some of Hovey's seedling strawberries or any other good kinds and Lawton's blackberry, Calawba and Isabella grapes, Indigo or madder or cotton seeds, and seed from the Chinese sugar cane or Millet. Hon. J. M. Bernhisel has blessed us from time to time with seeds and grain from the Patent Office, some of which I think will prove quite a benefit to us for which we feel to return him our thanks.

The reformation is progressing throughout this city and Territory with great interest. Prest. Young has given much valuable information and teaching to the Quorums and people, although he has not been able to attend the meeting at the Tabernacle since the burial of Prest. J. M. Grant, on the 4th December ult., until last Sunday the 1st. He with his Counsellors H. C. Kimball and D. H. Wells all appeared in the stand, the Tabernacle was crowded to overflowing as has been the case nearly all winter, and hundreds have to leave who cannot get into the house, the appearance of Prest. Young in the Tabernacle after an absence of two months created a sensation throughout the vast assembly, he addressed the people for about one hour and a half, his discourse was very interesting and edifying to the people, he was clothed with the spirit, and power of God, and the hearts of the people were open to receive his words which were quick and powerful. He was followed by Presidents Kimball and Wells, all of the discourses will appear in the *News*. President Kimball has spoken to the people for several Sabbaths previous upon several subjects in great plainness, presenting the parable of the vineyard, the vine, &c., to illustrate his ideas: his teachings have been of much benefit to the Saints. The Twelve who were here have gone forward with the missionaries through every ward in the city, teaching the Elders and the people, meeting with the various Quorums of the Church, we have attended a meeting of some kind almost every evening for three months. The people are riseing up *en masse* and trying to live their religion by confessing and forsaking their sins, and preparing for the waters of baptism, the spirit and power of God is manifest in Zion. The word of the Lord through his servants who are clothed with the power of God and the fire of the Holy Ghost, causes the sinner to humble and fearfulness to surprise the hypocrite, and the people universally feel like putting away sin and iniquity of every kind. All places of worship both in the city and country are crowded to excess. The people are beginning more to feel the importance of living their religion, magnifying their calling and building up the Kingdom of God. Their has been four of the Quorum of the Twelve in this city during the sitting of the Legislature, viz: O. Hyde, L. Snow, F. D. Richards and myself. Elder Hyde has now gone South on a mission through the city, and Bro. Snow is mostly confined to Box Elder. Elder Richards and myself remain in this city at present. We expect Elders A. Lyman and C. C. Rich will be with us this spring. Yours truly,

W. WOODRUFF.

Correspondence of Elder A. P. Welchman.

SMYRNA, Kent Co., Del., April 21, 1857.

PREST. TAYLOR,—*Dear Bro.:* As the Elders have been requested to write for THE MORMON, and I have now some leisure time, owing to stormy weather, I consider it my duty to try to collect a few of my scattered thoughts, and commit them to paper for the perusal of your readers. However, I must confess I feel my weak-

ness; the more especially as I am a reader of your valuable paper, and consequently am aware that there are many talented minds exercised in contributing to it, far superior to mine. "Israel still expects every man to do his duty," and as an Elder in the Kingdom of God, when called upon to carry out the designs of my superior officers, I feel to respond as did one of the heroes of the American Revolution: when asked if he could capture a certain fortress, he replied, "I can try, sir."

Would it not be well for the Saints of God to cultivate the spirit exhibited by this officer in his reply, rather more than they do? If men in those days, who only looked for transitory possessions as the reward of their labors and privations on the battle field, could manifest such unconquerable disposition, and display such praiseworthy examples of obedience to those above them, what should be the conduct of "Zion's warriors, soldiers of the cross?"

We are fighting for *eternal* liberty; that liberty which gives us freedom to do right; the only liberty acknowledged of God. *We* are looking for *everlasting* inheritances; we strive, in anticipation of obtaining riches where thieves cannot break through nor steal, and where moth cannot corrupt. Then oh! how faithful and energetic we should be. With what readiness we shoud feell to reply, when called upon by God's chosen authorities to perform any duties they may deem necessary for the advancement of the cause, we have of our own free will enlisted in. I would not wish to have it thought that I am writing in a spirit of censure of the Saints. As a body, I feel that they are doing well; and if they were not, it is not my place here to find fault; but none of us are, I opine, perfect as yet; and until we are, it is necessary for us, from time to time to have our pure minds stirred up by way of remembrance.

Obedience—is a principle, eminently essential to qualify a person to become a servant of the Great King: and our obedience to those in authority over us, will be, in a great measure, in proportion to the confidence we have in them and here lies the secret of one of the main springs, of that unity of action which characterizes Mormonism.

In the first place, the Latter Day Saints understand something of the character and attributes of the God they worship; thereby having a solid foundation upon which to build their faith. They *know* that He stands at the head of the Kingdom of which they have become members; that nothing will transpire in that Kingdom derogatory to their interests, if *they* are faithful; and as a matter of course, no officers will be appointed or sustained but those who are worthy. The result of this knowledge is confidence; and that confidence commands obedience. In fine, the Saints realize that "*All* things *will* work together for good to those who serve the Lord."

Again, every Saint has the privilege, by living faithful to the laws of this Kingdom, of keeping constantly with him a detector, which will enable him to discern at all times between the right and wrong; so that he need not be blown about by every wind of doctrine; neither be as a blind man led by the blind.

One of our brethren, with whom I became acquainted while crossing the plains, told me that he knew me to be a Mormon while yet several hundred yards from me, although he had never spoken to, or even seen, me before to his knowledge; and I have had a similar experience myself in regard to others. How is this? Twas the Holy Spirit, given by the laying on of hands, which testified of a kindred spirit. And it is this same spirit which creates that confidence from whence springs the obedience of the Mormons to President Brigham Young, about whom the world is in such a stew. And before the world can overthrow "Mormonism," they must first destroy the confidence of the Saints in their leaders, by taking from them this detector.

There never has been that confidence in the world, outside of Christ's Kingdom, that is calculated to produce obedience and its accompanying fruits, union, power and prosperity; and what is still worse, it takes no scrutinizing glance to discover that, instead of being on the increase, what little they may have had is rapidly taking its departure. This accounts, in part, for their undying hatred towards the Saints of God: they are as sensible of the daily increase in strength of that already powerful chain of union existing in the kingdom of God, as they are of their own want of stability. And while they fear, at the same time they hate us; being under the influence of that same spirit of jealousy by whose dictation Cain killed his brother Able. But, in my estimation, they are like a parcel of little boys trying to handle great long whips to chastise a younger brother; instead of striking the object of their vengeance, the lashes recoil back upon their own heads, only serving to exasperate them more than ever.

Then, while they are slashing away at us with their lashes of "Mormon delusion," "fanaticism," "immorality," "treason," "murder," &c., let us, as servants of the Great King, and candidates for eternal glory, "mind our own business," namely, be humble, faithful and prayerful, endeavoring to save ourselves and those connected with us, that eventually we may find ourselves established in the Celestial Kingdom. To this end let the motto of the Saints be, when called upon by the authorities of God to accomplish any arduous undertaking, "I can try, sir."

Yours truly, in the new and everlasting covenant, ARTHUR P. WELCHMAN.

Minutes

Of the Saints' Semi-Annual Conference, held in the Church, corner of Fourth Street and Washington Avenue, on Saturday, Sunday, and Monday, the 4th, 5th, and 6th days of April, 1857.

Prest. ERASTUS SNOW, presiding.

Present of the Quorum of the Twelve Apostles—Erastus Snow and George A. Smith; Missionaries from Utah—C. Christianson, J. W. Coward, T. O. Angel, Isaiah M. Coombs, Christian Hyer, Thurston Simpson, and Wm. Martindale; of the Presidency of the Stake—James H. Hart, C. Christianson—Presiding Bishop, Charles Edwards.

Conference opened by singing the 22d hymn—"Arise O. Glorious Zion." Prayer by Prest. James H. Hart; choir sung, "How Firm a Foundation."

Prest. Snow, in his opening remarks, requested the Priesthood to occupy the seats assigned them at the organization of this Stake, and take an active and lively interest in the entire proceedings of the Conference, and fervently dedicated the same to the Most High, sincerely praying that all our movements and actions may be dictated by the unerring Spirit of the Lord, and then called upon the Travelling Elders to give a report of their labors, success and prospects, inviting them to give expression to their feelings as they may be directed by the Holy Ghost.

Prest. G. A. Smith made a few pointed remarks in his usual interesting manner, on the subject of immediate reformation, vividly showing by apt illustrations the deep obligations we as Saints were under to God; and the necessity of the Priesthood purifying themselves before Him; and not only to teach but also to practice the laws of Heaven.

Elder Martindale gave an account of his successful labors in Texas, and the marvelous manner in which the Lord had blest him in all his administrations.

Elder J. M. Coombs said his mission to Arkansas had been productive of good. Through the blessing of the Almighty, he had been instrumental in resuscitating many of the scattered Saints in that region of country; he had preached in several towns to large audiences creating considerable interest in the principles of the Gospel of Christ.

Elder C. Christianson followed in a few appropriate observations, on the fallacy of the inactive members of the Church, expecting to equally participate with the faithful Saints in all the blessings and privileges of Zion.

Conference adjourned until 7 P.M., singing by the choir, benediction by Elder J. O. Angel.

7 P. M.

After a short address from Prest. Snow touching conference business, Elders Murphey, Woodburn, Corry and Hyer, gave a brief sketch of their experience in the Church of Jesus Christ of Latter Day Saints and expressed their fixed determination to remain faithful to their covenants and build up Zion.

Prest. G. A. Smith made a few remarks on the contumelious manner in which the gentile world received the servants of God, encouraging them to persevere in spite of the insults and abuses heaped upon them by the ungodly, for all these things were taken cognizance of by the Almighty, and every man would be rewarded according to his works.

Meeting adjourned until 10 A. M. Sunday morning. Singing. Benediction by Prest. E. Snow.

SUNDAY, APRIL 5th, 10 A. M.

Meeting opened by singing the 1st hymn. Prayer by Elder C. Christianson. Singing by the choir.

Prest. E. Snow delivered an interesting address before the assembly, reviewing the testimony of the Missionaries and their experience in preaching the Gospel to a wicked and perverse generation; showing that as the ungodly and rebellious increased in wickedness and sought to persecute and slay the servants of God and overthrow the institutions of Heaven, the sooner would the glorious purposes of the Almighty be consummated, and referred to the dealings of God with the children of Israel, under their leader Moses, and showing likewise their proneness to depart from God and revile against His servants when brought into adverse circumstances. He concluded his remarks with an earnest exhortation on the necessity of immediate reformation among this people.

Meeting adjourned until 2 P. M. Singing by the choir. Benediction by Elder Martindale.

2 P. M.

Meeting called to order by singing the 4th hymn—"The time is nigh, that happy time." Prayer by Truman O. Angel.

Prest. G. A. Smith addressed the Conference on the doctrine of the gathering, showing in a forcible manner the necessity of rearing a temple to Israel's God, in which the Saints may receive those blessing necessary for an exaltation in the Kingdom of God.

Prest. Snow followed with a desertation on practical Mormonism, portraying the trials and difficulties that will naturally occur in journeying across the plains, forming new settlements, &c. His remarks were more particularly designed for those about to emigrate to Utah and Nebraska.

Prest. Snow then brought before the Conference the Authorities of the Church, and presented Brigham Young as President of the Church of Jesus Christ of Latter Day Saints, also as Prophet, Seer, and Revelator, who was unanimously sustained; as also Heber C. Kimball as First Counsellor and Daniel H. Wells as Second Counsellor.

Orson Hyde was sustained as President of the Quorum of the Twelve Apostles, and P. P. Pratt, W. Woodruff, John Taylor, G. A. Smith, A. Lyman, E. T. Benson, C. C. Rich, L. Snow, E. Snow, and F. D. Richards were severally sustained as members of said Quorum.

John Smith was sustained as the Patriarch to the whole Church.

George A. Smith was sustained as Church Historian.

Joseph Young was sustained as President of the Presidency of Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, A. P. Rockwood, Benjamin L. Clapp, and H. S. Eldredge, as his Associates.

Edward Hunter was sustained as Presiding Bishop of the Church.

The Authorities of the St. Louis Stake were next presented.

Erastus Snow was sustained as President of the Churches in the Western States.

James H. Hart was sustained as President of the St. Louis Stake; as also C. Christianson as Counsellor and President of the Danish Saints in the St. Louis Stake.

The following High Priests were severally sustained as members of the High Council: Mark A. Coombs, James Stevenson, James Perks, John Cameron, Thomas Bradshaw, John H. Gordon, Anby Sands, William Gore, Joseph Pollard, Henry J. Hudson, and A. W. Sanders.

Charles Edwards was sustained as Presiding Bishop; as also Thomas Salisbury, William Lowe, William Turner, Andrew Sproule, Robert Humphries, John Allen, Charles Brindley, and Hans Christopher as Bishops of the several wards comprising the St. Louis Stake.

Charles D. Shill was appointed and sustained as President of the Elders' Quorum, in place of Robert Windley, cut off from the Church for adultery.

Joseph Savage was sustained as President of the Priests' Quorum, as also his Counsellors James White and Elias Crane.

Thomas Kempin was sustained as President of the Teachers' Quorum, as also his Counsellor.

Resolved, That Robert Watson be dropped from the Deacons' Quorum, and that the Quorum for the time being come under the immediate supervision of the Presidency of the lesser Priesthood.

Prest. Snow observed many vacancies will occur in the organization of this Stake in consequence of the emigration to Utah and Nebraska; but would defer making any appointmnets until his successor from the Valley should arrive, when, in all probability, a Special Conference would convene about the first of June, and the unfinished business of this Conference be completed.

The names of about one hundred brethren, who had previously been selected, were read from the stand and appointed missions to colonize new settlements on the emigration route in Nebraska Territory.

Resolved, That William Martindale take the Presidency of the Nebraska missionaries, and labor under the general direction of Prest. G. A. Smith until released by Prest. Snow.

Resolved, That Francois Garnier be ordained an Elder, and preach the Gospel to the German population.

Choir sung "I'll praise my Maker while I've breath." Benediction by Elder Christianson. Adjourned until 7 P. M.

7 P. M.

The choir sung the 40th hymn—"Who are these arrayed in white?" Prayer by Prest. James H. Hart. Singing. After which, Elder Truman O. Angel addressed the congregation on the various effects the preaching of the Gospel produced upon the children of men, and gave a synopsis of his travels in Europe.

Elder Martindale next addressed the meeting from the following text: "As the body without the spirit is dead, so faith without works is dead also." His explication of the text was clear, forcible, and instructive.

The choir sung the 179th hymn—"Let Zion in her beauty rise." Prayer by J. W. Coward.

MONDAY, April 6th, half-past 10 A. M.

Conference opened by singing the 130th hymn—"O my Father, Thou that dwellest." Prayer by Prest. E. Snow. The 260th hymn was sung—"The solid rocks were rent in twain."

Prest. Snow introduced the subject of new settlements, and gave some excellent counsel and instruction to those who had been appointed to go to Nebraska, relative to their duties, outfits, teams, agricultural implements, and other matters of importance connected with their mission, and specially instructed Elder Martindale to act in unison with Bishop Cunningham.

Resolved, That Henry J. Hudson officiate as Clerk and Historian to the Nebraska mission, and keep a true and faithful record of all the movements, incidents, and proceedings of the above mission.

Elder Martindale gave some useful instruction with regard to farming implements, explaining the kind and quality best adapted for the new country.

Resolved, That William Page labor in Cannellton, Indiana, and its vicinity, in connection with Bro. Woodburn.

Resolved, That Elder John Thomas, native of Canada, and the woman he is now cohabiting with, be cut off from the Church of Jesus Christ of Latter Day Saints for immoral conduct.

Resolved, That Elder Samuel H. B. Smith take a mission to England.

Resolved, That Hyrum H. Blackwell take a mission to Tennessee and Georgia, in company with E. M. Murphy, and gather up the scattered Saints in that region of country.

Elders Coward and T. O. Angel were appointed to visit the Saints in Duquoin and vicinity to teach them the laws and institutions of Zion, and infuse into them the spirit of the Gospel of Christ.

Conference then adjourned until the first Sunday in October, commencing at half-past 10 A. M.

Benediction by Prest. G. A. Smith.

JOHN H. GORDON, Clerk.
G. F. A. SPILLER, Reporter.

FOR THE MORMON.

Philosophical Certainty of a Future State.

BY ALEXANDER OTT.

ALTHOUGH revelation gives the best evidence of a future state, it is worthy of the greatest consideration, especially to the skeptic, to reflect upon, and investigate those proofs which are elicited from reason and science. And as Mormonism is so well based on the rock of eternal truth, that it can bear a fair disquisition, whether it be religiously, philosophically or politically, it will, perhaps, be not uninteresting to the reader to see one of its prominent doctrines, viz.: the belief in a future state, set forth in a lucid and correct manner, so that the skeptic, i. e., those who doubt the immortality of the soul, the divine authenticity of the Scripture, and hence discard revelation and a future state—may become sufficiently convinced relative to the truth of a principle which has the most important bearings upon the moral improvement of the human mind.

Modern philosophers have (denying the immortality of the soul) endeavored to prove that at the close of our mortal career the consciousness of our existence ceases; that, at the dissolution of the body, its constituents are dissolved into the primary elements, and that consequently death is nothing more nor less than an entire annihilation of our physical and mental nature and existence. The foregoing is an erroneous idea, as the cessation of the phenomenal functions of the body does not involve a spiritual or mental non-entity—that is to say, it does not follow that the death of the physical nature includes that of the spirit. Although philosophers have endeavored to advocate the principle of annihilation, they have failed, because in a strictly logical sense a state of non-entity, non-existence or entire destruction in relation to any thing phenomenal is an absurdity. The state of an independent self-existence of a certain thing may cease, but still it will exist only in new forms, in a new shape and condition, being amalgamated with other substances and subject to different laws. For instance, grind a piece of brick to the atoms of powder, these atoms that once formed a brick, may lose their self-existence by being connected and amalgamated with atoms and particles of other substances, but still they exist and will exist forever and ever—only in new forms and conditions.

Concerning the real nature of the spirit, psychologists know nothing; they cannot grasp it, because it is a principle which no wisdom short of divine revelation can sufficiently unravel or explain. Many call the spirit immaterial or cogitative—but that is quite an erroneous idea, because everything that exists, must necessarily have a body, no matter how refined it is, and whether it is perceptible to our gross senses or not; and as the existence of the spirit is visible through its operations upon the body, it must be something tangible. The existence of anything involves the idea of materialism, because an existence in *abstracto* is as little an existence as that of a mathematical point, which is only imaginary or cogitative—hence an existence without a body is a contradiction in itself.

The existence of the spirit which is eternal, naturally includes the existence of a supreme power or powers, no matter how much it may be against the narrow-mindedness of self-conceited skeptics, who endeavor to ascribe all the operations of a phenomenal and mental world to the law of necessity, as they term it, being forgetful entirely of the absurdity of speaking of the existence of certain general laws, without training them to any other source but that of mere chance; forgetful entirely of the truth, that where there is a law, there must be a law giver. The person of that divine intelligence may not be visible everywhere, being confined to a certain place; but its presence is felt throughout the universe—it is felt in the benign influence of the radiant sun, in the reverberating echoes of a thunder-storm, in the ghastly flashes of lightning, in the dew that empearls the flowery carpet of the fields, etc.

The transactions of this sublunary existence being represented as typical of those in Heaven—I refer as an illustration of the foregoing to the President of the United States, who, although not seen himself everywhere, still manifests his existence, power and influence by the laws and regulations he issues, and the arrangements he makes in the different departments of his government; so, likewise, in relation to the Deity, only the latter does it on the most magnificent scale.

God has made all His creations subject to laws which involve an endless mental and physical progression or improvement—hence we cannot suppose that our existence is confined to the limits of this world; a few fleeting years of frail mortality would not accomplish the grand objects of His mighty will, which eternally tend to ennoble and happify everything that exists.

The immortality of the soul is intimately connected with the certainty of a future state; the denial of the former involves naturally the non-entity of the latter—hence it is necessary that every one who is interested in the welfare of his spirit should soberly and calmly reflect upon the purposes which an All-wise Providence has concerning its creations in this world and in that to come.

On examining the pages of history we find that the ancient nations as the Assyrians, Persians, Phenicians, Druids—that the most celebrated philosophers of the Romans and Greeks believed and taught the doctrine of the immortality of the soul. It is true, that the ideas advanced relative to a future state were not always correct in the detail, but this was owing to their limited understanding of Nature's secret workings, to the entire ignorance of correct religious principles; still the quintessence of their vague and confused notions contained the idea of an after-existence, of a futurity behind this vale of tears. The magicians or magi, who flourished in Persia, Assyria, Media and Babylonia, believed in eternal rewards and punishments. Socrates, Plato, Anaximandros and other eminent literary lumina of the classical ancients taught and advocated the immortality of the soul. Homer relates that Ulysses went into the gloomy Hades or hell; that Minos, in the empire of the shades, is judging the multitude of departed spirits assembled around his tribunal; that many are hurled in the terrible Tartarus, from which they can never depart; that the righteous and just are privileged to roam in the Hisperian gardens and in the Elysian fields, where they are free from the shackles and dangers of mortality, in the full enjoyment of unalloyed, everlasting bliss; that in reality the fate is sealed to the good and bad according to their deeds performed in the flesh.

The sacred writings of the Hindu speak of different degrees or states of happiness after death, of which the highest state is called Mooktee which consists in a union with the Deity, or a dissolution into the infinite Spirit. The place where the virtuous are said to enjoy their rewards is the paradise or heaven of the gods on mount Meru or Summeru. There the celestial beings are living in splendid palaces, surrounded with oriental luxury, and innumerable musicians and courtesans. The wicked are said to go to the court of Yama, the road leading to his tribunal is full of stones, mud and sand, burning hot. On their arrival they are tortured by his messengers, and are then dragged into different hells, where they have to suffer their merited punishment.

The Parsees according to the Zend Avesta, their sacred books which are said to be written by Zoroaster, the founder of their religious creed, neither burn nor bury their dead, but leave them open in their graves, believing that the dead will be resurrected and visited by heavenly messengers, who will conduct them to their places of abode, according to their bad or good actions done in the flesh.

I could follow up the religious ideas of a great many other nations and tribes, but suffice it to say, that of the one thousand millions of human beings living on this globe, from the most enlightened nation down to the wildest and most ignorant, all have more or less a vague idea of the immortality of the soul, of the existence of a god or gods, of a future state connected with rewards, blessings and punishments. It is strange and very significant, that so many nations, however diversified their manner of living, their moral, intellectual and physical condition; however absurd, imperfect and uncertain their ideas may be concerning the supreme Ruler of the Universe, and His purposes in relation to His numberless creations, should live in anticipation of a future state; they all feel, however depraved they otherwise may be, that they stand on the threshhold of eternity, and that at every moment they may be summoned from this stage of action to balance their accounts with the recording angel in Heaven.

How shall we account for this universal belief in a future life? Is it reasonable and consistent to attribute it to mere chance, to the mere law of necessity of the would-be wise skeptics? Or shall we lay aside our pique of self-conceitedness and human lore, and follow the dictates of enlightened reason? If so, we may say, that this general anticipation of a future existence is either owing to traditions handed down from generation to generation by the first beings who inhabited this little world; or we may say, that it is a kind of instinct or intuitive knowledge given to us by the invisible agency of Nature, and followed up by reason and common sense.

No matter to what cause or reason we have to attribute this strange phenomenon, it is of great importance in sustaining the infallible truth of a future life. If we admit that tradition is of some moment in balancing the validity of futurity, we have to conclude, that it is a principle which was conceived in the mind of the first mortals of this globe, when they had just left the society of celestial beings; when they had been drinking out of the well of pure and unalloyed happiness and truth; when not yet the degradations and abominations of mortality had stifled the prophetic voice of the inner man, and polluted their minds; when their souls were still ready to wing their flight in the regions of the highest intelligence, and to listen to the secret whisperings of Nature. If instinct or intuitive knowledge is of some importance in ascertaining the cause of this wonderful belief, it must, as a natural gift emanate from the great primary cause of Godliness, from which every noble and good gift is derived; we must then infer, that it was given unto us as a treasure of matchless value, as a precious seed which should germinate and sprout in us, and bring forth the fruits of Divine knowledge and wisdom.

TO BE CONTINUED.

The Mormon Emigrants

THE *Courier* has the following relative to the band of Mormon emigrants who arrived at this port last week in the ship *George Washington*:

There were on board 808 passengers, divided internationally as follows, viz: English, 720; Scotch, 43; Welch 22; German, 13; Irish, 6; French, 4. The English were from all parts of England, more, however, coming from Nottinghamshire than any other part. Among the passengers were 40 Elders, who had been preaching the doctrines of the sect throughout the Old World. One of these Elders, named Musser, of Philadelphia, was on his return from a mission to the East Indies. The rest of the passengers were collected by the Elders' representations of duty and the promised land of Utah, and were of all ages and both sexes. Four of the women were over 70 years of age, and there were 24 infants under one year old.

The proportion of married men and women and families was somewhat larger than is usual among emigrants. The married men had only one wife each.

Many of the families were possessed of considerable property. The captain estimated the amount of British gold upon the passengers at £20,000, and said that he knew of more than one person who had £1000 for his own use and that of his family.

Several had left relatives and friends behind them. One woman left her husband that she might go to the land of the Saints.

As soon as the emigrants had left Liverpool, they formed themselves into eight divisions, with about one hundred in each division, and chose a Bishop and an Elder to preside over each company. They had morning and evening service—prayer and singing—and in the evening, generally, a sermon. On Sunday, a sermom was preached to each section.

In their personal habits, they were very cleanly. Only four of them used tobacco, very few drank tea, although nearly all of them ate animal food. During the whole passage, the captain said no theft occurred, and he never heard angry words between them.

It is stated that a number of the Mormons have not the means to reach Utah, and are stopping in this city.

[*Boston Herald.*

FOREIGN SUMMARY.

ENGLAND.—The accouchment of the Queen is daily expected. The English Cabinet is reported to be very favorably disposed to recognize Walker's government in Nicaragua, as it seems to consider the General a sufficient guarantee to see order and peace established in Central America, so that commerce, civilization and freedom could flourish. The leading minds of the country seem to sympathise with the poor filibusters, whom they consider the true men of progress, and cannot see why any part of Uncle Sam's people should be reluctant in assisting them.

The *London Times* says, concerning the Irish county elections, that in Londondery, one of the most Protestant and conservative constituencies on the Emerald Isle, an unexpected ministerial victory has been gained. Sir Henry Bruce, the high Orange candidate, has been rejected by a considerable majority, and Mr. S. Greer, the Presbyterian liberal and champion of the tenant-right order, has been elected. According to the *London Post* about 10,000 Norwegians will emigrate during the coming summer season from Norway to Quebeck, some of whom will settle in Canada, but the larger portion will proceed to the north-western States of America.

FRANCE.—The coronation of the emperor is expected to come off on the 6th May. General Todtleben, the gallant defender of Sebastopol, appears to be the Lion of the day in the military circles of the capital, as a great many officers of all ranks call at his residence to pay their respects to him. Great preparations are being made to make the official reception of the Grand Duke Constantine come off with sufficient eclat. The letters of Count de Chambord addressed to the widow of M. de Salvandy, have caused the greatest disunion between the two branches of the house of Bourbon, so that some of the members of the family have been deliberating with the Dutchess of Orleans and the Count of Paris, in relation to the measures to be taken in case of certain important events. The steam corvette *Laplace* is to leave Toulon shortly for the Chinese seas, to reinforce the French squdron there.

MEXICO.—A revolutionary movement headed by the Clergy and some of Santa Anna's emissaries has been discovered at the Capitol. The *pronunciamento* was to have taken place on the evening of the 1st of April. Several arrests have taken place, among which was that of General Franconis and Aguilar; the latter formerly one of Santa Anna's Cabinet ministers. The excitement about the threatened Spanish invasion continued.

CENTRAL AMERICA, BALIZO, HONDURAS.—Gen. Salvalio's army is reported to have been routed, himself wounded, and returning with a few men to Guatamala. Great outrages are being committed against the Americans, of whom six are said to have been shot. Walker's position is, according to private advices, impregnable at Rivas, so that he is likely to hold his present position for months. The Costa Ricans have taken Punta Arenas, the steamer Rescue with a large amount of amunition and six field pieces. One hundred of Col. Locbridge's men have been taken to Aspinwall by English vessels.

W. C. AFRICA.—The last advices from Cape Palmas speak of an attempted insurrection, and of difficulties with the natives, which were finally settled.

New York Wholesale Price Current,

Corrected to April 24, 1857.

ASHES—Pot	per 100 lb.	7 37½	a — —
Pearl	— —	a 7 42	
CANDLES—Stuart and Buming's best, assorted	per lb.	—	a —
Ordinary		—	a —
CANDLES—Sperm	per lb.	—	a 40
Adamantine		24	a 25
Mould, tallow		00	a 16
COFFEE—Java, white		15	a
Mocha		15½	a —
Laguayra		11½	a 12
Maracaibo		11½	a 12½
St. Domingo (cash)		10	a 10½
DRUGS AND DYES—Alcohol. pr. gal.	—	60	a — 66
Alum	per lb.	—	2½ a — —
Arrowroot		—	45 a — —
Arsenic, powdered	— —	a —	2½
Asafœtida	—	5	a — 25
Borax, refined	—	a —	23
Brimstone, American, roll	—	2	a —
do crude	per ton.	35	— a 40 00
Camphor, crude	per lb.	—	— a — 20
do refined	—	28	a — —
Castor Oil, No. 1	0 00	a 1	40
Chlorate Potash	—	37	a — 40
Cochineal	1 15	a 1	20
Copper—sheathing	per lb.	—	23 a — 27
Copperas	per 100 lb.	1 50	a — —
Cream Tartar	per lb.	—	— a — 30
Gum Arabic, picked	—	16	a — 32
Gum Copal	— —	a —	7½
Gum Myrrh, Turkey	—	10	a — 25
Iodine, resublimed	— —	a	5 25
Ipecacuanha	— —	a	1 60
Madder	—	13	a — —
Magnesia	—	14	a — 35
Do calcined	—	30	a — 35
Nutgalls, blue Aleppo	—	30	a — —
Oil Anis	5	25	a — —
Oil Bergamot	3	12	a 3 25
Oil Cassia	— —	a	6 50
Oil Lemon	— —	a	2 12
Oil Peppermint	— —	a	3 —
Opium, Turkey	— —	a	5 25
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 31	a — —
Phosphorus		95	a 1 05
Quicksilver	—	45	a — 50
Rhubarb, China	—	82	a 1 75
Saleratus	— —	a —	8
Sal Ammoniac, refined	—	11	a — 12
Senna	—	11	a — 14
Shellac	—	12	a — 16
Sugar Lead, white	—	13	a — —
do brown	—	11	a — 11½
Sulphate Quinine	1	90	a 1 95
Tartaric Acid	— —	a	42
Verdigris	— —	a	50
Vitriol, blue	— —	a	11
DYE WOODS—Camwood	per ton.	115	— a 120 —
Fustic		27	— a 29 —
Logwood	— —	a	25 —
FLOUR—State, common	per bbl.	5 60	a 5 68
Michigan and Indiana		5 90	a 7 50
Genesee, extra		6 10	a 8 25
Rye Flour		3 50	a 4 50
Corn Meal		3 60	a — —
FRUIT—Raisins	per box.	— —	a 4 62
Raisins, layers	— —	a	4 65
Currants	per lb.	— —	a — 17
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3 25	a 2 50
8x11 to 11x16		3 75	a 2 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
GRAIN—Wheat	per bush.	1 60	a 1 80
Corn, round yellow	—	69	a — 73
Barley		1 50	a 1 70
Oats, Western	—	52	a — 53
Beans		1 75	a — —
GUNPOWDER	per 25 lbs.	3 50	a 6 50
INDIGO	per lb.	— 75	a 1 40
IRON—Pig, Eng., Scot	per ton.	29 —	a 30 —
Bar, Eng. refined		60 —	a — —
Sheet, Russia, 1st quality	per lb.	— 18	a — 13½
Sheet, Eng		— 3½	a — 4½
LEAD—Galena	per 100 lbs.	6 75	a — —
Sheet and Pipe	—	6¼	a — —
LEATHER	per lb.	20	a 31
MOLASSES	per gal.	57	a 76
NAILS—Cut, 4d and 6d	per lb.	4½	a —
Wrought, 6d and 20d		6	a —
OILS—Olive	per bskt., 12 bottles.	3 30	a 3 50
Olive, in casks	per gallon.	1 25	a 1 30
Linseed	— —	a	85
Whale	— —	a	85
Lard, winter	— —	a	1 12½
PAINTS—Lead, red, Am	per lb.	— —	a — 8½
Lead, white, Am., in oil	— —	a —	9
Lead do do dry	—	8½	a — —
Ochre, yellow, French, dry	—	1 —	a 1 62½
Ochre, in oil	—	4	a — 6
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— —	a — 8½
Vermilion, Chinese	—	90	a 1 05
Venetian Red	per cwt.	2 —	a 2 37½
RICE	per 100 lbs.	3 75	a 4 50
SALTPETRE	per lb.	6½	a 11
SEEDS—Clover	per lb.	— 11½	a — 12
Flax, American, rough	per bush.	2 —	a 2 10
Linseed, Calcutta		1 90	a — —
SOAP—New York	per lb.	4	a 7
Castile		10½	a 11
SPICES—Ginger, Race	per lb.	5½	a —
Mace		75	a —
Nutmegs	—		a 85
Pepper	—		a 11
Pimento		7	a —
Cloves (cash)	—		a 11
SUGAR—New Orleans	per lb.	9	a 11
Havana, white	—		a 12
do brown		9	a 11½
Stuart's crushed	—		a 13½
SUMAC, Sicily	per ton.	— —	a 75 —
TEAS—Gunpowder and Imperial	per lb.	35	a 75
Hyson		30	a 80
Young Hyson		32	a 70
Hyson Skin		20	a 35
Black		22	a 50
TIN—Banca	per lb.	—	a 33
Straits	—		a 31½
Plates	per box.	9 —	a 10 50
TOBACCO	—		a 7½
TURPENTINE	per 280 lbs.	3 62½	a —
TAR	per bbl.	3 —	a 3 25
SPIRITS TURPENTINE	per gallon.	— 41	a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. M. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

PETER SCHUTTLER,

WAGON MANUFACTURER,

Nos. 78, 80 and 82 Franklin street,

South-west corner of Randolph street,

CHICAGO, ILLINOIS.

All work warranted beyond a failure. my2-1y

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are he kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fou[r] is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Croyaient-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes.", Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous occuper de la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

JAMES HAM,
WHOLESALE DEALER IN
PROVISIONS AND STAPLE GROCERIES,
No. 25 Second st., St. Louis, Mo.
Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

Book Postage.

All Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articless ppertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH, & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be fou an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 186 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS.
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 Main Street,
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale Dealer and Importer of
GROCERIES, WINES AND LIQUORS,
Commission Merchant in all kinds of Produce.
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut,
10-1y ST. LOUIS, MO.

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of Peace Prepare for War."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo,
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.
ALEXANDER C. PYPER
Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of
OUT-FITTING GOODS,
in the City of Florence, Nebraska Territory, where all necessaries can be bought at the
LOWEST PRICES
west of the Mississippi River, consisting of
DRY GOODS,
both Staple and Fancy; and every variety of
GROCERIES AND PROVISIONS;
Nails; Iron; Glass; Queensware and Hardware.
Also,
LEATHER
and shoemakers' Findings, and the largest stock of
BOOTS AND SHOES
to be found on the Missouri River. Also,
HATS AND CAPS;
together with a complete assortment of
READY-MADE CLOTHING,
all of which is but a small part of the
THOUSAND AND ONE
Things which can be purchased of
feb14 ALEXANDER PYPER.

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. (1y) HORACE E. DIMICK & CO.

SAMUEL ROOSEVELT,
IMPORTER OF
HARDWARE & CUTLERY,
And Manufacturer of Looking Glasses,
No. 3 Platt street,
Two doors from Pearl, NEW YORK.
S. T. HOUSE.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 12. NEW-YORK, SATURDAY, MAY 9, 1857. PRICE FIVE CENTS.

Poetry.

My Bankrupt Bill.

Written for, and read before the "Literary and Musical Assembly," Great Salt Lake City, Aug., 1856.

BY MISS E. R SNOW.

Some "self-styled" critics have pronounced it weak
Of one's own self to freely write or speak;
I court no critic's censure: yet I will
Write of myself and my late bankrupt bill:
That I'd no money, was no fault or crime,
But I contracted debts—without a dime;
Which I acknowledge frankly should not be,
And I'll henceforth avoid insolvency.

In this as well as ev'ry other land
Some entertainments call for cash in hand;
If empty handed I perchance to be,
The law of circumstance demands of me
To unreluctantly the card resign
To one whose funds are less cashier'd than mine.
And by the bye, to all I fain would say,
Create no bills when you've no means to pay;
To live within our income thus, will spare
Us many a fest'ring thought and servile care.
To our young friends I'll give a key whereby
All future wants and wishes to supply—
Control yourselves, your passions all restrain,
Learn to want nothing which you can't obtain,
Then ask no odds of circumstances—be
Faithful in duties and in feelings free;
Thus you'll create your heav'ns where'er you dwell:
Want to—and can't, you know, is Mormon hell.

'Neath the perverted sceptre Mammon wields,
Virtue and truth to gold's base influence yield:
Men are respected if in gold they're wealthy
Whether they gained it honestly or stealthy.
Not so in Zion—works and Godly fear
Prepondcrate o'er filthy lucre here;
Unyielding virtue—firm integrity—
Love for the Priesthood—careful industry—
In the true mint of heav'n will pass for more
Than all on earth that's coined from glitt'ring ore.

The Saints may sometimes suffer want, 'tis sure,
But yet a *real Saint* is never poor—
One in whose soul the holy fire of God,
The light of Truth is fully shed abroad:
What tho' he cannot claim one foot of land,
Nor yet one dime of currency command?—
Altho' no gold and silver, he has got
A costly pearl the purse-proud world has not.
That heavenly foretaste of a glorious rest,
The peace of God abiding in the breast,
With power the gift of endless lives to gain—
Henceforth our own identity retain—
Is wealth, and wealth which holds a promise rife
With ev'ry comfort that pertains to life.
That very gold the Gentiles madly crave
Will yet our streets, the streets of Zion pave.

Among the Saints, is gold and silver wealth?
We might as well call food and clothing health;
Brain, bone and sinew here are prov'd to be
Both capital and lawful currency.
In Babylon, where money is the test,
Who has the most is honor'd as the best;
Or rather, he who vainly seems to have,
And thus he's honor'd most who's most a knave:
How it is elsewhere, matters not: with us—
Worth is not reckoned by the weight of purse.
Show me a Saint that's poor, and once for all
I'll show you one that is no Saint at all:
He may be moneyless—who has not been?
That, here, is neither poverty or sin.
Leanness of soul, and meagreness of thought,
An empty barrenness of mind, is what
I should call poverty: and even worse
Than Mammon's vot'ries think an empty purse.

Methink I hear one softly whisper, "Hush—
To say you have no money makes me blush."
I have no money—blush again—to me
That kind of blush bespeaks degeneracy;
Crime, wickedness and folly bring disgrace—
For these should blushes mantle o'er the face:
I could name many things that figure worse
In life, than total absence of the purse.

I boast of wealth and richer streams than flow
From the most fruitful sources here below;
Mine is not wealth that stimulates with pride,
'Tis wealth that will eternally abide:
If I in faithfulness and patience wait,
I'd hold an heirship in a God's estate;
And even now, I'm richer, wealthier far
Than those who dip in Mammon's coffers are.
My Father's rich—I am His lawful child—
Not one by silly, fond caressing spoil'd,
I've through bereavement, not indulgence, grown
In strength, tho' woman never stands alone.

Who are my friends? Your worthy selves, I trust,
Whom I esteem wise, noble, good and just:
As such, each one I estimate a treasure;
In friendship, then, I'm rich in ample measure.

Who are my kindred? All the truly good,
Who've in the holy covenants faithful stood;
My kindred then, are all of royal line,
They each can claim an origin divine.

Who is my brother? Israel's Holy One—
Pertaining to the flesh, God's only Son;
He holds the birthright in eternity,
Through Him the heirship is conferred on me.

And who is my Father? Is He wise and great,
And well possess'd of rich and large estate?
Who is my Father? Does He dwell below?
Is He a worldly potentate? O no:
All earthly things must perish—crowns will rust,
While thrones and monarchs moulder into dust—
Who is my Father? ENDLESS is His name,
He is th' ETERNAL GOD—the Great I AM.

Prov'd or not prov'd, this axiom is sure,
A real Saint of God is never poor.

Sandwich Islands.

PORTS OF THE SANDWICH ISLANDS.

HONOLULU Harbor, or Fairhaven as it was called, is situated on the leeward side of the Island of Oahu, in latitude 21 deg. 18 min. 23 sec. North and 157 deg. 48 min. 45 sec. West longitude. It was discovered and surveyed in 1794 by Capt. Brown of the English ship Butterworth, a northwest trader, and was first entered by the schooner Jackal, tender to the Butterworth, on the 1st day of January, 1795. The year in which our harbor was first entered is among the most noted of its history. Captain Brown, the discoverer, together with Capt. Gardner of the Prince Le Boo, were murdered by native pirates. The vessels were captured and taken out of the harbor round to Waikiki roads, which, till then, was the principal anchorage for vessels visiting Oahu, but were both re-taken again by the seamen belonging to them.

Kalanikapule, the King of Oahu, was one of the actors in this tragedy, and that too in the murder of his ally, who was principally instrumental in defeating Keao at Kalauao, a filibustering chief from the Island of Canai, who was bent upon subduing Oahu to vassalage. Capt. Brown, on return from his war expedition, fired a salute in honor of the victory; a wad from one of his guns entered the cabin window of the American sloop Lady Washington, and killed Capt. Kendrick. His interment, under the English burial service, is noted as the first at the islands accompanied with Christian rites. The ceremony was deemed by the natives then as a solemn sorcery. The grave was rifled the same night for the sake of the winding sheet. We give this piece of history as a notable starting point or "fixed monument," as the professionals say, in our survey of the harbor. It serves, too, in distinguishing rather vividly, the difference between the antagonism of civilization and slavery sixty-two years ago and the polka reunions of the races at the present day.

The harbor is a deep basin in the coral reef, through which the fresh water from the Nuuanu stream reaches the sea, capable of accommodating one hundred and eighty vessels in its present almost unimproved state. The depth of water varies from four to six and a half fathoms. The bottom is deep, stiff mud—the best of holding ground. Vessels at anchor in the harbor are perfectly secure at all seasons of the year. In the strongest southerly gales when the wind is directly in from the sea, the harbor is well protected by the reef outside of it. About one-third of the basin or harbor proper, at the north end, is filled with mud—a deposit from the Nuuanu Valley stream. This can be converted at pleasure into a harbor for ships by dredging.

The channel, which includes the outer harbor, is about one mile in length, narrow and rather tortuous. Its sides are bold coral reefs, and susceptible, when the wants of commerce demand it, of being converted into wharf fronts the entire length on both sides to the bar, making thereby a harbor of the present channel, which, under the mooring system, could be made to accommodate a number of vessels, little suspected by persons unacquainted with the real size of the basin and channel. The depth of water on the bar is twenty-one and a half feet at low tide, which rises and falls throughout our group about two feet. The bottom is sand and about one hundred yards in width, and can be deepened with small expense, under competent direction, so as to admit the largest vessels afloat. The shape of the harbor and channel is such as to offer as much wharf facilities as any harbor of its area in the world. The reefs on both sides are easy of improvement, and with extent enough of themselves for a first class city.

There are five good wharves, at which vessels of 1,500 tons can discharge or take in cargo. These wharves furnish about six hundred feet wharfage front. The Government are now constructing new piers, and it is probable that before the end of twelve months one thousand feet of additional wharfage will be ready for use.

This port is so easy of access that any sailing directions for it are almost superfluous. The trade wind blows over the islands about nine months of the year, from March to November; during the Winter months the south and west winds prevail, and bring usually a great quantity of rain. These months are generally stormy, and during them it is unsafe to anchor in the roads. Most of the marine disasters occurring about the islands are in December, January and February. When the trade wind prevails, vessels should approach the islands and run along to the northward of Hawaii, Maui and Molokai, distant from the land say fifteen or twenty miles, and passing through the channel between Molokai and Oahu, which is about eighteen miles in width, run along the shore from Coco Head (the most eastern part of Oahu) to Diamond Head, keeping the shore two or three miles distant. The reefs extend only about half a mile from the shore between these headlands.

Diamond Head is about four miles distant from the anchorage. Vessels wishing a pilot should hoist the usual pilot signal at the fore as soon as the town and shipping come in sight. Skillful pilots are always in readiness, and the port is provided with a steam tug, adapted to towing vessels out the harbor. Her service is generally needed when the trade wind is fresh. Vessels not wishing a pilot, can pass Diamond Head about one mile distant from the shore, and head for the entrance of the harbor. The anchorage is indicated by a white iron buoy in twelve fathoms, and ships not wishing to enter the harbor can anchor anywhere near the above buoy and outside the "spar buoy" at the entrance of the channel. The trade wind always blows off shore.

The site of Honolulu is good, rising gradually from the sea to an elevation of twenty feet. The ground is volcanic soil, with a coral rock basis—the very best foundation for building. The surrounding scenery, as oft told, is made up of everlasting green mountains and valleys. The immediate vicinity is diversified with hill and plain, susceptible of much adornment, as running water is abundant and can be led to all parts. Much has been done to beautify the environs in the shape of cottages and trees, but it is only the beginning of what we shall see. The scenery of this island is picturesque, it is well watered, salubrous and fertile throughout, and its topography such that a railroad may be constructed around it at a moderate expense, and doubtless will be whenever it will pay.

Its productions are various, mostly tropical fruits, vegetables and poultry, to supply the residents and shipping in port. Grazing is carried on largely and at a profit, and is the chief business of this island in the agricultural line. Being the centre of Hawaiian commerce, it draws its supply mainly from the other islands for consumption and shipping to foreign ports. A large fleet of coasters of every description, from the nonpareil clipper schooner to the sand barge, are employed in this trade, leaving daily for and returning from the other islands. One or more steamers adapted to the trade, and running regularly and permanently between the islands, is yet a desideratum.

The town of Honolulu and shipping in port are abundantly supplied with good water, brought down in iron pipes from exhaustless sources near the mountains. 2,000 barrels of domestic salt beef, about 3,000 barrels of domestic flour, equal to any imported, as well as large quantities of firewood, potatoes, pumpkins, vegetables and fruits of all kinds are annually furnished at this port to merchant and whale ships. Native as well as foreign seamen can be obtained at this port at short notice, for voyages to any part of the world; wages average about fifteen dollars per month for merchant service, and a hundred-and-fortieth lay for the whaling service.

The average value of imports at Honolulu for the last few years considerably exceed a million of dollars, coming from every quarter of the commercial world. This port seems to be a focus at which the commerce from every point of the compass in the Pacific concentrates. Its geographical position in relation to the Old and New World, tends unavoidably to make it such.

The population of Honolulu is somewhat fluctuating; during the Fall and Winter season it is as high as 10,000 or 12,000, caused by the influx of seamen, and also natives from the other islands of the group. At other seasons of the year it may be as low as 7,000 to 8,000. There are four ship chandlery stores, about twenty importing houses, and from fixty to sixty retail stores, twelve hotels, nine or ten physicians, and five printing offices. There are six church edifices, some of them very substantial specimens of architecture, and capable of accommodating each from 300 to 3,000 persons. The schools are numerous, both for the native and foreign children, and it is generally thought, by those most capable of judging, that the advantages afforded in Honolulu for a thorough education are equal to those of New England, excepting only her universities and colleges.

Aside from these elements of material prosperity, there are gathered together in Honolulu many facilities for real intellectual and social enjoyments; also many other diversions, said to be enjoyments, which are not so intellectual. We have a college of physicians, an incorporated college for students, delightfully located at Punahou; our postal arrangements with the Old World are complete, and correspondence is carried on with all parts of the world, regularly and without confusion.

Under the patronizing spirit of our treaties with some foreign nations, we are forced to offer many amusements and attractions to visitors which are more fascinating than healthy.

There are three weekly and two monthly journals printed here in both the Hawaiian and English languages. They are conducted with more or less ability, with a high or low moral tone, according to the editorial calibre and the intellectual and moral wants of their respective supporters.

We avoid drawing comparisons between this harbor and any of the other harbors of the Hawaiian group. Commerce, with its true instincts, always alights upon the best, and converts it into a metropolis. This harbor is an exemplification of the assertion not to be disputed by those interested in the prosperity of the kingdom, and we think it would be well for all to lend their good will to make it the centre of that wide commerce for which it is so favorably situated, and thereby benefit themselves in a wise way.

Before closing our remarks on the harbor of Honolulu, perhaps we ought to allude to its wants. A light-house ought to be erected forthwith at the entrance of the harbor. The necessities of our commerce demand this improvement. The fearful disasters and losses near and at the mouth of the harbor for the last few years, and all for the want of one, call loudly for such a safeguard. Aside from the losses which it would be the means of preventing, it would be the greatest accommodation to vessels in enabling them to come and go out at all times, night or day, thus saving "time, which is money," or will be as the "star of empire" approaches our meridian. We believe a proper light-house might be built by private parties, and that ships visiting this port would consent willingly to be taxed here as well as elsewhere for this kind of insurance or safeguard, and that the amount of tax so levied would be nearly or quite sufficient to induce private parties to erect one without delay.

But a want much more felt is a marine railroad for repairing ships. We are surprised that no attempt to construct a railroad has never been carried out here. The statistics which we publish to-day show the arrival of a large number of vessels, one-fifth of which come into this port for repairs. The present mode of repairing vessels is very expensive, while the repairing of the hull of large steamers at this port is almost impracticable at present. We are assured that the cost of a substantial railroad for the present wants of our commerce will not exceed $25,000; and it would be a fortune to any person or company who undertook it with a practical knowledge of the subject. But the length to which our article has run compels us to stop here. We shall, however, recur to the subject, and furnish some figures to show the necessity of a railroad.

[*Pacific Commercial Advertiser.*

The Sphere of Woman.

THE noble and interesting struggle in which you are engaged for the elevation of woman, should command the approbation of every intelligent being. When you propose to enlarge or elevate the sphere of woman's existence, you are met by the objection, that her present sphere is sufficiently enlarged and elevated for the development of the best qualities of her character, and, that when we remove existing restrictions, so as to give her equality of opportunities with man, we but tempt her to enter a career in which her true womanhood will be sacrificed, her distinctive virtues lost, and all the views of man assumed. If this were true, no such reform in woman's relations would be desirable; but, believing it untrue, I propose to show, by the evidence of science, what is the proper sphere of woman. The most important fact in the history of woman is, that she is the mother of all future generations of the human race, and that they are blessed or cursed by her influence, in proportion as she has been well or ill qualified for the duties of maternity. Upon her it depends whether the incalculable millions of all coming time shall be a pallid, scrofulous, feeble and consumptive race, or shall be hardy, healthy and powerful; whether they shall be gluttonous, intemperate, passionate, murderous and knavish, or honorable, philanthropic, temperate and holy; whether they shall move right on, through science, to harmony and happiness, or shall still struggle, through ignorance and crime—through pauperism, strife and war, inflicting incalculable misery upon each other. All this depends upon the character which woman transmits to her offspring, and that depends upon the character which she achieves for herself, as it is beyond a doubt that whatever exists in herself, is, in a greater or less degree, reproduced in her own offspring. Hence the great question in determining the proper sphere of woman is, what is the sphere of life in which she may best develope her whole nature? What is the sphere of life in which she can obtain and store up for posterity the greatest amount of health and happiness, of intellectual or moral improvement? If we ascertain such a sphere, it is our duty to place her in it, and he who would surround her with restraints to prevent her obtaining such a position, becomes guilty of all the direful consequences inflicted upon the future millions, as well as upon the present generation. There is not in the nature of things any reason why the world should not be filled with every human excellence. There is no reason why men should not be invulnerable in health, incorruptible in morals, gigantic in stature, and godlike in intellect, knowledge and virtue. According to the laws of nature, it is not more difficult or mysterious to fill the world with the strength of Hercules or the beauty of Apollo, than to cover it with scrofulous misery and baboon-like deformity. In accordance with the general laws of human improvement and hereditary descent, one result is just as intelligible and as accessible as the other. Which of these results shall be attained, depends mainly upon the sphere of woman. Whether the future of this world shall be bright or dark—whether it shall be painted with the hues of heaven or of hell, depends upon the sphere which we now give to woman. For as the future is ever imbedded in the present, and angelic beings read in present facts all future facts, the future of humanity lies in the present generation, and more especially in woman, who is the connecting link of the past and future. If, then, the sphere of woman is a sphere of happiness, the same bright sky which overhangs her head surrounds the future world of humanity. If her sphere is a sphere of knowledge and intellectual power, then science and wisdom are the future destiny of mankind. If her sphere is that of good and great deeds, then goodness and greatness are the future destiny of the world. If women are trained like Spartan mothers, their offspring will be warriors. If degraded like the North American squaws, their offspring will be savages. If trained like the females of the present civilized races, in every conceivable variety of subordinate situation, their offspring will present every conceivable variety of deformity and beauty, of vice and virtue, of disease and health, of intelligence and ignorance; but we shall vainly look for great and enlightened men, with perfect bodies, powerful minds and souls, filled with justice, with love, and with truth. Such men are now rare and astonishing phenomena, and they must continue to be strange and marvellous exceptions to the usual course of nature, until woman is lifted up out of her petty sphere of brainless drudgery, of frivolous idleness, of luxurious indolence, of harrassing care, and of physical debility and disease. We deprive the greater portion of womankind of the best influences of life. All women are more or less subjected to some of the following evils: They are deprived of a liberal education, and, if in a few rare instances, such an education is given, they are deprived of all the opportunities of enjoying its benefits by giving their acquired talents and knowledge a proper sphere of operation. They are either deprived of healthy physical exercise and development, to the destruction of their constitutions, or they are overpowered by domestic drudgery of a fatiguing character, or, in many cases, they are subject to both of these misfortues in succession. They are deprived of personal pecuniary independence, enslaved by the inadequate wages of their toil, compelled to be dependent upon men, and deprived, by their restricted mode of life, even of the privilege of looking abroad sufficiently to make a judicious choice of the husband to whom they intrust their fate, and vow eternal submission, in accordance with law and usage.—[*Woman's Advocate.*

Female Beauty.

DEAN SWIFT proposed to tax female beauty, and to leave every lady to rate her own charms. He said the tax would be cheerfully paid, and very productive. Fautenelle daintily compliments the sex, when he compares women and clocks—the latter serve to point out the hours, the latter to make us forget them.

With the modern Greeks and other nations on the shores of the Mediterranean, corpulency is the perfection of form in woman; and those very attributes which disgust the western European, form the attraction of an oriental fair. It was from the common and admired shape of his country-women, that Rubens in his pictures delights so much in a vulgar and odious plumpness; when this master was desirous to represent the "beautiful," he had no idea of beauty under two hundred weight. His very graces are all fat. But it should be remembered that all his models were Dutch women. The hair is a beautiful ornament of women, but it has always been a disputed point which color most becomes it. We account red hair an abomination; but in the time of Elizabeth it found admirers, and was in fashion. Mary of Scotland, though she had exquisite hair of her own, wore red fronts. Cleopatra was red-haired; and the Venetian ladies to this day counterfeit yellow hair.

After all that may be said or sung about it, beauty is an undeniable fact, and its endowments not to be disparaged. Sydney Smith gives some good advice on the subject. "Never teach fulsome morality. How exquisitely absurd to teach a girl that beauty is of no value, and her whole prospects and happiness in life may often depend upon a new gown or a new bonnet; if she has five grains of common sense, she will find this out. The great thing is to teach her their just value, and that there must be something better under the bonnet than a pretty face, for real happiness. But never sacrifice truth."

BE kind to every one, and remember that a kind and gentle word does more good than harshness.

The "Dying Gladiator."

THE picture gallery of the Smithsonian Institution has lately received on deposit a very interesting acquisition, a marble copy of the celebrated statue of "The Dying Gladiator." This very admirable copy is the work of an English sculptor—Gott. It was purchased by a gentleman of the District of Columbia and is now on free exhibition at the gallery, where Professor Henry has had it placed on a pedestal, and appropriately posted for statuesque effect.

In this connexion, a few words about Gladiators may serve to refresh the memory of the visitor. Gladiatorial combats were originally exhibited at the graves of deceased persons at Rome. They were first introduced by the *Bruti*, upon the death of their father, and thus formed originally a kind of funeral service, the shades of the dead being supposed to be propitiated by their blood. Subsequently, the magistrates, to entertain the people, gave shows of the Gladiators at the *Saturnalia* and the Festival of Minerva.

Incredible numbers of these combatants were thus destroyed. After the triumph of Trajan over the Dacians, spectacles of this kind were exhibited for 123 days, in which 10,000 Gladiators fought. Gladiators were kept and maintained in schools, by persons who purchased and trained them, much as modern chicken-fighters purchase and train their game cocks.

At first the gladiators were composed of captives and slaves, or of condemned malefactors; afterwards free-born citizens, induced by hire or inclination, fought in the arena. Some of noble birth, and what is still more wonderful, women of rank and dwarfs.

When first brought upon the arena the gladiators walked around with great pomp and solemnity, after which they were matched in equal pairs with great nicety. They first had a skirmish with wooden foils. After this the effective weapons, such as swords, daggers, &c., were put in their hands, and at a signal given by a trumpet they entered upon the dreadful contest. As they previously bound themselves to contend till the last, the fight was bloody and obstinate, and when one signified his submission by surrendering his arms, the victor was not permitted to grant his opponent's life without the leave of the multitude.

These cruel exhibitions were abolished by order of Constantine the Great 600 years after their institution; were revived under the reign of Constantius, and finally put an end to by Honorius.

The statuary at the Smithsonian Institution represents the death scene of a gladiator. Supporting himself by one hand, his eyes are bent upon the tide of life-blood oozing from his breast. By his side rest his now useless weapons of attack and defence.

Two Laughable Occurrences

Two laughable occurrences, affording new demonstrations of the migratory propensities of our countrymen, have come to our notice. A gentleman recently found, amid the ruins of Palmyra, surrounded by all the decaying relics of Oriental grandeur, a New England farmer from Berkshire county, "keeping house" with his family. Again, a friend from Boston was traveling some years ago in Greece, and stopped in Athens. To while away evening, he visited the theatre. While amusing himself upon the topics which every scene around him suggested to his mind, and deeply burried in classic associations, he heard a voice behind him remark, "Pooh! this ain't nothing. You ought to see Tremont Theatre, Boston." Turning round, in utter amazement, he exclaimed to a gaunt Yankee on the next bench—"Where on earth did you come from?" Without moving a muscle of his face, the person rejoined—"Got a little vessel down here in Peireus. Just come from Thomaston, Maine." The effect can be imagined.

THE woman who was "buried in grief" is now alive and doing well. It was a case of premature interment.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MAY 9, 1857.

The Political and Religious Rites of the Mormons Conceded.

We have for some time contended strenuously for the religious and political rights of the Mormons. Time and time again have we shown that they had nothing and claimed nothing but what was Constitutionally their rights in common with other American citizens; and when editors and priests have been ranting and raving about the Mormons, we have met their denunciations, for arguments they have none, and challenged them to a discussion of the facts in the case. We knew that the ground we had taken was right; we knew that morally, socially, religiously and politically, Mormonism was incontrovertible; and we have at all times stood prepared to meet the issue on these grounds. We have generally, however, been met either by trumped up stories, false accusations, foul calumny, or ribald abuse. We were, consequently, scarcely prepared, after so much ranting, to find so straightforward and honest an acknowledgement as is contained in the following from the New York *Herald* of May 3d:

"THE MORMON QUESTION.—The governorship of Utah has again been tendered to Major Ben. McCulloch of Texas, and it is not yet known whether he will accept or not. Should he definitely decline, the peace of the country and the very existence of the Salt Lake settlement will impose on the President the duty of appointing a man of equal nerve, courage and sagacity to the old Texan Ranger. For, of all the questions which embarrass the statesmen of the country at the present time, one of the most embarrassing is without doubt the question of Utah, and the Mormons. Whichever way it be examined, it bristles with difficulties.

"Regarded politically, the Mormons are obviously entitled, under the constitution, to adopt the form of religion and the social usages which suit them best. No authority to interfere with their religious institutions has been committed to the Executive, or to Congress, or to any other person, persons, or assembly: they alone bear the responsibility of them. And according to the popular and usual reading of the constitution, wheresoever the Mormons shall have gathered a population sufficient, and framed a constitution republican in its leading doctrines, the Congress of the United States is bound to vote for their admission to the Union as a sovereign State. Objection may be taken to their polygamy; but, according to the doctrine of the Nebraska law, which is the only true and safe doctrine for the country at large, such an objection as this would be impertinent and Congress would have no right to press it. The subject of matrimony is one of these domestic questions which the Nebraska law clearly places beyond the pale of Congressional interference. According to the political principles which form the present basis of the policy of the United States government, we are, in strictness, bound to admit Utah, with adequate population and a republican government, without making the least inquiry about her religious institutions."

The above is all that we have ever contended for, and are simply our rights; we ask no more. As American citizens, we feel that, in common with all other citizens of this great republic, these are our due, and as such we claim them. But why is it that it should be so "embarrassing" to grant us what is simply our rights? Has it become so hard for the great model Republic of the nineteenth century to give to her citizens their rights, that when they are simply demanded "the whole subject bristles with difficulties?" An honest man never has any difficulty in pursuing a legitimate, straightforward course; but if that man would turn burglar, and seek to rob his neighbor's house, in the face of locks, bars, a vigilant police, a court and a prison, then, of course, his position would be "embarrassing," and whichever way it was examined, it would "bristle with difficulties" for him. All the advice we can give at the present to the scribblers about "the Utah difficulty" is, retrace your steps, follow in the footsteps of your venerable predecessors, lay aside your narrow, contracted, bigoted ideas, accord to all what you yourselves profess—"equal rights"—and the bristling difficulties will disappear, and you will find, on sober second-thought, that honesty, after all, is the best policy. We quote further:

"Again, most of the assailants of the Mormons treat them as pagans and heathens, and call upon the American people to interfere 'as Christians' to put them down. But the men who talk this way do not, as it might seem, enjoy a monopoly of Christianity. The Mormons can quote the Bible with any D. D. of these parts. The only difference between their study and their inferences from the Inspired Record arises from their selecting, as their favorite portions of Scripture, the Old, while our parsons prefer the New Testament. But all the Christian churches admit that both are of equal authenticity and equal authority. Wherefore it follows that when the Mormons show us that Abraham, Isaac, Jacob, and the other patriarchs, Solomon, the wisest of men, and David, the man after God's own heart, were inveterate polygamists and kept harems to the extent of their means, our Christian reasoners are necessarily silenced. They are shown, by unanswerable evidence, that the vice which is reproached to the Mormons, was practised by God's peculiar people, and, seemingly, with particular unction by the very men among this people who were the most frequent recipients of the divine bounty. So far, therefore, as the Holy Bible is concerned, the Mormons are, according to strict logic, much better qualified to persuade us to take four wives, than we are to induce them to stick to one."

If those D.D.'s referred to believe what they preach, why don't they come out and meet the Mormons face to face, and exhibit the superiority of their systems? They know, just as well as the Mormons do, that they can't do it to their advantage, and hence they skulk in the background, and cry, whine and rave, and in the absence of argument would call on government to light the inquisitorial fires and re-enact the scenes of St. Bartholomew and Smithfield. Why, the poor craven hypocrites, if it is a religious question, and they are the professed exponents of religion, can't they overturn by truth, if they have it, the alleged error of the Mormons, which is so outrageous as to require the intervention of the civil power? Oh ye hypocrites! why, a secular editor can see through the flimsiness of your covering. Thank God the State has not fallen so low as the Church.

The *Herald* fairly gives us credit for our position, religiously and politically, and so far as politics are concerned, it might have been a Mormon article. We beg here to state, however, that, if those D.D.'s to which he refers, believe only "in the New Testament," the Mormons do not only "believe in the Old," but in the New also. It is from those two sources that the Mormons principally sustain their religious faith, and from the Constitution their political faith. But Mormonism shrinks not from an investigation, moral, philosophical, or social, as well as political or religious. We again quote:

"Politically and religiously then, the Mormons have the whiphand of us, and know it. They know that the safety of the Union will not permit us to establish such a precedent as interference by Congress with the religious institutions of a Territory or State; and they are aware of the vantage ground which their adversaries give them by appealing to Heaven and the Scriptures to condemn their depravities."

"Whiphand of us!" The Mormons have all that, and know it well, of course they do; and how can they help knowing it in the face of such facts? But really, Mr. Bennett, is not this conceding too much? Why you must have forgotten yourself? What will people think of you for making such concessions as these? Why you are giving the Mormons credit for being about as good as the christians, and acknowledging, too, that neither parsons nor editors can controvert their principles. Would it not have been better to have taken another course, and suppressed the truth? What will the editor of the Richmond *Enquirer* say? What will the very meek "Philosopher," and that exquisite model of perfection, the "Little Villain," say? What will the religious press say? What will be said by the pious, humble shriekers for freedom? And, above all, what will the "three thousand clergymen" say? Surely the whole subject "bristles with difficulties." Mr. Bennett seems fully to realize this; and after, in a fit of honesty, acknowledging their true position, cries out, "*What, then, are we to do?*" Do! why be honest, that's all, and then the difficulties will all vanish. Why not be as honest in granting rights as in acknowledging them? If the Mormons are entitled, religiously and politically, to the rights you mention, why not accord them? You are polygamists. Yes, but then you admit that that is none of your business and besides that the best of men—"Abraham, Isaac, Jacob and the other Patriarchs, Solomon the wisest of men, and David, the man after God's own heart, were polygamists;" that the "christian reasoners are silenced," and that "politically and religiously the Mormons have the whip hand of us." Very well then, why not give them their rights? There is nothing that we know against them. Shall we object to them because of something imaginary, an *ignis fatuus*, a mere chimera of the brain? It is this eternal fighting with shadows which creates all the difficulty. You obtain false and villanous reports, from corrupt, unprincipled men, fight hob goblins of your own creation and then like Macbeth are horrified at the phantoms that float before your bewildered imagination. "The Mormon question, then, bristles with difficulty"—of course it does. Shadows are always difficult to fight and hence the struggling and wriggling and lying and misrepresenting. At last out comes the simple truth and you exclaim:

"What then, are we to do? Shall we confess ourselves incapable of keeping these polygamists out of the Union? We think not."

No we won't give in, like Macbeth we are not crazy, it is but a slight, a temporary insanity. The fates are against us, but we'll try it again. "Lay on Macduff." We will not acknowledge ourselves incapable of keeping these polygamists out of the Union. But what shall be done next? We have tried political and constitutional arguments and these have failed. The D. D's have tried religious arguments, including opposition to polygamy, and these have failed; but yet we won't despair; like the fox we have a good many shifts. We again quote:

"In the first place, though long usage seems to have given to 'may' the force of 'must' in the section of the constitution referring to the admission of new States, it does not appear at all certain that such a construction of the sentence is warranted. 'May' is not the same as 'must;' Congress may well have been endowed with a power, without being charged with a duty. It 'may' admit Utah if the interest of the Union would be extended thereby; but it 'must' meet at regular intervals to take counsel on the affairs of the nation. We suggest to the administration and to the scattered members of Congress to give this point proper thought."

The above is simply a dodge, a palpable piece of trickery, and finds an answer in the former part of the *Herald's* article, where he says that:

"According to the popular and usual reading of the constitution, wheresoever the Mormons shall have gathered a population sufficient, and framed a constitution republican in its leading doctrines, the Congress of the United States is bound to vote for their admission to the Union as a sovereign State. Objection may be taken to their polygamy; but, according to the doctrine of the Nebraska law, which is the only true and safe doctrine for the country at large, such an objection as this would be impertinent and Congress would have no right to press it. The subject of matrimony is one of these domestic questions which the Nebraska law clearly places beyond the pale of Congressional interference. According to the political principles which form the present basis of the policy of the United States government, we are, in strictness, bound to admit Utah, with adequate population and a republican government, without making the least inquiry about her religious institutions."

We are at a loss to reconcile the two; the one is a clear, straight forward, honest sentiment: the other, a slip-noose, a simple dodge; but we will briefly glance at his remarks about the word "may" which is recommended to Congress in so comic-serious a manner. Suppose the Congress "*may*" refuse, which Mr. Bennet has just told us before they have no right to do; but that they "are bound to vote for their admission into the Union as a sovereign State." What then? They refuse to the Utonians a right which has been ceded and guarranteed to eighteen territories, without, according to his own admission, any just reason whatever. They place themselves in the position of capricious tyrants, depart from the common usages of the nation, make invidious distinctions, and according to the *Herald's* own showing, violate the spirit and genius of our institutions and constitution, usurp a power which has never been "committed to the Executive or to Congress, or to any other person, persons or assembly." They place themselves in the wrong and the Mormons in the right. They use for oppression a power that was given them to promote justice and maintain equal rights. Still the Mormons have never contended that they shall be admitted; but they do think with the *Herald* that if they are not, the above will be the true position of those who oppose their admission. But again:

"If the apprehension of the South—that the Northern men will vote against the admission of every new slave State—renders Congress obdurate on this head, the only remaining resource of the administration will be to act upon the evidences of rebellion now before the world. It is notorious that the United States Court has been despoiled, and the records stolen; for this it is competent for the government to demand and exact satisfaction. Our cotemporary the Richmond *Enquirer* wishes to see the fair 'fields of Utah laid waste, and the Mormons hung by hundreds.' We are not so comprehensive in our project of subjugation. A sensible, judicious Governor, with soldiers enough to constitute him a body guard, would very possibly achieve the same end by the more pacific agencies of example, precept, and private management. A split among the Saints would demolish them all; and if Mr. Buchanan's Governor be wise—be he who he may—he will infallibly produce this split, then undertake wars, and so win glory and profit."

Here then are two fresh shifts to get rid of the Mormon difficulty. The one is founded on a charge of rebellion and its necessary and just punishment, and the second division. They must be cudgelled, beaten, killed and eaten and then divided.

Unfortunately however for the first of these projects there is no such thing as rebellion among the Mormons, all the fuss and feathers that we have had lately originate in the base misrepresentations, foul-mouthed slander, and abuse of an imbecile and corrupt judge who is seeking to kick up dust to cover his retreat and that of a small bevy of his immaculate coadjutors. And while in the states they are crying "war to the knife and knife to the hilt," the Mormons are as quiet and peaceable in the mountains as sucking babies and very few of them are even aware how grossly the Eastern public have been gulled and imposed upon by a few contemptable correspondents, some of whom strut about in robes of state. So this rebellion vanishes into thin air, eludes the eager grasp of the *Herald* and leaves him again at sea, fighting shadows, and pursuing phantoms.

We come now to the last shift, which is division. "Divide and conquer" has been the motto of usurpers and tyrants, from time immemorial. Does Mr. Bennett remember the story of that sage Philosopher Franklin about the bundle of sticks? We would advise him to read it over again. It is the union of the Mormons which, after all, is the great bugbear; and neither their polygamy, rebellion or anything else. They are now strong; strong in religious union; strong in political union, and strong in religious, political, social and constitutional rights. If we could only sever them, they would be weak as us; but they are now based and entrenched behind the strong bulwarks of religious and political rights, sustained by the Bible and the Constitution, and we acknowledge we can't gainsay it. When men talk about dividing the Mormons they show themselves most egregiously ignorant of the principles that unite them. Well, gentlemen, try, try,—that's all; but when you get them divided, pray "save the pieces."

Some time ago, Mr. Bennett was in favor of sending out a number of ladies, strong minded women, creoles, *nymphs du pave*, &c., to help to christianize the Mormons, with some of the foul effete and polluted christian institutions of this country. We believe that the lack of houses of assignation and other facilities for prostitution, that great appendage of christian monogamic civilization, is the great cause of all the trouble among the sojourners in Utah. And so far as Uncle Sam's officers are concerned, we would advise them to take some of their spare ladies with them—it would save some rather disreputable court scenes about squaws, blankets, paints, &c., &c. We would advise, however, that they keep them to themselves, and not exhibit them as wives, *a la mode* Drummond. The Mormons generally know how to keep clear of such filth; and we are afraid, Mr. Bennett, that your plan of introducing your christian institutions will not succeed so well as that of Balaam with the Israelites.

In conclusion, we would say that the Mormons have, neither directly or indirectly, sought to embarrass the Federal administration, nor do they now seek to do it. They are now at this day, and always have been, as loyal and patriotic as any other American citizens. If there has ever been any trouble it has been with the officious interference of political demagogues and self-constituted censors. If the Mormon question is now surrounded with difficulties, it is very obvious to all that those difficulties originate with others and not with the Mormons. The Mormons have pursued a steady, even course. They have never agitated or disturbed society *a la mode* Kansas, or Kinney, Walker and others; and whenever the community at large, including judges, priests and editors, come to their senses, and can find time to mind their own business, the Mormons will be found "right side up with care" and the "Mormon question" will vanish into thin air.

Utah.

We have this week another mail from the mountains. By this arrival we have received a considerable number of letters, but no *Deseret News*; we have, however, through the politeness of a friend, had the perusal of that journal for Feb. 11th, 18th and 25th.

The most stirring and refreshing intelligence is the Reformation, and its good effects upon the community. Arrangements on a grand scale are entered into for the successful prosecution of the Public Works. About 300 men have engaged to labor on the Cotton Wood canal till its completion, in order that the block for the Temple may be brought with facility from its rugged bed to the shed of the workmen. The city will likewise be greatly benefitted by the greater accession of water conveyed to it by this channel.

The *News* of the 25th speaks of a mail from the East stuck into some corner "a long time ago at the Platte bridge." If the conductor, or contractor rather, had stuck there himself and let the mail go on, it would have been a greater favor and something more like how things should be. We have hopes of better things under the new contractor.

The Deseret Agricultural and Manufacturing Society have already published the list of premiums to be awarded at the Second Annual Exhibition—to take place in October next—for Stock—Field Crops—Vegetables—Fruits and Flowers—Miscellaneous Farming Implements—Agricultural Machines, and Machinery.

The Utonians had only learned of the election of President James Buchanan on the 7th of February, and, of course, are still in glorious ignorance of their extensive preparations for war, their awful outrages upon five or six American citizens from Missouri and Iowa, their tortures of the dumb boy, and their profanation and sacrilege (ain't it) in burning 700 volumes of law. What wicked folks these Utonians must be, to do all that and never know anything of it till that slush-pot and "slanderer," The N. Y. *Tribune*, gets to their Territory—the echo of the "horse-trader judge," Drummond. We may as well add here that the poor "horse-trader" has got out another letter. He has addressed the widow of Capt. Gunnison, and adds to his former charges, the names of the persons whom he *believes* accomplished the bloody deed under the guise of Indians. A person so charged, now in this State, informed us the other day of his intention to prosecute Drummond, as he can prove that he was in California at the time of Gunnison's murder. Did the others charged think him worth notice and any chance of getting at him, the poor "horse-trader judge" would cut another figure in the courts here than when the Washington lady sat by his side with him on the bench in the Fillmore Court.

Won't some of the pious get up special prayers for poor Drummond? Poor man, he ought to be an object of commisseration. He has got himself into a "quandum" worse than that of Peck, and he knows it; and what is worse for his peace of mind, he knows that WE KNOW IT, and are likely to give, some of these days, the advantage of our ken as widely as he has spread his fulsome calumnies.

My Bankrupt Bill.

We desire to draw the attention of the Saints to the poetry on our front page, under the above heading, from the pen of Miss E. R. Snow. Anything from the pen of that gifted lady will ever command the attention of those who have the honor of her acquaintance, personally or by reputation; but when she touches experience her pen reveals the riches of her soul—treasures for the souls of others. Read it, reflect over it, and let the principle take deep root in your hearts, all who talk poverty and behold your day is over.

Letters.

G. W. Young; Ann Steward, (26 cents;) H. Bone, (26 cents;) J. Dewhurst; J. W. Stevens; James Wilson; Daniel Jacobs, (26 cents;) Thomas Musgrave; Pethuma Cole, (26 cents;) Geo. Collins; Eli Smith; Richard Hawkins; Abraham Jenkins; Joseph Shuttleworth; E. Gribble; Eliza Barett.

All letters will be forwarded by enclosing a stamp and a stamped envelope.

Direct, C. C. DULIN.

Elder M. C. Nickerson.

We received the other day a lengthy communication—28 pages of foolscap—from Mr. M. C. Nickerson, of Port Dover, C. W., on the Gospel of Christ, the Apostacy, and the restoration of the Gospel in the last days. The article is well written and shows that Mr. N. understands well the subjects, and is well qualified to write upon them; but its length prevents us from publishing it. What thoughts rush into our mind—more than twenty years ago we first hard Mormonism from the lips of Elder Nickerson, believed it and rejoiced with him in its hopes, and to show our faith we sold up and marched off for Zion. Obedient to every word, we have travelled nearly all over creation, been up, down, down and up again, and are just preparing to set off for Utah. When shall we see Elder Nickerson there? Our heart beats true to old friends, as well as to new ones, and we ask again, with the kindest interest; when shall we see Elder M. C. Nickerson there?

We shall ever be pleased to receive from our brethren articles on anything connected with the great movement to which THE MORMON is devoted, but brevity is a great and agreeable quality. When subjects cannot be squeezed into a small compass, cut them up, divide them and send them on under seperate headings.

Personal Intelligence.

Elder APPLEBY left here last Saturday for Westport, Connecticut, preached at Norwalk on Sunday, returned here on Thursday morning.

President Angus M. Cannon arrived here from Philadelphia, on Wednesday.

Presidents Taylor, Appleby, Cannon and friends, leave here for Toms River, New Jersey, on Saturday morning.

FOREIGN SUMMARY.

ENGLAND.—The Queen has given birth to her ninth child—a princess, at which important event certainly all her royal subjects will rejoice exceedingly, having now the cheering prospects of supporting another of the royal paupers. The London *Times* laughs at the anticipated downfall of General Walker, and would fain enjoin upon Uncle Sam the necessity of putting down all similar movements in future. That journal talks also of dividing Nicaragua among the other States of Central America. Walker has had many narrow escapes before this, and his fate may yet keep him above water. Great reinforcements are being sent to China, Lord Elgin, the newly appointed plenipotentiary to the Celestial Empire was to leave immediately for the field of his mission. His lordship is to request of the celestials, that England should enjoy equal rights and privileges with Prussia at Pekin, that English vessels, when in distress, should have access to all Chinese ports, and that three more ports be opened for commercial purposes, independent of the five mentioned in the former treaty.

FRANCE.—There is much talk of the Emperor's intended visit to Algeria, soon after the visit of the Grand Duke Constantine to Paris. The French republicans have a notion of electing Cavaignac, conqueror of the June revolution of 1849, Carnot and others as candidates for the legislative chamber. Constant rumors of conspiracies against the Emperor's life are afloat, and show in connection with other momentous manifestations of popular dislike, that the political atmosphere is very close and a storm preparing. According to an *on dit*, Louis Napoleon is about to settle the impending difficulties between Spain and Mexico, Turkey and Persia, and is endeavoring likewise to remove the obstacles thrown in the way of a commercial intercourse between the celestials and other nations. French diplomacy is likewise laboring to establish friendly relations between Austria and Sardinia. The cunning craftiness of Mr. Von Manteuffel, the Prussian Premier, is still leading the mediating powers by the nose, relative to a speedy settlement of the Neufchatel question.

PRUSSIA.—The cattle plague is raging to an alarming extent in Upper Silesia, to which place a company of soldiers has been despatched to form *un cordon de sanite*.

AUSTRIA.—The Magyars appear to have been inoculated with a little sprinkling of loyalty recently as great preparations are being made for the solemn reception of the Emperor Joseph.

NAPLES.—The spirit of the troops assumes an alarming character, in fact, Bomba stands on a volcano, an eruption of which is speedily anticipated.

ITALY.—An Austrian *corps* of observation is to be formed at the southern extremity of the *Lago Maggiore* to counterbalance the concentration of a Sardinian army.

RUSSIA.—Grand Duke Michel is spoken of as appointed Viceroy or *Stadthalter* of the Kingdom of Poland, the administration of which is to be separated from that of Russia. The latter fact is very doubtful: since Peter the Great, the policy of the cabinet has been to efface every trace of the former independence of the conquered provinces by an absolute Russianization of the same. The spring campaign in the Caucasus has opened, with partial success to the brave Circassians. Russian engineers have succeeded in raising twenty-five vessels of war sunk in the harbor of Sebastopol.

TURKEY.—The English fleet has left the Dardanelles and is now at Smyrna. Directly after the reception of these news, a circular of the High Porte announced that men of war of all nations are henceforth prohibited from entering the Dardanelles, unless they are provided with a special *firman* as a passport. Colonization operations with a small number of Poles have commenced on the domains of Redschid Pasha in Thessaly.

DOMESTIC SUMMARY.

THE Marcy-Clarendon Treaty, which was to take the place of the famous Clayton-Bulwer Treaty, and swallow up all the difficulties between John and Jonathan, has got back to where it started. This treaty, at the signing of which there was so much satisfaction on both sides of the big waters, came over from London some time ago for ratification. The Senate was opposed to it, and President Buchanan and Cabinet cut and carved it, and sent it back to her Majesty's Cabinet "amended." The last mail brings the intelligence that Palmerston rejects the treaty as amended—so here we are back again to 1851.

There is still considerable talk and writing over the Washington National Hotel epidemic. Rumors have been in circulation that the water was poisoned, and a high reward offered for the detection of the guilty parties; while, at the same time, others affirm that there is abundant evidence to prove that the disorder arose from gaseous emanations from the drains connected with the common sewers.

The Burdel murder is again before the public. The trial of Mrs. Cunningham, implicated with Eckel, commenced on Monday in the Court of Oyer and Terminer, before Judge Henry E. Davis. Up to the present writing nothing new has been elicited.

Another mysterious and horrid affair has been brought to light during the past week. A lady of New Jersey started in company with a lawyer, a friend of hers, to New Orleans, but returned a short time after with his corpse and a will purporting to have been made by him in her favor. On inquiry she stated that he died suddenly; but from certain circumstances that have transpired since her return, the marvel-loving public have reconciled it to their own peculiar belief—that she poisoned him!

In Orange County, N. J., the body of a very respectable female was found in a field almost naked, and bearing marks of strangulation and other violence. The body was supposed to be that of a Miss Bloom, whose absence lent confirmation to the rumor, and led to the apprehension of the person in whose company she had been last seen. Very singularly the body corresponded in every particular so much with Miss Bloom that her own sister recognized it as hers and none other. Fortunately for Mr. Jenkins Miss Bloom arrived early enough in court to swear to her own identity and his innocence.

The Rev. Mr. Kallock, of Tremont Chapel, Boston, who was lately tried for adultery and had a narrow escape from legal conviction to sustain the public one, is now quite a lion in the preaching line in that city. Crowds go to hear him, or rather, to see him, and—in the Brougham and Burton style—"he draws a fine house."

Another row in Washington. The Engineer of the Brooklyn Navy Yard has been caneing Mr. Daniel E. Sickles. The Engineer thought he had grounds for complaint, and getting bluffed off when he demanded an explanation, and Mr. S. would'nt fight, the former went to the bedroom of the latter and attempted to Brooks him; but was less successful than that gentleman with Mr. Sumner. The affair is not over.

The freight conductors on the Baltimore and Ohio Railroad have had a strike—and this last week a horrible row—stopping the cars and doing considerable mischief. The military succeeded in driving the rioters, but not without loss of life.

Correspondence of Prest. George Taylor.

ON BOARD STEAMER "A. B. CHAMBERS,"
Lexington, Mo., April 25, 1857.

DEAR FATHER—I have written to you several times, but I think not since I left St. Louis. My reason for not writing before is that I had nothing definite in relation to the object of my journey to communicate until the day before yesterday, when I made arrangements for the delivery of some cattle at Iowa City; since then I have not had an opportunity of writing until now.

I left St. Louis, after having obtained and communicated to you all the information I could gather from Bros. Snow and Little, on Friday at two o'clock, accompanied by Bros. Geo. A. Smith and Ephraim Hanks, who were on their way to Leavenworth City.

We had each of us to talk Mormonism all the way up, as the people discovered that we were from Utah almost as soon as we got fairly started; and from the multiplicity of questions asked by them, I should think they were principally from "Down East." The cars took us to Jefferson City, and we then went on board the "Trophic," one of the boats of the "Lightning Line," but which, notwithstanding the lightning, is rather a slow going thunderbolt. We remained there all night, and started on Saturday morning very early up the river; went on that day and most of the night without "tying up." The next day being Sunday, some of the passengers wanted us to preach to them; and having obtained Bro. Smith's consent to hold forth, provided the captain and passengers were agreeable, they went to the captain and requested permission, but he refused to comply, saying, "There might be some who were not gentlemen on board, who would create a disturbance;" consequently it was dropped. This, however, did not prevent the passengers from gathering around and listening to our conversation, and occasionally putting a question, all of which we were enabled to answer satisfactorily, much more so, I thought, to ourselves sometimes than to some of our interrogators, who would come up occasionally with: "What about Brigham's ninety wives?" and would walk off again with a red face, and a "ha! ha!" from the little knot around us. I believe Solomon justifies a person answering a fool according to his folly. It was quite a picture sometimes to see Bro. Hanks, with a crowd around him, in one part of the boat, myself similarly situated at another part, and Bro. Smith's portly figure projecting out in bold relief, as he sat in the centre of the cabin with THE MORMON spread out before him, conversing with another lot of passengers, one or two of whom, he said, had informed him of their intention to subscribe for it.

We arrived at Parkville at 12 o'clock on Monday all right, though not through, as reported, in forty eight hours. The boats are all crowded with emigrants to "Bleeding Kansas" and persons on their way to look out locations there. I also find quite a crowd on the return boats who have "*seen the elephant*" and think they have paid too much for their whistle, although there are not quite so many returning at present, as there are going up. When I went up, the cabin floor was covered with mattrasses, with the backs of the chairs turned under the ends of the layers, as they were spread across the cabin for pillows.

The weather has been cold and windy almost every day since I left New York, and the grass has not yet made its appearance, however, I think it will now get a start as we have had one or two fine days, and it has been raining a little to day, which, I think, will give it a fair start; but even if it should commence growing as fast as possible, it will probably be two or three weeks before it will be up high enough to furnish good feed for animals, so that the arrangement that Bro. Young and I have entered into with . . . to receive the cattle here on the 12th of May, will be just right. Cattle, cows and horses are very high, the latter ranging from $150 to $200. We have had to pay high prices for the cattle we have purchased; but if we did not take them according to agreement, there are plenty of emigrants to Kansas that would pay eastern prices for them. I have got the cattle as cheap as Bro. Young who has been round the country for two months, having had the benefit of his experience.

Yours affectionately, GEORGE TAYLOR.

Correspondence of Prest. A. M. Cannon.

PHILADELPHIA, Pa., May 2, '57.

PREST. TAYLOR—*Dear Uncle:* I returned this afternoon from Baltimore, whither I had accompanied the Saints who left here on Thursday for Utah. They number about seventy persons, and leave with hearts rejoicing in so glorious a prospect of a deliverance from Babylon, with her corruptions.

The company was placed under the guidance of Elder Martin Lenzi, who has ever proved a good man in the work of God, and has heretofore held the office of First Counsellor to President Harrison of Philadelphia.

These Saints were from Philadelphia and the vicinity of Centreville, Delaware.

From the latter place were several farmers, among whom was one Titus Mousley, who, although not a Mormon by baptism, has proved himself true in responding to the call to gather, and sold his home, and now takes his whole family, who are in the Church, whom he desires to save with several others, toward the tabernacle of God. His heart was ever glad when doing good to the servants of the Lord, and his house was ever open to the homeless Saints; and while he journeys West, I feel there is not a Saint who knows Father Mousley but will pray for his prosperity.

The cars upon the Ohio and Baltimore Railroad I observed were very comfortable and nicely fitted up to Wheeling.

I called upon Elder Crump, who, although afflicted, looks forward with fond anticipation to the day of his deliverance from the scenes to be witnessed here. I remained in Baltimore over the 1st instant, visiting and enjoying an agreeable chat with our friend Mr. Johnson, whom I accompanied to listen to a discussion in one of their institutes upon the all-absorbing question *i. e.*, "shall Utah be admited *into* the Union with her present *institutions*?" The debate was carried on with some warmth, while I looked on and smiled in witnessing the display made by some, who arose as though to take the "bull by the horns," but instead of achieving anything they made a perfect "flat out."

Through their zeal to oppose something that is "every where spoken against," they had forgot to furnish themselves with valid evidence, but went by popular rumors, and sought to vindicate their position through newspaper stories, such as any one might get written at a penny a line, or a glass of punch with a promise to favor them in a political race in a day to come. It was wonderful to hear them set the Mormons out of Christian society by pronouncing them "murderers," "thieves," "adulterers" and "traitors" to the Union, "*because they are thieves, murderers, adulterers and traitors*," and should be prevented from coming into the Union, "*because they should be prevented.*" One reason they did produce to justify themselves in rejecting Utah was on account of the practice of polygamy which was not only immoral in its tendency to corrupt the *virtuous* of this *pure* (?) nation, but

calculated to ruin and destroy the advantages of our country's wealth in preventing the developement of the natural resources of so choice a land, for "in accordance with the laws of Physiology it is calculated to produce more females than males." I suppose they infer this through Jacob having twelve sons yet but one daughter.

Several did take hold and maintain our right to worship God according to the dictates of our consciences, which privelege was guaranteed us in the constitution, more especially when those principles adhered to by us, are those, as they asserted, which the best and most favored people of God cherished and proclaimed. This astonished me when I heard them state these things knowing they did not advocate the cause of God through a love for Him, but for argument's sake as they avowed it was not because they wished to favor it.

These gentlemen likewise denied it being what was calculated to produce more females than males, and defied their opponents to prove it true by physiology. The subject was left over for further debate next week, when I expect the poor creatures will try to decide the fate of God's work. I am thus led to say, oh! man who art thou to attempt to call to an account the God of heaven whose right it is to speak to his children, and now as He lives has said He would redeem them.

I am your humble and obedient Nephew,
ANGUS M. CANNON.

Correspondence of David O. Calder.

PREST. WM. H. MILES has handed us a letter he received by the last Utah mail from Elder Calder, who was formerly associated with him in the Presidency of the branch of the Church in Cincinnati, Ohio. As Elder Calder is well known to many of the Saints in this country and in Auld Scotland, for an honorable, upright, God-fearing man we readily give place to his correspondence. The former part of the letter being devoted to their previous associations and family relationship, we pass over and extract his allusions to men and things in Utah, yet badly understood in the States.

GREAT SALT LAKE CITY,
Feb. 28, 1857.

WM. H. MILES—*Dear Bro.*: * * * No doubt many persons will be astonished to hear it acknowledged that it is necessary the Mormons in Salt Lake should reform; while others will say it is a confirmation of the truth of previous reports of the excessive immorality of the inhabitants of Utah, and that they now find it positively necessary to become civilized and christianized before they can be acknowledged and treated as American citizens, and enjoy the blessings and privileges guaranteed by the Constitution. When this reformation commenced, there was not a distillery, brewery, grog shop, gambling saloon or house of ill-fame in the Territory: no rowdyism, incendiarism, prostitution, homicides, suicides, infanticides, forgeries or murders; no practice for doctors, lawyes, police or magistrates; no balls or theatrical performances among the people. One would suppose that such a community had nothing to repent of and no place for reform; and Utah might be called the seat of perfection in morals. (I would not wish it to be understood that there are not *individuals* here who have not been guilty of cheating and stealing, but they find it rather a tight place for them and make tracks for the East and California with all speed.) You may ask: "What then is the condition of the people that they require reform?" They have been so much persecuted and driven from their comfortable homes so often, and have had to labor so excessively hard to build up a home in this far-distant and barren country, that they measurably become wearied and fell asleep, and thereby neglected the performance of many important duties tending to hasten on the time, when the Lord will more fully acknowledge His people before the eyes of all nations. It therefore became necessary for them to arise and shake off their lethargy, and no more rest, until the kingdoms of this world become the kingdoms of the Lord; and they have arisen and clothed themselves with the Spirit of God, and gone forth with renewed zeal and energy, and their *works* have already declared that they are fully determined that the building up of the Kingdom of God will be first in all their thoughts and actions. Never in the history of this Church have the Saints manifested their works to such an extent as at present; the consequence is, that as soon as the spring opens, hundreds will be engaged in building the Temple; the store houses being filled with provisions to carry on that work with energy. This reformation bears no resemblance whatever to sectarian revivals; there is no excitement—no enthusiasm—no working upon the *feelings* of the people, nothing but a calm appeal to their *judgments*, hence the fruits are different.

Were it not that we have a most corrupt set of scoundrels here in the capacity of U. S. Officers and their Gentile associates all would be peace and quietness in our young and thriving Territory. It is a notorious fact, that with but one exception, all the official appointments for this Territory are filled by persons who are not only strangers to this community, but bitterly opposed to, and trample under foot the Territorial laws, and do all they can to perplex, bring about a collision between this people and the Parent Government. I suppose that we will have to submit to this imposition, so long as the Government will select persons outside of this Territory, as no man who could make a living honestly, or was smart enough to do it dishonestly in the East, would come so far from home for so small a salary as they receive: but the fact is, some place must be found for corrupt politicians—the tail-end of society, and the Department dare not send them anywhere else. I just know that there is not a community in any country town in the United States that would tolerate such a set of villains to live among them, and that they would not dare to act in their official capacity as they do here, in any other part of the Republic. The reason is, that any other people could punish them without bringing the United States Government upon them to their destruction; but well do they know that the Mormons will suffer a little longer rather than have the scenes enacted in Missouri and Illinois repeated here.

You have no doubt read much that has been published against the Mormons in the *Herald* and other eastern newspapers. One would suppose that these productions must have come from the hands of a very pious and philanthropic set of men. Who are the Utah Correspondents? Men who delight to gamble, drink, whore and use any amount of profane language—and who are known here as the dregs of immorality, and receive their titles and their pay from Uncle Sam. But it may be that we, barbarians, are too hard on those fine specimens of civilization and refinement, as they assure us that such conduct is quite fashionable and very extensively practiced in the country whence they came; yet we can scarcely believe in their civilization, for we know that we are not guilty of one of these acts; and, notwithstanding the people of their country consider that we are not virtuous enough to be admitted into the Union and enjoy the privileges and blessings of American citizens; and certainly if they indulged in the vices and corruptions with which they are charged, they would be so ashamed of themselves that they could not—dare not find fault with, or preach virtue to a people so infinitely their superiors.

Give my love to your family, and let me hear from you soon. Yours, as ever,
DAVID O. CALDER.

☞ THE columns of the MORMON are open to the correspondence and articles of the Elders; but, while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

FOR THE MORMON.

Philosophical Certainty of a Future State.

BY ALEXANDER OTT.

CONTINUED.

The intellectual faculties, when fully exercised, prove the consistency of a future state. Is it then reasonable to act contrary to deductions made by sound arguing, and stand in opposition to the results of that mental illumination which enables man to comprehend, to a certain extent, his relationship with God, and His purposes regarding the future destiny of created beings? We are endowed with noble gifts, that we may understand the bearings existing between us and the phenomenal world; that we may know that Time is constituted of the past, present and future, and that all physical and mental operations refer to these three periods; that everything is in a scale of continual progression, and has consequently to undergo an endless variety of changes through all the ages of eternity to fulfil the measure of its creation, hence a denial of the immortality of the soul and of a future state, is an open violation of those heavenly laws and principles which are implanted in the human mind, and tend to open everlastingly new fields of intelligence, and to bring man gradually on a level with celestial beings.

If so many nations, however heterogeneous their religious ideas may be, agree in the belief in a Supreme Ruler, we may upon the same basis admit, that their notions of a future state are correct. It is a strange but common phenomenon of the mind, that when the capacities of man are allowed to have a free course in their operations; when we consider him in his primitive state, free from the bewildering ideas of so-called civilization, enlightenment and its absurd appendages; in short, when we take the natural man, as he is gone forth out of the Creator's hand, we find, that even the crudest mind is led from the operations in the physical economy of Nature, to refer to a supreme Being or Intelligence, from whose source every principle of Truth is emanating; further the peculiarities and capacities of the spirit which operates, makes and receives impressions, conceives ideas, etc., show that the mind is continually longing for something new, that it is making constant exertions to realize something that is different from what it possessed before, all this is a sufficient hint of a future existence.

Would the short period of this life suffice to satisfy the craving appetite of the inner man, to meet the desires of the soul, to soar in the fields of higher intelligence? Where does this peculiar phenomenon of the soul never being satisfied with its position, with its physical and mental triumphs, emanate? It comes from God, and if so, we must naturally conclude from His wisdom, rectitude and other attributes of His divine perfection, that it is for a certain purpose, viz: for an eternal improvement in the scale of being, hence, as everything in the physical and mental creation is going on gradually, and we, relative to our advancement in the scale of being, receive precept upon precept, line upon line, here a little and there a little, and all this in strict accordance with the natural position we occupy, we have to conclude that we get but very little intelligence in this sublunary existence on account of the gross senses of mortality, consequently we anticipate moving at some future time in higher and more exalted spheres, in which those physical and mental deficiencies and anomalies are made up by endowments of a celestial character. From the foregoing we infer the rationality of a future state, the certainty of which also shows the mercy and rectitude of our Heavenly Father, who is implanting in us a boundless desire for intellectual and bodily enjoyments, and satisfies the same by an after-existence beyond this vale of tears.

It is true that from time to time men like Voltaire, Rousseau, Hegel, Schlegel, Buffon and others have disbelieved or denied the existence of a Supreme Ruler and future life; but these few skeptics have not been sufficient to suffocate the voice of reason, nature and experience; and their strange doctrines of infidelity and fatality have their cause either in a wilful ignorance, in the vain, ridiculous pride of not sharing the fears and hopes of the multitude, and thus placing themselves above the level of the universal intellect of the age, or corruption, wickedness and fear of a future punishment may have induced them to blind themselves willingly against the truth, which is a poor argument originating merely in sophistry and licentiousness.

The rewards, blessings, punishments of a future world are as little removed by disbelief and skepticism, as the dangers of the sea are by the mariner's constant habit of traversing the same; he becomes so familiar with the mighty deep, that he forgets the dangers of that treacherous element, but still those dangers exist only unknown to him, and so in relation to an infidel, he may, by sophistry, willingly blind his eyes and endeavor to convince himself quite contrary to the dictates of his conscience, against the consequences of a future world; but that incredulity does not remove the fact of an after-existence with blessings and punishments. Still it is natural that persons who are rotten and corrupt, should shun or fear the consequences of their evil deeds, and therefore do everything to drown the voice of reason and virtue. As light cleaveth to light, and darkness to darkness, the wicked endeavor to pacify the rising storm of the inner-man by the idea of getting, at their final exit from this stage of action, launched into a state of nonentity in which their evil deeds are buried in everlasting oblivion, whereas the honest-hearted and virtuous have nothing to fear, and are always willing to see their actions of this life brought to light before the tribunal of an after-existence.

If there is no future life, where then, does that uncertain, vague fear come, with which man is seized, when in the agonies of death or previous to them, when about to enter that strange land, from which no traveler has yet returned, and which psychological phenomenon has been observed even among the greatest skeptics and infidels with few exceptions.

How far the principles of materialism, which involves an entire abnegation of immortality and a future life, (I want the reader to understand that I do not refer to the absurdities of immaterialism, but to a certain philosophical system or school called the materialists,) is calculated to satisfy or convince the mind of the correctness of denying the immortality of the soul and an after-existence, is illustrated in Voltaire who, on account of the consciousness of his evil deeds, desired a state of annihilation, which he always advocated, fearing that there might be something more than a state of nonentity, but that, as Shakspeare says, he might have to dream the fearful realities of an after life. Voltaire in his last illness, whenever the hour of dissolution seemed to approach, felt to confess his sins and to prepare himself to meet the atoning justice of Heaven, but whenever he recovered, he was ashamed of his fears, and abnegated again the principles of religion.

It is a strange fact that the human mind, the acting part of the spirit, is so constituted, as remarked above, that it should long for a future state. The principle of this instinctive desire for an existence beyond the limits of this little world, is manifesting itself in all our mental and physical operations.

For the better understanding of the reader, I will illustrate a little more the subject. Is there a being that is perfectly satisfied with its present condition, with the present realization of things whether abstract or concrete? No, because it feels that there is still a vacuum in the inmost chambers of the inner man, that there is something more for him to know, and to realize; hence he anticipates entering continually new fields of intelligence and improvement. If it was not so, that is to say, if we had not that instinctive desire or longing after more knowledge, there would be a standing still in the development of the physical and mental powers, there would be a stagnation in the scale of progression. Only observe the operations of the human mind, and you will find that man is continually on the lookout for something new. Surround a man with wealth, let him have a variety of enjoyments and pleasures, he will soon get tired of them, for want of something new. No matter how interesting certain enjoyments, occupations and positions may be, the restless soul of man requires a change, a variety. Let a person hear the most delightful music, attend the most interesting meetings, he will soon become tired of hearing the same thing over and over again. It is always the novelty which attracts the mind, as the refined organs of the spirit and the body are so constituted, that every nerve when exercised too much, becomes dull and benumbed, because the physical and mental functions of the human system require an alternate operation.

The man of science may ponder over volumes of dead knowledge, and discover hidden truths, but his triumph, his joy and happiness is only momentary; on he goes again to surmount new Rubicons, and strange to say, the greater the difficulties are which the enquiring mind has to conquer, the more eager and anxious it is to exercise all its faculties and energies to overcome them.

The celebrated mathematician Archimedes, on discovering the principle of determining the relative quantities of gold and silver in Hiero's crown, was by no means satisfied with his triumph. It is true, that on making this discovery, he left his bath, and ran naked through the streets of Syracusae, crying, "Eureka! Eureka!" (I have found it, I have found it,) but his joy and happiness soon gave way to new exertions; in fact it only served as a stimulus for new discoveries. Alexander the Great, King of Macedonia, after he had brought the greater part of the then known world under his subjection was by no means willing to sit down quietly to enjoy the results of his victories; he formed new plans, he conceived new ideas of conquest, and the principle of his towering ambition prompted him to weep, when the celebrated philosopher Anaxarchus acquainted him with the fact of there being an infinite number of worlds; yet the great monarch wept, because he could not conquer them all.

It is a fact, that these unbounded and restless desires manifest themselves in every position in life, among the rich and the poor, among the high and the low; whether we mingle with the learned or illiterate; no matter what we do, in what capacity we act, we feel a certain undefined vacuum in our hearts which no earthly gratification can fill up. Unmindful of the present and the past, we are continually feasting ourselves on the anticipations of enjoyments and pleasures which we have not yet realized.

If the immortality of the soul and a future state are to be discarded, how do we account for man's anxiety to have a good name, to enjoy a certain reputation, to be niched in a prominent position in the temple of Fame, and to eternize thereby his name? A variety of actions, as for instance, the erection of magnificent monuments, lofty pyramids and statues, buildings and other prominent establishments, so as to be eloquent and emphatic mementoes of human achievements in former ages, illustrate the above. If the soul is to be destroyed or annihilated in the hour of death; if we are launched in a state of non-entity, unconscious of everything around us; if we are to become soulless, lifeless, inanimate matter, a mere nothing, why is man so desirous of seeing his name or reputation reserved to posterity? It would not be reasonable to take an interest in anything transpiring on a world from which we are entirely thrust, unconscious of every physical and mental operation on the stage of action—what pleasure and interest could we have in securing the everlasting remembrance of our names and deeds? We may strive to have a fame while we are living, but we could not have the least interest in the popularity or unpopularity of our names after our death.

Reader, didst thou ever reflect, why it is that you have a desire to see you well spoken of after this life? Should this longing after a good name after death amount from the immortal spirit, which, after leaving this stage of action, is anxious to see its earthly career well remembered by coming ages? If we examine the secret strivings and listen to the prophetic voice of the soul, we find that although being confined to a prison of clay, it is sometimes allowed to penetrate the veil of futurity, to communicate with unseen messengers, receiving information of coming events in the shape of anticipations and forebodings. It appears further, that every intelligent being has a desire for a constant progression and improvement and not for a state of annihilation. It would be the climax of inconsistency to implant into us the restless and boundless desires for advancement in the scale of creation, and then be annihilated. Is it reasonable and rational to desire a grasp after shadows, to wish for a state of nonentity? No, because as far as we know God's object is to put His creations in the possession of a certain amount of light, knowledge, power, glory and happiness, but non-existence excludes every physical and intellectual enjoyment, and involves merely a state of everlasting insensibility.

TO BE CONTINUED.

FOR THE MORMON.

A Glance at Modern Progression.

BY JOHN F. SNEDAKER.

THIS is said to be a fast age, and I think the conduct of the people fully justifies the assertion. When we take a retrospective view of the career of this nation during the last century, and compare the present state of things with those that existed about eighty years ago, we will be at once forced to admit that great changes have taken place, politically, financially, morally and religiously. But when we examine the history of revolutionary times and infancy of this nation, and become acquainted with the spirit which then prevailed, and compare the same with modern history and the proceeding of men, we will be forced to conclude—painful as it may be—that the change, politically, morally and religiously particularly, is not altogether for the best, nor has the progress been towards perfection. A painful picture of degeneracy presents itself; we now look in vain for that noble, generous, tolerant, and wise spirit which characterized the Revolutionary Fathers, and pioneers of liberty and equal rights.

Our legislative halls very seldom reverberate now with the eloquence of true Patriots, and disinterested legislators; but self aggrandizement rules predominent, and seems to be almost the only motive of action. And this spirit may be said to pervade, to a good degree, in every department of the nation, from the head down through the different ramifications of the federal body. In the place of the generous and noble defenders of the rights of man, we find the modern demagogue and speculator.

The founders of our government and nation declared, that man possessed inalienable rights; and, that among the rest, all possessed the right to worship God according to the dictates of their own conscience; and that no community had a right to interfere with the domestic relations of another, so long as they did not violate mutual or common rights. But now, these sentiments are fast being changed, and giving way to a spirit of intolerance as is plainly evinced from the fact, that at the present time the country resounds with clamors for a military force, to march against a community inhabiting the desert wilds of the Rocky Mountains, simply because they have seen fit to differ from their neighbors in their religious belief and social institutions, and because they have resisted with praiseworthy obstinacy, the vices and intrigues of corrupt demagogues, and have dared to expose publicly the abominations of government officials in their midst, and to spurn them from their firesides as characters altogether unworthy of the society of a virtuous community.

In days of yore, when the people of England, with George III. at their head, sought to trample upon and violate certain inalienable rights of the American Colonists, it was looked upon as a despotic encroachment, and remonstrated against by every available means. When the news went back to the British Capitol, that the Americans had resisted the measures of the British Crown and Parliament, the popular clamor was: "We will teach those presumptious and ignorant Yankees how to respect their betters; we'll make them feel the consequences of daring to oppose us, and their audacity to cherish opinions different from us. We will send them over Governors, Judges and Officers well supported with strong detachments of troops, and they shall go in among those impudent Colonists and teach them better manners." And, when the news went booming back again over the waters, that the Colonists had still further resisted the mercenary and imbecile officers of the British Crown, Old England felt herself mightily offended and insulted, and a greater call for troops was made, and more energetic measures entered into, to let the dogs of war loose upon what was considered by them, the rebellious Colonists, simply because these Colonists contended that they had rights as well as the people of England. The result of that struggle is well known to every American. All are well aware how our Patriotic Forefathers struggled for their rights, and repelled the invaders of their peaceful homes and firesides, and drove back the mercenary aids of despotism. The God of liberty and Justice awarded the victory to the oppressed; and thereby the lesson was taught to usurpers, that every people and community inherit certain inalienable rights, which can not be trampled upon with impunity. But how far do the sons of these patriotic sires respect and appreciate the Liberty wrought out for them? Alas! a mournful contrast presents itself; the love of Liberty and equal rights no longer burns in the bosom of this nation; the sacred guarantees of the Constitution are disregarded; and the same desire for arrogant usurpation which characterized the British nation before and at the time of the American Revolution, is now rank among the people of these States, the descendants of glorious, honorable sires. One's ears are almost daily saluted now with clamors like the following: "Let us go up and teach the people of the Territory of Utah, by force of arms, to believe as we do, and to adopt our religious creeds and social institutions; let us send them a governor and judges, accompanied by strong military forces, to rule and reign over them, and make laws and regulations for them. And, should the Mormons dare to oppose these our officers in the least, or have the audacity to withhold the free use of their houses, or forbid them the society of their wives and daughters, we will go *en masse* and exterminate the whole race."

I would ask editors, priests, and others who advocate this course, if they can discern any similarity between the treatment which they propose for the people of Utah and the treatment which our forefathers received at the hands of the British nation and its pusillanimous king? What right have the people of one State, according to the principles of the Constitution, to interfere with the religious faith and social institutions of another State or Territory, so long as mutual rights and the federal compact are not violated? Does not the Constitution of this Confederacy grant to every Commonwealth the right to make its own laws and form its own domestic institutions? And, above all, does it not grant religious liberty to all, so long as the exercise thereof does not violate any Federal law? Can it be proved that the people of Utah have violated this Federal compact, or broken any Federal law? No! it cannot. Then what is this clamor about Utah, and this speaking for military force to invade the sacred rights of a brave but calumniated and persecuted people, who honestly differ from some of their neighbors in their religious belief? The cause is plain to every honest and observing mind. It is a deplorable departure from the principles of Democracy, from honesty and religious toleration—those very principles which the Revolutionary heroes toiled and bled to establish. Everyone gifted with the smallest amount of discernment and a lingering desire for equal rights, can discover the "cat's paw" behind the screen—the hydra-headed monster of intolerance, bigotry, and oppression.

Let the enquirer but step into some of the churches, where equal rights and religious tolerance should be propagated, and he will many times be saluted and overwhelmed with the well polished, but rancorous harangue of the intolerant and bigoted hireling; endeavoring, under the garb of sanctity and piety, to excite the uninformed to deeds which would put to the blush the crusaders of the dark ages. Let him step into some of the public schools, and there he will find, on some occasions, those who have the training of the young, and who ought to endeavor by every means in their power to instil truth into their minds, sowing the seeds of intolerance and hatred towards an innocent people. Yes, he may at times find the Principals of schools actually engaged, in filling the minds of the children with the basest falsehoods, and most malicious misrepresentations concerning a people, of whose real merits, principles, and institutions they (the teachers) are as ignorant as the dumb beasts that walk the streets. Again, should he take up a newspaper, these scavengers of moral uncleanliness, who are fast becoming a curse instead of a blessing to society,—from the Philistine Giants of Gotham down to the smallest village scribler, his eyes will meet with the grossest falsehoods, and most wholesale slanders, that the most abandoned fiends of the infernal regions can invent, and which is sought after, and swallowed down with the greatest avidity, by a great majority of the people, without once thinking to examine whether these sugared dates, after which their appetite crave so much, are full of gall and bitterness or not.

With all these things before us, who can say that this is not a fast generation? But to their shame and reproach, the advancement is not in honesty, virtue, morality, religious tollerance, and true democracy. But in intolerance, bigotry and arrogance. The once noble American character is now fast sinking into the unprincipled speculator, boisterous politician, and intolerant religious bigot. Still, with all this, will they be able to crush the truth? to stifle the germ of liberty, which has been planted in the chambers of the Rocky Mountains? No; for there the air is pure and uncontaminated with the filth of these moral lowland bogs. Besides, the God of Heaven has an eye on all these proceedings; He has promised to protect and deliver His people, and He is far more powerful than all the hosts of earth.

JOHN F. SNEDAKER.

ARITHMETIC.

ANSWERS TO LAST WEEK'S ARTICLE.

15. $189275\frac{12}{17}$
16. $11894346\frac{26}{27}$
17. $1421610\frac{84}{97}$
18. $1302197\frac{25}{108}$
19. $9871470\frac{104}{345}$
20. $8426357\frac{3}{678}$
21. $3496007\frac{6758}{8405}$
22. $80496\frac{11707}{87606}$
23. $11600\frac{2805}{3017}$
24. $9111\frac{163746}{219963}$
25. 1234567890123456789012345678901-13456.

CONTRACTIONS.

CASE 1.—*When Cyphers are annexed to the Divisor.*

RULE.—Cut off the cyphers from the divisor, and the same number of figures from the right hand of the dividend; then divide the remaining figures by each other, as usual, and the quotient will be the answer in whole numbers.

And if anything remains, after this division, place the figures cut off from the dividend to the right hand of it, and then set the result over the divisor, for the fractional part.

EXAMPLES.

1. Divide 46748696 by 20.

2,0)4674869,6

$2337434\frac{16}{20}$ the quotient.

2. Divide 31086917 by 7100.

71,00)310869,17($4378\frac{2117}{7100}$ the quo't.

284
268
213
556
497
599
568
31

3. Divide 7380964 by 23000.
4. " 29628754963 by 35000.
5. " 1022047821 by 770000.

CASE 2.—*When the Divisor is the product of two or more numbers each of which does not exceed* 12.

RULE.—Divide first by one of those numbers, and then the quotient thus arising by another and so on; and the last result will be the answer required.

EXAMPLES.

1. Divide 31046835 by 56.

Then 56 being equal to 7 multiplied by 8.

7)31046835

8)4435262—1
554407—5 } rem. is (8 × 6)+1=43

2. Divide 7014596 by 72.
3. " 5130652 by 132.
4. " 83016572 by 240.

CASE 3.—*To perform Division more concisely.*

RULE.—Multiply the divisor by the quotient figures as before, and subtract each figure of the product from the dividend, as you produce it; always remembering to carry as many units to the next figure as were borrowed before.

EXAMPLES.

1. Divide 3104675846 by 833.

833)3104675846)27101$\frac{713}{833}$ the quo't.
6056
2257
5915
848
1546
713

2. Divide 47296478 by 83.
3. " 27085946 by 216.
4. " 29137062 by 5317.
5. " 62015735 by 7803.
6. " 43275628456 by 87346.

EAT, digest; read, remember; earn, save; love, and be loved. If these four rules be strictly followed, health, wealth, intelligence and true happiness will be the result.

New York Wholesale Price Current.

Corrected to May 8, 1857.

ASHES—Pot	per 100 lb.	7 37½	a —
Pearl		—	a 7 42
CANDIES—Stuart and Bussing's best, assorted			
Ordinary	per lb.	—	a —
CANDLES—Sperm		—	a —
Adamantine	per lb.	—	a 40
Mould, tallow		24	a 25
COFFEE—Java, white		00	a 16
Mocha		15	a
Laguayra		15½	a —
Maracaibo		11½	a 12
St. Domingo (cash)		11½	a 12½
DRUGS AND DYES—Alcohol	pr. gal.	— 60	a — 66
Alum	per lb.	— 2½	a —
Arrowroot		— 45	a —
Arsenic, powdered		—	a — 2½
Asafœtida		— 5	a — 25
Borax, refined		—	a — 23
Brimstone, American, roll		— 2	a —
do crude	per ton.	35 —	a 40 00
Camphor, crude	per lb.	—	a — 20
do refined		— 28	a —
Castor Oil, No. 1		0 00	a 1 40
Chlorate Potash		— 37	a — 40
Cochineal		1 15	a 1 20
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 50	a —
Cream Tartar	per lb.	— —	a — 30
Gum Arabic, picked		— 16	a — 32
Gum Copal		— —	a — 7½
Gum Myrrh, Turkey		— 10	a — 25
Iodine, resublimed		— —	a 5 25
Ipecacuanha		— —	a 1 60
Madder		— 13	a —
Magnesia		— 14	a — 35
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 30	a —
Oil Anis		5 25	a —
Oil Bergamot		3 12	a 3 25
Oil Cassia		— —	a 6 50
Oil Lemon		— —	a 2 12
Oil Peppermint		— —	a 3 —
Opium, Turkey		— —	a 5 25
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 31	a —
Phosphorus		— 95	a 1 05
Quicksilver		— 45	a — 60
Rhubarb, China		— 82	a 1 75
Saleratus		— —	a — 8
Sal Ammoniac, refined		— 11	a — 12
Senna		— 11	a — 14
Shellac		— 12	a — 16
Sugar Lead, white		— 13	a —
do brown		— 11	a — 11½
Sulphate Quinine		1 90	a 1 95
Tartaric Acid		— —	a — 42
Verdigris		— —	a — 50
Vitriol, blue		— —	a — 11
DYE WOODS—Camwood	per ton.	115 —	a 120 —
Fustic		27 —	a 29 —
Logwood		— —	a 25 —
FLOUR—State, common	per bbl.	5 60	a 5 65
Michigan and Indiana		5 90	a 7 50
Genesee, extra		6 10	a 8 25
Rye Flour		3 50	a 4 50
Corn Meal		3 60	a —
FRUIT—Raisins	per box.	— —	a 4 62
Raisins, layers		— —	a 4 65
Currants	per lb.	— —	a — 17
GLASS (American window) 8x8 to 8x10	per 50 feet.	3 25	a 2 50
8x11 to 11x16		3 75	a 2 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
GRAIN—Wheat	per bush.	1 60	a 1 80
Corn, round yellow		— 69	a — 73
Barley		1 50	a 1 70
Oats, Western		— 52	a — 53
Beans		1 75	a —
GUNPOWDER	per 25 lbs.	3 50	a 6 50
INDIGO	per lb.	— 75	a 1 40
IRON—Pig, Eng., Scot	per ton.	29 —	a 30 —
Bar, Eng. refined		60 —	a — —
Sheet, Russia, 1st quality	per lb.	— 13	a — 13½
Sheet, Eng		— 3½	a — 4½
LEAD—Galena	per 100 lbs.	6 75	a — —
Sheet and Pipe		— 6½	a — —
LEATHER	per lb.	20	a 31
MOLASSES	per gal.	57	a 76
NAILS—Cut, 4d and 6d	per lb.	— 4½	a —
Wrought, 6d and 20d		— 6	a —
OILS—Olive	per bskt., 12 bottles.	3 30	a 3 50
Olive, in casks	per gallon.	1 25	a 1 30
Linseed		— —	a — 85
Whale		— —	a — 85
Lard, winter		— —	a 1 12½
PAINTS—Lead, red, Am	per lb.	— —	a — 8½
Lead, white, Am., in oil		— —	a — 9
Lead do do dry		— 8½	a —
Ochre, yellow, French, dry		1 —	a 1 62½
Ochre, in oil		— 4	a — 6
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— —	a — 8½
Vermillion, Chinese		— 90	a 1 05
Venetian Red	per cwt.	2 —	a 2 37½
RICE	per 100 lbs.	3 75	a 4 50
SALTPETRE	per lb.	6½	a 11
SEEDS—Clover	per lb.	— 11½	a — 12
Flax, American, rough	per bush.	2 —	a 2 10
Linseed, Calcutta		1 90	a — —
SOAP—New York	per lb.	4	a 7
Castile		— 10½	a 11
SPICES—Ginger, Race	per lb.	5½	a —
Mace		— 75	a —
Nutmegs		— —	a 85
Pepper		— —	a 11
Pimento		— 7½	a —
Cloves (cash)		— —	a 11
SUGAR—New Orleans	per lb.	9	a 11
Havana, white		— —	a 12
do brown		— 9	a 11½
Stuart's crushed		— —	a 13½
SUMAC, Sicily	per ton.	— —	a 75 —
TEAS—Gunpowder and Imperial	per lb.	35	a 75
Hyson		— 30	a 80
Young Hyson		— 32	a 70
Hyson Skin		— 20	a 35
Black		— 22	a 50
TIN—Banca	per lb.	—	a 33
Straits		— —	a 31½
Plates	per box.	9 —	a 10 50
TOBACCO		— —	a 7½
TURPENTINE	per 280 lbs.	3 62½	a — —
TAR	per bbl.	3 —	a 3 25
SPIRITS TURPENTINE	per gallon.	— 41	a — 42

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment to all the various branches of merchandise. mh14

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are he kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m31

Book Postage.

ALL Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office. by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856

CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articlesa ppertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all-sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS.
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 Main Street,
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets.
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale Dealer and Importer of
GROCERIES, WINES AND LIQUORS,
Commission Merchant in all kinds of Produce.
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut,
10-1y ST. LOUIS, MO.

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Monroe Sts.
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
QUINCY, Ill., 1856. mb14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!
Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

JAMES HAM,
WHOLESALE DEALER IN
PROVISIONS AND STAPLE GROCERIES,
No. 40 Second st., St. Louis, Mo.
Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing.
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.
ALEXANDER C. PYPER
Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of
OUT-FITTING GOODS,
in the City of Florence, Nebraska Territory, where all necessaries can be bought at the
LOWEST PRICES
west of the Mississippi River, consisting of
DRY GOODS,
both Staple and Fancy; and every variety of
GROCERIES AND PROVISIONS;
Nails; Iron; Glass; Queensware and Hardware.
Also,
LEATHER
and shoemakers' Findings, and the largest stock of
BOOTS AND SHOES
to be found on the Missouri River. Also,
HATS AND CAPS;
together with a complete assortment of
READY-MADE CLOTHING,
all of which is but a small part of the
THOUSAND AND ONE
Things which can be purchased of
feb14 ALEXANDER PYPER.

PETER SCHUTTLER,
WAGON MANUFACTURER,
Nos. 78, 80 and 82 Franklin street,
South-west corner of Randolph street,
CHICAGO, Illinois.
All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (*at the Sign of the Deer in Windows.*)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 13. NEW-YORK, SATURDAY, MAY 16, 1857. PRICE FIVE CENTS.

Poetry.

From the American Protestantism.

Prayer.

BY G. F. STANTON.

When man had fallen from the lofty place,
Which God, in love, intended he should grace;
When sunk in dark despair, and clouds of night
Closed round his soul, excluding joy's pure light;
When bowed with sorrow, and by sin distressed,
And anguish and remorse deep stung his breast;
When shut from Eden, and the flaming sword
Forbade the place where once he met his Lord,
Then Love, eternal, infinite and pure,
Relumed the darkness man could not endure;
Reop'd the portals to the Heav'nly Throne;
To man the path from earth to Heav'n made known.
Dropp'd from the holy entrance to the skies,
A sacred ladder, such as Israel's eyes,
In happy vision, saw from earth ascend,
And to the distant Heaven its top extend;
On which the soul might climb to Faith and Hope,
And now no longer 'mid earth's darkness grope;
On which the heart might send its pure desire,
By angel bearers, to the Eternal Sire;
They, back to earth, the granted blessing, bear
On this the link 'tween man and Heav'n, True Prayer.
This sacred way to Heav'n is open now,
Nor will be closed, while earth has souls to bow,
While here remains one wand'rer sunk in sin,
Whom Love can back to Truth and Duty win.

A holy, sacred privilege is Pray'r;
It has a balm for sorrow, lightens care;
It lifts the heart bowed down with pain and grief,
And to the suff'rer, brings a sweet relief;
It gives new strength to aid the fainting soul,
When sin's temptations may around it roll;
It lifts the soul above earth's care and pain,
Above its sorrows, and its pleasures vain,
And draws from Heav'n a Faith, Hope, Peace and Love,
Which prove sweet foretaste of the bliss above.

'Tis sacred to the wand'rer, when away
From home and friends, his roving feet may stray.
'Tis holy to the mother, when she bends,
And for her absent one, her pray'r ascends.
And to the mourner, when the hand of Death
Has stopped a lov'd one's heart, a dear one's breath,
And to the suff'rer on the couch of pain,
O'er whom disease asserts its tyrant reign.
'Tis holy, priceless to the soul that wears
A sense of guilt, and true repentance, bears,
That feels the need of more than mortal pow'r,
To guide it safely through temptation's hour,
That knows the entrance to the courts above,
Op'd not to Justice, but Redeeming Love.
'Tis sweet, and holy, too, to those who raise
The mutual pray'r, and join in sacred praise;
Who humbly gather, and from week to week,
The guidance of our Heav'nly Father seek.

We tell you this, for we have tried it too,
And know the thing that we affirm is true.
To-day a year of trial ends, we meet
To bear you witness, that True Prayer is sweet;
We tell you that it bids dark doubt depart,
And brings true joy to ev'ry sincere heart;
It lightens care, and bids our sorrows cease,
And to the troubled soul it whispers, peace;
It ever fills the heart and ever can,
With love for God, and charity to man;
It strengthens Faith, and gives its piercing eye
Bright glimpses of the joys beyond the sky;
It shows to Hope, the pleasures which await
The soul's pure entrance through the Pearly gate;
It gives a strength, when earth's temptations low'r,
When sin attempts the soul to overpow'r,
Which makes the soul superior to the wiles
With which the Tempter oft the heart beguiles;
Knits heart to heart, about the soul are wove
The strange, mysterious ties of Christian Love;
We tell you this, and urge you now to learn,
By solemn trial, what we here affirm;
We bid you call on God in fervent prayer,
And you shall know what we in truth declare.

Fathers, would you have cluster round the hearth,
The purest, sweetest pleasures known to earth,
And have your children, early find the way
Which will conduct them to eternal day?
Mothers, would you have home a sacred place,
Which warm affection and pure love shall grace,
Where those, who meet the social board around,
Shall in the purest, holiest ties be bound?
Then to our God erect an altar there,
And daily offer morning, evening prayer.
Children and Youth, would you escape the pain
Which clings to those who live their lives in vain?
Would you the path of Truth and Duty tread?
Then humbly pray, and you'll be safely led.
Mourners, on whom dark clouds of sorrow rest,
Seek you relief, whom grief has sore oppress'd?
Do you desire that comfort may illume
Your darken'd way, and scatter clouds of gloom,
And may from sorrow's cheek wipe off the tear?
Then truly pray, and God will surely hear.
Sinners, would you find pardon full and free,
And all the blessings of forgiveness see?
Would you have on your pathway shed a light
Which shall direct you in the way of right?
Wish you a hope of those bright joys above,
Prepared for those who trust a Saviour's love?
Then in contrition at the footstool fall,
And raise to Heav'n the earnest, sincere call,
And you shall find, as 'fore the Throne you bend,
That purer hopes shall on your soul descend.

Trav'lers, sojourners on the shores of Time,
Whose souls are longing for some purer clime,
Let us on this, the only way we know,
Together to our Father's Mansion go;
Though clouds and darkness may surround us here,
If we in prayer are earnest and sincere,
If love to God and man shall fill the breast,
We all may find a home of endless rest;
And when the summons bids us to the tomb,
'Twill bring no dread, and fill us with no gloom,
But we in Faith shall sink to our repose,
"Calmly at evening's hour as shuts the rose,"
Hoping to wake in realms where dwell the blest,
The wicked trouble not, the weary rest.

The Licentiousness and Immorality of the Provincial Press

The New York *Herald* of May the 4th, in taking the provincial press to task, in an article under the above heading, makes some remarks about the growing disposition in editors to pander to the depraved tastes of the public, which are doubtless well-founded charges and worthy of a place in our columns, as it serves to exhibit to our readers the true character of the persons who are in general the loudest in their professions of sanctity. The writer compliments himself and city cotemporaries on the progress they have made in the use of decent language. If the *Herald* would only endeavor to speak the truth, at *all times* and *on all subjects*, that decent language would be still more worthy of compliment—try it! But here goes an extract from the article in question:

"While we congratulate our cotemporaries of the metropolitan press upon this reform, so much needed and so quietly effected, we feel it to be our duty to condemn the licentious and immoral tone of the press in other great cities—such cities especially like Boston, Philadelphia, Cincinnati, Chicago, St. Louis, &c., &c. Their columns teem with the most disgusting details of crime in every shape. Boston, which was once so highly esteemed for the supposed morality of its men, the virtue of its young women and the chastity of its matrons, leads the licentious army. For the last month the Boston papers have been filled with reports of trials for seduction, rape and adultery. The staple literary food of the modern Athenians is more beastly than the obscene stuff which is prohibited by law in New York.

"Not only do these journals give the reports with every obscene word carefully preserved, but editorial comments are made, in which the filthy details are reiterated and spiced up to whet the almost satiated appetite of a sensual and depraved public—made sensual and depraved by a licentious and immoral press. Attention is called to the reports by advertisements, in which the worse features of the cases are temptingly set forward, as the proprietors of the Broadway bazaars placard their new and choice wares. The newspapers vie with each other in hunting up the evidence of man's beastiality and woman's weakness, and the skill of the writers is exhausted in giving the prurient stuff in a piquant shape.

"The influence of these reports and editorials upon a small community like Boston may readily be imagined. The drawing room resounds with the slang of the brothel and the grog shops. The youthful mind becomes early familiarized with vice, and eager to embrace it.

"The remarks on this subject should not be leveled at Boston alone, although that city stands pre-eminent in the ranks of licentiousness just at present. In glancing over our exchanges from Philadelphia, Baltimore, and other interior cities, we find a similar longing after forbidden fruit, and a similar anxiety to direct the public attention to it. It seems to be a sort of rivalry to see which paper shall be the dirtiest. The journals in these cities are generally in a sickly condition, and their conductors eagerly seize at any stuff, however disgusting, that will pander to a depraved appetite, and, by a temporary increase of their circulation, put a few coppers in their pockets. In the West there are three great cities—Cincinnati, St. Louis and Chicago—and we have not really been able to distinguish which of the journals in those places can claim pre-eminence in licentiousness. It is almost an even race.

"It is not safe, then, for a resident of the cities we have mentioned to introduce a local journal to his domestic hearth. In fact, if he has any regard for the well being, the happiness, the reputation, the moral character of his wife, sister, son or daughter, he will avoid the local press as a pestilence more dangerous than the cholera or the yellow fever, for they can only kill the body, while a wicked press kills the body and the soul together. In this country we have no official censorship, and it is right there should be none; but we do have a law prohibiting the printing and sale of obscene books or newspapers. Either this law should be enforced against the provincial press, or the good citizens of every community afflicted in the manner we have described should combine together and ignore the existence of the licentious journals until they have undergone a full share of penance, purgation and purification."

Louis Bonaparte, Father of Louis Napoleon.

He was a Sub-Lieutenant at fourteen, and distinguished himself both in Italy and Egypt. His philosophical turn of mind accompanied him to the field; and when he found himself among the dirty, ferocious and strong-smelling Bedouins, he expressed a wish that Jean-Jacques Rousseau could have been compelled to dwell with the "man of nature" whom he lauded so much and of whom he knew so little. It was the longing wish of Josephine, and the desire of Napoleon, to see Louis united to Hortense—Josephine's daughter. The lady was beautiful, accomplished, and—nineteen. But Louis, though only twenty-three years of age, was too reserved, too mild, and too little susceptible, to be attracted by the brilliancy of Hortense. The *first* marriages, at all events, of all the Bonapartes, were honest love-matches.

Louis struggled hard to escape an engagement which, he was convinced, would fail to secure happiness for either of the contracting parties. Those parties, however, were under influences which they could not withstand; and without affection on either side, Hortense and Louis were married in the year 1802. Never was a marriage more insisted on by one side and resisted by the other than this. It was urged by Josephine and Napoleon, as if the existence of the empire depended thereon. And it proved to be a marriage of the highest interest to the empire. Of the three sons born of it, the survivor is he who suppressed the second Republic, honestly confessed himself to be a "parvenu," was elected Emperor, and formed the Anglo-French alliance. Such an alliance had not been known in France since Athelstan sent a fleet in aid of Louis d'Outre Mer.

When the crown of Holland was pressed upon Louis Bonaparte, he resisted the offer as long as he had withstood the project to unite him with Hortense. He was then smitten with paralysis and racked with rheumatism. He may be said to have been carried to the new throne, rather than to have ascended it. Nevertheless he acted with energy and honesty. When Joseph mounted the Spanish throne, he told his new subjects that although he must remain a Frenchman by patriotism, he would always be found a Spaniard by religion. Louis was more satisfactorily explicit in Holland. "Henceforth," he said, "I am in all things a true Dutchman."

The assertion was not idly made, for Louis struggled to preserve the rights of his subjects and their commercial prosperity against a policy destructive of both. The struggle was ineffectual. He was only the lieutenant of his brother. Scorning to be that, while he wore the name of King, Louis descended from the throne in 1810; and Napoleon annexed Holland to the Empire of France. The ex-king left Haarlem in strict privacy. For some years after there might be seen at various German "baths" an invalid of mild, yet not melancholy aspect, affable in his manners, and of extreme simplicity in his way of life. This was Louis, Count St. Leu, whose consort resided in Paris, with the courtesy title of "queen." His residence was for some time at Gratz, in Styria. He refused all pecuniary aid offered him by Napoleon, but repaired to Paris to welcome him, after the Emperor had landed in France from Elba.

Subsequent to the second downfall of the Empire, the Count de St. Leu obtained the Papal permission to reside in Rome. Thirty-two years were spent by him almost entirely in Italy; and the routine of his life there may be told in as many lines. His days were devoted to pursuits which became a country gentleman of cultivated intellect and declining health. His principal enjoyment was derived from literature, in which the ex-king himself took a respectable position. He was visited by his sons, but took no part in the aspiring views of any; yet he evinced his paternal sympathy after the "affair of Boulogne" deprived one of those sons of his liberty.

Louis died at Leghorn, in June of the year 1846. Three months subsequently his body was interred at St. Leu. The liberality of the Government of Louis Philippe allowed of the reunion of the exiled family around the grave of the honest exking. Within two years the condition of the families strangely reversed. Louis XVIII. had made the wife of Louis, ex-King of Holland, Duchess of St. Leu, for which honor the ex-Queen Hortense thanked him in person. After the "Hundred Days," the duchess retired to Switzerland, where her son, Louis Napoleon, became for a time an artillery officer of the Swiss Confederation.

The Great Modern Babylon.

From Mr. Ritchie's Book, "The Night Side of London."

Think of what London is! At the last census there were 2,362,236 persons of both sexes in it; 1,106,558 males, of whom 146,449 were under 5 years of age. The unmarried males were 670,360; ditto females, 735,871; the married men were 399,098; the wives, 409,731; the widowers were 37,089; the widows, 110,076.

On the night of the census there were 28,598 husbands whose wives were not with them, and 39,231 wives mourning their absent lords.

Last year the number of children born in London was 86,833. In the same period 56,786 persons died.

The Registrar-General assumes that with the additional births, and by the fact of soldiers and sailors returning from the seat of war, and of persons engaged in peaceful pursuits settling in the capital, sustenance, clothing, and house accommodation must now be found in London for above 60,000 inhabitants more than it contained at the end of 1855.

Think of that—the population of a large city absorbed in London, and no perceptible inconvenience occasioned by it!—Houses are still to let; there are still the usual tickets hung up in the windows in quiet neighborhoods, intimating that apartments furnished for the use of single gentlemen can be had within; the country still supplies the town with meat and bread, and we hear of no starvation in consequence of deficient supply.

London is the healthiest city in the world.

During the last ten years the annual deaths have been on the average 25 to 1,000 of the population; in 1856 the proportion was 22 to 1,000; yet, in spite of this, half of the deaths that happen on an average in London, between the ages of 20 and 40, are from consumption and diseases of the respiratory organs.

The Registrar traces this to the state of the streets. He says: There can be no doubt that the dirty dust suspended in the air that the people of London breathe, often excites diseases of the respiratory organs. The dirt of the streets is produced and ground now by innumerable horses, omnibuses and carriages, and then beat up in fine dust, which fills the mouth and inevitably enters the air passages in large quantities. The dust is not removed every day, but, saturated with water in the great thoroughfares, sometimes ferments in damp weather; and at other times ascends again under the heat of the sun as atmospheric dust.

"London," says Henry Mayhew, "may be safely asserted to be the most densely populated city in all the world; containing one-fourth more people than Pekin, and two-thirds more than Paris, more than twice as many as Constantinople, four times as many as St. Petersburg, five times as many as Vienna, or New York, or Madrid, nearly seven times as many as Berlin, eight times as many as Amsterdam, nine times as many as Rome, fifteen times as many as Copenhagen, and seventeen times as many as Stockholm."

"London," says Horace Jay, "*c'est province couverte de maisons.*"

It covers an area of 122 square miles in extent, or 78,029 statute acres, and contains 327,391 houses.

Annually 4,000 new houses are in course of erection for upward of 40,000 new comers.

The continuous line of buildings stretching from Holloway to Chamberwell is said to be 12 miles long.

It is computed that if the buildings were set in a row they would reach across the whole of England and France, from York to the Pyrenees.

London has 10,500 distinct streets, squares, circuses, crescents, terraces, villas, rows, buildings, places, lanes, courts, alleys, mews, yards and rents.

The paved streets in London, according to a return published in 1856, number over 5,000, and exceed 2,000 miles in length; the cost of this paved roading was £14,000,000, and the repairs cost £1,800,000 per annum.

London contains 1,900 miles of gas pipes, with a capital of nearly £4,000,000 spent in the preparation of gas.

The cost of gas lighting is half a million. It has 360,000 lights; and 13,000,000 cubic feet of gas are burned every night.

Last year along these streets the enormous quantity of upward of 80,000,000 of gallons of water rushed for the supply of the inhabitants, being nearly double what it was in 1845.

Mr. Mayhew says: If the entire people of the capital were to be drawn up in marching order, two and two, the length of the great army of Londoners would be no less than 670 miles, and, supposing them to move at the rate of three miles an hour, it would require more than nine days and nights for the average population to pass by.

To accommodate this crowd, 125,000 vehicles pass through the thoroughfares in the course of twelve hours; 3000 cabs, 1000 omnibuses, 10,000 private job carriages and carts, ply daily in the streets; 3000 conveyances enter the metropolis daily from the surrounding country. Speaking generally, Tennyson tells us:

"Every minute dies a man,
Every minute one is born."

In London, Mr. Mayhew calculates 169 people die daily, and a babe is born every five minutes. The number of persons, says the Registrar-General, who died in 1856, in 116 public institutions, such as workhouses and hospitals, was 10,381.

It is really shocking to think, and a deep stigma on the people or on the artificial arrangements of society, by which so much poverty is perpetuated, that nearly one person out of five, who died last year, closed his days under a roof provided by law or public charity. It is calculated 500 people are drowned in the Thames every year. In the first week of the present year there were five deaths from intemperance alone. How much wretchedness lies in these two facts—for the deaths from actual intemperance bear but a small proportion to the deaths induced by the immoderate use of intoxicating liquors; and of the 500 drowned, by far the larger class, we have every reason to believe, are of the number of whom Hood wrote:

"Mad with life's history,
Glad to death's mystery,
Swift to be hurried,
Anywhere, anywhere,
Out of the world!"

According to the last reports, there were in London 143,000 vagrants admitted in one year into the casual wards of the workhouses.

Here we have always in our midst 107 burglars, 110 housebreakers, 38 highway robbers, 773 pickpockets, 3657 sneaksmen or common thieves, 11 horse stealers, 141 dog stealers, 3 forgers, 28 coiners, 317 utterers of base coin, 141 swindlers, 182 cheats, 343 receivers of stolen goods, 2708 habitual rioters, 1205 vagrants, 50 begging-letter writers, 86 bearers of begging-letters, 6371 prostitutes, beside 470 not otherwise described, making altogether a total of 16,900 criminals known to the police.

These persons are known to make away with £42,000 per annum; the prison population at any particular time is 6,000, costing for the year £170,000. Our juvenile thieves cost us £300 a piece.

Mr. Timbs calculates the number of professional beggars in London at 35,000, two-thirds of whom are Irish. Thirty thousand men, women and children are employed in the costermonger trade; besides, we have, according to Mr. Mayhew, 2,000 street sellers of green stuff, 4,000 street sellers of eatables and drinkables, 1,000 street sellers of stationery, 4,000 street sellers of other articles, whose receipts are three millions sterling, and whose incomes may be put down at one million.

Let us extend our survey, and we shall not wonder that the public houses, and gin-palaces, and the casinos, and the theaters, and the penny gaffs, and the lowest and vilest places of resort in London are full. In Spitalfields there are 70,000 weavers, with but 10s. per week; there are 22,479 tailors; 30,805 shoemakers; 43,928 milliners; 21,210 seamstresses; 1,769 bonnet-makers; and 1,277 cap-makers.

What hard, wretched work is theirs!

There are two worlds in London, with a gulf between—the rich and the poor. We have glanced at the latter; for the sake of contrast, let us look at the former. Emerson says the wealth of London determines prices all over the globe. In 1847 the money coined in the Mint was £5,158,440 in gold, £125,730 in silver, and £8,960 in copper.

The business of the Bank of England is conducted by about 800 clerks, whose salaries amount to about £190,000. The Bank in 1850 had about twenty millions of bank-notes in circulation. In the same year there were about five millions deposited in the savings banks of the metropolis.

The gross customs revenue of the port of London in 1849 was £11,070,176; sixty-five millions is the estimate formed by Mr. McCulloch of the total value of produce conveyed into and from London. The gross rental, as assessed by the property and income tax, is twelve and a half millions.

The gross property insured at £166,000,000, and only two-fifths of the houses are insured. The amount of capital at the command of the entire London bankers may be estimated at 64 millions; the insurance companies have always 10 millions of deposits ready for investment; 78 millions are employed in discounts. In 1841, the transactions of one London house alone amounted to 30 millions. In 1839, the payments made in the clearing-house were 954 millions—an enormous sum, which will appear still greater when we remember that all sums under £100 are omitted from this statement. All this business cannot be carried on without a considerable amount of eating and drinking. The population consumes annually 277,000 bullocks, 30,000 calves, 1,480,000 sheep, 34,000 pigs, 1,600,000 quarters of wheat, 310,464,000 pounds of potatoes, 89,672,000 cabbages. Of fish the returns are almost incredible. Besides, it eats 2,742,000 fowls, 1,281,000 game, exclusive of those brought from the different parts of the United Kingdom; from 70 to 75 millions of eggs are annually imported into London from France and other countries. About 13,000 cows are kept in the city and its environs for the supply of milk and cream; and if we add to their value that of the cheese, and butter, and milk brought from the country into the city, the expenditure on produce daily must be enormous. Then London consumes 65,000 pipes of wine, 2,000,000 gallons of spirits, 43,200,000 gallons of porter and ale, and burns 3,000,000 tuns of coals; and I have seen it estimated that one-fourth of the commerce of the nation is carried on in its port.

On boxing-night it was estimated that 60,000 persons visited the various theatres and places of amusement in London.

In London, in 1853, according to Sir R. Mayne, there were 3,613 beer-shops, 5,279 public houses, and 13 wine-rooms.

And now, to guard all this wealth, to preserve all this mass of industry honest, and to keep down all this crime, what have we? 6367 police, costing £378,966; 13 police courts, costing £48,650; and about a dozen criminal prisons, 69 unions relieving-officers, 316 officers of local boards, and 1256 other local officers.

We have 35 weekly magazines, 9 daily newspapers, 5 evening, and 72 weekly ones. Independently of the mechanics' institutions, colleges, and endowed schools, we have 14,000 children of both sexes clothed and educated gratis, in the National and British and Foreign schools in all parts of London, and Sunday schools.

The more direct religious agency may be estimated as follows. In the "Handbook to Places of Worship," published by Low in 1851, there is a list of 371 churches and chapels in connection with the Establishment; the number of church sittings, according to Mr. Mann, is 469,184; the Independents have about 140 places of worship, and 100,436 sittings; the Baptists, 130 chapels, and accommodation for 54,234; the Methodists, 154 chapels, 60,696 sittings; the Presbyterians, 23 chapels and 18,211 sittings; the Unitarians, 9 chapels and about 3300 sittings; the Roman Catholics, 35 chapels and 35,994 sittings; 4 Quaker chapels, with sittings for 3151; the Moravians have 2 chapels, with 1100 sittings; the Jews have 11 synagogues and 3692 sittings. There are 94 chapels belonging to the New Church, the Plymouth Brethren, the Irvingites, the Latter Day Saints, Sandemanians, Lutherans, French Protestants, Greeks, Germans, Italians, which chapels have sittings for 18,883.

We thus get 691,723 attendants on Divine exercises.

Business a Means of Grace.

We often hear Christians complain of their leanness and emptiness, and attribute it all to their business. If they are correct in the cause of their want of religious enjoyment, then either they are engaged in a wrong business, or they are pursuing it in a wrong manner. No lawful business—and a Christian cannot engage in any other—pursued in a proper manner, will injure the religious enjoyments of the child of God. He that has the love of God in his heart, and does his whole duty each day, towards God and man, will never find occasion to charge the blame of his leanness to his business. The true Christian, who does all that he does to the glory of God, is never more happy than when full of business. Let him connect his business with God; let him work for God every day in the week, and consecrate all his income to the furtherance of his cause on this earth, and he will find that his business, instead of being a hindrance, will be a holy—a real means of grace to him. Instead of letting his business swallow up his religion, his religion will swallow up his business. To all dear brethren who are crippled in their religious enjoyments by their daily calling, I would recommend the course pursued by Normand Smith:

"When roused to a more entire consecration to God, falling in with the common notion that a life of secular business is incompatible with a life of eminent usefulness and piety, he seriously purposes to abandon it. But more Scriptural views led him to continue in business, consecrating it to God. He put on record the 'purpose to engage in my business, that I may serve God in it, and with the expectation of getting to give.' From that time it was observable by all who knew him, that he made rapid progress in religion. There was a fervor and engagedness of spirit, a purity and elevation of aim, that could not be misunderstood or concealed. He rose toward heaven like the lark of the morning. From that time he found no tendency in his worldly engagements to chill his piety, or to enchain his affections to the earth. His business became to him a means of grace, and helped him forward in the divine life, just as truly as reading the Scriptures and prayer.—[*University Magazine.*

[The above is very fair for a sectarian—but after all it is only *talk*; christians don't *live it*. How curious it is that some clear sighted folks can see and *talk* about Consecration to God being a means of grace worthy of every child of heaven; and yet when they learn of the Mormons consecrating all they have and are to the building up of His Kingdom, they bellow out fanaticism and imposture.—Ed. Mormon.]

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4.	3 months	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MAY 16, 1857.

The Little Villain Again at Utah.

It is only a few weeks since the New York *Daily Times* joined the crusade against the Mormons in Utah; but being old in the school of calumny he already equals, and promises soon to out distance, in bitterness, his dearly beloved friend and nigger-worshiping brother, the *Tribune*. The correspondence of both is "much of a muchness," being manufactured in the same style—very probably by the same person—from materials furnished by the same parties.

We have had correspondence and editorials on "The Utah Question," "The Utah Difficulty"—now we have a letter and an editorial from "The Little Villain," on "The Mormon Rebellion." Persons and circumstances have, of course, been changed, to produce effect; but the whole batch has been of the same black dye—what is familiarly known as "lies out of whole cloth."

The letter published on Monday professes to be correspondence from Washington, the writer of which, to accomplish his task, insinuates that he has been in the graces of somebody in authority at the Capitol, and was "permitted" to make known to the public some things that had recently reached the Departments, privately and officially, indicative of the further progress of "The Mormon Rebellion," "outrages upon the Gentiles," "shameful persecution of females," and "women forced into prostitution." That the correspondence in question came from Washington, and that the writer is in relationship with any such dignitary, will only be believed by the most verdant. That it came from one of the lonely garrets in this city to which "The Little Villain's" poor, half-starved, penny-a-line gentry are consigned, through the dribbling pay they receive for their fabrications at the counter of that soulless "vender of men's, women's and children's bones," is unquestionable—it bears upon its front every mark of home manufacture. It is dated, "Washington, Sunday, May 9th," and appeared in the *Daily Times* on Monday, the 11th. The poor miserable, half-starved ghost might well forget the day of the month, but not so easily the day of the week. Prevented by Sunday regulations from nosing his way into a police court or other public places open on other days—where he picks up an item or two on which he raises a few cents to keep soul and body together,—the last mail's correspondence from the drinking, gambling, whoring half dozen in Utah was handed to him, that he might earn enough for that sacred day and get his Monday's breakfast; hence the penny-a-liner, unconscious of "The Little Villain's" pressing want, honestly put the day of his task to the "Washington Correspondence;" for by no possible means could it have been written in that city, that day, and arrive here in time for the Monday's paper, which was published before daylight of that same morning.

That the *Daily Times* receives correspondence from Washington is not disputed by those who have read how, some months since, "The Little Villain" stood trembling, half-choked and confused, before the Corruption Investigating Committee, for what he had published as Washington Correspondence from a bosom friend and part proprietor of the stock-jobbing concern, corner of Beekman and Nassau; but that his last on Utah came from Washington, and that any of his correspondents can get a word from any respectable gentleman in the Departments, is an absurdity to all who have brains to read the letter, and who remember how that, on the 19th February last, the *Daily Times* correspondent was kicked out of the House as unfit for the society of gentlemen. After this much on the fabrication of correspondence for our city papers, we turn to the charges themselves.

For months past, persons have written from Utah to the Departments at Washington for the purpose of stirring up the gentlemen installed therein to influence President Buchanan to measures against the welfare of that Territory; and very adroitly, as they think, sent on, at the same time, correspondence to the New York press, in order that an outside pressure might act upon the Government to induce it to favor their plans; but Mr. Buchanan and his advisers have wisely taken their leisure and let the first blast of the storm blow past; and editors who took a prominent part in the hue and cry against Utah have had time to calm down, and have next to acknowledged that they have been imposed upon by the virulent lying calumniators who had, by ardent professions of patriotism and pharisaical claims to high morality, gained for their fulsome lies the attention of the public. The charges that they have preferred have been gross and palpable falsehoods; notwithstanding, such papers as the *Daily Times* have greedily seized them, and done their utmost to lash the nation into a rage against the inhabitants of Utah in general, and Governor Brigham Young in particular. If they would only exercise the small amount of brains they get credit for possessing they would at once discover the absurdity of the stories with which they are continually crammed. The professed Washington correspondence that has called forth this notice contains nothing more than the usual charges; Gov. Young has always been charged in New York city with rebellious sentiments against the General Government, and the people of Utah in general with hostility to the Gentiles. To these we have replied time and again, and demonstrated to the satisfaction of every rational, honest person, that not only were the particular charges specified false from one end to the other, but the editors to whom we have addressed these replies knew that their charges were trumped up, and never once dared to refute our statements. That they might not plead ignorance and say that they had never seen our replies, we have made it a practice to send them our paper, marked, to attract their attention.

This particular "Washington correspondence" says: "It is nearly or quite impossible to send a letter out of the Territory which contains anything like a truthful account of the condition of things there." None but a person blinded by passion would make such a statement. Can any person with claims to rationality believe that in a Territory like that of Utah, where thousands are annually passing to and returning from the gold mines of California, that letters could not leave for the States? The daily papers of this city bear evidence enough of the facility for receiving correspondence from Utah. Not a mail arrives but the *Little Villain* and his cotemporaries receive something against Utah. The lying firebrand that made the statement was either ignorant of the fact or too dishonest to write what he knew, or he might have said that the Postmaster in Great Salt Lake City is not a Mormon, but a "Gentile." But were he a Mormon it would change in nothing the facility for writing to the States. None but nervous, easily scared, hair brained folks would entertain the idea of an "organized system of espionage" over letters. It has not been done in Utah—it cannot be done; but the writers of calumy, the filthy, debauched low scoundrels who correspond with eastern papers know that they merit chastisement for their lies, and are fearful they might be discovered and get the very thing they dread. That is the explanation—that is the secret and there is none other.

Another charge is that the people are discontented and want away but can't get. That there are persons discontented in Utah is verily certain; that they want to leave and can't is likely to be in some degree true; but what has that to do with Mormonism or Brigham Young? Does it prove aught against either? Certainly not. Is there any society now under heaven, or was there ever one since records were kept by mortals, connected with which every body was satisfied? Verily no.

Many folks have gone to Utah who should have gone elsewhere or stopped at home, but the leaders of the Church are not responsible for any person who goes there. The plea of being deceived is a hoax. Every person can learn what is going on in Great Salt Lake City before they go there if they take the trouble to read the instructions, and discourses of President Young, his counsellors and others. And we know that thousands and tens of thousands can bear us witness that while we labor to build up Utah Territory by the emigration of honest, industrious people, our tongue and our pen are as devoted to warning the other class that may creep in amongst us from going there. And what is true of us is true of hundreds of Elders all over the world—it is worth and not numbers they seek to import to Utah. If "The Little Villain" who delights in abusing the Mormons only happened to have a seat in our assemblies, one of these times when his peculiarities, sometimes manifested among some calling themselves Mormons, got touched up, he would find it a hotter fire than that of the Corruption Investigating Committee—deceit, trickery and calumny might get shelter at Washington behind "I can't say," "I got it in confidence," and the other moves of a guilty man—but he may believe us it would'nt do among the Mormons.

We are not, therefore, to be charged either with the discontent of some, or with hindering their return to the States or to Europe. We know it is difficult to return from Utah to New York; but it is not more so than to go there. There are at the present moment fifty times more persons in the United States praying and sighing over the difficulties of getting to Utah, than what can be found in Utah praying and sighing to get to the States. Did our enemies summon to their aid a *little* common sense they would be saved the exposure of their ignorance. Discontent is not peculiar to Utah. Thousands this day would leave other Territories and States, including even the Golden State, and return to the paternal roof, jump into grandmother's chair, or stroll in the woodlands around the homestead, with hearts bursting with joy, and find no chair so easy, and nature nowhere so gay.

We could tell the *Daily Times* and the croakers over the discontentment of some persons in Utah that we have even had folks come from monarchical England to New York City, stay here a few months, apostatize from Mormonism, damn the Yankees and lie about us when they returned home—and all might have been saved if they had only made more money than in the old country. We are not surprised that short crops and grasshoppers have made many discontented in Utah: the stormy winter of '55 and '56 in New York, and consequent want of employment tried the faith of not a few about stopping in Gotham; some cleared out and returned to London with a mission to warn all the inhabitants of that great city against coming to such a bleak, poverty-stricken, roguish place as the very city that can boast of numbering among its *elite* "The Little Villain." The winter was severe; they had little or no work, and the Dutch grocers cheated them four cents out of the paper dollar by giving them Spanish quarters and defaced Mexican shillings; therefore, New York was the worst place in creation, and we were all impostors.

There is nothing done in Utah of which the people have not been advised at home before they started; and if they went there to have any part and lot in the matter and found they had not well calculated the cost, the fault is theirs and not ours. To charge Prest. Young or the people attached to him with hindering their return is unjust. The presence of discontented people is anything but desirable, and we only state the Truth when we affirm that the Utonians would be more glad to have their room than their company. We could name parties who have had the greatest difficulty to get there, and in leaving, returned much better prepared for the journey than when they started.

A short time since there was a charge preferred against the Utonians by the "horse-trader judge," of burning 900 volumes of law, registers, &c. We believed it false, when first we read it, and all our subsequent enquiries have strengthened our first conviction, and we are inclined to believe that the public generally now regard it simply as another added to the black catalogue of lies from the same source. The *Daily Times* correspondent has now the Mormons burning the store of Jarvis and the dwelling houses of Stiles and Williams. To this new charge we reply, as we did at first to the burning of the 900 volumes—we know nothing of it: it may be true, it may be like the other, a falsehood, and we are sincerely convinced that it is such.

We are usually well advised, but the only thing that we have heard of, relating to Jarvis' store, is through an advertisement in the *Deseret News:* he states there that he had lost a pair of pants, and asks the party that had taken them to be polite enough to return them or their value. Whether this is the "sacking and plundering" commented on by "the Little Villain," for the punishment of which, blood, fire and sword are to be sent into the Territory, we cannot answer; but that might yet turn out the offspring of the mountain. The loss of a pair of pants by a Jarvis is, of course, Mormon persecution and enough to prove that Mormonism originated in hell, and is in hostility to the Gentiles, and open rebellion against the Government of the United States, for the correction of which, the principles of the Constitution must be violated, the Cabinet at Washington go a begging from Maine to Texas for a military Governor, and an army of rowdies, officered by priests and apostates, must be sent off to Utah—to annihilate the Mormons!

But, it may be said, can such robberies take place in Utah without Brigham Young's consent and approbation? We should think they could. In the same number, if we mistake not, of the *Deseret News*—that contains Jarvis' loss of pants, which doubtless will be heralded to the ends of the earth as evidence of persecution by the Mormons—we find that friend Eddington complains of some one taking away a hand-cart from before his store, and requests the criminal to repent, get honest and bring it back. It is not out of the remberance of the folks here in this city, that one of the dailies republished a portion of a discourse by Governor Young, in which even he had to complain of folks visiting his wood pile without his permission; and some of his cattle were slaughtered by and for the use of the party daring enough to help himself without previously obtaining the consent of the owner. In Utah, as every where else, daring, unscrupulous men are to be found, who make very little distinction between thine and mine, and in the prosecution of their profession are indifferent whether they rob Peter or Simon Magus; but the Mormons don't cry about their losses being persecution for religion's sake—they look upon such things as some of the evils to which they must submit while they have relationship with the Gentiles, and at times also from the hands of those who are momentarily numbered among Israel, awaiting the day of separation and burning. But after all, such things in Utah are rare—less, by a hundred times, than to be learned of in other places. The public certainly hear of these things more; but why? The answer is simple and undeniable—every act of the Mormons is closely watched by their enemies; mole-hills are magnified to mountains; and unfounded charges are sent to the States for publication. Though there is not the hundredth part of crime committed in all that Territory in one year than what is committed in any city, with the same number of inhabitants, in one night, the Utonians are held up as consummate scoundrels, thieves, robbers, poisoners, adulterers and murderers. The people in Utah detest crime, hence their quick and public exposure of it and their prosecution of the criminals; but here, in this very city, so accustomed are the people to be robbed and pillaged, and so little hope do they entertain of securing the guilty or retrieving their losses, that they, in thousands of cases, deplore their losses in secret, and nothing is heard of it by the public. If the crime of this city—this same New York, that leads the van against Utah, was registered and published, without the exaggeration of a spiteful pen, just as it occurs every twenty-four hours, oh, what a *tableau*—the reflection over it is enough to sicken the stoutest heart. The soul trembles for fear of the judgments of a righteous God, and feels that He is long-suffering and slow to wrath for the sake of the righteous who are in the city, or He would consume it like Sodom and Gomorrah. If "the Little Villain" would only turn to the corrupt city in which he dwells, and seriously meditate over the wickedness nightly committed in it, and the polished roguery perpetrated on the simple by day, he would understand the horror of the Mormons over the ways of the Gentiles, their zeal and earnest longing for a passage to Utah, and a thousand times more than enough to close his calumniating mouth from ever afterwards speaking against the Mormons.

We intended at the commencement of this article to have touched but briefly these last charges, and noticed others in the same correspondence, but as it already occupies considerable space we must leave them till another moment. What with what we have now written and the correspondence of honorable men from Utah, found elsewhere, the wise and honest will understand the value of the charges daily published against the Utonians.

Hats Ready! Hurrah! Hurrah!!

BRIGHAM YOUNG has been chased out of Utah! Hurrah! The Saints are in Rebellion against Brigham! Hurrah!! The Mormons are Divided! Hurrah!!! Make the merry bells dance, Mormonism is dead, and "the woman on the scarlet-colored beast" is saved!!!! Christian hypocrites, of every name and nation, shout for joy; your evil deeds will now be covered. Brigham has gone, and can expose us no more. Shout—hip, hip, hurrah! hurrah!! hurrah!!!

After all this noise, what's up? The California mail has arrived in New York city with the following momentous intelligence—better news, fifty times over, than the driving of the Britishers from—"Hail Columbia, free and equal." Now listen:

"A report was prevalent in the valley [Carson] to the effect that a serious dissension had arisen among the Saints at Salt Lake City. It is said that Brigham has been compelled to flee the city to save himself from the fury of his flock. The difficulty had its origin in matters relating to the administration of the church property, we believe."

The christian churches may be illuminated on Sunday with "red, white and blue" lamps and Roman candles. Don't faint over the brightness thereof.

For the sake of some who may be dangerously over-joyed, we will add that it is all a hoax. President Young never stood higher in the affections of this people.

The Burdell Murder.

The trial of Mrs. Emma Cunningham, or as she claims to be, and very probably is, Mrs. Burdell, terminated last Saturday evening. The jury, after retiring a little more than half an hour, returned to the court with a unanimous verdict—NOT GUILTY. The bloody murder, perpetrated in Bond street on the 30th of January, that almost every body felt convinced had been committed by the persons in the house or with their knowledge, is now a profound mystery. Mrs. Cunningham or Burdell is back again to Bond street receiving the congratulations of friends; and Mr. Eckel, the person of next importance, is out on his own recognizance of $5,000. Mrs. C. or B. acquitted and Mr. E. discharged in this manner is sufficient to indicate the little, if any, hope that is entertained by the prosecution of proving anything against these persons. The counsel in the defence threw out insinuations against a party intimate with Dr. Burdell; but his friends have subsequently given the public the benefit of a disclaimer—so he is free and the gossips perplexed.

The old maxim—"Murder will not hide"—might hold good in some period of man's existence; but it was certainly long before the city of New York numbered 800,000 of a population, as there is scarcely a week without some corpse being picked up in the streets or alleys of this modern Sodom, or floating in the waters that surround it, without one item of evidence turning up to lead to the conviction of the assassin. The attention that has been given to the Bond street tragedy was not on account of the rarity of the crime; but the position in society of the victim and the accused.

Who would believe that in this same city where murders are common occurrences; where prostitutes swarm in thousands in the streets by day and by night; where robbery is a profession, and every species of villainy is practised, from a bogus Gospel to a wooden nutmeg, that Utah is published to the world as a nest of unclean and hateful birds?

The Deseret News.

By the last issue of this invaluable journal we learn that the next number commences its 7th volume. Whoever is interested in what is said and done in Utah, can never find a better source of information, and a better appropration of six dollars than by placing men in this office for one year's subscription to that paper. We consider that the interest that all Saints should feel to be instructed in the ways of the Lord, to learn sound principle from the lips of His chosen servants, is sufficient to induce all who can to send in their subscriptions without our argument.

The Elders who labors to extend the circulation of the publications of the Church, is in the line of his duty, and will not fail to receive his reward. The slothful and indifferent will easily infer that nobody is any way under obligations to them. We believe that THE MORMON should likewise have a greater circulation, and would like to see the Elders take this hint and see that the Saints and the world have every facility for obtaining it. Send on new subscriptions.

DOMESTIC SUMMARY.

THE Hon. Fayette McMullen, of Virginia, has been appointed Governor of Washington Territory. To this gentleman the Gubernatorial chair of Utah was offered; but he "*indignantly*" refused to become a tool. Correspondence from Washington for weeks past, represented the Cabinet begging Col. McCulloch, of Texas, to accept the Governorship of Utah, which he at first offer, "*respectfully*" declined; but on Tuesday he is reported to have accepted the high honor—more anon.

Since the foregoing was in type we learn from the "General Newspaper Dispatch" that "The letter received from Major McCulloch, Deputy Marshal, merely expresses the belief that the Major 'who was not at home,' will accept the Governorship of Utah."

The row in Washington last week, between Mr. J. McLeod Murphy, civil engineer of the Brooklyn Navy Yard, and the Hon. Daniel E. Sickles, has this week been the subject of that kind of interest for which Washington City is distinguished. Each gentleman has issued his version of the affair and black balled the other—the engineer seems to have had the best of the fight, and stands more honorably before the public than the "Honorable." The *Herald* in commenting upon the "ousting" of the engineer on the representations of the other, laments the many symptoms of the new administration to yield to outside pressure in the appointments of public functionaries, he says: "There seems to be a fatality attendant upon all of Mr. Buchanan's appointments in this city and State." The *Herald* thinks, then, that the best policy is "the right man in the right place." That is precisely what we think and that is all we have said and mean to say about the Utah appointments—and to that we add the tried man, in whom the people have confidence, who is interested in the welfare of the Territory is the man to hold office. If the *Herald* can grumble over the appointment of men to offices that effect almost nobody in this city, how should the Utonians feel?

The religious folks are holding their "May meetings" in this city, and doing the usual amount of cash business and rowdyism which have ever characterised these gatherings. The tract society has great difficulty to satisfy every section of christians, and is considerably bothered over the nigger question.

Some wild and extravagant rumors have been in circulation in the Eastern States about hostile demonstrations of Indians in Minnesota, and on the western frontiers; but better information has calmed the fears and apprehensions of the pale faces. There has been a massacre of some forty persons in Iowa, among whom doubtless were innocent persons; but when the story is told by the impartial, as usual, the whites began the row.

The Washington National Hotel epidemic is as great a mystery as the Burdell murder. That numbers of persons have died from eating or drinking in that hotel or from inhaling the atmosphere in it, is as certain as James Buchanan is President of the United States, notwithstanding, no satisfactory examination has been made. A respectable Philadelphian declares he was in the capital for seven or eight days and returned a poisoned man, that would have taken his exit before this to the "lands of the leel" if it had not been for homœpathic antidotes. He blames black faces, says they are seeking revenge for the defeat of the Pathfinder.

The New Yorkers opposed to recent acts of the State Legislature, by which they consider they are oppressed and their rights trampled under foot, held a mass meeting on Tuesday evening opposite the City Hall. From three different stands for the accommodation of the immense multitude, Honorables and other eloquent gentlemen set forth the grievances of the people, and their determination to resist "the late obnoxious legislation." Hurry up the kettles and pans, New York and not Utah is in rebellion!

FOREIGN SUMMARY.

BRITAIN.—Notwithstanding that recent accounts from America are discouraging to settlers, the usual thousands are expected to leave Ireland for the States.

FRANCE.—Napoleon has suggested a plan to obtain a loan by compelling the the Bank of France to double their capital, but it is said to have met with a strong opposition from the directors. The emperor while on an amatory excursion, had a narrow escape from being assassinated. Napoleon's munificence in allowing 10,000 franks per month to Madame de Castiglione and other priestesses of the *Venus Vulgivava*, reminds one forcibly of the "glorious" times of Louis XIV and Countess Dubarri. The installation of Cardinal Marlot, as successor to the murdered Archbishop, was to take place with great pomp on the 25th April, at Notre Dame. The Grand Duke Constantine was expected on the 30th April in Paris, and was to remain there till the 16th of May. A variety of brilliant fetes were to take place during the sojourn of the imperial guest.

SPAIN.—The embroglio with Mexico may be considered as settled, although the diplomatic intercourse between the Mexican envoy and Marshal Serrano, the Spanish *charge d'affaire*, tends to produce friendly relations, still neither has sufficient instructions to bring about a final settlement of the question between the two governments.

NAPLES.—The official journal of Sicily denies the accusation of torture which has been brought against the government by foreign journalists.

RUSSIA.—Mr. Louis Tengobertski, Privy Councillor and member of the Council of the Empire, died in St. Petersburg, on the 11th of April. His able works on political economy and statistics, gave him the reputation of being one of the most talented writers of Russia. According to the late accounts from Finland, famine is raging to such an extent in that country, that out of a district population of 657,000, no less than 250,000 live merely by begging, or eating bread made from the bark of trees. In consequence of which the famine typus is making sad havoc among the people.

CHINA.—Although the quarrel is at present only with governor Yeh, and his province, sanguinary engagements with the usual concomitants of sadness are anticipated, before the celestials will be square with the English.

MEXICO.—Recent news speak of the country being in a state of general excitement, on account of the anticipated outbreak of a new revolution against the existing government. It is rumored further, that the clergy is going to take a very active part in the impending struggle.

Correspondence from Utah.

THE following letters having been handed us for perusal, we give them place in THE MORMON, as both Saints and sinners may find there something to suit them.

We are extremely pleased to learn of the well-being of Elder John Lyon, and would be much gratified to hear from him. Our Scottish poet's name is familiar to the Saints, and many thousands who have found words from his inspired pen in verse to express their faith and the deep sentiments of their hearts in the song and in praise, will doubtless be pleased to see his correspondence in our paper. What a contrast—the deep interest of a loving father, in longing for the salvation of his children, beckoning to them to hurry on to Zion to join with him in the service of the Most High—to the stream of abuse and calumny that is daily presented to the public here about the state of things in Utah.

NEW YORK, May 12, 1857.

EDITOR MORMON—*Dear Sir and Brother:*

Having received by the last mail from Utah a letter from my father, who has been residing in that Territory for the last three years, I deem it my duty to forward you the following extracts for your perusal and publication, if deemed suitable, in the columns of your invaluable paper. I have made choice of the following passages, as the letter was not written for publication, but addressed to Elder Spiers, my brother-in-law, myself, and our families. That there may be no misunderstanding of my father's exhortations to faithfulness and warmth of testimony in a private letter, I deem it necessary to add that we started from England twelve months ago as through emigrants for Utah, but were detained here by sickness, of which he had learned but little, not having received our correspondence.

With sentiments of high considerstion,

I am, yours, &c.,

THOMAS LYONS.

GREAT SALT LAKE CITY, March 1, '57.

MY DEAR SONS THOMAS AND GEORGE.

* * * * * *

"I fondly anticipated that you would have come, and it was not until the last handcart company arrived here that I relinquished the fond hope of meeting with you both last fall. From that time to the present I remain in total ignorance of your existence. I can only account for this by supposing that you had determined to come on with the latter companies, if your families got better."

* * * * * * *

The year before last we had nearly all our crops destroyed by grasshoppers, and last year much was lost with drought, yet through all this we were preserved, and brought through without being *starved by the thousand*, as was represented in the newspapers throughout the States. No person here, who lives worthy of the love of their brethren, will ever be left to perish for want of bread, for I can testify to this by my own experience, inasmuch as I have been blessed by them, and know that the authorities would not let any suffer if they knew of it. Last fall, when the hand-cart companies were snowed up in the mountains, Governor Young had but to say to the brethren, 'Go and bring in the belated Saints,' and they were on hand to go, and took provisions and clothing of all kinds with them, and some of them went three and four hundred miles to bring them home, in the face of severe frosts and heavy snow storms. Does not this speak volumes for the generosity, I should say philanthropy, of Governor Young and those brethren who, at his command and in his spirit, achieved a work of temporal salvation, unequalled in the annals of any nation on the earth that I know of. I believe you will hear much said against the Saints in Utah Territory, and how we are oppressed and borne down by those who are our spiritual rulers, and that we are a corrupt and wicked people; but, my dear children, believe it not, 'tis altogether false. I have lived here now about three years, and can testify that no man ever said or did anything to me but acts of kindness. No man ever called me in question, by night or day, where I was going or what I was doing. Is this slavery? I can say of a truth that I have seen *more wickedness* in Glasgow city *in one night* than I have witnessed in Salt Lake City for three years. You will probably think this a strange declaration, as you may have seen the *Deseret News*, and read of some things brought up against the Saints, in the discourses delivered by the Authorities and Apostles, and of our reformation, or of our sinfulness rather, as a people professing to be Saints of the Most High God. It is true! too true, indeed, that among so many thousands in these valleys, many had gone astray, and many more had fallen asleep, through sheer neglect of what they really were and what they ought to be, or should have been, with so much teaching and intelligence on matters pertaining to righteousness, as we had every Sabbath from the stand. Some had grown rich, and forgot God; others had acted dishonestly, and defrauded their brethren and the Church, and hence the *reproof* and the *necessity* of immediate *reform* being preached with a voice of thunder, until the hypocrites in Zion did tremble, yea, and will still, with awful apprehension! till the wickedness be rooted out from the midst of this people. But who would complain of all this? None but the heart wicked! none but apostates and those who come here to make spoliation of the Saints by merchandize and unlawful traffic—men who were sent here to be judges of the people, living in whoredom, and idleness, and thievery. And I would ask you, my dear children, could the weak and feeble-minded escape from such contamination more or less? Methinks I hear you answer, No! Well, then, think of the great need of reformation, and what this reformation will produce, and you will see how Zion is to become the joy of the whole land, and how righteousness will go forth from us to the ends of the earth. By looking at things in this light, you will be enabled to judge for yourselves the necessity of turning to God with full purpose of heart, and also why such discourses were preached unto us. I can bear my testimony, that such things to me appeared to prove this work to be of God, and that our rulers were men of God more fully than if they had winked at sin and corruption when they saw it creeping upon this people, until their destruction was inevitable and beyond remedy. Thank God, the Saints are in some measure aroused to their duty, and the sober calculation of acting righteously has laid hold on the people, and they are again with us. But you will say, this seems strange that with all this, you declare that you have seen more wickedness in Glasgow in one night than you have seen in Salt Lake City for three years. How can this be? My answer is simply this—that those things, which would be lightly looked upon in Babylon as ordinary, fair behavior, would bring damnation upon us as a people, to whom the Lord has committed the keys and power of the priesthood, more severely and sooner than it would upon them, although their destruction and overthrow is inevitable and at their door. The history of ancient Israel proves this beyond all controversy. And you know that the chaff must be sifted from the wheat, and that the tares and wheat must grow together until the harvest—now it is come! And the day of redemption is near, when the Lord will appear in his glory, and thrash the nations, and gather his people: when Zion will be redeemed, and Messiah reign over all nations with a rod of iron. Let not darkness and doubt creep over your minds in consequence of evil reports and slanderous tongues, while you remain in Babylon. Remember Hepburn, and think of thousands of such men, who may turn away from the truth, who will be more inveterate than he could ever be: who will turn away from this place to work unrighteousness, and seek to *shed innocent blood.*"

* * * * * * *

"We are all in pretty fair circumstances, so far as health and means are concerned, and only feel a void in not having you all with us. We often speak of you, and wonder how you may be getting on in

a strange country. We have had a pretty severe winter, but now the snow is almost melted away, and labor is going on. We are buoyant with the prospect of a good and bountiful harvest this fall. Indeed, it is wonderful how the Lord has blessed us as a people with the necessaries of life, with all the loss of crops. Wheat and other grains for breadstuffs are quite plentiful. You will see from our newspaper that we are making a stout effort to establish home manufacture, and much cloth is made throughout the Territory. We had our first annual fair last autumn, where was presented many different fabrics of cloth and other species of manufacture too numerous to mention, such as farming utensils, model steam engines, carding machines, &c., &c., together with leather in all its forms, both sole and upper, as also a great variety of women's needlework, patchwork and embroidery; agricultaral produce, such as squash, pumpkins, beets, onions, carrots, &c., throughout their varied kinds—the largest I have ever seen. The horticultural produce was surprising for the short time the Saints have been here; peaches, apricots and apples were presented, and were both large and beautiful, as were likewise the grapes. Indeed, you would not believe what a display of almost everything you could name, was set forth to gain the premiums offered for the best articles.

"All this augers well for the industrial habits of the people; but when you learn that Governor Young was among the first for almost every species of articles produced, you will perceive the mainspring of our social comforts and domestic improvements. And should all the world deride him as an impostor and sacrilegious deceiver, remember that no man on earth prides himself more in the moral, social and home-made happiness of his people than he does, and likewise his counsellors. And were the people but half as obedient as they are to instruct us, no people could enjoy more of heaven upon earth than we would. Endeavor, then, to let no obstacle prevent your coming here. You will no doubt have trials to endure and difficulties to overcome, both in traveling and when you are here, but remember this, that you must lay it to heart first to seek the Kingdom of God and its righteousness, and then, when you are qualified to appreciate the greater blessings, you will have all the lesser things bestowed upon you to your heart's content. Many come here poor, and not understanding the nature and work of God, commence a life of repining and discontent; and, not knowing the power of the devil to destroy their future happiness, lose the spirit of God and the promised blessings. But, my dear children, I hope better things of you; you have not so learned Mormonism. The glory of our future state will more than compensate for all that we can endure here, if we are faithful. The leeks and onions are but of small account when compared to the honor of bearing off the Kingdom of God upon the earth, of establishing righteousness upon it, and being placed as saviors to our forefathers who left this terrestrial sphere without the privilege of hearing the gospel, and of doing that for them which they cannot do for themselves in the spirit world. Now, my dear children, go ahead to get here, and you will feel in an after day that all your endeavors, coupled with toil and privations, were nothing—not worth the mentioning—compared with the glory and everlasting life which will be revealed and made good to you, if faithful, in a time to come."

* * * * * *

I hope you will excuse this crude, rambling letter, as I have done little with the pen for some time back. Accept of our united love and affection.

I remain, as ever,

Your affectionate father,

JOHN LYON.

GREAT SALT LAKE CITY, Feb. 5, '57.

ELD. ANGUS M. CANNON—*Dear Bro.*:

* * * * * *

It gives me happiness to hear of your continued prosperity, as is evidenced by the report of your last conference in THE MORMON. God bless you continually, and endow you with more and more wisdom, that you may accomplish much good among the heathen of this "enlightened republic;" that you may also prove an honor to the typographical fraternity, from which you *graduated*. It is my desire constantly, and often expressed to the boys, that they should each take such a course as shall honor themselves and their calling, as well as their Priesthood.

I know of no class of men whose opportunities are so great as ours, mingling, as we are daily, with every grade of knowledge and general information. The brethren ought, if those opportunities are at all improved, to be well qualified to honor any station in which they may be placed; more especially so, when, clothed with the holy priesthood, they magnify it, and become filled with the light of the Almighty. Seek, therefore, unto God, more and more, and you shall accomplish all your heart desires.

The fire of the Lord of Hosts is kindled in Zion, and will continue to burn until every abomination and abominable character shall be consumed or flee away. Does this not look like cleansing Zion? God speed the work, and give the humble, the true, the faithful, and those that love the truth, grace to endure all things even unto the end, spotless.

* * * * * *

Praying the Almighty to bless you continually, I am,

Your friend and brother,

JAMES MCKNIGHT.

Correspondence from California.

SAN FRANCISCO, March 22, 1857.

ELDER ANGUS M. CANNON—*Dear Brother*: Your letter of Feb. 4, 1857, was duly received by me on the 21st March, and was welcome, for I felt we could indeed join hands and call each other brother. Did I say stranger in my former letter! banish the thought; cast it to the winds. Have we not been baptized into the same spirit? Yes. Are we not partakers of the same faith, heirs together of salvation, heirs to the same Priesthood, co-workers in the same glorious cause, having the same desires, aspirations, hopes of an eternal inheritance in the kingdom of the just, participators of the same bounteous blessings of our Father—of our God? Verily, yes. Then we are brethren indeed and in truth, Bro. Angus, I greet thee kindly, and my soul warms within me as I think over these things. All that could exist to unite men, together, exists between you and I. We are fellow-craftsmen of the "art preservative of all arts;" and we think that among such in the Kingdom there will always exist a sympathy and a union that will be hard to excel elsewhere. May it ever be so.

I can say, myself and brethren started cheerfully from Great Salt Lake City when appointed on our mission to this place, although we grieved to leave the home of the Saints, grieved to lose their society and the teachings of the servants of the Most High; yet we have the assurance we did our duty. Our feelings are similar to yours inrespect to the doings in this lower world. When first we left the peaceful vales of Deseret, our eyes saw strange sights, our ears heard uncouth sounds; yes, men with the image and form of God would blaspheme His holy name—would blast and curse themselves in almost every sentence which they uttered. Our souls shrunk back within us, and we could have wept for fallen humanity. We thought it would be more than we could then endure to live in such a place among such a people, but we became some little reconciled to our situation after getting thoroughly at work, and, for a time, did not think much of home, but latterly we think of home with all its loved associations, and the feeling grows, and grows, and grows, and we hope the day of redemption will soon come.

We are happy to learn of your prosperity in the kingdom, and pray that you may continue to be prospered. It rejoices the heart of an Elder when he knows he is of some benefit to others, that his labor is not all in vain, but produces fruit to the honor and glory of God. We are peculiarly situated among old members some having been in the Church ten, fifteen and twenty years, who have become dead, and it is hard to make anything of them. Nevertheless, since the reformation commenced we are hard at it, and intend to continue exhorting and teaching as long as the Lord will support us by His spirit, and we hope and trust we will be able to effect a reformation which will be lasting. Every mail from home re-echoes the cry of reformation—wake up! *wake up!! wake up!!!* ye Elders of Israel, and cry with a loud voice, repentance unto the people. The thunder tones of the the stewarts of God from the tops of the mountains come here, and as they roll along, cause men to tremble.

You will have learned ere this of the apostacy of John Hyde. We do not wish to resurrect his name, but let him sink into oblivion, and make but a passing remark. He walks the streets of San Francisco, when in town like a poor, God-forsaken individual; his countenance depicts the state of the inner man. May he be a warning to all of us.

There is not much news of importance here at present. The most particular items of interest to us being the organization of two small branches, by Elder Henry G. Boyle, a faithful man now laboring in this State. This is a source of gratification to us. The spirit of going home rests upon the people to a great extent, that is, the old members who have come to California and been knocked and cuffed around, are getting tired of it and leaving, thinking that with all the boasted wealth and sunny skies of California, their mountain home is preferable. From Australia we have good news. The work is spreading, the field opening, and the Elders dilligent, giving every prospect of a good work being done.

Bro. Bull and your brother David are remarkably well, laboring faithfully in the cause, and with George and family desire to be kindly remembered to you. Give my love and best wishes to the brethren who may be with you, and all other faithful individuals. Receive my warmest regards for your continued prosperity and development, and believe me to be

Your brother in the kingdom,

MATTHEW F. WILKIE.

Repentance Among the Saints.

From the Millennial Star, May 2, 1857.

THE Latter-day Saints in Great Britain are called upon to repent. But why is this call? Are they not already a good people? Did they not repent when they came forward and received the Gospel, and were baptized for the remission of their sins? Yes: they are, by far, the best people in England; and they have repented of many sins, such as have been made manifest to them from time to time: but they are not yet perfect; neither will they be, while surrounded by the corrupt influences of Babylonish christianity. So long as they are not perfect in keeping the law of God, so long they have need to repent.

Then we say to all the Saints, that repentance and a thorough reform among yourselves are greatly needed. Do you wish to know what sins you are guilty of? Your own consciences will point out many of them. The strict law of God, if you will read it, will convict you of many evils. If you will go and hear the faithful servants of God preach, they will show you many of your transgressions. If you will read the Church publications, they will be an assistance to you in discovering your sins. The Holy Ghost, if you will let it dwell in your hearts, will convince you of sin, and show you many imperfections which you would not otherwise discover.

When you discover anything in your practices which is not conformable to the word of God, you should immediately repent, by making an humble confession of the same to God, and by a reformation of conduct in that particular. Or if your sin is against man, to man you should make confession and restitution. He that sins in secret, should confess in secret; he that sins openly, should confess openly. He that trespasses before many, should confess before many: and in all cases, let your confessions be to God, and to as many as you have unjustly offended, whether they be in the Church or out of it.

If a Saint has committed any sin against God, and that sin has not injured any other person but himself, he should only make his confession before God: he should not reveal such sin to others, for in so doing, he would give occasion for them to reproach him, or such transgression might have a tendency to destroy their confidence in him, and thus he would fall into the snare of the devil. When our sins are not against others, then they have no business to know them, unless we remain in impenitence, then their exposure is necessary, that the same may be rooted out. But when they are against others, then a confession to God is not sufficient: God will not accept our confession, nor hear our prayers, when we neglect to be reconciled to our brother, or sister, or neighbor whom we have offended.

We shall now proceed to point out some sins that the Saints frequently indulge in, and of which they must repent.

SLANDER.—There are those among you who do not cease to slander their brethren and sisters. This is a great evil, and may be indulged in different degrees of excess. You may slander persons who are entirely innocent, merely because you imagine they are guilty: you may have seen some circumstances which caused you to have suspicions; and instead of burying those suspicions in your own breasts, you give publicity to them, and, perhaps, with an additional coloring: your own suspicions produce a dislike to them, and you seek to create these disagreeable feelings against them in others. You do not speak directly against them, for this would expose you as an open slanderer, and would measurably destroy your influence. In order that your slanders may have the greatest possible effect, and obtain a degree of credibility, and produce more serious injury, you clothe them with piety. You hypocritically pretend that you very much dislike to speak of their faults; but you are very careful to insinuate, in a guarded and blind manner, some great evil, leaving the impression that there is something very serious, about which you do not like to speak. And thus you endeavor to instil bitterness of feeling and prejudice into the minds of your listeners. Woe unto you! for it would be better for you to be cast into the depths of the ocean, than to unjustly offend those who are innocent before God. Woe unto you! for your hypocrisy and deceit shall fall with pain upon your own heads.

Again, you may slander persons who are not altogether innocent. You may expose them to others, who should be kept in ignorance concerning their faults, until the proper steps can be taken with them, according to the law of God. You seek to make their sins public, and to create a prejudice among the Saints against them. You do not seek to save them, but to destroy. You place yourself in the attitude of a destroyer. Such a spirit is of the devil, for he also seeks to destroy, and to accuse the Saints, and to stir up wrath against them. Will you follow in his footsteps? Will you slander or speak evil of your brother or sister who has sinned? Will you seek to trample the weak Saint down to hell, because he has been overtaken in a fault? Remember, that if you do this, you are no longer the Saviours of men, but their destroyers. Cease, therefore, your slanders against the transgressor. Cease to spread forth his evil deeds upon the house-tops. Cease your backbitings, and all your evil speakings one against another. Cease your tattlings about your own family affairs, or those of your neighbor.

Mind your own business.

Get the beam out of your own eye, and keep it out.

Purify your own hearts.

If you ache to slander some one, slander yourself.

Speak against your own corrupt doings.

Be ashamed and confounded because of your own evil deeds.

Do your neighbor good, or let him alone.

Let REFORMATION be written on your hearts.

Let life—eternal life—be your motto for ever.

It is the duty of the teachers who visit from house to house, to search diligently after the spirit and feelings of the Saints. Search out the slanderer—the back-biter—the evil-speaker. Exhort them to repent quickly. Make them ashamed of their hard speeches. Teach them that no person, held in fellowship by the Saints, can be evil spoken of without sin. Teach them the law of God, and how to deal with transgressors in order to save them. Teach them that neither the innocent nor guilty among the Saints can be slandered without bringing condemnation upon the slanderers. Teach them that if they do not reform in these things, they themselves will wither away, and be cast out from among the people of God.

THE SIN OF LIGHT-MINDEDNESS.—There are some among the Saints whose minds are lighter than chaff. One would think from their everlasting ding-long of jokes and light speeches, that their heads were destitute of brains, being either empty, or at most filled with some kind of worthless gas. Common sense or sober thinking is as rare with them as fig on a thorn bush. How the Gospel ever made any impressions upon such craniums is among the incomprehensibles. It must be that they considered the plan of salvation a joke, and concluded to receive it for fun. If such characters speak of God, it is to tell some funny anecdote: if they quote Scripture it is to help them out with a ridiculous story; if they refer to sacred ordinances some ludicrous saying must be incorporated in the service. To speak a sober sentence or think sober thought, would almost make their heads ache. In fine, they think gas; they talk gas; they sleep in gas; they live in gas; and gas seems to be the only element entering into their constitutions.

Go into some of the houses of the Saints, and listen to the conversation of the young brethren and sisters, and instead of hearing sound common sense in relation to the beauty and glory of the religion which they have embraced, you will hear a joke about this young man or that young woman, or some marriage which is about to take place, or some courtship that is going on, or such a one's sweetheart. Such conversation is well enough at times, and under certain circumstances innocent; but when such things are constantly indulged in, there is no room left for the more important things of the kingdom of God; the Spirit is grieved away, and the vacancy left in the heart is filled up with trash, which manifests its worthlessness in light speeches; for "out of the abundance of the heart the mouth speaketh."

A Saint of God cannot indulge in light speeches to excess without feeling a corresponding barrenness of soul. Of such things we say unto the Saints, repent. Cease from foolish joking, from light and vain speeches, from all wicked, corrupting anecdotes, from all unprofitable conversation; henceforth let your speech, and your anecdotes, and your proverbs, and all your wise sayings, be dictated by the Spirit of truth to edification, and instruction, and reproof, being fitly chosen and fitly timed, that good, and not evil, may be the result; for to this end is man endowed with the gift of speech. Shall we abuse the gift of God? Shall we make the gift of God scatter the seeds of death instead of life? Remember, that "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

From the Western Standard, April 17.

From Great Salt Lake City.

G. S. L. CITY, March 5, 1857.

BRO. GEO. Q. CANNON,—*Dear Editor*: The southern mail arrived at a late hour last evening, bringing Nos. 45 and 46 of the *Standard*, and information from San Bernardino that only one steamer had arrived at San Pedro from your place, which accounts for our not receiving the usual number of your paper and much other late news we had reason to expect.

The eastern mail is now regular in its departure from this city, and we hope it will soon be as regular in its arrival. The fact that Gov. Young's influence is connected with an Express Company for carrying the mail, goods and passengers between here and the States, affords us who are here in the mountains very great satisfaction; for we know, and the world is finding it out very fast, that what he puts his hand to moves just the right way. It is said of the Almighty, that, "He speaks and it is done," and Bro. Brigham's actions are so much like this, that one might think they had learnt their lessons in the same school and of the same teacher. If there were a few more such men in the world, Utah would not only get a mail from the regions below, occasionally, but the news would come by telegraph, and the world would occasionally get a lesson from Utah that would either profit them or make them mad, and I don't know that it would matter much which.

One thing is certain, peace and prosperity are the legitimate fruits of the administration of all such men as Gov. Young. All the world know that such is the result of his administration, and if they loved peace and righteousness, they would say, "let his influence extend over all the earth;" and so it will.

The Lord has blessed His people the past winter with much spiritual favor, and an early spring indicates that even the elements conspire to favor this people in the mountains. The farmers have been plowing and sowing for some days past, and many kinds of garden seeds are now in the ground. The early and well directed energies of the husbandman bespeak a promising and an abundant future. The earth, being almost entirely free from frost, has drank up the water as fast the snow has melted, and will no doubt be much benefited by it. Almost immediately after the snow is gone the soil is fit for the plow.

Faith and good works are rapidly increasing with the people here; such works for instance as cultivating the soil, increasing their flocks and herds, and thereby increasing the advantages for manufacturing all necessary articles for home consumption. A considerable amount of means has been sent east this spring for the purchase of sheep to be driven here. Wards have severally engaged in raising a fund for this purpose, and been successful in their efforts. I trust this step will be a profitable one to the community; we need the wool converted into cloth and for many other purposes.

The contemplated tour of Presidents Young and Kimball and those selected to accompany them early in the season to the Salmon River Mission, is an item of considerable interest. It will no doubt be one of the most pleasant "outs" that could be enjoyed. About one hundred names have been selected for the trip.

A great portion of the property left by the immigrating companies last fall at Devil's Gate will be brought in by teams that will go out to take supplies to the stations located by the Express company. An opportunity of loading both ways will be an advantage to all concerned.

There seems to be no prospect of a famine this season in Utah; wheat in many parts of the Territory, can be readily bought at one dollar per bushel; corn is bought at one dollar, and oats at seventy-five cents; potatoes are scarce from the failure of the crop last season, and are generally held at one dollar per bushel, but some are bought at less figures; beef is worth eight cents on foot and retails from ten to twelve and a half; butter is scarce and sells at twenty-five and thirty; pork from twenty to twenty-five.

The Tithing store house presents an encouraging aspect for labor on the public works the coming summer. It is indeed gratifying, and much will be accomplished. The Canal from Big Cottonwood to this city is expected to be completed about the 25th of the month, on which the rock will be brought for the Temple. Stone cutters are already at work on the Temple block, and the rocks are being shaped for the walls. We fully expect the Lord and our *friends* will give us peace and plenty to rear a Temple in these mountains that will be an everlasting monument to the industry and obedience of this people; and in which both the living and the dead shall be honored of the Lord.

The Ordinances are now being administered two days per week in the Lord's house built for that purpose.

General health prevails, and the Presidency are actively engaged, much of the time, in public duties.

The general tranquility that reigns in these valleys might well be envied by the world if they were capable of enjoying it; but, alas! their way is the way of the transgressor, which is hard.

I remember you and those who are associated with you in your arduous labors. May the grace and favor of God fit you abundantly for every good word and work, required, or expected at your hands.

With love to yourself and family and the brethren who are co-workers with you,

I am, yours in Christ,

S. W. RICHARDS.

EXTRACTS of a letter from Elder James Lewis, dated Parowan, March 12th, 1857. The past winter has been fraught with many items of interest to the Latter Day Saints, regarding the progress of the work of building up the kingdom of God. There is that power possessed by the Prophet Brigham which stamps all his acts as being calculated to inspire in the breasts even of our enemies a reverence as well as dread of that power by which he governs and controls the temporal as well as spiritual interest of a nation springing into existence—the wonder of the wisest politicians of this age, and although isolated, yet not the less feared; and when we contrast the rotten and corrupt institutions of the age in which we live, and the religion and institutions of heaven which we as a people revere and cherish, it is not at all to be wondered at that we are hated and despised as well as feared; for I can truly testify that while they sink down and become broken and divided, we shall rise and flourish and become mighty in the earth, and they (our enemies,) can't help themselves.

The reformation has spread among the people, and it can truly be said a majority are trying to live their religion. There is a much better spirit among the people, and you know the more we live our religion, the greater our power with God our Father, and, of course, the more to be feared by our enemies. It was so in the days of Moses, when the Israelites kept the commandments; they prospered, and they triumphed over their enemies, for God was with them. The kingdom is moving forward with steady progress, and will increase as the Saints grow in faithfulness.

In the Assembly the power of God was manifest; and could the members of Congress or the Legislative councils of the States be governed by the same power—the same light and intelligence, there would not be the divisions, dissensions, confusion, corruption, debauchery, oppression and distress, so debasing in their influence as we see at the present time through this once happy and free Republic; yet they have the effrontery to publish to the world the wickedness of the people of Utah; but they are so corrupt that they cannot see their own degredation; and thank God the day is not far distant when the avenging hand of God Almighty shall be stretched out over the nation as spoken of by the Prophet Joseph to Henry Clay, and the day hastens as the Saints repent and magnify their calling.

Our Iron works will soon be in successful operation; they have an engine to put up, and I look forward to see success attend this enterprise. There has been a location made at the head of the Rio Virgin for the raising of Cotton and Indigo, and I presume the settlement will be formed without delay. The location is a good one, and will be a strong one on account of the hostility of the Indians. The health of the people is generally good, and plenty is the lot of the Saints at this time. All is right and will be with us, and may God bless you with the faithful is my prayer.

FOR THE MORMON.

Philosophical Certainty of a Future State.

BY ALEXANDER OTT.

CONTINUED.

It is evident that the human mind is capacitated to improve everlastingly, morally, intellectually and physically, and enjoy a certain amount of happiness which is always in proportion to the light or knowledge, the soul is in possession of. The capability of the soul's perpetual progression towards divine perfection, the ardent desire of the spirit acquiring new accessions of knowledge, is a momentous proof in sustaining psychologically the validity of a future state.

On observing the operations of the mind, we find, that its excursions are boundless, as the works of the great I AM, although confined to this coil of clay, it is continually engaged in reflecting on the immensity of the Universe, on the omnipotence of God, and the numberless assemblage of physical objects.

What inconsistency then to speak of the annihilation of a spirit, that is capable of boundless development and enlargement in its faculties, and of acquiring new accomplishments! If it was not for this continual desire after new knowledge, there would soon be a mental stagnation, and then there might be some rationality in the idea of a state of non-entity, but as the soul is constituted, it would be an absurdity to believe in an annihilation of the spirit at the dissolution of the body, because all purposes or ends of that mental stimulus which is implanted in us by our Heavenly Father could not be accomplished; the desire after more knowledge could not be gratified in the short period of a sublunary existence.

The bounds which limit the excursions of the mind when contemplating the wonders of celestial scenery, are marked by the circle of eternity. Should the endless scope for reflection which is here given by unfolding the most magnificent scenes of omnipotence, and the knowledge we can get concerning the nature, size, and distance of those brilliant orbs, not be of some moment in proving the eternal destiny of man.

If this little globe were the only planet in the immensity of space, so that the universe were nothing but an endless void, we might then perhaps suppose, that death stops and destroys the physical and intellectual economy of man, and makes thereby an end to its further existence. The moral and physical evils, the sameness of earthly imperfections, would produce a weariness in the mind of man, who has been many years on this globe, that, the earth being surrounded by a lifeless, dreary void, he would naturally become tired of beholding always the same objects, of passing through the same routine of earthly things, and long for a change. Such a limited range of physical and mental operations would not be capable of gratifying the desires and capacities of the human mind. But we know that an endless host of stars, planets, suns, etc., that numberless solar systems with all the grand appendages of celestial scenery, are continually unfolding new scenes of wonder and beauty to the eye of man. In fact, the results of scientific observations have led to the hypothesis, that every star which runs like a glittering chariot through the immensity of space, is a sun or the centre of a solar system, and that new worlds are continually being discovered.

Man on beholding the millions of heavenly bodies, which are hung up, as it were, on the canopy of celestial scenery, naturally asks himself what are those distant luminaries? What is their size and nature? And if they are framed by the mighty will of God, what are they created for? Are they inhabited, and if so, by what kind of beings? What may be their political social and moral laws? What position do they occupy in the scale of intelligence and civilization?

The reader can easily see, that an endless field of speculation is left here, worthy of the greatest exertions of the immortal spirit dwelling in us. When our minds have been engaged in unraveling the mysteries of heavenly economy, we have naturally a desire to see those distant luminaries, to be an eye witness of those stupendous phenomena which must constantly transpire on the sun, as we observe from time to time changes in the constellation of the *nebulae*. The ardent desire of bringing the stars more and more within the range of our optical powers accounts for the improvement and invention of all kinds of telescopes. It is, however, not only with the assisted eye that we are desirous of seeing those wonders, but we long ourselves to roam on the arena of celestial scenery, and examine the magnificent workmanship of Omnipotence.

If God has implanted in us those desires, He has done it with a view of gratifying them at some future time. The idea of creating in us desires by unfolding to our enraptured gaze a portion of those heavenly wonders, and then not seeing them gratified is an absurd one, for what good would it do, to merely tantalize us constantly, without ever realizing our anticipations?

TO BE CONTINUED.

CHRISTINA M. CLEMENT GRIBBIN, who came in the George Washington, is requested to forward her address to C. C. Dulin.

New York Wholesale Price Current.

Corrected to May 8, 1857.

ASHES—Pot	per 100 lb.	7 37½	a — —
Pearl		— —	a 7 42
CANDIES—Stuart and Bussing's best, assorted	per lb.	—	a —
Ordinary		—	a —
CANDLES—Sperm	per lb.	—	a 40
Adamantine		24	a 25
Mould, tallow		00	a 16
COFFEE—Java, white		15	a —
Mocha		15½	a —
Laguayra		11¼	a 12
Maracaibo		11¼	a 12½
St. Domingo (cash)		10	a 10½
DRUGS AND DYES—Alcohol, pr. gal.		— 60	a — 66
Alum	per lb.	— 2½	a — —
Arrowroot		— 45	a — —
Arsenic, powdered		— —	a — 2½
Asafœtida		— 5	a — 25
Borax, refined		— —	a — 23
Brimstone, American, roll		— 2	a —
do crude	per ton.	35 —	a 40 00
Camphor, crude	per lb.	— —	a — 20
do refined		— 28	a — —
Castor Oil, No. 1		0 00	a 1 40
Chlorate Potash		— 37	a — 40
Cochineal		1 15	a 1 20
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 50	a — —
Cream Tartar	per lb.	— —	a — 30
Gum Arabic, picked		— 16	a — 32
Gum Copal		— —	a — 7½
Gum Myrrh, Turkey		— 10	a — 25
Iodine, resublimed		— —	a 5 25
Ipecacuanha		— —	a 1 60
Madder		— 13	a — —
Magnesia		— 14	a — 35
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 30	a —
Oil Anis		5 25	a — —
Oil Bergamot		3 12	a 3 25
Oil Cassia		— —	a 6 50
Oil Lemon		— —	a 2 12
Oil Peppermint		— —	a 3 —
Opium, Turkey		— —	a 5 25
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 31	a — —
Phosphorus		— 95	a 1 05
Quicksilver		— 45	a — 50
Rhubarb, China		— 82	a 1 75
Saleratus		— —	a — 8
Sal Ammoniac, refined		— 11	a — 12
Senna		— 11	a — 14
Shellac		— 12	a — 16
Sugar Lead, white		— 13	a — —
do brown		— 11	a — 11½
Sulphate Quinine		1 90	a 1 95
Tartaric Acid		— —	a — 42
Verdigris		— —	a — 50
Vitriol, blue		— —	a — 11
DYE WOODS—Camwood	per ton.	115 —	a 120 —
Fustic		27 —	a 29 —
Logwood		— —	a 25 —
FLOUR—State, common	per bbl.	5 60	a 5 63
Michigan and Indiana		5 90	a 7 50
Genesee, extra		6 10	a 8 25
Rye Flour		3 50	a 4 50
Corn Meal		3 60	a — —
FRUIT—Raisins	per box.	— —	a 4 62
Raisins, layers		— —	a 4 65
Currants	per lb.	— —	a — 17
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3 25	a 2 50
8x11 to 11x16		3 75	a 2 62½
11x17 to 12x18		4 —	a 3 —
20x26 to 24x30		5 50	a 4 25
31x40 to 34x46		8 —	a 7 50
GRAIN—Wheat	per bush.	1 60	a 1 80
Corn, round yellow		— 69	a — 73
Barley		1 50	a 1 70
Oats, Western		— 52	a — 53
Beans		1 75	a — —
GUNPOWDER	per 25 lbs.	3 50	a 6 50
INDIGO	per lb.	— 75	a 1 40
IRON—Pig, Eng., Scot	per ton.	29 —	a 30 —
Bar, Eng. refined		60 —	a — —
Sheet, Russia, 1st quality	per lb.	— 13	a — 13½
Sheet, Eng.		— 3¾	a — 4¼
LEAD—Galena	per 100 lbs.	6 75	a — —
Sheet and Pipe		— 6½	a — —
LEATHER	per lb.	20	a 31
MOLASSES	per gal.	57	a 76
NAILS—Cut, 4d and 6d	per lb.	4½	a —
Wrought, 6d and 20d		6	a —
OILS—Olive	per bskt., 12 bottles.	3 30	a 3 50
Olive, in casks	per gallon.	1 25	a 1 30
Linseed		— —	a — 85
Whale		— —	a — 85
Lard, winter		— —	a 1 12½
PAINTS—Lead, red, Am.	per lb.	— —	a — 8¼
Lead, white, Am., in oil		— —	a — 9
Lead do do dry		— 8¼	a — —
Ochre, yellow, French, dry		1 —	a 1 62½
Ochre, in oil		— 4	a — 6
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— —	a — 8¼
Vermilion, Chinese		— 90	a 1 05
Venetian Red	per cwt.	2 —	a 2 37½
RICE	per 100 lbs.	3 75	a 4 50
SALTPETRE	per lb.	6½	a 11
SEEDS—Clover	per lb.	— 11½	a — 12
Flax, American, rough	per bush.	2 —	a 2 10
Linseed, Calcutta		1 90	a — —
SOAP—New York	per lb.	4	a 7
Castile		10½	a 11
SPICES—Ginger, Race	per lb.	5½	a —
Mace		75½	a —
Nutmegs		— —	a 85
Pepper		— —	a 11
Pimento		7½	a —
Cloves (cash)		— —	a 11
SUGAR—New Orleans	per lb.	9	a 11
Havana, white		— —	a 12
do brown		9	a 11¼
Stuart's crushed		— —	a 13¼
SUMAC, Sicily	per ton.	— —	a 75 —
TEAS—Gunpowder and Imperial	per lb.	35	a 75
Hyson		30	a 80
Young Hyson		32	a 70
Hyson Skin		20	a 35
Black		22	a 50
TIN—Banca	per lb.	—	a 33
Straits		—	a 31½
Plates	per box.	9 —	a 10 50
TOBACCO		— —	a 7½
TURPENTINE	per 280 lbs.	3 62½	a — —
TAR	per bbl.	3 —	a 3 25
SPIRITS TURPENTINE	per gallon.	— 41	a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEment, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 152 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

UTAH TERRITORY.

LIVINGSTON, KINKEAD & CO.,

DEALERS IN

General and Assorted Merchandise,

Great Salt Lake City,

Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are he kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent of*—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu: nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immergé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les écès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 25

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President of a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

Book Postage.

ALL Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856

CHARLES ROGERS,

IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,

No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,

APOTHECARY AND CHEMIST,

Corner of Fifth and Market Streets,

ST. LOUIS, MO.

American, English and French Drugs, Perfumeries, Brushes, and all articleos ppertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.

JOHN MADIGAN,

BOOT MAKER,

No. 7 Fourth Street, opposite the Court House,

St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!

D. NICHOLSON'S

Tea, Coffee, and Sugar Warehouse,

DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,

N. E. CORNER OF FOURTH AND MARKET STREETS,

St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,

Manufacturers' Agents and Dealers in

JUNIATA IRON,

BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,

18 Levee and 36 Commercial Street,

ST. LOUIS.

ALWAYS ON HAND,

Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,

Wholesale Dealers in

American and European Fancy and Domestic Dry Goods,

NOS. 170 AND 172 MAIN STREET,

Between Green Street and Washington Avenue, St. Louis, Mo.

JOS. A. EDDY,	A. M. BISSELL,
J. A. JAMESON,	A. COTTING, JR.,
J. P. EDDY,	CHAS. C. HELLMERS.

fe17

WILLIAM N. WHITE & CO.,

Wholesale and Retail Dealers in

FANCY AND STAPLE DRY GOODS, CARPETS, OIL CLOTHS, MATTINGS, &c.,

120 Verandah Row, Fourth Street,

ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S

STEAM BAKERY MANUFACTORY

No. 186 South Fourth Street.

Sale Office and Depot, N. W. cor. Vine and Commerce Sts., ST. LOUIS, MO.

Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.

Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,

Manufacturers and Dealers in

GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,

in packages, prepared for Shipping.

Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,

COUNCIL BLUFF CITY, IOWA.,

EMIGRANTS' STORE,

Corner Broadway and Pearl St., opposite Pacific Hotel.

Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.

mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.

STEPHEN HOYT & CO.,

Wholesale Dealers in

GROCERIES,

Importers of

WINES, FRUITS AND NUTS,

Call the attention of Emigrants to Salt Lake, California, and Oregon to

NO. 47 SECOND STREET,

Between Olive and Pine streets, St. Louis,

Where there always will be fou an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:

Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,

CARRIAGE MANUFACTURER,

Cor. 21st Street and Franklin Avenue,

ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!

KELLM & VONSTRO,

WAGON MANUFACTURERS,

NO. 186 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,

HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,

MIDWIFE,

Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.

MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS.	J. S. CAVENDER.	JAS. SMITH, JR.

ELLIS, CAVENDER & CO.,

WHOLESALE DEALERS IN BOOTS & SHOES,

43 Main Street,

North-east corner of Pine, St. Louis, Mo.

mh8–4m

T. McCAUGHIE & Co.,

MAGUFACTURER OF

LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.

Lasts made to the feet, and warranted to fit.

N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at T. McCAUGHIE & Co.'s, 162 Morgan-st., d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,

DEALER IN

NEW AND SECONDHAND FURNITURE,

NO. 159 FOURTH STREET,

Between Green and Morgan Streets,

HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,

Wholesale Dealer and Importer of

GROCERIES, WINES AND LIQUORS,

Commission Merchant in all kinds of Produce.

NO. 34 SOUTH MAIN ST.,

Two doors below Walnut,

10-1y ST. LOUIS, MO.

T. L. RIVES'

DRUG STORE AND DENTAL DEPOT,

Southeast corner of Fourth and Market streets,

SAINT LOUIS, MO.

Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.

☞ Physicians' orders solicited and promptly attended to.

SAINT LOUIS DENTAL DEPOT.

Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,

APOTHECARIES AND CHEMISTS,

Marble Building, corner 4th and Olive streets,

SAINT LOUIS, MO.

Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

OVER THE PLAINS!!!

LOUIS ESPENSCHIED,

WAGON MANUFACTURER,

ON BROADWAY,

Between Labeaume and Webster streets, opposite Empire Mills,

NORTH ST. LOUIS, MO. fe17 1y



J. McGREGOR,

WATCHMAKER AND JEWELLER,

94 MARKET STREET,

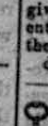
Between Third and Fourth Sts., South Side,

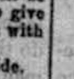
ST. LOUIS, MO.,

Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.

N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.

d22 6m 94 MARKET ST., South side.





CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,

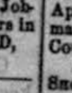
81 Morgan-st., between 2d and 3d,

SAINT LOUIS, MO.

House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.

Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD, d22–6m JAMES CLEGG.





JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.

"In Time of *Peace* Prepare for *War.*"

At the GREAT GUN EMPORIUM of P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,

Will be found the largest and most complete stock of FIRE ARMS in the Western country.

Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.

Call and examine before purchasing.

Remember the No—25 Main street, east side.

mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S

WAGON MANUFACTORY,

Corner Sixteenth and Market Streets,

Keep constantly on hand a large assortment o WAGONS of every description.

Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price.

j12–1y S. & H.

CHARLES HOLMES'

CRACKER BAKER FACTORY,

No. 105 Green St., St. Louis, Mo.

Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.

mh1

WAGON MANUFACTORY,

BROADWAY, between Jefferson and Munroe Sts.,

ST. LOUIS, MISSOURI.

THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.

d22

ELLISON & APPLETON,

DEALERS IN

NEW AND SECONDHAND FURNITURE,

CORNER FIFTH AND GREEN STS.

Mattresses and Comforts of our own make, wholesale and retail.

Mattresses cleaned and renovated.

Furniture and Stoves Bought, Sold, or Exchanged.

d22

W. H. HUISH,

Broadway and Ashley Street, St. Louis, Mo.,

MANUFACTURER OF

STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.

☞ Saw Spindles always on hand. j12

WM. O. GIBSON.	J. A. GIBSON.

WM. O. GIBSON & Co.,

WHOLESALE AND RETAIL DEALERS IN

FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.

No. 138 and 140 Market street, St. Louis, Mo.

Goods delivered free of charge to any part of the city.

St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,

NO. 151 WASHINGTON AVENUE,

Between Seventh and Eighth Sts.,

St. Louis, Mo.,

ENGLISH BREAD BAKERY.

Warranted to keep sweet.

Families supplied at their residence. d22

TWO-MILE HOUSE.

THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.

MEALS AND REFRESHMENTS

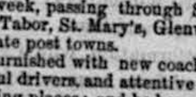
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.

Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.

QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.

MIDDLETON & RILEY,

St. Joseph, Mo.,

COMMISSION AND FORWARDING MERCHANTS,

With large Storage Warehouses and a complete stock of

Merchandise and Provisions,

suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.

REFERENCES:

J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.

fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.

ROBERT LADD,

Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,

ON SECOND ST., NEAR MARKET SQUARE,

ST. JOSEPH, Mo. fe17

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

Weston, Mo.

TUTT & BAKER,

WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,

Weston, Mo.,

Keep constantly on hand a large stock of

Provisions and Family Groceries.

They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.

fe17 TUTT & BAKER.

BELT & COLMAN,

WESTON, MISSOURI,

FORWARDING AND COMMISSION MERCHANTS,

AND

WHOLELALE AND RETAIL DEALERS IN

Dry Goods, Groceries, Boots, Shoes, and Clothing.

Also, Outfitting Goods of every Description.

REFERENCES:

Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T

fe17 6m

Independence, Mo.

ISAAC HOCKADAY,

DEALER IN

Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps,

And Ready-made Clothing.

Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.

NORTH SIDE PUBLIC SQUARE,

Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,

COMMISSION AND FORWARDING MERCHANTS

And Wholesale and Retail Dealers in

Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,

And all kinds of Outfitting Goods,

Sign of the Elk, Council Bluff City, Iowa.

Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.

fe17

TO EMIGRANTS.

M. ROGERS,

SIGN OF THE STOVE

Broadway, Council Bluff City, Iowa,

Wholesale and Retail Dealers in all kinds of

Stoves, Hollow Ware, &c

ALSO,

TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,

LIGHT TRAVELLING STOVES,

And all requisite Camp Furniture for Emigrants

Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,

Wholesale and Retail Dealers in

DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,

Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,

(at the old Stand of McMahon & Williams,)

Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of

GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware. Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

PETER SCHUTTLER,

WAGON MANUFACTURER,

Nos. 78, 80 and 82 Franklin street,

South-west corner of Randolph street,

CHICAGO, Illinois.

All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO

SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S

GREAT WESTERN EMPORIUM,

FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at

No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.

Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,

IMPORTERS AND JOBBERS OF

DRY GOODS,

29 Murray and 33 Warren streets, corner of Church,

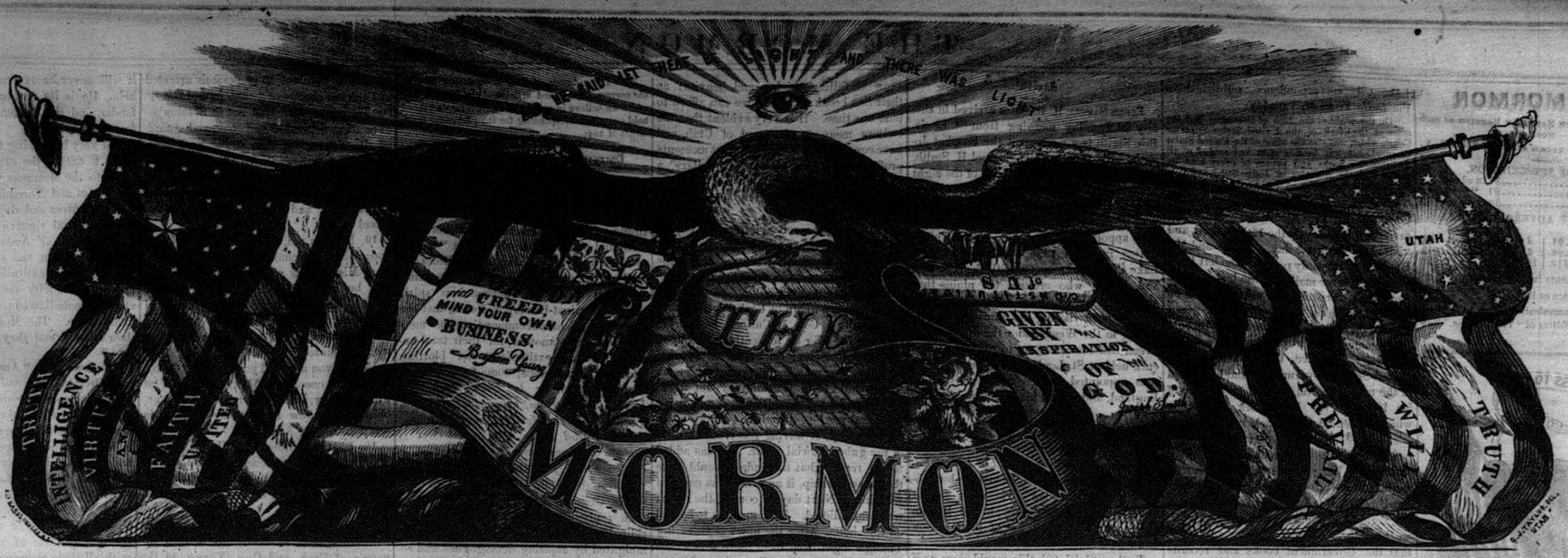
NEW YORK.

A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.

☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.

REFERENCE—JOHN TAYLOR, Editor.

je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 14. NEW-YORK, SATURDAY, MAY 23, 1857. PRICE FIVE CENTS.

Poetry.

"Thy Will be Done."

BY W. W. PHELPS.

The mighty world of man,
With dreadful splendor raving,
Like ripen'd fields of grain,
Or greening meadows waving,
Is ready now for harvesting,
And many reapers have begun,
With songs and pray'rs to Father:
Thy will be done.

Behold America—
The threshing floor of Jacob,
Where all the sheaves are brought;
Let all the nations wake up;
The reapers reap; the binders bind;
They'll earn their penny—every one.
So sing and pray to Father:
Thy will be done.

The dreadful prince of war,
Stirs parties up to fury;
And black and white rush on
Without a judge or jury,
To cope with flesh and foes, and die;
And waste, like fog before the Sun,
So sing and pray to Father;
Thy will be done.

Alas! the day! what rule!
O, know ye who doth govern,
A world in petticoats?
The harlot, not the sovereign:—
With gold and lies, and silk and shame,
She's hid the truth, from every one:
So sing and pray to Father:
Thy will be done.

Let nations wrangle, then,
And red-eyed statesmen storm on,
Our God will sit and laugh,
And so will every Mormon,
So kill yourselves, and leave your room,
Old death is fond of just such fun,
We'll sing and pray to Father:
Thy will be done.

From Life Illustrated, May 16, 1857.

The Mormons.

Who and What They Are, and What They Propose.

The Mormon problem is a knotty one. The precipitation of the threatened crisis in the affairs of that people since the incoming of Mr. Buchanan's Administration lends increased interest to the remarkable community which has settled itself down beyond the confines of civilization, and which seeks to establish among the wilds of the Western slope of the Continent an independent hierarchy, unamenable to United States laws, and differing in essential particulars from any religious or political phenomenon that has preceded it.

The fact that many rumors have gained ground prejudicial to the character of the Mormons; that they are looked upon as the most dangerous and least scrupulous of all the classes of our population; that their religion is denounced as an inhuman fanaticism, and that the vague reports which appear from time to time in the public newspapers lend a color of veracity to the most abominable tales of outrage and indecency, are the reasons which have suggested the propriety of laying before the readers of *Life Illustrated* a correct, unprejudiced and candid exposition of Mormon doctrine and belief, of Mormon practices, of the origin of that singular community, of its present condition and its prospects under the new circumstances with which it finds itself surrounded. We derive our information on these points from the published official records of the Mormons; taking as the representative of their religious faith their great standard authority, the *Book of Mormon*; for their exposition of the origin of this book, their *Voice of Warning*, a controversial publication issued by Elder Pratt in London, three years since; for the defense of the sect against assaults, *Spencer's Letters*; for the opinions of the Elders who govern Utah at this day, the *Deseret News*, the Saints' official paper, published at Great Salt Lake City; for statements of the progress of Mormonism, the Mormon, a weekly newspaper which has been issued from New York for two years past, under the immediate direction of one of the "Twelve Apostles." These authorities can not be gainsayed. The picture derived from the tints they furnish must necessarily be truthful.

First, the Origin of the Mormons.

It is now twenty years since Joseph Smith, divinely directed, as the Mormons claim, fell upon the place where the sacred plates were buried, from which plates, of golden hue, inscribed with mysterious characters, the Bible of the Mormon Church, "Book of Mormon," was copied under angelic guidance. Mormon lived in the age of the Nephites and the Lamanites; two nations which grew from a colony of Israelites who came from Jerusulem six hundred years before Christ, and re-peopled America. This colony were descendants of the tribe of Joseph. They grew and multiplied, and gave rise to two mighty nations. One of these, founded by Nephi, was an enlightened, civilized, cultivated race; had visions, communings with angels, and held the gift of prophecy. The other, founded by Laman, was a wicked and benighted generation, given to wars and cruelties, had no spiritual communings, and finally fell upon their neighbors, the Nephites, and destroyed them utterly. Mormon was a Nephite, and a prophet of the Lord. By commandment of the Lord he made an abridgment of the sacred records, containing the history of his forefathers, and the prophecies and gospel which had been revealed to them: to which he added a sketch of the history of his own time, and the destruction of his nation. Previous to his death, Mormon committed these records to the keeping of his son, Moroni. By him they were continued down to A. D. 420. In that year the records were buried by Moroni in a hill called *Cumorah*, situated in Ontario County, in the State of New York—for it may not be generally known that the Mormon belief is that this part of the earth's surface was peopled by a race of high intelligence and culture, long ages before the aboriginal population throve and hunted in its forests. The Nephites disappeared from the earth's surface, annihilated by the Lamanites. Their records remained buried in the hill in Manchester township from 420 till the 22d day of September, 1827. They were written (so the tradition asserts) "on plates which had the appearance of gold. Each plate was not far from seven inches in width, by eight inches in length, being not quite so thick as common tin. They were filled on both sides with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters of letters upon the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With these plates were also found two transparent stones, set in a bow—the *Urim* and *Thummim* of the ancients, by whose aid the seers prophesied and received revelations. To all these treasures of the past, Mr. Joseph Smith, Jr., an unlettered and visionary gentleman then living with his family in Ontario County, was directed "by an angel of the Lord." By diligent efforts he rescued the precious plates, and again by divine direction set about the work of translating into the vulgar tongue the treasures of wisdom they contained. From this event sprang the sect of the Mormons—perhaps the most remarkable class of people, in all respects, that the world has yet had occasion to place among the ranks of so-called religious fanatics. The votaries who will always be found ready to gather about a standard-bearer whose visions partake of spiritual mystery, soon congregated about Joseph Smith, and hence the formation of the Mormon Church. Gradually enlarging its bounds, the new community emigrated, still under Smith's guidance, to a temporary location in the township of Kirkland, in Ohio; removed thence, after a brief tarry, to Jackson County, in Missouri; and while in this latter place, were "divinely directed" to build a magnificent Temple, the pattern of which was to be revealed from on high. The corner stone of such an edifice was accordingly laid, but the new sect was driven from the State by an enraged mob before its completion, and the exodus to Nauvoo followed. The events at Nauvoo are fresh in the recollection of all. In 1844, the Mormons were again driven out, but not before their famous Temple had been erected. They were a second time mobbed, the military were called out, and the Prophet Joseph Smith and his brother Hyrum were taken from jail and executed! Then came the final exodus to Utah.

Second, the Religion of the Mormons.

Taking the *Book of Mormon* as the acknowledged authority in matters of religious faith among this people, we find the Mormon religion a mixture of Jewish tradition, Christian theology and Pagan rites. The *Book of Mormon* is a work constructed very much after the model of the Old Testament—divided into books, chapters and verses. The opening is the *First Book of Nephi; his Reign and Ministry*. The last is the *Book of Moroni*, which narrates the experiences of that writer in completing this famous record, and comprises sundry letters written to him by his father, Mormon. As therein set forth, the Mormon faith is briefly as follows: 1. A belief in the doctrine of original sin. 2. A belief in the existence of a God. 3. A belief in the doctrine of redemption by Christ, and of his personal appearance and suffering on the earth. 4. A belief in spiritual visions. 5. A belief in predestination. 6. A belief in the duty of baptism. 7, and lastly: that the race of Mormon is *the* chosen race, *intended by the Almighty to conquer and occupy the whole earth*.

Third, the Mormon Government.

The government of the Mormons is vested in a Patriarch, a President and twelve Apostles, or Elders. Their system is one of pure proselytism. Their emissaries go abroad into all lands, penetrate all quarters of the globe, establish head quarters of the Mormon faith; publish Mormon newspapers, periodicals and controversial works; found Mormon churches; expound doctrine; seek out information of the tendencies of the public sentiment; and report progress to the spiritual and temporal heads of the Church. The existing President is the famous Brigham Young, and we shall presently produce extracts from official publications of the Mormons, to demonstrate the nature of the arbitrary power which is at this day exercised by that individual over the members of the "Church of Latter Day Saints." The Elders are dispersed over the earth, in quarters where they seem to be needed. For some two years past, Elder John Taylor, a gentleman of 50 years, and of remarkably pleasing and suasive address, has presided over the interests of "the Church" in this vicinity, having his office in New York. Two years ago, a weekly newspaper was established in this city, under his supervision, taking the title of the Mormon. This paper is still issued regularly. There is a similar publication in San Francisco. The Church in the United States is divided into two "conferences," the constitution of which is not unlike that of the Methodist Episcopal church conferences. Meetings are called at regular intervals, at which the spiritual and temporal condition of the Church is accurately set forth by accredited delegates, and minutes of the proceedings are forwarded to the Presidency in Utah. The system of government is perfect in one respect at least—it exercises so vigilant an inspection of the current of events that the political, moral and social condition of the world is known at head quarters with the greatest possible accuracy, and indications of the popular sentiment in regard to the Mormons themselves are watched with untiring assiduity. The comments of the public press are especially gathered up and preserved with jealous care. The machinery to effect these works is complicated and curious.

Fourth, what the Mormons are doing.

The present Mormon population in the Territory of Utah is estimated at from eighty to one hundred thousand persons. The chief authority over these people is vested, as we have already stated, in Brigham Young. Young—Bro. Brigham is the title by which he is known among the Saints—exercises a strict supervision over the society which he governs, and his government is that of an autocrat. He sets the example of polygamy in its widest form, having a score of wives and progeny almost innumerable. All reports of the progress of the Mormon Church are duly passed to him, and such portions of the information received as he deems it proper for the Saints to know is given from the rostrum of the Temple, at the weekly meetings held on Sunday. The population receives constant accessions from abroad; the principal body of the immigration coming from Great Britain, more particularly from England, in which country the spread of the Mormon doctrine has been wonderful. It is only a week or two since we chronicled among the news items in this paper the arrival of a body of eight hundred and fifty Mormon emigrants at Boston, from Liverpool. This large company made no tarry, but pushed westward at once, making the best of their way to Utah. The accounts which have since reached us of their conduct on shipboard, and during the journey through the West, agree in representing them as a remarkably intelligent, apparently sincere, devout and orderly community. The number of wives "sealed" to the men of the party ranged from one to twelve and twenty. Nor are these the only present growths of the Mormon faith. Converts abound everywhere. A paper now under our eye, published in Chemung County, in this State, notices the existence of a Mormon church in that locality, which comprises thirty members, and is steadily growing. The minister who presides over this Church, claims to have been ordained and set apart by God himself to communicate His will to the world, and also avers his possession of the apostolic gift of healing the sick, casting out devils and working miracles. So in other sections. Over all these companies the Central Government in Utah exercises a watchful care, and the progress of the Church is duly announced in the discourses of the Elders, delivered in the Temple at Great Salt Lake City, and reported *verbatim* from time to time, in the columns of the *Deseret News*.

In order to exhibit more clearly the tenacious hold of Brigham Young upon the rule of the Mormon people, we give extracts from speeches of the Elders in Utah, without comment—each paragraph telling its own story:

"When Bro. Brigham predicts that certain things will happen, if the people persist in a certain course, that prediction will be fulfilled, except the people make a retraction and an atonement sufficient to satisfy the demands of justice, for that is what God requires. When that is done, the sins of the people will be remitted."—*Discourse by Prest. Heber C. Kimball, Sunday, Oct.* 12, 1856.

"You need not ask who administer to Bro. Brigham, for I will tell you: they are Moses and Aaron, Elijah, Jesus, Peter, James and John, Bro. Joseph, Michael the archangel, and the hosts of the righteous behind the vail; they are all engaged in this great work."

"Can I do too much for Bro. Brigham? No, for the more I respect him, as the delegate of God, the more God will honor me and my acts."

"If I have offended Bro. Brigham in any way whatever, rebelled against him, lied about him, or sought to abuse him, what is the use of my going to the water to renew my covenant, until I have made satisfaction to him? The proper way would be to go to him and say, 'Bro. Brigham, I lied about you wilfully, under the influence of an evil spirit;' or, I have ill-treated and wronged you, and know that I must make satisfaction, and I am ready to do anything that you say.' Satisfaction must be made to the one injured, or baptism will be of no benefit."—*Prest. Kimball.*

Nor are the Elders choice in the language employed in these speeches. President Kimball, in another discourse, says:

"There are just as good men and women in this congregation as ever were on the earth, or ever will be, according to their age and experience; then, on the other hand, we have some of the meanest, and, O heavens! how they stink! Are they not ashamed?"

Elder Lorenzo Snow, in a speech delivered on the 4th of January last (reported in the *Deseret News*,) gives utterance to a sentiment which none but he have so clearly expressed. It is somewhat significant in the present position of Mormon affairs:

"When one brother is not willing to suffer for his brother, how is it in his power to manifest that he has love for his brother? I tell you it is in our folly and weakness that we will not bear with our brethren, but if they trespass upon our rights we immediately retaliate, and if they tread upon our toes we immediately jump upon theirs, the same as the people do in the Gentile world, where it is thought necessary to act in a state of independence, and to defend oneself against aggressors.

"It is all nonsense for us any longer to act upon this principle, for there is a day coming that we will have to suffer for each other, and even be willing to lay down our lives for each other, as Jesus did for the twelve Apostles in his day, and as they did for the cause which he established."

We make but a single extract more, but it is a very important one. In an editorial article in the Mormon organ occurs this passage, referring to the rumor of the displacement of Brigham Young by another Governor of Utah, to be appointed by the President:

"How long, think ye, can such oppression be quietly endured? How long, think ye, will any people submit to the dictates, slanders, corruptions, and abuse of officers whom they have no voice in electing, and whose efforts are constantly put forth to their utmost for the destruction of the people among whom they are sent? Suppose ye that the few dollars parsimoniously doled out by Congress can buy freemen to overlook such glaring inconsistencies?"

Fifth, the Prospect.

It is known to our readers that a new Governor has been appointed for Utah by the present Administration. The crisis is impending, and the result can not long remain in doubt. Major M'Cullough will assume the duties of his office in Utah early in the coming summer. It is intended that his government shall be supported by an adequate force. President Young avows his determination to resist the encroachment of a rival officer upon his rights and privileges, and the matter becomes exceedingly complicated. Its progress will be watched with intense anxiety. That there may be violent collisions between the opposing parties is not impossible. Supposing, however, that the Mormons succumb, so far as to obey the United States laws, and that the new Governor is permitted to exercise his authority unmolested—the prospect of affairs even in that contingency is such as to give rise to certain serious questions. They are these:

1. Should Utah apply for admission into the Union as an independent State, what would be the effect of her admission?

2. Would Congress, in admitting Utah to State privileges, justify the practices of polygamy and kindred peculiarities of the Mormons?

3. What would be the effect of a Congressional representation of Mormons upon the policy of the country?

4. Would the recoguition of Mormonism *by Congress* give an official sanction to that sect *as a religious body*?

5. Is the faith of Mormonism such as to justify the government in fostering it—or is it a demoralizing, dangerous, unscrupulous, and defiant?

These are questions which time must answer.

The Sphere of Woman.

NUMBER II.

All heroic impulses, all large thought and great action are forbidden by tyrannical public opinion, while littleness, helplessness and dependence are honored as virtues. Thus do we skillfully combine around woman all the influences which may be little; cherish and degrade her nature, and through her, the future billions of mankind. Is it then strange that civilized nations, although able to produce three times the wealth that is needed for the comfort of all, still walks in a widespread pauperism? Is it strange that the millions of Europe allow themselves to be governed by hereditary robbers and pirates? Is it strange that a Republic is still deemed almost everywhere impracticable? Is it strange that even in this Republic the principles of just legislation and social harmony are not yet understood? Is it strange that science crawls with tardy steps, and that thousands of gross delusions still pervade all countries? Is it strange that every first principle of reason and justice on this and many other subjects are generally repudiated? In short, is it strange that our present comparatively ignorant, diseased, ugly, scrofulous and brutish race cannot see farther than an arm's length before them, and still flounder in this great quagmire of despotism, pauperism, ignorance, crime, war, pestilence, and famine, without perceiving that on the right hand of their hopeless road lies the high table land of universal justice, peace, liberty, knowledge, and health.

Is it strange that such blind imbecility rules the councils of the world, when our whole aim is to place woman in the very focus of imbecility, and through her we thus cripple effectually that God-like power of mind, which would, in a single century, were it left free to lift man from his present social hell to social heaven? It is obvious, then, that in doing justice or injustice to all future generations—and, as the proper development of woman should be the great question with far-sighted philanthropists—let us inquire whether her present limited and peculiar sphere is the best for her rightful development. We can hardly conceive that any rational man should regard woman's present position as the best for her full development. Who will deny that a large portion of the female half of the race are miserably defective in strength, in muscular energy, and general stamina and health? Who will deny that the majority of females are deplorably ignorant, not only of science and literature, but of a large amount of that quality of knowledge which is necessary to fit them for the duties of life, and especially for the duties of a mother? Who will deny that women generally are deprived of that industrial education and those opportunities for a fair reward of their labors which are necessary to their comfort or escaping from poverty, drudgery or anxiety? Who will deny that thousands of females with natural capacities to be leaders or teachers of mankind are kept at present in a limited sphere of usefulness, unconscious of their own power? In short: who will deny that our present social institutions cramp and repress all female greatness? The advocate of the present order can only claim that it develops modesty and the affections at the expense of all the other excellencies of character. But even this claim is fallacious, for the love and modesty of a half-developed woman are far inferior to the same qualities in a fully developed being who would love nobly and wisely, and not with a sickly, sentimental, hysterical or jealous fondness, but with a strength, intelligence and joyousness which would diffuse sunshine on all near her winning presence; the modesty of an ignorant, childish or superstitious woman is far inferior to the modesty of an intellectual and educated woman, accustomed to commune with nature in all her diversity; as flowers of a milliner are to the flowers of nature. But it is contended that this high development of woman is impracticable, that when we give her any wider sphere than the present, we destroy all the peculiar charms of her present character, and substitute therefor the coarse masculine vices of the other sex.

This is contrary to the indications of extensive experience. Men deprived of female society are inclined to adopt coarse and vicious habits, and women deprived of male society are not thereby improved. Bring the sexes together, and mutual benefit results. Man is refined—woman is stimulated and inspired with a higher, nobler ambition. Each sex contributes to elevate and develope the other. In accordance with the universal wisdom of creation, the sexes were ordained to react on each other, not for evil, but for good. It is the misfortune of society at present that this influence is too much restrained; the separation of the sexes is unnatural and demoralizing in its tendency. Let the influence and the presence of woman be seen and felt every where, and that influence will be altogether benignant. It will improve the tone of our education, of our society, of our business, of our professional life, and even of our politics and Governments.—[*Woman's Advocate.*

Who Built Balbec?

Lamertine has the following speculation, in reply to this question:—"It is alleged that not far from Balbec, in a valley of the Anti-Libanus, human bones of immense magnitude have been found. Oriental traditions, and the monument erected on what is called the Tomb of Noah, mark this spot as the dwelling place of the patriarch. The first generation of his descendants probably long retained the gigantic stature and the strength assigned to man, before the total or partial submersion of the globe. These monuments may be their work. Even supposing that the human race had never exceeded its present proportions, it is possible that the properties of human intelligence may have undergone a change. Who can say but that primitive intelligence might have invented mechanical powers capable of moving, like grains of dust, masses which an army of 100,000 men could now scarcely shake? Be this as it may, it is certain that some of the stones at Balbec, which are 62 feet long, 20 broad, and 15 thick, are the most prodigious masses which have ever been moved by human power. The largest stones in the Pyramids of Egypt do not exceed 18 feet; and these are only exceptional blocks, placed for the sake of peculiar solidity in some parts of the edifice."

A Woman's Idea of Strong Minded Women.

Mrs. M. P. Legare, editress of the New Orleans *Southern Mirror*, says:—Woman is by appointment supreme in the social and domestic circle; it is much more important that she have the finer faculties of her nature in a high state of cultivation than the stronger or more masculine qualities of mind. She had better be a philanthropist than a philosopher. One Florence Nightingale is worth more to mankind than all the Lucretia Motts and Fanny L. Townsends that ever cursed the world; while in the domestic circle one good, intelligent, amiable wife or sister, who with such mental training as serves to develope its beauties, and thus invite the sterner sex to woo its refined pleasures and humanizing influences, shines brighter than a whole "woman's rights convention" in solemn conclave, resolving to don the habiliments and usurp the realm of the other sex. Woman's element is love, her weakness is her strength. I battle against innovation, female suffrage, lady physicians and Bloomer dresses.

Fanny Fern on Husbands.

A lady having remarked that "awe is the most delicious feeling a wife can have towards a husband," Fanny Fern thus comments:

"Awe of a man whose whiskers you have trimmed, whose hair you have cut, whose cravats you have tied, whose shirts you have 'put into the wash,' whose boots and shoes you have kicked into the closet, whose dressing gown you have worn while combing your hair; who has been down into the kitchen with you, at eleven o'clock at night, to hunt for a chicken bone; who has hooked your dresses; unlaced your boots; fastened your bracelets, and tied your bonnet; who has stood before your looking-glass, with thumb and finger on his probocis, scratching his chin; whom you have buttered, and sugared, and teased; whom you have seen asleep with his mouth wide open! Ridiculous!"

The Shakspeare Birth-house.

It will startle many to learn that arrangements are in progress for covering with glass, or rather for putting into a huge glass-case, the house in which Shakspeare was born, at Stratford-on-Avon. The houses on both sides have been taken down, and the monument now stands alone. The object of this course is to protect the house against effects of weather and the further influence of time; we question, however, the taste of the arrangement, and fancy it will be the step from the sublime to the ridiculous.—[*London Art Journal.*

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 108 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4.	3 months.....	$8.
6 "	$6.	6 "	$12.
12 "	$10.	12 "	$18.

Larger advertisements in proportion.

One square—10 lines or less.

All letters and communications must be addressed to JOHN TAYLOR, Editor of "THE MORMON," New York, post-paid.



THE MORMON.

NEW-YORK, SATURDAY, MAY 23, 1857.

Judge Drummond and Feramorz Little, Esqs.

JUDGE DRUMMOND the "*horse trader*," as the Hon. J. S. Morrell, of Vermont, styled that immaculate personage, now so bitter against Utah, is out with another letter: it is dated Chicago, May 4th, and addressed to the editor of the New York *Daily Times*. The "horse trader's" wrath is kindled against Mr. Feramorz Little for the letter we published in THE MORMON of the 18th April last. The Judge's pen reveals that he was almost ready to burst with that kind of low blackguardism for which he was so distinguished in the "Shem, Ham and Japhet" row in Fillmore City, when he sent his run-a-way negro Cato—whom he bought the chance of, and caught—to finish off Levi Abrams, the Jew. The Judge innocently talks about "a valued friend" he has about him, a *part* of whose occupation seems to be that of handing the "horse-trader" newspapers. His letter to "The Little Villain" commences: "*A valued friend* of mine has just presented me a communication from Feramorz Little," &c: To the *Herald* of the 20th January, while in California, he begins: "*A valued friend* of mine has just handed me a copy of your valuable paper," &c. How wicked are human thoughts;—we can't keep out of our mind that a certain Judge, who had been to Utah, and who went from there to California, had a *valued friend* with him on the Bench in Fillmore City—in spite of us we can't resist the temptation of wondering, if it were not the same. Was it not Ada? Naughty thoughts! but they will come when the resemblance is so strong.

After speaking of his *valued friend*, and the papers handed to him, the Judge challenges Mr. Little's veracity, and attacks him bitterly. He states that "the burning of about nine hundred volumes of law, together with the entire records of the Supreme Court and all its appendages," was not only known to Mr. Little; but that, "in his capacity as Elder, he sat in judgment on certain members of the Church, and cut them off, for the reason that they expressed a degree of dissatisfaction at the high-handed outrage of the Holy Priesthood of Mormonism."

That the public may know the unscrupulous character of Drummond—this man who has done his utmost to urge the General Government to oppressive measures against Utah—we have cited this passage from his letter, published in the New York *Daily Times* of Wednesday. He has frequently made as direct and positive charges against other gentlemen in Utah, and professed to relate circumstances, which he said transpired there, with as much boldness as he now charges Mr. Little.

There can be no backing from Drummond's language in this charge, it is plain and definite. He affirms that Mr. Little's denial of all knowledge of this burning affair was a falsehood; that he (Mr. Little) was in Great Salt Lake City, "*knew it at the time*" that it took place, and took part in a council subsequently held, at which persons were "cut off" because they were dissatisfied with this affair. All this Drummond affirms, and many who read his letter will, doubtless, from its confident tone, believe it. But who tells the lie—Drummond or Mr. Little? If Mr. Feramorz Little was in Great Salt Lake City at that time and took part in the affair, as Drummond affirms, then he has spoken falsely and tried to deceive us; but we shall prove even by the hostile Anti-Mormon correspondence from Utah that Mr. Little has neither deceived us nor spoken falsely; but that Drummond has charged him falsely, and his statement of a council and cutting off is a pure fabrication.

We do not admit that the 900 volumes of law, records, &c., have been burned—we do not believe it; but for the exposure of Drummond we will cite from Great Salt Lake City correspondence, published in the *Daily Times* on Tuesday:

"On the night of the 29th of December last the office of the Clerk of the United States Supreme Court, which was also the office of the United States Circuit Court, was broken open and robbed of all the records, books and papers of every kind, together with the libraries of Judge Stiles and T. S. Williams, containing some nine hundred volumes."

Here, then, the affair is fixed as taking place on the 29th December. Mr. Little arrived in this city on the 15th of April, and visited us the same day. As he and Mr. Hanks were the only persons who left Utah with the winter mail, and the last persons from that Territory, we asked him if he knew of anything that might have given rise to the report, published in California by Drummond, about burning 900 volumes of laws, records, &c., the property of the United States Government; and he replied in the negative, and handed us a copy of his letter to the New York *Herald*, in which he denied all knowledge of the affair. In Mr. Little's letter to the *Herald* he states that he left Great Salt Lake City on the 11th Dec.; and from other sources we learn that the mail brought by him and Mr. Hanks arrived at Independence, after a severe stormy journey across the Plains, on the 28th of February. Now admitting that the Government books and records were burned, as Drummond asserts, Mr. Little could really know nothing of it, for he had left the city with the mail for the States *eighteen days before* the affair is said to have occurred, as is now shown by the *Daily Times* of Tuesday. Mr. Little was on the Plains, in the midst of deep snows, at the very time Drummond reports him taking part in a council in Great Salt Lake City. Who is the calumniator? Who lies? Who manufactures stories against the Utonians? Who but the most bigotted, besotted and wicked could place confidence in a word Drummond would say after this exposure of his unfounded charge against Mr. Little.

Though we have sustained the truthfulness of Mr. Little's statement, by referring to the date furnished by the correspondent of the *Daily Times*, we by no means admit that the destruction of 900 volumes of law, Supreme Court records, &c., ever took place. We know nothing of it, don't believe it, never heard of it from a respectable source. By the by, this same correspondent of the *Daily Times* changes the story already, as seen in the foregoing quotation. At first, all creation was to be moved, the Mormons had insulted the General Government, had taken 900 volumes of law—the gift of the Government to the Territory—had taken the records, &c., of the Supreme Court and burned them—yes, burned them—and thereby had shown their contempt for Uncle Sam as much as if they had insulted the stars and stripes; fire, sword, blood and thunder were to follow, all for the burning of the Government property. But in this last batch from "the Little Villain's" correspondent we read that the 900 volumes were not, after all the noise, Uncle's property, but the libraries of two apostate Mormons that had been thrown into the nameless place at the far end of "an adjoining yard." Go it, gentlemen; give us another edition.

However unfortunate it may be for those who are not steeped in crime; but have just slipped to a one side a little, it is nevertheless a fact that when a man convicted of falsehood tells the truth no one believes him. That the "horse-trader" can speak the truth may be questionable in some minds, that he does it at any time, we don't believe. We have time and again exposed him, and in this article his culpability is as clear as two and two make four. We shall only notice the next item in his last letter and let that suffice for confirmation of our conclusions.

Mr. Little denied all knowledge of five or six young men from Missouri and Iowa, being incarcerated in the Penitentiary at Great Salt Lake City. Drummond comes out furiously and says that Mr. Little's statement about only three Indians being in the Penitentiary "is a gratuitous and unmitigated falsehood," that Mr. L. knew it was such and adds that "there were at least *four* young men in the Utah Penitentiary." Of course, acting on the proverb, we can't believe the Judge should he even speak the truth. But in addition to Drummond's former habits being against him, we discover enough in his reply, conflicting with his first statement, to warrant us to discredit him again on his own words.

Everybody has heard something of the boy's story of "fifty black cats in our garret." When questioned, the number became beautifully less, till he was certain "there were at least *two* black cats, our cat and another." The judge's first revelation had it that "there were five or six young men from Missouri and Iowa, incarcerated in the Penitentiary at Great Salt Lake City," Mr. Little denies the statement and the judge's young men, like the boy's black cats, begin to vanish: he says "there were at least *four*." Another question or two and the judge's *four*, would vanish to *at least*—I said so.

We have examined enough at present. We wish no one to conclude that we write to excuse any measures of the police at Great Salt Lake City. Should "five or six," or "at least four," or forty, fifty or sixty young men from Missouri and Iowa, or ten times more out of all the States of the Union be dealt with by the civil authorities there, they will be justly dealt with, and should others think otherwise, and have any right to meddle, we doubt not that the Salt Lakers can render an account of their course and take care of themselves.

THE List of Emigrants published in another column are from Denmark, Sweden, and Norway; only three or four of the company are English and Americans.

Arrival.

ELDER SAMUEL H. B. SMITH arrived in this city on Tuesday morning from St. Louis. Bro. Smith is a nephew of the Prophet Joseph. His father, Elder Samuel H. Smith, was brother to Joseph, and one of the eight persons who witness to the world that they saw and handled the plates from which was translated the Book of Mormon. He was appointed on a mission to the United States in April, 1856, and left Great Salt Lake City, in company with the Apostles and Elders who crossed the plains that summer. He has, since he arrived in the States, been visiting his relatives, and laboring in the West, under the direction of Prest. Erastus Snow, up to the last conference held at St. Louis, April 6th, when he was appointed to go on a mission to England, and is this far on his way.

Life Illustrated.

WE publish on our front page a very fair article on Mormonism, from *Life Illustrated*. There are inacuracies in the article; but, obviously, not intended. The most salient error is representing Joseph and Hyrum Smith, as being taken out of their prison and executed.

To the uninitiated, this would seem as if they had been tried, condemned and executed to satisfy the law of the land—or even Lynch. But these two great men fell not thus. They were *assassinated in prison*, though Tom Ford, the Governor, had pledged his honor and that of the State of Illinois, that their persons would be secure there from injury or insult: a promise made to the martyrs and to their friends, after the officers of the troops had pledged themselves to the Governor to defend the lives of these worthy men. They were ASSASSINATED *in prison*, unconvicted of crime, and their blood cries to heaven for vengeance.

Messrs. Fowler and Wells are enterprising men—men of great talent. They are great reformers in their line; and, as writers on general instruction, they are ahead of their generation. They are in the habit of devoting care and attention to what they profess to be engaged in; and, to this, we presume, and to their good common sense, uncorrupted by bigotry, are we indebted for a potice, untainted with hell, fire and brimstone.

Notice.

THE Church of Jesus Christ of Latter Day Saints in Philadelphia assemble for worship in the Arch Street Assembly Rooms, on the north-east corner of Ninth and Arch Streets, every Sunday morning, at half-past ten o'clock, in the afternoon at three, and in the evening at half-past seven, Preaching morning and evening. The public are invited to attend.

The Presiding Elders of Branches connected with the Philadelphia Conference, and scattered members or others in that region of country, who may wish to procure the Books published by this Church, should send their orders to President Angus M. Cannon, No. 302 New Market Street, above Vine, Philadelphia, Pennsylvania.

Letters for T. B. H. Stenhouse should be addressed to Box No. 3957, Post Office, New York.

All newspapers intended for "our" eyes, should be addressed simply, Editor of THE MORMON, New York.

The Next Presidential Campaign.

RECENTLY, the N. Y. *Herald* published in its most prominent column a short address to the friends of Col. John C. Fremont, urging them to organize committees in every town and village to take the necessary steps to bring him in a proper manner before the public a second time for the Presidency of the United States. What has changed the *Herald* so suddenly is best known to himself: however, he says to the public that it is the demoralization of both Republican and Democratic parties, which renders a Union candidate necessary—and that candidate is Mr. Millard Fillmore. As a new feature in the political world, we publish the *Herald's*

NOTICE TO THE FRIENDS OF MR. FILLMORE.—In behalf of numerous supporters of Mr. Fillmore, we call upon his friends throughout the country to proceed without further delay to organize for the campaign of 1860. The dismantled condition of the Democratic and Republican forces, and the great issues which are operating to divide the people of the Union into two absorbing sectional parties, call for the immediate organization of a national Union conservative party to stand as mediator between the North and the South in the next Presidential election. Many friends of Mr. Fillmore believe that in the eight hundred thousand votes which he received last November, from all parts of the Union, there is still existing the nucleus upon which to build a conquering party in 1860. To this end it is desirable, not only that Mr. Fillmore's adherents should proceed in every State, county, city, town and hamlet, to re-organize for active service, but that from every quarter such an impulse shall be given to the American National Convention of the 2d of June, at Louisville, Ky., as shall result in the enthusiastic re-construction of the party upon the genuine, broad and liberal principles of the Constitution and the Union.

General.

INFORMED by our printer that "copy enough is already in hand," we are forced to say but little editorially this week. Since our last issue we have been favored with the best attention of our city cotemporaries, especially the *Daily Times* and *Tribune*. They have published anonymous correspondence from Utah by the yard. To have noticed it this week would be like sweeping the stoop of the door while the snow is falling thicker and heavier: as their lies break no bones, we can afford to bide our time. It is very evident that the writers mean to clear out of Utah, and have concluded to spend their last moments profitably. If the usual "ten dollars" a letter have been paid, Utah has cost the "Little Villain" and "Striker"-Greeley considerably this week.

We have just received letters and papers from Utah: all is peace and quietness. Poor mortals out there—they dream not of the anxiety they create in this christian, pure, and immaculate city.

The Governorship of Utah is still before the people. Col. McCulloch has again rejected the offer so fervently urged upon him, and President Buchanan is reported to be hunting up some western gentleman. Drummond got to Washington last week, and for a glass of rum sling, over and above the usual fee, he enjoyed the reputation for one day only, of having received the offer of the gubernatorial chair. It was added to the report that the judge would take the Governorship, if an army was sent out with him. Next day, of course, the report was contradicted. Drummond is to be laid on the shelf. After the news of Governor Young's flight from Utah there was a rush of applicants for the office—they thought if the "Lion" had cleared out, they might venture; but the last mail's contradiction of the report has beautifully diminished the number of aspirants.

Some of our cotemporaries begin to apprehend that the reports of the terrible state of things in Utah, have been over done. The writers themselves are obliged to ask credence to their letters. But a little time longer and the ding dong will be over.

Thursday's dispatch from Washington says that Gov. Wright, of Ia., is the person selected by the administration for the Governorship of Utah.

FOREIGN SUMMARY.

ENGLAND.—The new Parliament was opened on the 7th of May. The Queen's speech was delivered by the Lord Chancellor, the Queen's state of health preventing her from performing the ceremony in person. The speech gives a very encouraging summary of the present *status quo* of the nation, touching very slightly the yet unsettled state of diplomatic relations with the United States relative to the central American question. Sir John Ramsden is appointed under Secretary of War in the British government. According to news received from Sir James Brooke, 2,000 Chinese have been massacred in Borneo. Lady Franklin has purchased a steam yacht to be sent out in search of her ill-fated husband; Captain McClintock, the celebratad Arctic voyager is to take the command of the vessel. A scientific exploring expedition under the sanction of Government is to make a tour through the western portion of British America. It is rumored that the East India Company is to take an active part in the operations against China. The Archduke Maximilian of Austria and the Grand Duke Constantine of Russia are said to be about to visit Queen Victoria.

FRANCE.—A suspension of the embarkation of troops for China has been ordered by the Minister of Marines. The Swiss question is at last in a fair way to be settled, as Count Hatzfeldt is stated to have been instructed by the King of Prussia to sign the Neuchatel treaty. Senator Sumner refused accepting a public dinner of American residents in Paris. The Russian Grand Duke continues visiting the curiosities of the capital and to receive the greatest honors. The present unsettled state in the Danubian principalities seems to cause great uneasiness in diplomatic circles.

AUSTRIA.—Rumors of the probability of an early resumption of a diplomatic intercourse with Sardinia.

SPAIN.—The Government seems willing to settle amicably with Mexico, although, in some diplomatic circles, a speedy arrangement of the impending difficulties is doubtful. In Malaga and other places where public order has been lately disturbed, the martial law is in force. Several men-of-war and two transports were to sail with troops for Havana.

RUSSIA.—A treaty of commerce has been concluded with Japan, according to which the Japanese ports of Simoda, Hakodadi, and Nangasaki were to be opened.

DENMARK.—It is rumored that the king will be induced by the impending difficulties of his reign to abdicate.

PERSIA.—Hostilities continued. The city of Mohammerah was taken by the British on the 26th April, after a sanguinary engagement. The Persian army was retreating in great disorder.

CHINA.—The difficulties with the celestials assume a more and more serious character, outrages are being committed against the flags of all nations. An Indo-British army and fleet is concentrating in order to maintain the order of England.

MEXICO.—The excitement about the Spanish question is dying off. The difficulties between the government and the clergy appear to be settled, by the latter promising to be faithful to the new Constitution which is to take effect on the 16th of Sept., and by offering a loan.

NICARAGUA.—Walker is reported to have evacuated Rivas and gone on board a man-of-war at San Juan del Sur—this is denied by friends.

NEW GRANADA.—The inauguration of President Ospina came off very quietly on the 24th of April. Much hope is entertained of a more sober and practical policy by the new government.

☞ The columns of THE MORMON are open to the correspondence and articles of the Elders; but, while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

Correspondence of Judge Appleby.

NEW YORK, May 19th, 1857.

EDITOR OF THE MORMON—*Dear Sir:* I have noticed for several weeks past a general tirade of abuse and falsehood heralded forth and circulated freely in the "*respectable journals*" of the day, and editors as well as the writers have been breathing the most bitter and acrimonious spirit possible against Governor Young and the Mormons. Some recommending one measure, and some another, for their total annihilation and extinction, and blotting Utah out of existence; some for sending a "*military Governor to Utah,*" *backed by United States troops, to supplant Brigham Young—make the Mormons respect the laws of the United States, and compel them to conform to the regulations and institutions of Christian society.*" On the other hand, "disorganize Utah, and annex it to California, Oregon," &c.

In reply to the foregoing absurd and ridiculous notions recommended and promulgated by aspiring demagogues and religious fanatics, for political purposes, party prejudices and sectional strife, permit me to enquire of them, why all this excitement? What have the Mormons done? What law have they transgressed? What authority have they set at defiance? Whom have they wronged or molested? Where is one instance of their disloyalty? Are there any Kansas Editions in Utah? Are not her laws good and wholesome? Do not her citizens attend to their own business? Has she not combatted all opposition, and risen to influence and prosperity unprecedented in the annals of history? Let the calumniators of Utah and of the Mormons answer.

Who is the originator of the present crusade against Gov. Young and the Mormons, and which has been so freely expatiated upon by the public press?

Is not a certain "Honorable" Associate (would be chief) Justice of Utah the originator?

Perhaps some may enquire who this "Hon." Gentleman is—this "Honorable" who has got his ire up, and who met with so much disrespect in Utah. Being pretty well posted in regard to the gentleman, I will propound a few questions for him to answer; and when a truthful answer is given, all surprise will, no doubt, cease about his not being respected in Utah. For certainly if a man—and particularly a Judge—does not respect himself, he cannot consistently expect any one else to have respect for him.

Question 1. Hon. Sir, have you a lawful wife and several children residing at Oquaqua, in the State of Illinois? Or have you been divorced from her?

2. Did you leave them there in the spring of 1855, and go to Washington City to get your credentials and instructions from the Department, previous to your departure for Utah, to enter upon the duties of an Associate Justice?

3. Did you while at Washington visit a house of prostitution kept by one Mrs. ——— in ——— street?

4. Was there a nymph boarding there who occupied two rooms in said house, and who went by the name of Ada Carroll, *alias* Mary Carroll, and whose real name was Mary Fletcher, formerly of Baltimore; and who had a husband named Charles Fletcher, by occupation a school teacher; likewise a mother by name of Ridgley, both residing in Baltimore at the time?

5. Has not said Ada a finger separated at the middle joint on her left hand, and a slight impediment in her speech?

6. Did you exclaim the first time you beheld her at said house of ill-fame—"*My Lord, is it possible I am going to love a whore. You are the same person I saw a few nights since in a dream?*"

7. Did you leave Washington, taking said Ada along with you, on the 19th day of April, 1855, for Utah—proceed as far as Baltimore, and put up at the "*Eutaw House* as husband and wife?

8. Did you pursue your journey, arrive at Independence, Mo., call on Col. Hall, and introduce said "*Ada*" as Mrs. "Judge ———;" and did not Col. Hall make a dinner-party on the occasion of your arrival, and invite several ladies and gentlemen of Independence to participate with you?

9. Did you on your arrival at Utah introduce said Ada as Mrs. Judge ——— to Chief Justice Kinney, wife, daughter, and others?

10. Did you say to Mr. Silas Richards, of Utah, (a relative of your wife in Illinois) in reply to the question: "*Is the wife you had in Illinois still living?*" "*Yes, but I have been divorced from her?*"

11. Have you held a regular correspondence with your family in Illinois, while you were in Utah?

12. Did Ada draw some two thousand dollars (was it the fruits of prostitution?) she had deposited in a bank in Washington, and take it with her to Utah—and did you make usury loans of that means, at 30 and 40 per cent while in Utah?

13. Did you have said Ada sitting beside you on the Bench, while you were holding courts at Fillmore City, Utah?

14. Did not the people of Utah inform you that they knew the character of the woman, and that it was a high insult to them, and a disgrace to the General Government that sent you, for you to sit as a Judge with a notorious prostitute on the Bench beside you—and did you not thereby forfeit all respect and esteem of the people by pursuing such a course?

15. Did you not have persons arrested in Utah, on charge of "contempt of Court" (when your court was not in Session)—have them manacled and conveyed; guarded like felons, through snows and inclement weather, from Provo City to Fillmore City—some one hundred and twenty-five miles—at an enormous expense to the government, and all ended in a judicial farce?

16. Did you not, while residing in Utah, speculate in purchasing runaway negroes, from Missourians returning from California, buying and selling horses, Indian claims, land warrants, loaning money at enormous usury, &c., instead of attending to the duties of the office to which you were appointed?

17. Did you not send your negro "Cato," to assault one Levi Abrams, a Jew, at Fillmore City, last January, one year ago, because the Jew made some remarks in relation to your Ada?

18. Did you order Mr. Heywood, the Marshal, to incur unnecessary, and ridiculous expenses, in your courts; and subsequently write to the General Government not to allow them?

19. Have you not used your utmost endeavors, and influence, to malign the people of Utah, and Gov. Young, to the General Government, because you could not ride over them, and did not receive that reverential obeisance, the dignity of your office entitled you to? But did you respect yourself; and did you not busy yourself with the domestic institutions and relations of the Mormons, instead of attending to your own business?

20. Did you not continue writing falsehoods about Gov. Young and the Mormons, dating your letters at G. S. L. City, &c., long after you left Utah, and knew not anything concerning Utah, or the affairs there, only by report, to blind the eyes of the public in the States, impose upon editors, and produce excitement, and ill feeling towards the Mormons, and bring them in collision with the General Government, if 'you possibly could, and thereby endeavor to screen yourself?

21. Do you not know that you have wilfully and maliciously lied about Gov. Young, and the Mormons, in charging them with the murder of Lieut. Gunnison and Col. Babbitt, and that it will revert upon your own head?

22. Have you returned home to your "*divorced*" wife again—please inform us where you left "*Ada*," and how much you made by using her Money, and if she got the profits, or any of the principal?

23. Dare you meet Col. Hall of Independence, Mo., or have you seen him since you introduced "*Ada*" as Mrs. Judge ——, to him, and to the ladies at his house, and have you ever heard of a remark that is reported Col. Hall made, in reference to your insult, "*If ever I meet Judge ———, I will shoot the damned rascal!*

The Judge will please answer the foregoing questions and make a clean breast of it, and then the public will know and understand who the characters are, that are all the while maligning the Mormons.

Utah and the Mormons appear to engross the attention of the greater portion of the public press, at the present time, and editors are publishing all manner of absurdities, and falsehoods in relation to them, to prejudice the public mind, and militate against their interests, and no refutation or reply is scarcely ever permitted to appear in their behalf. No reason, no argument, or principles advanced or adduced, only contumely, falsehoods and ridicule, to refute the doctrine, or faith of the Mormons?

Why do not the clergy, and press come out, and by scripture, reason, and common sense, socially, morally, religiously, philisophically, and politically, prove, and show, to the Mormons their error. These are the weapons to conquer, instead of persecution, oppression, and vituperation. But is there not a political object in view? And are not political demagogues and charlatans leading the van, with the clergy in the back ground? Hence the chicanery, the "hue and cry" and the "uproar upon Mars Hill."

Utah is increasing in numbers, in influence, and in power, unparalleled. All eyes are turned towards her. Rulers, and people, perceive vitality and union in Mormonism. They cannot kill it, nor stop its increase. They know not what to do with it, or how to manage it. It is something new to cope with. Utah is about knocking at the door of Congress, asking for admission as a sovereign state, agreeably to the constitution of the United States, with a "Republican form of Government." If admitted (and there is no reason for refusing her admission—constitutionally or otherwise) she will send her Senators, and Representatives to Congress, and in the present equal balanced force of parties their unpartizan votes would necessarily sway matters—hence the outcry.

If the law organizing Utah be abrogated by Congress (as some wish it to be accomplished, and which Congress has no constitutional right to do) and she is attached to California, Oregon, &c., the Mormons, in the place of sending four or five Representatives to Congress, will send a dozen, for they will be able to elect them in the States and Territories to which they are attached.

Now what is the Government or people going to do with Utah and the Mormons? Let me inform them, they cannot do anything with Mormonism. Kick it, belie it, drive, expatriate, murder, mob, defame, take away Constitutional rights and privileges, oppress, publish, and calumniate it, hate it or love it, still Mormonism is just the same. Onward, upward and eternal, it will never be overcome. God is at the helm, He is its author, protector and defender, and this generation will yet have to acknowledge it!

The very best thing the Government can do, is to extend the same rights and privileges to the Mormons which it accords to the States and Territories, and not endeavor to oppress and deprive them of their Constitutional rights; treat them as human beings, as American citizens; test their patriotism, and see if they will not support the Constitution of their fathers and defend it with their life's blood; and stop this unhallowed persecution and lying about them. The Mormons never forget their friends, and they "*pray for their enemies.*"

But, says one, "Annex them to California, Oregon, &c., *and let them know they must come under christian laws, christian institutions, and christian society.*" Let me here enquire which are the best laws, and which ought we to keep: the laws of God and the Patriarchal order of celestial marriage, for time and for all eternity—a Bible doctrine, pure, virtuous and holy, practiced by Abraham and approbated by the God of Heaven; or the monogamic and corrupt systems of the christian world, with all their abominations? God deliver the Mormons and Utah from "christian laws, institutions and society!" if "*christian*" California is a sample. You cannot ride in a stage there without having one's ears almost all the while saluted with obscene conversation, and disgusted at the wanton actions of Cyprians, of whom there are thousands. You can scarcely enter a place of public resort in any of the towns or cities but what your eyes meet the most obscene pictures with which the walls are "*decorated*;" and females in the same rooms tending bar, &c., with their gambling hells, houses of ill-fame, abandoned women, rum shops, thieves, murderers, libertines, adulterers, cursing, swearing, damning and sinking, drunkards and gamblers, are seen and heard at every corner; and California is only a sample, more or less of the towns and cities in the States and Territories, other than Utah.

Do you see or hear such things in Utah? No, verily no; but these are the products, the "*necessary evils*" of "christian laws, christian institutions, and christian society." As I said before, God of our fathers deliver us from such laws, institutions and society, unless a purification takes place.

Heaven knows that the Mormons look with disgust and abhorrence upon the doings of the "*professing*" christian world and their institutions; they are as corrupt in every department as were the anti-deluvians of old, and the cry of "*O the abominations of the Mormons*" we think comes with an ill grace from such a polluted source, for the Mormons do know that the christian world are wallowing in their filth and corruption. They wish to bring the Mormons down to a level with themselves, with their standard of morality and practices, but the Mormons will never condescend to it; and if Utah was admitted as a sovereign State to-morrow, the Mormons would (instead of being a disgrace to the States) consider it a condescension on their part, and would resemble in something like mixing water with oil.

If the towns and cities of Utah were filled with houses of prostitution (for the accommodation of the "honorable" officers sent there,) groggeries, gambling holes, dens for thieves, drunkards, murderers and robbers, model artists, obscene exhibitions and publications, highway garroters, streams stenched with human bodies murdered and thrown therein, cesspools made the depositories of infants: elopements, abortions, libertines, adulterers, crim. con., black mail, harlots, sodomy, beastiality, suicide, homicide, infanticide, paricide, matricide, fratricide, incest, arson, clergy on hire to preach perverted doctrines, political frenzy, mobs, and jargon, with one continued scene of falsehood, disunion, litigation, and a thousand other crimes, as there are in the christian States and Territories: then, in such a case, "Fair Utah" would be a "*christian land*," under "*christian laws*," "*christian institutions*," *and* "*christian society.*"

Again, "*Utah is in revolt.*" "*Mormon treason, rebellion, traitors,*" &c., are loudly proclaimed. Treason and revolt against what or whom? Why against all base and infernal scoundrels that are a disgrace to society, against all oppression and robbing them of their Constitutional rights or the sovereignty of the people, against all political cliques, against all religious persecutors, bigotry and fanaticism, against all mobs, driving, exiling, burning, &c.; but her inhabitants are firm supporters and defenders of the Constitution of the United States.

Have the Mormons ever resisted any laws, either of State or of the General Government, thrown over them? Have they ever been devoid of patriotism? Let the survivors of the ever memorable "Mormon Battalion," in the war of the United States with Mexico, answer!

Look at Kansas—any "*treason*" or "*rebellion*" there? Look at Christian California, with her Vigilance Committee—any rebellion there? Look at the States of New York, Pennsylvania, Massachusetts, Maine, &c.—are there any treason or rebellion in those States?—treating the decision of the highest tribunal of the General Government with perfect mockery and contempt, and branding the supreme judges as a set of perjured traitors, as in the case of Dred Scott, and the Legislatures of those States enacting laws directly in opposition to the General Government. Look at the city of New York in rebellion against the laws of the State, in relation to the "Metropoli-

tan Police Act," "Port Warden Bill," &c.—the citizens declaring they will resist these oppressive and unjust laws to the knife.

Again, look at Staten Island, in relation to the Quarantine grounds; some burning the buildings erected there, fired by the incendiary torch, led on by a mob armed to resist law; also, the rabid abolitionist, rebelling, by word and action, against the General Government; cursing it and setting its laws at defiance; declaring that the Constitution ought to be burned and the Union severed and scattered to the four winds of Heaven, and doing all they can to bring about their object. Now, what do we behold in all this? Answer: The General Government openly defied, opposed, scorned, derided, and its laws and decisions despised and counted as a thing of naught by the States. The municipal authority, in turn, defying and opposing the laws of the States, and the people, in revolt and rebellion against the whole, rising in mobs to resist and carry out their designs, burning, &c. No treason, traitors, or rebellion in all this? Oh, no! But let the Mormons resist a poor, unprincipled villain's insults, sent among them with a little brief authority, "*O dear,*" then the "hue and cry" is soon raised of "treason," "rebellion," "murder," "blood and thunder," "kill them," "drive them," "send troops," "use the Mormons up," &c.

The Mormons will not resist any law unless that law is unconstitutional, and made expressly to oppress them and deprive them of their constitutional rights. Whatever officers may be sent to Utah, they will be respected so long as they behave themselves and act in the line of their duties; but if ever mobs come to Utah to murder, mob, drive, burn, ravish, and destroy, as they have done in Missouri and Illinois, be it known to all men, and before High Heaven, that the Mormons will make Utah's plains the battle-field, saturate them with their life's blood, and there make their graves in a righteous cause, in defence of right, liberty, their homes and families, thereby emulating the deeds of their fathers.

Utah and Mormonism are bound to go ahead and prosper, and no true-hearted Mormon has the least fear in relation to the result. God is at the helm, and we know it: all is right and all is well, come what may! Israel's God is our refuge, and in Him we will ever put our trust.

W. I. Appleby, of Utah.

Correspondence of Elder Bernard Snow.

Brighton, April 14, 1857.

Prest. Taylor,—*Dear Bro.:* I have been thinking for some weeks of dropping you a few lines, and finally have actually commenced. After I left New York, I paid a visit to my parents in Vermont, and also to a brother and sister, besides aunts and uncles, cousins and second cousins too numerous to mention. I took them altogether by surprise, as they had received no intimation of my coming, and my father when he came to recognize me, (which he did not at first) very gravely remarked "I would as soon thought of seeing Buchanan." I found all quite as well as I could have expected, and save that I was wearied with talking, I had a pleasant visit.

Very many called to see me for old acquaintance sake, while others knowing that I was a "Mormon" came apparently to know whether I was cloven-footed, and wore horns or not, and finding that *at least* I wore the form of a man, they became anxious to know, indeed, whether I was a fair specimen of my kind, or perchance might be in an elementary state, and like the tadpole yet to be armed with claws, as I progressed in my scale of being. I found the people in my native town (Pomfret) very ignorant of the doctrines set forth by the Latter-Day Saints, they seldom having heard anything, except what they have gleaned from the newspapers of the day. Finding a general spirit of inquiry, I obtained leave to occupy the meeting house on Sunday, and preached to a very fair congregation.

I trust good may result therefrom, though their eyes are blinded in a great measure by spiritualism, in which most of them are engaged.

They at once began to set before me the merits of their system, and array their arguments to prove to me that the thing was a reality, and not a piece of deception as many had supposed, when to their great surprise they found they were only wasting amunition, for I readily assented that all was as they represented that far; but when they told me it was of God, and calculated to lead them into a celestial glory, then we differed. Well, do I recollect of Bro. Woodruff prophesying to me in conversation one evening, soon after I had embraced the gospel, and before this spirit rapping was ever heard of, in this wise:

"The Lord never had a Priesthood upon earth, when the devil did not have something directly beside it in imitation, or as a counterfeit of the genuine, which he sought to persuade the people, was one and the same thing.

"And now, since Joseph Smith has been an instrument in the providence of God of restoring the Priesthood, and has received revelations which he has proclaimed to the world, and they as a body have rejected his testimony, and have shed his blood, the day is not far distant, and you shall live to see it, that the devil will open a communication with the spirit world, and the people so far from rejecting revelations, will be flooded with them, and they shall be heard throughout the nations, yea, the people shall become drunken with revelation, but it will be to their own condemnation!"

This, in substance was his prophesy though perhaps not verbatim. I was at a great loss to conceive how this was to be brought about, but nevertheless, I have lived to see it fulfilled in a great measure. It is not my present purpose to enter into a treatise upon what is termed spiritualism, but to narrate what transpired one evening in a circle composed mostly of my own relatives, including a brother and sister, as they related it to me, thinking it may prove interesting to the Saints in general, as it was to me.

What our President has often told us respecting the location or place of the abode of departed spirits is proved to a demonstration, and also that they are possessed of no knowledge except, that which pertains to this earth's sphere.

That spirits of departed friends *do* in *some instances* communicate with their friends, I have no doubt, but we are liable to be deceived even in *this;* as not every spirit is that which it represents itself to be, by any means; and though our friends *do* speak to us from their spirit sphere, their opinions and notions are worth *just as much* to us, as though they had been expressed while in the body, and by their own natural organs of speech, instead of the organs of another body, and *no more.* But to the narrative; it was related to me as follows:

"One evening while we were assembled in our circle, with Mr. K. who is a noted medium in these parts, he, as on many occasions before, became entranced, and a spirit commenced speaking through him, which we at once discovered to be a stranger to us; we inquired who it was that desired to speak to us.

He answered saying, that he had lived upon this continent about fourteen hundred years since, near what is now called Florida, but that the greater portion of his people lived in the more immediate neighborhood of the Isthmus of Darien, and were a numerous and powerful people.

Question. Where did your people come from?

Answer. From Asia Minor.

Q. At what period did your people come here?

A. About six hundred years before Christ.

Q. Will you give us your name?

(The name was given but was so singular in its sound that they put the following:)

Q. Will you write us your name?

A. I could write it, but not so that you would understand it.*

Q. Will you tell us more concerning your people?

A. They became a powerful nation, and built numerous and large cities, but they became divided, and wars and bloodshed crushed their hopes, and crippled their prosperity. There were also violent commotions in the earth, and large cities and much people were thereby destroyed. Where the Gulf of Mexico now stands was once an extended and fertile plain, which boasted several cities, but during one of these commotions, the sea overflowed and destroyed those cities with all the inhabitants thereof.

Q. Will you speak a sentence in your own language?

A. Yes. (And here followed a specimen of his native language, which my friends declared to be awkward beyond description, and expressed their opinion that if it was as crooked when written, as it sounded to the ear when spoken, it would be one of the most difficult ever written.) I listened as you may well suppose with considerable interest, and when they had ended the story, I asked if any of them had ever read the Book of Mormon, and was answered in the negative, and they assured me that they had not the slightest idea of its contents.

This medium was wholly under control of this spirit, and entirely unconscious of what was transpiring. The company supposed that they were receiving a wonderful revelation, of something hitherto unknown to the world, and were not a little surprised, when I informed them that quite an extensive history of that people had been published to the world for nearly thirty years in the Book of Mormon. One of my brothers whom I visited subsequently in Boston, a clergyman by profession, and now an active spiritualist, who a few years ago was very lavish of his harsh epithets upon Joseph Smith, and professed a firm belief in the Spaulding tale, now to my surprise admitted Joseph to have been an honest man, and that he *did* receive the ministration of angels, revelations, &c., but he thought him rather too exclusive in his system; now we, said he, have received the same light, and drink from the same fountain of intelligence!

When I arrived in Cambridge, which was about 7 o'clock in the evening, I was forthwith invited to spend an hour with a near neighbor of one of my brother's who is an editor of a paper devoted to spiritualism. He had heard that I was expected, and earnestly desired me to call on him, which I did. He informed me that he had seen and read a great amount of trash in the papers, which he considered unworthy of credit, concerning "Mormons," and he had for a long time wished to see some one on whom he could rely on for correct information concerning that people; and being acquainted with my brother, who had assured him he might rely on me, he had sought that interview.

I spent about an hour and a half with him and his wife, and had also three brothers present. They all seemed pleased with what I had informed them in regard to the Saints, and if no other good was accomplished, I think much prejudice was removed from their minds. I received afterward a particular invitation from one of the prominent leaders of this system, who resided a few miles from Boston, to meet him and several of his co-operators on a certain day at his residence, and proffered to pay my expenses on the occasion.

My first impression was, that I would not go, but that night I had a dream which showed me that inasmuch as I went trusting in my God for strength, I should receive no harm, and I ought not to neglect any opportunity of doing good, and imparting information to all such as earnestly sought for it.

Accordingly I went and spent the most part of a day with them; and gave them my testimony for the truth, and in a spirit of kindness told them what I thought of their system; for I fully believe they were honestly searching for truth, but were groping in the dark; and so long as they continue to have such implicit confidence in the teachings which they receive through these mediums, they will continue to wander in mazes, dark and still darker. May God help them, who desire the truth to come to a knowledge thereof! I was glad I went and gave them an humble testimony, and hope they may profit by it.

I visited Bro. Cleary, and found him rejoicing in his labors, and the Saints under his charge feeling well. They cheerfully assisted me on my way, by giving me means to pay a steerage passage to Liverpool; Sister Vose, as on all former occasions, was liberal. My relatives were exceedingly kind to me, and I take pleasure in recording it, for such cases are few and far between; but they having ever been educated to liberal principles, accord to every one the right of freedom of speech and liberty of conscience, and said that they considered the "Mormons" had been shamefully abused. They considered that *that* people had just as good a right to the protection of government in the enjoyment of their religion as any other sect or party. As I was about to bid them adieu, one of my brothers gave me an overcoat and other articles of clothing to the amount of about $20—and another brother, learning that I was about taking a steerage passage for want of means to procure other, came forward and paid $25—to make up a cabin passage, and saw me comfortably stowed on board the ship. I had also received assistance from my father and another brother in Vermont, although none of them are as yet numbered among the Saints. May God bless them and open the eyes of their understanding to the truth.

I sailed on the 7th of February and landed in Liverpool on the 25th, being eighteen days. The ship was one of the line chartered by Thayer & Warren—the Mary E. Balch, Capt. Woodbury, who is very much of a gentleman, and also his chief mate, Mr. Daniels; they spared no pains to make the passengers comfortable.

I was appointed by President O. Pratt to the London pastorate, under Bro. J. D. Ross, and am at present by his appointment laboring in Brighton, a town of about eighty thousand inhabitants, with a branch numbering when I came here, about ninety members, but the work of pruning will probably reduce it to seventy-eight, seven of which number are now on their way to Zion.

I have recently baptized three into the Church, and many more are inquiring and searching for the truth. The Mormon comes to me weekly and is indeed a welcome messenger.

My health is good, and I feel to rejoice in my labors, and hope to be an humble instrument of doing good, and bringing many to a knowledge of the truth. Give my love to Bros. Stenhouse, George, Dulin, Ott and all inquiring friends.

May God continue to bless and crown your efforts for the spread of truth and the upbuilding of his kingdom on the earth.

Yours in the bonds of the Covenant,

Bernard Snow.

*I only regret that they did not get him to write a sentence or two in his own language. I will venture to say, we would have found it to correspond with the characters from which the Book of Mormon was translated.

Correspondence of Prest. George J. Taylor.

Life on the Missouri River.

"Sultan," Missouri River,
50 Miles above St. Louis,
May 8, 1857.

Dear Father: * * * I have thus far been preserved from accident in my peregrinations, although I have been in one or two positions that I did not relish a great deal at the time. The boats on this river run over sand bars and snags almost as much as ever, and sometimes, since the tide of emigration has set towards Kansas so strongly, and the boats have increased in number, (there are about forty altogether,) they run into each other by way of variety. As I went up last time, while stopping at Jefferson City, waiting for the "Lightning Line" to start, the steward of the "Australia"—lying next to us—was shot by a negro because he refused to pay him for part of a day's work that he had done; but, as the pistol was loaded with shot, it did not kill him, although the shot struck him in the face just above the right eye.

When I was coming down on this boat, we stopped at Camden for a few minutes; there two deck hands, both Irishmen, got to fighting, and, after gouging, pulling hair, and pummelling each other until they were almost exhausted, and streaming with blood like two stuck pigs, the largest one seized the other with his teeth and commenced biting, which performance he concluded by chewing off his antagonist's nose. Soon after I got to the scene of action, the noseless one had his teeth firmly imbeded in the scalp of his enemy, and was shaking his head in a manner that would have made a well-bred bull dog ashamed of himself. They were separated soon after I got to them, and the largest one was taken into custody by an officer who happened to be there. What they will do with him I don't know; but I think both ought to have their teeth pulled at least. The nose was scarcely dressed before its rowdy owner struck and kicked another man most shamefully. Nothing has been done with him, and he comes up on deck now and again with two or three large black patches on his face, of which he seems to feel not a little proud.

I had almost forgot to mention that there are some very enterprising characters out this way, who will compete well with the Pennsylvania electioneers. There was quite a lot of little circulars handed round on the boat by a young man, as I went up, headed "Kansas," and going on to state that passengers for that Territory would do well to land their goods at *Delaware City*, as they could reach the interior sooner—fare was cheaper—the company had a steam ferry, and people would be nearer Lawrence by so doing. The place had not hitherto been much noted, but now *an energetic company of Free State men have got possession of it*, and added to its other advantages, too numerous to mention, "*the Government and Salt Lake freighting will be centered here.*" Mr. Lampton observed that probably some of our "secret agents" were established at that place that the St. Louis *Intelligencer's* correspondent speaks of, as I appeared ignorant of the freighting business. I was inquiring about this place, see ing such an advertisement of it, and find that "the energetic company" will have to *use* all their energy, if it ever becomes a town, as it is situated on a high bluff, is but little known, and their diminutive ferry boat is unable to cross the river unless it goes down the stream half a mile, *a la* flat-boat.

I have not been robbed so far, and don't anticipate such luck, as I have a state-room in connection with an honest Dutchman, who tells me he "not can shpeek all tings."

You must excuse my writing, as the boat is in motion, and I shall not have time to copy. Your affectionate son,

George J. Taylor.

Latest from Utah.

St. Louis, May 15, 1257.

Prest. John Taylor—*Dear Brother:* By request of the Hon. Geo. A. Smith, I write you a few lines. I left Great Salt Lake City, on the 2d of April last, a passenger with the April mail, in charge of Mr. P. L. Stoddard, conductor. We had good weather and grass to Fort Bridger, and plenty of snow from the head of the Echo kanyon, to Bear River. From Bridger to Rocky Ridge, on Sweet Water, there was no grass; our animals had to subsist on greasewood. From the latter place, to Ash Hollow, the grass was tolerable; and from thence to the Missouri River, there was no grass, except on the Little Blue, where the grass was good. I arrived at Atchison on the 10th inst. I left there on board the *Morning Star*, on the 11th, and arrived in this city last evening. I presume that the mail arrived at Independence on the 12th.

While crossing the plains, we were overtaken with six snow storms; one very severe storm was at the South Pass, on the 10th April. The snow was from three to five feet deep at the Pass, and the storm being very severe, it was with difficulty that we could find the road to the Sweet Water. We succeeded in getting to the river in the evening, which we crossed on the ice. We had one wagon drawn by four mules, and one by six; and about fifty head of animals besides. The most severe snow storm, mingled with chilling rain, that we experienced, was twenty-five miles above Fort Kearney, on the Platt River, on the 30th April. Six of our mules froze to death in this storm. The other storms were less severe.

The May mail, for Salt Lake City, in charge of Mr. John Murdock, conductor, camped with me, on the evening of the 6th inst., on Big Sandy, two hundred and fifty miles from Independence. They were getting along well, and all in good health and spirits. The Hon. J. M. Bernhisel, Hon. Geo. A. Smith and Elder T. O. Angel, were passengers with that mail.

Bro. Smith wished me to inform you that he has been very much relieved from the cough which afflicted him while in the States, since he has been on the plains.

The winter in Utah, which had been very severe, broke up in February. The weather in March was warm and pleasant. The farmers were busy ploughing during that month, and had sun most of the spring before I left.

I think that spring is, at least, six weeks earlier in Utah, than it is in Missouri. Provisions are plenty: flour was selling at $3 and $4 per hundred: wheat, $1.25 cents, and corn and potatoes at $1 per bushel. The Utonians are at peace in Utah, and with all good men everywhere. Since I have arrived in this lower world, I have heard much about wickedness and abominations in Utah. I do not think it is necessary to say anything in defense of Utah, as no honest, sensible man will believe the reports, and I care not if the other portion of mankind believe them or not. "The wicked fleeth when no man pursueth," and the wicked must abuse the righteous, so as to hide their own wickedness. I do not think that I shall ever apostatize—especially if I should have to return to the States. May the Lord bless you.

I am, your brother in the covenant,

Isaac Bowman.

Correspondence from Prest. W. Woodruff.

Historian's Office,
G. S. L. City, April 1, 1857.

Elder Taylor—*Dear Sir:* Our Eastern Mail for October and November arrived in this city on the 24th inst., containing 28 brass-lock sacks; 30 were sent, but 2 of them were deposited *somewhere*. The mail has grown several months old while on the way; mostly at Devil's Gate: it was accompanied by our friend S. L. Heywood, who reports that while weather-bound at the Devil's Gate the company suffered much for the want of food, having subsisted for one month on ox hides entirely. The mail company left that point as soon as they could possibly get through the snow, and it was with great difficulty they got through when they did. The mail brought Prest. Young a great many letters. We have not yet had any word from the mails of the winter months, but we have learned that the snow was very deep east as well as west of Laramie. We have had more snow in the mountains and valleys through this Territory than we have ever seen since our settlement in these mountains; yet there has been but a small amount of stock lost in comparison to the loss last season.

I was truly gratified to hear from you by letter and to learn that you had prepared for us an account of the martyrdom of the Prophets. I did not learn in what way you intended to forward it to us, whether by mail or private conveyance; if by mail I expect we will have it when the winter mails get in. We had much later news from you and the brethren, through The Mormon, and by letters *via* California, than we received by the last Eastern mail. The Mormon keeps us well posted up upon matters and things in general in the East. We can clearly see that you have had a strong warfare upon your hands since your residence in New York, and I believe all your friends in Utah feel that you have ably defended yourself, and maintained the cause of truth, and that victory has been with you as an able editor and a champion of rights. I consider The Mormon has been from the commencement as a sharp thorn in the side of the enemies of Zion, and a powerful engine in the defence of the truth, and has been an instrument in the hands of God of doing much good.

As far as news is concerned with us in Utah, I will say that we are having universal health, peace and plenty throughout the Territory, so far as I know.

Spring has broke in upon us warm and mild, snow having disappeared in the valleys, though the mountains and hills still wear their white mantle and are deeply clad with snow.

The Big Cottonwood canal is nearly finished, and will soon receive the water for irrigation and also for canal purposes, by which we shall be able to boat the granite rock from the Big Cottonwood kanyon to this city for building the Temple.

There are many stone-cutters now at work upon the Temple block, and after conference there will be a large addition. It is sweet music to hear the sound of the hammer and chisel in the hands of so many men. We expect to push the work of the Temple this season.

We have every prospect of a very fruitful season. Peaches, apples, plums, apricots and currants are all loaded with fruit buds, and some nearly ready to bloom. We have also a fair prospect for grain, as far as we can judge.

The past has been a very interesting winter in Utah to the Latter Day Saints; the inhabitants almost universally have assembled themselves together in their towns, cities, wards, settlements, branches, and quorums, and spent their Sabbaths and winter evenings in preaching, teaching, prayer and praise unto the Lord; and much of the Holy Spirit has been enjoyed in all the assemblies of the Saints, in every capacity in which they have met, and such a thing as a ball or party for recreation has hardly been heard of throughout the Territory. The power of God has rested upon the Presidency, the Twelve, and the Elders of Israel, and they have been inspired to impart a great amount of teaching, counsel and knowledge unto the people; and the fruits of the Spirit of God have been visibly manifested among the people, and they have greatly rejoiced in the Lord. I have attended a meeting of some kind almost every night through the winter months.

The Presidency, with many others, are preparing to make a trip to Salmon River settlement this spring, visiting the Northern Branches as they go.

I think we have a fair supply of bread for the inhabitants until another harvest. The fruits of the reformation have been manifested in a greater degree than ever before in keeping the law of tithing, which is finding bread for the public hands on the Temple, &c.

Elders A. Lyman and C. C. Rich are expected about the first of May. I expect they will take an European mission.

Your family and the families of all the brethren are all well as far as I can learn, except the youngest son of J. M. Bernhisel has been sick for a few days past.

That the peace and blessings of God may rest upon you in all of your exertions and labors to promote the cause of truth, and upon those connected with you, is my sincere and earnest prayer.

Yours truly, W. Woodruff.

John M. B. Petrikin, a member of the Pennsylvania House of Representatives from Lycoming county, died in Harrisburg, on the 15th inst., of disease contracted at the National Hotel in Washington.

☞ Not having the algebraic signs in our "font," we are obliged to substitute words for them in the following:

Answer to second question by W. I. S.

Let x be the number of beggars.

Then 8 x minus 14 is equal to 6 x plus 20.

Subtracting 6 x from both quantities, leaves 2 x minus 14 equal to 20.

Therefore, 2 x is equal to 34, and x is equal to 17, the number of beggars.

Then 6 x plus 20 is equal to 122 }
Or 8 x minus 14 " " " 122 } or $1.23 the money he posesses

By Arithmetic.—The sum of the difference is 14 plus 20, or 34. A single difference is 8 minus 6, or 2. Divide the sum of the differences, or 34, by a single difference, or 2, and the quotient is 17, or the number of beggars. Jos. N. Benedict.

TELEGRAPHIC.

News From Great Salt Lake City.

St. Louis, May 18, 1857.

The overland Utah mail has arrived here with Salt Lake City dates of April 2.

The Territory was quiet. Preparations were making to send a large number of missionaries to all parts of the world.

The accounts of the mouements of Brigham Young do not accord with those received via California. He seemed to possess the entire confidence of the people, and was planning a pleasure excursion to the Mormon settlement at Salmon River.

For some unknown cause, the Mormons at St. Bernardino and the surrounding settlements have been summoned to Salt Lake City.

The Cheyennes were becoming bold and defiant. A trader, arrived from Fort Laramie, reported that reported that the Indians acknowledged the loss of sixty warriors sent to commit depredations on the California road, in consequence of which they have made prisoners of sixteen traders, and have sent one hundred warriors to the road to avenge the loss.

Starvation in Northern Michigan.

Detroit May, 15, 1857.—Information has been received here of great destruction in Gramot County and other localities in the northern part of the State. Several persons have died from starvation, and cattle were also dying for want of food.

LIST OF PASSENGERS

Shipped by ORSON PRATT, 42 Islington, Liverpool, on board the Ship "Westmoreland," Capt. R. R. Decan, for Philadelphia. Sailed April 25, 1857.

Adults.	Children.	Adults.	Children.
Rasmus R. & Maren C. Lund	3	Gjertrud Peterson	
Maren Lund		Amalia Ahlgren	
Christiana Johnson		Maria Rybey	
Erick J. Erickson		Jens and S. C. Eskildon	4
Hans and Cecelia Koford	9	Jens Poulson	
Eliza K. Koford		Johanna Madsen	1
Peter H. and A. M. Sorenson	1	Peter Jenson	
Christian Lorenson		Ingeborg Peterson	
Anna C. Hanson		Solene Schroden	
Jens and Anna Otteson	1	Elizabet Lorentzan	
Nils C. Sondergood	1	Maria L. Venbery	
Jacob and D. Christianson	7	Anna M. Poulson	
Anna Jenson		Johanna M. Hauberg	
Andrew and B. K. Nilson	8	Camilla D. Jacobsen	
Nils and K. Nilson	3	Anna S. Ericson	
Jens Johnnson		Fresk C. Zackariarson	
Jens Jenson		Christian P. Sandley	
Ellen Hanson		Lars and Brita Carolson	1
Anna Jenson		Anna Mauritson	1
Ola Larson		Maren C. Christensen	
Petranella Larson		Ola and Maren Peterson	2
Jacob and Maria Jenson	6	Hans and B. M. Hanson	6
Augusta Mink		Christian and Inger Hanson	5
Nichol A. and L. Sorenson	9	Else and Anna Hawkansen	
Nils Otts Jorgenson		Ingeborg Nilson	
Soren J. and M. Kragsebon	4	Fred'k and Maren Olson	3
Mads T. and I. Leodat		Olaf N. and K. Lilenquist	4
Lars Jacobsen		Karen M. Anderson	
Marina Larsen		Karen M. Peterson	
Onna M. Johansen		Peter and Anna Olson	
Jens and Johanna Jenson	2	Soren Jacobsen	
Bengt Hansen		Mads and Maren Jenson	4
Ola and B. Pehrson	4	Nils and Anna M. Sorensen	
Anna Arvidson		Karen Christensen	
Anna Anderson		Peter A. and K. M. Just	5
Nils and M. R. Mortinson	2	Soren J. and A. C. Schon	4
Rasmus Clouson		Wilhelmina Steck	
Peter and Berta Madsen		Lars Nilson	
Anders and Anna Jenson	2	Anna K. Schon	
Karen Olsen		Hans S. and Maren Schon	2
Niels Rasmussen		Metta C. Petersen	
Hans and M. S. Christiansson		Anna Anderson	
Karen M. Anderson		Abelone Sorenson	
Jorgen and B. Bentson	4	Anne M. and J. Berthelsen	
Christian and E. Broderson	5	Michael M. Petersen	2
Kirsten and D. Petersen	1	Karen Anderson	
Anders and O. Nilson	6	Johanna M. Sanderson	
Caroline Nilson		Johanna M. Neem	
Nils and Sophia Peterson	2	Hans Hansen	
Niels Clouson		Stephen & A. M. Christensen	1
Anna Peterson	1	A. C. & S. M. Christensen	2
Jens Jenson		Jens C. and M. Anderson	4
Jorgen C. Folkman		Johanna M. Larson	
Christian M. Funck		Lauritz Larson	
Margaret C. Kofod	2	Anna M. Thompson	
Jens N. and M. C. Holm	1	Jens C. Christenson	
Peter and Anna Nilson		Ellen C. and Karen Jenson	
Johanna Thompson		Nils C. Peterson	
Inger A. Thompson		Hawkan and Hanna Svaf	
Kelsina Bohn	5	Nils and Anna Svaf	
Metta M. Kilting		Christopher and K. Haltbery	2
Marcus and K. Ericson	1	Anders and M. Blomdall	3
Metta Nielson		Nils Thorbiornson	
Nils P. Thomson		Ola Anderson	
Jacob A. and J. K. Julander	4	Enza R. Harbye	
Karen M. and K. Olsen		Helga Olson	
Nicholina Olsen		Lars and M. M. Frantzen	2
Karen Jensen		Johan F. F. Doris	
Ludvig D. Jensen		Gustave and Maren Anderson	2
Mariana Hostgord		Johanna Johanson	
Christen and K. A. Nilson	2	Gjertrud M. Roisson	
Anna A. Anderson		Gjertrud M. and E. G. Roisson	
Nils and C. Christianson	3	Carl Cndornis	
Maria Laurenson		Maria E. Johnson	
Karen Berthelson		Caroline C. Johnson	
Maren C. Johansen		Ingeborg and O. Jacobson	
Ola C. and K. M. Olsen	1	Eric Johnson	
Christiana J. Mattison		Christian and A. M. Nilson	1
Niels and E. C. Thuesen	3	Simon Peterson	
Hans C. & C. H. Rasmussen	4	Jorgun Jenson	
Jens and K. K. Jenson	4	Anna E. Johanson	
Johanna P. Mystrom		Bertha M. Jenson	
Johanna Ascelsen		Anna C. and Karen Anderson	
Hans W. & K. S. Mickelsen	3	Anders and M. K. Hanson	1
Elina C. and J. Jorgensen	1	Hans C. and K. Nilson	3
Elisabet Rasmussen		Jorgen and Anna Hanson	4
Jens and I. L. Jenson		Oluf and O. Loveneall	1
Jens P. Hansen	1	Kirsten M. Larsen	
Jorgen and J. Sorenson	1	Hans Hamer	
Anders and I. Jensen	2	Anne M. Jensen	
Anna C. Anderson		Jorgen J. Scram	
Christen and K. Knudson		Jacob and I. C. Christensen	1
Ellen Hanson		Maren Petersen	
Karen K. Christianson		Mads and M. Christensen	1
Peter and Elsa Nilson		Jens and Anne M. Jensen	5
Cotilob A. Hanson		Christian Christensen	
Inger and K. Nilson	3	Anna Anderson	1
Peter Hanson		Awke Sahlberg	
Hans and Maria Jenson	4	Christiana Nielson	
Hans and E. Christianson		Jorgen Hagerup	
Pauls and Nils Peterson		Jens and C. Jorgenson	1
Nils and Maria Garff	4	Magdalena Christenson	
Karen M. Petersen		Anders Anderson	
Sophia Christopherson		Anna S. Jenson	
Nils and K. Sorenson	2	Christian and E. Hanson	
Morten and Anna Sorenson		Anna M. Hanson	1
Stina Jenson		Anders and M. A. Rasmussen	2
Karen Jacobsen		Rasmus and H. Nybolle	3
Marja Jenson		George W. Thurston	
Lars K. and K. Christensen		Henry Lunt	
Mads Larsen		Lorenzo D. Rudd	
Mads P. & B. M. Rasmussen	5	Susanna Jepperson	1
Jacob Bastian		Peter Hanson	

SUMMARY.

Adults, 8 yrs. and upwards.	Children under 8 yrs. and over 1 yr.	Infants under 1 year.	Total.
404	105	30	539

M. Cowley, President;
Carl C. A. Christensen, Steward;
Jens P. Folkman, } Cooks;
Gudmun Gudmanson, }
Nils J. Jepperson, shipped as seaman. } 5

Total 544

ELDER MATTHIAS COWLEY, President.

Henry Lunt, }
Olaf N. Liljenquist, } Counsellors.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Eliza Snow's Poems	$1, $1.50, $1, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor. $1.75	
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millenial Star	6 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

MARRIED,

On the 17th of May, by Elder William H. Miles, H. J. W. Slade, the only son of Bro. Slade, London, to Miss Emily Clisson, both formerly of England.

New York Wholesale Price Current.

Corrected to May 22, 1857.

Article	Unit	Price	a
Ashes—Pot	per 100 lb.	7 75	a — —
Pearl		— —	a 7 37
Candies—Stuart and Bussing's best, assorted			
Ordinary	per lb.	—	a —
Candles—Sperm		—	a —
Adamantine	per lb.	—	a 42
Mould, tallow		24	a 26
Coffee—Java, white		13	a 15
Mocha		15	a 15½
Laguayra		15½	a —
Maracaibo		12	a 12½
St. Domingo (cash)		12	a 13
		11	a 15
Drugs and Dyes—Alcohol	pr. gal.	— 66	a — 72
Alum	per lb.	— 2½	a — —
Arrowroot		— 45	a — —
Arsenic, powdered		— —	a — 2½
Asafœtida		— 5	a — 25
Borax, refined		—	a — 27
Brimstone, American, roll		— 3	a — 3½
do crude	per ton.	35 —	a 50 00
Camphor, crude	per lb.	— 30	a — 32
do refined		— 28	a — 38
Castor Oil, No. 1		1 20	a 1 80
Chlorate Potash		— 42½	a — 45
Cochineal		1 15	a 0 00
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 00	a 1 50
Cream Tartar	per lb.	— 28	a — 28½
Gum Arabic, picked		— 16	a — 32
Gum Copal		— 8	a — 8½
Gum Myrrh, Turkey		— 00	a — 25
Iodine, resublimed		5 00	a 5 25
Ipecacuanha		1 12½	a 1 25
Madder		— 13	a — —
Magnesia		— 14	a — 16
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 25	a — 26
Oil Anis		7 00	a 7 50
Oil Bergamot		3 12	a 3 25
Oil Cassia		6 50	a 7 50
Oil Lemon		— —	a 2 25
Oil Peppermint		— —	a 3 75
Opium, Turkey		— —	a 4 87½
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 30	a — —
Phosphorus		95	a 1 05
Quicksilver		— 45	a — 50
Rhubarb, China		1 50	a 1 75
Saleratus		— —	a — 8
Sal Ammoniac, refined		— 11	a — 12
Senna		— 11	a — 13
Shellac		— 13	a — 16½
Sugar Lead, white		— 13	a — —
do brown		— 9½	a — 10
Sulphate Quinine		1 90	a 1 92½
Tartaric Acid		— —	a — 42
Verdigris		— 50	a — 75
Vitriol, blue		— —	a — 11½
Dye Woods—Camwood	per ton.	115 —	a 150 —
Fustic		27 —	a 29 —
Logwood		— —	a 25 —
Flour—State, common	per bbl.	6 40	a 6 45
Michigan and Indiana		6 70	a 8 50
Genesee, extra		7 50	a 9 75
Rye Flour		3 60	a 5 00
Corn Meal		3 60	a — —
Fruit—Raisins	per box.	4 75	a 4 80
Raisins, layers		— —	a 5 25
Currants	per lb.	— —	a — 16
Glass (American window)—			
6x8 to 8x10	per 50 feet.	3 50	a 2 75
8x11 to 11x16		3 00	a 4 00
11x17 to 12x18		3 25	a 4 50
20x26 to 24x30		4 25	a 6 50
31x40 to 34x46		5 —	a 9 00
Grain—Wheat	per bush.	1 60	a 1 80
Corn, round yellow		— 88	a — 90
Barley		1 40	a 1 60
Oats, Western		— 60	a — 62
Beans		1 87½	a 1 94
Gunpowder	per 25 lbs.	3 50	a 6 50
Indigo	per lb.	— 75	a 1 40
Iron—Pig, Eng., Scot	per ton.	30 —	a 35 —
Bar, Eng. refined		60 —	a 61 50
Sheet, Russia, 1st quality	per lb.	— 13	a — 13½
Sheet, Eng.		— 3½	a — 4½
Lead—Galena	per 100 lbs.	6 75	a — —
Sheet and Pipe		— 6¼	a — —
Leather	per lb.	20	a 31
Molasses	per gal.	57	a 76
Nails—Cut, 4d and 6d	per lb.	3¼	a 4
Wrought, 6d and 20d		6½	a —
Oils—Olive	per bskt., 12 bottles.	3 30	a 3 62½
Olive, in casks	per gallon.	1 25	a 1 30
Linseed		— —	a — 80
Whale		— —	a — 85
Lard, winter		— —	a 1 15
Paints—Lead, red, Am.	per lb.	—	a — 7¼
Lead, white, Am., in oil		— —	a — 9
Lead do do dry		— 8½	a — —
Ochre, yellow, French, dry		1 25	a 2 00
Ochre, in oil		— 4	a — 6
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— 7¼	a — 8½
Vermillion, Chinese		— 90	a 1 05
Venetian Red	per cwt.	2 75	a 2 50
Rice	per 100 lbs.	3 75	a 4 50
Saltpetre	per lb.	6¼	a 11
Seeds—Clover	per lb.	— 11	a — 12
Flax, American, rough	per bush.	2 —	a 2 10
Linseed, Calcutta		1 90	a — —
Soap—New York	per lb.	4¼	a 7½
Castile		11	a 11½
Spices—Ginger, Race	per lb.	5½	a —
Mace		67	a 70
Nutmegs		—	a 75
Pepper		—	a 11
Pimento		7½	a —
Cloves (cash)		10½	a 11
Sugar—New Orleans	per lb.	9	a 11
Havana, white		13	a 14
do brown		10	a 12½
Stuart's crushed		—	a 14½
Sumac, Sicily	per ton.	78 —	a 85 —
Teas—Gunpowder and Imperial	per lb.	35	a 75
Hyson		30	a 80
Young Hyson		32	a 70
Hyson Skin		20	a 35
Black		22	a 50
Tin—Banca	per lb.	—	a 34½
Straits		—	a 34½
Plates	per box.	9 —	a 10 37½
Tobacco		—	a 11
Turpentine	per 280 lbs.	3 62½	a — —
Tar	per bbl.	3 —	a 3 25
Spirits Turpentine	per gallon.	— 41	a — 42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dyeing purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of The Mormon.

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh14

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints,

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are he kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immergé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, sérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m31

Book Postage.

ALL Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office. by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856

CHARLES ROGERS,

IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,

No. 152 *Main St., St. Louis, Mo.,*

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,

APOTHECARY AND CHEMIST,

Corner of Fifth and Market Streets,

ST. LOUIS, MO.

American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.

JOHN MADIGAN,

BOOT MAKER,

No. 7 *Fourth Street, opposite the Court House,*

ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!

D. NICHOLSON'S

Tea, Coffee, and Sugar Warehouse,

DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C,

N. E. CORNER OF FOURTH AND MARKET STREETS,

St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,

Manufacturers' Agents and Dealers in

JUNIATA IRON,

BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,

18 *Levee and* 36 *Commercial Street,*

ST. LOUIS.

ALWAYS ON HAND,

Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.

feb7 6m

EDDY, JAMESON & CO.,

Wholesale Dealers in

American and European Fancy and Domestic Dry Goods,

NOS. 170 AND 172 MAIN STREET,

Between Green Street and Washington Avenue, St. Louis, Mo.

JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS C. HELLMERS.

fe17

WILLIAM N. WHITE & CO.,

Wholesale and Retail Dealers in

FANCY AND STAPLE DRY GOODS, CARPETS, OIL CLOTHS, MATTINGS, &c.,

120 Verandah Row, Fourth Street,

ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S

STEAM BAKERY MANUFACTORY

No. 186 South Fourth Street.

Sale Office and Depot, N. W. cor. Vine and Commerce Sts., ST. LOUIS, MO.

Every variety of LOAF AND PILOT BREAD; Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.

Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,

Manufacturers and Dealers in

GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,

in packages, prepared for Shipping.

Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,

COUNCIL BLUFF CITY, IOWA.,

EMIGRANTS' STORE,

Corner Broadway and Pearl St., opposite Pacific Hotel.

Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.

mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.

STEPHEN HOYT & CO.,

Wholesale Dealers in

GROCERIES,

Importers of

WINES, FRUITS AND NUTS,

Call the attention of Emigrants to Salt Lake, California, and Oregon to

NO. 47 SECOND STREET,

Between Olive and Pine streets, St. Louis

Where there always will be on an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:

Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,

CARRIAGE MANUFACTURER,

Cor. 21st Street and Franklin Avenue,

ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!

KELLM & VONSTRO,

WAGON MANUFACTURERS,

NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,

HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,

MIDWIFE,

Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.

MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.

d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.

ELLIS, CAVENDER & CO.,

WHOLESALE DEALERS IN BOOTS & SHOES,

43 *Main Street,*

North-east corner of Pine, St. Louis, Mo.

mh8–4m

T. McCAUGHIE & Co.,

MANUFACTURER OF

LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.

Lasts made to the feet, and warranted to fit.

N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at

T. McCAUGHIE & Co.'s, 162 Morgan-st.,

d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,

DEALER IN

NEW AND SECONDHAND FURNITURE,

NO. 159 FOURTH STREET,

Between Green and Morgan Streets,

HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,

Wholesale Dealer and Importer of

GROCERIES, WINES AND LIQUORS,

Commission Merchant in all kinds of Produce.

NO. 34 SOUTH MAIN ST.,

Two doors below Walnut,

10·1y ST. LOUIS, MO.

T. L. RIVES'

DRUG STORE AND DENTAL DEPOT,

Southeast corner of Fourth and Market streets,

SAINT LOUIS, MO.

Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.

☞ Physicians' orders solicited and promptly attended to.

SAINT LOUIS DENTAL DEPOT.

Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,

APOTHECARIES AND CHEMISTS,

Marble Building, corner 4th and Olive streets,

SAINT LOUIS, MO.

Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

OVER THE PLAINS!!!

LOUIS ESPENSCHIED,

WAGON MANUFACTURER,

ON BROADWAY,

Between Labeaume and Webster streets, opposite Empire Mills,

NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,

94 MARKET STREET,

Between Third and Fourth Sts., South Side,

ST. LOUIS, MO.,

Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.

N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.

d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,

SAINT LOUIS, MO.

House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.

Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,

d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.

"In Time of *Peace* Prepare for *War.*"

At the GREAT GUN EMPORIUM of

P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,

Will be found the largest and most complete stock of FIRE ARMS in the Western country.

Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yangers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.

Call and examine before purchasing.

Remember the No—25 Main street, east side.

mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S

WAGON MANUFACTORY,

Corner Sixteenth and Market Streets,

Keep constantly on hand a large assortment of WAGONS of every description.

Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.

j12–1y

CHARLES HOLMES'

CRACKER BAKER FACTORY,

No. 105 *Green St., St. Louis, Mo.*

Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.

mb1

WAGON MANUFACTORY,

BROADWAY, between Jefferson and Munroe Sts.,

ST. LOUIS, MISSOURI.

THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK

d22

ELLISON & APPLETON,

DEALERS IN

NEW AND SECONDHAND FURNITURE,

CORNER FIFTH AND GREEN STS.

Mattresses and Comforts of our own make, wholesale and retail.

Mattresses cleaned and renovated.

Furniture and Stoves Bought, Sold, or Exchanged.

d22

W. H. HUISH,

Broadway and Ashley Street, St. Louis, Mo.,

MANUFACTURER OF

STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.

☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.

WM. O. GIBSON & Co.,

WHOLESALE AND RETAIL DEALERS IN

FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.

No. 138 and 140 Market street, St. Louis, Mo.

Goods delivered free of charge to any part of the city.

St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,

NO. 151 WASHINGTON AVENUE,

Between Seventh and Eighth Sts.,

St. Louis, Mo.,

ENGLISH BREAD BAKERY.

Warranted to keep sweet.

Families supplied at their residence. d22

TWO-MILE HOUSE.

THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.

MEALS AND REFRESHMENTS

can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.

Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.

QUINCY, Ill. 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.

MIDDLETON & RILEY,

St. Joseph, Mo.,

COMMISSION AND FORWARDING MERCHANTS,

With large Storage Warehouses and a complete stock of

Merchandise and Provisions,

suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.

REFERENCES:

J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }

fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.

ROBERT LADD,

Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,

ON SECOND ST., NEAR MARKET SQUARE,

ST. JOSEPH, MO. fe17

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

Weston, Mo.

TUTT & BAKER,

WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,

Weston, Mo.,

Keep constantly on hand a large stock of

Provisions and Family Groceries.

They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.

fe17 TUTT & BAKER.

BELT & COLMAN,

WESTON, MISSOURI,

FORWARDING AND COMMISSION MERCHANTS,

AND

WHOLESALE AND RETAIL DEALERS IN

Dry Goods, Groceries, Boots, Shoes, and Clothing

Also, Outfitting Goods of every Description.

REFERENCES:

Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T

fe17 6m

Independence, Mo.

ISAAC HOCKADAY,

DEALER IN

Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps,

And Ready-made Clothing.

Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.

NORTH SIDE PUBLIC SQUARE,

Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,

COMMISSION AND FORWARDING MERCHANTS

And Wholesale and Retail Dealers in

Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,

And all kinds of Outfitting Goods,

Sign of the Elk, Council Bluff City, Iowa.

Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.

fe17

TO EMIGRANTS.

M. ROGERS,

SIGN OF THE STOVE

Broadway, Council Bluff City, Iowa,

Wholesale and Retail Dealers in all kinds of

Stoves, Hollow Ware, &c

ALSO,

TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,

LIGHT TRAVELLING STOVES,

And all requisite Camp Furniture for Emigrants

Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,

Wholesale and Retail Dealers in

DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,

Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,

(at the old Stand of McMahon & Williams,)

Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware. Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

PETER SCHUTTLER,

WAGON MANUFACTURER,

Nos. 78, 80 and 82 Franklin street,

South-west corner of Randolph street,

CHICAGO, Illinois.

All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO

SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S

GREAT WESTERN EMPORIUM,

FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at

No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any house in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,

IMPORTERS AND JOBBERS OF

DRY GOODS,

29 Murray and 33 Warren streets, corner of Church,

NEW YORK.

A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.

☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.

REFERENCE—JOHN TAYLOR, Editor. je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 15. NEW-YORK, SATURDAY, MAY 30, 1857. PRICE FIVE CENTS.

Poetry.

We'll Reform.

Very Respectfully Inscribed to the Home Missionaries.

TUNE—"*I'm Afloat.*"

We'll reform, we'll reform; we'll respond to the call
That comes through our Prophet, to one and to all,
Our sins and our follies we vow to forsake;
Too long we have slept, now 'tis time to awake.
Is there danger at hand? or are powerful our foes?
Or has hell in its fury rush'd forth to oppose?
What matters all this? is not God yet our friend?
Then down, down to hell, all its forces we'll send.
Rouse, rouse then, stand forth, all ye faithful and true;
With righteousness arm you, all hell to subdue.
God, Truth and the Priesthood our motto shall be;
And while these we defend, we may fall but won't flee.
We'll reform, &c.

Leaders thunder reform. Sinners hear it and quake,
And wonder how best they their exit can make.
Let such sin-canker'd souls and the fearful "back out."
We'll be stronger without them and safer, no doubt.
We vaunt not of prowess, we boast not of might;
Our actions are ruled by the Spirit of Right.
Our King is our God, and we honor His laws;
We fear not the world, nor court its applause.
Shout, shout reformation; the cry must go forth
To the east, to the west, to the south, to the north;
Oh sound it, ye heralds, and bate not your breath;
'Tis the voice of the Lord—reformation or death.
We'll reform, &c.

M. ROWAN.

South Cottonwood, Dec. 30, 1856.

Sir E. Bulwer Lytton.

Fifty-two years ago he was born, with prospects very different from those of most men destined to literary eminence. The family from which Sir Bulwer Lytton sprang was rich, respectable, and not altogether destitute of hereditary honors. About the close of the sixteenth century, John Wiggett—his progenitor in the male line—acquired certain lands in Norfolk. Fortune favored John's progeny. One of his descendents mingled his blood by marriage with the Bulwers of Dalling; a second inherited the estates and took the name of that ancient family; and a third—General Bulwer, of Heydon Hall—espoused the heiress of the Robinsons, who had succeeded to the acres and assumed the name of a grand old knightly race—the Lyttons of Knebworth. The General had three sons; and of these the youngest is the celebrated personage whom the worthies of Glasgow, have just been installing as Lord Rector and entertaining at a public dinner.

While still in early youth, Bulwer was deprived of his father; but, fortunately for the development of the future novelist's intellect, his mother had a hereditary taste for elegant literature, and did much to form his mind. It was for her pleasure—so, at least, runs the story—that Bulwer, at the age of six or seven, wrote his earliest verses, some of which were imitations of those charming English Ballads which Bishop Percy restored to popular favor, and which Walter Scott, in boyhood, perused with the eagerness of a young tiger devoring its prey.

Having been educated at private schools, and pursued his studies under private tutors, Bulwer was sent to complete his academical career at Cambridge. While figuring there among his equals, or those who deemed themselves such, the sumptuous fellow-commoner of Trinity Hall contrived to make driving his own horses, and other juvenile eccentricities, compatible with intellectual pursuits. He not only signalised his precocious talents by carrying off the Chancellor's prize medal with his English poem on "Sculpture," but applied his faculties of observation to life under various aspects and in various localities. He was in the habits of occupying the long vacation with pedestrian rambles in England and Scotland, and, on one occasion, he travelled, on horseback, over a great part of France.

At length, in 1827, Bulwer, having previously exercised his powers by some effusions in verse, published a work of fiction, entitled "Falkland," and next year "Pelham" made its appearance. About the merits of this novel, for which there was, at first, some difficulty in finding a publisher, critics were much divided in opinion, but generally the author was admitted to be a man of no ordinary powers.

When "Pelham" had been followed by "The Disowned," "Devereux," "Paul Clifford," and "Eugene Aram," Bulwer wisely called a halt in his career as a novelist, and, for a time, appeared before the public as editor of the "New Monthly Magazine." To that periodical he contributed a series of papers, which have since been published in a collected form, and entitled "The Student." The reason he assigned for becoming an editor was peculiar. At least, he is reported to have said that he merely did so to show that a gentleman might occupy such a position. While exercising editorial functions, he was engaged with his "England and the English," which was published in 1833.

After having stood the brunt of the abuse which this clever and caustic anatomy of the national character brought upon him, Bulwer broke ground with his romance, "The Last Days of Pompeii," which was followed, as time passed on, by "Rienzi," "Leila, or the Siege of Granada," "Calderon the Courtier," "Night and Morning," "Day and Night," "The Last of the Barons," "Zanoni," and "Harold the Last of the Saxon Kings."

Bulwer, as a novelist, had now come to proof. He had won fame, and won it fairly. He had originally composed with slowness and difficulty, but with a perseverance characteristic of the man, and worthy of all praise, he had continued to practice writing as an art, until, with three hours' labor a day, he averaged twenty pages of novel print. He had, as a novelist, been before the public for more than twenty years. He had tried first the fashionable novel; then the romantic and incidental; then the sentimental; and then the historical. Having been eminently successful in each line, he resolved upon writing a humoristic novel, and "The Caxtons" began to appear in the columns of "Blackwood." This charming story of familiar life, which was read with delight, which gave the public a new idea of the author of "Pelham," and which raised him enormously in public opinion, was succeeded by "My Novel, or Varieties of English Life," a work of literary art embracing a wider field, and the last which Sir Bulwer Lytton has given to the reading world.

While engaged in writing works of romance, which few have read without pleasure or profit, Bulwer had not neglected other fields of literary labor. About 1830, he published "The Siamese Twins," a serio-comic poem. In 1837, a play from his pen, entitled "The Duchess de la Valliere," was performed at Covent Garden; and although it failed, from the story being one for which it was difficult to enlist the sympathies of an English audience, his other dramas, "The Lady of Lyons" 'Richelieu," and "Money," had a very different and much more fortunate fate. In 1842, "Eva, the Ill-omened Marriage," with other tales and poems from his pen, appeared; and at a later period, the "New Timon," and "King Arthur," two clever poems, were published anonymously. Upon "King Arthus," Bulwer had expended much thought and labor; and when his identity with the author of these poems was so generally insisted on that he felt there was no choice between the indiscretion of frank avowal and the effrontery of flat denial, he wrote "I believed, whether truly or eroneously, that my experiment would have a fairer chance of justice, if it could be regarded without personal reference to the author; and, at all events, it was clear that I myself could the better judge how far the experiment had failed or succeeded, when freed from the partial kindness of those disposed to over-rate, or the pre-determined censure of those accustomed to despise, my former labors. Whatever influence of good or ill my formal adoption of these foundlings may have upon their future career, like other adventures they must, therefore, take their chance in the crowd, happy if they can propitiate their father's foes, yet retain his friends, and, irrespective of either, sure to be judged at last according to their own deserts." When the Guild of Literature and Art was formed, Bulwer wrote for its benefit a drama, entitled, "Not so Bad as we Seem," which has frequently been acted by the amateur company of which Mr. Dickens is the chief, as also by professional performers; and he, moreover, manifested his strong sympathy with the trials of those not so highly favored by fortune as himself by appropriating from his domain a site for an hospital for decayed artists and men of letters.

Having thus sketched Bulwer's literary career, in so far as it has been run, let us refer with brevity and candor to the part he has enacted in political affairs. It was, of course, as natural that a man of the station and talent of the heir of the Lyttons should be admitted to Parliament as to Almack's, and accordingly, in 1831, he was returned to the House of Commons as the Member for St. Ives. Inspired with popular predilections, he found his way to those benches from which the cause of the people was pleaded, and became conspicuous in the ranks of the "English Radicals." He strove in his senatorial capacity to link his name still closer with literature, by his exertions in favor of a law for the protection of dramatic copyright, and of measures for relieving the newspaper press from the burthen of the Stamp Law. Moreover, when Sir R. Peel took office in 1835, Bulwer published a pamplet entitled "The Crisis," which ran rapidly through more than twenty editions, exercised no inconsiderable influence on the elections, won for its author a baronetcy, and would have opened for him the path to official life had he accepted the invitation to go forward. The accomplished novelist declined to pursue his political triumph, and at the general election of 1842 he was rejected by the borough of Lincoln, which he had represented for ten years. For several years after he was excluded from Parliament.

Years went over, however, and in 1851, when parties had been broken up and recast, he, having meantime, inherited Knebworth, with the estates of his mother's family, and assumed by Royal licence the historic name of Lytton, again entered the political arena, with a pamplet in the form of "Letters to John Bull," recommending a settlement of the Protection question on terms of mutual compromise; and when Parliament was dissolved in 1852 he was a successful candidate for the county of Hertford, and took his seat in the House of Commons as a Conservative and a supporter of Lord Derby. In his aspirations after Parliamentary success and political power, Sir E. Bulwer Lytton has, doubtless, to contend against such prejudices as ever in similar circumstances beset the path of those who have proved their genius and won their fame by works of fiction. His parliamentary speeches and motions, however, which are thoroughly English in character and popular in sentiment, have been eminently calculated to disarm prejudice; and he is now, we believe, pretty generally recognized as a great parliamentary personage, who, in the event of a ministerial change, may, with advantage to the interests of the country, take a prominent part in the administration of national affairs.—[*Illustrated Times.*

Galileo's Renunciation of the Copernican System.

Here is Galileo's celebrated adjaration of the truth of the system of Copernicus: "I, Galileo Galilei, aged 70, and on my knees before you, most reverend Lords, Cardinals, and general Inquisition of the Universal Church against heretical depravity, having my eyes on the Holy Gospels, which I do touch with my lips, do swear that I believe, always have believed, always will believe, every article with the Holy Catholic Apostolic Roman Church holds and teaches and preaches; and as I have written a book in which I have maintained that the sun is the centre, which false doctrine is repugnant to the Holy Scriptures, I, with sincere heart, do abjure, curse, and detest the said error and heresy, and generally every other error and heresy, and sect contrary to said Holy Church."

Two Millions of Tons of Silver.

The future historian of Great Britain will doubtless relate, among the fashions of the nineteenth century, the rise and progress of aquariums,—how ladies, grown weary of buying and losing and re-buying their cats and dogs, drowned their sorrows in salt water, and transferred their affections to a lively shrimp. But while they are exploring the living wonders of the deep, scientific men have been ransacking the sea for treasures, if not as interesting, at least as valuable as the beautiful zoophites; and their experiments have led them to the conclusion that the ocean holds dissolved two million tons of silver.

To three French chemists the discovery is due. They took gallons of water from the coast of St. Malo, a few leagues from land, and analyzed it in two ways. A portion of the water they acted upon by the usual tests on silver, and the presence of the precious metal was clearly ascertained. The remainder of the water they evaporated, and the salt they obtained they boiled with lead.

This gave them a button of impure lead, which they subjected to what is called cupellation. This rather grand word denotes a very simple process. The button is placed upon a little tiny saucer made of lime and is submitted to heat sufficient to melt the lead, but not high enough to effect the silver, should any be present. The lead soon begins to melt, and, as it melts, it is sucked up by the porous little saucer or cupel; it grows smaller and smaller, until no lead remains, and in its place is a little brilliant speck, far brighter than the boiling lead. The cupel is then removed from the fire, and as it cools the red-hot sparks cool too, and you have a homœopathic globule of silver, very much like one of those small pills that druggists delude smokers into buying to take away the smell of the fragrant weed. The operation, as I have said, is very simple, and is the ordinary mode of procuring silver from the ore. Analyses are being made in this way every day at the Mint. When the presence of silver is doubtful the work is most exciting. I saw an English ore so tested the other day, and sure enough, after a few minutes of anxious watching, shone forth a bright spark about the size of a pin's head, for which our eyes were longing. The ore proved a very rich one, and we shall most likely hear more about it.

But we must not forget our French friends. Again and again they repeated the experiment with the same success. Then they sat down and made the calculation that a cubic mile of ocean contains two pounds and three-quarters weight of silver. After this, they made another series of experiments: they gathered seaweeds, preferring those known to botanists as fuci: because, as those plants have no roots to insert into the rocks, they must derive all their aliments from the sea. These they analyzed, and found them twenty six times richer in silver than the water itself.

The results attracted the attention of an English chemist, Mr. Frederick Field, who is engaged in assaying silver in Chili; they induced him to commence a course of experiments upon the copper or yellow metal with which the hulls of vessels are sheathed. His knowledge of chemistry told him that if the sea contained silver, he would in all probability find the metal on the bottoms of vessels that had been at sea. He soon had an opportunity of testing the correctness of his surmise. The *Ana Guimaraens*, a large vessel under the Chilian flag, was hauled down to be repaired near Coquimbo, where Mr. Field resides. The ship had been seven years at sea, and trading the whole of the time in the Pacific Ocean; so that if silver existed in any ship's bottom it certainly would in the *Ana Guimaraens!* A few ounces of the metal sheathing were taken, and after a careful analysis, Mr. Field obtained from 5,000 grains, a trifle more than two grains of silver, which is equal to one pound one ounce two pennyweights fifteen grains in the ton. There was no yellow metal on board the ship by which a comparison could be made with that which had been exposed to the salt water. But shortly afterward another vessel came into dock, and from her cabin a piece of metal was taken which had never been exposed to sea water, and another piece of equal weight was removed from the hull, which had been three years afloat. The metal from the the hull yielded eight times as much silver as that taken from the cabin. Similar comparative analyses were wade on other vessels, and a difference between the two metals was invariably found—the difference varying according to the length of time the ship had been at sea. In those ships that had been the shortest time at sea the difference was least, and *vice versa.*

But why should there be any silver in the brass and copper used in the cabins? Well, it appears that in these metals there is generally a little silver—two or three pennyweights per ton; and beyond this Mr. Field accounts for it from the employment of masses of metal melted down from old sheathings, which derive their silver from former voyages. One other experiment Mr. Field is at present carrying out. He has granulated some very pure copper—a portion is reserved in a bottle to be compared at a future period with the other portion, which is floating in a wooden box, perforated on all sides, a few feet below the surface of the Pacific. When a good-humored captain puts into Coquimbo, he takes the box in tow and drags it at the stern of his vessel up and down the coast of Chili. Just as you have tried to catch a mackerel's tail, so is Mr. Fiend trying to catch silver with his copper bait.

The curious discovery of sea-water silver gives rise to one or two questions. Where, for instance, does the silver come from? Has it been extracted from the earth by artificial means, the waste of man's diggings, borne to the bosom of the ocean by rivers, which, like giant arteries, burst from the heart of the earth? It could scarcely be that man, avaricious man, could have let two millions of tons of silver so slip through his fingers. No! we may acquit the world of so egregious a blunder. That the presence of silver in the sea is more ancient than human folly or cupidity, M. Durecher and his friends, who first called attention to the subject, have proved by procuring the precious metal from crystals of rock salt which had been deposited anterior to the existence of man upon this earth.

One experiment leads to another. If the sea could be made to yield silver, where might not the metal be found? The wood of the oak, birch, beech, hornbeam, aspen, apple and ash, grow at long distances from the sea, and which had never been manured with salt or seaweed, has been burnt, and in the ashes silver has been detected. But if plants contained silver it was not difficult to infer that it existed also in animals. This was proved to be the case by an experiment which brought these remarkable researches to a triumphant conclusion. An ox was sacrificed to science, and in his blood was discovered the same valued metal.

The explanation of these phenomena is not very difficult. The sulphide of silver, or silver in combination with sulphur, is very widely diffused in nature. Salt water attacks the sulphide and convets it into chloride of silver, which it dissolves by the agency of common salt. So, also, the common salt contained in the water of the earth, acts in a similar manner, dissolving out small quantities of metal, which it carries off and transfers to plants, and from plants it is received by animals in their food.

What the value of the discovery may be, remains to be proved. Wiseacres may shake their heads, and pronounce it useless. But, if no attempt be made to turn it to account, one of two things will be clearly shown; either that silver is not so scarce as some people would make us believe, or else we can do very well without it.

[*Household Words.*

A crusty old bachelor says that two-thirds of the married men look upon home only as a place where they get warm victuals, and have their washing done.

Sir William Wallace and Robert Bruce.

The contest produced two illustrious commanders, differing widely from each other in the nature of their claims to the admiration of posterity. Very few historical characters, indeed, have come so well through the scrutiny of archæological inquiry as William Wallace. It is true that applying to his position the conditions and nomenclature of a latter nationality which, in a great measure rose out of his services, his real position had been misunderstood; for, however paradoxical it may seem, it would be more accurate to speak of him as the champion of English resistance to Norman tyranny than of Scottish nationality against English aggression. Hence historians, feeling the uneasy consciousness of a certain vagueness of outline, have invested him with the conventional atttributes of the classical hero of the old school books.

It was not to be expected that popular romance should be more accurate than history, so the minstrel Harry represents him as a Hercules clearing his way through armed hosts by superhuman developement of muscle, while in the amiable pages of Miss Jane Porter, he becomes the interesting and accomplished guardsman. But when the paint and gilding, and theatrical properties are removed, the picture of the man still remains great in its original simplicity. In the battle of Sterling he showed wonderful powers of strategy and generalship, since he took up his position at the very point which, for subsequent centuries was deemed the gate between the North and the South; and by timing his attack when the half of Surrey's army was separated from him by the Forth, he accomplished that most thoroughly effective of military operations which, by attacking the enemy in detail, puts a small force on a level with a great.

His capacity for leadership must have been marvelous, since he organized and kept together a vast army of the common people, while their ordinary leaders, the Norman aristocracy, following their natural instincts, had joined the oppressors. And all these families he employed without arrogance, or any overweening personal ambition, indubitably pure—the liberation of a people from an aggressive oppressor. To Bruce, who was also an intrepid and skillful commander, the same high position cannot be awarded. He saw in the settled discontent of the Scots, and their enduring apathy to the Norman rule, the materials out of which an independent sovereignty might be created. With the ardent spirit of his heroic race, he threw himself into thecontest. When the die was cast—and it was by mere accident—he held with chivalrous constancy to this adopted course, bearing reverses with steady resolution, and enduring hardships down to the level of sordid misery with steady, unshaken fortitude. In the end he was successful, and the people whom he delivered were truly grateful. Their gratitude may be said, indeed, to have embodied itself in the constitution and continuous existence of the Scottish nation. Scotland proper dates from Bannockburn. All histories which speak of the country during an earlier period take their tone from the nationality then established.

[*North British Review.*

Poets' Graves.

Chaucer was buried in the cloister of Westminster Abbey, without the building, but removed to the south aisle in 1555; Spenser lies near him; Beaumont, Drayton, Cowley, Denham, Dryden, Rowe, Addison, Prior, Congreve, Gay, Johnson, Sheridan, and Campbell, all lie within Westminster Abbey. Shakespeare, as everyone knows, was buried in the chancel of the church at Stratford, where there is a monument to his memory. Chapman and Shirley are buried in St. Giles in the Fields; Marlowe in the churchyard of St. Paul's, Debtford; Fletcher and Massinger in the churchyard of St. Saviour, Southwark; Dr. Donne in old St. Paul's; Edmund Waller in Beaconfield churchyard; Milton in the churchyard of St. Gile's, Cripplegate; Butler in the churchyard of St. Paul's, Covent Garden; Otway no one knows where; Garth in the church at Harrow; Pope in the church at Twickenham; Swift in St. Patrick's, Dublin; Savage in the churchyard of St. Peter's, Bristol; Parnell at Chester, where he died on his way to Dublin; Dr. Young at Alwyn, Hertfordshire, of which place he was the rector; Thompson in the churchyard of Richmond, in Surrey; Collins in St. Andrew's Church, at Chichester; Gray in the churchyard at Stoke-Pogis, where he conceived his "Elegy;" Goldsmith in the churchyard of the Temple Church; Falner at sea, with "all ocean for his grave;" Churchill in the churchyard of St. Martin's, Dover; Cowper in the church at Dereham; Chatterton in a churchyard belonging to the parish of St. Andrew's, Holborn; Burns in St. Michael's churchyard, Dumfries; Byron in the church at Hucknell, near Newstead; Crabbe at Trowbridge; Coleridge in the church at Highgate; Sir Walter Scott in Dryburgh Abbey; Southey in Crossthwaite Church, near Keswick; Shelly "beneath one of the antique wood-grown towers surrounding ancient Rome;" and Keats beside him, "under the pyramid which is the tomb of Cestius."

The Great Eastern.

This monster steamship is to be launched in July next. An english paper gives the following brief account of her:

An iron hull of the burden of 23,000 tons, nearly 700 feet long and 60 high, will meet his eye—the hull of Mr. Scott Russell's Great Eastern steamship. We must give a few more figures, for every figure is a monster and worth looking at separately. One is a figure of 30,000—the number of the iron plates which compose the enormous erection, each weighing the third of a ton, and each fastened by 100 rivets. The ship will accommodate 4,000 passengers, 800 of whom are first class. On an emergency she could carry 10,000 troops. She will contain 10 boilers and 100 furnaces. The cylinder of every engine will be six feet in diameter, and will weigh five times as much as the great bell of St. Paul's. The screw propeller will be 24 feet in diameter, and the diameter of the paddle wheels will be 56 feet, or considerably larger than the circus at Astley's. The principal suit of saloons will be 400 feet in length, and a promenade round the deck will afford a walk of more than a quarter of a mile. This monster ship will combine steam power in both shapes, screw and paddle, with sailing power. She will carry 11,000 tons of coal; she will be lighted by gas made on board, and the electric light will flicker like St. Elmo's fire at night from her masthead. She will spread 6,500 yards of canvas, and her speed is computed at fifteen knots, or eighteen miles an hour—a rate which will perform the voyage to India, by the Cape and to Australia, in little more than a month.

A Gay Lothario.

A good story is told of a fellow in North Carolina. Having been put in jail for marrying thirteen wives, he made his escape, and was seen three or four days afterwards by a gentleman who recognized him. The gentleman, anxious to secure the reward for his apprehension, invited him to dinner, and then slyly slipped out in pursuit of a constable; but great was his horror on his return to find that the culprit had absconded with his own wife.

An English cockney at Niagara, when asked how he liked the Falls, replied: "They are very ansom—quite so; but they don't quite answer my expectations; besides, I got thoroughly vetted, and lost me 'at. I prefer to look at em in an hingraving in 'ot weather, and in the 'ouse.

All that a man has to do these days to pass for a genius, is to button his coat behind, and wear his hat wrong side out. If he can upset an apple stand two or three times, it will help the matter vastly.

Some one calls snow the dust from the streets of Heaven!

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4	3 months	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—16 lines or less.

JOHN TAYLOR, EDITOR.

W. I. APPLEBY, T. B. H. STENHOUSE, } ASSISTANT EDITORS.

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, MAY 30, 1857.

Change of Presidency.

A SHORT time before the last Conference held in this city, I received a communication from President Young, wherein it was stated that Judge Appleby was, among others, expected to return home to Utah this season. Previous to this, I had contemplated, as I stated at Conference, leaving him to preside over the Church in the Eastern States, as I considered him the most competent person to occupy that position on my departure for Zion. On receiving this intimation, which was evidently without any regard to the Presidency here, I appointed George J. Taylor my successor.

By the last mail I received a letter from President Young, in which he suggests that ELDER WM. I. APPLEBY succeed me, which will, of course, meet the approbation of all Saints; Elder George J. Taylor is, therefore, released and at liberty to return home. This will be no disappointment to him, as he accepted the Presidency with great reluctance, and ever since has anticipated an appointment from the Valley.

Bro. Appleby will therefore assume the Presidency of the Church in the East, and superintend the publication of THE MORMON, and all Saints are requested to sustain him in that office. JOHN TAYLOR.

New York, May 25, 1857.

Valedictory of President John Taylor.

Farewell Address to the Saints.

BELOVED BRETHREN—As the time has now arrived for our departure for Utah, it may not be inopportune to address you a few words.

It is now some two years and a half since our arrival in the great city of Gotham. Our object in coming was to build up and strengthen the scattered Saints, to attend to the interests of the emigration, and to defend the people of God—by the publication of a paper—against the vituperation, abuse and foul calumny of a degenerate and false priesthood, a vitiated and venal press, and reckless and unprincipled political demagogues. How far we have fulfilled our mission we must leave others to judge. We will briefly, however, review the course we have pursued.

Concerning the emigration, we have diligently looked after the interests of the Saints, whether on their arrival from abroad, during their sojourn with us, or on their further transit westward. We have not only saved them from the many petty annoyances to which other emigrants are subject on their arrival in these eastern cities, and helped them, by counsel and otherwise, to obtain support and employment; but we have been enabled to make arrangements with railway companies, negotiating for their passages on much lower terms than any other people had made, and out of the thousands that have passed through the east, on their journey west, there has no company gone but what has been taken at from one to three and a half dollars per head cheaper than any other passengers. It is but proper here to state that the admirable arrangements made by Presidents F. D. Richards and O. Pratt in Liverpool, the complete organization, order and discipline maintained on our emigrant vessels, as well as the orderly and peaceful disposition of the Saints, greatly facilitate these arrangements, as those engaged in conveying them have less trouble with them than with any other people. In addition to the above, we have also made arrangements at Florence for lands for a depot, for camp grounds, for fuel, and a reduction of one-half of the ferriage on all of our passengers on the Missouri, the Horn and the Loup Fork rivers. Our poor have been cared for by ourself, or the Saints here, through our influence; not one, that we have been informed of, has ever become burdensome to any eastern city, and our sick, with the exception of six or eight persons who went to the hospital, have been nursed and provided for by ourselves. And here let us remark, that our emigration, since its commencement, has paid from one to two hundred thousand dollars in the shape of *head money*, in the cities of New Orleans, New York, Philadelphia and Boston, for which, with the exception of some isolated cases of sickness, such as the above, we have obtained no returns. This demand upon us, however, we are looking into, and though it is a strong concentrated municipal regulation we hope to be enabled, in conjunction with others, to effect measures for its removal. In justice to Rail-road directors, agents and contractors, it is but proper to say that we have found them ever ready to make things as comfortable as possible for the emigrating Saints, and whenever any mistakes have occurred, pecuniarily or otherwise, we have found them ever ready to correct them.

Concerning the publication of THE MORMON, after making a few remarks, we leave it to be its own expositor. We commenced under very unfavorable circumstances in a city where we were a stranger, and in the midst of the greatest financial difficulties, without a reasonable prospect, humanly speaking, of being able to continue it three weeks. But we felt that we were sent of the Lord to perform a mission and in the name of Israel's God we were determined to try. The Lord has opened up our way, and in the midst of difficulties that frequently threatened to overwhelm us we have been enabled to pursue the even tenor of our way. No man since the commencement of this publication has had to call twice for anything due to him. In this we feel to acknowledge the kind and provident hand of our Heavenly Father, and to praise His name for His kindness unto us. We acknowledge also the liberality of many brethren, and likewise that of kind friends who are not in the church.

In regard to our position, we have fearlessly and boldly maintained the principles of Mormonism: its religious, moral, social, political and philosophical fitness, adaptation and purity, and have openly defied its calumniators, and defamers—whether priests, editors or politicians—to prove anything to the contrary. Our arguments and facts have only been met by a continuation of abuse, falsehood, calumny and vituperation, and no man has been found who dared to meet Mormonism fairly on its issues. We have proved over and over again by positive, uncontrovertible testimony the falsity of their statements, the inaccuracy of their information, and the worthless and unreliable character of their correspondence: like a pack of hounds they still yelp and howl without any definite object. If their pens are dipped in wormwood and gall, their mouths filled with falsehood and abuse, and their sheets teem with vituperation and calumny, it is because of their nature. The celebrated Watt said:

"Let dogs delight to bark and bite, for God hath made them so,
Let bears and lions growl and fight for 'tis their nature too."

They forever quarrel among themselves, and abuse one another; they fillibuster in Nicaragua, Cuba, and Lower California; fight in Kansas, and kill one another in Washington; have Vigilance Committees in California; States rebel and pass laws against the laws of Congress; Cities and States pass counter laws,—not to say anything about North and South,—confusion every day becomes more confounded, and the glory of our national institutions is departing. This being the state of things, is it any wonder that the restless should abuse and calumniate us? and if their calumnies are not as extensively met, it is because evil is trumpet-tongued and has a thousand avenues of communication to our one. We have said before, and say now, that we stand prepared to meet Mormonism on its issues before the world at any time. Is there nobody of sufficient stamina to be found to meet and expose a thing which they call so "vile an imposture," so "hideous a monster," and such a "loathsome ulcer on our body politic?" Surely imposture, monsters, and ulcers, are losing much of their loathsome, hideous and repulsive character, when the professed champions of truth are obliged to take subterfuge in falsehood, calumny and vituperation, and dare not investigate them on their merits. What is the matter? It is easily explained. One of the most prominent eastern papers, the New York *Herald*, says, in their late tirade against the Mormons, that these libellers have no correspondents in Utah; that they are writing for political effect; and that their articles are *all manufactured* on this side of the Missouri River. So far, then, we consider that we have fulfilled our mission, and put into every honest man's possession a bulwark of truth wherein to entrench himself, a mirror, to reflect the hideous deformity of our calumniators, and have placed in his hands a rod to apply to "the fool's back;" and we still say to the Saints you need fear no evil, the cause of Zion is still onward and upward. Peace dwells in Zion, and righteousness in her habitations; and no power on this side of *Hades* can harm her inhabitants. We may be afflicted, we may be persecuted; but we shall overcome, for the Lord God has spoken it. "The wrath of man will be made to praise the Lord, and the remainder of wrath He will restrain;" and "man can do nothing against the truth; but for the truth."

Concerning the Saints who sojourn here, we feel that we have done our duty towards them. If they have been poor we have assisted to take care of them; if sick, we have watched over them; if ignorant, or in need of counsel, we have instructed them. We came here and found things in confusion, we have placed them in order. We have organized and set in order two conferences, New York and Philadelphia, and set presiding officers over them, and organized the various branches. We have taught the Saints the the principles of eternal life, and the order of the kingdom of God. It was gratifying for us to learn that about the same time that the spirit began to be poured out upon the Saints in Zion, the same spirit rested upon us; and when they commenced a reformation and re-baptism, so did we, thus showing that the same spirit operates upon all the faithful. We have perfect organizations here, so far as they can be, and all of them are moving on harmoniously, for which we feel to praise the Lord. In addition to this it may be gratifying to the Saints to learn that all the conferences are nearly free from debt; we believe that at this time $200 would cover all their indebtedness. Concerning our own financial affairs, we owe no man anything in this country. No man, Saint or sinner, has called upon us for a legitimate claim but what we have paid it on presentation. If any has any claims upon us now, they will be met in the same way. Those who have paid anything into the Perpetual Emigration Fund, for Tithing or for the Temple, we shall have it entered to their credit on our arrival in the valley.

In our labors here we have been very much assisted by the brethren who have labored with us; among whom are Elders N. H. Felt, Alexander Robbins, Dr. Jeter Clinton, Samuel A. Wooley, Levi Savage, E. K. Fuller, Judge W. I. Appleby, George J. Taylor, Angus M. Cannon, T. B. H. Stenhouse, Alexander Ott, Jacob Hofhiens, John F. Snediker and Arthur P. Welchman. Most of these Elders have taken hold with an energy and zeal that was alike creditable to themselves and useful to the cause.

On taking a retrospective view of our whole course, we retire, for the present, with the satisfactory feeling that we have done our duty. We may have made errors, but they were unintentional, and we are not aware that we could improve if we had it to do over again. In our dealings with the Saints we have been honest and frank; if in our attempts to benefit them we have given offence, it has not been intentional. In our publication we have strictly and unwaveringly adhered to the truth, and we have nothing to recant. We have coveted no man's gold or apparel, nor have we been chargeable to any; but have contributed more, pecuniarily, than any twenty men that can be found. In doing this, however, we have but simply done our duty, and feel to praise the Lord that He has enabled us thus far, by His goodness, to fulfil our mission. We feel on returning to Zion that we go with our garments clear of the blood of all men with whom we have had intercourse. With very great pleasure we turn our back upon this Babel of confusion, corruption and abomination, and bend our steps towards the valley of the mountains, the Zion of our God, where truth reigns, where virtue is not only a name, but is in reality respected—where dwell the upright and honorable of the earth; where exist the oracles of God; and where reside an honorable family circle who, with anxious eyes and throbbing hearts, are waiting to greet us on our return.

In bidding a short adieu to the Saints in the East, let us exhort you to be faithful and carry out the instructions that you have received from time to time, and God will bless you. Cleave to the principles of truth, and let no influence control you to the contrary. Listen unto the teaching of, and sustain, those who are placed over you; be just, be honest, be virtuous, be men of truth, in all your intercourse with men, that when they speak evil of you it may not be in truth, but in falsehood; that if you be persecuted, it may be "for righteousness sake," remembering that God sees you, and that if you be faithful and faint not, you shall reap the reward of your doings. Do all that you can to sustain the hands of those who have charge of THE MORMON, by contributing to its support and also by communicating to its columns. So far as you are able, pay your tithing, that you may have a name and an interest in the Temple of your God, that you may place yourselves in a position to secure an exaltation for yourselves, your progenitors and posterity, in the celestial kingdom of our God. As fast as the way opens, flee from this horrid Babel of confusion, and go to Zion.

To the Elders, we say be diligent, be faithful, preach the word of God with zeal and faithfulness; be diligent and energetic therein. Let this be your daily study and practice, and prove yourselves men of God. Cleave to the Lord, and call upon Him for wisdom and support, and He will hear and answer you, and help your ministrations. Let this apply to all Elders in this country; and when not engaged in labor for your families, labor for souls, for the welfare of the human family, and for the glory of God; and in blessing others, you yourselves shall be blessed, and in due time "shall go to Zion with songs of everlasting joy upon your heads." Sustain those who are placed over you in all their administrations and duties, and in like manner shall you be sustained and blessed.

To those who have charge of THE MORMON, we say fear not any adversary—publish the truth, and nothing but the truth; never condescend for a moment to the low quibbling, chicanery and petty manœuvres of most of the journals of the present day. If you cannot be sustained by truth, fall; and don't publish anything as truth except you know it to be such, and you will find in the end the power of the motto inscribed on THE MORMON—"Truth will prevail." Let men and devils howl, and lie, and calumniate—cleave you to the truth, and, above all, cleave to God. Pray for His support and guidance, and the blessing of the Most High God shall attend you. Labor diligently at the same time in preaching the gospel to all that will hear, and watch over the flock of Christ. And now may the God of peace sustain and keep you, in time and through all eternity, in the name of Jesus Christ. Amen.

We retire to our mountain home with good feelings to all Saints and Elders, and with no feeling of enmity to our enemies, who are blinded by the god of this world. The worst feeling we have to them is that they may see the error of ways, repent of their sins, forsake their works of darkness, leave off lying, and cleave to the truth.

We hope soon to shake hands with those men of God with whom we have associated in former years, and for the present must say to all in this eastern country, until we meet again—FAREWELL.

To the Saints in the Eastern and Middle States—Greeting.

DEAR BRETHREN—Just on the eve of my contemplated departure for Utah, I received an appointment from the authorities in Zion, and have been set apart by President John Taylor to take the Presidency of the Church in the East, and superintend the publication of THE MORMON in the place of President George J. Taylor.

In entering upon the duties of my appointment, I feel that the responsibilities devolving upon me are great. To be a shepherd over the flock of Christ is no small matter—the value of souls who can compute? To have one's skirts clear of the blood of all men, by faithful warnings, teachings, and counsel, requires a person of the purest integrity, a virtuous, holy and upright walk; and to be filled with the spirit of God continually, to enlighten his understanding, to illuminate his mind, and to give him wisdom and intelligence, in order to counsel and direct in righteousness the affairs of those over whom he presides, and proclaim the principles of eternal truth, according to the mind and will of Him who groaned upon the tree, and suffered his own precious blood to be shed for us that we might live.

These are the feelings and sentiments of my soul, and I enter upon the duties of my Presidency with joy, and not with grief (although I would like to see my family and brethren whom I love in Utah) with a sincere desire, and earnest prayer for the welfare and prosperity of the Saints, and the building up of the Kingdom of God.

In order that all the presiding officers and travelling Elders under my charge may understand their several duties, and fields of labor, and all act in unison for the welfare of the Saints, and the extension of the principles of Eternal Truth, and in carrying out, as near as possible, the appointments made at the last April Conference, I therefore, reconfirm, and make the following appointments:

1. Elders Angus M. Cannon and T. B. H. Stenhouse, are appointed my Counsellors.

2. Elder Stenhouse is also appointed to assist in editing and publishing THE MORMON.

3. Elder Charles C. Dulin will continue to assist in this office.

4. Elder Alexander Ott's appointment at last April Conference as President of the New York Conference is hereby confirmed; likewise that of Elders William H. Miles and Charles C. Dulin, as his Counsellors.

5. President Ott is hereby released from assisting in the office and will devote his time in visiting the various Branches of the Church in his Conference, preaching, teaching, instructing and building up the Saints, in setting them in order and teaching them their duties in relation to the support of THE MORMON. He will also correspond weekly for THE MORMON, and also preach wherever a chance may be opened.

6. President Angus M. Cannon's appointment as President of the Philadelphia Conference I hereby confirm. He will visit the different Branches of the Church in that Conference, instructing the Saints, strengthening them, building them up, and preaching the Gospel to all, wherever an opening may be had, and enjoining upon the Saints their duties in all things, not forgetting THE MORMON. As one of my Counsellors, President Cannon is also appointed to travel through the New York Conference (whenever circumstances will admit) to counsel with President Ott, for the welfare of the Saints, preach the Gospel and assist in building up the Kingdom of our God; and will visit other Branches of the Church, under my Presidency, with me or otherwise, whenever the benefit of the Saints and circumstances require it.

7. Elders John Snedaker and A. P. Welchman, will continue to labor in the Philadelphia Conference under the direction of President A. M. Cannon until further orders.

The Presidents over Conferences, Presiding Elders over Branches, and Presidents of Districts, Elders, Priests and Teachers, will be dilligent and see that the Saints do their duty in all things. It is the counsel of the authorities in Zion, and the wish of President J. Taylor that THE MORMON should be continued; but we cannot accomplish this without means to do so; it requires material aid; our bills have to be paid every week. Now, brethren, and ye Saints of the Most High, are you willing to take hold and use your utmost exertions in support of THE MORMON? It comes into my charge without means on hand for its support, nearly all the subscriptions for the present year having been paid in at the commencement of the present volume, and been used in liquidating back indebtedness, hence the necessity of calling upon the Saints now for support and the continuance of its publication, and which must be done. Saints, THE MORMON is the unflinching advocate of your rights, the defender of truth, and of the Kingdom of God. It is the herald of light, and the disseminator of true principles. It imparts to you counsel weekly, and gives the latest intelligence of the affairs of the church in Zion, and throughout the world. It is a refuter of slanders, a shield and protector to the Saints, which certainly makes it a welcome messenger to your homes; and it is the imperative duty of the Saints to uphold and support it, as much so, as to say your prayers or do anything else.

The subscriptions to the Mormon since the commencement of its publication thus far have not one half supported it; scarcely any but Saints subscribe for it, and but few of them, in comparison with the number of Saints residing in the States. We shall endeavor by the aid of our friends to continue the publication of the paper in its present form, avoiding all unnecessary expense, and now call upon all the Saints to hold up our hands, and send on, without delay, subscriptions and donations; likewise the conference funds that the various presiding officers subscribed to at the April conference, and as much more as you can, weekly.

Therefore, let the Presidents of the Conferences, Elders, Teachers, and all, attend to this matter, and impress the importance of the same upon the Saints.

Let the Saints subscribe for the paper, read it carefully, then hand it to their friends; also get their friends to subscribe for it.

Teach the Saints to be cleanly in their habits, virtuous, holy and pure; watchful, prayerful, with an upright walk and godly conversation before all men, shunning all vain and frivolous talk; see that there is no backbiting or evil speaking among the the Saints, and that they keep themselves unspotted from the evils and corruptions that surround them in the world; see that no one partakes of the sacrament unworthily, and that all prepare themselves as fast as possible to gather to Zion.

Let prudence, wisdom and economy be studied; but let no selfish or sordid views or feelings ever enter the heart of any one professing to be a Saint of God when called upon to uphold His work. Brethren, the more we do in the cause of God, the more we will receive from Him, after He has proven us. I have proved it, and I know it.

No papers or books will be sent to any one unless the subscriptions or monies are remitted in advance. It has become absolutely necessary to adopt this rule in order to sustain the paper. Neither will any person be expected to receive subscriptions, donations, or receipts for the sales of the Mormon, retain the means in their own hands, apply it to their own uses, and then advise us to charge it to them. We cannot do any such thing. We are always willing to oblige as far as we can consistently, but such a course would soon decide the continuance of the publication of the paper.

The Presidents over Conferences, and traveling Elders, are requested to report to me, from time to time, the situations of the branches through which they travel. We also wish all those who can contribute any correspondence worthy of publication in the Mormon to do so.

Let Elders be appointed to hold meetings in the cities and towns whenever they can obtain a place to preach, every night in the week if possible—and let the presiding officers do the same whenever they can, and whenever they have an opportunity of doing good, do it. Preach the first principles of the gospel of Christ; let all doctrine you do not understand alone, and seek to save instead of destroy. Proclaim to the people that God has spoken from on high; that the heavens have been unveiled; that angels have administered to man; that Prophets and Apostles have been raised up in this dispensation; that the keys of Apostleship and Priesthood have been restored to man; and that God has now a church established on earth according to the pattern of heaven. Teach faith, repentance and baptism for the remission of sins, and the imposition of hands for the gift of the Holy Ghost.

Let all the Saints, officers included, who have not renewed their covenants by being re-baptised according to the counsel of the Presidency in Zion, attend to it forthwith, for no one will be considered in fellowship who refuses or neglects to obey this counsel when they have an opportunity, if they have not already attended to it.

Let the presiding officers see that no Elder or lay member goes through the Conferences collecting means without authority, or idling away time and living upon the Saints. Let all Elders sent here on missions from Zion, report themselves immediately to the Presidency, at New York, when they will have their field of labor assigned them, so that all things may work together in harmony, according to the order of God, and for the benefit of the cause.

A great deal of slander, falsehood and calumny is published and circulated freely at the present time by a venal vitiated Press against the Mormons, but let the wicked howl; we know the work is of God—He is its author, upholder, supporter and protector, and it is bound to prosper, go ahead, and finally triumph. Of this we have not the least doubt, and no power on earth or in hell can stop it. Therefore let us do our duty, come life or come death. God is our shield and protector, and in Him we will ever put our trust.

Whatever counsel may be necessary for us to give for the benefit of the Saints and Elders, will be imparted through the columns of the Mormon or otherwise from time to time.

Thus dear brethren, ye servants of the Most High, clothed upon with the Priesthood of the Son of God, after the order of an endless life, and ye Saints of the Latter Days, your duties are laid before you. Take hold with me and strengthen my hands and uphold the Elders sent among you; hearken to the counsels and instructions given you, and assist me in carrying out the counsel and wishes of our brethren in Zion, and I promise you, in the name of Israel's God, you shall be blest in so doing.

Elders of Israel, be men of God in very deed; honor your Priesthood, honor your calling, be meek, watchful, humble, prayerful and dilligent in all things: seek to be filled with the Spirit of the Lord continually, and let the fire of the Holy Ghost dwell richly in your bosoms, and be ye saviours of men; preach, teach, council, set in order, rebuke and exhort, with all long suffering; preach wherever a door opens, seek after the welfare of souls, and let us all co-operate together to do the work assigned us, so that we may rejoice in our labors and finish our mission with joy to ourselves; meet the approbation of our God and of our brethren in Zion. Can we sit down and say in our heart, "it is enough?" Are there not yet some honest souls who have never heard the Gospel? Are our skirts clean from the blood of all men? Are the Saints prepared for the appearing of the Saviour to inherit the earth, and enter into the Celestial glory and eternal life? Verily no!

Shall we as servants and Saints of the Most High bearing the Priesthood of the Son of the Virgin, members of the Church of Christ, organized after the order of heaven, with Apostles and Prophets, with whom are the keys of Apostleship and Priesthood, to open the door of salvation to a lost and ruined world, to whom angels have ministered, who have heard the voice of God and gazed, while wrapt in the visions of Heaven, upon the glories of the Celestial, Terrestrial and Telestrial worlds, and also upon the misery of the damned? Shall we who have tasted of the good word of God, been made partakers of the Holy Ghost, and realized a portion of the power of the world to come, and the order of Heaven, that leads to crowns, thrones, sceptres, exaltations and dominions, and redemption of our dead. Shall we, I say, ever be unfaithful or weary in such a cause? No, verily no. While water runs, and grass grows; while virtue is lovely and vice hateful; while we have a God to serve and a soul to save; ever let us be unflinching in the cause of Jehovah; continue while the brittle thread of life shall last, until the race is fought and the victory won. W. I APPLEBY,

President of the Church of Jesus Christ of Latter Day Saints in the Eastern and Middle States.

New York, May 28, 1857.

Departure of Prest John Taylor.

THE readers of the MORMON have doubtless been anticipating the valedictory of Prest. John Taylor. It will be read with mingled feelings of satisfaction and regret. The work he has accomplished in the East, imposed upon him great and constant labor, and when its outlines are summed up, presents something satisfactory to look at, and enough for many to reflect on and be stimulated by his example of unwearied perseverance and faithfulness in the discharge of duty. He has accomplished a good work for which his brethren and sisters are grateful, bless his name, and will assuredly regret his departure.

He left here early on Tuesday morning for Philadelphia, and was accompanied as far as South Amboy by Judge Appleby, President E. R. Young of Connecticut, Judge Dulin, and Elder Stenhouse. The last hours with him were very pleasant and agreeable. His mind was, in a measure, relieved from the care that too often weighed heavily upon him, and his heart beat kindly to the Saints and numerous friends he had left behind. We were glad to see him in such excellent health and buoyant spirits for entering upon his long journey. After dealing out to each his last instructions, counsels and an accompanying expression of personal friendship and best wishes, he left the steam-boat for the trail of the Iron Horse, with the united blessings of his brethren, and prayers for his protection by the way and safe arrival among his brethren in Zion.

We think it not amiss, in connection with the departure of President Taylor, to speak of his son, Elder George J. Taylor, whom the Saints in the East had already begun to regard as their President, but who now returns to Utah. Bro. George started from Utah for New York with his father and the Elders that accompanied him in 1854. For some time after their arrival here, he took part in the labors of this office, then joined Prest. Cannon on a mission to Delaware, under the presidency of Doctor Clinton. A short time previous to the departure of Bishop Felt for Utah he (Bro. George) returned to this office, and succeeded him in his department. He was appointed President of the New York Conference last October, and at last April Conference was accepted unanimously as the future President of the Church in the East. Immediately after conference he left New York for the frontiers to assist in the emigration from the Eastern States. Though the Saints are now disappointed in their expectation of seeing Bro. George in their midst, and listening to his instructions they will cherish his memory and speak with praise of his unassuming manners and kindness to his brethren.

Testimonial.

PREST. A. M. CANNON has forwarded us the following testimonial which the Priesthood of his Conference presented, on Tuesday evening, to Prest. John Taylor:

TESTIMONIAL
PRESENTED TO
Elder John Taylor,
EDITOR OF THE MORMON,
AND PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE EASTERN STATES,
By the Presiding Officers of the Philadelphia Conference, May 26th, 1857.

PRESIDENT JOHN TAYLOR—*Beloved Brother:* We, the presiding officers of the Church of Jesus Christ of Latter Day Saints in the Philadelphia Conference, embrace the opportunity of your passage through this city, on your return to your family and to the Church in Zion, to testify to you our deep sense of gratitude for the blessings we have received through your labors since your arrival in the Eastern States.

Contemplating the condition of the Saints at that time—scattered, disorganized, without direct instruction from the Prophet of the Most High, and without a defender of our faith as followers of Jesus Christ, and of our rights as American citizens and descendants of honored revolutionary sires, we thank the Lord and His servant Brigham for your appointment to the Presidency of His Church in the East. With joyful hearts we recognize that your voice and pen have awakened us to a lively sense of our duties towards God and His Kingdom; and we feel it equally a duty to testify our approbation of the course you have pursued in the defence of the cause of Truth, and your maintainance of the honor of Israel in the mountains, when the one has been opposed and the other calumniated and maligned.

We have witnessed the many difficulties you had to contend with in establishing THE MORMON, at a moment when your friends were few, scattered, and almost helpless, and deeply sympathized with you; but we rejoice that we can this day congratulate you on the success that has crowned your labors and brought you through the struggle victorious.

While we have, individually, reason to be grateful for your direction and instruction at home by the fireside, in our councils and in our public assemblies, we consider that you have accomplished a still greater work, by your fearless defence of Mormonism and Utah through the columns of THE MORMON. Though at the present moment the Press is flooded with abuse and falsehood, from the pens of Apostates in and out of Utah, anonymous correspondents and corrupt United States officials, who have gained access to the public by corrupting certain editors, who are ever ready to defame and misrepresent for the accomplishment of political purposes, or low, selfish and debasing ends, we consider that your labors have placed Mormonism before the world in a position more consonant with its merits than it previously occupied; and that, though these calumniators may rave, the thinking public sees beyond their spiteful, exaggerated charges, a movement neither of fools, fanatics, impostors or dupes. Your manly and unreserved avowal, for yourself and for the inhabitants of Utah, of adherence to the Constitution of the United States, in word and in spirit, has had its influence upon those who seek to know the politics as well the religion of this great movement on which the attention of the whole world is now fixed. Your labors for toleration to Jew and Gentiles have thrown in the face of our accusers their charge of exclusiveness and bigotry, and shown to the world that those who have the Truth, fear no man, nor the influence of men.

We wish you the highest blessings of the Almighty when you are journeying to your family; may the spirit of the Lord be around you as a wall of fire to shield you from the wickedness of men, the treachery of the Indians; and may you be permitted to greet your family in possession of the rich blessings of heaven, and be met with that approbation from the prophet of the Lord, which we are convinced you have striven to deserve.

Trusting we may all meet you again, and receive individually your approbation as we collectively accord ours to you, we are Your brethren and fellow laborers,

Angus M. Cannon, President of Philadelphia Conference.
John F. Snedaker and Arthur P. Welchman, Traveling Elders of ditto.
Samuel Harrison, President of Philadelphia Branch.
James Sewell, President of Minersville Branch, Pa.
Robert Hazen, President of Pottsville Branch, Pa.
John Galloway, President of New Mines Branch, Pa.
A. M. Mortimer, President of West Haven Branch, Pa.
James Lowe, President of Mount Carmel Branch, Pa.
Benjamin Isaacs, President of Pittston Ferry Branch, Pa.
Martin Heiner, President of Union Branch, Pa.
Mifflin Palmer, President of Reading Branch, Pa.
William Cockroft, President of Old Chester Branch, Pa.
R. D. Treseder, President of Hornerstown Branch, N. J.
Thomas Smith, President of Stanton Branch, Del.
John Cherrington, President of Centreville Branch, Del.
Cornelius Collard, President of Smyrna Branch, Del.
Worthy Clark, President of Cicle Co. Branch, Md.

Assassination of President P. P. Pratt.

Our readers will doubtless be startled with the above announcement; our heart is deeply pained to say it, but we have no reason for doubting the sad intelligence that has reached us, though as yet only by the way of the public press. A few days ago we were advised of his apprehension near Fort Gibson in the northern portion of Texas, and close upon the receipt of that information we learned by Telegraphic Despatch that he had been assassinated near Van Buren, Ark., May 14. Many of our cotemporaries are rejoicing over the bloody deed, justifying the murderer and spiting out their vengeance with the fury of hell that nestles in their corrupt hearts.

As we have not the space this week that we require to enter into detail, and may, before another issue, receive additional information on the subject, we shall only say, for the benefit of those who are interested, that the lady who returned to New Orleans, from Utah, last fall, for her children—a lengthy account of which was published in THE MORMON, March 14th—has been overtaken *en route* for her mountain home, by the demon in human form who had so flagrantly violated every vestige of claim to the title of husband. Herself and children are once more in his power. After failing to sustain the charge against Prest. Pratt "of stealing the clothing on the children, in value eight or ten dollars," he followed him some eight miles from the place of trial, and taking advantage of his lonely position, shot him, justifying his crime by a charge of seduction.

Though we deeply deplore the loss to the Church of such a great and upright man, and the bereavement to his family, yet we mourn not. His life has been one of honor and faithfulness; his days have been well spent in the service of His God; his name is revered by thousands and tens of thousands, and will be honored by millions yet unborn, when that of his cowardly assassin and those who have cheered him on to his damning deed, and who now rejoice over their crime will be loathsome and a stink in the nostrils of God and good men.

Utah

As the Governorship of Utah has been the leading question of interest before the public for some time back, and the inhabitants of that Territory are so little aware of the deep and pious interest that is felt for their soul's salvation in these Christian States, and know not how much our wise and great men are nervous about the well being of the poor Mormons, we have concluded to publish the following extracts from Washington despatches and city cotemporaries which will doubtless be read with interest by the folks in Utah. We must, however, inform our Utonian friends that what we now publish is not *all* that has been published. Did we attempt to give "a full, true and particular account," we should fill our sheet with nothing else for months to come. But this slice from the general lump will, nevertheless, enable them to form an idea of the loving kindness that is rushing to the knuckles of Uncle Sam's pious children, and while they pray "Lord deliver us from our friends," they will keep a watchful eye on their enemies.

How many persons have been offered the Governorship of Utah we know not, nor can we name with certainty the time when the clamor for a new Governor began in the States; but the subject has been before the public at least more than two months. We have before us a telegraphic despatch from Washington, dated March 15th, in which it is stated that Major Ben. McCulloch, of Texas, had the Governorship tendered to him: with that we may commence our string of despatches.

WASHINGTON, March 15, 1857.

"Major Benj. McCulloch, of Texas, has been tendered the Governorship of Utah, but declines."

March 18.

"No action will be taken at present on the subject of the Governorship of Utah."

March 26.

"The Governorship of Utah has been indirectly placed at the disposal of the Hon. Fayette McMullen of Virginia, by intimations from five members of the Cabinet, inquiring if he would accept. No definite answer has yet been returned, and as the place is not inviting the honorable gentleman requires time for reflection."—N. Y. *Tribune.*

The following week Mr. McMullen was reported to have "indignantly" declined the offer.

April 2.

"Ex-Governor Geary returned to town today, for the purpose of settling his Kansas accounts. His friends are urging him as the man to send to Utah to settle accounts with Governor Brigham Young."

The appointment of Governor of Utah is one of the domestic questions that have been laid over to attend to more pressing foreign questions. It is stated that the appointment was tendered to Major Benj. McCulloch, of Texas, and declined."

April 24.

"The Governorship of Utah has been tendered Major Benj. McCulloch, and it is believed that he will accept the appointment. A letter is now on its way to him, requesting his presence in Washington.

The design of the administration is to pursue a peaceful policy towards Utah, in order that the laws may be executed and the rights of every inhabitant in the Territory protected without recourse to arms.

WHAT IS TO BE DONE WITH UTAH?

April 25.

KANSAS having been put in the way of pacification, by the appointment of a safe and constitutional as well as able Governor, the President is now devising how to send health and safety to Utah.

The truth is, Mr. Buchanan feels much more anxious about Utah than Kansas, for there is ten times more danger of a long and bloody civil war in Utah than in Kansas.

It is thought that Major Heiss, new paper, "*The States,*" speaks upon a perfect knowledge of the embarrassment felt at the White House respecting the management of that remote mountain-cradled Territory. A war with the Mormons must be a war of extermination. That almost inaccessible stronghold is garrisoned by from thirty to fifty thousand hardy fanatics, and the force necessary to storm their mountain fastness, and reduce to submission its religiously insane, but perfectly organized defenders, would leave the cost the Seminole war at least fifty millions behind.

A force of ten thousand volunteers, besides all the aid that could be spared from the regular army, is the least that can take the field with the least chance for success. Even then, it is an even question whether these concentrated fanatics would not sweep before them, like chaff, a force of ten or even twenty thousand men. The invaded can choose their own positions; they can retire, skirmish; scatter, and return to the attack when the chances of victory seem to offer in their favor.

"It is very easy to talk of conquering this American Switzerland, a thousand miles off, where every ounce of supplies will cost us its weight in gold, and where the commissariat will cost more than it did in Mexico, campaign for campaign; but when all is done, what shall we have to pay for the ten or twenty thousand lives and the sixty or eighty millions of dollars we expend upon those rocks?"

This was the answer of one of the best soldiers we have in the army; and it is well understood that Gen. Davis, the late Secretary of War, and his antipodes, Gen. Scott, hold the same opinion about a forcible interposition in Utah. Yet, as an influential portion of the press call impatiently for some action in that direction, Mr. Buchanan will hardly be prepared to sustain the position of "masterly inactivity" advised by many of his friends in the Senate. He may nominate a sound, judicious and liberal man as Governor; but if he is not firmly sustained, he will be a cypher in authority—and if he comes in collision with the Mormon chiefs, how is he to be sustained?

"It would be a happy thing to see law, order and justice reign in Utah; but it will be well to look carefully ahead, and weigh well the costs and the consequences, before we put our hands too far in that Mormon beehive. Bloodshed and demoralization are the necessary attendants of war; but war itself may be preferable to the admission of an alien and leprous community to the general fellowship and equal sovereignty of the Union. It is the most serious and disturbing question of the day at the White House.—*N. Y. Sun, May 2nd.*

HERBIT.

May 7.

Nothing has been received from Col. Ben. McCulloch, as to whether he will accept the Governorship of Utah. The President is extremely anxious that he should accept the position, and has written him accordingly, urging him to do so. The administration is constantly receiving information from creditable sources communicating new outrages committed by Brigham Young and his deluded followers; and the President is determined to send a sufficient military force there to enforce the United States laws and preserve order. Peter G. Washington is said to be strongly pressed for the appointment of Secretary of Utah. He is thought to be admirably qualified for the post.

May 9.

The Governorship of Utah has been tendered to Major Ben McCulloch, and it is believed that he will accept the appointment. A letter is now on its way to him requesting his presence in Washington.

May 13.

The letter received from Major McCulloch, Deputy Marshal, merely expresses the belief that the Major, "who was not at home," will accept the Governorship of Utah.

May 16.

Official despatches recently received warrant the belief that Brigham Young has fled from Utah, as it is known he was in treaty with the Indians for safe conduct through their country. Ex-Justice Drummond has arrived here for consultation on the affairs of the Territory.

May 18.

To-day it seems to be well understood that Justice Drummond will be tendered the office of Governor of Utah, in case Major McCulloch declines, and I have it from the Judge himself that he will accept upon condition that Gen. Harney is sent into that country with a force sufficient to enable the officers to enforce the laws. In case Gen. Harney and Judge Drummond go to Utah backed by the Government, the Mormons will yield or be compelled to find refuge in another country. They are both cautious but bold men.

The best informed here in regard to Utah affairs do not credit the story of Bringham Young's flight from Great Salt Lake. The rumor probably was started by Young himself for the purpose of allaying anticipated excitement here in regard to recent transactions in Mormondom, and to prevent the departure of an expedition against him until it shall be too late to attempt it this year.

It is understood here that Turner Nelson has declined the appointment of Superintendent of Indian Affairs in Utah. He has been telegraphed to notify the Department immediately if this is the fact, as it is desired to fill the place as early as possible.

I cannot learn that the Administration has definitely determined to send a force to Utah this season. Certainly no troops have yet been ordered to that service, and unless they can start by from the 1st to the 10th of June, when the grass on the plains is fresh it will be impossible for a large body of cavalry to move at all before an other year. I fear there is an unfortunate disposition here to temporize with this troublesome question, and postpone the inevitable issue.—*Cor. of Daily Times.*

May 19.

A member of the Cabinet to-day received a telegraphic despatch from Major McCulloch, declining the Governorship of Utah. He, however, expects to reach this city in the course of ten days.

It is not true that Judge Drummond has been offered the appointment, but this afternoon a telegraphic dispatch was sent to a Western man, whose name is officially concealed for the present, tendering it to him. Recent information has caused a change in the policy hitherto contemplated, the condition of Utah now being such as to require vigorous measures. Troops in large numbers will be sent thither, probably under command of Gen. Harney. The Administration is anxious to act at once in this important matter, especially in view of the obstruction to judiciary proceedings, and accounts frequently received relative to oppressions by the Mormons of those who do not belong to their fraternity.

May 20.

A large military force has been ordered for Utah, to take their position on the Government reserve, forty miles south of Salt Lake City. The new Governor of the Territory has been selected, but has not yet been heard from, and his whereabouts is unknown. Whoever and wherever he may be, it is understood that he was recommended by Mr. Bright of Indiana.

"The Indian Bureau has received dispatches from Brigham Young, giving an account of his transactions as Superintendent of Indian affairs in Utah, dated March 31, in which he says: 'Since my last report we have had a time of peace, and, apparently, of great contentment generally, and more especially among the Indians.' This is the only allusion he makes to the social affairs of the Territory."—*Cor. of Daily Times.*

May. 21.

"It is estimated that the troops now moving in the direction of Utah comprise about 2,000 men.

There are two vacant Federal Judgeships in the Territory which will soon be filled, and probably another Marshal will be appointed as preliminary to enforcing the civil process. In the event of opposition on the part of the Mormons to this, the military will be employed to enforce the laws and protect the citizens of the United States from Mormon oppression. It is supposed, however, that no necessity for extreme measures will arise.

The Governorship is still unsettled. Although several gentlemen are solicitous for the position, the Government is evidently anxious to select one who will combine personal bravery with administrative talent and unquestioned discretion.

The programme of operations for Utah will be consummated with the least possible delay."

"No appointment has yet been made of a Governor to Utah. Major Benj. McCulloch, who is expected to arrive here soon, may yet be prevailed upon to accept. If he does not, it is proposed to give Gen. Harney both civil and military powers to act as Governor, until law and order is established in Utah."

From "The General Newspaper Despatch" the same day.

"It is not true that Governor Wright, of Indiana, or any other person, has been selected for the Governorship of Utah. The difficulty exists in finding a man suitable for the emergency."

"May 22.

"My informant was slightly in error in naming the individual tendered the Governorship of Utah. It was Col. Cummins, the present General Superintendent of Indian Affairs west of the Mississippi, instead of Governor Wright. Col. Cummins telegraphed Secretary Thompson yesterday, declining the position. The Administration are again at sea on this subject.

There have been no troops whatever ordered to Utah, nor are there any in that Territory. Col. Steptoe's passage through was the last appearance of our military there."—*Daily Times.*

May 24.

"It was rumored on the street that Major Heiss had been offered the Governorship of Utah, and had declined. Major Benj. McCulloch is looked for daily, and it is thought he will be made to accept it.

Correspondence from Eld. Edw. Sutherland.

[At a moment when all manner of falsehood is written against the servants of the Lord in Utah, and that by some of the relatives of the writer of the following letter, we think it not amiss to give it to the public. Mr. Edw. Sutherland is an elder brother of Mr. Thomas Sutherland who was killed on the plains last season at the time that Col. Babbitt met his death.—ED.]

GREAT SALT LAKE CITY, March. 31, '57.

MY DEAR STENHOUSE—Nearly two years have rolled away since I gave you the parting hand as I was about to leave the shores of England for a long and arduous journey to the home of the Saints in the valleys of the mountains. The feelings of which I was the subject then are at this moment before my mind. Surely nothing but the love of the truth—the gospel of the Son of God—could induce me to forsake my home and former associations to take a long and perilous journey over land and sea to a remote location in the midst of the mountains, thousands of miles away. I thought of the many pleasurable seasons I enjoyed while in the ministry—the new acquaintances I had formed while propagating the truths of heaven, as restored to the earth in these days through the prophet Joseph for the salvation of the human family. It was then I was about to enter on the practical truth pointed out by those truths revealed. It would be impossible to acquaint you in a single letter with the many changes through which I have passed since then. I have turned over fresh pages in human history that have afforded me information of the most useful kind, and added to my experience in the kingdom of God. But notwithstanding the changes and vicissitudes through which I have been called to pass, to feel that I was identified with a people who were noble and true ever caused me to feel, let the future reveal what it might, that I had much to be thankful for, and had gained much in the work.

While traveling to this land I was the subject of many careful reflections, of which the traveling of the people of God in ancient times formed a part. I thought of ancient Israel in their howlings to accomplish their escape from Egypt, if happily they might reach the promised land. I thought of Abraham in leaving his house for a land to which he was a stranger. I thought of the Saints who wandered as strangers and pilgrims on the earth. I thought of the Son of God, who, while "foxes had holes and birds of the air had nests," and every insect had its home, "had not where to lay his head." I thought of the ancient worthies, who left all—their homes and country, their friends and associations, houses and lands—to seek a city out of sight—a city that hath foundations, whose builder and maker is God. What a striking resemblance between the church of God in every age! No wonder its overthrow has been sought in this, as in other ages of its history. How few there are in the present day prepared to endure the loss of all things for the promotion of the truths of the gospel? Mankind vaunt their love of truth and their desire for the salvation of the world, but they are not to be trusted. They love to talk of the endurance of the people of God at other times and under other circumstances, but it will not suit in their day, and when a people like the Latter Day Saints contend for the true order of the church of God, notwithstanding the difficulties with which it has to contend, they, like their great High Priest, are "despised and rejected of men;" but, like him, truth will vanquish every foe, and reign triumphant over all the earth. Such is Mormonism, and such the work it is destined to accomplish. Let pulpits rave and bigots scold in their erring zeal, Mormonism is the friend of humanity, and no man need fear to bow to its mandates, for if he prove faithful, and the words of inspiration be true, the end of that man is peace.

"Its streams the whole creation reach
So plenteous is the store,
Enough for all, enough for each,
Enough for ever more."

I might advert to the doctrines of Mormonism but with these you are well acquainted, they are pregnant with infinite momentiousnes, and while they can be understood by a child, yet they are sufficient to fill the grasp of a Seraph's intellect. They are the bushes of Eternity—the translation of the thoughts and solemn purposes of God into the dialect of man, merged into one grand constellation; they are the brightness of a beautiful world. Genius might flash its curuscations, but its sparks would be profitless. Egypt, Greece and Rome might summon from the shades of death their poets, statesmen and philosophers, and these with their lighted torches might try to paint the pathway to eternal life, but alas their beautiful lights would be but faint and flickering, and only calculated to bewilder and deceive. It is not so with Mormonism; in the one you recognise the genius of man, in the other you acknowledge the intellect of God. Here, from the valleis of the mountains, Gospel light shines forth so that none may fail to comprehend it. It is a sun of God's own kindling—a sun that will extinguish all the lesser lights of previous dispensations and wrap the earth in the light of heaven.

I was much pleased on my arrival in the valley to find the City in such an advanced condition. It speaks in favor of the industry of the people and reflects credit on the authorities. In all public movements and matters of importance the people seek the counsel of President Young, such is the confidence reposed in him. He is in every sense of the word a gentleman. In his general policy he cannot be rivaled, and in his counsel to the people he displays the wisdom that cometh from on high, having for his object the happiness and prosperity of the people over whom he presides. In his public teachings at the Tabernacle he indeed speaks as one having authority—he displays not the eloquence of man but of God, his words are full of eternity, they are charged with the fire of heaven.

As to Bro. Kimball his faithfulness and unflinshing course have been well known in the cause of truth, his soul is large and generous and full of blessing for the Saints, and all who feel well to the cause of the Redeemer.

The same might be said of Bro. Grant, who has lately gone behind the vail, he was an Angel of light among the people of God, and as a flaming sword to the wicked.

Brother D. H. Wells, who now fills his place, I believe will be a great blessing to the Saints. The elements of greatness seem implanted in his nature and filled with the spirit of his calling he promises to play an important part in the latter-day work.

Thus the work of God rolls on bearing the visible impress of its divine origin in the selection of the master minds who are charged with its contracts on the earth. May they live long to bear off the Kingdom, till 'righteousness cover the earth as the water cover the sea.'

I have endeavored in a condensed manner to give you the result of my experience since I last saw you. I was pleased to hear of your arrival in New York and appointment in the Mormon office.

Please present my kind rememberances to Mr. Taylor and your lady, and accept the same yourself.

Yours, very sincerely, E. SUTHERLAND.

FOR THE MORMON.

Philosophical Certainty of a Future State.

BY ALEXANDER OTT.

CONTINUED.

FROM the mercy and wisdom which the eternal mind displays in its infinite evolutions on the grand theatre of the universe, we infer that God, as the personification of the governing principle of Nature, has been existing through the mist of everlasting ages; that the powers of His divine perfection make Him independent and omnipotent; that His object is to see in His creations the reflex of His stupendous wisdom—hence the intelligence, rationality and variety which is manifest in the machinery of the magnificent apparatus of Nature, in which a vast field of numberless glories is presented for the study and contemplation of an endless order of intelligences.

The innumerable host of stars we see at the canopy of heaven, with all the magnificent appendages of celestial scenery, are not able to remain a novelty to God, to represent always new scenes for contemplation to Him; because all those principles, laws and ideas which we find displayed in the evolution of heavenly bodies, in the economy of Nature, had their origin and existence in the fathomless depths of His eternal mind—there they were slumbering during the countless ages of past eternity, till His almighty will put them in operation. Is it then reasonable to suppose that the spirit, which is a part of the divine essence, should after death be in a state of non-entity; that is to say, should cease to exist while the machinery of the material Universe continues to operate? Certainly not.

Again, let us examine the moral faculties of the human mind, which embraces a world of its own, the realm of intellectual and moral operations and enjoyments. Do you know what an ocean of feelings, passions, affections, principles and instincts are slumbering in the inmost recesses of the inner-man? Can the magician's wand perform such wonders as the unsearchable mind does, viz: to dress the world either in the sunbeams of happiness or the lightning flashes of misery; to transform a Heaven into Hell, or Hell into Heaven? God has created man in His own image; he is or ought to be, under all circumstances, the true and beautiful reflex of His wisdom and mercy—hence we see him endowed with a variety of moral powers which like the intellectual ones are capable of an eternal improvement and enlargement, and this expansion of the mental gifts is brought about by exercise, trials and difficulties; so that the development of our physical and intellectual powers involves a vast field of ordeals or tests, in which all our energies and principles are called into action.

On analyzing the moral powers of the human character, we find that there are many principles in us, as for instance, parental and fraternal affection, courage, temperance, gratitude, generosity, philanthropy, charity &c. No matter how depraved man, how full of abominations the world has always been;—no matter how often the voice of virtue has been drowned in the flood of unheard immoralities, there are many examples both in sacred and profane history; where moral greatness nobility and beauty of the soul are sublimely personified as sufficient illustrations of the foregoing remarks of man's capability of moral improvement, as for instance: Damon and Pythias, the ties of whose friendship could not be dissolved by all the terrors of an ignominious death; Regulus, the noble Roman, preferred suffering the most excruciating tortures and even death, to being dishonest and turning a traitor to his country. Cyrus, of whose life and campaigns, the eminent Greek writer Xenophon, gives an elaborate account, had all the qualities of a noble and beautiful soul; he was brave, wise, moderate and generous, and exercised all his moral powers to happify his people. Scipio, and Phocion, and others whose moral courage and noble sentiments gave their illustrious names the crown of immortality. Aristides, whose sole aim was to be virtuous and promote the interests of his country. He possessed an extraordinary greatness of soul, to which all his passions were brought in subjection. The love of virtue and his country did overcome all feelings of selfishness, revenge, hatred and jealousy. His integrity and disinterestedness as public treasurer, was shown by his love of poverty.

In the sacred records however, we find in our Lord and Saviour, the most beautiful incarnation of divine perfection, as a personified beau-ideal of everything noble and virtuous; every idea of his was a sunbeam of Godliness, every word a blessing, and at the end of his sojourn on the earth, he sacrificed his life for the salvation of a fallen world. We find, that in all ages of the world's history, men have risen to demonstrate the power of virtue and promote happiness among the human family; men who from the pure motives of philanthropy, sacrificed their own interests at the shrine of beneficence.

Shall we then suppose, that such noble-minded, public-spirited, energetic men, who by the brilliancy of their moral powers, were well qualified to happify infinitely their fellow beings, should be annihilated, i. e., be forever swept from the stage of action? That after they have been struggling for a few fleeting years in this vale of tears, to diffuse happiness among mankind, their powers, that were so active on earth, should be paralyzed for ever? The introduction of such an hypothesis is not rational, if we bear in mind, that our sphere of operations in this sublinary existence is very limited; as a variety of causes do interfere with a full development of the moral powers of man. It is a fact that the generality of mankind are so little favored by fortune and circumstances, that all their time is merely taken up with earning an honest subsistence for themselves and their families, consequently a great development of the intellectual and moral powers, is there out of the question entirely. Then we have to know, that the most active sway of these powers is confined to a very short time, as their expansion generally does not take place before the meridian of life, and then when just engaged in philanthropic and virtuous pursuits, men are frequently snatched off by the icy hand of death. Independent of the above, a great many physical obstacles interfere often with the operation and expansion of the moral powers, as for instance, want of means, sickness, weak constitution, &c., that paralize frequently the exertions of the most philanthropic minds.

Is it then consistent with the mercy and intelligence of God to suppose that such moral gifts are bestowed upon us, that a longing, a desire is implanted in us to do good to our fellow-intelligences, for the purpose of seeing them never fully developed, and that those men whose virtue and philanthropy entitled them to the praise and esteem of coming generations should be swept forever from the sphere of existence, that their moral powers were extinguished forever; or is it more reasonable to suppose that all those noble and beautiful gifts will be in full play and development in a future world, where all the creations will be dressed in the bloom of immortality. The latter argument is sustained by the fact, that the supreme wisdom of God adapts the faculties and gifts of a being to the sphere in which it is to operate; in fact, we find this throughout the different departments of Nature, where means are generally in proportion to the ends. On examining the phenomenal world, we discover traces, yes, a system of universal beneficence, as for instance in the beautiful panorama of celestial scenery presented to our enraptured gaze during the night, in the peculiar properties of heat, light, &c.—[To be continued.

Notice.

THE Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent.

All subscriptions, donations, &c., for the support of THE MORMON, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the urpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future; unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for THE MORMON should be addressed—Editor of THE MORMON, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. APPLEBY.

Notice.

THE Church of Jesus Christ of Latter Day Saints in Philadelphia assemble for worship in the Arch Street Assembly Rooms, on the north-east corner of Ninth and Arch Streets, every Sunday morning, at half-past ten o'clock, in the afternoon at three, and in the evening at half-past seven. Preaching morning and evening. The public are invited to attend.

The Presiding Elders of Branches connected with the Philadelphia Conference, and scattered members or others in that region of country, who may wish to procure the Books published by this Church, should send their orders to President Angus M. Cannon, No. 302 New Market Street, above Vine, Philadelphia, Pennsylvania.

Letters for T. B. H. Stenhouse should be addressed to Box No. 3957, Post Office, New York.

All newspapers intended for "our" eyes, should be addressed simply, Editor of THE MORMON, New York.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Des Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Litafurth—per No.	0 40
Key to Theology	0 75
Harp of Zion	91, $1.25 $2.50
Bliss Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor. $1.75	
Catechism for Children	18 to 50 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	5 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

New York Wholesale Price Current.

Corrected to May 29, 1857.

ASHES—Pot	per 100 lb.	7 75 a —	—
Pearl		— a 7 37	
CANDLES—Stuart and Bussing's best, assorted	per lb.	— a —	
Ordinary		— a —	
CANDLES—Sperm	per lb.	— a 42	
Adamantine		24 a 26	
Mould, tallow		13 a 15	
COFFEE—Java, white		15 a 15½	
Mocha		15 a 15½	
Laguayra		15½ a —	
Maracaibo		12 a 12½	
St. Domingo (cash)		12 a 13	
DRUGS AND DYES—Alcohol	pr. gal.	— 66 a —	72
Alum	per lb.	— 2½ a —	—
Arrowroot		— 45 a —	—
Arsenic, powdered		— — a —	2½
Asafœtida		— 5 a —	25
Borax, refined		— a —	22
Brimstone, American, roll		— 3 a —	3½
do crude	per ton	35 — a 50	00
Camphor, crude	per lb.	— 30 a —	32
do refined		— 28 a —	38
Castor Oil, No. 1		1 20 a 1	30
Chlorate Potash		— 42½ a —	45
Cochineal		1 15 a 0	00
Copper—sheathing	per lb.	— 23 a —	27
Copperas	per 100 lb.	1 00 a 1	50
Cream Tartar	per lb.	— 28 a —	28½
Gum Arabic, picked		— 16 a —	32
Gum Copal		— 8 a —	8½
Gum Myrrh, Turkey		— 00 a —	25
Iodine, resublimed		5 00 a 5	25
Ipecacuanha		1 12½ a 1	25
Madder		— 13 a —	—
Magnesia		— 14 a —	16
Do calcined		— 30 a —	35
Nutgalls, blue Aleppo		— 25 a —	26
Oil Anis		7 00 a 7	50
Oil Bergamot		3 12 a 3	25
Oil Cassia		6 50 a 7	50
Oil Lemon		— — a 2	25
Oil Peppermint		— — a 3	75
Opium, Turkey		— — a 4	87½
Otto Rose	per oz.	3 50 a 6	50
Oxalic Acid	per lb.	— 20 a —	—
Phosphorus		95 a 1	05
Quicksilver		— 45 a —	50
Rhubarb, China		1 50 a 1	75
Saleratus		— — a —	8
Sal Ammoniac, refined		— 11 a —	12
Senna		— 11 a —	13
Shellac		— 15 a —	16½
Sugar Lead, white		— 13 a —	—
do brown		— 9½ a —	10
Sulphate Quinine		1 90 a 1	92½
Tartaric Acid		— — a —	42
Verdigris		— 50 a —	75
Vitriol, blue		— — a —	11½
DYE WOODS—Camwood	per ton.	115 — a 150	—
Fustic		27 — a 29	—
Logwood		— — a 25	—
FLOUR—State, common	per bbl.	6 40 a 6	45
Michigan and Indiana		6 70 a 8	50
Genesee, extra		7 50 a 9	75
Rye Flour		3 60 a 5	00
Corn Meal		3 60 a —	—
FRUIT—Raisins	per box.	4 75 a 4	80
Raisins, layers		— — a 5	25
Currants	per lb.	— — a —	16
GLASS (American window)—6x8 to 8x10	per 50 feet.	3 50 a 2	75
8x11 to 11x16		3 00 a 4	00
11x17 to 12x18		3 25 a 4	50
20x26 to 24x30		4 25 a 6	50
31x40 to 34x46		5 — a 9	00
GRAIN—Wheat	per bush.	1 60 a 1	80
Corn, round yellow		— 88 a —	90
Barley		1 40 a 1	60
Oats, Western		— 60 a —	62
Beans		1 87½ a 1	94
GUNPOWDER	per 25 lbs.	3 50 a 6	50
INDIGO	per lb.	— 75 a 1	40
IRON—Pig, Eng., Scot	per ton.	30 — a 35	—
Bar, Eng. refined		60 — a 61	50
Sheet, Russia, 1st quality	per lb.	— 13 a —	13½
Sheet, Eng.		— 3½ a —	4½
LEAD—Galena	per 100 lbs.	6 75 a —	—
Sheet and Pipe		— 6½ a —	—
LEATHER	per lb.	20 a 81	
MOLASSES	per gal.	57 a 76	
NAILS—Cut, 4d and 6d	per lb.	3½ a 4	
Wrought, 6d and 20d		— 6½ a —	
OILS—Olive	per bskt., 12 bottles.	3 30 a 3	62½
Olive, in casks	per gallon.	1 25 a 1	30
Linseed		— — a —	80
Whale		— — a —	85
Lard, winter		— — a 1	15
PAINTS—Lead, red, Am	per lb.	— a —	7½
Lead, white, Am., in oil		— — a —	9
Lead do do dry		— 8½ a —	—
Ochre, yellow, French, dry		1 25 a 2	00
Ochre, in oil		— 4 a —	6
Spanish Brown, dry	per cwt.	— 60 a —	75
Litharge	per lb.	— 7½ a —	8½
Vermillion, Chinese		— 90 a 1	05
Venetian Red	per cwt.	2 75 a 2	50
RICE	per 100 lbs.	3 75 a 4	50
SALTPETRE	per lb.	6½ a	11
SEEDS—Clover	per lb.	— 11 a —	12
Flax, American, rough	per bush.	2 — a 2	10
Linseed, Calcutta		1 90 a —	—
SOAP—New York	per lb.	4½ a 7	
Castile		— 11 a 11	
SPICES—Ginger, Race	per lb.	5½ a —	
Mace		— 67 a 70	
Nutmegs		— — a 75	
Pepper		— — a 11	
Pimento		— 7½ a —	
Cloves (cash)		— 10½ a 11	
SUGAR—New Orleans	per lb.	9 a 11	
Havana, white		— 13 a 14	
do brown		— 10 a 12½	
Stuart's crushed		— — a 14½	
SUMAC, Sicily	per ton.	78 — a 85	—
TEAS—Gunpowder and Imperial	per lb.	55 a 75	
Hyson		— 30 a 80	
Young Hyson		— 32 a 70	
Hyson Skin		— 20 a 35	
Black		— 22 a 50	
TIN—Banca	per lb.	— a 34½	
Straits		— a 34½	
Plates	per box.	9 — a 10	37½
TOBACCO		— a 11	
TURPENTINE	per 280 lbs.	3 62½ a —	—
TAR	per bbl.	3 — a 3	25
SPIRITS TURPENTINE	per gallon.	— 41 a —	42

Cotton Factory for Sale.

A BUILDING TWO STORIES AND BASEMENT, 100 by 45 feet, in which is the following machinery, in good order, and now in successful operation: 2 Willows, 1 Picker and Laper, 8 thirty-six inch Cards and Railroad Heads, 2 Drawing Frames, 1 Patent Coiler, 2 Speeders, 1 sixteen-strand ten-inch Bobbins, 1 pair of Mules, 600 Spindles, 2 Cap Frames, 3 Throstle Frames, 132 Spindles each, 3 Twisters, two 32 Spindles and one 84 Spindles, 8 Balling Frames for making Twine and Wicking, 1 Spooler, 84 Spindles, 4 Reels, 1 Warping Mill, Grinding Frame, 2 Balling Presses, 1 Yarn Press, Improved Slide and Hand Lathe, and all Tools required for a

MACHINE SHOP.

The basement and water is calculated for Bleaching and Dying purposes, also for a Silk or Paper Mill, or any other manufacturing purposes. The water privilege is worth the money alone. 8 Dwelling Houses, Barn, Horses and Wagon, also 16 acres of land.

Price, $16,500, half cash, and approved notes for the balance, at one, two, and three years. Possession given immediately.

Situated in Westport, Conn., two hours ride from the city of New York, on the New Haven Railroad. For particulars apply to

E. R. YOUNG, Westport, Conn.

Refer to the Editor of THE MORMON.

UTAH TERRITORY.

LIVINGSTON, KINKEAD & CO.,

DEALERS IN

General and Assorted Merchandise,

Great Salt Lake City,

Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. m24

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are he kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m31

Book Postage.

ALL Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856

CHARLES ROGERS,

IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,

No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,

APOTHECARY AND CHEMIST,

Corner of Fifth and Market Streets,

ST. LOUIS, MO.

American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.

JOHN MADIGAN,

BOOT MAKER,

No. 7 Fourth Street, opposite the Court House,

ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!

D. NICHOLSON'S

Tea, Coffee, and Sugar Warehouse,

DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,

N. E. CORNER OF FOURTH AND MARKET STREETS, St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,

Manufacturers' Agents and Dealers in

JUNIATA IRON,

BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,

18 *Levee and 36 Commercial Street,*

ST. LOUIS.

ALWAYS ON HAND,

Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,

Wholesale Dealers in

American and European Fancy and Domestic Dry Goods,

NOS. 170 AND 172 MAIN STREET,

Between Green Street and Washington Avenue, St. Louis, Mo.

JOS. A. EDDY,	A. M. BISSELL,
J. A. JAMESON,	A. COTTING, JR.,
J. P. EDDY,	CHAS. C. HELLMERS.

fe17

WILLIAM N. WHITE & CO.,

Wholesale and Retail Dealers in

FANCY AND STAPLE DRY GOODS, CARPETS, OIL CLOTHS, MATTINGS, &c.,

120 Verandah Row, Fourth Street,

ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S

STEAM BAKERY MANUFACTORY

No. 186 South Fourth Street.

Sale Office and Depot, N. W. cor. Vine and Commerce Sts., ST. LOUIS, MO.

Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.

Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,

Manufacturers and Dealers in

GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,

in packages, prepared for Shipping.

Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,

COUNCIL BLUFF CITY, IOWA.,

EMIGRANTS' STORE,

Corner Broadway and Pearl St., opposite Pacific Hotel.

Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.

mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.

STEPHEN HOYT & CO.,

Wholesale Dealers in

GROCERIES,

Importers of

WINES, FRUITS AND NUTS,

Call the attention of Emigrants to Salt Lake, California, and Oregon to

NO. 47 SECOND STREET,

Between Olive and Pine streets, St. Louis.

Where there always will be an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:

Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,

CARRIAGE MANUFACTURER,

Cor. 21st Street and Franklin Avenue,

ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!

KELLM & VONSTRO,

WAGON MANUFACTURERS,

NO. 183 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,

HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,

MIDWIFE,

Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.

MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.

ELLIS, CAVENDER & CO.,

WHOLESALE DEALERS IN BOOTS & SHOES,

43 *Main Street,*

North-east corner of Pine, St. Louis, Mo.

mh8-4m

T. McCAUGHIE & Co.,

MANUFACTURER OF

LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.

Lasts made to the feet, and warranted to fit.

N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at

T. McCAUGHIE & Co.'s, 162 Morgan-st.,

d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,

DEALER IN

NEW AND SECONDHAND FURNITURE,

NO. 159 FOURTH STREET,

Between Green and Morgan Streets,

HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,

Wholesale Dealer and Importer of

GROCERIES, WINES AND LIQUORS,

Commission Merchant in all kinds of Produce.

NO. 84 SOUTH MAIN ST.,

Two doors below Walnut,

10-1y ST. LOUIS, MO.

T. L. RIVES'

DRUG STORE AND DENTAL DEPOT,

Southeast corner of Fourth and Market streets,

SAINT LOUIS, MO.

Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.

☞ Physicians' orders solicited and promptly attended to.

SAINT LOUIS DENTAL DEPOT.

Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,

APOTHECARIES AND CHEMISTS,

Marble Building, corner 4th and Olive streets,

SAINT LOUIS, MO.

Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!

LOUIS ESPENSCHIED,

WAGON MANUFACTURER,

ON BROADWAY,

Between Labeaume and Webster streets, opposite Empire Mills,

NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,

94 MARKET STREET,

Between Third and Fourth Sts., South Side,

ST. LOUIS, MO.,

Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.

N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.

d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,

SAINT LOUIS, MO.

House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.

Saws Filed, Guns and Cutlery repaired, and Job bing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,

d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.

"In Time of *Peace* Prepare for *War.*"

At the GREAT GUN EMPORIUM of

P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,

Will be found the largest and most complete stock of FIRE ARMS in the Western country.

Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.

Call and examine before purchasing.

Remember the No—25 Main street, east side.

mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S

WAGON MANUFACTORY,

Corner Sixteenth and Market Streets,

Keep constantly on hand a large assortment o WAGONS of every description.

Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.

j12-1y

CHARLES HOLMES'

CRACKER BAKER FACTORY,

No. 105 Green St., St. Louis, Mo.

Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,

BROADWAY, between Jefferson and Munroe Sts.,

ST. LOUIS, MISSOURI.

THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.

d22

ELLISON & APPLETON,

DEALERS IN

NEW AND SECONDHAND FURNITURE,

CORNER FIFTH AND GREEN STS.

Mattresses and Comforts of our own make, wholesale and retail.

Mattresses cleaned and renovated.

Furniture and Stoves Bought, Sold, or Exchanged

d22

W. H. HUISH,

Broadway and Ashley Street, St. Louis, Mo.,

MANUFACTURER OF

STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.

☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.

WM. O. GIBSON & Co.,

WHOLESALE AND RETAIL DEALERS IN

FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.

No. 138 and 140 Market street, St. Louis, Mo.

Goods delivered free of charge to any part of the city.

St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,

NO. 151 WASHINGTON AVENUE,

Between Seventh and Eighth Sts.,

St. Louis, Mo.,

ENGLISH BREAD BAKERY.

Warranted to keep sweet.

Families supplied at their residence. d22

TWO-MILE HOUSE.

THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.

MEALS AND REFRESHMENTS

can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.

Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.

QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.

We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.

MIDDLETON & RILEY,

St. Joseph, Mo.,

COMMISSION AND FORWARDING MERCHANTS,

With large Storage Warehouses and a complete stock of

Merchandise and Provisions,

suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.

REFERENCES:

J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.

fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.

ROBERT LADD,

Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,

ON SECOND ST., NEAR MARKET SQUARE,

ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,

WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,

Weston, Mo.,

Keep constantly on hand a large stock of

Provisions and Family Groceries.

They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.

fe17 TUTT & BAKER.

BELT & COLMAN,

WESTON, MISSOURI,

FORWARDING AND COMMISSION MERCHANTS,

AND

WHOLELALE AND RETAIL DEALERS IN

Dry Goods, Groceries, Boots, Shoes and Clothing

Also, Outfitting Goods of every Description.

REFERENCES:

Norton, Jewett & Buzby, New York City.

Parker & Toland, Philadelphia.

Mudd & Hughes, St Louis.

J. M. Horner & Co., Great Salt Lake City, U. T

fe17 6m

Independence, Mo.

ISAAC HOCKADAY,

DEALER IN

Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps, *And Ready-made Clothing.*

Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.

NORTH SIDE PUBLIC SQUARE,

Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,

COMMISSION AND FORWARDING MERCHANTS

And Wholesale and Retail Dealers in

Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,

And all kinds of Outfitting Goods,

Sign of the Elk, Council Bluff City, Iowa.

Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.

fe17

TO EMIGRANTS.

M. ROGERS,

SIGN OF THE STOVE

Broadway, Council Bluff City, Iowa,

Wholesale and Retail Dealers in all kinds of

Stoves, Hollow Ware, &c

ALSO,

TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,

LIGHT TRAVELLING STOVES,

And all requisite Camp Furniture for Emigrants

Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,

Wholesale and Retail Dealers in

DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,

Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,

(at the old Stand of McMahon & Williams,)

Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware.

Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

PETER SCHUTTLER,

WAGON MANUFACTURER,

Nos. 78, 80 and 82 Franklin street,

South-west corner of Randolph street,

CHICAGO, Illinois.

All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO

SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S

GREAT WESTERN EMPORIUM,

FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPAratus of every variety, is at

No. 42 Main Street, St. Louis, Mo., (*at the Sign of the Deer in Windows.*)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.

Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,

IMPORTERS AND JOBBERS OF

DRY GOODS,

29 Murray and 33 Warren streets, corner of Church,

NEW YORK.

A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.

☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.

REFERENCE—JOHN TAYLOR, Editor.

je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 16. NEW-YORK, SATURDAY, JUNE 6, 1857. PRICE FIVE CENTS.

Poetry.

The Search for Happiness.

"Seek and ye shall find, knock and it shall be opened unto you."
Jesus.

Ye countless hosts who throng life's busy stage,
From early years to careworn hoary age,
In eager search for some Elysium bright,
Whose joys prospective charm your mental sight,
Some antidote for pain and sorrow's throes,
Some healing balm, some cure for human woes,
Some beacon light to guard from evil's way,
Some star to lead to an eternal day.

From regal thrones where tinsell'd honors hang,
To haunts where reigns chill penury's sharp pang,
Where unassuming myriads toil and pine,
And worth lies slaughter'd at ambition's shrine;
Through every grade and clime, in every age,
One object still your fervent thoughts engage.
True Happiness, by each and all confess'd,
Your hope—your aim to be supremely blessed;
Your strong desire to know the joys above,
Where all is peace and harmony and love.

Yet, Ah! How devious the paths ye tread,
Each by some ruling spirit onward led,
'Mid doubts and sorrows falt'ring, on ye go,
For ever strange to joys ye fain would know.
List, erring mortals, hear instruction's voice,
And make the wisdom from above your choice.
Seek not the day where reigns Egyptian night,
Nor yet in perfect weakness seek for might:
Seek not for order where confusion reigns,
Nor confidence where but distrust obtains:
Seek not for life, and harmony, and peace,
Where woe and death's dread elements increase;
Hear the Great Teacher and His sayings keep,
That which ye sow, that shall ye also reap!

Stand in your ways and seek the good old paths,
Where virtue's heroes won unfading wreaths;
Give ear: For joyous news to human-kind
Is spread abroad, and all who seek may find;
A Prophet's voice is heard through every land,
And all the way of life may understand;
The sombre shades of Error's deepest night,
Are fleeting fast before celestial light:
O hear ye all the Gospel's joyful sound,
In it a cure for all your ills are found!
Seek then above for truth and wisdom pure,
Yea, ask of God, and light from Heav'n secure.

The Priesthood's power to Earth is come again,
To lead, instruct, and make salvation plain,
To teach, to comfort, and dismiss your fears,
To cheer and bless you in this vale of tears;
To show how unity and Truth shall spread,
Till Earth's redeem'd, and every sorrow fled:
Till all is pure and holy once again,
And angels mingle with the sons of men:
Till all shall know and do our Father's will,
And endless joys shall every bosom fill;
Then the Redeemed shall shout with one accord,
Glory and Praise to our Almighty Lord!
And like the voice of many waters sing,
Honor and might to Heaven's Eternal King!

Sheffield. WILLIAM CLEGG.

Canton.

From "The American Merchant in Europe, Asia and Australia."

At last I am in sight of Canton, the grand capital of China trade, where heads of houses most do congregate—where money is obtained from wealthy Chinamen, middle-men, brokers, etc., who get it from bankers in the interior—where orders are given to the houses and agents up and down the coast where wires are pulled—secret expeditions fitted out—teas and silks and imports are talked on an extensive scale—where so many merchants have made in a few years of active labor fortunes in the trade, and where hospitality abounds and kind attentions are showered upon the stranger. Yes, this far-famed Canton, known to every school boy, and every young merchant who ever learned to talk ship—Canton, the centre of all Eastern exchange, the grand bourse of Chinese Asia.

The cabmen of Albany—the hack drivers of Montreal—the kling boatmen of Singapore, must retire in favor of the boatwomen that came near smothering our boat in order to get a fare to the pier; such an infernal yelling and jabbering, pulling and and hauling, rowing and sculling, screeching and gesticulating, can be found no where else. Why, it is enough to drive one into a lunatic asylum. It ought not to be tolerated, for sometimes it is positively dangerous when the tide is running a perfect sluice. Some of the women are very comely, and in their peculiar Bloomer costume and strikingly original style of head dress, you can but be attracted. As in Hong Kong, twenty-five cents is all they expect for rowing ashore a boat load. After paying in some cases from $10 to $15 in Melbourne, I really felt ashamed to give the girls here so little; but I was cautioned against introducing bad habits by giving them more. These poor creatures live entirely upon the river, and how I cannot tell, for in the vicinity of Canton there must be at least from 50,000 to 60,000. A typhoon or a fire, I should think, would completely sweep them away, for they lie huddled together like so much firewood.

Arriving on New Year's morning I was most fortunate; for, in accordance with our time-honored custom, calls were being exchanged, and I was just in time to pay my respects and wish the pleasant returns of the year to the eighteen European, English and American ladies then in Canton, whose cordial welcome is most pleasant to remember. Beautiful houses, large and commodious, all joined together, or only separated by a small alley-way, splendidly furnished, and none without engravings or pictures; fancy Chinese ornaments and specimens of every kind of Chinese ingenuity met your gaze, and everything seemed fresh and new to me, all different from the Western world. The new comer delivers his letters and calls upon those whose acquaintance he wishes to make; and then, if properly introduced, come attentions on every side. My home is delightful and my kind entertainer makes me feel that during my stay in Canton his house is mine. He has done a large business in his day, and I think him one of the most industrious men I ever saw. Breakfasting, tiffins, dining, excursion parties to the White hills, to the Honan temple, the Parsee gardens, the curiosity shops, music in the evening, or bowls, or billiards, or books, or papers—you may take your choice; but your time will soon fly away among a people who only try to anticipate your wants and pleasure.

The billiard room and bowling alley are private clubs, well managed and well attended; good tools to work with and Chinese makers. At the reading room you may find books and papers, and all the printed gossip of the day, as at the Hong Kong Club. You can soon do up the lions of the place, after you have gone round the walls of Canton and run the risk of getting your nose punched by a bamboo for your boldness in looking in the gate. After you have looked into the shops in old and new China streets, walked round the factory garden, where foreigners are allowed the entire space of about eight hundred feet in length by one hundred and twenty deep, for trees and plants, a church, a lodge and benches, and paths, for public promenade and nothing more, and you have been once all round to see whom you may know, and in one week's time most likely you know them all, for knowing one it secures the *entree* to the rest.

After you have been through the hongs and go-downs, seen the tea prepared for shipment, and the way it is got up, and talked with some of the Chinese merchants who insist upon your taking with them a cup of tea without milk or sugar, the grounds in the cups, each made expressly for each person; after you have chin-chinned several of these Hong merchants and heard them expound commercial affairs; after you have been over the Dutch Folly, the pavilion of the fire genii, the Lyre pagoda at Wampoa; the wonderful gardens—wonderful because so singular and novel; after you have seen the duck-hatching up the river, where the young ducks are traced in all their stages; after you have been to the White Hills on your Chinese pony, or carried up by your Chinese coolie, in your Chinese chair, and looked down upon the City of Canton, with its one hundred and twenty-four temples and halls, pavilions and pagodas; after you have perfectly satisfied your curiosity by looking at the flower boats and gazing at the beautiful specimen of Chinese frailty so fantastically dressed; after you have seen all these, you will have a right to say that you have killed all the lions at Canton. It takes but a short time to run through the list, and when once seen it is time to go over the ground a second time.

The City of Canton is about one thousand years old, but no foreigners have ever had the *entree* to its interior. Notwithstanding the treaty provides for going into Canton, by diplomacy and intrigue the Chinese officials have managed to break faith, and keep out all outsiders. How much longer this will last remains to be seen. The foreign population of the Hongs occupy about fourteen acres of land, none of which can be owned by the residents. Some of the Hongs rent for $4,000, and so on down to $1,200 per annum. In 1822 most of these buildings were destroyed by fire. The residents are called factors; hence the name factories. On every side of you, Pigeon English—that horrible jargon of mutilated baby talk which custom has made law—meets you. From boatwomen to shopmen—houseboy to compradore—you hear nothing else. I endeavored to get a copy of Hamlet's soliloquy, which was translated into Pigeon English, but I have failed to do it. I can only remember its commencement.

"To be or not to be" reads: "Can—no can." Send for your hat, and this would be the style: "Go top side—sabe—that hat—pay my." A noise is heard in an adjoining street; the cause, says the servant, is "Chiney woman have catchy one piece bull chilo." In other words, it would read: "Mrs. Pigtail of a boy." I called upon some ladies; boy returns: "No man can see," intimating probably that they were not at home. For "yes," read "can do." "How many to dinner this evening?" My boy promptly replies: "Four piece man—two piece missie." Of course I have laid in a good stock of Chinese presents; I should be considered the veriest barbarian did I not. I have been through all the shops buying sandal wood fans and card cases, ivory chess men and whist counters, purses and boxes, studs and Jade stone, bronze ornaments, bamboo work, carved necklaces and walnuts, and bracelets and rings, silver and copper ornaments, and a thousand other little notions which will soon reduce your loose cash, especially where your sovereign or pound sterling is worth but $4. It makes a wide difference in one's finances.

Since the rebellion, Canton has been active, and its sister ports—younger in experience, younger in commerce, younger in years—are gradually taking away her prestige. Foo Choo is getting the black teas, while Shanghai takes the silks in large quantities, and the green teas, but Canton, nevertheless, has the wealth, the capital, the headwork, the experience and the exchanges; she is still hard to beat, and may yet be able to hold her head as high as her northern branches. We must wait. I was much surprised to find such battalions of Parsees promenading in the factory gardens, all speaking understandable English. These high turbaned merchants are taking off the best share of the opium trade; and now a clipper steamer, the *Lightning*, plies between Calcutta and Cumsingmoon—opium and advices her only "pigeon." Some of the names of these men seemed to have been given them purely for the amusement of the Western merchant, for they have a strange sound, mixing up common and uncommon names, Scriptural and sectional. My few days' visit has gone, I can hardly tell where, but to-morrow I am bound to the north, and my next chit-chat you may expect from Shanghai or Foo-Chow Foo.

Genteel Economy.

It would be well for some of the more highly-waged of our operative classes to know what is sometimes done, in the way of economical living, by persons whom they regard as their superiors. It often happens that a clergyman, a medical man, a teacher, or some other person of the so-called middle classes, has less income than an artisan. We lately heard of active ministers of the Established Church living on eighty pounds a year. We know that there are Episcopalian ministers in Scotland—officiating chiefly among the gentry—on similar stipends. Were there an advertisement for instances of surgeons and country schoolmasters not realizing over a pound a week, we apprehend there would be an inpouring of answers like a spring-tide in the Severn or the Solway. Yet all of these people live with their families in a style notedly more elegant and sightly than do the generality of such of the working people as enjoy equal or larger incomes. And not only this—but they often contrive to educate their children and bring them forward in life, in a manner never dreamt of by the most highly salaried operatives.

A remarkable instance of this has lately been revealed through a privately printed memoir of Mr. Thomas Tomson, advocate—an eminent legal antiquary, and the man to whom the public has been indebted for the arrangement of the national records of Scotland. This gentleman, who was the intimate friend and associate of Jeffrey, Cockburn, and all that set, sprung from a manse in Ayrshire, where the family income was one hundred and five pounds sterling a year. The worthy clergyman not only gave his son Thomas the education required for the bar, and the means of paying his fees on passing advocate, but reared another son to his own profession; besides whom there were other children to be provided for. How such feats were accomplished on so small means, while all the time the usual hospitalities of a rural parsonage were maintained, surpasses conception; yet we are assured they were performed, and the means were strictly no more than what is here stated; neither did the father of that family leave one shilling of debt.

It will be of no use to try to make out this a peculiar and rare case, or as depending on conditions which only existed in a past age, for it is notorious that a very considerable proportion of the young men in both parts of the island, entering the legal profession, whether as barristers or solicitors, as well as those destined for the profession of the civil engineer, and for services in India, are the children of clergymen possessed of incomes inferior to those enjoyed by many operatives. The present chief-justice of England is one of the sons of such a clergyman, and many others could be pointed to, now occupying distinguished situations in life. It is a marvel of no rare kind, to see an English clergyman sending his son or sons, to Oxford, for an education, calling, while it lasts, for an outlay equal to the entire annual proceeds of the benefice. In these cases, of course, there must have been a saving during many years in order to meet the requirements of a few.

How is it that persons of small income in the middle classes make such good and laudable results out of their little means? There can rest no doubt that it is done only by great self-denial and frugality. The principal work is that of Genteel Economy. There are elegant tastes calling for gratification; but they are quietly set aside. There is accomplishment that might adorn the saloons of the affluent; but it is calmly thought, perhaps with a sigh condemned, to "waste its sweetness on the desert air." Scenes of public gaiety are avoided, because they infer dresses that cannot be afforded. The friend is left uninvited, because the family menage can scarcely show before a stranger. What is called a very quiet life—that is, a life without the excitement from society which is one of its necessaries—is submitted to without a murmur, but not without suffering—sometimes not without positively hurtful consequences. The daily experiences of tradesmen and servants are often of a more enviable kind. Can anything be more affecting than a life in which so much that is needed, and that could be enjoyed, is dispensed with and postponed. We here see men and women to whom the future is more important than the present—to whom the intellectual is of more than the material—the sentimental than the sensual—persons who, resigning themselves perhaps to a narrow and ungenerous lot, indulge the hope that their offspring will rise to something better, and for the realization of that hope are willing and ready to make great sacrifices. If to make the future overrule the present, and to subordinate our own gratifications to those of some other person, is to advance in the scale of moral being, great praise is surely due to those who from such motives, practise a genteel economy. Self-denial in such circumstances truly has in it that religious beauty which is only illusively associated with the self-denial of the ascetic.

Amongst the hand-workers, there is often equal or superior means, but much seldomer the disposition, to fashion the ways of a household to the attainment of some postponed benefit. Nor is this wonderful, when we consider that the sense of such benefits is not so apt to be engendered in that class of minds. The intelligent member of the middle class sees what blessings attend refined life, when supported by sufficiency of means; he strains for those blessings, accordingly, for himself or his children. The artisan is shut out from contact with such things, and so far from hoping for, does not even think of them. Hence the so frequent and so sad spectacle of menage equally coarse and extravagant luxury without comfort or refinement, and, what is more painful to look at, indulged in on the very brink of want and dependence. Till the sturdy operative shall be elevated by education and circumstances to higher ideas of what is really worth straining for in life, he will continue to fall far behind the genteel poor, in these respects.

The Genteel Poor! name of pity and ridicule to many—a favorite theme of sarcasm among novelists and dramatists ever since modern fiction arose. And yet we do seriously believe that the genteel spirit is often not merely a softener of poverty, but a means of redemption from it. When the educated person of the middle classes is reduced to pennilessness, as often happens in this variable world, what is it that keeps him from sinking into, and being lost in the obscure multitude, but this spirit? What but this gives him the desire to struggle again up the slippery scope of fortune? A gentleman, now in a very distinguished situation in life, has assured us, that when he found himself, in his youth, brought, by the misfortunes of his family, into association with the humbler class of people, it was, alone, the sense of the better sphere of life he had been in which inspired him with the industry and self-denial by which he has worked his way so far upward. And we can well believe it. It may be called by such names and be rightly applied, then we would assume and defend the position, that pride and vanity are things not without their use in our moral economy.—[*Chamber's Journal.*

The Pyramids.

The approach to the Pyramids is first a rich green plain, and then the Desert—that is, they are just at the beginning of the Desert, on a ridge, which of itself gives them a lift above the Valley of the Nile. It is impossible not to feel a thrill as one finds oneself drawing nearer to the greatest and most ancient monuments in the world, to see them coming out stone by stone into view, and the dark head of the Sphinx peering over the lower sandhills. Yet the usual accounts are correct which represent this nearer sight as not impressive—their size diminishes, and the clearness with which you see their several stones strip them of their awful or mysterious character. It is not till you are close under the great Pyramid, and look at the huge blocks rising above you into the sky, that the consciousness is forced upon you that this is the nearest approach to a mountain that the art of man has produced.

The view from the top has the same vivid contrast of life and death which makes all wide views in Egypt striking—the desert and the green plain; only here, the view over the Desert—the African Desert—being much more extensive than elsewhere, one gathers in better the notion of the wide heaving ocean of sandy billows which hovers on the edge of the Valley of the Nile. The whole line of the minarets of Cairo is also a peculiar feature—peculiar because it is strange to see a modern Egyptian city which is a grace instead of a deformity to the view. You also see the strip of Desert running into the green plain on the east of the Nile, which marks Heliopolis and Goshen.

The strangest feature in the view is the platform on which the Pyramids stand. It completely dispels the involuntary notion that one has formed of the solitary abruptness of the three Pyramids. Not to speak of the groups, in the distance, of Abou-Sir, Sakara, and Dashur—the whole platform of this greatest of them all, is a mass of pyramids and tombs. Three little ones stand beside the first, three also beside the third. The second and third are each surrounded by traces of square enclosures, and their eastern faces are approached through enormous masses of ruins as of some great temple; whilst the first is enclosed on three sides by long rows of massive tombs, on which you look down from the top as on the plats of a stone-garden. You see, in short, that it is the most sacred and frequented part of that vast cemetery which extends all along the western ridge for twenty miles behind Memphis.

It is only by going round the whole place in detail that the contrast between its present and its ancient state is disclosed. One is inclined to imagine that the Pyramids are immutable, and that such as you see them now such they were always. Of distant views this is true, but taking them near at hand it is more easy from the existing ruins to conceive Karnac as it was, than it is to conceive the Pyramidal platform as it was. The smooth casing of part of the top of the Second Pyramid, and the magnificent granite blocks which form the lower stages of the third, serve to show what they must have been all, from top to bottom; the first and second, brilliant white or yellow limestone, smooth from top to bottom, instead of those rude disjointed masses which their stripped sides now present; the third, all glowing with the red granite from the First Cataract. As it is, they have the barbarous look of Stonehenge; but then they must have shone with the polish of an age already rich with civilization, and that the more remarkable when it is remembered that these granite blocks which furnished the outside of the third and inside of the first, must have come all the way from the First Cataract. It also seems from Heodotus and others, that these smooth outsides were covered with sculptures. Then you must build up or uncover the massive tombs, now broken or choked with sand, so as to restore the aspect of vast streets of tombs, like those on the Appian Way, out of which the Great Pyramid would rise like a cathedral above smaller churches. Lastly, you must enclose the two other Pyramids with stone precincts and gigantic gateways, and above all you must restore the Sphinx, as he (for it must never be forgotten that a female Sphinx was almost unknown) was in the days of his glory.

Even now, after all that we have seen of collosal statues, there was something stupendous in the sight of that enormous head—its vast projecting wig, its great ears, its open eyes, the red color still visible on its cheek, the immense projection of the whole lower part of its face. Yet what must it have been when on its head there was the royal helmet of Egypt; on its chin the royal beard; when the stone pavement by which men approached the Pyramids ran up between its paws; when immediately under its breast an altar stood from which the smoke went up into the gigantic nostrils of that nose, now vanished from the face, never to be conceived again. All this is known with certainty from the remains which actually exist deep under the sand on which you stand, as you look up from a distance into the broken but still expressive features.

And for what purpose was this Sphinx of Sphinxes called into being—as much greater than all other Sphinxes as the Pyramids are greater than all other temples or tombs? If, as is likely, he lay couched at the entrance, now deep in sand, of the vast approach to the second, that is, the Central Pyramid, so as to form an essential part of this immense group; still more, if, as seems possible, there was once intended to be (according to the usual arrangements which never left a solitary Sphinx any more than a solitary obelisk) a brother Sphinx on the Northern side, as this on the Southern side of the approach, its situation and significance were worthy of its grandeur. And if, further, the Sphinx was the giant representative of Royalty, then it fitly guards the greatest of Royal sepulchres; and with its half human, half animal form, is the best welcome and the best farewell to the history and religion of Egypt.—[Ex.

Anecdotes of Milton.

When about to compose, he prepared himself—as did Cicero—by reading some of the Greek poets, or having them read to him, after he became blind. And we will remark that reading the peotry of the best authors, as a preparation for writing poetry, has a much greater influence upon the mind in composing than might be imagined, as the writer doubtless catches more or less of the fire and inspiration of his author.

It is well known that he was blind, but the manner of his losing his sight is perhaps but little known to most readers. It was occasioned by his celebrated controversy with Salmasius. When he first proposed to answer that learned man, but ridiculous writer, he had lost the use of one of his eyes. His physicians declared that if he applied himself to the controversy, he would also lose the other. But his patriotism was not to be baffled. He continued to apply himself to it, in spite of the warning, and the other was soon closed forever.

The pride of Milton in some things was great, and equal to his genius. As an evidence of it, Hartop lent him fifty pounds, soon after the Restoration, which the poet returned to him with much difficulty, as his circumstances were very low. Hartop would have declined it, but Milton sent an angry letter, which was found in Hartop's papers.

As to Milton's sociability, when much pressed by the conversation of others he was unsociable and even irritable. He was in the habit of condensing his poetry, and would sometimes dictate a certain number of lines, and then reduce them to one-half the quantity.

Street Worship in Russia.

There is no place in the world where a man with a very small capital can easier gain, if not an honest, at all events a competent livelihood, than in Moscow. All he has to do is to spend a few roubles in the purchase of a grimy and obscure saint on canvass, with a tin of gilt glory round his head, and a new frame; to find out a doorway or an arch near a thoroughfare, where he can place this masterpiece on a table, and get room for himself on a chair, and there, with a wooden basin, or an old cap for a money box, sit patiently till his customers come. They are not long in arriving. Behold here is a mujik coming to market; the picture catches his eye; he likes it; he makes a few inquiries about it from the proprietor, who assures him that the saint has great interest in the very highest quarters, and has done an immense deal of good to all his clients.

The mujik is satisfied; on goes his cap, and down goes his head, while his hands busily wander from chest and brow in self-benediction; his wild locks fly over his face and bob back again, as, with increasing fervor, he utters his prayers to the obfuscated image before him. When he thinks he has made a favorable impression, he put his hands in his pocket, drops a few copecks into the saint's treasury, and goes on his way rejoicing. "Surely," said I to a Russian, "these poor people ought to be the best in the world, they say so many prayers." "Ah! the *gamins*," replied he; "*au contraire*, they have need of all their prayers, they sin so much; and these saints listen so readily they are encouraged to commit all kinds of rogueries.

[*Moscow Cor. of the London Times.*

Weights or Measures.—Wheat, 60 pounds to a bushel; shelled corn, 56 pounds; corn on the cob, 70 pounds; rye, 56 pounds; oats, 36 pounds; barley, 40 pounds; potatoes, 60 pounds; bran, 20 pounds; clover seed, 60 pounds; timothy seed, 45 pounds; flax seed, 45 pounds; hemp seed, 45 pounds; buckwheat, 52 pounds; blue grass seed, 14 pounds; castor beans, 46 pounds; dried peaches, 33 pounds; dried apples, 24 pounds; onions, 57 pounds; salt, 50 pounds.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4	3 months	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, EDITOR.

W. I. APPLEBY, } ASSISTANT EDITORS.
T. B. H. STENHOUSE, }

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, JUNE 6, 1857.

Proclamation to the Saints.

As many of our subscribers have informed us that oftentimes THE MORMON does not reach them, (although regularly mailed,) I have considered it wisdom to continue the notice in this week's issue of the change of Presidency, and my Proclamation to the Saints under my charge, and confirm some more official appointments, in order that all may be duly advised of the duties required of them, and act accordingly.

W. I. A.

Change of Presidency.

A short time before the last Conference held in this city, I received a communication from President Young, wherein it was stated that Judge Appleby was, among others, expected to return home to Utah this season. Previous to this, I had contemplated, as I stated at Conference, leaving him to preside over the Church in the Eastern States, as I considered him the most competent person to occupy that position on my departure for Zion. On receiving this intimation, which was evidently without any regard to the Presidency here, I appointed George J. Taylor my successor.

By the last mail I received a letter from President Young, in which he suggests that ELDER Wm. I. APPLEBY succeed me, which will, of course, meet the approbation of all Saints; Elder George J. Taylor is, therefore, released and at liberty to return home. This will be no disappointment to him, as he accepted the Presidency with great reluctance, and ever since has anticipated an appointment from the Valley.

Bro. Appleby will therefore assume the Presidency of the Church in the East, and superintend the publication of THE MORMON, and all Saints are requested to sustain him in that office. JOHN TAYLOR.

New York, May 25, 1857.

To the Saints in the Eastern and Middle States—Greeting.

DEAR BRETHREN—Just on the eve of my contemplated departure for Utah, I received an appointment from the authorities in Zion, and have been set apart by President John Taylor to take the Presidency of the Church in the East, and superintend the publication of THE MORMON in the place of President George J. Taylor.

In entering upon the duties of my appointment, I feel that the responsibilities devolving upon me are great. To be a shepherd over the flock of Christ is no small matter—the value of souls who can compute? To have one's skirts clean of the blood of all men, by faithful warnings, teachings, and counsel, requires a person of the purest integrity, a virtuous, holy and upright walk; and to be filled with the spirit of God continually, to enlighten his understanding, to illuminate his mind, and to give him wisdom and intelligence, in order to counsel and direct in righteousness the affairs of those over whom he presides, and proclaim the principles of eternal truth, according to the mind and will of Him who groaned upon the tree, and suffered his own precious blood to be shed for us that we might live.

These are the feelings and sentiments of my soul, and I enter upon the duties of my Presidency with joy, and not with grief (although I would like to see my family and brethren whom I love in Utah) with a sincere desire, and earnest prayer for the welfare and prosperity of the Saints, and the building up of the Kingdom of God.

In order that all the presiding officers and travelling Elders under my charge may understand their several duties, and fields of labor, and all act in unison for the welfare of the Saints, and the extension of the principles of Eternal Truth, and in carrying out, as near as possible, the appointments made at the last April Conference, I therefore, reconfirm, and make the following appointments:

1. Elders Angus M. Cannon and T. B. H. Stenhouse, are appointed my Counsellors.

2. Elder Stenhouse is also appointed to assist in editing and publishing THE MORMON.

3. Elder Charles C. Dulin will continue to assist in this office.

4. Elder Alexander Ott's appointment at last April Conference as President of the New York Conference is hereby confirmed; likewise that of Elders William H. Miles and Charles C. Dulin, as his Counsellors.

5. President Ott is hereby released from assisting in the office and will devote his time in visiting the various Branches of the Church in his Conference, preaching, teaching, instructing and building up the Saints, in setting them in order and teaching them their duties in relation to the support of THE MORMON. He will also correspond weekly for THE MORMON, and also preach wherever a chance may be opened.

6. President Angus M. Cannon's appointment as President of the Philadelphia Conference I hereby confirm. He will visit the different Branches of the Church in that Conference, instructing the Saints, strengthening them, building them up, and preaching the Gospel to all, wherever an opening may be had, and enjoining upon the Saints their duties in all things, not forgetting THE MORMON. As one of my Counsellors, President Cannon is also appointed to travel through the New York Conference (whenever circumstances will admit) to counsel with President Ott, for the welfare of the Saints, preach the Gospel and assist in building up the Kingdom of our God; and will visit other Branches of the Church, under my Presidency, with me or otherwise, whenever the benefit of the Saints and circumstances require it.

7. Elder William H. Miles will continue to preside over the Church in the city of New York.

8. Elder Samuel Harrison will continue to preside over the Church in Philadelphia.

9. Elder James F. Cleary will continue to preside over the Church in Boston.

10. Elders John F. Snedaker and A. P. Welchman, will continue to labor in the Philadelphia Conference under the direction of President A. M. Cannon until further orders.

11. The regulations of the Presidents over other Branches of the Church in the Conferences will be left for the Presidents of Conferences to attend to: in all cases of appointments, however, consulting the President of the mission at New York.

The Presidents over Conferences, Presiding Elders over Branches, and Presidents of Districts, Elders, Priests and Teachers, will be dilligent and see that the Saints do their duty in all things. It is the counsel of the authorities in Zion, and the wish of President J. Taylor that THE MORMON should be continued; but we cannot accomplish this without means to do so; it requires material aid; our bills have to be paid every week. Now, brethren, and ye Saints of the Most High, are you willing to take hold and use your utmost exertions in support of THE MORMON? It comes into my charge without means on hand for its support, nearly all the subscriptions for the present year having been paid in at the commencement of the present volume, and been used in liquidating back indebtedness, hence the necessity of calling upon the Saints now for support and the continuance of its publication, and which must be done. Saints, THE MORMON is the unflinching advocate of your rights, the defender of truth, and of the Kingdom of God. It is the herald of light, and the disseminator of true principles. It imparts to you counsel weekly, and gives the latest intelligence of the affairs of the church in Zion, and throughout the world. It is a refuter of slanders, a shield and protector to the Saints, which certainly makes it a welcome messenger to your homes; and it is the imperative duty of the Saints to uphold and support it, as much so, as to say your prayers or do anything else.

The subscriptions to THE MORMON since the commencement of its publication thus far have not one half supported it; scarcely any but Saints subscribe for it, and but few of them, in comparison with the number of Saints residing in the States. We shall endeavor by the aid of our friends to continue the publication of the paper in its present form, avoiding all unnecessary expense, and now call upon all the Saints to hold up our hands, and send on, without delay, subscriptions and donations; likewise the conference funds that the various presiding officers subscribed to at the April conference, and as much more as you can, weekly.

Therefore, let the Presidents of the Conferences, Elders, Teachers, and all, attend to this matter, and impress the importance of the same upon the Saints.

Let the Saints subscribe for the paper, read it carefully, then hand it to their friends; also get their friends to subscribe for it.

Teach the Saints to be cleanly in their habits, virtuous, holy and pure; watchful, prayerful, with an upright walk and godly conversation before all men, shunning all vain and frivolous talk; see that there is no backbiting or evil speaking among the the Saints, and that they keep themselves unspotted from the evils and corruptions that surround them in the world; see that no one partakes of the sacrament unworthily, and that all prepare themselves as fast as possible to gather to Zion.

Let prudence, wisdom and economy be studied; but let no selfish or sordid views or feelings ever enter the heart of any one professing to be a Saint of God when called upon to uphold His work. Brethren, the more we do in the cause of God, the more we will receive from Him, after He has proven us. I have proved it, and I know it.

No papers or books will be sent to any one unless the subscriptions or monies are remitted in advance. It has become absolutely necessary to adopt this rule in order to sustain the paper. Neither will any person be expected to receive subscriptions, donations, or receipts for the sales of THE MORMON, retain the means in their own hands, apply it to their own uses, and then advise us to charge it to them. We cannot do any such thing. We are always willing to oblige as far as we can consistently, but such a course would soon decide the continuance of the publication of the paper.

The Presidents over Conferences, and traveling Elders, are requested to report to me, from time to time, the situations of the branches through which they travel. We also wish all those who can contribute any correspondence worthy of publication in THE MORMON to do so.

Let Elders be appointed to hold meetings in the cities and towns whenever they can obtain a place to preach, every night in the week if possible—and let the presiding officers do the same whenever they can, and whenever they have an opportunity of doing good, do it. Preach the first principles of the gospel of Christ; let all doctrine you do not understand alone, and seek to save instead of destroy. Proclaim to the people that God has spoken from on high; that the heavens have been unveiled; that angels have administered to man; that Prophets and Apostles have been raised up in this dispensation; that the keys of Apostleship and Priesthood have been restored to man; and that God has now a church established on earth according to the pattern of heaven. Teach faith, repentance and baptism for the remission of sins, and the imposition of hands for the gift of the Holy Ghost.

Let all the Saints, officers included, who have not renewed their covenants by being re-baptised according to the counsel of the Presidency in Zion, attend to it forthwith, for no one will be considered in fellowship who refuses or neglects to obey this counsel when they have an opportunity, if they have not already attended to it.

Let the presiding officers see that no Elder or lay member goes through the Conferences collecting means without authority, or idling away their time and living upon the Saints. Let all Elders sent here on missions from Zion, report themselves immediately to the Presidency, at New York, when they will have their field of labor assigned them, so that all things may work together in harmony, according to the order of God, and for the benefit of the cause.

A great deal of slander, falsehood and calumny is published and circulated freely at the present time by a venal vitiated Press against the Mormons, but let the wicked howl; we know the work is of God—He is its author, upholder, supporter and protector, and it is bound to prosper, go ahead, and finally triumph. Of this we have not the least doubt, and no power on earth or in hell can stop it. Therefore let us do our duty, come life or come death. God is our shield and protector, and in Him we will ever put our trust.

Whatever counsel may be necessary for us to give for the benefit of the Saints and Elders, will be imparted through the columns of THE MORMON or otherwise from time to time.

Thus dear brethren, ye servants of the Most High, clothed upon with the Priesthood of the Son of God, after the order of an endless life, and ye Saints of the Latter Days, your duties are laid before you. Take hold with me and strengthen my hands and uphold the Elders sent among you; hearken to the counsels and instructions given you, and assist me in carrying out the counsel and wishes of our brethren in Zion, and I promise you, in the name of Israel's God, you shall be blest in so doing.

Elders of Israel, be men of God in very deed; honor your Priesthood, honor your calling, be meek, watchful, humble, prayerful and dilligent in all things: seek to be filled with the Spirit of the Lord continually, and let the fire of the Holy Ghost dwell richly in your bosoms, and be ye saviours of men; preach, teach, council, set in order, rebuke and exhort, with all long suffering; preach wherever a door opens, seek after the welfare of souls, and let us all co-operate together to do the work assigned us, so that we may rejoice in our labors and finish our mission with joy to ourselves; meet the approbation of our God and of our brethren in Zion. Can we sit down and say in our heart, "it is enough?" Are there not yet some honest souls who have never heard the Gospel? Are our skirts clean from the blood of all men? Are the Saints prepared for the appearing of the Saviour to inherit the earth, and enter into the Celestial glory and eternal life? Verily no!

Shall we as servants and Saints of the Most High bearing the Priesthood of the Son of the Virgin, members of the Church of Christ, organized after the order of heaven, with Apostles and Prophets, with whom are the keys of Apostleship and Priesthood, to open the door of salvation to a lost and ruined world, to whom angels have ministered, who have heard the voice of God and gazed, while wrapt in the visions of Heaven, upon the glories of the Celestial, Terrestrial and Telestial worlds, and also upon the misery of the damned? Shall we who have tasted of the good word of God, been made partakers of the Holy Ghost, and realized a portion of the power of the world to come, and the order of Heaven, that leads to crowns, thrones, sceptres, exaltations and dominions, and redemption of our dead. Shall we, I say, ever be unfaithful or weary in such a cause? No, verily no. While water runs, and grass grows; while virtue is lovely and vice hateful; while we have a God to serve and a soul to save; ever let us be unflinching in the cause of Jehovah; continue while the brittle thread of life shall last, until the race is run, the battle is fought, and the victory won.

W. I APPLEBY,
President of the Church of Jesus Christ of Latter Day Saints in the Eastern and Middle States.

New York, May 28, 1857.

Notice.

THE Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of THE MORMON, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for THE MORMON should be addressed—Editor of THE MORMON, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. APPLEBY.

Found Him Out.

We once heard a simple story about a not over bright boy, who, on the eve of his departure from home for service with a stranger, was cautioned by his mamma to "keep a close mouth" or the folks would find out that he was a fool. The boy left, and on his arrival at his new place became the subject of interrogatories; but mindful of the last maternal instruction he was silent. Not a word could be drawn from him. Unsuccessful efforts to get an answer exhausted the patience of the interrogator, and then came the burst that revealed the annoyance—"You're a fool! you're a fool!" The poor lad thinking that his fortune was spoiled, returned home, sobbing and crying "Oh, mother, they've found me out, they've found me out, they said I was a fool!" The fond, caressing mother, who thought all eyes as blind as her own, half vexed and more grieved demanded why he had not kept her instructions. "I did mother, I did," sobbed the boy; "but they found me out, they said I was a fool!" So it is, there are things in this lower world which cannot be hid from even the gaze of mortals, disguise them as you may, keep silence, "Burke" them if you will, they will out sometime. After such a lengthy preface we take particular pleasure in laying before our readers the following, which we clip from the Chicago *Weekly Tribune*, of May 28th:

Judge Drummond of Utah.

We have had occasion to allude to this worthy who professes to hail from Chicago, and who has made quite a lion of himself in the newspapers.

The Oquawka *Plaindealer* contains an article which is conclusive that the Judge should have very little to say about immoralities in Utah, or indeed anywhere else.

The *Plaindealer* states that at the time he was appointed Judge he was a resident of that town.

"And if his private history were written it would unfold a career of as cruel and inhuman treatment to a family, as could be found in the annals of infamous husbands. The press in this place well knew his perfidy, but, out of regard to the feelings of his family, remained silent. After Drummond's resignation, and return to the States he seemed to evince no desire to visit his family. When it was announced through the press that he was in Chicago, Mrs. Drummond proceeded thither to seek an interview with him; and although she stopped at the same hotel, and remained one night while he was there, he managed to screen himself from her sight, and the next morning stealthily got aboard of the train and came to this place, and took two of his children away with him. His wife remained a week in Chicago seeking in vain for her faithless husband; and then returned home only to have a more bitter pang added to her already broken heart to find that her children had been spirited away, she knew not where."

We have long known Drummond to be all that his family knew him to be, and which they very naturally wished to conceal from the public; but neither they nor we are in possession of any secret; wherever the wretch has been he has exhibited his real nature, he has left his blasting mark, and thousands know him to be what he is. Before he left Utah he well knew that the people of that Territory would expose his abominations, and he took the first opportunity to write against them to damage their character, and, as he hoped, thereby to invalidate their testimony; but has he succeeded? Verily no! He has lied, he has made numerous unfounded charges, which have been published and republished, again and again, all over the Union, and by which he has, doubtless, stirred up the worst feelings of the people against the Mormons, and very nigh succeeded in placing the administration at Washington in a dilemma; but when the present clouds that now indicate a raging storm against the Mormons, shall have passed away and the morrow bring with it clearer times, then will Drummond wither before the brightness of Truth—the tangible, incontrovertable facts, which a new Governor or "Special Commissioners" will discover if they examine impartially the evidence *pro* and *con*.

The Oquawka *Plaindealer* has not published his timely revelation of this scapegrace to favor the Mormons; but from a sense of justice to the public, and none need suspect that we have a friend in the Chicago *Weekly Tribune*—as it is our unscrupulous enemy—the *fac simile* of our New York cotemporary of the same name. The fatality that rushes on the criminal to the great imprndent act which reveals his crime, has followed the "*horse-trader*" Judge and villainous wholesale calumniator of Utah, who would have rejoiced in the massacre of thousands of unoffending persons for the purpose of covering up his dark deeds, but he has at length got to the end of his rope.

A Wicked Charge Exposed.

Among the many who have rushed into print recently against Mormonism is one—whom we would, for the sake of others, fain never name—William Smith. He has send a lengthy letter to the New York *Tribune* to help Drummond through the mess he has got into. As he only mentions one thing that has some claim to novelty and a notice of it from a proper person has been handed to us for publication, we bring him before our readers.

NEW YORK, June 1, 1857.

EDITOR MORMON—*Dear Sir*: I deem it a duty I owe to truth to notice through your valuable paper the letter of William Smith, addressed to the Editor of the N. Y. *Tribune*, and published in that paper, on the 28th ult., at least that portion of his letter touching the death of my father, Samuel H. Smith. He says:

"I have good reason for believing that my brother, Samuel H. Smith, died of poison in Nauvoo, administered by order of Brigham Young and Willard Richards, only a few weeks subsequent to the unlawful murder of my two brothers, Joseph and Hyrum Smith, while incarcerated in Carthage jail."

However much I deplore that such a statement is given to the public, I am in no manner surprised. My uncle's course—since he was expelled from the church, has been such that I am prepared to read from his pen any calumny against President Young and the leaders of the Church without astonishment.

William Smith knows that my father, his brother, died of billious fever and not of poison.

After the assassination of his two brothers, my father was pursued for some miles, by two of the mob, whose object was evidently to shoot him likewise. Fleeing for his life, he did his utmost in bodily exertion to increase the swiftness of his horse, and in so doing was necessarily excited in body and mind. In this state he was compelled to ride through a creek which laid him down in sickness on his arrival in Nauvoo. He died of billious fever, of which fact there are many witnesses, and not of poison. The above is the only reliable statement concerning his death.

It is anything but agreeable to expose my uncle, nevertheless justice to those accused and my own sense of obligation to stand by the truth, compel me to do so.

I am, dear sir, yours, &c.,

SAMUEL H. B. SMITH.

Apostates generally lie so glaringly that we seldom take the trouble to refute their statements. When we do notice them it is more generally with a view to furnishing the Church historian with links in the chain of their career than from any conviction that our labors are required to warn the public against their impositions. Where they are known the odor of their corruptions is sufficient to indicate the state of their being to all whose senses are not impaired by the same dark course, without our drawing aside the veil to expose the putrid mass whence it emenates. The writer of the foregoing letter has considered it his duty to expose his uncle's wickedness, though at the risk of incurring the displeasure of many esteemed relatives; but indisposed to wound others, he has confined his letter to that only which pertained directly to the death of his honored father. We approve of his course: our veneration for Joseph, Hyrum, Don Carlos and Samuel, worthy brothers who died for their faith in a living God, an unchangeable Redeemer, an everlasting Gospel—in Mormonism; our high appreciation of the virtues that adorned the lives of their worthy and honored parents; our esteem for many of their relatives who have maintained their integrity before God—men and women who have kept themselves pure and unspotted from the corruptions of an adulterous generation—induce us to leave William Smith in the obscurity where his deeds have launched him. How has the mighty fallen! William Smith strikes hands with and endorses the "Temple mysteries" of that mean, filthy and corrupt Van Dusen, whose very presence disturbes the equilebrium of our stomach, and a feeling worse than that which springs from sea-sickness creeps over our system when we look at him—loathsomeness and disgust.—ED.

Nicaragua

"MANIFEST Destiny" has turned her back upon fillibusterism, for the present at least, and Gen. Walker and staff are enjoying, as well as they can, the cordial greetings of their friends in the United States. For some months past, reports from Nicaragua were like those from "Bleeding Kansas" before the November election; or, more recently, like those from Utah—bogus and made to order, strength and color varying according to the public demand. Walker has had numerous friends and enemies in the States, and particularly in this city and New Orleans. Equally interested—the one party in his success, the other in his defeat—they have each done considerable at systematic lying to help, and to defeat, his cause. If a spicy yarn could warm up the blood of that long line of illustrious captains and colonels to be found in both cities, get them on to the platform to jumble together "Patriotism," "Humanity," "Manifest Destiny," and secure barrels of pork and biscuit for the starving, rifles and howitzers for the heroes "by the sailing of the next steamer," so could as great a fib cool their courage, paralize their energies, stop supplies and diminish the chances of Walker's success—at this work both parties have been amazingly busy.

While fillibusterism has been fighting in Nicaragua the forces of neighboring States, the monied men in this city, who had planned rich speculations on defeat and on success, have likewise done quite an amount of pen fighting. So unreliable had become the editors here and the wire-pullers at New Orleans, who professed to be the best and the earliest posted on the smiles of fortune, that no sensible man could for months past credit a report from the seat of war, and would'nt even risk his reputation on a guess. Whether General Walker was likely to be engaged in shooting President Rivas as a traitor, or Rivas was quartering and beheading Walker as his country's enemy; whether the brave General Henningsen was hanging as high as Haman the allied Generals of Costa Rica, Guatemala, Salvador and Hondurus, according to his promise, or they were making him dance some feet from *terra firma*, was to all unknown; but the veil is now rent asunder and the mystery is solved.

Walker had been hedged up more than four months in Rivas, without hope of deliverance; desertions from his little band were frequent, accessions to his ranks from the States; no increase to his provisions; they were living on dogs, cats, stewed hides and *etceteras*, when they could scrape them together, till the hope of their larder was reduced to three horses, two mules and two oxen. Col. Titus, of Kansas notoriety, who had a reputation for pluck before he went down among the Greasers, seems to have taken the first steps to lead to the termination of hostilities—starvation rather. He slipped down to San Juan del Sur and got the commander of the U. S. sloop-of-war *St. Marys*, Capt. Davis, to try and effect a settlement between Walker and his allied enemies. The Captain succeeded, and Walker and his army, a little over two hundred, surrendered to the Stars and Stripes. Gen. Walker and staff got on board the St. Marys, on the 1st of May, and were conveyed to Panama; ran across the rail to Aspinwall, and steamed up *via* Havana to New Orleans, where they landed on Wednesday of last week, and were warmly greeted by their friends. Gen. Henningsen arrived in this city on Thursday by the *Illinois City*, and was enthusiastically received. The surrendered army will get home some time shortly. So ends for the present fillibusterism in Nicaragua; but according to report from the Crescent City, Walker has still faith in Manifest Destiny, and may before long tempt her again to take him into her service.

Advice to Immigrants.

The following counsel, given by a Kansas correspondent of the Chicago *Tribune*, sounds so much like the sober sense of experience that we think other immigrants, as well as those for "Bleeding Kansas," may suffer no loss by its perusal. —[ED. MORMON.

Firstly, Let every man who purposes seeing Kansas this year, make up his mind firmly and conclusively that he will find no mansions, very few pianos, comparatively nothing in the way of carpets, and a general stagnation in the article of crinoline. Let him take a fond final look at the gravel walk and orchard which his grandpapa provided, and especially let him secure a daguerreotype of that admirable stone wall which closes in his stubborn acres. Let him make up his mind to eschew such luxuries as butter the moment he gets West of St. Louis. A taste of this article, as it appears on the Missouri boats, will convey to his mind remeniscences of galvanic batteries, Leyden jars, and other scientific astonishments which entered into his early education. Let him expect when he reaches Kansas to find a full-sized sand bar in his stomach and general indications of snags. This will not hurt him. The water of the Missouri resembles a tincture of brick yard, but in the experience of this writer it is entirely healthful, and damages no one who keeps it unmixed with the lava of Western bar-rooms. Let our new pioneers come fully prepared to sleep occasionally under the protecting shelter of the stars. A tent or covered wagon, one hundred miles West of the Missouri River, are luxuries which any person will learn to appreciate. A genuine Kansas man has many a time made up his bed on prairie grass, tied his horse to his boot, slept comfortably and awaked gratefully. While he cheerfully resigns his own mattress and buffalo robe to the comfort of every stranger, he smiles at the regrets which arise from the memory of the maternal warming pan. In brief, if you come to Kansas to *make* a home, you must go to work and make it. If you come expecting to find it already made, you will inevitably be disappointed. * * * Many enthusiasts came up the river, expecting to find a ready made Arcadia. They landed at Leavenworth or Quindoro, hurried to the fire-place, cursed the weather, retreated to the steamboat and negotiated passage to St. Louis. I must confess that I do not think Kansas has lost much by these desertions. The chief gainers have been the steamboat-owners and Railroad Companies, and our candidates for pioneer honors have turned out chiefly illustrations of the vacum existing between the fool and his money.

Hand-Cart Company Started.

THE following extract from the correspondence of Elder Amos M. Musser will answer the enquiries of many of our readers:

ST. LOUIS, May 25, 1857.

MY DEAR BRO. STENHOUSE * * * Bro. Little writes me that the first Hand-Cart Company left Iowa City on the 22nd inst. and the remainder will move as soon as possible. The grass is very short indeed for the season of the year. The price of cattle, provisions and everything is high. All these measurably militate against our emigration. Prest. Snow has gone to visit the camp. I shall leave here to-morrow with some of the hand-cart Saints and a large invoice of supplies—all for Florence. I shall remain at that point to assist in settling up the business after the Saints have all passed.

In haste and brevity, with kind love,
I remain yours truly,
A. M. MUSSER.

The New Settlements.

FLORENCE, Douglas, N. T.,
May 12, 1857.

EDITOR MORMON—*Dear Bro*: Believing that many of the readers of THE MORMON would like to know something of the goings on in the Nebraska Mission, I will give you a short account of our operations.

On the 22d of April, I started from Florence with seventeen men, with teams and seeds for the place selected for the establishing of a settlement on Beaver River, where I arrived on the 28th ultimo. On the 27th a farm of about 500 acres was laid out, and we commenced our farming operations and put in some seeds and wheat. On our return to Florence with Bro. Nathan Davis on the 2d of May, the St. Louis and Alton Companies had just arrived. After every thing was ready for starting, Bro. Wm. Martindale arrived here with the cattle for said companies. On the 11th inst., the brethren left for our new location, where we have about one hundred men. Bro. Martindale and myself purpose starting to-morrow morning and we will probably get to Genoa on Beaver River, where some more land will be laid out so as to be ready for working order by the time the men get there.

In consequence of the late season, feed for cattle is very scanty. The company went out in good spirits and willing to carry out the instructions of the authorities. By the blessings of the Lord, we will raise grain and vegetables enough to comfort the hearts of the Saints, who are trying to do the will of the Lord. Some of the brethren have taken their families with them. May the Lord bless and strengthen His servants that they may do much good in gathering the honest in heart. Wishing that the blessings of Heaven and earth may rest upon the faithful, I remain yours in the Gospel of Peace.

A. CUNNINGHAM.

Latest of Utah.

THE latest not *from* but *of* this important Territory we learn in the following despatch:

IMPORTANT FROM UTAH—HIGHHANDED PROCEEDINGS OF BRIGHAM YOUNG.

ST. LOUIS, June 2, 1857.

The Leavenworth *Herald* learns from Mr. Williams, who left Salt Lake on April 15, that there was great excitement at that place. Brigham Young was carrying things with a high hand and driving the Gentiles away. Judge Stiles, the United States Marshal, and the Surveyor General with his family and a large number of emigrants, had been obliged to leave the Territory.

The N. Y. *Herald* in noticing this despatch adds that the official gentlemen named in the above "had left the Territory, fearing their lives were in danger." "Guilt makes cowards of us all," said the immortal poet, but where did the *Herald* learn that they were afraid of their lives? He does not read it in the despatch. Perhaps he has learned as we have that more than one of them have endangered the relationship of their head and shoulders, by the transgression of a law not appreciated in New York—THOU SHALT NOT COMMIT ADULTERY. When they come along we are prepared to talk plain and serve them as we have Drummond if they lie as he has done.

President P. P. Pratt.

WE anticipated last week that we would have received before this some reliable information of the circumstances attending the base murder of this honored servant of the Lord, but we have learned nothing additional, worthy of notice at the present time.

Governorship of Utah.

Last week we published a long list of contradictory despatches from the Washington correspondents of the daily press, about the appointment of a successor to His Excellency Governor Young and sending troops to Utah; the subject is interesting, we continue the list.

THE UTAH GOVERNORSHIP SETTLED.

WASHINGTON, May 29, 1857.

The Governor for Utah has been appointed at last and has accepted of the appointment. The announcement will be made in a few days. Major McCulloch positively refused.—*Cor. of N. Y. Daily Times.*

TWO THOUSAND TROOPS ORDERED TO UTAH.

May 29.

The Secretary of War and Gen. Scott have been actively engaged for some days and have about completed the arrangements to send a large military force to Utah, under command of Gen. Harney. Orders have just been issued to the necessary staff departments to have the following troops in readiness as soon as possible:—Second Regiment Dragoons, Fifth and Tenth Regiments of Infantry, and Capt Phelps' Battery of Light Artillery, making upwards of two thousand troops. The administration are still without a Governor of Utah.—*Cor. of N. Y. Herald.*

THE GOVERNORSHIP OF UTAH.

June 2.

Major McCulloch has again emphatically declined the Governorship of Utah. A selection will, however, positively be made in a few days, when the vacant judgeships in that Territory will be filled, and other measures adopted with a view to the effective organization of the administrative machinery.—*The general Newspaper Dispatch.*

Arrival of the Westmoreland.

This packet ship, with the company of Saints whose names we have already published, arrived at Philadelphia on Sunday afternoon. We have not yet received any account of their voyage, arrival at Philadelphia, and departure for Iowa City, from any of the brethren, but we glean from the Philadelphia *Ledger* of Tuesday that:

"Only three deaths have occurred during the entire passage; two children were buried at sea, and a man, 90 years of age, was buried on shore yesterday (Monday,) having died just as the ship came to pilot ground. One male child was born, and named partly after the ship and partly after the Captain: WESTMORELAND DEACON; this, our reporter informs us, was the cause of a general holiday throughout the length and breadth of the ship, with the exception of the forecastle, the inmates of which stood at a reluctant distance from the associative tendencies of the Saints."

We understand that the company left for Iowa City on Tuesday.

FOREIGN SUMMARY.

Spain is reported to have settled amicably with Mexico. The *intente cordiale* has been brought about between Prussia and Switzerland, and the King of Bavaria is trying to reconcile King Bomba to kiss Napoleon and Queen Victoria.

Her Majesty's eldest daughter is really to go to Prussia with a marriage portion of £40,000 and an allowance of £8000 a year.

Fighting is going on with the Chinese. No change in their affairs.

General Toddleben, the Russian engineer, and to whom the late and present emperors are indebted for the Sebastopol fortifications, has fixed the first week in September to visit England, and attend the banquet to be given to him by the officers of the Royal Engineers.

DOMESTIC SUMMARY.

The conflict between the municipality of this city, headed by Mayor Wood, and the newly created Commissioners of Police, the appointees of the Governor of the State, continues to be the all-absorbing topic of local interest. The constitutionality of the new Metropolitan Police Bill is disputed by his worship the Mayor, and he holds on to his authority. The city Supreme Court decides in favor of its constitutionality, but he nevertheless carries it before the State Court of Appeals. For more than a month the city police have thus had two masters—the Mayor and the Commissioners. Some have stopped with the Mayor, others have joined his rivals. Democracy is in the ascendancy in the city—Black Republicanism is in the majority at Albany. The city Democrats charge the Black Republican legislators with aiming at their overthrow by depriving them of their rights, and thus they squabble, while at the same time they cry rebellion in Utah.

The French "Extradition case," which has been pending here since last January, has terminated. Eugene Grelet died in Eldridge street jail about two weeks ago, from grief, insufficient air, and want of proper accommodation. Commissioner Betts, after a lengthy hearing for and against delivering up the prisoners to France, sent on his decision to Washington, favorable to the demand, and on Saturday, Louis Grelet, the brother of the deceased, was hurried off in the Arago for Havre. The others are expected to be set at liberty.

Gen. Henningsen is the lion of the city. On Monday evening, in spite of the uncomfortable weather, the disciples of "Manifest Destiny" in torchlight procession, and some thousands of the curious, got the length of his residence up town, led on by a band of music, to honor the General with a serenade. His reply to the complimentary address was in exculpation of his fallen Chief.

The late murder at Newburg is still a mystery. The body of the murdered woman was said to be recognized last week. A French negro residing in Boston was ready to swear that it was that of his "pretty white wife," and furnished information that was strongly against certain parties in this city. They were apprehended, but before examination, the negro's lady appeared, to the great chagrin of the wonder-hunting crowd who had gathered to the court to hear the awful disclosures.

Ohio has been in a fever for the last eight days. The State and United States authorities have come into collision over some fugitive slaves. While the authorities have been in arms and fighting each other, the ebony folks took advantage of the confusion and cleared out by the "underground railway."

Gov. Walker has got to Kansas, and has great hopes of satisfying the cravings of the leeches who have fed on "Bleeding Kansas."

Commissioner Reed has got his instructions, and is expected to leave shortly for China, to watch the movements of France and England and see that Uncle gets a slice of the plunder.

Gen. Walker is said to be on his way to Washington—object not public. Captain Davis has already rendered an account to the Administration of his course in terminating the Nicaraguan war. Nobody finds fault.

At the election of municipal officers for the city of Washington, D. C., on Monday, there was a dreadful row. The United States Marines were called out to preserve the peace; but being fired upon by the rowdies, they returned the fire and killed several persons and wounded a great many more.

The Mormons:
What is to be Done with Them?

Some of our cotemporaries have been publishing long letters dated from Utah, and containing heart-rending accounts of the sufferings inflicted on poor helpless women by the brutality of the Mormon leaders. It is perhaps as well that the public should know that these letters are made up on this side of the Mississippi, and we have no doubt do more credit to the imagination than to the memory of their writers. No journal has a correspondent in Utah at the present time. It reflects some credit on the ingenuity of our cotemporaries to have bethought themselves of getting up an excitement about Utah just as Kansas died out.

Of the facts of the case in Utah, it is very difficult to form a reliable judgment, simply because our most reliable authorities, such as Judge Drummond, now in Washington, are tainted with a suspicion of interested motives. Judge Drummond, we hear, has no objection to return to Utah as Governor, with a proper armed force to void his quarrel with the Mormons. But it may be assumed as a fact that the United States authorties have been set at naught there, and that polygamy exists to a certain extent among the leading members of the Mormon government. We have no idea that polygamy is a common institution, or that, as a general thing, the Mormons have more wives than other people. The laws of common sense, economy, and domestic harmony forbid the general practice of polygamy; even in countries like Turkey, Persia, and China, where the civil and religious law upholds polygamy, it is, we know, a rare occurrence. Nor do we imagine that any peculiar dispensation of nature enables the Mormons or any considerable portion of them to live in a manner which example, precept, and desire have proved unable to popularize in the most luxurious oriental countries. With this reservation, then, and understanding the polygamic institutions of Utah as being a modern convenience for the private luxurious uses of Mr. Brigham Young and a select few of his associates, we conceive that the case of the Mormons can be grasped in a very moderate compass.

There is no authority in the Constitution to justify an interference by Congress or the Federal Government with such an institution as polygamy in a Territory. It is as clearly without the pale of Congressional or executive regulation as slavery; if Congress may not pass a law to govern the one, it may not pass a law to govern the other; if the President cannot interfere to drive slavery out of Kansas, neither can he assume to drive polygamy out of Utah. Marriage, a civil contract, is essentially subject to the control of local, municipal, or civil laws; the Federal Government has nothing to do with it, and Congress can make no laws defining its nature, altering its effect, or prescribing penalties for breaches of its obligations committed by people residing within a Territory of the United States.

Those, therefore, who assumed that Mr. Buchanan was going to carry fire and sword among the Mormons because they were polygamists, and to put down polygamy by force of arms, gave the President very little credit for judgment or knowledge of the instrument under which he holds his powers.

But if the Mormons have really rebelled against the United States authorities, violated the United States Courts, and expelled the United States judges—as we believe there is ample evidence that they have done—the United States have the right and it is their duty to punish them. They are entitled to send an armed force into the Territory, to inquire into the offences committed, to punish the guilty, to offer security for the future, and to give the United States Courts adequate protection. This line of duty, properly carried out, will, we apprehend, achieve every useful purpose.

The force required for Utah should consist of not less than 3,500 men formed into a *corps d'armee* under proper leaders, and provided with arms of all kinds, including light artillery. They should not be selected from the present ranks of the army. On the contrary, men for the purpose should be enlisted in the cities and villages; a preference being given to young married men over all others: and a few regular soldiers being thrown in from time to time to leaven the mass. With this army, which ought to be followed by a thousand women or more, there should be sent to Utah a man of great nerve, firmness and legal skill as Governor. His line of duties should be traced to him so closely as to leave him no room for indiscreet zeal on the one hand, or timorous concession on the other. And finally, with the Governor, there should be sent a staff of Christian missionaries selected for their skill and boldness from the various churches. It should be made the duty of these missionaries, immediately on their arrival at Utah, to commence a series of discussions on the cardinal points of Mormonism, with a view to show the absurdity of the system, and the errors of polygamy. We apprehend that a full and free discussion of the subject would explode it in the eyes of its most devoted adherents. And if Mr. Brigham Young, or any one else were so far to forget those clauses in the Constitution which secure to citizens of the United States freedom of speech and of discussion, as to interfere with the missionaries or their discussions, why, then, it would, of course become the duty of the Governor, to lay hands on the offender and prevent the repetition of the offence.

This policy would be likely to bring the Mormons to reason; perhaps no other presents so few objections.

[*New York Herald, May 22.*

Correspondence of President John Taylor.

ELMIRA, N. Y., May 27, 1857.

BRO. APPLEBY—*My Dear Sir:* Having a few moments leisure, waiting for the New York and Erie train, I avail myself of this opportunity of addressing you a few lines.

Being detained in Philadelphia yesterday, by invitation, I went, in company with Bro. Angus Cannon, to see the rifle factory of Messrs. Sharpe & Co., at Fairmount. It is a very extensive establishment, and fitted up in most admirable style. Taste, talent and ingenuity are everywhere displayed in the varied manipulations in the manufacture of this very efficient fire-arm. Almost every part is done by machinery; and if in full operation, they must be capable of manufacturing a very great amount. Mr. Sharpe is now engaged more particularly in the manufacture of pistols on the same principle as the rifle, which, although in a sudden emergency, in the hands of a greenhorn, would not be as efficient as that of Colt's, yet, from the facility of loading and the great force with which they throw a ball, in a continued fight with a practiced hand, would probably be quite as useful; they also have the great advantage of being more portable. I had the pleasure of an introduction to Mr. Sharpe, whose name, associated with his rifle, figures so extensively throughout the world. We were shown every courtesy by Mr. S., who, with one of his associates, whose name I have forgotten, took very great pains to show us through their establishment and explain the various operations. I find that Mr. Sharpe is not only good at inventing rifles, but is also expert in using them. I requested his judgment in picking out one for me—for which I am indebted to the good feelings of my Philadelphia friends. In trying it he shot a number of balls at a mark with great rapidity and accuracy, several of them going through the same hole. The balls went through a five or six-inch plank, and afterwards knocked pieces of stone off a wall on the other side. I was very much pleased with my visit and with the short interview I had with Mr. Sharpe, whom I found to be a gentleman; not only, however, on this account, but in having seen the "raal simon-pure" Mr. Sharpe, whose rifles have been put in competition with border ruffianism.

This morning I left at 7 1-2 A.M. and arrived here at 9 P.M., having enjoyed a very pleasant day's ride. We passed over a spur of the Alleghany Mountains; we ascended the banks of the Schuylkill, until they dwindled away in the mountain tops, and then traced another purling, rippling stream on this side of the mountains—the north branch of the Susquehanna—until, uniting with the east branch at Williamsport, it, like the Schuylkill, became a mighty river. The mountains on this route are none of your bald caps, rocky, barren, or desolate; but whilst they rear their heads in majestic grandeur, they are clothed in rich verdant foliage to their very peaks. It is true they are only miniature mountains, a sort of pocket pieces, in comparison with our Sierra Nevada or Rocky Mountains, yet they are nevertheless some pumpkins. The land seems generally to be of a good quality along the route, and grass, wheat and other grains seem to flourish well; rye, in particular, is strong, green and good-looking, and as it is now in head, presents a beautiful wavy appearance when moved by the wind. We passed through a coal region. The manufacture of iron seems also to be very extensive. The inhabitants seem to be busy and thriving; prosperity is the usual concomitant, associated with industry, of agricultural and mineral wealth. It is really pleasant, at this season, to pass through those beautiful valleys; the scenery is picturesque and romantic. The bubbling fountain, the rushing, foaming stream, the majestic river, the varied landscape, with the maple, the pine, the birch, the beech, the oak, and other denizens of the forest, all clad in their richest spring attire, and varying in shades of green, from the lightest and most delicate tints, to the darkest hues, mixed up with a dense underbrush blossoming in its varying colors—each and all portray Nature in her most gorgeous aspect, and present a view very pleasing to the eye. A great amount of magnificent pine trees grow on those mountain sides, the logs of which are either floated down the river, or converted into lumber and rafts, or carried by railroad.

Nothing particular occurred on our route; but one unfortunate wight, who either could not or would not pay his fare, was unceremoniously left in the woods either to feed or prey upon the charities of the benevolent.

I was going to write about lowing herds, frisking lambs, bleating sheep, beautiful cascades, &c., but the shrill whistle of the iron horse reminds me that I must put up paper and pens, or be as remorselessly left as the aforenamed adventurer. 11 o'clock I go to—no, not to bed, but to take a nap, if I can, in a car. Talk of shake-down beds, this is certainly a shake-down.

DUNKIRK, 27th, 11 o'clock.—Here I am, then; but I ought not to have been here, had it not been for those curious "connections" that George wrote about. I leave at half-past two to-day, and have just about time to see to my baggage, eat dinner, and say to you—adieu. I awoke this morning about the time that Sol peered over the mountains, to find myself in the midst of a forest in its natural state, just as when the red man used to have his pow-wow, play with his papoos, chase the deer, or join in the war dance—where is he now? Either gone to the happy hunting grounds, or driven before the heaving, swelling tide of what is termed civilization. But I must stop again. Adieu.

I am in very good health, and feel well. With kind love to all my friends,

I remain, as ever,

Yours in the E. C.,

JOHN TAYLOR.

TELEGRAPHIC.

Death of Senator Butler, of South Carolina.

AUGUSTA, May 26, 1857.

Senator Butler, of South Carolina, died last night at six o'clock of dropsy.

Death of Hon. James Bell, of New Hampshire.

CONCORD, N. H., May 26, 1857.

Hon. James Bell, United States Senator from this State, died at his residence at Laconia this morning.

Emancipation of Dred Scott and Family.

ST. LOUIS, May 26, 1857.

Dred Scott, with his wife and two daughters, were emancipated to-day by Taylor Blow, Esq. They had all been conveyed to him by Mr. Chaffee, of Massachusetts, for that purpose.

Cape De Verds Islands.

WASHINGTON, May 27, 1857.

An official letter from Cape de Verds says the crops there, though not abundant, are sufficient to keep the people from actual want. More than twenty thousand inhabitants in the islands and Archipelago had fallen victims to cholera.

From New Orleans.

NEW ORLEANS, May 28, 1857.

Gen. Walker's friends confidently assert that he will go back to Nicaragua in 30 to 60 days, with plenty of men and means. He and his Staff attended, by invitation, this evening, Spalding's Ampitheatre. The house was densely crowded, and when Gen. Walker appeared the house rose and cheered him most enthusiastically, the band playing the national airs.

Gen. Walker will address a public meeting here to-morrow night on "Neutral Ground."

Mr. Joseph Bennan, editor of the *Times*, died yesterday. His funeral took place to-day, and was largely attended. He was the compatriot of John Mitchell and Thomas Francis Meagher.

Fatal Steamboat Explosion.

TORONTO, May 29, 1857.

The boiler of the steamer Inkermann, exploded this afternoon at 4 o'clock, instantly killing two men and dangerously wounding six. The crew consisted of twenty-two men, of whom Captain McBroome, Peter McLaughlin, and one other, are the only ones that escaped uninjured. No passengers were on board. It is feared that there are still ten more bodies in the wreck as that number are missing.

Great Excitement in Ohio.

CINCINNATI, May 29, 1857.

Deputy United States Marshall Churchill and eleven assistants left this city last Tuesday to arrest four persons, in Mechanicsburg, Champaign County, this State, charged with harboring fugitive slaves nine months ago. The arrests were made on Wednesday, when a writ of *habeas corpus* was taken out; but before it could be served, the United States officers, with their prisoners, were beyond the borders of the county. Another writ was taken out in Green County, and served by the Sheriff, assisted by a large crowd of citizens. The United States officers resisted, and several shots were exchanged, but, finally, the United States officers were overpowered, taken prisoners and brought to Springfield for trial for resisting the Sheriff in the discharge of his duty. The greatest excitement prevailed.

The United States Marshal telegraphed the Secretary of the Interior to-day for instructions regarding the arrest and imprisonment of the United States officers at Springfield, but the nature of the instructions received in reply has not yet transpired. Judge Leavitt, United States District Judge, issued a writ of *habeas corpus* to-day, and the Marshal has gone to Springfield to serve it. In case resistance is offered, it is reported that the United States troops will be called out.

Bloody Election Riots in Washington.

WASHINGTON, June 1, 1857.

During our city election to-day there were serious disturbances at several of the voting places.

The Mayor obtained from the President an order to call out two companies of Marines, having stated to him, upon the representation of credible citizens, that a band of lawless persons, most of them non-residents, had attacked one of the polls at which the election was in progress, and after maiming twenty good and peaceable citizens, had dispersed the Commissioners of Election, and threatened further violence on any attempt to carry on the election.

The Mayor directed the marines to the Northern Liberties, whither the rioters had conveyed a swivel. He commanded them to disperse, informing them that troops were there solely to preserve the peace. This order the rioters tauntingly disregarded, when the swivel was wrested from them, during which one marine was shot. The most fearful alarm prevailed, frequent shots being fired by the rioters, and the marines returning the fire. It was soon discovered that five or six persons had been killed and twice as many wounded, the larger portion of them innocent persons, so far as could be ascertained.

The verbal accounts of the particulars are extremely contradictory.

The city has been thrown into the most feverish state of excitement, and the occurrence is being everywhere discussed. The marines are still in reserve at the City Hall.

Anniversary of the Ancient and Honorable Artillery of Boston.

BOSTON, June 1, 1857.

The Two Hundred and Nineteenth Anniversary of the Ancient and Honorable Artillery, the Hon. Marshal P. Wilder, Commanding, was celebrated to-day with the usual military and social exercises.

At the dinner in Faneuil Hall a communication was read from Lord Palmerston, giving the history of the parent corps in London, of which Prince Albert is now commander.

Prince Albert was chosen an honorary member of the Boston Company amid much enthusiasm, the band playing "God Save the Queen," and winding up with "Yankee Doodle."

Speeches followed by Ex-President Pierce, Gov. Gardner, Mayor Rice, Collector Austin, Ben Parley Poore, Josiah Quincy, Jr., Gen. John S. Tyler, and other distinguished citizens.

The principal officers commissioned for the ensuing year are Col. Thomas Chickering, Captain; Col. W. W. Bullock, First Lieutenant, and Capt. Charles A. Kimball, Second Lieutenant.

Nahum Capen says he has received no official news of his appointment as Postmaster of Boston, and doubts the truth of the telegraphic announcement to the effect published on Saturday morning.

Terrible Catastrophe.

NEW ORLEANS, June 1, 1857.

The steamship Louisiana was burnt in Galveston Bay on Sunday morning.—Eleven persons were certainly lost in her, and Col. Bainbridge of the army, and thirty-one others, are missing. Twenty-five persons were saved by the steamer Galveston.

General William Walker left this city for Washington, this evening, by way of the river.

Railroad Accidents.

PHILADELPHIA, June 2, 1857.

The freight train, which left here early this morning for New York, was plunged into Rancocas creek by the drawbridge at that place being left open. The train was going slow at the time, and the engineers and others on the train jumped off in time to save themselves. The passenger train from New York was delayed nearly two hours in consequence of the accident, and had to return to Burlington and take the other track. The leaving of the drawbridge open is supposed to have been done by design.

GRAFTON, O., June 2, 1857.

Dr. C. D. Lewis, Professor in the Eclectic Medical Institute of Cincinnati, had his skull fractured yesterday afternoon, on the road from Wheeling, while imprudently thrusting his head from a window of the car while passing through Board Tree tunnel, forty miles west of this place. He is still living, but his recovery is considered hopeless.

Know Nothing Triumph in Canandaigua.

CANANDAIGUA, June 2, 1857.

At the charter election this day, the whole American ticket was elected by 100 majority over both the democrats and republicans, with three tickets in the field. Four hundred votes were polled.

MARRIED,

At Holyoke, Mass., on the 23d of May, by Elder Wm. Walker, Mr. James Willson to Miss Jane McGavin, both formerly of Glasgow, Scotland.

BIRTH,

At East Brooklyn, N. Y., on the 28th of May, the wife of Bro. John Moore, late of Liverpool, Eng., of a son.

DIED,

On the 22d ult., at New Mines, Schuylkill Co., Pa., Sarah, daughter of Joseph and Mary Chadwick, aged 11 years and 2 months.

☞ The columns of THE MORMON are open to the correspondence and articles of the Elders; but while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

FOR THE MORMON.

Philosophical Certainty of a Future State.

BY ALEXANDER OTT.

CONCLUDED.

Just as well as there are instincts, restless and boundless desires in the mind to improve continually, morally and intellectually, which are all hints of a greater sphere of action in a world to come, so there are twinges of conscience—those silent monitors or furies that rise from the depth of the soul and cause man to look upon himself with dismay; the mirror which his own conscience represents, makes the wicked shudder. Hence, those sudden, strange, vague fears with which man is so often seized under singular circumstances, and which may be accountable for a future state of existence.

It is only justice and consistency that every action should find its reward, or, as the scripture says, that we shall reap as we have sown; and if we reason from analogy, that, as in the physical world every effect is proportionate or aggregate to its cause, we suppose the same in the moral world. Hence we may expect to see a noble action rewarded and a foul deed punished; but frequently circumstances prevent justice from having its free course, when the guilty is only exposed to the horrors of his evil conscience, which tells him that the justice and mercy of God requires that beings who cannot be rewarded or punished here below should meet with their destiny in a state of futurity.

History speaks emphatically of some great men, as for instance Tiberius, one of the most cruel Roman emperors, a perfect tyrant, spreading terror and dismay wherever his power reached. He had frequently ordered wholesale slaughters for the gratification of his fiendish lusts. His debaucheries made him an incarnate satyr; yet, although beyond the common power of man, he was, according to the letters he wrote to the Senate, tortured with the agonies of a despairing man; wherever he went in his gorgeous palace, the reproach of his conscience arose like furies, and made him feel horror-struck. Historians relate of Charles IX., King of France, who had caused and assisted in the horrible massacre of St. Bartholomew, that the peace of his mind was disturbed ever afterwards; that he was frequently seized during the night with sudden alarms, fears, imagining to see those rise whom he had slaughtered; in fact, he had to suffer the greatest agonies. D'Aubigne relates of Henry IV. that he said in the circle of the most intimate friends, that eight days after the massacre of St. Bartholomew he saw a vast number of ravens perch and croak on the pavillion of the Louvre. Charles IX. started up sometimes at night, called for the grooms of his chamber, had them go out and listen to a great noise of groans and moanings in the air, and then he fancied to hear some furious and threatening voices, the whole of which was a true portraiture of the clamor he had heard on the night of the massacre.

A great many other persons of rank and power might be quoted in similar instances, but suffice it to say, that those terrors of an evil conscience are nothing but the awful forbodings of a future life. If not, why is it that men of rank, power and courage, who have nothing to fear from the puny arm of man, who can command nations, should tremble horror-struck in the silent hours of the night? How is it that men, like Antiochus Epiphanes, Herod, King Richard III., and other potentates, after their fiendish lusts and passions were gratified, their plans accomplished, and their own persons and possessions perfectly prepared to meet any outbreaks of popular dislike, and safe from the hand of hatred and revenge, should feel alarmed in regard to a future life? I say future life, because every mental fear involves a dread of something lying in the future. What reason had they to fear even God himself, if there is not a future existence? Still, they were seized in the recesses of their gorgeous palaces with unutterable anguish, and trembled at the sight of shadows; if there is no tribunal of justice, after this life, then this mental agony appears as a psychological enigma.

We would then infer from the foregoing, that the voice of conscience, (that silent monitor in man,) is the voice of God, who abhors the actions of corrupt and wicked men, and gives this evidence that there is a tribunal for the just and unjust; that there is a future state of existence, where everyone will be rewarded according to his deeds in the flesh, and according to the light and knowledge he possessed; where all physical, mental and moral deficiencies and anomalies will be made up; where to everyone a just destiny will be meted out; hence, we see, that the virtuous and the noble-minded feel calm and serene at the approach of death, and are willing to exchange the scenes of this life for those of a future existence.

Notice.

The Church of Jesus Christ of Latter Day Saints in Philadelphia assemble for worship in the Arch Street Assembly Rooms, on the north-east corner of Ninth and Arch Streets, every Sunday morning, at half-past ten o'clock, in the afternoon at three, and in the evening at half-past seven. Preaching morning and evening. The public are invited to attend.

The Presiding Elders of Branches connected with the Philadelphia Conference, and scattered members or others in that region of country, who may wish to procure the Books published by this Church, should send their orders to President Angus M. Cannon, No. 302 New Market Street, above Vine, Philadelphia, Pennsylvania.

Letters for T. B. H. Stenhouse should be addressed to Box No. 3957, Post Office, New York.

All newspapers intended for "OUR" eyes, should be addressed simply, Editor of THE MORMON, New York.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoila du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25 $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor.	$1.75
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

New York Wholesale Price Current.

Corrected to June 4, 1857.

ASHES—Pot	per 100 lb.	7 75 a	— —
Pearl		— a	7 37
CANDLES—Stuart and Bussing's best, assorted	per lb.	— a	—
Ordinary		— a	—
CANDLES—Sperm	per lb.	— a	42
Adamantine		24 a	26
Mould, tallow		13 a	15
COFFEE—Java, white		15 a	15½
Mocha		15½ a	—
Laguayra		12 a	12½
Maracaibo		12 a	13
St. Domingo (cash)		12 a	13
DRUGS AND DYES—Alcohol, pr. gal.		— 00 a	— 74
Alum	per lb.	— 2½ a	— ½
Arrowroot		45 a	—
Arsenic, powdered		— a	2
Asafœtida		5 a	25½
Borax, refined		— a	22
Brimstone, American, roll		3 a	3
do crude	per ton	35 — a	50 00
Camphor, crude	per lb.	— 00 a	— 45
do refined		— 00 a	— 33
Castor Oil, No. 1		1 20 a	1 30
Chlorate Potash		— 42½ a	— 45
Cochineal		1 15 a	0 00
Copper—sheathing	per lb.	— 23 a	— 27
Copperas	per 100 lb.	1 00 a	1 50
Cream Tartar	per lb.	— 28 a	— 28½
Gum Arabic, picked		— 16 a	— 32
Gum Copal		8 a	— 8½
Gum Myrrh, Turkey		— 00 a	— 25
Iodine, resublimed		5 00 a	5 25
Ipecacuanha		1 12½ a	1 25
Madder		13 a	— —
Magnesia		— 30 a	— 35
Do calcined		— 14 a	— 16
Nutgalls, blue Aleppo		— 25 a	— 26
Oil Anis		7 00 a	7 50
Oil Bergamot		3 12 a	3 37½
Oil Cassia		6 50 a	7 50
Oil Lemon		— — a	2 25
Oil Peppermint		— — a	3 75
Opium, Turkey		— — a	4 50
Otto Rose	per oz.	3 50 a	6 50
Oxalic Acid	per lb.	— 30 a	— —
Phosphorus		95 a	1 05
Quicksilver		45 a	— 50
Rhubarb, China		1 50 a	1 75
Saleratus		— — a	— 7½
Sal Ammoniac, refined		11 a	— 12
Senna		11 a	— 18
Shellac		13 a	— 16½
Sugar Lead, white		13 a	— —
do brown		9½ a	— 10
Sulphate Quinine		2 00 a	0 00
Tartaric Acid		— a	— 42
Verdigris		— 50 a	— 75
Vitriol, blue		— a	— 11½
DYE WOODS—Camwood	per ton.	115 — a	150 —
Fustic		27 — a	29 —
Logwood		— — a	32 —
FLOUR—State, common	per bbl.	6 65 a	6 70
Michigan and Indiana		6 90 a	8 50
Genesee, extra		7 75 a	9 75
Rye Flour		4 25 a	5 00
Corn Meal		4 60 a	— —
FRUIT—Raisins	per box.	4 75 a	4 80
Raisins, layers		— — a	5 25
Currants	per lb.	— — a	— 16
GLASS (American window)—6x8 to 8x10	per 50 feet.	3 50 a	2 75
8x11 to 11x16		3 00 a	4 00
11x17 to 12x18		3 25 a	4 50
20x26 to 24x30		4 25 a	6 50
31x40 to 34x46		5 — a	9 00
GRAIN—Wheat	per bush.	1 60 a	1 80
Corn, round yellow		— 98 a	1 00
Barley		1 40 a	1 60
Oats, Western		— 65 a	— 00
Beans		2 25 a	0 00
GUNPOWDER	per 25 lbs.	3 50 a	6 50
INDIGO	per lb.	— 75 a	1 40
IRON—Pig, Eng., Scot	per ton.	30 — a	35 —
Bar, Eng. refined		60 — a	61 50
Sheet, Russia, 1st quality	per lb.	— 18 a	— 18½
Sheet, Eng.		— 3½ a	— 4½
LEAD—Galena	per 100 lbs.	6 75 a	— —
Sheet and Pipe		— 6½ a	— —
LEATHER	per lb.	20 a	31
MOLASSES	per gal.	57 a	76
NAILS—Cut, 4d and 6d	per lb.	3½ a	4
Wrought, 6d and 20d		6½ a	—
OILS—Olive	per bskt., 12 bottles.	3 30 a	3 62½
Olive, in casks	per gallon.	1 50 a	0 00
Linseed		— — a	— 80
Whale		— — a	— 85
Lard, winter		— — a	1 15
PAINTS—Lead, red, Am.	per lb.	— a	— 7½
Lead, white, Am., in oil		— — a	— 9
Lead do do dry		— 8½ a	— —
Ochre, yellow, French, dry		1 25 a	2 00
Ochre, in oil		— 4 a	— 6
Spanish Brown, dry	per cwt.	— 60 a	— 75
Litharge	per lb.	— 7½ a	— 8½
Vermillion, Chinese		— 90 a	1 05
Venetian Red	per cwt.	2 75 a	2 50
RICE	per 100 lbs.	3 75 a	4 50
SALTPETRE	per lb.	6½ a	11
SEEDS—Clover	per lb.	— 11 a	— 12
FLAX, American, rough	per bush.	2 — a	2 10
Linseed, Calcutta		1 90 a	— —
SOAP—New York	per lb.	4½ a	7½
Castile		11 a	11½
SPICES—Ginger, Race	per lb.	5½ a	—
Mace		67 a	70
Nutmegs		— — a	75
Pepper		— — a	11
Pimento		7½ a	—
Cloves (cash)		10½ a	11
SUGAR—New Orleans	per lb.	9 a	11
Havana, white		13 a	14
do brown		10 a	12½
Stuart's crushed		— a	14½
SUMAC, Sicily	per ton.	78 — a	85 —
TEAS—Gunpowder and Imperial	per lb.	35 a	75
Hyson		30 a	80
Young Hyson		32 a	70
Hyson Skin		20 a	35
Black		22 a	50
TIN—Banca	per lb.	— a	34
Straits		— a	34
Plates	per box.	9 — a	10 37
TOBACCO		— a	11
TURPENTINE	per 280 lbs.	3 62½ a	— —
TAR	per bbl.	3 — a	3 25
SPIRITS TURPENTINE	per gallon.	— 41 a	— 42

UTAH TERRITORY.

LIVINGSTON, KINKEAD & CO.,

DEALERS IN

General and Assorted Merchandise,

Great Salt Lake City,

Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are he kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait; car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 25

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

Book Postage.

ALL Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf


J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 186 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. B. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale Dealer and Importer of
GROCERIES, WINES AND LIQUORS,
Commission Merchant in all kinds of Produce.
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut,
10·1y ST. LOUIS, MO.

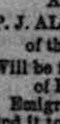
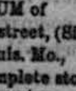
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

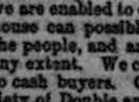
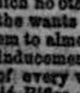
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

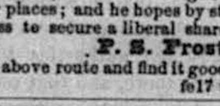
WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travelers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

JAMES HAM,
WHOLESALE DEALER IN
PROVISIONS AND STAPLE GROCERIES,
No. 40 Second st., St. Louis, Mo.
Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.
ALEXANDER C. PYPER
Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of
OUT-FITTING GOODS,
in the City of Florence, Nebraska Territory, where all necessaries can be bought at the
LOWEST PRICES
west of the Mississippi River, consisting of
DRY GOODS,
both Staple and Fancy; and every variety of
GROCERIES AND PROVISIONS;
Nails; Iron; Glass; Queensware and Hardware.
Also,
LEATHER
and shoemakers' Findings, and the largest stock of
BOOTS AND SHOES
to be found on the Missouri River. Also,
HATS AND CAPS;
together with a complete assortment of
READY-MADE CLOTHING,
all of which is but a small part of the
THOUSAND AND ONE
Things which can be purchased of
feb14 ALEXANDER PYPER.

PETER SCHUTTLER,
WAGON MANUFACTURER,
Nos. 78, 80 and 82 Franklin street,
South-west corner of Randolph street,
CHICAGO, Illinois.
All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

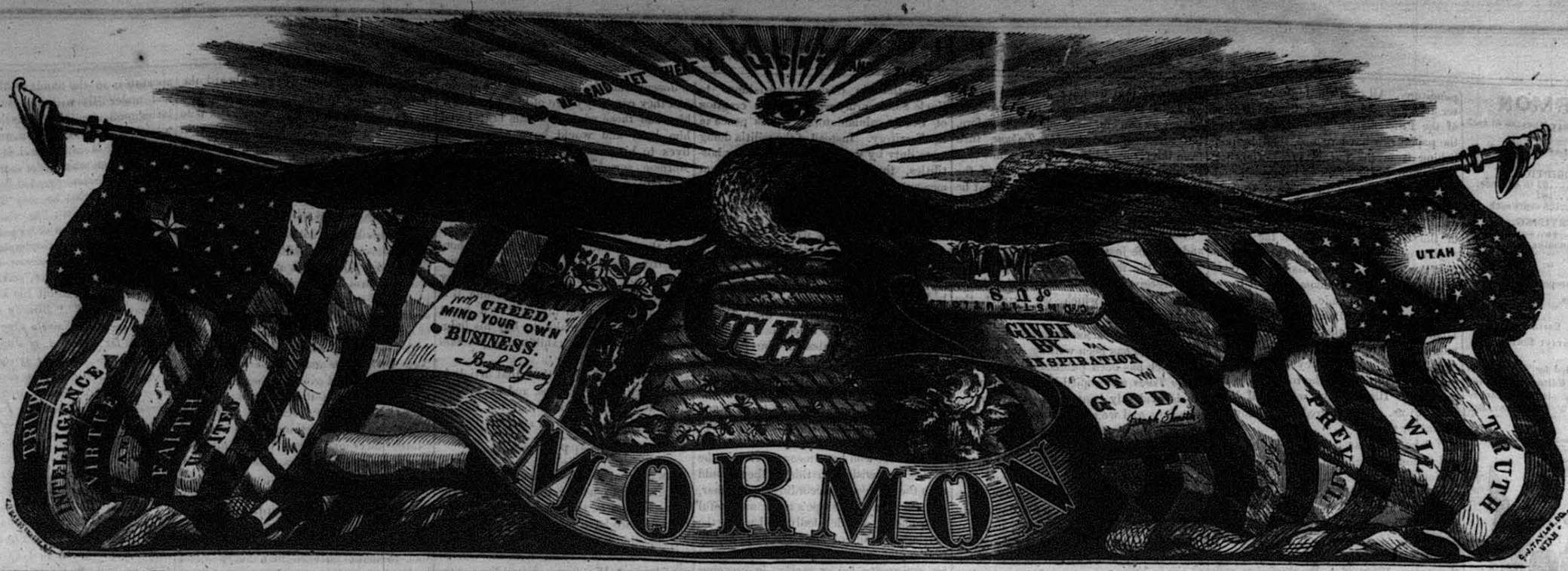
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.

Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 17. NEW-YORK, SATURDAY, JUNE 13, 1857. PRICE FIVE CENTS.

Poetry.

Tribute to Kane

BY MR. FITZ-JAMES O'BRIEN.

Aloft, upon an old basaltic crag,
Which scalped by keen winds that defend the Pole,
Gazes with dead face on the seas that roll
Around the secret of the mystic zone,
A mighty nation's star-bespangled flag
Flutter's alone.
And underneath upon the lifeless front
Of that drear cliff, a simple name is traced;
Fit type of him, who, famishing and gaunt,
But with a rocky purpose in his soul,
Breasted the gathering snows,
Clung to the drifting floes,
By want beleaguered, and by winter chased,
Seeking the brother lost amid that frozen waste.

Not many months ago we greeted him,
Crowned with the icy honors of the North.
Across the land his hard won fame went forth,
And Maine's deep woods were shaken limb by limb.
His own mild Keystone State, sedate and prim,
Burst from decorous quiet as he came.
Hot Southern lips, with eloquence aflame,
Sounded his triumph. Texas, wild and grim.
Proffered its horny hand. The large-lunged West,
From out its giant breast,
Yelled its frank welcome. And from main to main,
Jubilant to the sky,
Thundered the mighty cry,
Honor to Kane!

In vain—in vain beneath his feet we flung
The reddening roses! All in vain we poured
The golden wine, and round the shining board
Sent the toast circling, till the rafters rung
With the thrice-tripled honors of the feast!
Scarce the buds wilted and the voices ceased
Ere the pure light that sparkled in his eyes,
Bright as auroral fires in Southern skies,
Faded and faded. And the brave young heart
That the relentless arctic winds had robbed
Of all its vital heat, in that long quest
For the lost captain, now within his breast
More and more faintly throbbed.
His was the victory; but as his grasp
Closed on the laurel crown with eager clasp,
Death launched a whistling dart;
And ere the thunders of applause were done
His bright eyes closed forever on the sun!
Too late—too late the splendid prize he won
In the Olympic race of Science and of Art!

Like to some shattered berg that, pale and lone,
Drifts from the white North to a Tropic zone,
And in the burning day
Wastes peak by peak away,
Till on some rosy even
It dies with sunlight blessing it; so he
Tranquilly floated to a Southern sea,
And melted into heaven!

He needs no tears, who lived a noble life!
We will not weep for him who died so well;
But we will gather round the hearth, and tell
The story of his strife.
Such homage suits him well;
Better than funeral pomp, or passing bell!

What tale of peril and self-sacrifice!
Prisoned amid the fathomless of ice,
With hunger howling o'er the wastes of snow!
Night lengthening into months; the ravenous floe
Crunching the massive ships, as the white bear
Crunches his prey. The insufficient share
Of loathsome food;
The lethargy of famine; the despair
Urging to labor nervously pursued;
Toil done with skinny arms, and faces hued
Like pallid masks, while dolefully behind
Glimmered the fading embers of a mind!
That awful hour, when through the prostrate band
Delirium stalked, laying his burning hand
Upon the ghastly foreheads of the crew.
The whispers of rebellion, faint and few
At first, but deepening ever till they grew
Into black thoughts of murder: such the throng
Of horrors round the Hero. High the song
Should be that hymns the noble part he played!
Denying himself—yet ministering aid
To all around him. By a mighty will
Living defiant of the wants that kill,
Because his death would seal his comrades' fate;
Cheering with ceaseless and inventive skill
Those Polar winters, dark and desolate.
Equal to every trial, every fate,
He stands until Spring, tardy with relief,
Unlocks the icy gate,
And the pale prisoners thread the world once more,
To the steep cliffs of Greenland's pastoral shore
Bearing their dying chief!

Time was when he should gain his spurs of gold
From royal hands who wooed the knightly state;
The knell of old formalities is tolled,
And the world's knights are now self-consecrate.
No grander episode doth chivalry hold
In all its annals, back to Charlemagne,
Than that long vigil of unceasing pain,
Faithfully kept, through hunger, and through cold,
By the good Christian knight Elisha Kane.

Ants in Africa

A species commonly known as the "drivers" (*termes bellicosa*) are so denominated from the fact that they compel almost every other species of the animal creation to get out of their way, or submit to the alternative of being devoured. They are a black or dark-brown species, which, in size and general appearance, is not unlike the common ant of this country. It has a sharp, flat head, terminating in a pair of horizontal nippers, with which it can give a very severe pinch; and if it gets hold of a soft part of the skin, it always draws blood, but leaves little or no irritation after it is removed.

The "driver" is the enemy and assailant, not only of every other insect, but of everything which comes in its way. They traverse the country by day and night in trains of a quarter or half-mile long. They form a running stream, and persons about to step over the train, as it glides along under the grass, frequently start back under the impression of its being a snake. When moving about in these long files, they are either about to change their residence or are in search of food. They are always preceded by a few straggling guards, who keep them informed of any dangers or difficulties that may lie in their way. It is astonishing with what rapidity a note of alarm can be transmitted from one end of the line to the other. The soldiers, who always keep along the side of the regular column, the moment they receive a note of alarm, set off with all possible dispatch for the point of danger, while the main body is either brought to a dead halt, or turned backward; but as soon as the obstruction is removed, or is found not to be insuperable, the main army is set in motion again. They seem to have regular leaders, all the while as if to keep up a constant communication between the front and the rear.

When about to cross a well-trodden path, where they are likely to be disturbed, the soldiers weave themselves into a complete arch, extending across the whole width of the path, under which the females and laborers bearing the larvæ pass without the least exposure. The construction of the arch with their own bodies is one of the most singlar and interesting things to be met with in the history of insects. One ant is raised entirely above the ground by having one pair of feet interlocked with the fore feet of another standing upright, and the other pair with another in the same posture on the opposite side of the arch. Any number of these are formed, and bound together by other ants stretching themselves lengthwise with the arch, and serving as traverse beams to hold the different parts together. The arch, when formed, holds togther with the greatest tenacity, and looks like a beautiful network of beads.

I have frequently put the end of my cane under the arch, and raised it four or five feet from the ground without letting a single ant fall. As soon as they are raised up, however, they begin to unravel themselves from either end of the wreath, but instead of dropping to the ground, they mount up to the end of the cane, and make for the hand which has assailed them. When disturbed in this way, the whole body of soldiers spread themselves over a space of twenty or thirty feet in diameter, over which neither man nor beast can pass without getting some of them upon him, and receiving a few sharp nips. A horse can scarcely be forced through them, and a dog never does, except with a bound and a leap, and even then is sure to get one or more about his claws, which are very apt to get hold of his lip in his attempt to remove them from his toes.

They frequently visit dwelling houses; and if at night, as is frequently the case, it is always to the no little discomfiture of the inmates. They enter by some small hole; and, from the point which they spread themselves over the floor, along the walls, ann over the surface of the roof, like a great scouring army. Every nook, and corner, and crevice in the house is explored, and no insect, however small, can elude their search. The human inhabitants are generally apprised of the approach by the fluttering of cockroaches and the squeaking of the mice which have fallen in their toils. The mouse is usually seized in the first instance by a single ant; but in his foolish attempt to get that one detached, instead of running off with it to a place of safety, he gets half a dozen more on him. In this distress and agony, he falls down and cries out, and is soon overpowered by a multitude sufficient to destroy a much larger animal. In a very few minutes not a trace of the mouse can be seen, except a little hair and a few of his larger bones; and in the morning the floor may be seen strewed with the wings of cockroaches that have been destroyed in the night.

It is necessary for the human inhabitants to abandon the house during their occupancy of it, which, however, is not more than a few hours, and they are more than repaid for this temporary inconvenience by having the house completely rid of all other insects, which is no small matter in any tropical country. I have known persons to be entirely destroyed by them, who, from sickness or lameness, could not get out of their way, and had no one to remove them. It is said that criminals were once punished on this part of the coast by being laid across the tracks of these insects with fetters on. This would be a refinement of cruelty for which no parallel can be conceived. If this ever was the custom of the country, it has long since passed away.

These ants seldom retain possession of any one house more than a few hours; but sometimes it takes them several days to get through all the houses of the same village. There is scarcely any way by which their progress can be arrested; and as a general thing, it is thought to be the best policy to let them take their regular course. They perform an important service, and the inconvenience which they occasion is temporary, and may well be endured for the advantages which are derived from it.

But in nothing is the ingenuity of these little insects more remarkably displayed than in the expedient to which they frequently resort to cross a little stream on the sand beach after a shower of rain. Sometimes their train is cut in two by one of these little streamlets. To plunge into it singly, they would soon be swept away by the rush of the current.

They come to the edge of the water, raise their antennæ and point them from one direction to the other, as if they were taking a scientific view of all the dangers of the crossing. They wander up and down the stream with the greatest uneasiness, and finding no other way to cross, form themselves into a compact knot or raft of a dozen or more, and launch themselves upon the stream. They have, by previous observation, made sure that they would strike a projecting point or bluff on the opposite shore, and not be carried by the current into the main river. The moment they touch the other side they use their claws like anchors, and hold on until the whole company disengage themselves and march off in single file in the track of those that have preceded them, for hours together; and I have seen raft after raft of these little creatures go over safely, when if they had attempted to get across singly, they would all have been swept into the river.—*Rev. J. L. Wilson's Western Africa.*

The Late Sultan of Muscat.

The Sultan or Imaum of Muscat, whose death was announced a short time since, was so remarkable a Prince as to deserve some notice of his character and extended reign. An Oriental Sovereign, who establishes a firm empire over dominions before unsettled; who cultivates the arts of peace; who forms wise and useful alliances with Western powers, and whose reign is prolonged for more than half a century, must possess qualities deserving of admiration. Syed or Said, the deceased Sultan, came to the throne in 1806, at the age of 17 years. His dominions were partly in Asia and partly in Africa. Muscat, from which he derived his title, is a very considerable seaport and commercial depot in the province of Oman, on the Arabian shore of the Persian Gulf, and commanding the narrow entrance of that gulf. Oman, the most easterly portion of Arabia, and about 350 miles in length, constituted the Asistic dominion of the Imaum, which he delivered from vassalage to the Wahabees.

But he also partly inherited and partly wrested from the Portuguesean Territory several hundred miles in length on the eastern coast of Africa, called Zanguebar, with a large and beautiful island called Zanzibar, in which island he resided during the latter years of his life. The Imaum of Muscat was a man of dignified and noble presence, but not a warrior. His conquests were effected chiefly by means of his alliances, and especially by his alliance with England and the East India Company. He formed a considerable navy of five English-built frigates, but he employed them in commerce, not in war, and carried on a very extensive trade with India and various parts of the East. Like Mehemet Ali, he traded largely upon his own account, and thereby accumulated riches, which he did not, like the Pasha of Egypt, squander in warlike enterprises. He had the sagacity not merely to avoid the quarrels and intrigues to which Oriental Princes are so prone, but to fortify himself by treaties with the strongest maritime powers—namely, England, France, and the United States, and to remain perfectly faithful to his engagements.

At a time when the slave trade was largely carried on from his coasts, he entered into a compact with our Government to put down the traffic, and he did so externally, though not within his own dominions. He was wise enough to encourage foreign commerce by very low custom duties, and thus he gratified his love of money more effectually than by rapaciously grasping it. He also made extensive plantations of sugar canes, cloves and coffee, and thereby enriched himself and his people. While an ally of England, and never giving ground of offence or jealousy, he yet concluded a special treaty with the United States, relative to the trade of Zanzibar, in consequence of which the American trade with that fertile and populous island is much greater than the English. In 1844 he concluded a treaty with France. By such wise measures he laid solid foundations for his own power and prosperity, and a great part of his long reign was devoted to the quiet reaping of the fruits which he had sown. He was not a man of high moral qualities, but his wisdom as a ruler has not often been surpassed. He has left no children by two wives, but one of his sons by a concubline was Governor of Zanzabar, and the governments of England and France have agreed to recognize his eldest son as his heir. According to the *Journal des Debats*, to which we are indebted for many of the above facts, the French Government has sent a frigate to Zanzibar, not perhaps without some view to the possibility of that island or the Territory of Zanguebar falling into French hands. The more interesting part of the late Imaum's dominions, however, is that which commands the entrance to the Persian Gulf, and which will become of still greater importance when the railway from Seleucia to the Euphrates and the navigation of that great river shall make the Persion Gulf the highway to India.

[*Leeds Mercury.*

A Bath at Damascus.

FROM THE FRENCH

Scarcely had I entered the establishment, when two strong men belonging to the bath laid hold of me, and in an instant I was stripped to the skin. One of them then passed a linen shawl around my waist, while the other fastened on my feet a pair of gigantic pattens, which at once made me a foot taller. This mode of shoeing not only rendered flight impossible, but, by its clumsy elevation, destroyed my equilibrium; and I should inevitably have fallen, had not the two men supported me on either side. I was fairly caught. We passed into another room; here the vapor and heat stifled me. I thought that my guides had mistaken the way and got into an oven. I tried to shake them off, but my resistance was anticipated. In a few moments I was astonished at perspiration poured from me, my lungs began to dilate, and my respiration returned. In this state I passed through five or six rooms, the heat of which increased so much, that I began to believe that man had for five thousand years mistaken his proper element, and that his appropriate destiny was boiling or roasting.

At last we came to the stove room. There the fog was so dense, that I could not see two steps before me; and the heat so entirely insupportable, that I partly fainted. I shut my eyes, and resigned myself to my guides. After leading, or rather carrying me, a few steps further, they took off my girdle, unhooked my pattens, and extended me, half swooning, on something like a marble table in the middle of the apartment. Here again I soon became accustomed to the infernal atmosphere. With my other senses, my sight revived, and, despite the fog, I made out with tolerable accuracy the surrounding objects. My tormentors seemed to have forgotten me for a moment; they were busey at one side of the room. I lay in the centre of a large square saloon, encrusted, to the height of five or six feet, with various colored marbles; a series of spouts threw out incessantly streams of steaming water, which, falling on the pavement beneath, glided thence into four basins, like cauldrons, at the four corners of the room. On the surface of the water in these basins was an indefinite number of bald heads bobbing about, and expressing, by the most grotesque contortions of face, various degrees of felicity. This spectacle so occupied my attention, that I scarcely heeded the return of my masters. They came, however, one with a large wooden bowl of soapsuds, the other with a ball of fine flax. Suddenly one of the rascals innundated my face and neck with his suds; and the other, seizing me by the shoulder, rubbed most furiously my face and breast with his flax. This treatment, and the pain induced by it, were so perfectly intolerable, that all my powers of resistance and resentment waked at once. I bolted upright, kicked my flaxen friend half across the room, and planted my fist in the face of soapsuds with such goodwill, that he laid sprawling on the floor. Then, knowing of no other remedy for the soap (which was blistering my skin,) I boldly plunged into the larger basin. I had misjudged; the remedy was worse than the disease. Before, my face and neck were cauterized, now, my whole body was scalded; the water was boiling! I yelled with pain; sprang on and on and over my neighbors, who could not comprehend my case; and got out of the tub almost as rapidly as I got in. However, I was not rapid enough to escape the effect of the ablution; my body was as red as a lobster. I was stupefied! I must be dreaming, or riding a night-mare! Yet there was no deception. Here, under my very eyes, were men stewing in a broth of which I had tried the temperature, who evidently took great delight in the operation. What could it mean? My notions of pleasure and pain became confused; they could enjoy what to me was agony! I once more resolved to resign myself to fate. I doubted my own judgment. I distrusted my own senses. I determined again to submit to my tormentors. They came, having recovered from my assault. I followed them without resistance to another basin. They made signs to me to descend the steps. I obeyed.

From this I passed to another of a higher temperature, but still supportable. I remained in it, as in the first, about three minutes. I then proceeded to the third, which was still some ten or twelve degrees hotter; and, finally, reached the fourth where I had commenced my dread apprenticeship. I approached it with the greatest repugnance, but I had made up my mind to go through with my desperate adventure. I first dipped my toe in the water. It was hot, certainly; but not so scalding as before. I gradually immersed my whole body, and was surprised to find it endurable.

My attendants now again took me in hand. They replaced the linen around my waist, bound a shawl on my head, and led me back through the rooms by which I had entered (taking care to add to my covering at each change of atmosphere) until I arrived at the chamber where I was so unceremoniously stripped. Here I found a good carpet and pillows. My turban and girdle were taken off; I was enveloped in a large woollen gown, laid down like an infant, and left alone. I had now an undefinable feeling of comfort. I was perfectly happy; yet, so exhausted, that when the door was opened, half an hour after, I had not changed my position by the movement of a finger or a muscle. The new comer was a sinewy and well set Arab. He approached my couch as if he had some business with me. I looked on him with a sort of dread very natural to a man who had passed such an ordeal as I have described; but I was too weak to attempt to rise. He took my left hand; cracked all its joints, and did the same to the right. After my hands, he administered upon my feet and knees; and, to finish the matter, he dexterously threw me into the position of a pigeon-to-be-boiled, and gave me the *coup de grace* by cracking the vertebræ of my spine. I screamed with terror, thinking my backbone was broken to a certainly. My nasseur then kneaded my arms, and thighs for a quarter of an hour, and left me. I was weaker than ever; my joints all pained me, and I had not strength sufficient to cover myself with the carpet. A servant now brought me coffee, pastiles, and a pipe; and left me to intoxicate myself with perfume and tobacco. I passed half an hour in a drowsy state, lost in the vagaries of a delicious inebriation, experiencing a feeling of happiness before unknown, and entertaining a supreme indifference to every (absent) earthly thing. I was awakened from this by a barber, who shaved me, and combed my whisker and moustaches. Next, my Arab returned, to whom I made signs that I wished to depart. He brought my clothes, assisted me in my toilet, and led me to the chamber opening on the vestibule, there I found my cloak. The cost of this entertainment, which lasted three hours, was a piastre, or five francs of our money.

Fashionable Religion

It would be very interesting to know exactly, how New York spends its Sabbaths, particularly when we remember that there are not churches enough to seat one-half the population of the metropolis, and that the places of worship which are open are with a few exceptions never more than half-filled. The Roman Catholics are very constant in their attendance at church, but the poor Protestant generally finds the temple too fine, the congregation too much impregnated with mammon worship and too splendid in attire for the proper understanding of the dispensation of Him who was meek and lowly and had no place to lay His head. So the poor Protestant falls into loose habits on Sunday. He reads novels or sleeps, and is speedily accounted among the ungodly that are to be cast into the outer darkness where there is weeping, and wailing, and gnashing of teeth.

The churches as well as the theatres have followed the fashionable movement up town. On all the avenues may be found religious edifices generally more able—more suggestive of the promps and vanities of this wicked world than of the pure and holy precepts which should be inculcated within their walls. The gorgeousness of the edifice—the magnificence of the congregation—the Pecksniffian discourse of the fashionable preacher—the gems from the last improper opera are worked into sacred music for the choir—all these are the elements of religion after the modern improved style.

Fashionable religion is generally a good speculation in a pecuniary point of view. The pews are sold at auction after the fashion that Barnum disposed of the choice seats to hear Jenny Lind. Very large sums are netted in this way. Occasionally, the fashionable churches burst like other mercantile speculations. One of the most exclusive, situated in the Fifth avenue, is now in a tight place, financially speaking. It is heavily in debt, and in danger of being sold out by the Sheriff. It is a Baptist church, but the preacher is not exactly the type of Him who preached in the wilderness of Judea. His raiment is not of camel's hair, but of the finest broadcloth; his meat is something more elaborate than locusts and wild honey; the water of his Jordan comes from far away in the country, and is carefully warmed for fear that the faithful might take cold in immersion. He does not cry "Repent ye, for the Kingdom of Heaven is at hand," but he preaches pleasant dulcet discourses, showing the whitest o hands—the most immaculate of pocket handkerchiefs—the most splendid of ambrosial curls. He is a sweet preacher for the ladies, and thoroughly understands the dilletanism of modern Christianity. Decidedly, John the Baptist would be astonished at his Fifth avenue representative. It is to be hoped that the bulls and bears of Wall street will forget their quarrels for a while and come down handsomely for the relief of the modern John the Baptist.

It is a curious fact that the Reformation was brought about by the luxury, corruption and effeminacy which crept into the bosom of the mother church and that now those who profess Protestantism, are following in the same evil courses against which Knox, Calvin and Luther launched their thunders. In simplicity of attire, abstinent habits of life and devotion to the interests of their flocks, the Catholic clergy now stands pre-eminent. On the other hand, the representatives of the stern old Puritans, who could not bear the sight of a surplice, are turning away to all sorts of abominations. There is no more of the solid old Cotton Mather piety left among us. There are velvet cushions, artistic music, sweet preachers, nicely worded somnolent discourses, worshippers rolled up in Russian sables and loaded with diamonds, splendid churches, where the atmosphere is redolent with perfumes, and the very light shaded with many colored tints, heavy floating debts, crushing mortgages, but not a drop of the manna of righteousness, unless a poor sinner for a moment, under fear of the mighty sexton offers up his lonely prayer in a free seat. Such is fashionable religion in New York in these latter days. Read Christ's Sermon on the Mount, and let us have a fashionable discourse, with the thirteenth verse for a text.—[*New York Herald.*

Civility is a Fortune.

Civility is a fortune itself, for a courteous man always succeeds well in life, and that even when persons of ability sometimes fail. The famous Duke of Marlborough is a case in point. It is said of him by one cotemporary, that his agreeable manners often converted an enemy into a friend; and, by another, that it was more pleasant to be denied a favor by his grace, than to receive one from other men. The gracious manner of Charles James Fox preserved him from personal dislike, even at a time when he was politically the most unpopular man in the kingdom. The history of the country is full of such examples of success obtained by civility. The experience of every man furnishes, if we but recall the past, frequent instances where conciliatory manners have made the fortunes of physicians, lawyers, divines, politicians, merchants, and indeed, individuals of all pursuits. In being introduced to a stranger, his affability, or the reverse, creates instantaneously a prepossession in his behalf, or awakens unconsciously a prejudice against him. To men, civility is, in fact, what beauty is to a woman; it is a general passport to favor, a letter of recommendation, written in language that every stranger understands. The best of men have often injured themselves by irritability and consequent rudeness, as the greatest scoundrels have frequently succeeded by their plausible manners. Of two men, equal in all respects, the courteous one has twice the chance of fortune.—*Ex.*

Severe, but True.

The pungent Mr. Ryle, in one of his tracts, gives these sentences: "The plain truth is, that many believers in the present day seem so dreadfully afraid of doing harm, that they hardly ever dare to do any good. There are many who are fruitful in objections, but barren in action; rich in wet blankets, but poor in anything like christian fire. They are like the Dutch deputies, who would never allow Marlborough to venture anything, and by their excessive caution prevented many a victory from being won. Truly, in looking round the Church of Christ, a man might sometimes think that God's kingdom was come and God's will was being done on earth, so small is the zeal that some believers show. It is vain to deny it."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4	3 months	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, EDITOR.
W. I. APPLEBY, ASSISTANT EDITOR.

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, JUNE 13, 1857.

A New Movement

Our readers will perceive in the telegraphic despatch from Washington of the 4th inst., that a Governor for Utah has been found and his policy blocked out. After reaching Utah he is "to issue a proclamation, that such persons residing in the Territory, male and female, as desire to return to the States, shall receive protection and necessary assistance from the government." This is a "splendiferous" move. "Goodness gracious!" who won't pray for long life and a happy death to the Democratic Administration at Washington, if they only carry out this move. Talk of compromises—this is the compromise of all compromises. Who won't be pleased now? Apostates will doubtless be grateful for deliverance from the society of those whose sacred laws they have trampled upon; the Mormons will be quite as thankful for the unoccupied space their absence will leave for better folks; and the Gentiles cannot fail to be benefitted by such accessions to their numbers. Seeing, then, that all parties will be considerably benefited, we go in for the movement. It is admirable in conception; carried out in detail it may be something more glorious than it has entered into our minds to conceive. We long for its realization. Hurry it up. We promise the administration and the new Governor our hearty co-operation. Send us on the proclamation, and we will give it the widest circulation. We shall lead the van by publishing it in this paper; we shall send it to, and speak for its publication, in the *Western Standard*, San Francisco, California; in the *Millennial Star*, Liverpool, England; in *Zion's Trumpet*, Wales; in the *Scandinavian Star*, Copenhagen, Denmark; in *Zion's Watchman*, Australia; in the *Truthteller*, Geneva, Switzerland: and by way of pamphlet, we can have it published by our Elders in France, Germany, Italy, Norway, Sweden, Gibraltar, Cape of Good Hope, East Indies, China, and in all the nations and islands of the sea where a Mormon is to be found. All this, we were about to say, we should do free, gratis for nothing; but on remembering that Uncle Sam is expected to have some twenty-three millions in his long stocking before many months, moulding, for aught we know, for want of a free circulation, our charity withers; the benevolent sentiment is stifled; and we come to business behind the counter, and offer to do all that, and as much more if we can, for the circulation of the Proclamation, for a reasonable share of the dollars. We are aware that other papers have a greater circulation than ours; but then the administration have doubtless a greater wish to do good than to seek after the vain glory of the world. We know that we are the best advertising medium for this business, ask a share of Government patronage, and give our reasons for speaking so highly of our paper for this business. Apostates are well aware of the greediness with which their lies have been received in the States; they know that the public are hoaxed continually by editors, and would, therefore, treat the Proclamation as one more added to the great list of fabrications. From want of confidence, they would take no preparatory measures for leaving the Territory, and thus the sublime mission of the new Governor and the army would, in a measure, fail. If they read it in our paper they would believe it; besides, the Mormons in Utah did they believe that the General Government intended to bestow such a favor on the Territory, as take away the grunting portion of the community, they might be tempted to elbow that class they wanted to get rid of, and really prepare something like a return emigration to justify Uncle's expenditure. All this, we think, can be better accomplished through the publication of the Proclamation in THE MORMON, and the papers we have named, than by publishing it in the papers of the Gentiles. We would, in the event of being selected, likewise recommend the folks in Utah to take early advantage of the "assistance and protection;" and as the female portion of the community are to be the special objects of care, we would also assure them that the object of the mission was their deliverance from thraldom, and not to replenish the monogamic christian institutions, such as Five Points and Blackwell's Island, which in their simplicity they might judge it to be. Let the Government only try us, and they will see how nicely we will prepare the road before the Governor. His mission won't fail if he sticks to us. We get credit for knowing a thing or two.

If it be not treason to give a hint, we had serious thoughts of hinting to the administration to take into their kind consideration the terrible condition of many of the inhabitants of the States. What a pity it is to see a Governor and an army of assistance and protection going over the plains to Utah without doing good by the way. What if a Proclamation was published in the States, and all the inhabitants, male and female, who were discontented with their positions, were informed that they had now the opportunity of going to Utah with the assistance and protection of Government? What of that, gentlemen? Glorious again! All the corrupt Mormons living in the pure, virtuous cities of the States could then clear out. Who in the Cabinet will take this up? This is something like business. No fun, gentlemen, we assure you—all downright, good, sober earnest. Furthermore we are certain that from ten to one hundred persons can be found crying in the States to go to Utah for every one that can be found in that Territory longing for a return to the States. The gentleman in the Cabinet who takes up this subject, and puts it through in a right manner, will have his name handed down among the honorable men of the earth, and shall no more be associated with Drummond and the long string of blackguards who are thirsting for blood, and in their fury so blinded that they do not discover the eyes of the world fixed upon them, and know not the power of a righteous God who will overthrow them for sheding the blood of innocence.

A Chicago Cotemporary and Drummond.

LAST week we published that portion of the Oquawka *Plaindealer's* article on Drummond which the Chicago *Weekly Tribune* thought prudent to give to its readers, though at the time we clipped it from that paper we were convinced that the *Plaindealer* had said more of the scapegrace and accordingly sent for it. Our readers will perceive by President Taylor's extract from the *Missouri Republican* that our Chicago cotemporary had in reality skipped over one important item—"JUDGE DRUMMOND WAS ACCOMPANIED BY HIS BEAUTIFUL AND ACCOMPLISHED LADY" ! ! "That is an item as is an item." We should not be surprised if we find out that the *Republican* has likewise kept something back. But what induced the *Weekly Tribune* to publish the article from the *Plaindealer* and yet skip over *three lines*? To save his reputation from the charge of bigotry, he decided to publish as much of it as was absolutely necessary for that purpose, and no more. The very important item which we have placed above in large letters for the convenience of short-sighted bigots would corroborate our charge about Ada Carrol—the editor of the *Tribune*, therefore, concluded to say nothing of it: very smart man. To admit that he had been hoaxed by Drummond while his honorable, legitimate, heart broken wife was living in the same State, and not such a wonderful distance either from Chicago, was really too much for that immaculate editor. Now, Mr. Editor, that you are convinced that your "Hon." Judge Drummond "was *accompanied by his beautiful and accomplished lady*" to Utah, while his wife and children were living in Oquawka, you cannot fail to perceive the commencement of the Judge's troubles. The neglected Mrs. Drummond of Oquawka had relatives in Utah, who, of course, were rejoiced to read in the *Deseret News* of the arrival of the Hon. associate-justice Drummond and lady in Great Salt Lake City, and who, brushing up to the Judge in anticipation of seeing and welcoming Mrs. Drummond, were thunder struck at the change. This, among other folks, might have passed for fashion, or, as the Judge had predecessors who found that Polygamy created a monopoly "*which was peculiarly hard upon the officers sent to reside there*," it might have been regarded as a precautionary convenience, but among the Mormons where things get called by their own names it passed for what it was. That he was despised is verily true—not because that he was an officer of the Federal Government, but because he was Drummond with "the beautiful and accomplished lady" with all the *etceteras*. The name of Washington is dear to every American—not because that he was twice the first officer of the United States, but because he was WASHINGTON—an embodiment of virtue. Do you understand it? Eh!

That Drummond had motives for injuring the Mormons, all must see. Will the Chicago Tribune, which has been republishing in the West the slanders of Drummond in the East, now turn from the evil of its ways? We shall see. We are so accustomed to be maligned, abused and lied about, that we have got used to the operation and don't harbor malice so firmly that we can't forgive—should, therefore, the editor of the *Weekly Tribune*, turn from the error of his ways and admit that Drummond was a corrupt defamer of the Mormons and try to undo the evil that he has done we shall forgive him and use up the other defamers as we have the "*horse trader*" Judge, till all the world and his wife just sees them as they are.

Since the foregoing was in print we have received the Oquawka *Plaindealer*, June 5th, from which we extract the following:

JUDGE DRUMMOND AGAIN.

DRUMMOND has been writing another letter which has been published in the N. Y. *Daily Times* and copied into other papers. He is evidently bent upon gaining some notoriety, and we are disposed to help him along in this respect. We see that our article published two weeks since, showing up his rascalities, has been quite extensively copied and commented upon, and will perhaps have as wide a reading as his letters. We received a letter a few days since from a lawyer in Chicago giving us a few particulars of one of Drummond's swindling operations by which he had pocketed some $9,000, and refuses to make restitution. We stated in our former notice of this worthy that on his way to Utah he was accompanied by a female companion, while he had left his wife and family residing in this place. While Drummond was in California, after he had left Utah, Mrs. Drummond received a letter without signature through the post office dated at Sacramento City, written by the brazen-faced harlot who accompanied Drummond. The following is a literal copy of this letter. The literary attainments of the writer gives some idea of the elevated taste and refinement of the Judge's companion:

"Madam why did you write to my Husband Did you not know of his Marriage before he went to Utah. if you did not I want to let you know it is so. he has told me & Shone me the Divorce. which you Applied for & got. under these circumstances you should not write. to him any sooner then you would write. to any one Els.

"Here is his hand writing perhaps you know it."

Accompanying the above letter was enclosed a portion of a letter which Mrs. Drummond had written from this place to her husband, which conclusively proved the intimacy existing between Drummond and the writer of the letter. And yet this same Drummond has the assurance to write letters deploring the adulterous practices of the Mormons, and is travelling about endeavoring to create a sensation, and make folks believe he is a pattern of morality, when he is nothing but a heartless scoundrel, and deserving of a residence in the Penitentiary. His wife has given up all hopes of his reclamation, and has settled down a poor grief-stricken woman. She has the sympathy of all who know her in this place, while her husband is as heartily despised.

Utah.

WE are pleased at being able to lay before our readers once more some authentic information on the doings of the inhabitants of Utah. We have heard so much lately about the Mormons there: how they were so awfully wicked, burning volumes of law, breaking up courts, saucy to Uncle Sam's representatives, and actively engaged in preparations for turning the world upside down, that it is quite refreshing to learn from themselves how they are moving along. We have received the *Deseret News* for April and a considerable number of letters. We publish to-day the April Conference minutes, which is ever read with pleasure by the Saints. One new feature at Conference is worthy of particular notice—the appearance on the platform of young men cradled in Mormonism, the sons of honored Sires. Their minds unclouded by the false traditions of Christendom, unacquainted with the sophistry of a deceitful world, they speak and act as youths who fear God and know no other fear—ready at any moment to go, to come—and bid fair to take an active part in carrying off victorious the kingdom of God. Every thing in the Territory seems to indicate good times. The Reformation preaching has done much good. Every man and woman has been brought to the test, and all have had an opportunity of examining their inmost thoughts, and the intents of their hearts. The Saints have rubbed their eyes, shaken the drowsiness from them, and apparently feel ready for any work that will contribute to the upbuilding of Messiah's Kingdom. The chaff and the scum have likewise got a start, and from all accounts, California and the States are likely to receive considerable accessions, and among the crowd some who, possibly, may another day, when they have spent their father's patrimony and fed a while on husks, repent and seek their home again.

We publish elsewhere some items from the *News* which, at the present time, are of considerable interest. The visit of his Excellency Governor Young, accompanied by some hundreds of good and brave men, to the northern settlements, has been extensively commented on by sapient editors in the States. According to their dictum, his journey through the Indian grounds was with the view of negotiating with the Red Men for assistance, if any emergency should require their arrows and tomahawks; but the recent arrivals from Great Salt Lake City—even the apostates—inform the well informed editors that the Eastern rumors of war had not yet reached that Territory; and the ding dong that has alarmed the nervous about the active preparations in Utah for resistance to Uncle Sam's army was simply a creation of Utah's calumniators. All is peace in the Territory. Instead of the militia doing more duty by way of preparation for hostilities, the *News* publishes excellent measures from the pen of the Lieut. General, Daniel H. Wells, for a more simple organization than what has heretofore existed, in which less parade and fugling will be required. In this connection it may not be amiss for our European emigrants to learn that in Utah every able-bodied man above 18 years of age and under 45 does military duty as the Constitution requires—pretty much as is required in the northern States of Europe. We frequently see an old musket and other fire arms lying along with baggage; but it seems a pity, unless it be an heir-loom, for our brethren to be at the trouble and expense of bringing from afar anything that is not positively the best of its kind. When those who have means arrive in the States, and wish such things, they should take the best; and according to Beecher, and our opinion, Sharpe's rifles are useful instruments, and decidedly well worth the carriage. Many of our boys prize highly Colt's pistols, and are generally carried by emigrants for protection in crossing the plains. We anticipate a day when some of our clever mechanics in the States and in the different nations will be gathered home to Zion, and, instead of spending their genius and strength in making weapons of destruction, they will be called upon to beat swords into plowshares, spears into pruning-hooks, and learn the art of war no more; but if we are to believe our New York cotemporaries and rumors from Washington, such peaceful occupations need not be anticipated in 1857.

The Returning Officials.

THE N. Y. *Tribune* of Wednesday publishes the cut up portion of the Oquawka *Plaindealer's* article on Judge Drummond, which we published last week, and adds the following:

"Whatever may have been the case with Judge Drummond in particular, there cannot be a doubt that almost all the officials appointed by Pierce for the Territory of Utah were persons of very questionable character. It is from them that the greater part of the recent attacks upon the Mormons, in the shape of letters from Salt Lake City and otherwise, have emanated—a kind of evidence, it must be confessed, not to be received without a good deal of scrutiny. The last accounts from Salt Lake City, are, that the United States Marshal and the Surveyor-General had followed the example of Judge Drummond, thus leaving the Territory almost bare of Federal officials. It is said they have been driven away, but that is a point upon which we should prefer to hear both sides. We have, as our readers are aware, no very high opinion of Brigham Young and his Mormons, nor have we either a very high opinion of President Pierce's Border Ruffian officials."

We are satisfied with this acknowledgement so far as it goes; but we would ask the editor of the *Tribune* if he considers that enough for all the slander that has been given to the public by his paper? Why does he not publish our refutation of their slanders? We ask fair play, but no favors from any quarter. When the *Tribune* gives both sides it will be time enough to talk about fairness.

A Filthy Slanderer.

IN addition to the article which we publish elsewhere from the columns of the N. Y. *Tribune* of Wednesday, our attention has been called to a rabid attack upon the *late* Mrs. McLean and Mormonism, on the same page of that paper. We have seldom read an article which created within us more disgust for its author. By whatever name he may be known, his pen shows him to be a spiteful viper, who, if he merits anything, merits richly to be kicked from Maine to Texas and from there to Timbuctoo, where he might learn good manners and rise in the scale of being. He is a calumniator, a liar and an ass, and those conclusions every rational person will be forced to, on reading the letter of this unfortunate lady and his abusive attack.

As evidences of his stupidity, impudence and other characteristics of a low, ill-bred scoundrel, whose own beastly passions lead him to judge others to be of the same stripe as himself, two statements from his article will suffice. He says:

"She taught their young lips to utter blasphemous nonsense, which she called prayer."

Had the mother written what she taught her children to pray, he might have considered it "blasphemous nonsense;" but as she has not done so, how can he judge and condemn that of which he knew nothing? None but an impudent, low scoundrel would thrust himself before the public to attack a lady, of whose *sincerity* none can doubt—whatever their conclusions may be of the faith she has espoused. The writer is what we said he is, or he is the murderer of Mr. Pratt or some of the black gang of his associates who have got access editorially to the columns of the *Tribune*, to justify the murderous deed by their slander and misrepresentation.

He calls Joseph Smith "a blackguard, without intelligence," and his supporters men of the same class, whose "sermons are incoherent farragoes of slang, smut and nonsense," a people converted and held together by the institution of Polygamy for the gratification of their "unhallowed lust."

Joseph Smith's life is before the world, and they can best judge of him who knew him, and those who knew him best loved him best, and would have given their lives to his assassins to have saved his. Mormon sermons may be far from the standard of orthodox perfection; they are, however, not meant to tickle the ears of the people; but the writer's charge that polygamy was the stimulus to conversion and the enchantment that keeps Mormonism from dissolution reveals the corruption of his own filthy heart. Polygamy would doubtless have charms for him, if it were the institution his depraved heart and brain would make it; but his judgment of others only exhibits his *penchant* to the world.

We tell the *Tribune* that that article is a disgrace to its columns, and we ask for the name of its author that his infamy may not be charged upon another.

President P. P. Pratt

AWARE that the eyes of the whole Church are turned to us for information on the assassination of this honored servant of the Lord, we have refrained from publishing anything on the subject, but that which we could rely on with the utmost confidence. We have waited patiently and are pleased at now being able to lay before our readers the letter of the "late Mrs. McLean." Her letter needs no comment.

There remains still something to be written on this sad tragedy. Who have contributed to the murder? We wish the presiding authorities of the Church in Cincinnati, St. Louis, and on the Frontiers, who have any information on the subject, to have the kindness to forward immediately to this office the names of parties and the part they played in the tragedy. We know there is something to be gathered up and shall be glad to have it immediately.

Editorial Correspondence.

CLINTON HOUSE, Iowa City,
May 30, 1857.

BRO. APPLEBY—*My Dear Sir:* I arrived here on Saturday, about noon, in good health, having only rested four hours since I left Philadelphia. Although it rained, I proceeded forthwith to camp, which is about three miles from this place. The camp is beautifully situated on a gentle elevation on a rolling prairie. The white wagon sheets and tents, the order of the camp, and some pretty looking wagons, presented a beautiful and picturesque appearance, whilst the movements of the cattle and mules, the busy hum of industry in the preparations for a move, reminded me forcibly of former days.

With the exception of my son George, who has been affected with a temporary bleeding of the lungs, I found all in the enjoyment of good health—all seemed cheerful and happy.

A company of hand-carts, of upwards of one hundred, left about a week ago, and Bro. Little has all in readiness for the Danish brethren when they arrive; and as I have made arrangements in Philadelphia for their quick transit, I am in hopes it will not be long before they arrive here. Bro. Wm. Young arrived here with a herd of cattle on Thursday last; those for the brethren in the East are expected to-morrow. I was afraid before I arrived here that things had moved too slow; but I find that had they been earlier it would have been an injury, as there is now scarcely grass enough to sustain the cattle; it is thought that the season is quite three or four weeks later than ordinarily. I think the brethren have been very judicious in their movements. Bro. Erastus Snow was here to see the first hand-cart company off, and left about two days before I arrived. I expect to leave here after to-morrow.

The following about that scamp, Judge Drummond, the pet writer for the leading journals, may be interesting to the readers of THE MORMON, as it is from a paper published in the city of his former residence, and where his family resides, and is corroberative of what we have written:

From the Missouri Republican.

JUDGE DRUMMOND OF ILLINOIS.

"This gentleman has been conspicuous for some weeks past as the writer of letters making serious charges against the morality, the decency, and the respect of the Mormons at Utah for the Constitution and laws of the United States. We confess, therefore, we were not prepared to find charges of an equally flagrant and extravagant character preferred against this same individual by the Oquawka *Plaindealer*, published in the town in which he formerly lived. We hope there may be some mistake in this statement; but if not, all will agree that this Jugde is 'no better than a Mormon.' The *Plaindealer* says:

'At the time he received his appointment of Chief Justice (he was only Associate Justice, ED. MOR.) he was a resident of this town. He left his wife and family here to go to Utah, and by the time he had reached the Missouri river, according to a correspondent of the New York *Tribune*, who appears to have been travelling on the same boat, "*Judge Drummond was accompanied by his beautiful and accomplished lady.*" The press in this place well knew his perfidy, but out of regard to the feelings of his family, remained silent. After Drummond's resignation and return to the States, he seemed to evince no desire to visit his family. When it was announced through the press that he was in Chicago, Mrs. Drummond proceeded thither to seek an interview with him; and although she stopped at the same hotel, and remained one night while he was there, he managed to screen himself from her sight, and the next morning stealthily got aboard the train and came to this place, and took two of his children away with him. His wife remained a week in Chicago, seeking, in vain, for her faithless husband, and then returned home, only to have a more bitter pang added to her already broken heart, to find that her children had been spirited away she knew not where.'"

Yet this is that *noble Judge!* that HONORABLE JUDGE !! that UPRIGHT JUDGE!!! that Judge who is the very soul and essence of probity and honor, upon whose testimony our immaculate editors would send out armies to Utah, murder thousands of innocent persons, and deluge the valley with blood; and which the editors of the New York *Times* and *Tribune* would gloat over, as Nero did over burning Rome, and would like to glut their sanguinary appetites in the blood of the Saints. But speak softly, don't say anything, he is a United States officer and wears the ermine, and it will be treason to expose him.

Everything here is business and bustle. I am constantly asked, "Are you going to the land sales?" Although this is a small place, all the hotels are crowded; speculation is rife on every hand, and all anxious to make fortunes in a hurry—can't wait; lots and land and sites, and sites and lots and land. This is at present the terminus of the railroad west—the jumping-off place. The land between here and the Mississippi river—which we rode over on the rail—is excellent; this State, indeed, bids fair to be wealthy.

As ever, yours, &c.,
JOHN TAYLOR.

Correspondence of Prest. Appleby.

WESTPORT, Conn., June 8, 1857.

T. B. H. STENHOUSE—*My Dear Sir:* You are aware that I left New York on Saturday evening last, at 20 minutes past three o'clock, in the cars for this place, with the expectation of filling an appointment for a meeting the following day (Sabbath,) that had been previously published, at or near a place called North-field, some nine miles north of this place.

On my arrival at Westport I found Brother E. R. Young, (President of the Norwalk and Westport Branch of the Church) with his carriage in waiting for me. After a short ride we arrived at his house, where I tarried until Sabbath afternoon, when he conveyed me to the place of meeting. On my arrival there, I found a small congregation in waiting, the greater portion having previously left, not believing I would be there on account of the rain, which had been falling during the morning.

However, the news of our arrival was soon circulated, and in the course of half an hour or so, a good and attentive congregation of ladies and gentlemen was present, who listened with breathless attention during my discourse, which occupied about one hour and a half; after which Bros. Young, Bonton and Bradley bore their testimony to the truth of the remarks. The congregation appeared confounded, as our doctrine was entirely new to them, never having heard it before to my knowledge. Several had their Bibles with them, and marked the passages of scripture to which I referred them. They said that they had heard and read so much about the Mormons in the public papers that their curiosity was excited, and wished to hear for themselves about this strange people, *every where spoken evil against.* One gentleman subscribed for THE MORMON, and at the request of the congregation, another meeting was appointed to be holden at the same place, two weeks from that day. They said they wished to hear both sides of the question.

The congregation appeared well satisfied with what they had heard, (my discourse being on the "*First principles of the gospel*") and I left with good feelings and spirits, believing that my visit there will be conducive of much good; perhaps some honest soul there may yet come out and obey the truth; whether or not they shall not lack of having a fair warning given them.

I enjoyed my visit much, and rejoiced in the God of my salvation, for truly I enjoyed His spirit, and praise be to His holy name for the light and truth from heaven revealed. Elders of Israel, arouse from your lethargy, and left up your voices, and seek for openings to preach, there are hundreds of honest souls yet throughout the States, that have never heard the sound of the Everlasting Gospel, that has been revealed from the Heavens in these days by the administration of holy angels. Clear your skirts of the blood of all men, that you may be counted worthy to stand when the Saviour appeareth. My respects to all in the office. Yours truly,

W. I. APPLEBY.

WEDNESDAY, May 10.

Since writing the foregoing to Elder Stenhouse, we have arrived at home, and are again in our sanctum, attending to the duties devolving upon us. In looking over our exchanges, and others, we see that almost every paper we take up contains more or less in "their columns" in relation to Utah, Gov. Young, and the Mormons. Some of the articles contain a small portion of truth, but the greater portion are mean, contemptible, silly, falsehoods, made out of "*whole cloth*," with such men as Judge Drummond, William Smith, Ferris & Co., for their authors.

In relation to the two former "*gentlemen*" we are pretty well posted, and we would advise them to keep still, or else we shall adhere to the scripture injunction, "*Answer a fool according to his folly.* For the present, we turn the former over to the charge of the Oquawka *Plaindealer*, Illinois, and the second where we will leave all apostates, in the hands of the Almighty, and under His withering curse. Of the latter gentleman (Mr. Ferris) he has written a book of falsehood and nonsense in relation to the Mormons, and it "*won't sell,*" and he must write some more falsehoods, and have the same paraded before the public, in order that he may advertise his book. Hear him: "In the summer of 1855, at the request of *my publishers, I prepared a supplimental chapter for a new edition of my work on the Mormons, and took* GREAT PAINS TO INFORM MYSELF," &c. Indeed, the following will exhibit his knowledge and "great pains:" "*Already has* FERIMORZ LITTLE, *one of the Saintly gang, undertaken to impeach the statement of Judge Drummond. But let no one doubt the verity of the Judge's statement. I know he has correctly stated in regard to* LITTLE *himself, who was Mayor or Marshal of the city while I was there, and about whose antecedents, rich of Mormon odor, I was well informed.*" Now we have lived at G. S. L. City for seven years—was there while Mr. Ferris was there, and know Mr. Ferimorz Little, and we do know and declare that the foregoing statement of Mr. Ferris is a positive falsehood. Ferimorz Little is not, neither has he ever been, either Mayor or Marshal of Great Salt Lake City or any other city in Utah; this we positively know. Mr. Ferris, you can go to San Francisco and set up your *law office,* "*you will pass.*"

Many of the would-be respectable journals are publishing such silly tales, emanating from such a source, and exposing their consummate ignorance, like the "*Little Villain*" of the New York *Daily Times.* Some few weeks since, a "GENTLEMAN," representing himself to be the editor of that paper, came into our office, and wished to make inquiries concerning our doctrines, &c., and purchased some of our books—wishing, as he said, to be "*posted up,*" as he was *green* in relation to our principles, &c. The gentleman made a purchase of some books, and since that time nothing but a tirade of abuse and calumny has he ever published in relation to the Mormons; not one single *iota* has he ever advanced (neither can he) to refute any doctrine or principle believed in by the Mormons, by argument, reason, or common sense. Indeed, his own words are true; he has shown, and keeps showing his verdancy all the while; and so it is with Philosopher Greeley. But the Black Republicans cannot excite to mobs, and murder any more in *Bleeding Kansas* for political purposes; they now turn to Utah, as the base of their "*niggardly*" operations, for political cliquery and jugglery, and making Utah and the Mormons the hobby to militate against President Buchanan and the Democratic party.

We tender our thanks to the editor of the New York *Herald*, because he has independence enough to publish both sides of the question, both for and against us; and we appreciate honor, it is so scarce, or small favors, let them come from whom they may. Indeed, we tender our thanks to all of our defamers; their publications, circulating as they do, are the best advertisements that Mormonism can possibly have. It is the means of hundreds and thousands coming out to hear the Elders preach, and learn of our doctrines, who never would had it been otherwise. Scores are coming to our office to purchase our works. From Michigan, Boston, and even from North Carolina, scores of strangers flock to our meetings; and far and near the cry is, "*Come and preach for us, we want to hear what you Mormons have to say.*" So publish on—quite cheap when we can get all the advertising we wish done gratis.—ED.

Correspondence of Prest. Wilford Woodruff.

G. S. L. CITY, May 1, 1857.

EDITOR MORMON—*Dear Sir:* The weather for the past month has been very dry, and generally warm. The health of the inhabitants of the city is excellent.

The past conference was very interesting. The teachings of the First Presidency were appropriate and seasonable: 33 missionaries were sent to Europe, 22 to Canada, 13 to the Sandwich Isles, 11 to the States, and 2 to California.

A great many have been called to go on the road between here and the States; some to make settlements, others to engage in the service of the "Express and Carrying Company."

Quite a number have left these vallies, and are returning to the States, and others to California.

Since the arrival of Bros. Ellsworth and McArthur last fall with the hand-cart companies, hand-carts have become popular; insomuch that the Missionaries for Europe, Canada and the States have substituted the hand-carts for the past mode of travel, and are now traveling *en route* for the States by that method of conveyance. The 23d ult. was the day appointed for their starting, which created an unparalleled excitement in the starting of Missionaries from these vallies. Appropriate addresses were delivered by Elders Hyde, Woodruff, L. Snow, and others. The band and a large concourse of citizens conveyed them on to the bench and witnessed their departure. The Presidency organized them towards the mouth of the Kanyon.

APRIL 24th.—Gov. Young, Hon. H. C. Kimball and Gen. D. H. Wells started before sunrise, and the balance of the company during the day, on their tour to Salmon river and the Northern country.

The Sabbath school children from the various wards organized for a May walk this morning, and promenaded on the bench, and in City Creek Kanyon, gathering flowers and branches with green foliage, under the superintendence of their respective Directors; and about 2 P. M.

met in the 14th Ward, where they formed a line, and with their appropriate banners and devices, walked through the principal streets and passed the Governor's residence; then proceeded to the Tabernacle at 4 o'clock, where their parents were invited, and I delivered them an address. The brass band accompanied them, and with their soul-inspiring music, added pleasure to the interesting spectacle.

Yours truly, W. WOODRUFF.

Mormonism in London.

ELDER J. D. ROSS, in writing from the English metropolis, May 15th, adds the following paragraph on the progress of the work of the Lord there, which will doubtless interest some of our readers:

ELDER T. B. H. STENHOUSE—*Dear Bro.*: "I am sure you will be glad to learn that the great majority of the London Pastorate has already made the covenant of tithing and been re-baptized, and every week some are embracing the Gospel and being baptized into the church. The circulation of President Pratt's tracts is having a good effect upon the public mind in this part of the Old World. Open air preaching has now commenced; and every officer that has renewed his covenant takes his turn in sounding the Gospel trump on the streets of this great metropolis. I presume that we will have about one hundred and fifty preaching stations in London every Sunday. What, with our preachers and tracts, the two millions and a half that reside in this great city will, in time, have an opportunity afforded them of hearing something of Mormonism. It might be interesting to you to be informed as to who are our traveling Elders in London Conference at present. Your old friend, Elder Wm. Budge, is President; Elders E. L. T. Harrison, Charles W. Penrose, Joseph Silver, Thomas Bullock, James Lavender and Joseph Stanford are traveling Elders; Lavender and Bullock are from the valley—the latter is getting on famously. Bernard Snow is laboring in Brighton with success. The Elders of the London Conference *are first class men*, and stick by the brethren appointed to preside over them like men of God and true friends. Father John Hyde is laboring diligently in the work, and is grieved at the course his son has taken.

"The brethren all say remember us to Stenhouse and all in the Mormon office. Success attend you in your new appointment; may the wisdom of heaven ever guide your pen and make you mighty in the defence of the much injured Mormons.

"Yours affectionately,

"J. D. Ross."

More About the Murder of Parley Pratt, the Mormon Elder, by McLean.

Statement of Mrs. McLean, the Abducted Woman—She Exonerates the Elder and Testifies Against her Husband—Her Elegy on Her Seducer.

From the Van Buren (Ark.) Intelligencer.

VAN BUREN, May 18, 1857.

MR. EDITOR—Having read the editorial in your paper headed "Tragical," and finding several important points in the account incorrect, I beg to be heard by this community and the world, being yet a living witness for both the living and the dead.

For the sake of the innocent and his brethren—for the sake of aged parents and all my kindred—for the sake of my children and myself, and for the sake of truth, I thank God that I yet live.

In the first place, the article alluded to says, that "Mrs. McLean was induced to embrace the Mormon faith by Mr. Pratt." This is false! for Mr. McLean knows that the first Mormon sermon I heard in California, himself and my brother, J. J. McComb, were present, and they knew it was at least two years before Mr. Pratt made his appearance in San Francisco, and they knew that from the time I heard the first sermon I never spoke except in defence of the Mormons and their faith, and they know that I sought diligently for my husband's consent to be baptized into the church of the Saints, and finally obtained it in writing, and was baptized before P. P. Pratt made his appearance. These are facts which the certificate in McLean's own writing and the daily papers in San Francisco, announcing Mr. Pratt's arrival, can be brought to prove that my baptism and confirmation in the church of the Saints was anterior to the arrival of P. P. Pratt in that State.

I will here state a fact which has never, to my knowledge, been written. I took my children from the school room (with the permission of the teacher,) and in an omnibus repaired to the place where there was water, and in the presence of several witnesses, they were (that is, the two boys) baptized by P. P. Pratt, for the remission of sins, and by the laying on of his hands they were confirmed members of the church "of Latter Day Saints." If any condemn this act, let them also condemn every woman who refuses to go to perdition with her children, just because her husband makes this choice.

Again, your article represents Mrs. McLean as eloping from San Francisco to Utah with Pratt, and after her elopement her parents wrote for the children to be sent to them. This is also false, and my father, J. S. McComb, if yet living, is a witness, with our neighbors in both places, that the children were sent from me in California to him in New Orleans, and that on a ship—

Where there was not one voice or face;
That they had ever heard or seen in other place.

In November, 1851, I embraced the Mormon faith, and in January, 1855, my children were, on account of my faith, sent from San Francisco to New Orleans, and this without my having the slightest intimation of it until they were far upon the sea. In the morning, as was our custom as soon as their father left, (generally about 9 o'clock,) the dear children clapped their hands and said, "Now, Ma, we can have a good time, Pa's gone; we can sing and pray as much as we wish!" And they did pray that morning as I had never known an infant to pray! They kissed me and said, "Good morning, Mother dear," about 10 o'clock, and started for school. At 3 o'clock I looked for their return; I raised the curtain, I opened the door to look if Albert and Annie were coming, but oh! my soul, they never came!

At 4 o'clock their father came to inform me that they were on their way to New Orleans. Said, "I put them on board the Sierra Nevada at ten o'clock this morning, and now they are where you and the cursed Mormons can never see them again!"

That night he locked all the doors, locked me in a room, took all the keys to his room and locked the door. Can any one conceive of that desolation! My cries disturbed him, and about two o'clock he unlocked the door of the room where I was.

In the morning I went from room to room, I ran in the street and called Fitzroy, Albert, Annie. But no child answered.

I heard tiny footsteps under the window, I ran and said, "My children!" But they were not mine. My brother, E. C. McComb, said I should go by the next steamer to my children, but McLean said he would have nothing to do with it.

A merchant in San Francisco told me he would give me twenty dollars, and he would insure that in his neighborhood of merchants I could raise in one hour all the means I would need to go to my children. After this McLean boasted that I was in his power, and he would see whether I could go or not. I told him the propositions that had been made me. He said he would have me in the insane asylum in twenty-four hours. This, however, he never attempted only in words.

Two weeks after the departure of the children he fitted me out and put me on board a steamer for New Orleans, via Nicaragua, giving the officers strict charge concerning me, to lock me up if I began to rave.

Two weeks after the arrival of the children at my father's, I appeared before them.

I remained there three months, oppressed on all sides, being closely guarded, lest I should walk, talk, pray or sleep with my own precious children.

Under these circumstances my health declined, and I felt that I could not long survive so great a conflict of feeling, particularly in that enervating climate.

In this desperate state of feeling I once succeeded in getting my lambs away, and kept them secreted four days, but failed to get them away from the city. My father then pledged himself to change his treatment to me; he said I should have a room and have my children with me, and they should go and come with me, provided I would promise not to take them away from the city without his consent. With this understanding I returned to my father's house. But my health grew worse and worse, and it appeared I could not survive a summer in New Orleans.

I then consulted my father about leaving; told him I wished to go to Salt Lake, and he said if I would not attempt to take the children he would assist me all he could.

In a few days I was on board a steamer (the Mayflower) for St. Louis, and from thence I went on board a small steamer (the Alma) on the Missouri river to Atchison, Kansas Territory, where I found the Mormon emigration.

I engaged to cook for a mess of ten persons to defray my expenses, and thus I journeyed across the plains to Salt Lake City.

I remained just one year, leaving on the anniversary of the day (11th September, 1855) I arrived.

While there I taught a school, in which I taught ten of P. P. Pratt's children, and boarded in his family seven months. The remaining four months I taught Governor Young's family school and boarded in his house.

On the 11th of last September I left in a company of missionaries, consisting of about twenty elders and twelve females. I travelled in a carriage with two elders and one lady, making four of us. I furnished my own provisions, and cooked for the other three, for the privilege of riding.

At St. Louis I borrowed $100 of church funds and proceeded to New Orleans. It was my intention when I left Salt Lake to go to my children, and get them if I could.

That I have done what I could, and all I could, I call heaven and earth to witness.

I got on board the steam cars with my children, at my father's on Saturday, at twelve o'clock, to go on business to New Orleans, a distance of five or six miles.

In front of the St. Charles I hired a carriage for five hours, expecting to leave on a steamer for Galveston, Texas, the next morning at eight o'clock, but, to my great discomfiture, there was no steamer to leave before Thursday. I stayed with my children that night, Sunday and Sunday night, at the United States Hotel, kept by Mrs. Smith.

On Monday morning, not deeming it safe to stay at a public house, I took an omnibus, leaving my children at the hotel. I rode till the omnibus stopped, far down in the Third municipality, inquired in a Dutch grocery for a furnished room, and the old lady pointed across the street. I went, and found a woman with plain sewing in her hand at the door. She was plain looking, so poorly dressed, and apparently so ignorant, that I thought she was not likely to have visitors often. She said her husband worked on a towboat, and would not be at home till Thursday night.

We stayed at this woman's house four days. She gave us her best bed, loaned me her cooking utensils, and gave me wood to cook with, and then helped to carry our little trunk to the omnibus; but she never asked us where we came from nor where we were going, which I think very remarkable for one of her sex.

At 8 o'clock on Thursday morning, 18th of December, 1856, we were on board the Atlantic, bound for Texas. I could not obtain a state room, although I went on Tuesday to the agent; they were all taken. The captain, however, was kind to us, and let us occupy his room, and sent us the best of everything.

At Galveston we took a little steamer, Capt. Pierce, commander, for Harrisburg, where we stayed all night at a hotel kept by Capt. Andrews, and next morning took the cars for Houston. Two miles from Houston we found a home at the house of Mr. Wm. Gambell, who is a man of no religion, lives well, has plenty of servants and no children. His wife was like a mother to us. The first three weeks I made a change of clothing, and then sought for something to do. Found employment in a dress-making establishment, Mrs. Stanbury's, where I worked five weeks, spending two days with my children, Sunday to rest, and Monday to wash and mend. On the 4th of March, I left Houston with Capt. Andrews, Mr. Stanfield and James Gammell (the latter being a Mormon elder) to journey to Ellis county where the Mormon emigration was fitting out for a trip across the plains.

Through a letter from Houston I was apprised that McLean was in pursuit of me; and to avoid trouble, and perhaps bloodshed in the company, I took passage with a man by the name of Clark, who is not a Mormon. He had a wife and three children, a poor wagon and three yoke of good oxen.

With these people I was journeying when McLean and party met us. The scenes that have been in progress from that day to this are before the public. It is well known that I have been arrested upon a false oath and dragged by civil and military officers before an excited populace and the court as a prisoner, only to be coolly told that I might retire, nothing being found against me.

In behalf of the dead I have to testify that whatever relation existed between us was of my own seeking. When he kept house with his wife, Elizabeth, in San Francisco, I often sought his society, and if any censure me let them censure me for the strongest impulses of my nature, which have ever prompted me to seek light and truth, despite the difficulties that might intervene between me and the object of my search.

This man was a fountain of light and intelligence at which thousands might drink, and yet the stream flowed clear, pure and free.

I am willing to acknowledge that I have often sought his door at the dawn of day, when his wife was sick, to take some meat, bread and fruit, upon which they might subsist until the following morning.

Do any blame him for being poor? Let them lay the blame upon him who required his disciples to go with the everlasting gospel to the nations without purse or scrip, or even two coats.

Neither do I deny that I much desired from time to time to have him entertained at our house, even as I gladly entertained my husband's brethren. We had unoccupied rooms and beds and a profusion of the good things of life, while he was poor and a stranger, and as unpopular as a certain Nazarine who once pilgrimized through the land of Judea and could not find a place to lay his head. Upon the same principle that I was deprived this privilege, Mary and Martha would have been punished for bathing the feet of their Lord and running to meet him when he returned from a mission.

I also confess that when a company of Saints were preparing to leave California with P. P. Pratt I greatly desired to be one of the number, and went so far as to ask my Father in Heaven to provide a way by which I might escape my oppression and go with the people of my choice. If this be not right, then there is a mistake in the ancient saying, "Come with me all ye that are heavy laden and I will give you rest."

I also confess that when I got to Salt Lake alone, and knew of no one that I had ever seen but Mr. Pratt and his wife Elizabeth, I sought for their house, and asked if they would let me stay a few days to rest, and look round and see what I could do for a living. They said stay just as long as you please, and it turned out as before stated. I also confess that it was a source of pleasure to me when I heard that he would be in the company in which I had engaged to come.

I do not deny that I washed his feet, combed his hair, and often walked that he might ride. Neither do I deny visiting with him a number of families in St. Louis, who thought it a greater honor to entertain him than they would to entertain any king or potentate living upon the earth.

I also confess that it pained me to see him in chains, and fain would I have bathed his wrist where the cursed iron chafed his skin.

But this was nothing to what I was yet to see. Have I not seen his heart's blood dripping from the wound of the deadly knife?

Six pistol balls could not avail,
To make his holy visage pale.
But the fierce and deadly knife
Pierced his heart and claimed his life.

Oh! Parley dear, we love you well,
Yes, more than mortal tongues can tell,
And we know you'll come again,
With us to live, with Christ to reign.

Oh, God of Israel, let the cry
Of Parley's blood come up on high,
And let his wounds before thee plead,
For wrath on him who did the deed.

I am free to declare, before angels and men, that Parley P. Pratt was innocent of the charges made against him.

If the deeds of men were registered on their faces, it would be known and read of all men that H. H. McLean drove me from him, and that he by his own acts blighted and consigned to eternal death all the delicate ties that existed between us, and that before Mormonism crossed our pathway.

That I would fain have been separated from him while yet living in New Orleans, I will name as living witnesses my father, J. S. McComb, and my brothers, E. C. and J. J. McComb, and Mr. John McDougal. These all know that I sought their counsel while living in New Orleans, to know whether I must continue to endure the degrading influence of a man who would continue to sip at the wine cup, and thereby unfit him for the society of his family.

That my statements are correct in reference to our separation in California, I will name as witnesses, Captain Thomas Grey and family, Mr. Samuel Webb and family, and my neighbors and friends in general in the city of San Francisco.

That Mr. McLean put me by violence into the street at night and locked the door against me, Captain Gray and Dr. Bush are witnesses; and I presume Mr. McLean himself would not deny that I then declared that I would no more be his wife, however many years I might be compelled to appear as such for the sake of my children.

I presume that Mr. McLean would lay it as a complaint against me that I never afterwards came to his bed.

I would appeal to every man and woman of refined sensibility to know whether a virtuous woman and faithful mother is so humble a thing that she should come again to the bosom of a man who had by violence thrust her from him and exposed her to insult and injury in the streets of a wicked city. Whoever takes the affirmative differs from the writer of this,

E. J. McCOMB, once E. J. McLEAN.

Governorship of Utah.

THE UTAH GOVERNORSHIP.

WASHINGTON, June 3.

Col. Cumming, who conditionally accepted the Governorship of Utah, arrived here this morning from St. Louis, and had a conference with the President. Col. Cumming has been Superintendent of Indian Affairs of Missouri, has long led a frontier life, and is a man of great energy and coolness. He was formerly connected with the army in Mexico.

Major McCulloch gives it as his opinion that there will be no fighting in Utah, but that it will be impossible to extirpate the Mormons.—*N. Y. Daily Times.*

Major McCulloch had a conference with the President to-day—but it was understood to be merely in reference to the best mode of proceedure in the affairs of Utah.—*From an Occasional Correspondent.*

A NEW GOVERNOR FOUND FOR UTAH—THE COURSE TO BE PURSUED TOWARDS THE SAINTS.

June 4.

The President has at last fixed upon a Governor for Utah, and one who has indicated his readiness to accept. His name I am not permitted to make known until to-morrow. A number of gentlemen have lately applied for the place. The policy to be pursued is for the Governor, after reaching Utah, to issue a proclamation that such persons residing in the Territory, male or female, as desire to return to the States, shall receive protection and necessary assistance from the Government. This will cause a stampede among the women, and at once blow the Mormon church to atoms or bring the Saints to terms.—*N. Y. Herald.*

June 4.

Colonel Cumming has not yet arrived here, nor had he been heard from yesterday, but the President thinks there is no doubt that he will accept the Governorship of Utah.—*N. Y. Daily Times.*

June 5.

The ex-member of Congress to whom the Governorship of Utah has been tendered is expected here to-morrow, and until he arrives and declares his acceptance the President desires no publication of his name. The application of Col. Cumming is not even under consideration, although the Governorship was at one time tendered him and declined. He is now willing to accept it; but it is too late.

[*Cor. of New York Herald.*

Major Harris has returned to Covington, Ky., from Washington, having refused the Governorship of Utah.—[*Same Day.*

Col. Cumming, although resigning the Governorship of Utah when in Missouri, would probably have accepted it on arrival here, had not the President meantime selected another whose name will be officially concealed until it shall be known whether he will accept the appointment. This ascertained affirmatively, two new judges to Utah, and a marshal and superintendent of Indian affairs, will be appointed.

There is a report, which is currently believed, that ex-Governor Philip Frank Thomas, of Maryland, has been tendered the Governorship of Utah, and will accept.

[*General Newspaper Despatch.*

TROOPS FOR UTAH.

June 6.

Col. Charles Thomas, Assistant Quartermaster General, will, by direction of the Secretary of War, proceed to Fort Leavenworth to superintend the removal of the United States troops to the government reserve, within forty miles of Utah, where there is good pasturage. The Quartermaster's Department has been assidiously engaged on the subject for a week past.

[*General Newspaper Despatch.*

June 6.

Col. Cumming, late of Utah, was offered the office of Governor of that Territory, three weeks ago, and promptly declined it. Meanwhile, it was offered to another person. Indeed, two or three persons have been consulted as to their willingness to accept the hazardous and thankless position. The pay is small—twenty-five hundred dollars a year—ridiculously small. But it has been suggested that the President will consider that the importance of the service, at the present crisis, will justify him in employing the contingent fund.

I do not think, from what I learn, that the President has yet pitched upon a proper man for the office of Governor of Utah, and it is to be hoped that all will decline, till he lights upon a suitable man. To find one he must go outside of the time-serving office-holders and seekers.—*Cor. of the Daily Times.*

THE UTAH GOVERNORSHIP.

June 7.

Hon. P. F. Thomas, of Maryland, to whom the Governorship of Utah has been tendered, did not arrive here yesterday as expected, although sent for; so the matter still hangs fire; and should Gov. Thomas not accept before Tuesday, Col. Cummings will receive the appointment. Mr. Buchanan now doubts if Mr. T. will accept, though his friends pledged him to do so before the appointment was tendered.

[*New York Herald.*

THE DIFFICULTY OF FINDING A GOVERNORSHIP FOR UTAH—CAUSE OF THE MORMON TROUBLES.

June 7.

The Governorship of Utah is still in doubt. It is believed that ex-Gov. Philip Frank Thomas, of Maryland, will be commissioned, but the President has not yet acted upon it. There seems to be great difficulty in the obtaining of a proper man to meet the exigencies of the case. The matter could be settled at once by investing General Harney with civil powers to act, and then, if persuasion did not answer, he could be as uncivil as he pleased. There is hardly a doubt but that a rupture must take place before "law and order" can be restored in Utah. As soon as the military forces shall arrive, it will be hard to keep the soldiers from creating *jealousies* with the Mormons, and the first good cause which the Mormons shall give in retaliation must lead to open hostilities.—[*Special Despatch of the New York Daily Times.*

APPOINTMENT OF A GOVERNOR FOR UTAH.

June 9.

Col. Cumming to-day received the appointment of Governor of Utah. The other appointments for the Territory have not been agreed on. Ex-Governor Thomas did not report for duty, as his friends had pledged he would.—*Cor. of N. Y. Herald.*

THE APPOINTMENTS FOR UTAH.

June 9.

The affairs of Utah occupied the attention of the Cabinet to-day. The appointments to the offices there were not completed. Several gentlemen to whom they have been tendered are to be heard from. The probability is that the appointments will be announced in the course of the week, and all the arrangements perfected. The administration, though anxious for speedy action, has been restrained by circumstances beyond its control.

The statement of Mr. Burr, Surveyor General of Utah, was that "one" thousand, and not "ten," as misprinted in the New York papers, would be sufficient to effectually overawe the Mormons.—*General Newspaper Despatch.*

June 10.

It is believed that Col. Cumming has agreed to undertake the Governorship of Utah. The difficulties in the way of procuring forage and stores in the Territory are so great that it is doubtful if the troops will winter there. If no serious difficulties occur, the mass of them will move onward to the Pacific before cold weather. At present no war is anticipated.—*N. Y. Tribune.*

June 10.

There are eight or ten applicants for Utah Judgeships.

No Governor nor other officers have yet been appointed for Utah.—*Associated Press.*

Judge Drummond of Utah.

THIS individual has recently brought himself quite conspicuously before the public by his letter resigning his office of Chief Justice in Utah Territory, and also by a letter written to the widow of Capt. Gunnison, whom he represents as having been murdered through Mormon influence. In these letters he lets off a good amount of virtuous indignation over the depraved and vicious course of the Mormons, and would leave the public to believe that his *moral* sensibilities have been greatly shocked by their polygamous and adulterous practices. But Judge Drummond himself is no better than a Mormon; and if his private history were written it would unfold a career of as cruel and inhuman treatment to a family, as could be found in the annals of infamous bandsmen. At the time he received his appointment of Chief Justice, he was a resident of this town. He left his wife and family here to go to Utah, and by the time he had reached the Missouri River, according to a correspondent in the N. Y. *Tribune* who appears to have been traveling on the same boat, "Judge Drummond was accompanied by his beautiful and accomplished lady." The press in this place well knew his perfidy, but out of regard to the feelings of his family remained silent. After Drummond's resignation, and return to the States he seemed to evince no desire to visit his family. When it was announced through the press that he was in Chicago, Mrs. Drummond proceeded thither to seek an interview with him; and although she stopped at the same hotel, and remained one night while he was there, he managed to screen himself from her sight, and the next morning stealthily got aboard of the train and came to this place, and took two of his children away with him. His wife remained a week in Chicago seeking in vain for her faithless husband, and then returned home only to have a more bitter pang added to her already broken heart to find that her children had been spirited away, she knew not where.

We see by our last advices that the Judge is announced at Washington, where, we have no doubt, he is figuring for some appointment. We commend him to the especial attention of those Democratic journals which were recently so zealous in their denunciation of the short-comings of a Boston clegyman.—*Oquawka Plaindealer.*

Missionaries en Route.

Compelled to keep back the April Conference Minutes till next week, we extract the following list of names of Missionaries now on their way to different parts of the earth:

John W. Berry,	Henry William Bigler,
Andrew J. Wheelock,	John S. Woodberry,
John Y. Green,	James Keller,
David Wilkin,	David P. Rainey,
Robert Gardner,	Samuel R. Aiken,
David Brinton,	H. L. Southworth,
Henry Herriman,	George Goddard,
Enoch Reese,	Stephen H. Goddard,
Daniel Macintosh,	Thomas Hall,
Eli H. Pierce,	James Brooks,
Brigham H. Young,	Thomas Browning,
Joseph W. Young,	Richard Hill,
Jabez Woodard,	Gabriel Huntsman,
James Gallie,	William F. Bull,
Wm. Jackson Stewart,	John M. Wakeley,
Seymour B. Young,	William Carter,
William P. Thomas,	Alburn Allen, Jr.,
Martin Luther Ensign,	William Barker Twitchell,
William J. Harris,	Thomas Chamberlain,
William Brammall,	William Henry Lee,
William Dallan,	William H. Branch,
Jabez Taylor,	Miner G. Atwood,
Martin Littlewood,	David Clough, Sr.,
Amos Taylor,	Ephraim Tomkinson,
Frederic Gardner,	John W. Turner,
William Jenkins,	Frederick Rowlea,
Phillip Margetts,	Richard G. Evans,
George Stannaforth,	John D. Milan,
Samuel Longbottom,	William F. Maylett,
Peter Horrocks,	Samuel Miles,
James Andrus,	John George Pinder,
Robert E. Miller,	Lyman S. Wood,
Ebenezer Richardson,	Robert Logan,
George B. Smith,	George Rowley,
Gilbert Webb,	John Gleason,
Orson Miles,	Samuel Biter,
Willard Bingham,	Jeter Clinton,
Charles Edward Baker,	Reuben McBride,
Henry H. Morgan,	—— McCreary,
John Cromby,	Joel Terry,
Anson V. Call,	William Felshaw,
Quincy Knowlton,	Isaac Hill,
James Hawkins,	Henry McEwan,
William Farrer,	William M. Gowley.

Toms River Branch, N. J.

ELDER THEODORE MCKEAN, who has presided over this Branch of the Church for some length of time, left with his family recently for the West. Elder Wm. C. Reamer has been appointed his successor in the presidency there. Elder McKean, we believe, faithfully discharged his duty to the Saints and the world, and leaves with the confidence and blessing of the authorities of the Church. We have confidence in Captain Reamer, and believe he will do well, and ask for him the best confidence of the Saints over whom he is placed to preside.

☞ We had placed copy enough in the hands of the printer this week to have made an extra sheet, and have therefore been compelled to make choice and lay aside much interesting correspondence, and likewise to confine ourself editorially to less space than we had intended, for the sake of publishing what we deem particularly of present interest. Extracts from the *Deseret News* have also been set aside till next week.

Notice to Subscribers.

WE frequently receive remittances for subscriptions to THE MORMON, without the sender giving the name of the place he desires the paper to be sent to. Sometimes the name of the Post Office or town is mentioned, but not the county, and as there are several towns in some States by the same name, unless the county is designated we are at a loss to know where to direct the papers ordered. We wish all communications to us to name distinctly the Post Office or town, county, and State or Territory, as then there will be no mistake.

Notice.

THE Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of THE MORMON, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for THE MORMON should be addressed—Editor of THE MORMON, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. APPLEBY.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25 $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor.	$1.75
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	5 cts.
Journal of Discourses, &c., &c	10 cts.

Send cash orders.

New York Wholesale Price Current.

Corrected to June 4, 1857.

ASHES—Pot	per 100 lb.	7 75	a — —
Pearl		—	a 7 87
CANDLES—Stuart and Bussing's best, assorted	per lb.	—	a —
Ordinary		—	a —
CANDLES—Sperm	per lb.	—	a 42
Adamantine		24	a 26
Mould, tallow		13	a 15
COFFEE—Java, white		15	a 15½
Mocha		15½	a —
Laguayra		12	a 12½
Maracaibo		12	a 13
St. Domingo (cash)		11	a 15
DRUGS AND DYES—Alcohol, pr. gal.		00	a — 74½
Alum	per lb.	—	2½ a —
Arrowroot		—	45 a —
Arsenic, powdered		—	a — 2
Asafœtida		5	a — 25½
Borax, refined		—	a — 22
Brimstone, American, roll		—	3 a — 3
do crude	per ton.	35	— a 50 00
Camphor, crude	per lb.	—	00 a — 45
do refined		—	00 a — 33
Castor Oil, No. 1		1 20	a 1 30
Chlorate Potash		—	42½ a — 45
Cochineal		1 15	a 0 00
Copper—sheathing	per lb.	—	23 a — 27
Copperas	per 100 lb.	1 00	a 1 50
Cream Tartar	per lb.	—	28 a — 28½
Gum Arabic, picked		—	16 a — 32
Gum Copal		—	8 a — 8½
Gum Myrrh, Turkey		—	00 a — 25
Iodine, resublimed		—	42½ a — 45
Ipecacuanha		5 00	a 5 25
Madder		1 12½	a 1 25
Magnesia		—	13 a — —
Do calcined		—	14 a — 16
Nutgalls, blue Aleppo		—	30 a — 35
Oil Anis		—	25 a — 26
Oil Bergamot		7 00	a 7 50
Oil Cassia		3 12	a 3 37½
Oil Lemon		6 50	a 7 50
Oil Peppermint		—	a 2 25
Opium, Turkey		—	a 3 75
Otto Rose	per oz.	—	a 4 50
Oxalic Acid	per lb.	3 50	a 6 50
Phosphorus		—	30 a — —
Quicksilver		95	a 1 05
Rhubarb, China		—	45 a — 50
Saleratus		1 50	a 1 75
Sal Ammoniac, refined		—	a — 7½
Senna		—	11 a — 12
Shellac		—	11 a — 13
Sugar Lead, white		—	13 a — 16½
do brown		—	13 a — —
Sulphate Quinine		—	9½ a — 10
Tartaric Acid		2 00	a 0 00
Verdigris		—	a — 42
Vitriol, blue		—	50 a — 75
DYE WOODS—Camwood	per ton.	—	a — 11½
Fustic		115	a 150 —
Logwood		—	27 a 29 —
FLOUR—State, common	per bbl.	—	— a 32 —
Michigan and Indiana		6 65	a 6 70
Genesee, extra		6 90	a 8 50
Rye Flour		7 75	a 9 75
Corn Meal		4 25	a 5 00
FRUIT—Raisins	per box.	4 60	a — —
Raisins, layers		4 75	a 4 80
Currants	per lb.	—	— a 5 25
GLASS (American window)—		—	a — 16
6x8 to 8x10	per 50 feet.	3 50	a 2 75
8x11 to 11x16		3 00	a 4 00
11x17 to 12x18		3 25	a 4 50
20x26 to 24x30		4 25	a 6 50
31x40 to 34x46		5 —	a 9 00
GRAIN—Wheat	per bush.	1 60	a 1 80
Corn, round yellow		— 98	a 1 00
Barley		1 40	a 1 60
Oats, Western		— 65	a — 00
Beans		2 25	a 0 00
GUNPOWDER	per 25 lbs.	3 50	a 6 50
INDIGO	per lb.	— 75	a 1 40
IRON—Pig, Eng., Scot	per ton.	30 —	a 35 —
Bar, Eng. refined		60 —	a 61 50
Sheet, Russia, 1st quality	per lb.	— 13	a — 13½
Sheet, Eng		— 3½	a — 4½
LEAD—Galena	per 100 lbs.	6 75	a — —
Sheet and Pipe		— 6½	a — —
LEATHER	per lb.	20	a 31
MOLASSES	per gal.	57	a 76
NAILS—Cut, 4d and 6d	per lb.	3½	a 4
Wrought, 6d and 20d		6½	a —
OILS—Olive	per bskt., 12 bottles.	3 30	a 3 62½
Olive, in casks	per gallon.	1 50	a 0 00
Linseed		— —	a — 80
Whale		— —	a — 85
Lard, winter		— —	a 1 15
PAINTS—Lead, red, Am	per lb.	—	a — 7½
Lead, white, Am., in oil		—	a — 9
Lead do do dry		— 8½	a — —
Ochre, yellow, French, dry		1 25	a 2 00
Ochre, in oil		— 4	a — 6
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— 7½	a — 8½
Vermilion, Chinese		— 90	a 1 05
Venetian Red	per cwt.	2 75	a 2 50
RICE	per 100 lbs.	3 75	a 4 50
SALTPETRE	per lb.	6½	a 11
SEEDS—Clover	per lb.	— 11	a — 12
Flax, American, rough	per bush.	2 —	a 2 10
Linseed, Calcutta		1 90	a — —
SOAP—New York	per lb.	4½	a 7½
Castile		11	a 11½
SPICES—Ginger, Race	per lb.	5½	a —
Mace		67	a 70
Nutmegs		—	a 75
Pepper		—	a 11
Pimento		7½	a —
Cloves (cash)		10½	a 11
SUGAR—New Orleans	per lb.	9	a 11
Havana, white		13	a 14
do brown		10	a 12½
Stuart's crushed		—	a 14½
SUMAC, Sicily	per ton.	78 —	a 85 —
TEAS—Gunpowder and Imperial	per lb.	55	a 75
Hyson		50	a 80
Young Hyson		33	a 70
Hyson Skin		20	a 35
Black		22	a 50
TIN—Banca	per lb.	—	a 34½
Straits		—	a 34½
Plates	per box.	P —	a 10 37½
TOBACCO		—	— a 11
TURPENTINE	per 280 lbs.	3 62½	a — —
TAR	per bbl.	3 —	a 3 25
SPIRITS TURPENTINE	per gallon.	— 41	a — 42

UTAH TERRITORY.

LIVINGSTON, KINKEAD & CO.,

DEALERS IN

General and Assorted Merchandize,

Great Salt Lake City,

Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandize. mh24

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent of*—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the *laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Évangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President of a Branch or Conference only.

Terms, Invariably, Cash, including expense of carriage, if any, to accompany the order. m21

Book Postage.

ALL Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856

CHARLES ROGERS,

IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,

No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,

APOTHECARY AND CHEMIST,

Corner of Fifth and Market Streets,

ST. LOUIS, MO.

American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.

JOHN MADIGAN,

BOOT MAKER,

No. 7 Fourth Street, opposite the Court House,

St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!

D. NICHOLSON'S

Tea, Coffee, and Sugar Warehouse,

DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,

N. E. CORNER OF FOURTH AND MARKET STREETS,

St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,

Manufacturers' Agents and Dealers in

JUNIATA IRON,

BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,

18 Levee and 36 Commercial Street,

St. Louis.

ALWAYS ON HAND,

Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,

Wholesale Dealers in

American and European Fancy and Domestic Dry Goods,

NOS. 170 AND 172 MAIN STREET,

Between Green Street and Washington Avenue, St. Louis, Mo.

JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.

fe17

WILLIAM N. WHITE & CO.,

Wholesale and Retail Dealers in

FANCY AND STAPLE DRY GOODS, CARPETS, OIL CLOTHS, MATTINGS, &c.,

120 Verandah Row, Fourth Street,

ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S

STEAM BAKERY MANUFACTORY

No. 186 South Fourth Street.

Sale Office and Depot, N. W. cor. Vine and Commerce Sts., ST. LOUIS, MO.

Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.

Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,

Manufacturers and Dealers in

GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,

in packages, prepared for Shipping. Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,

COUNCIL BLUFF CITY, IOWA.,

EMIGRANTS' STORE,

Corner Broadway and Pearl St., opposite Pacific Hotel.

Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.

mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.

STEPHEN HOYT & CO.,

Wholesale Dealers in

GROCERIES,

Importers of

WINES, FRUITS AND NUTS,

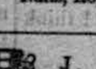
Call the attention of Emigrants to Salt Lake, California, and Oregon to

NO. 47 SECOND STREET,

Between Olive and Pine streets, St. Louis,

Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:

Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf



J. D. M'AULIFF,

CARRIAGE MANUFACTURER,

Cor. 21st Street and Franklin Avenue,

ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!

KELLM & VONSTRO,

WAGON MANUFACTURERS,

NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,

HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,

MIDWIFE,

Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.

MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.

ELLIS, CAVENDER & CO.,

WHOLESALE DEALERS IN BOOTS & SHOES,

43 Main Street,

North-east corner of Pine, St. Louis, Mo.

mh8–4m

T. McCAUGHIE & Co.,

MANUFACTURER OF

LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.

Lasts made to the feet, and warranted to fit.

N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at

T. McCAUGHIE & Co.'s, 162 Morgan-st.,

d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,

DEALER IN

NEW AND SECONDHAND FURNITURE,

NO. 159 FOURTH STREET,

Between Green and Morgan Streets,

HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,

Wholesale Dealer and Importer of

GROCERIES, WINES AND LIQUORS,

Commission Merchant in all kinds of Produce.

NO. 34 SOUTH MAIN-ST.,

Two doors below Walnut,

10·1y ST. LOUIS, MO.

T. L. RIVES'

DRUG STORE AND DENTAL DEPOT,

Southeast corner of Fourth and Market streets,

SAINT LOUIS, MO.

Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.

☞ Physicians' orders solicited and promptly attended to.

SAINT LOUIS DENTAL DEPOT.

Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,

APOTHECARIES AND CHEMISTS,

Marble Building, corner 4th and Olive streets,

SAINT LOUIS, MO.

Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

OVER THE PLAINS!!!

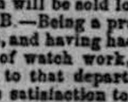
LOUIS ESPENSCHIED,

WAGON MANUFACTURER,

ON BROADWAY,

Between Labeaume and Webster streets, opposite Empire Mills,

NORTH ST. LOUIS, MO. fe17 1y



J. McGREGOR,

WATCHMAKER AND JEWELLER,

94 MARKET STREET,

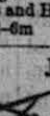
Between Third and Fourth Sts., South Side,

ST. LOUIS, MO.,

Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.

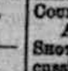
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.

d22 6m 94 MARKET ST., South side.



CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,



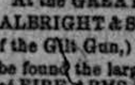
81 Morgan-st., between 2d and 3d,

SAINT LOUIS, MO.

House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.

Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,

d22–6m JAMES CLEGG.



JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.



Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.

"In Time of *Peace* Prepare for *War.*"

At the GREAT GUN EMPORIUM of

P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,

Will be found the largest and most complete stock of FIRE ARMS in the Western country.

Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.

Call and examine before purchasing.

Remember the No—25 Main street, east side.

mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S

WAGON MANUFACTORY,

Corner Sixteenth and Market Streets,

Keep constantly on hand a large assortment of WAGONS of every description.

Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.

j12–1y

CHARLES HOLMES'

CRACKER BAKER FACTORY,

No. 105 Green St., St. Louis, Mo.

Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,

BROADWAY, between Jefferson and Munroe Sts.,

ST. LOUIS, MISSOURI.

THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.

d22

ELLISON & APPLETON,

DEALERS IN

NEW AND SECONDHAND FURNITURE,

CORNER FIFTH AND GREEN STS.

Mattresses and Comforts of our own make, wholesale and retail.

Mattresses cleaned and renovated.

Furniture and Stoves Bought, Sold, or Exchanged.

d22

W. H. HUISH,

Broadway and Ashley Street, St. Louis, Mo.,

MANUFACTURER OF

STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.

☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.

WM. O. GIBSON & Co.,

WHOLESALE AND RETAIL DEALERS IN

FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.

No. 138 and 140 Market street, St. Louis, Mo.

Goods delivered free of charge to any part of the city.

St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,

NO. 151 WASHINGTON AVENUE,

Between Seventh and Eighth Sts.,

St. Louis, Mo.,

ENGLISH BREAD BAKERY.

Warranted to keep sweet.

Families supplied at their residence. d22

TWO-MILE HOUSE.

THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.

MEALS AND REFRESHMENTS

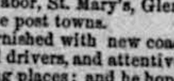
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.

Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.

QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.

We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.

MIDDLETON & RILEY,

St. Joseph, Mo.,

COMMISSION AND FORWARDING MERCHANTS,

With large Storage Warehouses and a complete stock of

Merchandise and Provisions,

suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.

REFERENCES:

J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }

fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.

ROBERT LADD,

Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,

ON SECOND ST., NEAR MARKET SQUARE,

ST. JOSEPH, MO. fe17

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

Weston, Mo.

TUTT & BAKER,

WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,

Weston, Mo.,

Keep constantly on hand a large stock of

Provisions and Family Groceries.

They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.

fe17 TUTT & BAKER.

BELT & COLMAN,

WESTON, MISSOURI,

FORWARDING AND COMMISSION MERCHANTS,

AND

WHOLELALE AND RETAIL DEALERS IN

Dry Goods, Groceries, Boots, Shoes, and Clothing.

Also, Outfitting Goods of every Description.

REFERENCES:

Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T

fe17 6m

Independence, Mo.

ISAAC HOCKADAY,

DEALER IN

Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps, *And Ready-made Clothing.*

Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.

NORTH SIDE PUBLIC SQUARE,

Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,

COMMISSION AND FORWARDING MERCHANTS

And Wholesale and Retail Dealers in

Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,

And all kinds of Outfitting Goods,

Sign of the Elk, Council Bluff City, Iowa.

Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.

fe17

TO EMIGRANTS.

M. ROGERS,

SIGN OF THE STOVE

Broadway, Council Bluff City, Iowa,

Wholesale and Retail Dealers in all kinds of

Stoves, Hollow Ware, &c

ALSO,

TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,

LIGHT TRAVELLING STOVES,

And all requisite Camp Furniture for Emigrants

Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,

Wholesale and Retail Dealers in

DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,

Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,

(at the old Stand of McMahon & Williams,)

Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of

GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware. Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

PETER SCHUTTLER,

WAGON MANUFACTURER,

Nos. 78, 80 and 82 Franklin street,

South-west corner of Randolph street,

CHICAGO, Illinois.

All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO

SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S

GREAT WESTERN EMPORIUM,

FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at

No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds; Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.

Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,

IMPORTERS AND JOBBERS OF

DRY GOODS,

29 Murray and 33 Warren streets, corner of Church,

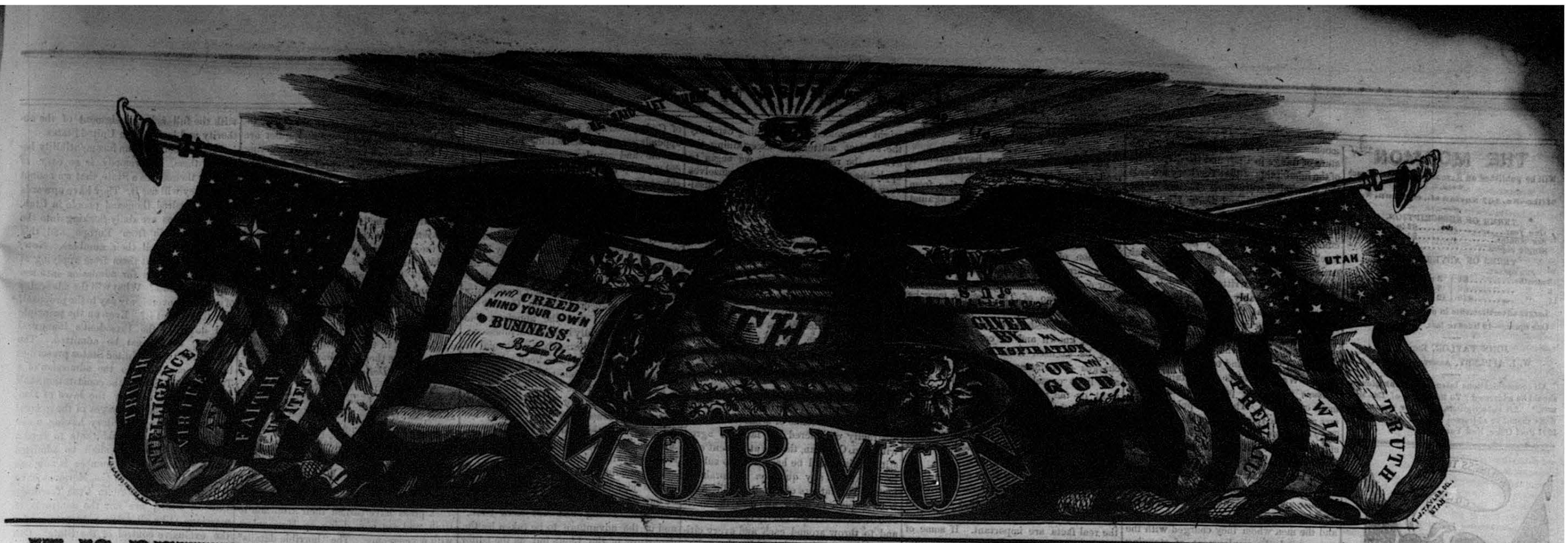
NEW YORK.

A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.

☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.

REFERENCE—JOHN TAYLOR, Editor.

je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 18. NEW-YORK, SATURDAY, JUNE 20, 1857. PRICE FIVE CENTS.

Poetry.

The Saint's Prayer.

BY W. CLEGG.

How long O Lord shall Ephriam mourn,
And Jacob's sons grow pale?
How long the proud oppressor rule,
And virtue's heroes fail?
Shall Truth's brave martyrs bleed in vain?
Thy poor for ever bend?
Wilt thou not plead their righteous cause,
And prove their faithful friend?

Shall Joseph fall a sacrifice,
And Hyrum bleed in vain?
Shall mobs rejoice, and still be bold,
And gentile tyrants reign?
Ah no! thy Saints can trust thy care,
And wait thy sovereign will;
In every age thy people found
Thee true—they trust thee still.

They thank thee for a Prophet's voice,
And know thy power to save:
To guide through evil's dark array,
To victory o'er the grave;
They know ere long thy martyr'd host
Will in full triumphs rise,
And conquering Death and Hell shall meet
Their captain in the skies.

O may I greet that holy band,
And in their triumphs share,
And with them through Eternities
Thy power and love declare;
O Lord thy Spirit ever give
That I may never faint,
That through all scenes of Life or Death,
I still may be a Saint.

Minutes of the General Conference

Of the Church of Jesus Christ of Latter-Day Saints, Convened in the Bowery Adjoining the North End of the Tabernacle, Great Salt Lake City, and Commencing Monday, April 6, 1857, at 10 o'clock, A. M.

PREST. BRIGHAM YOUNG presiding.

On the stand: Prests. Brigham Young, Heber C. Kimball and Daniel H. Wells;

Of the Twelve Apostles: Orson Hyde, Wilford Woodruff, Lorenzo Snow and Franklin D. Richards;

Seventies: Joseph Young, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp and Levi W. Hancock;

High Priests: John Young, President;

Presiding Bishop: Edward Hunter;

Patriarchs: John Smith, John Young, Isaac Morley;

Presidency of the Stake: Daniel Spencer, David Fullmer and Thomas Rhoads;

Clerk of Conference: Leo Hawkins:

Reporters: Geo. D. Watt and John V. Long.

Called to order by Prest. Brigham Young.

The Clerk read the following hymn, which was sung by the choir:

A HYMN OF THANKFULNESS.

BY W. G. MILLS.

Mighty God of Zion, hear us,
Fervently our prayers we raise;
Shades of sin and death were near us.
And we walked in folly's ways;
But to spare us
Thou again hast shown us grace.

Day and night thy prophets seeking
Our eternal interest,
By Thy Holy Spirit speaking
Our degraded state express'd;
And awaking
We ourselves and sins detest.

Now we thank Thee, precious pardon
To the sinner Thou dost give;
And the heart that will not harden
In his sins, may turn and live;
Gracious Guardian,
Our deep gratitude receive.

Help us by Thy Holy Spirit
All our cov'nants to fulfill;
We will live and seek to merit
All the blessings of Thy will,
And inherit
Bliss with Thee on Zion's hill.

Prayer by Prest. Heber C. Kimball.

Singing by the choir.

Prest. B. Young mentioned the various items that would probably engage the attention of the Conference.

The Trustee in Trust's report and the report of the Treasurer of the Perpetual Emigrating Fund Company were read.

Choir sung, "How beautiful upon the mountains."

Benediction by Patriarch Isaac Morley.

2 P. M.

The following hymn was read by the Clerk and sung by the choir:

A HYMN FOR APRIL 6, 1857.

BY W. G. MILLS.

Swell the strain like heaven's thunder,
Swift as lightning let it dart;
Let it burst the clouds asunder
Till it reaches every heart,
That the "last hour" dispensation
This eventful day began;
That the door of full salvation
Now is opened unto man!

Lo, the standard of salvation
On the mountain tops is seen,
Where the good from every nation
Round our Prophets may convene;
Truth is pouring from the fountains
Of the Great Eternal source;
Like the streams from yonder mountains
Fertilizing in their course.

See the form of mercy bending
Like an angel from the skies!
See her lovely arms extending
That mankind may upward rise!
Hark! her voice the world inviting,
To the hill of Zion come:
Here are truths the soul delighting
In our happy mountain home.

While mankind in ranc'rous humor
All the ills of war increase,
And your hearts fail with the rumor,
Here you may abide in peace;
All the sons of men who labor
To exalt the human race;
He who will not slay his neighbor,
Must seek Zion's dwelling place.

Through the earth the message bearing
Zion's chosen priesthood roam,
And the sons of Israel hearing
Will in millions gather home;
That the laws of "Judah's Lion"
We may perfectly obey;
He shall reign supreme in Zion,
We on earth beneath his sway.

Prayer by Prest. Orson Hyde.

Singing by the choir.

Prest. D. H. Wells wished those indebted to the Trustee of the P. E. Fund, to liquidate that indebtedness; said we shall probably have to call for further assistance to complete the canal that the stone may be boated to the Temple. Expressed his feelings in relation to the work of God.

Prest. H. C. Kimball addressed the congregation upon the importance of building the Temple, the blessings to be derived therefrom, &c.; and advised the brethren to build store-houses, to store up grain against the famines that are decreed.

Prest. B. Young spoke on the principles of economy.

Missionaries' names were read.

Choir sung "Blessed be the Lord."

Adjourned till to-morrow at 9 A. M.

Benediction by Lorenzo Snow.

BOWERY, Tuesday Morning, April 7, 1857, 9 A. M.

Choir sung, "Bring forth the royal diadem."

Prayer by Patriarch John Young.

Singing by the choir.

Elder Joseph L. Heywood related some of the incidents of his experience in California, the East, &c.

Prest. B. Young presented the authorities of the Church as follows:

Brigham Young, President of the Church of Jesus Christ of Latter Day Saints, Prophet, Seer and Revelator; Heber C. Kimball, First Counselor, Prophet, Seer and Revelator; Danl. H. Wells, Second Counselor, Prophet, Seer and Revelator;

Orson Hyde, President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, members of said Quorum;

John Smith, (eldest son of Hyrum,) Presiding Patriarch;

John Young, President of the High Priests' Quorum;

Joseph Young, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, Horace S. Eldredge and Levi W. Hancock, Presiding Presidents over all the Seventies;

John Nebeker, President of the Elders' Quorum;

Daniel Spencer, President of this Stake of Zion;

Heman Hyde, Eleazer Miller, Phineas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, Daniel Carn, and Ira Ames, Members of the High Council;

Edward Hunter, Presiding Bishop of the whole Church.

Lewis Wight, President of the Priests' Quorum;

McGee Harris, President of the Teachers' Quorum;

Alexander Herron, President of the Deacons' Quorum;

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter Day Saints;

Daniel H. Wells, Superintendent of Public Works;

Truman O. Angel, Architect for the Church;

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; H. C. Kimball, D. H. Wells and Edward Hunter, his assistants and agents for said fund;

George A. Smith, Historian and General Church Recorder; W. Woodruff, his assistant;

Who were unanimously sustained.

Prest. B. Young referred to the civilization of the world, contrasting it with the condition of the Latter Day Saints.

Prest. D. H. Wells spoke of the design of the Express and Carrying Company, being more particularly to facilitate immigration by establishing temporary settlements, &c.

Prest. H. C. Kimball followed on the same subject.

Names of persons selected to go on missions were read.

Choir sung, "Awake, put on thy strength, O Zion."

Benediction by Prest. Joseph Young.

2 P. M.

Singing by the choir.

Prayer by Elder W. Woodruff.

Singing by the choir.

Prest. B. Young spoke of the Express and Carrying Company.

Congregation sung, "Now let us rejoice in the day of salvation."

Prest. Orson Hyde spoke of the folly of persons neglecting to improve their possessions.

Prest. Young made a few remarks.

A number of names of those selected to assist in the Express and Carrying Company were read.

Choir sung, "Blessed is he that cometh in the name of the Lord."

Adjourned till to-morrow at 9 A. M.

Benediction by Daniel Spencer.

WEDNESDAY, April 8, 9 A. M.

Singing by the Choir.

Prayer by Elder Benj. L. Clapp.

Singing by the Choir.

Prest. Orson Hyde spoke a short time.

Prest. B. Young adduced as an evidence of the truth of the work, the thankfulness with which Elders received chastisement.

Elder F. D. Richards alluded to the course he had pursued in relation to last year's immigration.

Elder W. Woodruff spoke on the right of the leader of this people to dictate in all things.

Elder Benj. L. Clapp and Prest. Daniel Spencer made a few remarks.

Prest. B. Young spoke of the benefit of chastisement, when rightly received and appreciated.

Bro. Samuel Barson sung, "Oh, Zion, dear Zion."

Bro. J. D. T. McAllister sung, "What I live for."

Prest. John Young referred to the saying of Jesus, "My yoke is easy and my burden is light;" testified that Joseph was the greatest prophet that ever lived, except the Son of God.

Elder Lorenzo Snow proved that the principle of union and submission to the will of God through our leaders, will give us all the power that is necessary for us to have.

Prest. H. C. Kimball spoke on the principle of union; notified the missionaries to be here on the 22d inst., with their handcarts, provisions and means ready for going directly to their fields of labor.

Stephen Markham was called to make a station on the Sweetwater. More missionaries names were read.

Choir sung, "Praise the Lord all ye nations."

Benediction by Prest. D. H. Wells.

2 P. M.

Singing by the choir.

Prayer by Reynolds Cahoon.

Singing by the choir.

Elder Joseph A. Young spoke on the principle of obedience.

Elder William H. Kimball exhorted those about to go on missions to rely solely upon the arm of God.

Prest. B. Young spoke concerning the evils we see in one another, &c., and in regard to persons leaving this Territory.

Prest. Joseph Young spoke of the importance of building the Temple, forwarding the Express and Carrying Company, &c.

Prest. Orson Hyde considered that those appointed for the various posts on the route were local preachers of the gospel.

Prest. B. Young wished the Saints to listen to the whisperings of the Spirit of God and be guided by them.

Prest. H. C. Kimball suggested the propriety of the Saints, when they come to Conference, bringing their offerings into the Store House of the Lord.

Prest. B. Young said, we want 100 more stone-cutters, and wished the Bishops to attend to it. Spoke for a short time on tithing. The names of more missionaries were read.

Choir sung "Come let us anew, our journey pursue."

Adjourned till to-morrow at 9 A. M.

Benediction by Bishop E. D. Woolley.

THURSDAY, April 8, 9 A. M.

Singing by the choir.

Prayer by Elder David Fullmer.

Singing by the choir.

Prest. B. Young said, we now submit the Conference into the hands of the Twelve, for them to dictate it.

Elder Lorenzo D. Young spoke of the goodness of God to His people.

Elder Parley P. Pratt, Jr., bore testimony to the truth of the work of God; expressed his implicit confidence in it and his determination to press onward.

Elder W. Woodruff spoke upon the principle of obedience and confidence in the authorities of the Church.

Elder Seymour B. Young testified to the truth of "Mormonism."

Elder Heber John Richards expressed his willingness to do whatever is required of him.

Prest. B. Young spoke encouragingly to the boys, and predicted their future greatness in the kingdom of God.

Elder John Y. Greene made a few remarks.

Elder Lorenzo Snow spoke upon the principle of consecration.

Elder Brigham Young, Jr., expressed himself ready for any duty required of him.

Elder Stephen Taylor bore testimony that Joseph Smith was a prophet of God.

Patriarch John Young prophesied that if the missionaries live their religion the spirit of their missions will rest upon them. Blessed them in the name of the Lord, and exhorted them and the High Priests to keep the gathering spirit.

Prest. B. Young proved that those boys who had just spoken were naturally "Mormons," not having had the errors of the world to shroud the light of truth in their minds.

Prest. O. Hyde exhorted parents to watch over their children, not only as their own but as the children of the kingdom of God. Elder Orson Pratt, Jr., adduced evidences in favor of the truth of this work.

Elder George Chase made a few remarks.

Elder Joseph W. Young spoke of the joy and happiness he had experienced while preaching the gospel.

Elder Geo. D. Grant spoke of rough and ready "Mormonism."

Judge Phelps preached several sermons in a few minutes, and told an anecdote.

More missionaries' names were read.

Prest. H. C. Kimball said, it is notioned that this Conference adjourn to the 6th day of October at 10 A. M., in this place.

Choir sung, "Oh my father, thou that dwellest."

Prest. B. Young said: I say to the people that all that has been propiesied by the Lord's servants during this Conference is verily true and shall come to pass, in the name of the Lord Jesus Christ: Amen.

Benediction by Prest. Brigham Young.

LEO HAWKINS, Clerk of Conference.

NATURE designed the heart to be always warm, and the hand to be often open.

General News from Utah.

From the Deseret News, April 22.

EXCURSION NORTH.

PURSUANT to previous arrangements, Gov. Young, accompanied by Presidents Kimball and Wells, and many others from this city and the settlements South, who availed themselves of the invitation to participate in the pleasure of a tour through the northern counties, and thence to the settlement, on Salmon river, in Oregon Territory, left the city on Friday last, expecting to be gone some four or five weeks.

The arduous duties that continually devolve upon him while at home, and, upon those associated with him in the management of the affairs of the church and of the Territory, induced him to seek a short release from the cares of business to refresh and invigorate his body; and knowing that the object desired could not be attained otherwise than to absent himself for a season from the scene of his labors, he resolved on making this tour, and invited those of the citizens that could leave their business without inconvenience, and would like a little pastime of this sort, to share with him in its enjoyment. How many went from the city we do not know, but some thirty or forty carriages, and many on horseback, all well provided with the necessary means of subsistence and defence, left in the course of the forenoon, and no doubt the company will be greatly increased from the cities and settlements north.

A respectable corps of scientific gentlemen have gone with the company, with the necessary instruments for taking observations in the mountains and other places through which they expect to pass, but if they acquire much knowledge of that kind, they will have to be very expert if they keep up with the company, unless His Excellency should travel with less speed than usual. We shall probably hear from the company before leaving the most northern settlements, after which nothing further may be expected until their return.

DEPARTURE OF THE MISSIONARIES.

Early on Thursday, April 23d, those that had been selected at the Conference for missions, that were to cross the plains on the way to their various fields of labor in the States, in the British North American Provinces, in Europe, Africa, and other parts of the world, commenced assembling on the Temple Block, preparatory to starting off together, according to previous arrangement, with their hand carts, the means of conveyance adopted, instead of horses, mules and carriages, as heretofore. Most of the carts well fitted up for the trip, with names and mottoes beautifully painted on some of them, to suit the taste and fancy of the owner, and which will no doubt greatly add to the pleasure that will be derived from rolling them up and down the mountains, and across the plains that intervene between this and the frontiers of Iowa and Missouri.

After assembling, they were briefly addressed by President O. Hyde, and by others of the Twelve, who exhorted them to faithfulness and dilligence, not only while crossing the plains, but in preaching the gospel to the people and nations to whom they were sent, that they might reap a rich reward, and return rejoicing when their several missions were ended, and that they might enjoy the blessings of peace and the consolations of the Holy Spirit continually.

All things being ready, at a quarter before 10 A. M., the company started off in regular order, with as much apparent cheerfulness and unconcern as though they were going to return in the evening, whereas many of them will be gone for years, and all will probably have to pass through trials, and endure hardships, of which the pulling of their hand carts across the plains will be among the least.

The company consisted of seventy-four men, with some twenty-five hand-carts, and was made up of individuals of nearly every imaginable occupation and pursuit of life. Farmers, mechanics, tradesmen, merchants and clerks—some Americans, some English, Scotch, Irish, Welsh, Danes, Swedes, Norwegians, Germans, and of other nations were to be seen in the company, which made it an unusually interesting sight. To see such a variety of men, some of them young, some in the prime, and some in the meridian of life, leave their avocations at a moment's notice and go forth in that way to proclaim the gospel of salvation to the nations that have long been wandering in darkness, bespeaks a devotion to the principles of eternal truth not often seen, and would open the eyes of the religious world to their true condition, if they were not so sound asleep that they cannot be awoke from their slumbers. It would cost any missionary society, either in the United States or in England, several hundred thousand dollars to send out as many missionaries as went in this company, and they are only a tithing of those that have gone and will be sent this year from Utah; and where could a man be found, excepting among the Latter Day Saints, that could, without purse or scrip, be induced to take his blankets and provisions on a hand-cart and haul it a thousand miles under like circumstances, before he could avail himself of any other means of conveyance? If any one knows let him speak out.

The company will probably make the trip to the Missouri river in about 40 days, where they will separate, and each pursue the remainder of his journey to the place of destination, as will best suit his convenience, with as little delay as circumstances will permit.

GENERAL ITEMS.

During the last eight or ten days the streets of the city have teemed with life and activity to an unusual extent. The military parade and election on the 20th; the arrival and departure of the men and teams belonging to the "Express and Carrying Company," that were on their way out, to make stations between Forts Bridger and Laramie, during Tuesday, the 21st, and the two following days; the departure of the missionaries and of Governor Young and his party, in addition to the common business movements and transactions of the citizens, made things appear lively and interesting to every beholder, showing conclusively that the Mormon car was still going ahead, and that the backing out of a few faint hearted, irresolute and corrupt persons had not impeded its progress in the least. The only different is, the car runs a little faster after being divested of some of the useless rubbish that was aboard, and its speed will be still further increased after a few more passengers quietly step off.

All is now peace and quietness, and no great stir is anticipated till the arrival and departure of the mails create the usual excitement among the people. The California mail is expected on or before the first day of May, and the Eastern between the first and tenth, the arrival of which will set nearly every one in motion, expecting to hear some interesting news from the States, or from some other part of the world; the presumption is, however, that nine out of ten will be disappointed.

The Eastern mail will leave punctually on the second, and the California on the fifth of May, and thereafter it is confidently believed that their arrival in contract time may be depended upon. If the expectations of the public are realized, there will certainly be a great change in postal facilities, which has long been looked for, and much needed in this Territory.

The weather continues cool and dry, and the amount of water that has fallen of late has been so little that with all the scientific knowledge and mathematical skill of the Superintendent of Meterological Observations, he has not been able to measure it. The ground is becoming exceedingly dry, and unless we have rain soon, of which there is but little prospect, there will not be much feed for stock on the ranges during the summer; but there is plenty of snow in the mountains to water the fields of the husbandman, if properly used and distributed; and with the blessings of the Almighty who giveth the increase, a plentiful harvest may be expected.

During the absence of the First Presidency, and many of the principal men of the city, a strict observance of the eleventh commandment by all, will insure perfect peace and tranquility, and everything will move along in its own proper channel as heretofore, without any material effort being made to keep things right side up.

Hints to the Brethren.

EXHORTATIONS IN MEETINGS FOR SOCIAL WORSHIP.

1. SPEAK so as be to easily understood by all present. To speak so indistinctly, or in so low a tone of voice as to be understood only by those near you, is almost as bad as to speak in an unknown tongue. But the opposite extreme of pitching the voice as if the brethren and sisters were all dull of hearing, is equally to be avoided.

2. Always be short. If you observe this rule, you can hardly fail of being heard with pleasure. If your remarks are brief, although they may be ever so uninteresting, they cannot be tiresome. When the brethren see you get up, if they do not anticipate anything very enlivening, they at least have the comfort of feeling that you will not weary them with a long-winded exhortation.

3. Always have a point, and speak to the point. A single idea clearly exhibited, and strongly enforced, is worth more than a half hour of rambling remarks.

4. Speak with earnestness. What comes from the heart will be likely to go to the heart.

5. Don't speak so often as not to allow others to occupy their due share of the time.

[New York Evangelist.

Hugh Miller's Last Work.

OUR American friends are fond of boasting that they "beat the Britishers," and they do beat us sometimes in things least expected. The first extract from Macaulay's History of England reached us from the other side of the Atlantic; and on Thursday, says the Inverness *Courier*, we received from the press at Boston, United States, a long extract from Hugh Miller's last work not yet published, and which none of our cotemporaries in Edinburgh seem yet to have seen. It appears that Mr. Miller's "Testimony of the Rocks" is now printing at Boston, and is to be illustrated by some one hundred highly finished engravings executed for the work in Paris. We have only room to say that Mr. Miller argues that the revelation of the creation, as given in Genesis, was addressed to the eye and not the ear of Moses. The account is a description dictated by inspiration in so many words. He supposes the Almighty caused a phantasmagoric picture of the Six Days to pass before the eyes of Moses, and that he describes the appearances. He thus saw each great day or Æon, under its most characteristic aspect. This theory is not new, but expounded with that political gorgeousness of description characteristic of the lamented author.—*Scotch Paper.*

Three Rules for Writing Composition.

1. REMEMBER, that you are to write what you think, and not think what to write; and if you do not know but little about the subject, you may begin by saying so, and going on telling what you do know—much or little.

2. Always hand your composition to the teacher in a neat copy, free as possible from erasures or mistakes, and without any errors, which have already been corrected in former copies of the composition.

3. Be sure to use capital letters in the right places, and only in the right; and to put in the proper punctuation marks, according to the sense. It looks badly to see a small "i" used for a large one; or a proper name, as "Mary," "George," commencing with a small letter.

A VEIN of coal underlying the city of Steubenville, Ohio, has been pierced and found to be over six feet thick and of good quality.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4	3 months	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, EDITOR.
W. I. APPLEBY, ASSISTANT EDITOR.

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, JUNE 20, 1857.

The Oquawka Plaindealer on Drummond and the Mormons.

OUR attention has been recently called in a particular manner to the Oquawka *Plaindealer*, and from its columns we have more than once drawn sufficient to substantiate the statements published in this paper against that scapegrace Drummond. We have no acquaintance with the editor of the *Plaindealer*, never saw his paper till his charges against the ex-Associate Justice of Utah were published, and we dare say he never saw our charges against the same worthy till after his own were before the public. Thus both the *Plaindealer* and THE MORMON have been publishing at the same moment the same scandalous facts, the items of the "*horse-trader's*" history which stamp him one of the veriest scamps outside of Sing Sing or such benevolent State institutions. When first we extracted from the *Plaindealer*, we remarked that its editor had not published his revelations "to favor the Mormons, but from a sense of justice to the public." It would seem that some of those pious hypocrites who glut and satiate their bigotry on blood, and who walk in the beaten track of "the little villain"—the New York *Daily Times*—take the *Plaindealer* to task for spoiling their prospects of murdering the inhabitants of Utah. The Galesburg *Democrat* is one of that infamous gang that appears in a desperate hurry to trample upon the Democracy it professes by endorsing the demand for troops for Utah made by the unscrupulous defamer. The Plaindealer extracts the following from the *Democrat*:

"We were glad, therefore, to see Judge Drummond, after three years silence amid the enormities of Salt Lake, at length come out with his protest. And we regret to see doubts of the truth of his revelations started in many papers, east and west, in consequence of some revelations derogatory of himself, recently made through the Oquawka *Plaindealer*. Some journals are already falling into a sort of Jack-Mormon reaction, and talking about a probable exaggeration of the charges against the Mormons, and harping upon the impeachable character of those who make them. This course is wrong as well as unphilosophical, and we hope to see it abandoned."

We confess to some surprise on reading the above in the Galesburg *Democrat*. We cannot imagine why the *Democrat* should regret to see the revelations of Drummond doubted in consequence of revelations made through this paper, unless it means to insinuate that our revelations are not worthy of regard. All that we have said of Drummond is true, and well known to most every citizen in this town. He is a man whose word would not be regarded as of the slightest importance by those who know him here, not even if he should repeat it under oath, as our citizens have had some specimens of his hard swearing. We do not think that the truth of the report of the iniquities of the Mormons depends in any degree upon the evidence of Drummond. There is abundant testimony from persons every way entitled to respect that substantiates all that has been said in regard to the treason and villanies of the Mormons. We exposed the villany of Drummond because we thought it was due to the public that he should stand out in his true colors. We had reason to believe that he was laying in with Douglas and others of the same kidney to get the appointment of the Governorship of Utah himself, and we should have felt self-condemned, when we had a full knowledge of his infamy, if we had remained silent.

[*Oquawka Plaindealer, June* 12.

If the *Plaindealer* had a file of THE MORMON, or could consult one, he would discover that the "abundant testimony from persons every way entitled to respect" does not "substantiate all that has been said by Drummond in regard to the treason and villanies of the Mormons;" but, on the contrary, the "testimony from persons every way entitled to respect," gives the lie to the charges of that corrupt man and those who have leagued with them for the purpose of bringing trouble upon the Mormons. Scarcely two of them agree on the state of things in Utah and the disposition of the inhabitants of that Territory towards the General Government. Letters to the New York *Tribune* and *Daily Times* have been written in which an agreement exists between the writers in relation to the circumstances alluded to by them; but no intelligent person can read the communications referred to, without perceiving that they were written to order, and, more than probably, frequently by the same pen. That the opponents of Mormonism residing in Utah Territory lived on intimate terms, held solemn conclave, time and again, on what they would send to Eastern papers and to the Administration at Washington is as certain as the *Tribune* and *Times* published their infamous calumnies. Their own published letters are public refutations of their charges. They cried out about their letters being stopped and how it was almost impossible for the truth, if it told against the Mormons, to get back to the States, and yet day after day have long letters appeared in those and other papers, belching every imaginable calumny against the Governor and the men whom they charged with the power, and the employment of stopping their communications. Thousands and thousands, according to those writers, were sighing and crying to get away from the Territory and none could get a start, afraid to make preparations, for fear of being murdered and the next mail brings a batch of men and women from Great Salt Lake City, to Independence, the forerunners of thousands of others, they say, preparing to leave Utah. The Telegraphic messenger, announcing their first arrivals says:

"After leaving, the party were in great fear of being pursued and surprised by the Mormons, and to avoid being cut off, they kept up a constant watch day and night. They were not, however, followed."
—[*Squatter Sovereign, May*, 30.

They had, many of them, doubtless reason to be afraid and when they come out as openly as Drummond did and charge the Mormons with crime, we shall tell the cause of their fear and drag them before the public, as we have the "horse-trader," till all creation understands that they had motives for their slander. So long as men are only reported by anonymous correspondents, or through dispatches, to have said so and so we give them the advantage of any doubt that may arise or whether they did really say "so and so;" but when they come out, lay aside the mask and want open war, they can have it, if we deem them for the moment worth the trouble. We would fain finish up with Drummond as he is severely used up and no respectable person will now handle him; but when we see items such as the foregoing extracts, and what we are about to add, we cannot resist the temptation of giving them a place in our paper, that they may be a warning to others to stand by the truth, live above all wickedness so that in the day of trial and searching inquiry their good and not their evil deeds may be known of all men.

THE MORMONS LOCKED HORNS WITH DRUMMOND.

"It is said that 'when rogues fall out honest men get their due.' But one thing is quite certain—they are very sure to get a good knowledge of the character of the rogues. Judge Drummond's onslaught on the Mormons has provoked from them a retort, and one, Judge Appleby, a Mormon, who we believe was Clerk of the Supreme Court in Utah, has published a letter in THE MORMON, a paper published in New York City, in which he propounds a number of questions to Judge Drummond, and says when a truthful answer is given, all surprise will no doubt cease about his not being respected in Utah. The questions number twenty-three in all, which we publish below, omitting a number as not having general interest. The very plain inferences to be drawn from the questions we have no doubt are strictly true, as they correspond to what is already known of Drummond by citizens of this place, and also to his general character. It is now rendered quite certain that he resigned his Judgeship for the purpose of getting the appointment of Governor of Utah that he might return there vested with sufficient authority to revenge himself on the Mormons for the indignities offered his "Ada," the romantic lady whom Drummond *first saw in a dream*. The Mormons are bad enough in all conscience, but the infamy of Judge Drummond makes them appear respectable in comparison, and since the mask has been torn from him we trust that no respectable journal will hereafter countenance him so much as to publish any of his letters. Appleby publishes quite a lengthy letter, which of course defends the Mormons. In the questions he leaves the name of Drummond blank, but in an editorial in the same paper attention is called to the communication in which the name of Drummond is used quite freely. It will be seen that one Col. Hall has a desire to see Drummond. For our part we think it not much matter how soon he has that pleasure."—[*Oquawka Plaindealer, June* 12.

We omit the questions as they were so recently published in THE MORMON, and are satisfied now that the Editor of the *Plaindealer* and the citizens of Oquawka find they dovetail well with history.

Governorship of Utah.

VERY little this week to report. Ex-Gov. P. F. Thomas, to whom the Governorship was tendered, has arrived at Washington, but declines the office. Col. Cumming is again reported to be on hand.

How long, how long before common sense and "Manifest Destiny" will teach some men true wisdom?

The Utah Difficulty.

FOR some time back we have carefully read, clipped and put aside for future use, whatever has come under our notice from the leading papers of the nation against Utah and the Mormons. Among the heaps of rubbish we have occasionally seen something like an attempt at a fair representation of "The Utah Difficulty"—as editors are pleased to call that creation of their own imagination. We think that a column or two of THE MORMON may be well occupied with various extracts. As the awful wickedness of the Utonians is so well known and so certainly true we may be excused from republishing the charges of Drummond and his *confreres* and limit ourselves to the outside argument on the relations between the Mormons and the Government—the writers, of course, crediting more or less the statements of our enemies. The Boston *Journal*, May 25th, says—under the heading

THE UTAH RUMORS—

* * * * "Now it is evident there is some foundation for all these reports, while it is equally evident that many are unfounded and more exaggerated. But the real facts are important. If some of the statements are true, the prompt action of the general government is constitutionally demanded. [We are of the same opinion; but we have already shown the statements referred to, to be untrue.] If others are untrue, however much they may outrage reason and shook every sentiment of our nature, yet 'squatter sovereignty'—that refuge and glory of 'Latter Day Saints'—compels us not only to refrain from interference, but to seek the erection of the guilty community into all the privileges and sanctions of a sovereign State. We had better be careful, then, how we move. The moral sense of the nation aches for something to be done—cases of systematic law-breaking undoubtedly require it. But those things which distinctly call for governmental interference, should be ascertained and put beyond a doubt before the minds of the people, in order that we may see just how far the government ought to go, and where to stop. [A very sensible advice.]

"Has the government taken this precaution? If so, it is very evident that the results have not publicly transpired. In every respect, our information from Utah is discordant and contradictory. [Very much so.] The population of the Territory, for instance, is estimated all the way from forty-five thousand up to one hundred and twenty thousand, and even higher. The same discrepancies are seen on every material point—and they ought to be reconciled before definite action is determined upon. If a commission was necessary for gathering up the facts in dispute in Kansas, such a step would seem equally desirable in regard to Utah. [The first sensible step would be to ask the accused Governor—Are these things so?] In one view, there would appear to be a greater need of it, inasmuch as the division of opinion on the Kansas question led to a thorough sifting of the reports from that Territory, while our general abhorence for the doctrines and practices of the Mormons may lead us to swallow unhesitatingly the most unfounded rumors respecting them. [Very likely indeed.] The very treatment which a fair and able commission might receive in Utah, would go far towards showing the character of the people. But whatever course may be taken—even if there is none at all—we cannot forbear cautioning all against a too ready reception of these Utah reports. [It would almost seem that the writer knew something of Drummond's private life! We guess he did.]

"It is incumbent upon the government to appoint to the office of Governor of Utah, a fearless and determined man, and one who possesses great administrative ability. [Certainly, when he is required.] He should feel that he will be sustained by the administration, and should have a competent force at his command to enforce the authority of the government. [When force is required he should have it; but the Utonians don't dispute the authority of the government.] Further than this, the policy of the administration—if it designs to move cautiously and with a just regard for the unquestioned rights of the Mormons—must be shaped by the authentic facts which may be obtained. If the state of affairs is as bad as is represented, and the social evils of the Mormon system are beginning to awaken the attention even of the Mormons themselves, the delusion will be short lived. [Of course it would.] With a little judicious countenance from the government, the Mormon hierarchy may be overthrown by the Mormons themselves. [Leave it to them.] If the worst comes to worst the authority of the United States should be maintained at all hazards, and Utah kept in a territorial condition until she adopts civilized and Republican institutions."

[Utah "institutions" are already Republican—but she will be a long time "in a territorial condition" before she adopts the *civilized* institutions of the States—no "Five Point" institutions, no gambling hells there, and won't have them; if we must have them before we can enter the Union we mean to stay out, and every attempt made to civilize the Mormons and so prepare them for admission will be met with the resistance such civilization merits.]

The Mobile *Daily Register*, May 20th, publishes a lengthy article, under the heading—"What shall be Done with Utah?" from which we extract the following:

"Much trouble and confusion, we think, might be avoided, by examining carefully the subject matter and ascertaining the evil to be removed, before we begin to apply the remedy. Things in themselves very distinct, although not always dissimilar, are frequently confounded, and every step taken under such a misapprehension of the true condition of affairs, only involves them in a more hopeless entanglement. Mormonism wears two aspects, religious and political. It is our duty to distinguish between them, to seperate them if possible, to define their mutual boundaries, and while under the Constitution of the United States we are required to respect the one, we are equally bound in honesty and fair dealing to direct and control the other. With the religious features of Mormonism we cannot deal. There is no authority vested in Congress to determine points of orthodoxy, or to decide what is virtuous or what is vicious, abstractly considered; in fact we agree with Gen. Quitman, that as at present constituted, it would be hazardous to submit to that body any question of morals or taste. The fathers of the Republic were wise enough to allow all men the exercise of unconstrained liberty of conscience, and to throw around each and every citizen the protection of law in the enjoyment of his own religious notions. With the personal morality of individuals, therefore, the theory of this government forbids any interference, unless that liberty be so exercised as to interfere with the vested rights of others, for every man is bound so to exercise his own privileges as not to obstruct those of his fellow man. When this is done, no matter how great the enormity of the sin in our eyes, or how abhorrent to our ideas of propriety the conduct of others may be, they are not answerable to us, and we are not justified in intermeddling. And this is proper, for if it were otherwise, there would be no limitation to the power of a majority. Persecution the most revolting might ensue, for if the power to determine what is right and what is wrong (further than the protection of the rights of each from the other is concerned,) should be entrusted to Congress or any other branch of the Government, that department would be the sole judge, and there would be no retreat from the hardships of its decisions, however erroneous. With the sins of Mormonism, therefore, we are wisely forbidden to interfere; 'to their own Master (not Brigham) they must stand or fall.'

"But Mormonism in its political claims, is quite another thing. Whenever a body of men band together, and under the name of religion assume to exercise civil rights or to obstruct the exercise of those rights by others, then they become amenable to political responsibility, and must be dealt with as other trespassers. When their apostle and prophet declares that each elder of the Church is entitled to half-a-dozen wives or more, in proportion to his piety as ascertained by Mormon standards, and a sufficient number of silly women are found to supply the demand, we have no right to complain; but when he prescribes certain conditions of citizenship, and forbids any one to enter and occupy the Territory unless in compliance with those conditions, we answer that the Territory is the common property of all the States, and the citizens of each, without any such requisitions have the right to settle upon it, and any attempt to impede or eject them is a violation of law which is punishable; and if to establish this principle and secure this right common to all, it be necessary to sweep these usurpers from the land, why, their gross moral offences will only render the task less disagreeable."

[When the Mormons "band together and obstruct the exercise of civil rights," or when "their apostle and prophet" prescribes certain conditions of citizenship and forbids any one to enter and occupy the Territory unless in compliance with those conditions we say also that such conduct "is a violation of law which is punishable and ought to meet its deserts;" but we deny that the Mormons and "their apostle and prophet have so banded together or so prescribed conditions of citizenship of the Territory. It is a pure calumny."]

"But further—

"If, under the guise of religion, they outlaw all who do not adopt their customs and doctrines legalizing murder and robbery, the most bigoted advocate of the rights of conscience would scarcely regard them, exempt from the penalty justly attached to those offences."

[Who are the outlaws? What doctrine of the Mormons legalizes murder and robbery? Does the editor of the *Register* know any such person, is he acquainted with any such doctrines? Give us the names, cite the doctrines and we shall reply—meanwhile we say he is deceived.]

"But just here lies the monstrous hideousness of Mormonism. It not only claims the right to violate all the common laws of morality, decency and propriety, to appropriate to itself territory belonging to the citizens of all the States, and to disregard in its conduct towards those who dissent from its dogmas, the very "freedom" under which *it* is allowed to exist itself, but with a presumption almost impious, it usurps the power reposed in the President of the United States, to appoint a Governor and other officers over the territory, or so manages as to make the positions of his appointees utterly intolerable."

[This is slander? The Mormons are quite ready to compare their society with any christian society in the world and see where morality stands the highest. They think the polygamy of Abraham, the friend of God, preferable to monogamy and its appendages, filth, seduction, infanticide, suicide and murder. Mormonism never did "usurp the power reposed in the President of the United States to appoint a Governor and other officers over the Territory, or so manages as to make the positions of appointees utterly intolerable." Surely Mormonism is not to be blameed for the course of "Manifest Destiny." No Governor has been rejected, and all the officers of the Territory who behaved themselves and attended to their own affairs have been respected. Even Greeley is forced to admit that the appointees to Utah have generally been a worthless set. Had they found Mormonism congenial to their spirits it would have been a bad tale against it. Scoundrels may have dreaded a kicking out of the Territory and fled. So much the better for Mormonism. They feared it because they deserved it; but did not get it—which goes to prove the Mormons are long suffering, patient and slow to wrath.

The remainder of the article is mainly on the joys that spring up in the bosoms of our enemies when they learned that "Brigham Young had fled from Utah," and of the advantage to be taken by the departure of the Lion; but as the editor has before this learned that he, with many others, has been hoaxed we spare him the pain of reading his folly by reprinting it here with our comments.—ED. MORMON.]

The New York *Daily News*, of the 3d inst., publishes a lengthy *communicated* article on "What shall be done with the Mormons?" evidently from the pen of some one more given to reflection than some of the present hangers-on of that paper. The writer commences by saying that "of all the political problems which have arisen to vex the philosopher, none have prescribed such apparent difficulty as that which is now exciting the public mind in regard to the Mormons," makes some very sensible remarks, and comes directly to his subject which we quote:

"True wisdom deals not in theories. It has nothing to do with the soap bubbles with which men of science amuse themselves, and at which the honest vulgar gape. It looks upon slavery as a practical matter; viewing it as it is, not as it might be. It considers the rights of communities, the rights of persons, the rights of property as existing and inviolable rights. True wisdom regards vice as a deformity and punishes open outrage as a public offense, but does not therefore confound the jurisdictions of State and Church. Hence it frowns on the efforts of those who would interpose in the natural order of things and would seek, by public enactment, to regulate matters belonging solely to private morals. True wisdom fosters individual freedom and believes that in its healthy development is found the best safeguard to the community.

"As a general thing, this true wisdom has characterized the policy of our Government in its treatment of the questions that have arisen for its consideration. In this it has been true to the Constitution. The *let-alone* principle is the basis of our natural life and prosperity.

"In considering the Mormon question, let us put ourselves in contact with this time-honored spirit.

"We are to put aside as far as possible the veil of prejudice, and shut our ears to the clamor of the inconsiderate and the scoffings of the indifferent. We are to remember that Utah is now, as to her political rights, what the older States once were. She has her local institutions, as all had, and if she is addicted to practices which are incompatible with our notions of things, have not other States been guilty of quite as peculiar, if not as odious offenses? We cannot forget New England peculiarities, or those of other sections of the country. The fact is, none of us are spotless; who shall cast the first stone? But we cannot suppose polygamy is so prevalent among the Mormons as has been represented—the laws of economy forbid it.

"Polygamy, however, does exist as an institution. Did it assume a shape of tenfold its present enormity, we cannot, in justice to ourselves or them interfere with its local presence. The general laws of being, before recited, and every instinct of right, warn us against any interference. Utah having complied with the constitutional requirements, must be admitted as a State. She will then be equal with us; supreme within her own boundaries; subordinate only to a defined Federal allegiance.

"It is reported that the Mormons have rebelled against the exercise of legitimate federal authority. That the District Judge has been expelled by force and the archives of the Court burnt. That peaceful citizens of the United States passing through the Territory have been unlawfully hindered and oppressed. That their incendiaries are inciting the Indians to massacre the border settlers. If all this be true, there can be but one course to pursue—the upholding of federal law at all hazards. But it is well to inquire before taking any active measures how much truth there is in these rumors and reports. We remember the details of bloodshed and murder in Kansas, which for so many months filled the columns of the "Republican" press.

"Time has disclosed the insincerity of these reports. It is said that Judge Drummond had been guilty of undue interference in local interests, and that he provoked an assault by his own offensive attitude. The Mormon delegate in Congress repeatedly denied reports of outrage and insubordination. The telegraph a day or two since announced a new enormity, to-day it is denied, and peace and quiet are said to exist. In view of these conflicting reports what can we expect the Administration at Washington to do? We can expect it to investigate carefully, to act cautiously. If there be arrant treason, meet it with the halter; if there be only irritation, apply the gentle but firm hand and the soothing word. Threats will only madden; a peaceful assertion of federal authority, backed up, if necessary, with a thousand muskets, with an acknowledgment of local right, will insure a present peace and a future happiness. With Mormonism the Government have nothing to do; happily in this country, politics and religion have their peculiar spheres of action.—*N. Y. Daily News, June* 3.

THE LAST EXCITEMENT.

EDITORS must have something to write about, and it is absolutely necessary to get up some absorbing topic for discussion,—some object of denunciation—something to bewail or wax indignant over. Kansas having been bled to death, the Burdell murder used up, and the comet failing to create a general excitement, the New York press have turned their attention to Utah, and are now doing up Mormonism with a vengeance. The "horrible details" smell very fishy, and are altogether too much like "outrages in Kansas." Several "own correspondents" suddenly spring up in Salt Lake City, before any one had an idea that they had been especially despatched from New York; and these veracious scribblers, after gravely telling us that the Mormon authorities exercise a rigid surveillance over the postal department, read all letters, and suffer none to leave the territory that contain anything inimical to their interests, yet give us all the shocking details of polygamy, private schemes, &c., of Brigham Young, with the minuteness of a Washington correspondent who is on familiar terms with all the Cabinet. Things as they are in Utah are bad enough, without the aid of the distorted inventions of bogus correspondence. But the letters in the New York papers are manufactured to keep up the necessary supply of excitement and smut. We hear in the *Times* of women walking their rooms all night long, and tearing their hair, while their burning eyeballs refuse to shed a tear; and how the writers can become acquainted with these facts might puzzle one to imagine, unless they share the ladies' dormitories. Mormonism affords an exhaustless field for the Kansas scribes, as it furnishes food for indefinite quantities of prurient filth and the invention of obscenities which are sure to be eagerly devoured by a certain class of readers whether they are genuine or spurious. If New York does not become as bad as Utah it will not be the fault of the papers that furnish spiced stimulants for the gratification of lasciviousness and lechery.—[*Brooklyn Daily Eagle*, May 20th.

We terminate for the present our long quotations with an article from the Charleston *Mercury*, May 26.

"NEW VIEW OF MORMONISM.

"Much has been said within the last two months of the atrocity and barbarism of Mormon practices and institutions. Many papers have recommended the interference of the government and the uprooting of this foul excrescence from the surface of our body politic.

"The Mormons have, in fact, set up for themselves an *imperium in imperio*. They have gone further and to some extent defied the authority of the United States. It is said Mr. Buchanan and the Cabinet have determined to enforce the governmental authority, and to this extent we highly approve of interference. To the point of maintaining the authority of the United States we deem it not only expedient but necessary to proceed. This is practicable and easy of accomplishment, though possibly expensive. Even if resisted five or ten thousand men, under a resolute commander, could speedily overawe these people and enforce obedience to United States laws. In reality, there is no incompatibility between Mormonism and the United States authority. The latter is limited in its scope and does not reach the peculiarities of the Mormons. Let us for a moment examine them and see. They consist of two things, polygamy and a voluntary church government.

"Polygamy, as it is called amongst the Mormons, is only concubinage. No form of marriage is executed between the parties. Brigham Young, or one of the Elders, says to a woman that she is 'sealed' to such a man, and she goes and lives with him. Brigham calls all who are sealed to him wives, but they are only concubines. Now, is there any law of the United States making concubinage a crime? Some of the States make adultery a punishable offence in their courts. But there is no such law enacted by Congress for the Territories, nor made by Utah for the people which inhabit its territory. The concubinage of Mormonism may, therefore, continue in existence with the full authority of the United States in this Territory.

"As to the other peculiarity—the *quasi* government of their Church—all Churches take cognizance of the conduct of their members, and their submission to their behests is entirely voluntary. So, if the Mormons think proper to submit to the decrees of their Church, in matters of personal conduct, or even in matters of property, as did the primitive Christians, how can Government interfere? If the people will not bring suits into the courts of the United States, how can the courts adjudicate? It appears to us, therefore, that the peculiarity of Mormonism may co-exist with the full acknowledgment of the authority and laws of the United States.

"But if there was an incompatibility between them, the remedy is so easy, of making themselves a State, that we cannot doubt they will use it. They have upwards of one hundred thousand people in Utah, and proselytes are daily flocking into the Territory, both from Europe and this country, to swell their numbers. Now, what is to prevent them from applying at the next Congress for admission into the Union as a State? What will the advocates of squatter sovereignty say to the proposal? Can they reject it? Even on the principle laid down in the President's inaugural address, Utah must be admitted. The constitution of the United States prescribes but one condition to the admission of a Territory as a State—the constitution shall be republican; and by the laws of Congress, as well as the usages of the general government, any Territory having a sufficient number of inhabitants to send a member of Congress, shall be admitted into the Union. That number is now one hundred thousand, and the Mormons have this number, and more, in Utah Territory. Once a State, are not the contracts of marriage, like all other contracts, under the exclusive control of the State? Can the general government, or any other State, dictate what shall be the laws of marriage in a State, or prescribe or limit the authority of courts established within its limits by a State?

"For these reasons it appears to us that Mormonism can only be abolished by the progress of civilization and the morality of a true religion. The force of the United States, employed to establish United States authority, will not touch the peculiarities of Mormondom, and cannot overthrow its institutions. Force, employed to destroy the people or extirpate their doctrines, would be worthy only of the dark ages of persecution."

A Card to a Slanderer.

AMONG the number of the most rabid enemies of the Saints, is the "New York *Daily Times*." That venal sheet contains almost daily the most unmitigated falsehoods in relation to Gov. Young and the Mormons in Utah. Wednesday's issue of that paper contained a base editorial, breathing the most acrimonious spirit of mobbing and murder; and no doubt the writer of that article would rejoice and gloat over the news of hundreds and thousands of innocent men, women and children in Utah being murdered by a ruthless mob. It would be a sweet morsel to him. No doubt he would, on the receipt of such news, "*send gifts*" to "MEN" (?) of his own stripe.

As we said before, the spirit of mobbing and murder is prominently developed in the whole of that article; and no doubt the author would like to see it carried out. We would politely inform the "GENTLEMAN," whoever he may be, that he can have his desire for mobbing gratified without going to Utah—not by recommending it, but by trying it personally himself. If he will only call at our office in this city, No. 102 Nassau street, there are three or four Mormons there almost every day in the week; one of them has a wife, sons and daughters residing at Great Salt Lake, whom he loves, and we think they will compare favorably for virtue and intelligence with the family of the author of the base article refered to—provided he has any. We say, then, he can be gratified, and can try his hand, and blow off some of that mob-murderous spirit of his. But there is one thing we would respectfully recommend him to do before he engages in it, and that is to go to the Undertaker and pick out his case.

For, be it known, before heaven and all men, we have been robbed, mobbed, murdered and driven until we will submit to it no longer. We will either have our rights, as guaranteed to us by the Constitution of this once happy Republic, or we, as sons of Revolutionary and honored sires, will die in endeavoring to maintain and defend them. Far better for patriots to sleep in death, than wear the galling chains of oppression, deprived of liberty and our just rights.

Mormonism Spreading Out.

BY letters received from Prests. J. F. Cleary, of Boston, Mass., and John Druce, of Haverstraw, N. Y., we are informed that several persons have lately been baptized at the former place, and one or two at the latter; many are flocking out to hear the truth, and several more believing.

From President A. M. Cannon, of Philadelphia, we learn that a Branch of some twenty members has lately been organized, some four miles from the city, a part of whom have lately been baptized into the Church.

It gives us pleasure to learn of the advancement of the Kingdom of God, and the cause of truth, in spite of all the filthy spleen and falsehood circulated against us. People who are honest and unprejudiced will come out, hear, and investigate our doctrines for themselves, and that is all we ask.

General Walker.

THE Great Fillibuster arrived in our city on Tuesday evening, a few hours after the police battle. The weather was unpropitious for demonstrations and speechifying, the crowd, nevertheless, who had not dispersed from the City Hall joined the irregular procession, drew up in the Park and saw the "grey-eyed man," and from this unexpected circumstance he had a multitude to welcome him. His stay is to be short, he is to return to Nicaragua.

A Calumny Refuted.

From the N. Y. Tribune, June 11.

To the Editor of the N. Y. Tribune:

SIR—In the *Tribune* of June 6, I perceive the following passage in a letter, extracted from the *Missouri Democrat*:

> "A Mormon by the name of W. I. Appleby, Clerk of the Supreme Court, was the author of several letters, sent on to the States and published, which pretended to give a correct account of affairs in Utah, denying the many charges made against Young and his followers, and signed 'A Gentile.'"
>
> "His communications are not reliable, as he is one of the principal men in Salt Lake City devoted to the Mormon Church, and all his pretensions of being a Gentile were humbug."

As I am the person alluded to, I wish to reply to the gentleman, whoever he may be, who made the foregoing statement. I pronounce it an unmitigated and base falsehood, in relation to my writing any article referred to, or signing "A Gentile," &c.; and the author knew it was false at the time, and hence was afraid and ashamed to sign his name.

I left Utah last April one year ago, and arrived in the States the last of May following, and have been in the States all the while since, a good portion of that time in New York, and in Washington City. I have never, in all my life, wrote an article in relation to "affairs in Utah," Governor Young, or any one else, while residing in Utah, neither have I since my arrival in the States, except one to *The Washington Star* last June or July in reply to Col. Benton's remarks made in his political speech at St. Louis, wherein he attacked Gov. Young and the gallant Col. Steptoe. My name to that communication was signed "W. I. Appleby of Utah." Neither have I signed "A Gentile" to any article I have ever written. I write no article to which I am either ashamed or afraid to sign my name.

My character for truth and honesty is with those with whom I am best known, both in Burlington County, New Jersey (my native place,) also in Utah, and generally more or less in the States, and I am at the defiance of all the poor, miserable poltroons and falsifiers of Gov. Young and the Mormons to substantiate the first charge, in truth, derogatory to my character.

It is true I have been associated with the United States Courts in Utah ever since their first organization there, and I am pretty well posted up in relation to all the officials who have been sent there, and the course they pursued. Some have behaved like gentlemen and attended to their duties; others, the history of their doings would make a book, and the title should be "The History of the Judges, and other Officials of Utah." I am a true personal friend of Gov. Young; have known him for some fourteen years; been with him by day and by night, and I do know him to be a good, noble, and upright man; one that is not afraid of men or devils, but will contend for his rights; a protector of the weak and a terror to the evil doers.

It is also true, I am a Mormon; have been for nearly seventeen years, and I am not ashamed of it; neither do I care who knows it. I rejoice in the truth and light of their faith. We know it is invulnerable, and falsehood and vituperation, mobbing and driving, are all the arguments produced to refute it. No editor or priest dare meet Mormonism on its merits; and the reason why I am a Mormon is because they have more light, truth and intelligence in relation to the plan of Salvation and Bible truths than I can find among any other people, sect, or denomination; and I have searched deep and proved well.

The next time any of those maligners write in relation me, I wish them to give their names, so that I may know who they are. If they desire anything whatever, they can be accommodated by calling on me, almost any day in the week, at my office, No. 102 Nassau-street, New-York. I speak bold—Truth makes me so.

By giving the foregoing an insertion you will much oblige me.

W. I. APPLEBY of Utah.

New York, June 10, 1857.

[Justice to our opponents requires us to say that the *Tribune* published the foregoing and the *Herald* the same week published a similar refutation of the charge of annonymous communications.—ED.]

Dr. Jeter Clinton.

IT is but a short time since we announced to our readers the return of our fellow laborer Dr. Clinton to his home in Utah, and we are now pleased at being called upon to announce his return to the Eastern States. The Doctor labored successfully in the Philadelphia district on his last mission, returned to the Valley, received the approval of the First Presidency of the Church and is sent on again to take an active part in the Eastern Mission. He came to the States by the last mail from Great Salt Lake City, passed a few days in St. Louis and arrived here on Monday forenoon. We were asking news from the Territory, but were informed that he had learned all about Utah since he came to the States, and that we were much better posted than he was!! He thinks our city editors have wonderful correspondents—they have seen and heard mighty things in Utah that nobody else ever saw or heard.

Information Wanted.

MARGARET PILLINGS, of 182 Valley street, Lawrence, Middlesex Co., Mass., desires to hear from her parents, Michael and Agnes Pillings, or to learn of their whereabouts. Address as above.

General Summary.

WE have only room for a line and the most truthful summary is—

The world is going to hell as fast as possible.

More of the Assassination.

WE have already published a plain statement of the assassination of President P. P. Pratt; but as the following letter contains some details we give it likewise to the public:

FLINT, CHEROKEE NATION, ARKANSAS, May 17, 1857.

EDITOR MORMON—*Dear Brother*: We take up our pen to inform you of the ill-fate of our much beloved brother, Parley P. Pratt, who fell by the hands of his blood-thirsty enemies on the 13th inst. in Crawford Co., Arkansas. The history of this awful tragedy is briefly as follows: President Pratt while in St. Louis made an appointment, by letter, to meet Mrs. McLean at Fort Gibson, Cherokee Nation, informing her that her pursuers were on the alert. This letter of appointment, it appears, by some means or other, fell into McLean's hands, and he arrived at Fort Gibson by the time, or very soon after, that Bro. P. reached this Nation. McLean succeeded in having Bro. P. arrested by the military, under a charge of larceny, on the 8th inst. Elder Geo. Higginson was in company with him, and was sworn in as a witness upon the part of the United States. Both were placed under strong guard, and by a military escort conveyed in chains to the Supreme Court, Van Buren, Arkansas. The case being promptly investigated, and there being no evidence upon which a bill of indictment could be found, he was liberated on the 13th inst. Bro. P. being without arms and without friends to protect him, and knowing that McLean was thirsting for his blood, and that he had the aid of a mass of the corrupt, money-bought citizens of Van Buren, endeavored to make his escape on horseback unmolested; but every road and pass-way being under strict watch, he did not succeed in getting far till his path was discovered. McLean and a half dozen other armed fiends pursued him, and Bro. P. being totally unarmed, they succeeded in killing him without being hurt. Two of the party in advance intercepted his road and brought him to a halt, while McLean and the others came up in the rear. McLean discharged a six-shooter at him, but the balls took no effect—some passed through his clothes, others lodged in his saddle. The parties now being in immediate contact, McLean stabbed him (both being on horseback) with a heavy bowie-knife twice under the left arm; Bro. P. dropped from his horse; McLean dismounted and probed the fatal wounds still deeper;—he then got a Deranger from one of his aids, and as Bro. P. lay dying upon his back, shot him in the upper part of the breast; dropping his pistol by the side of the victim, the assassin then mounted his horse and fled. This occurred within a few steps of the residence of a farmer by the name of Win. Two gentlemen being at the house at the time, saw the whole affair, and have made oath to what they witnessed before a coroner's jury. Bro. P. survived the work of this assassin two hours and a half, and was enabled to tell those who came to his assistance who he was; that he had been murdered by a fiend for doing his duty; and gave full instructions as to what course should be pursued in interring his body, and the disposition of the means and property connected with his person. His instructions were fully attended to by Elder Higginson and Mrs. McLean, who reached the place of his assassination the same evening.—Those who saw his last moments, state that Bro. P. died without a murmur or a groan, and apparently without a pain, perfectly resigned to the will of Heaven. Bro. Pratt told Elder Higginson the next morning after his arrest, that his enemies would kill him, and requested Elder H. to go through with this Spring's emigration to Utah, and carry the news of his death to the Church and his family. This Elder H. will do, the Lord helping. After perpetrating this heaven-daring deed, McLean returned to Van Buren and made it known. After remaining in town several hours, and walking the streets with impunity, he was escorted by a number of citizens of Van Buren to the boat, and took his leave of the place. Verily, we had long thought that the blood-thirsty mobocrats of Missouri and Illinois were without a parallel in the world; but we now yield the palm to the church-going citizens of Van Buren, for they have proven to the world that they are a den of murderers and assassins.

Praying for your welfare and success, and the redemption of the righteous, and the destruction of the wicked from the earth, and the universal triumph of the principles of righteousness, we subscribe ourselves,

Yours, in the Covenant,
GEO. HIGGINSON.
GEO. CROUCH.

These writers justly condemn the deed, and as justly censure the civil authorities of Van Buren for allowing the murderer to parade their streets unchallenged; we shall, however, reserve our comments on their conduct till we learn their final proceedings on the case. We have just seen a gentleman who has had a long conversation with Mrs. McLean, and learned from her lips much of an interesting character which took place immediately preceding and subsequent to the murder, which will doubtless be laid before the public in due time and by the proper person. Our eastern papers published accounts of the tragedy from Van Buren and Fort Smith papers, which, through being published together, might lead some to imagine that the whole of the people were rejoicing in the atrocious crime. We deem it, therefore, no more than just to the people of Van Buren to state that the rejoicing was principally on the part of McLean's party, whose spirit was reflected through the Fort Smith *Herald*, the organ of the twin pets, Wheeler and Sparks—a rich compound of ignorance and blackguardism. Whatever may have been the feelings of the editor of the Van Buren *Intelligencer* towards the Mormons, he merits respect for having published the letter of Mrs. McLean. We understand that a number of ladies in Van Buren were very respectful in their attentions to the unfortunate mother who had lost her children and her all, and who aided her considerably with presents. Some gentlemen very courteously furnished her with means to repair to New Orleans. We have not learned that any disrespect was shown to either Mr. Pratt or Mrs. McLean by the respectable inhabitants of Van Buren, and have heard that the officers of justice had apprehended the two fiends who took part in the murder with the assassin McLean. We should be obliged by receiving items of information from Van Buren, the name of the legal gentleman who befriended the accused, those who witnessed the murder, and those who took part in it. We would take pleasure in publishing any official document, if such exist, which would exonerate the authorities there from any appearance of connivance with the murderer before or after the deed.

We conclude from what we have learned, that against the judge and officers of the law President Pratt had nothing to say.

Crescent City Oracle.

THIS lively little paper, established only a few months ago, is out in a bigger dress already—it keeps pace with the growth of that young city, which, according to the *Oracle*, is destined to be a mighty grand place. Mr. L. O. Littlefield who has heretofore been editor and proprietor has vacated the editorial chair and made his retiring bow to the sanctum, "yielding to our voluntary inclination of entering into other pursuits." Mr. J. E. Johnson, of Council Bluffs *Bugle*, hoists his penant—Editor and Proprietor. Hoping that the "other pursuits" of Mr. L. will not force his pen to the shelf, and wishing prosperity to his successor, we introduce to our readers an article of interest at the present moment.

MURDER OF HON. A. W. BABBITT.

We notice in the letter of resignation, of Hon. W. W. Drummond to Attorney General Black, that he there, among other very grave charges, asserts that the Hon. A. W. Babbitt was murdered by white men disguised as Indians, by order of the authorities of Utah. In justice to the parties thus maligned, we will state that we have taken much pains to gather all the information possible calculated to throw light upon the death of our relative, Mr. Babbitt, and the particulars connected with the same; and we have not a shadow of a doubt but that Indians of the Cheyenne nation murdered him for revenge and plunder, and for the satisfaction of his friends who have not heard the full particulars, we will recount them briefly.

As Secretary of Utah, the late and lamented Col. Babbitt purchased the Stationary and other necessaries for Legislative purposes, &c., and at a proper season started it from Florence across the plains with ox teams under the charge of a Mr. Nickols. Late in August, with only one attendant and in an open carriage. Mr. B. left Florence for Utah. Upon arriving at Fort Kearney, he there found some of his stock, his wagons, and a portion of the goods, and one man wounded from his train, being all that remained, four of the number having been killed, three on the spot, and one (Mrs. Wilson) the next day after capture.

Mr. Babbitt hastened to purchase more cattle, and, gathering up the remains of his freight, started the train again forward, and wrote us two several letters, stating that he would start forward himself with two attendants the day following. These are, probably, the last he ever wrote.

Mr. Babbitt left the fort as had been arranged, and was never again seen by white men. All the emigration were ahead. He intended to reach Fort Leavenworth in three days and was making good his time. Some weeks later an Indian came in to a French trader's station with a gold watch which bore the initials of Mr. B's name, and soon another came with a massive ring, which was also marked as a seal ring.

The Indians then being charged with the murder acknowledged they had done it. News was sent to the Fort and Major Wharton immediately sent out a detachment in search, which found Mr. Babbitt's carriage, trunk and many vauable papers; but nothing of the unfortunate victim but a few bones.

The Indians then confessed, that, having been insulted and abused by the parties in charge of the mail, and then were killed by the soldiers, a company of twelve had fallen upon Mr Babbitt's ox train as being the first they had met, to avenge the wrong. That they had seen Mr. Babbitt arrive at the Fort and knew him, (he having crossed the plains nearly 20 times,) and that he was a big man, and, by killing him, they might be likely to get plunder and revenge at the same time. They had gone on ahead and lay in wait; when he passed they followed him at a distance until he had stopped, the second day in the afternoon. Then they rode down upon him, yelling and screaming. Mr. B. shouted at them and motioned them to stop and pointed his pistol at them; but they passed on and he fired at them. Frank Rowland (a young man accompanying him) stood with his arms by his side until shot down; the other man ran away in some willows. The Colonel fought like a tiger, fired all his arms, then clubbed his rifle and fought the whole twelve savages, disputing every inch as he slowly backed up to his carriage for protection behind. He had seriously wounded several, when one, more cowardly than the others, jumped up into the wagon, and, with a tomahawk, killed a brave and noble man.

Major Wharton still has possession of the ring which he obtained of the Indians, and some other valuables and relics, found on the spot of the murder.

Mr. ———, a French trader, has a fine gold watch which belonged to Mr. B., which he purchased of the Indians, together with some articles of minor value.

All that is now known of the murder of the late Mr. Babbitt, is obtained through the Indians themselves, who acknowledge they committed the murder.

It seems to be a very malicious charge the ex-Judge is thus making against the people of Utah, without anything to justify him in doing so.

The widow of the late Mr. Babbitt is now on her return from Utah to this place. Upon her arrival, we shall, at the earliest moment, announce the receipt of anything further connected with his murder.

[*Crescent City Oracle, May 22.*

From the N. Y. Tribune, June 9.

Judge Drummond and the Mormons.

A CORRECTION.

IN a recent communication from Judge Drummond published in the *Tribune*, that gentleman made the following statement as an illustration of the state of things in Utah:

"Within the past year, an old man named Davenport, who, I think, emigrated here from Iowa, made preparations to leave the Territory. Just as he got ready to start, he was called upon with a heavy bill of taxes not then due, but for the next two years in advance. This he was, of course, obliged to pay, for otherwise he would have been sued, and all his property taken from him. He finally succeeded in starting, but had made but a day's journey when his teams were stolen from him, and he was forced to return."

Mr. Davenport, the gentleman here referred to, now a resident of Nebraska, responds to this statement as follows:

Now, sir, as my name is connected with the above false statements, I wish you, as an honest man, to correct them by publishing this.

The facts are these: No such bill of taxes was ever presented to me before I left Salt Lake City, nor since. Neither were my teams stolen, as the correspondent states. While I was residing in Salt Lake Valley, I took a large number of sheep of President Kimball on shares, which I kept two or three years. When the Assessor and Collector came round the last season that I kept them, I told him that if I kept the sheep, I would pay the taxes, and that I would pay taxes on my own, which I did. The day I started, the constable presented me a bill of taxes on those sheep which belonged to President Kimball. I paid it. I afterward saw him, and he, like a gentleman, refunded me the money, and we parted on the most friendly terms.

JAMES DAVENPORE,
ALMIRA DAVENPORT.

[After publishing so much against the Mormons from the pen of that low, mean, scurrilous defamer Drummond, the editor of the *Tribune* need not have been so very niggardly with space, and clipped Mr. Davenport's letter and the charge to which he replies. Had the *Tribune* published the preceding item about the difficulty of leaving Utah for the States, it would have been two lies refuted instead of one—as his paper of the same day contained the account of great numbers being *en route* for California and the States.—ED.]

Fourth of July.

WE have received a very courteous invitation from the Saints in Connecticut to visit them on the Fourth of July, and to join them in celebrating the day of American Independence. President Appleby will deliver an oration, Prest. Cannon will read the Declaration of Independence, Dr. Clinton, Judge Dulin, Elder Stenhouse, and other brethren will take part in the day's proceedings. The Saints of other places who can find it convenient to meet the Connecticut Saints at Norwalk, on the morning of the Fourth will be heartily welcomed by the brethren there.

For information of the hour of departure from this city, expenses &c., apply early to Elder Dulin at this office during the week or at the Saints' Hall on Sunday.

War in New York.

GOTHAM is this week all excitement, the Municipal and State authorities have got in collision, the rival police forces have come to blows, sculls have been cracked, blood has flowed freely, and the military are under arms. On Monday, one of Governor King's appointees endeavored to take possession of his office—Street Commissioner; the Mayor's men refused to acknowledge his authority, and bundled him out of the building. On Tuesday he returned, and was in like manner ejected from the office. He got a warrant against the Mayor; but his Worship would not recognize the authority of the Metropolitan officer who served it on him, and both had to leave. The Recorder, determined not to be baffled, sent fifty of the Metropolitan or new force to bring the Mayor before him; but on their arrival at the City Hall, the Municipal or old force opposed their entrance, and then began a battle with clubs, which terminated on the flight of the Metropolitans, who had to deplore a considerable number terribly, and some few dangerously, wounded. The 7th Regiment, marching down Broadway on its way to the steamboat for Boston, whither they went to assist at the celebration of the Battle of Bunker Hill, were ordered to take up a position before the City Hall. The Mayor was afterwards arrested through the Sheriff, whose authority he recognized, but was immediately liberated by writ of *habeas corpus*.

The matter at this writing is before the Courts, and is the all-absorbing subject of interest in New York city.

Personal.

PRESIDENT APPLEBY left last Saturday for Philadelphia, preached twice on Sunday to the Saints there, and returned on Monday evening. His health is now excellent and improving daily in his visitations. He leaves on Saturday for Connecticut to visit the Saints and preach according to appointment at Northfield and another place near Westport.

Dr. Clinton is still here, is a little indisposed, and resting himself before entering on his mission.

Prest. Cannon arrived here on Thursday forenoon, purposes accompanying Prest. Appleby to Connecticut, and returning to Philadelphia before the arrival of the ship "*Tuscarora*" to attend on the emigration.

Letters in this Office.

THOMAS MUSGRAVE, Henry Boley, James Paxmer, Robert Clrfton, John and Selina Brown, Gideon J. Tucker, Charles Hulse, Wanless, P. F. Harris, William Stevens, Charles Howard, James Warner, W. G. Young, James W. Stevens, Robert Howlett, John Threlkeld, Mary Bodeanham, David Cawley, Richard Hawkins, W. Ball, Aaron Smithurst, Mrs. Mary Ann Webb, 26cts.; Miss Batten, 26cts.; Dan'l Jacobs, 26cts.; Ann Steward, 26cts.; Ralph Barnes, John Rugg.

Letters will be forwarded by inclosing postage stamps and a stamped envelope, with the address written on.

Direct, C. C. DULIN.

Advertisement 3cts. each name.

Correspondence of Elder Martineau.

PAROWAN, IRON CO., U. T., March 21, 1857.

EDITOR MORMON.—*Sir*:—I improve the present moment to give you a few items pertaining to this portion of far-off Utah. The past winter, though severe for this country, has been one of peace and prosperity to the Saints, and the principles of righteousness are becoming more deeply rooted in the hearts of the people than ever before. The Saints are more arduously striving than ever to live up to the principles of our holy religion: while those who have been in the habit of doing evil, and will not repent, are leaving us as fast as possible. We hear something occasionally of the blustering of would-be-wise editors and politicians of other portions of the republic; but we know that the Lord rules, and that the destinies of all nations and people are in His hands; consequently we look upon the raging elements of political strife with a calm and untroubled eye, and anticipate the arrival of that day when all parties and nations shall be willing to acknowledge that God rules their destinies, and shall be willing to be governed by His servants upon the earth.

The question of our admission as a State, upon an equal footing with others, seems to cause considerable discussion, and many anxious forebodings in the minds of some, lest our abominable licentiousness and corruption spread over the whole United States, and Mormonism be the ruling "ism" of the age. The question arises in their minds, *how* shall this evil be cured? How shall this question of polygamy be settled? As some have said, these are questions that bother our most astute statesmen, with whom they are not so much questions of right, and even-handed justice, as of policy and expediency. "How shall we get around this question with the *least difficulty?*" So long as politicians look upon the question in this light, and strive to dodge or avoid it, instead of coming up like men and investigating its merits calmly and reasonably, and deciding upon them according to the principles of even-handed justice, it will always be one of difficulty, but if an opposite course be pursued, it is one of easy solution. We claim no more than is conceded to other States—the right of an equal representation in Congress, the right to enjoy an internal State government like others, and those natural and unalienable rights recognized in the Declaration of Independence as the heritage of every citizen:—"life, liberty, and the pursuit of happiness." I will quote further:—"to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness." These are the foundation principles upon which is reared the glorious fabric of our Union—the home of the oppressed of every nation, and so long as they continue to be recognized as true by the people of the United States, so long will every inhabitant thereof be protected in his rights; but when government ceases to secure these rights to an individual or a community, it is an evidence that it has departed from those glorious principles which have so long been the pride of Americans and the terror of European despotism.

Mormonism is increasing with a rapidity never before witnessed since the Prophet Joseph organized the Church in 1830, and yet it is only in its infancy. It contains elements of prosperity and greatness which will make it thrive and increase in spite of all opposition, indeed opposition is one of its great causes of success. The divine law of polygamy binds our hearts and interests together with a chain which death itself cannot sever, not only because all feel united in keeping the commandments of God, but when opposition is arrayed against that law, those who have obeyed it know that they are in for it, and there is no backing out. But "backing out" is no part of Mormonism. The Prophets and Apostles of God have far greater power and influence than ever before, and that it may ever increase is the earnest desire of Your brother, &c.,

JAMES H. MARTINEAU.

More of Utah Drummond.

THE last number of the Oquawka *Plaindealer* publishes another chapter in the history of this beautiful specimen of Black Democratic office-holders. It is known that Drummond carried with him to Utah a woman whom he represented to be his wife—leaving his lawful partner, the mother of his children, at Oquawka. Mrs. Drummond wrote to her husband, and in return received a delicate epistle from this woman, which is published in the *Plaindealer*, telling her that she must not write to *her* husband again.

We are no advocate of Lynch law; but if any human being ever deserved the application of a stout hickory, and a suit of tar and feathers, it is this same ex-Judge of Utah.—[*Quincy Whig.*

DIED,

AT Farmville Landing, near Lexington, Ray Co., Mo., March 8th, FANNY, wife of Elder Wm. Wanlass, of inflamation on the brain.

[We sincerely regret that this notice has been neglected.—ED.]

LIST OF PASSENGERS

Shipped per "Tuscarora," from Liverpool for Philadelphia, by Orson Pratt, Passage Broker, No. 42 Islington, Liverpool. To sail May 30, 1857.

Adults.	Children.	Adults.	Children.
Rasmus and B. Christiansen		Thomas Redman	
Anna Christiansen		James Jeffry	
Nils and Anna D. Petersen	2	Joseph Lythgoe	
Rasmus and J. Rasmussen	4	Joseph Andrews	
Jens and Bengta Larsen		John Briggs	
Johanna Larsen		Charles Nixon	
Maria Lunstrun		Levi and Sophia Atkin	
Nils and Martha M. Madsen	6	Edward and S. Thompson	5
Dedric and Kirstina Tunk		William Hayes	
Jorgen Tunk		John Hayes	
Jacobina Tunk		Daniel Powell	
Hansina Tunk		Elizabeth Bridge	
Dedricka Tunk		Edward Bridge	
Marcus E. Tunk		William and E. Stevens	
Elina J. Tunk	1	John and M. Morton	3
Cecelia E. Tunk		Robert Cunningham	
Martana Jensen		William Priest	
Soren and Maren Nilsen		William Slade	
Fred'k C. and B. Holst	3	Maria Bath	
Vorgen Jacobsen		Henry Bath	
Nils C. and Anna Larsen	2	Philip Bath	
Jens and Fredricka Larsen	7	James Tile	
Anna A. Hokborg	3	David Thomas	
Elsa and Johanna Nilsen		Joseph and M. Mead	3
Olief Cederstrum		William and E. Gillins	3
Sophia Ramsell		James Gillins	
Karl J. Spongberg		Ann Jones	
Anna Nilsen Lingren		Joseph and E. Stapleton	1
Soren and C. Petersen	4	Robert and Jane Dawson	3
Christen L. and A. Johansen	4	Elizabeth Mannings	
Maria Jensen		Jonathan and C. Dye	1
Anna C. Jensen		Susanna Dye	4
Odin B. and J. Hongs	1	Elizabeth Wright	
Ola and Nilla Tulsen		Allen and D. Rankin	
Hansina Simonsen		Ebenezer Miller	
Nils and Anna Hansen		John and Hannah Green	2
Nils and Anna Nilsen		Robert and Jane Reed	2
Hansina Nilsen	1	Alexander McQueen	
Jurgan and C. M. Smith	4	Elizabeth Notman	
Soren and A. V. Sorensen	4	William Sisson	
Mads C. and M. Jensen	3	Elizabeth Smith	
Peter C. and A. K. Jensen	2	Alice H. Smith	
Maren Christensen		Richard and Mary Mills	3
Maren K. Christensen		James J. Godler	
C. and M. Christensen	5	Alexander R. Godler	
Soren and A. M. Willardsen	5	James Coult	
Ola and Bengta Nilson	5	Ch. Beecroft	
Jens and H. Juransen		James Huish	
Pemilla Juransen		Henry Thomas	
Johanna Juransen		Karl G. and A. T. Maser	3
Peter and Nilla Tulsen		Fanny Reed	1
Anders Tulsen		Robert Gould	
Elna Tulsen		James and Ann Pitman	1
Peter P. Tulsen		Esther Puncheon	1
Anders and A. Isgreen	1	Samuel and Leborah Norman	3
Gustav Jensen		Charles Turner	
Anna Jensen		Edward Goddard	
Hanna Andersen		Sarah White	
Krna Monsen		George Cook	
Berta Jensen		John and E. Talbot	3
Bengt and C. Mabingren		Robert and E. Ross	1
Sven P. Mabingren		Jane Wright	
Lars and Elsa Larsen	5	William Wright	
Peter and Kirsti Andersen	1	Patrick Clouchartv	
Anders Nilsen		Margaret Wright	
Anders Andersen		Joseph and Sarah Sewell	1
Nils Andersen		John L. Allan	
Ingry Andersen		Joseph and Hannah Lapish	1
Karna Andersen		Jane Cowley	1
Jens and J. Johansen	4	Josiah Mason	
Anders and A. Jacobsen	3	Jonathan Needham	
Anders Nyborg		Robert Farnworth	
Jens and Anna Larsen	4	John Rutter	
Bengt Olsen		James Straw	
Kirsti Nilsen		Rasmus and M. Rasmussen	3
Karen Knudsen		Neils Knudsen	
Johan M. Rasmussen		Paul P. Poulson	
Peter and A. Christophersen	7	Ola P. and K. Sandberg	6
Karen Andersen	1	Lars P. and K. Thulsen	
Carl Oscar Christensen		Pemilla Thulsen	
Anna A. Wilhelmsen	4	Lars Olsen	
Anna K. Rasmussen	2	Niels Andersen	
Ragnhilda Hansen	1	Christen and S. Andersen	
Flora J. Rasmussen		Mads C. and A. K. Christensen	3
Karen and J. Christensen	2	Jens and K. Johansen	1
Ludvig P. Petersen		Ch. M. Tunck	
Sven Andersen		H. C. and M. K. Albrecksen	6
Anna Gabrielsen		Nils and K. Olsen	3
Anna K. Hostmark	2	Henrick H. Christensen	
Anders and E. Madsen	4	Ann C. Hanson	2
Ingry Hansen		Wilhelmina Petersen	
Bengta Jonsen		Silea Petersen	
Mary Lynch		Kirsti Andersen	
Elizabeth Mooney		Awke Svensen	
William and Eleanor Thomas	5	Julia A. Lund	
Henry and E. Bower		Johan H. and A. K. Rundgoist	2
Smith and C. Robinson	2	Haagen Andersen	
William and M. Thomas	6	John Newbold	
Betsey Spring	1	James Rough	
Thomas and A. Davies	5	John Rough	
Nathan and Ellen Sydall	8	William Bedford	
Ann and James Allan		Hezekiah and Mary Moor	
Betsey Allan		Thomas Bennet	
Isaac Hunt		Arthur Lewis	
George and E. Blasey	3	Naphthali Inglett	
Sophia Meeks		John Woodhead	
John and Mary Battershill		Harriet Barradal	
Eliza Tucker		William Mills	
Stephen Tucker		Joseph Cobley	
Robert and E. Day		George and M. A. Kent	5
Joseph and B. Taylor	1	Mary A. Horsfall	
Sarah Hardman		Emma Horsfall	
James and E. Cain	2	Mary Ballam	1
John Stringfellow		Caroline Willingbeck	2
Richard and E. Morris	5	Peter Svanneval	
Charles and S. Holt		Titus Turner	
Joen Bain		William Turner	
Mary Brown		Hannah Turner	
Elizabeth McKendrick	2	Agnes Christie	
Esther Marriott	1		

SUMMARY.

Adults, over 8 years of age	406
Children, over 1 and under 8 years	109
Infants, under 1 year	25
	540
Richard Harper, President of the Company (in cabin)	1
C. P. Wellingbeck, Steward	1
Joseph Reed, William Reed, } Cooks	2
—— Wilhelmsen, —— Wilhelmsen, } Seamen	2
Adolf Groenbeck, Carpenter	1
Total number of souls	547

RICHARD HARPER, President of Company.

JOSEPH STAPLETON, C. M. FUNCK, } Counsellors.

Notice to Subscribers

WE frequently receive remittances for subscriptions to THE MORMON, without the sender giving the name of the place he desires the paper to be sent to. Sometimes the name of the Post Office or town is mentioned, but not the county, and as there are several towns in some States by the same name, unless the county is designated we are at a loss to know where to direct the papers ordered. We wish all communications to us to name distinctly the Post Office or town, county, and State or Territory, as then there will be no mistake.

Notice.

THE Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of THE MORMON, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for THE MORMON should be addressed—Editor of THE MORMON, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. APPLEBY.

New York Wholesale Price Current.

Corrected to June 18, 1857.

ASHES—Pot....per 100 lb.	7 75	a — —
Pearl	— —	a 7 37
CANDIES—Stuart and Bussing's best, assorted		
Ordinary....per lb.	—	a —
	—	a —
CANDLES—Sperm....per lb.	—	a 42
Adamantine	24	a 26
Mould, tallow	13	a 15
COFFEE—Java, white	15	a 15½
Mocha	15½	a —
Laguayra	12	a 12½
Maracaibo	12	a 13
St. Domingo (cash)....per 100 lb.	10 62½	a 00 00
DRUGS AND DYES—Alcohol..pr. gal.	— 00	a — 74½
Alum....per lb.	— 2½	a — —
Arrowroot	— 45	a — —
Arsenic, powdered	— —	a — 2½
Asafœtida	— 5	a — 25
Borax, refined	—	a — 21½
Brimstone, American, roll	— 3	a — 3
do crude....per ton.	35 —	a 50 00
Camphor, crude....per lb.	— 00	a — 28
do refined	— 00	a — 33
Castor Oil, No. 1	1 20	a 1 30
Chlorate Potash	— 42½	a — 45
Cochineal	1 15	a 0 00
Copper—sheathing....per lb.	— 23	a — 27
Copperas....per 100 lb.	1 00	a 1 50
Cream Tartar....per lb.	— 26	a — 27
Gum Arabic, picked	— 16	a — 32
Gum Copal	— 8	a — 8½
Gum Myrrh, Turkey	— 00	a — 25
Iodine, resublimed	5 00	a 5 25
Ipecacuanha	1 12½	a 1 25
Madder	— 13	a — —
Magnesia	— 14	a — 16
Do calcined	— 30	a — 35
Nutgalls, blue Aleppo	— 25	a — 26
Oil Anis	6 50	a 0 00
Oil Bergamot	3 00	a 3 25
Oil Cassia	6 50	a 7 50
Oil Lemon	— —	a 2 25
Oil Peppermint	— —	a 3 75
Opium, Turkey	— —	a 4 37½
Otto Rose....per oz.	3 50	a 6 50
Oxalic Acid....per lb.	— 80	a — —
Phosphorus	95	a 1 05
Quicksilver	— 46	a — 00
Rhubarb, China	1 50	a 1 75
Salæratus	— —	a — 7½
Sal Ammoniac, refined	— 11	a — 12
Senna	— 11	a — 13
Shellac	— 14	a — 16½
Sugar Lead, white	— 13	a — —
do brown	— 9½	a — 10
Sulphate Quinine	2 00	a 0 00
Tartaric Acid	— —	a — 42
Verdigris	— 50	a — 75
Vitriol, blue	— —	a — 11½
DYE WOODS—Camwood..per ton.	115 —	a 150 —
Fustic	25 —	a 29 —
Logwood	— —	a 32 —
FLOUR—State, common...per bbl.	6 35	a 6 50
Michigan and Indiana	6 80	a 8 50
Genesee, extra	7 75	a 9 75
Rye Flour	4 50	a 6 50
Corn Meal	4 40	a — —
FRUIT—Raisins....per box.	4 75	a 4 80
Raisins, layers	— —	a 5 12½
Currants....per lb.	— —	a — 16
GLASS (American window)—		
6x8 to 8x10....per 50 feet.	3 50	a 2 75
8x11 to 11x16	3 00	a 4 00
11x17 to 12x18	3 25	a 4 50
20x26 to 24x30	4 25	a 6 50
31x40 to 34x46	5 —	a 9 00
GRAIN—Wheat....per bush.	1 95	a 2 00
Corn, round yellow	— 94	a 1 00
Barley	1 45	a 1 75
Oats, Western	— 65	a — 00
Beans	2 25	a 0 00
GUNPOWDER....per 25 lbs.	3 50	a 6 50
INDIGO....per lb.	— 75	a 1 40
IRON—Pig, Eng., Scot....per ton.	30 —	a 35 —
Bar, Eng. refined	57 —	a 00 00
Sheet, Russia, 1st quality..per lb.	— 13	a — 13½
Sheet, Eng.	— 3½	a — 4½
LEAD—Galena....per 100 lbs.	6 75	a — —
Sheet and Pipe	— 6½	a — —
LEATHER....per lb.	20	a 31
MOLASSES....per gal.	57	a 76
NAILS—Cut, 4d and 6d....per lb.	3½	a 4
Wrought, 6d and 20d	6½	a —
OILS—Olive..per bskt., 12 bottles.	3 30	a 3 62½
Olive, in casks....per gallon.	1 30	a 0 00
Linseed	— —	a — 80
Whale	— —	a — 85
Lard, winter	— —	a 1 15
PAINTS—Lead, red, Am....per lb.	—	a — 7½
Lead, white, Am., in oil	— —	a — 9
Lead do do dry	— 8½	a — —
Ochre, yellow, French, dry	1 25	a 2 00
Ochre, in oil	— 4	a — 6
Spanish Brown, dry....per cwt.	— 60	a — 75
Litharge....per lb.	— 7½	a — 8½
Vermillion, Chinese	— 90	a 1 05
Venetian Red....per cwt.	2 18½	a 2 50
RICE....per 100 lbs.	3 75	a 4 50
SALTPETRE....per lb.	6½	a 11
SEEDS—Clover....per lb.	— 11	a — 12
Flax, American, rough..per bush.	2 —	a 2 10
Linseed, Calcutta	2 00	a — —
SOAP—New York....per lb.	4½	a 7½
Castile	11	a 11½
SPICES—Ginger, Race....per lb.	5½	a —
Mace	60	a 00
Nutmegs	—	a 75
Pepper	—	a 11
Pimento	8½	a —
Cloves (cash)	10½	a 11
SUGAR—New Orleans....per lb.	9	a 11
Havana, white	13	a 14
do brown	10	a 12½
Stuart's crushed	—	a 14½
SUMAC, Sicily....per ton.	78 —	a 85 —
TEAS—Gunpowder and Imperial..per lb.	35	a 75
Hyson	30	a 80
Young Hyson	32	a 70
Hyson Skin	20	a 35
Black	22	a 50
TIN—Banca....per lb.	—	a 34½
Straits	—	a 34½
Plates....per box.	9 —	a 10 37½
TOBACCO	—	a 11
TURPENTINE....per 280 lbs.	3 62½	a — —
TAR....per bbl.	3 —	a 3 25
SPIRITS TURPENTINE...per gallon.	— 41	a — 42

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all th various branches of merchandise. mh24

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are he kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be j udged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the came now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the *laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là. Dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés!" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivété, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President of a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

Book Postage.

ALL Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound: Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articlesa ppertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers. fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
128 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts., ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis.
Where there always will be an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MAGUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

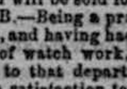
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

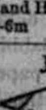
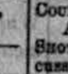
CHARLES HUELSENKAMP,
Wholesale Dealer and Importer of
GROCERIES, WINES AND LIQUORS,
Commission Merchant in all kinds of Produce.
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut,
10-1y ST. LOUIS, MO.

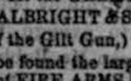
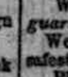
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

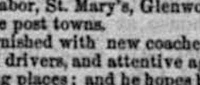
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, Mo. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI.
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.
ALEXANDER C. PYPER
Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of
OUT-FITTING GOODS,
in the City of Florence, Nebraska Territory, where all necessaries can be bought at the
LOWEST PRICES
west of the Mississippi River, consisting of
DRY GOODS,
both Staple and Fancy; and every variety of
GROCERIES AND PROVISIONS;
Nails; Iron; Glass; Queensware and Hardware.
Also,
LEATHER
and shoemakers' Findings, and the largest stock of
BOOTS AND SHOES
to be found on the Missouri River. Also,
HATS AND CAPS;
together with a complete assortment of
READY-MADE CLOTHING,
all of which is but a small part of the
THOUSAND AND ONE
Things which can be purchased of
feb14 ALEXANDER PYPER.

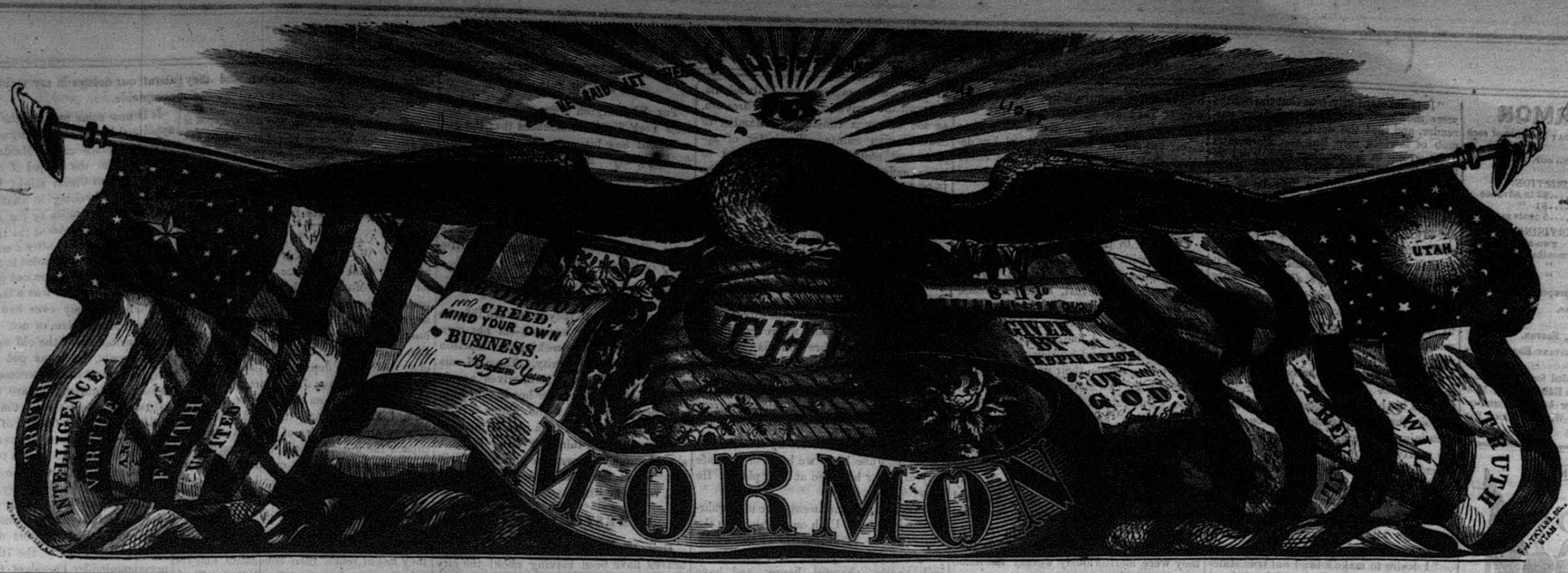
JAMES HAM,
WHOLESALE DEALER IN
PROVISIONS AND STAPLE GROCERIES,
No. 40 Second st., St. Louis, Mo.
Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

PETER SCHUTTLER,
WAGON MANUFACTURER,
Nos. 78, 80 and 82 Franklin street,
South-west corner of Randolph street,
CHICAGO, Illinois.
All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.
Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. ja9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 19. NEW-YORK, SATURDAY, JUNE 27, 1857. PRICE FIVE CENTS.

Poetry.

One By One.

BY CHARLES DICKENS.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength be to each,
Let no future dreams elate thee,
Learn thou first what these can teach.

Hours are golden links, God's token,
Reaching heaven; but one by one
Take them, lest the chain be broken,
Ere the pilgrimage be done.

Discourse

By President Lorenzo Snow, Tabernacle, Sunday Afternoon, March 1, 1857.

I AM not much in the habit of taking texts, especially of late years, and more especially since the commencement of the reformation. However this afternoon I think I will take a text, as a subject for the few remarks that I may make on this occasion, and that one was presented to me this morning when in conversation with Bro. Kimball, and that text is embraced in one word, which is Union.

I expect that a great deal might be said on this subject, and probably a great deal has been said, but more may yet be said, and that which intimately concerns us at the present time. If we would rightly understand things as they are, a more interesting subject could not be introduced at the present time, and it embraces a great deal more than what we should be enabled to say in one hour, or in one day. Unless that we go into the practice of paying more attention and more regard to the interests of others, we shall not get along as a people near so well as perhaps many of us have been anticipating.

In the Gentile world where the gospel first reached us, our manner of training, our habits and our education all went to influence our minds to look after self, and never to let our contemplations or meditations go beyond that which pertained to ourselves. In making any exertion that would in any way tend to benefit ourselves, to exalt ourselves, and assist us in amassing riches, or in gathering information that would conform or aid in the bringing about this object we considered we were doing first rate, for that was the object of life with us.

We then depended upon ourselves almost entirely, and thought that we should have means around us gathered for the purpose of securing ourselves from the evils that we found we were continually exposed to, in regard to poverty and in regard to the lack of friends. We were all looking within ourselves, we regarded our own dear selves in all our meditations, and directed all our exertions for our own individual benefit. This is what our parents taught us to a great extent, and it mattered, with us, but very little how or what course we pursued if we could gain those things we desired, if we could secure to ourselves those things which were necessary for our own comfort, and for our own individual temporal convenience.

This is the education of the world, and this is the way they are taught, this is one reason we have so much difficulty in acting upon the principles of union. Then it should not seem so very strange that the same feelings that were in the minds of the people around us, that were instilled into us by traditions, should linger around us at the present time, and become a blind or a barrier against receiving those blessings and privileges that we might otherwise receive, and be injurious to us when we receive the gospel and endeavor to become Saints of God.

I can discover that these things have extended, and spread themselves in the feelings and hearts of the Saints pretty extensively, and they act very powerfully in hindering the Saints from obtaining the blessings and privileges which it is their right to receive. Until these feelings are removed we shall be liable to be baffled in regard to the blessings that are promised to the people of God.

We talk considerably in regard to the principle of loving our neighbors as well as we love ourselves; we talk about it and we sometimes think about it, but how much do we really enter into the spirit of these things, and see that the difficulty lies within ourselves. We must understand that we have got to act upon certain principles by which we can bind ourselves together as a people, to bind our feelings together that we may become one, and this never can be accomplished unless certain things are done, and things that require an exertion on our part. How would you go to work to bind yourselves together? How would a man go to work to unite himself with his neighbor? If two men were associated together who had never been acquainted, how would they go to work to secure each other's friendship, attachment and affection one towards another? Why something would have to be done, and that not by one party only, but would have to be done by one as well as by the other. It would not answer for one to do the business alone; it would not do for one to answer those feelings and do the work himself, but in order to become as one in their sentiments and affection—the action of both would be requisite.

Now it is so ordered and so arranged that we are dependent in a great measure one upon another. For instance, take us as a people, we are dependent upon a Being that is above us to secure our peace, our happiness, glory and exaltation; we are individually dependent upon the exertions of an individual who is above ourselves.

For instance, we are all dependent upon Jesus Christ, upon his coming into the world to open the way whereby we might secure peace, happiness, and exaltation. And had he not made these exertions, we never could have been secured in these blessings and privileges which are guaranteed unto us in the gospel, through the mediation of Jesus Christ, for he made the necessary exertions.

In order to accomplish the gathering of Israel out of Egyptian bondage, there had to be something done to liberate them from their thraldom, and this something had to be done by a higher power, by an individual that had more wisdom, more intelligence, more understanding, and more power and means within his hands for the purpose of securing those blessings which they needed. They never could have got out from their difficulties nor from their bondage unless this power had been exerted by one who had more intelligence, more knowledge, more information in relation to the means of their deliverance.

It is just so in a thousand other cases; there has to be a power exercised for the benefit of the people, there has to be exertions made, and they never can receive the blessings and privileges that are for them unless those exertions were made by an individual possessing more knowledge, more wisdom, and greater power than themselves.

Jesus on a certain occasion, speaking to Peter, said to him, "Simon Peter lovest thou me?" he answered that he did. Well then, replied Jesus, "feed my sheep." Jesus interrogated him again, saying, "Simon Peter, lovest thou me?" Peter answered, "I do Lord." Jesus said unto him, "feed my lambs." In this case we perceive there was an exertion to be made for the benefit of those that had not that power and information, but this alone is not sufficient.

Had Moses, for instance, having done all that he did, had he delivered Israel from Egyptian bondage, and having done all that he could and all that mortal man could do for their redemption, having done all in his power, and been willing to lay down his life and to sacrifice every thing that he had to accomplish that work, would he have secured the people to himself, and have brought about that union which was so necessary without any exertion on their part? No, most assuredly it would not have been accomplished, for there had to be a return, an exertion on their part, in order to secure that union and that love, and to secure that fellowship between them and him, which it was necessary should exist; and so it is in reference to Jesus Christ, though he has sacrificed himself and laid the plan for the redemption of the people, yet unless the people labor to obtain that union between him and them, their salvation never will be accomplished. Thus we see that something has to be done by either party in order to secure each other's friendship and to bind us together as a community.

Now let an individual possess information and intelligence, and let that individual be one who holds the holy priesthood, a man who has been in the church for years and years; let him be one that is filled with knowledge and understanding, and let him go to work and look about him, or in other words let him consider there are others around him that are less favored than himself, and that they are not all so strong, nor so forward in the blessings and graces of the gospel as he is. Let him reflect that those around him desire the intelligence and blessings that God has given him through his greater experience in the things of the kingdom: then begin to impart that information to those around him, and to communicate his strength to those that are weak, and shadow forth his light to those who are in darkness; then, so far as regards himself, he is doing that which is necessary for him to do to secure their good feelings and affections to himself.

But let him take the opposite course, and think of improving his own dear self, and that there is only himself to be saved, that all he has to accomplish is to secure life and salvation for himself, and only think of his own sins, to reform himself and to take care of himself. A man who takes this course is going upon a principle that will always keep him bound up and contracted in his feelings and contracted in his views, and will never accomplish the thing that is desired.

As for instance you let an individual keep his ideas and knowledge to himself, in going on to acquire any information in relation to any particular branch of study or business, will he ever accomplish the thing that is required?

A great many pursue this course in reference to their mechanical skill, but this is not the right way.

In pursuing any kind of study a man has to continue to work, and after going through one course he has to go through again, and keep to work in order to make himself master of them, and he never will master them near so well as by communicating his information while engaged in gaining it. Let him go to work and gather up his friends and endeavor to give them the same knowledge that he has received, and he then begins to find himself being enlightened upon those things which he never would have known unless by pursuing that course of teaching and imparting the information he is in possession of unto others. Any one that has been a school teacher will understand me well upon this point.

So you perceive that he who indulges in this narrow contracted kind of feeling, instead of benefiting himself in keeping the knowledge he possesses within himself, he is the loser in considering that by keeping all he has received to himself he would be exalted in spirit, in knowledge and intelligence.

Let a man remember that there are others that are in darkness and that have not advanced so far in knowledge, wisdom and intelligence, and let him impart that knowledge, intelligence and power unto his friends and brethren, inasmuch as he is further advanced than they are, and by so doing he will soon discover that his mind will expand, and that light and knowledge which he had gained would increase and multiply more rapidly.

I have heard Bro. Kimball state that when he was very much downhearted he would find somebody worse than himself and endeavor to comfort him up, and by so doing he would comfort himself, and increase in spirit and life. It is upon this principle that I am speaking.

If you want to secure the friendship and affections of your friends go to work and comfort them with that light which you have received, remembering those blessings came down from God, and that by doing this you are only doing what every man should do.

Those of you who have got the priesthood, go and make friends among the individuals by whom you are surrounded; or select one and try to start his feelings, his faith, his circumstances and his mind and try to enlighten them and if they are sinners, endeavor to save them from their sins, and bring them from their bondage in which they are placed to participate in the light and liberty which you participate in, for in this way you can do good through the information which the Lord has imparted to you. In this way you will discover that their minds will be drawn out towards you, and their affections will be gained and centered upon you.

In order that this thing may be accomplished and in order that those blessings which are necessary may be secured, and that the feelings and faith that we want as a people may be secured to us, we have to go to work individually and more anxiously, more ambitiously than we have done before to bind each other's feelings together.

Now for instance, take a shepherd who has charge of a large flock of sheep: he goes into his field and his flock hastens to gather around him, and follow after him. How is this accomplished? The shepherd has gone from day to day and from time to time with plenty of salt, and they discover that he has it with him every time he makes his appearance, and that he has those things that are necessary to supply their wants. They learn by experience that he has looked after their welfare, and they appreciate his kindness; it is a good deal so among men.

If you will allow me to carry out the figure, tho' perhaps it may not apply quite so well as some other, but it is the one now upon my mind. You let the President of your settlement, or the Bishop, or President Brigham Young for instance—continue to administer incessantly among this people, and let them do all that individuals will call upon them to do; they will be worn down, and as brother Kimball was speaking, unless there is something done by the people as a return for that which is done by those men there never will be a perfect people, but will be very far off from perfection. And it is still more so in regard to the cultivation of that feeling which is necessary for us to have one for another.

In regard to the shepherd's flock of sheep what do they do in reference to making a return for the good that is done to them? Is it sufficient for them to return one tenth part of their wool, which would be a very great source of benefit providing they only give that? If one of them could speak and say we will give you one tenth part of our wool for the purpose of manifesting unto you our gratitude, would not that be a very good and proper acknowledgement?

But they do more than this, they do as Bro. Kimball was speaking, they put everything into the reservoir, they return their entire fleece. This secures a very good feeling in the shepherd or in the bosom of the farmer towards the sheep that he had been administering to, and they find themselves, after the next year comes round, in possession of a great abundance.

Well, I was thinking of these things as Bro. Kimball was speaking this morning. If the people had confidence in the things which are taught, and they would let their minds expand, and throw in their substance for the establishment of Zion and the extension of the kingdom of God, they would learn that it is the very principle upon which they would receive stores of those things which they are after.

But there is a fearfulness in the minds of the people, they are afraid to trust their substance in the hands of the Lord, but if we expect acts of kindness and affection; if we understand our true position and want to secure the affections of the Almighty and all good men so that they will be bound to us we have got to do something that will secure to us those affections, and other manifestations of that kindness which we have previously participated in.

If individuals would look upon this principle as they should look upon it, view it in its proper light they would take much more pains than they do, for they would see the necessity of binding the feelings of their brethren together, they would see and understand the importance of this more than they do at the present time, and they would enter into the spirit of it. We might carry this principle into families, and illustrate upon it quite largely.

For instance, if you ever secure a union in any family in Zion, if you ever secure that heavenly union which is necessary to exist there you have got to bind that family together in one, and there has got to be the Spirit of the Lord in the head of that family and he should possess that light and that intelligence which if carried out in the daily life and conduct of those individuals, will prove the salvation of that family, for he holds their salvation in his hands.

He goes to work and associates his feelings and affections with theirs, as far as lies in his power, and endeavors to secure all those things that are necessary for their comfort and welfare, and they on the other part have got to turn round and manifest the same feeling, the same kindness and the same disposition, and to the utmost of their ability manifest feelings of gratitude for the blessings which they receive.

This is necessary that there may be a oneness of feeling, or oneness of sentiment and a corresponding affection, that they being one may be bound together in this way. Now it is just the same in regard to ourselves as neighbors, as Saints of God, as individuals that hold the Priesthood, and that have traveled in the light of truth and got the power of God upon them, and who know what Salvation is.

The things of God have been revealed to this people that they may go to work and obtain more faith and more confidence in God than any other people upon the face of the whole earth. We have to eat, drink, and clothe ourselves, as well as other people, but in gaining these things we should regard sacredly each other's rights. When two individuals are bound together, as they eventually must be if they ever stand in the presence of God, rather than to take a course to injure each other's feelings, when they are united as they should be, and as they will be, they would sooner have a limb severed from their body, they would sooner suffer anything that could be executed upon them than to disturb or hurt each other's feelings. There would be the same love that existed between David and Jonathan. Before David would do anything to disturb the feelings of Jonathan he would have suffered a hundred-fold of trouble to come upon himself. I think we sometimes pass by those things which are of such great importance. I often think of the little anecdote that is recorded in the Bible about the sons of the Prophets. On a certain occasion when the sons of the Prophets were cutting timber, it appears that the axe fell off the handle into the water, and it seemed there was a great disturbance in the feelings of the young Prophets. Why, says one, "master, the axe was borrowed," and it seems there was quite an anxiety about the axe on account of its being borrowed property. I have thought that had the circumstance transpired in these days the expression would have been on this wise, "O it is no matter, master, the axe was borrowed." But in those days they had feelings in regard to their neighbors, and in consequence of this the power of God could be manifested for the purpose of raising the axe from the bottom of the water. Thus we see they had feelings of interest for the welfare of their neighbors, and friends as well for themselves.

Now an individual in order to secure the highest and greatest blessings to himself, in order to secure the approbation of the Almighty, and in order to continually improve in the things pertaining to righteousness he must do all things to the best advantage. Let him go to work and be willing to sacrifice for the benefit of his friends. If he wants to build himself up, the best principle he can do it upon is to build up his friends. This is the same principle I wish to refer your minds to in relation to the master who wished to make himself perfect in those sciences which he had partially studied, and he did it by communicating to his scholars that information which he had obtained, and he did it again and again, and by teaching them he improved himself.

Your brethren who are going forward in any undertaking, and who want to get rich, and who want to make large farms, to get many wives and to extend your household and your popularity, you make up your minds to make your wives comfortable, to feed and clothe your children and do those things that are required of you, but while you are engaged in this let your minds be expanded to comprehend and look after the interest of your friends who are around you, and where it is in your power to secure benefits to your friends do so, and in so doing you will find that those things which you need will come into your hands quicker than if you labor entirely to secure them to yourselves independent of regarding the interests of your friends. I know this is a good and important principle.

Now if a man has been blest of the Lord, and has got information from the eternal world, has been endowed with much grace and knowledge from on high, and is one to whom the Lord has imparted many great and glorious blessings, when he comes in contract with his friends who are around him, and who have not had this advantage and this experience, if they in their arrangements should run across his track let him exercise those godly feelings which will tend to secure their confidence and good will. And just so far as he exercises them above that of his fellows he exhibits the education that he has received in the principles of righteousness, and just in proportion as a person does this to those who are ignorant around him, just in that proportion will he secure the good feelings of those individuals; it cannot do otherwise. Peradventure in a future day when through the mercy of the Lord that darkness is taken away, and they receive the knowledge that you have, they will discover that you have acted upon the principles of mercy and salvation, and in consequence of that you secure their good feelings, their faith, their prayers and their confidence; this is upon natural principles. You will find that wherever you exhibit a feeling of brotherly love you secure that brotherly friendship and kindness which is so desirable. I can refer you to your own experience in this; I can think of a thousand instances of the kind. I can think of thousands of instances where brother Brigham and brother Heber imparted to me certain knowledge and blessings under certain circumstances then surrounding me; I remember them, they are fresh in my memory, and those acts have secured a feeling in my bosom that never could have been there had not those acts of kindness created it. You take the same course and so far as you have exercised yourself in the priesthood, and secured the blessings and knowledge of your priesthood, you just may work for your friends upon the same principle, and if you consider the circumstances by which they are surrounded and act so far as may be consistent with your calling, and if they have got the spirit that is wrong and that you perceive would lead to apostacy go to work and see what they want, and see what portion of information you can impart to them. If they want those things that are good and you see that through their misfortune and weakness they have got into darkness, try to get that spirit from them, and you will discover when they have overcome the evils of their nature, and secured their salvation, you will find that you have bound their feelings to you in such a way they never will be severed, and when you need a manifestation of friendship you will always find a friend in time of need. Now this can be done, but not without some self-sacrifice. We have just got to feel, brethren, that there are other people besides ourselves; we have got to look into the hearts and feelings of others, and become more godly than we are now.

We should be bound together and act like David and Jonathan as the heart of one, and sooner let our arm be severed from our bodies than injure each other. What a mighty people we would be if we were in this condition, and we have got to go into it, however little feelings of friendship we may have in exercise at the present time. I can just tell you that the day will come when we must become united in this way if we ever see the presence of God. We shall have to learn to love our neighbors as we love ourselves. We must go into this, however far we are from it at the present time, yet no matter, we must learn these principles and establish them in our bosoms. Now this I can see clearly, and that is the reason why I talk about these matters in the style in which I do, for I wish to plant them in the minds of the Saints, and to have these things among their every day feelings. I see that some of the Saints are laying a foundation to destroy the confidence of their brethren. If a person will allow himself to fall into temptation of this kind because others do, and to transgress the law of right, to come in contact with things that pertain to the rights of his brethren, and trample upon the interest of his brethren, he may see the day that he will repent in sorrow and not have forgiveness as soon as he would like.

Now let a person trample upon the interests of Bro. Brigham, while he is endeavoring to do him good, would he not find that his confidence in God is departing? A man that would do this would just as soon trample upon the rights of the Lord, for he is doing this, and the man that will trample upon the rights of his brethren, no matter who they are, he will trample upon the rights of any man, if he can do it and get along without being particularly punished. If in our movements and dealings with each other we are seriously tempted in these matters, we have got to know that it is our business to learn to secure the peace and happiness of those who are around us, and never take a course to trample upon the feelings and rights of our neighbors. Let a man go and trample upon the rights of a brother and how long would it take him to destroy that feeling of confidence that had heretofore existed between them? And when once destroyed how long will it take to establish that feeling which once existed between them? It will take a great while. This is what we have to place our eye upon; I feel it so; in all our thinking, in all our movements and in our secret meditations we want to let our minds reflect upon the interests of all around; and to consider that they have rights and privileges as well as ourselves; we ought to have this firmly established in our minds.

Now you take a man who is continually looking after the interests of the people around him, and let him feel to bless anything and all things that belongs to his brethren, and he will in this way establish happiness in himself and around him. Let a man take the opposite course and instead of blessing and laboring for the benefit of others, find fault and pull down, will he make the same improvement? Assuredly he will not.

I think the people are very good and that they feel first rate towards Bro. Brigham and the general authorities of the Church, they feel to bless them all the time. At the same time they do not feel in the way I think they might feel; but they feel like blessing and actually do have a first rate good feeling, especially when filled with the good spirit as they have been of late. They have not been accustomed to make any sacrifice of a temporal

Continued on Third Page.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4	3 months	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, EDITOR.
W. I. APPLEBY, ASSISTANT EDITOR.

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, JUNE 27, 1857.

A Friendly Word With Life Illustrated.

A few weeks since we published on the front page of our paper an article from *Life Illustrated*, entitled—"The Mormons, Who and What They Are, and What They Propose." A subsequent number of that paper contains a second article on "The Mormons," to which our attention has been directed. Of the first, we said that it was "a very fair article;" but of the second we regret that we cannot say even that much. The publishers seem dreadfully afraid that our short favorable notice of them, as publishers, "enterprising men" and "reformers in their line," would lead any one to suppose that something like an *entente cordiale* existed between them and us. If we published entire the first article, because it was not "tainted with hell fire and brimstone"—as articles generally are about Mormonism—the exclusion from our columns of the second notice will readily lead to the inference that we cannot pay it the same high compliment.

Our favorable notice of Messrs. Fowler and Wells has been entirely perverted. Our language was, we think, sufficiently simple and clear to indicate our appreciation, as we then thought, of their honesty, as *petits* historians and the direction where, we believe, they had dilligently labored with some advantage to *themselves* and others. We were charitably disposed to regard their "inaccuracies" in the first article on "The Mormons," &c., as "not intended;" but that we had a too exalted opinion of their honor is quite possible, and, judging from the second scratch of their pen, we think it quite probable. In acknowledging, however, the probability of our error, we willingly confess that, in spite of all the fighting which the wickedness, malignity and misrepresentation of our enemies require us to engage in, by way of self-defence, we are ever disposed to attribute to men good motives, where we suppose that we can discover any indications of fairness, more frequently than a subsequent relationship and closer acquaintance has confirmed; but, with it all, we prefer to change our good opinion of a person, as in the present instance, than hastily conclude that all men are continually wicked. In justice to the gentlemen we will give them credit for correcting the salient and only error we pointed out to them in their first article; but it would have afforded us much pleasure could we have said that the correction was *freely* made.

"The *Mormon* is not far from the truth when it asserts that the 'Prophet,' Joseph Smith, and his brother, Hyrum, were 'assassinated in prison,' and we accept its correction of the intimation in our first article that these men were 'taken from jail and executed.'"

What necessity is there for saying "*not far from the truth!*" It would have reflected more honor on the repentant to have confessed freely the error than to bring it out with such a statement. They were assassinated, and every intelligent person who knows anything of the bloody deed, knows that it was a *premeditated* assassination. We are ashamed to think that men, with the claims to public confidence, of the stamp of Fowler and Wells, would so far allow the present excitement to prostitute their pen and lead them to seek to shuffle, and dodge away from the facts of history and call the cold blooded murder of such men, unconvicted of any crime, "simply the effect of a popular outbreak," "to be deplored," but "by no means a singular occurrence." To drag a line of truth from some journalists is apparently as painful an operation and causes them as much twitching, twisting and expectorating as if they were subjected to the operations of dentistry.

The writer in *Life Illustrated* says:

"It is substantially true that the Smiths were murdered after their voluntary surrender, and that the deed was done by a mob of lawless men, but the *Mormon* is quite wrong in denouncing Gov. Ford as the instigator of that act."

Whatever our opinions may be of the part played by Gov. Ford in that dire tragedy, one thing is certain that we did not say that he was "the instigator of that act." Of his course we have a deep-rooted opinion; but as we have not expressed it and the writer in *Life Illustrated* only charges us with saying and not thinking the quotation of our words are sufficient to show that his purpose was misrepresentation. In the article in THE MORMON referred to, we said:

"They were assassinated in prison, though Tom Ford, the Governor, had pledged his honor and that of the State of Illinois, that their persons would be secure from injury or insult: a promise made to the martyrs and to their friends, after the Officers of the troops had pledged themselves to the Governor to defend the lives of these worthy men."

In his proclamation from Quincy, Ill., two days after the assassination, Gov. Ford says:

"I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths, Joseph and Hyrum, have been assassinated in gaol, by whom it is not known, but will be ascertained. I pledged myself for their safety; and upon the assurance of that pledge, they surrendered as prisoners. The Mormons surrendered the public arms in their possession; and the Nauvoo Legion submitted to the command of Captain Singleton, of Brown county, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock that the Mormons were peaceably disposed, and to allay jealousy and excitement in their minds. It appears, however, that the compliance of the Mormons with every requisition made upon them, failed of that purpose. The pledge of security to the Smiths was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honor by a unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could to disgrace the State and sully the public honor."

The foregoing extract from Gov. Ford's own pen certainly sustains what we said on the subject. Our neighbor must get into the habit of being correct.—Take it back.

As *Life Illustrated* has already made an important correction about the assassination in Carthage jail, we beg to submit for reconsideration the paragraph of the second article wherein it is stated that:

"Joseph Smith fired at the first man, one Willis, who entered the room in which he was confined, and broke his wrist."

It is a pity to see so many efforts at misrepresentation. The idea conveyed by the paragraph alluded to, is, that Joseph was the first to fire and was afterwards shot "in attempting to escape by the window." Now the writer must have known better, or, if he did not know better, he ought not to have written on the subject, for only ignorance or wickedness would lead him to pen such a statement. The mob or "the militia force of two hundred men" sent a shower of balls through the door, and killed Hyrum Smith before Joseph drew upon them the only pistol they had in prison. He fired on the crowd of blood-hounds coming up the stairs after they had fired and slain his brother, and not as *Life Illustrated* states for its own purpose of misrepresentation.

In is stated in the article to which we reply that we had paid "a high compliment to the fairness and impartiality of this paper;" but that is another misrepresentation for an obvious purpose. Our allusions were to Messrs. Fowlers and Wells "as writers on general instruction." We are considerably acquainted with their published works; but only very slightly with the newspaper that bears their name, and we are not fully satisfied that the offensive article before us is from the pen of either—if in this we are also mistaken we will plead guilty again to our weakness and destroy the last vestage of our good opinion of them. The writer, whoever he may be, seems to feel bad at being corrected by us, and, between wounded pride and apprehension of it being considered he "intended to cast a favorable light upon the Mormon business," he jumps right into the midst of the present popular charges against His Excellency Governor Young and the Mormons in Utah with such hearty good will that he certainly now clears his reputation of "even the appearance" of anything like favor for the Mormons, if any one ever suspected him of that awful crime.

We have so often replied to the present charges about rebellion against the goverment, making arrangements with the Indians, stirring them up to acts of violence against the Gentiles, that we let them pass without further notice. It is, however, new to us that President Young "knows no fear of God or man." Men he fears not, and asks no favors from them, certainly; but if one man upon the earth fears the God of Abraham more than another, that man is Brigham Young. His whole life, his word and his actions, show that he not only fears God but trusts in Him. Nothing but the fear of the Most High, his unceasing desire to serve Him in the hope of a glorious resurrection with the Just, would keep him in the rugged, thorny path in which he walks.

The writer says that "the aim of the Mormons is universal rule, and to this tend all their energies, and they will be content to wait a century, if once sure of their way." They are sure of their way and will wait as long as the Lord wishes them; but come it will—the Lord has decreed that righteousness will yet cover the earth as the waters cover the mighty deep.

Visit to Connecticut.

PURSUANT to previous appointment, in company with Prest. A. M. Cannon, of the Philadelphia Conference, we left here on Saturday afternoon last, to hold a preaching meeting near Northfield, in Connecticut. We arrived there on Sabbath afternoon following. A fine congregation, consisting of ladies and gentlemen, were present, and gave us their undivided attention for some two hours that we addressed them. Our subject was on the "Apostacy of the Church" and the Restoration of the Gospel by the Administration of a Holy Angel, according to Rev. xiv. 6, 7. All appeared well pleased with what they had heard, and behaved themselves as if they knew in what becoming manners, good breeding, and treatment to strangers, consisted, not merely nominal, but in reality; for their behavior showed conclusively that they were meritoriously worthy the name of ladies and gentlemen,

They wish to hear both sides—for and against us—and then decide for themselves. This is all we ask of anyone, and not condemn us unheard. We believe there are some honest souls in that neighborhood, unfettered by priestcraft—or false tradition—who are not afraid of calumny or the finger of scorn when convinced of the truth, and independence enough to embrace it.

We sincerely hope they will investigate, comprehend, and understand the principles of salvation as revealed from Heaven in these days, obey the same, and be prepared to have a part in the First Resurrection and an inheritance in the celestial kingdom of our God.

A meeting was published to be held at the same place on Sabbath, July 5, at 2 P. M.

In the evening Prest. Cannon preached near Westport. Good attention was given to his discourse by those present; but some outside behaved as though they had been "drove up" instead of their being "brought up," which no doubt they were. Good breeding, and becoming manners are, like truth, in these degenerate times, scarce to find; and wherever they do exist, they command our respect and admiration.

On Monday morning we returned to New York. Prest. Cannon left Westport for New Haven on business, and will return to New York, and thence to Philadelphia during the present week.

Fourth of July.

THROUGH a pressure of other matter the following communication was crowded out of our last issue:

WESTPORT, CONN., June 17, '57.

PREST. APPLEBY—*Dear Brother:* In behalf of the Westport and Norwalk Branch we tender you, and through you, an invitation to all the Saints under your presidency to meet us at Norwalk on the 4th of July, to celebrate the anniversary of American Independence.

All those who anticipate coming should take the New Haven train, which leaves New York at 7 o'clock, A.M., from the corner of 27th street and 4th ave. The cars will leave Norwalk at 5 1-2 in the afternoon, so that all who wish to return the same day can do so. The Saints east of the Westport and Norwalk Branch will make their arrangements to meet the Saints at Norwalk about the same time as those who arrive west. At the arrival of the Saints, we intend taking a sloop at South Norwalk, and proceed to an island in the bay known as the Nauvoo Island, which was so christened a number of years ago by the Gentiles on account of the Saints holding their festivals there.

We intend to furnish the brethren and sisters who may honor us with their company with a regular "Yankee clam bake."

An oration will be delivered by Prest. W. I. Appleby, also addresses by Elders Angus M. Cannon, T. B. H. Stenhouse, Dr. Clinton, Prest. Wm. H. Miles, and others. The Declaration of Independence will be read by Prest. Cannon. The band and choir will be conducted by Elder C. R. Savage.

President, E. R. YOUNG.
Secretary, JOSEPH BOUTON.

[The fare by rail will be $2, there and back. A steamboat for Norwalk leaves the Catharine street slip on the previous afternoon, at half-past two; fare 50 cents.]

Arrivals.

ELDER PETER HARROCKS arrived in this city on the 14th inst. from Great Salt Lake City, which he left on the 1st of May. He is on a mission to England, but will stay here till the arrival of the other missionaries appointed to that country. Elder H. is in excellent health and buoyant spirits, is doing considerable fireside preaching among his relatives, who have not, fortunately for his comfort and convenience, sipped at the venomous cup of bigotry and persecution that is so freely handed round at the present moment.

Elder Christian Hyer arrived here on Saturday from the West. He was appointed a mission at Great Salt Lake City in the fall of '55, to labor among the Scandinavians in the States. He has labored extensively in Illinois and Wisconsin among his countrymen, and preached when and where he had opportunity, and has had considerable up-hill work. He is now, by the appointment of President Erastus Snow, *en route* for Philadelphia, to await the arrival of the ship *Tuscarora*, as she brings a considerable number of Scandinavian Saints. His letter of appointment states: "He is appointed to labor among the Danish Saints in the United States, and is fully authorized to regulate and set in order the Branches, as he may be led by the Holy Ghost."

We are glad to see Elder Hyer in our midst, and believe that he will be a blessing to his countrymen, if they give diligent heed to his counsels and reduce them to practice. While in the eastern States, he will labor under the direction of President Appleby, and wherever he may be, will doubtless throw in his moiety of labor for the well-being of the cause in general.

Arrival at St. Louis of the Missionaries from Utah.

BY letter from Elder Henry Lunt, dated St. Louis, June 16th, we learn of the safe arrival of our brethren at that place. He says:

"Yesterday some twenty-five missionaries arrived from Utah on missions to the States and to various parts of the world. They crossed the plains with hand-carts, look hearty, cheerful, happy, and have brought a good portion of the spirit of Zion with them."

Should our paper with the notice of the Fourth of July fixing in Connecticut meet the eye of those destined for this part of the world, or those passing here we hope they will arrive in time for the "clam bake."

The New York Police Squabble.

GOTHAM has got over the rough of the police squabble. The City-Hall is restored to its usual quiet, and the "M. P's" are lounging about the streets and squares in their proverbial laziness. The remainder of the "revolution," "insurrection," "miserable fizzle," or whatever a partisan may choose to christen it, has got to be accomplished by the gentlemen of the law. Mayor Wood is likely to slip out of the charge against him for resisting Coroner Perry's warrant of apprehension. His Honor did'nt know what the Coroner wanted, and some dozen are ready to make affidavit that he kept his mission secret; and, therefore, His Honor's refusal to see *Coroner Perry*—as that gentleman understood himself to be at that moment—was only intended for *Mr. Perry!*

The constitutionality of the "Metropolitan District Police bill" that has caused all this confusion, hubbub, and broken heads is before the Court of Appeals at Albany. Both parties have been heard, and both are sanguine of a successful verdict. The Black Republicans seem to have the largest dose of faith. The decision of the Court is expected during the present week.

Senator Douglas on Utah.

THE Hon. Stephen A. Douglas, Senator from Illinois, has been on a visit to Springfield, the capitol of the State, and "at the request of the grand jury in attendance upon the United States Court," has delivered an address, or as he expresses it, "he was requested to discuss" the three absorbing topics of the day—

"The present condition and prospects of Kansas.

The principles affirmed by the Supreme Court of the United States in the Dred Scott case.

The condition of things in Utah and the appropriate remedies for existing evils."

A proper notice of his statements and argument on Utah must be reserved for next week, as the evidently prepared report of his speech has only reached us after sufficient copy for the present issue of our paper was in the hands of the typos. There is, besides, nothing in it that will spoil by keeping it eight days in the dark, indeed, had it always remained there the world might have wagged on as before without experiencing any very great inconvenience, or been subjected to the horrors of a famine for knowledge. The Senator has, however, spoken and the sounds have been re-echoed East, West, North and South; his elaborate and very eloquent speech has been extensively commented upon and still is before the public; we think, however, that a word in THE MORMON next week will be soon enough.

Clear the Track.

THE editor of the New Orleans *Commercial Bulletin* has had the honor of a visit from McLean the murderer, and gives the following gratuitous advice—gratuitous, we presume, as the editor is not likely to have drawn on a Mormon purse for his trouble, and being "hail fellow well met" with McLean, whom he calls a "gentleman," we guess he gives his advice "free, gratis and for nothing." Here it is:

"We advise Mormon spies here, as elsewhere, to give Mr. McLean as wide a berth as possible. His company to them will prove extremely disagreeable, to say the least of it."

We don't doubt that the murderer wants "as wide a berth as possible"—perhaps some power has recalled to his remembrance the law of the Almighty:—"Whosoever shedeth man's blood by man shall his blood be shed." "A wide berth" will doubtless be very desirable, as the contrary might "prove extremely disagreeable, to say the least of it," to both the cursed of the Almighty and the avenger. Reflection on this may improve the peace of mind of the murderer, it is, at least, given with the same kindly feeling for his interest as that in which the *Bulletin* gives his to the Mormons.

A Cure for Polygamy.

THE Washington correspondent of the New York *Tribune* announces that the government has hit upon the effectual cure for Polygamy. He says:

Washington, June 24.

"It is semi-officially announced that certain Mormons will be hanged for treason, but not punished for polygamy."

String them up! At least try it. Make your gibbets; but don't forget the little story of Haman and Mordecai.

Mrs McLean.

THIS unfortunate lady is, we are informed, pursued by her enemies—of her own household—who are seeking to imprison her on the plea of insanity. The St. Louis *Sunday Herald*, June 16th, gives an account of their chase after her in that city, and her escape on to the plains. It is very desirable to get up a plea of insanity—she can tell a thing or two—McLean should pursue her over the plains—he will get "a wide berth" there, or a narrow one, just which he likes.

DOMESTIC SUMMARY.

GEN. WM. WALKER and the Nicaraguan braves have been moving about the city during the last eight days in a sort of half-public, half-private style, closely attended by reporters who jot down where they sat for photographs, where they took a sandwich, a glass of wine, or a cigar, and where they spent their evenings—with Wallack or Laura Keene—and what they said when called on for "a speech" between acts. The gist of Walker's addresses has been thanks for American sympathy and back again to Nicaragua. He plays very successfully the Napoleonic—say little.

Commissioner Reed has had a "complimentary dinner" from the citizens of Philadelphia previous to his departure for China. His response to the complimentary toast, which was "drank with great enthusiasm," was very nicely put together, and as intended it should be, pleased marvelously the Philadelphians who heard it—we are a big lot of folks.

Governor Walker of Kansas got out his message some weeks ago, and to this has added "a speech" at Topeka. He was sore on the Free State "let-alone" policy, sustained the administration who sent him, and avowed, over and over again, his determination to see fair play at the ballot box, and that he should contend for the Constitution, shortly to be framed by the Convention of delegates, being submitted to the vote of the people.

Two days after the Territoral Governor's speech, Charles Robinson, the "Free State Governor," sent in his message to the Free State Legislature of Bleeding Kansas, assembled at that same Topeka, reiterating past grievances and expressing the determination to stand for their rights, and die in their defence if need be. He handles roughly Gov. Walker's message, and has caused a regular glorification among the "nigger worshippers."

FOREIGN SUMMARY.

PRUSSIA and Neuchatel have about terminated their differences. If the feeling of the Swiss people may be judged from the sentiments of the Chief who put down the insurrection at Neuchatel, they would have preferred a brush with the Prussians to a diplomatic arrangement, of the nature of which they have been kept in the dark.

Spain is making extensive preparations for war with Mexico. The Mexican Minister, who got to the Spanish Capitol a short time since, and who anticipated a friendly solution of the difficulties, seems now to think he has a hopeless task. President Comonfort and his government are making their best preparations for opposing the troops of their *royale antagoniste*. France and England are reported to be considerably interested in this prospective squabble.

No fresh news from China. Yeh is reported embarrassed for cash to carry on hostilities against the "English barbarians."

"The Jewish Disabilities Bill" is again before the British Parliament, and has been read a second time before the Commons.

The very extensive premises of the great carriers, Pickford & Co., situated at the Great Northern Railway Station, London, have been destroyed by fire and caused an immense loss of property.

Douglas Jerrold, the great novelist and, latterly, the editor of "Lloyd's Weekly Newspaper," died in London on the 8th inst., after a painful illness of ten days duration. He has written many works which have ranked him among the first British dramatists. His sympathies were ever strong with the "third class" of British society, from which he sprung—and their position, woes and oppression were faithfully reflected in his writings, both as a novelist and editor. His son, Blanchard Jerrold, succeeds him in the editorial chair.

The scenery of the Theatre des Acquedotti, at Florence, took fire on the 7th instant, which caused a great panic among the audience, and, in their attempt to escape, two hundred persons were killed and wounded.

A telegraphic despatch received at Bombay from Meerut states that there had been open mutiny in some portion of the East India army now in Persia. Evidences of conspiracy for a general rising of the whole army are said to have been discovered.

A strong breeze is likely to spring up between Turkey and Belgium. The former has requested the government of the latter to recall their minister, and they refuse.

☞ The columns of THE MORMON are open to the correspondence and articles of the Elders; but, while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

Correspondence from Indiana.

CANNELTON, Ia., June 20, 1857.

PREST. W. I. APPLEBY—*Dear Bro.:* It has been some time since I wrote a piece for the "MORMON," though I promised brother George J. Taylor that I would do so often. The fact is I have been too busy, until lately, assisting in the emigration at St. Louis, to attend to anything else. After the departures of Presidents J. Taylor, E. Snow, J. H. Hart, and over a hundred others from that city, on the 11th inst., I was appointed to visit this place to regulate the affairs of the branch here, preach the gospel in the adjoining towns wherever I can find an opening, visit Cincinnati and the surrounding branches, and also my former field of labor in Arkansas. On my arrival here the Saints received me with joy and gratitude, for they had long been wishing for some one to come that they might renew their covenants and receive more of the spirit of God. They have been without a shepherd, as it were, for some time past, and grievous wolves have entered into the fold from time to time, not sparing even the tender lambs of the flock. Some have been led astray by lying and seducing spirits, but I believe that by faithful labor and the assistance of the Holy Ghost that the most of these can be reclaimed and brought back into the fold.

The minds of this community are greatly prejudiced against us as a people, and it requires a great amount of faith and perseverance on the part of a servant of God to induce them to even listen to *one* argument. Many, *very* many of them, will reject the gospel without once hearing it. Instead of receiving a servant of God and heeding his warning voice they had much rather give him a coat of tar and feathers and ride him out of the country on a rail, or imbue their hands in his blood. Well, I am not astonished at this, for it is the spirit that prevails everywhere. I would have been much surprised to have found Cannelton an exception to the general rule. Since my return from the mountains I have noticed carefully the state of society wherever I have traveled, and it is evident to my mind that iniquity of every kind is on the increase. This, I think, is acknowledged by every observer who has any regard for the truth. What does this prove? Why, it proves that "Christianity" so called, is an imposition, that instead of enlightening and elevating mankind in the scale of being, it is demoralizing him, and sinking him lower and lower in vice and iniquity. There is not a town in all this nation that lacks churches or "*religious*" societies or ministers, and it is a fact pregnant with meaning that wherever these abound most, there the most crime is committed; the more ministers a community has the more prostitutes can be found in it; the more churches, the more brothel houses; the more Bibles, the more trashy, love-sick and licentious novels. These are facts, and yet how little heeded are they. When I allow my mind to run out on this subject and meditate on the degenerate condition of my races I mourn before the Lord, and feel to unite my petition with that of the souls of the martyrs under the throne of God asking for vengeance on a guilty world. Not but what I love my fellow beings, for that I prove by my acts, but that I hate iniquity.

I will ask a question. Suppose that the principles and doctrines taught by the Savior had been carried out from the time of his death until the present, what would now be the state of society? Would there be as many sects and parties as there now are, or as many whoredoms and murders committed? No, verily! Such words as Catholic, Methodist, Democrat, Whig, would not be known to our vocabulary. The people would be one; one Church with Jesus Christ at its head would embrace all the inhabitants of the earth, political differences, party strifes and the vices of this "*enlightened*" age would be unknown. Well, this is the state of society that Mormonism contemplates bringing about, and who dare say that it will not accomplish it? Has it not in the last twenty-seven years accomplised more good than "*Christianity*" has for the last eighteen hundred years? Yes, and for this simple reason—it is *ancient* Christianity restored again to earth. Mormonism is the principles and doctrines taught by the Savior and his apostles—it is truth, virtue and intelligence, and as such it *must prevail*, it *will* prevail. Priestcraft, kingcraft, murder, whoredom and every species of wickedness *must flee before it* until the earth is redeemed, the people purified and all things restored to their primeval beauty and perfection. When I contemplate the wonder working of this grand scheme I am filled with praise and thanksgiving that I have been permitted to livo in this dispensation, and that my mind has been enlightened by the spirit of truth. In the bonds of unity, I am your affectionate brother,

JOSIAH M. COOMBS.

Correspondence of Elder Charles Williams.

PHILADELPHIA, June 18, 1857.

ELDER T. B. H. STENHOUSE—*Dear Brother:* Believing that you are ever pleased to learn of the progress of the Redeemer's work, I have thought that a few lines about our doings in my vicinity might be acceptable.

It is now some ten months since I was appointed by President Angus M. Cannon to go to a place called Meida, to open up the way, that the Gospel of our Lord and Saviour Jesus Christ might be taught to the people dwelling in that vicinity. I travelled a few miles by the cars and on foot, the thermometer at the time standing at 106 degrees, and after a walk of about twenty miles, I succeeded in finding a few Saints. Some of them had grown so cold in the faith that it was a hard matter to tell whether they ever had enjoyed the spirit of Mormonism or not. After a little persevering labor the old spark began to shine again, and has got brighter and brighter, until it has become a star, or, to set aside figures, they are now a branch of twenty members in the Philadelphia Conference of the Church of Jesus Christ of Latter Day Saints. Seven of the above members are new converts to the faith, the reward of my labors during my ministry in that section of country. My labor is limited to only one day in the week, and that day Sunday, as my weekly labors are required for the support of myself and family. On Sunday, the 7th inst., I was accompanied by President Cannon to the place where we hold our meetings, and had a first-rate time of it. President Cannon addressed the Saints, and spoke concerning the gifts and blessings of the Gospel to be obtained by being obedient unto its laws and ordinances; and, on the other hand, he pointed out to them the miseries and condemnation that awaited the transgressor. After the remarks made by President Cannon, the Saints rose and bore testimony to the truth of the work in which they were engaged, and manifested a spirit and determination to do the will of God to the best of their ability, as it may be made known unto them through His servants, in spite of the lies that are issued by the Press through the instrumentality of such Utah correspondents as Judge Drummond, and others. In the evening the Saints assembled together, when President Cannon proceeded to organize them into a branch of the Church, to be called the Providence Branch of the Church of Jesus Christ of Latter Day Saints of the Philadelphia Conference. Bro. William Panter was ordained an Elder, and was placed to preside over the Providence Branch, with Elder James Turnbull as secretary. Bros. Panter and Turnbull are good men, and with the co-operation of their brethren in the Priesthood the work will flourish, which, I pray God, may be so until His Gospel covers the earth as the waters cover the mighty deep. President Cannon returned the following day to the city, and, as usual, was right into business connected with the Church and the Kingdom of God.

I would draw my letter to a close, but there is an item yet that is worth noticing; it is concerning the ship *Westmoreland*, with the Scandinavian Saints, which arrived at our port on Sunday, the 31st of May. I had the pleasure of going on board and beholding some of my brethren and sisters in the Covenant of Christ. They were a clean and healthy set of people, and just the right sort for Utah; they seemed to me to be the most submissive and as humble a lot of Saints as ever crossed the great Atlantic; their countenances were beaming with joy, and their hearts rejoiced with gladness to think that the everlasting gospel had been restored to earth again, and that it had been sent unto their land and they had been made the happy recipients of the same. I became acquainted with two of the brethren by the names of Lilienquest and Christiansen, who could speak English pretty well, and they gave me a short account of their voyage, which was quite satisfactory. The passengers, one and all, spoke in the highest praise of Elder Mathias Cowley, the president of the ship's company, and likewise of his counsellors, Elders Lunt and Lilienquest; they said that they were good men, and just the right persons to preside over them during their journey across the sea. It does me good to hear the Saints speak well of my brethren. The Saints left our city on Tuesday, June 2, by way of Baltimore, Wheeling, and Iowa City. The arrangements per railroad were made by President Cannon, and everything went off first-rate. I need not praise or eulogize him, but in a few short sentences may say that he is esteemed and loved by all who know him. About 5 P.M. on the above day the cars proceeded on their way, amid the shouts of some three or four hundred people. I think if ever the spirits of his Satanic Majesty entered any human bodies, the majority of those that were present had legions, for the inducements they held out to try and lure the Saints from proceeding further on their journey would take me too long to tell; suffice it to say, through the good spirit of God and the admirable management and influence that Presidents Cannon and Cowley had over them, through their interpreters, the wicked did not succeed in any case, which made the devils rage. President Cannon and myself rode with them to Chester, and then left them to pursue their journey West. They were well pleased with the prospects of their journey, in which may God prosper them, is the desire and prayer of your brother in the Covenant of Christ.

CHARLES WILLIAMS.

[We have before, through President Cannon, heard of the missionary labors of Elder Williams and other faithful brethren under his charge, whose weekly labors have forced them, more or less, into the background, and take pleasure in giving such a communication as the above a

place in our columns. We are ever pleased to hear from the Elders, and think our brethren, who labor during the week for the necessary means of support for their families, and who devote their day of rest to preaching the gospel, men deserving of the prayers and best wishes of all who love the Kingdom.—Ed.]

Governorship of Utah.

THE UTAH REBELLION—WHY M'CULLOCH DECLINED—MATRIMONIAL ARGUMENT.

WASHINGTON, June 17, 1857.

AGAIN the Governorship of Utah goes begging, ex-Governor Thomas, of Maryland having resigned it. Rumor assigns appointment now to three or four other parties,—but Mr. Cumming seems to be most likely to obtain it at this time. If offered to him now it is understood that he will accept. Since the President has decided definitely to send troops to Salt Lake to establish the supremacy of the law, there seems to be less anticipation of serious difficulty in effecting that object, which certainly ought to make it easier to find a suitable man to fill the office of Governor. The tone of such prominent Mormons as are within reach, is materially modified within the last week or two. They scout the idea of any collision, put on the air of men aggrieved by suspicion, and declare that the troops will find they have nothing whatever to do when they reach their destination.

HOW YOUNG WILL YIELD.

This is significant of returning senses or of a crafty foresight of the futility of any attempt to maintain open rebellion against Federal authority. The presence of an armed force sufficient to protect the officers of the law in the execution of its forms, at least, will put an end to overt acts of rebellion. That it will establish justice in that Territory there is little hope;—and hence arises the most serious difficulty which the Administration finds in dealing with the Mormon question. Nothing can be clearer than that Brigham Young, while yielding to legal forms, will take care, by suborning jurors as in the past, to use those forms themselves to work his will; while the ready obedience of his secret band of Danite assassins will find safe means of punishing and effectually suppressing any attempts to evade his commands.

SUBSTANTIAL REASONS FOR DECLINING OFFICE.

Major Ben McCulloch, who was here for several days, was again strenuously urged by the President to undertake the Governorship. The Major, among other reasons for declining, suggested that he would inevitably suffer in public estimation if he should undertake to fulfil the duties of that position, for the reason that the people would expect him to string up Brigham Young at once, and thrash his adherents soundly—gentle pastimes for indulgence in which he was well satisfied the Mormons would give him no pretext when they found him backed by troops. If a peaceful policy was to be pursued—as he believed it must be necessarily—the Major thought it better that some man of whom the public have a less ferocious idea, and consequently less ferocious expectations, should be the instrument of its initiation and developement at Salt Lake. The President was unwilling to let him off on this plea,—and then the Major fired his reserve,—informing the bachelor Executive that he *couldn't* go because he was intending to get married soon—a duty, the discharge of which he had neglected for forty years or more until his day of grace had nearly expired. This argument brought Mr. Buchanan down. He at once acknowledged its invincibility, and bowed his acquiescence.—[*New York Daily Times.*

June 18.

It is said that Col. Richardson, of Illinois, has declined the Governorship of Utah.

June 19.

A telegraphic despatch has been received from Emory D. Potter, accepting one of the Utah judgeships. He is an ex-member of Congress from Ohio. The other judgeship has been offered to Mr. Eckels, of Indiana, who will probably accept. It is uncertain whether Judge Stiles, who is now here, will return to the Territory. A well-founded report assigns the Marshalship of Utah to Thomas H. Dunn, of Mississippi. Col. Cumming will again be tendered the Governorship and his acceptance is considered certain.

PREPARATIONS FOR THE CAMPAIGN IN UTAH.

June 22.

Gen. Scott is here, having been sent for by the President to arrange matters with reference to the movements of troops for Utah. Their final orders are now being prepared. They are to act while in the Territory as a *posse cometatus*. The United States laws are to be enforced and strictly carried out, and the troops are not to interfere in any manner with the Mormons or their religion. It is the intention of the President that the Governor, Judges, Marshal, &c., shall all proceed to Utah together, doubtless with the United States troops.

[*Daily Times, June* 22.

THE APPOINTMENTS FOR UTAH COMPLETED—POSITION OF THE MORMONS—THE ONLY REMEDY FOR THE ABUSES OF MORMONISM.

June 22.

The Government has probably completed the appointments for Utah, both Executive and Judicial, and the instructions for the Governor are no doubt ready. The spirit of these is simply what has been declared by Mr. Buchanan, to wit: that the laws of the United States must be obeyed in the Territory. The body of troops who, if need be, are to aid in the enforcement of the laws, are already detailed for this service, but will not reach the Territory before the 1st of September.

The Mormons, generally, as we are advised, deride the idea of the exertion of military force against them. They have among them shrewd lawyers and diplomatists, who will contrive to keep all Mormondom within the pale of constitutional law. Over the consciences of the Mormons the Federal authorities can exercise no control, and their morals cannot be improved by force of arms. It is probable that they will be careful to commit no overt act of treason, but their juries will be so constructed that a due and impartial administration of justice will be impracticable.

A remedy for the abuses of Mormonism will be found only in the repeal of the act establishing the Territory, and this we have no moral right to do, unless it shall be justified by their persistence in such a treasonable course as shall render the Territory unfit to come into the Federal Union. Before such an act will be resorted to by Congress they will take care to inform themselves, from disinterested and impartial sources, of the actual state of facts which will justify it. Perhaps they will send a Commission to Utah, as they did to Kansas, to inquire into the past and present condition of the Mormon community.

Meanwhile, the Mormons, receiving daily accessions to their ranks from foreign countries, are spreading through the central regions of the continent, and instead of one community at Salt Lake, will, before long, have many organized and thriving communities. It is a new fanaticism, and commends itself to the licentiousness of the times. The Gentiles themselves, including some of the Federal officers were disposed, it is said, to fall in with it, but in an irregular manner. It is to be hoped that the new appointees, and also the officers of the troops who may be sent out there, will set a better moral example to the Mormons than has been done in some cases heretofore.—[*Daily Times.*

UTAH APPOINTMENTS.—Washington, June 23.—Governor Cumming will take his family with him to Utah, intending to make that Territory his permanent home. Col. Jack Hayes, of Texas celebrity, now Surveyor General of California, will probably be transferred to Utah in a similar capacity.

Brigham Young has never recognized the United States surveys, but claims possession of all the soil in Utah. Not one of the inhabitants there holds lands derived by government title, and hence even Salt Lake City is open to pre-emption. This is one of the perplexities with which the federal courts in the Territory will have to deal, together with establishing or confirming titles to lands, which may be derived in pursuance of United States laws. It is expected that the troops and civil officers will leave for Utah in the middle of July or on the 1st of August.

From the St. Louis Sunday Herald, June 10.

A Plea for the Slandered.

MR. EDITOR—I wonder if the writer, who abuses the privilege he has of writing editorials for the *Republican*, ever read the New Testament? If he never did, I commend to his prayerful attention Christ's sermon on the Mount. He will there find its divine author saying, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely." After he has read that passage, I advise him carefully to consider whether, if men who are falsely spoken evil of are blessed, the men who falsely speak evil of them are not cursed.

The *Republican* rushes eagerly forward to help swell the torrent of prejudice against the Mormons. In doing so it shows neither calmness nor candor. It adopts the first statement against the Saints it sees, and the more violent that statement, the better the editor seems to like it. Now, Messrs. Editors, I am certain that these statements will not be borne out by experience, when the civil officers and troops are sent out to Utah. I say, let these officers and troops go. They will find nothing in that Territory which will give them any just cause of exercising the slightest belligerent propensity any of them may feel. The Mormons are not traitors—nor defiers of the law, and will give no ground for proceeding against them as such.

The only thing chargeable on the Mormons, which the outside world consider an offence, is polygamy. But consider that under this patriarchal institution lived holy men of God, who were pronounced in God's own word to be after God's own heart. They not only lived under it—they partook of it—and they did so without once experiencing the slightest sign of reproof from the Governor of the Universe. Polygamy in practice never was and never can be, in any nation, a diffused institution. Where it is permitted, only a few of the leading spirits—the natural governors—the "men born to command"—will practice it. And looking to the importance of a posterity sound in mind and body, it is well that it is confined to them. At the same, to the extent it is practiced, it lessens the evils of propagation from inferior stocks—since from choice and custom it happens that the large proportion of the inferior men remain unmarried. But polygamy, whether right or wrong morally considered, is not an offence against the laws of the United States in Utah, or the laws of the Territory of Utah. To call, therefore, as the *Republican* has done, for suppression by force, is about as absurd, legally viewed, as it was for it to call for a confiscation of the Mormon church property, and its distribution among some imaginary widows and orphans.

The simple truth is, the Mormons are, like every religious sect which ever existed, mis-represented. They are worse abused than most of those sects, but they are not worse abused than have been the Puritans of England, the Covenanters of Scotland, the Huguenots of France, or the Albigenses of Piedmont. Only two weeks ago, a daily paper of St. Louis compared the Mormons to the Albigenses, showing signs that it would relish the idea of a modern De Montfort to lead on a crusade against the refugees in the Salt Lake Valley, like that which harrassed the dwellers in the Vandois Valleys. Does the writer for the *Republican* think the comparison a good one; and also sigh for the same repast? No doubt those who were steeped to the lips in prejudice against the simple mountaineers of Piedmont shouted hosannas when they saw De Montfort return with his garments dyed in the blood of unoffending zealots, against whom fanaticism had sent out her ministers of persecution. Perhaps, if General Harney (which I do not think possible) can be converted into a De Montfort, his return under similar circumstances from the sack and carnage of the Salt Lake Saints might draw down like plaudits. If slander has full swing, and prejudices are cultivated so as to attain their most giant growth and develop their most fatal malignity, I see no reason why the nineteenth century should not be made enthusiastic by such a victory over the modern Albigenses. Men, who suppose the age of persecution for conscience sake past, may find themselves mistaken. Shall our people who have little capacity and less inclination to penetrate beneath the surface, think that the return of such scenes impossible? They forget, or rather probably never knew, that men were never even in the worst of times persecuted *expressly* because they were true, and pure and good. If they are good Protestants, they take up the pitiable story of the crusade against the Albigenses and exclaim: "Gracious God! how is it that such horrors were permitted? how is it that an innocent and unoffending people could have been so foully persecuted? Thank God, the times are no longer as they were; now it would be impossible to repeat these horrors." All the while these horror-struck and indignation-excited exclaimants are deluding themselves with the idea that the multitude in De Montfort's days saw the Albigenses just as the modern protestant reader does. They do not comprehend—and probably take no pains to comprehend—that the people in that day had their minds filled with abuse of the Albigenses, who were represented as guilty of every crime denounced in the decalogue, and some crimes not denounced there simply because they were impossible. The people bounded on a crusade not against good men and true christians, (which all protestant authorities maintain the Albigenses were to as great an extent as any of their cotemporaries) but against idolaters, despisers of the Saviour, *polygamists*, and men guilty of crimes against nature. In so doing, the people of that day felt they were doing God service. In those days there was no press to fabricate misrepresentations, as there is now. With the added power for evil (as well as good) of this modern engine, a crusade is preached up against the Mormons—not because the Mormons are good men, but because of all sorts of crimes and vices that are imputed to them. Men who denounce with horror and indignation the crusade against the Albigenses are almost delighted with the crusade against the Mormons. Men who wonder at the enormous delusion which possessed so much of christendom in De Montfort's days, should see to it that they themselves are not equally infatuated creatures in the days of Harney. But this perhaps is too much to expect.

Christ describes certain "scribes, pharisees and hypocrites," who used to say, "If *we* had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." But what said Christ of such? "Ye are the children of them which killed the prophets. Fill ye up, then, the measure of your fathers." "Wherefore I send unto you prophets and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city." If all such as the writer for the *Republican* would not share in the "*woe*" denounced by Christ on the persecutors of his day, let him not try to kindle anew the fires of persecution in our day.

A LATTER DAY SAINT.

TELEGRAPHIC.

The Southern Mail.

WASHINGTON, June 19. 1857.

THE New Orleans mail of the 13th inst., has been received.

The Havana correspondence of the 9th in the New Orleans papers is confirmatory of the intention of Spain to invade Mexico. Orders have been given to prepare three months' rations for ten thousand men. The Navy Yard and Arsenal are busily occupied in packing material, and volunteers are enrolling.

Burning of the Old Dominion Steam Flour Mills.

PETERSBURGH, Va., June 19, 1857.

THE Old Dominion Steam Flour Mills in this place, owned by S. P. Paul, Esq., were entirely destroyed by fire last night. Loss. $50,000, which is partly insured. The fire was the work of an incendiary.

Execution of Murderers.

ST. LOUIS, Sune 20, 1857.

JOHN LAPOINT, for the murder of Robert Wheaton, Israel Shoultz, for shooting John Inham, and Jacob Woeslin, for killing his wife, were executed in the jail yard in this city yesterday, and at Edwardsville, Illinois, Geo. W. Sharp and John Johnson were hung for the murder of Barth.

Miscellaneous.

GREAT STORM IN MINNESOTA.—Red Wing, M. T., June 15, 1857. Our town was visited by a tremendous storm on Friday morning. To say that the windows of heaven were opened, would feebly express the inundation of the country. The whole establishment was turned inside out. The flouring mill on Spring Creek, owned by Messrs. Stearns & Hobart, is entirely gone—the walls washed away, and $10,000 carried off in a flood of rain water. A barn on the bank, near the mill, floated down the stream with a valuable horse. On the flats just above, a dwelling-house, belonging to a Swede, was carried away bodily. Nothing has been heard from any of the occupants since, and it is supposed that they are all drowned. Bell Creek has risen fifteen feet, and all the bridges on that and Hay Creek have gone down the Mississippi. What is the end of these disasters no one is yet able to say. Property has been destroyed in this vicinity to the extent of many thousands of dollars, and the storm must have extended over a great range of country.

In addition to the above, we take the following from St. Paul *Times* of the 15:—

"The storm on Sunday night and yesterday morning did terrible execution—undermining houses, making huge chasms in the roads, and washing the face of nature in a very summary manner. We rose in the morning at the usual hour, made our toilet, and took a stroll down to 'get a bite' to eat; what was our agreeable astonishment to find the chair in which we sat at supper submerged, and the water standing two-and-a-half feet deep under our breakfast table. Under the circumstances we thought we wouldn't indulge."

DESTRUCTIVE AND FATAL TORNADO IN SOUTHERN ILLINOIS.—We learn from a friend who arrived in this city this morning, direct from Egypt, that on Saturday afternoon a terrible tornado swept over a portion of Christian County, carrying death and destruction in its course. Our informant was at the village of Pena, in that county during the "blow," and describes its effects there as terrific. It was accompanied by hail and rain. Buildings were swept from their foundations and some of them carried into the air; others torn into atoms. A number of new stores that had just been completed were scattered into fragments; the Presbyterian church, a large frame building, was moved some six feet from its foundation; the Illinois Central freight depot was unroofed; a train of freight cars was blown from the track; and worse than all, five persons—a woman and four children—were killed by being struck by falling timbers, or carried into the air and thrown upon the ground. Several other persons were more or less injured, some of whom may die from the effects of their injuries. We have no information as to the extent of the damage done in other places by the tornado, but farmers and others in various parts of that and adjoining counties must be heavy sufferers.

[*Chicago Journal, June* 15.

THE GREAT EASTERN.—All persons interested in the British North American provinces will be glad to learn that the Grand Trunk Railway Company of Canada have announced in their circular for the ensuing month that arrangements have been entered into with the proprietors of the Great Eastern, so that this mammoth steamship of 22,000 tons burden, and 2,700 horse power, will make her first voyage to Portland, State of Maine, in connection with the thorugh booking system instituted by this company for the conveyance of passengers to Canada and the Western States.

[*Montreal Herald, June* 17.

A SON OF HENRY CLAY GUILTY OF HOMICIDE.—In a quarrel between John Clay, a son of the departed statesman, and a horse trader named Edgar, in Lexington, Ky., the former shot the latter twice with a pistol. One ball entered his mouth and passed out behind the ear; another ball lodged in his back. Edgar is reported mortally wounded. Clay immediately left Lexington, and has not been heard from since. The parties have not been on amicable terms for sometime.

[*Cincinnati Commercial, June* 13.

A REVEREND NEGRO SENTENCED TO THE PENITENRIARY.—Our readers will remember the arrest of the Rev. Elijah Anderson, the colored preacher from Madison, Ind., some time last winter. He was examined in our Police Court at the time, on the charge of running off slaves, and remanded to Trimble County. His trial had just closed in the Bedford Circuit Court, and upon conviction of the charge, was sentenced to the Penitentiary for eight years.

[*Louisville Democrat, June* 19.

DECLINE IN RELIGION.—The Boston *Courier* has an article called out by the Religious Anniversaries at that city, which takes a very desponding view of "Religion" in New England. Rationalism and infidelity, it argues, are taking the place of real, genuine, old-fashioned Christianity, with startling rapidity. The preliminary discourse of these Anniversaries was delivered by the famed Mr. Kalloch, at Tremont Temple.—[*Freeman's Journal.*

A CATHOLIC CHURCH BLOWN UP.—At Coldwater, Mich., on Sunday morning, 14th inst., about 2 o'clock, some scoundrel placed two or three kegs of powder under the Catholic meeting-house and fired it, blowing the building in a mass of ruins. The explosion was terrific, and the citizens throughout the village were very generally awakened by it. The concussion was felt to a great distance.

From San Francisco Golden Era.

"Advice" Gratis.

A LAWYER residing in Ithaca, New York, and enjoying an extensive practice, is desirous of emigrating to this city. He thinks the climate would suit him, and knows his wife would be delighted with it, for she says so. His only hesitation in starting at once arises from the provident fear that sufficient patronage might not be secured to maintain himself and family. To be better enabled to decide, he addresses a letter to this office, through the recommendation of a friend, and concludes it thus:

I have been in the profession since 1830, have a large library, and would like to be assured of business enough for a fair living. You can doubtless inform me—

1st. Whether the business is flourishing or otherwise, and whether the profession is overstocked.

2d. What board is at first-class hotels or boarding-houses.

3d. What would be the rent of a dwelling house and office.

4th. Any information generally that would be appropriate.

Your attention to this will oblige,

Very truly, yours, &c.

BENJ. G. FERRIS.

We will inform Mr. Ferris, that we handed his note to a facetious Lycurgus, who, like himself, was once the owner of a "good library," but is now a porter in Front street, and in three days received the following in return, covering very satisfactorily, in our estimation, all the points of inquiry:

INQUIRY FIRST—Thanks to the three thousand lawyers in San Francisco, "the business is flourishing." Some twenty-five of the profession manage all the legitimate legal business in the city, while the remaining twenty-nine hundred and seventy-five live by treating strangers to "fighting whiskey," superintending their conveyance from the gutter to the station house, and defending them before the Police Court the next morning, for two dollars and a half. One such case per month is considered a "flourishing" practice, although some of the more energetic have been known to secure as high as two in a week.

SECOND.—Board for a family of five or six at a first-class hotel may be had for three or four hundred dollars per month. This information can be of little importance, however, to a lawyer. Such of the profession as do not take their chances at the lunch tables, or "ranch" themselves, invariably "board round," like a country schoolmaster, and are kicked out at the end of the week upon refusing to settle. This is practiced for the double purpose of living without cost, and prosecuting landlords for assault and battery in booting them out of the house.

THIRD.—This question need not be answered. If a lawyer cannot swindle a landlord out of a year's office rent, when once in possession of the tenement, he is ignorant of the first principles of his profession, and cannot do otherwise than fail in San Francisco.

FOURTH.—The only items of "general information" to be imparted are, that the idea of a lawyer paying board or office rent is an absurdity; that instead of a library, he must provide himself with an armory of Bowie-knives, pistols and slungshots; that the safest way for a lawyer to proceed in San Francisco, who expects a "fair living," is to commence practice with seventeen thousand dollars in cash, and leave the country as soon as he reaches the bottom dollar.

[The Ben. Ferris who wants a job in California is the "old woman in breeches" whom ex-President Pierce sent out to Utah in '52 as Secretary of that Territory; but forgetting the business he was sent to perform, or rather itching after more dollars than he drew from Uncle Sam, he hit on the idea of seeing his name in print, sent out his "Blue Stocking" to gather up the gossip of the Territory, which his ricketty imagination worked into paragraphs and chapters, with all the garbage he could gather from apostate dungheaps, till his labors assumed bulk enough for a book, and which the Secretary published on his return to the States. Blue Stocking, satisfied that she did the greater part of the labor, and had none of the glory, never would rest till the second book came out, with her name, which accounts for the "large library." Now that they are quits, and equally glorified, they are ready for another campaign, and are in want of extensive practice. Of the Golden State, "he thinks the climate would suit him, and knows his wife would be delighted with it, for she says so"—no doubt of it. We advise Blue Stocking to go it, take her old woman along; the pair, if nothing better turn up, can turn washerwomen—that's what nature designed them for.—Ed.

Notice to Subscribers.

WE frequently receive remittances for subscriptions to THE MORMON, without the sender giving the name of the place he desires the paper to be sent to. Sometimes the name of the Post Office or town is mentioned, but not the county, and as there are several towns in some States by the same name, unless the county is designated we are at a loss to know where to direct the papers ordered. We wish all communications to us to name distinctly the Post Office or town, county, and State or Territory, as then there will be no mistake.

BOARDING HOUSE.

ROBERT WALKER,

25 GREENWICH STREET, near the Battery, New York, begs to announce to his friends and the public that he has made extensive alterations on his premises, and rendered them very convenient for emigrants and strangers visiting the city. Terms moderate.

Old Country papers regularly received. THE MORMON on file. je27

Concluded from First Page.

character, and I think they do not feel in this way as they might if they had more understanding. They feel to bless all around them and their feelings of kindness are first rate. Now this is a very good thing, but a person that can take all his temporal substance that is valuable, comfortable, happyfying and nice, and take of that substance for the purpose of benefiting another, that is the way I should think a man could show that he is establishing those principles in himself. If we feel that it is our duty to go to work more ambitiously than what we have done to secure confidence, we will proceed if it is in our power to yield temporal blessings and favors to secure the friendship of those around us. In this way and in no other can we be bound together and manifest that we have a kind and brotherly feeling. We must exhibit this feeling by our works and instead of shaking a person by the hand and saying God bless you my good fellow, and the next day pay no regard to what we have previously said but trample upon his best feelings and sever them from us.

I feel that if we secure to ourselves the blessings and privileges of this reformation we must also try to secure something for the interests of those who are around us, for there is a self sacrifice to be made for the interests of those with whom we are associated. We see this in the Savior, and in Bro. Joseph, and we see it in our President. Jesus, Bro. Joseph, and Bro. Brigham have always been willing to sacrifice all they possess for the good of the people; that is what gives Bro. Brigham power with God and power with the people, it is the self-sacrificing feeling that he is all the time exhibiting. It is so with others just in proportion as they are willing to sacrifice for others, so they get God in them, and the blessings of the eternal worlds are upon them, and they are the ones who will secure not only the rights of this world but will secure the blessings of eternity. Just in proportion as you women, you wives, sacrifice one for another, just in that proportion you will advance in the things of God. Now if you want to get Heaven within you and to get into Heaven you want to pursue that course that angels do who are in Heaven. If you want to know how you are to increase, I will tell you, it is by getting godliness within you.

Let angels be here, do you suppose that they would enjoy themselves here? They would until they felt disposed to leave. Well just so individuals can enjoy heaven around them in all places. We have got to go to work and do this; we must go to work and establish Heaven upon this earth, notwithstanding the evils that are around us, the devils that are around us, and notwithstanding the wickedness that exists, still we have got to go to work and establish Heaven upon this earth.

A person never can enjoy Heaven until he learns how to get it, and to act upon its principles. Now you take some individuals, and you refer back to the circumstances that surrounded them twenty years ago, when they were living in log huts, when they had a certain amount of joy, of peace, of happiness, at that time though things were uncomfortable. Now they may have secured comfortable circumstances and temporal means that would administer to their temporal wants and necessities, but if they have not secured friends, the good feelings of their brethren, they are unhappy, and more so than they were twenty years ago.

I do not feel to occupy more of the time to-day, but may the Lord bless you brethren and sisters, and may you think of these things and may we love each other, and live so to exalt ourselves as far as the Lord shall give us wisdom and ability and secure confidence with each other, which may the Lord grant for Christ's sake:—AMEN.

Notice.

THE Church of Jesus Christ of Latter Day Saints in Philadelphia assemble for worship in the Arch Street Assembly Rooms, on the north-east corner of Ninth and Arch Streets, every Sunday morning, at half-past ten o'clock, in the afternoon at three, and in the evening at half-past seven. Preaching morning and evening. The public are invited to attend.

The Presiding Elders of Branches connected with the Philadelphia Conference, and scattered members or others in that region of country, who may wish to procure the Books published by this Church, should send their orders to President Angus M. Cannon, No. 230 New Market Street, above Vine, Philadelphia, Pennsylvania.

Letters for T. B. H. Stenhouse should be addressed to Box No. 3957, Post Office, New York.

All newspapers intended for "OUR" eyes, should be addressed simply, Editor of THE MORMON, New York.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Desseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25 $2.25
Eliza Snow's Poems	$1, $1.50, $1, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor. $1.75	
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	6 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

Notice.

THE Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of THE MORMON, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for THE MORMON should be addressed—Editor of THE MORMON, New York. Otherwise direct to my address, BOX No. 3957, New York Post Office. W. I. APPLEBY.

New York Wholesale Price Current.

Corrected to June 18, 1857.

ASHES—Pot	per 100 lb.	7 75 a —	—
Pearl		— a 7	37
CANDLES—Stuart and Bussing's best, assorted	per lb.	— a —	
Ordinary		— a —	
CANDLES—Sperm	per lb.	— a	42
Adamantine		24 a	26
Mould, tallow		13 a	15
COFFEE—Java, white		15 a	15½
Mocha		15½ a —	
Laguayra		12 a	12½
Marscalbo		12 a	13
St. Domingo (cash)	per 100 lb.	10 62½ a	00 00
DRUGS AND DYES—Alcohol. pr. gal.		— 00 a —	74½
Alum	per lb.	— 2½ a —	
Arrowroot		— 45 a —	
Arsenic, powdered		— — a —	2½
Asafœtida		— 5 a	25
Borax, refined		— — a	21½
Brimstone, American, roll		— 3 a —	3
do crude	per ton.	35 — a	50 00
Camphor, crude	per lb.	— 00 a	28
do refined		— 00 a —	33
Castor Oil, No. 1		1 20 a	1 30
Chlorate Potash		— 42½ a —	45
Cochineal		1 15 a	0 00
Copper—sheathing	per lb.	— 23 a —	27
Copperas	per 100 lb.	1 00 a	1 50
Cream Tartar	per lb.	— 26 a —	27
Gum Arabic, picked		— 16 a —	32
Gum Copal		— 8 a —	8½
Gum Myrrh, Turkey		— 00 a —	25
Iodine, resublimed		5 00 a	5 25
Ipecacuanha		1 12½ a	1 25
Madder		— 13 a —	
Magnesia		— 14 a —	16
Do calcined		— 30 a —	35
Nutgalls, blue Aleppo		— 25 a —	26
Oil Anis		6 50 a	0 00
Oil Bergamot		3 00 a	3 25
Oil Cassia		6 50 a	7 50
Oil Lemon		— — a	2 25
Oil Peppermint		— — a	3 75
Opium, Turkey		— — a	4 37½
Otto Rose	per oz.	3 50 a	6 50
Oxalic Acid	per lb.	— 30 a —	
Phosphorus		— 95 a	1 05
Quicksilver		— 46 a —	00
Rhubarb, China		1 50 a	1 75
Saleratus		— — a —	
Sal Ammoniac, refined		— 11 a —	12
Senna		— 11 a —	13
Shellac		— 14 a —	16½
Sugar Lead, white		— 13 a —	
do brown		— 9½ a —	10
Sulphate Quinine		2 60 a	0 00
Tartaric Acid		— — a —	42
Verdigris		— 50 a —	75
Vitriol, blue		— — a —	11½
DYE WOODS—Camwood	per ton.	115 — a	150 —
Fustic		— 25 — a	29 —
Logwood		— — a	32 —
FLOUR—State, common	per bbl.	6 35 a	6 50
Michigan and Indiana		6 80 a	8 50
Genesee, extra		7 75 a	9 75
Rye Flour		4 59 a	6 50
Corn Meal		4 40 a —	—
FRUIT—Raisins	per box.	4 75 a	4 80
Raisins, layers		— — a	5 12½
Currants	per lb.	— — a —	16
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3 50 a	2 75
8x11 to 11x16		3 00 a	4 00
11x17 to 12x18		3 25 a	4 50
20x26 to 24x30		4 25 a	6 50
31x40 to 34x46		5 — a	9 00
GRAIN—Wheat	per bush.	1 95 a	2 00
Corn, round yellow		— 94 a	1 00
Barley		1 45 a	1 75
Oats, Western		— 65 a —	00
Beans		2 25 a	0 00
GUNPOWDER	per 25 lbs.	3 50 a	6 50
INDIGO	per lb.	— 75 a	1 40
IRON—Pig, Eng., Scot	per ton.	30 — a	35 —
Bar, Eng. refined		57 — a	00 00
Sheet, Russia, 1st quality	per lb.	— 13 a —	13½
Sheet, Eng.		— 3½ a —	4½
LEAD—Galena	per 100 lbs.	6 75 a —	—
Sheet and Pipe		— 6½ a —	—
LEATHER		per lb.	20 a 31
MOLASSES		per gal.	57 a 76
NAILS—Cut, 4d and 6d		per lb.	3½ a 4
Wrought, 6d and 20d			6½ a —
OILS—Olive	per bakt., 12 bottles	3 30 a	3 62½
Olive, in casks	per gallon.	1 30 a	0 00
Linseed		— — a —	80
Whale		— — a —	85
Lard, winter		— — a	1 15
PAINTS—Lead, red, Am	per lb.	— — a —	7½
Lead, white, Am., in oil		— — a —	9
Lead do do dry		— 8½ a —	—
Ochre, yellow, French, dry		1 25 a	2 00
Ochre, in oil		— 4 a —	6
Spanish Brown, dry	per cwt.	— 60 a —	75
Litharge	per lb.	— 7½ a —	8½
Vermilion, Chinese		— 90 a	1 05
Venetian Red	per cwt.	2 18½ a	2 50
RICE	per 100 lbs.	3 75 a	4 50
SALTPETRE	per lb.	6½ a	11
SEEDS—Clover	per lb.	— 11 a —	12
Flax, American, rough	per bush.	2 — a	2 10
Linseed, Calcutta		2 00 a —	—
SOAP—New York	per lb.	4½ a	7½
Castile		— — a	11½
SPICES—Ginger, Race	per lb.	5½ a —	
Mace		60 a	00
Nutmegs		— — a	75
Pepper		— — a	11
Pimento		8½ a —	
Cloves (cash)		10½ a	11
SUGAR—New Orleans	per lb.	9 a	11
Havana, white		13 a	14
do brown		10 a	12½
Stuart's crushed		— a	14½
SUMAC, Sicily	per ton.	78 — a	85 —
TEAS—Gunpowder and Imperial	per lb.	55 a	75
Hyson		30 a	80
Young Hyson		32 a	70
Hyson Skin		20 a	35
Black		22 a	50
TIN—Banca	per lb.	— a	34½
Straits		— a	34½
Plates	per box.	9 — a	10 37½
TOBACCO		— — a	11
TURPENTINE	per 280 lbs.	3 62½ a —	—
TAR	per bbl.	3 — a	3 25
SPIRITS TURPENTINE	per gallon.	— 41 a —	42

UTAH TERRITORY.

LIVINGSTON, KINKEAD & CO.,

DEALERS IN

General and Assorted Merchandise,

Great Salt Lake City,

Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandize. mh26

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent of*—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the *laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President of a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

Book Postage.

ALL Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856

CHARLES ROGERS,

IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,

No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,

APOTHECARY AND CHEMIST,

Corner of Fifth and Market Streets,

ST. LOUIS, MO.

American, English and French Drugs, Perfumeries, Brushes, and all articlesa ppertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.

JOHN MADIGAN,

BOOT MAKER,

No. 7 Fourth Street, opposite the Court House,

ST. LOUIS, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!

D. NICHOLSON'S

Tea, Coffee, and Sugar Warehouse,

DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,

N. E. CORNER OF FOURTH AND MARKET STREETS, St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,

Manufacturers' Agents and Dealers in

JUNIATA IRON,

BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,

18 *Levee and* 36 *Commercial Street,*

ST. LOUIS.

ALWAYS ON HAND,

Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,

Wholesale Dealers in

American and European Fancy and Domestic Dry Goods,

NOS. 170 AND 172 MAIN STREET,

Between Green Street and Washington Avenue, St. Louis, Mo.

JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,

Wholesale and Retail Dealers in

FANCY AND STAPLE DRY GOODS,

CARPETS, OIL CLOTHS, MATTINGS, &c.,

120 Verandah Row, Fourth Street,

ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S

STEAM BAKERY MANUFACTORY

No. 186 South Fourth Street.

Sale Office and Depot, N. W. cor. Vine and Commerce Sts., ST. LOUIS, MO.

Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.

Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,

Manufacturers and Dealers in

GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,

in packages, prepared for Shipping.

Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,

COUNCIL BLUFF CITY, IOWA.,

EMIGRANTS' STORE,

Corner Broadway and Pearl St., opposite Pacific Hotel.

Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.

mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.

STEPHEN HOYT & CO.,

Wholesale Dealers in

GROCERIES,

Importers of

WINES, FRUITS AND NUTS,

Call the attention of Emigrants to Salt Lake, California, and Oregon to

NO. 47 SECOND STREET,

Between Olive and Pine streets, St. Louis,

Where there always will be fou. an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:

Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,

CARRIAGE MANUFACTURER,

Cor. 21st Street and Franklin Avenue,

ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!

KELLM & VONSTRO,

WAGON MANUFACTURERS,

NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,

HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,

MIDWIFE,

Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.

MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.

ELLIS, CAVENDER & CO.,

WHOLESALE DEALERS IN BOOTS & SHOES,

43 *Main Street,*

North-east corner of Pine, St. Louis, Mo.

mh8–4m

T. McCAUGHIE & Co.,

MAUFACTURER OF

LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.

Lasts made to the feet, and warranted to fit.

N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at T. McCAUGHIE & Co.'s, 162 Morgan-st., d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,

DEALER IN

NEW AND SECONDHAND FURNITURE,

NO. 159 FOURTH STREET,

Between Green and Morgan Streets,

HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,

Wholesale Dealer and Importer of

GROCERIES, WINES AND LIQUORS,

Commission Merchant in all kinds of Produce.

NO. 34 SOUTH MAIN ST.,

Two doors below Walnut,

10·1y ST. LOUIS, MO.

T. L. RIVES'

DRUG STORE AND DENTAL DEPOT,

Southeast corner of Fourth and Market streets,

SAINT LOUIS, MO.

Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.

Physicians' orders solicited and promptly attended to.

SAINT LOUIS DENTAL DEPOT.

Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,

APOTHECARIES AND CHEMISTS,

Marble Building, corner 4th and Olive streets,

SAINT LOUIS, MO.

Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

OVER THE PLAINS!!!

LOUIS ESPENSCHIED,

WAGON MANUFACTURER,

ON BROADWAY,

Between Labeaume and Webster streets, opposite Empire Mills,

NORTH ST. LOUIS, Mo. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,

94 MARKET STREET,

Between Third and Fourth Sts., South Side,

ST. LOUIS, MO.,

Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.

N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.

d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,

SAINT LOUIS, MO.

House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.

Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,

d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.

"In Time of *Peace* Prepare for *War.*"

At the GREAT GUN EMPORIUM of

P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,

Will be found the largest and most complete stock of FIRE ARMS in the Western country.

Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yangers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.

Call and examine before purchasing.

Remember the No—25 Main street, east side.

mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S

WAGON MANUFACTORY,

Corner Sixteenth and Market Streets,

Keep constantly on hand a large assortment o WAGONS of every description.

Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.

j12–1y

CHARLES HOLMES'

CRACKER BAKER FACTORY,

No. 105 Green St., St. Louis, Mo.

Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.

Families supplied with all kinds of Loaf Bread.

mh1

WAGON MANUFACTORY,

BROADWAY, between Jefferson and Munroe Sts.,

ST. LOUIS, MISSOURI.

THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.

d22

ELLISON & APPLETON,

DEALERS IN

NEW AND SECONDHAND FURNITURE,

CORNER FIFTH AND GREEN STS.

Mattresses and Comforts of our own make, wholesale and retail.

Mattresses cleaned and renovated.

Furniture and Stoves Bought, Sold, or Exchanged d22

W. H. HUISH,

Broadway and Ashley Street, St. Louis, Mo.,

MANUFACTURER OF

STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.

Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.

WM. O. GIBSON & Co.,

WHOLESALE AND RETAIL DEALERS IN

FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.

No. 138 and 140 Market street, St. Louis, Mo.

Goods delivered free of charge to any part of the city.

St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,

NO. 151 WASHINGTON AVENUE,

Between Seventh and Eighth Sts.,

St. Louis, Mo.,

ENGLISH BREAD BAKERY.

Warranted to keep sweet.

Families supplied at their residence. d22

TWO-MILE HOUSE.

THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.

MEALS AND REFRESHMENTS

can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.

Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.

QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.

MIDDLETON & RILEY,

St. Joseph, Mo.,

COMMISSION AND FORWARDING MERCHANTS,

With large Storage Warehouses and a complete stock of

Merchandise and Provisions,

suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.

REFERENCES:

J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.

fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.

ROBERT LADD,

Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,

ON SECOND ST., NEAR MARKET SQUARE,

ST. JOSEPH, Mo. fe17

Weston, Mo.

TUTT & BAKER,

WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,

Weston, Mo.,

Keep constantly on hand a large stock of

Provisions and Family Groceries.

They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.

fe17 TUTT & BAKER.

BELT & COLMAN,

WESTON, MISSOURI,

FORWARDING AND COMMISSION MERCHANTS,

AND

WHOLELALE AND RETAIL DEALERS IN

Dry Goods, Groceries, Boots, Shoes, and Clothing.

Also, Outfitting Goods of every Description.

REFERENCES:

Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,

DEALER IN

Dry Goods, Groceries, Hardware,

Queensware, Boots, Shoes, Hats, Caps,

And Ready-made Clothing.

Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.

NORTH SIDE PUBLIC SQUARE,

Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,

COMMISSION AND FORWARDING MERCHANTS

And Wholesale and Retail Dealers in

Dry Goods, Groceries, Hardware,

Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,

And all kinds of Outfitting Goods,

Sign of the Elk, Council Bluff City, Iowa.

Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.

fe17

TO EMIGRANTS.

M. ROGERS,

SIGN OF THE STOVE

Broadway, Council Bluff City, Iowa.

Wholesale and Retail Dealers in all kinds of

Stoves, Hollow Ware, &c

ALSO,

TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,

LIGHT TRAVELLING STOVES,

And all requisite Camp Furniture for Emigrants

Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,

Wholesale and Retail Dealers in

DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,

Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,

(at the old Stand of McMahon & Williams,)

Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of

GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware.

Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

PETER SCHUTTLER,

WAGON MANUFACTURER,

Nos. 78, 80 and 82 Franklin street,

South-west corner of Randolph street,

CHICAGO, Illinois.

All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO

SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S

GREAT WESTERN EMPORIUM,

FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at

No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.

Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,

IMPORTERS AND JOBBERS OF

DRY GOODS,

29 Murray and 33 Warren streets, corner of Church,

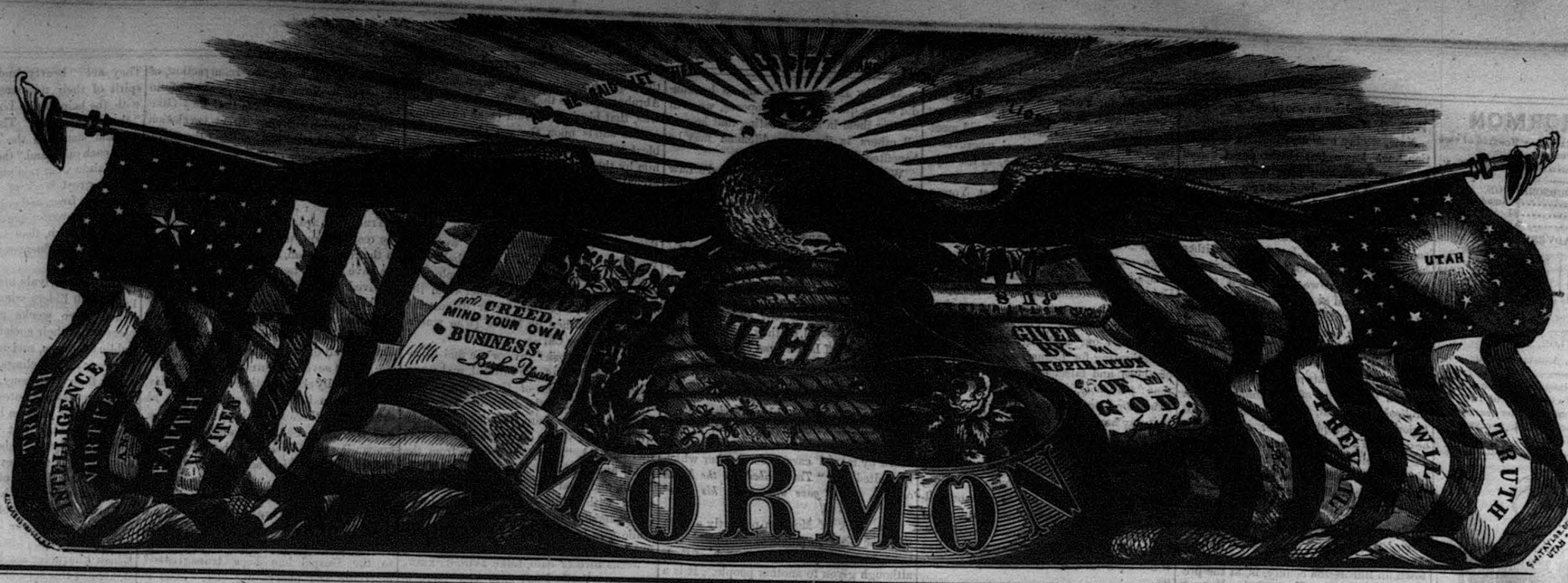
NEW YORK.

A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.

Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.

REFERENCE—JOHN TAYLOR, Editor.

je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 20. NEW-YORK, SATURDAY, JULY 4, 1857. PRICE FIVE CENTS.

Poetry.

The Girl With the Calico Dress.

SELECTED.

A fig for your upper-ten girls,
With their velvets and satins and laces,
Their diamonds and rubies and pearls,
And their milliner figures and faces;
They may shine at a party or ball,
Emblazoned with half they possess,
But give me in place of them all,
The girl with the calico dress.

She is plump as a patridge, and fair
As the rose in its earliest bloom;
Her teeth will with ivory compare,
And her breath with the clover perfume.
Her step is as free and as light
As the fawn's whom the hunters hard press,
And her eye is as soft and as bright,
My girl with the calico dress.

Your dandies and foplings may sneer
At her simple and modest attire,
But the charm she permits to appear
Would set a whole iceberg on fire!
She can dance, but she never allows
The hugging, the squeeze and caress;
She is saving all these for her spouse,
My girl with the calico dress.

She is cheerful, warm-hearted and true,
And kind to her father and mother;
She studies how much she can do
For her sweet little sisters and brother,
If you want a companion for life,
To comfort, enliven, and bless,
She is just the right sort for a wife,
My girl with the calico dress.

Mormonism—Its Character and Origin.

Mormonism in its religious aspect, like that which is called Spiritualism and several other forms of religious misbelief, more or less prevalent, is, probably, the representative of an unsatisfied spiritual want. It is the protest of the human soul against the deadness of the Church. Man is constitutionally a religious being. His spiritual necessities are as imperative as his temporal; and his highest and purest earthly happiness consists in a lively spiritual condition. Such a condition he perpetually endeavors to enjoy; and failing to find the power to produce it in any existing dispensation or establishment, he is ready to fly to every new one that proposes to excite the state of feeling which he desires. Christ came to supply a spiritual want in the world; and the false Messiahs that preceded the true, owed their success in collecting vast hordes of disciples to the same necessity. An era of deadness in the Christian Church is always one of new inventions in religion; and precisely as the materialism of the age enters into the Church, suppressing its life, formalizing its devotion, will men go in search of other devices, in the hope thereby to minister to the ever-craving appetite of their spiritual natures. The fanaticism of the Mormons, therefore, has little or nothing in it of hypocrisy. There never was a people more entirely in earnest. Sorry as is their form of doctrine, it must be confessed, that they adhere to it with a constancy and implicitness of faith, that it would be well for other churches to imitate; and not even the Christians in the days of Nero, or of Julian, suffered for their belief with a more cheerful devotion. It is true that they are intolerant, sometimes lawless and bloody, and not a little prone to persecute unbelievers, when in their power; but we must not forget that these vices have been of all ages, sects and nations. For centuries Protestant and Catholic tortured and killed each other; and even the sainted John Rogers, of the Westminster Catechism, was a burner of others before he was himself brought to the stake.

In its social aspect, Mormonism may be the representative of the prevalent vice of the age—licentiousness. Its own claim is that it is a protestant against that vice. It assumes to be the antagonist of indiscriminate prostitution, by the absorption of the surplus of marriageable females with which, it must be confessed, the community abounds. It lays down the proposition that it is every woman's right as well as duty to have a husband, and that, as the world is full of men who will not assume the marital obligation, justice to the female sex permits, to such of the males as are willing to aid in the furtherance of the right, the privilege to increase the number of their wives until the inequality is overcome. That Mormonism owes much of its practical polygamy to the fact that there are in society many more marriageable women than there are men desirous to marry is, it seems to us, unquestionable. There are very few females of races descended from Teutonic stock who would take up with the half, the fourth or the eighth of a husband, so long as there remained a reasonable prospect of getting a whole one. The thing is not natural; nor is there force enough in any form of religious fanaticism to induce many women in this respect to do a thing so contrary to their natural sense and inclination. The sex is prone to look upon these matters in a light exceedingly practical; and nothing but an intense hatred of a life of solitude would induce an American woman to enter into a state where her domestic dominion would be liable to be questioned by or divided with another. To present to women hopeless of the possession of a husband entire, a legal and authorized condition which, though inferior to monogamy, is vastly superior to prostitution, is an offer of which it is not surprising thousands are ready to avail themselves. While, therefore, it is not to be doubted that passion more than principle was the occasion of the establishment of polygamy among the Mormons, it will not do to deny that the institution, now that it is established, has points of view in which it appears less criminal than it is sometimes described.

In that which is called "the spiritual wife system," which appears to be a practice devised by the leaders for the gratification of their own passions at the expense of their inferiors, there is doubtless much of tyranny and crime. Such a mixture of lust and fanaticism as this exhibits, to many seems so unnatural that they are unwilling to believe that one or the other is not spurious; and hence the prevalent opinion that the Mormons are merely a body of licentious hypocrites, who have gone to the wilderness in order to be unobstructed in their vicious indulgencies. Where the basis of a creed is an infallible revelation it is no evidence of the hypocrisy of those within that, to those without, the practice seems incompatible with faith, true or false. As religionists, whatever may be the testimony of their acts, the Mormons are doubtless sincere. Nor is this the first time that animal passion and religious zeal have been intermixed and associated under religious forms. Over half the world and in all antiquity such was in a greater or less degree the case. Why it is so is a mystery that He only who made humanity what it is can explain.

Those who begin by stigmatizing the Mormons as a body of incorrigible adulterers, and, as such, demanding their extermination, travel too fast. There is a difference between Adultery and Polygamy that is to be borne in mind. Calling the latter by the worst name, and there is still a very respectable precedent for moderation, "Let him who is without sin cast the first stone." To punish, if admissible, was so by Him who himself was pure; and he refrained! The more we learn of very bad people the less we find them to differ from ourselves; and upon a close inquiry into the character of the Mormons we shall probably find that they are human in all their acts and propensities, have their loves and their hates, their tastes and their distastes, their friendships and their enormities, their virtues, feelings, vices and crimes, very much like other people. If we assume ourselves to be without sin, they are doubtless very bad, indeed, and we should commence with a course of boulders as soon as possible; but if we reflect that we, too, may sometimes have erred, we shall be tempted, while we condemn their offenses, to consider their temptation.

Whether Mormonism in its social aspect is the representative of, or a protest against offenses that pervade the body of American society, it may not be unprofitable to inquire what those offenses are, and to what is their existence to be attributed. Female profligacy will prevail where marriage is discouraged. The hordes of prostitutes that infest the cities, are the symbols of unsolemnized marriages. There is a discouragement of marriage and it is producing its effect. "More than four-sevenths of the marriages in Massachusetts," says the editor of the Newburyport *Herald*, "are among the foreign born," and this is in a State where foreigners do not abound. "Why is it?" he inquires and answers:

"For the most simple of reasons—the foreign born can afford to get married, and the native born cannot; and this must be, so long as our extravagant modes of life continue. In social life there never was a people tending to deeper and more destructive social corruption—and that is most evident from the records of all the courts, and the columns of all the newspapers—than Americans. Our fathers used to tell of the profligacy of Paris; their children tell of the mysteries of New York—a city not far beyond any in Europe. And making proper allowance for size, how far is New York ahead of our other cities and towns? * * *

We have come to a point where young men hesitate and grow old before they can decide whether they can marry, and afterwards keep clear of bankruptcy and crime. What is the consequence? There are more persons living a single life—are there more leading a virtuous life? It is time for mothers to know that the extravagance they encourage is destructive of the virtue of their children; that all the foolish expenditures making to rush their daughters to matrimony are, instead of answering that end, tending to destroy the institution of marriage altogether."

This is all very true, but it does not reach the root of the matter; for in laying the foundation for the usages and customs of society, the man, whether he be aware of it or not, is the Lord of the Creation. If the woman is bad she is so by imitation—because the man is bad before her, and she is subjected to influences unfortunate to her continuance in the path of duty. The foundation of the evil is in the materialism of the age—the intense pursuit of wealth as an end—the exaltation of money as the supreme good of the Universe—in short, the worship of the golden idol, Mammon. The husband, absorbed in his schemes for making money, loses his taste for domestic enjoyments, and varies his hours of application to business with snatched pleasures as intense as are his labors. He attempts to compensate his wife for the loss of his society by supplying her with the means of liberal expenditure. The wife, finding home dreary without a husband, seeks relief abroad, cultivates a love of dress, courts the admiration of others, to supply the place of the affection due from her husband, and grows rapidly heartless, if not wicked. The girls imitate the mother; and the more society becomes corrupt, the more show and glitter and expense is lavished to embellish the surface. Men who are worth the having become afraid to marry, but passions will not sleep, and there is vicious indulgence upon both sides. Under an external show of decency and elegance, society reeks in all the varieties of social crime, and practical Mormonism, attended by deceit and domestic treachery, prevails to an extent to render a complete exposure unadvisable even if it were possible.

This materialism and its effects are abhorrent to the spiritual nature of man. He does not find in them that happiness which his immortal part desires. Hence he is perpetually protesting against the errors of the actual, and even in the midst of his sins, casting around for a gospel that shall be sufficient for his relief. It may be that from here comes Mormonism, blackened with all the vices of its time, and yet protesting against their practice; and while it cannot shake off, endeavoring to restrain and legalize their indulgence in such a manner as to render it compatible with a condition of active spirituality. It may be all error; but may it not also embody the cry of the human soul for something better?—[*The Daily Cincinnati Commercial.*

Influence of Example.

In a certain village in Switzerland, some years ago, there were heavy complaints among all who possessed trees that no fruit was safe; that the children plundered it perpetually before it came to maturity, and not only that, but that the green sapling had no security against them. Another serious complaint was the barbarity of the children towards all living creatures in their power. The clergyman, teacher and elder, often laid their heads together, to find some remedy for this inhuman spirit, by which every child in the place was more or less affected. They could not conceive why such a spirit should prevail so specially in this village; but they could find neither cause nor remedy, all exhortations, all punishments were in vain. The clergyman of the village was changed; and the new minister was a great friend to schools. His first walk was to the school house. The vice of the scholars had been made known to him and the failure of all preventive measures hitherto applied. But determining within himself to watch the whole course of proceeding in school, he soon perceived that the teacher had a habit, and had acquired a singular dexterity in it, of knocking down and killing flies with his cane, to the end of which he had fastened a piece of leather. The windows were all on one side, and being exposed to the morning sun of summer, they were continually full of flies. The teacher's path lay along them, in front of his scholars; and while talking to the latter, he struck down the flies as they showed themselves at the window. This manœuvre amused the children infinitely more than his instruction did, and they followed his example. They were incessantly on the watch for flies that buzzed through the room, caught them in their hands, and showed as great dexterity in this kind of chase as their teacher did in his. But their amusement did not end here; they had learned to play with their captives, treat them with detestable cruelty, and seemed to find a wicked delight in observing the shivering of their victims. On observing these curious and far from pleasing peculiarities of the school, the intelligent and humane clergyman easily accounted for the spirit of destructiveness among the children; and his first step was to induce the teacher to take his leather from the end of his cane; and next, to turn the desk so that the boys sat with their backs to the windows, and the teacher's path lay on the other side of the room. Then the minister went frequently into the school, and examined so severely, that both teacher and pupils had more to do than to give their attention to the flies. As this was not yet entirely satisfactory in its result, the minister took advantage of the hot summer weather to have instructions given only in the afternoon, when the school room was not so full of flies, and thus he gradually banished the insects from the thoughts of teacher and children. But he knew that it was of little avail solely to pull the weed out of the young mind. He obtained an unoccupied piece of land fit for planting, and not far from the school laid out a school garden.

This pleased the teacher, and the children willingly took part in the task, for they had soon learned to like their minister, who came and worked among them. The garden was surrounded by a hedge planted with trees and shrubs, and each child had a tree or shrub given him to take care of. A nursery was soon laid out, and provision made for plenty of larger gardens and orchards in the village. And behold! the spirit of destructiveness among the children soon passed away; and every man's fruit and garden became safe, the youth even begged their parents that trees might be planted in the fields for them to take care of. The new spirit was communicated from children to parents, till it spread throughout the entire village; every family had its pretty little garden; an emulation in cultivating flowers sprang into existence; idle and bad habits disappeared; and gradually the whole place was a scene of moral as well as of physical beauty.

This incident, the truth of which can be vouched for, has been communicated to us by a lady of rank who happens to have lately become acquainted with the circumstances, and has thought that their publicity may be advantageous. We have no doubt of the fact, that the practice of amateur gardening is never associated with evil, but is always a token of advanced tastes and correct habits. We would further say, let every school, so far as it can conveniently be done, have its garden, not only for purposes of amusement, but as an important engine of education.

[*Chambers' Journal.*

National Debt of Great Britain.

According to the table published in the Glasgow Journal of Thursday last, there are 269,736 national creditors or fund holders, of whom about 90,000 draw dividends under £5, 40,000 under £10, and about 90,000 under £50. About 49,500 draw dividends varying from £50 to £2,000 per annum. The number drawing dividends above £2,000 is only 210.

Now, take the maximum in each case, and say the first 90,000 draw £5 each, and we have £450,000; 40,000 £10 each, £400,000; 90,000 £50 each, £4,500,000; and 49,500 on the average of £1,000 each, £4,950,000; and we have £10,300,000 as the proportion of the £27,000,000 sterling of the yearly interest of the National Debt drawn by 269,500 out of the 269,736 creditors. The remaining balance of £17,000,000 or thereabout, must of course be drawn by the remaining 230 or 236 creditors, whose share of the debt cannot, on the average, be less than £2,000,000 each, and their dividends on the average less than from £70,000 to £75,000 each per annum.

Now, here is a fact not generally known, namely, the fact of 230 individuals—a mere handful of the creditors, and an infinitessimal fraction of the nation—absorbing no less than £17,000,000* sterling of the annual wealth produced by the labor and industry of the country! Who are these leviathan capitalists? What are their names? Where do they dwell? Lord Overstone, we know, is reputed to be worth ten millions. He, undoubtedly, is one. The same may be said, probably, of Rothschild and the Barings. But who are the others? We know our sovereign lady, the Queen, her ministers, the lords spiritual and temporal, the commons, our judges, our generals—but who are millionaires? Who are the men who constitute the money-power—a power greater than the Queen, Lords, and Commons, for it cannot only raise or lower prices, forestal markets, and derange commerce, but influence legislators, upset ministers, and overturn thrones and dynasties.

We talk of the power of the aristocracy, but we suspect the plutocracy is a power that greatly outweighs them. It is unquestionable if it be consonant with wise and enlightened policy to allow such prodigious wealth to be concentrated in the persons of so small a number in the State. The Jewish economy was opposed to the accumulation of riches in so inordinate a degree, and decreed the cancelment of all debts, private and public every fifty years. No country in any period of the world's history ever exhibited anything approaching to such an ownership of debt, or command over the industrial and productive powers of a people, in the hands of so small a number. Prior to the revolution in 1688 and the advent of our national debt and funding system, introduced by Dutch William, England had nothing of the kind. She had no money-mongering class living on the products of the industry of their fellow-men by indirect taxes, interest, dividends, annuities and other factitious devices of the sort.

Various reflections spring up in the mind as to the mighty good these men might accomplish. No doubt they supply nations with the sinews of war, and the means of making railways, &c.; but in this case they still look for their per "shentage." The transactions are commercial, not philanthropic. They look to the accumulation of their hordes, whereas, were they inspired with Christian feeling and benevolence, they could immediately set to work and give food to the 50,000 starving men now parading the streets of London; they could relieve every parish in England, Scotland and Ireland, of poor rates; they could endow Alms Houses; they could build and endow schools and colleges; they could reclaim waste lands, and establish self-supporting colonies at home and abroad; they could gracefully submit to pay double or triple income tax, and not feel it to be overburdened themselves while relieving their fellow-payers of the tax; they could do a thousand things were they not Shylocks in spirit, and were not gold the only object of their worship.

As in the pre-Adamite stages of the world it was peopled with mammoths and behemoths, may we not infer that in the future development of society—when sociology will be better understood—the social world will exhibit no such anomaly as a money power in the State greater than the State itself; no icthyosauri or other monstrous creatures like these debt owners, swallowing up their fellow-men—in short, that the genius Fundholder will then be extinct, or, if found, found only as petrifactions or fossil remains—testifying as to the comparatively limited progress of humanity in bygone ages, and that in the nineteenth century, society, with all its boasted civilization, was but a short way removed, from barbarism, and justice and benevolence but little recognized in the actual government of the world.

[*Bankers' Circular.*

* Interest (payable in gold) on a debt incurred and inflated by paper.

The British Post Office.

From the annual report of the British Postmaster General it appears that the whole number of post offices in the United Kingdom is 10,866, of which 845 are head offices. Pillar letter boxes have been introduced into the principal cities, and have given much satisfaction. In 1856 the number of letters delivered in England was 338,000,000; in Ireland 42,000,000; in Scotland 48,000,000; total 478,000,000. The proportion of letters to the population was—in England 20 to every person; in Ireland 7; in Scotland 16. The increase over 1855 in the number of letters was upwards of 22,000,000, and as compared with the year previous to the introduction of the penny postage (1839,) 402,000,000. Of the whole number of letters, nearly a quarter are delivered in London or the suburban districts, and counting those also which are dispatched, nearly half the letters pass through the London office.

There has been an increase since 1855 of more than 200,000 letters in the correspondence between the United Kingdom and France, and of 125,000 in the correspondence with the United States. The number of newspapers of all kinds which passed through the post office last year was 71,000,000. The number of letters returned to the writers, owing to failure in the attempts to deliver them, was about 2,400,000, or about one in 200 of the whole number of letters posted. Owing to the same cause, about 550,000 newspapers also were undelivered; being one in 129 of the whole number. More than half the mail transportation is yet performed by coaches and mail carts.

Bathing.

Once a week is often enough for a decent white man to wash himself all over; and whether in summer or winter that ought to be done with soap, warm water, and a hog's hair brush, in a room showing at least seventy degrees fahrenheit.

Baths should be taken early in the morning, for it is then that the system possesses the power of reaction in the highest degree. Any kind of bath is dangerous soon after a meal, or soon after fatiguing exercise. No man or woman should take a bath at the close of the day, unless by the advice of the family physician. Many a man, in attempting to cheat his doctor out of a fee, has cheated himself out of his life; aye, it is done every day.

The best, safest, cheapest, and most universal accessible mode of keeping the surface of the body clean, besides the once a week washing with soap, warm water, and hog's hair brush, is as follows:

Soon as you get out of bed in the morning, wash your face, hands, neck and breast; then in the same basin of water put your feet at once for about a minute, rubbing them briskly all the time; then, with the towel, which has been dampened by wiping the face, feet, &c., wipe the whole body well, fast and hard, mouth shut, breast projecting. Let the whole thing be done in five minutes.

At night, when you go to bed, and whenever you get out of bed during the night, or when you find yourself wakeful or restless, spend from two to five minutes in rubbing your whole body with your hands, as far as you can reach in every direction. This has a tendency to preserve that softness and mobility of skin which is essential to health, and which too frequent washings will always destroy.

That precautions are necessary, in connection with the bath-room, is impressively signified in the death of an American lady of refinement and position, lately, after taking a bath soon after dinner; of Surgeon Hume, while alone, in a warm bath; of an eminent New Yorker, under similar circumstances, all within a year.—[*Hall's Journal of Health.*

A Schoolmaster "Boarding Round."

Extract from the journal of a schoolmaster, published in a Vermont paper:

Monday—Went to board at Mr. B——'s. Had a baked goose for dinner. Suppose from its size, and thickness of the skin, with other venerable appearances, to have been one of the first settlers in Vermont. Made a slight impression on the patriarch's breast.

Supper—Cold goose and potatoes. Family consisting of the husband, gude-wife, daughter Pegg, four boys, Pompey the dog, and a brace of cats. Fire built in the square room 9 o'clock and a pile of wood lay by the fireplace. Saw Peggy scratch her fingers and couldn't take the hint. Felt squemish about the stomach, and talked about going to bed. Peggy looked sullen, and put out the fire in the square room. Went to bed and dreamed of having eaten a stone wall.

Tuesday—Cold gander for breakfast, swamp tea, and some nut-cakes, the latter some consolation.

Dinner—The legs, &c., of the gander, done up warm, one nearly done up.

Supper—The other leg, &c., cold. Went to bed as Peggy was carrying in the fire to the square room. Dreamed I was a mud-turtle and got on my back and could not get back again.

Wednesday—Cold gander for breakfast. Complained of sickness and could eat nothing.

Dinner—Wings, &c., of the gander, warmed up. Did my best to destroy them for fear they should be left to supper; did not succeed. Dreaded supper all the afternoon.

Supper—Hot johnny-cakes. Felt relieved. Thought I had got clear of the gander and went to bed for a good night's rest. Disappointed—very cold night and couldn't keep warm in bed; got up and stopped the broken window with my coat and vest—no use—froze the tip of my nose before morning.

Tuesday—Cold gander again. Felt very much discouraged not to see the gander half gone. Went visiting for dinner and supper; slept abroad and had pleasant dreams.

Friday—Breakfast abroad. Dinner at Mr. B's. Cold gander and hot potatoes—the latter very good; ate these and went to school somewhat contented.

Supper—Cold gander again and no potatoes—bread heavy and dry. Had the headache and could not eat. Peggy much concerned; had a fire built in the square room, and thought she and I had better sit there out of the noise. Went to bed early. Peggy thought too much sleep bad for the headache.

Saturday—Breakfast, cold gander, and hot Indian johnny-cake; did very well; glad to come off so.

Dinner—Cold gander again. Didn't keep school this afternoon. Weighed and found that I had lost six pounds the last week! Grew alarmed. Had a talk with Mr. B., and concluded I had boarded out his share.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4	3 months	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, EDITOR.
W. I. APPLEBY, ASSISTANT EDITOR.

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, JULY 4, 1857.

The New York Daily Times.

A Second Solomon—"Zobedia" Eclipsed.

IN last Monday's *Times*, in an article headed "*The Mormons—Their Branch in New York*," the following paragraph occurs:

"Happening in at this place (Brooks's Assembly Rooms, Broome street) yesterday afternoon, we propose to give our readers some account of what we saw and heard. We found assembled about two hundred persons, of which about half were women. It required but a single glance to show that the audience was by no means an intelligent one. Indeed there were but few faces in the room indicating possession by their wearers of even an average degree of intelligence. Nor were there many American physiognomics present. As well as we could judge, nine-tenths of the audience were English, and of the poor and ignorant lower classes found in the coal and manufacturing districts of Great Britain—precisely the sort of people among whom religious superstition and fanaticism would be expected to thrive luxuriantly."

What a pity it is to be poor, and have to earn your "daily bread" by the sweat of your brow, instead of "shaving notes," or retailing nonsense. Yes, Mr. *Times*, the congregation to which you refer was the honest, upright, meek, and humble poor of the earth, (of whom such, the Savior said, should "inherit the earth and see God"—read the sermon on the Mount, Mr. *Times*,) that toil and earn their daily sustenance by the honest labor of their own hands. No curses of mourning widows, or wailing of helpless orphans are ascending to the throne of Heaven for vengeance upon *their* heads, for wronging them of their just dues. No false tradition there—not instructed in the *profound erudition* of the *higher classes*, where pride and pomposity reigns. No, Mr. "*Times*," they have heard the truth, believed it, and embraced it, and knew for themselves that they were beloved of the Lord and received of His Holy Spirit. Although they had never studied Greek, Latin, Chaldeaic, or Hottentot, yet they can go it *pugnis et calcibus*, when necessary.

As simple and foolish as this congregation appeared to look to this *Solomon*, we will bet him a wager, and deposit the money in Bank, that there was not a man or woman in that congregation, (although we have some five hundred in New York belonging to the *Church of Jesus Christ of Latter-Day Saints*,) but what would have confounded him on the principles of Salvation and Bible truths, and made him beat a retreat in five minutes, with all his *august wisdom* and profound erudition!

What a pity it was that Jesus, the Saviour of the World, was so poor that he had not a place to lay his head—even born in a stable, and laid in a manger; that his earthly father, Joseph, working at the carpenter's trade, was unable to give him a "*classical education*." O! Jesus, thou precious Lamb and Saviour of the World, why did you not study Greek, Latin, Chaldeaic, Persian, &c.? Why did you not know better than to chose such poor, ignorant and unlearned men as Peter, James, and John, &c., for your Apostles? and, further still, to "*teach all nations*," not from the "Coal and *Manufacturing Districts*, but fishermen from the shores of Galilee; neither versed in the "*learned ignorance* of that generation. Just so with all your followers; they were of that sort of people among whom "*religious superstition and fanaticism would be expected to thrive luxuriantly*," and truly it did *thrive*. O, the *learned ignorance* of this would-be-wise generation; surely the Words of Holy Writ are fulfilled. "*The wisdom of the world is foolishness with God*," and "*He chooseth the weak things of the world to confound the wisdom of the wise*." But the writer in the *Times* would endeavor to have one infer he was, and could exclaim as one of old, *Veni, Vidi, Vici. O, Marabila Dictu!*

Now, we lay but small claim to erudition, we know but little about "*dead languages*," and care less; we like living things, and let the dead ones repose. We are not from the Manufacturing Districts of Great Britain, neither were we "*drove up*" in the *Purlieus* of New York; but the son of a Patriot—a Jerseyman—neither have we much regard for "*fanaticism* or *superstition*." But we hold ourself ready, at any time, and at any respectable place, to meet this writer in the "*Times*," or any gentleman he can produce, before a congregation, not from the "*Manufacturing Districts of Great Britain*," but of the *refined, intelligent* inhabitants of New York City, to discuss the merits of Mormonism, either Biblical, Historical, Socially, Morally, Religiously, Philosophically, or otherwise, if he dare. If he is afraid to meet Mormonism on its merits, we do hope he will keep in his kennel hereafter, and not *yelp* or *whine* any more about the Mormons.

A Jersey Mormon

THE Mount Holly *Union* says, Wm. I. Appleby, who formerly lived at Recklesstown, in Burlington county, is, at the present time, the President of the Mormon church in New York, and also one of the editors of the Mormon paper in that city. Mr. Appleby connected himself with the Mormons about seventeen years ago. He removed to Utah soon after the Saints took possession of the land, and was appointed Clerk of the Supreme Court, which office he held until transferred to the position he now occupies in New York. While living in Recklesstown, he was engaged in the tailoring business, and was also a Justice of the Peace—and he was quite a favorite with those who embarked in the matrimonial trade.—*Patterson, N. J., Democrat, June 24th.*

Pretty fair, Mr. *Union!* The old adage is almost exemplified in the foregoing: That is—"*If you want to know anything of yourself, ask some one else.*" But as we perceive the "*Union*" is not "*posted*" in relation to us, we will give him some further information, and then he can try again.

It is true we formerly resided at Recklesstown, Burlington County, N. J., and that we have been associated with the Mormons some seventeen years; also, that we were a Justice of the Peace. But, Mr. *Union*, why stop there, and shear us of our "*titles*," and leave us to droop like a "*wilted mullen*." Who knows but if we are only known, that we may yet be *Governor of Kansas, President of Nicaragua, or perhaps, President of the United States.*—Things more improbable than these happen sometimes, especially in the time of Comets. After we post you, Mr. *Union*, will you give us another lift? Well, you omitted to state that we were one of the "Associate Justices of the County of Burlington, for ten years. First under an appointment of a Whig Governor and Legislature, and secondly under a Democratic Administration; also, Clerk of the Township of Chesterfield for some six years—and Preceptor of the Recklesstown Seminary for three years.

We removed to Utah in 1849. While there we have not only been Clerk of the Supreme Court of the United States, since the first organization, up to the time we left, April, 1856, but Clerk of the First Judicial District Court also. Been a member of the Legislature, County Judge, Attorney and Counsellor at Law, and Solicitor in Chancery, Regent of the University of Deseret, Territorial Treasurer, and chief clerk in the Trustee's and Tithing Departments of the Church, &c., &c.

We are, at the present time, not "President of the Mormon Church in New York," but President of the Mormon Church in the Eastern and Middle States; also, one of the Editors of the "*Mormon Paper*" at New York, Mr. Taylor, the former Editor, having gone to Utah.

But in all the capacities or offices we have filled we never knew, until the "*Union*" informed us, that we were a tailor, (although a respectable calling,) or "engaged in the tailoring business" at Recklesstown or any other place.

In relation to our being "*quite a favorite with those who embarked in the matrimonial trade*," we have no doubt of it! It is on account of our "*good looks*;" and you must know, Mr. "*Union*," that it is customary in New Jersey for the officiating officer to "*salute the bride*." Hence the reason, we suppose, of our being a "*favorite*," and our extensive patronage in "tieing the *silken knots for lovely swains*."

Now, Mr. "*Union*," do you not think there is some chance yet for us, in relation to the Governorship, &c., to which we have referred? However, we feel much obliged for the friendly notice given of us. The article is as nigh correct as we can expect to find one in these degenerate times. Go ahead, Mr. "*Union*." We are "*A Jersey Mormon*;" and, you might have added, "*A Jersey Blue*." All right, Mr. "*Union*," forward us your biography, and we will notice it.

Progress of Mormonism in Connecticut.

WE have had for some two years, a flourishing Branch of the Church, organized in Connecticut, called the "*Westport and Norwalk Branch*" under the Presidency of Elder E. R. Young, of Westport, and Elder J. A. Bouton, his counsellor. Two first-rate men, and servants of God.

Under the Presidency of Bro. Young, the Church has flourished; several persons have of late been added to the Church there by baptism, and the Saints appear in a good condition—living their religion, and enjoying the spirit of God, as a general thing.

In accordance with the counsel contained in our Proclamation to the Saints, June 6, Prest. E. R. Young, has sent out the Elders under his charge, to hold meetings, and preach the gospel wherever a place was open for the same, in the adjacent villages and towns.

Under this arrangement Prest. Young, has meetings held regularly, every other Sabbath, (some places every Sabbath) at South Norwalk, Northfield, Darien, Oxridge, and Stanford, and will shortly commence holding preaching meetings in the Universalist Meeting House, in Westport. Good attendance, and attention, are given at all these places. People are flocking out to hear our doctrines, and many are investigating for themselves. The tirade of abuse and falsehoods emanating from that "*pure, holy, and immaculate*" ex-Judge Drummond, and others of the same stripe, that any honorable press, (as the Oquawka *Plain Dealer* remarks) ought to be ashamed to publish, and circulated so freely against us, for political, and other base purposes, have been the means of scores, and hundreds coming out to hear our Elders preach: who scarce ever heard tell of Mormonism, and never would have investigated, or went to hear them preach, had it not been for the "*Hue and cry*" against us.

Feeling an inclination to leave the city for a few days, last week, and go into the country, in order to inhale the pure and bracing breezes, to which the city of New York is a stranger, we had the pleasure last Sabbath of attending a meeting near South Norwalk in a beautiful grove on the lands of Mr. William Price. A good congregation was present, and gave us their undivided attention, while we addressed them for about one hour and a half.

Several were present, who never heard a Mormon Elder preach before, and remarked they were well *pleased* with what they had heard. But truly astonished to find, that, we *believed in the Bible!*

After meeting, one gentleman came forward and remarked, that he believed what he had heard, and wished to embrace the same. We referred him to Prest. Young, then present, for him to attend to it. Others there are believing. After service, Mr. Price and lady, who were present, kindly invited us to their house, near by, made us welcome and where we (together with several of our friends and acquaintances) partook of their hospitality. We hereby tender our thanks, and gratitude to Mr. Price and his lady, for their generous hospitality unto us, and promise them in the name of Israel's God, whose servant we are, that they shall in no wise lose their reward for their kindness unto us. Our prayers are, that not only the things of time, but of eternity also, may be theirs, by obeying the Gospel. But if they never embrace that, their hospitality and friendship will be remembered by us while in mortality, and before our Father in Heaven, in worlds beyond the tomb. A meeting was given out for Sabbath next, July 5, to commence at 12 M., in the "*Grove*" again, and continue during the afternoon. We expect to be there, as we purpose being at the "*Clam Bake*" with our friends at Norwalk on the Fourth. Elder Stenhouse will also preach the same day near Northfield, and other Elders will preach at Oxridge, Darien, and Westport according to previous appointment, under the direction of Prest. E. R. Young.

Correspondence of a Wesleyan Methodist Clergyman.

To the Editor of the Mormon:

DEAR SIR: Unfortunately, perhaps, for me, I am still a Gentile, and therefore cannot address you as *brother*. Permit me, however, to ask you, (or any one else who may be disposed to reply,) a few questions. I ask them not in order to provoke a controversy, but merely to remove some doubts which exist in my mind with regard to the consistency of Mormonism.

In your "Confession of Faith" given on the fourth page of THE MORMON, you say:—

"We believe the Bible, Book of Mormon, and in living and continued revelation, and that *no new* revelation will contradict the old." "The Gospel in the Book of Mormon is the *same* as that in the New Testament, and is revealed in great plainness so that no one that reads it can misunderstand its principles."

I take up the Book of Mormon which lies on my table, and read the following which you will find in the Book of Jacob, Chap. II: "Wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the *word* of the *Lord*; for there shall *not any man among you have, save it be one wife*; and concubines, he shall have none."

Now how do you reconcile polygamy with the approving precepts of the Scriptures and the Book of Mormon? You say they are the *same*, and I believe on this important point they are.

It will not obviate the difficulty to say that is an interpolation, for it is the prevailing sentiment of the Chapter, and is reiterated in Chap. VII., of the Book of Mosiah.

Now polygamy is either right or it is wrong: if it be right, then the Scriptures and the Book of Mormon are *both wrong*. If it be wrong, then the leading persons of the Latter Day Saints have gone sadly astray, and the sooner they return to the "old paths" the better.

By giving the above a place in your paper, (which I read regularly,) you will much oblige AN INQUIRER.

Port Dover, C. W., May 21, 1857.

P. S.—I am acquainted with your friend Nickerson, of this place, who will forward these few lines, and also my name.

As "AN INQUIRER" appears to be candid in the questions he proposes, we will answer them in brief, trusting that he and all others in the same dilemma may be benefited thereby.

We believe the Bible to be God's Law written to Judah on the Eastern Continent, and the Book of Mormon to be God's Law written to Ephraim on this continent. The Indians, of whom are a remnant—that their fathers were the "*other sheep not of this fold*" to whom Jesus referred, and so informed his Apostles in Judea, and that "*he must visit them*," that "*they should hear his voice, and become one fold*, (in the Gospel, as they were a Branch of the House of Israel) *and one shepherd*."

That Christ did visit them here on this continent after his Resurrection—and gave unto them his law—chose twelve Apostles—organized his church—healed their sick—offered up prayers to his Father in Heaven, such as were never heard by mortal ears before; after which he visited the "*Ten Tribes*" *in the North country*, and "*gave unto them his Law*" also.

The Book of Mormon perfectly agrees with the Bible on points of scriptural doctrine, and the order of the Church of God, although given to another people. It is a great deal more plain and comprehensive and easier to be understood than the Jewish Bible, because it has never received the mutilations that the Bible has in its various translations by uninspired and bigoted translators.

"An Inquirer" says, after making certain extracts from the Book of Mormon—"Now polygamy is either right or it is wrong; if it be right, then the Scriptures (Bible) and the Book of Mormon are both wrong.

As "AN INQUIRER" is a Wesleyan clergyman of the Methodist profession, as we are informed, and therefore ought to be acquainted with the contents of the Bible, it is not necessary, we opine, to refer him particularly to chapter and verse.

We will proceed to examine in brief, and see if the Bible does not teach Polygamy, and that long anterior to the Law of Moses.

God provided Abraham with Sarah, Hagar, Kitturah, and several other wives not named in the Bible. By this means he became the father of many nations, and his seed was multiplied exceedingly, wherein the promise of the Almighty was fulfilled.

Now after Abraham had obtained all these wives and had raised up children by them, the Lord bears testimony (see Genesis, 26 chap., 5 v.,) saying, "*Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*"

Here we have it demonstrated, that a man living four hundred years before the Law of Moses was given, had statutes, commandments, and laws given to him of God, and he *kept them*.

God also gave to Jacob, (Abraham's grandson) four wives, viz: Leah, Rachel, Bilhah, and Zilpha, by which means he became the father of the "*Twelve Patriarchs*," and through the lineage of which, the Saviour was born.

In the First Book of Samuel Chap. I., we find an account of one Elkanah, and his two wives, Hannah and Peninnah, and of Samuel the son of this pluralist, who was a promised child devoted to the service of God, and brought up in his Holy Temple.

We might refer to scores almost of Prophets, Patriarchs, and men of God, also others who had many wives. For instance, David and Solomon, "Esau took wives of the daughters of Canaan," "Moses, married Zipporah, also an Ethopian woman," "Gideon, had many wives." "Asher, the father of Tekoa," "Hushim and Baara were the wives of Sharahaim;" Rehoboam, King of Israel, had eighteen wives, and three score concubines;" "Jehoida, the Priest of God took two wives;" "Ahijah waxed mighty, and had fourteen wives, twenty-two sons, and sixteen daughters." All these and a great many others were polygamists, and we do not find the first word of condemnation uttered against them by the Lord, or any of his Prophets, recorded in Scripture. Only in case of transgression (not the doctrine) like David in relation to the wife of Uriah, and Solomon taking strange wives of idolatrious nations, other than his own nation the Jews. Indeed God himself approbated polygamy, and tolerated it among His people as the order of Heaven.

Neither was this institution, or order confined to the Jews or Jewish Dispensation only, but continued with the promise, and blessings, pronounced or conferred upon Abraham, to the Gentiles also, if they would obey the law given to Abraham, do the work of Abraham, come under the same covenant, and thereby be made partakers of the same blessings of Abraham, and joint heirs with him according to the promise.

Hear Paul, Gal. 3 c., "That the blessings of Abrahain might come on the Gentiles, through Jesus Christ, that we might receive the promise of the spirit through faith."

"Now to Abraham and his seed, were the promises made he saith not, and to seeds, as of many but one, and to thy seed, which is Christ, the law (of Moses) which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect, for if the inheritance be of the law (of Moses) it is no more of promise, but God gave it to Abraham by promise."

Again in the 29 v. Paul says to the Gentiles, "if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

Here we have the most direct and positive testimony in the New Testament, that the covenant and promise made to Abraham, (and as that covenant or promise was, that his seed should be as numerous as the sands upon the sea shore, and be blest with many virtuous wives, given him by the Lord, according to the Patriarchal order of Heaven, by which he could raise up a numerous offspring, in order to lay the foundation for the fulfilling of the promise, and through whose lineage a Savior should come) were intended for all time, and for the believing Gentiles, and all true christian people, and that they were entirely distinct from the law of Moses, and were never disannuled or changed either by Moses (who was a Polygamist) or Christ.

Thus in this brief review we find Abraham the father of the faithful, and many others, chosen men of God polygamists. And Jesus said to the Jews on a certain occasion, "If ye were Abraham's seed, ye would do the works of Abraham," on another he said, "Many shall come from the East, and from the West, and from the North, and from the South, and shall sit down with Abraham, Isaac, and Jacob (polygamists) in the Kingdom of God while you (monogamists) shall be thrust out."

Jesus further said, Luke xviii. c., xxix., xxx. v., "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the Kingdom of God's sake, who shall not receive many-fold more in this present time, and in the world to come life everlasting."

Furthermore, it appears that God has such regard for the old polygamist Jacob, and his twelve sons, (Patriarchs of God, born of four different wives, and whom the christian world at this day would pronounce bastards, and their mothers cyprians,) that He is going to have their names engraven upon the twelve gates of the Holy City, New Jerusalem, to come down from God out of Heaven. (See Rev. xxi. 12.) Likewise their descendants are those who are to receive the "*Seal*" of the living God in their foreheads. (See Rev. vii. 3-9.

Paul in writing to Timothy enjoins upon him that a bishop or deacon "must (at least) be the husband of one wife," i. *e.* no bachelor or single man would be permitted to rule over the Church of God.

Paul says that "*as Christ is Head of the Church, so is man head of the woman.*" "*That the man is not without the woman in the Lord, neither is the woman without the man in the Lord.*" "*And the glory of the man is the woman.*" Hence, without woman where is man's glory?

The Prophet Isaiah (chap. iv.) in speaking of the day when "the Lord would create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud of smoke by day and the shining of a flaming fire by night," &c., says, "In that day *seven women* shall take hold of *one man*, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach."

In relation to the passage from the "Book of Jacob, and Mosiah" in the Book of Mormon "An Inquirer" has referred us to, we would respectfully inquire of him why he omitted to quote the sentence contained in the very paragraph to which he has referred us, which reads thus: "*For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people, otherwise they shall hearken to these things*," which reconciles the whole. To what things were the people of Nephi to hearken? It appears they were committing whoredoms and excusing themselves, because of the things written concerning David and Solomon, "and did not understand the scriptures," and were taking to themselves wives and concubines without the privilege, "*command*," or order of God, "because it was written that David and Solomon had done such things." But wherein did David and Solomon transgress? Not because they were polygamists, as we before observed. David's sin consisted in his unlawfully (to gratify his own lust) taking to himself the wife of Uriah; and Solomon in taking to himself wives and concubines of the nations God had forbid him. Hence they became transgressors before the Lord.

We read that on a certain occasion the Jews in order to turn away the anger of the Lord from them, put away some one hundred and upwards of their "*strange wives*" *and the children they had by them*," see Ezra x. ch.

But would the Nephites transgressed if the "Lord had *commanded them to raise up seed unto him?*" certainly not. Did Abraham, or Jacob sin because they took several wives? Verily no; because God commanded them, and all they did in this matter, they did by revelation and commandment, and all the wives they took they received from the hand of the Lord. He gave them unto them. Therefore, they were under no condemnation. And be it known to "*An Inquirer*" and all persons, that Abraham, Isaac, and Jacob, with many others have received the resurrection of their bodies, entered upon their exaltations, and dominions, and sit upon thrones, with crowns of everlasting glory upon their heads, in the celestial worlds and are not angels, but Gods, among the Gods, and, their wives given them of the Almighty, in time, sealed or married for eternity, claimed in the resurrection, are Queens and Priestesses to the Most High, to bear the souls of men forever and ever. If you will receive it, this is eternal life.

Hence as Paul says, the "glory of the man is the woman." "This is a hard saying who can hear it." The Saducees desired to know of Jesus, whose wife the woman should be in the resurrection, of the seven brethren who had her to wife in time. Jesus informed them that they (like this generation denying direct revelation from God) did err "not knowing the scriptures or the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

True, they are not given in marriage in the resurrection, neither are we baptxied in the resurrection, for the best of reasons, we have to do it here, Abraham and others received their wives in time, and under the keys of the sealing power of the Holy Melchisedeck Priesthood held by the prophets of God, was "*sealed* or married for time and all eternity. Hence to whichever one of the seven brethren the woman had been lawfally sealed in time for all eternity, would claim her in the resurrection, although the others might have her in time, and the pious Saducees, ought to have known it. But Jesus told them "they did not understand the scriptures, nor the power of God."

And so it has been with the religious world since the days the Priesthood and the order of heaven was taken from the earth, every law almost that appertained to the Gospel has been transgressed, marriage and everything else. And in view of these things, we refer "AN INQUIRER" to the 24 chap. Isaiah, from the 1st to 6th v. inclusive, wherein the Prophet says that the Lord is going to make the earth empty, turn it upside down, and scatter abroad the inhabitants; wherein People, Priest, servant, master, maid, mistress, buyer and seller, lender, borrower, taker of usury, and giver of usury are all condemned to one common destruction: That the earth is defiled under the inhabitants, and that a curse has devoured the earth, therefore the inhabitants are burned up and few men left; and the reason the Prophet assigns for this dire and universal ruin is, "*because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.*" Has not the Gospel laws, as taught by the Saviour and his Apostles and left on Record, been transgressed? Has not the ordinance of baptism been changed from immersion, to pouring, and sprinkling? And has not the "*everlasting covenant*" of marriage according to the Patriarchal order of heaven and Priesthood of the Son of God, for time and all eternity, with a plurality of wives, been broken, and the one wife, monagamic system of Apostate Christendom, wherein they are married until separated by death, been instituted by men in its stead, who in their hearts dispise the order of heaven, and God the author and upholder of the everlasting covenant.

Perhaps "*An Inquirer*" may ask has God ever commanded "*The Later-Day-Saints to raise up seed unto him*," or to practice polygamy? We unhesitatingly answer yes, God has revealed the order of Celestial marriage to His people in this day, as he did in former days, and that by Revelation, July 12, 1843, together with the keys of Elijah holding the sealing power to marry for time and for all eternity, and these keys and the Gospel have been restored by the administration of Holy Angels in these days, according to Rev. 14 chap. 6 and 7 v., and Malachi 4 chap. 5 and 6 v.

And we bear testimony to the same. The Mormons know and understand what they are doing, what kind of a being they are worshipping, and what it took to exalt Abraham, Isaac and Jacob, and all the ancient worthies that are among the General assembly and church of the First-born in the celestial world. The Mormons are striving for the same glory; they have the same laws, the same priesthood, and believe and practice the same things; and those that are faithful, and live their religion look forward with bright anticipations of one day meeting Abraham, "the friend of God," although a polygamist, and enjoying the society of those loved and great ones; while those who despise the order of God, or the doings of the "Father of the Faithful," will be cast out, and will have to take up with other society—more congenial to their pious feelings; and, instead of an exaltation among the Gods, like Abraham and many others, be angels—ministering spirits or servants to those that are worthy of a more exalted station, and remain singly and alone in their saved condition, while eternity goes and eternity comes, but never attain to exaltation, because they despised the order of Heaven that leads to it.

The Mormons believe, with Paul, "That there is one glory of the sun, another glory of the moon, and another glory of the stars." Or, in Celestial, Terrestrial, and Telestial Glories Paul also said, "He was caught up to the Third Heaven, and heard and saw things not lawful for man to utter.

We might enlarge considerably further upon this subject, but we do not believe in throwing away the pearls of truth and heavenly intelligence, revealed from the Courts of Glory in these days. For, "*The mysteries of God are with those who fear Him.*" We therefore think that "An Inquirer" after reading the foregoing, (although brief as it is,) will certainly alter his mind in relation to polygamy, when he says, "If it be right, then the Scriptures and the Book of Mormon are both wrong."

Arrival of Missionaries.

SEVENTEEN of the missionaries from Utah, who were appointed missions to different parts of the world at the last General Conference held at Great Salt City, arrived in New York on Saturday morning last. We were glad to shake hands with these brethren and give them a hearty welcome. They are "hearty and hale," full of the spirit of their missions, and determined, with the help of the Lord, to push along "the Mormon car." They left their brethren and sisters in the Territory at peace with each other and "the rest of mankind." The Saints were rejoicing more and more in the great work of eternal salvation, breathing freer, and enjoying, in a marked manner, a greater portion of the spirit of the Most High, than in the past, through the blessed influences of the work of reformation.

The new arrivals are a part of the company of 70 Elders whose names were published three weeks ago. We had the pleasure of their society on Sunday in our public meetings, and we presume, judging from our own feelings, the Saints enjoyed richly their testimony. We saw "a chiel among us taking notes," and judged, from his diligence, that he belonged to the penny-a-line gentry, but was assured by him that we mistook his calling. Monday morning, however, revealed his labor, and with it the evidence of his veracity—a column and a half in the *Daily Times*. We are always doubtful of a person's good intention when there is an absence of that straightforward, business-like procedure which characterizes honest men, and our doubts of this scribbler have been confirmed by his report. He seems to be a bleareyed, jaundiced gentleman, who sees all things colored with his own diseased system. The next time we are privileged with his society we probably will measure our peck with his, and see who requires to shake together and press down to keep from running over.

Prosperity of a Mormon Saint.

A Baltimore paper gives the following interesting particulars relating to the present history of a distinguished Mormon:

The man Cowley—Matthias Cowley is his full title—stands about five feet six inches high, with a stock of flame colored hair between him and heaven, and a pair of dull red whiskers. He is thirty-seven years of age, and has ten wives in Utah, whom he left behind him. He is very prosperous in his worldly affairs. Among his crops last year were eight children, four colts, eighteen calves, about eighty lambs, six hundred bushels of yellow corn, four hundred bushels of wheat, besides a large quantity of esculent roots, &c., &c. According to the opinion of those conversant with the matter, he has received from his converts, in cash, the sum of $75,000 to $100,000, of which he, or the church, will pocket at least $50,000.

[The above is pretty rich. One of Elder Cowley's most intimate friends informs us that he is still a bachelor. We are afraid that his great increase and riches are, therefore, very doubtful. Great pity!—[ED. MORMON.

DOMESTIC SUMMARY.

THE din of the police war is considerably diminished. Judge Russel has relieved Mayor Wood from the inconvenience of the writ of *habeas corpus* and his Honor now stands, to the charge of resisting Coroner Perry's writ, "not guilty." The fighting is still going on between both parties of police awaiting the final decision.

On Sunday 139 Filibusters, male and female, the remnant of General Walker's army, arrived here by the United States steam frigate *Wabash*. They have had their fill of war and return with its glories, some of their number armless, minus a continuation and the generality broken down in health, sick and poverty stricken. Walker left for the South on Wednesday. He has had a poor reception in this city—the want of success.

Commissioner Reed embarked on board the steam frigate *Minnesota* on Tuesday, and sailed the same evening for the Chinese rivers.

As the steamer *Montreal* was on her passage from Quebec to Montreal on Saturday last with about five hundred passengers, chiefly emigrants from Scotland, she took fire and in ten minutes was wholly enveloped in flames. A considerable number were saved, by the other boats and by swimming ashore; 300 are considered to have perished by fire or water. The scenes connected with this calamity were, as may be imagined, heartrending.

Mr. N. P. Banks, the late Speaker in the House of Representatives, is up for Governor of Massachusetts.

FOREIGN SUMMARY.

THE cholera is reported to be raging violently at St. Petersburgh. Russia seems to suffer considerably from this awful epidemic. The number of deaths in the capital is reported as high as seventy a day. Disturbances have taken place on the Galican frontier, through the excitement occasioned by the apprehension of the anticipated comet that was to come but didn't! The military had to be called out to calm the folks.

The *Emancipation Belge* states that officers on missions in Belgium have been suddenly recalled. These events are construed into a confirmation of the unsatisfactory relations said to be existing between the governments of the two countries.

The baptism of the fifth daughter of Her Majesty, Queen Victoria, on the 16th ult., at Buckingham Palace, brought out a great regiment of the English Lords, Dukes, and the long string of nabobs in glitter and tinsel.

The Greytown bombardment has been up in the English House of Commons, and Palmerston has next to caved in before Uncle Sam's almighty greatness. The opposition has hit "Pam." severely and told him that he was a bully over the weak, and a coward before a respectable, good sized enemy.

Governor and Troops for Utah.

So frequently have the public been informed by the special correspondents of our daily press residing at Washington, that Major this or Colonel that, or this ex-Member of Congress, or that ex-Governor of some place had been appointed to the Governorship of Utah, and as often have these reports been contradicted again, that now we really don't know whether a Governor has been appointed or not. The general impression is, that Col. Cumming has been appointed, and purposes going thither with his family. We have seen this confidently asserted, heard nothing to the contrary, and the present calm over the subject lends an air of consistency to the statement. The Colonel is represented by his friends to be the man for Utah; and likely by his good qualities to be acceptable to the Utonians. Time tries all men. We'll wait and see.

Troops are marching for Utah, so it is said; but there is some of the obscurity that characterized the appointment of a Governor, likewise, about the destination of the troops. We have seen reports of troops for Utah and their line of march chalked out, and in a day or so after have noticed these same troops reported on an expedition to the Indian country, to chastise the Cheyennes. General Harney is however reported appointed to the command of the army destined for Utah, and the administration, according to Washington correspondents, have been busily engaged in the organization of a new Military Department, to be styled the "Department of Utah." For the present we refrain from commenting on this step of President Buchanan and his advisers, adding only the following clippings on the subject.

THE APPOINTMENT OF COLONEL CUMMING AS GOVERNOR OF UTAH.

We believe we are not too premature in announcing, this morning, that Col. Cumming, of Missouri, has been appointed Governor of Utah, and that he intends to remove his family thither, with the view of making that Territory his permanent residence. Col. Cumming is a gentleman of tried official integrity, and of large experience in frontier life. Possessing great personal courage, of a conciliatory nature, yet prompt and energetic in the discharge of duty, he will bring to the important responsibilities which he has assumed the most essential qualities for success in the delicate, and even dangerous, mission which has been confided to him.

The difficulties to be encountered in Utah are more numerous and complicated than is now generally supposed. Among them may be incidentally mentioned that Brigham Young claims a title to all the lands in the Territory, and has never recognized the United States surveys. None of his followers have purchased lands in accordance with our laws. Hence one of the delicate duties of the Federal Courts in that territory will be to establish and maintain the rights of those who may hereafter purchase in accordance with our laws. Not an individual in all Utah now holds a foot of land the title of which is derived from the United States, and it follows, under this strange condition of things, that all parts of the Territory are at the present time open to pre-emption.

[*Washington Union.*

DEPARTURE OF SOLDIERS.

Eight companies of the Tenth Infantry, commanded by Col. E. B. Alexander, and who have occupied Forts Snelling and Ridgely for the last year, took their departure from our Territory yesterday, in accordance with the "General Orders" of May 28th, 1857, for Fort Leavenworth, in Kansas, from which point it is anticipated they will be ordered to Utah.—[*St. Paul Pioneer, June* 18.

DRAGOONS FOR FORT LEAVENWORTH.

The steamer White Cloud arrived last night, from St. Paul with 200 U. S. Dragoons on board from Fort Snelling, bound for Fort Leavenworth, Nebraska Territory.

This morning, the steamer Minnesota Belle, arived with 200 more dragoons, and forty mules, directed for the same point, *en route* for Utah.—*Dubuque Tribune.*

TROOPS LEAVING THIS CITY FOR UTAH.

A force of one hundred and ninety-two recruits left Governor's Island several days ago for Utah, via New York and Erie Railroad. Before moving into the territory they will remain some time at Fort Leavenworth, Kansas, where they will be attached to the several regiments destined for Utah. The recruits sent from New York for this purpose belong to what is called the general service—that is, they are liable to be drafted into the artillery, infantry, or other class of soldiers.

Two hundred or two hundred and fifty recruits will leave here for the same field of operations next Monday. The entire force destined for the Mormon territory will consist of three regiments—two of infantry and one of cavalry—numbering about 2,500. This army is considered large enough to keep the turbulent people of that region in order. The appointment to the command has not yet been made public.—*N. Y. Evening Post.*

WASHINGTON, June 29.

I learn that to-day official orders and instructions were sent to Gen. Harney, who is to have command of the Utah expedition, and that it is to be composed of the Twentieth Dragoons, the Fifth and Tenth Infantry—which will shortly be at Fort Leavenworth—together with the battery of the Fourth Artillery, now at that post, all of which will be prepared to march to, and establish a post at or near Salt Lake City, and at the earliest practicable day he (Gen. Harney) will put the troops *en route*, but will until that time retain his present command of troops in Kansas. On the 6th of January next, after the Territory of Utah shall have been entered by the troops, it will constitute a new and separate military department, to be styled the "Department of Utah," to be commanded by Gen. Harney, or the senior officer present, who will, from the time of leaving Fort Leavenworth, be the commander of a separate army in the field, within the sense of the 56th article of war. The armament and equipment deemed most suitable for the service of the battery of artillery will be selected, and, if necessary, extended in guns and horses, by the commander of the expedition. I also learn that, under the authority of the Secretary of War, the post at Salt Lake City, when established, and any other posts not exceeding two in addition, that may be established in Utah, will be included among the "chaplain posts" and "double ration posts" of the army.

Capt. Duncan leaves here to-morrow to take charge of the troops now at Carlisle Barracks, intended for the Utah service.

[*Cor. of the N. Y. Herald.*

The *Herald's* correspondent from St. Paul, Minnesota, June 8th says:

"The troops from Fort Snelling, six miles from this place, ordered for Utah, leave to-day at 3 P. M. via Fort Ridgeley."

THE UTAH EXPEDITION.

This expedition goes on. It is in vain for us, perhaps, to protest against an adventure which can hardly hope of success, but we regard it as our duty to do so, and we shall persist in it. Had this expedition been determined upon in early spring—had we been told that 2,500 men were to be sent across the prairies of the West, with a view to take position where they could enforce obedience to the laws of the United States, not only from the Mormons, but every one else in that Territory—if it had been given out that horses, mules and cattle were wanted in early spring for such an expedition—is there any one who supposes the Commissary and Quartermaster's Department would now find themselves in the predicament in which they are placed—short of supplies, and driven day and night to extraordinary exertions to comply with their orders. We assume, as a settled fact, that no military expedition, fully equipped and prepared for active field operations, can be fairly put upon the field before the 15th of July to the 1st of August, and that it will take sixty days before they can reach the "Reserve," within forty miles of Salt Lake City. They will not get there before the last of October, and then they will be without tents, and exposed to the heavy snows of that region, and, if the Mormons should be disposed to be hostile, to attacks from well-trained men in that quarter and all the annoyances which they can bring to bear upon the troops.

Look at the actual condition of affairs. We propose to send 2,500 men in military array to Utah, but this number when they come to be mustered will not exceed 1,800 reliable men. It is hardly possible that less than six or eight hundred wagons will be wanted to carry supplies for the troops, and the civilians who will go in charge of this part of the expedition. As we have already said, this expedition will be hardly started before the end of July, and it will be well if they find themselves at the "Reserve" by the first of November. Winter will be upon them at that early period, and no one can say what will become of them in that inhospitable region. The cold is enough to kill them, even if the Mormons should do no more than to avoid them, and leave them to their fate. But a new enemy is on their route, as our last night's news tells us, and it may turn out to be as much as the troops can do to hold the Cheyennes in check, and to protect the emigrants in their persons and property. The troops must at once be employed in this new field of service; and we trust the Government will give up all thought of the Utah expedition and go to work to punish the savages for their depredations upon the property, and the sacrifice of the lives of the emigrants to California. We do not know that it will be necessary at any future time to turn the army of the United States against the Mormon people, but so sure as we do we shall find that we have to whip the Indians as well as the Mormons, and then it will be no child's play for a long while to come.—[*St. Louis Republican,* 16*th.*

Postmaster for Utah.

On the 28th of October last Mr. Hiram F. Morrell was appointed Postmaster at Salt Lake City, Utah, in the place of Elias Smith removed. The credentials were regularly forwarded from the department, but never delivered to Mr. Morrell. Duplicates followed with no better success. Mr. Morrell now being at the seat of the general government, yesterday received his commission, qualified before the Hon. George P. Stiles, associate Judge of Utah, now in Washington, entered into the bonds required, and in a day or two will start fully endowed to take charge of the Post Office at Salt Lake City.—[*Washington Correspondent.*

[It is quite possible that Mr. Morrell did not receive his credentials. Quite likely indeed! The writer insinuates that the mails were opened, and in these days of excitement intended to corroborate the numerous charges against Gov. Young and the officials of Utah. We beg to inform the Washington correspondent that the Mormons had not the mail contract that carried or should have carried Mr. Morrell's credentials, and we apprehend that the Mormons have had more reason to complain of a plundered mail than any outsiders. So much so that we have always been obliged to send duplicate letters by both routes to Utah.—ED. MORMON.]

Inscribed to Judge Drummond.

THE following verses were sent to this office, by whom we know not; but as they may amuse the Honorable gentleman and we are not acquainted with his address, we give them a place in our paper in hopes that "his valued friend" may hand them to him. By-the-bye we are not responsible for the quality of the poetry as we claim none of the author's glory. We have a poet's son among us, and we strongly suspect he is the author—the inspiration is in the family.—[ED.

INSCRIBED TO JUDGE DRUMMOND.

O THOU who'art by hell inspir'd
To action on this stage;
Thy deadly, judic'ry advice
Hath made the halcyon rage.

Against the Saints, thy righteous spleen
Has been profusely spread;
And where thy blasting tongue was heard
'Tis counted now as dead.

Thy name was held in reverence,
Till facts appear'd so plain;
No longer could thy friends withhold
Thy guilty head from shame.

'Tis prov'd, and thou can'st not confute—
Procedures have been sore;
In what the Gentiles now believe
The Mormons knew before.

Thy name inscrib'd on history's page
With infamy will reek.
A curse, a guilty man withal
When silent will bespeak.

Thine acts of treachery were great,
Fair Utah's faults to scan;
Forgetting thine own weakness, the
Humanity of man.

Amend your ways, you lying 'judge,'
Be truthful, and be wise;
In speaking of man's character,
You can't be too precise.

From Salt Lake—Hand-Carts—Mormon Elders—Judge Drummond.

ON Wednesday last, 10th inst., a hand-cart train of about 70 Mormons arrived in our city from Salt Lake. Impelled by a desire to examine the much-abused hand-cart, and to obtain such other information in relation to it as we could gather from those who had used it, we paid a visit to the camp. We found the carts formed in a circle, in the same manner as they are placed in camping out. The build is precisely like those used by the colored porters in Philadelphia and other eastern cities. The bodies of the carts were tastefully painted to suit the fancy of the owners, and with such inscriptions on the sides as "Truth will prevail," "Zion's Express," "Blessings follow sacrifice," "Merry Mormons." They had canvass covers, and were better-looking vehicles in every respect, than we had expected to see. From the accounts published in the leading journals throughout the country, the general impression upon the mind of the public is, that the hand-cart is the slowest and most laborious mode of conveyance that can be used. From the report of this party, and of others, we are inclined to think it exactly the reverse. This party was but 19 days in coming from Fort Laramie, a distance of 520 miles—an average of over 27 miles per day—some days they made 35 miles. This is certainly not slow travelling, and when we reflect upon the many inconveniencies to which a traveler is subjected with his horses, mules and oxen, in crossing the plains; the crossing of streams, danger of stampedes, selection of camping place for the cattle, tethering and working with them morning and night, we are inclined to think that for a California or Salt Lake trip, we would give the hand-cart the preference over any other mode—unless we had fine mule teams and so few of other traps as to enable us to take plenty of corn for the animals.

The members of this party were Elders going on missions to different parts of the world; they appeared to be intelligent, and looked like orderly and well-behaved citizens, yet full of fun,—they were feeling finely after their trip, and expressed themselves to be on hand for a foot race or wrestling match, with any one in Florence who might feel inclined to indulge. They report the plains to be in fine condition, had killed a few buffalo and deer, and met with several parties of Sioux Indians, who treated them in a very friendly manner.

They spoke of Judge Drummond as a man of bad habits, who would forfeit the respect of any community—that when he was appointed they expected he would bring his wife along, whose brother is a Mormon, and settled in Utah; instead of which, he had a woman of notoriously bad character, who he passed off as his wife, and who he would sometimes bring into court and seat beside him on the bench. This is their statement—we should not wonder if it was true, knowing, as we do, that many persons look upon the whole female population of Utah as a mere collection of prostitutes, and being told by traders—not Mormons—who have visited the country, that many immigrants passing through, *en route* for California, act upon this belief, and thus engender many of the difficulties which occur with this people.

This is strengthened, when we reflect, how difficult it must be to find a man of any standing, who would be willing to accept an office in such an out-of-the-world place—separated from friends and home, and where there is so little chance for a "Gentile" to make money, or to gain political advancement.

They report the country to be in a more prosperous condition than it has ever been before—contradict the report of the flight of Brigham Young, and of the great numbers of seceders from them. They say that probably from 75 to 100 families have left or will leave this spring; that Brigham Young had started on a mission to the northern part of the Territory; it being his custom to go on a mission every spring, though, he had heretofore, gone south.

The party sold their wagons at auction, at prices ranging from $8 to $12—they had cost $40 to build, in the valley.

[*Florence Courier, June* 18.

Correspondence of Elder Joseph W. Young.

NEW YORK, June 29, 1857.

EDITOR MORMON—*Dear Sir:* Having just arrived from Great Salt Lake City, I have thought that a few items would not be uninteresting to you, and the numerous readers of your valuable paper. I left Utah on the 23d of April in company with seventy Elders, on missions to Europe, the United States and other countries. We had a very pleasant trip across the plains, and arrived at Florence, Nebraska, May 10th, all in good health. The particulars of the journey, Elder Mackintosh gives in his report.

On the 11th of June, my cousin Brigham H. Young, and I left Florence for Iowa City. On the 12th of June, we met Bro. Israel Evans and Benjamin Ashbey, 21 miles east of Bluffs City, with the first hand-cart company of emigrants *en route* for Great Salt Lake City. They were all in good health, and in first-rate spirits. They were provided with mule teams to haul their extra provisions, and were traveling from fifteen to twenty miles per day. We had only a few moments to stay with them as the stage would not wait for us.

We met the first company of ox teams, under the presidency of Elder Jesse Martin, four miles west of Fort Des Moines, on the 18th, and as the stage stopped over night at that place, we improved the opportunity of visiting with the Saints, for a short time. Elder Martin called the camp together and we had the pleasure of speaking to the Saints, after which the sisters sang several of the sweet songs of Zion, which was very refreshing to us, after having had for two days and nights, our ears outraged by a continual air of profanity. After blessing the Saints and being blest by them, we bade them good bye and continued our journey.

About noon of May 14th, some hundred and twenty-five miles from Iowa City, we met the New York company, Bros. Jacob Hofheins and G. J. Taylor in charge. They also were in first-rate health and spirits, had splendid teams and wagons, and were making good headway. We stopped only a few moments with them, just long enough to learn their condition, and to tell them that all was right in Utah.

We arrived at Iowa City on the 15th, met the last hand-cart company ten miles from the city, also the Danish company of teams close behind them, the former under the presidency of Elders James Park, Dilley and Geo. Thurston, and the latter under that of Elder M. Cowley.

They were all in first-rate condition and judging from what we could see they will have a speedy and prosperous journey. The hand-cart company was fitted up as well as it is possible to fit up a company in that way, and having had experience in that mode of traveling, I feel safe in predicting that they will make the trip quicker than any ox train has ever done.

Elders J. A. Little and Wm. G. Young, have fitted up this emigration, and I bare testimony that they have spared no labor in making the Saints comfortable. Elder Young was very busy preparing to start out his baggage train which closes this year's emigration.

We spent two days with him, and the few Saints composing his company, then took our departure for New York, and they left for the valleys of the mountains. Thus we have seen all the emigration for this year on the move.

My feelings were very peculiar when parting with my brother William at Iowa, and the kind Saints with him. They are on their way to the peaceable valleys of Jacob, where all that is dear to me on the earth dwell; wife, children, parents, friends, and the Saints of God, all, all, I love is there. But, with me, how different; my lot is to be cast among strangers, in strange lands to suffer the abuse and derision of those who despise the truth, that through faith, patience, and endurance I may persuade some to be saved.

A word about Utah and the people there, and I will close. I find a great many reports in the papers with regard to "War with the Mormons," "Brigham Young in rebellion against the General Government," "Danite Band," "Murder," "Corruptions," &c.

Now, Mr. Editor, I happen to know something of affairs in Utah, and as one of her citizens I have a right to speak. In regard to war, I will say that the Mormons are making no calculations for any such business, nor are they making any preparations for such a contingency, further than those which the law requires of every State and Territory, viz: that of organizing the militia.

Brigham Young is not in rebellion against the General Government, nor has he ever been. True, he is down on the acts of certain corrupt scoundrels, and is the enemy of wickedness and oppression; furthermore, when he ceases to be such a man as he now is, I cease to be his friend. He is the friend of mankind, the friend of the oppressed and down-trodden, the friend of truth, justice, virtue, and every thing that is God-like, and the enemy of lies, vice, corruption, and wickedness, wherever it may be found, whether in high or low places. And that man who says to the contrary is, in scripture phraseology, "a liar and the truth is not in him."

There is no such thing in Utah as a "Danite Band." Every true-hearted man is a friend to his brother, and will not see his rights infringed upon with impunity. Does any honest man see aught amiss in that principle?

Who has been killed by the Mormons? No one. But every murder that has been committed by the Indians between the Missouri River and the Pacific Ocean is charged upon the Mormons, and Brigham Young must, of course, be at the bottom of it all. I wonder if ever runaway judges, disappointed politicians and newspaper correspondents have read that passage of scripture which says "cursed is he that loveth and maketh a lie."

How can a people be so very corrupt who do not get drunk, who do not profane the name of God, who are honest and upright in all their dealings, who marry their wives, support them and make them honorable in the eyes of God and all good men, who educate their children and teach them the fear of God, who look upon the marriage vow as being the most sacred of earthly ties, and who prize virtue more than life?

If this nation wish to purify the morals of the people, and put down infamy and corruption, I would suggest that they begin in New York city, where they bawl so much against Utah. I do most positively assert that I have seen more drunkenness, heard more swearing, and seen more fighting, in one evening in this city, than I ever saw in Utah, and I was one of her first settlers.

I testify that the people in Utah are a good people, a law-abiding people, and that they love the institutions of their country as dearly as any people in these United States. Brigham Young will resign the Governorship of Utah without a word when his successor is appointed, and there is no possible chance of any collision between the Mormons and the General Government, unless President Jas. Buchanan should appoint some hot-headed, blood-thirsty fool as Governor of Utah, who will go beyond all law, all reason, and all good sense, and attempt to rule the people with a high hand. If such a thing should ever take place, let me here say that such a man will find the same spirit in Utah that actuated the citizens of Boston, when a certain power attempted to force them to a tame submission of its will, and he will also find that the same God helps the oppressed that sustained our fathers in their struggle for freedom.

With kind regards for you, and good-will towards all lovers of truth,

I remain,
Your Brother in the Gospel of Christ,
J. W. YOUNG.

Correspondence of Elder Daniel Mackintosh.

NEW YORK CITY, June 27, 1857.

To the Editor of the Mormon:

BEING Clerk of the Hand-Cart Company of missionaries, who started from Great Salt Lake City, Utah Territory, April 23, it perhaps would be interesting to your numerous readers, to give in brief a statement of the organization of the Company and our journey here.

On the 24th of April, our little band of Seventy Elders, including officers, with 26 hand-carts took our line of march from Emigration Kanyon, under the conduct of the following brethren:

Henry Herriman,	President.
Joseph W. Young,	Counsellor.
Stephen H. Goddard,	do.
Daniel Mackintosh,	Clerk.
Wm. H. Branch,	Captain.
James Gallie,	Chaplain.
George Goddard,	Chorister.
Miner G. Atwood,	Captain 1st Ten.
Eli Harvey Peirce,	do 2d do
Joel Terry,	do 3d do
David Brinton,	do 4th do
Thomas Hall,	do 5th do

The name, Office of the Priesthood, and varied points of destination, were reported by letter to the Editor of the *Deseret News*, and if the report reached his office in that place you will find that piece of information if required.

Under the above arrangement we traveled with our hand-carts across the plains to Florence, Nebraska Territory, without horse, mule, cow, or any other animal to assist: drawing in them our provisions, bedding, cooking utensils, tents, &c., at which place we arrived in the full enjoyment of health on the 10th inst., making the entire trip from point to point in 48 days; but out of that number, we lay by to rest, repair carts, &c., 7 1-2 days, which would make the total number of traveling days 40 1-2, and we would remark that we are satisfied that the trip can be accomplished in a shorter period, say from 30 to 35 days; but the carts with iron axles should be at least 3 feet 10 inches on the track, instead of 3 feet 6 inches, made of the best malleable iron, without flaws when forged.

In our opinion, so as to insure safety, the spindle at the shoulder should be at least one inch, or an inch-and-an-eighth, and at the point, 6-8 of an inch, and to be made with but little gather. The carts with iron axles are decidedly the easiest to travel with, and a very light tent would be found exceedingly useful in a stormy day.

On our way thither we had no trouble whatever with the Indians and saw but few, except a band of the Ogallalie siouxs, who were very friendly; neither had we any trouble with the whites; and we were generally treated very courteously by those of them with whom we had any business to transact, and as to our own conduct, we have not heard of any accuser, therefore are not disposed at present to accuse ourselves.

Upon our arrival at Florence, our ears were saluted with the general tissue of lies circulated through newspaper columns, about the rebellious spirit existing in Utah towards the United States Government; at this we were not at all surprised, when we arrived at the sources from which they originated; and we have no fears in saying that they are as false as Hell, and were only concocted in the frenzied brains of political aspirants, demagogues, and corrupt hearts, so as to screen their own iniquity from public gaze, and furthermore to get up some excitement, by which *Uncle Sam's* pockets could be rifled out of a few millions of dollars that lay unexpended in the treasury.

We say let the old man do it, he is rich, but being numbered in the family, we feel as though we hate to see the *old fellow*, so badly fooled in his old age, more especially as the measures contemplated to be resorted to arise solely on a pretended family insubordination, which could be easily settled by sending *three men* to Utah to enquire into the truth of the matter.

At Florence, the Elders were well received by the Saints, and in a few days began to scatter to their various fields of labor, while the greater portion kept together, took steamer for St. Louis, and arrived there on the 18th inst. and were hospitably entertained by President Horace S. Eldredge and the Saints.

We started by railway from St. Louis on the 23rd, and arrived in this city on the 27th, well, with the exception of some complaining of colds.

The Presidency of the Eastern States, Presidency of Branches, and the Saints in general have exemplified already by their works that liberal feeling which always characterizes Saints of the Most High.

It is expected that in a few days the brethren for Europe will embark at this port, those for Canada left the company in the Western States and have probably arrived in their fields of labor, and those for the States are ready to carry out their appointments.

DANL. MACKINTOSH.

Emigration.

"THE Mormon reserve has presented a lively appearance during the past week, dotted all over with the tents and covered wagons of the emigrants, large numbers of whom have lately arrived having come across Iowa. They are principally English and Germans, and appear to be well provided for their journey—many of their ox teams are remarkably fine. There was preaching on Sunday. Some of our citizens attended through curiosity—they represent the vocal music to have been excellent.

A wagon train has also come in from Salt Lake, which started a few days before the hand-cart train to which we have referred in another column. Some of the party are seceders from Mormonism, who obtained permits to leave Utah on the plea of business. Mrs. Babbitt, widow of the Mormon Elder who was reported to have been killed by the Indians, accompanied the party. We understand that she is not a seceder."—*Florence Courier,* June 18.

[We beg respectfully to inform our co temporary, the *Courier*, that "seceders from Mormonism" require no "permits to leave Utah," but those which are justly required of the Mormons in leaving Florence—paying honorable debts.—ED.]

Missionaries Arrived at New York, June 27, 1857.

WM. H. BRANCH, Eli Harvey Peirce, Daniel Mackintosh, Joseph W. Young, B. H. Young, Seymour Young, John Y. Green, Philip Margetts, David Wilkin, Wm. J. Harris, David Brinton, James Andrus, Ephraim Tomkinson, Robert Logan, Iver N. Iverson, Wm. P. Thomas, Wm. Jackson Stewart.

Eld. Enoch Reese arrived on the 28th inst.

☞ The columns of THE MORMON are open to the correspondence and articles of the Elders; but, while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

Notice to Subscribers

WE frequently receive remittances for subscriptions to THE MORMON, without the sender giving the name of the place he desires the paper to be sent to. Sometimes the name of the Post Office or town is mentioned, but not the county, and as there are several towns in some States by the same name, unless the county is designated we are at a loss to know where to direct the papers ordered. We wish all communications to us to name distinctly the Post Office or town, county, and State or Territory, as then there will be no mistake.

Notice.

THE Church of Jesus Christ of Latter Day Saints in Philadelphia, assemble for worship in the Arch Street Assembly Rooms, on the North-east corner of Ninth and Arch Streets, every Sunday morning, at half-past ten o'clock, in the afternoon at three, and in the evening at half-past seven. Preaching morning and evening. The public are invited to attend.

The Presiding Elders of Branches connected with the Philadelphia Conference, and scattered members or others in that region of country, who may wish to procure the Books published by this Church, should send their orders to President Angus M. Cannon, No. 230 New Market Street, above Vine, Philadelphia, Pennsylvania.

Letters for T. B. H. Stenhouse should be addressed to Box No. 3957, Post Office, New York.

All newspapers intended for "OUR" eyes, should be addressed simply, Editor of THE MORMON, New York.

Mormon Books.

WE have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 50
Key to Theology	0 75
Harp of Zion	$1, $1.25 $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor. $1.75	
Catechism for Children	18 to 38 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	5 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

Notice.

THE SAINTS who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of THE MORMON, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for THE MORMON should be addressed—Editor of THE MORMON, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. APPLEBY.

New York Wholesale Price Current.

Corrected to June 18, 1857.

ASHES—Pot	per 100 lb.	7 75	a — —
Pearl		—	a 7 37
CANDIES—Stuart and Bussing's best, assorted			
Ordinary	per lb.	—	a —
CANDLES—Sperm			a —
Adamantine	per lb.	—	a 42
Mould, tallow		24	a 26
COFFEE—Java, white		13	a 15
Mocha		15	a 15½
Laguayra		15½	a —
Maracaibo		12	a 12½
St. Domingo (cash)	per 100 lb.	10 62½	a 00 00
DRUGS AND DYES—Alcohol	pr. gal.	— 00	a — 74½
Alum	per lb.	— 2½	a —
Arrowroot		45	a —
Arsenic, powdered		—	a — 2½
Asafœtida		5	a — 25
Borax, refined		—	a — 21½
Brimstone, American, roll		— 3	a — 3
do crude	per ton.	35 —	a 50 00
Camphor, crude	per lb.	— 00	a — 28
do refined		— 00	a — 33
Castor Oil, No. 1		1 20	a 1 30
Chlorate Potash		— 42½	a — 45
Cochineal		1 15	a 0 00
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 00	a 1 50
Cream Tartar	per lb.	— 26	a — 27
Gum Copal		16	a — 32
Gum Myrrh, Turkey		8	a — 8½
Iodine, resublimed		— 00	a — 25
Ipecacuanha		5 00	a 5 25
Madder		1 12½	a 1 25
Magnesia		— 13	a — —
Do calcined		— 14	a — 16
Nutgalls, blue Aleppo		— 30	a — 35
Oil Anis		— 25	a — 26
Oil Bergamot		6 50	a 0 00
Oil Cassia		3 00	a 3 25
Oil Lemon		6 50	a 7 50
Oil Peppermint		— —	a 2 25
Opium, Turkey		— —	a 3 75
Otto Rose	per oz.	— —	a 4 37½
Oxalic Acid	per lb.	3 50	a 6 50
Phosphorus		— 30	a — —
Quicksilver		95	a 1 05
Rhubarb, China		— 46	a — 00
Saleratus		1 50	a 1 75
Sal Ammoniac, refined		— —	a — 7½
Senna		— 11	a — 12
Shellac		— 11	a — 13
Sugar Lead, white		— 14	a — 16½
do brown		— 13	a — —
Sulphate Quinine		— 9½	a — 10
Tartaric Acid		2 00	a 0 00
Verdigris		— —	a — 42
Vitriol, blue		— 50	a — 75
DYE WOODS—Camwood	per ton.	115 —	a 150 —
Fustic		25 —	a 29 —
Logwood		— —	a 32 —
FLOUR—State, common	per bbl.	6 35	a 6 50
Michigan and Indiana		6 80	a 8 50
Genesee, extra		7 75	a 9 75
Rye Flour		4 50	a 6 50
Corn Meal		4 40	a — —
FRUIT—Raisins	per box.	4 75	a 4 80
Raisins, layers		— —	a 5 12½
Currants	per lb.	— —	a — 16
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3 50	a 2 75
8x11 to 11x16		3 00	a 4 00
11x17 to 12x18		3 25	a 4 50
20x26 to 24x30		4 25	a 6 50
31x40 to 34x46		5 —	a 9 00
GRAIN—Wheat	per bush.	1 95	a 2 00
Corn, round yellow		— 94	a 1 00
Barley		1 45	a 1 75
Oats, Western		— 65	a — 00
Beans		2 25	a 0 00
GUNPOWDER	per 25 lbs.	3 50	a 6 50
INDIGO	per lb.	— 75	a 1 40
IRON—Pig, Eng., Scot	per ton.	30 —	a 35 —
Bar, Eng. refined		57 —	a 00 00
Sheet, Russia, 1st quality	per lb.	— 13	a — 13½
Sheet, Eng		— 3½	a — 4½
LEAD—Galena	per 100 lbs.	6 75	a — —
Sheet and Pipe		— 6½	a — —
LEATHER	per lb.	20	a 31
MOLASSES	per gal.	57	a 76
NAILS—Cut, 4d and 6d	per lb.	3½	a 4
Wrought, 6d and 20d		— 6½	a — —
OILS—Olive	per bskt., 12 bottles.	3 30	a 3 62½
Olive, in casks	per gallon.	1 30	a 0 00
Linseed		— —	a — 80
Whale		— —	a — 85
Lard, winter		— —	a 1 15
PAINTS—Lead, red, Am	per lb.	— —	a — 7½
Lead, white, Am., in oil		— —	a — 9
Lead do de dry		— 8½	a — —
Ochre, yellow, French, dry		1 25	a 2 00
Ochre, in oil		— 4	a — 6
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— 7½	a — 8½
Vermillion, Chinese		— 90	a 1 05
Venetian Red	per cwt.	2 18	a 2 50
RICE	per 100 lbs.	3 75	a 4 50
SALTPETRE	per lb.	6½	a 11
SEEDS—Clover	per lb.	— 11	a — 12
Flax, American, rough	per bush.	2 —	a 2 10
Linseed, Calcutta		2 00	a — —
SOAP—New York	per lb.	4½	a 7½
Castile		11	a 11½
SPICES—Ginger, Race	per lb.	5½	a —
Mace		60	a 00
Nutmegs		—	a 75
Pepper		—	a 11
Pimento		8½	a —
Cloves (cash)		10½	a 11
SUGAR—New Orleans	per lb.	9	a 11
Havana, white		13	a 14
do brown		10	a 12½
Stuart's crushed		—	a 14½
SUMAC, Sicily	per ton.	78 —	a 85 —
TEAS—Gunpowder and Imperial	per lb.	35	a 75
Hyson		30	a 80
Young Hyson		32	a 70
Hyson Skin		20	a 35
Black		22	a 50
TIN—Banca	per lb.	—	a 34½
Straits		—	a 34½
Plates	per box.	9 —	a 10 37½
TOBACCO		—	a 11
TURPENTINE	per 280 lbs.	3 62½	a — —
TAR	per bbl.	3 —	a 3 25
SPIRITS TURPENTINE	per gallon.	— 41	a — 42

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandize. mh28

90

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the *laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie; et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spiritual "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number,	each	0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 85

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President of a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

Book Postage.

ALL Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856

CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be on an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 183 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

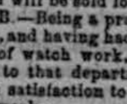
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

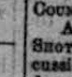
CHARLES HUELSENKAMP,
Wholesale Dealer and Importer of
GROCERIES, WINES AND LIQUORS,
Commission Merchant in all kinds of Produce.
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut,
10·1y ST. LOUIS, MO.

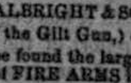
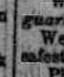
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y


J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.

House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.


JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No.—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

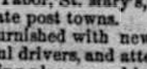
WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **P. S. Frost.**

We have tried the above route and find it good. ED.
fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt,
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

JAMES HAM,
WHOLESALE DEALER IN
PROVISIONS AND STAPLE GROCERIES,
No. 40 Second st., St. Louis, Mo.
Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in,
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.
ALEXANDER C. PYPER
Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of
OUT-FITTING GOODS,
in the City of Florence, Nebraska Territory, where all necessaries can be bought at the
LOWEST PRICES
west of the Mississippi River, consisting of
DRY GOODS,
both Staple and Fancy; and every variety of
GROCERIES AND PROVISIONS;
Nails; Iron; Glass; Queensware and Hardware.
Also,
LEATHER
and shoemakers' Findings, and the largest stock of
BOOTS AND SHOES
to be found on the Missouri River. Also,
HATS AND CAPS;
together with a complete assortment of
READY-MADE CLOTHING,
all of which is but a small part of the
THOUSAND AND ONE
Things which can be purchased of
feb14 ALEXANDER PYPER.

PETER SCHUTTLER,
WAGON MANUFACTURER,
Nos. 78, 80 and 82 Franklin street,
South-west corner of Randolph street,
CHICAGO, Illinois.
All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (*at the Sign of the Deer in Windows.*)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash. Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church, NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
ja9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 21. NEW-YORK, SATURDAY, JULY 11, 1857. PRICE FIVE CENTS.

Poetry.

The Gospel Proclamation.

BY E. W. TULLIDGE.

HARK! 'tis the sound of the great proclamation,
In deep-toned strains from on high;
The cry is passing from nation to nation,
"The Bridegroom's coming is nigh."
O'er the land, o'er the sea, the Saviour shall reign,
And "Peace on the earth, good will unto man,"
Shall angels' sweet voices be chanting again.

List! for it tells of old Israel's redemption,
Passing like music along;
And did you not know the Prophets make mention,
Again would Jacob be strong.
His seed shall inherit the land and the main,
When "Peace on the earth, good will unto man,"
By angels' sweet voices is chanted again.

Sound loud the trump of this last dispensation;
Sound it through every land;
Let the glad tidings of Gospel salvation
Be wafted from strand to strand.
And the chorus shall swell in a thrilling strain—
"Now, peace is on earth, good will among men,
And angels' sweet voices are chanting again."

The Religious Press—Its Character and Circulation.

From the New York Herald.

THE religious press consists of a large number of periodicals, published in the principal cities of the Union, and scattered generally abroad, having their circulation specially confined to the religious world. We shall not undertake to enumerate this press by giving the names of its several publications. They are very numerous, but the greater number are published here in New York. The whole weekly circulation is, however, only about 150,000 sheets per week, while the secular weekly press is over 600,000 sheets per week; and the daily press equals nearly 1,100,000 sheets per week; of which more than one-half is issued by the New York *Herald* establishment.

These journals are severally put forth with the special purpose of advocating the particular doctrines of the religious denomination which they represent. Each sect has its organ, in pursuance of the fashion of the times, according to which every and any sentiment, be it great or little, wise or foolish, universal or special, as soon as it finds lodgment and obtains embodiment in a sufficient number of persons and minds, must forthwith have a journal for its organ, to support and promulgate it. The circulation of all such organs necessarily depends upon the number of adherents to the views and sentiments represented, and is large or small according to the sentiment advocated is favored by few or many. Hence the numerical strength of any sect of party may, in some degree, be measured by the extent of the circulation enjoyed by its organ.

As with the journals which represent political parties, some of them are undertaken by individuals at their own risk, and some are issued by the body or party; so it is with the religious journals. Some of them emanate from religious societies or bodies, and are clothed with a certain degree of official authority, while others are the offspring of individual enterprise, relying on the zeal and numbers of the denomination for their support. None of these journals have a spontaneous circulation at all to be compared to the independent press, such as, for example, the New York *Herald*. While the independent press has some difficulty, even with the most powerful steam machinery, to throw off daily copies enough for its subscribers, and fast enough for the demand, the religious press—that portion at least which depends upon the spontaneous and unforced demand of the people—lives a stinted and precarious life, and in some cases can hardly find readers enough to support its existence. This fact would seem to indicate not that the private religious sentiment or the disposition towards religious truth is weak and small among the millions of the people, but that the hold which the religious sects possess upon the minds and the influence of religious corporations of all kinds upon the great mass, is feeble and in some measure forced. This is a suggestive idea, which it would repay the trouble of perusing and following out, if it were not calculated to lead us far out of reach of the subject we propose to inquire into. One important consequence, however, of this state of the public mind, we cannot forbear from noticing, and it is this, namely: that the great religious mind of the people is dissatisfied with the religious organizations and corporations of the day, and is only held by them with a feeble hold, for want of something better; and that, if such men as the apostles should now be sent, as they were formerly sent, to inaugurate a better state of things in religion and instruction, they would, in spite of the opposition of established organizations, succeed in overthrowing the corruption which has overspread the land in the article of religion. Perhaps such a day and the hope of better things are at hand.

The character and condition of the organized sects called the religious world, are to be seen and discovered in the religious press. It is formed and conducted to suit the mind and taste of those who support it, and is a tolerably accurate mirror and glass, reflecting the mind and spirit of the religious world. We propose, therefore, to consider some of the prominent characteristics by which it is strongly marked and distinguished.

Contention, strife and disputation are the great characteristics of the religious press.

The whole religious world, in all its sects and divisions, is by means of the press, set in motion by each party, at constant war with itself. The battle and fight are incessantly carried on in the very camp of religion. This state of warfare among themselves, in which not only sect fights against sect, but even a portion of one sect is armed to the fight against another portion of the same sect, is a palpable proof not merely that in this Denmark there is great "rottenness," but also that they cannot stand. The whole house must fall, and we are doubtless on the eve of some great revolution in religion. The religious house is so divided, and the religious world is come to be such a corrupt world, that every lover of truth and righteousness must look for and long after a change.

Everybody knows how bitterly and savagely these several journals of religion fight against each other. We shall not give specimens of what is so well known, nor quote the reproachful epithets with which every one is familiar. But if we inquire into the cause of such wrathful ire in minds pretending to be eminently celestial, the solution will be plain. It is a selfish contest between earthly uncelestial men, for earthly fame, riches, estimation and honor. The sects are like opposition lines, which all offer to carry people to the same place, and the religious press are the runners, who try to pick up all the customers they can for their special line. To do this, of course each runner cries down every line but his own, and protests that no one will safely arrive at his journey's end unless he go by the particular line which he recommends. The greater the opposition is, so much the more eager are those runners to advance the interests of their several lines. The fact is, like other runners, they have become quite a nuisance, for like them, too, all they aim at is to make as much as they can for themselves.

This rude comparison of ours aptly explains the cause of the fighting and combative character of the religious press. From the nature of things it is impossible that in religious matters any one sect can ever be at peace with another; and this is true of all religious denominations whatsoever, which subsist and live like any government, by taxing the people, and which have an organization to support. As the strength of any government consists in the greatness of the population, so the strength of a sect consists in its numbers. Like a government, it has its officers and ministers to support, and its power depends upon a large number of tax-paying people. The sects, therefore, are like so many distinct governments in a country, each appealing to the people for support, and each one zealously striving after the most people and the most money. This is a gross view of such *soi-disant* celestials, but it is true. All that is most gross and uncelestial is to be found in religious corporations.

It lies in the nature of religious corporations or sects to deprecate, contemn, to decry, and if possible to destroy one another, for the strength and power of each one depend upon obtaining the concurrence and assent of the greater number of people to its views and opinions. The more adherents one of them can obtain to its views, the stronger and the more respectable it is. But to induce adhesion to its own views it must necessarily decry those of all other similar corporations. Religious corporations or sects must, therefore, be opposed to each other, and therefore the religious press, which represents them, must be, as it is, a press militant, or a fighting press. Since, then, each sect requires the destruction of all other sects, in order to be itself alone the paramount and ruling sect, we see here an element which involves, necessarily, contention and strife, opposition and hatred, jealousy and envy. Such are the elements which lie at the foundation of every sect. It may hence be clearly seen that the foundation of every sect is a very hard, nay, a very wicked foundation. Can good proceed out of such corrupt elements? Let us now proceed briefly to inquire—

HOW FAR THE RELIGIOUS PRESS IS A MORAL PRESS AND ACTS AS A TEACHER OF SOUND MORALS AND GOOD CONDUCT.

In this respect, the religious press cannot really claim to be superior, if even it is equal, to the secular press. It professes, indeed, to devote itself exclusively to instruction in righteousness—that is, in the law of right conduct and right actions. But it fails lamentably in this respect: it substitutes superstitious observances for righteous conduct, and sets up a code of deeds, and formal, peculiar, ascetic feelings as a means of "going to heaven." They teach men to follow some peculiar dogmas and formalities, in order, as they tell them, to "go to heaven," while they forget to teach the law of good conduct and virtuous behavior on the earth towards all mankind, without which there is no heaven or peace or happiness to men, and certainly no "going to heaven."

They teach and preach a morbid, unmeaning sort of factitious, artificial morality, like the following, which we find in the New York *Observer* of the 25th ult., a Presbyterian paper:—

Time spent in unnecessary sleep is stolen. We have no right to steal our Master's time, and pass it away in sleep. A certain portion of time was given for sleep. We do our duty by devoting that time to sleep. When we thus sleep we are doing the will of God as truly as when we are praying for a revival, or urging sinners to flee from the wrath to come. But when we spend more time in sleep than is needed to refresh our bodies and our minds, we rob God and sin against Him as truly as if we were to steal money from His treasury. There are great numbers who thus steal and abuse time. He who gives to sleep two hours a day more than is necessaray, robs God of one-twelfth His time. In course of a single year he steals a whole month. In twelve years, a whole year. Some of my readers may be guilty of having thus stolen and abused several entire years.

Such is a specimen of their silly exhortations, and of the washy, unsolid, unmeaning morality which they teach.

The tendency of such spurious virtue and artificial sentimental morality is not to make known or promote the positive duties which are taught by the law of God. All that law is summed up in the words, doing righteousness—that is, in doing no wrong or evil to any one. The tendency of such teaching is to fill the mind with superstitious fear and dread, and with self-condemnation for things in themselves generally harmless and indifferent. It is in this way that these teachers of a false christianity set up a new law and a new code of morality, (that is, of right and wrong) and lead men to imagine that they are doing right and are in the way to heaven, when, on the contrary, they are doing nothing of the kind. Thus men are led to suppose that if they follow the above and similar teachings, if they do not oversleep themselves, if they do not taste fermented liquors, if they do not dance, laugh or sing, or go to a theatre, they are good Christians—they are doing the will of God.

Such is their religious moral code in general. The above extract is a fair sample, supplied by one of the purest and most orthodox of the religious sects, in his own estimation.

It would not require many ages of such teaching and such a system to destroy all the foundations and to obliterate all the traces of Christian truth and doctrine from a nation and people, and to reduce the whole to a mere exhibition of bodily abstinence, and of a broad self-denial, joined with a few mechanical practices, called by the name of piety, and clothed with superstitious reverence and false sanctity. In fact, to judge by the columns and contents of the various religious journals we have carefully examined, it has come to this already. Already, to a very general extent, the bodily deed of drinking water only, and denying one's self the use of wine or cognate materials, is become practically the essence and sum total of all virtue, moral conduct and Christianity. By such a system as this, all the foundations of Christianity are swept away. It ceases to be a great mystery, the basis and foundation stone of which is the advent of the word of God into our world, clothed in human personality, and assuming the same bodily tabernacles which we men inhabit. This and all its great and happy consequences and effects are all lost sight of and swept away by reducing Christianity and all its teachings and doctrines, all its gifts and powers, to a few simple observances of not drinking liquor, not going to theatres or balls, and of going to church on Sundays. Such, in fact, has come to be the substance and body of all that the religious teachers of the day inculcate upon their crowded and fashionable audiences in their splendid and theatrical temples. Such is substantially all the idea they have and teach of Christianity.

They teach a factitious virtue and vice; not that truth, justice and virtue which come from God and which is the divine nature itself, but that spurious, counterfeit virtue, contemptible in itself, because it is of no manner of use to God or man, and which consists in economical practices and observances—in feats of human policy—in prudential acts, of some domestic benefit, no doubt, together with superstitious acts of no benefit whatever. Plato and Epictetus, Cicero and Seneca, preached a far more manly and wholesome morality than this mean system of pious observances and exhibitions which the religious press teaches, which the religious pulpit echoes, and in which there is neither mind, nor thought, nor knowledge, nor virtue, but cant, and nothing but cant. How far, indeed, modern sectarian Christianity differs at all from ancient heathen philosophy, it would be difficult to discover from the teachings and contents of the religious press or of the pulpit which it represents and reports. All the heathen teachers taught men that they ought to do good, and that if they did so they would be happy, or "go to heaven." Modern heathen, the Buddhists, the Brahmins and other pagans, teach the same thing. This is also the essence, the whole sum and substance of the teachings of the religious press. Wherein, then, is there any difference? Such differences as exist are accessory, and not essential. Some may teach this common doctrine more intensely than others; some may teach temperance more than others; some may be more zealous, more severe and more rigid in their practice; some may mix up more cant and feeling and affected lovingness in their system, but it all results to the same end, and is the same in the end with the religion and philosophy of all ages, viz: "men ought to do good." Of course they ought. This is the common natural law, written in the hearts of all men, which He who made man has planted in the heart of man alone, or all the creatures which He has created. Their system is simple natural deism; they hope to go to heaven on the same ground on which the ancient heathen hoped to go to the Elysian Fields. It would be strange if this were Christianity, though it has come to mean no more than this. Strange infatuation and blindness of the religious press and world to teach that the great Creator of the world sent the breath of his mouth to dwell on the earth as a man among men, not in order to make them that hearken to him virtuous, just and good, as he himself is, but to make them the trembling idiots of superstition, or self-conceited pious pharisees, proudly boasting themselves against their fellow creatures. Hateful in their tartarian hatred of all those that do not join themselves to them.

ANOTHER PROMINENT FEATURE OF THE RELIGIOUS PRESS IS ITS BOASTING AND SELF-EXALTING CHARACTER.

This characteristic belongs to them all, and is not confined to the organ of any particular sect. While severely engaged in hostility against each other, they agree to form an abstraction which includes them all, and this abstraction they unite greatly to puff and applaud. They call the combined religion of all the sects together, "Protestant Christianity." In this manner they create an abstract unity out of the most discordant elements; and while they condemn each other separately, they unite to applaud the ideal unity the abstraction composed out of all together, they call "Protestant Christianity." It is a singular spectacle to see bodies of men thus destroying each other in detail, while they profess to be one body in the mass.

They are separate discordant bodies, opposing, reviling and condemning each other; while at the same time, under a name which includes them all, they are loving Christians and a perfect embodiment of pure Christianity. They fight against each other in detail, and exalt and praise themselves in the mass as "Protestant Christians"—a name which includes them all. Taken separately, according to their own representations of one another, these multitudinous sects are all evil and all wrong. Every single one declares it to be so of all the others. But, taken collectively, they are all pure and good, constituting a body of excellence which they call "Protestant Christianity." What a contradiction! What an absurdity that the separate parts should each be bad, but that the whole, composed of these same corrupt parts, should be pure, good Christianity! Each part does wrong and acts badly, but, according to Harper, all of them put together produce unexampled good and the most wonderful effects. Each sect is bad, but all of them put together are the authors of all that is good in the nineteenth century. Thus, Harper's new religious paper says:

The overshadowing characteristic of the nineteenth century is unexampled activity in invention and execution in the province of the useful rather than the ornamental arts, and in favor of the masses rather than of the few. And as this activity is far more prevalent in Protestant than in Catholic countries, and indeed almost confined to them, it is fair to claim it as the product of Protestant Christianity.

Hence we see how they can boast of themselves in the aggregate as "Protestant Christians," while they confess that in detail, as separate sects, they have no right to boast. What a most convenient deception for men who know and say, religiously and truly, they are bad, to be able to lay the flattering unction to their souls that they are under another generis name quite good and authors of great good! Deceit and deception could not go much further.

This boasting and self-gratulation of the religious press and world are not confined to themselves in the mass as belonging to a perfect whole or body. It is indulged in individually, by each sect exalting itself above the others. Each religious journal contains from time to time a due proportion of puffing and boastful anecdotes, relating wonderful things of their pious men and preachers, giving glowing accounts of revivals, &c., in which the proceedings of some country priest are landed and enlarged upon with great luxury and religious feeling, and the world is informed what great "seriousness" and "numerous conversions" were produced. Every now and then, by the publication of such little scenes transacted in some country spot or distant town, they make it appear (as no doubt they believe it to be) that the whole world is on the point of being reformed and converted. It would be a sorry and nauseating picture to give extracts from their columns, showing all their silly glorying and boasting, and how they pretend to hate and condemn all boasting while they do it. We forbear, for the sake of common decency and good taste. Suffice it to say that they have ruined thousands where they have converted one, by bringing religious truth into utter contempt, and making themselves a common laughing stock and bye-word with mankind.

THE COMPOUND AND MIXED CHARACTER OF THE RELIGIOUS PRESS IS ANOTHER OF ITS REMARKABLE CHARACTERISTICS.

The religious press is of a mixed character and two-fold nature, and thence partakers of all the disadvantages and evils which belong to everything of a double and contradictory nature. It is mixed, in the respect that it is partly a secular and political, and partly a religious press. It professes, indeed, to be wholly devoted to religion, and yet admits of mundane and purely political events to be recorded and discussed in its columns. We will not say that it ought not to be so. We are making this review of the religious press only with respect to what it is, not to what it ought to be.

We pretend to no other right than to say that it ought to be what it professes to be. Now, it professes to be religious—wholly and altogether pious and religious; yet it contains as much news of a political nature, and as much domestic intelligence in relation to farming, raising cattle, curing hogs, &c., as the unpretending worldly press. Is not this a contradiction to its assumed character of "religious?" It is excusable, however, and we think we might say unavoidable; for so wholly concrete, mundane and business-devoted is the mind to which the religious press is established to administer, that it is very likely this religious press would, if it were really such and nothing else, find no readers and make no profit. It stands, therefore, in this dilemma: either to be what it professes to be—a religious press, and so to have very few subscribers—or to be what it professes not to be—a worldly press—and so to prosper and obtain a large list of subscribers. In this day of religious indifference—this day rather of the deluge—in which religion is drowned in the turbid floods of cupidity, of business, of self-interest and of money making, and, above all, of a corrupt, false and perverted religious profession, who could be found to patronize and even read a paper which was purely religious and nothing else? Could simple, pure religion command at this day an auditory? Would not pure truth speak like the prophetess Cassandra, only to be unheeded and despised? Is it therefore to be wondered at that the religious conductors of the religious press, conscious of the state of the public mind, and being also themselves partakers of the same mind and condition, pursue with wise mundane policy and prudence the plan adopted by sundry venders of bitter pills and medicine, who cover their pills with a coating of sugar, and mix their jalaps with syrups and conserves? All this may be politic and excusable in worldly business matters, but we are not prepared to say that it is consonant with the professed character of a religious press. It is a clear case that this mixed character and double nature are not in harmony with the name and professed object of a religious press. It may be defended as a matter of necessity and policy; but can it be defended by the professed principles on which the religious press is founded, and on which its existence is supposed to depend? Is it religious (and by that term, in the present inquiry, we mean is it honest?) to start a religious paper, professedly as such, and, in order to gain circulation and readers, to make it a common newspaper, only differing from an ordinary secular journal by a tinge of religion now and then, and a faint daub of piety? If the men who start and manage these concerns did not profess to go upon holy grounds, we, who profess no such pre-eminence in journalism—who do not publish ourselves as celestial journalists or celestial creatures—should have no right to criticise their conduct. But when they profess holiness for their character, and resort to all manner of unholiness for their profit, we have a clear right, as to them, to tell them how the matter stands, and a plain duty, as to the public, to place in its true light such hollow professions and such wordly practice.

In this, its mixed and duplicate character, the religious press wholly and perfectly resembles the character of the religious world so called, for whose entertainment and benefit it caters. We say the religious world, for we doubt if there be a religious world, and whether the world in which we live be religious. We use the term, because it comes to hand ready made, but we claim the right of doubting its application and propriety.

This identity of character is undeniable. As we have described the religious press to be in its nature and character, so is the religious world. It is "half horse and half alligator"—that is (for so we interpret the Kentucky saying) it is partly of the nature of one beast, and partly of another. Hence it appears oftentimes under different and contradictory aspects. At one time it appears all gentleness and piety, smooth-faced, placid, benignant, benevolent. At another time it appears harsh, bitter, morose, bigoted, severe, vindictive. Such is the religious world—it looks at one time like a lamb, and at another time like a dragon. It more often, however, acts as the latter than as the former. Its looks are cheating, for it looks the one but acts the other.

The religious press is altogether of the same mixed nature. At one time it preaches gentleness and love, at another time fire and brimstone. These adverse ingredients of character spoil the mixture which they make, and render it a compound of the worst and most hateful description. Unmixed characters are the best, whether they be good or bad. Compounds in mortals are compounds of moral puridity. It is a wise saying, "Either make the tree good and its fruit good, or make it corrupt and its fruit corrupt." Confusion is bad: a compound, half good and half bad, is a deceitful, dangerous and hateful thing. A community of none but tigers might live happily together; one also of none but angels would do very well together, no doubt. But a community of half tiger and half angel can never subsist in peace. So it is with the religious world. If unmixed in character, one way or the other, it would be a better world. If it were wholly a lamb we should know what it was, or if it were wholly a dragon we should know how to shun it. But when it is compounded of both, and absolutely neither one nor the other, we are always deceived, and are forever at fault. We cannot even express a just opinion. For if we reprobate its bad qualities, we are referred to its good ones, and so the bad escapes the condemnation which it merits. Or if we commend its good qualities, we are referred to its bad ones, and so good loses its merit and appreciation. Good and evil are mutually sufferers by being thus mixed together. Good becomes bad by its mixture with evil, and evil is made worse by its union with good. We cannot love the good, for there is so much evil with it; and we cease to hate the evil, for there is so much good about it. Evil obtains the love and commendation which it ought not to have, on the credit of the good, and the good gets the odium and reproach which does not rightfully belong to it, by fault of the evil; such is the consequence of being found in bad company.

In general, however, the world makes up its mind from that which predominates. The religious world is a professed community of the good and the virtuous; it professes to be the especial temple of the Deity, and to teach and represent in its life and conversation all His will and mind, all His truth and goodness. Therefore when the world beholds the special professors of virtue to be no better than other people, and oftentimes worse, they conceive a thorough contempt for all the teachings of such persons, and doubt the truth of all they say.

To be continued.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4	3 months	$6
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, EDITOR.
W. I. APPLEBY, ASSISTANT EDITOR.

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, JULY 11, 1857.

Mormon Celebration of the Fourth at Norwalk.

Patriotic Oration of a Mormon Leader—The Saints' Opinion of the Constitution—The Policy of Brigham Young Explained by his Disciples, &c.

The Norwalk and Westport, Conn., branch of the Mormon church having invited their brethren from New York and other places to participate with them in a patriotic celebration of the Fourth of July at Norwalk, and judging that they would take that opportunity of making some public exposition of their views regarding the present critical state of affairs in Utah Territory, we despatched a reporter to attend the celebration; and it will be seen by the following report of the proceedings that we were not mistaken. The statements made on this occasion by leading members of the Mormon community are highly interesting, and will throw much light on the complicated condition of things now existing in Salt Lake City and the Territory of Utah.

A party of the brethren from this city, including the choir and orchestra, left for Norwalk on the steamboat John Hart on Friday afternoon. On arriving there, our reporter found that little was known of the next day's celebration by the citizens of Norwalk, but through the kindness of Mr. Stephenson, of the Norwalk Hotel, he was enabled to make the acquaintance of some of the elders of the branch there who gave him every information, and treated him with the greatest courtesy. Had the weather of the previous few days been favorable, large delegations from Boston, Philadelphia, New Haven and New York would have been present. As it was, the celebration was confined to a small number from Norwalk, Westport and New York.

The morning's train from this city brought a considerable number of guests, and on its arrival the party proceeded on board the sloop William Miller, chartered to go to an island in the bay known as Nauvoo Island. Its name was originally Smith's Island; but since last Fourth of July, on which occasion the Mormons had a celebration there, it bears the name of Nauvoo Island. This is the third celebration of the national anniversary which the Saints in the Eastern States have had.

At 11 o'clock the sloop left the wharf, the choir singing one of Christy's popular songs as she floated away. The Mormons do not confine themselves to sacred music. All the popular songs of the day—English glees, negro melodies, and even sentimental ballads—they bring into their service. Their hymns are for the most part sung to familiar "profane" airs. Judging from the events of the Fourth, solemnity or seriousness of deportment forms no part of their faith; nor do long faces and glum looks constitute with them an adjunct of piety. Jolity, good humor, lively music and kindly feelings were the prevailing features of the occasion. The men were mostly young. The ladies, though of all ages, seemed strongly to possess a uniformity of good spirits, the oldest among them going into the enjoyment of the day with as much gusto as the youngest. When one of the young ladies of the company said to our reporter "Well, I guess you didn't expect to find the Mormons such a jolly set," he had to "acknowledge the corn;" for in fact he expected to see the ladies all customed in "Shakers" skirts of piously small circumference, straight laced in manner and demure in countenance. But on the contrary, he found in the picturesque groups assembled on the woody knoll of Nauvoo Island all the modern appliances of city belles (including hoops), the radiant faces, sparkling eyes and artistically arranged hair that one usually meets with at a pic-nic party, where neither piety nor patriotism is supposed to be represented.

It was with some reserve that our reporter introduced himself to Bro. Young, the President of the Norwalk and Westport branch of the Mormons, and expressed a wish to accompany the party, for he was led to believe that a Gentile, and especially a Gentile of the press, was an obnoxious individual in the eyes of the elect. Bro. Young, however, cordially extended him the hospitality of the brethren; and it is to his kindness we are mainly indebted for the means of laying so much that is interesting before our readers this morning. On the boat were Bro. Appleby, of New York, President of the Mormon Church in the Eastern States, an intellectual looking gentleman, of tall and portly form; he is the Clerk of the Supreme Court of Utah Territory, but has been in New York over a year, his duties being now performed by a deputy; Judge Dulin, of the New York MORMON; W. H. Miles, President of the New York branch; Elder Savage, under whose care the choir and orchestra, are placed; Bro. Mackintosh, just arrived from Salt Lake City; Bro. Ott, President of the New York Conference, and Bro. Hall, also from Salt Lake City. In conversation with some of these leading brethren of the Mormon church our reporter learned many interesting facts and opinions. They spoke unreservedly, and answered all questions freely. Believing that a statement of their views will prove agreeable to our readers, we publish them in substance, as given to our reporter:

BRIGHAM YOUNG'S RELATIONS WITH THE INDIANS.

The policy which Gov. Young pursues towards the Indians, Mr. Mackintosh says, is not what it is represented—one of conciliation with any view to a friendly alliance against the United States authority. His policy is simply that he would rather feed than fight them. He finds it cheaper and more convenient. Sometimes, when they steal cattle or molest his people, he is compelled to chastise them, but he finds a wholesome warning and threats of vengeance, accompanied by kindly acts, more powerful in repressing them than an open declaration of hostility. Mr. Mackintosh was secretary to Gov. Young for four years, and is now a missionary appointed to travel in the United States. He is one of those who crossed the Plains lately with the hand-carts. He describes that journey of six weeks as being of the pleasantest character, the party resting at night under their tents, and conducting everything with the precision of a disciplined force.

ALIENISM OF THE MORMONS.

Mr. Appleby assured our reporter that the necessity of becoming citizens of the United States was universally enjoined on all emigrants to Utah. That neither Gov. Young nor any of the elders desired that their people should be other than loyal citizens of the republic. He could testify to the naturalization of thousands, whose papers he had himself signed, as clerk of the Supreme Court, within a few years. Mr. Mackintosh stated that he was a Scotchman from Perthshire, only in the country since 1849, and produced his naturalization papers in proof of citizenship.

WHO OWNS THE LAND IN UTAH.

Our reporter having asked for information as to the ownership of land in the Territory, he was informed that the public lands are not in the market yet; that the Indian title is not extinguished, though $45,000 was voted some two years ago for that purpose, which has never been paid; that there is no land office in the Territory. When it is established, it is the intention of the Mormons to purchase, claiming, of course, a pre-emption right. That the idea that Brigham Young claims all the land as his own is a malicious and absurd slander.

THE CHARACTER OF BRIGHAM.

Mr. Mackintosh, Brigham Young's Secretary, for four years, spoke highly of the Governor. He says he is a perfect gentleman—neither drinks nor swears. His moral character stands as high as any living man. He believes in polygamy, to be sure, and practices it; but Mr. Mackintosh could not tell exactly how many wives he had at present. Our reporter having some curiosity to know whether the Prophet was maligned, asked if Brigham was not vulgar, profane, and often blasphemous, in his public speeches; and he was informed that he sometimes used "strong language" when excited; that he spoke to suit his hearers; but he is really most sublime when he wants to be sublime; that he is not profane, though he may say "D——n your souls to hell;" but that our reporter was assured is only "a contraction of condemn," rather the converse of a contraction, our reporter thought, and withal very nearly akin to profanity, though coming from the lips of a prophet.

POLYGAMY.

The elders complained bitterly that their doctrine of polygamy is misrepresented. They indignantly refute the opinion that their women are held in common, and that the passions of the men are unbridled. There is no community, they aver, in which the marriage relation is esteemed more holy. Prostitution is looked upon by Mormons as a nuisance; and the man who attempted to corrupt the wife or daughter of another would be treated in Utah with more severity than in the outer world. No man can marry a second wife if he ill treats the first; nor are marriages contracted, as represented, at the will of the leaders. Our reporter was assured that they are matters solely of affection with the Mormons, as with other people. This seemed specious, but on looking round at the bright faces of the Mormon maidens, the indices of hearts created for love—perhaps for one abiding love, whose duration time cannot measure—it seemed as though the rule which may consign them to the silent sorrow which divided affection is certain to entail was most cruel, if not unnatural.

THE ISSUE WITH THE GOVERNMENT.

On the present crisis in Utah, and the probable course the Mormons would take with the United States troops now on their way to Utah, our reporter made anxious inquiry, and gathered that the Mormons are willing to obey all laws of the United States, but will not tolerate corrupt officials. Judge Drummond they condemn, and deny his statements *in toto*. They acknowledge that with such officials as Chief Justice Kinney, Judge Shaver and Colonel Steptoe they have no fault to find. President Appleby stated that he heard Brigham Young declare, in the presence of thousands, that if Steptoe was appointed Governor he would be the first to bow to his authority; but they did not want demagogues or politicians to rule over them, and corrupt the stream of justice. "But," our reporter said, "the crime charged against you is that you will not obey any law of the United States that conflicts with your doctrines or opinions." He was promptly answered: "They cannot conflict with the United States laws. Our book of doctrines and covenants expressly declares—'He that abideth by my law hath no need to transgress the laws of the land.' The issue they seemed to think simple enough. It was this: If the United States soldiers are sent by the government to Utah to see that the laws are enacted, they will not be molested—no notice will be taken of them; but if they come there to corrupt our wives and violate our daughters, then we will die in resistance.

MORMON OPINION OF THE HERALD.

The course of the New York press, and the *Herald* in particular, on Mormonism, was the subject of much conversation. President Young, expressed himself grateful for the opposition of the *Herald*. This newspaper slang, he said, did them a great deal of good, because numbers of people who never heard of Mormonism before, now wanted to know both sides of the question. "In fact," he said, "since 'you fellows' (a polite cognomen for the *Heraldic*) commenced to write about us, we can hardly attend to the number of applicants. You have spread a knowledge of Mormonism all over the world."

THE SAIL DOWN THE BAY.

Nauvoo island lies about three miles down the bay from South Norwalk. It is a small, flat island, with a solitary mound, crowned with trees, rising from its southern margin. On this mound the Mormon celebration took place. The day was calm and genial; cloudy in the morning; but about noon the sky cleared off, and the rest of the day was most propitious. On landing, a Yankee clambake was made in the most approved fashion, and disposed of with a rapidity that spoke well for the appetites of the Saints.

This ceremonial concluded, the party ascended the green mound, and under the shade of the trees the proceedings of the day commenced by a prayer from Brother Mackintosh, delivered with uplifted hands, in language and tone of voice entirely devoid of the usual peculiarities of such solemn ceremonies; after which the choir sang a Mormon hymn, and Brother Miles, of New York, read the Declaration of Independence. The stars and stripes floated from the trees overhead, and President Appleby, advancing under its folds, proceeded to deliver the oration of the day.

ORATION OF PRESIDENT APPLEBY.

FRIENDS AND FELLOW CITIZENS:

I am happy to meet you [on the present occasion] all here to-day. Our congregation is small, on account of the weather. Had that been propitious we would have had numbers of the brethren here from New Haven, Philadelphia, Haverstraw, and other places. We are assembled to celebrate the anniversary of the Declaration of Independence and for recreation—to express the true sentiments of our hearts with regard to that event. Let me speak of the views of the Latter Day Saints with regard to this day and to the Constitution and laws of the United States, to which we are charged with being disloyal. I speak of them as an American; and all the leaders of our church, with one exception, are Americans [by birth]. Some were born in New York, some in New Hampshire and other States.

Brother Taylor alone was born in Canada, [England, but an American citizen by naturalization.] Of our people, hundreds and thousands, it is true, are from other countries, but many of them are naturalized. I attended to that duty myself in my capacity as Clerk of the Supreme Court of Utah; and these men are patriotic and loyal, as far as I know. Eighty-one years ago to-day the Declaration of Independence was declared. On that day our fathers vowed that they would either be free from British oppression and the yoke of all foreign tyrants, or they would sleep with the silent dust. To this they pledged their lives, their fortunes, and their sacred honors. Some of their immediate descendants are here; I am one of them myself. (A voice—And I am.) They pledged themselves to this; we pledge ourselves to the same. We pledge ourselves to uphold and protect the Constitution of our fathers with our life's blood against all sacrilegious hands. Now what are the views of the Latter Day Saints as regards the laws of the United States? As a principle, we believe this land a land of freedom specially set apart by God as the theatre in which are to be enacted the greatest events of these latter days. We believe, too, that there were three distinct [races of] people on this continent at various periods of antiquity:—First, came the Jeredites [from] the tower of Babel and [at the time of] the confusion of tongues. Second, came a branch of the house of Israel under Mulek, [Lehi, from Jerusalem, in the days of Zedekiah, King of Judah, and landed on the North American continent, some few years after Mulek,] son of Zedekiah, King of Judah, [came to this continent with a small colony also. Those who came with Lehi, and those who came with Mulek, soon mingled together. Those who kept the law of Moses, which law they brought with them, were called Nephites, and those who did not keep that law were] called Zephites [Lamanites.] This was about 600 years before the Birth of Christ, and [a portion of] these people kept the Jewish law. There were millions of the Jaredites on this continent [previous to the Nephites coming here]; they had ships—men skilled in the arts and sciences [and so were the Nephites,] but they became corrupt, wicked, despised the laws of God, and His vengeance overtook them. They fell by intestine commotions [as did also the Nephites.] We believe that the Indians of this country are the descendants of that Zephite (Nephite) race. It was [were] them who erected those magnificent architectural monuments in Yucatan and Guatamala, whose ruins remain to-day to attest [their greatness and] the vengeance of the Lord; for through sin this people became offensive in His sight, and by plagues and feuds [famines] He smote them until the [a] remnant only exists [existed] in a wild and savage state. Then came the Anglo-Saxons under Columbus.* [Then came Columbus, who discovered this continent in 1492. He was succeeded by others; and, Anglo-Saxon like, they soon spread over different parts of this continent.] We [also] believe that God let His Spirit work in Columbus, but he led him to this land only to pave the way [not] for those who would not abide in the Lord [law] of Heaven. [For it is decreed that all nations that inhabit this land, when they become wicked and corrupt, shall be cut off when their iniquity is full.] The Anglo-Saxons [our fathers] were inspired by [of] God to establish a government under which [freedom of conscience in relation to the Gospel of] Jesus Christ would be recognized. This is what we believe on this point. We believe the Saviour visited this continent after his resurrection; that he was [there were] three days [darkness] in South America, [American continent,] during which time storms and whirlwinds swept over the land, cities were [destroyed, mountains were] tumbled down, and the scenes enacted in Jerusalem during the Crucifixion [in rending the rocks, &c.] were repeated there [here]. He [Christ] established there [here his church with] twelve apostles, the same as he did [had] in Judea, and gave to the people of this continent [Nephites] the same laws [as] he gave the Jews, [al]though four hundred years afterwards they fell away [and were nearly all destroyed] through sin. And this was what the Saviour meant when he said to the Pharisees [his Apostles]: "And other sheep I have who are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." This is what we believe [on this point].

Our fathers, I say, were inspired to resist British oppression for the purpose of establishing an asylum for all nations. Our people come from many nations to dwell here, free from oppression; and who will say that, come what may, we will not rally round the stars and stripes? That is the opinion [feelings] of every Latter Day Saint. We believe that the Constitution of the United States is a revelation from the God of Hosts. His Spirit guided the hand that wrote it. We honor it, therefore, and cling to it as something as pure as ever came from the throne of Heaven. We ask nothing more than it can give us. Could we, then, be disloyal to it? No; let it never be said that we are so degenerate. We believe Washington was inspired to triumph over his enemies; that God upheld him to carry out the principles he had designed for this land. Nowhere is there such a land as Columbia. Nowhere such laws and government as those of the United States. They were intended to give equal rights and equal protection to you and me and all of us; and believe me, if the laws were administered in the spirit which they were in the days of Washington and Jefferson, sin [crime] could not raise its head in this land with impunity—there would be no mob riots, no persecuting and driving into exile. There would be peace in the National Legislature—there would be no jugglery and chicanery in politics. Our fathers knew nothing of the perquisites of office or government patronage, [neither sought after them as their degenerate sons do in our day]. Who will deny that there is [not] a deterioration in our judges, our Legislators, even our Presidents? In ancient days money would not purchase rights, or secure immunity for crime. Mobs will now rise up, and in some places no law can reach them. Honor and integrity and private reputation are sacrificed for political cliquery. But the Mormons do not hold the laws responsible for these things. For one I am disposed to say, "America, with all thy faults I love thee still." Mobs may rise and kill, rob and despoil our people, but they can never deprive us of our love of country, never, [no] never. These are the views of the Mormons regarding the Constitution, &c. Our loyalty has been impugned. Now, let me say what I know. I have been seven years in Utah. I am a Latter Day Saint, [have been] for seventeen years; I have been with Gov. Young [by] day and [by] night; [have known him] for fourteen years. He is a patriot, from the crown of his head to the soles of his feet. He loves the Constitution and the laws of the United States, and he teaches all his people to do the same. We are all interested in preserving the Union. Then why this discord? I will tell you. Politics [and office seeking]. We don't go into politics. We ask the rights the Constitution gives us; no more. Yet we are called aliens and traitors. Did we ever refuse to answer the call of our country? No; but when that gallant legion [battalion] of 500 young men, the flower of our camp, on the plains of Iowa, were summoned to the Mexican war, they went. From [Iowa to] Santa Fe, [thence] to California, they marched, and came back, having lost [their] all. And they would do the same again to-morrow, in spite of all that has been said and done unto them, and I know it. We are the best friends of this country and of its laws. And here I prophesy to-day, in the name of Israel's God, that the [time will come when the] Latter Day Saints are [will be] the only people who will uphold the Constitution and [be willing to] shed their blood for it. Here a murmur of "Amen" arose from the congregation. Discord and desolation will come upon this land, and no man can stay them. There are men who have already declared the Constitution a compact with hell, and the Union a curse; these men we pronounce real traitors to their country. We wish those who assail us would test our loyalty and not condemn us unheard. We invite all who malign us to investigate our doctrines. If we are wrong, show us the right path. If I am deluded, let them show me how, [where] by law, [reason] and scripture. If I have errors, I want to get shut of them. In conclusion, we believe in upholding the laws and Constitution. The latter is the palladium of liberty, the amulet of peace, and the admiration of all nations. I am happy to meet [with] you all on this occasion. I am happy to see the reporters here—they are welcome. We are the friends of all mankind, and only desire [want] to be known [to be appreciated as such]. God bless you all. Amen!

The "Star Spangled Banner" was then sung by Brother Hall of Utah, chorus by the Saints, in which the Gentiles (reporters) joined.

Brother Mackintosh, of Utah, ex-Secretary to Brigham Young, was then introduced, who spoke in behalf of the foreigners of the Mormon church. He was born in Scotland, but was now a citizen of America. He had his papers in his pocket, and showed them to the gentleman from the NEW YORK HERALD that morning. Nine tenths of the foreigners in Utah are naturalized, and go through as strict a course of naturalization as any one in the States. For himself he would say that he had to stay one year in the Territory before he could get his papers, though he had declared his intentions in due form long before. But he had children in Utah (and he wished he had more of them) who claim this their native land; but they would not be more faithful to the laws than he was. When the Mormons endorsed the laws they did not endorse corrupt administrators of the law. The speaker thought that all our "presiding men" were cliques, that all the evils of the country arose from our pusillanimous public men, who don't know where the next dime is to come from when they go out of office. We had some good men once. Jackson, for instance, was a good old stick. Bro. Mackintosh spoke warmly in favor of the loyalty of the Mormons, and denounced the Garrisonian school in no measured terms, as traitors and firebrands. If the Mormons said that the constitution should be burned, there would be a cry against them from Dan to Beersheba. The Mormon who happens to be a foreigner wishes simply to learn the laws of the country, to obey them, and become a citizen as soon as he can.

Brother Appleby said that he wished to state something with regard to the foreigner in Utah, and he hoped the reporters would take it down. Many of them know nothing of our laws when they arrive; but they are taught in Utah to consider them the best in the world, and that it is their duty to understand them and to get naturalized. They are instructed daily upon this point. Their doctrine teaches them obedience to them. When they come here they fancy that all the riots and persecutions they witness proceed from the government; but in Utah they learn better; they are taught that such things are against the law. Turning to our reporter, he said, "I wish you would take that down as an answer to our maligners, who charge us with teaching sedition among our people."

REPORTER—I have done so.

The song of "The Mormon Creed," to the air of "The Days when we went Gypsying," was then sung by Brother Savage, and the company proceeded to partake of the excellent dinner spread out on the grass. Hilarity and good nature presided at the abundant board. Every provision for the creature comfort was made that ordinary mortals, not of the elect, usually make at picnic parties, and to do the Saints justice they partook of the good things quite after the manner of the Gentiles. The beautiful daughters of President Young waited on the table, at the head of which Brother Young himself sat, gracefully dispensing the hospitality of his branch of the church to its guests. After dinner and a blessing by Brother Appleby, the regular toasts were proposed, as follows:—

TOASTS.—BY PRESIDENT YOUNG.

The Constitution of the United States—Given by inspiration of God, and bequeathed to us by our revolutionary sires, may it continue to be administered in the same spirit as those who indited it.

George Washington—The father of his country, who was chosen by the Great Father of us all to lead the armies to victory.

President of the United States—May he be inspired by the Great Eloheim to administer justice and equal rights to all men.

Brigham Young—The prophet of the Latter-days; may he be delivered by the God of Israel from his enemies, and all nations learn of his goodness and give heed to the principles of eternal truth that he teaches, revealed in these the last days for the salvation of mankind.

The Press, and its representatives who are present—They have our kindest feelings.

BY BROTHER MACKINTOSH, EX-SECRETARY TO BRIGHAM YOUNG.

The Nation We Live In—May her shadow never grow less.

The President of the United States—May his rule be right and his armor bright for evil doers.

The Day We Celebrate—Ever memorable to the Sons of Freedom.

Freedom—The offspring of Truth, long may her genial rays be cherished and her value appreciated by her votaries.

Columbia—Freedom's soil, may it yield.

The Virtue of Utah—A diadem sacred to her brave sons and noble daughters, may it still shine with increased brilliancy.

The Ladies—What could we do without them? May they ever live to bless.

The Present Company, with its associations—May it be everlasting.

BY PRESIDENT APPLEBY.

George Washington—The great and good; the father of his country; raised up and protected by Heaven to fight her battles and lead her armies to victory and conquest.

Thomas Jefferson—The framer of the Declaration of Independence, inspired by the God of liberty and justice to guide the pen that wrote the sacred instrument that made our fathers free.

The Constitution of the United States—A revelation from God to man, given by the inspiration of Heaven to our fathers—may their sons ever protect it.

The Constitution and Laws of the United States—The terror of despots, the wonder of the world, the pride of freemen; the boast of Columbia's sons, when administered according to their spirit and letter.

Utah up in the Mountains—The child of Uncle Sam, now a woman with quite a large family—may she soon change her name to the State of "Deseret," her officers be of her own choosing, and take her position along side of her sisters.

Brigham Young—The Prophet and Lion of the Lord—the guardian of right and the friend of the oppressed, the defender of the weak, the world's target, a terror to evil doers—the Saints know his voice, and when he roars the small beasts of the jungle tremble.

The Saints of Latter Day, called Mormons—That much despised and persecuted people, their leaders the sons of revolutionary sires; the friends of right, the lovers of their country, supporters and defenders of the constitution and laws—although aspiring demagogues and political cliques would fain trample them into the dust, the Saints will uphold, support and defend them with their life's blood from all sacrilegious hands.

Several humorous volunteer toasts were next given. One Saint proposed "The bachelors of our people, may they soon get virtuous wives."

Another Saint—That is an echo from the heart.

The next toast was, "The babies of the company, may they soon get bigger."

Then followed "The ladies of the company, may they soon get (our reporter was going to write bigger) but the Saint added sweeter."

REPORTER (under the influence of Mormon beauty—That would be impossible.

Brother YOUNG—Sisters, my friend here says that would be impossible.

REPORTER (modestly)—that is only a Gentile's opinion. It is of no value among the elect.

Brother YOUNG—Truth is valuable, even coming from a Gentile.

Brother MILES, of New York, then gave "The press and its representatives who are present."

After which the company broke up, when dancing, leapfrog and romping generally became the order of the day, until the proximity of the sun to the horizon warned them that it was time to get on board of the sloop. The scene of the embarcation was amusing. The water being shoal, many had to be borne in arms to the boats, thus affording an excellent chance for innocent flirtation, and the Saints, male and female, availed themselves of the opportunity in the most terrestrial fashion. The sail home was delightful, the choir chanting delicious strains all the way. The sloop reached Norwalk at 8 o'clock, where our reporter received a courteous farewell from the leading brethren and the prettiest sisters of the band, and retired fully convinced that whatever the demerits of Mormonism may be, the Mormons are a jovial crowd for a pic-nic party.—N. Y. *Herald*, July 6.

* We have given the report of our Celebration on the Fourth from the New York *Herald* of Monday last, with our corrections in brackets. We do not wish to harbor a thought that the gentlemanly reporters, both of the *Herald* and *Times*, who were present, would knowingly or designedly exaggerate or misrepresent us in what we said, or wished to convey on that occasion; but a portion of that which they have reported as delivered in our speech was spoken to them in private, both before and afterwards. We believed at the time they would not get a correct report of what we said, or the ideas we wished to convey, for the galaxy of *charms, beauty*, and loveliness that surrounded them on that occasion perfectly bewildered them and destroyed their ideas. Hence it is most likely they made out their reports from recollection after they returned to New York. No wonder they imagined we had spoken of "*Anglo-Saxons coming here with Columbus!*" When we were a school boy we learned they were Spaniards and Italians!

However, take the report as a whole, it is about as fair as we can expect in relation to us, and we feel to tender our thanks to the *Herald* and *Times* for the friendly notice given of our celebration, &c.; but we trust they will do us the justice to publish our speech as corrected; and we will cordially invite the gentlemanly reporters (for they certainly conducted themselves as such on that occasion, although they have had a little fun on paper at our expense) whenever we have another "clam bake" to attend and partake of our hospitalities.

As the foregoing contains only a part of our festivities on the glorious Fourth, we here give it, and represent ourselves. On our arrival from Nauvoo Island in the evening at South Norwalk, we were waited upon and respectfully invited by Mr. W. B. Swan, of Norwalk, to participate in a moonlight excursion with a large company then collected on board the steamer *John Hart*, Capt. W. G. Green.

We cordially accepted the kind invitation, and were escorted on board by Mr. Swan, (together with several of the brethren and sisters comprising the New York Choir, under their leader, Elder Savage, and others,) and received the friendly welcome from Capt. Green.

We had a delightful excursion on the "sound" to the New Haven light boat, and back, some sixty miles. The excursion was made pleasant and enlivened with songs, music, &c., and some tript it on the "light fantastic toe."

At the request of Capt. Green and Mr. Swan, we delivered a short address to the ladies and gentlemen on board, (not in relation to "Columbus and the Anglo-Saxons,") but on our moonlight excursion and "the day we celebrate" which was received with hearty applause.

We were treated with marked respect and attention, and we hereby tender our thanks to Capt. Green and Mr. Swan. We consider them gentlemen—every way worthy of the name. We hope they may never lack for a friend, nor the *John Hart* ever discontinue running for want of patronage.

We returned to Norwalk from the excursion about midnight, every thing having passed off pleasant and agreeable. We also tender our thanks on behalf of the Committee of Arrangements of the celebration, to Capt. B. Knapp, of "The Norwalk Light Guards," who kindly offered us the free use of his fine and commodious "drill room," in Norwalk, for our accommodation on the Fourth, in case the weather should prove stormy.

On Sabbath afternoon following, we held two meetings in a grove, near South Norwalk; quite a large congregation was present, and good attention given. Elders Ott, Miles, and Dulin addressed the meeting; after which we spoke on the "First and Second Resurrections."

An invitation was tendered us to preach in the town hall at Stanford, Conn., by some gentlemen then present from that place, which we promised to do at our earliest convenience. Meeting was also held near Northfield, by Elders Mackintosh and Hall, from Salt Lake, under the direction of Prest. E. R. Young.

On Monday morning we returned to New York, and are again in our sanctum.—ED. MORMON.

Appointments.

ELDER DAVID BRINTON, is hereby appointed to travel and preach the Gospel in the State of Pennsylvania, under the direction of Elder A. M. Cannon, President of the Philadelphia Conference.

Elder Miner G. Atwood, is hereby appointed to travel and preach the Gospel in the States of Connecticut and Rhode Island, under the direction of Elder Alexander Ott, President of the New York Conference.

Elder Thomas Hall, is hereby appointed to travel and preach the Gospel in the Canadas, under the direction of the Presidency at New York.

All these brethren will labor in the respective fields assigned them until further orders, and endeavor to hunt up the lost sheep, build up the Saints, organizing churches, and comforting the hearts of all who desire to do right, and preaching the Gospel wherever a place may be open, and endeavor to labor in new places as much as possible. They will also respectively act as agents for THE MORMON, obtain all the subscribers, &c., they can and make the remittance to us at New York.

W. I. APPLEBY, President, &c.

Arrival of More Missionaries.

Elder Reuben McBride arrived here on the 2d inst.; Elders Thomas Hall, M. G. Atwood, Martin Luther Ensign on the 3d; Elder R. G. Evans on the 4th; Elders E. Richardson, J. Brooks on the 7th, and Elder Henry Herriman on the 8th—all in excellent health.

The Missionaries.

For the last few days our office has been considerably enlivened by the daily incoming and outgoing of the missionaries who have recently arrived from Utah on their way to the nations of the Old World. They came amongst us hearty and hale, bouyant in spirit, and have left us the same. The young and the aged were alike full of zeal, full of hope, and determined, with the blessing of the Most High, to go among the children of men and faithfully discharge the important duties of their high calling. We cannot say that we saw a demure, or too serious countenance, or too much gaiety among them—they were *feeling* well, and seemingly ready for any business that would build up the Kingdom. We have been glad to enjoy their society the few days they were with us, and believe that the Saints around us, whose circumstances permitted them to entertain these brethren, feel as we do—they are good men, and we feel to ask our Father in heaven to bless and prosper them.

We have had to make a call upon the Saints to assist some of them across the water, and we doubt not that all who have had opportunity of contributing to that end, have done so. Some we do know have done so freely and liberally, and if any have missed the present opportunity of lending a hand in the present movement, we beg to inform them that others are daily expected who will likewise need assistance. So they can send on for that purpose.

We sent Elders Iver Iverson to Philadelphia and Ephraim Tompkins on to Massachusetts for aid for themselves and their brethren; but at the present writing they have not returned, and as the *Dreadnought* is already in the stream they with others will sail, we anticipate, in a few days. We were requested to return the thanks of the missionaries to all who have entertained them and contributed to the expenses of those who required assistance to launch upon the broad expanse of waters.

The missionaries for the United States are, presently, visiting their friends and relatives before entering upon their official duties.

The Conference Fund.

As many of the Saints now under our charge were not present at the last April Conference held in New York, and therefore do not understand in relation to "The Conference Fund," we hereby inform them that agreeably to a vote of Conference, that Fund was raised and to be applied expressly for the house expenses, board, &c., of those who labored in the office without pay. But all the *"Fund"* that has yet been received will not pay the board of one person. What we have received, we have been under the necessity of turning into the office for the support of The Mormon; but a strict account is kept of it.

President Ott, of the New York Conference, received some eleven dollars of the Fund while he labored in the office in June last, but he is now, and will continue to travel through his Conference, and it is the imperative duty of the Saints wherever he travels to bear his expenses, clothe him, &c., independent of any Conference Fund, donations, or otherwise, as we want all these for the support of The Mormon; as those who labor gratuitously in the office, have need of something to eat and clothing to wear. We generally provide our own. We therefore say to the Saints, send on your donations, Conference Funds, &c., directed to our address at this office, that The Mormon may be sustained, our hands unloosed and unfettered, to advocate the principles of truth and defend the rights of the Saints. Do your duties and you shall be blessed. W. I. Appleby,
President of the Church in the Eastern States.

Arrival of the Mail from Utah.

At the moment of going to press, we have received a batch of letters from our mountain home. We are obliged to defer the publication of other communications, but that from the Historian till next week. Every thing in the Territory denotes peace and prosperity. The news of the *furore* in the States against Utah; appointment of new Federal officers, and the rumor of sending troops had just reached. They had scarcely got time to rub open their eyes before the departure of this mail; but we apprehend, judging from what we learn from the Missionaries, that the Utonians will be terribly surprised to learn that they have been so awfully wicked and that Uncle Sam is so anxiously and piously interested in their salvation. More anon.

Departure of Missionaries.

The following Elders from Utah, on Missions, to Europe and Africa, left this port on Wednesday for Liverpool on board the fine clipper *Dreadnought:* J. W. Young, B. H. Young, Seymour Young, John Y. Greene, Wm. J. Harris, James Andrus, S. H. B. Smith, Robt. Logan, Phillip Margetts, Wm. J. Stewart, E. Richardson, James Brooks, Wm. P. Thomas, Peter Harrocks, Reuben McBride, Enoch Reese, M. L. Ensign, Eli Harvey Pierce, David Wilkin, Henry Herriman.

Departures.

Elder Ephraim Tomkinson arrived from Boston on Thursday morning and left at noon for Liverpool by the steamer *City of Baltimore.*

Elder Miner G. Atwood, leaves to-morrow (Friday) for Connecticut; President Alexander Ott leaves the same day for Toms River, and Elder Thomas Hall for Canada.

More Correspondence on Polygamy.

Boston, July 6th, 1857.

Editor Mormon—In your valuable paper of last week I saw an article, which I have read with considerable pleasure, being an answer to a "Wesleyan Methodist Clergyman" in relation to Polygamy, and wherein I consider his inquiries ably answered. I never knew before that there was so much scripture, as you have produced, to establish the doctrine.

Indeed, I do not see how anyone believing the Bible can disbelieve (if the Bible be true) that Polygamy was sanctioned of Heaven in former days.

But there is one thing I wish to inquire of you. You say that God has revealed the order to His "Saints" in these days. Now do not think me impertinent. That is, do you believe in practising such things anywhere else but in Utah? Do all practice it there? Have you more than one wife? If not, what are your reasons? Why preach up or advocate a doctrine you do not practice? Do you believe in abiding by and upholding the laws in whatever state or country you may be?

I have long been investigating the different creeds of the religious world, and comparing them with the Bible; but I cannot find any one that agrees with the doctrine preached by the Apostles, as recorded in the Old and New Testaments, except that of the Mormons, so far as I have investigated. Polygamy has been a stumbling-block to me; but since I have read your reply to "An Inquirer," it appears more reasonable and consistent. I am a well-wisher of all who desire to do right and like the free exercise of conscience; but I do hate and despise this bigoted and persecuting spirit that is manifested against your society through the press; yet, in spite of all, it appears your society is increasing.

By answering the foregoing questions you will confer a favor on one not a Mormon, (I suppose you would call me a Gentile,) as I ask for information, that my understanding may be enlightened.

A Seeker After Truth.

As *"A Seeker After Truth"* appears to be candid in his inquiries, and breathes quite a free, tolerant, and friendly spirit towards us, and says he has long been investigating the different creeds of the religious world, and believing that the doctrine preached by the Mormons agrees with the teachings of the Apostles, &c.; and that an article of ours on Polygamy has removed that "stumbling block," but wishes to inquire still further in relation, (as we suppose, to some more "stumbling blocks,") that his understanding may be enlightened. All very good.

As we have removed one "stumbling block," we will endeavor to remove the others also.

Question 1. Do you believe in practising such things (Polygamy) any where else only in Utah?

Answer, No. No person belonging to the Mormon church is allowed to enter into any engagements, consumate, or practice such things, in any shape or manner whatever; neither are the Elders sent out permitted to do such things. Any one doing so will be dealt with immediately and severed from the church, and delivered over to the laws of the land that they may have transgressed.

Ques. 2. Do all practice it in Utah?

Ans., No. The gospel is a perfect law of liberty, that makes us free. A person in Utah, if he is a good, worthy man, and does right by his family—if a half dozen women loves him, and it is their desire to be "sealed" (married) to him for time and all eternity—if the first wife and the parents or relatives of the others, and the man are willing, it is his privilege to have them, provided he is able to maintain them; but he must not go after other women not belonging unto him, if he does he loses all he has taken, and is severed from the church. No one is compelled to marry in Utah. A person can have one wife if he choses, and no more, or he can live a bachelor, no one will interfere with him.

Ques. 3. Have you more than one wife?

Well, we declare, that is rather personal if not *"impertinent."* We would respectfully inquire of our correspondent, what that has to do with principle, or the truth of the gospel? However, as he is *"a seeker after the truth,"* we answer no. *We have but one wife, and never had any more,"* although we have been a member of the Mormon church some seventeen years.

Ques. 4. If not, what are your reasons?

Personal again. Rather tough question that. Perhaps it is because we are not "good looking;" or, perhaps, we have been like "Paddy by his pills," thought *"one at a time was a dose."* We have thought sometimes while in Utah, when seeing such a galaxy of beauty surrounding us, that we would *"pop the question;"* but our heart began to beat and flutter, our tongue to cleave to our mouth; and we couldn't say *"nothing at all,"* which made us feel "rotten onry." Hence we have been waiting for the charming creatures to *"ask us;"* but as yet they have not done so. Leap year has gone by some time ago, so now we have concluded to wait until the next leap year comes round, then, you know, the ladies will have the privilege to *"pop the question"*—then, we think, we will stand a pretty fair chance.

Ques. 5. Why preach up a doctrine you do not practice?

That's pertinent—Yankee-like—*"Deu tell!"* Well, we will. But we think we have answered this question in the preceding one. We preach the Gospel, and obey every principle connected with it as fast as we can. "We abide our time." For "There is a time for all things," *"A time to marry."* We have no right to interfere or practice anything of the kind here, but keep ourselves pure and unspotted from the world.

Quer. 6. Do you believe in abiding and upholding the laws in whatsoever State or country you may be in?

We answer emphatically, Yes. We firmly believe in upholding, abiding, and being obedient and subservient to the laws of any Territory, State, Kingdom or Empire we may be in, and not transgress them, for our Doctrine and Covenants, teaches us, *"He that abideth by my (Lord's) law, hath no need to transgress the laws of the Land."* If any person belonging to the Mormon Church transgress the laws of the Land wheresoever he may be, we say let the laws be made honorable, and judge him by the laws, not by mobs. We believe in doing right in all things, treating everybody with that respect due them, and doing good to all men. At the same time we believe in taking our own part, when we are attacked or imposed upon, to resist tyranny and oppression and when provoked to a retort, to give it, but not to be the aggressor. We have been taught from our youth to contend for what is right.

We have thus briefly answered the questions propounded, by our correspondent, and which we hope will prove satisfactory. At the same time we think he is wanting to know too much in relation to our domestic concerns. However, we trust that all *"Seekers after Truth"* will be benefitted by our answers, and have their *"stumbling blocks"* removed.—Ed.]

Correspondence of Dr. Jeter Clinton

New York, July 7, 1857.

Prest. Appleby—*Dear Brother:* I arrived in this city on the 15th of June from my mountain home, in good health, as I thought, and spirits never better; felt happy in meeting with you, Brother Stenhouse, and others of old acquaintance. I went to bed in the evening, feeling only a little fatigued. On awaking the following morning I found myself sick and under every symptom common to the small pox. On the third day, my person was entirely covered with that awful disease. I was confined to my room during fourteen days, and, through the blessings of the Lord, it has come upon my body and left it, without scarcely leaving a trace behind. I am truly happy to inform you that my health is now so far recovered as to enable me to walk round without difficulty and without fear or apprehension of injury to myself or those with whom I may have intercourse.

I beg to thank you for the accommodation I had in your house during my sickness, and I likewise thank all who waited upon me and ministered to me.

I hope in a few days to visit my old stamping ground in Pennsylvania, where I have many friends whose acquaintance I shall have much pleasure in renewing. I am also ready to enter upon any duties which may be assigned me in the Eastern States in conformity with the mission assigned me by the Presidency of the Church in Zion. As I see the harvest is great and the laborers are few, in my humble opinion, there never was a better time for the promulgation of the Gospel, I am anxious to put on the harness. Falsehood against the Church in Utah has been so abundantly circulated and so extravagently colored that a reaction is more or less evident, and the people are now, in many places, ready to hear what the Mormons have to say. I feel anxious to join my labors to those of my brethren already in the field and to go-ahead trusting in the Lord my God.

I remain your brother and humble servant.
Jeter Clinton.

Correspondence from Utah.

Historian's Office, G. S. L. City,
June 1st, 1857.

Editor Mormon—*Dear Sir:* The May mail, which left Independence on the 1st, arrived here on the 29th ult., conducted by John Murdoch and O. P. Rockwell—bringing all the mail matter left on the way since last November.

Hons. George A. Smith, J. M. Bernhisel, and Elder Truman O. Angel, arrived with the mail in good health and spirits, notwithstanding the fatigues of the journey, which was rendered very laborious on account of the scarcity and, in some parts, almost entire absence of feed on the route.

The weather was cold during the fore part of last month, with occasional showers which mostly fell on the mountains around the valley. The frost on the morning of May 9 killed the beans, potatoe vines, and injured the fruit blossoms; the latter part of May has been very warm and dry.

The water is abundant; water sects in the city are full and overflowing.

Crops are very promising throughout the Territory.

During the absence of President Young and company north, the *News* has been ably edited by Judge Elias Smith; from which you will learn of the prosecution and completion of much public improvement in and around the Temple block, Council house, and Governor's residence. The same spirit of public improvement is manifested through the city and in many places throughout the Territory.

May 26: Gov. Young and party arrived, having been gone one month and two days; he travelled 762 miles, had a laborious, but otherwise pleasant journey, remained with the settlement at Salmon river four days, where the brethren have made much improvement, and have sown 120 bushels of seed wheat this spring.

Elder A. O. Smoot and company start with the June mail; he takes men enough along to make a mail station at Deer Creek to preserve the animals from Indian depredations. Several companies have gone out this spring to make mail stations on the route.

Many teams are constantly engaged hauling rock for the Temple, and a company of stone-cutters have been sent to Big Cottonwood kanyon to cut the rock preparatory to boating it for this point.

The health of the inhabitants of the Territory is excellent; and since the opening spring has washed away with the tide of emigration many of the half-hearted Saints, the moral elements feel considerably clearer.

George A. has just stepped in, and hearing we were writing to you, says: tell the Editor I am glad to be at home and have the privilege of walking our streets once more.

Yours truly,
W. Woodruff.

Correspondence of Elder Joseph W. Young.

New York, July 6th, 1857.

President Appleby—*Dear Sir:* Having secured my passage, in company with seventeen other missionaries, on board the clipper ship *Dreadnought*, and presuming that we shall sail to-morrow or early next day, I improve the present opportunity of writing you a few lines, and expressing my gratitude to you and the good Saints of the New York Branch for the kindness manifested towards me and my brethren.

They have truly been good to us, and have done nobly in contributing means to forward the mission. May they be rewarded with the choicest of heaven's blessings—with means to gather to Zion, and with faith to overcome all temptations that may surround them.

We were sorry that we could not share the hospitality of Bro. E. R. Young at the Connecticut "clam-bake," on the Fourth, but the unfavorable weather and securing our passage prevented our going. We learn that those who met there had a good time, and we trust that all who participated will live to enjoy many happy returns of the day.

Not being able to spend the Fourth with the Saints in Connecticut, we concluded to make the best of it in New York, and, after finishing our business with the ship agents, some ten or twelve of the missionaries and myself repaired to the house of Elder Stenhouse, where we spent the afternoon and evening very agreeably.

We should have had all the brethren from the Valley together on that occasion, as such was intended, but it was so late in the day before we decided to go, that they could not afterwards be found.

Brother and Sister Stenhouse did everything in their power to make us comfortable and happy. At 5 o'clock P. M. we sat down to a splendid supper, and, if we are to judge men by their works, I am safe in saying that the brethren were well pleased with their entertainment. The evening was spent in singing, speaking and praying. Several speeches of a truly patriotic nature were made by the brethren, and our festival may truly be called a celebration party.

Our little party broke up at half past 11 o'clock. No one was drunk; no one wished to fight; all was peace, joy and happiness—and when we separated all felt a desire that the time might not be long before we have the privilege of meeting again.

How different with us, and those parties who meet and spend their evenings in drinking, swearing and fighting, and who make merry at the cost of every principle of virtue, and not unfrequently at the cost of life.

In speaking of these things my mind naturally wanders back to my peaceful home in the mountains where the Saints meet, enjoy themselves, and separate again without an angry word or a single hard thought.

In looking over the daily papers of this city, I notice that several persons have been killed and wounded during the celebration of the Fourth.

Will the Valley of Utah ever witness such scenes as neighbor fighting against neighbor, and for no cause whatever, only that they are drunk and full of bloodshed? No, never, never.

The boys are off to the ship and I must cease writing you more at this time, but perhaps I may write again from Liverpool.

With kind regards for all the Saints under your presidency, and in all the world, I remain your brother in the gospel of peace,
J. W. Young.

The Army for Utah.

General Orders, No. 12.

Head Quarters of the Army,
New York, June 30, 1857.

The General-in-Chief, with the approbation of the War Department, issues the following orders:—

1. The 2d Dragoons, 5th Infantry, and 10th Infantry, as they assemble at Fort Leavenworth, will be prepared, with the battery of the 4th Artilery now at that post, to march to, and establish a post at, or near, the Salt Lake City, Territory of Utah.

Brevet Brigadier General Harney will command the whole force above described, continuing on duty, according to his brevet rank—and, at the earliest practicable day, will put the troops in rout—but will, until that time, retain his present command of the troops in Kansas.

2. On the 1st of January next after the Territory of Utah shall have been entered by the troops, it will constitute a new and separate military department, to be styled the Department of Utah, and to be commanded by Brevet Brigadier General Harney, or the senior present; who will, from the time of leaving Fort Leavenworth be the commander of a separate army in the field, within the sense of the 65th Article of War.

Special instructions for his guidance are addressed to that officer.

3. The 5th Infantry, ordered temporarily to Jefferson Barracks, will, as soon as practicable after its arrival there, be put in route by its commander by water, or, in part, by railroad, for Fort Leavenworth.

Requisitions for the transportation and supplies required for the movement will be addressed by the commanding officer to the proper staff at St. Louis.

4. The armament and equipment deemed most suitable for the service of the battery of artillery, will be selected—and, if necessary, extended in guns and horses—by the commander of the expedition, consulting with Captain Phelps.

5. In addition to the instructions already given it is further directed that all requisitions which the commander of the expedition for Utah may, in his discretion, address to the departments of supply, be promptly complied with, without reference to higher authority.

6. Under the authority of the Secretary of War, the post at Salt Lake City, when established, and any other posts, not exceeding two in addition, that may be established in Utah, will be included among the "chaplain posts" and "double ration posts" of the army.

By command of Brevet Lieutenant General Scott.

Irwin McDowell, Ass't Adj't General.

The Woman's Story—Mrs. McLean.

The papers were recently full of the account of the murder of the Mormon Elder, Pratt, by Mr. McLean, on the alleged charge that he had seduced Mrs. McLean. It was gloatingly told and enlarged upon—rolled as a sweet morsel in the mouth of Scandal. Not a word against the outrage was anywhere spoken. The whole details were given approvingly—boastingly—rejoicingly. McLean is almost canonized as a hero for the deed. Pratt is treated as would be the death of a beast of prey. Mrs. McLean is looked upon as is the denizen of a brothel. And thus was the affair passed off.

But Mrs. McLean, smarting under a tyranny next to death, has appeared before the public with *her* statement. It will be found in another place, under the head of "The Story of a Woman's Wrongs."

This statement has been quite generally published, by the leading papers of the country, but everywhere with a sneer, a cold voice of insult and bitter insinuation.

She has everywhere been pointed at as an example of to what infatuation will lead a woman.

But would that the falsely educated, bigoted, and vindictive, who are so ready to denounce without investigation, could see how really *they* are infatuated, far, far worse than the poor, suffering victim of their hatred and animosity.

Not one word can be said in favor of the polygamy of Mormonism. It is contrary to justice, reason, and the law of nature, but it is no more than any other gross monopoly. And it is a great deal better that a dozen women should live with one man, as his wives, members of his family, loving their children and being as good mothers to them as possible than is the licensed brothelism of the Christian cities of New York, Philadelphia, New Orleans, and even Chicago and a million times better than the open, shameless, ravishing all over the land of slavery.

Let every earnest, true woman read Mrs. McLean's story, and then ask her own soul which was the greater wrong? Beaten, oppressed, driven from home, and persecuted in the most tender ties of womanhood and motherhood,—where is the instinctive *woman* who will turn cold from her and with smiling complacency upon McLean?

It may be necessary for us to repeat emphatically, to prevent misconstruction, that we totally repudiate all affinity with anything of Mormonism of which we have any knowledge. But we have an abiding faith in womanhood; and we enter earnest protest against the gross wrong done to Mrs. McLean. We ask the *women* of the country to read her statement.

[*Chicago Weekly Ledger, June* 13.

Grasshoppers in Minnesota.

The St. Anthony (Min.) *Express* speaks of the ravages of the grasshoppers in that region as follows:

"The region around Monticello is literally alive with grasshoppers. Never in our life did we see so many of these troublesome and destructive insects. They crackled under one's feet like brittle shells. There was no such thing as avoiding them; whichever way one looked or went, they were manifesting themselves. Though not yet half grown, they are already doing immense damage, and unless they speedily emigrate, must devour every green thing in Wright county.

"Well informed men who have watched the grasshoppers, and who know something of their instincts and habits, assert that they are already preparing to take up their line of march for the southern country, and that the region of the upper Mississippi will soon be delivered from them.

"Mr. Ferguson, who cultivates a farm on Minnetonka Lake, informs us this week that he had twelve acres of wheat which, ten days ago, looked in excellent condition. Four or five days since the grasshoppers commenced on it, and not a single blade can now be seen on the whole field. Several acres of corn which had come up in fine order, had been destroyed in like manner.

"J. F. Bradley, Esq., of Monticello, informed us that on Saturday evening last he passed a wheat field of about twenty acres, near Monticello, which was in excellent condition, the wheat standing four to six and seven inches high, and very thick. On passing the same field on Monday morning last, some thirty-six hours later, the field looked as if it had never had a crop on it; not a blade of wheat was to be seen. The cold rains do not seem to have destroyed any—at least not to any appreciable extent."

DOMESTIC SUMMARY.

The constitutionality of the "Metropolitan Police Bill" has been acknowledged by the Court of Appeals, and the Municipal Police of our city have laid down their truncheons and cut off their buttons and other insignia of authority. The city was all sensation on the arrival of the decision.

For some days preceding the ever memorable Fourth of July the weather was anything but agreeable, and very far from flattering to the hopes of those who calculated on great enjoyment on the 81st anniversary of the Declaration of Independence. We presume that in consequence of the heavy rains, much of the outside entertainment, pic nics, &c., anticipated, would have to be put off to a more promising opportunity. In this city there were several processions and reviews, and a considerable consumption of powder by the little and big boys; but the pyrotechnic displays in honor of the occasion and for the public entertainment were put off till the following Tuesday evening.

In the absence of harmless amusement the rowdies got up a "glorification" on Saturday evening, which ended with six killed and more than ten times that number badly injured. The rioting commenced with some opposition to the new Police force and a contest between rival clubs. Brickbats, pistols and muskets were freely used, and the war only terminated by the presence of the military. Three regiments were called out, and one of them was kept under arms all night. On Sunday evening hostilities re-commenced, and a considerable number of persons were injured. The city is again quiet.

Ex-Secretary Marcy died on the morning of the 4th inst., at Balston, Saratoga Co., N. Y., where he was on a visit. He was in good health the same morning, and at noon was found dead in his room.

Arrival of the Tuscarora.

This packet ship, with five hundred and thirty-seven Mormons, arrived at Philadelphia on the morning of the 3d. We have not yet received a report of the voyage from the President of the company; but have learned from some of the emigrants who have passed through this city, that the passage across the Atlantic was favorable, and but few deaths occurred among the company. The Scandinavian Saints have gone on to Burlington, Iowa; a goodly number of the British Saints to St. Louis; and a number remain for the present in Philadelphia.

The Philadelphia *Ledger* seems to have a special reporter who visits the new arrivals, and from one or two scratches of his pen he seems a personage of very loose morality. A person who rejoices in the absence of the constituted authorities over the company, as rendering greater facilities for strangers moving among the emigrants, is not to be trusted. We would advise our emigrants to count "their spoons" before he has gone far from them.

Dr. Jeter Clinton.

By the communication of our fellow laborer, Dr. Clinton, found elsewhere, the Saints will learn that he has passed through a trying time of his life. We have twice had his visit in our sanctum this week, and are glad to say that his appearance indicates a speedy and total recovery. We have heretofore purposely refrained from noticing his sickness in The Mormon to save his numerous friends and family uneasiness. Being now well, we hope to place before our readers more from and of this faithful servant of the Lord.

Letters in this Office.

Daniel Jacobs (26cts.), J. Judd, W. Pearson, Thomas Musgrave, William Ball, Joseph Williams (26c.), James W. Stevens, Richard Hawkins, Gideon J. Tucker, Charles Howard, Jackson Warnless, Ann Steward (26c.), Thomas Foot (26c.), Miss Kingdom (26c.), P. F. Harris, Miss Ann Irwin, Charles Caldwell, Wm. Courtier (26c.), W. Woolley, W. Stevens.

Advertisement 3 cents each name.

C. C. Dulin.

☞ The columns of The Mormon are open to the correspondence and articles of the Elders; but, while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

Notice.

The Church of Jesus Christ of Latter Day Saints in Philadelphia, assemble for worship in the Arch Street Assembly Rooms, on the North-east corner of Ninth and Arch Streets, every Sunday morning, at half-past ten o'clock, in the afternoon at three, and in the evening at half-past seven. Preaching morning and evening. The public are invited to attend.

The Presiding Elders of Branches connected with the Philadelphia Conference, and scattered members or others in that region of country, who may wish to procure the Books published by this Church, should send their orders to President Angus M. Cannon, No. 302 New Market Street, above Vine, Philadelphia, Pennsylvania.

Letters for T. B. H. Stenhouse should be addressed to Box No. 3957, Post Office, New York.

All newspapers intended for "our" eyes, should be addressed simply, Editor of The Mormon, New York.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No	0 12½
Etoile du Deseret—J. Taylor—per No	0 12½
Route to Salt Lake, Illustrated—Piercy & Litsforth—per No	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25, $2.25
Elias Snow's Poems	$1, $1.50, $2, $2.75
Hymns, roan, $2½; calf, $3; gilt, $3½; mor. $1.75	
Catechism for Children	16 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c	10 cts.

Send cash orders.

Notice.

The Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of The Mormon, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for The Mormon should be addressed—Editor of The Mormon, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. Appleby.

New York Wholesale Price Current.

Corrected to July 10, 1857.

Ashes—Pot	per 100 lb.	7 75 a	— —
Pearl		— a	7 37
Candles—Stuart and Bussing's best, assorted	per lb.	— a	—
Ordinary		— a	—
Candles—Sperm	per lb.	— a	42
Adamantine		24 a	26
Mould, tallow		13 a	15
Coffee—Java, white		16 a	00
Mocha		15½ a	—
Laguayra		12 a	12½
Maracaibo		12 a	13
St. Domingo (cash)	per 100 lb.	10 62½ a	60 00
Drugs and Dyes—Alcohol	pr. gal.	— 00 a	— 74½
Alum	per lb.	— 2½ a	—
Arrowroot		— 45 a	—
Arsenic, powdered		— a	— 2½
Asafœtida		— 5 a	25
Borax, refined		— a	— 19
Brimstone, American, roll		— 3 a	— 3
do crude	per ton.	35 — a	45 00
Camphor, crude	per lb.	— 00 a	— 22
do refined		— 00 a	— 32
Castor Oil, No. 1		1 10 a	0 00
Chlorate Potash		— 42½ a	— 45
Cochineal		1 15 a	0 00
Copper—sheathing	per lb.	— 23 a	— 27
Copperas	per 100 lb.	1 00 a	1 50
Cream Tartar	per lb.	— 26 a	— 27
Gum Arabic, picked		— 16 a	— 32
Gum Copal		— 8 a	— 8½
Gum Myrrh, Turkey		— 00 a	— 25
Iodine, resublimed		— 5 00 a	5 25
Ipecacuanha		1 12½ a	1 25
Madder		— 12 a	— —
Magnesia		— 14 a	— 16
Do calcined		— 30 a	— 35
Nutgalls, blue Aleppo		— 25 a	— 26
Oil Anis		6 50 a	0 00
Oil Bergamot		2 75 a	3 15
Oil Cassia		6 50 a	7 50
Oil Lemon		— — a	2 25
Oil Peppermint		— — a	3 15
Opium, Turkey		— — a	4 37½
Otto Rose	per oz.	3 50 a	6 50
Oxalic Acid	per lb.	— 20 a	— —
Phosphorus		— 90 a	0 00
Quicksilver		— 46 a	— 00
Rhubarb, China		1 50 a	0 00
Saleratus		— — a	— 7½
Sal Ammoniac, refined		— 11 a	— 00
Senna		— 11 a	— 13
Shellac		— 13 a	— 16
Sugar Lead, white		— 13 a	— —
do brown		— 9½ a	— 10
Sulphate Quinine		1 80 a	0 00
Tartaric Acid		— — a	— 42
Verdigris		— 65 a	— 70
Vitriol, blue		— — a	— 11½
Dye Woods—Camwood	per ton.	115 — a	150 —
Fustic		— 25 — a	29 —
Logwood		— — a	32 —
Flour—State, common	per bbl.	6 40 a	6 50
Michigan and Indiana		6 70 a	8 50
Genesee, extra		7 00 a	9 10
Rye Flour		4 25 a	6 00
Corn Meal		4 00 a	— —
Fruit—Raisins	per box.	4 50 a	0 00
Raisins, layers		— — a	5 12
Currants	per lb.	— — a	— 12
Glass (American window)—			
6x8 to 8x10	per 50 feet.	3 50 a	2 75
8x11 to 11x16		3 00 a	4 00
11x17 to 12x18		3 25 a	4 50
20x26 to 24x30		4 25 a	6 50
31x40 to 34x46		5 — a	9 00
Grain—Wheat	per bush.	1 47 a	1 90
Corn, round yellow		— 85 a	1 00
Barley		1 45 a	1 70
Oats, Western		— 65 a	— 0
Beans		2 25 a	0 00
Gunpowder	per 25 lbs.	3 50 a	6 00
Indigo	per lb.	— 75 a	1 90
Iron—Pig, Eng., Scot	per ton.	30 — a	55 —
Bar, Eng. refined		57 — a	00 —
Sheet, Russia, 1st quality	per lb.	— 12 a	— —
Sheet, Eng		— 3½ a	— —
Lead—Galena	per 100 lbs.	7 25 a	— —
Sheet and Pipe		— 6½ a	— —
Leather	per lb.	20 a	— —
Molasses	per gal.	50 a	— —
Nails—Cut, 4d and 6d	per lb.	— 3½ a	— —
Wrought, 6d and 20d		— 6½ a	— —
Oils—Olive	per bskt., 12 bottles.	3 30 a	3 —
Olive, in casks	per gallon.	1 25 a	0 —
Linseed		— — a	— —
Whale		— — a	— —
Lard, winter		— — a	1 10
Paints—Lead, red, Am	per lb.	— — a	— —
Lead, white, Am., in oil		— — a	— —
Lead do do dry		— 8½ a	— —
Ochre, yellow, French, dry		1 25 a	2 00
Ochre, in oil		— 4 a	— —
Spanish Brown, dry	per cwt.	— 60 a	— —
Litharge	per lb.	— 7½ a	— —
Vermillion, Chinese		— 90 a	1 00
Venetian Red	per cwt.	2 18½ a	2 —
Rice	per 100 lbs.	3 75 a	4 —
Saltpetre	per lb.	6½ a	— —
Seeds—Clover	per lb.	— 11 a	— —
Flax, American, rough	per bush.	2 — a	2 10
Linseed, Calcutta		2 00 a	— —
Soap—New York	per lb.	4½ a	— —
Castile		— 11 a	— —
Spices—Ginger, Race	per lb.	5½ a	— —
Mace		— 60 a	— —
Nutmegs		— — a	— —
Pepper		— — a	— —
Pimento		— 10 a	— —
Cloves (cash)		— 10½ a	— —
Sugar—New Orleans	per lb.	9 a	— —
Havana, white		— 13 a	— —
do brown		— 10 a	— —
Stuart's crushed		— — a	— —
Sumac, Sicily	per ton.	78 — a	85 —
Teas—Gunpowder and Imperial	per lb.	25 a	75
Hyson		— 30 a	— —
Young Hyson		— 32 a	— —
Hyson Skin		— 20 a	— —
Black		— 22 a	— —
Tin—Banca	per lb.	— a	— —
Straits		— — a	— —
Plates	per box.	9 — a	10 —
Tobacco		— — a	— —
Turpentine	per 280 lbs.	3 62½ a	— —
Tar	per bbl.	3 — a	3 25
Spirits Turpentine	per gallon.	— 41 a	— 42

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh26

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent of*—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins*." And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins*.' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là. dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

Book Postage.

All Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856

CHARLES ROGERS,

IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,

No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,

APOTHECARY AND CHEMIST,

Corner of Fifth and Market Streets, ST. LOUIS, MO.

American, English and French Drugs, Perfumeries, Brushes, and all articlesa ppertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.

JOHN MADIGAN,

BOOT MAKER,

No. 7 Fourth Street, opposite the Court House, St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!

D. NICHOLSON'S

Tea, Coffee, and Sugar Warehouse,

DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,

N. E. CORNER OF FOURTH AND MARKET STREETS, St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,

Manufacturers' Agents and Dealers in

JUNIATA IRON,

BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,

18 *Levee and* 36 *Commercial Street,* ST. LOUIS.

ALWAYS ON HAND,

Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,

Wholesale Dealers in

American and European Fancy and Domestic Dry Goods,

NOS. 170 AND 172 MAIN STREET,

Between Green Street and Washington Avenue, St. Louis, Mo.

JOS. A. EDDY,	A. M. BISSELL,
J. A. JAMESON,	A. COTTING, JR.,
J. P. EDDY,	CHAS. C. HELLMERS.

fe17

WILLIAM N. WHITE & CO.,

Wholesale and Retail Dealers in

FANCY AND STAPLE DRY GOODS, CARPETS, OIL CLOTHS, MATTINGS, &c.,

120 Verandah Row, Fourth Street, ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S

STEAM BAKERY MANUFACTORY

No. 186 South Fourth Street.

Sale Office and Depot, N. W. cor. Vine and Commerce Sts, ST. LOUIS, MO.

Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.

Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,

Manufacturers and Dealers in

GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER, in packages, prepared for Shipping.

Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,

COUNCIL BLUFF CITY, IOWA.,

EMIGRANTS' STORE,

Corner Broadway and Pearl St., opposite Pacific Hotel.

Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.

mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.

STEPHEN HOYT & CO.,

Wholesale Dealers in

GROCERIES,

Importers of

WINES, FRUITS AND NUTS,

Call the attention of Emigrants to Salt Lake, California, and Oregon to

NO. 47 SECOND STREET,

Between Olive and Pine streets, St. Louis,

Where there always will be ou, an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:

Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,

CARRIAGE MANUFACTURER,

Cor. 21st Street and Franklin Avenue, ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!

KELLM & VONSTRO,

WAGON MANUFACTURERS,

NO. 188 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,

Have always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,

MIDWIFE,

Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.

Mrs. G. Vincent wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.

ELLIS, CAVENDER & CO.,

WHOLESALE DEALERS IN BOOTS & SHOES,

43 *Main Street,*

North-east corner of Pine, St. Louis, Mo. mh8-4m

T. McCAUGHIE & Co.,

MANUFACTURER OF

LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.

Lasts made to the feet, and warranted to fit.

N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at

T. McCAUGHIE & Co.'s, 162 Morgan-st., d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,

DEALER IN

NEW AND SECONDHAND FURNITURE,

NO. 159 FOURTH STREET,

Between Green and Morgan Streets,

Has constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,

Wholesale Dealer and Importer of

GROCERIES, WINES AND LIQUORS,

Commission Merchant in all kinds of Produce.

NO. 34 SOUTH MAIN ST.,

Two doors below Walnut,

10-1y ST. LOUIS, MO.

T. L. RIVES'

DRUG STORE AND DENTAL DEPOT,

Southeast corner of Fourth and Market streets, SAINT LOUIS, MO.

Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.

Physicians' orders solicited and promptly attended to.

SAINT LOUIS DENTAL DEPOT.

Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,

APOTHECARIES AND CHEMISTS,

Marble Building, corner 4th and Olive streets, SAINT LOUIS, MO.

Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!

LOUIS ESPENSCHIED,

WAGON MANUFACTURER,

ON BROADWAY,

Between Labeaume and Webster streets, opposite Empire Mills,

NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,

94 MARKET STREET,

Between Third and Fourth Sts., South Side, ST. LOUIS, MO.,

Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.

N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.

d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d, SAINT LOUIS, MO.

House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.

Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware.

d22-6m JAMES WOODWARD, JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.

"In Time of *Peace* Prepare for *War*."

At the GREAT GUN EMPORIUM of P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,

Will be found the largest and most complete stock of FIRE ARMS in the Western country.

Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yeagers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.

Call and examine before purchasing.

Remember the No.—25 Main street, east side.

mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S

WAGON MANUFACTORY,

Corner Sixteenth and Market Streets,

Keep constantly on hand a large assortment of WAGONS of every description.

Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.

j12-1y

CHARLES HOLMES'

CRACKER BAKER FACTORY,

No. 105 Green St., St. Louis, Mo,

Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,

BROADWAY, between Jefferson and Munroe Sts.,

ST. LOUIS, MISSOURI.

The undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK. d22

ELLISON & APPLETON,

DEALERS IN

NEW AND SECONDHAND FURNITURE,

CORNER FIFTH AND GREEN STS.

Mattresses and Comforts of our own make, wholesale and retail.

Mattresses cleaned and renovated.

Furniture and Stoves Bought, Sold, or Exchanged. d22

W. H. HUISH,

Broadway and Ashley Street, St. Louis, Mo.,

MANUFACTURER OF

STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.

Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.

WM. O. GIBSON & Co.,

WHOLESALE AND RETAIL DEALERS IN

FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.

No. 138 and 140 Market street, St. Louis, Mo.

Goods delivered free of charge to any part of the city.

St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,

NO. 151 WASHINGTON AVENUE,

Between Seventh and Eighth Sts.,

St. Louis, Mo.,

ENGLISH BREAD BAKERY.

Warranted to keep sweet.

Families supplied at their residence. d22

TWO-MILE HOUSE.

This Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.

MEALS AND REFRESHMENTS

can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.

Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.

QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.

We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.

MIDDLETON & RILEY,

St. Joseph, Mo.,

COMMISSION AND FORWARDING MERCHANTS,

With large Storage Warehouses and a complete stock of

Merchandise and Provisions,

suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.

REFERENCES:

J. Taylor, Editor "The Mormon," }
Norton, Butler & Hoyt, } New York.

fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.

ROBERT LADD,

Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,

ON SECOND ST., NEAR MARKET SQUARE,

ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,

WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,

Weston, Mo.,

Keep constantly on hand a large stock of

Provisions and Family Groceries.

They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.

fe17 TUTT & BAKER.

BELT & COLMAN,

WESTON, MISSOURI,

FORWARDING AND COMMISSION MERCHANTS,

AND

WHOLELALE AND RETAIL DEALERS IN

Dry Goods, Groceries, Boots, Shoes, and Clothing.

Also, Outfitting Goods of every Description.

REFERENCES:

Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.

fe17 6m

Independence, Mo.

ISAAC HOCKADAY,

DEALER IN

Dry Goods, Groceries, Hardware,

Queensware, Boots, Shoes, Hats, Caps,

And Ready-made Clothing.

Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.

NORTH SIDE PUBLIC SQUARE, Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,

COMMISSION AND FORWARDING MERCHANTS

And Wholesale and Retail Dealers in

Dry Goods, Groceries, Hardware,

Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,

And all kinds of Outfitting Goods,

Sign of the Elk, Council Bluff City, Iowa.

Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c. fe17

TO EMIGRANTS.

M. ROGERS,

SIGN OF THE STOVE

Broadway, Council Bluff City, Iowa,

Wholesale and Retail Dealers in all kinds of

Stoves, Hollow Ware, &c

ALSO,

TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,

LIGHT TRAVELLING STOVES,

And all requisite Camp Furniture for Emigrants

Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,

Wholesale and Retail Dealers in

DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,

Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,

(at the old Stand of McMahon & Williams,)

Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware.

Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

PETER SCHUTTLER,

WAGON MANUFACTURER,

Nos. 78, 80 and 82 Franklin street,

South-west corner of Randolph street,

CHICAGO, Illinois.

All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO

SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S

GREAT WESTERN EMPORIUM,

FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPAratus of every variety, is at

No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.

Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,

IMPORTERS AND JOBBERS OF

DRY GOODS,

29 Murray and 33 Warren streets, corner of Church,

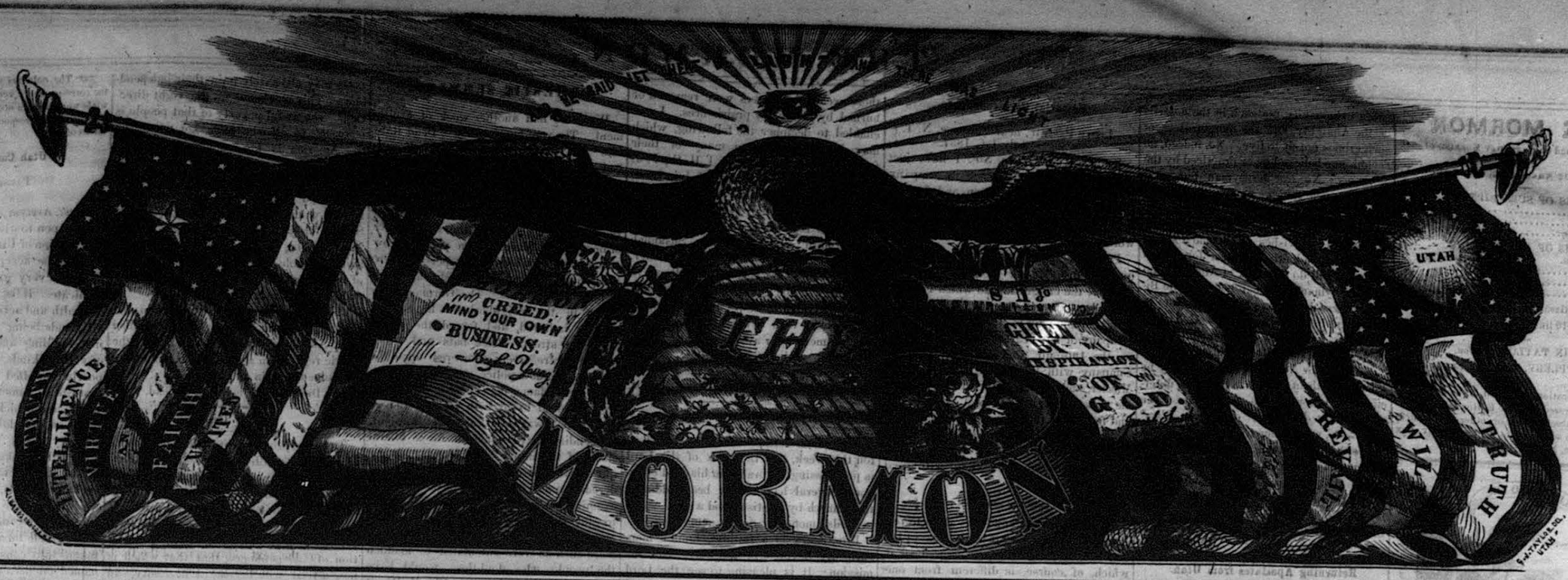
NEW YORK.

A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.

Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.

REFERENCE—JOHN TAYLOR, Editor.

je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 22. NEW-YORK, SATURDAY, JULY 18, 1857. PRICE FIVE CENTS.

Poetry.

The Hand-Cart Song.

BY ELDER PHILIP MARGETTS.

As repeated inquiries have been made of Bro. Margetts for the hand-cart song, we have had it placed in our hands for publication, with the author's modest assurance that he makes no pretensions to be ranked among the inspired favorites of the Muses:

Ye nations list! the men of God, from Zion now they come,
Clothed with the Priesthood and the power, to gather Israel home;
No purse, no scrip they bare with them, but cheerfully they start
And cross the plains a thousand miles and draw with them a cart:
Then cheer up ye Elders, you to the world will show
That Israel must be gathered soon, and oxen are too slow.

Ye pious men whose sympathy is touched for fallen man,
A pattern now is set for you, just beat it if you can;
Here's men who're called to go abroad the gospel to impart,
They leave their homes and friends so dear and start with their hand-cart.
Then cheer up ye Elders, &c.

Now competition is the rage, throughout the world 'tis true,
To head the Mormons they must rise far earlier than they do,
For Mormonism it is sound, without a crack or flaw,
They know the arts and sciences, and we're learning how to *draw*.
Then cheer up ye Elders, &c.

Some folks would ask, why do you start with carts, come tell, I pray;
We answer: when our Prophet speaks, the Elders all obey;
Since Brigham has the way laid out that's best for us, we'll try;
Stand off you sympathetic fools, the hand-carts now or die.
Then cheer up ye Elders, &c.

Then come ye faithful ministers, with blessings now we'll go,
To gather out the honest hearts from darkness and from wo;
Our strength increasing day by day as from this land we part.
We'll bless the day that we were called to go with our hand cart.
Then cheer up ye Elders, &c.

The Religious Press—Its Character and Circulation.

From the New York Herald.

CONCLUDED FROM LAST WEEK.

There was once a time when it was not as it now is; when the unreligious world, seeing truth, goodness and right conduct to be and exist as a reality among the professors of Christian truth and doctrine, looked with awe and respect upon the source of what they witnessed. In other words, they respected what is called religion. But now, witnessing quite the contrary, they look upon Christianity itself as a deception and a humbug. It is quite natural that mankind in general should judge in this manner. Truth and virtue are wholly concrete and personal, and can only be known and seen in persons and in their actions. When, therefore, they cease to appear in the conduct and actions of men, the conclusion of mankind is that they have no existence whatever. They learn to despise the source of all good, and to question even His existence, when those who profess to represent Him in their spirit and actions prove themselves, by their conduct, to be even worse than their fellow creatures.

The religious world are quite angry and exasperated at this natural consequence of their own conduct and actions. They call the world which thus judges them and their doctrines and their professions by their fruits, all sorts of hard names, and consign them all indiscriminately to perdition, because they laugh at them. This is altogether wrong, and herein they depart from the truth they profess to follow and believe; for by that truth we learn that men, whether infidels or christians, will be judged in equity, not according to their professions, but according to their conduct and behavior. Professors, therefore, being no better than infidels or atheists in their deeds and actions, will fare no better than them in a just judgment. And if with all their professions their deeds are not so good, just, honest and honorable as those infidels, they will not fare so well as they will.

The religious press is a picture and mirror of the religious world; hence, in speaking of the one we have not been able to avoid speaking of the other, much as we would have preferred it.

Far be it from us to speak after the laughable, or to wish to make fun in the consideration of these very serious matters. Yet there are some really laughable and funny things in the course and system of this religious press and of the religious world which it represents. One of these droll things is, that men who do evil quite as much as other men should not perceive their equality with other men in the sight of Him who judges all men justly according to what they do. What astonishing blindness it is that they cannot perceive that one evil doer is like another evil doer, and will have the like judgment! How singular, if not funny, that one class of evil doers should not undertake to burn up all other evil doers, except themselves, in fire and brimstone. Another funny thing is, that a certain clique of men giving themselves a distinguishing name, should exhibit themselves before the world as special professors of special and peculiar honesty, while they are not, in fact a whit more honest than their neighbors. One may see all these droll things fully exhibited and brought to light in the religious press and its various articles and lucubrations.

What general inferences may we draw from all the above? We conclude that while the mundane press is not perfect, the religious press is the consummation of imperfection. This is indeed only a part of the general truism, and while the world is wicked, the religious world in the present day is the very consummation of wickedness, as judged out of its own mouth, and especially by the fruit it produces. The truth is, they do not think so of themselves; on the contrary they are highly pleased with themselves and their attainments. This is quite natural, for the consummation of wickedness is accompanied ever with consummate and perfect moral blindness.

Hitherto we have considered the religious press, as it exists in single, separate journals, like the secular press; but there is another department of this press which is of a different character and nature. It is

A NEW AND NOVEL KIND OF PRESS, UNKNOWN IN ANY WORLD EXCEPT THE RELIGIOUS.

This is what is called the Tract Society. Unlike the other religious press, it does not represent any single sect. It represents the great religious confederacy of all the sects, as it were, federally united. It represents the abstract idea of what is called "Evangelical Christianity." It is the common organ and an ideal abstraction, in which the religious world puts its trust, as a representation of absolute truth—an abstraction by which men imagine that though the religious world is, in its detail of sects, confessedly a very bad and wicked world, yet here, in the union of all its parts, they have truth and perfection itself. It is to the Protestant sects much the same thing as "Mother Church," another ideal perfection, is to the Roman Catholic sect.

This deception of supposing that though the parts are bad, the whole, composed of these same parts, is good, is a pleasing illusion to the mind which loves deception. When a man belonging to some one sect plainly sees that he and his pastors and people are cheats, adulterers and money worshipers; that his sect is a compound of all that is bad in human nature, of austerity, pride, malice, covetousness, ostentation and boasting—when he sees that his sect and people are the same as the world at large, and not different, but equally fierce, selfish, contentious, backbiting, unmerciful, unforgiving, unkind, this delusion saves him from opening his eyes to the fact that his religion is no truth, and his trust in it is vain. He says to himself, "Never mind; it may, perhaps, be that there is something wrong in me and my sect; it may be true that all this which we are is no more like Christianity than Satan is like God, but 'Protestant Cristianity' is all right, evangelical principles are all good—there is nothing wrong there, and that is what I also belong to."

The Tract Society is the press of Protestant or evangelical Christianity, so called—the organ of an abstraction, and of certain abstract ideas. It represents ideal truth, justice and virtue, while the sects represent the practical violation of all truth, justice and virtue. Thus right and the violation of right are made as it were to harmonize together; truth and falsehood are made to embrace each other, and men can, as religious men, do all manner of evil, and yet lay the flattering unction to their souls that they are the followers and friends of truth.

This press is diurnal and perennial. Its publications are not one sheet which might be called a journal, but the name of its publication is legion. It is pre-eminently a religious press. It publishes no news of the day, as the other religious press, and contains in the numerous publications issued no recipes for the cure of heaves in horses, nor instructions how to make the real Herkimer cheese. It is wholly confined to religion, chiefly in the abstract, occasionally refreshing its readers, in the concrete, with thrilling anecdotes and romances, describing the amazing and admirable piety and virtues of favorite pious heroes.

Strictly speaking, it is the only genuine unmixed religious press. Its publications consist of religious tales, histories, biographies, stories, anecdotes, narrations, poetry, sermons, exhortations and essays. It seizes upon all and every topic of literature, and, as it were, religionizes the whole. By its aid the strict religious world can indulge itself in all the trash and frivolous reading of the great world, having it served up in a sanctified form, with a sprinkling of cant and piety to savor it, by this versatile press. If we reflect upon the subject we shall come to the conclusion that this society is a religious press of astonishing power and diffusion, and which stands alone in the singularity of its operation and organization.

Such an organization as a press is unique, and has never been seen before in any age of the world. The circulation of almost any one of its numerous publications is equal to that of any one of the religious periodical papers published by individuals. Its diffusion is vast, its means of spreading its publications are immense; it is a gigantic press. By its operation in diffusing widely a vast mass of light and amusing religious literature, it has great power and influence upon the public mind as a religious engine. Men of all religions and of no religion, take up and amuse themselves with its publications, as they occasionally meet their eye, and are often beguiled by its amusing stories, or frightened by its threatening anecdotes, into what is called a "respect for religion." The smaller one-leaf tracts, exhorting to some special fear or religious terror, and which are circulated and distributed in such vast quantities over the world, serve for little more than to supply the public with waste paper, or give to the scoffer and skeptic a subject for ridicule and laughter. It is a question which might be raised, whether this society, which is, *par excellence*, the religious press, has not operated more than any other cause in this day to bring religious truth into contempt, and to satiate and disgust the greater portion of mankind with religion. Would not bread strongly mixed with ipecacuanha and jabbed into every man's hand or mouth at every corner of the road, in every street, lane and alley of the world, though bread itself is good, produce in men a sort of contempt and loathing, even for bread? So is it not possible that truth of the sublimest nature—the great truths and doctrines of revelation—are rendered repulsive, vile and common to the world, when, corrupted and polluted with the poison of lies, superstition and priestcraft, they are forced upon men in every hole and corner of the world, with the object of inducing them to submit to the religious schemes, practices and formalities of corrupt religious corporations or denominations, composed of bad men, whose aim is power, money and social influence? For it is the singular characteristic of this peculiar religious press which we are now considering, that it works collectively for the whole body, of a hydra-headed creature which is composed of all the corrupt religious denominations. Its object is to convert men to any one provided it be some one religious denomination, and to induce them to attach themselves to some church, of all the innumerable churches of which it is the general organ and common advocate. It is supported by all the denominations, and it works for them all, without distinction. The religious theory of the day is, that if a man only joins some one, and any one, of the corrupt religious denominations, presto, he is converted, he has "got religion," he has thereby become a "good man." This is a gross, corrupt, false and most pernicious idea. Its fallacy may be perhaps discovered if we make the inquiry, viz., supposing every one, without exception to belong to some one of the orthodox or evangelical denominations, would men, would the world, when thus converted, be a whit different or better than it now is? Would men and women be better husbands, better wives, better sons and daughters, better citizens than they now are? Would pride, vanity, lust, covetousness, fraud, deceit, suspicion, wrath, envy, strife, anger, malice, hatred be banished from the world? Looking at any one of the denominations, and at their most zealous, most devoted members collectively, and even individually, the answer which forces itself upon us is, that it would be a madness and a delusion to reply in the affirmative to this question. It follows conclusively that all the religious labor expended to promote denominational religion, and to induce men to become religious in the views and sense of any one existing denomination, is labor in vain. It is worse—it is labor in a bad cause.

The productions of this religious press may be literally said to be innumerable. It employs colporteurs over nearly the whole world. It sends its tracks into every part of the habited globe. It has numerous amateur agents, who work for this press gratuitously and without pay, silly men and women—especially the latter—go about from house to house in every city, town and village, distributing its pious publications. It is a matter of piety with these persons to do all this—they suppose they are doing God wonderful service to go about distributing the publications of this great religious press. In this manner the Society gets rid of large editions of its works, and we may be sure, not without profit, for the amateur agents buy these tracts by the thousand, and distribute them liberally. Thus it has a power and advantage which no other press, religious or secular, possesses. The others must depend upon some merit or attractions to obtain subscribers and pay expenses. But this press has religious zeal working on its behalf and its innumerable editions of almost innumerable publications are bought as a duty and as a means of "going to heaven." To distribute its tracts is set down as an essential article in the code of pious deeds, and is enlarged upon from the pulpit as a proof of "true religion" and a special way of doing "the will of God!" Hence men buy by wholesale, and so this press does a flourishing business and has an immense circulation. It is compared with the other religious press as a railroad is to a stage coach, or as a steam engine is to hand power. It must be a great money-making organization. It is classed among the "benevolent enterprises of the day," and is supposed to be "evangelizing the world." As such, notwithstanding its great business, it appeals to the credulous world for gifts and contributions in money, like the Irishman who went about begging while he had a girdle full of gold concealed round his waist. The *Evangelist* thus speaks of this press:—

The American Tract Society is accomplishing much towards evangelizing our country and the world. The receipts for eight months, up to Dec. 15, have been, in donations, $85,231, and for publications sold, $128,176—making $213,407, exceeding by a few dollars the corresponding months of the previous year. The number of colporteurs has been somewhat increased, and by the increased expense of supporting them, with other outlays, the total expenses have exceeded the receipts by $10,000, in addition to which notes had been given, chiefly for printing paper, to the amount of $18,940, payable before April 1, when the society's year ends. Applications and claims before the committee show that from $18,000 to $20,000 will also be needed for foreign lands before April 1. A friend of the society has recently sent in his check for $2,000 as a donation, and liberal contributions have been received from the City of New York and some of the Western States. The Tract Society will be supported in its useful labors by others, according to their ability, we doubt not, and therefore we cheerfully recommend it to the cordial aid of all classes of Christians.

ANOTHER CHARACTERISTIC OF THE RELIGIOUS PRESS IS THE BITTERNESS AND ENMITY WITH WHICH IT ATTACKS ALL OF MANKIND WHO DO NOT BELONG TO THEIR PARTY AND UNITE IN THEIR ORGANIZATION.

There is no truth more certain than that happiness consists in virtue. It is equally certain that virtue emanates from the Deity, is derived from Him, and is His nature. (When we say the Deity we mean that Supreme Being and Creater of all things, who has revealed His Word and Truth to mankind, first in the letter of the Scriptures and then in His Son.) Now, if the religious world were possessed of virtue they would be happy and at peace with themselves and all mankind; they would not seek to torment mankind by threats of all kinds; they would not desire to render them more miserable than they are by forcing them to the curtailment of what little enjoyments they have. They teach and profess that all mankind except themselves, are going "to hell." Now, then, if they had any kindness in their hearts and natures, would not that be misery enough for mankind? Why then do they seek to torment in this world, those whom they consign to eternal misery in the world to come? Yet they are engaged in a constant warfare with the outside world, and interfering with them in the things wherein they enjoy themselves for a short time in this world before going to the place to which the religious world consigns them. Why this meddling with them? Why this labor to curtail them of a few innocent enjoyments? Why pass laws, or urge upon government to pass laws to prevent these poor wretches from tasting a drop of wine? What bitter hate, what enmity against mankind, to doom them to an indiscriminating and same hell for ever hereafter—and not content therewith, to seek to make them miserable now. Why meddle with their doings and amusements wherein they do not meddle with them? If they are all going "to hell" why seek to deprive them of a little enjoyment now? Why attack them and abuse them because they dance, because they drink wine, because they go to the theatre? All which things are innocent properly enjoyed, and none of which are prohibited by the law of God.

There is no mercy, pity nor kindness in all this. But mercy, pity and kindness to his fellow-creatures, which are the essential characteristics of true Christianity, are not to be found in conduct nor engraved in the heart of the modern professors of religion.

THE ATTEMPT OF THE RELIGIOUS PRESS ON THE DRAMA AND DRAMATIC LITERATURE.

The religious press, not content with quarrelling polemically with itself, and living in a state of civil war with its own religious cotemporaries, indulges itself regularly in attacking the world and criticising and condemning its avocations, with which, if this religious press were really religious, it would have nothing to do.

Among other things it directs its venom against dramatic literature. If we compare the two together, viz: religious and dramatic literature, the superiority will be found greatly on the side of the latter. Religious literature is most intolerant and absurd. It paints its characters in the most unnatural light and the most repulsive colors. Its heroes, like the genius that conceives them, are unkind, unamiable, high pretending, boasting, canting, disgusting creatures, exhibiting a perfection of severity and bigotry which is quite hateful. Mankind are rendered conceited, canting bigots by such literature. Dramatic literature, on the other hand, represents men as they are: it abounds in truthful and striking pictures of human nature. It reprehends folly and vice by keen ridicule and sarcastic reproach; it paints in its *denouements* the inevitable fate of vice and the ultimate reward of virtue; it instructs mankind to a certain extent; it reforms the taste and manners of the age, and has been the precursor or the attendant of the highest civilization which mankind have ever attained. An admirable and comprehensive compendium of morals and ethics might be gathered from the dramatic works of Shakspeare and other writers for the stage—whereas a compendium of morals collected from the religious literature of the day would be both absurd and contemptible; it would amount to showing silly things, in which there is neither virtue, honor nor honesty; it would be all summed in the precept, "You must go to church on Sunday," or some similar thing, which a cat might do, and yet remain a cat, which dishonest men do and remain dishonest men. Such is the nature of religious literature when compared morally with dramatic.

Such are some of the characteristics of the religious press, which we have here briefly considered. There are doubtless many other features and characteristics upon which we might extend our remarks, and not without profit to the reflecting mind. But, enough. We make no suggestions, for it is true "that which is crooked cannot be made straight." We make no condemnation, for he that is without sin only has a right to lift up a stone against, and boast himself over the follies and errors of his fellow creatures. One thing, however, is clear and certain, and that is, that the truth which men have so grossly disfigured and perverted is the truth still. It lives still, though overwhelmed by the multitude of counterfeits. It will come out some day or other, cleared of all those vile counterfeits. It will prevail and they will be destroyed, and come at last to the exposure and infamy they deserve.

Another Herd of Mormons.

SHOULD the Salt Lake settlement continue to drain the old countries of their peasantry, as they are now doing, the Mormons will soon become a strong people. Another cargo arrived at the foot of Walnut street, yesterday, per packet ship Tuscarora, consisting of five hundred and thirty-seven souls. This entire multitude were Mormons, only excepting one Irishman. They hail from Sweden, Denmark and Great Britain, the majority being natives of the latter country. Our reporter boarded the ship on her arrival, threaded his way through the disciples who thronged the decks, and sought out the President or Elder of the party.

We found him in the person of Richard Harper, a fair type of the English mechanic—lusty, vigorous and healthful. He became a convert to Mormonism about five years since, through the preaching of an itinerant Mormon who visited Lincolnshire, his native county. Harper declared that the truths uttered by this vagabond Mormon were so irresistable that he yielded implicit credence to them. Feeling, therefore, like Paul—"wo is me if I preach not the gospel," he in turn became an exhorter, an elder, and finally President of the societies in the district. He then determined to form a company to emigrate to Utah, with what success the reader can judge for himself. He is accompanied by his wife and four children.

The appearance and condition of the passengers are better than we have ever before seen in an emigrant ship. The contrast between these Mormons in point of cleanliness and apparent comfort with the passengers of the Saranak—a ship at the adjoining pier which was just then discharging a load of Irish—was strikingly in favor of the former. Their cheerfulness, too, was remarkable, but is accounted for by their immunity from care in disposing of their baggage, etc., all of which was attended to by Mr. Cannon, agent for the Mormon Emigration Society. When the ship hauled into her berth, there was a crowd of boarding house keepers ready to extend their good offices, but all their attentions were entirely superfluous, and the Mormons saved their money.

Each family pays its own expenses. The cargo of the Westmoreland, which arrived some three weeks ago, was entirely from the continent, and was a sort of joint stock concern. Not so with this. Indeed, only about a third of them are going direct to Utah; the remainder will remain in the States until they can earn sufficient money to carry them out. One Englishwoman, whose dress and address were alike refined, informed us that she was a dress maker, and should remain here if she could obtain employment; otherwise she should go with the others to Salt Lake. There are quite a number of seamstresses on board who were eager to know whether employment could be readily obtained, while mechanics of the opposite sex were no less inquisitive. We were much surprised at the degree of conversance which these people have gained with the Holy Scriptures. A man, to whom we spoke upon the subject of Mormonism under the impression that he was utterly ignorant of the Bible, astounded us by an exposition of his creed backed by scriptural quotations, so apt, that none but a well versed theologian need attempt an argument with him.

It is unfair to characterize these Mormons as unlettered, or charge them with embracing the creed for the mere sake of promised happiness in an ideal country. On the contrary, they seem fully to realize the hardships before them, and to have their eyes open to the fact that they must earn their bread by patient toil upon arriving at Utah. They appear to be a moral and correct set of people, with no such ideas as we find existing in the land of Brigham Young. While on ship-board there were religious services three times on Sunday, and every morning and evening during the week. No intercourse was permitted between the crew and passengers. The President, Harper, was the mouthpiece of the tribe. The mode of address among each other was brother and sister, while their intercourse appeared to be eminently cordial and affectionate.

There were two births on the passage, two marriages, and four deaths. Two others, children, died this morning from debility. The light faded from the eyes of one little one, while we looked pityingly, yet not regretfully on, as it is impossible to resist the conviction that death is far preferable to the horrors of Utah. The emigrants will start for their destination on Monday. The voyage out was a pleasant one, and occupied but thirty-one days. How many of the poor creatures will reach Utah remains to be seen.

[*Philadelphia Paper.*

A BOY got his grandfather's gun and loaded it, but was afraid to fire; he, however, liked the fun of loading, and so put in another charge, but still was afraid to fire. He kept on charging, but without firing, until he got six charges in the old piece. His grandmother, learning his temerity, smartly reproved him, and, grasping the old continental, discharged it. The recoil was tremendous, throwing the old lady upon her back! She promptly struggled to regain her feet, but the boy cried out, "Lay still, granny—there are five more charges to go off yet!"

CHICAGO is evidently getting to be a city. Within the past two weeks, says the Chicago *Times*, only three constables and two justices of the peace have been sent to Bridewell, one county physician and two almshouse agents arrested for robbing graves and selling human bodies, and one Mayor arrested for stealing mail bags! That is all—in the official line. If the public officials are corrupt, the people of the city seem to know what their proper duty is towards them, and, by bringing the bad to justice they will secure a better set of officers.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 108 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4	3 months.....	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, EDITOR.
W. I. APPLEBY, ASSISTANT EDITOR.

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, JULY 18, 1857.

A Word to the Mirror.

"In looking over Mr. Appleby's paper, we find that he strongly defends Polygamy, and gives various quotations from the Bible to prove that this system has the Divine sanction, and that the Mormons, in appropriating to themselves a number of wives, are but following in the footsteps of those who were favored of God, and that 'God Himself approbated Polygamy and tolerated it among His people as the order of Heaven.'

"Mr. A. tells us that he is a 'Jersey Mormon' and a 'Jersey Blue.' We cannot consider him a *true* 'Jersey Blue,' until he renounces the Mormon doctrine of Polygamy. It is a system which true Jerseymen consider fraught with the most degrading evils, and calculated to sap the foundations of morality, religion and good government. We are not willing to admit that Mr. Appleby can be a true Jerseyman and a Polygamist."

We clip the foregoing from the Mount Holly *Mirror*, New Jersey, July 9, in relation to us.

The *Mirror* says we strongly defend Polygamy, and give various quotations from the Bible, &c. Well, *Mr. Mirror*, if you believe what is contained in the Bible you will believe Polygamy too, and there will be some reason in replying to you; but if you do not, it is labor thrown away. No doubt but what you think you believe it, and quite probably you do, when it is shut, but not when open; for the most sublime truths contained therein are disbelieved, and repugnant to, this generation on account of their tradition, and God's Word is considered and treated as a nullity.

The *Mirror* says, "we cannot consider Mr. A. (us) a *Jersey Blue* until he renounces the Mormon doctrine of Polygamy. It is a system which true Jerseymen consider fraught with the most degrading evils, and calculated to sap the foundations of morality, religion, and good government." Why, to be sure it is. The false morality, false religion, and the corrupt governments of the present day are all to be swept away, for the Lord has declared it. The Scriptures say the kingdoms of this world are to become the kingdoms of our God and His Christ, and we have no doubt but what the truth of Heaven, revealed in those Scriptures, are considered in this day of Christian Apostacy fraught with degrading evils. God's ways always were thought so by those who knew not God, neither His ways. God's law always did come in contact with the traditions and infidelity of the world. He establishes one order—the world, another order in opposition—"*no counterfeit without a true coin.*" That which is evil the world calls good, and that which is holy the world calls evil. If Abraham, "the Father of the Faithful," were here now, how quickly would a prison be his doom; because he would "*keep the laws, commandments, and statutes of the Lord, and walk in them.*" He was the friend of God by covenant, and into which covenant we all must come, and become the seed of Abraham, (that old Polygamist,) or we cannot enter the Kingdom of Heaven. Is the *Mirror* prepared to enter the Kingdom? Perhaps he does not wish to be in the company of Abraham. How different are the ways of apostate christendom. See the fruits of their monogamic system of what they call morality, religion, and good government. *Mr. Mirror*, look at the evils, corruption, and abomination surrounding you on every side; see the houses of assignation in your cities and towns; look at the Cyprians that meet you at every corner; mingle with the seducer and libertine in their bachanalian revelries; look at the votaries of illicit pleasure; see their very vitals consuming under loathsome and foul diseases. Did the children of Abraham practice such things? Were they acquainted with them? Verily no! The Mormons look upon such things as a disgrace to humanity, a stench in the nostrils of the Almighty, and the perpetrators of such crimes not fit to live. No, indeed, no such things believed in, or practiced by the Mormons. No *true* Jerseyman but what despises such things; no *true* Jerseyman but what believes the Word of God in preference to the traditions of men; no *true* Jerseyman but wishes to become a son of Abraham by adoption; no *true* Jerseyman but will do the work of Abraham; no *true* Jerseyman but what believes the Bible; no *true* Jerseyman but what wants to sit down in the Kingdom of God with Abraham, Isaac, and Jacob, (all Polygamists,) while all Monogamists will be "cast out," for Abraham will certainly be ashamed of them. We are therefore determined to become a son of Abraham. We think "*True Jerseymen*," or "*Jersey Blues*" are scarce, when compared with the truths and order of Heaven, and we think the *Mirror*, when weighed in the balance of the law of God, will be found wanting: hence not a "true Jerseyman" or a "Jersey Blue;" for there is a wide difference between him that serveth God and him that serveth Him not.

Returning Apostates from Utah.

THE *Herald* of Monday last thinks the recent arrival in California, and on the Western Frontiers, of apostates from Utah, not exactly evidence of "the spread of Mormonism and the consolidation of the empire of Brigham Young on an impregnable basis," so stoutly "predicted by the Norwalk orators." Our neighbor thinks, too, that "these Norwalk orators" had not fairly represented "the state of halcyon felicity" in Utah, as no mention had been made of these renegades. Only a slight mistake, Mr. Herald, a slight mistake, that's all. "The Norwalk orators" knew all about these returning folks, and talked about them, too, at the "Clam-bake," but the reporters had not time to put it down—and who could blame them? Excellent clams, delicious ham, and splendid etceteras, all served up by lovely, charming creatures—and all the good things going down, too, with a gracious, whole-souled welcome from the governor of the feast—who could think of reporting? The next time the *Herald* wants a full report, we advise him to send, instead of a gentleman as his representative, a run-a-way judge of the Drummond school, or some "hell fire and brimstone" christian minister, or a missionary, like the Rev. Mr. Ward, of St. Louis, and then he will get a report as is a report.

But what of the folks coming from Utah! Well, what of it? If the *Herald* could only read the catechism the inhabitants of that Territory had to look at last winter; he would be surprised that so few had "fled" from Utah. The Mormons out there have had a reformation, a general time of confessing their sins. It was nothing of that kind of low mumbling on bended knees to some imaginable "one eternal, not one eternal but three eternals, not three eternals but one eternal" of Episcopalian prayer book jugglery—a real confession, a turning away from wickedness in the Pentecostal style. Think of it, *Mr. Herald;* think of asking a fellow if he had committed adultery! That was the rub! That was the little question that turned up more than one man who has lately figured in print against Utah. And more than one tongue that has whispered in the ears of James Buchanan, "Send troops to Utah, we require them," knew well they required protection, for death or flight is the penalty for that crime in Utah. Do you understand it now, Mr. Herald? If some escaped that ordeal they were asked "Have you stolen?" That caught many a one who had been so imbued with christianity that they forgot the difference between *mine* and *thine*. We must, however, stop—the printer says there is no more room. Stop we must, then; but we have given the key without adding the catechism that has driven some from Utah. How many would be left in New York if if they had to answer the Utah catechism?

Appointments.

ELDER WILLIAM H. BRANCH is hereby appointed to travel and preach the Gospel in the State of New Hampshire, under the direction of Elder Alexander Ott, President of the New York Conference.

Elder Daniel Mackintosh is hereby appointed to labor in the State of Massachusetts, in connection with Elder J. F. Cleary, President of the Church in Boston, in preaching the Gospel. He will act under the direction of Elder Cleary for the present.

Elders Robert Gardner, Charles Shumway, William B. Twitchell, and John M. McCrary are hereby appointed to travel and preach the Gospel in the Canadas. All the Elders on missions there will counsel and correspond together as often as necessary for the good of the cause, and the upbuilding of the Kingdom of God. They will act under the direction of the Presidency at New York, and report their labors from time to time.

All these brethren will labor according to their appointments until further orders, in preaching the Gospel, baptizing those who believe, organizing Churches, hunting up the lost sheep, building up the Saints, comforting the hearts of all those who wish to do right, and counselling them in relation to their duties, gathering to Zion, &c. Always endeavoring to preach wherever a place may be open, and to labor in new places as much as possible.

They will also act as agents for THE MORMON, obtain all the subscriptions, donations, &c. they can, and remit the same to us at New York.

W. I. APPLEBY, President, &c.

Editorial Correspondence.

LITTLE PAPPEAU, near Florence, N. T.
July 1st, 1857.

BRO. APPLEBY—*Dear Sir:* I have just made a start from Florence in company with a number of brethren, and for the first time since my arrival in this upper country, find time to address to you a few words.

Previous to my leaving Florence I requested Bro. Musser to write you an account of the emigration, to which I beg to refer you. I will merely say that all things are moving well. The first English company of hand-carts left in good spirits on the 19th ult., and I visited them, in company with Bros. Snow, Cunningham, Musser, and others. It certainly was to me a novel sight; old and young, male and female, were in some manner "hitched in," aiding in pushing or pulling the hand-carts, and thus practically carrying out a song that they seemed to chant with great glee:

"Some will push and some will pull," &c.

I took hold of a hand-cart alone to pull it up a hill, and found it rather heavy; but this same cart had five persons to draw it, which, of course, is different from one. The opinion of most persons who are experienced in the matter is that those who are inexperienced in cattle can travel the road easier in this manner than to have the charge of a team. Some seventy Elders, destined for various districts of country, have travelled in this way from the valley.

Captain Martin left with an ox-train company on the 29th. The St. Louis ox-train company left on the 30th, and the Delaware and Philadelphia ox-train company left to-day. The last two companies are organized in one, with Jacob Hophines as their captain. Bro. Little arrived from St. Louis two days ago, and Bro. Eldridge of St. Louis yesterday. Bro. Phineas Young also arrived a few days ago. The Danish handcart company, if not now arrived, is expected hourly. Everything is moving peaceably and harmoniously, and officers and people, I believe, are doing as well as they can. The weather is now warm, and grass abundant, and there is every prospect at present of the emigration moving on well. But I find I am doing what I requested Bro. Musser to do, and must stop.

Bro. Snow left a few days ago for our new settlement called Genoa, where we expect to join him and others en route in a few days for Utah. Bros. Henry W. Miller, Andrew Cunningham, Geo. J. Taylor, accompanied by a number of horsemen, who go with us to Kearney to guard us against depredations from white and red Indians, are now with us. The tents are now up, the camp fires smoking, and the cheerful sound of women and children, as the former attend their domestic duties and the latter rollick on the green grass in the innocence of youthful mirth, all bespeak happy contentment—all, indeed, at this their first experience on the rolling prairie, are full of hilarity, and seem as merry "as village bells at harvest home." A waggon that was upset and some parts of it broken, was unloaded, mended and reloaded in half an hour.

The prairies are now dressed in a lively green. Nature has dealt with no parsimonious hand in this country. There is enough of grass in this unoccupied region to feed millions of cattle, and the land for hundreds of miles is rich and fertile. Often, while I have been here, have I reflected upon the miserable position of tens of thousands in the eastern cities, who are dwelling in miserable damp cellars and pent-up garrets, breathing a fetid, unwholesome atmosphere—while there are millions of unoccupied lands in the western country, which only requires labor to produce not only the necessaries, but the luxuries of life. Our eastern people seem to be unacquainted with the resources of the West, or, if they know it, do not appreciate it. They indeed sing "Uncle Sam is rich enough to give us all a farm," but they are too indolent, negligent, or lack the energy to possess it.

Very great improvements have been made in all the upper country on the border of the Missouri. Florence, however, is one of the prettiest sights that I have seen. They have made very rapid improvements here, and what was a few years ago a solitary place is now a thriving and rapidly increasing little city. Labor of all kinds commands much better prices here than in the East.

In passing through this county I am reminded forcibly of the time when we first traversed this land, and especially our sojourn in Winter Quarters. I visited the graves of many of our dead, and could not but reflect upon the trying scenes we then passed through in our exodus from what is boastingly called "the land of the free, the home of the brave, and the asylum for the oppressed." We then left the abodes of civilization (?) to find an asylum among the tawny savages of the forest; and many fell beneath the ruthless hand of persecution and the fiendish hate of hypocritical demons in human form. The honest-hearted man, the old revolutionist, who had battled for what is called liberty, together with the widow, the fatherless and orphan, were hunted like the deer in the forest, and many a stalwart arm and noble heart lay palsied in death. I felt like saying: "Sleep on, ye martyrs of truth; you are now at rest, and all is well. No slanderer's tongue can longer bite as a viper; you are far beyond the reach of mobs and mob violence."

Many of the headboards of the graves that designated the last resting place of those weary wanderers were removed or burned by the yearly prairie fires. I was enabled to decipher the following, which may be interesting to many of their friends: M. Das; H. T. F.; I. H. F.; P. J. Hallins; Eliza Elaker Starke, 15 Juin 1856; A. F., Feive, Denmark, 27 Juin, 1856; Jane Benbow; Sarah Halley, Dec. 28, 1846; J. S. and H. S. Turley; S. A. Pendleton; John Smith; T. Bellington; Susannah Bigler; Michael Peterson; Norga Dodder, 7 Juin, 1856, America. Like all grave yards, the old and young slumber together. But I find I must stop; I am writing in my carriage, with a board for my table, and the messenger awaits my letter. My love to all. Adieu.

As ever, your brother in the E. C.,
JOHN TAYLOR.

Massachusetts.

ELDER J. F. CLEARY writes us from Boston this week, that the work of the Lord is progressing favorably in his field of labor. Several have lately been added to the Church by baptism, and a good spirit prevails among the Saints generally.

Bro. Cleary is a faithful, humble man, earnestly devoted to the success of his mission. It is pleasing to see the Lord working with His faithful servants, and giving them souls as seals of their ministry. The prospects for spreading out in other places contiguous to Boston are encouraging, and as Elder Cleary calls on us for assistance, we have appointed Elder Daniel Mackintosh, recently from Great Salt Lake City, to labor with him. Bro. M. is one of the hand-cart missionaries whose practical information will doubtless be useful to those whose faces are Zionward.

We trust that the united labors of these two good men in the "Bay State" will be a blessing to the honest in heart who seek the Kingdom of God and its righteousness.

General Walker—Nicaragua

THE General has been at home, Nashville, Tenn., and there "made a speech." The past, known to everybody, was reiterated, and the sublime mission of filibusterism in Central America sanctified and made holy. He believes in the future smiles of "Manifest Destiny," and means to "get up and at it again;" but when, does not say. While he and his braves here in the States have been branding the inhabitants of Central America with every title and name akin to barbarians, and savages, his own deserters and the sick uncared-for wounded that he had left behind, are praising, blessing and eulogizing the Costa Ricans for their kindness and humanity.

Though the allied armies are being disbanded and retiring to their firesides, Nicaragua does not yet enjoy perfect peace: the ambitious are still at work. Costa Rica and Nicaragua begin to talk sense to John Bull and Jonathan. The two States talk of combining and coming to a mutual understanding on boundary lines, and now tell John and Jonathan that the *Lion* and the *Eagle* may each stay at home—they can do their own business and manage all about the Transit business across the Isthmus, from the Atlantic to the Pacific without any assistance from either. As Great Britain feels very solicitous about the welfare of the Mosquito Sovereign, they offer to give him a pension, which they think will be more agreeable to this jungle sovereign than any gilding they can put on his brow.

The Latest from the Plains.

THE St. Joseph *Journal*, of the 2d inst., publishes a report brought by a French trader, that a hundred troops and fifty teamsters, under the command of Colonel Summers, were attacked by a large body of Cheyenne and Arrapache Indians, two hundred miles from Fort Kearney, and all slain. The report is confirmed by a trader who arrived at Pacific City, Iowa, on the 2d, and also by the emigrant train from Salt Lake.

[The above is discredited at Washington. Some persons who have just crossed the plains, informed us this morning, (Thursday,) that they had learned sufficient of the Indian preparations for hostilities to warrant Uncle Sam's boys to count on tough times on the plains.—ED.]

Arrival from England.

ELDER ELIJAH E. HOLDEN arrived in this city on Tuesday evening, by the screw-steamer *City of Washington* from Liverpool. He left on Thursday morning for St. Louis. He is in good health, and hopes to overtake the Utah emigration on the plains.

Personal.

PRESIDENT ANGUS M. CANNON arrived here on Friday, and returned to Philadelphia on Tuesday, accompanied by Dr. Clinton. The health of the Doctor is daily improving.

Prest. Appleby will preach at Stamford, Coan., on Sunday afternoon.

Departures.

Elders Richard G. Evans, Iver N. Iverson, and John W. Berry sailed from this port last Saturday for Liverpool, on board the packet-ship *Columbia*.

Elder Thomas Hall left for Canada on Monday evening.

A New Utah Judge.

HON. EMERY D. POTTER has been commissioned Associate Justice of the Supreme Court of Utah, in place of Judge, Drummond, who has resigned.

[*New York Daily Times, July 9.*

DOMESTIC SUMMARY.

WE have had another week of excitement. The row between the "Dead Rabbits" and "Bowery Boys" on the Fourth had scarcely terminated before different wards of the city were the scenes of more strife, fighting and bloodshed. On Sunday evening, through some difference between two Germans and the interference of one of the Metropolitan police, a row sprung up, in which many persons were badly hurt, and one German shot and badly beaten with clubs. The German population in the neighborhood have been greatly irritated, and forced the police from the street. Brick bats and other missiles were freely showered upon the heads of the new police, and in some cases with very damaging effect. Fire arms were resorted to by both parties, and, as is almost always the case, the innocent, unoffending have come in for a liberal share of the injury. On Monday an inquest was held on the body of the murdered man and followed by a post mortem examination, to which the crowd rushed to glut their appetite for revenge. The circumstances attending this examination were such as were calculated to madden the people, who, doubtless, would have done considerable injury to the M. P.'s if they had not been well guarded in the station house. Three regiments have again been under arms and ready to march to the battle field.

At Seguine's Point, where a temporary Quarantine is being established, the inhabitants of the neighborhood have strongly manifested their oppositiou to the erection of buildings there for the sick and affected with fevers, &c. They have had a row with the police, an appeal to arms, by which many of the former have been badly wounded.

On Tuesday morning the greater part of the State Lunatic Asylum at Utica was burned to the ground. The patients were fortunately rescued. The damage done to the building figures in the neighborhood of $200,000.

Rumors were in circulation last week that Col. Sumner and troops under his command on the way to Utah had been met by the Indians on the plains and entirely destroyed. The report was generally credited; but from the latest advices from the plains we think the report groundless. The Indians are, however, certainly determined to show fight if they meet Uncle's boys.

The grasshoppers are doing dreadful damage in Minnesota. Two years ago they made a severe attack upon Utah at which many pious christians rejoiced. We shall watch how they enjoy a visit of the "unnumbered millions."

FOREIGN SUMMARY.

THE native troops in the East India Company's service have thrown the ruling powers in that vast empire into confusion by their recent murderous revolt. At Meerut several regiments combined in the insurrection, shot down every officer on whom they could lay their hands, liberated the first rebels of their own ranks, and set free more than a thousand other prisoners. Before the European troops could be brought against them, the rebels carried devastation and death to the homes of the English residents at the stations. When pursued they fled to Delhi, where they were first opposed, but afterwards joined by the native troops there, and then commenced an indiscriminate massacre of the English—men, women and children. Lieutenant G. D. Willoughby rushed to the arsenal where the rebels were furnishing themselves with the material of war, and by an act of heroism which cost him his life fired the arsenal and destroyed upwards of a thousand rebels. The Commander-in-Chief and the Governor General are confident of suppressing the insurrection; but so wide spread has been the revolt and so determined the rebels, that they have before them, unquestionably, a difficult mission.

The cause of this unlooked for outbreak is believed to be religion. The troops had the idea that their wholesale conversion to Christian doctrines and practices was contemplated. Their first symptom of discontent was the refusal, on the 19th of May, during a review, to bite the cartridges that had been touched by some matter repugnant to them.

Bomba, King of the Two Sicilies, has had another escape from assassination. On the 17th ult., while four soldiers were permitted to approach his majesty, one of them, in taking from his breast a petition, took with it a double barreled pistol and aimed it at his royal master. The flash singed the hair of his head, but did no further damage. The soldier immediately shot himself with the remaining dose for one.

Quite a considerable number of Italians have lately been apprehended in Paris, on a charge of conspiracy to assassinate the Emperor.

Italy seems to be again in movement. An attempt has been made to get up a revolution in Genoa. At Leghorn, there has, likewise, been an attempt at the same game. Mazzini gets blamed for every manifestation of rebellion in Italy, and, of course, is the author of the present troubles. Hundreds of arrests have been made, thousands of muskets captured with an abundance of ammunition.

A cotemporary states that the Waldenses of Piedmont are likely to have a chance of redemption, as some of their pastors have got the notion into their noddle of purchasing some land in Monongalia County, Virginia, where these poor Protestants may ultimately gain their independence. This is a move in the right direction. The awful poverty of that people is *incroyable* to all who have not witnessed it. America is big enough to hold all Italy and "the rest of mankind." If, instead of supplying money and fire arms to hot-headed politicians, their professed friends would bring them along to Uncle Samuel they would soon laugh at Pio Nino, Bomba, the Boy Emperor of Austria, and the whole string of tyrants, instead of breaking their jaws with big swearing and getting forever into trouble.

The screw steamer Fox, Captain McClinton, fitted out by Lady Franklin, sailed from Aberdeen on the 1st inst. for the Arctic regions, in search of the remains of Sir John Franklin and his crew.

The Duke of Marlborough is dead.

A New Daily.

THE enterprising editors and publishers of the Council Bluffs *Bugle*—Messrs. Babbitt and Carpenter started on the ever memorable Fourth of July a *Daily Morning Bugle*. They promise their patrons at least one year of their Daily, and calculate before the next anniversary of the Declaration of Independence, that that which is now a trial will become a necessity—an unchangeable fact. This new Daily is very neatly got up, ably edited and deserves well the support of folks out West, which we trust it will abundantly receive.

Notice.

WE are almost daily receiving letters from unknown individuals, requesting us to send them a copy of THE MORMON for them to examine, and if they like it they will subscribe for it. We would be willing to gratify them if we could afford it; but we can not. We serve all alike—then there can be no complaining. Those who wish THE MORMON will receive it regularly by forwarding their subscriptions. One dollar for six months, two dollars for one year—in advance.

A Scene by Moonlight.

EVERY one present at the celebration on Saturday, probably noticed, in the procession, a man painted and dressed as an Indian, but we presume few were aware of the fact of his being a real Mormon Elder! Such, however, was the case, and we understand he has been driving a brisk business at convert-making since that day. On Tuesday evening he was seen, with some half a dozen young women, wending his way down to the river below the swing ferry. Our informant, alive to the prospect of seeing some fun, crawled carefully along, under cover of the bushes, to within a few feet of the party. It soon became evident that the Mormon rite of baptism was there, under the mellow light of the moon, to be administered. Our informant owns himself quite favorably impressed with the convenience if not with the gracefulness of the Mormon mode of administering this ordinance. After a short prayer, the Elder and his converts entered upon the ceremony before them, by laying off all their garments with the exception of a certain unmentionable nether one, and one after another received a dipping at his hands. After coming out of the water, each removed her wet garment, and stood forth in all the unrestrained freedom, if not in the blissful innocence of glorious old Eden. They soon donned again their customary apparel, satisfied, no doubt, that by this time they were far above the liability of committing sin, and that by becoming subsequently "pickled," as a Mormon preacher recently said all true followers must, they would be happy forever. Thus it appears that we have Mormons, not only in Utah, but at our very doors. We are unable to learn the Elder's name, but understand that he came here from Shelburne Falls.—[*Holyoke Mirror.*

["The real Mormon Elder" alluded to has forwarded to us the above clipping, and states he was not in Holyoke on the Tuesday evening alluded to, nor had he baptized any person "since the last of May." The *Mirror's* informant aware of the very moral! very delicate! public taste could not resist the temptation of *lying* about the "man painted and dressed as an Indian," when he discovered that he was "a real Mormon Elder." Baptism is not administered by the Mormons in the convenient style that so "favorably impressed" the *Mirror's* informant, or we doubt not that, for the privilege of accompanying "by moonlight" "half a dozen young women" without "the unmentionable nether one," he would immediately seek after "holy orders" for the bliss of such "unrestrained freedom" that his corrupt tongue exhibits to be uppermost in his corrupter heart.

Such is the rage for "Free Love" and the depravity of editors who pander to the vitiated that even the above falsehood could'nt be told a second time without being helped to a deeper tinge *couleur de rose*. The Hartford *Daily Courant*, July 11th, says:

"A writer from Holyoke in the *Springfield Republican*, gives an account of a baptism by a Mormon Elder, which he saw surreptitiously by moonlight. Some half a dozen young women were baptized in the river, and were stript *in toto*, to signify the freedom from all sin."

The Hartford folks, if judged by the editor of the *Daily Courant*, seem to have a *penchant* for things strong and well marked. At Holyoke the half dozen had on the "nether one;" in Hartford they were "stript *in toto*." Better that who can! Corrupt mortals—lying generation, they cannot speak the truth.

Will the *Mirror*, *Republican* and *Daily Courant* copy this? We'll see.—ED. MORMON.]

THE commission of Col. Cummins as Governor of Utah was made out last Saturday and the other Federal offices have likewise been filled, save that of Marshal.—[*On dit.*

☞ The columns of THE MORMON are open to the correspondence and articles of the Elders; but, while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

Utah Correspondence.

PAROWAN, Iron Co., U. T.,
May 10, 1857.

PREST. APPLEBY,—*Editor Mormon:* I take up my pen to give you a few items from this portion of Utah, thinking that perhaps it might be acceptable, though I have no news of very great importance to communicate. It is, as usual, a general time of health and activity with us in Parowan, all hands being busily engaged in farming, building and making improvements of various kinds, and consequently we are poorly supplied with those little items that are so numerous in other parts of the world, and which add so much to the interest of their daily press, such as murder, adultery, arson, burglaries, robbery, theft and deeds of like nature. In Utah, every honest man is too busy to spend time in such operations, even if the temptation were laid before him, and the rogues that occasionally come among us find it rather unprofitable business, when all things are taken into consideration. For the first named offences DEATH is the penalty, and for theft a restitution of four fold is required, which makes it rather expensive. Such characters as delight in such practices, when they become known, usually leave us with far greater pleasure and haste than they exhibited on their arrival among us, and as a cover to their own evil deeds make awful and startling disclosures of the wickedness and abominations of the Mormons. We should "give the devil his due," and I will here acknowledge with pleasure the testimony that our worst enemies sometimes give in our favor, John Hyde, Jr., for expample, who says we send out the biggest rascals we have as missionaries, and consequently leave it to be inferred that we who remain behind are a pretty decent set of fellows—barring, of course, father Abraham's sin of polygamy. It is certainly highly proper that such an exception should be made, for although Abraham is considered by both Christians, Jews and Mahomedans as the father of the faithful, and the Holy Scriptures call him the "friend of God," yet he lived in a dark and benighted age, and could hardly be expected to know any better. It is true he lived in constant communion with the heavens, and received great and glorious promises, and it is also said that God is unchangable—the same yesterday, to-day and to-morrow, and some whose minds are not lighted up with the glorious effulgence of the 19th century, might be so foolish as to infer and believe that if an Alwise and unchangable God sanctioned a plurality of wives *then*, he would do so now; and if Christ, the Redeemer of the world—the Son of God—thought it not beneath *his* dignity to come upon the earth through the lineage of a long line of polygamists, and God testified of him saying "this is my beloved son, in whom I am well pleased," that it could not but be right now. Well, all such deluded souls should be pitied, and should have proper allowance made for their ignorance.

The members of the various christian denominations look forward with bright anticipations to the time when, having "kept the faith and fought the good fight," they will have a place in Abraham's bosom and sing their souls away to everlasting bliss, but do they ever reflect seriously what kind of a place that is, and what kind of company they would have to associate with? Just to think of it! Abraham, a polygamist! It is an old saying, though one not very sanctified in this connection, that "birds of a feather flock together," and consequently we should expect that they would prefer to associate with those of their own stamp and way of thinking, and instead of going to Abraham's bosom, would rather go some where else; in fact, Abraham himself might prefer such an arrangement.

Why is it that God permitted to Abraham and other holy men a plurality of wives? Was it to gratify a principle of lust in them, or was it because God did not know it was wrong? The christian community will answer unhesitatingly that neither of these was the reason—it would be incompatible with the acknowledged attributes of the Deity. It is because it is a holy and righteous principle, a principle of eternal truth, and truth is immutable and eternal—one of the attributes of the Deity. What was truth then, is truth now, and will be truth throughout all eternity. A mere lapse of time cannot change error into truth, nor truth into error, but each is for ever unchangable and eternal.

I see by the papers from the east that the same tide of slander and misrepresention which has so long heaved its turbid current against the rock of truth, still dashes with mad fury against it, but we in Utah are not yet scared. We are the true "unterrified democracy" and rejoice continually in the plan of salvation as revealed by Joseph Smith, knowing that all earth and hell combined cannot overthrow it. The waves of opposition that dash so violently against the rock of truth only serve to cleanse and purify it, by washing away the filth that may from time to time accumulate upon it, and so it is with Mormonism.

When we see Congress appropriating $50,000 to some of the territories for the purpose of building State-houses, and refusing $25,000 to Utah, we only smile, and say we are perfectly able to do without it. Utah is able to walk alone—to take care of herself—to govern herself

and build her own public buildings, and if Uncle don't see fit to deal out even handed justice to us as well as others, let him rip—we don't care. We have learned long since to depend—not upon others but upon ourselves, and the God of Abraham, Isaac and Jacob. The fact of our existence and prosperity in the midst of an inhospitable desert is sufficient proof of this.

We are endeavoring to live nearer to the true mark then ever before, and some whose deeds are evil and who will not reform are leaving us; a source of rejoicing to us, for we know if we as a people are pure in the sight of God we have nothing to fear. The new steam engine will soon be in operation at the Iron works, and we anticipate soon having plenty of iron to supply our wants. Strenuous exertions are being made to supply ourselves with wool, indigo, madder, cotton, (which latter flourishes finely) hemp and flax, and of course we shall succeed. The Sorghum Sucre is being also introduced, but we cannot as yet, say how it will succeed in this locality. Having already occupied much of your valuable space; I will close, praying continually for the prosperity of the Kingdom of God. Yours truly,

JAMES H. MARTINEAU.

Correspondence of Prest. A. M. Cannon.

PHILADELPHIA, Pa., July 7, 1857.

PREST. APPLEBY—*Dear Brother:* After a busy time and a little breathing spell I seize my pen to inform you of my doings.

Upon taking leave of you and the brethren of "Gotham," on the 25th of last month, I came to this city, and attended meeting the same evening, in the 2d district, where I found everything pertaining to the branch had gone on, in my absence, as I could have wished, and a good spirit prevailing among the Saints. There being quite a number assembled on that occasion, I addressed them a short time in relation to the progress of the Latter Day work, and the purposes of God our Father with regard to us, His children.

Having received a letter informing me that Elder J. F. Snedaker lay very sick, I immediately arranged my affairs that there might no trouble occur in case the ship *Tuscarora* arrived in my absence, and started the next day to see my fellow-laborer and to attend a quarterly Conference of five branches in the district of Minersville to be held on the following Sunday. Upon arriving at Schuylkill Haven I was kindly received by the Saints, with whom I found Bro. Snedaker in a state of convalescence, gaining strength fast, although he had been very sick through a severe attack of the scarlet fever.

On Saturday the 27th I went to Minersville, and on Sunday the 28th I attended three meetings, preached twice in a crowded Hall, and transacted the business of the conference, which was composed of delegates from Westhaven, Pottsville, New Mines and Mount Carmel. These Branches gave in good reports, although the Saints have to work very hard, in miserable damp places, and meet a great deal of opposition springing from their religious belief. In the last quarter, several had been cut off and some baptized, while a number have emigrated West, and others been received. On Monday the 29th I left the Saints enjoying a good spirit, and determined to press onward in the Kingdom. Then I went to New Mines and preached from the 12th and 13th chapters of first Corinthians, to a full house and interested audience. Tuesday I went to Pottsville, where I found some good Saints, and preached that evening, showing the Saints and those present what blessings we would yet enjoy if faithful; what little the world lives for, and what we as children of light should never crave. Poor short-sighted creatures now have their riches at their own control, and according to their desire, as was that of the Prodigal Son, but who will soon squander it, and at length will have to come to an insulted Father and ask a servant's place, when a just God and wise Father will not fail to rejoice; and having acknowledged the right of His faithful children, the Saints, to possess His highest honors, He will, nevertheless, provide for the remainder according to their deserts, as they, unlike the faithful, have proved unfit to govern, but are only fit to become servants to those who are heirs of Salvation.

Wednesday the 30th I preached at Schuylkill Haven in the evening, when quite a number of strangers were present, and appeared, from the attention they paid, to be favorably impressed; as some afterwards expressed themselves to the effect, that what they had heard was uncontrovertable, being the principles advocated by Jesus, and those which alone could emanate from Heaven.

I returned here on the 1st inst., where I was pleased to meet Elders Eli H. Pierce, D. Wilkin and Iver N. Iverson, on their way to Europe. I would have been glad to attend the clam-bake on the Fourth had I not been informed upon my return to Philadelphia that the ship *Tuscarora* was then on her way up the river, and I thought of duty first and pleasure after.

On the 3d the *Tuscarora* came to her berth, with upwards of five hundred and forty Saints on board, enjoying remarkable good health, notwithstanding two infants died after their arrival in port. Bro. Richard Harper presided over the company, comprising persons from seven different nations—as some were from Denmark, Norway, Sweden, Germany, England, Scotland and Wales. These people, although of different tongues, were of one heart and one mind, being baptized into one faith. I witnessed no bickerings or strife among them.

The Saints spoke of Captain Domlery as a gentleman in his behavior towards them. He was, likewise, well pleased with their conduct on board, and says he would never wish to carry better people over the sea than they were. In fact they have been pronounced the most respectable company of passengers that have landed in this port, by numbers who visited them.

This voyage was pleasant as it only lasted 32 days and they had a few marriages, births and deaths. Prest. Harper promised me to send you a full report, hence I need say no more on that.

It was 10 A. M., when we boarded the vessel on Friday, and all were sent away by next day at 6 P. M., with the exception of some who took up their abode in this City.

Between three and four hundred went West by the Baltimore Rail Road, under the direction of Elder Christian Hyers who was sent by Prest. E. Snow to take charge of the Scandinavian Saints, while others went to Massachusetts, New York, Maryland, and different parts of Pennsylvania. It was gratifying to see all enjoy such excellent spirits.

As I found it extremely difficult to make arrangements to send the people West on the Fourth I called upon Mr. Cope, one of the company, who run this line of ships, to ask permission for the Saints to remain on board till Monday. I was accompanied by the Rail Road agents and Elder Wilkin when I received in answer to my reasonable request:—"No! We have no sympathy for your people. They must leave straight away, and were it in my power to benefit them by turning my hand over I would not do it; but would rather scatter and prevent them from emigrating. They are *a poor deluded people*, and I believe they will be mobbed to-morrow." When I perceived his meanness I told them they should remain on board forty-eight hours from the time of their arrival if I wished it, which I had a right to do through a provision wisely made in the emigration laws, of which he was ignorant till I convinced him. Chagrined more, he expressed regret, that we were not in his power.

I felt a thorough contempt for so corrupt and miserable a being, even though he professed *christianity* and was dressed in the garb of a gentleman.

This is a specimen of the fruits of some men's *christianity*, who, being full of charity, unlike the Latter Day Saints, breathe a spirit of mobocracy and bring persecution upon an innocent people, seeking to deprive them of their rights, and to rob them of their only remaining treasures;—virtue and integrity before God by throwing them helplessly upon the world.

Such beings as Mr Cope would speak evil of the "Mormons" and say they were without charity, although they have shared their all with the poor, fed and clothed their enemies who once hunted the lives of the innocent children of God as the wild Roe of the forest. While he, *religious creature*, filled with *charity* would not grant a favor, but would injure, if in his power, helpless strangers, simply because they go according to the dictates of a pure conscience.

One whose heart is thus corrupt would have taken three hundred people, ignorant of our language, from his vessel to scatter among men whose hearts together with their systems of Christianity are rotten and corrupt as the heart and thoughts of such a being.

Specimens of those in fellowship with such schemers might be seen lounging about the ship, taking the name of God in vain at almost every sentence, and while some of them went so far as to boast, how much they would like to rob the young and innocent of their virtue, the Saints praised the name of the Highest, for their present freedom, and besought His protection in prayer against the snares set by enemies to entrap them.

Other fruits might be witnessed as what their systems had nourished if not produced. Men, women and children might be seen reveling in drunkenness and all kinds of debauchery, when not a few were laid aside in most of our Eastern Cities with fractured heads and limbs together with bloody faces. While numbers who remained sound enough at night would enter houses of the worst character to satisfy their passions and seal their damning deeds. When if the law of God was brought to bear upon such people as is the case with the "Mormons" their blood would have to drench the ground, as an atonement for their iniquity. Praying for the redemption of Israel, I leave Mr. Cope in the hands of the Lord, who has promised to judge and reward all men according to their works.

I remain, dear Brother, your humble servant in the Everlasting Covenant,

ANGUS M. CANNON.

A Travelling Sketch.

NEW-YORK, July 7th, 1857.

PRESIDENT W. I. APPLEBY—*Dear Bro:* On the 2nd of June, at 6 o'clock P. M., I left on board the Boston steamer, the mighty City of Gotham. The beauty of the evening was matchless and presented with the lovely scenery a panorama as only the sublime artist of Nature can portray it. The Sound with its vast sheet of azure water lay before me like a gigantic mirror, in the midst of which now and then small islands dotted with elegant villas, arose, as it were, out of the watery embrace of Neptune, who with Æolus did not feel inclined to disturb the harmony of the evening and exact involuntary sacrifices from the poor landsmen by a rough sea. For which favor I am particularly thankful to the old god with the triangle, and I promise him solemnly not to come within his dominions whenever I can help it. The shores of the Sound adorned with scattered farms, orchards, country seats and animated with all kinds of living beings, recalled to my mind the magnificent scenery of the Gulf of Mexico, between the Island of Cuba and New Orleans.

At 10 o'clock A. M., on the 3d of June, I landed at Stonington, where I took the cars and arrived at 6 o'clock A. M., the same day in Boston. I met with a hearty welcome from the Saints, who did their best to make my sojourn in their midst as comfortable and pleasant as possible, administering to my wants, and manifesting their determination of carrying out my instructions. Being very anxious to get a perfect knowledge of the condition of the Saints, I visited accompanied by Prest. James F. Cleary, the Saints in Boston City and its vicinity, teaching and instructing them relative to their different duties, especially concerning the importance of sustaining THE MORMON. I can truly say, that the Saints under the Presidency of Elder Cleary—who enjoys their confidence and goodwill, are doing well, which does all honor to their Presiding Officer, whose energy and indefatigable exertions in spreading the truth and building up the Saints under his charge, have had beneficial effects.

On Sunday, the 7th of June, I preached three times to quite a number of Saints and sinners. An excellent spirit prevailed in the assembly and the greatest attention was paid to my words.

On Monday, 8th June, at 2 1-2 P. M., I left Boston for Lowell. The ride was a very pleasant one, and afforded me a fine opportunity of contemplating the lovely scenery around me.

The nice hamlets; the scattered farmhouses with their natural ornaments of ivy and jassamin; the variegated colors of the fields that were thickly matted with flowers and the fruits of ceres; the wooded hills; the picturesque dales; the chirping and singing of the feathered choristers; the distant hum of busy life, all this formed a picture, in which nature, art and taste were harmoniously blended, and which far surpassed the artificial productions of the most refined genius.

While looking at this kalcidescope, I could not help thinking that Nature is the great repository with which everyone of of a cultivated mind ought to be familiar. It is from this grand Temple of physical creation that men like Phidias, Murillo, Raphael and others had imbibed their ideas which made them gods in their *studios*, so that they gained an immortal fame; it is from Nature that a Beethoven could become inspired enough to write his sublime *Fidelio*; it is from a knowledge of Nature that James Fenimore Cooper, Chas. Dickens and others could portray scenes with the colors of real life. An artist excels whenever his productions are natural, because the aim of fine arts is a correct representation of Nature; hence we see the great difficulties under which persons of histrionic pursuits labor; it takes some time before they realize that the stage represents the world *en miniature*.

On my arrival in Lowell, I called the Saints together, and after having properly instructed them relative to their duties, I organized them into a Branch with Bro. E. S. Davis as President. I preached twice in Lowell and twice in Lawrence; in both places I found the Saints warmhearted and willing to live their religion.

Phoebus had risen in his splendor and majesty, and dressed all nature in the beautiful colors of a lovely morning, when, on the 13th ultimo, I bade adieu to the brethren and sisters of the Lowell Branch, and it will always be with associations of a pleasing nature that my mind will revert to those fleeting but interesting hours I have spent in that circle of kindhearted and faithful Saints.

While confined to the small compass of a railway car and being at the mercy of the Iron Horse that dashed along the track with the usual rapidity of steam locomotion, the floating curtains of Nature's great theatre were thrown back; and a panorama of multifarious scenes was unfolded before my eyes. I had entered the domains of the "Granite State" whose mountain scenery reminded me forcibly of my native home in Silesia.

While contemplating the scenes of civilization and listening to the hum of industry, my thoughts led me through the vista of time to the celebrated Captain John, so well known from his connections with the early settlement of Virginia, who, in 1614, explored the Atlantic coast from the Penobscot to Cape Cod, trading with the natives. The hardy and brave pioneers of the Hilton family that made in the spring of 1623 the first settlement on the Piscataqua River, within the present limits of New Hampshire, with all their various trials and difficulties were called to my mind. What a change has come over the scenery! The Indian war song is heard no more; the arrow and the tomahawk are buried in our mother-earth; the paths that were untrodden by the white man's foot, are now transformed in high roads of civilization. Those proud Indians that signalized themselves so horribly in King William's war, in the massacre at Fort William Henry in 1757 are buried in Lethe's stream, and only a few miserable remnants of half-civilized Aborigines betoken the former existence of the once powerful Indian nations, and flourishing villages and towns have arisen, (as if by enchantment,) out of the camping and hunting grounds of the natives of a past world; and as the wheels of Time are rolling on, oblivion is drawing its veil forever over the scenes of Indian life.

The train of further reflections was suddenly interrupted by the prosaic, shrill whistle of the exhausted and panting Iron Horse that had carried me, after a very pleasant ride to Keene, to a beautiful inland town in Cheshire County. After a short delay I left the latter place for Gilsum in a conveyance, nick-named stage, but that deserved more the appellation of a mangle with Baker's patent, because, on account of the incessant shaking and squeezing within the crowded compass of a small wagon, not a crease was left in my coat at the end of the journey. The close confinement in a den-like place; the dreadful jolting; the noisy conversation of the female portion of my fellow travellers, which reminded me of those memorable sacred geese, that roused up by their noise the Roman garrison and thus saved the Capitol of that Eternal City from being captured by Hannibal, all this caused some unpleasant feelings in me, and I was very happy when I landed safely at Bro. Solomon Mack's residence, where I was received with that kindness and hospitality which characterizes so nobly every good Saint.

During my short stay in that truly picturesque part of New Hampshire, I have been accompanied by the ever willing and faithful Bro. Mack, engaged from morning until night in hunting through dales, vallies and hills after stray members, instructing Saints and sinners in the principles of eternal life, and doing my best in enjoining upon the public mind the necessity of embracing the Gospel of Christ. Through faith, perseverance and energy, I succeeded in getting up a meeting and when some of those old members who had not been to church for years, made their *solemn* appearance among the congregation, the remark was made, that the resurrection had commenced. After I had addressed them on the necessity of living their religion, they all declared their determination to lead a new life, to renew their covenants and be Saints in very deed.

On the 18th of last month, I left for Greenfield, Franklin County, Mass., where I arrived the same day. Stopping one night under the hospitable roof of Bro. Geo. Lee, I spent a very pleasant evening in the society of a few true-hearted Saints, teaching them the things pertaining to eternal life.

On the morning of the 19th of last month, I took, in company with Bro. W. Walker, the cars for Holyoke, where I arrived the same day at noon. The Saints who are operatives in cotton factories, give through their honesty, orderly conduct and respectable appearance the greatest satisfaction to their employers, so that the latter candidly state that they prefer Mormons to any other people. The foregoing is a good illustration of the principle, that virtue always has a good influence; that it secures the respect and esteem of our fellow-beings, and that it exercises a power which overcomes in the end all difficulties.

The little Branch there appeared to me, on account of its life and vigor, in the midst of mental darkness and barrenness, like an oasis or green spot in the Sahara's sandy ocean. I held there several meetings, in which an excellent spirit prevailed.

On the 22d of last month, I left for Wallingford, where I held two meetings and organized a Branch with Bro. Doolittle as President. I visited likewise the Saints in Northhaven and Hanover and found them generally desirous of living their religion and doing better.

On the 25th, I rode with Bro. Doolittle to Fairhaven, where I held a meeting and enjoined upon the Saints the necessity of improving, in order to secure a prominent position in the Kingdom of God. I must say here that the Saints of the Northhaven Branch received me with very friendly feelings, and that I am especially indebted to Mr. Tuttle and his lady, and Bro. L. A. Doolittle for that share of hospitality and kindness which are the indices of a noble mind and a good heart. On the 26th of last month, I returned to this place.

Praying that God may bless you with His Holy Spirit in the performance of your arduous duties, I am respectfully yours in the cause of Truth. ALEXANDER ORR.

Correspondence of Elder Philip Margetts.

NEW YORK, July 8, 1857.

ELDER T. B. H. STENHOUSE—*Dear Brother:*

While travelling through the States on my way to Europe, I have found it generally believed by the people that the Mormons, or that portion of them called, by these corrupt Judges, surveyors and officials, who have lately infested Utah, the Danite Band, committed the depredations and murders on the plains last year. As my brother Thomas was among the number who were killed, I have taken considerable pains to be correctly informed of the circumstances which led to the Indian hostility, as well as its results, and as such facts as I have gathered may be both interesting and useful to you in your present position, and not without value to the friends of the murdered, I have thought prudent to pen what I have learned, and leave it in your hands for publication if you think proper.

Some time in the latter part of August, 1856, as the United States mail, running from Oregon, Mo., to Fort Kearney, N. T., was passing a camp of Cheyenne Indians, the chief sent his boy to get a piece of tobacco from the mail carrier. When within a few rods of the wagon, the mail carrier perceived the Indian boy, and supposing the Indians hostile, fired his revolver at him several times, but fortunately missed him. The rest of the camp, hearing the report, started off at full speed to rescue the boy. The mail carrier seeing them coming, was still more excited, whereupon he threw some sacks of corn out of his wagon to lighten his load, and while in this act the Indians overtook the mail, but not before several arrows were shot, some of which came near sending the mail carrier to that home where several through his agency were afterwards doomed.

After both parties met, they had a proper understanding, and found that it was a mistake on both sides, so they settled the affair, as the Indians thought, all right, and the mail carrier gave the Indians the corn, not wishing to return back, and parted apparently good friends; but the sequel will prove how much the mail carrier valued his word.

He immediately proceeded to Fort Kearney, and told the officers there a false story, and gave them to understand that he had been robbed and nearly lost his life; never said any thing about the misunderstanding of both parties, or that he had settled the matter with the Indians; but, on the contrary, he made it appear the Indians were the aggressors, and that their intention was to rob and kill, and that he had made his escape.

The officers hearing his story, and thinking it true, prepared to exterminate the whole. The next morning, while the Indians were enjoying a feast made with the corn which had been given them the previous night, the soldiers rushed upon them, killing and wounding thirteen men and women, ten of whom died, and the rest of the band made their escape. Burning for revenge, and being determined to have *man for man and blood for blood*, they proceeded up the Platte river on the south side, watching for the lonely traveler or those who were not strong enough to protect themselves. The first they met was a Mr. Dixson, who was travelling to the States from California with his wife and child, accompanied by two men. The Indians fell upon them, shot Mrs. Dixson, and dashed the child's brains out against the wagon wheel: Mr. Dixson and the two men narrowly escaping with their lives. They next crossed the river to the north side of the Platt, and came upon a train of four or five wagons belonging to Col. Babbitt, loaded with freight, while they were encamped for the night. The Indians fired upon them, killing one man and wounding a woman that was going to Salt Lake with her young child. The men belonging to the train, fearing they might share the same fate as their comrades, fled for safety; the Indians then commenced their plunder, went to the wagon where the mother and child were, and finding the woman not dead, they took her prisoner, but she soon died; the poor child shared the same fate as that of Mr. Dixson's. After taking what they wanted from the wagons, they left, but still determined to have the same number of whites that they had lost Indians.

Their next course was back to the north side of Platte river; here they met my brother Thomas and wife, and a man by the name of James Cowdy, wife and child, all travelling together with one wagon; besides the above named, there was a discharged soldier from Fort Kearney travelling with them to the States, who was the only one that made his escape. From him I learn that my brother Thomas accompanied him on a buffalo hunt, and left the wagon in charge of Cowdy and the two women. It appears that they soon shot a buffalo, and returned to camp to get some utensils to carry the meat and tallow in; after which they proceeded to where the buffalo was, and, according to the man's account, my brother returned to camp about fifteen minutes before him, and when he arrived he saw my brother, Cowdy, and wife, all dead on the ground, and likewise saw the Indians who had committed the deed riding across the prairie as fast as they could. The soldier examined my brother's body, and supposed him to have been killed by a tomahawk; and fearing that he would be killed, jumped on his horse and made the best of his way to Fort Kearney. Before he left the fatal spot he observed that Mrs. Cowdy's child was not dead, but trying to get to its mother's breast. It appears from this man's statement to me that Mrs. Cowdy had been shamefully outraged. He could not see my brother's wife.

The Indians, not fully satisfied, fell in with Col. A. W. Babbit, who was camped on the north side of Platte river, accompanied by Mr. Thomas Sutherland and a young man whose name I have not heard. Mr. Babbitt was taking an express from Kearney to Laramie, and was therefore in haste. This is the reason why he was not with a company; still, he was going to Salt Lake; but had agreed to take this express, because no one else would, in consequence of the hostilities of the Indians.

After making a clean sweep of Mr. Babbitt and party, the Indians crossed to the north side of the Platte, where they killed their number of whites from emigration trains passing to the States.

Not wishing to prolong my letter, I will simply say that this is a correct statement, given by one of the officers at Fort Kearney, and it likewise agrees with the statement I received from the man that travelled with my brother till a few minutes before his death.

The Indians, after killing all they wanted, or the same number as they had lost, went to Fort Laramie, and delegated an Indian to see the officers at Laramie and acknowledge what they had done, telling them likewise that they had killed all they intended to kill, and wanted to be friends; but it appears that the officers would not accept their acknowledgement, so they continue enemies to the whites, and I have not the least doubt but some will suffer from their hatred this summer.

I will here say that my brother's wife was taken prisoner by the same Indians that killed the rest of the party; she is also with them yet, unless she has been rescued lately. I will here say likewise, that all these outrages were committed at least seven hundred miles from Salt Lake City.

I shall not extend my letter with more than an expression of my sympathy for the people who are deluded by the false reports of the calumniators of Utah; and to the firebrands who do their utmost to bring difficulties upon that Territory, I would say to them, take your time and reflect, for you will yet be sorrowful for your lies. I am, dear Brother, yours respectfully,

PHILIP MARGETTS.

The Utah Expedition.

WE alluded yesterday to the extraordinary exertions which have been made by the various departments of the military arm of the Government in this city to get under way, at the earliest possible period, the expedition to the Territory of Utah. That expedition having been determined upon, it was the province of the Government to show how quickly one-fourth of the army could be concentrated at one point, and the munitions and all the supplies for such an expedition be collected, and ready to take the field as soon as orders should be given. It is not over a month or six weeks since it was resolved by the Government that such an expedition was necessary—that it was the bounden duty of the authorities to see that the laws of the United States were executed in Utah as well as everywhere else, and that such an example would be eminently salutary in the case of Utah. In a little while—not exceeding ten days we should think—the whole army will be in the field, and then the attention of the country will be directed to its progress. We have our doubts, not now for the first time expressed, whether such an army, so incumbered with baggage and military supplies, can reach Utah before the winter sets in, but if not they can readily find quarters at Fort Laramie, and thence make an early march to Great Salt Lake City in the spring.

We have spoken of the arduous duties performed by the officers of the Quartermaster and Commissary Departments in fitting out this expedition. They have done wonders. Since the 5th of May, and up to the 3d of July, we learn that the number of troops forwarded by them to the West is 1,600; that the number of horses purchased amounts to 302; number of mules, 234; number of wagons, with harness for six mule teams, 325; total number of tons of Quartermaster's and Commissary stores purchased and shipped, 5,750; number of bushels of oats, 15,000; bushels of corn, 70,000; steamers engaged, 45; number of teamsters employed, 200. We further learn that the value of the Quartermaster's stores is $700,000, and that of the Commissary's stores, $328,000. We do not know that this includes the value of the horses, mules, &c., purchased elsewhere than in St. Louis; and we are quite sure that it does not embrace the *material* of war furnished by the St. Louis Arsenal, and in the preparation of which an average of one hundred men have been for some time employed. When the whole account comes to be footed up, it will be found that this expedition has been the means of disbursing some twelve or fifteen hundred thousand dollars in Missouri, to say nothing of transportation across the Plains, the supply of beef cattle, &c., contracts for which have already been made. Such a depletion of the Treasury, for supplies to be found at our doors, cannot help exciting a beneficial influence upon the pecuniary affairs of this State. It offers evidence, also, if evidence were wanting, of our ability to fit out an army in shorter time than any other city in the Union.—[*St. Louis Republican, July 4.*

The Expedition for Utah.

THE preparations for the Utah expedition are going on with great zeal at Fort Leavenworth. It is understood that the troops will be sent out in three divisions, so that they may encamp at different points, and thereby be sure of an abundance of grass for the horses and cattle. Gen. Harney will soon be prepared to move at the head of the whole force, and we have no doubt of his being able to render a good account of himself, whether in Utah or elsewhere. Up to Monday last, to which time our advices reach, nothing had been heard from Col. Sumner's command, except that he was within some 15 miles of Ash Hollow.

The Terre Haute, Alton and St. Louis Railroad Company, yesterday brought to this city 221 troops, destined for Utah. They were from Carlisle Barracks, Penn., and were under command of Captain Duncan, United States Rifles. The other officers accompanying were Captain Anderson, Second Dragoons; Lieutenant Jackson, Rifles; and Lieutenant Lee, Second Cavalry. These troops were at once placed on the Pacific Railroad cars, and left at three P. M. for Jefferson City by railroad, and thence to Fort Leavenworth by the Lightning Line. They are mostly recruits, and will be assigned to Companies *en route* to Utah, on their arrival at Fort Leavenworth.

[*St. Louis Republican, July 9.*

Notices.

THE Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of THE MORMON, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for THE MORMON should be addressed—Editor of THE MORMON, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. APPLEBY.

New York Wholesale Price Current.

Corrected to July 16, 1857.

ASHES—Pot	per 100 lb.	7 75 a —	—
Pearl		— a 7	37
CANDLES—Stuart and Bussing's best, assorted	per lb.	— a —	
Ordinary		— a —	
CANDLES—Sperm	per lb.	— a	42
Adamantine		24 a	26
Mould, tallow		13 a	15
COFFEE—Java, white		16 a	00
Mocha		15½ a —	
Laguayra		12 a	12½
Maracaibo		12 a	13
St. Domingo (cash)	per 100 lb.	10 62½ a	00 00
DRUGS AND DYES—Alcohol	pr. gal.	— 00 a —	74½
Alum	per lb.	— 2½ a —	
Arrowroot		— 45 a —	
Arsenic, powdered		— a —	2½
Asafœtida		5 a	25
Borax, refined		— a	19
Brimstone, American, roll		— 3 a —	3
do crude	per ton.	35 — a	45 00
Camphor, crude	per lb.	— 00 a —	22
do refined		— 00 a	32
Castor Oil, No. 1		1 10 a	0 00
Chlorate Potash		— 42½ a —	45
Cochineal		1 15 a	0 00
Copper—sheathing	per lb.	— 23 a —	27
Copperas	per 100 lb.	1 00 a	1 50
Cream Tartar	per lb.	— 26 a —	27
Gum Arabic, picked		— 16 a —	32
Gum Copal		— 8 a —	8½
Gum Myrrh, Turkey		— 00 a —	25
Iodine, resublimed		5 00 a 5	25
Ipecacuanha		1 12½ a 1	25
Madder		— 13 a —	—
Magnesia		— 14 a —	16
Do calcined		— 30 a —	35
Nutgalls, blue Aleppo		— 25 a —	26
Oil Anis		6 50 a 0	00
Oil Bergamot		2 75 a 3	15
Oil Cassia		6 50 a 7	50
Oil Lemon		— — a 2	25
Oil Peppermint		— — a 3	15
Opium, Turkey		— — a 4	37½
Otto Rose	per oz.	3 50 a 6	50
Oxalic Acid	per lb.	— 30 a —	—
Phosphorus		50 a 0	00
Quicksilver		— 46 a —	00
Rhubarb, China		1 50 a 0	00
Saleratus		— — a —	7½
Sal Ammoniac, refined		— 11 a —	00
Senna		— 11 a —	13
Shellac		— 13 a —	16
Sugar Lead, white		— 13 a —	—
do brown		— 9½ a —	10
Sulphate Quinine		1 80 a 0	00
Tartaric Acid		— — a —	42
Verdigris		— 65 a —	70
Vitriol, blue		— — a —	11½
DYE WOODS—Camwood	per ton.	115 — a	150 —
Fustic		25 — a	29 —
Logwood		— — a	32 —
FLOUR—State, common	per bbl.	6 40 a 6	50
Michigan and Indiana		6 70 a 8	50
Genesee, extra		7 00 a 9	10
Rye Flour		4 25 a 6	00
Corn Meal		4 00 a —	—
FRUIT—Raisins	per box.	4 50 a 0	00
Raisins, layers		— — a 5	12½
Currants	per lb.	— — a —	13
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3 50 a 2	75
8x11 to 11x16		3 00 a 4	00
11x17 to 12x18		3 25 a 4	50
20x26 to 24x30		4 25 a 6	50
31x40 to 34x46		5 — a 9	00
GRAIN—Wheat	per bush.	1 47 a 1	95
Corn, round yellow		— 85 a 1	00
Barley		1 45 a 1	75
Oats, Western		— 65 a —	00
Beans		2 25 a 0	00
GUNPOWDER	per 25 lbs.	3 50 a 6	50
INDIGO	per lb.	— 75 a 1	40
IRON—Pig, Eng., Scot	per ton.	50 — a 35	—
Bar, Eng. refined		57 — a 00	00
Sheet, Russia, 1st quality	per lb.	— 12 a —	00
Sheet, Eng		— 3½ a —	4½
LEAD—Galena	per 100 lbs.	7 25 a —	—
Sheet and Pipe		— 6½ a —	—
LEATHER	per lb.	20 a 31	
MOLASSES	per gal.	50 a 70	
NAILS—Cut, 4d and 6d	per lb.	3½ a 4	
Wrought, 6d and 20d		— 6½ a —	
OILS—Olive	per bskt., 12 bottles.	3 30 a 3	62½
Olive, in casks	per gallon.	1 25 a 0	00
Linseed		— — a —	78
Whale		— — a —	85
Lard, winter		— — a 1	15
PAINTS—Lead, red, Am	per lb.	— — a —	7½
Lead, white, Am., in oil		— — a —	9
Lead do do dry		— 8½ a —	—
Ochre, yellow, French, dry		1 25 a 2	00
Ochre, in oil		— 4 a —	6
Spanish Brown, dry	per cwt.	— 60 a —	75
Litharge	per lb.	— 7½ a —	8½
Vermilion, Chinese		— 90 a 1	05
Venetian Red	per cwt.	2 18½ a 2	50
RICE	per 100 lbs.	3 75 a 4	50
SALTPETRE	per lb.	6½ a 11	
SEEDS—Clover	per lb.	— 11 a —	12
Flax, American, rough	per bush.	2 — a 2	10
Linseed, Calcutta		2 00 a —	—
SOAP—New York	per lb.	4½ a 7½	
Castile		— 11 a 11½	
SPICES—Ginger, Race	per lb.	5½ a —	
Mace		— 60 a 00	
Nutmegs		— — a 72	
Pepper		— — a 12½	
Pimento		— 10 a —	
Cloves (cash)		— 10½ a 11	
SUGAR—New Orleans	per lb.	9 a 11	
Havana, white		— 13 a 14	
do brown		— 10 a 12½	
Stuart's crushed		— — a 14½	
SUMAC, Sicily	per ton.	78 — a 85	—
TEAS—Gunpowder and Imperial	per lb.	35 a 75	
Hyson		— 30 a 80	
Young Hyson		— 32 a 70	
Hyson Skin		— 20 a 35	
Black		— 22 a 30	
TIN—Banca	per lb.	— — a 34½	
Straits		— — a 34½	
Plates	per box.	9 — a 10	37½
TOBACCO		— — a 11	
TURPENTINE	per 280 lbs.	3 62½ a —	—
TAR	per bbl.	3 — a 3	25
SPIRITS TURPENTINE	per gallon.	— 41 a —	42

UTAH TERRITORY.

LIVINGSTON, KINKEAD & CO.,

DEALERS IN

General and Assorted Merchandise,

Great Salt Lake City,

Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the *laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Évangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. mh21

Book Postage.

ALL Books sent by post require prepayment of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 188 *WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,*
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

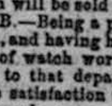
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale Dealer and Importer of
GROCERIES, WINES AND LIQUORS,
Commission Merchant in all kinds of Produce.
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut,
10-1y ST. LOUIS, MO.

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y



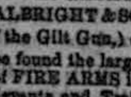
J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.



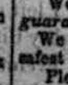
CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,



81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.



JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.



Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No.—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

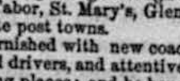
WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
QUINCY, Ill., 1856. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. **F. S. Frost.**
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

JAMES HAM,
WHOLESALE DEALER IN
PROVISIONS AND STAPLE GROCERIES,
No. 40 Second st., St. Louis, Mo.
Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.
ALEXANDER C. PYPER
Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of
OUT-FITTING GOODS,
in the City of Florence, Nebraska Territory, where all necessaries can be bought at the
LOWEST PRICES
west of the Mississippi River, consisting of
DRY GOODS,
both Staple and Fancy; and every variety of
GROCERIES AND PROVISIONS;
Nails; Iron; Glass; Queensware and Hardware.
Also,
LEATHER
and shoemakers' Findings, and the largest stock of
BOOTS AND SHOES
to be found on the Missouri River. Also,
HATS AND CAPS;
together with a complete assortment of
READY-MADE CLOTHING,
all of which is but a small part of the
THOUSAND AND ONE
Things which can be purchased of
feb14 ALEXANDER PYPER.

PETER SCHUTTLER,
WAGON MANUFACTURER,
Nos. 78, 80 and 82 Franklin street,
South-west corner of Randolph street,
CHICAGO, Illinois.
All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

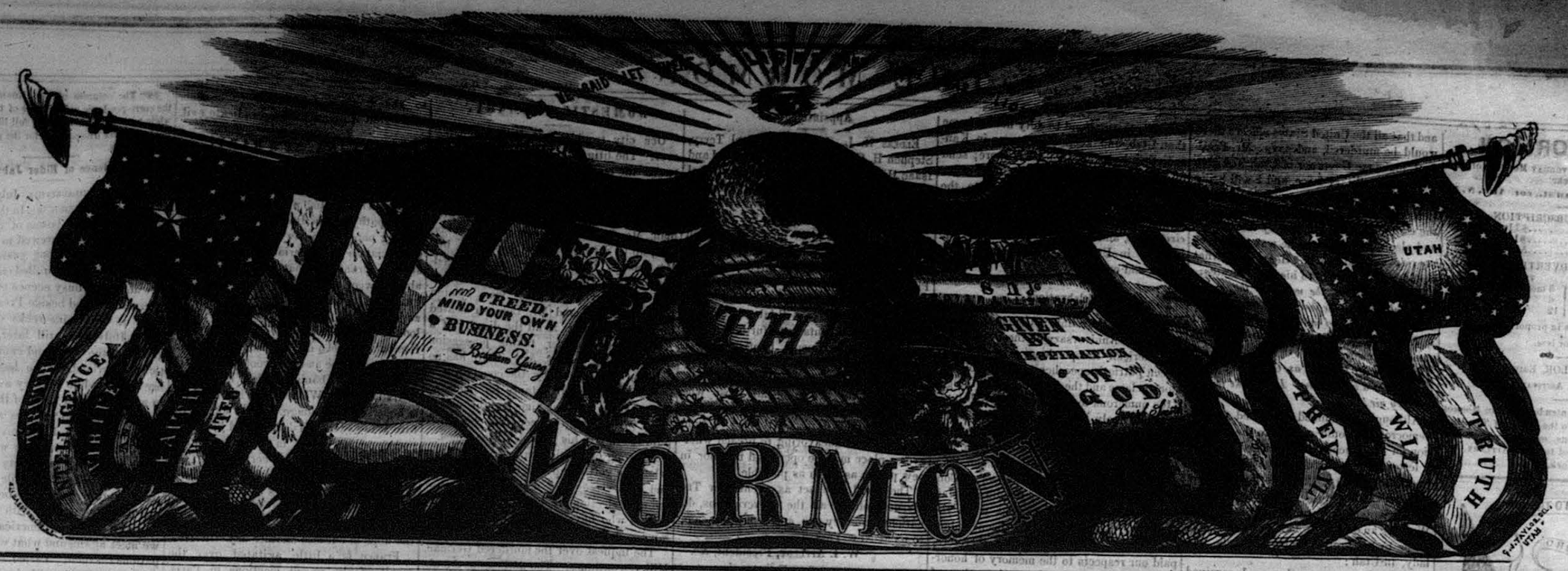
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.

Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church, NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor.
ja5 j



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 23. NEW-YORK, SATURDAY, JULY 25, 1857. PRICE FIVE CENTS.

Poetry.

A Song for Thinkers

BY CHARLES SWAIN.

Take the Spade of Perseverance,
Dig the field of Progress wide;
Every rotten root of faction
Hurry out and cast aside;
Every stubborn weed of Error;
Every weed that hurts the soil;
Tares, whose very growth is terror—
Dig them out whate'er the toil.

Give the stream of Education
Broader channel, broader force;
Hurl the stones of Persecution
Out where'er they block its course;
Seek for strength in self-exertion;
Work and still have faith to wait;
Close the crooked gate to fortune;
Make the road to honor straight!

Men are agents for the future;
As they work, so ages win
Either harvest of advancement,
Or the product of their sin;
Follow out true cultivation;
Widen Education's plan;
From the Majesty of Nature
Teach the Majesty of Man!

Take the Spade of Perseverance,
Dig the field of Progress wide;
Every bar to true instruction
Carry out and cast aside;
Feed and Plant whose Fruit is Wisdom;
Cleanse from Crime the common sod;
So that from the throne of Heaven,
It may bear the glance of God!

Polygamy.

The restoration of the Patriarchal order of marriage in these "latter days," in fulfilment of the declarations of the holy prophets, seems to create more uneasiness in the minds of some of the political demagogues in the United States, as well as of religionists devoted to the dissemination of those principles of corruption and abomination, which, if they did not originate with, have been fostered by, the "peculiar institutions" of that church commonly called "the mother of harlots," and countenanced by priest and people throughout the length and breadth of the land, than any other subject within their knowledge, and many consider it "a violation of the whole recognized civil, moral and religious sentiment of the people."

That this institution is diametrically opposed to the recognized "civil, moral and religious sentiment" of a large majority of the people of the United States, is readily admitted, and it is not the only institution of Heaven that is opposed to the doctrines, commandments and practices of many in high places; if it was, they would not be so much alarmed for the safety and perpetuity of the institutions of the "scarlet lady" or of the "man of sin" they so much respect and revere. The reason, no doubt, of their being more opposed to the doctrine of plurality of wives, than to any other principle of truth revealed for the salvation and exaltation of the children of men, is, that it more immediately comes in contact with their evil and corrupt doings, and is more directly opposed to the damning sin of prostitution, than any other that has come to their knowledge, and sets things in their proper light.

Where is there a christian nation, so called, that does not tolerate and protect its citizens in the commission of every species of debauchery and prostitution that was ever practiced upon earth? Where is the city or town, of any considerable size, that has not its houses of "ill fame," licensed and protected by municipal regulations, for the accommodation of both high and low, rich and poor? And where is the priest or legislator that does or dare lift his voice against that abominable but favorite institution of the people? If there are any, we do not know who they are, nor where they reside. The pastor of a congregation in any of the principle cities of the United States would soon lose his situation if he interfered with or spoke against those establishments of filth and iniquity; and the aspirant for civic honor or promotion could not expect to obtain either if he uttered one word unfavorable to that popular appendage to civilized society—the brothel.

Such being the "civil moral and religious sentiments" of men it is no marvel that they are opposed to a principle that would tend to destroy, what they so much approve of and admire and wish to bequeath to their posterity; and they will unquestionably exert themselves to the utmost the necessity of Legislative enactment to extirpate polygamy in order to secure the perpetuity of monogamy and its attendant and consequent institutions if it is thought that it will in the least prolong their existence. Congress may even pass the act said to have been on the calendar of the House of Representatives last winter providing for "the prevention and punishment of polygamy" if the presence of so many "pretty women" as was reported to be in attendance during the late session does not entirely engross their attention, though the presumption is that those "visiting ladies" will strongly advocate its passage and call the attention of the Senators and Representatives to the important subject.

Should Congress in the heat of political religious phrensy yield to the importunities of a certain class of people whose institutions are in danger and pass an act to prevent and punish polygamy in the Territories, without some special provisions are made, it will certainly be a hard matter to enforce the law in the Territory of Utah. Special arrangements will have to be made for the accommodation of the Judicary, more than have been, or it will be a hard matter to get a full bench of the Supreme Court to reside here any considerable length of time, unless the Executive should be more fortunate in making appointments than heretofore. Provision will have to be made for the establishment of some of the popular institutions of the day, and for the importation of stimulants, or ten to one if they do not leave and raise the hue and cry, that the laws cannot be executed.

So far as the people of Utah is concerned, it matters not to them, whether the proposed law for the regulation of their social relations is made or not; being decidedly more in favor of "popular sovereignty" than of "popular institutions," they will pursue the even tenor of their ways as heretofore, let what will come, and practice what they preach without fear of molestation. But should there be any infringement ever attempted to be made on their constitutional rights, they know what those rights are, and dare maintain them.—*Deseret News, May* 13.

Correspondence.

We received the following communication a week or two ago from a gentleman who resides in Napa city, but who is a stranger to us. We intended to publish it last week, but was compelled, in consequence of a press of other matter to defer it until the present.

SEVASTAPOL, Cal., June 7, 1857.

GEO. Q. CANNON—*Sir:* As much has been said in the halls of Congress during the present session in regard to Utah and the state of affairs there, knowing also that many prejudiced men now stand ready to seize the present opportunity to fasten the guilt of the murder of Captain John W. Gunnison and party during their explorations in Utah in 1853 upon the Mormons, I wish to make a few remarks on the subject, as I was personally acquainted with him, and was out with him in his explorations in Utah Territory in 1849, and in a situation where I was better qualified to judge than, perhaps, many of our authors on the subject. Lieut. John W. Gunnison in the first place was sent to Utah to make a Topographical survey, which he finished in July, 1850. During his stay (upwards of eleven months) he was treated with the utmost courtesy, and as far as I was able to judge, the whole community was treated likewise, every man minding his own business, and, of course, letting other people's business alone, which is very essential during a stay in Utah; for the Mormon people seemed to be of that class of beings that earn their living by the sweat of their brows, as was pronounced on Adam when he was cast out of the garden of Eden. In return for our good conduct towards the Mormons of course we obtained a receipt for value received, and in reports to Congress I cannot see anything to contradict what I have said.

In the case of Lieut. Gunnison, in 1853, while on the railroad survey, or in other words, the year in which he was killed, I became acquainted with the only survivors, (three in number,) that were with him when he was killed, and they told me he was killed by Indians on Nicollett, now Sevier Lake, over a hundred miles from Salt Lake. I cannot think that he was killed by Mormons; for the reason that Lieut. Gunnison gave them no ground. Since I came to California I have learned from a gentleman with whom I have become acquainted, that the company in which he came to California was the cause of Capt. Gunnison's party being killed. Two members of the company killed two squaws near said lake, and being minus two horses on the plains took it into their heads to make up their number. They committed the deed, and, as a matter of course, Indians followed, attacking them every night for four successive nights; but finally gave them up from loss of men. On their return, when they approached the vicinity where the deed was committed, finding it occupied by, as they supposed, Californians, they succeeded in stowing themselves away until dawn of day on the following morning. When morning dawned, having obtained reinforcements, they commenced the massacre which in a few minutes resulted in the death of eleven of the party of fourteen, the remaining three escaped.

If you think proper you can publish this in your columns, though I am not partial to having my name connected with any public print; but these are facts which are as true as holy writ. I am unprejudiced in the matter, but I have spoken truth. I write in a hurry. Should anybody think this a hatched up concern, refer them to the subscriber near Napa City.

I am sir, your obedient servant,

CHARLES B. DICKSON.

[*Western Standard, June* 19.

The Decline of the Bar.

Recent events have attracted more than usual attention to the decline that is now growing marked in the character and conduct of the New York legal fraternity. For several consecutive generations the bar of New York has been eminent not only in the State, but throughout the whole country, the continent, and the world. To be a leading American lawyer was a passport to excellent society in any part of Europe; a great lawyer here was the peer of the first intellects of France, England and Germany. It was expected of him that he should possess an acute and ingenious mind, polished wit, a high sense of honor, and the manners of a gentleman; and that expectation was rarely disappointed. Samuel Warren, one of the leading lawyers of England, and the very first of the lawyers at a convivial meeting, has been heard to say that he would rather have a first class American lawyer by his side in a stage coach or a railway than the best conversationalist of England. The American, he said, had more varied information, and less prejudice, more geniality and equal fineness of feeling and nobility of spirit.

We are speaking of old times—the times of Daniel Webster, Thomas J. Oakley, Thomas Addis Emmett, Joseph Story, John Wells, John Wheaton, and such like luminaries of the bar or bench. Were Samuel Warren to make the acquaintance of the leading New York barristers of our day, he would be likely to express a very different opinion, or civility would close his mouth. He would require to travel a long distance among our lawyers before he found a man whose noble character and gentlemanly bearing and swift intellect commanded his respect and admiration. His type of the New York "leader" has ceased to exist.

We have respectable lawyers, certainly. They are staid, conservative old fogies, who never do anything improper, or rash; who walk down to their offices at the same hour every morning, and return with equal punctuality at night; who plead steadily old cases about chests of tea or bills of lading, in a steady old way, and wont be hurried by clients or judges; and who, when judgment has been rendered in the fifth or sixth year of the suit, collect it leisurely if they can, and present a steady old bill of costs to their aggravated client. These men require a week to make up their minds that two and two make four, and not three or five; and no power short of a threat of instant death would incline them to admit on the spot that the earth revolves round the sun. They have a constitutional aversion to be hurried in any thing; they live slowly, and tiresomely; when they die, their deathbed scene cannot fail to be a prolonged lingering agony.

This is one variety of the New York lawyer of the present day. The other variety of the species is the modern fast lawyer. Of this type several striking examples will present themselves to the reader's mind, and will be recognized at once.

The fast lawyer has no time to read or study. He acquires his law intuitively. He knows that the Judges are too lazy to refer to his authorities though they make a pretence of noting them down; so he quotes 2 Smith 75, or 3 Brown 621, or 29 Robinson 63, to prove anything which he happens to want proved. His forte is talking. He thinks if he can make a speech of three hours, he ought to be Chief Justice. So he talks in a wild diffusive way; quotes Shakspere, likewise Lord Byron; and says what is uppermost in his mind. If he is closing, he calmly alludes to the fact that the witnesses against him (all persons of undoubted character and respectability) are perjured rascals, whom he intends to send to the Penitentiary; that their fathers were hanged, and their mothers led loose lives; that their children make a living by picking pockets, and that the whole connection is a blot on the face of the community. If he is opening, though he knows he has no evidence, he simply refers to his adversary as a model ruffian, who sweats crime, and has committed villanies which surpass any on record either in the page of history, or the volume of fiction. When he is floored he makes a pun, or threatens to knock his adversary down with his fist. A valuable paper which may damage his case he will not scruple to snatch; nor will he allow vain prejudices of honor to impede a skilful exercise of trick to carry a particular point. Indeed, to sum up in a few words, the model lawyer of the present day in New York, is ignorant, empty-headed, and illogical; he will abuse adversaries and witnesses like a very drab; and the only indemnity he gives us for his deficiency of forensic ability is a display of pettifogging skill and unprincipled dexterity.

This is what, with some few exceptions, the New York lawyer has sunk to. It depends upon the bar to say whether they will go lower still; or whether they shall be forced to adopt some system of reform and education that may revive the old standards of legal reputation, character, talents, courtesy and gentlemanly manners.—*N. Y. Herald.*

A New Motive Power to Supercede Steam.

We have been aware for some time past that Professor Salomon was engaged in our city constructing his patent "Sulph. Oil Carbonic Acid Engine," and that his prospects of success were highly encouraging. More than ten years has the Professor labored upon this favorite theme of his mechanical and scientific genius, occasionally encountering difficulties, but by close application and unbending enterprise he finally found his efforts crowned with abundant success.

We called yesterday afternoon, much to our gratification, and saw the engine in full, successful operation, where it had been working, without interruption, several days, in Cypress alley, between Pratt and Lombard streets. This engine, being merely a model, or experimental one, has, of course, some imperfections, and may be greatly improved, but it is calculated for four-horse power, being a common rectilineal or reciprocating steam engine, differing in no material feature from those in general use. The patent novelty consists in the motive power and its application, which wholly supercedes steam. This motor is produced by a compound of de. sulphiated bi. sulphuret of carbon, coal tar, and volatile or fixed oil, which, under certain influences of heat, becomes powerfully expansive, and thus gives momentum. Though only a four-horse engine, it was forming the estimated duty of ten horses, and has been so doing since put into operation, nearly a fortnight ago.

The fluid, or gas, constituting the motive power, is used over and over again with scarcely any diminution or waste—being thrown, after performing its work, from the heater to the condenser, and from the condenser to the heater again, with thorough renovation. The heater where the gas or fluid is introduced is submerged in a cistern of heated oil, kept hot by a gentle fire. In this condition the gas expands, gaining its power, and passing through pipes and valves, acts upon the piston, giving motion to the engine. The appliances are simple, easy of comprehension, free from complication, and not subject to accident or disarrangement. Thus a steady, active force is at all times kept up.

The cost of this fluid is estimated at ten cents per gallon, and it is demonstrated that eighteen gallons, by careful attention, will run an engine of the capacity here noticed for one year. Its components are such as not to freeze, even at ninety degrees below zero. The amount of fuel is in a proportion of fifteen pounds of coal to one hundred pounds, compared with a steam engine of the same dimensions, whilst more than double the force can be brought into requisition. The engine, which we saw in operation, has a piston of twelve inches stroke, crank six inches. It was doing the service of ten horse power under break of a wheel 8 feet in diameter, 9 feet 11 1-2 inches in circumference, pressed between two bars, one on each side, and a friction block on each bar of 7 1-2 inches in length and 2 1-4 inches in width, on an iron rim of 2 1-2 inches, under a weight of 112 pounds, making 80 revolutions per minute.

To those versed in mechanics this will indicate the engine's capacity, or the power applied thereto by this wonderful agency. The heat causing the result here noticed was only 236 fahrenheit, or 60 pounds working power under exhaustion, and an atmospheric pressure of 15 pounds adverse, which adds that much to the active agent. By trial with steam in the same proportions, under a similar condition, with 267 degrees of heat, the amount of pressure was only 25 pounds to the square inch, and when tested the engine moved but slightly and stopped. Thus there is clearly demonstrated an almost incredible superiority, or advantage, of this new motor, in its application over steam. Besides the advantages above noticed, we are told—and, indeed, it becomes apparent to practical or scientific observers—that explosion is impossible, and thus a momentous point is gained in obviating all danger.

Professor Salomon was born in Prussia, and has been a citizen of the United States over twenty-seven years.—*Baltimore Patriot, June* 19.

Curious Facts from History.

The Saxons first introduced archery in the time of Voltigeur. It was dropped immediately after the conquest, but revived by the crusaders, they having felt the effects of it from the Saracens, who, probably, derived it from the Parthians. Bows and arrows as weapons of war were in use with the stone cannon so late as 1640. It is singular that all the statutes for the encouragement of archery were framed after the invention of gunpowder and firearms. Yew trees were encouraged in churchyards, for the making of bows, 1482. Hence their generality in churchyards in England.

Coats of arms came into vogue in the reign of Richard I of England, and became hereditary in families about the year 1292. They took their rise from the knights painting their banners with different figures to distinguish them in the crusades.

The first standing army of modern times was established by Charles VII of France, in 1445. Previous to that time the king had depended upon his nobles for contingents in time of war. A standing army was first established in England in 1638 by Charles I, but it was illegal, as well the organization of the royal guards in 1679. The first permanent military band instituted in England, was the yeoman of the guards, established in 1486.

Guns were invented by Swartz, a German, about 1378, and were brought into use by the Venetians in 1382. Cannon were invented at an anterior date. They were first used at the battle of Cressy in 1346. In England they were first used at the siege of Berwick in 1405. It was not until 1544, however, that they were cast in England. They were used on board of ships by the Venetians in 1539, and were in use among the Turks about the same time. An artillery company was instituted in England for weekly military exercises in 1618.

Insurance of ships was first practised in the reign of Cæsar in 45. It was a general custom in Europe in 1194. Insurance offices were first established in London in 1667.

Astronomy was first studied by the Moors, and was by them introduced into Europe in 1201. The rapid progress of modern astronomy dates from the time of Copernicus. Books of astronomy and geometry were destroyed, as infected by magic, in England, under the reign of Edward VI., in 1552.

Banks were first established by the Lombard Jews in Italy. The name is derived from banco, bench—benches being erected in the market places for the exchange of money, &c. The first public bank was at Venice, about 1550. The Bank of England was established in 1693. In 1696 its notes were at 20 per cent. discount.

The invention of bells is attributed to Paulinus, Bishop of Nola, in Campania, about the year 400. They were first introduced into churches as a defence against thunder and lightning. They were first hung up in England at Croyland Abbey, Lincolnshire, in 945. In the eleventh century it was customary to baptize them in the churches before they were used. The curfew bell was established in 1068. It was rung at eight in the evening, when people were obliged to put out their fire and candle. The custom was abolished in 1109. Bell men were appointed in London in 1556, to ring the bells at night, and cry, "take care of your fire and candle, be charitable to the poor, and pray for the dead."

How many are aware of the origin of the word "boo!"—used to frighten children? It is a corruption of Bob, the name of a fierce Gothic general, the son of Odin, the mention of whose name spread a panic among his enemies.

Book-keeping was first introduced into England from Italy, by Peele, in 1569. It was derived from a system of algebra published by Burgo, at Venice.

Notaries Public were first appointed by the Fathers of the Christian Church, to collect the acts or memories of martyrs in the first century.

The administration of the oath in civil cases is of high antiquity. See Exodus 22—10. The oath was first administered in judicial proceedings in England by the Saxons in 600. The words "So help me God, and all Saints," concluded an oath till 1550.

Signals to be used at sea were first contrived by James II, when Duke of York in 1665. They were afterwards improved by the French commander Tourville, and by Admiral Balchen.

Raw silk is said to have been first made by a people of China, called Seres, 150 years B. C. It was brought from India in 274, and a pound of it at that time was worth a pound of gold. The manufacture of raw silk was introduced into Europe from India by some monks in 550. Silk dresses were first worn in 1455. The eggs of the silk worm were first brought into Europe in 527.

Philip, of Narragansett.

SPEECH OF AN OLD INDIAN CHIEF.

Pale faces, the Great Spirit frowns upon you because you heed not the decrees of his council. The Great Spirit sends you wisdom, and you profit not by his coming. Many moons ago the red man reared his wigwam where the mighty wigwam of the pale face now stands, and he worshipped the Great Spirit in the wigwam of Nature. Now the pale faces have reared big wigwams to hold the Great Spirit; yet he is not pleased with the inventions of the pale faces, for they have no arrows of truth, no salt to bid the stranger welcome, no calumet of peace, but the tomahawk of contention ever dwells within the big wigwam the pale faces have built for the Great Mantiou.

When the sound of the axe of the white man was heard in the hunting ground of the Indian, then the Indian took up his march for the home of his fathers, the big hunting ground of the Great Spirit; for full well he knew the pale faces would conquer. The death knell in the sound of the axe taught him the strength of the pale faces, and slowly he went on before the coming foe, until he laid him down to sleep, and awoke where the sound of the battle axe is not heard. And now he returneth to his former hunting ground to sound the warhoop at the command of the Great Spirit, that the pale faces may go forth to battle in the morning, and return in the evening with many scalps taken from the head of error, hanging from the girdle of truth. Will the pale braves hear the red man, or will he call for mightier intellects to lead him on to battle, than that the Great Spirit hath been pleased to bestow upon Philip of Narragansett.

Plain Speaking.

The Earl of Oxford, in reply to the application of the Secretary of the Norwich (England) Bible Society, that he would preside at their late annual meeting, wrote as follows:

Sir—I am surprised and annoyed at the contents of your letter; surprised, because my well-known character should have exempted me from such an application—and annoyed, because it obliges me to have this communication with you. I have long been addicted to the gaming table; I have lately taken to the turf; I fear I frequently blaspheme, and I have never distributed religious tracts. All this was well known to you and to your society; notwithstanding which you think me a fit person for your President. May your hypocrisy be forgiven, but I would rather live in the land of sinners than with such saints.

I am, &c., OXFORD.

A Bold Experiment.—The editor of the Woonsocket *Patriot* makes merry over the mistake of an old Shanghai hen of his, that has been "sitting" for two weeks upon *two round stones and a piece of brick!* "Her anxiety," quoth he, "is no greater than ours, to know what she will hatch. If it proves a brick yard, that hen is not for sale."

"What is the reason, said an Irishman to another, "that you and your wife are always disagreeing?"

"Because," replied Pat, "because we are both of one mind: she wants to be master, and so do I."

In case of doubtful morality, it is usual to say—Is there any harm in doing this? This question may sometimes be answered by asking ourselves another—Is there any harm in letting it alone?—[*Woman's Advocate.*

It is said that bleeding a partially blind horse at the nose, will restore him to sight; so much for the horse. To open a man's eyes, you must bleed him at the pocket.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4	3 months	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, EDITOR.
W. I. APPLEBY, ASSISTANT EDITOR.

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, JULY 25, 1857.

Troops for Utah, Wanted in Kansas.

FROM KANSAS.

ST. LOUIS, July 17, 1857.

THE following is the substance of an article to appear in *The Democrat* to-morrow: Gov. Walker has issued a proclamation asserting his intention to put down opposition to the bogus laws by force. The citizens of Lawrence are warned against organizing under their Topeka Charter, and reprimanded for exhorting other towns to organize similarly. Seven hundred troops were summoned to march against Lawrence on Thursday. It is rumored that Walker's design is only to retain the army in Kansas, thereby breaking up the Utah expedition.

ST. LOUIS, July 17, 1857.

The Democrat has advices from Kansas, stating that Gov. Walker has issued a proclamation declaring his intention to put down all opposition to the Territorial laws by force, and censuring the citizens of Lawrence and warning them not to organize under the Topeka Charter. Rumor says that 700 troops are summoned to march against Lawrence, and that it is the design of Walker to retain the army in Kansas, and to break up the Utah expedition.

We clip the foregoing from the *Tribune* of Saturday last, and if the article be true, what does it imply? Certainly there is more need of *troops* on the "borders of civilization" than there is in sending them among the "*heathen*" in Utah! What do we perceive in all this movement when we scan it close, and test it by a scrutinizing ordeal? It plainly shows that the whole of the excitement in relation to Utah, "murder," blood and thunder, sending troops there, resistance to laws, &c., so loudly proclaimed and heralded forth against Gov. Young and the Mormons, have been a deep designed political plot by aspiring demagogues, religious bigots, headed by charlatans and poltroons, with bribed bought tools, to do their dirty work,—get up an excitement and raise the "*hue and cry*" of "*mad dog*" against a well disposed, loyal, innocent, persecuted and oppressed people, for pecuniary and political purposes, with designs as black as ever emanated from the "bottomless pit," to carry their party sway if possible, and enrich themselves by bribery and corruption, in order to "*suck some government pap*" at the expense of the U. S. Treasury and the Utonians.

Let us trace up this crusade against the Mormons to its source, and see from whence it sprang. First, we find Judge Drummond (we will leave it to the editor of the Oquawka *Plain Dealer* to give his character) commenced writing base falsehoods, attacking Gov. Young and the Mormons, charging them with all manner of evil and crime. What was his object? Was it not to make political capital, with pecuniary considerations combined? Wonder which realized the Judge the most profit—writing falsehoods against Governor Young and the Mormons, or his Judgeship?

All Drummond's communications were directed to, and published in the Black Republican papers of New York, he at the same time professing to be a Democrat. After these papers had published his base calumny and falsehoods, with their additions, and circulated them far and near, in relation to the Mormons, and got the passions and prejudices of the people in the States excited to their highest key against them, then a call is made on Government to fit out troops and send an expedition to Utah to bring the Mormons into subjection, make them respect the laws of the United States, &c. (?) This was their hobby and the constant tune the poor miserable beggars sang in the ears of the Government continually. Drummond goes to Washington, tells the President he has just barely escaped with his life from Utah, and that all the United States officers there would be murdered, and says: Mr. President, make me Governor of Utah, and give me a good military force, and I will bring Gov. Young and the Mormons into subjection, and I will have revenge of them for the contempt with which they treated me, and also my *Ada* when she was "*sitting by my side*" on the bench. Hear with what confidence he speaks to his confederates:

"*I have stirred the waters of the Saints and shall keep up the war in all time to come. A new Governor and military aid will be sent to Utah. Now mark it, and Brigham will stand from under.*

"*I may go to Utah as Governor; if so, look out for a merry time. I will take it with military air!!!*"

Although Drummond professed to be a Democrat, he could not make the impression on Mr. Buchanan he wished; writes a letter to his lawful wife at Oquawka, Henderson county, Ill.; informs her that he must return to Utah immediately to hold a September term of his court there. We give an extract from Mrs. Drummond's letter to her brother, Silas Richards, and lady, in Utah:

"DEAR BROTHER AND SISTER—I received your letter last night, and am now seated to answer you. Mr. Drummond left here in April (1855) to start for Utah. We heard from him twice in April, and then we heard no more of him until August, after he reached Utah. We read once in the paper that he had a woman with him; he got her in Washington City, District of Columbia; her name is Ada Carroll; he never was married to her in the States. As to living in Chicago, I do not, nor never did; we were living in Oquawka when he went away, and instead of leaving us plenty, he left but little. He sent me a draft a few days ago from California—said that he was going to Utah to hold courts in September. I never have, nor never will, get a divorce from him; I never thought of such a thing in my life. We parted as husband and wife. He said he would return this fall if he could.

JEMIMA DRUMMOND."

We know that the lady Ada to whom Mrs. Drummond refers, was along with the Judge in Utah, and lodged with him, for we have seen them in that situation.

But lo and behold, instead of the Judge going to Utah, he turns up at Indianopolis, Indiana. There he stops; and the retiring hero fires off his last squib against the Mormons and the United States Government, because he could not be Governor of Utah, and forwards it to his pet paper, the New York *Daily Times*. Hear him: "*Being a life-long Democrat, I take it that I have a right to speak plainly (and on this subject I confess I have some feelings) of my own party, and here I would state, as many others do, that the course so far pursued by Mr. Buchanan's administration in connection with Utah will, and justly should, politically damn any administration.*" The Judge "confesses he has some feelings." To be sure he has—couldn't be Governor. He says a distinguished senator from his own city "*has stolen some of his thunder.*" No doubt of it. Little do the Mormons care for such thunder, whether it comes from a Judge or a "distinguished senator." But that letter from Indiana was the expiring throes of Drummond; he is past resurrecting.

But the agitation has begun, and an army must be sent to Utah. O, yes! thousands of speculators want a mess from the *Government crib*; and if an excitement can only be continued and also made a political question of, the Government will be compelled to send troops to Utah; we speculators and demagogues will line our pockets; we will pay our dupes and tools, *Uncle Sam* may go to the devil, and the Mormons too, we have made the money, and carried our points; that is all we cared for, or wished. At last troops are started for Utah, fitted out at St. Louis, yes; some two millions of dollars worth, purchased of speculators for the supply of the army, fine time for speculators. The expedition must have wagons, mules, horses, beef-cattle, harness, provisions, and all the implements of war; many a speculator has been made rich; they can afford to pay the poor scribblers well that have wrote the lies about the Mormons, and got up the excitement against them. But stop, the Mormons are attending to their own business, all is peace in Utah; a parcel of poor miserable drones have left Utah to be sure; we got the people to believe that the troops were destined for Utah, but we find there is no use for their presence there, and the Government wisely concludes there is more need of the troops in *civilized Kansas*, than among the heathen in Utah. For murder, bloodshed, and Buford's guerilla band of robbers are in Kansas, but Kansas is a civilized Christian country, we know it is. The fruits of Christian civilization are rampant there. So they have been in New York for some time past; they break out every little while. O, you poor deluded fanatics and heathen of Utah, pattern after us, enlightened, civilized Christians here, see the beauty of our institutions, no such beauties to be seen in Utah. But troops will soon bring you Utonians to enjoy its beauties.

But the troops must be stopped for the present. Wise policy, that. Pity the Government had not its eyes open sooner; but let the troops go to Utah, who cares; speculators will follow them like birds of prey, and when another political and pecuniary farce wants to be played, demagogues and speculators are always ready with their tools to operate, and Kansas, or some other place besides Utah, will be made the base of their operations.

We recommend that the Government and all others attend to duty nearer home than Utah, and keep their troops in Kansas; they have need of them there; send on a few to New York to put down mobs, murder, and crime; send a few to the Quarantine to protect the buildings there; direct your energies and means among *civilization*, and do not wish to convert the heathen in Utah to Christianity by the sword and cannon.

Celebrations.

ON the 4th, the Saints in Connecticut celebrated the Anniversary of the Declaration of American Independence, and, what between patriotic speeches, and a rich discussion of clams and the other delicious things, "too numerous to mention," enjoyed themselves so finely, that some of our neighbors have since concluded that the Mormons were common mortals of the race of Adam, and quite as patriotic as any gemmen who bawls glorious liberty on the floor of Congress, or whistles Yankee Doodle and Hail Columbia in street processions when the small aperture of his face is disencumbered of the filthy weed. Having, therefore, paid our respects to the memory of honored sires, and declared our intention of sticking close to Uncle Samuel at a future day when he may require our assistance to keep his part of the world in order, we trust we may be allowed the privilege of enjoying ourselves at another "Clam Bake" in honor of the arrival of the Pioneers in Great Salt Lake City, in 1847, without being suspected of treasonable designs. To-morrow, Friday, 24th July, the Saints at Toms River mean to have a festive time and sing the songs of freedom. Many are sorry that circumstances prevent them from joining in the celebration of Israel's deliverance, and, though deprived of gathering with the good folks of Toms River on that occasion, and sharing the hospitality that Captain Reamer has offered to all in the name of himself and friends, we are sure they wish them much happiness.

The Philadelphia Saints determined to be up with the others, have sent us the following invitation to their party. We shall be at Toms River, to-morrow, and trust to be likewise at Philadelphia at the specified time. Here is the invitation to all:

PHILADELPHIA, Pa., July 21, 1857.

PRESIDENT APPLEBY—*Dear Brother:* The Saints in the Philadelphia Branch anticipate having a pic-nic party on Monday, August 3d, when they will retire to some neighboring wood for the purpose of pleasure and recreation. You are respectfully invited, and all the Presidents and Traveling Elders in the Philadelphia and New York Conferences, and any others of the brethren and sisters who can make it convenient, to favor us with their presence on that day. I hope that you will be sure to come and bring all along that can possibly make it convenient—Bros. Stenhouse, Young, and all the good people "too numerous to mention." Owing to my circumstances, I will not be able to meet you at Toms River.

Give my kindest love to Elders Stenhouse and Dulin, not forgetting to accept the same to yourself. I pray the Lord to bless you in the cause of Truth.

ANGUS M. CANNON.

Kansas.

FOR some months there has been nothing very stirring from Kansas; but a change is now apparent. The fuss, fighting, burnings and murders, so numerous during the Presidential campaign, had got all numbered with the things that have been, and, for some time back, promises of peace, continued peace, have been day by day more flattering. Gov. Walker, whom President Buchanan regarded as the most competent to arrange matters satisfactorily to both Free State and Pro-Slavery men, seemed to be equal to the task, and was apparently getting on swimingly, when, all at once, collision, strife and bloodshed are apparent. The Free State men of Lawrence, if we may judge from the reports that have been conveyed by telegraph from the West to the East, and which are supported by a recent proclamation of the Governor, have made up their minds for hostility with the government. They have adopted a new charter for their city, setting aside the one granted by the Territorial Legislature last winter. Gov. Walker is out with a proclamation from Leavenworth, July 15, in which he warns them to desist and to proceed no further in their rebellious course, for he is determined to sustain the Territorial laws sanctioned by Congress, and approved by the President of the United States, and for that purpose has called to his aid eight companies of dragoons from Leavenworth. He has camped close to Lawrence, and by last despatch is reported ready to oppose the first steps of the newly elected officers under the new charter. The same despatch says that "the people are determined to pay no attention to him, and will not negotiate with him." He has warrants out for many of the prominent citizens of that town, and the attempt to apprehend them is expected to rekindle in Kansas civil war. The people purpose to keep clear of the troops, if possible, but if any outrage is committed by the latter, the tug of war commences.

Information Wanted.

MRS. HARRIET JONES, of St. Clair, Schuylkill, Co., Penn., desires to hear from or of her brothers William and Thomas Williams, formerly of Abersycham, Monmouthshire, South Wales. They emigrated to Utah in 1853.

Appointments.

ELDERS H. L. SOUTHWORTH, Joel Terry, Stephen H. Goddard, George Goddard and Isaac Hill, are hereby appointed to travel and preach the Gospel in the Canadas. All the Elders on missions there will counsel and correspond together as often as necessary for the good of the cause, and the upbuilding of the Kingdom of God. They will act under the direction of the Presidency at New York, and report their labors from time to time.

All these brethren will labor according to their appointments until further orders, in preaching the Gospel, baptizing those who believe, organizing Churches, hunting up the lost sheep, building up the Saints, comforting the hearts of all those who wish to do right, and counselling them in relation to their duties, gathering to Zion, &c. Always endeavoring to preach wherever a place may be open, and to labor in new places as much as possible.

They will also act as agents for THE MORMON, obtain all the subscriptions, donations, &c. they can, and remit the same to us at New York.

W. I. APPLEBY, President, &c.

Departure of More Missionaries.

ELDER JABEZ WOODARD paid us a short visit last week. He arrived late on Thursday evening and left the next day. He was in excellent health, bouyant in spirit, greatful to the Lord and the Saints for the assistance rendered to him, and the other missionaries who accompany him. They were to sail from Philadelphia on Saturday. We presume this small company closes the emigration of the hand-cart missionaries for Europe. The passing of these missionaries through the States has had a very salutary effect upon those with whom they had any relationship. They were good, honest, upright men, and none privileged with their society could fail to perceive by their course that they were destined to build up. May the Lord God of Jacob bless them, and may His ever-watchful eye follow them for good, and in all the trials through which they may have to pass, may His right hand sustain them and bring them off conquerors.

We rejoice to see the faithful elders moving to the nations, carrying life and salvation to those who sit in darkness. When we witness the life and light diffused where they go, we can afford to smile at the puny efforts of apostates to hinder the progress of that great work which is destined to cover the earth, and bring to pass the Redemption of Israel.

To Contributors.

WE are ever glad to receive correspondence and articles from the Elders for THE MORMON; but have frequently to regret that the narrow limits of our sheet force us to postpone the publication of many things sent to us. We trust that the good sense of our brethren and friends will ever be ready to excuse any seeming inattention on our part. Frequently we have had correspondence and articles in type for weeks before we could find opportunity to place them in our columns. A letter or an article kept back for a week or two should not discourage the writers.

Letters in this Office.

EDWARD JEFFORD, William Thacker, Chas. Howard, Richard Hawkins, Thos. Musgrave, W. Ball, R. Howlett, Joseph Williams, (52) Dan. Jacobs, (26) W. H. Smith, Mary Hall, Ann Steward, (26) William Hemming.

Letters will be forwarded by inclosing a stamped envelope, with the address written thereon.

Advertisement, 3 cents.

Direct, C. C. DULIN,

No letters or papers will be taken out of the Post Office in future unless pre-paid.

We would advise those who expect letters to see the *Herald's* advertisement on Saturday, as we have already refused all unpaid.

Ravages of Grasshoppers in Minnesota.

THIS fatal scourge increases fearfully. One man from Stearns, says the St. Paul *Times* of the 2d, informs us that he has planted one hundred acres, from which he does not now expect to realize a single cent. The Shakopee *Advocate* says of them: "Our hopes of being spared from serious injury by these insects, are not so strong as they were two weeks since. The recent fine weather has had the effect of increasing their numbers to an almost incredible extent. The term of 'myriads,' when applied to designate the numerical force of these destructive visitants, fails to convey an accurate idea of their immense numbers. Already, every garden in this vicinity has been destroyed, and many persons are planting the second time, hoping the grasshoppers may have disappeared before the crops are above ground."

Military Movements.

WE have information from Fort Leavenworth that the Tenth Regiment of Infantry will take up the line of march for Utah Territory on the 18th; the Fifth Regiment about the 21st, and the Dragoons about the 1st of August. Gen. Harney will go out with the latter division, and of course in command of the whole expedition. The transportation and supplies for this expedition are all ready at Fort Leavenworth, and of the latter there is provision for a year to come. Gov. Cumming will visit Washington in a day or two to receive his final instructions, and then will hasten to Fort Leavenworth to avail himself of the military escort provided for him by the government.—[*St. Louis Republican, July* 15.

DOMESTIC SUMMARY.

OUR city troubles are far from being over. The litigation before the courts between the municipality appointee to the office of Street Commissioner and him appointed by Governor King to that office, continues in glorious confusion. The city man, Mr. Devlin, has, from the big police row, up to Saturday, kept possession, but Mr. Conover, the Governor's man, succeeded that day in placing him in Eldridge-st. jail. Mr. Devlin's deputy was ejected from the office, and Mr. Conover seated himself in *the* chair in all the dignity of a *King*-ly commissioner, taking possession of the books, papers, &c. There has no decision been given by the courts touching either of the disputants for office, so that, at the present time, might makes right. The strongest keeps the chair, and puts the key in his pocket. Fine times.

A strong opposition party to Gov. King is busy in getting up indignation meetings, and talk strongly of doing big things at the next election for ousting the representatives who have voted for the obnoxious laws.

The inquest over the murdered German, Miller, continues. The dailies, in the absence of sensation stories, manage to fill up considerable space with the examination of witnesses.

The negro who some months ago cut the throat of a poor prostitute in the street was executed in this city on Friday. Before he left this mundane sphere, a Catholic priest managed to get through his wool some confused, dreamy notions, which led him to write some miserable twaddle about going to his Father in heaven. The Tract Society seems hard up for conversion stories—this may probably work into a nice little tale to scare some hair-brained folks.

Captain Conway, of the packet-ship *Switzerland*, has this week been tried for committing rape upon a young English woman who was a steerage passenger. A cabin passenger, who was to befriend her and see that the captain married her as he promised, took suddenly sick on the way, gave out, and was committed to the deep. Having no friend on board, and the captain having many, he has come off triumphant. None deny that she afterwards stopped in his cabin all the way across the ocean; but for such freaks there is no christian punishment. The girl is ruined in body and mind, and her paramour is a gentleman—of course he is.

Kansas is getting before the public again. It is reported that the Free State men of Lawrence were determined to oppose the gathering of taxes apportioned by the Territorial Legislature. Governor Walker has shown considerable pluck, and is determined to put down every opposition; and for the accomplishment of his purpose, has made a call upon General Harney and the Utah troops under his command to halt for a little in Kansas.

The Minnesotians have commenced their troubles. The Republicans and Democrats have met at St. Paul to enter upon the business of Constitution making; but each wanting their own way, have formed separate conventions. The majority who had assembled were on the Republican side, but the Democrats were anticipating reinforcements. The Democrats have the support of the Federal officers of the Territory.

Another of the new police was killed on Tuesday. A burglar was endeavoring to effect his escape from a store where he had been surprised, when the officer came up with him, and was about to deal him a blow with his truncheon, but the former, who had already leveled his pistol at an old man who first gave the alarm, turned the weapon upon the officer and shot him dead. The murderer was immediately pursued by a young man, who was afterwards joined by an officer, and after a spirited, long and winding race through the streets, succeeded in apprehending him, after a desperate encounter and at the peril of their own lives, as, but a moment more, and he would have been in a position to have utterly precluded the possibility of an arrest, for the house to which he fled was actually an arsenal in miniature. He is a native of Palermo, Sicily, and connected with a desperate gang of thieves. Had not a numerous body of police with revolvers stood between him and the enraged populace, the latter would have hung him to a lamp post before he reached a place of confinement. The utmost precaution and secresy were necessary on the part of the police to prevent his whereabouts being discovered by the exasperated friends of the murdered man, or they would have borne him from them and administered the law a la Lynch—a code which it were well to a certain extent were administered in this very christian city of Gotham.

Archbishop Hughes having considered himself calumniated by the *Daily Times* in the begining of the year has been on the track of "The Little Villain," and humbled and vexed him considerably. The mitred gentleman being assured by a friend that The Little Villain "is plausible in friendship, is plausible in treachery; has much animal cunning; but was born without the instincts of a gentleman, and neither his education nor his opportunities of associating with gentlemen have been able to supply the innate and original deficiency," determined to give him a regular "keel hauling" for his future good, and for that purpose has published a lengthy letter this week in the *Tribune* and *Herald*, which is the worst dose that that contemptible clique of editors have had for a long time. It was expected that the Investigating Committee had done enough to shame them from their calumnious habits, but it seems hard to eradicate evil.

FOREIGN SUMMARY.

THE Foreign mails this week bring confirmation of the troubled state of the old world. The English press is very profuse in sympathy for the Italians. Some of the leading papers are very eloquent in their denunciation of Imperial, Royal and Jesuitical tyranny in that lovely peninsula, almost weep over the suppressed revolution, and apparently, deeply regret that, as journalists, they have not yet the long looked for satisfaction of chronicling that Bomba had been driven from Naples, Pio Nino from Rome and the troops of Austria their protector, banished from every inch of Italian soil. While there is life there is hope is an old adage. Hope for the future is not extinct, a deep rooted hatred to every ruling power in Italy, excepting Victor Emanuel, is as certainly in the bosom of every whole souled Italian as it is certain that the rulers of that country are detestable tyrants. Revolution is again for the moment suppressed; but the hope of success another day still lives.

France is a little agitated over the result of the recent elections in Paris. Louis Napoleon, either ignorant of the true feeling of his Parisian subjects toward his Imperial government, or wishful to have the appearance of being something like a Constitutional Sovereign, supported by Legislators the choice of the people, invited the latter to come to the polls and choose their representatives. The last mail from Europe brings the intelligence that three opposition candidates, among whom Gen. Cavignac, have been elected. This is regarded as a hostile demonstration to the rule of the Nephew. Some of our cotemporaries think they discover signs of another European revolution in the elections in Paris and disturbances in Italy. There is probably as great a wish to cast down crowned heads now as in 1848, but the situation of the people is vastly different everywhere. In 1848, they had liberty of speech and arms, now, they have neither. The heel of the despots must be felt a little longer.

Louis and Eugenie are expected to visit Her Majesty at Osborne—a private visit.

Prince Napoleon is jumping about and running all over creation. He had got to Plymouth on his way to Old Ireland.

The murderer of Mr. Little at the Broadstone terminus of the Midland Great Western Railway of Ireland, some six month since, has just been apprehended. Mr. Little was a gentleman highly respected, the support of an aged mother and a dependant sister. He was found in his office murdered, with the door locked inside and no trace of the criminal's entrance or exit could be found. The wife of the murderer has given the information which led to his apprehension, partly from the violence she apprehended from him and partly from the calls of conscience. The greater portion of the money then taken has been discovered where she indicated and her statements sustained by undisputed facts. His guilt is clear and from the universal respect entertained for the murdered man and sympathy for his bereaved relatives, it is likely that Mr. Spollen's days are numbered.

LATER.

By Telegraph from St. Johns, N. F., we have European news up to the 11th inst. The House of Lords had defeated the Jewish Oath Bill by 34 majority.

Thackery has been nominated for Parliament from Oxford. Disturbances in Spain suppressed. The details from Naples show there was considerable loss of life in the revolutionary movement there.

Gen. Harney and Troops.

THE appearance of Gen. Harney in Kansas with a formidable force, even before Walker's Lawrence proclamation, was exciting the attention of the settlers, (not "the people") of Kansas. The Kansas *Free State*, of July 11th, has the following:

GEN. HARNEY'S MISSION.—According to the statement of the Kansas correspondent, of the *Journal of Commerce*, Gen. Harney, the Indian exterminator, has been ordered here as a necessary part of the pacification scheme of Gov. Walker. It seems that the Salt Lake expedition is only a ruse to disguise the real design in concentrating the United States troops in Kansas and Nebraska. This opinion is strengthened by the fact that the troops are very slow in setting out on their march towards Utah. Every few days companies of soldiers are passing up the river toward Fort Leavenworth, ostensibly for Utah; but they all seem to be stopping in Kansas, or, at the most, getting up little pleasure excursions against bands of Indians northeast of Fort Riley. Should Gov. Walker attempt to use these in forcing his government upon us, he will find his pacification scheme to result very unsatisfactorily.

The correspondent of the *Journal of Commerce* said:—I see it stated that Gen. Harney is about to be ordered to Utah. I think it cannot be so. One of the express conditions under which Mr. Walker accepted the Governorship of Kansas was, that Gen. Harney, a man in whom he had confidence, should be appointed to the command of the troops here; and the administration would hardly take the liberty of ordering him to another post without consulting Gov. Walker, which it has not done by any intimation whatever.

Personal.

PRESIDENT APPLEBY left this morning (Thursday) for Toms River. He will remain there over Sunday.

☞ The columns of THE MORMON are open to the correspondence and articles of the Elders; but, while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

Correspondence of Elder Jabez Woodard.

PHILADELPHIA, July 18, 1857.

DEAR BRO. STENHOUSE—In the hour of my departure on the bosom of the broad Atlantic, I must say farewell to you and your beloved family. Long years, or, at least, mighty events have rolled on since we first met amid the busy scenes of London, and afterwards stood beside President Lorenzo Snow on the Alpine rocks of ancient and lovely Italy, and, still later, preached together in the cities and cantons of romantic Switzerland. Time has not changed my feelings, but memory awakens a thrill in my breast as I think of the nations, kindreds, tribes, and tongues amid whom we have wandered. It did my heart good to gaze once more on your well-known features during my late hasty but delightful visit to New York. While I have been in the mountains you have been extensively and usefully engaged with the Press, both in Europe and in America. When shall we meet again, and what will be our occupations till then? Varied, no doubt. Well, I go to the East, and by-and-by you will go to the West; but *extremes meet:* both of our lives are at the service of the Latter-day work.

If you will publish this letter it may be interesting to my numerous friends in the States, and cheer the hearts of my family in the distant vales of Utah. I left them all well, nearly three months ago, and then crossed the plains in Bro. Herriman's missionary company, and on our disbanding at Florence, I went to Crescent City and neighborhood. The unusually cold and rainy weather there gave me a spell of sickness for several days, but during it I was cheered with the company of Elder Gleason, who generously placed my claims before his own, and obtained some money for me to proceed on my journey as soon as I grew better. When I came to St. Louis, Bro. Coward, whose soul is ever interested for his brethren, sent Elder Joel Terry and myself to visit the Gravois Branch. Elder Terry showed the same generous spirit on behalf of the European missionaries in general, and refused to receive anything for himself till we could be taking another stage of our journey. It was suggested that we should start on together, and that I should take charge of the brethren in conjunction with my esteemed friend Elder Bramhall. We accordingly got in motion for Cincinnati, where the brethren again contributed towards our wants; but feeling themselves short of cash, (which, by-the-by, did not abound anywhere on our route,) the missionaries wished me to continue my journey and endeavor to collect something for them in the Philadelphia Conference while they followed after.

During my stay in this Conference I had the pleasure of a short but interesting acquaintance with Prest. A. M. Cannon, which will long be cherished in my remembrance. I visited the Saints in Hornerstown and Trenton, N. J., and passed some happy days in their society.

The brethren I left at Cincinnati have come along, under the direction of Brother Bramhall, though not without considerable difficulty, and means have been provided for the embarkation of the following on the *Nonpareil:*

Wm. Bramhall, Frederick Roulet, Amos Taylor, Robert E. Miller, George Stanniforth, Jean Daniel Malan, Samuel Longbottom, and Jabez Woodard.

Shall I now, in conclusion, be permitted to bear my testimony to the state of affairs in Salt Lake Valley. I have been privileged to live there some years, and should still be an inmate of its happy dwellings if I had not been called upon by the Prophet of the Most High to go forth to the nations. There is one fact in my experience there which I will try and detail, although imperfectly. I dwelt in the vales of the West during the times of scarcity; but would the world believe that scene, even if it were written by an angel's pen? Well, I saw the greater portion of the harvest of a vast community swept away, and we could not send down into Egypt for grain, as Jacob did in ancient times, for we were far more distant from any store-house. We were an inland people, so the ships of all nations could not bring us food, as they did to unhappy Erin when her potato crop failed. But we lived by union, by almost universal economy, by the power and wisdom which the Great God bestowed upon us, and we divided our bread to the *mean* as well as the miserable, even as our Father sends his rain on the just and the unjust; and many of the men, who have now returned to the States, and are endeavoring to raise persecution against the Saints, were there, for a considerable time, supported, either directly or indirectly, by their bounty.

Who died in that famine, or what pestilence succeeded its lengthened progress? None—we answer emphatically NONE!! Who ever heard of such a famine before in the history of the whole world? How unlike Ireland, where myriads fell by starvation and sickness, though all the Christian sects were banded in benevolent efforts to save them! Well, sir, it is something to chronicle upon the annals of eternity. I could write much more on this subject, and refute objections to these views; but I am compelled to close and leave my testimony to the world as to the truth of our principles and my satisfaction with the present organization of this Church, and I know President Young and the General Authorities of the Church are men of God. Hear

it, O earth, whether you will or will not believe. I remain, dear brother, yours, very affectionately, JABEZ WOODARD.

P. S.—If THE MORMON can spare room for the following, it may cheer others as it has cheered us. J. W.

MISSIONARY HYMN.

BY ELDER JABEZ WOODARD.

TUNE—"*Greenville.*"

WHY, so far from social pleasures,
Strive ye thus from day to day,
While there lie no worldly treasures
'Mid your path of miry clay?

O'er the snows that crest the mountains,
Or the sands along the plains,
Over streams and through the fountains,
Storms around and drenching rains.

Step by step, o'er land long toiling,
Surge on surge o'er ocean cross,
When the deep beneath is boiling,
Count ye still all things but dross.

Thus some spake, and one replying,
Show'd the secret springs of power,
How on hope divine relying,
Man endures the toilsome hour.

'Tis for good that God's revealing,
For the seed that angels cast,
For the pow'r of priestly sealing,
For the day that comes the last.

For the fulness of salvation,
When we reach the Shepherd's fold;
For the bursting acclamation,
When we take the crown of Gold.

For the sequel of our story,
Changing blasphemy to praise;
For the thousand years of glory,
Bright'ning o'er the Latter Days.

For the glory that shall follow,
For the joys of endless life,
For the dawn of heav'n's great morrow,
For my kindred, friends, and wife.

For the songs of heavenly measure,
For the noble angel choirs,
For the peals of lofty pleasure,
Streaming o'er their golden lyres.

Danger comes; but Death despising,
Over land and sea we roam,
While above the world's surmising,
Zion builds our happy home.

Correspondence of Elder James Thompson.

PHILADELPHIA, July 6, 1857.

EDITOR MORMON—*Dear Sir:* I feel great pleasure in having this opportunity afforded me of addressing a few lines to you, relative to the subject of "Mormonism," which, at the present time, is creating so much sensation throughout the *so-called* Christian world. It is now nearly eight years since I yielded obedience to the acquirements of God, through His *commissioned servants;* and, having been a strict observer of the events which have transpired since then up to the present time, it causes my heart to rejoice to know that I have been brought out from the midst of such a wicked and adulterous generation, and to have the privilege of participating in the peace, joy, pleasure, and happiness, which we, as a people, partake. The professing Christians of the present day are totally ignorant of the dealings of God with His people. Why is it so? When we look abroad throughout the earth and see and hear of the wickedness and abominations which exist, we are often reminded of the saying of the Prophet Isaiah, that "Darkness has covered the earth, and gross darkness the minds of the people." Some of the ancient Prophets also spoke of a time that was to come when the people should "believe a *lie* readier than the TRUTH." I would here ask the question, Is not this applicable to this generation? Every individual who has a spark of honesty in his bosom, will bear me out in this assertion. We will, in the first place, look at the position of "Utah and the Mormons," a place and a people which have been brought into great notoriety, lately. It appears as if all the fiery darts of the adversary had been turned on the Utonians, and one fell blow intended to sweep them from the face of the earth. Lying editors and others have been busy in publishing slanderous, wicked, wilful and malicious falsehoods against "Utah and the Mormons." Are they injuring the cause of God? We answer, No! God has again restored to the human family, through His servant, Joseph Smith, the ancient plan of Salvation. He preached and taught principles, whereby this generation, inasmuch as they were obedient to the same, could obtain eternal Salvation in the Kingdom of God; he preached the pure, simple principles of heaven, and his testimony was rejected; he was martyred, by wicked and evil-designing men, for the cause of truth; yet this did not stay the progress of the work of God. His march has been onward and upward. Missionaries have been sent out from Zion, who have carried the "Glad tidings of great joy" to earth's remotest bounds. Thousands have embraced the Gospel and gathered to that place which God has set apart for the ingathering of His people, and thousands are yet waiting to follow their footsteps.

Some weeks ago the ship *Westmoreland* arrived at this port with four or five hundred Saints on board; and, on Saturday last, the packet-ship *Tuscarora*, with 537; both of these companies were in good health and spirits; most of them on their way to the valleys of the mountains. I was amused in picking up the *Public Ledger*, of Saturday, July 4, finding therein contained, an editorial article, headed "*More of Brigham's Dupes;*" in this, our very pious editor remarks, "Would it not be an act of religion, as well as philanthropy, for some of the missionaries of the Gospel to convert those heathens, (the Mormons,) now they are so near at hand?" We say, it would; providing they can point out and prove to us, from the Book in which they *profess* to believe; viz., (the Bible,) that we are in the wrong path, and that we are acting contrary to the laws of God; then, I say, and only then will we be converted to their religion. This they cannot do, neither have they the honesty to acknowledge it. They are not capable of refuting the doctrines and principles taught by us as a people; they have emanated from Him who is the Author of Nature and source of all Truth; and must, in time, reign triumphant over the whole earth. Now, we would ask, What has the "*Christian*" *missionaries*, spoken of by this worthy editor of the *Public Ledger* done to ameliorate the degraded condition of the human family? Have they pointed out to the people "The only way to be saved;" the "Gospel plan of Salvation;" have they taught the children of men to believe in principles whereby they can be exalted to thrones, principalities and powers; have they taught men to be baptized for the remission of their sins, and to seek after the gift of the Holy Ghost? If they have not, we want no man-made religion; for we believe in the pure and simple principles of our Lord and Saviour Jesus Christ, which are calculated to exalt man in the scale of being and intelligence, and fit and prepare him for a Celestial Glory. What good have these very pious missionaries ever done? They have been the means of closing the minds of the people against *the truth*—every truth that would clash with their systems. Hence the difficulty the commissioned servants of God have, when sent to the nations of the earth, in promulgating the *pure principles* of the Gospel. Mormonism, in its short career, has progressed rapidly; the Elders have labored with unceasing and untiring energy to spread the truth; and the results are to be seen from year to year in the emigration of the Saints from almost every clime under heaven. Having intruded so far on your valuable space, I will conclude, hoping again soon to have the opportunity of addressing a few lines more for insertion in THE MORMON.

I remain your brother and fellow-servant in the Covenant of Peace,

JAMES THOMPSON.

Correspondence of H. L. Southworth.

ST. LOUIS, June 26, 1857.

EDITOR MORMON—*Dear Brother:* Having been appointed by the authorities of Zion to go to Canada to proclaim the everlasting gospel, I started from Great Salt Lake City, with the rest of my brethren the missionaries, on the 23d of April. We assembled on the Temple block early in the morning, and after listening to the counsels and instructions of some of the "Twelve," we got the word from Brother Brigham to start. There were thousands of the Saints assembled to give the parting shake of the hand to their near relations and friends, and an offering of their prayers to God for the preservation of our lives and the prosperity of our missions. A band of music accompanied us to the outskirts of the city, together with many of the Saints in carriages and on foot; in fact, they seemed as if they could hardly leave us, such was their sympathy and admiration for the first hand-cart company of missionaries that ever left Great Salt Lake City.

Though not accustomed to out-door labor, and taking a good supply of clothing, our cart being loaded to nearly four hundred pounds, yet I walked the entire distance of 1030 miles to Florence, and pulled the cart with two other brethren; and besides this, I walked one hundred miles to visit some old acquaintances in the northern part of Iowa.

On the first part of my journey I was much fatigued and lost some flesh, yet I gained it all again before we got through. We were much favored and blessed by our Heavenly Father with good weather; and I doubt whether any company ever crossed the plains with such a degree of unity and brotherly kindness. I was taken with rheumatism in one of my legs in the former part of the journey, but was healed through the administration of oil and the faith of my brethren.

I have lived in Salt Lake City nearly four years, most of the time in the 14th Ward, and only half a block from the Temple block, and all the time in the centre of the city, and I must say I have never been in a more orderly, quiet and respectable place in my life, and I have traveled more than twice the circumference of the globe. There is not a dram shop in the whole city of over 20,000 inhabitants, nor a house of ill-fame, nor a billiard-table, neither did I ever witness any gambling of any description during the whole time I was in the city. There I have passed the happiest moments of my life, and I can assure you it was no particular choice of mine to leave "that city I love so well," and to pass the "Devil's Gate," and come into "hell's kitchen," but a willingness and a desire to do as I was told, to clear my skirts from the blood of all men.

Since I have arrived in Florence, I have heard more stories, lies and slander of all kinds about the Latter Day Saints in the valleys of the mountains than I ever thought could be dreamt of or imagined. I have no doubt it is generally believed in this western country that Uncle Sam is going to completely obliterate every Mormon West of the Missouri and but the half has been told about them. While the boat, the Heloniral (that I came from Omaha in) was stoping at a small place in Missouri, called Hill's Landing, a Missourian very seriously inquired if the "United States was not going to drive the Mormons from Nauvoo," which is about as near as many are posted with regard to Mormonism.

A great excitement has prevailed with regard to the murder of Bro. Parley P. Pratt; I knew him well, he was my near neighbor in Salt Lake City, and with some of his family, was a frequent visiter at my house. I always delighted to listen to his conversation, which was without guile, and full of the spirit and power of the Holy Ghost; his words were always fitly spoken, like "apples of gold in pictures of silver," and the motives which governed his actions were as pure as ever emanated from the breast of mortal man. He died a martyr, and though the world said to him as they did to his master, "Parley raise thyself," and though his body was marred yet it shall be fair and unchanged when he receivea a double crown of martyr and king in a heavenly world. He was one of the chiefest of the apostles as well as a prophet, for he prophecied his own death, many years ago, soon after the martyrdom of Joseph and Hirum. He wrote the history of his own life, some portions of which he read to me last summer in his own house in Great Salt Lake City; it is a work full of interest and instruction, and I have no doubt will shortly be published for the benefit of his family, and I am sure it will meet with an extensive sale.

Such council as you have as President over the Eastern Conferences, with regard to the particular field of my labor I am anxious to receive as well as such other instruction as you may see fit, either by letter or through THE MORMON.

I remain your brother, in the new and everlasting covenant, H. L. SOUTHWORTH.

Correspondence from London.

35 JEWIN STREET, CITY, LONDON, June 23rd, 1857.

ELDER T. B. H. STENHOUSE—*Dear Bro.*, I have often thought of dropping you a few lines for old acquaintance sake, but have not been able through press of business and other circumstances to put my thought into practice. I have been deprived of the pleasure of hearing from many of my old friends through not having time to write to them. Since I last had the privelege of spending a short time with you in London, I have had a mission to Germany which succeeded admirably, so far as we had the opportunity to carry into effect the object of our mission. It was under the direction of President F. D. Richards who paid a personal visit to that country, and laid the foundation of what will yet prove a mighty work: he was accompanied by Elder Wm. H. Kimball. After organizing a Branch of the Church these brethren left just in time to escape getting into trouble. I had shortly afterwards to follow, that is in about two months. I went to Geneva, and while there found that I had been followed up; and the police in Geneva in correspondence with those whose acquaintance I had cut. Two German families, the first fruits of our labor were the next obliged to take their flight. These two families have been with us in London until their emigration; one family having gone on to the Valley, and the other to the States. Elder Maser, the head of the last named family you will no doubt become acquainted with; he is a good man and has been faithful. In Geneva I first met President John L. Smith and renewed acquaintance with President Daniel Tyler, and Elder Chislett, who received me with the greatest kindness, and with whom I spent a few days most agreeably. I saw a number of your old friends, your children in the Gospel, and among them Father Morrell, whom I remember well, through his first question always being concerning Bro. Stenhouse. Soon after, I arrived in London with Elder Tyler, I then visited Liverpool, was appointed to labor in London and have been here since. This conference, to judge by the works and spirit of the Saints, is in good condition. We have the advantage of many visits from the authorities at Liverpool; President Pratt has been with us twice and President Benson several times, and Brethren from the other Conferences come and see us occasionally. Their presence cheers the Saints, and their instructions strengthen their faith. The Reformation has caused a new spirit to take hold of the people. The Saints are more diligent than heretofore and understand that working is required as well as talking, and the Gentiles are acting upon the same principle, for they are putting forth all their strength to battle with the truth. I must not omit to mention the names of my fellow laborers in the metropolis, who are a host in themselves; most of whom you are acquainted with. Elders Thos. Bullock, E. L. T. Harrison, and our old friend Joseph Silver, C. W. Penrose and Elder Barnett. Pastor J. D. Ross is well and as active as ever in attending to business matters and watching over the interests of the Saints; we have good times and I never enjoyed myself better. There is a spirit of union prevailing through all the Priesthood and we have scarcely lost a single Saint through the Reformation who was worth anything before; so that our meetings are better attended than heretofore, although we have emigrated a large number. The Brethren are preaching in the streets, the Sisters are distributing tracts, some are being baptized and prospects are good. With best wishes to yourself, sister Stenhouse and family, I am your brother, &c.,

WILLIAM BUDGE.

The New Governor of Utah.

COL. CUMMING has arrived at St. Louis on his way to the Territory. He was formerly a merchant in extensive business at Augusta, Georgia, where he became insolvent. Subsequently he established himself as sutler to forces stationed at Jefferson Barracks, and afterwards was appointed Indian Agent, in which capacity he served at the time of his appointment to fill the post of Governor of Utah.—[*Chicago Weekly Tribune, July* 17.

FOR THE MORMON.

Intelligence, or Mind and Heart.

BY ALEXANDER OTT.

WHAT is more calculated to open the contemplative vein of the mind—what has a greater tendency to fill the soul with images of truth and virtue and to illuminate the same with knowledge and wisdom, than the investigation of that divine essence whose agency is so strikingly manifesting itself in the sublime economy of Nature?

Man, the necessity of whose existence was conceived in the eternal mind, being the personified realization of a divine idea, the concrete entity of an abstract will, is, when mentally and physically properly developed, a thinking being, who ought to comprehend his position in the scale of creation; but alas, how many have a mind *in nuce*—how many are, on account of their thoughts, like a mushroom, constantly being confined to one trivial spot, in a mental stagnation; hence the qualites and properties of the divine spark tenanting their bodies lie dormant, and do not answer the purposes of their creation. The life of such persons is merely *to vegetate*—that is to say, the acquirement of temporalities for the sustainance of their tabernacles is their sole aim, and an intellectual development is entirely neglected. A rational being will, however, comprehend that everything, both in the physical and mental creation, has to accomplish certain ends, and that the main object of an overruling Providence is to let every being enjoy a certain amount of intelligence and happiness.

To think is to conceive ideas, which are in strict harmony with reason, common sense and knowledge—the latter may be either acquired theoretically or empirically;—to think is not to doze, nor to imitate, but it is the full exercise of the mental powers independent of any other impulse but that of seeking truth; it is the concentration of the intellectual faculties in a certain *focus*, for the purpose of understanding or eliciting truisms contained in the great book of Nature. The object in mental operations must always be a conception of correct, feasible ideas, from the execution of which the thinker and society at large may receive some salutary effects, and not an indulgence in absurd, dreamy speculations, which tend to make the mind morbid, and lead man but too often from the legitimate channel of enlightened reason. Hence we have to untrammel ourselves of the powers of mere imagination, of mere feelings and impressions, because the three last characteristics of the human soul are generally disturbing the mental equilibrium, and blinding the intellect, lead to incorrect conclusions; consequently before we do a thing, we have, when in self-contemplation, to counsel first with reason, and then with the heart, because the latter suggests or approves frequently what the first condemns—hence the necessity of allowing reason the first voice As an illustration of the foregoing, I will introduce the following example: An Elder is appointed to go on a mission; here the heart will experience painful sensations at the idea of parting with the beloved ones at home—this is natural, and nature operates in every one alike, only that one man can better control his feelings than another;—well, if the Elder would listen to the voice of the heart, he would refuse leaving his family, but reason tells him to do his duty—hence if a person is strong minded, he will comply with the dictates of reason, and endeavor to subdue the emotions of the heart. Owing to our natural disposition, it may be sometimes very difficult to overcome the rising storm of the inner-man, but in the course of time we find that what appeared to us first as an evil, proved a blessing; realizing thus that reason and intelligence are our surest guides through this vail of tears, we will gradually learn to appreciate these two principles and uphold them in their solemn offices.

But is not the voice of the heart the voice of fate? well it is, if guided by reason, but if not, it may, as an enlightened friend of mine truly remarks, lead to mental derangement or insanity. A person is morally and intellectually sound when he does what is suggested by reason and sanctioned by the heart, i. e., when the emotions of the latter find a harmonious echo in the chambers of the mind; when a beautiful and correct exchange of feelings and reason is a standing principle, so that the mind may act in the capacity of an experienced, wise and kind brother, and the heart be his gentle and submissive sister, and then what is deficient in one will be made up by the other, according to the law of compensation which we find every where in Nature.

Man is so constituted that mind has to appeal to mind and heart to heart, that is to say, the one has to go hand in hand with the other, and then he will secure the esteem and affections of his associates. A heartless person may dazzle through the brilliancy of his mental powers and gain admiration, but his laurels will merely be a triumphant appeal to the public intellect, and so *vice versa*. Bright is the sun and pale is the moon, and still the dazzling brilliancy of the great luminary of the day is often eclipsed by the softer and weaker silver light of the moon; so the intellect of man, it shines often with the splendor of the sun, whereas the heart appears merely in the modest and gentle garb of the lovely luminary of the night, but still they both lead, if properly guided, to the accomplishment of the grandest purposes of the eternal mind, viz., to universal happiness.

A person of a sound intellect and heart will gain intelligence of himself and others; he will always endeavor to attune his mind to that key which is productive of soothing strains of harmony, joy, and happiness; he will be able to lift the curtain of Nature, and thus store his mind with useful knowledge. Knowing his disposition and that of others; understanding the laws of the mental and physical creation, he will gain power over himself, over others, and over the crude elements. Possessing intelligence, he will know what to receive and what to reject; he will understand how to act in the various phases of life; he will realize that he is a connecting link of an endless order of intelligences, and will endeavor to keep up with the wheels of Time, that seem to roll faster in the ocean of eternity, the more we approach that solemn moment when our mortal coil will be laid in the dust, and our spirits will wing their flight to new fields of action.

But, alas! that man should take so little pains in cultivating the noble impulses of mind and heart, and thus instead of realizing a heaven have often a hell here below.

FOR THE MORMON.

Violent Likers.

IT has often been a subject of amusing contemplation to me to observe the ingenuity with which persons of ardent minds heap perfections upon the individuals they take temporary fancies to, and the perseverance with which they continue for some time to add to the (often imaginary) list during the time the fancy for the favorite lasts. The individual to whom these lively-minded, warm-hearted persons take a fancy, immediately in their eyes becomes a model of every virtue and perfection. Not content with the several excellencies of character this person (whether male or female) may chance to possess, each quality is exaggerated and shown off through a magnifying glass to all the friends of these hot hearted persons, nay, even sometimes to every stranger they may chance to associate with; and not satisfied with the numbers of excellencies or accomplishments, their favorite for the time does possess, all the talents and cardinal virtues are indiscriminately huddled upon the unfortunate, and perhaps, unconscious object of their admiration. I say unfortunate, for this paragon of ideal perfection can not long maintain his superabundant collection of excellencies and virtues. He must sink under a load so heavy and so undue. Yes, this idol must fall to the ground, and I have seen instances where the idolatry of many months has ceased forever in as many minutes. Yes, I have known three or four words from the favorite himself destroy at once this unstable fabric, just as a child will blow down a card house of five or six stories high, which he himself has built up with such pains and anxiety. I have seen the whole string of virtues and charms of some favorite object tossed down and scattered on the ground in the same manner that a pack of cards is scattered on the carpet by one of these unfortunate castle builders. The child probably after the first vexation is over gathers up the scattered pack and begins to erect a fresh pagoda of cards. But in more mature age these persons of ardent minds do not so easily recover the disappointment, nor do they ever build a fresh tower of perfections on the same persons, strang with mortification at their own want of discrimination, they feel the veil suddenly removed which concealed all the faults, and who has not faults? of their idol, they suddenly fly to the contrary extreme, and contribute to him bad qualities and imperfections which in reality do not exist. These fancied imperfections spring up as quickly as mushrooms of the worst sort in the minds of these ardent, changeable, firery-minded persons, they turn from their former idol with disgust, are out of patience and angry with themselves for ever having extolled the now prostrate favorite, they vow secretly to themselves that they will never like or admire any person again, they continue cross and uncomfortable for some time, until tired of being in an inactive state of mind they see a new object upon whom they lavish the same sort of enthusiastic admiration as before. All this time the objects themselves have probably remained quite calm and unconcerned. They perhaps have never been conscious of the extravagant encomiums arising from their imaginary perfection or the dreadful degradation of their fall. Ten to one, those idols happen to be quiet, hum drum, reasonable, regular sort of persons, quite incapable of any violent liking or disliking, and never dreaming that they themselves could possibly occasion any in persons whose chief business is eating, drinking and sleeping, taking a sober walk, reading the newspaper or a novel on a week day, the bible on a Sunday, eating in a most orthodox manner, mince pies at Christmas, and roast goose at Michaelmas; putting on a winter dress on the 1st of October, though the thermometer is at summer heat, and summer habiliments on the first of April, though the snow should still be on the ground. Now, it remains to be asked which of these personages is the happiest—the plain, calm-hearted person, who leads a chrysalis sort of existence, or the fanciful firery, active, changable sort of a being above described. W. C.

The Mormon Trains

ON the 1st inst. a train consisting of over thirty wagons, and on the 2nd inst. a train consisting of twenty wagons, passed through this city en route for Salt Lake City, Utah. The emigrants were mostly English, and in appearance healthy, cleanly and intelligent. They are just the kind of persons to settle a new country. The women were rather over the medium size of the American women and looked as if they could, if necessary hold the plow, or assist in harvesting the wheat and barley which grows to such perfection in Utah. Notwithstanding all that has been said about the people of Utah, we think, with the exception of their peculiar domestic institutions, they will be found to be a much better and law abiding people, than they have been represented to be, and we will be greatly deceived, if the Government of the U. S. finds any necessity for sending the large number of troops which it is said are about to be sent to Utah.—*Council Bluffs, Daily Morning Bugle*, July 4th.

TELEGRAPHIC.

Important from Kansas.

WASHINGTON, July 17, 1857.

The President received a telegraph despatch this morning, dated at Leavenworth yesterday, from Governor Walker, stating that a serious insurrection had broken out at Lawrence, and that he had called out the United States troops to suppress it. The Governor had started immediately for Lawrence.

The cause of the outbreak is not known, but it is supposed to have originated from opposition to some of the Territorial laws—probably the tax law.

The receipt of this news has caused some little excitement in certain quarters.

The Cabinet were in session until a late hour this evening, and I doubt not this subject was prominently before them.

The Verdict on the Steamer Montreal Disaster.

QUEBEC, July 17, 1857.

The Coroner's jury have returned a verdict of "Manslaughter" against Wilson, the owner of the steamer Montreal; Rudolph, the Captain; Derval, the pilot, and Roberge the mate. They also strongly censure Mr. Wilson, senior, the controlling agent. They recommend the stringent enforcement of the steamboat law. The parties implicated will be tried at the present session of the Court of Queen's Bench.

Man Arrested on Suspicion of Setting Fire to the State Lunatic Asylum.

UTICA, July 20, 1857.

William Steers has been arrested on a suspicion of his setting fire to the State Lunatic Asylum in this city. He was sent to the asylum in 1850 from New York, where he had fired several buildings. He was discharged from the asylum last fall, but was afterwards employed there in a subordinate capacity. It it believed that he set fire to the asylum and also to the barn belonging to it, which was burned last Saturday.

House Struck by Lightning—Two Men Killed.

BOSTON, July 20, 1857.

The Plume House, Franconia Notch, Mount Washington, New Hampshire, was struck by lightning on Saturday afternoon, W. H. Smith, of the firm of Davis, Wright & Co., of Boston, and Mr. Blaudon, clerk of the hotel, were instantly killed.

Kansas News.

ST. LOUIS, July 20.

A gentleman from Kansas, on Friday, states that, at a public meeting on Thursday, it was determined to resist the United States troops, if an attempt was made to collect the taxes. A gentleman had met Gov. Walker ten miles from Lawrence with seven companies of infantry, and he said that he would use force if necessary. The Free State men were hurrying to Lawrence, and Gen. Lane has been sent for.

From Washington.

WASHINGTON, July 20.

Both Gov. Walker and Gen. Harney have power, under discretionary orders heretofore transmitted, to detain troops destined for Utah, to preserve the peace of Kansas.

MARRIED,

At St. Louis, by Elder J. W. Coward, JOHN HEATON, of Thornhill, Yorkshire, England, to JANET SINCLAIR, of Tranent, near Edinburgh, Scotland.

DIED,

On the 26th April, at Boonville, Mo., of measles, Sister HARRIET MAHALA BABBITT, in the 28th year of her age.

She had long been a member of the Church of Jesus Christ of Latter-day Saints, and died in unshaken confidence in the precepts of the Gospel and in hope of a glorious resurrection. Sister Babbitt is the youngest sister of Col. A. W. Babbitt, who was murdered on the Plains last summer.—COM.

Notice to Subscribers

WE frequently receive remittances for subscriptions to THE MORMON, without the sender giving the name of the place he desires the paper to be sent to. Sometimes the name of the Post Office or town is mentioned, but not the county, and as there are several towns in some States by the same name, unless the county is designated we are at a loss to know where to direct the papers ordered. We wish all communications to us to name distinctly the Post Office or town, county, and State or Territory, as then there will be no mistake.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrines and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Paines—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Llanfeth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1, $1.25 $2.25
Elias Smow's Poems	$1, $1.50, $7, $2.75
Hymns....roan, 62½; calf, 88; gilt, $1; mor. $1.75	
Catechism for Children	18 to 20 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	6 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

Notice.

THE Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of THE MORMON, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for THE MORMON should be addressed—Editor of THE MORMON, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. APPLEBY.

New York Wholesale Price Current.

Corrected to July 23, 1857.

ASHES—Pot	per 100 lb.	7 75 a	— —
Pearl		— a	7 75
CANDIES—Stuart and Bussing's best, assorted	per lb.	— a	—
Ordinary		— a	—
CANDLES—Sperm	per lb.	— a	42
Adamantine		22 a	23
Mould, tallow		13 a	15
COFFEE—Java, white		16 a	00
Mocha		15½ a	—
Laguayra		00 a	13½
Maracaibo		12 a	13
St. Domingo (cash)	per 100 lb.	12 25 a	00 00
DRUGS AND DYES—Alcohol	pr. gal.	— 00 a	— 72
Alum	per lb.	— 2½ a	— —
Arrowroot		— 45 a	— —
Arsenic, powdered		— — a	— 2½
Asafœtida		— 5 a	— 25
Borax, refined		— — a	— 18½
Brimstone, American, roll		— 3 a	— 3
do crude	per ton.	40 — a	42 50
Camphor, crude	per lb.	— 00 a	— 22
do refined		— 00 a	— 32
Castor Oil, No. 1		1 10 a	0 00
Chlorate Potash		— 42½ a	— 45
Cochineal		1 10 a	0 00
Copper—sheathing	per lb.	— 23 a	— 27
Copperas	per 100 lb.	1 00 a	1 50
Cream Tartar	per lb.	— 26 a	— 27
Gum Arabic, picked		— 16 a	— 32
Gum Copal		— 8 a	— 8½
Gum Myrrh, Turkey		— 00 a	— 25
Iodine, resublimed		0 00 a	4 25
Ipecacuanha		1 12½ a	1 25
Madder		— 13 a	— —
Magnesia		— 14 a	— 16
Do calcined		— 30 a	— 35
Nutgalls, blue Aleppo		— 25 a	— 26
Oil Anis		6 25 a	0 00
Oil Bergamot		2 75 a	3 15
Oil Cassia		0 00 a	7 25
Oil Lemon		— — a	2 25
Oil Peppermint		— — a	3 15
Opium, Turkey		— — a	4 37½
Otto Rose	per oz.	3 50 a	6 50
Oxalic Acid	per lb.	— 28 a	— —
Phosphorus		— 90 a	0 00
Quicksilver		— 46 a	— 00
Rhubarb, China		1 50 a	0 00
Saleratus		— — a	— 7½
Sal Ammoniac, refined		— 11 a	— 00
Senna		— 11 a	— 13
Shellac		— 13 a	— 16
Sugar Lead, white		— 13 a	— —
do brown		— 9½ a	— 10
Sulphate Quinine		1 80 a	0 00
Tartaric Acid		— — a	— 39
Verdigris		— 65 a	— 70
Vitriol, blue		— — a	— 17½
DYE WOODS—Camwood	per ton.	115 — a	150 —
Fustic		— 25 — a	29 —
Logwood		— — a	32 —
FLOUR—State, common	per bbl.	6 20 a	6 25
Michigan and Indiana		6 55 a	8 50
Genesee, extra		6 88 a	7 10
Rye Flour		4 25 a	6 00
Corn Meal		4 00 a	— —
FRUIT—Raisins	per box.	4 50 a	0 00
Raisins, layers		— — a	5 00
Currants	per lb.	— — a	— 13
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3 50 a	2 75
8x11 to 11x16		3 00 a	4 00
11x17 to 12x18		3 25 a	4 50
20x26 to 24x30		4 25 a	6 50
31x40 to 34x46		5 — a	9 00
GRAIN—Wheat	per bush.	1 47 a	1 95
Corn, round yellow		— 90 a	0 97
Barley		1 45 a	1 75
Oats, Western		— 65 a	— 00
Beans		2 25 a	0 00
GUNPOWDER	per 25 lbs.	3 50 a	6 50
INDIGO	per lb.	— 75 a	1 40
IRON—Pig, Eng., Scot	per ton.	30 — a	35 —
Bar, Eng. refined		57 — a	00 00
Sheet, Russia, 1st quality	per lb.	— 11 a	— 00
Sheet, Eng		— 3½ a	— 4
LEAD—Galena	per 100 lbs.	7 25 a	— —
Sheet and Pipe		— 6½ a	— —
LEATHER	per lb.	20 a	31
MOLASSES	per gal.	50 a	70
NAILS—Cut, 4d and 6d	per lb.	3½ a	4½
Wrought, 6d and 20d		— 6½ a	— —
OILS—Olive	per bskt., 12 bottles	3 30 a	3 56
Olive, in casks	per gallon.	1 35 a	0 00
Linseed		— — a	— 78
Whale		— — a	— 85
Lard, winter		— — a	1 15
PAINTS—Lead, red, Am	per lb.	— — a	— 7½
Lead, white, Am., in oil		— — a	— 9
Lead do do dry		— 8½ a	— —
Ochre, yellow, French, dry		1 25 a	2 00
Ochre, in oil		— 4 a	— 6
Spanish Brown, dry	per cwt.	— 60 a	— 75
Litharge	per lb.	— 7½ a	— 8½
Vermilion, Chinese		— 90 a	1 00
Venetian Red	per cwt.	2 18½ a	2 50
RICE	per 100 lbs.	3 75 a	4 50
SALTPETER	per lb.	6½ a	11
SEEDS—Clover	per lb.	— 11 a	— 12½
Flax, American, rough	per bush.	2 — a	2 10½
Linseed, Calcutta		1 97½ a	1 95
SOAP—New York	per lb.	4½ a	7½
Castile		— 11 a	12½
SPICES—Ginger, Race	per lb.	5½ a	—
Mace		— 60 a	00
Nutmegs		— — a	72
Pepper		— — a	11
Pimento		— 10 a	—
Cloves (cash)		— 10½ a	11
SUGAR—New Orleans	per lb.	9 a	11
Havana, white		— 13 a	00
do brown		— 10 a	12½
Stuart's crushed		— — a	14½
SUMAC, Sicily	per ton.	78 — a	85 —
TEAS—Gunpowder and Imperial	per lb.	35 a	75
Hyson		30 a	89
Young Hyson		32 a	70
Hyson Skin		20 a	35
Black		22 a	50
TIN—Banca	per lb.	— a	34
Straits		— a	34½
Plates	per box.	9 — a	10 37½
TOBACCO		— a	11½
TURPENTINE	per 280 lbs.	3 62½ a	— —
TAR	per bbl.	3 — a	3 25
SPIRITS TURPENTINE	per gallon.	— 41 a	— 42

UTAH TERRITORY.

LIVINGSTON, KINKEAD & CO.,

DEALERS IN

General and Assorted Merchandise,

Great Salt Lake City,

Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT,

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 200,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President of a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

Book Postage.

ALL Books sent by post require prepayment of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound: Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articlesa ppertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS, CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts., ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–6m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis.
Where there always will be on an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

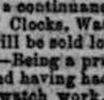
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,
Wholesale Dealer and Importer of
GROCERIES, WINES AND LIQUORS,
Commission Merchant in all kinds of Produce.
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut,
10-1y ST. LOUIS, MO.

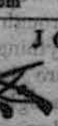
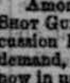
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

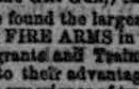
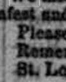
OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y



J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22–6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

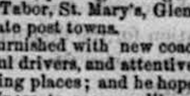
WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

JAMES HAM,
WHOLESALE DEALER IN
PROVISIONS AND STAPLE GROCERIES,
No. 40 Second st., St. Louis, Mo.
Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.
ALEXANDER C. PYPER
Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of
OUT-FITTING GOODS,
in the City of Florence, Nebraska Territory, where all necessaries can be bought at the
LOWEST PRICES
west of the Mississippi River, consisting of
DRY GOODS,
both Staple and Fancy; and every variety of GROCERIES AND PROVISIONS;
Nails; Iron; Glass; Queensware and Hardware.
Also,
LEATHER
and shoemakers' Findings, and the largest stock of
BOOTS AND SHOES
to be found on the Missouri River. Also,
HATS AND CAPS;
together with a complete assortment of
READY-MADE CLOTHING,
all of which is but a small part of the
THOUSAND AND ONE
Things which can be purchased of
feb14 ALEXANDER PYPER.

PETER SCHUTTLER,
WAGON MANUFACTURER,
Nos. 78, 80 and 82 Franklin street,
South-west corner of Randolph street,
CHICAGO, Illinois.
All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 24. NEW-YORK, SATURDAY, AUGUST 1, 1857. PRICE FIVE CENTS.

Poetry.

Our Existence—Past, Present, and Future.

BY ELDER JABEZ WOODARD.

TUNE—"*May Day.*"

Oh, we've been, yes, we've been in a bright world before,
Where we liv'd with our Father and Mother of yore;
And they nurs'd us as those that were tender and fair,
And wreath'd with fresh flow'rets our beautiful hair.

Oh, the streamlets which flow'd thro' those gardens above,
Were clear as the crystal of Ed'ns first love;
And the songs that we sang were all noble and true
As the palm trees of Heaven that over us grew.

But how many we were, and how boundless our bliss,
We cannot unfold in such regions as this;
For the vail hath come down o'er that landscape of light,
And now we are left in the shadows of night.

So our garments are chang'd and our glory hath fled,
And the sackcloth is ours and dust on our head;
And our Father and Mother are hidden on high,
And the storm-clouds are black in the wint'ry sky.

Yet we'll quickly return to the mansions of light,
Resplendant again in our garments of white;
And the face of our Father shall smile in that morn,
When the bands of the grave, asunder are torn.

So we'll tread the fair scenes that we've trodden before,
With honor surpassing the ages of yore,
While the friends that have clustered like kingdoms around,
Shall then in our trains with their glories be found.

And Thou, Father, for ever in splendor shalt shine,
And we'll toil, toil, toil for a glory like thine,
And the palm trees shall wave and clear streamlets flow,
Which we left in our Eden to wander below.

FOR THE MORMON.

The Name of a Thing.

BY ELDER JOHN F. SNEDIKER.

It is indeed astonishing to see what an influence the name of the things, or in other words, *popular opinion* has upon mankind. It may safely be said that a large majority of the world are influenced more in their actions by the popular opinion than by any inward self-conviction, or by any love of truth, virtue, honesty, and integrity. History, both ancient and modern, affords numerous examples; in proof of this, we need not however, resort to ancient history for examples; matters and affairs of the present day afford striking illustrations of this evil propensity which has debarred so many from embracing true principles and enjoying great blessings and genuine pleasures. The artificial arrangements of society; the rules of fashion and the various customs of different nations and communities might be brought up as illustrations; but I feel to confine myself in this article to things of another nature—things which are more directly connected with the eternal welfare of man; namely, to the principles or the plan of Life and Salvation: which by some folks would be termed the subject of religion.

We find at the present day popular systems of Christian religion, or in other words, popular modes to worship the Supreme Being, and popular religious rites and ceremonies, by the observance of which, people think to obtain a future state of happiness and glory. Those, although much different in forms, doctrines, and organizations, still teach some general doctrines or opinions, said to be deducible from the Bible, which, upon strict examination, however, prove to be only the opinions of men, and entirely contrary to the teachings of the Bible. One of the most popular of these doctrines is, that divine and direct revelations have forever ceased, and that inspired Apostles and Prophets are no longer required. This doctrine, erroneous as it is, is taught and inculcated by all modern Christendom; and any deviation from it is at once pronounced a heresy and a delusion. Joseph Smith was the first man of our generation who innovated upon this popular opinion by declaring that he had received visits from heavenly messengers who unfolded great and important principles concerning the plan of Salvation unto him, and commissioned him to re-establish the ancient order of Christianity. The result of this intrusion upon popular opinion was, that, notwithstanding reformer after reformer had arisen for the last three hundred years with the avowed purpose to improve *degenerated* Christianity, yet, as soon as Joseph Smith made known the important facts that angels had again administered to men on the earth; that the mist of darkness which had enwrapt Christianity for ages was about to be dispelled; and that the Gospel was again to shine in all its primitive brilliancy; accompanied by all the miraculous gifts and spiritual blessings of which it was so characteristic in the days of the Apostles, the "hue and cry" of impostor and deceiver were raised *by the very men who professed to be the most pious and the most ardent seekers of pure Christianity.*

To say that angels had again appeared to men on the earth, was pronounced blasphemy; and to declare that the ancient gifts and blessings of the Gospel were again enjoyed by obedient and repentant believers, was stamped with fanaticism. But what were the reasons assigned for thus opposing and denouncing the restoration of the primitive order of Christianity with all its officers, powers, gifts and blessings? Was it because such a thing was contrary to Holy Writ, or even contrary to common sense and sound logic? No. But because it was contrary to *popular opinion;* it was because people had been falsely taught. For a man to claim to be an Apostle or a Prophet of God was blasphemy; and that everyone who professed to have received a direct revelation from God was an impostor. This was enough for the masses; priest and people went immediately to work to slander and traduce the human instrument in the hands of the Lord who made this innovation upon popular opinion. And, although Joseph Smith was but an obscure lad when he first proclaimed his testimony to men of the apostacy from Christianity, yet, the name of Prophet was odious enough in the eyes of the populace to cause them at once to heap all manner of invectives upon his head; and to apply with unrelenting severity that weapon of bigotry and persecution to him and his followers. The same spirit has continued with the people to the present day.

To talk of Scripture, reason, or common sense is vain; it seems to be enough for the majority of people to know that Joseph Smith and "Mormonism" are unpopular. There are, perhaps, none who have more striking examples of this than the Elders of this Church who have traveled among the world. The following incident of my own experience, which, by-the-way, is only one out of many of like character, may serve as an illustration.

Some time last summer I was traveling through a county of this State, (Pennsylvania,) where the Gospel, or "Mormonism," had not been preached of late years. Wishing to make as good use of the time as possible, I sent appointments for preaching ahead by every opportunity; and among the rest I engaged an old lady to make an appointment for me at the village where she resided, which she did; but did not tell the people to what particular Church I belonged. I went to the place at the appointed time, found quite a large congregation assembled, anxiously wait-to hear what the stranger had to say. In the first part of my discourse, I set forth "The first principles of the Gospel" with their attendant gifts and blessing as recorded in the New Testament, with which the people seemed pleased; but when I added that the things and principles I had laid before them had been restored again to man in this day through the administration of Angels and by direct revelation, and, that one of the main instruments through whom the Lord had brought about this restoration was Joseph Smith, their feelings changed directly; and at the close of the meeting some observed, "Had you not brought the visiting of Angels and the name of Joseph Smith in connection with your discourse we should have liked it well enough." Thus showing that the *Name of Things* had much more influence upon their minds than the strongest Scriptural evidence. As I said before, incidents like the above are of common occurrence. The most forcible reasoning and most positive Scriptural evidences are overbalanced in the minds of many people by popular clamor. The question with many is not, do these men proclaim the Truth? but it is, "What is the name of the party they belong to?" As the answer is, they are "Mormons," all is over with a good many folks; the ears are stopped, and the heart is closed against all further information, and the cry is, as it formerly was, "away with them! they are impostors!!" How inconsistent with their profession is the conduct of this generation: how literally do they follow in the footsteps of their fathers! Who, that is in the least conversant with the Bible does not know that the Truth was always unpopular? That almost every servant of God, who was sent among the children of men with a particular message, was sneered at and rejected by the people or generation to whom they came! Our Lord and Saviour was held in derision and called everything that was bad; glutton, miserable wine-bibber, associate of publicans and sinners, sabbath-breaker, and other such like epithets were commonly applied to him. "Can anything good come out of Nazareth?" was one of the arguments brought forth by the Jews against the divinity of Christ. Every device was resorted to by the people of that day to brand with the stigma of unpopularity the Saviour and his followers. They were everywhere evil spoken of, all manner of absurd lies were circulated concerning them, the name of "Nazarine" or "Christian" was odious enough in the estimation of the populace to justify them in deriding, maligning, and persecuting the disciples of Jesus. The eloquence of Paul was drowned by the popular clamor: "Great is Diana of the Ephesians!"

The strong reasoning of James proved ineffectual to convince the ceremonious Jews and superstitious Pagans. The powerful testimony of Peter was derided by terming it the effects of drunkenness. Scripture, reason, and miraculous manifestations sunk into insignificance as soon as they came in contact with the religious creeds and popular notions of the day. An Agrippa or a Felix might be convinced of the Truth by Scriptural reasonings and real Christian eloquence; but the fear of being reproached by the name of "Christian," and thus fall into unpopularity, prevented them from openly acknowledging their conviction.

A Nicodemus availed himself of the dark shades of the night to seek instructions from the Saviour in whom he secretly believed; but dared not for fear of becoming unpopular publicly acknowledge him.

The cry was then, "Away with the Christians! Do not harbor them! Do not let them into our synagogues and public halls to preach, for they belong to those despised Nazarines—that sect which is everywhere spoken against." Thus the hearts of the people were closed against the Truth, and thus they were led to reject the very principles, which, if embraced would have secured unto them an exaltation in the Kingdom of God.

Reader, have you ever witnessed anything similar to the above in this day? Have you ever known halls, chapels, and churches to be closed against men and they thus deprived of a public hearing, simply because the people called them "Mormons?" Have you ever seen a periodical thrown into the corner unread or rejected entirely, no matter how important information it contained, for no other reason than this; that on its first page stood in bold relief, the six letters; MORMON! Have you ever witnessed true eloquence, Scriptural proofs, sound reasonings, powerful testimonies, and miraculous manifestations of the power of God derided and rejected because they were produced by men, to whom was given the, (as the world considered,) reproachful name of "Mormons? Did you ever know the populace to be excited to deeds of violence towards an innocent people because somebody had said that they were a bad people, or, at least, that they had a bad name and were spoken against by the Scribes and Pharisees? [Priests.] Have you ever heard of a people in this day and in this boasted land of liberty and equal rights being persecuted, some of them killed, robbed, deprived of their rights, driven from their homes time after time, trampled upon by Governors and Legislatures, and abused in every imaginable way, for no other reasons than they had seen fit to differ from their neighbors in their religious belief, and that they contended for that same Gospel with all its powers, gifts, and blessings which were so unpopular in the days of Jesus and His Apostles? I presume that many of my readers can answer in the affirmative to all the above questions; for it is a notorious fact that all those things have occurred and do now occur right in our midst in this age of boasted civilization and enlightenment.

I would advise every candid person, then, to let the history of the past be a warning unto them against being influenced by the popular clamor, that they may not be led to reject the offers of Heaven, and to fight against the purposes of Jehovah, or, perhaps, still further to imbrue their hand in the innocent blood of the anointed of the Lord. Let all beware that the cry, "His blood be upon us and our children," be not reiterated by them against those whom the Lord has sent with a message to the inhabitants of the earth. But, on the other hand, learn to judge of things by their real merits and not by popular clamor.

Correspondence of Elder A. P. Welchman.

SMYRNA, Kent Co., Del., July 20, 1857.

PREST. APPLEBY—*Dear Bro.:* In my travels I now and again come across persons who, though holding a name and standing in the kingdom of the Most High God, and looking forward in anticipation of claiming the privileges pertaining to faithful subjects of the same, view many of the Gospel ordinances and counsels of the servants of God with, apparently, a great deal of indifference.

As these feelings may arise in part from ignorance of the principles thus lightly treated, perhaps a few remarks in regard to some of them might be of benefit.

I have been told by such persons, in regard to family prayer, that they did not think it compulsory with them to call their families around them regularly every day at stated times to bow the knee to God. Saying, in order to excuse themselves from this important duty, that they could find no such requirement recorded in the Bible.

But, is a saint of God to be tied to the Bible? Is the Bible all the word the Eternal Father has ever delivered to man? I answer, no; there are numerous books quoted in that same Bible, that are not now to be found, which contained the word of God as revealed to man in various dispensations. We, as members of the church of Jesus Christ of Latter Day Saints, have the word of God as delivered in this the dispensation of the fullness of times, through the Prophet, Seer and Revelator, Joseph Smith; and every true Saint will be free to accept, not only all scripture that ever has been, but all that now is or ever will be given: therefore that all may know their duty, and not hereafter plead ignorance, I will quote a part of:

"A Revelation given Nov., 1831," as recorded in the Book of Doctrine and Covenants, Sec. 22, 4th paragraph.

. . . . . "He that observeth not his prayers before the Lord *in the season thereof*, let him be had in remembrance before the Judge of my people," saith the Lord.

Aside from the obligations of Christianity, there is *now* no *compulsion* for mankind to pray at all, regular or irregular, public or private; at present the Lord gives them their own free agency in these matters, (although it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue confess to God:"—Paul.) But if they wish to assume the position, and claim the privileges of citizens of the Kingdom of God, then it is just as *compulsory* for them to yield obedience to *this* commandment, as to faith, repentance, or any other.

Remember, that "whosoever shall keep the whole law, and yet offend in one point, is guilty of the whole:—James."

The simple act of entering into the Kingdom of God through the primary ordinances will not save a person in that Kingdom; but he that endureth to the end shall be saved.

Some have said, "when I feel the spirit of prayer I'll call upon the Lord, and not before."

To such I would say, the Lord expects you to endeavor to live in such a manner as always to retain the spirit of prayer, so that when the season thereof comes, you may be ready to perform your duty; and if by neglect of other duties you loose that spirit, that certainly does not release you from your obligations to perform this important duty; therefore to indulge in such kind of feelings is a great error.

The enemy of all mankind very well knows that "the effectual prayer of a righteous man availeth much," hence his desire, if possible, to stifle the supplicating voice of a saint before the throne of grace. If he can only get a saint to neglect some, apparently trifling, duty, (the consequence of which neglect is immediately felt in a loss of a portion of that spirit whereby we cry Abba Father,) he then quickly whispers in his ears, "now your God is displeased with you it is of no use for you to offer up your petitions at present, wait till you are approved of in your hearts by His Holy Spirit." And if he succeeds in delaying his approach to the throne of grace, he will then throw some other temptation in his way of a more serious nature, which the poor "soldier of the cross," being already much weakened, is ill prepared to resist; and thus he lures him on, from error to darkness, and from darkness to greater error, until finally the Spirit ceaseth to strive with him, and Satan laughs over his triumph.

Supposing you had a child whom you had given a certain task to perform, and through negligence or carelessness your child should fall short of what was required of it: would you not expect that child to come and *ask* your forgiveness, and *seek* a renewal of your favor? or would you feel justified to go and smilingly extend your hand, before the child had taken any steps towards an atonement or reconciliation. We, as children of God, have tasks to perform; we often come short of them, and our Father expects us to *seek* and implore His forgiveness.

When a saint of God cannot command the spirit of prayer, it is either because he has "done those things which he ought not to have done" or "left undone those things which he ought to have done;" and if there ever is a time when he should, like Jacob of old, wrestle with God in mighty prayer, it is then.

When does a christian stand more in need of strength than when he feels himself worsted in the fight of faith? And how is he to obtain that strength, if not by *calling* on the Captain of our salvation?

Prayer, however, is not a duty incumbent upon a saint simply because of its being a commandment, or because it conduces to his individual interest, but it is a duty he owes to the church in general and to his family in particular; he owes it to the church, as *one* member of the body politic, and as such it is his duty to seek the general interest of the *whole;* remembering that the body is made up of a *collection of units*, and that each individual unit is composed of the same weak, fallable material as himself. And if it will strengthen him, and cheer him on to his duty, to know that the prayers of his brethren are exercised in his behalf, it is reasonable to suppose that his prayers, as one of the mass, will have a like effect upon his fellow laborers.

Again: at every conference the Saints hold up their hands before high heaven, thereby covenanting that they will sustain those placed in authority over them; and in order to do this fully, faith, prayers and works must go together. Faith must be kept alive by humble prayer; and it requires a living faith to bring forth works unto salvation.

It is the duty of a Saint to pray in his family regularly "in the season thereof," because their prayers united and offered through Him, the popular head, will have more effect than otherwise, both for their benefit as a family, and for the interests of the kingdom at large. "Unity is strength."

Order is the first law of Heaven; therefore the Saints are required to keep their families, (being under the law of Heaven,) in order also: and there is, perhaps, nothing that tends more to establish this principle in a family, than for him, upon whom every eye is turned, as their proper Head, to call them together every morning and evening, at the usual hour, for the purpose of worshiping their Maker, thanking Him for past favors, and asking a continuation of the same. It has a tendency to create peace and union in every member of society, and unites every heart in bonds of love. The feelings are refined, the intellectual faculties enlarged and directed in the proper channel, in fact, every good, holy and virtuous principle is thereby encouraged.

Again, in the fore part of the same paragraph of the Revelation previously mentioned, the inhabitants of Zion are told that "They shall teach their children to pray and walk uprightly before the Lord." Of course He desires them to be taught to pray after the order of the Kingdom of Heaven, namely: "in the season thereof." Where are children to be taught this principle and to "walk uprightly before the Lord," if not in the family circle; and how are they to be taught if not by precept *enforced by example?*

Then O, ye Saints! let me exhort you not to neglect this important duty. In the morning, let the incense of your prayers arise like a sweet-smelling sacrifice from the family altar, that in return the blessings of Heaven may fall like the refreshing dew around your habitations: and in the evening let your voices ascend on high in songs of praise and gladness for all His mercies past; and under the sweet influences of His Spirit, your rest shall be calm, peaceful, and invigorating.

Much more might be said upon this subject, but I fear to occupy too much of your paper, knowing how many talented minds are at your command of far greater experience in the literary line than myself.

My desire is to stir up the pure minds of some, who, I fear, are waxing weary in the race, to a rememberance of their duties, that they may gird on the whole armor of God, fight the good fight of Faith, and win a crown of Glory.

Hoping that God will bless the united labors of all engaged in rolling forth the "little stone," I remain yours in the bonds of the Gospel, A. P. WELCHMAN.

Correspondence from England.

LONDON, June 27, 1857.

ELDER T. B. H. STENHOUSE—*Dear Bro.:* Thirteen years have passed away this day since the two great Philanthropists of this age were relieved from mortality to put on immortality, to leave their corruptible bodies and put on incorruption, having restored the Gospel to the earth in all its beauty, plainness, and simplicity, organized the Priesthood, set it in order, with all its officers, keys, powers, ceremonies and appendages, having received instruction how to do all these glorious duties by being continually instructed by an Holy Angel sent from and by the Lord Jesus Christ, who condescended also to lift the veil, so that the Prophet Joseph could behold the vision, wherein he saw the Saviour standing at the right hand of God the Father; and who received such instructions as will restore all Israel, all the household of faith, back to the presence of the Father, even the God of Abraham, Isaac and Jacob.

Yes, dear brother, this is the anniversary of the day when those two good men Joseph Smith and Hyrum Smith sealed their testimony with their blood, knowing that their testimony was true, but the day had brought sorrow, tears, wailings and lamentations to thousands; oh, the heartfelt agony when the news arrived in Nauvoo. I realize it again.

They are not dead, but alive, alive in the Spirit world, having carried the news of the glorious restitution of the Gospel to the earth, offering life and salvation to every son and daughter of Adam, who will obey.

The Gospel was also left on the earth, that every man might not be lost, but that sinners might have the opportunity to repent and live, the mantle that was on Joseph fell on the shoulders of Brigham Young, who had received all the keys, powers and authority, to continue to roll on the work of the Lord on the earth, which has been evidently manifested to all the world by the accelerated increase with which the Temple at Nauvoo progressed until its completion, for the capstone was put on with shoutings of rejoicing, (contrary to the prophecies of the seceders from Mormonism) the Saints, with the work, and their dead, were accepted of the Lord; endowments were given therein, angels manifested their presence therein, time and again, apostates were confounded and the wicked gnashed their teeth with rage.

When all was accomplished that was required at his hand, he, like Moses of old, led Israel into the wilderness, and also in the midst of savage Indian tribes, when his country called for 500 volunteers to fight her battles with Mexico, responded "Sir, you shall have them," and in three days the flower of the Mormon camp started under the gallant Captain Allen for Santa Fe.

Did the Lord of Hosts forsake Brigham in that trying hour? No, sir, he was inspired to gather out the little band of pioneers and start across the Great American Desert; and if he was not guided "by a pillar of fire by night, and a cloud by day," he was dictated by an angel of the Lord, to make new trails, and pass through almost inaccessible kanyons, fraught with danger, into the very heart of the stupendous Rocky Mountains, where the Saints of God could be gathered, where they might worship God unmolested, free from the gaze of a wicked and adulterous generation; disturbing no one, and being too far off from wicked men, for them easily and comfortably to go and disturb the Saints, or even annoy them in a serious manner.

As I am one of the pioneers, and lived in Great Salt Lake Valley, until Sept. 10, 1856, I do know that the Mormons strictly attended to their own business, and very quietly left others to do the same, and I do know that Brigham Young, Governor of Utah, did protect Judge Brocchus, Drummond, and other officials, from the indignity that their mean actions ought to have insured them.

None but a servant of Jesus Christ would do as Brigham Young has done, he is the friend of all good men, and succors the distressed of every clime, and a better man can not be found.

Friend Stenhouse, excuse my pen preaching to you, instead of telling you all about my little self. I am here in the heart of London, appointed to look after seven branches containing now 378 members who have been baptized since March 1st, 30 of them are new members, and I will leave you to judge of what kind my company is, having sent you over 21 in the *George Washington* and *Tuscarora*.

I am happy to report that the London Conference is in good condition, my district pays more tithing than any other district, and Pastor Ross reports his pastorate takes one fifth of the *Stars* now published, so you can see by these two calculations that my field of labor is one of the most extensive. I have been in the waters of baptism fifteen times, and baptized about 108, pretty fair for a little boy like me, is it not? I am glad I was in England when this busy time took place, for my brethren of the Priesthood realize that I have done a good deal for them, well, all right, having done a good work and been busy all the time, I shall return home with a knowledge that I have done my duty, and that my mission has not been in vain.

Whisper in Brother Appleby's ear, and ask him to send me one word how my family is getting on, they live on the next block to his family, and the mail has miscarried their letters to me. Let him read this, as I also intended to write him, but I am kept so very busy all the time. I attend three or four meetings every Sunday, five week night meetings, and the balance of my time I am visiting among the Saints, or engaged in the duties of branch business.

The past week we have been favored by a visit from Prest. E. T. Benson and Elder John Scott, who feel well in their labors. Pastor Ross, Prest. Budge, and the travelling Elders are well, they feel well and are rejoicing in their labors also, and you may safely put us down as doing the best we can—they send their united love to you all in THE MORMON office.

May the blessings of the Lord Jesus Christ remain with you, and enable you to do a good work in his name, that we may be preserved from evil, and meet in Zion in peace and safety. Your fellow laborer in the Vineyard of the Lord,

THOMAS BULLOCK, Missionary, 31 Pakenham-street, Gray's Inn-Lane, London.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 24. NEW-YORK, SATURDAY, AUGUST 1, 1857. PRICE FIVE CENTS.

Poetry.

Our Existence—Past, Present, and Future.

BY ELDER JABEZ WOODARD.

TUNE—"*May Day.*"

Oh, we've been, yes, we've been in a bright world before,
Where we liv'd with our Father and Mother of yore;
And they nurs'd us as those that were tender and fair,
And wreath'd with fresh flow'rets our beautiful hair.

Oh, the streamlets which flow'd thro' those gardens above,
Were clear as the crystal of Ed'ns first love;
And the songs that we sang were all nob'e and true
As the palm trees of Heaven that over us grew.

But how many we were, and how boundless our bliss,
We cannot unfold in such regions as this;
For the vail hath come down o'er that landscape of light,
And now we are left in the shadows of night.

So our garments are chang'd and our glory hath fled,
And the sackcloth is ours and dust on our head;
And our Father and Mother are hidden on high,
And the storm-clouds are black in the wint'ry sky.

Yet we'll quickly return to the mansions of light,
Resplendant again in our garments of white;
And the face of our Father shall smile in that morn,
When the bands of the grave, asunder are torn.

So we'll tread the fair scenes that we've trodden before,
With honor surpassing the ages of yore,
While the friends that have clustered like kingdoms around,
Shall then in our trains with their glories be found.

And Thou, Father, for ever in splendor shalt shine,
And we'll toil, toil, toil for a glory like thine,
And the palm trees shall wave and clear streamlets flow,
Which we left in our Eden to wander below.

FOR THE MORMON.

The Name of a Thing.

BY ELDER JOHN F. SNEDIKER.

It is indeed astonishing to see what an influence the name of the things, or in other words, *popular opinion* has upon mankind. It may safely be said that a large majority of the world are influenced more in their actions by the popular opinion than by any inward self-conviction, or by any love of truth, virtue, honesty, and integrity. History, both ancient and modern, affords numerous examples; in proof of this, we need not however, resort to ancient history for examples; matters and affairs of the present day afford striking illustrations of this evil propensity which has debarred so many from embracing true principles and enjoying great blessings and genuine pleasures. The artificial arrangements of society; the rules of fashion and the various customs of different nations and communities might be brought up as illustrations; but I feel to confine myself in this article to things of another nature—things which are more directly connected with the eternal welfare of man; namely, to the principles or the plan of Life and Salvation: which by some folks would be termed the subject of religion.

We find at the present day popular systems of Christian religion, or in other words, popular modes to worship the Supreme Being, and popular religious rites and ceremonies, by the observance of which, people think to obtain a future state of happiness and glory. Those, although much different in forms, doctrines, and organizations, still teach some general doctrines or opinions, said to be deducible from the Bible, which, upon strict examination, however, prove to be only the opinions of men, and entirely contrary to the teachings of the Bible. One of the most popular of these doctrines is, that divine and direct revelations have forever ceased, and that inspired Apostles and Prophets are no longer required. This doctrine, erroneous as it is, is taught and inculcated by all modern Christendom; and any deviation from it is at once pronounced a heresy and a delusion. Joseph Smith was the first man of our generation who innovated upon this popular opinion by declaring that he had received visits from heavenly messengers who unfolded great and important principles concerning the plan of Salvation unto him, and commissioned him to re-establish the ancient order of Christianity. The result of this intrusion upon popular opinion was, that, notwithstanding reformer after reformer had arisen for the last three hundred years with the avowed purpose to improve *degenerated* Christianity, yet, as soon as Joseph Smith made known the important facts that angels had again administered to men on the earth; that the mist of darkness which had enwrapt Christianity for ages was about to be dispelled; and that the Gospel was again to shine in all its primitive brilliancy; accompanied by all the miraculous gifts and spiritual blessings of which it was so characteristic in the days of the Apostles, the "hue and cry" of impostor and deceiver were raised *by the very men who professed to be the most pious and the most ardent seekers of pure Christianity.*

To say that angels had again appeared to men on the earth, was pronounced blasphemy; and to declare that the ancient gifts and blessings of the Gospel were again enjoyed by obedient and repentant believers, was stamped with fanaticism. But what were the reasons assigned for thus opposing and denouncing the restoration of the primitive order of Christianity with all its officers, powers, gifts and blessings? Was it because such a thing was contrary to Holy Writ, or even contrary to common sense and sound logic? No. But because it was contrary to *popular opinion;* it was because people had been falsely taught. For a man to claim to be an Apostle or a Prophet of God was blasphemy; and that everyone who professed to have received a direct revelation from God was an impostor. This was enough for the masses; priest and people went immediately to work to slander and traduce the human instrument in the hands of the Lord who made this innovation upon popular opinion. And, although Joseph Smith was but an obscure lad when he first proclaimed his testimony to men of the apostacy from Christianity, yet, the name of Prophet was odious enough in the eyes of the populace to cause them at once to heap all manner of invectives upon his head; and to apply with unrelenting severity that weapon of bigotry and persecution to him and his followers. The same spirit has continued with the people to the present day.

To talk of Scripture, reason, or common sense is vain; it seems to be enough for the majority of people to know that Joseph Smith and "Mormonism" are unpopular. There are, perhaps, none who have more striking examples of this than the Elders of this Church who have traveled among the world. The following incident of my own experience, which, by-the-way, is only one out of many of like character, may serve as an illustration.

Some time last summer I was traveling through a county of this State, (Pennsylvania,) where the Gospel, or "Mormonism," had not been preached of late years. Wishing to make as good use of the time as possible, I sent appointments for preaching ahead by every opportunity; and among the rest I engaged an old lady to make an appointment for me at the village where she resided, which she did; but did not tell the people to what particular Church I belonged. I went to the place at the appointed time, found quite a large congregation assembled, anxiously waiting to hear what the stranger had to say. In the first part of my discourse, I set forth "The first principles of the Gospel" with their attendant gifts and blessing as recorded in the New Testament, with which the people seemed pleased; but when I added that the things and principles I had laid before them had been restored again to man in this day through the administration of Angels and by direct revelation, and, that one of the main instruments through whom the Lord had brought about this restoration was Joseph Smith, their feelings changed directly; and at the close of the meeting some observed, "Had you not brought the visiting of Angels and the name of Joseph Smith in connection with your discourse we should have liked it well enough." Thus showing that the *Name of Things* had much more influence upon their minds than the strongest Scriptural evidence. As I said before, incidents like the above are of common occurrence. The most forcible reasoning and most positive Scriptural evidences are overbalanced in the minds of many people by popular clamor. The question with many is not, do these men proclaim the Truth? but it is, "What is the name of the party they belong to?" As the answer is, they are "Mormons," all is over with a good many folks; the ears are stopped, and the heart is closed against all further information, and the cry is, as it formerly was, "away with them! they are impostors!!" How inconsistent with their profession is the conduct of this generation: how literally do they follow in the footsteps of their fathers! Who, that is in the least conversant with the Bible does not know that the Truth was always unpopular? That almost every servant of God, who was sent among the children of men with a particular message, was sneered at and rejected by the people or generation to whom they came! Our Lord and Saviour was held in derision and called everything that was bad; glutton, miserable winebibber, associate of publicans and sinners, sabbath-breaker, and other such like epithets were commonly applied to him. "Can anything good come out of Nazareth?" was one of the arguments brought forth by the Jews against the divinity of Christ. Every device was resorted to by the people of that day to brand with the stigma of unpopularity the Saviour and his followers. They were everywhere evil spoken of, all manner of absurd lies were circulated concerning them, the name of "Nazarine" or "Christian" was odious enough in the estimation of the populace to justify them in deriding, maligning, and persecuting the disciples of Jesus. The eloquence of Paul was drowned by the popular clamor: "Great is Diana of the Ephesians!"

The strong reasoning of James proved ineffectual to convince the ceremonious Jews and superstitious Pagans. The powerful testimony of Peter was derided by terming it the effects of drunkenness. Scripture, reason, and miraculous manifestations sunk into insignificance as soon as they came in contact with the religious creeds and popular notions of the day. An Agrippa or a Felix might be convinced of the Truth by Scriptural reasonings and real Christian eloquence; but the fear of being reproached by the name of "Christian," and thus fall into unpopularity, prevented them from openly acknowledging their conviction.

A Nicodemus availed himself of the dark shades of the night to seek instructions from the Saviour in whom he secretly believed; but dared not for fear of becoming unpopular publicly acknowledge him.

The cry was then, "Away with the Christians! Do not harbor them! Do not let them into our synagogues and public halls to preach, for they belong to those despised Nazarines—that sect which is everywhere spoken against." Thus the hearts of the people were closed against the Truth, and thus they were led to reject the very principles, which, if embraced would have secured unto them an exaltation in the Kingdom of God.

Reader, have you ever witnessed anything similar to the above in this day? Have you ever known halls, chapels, and churches to be closed against men and they thus deprived of a public hearing, simply because the people called them "Mormons?" Have you ever seen a periodical thrown into the corner unread or rejected entirely, no matter how important information it contained, for no other reason than this; that on its first page stood in bold relief, the six letters; MORMON! Have you ever witnessed true eloquence, Scriptural proofs, sound reasonings, powerful testimonies, and miraculous manifestations of the power of God derided and rejected because they were produced by men, to whom was given the, (as the world considered,) reproachful name of "Mormons? Did you ever know the populace to be excited to deeds of violence towards an innocent people because somebody had said that they were a bad people, or, at least, that they had a bad name and were spoken against by the Scribes and Pharisees? [Priests.] Have you ever heard of a people in this day and in this boasted land of liberty and equal rights being persecuted, some of them killed, robbed, deprived of their rights, driven from their homes time after time, trampled upon by Governors and Legislatures, and abused in every imaginable way, for no other reasons than they had seen fit to differ from their neighbors in their religious belief, and that they contended for that same Gospel with all its powers, gifts, and blessings which were so unpopular in the days of Jesus and His Apostles? I presume that many of my readers can answer in the affirmative to all the above questions; for it is a notorious fact that all those things have occurred and do now occur right in our midst in this age of boasted civilization and enlightenment.

I would advise every candid person, then, to let the history of the past be a warning unto them against being influenced by the popular clamor, that they may not be led to reject the offers of Heaven, and to fight against the purposes of Jehovah, or, perhaps, still further to imbrue their hand in the innocent blood of the anointed of the Lord. Let all beware that the cry, "His blood be upon us and our children," be not reiterated by them against those whom the Lord has sent with a message to the inhabitants of the earth. But, on the other hand, learn to judge of things by their real merits and not by popular clamor.

Correspondence of Elder A. P. Welchman.

SMYRNA, Kent Co., Del., July 20, 1857.

PRESI. APPLEBY—*Dear Bro.:* In my travels I now and again come across persons who, though holding a name and standing in the kingdom of the Most High God, and looking forward in anticipation of claiming the privileges pertaining to faithful subjects of the same, view many of the Gospel ordinances and counsels of the servants of God with, apparently, a great deal of indifference.

As these feelings may arise in part from ignorance of the principles thus lightly treated, perhaps a few remarks in regard to some of them might be of benefit.

I have been told by such persons, in regard to family prayer, that they did not think it compulsory with them to call their families around them regularly every day at stated times to bow the knee to God. Saying, in order to excuse themselves from this important duty, that they could find no such requirement recorded in the Bible.

But, is a saint of God to be tied to the Bible? Is the Bible all the word the Eternal Father has ever delivered to man? I answer, no; there are numerous books quoted in that same Bible, that are not now to be found, which contained the word of God as revealed to man in various dispensations. We, as members of the church of Jesus Christ of Latter Day Saints, have the word of God as delivered in this the dispensation of the fullness of times, through the Prophet, Seer and Revelator, Joseph Smith; and every true Saint will be free to accept, not only all scripture that ever has been, but all that now is or ever will be given: therefore that all may know their duty, and not hereafter plead ignorance, I will quote a part of:

"A Revelation given Nov., 1831," as recorded in the Book of Doctrine and Covenants, Sec. 22, 4th paragraph.

. . . . . "He that observeth not his prayers before the Lord *in the season thereof*, let him be had in remembrance before the Judge of my people," saith the Lord.

Aside from the obligations of Christianity, there is *now* no *compulsion* for mankind to pray at all, regular or irregular, public or private; at present the Lord gives them their own free agency in these matters, (although it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue confess to God:"—Paul.) But if they wish to assume the position, and claim the privileges of citizens of the Kingdom of God, then it is just as *compulsory* for them to yield obedience to *this* commandment, as to faith, repentance, or any other.

Remember, that "whosoever shall keep the whole law, and yet offend in one point, is guilty of the whole:—James."

The simple act of entering into the Kingdom of God through the primary ordinances will not save a person in that Kingdom; but he that endureth to the end shall be saved.

Some have said, "when I feel the spirit of prayer I'll call upon the Lord, and not before."

To such I would say, the Lord expects you to endeavor to live in such a manner as always to retain the spirit of prayer, so that when the season thereof comes, you may be ready to perform your duty; and if by neglect of other duties you loose that spirit, that certainly does not release you from your obligations to perform this important duty; therefore to indulge in such kind of feelings is a great error.

The enemy of all mankind very well knows that "the effectual prayer of a righteous man availeth much," hence his desire, if possible, to stifle the supplicating voice of a saint before the throne of grace. If he can only get a saint to neglect some, apparently trifling, duty, (the consequence of which neglect is immediately felt in a loss of a portion of that spirit whereby we cry Abba Father,) he then quickly whispers in his ears, "now your God is displeased with you it is of no use for you to offer up your petitions at present, wait till you are approved of in your hearts by His Holy Spirit." And if he succeeds in delaying his approach to the throne of grace, he will then throw some other temptation in his way of a more serious nature, which the poor "soldier of the cross," being already much weakened, is ill prepared to resist; and thus he lures him on, from error to darkness, and from darkness to greater error, until finally the Spirit ceaseth to strive with him, and Satan laughs over his triumph.

Supposing you had a child whom you had given a certain task to perform, and through negligence or carelessness your child should fall short of what was required of it: would you not expect that child to come and *ask* your forgiveness, and *seek* a renewal of your favor? or would you feel justified to go and smilingly extend your hand, before the child had taken any steps towards an atonement or reconciliation. We, as children of God, have tasks to perform; we often come short of them, and our Father expects us to *seek* and implore His forgiveness.

When a saint of God cannot command the spirit of prayer, it is either because he has "done those things which he ought not to have done" or "left undone those things which he ought to have done;" and if there ever is a time when he should, like Jacob of old, wrestle with God in mighty prayer, it is then.

When does a christian stand more in need of strength than when he feels himself worsted in the fight of faith? And how is he to obtain that strength, if not by *calling* on the Captain of our salvation?

Prayer, however, is not a duty incumbent upon a saint simply because of its being a commandment, or because it conduces to his individual interest, but it is a duty he owes to the church in general and to his family in particular; he owes it to the church, as *one* member of the body politic, and as such it is his duty to seek the general interest of the *whole;* remembering that the body is made up of a *collection of units*, and that each individual unit is composed of the same weak, fallable material as himself. And if it will strengthen him, and cheer him on to his duty, to know that the prayers of his brethren are exercised in his behalf, it is reasonable to suppose that his prayers, as one of the mass, will have a like effect upon his fellow laborers.

Again: at every conference the Saints hold up their hands before high heaven, thereby covenanting that they will sustain those placed in authority over them; and in order to do this fully, faith, prayers and works must go together. Faith must be kept alive by humble prayer; and it requires a living faith to bring forth works unto salvation.

It is the duty of a Saint to pray in his family regularly "in the season thereof," because their prayers united and offered through Him, the popular head, will have more effect than otherwise, both for their benefit as a family, and for the interests of the kingdom at large. "Unity is strength."

Order is the first law of Heaven; therefore the Saints are required to keep their families, (being under the law of Heaven,) in order also: and there is, perhaps, nothing that tends more to establish this principle in a family, than for him, upon whom every eye is turned, as their proper Head, to call them together every morning and evening, at the usual hour, for the purpose of worshiping their Maker, thanking Him for past favors, and asking a continuation of the same. It has a tendency to create peace and union in every member of society, and unites every heart in bonds of love. The feelings are refined, the intellectual faculties enlarged and directed in the proper channel, in fact, every good, holy and virtuous principle is thereby encouraged.

Again, in the fore part of the same paragraph of the Revelation previously mentioned, the inhabitants of Zion are told that "They shall teach their children to pray and walk uprightly before the Lord." Of course He desires them to be taught to pray after the order of the Kingdom of Heaven, namely: "in the season thereof." Where are children to be taught this principle and to "walk uprightly before the Lord," if not in the family circle; and how are they to be taught if not by precept *enforced by example?*

Then O, ye Saints! let me exhort you not to neglect this important duty. In the morning, let the incense of your prayers arise like a sweet-smelling sacrifice from the family altar, that in return the blessings of Heaven may fall like the refreshing dew around your habitations: and in the evening let your voices ascend on high in songs of praise and gladness for all His mercies past; and under the sweet influences of His Spirit, your rest shall be calm, peaceful, and invigorating.

Much more might be said upon this subject, but I fear to occupy too much of your paper, knowing how many talented minds are at your command of far greater experience in the literary line than myself.

My desire is to stir up the pure minds of some, who, I fear, are waxing weary in the race, to a rememberance of their duties, that they may gird on the whole armor of God, fight the good fight of Faith, and win a crown of Glory.

Hoping that God will bless the united labors of all engaged in rolling forth the "little stone," I remain yours in the bonds of the Gospel,

A. P. WELCHMAN.

Correspondence from England.

LONDON, June 27, 1857.

ELDER T. B. H. STENHOUSE—*Dear Bro.:* Thirteen years have passed away this day since the two great Philanthropists of this age were relieved from mortality to put on immortality, to leave their corruptible bodies and put on incorruption, having restored the Gospel to the earth in all its beauty, plainness, and simplicity, organized the Priesthood, set it in order, with all its officers, keys, powers, ceremonies and appendages, having received instruction how to do all these glorious duties by being continually instructed by an Holy Angel sent from and by the Lord Jesus Christ, who condescended also to lift the veil, so that the Prophet Joseph could behold the vision, wherein he saw the Saviour standing at the right hand of God the Father; and who received such instructions as will restore all Israel, all the household of faith, back to the presence of the Father, even the God of Abraham, Isaac and Jacob.

Yes, dear brother, this is the anniversary of the day when those two good men Joseph Smith and Hyrum Smith sealed their testimony with their blood, knowing that their testimony was true, but the day had brought sorrow, tears, wailings and lamentations to thousands; oh, the heartfelt agony when the news arrived in Nauvoo. I realize it again.

They are not dead, but alive, alive in the Spirit world, having carried the news of the glorious restitution of the Gospel to the earth, offering life and salvation to every son and daughter of Adam, who will obey.

The Gospel was also left on the earth, that every man might not be lost, but that sinners might have the opportunity to repent and live, the mantle that was on Joseph fell on the shoulders of Brigham Young, who had received all the keys, powers and authority, to continue to roll on the work of the Lord on the earth, which has been evidently manifested to all the world by the accelerated increase with which the Temple at Nauvoo progressed until its completion, for the capstone was put on with shoutings of rejoicing, (contrary to the prophecies of the seceders from Mormonism) the Saints, with the work, and their dead, were accepted of the Lord; endowments were given therein, angels manifested their presence therein, time and again, apostates were confounded and the wicked gnashed their teeth with rage.

When all was accomplished that was required at his hand, he, like Moses of old, led Israel into the wilderness, and also in the midst of savage Indian tribes, when his country called for 500 volunteers to fight her battles with Mexico, responded "Sir, you shall have them," and in three days the flower of the Mormon camp started under the gallant Captain Allen for Santa Fe.

Did the Lord of Hosts forsake Brigham in that trying hour? No, sir, he was inspired to gather out the little band of pioneers and start across the Great American Desert; and if he was not guided "by a pillar of fire by night, and a cloud by day," he was dictated by an angel of the Lord, to make new trails, and pass through almost inaccessible kanyons, fraught with danger, into the very heart of the stupendous Rocky Mountains, where the Saints of God could be gathered, where they might worship God unmolested, free from the gaze of a wicked and adulterous generation; disturbing no one, and being too far off from wicked men, for them easily and comfortably to go and disturb the Saints, or even annoy them in a serious manner.

As I am one of the pioneers, and lived in Great Salt Lake Valley, until Sept. 10, 1856, I do know that the Mormons strictly attended to their own business, and very quietly left others to do the same, and I do know that Brigham Young, Governor of Utah, did protect Judge Brocchus, Drummond, and other officials, from the indignity that their mean actions ought to have insured them.

None but a servant of Jesus Christ would do as Brigham Young has done, he is the friend of all good men, and succors the distressed of every clime, and a better man can not be found.

Friend Stenhouse, excuse my pen preaching to you, instead of telling you all about my little self. I am here in the heart of London, appointed to look after seven branches containing now 378 members who have been baptized since March 1st, 30 of them are new members, and I will leave you to judge of what kind my company is, having sent you over 21 in the *George Washington* and *Tuscarora*.

I am happy to report that the London Conference is in good condition, my district pays more tithing than any other district, and Pastor Ross reports his pastorate takes one fifth of the *Stars* now published, so you can see by these two calculations that my field of labor is one of the most extensive. I have been in the waters of baptism fifteen times, and baptized about 108, pretty fair for a little boy like me, is it not? I am glad I was in England when this busy time took place, for my brethren of the Priesthood realize that I have done a good deal for them, well, all right, having done a good work and been busy all the time, I shall return home with a knowledge that I have done my duty, and that my mission has not been in vain.

Whisper in Brother Appleby's ear, and ask him to send me one word how my family is getting on, they live on the next block to his family, and the mail has miscarried their letters to me. Let him read this, as I also intended to write him, but I am kept so very busy all the time. I attend three or four meetings every Sunday, five week night meetings, and the balance of my time I am visiting among the Saints, or engaged in the duties of branch business.

The past week we have been favored by a visit from Prest. E. T. Benson and Elder John Scott, who feel well in their labors. Pastor Ross, Prest. Budge, and the travelling Elders are well, they feel well and are rejoicing in their labors also, and you may safely put us down as doing the best we can—they send their united love to you all in THE MORMON office.

May the blessings of the Lord Jesus Christ remain with you, and enable you to do a good work in his name, that we may be preserved from evil, and meet in Zion in peace and safety. Your fellow laborer in the Vineyard of the Lord,

THOMAS BULLOCK, Missionary, 31 Paltonham-street, Gray's Inn-Lane, London.

DOMESTIC SUMMARY.

That quarrel about who shall rule New York is not yet over. The Court decided that to be the province of the Commissioners. Mr. Draper, the President of the Five, has caved in. Sent a very short note to Gov. King announcing that fact, and received quite as short a one in return, accepting the resignation. The Mayors of New York and Brooklyn, who were *ex-officio* members of the Board of Commissioners, then walked in, arm in arm, last week, and manage beautifully to make an equal sided division. Draper, gone from the five, and the two Mayors added, make six. Three Republicans, one American (Know-Nothing) and the two Democratic Mayors. The American taking sides with the two latter are just a match for the other three, and there they are. A vote comes, yeas 3, nays 3. Majority and minority none. Good. So stands the present state of the rulers of New York City.

The murdered policeman, Eugene Anderson, was buried on Sunday. Probably 100,000 persons were turned out on the streets to witness the procession. It was a splendid opportunity for the new Commissioners to display their forces, and they embraced it. Young Anderson seems to have been highly esteemed, and thousands came out to pay the last honors to his remains.

There has been another murder this week in the city. A respectable man left his house at half-past 10 o'clock for some refreshment for the supper table, and an hour after he was found lying dead, minus his gold watch, and his pockets empty. The Coroner says he came to his death by violence—the police think by a fit of apoplexy. Of course, they say so, lest negligence of duty be imputed to them. Fine christian city. In a public thoroughfare, at not a late hour either, for folks in that quarter go to bed like the owls at the dawn of day, a man is found lying murdered and his person robbed, and nobody knows anything of it. Christian New York.

Cincinnati was last week in an awful state of excitement. A young man, only eight months married to a beautiful young woman of excellent character and disposition, conceived that all was not right between her and his employer. He murders her, goes to his employers mansion and fires it, met the object of his hatred rushing out from the smoke, stabs him dead and cuts his own throat. Life not extinct, he was found outside the house and carried to the infirmary, where he has so far recovered as to be able to assign his reasons for his crimes. He says that he saw his employer with his wife in criminal relationship and resolved on murder. He accuses his wife of seeking to poison him, and rejoices over his deeds. Some of the inhabitants of Cincinnati have believed themselves under obligation to come out with a contradiction of such a charge against Mr. Horton, and represent him a gentleman above commiting such lewdness. The other has disciples too.

Close on the back of these murders a drunken German had scattered profusely poisoned lozenges on the streets, and more than a score of children's lives were endangered by partaking of them. One died and the others recovered.

FOREIGN SUMMARY.

The news from India is the most interesting topic in the old world. European troops have been concentrated around Delhi, taken a few guns from the rebels and calculate upon their surrender of that city at no distant day. The Commander-in-Chief, General Anson, has, since the revolt broke out, died of Cholera. Sir Colin Campbell, that brave old soldier, whose name is an honor to the British army, has been sent from England, on a few hours notice, to succeed General Anson in the command of the army.

The British government speaks with confidence of their ability to entirely and promptly suppress the uprising; but this is greatly doubted. From the most recent news it is certain that well planned preparations for revolt had been more or less entered upon over a great extent of country. Twenty-three native regiments have joined the movement. The "rebels" have committed numerous outrages and great fears are entertained for the safety of European travellers or those living apart from the military stations where they could be protected.

We cannot but feel grateful to the Lord for counseling, through His servant Brigham, all the Elders that were on the East India mission to return to their families in Utah. Many a precious life has been preserved by this timely counsel, and we doubt not that these Elders, their familes and the Saints who embraced the Gospel in that distant land and who recently left for Utah, will praise the God of Jacob for the light of revelation manifested through His Prophet.

The Paris correspondent of the London *Times* says the conspiracy recently discovered was the most serious of any the public have knowledge of, in the character of the persons concerned, the extent of its ramifications, and the objects proposed—which included the assassination of the Emperor and a revolution throughout Southern Europe. The details of it were creeping out. The members of a provisional government were already named by the conspirators, and the plans were pretty near perfected when the discovery was made.

Auld Scotland has been recently occupied with the trial of a young lady charged with the poisioning of a young Frenchman who had once been her lover, and her seducer. Miss Madeline Smith was the daughter of a very respectable architect in the city of Glasgow, who had met with M. L'Angelier and gone through all the stages of madness so frequently displayed by passionately fond young ladies and corrupt coxcombs, who lie in wait to deceive the artless and unsuspecting. Miss Smith, in the course of time gets the offer of marriage from a respectable gentleman, and hastens to get rid of her Frenchman. The latter possessed her letters and threatened to expose their illegitimate relationship to the world; Miss Smith invited him to call again and again and gave him cocoa and coffee which made him sick. Finally he was found crumpled up at his own door stiff and dead. He was to have seen her that night; but that he did, there was no evidence. She denies it, and her defence through out that he had poisoned himself from disappointment. She had several times bought arsenic and that shortly before he was taken suddenly sick and suddenly died; but that, she used as a cosmetic. She has had a nine days trial and been acquitted. Her father was rich, and influential, L'Angelier was little known and probably without wealth or influence: the Scotch folks have great sympathy for a ruined lassie and quite capable of exercising their proverbial qualities of "good haters" at a foreign coxcomb. They sympathized with Miss Smith and loudly hurrahed in the court when the verdict "not guilty" was read. We confess to experiencing considerable pleasure when we hear of one seducer less in the world, and whether Miss Smith was guilty or not guilty, his criminal course was not too early stopped. The young lady came to this city, *on dit*, last week. The following from the *Herald* of Wednesday is not unworthy of being read, and pondered over:

"This case, we have said, contains an important moral lesson to all young, ardent and thoughtless females in all large cities. We know that with what dangers young women are environed in our fashionable hotels and boarding-houses. Romantic reading, shopping, promenading and other frivolous occupations engage all their time, and the tasks and habits thus engendered make them too often easy victims of some of the swarms of adventurers of all nations who are on the watch for the slightest indication of laxity or indiscretion on their part. Under no other system in the civilized world are the opportunities for seduction greater than that system of hotel and boarding-house life which American society encourages. When such a *liaison* as that of L'Angelier and Madeline Smith could be carried on in her father's house and in a Scotch city, where social formalities are so strict, how comparatively easy can such things take place in other cities, with persons who know little of the sanctities that surround a home, and who grow up with the smallest possible subjection to parental supervision! Every community is infested with gay, fashionable, smooth-tongued villains, who regard the ruin of a woman as one of the most laudable and honoring deeds that they can accomplish. If they happen to speak in a foreign tongue, so much the greater chance of their success; for the mystery that invariably hangs around their past, and the interest that attaches to one with whom we have to converse in broken English or French, exercise a remarkable influence in their favor. These and all such wretches who plume themselves on their gallantries, cannot be given too wide a berth by all who would profit by the lesson of the unhappy fate of Madeline Smith and her seducer."

The Utah Mail.

The mail which left Great Salt Lake City on the 2d ult., arrived at Independence on the 19th, and was delivered in this city on Saturday, 26th. The quickest trip across the plains—a fact which reflects the highest credit on the Utah contractor, Mr. Hiram Kimball, and his energetic and undaunted assistants.

It was rumored in Washington a few weeks ago that the Department intended to break the contract with Mr. Kimball, on the charge made by some of the pinks that have been out there, that they failed to receive their letters. We trust that the rumor is unfounded. The Utonians have suffered enough from former contractors, and now that the mail really can be counted on, in a reasonable time, we do hope that it is not to fall back into the hands of speculators like the former contractor.

The charge of opening or retaining letters is so absurd, when placed at the door of the contractor, that we are loathe to believe the government so awfully foolish as they unquestionably would be if they offered to break their present contract on that ground. Furthermore, the present contractor really had nothing to do with the mail at the time these accusers complain. If there be any such intention on the part of the government, it can only be regarded by the Utonians as a studied effort to insult them. There is no foundation for such a charge and we trust that some disposition may be manifested on the part of President James Buchanan and his advisers, to preserve whatever confidence the inhabitants of that Territory may yet have in their righteousness and uprightness in the high positions to which the nation has for the moment called them.

Notice to Missionaries.

All Elders sent on missions from Great Salt Lake City to preach the Gospel, either in the Canadas or in the Eastern and Middle States, are requested to report themselves forthwith to the Presidency of the Church for the Eastern States, &c., at New York. That they may receive their licenses, have their names published, counsel given them, and their field of labors assigned them, so that all things may work together in union and harmony, and we may know where each is laboring, and of the fruits of their labors, &c.

We wish all the missionaries to whom we have referred to attend to the foregoing immediately.

W. I. Appleby, President, &c.

Important Documents from Utah.

Great Salt Lake City, U. T.,
June 26th, 1857.

I have read with surprise the reports of some of the government officials sent to this Territory to fill various offices, and I am astonished at the mis-statements and false assertions therein contained; more especially am I surprised at those put forth by General David H. Burr, who was sent here as United States Surveyor General.

Now, having been some ten months in his employ as clerk, copying maps, field notes, accounts, &c., I am tolerably conversant with his accounts, disbursements, &c. I feel in duty bound, as a citizen of these United States, and as a man of honor, to throw some little light upon the proceedings of this United States official.

General David H. Burr has done things that, if properly brought to light, would show great frauds upon the United States Treasury—receiving pay for work he never did and for expenses never incurred. When he hired me I made no stipulation with him as to my salary; but when the quarter was up I signed a voucher for two hundred and fifty dollars, and supposed that I would receive that amount per quarter, which, even in the eastern States, would have been but a medium compensation; but when I came to settle with him at the end of ten months, he only allowed me two dollars per day, also deducting for days when I was necessarily absent, and Gen. Burr of course pocketed the difference. But this is a small matter.

According to the statements of the surveying party, not one in fifty of the mile and quarter section stakes were ever set, or mounds raised, nor the corners ever seen by the surveying parties, although reported in the field notes, which lines never were run, although notes have been sent to Washington, certified to as true copies of the original field notes. I know for a fact that Mr. Herrman Oehure, compass-man, had to fabricate section line field notes in camp, while the rest of the hands were asleep, and complained much to me of the tax on his imagination and sleep, because Mr. Troskolawski "jumped" so much.

It was undoubtedly this fact which caused General Burr to report to Washington that the stakes had been torn up by the people of Utah.

Residents here offered to furnish Gen. Burr all his stakes of cedar wood, and deliver them at the points he shold designate, at a cost of three dollars per hundred; yet in his report he asserts that he was obliged to keep a considerable number of mules and men at a great expense to provide stakes, &c.

At one time I spoke to General Burr of the law in relation to running lines from south to north, beginning on the east section of a township. He answered me, looking suspiciously at me, that he had a right, as Surveyor General, to allow his deputy surveyors to run their lines as he pleased.

The incidental expenses for surveying, as sent in his returns to Washington, have been greatly exaggerated; for instance, one item, while I was with him, was two thousand dollars for clerk hire, while his actual expense was not five hundred dollars, as I was the only clerk at that time, and other expenses were charged in proportion, and a great many were charged which were never incurred at all. And the chain carriers, mound men, axe men and other hands, received twenty-five dollars per month. In the year 1855 Mr. Troskolawski, with a party of fifteen or sixteen men, surveyed about two months. In the year 1856 there were three companies out under Mr. Troskolawski, Mr. Frederick Burr, and David A. Burr, (alias Mr. C. L. Craig.) The first surveyed about ten weeks, the two others about four months, including days they were not able to run, although the field notes' dates have been extended much further by General D. H. Burr; and in this short period this vast country is pretended to have been surveyed according to law.

A man by the name of C. L. Craig has signed the contract for the surveys in Rush and Utah Valleys. All persons who know Mr. Craig know that he never was a surveyor or a man capable of superintending or carrying out a survey. This Mr. Craig lent his name at the rate of fifteen hundred dollars per annum, for signing contracts which were executed by David A. Burr, a lad eighteen years of age, son of Gen. Burr.

After the Rush and Utah Valley surveys were returned to the office, I one day asked Mr. Craig relative to something that was omitted in one of the maps of those surveys. He said to me, "Damn it, you know I know nothing about surveying; I have only lent my name because David A. Burr is too young to be recognized by the government as a qualified surveyor." Gen. Burr asserts that his surveying parties have been molested by the Mormons while surveying; this is untrue. The presiding officers of said settlements told the people to render the surveyors all the aid needed by them, and to treat them with respect. But there were in a few instances some trouble occasioned by surveying parties throwing down, and leaving down fences around fields of grain, thereby allowing cattle to get in and destroy their crops; also they turned out their own animals into their fields, and when they were requested to be more careful, cursed and swore, and said they were United States officers, and they would do as they damned pleased.

While in Gen. Burr's employ he gave me great credit for the workmanlike manner in which I executed everything he gave me to do; and he discharged me from his service, accusing me of having expressed, out of the office, my views and feelings in regard to the manner he made the surveys and to his frauds upon government—to which I plead guilty.

I do not make the foregoing statement as a mere surmise; they are facts with which I am well acquainted; and should a committee of investigation be appointed to search into the disbursements and acts of Gen. David H. Burr in this Territory, I hold myself responsible to prove all I have asserted and much more.

Charles W. Moeller.

Territory of Utah, Great Salt Lake County, ss.—On this thirteenth day of June, one thousand eight hundred and fifty-seven, before me, J. W. Cummings, Clerk of the Third Judicial District Court of the United States, in and for the Territory of Utah, personally appeared Charles W. Moeller, to me well known as a person of respectability and credibility, and whose signature, in his own proper handwriting, is attached to the foregoing statement, who, being by me duly sworn according to law, declared upon his oath that the matters set forth in the foregoing statements are true in every particular.

In testimony whereof I hereunto set my hand and affix the seal of said court, at my office in Great Salt Lake City, Utah Territory, this thirtieth day of June, A. D. one thousand eight hundred and fifty-seven.

J. W. Cummings, Clerk.

I, J. W. Cummings, Clerk of the aforesaid Court, do hereby certify that the foregoing is a true and correct copy of the statements made before me by the said Charles W. Moeller the day and year above written.

In testimony whereof, I hereunto set my hand and affix the seal of said Court at my office in G. S. L. City, this 30th day of June, 1857. J. W. Cummings, Clerk.

Territory of Utah, Great Salt Lake County, ss.—On this 18th day of June, A. D. one thousand eight hundred and fifty-seven, before me, J. W. Cummings, Clerk of the Third Judicial District Court of the United States, in and for the Territory of Utah, personally appeared Thos. Wetmore Cooke, who being by me duly sworn according to law, on his oath declares that he was chain carrier in a company under Frederick Burr (son of General David H. Burr,) out surveying Salt Lake county south of the base line, also Cache Valley, from the 1st day of April, A. D. one thousand eight hundred and fifty-six to the thirteenth day of August in the same year (1856.)

That in surveying Great Salt Lake county, he positively declares that many of the lines were never run, the stakes were never set, and the corners never seen by the surveying party. That he was frequently called upon to guess the distance to some point, such as a creek, fence, foot of a mountain, &c., and his "guess" was set down in the field notes as correct measurement by the chain.

And further, that in surveying Cache valley, the surveying party not only "jumped" many lines, but omitted entirely to survey that portion of the valley west of Bear River in said valley, and did not cross the river at all. And further, he declares that C. L. Craig was not a surveyor, and that he heard David A. and Eugene Burr (sons of David H. Burr) joking and laughing at C. L. Craig because he could not set a stake correctly with the instruments, although they had tried to teach him to do so.

He further says that his wages were twenty-five dollars per month, and that he was out with this party all the time they were surveying Great Salt Lake county and Cache valley, and received pay for three months and a half, being the entire time they were out, including lost time, journeying, wet days and windy days, and one week at one time while hunting horses. Thomas W. Cooke.

Subscribed and sworn to before me this thirteenth day of June, A. D. one thousand eight hundred and fifty-seven.

In testimony whereof I hereunto set my hand and affix the seal of said Court, at my office in G. S. L. City, U. T., the day and year afore written.

J. W. Cummings.

I, J. W. Cummings, Clerk of the aforesaid Court, do hereby certify that the foregoing is a true and correct copy of the affidavit of Thomas W. Cooke, made before me the day and year above written.

In testimony whereof, I hereunto set my hand and affix the seal of the Court, at my office in Great Salt Lake City, U. T., this 30th day of June, A. D. 1857.

J. W. Cummings, Clerk.

G. S. L. City, U. T., June 29, 1857.

To the Hon. the Commissioner of the General Land Office, City of Washington, D. C.

Sir—I beg leave to call your attention to this statement of a conversation had in September last with Mr. Charles Mogo, who has a contract under General David H. Burr, in the surveying of the public lands in Utah.

I became acquainted with Mr. Mogo in the summer of 1855, he having crossed the plains that season in the capacity of a teamster in my employ, and obtained a sub-contract as surveyor in the spring of 1856, under David A. Burr or C. L. Craig, which contract ended with the summer months.

In the month of September Mr. Mogo informed me of having obtained a very lucrative contract from the Surveyor General, and was then fitting out for the execution of the same. He expected to make a very large sum of money (the amount not recollected) but I think some thirty thousand dollars. I inquired how it was he having come to this Territory as he had, should be able to obtain contracts out of which so much money could be made. He answered, "General Burr and myself are partners in the contract."

Very respectfully yours,

Wm. H. Hooper.

Territory of Utah, Great Salt Lake City, ss.—On this twenty-ninth day of June, A. D. one thousand eight hundred and fifty-seven, before me, J. W. Cummings, Clerk of the Third Judicial District Court of the United States, in and for the Territory of Utah, personally appeared William H. Hooper, whose signature, in his own proper hand writing, appears to the foregoing statement, to me well known to be a person of credibility, who being first duly sworn according to law, upon his oath says that the matters contained in the foregoing statement are true; that the conversation with said Charles Mogo did take place at the time and in the manner therein stated, and that he believes that the statements made by said Mogo in said conversation are true.

In testimony whereof, I hereunto set my hand and affix the seal of said Court, at my office in G. S. L. City, U. T., the day and year above written.

J. W. Cummings, Clerk.

I, J. W. Cummings, Clerk of the aforesaid Court, do hereby certify that the foregoing is a true and correct copy of the statement and affidavit of William H. Hooper, made before me the day and year above written.

In testimony whereof I hereunto set my hand and affix the seal of said Court at my office in G. S. L. City, U. T., this 29th day of June, A. D., 1857.

J. W. Cummings, Clerk.

TELEGRAPHIC.

News from Washington.

Movements of the Utah Military Expedition.

Washington, July 25, 1857.

The President and Cabinet have ceased to have any apprehensions of bloodshed in Kansas. Gen. Harney and staff will leave in a few days for Utah. The troops generally are in fine health and spirits, and amply supplied for an active campaign. Col. Thomas, Assistant Quartermaster General, is ready to return to head quarters.

Gov. Cummings says it is uncertain when he will leave for Utah. He may be detained yet some time.

Among other advices, the following was this morning received by the War Department:—

General Orders No. 11.

Head Quarters Army for Utah,
Fort Leavenworth, July 15, 1857.

I.—The General Commanding announces to the troops of his command the following assignments of staff officers to the army for Utah. All orders and instructions given in the name of the General Commanding by any of the officers designated in this order will be promptly obeyed:—

1. Captain Alfred Pleasonton, acting Assistant Adjutant General, and Chief of Staff.
2. Captain S. N. Hancock, Assistant Quartermaster Commissary's Department.
3. Captain Harry F. Clarke, Commissary of Subsistance.
4. Surgeon Madison, Medical Director.
5. Major Franklin E. Hunt, Pay Department.
6. Brevet Captain Jesse L. Reno, Ordnance Department.

II. The following assignments are also made, viz:

1. Hospital steward, William B. Banks. To report to Surgeon Mills.
2. Military storekeeper, S. W. Montgomery. To report to the senior Quartermaster serving with the troops. By order of General Harney.

A. Pleasonton, Captain Second Dragoons, Acting Assistant Adjutant General.

In a letter dated July 18, Capt. Pleasonton states that second Lieut. Lucius L. Rich, of the Fifth Regiment of Infantry, has been appointed Gen. Harney's aid-de-camp.

Instructions of the New Governor of Utah.

Washington, July 28, 1857.

The instructions to Gov. Cumming were completed to-day. They are brief and specific. He is to see that the laws of the United States are faithfully executed. No man in Utah is to be affected for his political or religious opinions, but held responsible for his conduct. Should the civil authorities be unable to enforce the laws, military force is then to be employed while Gov. Cumming's powers are ample for all practical purposes, much is confided to his directions.

Thomas H. Dunn, of Miss., has been tendered the appointment of Secretary of State for Utah, but there are some doubts whether he will accept.

Utah Affairs.

A Refutation of Judge Drummond's Statements—Vindication of Surveyor General Burr—Important Letter from Brigham Young to Mr. Buchanan.

Washington, July 29.

Judge Stiles, District Attorney Hockaday, and Marshal Dotson, Federal officers for Utah, join in a card emphatically contradicting the reports from that Territory, extensively published in the newspapers, which charged David H. Burr, late Surveyor General of Utah, with having committed frauds upon the Government, overcharging incidental expenses, and falsifying the position of the Mormons.

A report is in circulation that Brigham Young has written a letter to President Buchanan, expressing his gratification at the prospect of being relieved from the Governorship of Utah, and promising that the Federal officers to be sent thither will be kindly treated, provided they attend to their legitimate business.

St. Louis, July 29, 1857.

The *Republican* publishes the affidavit of Curtis E. Bolton, Deputy Clerk of the Supreme Court of Utah. It is addressed to Attorney General Black, and the seal of the Court attached to it. Mr. Bolton declares that the statements of Judge Drummond are false regarding the destruction of the records of the Court—that they are all safe in his custody—not one missing, and that no person has ever disturbed them.

[We very well know when the reports reached here in relation to the burning of the records that they were false; gotten up by our enemies at Utah in order to cover up their own black deeds and to raise prejudice and excitement against the Mormons, and endeavor to bring them into collision with the Government, if possible.

We are personally acquainted with Mr. Bolton. His relatives reside in New York, are wealthy and influential. Mr. Bolton is and has been our Deputy as Clerk of the Supreme Court of the United States for Utah some two years past—an efficient, upright, and honorable man.—Ed.]

Hanging—Heaven.

Three men were hung at St. Louis a few days ago, and each expressed his strong convictions on the gallows that he was going immediately to heaven, and that the crime he had committed had been the means of bringing him to his Saviour. The minister who filled them with this idea no doubt did it with the best intentions, but the propriety of such teachings may well be questioned. [Ex.

[There is a mistake somewhere. Jesus when on the earth said: No murderer can inherit eternal life. Perhaps "the minister who filled them with this idea" has created a new Jesus with new notions to suit the times! "Strong convictions on the gallows" are nice things for tract societies. "A pet sinner," as Billy Burton would call some denizen of Five Points, Rotten Row or Petticoat Lane, is a great treasure—when collections are wanted. Three converted murderers, with strong convictions about "going immediately to heaven," must be stout evidence that the money was well spent and more would be useful! If our Memphis cotemporary can, with these few hints, doubt "the best intentions" and "the propriety of such teachings," he must be very dull and a stranger to the poor little woodchuck story—the good old tone!—Ed.

Train for Utah.

The Salt Lake train under charge of Mr. Stewart left here for the plains on Wednesday last. The train consists of twenty-five horse and mule teams. It left Salt Lake City in April, arriving here some weeks since. The train was freighted here with merchandize. The animals were thoroughly recruited, and Stewart expects to reach Salt Lake City in fifty days. He has relays of animals on the route which he thinks will enable him to make the trip in unusually quick time.—[*Squatter Sovereign, Atchinson, July* 11.

A Large Tent.—Mr. J. H. Landell, of Newark, N. J., has received from the Government and is executing an order for 100 of the new army tents, recently noticed. They are designed to accommodate about 2500 men, and will be sent to Utah. Mr. Landell has one or two other orders for tents of this character. They are constructed from Colt's duckcloth, made at Paterson.

Wood's Meeting.

There will be a three days Wood's Meeting of the Church of Latter Day Saints held on the lands of Moses Ivins, Esq., near Hornerstown, Cream Ridge, Monmouth County, New Jersey, commencing on Friday, August 28, and continue over the following Sabbath.

The brethren composing the "Brass Band," under their leader, Elder Eardley, from Trenton, N. J., will be present on the occasion, and entertain the audience with some of their favorite sacred airs.

Presidents of Conferences, Presidents of Branches, Travelling Elders, and lay members of the Church, adjacent, that can make it convenient, as well as the public in general, are respectfully invited to attend. R. D. Treseder,

President of Hornerstown Branch, &c.

☞ The columns of The Mormon are open to the correspondence and articles of the Elders; but, while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

Sunday Meetings.

The Saints meet every Sunday for Public Worship in Philadelphia at Mitchell's Hall, 312 Fourth Street—or York Avenue, above Vine, at 10 1-2 A. M. 3 and 7 1-2 P. M.: in New York, at Brooks' Assembly Rooms, 361 Broome Street, at 3 and 7 P. M.

Notice to Subscribers

We frequently receive remittances for subscriptions to The Mormon, without the sender giving the name of the place he desires the paper to be sent to. Sometimes the name of the Post Office or town is mentioned, but not the county, and as there are several towns in some States by the same name, unless the county is designated we are at a loss to know where to direct the papers ordered. We wish all communications to us to name distinctly the Post Office or town, county, and State or Territory, as then there will be no mistake.

Mormon Books.

We have received, and have for sale, the following Books, and at the annexed prices:

Book of Mormon, roan	1 25
Doctrine and Covenants	1 00
Spencer's Letters, cloth bound—O. Spencer	0 62½
do do calf, do	1 00
Voice of Warning—P. P. Pratt	0 62½
do do calf, do	1 00
do do calf gilt, do	1 25
Government of God—J. Taylor	0 50
Pearl of Great Price—F. D. Richards	0 37½
Livre de Mormon—J. Taylor	1 75
Das Buch Mormon—J. Taylor	1 75
Zion's Panier—J. Taylor—per No.	0 12½
Etoile du Deseret—J. Taylor—per No.	0 12½
Route to Salt Lake, illustrated—Piercy & Linforth—per No.	0 40
Key to Theology	0 75
Harp of Zion	$1. $1.25 $2.25
Eliza Snow's Poems	$1, $1.50, $2, $2.75
Hymns—roan, 62½; calf, 88; gilt, $1; mor. $1.75	
Catechism for Children	18 to 30 cts.
A Series of Pamphlets, by Orson Pratt, one of the Twelve Apostles	8 cts.
Millennial Star	6 cts.
Journal of Discourses, &c., &c.	10 cts.

Send cash orders.

Notice.

The Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of The Mormon, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for The Mormon should be addressed—Editor of The Mormon, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. Appleby.

New York Wholesale Price Current.

Corrected to July 23, 1857.

Ashes—Pot	per 100 lb.	7 75 a —	—
Pearl		— a	7 75
Candles—Stuart and Bussing's best, assorted	per lb.	— a	—
Ordinary		— a	—
Candles—Sperm	per lb.	— a	42
Adamantine		22 a	23
Mould, tallow		13 a	15
Coffee—Java, white		16 a	00
Mocha		15½ a	—
Laguayra		00 a	13½
Maracaibo		12 a	13
St. Domingo (cash)	per 100 lb.	12 25 a	00 00
Drugs and Dyes—Alcohol, pr. gal		00 a —	72
Alum	per lb.	2½ a	—
Arrowroot		45 a	—
Arsenic, powdered		— a	2½
Asafœtida		5 a	25
Borax, refined		— a	18½
Brimstone, American, roll		3 a	3
do crude	per ton	40 — a	42 50
Camphor, crude	per lb.	00 a	22
do refined		00 a	32
Castor Oil, No. 1		1 10 a	0 00
Chlorate Potash		42½ a	45
Cochineal		1 10 a	0 00
Copper—sheathing	per lb.	23 a	27
Copperas	per 100 lb.	1 00 a	1 50
Cream Tartar	per lb.	26 a	27
Gum Arabic, picked		16 a	32
Gum Copal		8 a	8½
Gum Myrrh, Turkey		00 a	25
Iodine, resublimed		0 00 a	4 25
Ipecacuanha		1 12½ a	1 25
Madder		13 a	—
Magnesia		14 a	16
Do calcined		30 a	35
Nutgalls, blue Aleppo		25 a	26
Oil Anis		6 25 a	0 00
Oil Bergamot		2 75 a	3 15
Oil Cassia		0 00 a	7 25
Oil Lemon		— a	2 25
Oil Peppermint		— a	3 15
Opium, Turkey		— a	4 37½
Otto Rose	per oz.	3 50 a	6 50
Oxalic Acid	per lb.	— 28 a	—
Phosphorus		90 a	0 00
Quicksilver		46 a	00
Rhubarb, China		1 50 a	0 00
Saleratus		— a	7½
Sal Ammoniac, refined		11 a	00
Senna		11 a	13
Shellac		13 a	16
Sugar Lead, white		13 a	—
do brown		9½ a	10
Sulphate Quinine		1 80 a	0 00
Tartaric Acid		— a	39
Verdigris		65 a	70
Vitriol, blue		— a	11½
Dye Woods—Camwood	per ton.	115 — a	150 —
Fustic		25 — a	29 —
Logwood		— a	32 —
Flour—State, common	per bbl.	6 20 a	6 25
Michigan and Indiana		6 55 a	8 50
Genesee, extra		6 88 a	7 10
Rye Flour		4 25 a	6 00
Corn Meal		4 00 a	—
Fruit—Raisins	per box.	4 50 a	0 00
Raisins, layers		— — a	5 00
Currants	per lb.	— — a	— 13
Glass (American window)—			
6x8 to 8x10	per 50 feet.	3 50 a	2 75
8x11 to 11x16		3 00 a	4 00
11x17 to 12x18		3 25 a	4 50
20x26 to 24x30		4 25 a	6 50
11x40 to 34x46		5 — a	9 00
Grain—Wheat	per bush.	1 47 a	1 95
Corn, round yellow		90 a	0 97
Barley		1 45 a	1 75
Oats, Western		65 a	00
Beans		2 25 a	0 00
Gunpowder	per 25 lbs.	3 50 a	6 50
Indigo	per lb.	— 75 a	1 40
Iron—Pig, Eng., Scot	per ton.	30 — a	35 —
Bar, Eng. refined		57 — a	00 00
Sheet, Russia, 1st quality	per lb.	— 11 a	— 00
Sheet, Eng		3½ a	4
Lead—Galena	per 100 lbs.	7 25 a	—
Sheet and Pipe		6½ a	—
Leather	per lb.	20 a	31
Molasses	per gal.	50 a	70
Nails—Cut, 4d and 6d	per lb.	3½ a	4½
Wrought, 6d and 20d		6½ a	—
Oils—Olive	per bakt., 12 bottles	3 30 a	3 56
Olive, in casks	per gallon.	1 35 a	0 00
Linseed		— a	78
Whale		— a	85
Lard, winter		— a	1 15
Paints—Lead, red, Am	per lb.	— a	7½
Lead, white, Am., in oil		— a	9
Lead do do dry		8½ a	—
Ochre, yellow, French, dry		1 25 a	2 00
Ochre, in oil		4 a	6
Spanish Brown, dry	per cwt.	— 60 a	75
Litharge	per lb.	— 7½ a	8½
Vermilion, Chinese		— 90 a	1 00
Venetian Red	per cwt.	2 18½ a	2 50
Rice	per 100 lbs.	3 75 a	4 50
Saltpetre	per lb.	6½ a	11
Seeds—Clover	per lb.	— 11 a	— 12½
Flax, American, rough	per bush.	2 — a	2 10½
Linseed, Calcutta		1 92½ a	1 95
Soap—New York	per lb.	4½ a	7½
Castile		11 a	12½
Spices—Ginger, Race	per lb.	5½ a	—
Mace		60 a	00
Nutmegs		— a	72
Pepper		— a	11
Pimento		10 a	—
Cloves (cash)		10½ a	11
Sugar—New Orleans	per lb.	9 a	11
Havana, white		13 a	00
do brown		10 a	12½
Stuart's crushed		— a	14½
Sumac, Sicily	per ton.	78 — a	85 —
Teas—Gunpowder and Imperial	per lb.	35 a	75
Hyson		30 a	80
Young Hyson		32 a	70
Hyson Skin		20 a	35
Black		22 a	50
Tin—Banca	per lb.	— a	34
Straits		— a	34½
Plates	per box.	9 — a	10 37½
Tobacco		— a	11½
Turpentine	per 280 lbs.	3 62½ a	— —
Tar	per bbl.	3 — a	3 25
Spirits Turpentine	per gallon.	— 41 a	— 43

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh26

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the *laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui régie l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? On devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconqu demeure dans la doctrine de Jésus-Christ, possède le Pére et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systémes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

Book Postage.

ALL Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856

CHARLES ROGERS,

IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,

No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,

APOTHECARY AND CHEMIST,

Corner of Fifth and Market Streets,

ST. LOUIS, MO.

American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.

JOHN MADIGAN,

BOOT MAKER,

No. 7 Fourth Street, opposite the Court House,

ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!

D. NICHOLSON'S

Tea, Coffee, and Sugar Warehouse,

DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,

N. E. CORNER OF FOURTH AND MARKET STREETS,

St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,

Manufacturers' Agents and Dealers in

JUNIATA IRON,

BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,

18 *Levee and* 36 *Commercial Street,*

ST. LOUIS.

ALWAYS ON HAND,

Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,

Wholesale Dealers in

American and European Fancy and Domestic Dry Goods,

NOS. 170 AND 172 MAIN STREET,

Between Green Street and Washington Avenue, St. Louis, Mo.

JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,

Wholesale and Retail Dealers in

FANCY AND STAPLE DRY GOODS, CARPETS, OIL CLOTHS, MATTINGS, &c.,

120 Verandah Row, Fourth Street,

ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S

STEAM BAKERY MANUFACTORY

No. 186 South Fourth Street.

Sale Office and Depot, N. W. cor. Vine and Commerce Sts.

ST. LOUIS, MO.

Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.

Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,

Manufacturers and Dealers in

GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,

in packages, prepared for Shipping.

Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,

COUNCIL BLUFF CITY, IOWA.,

EMIGRANTS' STORE,

Corner Broadway and Pearl St., opposite Pacific Hotel.

Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.

mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.

STEPHEN HOYT & CO.,

Wholesale Dealers in

GROCERIES,

Importers of

WINES, FRUITS AND NUTS,

Call the attention of Emigrants to Salt Lake, California, and Oregon to

NO. 47 SECOND STREET,

Between Olive and Pine streets, St. Louis,

Where there always will be fou an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:

Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,

CARRIAGE MANUFACTURER,

Cor. 21st Street and Franklin Avenue,

ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!

KELLM & VONSTRO,

WAGON MANUFACTURERS,

NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS.

HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,

MIDWIFE,

Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.

MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.

ELLIS, CAVENDER & CO.,

WHOLESALE DEALERS IN BOOTS & SHOES,

43 *Main Street,*

North-east corner of Pine, St. Louis, Mo.

mh8-4m

T. McCAUGHIE & Co.,

MANUFACTURER OF

LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.

Lasts made to the feet, and warranted to fit.

N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at T. McCAUGHIE & Co.'s, 162 Morgan-st., d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,

DEALER IN

NEW AND SECONDHAND FURNITURE,

NO. 159 FOURTH STREET,

Between Green and Morgan Streets,

HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,

Wholesale Dealer and Importer of

GROCERIES, WINES AND LIQUORS,

Commission Merchant in all kinds of Produce.

NO. 34 SOUTH MAIN ST.,

Two doors below Walnut,

10-1y ST. LOUIS, MO.

T. L. RIVES'

DRUG STORE AND DENTAL DEPOT,

Southeast corner of Fourth and Market streets,

SAINT LOUIS, MO.

Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.

Physicians' orders solicited and promptly attended to.

SAINT LOUIS DENTAL DEPOT.

Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,

APOTHECARIES AND CHEMISTS,

Marble Building, corner 4th and Olive streets,

SAINT LOUIS, MO.

Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!

LOUIS ESPENSCHIED,

WAGON MANUFACTURER,

ON BROADWAY,

Between Labeaume and Webster streets, opposite Empire Mills,

NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,

94 MARKET STREET,

Between Third and Fourth Sts., South Side,

ST. LOUIS, MO.,

Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.

N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.

d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,

SAINT LOUIS, MO.

House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.

Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.

"In Time of *Peace* Prepare for *War.*"

At the GREAT GUN EMPORIUM of P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,

Will be found the largest and most complete stock of FIRE ARMS in the Western country.

Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.

Call and examine before purchasing.

Remember the No.—25 Main street, east side.

mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S

WAGON MANUFACTORY,

Corner Sixteenth and Market Streets,

Keep constantly on hand a large assortment o WAGONS of every description.

Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.

j12-1y

CHARLES HOLMES'

CRACKER BAKER FACTORY,

No. 105 Green St., St. Louis, Mo.

Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,

BROADWAY, between Jefferson and Munroe Sts.,

ST. LOUIS, MISSOURI.

THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK. d22

ELLISON & APPLETON,

DEALERS IN

NEW AND SECONDHAND FURNITURE,

CORNER FIFTH AND GREEN STS.

Mattresses and Comforts of our own make, wholesale and retail.

Mattresses cleaned and renovated.

Furniture and Stoves Bought, Sold, or Exchanged. d22

W. H. HUISH,

Broadway and Ashley Street, St. Louis, Mo.,

MANUFACTURER OF

STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.

Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.

WM. O. GIBSON & Co.,

WHOLESALE AND RETAIL DEALERS IN

FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.

No. 138 and 140 Market street, St. Louis, Mo.

Goods delivered free of charge to any part of the city. St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,

NO. 151 WASHINGTON AVENUE,

Between Seventh and Eighth Sts.,

St. Louis, Mo.,

ENGLISH BREAD BAKERY.

Warranted to keep sweet.

Families supplied at their residence. d22

TWO-MILE HOUSE.

THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.

MEALS AND REFRESHMENTS

can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.

Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.

QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.

MIDDLETON & RILEY,

St. Joseph, Mo.,

COMMISSION AND FORWARDING MERCHANTS,

With large Storage Warehouses and a complete stock of

Merchandise and Provisions,

Suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.

REFERENCES:

J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.

ROBERT LADD,

Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,

ON SECOND ST., NEAR MARKET SQUARE,

ST. JOSEPH, MO. fe17

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

Weston, Mo.

TUTT & BAKER,

WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,

Weston, Mo.,

Keep constantly on hand a large stock of

Provisions and Family Groceries.

They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.

fe17 TUTT & BAKER.

BELT & COLMAN,

WESTON, MISSOURI,

FORWARDING AND COMMISSION MERCHANTS,

AND

WHOLELALE AND RETAIL DEALERS IN

Dry Goods, Groceries, Boots, Shoes, and Clothing.

Also, Outfitting Goods of every Description.

REFERENCES:

Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,

DEALER IN

Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps, *And Ready-made Clothing.*

Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.

NORTH SIDE PUBLIC SQUARE,

Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,

COMMISSION AND FORWARDING MERCHANTS

And Wholesale and Retail Dealers in

Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,

And all kinds of Outfitting Goods,

Sign of the Elk, Council Bluff City, Iowa.

Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c. fe17

TO EMIGRANTS.

M. ROGERS,

SIGN OF THE STOVE

Broadway, Council Bluff City, Iowa,

Wholesale and Retail Dealers in all kinds of

Stoves, Hollow Ware, &c

ALSO,

TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,

LIGHT TRAVELLING STOVES,

And all requisite Camp Furniture for Emigrants

Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,

Wholesale and Retail Dealers in

DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,

Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,

(at the old Stand of McMahon & Williams,)

Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware.

Also,

LEATHER

and shoemakers' Findings, and the largest stock of BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of READY-MADE CLOTHING,

all of which is but a small part of the THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

PETER SCHUTTLER,

WAGON MANUFACTURER,

Nos. 78, 80 and 82 Franklin street,

South-west corner of Randolph street,

CHICAGO, Illinois.

All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO

SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S

GREAT WESTERN EMPORIUM,

FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at

No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, *for sale* at the Manufacturer's prices, for cash.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.

Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,

IMPORTERS AND JOBBERS OF

DRY GOODS,

29 Murray and 33 Warren streets, corner of Church,

NEW YORK.

A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.

Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.

REFERENCE—JOHN TAYLOR, Editor.

je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 25. NEW-YORK, SATURDAY, AUGUST 8, 1857. PRICE FIVE CENTS.

Poetry.

Never Say Fail.

BY 'CHARLES SWAIN.

Keep pushing—'tis wiser
Than sitting aside,
And dreaming and sighing,
And wailing the tide;
In life's earnest battle,
They only prevail,
Who daily march onward,
And never say fail.

With an eye ever open,
A tongue that's not dumb,
And a heart that will never
To sorrow succumb,
You'll battle and conquer,
Though thousands assail;
How strong and how mighty
Who never say fail.

Ahead, then, keep pushing,
And elbow your way,
Unheeding the envious,
All asses that bray;
All obstacles vanish,
All enemies quail
In the might of their wisdom
Who never say fail.

In life's rosy morning,
In manhood's fair pride,
Let this be your motto
Your footsteps to guide;
In storm and in sunshine,
Whatever assail,
We'll onward and conquer,
And never say fail!

Correspondence from Utah.

GREAT SALT LAKE CITY,
June 20th, 1857.

MY OLD FRIEND STENHOUSE, I have been informed by a friend that you have arrived in New York and taken up your abode in that city. As I am anxious to renew our former acquaintance I proceed to introduce myself by a few lines. No doubt but you will be very much surprised to hear from me from this place, but strange events are daily taking place in this little world of ours.

Three years ago I took a notion to try my fortune in the Western country, and, consequently, left Cincinnati in May 1854 for some place in the West. On my journey through Iowa, I came upon a small company of Mormons traveling en route for Utah; after journeying with them a few days I concluded to go on with them and try my luck in their new country. It would not be interesting at this late date to give you an account of my trip over plains, deserts and mountains; suffice it to say, that 60 days brought me here in good health and spirits. I have not been so successful as I expected, indeed, I believe that had I remained on the Frontiers my financial condition would have been very different from what it is. This is the hardest kind of a country to get along in—which you can very readily perceive when I tell you that the only business carried on to any extent is farming. And farming is nearly the worst kind of slavery. No rains fall in the valleys from April to the falling of the snow, consequently water has to be conveyed in canals from the mountains as the snow melts, in in June and July, to irrigate the fields. You can form no idea of the immense labor spent in keeping those canals in repair and making new ditches on the farms every year. A farm that would employ one man in the Eastern States, would take eight men to attend to one of the same dimensions here, and the price of grain is not much higher than in the East. Nothing under the heavens induces the people to toil—toil—toil under such adverse circumstances, but the love they have for their religion. I verily believe that a very great many persons could not be employed to perform the same amount and kind of labor for gold, in any other country. The saying of Brigham Young that "this is the best country on the globe to make good Mormons" is true, for there is not the first thing to induce them to stay here but love of their peculiar principles.

To one who has been brought up in the noise and bustle of large cities, and whose ears are familiar with the London, New York and Cincinnati cries, to take up his residence on the "tops of the mountains," as this country is called, cannot but think that he has strayed away from the world he used to inhabit, and taken refuge in a world of perpetual Sunday. I have heard more noise, and seen more immorality, in any one hour in Water-street, Cincinnati, (and not a very great deal either) than I have heard or seen in this city during my three years sojourn. This statement I would suppose could scarcely be credited, it looks so tall; but it is just as true as two and two make four.

June 30th. The mail which left Independence, Mo., on the evening of June 1st, arrived here at noon, June 23d, to the great delight of the citizens. They have been so much humbugged with the late contractor, McGraw, that they fully appreciate the efforts of the present contractor, Hyram Kimball, in giving them a mail in double quick time. During McGraw's contract, we could only get six mails in twelve months, and took forty days to perform each trip.

This mail has brought up a large batch of *news*. It appears that there is a tremendous excitement got up in the East against the Mormons, and that the editors are barking like so many little curs, at something—but what, they know not. The Mormons seem to take the matter very much as the Newfoundland dog who all the time was annoyed while passing a certain place by a few little curs following it up barking, and making a great demonstration of a deadly attack. One morning they got at their old game as usual, and, "Wallace" concluded to teach them better manners; he very quickly turned round, put his foot upon the neck of one of the curs, and lifting his hind leg * * * * * and coolly trudged along, while the little yelpers sneaked away to their hiding places.

Judge Drummond seems to figure pretty extensively as a bellows blower. This is the same Judge whom Judge Kinney turned out of his hotel on learning that the lady who accompanied him and whom he had introduced into society as his wife, was a well known lady at Washington, and while there, though not a broker by profession, gave considerable accommodation, until she nearly became bankrupt, and then entered into partnership with the horse trading Judge, expecting to recruit her capital in a traveling expedition to Utah. Whether she gained much in the speculation is not known, but it is known from the quantity and *quality* of drugs swallowed by her "*dear husband*" that his health was declining in consequence of the partnership. This lady was one of the Utah correspondents who had so much fault to find with the Mormon morals. After the Hon. J. F. Kinney had acted so much the part of the gentleman, and would not associate on the bench, or anywhere else, with the high moral toned Judge—the enthusiastic democratic politician, (who bragged that he would live to preside over the United States)—the honorable horse trader—the highly intelectual gamblêr—and very gentlemanly libertine, he took his leave of— oh no, not his gifted, amiable, virtuous and christian lady, certainly not—the Mormons he left, because they could not appreciate the the principles which governed his life and acts. He left, threatening vengeance on the Mormons. Why? What did the Mormons do or say to him? The sister of his real wife, living here, exposed him, and she was a Mormon.

The next we hear of this modern patriot is, that he had decided in Carson Co., Utah Territory, that polygamy is illegal, but as he did not sit on the bench there, and gave no such decision, the question as to the legality or illegality, morality or immorality of Polygamy was not tested.

Shortly after he arrived in California he wrote to Gen. Burr and others here, that he had commenced the war on the Mormons, and would use them up. It is scarcely necessary to say that W. W. Drummond's statements are utterly false—that he is a low, sneaking contemptible liar, as I believe that ere this he has been exposed by his own relations. Such a man cannot go long unpunished.

Gen. D. H. Burr has also been giving strong evidence against the people of Utah. He has an object to be gained. He expects that it will assist his financial condition very materially. He has a great deal at stake and must play his cards well. He has reported to the land office as having surveyed thousands and thousands of acres which have never been seen by any one of his surveyors. It is however known here how many men he has had employed, the time they have been employed, and the number of acres he has actually surveyed, he knows this and afraid that the authorities here would report him, after reading his report, to the Department, has charged the Mormons with destroying all evidence of survey by pulling up stakes, &c. &c. &c. I understand that the Department has suspended his accounts because of their glaring inconsistency. This is well, if it will lead to a thorough investigation of his official acts, as the proof is on hand by which the Government can save at present at least $40,000.

I have read a long letter in the "*New York Daily Times*," of May 20th, 1857, signed "Vigo." Now this "Vigo" is Dick Thompson, formerly managing clerk to Gilbert and Gerrish, merchants here, while the members of that firm were doing business in the east. In 1856 they concluded that their business here was not up to the mark and that something was out of joint, consequently Mr. Gerrish made for this place so late in the season that he was saved from death among the snow on the mountains by almost a miracle. He would not stay during the winter at Fort Bridger knowing that every day's absence from his business was a loss to the firm. Subsequently Dick was discharged as unworthy their confidence. This is "Vigo" another Utah correspondent, and his statements are quite in keeping with his general charactter. He left here for the east about the 24th of April. Mogo is still alive and kicking, he is one of Gen. D. H. Burr's partners.

You have now before you a short history of a few of the contributors to the press upon the affairs of Utah. The eastern editors never have been duped to the same extent as at present, they have been completely "taken in and done for." I cannot help sympathizing with the people here, when they are so grossly abused—let them have fair play and an open field.

I believe that I shall remain here this fall and winter, and therefore expect to hear from you.

I remain, as ever, yours truly,
MONTAGUE STANLEY.

Another Shot from the Mormons

THE leading men in Mormondom do not intend, it would seem, that their assailants shall go unanswered; and, accordingly, they have sent forward to the Government at Washington duly authenticated documents, which, if true, must make some parties feel very awkward. We do not feel at liberty to withhold the following, which has the official seal of the United States Court at Salt Lake City to mark its authenticity, and which has been communicated to us for publication:

GREAT SALT LAKE CITY, U. T.

To Hon. Jeremiah S. Black, Attorney-General of the United States, Washington, D. C.:

SIR: My attention having been drawn to the letter of Justice W. W. Drummond, under date of March 30, 1857, addressed to yourself, tendering his resignation as Associate Justice for Utah, wherein my office is called in question, I feel it incumbent upon me to make to you the following report. Justice W. W. Drummond, in his "fourth" paragraph says: "The records, papers, &c., of the Supreme Court have been destroyed by order of Gov. B. Young, and the Federal officers grossly insulted for presuming to raise a single question about the treasonable act."

I do solemnly declare this assertion is without the slightest foundation in truth. The records, papers, &c., of the Supreme Court in this Territory, together with all decisions and documents of every kind, belonging thereto, from Monday, Sept. 22, 1851, at which time said Court was first organized, up to this present moment, *are all safe and complete in my custody*, and not one of them missing, *nor have they ever been disturbed by any person.*

Again. In the decision of the Supreme Court, in the case of Moroni Greeno, the which decision was written by Judge Drummond himself, I find the following words: "That as the case for which Greene was convicted seems to have been an aggravated one, this Court does remit the costs of the prosecution, both in this Court and in the Court below." Greene was provoked to draw a pistol in self-defence, but did not point it at any one. He was a lad of 18 years old. Much feeling was excited in his favor, and he was finally pardoned by the Governor upon a petition signed by the Judges and members of the bar of the United States Court, the Hon. Secretary of State, and many of the most respectable citizens of Great Salt Lake City.

Again. In relation to the "incarceration of five or six young men, from Missouri and Iowa, who are now (March 30, 1857,) in the Penitentiary of Utah, without those men having violated any criminal law in America," &c. This is an utterly false statement. But I presume he alludes to the incarceration, on the 22d of January, 1856, of three men, and on the 29th of January, 1856, of one more. If so, these are the circumstances: There were quite a number of persons came here as teamsters in Gilbert & Gerrish's train of goods, arriving here in 1855, after Winter had set in. They arrived here very destitute, and at that season of the year there is nothing that a laboring man can get to do. Some of these men entered the store of S. M. Blair & Co., at various times in the night, and stole provisions and groceries. Some six or eight of them were indicted for burglary and larceny; three pleaded guilty, and a fourth was proven guilty. The four were sentenced to the penitentiary for the shortest time the statute allowed for the crime. And just as soon as the Spring of 1856 opened and a company was preparing to start for California, upon a petition setting forth mitigating circumstances, the Governor pardoned them, and they went on their way to California. It was a matter well understood here at the time, that these men were incarcerated more particularly to keep them from committing further crime during the Winter.

Since that time there have been but four persons sent to the penitentiary for forgery and petty larceny for terms of 30 and 60 days, to wit: one on the 19th of November, 1846; two on the 24th of November, 1856; and one on the 26th of January, 1856. So that on the 30th of March, 1857, and for several days previous there was not a white prisoner in the Utah penitentiary, nor is there at this date.

I could, were it my province in this affidavit, go on and refute all that Judge W. W. Drummond has stated in his letter of resignation by records, dates, and facts; but believing that the foregoing is sufficient to show you what reliance there is to be placed upon W. W. Drummond's word, I shall leave the subject.

In witness of the truth of the foregoing, I have hereunto subscribed my name, and affixed the seal of the [L. S.] United States Supreme Court for Utah Territory, Great Salt Lake City, this twenty-fifth day of June, A. D. 1857.

CURTIS E. BOLTON,
Deputy Clerk of the United States Supreme Court, in the absence of W. I. APPLEBY, Clerk.

[*St. Louis Republican, July 26.*

The Mormons and Their Faith.

Among other curious things recently from the Territory, we cut the following from the *Herald:*

GREAT SALT LAKE CITY, U. T.,
July 1, 1857.

It has been said, "tread upon a worm and he will turn;" so, as there seems to be such an ardent desire among many to blot out the Mormons, or, as they should be called, the Saints, for believing and practicing the family religion of Lamech, Abraham, Moses, Gideon, David, Solomon, and many others of old times, and of relying upon the words of Jesus Christ, as truth, when he said, "There is no man that has left house, or land, or wife, for my namesake and the gospel's, who shall not receive manifold more in this present time," &c., I propose, as an offset against the term "polygamy," that all those who wish to fight against the law of God, in the Old and New Testament, or the rules of pagans and heathens, be called, as appropriately, gogamites or polygogamites. The French use "agog" for hot desire; the Welsh "gog" for ardent desire; and John, the revelator, who understood matters fore and aft, spoke of "Gog" and "Magog" as the last enemies of the Almighty; so it may be well, as "coming events cast their shadows before," to (Shakspeare like) call things by their true names. The gogamites, or polygogamites, show by their faith and works whose kingdom they belong to, according to scripture. Fair play is the jewel. When God and the government are in union, virtue exalts the nation; and so, when Satan and the people wrangle for blood, sin brings destruction. Let the one without sin shoot the first gun; and let the wrath of God consume the people or nation that treads upon the rights of the innocent; and let not only the honest patriots of the United States, but the noble minded of the world, say—Amen!

Wise men foresee good and evil, and prepare themselves accordingly. As a faithful editor, if "Gog" is now preparing to show off a little as a specimen of the great day, you are the man to tell it in the Empire State, and publish it in the streets of Washington, lest a gaping world point the finger of scorn, and say, "The asylum of the oppressed" was cemented together with soft soap, and slipt down—how are the mighty fallen! GABRIEL.

What are We Coming to.

IF it can be claimed in behalf of our country, that we are gifted with a more progressive and enterprising spirit than the people of any other land, it can also be said, at the present period, that we are more reckless as to the condition of society, and more regardless of human life than any other civilized nation. It needs no long argument to prove this. Its evidences are all around us, and we regret to add, they are increasing with every hour.

Murders have become so common that the journal that endeavors to lay them before the public assumes the appearance of a Police Gazette, and from their multiplicity, homicides, robbery, forgery, incest and rape have become of such trivial importance, that they are deemed scarcely worthy of notice. Men appear to have been seized with a desire to murder their kind, as with a mania; and like the Thugs they seem to be actuated by no motive save the destruction of human life. The slightest provocation from a stranger leads to the use of the most deadly weapons, and the least disagreement in family affairs to estrangements, jealousies and divorce. The laws of society appear to be disregarded. Husbands and wives form new associations, and scarcely hesitate a moment as to the means by which they can rid themselves of old ones. The gratification of selfish desires appears to be the ruling propensity of the age, and whatever stands in the way of this must be destroyed.

All fear or respect of the law seems to be trodden from existence; and, with the knowledge of almost certain death before their eyes, men scarcely pause to consider before the work is done, and in this manner the calender of crime swells from page to page and volume to volume. Where the citizens of neighborhoods have risen in their own might and undertaken a reformation, the effort has proven a fruitless one, changing, perhaps, the character of the crime, but not affecting its magnitude.

From some cause, known or unknown, the whole country appears to be adrift upon a sea of moral depravity, and neither the law, justice, humanity or mercy appear to exercise any control. To what must we attribute such a condition of society? Are religion, self-respect and common sense so powerless or obsolete that their influence is no longer felt.

It speaks but little better for society if we argue, in case of murder, that the victim deserves the punishment from the hand that strikes him down, and base it upon the ground that a personal wrong should be followed by a personal retribution, for it is the promulgation of that very doctrine that brings about such a disastrous state of society, makes the law a dead letter, robs the weak of protection, makes might right, and destroys every sense of that security for the possession of which men gather themselves together and agree to abide by the rules and regulations adopted for the welfare of the whole.

We repeat it, the condition of society in this country is, at the present period appalling in the extreme to any considerate man. Crimes of the most horrible character are of weekly occurrence, while those which the community have baptized with fashionable names are so plentiful that they scarcely attract a passing notice, though it is an established fact that these latter form the stepping stone to the former, or constitute the causes from which they, in nine cases out of ten, originate. The civilized countries of Europe or Asia present no parallel to our own in this respect. And yet, our growth in this respect is a matter of merely a few past years. Ten years ago a case of poisoning was rarely perpetrated, and such an act was considered sufficiently horrible to attract the attention of the entire Union. Now instances of the kind occur in respectable families, and are scarcely thought worthy of notice beyond the locality in which they transpire. Massachusetts and Connecticut, the land of steady habits, appear in the catalogue of crime to vie with the past history of Arkansas, and the cruelties of savage border life are identical with those of the most thorough civilization.

These are facts too evident for denial and too plain to justify any attempt to evade a knowledge of their existence. It is rather a remedy we should seek, and such a one as, based upon the causes of the evil, should eradicate them, and thus prove effectual in the future. Whether it arises from false education; a hitherto unexampled increase in the growth of an entire lack of control over our passions; a disregard of religion and morality, because the multiplicity of doctrines taught or the dissentions existing among those who teach; or a disrespect for the law, engendered by the struggle for office and the fraud practiced among those who engage in it—whether any or all of these, a radical change is needed, beginning among the people, and carried by them to a successful termination.—[*Cincinnati Daily Times*, July 24.

An Overheard Conversation between Billy Williams and Burton.

BILLY WILLIAMS was a comedian, and one of the best natured men alive. The conversation is thus related:

Billy was sitting in his usual seat and was endeavoring to make himself agreeable to those around him. Burton, who delighted in quizzing Billy, made some enquiries of him relative to a horse belonging to Mr. Hamblin, which seemed to arouse Billy, and he thus commenced his reply:

"Now, Burton, I'll tell you all about that 'orse; you see, when I first arrived I said to 'Amblin, 'Tom, I wants an 'orse; I 'ave always been used to 'ave an 'orse, and I would like to 'ave one.' 'Billy,' says he, 'you know Maxeppa, he has earned me a great deal of money, and I will not permit him to be misused; but if you want to ride him you may, and my stage manager, Tom Flynn, will go with you to the stable.'

"So down I goes to the stable with Tom Flynn, and told the man to put the saddle on him."

"On Tom Flynn?" says Burton.

"No, no, on the 'orse. So, after talking with Tom Flynn awhile, I mounted him."

"What! mounted Tom Flynn?"

"No, the 'orse; and then I shook hands with him and rode off."

"Shook hands with the horse, Billy?"

"No, 'ang it, with Tom; and then I rode off up the Bowery, and who should I meet in front of the Bowery Theatre but Tom 'Amblin, so I got off and told the boy to hold him by the head."

"Hold Hamblin by the head?"

"No, the 'orse, and then we went and took a drink together."

"What! you and the horse?"

"No, me and 'Amblin; then I mounted him again and went out of town."

"Mounted Hamblin again?"

"No, the 'orse; when I got to Barnum's, who should be there but Tom Flynn—he'd taken another 'orse and rode out ahead of me, so I told the 'ostler to tie him up."

"Tie Tom Flynn up?"

"No, 'ang it the 'orse; and we had a drink there."

"What! you and the horse?"

"No, me and Tom Flynn. Now, look here, Burton, every time I say 'orse you say 'Amblin; and every time I say 'Amblin you say 'orse. Now I'll be 'anged if I tell you anything more about it." Billy felt his dignity insulted, and no coaxing on the part of Burton could induce him to finish the recital.

[There is something to be learned from the two *Billys*, and we recommend it to those who require the lesson. Face the music.—EDITOR MORMON.]

Love Your Parents.

CHILDREN should never delay obeying their parents, because they are busily doing something which they desire to finish. How very naughty to say, "Wait, mother; I will come directly;" or, "I will do it pretty soon."

This is self-will, which is entirely contrary to the teachings of the Bible. You must honor your father and mother, if you would live long and be happy.

Many children have been cut down and laid in an untimely grave, merely from a single act of disobedience. We very often see accounts of boys being drowned, particularly on the Sabbath, from going skating or fishing, contrary to the commands of their parents.

Little girls are often burned to death, or injured in some other way, from the cause.

Is it not a beautiful sight to behold a well-trained family of children, all willing and anxious to render that obedience which God's holy book requires, and which nature itself teaches us is right?

If children are taught obedience to parents, they will find it much more easy to submit to the teachings of God's Holy Spirit.

You may think lightly of grieving your kind parents while you have them with you; but in all human probability, though the young, too, may die, you may be left an orphan.

Then, when all is dark before you, a father's earnest voice, a mother's tearful eye seem ever present. Oh, disobedient child! whoever you may be, reflect upon the possibility of your parents being taken away from you! How could you bear the terrible accusation of conscience! "Remorse, remorse," would be unavailing. Those fond beings, who loved you more tenderly than anything else on earth, are gone; and, so far as we know, cannot hear the repentant tones, or see the falling tear, of their heart-broken child.

Love your parents, dear children. Rest assured you will never look back with regret upon one single sacrifice made for mother's or father's sake.—[*S. S. Visitor.*

INNOCENCE is a flower which withers when touched, but blooms not again though watered with tears.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4	3 months	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, EDITOR.
W. I. APPLEBY, ASSISTANT EDITOR.

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, AUGUST 8, 1857.

Mormonism and Its Opposers.

We publish elsewhere a letter from Elder Rideout, who has been traveling and preaching in Virginia, and received, as it appears by his letter, a "coat of tar and feathers" from some of the "*most respectable*" citizens of Smyth county.

Here is the account of the affair as given by the Abingdon (Va.) *Democrat*:

"A MORMON IN TROUBLE.—The Abingdon (Va.) *Democrat* learns that a disciple of Joe Smith got himself into a scrape recently in the neighboring county of Smyth. It appears that he had been preaching his odious doctrines for some time in a certain neighborhood, until the people got tired of hearing them, and they requested him to desist. This he refused to do, and he was told he must, or take the consequences. His perseverance at last wore out the patience of the community; a number of the most respectable citizens collected, and treated him to a coat of tar and feathers. This hint was sufficient, and the last seen of him he was striking the most direct course for Tazewell."

If a "*number of respectable Citizens*" would waylay one defenceless man, and tar and feather him, for no other cause than because he preached gospel truths, and which they with all their learning and wise men could not refute by argument, scripture, or reason, what must we think of those who are not called "*respectable*?" If the *Democrat* calls such men (?) the most respectable citizens, Good Lord deliver us from his ideas of "*respectability*," and the country or counties where such "*respectable citizens*" reside. How rampant is the spirit of mobbing, persecuting, and murdering the Saints and servants of God in this generation. Truth always did dissect error, made Satan mad, and all his emmisaries, from the days of a martyred Able to Jesus, and from his day to the present. The truth proclaimed by Jesus and his followers, which the Priests and learned men of that generation could not refute, brought down the ire of the corrupt, wicked, and self-righteous Saducee, Pharasee, &c., upon his innocent head, and never rested until they had shed his blood, and the blood of his followers. Just so it is, and has been in this last dispensation. Ever since the day that Joseph Smith the martyred Prophet of God, when only sixteen years of age, proclaimed to the world that an Angel from Heaven had spoken to him—revealed the everlasting Gospel—again in its fulness, and restored the Holy Priesthood, has driving, burning, traducing, mobbing, tarring, feathering, murder, &c., of the Saints been all the arguments this generation, with all their boasted light, intelligence, wisdom, and profound erudition, could bring forth to oppose Mormonism or militate against the truth revealed, and preached by the Mormons. The doctrines proclaimed by them are invulnerable, and they are at the defiance of the world to refute them, by scripture, reason, common sense, or philosophy.

They have thrown down the gaunlet, and do again, to all the world, to meet Mormonism upon its merits, and refute it, if they can. The poor mean, contemptible maligners who oppose it very well know they cannot, nor dare not, meet Mormonism on its principles, only by falsehoods, mobbing, and murder. These are all the arguments they can bring forth. Do the Mormons care? No. They very well know the truth they preach and practice makes Satan mad and brings persecution—always has, and always will, while wickedness reigns. The doctrines preached by the Mormons are called "*odious*." What is it that makes them so odious? Is Bible doctrines and Bible truths become so *odious* to this enlightened generation? Are the doctrines preached, believed in and practiced by all holy men of God from Adam down to Jesus, and since, so long as the Church of Christ or the Priesthood of God was on the earth become so odious to this church-going, mobbing generation? No doubt but if Heaven was opened, and they could only be privileged to look therein, and see Abraham and all the Holy Prophets and Saints of God there, they would say it was a corrupt place, composed of Polygamists and harlots. We have no doubt if the Devil himself was asked to-day why he was cast out of Heaven, (see Rev., chap. 12, 7 to 9 v.,) his answer would be, because they were corrupt there, they admitted Polygamists to enter there, and he, being holy, and a particular friend to long faces, long prayers, tract and missionary societies, and the author and stern upholder of Monogamy and christian institutions for those of easy virtue, could not think of keeping company with such beings, or abiding in such a place.

Say the clergy and editors, "*Expose the iniquities of this system of abomination—let the people know and understand it.*" In reply we would say that is the very thing the Mormons wish, and are endeavoring to do all the while, to "*let the people know and understand*" what they believe and the glorious truths they have received, and of which they are in possession; and they very well know, when the honest in heart hear it, they will believe them and soon embrace them; neither will they care for the whining of priests or the yelping of editors, in relation to "exposing Mormonism." Hundreds who have apostatized from the Mormon Church since its first organization to the present, and others also, have tried to expose it, with all the help of hireling clergy and a prostituted press combined; wrote book after book, and published falsehood after falsehood; and what have they all amounted to in relation to retarding the spread of the work or the onward rolling of the Kingdom of God, with all the mobbing, driving, lying, and murdering besides? Answer. Nothing. No person, let him be who he may, that has undertaken to persecute the Mormons, and write books concerning them, traducing them, &c., but what it has proven a curse to him, in a pecuniary point of view, and the author has soon fallen and become a disgrace and reproach before all honest men. We have seen it, we know it, and we say in the name of Israel's God, it shall be so to every one who does it, except he repent.

If a servant of God belonging to the Mormon Church comes among the Gentiles, goes into their cities and towns, although he may be filled with the spirit and wisdom of the Almighty, and commissioned to bear as glad tidings as ever the archangel Michael was commissioned to bear from the realms of glory to a lost and ruined world, can he get a place to preach or lay his head scarcely? No! What treatment will he receive? Mobbing, tarring, feathering, murder, &c., will be his lot. But let a poor miserable traducer and seceder come into their midst, as full of filth and corruption as a cesspool, and go to lecturing and publishing lies concerning the Mormons, and such an one will be received by priests, editors, and people. O, yes, what a "*nice man*," "*good scholar*," "*writes a fine book*," "*read it*," "*go and hear his lectures*." Clergy embrace him, editors applaud him, publish his stuff and advertisements gratis—hail fellows well met. Does not all this go to prove that Satan is good to his own, that birds of a feather will flock together, and that the world loves its own and speaks well of them. But can you mix water and oil? Verily, no.

We are heartily tired at being compelled every week to have to answer or notice some ridiculous article against Gov. Young and the Mormons. Indeed, to answer all would require a standing army of writers, and keep in operation all the printing presses in New York. We know that Mormonism is a "thorn in the side" of this apostate generation, and something new to cope with. The devil has not had anything like it to contend with since the days of Jesus, and this generation never had. Hate it, despise it, kick it, or drive it, spurn it, or love it, still Mormonism is just the same—upward, onward, and eternal. In the short space of twenty-seven years it has gone almost to every country and clime, with all the combined powers of hell and earth arrayed against it, because God is its author, upholder, and protector, and this generation will yet have to acknowledge it, and that by the potent arm of Almighty power. It is known by millions of holy beings in the eternal worlds, and by hundreds of thousands on the earth, that Mormonism (so called) is true; we know it, and dare testify of it, and have known it for almost seventeen long years, and all the slander, mobbing, or murdering, of our enemies, cannot dispossess us of this fact. Our Elders are nearly all over the world, and Mormonism is still forward.

We also know Gov. Brigham Young; have known him for some fourteen years; and we do know him to be a good, upright, honest man—no better man can be found on this earth. He is a father, friend and protector to all that will do right. Indeed we never had an earthly father that treated us any more kindly than he has. We love him, honor and respect him; and will at all times take his part, and advocate his goodness, defend and maintain his rights, and feel to have that love for him, if necessary, that Jesus says, "no greater love can a man have for his friend than to lay down his life." He will treat every person with respect who deserves it; a true friend to the oppressed; a protector of the weak; and the fearless advocate of truth; the uncompromising enemy of hypocrisy and vice, be it displayed in the palaces of the high, or in the hovels of the low. He is not afraid of men nor devils, come life or come death, when the rights and privileges belonging unto him and his brethren are being infringed upon and taken away. And the people over whom he presides will uphold and support him, because they love him; and that love is deep rooted and abiding, by long experience of his integrity, virtue, wisdom, and fatherly kindness; and the same can be said of his counsellors, Presidents H. C. Kimball and Daniel H. Wells. They love justice, mercy, truth and liberty, and devoted lovers (as is every true Mormon) of the Constitution of the United States, believing it to be a Revelation from God to man.

The Mormons ask the rights that sacred instrument guarantees unto them, and nothing more.

We know there never was a people lived upon the earth who have been more maligned, abused, and persecuted than the Mormons are—deprived of their constitutional rights, and almost every other right.

We know our rights and privileges, and we feel like maintaining them; and with all our heart wish to extend the same privileges to others. Let them believe in what they please, worship whom or what they please, so as not to infringe upon the rights of others, freely and without persecution. We wish to treat everyone with respect, and to extend the Olive Branch of Peace, and pour in the oil of love and friendship wherever it is due; but whenever we, or the cause we advocate, which we know is a righteous one, are attacked, we expect to reply.

As it regards the Latter-Day work, or the rolling forth of the Kingdom of God, the fulness of the Everlasting Gospel called Mormonism by the world, restored to earth by the administration of an Holy Angel, in fulfilment of Prophecy, (see Rev., chap. XIV., 6 & 7th v.,) being overcome, or its progress stopped, or impeded, although the powers of darkness, and of this world combined, may be arrayed against it, to drive, mob, murder, and shed the blood of innocents, still, the work is bound to go ahead, until "This Gospel of the Kingdom shall be preached in all the world for a *witness* unto all nations;" and then, (as Jesus said,) "shall the Lord come."

Mr. Kimball and the Mail Contract.

We are informed by telegraph from Washington that the Postmaster General has canceled the contract with Mr. Hiram Kimball for carrying the mail.

If he can find a man that will perform his contract with the Government in carrying the mail any better than Mr. Kimball has done, we should be pleased to see him. Since Messrs. Ferimorz Little & Co. discontinued carrying the mail, until Mr. Kimball received the contract, no regularity was observed; nor could any definite dependence be placed in the arrival of the mails between Independence, Mo., and G. S. L. City.

Under the contract of Mr. McGraw (the previous contractor to Mr. Kimball) there were no mails sometimes between those two points from November until June of the following year. But not one regular trip has failed since Mr. Kimball commenced, always making the trip within the time limited.

The mail of July last, that left Salt Lake City July 2, arrived at Independence on the nineteenth, making the entire distance in 17 days. Can the Department produce another man who will perform his contract more faithfully? It cannot. Why then want to displace Mr. Kimball and revoke his contract, after he has been at thousands of dollars expense in erecting mail stations along the route, and stocking the same with a relay of animals? Is it because Mr. Kimball has not done his duty? No. What then? A vindictive, jealous, envious spirit rankling in the bosoms of demagogues, and politicians seeking for office and "*Government pap*."

But Mr. Kimball is charged with being "under *Mormon influence*," and heretofore "opening the mails." The Mormons wish Mr. Kimball to fulfil his contract, and deliver the mail accordingly, and to this end use their "influence." This is all the "Mormon *influence*" exerted, or Mr. Kimball is under, and nothing more.

We would like to know how a mail contractor can open the mails; he is not in possession of any keys; all he has to do is to deliver the mail to the Post-offices at their proper destinations—there the mail is assorted, locked up by the Postmaster, and delivered to the carrier or contractor again, and by guards conducted again to its proper destination.

We are personally acquainted with Mr. Kimball, and we know him to be a high-minded honorable gentleman, one that would sooner be numbered with the silent dead, than condescend to stoop to the low mean dirty tricks, of which no doubt his maligners are guilty.

But he is a MORMON, and that name is enough for this generation. Like as it was in the days of the Saviour, when the innocent were brought to face their accusers, and could find no manner of crime of which they were guilty. The cry of "*They or He is a christian*" was sufficient to take away his rights, and condemn him to death. Just so it is at present in relation to the Mormons. Mr. Kimball no more ever opened the mail than we did, and his accusers know they are telling unblushing falsehoods when they assert it. Mr. Kimball has fulfilled the contract on his part in every particular; let the Government do the same. Fair play, and no partiality, Mr. Postmaster General.

Departure.

ELDER WILLIAM JENKINS left on Thursday of last week for Liverpool, on board of the *Jacob Westervelt*.

Another Act in the Burdell Tragedy.

Our city is once more in intense excitement. It is seldom otherwise; but some things tell so much better than others, and hold out so well that even in an ever-excited city, there are times more interesting than others. We are again, then, in an interesting time. Mrs. Cunningham, or Mrs. Burdell, whichever folks choose to call her, is once more before the public, and has, by months of manœuvering, placed on the stage of life a new and interesting act—an appendix to the Burdell tragedy of last winter.

Her right to Dr. Burdell's estate has been contested by his blood relations, ever since she made out her claims to be his legitimate wife. The case was within a little of being settled, and the expected decision, generally believed to be in her favor—from lack of evidence to prove the contrary, though the moral conviction of the community remained unchanged—trickery and deception to secure the murdered man's property.

According to law, she, on a favorable decision, would be entitled to a third of the estate, as she had no heir to claim the whole. It now turns out that heir or heiress she was determined to have. This week, the whole arrangement for this interesting *denouement* has been placed before the public. Though our paper is not intended to be a record of Gentile crimes; yet many of our readers were doubtless interested in Dr. Burdell's murder last winter; we, therefore, place before them the arrangements for the detection of Mrs. Cunningham, as presented to the press by the District Attorney—Mr. Hall—on Tuesday.

It will be remembered that shortly after the conclusion of the trial of Mrs. Cunningham for murder, a rumor prevailed that she was with child by Dr. Burdell, and that in due time a living pledge of the union would be produced. The rumor was not traced to any direct source, and was not generally believed, until her counsel, Judge Dean, in concluding his speech before the Surrogate, on July 3, used the following language, as appears from the *Times* report of the following day:

"If it were true that in the ordinary gestation a child should be born to Harvey Burdell, then not only the ties of blood and nature, but all the dictates of humanity, demanded that the Court should lean in favor of that innocent unborn child, rather than in favor of those who have no direct claim upon the property. He would say nothing of the consequences of a decree of bastardy in advance. With consequences we have nothing to do," &c.

This announcement was, however, received as authoritative that Mrs. Cunningham was *enciente*, and as she soon after began to appear in public, it was noticed that her form gave corroborating evidences of the probabilities outlived by the learned Judge, her counsel.

A few days after this public announcement of "contingencies"—this "casting of beforehand shadows," Dr. Ubl was sent for by Mrs. Cunningham to wait upon her. It will be remembered that Dr. Ubl had been her medical adviser previous to the date of the murder, and had attended her during the inquest, and was a prominent witness in the three investigations which grew out of the murder and the claim for the property. Dr. Ubl accordingly went to see her, and was informed by her that she was *enciente* by Dr. Burdell, and "expected" about the middle of August, and desired him to become one of her medical attendants upon the accouchement. Dr. Ubl consented. In a few days he called again, and advised with her about her condition. Upon pressing some certain medical inquiries his suspicions became aroused. Up to this time Dr. Ubl had rather favored the idea that Mrs. Cunningham was entirely innocent of the charge of murder. He visited her again, and his doubts became almost certainties. He immediately laid the whole matter before David E. Wheeler, Esq., his counsel, who as directly told him it was his duty to go to District Attorney Hall, (whose firm of Brown, Hall & Vanderpool have offices in the Broadway Bank, immediately adjoining the office of Mr. Wheeler,) and make a necessary affidavit. Dr. Ubl immediately called on Mr. Hall—this was about the date of July 10—and stated the facts, asseverating, however, that he would not make an affidavit, as he did not wish his professional delicacy or confidence to be at issue. Mr. Hall told him that if such a thing was contemplated by Mrs. Cunningham it was a very serious felony, and referred the doctor to that section of the Revised Statutes which says:

"Every person who shall fraudulently produce an infant, falsely pretending it to have been born of parents whose child would be entitled to a share of any personal estate, or to inherit any real estate, with the intent of intercepting the inheritance of any such real estate, or the distribution of any such personal property from any person lawfully entitled thereto, shall, upon conviction, be punished by imprisonment in a State prison not exceeding ten years."

Mr. Hall further argued with the doctor that he might have it in his power to prevent the crime accomplishing its guilty fruits, or from being an undiscovered mystery; that under the strange circumstances surrounding this woman and her world-wide notoriety, and the unfortunate results which might flow to the community if her crimes should baffle detection, it was the duty of every man to do all in his power to thoroughly expose her. Dr. Ubl said he would reflect upon the matter. He did so, and on the following day told Mr. Hall that he would place himself entirely at his disposal and at those of the authorities, and engage in any plan which Mr. Hall might project. The advice of the District Attorney was that he should go, and concealing his doubts and suspicions, learn from Mrs. Cunningham her full views and arrangements. Upon another interview Mrs. C. admitted to him that the approaching confinement was a humbug, and "the unborn child" of her counsel's eloquence an elegant myth, and offered him $1,000 if he would undertake the job of finding a child and assisting at the "accouchement." Whereupon Dr. Ubl apparently assented, and returning to the District Attorney reported. The latter functionary said he had a great many things on his hands—that these things worried him more or less, and that therefore the sooner the crisis was reached the better. He then laid down this plan: That Dr. Ubl should invent the fable of a California widow for a patient, whose husband being away had been indiscreet, and was ready to present her lord with a "responsibility" for which in law he was not responsible; that being sent for to go to California, she was anxious to bestow it upon any of those kind ladies who are perpetually advertising for "infants to adopt," and was as anxious to conceal her shame as any lady might be, to be sure that the "real mother" was never to "turn up" like Pillicoddy's wife, and reclaim the lost heir. This mystical matter was to be located near by in Elm street; that on any convenient day a child should be "borrowed" for a few hours from Bellevue Hospital, and sent for to the Elm street place of refuge of the distressed California widow by Mrs. Cunningham; that the latter should be in travail for a few hours, and then while in possession of the "little stranger" suddenly be restored to a delightful convalescence, with a variety of minor dramatic touches (for which the District Attorney is said to be famous) not necessary now to be mentioned.

The plan was given to Mrs. Cunningham, who was highly pleased with it, and became impatient to have the *denouement*. Dr. Ubl asked her when it would be most convenient for her to become a mother. Thursday, July 28, was the shortest time for the "ordinary gestation," (as spoken of by Judge Dean,) under the theory of the marriage before the Surrogate, and so the first week in August became the settled time.

On the 1st day of August Mr. Hall found it necessary to find another physician who should take charge of the child and care for its health, whilst it was in a state of loan, and also to obtain the infant. He sent for his most intimate friend and his own personal physician, Dr. de la Montagnie, of Fishkill, a prominent man of that region, and also for Messrs. Governor Washington Smith and George Kellock, of the Almshouse, and to them counted his plans. The doctor promised to lend his aid, and came down to New York for that purpose. Governor Smith, with District Attorney Hall, had an interview with Mr. Warden Daly, of the Bellevue Hospital, on Monday last, and examined into the state of the "lying in" ward. It was found favorable. The child would be forthcoming.

Dr. Ubl and Dr. De la Montagnie were then brought together by Mr. Hall at his office, and after a consultation started out to find fitting apartments whereto might come the messenger of Mrs. Cunningham with a basket, and wherein (in the apartments and not the basket) has to be the mythical widow of California. Elm street was found to be particularly full of "apartments," but there were none private enough except some in the house of Mr. ——, a lager bier gentleman of No. 190 Elm street. Dr. De la Montagnie being unprovided with such baggage Mr. Hall lent him one of his wife's trunks marked "K. L. H.," which rendered necessary (lest suspicion being excited by the inmates they might impart it to the bearer of the child when she should make her appearance basket in hand) the taking of a name corresponding to the initials. The name selected was "Karl L. Herring." (It may be here remarked that the doctor from Dutchess county has a remarkably German appearance and will do credit to the Saxon race anywhere.) A card with that name upon it was given to the worthy host of 190 Elm street—rooms were selected—and by 12 o'clock, noon, of Monday, August 3, the first act of the drama of "My Little Adopted" was over.

The police entered the apartment of Mrs. Burdell at 1-2 past 12 o'clock, on Monday night and in spite of the great suffering of the recently confined lady, took the "blessed baby" and remitted it to the care of her *bona fide* mother in Bellevue Hospital. Of course the lady of No. 31 Bond street acted well her part and suffered intensely, did an amount of twisting and groaning that must have, in spite of the gravity of the occasion, been very ludicrous to the officers of Justice.

It would occupy more space than we can consent to devote to the subject to show in detail the carrying out of the well-executed plan for the detection of the crime—sufficient will be a few lines. Mrs. Cunningham is arrested and confined in her house in Bond street—Dr. Catlin, her medical adviser and who waited upon her at her *accouchment*, is likewise arrested and in close confinement. This new act promises to be interesting for the public, but damaging to the interests of Mrs. C. and Dr. C.

Vindication of Ex-Surveyor General Burr.

From the Washington Union.

We publish with pleasure the following card, merely presuming that Mr. Burr needs no vindication of his private character in this community:

WASHINGTON CITY, D. C., July 27.

We have noticed in the St. Louis *Republican* of the 23d, what purports to be correspondence from Utah, comprising charges against David H. Burr as Surveyor General of Utah. Respecting which charges, we take pleasure in assuring the friends of General Burr and the public at large, that they are the fabrication of evil-disposed persons, intended to reflect upon his character as a public officer, in consequence of the independent manner in which he has regarded it his duty to report officially to the department in Washington. We know that he is entirely incapable of committing an unjust or fraudulent act by thought, word, or deed, either in private or public life. These slanderous charges would be deemed unworthy of notice, if the utter worthlessness of the perpetrators were as well known to the public as to ourselves. Nothing but a sense of duty to one whom we regard privately as a gentleman, and in his public capacity as a faithful officer, has induced us to lay this card before the public.

GEORGE P. STILES,
JOHN M. HOCKADAY.
P. K. DOTSON.

The N. Y. *Daily Times* published on Monday a despatch stating that President Buchanan had concluded to retain Stiles, Hockaday and Dotson in their present offices; we have, therefore, concluded to supply the Utonians concerned with the above; they may find it serviceable, when the three returns to the Territory. It is amusing to hear the trio give a good character to Burr. Poor Burr must be very low when he has to get a helping hand from that quarter! The same despatch states that as "he had become particularly obnoxious to the Mormons, it was thought advisable that he should not return"—very kind sentiment, and after that, listen—"the administration have entire confidence in his integrity!!" How very kind and considerate not to re-appoint because he is obnoxious. That really is more than we expected; we feel overwhelmed at the courtesy extended; but after all, David H. Burr is no worse than the crowd of the appointees to Utah. His son, David H. Burr, has started for G. S. L. City to take charge of the books and papers of the office, and deliver them over to Col. Jack Hays or his successor, whoever he may be.

Appointments.

ELDERS JOHN N. WAKELY, William Carter, and William H. Lee are hereby appointed to travel and preach the Gospel in the Canadas. All the Elders on missions there will counsel and correspond together as often as necessary for the good of the cause, and the upbuilding of the Kingdom of God. They will act under the direction of the Presidency at New York, and report their labors from time to time.

All these brethren and those heretofore appointed on missions there, will labor, according to their appointments, until further orders, in preaching the Gospel, baptizing those who believe, organizing Churches, busting up the lost sheep, building up the Saints, comforting the hearts of all those who wish to do right, and counselling them in relation to their duties, gathering to Zion, &c. Always endeavoring to preach wherever a place may be open, and to labor in new places as much as possible.

They will also act as agents for THE MORMON, obtain all the subscriptions, donations, &c. they can, and remit the same to us at New York.

W. I. APPLEBY, President, &c.

Arrival.

ELDER WILLIAM H. LEE arrived here on Saturday, on his way to Canada. Bro. L. has been visiting his friends in Michigan, and is satisfied that his labors have been beneficial to many. He re-baptized several old members of the Church, and added one to the number of those who start for Salvation.

Elder Lee informs us that he had met with Thomas B. Marsh, of early Mormon history, at Florence, on his way to Utah. The old gentleman was abundantly satisfied that there was Salvation in the track he had forsaken, and returned to it with the humility of the Prodigal Son.

The Mormon Mail Contracts, &c.

WASHINGTON, Sunday, Aug. 2.

It will be remembered that Postmaster-General Brown, last Spring, cancelled the contract with the Mormons for carrying the mails over the plains. He has decided to give out a new contract for this service, and, it is said, contemplates putting it in the hands of a man thoroughly competent to perform it faithfully, and who is entirely divested of Mormon influence.

DOMESTIC SUMMARY.

THE Board of Commissioners continue their game of opposition. On Saturday the three Republicans presented their man to supply the place of the retired Mr. Draper, the two Mayors had their man and the Know Nothing stuck to his man through no less than one hundred and seventy-one ballotings. They adjourned till Monday and resumed the operation and had patience enough to go through one hundred and seventy-two more ballotings and adjourned as before without coming to any final vote. On Tuesday the three Republicans were present; but by concert of action the three others manage to get sick or very busy at the same time and by their absence prevent the Board from acting. So here they stand.

A shocking tragedy occurred at the Sea View House, Navesink, on Saturday morning last. The bar-keeper had been successful in gambling with the book-keeper the previous evening, and the latter is now in prison accused of cutting the throat of the former to recover his losses.

On Saturday evening three young men from Hoboken got very badly used in a city grog and prostitution shop, one of whom died on Sunday from his wounds.

Another case of stabbing is added to the long list. In a drunken quarrel between two brothers, the one stabbed the other with a sailor's knife.

The inhabitants of the Fourteenth Ward presented last week, E. A. Willoughby, the young man who captured the assassin of Officer Anderson, with a splendid gold watch and chain as a mark of their esteem. The subsequent murder of Mr. Van Liew, which we noticed last week, has stirred up the inhabitants of the Fifth and Eighth Wards to look after their own safety and the protection of property; they have consequently organized a Vigilance Committee. Whether the New York Vigilants will be as free in the use of hemp as were the Vigilants of San Francisco remains to be seen. They profess merely to assist the police; but expect the authorities to punish crime to their satisfaction. The San Franciscians began as temporately; their New York imitators may end as gloriously as their prototypes. Whether or not, life and property are insecure in New York, and if a Vigilance Committee can diminish the crime of Gotham their will be little grumbling on the part of well-disposed citizens.

Mrs. Cunningham's plot for a generation of Burdells is the engrossing subject of interest. Catlin has turned State's evidence and has furnished the District Attorney with a few "kinks." Rich disclosures are anticipated.

FOREIGN SUMMARY.

BERANGER, the national poet of France is dead. His spirit left its human tabernacle on the 16th ult., and the Imperial government, afraid of an uprising at the funeral of this object of the people's adoration, suppressed the news of his death from circulating, by every means in their power, and hastily, the next day, hurried him off to his last resting place. The Prefect of Police issued his proclamation early in the morning, and the streets were filled with armed soldiery. No less than 50,000 soldiers were on the *qui vive* in the city and surrounding country, ready to march at a moment's notice. From the poet's residence to the Church, where the Catholic rites were to be gone through over the corpse, the streets were filled with the people, in spite of the measures of the government, to witness the last of their friend and idol; but by deception, the funeral cortege, of somewhere about 100 persons, invited by the government, passed through a by-street and thus the masses were duped and chagrined. Louis must feel insecure when he could not allow his subjects to join in mournful silence a funeral procession; but like the son of Erin "none knows himself better than himself." He knows his weakness, and none know it better.

Three Italians have been arrested recently, charged with the mission of assassinating the Emperor. The disclosures they have made compromise seriously Mazzini, Ledru Rollin and other revolutionary magnates presently sojourning in London. It is not improbable that Louis will require from Victoria, as a pledge of her friendship, the withdrawal of British protection from those gentlemen, as he required from her, two years ago, in the case of Victor Hugo, whose poetic effusions disturbed his peace.

General Cavaignac, M. Goudchaux and M. Carnot, the Republicans, recently elected in Paris for the Chamber of Deputies, refuse to take the oaths to the Imperial Government, so their elections fall to the ground. The will of the Parisians, however, has been demonstrated in their elections, and that is something.

The British Commons and Lords are again engaged on the admission of Jews into Parliament. Baron Rothschild had resigned his seat for the city of London; but the Cockneys would elect him again—determined to battle and tire out the mitred heads and old women of the House of Lords.

Miss Madeline Smith is the people's subject for the moment. The canny Scotch are about getting up a substantial testimonial in her behalf—something in the shape of pounds sterling, and that ranges among the fives and tens of thousands. Her father had spoken of leaving his "heather hills;" but the tradesmen of Glasgow are about to present him with an address of sympathy for his misfortune, and to kindly request him to stay among them, which is likely to be effectual. L'Angelier is hated for the ruin he has caused to a respectable family. The soul of the people revolts against the monster's desolation, probably, because she is *Miss Madeline*. The virtuous daughters of Adam are alike precious jewels in the sight of the Great Father, and should find equal portection from the destroyer. Let none forget Burns:—

"Is there, in human form, that bears a heart,
A wretch! a villian! lost to love and truth!
That can, with studied, sly, ensnaring art,
Destroy sweet Jenny's unsuspecting youth?
Curse on his perjured arts! dissembling smooth!
Are honor, virtue, conscience, all exiled?
Is there no pity, no relenting ruth,
Points to the parents fondling o'er their child?
Then paints the ruined maid, and her distraction wild!"

Serving Out an Unwelcome Governor.

THE telegraphic despatch that announced the arrival of Gov. Walker and troops at Lawrence recently, stated that the difficulty between the Governor and the Free-State men of that town originated over the collection of the Territorial taxes which they were determined to resist. Subsequent information, however, shewed the difficulty to have sprung from the creation of a new charter instead of gathering the taxes. As the latter have still to be gathered and the Governor has force to back up the collector, the Free State men have hit upon a notion that promises to be troublesome to Mr. Walker and the administration. Gov. Robinson at a recent public meeting gives the hint to the Free Soilers:

"The people of Lawrence have never had a municipal government. Recently they organized a local government, for the purpose of bridging the ravine, watering the streets, making sidewalks, and attending to other local matters. Now, when Governor Walker heard of this movement, he issued a ridiculous proclamation against it, and marched to Lawrence with several companies of soldiers. When he came to the town, he sent word that he had arrived, but nobody took any notice either of him or his manifesto or his soldiery. He soon found that he had put himself into an awkward position. He found that the people had committed no offence recognizable by law, because as there existed no local government of any kind in Lawrence there necessarily could be no usurpation of office—the misdemeanor with which he charged. The administration once arrested the speaker (Gov. Robinson) for usurpation of office, but were finally obliged to withdraw it, because before they could prosecute him, they must acknowledge that there was such an office as State Governor—and, rather than do that, they abandoned the suit. The present case was exactly similar. Gov. Walker had found out this fact, and was trying to get out of his ridiculous situation. He believed he would be grateful to the Free State men to help him out of it; but they refused to do so, or to notice him even, and there he was obliged and would be obliged to stay, on the open prairie, like the excellent but procrastinating Micawber, 'waiting for something to turn up.'

"If he attempted to collect taxes the people would refuse to pay them. They would be obliged to proceed in the usual way—to advertise the property—to get customers to buy it—and then to sell it. No Free State men would buy the property thus advertised. He ventured to say that no Pro Slavery men would dare to come into Lawrence and bid for such property. [Cheers.] But, if they did so—if Walker placed troops enough to protect them—the Free State men would bid for the property till it went so high that it was worth more than its value and the tax, too. Then they would, perhaps, be unable to pay for it! There was no law to prevent men from bidding for property, even if they had no money to pay for it! [Laughter.] A thousand would be prepared to do this, so that before Walker got through with Lawrence, the next Presidential election would come off. [Laughter.]"

If Free State men are determined and can carry out that game, it is high time that a successor to Mr. Walker was looked up for the latter, will bolt some fine morning—no Governor can stand that game long.

Utah.

A RECENT despatch from Washington states that the new Governor, Col. Cumming, would not leave for the mountains till the middle of September and the Administration was satisfied with the present state of Mormon affairs. We "guess" if the electric wires had extended from the "Federal City" to the "City of the Saints," just the place where it should be, the nation would have been saved the Dollars on the Harney expedition.

Arrival of Emigrants.

ROBERT GAISFORD, Robert McKay, James Wilson, and Andrew McMaster and their families arrived at New York in the *Isaac Wright* on Saturday last, after a passage of 44 days, all in good health.

Wood's Meeting.

THERE will be a three days Wood's Meeting of the Church of Latter Day Saints held on the lands of Moses Ivins, Esq., near Hornerstown, Cream Ridge, Monmouth County, New Jersey, commencing on Friday, August 28, and continue over the following Sabbath.

The brethren composing the "Brass Band," under their leader, Elder Eardley, from Trenton, N. J., will be present on the occasion, and entertain the audience with some of their favorite sacred airs.

Presidents of Conferences, Presidents of Branches, Travelling Elders, and lay members of the Church, adjacent, that can make it convenient, as well as the public in general, are respectfully invited to attend.

R. D. TRESEDER,
President of Hornerstown Branch, &c.

President Alexander Ott.

BRO. OTT returned this morning (Thursday) from a visit to Haverstraw, Rockland Co. and to Arnoldtos, Ulster Co., N. Y. He speaks very flatteringly of the good works and labors of the Saints in both places for the support and spread of the Work of God, and reports having recieved an attentive and courteous hearing from strangers generally.

Notice to Subscribers.

As the Six-Months' subscription to the Third Volume of THE MORMON will expire with one more number, we hereby notify all whose subscriptions terminates with the twenty-sixth number, and who wish their subscriptions renewed, will please forward the same to us, as all papers will be discontinued, as the subscription expires, unless renewed.

It behooves us necessarily to adopt the foregoing rule in order to continue the publication of the paper.

☞ The columns of THE MORMON are open to the correspondence and articles of the Elders; but, while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

Editorial Correspondence from the Plains.

CAMP, ELM CREEK,
15 Miles above Fort Kearney,
July 9th, 1857.

BRO. APPLEBY—*Dear Sir:* I embrace an opportunity now offered of addressing you a few words. The first hand-cart company is about five miles ahead of us, and we are now camped with Capt. Walker's company, which is the first ox-train company, and is principally laden with goods belonging to the last year's hand-cart emigration; a few teams have joined in with them. All the emigration is moving on well, their cattle are in good order, and they are moving generally from eighteen to twenty miles per day. The camps are all healthy, and a spirit of union and harmony prevails. Just before we left Florence, a company of eighteen wagons arrived with apostates. From what little we saw of them, Utah is a great deal better without them; they are composed of such as could not endure the late revival and purging among the Saints, and, like the dross when subject to the refiner's fire, they have floated off. You need feel no trouble about them or their influence, for they exhibit themselves wherever they go; they overflow with wormwood and gall, their mouths are full of cursing and bitterness, and they are a disgrace to any decent society.

We left Florence on the 1st, and visited Genoa, our new settlement, on Saturday afternoon, where we were honored by a military escort and an address (the particulars of which hereafter.) Genoa is a beautiful location, the land rich and fertile, and a sufficiency of timber with care for all necessary purposes. There is about eighty men there, most of whom have families, and they have taken up claims; they have enclosed two large fields, containing about seven hundred acres, about four hundred of which are in crop. Although laboring under many disadvantages, they have made better improvements than any other settlement within fifty miles of them. Their gardens were better and more forward than any we have seen in the western country. Among other vegetables, we were treated to green peas. We held a conference there, and appointed Brother Alburn Allen as President, and Nathan Davis and Henry Peck as his counsellors. Bro. Wm. Felshaw was appointed President of Florence, Nebraska, and Western Iowa, with Alburn Allen and John Gleason as counsellors. We organized a land company in accordance with the provisions made by the Territorial statutes of Nebraska for the legal protection of the citizens and their claims. A new steam saw mill is also erected, to which a grist mill can be attached when necessary.

It may be well here to inform you that the spirit of "border ruffianism" is rampant in most of the western country, and "Regulators" and mob law seem to bear rule. At Independence, Mo., Bro. James Gamel, who was with a company of Texians on their way to the valley, was mobbed by a band of ruffians in front of the public square at the instance of Mr. McGraw, the former mail contractor, who told him "if he was not gone in fifteen minutes he should hang on that tree," pointing to one in the vicinity. Gamel immediately fled, as he saw a number of ruffians armed with revolvers; they followed him on foot and on horseback, firing at him as he ran; by leaping fences, he, however, evaded them, although he had as many as fifty shots fired at him; he afterwards swam the Missouri river and escaped, and is now with us. Threats were also made against Bro. Erastus Snow. In consequence of this and other appearances of hostility, we selected a guard of our own brethren who have accompanied us to this place. We expected here to join the mail, en route for Utah, but the river is impassable, and we can only correspond through the medium of two or three good swimmers. We were informed that this said McGraw is superintendant for the construction of the military road, and acting as government agent on said road; that twenty men were going on as an advance surveying party, and that about one hundred were to follow them. Bro. Gamel says that some of those in the advance party were the men who fired at him; but as he is preparing a statement of the affair, and will forward it with the next mail, I must leave this matter with him.

We are now going to dismiss our guard. As we have none of the beauties of western civilization, and nothing but the Indians to contend with, we think we are perfectly safe; but thus far we thought it prudent to be prepared both for civilization and the Indians. We take this public manner of acknowledging the kindness of our brethren who volunteered to come with us, several of whom were hand-cart missionaries, and also to those who fitted out horses and teams from Bluff City, Crescent City, Florence, and Genoa. We say God bless and prosper them all in their undertakings; and as they have stepped forward in this emergency, we pray that they always may find friends and protection in every emergency.

My kind regards to Bros. Stenhouse, Dulin, Clinton, Cannon, and all the good Saints.

As ever, yours in the E. C.,
JOHN TAYLOR.

[We regret that a press of matter already in type prevented us from publishing, last week, the foregoing letter from the pen of President Taylor. Our readers will, doubtless, feel with us grateful for his deliverance, and likewise the deliverance of President Snow, from the hands of murderers who have followed them for hundreds of miles. Long may their precious lives be spared to roll on the Kingdom and to bring honor and glory to Zion. —ED.]

Correspondence from Elder W. Lancaster.

FAIRFIELD, Franklin Co., Ia.,
July 20, 1857.

BRO. APPLEBY—*Dear Sir:* I deem it expedient, as I have a few leisure moments this morning, to drop a line to you and let you know the prospects of Mormonism here in Indiana, as I have lived here in this State since the last extermination of the Saints at old Nauvoo. I have endeavored through the summer and fall of every season to preach and testify to the people of the glorious Gospel of the Son of God where I could get an opening. At this time there seems to be as good an opening as I ever knew in the State, and the people have as good a feeling towards the Mormons as I ever knew them to have. The reports of Judge Drummond, and others of the same character, together with the false statements which others have circulated through the Gentile papers, have done no harm. The people have read and have become satisfied that there is a possibility of such accusations being lies; therefore the greater part of the people seem free to investigate the matter for themselves. Yesterday I had an appointment some seven miles from where I live, at a school house called Whitelock. I arrived there some twenty minutes before the appointed time; the people were just commencing to gather in. I hitched my beast in a suitable shade, then walked towards the old log hut that had stood the storms for the last twenty years or more, and took my seat on the trunk of a large beach tree, whose branches overshadow the ground for some yards around, pondering in my mind, at the same time, the peculiar notions that they had of the Great Giver of all good. The school house was soon approached by two rude looking young men, who were directly followed by a number of others, and of course my curiosity led me to see the inside of the old rustick, and see if I thought it to be a suitable place for the assembled crowd to be comfortably seated; but at the first glance I saw that it would suit nothing, without it was the rats and mice that then occupied the room. I proposed taking the benches under some trees that stood near by, which was readily done. Our sanctuary was soon erected, and the ladies all well seated; the gents on logs, trunks of trees, and some took choice to seat themselves on the grass. The scenery to me now was delightful; all seemed to be in silence, while the western winds stole their way through the lovely foliage that hung over our heads, and shielded our bodies from the mighty heat of the sun. It seemed as if every throb of the heart and every beating pulse was waiting patiently for me to commence my defence of the gospel of Christ. I arose and referred to them (as gentlemen and ladies) that I would give them a brief account of the rise of this Church and the principles by which it was organized, and I would then proceed to preach to them the first principles of the doctrine of Christ. The remarks that I made in reference to the organizing of the church through Joseph the Seer did not set well with some of them; finally the spirit that got hold of them carried them away, and I saw them no more. I then proceeded, and took for a starting point some of the words of the Saviour to the Apostles, "Go ye unto all the world and preach the gospel to every creature, baptizing them in the name of the Father," &c., confining myself to the words, *my name*, and proved to them that such signified authority to act.

I labored two hours and twenty minutes without one dissenting voice, with one exception, while I was speaking of the ordinance of the laying on of the hands, by proper authority, for the gift of the Holy Ghost; and observed, for that I was once "*egged*." A voice on my right remarked, that was right, amen. I turned myself and directed my discourse to him, and said: Sir, there are two things that you don't believe and there is one that you do. You don't believe in the Constitution of the United States; neither do you believe in the Gospel of the Saviour; but you believe in mobs. I closed this interview by showing that we live in a day when the Great God of the heavens was revealing himself to man as in former days. I left an appointment for the next Sabbath. I then gave them into the hands of the Lord by dismission, praying that the Lord would bless them according to their desires. I also called their attention to the Mormon (the same I had along,) and desired that they should become subscribers and investigate the *truth*. Two men presented themselves—one took the Book of Mormon to read, the other the paper, and said he would see about the matter.

I got on my beast and left for home. I had not got far away when I saw them standing about in groups, probably consulting the matter. I rode on about two miles, and met a man that I had some acquaintance with. He asked me where I had been. I told him I had been over at the Whitelock school house preaching Mormonism. He replied that he would like to hear me himself, and that he would make arrangements to that effect. These are some of the prospects that are here. By the insertion of this you will do a kindness to me. The brethren will know of my address. As ever, yours,

WRIGHT LANCASTER.



GREELEY AMONG THE MORMONS.

OUR facetious cotemporary, *Picayune*, has just changed its Shanghai dress for one more elegant and fashionable. *Pic.* comes out well; looks something more substantial than formerly; is rich in illustrations and jokes. Having had its fling last week at Greeley and the Mormons, with pen and pencil, we could not resist the temptation of placing a not bad likeness of the Editor of the *Tribune* before our readers, as they are doubtless somewhat interested to see that peculiar man, whose paper has so freely booted, as *Pic* has it, the peculiar institution, and for that purpose we have been courteously accomodated with the annexed wood-cut from the *Picayune* office.

"SUCH a man as our dear, good friend Horace Greeley, who ever goes on in his mild, good, blundering way, reminds us always of the b'hoy who said, "If I don't have a muss I shall spile." Greeley *must* have an ism or he'll "spile." Having *Faith* large (we speak phrenologically), with firmness and perceptives small, he generally goes in in favor of anything new which may turn up. But in certain cases, for reasons best known to himself, he is found in the opposition. His present position is one of antagonism to a new theory. He is down on Mormonism, and when he does come down, he comes down like a brick church. As an illustration of his thoroughness, the earnestness, and no half-measureness with which he goes into anything, we annex a picture made by our artist, who most fortunately happened to be residing in the neighborhood, and had frequent opportunities of studying Horace in private life. The picture represents the great Ismist wreaking his vengeance on the rural Mormons—the Polygamists of the farm yard. Poor Greeley! he cannot bear the sight of a rooster, and will never have fowls for dinner. We understand he will shortly return to the city, as he objects to living in a Mormon settlement, even of birds, and the farmer with whom he boards will not allow him to chase the fowls."—[*New York Picayune, July* 25.

Correspondence of I. M. Coombs.

CINCINNATI, Ohio, July 24, 1857.

PREST. W. I. APPLEBY—*Dear Bro.*: I hail you from the "Queen City" (so called) of the West, hoping that a few items from this part of the country may prove interesting to you. I arrived here on the 10th inst., and have, since then, been laboring among the Saints, teaching them the principles of the kingdom and pointing them to Zion as the only place of refuge, from the judgements of the last days. I find a good spirit among the few Saints who still remain, and have enjoyed myself very much in their society. Most of them are anxious to gather to the mountains and will, I think, succeed in doing so next spring. The gathering is my principal theme in my teaching among the Saints for I feel that it is of paramount importance at the present time. I often wonder how people can profess to be Saints and yet never exert themselves to gather out of Babylon. They love the principles of the Church, they say, and intend to gather after awhile if the Lord will just wait till they get a few more dollars so that they can go in their carriages and have plenty to come back with if they should wish to. Oh! yes *they* are good Saints, but then, really, they can't see any particular necessity of going to the mountains yet. As long as old Babylon holds together, and leeks and onions are in abundance they just want to stay and enjoy it, but when the Lord sends upon her, in their fury, His long delayed judgements then they intend to rise up and flee to Zion. What foolish wisdom is herein displayed, Waste their lives in inglorious ease among the Gentiles, and then expect to reap the reward of the faithful and obedient who have borne the heat and burthen of the day Nay, verily, as sure as there is a just God they will be disappointed. They will be found among those who knew the will of God and did it not. The way is now open for the poorest amongst this people to gather home, if they feel disposed to do so, and those who are able to go with hand-carts, and still hang back, hoping to get a better fit out, are doing nothing less than tempting the Almighty, and must take the consequences of their disobedience on their own heads. I find some among the Saints who despise the hand-cart scheme, and who think it rather too hard a way to travel so far, and yet they profess to have faith in God and to know that this is His work. To my mind this is a flat contradiction. If I have faith in God I will have faith to go to Zion with a hand-cart, and it will not require any great stretch of faith to do it either. The most that will be required will be the works and they will be just in proportion to my strength and ability to perform. I have no idea that the Lord or His servants will ever be so unreasonable as to require of me something I can not do. If we understand anything of the principles of eternal truth we know that the judgements of the Almighty await this generation for rejecting His Gospel, and killing His Prophets, and that the only way to escape these judgements is to flee to Zion. If we know these things we are not going to be so particular as to the manner of going. If the Lord gives us means and does not command us to use it in some other way, we can go in a carriage and four, or with an ox train. But if our means are limited we shall, peradventure, be obliged to go with a hand-cart, or with a bundle under our arms, as the case may be, and, if we feel as we ought to, we will be filled with gratitude that we are permitted to go even in that manner. Ancient Israel during their forty years wandering in the wilderness had no carriages to ride, that I can read of, nor yet had the Nephites in their eight years travel, and yet some Saints in these days complain when they are required to take a forty days journey with hand-carts. Now, let them ask themselves this question "who is to be benefitted by me taking a hand-cart and pulling it to Zion?" and when that question is answered in their own minds correctly they will be ready to get into the harness and start. Well so much on hand-carts.

The "Queen City" has been the theatre of another terrible tragedy during the past week, which causes no little excitement, especially among the editorial gentry who are making quite a spec out of it.

The columns of the various papers are filled with the horrible intelligence that a murder has been committed, a suicide attempted, and it is expatiated upon with holy horror. A stranger to the city and its morals might be induced to believe that this is the first murder that was ever committed here, but the truth is, there is scarcely a day passes but some one is killed or robbed, but then the most of these are among the lower classes and it does not pay the editors to say much about them. But in the present instance a rich man is the victim, and the more fuss they make about it the more dimes they get. If this is the "Queen City" of the West in point of moral, I think I should prefer a habitation on the tops of the mountains or in the midst of some vast desert, where no man is. Were the earth to open and swallow it up with its filth and abominations I should think it a just judgement from the Almighty. Do I wish this city to be thus destroyed? Yes, and every other wicked city just as soon as the Lord sees that they are ripe for it. Of course I had rather see a people repent as did the inhabitants of Ninevah, than to see them destroyed in their sins as were the Sodomites, but this people will not repent, save it be a few, and that few must follow the example of Lot and flee to a place of refuge if they would escape, and those who remain must be destroyed. I don't want to be less just or more merciful than God is, if He says that this generation justly deserves damnation at His hands for their disobedience and wickedness, I say amen, and will not ask Him to hold His hand one moment. I have compassion for my fellow man, and cannot bear to see even a brute suffer. I can mourn with those who mourn, and sympathize with those who are in distress, be they friend or foe, but at the same time I am a lover of justice and wish to see every one rewarded according to his merits.

It has been a long time since the gospel was first preached in Cincinnati, and there is not one within the limits or in the regions around about who have not had the privilege of obeying it if they had wished, and yet at the present time there is but about sixty in this city who have a name and standing in the Church. Well, Bro. Appleby, I feel that my garments are unspotted with their blood, and to leave them in the hands of a just God. I have read a letter from Bro. D. O. Rideout, he is laboring in the State of Virginia, and is doing a good work there though much opposed. My love to Dr. Clinton. I am as ever yours in the covenant of eternal life.

ISAIAH M. COOMBS.

Correspondence of Elder Wm. G. Mills.

G. S. L. CITY, U. T., June 30, 1857.

ELDER T. B. H. STENHOUSE.—*Dear Bro.*: I was happy to receive a note from you by Marshal Heywood, and felt pleased that you remembered an old acquaintance; and to know that you and family are well and so far on the way to Zion. I am happy to learn by "THE MORMON" that you are engaged in the defence and extension of the truth in connexion with that mighty periodical; and knowing * * * for such a position, I wish you every success that your most sanguine wishes could suggest.

It is more than two years since I saw you last in Liverpool, when commencing my travels to this place, and I am happy to say that the brightest hopes, most lofty desires, most joyous anticipations that the fire and spirit of poetry had swelled and excited in my soul have been more than realized since my arrival. I have preached in Babylon about Zion, tuned my rude harp to the theme, swelled my loftiest tone, and swept the sweetest chord in praise of its beauties and worth, yet I feel that poetic breathings and fancies, raised by the zeal of an honest heart and esthusiastic spirit who love the truth are all surpassed by the blessings, position, condition and prospects of the Saints of God, gathered in this portion of His vineyard.

It is said relative to some circumstances, that "there is more truth than poetry" in them, but the highest wrought feelings and pictures of a blessed people in a mundane State of which the imaginative may conceive, cannot impart a correct idea of the privileges and blessings enjoyed here. Reality is greater than the ideality.

I have the pleasure of being acquainted with President B. Young, and his Counsellors, H. C. Kimball and D. H. Wells, (as well as formerly with the lamented J. M. Grant,) and I know them to be everything that God could require of men, of prophets, of leaders; and tho' I always entertained of them the most exalted opinion for their integrity, benevolence and wisdom, yet the more I become acquainted with them, and hear their counsels and teachings, and observe their holy course of conduct, the more I love them; and my bosom swells with gratitude to God that we have such men to lead this people. I never was a man-worshiper, nor an imitator of others, yet I feel at times almost to worship and adore them for the goodness, truth, and virtue displayed through them. I verily believe if the Saints would obey their precepts, and follow their examples in all things, God would dwell personally with us. Altho'

"God knows we're no' the things we should be,
Nor are we e'en the things we could be."

Yet there is more peace, honesty, happiness, virtue, goodness, and integrity in this place than in the whole world besides; and I am happy that I can bear such a testimony by the spirit of truth. Those who are acquainted with me, I flatter myself, will give me credit for truthfulness.

The reports and statements, that are now going the round of the newspapers against us, are only the breathings of disappointed, wicked, unprincipled and lying persons who design to injure an honorable and industrious people. This is no place for lovers of iniquity; we have no means here to gratify the lustful desires, mean propensities, and viciated customs of christians. All is right here to those who love right, and the dishonest are soon detected, hence their corrupt systems cannot feast on good things. Some eyes can see nothing but evil, like Satan did in heaven, or like the man gazing at the sun affects to despise it because there are dark spots in it. We despise them all and regard not their vile machinations and designs.

Peace prevails here, wisdom and right equisess rule, God blesses and the devil hisses, and we will continue to prosper if we do right.

I may as well state that considering everything, I have done well since I came here, and I hope to do better; my way has opened well, and I feel in good spirits; indeed, thro' all the hard times, and change of circumstances to which every new comer is liable, I must say that sister Mills and myself never felt so happy in all our lives as we have since the moment we entered this valley: we feel we are at home.

Wishing you every prosperity and blessing commensurate to your calling, and with love to sister S., in which sister Mills, and brother and sister Chislett join,

I remain, yours truly, W. G. MILLS.

Correspondence of Elder David O. Rideout.

BURKS GARDEN, Tazewell Co., Va.,
July 20th, 1857.

PREST. APPLEBY—*Dear Brother*: No doubt you would be glad to have a few lines from me, as I am one of the laborers in the vineyard of the Lord. On the 21st of April last, I left Cincinnati, Ohio, with the intention of visiting Prest. J. M. Grant's old field of labor, according to previous appointment. On my way I visited a Branch of the Church at Syracuse, Meigs county, Ohio; I found them in a state of confusion, having been visited by apostates. I called on them to repent and do their first works; over fifteen renewed their covenants. I and the teachers labored faithfully with the rest; but they claimed to follow Strang. I organized the Saints anew, placed Elder Jas. Powell in the Presidency, and sixteen were cut off from the Church. The Branch was trimmed up; and those who renewed their covenants, when I left were in a prosperous situation, and the Spirit of the Lord was with them. I visited a Branch in Minersville, in the same County, where the greater part of the brethren renewed their covenants. I organized them, and placed Elder Joseph Josephs in the Presidency. I then visited a Branch in Mason City, Mason Co., Va.: the majority of the Saints in which renewed their covenants, and some obeyed that would not before: I placed Elder William Ivens to preside over them. The Spirit of God was in their midst, and they were in a prosperous condition when I left. I arrived here the 22d of May, and have been laboring faithfully ever since, meeting with much opposition on every hand. The Lord has blessed me in my labors. The Saints in this country have been left several years without a visit from a traveling Elder, and have got considerably behind the times, and had almost lost the spirit of the work. Some had gone very near astray, and denied the faith. Mormonism seems to be very unpopular with some, and especially with those who were inspired by the devil, begin to persecute and carry around their handbills, and oppose me in my arguments. This begins to inspire new life into many of the Saints, who began to renew their covenants, and some others that believed obeyed. The Saints are becoming united with a determination to live for the sake of Truth. Mobs are striving to put a stop to my preaching, and in some places the people gather together in masses to see what will be done. I have been hindered from preaching once; the mob came to the meeting house on Sunday with tar, feathers and a rail, to give me a short ride, but they did not carry out their desire. I preached to them, and then walked away through the mob unmolested. A few days ago when crossing the hills alone, four armed men waylaid me, and tarred and feathered me a little.

This violation of the law has caused great excitement in the country, the honest and moral men of Virginia despise such a principle, and my friends have increased in great numbers. This kind of persecution helps to move on the car of Mormonism; these men that mobbed me were long-faced, sanctified Methodists; they objected to my preaching because it set the people in confusion, the greatest crime I had done was I had baptized a brother-in-law and a mother-in-law of some Methodist members. This was the reason they waylaid a stranger and violated the law of a free and republican government.

The work is prospering, and will advance faster with persecution than without it. I have organized a Branch in Burks Garden, Tazewell Co., and placed Elder Peter Litz in the Presidency; likewise a Branch at Ward's Cove, in the same county, with Elder Harvey Ward in the Presidency; and also a Branch, called Chestnut Ridge Branch, under the Presidency of Elder Absalom M. Young. These brethren are worthy of praise for their kind treatment to me. I rejoice to see the Kingdom of God moving on; and I desire your prayers, and those of all the Saints.

I subscribe myself your Brother in the Gospel, DAVID O. RIDEOUT.

Notice to Subscribers.

We frequently receive remittances for subscriptions to THE MORMON, without the sender giving the name of the place he desires the paper to be sent to. Sometimes the name of the Post Office or town is mentioned, but not the county, and as there are several towns in some States by the same name, unless the county is designated we are at a loss to know where to direct the papers ordered. We wish all communications to us to name distinctly the Post Office or town, county, and State or Territory, as then there will be no mistake.

Sunday Meetings.

THE Saints meet every Sunday for Public Worship in Philadelphia at Mitchell's Hall, 312 Fourth Street—or York Avenue, above Vine, at 10 1-2 A. M. 3 and 7 1-2 P. M.; in New York, at Brooks' Assembly Room, 381 Broome Street, at 3 and 7 P. M.

Notice.

THE Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of THE MORMON, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for THE MORMON should be addressed—Editor of THE MORMON, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. APPLEBY.

New York Wholesale Price Current.

Corrected to August 9, 1857.

ASHES—Pot	per 100 lb.	7 75	a — —
Pearl		—	a 7 75
CANDLES—Stuart and Bussing's best, assorted	per lb.	—	a —
Ordinary		—	a —
CANDLES—Sperm	per lb.	—	a 42
Adamantine		22	a 23
Mould, tallow		13	a 15
COFFEE—Java, white		16	a 00
Mocha		15½	a —
Laguayra		00	a 13½
Maracaibo		12	a 13
St. Domingo (cash)	per 100 lb.	12 25	a 00 00
DRUGS AND DYES—Alcohol, pr. gal.		00	a — 72
Alum	per lb.	—	2½ a — —
Arrowroot		—	45 a — —
Arsenic, powdered		—	— a — 2½
Asafœtida		—	5 a — 25
Borax, refined		—	a — 18½
Brimstone, American, roll		—	3 a — 3
do crude	per ton.	40	— a 42 50
Camphor, crude	per lb.	—	00 a — 22
do refined		—	00 a — 32
Castor Oil, No. 1		1	10 a 0 00
Chlorate Potash		—	42½ a — 45
Cochineal		1	10 a 0 00
Copper—sheathing	per lb.	—	23 a — 27
Copperas	per 100 lb.	1	00 a 1 50
Cream Tartar	per lb.	—	26 a — 27
Gum Arabic, picked		—	16 a — 32
Gum Copal		—	8 a — 8½
Gum Myrrh, Turkey		—	00 a — 25
Iodine, resublimed		0	00 a 4 25
Ipecacuanha		1	12½ a 1 25
Madder		—	13 a — —
Magnesia		—	14 a — 16
Do calcined		—	30 a — 35
Nutgalls, blue Aleppo		—	25 a — 26
Oil Anis		6	25 a 0 00
Oil Bergamot		2	75 a 3 15
Oil Cassia		0	00 a 7 25
Oil Lemon		—	— a 2 25
Oil Peppermint		—	— a 3 15
Opium, Turkey		—	— a 4 37½
Otto Rose	per oz.	3	50 a 6 50
Oxalic Acid	per lb.	—	28 a — —
Phosphorus		—	90 a 0 00
Quicksilver		—	46 a — 00
Rhubarb, China		1	50 a 0 00
Saleratus		—	— a — 7½
Sal Ammoniac, refined		—	11 a — 00
Senna		—	11 a — 18
Shellac		—	13 a — 16
Sugar Lead, white		—	13 a — —
do brown		—	9½ a — 10
Sulphate Quinine		1	80 a 0 00
Tartaric Acid		—	— a — 89
Verdigris		—	65 a — 70
Vitriol, blue		—	— a — 11½
DYE WOODS—Camwood	per ton.	115	— a 150 —
Fustic		25	— a 29 —
Logwood		—	— a 32 —
FLOUR—State, common	per bbl.	6	20 a 6 25
Michigan and Indiana		6	55 a 8 50
Genesee, extra		6	88 a 7 10
Rye Flour		4	25 a 6 00
Corn Meal		4	00 a — —
FRUIT—Raisins	per box.	4	50 a 0 00
Raisins, layers		—	— a 5 00
Currants	per lb.	—	— a — 13
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3	50 a 2 75
8x11 to 11x16		3	00 a 4 00
11x17 to 12x18		3	25 a 4 50
20x26 to 24x30		4	25 a 6 50
11x40 to 34x46		5	— a 9 00
GRAIN—Wheat	per bush.	1	47 a 1 95
Corn, round yellow		—	90 a 0 95
Barley		1	45 a 1 75
Oats, Western		—	64 a — 00
Beans		2	13½ a 0 00
GUNPOWDER	per 25 lbs.	3	50 a 6 50
INDIGO	per lb.	—	75 a 1 40
IRON—Pig, Eng., Scot	per ton.	30	— a 35 —
Bar, Eng. refined		87	— a 00 00
Sheet, Russia, 1st quality	per lb.	—	11 a — 00
Sheet, Eng.		—	3½ a — 4
LEAD—Galena	per 100 lbs.	7	25 a — —
Sheet and Pipe		—	6½ a — —
LEATHER			per lb. 20 a 31
MOLASSES			per gal. 50 a 70
NAILS—Cut, 4d and 6d			per lb. 3½ a 4½
Wrought, 6d and 20d			6½ a —
OILS—Olive	per bskt., 12 bottles	3	30 a 3 56
Olive, in casks	per gallon.	1	27½ a 0 00
Linseed		—	— a — 78
Whale		—	— a — 85
Card, winter		—	— a 1 15
PAINTS—Lead, red, Am	per lb.	—	— a — 7½
Lead, white, Am., in oil		—	— a — 9
Lead do do dry		—	8½ a — —
Ochre, yellow, French, dry		1	25 a 2 00
Ochre, in oil		—	4 a — 6
Spanish Brown, dry	per cwt.	60	a — 75
Litharge	per lb.	—	7½ a — 8½
Vermilion, Chinese		—	90 a 1 00
Venetian Red	per cwt.	2	18½ a 2 50
RICE	per 100 lbs.	4	75 a 5 00
SALTPETRE	per lb.	6½	a 11
SEEDS—Clover	per lb.	—	11 a — 12½
Flax, American, rough	per bush.	2	— a 2 10½
Linseed, Calcutta		1	92½ a 1 95
SOAP—New York	per lb.	4½	a 7½
Castile		11	a 12½
SPICES—Ginger, Race	per lb.	5½	a —
Mace		60	a 00
Nutmegs		—	a 72
Pepper		—	a 11
Pimento		—	9½ a —
Cloves (cash)		—	10½ a 11
SUGAR—New Orleans	per lb.	9	a 11
Havana, white		13	a 00
do brown		10	a 11½
Stuart's crushed		—	a 13½
SUMAC, Sicily	per ton.	78	— a 85 —
TEAS—Gunpowder and Imperial	per lb.	85	a 75
Hyson		30	a 50
Young Hyson		32	a 70
Hyson Skin		20	a 26
Black		32	a 50
TIN—Banca	per lb.	—	a 34
Straits		—	a 34½
Plates	per box.	9	— a 10 37½
TOBACCO		—	a 11½
TURPENTINE	per 280 lbs.	3	62½ a — —
TAR	per bbl.	3	— a 3 25
SPIRITS TURPENTINE	per gallon.	—	41 a — 42

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandize. m3d4

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

WE believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the *laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Évangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela! Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaitre que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence. ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number,	each	0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

Book Postage.

ALL Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future,

A Card to the Saints.

AS Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star, Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles a ppertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 *Levee and* 36 *Commercial Street,*
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTINO, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be fou an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 184 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale Dealer and Importer of
GROCERIES, WINES AND LIQUORS,
Commission Merchant in all kinds of Produce.
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut,
10-1y ST. LOUIS, MO.

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
☞ Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Busby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.
ALEXANDER C. PYPER
Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of
OUT-FITTING GOODS,
in the City of Florence, Nebraska Territory, where all necessaries can be bought at the LOWEST PRICES west of the Mississippi River, consisting of
DRY GOODS,
both Staple and Fancy; and every variety of
GROCERIES AND PROVISIONS;
Nails; Iron; Glass; Queensware and Hardware.
Also,
LEATHER
and shoemakers' Findings, and the largest stock of
BOOTS AND SHOES
to be found on the Missouri River. Also,
HATS AND CAPS;
together with a complete assortment of
READY-MADE CLOTHING,
all of which is but a small part of the
THOUSAND AND ONE
Things which can be purchased of
feb14 ALEXANDER PYPER.

JAMES HAM,
WHOLESALE DEALER IN
PROVISIONS AND STAPLE GROCERIES,
No. 40 Second st., St. Louis, Mo.
Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

PETER SCHUTTLER,
WAGON MANUFACTURER,
Nos. 78, 80 and 82 Franklin street,
South-west corner of Randolph street,
CHICAGO, Illinois.
All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMMUNITION, PROVISIONS AND GROCERIES, of all kinds Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

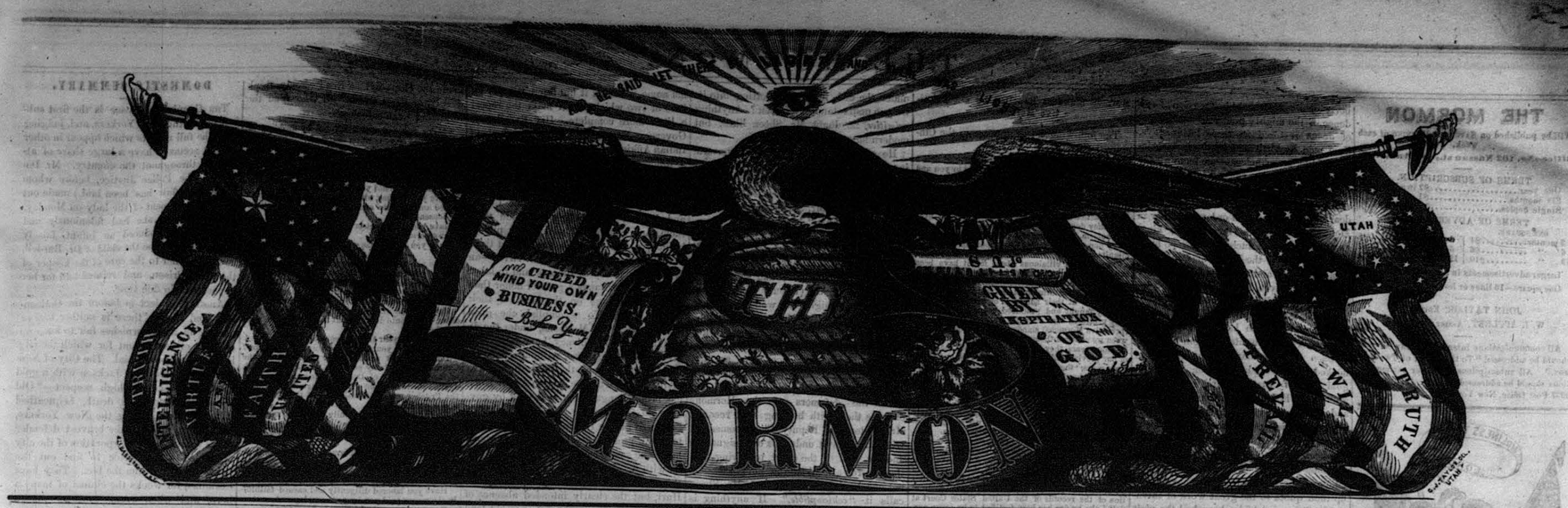
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.

Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,
IMPORTERS AND JOBBERS OF
DRY GOODS,
29 Murray and 33 Warren streets, corner of Church,
NEW YORK.
A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.
☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.
REFERENCE—JOHN TAYLOR, Editor. je9



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 26. NEW-YORK, SATURDAY, AUGUST 15, 1857. PRICE FIVE CENTS.

Poetry.

FOR THE MORMON.

Famine for the Word.

Behold the days shall come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.' Amos, viii, 11.

Thus speaks the prophet—mighty man of God,
Allow'd by high decree of heaven to hold
The key whose mystic power can loose the seal'd
Portals of the dark advent'rous future,
And from her womb, to our astonished gaze
Pluck out in embryo, the hidden things
Jehovah in His councils hath ordain'd
For after time to bring by natural birth.

Famine! O my God, 'tis a fearful thing!
To fall in company with lank hunger,
And on us feel his meager closing jaws,
While in his sallow, deep, and sunken eye
Reflected, sits the ghastly form of death,
With arms extended, waiting our embrace!
How terrible in its excess, is thirst!
All moisture from burning lips departed;
And mouth become as a glowing cavern,
Where tongue within, that once obedience paid,
Lies now apart, in painful silence wrapt,
Refusing service to its former lord,
Who, now, to death would fain indite a prayer,
To haste deliv'rance by his welcome power!
O, tormenting power of craving hunger!
O, parching and burning fever of thirst!
Keen and dreadful to mortals are thy pangs:
Strong to the pulling down of tenements
Of earthly mould, wherein, (tho' brief the space)
Our spirits have a temporal abode!
Here ends thy petty power. The spirit freed
From clay, no longer yields to thy control.

But a famine more terrible than thine,
Whose dire effects unto its subjects cling
E'en still beyond this sublunary sphere,
Awaits the haughty nations of mankind,
Who now in gross and sensual pleasures wrapt,
Have turned idolaters, and worship gold,
While they reject the hearing of God's word,
And rudely slay His servants to them sent.
"Famine for hearing the words of the Lord!"
To us, prophetic vision now portrays
The sore perplexity and sad distress
Of men and nations, in that awful day,
When mother earth convulsed with inward fires
Heaves, throbs and throes, like one by anguish torn,
And darkly, blindly reeling to and fro,
Wakes consternation in the hearts of men!
Dark gath'ring clouds in heaven's high arching dome,
Conceal from mortal gaze the handiwork
Of God's artillery, whose dreadful power
Is brought to bear on proud rebellious man!
The congealed missiles fast descend,
Sure and swift messengers of death to some—
Others blaspheme their God and ling'ring die—
Some, by the magic wand of mem'ry touch'd,
And forced by circumstance to heed her call,
To retrospection yield, and straight are wrapt
In grief and floods of tears.
Their thoughts are roused,
And as by circumstance, a by-gone dream
Is sometime snatch'd from dim forgetfulness,
They trace on mem'ry's page, half remembered,
Halt forgotten, the humble form of some,
Who, although poor and by the rich despised,
Boldly proclaimed a message from their God;
The which, they said, should follow judgments dire.
On those who heeded not this heavenly call.
Fanatic—Imposter—Blasphemer! were
The bitter names upon them heaped in scorn,
By those who loved the riches of the world,
And bowed adoring at foul mammon's shrine.
Their voice is no more heard; but *they*, with such
As were obedient to the Gospel's call,
Are gathered to the chambers of the Lord
That are "exalted far above the hills"
Oh, gold! thou thing of naught—that wast a god!
How sunk and fallen from thy late estate!
But *yesterday*, thou held'st the proudest throne
Within the power of mortals to bestow—
The heart of kings, and noblemen of earth!
Now, art thou cast despised into the dust;
And gloom and melancholy like a pall
Hang brooding o'er thy sometime willing slaves!
Anon, startled by some new-born terror,
They shriek, and wildly hastening to and fro,
Cry famine! Oh, the terrors of famine!
O Lord, in mercy give us food! we die!
Not for "that bread which perisheth," they cry;
For round them most profusely is it strown!
They thirst—but not for water that doth spring
From woodland dell, or Horeb's smitten rock;
For *such* abundant flows beneath their feet!
The soul is famished for the word of God;
That heavenly food that feeds the "inner man"
With hope and joy that lasts eternally!
By anguish torn, they rove "from sea to sea"
And "from the north o'en to the east" they come,
In eager search for servants of their God!
"Young men and virgins" fainting by the way
Shall weep and cry aloud—*but cry in vain!*

B. Snow.

Brighton, England, June 20th, 1857.

* Rev. xvi, 21.

Motives of Action are the Best Criterions of the Human Character.

BY ALEXANDER OTT.

How often do we not fancy dissonances in the music of Nature, whose solemn anthem peals upon our ear, and banish thus those thoughts which, like fairies in silent and lovely dances, weave chains of light around us and strew in our path bright flowers of hope and happiness—how often do we not misconstrue those results or effects arising from a harmonious exchange of mind and heart! Is it reasonable to find fault with the physical structure of a flower, that is breathing its lessons of praise and gratitude? Is it consistent to mis-interpret an idea that has arisen like a starbeam in the dark chambers of the mind? Do we really know what we pretend to know? and do we realize what is essential to make up the intellectual and moral vacuum in us?

The above questions are of more importance than many imagine, perhaps, and crave the serious attention of every thinker. In order to judge correctly a physical or mental performance or phenomenon, we have to examine critically its effects and causes, and so likewise the moral and intellectual value of a person has to be ascertained by a fair investigation, not only of his actions, but also of his motives, from which the former spring. A motive is the focus of an action, that is to say, as well as the rays of light have to gather in a certain point or focus to produce an image or bring an object before the eye, so have ideas, those mental *radii*, to be concentrated in a certain focus, in order to be productive of a phantasmal picture, which flashes upon the soul and prompts man to execute or realize the beau-ideal of his heart. For instance, a young man has made up his mind to engage in literary pursuits; the laurels which he anticipates earning in the temple of fame are inscribed in flaming characters upon his mind; in fact, that phantasmal picture of his future greatness appears to him in such vivid colors, that it assumes the form of a motive and prompts to action, to an energetic exercise of his physical and mental powers; and when in the pursuit of his lofty plans, he may often to the ordinary and superficial mind appear absurd, yes, even foolish; his intoxicating pleasures of getting on the fiery Pegasus, up the steep Parnassus, may lead him in quite a different channel; he may rush in an abyss and perish, but still his motives are commendable, no matter whether his exertions were crowned with success or not. If anything is to be blamed in the failure of such an enterprise, it is the wrong means, which did neither correspond with the motives nor with the expected ends. From the above the reader will see, that without knowing a person's motives he could not form a correct idea of his character.

The foregoing is often strikingly illustrated in the man of genius. How do the waves of high aspirations roll over his slumbering passions? how do the visions of future greatness pass over the tablets of his mind? in what beautiful colors are those scenes painted on the broad canvass of his imagination? and with what rapture does he bathe himself in the light of his future glory? Yes, these phantasmal pictures unlock the secret chambers of the soul, throw fresh incense on the altar of his heart, and arouse him to the accomplishment of his lofty plans. He sees nothing but the magnificent panorama of his creation; but alas, through how many scenes has he to pass before the mighty metamorphosis is completed? Every sigh of the gentle breeze appears to him as a tone of thrilling harmony; every sound is a soul-melting strain that moves in whispering melody over the accordion of his heart. And all these intellectual trances often lead genius either to the pinnacle of mental excellence or to destruction. Have then pity with the poor student, and remember that his motives were laudable and praiseworthy.

Shall we judge a person by his words? Oh, no; words are often but imperfect and incorrect interpreters of dispositions and human feelings. Circumstances, modesty and hypocrisy may often induce a person to disguise the secret feelings of his heart with blandishing words; even the tone in which they are uttered may be only an assumed one; the smile that accompanies them may be a forced one, and conceal a hell or the gnawing cankerworm in the inner man. Further, want of circumspection or reflection, want of experience and knowledge, may often cause a person to speak what he does not mean, and think what he *cannot* or *does* not express. How strange that man should belie himself, but still it is true; it is a rare occurrence to meet with a man who *speaks* as he *feels* and *feels* as he *speaks*.

How often is not a sharp word, a sarcasm, a satyrical remark, uttered without any meaning, only from a natural disposition, but in a wrong place and at a wrong time, the cause of strife and bloodshed among acquaintances and even friends?

Judge, then, not rashly the actions of a man, but know first his motives; open the vein of sympathy, and drop its soothing balm in the sore heart, and be assured that flowers of affection and gratitude will often spring up in a mind that was considered barren.

Correspondence from the New Settlement.

Genoa City, Monroe Co., N. T., July 1st. 1857.

Editor of The Mormon.—*Dear Sir:* According to the instructions of Presidents J. Taylor and E. Snow, I take up my pen (as Historian of the Nebraska Mission,) to inform you of our progress and prospects. As already published in The Mormon, through a communication from Bro. A. L. Cunningham, we left Florence for this place on the 11th day of May, and reached our destination after a tedious travel of 5 days. In consequence of the lateness of the season the feed was poor, scarcely a blade of grass a finger long was to be seen, nevertheless all arrived in safety and commenced putting in the plow. We have very little wheat; but intend to sow liberally in the Fall. Our farm lies south and south east of the city, it contains about 750 acres bounded on the south by the Beaver River, south east by the Loup Fork, north and west by a sod fence. This farm is occupied chiefly by the Florence and St. Louis companies; the Alton company are not included in the above, but are located 14 miles north, in a bend of the Beaver River, containing 100 acres. Our crops are of the most flattering character; corn, potatoes, buckwheat, and garden stuffs are looking finely, and if our corn escapes the early frosts that are peculiar to this latitude, it is the opinion of some of our best judges the yield of corn will be from 60 to 70 bushels per acre. We have our saw-mill in operation, and expect enough lumber will be got out this season to help us put up houses sufficient for our present population. We have a brick yard in full blast, and expect soon to be able from such auxiliaries as saw-mills, brick yards, and willing hands, to build a city not a whit behind any other in Nebraska. The city of Genoa is about 102 miles from Florence, contains about 400 acres, 10 acres in a block, from centre to centre of streets, 8 lots in a block, 18 rods long, 9 rods wide; the streets cross at right angles, 4 rods wide. It is laid off on a beautiful eminence near the bluffs on the north, gradually descending to the east, south, and west. As the ground is a little the highest in the centre, standing on the public square, you have a fine view to the east, some 20 miles. Looking to the south, the Loup Fork presents itself with its ever shifting sand bars, and zigzag course, spotted with Islands of Cottonwood, Box elder, Willow and some Cedar; still farther in the distance you see the bluffs rising, the dividing ridge between the Loup Fork and Great Platte Rivers. Strain your vision a little more, a dark blue line presents itself, that is the bluffs. Beyond Platte, some 30 miles off, south west, groves of timber, the Loup, Bluffs, and a sea of grass meets your eye. At every turn west, bluffs in majestic grandeur, covered with ancient ruins, telling us plainly, without any translation, that their occupants understood the arts and sciences; for we have found specimens of both copper and earthenware, being another link in the great chain of testimony of the authenticity of the Book of Mormon. I will now give you a statistical item and then leave the subject to be resumed upon our further progress. We number 97 men, 25 momen, 40 children, 42 yoke of oxen, 20 cows, 6 horses, and some two dozen chickens, 20 hogs and 2 cats, and dogs plenty.

We are expecting plenty of sport in the Fall for we are surrounded with all kinds of game. Our streams are teeming with fine fish, and hope soon to have both time and inclination to indulge.

Yours truly, Henry J. Hudson.

Mr. Douglas and Mormon Magnates at Variance.

In his Springfield speech Judge Douglas advocated the abolition of the Territorial Government of Utah upon the ground that its inhabitants are mainly "alien enemies of the United States Government." We have before us a copy of President Appleby's address at the Mormon celebration of the Fourth of July, held at Norwalk, Connecticut. President Appleby repels the accusation of Judge Douglas with great indignation. We copy a portion of his remarks:

"Our loyalty has been impugned. Here let me say what I know. I am a Latter Day Saint; have been for seventeen years. For seven years past I have resided in Utah. I have known Gov. Young for fourteen years; been with him by day and by night; and I know him to be a Patriot from the crown of his head to the soles of his feet. He loves the Constitution and the laws of the United States, and teaches all his people to do the same. We are all interested in preserving the Union. Then why this discord? I will tell you. It is politics. We don't go into politics. We ask the rights the constitution gives us—no more. Yet we are called aliens and traitors. Did we ever refuse to answer the call of our country? No; but when that gallant battalion of 500 young men, the flower of our camp, on the plains of Iowa, was summoned to fight the battles of their country against Mexico, they went. From Iowa to Santa Fe, and from there to California, they marched—done their duty nobly, and came back, having lost their all. And they would do the same again to-morrow, if required, in spite of all that has been said and done unto them, and I know it. We are the best friends of this country and its laws. And here I prophesy, to-day in the name of Israel's God, that the time will come when the Latter Day Saints will be the only people that will uphold and protect the Constitution of the United States, and be willing to defend it with their life's blood, (here a murmur of "*Amen*" arose from the congregation)—discord and desolation will come upon this land, and no man can stay them."

What has Judge Douglas to say to that? It looks as though President Appleby had him. Then again what answer can Judge Douglas return to the following declarations of "Brother" Macintosh, who followed President Appleby:

"Brother Macintosh, of Utah, ex-Secretary to Brigham Young, was then introduced, who spoke in behalf of the foreigners of the Mormon church. He was born in Scotland, but was now a citizen of America. He had his papers in his pocket and showed them to the gentleman from the New York *Herald* that morning. *Nine-tenths of the foreigners in Utah are naturalized*, and go through as strict a course of naturalization as any one in the States. For himself he would say that he had to stay one year in the Territory before he could get his papers, though he had declared his intentions in due form long before. But he had children in Utah (and he wished he had more of them) who claim this as their native land; but they would not be more faithful to the laws than he was. When the Mormons endorsed the laws they did not endorse corrupt administrators of the laws. The speaker thought that all our "presiding men" were cipnes, that all the evils of the country arose from our pusillanimous public men, who don't know where the next dime is to come from when they go out of office. We had some good men once. Jackson, for instance, was a good old stick. Bro. Macintosh spoke warmly in favor of the loyalty of the Mormons."

The reporter of the New York *Herald* had some private conversation on the same subject with President Appleby, as appears by the following:

"Mr. Appleby assured our reporter that the necessity of becoming citizens of the United States was universally enjoined on all emigrants to Utah. That neither Gov. Young nor any of the Elders desired that their people should be any other than loyal citizens of the Republic. *He could testify to the naturalization of thousands, whose papers he had himself signed, as Clerk of the Supreme Court, within a few years.* Mr. Macintosh stated that he was a Scotchman from Perthshire, only in the country since 1849, and produced his naturalization papers in proof of citizenship."

This is a very curious quarrel in which our Senator has involved himself. So far, the Mormons have decidedly the advantage of him; and unless he can produce satisfactory rebutting testimony, he cannot advocate the abolition of the Utah Government in the United States Senate next winter, upon the ground that most of the people of Utah are unnaturalized foreigners.—*Chicago Weekly Tribune.*

The Question of the Mormons.

If evidence were wanting to show the peculiar difficulties which environ the Mormon question, the speech of Senator Douglas, delivered a few days since, would supply the deficiency. In that speech, which bears evidence of mature reflection, the Senator states that the Mormons were erected into a Territory of the United States on the erroneous impression that they were citizens owing allegiance to this government; and that the natural course to take with regard to them is to repeal the Territorial Act, resume possession of the Territory in the name of the United States, and hold the Mormons liable to the laws of the United States in the nearest District Courts; namely, those of California.

The violent cutting of the Mormon knot has afforded the political opponents of Senator Douglas a plausible opportunity of charging him with renouncing his well-known doctrine of Squatter Sovereignty. And no wonder; for really it is stretching the facts rather too far to interpret them as constituting a deliberate renunciation by the Mormons of their allegiance to the United States Government—or rather, to find in them evidence that the Mormons never became or intended to become citizens, but have been always and are still alien enemies.

The facts as established on reliable evidence, will bear no such construction, justify no such assumption. For years the Mormons have undoubtedly been self-confessed and tolerably peaceful citizens. They have never pretended, nor has anyone ever charged them with owing allegiance to anyother authorities than those of their Territory and those of the United States. Until latterly, they invariably spoke of the United States Government as loyal citizens should. Brigham Young accepted a commission from the President, which he has never resigned, and under which he still holds over. Other United States officers have for years exercised their functions in the Territory without disturbance. Till the late riots, no single occurrence in the history of Salt Lake settlement can be said to have shaken the bond which united that Territory to the Union. Where, then, is the evidence of alienage? Where the ground for disfranchising these people?

This scheme of repealing Territorial Acts is open to grave objections. Suppose a new Territory, carved in any future year of grace, out of New Mexico, and organized on the basis of the Kansas and Nebraska acts; suppose that Territory peopled with slaveholders, and prepared for admission to the Union with a slave Constitution; and suppose a Congress strongly imbued with hostility to the extension of slavery; how convenient a precedent this scheme of Senator Douglas' would be for the passage of an act repealing the Territorial Act, of the new Territory, and leaving the offending slaveholders in the attitude of "alien enemies!".

If this confederacy is to last, the blessings can only be secured by unswerving adherence to the great principle of local self-government which underlies all our institutions. Once violate principle—once concede to the higher authority the right of encroaching upon the inferior, and over-stepping the fixed limits of its administrative sphere to make itself sovereign—and the tie which connects the commonwealth of this continent will be weakened and ultimately severed. Neither cities, Territories, nor States will adhere to a confederacy which costs them their independence; the most that can be expected of them is just that degree of subordination to the general authority which is compensated by the benefits of the confederation.

The Mormons, there is reason to believe, are in contumacy. They have assaulted our officials; let us hear their story before we utterly condemn them. They marry several wives; let us teach them better. It is said they are plotting sedition; let us guard against this by sending a few soldiers to keep guard at the new Governor's door. But this lately popular idea of crushing out the Mormons, and dashing furiously upon them with horse and foot, because sensation stories have been published about Brigham Young's wives, is not up to the mark of the common sense of the age. Such absurdities as polygamy in a country where the men out number the women, and the poorest can afford to marry, only need, to explode them, time and a little fresh air. As to rebellion against the United States, we suspect the bulk of the Mormon community have far too much to do to make an honest living to have time for such foolery. They are thinking a great deal more of the grasshoppers than of Uncle Sam's troops. So far as we can judge, on the facts as known at present, though the new Governor of Utah will, undoubtedly, have a hard task to perform, the ultimate difficulties of Mormonism may be surmounted by a temperate exercise of discretion and firmness, and by the effect of time, without violating any such vital principle as the inherent sovereignty of the people of each and every separate community within the United States.

[*Harper's Weekly*

[From the time the speech was delivered and the above was published, we presume the Senator and the publisher have both learned that "no officials have been assaulted," and the Mormons are quite as "loyal citizens" as ever they were. Instead of time "exploding" Mormonism, it manages to explode the calumnies of those who have unnecessarily meddled with it.—Editor Mornon.]

Be Gentlemen at Home.

There are few families, we imagine, anywhere, in which love is not abused as furnishing the license for impoliteness. A husband, father, or brother, will speak harsh words to those he loves best, and those who love him best, simply because the security of love and family pride keeps him from getting his head broken. It is a shame that a man will speak more impolitely, at times, to his wife or sister, than he would to any other female, except a low and vicious one. It is thus that the honest affections of a man's nature prove to be a weaker protection to a woman in the family circle than the restraints of society, and that a woman usually is indebted for the kindest politeness of life to those not belonging to her own household. Things ought not so to be. The man who, because it will not be resented, inflicts his spleen and bad temper upon those of his hearthstone, is a small coward and a very mean man. Kind words are circulating mediums between true gentlemen and ladies at home, and no polish exhibited in society can atone for the harsh language and disrespectful treatment too often indulged in by those bound together by God's own ties of blood, and the still more sacred bonds of conjugal love.—[Ex.

Counsels for the Young.

Fight hard against a hasty temper. Anger will come; but resist it stoutly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. If you have an enemy, act kindly to him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have accomplished your end. By little and little, great things are accomplished. Whatever you do, do it willingly. A boy that is whipped to school, never learns his lesson well. A man that is compelled to work, cares not how badly it is performed. He that pulls off his coat cheerfully, strips up his sleeves in earnest, and sings while he works, is the man for me.

Rules for Home Education.

1. From your children's earliest infancy inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that you mean what you say.

3. Never promise them anything unless you are quite sure you can give them what you say.

4. If you tell a little child to do something, show him how to do it, and see that it is done.

5. Always punish your children for wilfully disobeying you, but never punish them in anger.

6. Never let them perceive that they can vex you or make you lose your self-command.

7. If they give way to petulence and ill-temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment, when occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.

11. Teach them that the only sure and easy way to appear good is to be good.

12. Accustom them to make their little recitals with perfect truth.

13. Never allow tale-bearing.

14. Teach them self-denial, not self-indulgence of an angry and resentful spirit.

If these rules were reduced to practice—daily practice—by parents and guardians, how much misery would be prevented—how many in danger of ruin would be saved—how largely would the happiness of a thousand domestic circles be augmented! It is lamentable to see how extensive is parental neglect, and to witness the sad and dreadful consequences in the ruin of thousands.

Swiftness of the Deer.

Formidably armed as the stag is, with his brow bayonets, provided with powerful hind quarters to drive them through his antagonist, and a heart, when he is driven to extremity, to charge hound or horse, horseman or footman, his great endowment for self-preservation is his marvellous swiftness. And, certainly, the Great Artificer only could have devised and executed the wonderful machinery of bone, muscle, sinew, elastic cartilage, and springy hoof, that confers a rapidity of motion on the flying animal superior to that of many birds. The same consummate mechanism enables the stag to clear spaces and obstacles, when pressed by the hounds, which would appear quite incredible—impossible—if the instances were not most satisfactorily authenticated. Gesner relates that two stones, near Frankfort, testified the enormous leap of a hunted stag, sixty feet, and *that* over a loaded wagon. In the New Forest there was, and perhaps is, a spot called "The Deer Leap." The stag was shot, and, collecting all his strength in the mortal agony, cleared a space of somewhat more than eighteen yards. Those who saw this surprising feat commemorated it by setting up two posts, marking the commencement and termination of the death-bound.

The Russian Church.—The established religion of the Russian Empire is that of the Greek Church, which is estimated to comprise 49,000,000, of the population: Roman Catholics, 7,300,000: Protestant, 3,500,000: Mahommedan, 2,400,000: Jews, 1,500,000: Arulenians, 1,000,000: and Idolators, 600,000.

Christian Warfare.—The Christian who comes through the war of earth, "with sword unhacked and helmet all unbruised," has been in traitorious alliance with the enemy.

What is the worst kind of fare for man to live on? Warfare.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months.....	$4	3 months.....	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, EDITOR.
W. I. APPLEBY, ASSISTANT EDITOR.

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, AUGUST 15, 1857.

Mormonism.

On the 6th of April, 1830, the Church of Jesus Christ of Latter Day Saints was organized. By the command of the God of Abraham, through instructions imparted by holy angels and the guidance of the Holy Ghost, the young, inexperienced and uneducated Joseph Smith, with five others, to whom the Lord had revealed Himself, met and covenanted to abide henceforth by the laws of heaven, to submit themselves in all things to the will of Jehovah, and to be guided in their lives, in all relationships with the Church and the rest of mankind, by every word that might proceed from the Father and the Son. With this small number, without parade or observation, was the kingdom of the Most High God organized among men in this generation; but, from that moment to the present, what interesting facts have been added to the world's unwritten history of the 19th century! what a work has been accomplished! The testimony of Joseph Smith has been heard by the "civilized" nations of the earth. Every State, every county, every town, and even every village, of this Union has, at some time or other, by one means and another, by friend or by foe, heard of "Mormonism." Where the Elders have been, success has crowned their labors, and the present inhabitants of Utah are, it may be said in truth, from nearly all parts of the world. Thousands and tens of thousands who, before they heard of Mormonism, wept because the heavens were as brass over their heads, now rejoice that the prayers of the faithful, humble, honest, have been heard before the throne of Divine Majesty, and the suppliants are the recipients of His Holy Spirit that leads and guides in the way of righteousness. Faithful Elders have proclaimed to rich and poor, learned and unlearned, pious and vicious, that not only was mercy extended to men, but that the hosts of Heaven were once again joined in labor with the servants of God on the earth to bring about the redemption of Israel promised to the Fathers. How much the testimony of the prophet Joseph and his brethren has been rejected, and themselves insulted, is a matter with which we have little to do presently; but two things are certain: those who have listened to them, and crucified every evil habit to which they had formerly been enslaved, are this day rejoicing in the light of heaven, and those who rejected their testimony are still in the gall of bitterness, the bonds of iniquity, enslaved by the corruptions of a wicked and perverse generation, and without hope of anything but rioting, confusion, strife, and bloodshed—such is the picture of this nation.

The nations of the old world have likewise heard the testimony of the servants of the Lord. Great Britain, the parent of our own nation, has been faithfully warned. Relying on the testimony of the Holy Ghost and the power which cometh from above, men, unlettered and unaided by human pelf, have there entered the camps of sectarianism, lifted up their voices, shaken the stronghold of venerated tradition, and released from the bonds of false piety and canting, ranting righteousness, many an honest soul. Infidel France has heard the Elders of Israel, and choice spirits from that nation now rejoice in their deliverance from the chilling gloom of sceptical theories. From the north and south of sunny Italy some praise the Lord God of Jacob for their deliverance from the superstitious bonds of Catholicism and the false freedom of bastard Christianity under the name of Protestantism. Free Switzerland—proud of the patriotic deeds of her Tells, and in whose valleys and over whose rugged hills and mountains her sons and daughters may roam unchallenged in liberty—has not withheld her portion of evidence of the mighty power of the Gospel of Jesus restored in these latter days. Free men by birth and by every association of life, nevertheless some have gladly bid adieu to the rugged snow-capped peaks of surrounding mountains, to the rich products of lovely valleys, and to endearing associations, in order to gather in Zion, and strengthen Israel. The kingdoms, empires and duchies of Europe have been trodden by the Elders of Israel, and "one of a city and two of a family" have saved themselves from the bonds of tyrants. The Indies, East and West, have heard the testimony of Truth. The frozen regions of the north have not kept back their sons and daughters: from Norway, Sweden and Denmark, thousands have flocked to the standard of Zion. From the gold fields of Australia, and in the cities around the Elders of Israel have preached and administered, and had souls as seals of their ministry. On the barren rock of Gibraltar, and on Malta too, has Mormonism been honored, and been a blessing to the sons of Adam. The islands of the Pacific and the islands from afar have given up their quota to the great work of salvation. China and Africa have had the visit of the Elders. The last bloody battle field of the first nations of Europe had its missionaries; and when the moment of rest came for the fatigued and worn-down soldier, there might be seen the Elder of Israel, full of faith and of the Holy Ghost, ministering to the sick who had faith in Jesus and his administrations. Undaunted, although hundreds fell daily in their camp, or in that of the enemy, our brethren moved along and bore testimony to the mission of the prophet Joseph. Jerusalem, the city of cities, once the city where sojourned and administered the heavenly King Jesus, has likewise been visited and blessed by an Apostle of our generation. In short, wherever "civilized" men dwell, there has the testimony of Joseph Smith been reiterated and backed up by those to whom the Lord has revealed Himself; and as the angel of the Lord told the young man Joseph, there has his name been held in reverence by the pure in heart, and there too, at the mention of his name, have the wicked foamed and raged.

The unlettered boy from the plough, the minister from the pulpit, the mechanic from his bench, the lawyer from the bar, and men of every calling and profession, between the first and the last, have been engaged in this great work, and have been the missionaries who have wandered to the ends of the earth. In their labors no human attainments have enriched Mormonism, no weakness of man has been a barrier to its progress. It has stood, stands, and shall stand throughout all time and eternity, independent of man. The most eloquent have not been the most successful missionaries; neither have the stammering tongues been the least honored. Neither eloquence or ignorance have been qualifications for preaching, nor have either hindered or advanced it; but the Lord has worked mightily with the humble, confiding heart that trusts in Him, and by this means and this only has the Gospel been preached to men of other tongues, and the testimony of the Spirit extended from people to people.

Mormonism has lived through opposition—bloody persecution at home here in these very States, that, banded together, is called the asylum of the oppressed; and abroad, its representatives have trodden a thorny and cheerless path, but it has accomplished a mighty work. It is still in its infancy, though it has spread east, west, north, and south; and whatever men may say or men may think, it has its mission, and no power can hinder it. The little stone that the prophet Daniel saw rolling from the mountain without hands, is now on mission, and roll it must, till it fills the whole earth, till every son and daughter of Adam shall be free from the bondage of sin and death—if they wish it.

We hear of apostates belching out the fire of vengeance that consumes their souls, and they are going to do mighty things—pshaw! Poor blockheads, have they not learned that "whosoever falls on that stone shall be broken, and on whomsoever it falls it shall grind them to powder." Are they dull and slow to learn? Have they never heard of Hulbert, John C. Bennett, of Rigdon, Page, Adams, and company, and a host of such worthies—who were all, individually, going to do mighty things—to stop the Mormon car? What have they done—with Lilburn W. Boggs, Tommy Ford, to help them? And what now does a poor, puny, lazy loafer in the ever-excited city of New York think to do by lies and caricatures? Aye, what can he do? Or, all combined, what can they do? Show their folly and furnish the world with another demonstration of the declaration of Heaven—TRUTH SHALL PREVAIL. Mormonism is the work of Jehovah; Christ, ancient apostles, ancient prophets, and patriarchs, work with it, and the sooner that all righteous men become convinced of this fact the better for themselves. One word of advice in parting, we give to every body who may have anything to do with it: keep your eyes clear, and don't get in its track. Better far to work with it than against it; and all men in authority had better deal gently with the Mormons, than, without cause, deprive them of their rights.

Emigrants from England.

We learn by the *Millennial Star*, that 36 Saints left Liverpool for Philadelphia on board the ship *Wyoming*, on the 17th July, under the Presidency of Elder Charles Harman.

Mormon Slanders Repelled by a "Primitive Mormon."

The following letter appears in the Cincinnati *Commercial*:

"EDITORS COMMERCIAL: It is with surprise that I have discovered a disposition manifested by you and by many officers, for some days past, to give credence to the affidavits and protestations of some of the enemies of Brigham Young against some of the expelled Federal officers of Utah. It has been the uniform practice of B. Young and his confederates, ever since they departed from the original doctrines of Mormonism, to defame and vilify the character of every one, man or woman, that oppose them in their iniquitous course. That these officers should receive a share of their villainous abuse might have been expected. Thousands who have held on to the holy principles of primitive Mormonism, have always received the same intolerant misrepresentation and defamation at their hands. For many years they secretly taught and practiced polygamy, but publicly protested that they did not, and said that we (primitive Mormons) slandered the servants of God when we charged them with such acts. During the last four years they have acknowledged the truth of our previous allegations. In this way, and in various ways, 'they have made lies their refuge, and under falsehood have they hid themselves,' just as the prophet Isaiah foretold concerning them. After they have spent so many years in a career of heaven-daring infamy and crime, it is wonderful, indeed, that any reliance should be placed upon any of their statements, especially in this case, where the Government is preparing a scourge against them. Concerning Judge Drummond's character I know nothing, but I have seen no charges made against him but those which were produced by Salt Lake influence. His statements concerning the depravity of Utah have been generally corroborated by numerous witnesses, and his statement concerning the destruction of the records of the United States Court at Salt Lake by fire has been testified to by many persons besides Judge Drummond, and the isolated statement of the Deputy Clerk of that Court to the contrary is contemptible, even if the statement of the latter is true, for, if the records are in his possession, they might as well have been burnt as to be withheld, embezzled, or stolen by him. That murder, or the innocent shedding of blood, is taught and practiced by authority in the Salt Lake Church, is a conspicuous fact. In the Fall of 1845 I heard B. Young, in the Temple, at Nauvoo, publicly declare that they were going to a land where none should *live* to come back to tell tales. The 'Danite Band,' or 'Destroying Angels,' (names of their own selection,) were organised for the purpose of murdering obnoxious persons. They often threatened to make catfish bait of their opponents before they left Nauvoo, and since that time they would threaten to 'salt them down.' In a sermon lately preached by Brigham Young, and published in his own paper, the *Deseret News*, he told his adherents that it was their duty to sacrifice the lives of their friends who were beginning to apostatize, that they might be saved before they were wholly lost. In relation to Mrs. Babbitt, I will state that she is peculiarly situated. Mr. Babbitt left a large estate in Utah, and it *may be* that her friends have induced her to believe that the Danites had no agency in her husband's murder. They may have done this, knowing that she would be robbed of that property if she should undertake to denounce the instigators of the bloody deed. I am fully convinced, by the circumstantial evidence that I have had access to, that Mr. Babbitt *was* murdered by the agency of the Danites, whether the Indians perpetrated the act or not.

"My acquaintance with the deceased as a brother-in-law increased my facilities in forming my conclusions, and I did so months before such an opinion was made public by any one, and I told Mr. Babbitt several years since that I anticipated such a catastrophe. ISAAC SHEEN.

"Cincinnati, August 1."

We publish the foregoing in order to show what a spirit rankles in the breast of apostates and seceders from the truth; when what little light they once enjoyed becomes darkness, how great that darkness is? Judas like, they want to betray and lie about their best friends, raise excitement, and thus shed the blood of innocence directly or indirectly. Indeed, it is quite amusing to read Mr. Sheen's effusion. Who is this Mr. Sheen? Where does he hail from? Why all this acrimonious spirit, this ebullition of malignity, manifested? We will endeavor to inform our readers who this pure, holy, and immaculate Mr. Sheen is. He formerly resided in Philadelphia, Pa.; was a member of the Mormon Church—always full of enthusiasm, and wishing to set himself up to be somebody, thinking himself some great one, with the bump of self-esteem highly developed. Among other vagaries and absurdities, he conceited that he was a literal descendant of Aaron by blood, and therefore had the right and ought to be the President of the Aaronic Priesthood in the Church; and to such an extent did this insanity and other monomania carry him, that the Church was under the necessity of expelling him, which it accordingly did.

Since that time he has been like a wandering star, its lustre dimmed and darkened, hidden in the mists and fogs of superstition, carried about by every wind of doctrine, ready to lay hold of any doctrine that any expelled or apostate member from the Church would proclaim; and was willing to embrace Strangism, William Smithism, &c., so that they were all full of filth, and would rail out against the leaders of the true Church, from which he and they had been expelled—always joining in the hue and cry against the Church and its officers that would not suffer him to palm off his foolish and absurd notions of his right to the Aaronic Priesthood and of being a literal descendant of Aaron.

Mr. Sheen is not willing to believe the affidavits of the Mormons made in relation to the corruptions of the Federal officers of Utah, but the object is "to defame and vilify every man and woman opposed to to them." Mr. Sheen, have you not been believing, vilifying and traducing men and women you know nothing concerning, and who never did you an injury ever since you were expelled the Church? Do you think, Mr. Sheen, the Mormons are going to keep still and suffer you, or any other base calumniator, to abuse and lie about them, and never reply? If you do, you will certainly be mistaken. All the Mormons ask, is for the Government to make an investigation of these charges. Are those charged with the offences willing to face the music, Mr. Sheen?

He talks about "*Primitive Mormonism*" and "*Primitive Mormons*." We are well acquainted with some primitive and apostate Mormons, such as Sidney Rigdon, W. Law, Jno. E. Page, Jas. J. Strang, John C. Bennett, William Smith, &c.; and Mr. Sheen can behold one any day he will look in the glass. He says: we primitive Mormons were charged with slandering the servants of God when we charged them with such acts as polygamy. Mr. Sheen, what kind of polygamy have you reference to? *primitive* polygamy, we suppose, such as was got up at Cincinnati and Covington some years since; where men (?) crept under the bed, instead of getting into it. Do you understand, Mr. Sheen? Anything *primitive*, no doubt, Mr. Sheen likes, but modern he cannot abide.

He says he "knows nothing concerning Drummond's character." We know you don't, if you did you would not admit it, because he believes in *primitive* things as well as you, Mr. Sheen; if you do not believe it, ask his "*Ada*."

Mr. Sheen will still contend the records at Salt Lake City were burned, after all the testimony that has been given contradicting the charges; and says if the records are in his (Deputy Clerk's) possession, they might as well have been burnt as to be withheld or stolen by him. Mr. Sheen, why all these infamous charges against a man you know nothing concerning, and whose shoes you are not worthy to black. Are not the records in his possession legally and rightfully? and when the defamers of the Mormons charges them with burning said records, Mr. Bolton, the Deputy Clerk, comes out with an affidavit under his own signature and the seal of the court, testifying that the records are all safe in his possession, not one having been touched, Mr. Sheen calls it "*contemptible*." If anything is contemptible it is Sheen's impudence and ignorance. Mr. Bolton is our Deputy Clerk there, and when we left Utah, we delivered over the records of the court, and gave them into the possession of Mr. Bolton, together with the seal, papers, &c. Yet this immaculate (?) Mr. Sheen says the records are "*embezzled or stolen*" by him.

As for murder being taught or practised by the Salt Lake Church, he knows it to be a malicious and base falsehood. But murder, Danite, destroying Angels, &c., no doubt have haunted him ever since he wanted to, and could not get into Aaron's seat. No wonder *catfish bait, salting down*, sacrificing, &c. should so engross his mind. He being a literal *descendant of Aaron*, and claiming the Presidency of that Priesthood, and which holds the keys of administering in outward ordinances, offering sacrifices, &c., it is quite natural these things should be uppermost in his mind, for they belong to his (would be) Priesthood.

He will have it that Mr. Babbitt was murdered by the Danites, after all the testimony of Mrs. Babbitt, a Major Wharton, commanding at Fort Kearney, positively stating that the Cheyenne Indians murdered Mr. Babbitt, for the Indians said so, and had his watch, ring, &c.

He says Mr. Babbitt was his brother-in-law, and that he told Mr. Babbitt he anticipated such a catastrophe.

We left Utah in company with Mr. Babbitt, in April, 1856; came over the plains with him, were also at Washington some time, and left him at Jones' Hotel, Philadelphia, on the 17th day of July following. Mr. Babbitt was our personal friend, and we knew his mind and feelings well, for we had been in partnership in legal business with him for years; and he knew there was not a person among the Mormons at Salt Lake that would hurt a hair of his head. We have often heard Mr. Babbitt speak in relation to Mr. Sheen's conduct, and we know he had no confidence in him, and held his conduct in derision and contempt. Mr. Sheen, can you not prevail upon W. S. or some other "primitive Mormon" to teach you some more "*primitive*" Mormonism, and ordain you to the Aaronic Priesthood, as you are a literal descendant of Aaron? Have you not had a revelation to make known your illustrious genealogy?"

Report of the Condition of the Utah Indians.

WASHINGTON, August 6, 1857.

The Commissioner of Indian Affairs received yesterday an exceedingly interesting account of our red brethren in Utah and their farming operations. It is much doubted if Governor Young could make a report equally favorable of our white friends in the Mormon territory. I herewith send you a copy of the report:

GREAT SALT LAKE CITY, June 30, 1857.

SIR—I have the satisfaction of reporting, in behalf of the Utahs and other adjacent tribes of Indians in the Territory of Utah, that no disturbances of any kind have occurred during the quarter ending at this date. This uninterrupted harmony, which has now prevailed among these tribes for more than twelve months, is justly attributable to the efforts which have been made to establish them upon suitable reservations and to introduce among them a system of agriculture, and though these reservations have been visited during the season by large bands of wild Indians who live east of the Wasatch Mountains, the influence which those farms exerted upon them through the "home tribes," has enabled us to conduct our intercourse with them in a very tranquil manner.

We have in cultivation this season, at these settlements, about 700 acres, as follows, viz: At the Spanish Fork farm, 220 acres wheat, 40 acres oats, 10 barley, 50 corn, 8 potatoes, 2 buckwheat, 4 turnips, and 2 acres of garden. At the Sanpete farm, 153 acres wheat, 10 oats, 16 corn, 8 potatoes, 8 squashes, and 8 acres beets, melons, and garden. At the Alred farm, 25 acres wheat, corn, and squashes. At the Corn Creek farm, 95 acres wheat, 50 corn, potatoes, and squashes. The crops look promising, and give every assurance of a plentiful harvest.

My disbursements being larger than I anticipated at the close of the previous quarter, I would state, by way of explanation, that it is mostly in consequence of the great influx of Indians from the eastern side of the mountains, who were in a famishing condition, and came in search of something to eat. They report that many of their children and the weaker members of their families, as also many of their horses and much of their game, had perished in consequence of the severity of the winter; and as Governor Brigham Young and Agent Armstrong were both absent, the entire burden of the service rested on myself. It also became necessary to place a substantial fence around these farms, which has incurred considerable expenditures for labor; and I would say further, that so long as the field of labor for the various officers of the Indian service in the Territory, remains in common for any or all of them to act when and where they please, it is impossible for me to estimate the amount I may have to expend in any ensuing quarter.

As I have learned that the office of Indian Superintendent has been separated from that of Governor in this Territory, and as the Superintendent has not yet reached the field of his labors, I take the liberty of addressing this communication directly to the Commissioner of Indian Affairs, and remain very respectfully, &c. GARLAND HURT,

Hon. J. W. DENVER, Indian Agent, Utah.
Commissioner, Washington.

Without the slightest disposition to detract from Indian Agent, Garland Hurt, any glory which the faithful discharge of the duties of his agency may throw around his name, we think it but fair to supply an item or two which would make the report a little more complete. His Excellency, Governor Young, as Superintendent of Indian Affairs for the Territory has pursued a different policy with the Indians than that adopted by other Governors and other Superintendents, while others have fought refractory Indians he has fed the Utahs, and instead of dabbling in trade with them, and coming off with a big pile of bullion, *a la* Benton he has taught them that honesty was a cardinal virtue—an absolute necessity to success, and to labor with their own hands a greater honor than the gay plumage on the head of their bravest chief. To accomplish the good now reported, the Mormons, under the direction of His Excellency, have labored at great risk and expense, without remuneration, and to them we the think the honor is justly due. Of course, Indian Agent Hurt, has been amongst them, was paid by government for what he did; but the labor bestowed on the Indians in bringing them to their present position was performed before he saw them, and he had nothing to do with it. We should not have noticed this, as there is no claim put forth by Mr. Hurt, but the clearly intended absence of all allusion to those who did so might lead to a false conclusion. If Mr. Hurt had not been in such a hurry to correspond with the Commissioner, and had only waited till he was officially notified of his duty to do so, perhaps he would have found time to have remembered what he will probably be grateful to us for supplying.

Flying from Utah.

We rarely take up a paper that speaks of Utah without being told that seceders from Mormonism who leave that Territory for the States do so with great difficulty and at the imminent peril of their lives. We do not expect that our denial of all grounds of apprehension will meet with as wide a circulation as the charge—in fact we are so accustomed to be calumniated, and see so seldom the least evidence on the part of the conductors of the public press to do us justice by publishing our replies to the hosts against us, that we have long since concluded ours is *a lying generation*. The people, evidently, take so much pleasure in reading of the horrible and extravagant that the professional quill driver speculates quite as much on what he can the most profitably produce to nourish the vitiated and depraved tastes of his customers, and for which he shall receive the best remuneration, as does the fancy dry goods merchant in his selections, to please the tastes, fancy and whims of the fair sex, with everything in his line from a sky-blue-scarlet to a dandering grey. It would be time badly spent and space in our paper as ill-occupied to hunt up and publish what everybody has said who has come from Utah this season; but it is worthy of remark that all the people who were afraid of being killed were neither killed nor molested! We confess we are astonished at the shallow pates of many of our cotemporaries, they seem to be too dull to perceive the contradiction of their statement about the almost impossibility of leaving Utah but by flight, and their recording the arrival of scores and hundreds by slow ox teams. There is doubtless fear in the bosoms of many. Some nervous folks will sit by the fire-side in a long winter's eve, listening to tales of ghosts and hobgoblins, till they are almost riveted to their seats with fright and for their soul's salvation would not go through their own familiar homestead without a light to convince them that all the murdered, poisoned, and hanged of ten generations were not dancing in their bedrooms. If they be so very fortunate as to get into the sheets without fainting and an hour afterwards dare to save themselves from suffocation by uncovering their frenzied brains, they may see poor harmless pussy, half dozing in a corner, and she suddenly is transmogrified into Auld Sootie, trying to seduce them by cunning winks and nods of friendship—daylight, however, dissipates the reign of terror. Editors in the States have published so much about "Danites," and "Destroying Angels" cutting off seceders on the Plains that many a person in Utah has doubtless dreamt of troops of Danites or Destroying Angels buckling on their swords, dreadful revolvers and the still reeking knife that had despatched some unfortunate, and nothing, we presume, but their safe arrival on the Frontiers has convinced them that these dreadful folks and dreadful instruments only had existence in their weak and frenzied brains.

But who are these "flying from Utah?" Are they so much purer, so much more virtuous, so much more honest than the Utonians whom they have left in the mountains, that they have hastened from their society to mingle with a better people and to breathe a more heavenly atmosphere—something more congenial and consonant with their refined tastes and high moral qualities? We certainly cannot answer for all who have hastily tripped back to the States recently; but we do know that the Reformation catechism of last winter made many dance about, and make preparations for departure, without the assistance of either music, Danites, or Destroying Angels. That catechism was published in THE MORMON in the beginning of the year—as it was then in circulation among our cotemporaries—rather a little ahead of the departure of the discontented. Now that they have arrived in the States, and insinuate that the folks left in Utah were unworthy of their society, we think the present an opportune moment to re-publish it—that "axe laid at the root of the tree" made the chips fly! "Read slowly, think deeply, and act wisely" all who read the following Utah catechism:

"Have you committed murder, by shedding innocent blood or consenting thereto?
Have you betrayed your brother or sister in anything?
Have you committed adultery by having any connection with a woman that was not your wife (or man that was not your husband?)
Have you cut hay where you have no right to, or turned animals into another person's fields without his consent?
Have you lied about or maliciously misrepresented any person?
Have you borne false witness against your neighbor?
Have you taken the name of the Deity in vain?
Have you coveted anything not your own?
Have you been intoxicated with strong drinks?
Have you found lost property, and not returned it to the owner or used all diligence to do so?
Have you fulfilled your promises in paying your debts, or run into debt without the intention of paying the same?
Do you pay your tithing promptly?
Do you teach your family the gospel of salvation?
Do you speak against your superiors in the Church or against any principle taught in the Book of Mormon, Book of Doctrines and Covenants, or against the revelations given through Joseph Smith the Prophet and the Presidency of the Church as now organized?
Do you pray in your family, night and morning, and attend to secret prayer?
Do you labor six days, and rest or go to work on the Sabbath?
Do you and your family attend the ward meetings?
Do you preside over your household as a servant of God? and is your family subject to you?
Have you labored diligently and earned faithfully the wages paid you by your employers?
Do you oppress the hireling in his wages?

We should think that after reading the foregoing, every one will understand why at least many left Utah, and that will be particularly understood when it is known the penalties of ancient Israel in restoring four-fold were exacted in Utah from the unfortunate transgressor. For the present enough.

To Our Canada Subscribers.

We are frequently receiving letters from Canada, containing one and two dollars, requesting THE MORMON to be forwarded them for six or twelve months. Our terms of subscription are one dollar for six months, or two dollars for one year, in the States; subscribers paying the postage at their destination. But with those sent to Canada it is different, because the postage (one cent stamp) must be prepaid when the paper is mailed here, which makes fifty-two cents per year: thus actually reducing the subscription for twelve months to one dollar and forty-eight cents, or for six months to seventy-four cents.

Our Canada subscribers will therefore please hereafter to remit to us the postage along with their subscriptions.

Arrivals.

Elder Wm. H. Smith arrived here on Saturday last, *en route* for Canada. For the last few weeks he has been a little indisposed, but with the kindly nursing of his brother's family, where he had been visiting, he comes on recruited and ready for another stage of his journey.

Elder Martin Littlewood arrived on Monday, *en route* for South Africa. Bro. L. has been out in Caseyville, St. Clare, Co., Ill., since his arrival in the States. To help him on his journey, he buckled to and built an "outsider" a brick house, and did some considerable preaching, for which the Saints showed their gratitude, by presenting him with a suit of clothes the morning he left them.

The Philadelphia Pic Nic.

We had not the pleasure of meeting with the Philadelphia Saints at the party to which they had courteously invited us; but from our knowledge of President Cannon's management of everything he puts his hand to, we anticipated they would have a good time. Elder Snedaker has sent us on a report of their proceedings and the sentiments expressed on the occasion which justifies our conclusions. It arrived too late for this week's issue, but will appear in our next. Secretaries every where: be early at work—reports spoil with keeping.

Boston.

We have this week received a very interesting letter from Elder Cleary, who is presiding in Boston and adjacent towns. He reports the work of the Lord spreading out well. He has taken a new hall in the city, which is well attended, and considerable interest is manifesting itself all round. We are much pleased with the labors of Elder C. and are pleased to learn that himself and Bro. Mackintosh are going at the wheel, shoulder to shoulder.

Appointments.

Elders JOHN N. WAKELY, William Carter, William H. Lee, William H. Smith, William F. Bull, and Richard Hill are hereby appointed to travel and preach the Gospel in the Canadas. All the Elders on missions there will counsel and correspond together as often as necessary for the good of the cause, and the upbuilding of the Kingdom of God. They will act under the direction of the Presidency at New York, and report their labors from time to time.

All these brethren and those heretofore appointed on missions there, will labor, according to their appointments, until further orders, in preaching the Gospel, baptising those who believe, organizing Churches, hunting up the lost sheep, building up the Saints, comforting the hearts of all those who wish to do right, and counselling them in relation to their duties, gathering to Zion, &c. Always endeavoring to preach wherever a place may be open, and to labor in new places as much as possible.

They will also act as agents for THE MORMON, obtain all the subscriptions, donations, &c. they can, and remit the same to us at New York.

W. I. APPLEBY, President, &c.

Notice to Subscribers.

As the Six-Months' subscription to the Third Volume of THE MORMON will expire with this number, we hereby notify all whose subscriptions terminates with the twenty-sixth number, and who wish their subscriptions renewed, will please forward the same to us, as all papers will be discontinued, as the subscription expires, unless renewed.

It behooves us necessarily to adopt the foregoing rule in order to continue the publication of the paper.

DOMESTIC SUMMARY.

The Cunningham case is the first subject before the New Yorkers, and, judging from the full reports which appear in other papers, seems to have a large share of attention throughout the country. Mr. Davison, (the Police Justice, before whom the whole affair has been laid,) made out a full commitment of the lady on Monday. Believing that she had feloniously and fraudulently produced an infant, falsely pretending it to be the child of Dr. Burdell, he ordered her to the care of the keeper of the City Prison, and refused bail for her appearance in due time.

Another subject is before the Gothamites, and though there is neither love or murder in it, it furnishes fair to keep up the fear of excitement for which the city is eminently proverbial. The City of New York presented Gen. Jackson with a gold snuff box—token of high respect—"Old Hickory," before his death, bequeathed it to whoever, among the New Yorkers, should turn up to be the bravest defender of his country. The Corporation of the city appointed a committee to find out the brave and give him the box. They have examined for weeks the claims of many a hero, and when every cautious person thought they were in an awful maze, they fix on the crooked stick. His companions in arms, on the plains of Mexico, have come out stoutly against the decision of the committee, and are making as much noise as bees in a tar tub, and just as likely to do anything useful by their discordant music.

The inhabitants of Leavenworth City, (Kansas,) have been honoring Judge Lynch. A band of robbers and murderers had been discovered as they had just finished robbing and murdering a person recently arrived in that city. The citizens were so enraged, that, in spite of the Territorial Marshal and the appeal of Judge Lecompte, they suspended two of the gang to the limb of a tree, others are in custody. The young man who was first apprehended, and through whose confession the others were discovered, was attached to a train of United States horses destined for the Utah expedition. Many persons who have mysteriously disappeared, and for which political animosity had to bear the blame, are now supposed to have fallen victims to the cupidity of this hateful band of cut-throats.

Elihu Burritt is at work for a "National Emancipation Convention." The friends of the movement, North and South, are invited to meet in National Convention in the City of Cleveland, Ohio, on the 25th, 26th, and 27th inst.

FOREIGN SUMMARY.

The English and Chinese fleets have had two severe engagements in the Canton river. The English report the loss on their side, 83 men killed and wounded. The Chinese have greatly improved in fighting, and faced John Bull's music bravely; but could not save their fleet; it is reported totally destroyed.

The mutiny in India still causes great alarm in England. The latest news is gloomier than the first. Delhi is still in the hands of the insurgents. The English besieging army around the city has repulsed several sorties with considerable losses to the "insurgents." The General commanding is waiting for reinforcements before making the attack. The British Parliament has expressed to her Majesty their determination to support her ministers in their efforts to suppress the insurrection.

Baron Rothschild has again been returned, without opposition, a member for the city of London. The Commons expect to slide the Baron over the difficulty of taking the oath "on the faith of a Christian," by administering to him an oath binding on his conscience.

All the vessels comprising the expedition for laying the Atlantic Telegraphic Cable had arrived at Cork. The operation was expected to commence about the 1st inst. The paying-out experiments between Dover and Queenstown had been perfectly successful. The Cable on board the *Niagara* and the *Agamemnon*—over 2,500 miles—was joined, and a message sent through its entire length in less than a second. The projectors of this line of Telegraph were in high glee.

Ledru Rollin denies any complicity with the apprehended Italians, directly or indirectly in any shape or manner, and in a letter to the *Times* handles roughly the Nephew. On his claim for the extradition of the foreign refugees, now in England, Mr. Rollin reminds him of the protection which Switzerland and England had afforded him when he was a criminal *de facto*.

The marriage of the Princess Charlotte of Belgium with the Arch Duke Maximillan of Austria, was celebrated with great promp at Brussels on the 27th. Prince Albert represented the English Court on the occasion.

General Horace S. Eldredge.

We have had a very pleasant visit from the General. He came in upon us on Monday forenoon from Washington, and left on Tuesday evening for St. Louis. He was in excellent health, looked as well as ever we saw him. Bro. Eldridge has, since his return from Utah, been so occupied with numerous duties, connected with emigration and the St. Louis Stake, over which he presides, that he has thought himself excused from furnishing us with a few dashes from his pen now and again; but we anticipate that THE MORMON in future will be enriched by his correspondence from the West.

THE MORMON!

Overland Mail to Utah Discontinued.

From a reliable source, we learn, that the mail from the Missouri River, overland to Utah has been discontinued, by service of notice upon the agents of the contractor, that the mail would no longer be delivered to them.

The nominal or assigned reason for this step is, that the contractor should have commenced services last fall, when, in fact, he only received notice that his bid was accepted through the first spring mail! The contractor, then, through his agents, hastened to make stations, and distribute grain and animals all along the route, making an average expenditure of over a hundred thousand dollars, bringing in several mails and returning with others westward. The last trip was made in far less time than any previously, being less than 15 days through.

It does seem astonishing how the Post Master General should have so little regard for these extensive outlays that have been made in good faith by the contractor, or how can he reconcile with the broad principles of justice, the cutting off from all communication with the rest of the world, the inhabitants of a well-peopled Territory, good, bad, and indifferent, because, forsooth, a "thousand-tongued rumor," says a few of the citizens, do not reverence the laws.

Is this just and liberal policy, such as should mark the action of the most wise, intelligent and liberal government upon the earth? or does it not rather seem the arbitrary act of a petty monarch to gratify caprice, spleen, or some feelings of revenge.

If this is the way Utah is to become converted, and Christianized, the parties concerned should serve notice upon all comers to keep their distance a few thousand years yet.

[*Crescent City Oracle, July* 31.

[We have learned that the excuse at Washington for taking the contract from Mr. Kimble is simply "the commission of Postmaster at Great Salt Lake City had been sent from the Administration to some one residing at that city, and it never arrived." We have already said and say it again that it is ridiculous to hold the mail contractor responsible for any letter which is sent on his route. The contractor has nothing to do but carry the *locked up bags* from the place he receives them to their destination for which he contracts. Again, the mails through which that commission was sent, were not carried by Mr. Kimble or any Mormon; but their bitter enemy Magraw. How, then, should the Postmaster General blame Mr. Kimble or injure him and those associated with him?

Suppose fifty letters had never reached parties in Great Salt Lake City, that number is nothing compared with the number that we have failed to receive, and ten times more that number have failed to reach His Excellency Brigham Young, and the other leading men in Utah. One or two letters fail to be received by outsiders, must the absence of these letters be charged to the Mormons when they have passed through the hands of numerous other parties before they reached Mormondom?

And suppose that it could be proven to a demonstration that the missing Commission had really been abstracted by Mormon hands—which we defy the Post Master General to prove, for we know it is false, is that a justifiable reason for keeping 100,000 inhabitants of that Territory without their letters month after month? It is usage to which no people but the Mormons would submit, and a course which, if pursued by the Post Master General towards the inhabitants of any other Territory, would bring the Press upon him without mercy. But, after all, it is only the Mormons. If President James Buchanan and his Cabinet purpose insulting the Mormons, they are very successful in their policy. But, hold on, the game is not played out—there are other acts—they laugh the best, who laugh the last.

With these passing remarks we beg to inform our friends that no mail for Utah has left Independence since the 1st of June, and we don't know if another is to be sent again:—when we learn of that important fact, we shall record it.—Ed.]

Important from the Plains.

Reported Murder of the Surveying Parties.

The Kansas City *Enterprise*, of August 1st, says: Letters were received at Lecompton on the 25th ult., which state that the Cheyenne or Sioux Indians, or both, have attacked several of the United States surveying parties in the south-west portion of Nebraska, and had murdered a number of men. The report is that five of Captain Caldwell's, four of Captain Berry's, and all of Colonel Manner's party, including the latter, had been murdered. We have been unable to learn the particulars. It is the opinion of those who are the best acquainted with the country in which the parties were, and the region of country traversed by the various tribes of Indians, that if these massacres have occurred, they were committed by the Pawnees, and charged on the others to escape punishment. This, also, is the opinion of the Surveyor General, now in our city, who states that the lands upon which the surveyors were at work have been claimed by the Pawnees, and that they have ever manifested the greatest displeasure at their survey by the government companies.

[Reports from the West must always be received with some grains of allowance. It may not be generally known; but it is not the less true that the geater number of reports about Indian hostilities, troubles here and there are put in circulation for the innocent amusement of bleeding Uncle Sam's money chest.—Editor Mormon.]

Wood's Meeting.

There will be a three days Wood's Meeting of the Church of Latter Day Saints held on the lands of Moses Ivins, Esq., near Hornerstown, Cream Ridge, Monmouth County, New Jersey, commencing on Friday, August 28, and continue over the following Sabbath.

The brethren composing the "Brass Band," under their leader, Elder Eardley, from Trenton, N. J., will be present on the occasion, and entertain the audience with some of their favorite sacred airs.

Presidents of Conferences, Presidents of Branches, Travelling Elders, and lay members of the Church, adjacent, that can make it convenient, as well as the public in general, are respectfully invited to attend.

R. D. Tressider,
President of Hornerstown Branch, &c.

Departure.

Elders Wm. H. Lee and Wm. H. Smith, left on Wednesday for Canada.

☞ The columns of The Mormon are open to the correspondence and articles of the Elders; but, while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

Correspondence of Elder A. M. Musser.

On the Plains, 5 days from Florence, July 16th, 1857.

Presr. Appleby—*Dear Sir:* I now beg to submit for the satisfaction of your readers a brief statement concerning the emigration of 1857. Captain William Walker's company was the first that left Florence for the mountains. I succeeded in organizing it on the 13th ult., while encamped on the Little Papeau. It numbered 86 souls, 28 wagons, 15 horses, 3 mules, 141 head of oxen, 26 cows, 19 loose cattle, and 1 handcart. Before they left, about 27 of the emigrants were baptized—a number for the first time. Among the candidates for this ordinance appeared the venerable Thos. B. Marsh, once President of the Twelve Apostles. He received this holy rite in all humility, and is now on his way to Zion, rejoicing in the salvation of the Lord.

On the evening of the 13th ult. the first company of hand-carts, under the supervision of Elder Israel Evans, made its appearance on the opposite bank of the muddy Missouri; they were detained several days in Florence on account of incessant rains, which swelled the small streams to an impassable depth. This company numbers 149 souls, (80 of whom are females—21 under eight and 2 over sixty years old, the eldest a female, sixty-eight years old,) 28 hand-carts, and an excellent four-mule team. We furnished them with a good outfit, and they left Florence on the 19th inst., feeling well and in high spirits. Before getting under way the next morning from the Little Papeau, Bros. Taylor and Snow came up and gave them many words of encouragement, and blessed them in the name of our mutual Redeemer.

The week following the departure of this company, Capts. Jesse B. Martin's and Jacob Hoffein's companies arrived; the former consisted of 192 souls, 34 wagons, 130 oxen, 7 cows, and 1 horse; the latter, after being augmented by accessions from St. Louis, numbered 204 souls, 41 wagons, 170 oxen, 17 cows, and 4 horses. These two companies left a few days after their arrival.

The Danish team company, under the direction of Capt. M. Cowley, arrived on the 2d inst., and left on the 6th; it numbered 198 souls, 31 wagons, 122 oxen, and 28 cows.

On the 3d inst., the Danish hand-cart company arrived, under the supervision of Elder J. P. Park, and other Valley brethren. This company numbered about 330 souls, 68 hand-carts, 3 wagons, and 10 mules. Capt. Christian Christianson, a Dane from the Valley, was deputed to conduct them to Utah; they left on the 7th inst., in good spirits.

On the 8th inst., the freight train, under the guidance of Elder W. G. Young, came in with several accessions at Florence. This company numbers 55 souls, 19 wagons, 83 oxen, 4 cows, and 1 mule. I have the honor to be numbered with this train. On the 12th inst. we left Florence, and are now five days from that place. Our company is the last one on the Plains. We have a thorough organization; Bro. J. A. Little, president; W. G. Young, captain; Henry Lunt, chaplain; Albert P. Tyler, sergeant of the guard; and your humble servant, clerk and historian. Besides these brethren from the Valley, we have Bros. P. H. Young, James Case, and G. W. Thurston, with us. Sister Nancy Kent, Prest. Brigham Young's eldest sister, is accompanying us to Zion; she is 71 years old.

By recapitulating, we find that there are now on the plains 1214 souls, 157 wagons, 646 oxen, 20 horses, 18 mules, 75 cows, 19 loose cattle, and 97 hand-carts; add to these the isolated emigrants in company with Bro. Taylor and others, and you will have the sum-total of our this year's emigration; which, I believe, have been as well fitted out, and are under as prosperous circumstances, as our emigrants have been in any preceding year. Our united desire is to see all things pertaining to the emigration brought to a successful conclusion, and satisfactory to all parties concerned. May the Lord assist us all in bringing about these results, is my prayer. Amen.

Now Bro. Appleby, I am going to write you *about* something else. Five years have nearly elapsed since I bade you adieu in our own mountain home beyond the craggy ridge which divides the waters that flow into the great Atlantic from those emptying themselves into the noble Pacific. How many changes have taken place with Gentiles and Jews since then! How many myriads of human beings have at the bidding of the Great Author of our existence, come into and departed from this world of sorrow, pain, and degeneracy! How varied have been our own individual circumstances, situations, callings and duties. While I have been circumscribing the earth, twice in distance and once in reality—preaching to Asiatics, Anglicans, Welsh, Irish, Scotch, &c., forming a religious medley of Hindoos, Pagans, Mahomedans, Parsees, Jews, Gentiles, and a heterogenious mass of discordant elements under the appellation of protestants, your time has been occupied very differently.

Permit me to congratulate you on your ascension to the editorial chair of the ever welcome Mormon. May you be highly successful as your worthy predecessor has been, in closing the mouths of those dispicable members of the fourth estate whose tales and editorial caterings are innundating the country, and exciting their greedy readers against an inoffensive and strictly virtuous people. If Editors exercised the sense, wisdom, honesty, and discrimination of ordinary capaciated donkeys, they would cease their incessant braying and publish the truth concerning the Utonians. When about to indite a chapter on Mormonism, I fancy I can see them with *goose* quill in hand seated in ghostly disbabille, in their opaque editorial chamber, emulating the example of the fellow who

"Gnawed his pen, then dashed it to the ground,
Sinking from thought to thought a vast profound!
Plunged for his sense, but found no bottom there,
Yet wrote and floundered on in mere despair."

You have also the influence of a horde of sulphuric shepherds—keepers of the public consciences to deal with. Like the former, they crawl between Heaven and earth (*backwards* like the crab) apparently for no other purpose but to create dissension and confusion setting every man against his neighbor. This is to every reflective mind the obvious tendency of their doings.

Poor fools they little think they are taking the *night* train for Paradise, and that they will have to render an account of their stewardship.

I regret I did not find you in New York during my brief visit a few weeks since. I desired much to see you, and congratulated myself with the idea of accompanying you across the plains.

I have been so busy since my arrival in America that I have not had time to visit but one of my relatives. After settling up the business pertaining to the emigration in Boston, I took the express train for Iowa city. A few days after my arrival in Iowa, I was deputed to accompany Bro. J. A. Little to St. Louis, where we bought supplies for the two first companies of emigrants; I accompanied them up the river to Florence. We had on board about 150 lady and gentlemen cabin passengers; amongst whom were two Reverends and a theological student or graduate from the city of Gotham. Prior to quitting St. Louis, I was introduced to the Captain and Clerk of the Edinburgh as a missionary of the Mormon faith from the East Indies. This brought me into note, and to satisfy a flatulent curiosity I was obliged to preach to them on Sabbath evening, and on the evening following deliver a lecture on the manners and customs of the Orientals of Hindoostan. Of course the knowing could not remain silent. The two following nights were occupied in delivering rejoinders. In turn, to consumnate the affair, after repeated solicitations, in a discourse which occupied over two hours, I answered all the objections of my opponents to the satisfaction of all of my hearers, every one of whom, after I concluded my remarks, tendered me a voluntary expression of their thanks.

Enough—I must conclude, as my advantages for writing are very meagre. A crammed portfolio for a desk, an inverted wash-tub for a seat, and surrounded by a parcel of loquacious emigrants discussing the success and other matters of the day, while their hands are employed in performing the varied paraphernalia of a camp life.

With kind regards to your able assistants, Bros. Stenhouse and Dulin, and with fervent prayers for your prosperity,

I remain, my dear Bro. Appleby,
Your friend and well wisher,
Amos M. Musser.

P. S.—It is reported and believed that the Government has wrested from the conductors the July mail while they were endeavoring to effect its transit to Utah.

It may be pleasing for you to learn that the family of Martin Harris (one of the three witnesses to the Book of Mormon) is in Pottawattamie, and purpose migrating to Zion next spring.

Saturday, 18th—We have this day travelled about 10 miles and camped on the Platte within half a day's drive of our Beaver river settlement. A meeting has been called and the propriety of all being re-baptized was suggested, carried and immediately attended to. We had a good time and purpose going up to the mountains as immaculate before the Lord as our gross natures will permit.

Correspondence of Elder Mackintosh.

Boston, Mass., Aug. 10, 1857.

Dear Brother Appleby: Since my arrival in this part of the Vineyard, I have been pretty busily engaged in visiting the Saints in and around this city, and strangers also in connection with Bro. James F. Cleary, and also preaching wherever an opening occurs. Upon my arrival in Boston, I was received very kindly by Bro. Cleary and the Saints, and I can say truly, that the Lord has blessed me so far on this mission. I am happy to inform you also, that the Saints here in connection with their worthy President and Council, so far as my knowledge extends, are living their religion, and preparing to make their exit for the peaceful Valleys of Ephraim next spring; but about those matters I presume Bro. C. keeps you posted; and, as he is writing to you this morning, I will confine myself more particularly to personal matters. However, I may say, that in the Boston Branch, there are more or less baptized each week, sometimes old members renewing their covenants, and at other times new members are being added: last week a very promising young man, (a Finlander,) embraced the Gospel and was confirmed yesterday, in the presence of a hall full of Saints and strangers.

The meetings now are held in Cochituate Hall, at the head of School Street, and the change, or something else, (perhaps advertising now and then,) has caused quite an influx of strangers, but to tell the real convictions of my judgment, I am impressed that the Spirit of the Lord is working with the people, and that they want to hear, being told of its influence. Boston, at present, seems to be entirely free from a great deal of the anarchy which infects other sections of this Great Republic, and as respects commercial interest, is in a state of stagnation, and the people outside the Church in general, seem to partake of the same stagnate influence, yet, we believe, a number of good honest souls are in Boston who will yet embrace the Gospel when awakened from their sleepy condition; and it is even so with the adjacent towns and villages.

I had the privilege of preaching twice on Sunday, 2d inst. to the inhabitants of Salem, who turned out a greater number by far than I anticipated, of a class the world would call "very respectable," and to their credit, be it stated, acted fully worthy of the acceptation of the term in every sense.

There are but 8 Saints in Salem, including Marblehead: but Bro. Thomas Brewston, an Elder, was sent from Boston; sometime since, by Bro. Cleary, to take charge of meetings, &c., and he is making his way among the people there, and, in the meantime, comforting, building up, and keeping the Saints together; he is a good young man, and will, in his time, be a blessing to the people in that region. Several from Salem have been to Boston, and heard Bro. Cleary preach, and I may say, are on the eve of being baptized; and from the impressions I had when there I am led to believe quite a number in Salem will embrace the Gospel, apostate influence, which is *rife* there, to the contrary notwithstanding.

Bro. Brereton, sustained by the brethren and sisters there hired the Sewell street Church for the Sunday before stated, placarded the city, and during my address in the evening especially, I can say, that I never enjoyed more freedom in any place, to give you an idea of the attention given by the audience you could hear the drop of a pin on the floor the whole evening; after both discourses several questions were respectfully asked which were answered, but to make a long story short, I can truly say, that the prospects for openings for the preaching of the Gospel in the State of Mass., at present is rather flattering; how long this feeling may last is not for me to say. We embrace the opportunity of to-day, and let to-morrow unfold its own good or evil.

At both meetings I gave notice of the publication of The Mormon according to your request, and one gentleman proffered to subscribe six months, but had not the money then, said that he would hand the means and address to Bro. Brereton.

You must forgive me for not writing sooner, but you may rest assured that it is not of my negligence, but owing entirely to other circumstances as previously stated.

I hope your health is improving, and will continue so, to enable you to be a faithful watchman on the walls of Zion, together with those associated with you in the presidency of the church in the Eastern States.

Please give my warmest respects to Bros. Stenhouse, Dulin, Ott, Miles and his counsel, and all others by name with whom I have been acquainted, in and around the city, not forgetting Bro. Young, of Westport, Conn., and his good family, and accept the same yourself.

Ever desirous for the promotion of the work of the last days, I remain your fellow laborer in the Gospel of Christ.

Daniel Mackintosh.

Correspondence from Canada.

St. Catharine, C. W., Aug. 15, 1857.

W. I. Appleby—*Dear Brother*: Having succeeded in obtaining a subscriber for "The Mormon," I enclose you two dollars, as the amount of a year's subscription. A copy of the paper you will please forward to the following address. ——

This I hope may prove but as a drop before a shower, being well convinced that in proportion to the circulation of that valuable paper among honest and enquiring minds, darkness and misconception will give way to a knowledge of those principles that can exalt and happify the human family. I had not the least idea before I left the home of the Saints that such profound ignorance of the Scriptures existed among all classes of society who compose the religious world. I verily believe that their way is becoming more and more hedged up, so that they cannot see either beauty or comeliness in the plan of salvation; though so simple and beautifully laid down in the scriptures, they pretend to revere that a wayfaring man though a fool need not err therein. I arrived here yesterday, and walking down one of the main streets, I espied a tailor at work in his shop, and after passing by, I felt impressed to return and call in without knowing any particular question to ask him; but when I got in, I enquired if he knew of any people called Mormons in or around this neighborhood. He said no, but he had a brother to whom he was very much attached who was one, and living in Salt Lake City, by the name of Thomas Broderick. I did not know him; but found the one I was talking to very unsettled in his mind on the subject of religion. He had kept aloof from the sects for some time, realizing there was a lack in their midst that he could not understand nor explain; but sufficient to render him very unhappy to be associated with as a member. After a conversation of some two hours, he desired me to stay with him a short time. I accordingly went to his house, had supper, preached the Gospel to him and his wife, and slept there. I pray God, my heavenly Father, that they may both soon participate in the blessings of the Gospel of Jesus Christ, which can only be enjoyed by those who yield an implicit obedience to the principles of the same. I am here still, and, from the kind and benevolent spirit they manifest, may possibly remain for some days. With the view of giving publicity to my mission and whereabouts, I thought it would not be amiss to put a piece in one of the papers here, if they would publish it verbatim. I therefore called on the editor of the *Journal*, told him I had just arrived from Salt Lake City, had lived there near five years, and was one of 68 that had crosped the plains by hand-carts, and that if he thought a few items connected with our travels, &c., would be interesting to his readers, I would furnish him with some particulars. He said that as so much excitement had existed of late about Utah, he should be very happy to publish any communication I would furnish him with, or a continuation of them.

Thinking this method a good one to reach any scattered Saints that may be living around this neighborhood, or causing honest inquirers, to know where to apply, to obtain a correct knowledge of the principles we believe in as a people, I thought of writing something this morning that will constitute a good and cheap advertisement. Praying that I may constantly be inspired by the spirit and power of God, to use my tongue and my pen in spreading forth the principles of truth and righteousness upon the face of the earth, that the inhabitants thereof may be well and faithfully warned wherever my lot may be cast, during my mission in this country, especially, and that myself, in connection with my brethren, may accomplish a mighty work here, is my fervent desire and prayer, in the name of Jesus Christ. Amen.

Wishing you and those associated with you, all the success in your extensive labors, that your own hearts desire, in building up the Kingdom of God in that region of country, I remain your fellow laborer in the Gospel. George Goddard.

FOR THE MORMON.

Love.

——Love.
What with thee, can Earth compare,
Thou of all passions, art the fairest of the fair.

Love is the greatest attribute of man, the main stay of man's existence, was it not for the existence of this providential gift how awful would be the state of society. The streets and avenues of our cities would ere this have been drenched in the blood of its inhabitants, and man would possess a nature inferior to the brute creation. If we look at the Lion, how terrible his exterior organization, but within, he has a something that makes him an object of admiration to all who rightly understand the true nature of this noble animal. He, over all other beasts of the forest, possesses the greatest propensity to love. When we look at domestic animals, we see this disposition prominently displayed. With what expression of love and attachment does the dog receive his master, after an absence of a few days. And the same may be said of the Horse and so down to that old fireside companion the Cat. If these animals had been created without the attribute of love, their presence would be dreaded, but now looked upon with pleasure and admiration. We see on the other hand, that where men have been brought up in ignorance, and have associated freely with beings (we cannot call them men) of a low character, they more or less become contaminated with evil influences and practices and lose that feeling of love and esteem towards their fellow beings, that they otherwise would have had, providing they had cultivated those attributes aright, which have been given to man for his own personal good and the happiness and well being of mankind at large. Thus we see, that when a man gives way to drunkenness and drowns his senses in alcoholic effluvias his animal nature is as it were disorganized for a time, his blood becomes over heated, his brain swims, he loses the use of those superior passions, and is ready, upon the least provocation, to imbue his hands in the blood of his victim, and thus it is that we hear of so many tragic deeds being enacted from day to day. There is nothing that will tend to promote happiness, Socially, Politically, Religiously, and Domestically, so much as man striving with unabated perseverance to create within himself a river of love, that the streams may flow unruffled through the various ramifications of his nature, and diffuse its genial influences into the hearts of those that he may associate with from time to time: that they seeing the good effects of the cultivation of this gift, may be induced to follow the example. What a vast difference there is between the home of Misery and the home of Happiness—and what is the cause of this difference! It is because love is not engraven upon the hearts of the occupants of that home. Take for instance the drunkard and the gambler: the wife knows not the love of her husband, for a kind word or deed she receives a torrent of abuse; the children know not the kindness of a father but are treated as the brute creation. The home of the industrious and sober mechanic is a model Paradise. After the toil of the day is over, he returns to the bosom of his family, his wife is waiting with anxiety for the sound of his footsteps, she is ready to receive him and make him happy in the domicile over which she presides. He then finds a balm for the wounds he daily receives in the battle of life and gives him strength and nerve to meet with fortitude the trials and vexations of the coming day. How happy would be the condition of society did such a state of things exist universally. We would no more hear of men murdering their wives and wives their husbands; but tranquility and love would reign predominent, and peace would flow as a river. Each would love his neighbor as himself, and seek to promote the happiness and well being of all around him. If man would improve the opportunities allotted to him, his mind would become refined, his countenance would beam with intelligence, the gloomy visions of life would vanish before him, he would be led to think of loftier things than the trivial ills of time and look over nature's wide expanse, learn a lesson from the volume of nature, and look upon "Nature up to Nature's God." W. C.

[We should like W. C. to call at our sanctum.—Ed.]

TELEGRAPHIC.

From Washington.

Washington, August 8.

The Navy Department this morning received a letter from Flag Officer James Armstrong, dated "United States Ship San Jacinto, Hong Kong, May 23," in which he says: "From the enormous force the English are collecting at this station, and the arrangements they are making for its permanency, it is clear that China is to be compelled to throw off her exclusiveness." He adds, "There will be a total of sixty vessels, mounting 783 guns. Accompanying this force are several sea-going hospital and transport ships, with a large supernumerary medical staff."

August 11.

Senator Bright has sufficiently recovered from his late serious illness to leave for Indiana this morning.

John C. O'Neill has resigned the superintendency of Indian affairs in Utah, to which he was lately appointed.

Hon. F. P. Stanton, it is rumored, will be appointed to the Missouri Superintendency, vice Cummings, appointed to the Governorship of Utah.

From Kansas.

St. Louis, August 8.

Advices from Kansas state that Gov. Walker evacuated Lawrence on the 3d inst., with all but forty of the troops. The ostensible cause of this is the Indian attack on Fort Reilly, which is regarded here as a ruse to get the troops away.

The vote in Lawrence on the Topeka Constitution was 652 in favor of it to 2 against it.

The Free State ticket for minor officers has been elected.

August 11.

Later advices state that Governor Walker had returned to Lawrence with the troops, the apprehension of an attack upon Fort Riley by the Indians proving groundless.

The officers of the city government met on the 6th inst., and were perfecting ordinances.

The election returns indicate a nearly unanimous vote favorable to the Topeka Constitution.

Later from Santa Fe.

St. Louis, August 11.

The Santa Fe mail reached Independence with advices to the 7th inst. The news is unimportant. The Cheyenne Indians had refused to receive presents from the Government agent, or make a treaty with him, saying they can make more by stealing. The Pawnees also threaten hostilities.

Four Ladies Drowned.

Boston, August 9.

Four young ladies, two of them daughters of Mr. B. F. Soule, and the other two of Mr. Grant, were drowned at Waterville, Maine, on Thursday, while bathing.

From the Plains.—The Indian War.

St. Louis, August 12.

Fort Laramie dates of the 20th ult. have been received.

Colonel Sumner had arrived at Bent's Fort, and would leave on the 13th for the headwaters of the Republican Fork, in pursuit of the Cheyennes.

The California trains had all passed Fort Laramie in good health.

Magraw's wagon road train was at Fort Kearney.

Colonel Alexander's regiment and Spencer's battery, of the Utah expedition, was met 225 miles west of Fort Leavenworth. Another regiment was met at Rock Creek; Capt. Van Vleit at Cottonwood, and Reno's battery at Big Blue.

The Cheyennes were scattered along the entire route between Forts Laramie and Kearney. But little damage has been done to the trains, the Indians fearing to attack large parties.

War has again broken out between the Crows and Sioux.

Several surveying parties were seen. Nothing was heard of the murders reported last week.

There was no news received from Utah.

Grasshoppers are said to exist in great numbers in New Jersey this season. Whole fields in the neighborhood of Belvidere are made desolate, as if recently ploughed. Young clover seems to be their favorite food, but when hard pressed they devour mullens and alders, stripping them clean.

The City of Cincinnati now numbers 200,000 inhabitants!

Notice to Subscribers.

We frequently receive remittances for subscriptions to The Mormon, without the sender giving the name of the place he desires the paper to be sent to. Sometimes the name of the Post Office or town is mentioned, but not the county, and as there are several towns in some States by the same name, unless the county is designated we are at a loss to know where to direct the papers ordered. We wish all communications to us to name distinctly the Post Office or town, county, and State or Territory, as then there will be no mistake.

Sunday Meetings.

The Saints meet every Sunday for Public Worship in Philadelphia at Mitchell's Hall, 312 Fourth Street—or York Avenue, above Vine, at 10 1-2 A. M. 3 and 7 1-2 P. M.: in New York, at Brooks' Assembly Rooms, 261 Broome Street, at 3 and 7 P. M.

Notice.

The Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of The Mormon, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for The Mormon should be addressed—Editor of The Mormon, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. Appleby.

New York Wholesale Price Current.

Corrected to August 14, 1857.

Ashes—Pot	per 100 lb.	7 75	a — —
Pearl		—	a 7 75
Candles—Stuart and Bussing's best, assorted			
Ordinary	per lb.	—	a —
Candles—Sperm	per lb.	—	a 42
Adamantine		22	a 23
Mould, tallow		13	a 15
Coffee—Java, white		16	a 00
Mocha		15½	a —
Laguayra		00	a 13½
Maracaibo		12	a 13
St. Domingo (cash)	per 100 lb.	12 25	a 00 00
Drugs and Dyes—Alcohol	pr. gal.	— 00	a — 72
Alum	per lb.	— 2½	a — —
Arrowroot		— 45	a — —
Arsenic, powdered		—	a — 2½
Asafœtida		— 5	a — 25
Borax, refined		—	a — 18½
Brimstone, American, roll		— 3	a — 3
do crude	per ton.	40 —	a 42 50
Camphor, crude	per lb.	— 00	a — 22
do refined		— 00	a — 32
Castor Oil, No. 1		1 10	a 0 00
Chlorate Potash		— 42½	a — 45
Cochineal		1 10	a 0 00
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 00	a 1 50
Cream Tartar	per lb.	— 26	a — 27
Gum Arabic, picked		— 16	a — 32
Gum Copal		— 8	a — 8½
Gum Myrrh, Turkey		— 00	a — 25
Iodine, resublimed		0 00	a 4 25
Ipecacuanha		1 12½	a 1 25
Madder		— 13	a — —
Magnesia		— 14	a — 16
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 25	a — 26
Oil Anis		6 25	a 0 00
Oil Bergamot		2 75	a 3 15
Oil Cassia		0 00	a 7 25
Oil Lemon		— —	a 2 25
Oil Peppermint		— —	a 3 15
Opium, Turkey		— —	a 4 37½
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 28	a — —
Phosphorus		— 90	a 0 00
Quicksilver		— 46	a — 00
Rhubarb, China		1 50	a 0 00
Saleratus		— —	a — 7½
Sal Ammoniac, refined		— 11	a — 00
Senna		— 11	a — 13
Shellac		— 13	a — 16
Sugar Lead, white		— 13	a — —
do brown		— 9½	a — 10
Sulphate Quinine		1 80	a 0 00
Tartaric Acid		— —	a — 89
Verdigris		— 65	a — 70
Vitriol, blue		— —	a — 11½
Dye Woods—Camwood	per ton.	115 —	a 150 —
Fustic		— 25	a 29 —
Logwood		— —	a 32 —
Flour—State, common	per bbl.	6 20	a 6 25
Michigan and Indiana		6 55	a 8 50
Genesee, extra		6 88	a 7 10
Rye Flour		4 25	a 6 00
Corn Meal		4 00	a — —
Fruit—Raisins	per box.	4 50	a 0 00
Raisins, layers		— —	a 5 00
Currants	per lb.	— —	a — 13
Glass (American window)—			
7x8 to 8x10	per 50 feet.	3 50	a 2 75
8x11 to 11x16		3 00	a 4 00
11x17 to 12x18		3 25	a 4 50
20x26 to 24x30		4 25	a 6 50
31x40 to 34x46		5 —	a 9 00
Grain—Wheat	per bush.	1 47	a 1 95
Corn, round yellow		— 90	a 0 95
Barley		1 45	a 1 75
Oats, Western		— 64	a — 00
Beans		2 13½	a 0 00
Gunpowder	per 25 lbs.	3 50	a 6 50
Indigo	per lb.	— 75	a 1 40
Iron—Pig, Eng., Scot	per ton.	30 —	a 35 —
Bar, Eng. refined		57 —	a 00 00
Sheet, Russia, 1st quality	per lb.	— 11	a — 00
Sheet, Eng		— 3½	a — 4
Lead—Galena	per 100 lbs.	7 25	a — —
Sheet and Pipe		— 6½	a — —
Leather	per lb.	20	a 31
Molasses	per gal.	50	a 70
Nails—Cut, 4d and 6d	per lb.	3½	a 4½
Wrought, 6d and 20d		— 6½	a —
Oils—Olive	per bskt., 12 bottles.	3 30	a 3 56
Olive, in casks	per gallon.	1 27½	a 0 00
Linseed		— —	a — 78
Whale		— —	a — 85
Lard, winter		— —	a 1 15
Paints—Lead, red, Am	per lb.	— —	a — 7½
Lead, white, Am., in oil		— —	a — 9
Lead do do dry		— 8½	a — —
Ochre, yellow, French, dry		1 25	a 2 00
Ochre, in oil		— 4	a — 6
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— 7½	a — 8½
Vermilion, Chinese		— 90	a 1 00
Venetian Red	per cwt.	2 18½	a 2 50
Rice	per 100 lbs.	4 75	a 5 00
Saltpetre	per lb.	6½	a 11
Seeds—Clover	per lb.	— 11	a — 12½
Flax, American, rough	per bush.	2 —	a 2 10½
Linseed, Calcutta		1 92½	a 1 95
Soap—New York	per lb.	4½	a 7½
Castile		11	a 12½
Spices—Ginger, Race	per lb.	5½	a —
Mace		60	a 00
Nutmegs		—	a 72
Pepper		—	a 11
Pimento		9½	a —
Cloves (cash)		10½	a 11
Sugar—New Orleans	per lb.	9	a 11
Havana, white		13	a 00
do brown		10	a 11½
Stuart's crushed		—	a 13½
Sumac, Sicily	per ton.	78 —	a 85 —
Teas—Gunpowder and Imperial	per lb.	35	a 75
Hyson		50	a 80
Young Hyson		32	a 70
Hyson Skin		20	a 35
Black		22	a 50
Tin—Banca	per lb.	—	a 24
Straits		—	a 34½
Plates	per box.	9 —	a 10 37½
Tobacco		—	a 11½
Turpentine	per 280 lbs.	3 62½	a — —
Tar	per bbl.	3 —	a 3 25
Spirits Turpentine	per gallon.	— 41	a — 42

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. m24

514

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent of*—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the *laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconqu demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Évangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m31

Book Postage.

ALL Books sent by post require prepay ent of one cent per ounce under 3000 miles—beyond that, 2 cents. Remittances for books should include postage. Remember.

Letter Notice.

WE are constantly receiving letters from Europe addressed to our care, with the postage unpaid Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

St. Louis Book Agency.

J. S. CANTWELL, southwest corner of Washington avenue and Sixth street, St. Louis, Mo., has for sale, at the usual prices, the following books and pamphlets:

Book of Mormon, German; Voice of Warning, German; Voice of Warning, French; Martyrdom of Joseph and Hyrum Smith, and expulsion from Nauvoo; Route to Salt Lake Illustrated, in 14 monthly parts; Book of Mormon; Book of Doctrine and Covenants; Voice of Warning; Spencer's Letters; Hymn Books; Government of God, by J. Taylor; New Jerusalem, or the Fulfilment of Modern Prophecy; Divine Authority of Joseph Smith; Remarkable Visions; Only Way to be Saved; Divine Authenticity of the Book of Mormon, by O. Pratt, 6 parts; Polygamy, by a Lady in Utah; The Seer, by O. Pratt, Vol. I., to which is added 6 parts of Divine Authenticity of the Book of Mormon, and Polygamy, by a Lady of Utah, elegantly bound, in one vol.; Orson Pratt's Works, bound; Times and Seasons, Vols. IV., V., and VI., well bound; Portraits of the First Presidency; Journal of Discourses, well bound; Millennial Star. Vol. XVII.

St. Louis, Mo.

SPRING SALES FOR 1856

CHARLES ROGERS,

IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,

No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,

APOTHECARY AND CHEMIST,

Corner of Fifth and Market Streets,

ST. LOUIS, MO.

American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.

JOHN MADIGAN,

BOOT MAKER,

No. 7 Fourth Street, opposite the Court House,

St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!

D. NICHOLSON'S

Tea, Coffee, and Sugar Warehouse,

DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,

N. E. CORNER OF FOURTH AND MARKET STREETS,

St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,

Manufacturers' Agents and Dealers in

JUNIATA IRON,

BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,

18 *Levee and* 36 *Commercial Street,*

ST. LOUIS.

ALWAYS ON HAND,

Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,

Wholesale Dealers in

American and European Fancy and Domestic Dry Goods,

NOS. 170 AND 172 MAIN STREET,

Between Green Street and Washington Avenue, St. Louis, Mo.

JOS. A. EDDY, J. A. JAMESON, J. P. EDDY, A. M. BISSELL, A. COTTING, JR., CHAS. C. HELLMERS. fe17

WILLIAM N. WHITE & CO.,

Wholesale and Retail Dealers in

FANCY AND STAPLE DRY GOODS, CARPETS, OIL CLOTHS, MATTINGS, &c.,

120 Verandah Row, Fourth Street,

ST. LOUIS, MO. mh29–3m

McMULLAN & MAXWELL'S

STEAM BAKERY MANUFACTORY

No. 186 South Fourth Street.

Sale Office and Depot, N. W. cor. Vine and Commerce Sts., ST. LOUIS, MO.

Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.

Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

LAFLINS, SMITH & BOIES,

Manufacturers and Dealers in

GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,

in packages, prepared for Shipping.

Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,

COUNCIL BLUFF CITY, IOWA.,

EMIGRANTS' STORE,

Corner Broadway and Pearl St., opposite Pacific Hotel.

Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.

mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.

STEPHEN HOYT & CO.,

Wholesale Dealers in

GROCERIES,

Importers of

WINES, FRUITS AND NUTS,

Call the attention of Emigrants to Salt Lake, California, and Oregon to

NO. 47 SECOND STREET,

Between Olive and Pine streets, St. Louis,

Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:

Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf



J. D. M'AULIFF,

CARRIAGE MANUFACTURER,

Cor. 21st Street and Franklin Avenue,

ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!

KELIM & VONSTRO,

WAGON MANUFACTURERS,

NO. 183 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,

HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,

MIDWIFE,

Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.

MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.

ELLIS, CAVENDER & CO.,

WHOLESALE DEALERS IN BOOTS & SHOES,

43 *Main Street,*

North-east corner of Pine, St. Louis, Mo.

mh8–4m

T. McCAUGHIE & Co.,

MANUFACTURER OF

LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.

Lasts made to the feet, and warranted to fit.

N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at

T. McCAUGHIE & Co.'s, 162 Morgan-st.,

d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,

DEALER IN

NEW AND SECONDHAND FURNITURE,

NO. 150 FOURTH STREET,

Between Green and Morgan Streets,

HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,

Wholesale Dealer and Importer of

GROCERIES, WINES AND LIQUORS,

Commission Merchant in all kinds of Produce.

NO. 84 SOUTH MAIN ST.,

Two doors below Walnut,

10·1y ST. LOUIS, MO.

T. L. RIVES'

DRUG STORE AND DENTAL DEPOT,

Southeast corner of Fourth and Market streets,

SAINT LOUIS, MO.

Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.

☞ Physicians' orders solicited and promptly attended to.

SAINT LOUIS DENTAL DEPOT.

Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,

APOTHECARIES AND CHEMISTS,

Marble Building, corner 4th and Olive streets,

SAINT LOUIS, MO.

Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

OVER THE PLAINS!!!

LOUIS ESPENSCHIED,

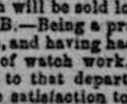
WAGON MANUFACTURER,

ON BROADWAY,

Between Labeaume and Webster streets, opposite Empire Mills,

NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,



WATCHMAKER AND JEWELLER,

94 MARKET STREET,

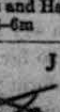
Between Third and Fourth Sts., South Side,

ST. LOUIS, MO.,

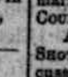
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.

N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.

d22 6m 94 MARKET ST., South side.



CLEGG & WOODWARD,



LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,

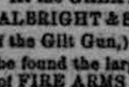
SAINT LOUIS, MO.

House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.

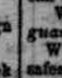
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,

d22–6m JAMES CLEGG.

JOHN DAVIS,



GUN AND LOCKSMITH,



Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.

"In Time of *Peace* Prepare for *War*."

At the GREAT GUN EMPORIUM of P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,

Will be found the largest and most complete stock of FIRE ARMS in the Western country.

Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.

Call and examine before purchasing.

Remember the No—25 Main street, east side.

mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S

WAGON MANUFACTORY,

Corner Sixteenth and Market Streets,

Keep constantly on hand a large assortment of WAGONS of every description.

Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.

j12–1y

CHARLES HOLMES'

CRACKER BAKER FACTORY,

No. 105 Green St., St. Louis, Mo.

Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,

BROADWAY, between Jefferson and Munroe Sts.,

ST. LOUIS, MISSOURI.

THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.

d22

ELLISON & APPLETON,

DEALERS IN

NEW AND SECONDHAND FURNITURE,

CORNER FIFTH AND GREEN STS.

Mattresses and Comforts of our own make, wholesale and retail.

Mattresses cleaned and renovated.

Furniture and Stoves Bought, Sold, or Exchanged d22

W. H. HUISH,

Broadway and Ashley Street, St. Louis, Mo.,

MANUFACTURER OF

STEAM ENGINES, Seal and Punching Presses. Sash Planing and Sawing Machines, Lathes, Mill Work, &c.

☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.

WM. O. GIBSON & Co.,

WHOLESALE AND RETAIL DEALERS IN

FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.

No. 138 and 140 Market street, St. Louis, Mo.

Goods delivered free of charge to any part of the city.

St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,

NO. 151 WASHINGTON AVENUE,

Between Seventh and Eighth Sts.,

St. Louis, Mo.,

ENGLISH BREAD BAKERY.

Warranted to keep sweet.

Families supplied at their residence. d22

TWO-MILE HOUSE.

THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.

MEALS AND REFRESHMENTS

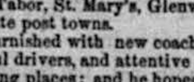
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.

Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.

QUINCY, Ill., 1856. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.

MIDDLETON & RILEY,

St. Joseph, Mo.,

COMMISSION AND FORWARDING MERCHANTS,

With large Storage Warehouses and a complete stock of

Merchandise and Provisions,

suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.

REFERENCES:

J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.

fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.

ROBERT LADD,

Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,

ON SECOND ST., NEAR MARKET SQUARE,

ST. JOSEPH, Mo. fe17

Weston, Mo.

TUTT & BAKER,

WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,

Weston, Mo.,

Keep constantly on hand a large stock of

Provisions and Family Groceries.

They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.

fe17 TUTT & BAKER.

BELT & COLMAN,

WESTON, MISSOURI,

FORWARDING AND COMMISSION MERCHANTS,

AND

WHOLELALE AND RETAIL DEALERS IN

Dry Goods, Groceries, Boots, Shoes, and Clothing.

Also, Outfitting Goods of every Description.

REFERENCES:

Norton, Jewett & Bozby, New York City.

Parker & Toland, Philadelphia.

Mudd & Hughes, St Louis.

J. M. Horner & Co., Great Salt Lake City, U. T

fe17 6m

Independence, Mo.

ISAAC HOCKADAY,

DEALER IN

Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps, *And Ready-made Clothing.*

Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.

NORTH SIDE PUBLIC SQUARE,

Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,

COMMISSION AND FORWARDING MERCHANTS

And Wholesale and Retail Dealers in

Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,

And all kinds of Outfitting Goods,

Sign of the Elk, Council Bluff City, Iowa.

Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c. fe17

TO EMIGRANTS.

M. ROGERS,

SIGN OF THE STOVE

Broadway, Council Bluff City, Iowa,

Wholesale and Retail Dealers in all kinds of

Stoves, Hollow Ware, &c

ALSO,

TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,

LIGHT TRAVELLING STOVES,

And all requisite Camp Furniture for Emigrants

Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,

Wholesale and Retail Dealers in

DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS, Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,

(at the old Stand of McMahon & Williams,)

Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of

GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware.

Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

PETER SCHUTTLER,

WAGON MANUFACTURER,

Nos. 78, 80 and 82 Franklin street,

South-west corner of Randolph street,

CHICAGO, Illinois.

All work warranted beyond a failure. my2-1y

PARTICULAR NOTICE TO

SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S

GREAT WESTERN EMPORIUM,

FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at

No. 42 Main Street, St. Louis, Mo., (*at the Sign of the Deer in Windows.*)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, *for sale at the Manufacturer's prices*, for cash.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.

Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.

ROBERTSON, HUDSON & PULLIAM,

IMPORTERS AND JOBBERS OF

DRY GOODS,

29 Murray and 33 Warren streets, corner of Church,

NEW YORK.

A large assortment of GOODS adapted to the Trade of Salt Lake, always on hand.

☞ Sight Drafts on HOOPER & WILLIAMS, Salt Lake, for sale.

REFERENCE—JOHN TAYLOR, Editor. ja5



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 27. NEW-YORK, SATURDAY, AUGUST 22, 1857. PRICE FIVE CENTS.

Poetry.

FOR THE MORMON.

There is Nothing New!

BY ELDER W. G. MILLS.

Oh! this is a wonderful age
For invention, discovery, and learning!
The Press, and the Pulpit, and Stage
Boast their wisdom, their light, and discerning!

From the swains to the kings on the throne,
From the "ragged school" up to the College;
New discoveries they try to make known,
And add to the treasures of knowledge.

They affect the *old time* to despise,
Its learning, its talents, profession:
Hidden truths upon truths now arise—
Oh! this is the age of progression!

But "There's *Nothing New* under the Sun,"
Was spoken as truth in that sad age;
"What is, what will be, has been known;"
And, I doubt not, the truth of the adage.

The Astronomers rove thro' the sky,
With their powerful telescopes scan it,
Then prescribe, calculate, and descry
The orbit of some unknown planet.

Its position, and bulk they unfold,—
Their discov'ry with news is prolific—
But *ten thousands of years* it has rolled,
Tho' unknown to the world scientific.

Their inventions with steam, and the rails,
And machinery, excite men with wonder;
Round the earth with the lightning tell tales;
It is good, but *'tis old* as the *thunder*.

The Aerial machine may succeed
Their minds to the subject applying—
At a tangent to other worlds' speed,
Or "like doves to their windows be flying."

Can we think that unknown to our kind
They remained till displayed in our nations?
Oh, no! for 'tis mind upon mind
That existed in former creations!

The *new* water that flows in the streams
Has dwelt long ago in the ocean;
The *fresh light* from the stars' cheering beams
Has millions of years been in motion!

The atoms combined to compose
The universe *always* existed;
The *fresh*-tinted flower that grows
The cloud, soil, and sunbeam possessed it!

Columbus the earth would explore,
And he finds a "*New World*" o'er the ocean;
But millions had dwelt there before
His own nation had been put in motion.

A Cook the wide world circumscribes,
Gathering facts as his country designed him;
But he finds many nations and tribes
As *old* as the world left behind him!

The stars in their orbits will shine,
Eternal the laws that rule nature,
Art and science their mysteries combine,
Tho' man is the ignorant creature.

Of all the discoveries made known,
In truth, *Nothing's New, good*, or *evil*;
Save sectarian religion alone,
And that is as *old* as the Devil!

So "There's Nothing New under the Sun,"
Was told as a truth in that sad age,
"What is, what will be, has been known,"
And I doubt not the truth of the adage.

G. S. L. City.

The Nucleus of the Indian Mutiny.

Delhi, the Ancient Capital of the Mogul Empire.

As the fate of England's Indian empire is to all appearance involved in the successful resistance or capture of this city—the ancient capital of the Patan and Mogul dynasties—a description of it may not be unacceptable to our readers. We have, therefore, compiled from the most reliable sources the following interesting sketch of it:—

The city of Delhi is situated in the centre of a sandy plain, upon a rocky ridge, rising to an altitude of 120 feet on the right bank of the Jumna, here a deep and broad river at all seasons of the year, in north latitude 28 deg. 41 min., and east longitude 77 deg. 5 min.; 956 miles from Calcutta by the Birbhum road, and 880 miles from Bombay by Ahmedabad. According to tradition this city was founded 300 years B. C. by Delu. It formerly stood on the left bank of the river, and is supposed to have covered a space of 20 square miles. Major Rennell mentions 2,000,000 as the number of inhabitants which Delhi was supposed to contain at the end of the 17th century; and the extent of the ruins seems to justify this estimate. The Emperor, Shah Jehan, built a new city in 1631 on the right bank of the Jumna, and gave it the name of Shanjehanabad, by which only the Moslem part of the population continue to call it. This is the modern Delhi, which is about five miles in circumference, and is seated on a range of rocky hills, and surrounded by walls constructed of large blocks of gray granite, and fortified with a good loop-holed parapet. Several gateways and bastions occur in the walls at intervals, and the whole has been strengthened and put in repair by the English government. The gateways are magnificent buildings, and are named after the provinces and cities to which they point. The city has seven gates, and contains the remains of several fine palaces—the former dwellings of the chief omrahs of the empire. These palaces are each of considerable extent, and surrounded by high walls, enclosing baths, stabling, and numerous outbuildings. The modern city contains many good houses, chiefly brick, and of various styles of architecture. The streets are in general narrow, as in other Eastern cities, but the principal ones, Bishop Heber says, are really wide, handsome, and, for an Asiatic city, remarkably cleanly, and the bazars have a good appearance.

There are two fine streets, one called the Chandlery-choke, 90 feet broad and 1,500 yards long; and the other 120 feet wide and one mile long. Down the middle of the first of these streets runs an aqueduct, which is shaded by fine trees and supplied with water from Ali Merdan Khan's canal. The other streets are narrow, but contain many good brick houses. The crowd of an Indian city, always picturesque, is here particularly rich in showy figures of men and animals. Elephants, camels and horses, gaily caparisoned, parade through the streets, jingling their silver ornaments and the many-colored tufts and fringes with which they are adorned. The *suwarri* of a great personage sweeping along the highways, little scrupulous of the damage it may effect in its progress, forms a striking spectacle when it can be viewed from some safe corner or from the back of a tall elephant. The *coup d'œil* is magnificent; but to enter into details might destroy the illusion; for, mingled with mounted retainers, richly clothed and armed with glittering helmets, polished spears, and shields knobbed with silver, crowds of wild-looking, half-clad wretches on foot are to be seen, increasing the tumult and the dust, but adding nothing to the splendor of the cavalcade. No great man—and Delhi is full of personages of pretention—ever passes along in state without having his titles shouted out by the stentorian lungs of some of his followers. The cries of the venders of different articles of food, the discordant songs of itinerant musicians, screamed out to the accompaniment of the tom-tom, with an occasional bass volanteered by a cheetah, grumbling out in a sharp roar his annoyance at being hawked about the streets for sale, with the shrill distressful cry of the camel, the trumpetings of the elephants, the neighing of horses, and the rumbling of cart wheels, are sounds which assail the ear from sunrise to sunset in the streets of Delhi. The multitude of equipages is exceedingly great, and more diversified, perhaps, than those of any other city in the world. English carriages, altered and improved to suit the climate and the peculiar taste of the possessor, are mingled with the palanquins and bullock carts, open and covered, the chairs, and the cage-like and lanthorn-like conveyances of native construction.

There are several fine mosques in Delhi in good preservation, with high minarets and gilded domes. The largest of these, the Juma Musjid, was built by Shah Jehan. It is a splendid and enormous edifice, built of white marble and red granite, and is considered the largest and handsomest place of Mussulman worship in India. Bishop Heber thought the ornamental architecture of this mosque less florid, and the general effect less picturesque than the splendid group of the Imambarrah and its accompaniments at Lucknow; but its situation, he says, is far more commanding, and the size, solidity, and rich materials of the edifice impressed him more than anything of the sort he had seen in India.

The Mogul's palace, built by Shah Jehan, on the west bank of the Jumna, is surrounded on three sides by an embattled wall 30 feet high, and more than one mile in circumference. It is a place of no strength, the walls being adapted only for bows and arrows, or musketry; "but, as a kingly residence," Bishop Heber says, "it is one of the noblest that I have seen. It far surpasses the Kremlin, but I do not think that, except in the durability of its materials, it equals Windsor. Sentries in red coats—sepoys of the company's regular army—appear at its exterior; but the internal duties, and indeed most of the police duties at Delhi, are performed by the two provincial battalions raised in the Emperor's name, and nominally under his orders. These are disciplined very much like Europeans, but have matchlock guns and the oriental dress, and their commanding officer is considered as one of the domestics of the Mogul, and has appartments in his palace." The chief hall of audience is an open quadrangular terrace of white marble, richly ornamented with mosaic work and sculptures in relievo; and the chapel of Arenzebe, also of white marble, although small, is of beautiful workmanship; altogether the building, even in its present neglected state, attests the magnificence of its former occupants. The gardens, which were formed by Shah Jehan, are said to have cost £1,000,000. Their original character has long been completely lost, and they now present the appearance of a small neat park, with some charming groves of orange trees. The circuit of the walls finishes at the east and west sides of this palace, which forms the river face in their line.

Among the remarkable edifices of Delhi are the Tykunas or underground houses, which are formed underground, having outlets for light above, and ingress at one place only. They are handsomely arranged and furnished; and, possessing a temperature of 12 deg. or even 14 deg. below that of rooms at the surface, furnish a pleasant retreat in the hot months of April, May and June. One of the most generally useful works of the Emperor Shah Jehan in this city is a well, excavated out of the solid rock upon which the Jumna Musjid is built. The water is raised from a great depth by complicated machinery to a succession of reservoirs, and fills a pond from which the inhabitants obtain a supply. The principal wheels having been broken, and the whole machinery out of repair, it was restored by the English a few years after they obtained possession of the city.

Among the ruins of the ancient city, on the east side of the river, are some mausoleums in good preservation; those of the Emperors Homaion and Mahommed Shah, and of Jehanara Begum, daughter of Shah Jehan, are the most remarkable. The tomb of Homaion, who died in 1555, is a square with an immense central dome, and four small domes at the corners. There Shah's fort is on a large scale, with high bastions, and lofty and solid walls. The Togluckabad is also an immense fort, five or six miles in circumference, with a high and commanding citadel. The Katub Minar is an enormous column in the centre of the old city, supposed to have been built by a monarch of that name, who reigned about 1206. It is a round tower rising from a polygon of 52 feet in diameter and 27 sides, in five stages, gradually diminishing in circumference to the height of 242 feet. A spiral staircase of 384 steps leads to the summit. "It is really," says Bishop Heber, "the finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful. These Patans built like giants, and finished their work like jewellers; yet the ornaments, florid as they are in their proper places, are never thrown away, or allowed to interfere with the general severe and solemn character of their edifices. The palace of the present imperial family is a large but paltry building, in a bad style of Italian architecture, and with a public road actually leading through its court-yard. "From the gate of Agra to Homaion's tomb," says Bishop Heber, "is a very awful scene of desolation: ruins—tombs after tombs—fragments of brickwork, freestone, granite and marble—scattered everywhere over a soil naturally rocky and barren, without cultivation, except in one or two small spots, and without a single tree. I was reminded of Caffa in the Crimea; but this was Caffa on the scale of London, with the wretched fragments of a magnificence such as London itself cannot boast." The cantonments are three miles north of the city, couched under a range of sandstone rocks.

Delhi is well situated for carrying forward the trade between the peninsula of India and the countries to the north and west; the inhabitants consequently exhibit a considerable degree of industry and commercial activity, and the shops are crowded with all sorts of European products and manufactures. Cotton clothes and shawls are manufactured in the city, and indigo is produced in the surrounding country. The trade of Delhi is very extensive in shawls, for which it is a grand mart. A constant intercourse is kept up between this city and Cashmere, whence the splendid fabrics so much prized all over the civilized world are brought in immense quantities, some plain to have borders sewed upon them, others to be embroidered in silk or gold, whence they derive the name of Delhi shawls. Nothing can exceed the beauty of the Delhi needlework, which is in the highest esteem throughout Asia, and eagerly coveted by the rich of both sexes, the caftans of the men being often of velvet, edged with rich embroidery. The goldsmiths of Delhi are also celebrated beyond those of any other Indian city, and eminently merit their high reputation. It is difficult for persons best acquainted with the *chef d'œuvres* of European artisans, to imagine the surprising beauty of the Delhi work—the *champac* necklaces in particular, so called from the flower whose petals it resembles. They do not succeed so well in cutting and arranging precious stones, though they are improving very fast, from the instructions native workmen now obtain when in the employment of English jewellers at Calcutta. There are a great many carvers of stone and ivory in Delhi, but they have not attained to anything approaching perfection in their art. A considerable trade is also carried on in precious stones, and large black and red cornelians. Since the completion of the canal from Rair to Delhi, flour mills and saw mills have been erected in and about the city. The Jumna, like the other great rivers of this country, overflows during the rains a wide extent; but, unlike the Ganges, does not confer fertility at Delhi. In this part of its course it is so strongly impregnated with natron, extensive beds of which abound in all the neighborhood, that its waters destroy instead of promoting vegetation: and the whole space between the high banks and the river, in its present low state, is a loose and perfectly barren sand, like that of the sea shore. The bridge of boats across the Jumna at this city is necessarily an important line of traffic.

The subjoined statement of the number of laden animals and conveyances paying toll which crossed the bridge during 1852, with the weight of goods, is curious and important:

Name.	*No.*	*Each carrying m'nds of 8 lbs.*	*Tuns of 27 m'nds each.*
Buffaloes laden	109,104	5	2,224
Tattoos, mules	44,718	4	6 624
Donkeys	85,178	2	6,300
Bullocks	13,323	4	1,973
Camels	17,548	5	3,249
2-bullock hackeries	8,819	15	4,899
3 do. do.	7,093	20	5,257
4 do. do.	12,829	25	11,878
5 do. do.	13,673	30	15,192
6 do. do.	6,218	40	9,231
7 do. do.	822	45	1,370
8 do. do.	37	50	67
Bungara bullocks	20,921	4	3,099
1-bullock carts	500	5	93
4-wheel wagons of 2 bullocks	59	40	87
2-wheel wagons of 2 bullocks	389	20 steers of 21lbs. each	288
Coolies	108,484	30	3,012
Total			94,850

The above table shows that nearly 100,000 tons of goods crossed the bridge during the year, making an average of about 8500 tons every month. This is equal to the cargoes of seven or eight first-class ships monthly. About half as many unladen animals and conveyances of all descriptions also crossed, likewise paying toll, and a great quantity of government stores and military officers' baggage was passed over free. The returns for the year 1853 were expected to be much larger, as certain improvements in the roads in that quarter only came into operation in August, 1852. This Delhi bridge of boats is stated to be excellently constructed, and has approaches of substantial masonry. With facilities of transit such as are attainable from a good system of cross roads and railways, the traffic of Upper India would probably be immense. It has been proposed to connect Delhi with Calcutta by means of a line of railroad passing Mirzapore, crossing the Jumna at Allahabad, and then taking a direct line by Mympuri to Delhi; or, as an alternative, proceeding from Cawnpore, by Shuckabad, to Agra; crossing the Jumna at that city, and then pursuing a nearly direct course through Muttra to Delhi. Should such a line ever be executed, it will doubtless be ultimately pushed forward to Kurnal, and the highest navigable point on the Sutledge, and thus connect the two great rivers, the Indus and the Ganges.

The population of Delhi amounted in 1847 to 137,977, besides 22,302 in the suburbs. A committee of public instruction, which was planned and brought into operation between 1823 and 1825, established a college at Delhi, and funds were assigned for its support by the central government; in addition to which a sum equal to £17,000 was presented to the college by Nawab Islamaid-ood-Dowlah, Minister of the King of Oude. In June, 1827, there had been opened 247 schools in Delhi and its immediate vicinity, for the instruction of poor children. The number of pupils at the college, which in 1829 was 152, had increased in the following year to 257. More recently another school has been instituted, at which the children of the native gentry are taught the English language, and as many as 68 scholars attended in the first years of its establishment.

The Emperor of Delhi, the representative of the great Timur, though still recognized by the British government as a sovereign prince, has long been shorn of all his grandeur, and except within his own palace exercises no attribute of royalty, though looked up to and regarded by all the Mahommedan population of India with respect and attachment. Lord Wellesley, on the destruction of Scindiah's power, assigned to Shah Allum the great palace of Delhi as a residence, and for the support of himself and the royal family he made over to him certain districts in the neighborhood, which were to be placed under British management, but the Emperor was to be allowed to check the accounts of revenue received from them. It is said that the revenue of these districts has now reached £300,000 a year, while the Emperor's allowance does not exceed $130,000, and that much of this latter sum is in reality spent in his name by the British resident.—[*N. Y. Herald.*

The Utah Expedition

FORT LEAVENWORTH, K. T., July 28, 1857.

THE only vestiges of the encampment of the Fifth and Tenth Infantry are shreds of cotton, wisps of straw, and patches of dead grass on the fields where their tents were pitched. The latter is already 120 miles out on the Plains; the former sixty or seventy miles. The detachment of artillerists started to-day, and in their company a few officers whose intention is to push ahead and catch the advance guard of the expedition. The order for the march of the Second Dragoons, as is known at the East, has been countermanded; and no more troops are available for the Utah service, except a single company of cavalry, which is reserved to escort Gov. Cumming and his suite.

The strength of the expedition, then, will be far less than was anticipated. The two infantry regiments include about 1,100 men, and the number of artillerists falls short of 100. The 5th Infantry, which was removed from the Florida service, is fuller than the 10th, which was ordered down from the forts on the North n Mississippi, for one or two companies of the latter were not included in the order. This force is hardly strong enough to guard the immense baggage-train against an organized attack of the Indian tribes. It is certainly insufficient to overawe the Mormons, who, if they choose to become armed rebels, can prevent its passing the mountains. At the most moderate calculation, they, if united, can set an army of 10,000 men into the field, better ordered and organized than the same number of militia in any of the States. The military spirit which was displayed by them at Nauvoo, in the Legion of which Joseph Smith was Lieutenant-General, has not relaxed since their removal to Utah. On the contrary, it has become more closely interwoven with their hierarchy.

But the probability of an armed collision is very slight—too insignificant, almost, to enter into calculations of the dangers of the expedition. It is not apprehended by even the most enthusiastic young officer. The value of an imposing force would be moral, not physical. It would be indispensible, to show that the National Government is earnest in its intentions, whatever they may be. I have authority for the statement that the Administration expressly promised at least 2,500 troops to Gen. Harney when they offered him the Utah command; but it is now impossible for him to collect 2,000, even if he were able to renew the order for the 2d Dragoons to join the expedition. That order will certainly not be renewed until after the October election in Kansas, which he expects to be able to proceed with them in person to Fort Laramie.

At that fort, the troops already on the march will rendezvous. It will be impossible for Governor Cumming to overtake them previously, unless they meet with unexpected delays. In the plan for the expedition, another general rendezvous is appointed at Bridger's Pass, among the Rocky Mountains; but if the affairs which I have briefly presented strikes others as it does myself, it will be evident that the chances are against a single company leaving Fort Laramie before next spring. In this opinion I am confirmed by persons who have had much military experience on the plains. No mail from the East reached Salt Lake City between November 13, 1856, and June 3d of the present year. The *kanyons* will be blocked with snow before Gen. Harney can reach the mountains with the dragoons starting in October, and the impossibility of otherwise securing the services of an officer on whom so much dependence is placed, will be an additional inducement to postpone entering Utah till the spring.

In personal appearance, Gen. Harney is impressive. He is considerably over six feet tall, and is large-boned and muscular. His hair was red but is now thickly mixed with white. He wears it short, and begins to be bald on the crown of his head. His moustaches and beard are nearly white, and are also thick and chipped short. His eyes are blue; and dull, for he uses spectacles. In younger years, he must have been a model of physical vigor and strength, but he now looks older than he really is, for his age, I believe, does not exceed fifty-five. While in St. Louis, I heard an anecdote illustrative of his character, which I have never seen in print Being in New York many years ago, he passed a store in one of the principal streets in which an auctioneer was soliciting bids for an engraving of Gen. Jackson. Both the seller and the crowd were no political friends of the subject of the picture, and were ridiculing it in every possible manner. "How much am I offered for the Hero of New Orleans?" cried the man on the stand. "Only half a cent? Why, he's worth a cent surely after robbing the bank. Make it a cent, won't you, gentlemen? Now, then, how much am I offered?" "One hundred dollars," said a voice very emphatically, as Col. Harney entered the door; "one hundred dollars, sir," he repeated, making his way through the crowd, half a head taller than any other man in the room. The auctioneer, naturally astonished, inquired if the gentleman was in earnest, and started again on his witticisms. "Sir, I am in earnest, and I claim my bid," interrupted the Colonel, "and if no one bids more, I claim the picture." No one bidding more, he handed the auctioneer the money and his address. "And now, sir," he remarked, seizing him by the collar and dragging him to the floor, "I claim the privilege of applying the bastinado to your body for your damnable impertinence." And having caned him to his satisfaction, no one in the crowd venturing to interfere, he strode out of the store and continued his walk down the street. Analyze the quality of character necessary to a man to be the actor in such a scene, and I think you will discover the traits which military men consider to fit Gen. Harney eminently as the leader of this Utah expedition.

Of the antecedents and qualifications of Col. Johnson, who, it is understood here, has been called to the command until Gen. Harney can be disengaged from Kansas, I have no information. He was not educated at West Point, and was, I believe, a Texian before the annexation. In age, he is nearly Gen. Harney's equal.

Although the troops have all marched, with the exception of the company held in reserve for the Governor, the Fort and the country around it give evidence of the preparations made for the expedition. The levee at Leavenworth City is strewn with wagon-frames, wheels and poles. Placards are posted in all the bar-rooms, and on the corners of the streets, offering $50 wages per month to teamsters. Similar placards have been visible in St. Louis for several weeks. Much difficulty is experienced in collecting proper men for this service, notwithstanding the high wages. By the terms of the contract with the Quartermaster, they bind themselves to serve till June 1, 1858, and if necessary to team back over the Plains at any time before that period. If collected together, they would constitute quite a little army themselves. Nearly 3,000 mules have been procured for the transportation of the munitions and provisions, and a force of at least 500 teamsters is necessary for their management. The wagons have been built at various places, many of them in the towns down the river. They are six-muled, without springs, and all covered with white canvas, stretched over hoops. About half of these which will be employed left with the infantry regiments last week. The white tops of many of the others are visible in every hollow of the undulating road between the city and the fort. Transportation is provided for most of the officers, in six-muled ambulances. The provision for this service has, however, been quite scanty.

The arrival of Gov. Cumming is now daily expected, but no definite information of his movements has been received at the fort. He will be accompanied by all the civilians lately appointed to office in Utah, not one of whom has left with the troops.

[Of course, Gen. Harney is not to be held responsible for the comments which a correspondent of the *Tribune* may be pleased to make over some episodes of his younger days; we cannot, nevertheless, refrain from remarking that if the General's qualifications for the command of the Utah expedition are to be drawn from his encounter with the Auctioneer, we expect he will get along nicely. There are probably some men in Utah who would take a hundred dollars and allow the General the privilege of kicking them afterwards; but we really think that class are not very numerous out there. For the sake of a name, we would advise young officers to take out a few hundreds. Try it!—ED.]

DRIZZLE DROZZLE.—It is told that when Minister Miles prayed for rain he left nothing uncertain. He said:

"O Lord, thou knowest we do not want Thee to send us rain which shall pour down in fury and swell our streams, and sweep away our hay-cocks, and fences and bridges; but Lord, we want it to come drizzel drozzel for a week. Amen."

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4	3 months	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, EDITOR.
W. I. APPLEBY, ASSISTANT EDITOR.

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, AUGUST 22, 1857.

Utah Mail.

WE keep thinking about the stoppage of the Utah mail, and the more we think the less we feel satisfied with the procedure of the Post Master General, or whoever has ordered that unjust measure. We shall not now write what we feel. Mormons are set down as rebels, hence, if they talk the *plain language* of common mortals, when they are abused, it is set down as rebellion—of course it is rebellion! Well, we will keep what we have to say, it won't spoil with keeping, we'll nurse it and keep it warm. We will, however, ask very respectfully of the Administration: Has not the Utah mail been stopped with the view of preventing the inhabitants of that Territory from knowing the movements of the army? We believe it has and with this conviction on our mind we cannot refrain from saying that the Administration at Washington is unworthy of the respect of the people of Utah. A mail can be sent to Fort Laramie every week, and the only whisper we hear of any ever getting to Utah is upon condition that the army gets there this winter, and for their accommodation and that of the government a mail will be regularly run between Great Salt Lake City and the States! Capital. This is Democracy? Is it? We call it Despotism!

Since the foregoing was in type we have received the following letter from Squire Ivins, of New Egypt. This gentleman is not a Mormon; but he is a merchant doing extensive business where he resides, and does likewise considerable business in Utah. We ask President James Buchanan to read it and if he wants the inhabitants of that Territory to respect him and to confide in his justice let him clear himself from the charge of tyranny and despotism, that not only Mr. Ivins but thousands and ten of thousands lay now at his door. No person can look upon this act of the Administration otherwise than does Squire Ivins. These are the acts which fill the Utonians with contempt for the government. President Buchanan, let us have justice, and you will speak all the better to Queen Victoria about the good relations of nations, when she sends a cordial greeting over the electric wire. Oh! immortal Washington, whisper that a nation is only strong and deserving of respect when she is just in all her ways!

We had not time to ask permission of Squire Ivins to publish his letter, but the publication of his manly sentiments can do him no harm with wise and good men, and for the others he cares nothing. Here it is:

NEW EGYPT, Aug. 17, 1857.

MR. WM. I. APPLEBY—*Dear Sir:* As I had just finished a letter for Salt Lake to my brother on business of importance, I noticed in your paper (the MORMON) that the overland mail for Utah had been discontinued. Can you inform me by what way I can forward a letter to Salt Lake City? Is there any way but by California? If there is not I might as well keep it, as I have sent letters that way which are hardly if ever received. Neither have they gone regularly through the overland route, except since the first of April last; all of which since then have been duly received and answered. Talk about the mail being robbed of its letters when in the hands of the Mormons, as an excuse for taking it out of the hands of the present contractor. Oh! What became of the letters when carried by Magraw or his agents? When carried by him, not one fourth of my letters ever reached their place of destination; and when one was received, though promptly answered, the answer hardly ever came to hand.

It is not only me who has to suffer for the want of a reliable mail to Utah, but I know of scores in this section of country, and I presume thousands of others throughout the States having friends as well as business there, have suffered from the same cause. Therefore the stopping of the mail at this season of the year and under the circumstances upon which it is said to have been stopped, cannot be viewed in any other light than a mean, contemptable act, and if it would do any good, I would say * * * the mean, contemptible man or set of men who perpetrated it.

Does the Postmaster General suppose no one is interested in Utah but Mormons? I for one can say I am interested—friends and business there makes me so; and so it is with thousands of others; and in case he does not give us an overland mail soon, I think he will hear from some of them. The course pursued by the administration towards the Mormons, to say the least of it, is an outrage upon their just rights.

Yours truly, T. W. IVINS.

[We know of no other way of sending letters to Utah at present but by way of California.—ED. MOR.]

Modern Pulpit Eloquence, or Modern Nonsense.

MODERN PULPIT ELOQUENCE.—A correspondent of one of the Boston newspapers gives the following extract from a sermon recently delivered by a Professor at Harvard University: "Viewing the subject from the esoteric stand-point of Christian exegetical analysis, and agglutinating and polysynthetical ectoblasts of homogeneous asceticism, we perceive at once the absolute individuality of this entity; while from that stand-point of incredulous synthesis, which characterize the xenocratic hierarchy of the Jews, we are constantly impressed with the precisely antipristatic quality thereof."

How ridiculous and absurd such flummery as the foregoing appears to every sane and common sense mind. Perhaps the professor might have understood the meaning of the words he used, and endeavored to apply them rightly on that occasion. But how many of his hearers could comprehend their meaning or application? Very few, we opine. How different inspired men spoke and wrote. Look at their writings and teachings in the Scriptures. What simplicity, what humility and plainness, adapted to the comprehension and understanding of the lowest capacity. Free from redundancy, tautology, or expletives, those sent of God never cared about *tickling* the ears of mortals. But those sent of men, having men's wisdom or the wisdom of the world, without the knowledge of Heaven or authority from God, always did, and ever will, exhibit just such ridiculous folly as the "*Harvard Professor.*"

How true the words of Holy Writ, "That the wisdom of this world is foolishness with God, and what is pleasing with the world is an abomination in His sight." "That God's ways are not as man's ways." "That no great or wise are called." "But that he takes the weak things, and despised, to confound the wisdom of the wise." "And that the Gospel preached by His inspired servants, in former days, was a stumbling block to the Jews and foolishness to the learned Greeks." Just so it is in this day of boasted light, intelligence, and learned ignorance.

The "*Professor's*" highfaluten forcibly reminds us of an anecdote we heard related some years since, wherein a *Professor*, perhaps from "*Harvard University,*" drove up to a country inn, and wishing his beast taken care of, addressed the hostler, a son of Erin, as follows: "You illegitimate son of the verdant isle, disengage my quadruped from the vehicle; administer to him a small quantity of nature's nectared draught, pure from the gushing fountain; remove the armor that envelops his exterior; satiate his evacuated ventricle with four measures of nutrition. And when the majesty of day makes his splendiferous appearance in the oriental horizon and dispenses the obumbrate, I will replenish your evacuated orifice with a pecuniary consideration for your obsequeousness, that will dissipate your obtund apprehensions."

Paddy stood speechless, gazing at the *Professor* for a few moments, believing him to be certainly insane, makes quick time for the inn, and exclaims to the landlord: "'Faith, and Misther Landlord, be afther getting a rope quick, for there is a mon out here that is crazy as a bed bug, shure; he is afther talking Dutch, Habrew and Greek; Misther, he is crazy; he will murther some one. By my sowl, give me a rope, and I'le tie him, shure, I will."

Another anecdote, we believe, will also apply equally as well:

A young lady being seated at a tea party of fashionables, (no doubt professors,) one evening, was politely asked if she would "take sugar in her tea," replied, "No, my inconsiderate matron, I have a diabolical, invincible repugnance to sugar, for, according to my own sensible cogitations, the flavosity of the sugar nullifies the flavosity of the tea, and renders it insipid and obnoxious, and those who adulterate their tea with sugar, ought to be tetocatiously exfiuncted."

For Utah.

THE New Orleans *Picayune* of the 8th inst. says:—Col. A. S. Johnston, of the 2d Cavalry, U. S. A., accompanied by Lieut. Wood, of the same, arrived here last evening, from Texas, on his way to Washington, where both have been ordered to report for distant service. It is understood that Col. Johnston is to have the command of the expedition which is about to proceed to Utah. He has been doing efficient service in Texas for many years. Col. Johnston was formerly Secretary of War of Texas, when a republic.

The Submarine Telegraph's First Message.

THE Providence *Journal* says, on what authority we do not know, that the first message sent by the Atlantic submarine telegraph will be the Scripture paragraph, "Glory to God in the highest; on earth peace and goodwill towards men;" and that nothing could be found more sublime and appropriate.

If the times we live in can be called days of peace, or if there is a city, town or country in the Gentile world where there is peace, we would like to be informed of the same. Murders, mobbing, discord, disunion, wars, strife, and angry debate, mixed up with all manner of Sodomitish crimes and abominations, are the weekly category of peace. Where is "good will towards men?" Is it to be found among the nations of the earth? Is it to be found between neighbor and neighbor? or does it exist between husband and wife, father and son, brother and sister? Verily, no. "Every man's hand is against his neighbor;" father against son, mother against daughter, "and the daughter-in-law against the mother-in-law." These are the "days of vengeance," as the prophets have declared, that all things written shall be fulfilled.

We think the following "scripture paragraphs" would be far more appropriate, and recommend the same to "The Atlantic Submarine Telegraph Company" as their first message sent across the Atlantic: "And I saw another angel fly in the midst of Heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven and earth, and the sea, and the fountains of water."

"Therefore be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of Hosts a consumption determined, even upon the face of the whole earth, of priest, people, servant, master, maid, mistress, buyer, seller, lender, borrower, giver of usury, taker of usury," &c., "because they have transgressed the laws, changed the gospel ordinances, and broken the Everlasting (Marriage) Covenant." Therefore will the Lord send you strong delusions, so that you may believe a lie and be damned, because you would not receive the truth (committed by the angel having the everlasting gospel, warning you that the "hour of God's judgment had come,") but had pleasure in unrighteousness, "and are lovers of pleasure more than lovers of God," and persecute and murder the prophets and saints sent unto you; "therefore has a curse devoured the earth;" "therefore the inhabitants of the earth are burned up, and few men left."

We think the foregoing far more appropriate, and applies directly to this generation—the generation to whom it belonged, and the one to whom the angel was and has "committed the everlasting gospel." Do you believe it, ye mockers, who have made a "covenant with death and hell, and made lies your refuge?" If you do not, you will yet have to acknowledge its truth and application.

Rev. Theodore Parker and the U. S. Coin.

IT is reported that the Rev. Theodore Parker, the Boston heresiarch, will be obliged to leave his pulpit soon on account of failing health. Mr. Parker recently preached a sermon at Musical Hall, his subject being the "Progress of Despotism," in which he said, among other things, "that the Government had become so degenerate that the rulers had stricken the figure of "Liberty" from the coins of the country, and have put in its place on the new coin an ugly-looking vulture." Mr. Parker is, we believe, one of the few wealthy clergymen in Boston, and, we presume, has a well practiced eye in respect to "coins."—*N. Y. Daily Times, Aug.* 15.

It is an old proverb, and no doubt a true one, that "coming events cast their shadows before," and "straws show which way the wind blows." Mr. Parker, is sincere, we presume, in his assertions; but we think he might with propriety have added a little more. It is but a few years since the "figure of Liberty" was stricken from the U. S. coin. That figure had a wreath encircling the head, with the word "LIBERTY" thereon; but both have been stricken from the coin, and the Government has substituted instead the representation of a female, in a sitting posture, with a loose night robe carelessly thrown around her, as though she had just arose from slumber, with her arms and breast in a nude state, with her left hand supporting an upright staff, with a night-cap on the top end of it, while her right hand extends down to her seat, holding a shield bearing against her, with the word "LIBERTY" running across the shield—quite a fall for Liberty, indeed, from the head, where it was formerly, down to the situation it now occupies. A discerning mind can scarcely think otherwise, by the appearance of the whole figure combined, that all the liberty it represents is "starlight" liberty, because their deeds are evil. But is not the figure significant or illustrative of the nation? We think it is, if we are to believe the one half we hear and see around us, and what their own journals publish. But still the eagle was retained, holding in his talons the olive branch of peace and the bundle of arrows for war. But in the last emission of the new cent "Liberty" has been entirely stricken from the coin—both the word and figure. The proud eagle has dropped the arrows and olive branch and taken his flight as fast as his pinions will convey him. Who can say that the representations are not significant of the departing glory of this nation? Has not crime, murder, and driving of righteous men and women been perpetrated upon the Saints of the Most High with impunity in this our day by mobs, under the sanction of State Governments and winked at by the General Government, and millions of dollars worth of property been wrested from them, and no redress been had, only contumely and persecution. Indeed, it is true, and crime still increases.

Liberty, that sacred boon, has fled, disgusted at the mockery of her name, where in reality she was not to be found. The proud eagle, once bearing in his beak the glorious ensign "*E Pluribus Unum,*" has looked upon the scenes enacted; his wings have fallen drooping by his side, his talons relaxed their hold; the bundle of arrows and olive branch he lets fall; he has plumed his wings, arisen high in the heavens, and taken with him the peace of the nation, and conveyed it to great and nobler men, until an avenging God makes an inquisition for blood and brings down high and exalted looks. Hence we say again, we think the coin is significant.

But is the fault in the Constitution or laws? Verily, no; but in the degenerate sons of noble sires—left the rich legacy of their fathers, and sold themselves to mundane gods and political cliquery.

Canada.

WE continue to receive very encouraging letters from the Elders who have recently gone on mission to Canada; some of the letters have been published and for lack of space others have been kept back.

Elders McCrary and Twitchell are presently at Dover, Norfolk Co., C. W., and though they have concluded that they are little qualified to shine among the learned and polished of this generation, they are satisfied that the Lord is working with them and expect to see before long the fruits of their labors.

Bro. Twitchell gives the address of his father, Col. Eli Twitchell, West Bethel, Maine, to any of the brethren who may pass that way, and requests them to set forth Mormonism to his father's family, as, he says, "they know nothing, only the lies they read in the newspapers against the Mormons."

Elder Robert Gardner writes us from London, C. W., on the 12th inst., and reports prospects for doing a good work favorable. With Bro. Shumway, he arrived there the last of June. They have since that been joined by Elder Thos. Hall, and from their united labors among Saints and sinners expect to organize quite a branch shortly.

We anticipate learning of much good being done in Canada. There are many in that country who once rejoiced in the Truth, and would again praise the Lord with joyful hearts if they were hunted up and the cobwebs brushed from their minds. We know the Elders sent there are good men, full of zeal for the salvation of Israel. Let no one despise a servant of the Most High for his lack of education or his mountain gait. The greatest prophet born among women came bounding from the wilderness and baptized the Son of God. Let the proud square their thoughts by that standard and they will feel humble enough to go down into the waters of baptism and be purified from sin, and let the humble Elder of Israel ever remember that the doctrine is not his own; but from the Father above, and in full reliance upon a Father's blessing he will go forth among men and the word shall be accompanied by the demonstration of the Spirit.

DOMESTIC SUMMARY.

MRS. CUNNINGHAM has got securely lodged in the Tombs; and, for the time being, the sensation is over. The "Bogus baby," with her mother, have been exhibited in Barnum's Museum for the gratification of the very curious. The district Attorney and Dr. Uhl, who helped Mrs. C. in in the scheme to lead to her ultimate detection in a felonous act, are both severely handled by a portion of the press. Varied are the opinions entertained; but for the moment the writers seem to be keeping back their thunder till the trial comes on. One feeling is universal—"her game is played out."

On Saturday the city was considerably excited by the news of an appalling collision, between the Fall-River steamboat *Metropolis* and the New London and Norwich propeller, *J. W. Harris*, on Long Island Sound, about sixty miles from this place. the two came in contact about 2 o'clock on Saturday morning and the propeller went down immediately, carrying with her fifteen human beings. The whole affair is now under examination. By the published statements it appears to have resulted from the propeller's lights being indistinct to the steamer, which led the latter to suppose the former a sailing craft and under that apprehension, and taking the proper means to avoid her, came directly in contact.

The steamship *Tennessee* arrived here yesterday morning from San Juan del Norte, bringing 260 deserters from Walker's army that was. The unfortunates looked the picture of sickness and misery as they stalked through the streets, or lounged about the City Hall, gratifying the curiosity of the crowds that assembled to see them. A few men, with hearts in the right place, set about getting up collections from the lookers-on, and succeeded in raising for the half-starved, fallen heroes, something approaching $300. Starvation seemed to be the general motive for desertion. Death, in Walker's camp, was certain, and a ray of hope from Costa Rica drew the famished into the enemies camp. Now, that the war is over, the Filibusters are sent back to their homes, wiser, considerably, from experience.

Gens. Walker and Henningsen are presently down South, and generally believed to be preparing for a return to Nicaragua. A glimpse at the emaciated forms of those who paraded the streets on Wednesday, would effectually cure the hair-brained who are elated with the glories of war.

The Free-State men in Kansas calculate that they have now the game to themselves. Letters from the pro-slavery leaders to parties in the South, indicate very clearly that they have no hope of success. Gov. Walker is far from being popular, and as far from enjoying in peace the lovely Kansas he pictured in his Inaugural address.

FOREIGN SUMMARY.

THE squadron, provided by the governments of Great Britain and the United States, for the laying of the telegraphic cable, that is to unite the new and old world within hailing distance, left the harbor of Cork on the 3d inst. to begin their labors. On leaving that harbor they steamed round to Valencia Bay, where they would fix the one end of the cable, and at the earliest moment afterwards face the heaving Atlantic with their rich burden, on which so much attention is centered. The day the squadron left Cork was the 365th anniversary of the sailing of Columbus; doubtless, an arrangement determined upon before hand. The experiment of laying down the cable has been attended with complete success and unless some unforseen accident occurs we shall soon have the satisfaction of hearing from John Bull "in less than no time," as by the difference in time between us and the the Britishers we will know what John did some hours before he really did it. A message of 20 words between New York and London will only cost £4.

The next big enterprize is the *Great Eastern*; she is to be launched in October, when she may sail is not yet given out; but, on *dit*, several thousand tickets are already sold.

The insurrection in India keeps in the first rank for interest. No recent news has been received in England, but the details from the press and private letters give a sombre color to affairs in the East. Though it is scarcely expected that England will be worsted in the struggle, it is impossible to read the details of the insurrection, of the wide spread sympathy and assistance rendered to the "mutineers," without concluding that Britain has a Herculean task before her to restore quiet to India and to establish as firmly as before her authority over the inhabitants of that vast Empire. To bring back things to their former position must be the work of years if it ever be in the march of "manifest destiny" that the British power is again predominant. The uprising of the natives of India against their proud masters, forces upon our mind what is in reserve for the States in the South—come it will.

A dreadful explosion occurred in a coal mine at Ashton-under-Lyne on the 31st ult. About forty miners are reported killed.

The Emperor and Empress of France were to leave on the 5th, on a visit to her Majesty Victoria, at Osborne. It does not seem to be more than a friendly shake of the hand and a little sailing trip.

Eugene Sue, the great novelist, died in Paris on the 3rd.

France is still taken up with the conspirators and Italy is busy with the leaders of the late unsuccessful revolutionary party. Mazzini is enjoying glorious liberty; but, from the Italian papers that represent him, he calculates to roam about like the Wandering Jew, till Italy is free. His friends will have to look out for a stock of boot leather—something better than the pasteboard stuff sold in New York, or his expenses will be heavy.

LATER.

The European end of the telegraph cable was fixed on the mainland of Valentia Bay, on the evening of the 5th inst., by the hands of the Lord-Lieutenant of Ireland and a large party of very distinguished men of science from various countries. After congratulating each other on the success that had attended the first important step, a prayer was read by one of his Excellency's chaplains, a very sensible speech, a few words from the chairman of the Executive Committee of the Atlantic Telegraph Company, and from Mr. Cyrus Field, the projector of that company, terminated the ceremony. The proceedings caused great enthusiasm and brought out rounds of cheering. The squadron sailed immediately for Newfoundland, where they are expected some days before the end of the present month.

The Danish government has granted a concession to an English company for the establishment of a submarine telegraph between England and the western coast of Schleswig.

There are reports in London that Delhi has been taken with a great loss of life.

Napoleon and Eugenie arrived at Osborne, her majesty's Marine residence, on the morning of the 6th. The whole country is well guarded by police, and a strict surveillance kept on those who approach the Island by water. Victoria evidently has an idea that it would be inconvenient to have imperial blood spilt about her grounds. The precaution is not unnecessary. During his former visit to England, there were great apprehensions that an opportunity would be sought to gratify revenge.

The trial of the three Italians accused of an attempt to assassinate the Emperor, took place on the 6th and 7th instant, and resulted in a verdict of guilty, with extenuating circumstances in favor of Bartolotti and Grilli. The Court sentenced Tibaldi to transportation for life, and Bartolotti and Grilli to fifteen years imprisonment. The trial excited very little interest.

Bloomfield, Bishop of London, is dead.

Two hundred houses had been destroyed by fire at Galata.

Train for Salt Lake.

THERE has just been fitted out at Achison, Mo., one of the largest of those caravans or "trains" by which the commerce between the States and the Great Salt Lake Valley is carried. The train consists of 73 wagons, 876 oxen, and 90 men. It is laden with 140 tons of assorted merchandise, adapted to the Salt Lake trade. Some idea of the immense value of the goods carried by this train may possibly be had when we state that the freight alone upon them to Salt Lake will exceed $40,000. Similar trains are also fitting out at Weston, Leavenworth, Kansas City, Independence, &c.—[*Exchange.*

Wood's Meeting.

THERE will be a three days Wood's Meeting of the Church of Latter Day Saints held on the lands of Moses Ivins, Esq., near Hornerstown, Cream Ridge, Monmouth County, New Jersey, commencing on Friday, August 28, and continue over the following Sabbath.

The brethren composing the "Brass Band," under their leader, Elder Eardley, from Trenton, N. J., will be present on the occasion, and entertain the audience with some of their favorite sacred airs.

Presidents of Conferences, Presidents of Branches, Travelling Elders, and lay members of the Church, adjacent, that can make it convenient, as well as the public in general, are respectfully invited to attend. R. D. TRESEDER,

President of Hornerstown Branch, &c.

The Kane Gold Medal.

AT the last session of the New York State Legislature an appropriation of $1,000 was made to get up a gold medal in honor of Dr. Kane, the Arctic navigator, which would be presented to the family. A smaller appropriation was made to compliment Captain Hartstein in a similar manner. The Secretary of State, J. T. Headley, entrusted the execution of this work to Tiffany & Co., of this city, and the medal has just been completed by them. It is of fine gold, and weighs fifteen ounces, making the value of the gold, exclusive of the workmanship, about $300. The medal is composed of three pieces, viz: the medal proper, and two glass faces, bound by a circlet of gold, which fits on the medal, forming apparently one piece. On the medal is a representation of the discovery of the open Polar Sea, made by Hans & Morton, and of which Dr. Kane gives so graphic a description in the second volume of his last work. The design represents the sea, with the sun setting in the distance, and birds hovering in the air, while in the foreground is seen the two discoverers, clad in bear skin, the one with a bow and the other with a gun, to distinguish the Exquimaux from the white man. At their feet are two dogs, and they are standing on a ledge of rocks that jut out far into the sea, the waves of which roll up to their feet. This scene is represented on a plate of gold not three inches across, and is certainly remarkably accurate. The work was all done with a graver. Every particular is as carefully elaborated as is if done on a plate three feet wide instead of three inches. On the reverse are the coat of arms of the State of New York graven in a similar manner, with a "matted" groundwork. A wreath encloses the coat of arms, the whole being elegantly chased. Around the rim is the inscription:

oooooooooooooooooooooooooooooooooooooo
o Presented to Dr. E. K. Kane, U. S. N., o
o For his gallant services in search o
o of Sir John Franklin, o
o By the State of New York, 1857. o
oooooooooooooooooooooooooooooooooooooo

The medal will soon be transmitted to Judge Kane, of Philadelphia, the father of the eminent navigator.—[*N. Y. Herald.*

The Mob Murders in Iowa—Shocking Scenes.

IT is time that the lynchings which have recently taken place in Iowa were called by the right names, and the legal tribunals of the State were sitting about to vindicate the majesty of the law by the punishment of the wretches who have taken the law in their own hands The hanging of William B. Thomas, in Montezuma, was as foul a murder as was ever perpetrated by a mid-night assassin. The Oshkosh *Herald* gives the following additional particulars of the event:—"No sooner was the decision of the Court given (changing the venue, in order that he might have a fair trial) than a regularly organized mob of about two hundred men proceeded to the old court-house, where the prisoner was confined, and demanded, and by force took Thomas from the custody of the Sheriff, and amid the terrifying shrieks of the prisoner and the most hellish revellings of the mob, carried him away to a tree which they had previously prepared, in the suburbs of the town. Here, without even adhering to the customs of lynch law, or abiding by the honor of mob force, they placed the rope around the prisoner's neck, and demanded a confession of the crime. The prisoner pleaded his innocence. The rope was drawn over a limb, and the prisoner swung into the air. After a few struggles he was let down, and again demanded to make confession. Again he pleaded innocent of the crime. Again he was hung up and a fire kindled beneath his feet. The mob threatened to burn him if he did not confess the murder. Again he was let down. From the strangulation received, he had lost his strength and his voice. The mob still demanded a confession. The prisoner, in the faintness of death, persisted that he was innocent. Again he was hung up, where he remained until he was dead. The *Herald* says that this makes the tenth victim of mob violence in Iowa since the 1st of April—four in Jackson, five in Cedar, and one in Poweshiek.

Death of General Rusk.

THE extra which follows from the Nacogdoches *Chronicle*, of the 30th ult., confirms the melancholy news, which we published yesterday, of the tragical death of Senator Rusk:—

A great calamity has befallen Texas. One of her most distinguished and noblest sons has fallen. Thomas J. Rusk is no more!

A gloom hangs over our people—a mystery, thus far, is connected with the matter. We can only give the facts, and mourn the sad stroke which has thus deprived Texas and the South of a valued and useful companion.

Gen. Rusk has, ever since the death of his lady, suffered under a mental depression which, at times, bore him down beneath its weight. He has, to a great extent, secluded himself from society, and lately that despondency has been more marked and apparent to those familiar with him. A severe illness, from which he was just recovering, had prostrated him for weeks, and he was suffering greatly from a rising on the back of his neck.

On yesterday evening, about 2 o'clock, his family hearing the report of a gun and the fall of a body, ran to the spot, and found him lying dead upon the ground, behind the gallery at the back of the house, with a rifle under him.

A Coroner's jury was summoned, from whose verdict we extract the following:—

The cause of his death was a gun-shot (rifle) wound on the fore part of his head, inflicted by a rifle gun held in his own hands and discharged by himself.

No further clue can be given to this mystery. No papers or writings of the same day have been found, except a letter addressed to a gentleman in New Orleans, ordering a tombstone for his wife, with this inscription:—

"Blessed are the pure in heart, for they shall see God."

Let the people mourn the loss of a man who, on the field of battle and in the councils of the State and a nation, has proved himself worthy the proud place already accorded to him in the affections of the people.

A duplicate of this extra, sent us by a correspondent in Nacogdoches, contains the following hasty postscript:—

An inventory of all his property was found in a portfolio, and the value of the same divided by the number of his children. He was buried this evening with masonic honors. An obituary address was delivered by the Hon. W. B. Ochiltree, which will appear in the next *Chronicle*, along with the full evidence of the matter.

John Hartnett

THIS gentleman has been appointed Secretary for Utah, by President Buchanan, and a more unexceptionable selection could not possibly have been made. He is a gentleman thoroughly qualified to fill the office, and of unimpeachable integrity. He will deal fairly and honorably with the Mormons, as well as with our Government, and whatever he may report with regard to the people and the affairs of that country may be regarded as strictly correct in every particular. We have been personally acquainted with him for twenty years, and know that his appointment will reflect credit upon the Government, and prove satisfactory to all law-abiding citizens in Utah. He will accept the appointment, and will leave for Utah in a week or two.—St. Louis *Sunday Herald*, Aug. 16th.

A Tall Item.

THE following are the heights of some of the principal monuments, domes, etc., in the world: St. Anthony's column at Rome, 135 feet; principal tower of the Smithsonian Institute, Washington, 145; Trajan's column at Rome, 145; Napoleon's column at Paris, 150; Washington's column at Baltimore, 180; the great obelisk at Thebes, 200; Bunker Hill Monument at Boston, 220; column at Delhi, 262; Trinity Church steeple at New York, 264; the contemplated new dome of the capitol, 300; dome of St. Paul's Cathedral, London, 320; Tower of Manlius, 350; Tower of the Cathedral of Strasbourg, 460; dome of St. Peter's Cathedral at Rome, 465; great pyramid of Egypt, 480; National Washington Monument, 517 1-2.

List of Passengers

Shipped, per ship "Wyoming," Capt. Brooks, for Philadelphia, by Orson Pratt, 42 Islington, Liverpool.

Adults.	Children.	Adults.	Children.
Chas. and M. Harman,	7	Ellen Longhurst.	
David Longhurst.		Gudrie Erasmusson.	
Vigdis Bearies n.		Christian Magnuson.	
J. and P. Johanson,	2	M. and T. Bearneson,	1
J. and A. Jenson.		Loften Jonson.	
Gudrum Jonson.		Gudrum Jonson.	
James Hodges.		Ann Nokes.	
John and L. Tyler,	1	William Davies.	
Geo. and M. Mollett,	3		

ELDER CHARLES HARMAN,
President of the Company.

Sailed, July 18, 1857.

ADDRESSES.

ELDER A. M. CANNON, 302 New Market street, above Vine, Philadelphia, Pa.
ELDER ALEXANDER OTT, Mormon Office, New York.
ELDER JAMES F. CLEARY, 174 Washington street, Boston, Mass.

Pic-Nic Party.

PHILADELPHIA, Aug. 8, 1857.

PREST. APPLEBY—*Dear Brother:* According to the request of Prest. Cannon, I take this opportunity to forward you a report of a pic-nic party given by the Saints of the Philadelphia Branch on the 3d inst.

The committee of arrangements for the day, composed of Elders Charles Williams, Wm. Moulding, and Wm. Wright, acting under the general direction of Prest. Cannon, met with the Saints of their respective districts, at Arch street wharf, about 8 A. M., and embarked on the fine and commodious steamer "Star" chartered for the occasion, which, after a pleasant half hour's run, landed us at a place called Red Bank, from whence we were conducted to a beautiful grove a short distance below, situated on the east bank of the Delaware, and affording a grand view of that noble river, and the numerous shipping which continually passes up and down on its bosom.

We found every accommodation at the grove which could be desired for a pic-nic excursion; such as a commodious building in which refreshments could be procured; swings and other contrivances for amusement; also seats erected in different parts of the woods, where those who felt so inclined could sit in the cool shade afforded by the thick foliage of the trees and watch the sports and mirth of others. Being thus surrounded with such favorable circumstances and company, which consisted of over 300 souls, we were not long in commencing the recreations of the day, by swinging, playing ball and engaging in various other amusements, and some had a delightful bath in the river.

About 12 M., the company being divided into three wards, with Elder Robert Shelton to preside over the first, Elder Wm. Wright over the second, and Elder John Slough over the third ward, were all seated to a bountiful repast, spread upon long rows of tables erected in a convenient part of the grove. The people were called to order by Prest. Cannon, and a blessing was asked upon the food by Dr. J. Clinton; after which all partook with a hearty good will of the good things provided—the particular names and qualities of which I need not enumerate, from their great variety and abundance; suffice it, therefore, to say that they consisted of almost every luxury which the markets of Philadelphia could produce, and displayed the great skill of our sisters in the art of cookery.

After "the good things" ceased to be tempting, (because appetites were satisfied) the following regular toasts were offered:—

The Requirements of Brigham Young—The mandates of heaven. Let Israel respond to his calls, or share the fate of Gentile nations.

Typographical Association of Deseret—Composed of masters of the Art Preservative of Arts. May their press ever retain its power and their issues prove profitable.—ANGUS M. CANNON.

Brigham Young—The Lion of the Lord. When he roars in the mountains all the whelps stick up their ears. Such a getting up stairs I never did see.—DR. J. CLINTON.

Utah—The asylum of the oppressed, the repository of Truth, and the guardian of virtue, honesty, and the rights of man.

The Enemies of Mormonism—Very faithful servants of their employer, old Mr. Lucifer. May they receive a full and complete inheritance in the old gentleman's dominions.—J. F. S.

Mormonism—The regenerator of the human family—the chain of our Union—'twill soon girdle the earth.—A. P. WELSHMAN.

The Nauvoo Legion in Utah—May it ever exist to defend the constitutional rights of her citizens.—DAVID BRINTON.

The company then dissolved itself again into different groups for further amusements, consisting in singing songs, (among which was the "hand-cart song" by four of the "hand-cart Elders, who favored us with their presence,) also in reciting pieces, relating anecdotes, and various other exercises, kept up with that hearty good will best known to the Saints till after 5 o'clock, when we were again called together, and seated according to former order, to partake of supper. Prest. Cannon called for order after all were seated, and then asked a blessing on the food.

After all had again satisfied their appetites, the following additional toasts were given:

Elders of Israel—Champions of Truth, in whose cause worlds on high are interested. How lovely our Sisters look while their eyes sparkle with joy. God bless them, and preserve our lives long to shield their innocence and protect their rights.

Sons and Daughters of Zion—Rather than depart from your God, depart from the earth through His laws.—ANGUS M. CANNON.

The young sons of God are the hope of Israel, but what can they do without the daughters?—DR. J. CLINTON.

The Age we live in—Foreseen by Prophets of old as a time in which the wicked world "make lies their refuge, and hide themselves under falsehoods."

The Ladies—The life and charm of society—who would be without them?—J. F. S.

Our Little Cannon—Keep it bright by constant use; and then with plenty of shot on hand, powder dry, and match in good order, will say to Israel's foes, "Clear the track."—A. P. WELSHMAN.

Brigham Young, Heber C. Kimball, Daniel H. Wells—God's acknowledged servants; may they live long upon the earth to counsel Israel.

The Saints of Philadelphia—Their kindness will long be remembered.—DAVID BRINTON.

At about half-past six o'clock we retired to the boat, and embarked for our homes in the city of "Brotherly Love." On our return trip we were entertained with many songs from the company, closing the exercises of the day with the song, "The Merry Mormons," the whole company joining in the chorus. At about half-past seven o'clock, P. M., we landed at South street wharf, all safe and sound, and well satisfied with our excursion. The smiles of Heaven seemed, indeed, to rest upon us all day. We were blessed with beautiful weather. No accident or anything else calculated to dampen our joys and check our mirth occurred. The most harmonious, joyful, and decorous feelings prevailed throughout. I do not believe that an uncouth word was uttered all day, nor that a drop of spirituous liquor was partaken of by any member of the party. Indeed, I do think that no evil, if perchance any was there, had power to exhibit itself, because of the overwhelming amount of good. We were accompanied by the Philadelphia Choir, under the leadership of Br. Wm. Kelson, who entertained the party with both vocal and instrumental music, causing the woods to resound with the joyous songs of Zion, and sending forth sweet strains of melody on the air to gladden the heart and adore the Giver of all Good, as our majestic steamer glided over the silvery bosom of the noble Delaware, on our way to and from the city.

We were favored during the day with the company of the following Elders from Salt Lake: Angus M. Cannon, Dr. J. Clinton, J. F. Snedaker, A. P. Welshman, David Brinton, Jabez Taylor, George Rowley and J. G. Pinder—the latter three were here on their way to Europe. They all unanimously declared that they had never attended a party of the kind where they enjoyed themselves better, and where a better spirit prevailed.

We also had the company of a number of responsible strangers, who expressed themselves in an equal satisfactory manner with regard to the amusements of the day and the company.

Great praise is due to the Committee of Arrangement for their wise management, and prompt and energetic exertions to make every one comfortable, and to have all things conducted right. The proprietor of the "Red Bank" excursion ground deserves great credit also for his gentlemanly behaviour and obliging conduct towards our party during the day.

JOHN F. SNEDAKER.

News from the Plains.

A COUPLE of gentlemen, Mr. Wm. L. Summers and C. P. Buist, arrived in this city on Saturday last, direct from Fort Kearney, and report that a company of nineteen men, having in their charge 824 head of beef cattle belonging to Russell & Waddle, and destined for the Utah expedition, has been attacked by a band of 150 Cheyennes and Camanches, on the 1st inst. The Indians came upon the drovers and fired quite unexpectedly, killing one man and desperately wounding another. At the time of the attack scarcely any of the drovers had their guns loaded. After recovering from the shock, they proceeded to load their guns as quickly as possible, and to return the fire. They think they certainly caused three, if not five, of the Indians to bite the dust.

But this little repaid them for their own loss. The cattle belonging to the drove took a stampede at the first charge of the Indians, and before the skirmish was over, they succeeded in running off twenty of the twenty-two of the company's mules and horses.

This happened about twenty-seven miles above Fort Kearney; and having only two horses left, the greater part of the company had to foot it back to the fort, which they did by a circuitous route in order to avoid the Indians, thus making the actual distance much further. The wounded man suffered excruciating pain during the entire route. The shot he received broke his thigh. He and another man were on the same animal, the wounded man riding behind with his leg dangling by the side of the beast upon which he was mounted. He also suffered greatly from the want of water, caused by loss of blood and riding through the hot sun.

On arriving at the fort, the limb of the wounded man was examined by Dr. Summers, who thought that it would have to be amputated. Dr. Summers is the surgeon of the fort and the brother of our informant.

Immediately on receiving the intelligence, Col. Sumner, with a small detachment of men, left Fort Kearney in pursuit of the Indians.

The man killed by the Indians, was Wm. Sandburn, of Leavenworth City, and in the employ of Russell & Waddle, to whom the 824 head of cattle belonged.

On the arrival of the company at Fort Kearney, Lieut. Marshall who was in command, despatched an express to Gen. Harney at Fort Leavenworth. The expressman came on as far as this city—or opposite here, in the Territory—in company with Messrs. Summers and Buist, and proceeded on to Fort Leavenworth.

It is to be hoped that the force of Col. Sumner, with his well-known bravery and tact as an Indian fighter will be sufficient to recover the stolen property, and also to measure out even-handed justice to the red men, and teach them a lesson that they will not soon forget.

St. Joseph Journal, Aug. 11.

☞ The columns of THE MORMON are open to the correspondence and articles of the Elders; but, while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

Correspondence of A. M. Mortimer.

CRESSONA, PA., August 10th, 1857.

PRESIDENT APPLEBY—*Dear Brother:* I have a few moments time that I wish to spend in a profitable manner, and I can see no better way to spend it than to put my ideas on paper and send it on for your inspection, if you consider them worth inserting in THE MORMON do so, if on the contrary you find me wanting throw me amongst waste paper, I shall not be offended as I make no pretentions to writing, and particularly for a public journal. I am grieved to see the indifference manifested by hundreds of my fellow beings with whom I daily associate, I mean a religious indifference to the gospel of Jesus Christ as now preached by the Latter Day Saints. Truly the people have every opportunity to hear and investigate the principles of eternal life, but they shun them and turn a deaf ear to the teachings of men of God, sent bearing the words of Life to a ruined and degenerate world: truly "darkness has covered the earth, and gross darkness the minds of the people." If there ever was a time since the creation of man, that spiritual darkness reigned supreme it is at the present. Man vilifies his fellow man, the Saints are belied and calumniated, and all manner of evil is spoken against them for the truth's sake. I have often wondered whether their vocabulary of abuse was not almost exhausted. I think it is, and would advise some pious soul to get up an addition to satisfy the craving, morbid appetites of religious and political scavengers, who feast, Buzzard like, on the filth and offscourings of all nasty men.

But what can we expect from a people upon whom tradition, and the prejudices of education have taken such deep hold. They esteem the teaching of their fathers and grand-fathers to be of more importance than Holy Writ. The teachings of Christ and the Apostles as recorded in the New Testament are no more their guiding star. They have ceased to shine through the misty hazes of sectarianism. There are thousands of persons who would be Saints if the teachings of Christ did not conflict with their preconceived notions. Their prejudices are so great that they would sooner be damned than believe contrary to their former professions. Some people remind me of the Old Dutchman, "my fader von Ludderish, ish been Ludderish, und ish blile oh Ludderish." If each succeeding generation should carry out that principle, John would not have been the forerunner of the Messiah, Jesus could not have redeemed man, Paul would have remained a Pharisee, Luther would never have renounced the corrupt faith of his fathers, and battled against the dogmas of the Romish Church, and exposed to the world the corruption of the Roman Priests. O the vain and foolish teachings of the 19th century, based on the foolishness of man's wisdom. May not the teachings of the present day be just as void of truth as they were in the days of John the Baptist, Jesus, Paul? Does not the times call for another Luther to preach a crusade against the sectarian Churches and their doctrines? Or are they perfect, verily no. Paul says to Erasmus it requires Apostles and Prophets for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; so, according to the teachings of Paul, they are not perfect, for they lack the necessary officers and organization—but enough of this, who does not see that sectarian teachings are man's wisdom, that they lack the spirit of truth, which Jesus says shall guide us into all truth, bring things past to our remembrance, and show us things to come? If they had that spirit to guide them into truth, there would be no need of these learned confused commentaries, there would be no occasion to quarrel about the true meaning of scripture, no occasion to have a hireling Priesthood, no occasion for disunion, strife, jealousy, hard words, or harder thoughts concealed within the breast, and like a fire ready to burst forth, to consume and destroy. They hate one another for the love of God. But they will err and teach the doctrines of man, they will teach opinions for truths, guess-work for certainty, darkness for light, leading the mind into the misty hazes of sectarianism, ever teaching and never coming to the truth, blind leaders of the blind, they shall both fall into *the ditch*. But will it always be so? Shall false teachers always dupe the people? No! the Kingdom of God is once more established upon the earth, righteousness and truth have kissed each other, man once more comes bearing the word of the Lord, teaching truth unsullied as taught by Jesus, and all inspired men from the earliest period to the present moment, enlightening the mind, illuminating our pathway with Gospel light, imparting knowledge and intelligence. But will the people receive it, do they not treat it as a thing of nought? But woe be unto them, they are trifling with the things of God, they are rejecting His servants and His proffered mercy. For this they will be held accountable; yes, verily, man is a rational being, endowed with reasoning faculties, and an intelligence of no mean order. It is expected of him to prove all things, sever truth from error, light from darkness, to measure with a comprehensive mind the vast goodness of God in revealing His will to man, to raise him from the ruined and fallen condition to glory and immortality. Yours, A. M. MORTIMER.

Sailing of Missionaries.

PHILADELPHIA, August 16, 1857.

EDITOR MORMON—

Dear Sir: Elders Jabez Taylor, John G. Pinder, and myself, missionaries from Utah to Europe, will sail from this port in the ship *Philadelphia*, on Monday, August 17th, for Liverpool. We have been visiting the Saints and our friends in this region of country, preaching, teaching, and exhorting the Saints to live their religion, be humble and faithful to the cause of truth, and they have blessed us in return. President A. M. Cannon and Dr. Clinton have been very kind to us, and we pray our Father in heaven to bless them, for they are good men, men of God, being a good sample of those left in the mountains.

We cannot say, like those who have apostatized and left Utah, that Brigham Young and Heber C. Kimball are liars, thieves, and murderers, which some of us have been told since our arrival in the States; but this we can say, and bear testimony before all men, that Brigham Young and Heber C Kimble are good men, men of God, men who are spending their whole lives for the cause of truth and righteousness, and for the building up of the Kingdom of God on earth.

Men may spit and splutter all that their bellish and black hearts contain against the anointed of the Lord, against those whom the Lord has put at the head of His people to lead them on to Truth; but they cannot stay the progress of this work, with all they can do or say.

Mormonism is true. Brigham Young and Heber C. Kimball and their followers, are noble-minded men and women, living under the sweet influence of the Holy Spirit of God, and we exhort the Saints with whom we have been sojourning during our short stay in this country, to keep humble and faithful, and adhere to the teachings and principles that are now set forth by the Elders of this Church, and the Lord will bless them.

There have lately arrived in this city several apostates from Utah—men that we know are not good men—and as a servant of God, I further exhort the Saints "not to receive them in their houses, nor bid them God speed," lest they be influenced by them, and be partakers of their evil deeds; but let them take heed to the teachings of President A. M. Cannon, who is beloved by all good Saints, a terror to evil-doers, and they will do well.

With good will towards you, and all lovers of Truth, I remain your brother in the Gospel of Christ.

GEORGE ROWLEY.

Correspondence of Elder Martin Littlewood.

NEW YORK, Aug. 17, 1857.

EDITOR MORMON—*Dear Brother:* Having arrived in the great city of christianity and boasted learning, I thought it might not be amiss to give you a short account of my travels since the time of the seperation at Florence of the hand-cart missionaries; and having seen in your valuable paper that you expected we were all gone to our several fields of labor, I would say that there are several of the brethren back yet, who are working with their hands to procure means to enable them to get to the places of their several appointments. When we arrived in the States we found the Saints in very low circumstances, and money scarce. We held a council at Florence, and it was concluded that those who could get work had better do so. I left St. Louis and made my way into Illinois, where I went to work and earned sufficient to clear my passage to England. While there I found a number of Saints that were poor, but desirous of hearing the counsel and instruction that I might, by the assistance of the spirit of God, give unto them. They announced my arrival, and soon came together, when I preached to them on the first principles of the Gospel, and the necessity of their uniting all their energies to gather to the home of the Saints, where they could be taught more fully in the Laws of God.

I stayed there five weeks, preached four times each week, and was instrumental in the hands of God of arousing them to diligence. We had a refreshing time; the Spirit of the Lord was poured out upon the Saints, and many who stood back began to feel after the principles of truth, and to attend to all the meetings. Several came forward and renewed their covenants, with a full determination to live their religion from this time. The Saints bare testimony to the inhabitants of Caseyville of the power of God in these last days, and declared to me that if their lives were spared until the coming spring they would roll out for the Valley, either with teams, if they could, or hand-carts, if no other opening was before them. My counsel to them was, to rise with a united effort and start, for they are a noble-hearted company of Saints. They are organized in first-rate order, having thorough go-ahead men to lead them—Bros. Walter Roach, president, and Daniel Evans and Thomas Richards, counsellors. I believe the seeds of the Valley reformation have been sown there, that will be of lasting benefit to them. I found one family there of the old Nauvoo stock, that had fallen asleep; but through the spirit of the gospel and the influence of the Mormon preaching they have awoke from their slumber, and begin to see their need of gathering to Zion, that they may work out their salvation and be exalted in the Celestal Kingdom of our God. I left there on the 6th of August, and arrived here on the 10th, in good health and spirits, for which I thank God. I have secured my passage on board the steamship Argo, which sails on Wednesday.

I have enjoyed the society of the Saints in Williamsburgh since I arrived, in company with Bro. A. Ott, and feel that they are possessed of the true spirit of the Gospel, I thank them for their kindness to me and my brethren, and I pray God my Heavenly Father to bless them with His Holy Spirit and with means to gather home. I have delivered four addresses to the Saints in Williamsburgh and one in New York, and bear testimony that God is with His Saints in this Conference. Excuse my lengthy note. I remain your brother in the Kingdom of Patience. MARTIN LITTLEWOOD.

Correspondence from Elder Spiller.

ST. LOUIS, MO., July 30, 1857.

ELDER T. B. H. STENHOUSE—*Beloved Bro.:* Though some time has elapsed since I last communicated with you, yet memory is still as fresh and my mind as appreciative of our sweet associations together in the ministry in the past. In fact, callous must be that man that will not hold in fond memory those who as instruments in the hands of God—have accelerated his progress in the cause of truth.

We have received cheering news from our folks in Nebraska. Elder Britt, with his family accompanied by Elder R. Whiting and family, left here two months back for Nebraska. They have settled at Rockport about five miles above Florence. They have each a city lot given them. Elder Whiting says in his letter of the 29th ult., about three weeks after their arrival, We have planted as we have cleared, and to day is to be seen up out of the ground corn, peas, beans, potatoes, cucumbers, watermelons, mushmelons, radishes, turnips, tomatoes and carrots, all of which are to be seen from just breaking the sod to four inches above the ground.

I have also built a shanty, and Bro. Britt has a corner post up as the beginning of his house. There are two sawmills and a third one erecting. There is also a brick yard and two lime kilns. Lumber is $25 per 1,000 feet; flour $10 per barrel. There is plenty of wood, and they have the privilege of helping themselves to what they want. Notwithstanding the inconvenience of a prairie life beneath a tent in a city, (that is to be, of course,) where your next door neighbor is a quarter of a mile off; where your occasional visitor is the degraded Lamanite; where you are suddenly aroused from "tired nature's sweet restorer—balmy sleep;" by the serenading of the quadruped denizens of the forest, where the lightning vividly streaks the heavens, the thunder heavily looms along, and the rain falls in torrents, with other odds and ends of a frontier life. These families still rejoice in the Lord, and express their gratefulness that they are eight hundred miles nearer the object they set out for than they were two months back.

The reason why I particularly mention these circumstances is because you are acquainted with the parties referred to, and I know that it will be as much a source of satisfaction to you as to me, that, though they are engaged in pursuits entirely different to what they have been accustomed to, yet "CAN'T DO" *still forms no part of their creed.*

Myself and family still rejoices in the work of God. Though many of our acquaintances have returned from Utah, having resigned their calling as sowers of wheat for a mission to sow tares, they have had no influence and no admittance in my house. Had they emigrated to Utah with the express purpose to serve God and build up His kingdom on the earth, they would have been there still having confidence in, and enjoying the confidence of, the President and the authorities.

But many that left here were ex-officials, and being such they fancied they were important men, and calculated upon a considerable deal of flunkyism being shown them in Utah. Upon their arrival they had to endure the mortification of learning that in Utah reputation was not given to any man on credit, but only to those that were willing to wait until they had merited it. I have not the least doubt it was very horrible to them, very humiliating and degrading for an ex-official. That to them it was unbearable tyranny, and hence made their exit for the States, upon which the Utonians could cry

"They're gone, they went, and when they left us,
They only of themselves bereft us."

Finding that I have written quith sufficient to be a trespass upon your valuable time I will only add that I have still firm confidence in my God and in His prophet Brigham Young, and am resolved as ever to embrace the first opportunity to reach Utah, not to see what it is like, but to enjoy my religion, and to do what God, through His prophet and the authorities of Zion, will require of me.

Affectionately in the Kingdom of God,

GEORGE F. A. SPILLER.

Departures.

ELDERS JABEZ TAYLOR, J. G. Pinder, and George Rowley sailed from Philadelphia on Monday for Liverpool, and Elder Martin Littlewood on Wednesday last from New York for London.

A Distinguished Congress.

THE Twenty third Congress, which commenced Dec. 2, 1833, and closed March 3d, 1835, contained a remarkably large number of distinguished men, who have filled high positions under our government. Six members of that Congress, J. Q. Adams, (previous,) Tyler, Polk, Fillmore, Pierce and Buchanan, have occupied the Presidential chair. Five members, Messrs. Calhoun, Johnson, Tyler, Fillmore and King, have been Vice-Presidents; and no less than eight members, Messrs. John Q. Adams, Henry Clay, John Forsyth, Daniel Webster, John C. Calhoun, James Buchanan, John M. Clayton and Edward Everett, have filled the office of Secretary of State. Thirty-two members have been Governors of States, and twenty-three members of the House have since served in the Senate. [*Ex.*

TELEGRAPHIC.

From Washington.

WASHINGTON, Aug. 12, 1857.

A letter received to-day from the Superintendent of Indian Affairs for the Northwestern Superintendency of Minnesota states that the Yanctons had driven all the settlers from the neighborhood east of Big Sioux River, and that a portion of them had expressed themselves favorable to making a treaty. The Superintendent is inclined to believe that before all the troubles with the Sioux can be permanently settled it will be necessary to make new treaties with them, holding them by stipulations of a strong and binding character to the observance of peaceful relations with the United States and responsible for all depredations.

The President having returned to Washington, the members of the Cabinet to-day paid him a visit of respect.

Kansas News.

St. Louis, Aug. 14, 1857.

The Kansas correspondent of the *Democrat* says that Judge Cato has published an opinion, stating that the payment of taxes is essential to the rights of voters.

The Sheriff of Douglas county has given notice of his intention to collect the taxes.

Rumor says that Generals Lane and Robinson, and Messrs. Phillips, Conway, Blood and others, have been indicted by the grand jury at Lecompton.

In a speech on the 5th inst., Gen. Lane announced the organization of eleven thousand men to protect the polls at the election in October, and stated that the number would be increased to twenty-five thousand.

Fatal Explosion of a Powder Magazine.

HALIFAX, Aug. 14, 1857.

The Merchants' Powder Magazine, containing the whole stock of powder in Halifax, exploded with a terrific concussion, shortly after midnight, last night. One man was killed and fifteen others were seriously injured. Five houses were demolished and several damaged. The Government magazine and the new barracks were much shattered, and nearly all the windows in the northern part of the city were broken. The damages are estimated at $100,000. The magazine is supposed to have been fired by an incendiary. For hours the excitement was intense. Many persons had been thrown from their beds, and others, bewildered, rushed into the streets for safety, believing an earthquake had occurred.

More Indian Outrages

St. Louis, Aug. 15.

Advices from Fort Kearney state that a party of nineteen drovers, charged with upwards of 800 head of cattle, destined for the benefit of the Utah expedition, were attacked twenty-one miles above the fort, on the 1st instant, by a party of 150 Cheyennes.

All the cattle and twenty-one mules were run off, and one man killed, and another severely wounded. Three of the Indians were slain. Colonel Tudor had started in pursuit of the Indians.

WASHINGTON, Aug. 17, 1857.

MAJOR HEISS, of the *States*, gives the Washington *Union* "Jessie" this evening.

Major Lee, the United States Consul at Basle, died of lock-jaw in this city on Saturday last. He had been accidentally wounded in the foot by a pistol in his own hands. His remains were, this morning, conveyed to Virginia.

There was a general fight among the colored gentlemen at a negro church last night—sticks, brick-bats and stones. No serious damage done.

The War department received a despatch this morning confirming the news of the Cheyenne Indians stealing 800 head of cattle—not from the army, but from the army contractors. They were being driven in advance of the army for Utah.

News from Kansas.

St. Louis, Aug. 18, 1857.

THE Kansas correspondent of the *Democrat* says that nearly two hundred indictments had been found against persons residing in the neighborhood of Topeka, and that six men had been arrested in Franklin Co. by dragoons and taken into camp. Rumor says that Gov. Walker is indignant at Judge Cato's decision that payment of taxes is the requisite qualification for voters.

Ex-Governor Robinson has been notified to appear at Lecompton on the 8th instant for trial, on the old charge of usurpation of office.

A Husband Advertised.

BELOW we copy an advertisement from the Cleveland *Plaindealer*, without charge, for the sake of the style, which is decidedly refreshing:—

My late husband, Isaish Faulkner has lately advertised to the public that I have left his bed and board without any provocation and that he will pay no debts of my contracting. Now, it is true that I have left him, but not his bed or board. He never had a bed that wasn't borrowed, nor any "board" worth having, except what he picked out of the river during the last spring freshet. As for paying debts, nobody will be wiser for his advertisement; he has hard work to get to owe any, and don't pay, on principle, when he does. His promises are poor moonshine, and his credit a "dried up" balloon. I hereby give notice to all married and unmarried women to be on their guard against his coming around—he is red headed and dangerous—put him out! don't trust him on my account.

JANE FAULKNER.

Appointments.

ELDERS JOHN N. WAKELY, William Carter, William H. Lee, William H. Smith, William F. Bull, and Richard Hill are hereby appointed to travel and preach the Gospel in the Canadas. All the Elders on missions there will counsel and correspond together as often as necessary for the good of the cause, and the upbuilding of the Kingdom of God. They will act under the direction of the Presidency at New York, and report their labors from time to time.

All these brethren and those heretofore appointed on missions there, will labor, according to their appointments, until further orders, in preaching the Gospel, baptizing those who believe, organizing Churches, hunting up the lost sheep, building up the Saints, comforting the hearts of all those who wish to do right, and counselling them in relation to their duties; gathering to Zion, &c. Always endeavoring to preach wherever a place may be open, and to labor in new places as much as possible.

They will also act as agents for THE MORMON, obtain all the subscriptions, donations, &c. they can, and remit the same to us at New York.

W. I. APPLEBY, President, &c.

Notice to Subscribers.

As the SIX-MONTHS' subscription to the Third Volume of THE MORMON expired with the previous number, we hereby notify all whose subscriptions terminated with the twenty-sixth number, and who wish their subscriptions renewed, will please forward the same to us, as all papers will be discontinued, as the subscription expires, unless renewed.

It behooves us necessarily to adopt the foregoing rule in order to continue the publication of the paper.

New York Wholesale Price Current.

Corrected to August 20, 1857.

ASHES—Pot	per 100 lb.	7 87½ a	— —
Pearl		— a	7 31½
CANDLES—Stuart and Bussing's best, assorted	per lb.	— a	—
Ordinary		— a	—
CANDLES—Sperm	per lb.	— a	42
Adamantine		22 a	23
Mould, tallow		13 a	15
COFFEE—Java, white		16 a	17
Mocha		15½ a	—
Laguayra		00 a	13½
Maracaibo		12 a	13
St. Domingo (cash)	per 100 lb.	12 25 a	00 00
DRUGS AND DYES—Alcohol, pr. gal.		00 a	66
Alum	per lb.	— 2½ a	— —
Arrowroot		— 45 a	— —
Arsenic, powdered		— a	2½
Asafœtida		— 5 a	25
Borax, refined		— a	19
Brimstone, American, roll		— 3 a	3
do crude	per ton.	40 — a	42 00
Camphor, crude	per lb.	— 23 a	25
do refined		— 00 a	32
Castor Oil, No. 1		1 35 a	1 40
Chlorate Potash		— 42½ a	45
Cochineal		1 10 a	0 00
Copper—sheathing	per lb.	— 23 a	27
Copperas	per 100 lb.	1 00 a	1 50
Cream Tartar	per lb.	— 25 a	00
Gum Arabic, picked		— 16 a	32
Gum Copal		— 7 a	7½
Gum Myrrh, Turkey		— 00 a	25
Iodine, resublimed		0 00 a	4 25
Ipecacuanha		0 00 a	1 25
Madder		— 13 a	—
Magnesia		— 14 a	16
Do calcined		— 30 a	35
Nutgalls, blue Aleppo		— 25 a	00
Oil Anis		6 12½ a	0 00
Oil Bergamot		2 87½ a	3 15
Oil Cassia		7 00 a	7 50
Oil Lemon		— — a	2 25
Oil Peppermint		— — a	3 75
Opium, Turkey		— — a	4 37½
Otto Rose	per oz.	3 50 a	6 50
Oxalic Acid	per lb.	— 27 a	—
Phosphorus		— 80 a	0 00
Quicksilver		— 55 a	— 00
Rhubarb, China		1 25 a	0 00
Saleratus		— — a	7½
Sal Ammoniac, refined		— 11 a	— 00
Senna		— 11 a	— 13
Shellac		— 14 a	— 16
Sugar Lead, white		— 15 a	— —
do brown		— 9½ a	— 10
Sulphate Quinine		1 70 a	0 00
Tartaric Acid		— — a	— 88
Verdigris		— 65 a	— 70
Vitriol, blue		— — a	— 11½
DYE WOODS—Camwood	per ton.	120 — a	150 —
Fustic		25 — a	29 —
Logwood		— — a	32 —
FLOUR—State, common	per bbl.	6 50 a	6 55
Michigan and Indiana		6 60 a	8 50
Genesee, extra		6 88 a	7 10
Rye Flour		4 25 a	6 00
Corn Meal		4 20 a	— —
FRUIT—Raisins	per box.	4 37½ a	0 00
Raisins, layers		— — a	4 75
Currants	per lb.	— — a	— 11
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3 50 a	2 75
8x11 to 11x16		3 00 a	4 00
11x17 to 12x18		3 25 a	4 50
20x26 to 24x30		4 25 a	6 50
31x40 to 34x46		5 — a	9 00
GRAIN—Wheat	per bush.	1 47 a	1 95
Corn, round yellow		— 85 a	0 88
Barley		1 45 a	1 75
Oats, Western		— 63 a	— 00
Beans		2 12½ a	0 00
GUNPOWDER	per 25 lbs.	3 50 a	6 50
INDIGO	per lb.	— 75 a	1 40
IRON—Pig, Eng., Scot	per ton.	30 — a	35 —
Bar, Eng. refined		57 — a	00 00
Sheet, Russia, 1st quality	per lb.	— 11 a	— 00
Sheet, Eng.		— 3½ a	— 4
LEAD—Galena	per 100 lbs.	7 25 a	— —
Sheet and Pipe		— 6½ a	— —
LEATHER	per lb.	20 a	31
MOLASSES	per gal.	37 a	60
NAILS—Cut, 4d and 6d	per lb.	3½ a	4½
Wrought, 6d and 20d		— 6½ a	— —
OILS—Olive	per bskt., 12 bottles	3 50 a	3 56
Olive, in casks	per gallon.	1 27½ a	0 00
Linseed		— — a	— 82
Whale		— — a	— 85
Lard, winter		— — a	1 20
PAINTS—Lead, red, Am.	per lb.	— a	— 7½
Lead, white, Am., in oil		— — a	— 9
Lead do do dry		— 8½ a	— —
Ochre, yellow, French, dry		1 25 a	2 00
Ochre, in oil		— 4 a	— 6
Spanish Brown, dry	per cwt.	— 60 a	— 75
Litharge	per lb.	— 7½ a	— 8½
Vermillion, Chinese		— 90 a	1 00
Venetian Red	per cwt.	2 18½ a	2 50
RICE	per 100 lbs.	4 75 a	5 00
SALTPETRE	per lb.	6½ a	11
SEEDS—Clover	per lb.	— 11 a	— 12½
Flax, American, rough	per bush.	2 — a	2 10½
Linseed, Calcutta		2 05 a	2 10
SOAP—New York	per lb.	4½ a	7½
Castile		— — a	12½
SPICES—Ginger, Race	per lb.	5½ a	—
Mace		— 55 a	00
Nutmegs		— — a	65
Pepper		— — a	11
Pimento		— 9½ a	—
Cloves (cash)		— 10½ a	11
SUGAR—New Orleans	per lb.	9 a	11
Havana, white		— 13 a	00
do brown		— 9½ a	11½
Sugar's crushed		— — a	13
SUMAC, Sicily	per ton.	78 — a	85 —
TEAS—Gunpowder and Imperial	per lb.	35 a	75
Hyson		— 30 a	80
Young Hyson		— 32 a	70
Hyson Skin		— 20 a	35
Black		— 22 a	50
TIN—Banca	per lb.	— a	34
Straits		— a	34½
Plates	per box.	9 — a	10 37½
TOBACCO		— — a	11½
TURPENTINE	per 280 lbs.	3 62½ a	— —
TAR	per bbl.	3 — a	3 25
SPIRITS TURPENTINE	per gallon.	— 41 a	— 42

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the *laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui rè gle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit!" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ!" Nous aussi. Eurent, ils "l'espoir en la résurrection!" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ!" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.!" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.!" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivité, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

John Taylor.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President of a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "The Mormon." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

Notice.

The Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of The Mormon, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for The Mormon should be addressed—Editor of The Mormon, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. Appleby.

Notice to Subscribers.

We frequently receive remittances for subscriptions to The Mormon, without the sender giving the name of the place he desires the paper to be sent to. Sometimes the name of the Post Office or town is mentioned, but not the county, and as there are several towns in some States by the same name, unless the county is designated we are at a loss to know where to direct the papers ordered. We wish all communications to us to name distinctly the Post Office or town, county, and State or Territory, as then there will be no mistake.

St. Louis, Mo.

SPRING SALES FOR 1856
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
St. Louis, Mo.
American, English and French Drugs, Perfumeries, Brushes, and all articles pertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. Corner of Fourth and Market Streets,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
St. Louis.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally.
feb7 6m

EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue, St. Louis, Mo.
Jos. A. Eddy, A. M. Bissell,
J. A. Jameson, A. Cotting, Jr.,
J. P. Eddy, Chas. C. Hellmers.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
St. Louis, Mo. mh29-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

Stephen Hoyt. G. C. Greene.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be fou, an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
St. Louis, Mo.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
Have always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
Mrs. G. Vincent wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage.
d22

C. D. Ellis. J. S. Cavender. Jas. Smith, Jr.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 *Main Street,*
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

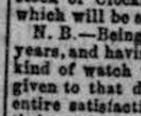
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
Has constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale Dealer and Importer of
GROCERIES, WINES AND LIQUORS,
Commission Merchant in all kinds of Produce.
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut,
10-1y ST. LOUIS, MO.

T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
North St. Louis, Mo. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
St. Louis, Mo.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 Market St., South side.

CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12-1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
The undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

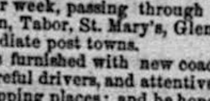
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

Wm. O. Gibson. J. A. Gibson.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
This Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
Quincy, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.
We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
St. Joseph, Mo. fe17

JAMES HAM,
WHOLESALE DEALER IN
PROVISIONS AND STAPLE GROCERIES,
No. 40 Second st., St. Louis, Mo.
Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
St. Louis, Mo.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS, AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
North Side Public Square,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe
Hats, Caps, Ready-made Clothing.
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,
Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.
ALEXANDER C. PYPER
Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of
OUT-FITTING GOODS,
in the City of Florence, Nebraska Territory, where all necessaries can be bought at the
LOWEST PRICES
west of the Mississippi River, consisting of
DRY GOODS,
both Staple and Fancy; and every variety of
GROCERIES AND PROVISIONS;
Nails; Iron; Glass; Queensware and Hardware. Also,
LEATHER
and shoemakers' Findings, and the largest stock of
BOOTS AND SHOES
to be found on the Missouri River. Also,
HATS AND CAPS;
together with a complete assortment of
READY-MADE CLOTHING,
all of which is but a small part of the
THOUSAND AND ONE
Things which can be purchased of
feb14 ALEXANDER PYPER.

PETER SCHUTTLER,
WAGON MANUFACTURER,
Nos. 78, 80 and 82 Franklin street,
South-west corner of Randolph street,
Chicago, Illinois.
All work warranted beyond a failure. my2-1y

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

We are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the largest and most complete assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any house in the Western Country!

Among the most staple articles now on hand, can be found upwards of 2,000 Double and Single Shot Guns; 2,500 Muskets and United States Rifles, both new and second-hand, with flint or percussion locks; Colt's Revolvers, of all sizes, always on hand, in quantities to satisfy almost any demand, and at Eastern Prices. Also, all the most improved patterns of Revolvers and other Pistols now in use.

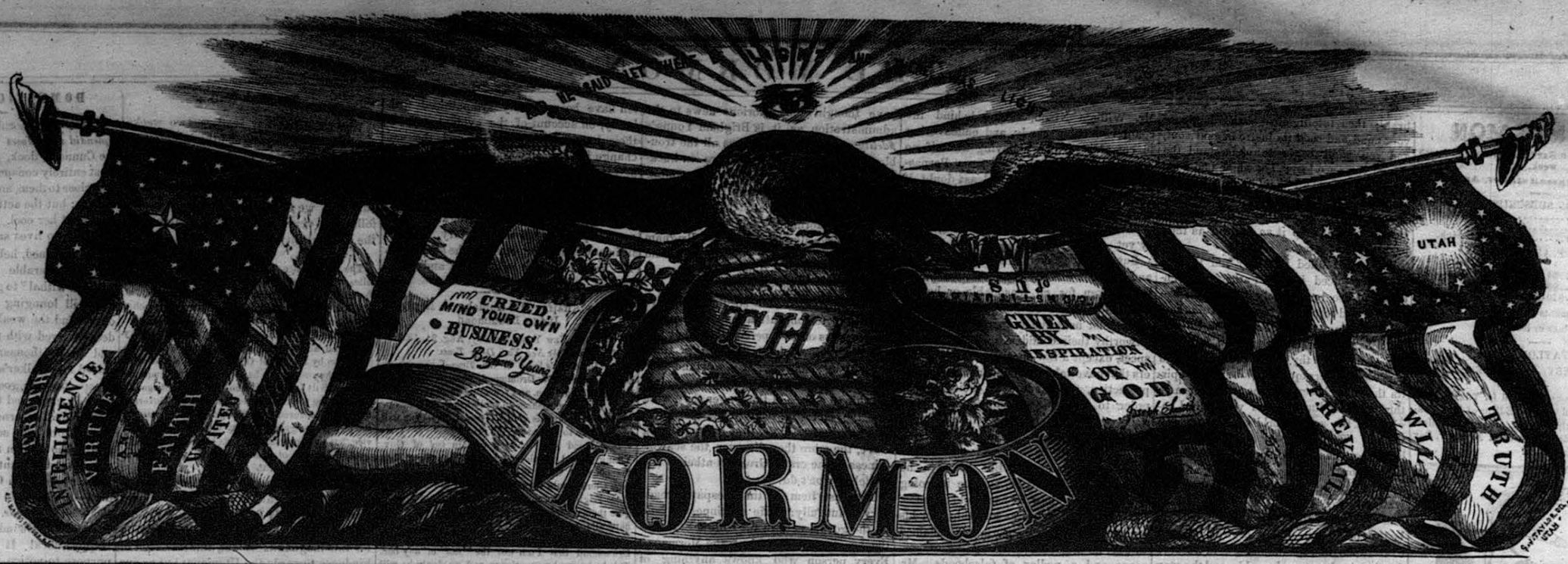
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: Fire Arms, Fixed Amunition, Provisions and Groceries, of all kinds Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of Eastern Hunting Parties, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) Target, Hunting, and Minnie Rifles, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 28. NEW-YORK, SATURDAY, AUGUST 29, 1857. PRICE FIVE CENTS.

Poetry.

A Hymn of Thankfulness.

BY W. G. MILLS.

Mighty God of Zion hear us,
Fervently our prayers we raise;
Shades of sin and death were near us,
And we walk'd in folly's ways;
But to spare us
Thou again hast shown us grace.

Day and night Thy Prophets seeking
Our eternal interest,
By Thy Holy Spirit speaking
Our degraded state express'd;
And awaking
We ourselves and sins detest.

Now we thank Thee, precious pardon
To the sinner Thou dost give;
And the heart that will not harden
In his sins, may turn and live;
Gracious Guardian,
Our deep gratitude receive.

Help us by Thy Holy Spirit,
All our cov'nants to fulfil;
We will live and seek to merit
All the blessings of Thy will,
And inherit
Bliss with Thee on Zion's hill.

The Atlantic Telegraph.

Progress and Prospects of the Enterprise —A General Summary of the Proceedings Thus Far.

HISTORICAL AND EXPLANATORY.

From the Special Correspondence of the New York Daily Times.

U. S. Steam Frigate "Niagara," Cove of Cork, Ireland, July 30, 1857.

The several vessels of the Telegraphic fleet have assembled here; the cable is all shipped; the preliminary investigations and experiments have all been made; to-morrow we sail from Valentia Bay, and on Monday next the European end of the great Cable will be made fast to the Irish shore. It has been decided, as you already know, that the *Niagara* is to commence laying down the cable from the coast westward, —that she will be accompanied by all the vessels of the fleet, and that upon reaching mid-ocean the *Agamemnon* will "take up the wondrous tale," join her cable to that of the *Niagara* and complete the connection by proceeding to the coast of Newfoundland. This seems to me a far better arrangement than the one originally proposed,—which was that both vessels should go to the middle of their route, join ends and then proceed in opposite directions, laying out the cable towards either coast:—and I am a little surprised to learn that the change was not resolved upon without some considerable difference of opinion in the Board of Directors. One end of the cable will now be fast, so that in any contingency this cannot be lost:—there will be much less weight in cable to be sustained at any one time:—all the vessels of the fleet will now be together to give each other aid in any emergency:—the progress of the enterprise can be reported from day to day to the European station, and the whole will go forward as *one* work, having all the evident advantages of unity of purpose and of detail, instead of being subetantially two—as it would have been upon the plan first proposed. The superiority of the new plan over the old one in the judgment of business men, is shown by the fact that insurances have now been effected upon portions at least of the cable, which it was found impossible to do before the change—though the rate even now charged is *twenty* per cent.

Of course all of us who are in the work are sanguine of its success. But it is impossible not to see that the same feeling of confidence does not pervade the business community at large upon this side of the water. The magnitude of the undertaking and peculiar and novel character of the difficulties which attend it, very naturally create great doubt in the minds of cautious people,—and I think the prevailing impression in the English mind is, that the enterprise will fail. At the same time the feeling is universal, that the failure, if it occurs, will be only temporary, —that the effort will be at once renewed and will be prosecuted, under whatever difficulties and against whatever obstacles, to final and complete success. For my own part I confess my surprise at the extent and perfection of the precautions which have been taken against perils of every kind. There has been one very serious and singular blunder, certainly, in the construction of the wire,—one-half of it being twisted from right to left and the other half from left to right. The consequence of this must be that when the two ends are united any strain upon the cable must tend to *untwist* the whole. There has been a little newspaper controversy as to the responsibility for this curious mistake, each of the manufacturing establishments concerned alleging its own innocence, on the ground that it was entirely ignorant of the proceedings of the other. In such a work the Directors or Superintendent of the Company ought to have taken care that there should be no such ignorance, but that both should have labored with a perfect knowledge of each other's plans and modes of proceeding. All, however, now concur in saying that the mistake is one of slight importance, as it is evidently their interest to do. I hope it may prove so, but I have my fears. It is suggested that by placing a heavy piece of metal between the two ends, by joining each in other words to a solid mass, both will be kept in their places and the untwisting prevented, inasmuch as the untwisting of one would turn the metal in one direction, while that of the other would turn it in the opposite direction, and the two tendencies would thus neutralize each other. Whether it has been decided, however, to resort to this mode of obviating the difficulty, I am not aware.

You have already received ample and abundant descriptions of the various processes of the manufacture of the cable, its transfer to the holds of the two ships, and the machinery arranged for paying it out over their sterns. I shall say nothing, therefore, of all this, except as may be necessary in connection with the several sources from which danger may be apprehended. The cable is to be sunk, as the vessel proceeds, solely *by its own weight*, and its size has therefore been very carefully adapted to meet the several conditions which this implies. It must be heavy enough not to be swayed to and fro by the various currents and counter-currents which it will encounter in its descent, for the existence of such currents has been very clearly demonstrated by the deep-sea soundings which have been so carefully and diligently prosecuted during the last few years. In the next place it must not be *too* heavy, or the weight of that portion of it which must be suspended from the stern of the ship, before it can reach the bottom, would render it utterly unmanageable. It was this defect which occasioned the loss of the cable in the Mediterranean. It had been made very heavy, in order to be very strong. It broke, upon a violent plunge of the vessel, and was found to have parted at a distance of about half a mile. And it was indispensable, in the third place, that the cable should be *flexible*, as it must be coiled, wound around drums, and handled in a variety of ways. And yet it must also be stiff enough to be rigidly in a straight line, when once laid down. The weight of the cable, as finally decided upon, after a great variety of very carefully-conducted experiments, is from *nineteen* hundred weight to one ton; and every part of it has been proved, by actual test, to be capable of bearing, with impunity, a direct strain of *four tons*. When it is immersed in salt water its relative weight will be considerably diminished, its downward pressure being somewhat under 14 cwt. per mile. The greatest depth of the sea along the line where the cable is to be laid is 12,420 feet, or a little over two miles; consequently, if enough of the rope were suffered to hang motionless from one of the vessels to reach the bottom in this depth, the strain to be borne by it would be less than a ton and a half. This will be still further reduced by the fact that while the vessel is in motion, the cable will be buoyed up by its friction upon the water. The strain put upon it will not be like that put upon a rope by a depending weight, but like that put upon the thread of the silk-worm as it is reeled off rapidly from the cocoon. There seems, therefore, no reason to apprehend any danger to the cable from its own weight. It is strong enough to sustain a strain far greater than is likely to be put upon it, at all events, in good weather and under ordinary circumstances.

Great care had been taken in selecting, for the work of laying the cable, that season of the year which promised to be freest from the three dangers to which the sea in this latitude is subject,—fog, ice and storms. Lieut. Maury collated observations made in the Atlantic during 260,000 days, in order to ascertain the precise time of the year most favorable for the prosecution of the work. The result of the inquiry was that if *fogs* were the only obstacles, the winter months would be better than the summer months; if *ice* were the chief danger, August would be the best month; and if storms were most dreaded, then the month of June. Taking ice, fogs and storms all into consideration together, Lieut. Maury came to the conclusion that "between *the 20th of July and the 10th of August* both sea and air are usually in the most favorable condition for the laying down of the wire. All the contracts and appointments of the company were accordingly made, with a view to the completion of the work within the period named. But they have not been wholly successful. It will be the 3d of August before the work of laying the cable will be commenced. The line over which the vessels will proceed while dropping the cable will be, as nearly as possible, the arc of the great circle which lies between the mid-entrance of Trinity Bay, Newfoundland, and the mid-entrance of Valentia Harbor in Ireland. The length of the arc is 1834 miles, and its central point is in latitude 52 deg. 4 min. N., and in longitude 32 deg. 82 min. W. The maximum speed of the vessels, while paying out the cable, is estimated at *five* miles per hour,—but probably 100 miles a day is quite as much as they will be able to accomplish. The 20th of August, therefore, is quite as early a day as their arrival on the Western Coast can be anticipated, even if they should suffer no detention from storms. As you already know, the cable is 600 miles longer than the route upon which it is to be laid; this provision has been made purely as a precautionary measure,—in case the vessels should be driven out of the direct and shortest route,—in case any portion of the cable should require to be cut away, &c. It is undoubtedly ample for all contingencies which are at all likely to arise.

The machinery for paying out the cable has been very carefully adapted to meet all the service that may be required of it—in calm and in storm—and is intended to give the most complete control and mastery of the cable under all circumstances. The *controlling machine*, as it is styled, stands behind the mizen-mast, and occupies the whole deck. Four cast-iron sheaves, or cylinders, about five feet in diameter, are ranged in line with one another, fore and aft. The first, commencing forward, is single-grooved; the second and third are double-grooved, and the fourth is single-grooved. The cable, as it comes up from the hold of the ship, passes over one of the grooves in the second drum—then under it backwards and over and around the first single drum—thence it returns over the remaining groove in the second—then it goes directly across to one groove in the third, following but a small arc in its periphery—thence to the last single drum, and downward around this back to the preceding double one, and, finally, over the unoccupied groove in that to a *fifth* grooved drum standing out upon rigid arms over the stern, from which it is dropped into the sea. The grooves in all these drums are exactly adapted, in size and form, to the cable. The passing and re-passing of the cable over them serves to afford friction-surface for controlling the velocity of the rope in passing out. But additional checks for this purpose are provided. The four drums are so connected by gearing that their motions are exactly coincident—the motion of any one of them involving corresponding motion in all the rest. Upon two of the shafts, moreover, friction-brakes —the same in principle as those used upon railroads—are applied, to control the velocity of the drums; and to these, which are worked by a screw, is attached a balance, which will indicate the precise amount of strain thrown upon the cable at any moment. The screw is worked by a crank, at which will be stationed an officer whose duty it will be to watch the balance and regulate the friction of the brakes accordingly. In the electrician's department, there will be signals every second, by electrical currents, passed through the *entire length* of the cable, from the ship to the shore. At the side of the vessels, there are also patent logs, hanging down into the water, with vanes and wheels, turning faster or slower, according to the velocity with which the ship drags them through the water. One of these wheels has been so arranged as to make and break an electric circuit at every revolution, and record upon the deck of the ship, by apparatus provided for the purpose, the speed of the vessel. A bell will also sound upon every passage of the electric current through the cable. The brakesman, therefore, will watch the balance which indicates the strain upon the cable, and tighten or relax it, as occasion may require. He will also listen for the bell, and, if at any time its sound ceases—indicating an interruption in the circuit—he will stop the machinery, the vessel will be backed, and a *winding machine*, provided for the purpose, and worked by a horizontal steam-engine of about 20 horse-power, will be at once set to work, gathering up the slack rope as the vessel moves astern—the electrician all the while testing the insulating continuity of the cable yard by yard, until the defective portion has been discovered. This will then be cut out and the gap supplied by joining up the ends of the uninjured parts, when the paying out and testing will be resumed as at the first.

Special provision, too, has been made for storms. In ordinary weather, or even with brisk, strong winds, either ahead or astern, the work can go on without interruption, as the motion will not be so great as to prevent the machinery from retaining complete control of the cable. But, if the wind should blow so heavily as to make it necessary for the vessel to come up head to the wind, an apparatus has been prepared for paying out over the bow, similar to that already described. And in case a regular gale should arise, strong enough to render it impossible for the vessel safely to retain hold of the cable at all, preparations have been made for abandoning it temporarily. Upon the deck stand two large reels, each wound round with a very strong auxiliary cable, composed of iron wire only, and capable of resisting a strain of ten or twelve tons. Of this there are about two miles and a half on each reel. In case of a heavy storm, rendering necessary the abandonment of the cable, it would be *cut*, and the sea end attached to the end of one of these strong iron cords wound upon the reel. This would then be rapidly led out, and the Telegraph cable lowered to the bottom of the sea, leaving the entire strain of the tempest to be borne by the iron cord. As soon as possible, moreover, the end of this cord would be attached to immense buoys, shaped like the quill float of the angler's line, and provided with reflectors, so as to be easily seen, which would be tossed overboard, and left to sustain the cable until the storm should subside, when they would again be picked up and the cable recovered and rejoined to the part remaining upon the ship, and the work proceed as before.

It will be seen from this statement that nothing which prudence and intelligent foresight could suggest, has been left undone to provide against contingencies, and insure the successful accomplishment of this great work. So far as the mechanical part of it is concerned—the laying down of the cable—I see no room to doubt its success. It seems to me probable, to say the least, that within a month from the present time, the telegraphic cable will be safely deposited upon the bed of the Atlantic,—its two ends firmly secured to the Irish and the American Coasts respectively. Nor is there any apparent difficulty in its remaining there undisturbed by any of the ordinary agencies that vex the ocean. Storms cannot reach it. The bed upon which it will lie is, as you know from the published surveys, almost level,—lying from 2,000 to 12,000 feet below the surface, entirely free from those sudden elevations and depressions which mark other portions of the bed of the ocean, and composed of what seems to be fine sand, but which proves, upon microscopic examination, to be the shells and outside skeletons of myriads of creatures which live in the tropical waters, and have been swept up into these northern lattitudes by the gulf-stream. The presence of these shells here proves the calm and undisturbed character of the water in which they are found. The cable once deposited upon this bed, is almost certain to be covered by the accumulation of these shells, which, moreover, have a tendency to agglutinate themselves round masses of metal, and preserve them from rust. There are many men of science who express the opinion that, if a telegraph cable were once deposited in this submarine burial-ground of the Diatoms, it would not only be in a tranquil and undisturbed retreat, but that after a few years, it would actually be built in there by a flinty pavement, which no trifling exertion could manage to penetrate,—that it would not only be at the bottom of the ocean, but would become an intregal and permanent part of the ocean bed. Nor is the cable in this latitude exposed to interference from the anchors of ships,—for it is not a region where ships ever anchor. The only danger which, so far as I see, the cable is exposed to, is that of icebergs drifting southward and getting aground, or grinding along upon the bottom of the sea, as they are known sometimes to do, for scores and even hundreds of miles.

It has been feared, and with much apparent reason, that the *copper wire*, which runs along the centre of the cable, and which is the only conducting and useful part of it, might be broken,—or so stretched and attenuated as no longer to answer the purpose of a conductor. Very complete precautions have been taken against both these dangers. In the first place, the central copper wire, instead of being a *single* wire, is a *strand of seven*,—six wires being twisted, side by side, around a seventh. It is not likely that the conducting wire will be subjected to any strain severe enough to break all the seven at one and the same spot. Some one or more of them may break,—but scarcely any two or them would be likely to break in the same place. Now it has been demonstrated that *all of the seven wires* might be broken at *different parts* of the strand,—and even hundreds of times, without destroying or essentially impairing the capacity of the wire for the transmission of the electric current. In regard to the second ground of apprehension, that the *stretching* of the copper wire, —in consequence of the weight it may be required to sustain while the cable is being laid down,—may impair its conducting power, the result of precautionary experiments is equally satisfactory. To begin with, there will be no such strain upon it, from the causes I have already mentioned, as would stretch it much. It was supposed that a weight of six tons would stretch it *two feet* in every mile. But the weight, as I have already stated, will not, in all probability, exceed *a ton and a half* upon any part of the cord,—which will not be sufficient to attenuate the copper wire to any appreciable degree. And, furthermore, Mr. Whitehouse, the electrician of the company, has shown, by a series of experiments instituted for the purpose, that if the entire copper strand of the cable were stretched 96 *feet in every mile*, the loss of its conducting capability would amount to no more than a *thirty-seventh* part. He connected three 200 mile lengths of the cable into a continuous line and then passed a current through the 600 miles to the magneto-electrometer. The weight of 745 grains was raised on the end of the steelyard and was thus the measure of the acting force of the current after transmission through the cable. He next made a break in the cable at the distance of 400 miles from the nearer end, and introduced into the gap there one mile of fine insulated wire, which possessed only *one-eleventh* of the capacity of the copper strand:—the proportion being ascertained by weighing equal lengths of the wire and the strand, —the wire weighing 3 grains and the strand 33¼ grains. A current from the same battery was now passed through the 600 miles length of cable, with the one mile of fine wire interpolated in its course, and 725 grains were lifted on the steelyard. This experiment was quite conclusive,—for the effect of introducing the mile of fine wire was practically identical with that of stretching the copper wire 96 feet in every mile. Indeed it has also been shown, in the same series of experiments, that the copper strand bears stretching to 20 per cent of elongation, that is, it may be stretched 1,000 feet in a mile, without being broken to its telegraphic utility materially impaired. It has never broken, indeed, until it was stretched on an extent of from 25 to 30 per cent. All chance of failure from this source, therefore, would seem to be removed.

It has been feared, too, that the *insulation* of the conducting wire might be destroyed or seriously diminished. The insulating substance, as you know, is *gutta percha*, and the coating put on is unusually thick, in order to render the insulation as perfect as possible. This object is also promoted by several layers of gutta percha being laid on in succession, so that if there should prove to be a flaw in any one coat, the imperfection is sure to be removed when the next one is added.—The efficacy of this proceeding has been tested by making a great number of holes, near together, in the first coating of a fragment of wire, and then applying the second coating in the usual way. The insulation of the strand was found to be perfect under these circumstances and so continued, even when covered wire was subjected to a hydraulic pressure amounting to *five tons on the square inch*. The utmost care has been taken in the preparation of the gutta percha, which is used as an insulator. It was first rasped from lumps of the crude substance, then rolled and macerated in hot water, then washed in cold water and driven through wire-gauze sieves, and afterwards squeezed and kneaded for hours by interrupted screws revolving in hollow cylinders, to get the water out and render the substance of the gutta percha sound and homogeneous.

After its texture had thus been perfected it was placed in horizontal cylinders, heated by steam and squeezed through them by screw pistons driven down very slowly. It emerged through a die which had a strand of the copper wire moving along through its centre. The strands are well drawn by revolving drums between the cylinders and through the die: they entered the dye bright copper wire, and emerged from it completely coated with gutta percha. Three distinct coats were given to the wire—and during the whole process a constant series of experiments tested the perfection with which the insulation was effected. So far, therefore, as any precaution can insure a successful result, there seems every reason to hope that the insulation, as well as the continuity and integrity of the conducting wire in the Telegraphic Cable will be preserved.

But supposing all these difficulties to have been surmounted, and all these sources of danger to have been obviated, there are many who still doubt *whether it has yet been satisfactorily shown that an electric current can be transmitted through a submarine wire, by the power of a single battery, with sufficient force to be made available in recording messages for so great a distance.* I have heard scientific men here in England say that they were of the opinion that this cannot be done—that the longest submarine wires hitherto laid down are only two or three hundred miles in length, and that even over these communication by Telegraph is subject to constant interruptions. However this may prove to be in the end, the matter has certainly received the most careful attention of the scientific gentlemen connected with the enterprise. I should be glad if the limits of a letter, and the popular character of such a correspondence would allow, to give somewhat in detail the history of the experiments which have been made and the results which they are believed to have established. But I can only indicate, in a general way, some of the leading conclusions which have been reached, leaving the more full account of the matter to be given in the Official History of the Telegraphic enterprise which will soon be issued under the authority of the Company.

In the ordinary arrangement of the wires of the electric telegraph, where they are stretched upon posts and insulated by glass and the surrounding air, the current of electricity runs along as a simple stream and with a velocity that is almost inappreciable for ordinary distances. But when the wires are inclosed in a sheath of insulating substance, like gutta percha, and placed in a moist medium or a metallic envelope, the case is very different. The influence of induction then comes into play as a retarding power. As soon as the insulated central wire is electrically excited, that excitement operates upon the adjoining layer of metal or moisture, and calls up in it an electrical force of an opposite kind. Each of these forces *disguises*, or holds fast, an equivalent portion of the other—and the electricity of the central wire is thus prevented from moving freely onward as it otherwise would. It is found, in short, that the submarine telegraph cable is virtually a *lengthened out Leyden jar*, and transmits signals *while being charged and discharged*, instead of merely by allowing a stream of the electrical influence to flow dynamically and evenly along it. And every time it is used it has first to be filled and then emptied. In the case of a long submarine wire this was found to be a task requiring considerable time—and this was found, moreover, to be very much *increased* with an increase in the length of the wire. And when experiments came to be made in 1851, upon telegraphic lines running underground between London, Manchester, and Glasgow, and upon others partly underground and partly submarine between London, Paris, and Brussels, it was found that the speed of the current did not exceed 1,000 miles per second. In that year Mr. Whitehouse invented a very ingenious method of determining with precision the force of currents thus transmitted; and the result of his investigations was to show that, in submarine telegraphs the wires act as *reservoirs* and not as mere *channels*—that the larger reservoir receives and holds a larger quantity than the smaller one, and that this naturally produces the most powerful effects when allowed to escape from its imprisonment. By 1855 the scientific *corps* had provided themselves with much more complete and perfect instruments for pursuing these inquiries; and the construction of new telegraph lines had also furnished them with better opportunities of making their experiments. It was soon found that a magneto-electrical current took a *second and a half* to discharge itself, when it moved through 1,146 miles of wire, in consequence of the retarding power of induction in this extended medium.

This was a rate of speed not at all compatible with any profitable employment of a transatlantic telegraph for commercial purposes,—and the next step was to devise some remedy for this inductive obstacle. The first thing done was to send *different kinds* of electricity along the wire in succession, in the hope that each transmission of one kind would clear way the residue of the other which had immediately preceded it. The result was a complete success. Although the same wire and the same magneto-electric combination were employed which had before demanded a *second and a half* for the completion of a single discharge, *seven and eight currents now readily recorded themselves in a single second.* When positive followed negative, and negative followed positive, in exactly equal proportions, the electrical

Continued on the Third Page.

THE MORMON

Will be published on Saturday Morning of each week.

Office—No. 108 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

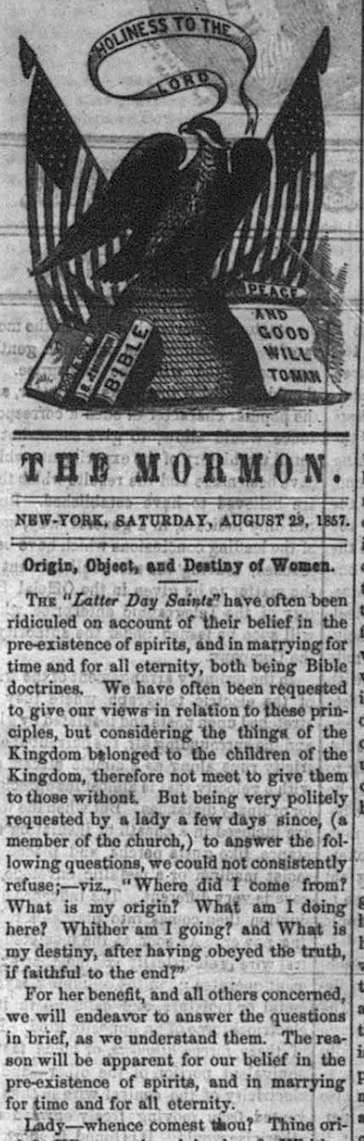
ONE SQUARE.		TWO SQUARES.	
3 months	$4	3 months	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$16

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, Editor.
W. I. APPLEBY, Assistant Editor.

All communications intended for The Mormon should be addressed "To the Editor of The Mormon." All subscriptions, or other communications should be addressed to W. I. Appleby, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, AUGUST 29, 1857.

Origin, Object, and Destiny of Women.

The "*Latter Day Saints*" have often been ridiculed on account of their belief in the pre-existence of spirits, and in marrying for time and for all eternity, both being Bible doctrines. We have often been requested to give our views in relation to these principles, but considering the things of the Kingdom belonged to the children of the Kingdom, therefore not meet to give them to those without. But being very politely requested by a lady a few days since, (a member of the church,) to answer the following questions, we could not consistently refuse;—viz., "Where did I come from? What is my origin? What am I doing here? Whither am I going? and What is my destiny, after having obeyed the truth, if faithful to the end?"

For her benefit, and all others concerned, we will endeavor to answer the questions in brief, as we understand them. The reason will be apparent for our belief in the pre-existence of spirits, and in marrying for time and for all eternity.

Lady—whence comest thou? Thine origin? What art thou doing here? Whither art thou going, and what is thy destiny? Declare unto me if thou hast understanding? Knowest thou not, that thou art a spark of Deity, struck from the fire of his eternal blaze, and brought forth in the midst of eternal burnings?

Knowest thou not that eternities ago, thy spirit, pure and holy, dwelt in thy Heavenly Father's bosom, and in his presence, and with thy mother, one of the Queens of heaven, surrounded by thy brother and sister spirits in the spirit world, among the Gods. That as thy spirit beheld the scenes transpiring there, and thou growing in intelligence, thou sawest worlds upon worlds organized and peopled with thy kindred spirits, took upon them tabernacles, died, were resurrected, and received their exaltion on the redeemed worlds they once dwelt upon. Thou being willing and anxious to imitate them, waiting and desirous to obtain a body, a resurrection and exaltation also, and having obtained permission, thou made a covenant with one of thy kindred spirits to be thy guardian angel while in mortality, also with two others, male and female spirits, that thou wouldst come and take a tabernacle through their lineage, and become one of their offspring. You also choose a kindred spirit whom you loved in the spirit world, (and had permission to come to this planet and take a tabernacle,) to be your head, stay, husband, and protector on the earth, and to exalt you in the eternal worlds. All these were arranged, likewise the spirits that should tabernacle through your lineage. Thou longed, thou sighed, and thou prayed to thy Father in heaven for the time to arrive when thou couldst come to this earth, which had fled and fell from where it was first organized, near the planet Kolob. Leave thy father and mother's bosoms, and all thy kindred spirits, come to earth, take a tabernacle, and imitate the deeds of those you had seen exalted before you.

At length the time arrived, and thou heard the voice of thy Father, saying, "go daughter to yonder lower world, and take upon thee a tabernacle, and work out thy probation with fear and trembling, and rise to exaltation. But daughter, remember you go on this condition, that is, you are to forget all things you ever saw, or knew to be transacted in the spirit world; you are not to know or remember anything concerning the same that you have beheld transpire here; but you must go and become one of the most helpless of all beings that I have created, while in your infancy; subject to sickness, pain, tears, mourning, sorrow and death. But when truth shall touch the cords of your heart they shall vibrate; then intelligence shall illuminate your mind, and shed its lustre in your soul, and you shall begin to understand the things you once knew, but which had gone from you; you shall then begin to understand and know the object of your creation. Daughter, go, and be faithful in your second estate, keep it as faithful as thou hast thy first estate.

Thy spirit filled with joy and thanksgiving rejoiced in thy Father, and rendered praise to his holy name, and the spirit world resounded in anthems of praise and rejoicing to the Father of Spirits. Thou bade father, mother, and all, farewell, and along with thy guardian angel, thou came on this terraqueous globe. The spirits thou had chosen to come and tabernacle through their lineage, and your Head having left the spirit world some years previous.) Thou came a spirit pure and holy, thou hast taken upon thee a tabernacle, thou hast obeyed the truth, and thy guardian angel ministers unto thee and watches over thee. Thou hast chosen him you loved in the spirit world to be thy companion. Now, crowns, thrones, exaltations and dominions are in reserve for thee in the eternal worlds, and the way is opened for thee to return back into the presence of thy Heavenly Father, if thou will only abide by and walk in a celestial law, fulfil the designs of thy creation, and hold out to the end. That when mortality is laid in the tomb, you may go down to your grave in peace, arise in glory, and receive your everlasting reward in the resurrection of the just, along with thy Head and husband. Thou will be permitted to pass by the Gods and angels who guard the gates, and onward, upward to thy exaltation in a celestial world among the Gods. To be a *Priestess Queen* unto thy Heavenly Father, and a glory to thy husband and offspring, to bear the souls of men, to people other worlds, (as thou didst bear their tabernacles in mortality,) while eternity goes and eternity comes; and if you will receive it, lady, this is eternal life. And herein is the saying of the apostle Paul fulfilled, "that the man is not without the woman in the Lord, neither is the woman without the man in the Lord." "That man is the head of the woman, and the glory of the man is the woman." Hence, thine origin, the object of thy creation, and thy ultimate destiny, if faithful. Lady, the cup is within thy reach, drink then the heavenly draught, and live.

John Hyde, Junr., and His Book.

We have been waiting some time for to get access to "Elder" Hyde's book he has lately published against the Mormons. We have not had time, as yet, to review it as we would wish, but from a cursory inspection we must say we are astonished that any man, having common sense, could ever think of palming off such "pure stuff" as is contained in his book, much less the press applauding the work, and recommending it to the serious consideration and perusal of all people, as being the greatest expose of Mormonism, that has ever yet been published. We think it the most exaggerated, flimsy, trumped up concern we have ever read; assertions for proof and assumptions for argument, making deductions from false theory, absurd reasoning, and untenable premises, and basing his conclusions on surmises and positive falsehoods. The whole work, with few exceptions, is a tissue of fabrications and misrepresentations, the greater portion extracts taken from old apostates and others writings, their reasonings and conclusions: such as J. C. Bennett, Hulbert, Ferris, &c., even to the old, worn out, absurd, and ridiculous tale "The Spaulding story."

The book is a conglomeration of foolery, a heterogeneous mass of nonsense, and a compound of egotism, tautology, absurdities, bantlings, and squibs. A mountain has been in labor for some months, and with all the help of the "*Old Granny*" Editors, lo! and behold, a mouse is produced.

Mr. Hyde, among other absurdities, resurrects the old Solomon Spaulding story, also other ridiculous stories, and absurd reasonings, endeavoring to militate against the evidence of the Book of Mormon, which any school boy who ever knew anything about Mormonism, could overthrow and refute in five minutes. Mr. Hyde well knows, years ago, when he was in possession of light, truth and honesty of principle, that he has, time and again met, and successfully refuted, the opponents of Mormonism on the Spaulding story, and the very arguments and absurdities he now produces to militste against the Book of Mormon and Mormonism, was by him then considered the most futile argument that could be produced, and often has he laughed at the folly of those who used such arguments to militate against Mormonism.

But Mr. Hyde's light has become dimmed, his lamp has gone out, his star, once in the ascendant, has fallen, and is now a wanderer in the filth and quagmires of apostacy, infidelity, and the meshes of Satan, pouring out his spleen and rage against a people whose shoes he is not worthy to black—a friend of the world, an enemy to the cause of God, and those who desire to do his will and obey his commandments.

We are somewhat acquainted with Mr. Hyde. He is a foreigner, from the Emerald Isle, we believe; yet he has the presumption and audacity to talk about aliens and foreigners in Utah. Consistency! whither art thou fled?

We knew the gentleman (!) in G. S. L. City, when he was clerking in the store of Mr. William Nixon, sitting behind the counter sucking candy, and endeavoring to compose poetry, believing himself, no doubt, to have hailed direct from Parnassus. And we have not the least doubt, if he could have had his own way, but what he would have been sitting behind the counter, sucking candy and writing poetry yet.

But we have taken farther notice of him and his book already than we intended to have taken, for no reasonable or honest man, whether he be Jew or Gentile, but what must hold him in perfect contempt, unworthy their confidence, esteem or respect, except a few speculators and leechers that have taken him under their special protection, and made him their tool, in order to make a few dimes, for pecuniary consideration, and nothing else, and when their object is accomplished, Mr. Hyde will be shunned and looked upon with contempt. But he says he has a work to perform, and he is going to do it. We know he has, so had Judas. Furthermore, he requires something for his support. Too lazy to work, and ashamed to beg, he has become a retailer of nonsense and a pedlar of falsehoods. Mr. Hyde, what do you expect to accomplish? Do you expect to accomplish more against Mormonism than all the apostates from the Mormons and others have ever yet done? Do you not know that they were all going to do great things, overturn Mormonism, and scatter it to the four winds? But where are they now and their works? Some of them have died in degradation; and those living, have fallen, a disgrace to mankind, despised and shunned by every person—drunkards and all—a stench in the nostrils of the Almighty and all good men. And, Mr. Hyde, we here say to you, that you will follow in their train unless you repent.

It is not the Mormons, nor Mormonism, that you are fighting against, but the work of the Almighty, and you will yet learn it perhaps when it is too late. If your strength should fail you in the day of trouble, and the pangs of eternal torment weigh heavily upon you, when you stand before your God, then will you know and understand that the work your puny arm has been raised to oppose, is the work of God.

Therefore go ahead, Mr. Hyde, do all you can, publish lies, lecture, defame, misrepresent, slander, persecute, and bring murder upon the innocent, if you can,—use all the influence (!) you are in possession of, which is not much, to militate against Mormonism, but it will never make any difference whatever to Mormonism, or the rolling forth of the work. What do the Mormons care about you or your lies, and contumely, they laugh at your folly, while at the same time they despise you and your influence. It will all turn upon your own head, and you will be the sufferer, and no one else, so go ahead and do your best, you are welcome to all the glory you can obtain by the career you are pursuing, both in time and in eternity. We would respectfully request you to strike off the title "Elder" from your name, as that does not belong to you. You received that title from the Mormons, and as you despise them, and all that comes from them, why wish to retain "Elder?" But we understand, titles are honorable, if they do come from the Mormons—brings the book into notice. Mr. Hyde is willing to have the titles of Mormon "Elder," Mormon "Apostle," and Mormon "Prophet" ascribed to him. "What a long tail our puss has got."

Brigham Young.

"Washington, Aug. 21, 1857.

"The Interior Department has received intelligence from reliable gentlemen and fugitive Mormons that Brigham Young is preparing to resist General Harney; that he has relapsed into the grossest infidelity and atheism, and that he continues to hold up the government of the United States to the supreme contempt of the Mormons."

Not being furnished with the names of the "reliable gentlemen" and those of the "fugitive Mormons" we are obliged to treat the above despatch as something intended to cover something else. The Interior Department has received no such intelligence from "reliable gentlemen." The last mail from Utah, instead of bringing back flaming reports of active preparations "to resist General Harney," brought the intelligence, expected by everybody who knew anything of he inhabitants of that Territory, that the Utonians were quietly pursuing "the even tenor of their way," and, to all appearance, likely to let the General and his army "*severely alone.*" The fact is, the Utonians did not think the administration so destitute of principle and common sense as to fit out a hostile expedition against them, without first taking the proper steps to learn if the rumors of their rebellion were founded on facts, or were emanations from the corrupt hearts of the blackest criminals that had infested their Territory, and thus, in their charity, poor credulous souls, believing they were members of a republic, safe under the Presidency of a Democratic occupant of the chair of Washington, it is more than probable that they discredited the rumors of an expedition to Utah. But whether all discredited the rumors or not, one thing is not doubtful, there has been no arrival in the States since last mail to bring news of preparations for war. If the Department has received any intelligence of that nature it is false, and the "reliable gentlemen" are very likely to be some of the Western tall 'talking sutlers, ready to furnish another expedition, with the necessary "pork and beans!"

Brigham Young's "grossest infidelity and atheism" is a capital joke! We should have thought that glorious news to the administration, as it is Brigham Young's *fidelity* and *theism* that causes all the trouble, that brings the nightmare on huckster politicians, and sets them to dreaming about *Imperium in imperio!* But we guess that item of the despatch came from the "fugitive Mormons." It would please them gloriously to hear of Brigham Young's infidelity and atheism; it would be a balm to their aching consciences, a relief to their doubting minds.

How nice it would be for "fugitive Mormons" to congratulate themselves on the keenness of their perception—they had seen the ship sinking, and left in time; but how uncomfortable it is to stand looking, day after day and year after year, for the ship to sink, and the longer they wait, and the more they apply themselves to catch a glimpse of the first overwhelming wave, the more they discover the seaworthiness of the craft. Grossest atheism and infidelity won't do!

The last item of that despatch reads very beautifully: "He continues to hold up the government of the United States to the supreme contempt of the Mormons." Every person who knows anything of Brigham Young, knows that he is very anxious to have the people over whom he presides, usefully employed—now to hold up the government to contempt would be a very unnecessary and unprofitable occupation at this time of the day. Had he done so before the Judges went or ran away, it might have been to some account; but the greater part of the officials sent out there by Uncle Sam, have done that so effectually, that for Brigham to do so now, would be like "love's labor lost." The last thing we have learned that Brigham did say of the government was a kind expression of sympathy. He really was convinced that if the government knew the character of the Federal officers they had sent out to Utah, they would have kept them at home, for truly these representatives of Uncle Sam have done their utmost to bring the government into contempt and disgrace. All that Brigham could say or do after the gambling, drinking, horse-trading and libertinism of officials, whose names we could mention, would be unnecessary, and just such an occupation as his thorough practical mind would leave alone. Come, try something else.

The Cunningham Burdell Marriage.

The decision of the Surrogate on the Cunningham Burdell marriage was rendered on Tuesday. Emma Augusta Cunningham is in this decision, not the widow of Dr. Harvey Burdell, and letters of administration to Dr. Burdell's next of kin have been issued. The Surrogate has set forth a very clear, and evidently impartial statement of the evidence bearing directly on the case, and gives in brief, the following reasons for that decision:

1. The marriage was clandestine—and there is no presumption in favor of a secret marriage, neither preceded nor followed by cohabitation.
2. The clergyman selected was unknown to the parties.
3. The place appointed was distant from the decedent's residence.
4. The only witness chosen to be present was one of the daughters of the claimant.
5. The witness is contradicted by her own statements made under oath at different times, and by other evidence.
6. The certificate of the marriage affords no evidence of identification.
7. The certificate is incorrect as to the name of the decendent, and evinces ignorance or error as to the place of his nativity.
8. There were suspicious circumstances attending the transaction.
9. The marriage was not confided by the claimant to any member of her family save one.
10. There was no private or public act or acknowledgment, no cohabitation, but the alleged parties lived as single persons.
11. On the part of the claimant there were confidential relations with another person in respect to whom the decedent charged improper intimacy.
12. The terms of the settlement of the suit alleged to have led to the marriage, are in writing, and exclude the assertion of other terms.
13. The marriage took place after the settlement had been concluded and carried out.
14. The claimant executed written instruments to the decedent in her own name, after the marriage. She assigned a judgment, he drew a check to the order. She indorsed it, and he swore to the affidavit, in all which she was described by her own name.
15. At the settlement she stipulated for a new lease of the house.
16. Shortly after the decedent's death she released all causes of action, and abandoned her agreement for a lease.
17. He spoke of her with contumely and reproach, and made repeated declarations against marriage.
18. He was determined to compel her to leave the premises, and a new lease to another party was about to be executed.
19. The marriage was first announced after his death.

This decision was officially communicated to Mrs. Cunningham, in the tombs, and is reported to have made but little, if any change on her mind, so far as that could be judged by her manner. She is however dissatisfied, and says she will contest it to the last, and calculates that tardy justice will come along, sure to come, and she can wait a little longer. It is a matter of conjecture now, how far the present decision, which is against the marriage, may liberate Mrs. C. from the charge of felony, in producing the "bogus baby" as his heiress. It is the prevailing opinion that she has as many chances of escape punishment entirely, as there are that she will be punished at all. It is a complicated business, and as the "glorious uncertainty of the law" is a sentiment, the truth of which is as frequently sustained in New York as elsewhere, it is not improbable that she will escape the punishment due to her crime, and seemingly, crimes. In the meantime she is in the Tombs, and her family living away from her. The young ladies, Augusta and Helen have been greatly sympathized with lately, on account of the evident ruin of their hopes in the world, and the sad change in their appearance. A few weeks ago it was thought that Augusta was disgusted with the conduct of her mother in the baby transaction, and likely to reveal, if "drawn out," but the Surrogate's statement implicates her with perjury. Eckel's intimacy is not forgotten in the statement. The *finale* promises to be long and interesting.

Mormon Affairs—Mr. Appleby in Reply to Judge Drummond.

New York, Monday, Aug. 24, 1857.

To the Editor of the New York Daily Times:

Sir: In to-day's issue of the *Times* I observe an article from W. W. Drummond, wherein my name is called in question, and reflecting upon my character. Therefore, wishing to reply briefly to the same through the columns of the *Times*, I trust you will not hesitate to accord me the privilege.

Drummond says that "a certain *tool* of Gov. Young, named Appleby, who obtained for a time the office of Clerk of the Supreme Court, and as such Clerk would occasionally go to the houses of those English Mormons, administer to them an oath, give them a sort of certificate, and pronounce them naturalized citizens."

In reply to the foregoing, I would inform Mr. Drummond that I am not the "*tool*" of any one. This he knows by experience, and no doubt he will remember it. I was appointed Clerk of the Supreme and First District Courts of the United States for Utah when the Courts were first organized there by Judges Brandeberry, Brocchus and Snow, and have been retained as such by all the subsequent Judges sent to Utah (Drummond not excepted,) up to the present time, and have my Deputy acting there in my absence, sanctioned by Chief Justice Kinney and his associates.

When aliens presented themselves to declare their intention to become citizens of the United States, it was generally attended to before me in my office, and which was strictly legal in law. But whenever the oath of citizenship was taken, both the applicant and the witnesses were sworn in open Court, (generally in the District Court.) Their certificates made out afterwards, according to law, (approved by men skilled in jurisprudence, such as Judges Reed, Shaver, Kinney, &c., and not by an Illinois pettifogger,) and left at their residences. Was not that strictly legal, Mr. "Ajax?"

He calls me a "miscreant," and says I am bound by an oath unto the Mormon Church, and my associates in crime. Mr. Drummond, I will test characters with you any day, and let those who know us personally decide the matter. I despise egotism; but, Mr. Drummond, I am at your defiance, or any one else, to substantiate the first thing in truth derogatory to my character, either while residing in Utah or in the States. The object you have in spitting out your spleen at me is, because I have been on your track and headed you in your endeavors to bring persecution and bloodshed upon the Mormons, my family among the rest, because you could not be Governor of Utah.

Why don't you face the music, Mr. Drummond, in relation to your "Ada?" "*sitting by your side* on the Bench?" Why turn it off on Naturalization? But I turn the Judge (!) over once, and for all, to the editor of the Ogeawka (Ill.) *Plaindealer*, who is personally acquainted with the Judge and his character, as the editor personally informed me.

W. I. Appleby.

[The foregoing is our letter to the New York *Daily Times*, and which appeared in that paper of Aug. 25. And we might have added, that any man (!) who would leave a virtuous wife and family behind, as Drummond did in Illinois, go to Washington City, get an old cyprian and take her along with him to Utah, there introduce her as his wife, and have her "*sitting by his side*" on the bench while he was holding his Courts; and lodging with her, as we have seen him,—such a man is a disgrace to the government that sent him, a reproach, and insult to the inhabitants of Utah, and they would have been justifiable in kicking him and his "*Ada*" both out of the Territory. Drummond talk about "miscreants," a poor miserable poltroon.—Ed. Mormon.]

Look Out.

St. Louis, Mo., Aug. 20, 1857.

Presr. W. I. Appleby:—I take this method of informing you and all Saints, that William Woodburn was cut off from the "Church of Jesus Christ of Latter-day Saints," for unchristianlike conduct on the 18th day of May, A. D. 1857, in St. Louis, Missouri. Since that period he has been at different places, palming himself off as an Elder of the Church, and teaching heinous doctrines, calling it Mormonism, and practising various kinds of iniquity, thereby bringing disgrace on the Church he pretended to represent.

Very respectfully, your Brother in the Covenant of Peace,

H. S. Eldredge,
President of the Church of Jesus Christ of Latter-day Saints, in St. Louis and Western States.

[We would not be surprised if W. W. should now discover that the Mormons are a bad people, write a book, and aspire to see his name classified with the Reformers of the filthy Van Dusen, and "consequential Hyde" school. There are some dollars in the country, and they are easier to be had by exposing Mormonism than by the sweat of the brow. We don't know W. W., but as the world is a goose to pluck, we give him the hint by which others are profiting considerably.—Ed.]

Arrival and Departure.

Elder William Dallin arrived here on Sunday morning, on his way to Europe, and sailed on Monday, on board the packetship *Ellen Austin*, for Liverpool.

Brother Dallin stopped at Council Bluffs and earned means to enable him to proceed on his mission. He has, for a few weeks, been rather indisposed, but his health was again good. He thinks New York a wicked place, is astonished at the Saints living here a day longer than is necessary to procure the means to start West. He is not alone in his thinking.

Sunday Meetings.

The Saints meet every Sunday for Public Worship in Philadelphia at Mitchell's Hall, 312 Ninth Street—or York Avenue, above Vine, at 10 1-2 A. M. 3 and 7 1-2 P. M.; in New York, at Brooks' Assembly Rooms, 261 Broome Street, at 3 and 7 P.M.; in Boston, at Cochituate Hall, head of School street.

The Utah Mail.

We promised our readers two weeks ago that when we learned the intention of the government to send a mail to Utah, we should notify them of that very important fact. It is with superlative pleasure that we now place before them the following very interesting despatch from the Federal City:

Washington, Aug. 21, 1857.

The Postmaster General awarded to Mr. S. B. Miles, of St. Joseph, Mo., the contract for carrying the mails from Independence to Salt Lake City, at $37,000 per annum, monthly service, in coaches during such season of the year as coaches can run, the residue of the time on mules. Ample security was given, and it is believed the service will be in operation by the 1st of October. The department desired the contract to be given to a gentleman residing at Salt Lake City, who has been engaged in transporting the mails over the Plains. Governor Brown felt assured that this gentleman possessed the proper energy and ability to perform good service, but upon opening the bids his was found to be $100,000, which, of course, lost him the bidder at less than one-third of the amount.

Had it not been "the dog days" when we first read the above we certainly should have immediately doffed our hat in humble reverence and thanked the Administration for this magnanimous act, this other act of kindness towards the Utonians; but as our Kossuth was hanging on its peg we could only shrugg our shoulders and dig forward our head in the most approved French style. The perspiration then flowed down our cheeks in torrents, and fearful that bystanders should mistake the oozing out of our warmth of affection and sincere gratitude towards the government for the trickling tears of grief, we shouted capital! first-rate! *vive* Postmaster-General Brown.

"The king can do no wrong"—the Hon. Aaron V. Brown, Postmaster-General, was certainly intended for royal lineage—if not intended for a monarch, should have been one.

It is astonishing. A gentlemen in his relations with his fellow beings, would shudder to be guilty of a mean dishonest act, but make him a cabinet minister, and then "all things are possible." Let our readers calmly ponder over the letter of President John Taylor, in another column, on the preparations of Mr. Kimball to carry out faithfully and efficiently his contract with the government for carrying the mail between Independence and Great Salt Lake City and *vice versa*, from the 1st of December, 1856, to the 30th November, 1860, and ask if the breaking of that contract on the part of the Postmaster-General is calculated to raise the government of which he is a part, very highly in the estimation of Mr. Kimball, associates and friends, and all the inhabitants of that Territory, who are not permitted to hear a word of friendship or business from June to October, and these intervening months, almost the only months calculated upon by them to hear from their friends and "the rest of mankind." Need any one wonder that the Mormons talk? The fact is, the Utonians have been bullied, kicked, abused, and insulted in every shape and form, but in spite of it all, and contrary to the expectations of everybody, they re main loyal to their country. It does appear to us that the present government is spiteful because the Mormons will keep quiet, and they leave no stone unturned to goad them on to that rebellion which would justify the murder the troops now on the plains are ready to perform. We'll bide our time, and live to see our enemies covered with sackcloth and ashes.

Solemn Meditations

St. Louis, Mo., Aug. 20, 1857.

Presr. Appleby: The following verses were composed by a medium, in Cincinnati, Ohio, while under the control of a spirit, and as they appeared to me a very pretty specimen of poesy, I concluded to send it to you for insertion in the Mormon, if you consider it worthy a place in its columns.

Yours in the gospel,
Josiah M. Cooms.

SOLEMN MEDITATIONS.

How blessed are the pure in heart, from vile affections free;
The fruits of goodness they impart, wherever they may be;
Let me be numbered with the pure in word and thought and deed,
And live that life that will ensure God's help in time of need.

Now the whole armor I'll put on, and fight my passage through,
To where the faithful all are gone—the pure and holy few;
Lord help me walk this lovely road, and leave all else behind,
And when to purity I've sow'd, eternal life I'll find.

Now in the morning of the day, the gospel trumpet sounds
For volunteers, and I'll obey, and tread the wine press round;
I'll follow those who've gone before, and have the prize possessed—
Who've all their trying scenes passed o'er, and entered into rest.

This pure, this bright celestial way, for ages hid from mortal eye,
I'm thankful I can walk this day with Saints of the Most High;
For Prophets, Kings, and Holy men, did long to reach this light,
Yet lingered out their days in pain, and died without the sight.

I will not flinch by night nor day, I will not cease the war,
While ever there's a foe to fight, or walk my castle o'er;
My pride and flesh I'll gladly stain, I'll sacrifice my all;
I must, I will the victory gain, let who may stand or fall.

[We make no comments on the poetry; but we always prefer to give credit to every author of anything that is praise worthy. We should be sorry to throw a doubt on the originality of the above through the spirit mediums; but there is so much plagarism practised in this world of ours, that we conclude it is safest to give names and dates, and take this occasion to invite all friends who are interested in what we publish, to share our faith and prejudice.—Ed. Mor.]

Domestic Summary.

On Friday morning, two steamboats—*Splendid* and *Moses Taylor*—lying next to the Cunnard dock, Jersey City, were almost entirely consumed by fire. The *Arabia* was close to them, and in imminent danger of the fire; but the active exertions of the firemen kept her cool. Loss considerable; fortunately no lives sacrificed.

The returned, helpless Fillibusters have had considerable trouble to raise the "where-withal" to get to their homes: some are still lounging around. Selfish world ours—and the wealthy portion of it is the deepest dyed with the disease. Thousands and tens-of-thousands of dollars could be raised for Walker's army, so long as his prospects were good; but the unfortunate tools he employed to carry out his ambitious object returned, and the Wall-Street speculators, who sent them out to Nicaragua, "know them not." "Success makes the man—the want of it the fellow."

Every week, in Gotham, there are murders—to chronicle them is the business of the *Police Gazette*. This week is not an exception! Swindling goes on bravely! Happy times! It may serve some good purpose to notice that a great amount of counterfeit $5-bills on the Lee Bank, Mass., have been put in circulation. All *red-tinted* $5-bills on the Lee Bank, Mass., should be refused—they are counterfeits!

The publishers of *Putnam's Monthly* have "busted up," and McElrath, the wealthy publisher of the *Tribune*, has "gone to the wall." The *Herald* is very anxious to know what he did with his eighteen shares when he "sneakingly withdrew his name from that very valuable 'nigger-worshipping newspaper.'" *Picayune* very humorously exposes this New York business-morality in last week's issue. With a few scrapes of his pencil, he places the very religious father, with closed hands, and "specs" lowering over his nose, and a thorough Methodistical air about him, giving his fashionable son the following key to prosperity:——

—"Yes, New York is the place to get on. Look at Jones; he started without a penny, and has lately failed for a hundred and fifty thousand dollars. Of course that's an extreme case. I don't expect you to do so well as that. Still, with honesty and industry, I see no reason why you should not, in the course of a few years, fail for fifty thousand dollars."

Few can content themselves with growing rich by honest industry. The pile at once! "Get money, my son, get money: honestly if you can, but get money."

The city has been considerably disturbed since Tuesday, by the announcement of the following failures:—De Launay, Iselin & Clarke, John Thompson and E. S. Monroe, bankers and stock brokers, and the reported failure of a Hartford Bank; the Rhode Island Central Bank, of East Greenwich; the Tiverton Bank, of Rhode Island; the Farmers' Bank, of Wickford; the Warren Bank, of Pennsylvania; the Bank of Kanawha, Virginia, and the Hancock Bank, of Maine.

Mr. Raymond, of the *Daily Times*, has devoted the earliest leisure, since his return from Europe, to reply to the "sledge-hammer" of Archbishop Hughes, which he published on Monday. The editor thinks he is a match for the "mitred gentleman," and wants a fair fight at the earliest convenience. They seem pretty well matched—"let them have a clear stage and no favor.

Roger A. Pryor, of the *South*, and a writer in the *Richmond Enquirer*, have just had a pretty tilt over the Administration, and the course of Governor Walker in Kansas, which led to an exchange of "cards," handed by "my friend," and nearly terminated with an order for "coffee and pistols for two." The "unknown writer" in the *Enquirer* was satisfied that something approaching a dozen charges of falsehood, made against him in the *South*, were not intended to reflect upon his *personal honor*, and they shook hands, and then—it ended!

Foreign Summary.

Favorable news from the squadron laying the telegraphic cable. Some slight accident, in laying the cable ashore, detained the expedition in Valentia Bay till the 7th, since that time every thing was reported well. At last advices they had got 300 miles on their track, and were paying out the cable at the rate of five miles an hour.

Turkey seems to vex Russia, Austria, France and Sardinia, in the course taken by that government in the elections of Wallachia and Moldavia. The Ambassadors of the four nations have presented notes announcing the cessation of diplomatic relations with Turkey unless the elections were annulled and made over again. Lord Palmerston assures the Commons that there was no reason to apprehend any difficulty between France and England over this squabble. The subject had been on the *tapis* at Osborne, during the visit of the Emperor, and the *entente cordiale* between "Monsieur Didon" and "John Bull" was in no danger whatever.

Louis and Eugenie had returned all safe to Paris, and her Majesty Victoria is reported to visit France shortly.

India is the all-absorbing subject of interest in England. Palmerston informed the Commons that 30,000 troops had been sent out to help the European troops there, and recruiting was being vigorously prosecuted throughout Britain. Several American vessels have been chartered by the government to take out troops from England.

Mr. John Bright, the great reformer and colleague of Cobden, who lost his seat in Parliament at the late English election, for

his opposition to Palmerston's policy on the China war, has been returned to the House of Commons, by the Birmingham radicals, through the vacancy caused by the death of Mr. Muntz their previous representative.

Dr. Dick, the author of "The Christian Philosopher," and many other works of a religio-scientific character, which have been and are still very popular on both sides of the Atlantic, died at Broughty Ferry, near Dundee, Scotland, on Wednesday, 29th of July, at the advanced age of eighty-three. Up to the close of his life he was an earnest devotee of the sciences, astronomy being his favorite study, and that in which he was probable most at home.

Editorial Correspondence.

DEER CREEK STATION, July 24, 1857.

BRO. APPLEBY—*Dear Sir:* I addressed you a long letter a few days ago which I sent to Laramie P. O., but as there is no certainty of the mail, I embrace an opportunity of sending this by a packer, whom I consider more reliable than the mail on this route, particularly at the present. We are informed here that there is a change of mail, and that it is taken from Mr. Hirum Kimball, under what pretext it is difficult for me to determine, for the last mail but one was carried in twenty-three days, and the last in eighteen; in much less time than it has ever been done in before. In fact the express company from whom he has obtained assistance are in better position to carry mail, or anything else, than any arrangement that Uncle Sam has ever had, or is ever likely to have for some time to come. They have laid out an immense amount of means and have stations all along the route between Horse Shoe Creek and the valley amply furnished with men, provisions, and animals. There is from eight to ten tons of flour at this station, fifty tons more are expected soon, besides oats and other necessaries for the route. There are seventy-six men engaged in building, hewing, hauling timber, &c., &c.: seventy-six horses and mules belonging to the company, and 123 cattle are employed in building purposes. They have been here about three weeks, they have fenced, broken and planted 15 acres, made a drain and taken out the water for irrigation, completed a carroll 150 feet square made of logs 12½ feet long, with their ends in the ground and dovetailed together near the top, and a stack-yard adjoining of the same dimensions nearly completed. They have also commenced a fort which will also be enclosed with a stockade enclosing 42 houses, the timber for one third of the houses already out and nearly one third on the ground. The size of the fort is 320 feet square. A portion of the hands are engaged in putting up hay for the winter. The whole plan is admirably laid out, and some of the best of workmen engaged in its execution.

The first station that we came to was Horseshoe. There is one commenced at La Bonte; there is also one at the Devil's Gate, and one at the head of Sweetwater, as well as at Fort Bridger, all having a corresponding amount of animals, &c., with this station; with two or three more stations on the other side of Laramie, of which Genoa will probably be one.

When the above are completed, and even now, we need ask no odds of Uncle Sam about our mail affairs; we can carry all our mails by express, and have them arrive at their destination in from ten to fifteen days less time than the mails can do it under their arrangements. We have been bamboozled long enough with a lot of nincompoops; there has been an eternal cry, but very little wool; it is high time that we attended to our own affairs, and this express will most effectually do it in mail matter, small parcels, and light merchandize. Nathaniel V. Jones is captain of this station. I would here remark that these stations have been got up under the direction of Hyrum Kimball, as mail contractor, under special act of Congress, for which he was to have certain mail facilities.

Bro. Snow, myself, and two other brethren, left Laramie on horseback in advance of our teams to the Horseshoe Station, where we were kindly received. We were then generously forwarded in a coach and four to this station, where we have been for two days.

A rumor has reached here that Indians occupying forty lodges of the Cheyennes have been killed by Col. Sumner's command; I feel, however, inclined to doubt it. The health of the brethren is good, and we pursue our journey in the morning. The Indians through this district of country are summoned to Rawhide Indian Agency to receive their annuities, and have a talk.

A large body of Indians of the Arraphoe tribe were encamped here on our arrival, who seem to be very friendly; they are a fine body of men; a great many of them are upwards of six feet high, and straight as an arrow. I had a short interview and talk with Black Bear, one of their chiefs. Little Owl, their principal chief, is not here at present. Our company obtained here four fresh animals. Adieu.

As ever, yours, &c.,

JOHN TAYLOR.

P.S.—I gave you full particulars of our moving camps in my last. I need not say how advantageous these posts will be to them, as well as to other emigrating parties. With these posts our handcarts from henceforth can move from place to place without any difficulty—stop awhile, or over the season—obtain supplies, and move as circumstances and convenience may dictate.

Utah.

From the Millennial Star, August 15.

THE TERRITORY OF UTAH.

Utah is a territory of the United States, bounded on the east by the Rocky Mountains, and on the west by California; and included between the parellels of 37 degrees and 42 degrees north latitude. Its length from east to west is about 700 miles; its breadth from north to south 350 miles; it contains about 225,000 square miles. Its average elevation is not far from one mile above the sea level. The most of this extensive region is an uninhabitable desert, destitute of water, and has but little vegetation, and intersected by parallel ranges of mountains running from north to south. Now and then a valley may be seen, susceptible of cultivation and the formation of settlements. It is supposed to be capable of sustaining only one or two millions of inhabitants.

THE INHABITANTS OF UTAH.

Utah was originally a province of Mexico, and inhabited only by small bands of roving Indians. In 1847, the "Mormon Batallion," in the service of the United States, took possession of the country, including California. In the summer and fall of the same year, several thousands of the Latter-day Saints formed settlements in this newly acquired province. Soon after, the inhabitants formed a provisional State Government; and in September, 1850, they were organized by an act of Congress, as a territory of the United States. By the census taken in the spring of 1856, the population of the territory had increased to over seventy-seven thousand. Of these, the majority are Americans and English. Several thousands are from Wales, Scotland, and Denmark. Some few also from Norway, Sweden, Iceland, Ireland, Germany, Switzerland, Italy, and France. Asia, Africa, Australia, and many Isles of the sea have likewise each contributed a small number to help swell the population of Utah.

THE GOVERNMENT OF UTAH.

The form of government was established by the Congress of the United States; and is the same as that of Oregon, Washington, Kansas, Nebraska, and all other United States' territories. The Governor, three Judges, Secretary, Marshal, and Attorney, are appointed by the general government; while the people are required to elect their own legislators, to make their own civil and criminal laws, and to appoint their own local judges and other officers. The laws enacted by the Legislature are required to be forwarded to Congress for their approval or disapproval. The citizens of Utah are also under the Constitution and laws of the United States. In all these respects, the territorial government of Utah is precisely the same as that of all other territories.

There are but very few of the laws of the United States that have any bearing upon territories. Any aggression upon the persons or property of the Indian tribes come under the Federal laws. Treason or rebellion against the United States would also come under the Supreme law. Rebellion against a republican form of government, established in a territory, also comes under the same code. But individual crimes, such as murder, robbery, house-burning, stealing, adultery, &c. &c., are tried by the laws of a territory, and not by the Federal laws. The Legislature of Utah, during its session, last winter, compiled what few of the United States' laws there are, applicable to the territory, which will be published with the territorial laws for the convenience of the people.

THE RELIGION OF UTAH.

In Utah all religions are equally tolerated and protected, to the same extent and in the same degree, as in all other territories of the American Republic. The principal religion now existing in the territory is that of the Church of Jesus Christ of Latter-day Saints. The ecclesiastical forms of government, adopted by any religious denomination in the territory, have no connection whatever with the Civil or Republican form of government, established by the United States. The members of any religious body are alike eligible to hold any office under the Civil Government, according to the Federal Constitution. The United States, therefore, in 1850, appointed his Excellency, Brigham Young, the Governor of Utah, and have testified their unqualified approbation of all his official acts, by supporting and sustaining him in office for the long term of seven years; while the governors of the other territories have generally held their office only for the short period of four years, and sometimes for a period much shorter. Governor Young, though occupying the dignified station of President over all the Latter-day Saints throughout the world, has shown his condescension by being willing to accept the petty office of Governor in a civil capacity. He was willing to condescend to this position for the good of the citizens of Utah. As a United States' officer he has manifested to the Federal government, and to all the world, that unequalled wisdom, and that superior capacity for governing, which far surpasses the talents and abilities characterizing the governors of other territories. In what State or territory has a governor been so universally respected and beloved? Has the general government ever disapproved of one of his official acts? No. His whole administration, from first to last, has been in strict accordance with the Constitution and laws of the United States, and the laws of the territory over whom the Federal government appointed him as the Executive. This verifies the fact, that a truly religious man is better qualified to govern than one who is irreligious.

THE DISTINCTION BETWEEN ECCLESIASTICAL AND CIVIL LAW IN UTAH.

The Civil laws and Church laws in Utah are as distinct as in other territories. The Methodists, Baptists, Presbyterians, "Mormons," and all other religious denominations in Utah, have the undaunted right to frame ecclesiastical laws, binding upon the individual members of their respective societies. If these laws are broken, they have the right to disfellowship the transgressor; but have no right, by Church law, to interfere with his person or property. The same rights and restrictions exist in all the States and territories.

But are not the great majority of the citizens of Utah Latter-day Saints? Have they not the power to elect all the legislators, and to frame such civil laws as they think proper? Have they not the power to enact laws partial to their own denomination and favoring their own society more than others? And does not this virtually combine Church and State? We answer, that all the laws of Utah must be sent to the Congress of the United States, and receive their approval or disapproval. Hence, the impossibility of the laws of Utah being partial, unless permitted to be so by the Federal government. Also, the Executive and Judges of the District and Supreme Courts are appointed by the general government; this is an effectual preventive against all partiality in the administration of law in Utah.

If any one supposes himself aggrieved by the decision of the juries, or lower courts, he has a right to appeal to the United States Supreme Court in Utah. No jury is allowed in this Court. This effectually protects him from partiality, should any arise in the lower courts and juries, and gives him the benefit arising from the decisions of United States officers. In this manner the power of Civil government is removed entirely beyond the reach of ecclesiastical government; and the two are as distinct from each other in Utah, as in the State of New York.

The press often accuse the Utonians of rebellion against the laws of the United States. But we have often asked the question, What particular law have they violated? Have they committed treason, by adhering to the enemies of the United States, or by giving them succor in time of war? Have they rebelled against Governor Young, whom the United States have placed over them? Have they rebelled against any of the lawful and official acts of the United States or of her authorities? Have they rebelled against the Republican form of government which they petitioned for, and which Congress granted them? Have they violated any Indian treaties, or stirred the Indians up to hostility against the United States? Have they proclaimed war against the general government, or manifested the least hostility to Republican institutions? To all these questions we boldly answer, No. And we defy the whole world to point out one law of the Federal government that the Utonians have violated. It is one of the easiest things imaginable to denounce the people of Utah, and to accuse them of open rebellion against the laws; but the sequel will show it to be one of the most difficult tasks ever undertaken to substantiate these wholesale denunciations and accusations.

We very respectively invite the gentlemen of the press to accommodate their readers with one solitary instance of Utonian rebellion against the United States laws. One instance, proved, will have more influence than volumes of unsubstantiated slander. Drummond's Reports have been proved by United States officers and other incontrovertible testimony to be false—utterly false—without even a shadow of foundation. And the rotten-hearted, loathsome reptile has crept away into obscurity, to hide his guilty head from the just indignation of the public and his amiable family whom he has so greatly dishonored. Whether he still lives in unlawful intercourse with "his dearly beloved" Ada Carroll, we have not been informed. His iniquity has found him out, and the public press is down upon him rough-shod. Thus Haman has hung himself with the rope he prepared for the innocent.

Mormon Enterprise.

THE new "Deseret Alphabet" is completed, and a fount of Pica type has been cast in St. Louis. Specimens of the type are published in the St. Louis papers, but they are unprodacible in types that common people use. The type-founders have supplied the Mormons with moulds and other apparatus for recasting their old metal. So the *Deseret News* will probably hereafter be a profound mystery, at least in part, to all but the Initiated. The new characters are *forty-one* in number, and bear a striking resemblance to those of the Ethiopic Alphabet; in fact, some of the letters are identical in shape—but whether the Ethiopic *Waw* is the Mormon *Waw*, or not, we confess ourselves incompetent to judge, not having been inducted into the secrets of this mystery of Mormonism. The ukases of Brother Brigham will hereafter be a sealed letter, literally, to Gentile eyes.—*Daily Times, Aug. 25.*

[We are not particularly posted on this "Mormon Enterprise," and can't say whether the "*Deseret News*," will be a "profound mystery" hereafter or not; but we will risk a "guess"—that it wont be just yet. We should be glad to see these forty-one new characters, and the first occasion thereafter our readers will get a glimpse of them too. Success to every "Mormon Enterprise."—Ed.]

Monogamic Problem.

A MONOGAMIST married one wife. At the age of twenty, there was born to him a son; at twenty-two a daughter was born; at twenty-four, another son; and so on, alternately, a son and a daughter every two years, until his wife had borne him ten children. Each of his male descendants, when about nineteen years of age, married a wife. At the age of twenty, each, like his father, was blessed with a son; at twenty-two, with a daughter; the increase, thereafter, being the same, in all respects, as in the family of the father. The female descendents remained unmarried. When this Monogamist became seventy-eight years old, what did his family number, including himself?

Polygamic Problem.

MR. FRUITFUL, a Polygamist, married 40 wives. At the age of twenty, he had ten sons and ten daughters born; and each following year he had ten sons and ten daughters born, until each wife had borne him ten children. His male descendants, shortly after becoming nineteen years of age, married forty wives each. And at the age of twenty, each began to increase in children, the same, in all respects, as in the family of the father. The female descendants remained unmarried. When this Polygamist became seventy-eight years old, what did his family number, including himself?—[*Millennial Star.*

TELEGRAPHIC.

Explosion of Dupont's Powder Mill at Wilmington, Del.

WILMINGTON, Aug. 23, 1857.

A terrible explosion occurred here on Saturday. Alexis L. Dupont, assisted by seven workmen, was removing a large and heavy box from a building which had been used since 1812 as a powder house. The box coming in contact with the wall caused friction, producing fire, and an explosion followed, burning all hands in a shocking manner. Mr. Dupont leaped into a race near by, and the others made every effort to extinguish the fire on their clothes. Mr. Dupont having succeeded in extinguishing the fire on his clothes, hastened to see if the press roof had caught fire. As he approached a terrible explosion took place, shattering the building to atoms. By the flying fragments Mr. Dupont had his right thigh fractured, three of his ribs broken, and one of his lungs perforated. He was found among the ruins, and when taken up, gave directions to the persons persent to hasten and extinguish the flames.

To-day (Sunday) at five o'clock, Mr. Dupont, Anthony Dougherty, and Edward Hurt, the foreman of the mill, were dead.

Louis Vache was mortally wounded, and John McClafferty and George Fisher were injured, but not fatally. The others escaped unhurt.

News from Washington.

WASHINGTON, Aug. 22, 1857.

I learn this evening that Rev. Mr. Meek, of Pennsylvania, has been appointed Superintendent of Indian Affairs in Utah.

WASHINGTON, Aug. 24, 1857.

The Secretary of War telegraphed General Scott to-day to come to Washington immediately. He will doubtless arrive here to-morrow. His visit has reference to the troops stationed at Kansas and those intended for the expedition to Utah. The programme which was made out some time ago, in reference to sending General Harney with a large force to Utah, will, I understand, now be changed. It is extremely doubtful whether the expedition will leave before next spring; but as soon as General Scott arrives the whole matter will be arranged.

August 25.

The War Department recognizes the virtual abandonment of the Utah expedition, and has relieved Gen. Harney of that command. The troops will remain in Kansas for service at the polls, and as a bodyguard to the bogus Constitutional Convention.

There are thirteen bidders for the contract for the new sloop-of-war. Their models are to-day on exhibition. The decision will be made in accordance with the recommendation of the Board yet to be appointed.

Charles E. Sinclair has been appointed one of the Associate Justices of the Supreme Court of Utah, vice Stiles removed.

The dispatch from Washington of a previous date should have read: "Mr. Meek, of Pennsylvania, declines the appointment of Superintendent of Indian Affairs for Utah."

Terrible Hurricane in Wisconsin.

CHICAGO, Aug. 22.

A terrible hurricane passed over the town of Woodland, Wis., last night, destroying every house in the place. Mr. Fox, the Railroad Station Agent, was run over and instantly killed, while endeavoring to stop a train of freight cars which the wind had set in motion. The telegraph lines were prostrated, and the railroad track considerably damaged.

News from Mexico.

ST. LOUIS, Aug. 22, 1857.

Col. Roberts, who has arrived here from New Mexico, reports that a battle had occurred between the Apache Indians and Col. Miles' command, on the Gila River, in which 25 Indians were killed and upwards of 30 wounded. Lieuts. Steie and Davis, and nine privates were wounded. Col. Miles recovered a large amount of property.

The Latest Foreign News.

By the arrival of the *Asiatic* at Halifax this morning (Wednesday), we are informed that the Atlantic telegraph cable broke, when 335 miles from the coast of Ireland, and the squadron had returned. It is stated that the Directors are still sanguine of ultimate success; but had concluded to hold a conference to determine whether the expedition would now attempt the task with the cable that is on board or to wait until another season.

The Indian mail has arrived with important intelligence. Delhi is not taken. More mutinies reported.

The Atlantic Telegraph.

Concluded from the First Page.

equilibrium of the wire was continually restored as fast as it was disturbed—each current clearing away the inductive influence which the other had left behind it. It was proved, moreover, in the course of these experiments that successive charges of electrical influence—either of the same kind or of alternate opposite kinds—may be traveling along lengthened conducting wires *simultaneously*,—the one following the other like successive waves upon the sea. Alternate, positive, and negative signals were sent along 900 miles of wire, at the rate of *eight* signals in each second, —and two signals arrived at the end of the wire after the acts of transmission had been discontinued. In another experiment by the use of a wire 1,020 miles long, three signals of a single-stroke bell were distinctly heard after the movement of the hand which originated the current had ceased. This, therefore, indicated a way in which the *rapidity* of transmitting electrical currents along a sub-marine wire could be increased; it was necessary only to employ *opposite kinds*,—positive and negative alternately.

The next point to be investigated was the ratio in which increase of *distance* a gutta-percha covered telegraph wire augments the difficulties of rapid transmission. It has been supposed that the available force was diminished in the ratio of the square of the distance traversed,—that is, that a current which has traversed 600 miles has only a *thirty-sixth* part of the working force of a precisely similar current which has traveled only 100 miles. In experimenting upon this point they had to consider: First—the diminution of the current's power to produce *mechanical* effects; and, Second—its *loss of speed*. A voltaic battery of 72 pairs of plates, each with a surface of 16 inches, was set to work, and it was ascertained how many grains the current would raise upon being transmitted through a wire just long enough to effect the connection. The number of grains lifted was 25,000. The experiment being repeated with the same current through 200 miles of wire, the number of grains lifted was 10,650; with 400 miles of wire it was 3,250; and with 600 miles it was 1,400. Clearly the loss of mechanical power in this case was not diminished in so large a ratio as has been supposed. In regard to loss of speed, nearly five thousand observations were made, with wires varying in length from 83 to 1,020 miles, to determine its ratio; and from these it appeared that with a wire 83 miles long the transmission was effected in .08 of a second; with 166 miles in .14 of a second; with 249 miles in .36 of a second; with 498 miles in .79 of a second; and with 1,020 miles in 1.42 of a second. This ratio was far less than had been supposed. The result of the experiments was to establish, with tolerable accuracy, the fact that the velocity of movement of a magneto-electric current, through a gutta-percha covered wire, is 300 miles in from *one-twelfth* to *one-sixteenth* of a second; 600 miles in from *one-sixth* to *one-ninth* of a second; and from 900 miles in from *one-fifth* to *one-fourth* of a second. Still further experiments proved that a rate of transmission could be obtained by the employment of magneto-electric currents from *two and a half* to *three* times as great as that of any simple voltaic impulse which can be used. The maximum speed attained by voltaic electricity was 1,800 miles per second; the maximum for the magneto-electric current was 6,000 miles per second. This shows conclusively that this is the current which must be employed. And it was also established that *large* coated wires, used beneath the water or the earth, are worse conductors, so far as velocity of transmission is concerned, than small ones; and it was this which led to the adoption of the small-sized copper wire, which was finally decided on as the conductor.

After these points had been established by experiment—rendering it theoretically probable that there would be no difficulty in *using* a wire, if it once could be laid down across the Atlantic—the next point was actually to record a signal by a current sent through a circuit of 2,000 miles. For this purpose last year the various lines of telegraph under charge of the English and Irish Magnetic Telegraph Company were used, and they are so extensive, have so many ramifications, and each line contains so many separate wires, that a continuous length of nearly 5,000 miles could be made up among them. The experiments were made with great care, under the supervision of Mr. Bright, the Engineer, and Mr. Whitehouse, the Electrician of the Company. On the night of the 9th of October, 1856, ten gutta percha covered wires, each measuring over 200 miles, were connected, so that a continuous circuit was formed of above 2,000 miles, and signals were distinctly and satisfactorily telegraphed through the whole length, at the rate of 210, 241, and upon one occasion 270 per minute. Experiment having shown that the conditions present in insulated wires placed *under the ground* and *beneath the sea*, are strictly analogous, this result was regarded as establishing, beyond all reasonable doubt, the practicability of working the Transatlantic Telegraph.

A still further experiment will be made to-morrow, when the ends of the cables upon the two ships will be joined, and the attempt will be made to send an electric current through the *entire length of* 2,500 *miles*. The result you will probably learn by telegraph through the London or Liverpool papers. [A dispatch received from the Liverpool correspondent of the Associated Press, which has already been published in the *Daily Times*, states that this experiment was entirely successful—the current passing through the whole length of the cable in less than a second.]

This rapid summary will give you a general notion of the precautions which have been taken to secure success to this great enterprise. The Company which has undertaken it has a capital of £850,000, which is divided into 350 shares of a thousand pounds each. The charter of the New York, Newfoundland and London Telegraph Company, which had been procured two years ago, mainly through the exertions of Cyrus W. Field, of New York, was at once made over to the new Company, and Messrs. Whitehouse and Bright also secured to it the patents of all instruments which would be needed for working it. The agreement with these three gentlemen and Mr. Brett is that, in consideration of their grants, upon attaining success, a half yearly dividend of ten per cent. per annum shall first be paid to shareholders, and that then *one-half* of any further profit shall be given to them, the other half being retained by the Company. The Prospectus was issued on the 6th of November, 1856, and in the first week of December, the whole capital of $1,750,000 was subscribed for, and a first installment of $350,000 paid up. Since that time the two Governments of Great Britain and the United States have agreed for twenty-five years to pay to the Company, up to the time when its dividends shall have reached six per cent., a subsidy of $70,000 a year, and of $50,000 a year after that time, besides affording valuable assistance in laying down the cable.

The cost of the Telegraph Cable, as I have ascertained it from entirely reliable data, has been as follows:

Contract price of deep sea wire per mile	$200
Price of spun-yarn and iron wire per mile	265
Price of outside tar per mile	20
Total per mile	$485
For 2,500 miles	$1,212,500
Ten miles of deep sea wire, with steel covering for mid-ocean connection at $1,450 per mile	145,000
Twenty-five miles of shore ends at $1,250 per mile	$1,250
Total cost	$1,388,750

This is the cost of the cable only, and takes no account of the cost of electrical apparatus, various machinery on board the ships, &c. &c. The furnishing of ships by the two Governments, with officers, crews, provisions, &c., has saved a very large sum to the Company,—but it is not at all unlikely that the entire capital will be required to meet the other expenses of the enterprise. There has been some discussion as to the rate of charges to be adopted for the line when completed. It cannot, however, exceed $5 for a single message between London and New York.

I shall send this letter by the Canada, which leaves Liverpool to-morrow. The subsequent steamers will bring you reports of our progress, as sent from the ships by telegraph to London, and unless we are all greatly mistaken, you may expect within ten days after receiving this to hear by telegraph from Newfoundland, of the safe arrival there of the Western end of the Telegraphic Cable, and in due course of time I shall furnish you a detailed account of whatever may occur, of general interest, during this novel and remarkable expedition. All on board the ships are very confident of success, and every one will certainly do everything in his power which may contribute, however slightly, to its attainment.

The New Oaths' Bill.

LORD JOHN RUSSELL'S bill for amending the statute law relative to the administration of oaths has been issued. It is entitled a bill to amend the act 1st and 2d Victoria, c. 105, intitled "An act for removing doubts as to the validity of certain oaths." The bill is as follows:

"Whereas in all cases in which the sanction of an oath is required the oath ought, by the common law, to be administered in such manner as will render it most effective and binding on the conscience of the person to be sworn; but doubts have arisen whether such rule of the common law be applicable to cases in which a special form of abjuration or special words of asseveration are prescribed by statute: for the removal of such doubts, be it declared and enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal and Commons, in this present Parliament assembled, and by the authority of the same:

1. That, notwithstanding any statute or usage to the contrary, whenever any person to whom an oath is tendered shall object to its administration in the prescribed or accustomed form, or in the prescribed words of asseveration, and the same shall be administered to him in such form of words and with such solemnities as he shall declare to be binding on his conscience, the oath when so administered shall be deemed to have been lawfully administered and taken; and every person so taking the oath shall, if guilty of false swearing, be liable to conviction for perjury, and shall be subject to every other consequence and entitled to every benefit to which he would have been subject or entitled if the oath had been administered in the prescribed or accustomed form, and with the prescribed words of asseveration and the prescribed or accustomed solemnities.

ADDRESSES.

ELDER A. M. CANNON, 202 New Market street, above Vine, Philadelphia, Pa.

ELDER ALEXANDER OTT, Mormon Office, New York.

ELDER JAMES F. CLEAVE, 701 Washington street, Boston, Mass.

Appointments.

ELDERS JOHN N. WAKELY, William Carter, [illegible] H. Lee, William H. Smith, William F. Bell, and Richard Hill are hereby appointed to travel and preach the Gospel in the Canadas. All the Elders on missions there will counsel and correspond together as often as necessary for the good of the cause, and the upbuilding of the Kingdom of God. They will act under the direction of the Presidency at New York, and report their labors from time to time.

All these brethren and those heretofore appointed on missions there, will labor, according to their appointments, until further orders, in preaching the Gospel, baptising those who believe, organizing Churches, hunting up the lost sheep, building up the Saints, comforting the hearts of all those who wish to do right, and counselling them in relation to their duties, gathering to Zion, &c. Always endeavoring to preach wherever a place may be open, and to labor in new places as much as possible.

They will also act as agents for THE MORMON, obtain all the subscriptions, donations, &c. they can, and remit the same to us at New York.

W. I. APPLEBY, President, &c.

Notice to Subscribers.

As the Six-Months' subscription to the Third Volume of THE MORMON expired with the previous number, we hereby notify all whose subscriptions terminated with the twenty-sixth number, and who wish their subscriptions renewed, will please forward the same to us, as all papers will be discontinued, as the subscription expires, unless renewed.

It behooves us necessarily to adopt the foregoing rule in order to continue the publication of the paper.

Letter Notice.

WE are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we can't pay their postage, as one out of ten perhaps is not called for. This is to inform all such persons that no such letters will be taken out of the office, by us, in future.

New York Wholesale Price Current.

Corrected to August 20, 1857.

ASHES—Pot	per 100 lb.	7 87½	a — —
Pearl		— —	a 7 31½
CANDLES—Stuart and Bussing's best, assorted	per lb.	—	a —
Ordinary		—	a —
CANDLES—Sperm	per lb.	—	a 42
Adamantine		22	a 23
Mould, tallow		13	a 15
COPPER—Java, white		16	a 17
Mocha		15½	a —
Laguayra		00	a 13½
Marsealbo		12	a 13
St. Domingo (cash)	per 100 lb.	12 25	a 00 00
DRUGS AND DYES—Alcohol. pr. gal.		— 00	a — 66
Alum	per lb.	— 2½	a — —
Arrowroot		— 45	a — —
Arsenic, powdered		— —	a — 2½
Asafœtida		— 5	a — 25
Borax, refined		— —	a — 19
Brimstone, American, roll		— 3	a — 3
do crude	per ton.	40 —	a 42 00
Camphor, crude	per lb.	— 23	a — 25
do refined		— 00	a — 32
Castor Oil, No. 1		1 35	a 1 40
Chlorate Potash		— 42½	a — 45
Cochineal		1 10	a 0 00
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 00	a 1 50
Cream Tartar	per lb.	— 25	a — 00
Gum Arabic, picked		— 16	a — 32
Gum Copal		— 7	a — 7½
Gum Myrrh, Turkey		— 00	a — 25
Iodine, resublimed		0 00	a 4 25
Ipecacuanha		0 00	a 1 25
Madder		— 13	a — —
Magnesia		— 14	a — 16
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 25	a — 00
Oil Anis		6 12½	a 0 00
Oil Bergamot		2 87½	a 3 15
Oil Cassia		7 00	a 7 50
Oil Lemon		— —	a 2 25
Oil Peppermint		— —	a 3 75
Opium, Turkey		— —	a 4 37½
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 27	a — —
Phosphorus		80	a 0 00
Quicksilver		— 55	a — 00
Rhubarb, China		1 25	a 0 00
Saleratus		— —	a — 7½
Sal Ammoniac, refined		— 11	a — 00
Senna		— 11	a — 13
Shellac		— 14	a — 16
Sugar Lead, white		— 15	a — —
do brown		— 9½	a — 10
Sulphate Quinine		1 70	a 0 00
Tartaric Acid		— —	a — 88
Verdigris		— 65	a — 70
Vitriol, blue		— —	a — 11½
DYE WOODS—Camwood	per ton.	120	a 150 —
Fustic		25 —	a 29 —
Logwood		— —	a 32 —
FLOUR—State, common	per bbl.	6 50	a 6 55
Michigan and Indiana		6 60	a 8 50
Genesee, extra		6 88	a 7 10
Rye Flour		4 25	a 6 00
Corn Meal		4 20	a — —
FRUIT—Raisins	per box.	4 37½	a 0 00
Raisins, layers		— —	a 4 75
Currants	per lb.	— —	a — 11
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3 50	a 2 75
8x11 to 11x16		3 00	a 4 00
11x17 to 12x18		3 25	a 4 50
20x26 to 24x30		4 25	a 6 50
31x40 to 34x46		5 —	a 9 00
GRAIN—Wheat	per bush.	1 47	a 1 95
Corn, round yellow		— 85	a 0 88
Barley		1 45	a 1 75
Oats, Western		— 63	a — 00
Beans		2 12½	a 0 00
GUNPOWDER	per 25 lbs.	3 50	a 6 50
INDIGO	per lb.	— 75	a 1 40
IRON—Pig, Eng., Scot	per ton.	30 —	a 35 —
Bar, Eng. refined		87 —	a 00 00
Sheet, Russia, 1st quality	per lb.	— 11	a — 00
Sheet, Eng.		— 3½	a — 4
LEAD—Galena	per 100 lbs.	7 25	a — —
Sheet and Pipe		— 6½	a — —
LEATHER	per lb.	20	a 21
MOLASSES	per gal.	37	a 50
NAILS—Cut, 4d and 6d	per lb.	3½	a 4½
Wrought, 6d and 20d		— 6½	a — —
OILS—Olive	per bskt., 12 bottles.	3 30	a 3 56
Olive, in casks	per gallon.	1 27½	a 0 00
Linseed		— —	a — 82
Whale		— —	a — 85
Lard, winter		— —	a 1 20
PAINTS—Lead, red, Am	per lb.	— —	a — 7½
Lead, white, Am., in oil		— —	a — 9
Lead do do dry		— 8½	a — —
Ochre, yellow, French, dry		1 25	a 2 00
Ochre, in oil		— 4	a — 8
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— 7½	a — 8½
Vermilion, Chinese		90	a 1 00
Venetian Red	per cwt.	2 12½	a 2 50
RICE	per 100 lbs.	4 75	a 5 00
SALTPETRE	per lb.	— 6½	a 11
SEEDS—Clover	per lb.	— 11	a — 12½
Flax, American, rough	per bush.	2 —	a 2 10½
Linseed, Calcutta		2 05	a 2 10
SOAP—New York	per lb.	— 4½	a — 7½
Castile		— 11	a — 12½
SPICES—Ginger, Race	per lb.	— 8½	a — —
Mace		— 55	a 6 00
Nutmegs		— —	a 6 65
Pepper		— —	a 11
Pimento		— 5½	a — —
Cloves (cash)		— 10½	a 11
SUGAR—New Orleans	per lb.	9	a 11
Havana, white		— 13	a 00
do brown		— 9½	a 11½
Stuart's crushed		— —	a 13
SUMAC, Sicily	per ton.	78 —	a 85 —
TEAS—Gunpowder and Imperial	per lb.	— 35	a — 75
Hyson		— 50	a — 80
Young Hyson		— 52	a — 70
Hyson Skin		— 20	a — 35
Black		— 22	a — 50
TIN—Banca	per lb.	— —	a — 24
Straits		— —	a 24½
Plates	per box.	9 —	a 10 37½
TOBACCO		— —	a — 11½
TREPANGS	per 100 lbs.	2 62½	a — —
TAR	per bbl.	3 —	a 3 25
SPIRITS TURPENTINE	per gallon.	— 41	a — 42

[illegible]

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the *laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? On devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que son *Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immergé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lascivété, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

Notice.

THE Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of THE MORMON, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for THE MORMON should be addressed—Editor of THE MORMON, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. APPLEBY.

Notice to Subscribers.

WE frequently receive remittances for subscriptions to THE MORMON, without the sender giving the name of the place he desires the paper to be sent to. Sometimes the name of the Post Office or town is mentioned, but not the county, and as there are several towns in some States by the same name, unless the county is designated we are at a loss to know where to direct the papers ordered. We wish all communications to us to name distinctly the Post Office or town, county, and State or Territory, as then there will be no mistake.

St. Louis, Mo.

SPRING SALES FOR 1856

CHARLES ROGERS,

IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,

No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,

APOTHECARY AND CHEMIST,

Corner of Fifth and Market Streets,

ST. LOUIS, MO.

American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.

JOHN MADIGAN,

BOOT MAKER,

No. 7 Fourth Street, opposite the Court House,

St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!

D. NICHOLSON'S

Tea, Coffee, and Sugar Warehouse,

DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,

N. E. CORNER OF FOURTH AND MARKET STREETS,

St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,

Manufacturers' Agents and Dealers in

JUNIATA IRON,

BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,

18 Levee and 36 Commercial Street,

ST. LOUIS.

ALWAYS ON HAND,

Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,

Wholesale Dealers in

American and European Fancy and Domestic Dry Goods,

NOS. 170 AND 172 MAIN STREET,

Between Green Street and Washington Avenue,

St. Louis, Mo.

JOS. A. EDDY,	A. M. BISSELL,
J. A. JAMESON,	A. COTTING, JR.,
J. P. EDDY,	CHAS. C. HELLMERS.

fe17

WILLIAM N. WHITE & CO.,

Wholesale and Retail Dealers in

FANCY AND STAPLE DRY GOODS,

CARPETS, OIL CLOTHS, MATTINGS, &c.,

120 Verandah Row, Fourth Street,

ST. LOUIS, MO. mh29-3m

LAFLINS, SMITH & BOIES,

Manufacturers and Dealers in

GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,

in packages, prepared for Shipping.

Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,

COUNCIL BLUFF CITY, IOWA.,

EMIGRANTS' STORE,

Corner Broadway and Pearl St., opposite Pacific Hotel.

Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.

mh22-3m McB. & B.

STEPHEN HOYT. G. C. GIBBS.

STEPHEN HOYT & CO.,

Wholesale Dealers in

GROCERIES,

Importers of

WINES, FRUITS AND NUTS,

Call the attention of Emigrants to Salt Lake, California, and Oregon to

NO. 47 SECOND STREET,

Between Olive and Pine streets, St. Louis,

Where there always will be found an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:

Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf



J. D. M'AULIFF,

CARRIAGE MANUFACTURER,

Cor. 21st Street and Franklin Avenue,

ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!

KELLM & VONSTRO,

WAGON MANUFACTURERS,

NO. 186 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,

HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,

MIDWIFE,

Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.

MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.

ELLIS, CAVENDER & CO.,

WHOLESALE DEALERS IN BOOTS & SHOES,

48 Main Street,

North-east corner of Pine, St. Louis, Mo.

mh8-4m

T. McCAUGHIE & Co.,

MANUFACTURER OF

LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.

Lasts made to the feet, and warranted to fit.

N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at

T. McCAUGHIE & Co.'s, 162 Morgan-st.,

d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,

DEALER IN

NEW AND SECONDHAND FURNITURE,

NO. 159 FOURTH STREET,

Between Green and Morgan Streets,

HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged, f10-6m

CHARLES HUELSENKAMP,

Wholesale Dealer and Importer of

GROCERIES, WINES AND LIQUORS,

Commission Merchant in all kinds of Produce.

NO. 34 SOUTH MAIN ST.,

Two doors below Walnut,

10-1y ST. LOUIS, MO.

T. L. RIVES'

DRUG STORE AND DENTAL DEPOT,

Southeast corner of Fourth and Market streets,

SAINT LOUIS, MO.

Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.

☞ Physicians' orders solicited and promptly attended to.

SAINT LOUIS DENTAL DEPOT.

Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,

APOTHECARIES AND CHEMISTS,

Marble Building, corner 4th and Olive streets,

SAINT LOUIS, MO.

Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!

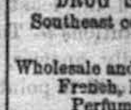
LOUIS ESPENSCHIED,

WAGON MANUFACTURER,

ON BROADWAY,

Between Labeaume and Webster streets, opposite Empire Mills,

NORTH ST. LOUIS, Mo. fe17 1y



J. McGREGOR,

WATCHMAKER AND JEWELLER,

94 MARKET STREET,

Between Third and Fourth Sts., South Side,

ST. LOUIS, MO.,

Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.

N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.

d22 6m 94 MARKET ST., South side.



CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,

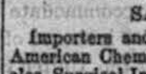
SAINT LOUIS, MO.



House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.

Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,

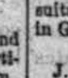
d22-6m JAMES CLEGG.



JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.



Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.

"In Time of *Peace* Prepare for *War*."

At the GREAT GUN EMPORIUM of

P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,

Will be found the largest and most complete stock of FIRE ARMS in the Western country.

Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.

Call and examine before purchasing.

Remember the No.—25 Main street, east side.

mh13-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S

WAGON MANUFACTORY,

Corner Sixteenth and Market Streets,

Keep constantly on hand a large assortment of WAGONS of every description.

Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.

j12-1y

CHARLES HOLMES'

CRACKER BAKER FACTORY,

No. 105 Green St., St. Louis, Mo,

Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,

BROADWAY, between Jefferson and Munroe Sts.,

ST. LOUIS, MISSOURI.

THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.

d22

ELLISON & APPLETON,

DEALERS IN

NEW AND SECONDHAND FURNITURE,

CORNER FIFTH AND GREEN STS.

Mattresses and Comforts of our own make, wholesale and retail.

Mattresses cleaned and renovated.

Furniture and Stoves Bought, Sold, or Exchanged.

d22

W. H. HUISH,

Broadway and Ashley Street, St. Louis, Mo.,

MANUFACTURER OF

STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.

☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.

WM. O. GIBSON & Co.,

WHOLESALE AND RETAIL DEALERS IN

FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.

No. 138 and 140 Market street, St. Louis, Mo.

Goods delivered free of charge to any part of the city.

St. Louis, Mo., June 23, 1855. d29-tf

R. TORR,

NO. 151 WASHINGTON AVENUE,

Between Seventh and Eighth Sts.,

St. Louis, Mo.,

ENGLISH BREAD BAKERY.

Warranted to keep sweet.

Families supplied at their residence. d22

TWO-MILE HOUSE.

THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.

MEALS AND REFRESHMENTS

can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.

Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.

QUINCY, Ill., 1856. mb14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.

MIDDLETON & RILEY,

St. Joseph, Mo.,

COMMISSION AND FORWARDING MERCHANTS,

With large Storage Warehouses and a complete stock of

Merchandise and Provisions,

suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.

REFERENCES:

J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }

fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.

ROBERT LADD,

Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,

ON SECOND ST., NEAR MARKET SQUARE,

ST. JOSEPH, MO. fe17

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

McMULLAN & MAXWELL'S

STEAM BAKERY MANUFACTORY

No. 186 South Fourth Street.

Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,

ST. LOUIS, MO.

Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.

Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

Weston, Mo.

TUTT & BAKER,

WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,

Weston, Mo.,

Keep constantly on hand a large stock of

Provisions and Family Groceries.

They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.

fe17 TUTT & BAKER.

BELT & COLMAN,

WESTON, MISSOURI,

FORWARDING AND COMMISSION MERCHANTS,

AND

WHOLESALE AND RETAIL DEALERS IN

Dry Goods, Groceries, Boots, Shoes, and Clothing.

Also, Outfitting Goods of every Description.

REFERENCES:

Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T

fe17 6m

Independence, Mo.

ISAAC HOCKADAY,

DEALER IN

Dry Goods, Groceries, Hardware,

Queensware, Boots, Shoes, Hats, Caps,

And Ready-made Clothing.

Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.

NORTH SIDE PUBLIC SQUARE,

Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,

COMMISSION AND FORWARDING MERCHANTS

And Wholesale and Retail Dealers in

Dry Goods, Groceries, Hardware,

Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,

And all kinds of Outfitting Goods,

Sign of the Elk, Council Bluff City, Iowa.

Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,

Cheese, Coffee, Paper, Wine, Teas, Shot, &c. &c. fe17

TO EMIGRANTS.

M. ROGERS,

SIGN OF THE STOVE

Broadway, Council Bluff City, Iowa,

Wholesale and Retail Dealers in all kinds of

Stoves, Hollow Ware, &c

ALSO,

TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,

LIGHT TRAVELLING STOVES,

And all requisite Camp Furniture for Emigrants

Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,

Wholesale and Retail Dealers in

DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,

Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,

(at the old Stand of McMahon & Williams,)

Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS.

In the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

PETER SCHUTTLER,

WAGON MANUFACTURER,

Nos. 78, 80 and 82 Franklin street,

South-west corner of Randolph street,

CHICAGO, Illinois.

All work warranted beyond a failure. my2-1

UTAH TERRITORY.

LIVINGSTON, KINKEAD & CO.,

DEALERS IN

General and Assorted Merchandise,

Great Salt Lake City,

Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

PARTICULAR NOTICE TO

SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS

HORACE E. DIMICK & CO.'S

GREAT WESTERN EMPORIUM,

FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at

No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, in the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any house in the Western COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMMUNITION, PROVISIONS AND GROCERIES, of all kinds, Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we guarantee to be superior to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 18, 1856. [1y] HORACE E. DIMICK & CO.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 29. NEW-YORK, SATURDAY, SEPTEMBER 5, 1857. PRICE FIVE CENTS.

Poetry.

Little Fools and Great Ones.

CHARLES MACKAY writes bits of most polished wisdom, now and then. The following (says the *Home Journal*) should be put into school books:

When at the social board you sit,
And pass around the wine,
Remember though abuse is vile,
That use may be divine;
That heaven in kindness gave the grape,
To cheer both great and small—
That little fools will drink too much,
But great ones none at all.

And when in youth's too fleeting hours,
You roam in earth alone,
And have not sought some loving heart
That you may make your own;
Remember woman's priceless worth,
And think when pleasures pall—
That little fools will love too much,
But great ones none at all.

And if a friend deceive you once,
Absolve poor human kind,
Nor rail against your fellow man,
With malice in your mind;
But in your daily intercourse,
Remember, lest you fall—
That little fools confide too much,
But great ones not at all.

In work of pleasure, love or drink,
Your rule be still the same—
Your work not toil, your pleasure pure,
Your love a steady flame,
Your drink not maddening, but to cheer;
So shall your bliss not pall—
For little fools enjoy too much,
But great ones none at all.

The Indian Empire.

Its History and People—The Mogul Dynasty—The Portugese—East India Company; its Rise and Progress; Commercial, Military and Political Power—The Indo-British Army, its Constitution—Causes of Revolt—The "Ryots"—Land and Salt Tax—Mode of Governing—Bishop Heber's Remarks, &c.

LYING between the eighth degree and thirty-fifth degree north latitude, covering an area of 1,280,000 square miles, and jutting out in a triangular-shaped peninsular into the Indian Ocean, lies Hindostan, India, or the East Indies. Here rises, in all their majestic proportions, 25,000 feet above the level of the sea, the snow-capped Himalaya Mountains; and here, too, roll the waters of the "Sacred Ganges," into which many a fair victim has plunged to rise no more, amid the applause of a superstitious multitude. One hundred and fifty-five millions of people inhabit this diversified and extensive tract of country, as mixed in manners, language and physiognomy as can be found in any equal portion of the world.

The Hindoos, whose history stretches into the realms of fable, were the original inhabitants. They seem to have been a simple, industrious and ingenious people, scrupulously adhering to their system of castes, and besides morning and evening purification in the Ganges (a practice worthy of imitation by Christian people in less sacred rivers,) appeasing *Seeb*, the destroyer of all, and looking after 330,000,000 of inferior gods and goddesses, they appear to have cared but little who ruled, provided they were left in peace to pray. The Hindoos fell an easy prey to the Mahommedan Affghans, a warlike tribe on the northwest of India; and they, in their turn, to the Moguls or Tartars, who, in 1526, established their seat of authority at Delhi. This once magnificent city covered a space of twenty square miles, and the ruins of its ancient splendor excite the wonder of the modern traveler. The Mogul dynasty was almost subverted by the Persians, and numerous dependent Nabobs, taking advantage of the distracted state of the country, set up for themselves, to be, in turn, subdued by more crafty and powerful adventurers.

In 1498, the Portugese, under Vasco De Gama, was the first to discover the route to India around the Cape of Good Hope, established themselves on the coast of Malabar, and, for a century, maintained the exclusive trade of the whole commerce of the East. Trying to reconcile God and Mammon, they were supplanted by the Dutch, who devoted themselves entirely to the service of the latter; and these were rapidly acquiring riches, power and territory, when, in the year 1600, the East India Company was formed in England. From that time to the present, this great and wealthy corporation has swayed the destinies of India; and, as late events have called attention to this part of the globe, a brief history of its rise and progress will not be uninteresting.

The only object this Company had in view at first, was to secure a share in the commerce of the country, and by their craftiness and perseverance they obtained the "lion's share"—having, step by step, become masters of the entire resources of Hindostan. They first asked permission to buy the products of India, and to sell those of Europe; then to build factories, which they soon converted into armed garrisons, and in order to carry the blessings of civilization among this benighted people, they fostered native jealousy, set Nabob against Nabob, and in the end took advantage of both. They disguised their ulterior views so well that in 1715 we find them granted liberty to purchase thirty-seven townships, in addition to what they held in Calcutta, besides important commercial privileges which they possessed, and had gradually been extended. Thirty-three years after, seeing their position so firm, and finding through the native jealousy, carefully fomented, a favorable opportunity to still further strengthen and extend their dominion, they assumed military and political power. In this struggle for ascendency they had a competitor in France; and then commenced, on the part of both these civilized and Christian nations, a series of aggressions, exactions and butcheries that have no parallel in history. It was then, for the first time, that the sepoys were instructed in European tactics, and, as country had no hold on their affections, they fought for whoever paid them best. Finally the English conquered, and by the sword, bribery, treachery and confiscation, ruled supreme; accused by their own countrymen "of having sold every monarch, prince and State in India, broken every contract, and ruined every state that trusted them."

In 1749 the Nabob of Tanjore was, on a flimsy pretext, driven out for the purpose of getting some of his territory, and and restored on making still further concessions. They deposed, in 1757, the Nabob of Bengal, and stripped him of large and rich provinces, and from that period, down to the presentation of the koh-i-noor to the Queen of England, in 1850, the government of the East India Company has been a continuous scene of spoilation, deception and oppression, squeezing out of one hundred and thirty millions of the unfortunate natives, the enormous annnal revenue of over $100,000,000, and whose enslavement they perpetuate by an army of 302,000 men. They have reduced the bulk of the population to the condition of Pariahs; the better class and Indo-British they have grossly outraged by their brutal and bulleying demeanor (see Bishop Heber's correspondence;) and those of the natives, who compose the "bone and sinew" of their immense army, they have treated so despotically, it is no wonder we see "the right arm of England," from time to time paralysed.

Upon the Indian army depends the possession of British India. It is composed of three distinct armed corps; the army of Bengal, the army of Madras, the army of Bombay; the component parts of which may be seen from the following summary:

Artillery	15,782
Native cavalry	26,094
Native Infantry	234,412
Engineers	4,575
Queen's troops	21,934
Total	302,797

The cost of maintaining this enormous force amounts annually to over $50,000,000.

It will be seen from the above that the sepoys, or native Indian troops, compose the bulk of the Indo-British army. They are brave, obstinate and superstitious, clinging, with irremovable tenacity, to their peculiar practices of religion, and resenting any injustice or affront offered to their prejudices with more than ordinary vindictiveness. Their frequent mutinies have left the British-Indian possessions not worth a year's purchase; and from late accounts it may be that before this, they have taken summary vengeance on those they look upon as "aliens in blood, language and religion," and whose persecutions towards their ancestors are keenly remembered.

It is not alone the effort made to force the sepoy to bite off the end of "greased" cartridges, which in itself is insulting to his caste prejudices, the strongest feelings of the native Indian, but the conduct of British officers and East India Company has been such, as to foment a general revolt. That the former have acted dishonorably and with unbecoming *hauteur* towards the troops, and the latter with undue severity towards the native population, is to be seen from the debates in Parliament and the many published statements of travellers; and we may expect a continuation of revolts as long as injustice and tyranny are practised. Slavery exists to a large extent, and so great is the distress of the natives, they are frequently obliged to sell their offspring to preserve them from starvation. The "Ryots," or cultivators of the soil are reduced to the lowest starving point, and between unbearable taxation and official exactions, have scarcely wherewithal to feed and cover their bodies. Here is a picture of one of that class drawn by the author of "Ancient and Modern India." "The Bengal Ryot is described in England as 'feeding on rice and wearing a slight cotton frock,' but the fact is he lives upon coarse rice and dall (vetches,) for good vegetables and fish would be luxuries to him. His dress consists of a bit of a rag around his loins, and a slender sheet called *chudder*. His bed is a coarse mat and pillow; his dwelling a low thatched roof; his only property an uncouth plough and two badly fed bullocks, and one or two waterpots called *lotahs*, with a little seed called *beej dhan*. From early morn to noon, and from noon till sunset he toils, and still he is in appearance a haggard, poverty smitten, wretched creature, often fasting for days and nights without food, or having only one miserable meal in twenty-four hours. The East India Company once had the power of preventing much of this misery; but instead of doing so, have only riveted the chains on the Ryots." And this is the condition of over 100,000,000 of people, in a land flowing with milk and honey.

No wonder that millions of families in England have been enriched by the slavery of the unfortunate natives, and no wonder that they should try and rid themselves of so inhuman a degradation. Besides the land tax, which in Hindoo times was fixed at one-sixth, but which under English dominion has been raised to one-half, there is the salt monopoly, which raises the price of this primary necessity to three times its value, thereby forcing the natives to use the most unhealthy substitutes.

The affairs of the East India Company are regulated by twenty-four Directors with a Chairman and a Board of Control sitting in London; the English government appointing the Governor General, under whose control are the presidencies of Calcutta, Bombay, Madras and Agra. The relations which subsist between the company and the tributary and dependent States are thus described:—"The company undertake the defence of the dependent princes' territories against all enemies, domestic or foreign. He is bound, on the other hand, to enter into no alliance with other sovereigns or States without the company's consent, and he pays them a certain annual subsidy out of his revenues for their protection, while he generally keeps up an army at the same time for the maintainance of internal tranquility. In some cases, in place of paying a subsidy, the prince cedes a portion of his territories, of which the company draw the entire taxes. The company keep a resident at the prince's court, who is entitled to demand an audience at any time; and by this agent the company do, in fact, interfere pretty regularly in the internal concerns of the State, particularly in settling the succession to the throne." These dependent princes are mere puppets of the company; they are used as tax gatherers, and pensioned off and dethroned at pleasure.

We shall conclude this sketch with a few remarks from Bishop Heber and others, to show the social character of this extraordinary people. "This remarkable people have preserved their national character, their religion, manners, customs and habits of life for thousands of years, under the dominion of foreigners. They are a temperate, frugal and hospitable people, generally of a brownish complexion, except the higher classes, who are almost as white as Europeans. The most extraordinary peculiarity in the Hindoos is their division into castes. There are four castes, and it is strictly enjoined by the Hindoo religion that no transition from one to the other shall take place; no connection between them by marriage or any other way is allowed, and no individual of the one class can assume the habits or engage in the occupations of another. Even the difference of food is precisely marked out. The three higher classes are prohibited altogether the use of flesh; the fourth is allowed all kinds except beef; all others are outcasts and may eat what they please." From this may be inferred the obstinacy of the sepoys, who belong to the higher classes, in not touching "greased" cartridges. Bishop Heber thus writes of them:—"To say that the Hindoos or Mussulmans are deficient in any essential feature of a civilized people, is an assertion which I can scarcely suppose to be made by any who have lived with them; their manners are at least as pleasing and courteous as those in the corresponding stations of life among ourselves; their houses are larger, and full as convenient as ours; their architecture is at least as elegant; nor is it true that in the mechanic arts they are inferior to the general run of inferior nations. Their goldsmiths and weavers produce as beautiful fabrics as our own; they are most successful imitators of our patterns and and products, and the ships built by native artists at Bombay are notoriously as good as any which sail from London or Liverpool." Another writer says, "The Mahommedans of India are more intelligent and possess greater strength and courage than the Hindoos; they are also more proud, jealous, revengeful and rapacious, and their fidelity is much less relied on by the British government. In some districts the Mahommedan population is nearly as numerous as that of the Hindoos; and both seem to live in a state of mutual amity." Speaking of the arrogance of the British settlers towards the natives, Bishop Heber remarks: "Of this foolish, surly, national pride, I see but too many instances daily. We are not guilty of injustice or wilful oppression, but we shut out the natives from our society, and a bullying, insolent manner is continually assumed in speaking to them."—*Herald.*

Cronological History of the Electric Telegraph.

1726.—An Englishman named Wood discovered that the electric fluid could be conducted long distances by wires.

1746.—Herr Winkler of Leipsic, discharged a Leyden jar by a friction machine, through a wire of considerable length, the river Pleis forming part of his circuit.

1747.—Dr. Watson made a successful experiment of a similar character, over a space of four miles, at Shooter's Hill, near London, embracing his circuit of two miles of wire and an equal distance of ground. A writer in the Philosophical Transactions (vol. xiv., 1848,) gives him the credit of having been the first to suggest the application of electricity to telegraphic purposes.

1748.—Dr. Franklin set fire to spirits by an electric current sent across the Schuylkill on a wire, and allowed it to return by the river and earth.

1774.—M. Lesage, of Geneva, constructed an electric telegraph, consisting of twenty-four wires, each properly insulated, and terminating at one end in a pith ball electrometer. When the other end of either was put into communication with the prime conductor of an electrical machine, the ball was repelled, and a corresponding letter thus indicated.

1784.—M. Lomond, of France, communicated telegraph signals to a neighboring room by means of a potato ball electrometer acted upon by electricity.

M. Beiser illuminated letters upon plate glass, formed of foil, by means of electricity.

1795.—M. Cavalo proposed to form an electric telegraph by firing a gas pistol at the distant end of a wire, and thus to give signals.

M. Savary attributes the first idea of an electric telegraph to Dr. Franklin.

1798.—Betancourt established a telegraph between Madrid and Aranjuez, a distance of 26 miles, through which a current of electricity was passed and gave signals for letters.

1809.—Soemering constructed the first galvanic telegraph at Munich, which operated by the decomposition of water, and which he also caused to ring a bell at the opposite end of the wire. Soemering's was the first decomposing or chemical telegraph, and can be even now successfully but less rapidly worked than Bain's.

1816.—Dr. John Redman Coxe, of Philadelphia, proposed to establish an electric telegraph, and to make signals at a distance, by the decomposition of water and metallic salts, causing a change in color to ensue.

1819.—Professor Versted, of Copenhagen, discovered electro magnetism or electro magnetic motion.

1820.—M. Ampere, of France, discovered the electro-magnetic telegraph. This he constructed of as many wires as there were letters, and used the deflection of the needle as a signal. He broke and renewed the circuits by finger keys, something similar to those of the keys of a pianoforte.

1823.—Francis Ronalds, of England, proposed a telegraph by the use of frictional electricity. In his arrangements there were clocks at the stations which kept time with each other, and which were furnished with a light disc of cyphers in place of hands, having twenty different signs towards their circumference. At the moment the proper signs at the disc passed before the index at one station, the spark was discharged, and an electrometer placed at the other discharged and caused the signs on the disc at the other to be noted. This telegraph is stated to have extended to Hammersmith, eight miles, and to have used the discharge of a gas pistol as an alarm.

1825.—Mr. Barlow, of Greenwich, England, made an attempt to put a galvanic telegraph in operation, but was baffled by the dimunition of fluid, when he endeavored to transmit it for a great distance, so as to produce mechanical effects. This difficulty the discoveries of Henry, however, afterwards overcame.

In the same year Mr. Sturgeon, of England, constructed the first electro-magnet by coiling a copper wire round a piece of iron of a horse shoe form, the bent turns of the wire being so far apart as to prevent contact. He found that when the electric fluid passed through this coil the enclosed iron became a magnet, and was again demagnetised in breaking the current. The wires were afterwards coated with non-conducting substances, and wrapped around the iron in close contact, as we now see them.

1826.—Mr. Harrison Gray Dyar erected a telegraph on Long Island, in New York. He used fractional electricity, and dyed marks on chemically prepared paper by the passage of sparks.

1831.—Prof. Joseph Henry, of Princeton College, discovered a method of forming magnets of intensity and of quality produced from correspondent batteries, and by the use of which, with relay magnets, &c., prepared by him, he made known the practicability of producing mechanical effects at a great distance, say from 1,000 to 2,000 miles.

1832.—Baron Schilling, of St. Petersburgh, contrived a deflective magnetic telegraph, which had an alarm bell connected with it.

1833.—Gauss and Weber first constructed and simplified electro-magnetic telegraph. It was Gauss who first employed the incitement of induction, and who demonstrated that the appropriate combination of a number of signs is all that is required for the transmission of communications. Weber discovered that a copper wire 7,400 feet long, which he carried over the houses and church steeples of Gottingen from the observatory to the Cabinet of Natural Philosophy, required no special insulation. This was an important point of discovery in the construction of telegraph lines, and it is made available to the present time.

1837.—Stienhiel constructed and put to use between Munich Bogenhausen, in the July of this year, his registering electro-magnetic telegraph. By the deflection of a needle he produced dots or short marks on fillets of paper to stand as signals for letters, &c., the paper being drawn forward by clock-work in an endless slip of ribbon.

On the 12th of June of this same year the deflective electro-magnetic telegraph of Cook & Wheatstone was patented in England. They first employed receiving and relay magnets.

In the October following, Samuel F. B. Morse, of New York, entered his first caveat for an American electro-magnetic telegraph, in which he chiefly relied on a kind of type and port rule for making signals by the mechanical force of electro-magnetic motion. Morse claimed that he first thought of a magnetic telegraph on his passage to the United States in the brig *Sully* in the year 1832.

1838.—Edward Davy, of London, had his patent sealed for a chemical telegraph, which was enrolled January 4th, 1839. In his plan he employed chemically-prepared paper, similar in its general character to that used on the instrument of Bain.

1846—Alexander Bain obtained his English patent for his improved electro chemical telegraph, and got his American patent in 1849.

1848-'49.—Royal E. House, of New York, obtained, in conjunction with Mr. Brett, a patent for their ingenious and valuable printing-electric telegraph.

1848.—Messrs. Zook & Barnes, of Cincinnati, invented a modification for the electro-magnetic telegraph, by combining fixed magnets with the use of electro-magnets.

1849-'50.—Mr. Horn, of New York, invented his igniting telegraph, which made dots and lines by burning them on slips of revolving paper by the heat of the electric fluid while passing.

About the same time Mr. Johnson, of New York, contrived a machine worked by electro-magnetism to let that drop on to slips of paper, which, being prepared at the same moment, left visible marks which stood as signs for letters.

Also, about the same time, Mr. Daniel Davis, of Boston, prepared an Axial telegraph, which, with that of Horn and Johnson, does not seem to have met with much attention.

1855.—Mr. Hughes obtained his patent for his ingenious and admirably combined printing telegraph, which is destined to effect a revolution in all the existing systems. Its superiority consists in its working reliably on a larger circuit than any instrument previously invented. Not only does it transmit messages with greater rapidity, but it has the advantage of receiving and transmitting simultaneously on a circuit of at least five hundred miles, performing the work of two ordinary wires on one; it is also less liable to interruption from atmospheric electricity.

"THAT'S SO."—The Cincinnati *Gazette* says that "the New Yorkers have stopped fighting and gone to *injuncting*. They get up every morning and injunct each other all around. They then spend the rest of the day in getting the injunctions dissolved. They then get out a fresh set of injunctions the next morning, and begin the dissolving process where they left off the day before."

News from the Plains.

FORT KEARNEY, N. T., Aug. 7, 1857.

THIS is becoming decidedly a most lively place. The other day, as you have doubtless been informed, the Cheyenne Indians dropped down upon the beef cattle intended for the Utah army, and made a pretty clean sweep, driving off all the cattle, killing and scalping one of the herders and dangerously wounding another. The latter is in the Military Hospital at this post, under charge of Dr. Summers. All this occurred within a few miles of this post, but the Indians could not be pursued, as there is but a single company of infantry here, the authorities having very wisely withdrawn all the mounted force. Colonel Sumner is out after the Cheyennes, but his expedition is also broken up, and his troops turned over to that all-absorbing Utah command, which appears to swallow up everything in its way. The Western prairies are now turned over to the Indians, and murders and robberies will be the order of the day.

The 10th infantry and Phelp's battery, of the Utah army, reached here to-day. The other regiment of infantry, the 5th I believe, is expected in a few days. These troops do not appear to be very much delighted with the service on which they are ordered. The season is so late that they anticipate a great deal of suffering during the approaching winter in the Rocky Mountains, as they will have only their canvas to protect them from its rigors. The consequence is, that the number of desertions has been unparalleled. The 5th and 10th infantry have lost nearly five hundred men since they first received orders for Utah. It is very difficult to see why this expedition was not put off until next spring, instead of being pushed on at the eleventh hour at such an immense sacrifice of men and money. For the last six or seven years the Mormons have been conducting themselves the same as at the present moment, and it is fair to presume that the next spring would have found them no worse. The secret is, however, that the Utah movement was popular, and every politician feels it his duty to mount the highest wave of popularity at once, for fear some one else might get there before him.

The Mormons are a bad people in many respects, but they are not worse than many of their calumniators who have been instrumental in getting up this excitement against them.

The merchants of Salt Lake, who wish to turn an honest penny from the government and troops, have also had a hand in this business, as they represented to the authorities at Washington that the season was not too late for moving troops across the plains to Utah. They did not remember, or did not choose to, that when they arrive late in Utah a warm and comfortable house awaited them; not so with the poor soldier, he has to be exposed to the bleak winds and cutting blasts of that most inhospitable of all inhospitable countries, with a thin tent his only protection. Our army swore some in Flanders, it is said, and it must be confessed that a listener might now and then hear curses, not loud but deep, from our army for Utah.

The road is lined between here and the mountains with contractors' trains, loaded with stores for Salt Lake.

The Mormon emigration this year is truly formidable. It is confined almost exclusively to the road along the north of the Platte. Some of the trains contain very nearly a thousand souls!

I omitted to state that the Tenth Infantry is commanded by Colonel Alexander, and the Fifth by Colonel Wait.

Aug. 9, 1857.

Our mail does not leave with the morning, so I add a postscript, to inform you that the Fifth Infantry will be here to-morrow. Captain Van Vliet, of the Quarter Master's Department, U. S. A., arrived here yesterday, with a small escort, on his way to Salt Lake. He travels rapidly, and expects, I understand, to reach Utah in twenty-five days. He goes in advance on some important business, the nature of which I cannot ascertain, and will reach Utah some time before the troops.

[*St. Louis Republican.*

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4	3 months	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, EDITOR.
W. I. APPLEBY, ASSISTANT EDITOR.

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, SEPT. 5, 1857.

The Wood's Meeting.

WE have just returned from "The Wood's Meeting," held at Hornerstown, Monmouth County, New Jersey, and though lungs and limbs are somewhat affected by the exercises of going there, while there, and returning, we feel our fingers still under obligation to furnish a hasty sketch of the proceedings.

President Appleby, accompanied by a few friends, left for Hornerstown last Thursday morning, where they were very kindly received in the evening by Elder Peter Wikoff and family, with whom they resided during their visit. President A. M. Cannon, Dr. Clinton, and Elder Karl Maeser, recently from Dresden, Saxony, arrived there on Friday afternoon, and were as kindly received at the mansion of Mr. Edward Wikoff, who, with his most amiable lady, were unbounded in their kindness to them and to all who had the honor of their acquaintance. Elder E. R. Young, of Connecticut, and Elder Stenhouse, left on Saturday morning, and on the way had a narrow escape from danger. One of the driving-wheels broke loose from the locomotive, took an independent run from the track, and by this liberty endangered the lives of the passengers. After a run of a quarter of a mile, the exhausted boiler of the smashed-up locomotive brought the train to a stand still, and revealed to the wondering travellers the dangers through which they had passed. Having been detained some hours on the iron road, they did not reach Hornerstown till after the monarch of day had retired behind the western hills.

The weather being unfavorable in the early part of the day, the meeting on Friday was rather thinly attended. Prest. Cannon called the people to order at 3 P.M., and opened the meeting by prayer. Prest. Appleby, Dr. Clinton and Elder Maeser addressed the audience.

On Saturday, meetings were held at 10 A.M. and 3 P.M. The weather being very favorable for out-door gatherings, the audiences were considerably larger than on the preceding day, and the Elders had quite a free time in the exposition of the principles of the Kingdom of God.

On Sunday morning, the weather was everything that could be desired, and thousands of persons, in carriages and on foot, flocked to "the Mormon camp." The Saints composing the Hornerstown Branch are not very numerous; but general invitation brought many of the brethren and sisters from other parts of the State and likewise from other States, so that a goodly number of the members of the Church were assembled on the occasion.

At 10½ A.M. the people were called to order by President Appleby, and the hymn, "Oh! say, what is truth?" was sung. Prayer by Elder Harrison, of Philadelphia.

After singing the hymn, "Hail to the brightness of Zion's glad morning," Dr. Clinton was introduced. As the wind, which was blowing rather strongly, was a hindrance to his being audibly heard, he made a very liberal promise to permit his hearers to speak as much as they chose on the morrow, craved for himself the present half hour, and commenced on "*The plan of Salvation.*"

He found that the people had an idea that the Mormons taught doctrines which were not in the Bible; but this idea had its foundation in the fact that ministers had not preached Bible doctrines, and the people were therefore not familiar with them. He was aware what the Apostles and Christ contended for when they said that the Gospel was unchangeable; and, in the words of the Apostle Paul, cursed would be the man who would teach any other Gospel than that laid down by Christ for the redemption of the world. The more that the Bible was examined the more the people would discover that the Lord would speak to them by His servants, and it was their duty to find out who those servants were, and by adhering to their instructions and counsels they would obtain salvation. He was aware that there was much religion in the world; but much of it was a fraud upon the people, and their curse.

The scriptures declare that an angel of the Lord would reveal the Gospel in the last days, and he could bear testimony that that angel had come to Joseph Smith. He would, earnestly invite the people to examine what Joseph had taught, and they would then be able to judge whether he had been sent of God or not. Joseph did not ask the people to accept his testimony on his own word; but required them to be obedient to the commandments of God. Joseph Smith, if enquired of, would say: "Believe in God and in Jesus Christ His Son." Well, that was right. What after? He would answer: "Repent of your sins, turn from them." And then? "Be baptized for the remission of those sins." These were Bible doctrines, and none can dispute them. But besides teaching these principles of the Gospel, Joseph Smith placed himself in a position to be detected if a false prophet. Joseph promised to those who would keep the commandments of God that they should receive the Gift of the Holy Ghost. Now every person who became obedient to the ordinances taught by that man, could learn through the Gift of the Holy Ghost that he was sent of God. The Gifts of the Holy Spirit, such as the gift of healing and the gift of tongues, and other gifts enjoyed in the primitive church, were now enjoyed by the Saints, and the persons around him could of that bear testimony. Many would probably like to see these manifestations of the Spirits. Go and do what God has commanded, and render yourselves worthy of God's blessing, and you shall not fail to receive the manifestation of that spirit promised to the believing and repentant.

The Doctor spoke for some time on baptism, and made some very excellent remarks on the Christian practice of sprinkling, and bore testimony to his acquaintance with Joseph Smith, whom he knew to be a man of God. He left religion for history—was the descendant of revolutionary sires—was the only son of an honorable father, who got his death at New Orleans; but though he was an American, and was faithful to the Constitution of his country, he had been driven out from the United States, and Uncle Sam, poor old man, sat quietly by, and said "Go it, boys." He was much afraid that if Uncle Sam did not wake up, sedentary habits and high living would soon give him the gout. Of Utah it was said the Mormons there were in rebellion. In what? No one could point out any act of the Utonians that was contrary to, or in opposition to, the laws of the United States. Such charges were false, and came from the devil—they came from hell, and would go back to hell.

He spoke of sending an army to Utah. Well, let them do so, and good would doubtless be achieved by this step. Col. Steptoe went there, and not only found all well, but some of the best men in his command got converted to Mormonism, and are this day preaching its principles in different parts of the earth. Nothing could hinder the spread of Mormonism, and all that the people did now, or at any future time, would only accelerate its progress. To the army he would therefore say, "Go;" and the Lord would teach some of them to beat their swords into plough shares, and earn an honest living by the sweat of their brow; but they had not got there yet, and he was afraid they would not go.

The Doctor spoke of the spirit of persecution that prevailed where the Gospel was preached, and how the Devil could influence men to murder the servants of the Lord.

After some favorable remarks on the Constitution, he closed, asking the blessing of the Lord on the congregation.

Elder Samuel Harrison was introduced, and spoke on the fulfilment of prophecy. He showed how the prophecies relative to the birth of Christ had been disbelieved, yet were literally fulfilled. So would also the predictions of the prophets touching the latter-day work of God be accomplished.

A hymn was sung; and after prayer by Elder Cannon, the congregation was dismissed till afternoon.

At 3 P.M., the meeting was again called to order.

A hymn was sung; and Elder Treseder, President of the Hornerstown Branch, offered prayer.

President Appleby spoke as follows:

I wish the congregation to come to order. If there are any present who do not wish to hear me, I hope they will keep silent, or if they wish to talk or converse with their friends, they will retire, so as not to discommode those who wish to hear. We wish all to hear our doctrines, investigate them for themselves, and compare them with the scriptures of eternal truth, and whether they believe them or not, it is of no consequence to us. I feel happy in my religion, also at seeing so large a congregation as there is here on the present occasion.

It is not my intention to detain you long; but whatever I may say, my prayer is that it may be indicted by the Holy Ghost and carry conviction to the hearts of the hearers; I therefore crave your undivided attention for one half hour, as my lungs are so weak, rendered so on account of much public speaking, that I do not purpose detaining you longer than that time. I wish to lay our principles before you in a pure, plain, unsophisticated manner—adapted to the comprehension of all, so that all may understand them.

I see many familiar faces around me this afternoon, associates of my youth, now men and women. It brings to my mind past reminiscences, and a feeling of sorrow sometimes pervades my bosom when reflections of the past rush into my mind, because here is the land of my birth, here are the scenes of my childhood, and near by are the graves of my father and mother, and where their ashes repose in peace. When I reflect upon those things, and look upon friends and acquaintances of former days, also many of my relatives now present, without the knowledge of God or the principles of eternal life, indifferent to all appearance of their future welfare, enjoying themselves here as they think regardless of consequences in relation to the future—when a few more days or years at most, must consign them to their mother dust, whether prepared to meet their God or not—surely, without preparation, their sun will set in a dark cloud, and the night of death will close over their devoted heads, full of misery; these reflections produce sorrow. But I have passed by that day, and I feel thankful, and I would to God that all present felt as I do this day. People may look upon me, and think me deluded—that I am foolish, and an impostor; they have a right to think of me as they see proper; they may consider me in what light they please; I am perfectly satisfied with my position; I am not uneasy, or in any way despairing of my salvation, if I continue to walk in the faith I have embraced.

I know there is intelligence in relation to God, and a hereafter in Mormonism, which is the fulness of the gospel of Jesus, that the world, religious or otherwise, does not understand, comprehend, or know but little concerning, and never will, unless they obey the commandments of the Almighty, and pass through the ordeal that all will have to pass if they inherit a celestial glory, that is, eternal life. I have investigated the doctrines called Mormonism, socially, morally, religiously, and philosophically; I have compared them with the faith and teachings of the religious world, with the scriptures, with history sacred and profane, with reason and common sense, and the more I investigate and the more experience I get, the more I am convinced, confirmed and strengthened in the principles of Mormonism—the principles of eternal truth that I have embraced. We have, and do throw down the gauntlet to the whole world—to priests, editors, and people—to successfully refute any principle of Mormonism, either scriptural, philosophical, or otherwise. You cannot find in it the first thing that will clash with the scriptures of truth. If the world, with all its boasted light, intelligence, and profound erudition, cannot overthrow it, then I say the Mormons are in possession of principles that the world, Christians and all, have not, and which they cannot refute. Why? Because it is the principle of everlasting truth—the Gospel of Jesus Christ. God has unveiled the heavens in this our day—the dispensation of the fulness of times—and given revelation to man. The Prophets who lived on the earth thousands of years ago, when wrapt in the visions of heaven, looked into the embryo of time, spoke, wrote, and prophesied concerning the latter-day work in which we are engaged, and they have left it on record; and in fulfilment of these prophecies has God sent bright legates from the throne of Heaven, beaming with light and intelligence, bearing to earth truth's unfading laurels, asserting the rights and privileges of every son and daughter of Adam that will call upon the Most High and obey His commandments. But against this pure and Heavenly truth, emanating from the fountain of light, what do we behold? All the cold and bitter prejudices of an ungodly, unbelieving world arrayed in one consolidated phalanx to oppose and endeavoring to overthrow the truth, murder the servants of God—His people—and drive them from the earth.

Who was the humble instrument under God to bring forth and establish this truth, and teach such heaven-born principles as has been revealed in our day? I answer, Joseph Smith, an illiterate youth of sixteen years old. He it was to whom God spoke from the Heavens, and sent His Holy Angel in fulfilment of Prophecy—Rev. 14: 6 and 7v.—and committed the everlasting Gospel unto him to preach to every nation, kindred, tongue, and people. He it was who organized the Church and kingdom of God now on the earth, by the command of the Almighty, according to the order of Heaven, and pattern of heavenly things, with Apostles, Prophets, Evangelists, Pastors and Teachers; revelations, visions, ministering of angels, tongues, healings, miracles, and gift of the Holy Ghost; together with the keys of Apostleship and Priesthood, Aaronic and Melchizedeck. Teaching faith, repentance, and baptism for the remission of sins, and the laying on of the hands of those duly authorized for the gift of the Holy Ghost. Joseph Smith it was, I repeat, who brought forth and taught those doctrines, and established the Church of God in this last dispensation by revelation, the order of the church government, the truths taught and advocated by him and his followers, the Saints of the Most High, cannot be refuted, because they are invulnerable, being founded on truth. Joseph laid down his life for the truth, and so has many others. Mormonism is bound to go ahead and prosper, because God is its author, upholder and protector. In the short space of twenty-seven years, with all the combined powers of hell and earth arrayed against it, it has gone to almost every nation, kindred, tongue and people, and still it is onward, and no earthly power can stop it, and I know it. I know the work is true, and scores of others who are here surrounding me, know it also, and can bear testimony to the same. I have had an experience in this church of some seventeen years, and the more I investigate and prove Mormonism, the more am I convinced of its truth and stability. If there is anything I am proud of, it is my religion. Because it gives me peace, joy and comfort; calm as a summer's morning is my bosom; peace and happiness flow through my soul like a pure current, and I know if faithful, eternal life will be my reward, and that of all others who obey the heavenly mandate and hold out faithful to the end.

There is a great deal said concerning the Mormons and Gov. Young, originating from base and corrupt men, in relation to Mormon rebellion, treason, &c. You who know me would take my word in relation to any other subject—will you not on Mormonism, when I tell you I know for myself that the reports you hear about Gov. Young and the Mormons are false? The Mormons are a true and loyal people, and I know it. No better man than Gov. Young lives upon the face of the earth. I know him, and have proven him. He is the undeviating friend of truth and of the oppressed—a patriot, a righteous and holy man; the uncompromising enemy of vice and hypocrisy; a protector of the weak and innocent; a terror to despots and evil doers—and so are his counsellors, Heber C. Kimball and Daniel H. Wells. I know them; they are my friends, and the friends of all good men and women; their aim is the good of their fellow-men. I know that the Twelve Apostles are also good men, and hundreds and thousands of others in this church, who are willing to leave home, friends and family, —traverse sea and land,—brave the dangers of the raging deep, and the disease and pestilence of foreign climes, without purse or scrip, to proclaim the truth revealed to them, and of which they are in possession, for the benefit of their fellow-man, bearing testimony to the truths revealed from Heaven, the divine mission of Joseph Smith, and teaching the principles of life and salvation, that will exalt them in the worlds to come.

No arguments are ever used by our enemies to refute the principles we teach, only calumny and persecution, because the truths we proclaim are invulnerable, and our opposers know it well. We will abide our time and trust in the Lord, and see who will overcome, the Saints or their enemies—whether the Kingdom of God will triumph or the kingdom of the devil. The Government is going to send an army to Utah, we understand, to make the Mormons behave themselves, and put down the rebellion of Gov. Young, &c. The Mormons are quite willing an army should be sent there if the Lord wills it; but I think if it had not been for political cliquery, and fanaticism we should never have heard tell of an army being sent to Utah. Speculators and political favorites have been made rich by the excitement produced against the Mormons; by supplies furnished the army, &c.; pecuniary considerations were their object, and Utah must be made the base of their operations, and the Mormons the "*scape-goat*" to accomplish their designs; however Kansas wants attending to until after the election, and it is necessary to have a portion of the troops there to attend to political operations, and the alleged treason of the Mormons must be the hobby, and an excellent opportunity for sliding them into that *peaceful* Territory. But let the troops go to Utah, there will be a great many honest souls among them, (like those who were in Col. Steptoe's command) who have never heard the gospel. They will hear it in Utah, believe, and embrace it, join the Church, get the Priesthood, and instead of fighting, be sent on a mission of peace to preach the gospel. This has been the case with many I know of, so let the troops go, all is right, and all is well. When the troops arrive at Utah, they will find the Mormons attending to their own business, and duties, and all we ask is for the troops and all others to attend to theirs. But as I have spoken longer than I expected, I give place to my brethren.

Elder Stenhouse was introduced to and addressed the audience: I am here to-day to speak of Mormonism, and if any wish to hear me I shall endeavor to speak plainly that they may understand; but should others within the sound of my voice be indifferent I wish them to understand that there is no necessity for their remaining.

President Appleby and Dr. Clinton have spoken to you plainly on the principles of the Gospel, and each as an American citizen had something to complain of. Because of their adherence to Mormonism, they have both suffered from mobocracy and been unprotected by the governments in the States where the Saints were located. I am not an American and have not been long in the country; of personal injustice, therefore, I have nothing to say, but I think it awful foolishness for men to seek to stop the progress of Mormonism by persecution. If the Mormons are deluded they should be objects of pity and commiseration. No one would ever think of applying a stick to the backs of the blind to restore them to sight; but such an application of the rod would be no more ridiculous and wicked than the persecution of any person for his faith. I have preached Mormonism in different nations of the earth and have been a witness of its power upon those who would receive it and abide by the laws of God; but I have likewise learned that every person is free before God to do right or do wrong and reap the reward that springs from an upright course or the consequences which flow from the practice of iniquity. I am ever ready to bear testimony to the truth and urge men and women on to the examination and adoption of correct principles, as by a life of righteousness alone can happiness be obtained, but I never would seek to force my principles upon any one.

To me, Mormonism is not only in perfect harmony with the Scriptures, but in whatever manner I look at it I find traces of Divinity. To others it may appear differently; yet I see no reason for warfare between us. I am so fully convinced of the power and influence of circumstances upon men that instead of feeling uplifted because of the light and intelligence which the Lord has been pleased to bestow upon me, I consider myself under greater obligations to be humble and more faithful in extending a knowledge of that truth to others—and in doing so I approach this audience with a clear remembrance of what I have been, the rock from whence I was hewn, and the pit from whence I was dug. My feelings are, therefore, to do good and I ask your best attention.

Of Joseph Smith various and conflicting are the opinions. By those intimately acquainted with him, his name is held in reverence; by those unacquainted with his life and labors, he is generally regarded as an impostor. Probably enemies may be as sincere in their adverse conviction to Joseph's claim to be a servant of the Most High, as his brethren are in support of the divinity of his mission. Sincerity in either fails to prove anything for or against him. The work Joseph has introduced into the world speaks for him. By the princles he taught can he alone be judged. It has been said by the brethren who have preceded me that he taught the Gospel of Jesus Christ—faith, repentance, baptism, and the laying on of the hands of the elders for the gift of the Holy Ghost—as taught and practiced anciently by the Apostles, Peter, James, John, Paul and others. This is true; but I would add that the great and glorious effects of that teaching is more evidence to me of his high calling than the preaching of such scriptural doctrines

What has been accomplished? Thousands of men and women, who have been wavering over the salvation offered to the world through Jesus Christ, have learned through the labors of Joseph Smith, and the brethren on whom he conferred the Priesthood, that the Gospel had indeed within itself the power to save man from the corruptions in the world and their direful consequences. The unwavering faith of the Saints is proverbial. It was not that milk and water faith—the result of education and circumstances of birth, which nourished in the British Isles alone three popular divisions of Christians, Presbyterians, Episcopalians, and Catholics, or elsewhere in the world worshippers of the sun, moon, stars, and idols, the workmanship of human hands. The faith of the Mormons was that abiding confidence in the Lord for present and future direction, that secret whispering something which buoys them up and enables them to endure all things for His name's sake. It was not a mere recognition that God was good, that Christ was His son; but it was that perfect assurance that life and happiness were in the narrow way—and there alone to seek for them. This was the faith that Joseph Smith taught and the thousands and tens of thousands who are this day gathered in far off Utah, united heart and hand in building up the Kingdom of God, are so many evidences of the power of that faith. The repentence of the Mormons is not that equivocating thing known among christians—repent to-day and sin to-morrow. It is repent and sin no more. He that has stolen, steal no more and he that has committed adultery let him turn from his wickedness and abstain from evil, or the long suffering of a virtuous God will be exhausted and the messenger of death will be on his heels. What men have done in past times God will forgive; but when men name the name of the Lord they have got to turn their back upon the world and its corruptions. There is no easy going morality among the Mormons as exhibited in the ranks of Christians. What a man sows in Mormonism it will tell its own tale, good or evil. Can we, therefore, sin, can we injure one another? We cannot: we dare not: for our salvation is at stake. I can trust these my brethren around me, because I know that they are good men, and are hedged up by the pure laws of God from doing iniquity. Joseph Smith's labors have thus not only taught men confidence in God; but confidence in each other. You are divided and you cannot trust your neighbor; but whenever I meet a man who lives Mormonism I can trust him. In the hour of danger you fly from each other, and when a favor is wanted you are not on hand. The very nature of your business transactions and worldly practices lead you into the adoption of the meanest habits; but when trouble threatens a Mormon his friends are around him.

When we believe in God and Christ, repent of our sins and are baptized, we seek after the Holy Ghost to lead and guide us in the way of righteousness. The world seeks the light of the almighty dollar—he is their best friend. By his guidance the most artful cupidity is practiced, and men seek by every stratagem to overreach each other; and whatever you may think of the Mormons, it is only the truth when I tell you that you have got to do much better than Christians do in general before you can with safety walk in Mormonism. The Mormons seek the light of the Holy Ghost to guide them in the accomplishment of every duty—not on Sundays particularly, but every day alike. If your religion were not so much of a Sunday operation, perhaps you would be a better people; but the habit of putting on Sunday clothes, going to church when the bell rings, and on return laying down the good old Bible in a quiet corner and casting off the church-going garments, without looking at them again till the following Sunday, has become so popular, that you have got into the idea that the service of God consisted in going to meeting, and that when that is done you may forget God and His cause on Monday, and as the world is wicked, you can only do as the world does, and there you sin. But in Mormonism every day is alike, and righteousness all the time.

Permit me, therefore, to say to you, in conclusion, that before you speak against the Mormons, see that you are better than they are, that your actions will stand the scrutinizing eye of Almighty God better than theirs, that your professions of faith in the Bible be nearer the spirit and the letter of that holy book than theirs, and your condemnations will have some value. I thank you for your attention, and pray God to bless all who desire to work righteousness, and to live in the enjoyment of His holy Spirit.

President Cannon arose and said it was the third season that he had met with the people from that section of country in camp meeting at that place, and as he did not know whether he should have another opportunity of speaking to them, he could bear testimony that what had been spoken during the meetings had been spoken for the benefit of the people, and by men who were honest, upright, and desirous of saving them. He knew what was said was true, and if anything had been said harshly it was not from bad feelings in the speakers, but was from the earnestness of their souls to arouse the people to an examination of that which would lead them to salvation. He exhorted the people to do right, bore testimony to the work of Jehovah in the Last-days, and left a favorable impression on the minds of many that Mormonism was onward and upward in spite of indifference and opposition.

Before terminating the meetings, President Cannon proposed a vote of thanks to Moses Ivins, Esq. and Elder Wikoff for the accommodations they had each rendered for holding the meetings on their grounds: likewise to Elder Treseder and the Hornerstown Saints for their labors in preparing the necessary accommodation for Saints and strangers.

The meeting was dismissed by Elder E. R. Young. The Trenton band, under the leadership of Elder Eardley, played several sacred airs during the intervals of service, which was something by way of variety to some of our christian neighbors of Cream Ridge.

Had time permitted to have called other Elders, we fully expected to have listened to Capt. Reamer, Elder Robbins and Elder Asay who were on the stand, but this privilege we were denied.

On Monday morning, Prest. Appleby, his counsellors and Dr. Clinton met in council, and adopted such measures as were necessary for the further progress of the work of the Lord in the Eastern States.

In the afternoon, the Saints had a picnic on the camp ground. We did then intend to try our descriptive powers at recording the meats, the preserves and the fruits that loaded down the bountiful table, but our space is now limited, and our time is considerably taxed to make up for our absence; we must, therefore, only say that everything was first-rate, in abundance, and richly enjoyed by all. We returned home to Elder Wikoff's after dusk, well pleased with ourselves and every body else, not aware that a wrong word had been uttered, or an evil thought harbored in any bosom.

On Tuesday, we all left for our different fields of labor, thanking our Heavenly Father for the light, joy and intelligence in Mormonism. We take this opportunity of thanking Elder Wikoff and his family for the courtesies of their house which they so very kindly extended to us and numerous brethren, and our thanks are likewise due to Mr. Edward Wikoff and lady for many acts of kindness.

DOMESTIC SUMMARY.

MRS. CUNNINGHAM is ever an interesting subject, and continues to occupy the attention of the bulletin readers at the doors of the dailies; but a greater than Mrs. C. is now before the country—"the Almighty Dollar." Failures are numerous, and banks "busting" is a common business. For more than a week the absorbing subject kept before the public is the "money panic," and brokers have been doing a stout business at shaving even good notes. Thompson, the great broker, has himself broken; and his "Reporter," that was busy reporting others, has to stand quiet a moment to be itself reported, and at the present moment his name on the bulletins has fairly cast Mrs. Cunningham and the "Bogus Baby" in the shade. The crisis is not over, and trade that was before dull is duller to a painful heaviness in many branches of industry.

City politicians are beginning to show early signs of preparations for the autumnal State elections. Campaign journals are sending out their prospectus—publishers are great patriots! The world could not budge without the willing sacrifices they make! Poor men, what persecutions they are willing to endure for the salvation of the nation! The coming struggle is not altogether party against party; but the Democratic parent has the mortification of beholding the division in his own family. The office plunder has not been fairly shared, thinks the outside party, and therefore Greek is to meet Greek in the tug for the crumbs.

"The Emancipation Convention" commenced its sittings last week at Cleveland, and the philanthropic Elihu Burritt and friends have been quite in earnest discussing the entire emancipation of slavery in the States—at the expense of Government. The convention adjourned *sine die* on Friday.

Old Hickory's gold snuff box has made the heroes of Mexico strut about, and, peacock like, display their feathers; but, apparently, the exhibition has been of no avail. The committee appointed to find out the bravest man stick to their choice, in the person of Lieutenat-Colonel Dyckman, and their representatives are off to General Jackson's heir for the valued treasure, in order to present it to the Lieutenant-Colonel at an early day. That box is destined to be a bone of contention, so long as it is considered worth presentation from brave to brave, as most assuredly the plains of Mexico are not to be the last fields of battle in American history.

New York has its seasons of epidemics. Last winter was famous for garrotting and murders. Small affairs, such as drowning, hanging, poisoning, seductions, and duelling, fill up the intervals between the last to the next. The fever for embezzling is now at its height. Persons of trust and respectability are almost daily dragged before the public, and their pilfering dishonesty detailed to gratify the morbid curiosity. Several cases within a few days have been quite interesting to those who take pleasure in unrighteousness, the details serving as important lessons for future use. Weary world.

On Friday morning last, a destructive storm along the coast led to a number of serious disasters to vessels, and to a loss of several lives. Several vessels are now lying sunk near Barnegat.

A medical gentleman in Philadelphia is now before the public, charged with rape and producing abortion. What a nice sense of morality a Philadelphia judge must have when such a scamp is let at large on $2,000 bail The victim is a young Jewess. Have her relatives forgotten Moses?

A greater scamp than the doctor, a minister of Burlington, N. J., committed rape last week on the person of a young girl of fifteen years of age. By flight he got clear from the enraged father, who was on his track, and has not yet been taken. This holy, hypocritical blackguard should be given up to a father's or brother's administration of law.

FOREIGN SUMMARY.

NATURALLY enough, the breaking of the Atlantic telegraphic cable, and the consequent failure, for the present, of the greatest undertaking of the day, is the subject of interest in the old world. At last advices, no decision had been arrived at by the directors; whether they would immediately attempt again the great task, wait till after the equinoctial gales or till next summer has not been announced. The despatch from the Plymouth correspondent of the London *Times*, published elsewhere, shows how the cable broke. The engineer, directing the paying out of the cable comes in for a large share of censure. It is an easy matter to criticise and condemn a failure.

Any news from India is important at the present moment in England, hence by the arrival of the last steamer "Important News" was announced. Though Delhi had not fallen "the rebels" had made several desperate sorties and were repulsed with great loss. The city is reported to be full of sick and wounded. The cholera is telling upon the besieged. The British force before Delhi is stated to be from 7,000 to 8,000 Europeans and 5,000 natives. The native portion of the force has proved trustworthy. The rebels had been dispersed at Allahabad, and the post saved. The barracks at Carowpore were closely beseiged by the insurgents, but hold out bravely. Re-enforcements were marching to their relief. The whole of Oude had risen; but Sir Henry Lawrence with his small force kept the enemy in check. At Sirsa, Gen. Van Cortlandt had attacked and completely defeated the insurgents, inflicting heavy loss. Gen. Woodburn's column had completely crushed rebellion at Auruagzebad. Intelligence had been received of the mutiny of the troops at Mosandabad, Syrabad, Soctopore, Sangor, Nogwong, Puthighur, Inbow and Indore. Pshawar is disturbed, and three regiments had been disarmed there. Sir Colin Campbell arrived at Aden on the 28th of July.

The first batch of the China corps had arrived at Calcutta and the re-enforcements from Europe were expected to pour in daily till the rebellion should be crushed. The English in India speak confidently of ultimate success, and think that now "the flood of the insurrection has been past."

The British government is fully sustained by both Lords and Commons, and any additional "material aid," which the premier may call for will be granted with little or no opposition. The stakes are great and so many interests involved that India must be conquered.

The Parisians had quite a gay time at the *fete* of the Old Napoleon—15th August. The great national work—the building of the Louvre, which had occupied the time and attention of royality in France for generations, got finished the day before, just in time for Louis to receive a bumper of congratulations, make a speech, distribute decorations and grant pardons to criminals—all which he knows how to do as well as any living man, when required to strengthen his reign. It was currently reported that the government had already spoken with the English Ambassador at Paris for Ledru Rollin on the law of extradition; but Palmerston, in the House of Commons on the 21st, dissipates the illusion from Louis' mind by replying to a question there asked of him. *We have no power by law to grant any such application.* This will do "Pam" more good than all he has lost by previous flunkeyism around crowned heads.

Mr. Bright, the chief engineer charged with laying the Atlantic Telegraph, publishes a very interesting letter on the breaking of the cable, and shows that by a slight blunder of a subordinate it snapped and ruined for the time the expedition.

The Greek Church in Syria and Egypt seems to be again in hot water.

Intelligence from Tunis announces considerable sanguinary disturbances there, in which the Jews come in for a large share of persecution. Christians have likewise been menaced. Several persons killed, and among the insulted, the British Consul. Now for a roar from the Lion.

By the arrival of the *Vanderbilt* yesterday (Wednesday) we have advices from England up to the 22d August.

The latest news from India gives the death of General Barnard, from dysentery. The general was commanding the British army besieging Delhi. That city still holds out. Sir Henry Lawrence died of wounds received in a sortie from Lucknow.

Schamyl, with 25,000 Circassians, is said to have defeated the Russians on the banks of the Kuban after a battle of ten hours' duration and taken several fortified places, previously occupied by the Russian troops.

FOR THE MORMON.

Consistency and Inconsistency.

BY ALEXANDER OTT.

No matter what a vast conglomeration of heterogeneous dispositions and talents—what endless gradations of intellectual, physical and social improvement the human family represents—the intercourse with our fellow-beings shows that nature operates in all alike; that is to say, the same frailties and weaknesses of mortality are visiting the humble cottage of the peasant, and the gorgeous palace of the prince; the same moral and intellectual imperfections find access to the study of lofty genius and the workshops of the most illiterate.

Man is but man; his ideas, words, motives and actions have more or less the characteristic hue of a certain position; in fact the whole intellectual and moral circle is tinged with the influence of a certain sphere; further it would be more than human nature to meet with a man who is *entirelg* free from a little over estimation of his ownself; yes, from a downright dunce up to the most refined genius, man is more or less inclined to look only upon the demerits of others without noticing his own—hence his judgment is only relatively consistent or inconsistent, and consequently every being from the highest to the lowest scale of human existence has his peculiar views of consistency and inconsistency, and fancies he can do certain things better than his neighbor; this arises from the great difficulty with man to see a thing in its real light—but inasmuch as almost every one likes to contemplate the mirror of his own greatness, looking upon the weaknesses of others generally through green glasses, everything he does is consistent, and everything done by his fellow-beings is inconsistent.

It has always been with feelings of great interest that I have watched the natural movements of the mind. The very same thing which appears to us to-day consistent, may appear to-morrow inconsistent, and so vice versa; not because it is so, but because we look to-day, when in good or buoyant spirits, upon a thing through a kaleidescope (a beautifying glass,) to-morrow, when gloomy or excited, the same thing appears to us through green glasses; in fact there is a variety of external and internal influences operating upon us which cause a constant fluctuation of the mind, and this variety of changes disturbs naturally the mental harmony; changes consequently our views, in fact, we look, when of a morbid mind, upon a thing different from what we do when intellectually sound.

The great difficulty with man is to know what he *does* know, and to know what he *does not* know, if he did, a fool would know himself to be a fool, and not endeavor to impalm himself upon the world as a wiseacre. Further, man can seldom see a thing in its true light, and call it by its right name, hence to pronounce a person or a thing inconsistent, on account of its disagreement from our views, which may be just as inconsistent as those of our fellow beings, proves nothing. The greatest inconsistency with man is, to suppose to make a person or a thing appear inconsistent, because he says so, forgetting entirely that not by words but by facts a consistency or inconsistency is proved.

How often do we not hear persons of mental insignificance blaming the actions of others without remembering, however, that the very same thing which they pronounce foolish, absurd, was done by them, with the only difference, that being in a higher position, nobody dared to oppose them, but the actions of inferior are directly anathemized, hence the very same actions of a person of smaller influence is often called inconsistent, stupid, a disgrace to common sense, but when performed by a person of higher standing, it is a paragon of wisdom and intelligence, consequently the consistency and inconsistency of an action does not always depend upon its intrinsic value or worth, but upon the position and influence of the doer, hence a consistency is often an inconsistency and so vice versa; this is in accordance with the weaknesses of mortality, and is only a consistent inconsistency, viz.: it is inconsistent with good sence, but consistent with human nature.

It is evident from the foregoing that consistency and inconsistency are merely relative terms. A consistency may be real or imaginary; again, a real consistency may be either narrative or argumentative. A real inconsistency is the advancement of two propositions of which one involves the negation of the other, so that one destroys the other, for instance: a certain author giving a description of the capitol of the fabulous land of Utopia, says, in the midst of the city stands the royal palace, one apartment of which is larger than the whole building, in which it is situated; here the reader will see the incongruity and utter impossibility of a part of the palace being larger than the whole building. The above would be an inconsistency in a narration. An argumentative inconsistency would be to believe or infer, that because one member of a society or nation is dishonest, the whole society or nation should be dishonest, but if the majority of a society or nation were dishonest, the natural and consistent conclusion would then be that the whole society or nation is corrupt, because the moral or immoral value or worth of a society or nation is established by the virtuous or vicious conduct the majority of a society or nation, and further, because by the majority of similar cases in the mental, moral and physical creation, rules, principles and characteristic features are established.

Reader, take always things as they are, do not look upon them through artificial but through natural glasses of sober senses, be consistent in all your words and actions, and if you cannot help yourself, be inconsistent with consistency.

Under what Circumstances is Polygamy a Sin?

MARRIAGE is a divine institution; but like other institutions of heaven, it has its limits and conditions. If the limits be not transcended, nor the conditions violated, the parties marrying are justified; otherwise they are condemned.

Among ancient Israel, marriage was forbidden within certain degrees of consanguinity. However lawful it were for a man to marry one wife, yet he was not at liberty to select any one of the number which the Lord had forbidden. If the Monogamist did not observe these conditions, he subjected himself to the penalty of death.

The Polygamist was not only laid under the same restraints as the Monogamist, but placed under additional restraints in regard to the persons whom he should select as additional wives. He was not permitted by the law of Moses to marry the sister of his wife. (See Leviticus xviii. 18.) Neither was he permitted to marry a mother and daughter. "And if a man take a wife and her mother, it is wickedness; they shall be burnt with fire both he and they; that there be no wickedness among you." (See Leviticus xx. 14.)

Before the law of Moses was given, the Patriarch Jacob married four wives, two of whom were sisters, and the Lord approved and greatly blessed both him and his wives, and made the latter honorable mothers of the twelve tribes of Israel. Some things which in the days of Jacob were righteous, under the law of Moses were forbidden. While this law was in force, no Israelite could marry the sisters of his wife without incurring its penalty.

In the beginning, the sons of Adam married their own sisters, and were justified; but under the law of Moses such marriages were condemned, and the offenders punished with death. (See Leviticus xx. 17.)

The law of Moses did not permit marriages with daughters-in-law; yet the Lord Jesus, and all the kings of Judah descended from Phatez, who was the son of Judah by his daughter-in-law Tamer.

The law of Moses did not permit marriages with daughters, yet righteous Lot begat Moab and Amon by his two daughters. To what extent these acts of Judah and Lot were sinful, under the circumstances, we are not informed; but it is evident that many things that were forbidden under the law of Moses were justifiable, under certain circumstances before the law was given.

Neither the old nor New Testament condemns Polygamy, yet the Polygamist Israelite was under a law restricting him within certain limits. Though he had a right to marry wives, yet he had no right to marry a mother and daughter or two sisters. Though justified as a Pluralist, he had no right to withhold from either wife, "her food, her raiment, and her duty of marriage." (See Exodus xxi. 10.) It was said concerning each of the kings of Israel, "he shall not multiply horses to himself. . . . . Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold." (Deut. vii. 16, 17.) This restriction did not limit a king to *one* horse, nor to *one* talent of gold, nor to *one* wife; but the idea conveyed was, that he should not multiply any of these things to excess. Though justified in marrying a reasonable number of wives, he had no right to increase the number to that extent that he could not fulfil to each "her duty of marriage."

But the Polygamist and Monogamist were strictly forbidden to inter-marry with certain idolatrous nations. Also the High Priest in Israel was forbidden to marry even a widow. The Lord said, "He shall take a wife in her virginity. A widow or a divorced person, or profane, or an harlot, these shall he not take; but he shall take a virgin of his own people to wife. (Leviticus xxi. 13, 14.)

Though the Bible does not condemn Polygamy, yet the Book of Mormon prohibited it among the colony of Israelites who settled in ancient America. They were strictly limited to one wife, unless the Lord commanded otherwise, for the purpose of raising up seed unto Himself. "David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." Solomon had multiplied to himself "seven hundred wives and three hundred concubines." David had taken Uriah's wife unlawfully. In these respects they became transgressors of the law; also Solomon transgressed the law in marrying many idolatrous wives, which thing the Lord had expressly forbidden. All these things were abominable before the Lord, just as the Book of Mormon declares.

Neither David nor Solomon were condemned for marrying the reasonable number of wives which the Lord gave them. The Lord Himself gave into David's bosom all the wives of his master Saul. (See 2 Samuel xii. 8.) David already had a family of seven wives, (See 2 Samuel iii.) and the Lord knowing him to be a man after His own heart, concluded to give him all Saul's wives in addition. It was not for these things that David was condemned; but both he and Solomon were condemned for multiplying or increasing the number unlawfully, or contrary to the law of Moses. The Lord says, "In nothing did they sin, save in those things which they received not of me. (Seer p. 10.) Clothing, food, and other property, when obtained lawfully are blessings; when obtained unlawfully, the act is an abomination before the Lord. So likewise wives given to a man, by the Lord, are blessings; but when taken unlawfully are curses. To receive them of the Lord is righteous; to take them unlawfully is exceedingly sinful.

The Latter-day Saints, from the rise of the Church in 1830, till the year 1843, had no authority to marry more than one wife each. To have done otherwise would have been a great transgression. But when the commandment came for the purpose of multiplying a righteous people, Polygamy became lawful, under circumstances where it would not trangress the laws of the land.

It would be unlawful to marry a plurality of wives in England, or in any other parts of the earth where it is forbidden by the laws of man. But to practice Polygamy in Utah, under the restrictions and limits which God has ordained, is not a transgression of any law either human or divine.

If marriage is a divine institution, God has the most perfect right to control, by revelation, everything appertaining to it; either to give His servants but one wife each, as among the ancient American Israelites; or to give to some a plural number, as He did to His ancient servants on the eastern hemisphere. Indeed, God has the undoubted right to permit one man to marry a widow or divorced person; to forbid another to marry any but virgins; to give to a third, one wife; to give to a fourth, because of his wickedness, none at all; and to give to a fifth a plural number, because of his righteousness. Thus dispensing His blessings according to the worthiness of the individuals who receive them.

For further particulars concerning single and plural marriage, read the article entitled *Celestial Marriage*, published in the first twelve numbers of THE SEER.—*Millennial Star, July 25.*

Arrival of Missionaries in Liverpool.

THE following missionaries from Great Salt Lake Valley, arrived here on the 4th inst. from New York, per ship *Dreadnought*, after a passage of twenty-six days:—Henry Herriman, Ebenezer C. Richardson, Joseph W. Young, Brigham H. Young, Seymour B. Young, Samuel H. B. Smith, Enoch Reese, Phillip Margetts, James Brooks, Eli H. Peirce, David Wilkin, William J. Stewart, Robert Logan, William P. Thomas, William J. Harris, Martin L. Ensign, John Y. Green, Ruben McBride, James Andrus, and Peter Harrocks.

Also, on the 9th inst., the following missionaries arrived at this port, by the *Columbia*, from New York:—Elders Iver N. Iverson, Richard G. Evans, and John W. Berry; by the *Nonpareil*, from Philadelphia, Elders Jabez Woodard, Frederick Roulet, Jean D. Malan, William Bramall, Robert E. Miller, Samuel Longbottom, George Stanaforth, and Amos Taylor.

We hail with pleasure the arrival of these brethren, and feel assured that they will give renewed strength and energy to the work of the Lord. In company with fifty other Elders, destined for various portions of the earth, they crossed the plains with hand-carts. They all testify that the hand-cart mode of crossing the plains is cheap, practical, agreeable, and expeditious, and far less hazardous and laborious than crossing with oxen, which require watching day and night. These Elders have proved their faith by their works. Let the Saints in Europe do likewise—save means as fast as possible, and make your way to Zion, that you may not partake of the sins of Babylon, nor receive of her plagues.

Appointments.

ELDERS JOSEPH W. YOUNG, John Y. Green, are appointed to labor in the Scandinavian Mission, under the direction of Elder Hector C. Haight.

Elder Ebenezer C. Richardson is appointed to preside over the Cape of Good Hope Mission.

Elder James Brooks is appointed to labor under the direction of Elder Ebenezer C. Richardson, in the Cape of Good Hope Mission.

Elders Enoch Reese, and William P. Thomas, are appointed to labor in the Welsh Mission, under the direction of Daniel Daniels.

Elders Samuel H. B. Smith, William J. Stewart, and Seymour B. Young, are appointed to labor in the Sheffield Pastorate, under the direction of Elder L. H. Hatch.

Elder Robert Logan is appointed to labor in the Glasgow Pastorate, under the direction of Elder James Ure.

Elders William J. Harris, and Peter Harrocks are appointed to labor in the Manchester Pastorate, under the direction of Elder Miles Romney.

Elder Ruben McBride is appointed to labor in the Nottinghamshire Pastorate, under the direction of Elder Thomas R. King.

Elder James Andrus is appointed to labor in the South Pastorate, under the direction of Elder Robert F. Neslen.

Elder Brigham H. Young is appointed to labor in the Southampton Pastorate, under the direction of Elder Bernard Snow.

Elders Henry Herriman, and Phillip Margetts, are appointed to labor in the London Pastorate under the direction of Elder James D. Ross.

Elder Martin L. Ensign is appointed to labor in the Newcastle-upon-Tyne Pastorate, under the direction of Elder William J. Smith.

Elder David Wilkin is appointed to labor in the Irish Mission, under the direction of Elder John Scott.

Elder Eli H. Peirce is appointed to labor in the Birmingham Pastorate, under the direction of Elder William S. Muir.

[*Millennial Star, Aug.* 22, 1857.

[Elder Ephraim Tomkinson, arrived July 21st, and was appointed to labor in the Glasgow Pastorate, under the direction of Pastor James Ure.—ED. MOR.]

☞ The columns of THE MORMON are open to the correspondence and articles of the Elders; but, while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

Correspondence of President Ott.

LOWELL, Mass., Aug. 24. '57.

PRESI. APPLEBY—Dear Brother: On the 15th inst. I left New York for Norwalk, Conn., where I arrived the same day. On Sunday, the 16th, I attended, in company with Bro. Young, a meeting in a grove near Bro. Merril's, and spoke for some time to the audience on the principles of eternal truth. After I had finished, Bro. Young made some excellent and pointed remarks on the principle of exclusive salvation. In the evening I rode with Bro. Young to his residence near Westport, where I was received with that kindness and hospitality which forms a conspicuous feature of every Saint.

On the 18th I took the cars for Canaan, in the north-west part of Connecticut, and reached on the afternoon of the same day the picturesque home of Bro. Joshua Benedict. I baptized in that place four persons, two of whom are new members. In the evening, I called the Saints together, and, after a short address, I organized them under the name of the East Canaan Branch, with Bro. Benedict as President. The people in the little village being informed of the arrival of a Mormon Elder, I preached on the 19th to a goodly number of strangers in the house of Brother Moses.

On the 20th, I took the cars for Wallingford, and arrived in the evening at Brother Doolittle's.

On the 21st, I went to see the Saints in Fairhaven, and gave them instructions concerning their duties as members of the Church of Christ. I returned the same day to Wallingford, and preached there in the evening on the first principles of the Gospel. Early in the morning, I re-baptized Bro. Doolittle, who was anxiously waiting for me, and feels more than ever determined to live his religion. I left the same day for Holyoke, where I found Bro. William Walker, with his branch of the Church, well in body and mind. I addressed the Saints three times on various principles. An excellent spirit prevailed as usual in the meetings, as was evident from the gift of tongues and prophecy in their midst. Several were re-baptized, and one young lady joined the Church and was confirmed under my hands.

On the 24th, I took the cars for Lowell, where I was received by Bro. Davis and his family.

Dear brother, it is with feelings of satisfaction and pleasure that I can inform you of the good condition of the Saints generally in this Conference, and that they are desirous to carry out the instructions of the authorites of the Church. I have likewise gratefully to acknowledge the many kindnesses I have received from the Saints among whom I sojourned for a short time, and I pray that God may bless them with His choicest blessings. Wherever my steps led me, I have found more or less a spirit of enquiry among strangers, and I had no difficulty in settling questions amicably, without causing any ill-feeling among the people. I always endeavor to leave a good influence behind me, and if I cannot convince strangers of the truth of Mormonism, I want them at least to be our friends, knowing that whoever can do me no good as a friend, can always do me some harm as an enemy.

Hoping that these lines will find you in good health, I beg you to receive my kindest regards.

Yours in the Gospel of Peace,
ALEXANDER OTT.

Letter from Brother Seager.

TOMS RIVER, Aug. 24th, 1857.

DEAR BROTHER APPLEBY: The Lord has thought proper to call from this world my dear and much beloved child, Mary Elizabeth. She was born in England, April 22nd, 1850, and departed this life at Toms River, Aug. 20th, 1857. Her body was taken to the Mormon grave yard, and there deposited in a grave consecrated for that purpose by President Wm. C. Reamer, on Saturday, the 22nd, in the presence of a goodly number of the priesthood and the brethren and sisters comprising the Toms River Branch. Dear brother, I cannot find words to express myself for the many acts of kindness conferred upon me by Ed. W. Ivins, Esq., and sister Ivins, for had the dear child been their own I could not have expected them to have been more kind than they have been. The sisters Brown, likewise, and I might say all that live near have paid the greatest respect to their departed sister. I feel to appreciate their kindness, and I would to God that the love that animates the Saints at Toms River did animate everyone that has the name of a Saint throughout the world, as nothing less than the love of God abides in them, and it is with this people that I mean to live, and with them I hope to die, and with them and you, and all the faithful in Israel I hope to come forth in the morning of the first resurrection and receive my dear departed child, and all my dead in the Lord with a celestial Crown of Glory—these are my earnest prayers to God, my heavenly Father—I ask these blessings in the worthy name of Jesus Christ, amen.

I remain your brother, in the new and everlasting covenant, G. SEAGER.

DIED,

In Williamsburgh, N. Y., September 2, 1857, Elder JOHN WHALL, of consumption, after a long and painful illness, beloved and respected by a large circle of friends and acquaintances. In his last moments of consciousness he expressed his full faith and confidence in the Latter-day work of God. He departed calmly in full hope of a glorious resurrection.—COM.

[We cannot say that we are greatly pained in reading the above communication. For nearly two years Bro. Whall's friends had lost all hopes of his recovery. During that time he has suffered much. He bore his affliction with patience and longed for his immortal spirit to be released from its tenement of clay. We went to see him a short time before his death, and, though weighed down with suffering, found him the same good, free, honest-hearted and lively Bro. Whall. So visibly was the disease rapidly shortening his days that we sat looking upon him in silent sadness for some time—reflecting on the power that the destroyer had gained over mortals—yet we could not refrain from rejoicing in the work of redemption, again revealed to man, that freed Bro. Whall from the miserable uncertainties of sectarianism and led his spirit to contemplate with joy the morning of the First Resurrection when he should be clothed with immortality and triumph over death.

We deeply sympathize with sister Whall in her bereavement. We know no one who need take greater comfort from the sense of a faithful discharge of a wife's duties to a husband in health and in sickness, and from the knowledge that the partner of her life was universally beloved.

Bro. Whall's relatives in Utah need not be told, we presume, that the deceased was, and is, interested in the emigration of his widow to the home of the Saints.—ED.]

TELEGRAPHIC.

Later from Santa Fe—Acquittal of Gov. Robinson.

ST. LOUIS, Aug. 26, 1857.

The Santa Fe mail, as late as due, has arrived here, but it brings no news of importance.

The contest between the candidates for Congress was violent and exciting.

The mail party met Col. Sumner at Fort Atchinson, *en route* for Bent's Fort. A few days previous to this, Col. Sumner was attacked by 400 Cheyennes. Col. S. routed and killed nine of them, destroying their property and taking their animals.

Gov. Robinson of Kansas has been tried and acquitted.

News from Washington.

WASHINGTON, Aug. 26, 1857.

General Scott arrived here this morning. He has been busy all day with General Jessup in making out a programme for the movement of troops for Utah. They have finally decided that the expedition to Utah shall proceed. It is not decided yet whether General Harney or Colonel Johnson will command the expedition. Governor Walker is very anxious to retain Harney in Kansas. A messenger will be despatched to Kansas to-morrow to settle the matter.

Dr. Forney, of Pennsylvania was to-day appointed Superintendent of Indian Affairs for Utah. This completes all the appointments for that Territory. They will all proceed West immediately, and join the army at Fort Laramie. Governor Cumming is now at Fort Leavenworth, waiting for the other appointees to arrive

WASHINGTON, August 27th, 1857.

The Secretary of War to-day received intelligence that a desperate engagement recently took place between the United States troops commanded by Colonel Sumner and a large band of Cheyenne Indians, in which two officers and one or two privates were killed. The slaughter among the Indians was terrible. Full particulars are expected in a few days. Colonel Sumner was sent out on this expedition to chastise these Indians for depredations committed last year.

Despatches were received to-day from Governor Walker, in Kansas. He reports everything quiet in the territory. He is, however, apprehensive that difficulties may arise at the October election, and that it will be necessary to have a full military force stationed in some localities in case any riot or outbreak should occur.

The New Granadian negociations are drawing to a close. The treaty will doubtless be concluded in a few days.

The accident to the telegraph cable and its probable failure for this season are seriously regretted by the President and Cabinet. The President was very sanguine of its success.

Attempted Assassination.

PHILADELPHIA, Aug. 26.

Mr. James Brown, of the firm of Wm. McKee & Co., of this city, dry goods merchants in South Front street, on returning yesterday in company with his four children in a carriage to his country seat, below Marcus Hook, on the western bank of the Delaware, drew up opposite his residence to let the upward train of cars from Wilmington pass, when he was fired at by a passenger from a six barreled revolver, and struck in the left cheek, the ball lodging under the left ear. Mr. Brown was carried to his residence in an insensible state, and up to 9 o'clock this morning the ball had not been extracted. The would-be assassin has been secured. No cause is assigned for this cowardly attack. A subsequent account says that the shot was fired at an agent of the railroad line who had incurred the displeasure of the miscreant.

Appointments

ELDER JETER CLINTON is hereby appointed to take charge of, and preside over the New York Conference of the Church of Jesus Christ of Latter-Day Saints, in the place of President Alexander Ott, who is appointed on a mission to preach the Gospel to the Germans in said conference. Elder Clinton will also act as an Assistant Counsellor to the Presidency of the Church in the Eastern States.

All the Presiding Elders over Branches of the Church, and Traveling Elders in said conference, will hereafter correspond with him in relation to their several duties in their respective fields of labor.

Elder Karl Gottfried Maeser is hereby appointed on a mission to preach the Gospel to the Germans in the Philadelphia Conference of said Church.

Elder John F. Sandiker is hereby appointed to assist Elder Maeser in said German Mission.

Those Elders appointed on missions to the Germans will correspond with, and report their labors from time to time, to the Presidency at New York.

W. I. APPLEBY,
President of the Church, &c., in the Eastern and Middle States.

New York, September 4th, 1857.

As Elder Ott has been released from the Presidency of the New York Conference, and appointed to an important mission to preach the Gospel to his countrymen, the Germans. We think it due to him that we express our approbation of his labors since he was called to occupy the position of President of said conference. Brother Ott has labored diligently and faithfully in his conference, and carried out our instructions in counselling, teaching, and in building up the Saints; preaching the Gospel, whenever an opportunity offered, and his labors have been blessed and crowned with success, and he has our blessings.

But, in conformity with the wishes of President Brigham Young, we are desirous to spread the Gospel among the German population, and for this work Brother Ott is eminently qualified. He came from Utah on a mission to the German population of this (New York) State, and we ardently trust that he will yet do a good work among them. Wherever Brother Ott may labor, we hope that the Saints will minister to him, and strengthen his hands.

Conference at Philadelphia.

THE Traveling Elders and Presidents of Branches, comprising the Philadelphia Conference, are expected to meet in Council on Saturday, October 3, at 7 P. M., at the house of Elder William Wright—the first house in Weaver street, below Coates, between Fifth and Sixth streets, Philadelphia. They will please come prepared with a report of their labors and of the situation of the Saints committed to their charge.

The Semi-Annual Conference will be held the following day, October 4th, at the Saints' Hall, commencing at half-past ten A. M.

ANGUS M. CANNON, President.

[The New York Conference will be held in this city the following Sunday, October 11th.—EDITOR.]

How the Cable Broke.

THE following despatch, taken from the London *Times* of the 15th, gives a brief account of the breaking of the Atlantic telegraph cable:—

PLYMOUTH, Aug. 14—Evening.

The United States steam frigate Niagara, Captain Hudson, from the Atlantic, followed by the Susquehanna, Captain Sands, and her majesty's screw steamship Agamemnon, Master Commander Noddall, entered the Sound this afternoon on their return from their unsuccessful effort to lay the telegraphic cable. On board the Niagara they report that at the time of the soversance, a quarter to four o'clock on Tuesday morning, 335 nautical or about 380 statute miles had been laid, at a distance of 260 to 280 miles in a direct course from Valentia. The wind was southerly there was some sea, and the ship was going from three to four knots, and the cable paying out five to six, and sometimes seven, knots.

As the quantity of slack thus expended was greater than expected at starting, and more than could be afforded, the retard strain was therefore increased to a pressure of 3,000 pounds, and the cable broke.

The extra expenditure of slack commenced on Monday evening, when a strong breeze and heavy swell prevailed, and a powerful undercurrent was experienced. This current forced the wire from the ship at a considerable angle.

When the break was applied with increased power the stern of the Niagara was down in the trough of a sea, and the extra strain created by her rising was the immediate cause of the cable parting.

The Susquehanna was a mile off on the Niagara's starboard beam; the Agamemnon, the Cyclops, and the Leopard, were within hailing distance.

At 12 o'clock the Cyclops left for Valentia, and the Leopard for Spithead. The other three remained to make some experiments.

Soundings were found by the Cyclops at 2,000 fathoms. At night they kept a course E. S. E., under easy steam, and on Wednesday morning at ten o'clock bore up for Plymouth Sound. The Niagara is gone into Hamoaze. The general opinion is that the season is too far advanced for another effort now, but every confidence is expressed in the ultimate success of the undertaking. The machinery now aboard the Niagara is considered too heavy for the purpose. It is stated that the wheels ceased to revolve when the pressure was applied on Tuesday morning.

New York Wholesale Price Current.

Corrected to Sept. 5, 1857.

ASHES—Pot	per 100 lb.	7 87½	a — —
Pearl		— —	a 7 31½
CANDLES—Stuart and Bussing's best, assorted	per lb.	8	a —
Ordinary		—	a —
CANDLES—Sperm	per lb.	—	a 42
Adamantine		22	a 23
Mould, tallow		13	a 15
COFFEE—Java, white		16	a 17
Mocha		15½	a —
Laguayra		00	a 13½
Maracaibo		12	a 13
St. Domingo (cash)	per 100 lb.	12 25	a 60 00
DRUGS AND DYES—Alcohol	pr. gal.	— 00	a — 66
Alum	per lb.	— 2½	a — —
Arrowroot		— 45	a — —
Arsenic, powdered		— —	a — 2½
Asafœtida		— 5	a — 25
Borax, refined		—	a — 19
Brimstone, American, roll		— 3	a — 3
do crude	per ton.	40 —	a 42 00
Camphor, crude	per lb.	— 23	a — 25
do refined		— 00	a — 32
Castor Oil, No. 1		1 35	a 1 40
Chlorate Potash		— 42½	a — 45
Cochineal		1 10	a 0 00
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 00	a 1 50
Cream Tartar	per lb.	— 25	a — 00
Gum Arabic, picked		— 16	a — 32
Gum Copal		— 7	a — 7½
Gum Myrrh, Turkey		— 00	a — 25
Iodine, resublimed		0 00	a 4 25
Ipecacuanha		0 00	a 1 25
Madder		— 13	a — —
Magnesia		— 14	a — 16
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 25	a — 00
Oil Anis		6 12½	a 0 00
Oil Bergamot		2 87½	a 3 15
Oil Cassia		7 00	a 7 50
Oil Lemon		— —	a 2 25
Oil Peppermint		— —	a 3 75
Opium, Turkey		— —	a 4 37½
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 27	a — —
Phosphorus		— 80	a 0 00
Quicksilver		— 55	a — 00
Rhubarb, China		1 25	a 0 00
Saleratus		— —	a — 7½
Sal Ammoniac, refined		— 11	a — 00
Senna		— 11	a — 13
Shellac		— 14	a — 16
Sugar Lead, white		— 15	a — —
do brown		— 9½	a — 10
Sulphate Quinine		1 70	a 0 00
Tartaric Acid		— —	a — 38
Verdigris		— 65	a — 70
Vitriol, blue		— —	a — 11½
DYE WOODS—Camwood	per ton.	120 —	a 150 —
Fustic		— 25	a 29 —
Logwood		— —	a 32 —
FLOUR—State, common	per bbl.	6 50	a 6 55
Michigan and Indiana		6 60	a 8 50
Genesee, extra		6 88	a 7 10
Rye Flour		4 25	a 6 00
Corn Meal		4 20	a — —
FRUIT—Raisins	per box.	4 37½	a 0 00
Raisins, layers		— —	a 4 75
Currants	per lb.	— —	a — 11
GLASS (American window)—			
6x8 to 8x10	per 50 feet.	3 50	a 2 75
8x11 to 11x16		3 00	a 4 00
11x17 to 12x18		3 25	a 4 50
20x26 to 24x30		4 25	a 6 50
31x40 to 34x46		5 —	a 9 00
GRAIN—Wheat	per bush.	1 47	a 1 95
Corn, round yellow		— 85	a 0 88
Barley		1 45	a 1 75
Oats, Western		— 63	a — 00
Beans		2 12½	a 0 00
GUNPOWDER	per 25 lbs.	3 50	a 6 50
INDIGO	per lb.	— 75	a 1 40
IRON—Pig, Eng., Scot	per ton.	30 —	a 35 —
Bar, Eng. refined		57 —	a 00 00
Sheet, Russia, 1st quality	per lb.	— 11	a — 00
Sheet, Eng		— 3½	a — 4
LEAD—Galena	per 100 lbs.	7 25	a — —
Sheet and Pipe		— 6½	a — —
LEATHER	per lb.	20	a 31
MOLASSES	per gal.	37	a 60
NAILS—Cut, 4d and 6d	per lb.	3½	a 4½
Wrought, 6d and 20d		— 6½	a — —
OILS—Olive	per bskt., 12 bottles	3 30	a 3 56
Olive, in casks	per gallon.	1 27½	a 0 00
Linseed		— —	a — 82
Whale		— —	a — —
Lard, winter		— —	a — 85
PAINTS—Lead, red, Am	per lb.	— —	a 1 20
Lead, white, Am., in oil		— —	a — 7½
Lead do do dry		— —	a — 9
Ochre, yellow, French, dry		— 8½	a — —
Ochre, in oil		1 25	a 2 00
Spanish Brown, dry		— 4	a — 6
Litharge	per cwt.	6 0	a — 75
Vermilion, Chinese	per lb.	— 7½	a — 8½
Venetian Red		— 90	a 1 00
RICE	per cwt.	2 18½	a 2 50
SALTPETRE	per 100 lbs.	4 75	a 5 00
SEEDS—Clover	per lb.	— 11	a — 12½
Flax, American, rough	per bush.	2 —	a 2 10½
Linseed, Calcutta		2 05	a 2 10
SOAP—New York	per lb.	— 4½	a — 7½
Castile		— 11	a — 12½
SPICES—Ginger, Race	per lb.	— 5½	a — —
Mace		— 55	a — 00
Nutmegs		— —	a — 65
Pepper		— —	a — 11
Pimento		— 9½	a — —
Cloves (cash)		— 10½	a — 11
SUGAR—New Orleans	per lb.	9	a 11
Havana, white		— 13	a — 00
do brown		— 9½	a — 11½
Stuart's crushed		— —	a — 13
SUMAC, Sicily	per ton.	78 —	a 85 —
TEAS—Gunpowder and Imperial	per lb.	35	a 75
Hyson		— 30	a — 80
Young Hyson		— 32	a — 70
Hyson Skin		— 20	a — 35
Black		— 22	a — 50
TIN—Banca	per lb.	— —	a — 34
Straits		— —	a — 34½
Plates	per box.	9 —	a 10 37½
TOBACCO		— —	a — 11½
TURPENTINE	per 280 lbs.	3 62½	a — —
TAR	per bbl.	3 —	a 3 25
SPIRITS TURPENTINE	per gallon.	— 41	a — 42

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the trangression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeving any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and stonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent of*—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the *laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, ou est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent-ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage, if any, to accompany the order. m21

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

Notice.

THE Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of THE MORMON, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for THE MORMON should be addressed—Editor of THE MORMON, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. APPLEBY.

Notice to Subscribers.

WE frequently receive remittances for subscriptions to THE MORMON, without the sender giving the name of the place he desires the paper to be sent to. Sometimes the name of the Post Office or town is mentioned, but not the county, and as there are several towns in some States by the same name, unless the county is designated we are at a loss to know where to direct the papers ordered. We wish all communications to us to name distinctly the Post Office or town, county, and State or Territory, as then there will be no mistake.

St. Louis, Mo.

SPRING SALES FOR 1856

CHARLES ROGERS,

IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,

No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.

mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,

APOTHECARY AND CHEMIST,

Corner of Fifth and Market Streets,

ST. LOUIS, MO.

American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.

JOHN MADIGAN,

BOOT MAKER,

No. 7 Fourth Street, opposite the Court House,

ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!

D. NICHOLSON'S

Tea, Coffee, and Sugar Warehouse,

DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,

N. E. CORNER OF FOURTH AND MARKET STREETS,

St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,

Manufacturers' Agents and Dealers in

JUNIATA IRON,

BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,

18 Levee and 36 Commercial Street,

ST. LOUIS.

ALWAYS ON HAND,

Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

EDDY, JAMESON & CO.,

Wholesale Dealers in

American and European Fancy and Domestic Dry Goods,

NOS. 170 AND 172 MAIN STREET,

Between Green Street and Washington Avenue,

St. Louis, Mo.

JOS. A. EDDY,	A. M. BISSELL,
J. A. JAMESON,	A. COTTING, JR.,
J. P. EDDY,	CHAS. C. HELLMERS.

fe17

WILLIAM N. WHITE & CO.,

Wholesale and Retail Dealers in

FANCY AND STAPLE DRY GOODS,

CARPETS, OIL CLOTHS, MATTINGS, &c.,

120 Verandah Row, Fourth Street,

ST. LOUIS, MO. mh29–3m

LAFLINS, SMITH & BOIES,

Manufacturers and Dealers in

GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,

in packages, prepared for Shipping. Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,

COUNCIL BLUFF CITY, IOWA.,

EMIGRANTS' STORE,

Corner Broadway and Pearl St., opposite Pacific Hotel,

Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.

ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.

☞ Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.

mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.

STEPHEN HOYT & CO.,

Wholesale Dealers in

GROCERIES,

Importers of

WINES, FRUITS AND NUTS,

Call the attention of Emigrants to Salt Lake, California, and Oregon to

NO. 47 SECOND STREET,

Between Olive and Pine streets, St. Louis,

Where there always will be on an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:

Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf

J. D. M'AULIFF,

CARRIAGE MANUFACTURER,

Cor. 21st Street and Franklin Avenue,

ST. LOUIS, MO.,

Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!

KELLM & VONSTRO,

WAGON MANUFACTURERS,

NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,

HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,

MIDWIFE,

Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.

MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.

ELLIS, CAVENDER & CO.,

WHOLESALE DEALERS IN BOOTS & SHOES,

43 Main Street,

North-east corner of Pine, St. Louis, Mo.

mh8–4m

T. McCAUGHIE & Co.,

MANUFACTURER OF

LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.

Lasts made to the feet, and warranted to fit.

N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at

T. McCAUGHIE & Co.'s, 162 Morgan-st.,

d22–1y between 6th and 7th, St. Louis, Mo.

A. DAFT,

DEALER IN

NEW AND SECONDHAND FURNITURE,

NO. 159 FOURTH STREET,

Between Green and Morgan Streets,

HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

CHARLES HUELSENKAMP,

Wholesale Dealer and Importer of

GROCERIES, WINES AND LIQUORS,

Commission Merchant in all kinds of Produce.

NO. 34 SOUTH MAIN ST.,

Two doors below Walnut,

10-1y ST. LOUIS, MO.

T. L. RIVES'

DRUG STORE AND DENTAL DEPOT,

Southeast corner of Fourth and Market streets,

SAINT LOUIS, MO.

Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.

☞ Physicians' orders solicited and promptly attended to.

SAINT LOUIS DENTAL DEPOT.

Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29–6m

ALEX. LEITCH & Co.,

APOTHECARIES AND CHEMISTS,

Marble Building, corner 4th and Olive streets,

SAINT LOUIS, MO.

Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29–6m

OVER THE PLAINS!!!

LOUIS ESPENSCHIED,

WAGON MANUFACTURER,

ON BROADWAY,

Between Labeaume and Webster streets, opposite Empire Mills,

NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,

94 MARKET STREET,

Between Third and Fourth Sts., South Side,

ST. LOUIS, MO.,

Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.

N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.

d22 6m 94 MARKET ST., South side.

CLEGG & WOODWARD,

LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,

SAINT LOUIS, MO.

House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.

Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,

d22–6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.

Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.

"In Time of *Peace* Prepare for *War.*"

At the GREAT GUN EMPORIUM of P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,

Will be found the largest and most complete stock of FIRE ARMS in the Western country.

Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.

Call and examine before purchasing.

Remember the No.—25 Main street, east side.

mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S

WAGON MANUFACTORY,

Corner Sixteenth and Market Streets,

Keep constantly on hand a large assortment of WAGONS of every description.

Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.

j12–1y

CHARLES HOLMES'

CRACKER BAKER FACTORY,

No. 105 Green St., St. Louis, Mo.

Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread. mh1

WAGON MANUFACTORY,

BROADWAY, between Jefferson and Munroe Sts.,

ST. LOUIS, MISSOURI.

THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.

d22

ELLISON & APPLETON,

DEALERS IN

NEW AND SECONDHAND FURNITURE,

CORNER FIFTH AND GREEN STS.

Mattresses and Comforts of our own make, wholesale and retail.

Mattresses cleaned and renovated.

Furniture and Stoves Bought, Sold, or Exchanged d22

W. H. HUISH,

Broadway and Ashley Street, St. Louis, Mo.,

MANUFACTURER OF

STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.

☞ Saw Spindles always on hand. j12

WM. O. GIBSON. J. A. GIBSON.

WM. O. GIBSON & Co.,

WHOLESALE AND RETAIL DEALERS IN

FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.

No. 138 and 140 Market street, St. Louis, Mo.

Goods delivered free of charge to any part of the city.

St. Louis, Mo., June 23, 1855. d29–tf

R. TORR,

NO. 151 WASHINGTON AVENUE,

Between Seventh and Eighth Sts.,

St. Louis, Mo.,

ENGLISH BREAD BAKERY.

Warranted to keep sweet.

Families supplied at their residence. d22

TWO-MILE HOUSE.

THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.

MEALS AND REFRESHMENTS

can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.

Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.

QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.

We have tried the above route and find it good.—Ed. fe17 tf

TO THE MORMON EMIGRATION.

MIDDLETON & RILEY,

St. Joseph, Mo.,

COMMISSION AND FORWARDING MERCHANTS,

With large Storage Warehouses and a complete stock of

Merchandise and Provisions,

suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.

REFERENCES:

J. Taylor, Editor "The Mormon," } New York.
Norton, Butler & Hoyt, }

fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.

ROBERT LADD,

Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,

ON SECOND ST., NEAR MARKET SQUARE,

ST. JOSEPH, MO. fe17

JAMES HAM,

WHOLESALE DEALER IN

PROVISIONS AND STAPLE GROCERIES,

No. 40 Second st., St. Louis, Mo.

Salt Lake, California, and Oregon Emigration supplied at lowest market rates. fe21 6m

McMULLAN & MAXWELL'S

STEAM BAKERY MANUFACTORY

No. 186 South Fourth Street.

Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,

ST. LOUIS, MO.

Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.

Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

Weston, Mo.

TUTT & BAKER,

WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,

Weston, Mo.,

Keep constantly on hand a large stock of Provisions and Family Groceries

They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.

fe17 TUTT & BAKER.

BELT & COLMAN,

WESTON, MISSOURI,

FORWARDING AND COMMISSION MERCHANTS,

AND

WHOLELALE AND RETAIL DEALERS IN

Dry Goods, Groceries, Boots, Shoes, and Clothing.

Also, Outfitting Goods of every Description.

REFERENCES:

Norton, Jewett & Buzby, New York City.

Parker & Toland, Philadelphia.

Mudd & Hughes, St Louis.

J. M. Horner & Co., Great Salt Lake City, U. T

fe17 6m

Independence, Mo.

ISAAC HOCKADAY,

DEALER IN

Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps, *And Ready-made Clothing.*

Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.

NORTH SIDE PUBLIC SQUARE,

Independence, Mo. fe17 1y.

Bluff City, Iowa.

STUTSMAN & DONNELL,

COMMISSION AND FORWARDING MERCHANTS

And Wholesale and Retail Dealers in

Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,

And all kinds of Outfitting Goods,

Sign of the Elk, Council Bluff City, Iowa.

Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup,

Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.

fe17

TO EMIGRANTS.

M. ROGERS,

SIGN OF THE STOVE

Broadway, Council Bluff City, Iowa.

Wholesale and Retail Dealers in all kinds of

Stoves, Hollow Ware, &c

ALSO,

TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,

LIGHT TRAVELLING STOVES,

And all requisite Camp Furniture for Emigrants

Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,

Wholesale and Retail Dealers in

DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,

Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,

(at the old Stand of McMahon & Williams,)

Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.

ALEXANDER C. PYPER

Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of

OUT-FITTING GOODS,

in the City of Florence, Nebraska Territory, where all necessaries can be bought at the

LOWEST PRICES

west of the Mississippi River, consisting of

DRY GOODS,

both Staple and Fancy; and every variety of

GROCERIES AND PROVISIONS;

Nails; Iron; Glass; Queensware and Hardware.

Also,

LEATHER

and shoemakers' Findings, and the largest stock of

BOOTS AND SHOES

to be found on the Missouri River. Also,

HATS AND CAPS;

together with a complete assortment of

READY-MADE CLOTHING,

all of which is but a small part of the

THOUSAND AND ONE

Things which can be purchased of

feb14 ALEXANDER PYPER.

PETER SCHUTTLER,

WAGON MANUFACTURER,

Nos. 78, 80 and 82 Franklin street,

South-west corner of Randolph street,

CHICAGO, Illinois.

All work warranted beyond a failure. my2-1y

UTAH TERRITORY.

LIVINGSTON, KINKEAD & CO.,

DEALERS IN

General and Assorted Merchandise,

Great Salt Lake City,

Utah Territory.

Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

PARTICULAR NOTICE TO

SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.

HORACE E. DIMICK & CO.'S

GREAT WESTERN EMPORIUM,

FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPAratus of every variety, is at

No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

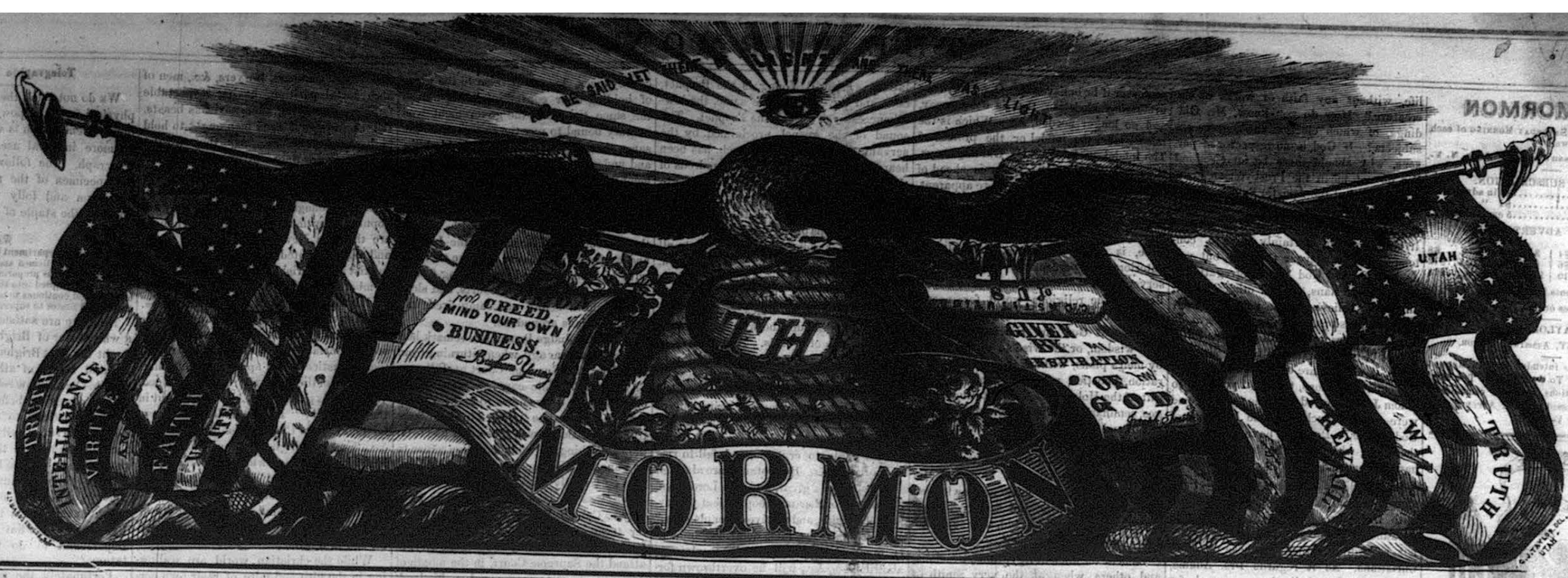
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourseles, as it is no trouble for us to answer questions, or show goods.

Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856.

[1y] HORACE E. DIMICK & CO.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 30. NEW-YORK, SATURDAY, SEPTEMBER 12, 1857. PRICE FIVE CENTS.

Poetry.

Contentment.

SELECTED.

Cease railing at fortune;
Meet life with a kiss,
Nor needlessly wish it
One cycle of bliss:
For cares but embellish
Our seasons of joy,
Like feathery cloudlets
That sprinkle the sky.

Cease railing at fortune,
Take life as it comes;
If wanting its dainties,
Make glad o'er the crumbs.
Each little is sweet, if
A smile the lip wears,
But bitter the morsel,
When moistened with tears.

The Church—its Relations to Freedom.

LETTER FROM JOSHUA R. GIDDINGS TO THE EDITORS OF THE NATIONAL ANTI-SLAVERY STANDARD:

THE communication signed "B," published in the *Standard* of the 13th ult., is so kind, so catholic in spirit, that I feel impelled to answer it. I think, however, that he is better versed in the Presbyterian policy than he is in that of the Congregational Church. The church of which I have been an humble member for more than thirty years, was formed upon the "accommodation plan," adopted in the early settlement of the Western country. Such churches were composed mostly of Congregationalists, but in nearly all were members who preferred the Presbyterian form of church government. While such members remained in any of those churches, they were, of course, members of the presbytery in which they were situated. When they ceased to have such members, they no longer held connection with the presbytery, but acted solely on their Congregational platform.

The church of which I am a member held this relation to the "Presbytery of Grand River," when, in 1847, they elected me, a lay member, to represent that body in the New School General Assembly. I had myself been bred to the school of New England Congregationalists, and held to the policy of that order, but I gladly complied with the feelings of the presbytery.

My object was, so far as able, to induce the Assembly to avow the "Most High," as the author of human existence, and of that liberty so necessary to sustain and defend the life which God hath given us, to render it useful and happy. I had been for some years engaged in efforts to separate our people and government from the barbarous system of African slavery; I had seen that mankind were looking to the religious sects for example and instruction upon great moral truths; and I had no doubt that the New School Presbyterian General Assembly would stand forth in the avowal and maintenance of these fundamental doctrines.

But I speak in great sorrow, and not in anger, when I say there appeared very little disposition among the great body of its members to take any action upon the subject. They did not deny the doctrines. Indeed, some could not believe that any Presbyterian would deny them; while the Assembly, as a body, repudiated them in the most practical and emphatic manner.

Among both the clerical and lay members were men whose lives had been a practical denial of these self-evident truths; men who were in the practice of buying and selling God's image; of holding their brethren in chains; scourging the Saviour in the person of his followers; lending their moral and political influence to a system of human degradation which excludes three millions of our fellow beings in this nation from reading the gospel; closes up the windows of their intellects; shuts out the sunlight of truth from their souls, and envelops their moral existence in the gloom of mental night. They denied the brotherhood of man, denied that a just God had given to others the natural right to life and liberty which they claimed for themselves. They put forth their powers in favor of an institution which consigns five hundred thousand American females to prostitution, and annually dooms twenty-five thousand human victims to premature graves. When the Assembly gathered around the sacramental board, methought I saw the blood of those victims dripping from their hands, besmearing the sacred vessels and defiling the holy emblems which were swallowed by Northern doctors of divinity. My soul sickened at the sight. I turned away in anguish. I wept in sorrow.

To have said all I felt would at that time have been offensive to many sincere and pious men. Others did not see things as I saw them—did not feel as I felt. The church to which I belonged quietly and silently ceased to send representatives to the presbytery, as no member desired to hold further connection with that order, and we thereby became an independent Congregational Church—holding no more connection with Dr. Adams or Dr. Ross than with Alexander Campbell or Brigham Young. Your correspondent is entirely mistaken when he supposes that either of these men could be received or regarded as a Christian, either by me or by the church of which I am a member.

In saying this I would not offend any human being; but I must not disguise the fact that I regard no man as a Christian who hesitates to avow the right of every human being to understand the duties of Christianity.

I write under peculiar circumstances. My sun of life is near its setting. I know the time of my departure draws nigh. And as I thus stand on the verge of existence, your correspondent demands an explanation of my sectarian views. If I leave those views for him or any other person to examine, I would leave them so distinctly expressed as to be understood. I therefore express my full conviction that neither one, nor any, nor all of the religious sects which now exist, meet the intelligence or the real Christianity of the present age; and that, as time advances, these defects will still become more apparent.

For three hundred years our theology has remained stationary, while the arts and sciences have been constantly extending, intelligence, has been increasing, and mankind becoming more and more elevated. The present age sees nature, discerns her laws, understands them to be the will of God, regards the duties of mankind, the rights of humanity amid the full blaze of moral light which the noontide of civilization is now pouring upon mankind; while Luther, and Calvin, and the reformers of the Sixteenth century avowed doctrines which they discovered by the dim moral twilight, which then merely began to dawn upon the earth.

The gospel had been proclaimed under the rule of imperial Rome, when men had very little conception of civil and religious liberty. The Saviour was crucified for speaking truth. His apostles fell martyrs to the civil power. The Church of Rome at length, extending its influence over the civil authority, enforced its sectarian doctrines by the Inquisition, or by the horrors of the "auto-da fe."

The reformers of that age struck at some of the prominent errors of the Church, both in faith and practice, but they advanced no fundamental truths on which all men claiming Christianity must agree. The reformers themselves held the divine right of kings to bear civil rule over their fellowmen to establish privileges for one class and impose heavy burthens on others; that the Church held the same rule over the conscience and the faith of mankind. They were intolerant, persecuted those who disagreed with them. Calvin himself advised, nay, caused the burning of Servetus, for uttering the honest sentiments of his own heart. No one then dared avow the right of all men to think for themselves, to decide upon their own form of faith, to proclaim the equal rights of all men to civil, religious and spiritual freedom. Luther's ninety-five propositions were aimed at the sale of indulgences under the Papal rule. These propositions are of little interest to the present age. Calvin's five points of theology, to wit:—"Predestination," "Limited Atonement," "Total Depravity," "Irresistible Grace," and "Final Perseverance of the Saints," are far less interesting to the present generation than are the practical doings of "Doing unto others as we would have them do unto us." The reformers of that age sought to control the thoughts, to guide the faith of mankind by metaphysical theories and abstract dogmas but little understood by the people or divines. Hence the great number of sects of the present age, each holding to some doctrine, some article of faith, which distinguishes it from others. Yet, all reflecting Christians now hold that the great object of human existence is the instruction, the elevation, the unfolding of each, and of every moral being, preparing him or her for moral usefulness here and for enjoyment here and hereafter, in just such degree as the moral faculties are developed. That philosophy, religion, the laws and revelations of God, teach us that no vice can escape punishment and no virtue can be separated from its appropriate reward.

Thus while our religious sects have adhered to creeds and covenants, and articles of abstract faith, the popular mind has progressed in religious knowledge, and the great body of the American people now occupy a higher religious position, and avow religious truths which are more practical, more fundamental, than those proclaimed by any religious sect of the present day. Indeed, we see a great and rapidly increasing political party basing its existence, its expectations of success upon the self evident truths, that all men hold from the Creator the equal and inalienable right to enjoy life, and that civil, religious and spiritual liberty which is so necessary to render life useful to the individual and to the world; that human governments are constituted to secure the enjoyment of these rights which God has conferred on mankind; that no human enactment which attempts to repeal the will of the Most High can bind the conscience or command the respect of good men.

Neither Luther, nor Calvin, nor any of our religious sects of either ancient or modern times, has ever proclaimed these primal doctrines in its creed, its articles of faith or its covenants. On the contrary, most of our religious denominations admit the authority of rulers and legislators to change, to modify the laws of God, to rob their fellowmen of those rights which God has bestowed upon all mankind. Indeed, a portion of the members of most of the leading denominations assert and maintain that God has authorized one portion of our race to enslave and brutalize another portion. And members of those sects who are engaged in the daily commission of these crimes against God's law and our common humanity, avow confident hopes of salvation through imputed righteousness and irresistable grace.

I hesitate not to declare such theology opposed to the laws of God, the teachings of the Gospel, to the philosophy, the judgment and conscience of enlightened Christian men, however it may accord with the sentiments of a barbarous age.

I think the time has arrived when some modern Luther, or Calvin, should erect the standard of a higher, a purer theology, a theology in harmony with the laws of purity, of justice, of God; a theology in harmony with the teachings of the Gospel; a theology approved by the philosophy, the judgment of enlightened men; a theology that acknowledges and proclaims the primal truths, that life, that civil, religious and spiritual freedom are the gifts of God—that every member of the human family has received from the Creator "an equal an inalienable right to enjoy them"—that such enjoyment is necessary to develop the intellect, elevate the soul, and prepare the individual for usefulness, for happiness here and hereafter—that every attempt to limit the sphere of human thought, or to hold the mind or the body of one man in subjection to the views or the will of another, or to prevent the enlargement of the immortal mind, or prevent the full and perfect development of any human soul, constitutes a crime to which, by the laws of nature and of nature's God, the appropriate penalty is inseparably connected, while every act in harmony with those laws necessarily elevates the individual and prepares him for higher attainments.

For the protection of these rights and the encouragement of these duties all governments and associations should be adapted. Of all the nations of the earth ours is the most favorably situated for carrying forward this great reformation. Our government was founded upon these truths, and most of our people believe them. The reformation has commenced—is in rapid progress. In all parts of the country men are awakening to the necessity of a more practical theology. The open and undisguised infidelity recently avowed in the Presbyterian General Assembly, that "there is no such thing as eternal right and wrong," has awakened the most thoughtless. Men see that mere theories, bald forms of sectarian faith, are impotent and useless. Our old organizations are becoming inert, inefficient, worn out. Men long to lay them aside, to disconnect themselves with these theoretic technicalities which retard the union of hearts upon those great and vital truths which elevate mankind and prepare them for usefulness, for happiness. Many of our ministers have caught the inspiration of these truths. They are giving utterance to the solemn convictions of their own judgment, unfettered by sectarian prejudices. The sea of human thought, which has remained quiet for a hundred and fifty years, is troubled. Its waters, nearly stagnant from long repose, are now ploughed by many keels. Discussion is stirring its deep foundations. The billows of agitation are rolling, and I trust the storm will continue until false theories and infidelity, the love of oppression, of tyranny, violence, polygamy and slavery shall be overwhelmned, and their broken wrecks cast upon the sterile coast of political and religious conservatism.

JOSHUA R. GIDDINGS.

The President on Kansas Affairs.

THE MEMORIAL OF PROFESSOR SILLIMAN AND FORTY-TWO OTHERS, AND THE REPLY OF PRESIDENT BUCHANAN.

To His Excellency James Buchanan, President of the United States:

The undersigned citizens of the United States and Electors of the State of Connecticut, respectfully offer to your Excellency this their memorial:

The fundamental principle of the Constitution of the United States, and of our political institutions is, that the people shall make their own laws, and elect their own rulers.

We see with grief, if not with astonishment, that Governor Walker, of Kansas, openly represents and proclaims that the President of the United States is employing through him an army, one purpose of which is to force the people of Kansas to obey laws not their own nor of the United States, but laws which it is notorious and established upon evidence they never made, and rulers they never elected.

We represent, therefore, that by the foregoing your Excellency is openly held up and proclaimed to the great degradation of our national character as violating in its most essential particular the solemn oath which the President has taken to support the Constitution of this Union. We call attention, further, to the fact your Excellency is in like manner held up to this nation, to all mankind, and to all posterity, in the attitude of "levying war against a portion of the United States" by employing arms in Kansas to uphold a body of men and a code of enactments purporting to be legislative, but which never had the election, nor sanction, nor consent of the people of the Territory. We earnestly represent to your Excellency that we, also, have taken the oath to obey the Constitution, and your Excellency may be assured that we shall not refrain from the prayer that Almighty God will make your Administration an example of justice and beneficence, and with this terrible majesty protect our people and our Constitution.

[Here follow 43 names of Professors and Ministers.]

THE PRESIDENT'S REPLY.

Washington City, Aug. 15, 1857.

GENTLEMEN: On my recent return to this city, after a fortnight's absence, your memorial, without date, was placed in my hands through the agency of Mr. Horatio King, of the Post Office Department, to whom it had been entrusted. From the distinguished source whence it proceeds, as well as its peculiar character, I have deemed it proper to depart from my general rule in such cases, and to give it an answer.

You first assert that "the fundamental principles of the Constitution of the United States, and of our political institutions is, that the people shall make their own laws and elect their own rulers." You then express your grief and astonishment that I should have violated this principle, and, through Gov. Walker, have employed an army, "one purpose of which is to force the people of Kansas to obey laws not their own, not of the United States, but laws which, it is notorious and established upon evidence, they never made, and rulers they never elected; and as a corollary from the foregoing you represent that I am "openly held up and proclaimed to the great derogation of our national character as violating in its most essential particular the solemn oath which the President has taken to support the Constitution of this Union." Those are heavy charges proceeding from gentlemen of your high character, and if well-founded ought to consign my name to infamy. But in proportion to their gravity, common justice, to say nothing of Christian charity, required that before making them, you should have clearly ascertained that they were well-founded. If not they will rebound with withering condemnation upon their authors. Have you performed this preliminary duty towards the man who, however unworthy, is the Chief Magistrate of your country? If so, either you or I are laboring under a strange delusion. Should this prove to be your case, it will present a memorable example of the truth that political prejudice is blind even to the existence of the plainest and most palpable historical facts. To these facts let us refer.

When I entered upon the duties of the Presidential office on the 4th of March last, what was the condition of Kansas?

This Territory had been organized under the act of Congress of the 30th of May, 1854, and the Government in all its branches was in full operation. A Governor, Secretary of the Territory, Chief Justice, two Associate Justices, a Marshal and District Attorney, had been appointed by my predecessor, by and with the advice and consent of the Senate, and were all engaged in discharging their respective duties. A code of laws had been enacted by the Territorial Legislature, and the Judiciary were employed in expounding and carrying these laws into effect.

It is quite true that a controversy had previously arisen respecting the validity of the election of members of the Territorial Legislature, and of the laws passed by them, but at the time I entered upon my official duties Congress had recognized this Legislature in different forms and by different enactments. The delegate elected to the House of Representatives under a Territorial law had just completed his term of service on the day previous to my inauguration. In fact I found the government of Kansas as well established as that of any other Territory. Under these circumstances, what was my duty? Was it not to sustain this government? To protect it from the violence of lawless men who were determined either to rule or ruin? To prevent it from being overturned by force? In the language of the Constitution to "take care that the laws be faithfully executed." It was for this purpose, and this alone, that I ordered a military force to Kansas, to act as a *posse comitatus* in aiding the civil magistrate to carry the laws into execution. The condition of the Territory at the time, which I need not portray, rendered this precaution absolutely necessary. In this state of affairs, would I not have been justly condemned had I left the Marshal, and other officers of a like character, impotent to execute the process and judgments of Courts of Justice, established by Congress, or by the Territorial Legislature, under its express authority, and thus have suffered the Government itself to become an object of contempt in the eyes of the people? And yet this is what you designate as forcing "the people of Kansas to obey laws, not their own nor of the United States," and for doing which you have denounced me as having violated my solemn oath.

I ask what else could I have done, or ought I to have done? Would you have desired that I should abandon the Territorial Government, sanctioned as it had been by Congress, to illegal violence, and thus renew the scenes of civil war and bloodshed which every patriot in the country had deplored? This would indeed have been to violate my oath of office, and to fix a damning blot on the character of my Administration.

I most cheerfully admit that the necessity for sending a military force to Kansas to aid in the execution of the civil law, reflects no credit upon the character of our country. But let the blame fall upon the heads of the guilty. Whence did this necessity arise? A portion of the people of Kansas, unwilling to trust to the ballot-box, the certain American remedy for redress of all grievances, undertook to create an independent Government for themselves.

Had this attempt proved successful, it would of course have subverted the existing Government prescribed and recognized by Congress, and substituted a revolutionary Government in its stead. This was usurpation of the same character as it would be for a portion of the people of Connecticut, to undertake to establish a separate Government within its chartered limits, for the purpose of redressing any grievance, real or imaginary, of which they might have complained against the legitimate State Government. Such a principle, if carried into execution, would destroy all lawful authority and produce universal anarchy. I ought to specify more particularly a condition of affairs which I have embraced only in general terms, requiring the presence of a military force in Kansas.

The Congress of the United States had most wisely declared it to be "the true intent and meaning of this act—the act organizing the Territory—not to legislate Slavery into any Territory or State, nor to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States." As a natural consequence, Congress has also prescribed by the same act that when the Territory of Kansas shall be admitted as a State, it "shall be received into the Union with or without Slavery, as their Constitution may prescribe at the time of their admission."

Slavery existed at that period, and still exists in Kansas under the Constitution of the United States. This point has at last been finally decided by the highest tribunal known to our laws. How it could ever have been seriously doubted is a mystery. If a confederation of sovereign States acquire a new territory at the expense of their common blood and treasure, surely one set of the partners can have no right to exclude the other from its enjoyment, by prohibiting them from taking into it whatsoever is recognized to be property by the common constitution. But, when the people, the *bona fide* residents of such Territory, proceed to frame a State Constitution, then it is their right to decide the important question for themselves, whether they will continue, modify, or abolish Slavery. To them, and to them alone, does this question belong, free from all foreign interference. In the opinion of the Territorial Legislature of Kansas, the time had arrived for entering the Union, and they accordingly passed a law to elect delegates for the purpose of framing a State Constitution.

This law was fair and just in its provisions. It conferred the right of suffrage on "every *bona fide* inhabitant of the Territory," and for the purpose of preventing fraud and the intrusion of citizens of near or distant States, most properly confined this right to those who had resided therein three months previous to the election. Here a fair opportunity was presented for all qualified resident citizens of the Territory, to whatever organization they might have previously belonged, to participate in the election, and to express their opinions at the ballot-box on the question of Slavery; but numbers of lawless men still continued to resist the regular Territorial Government. They refused either to be registered or to vote, and the members of the Convention were elected legally and properly without their intervention. The convention will soon assemble to perform the solemn duty of framing a Constitution for themselves and their posterity, and, in the state of incipient rebellion which still exists in Kansas, it is my imperative duty to employ the troops of the United States, should this become necessary in defending the Convention against violence whilst framing the Constitution, and in protecting the *bona fide* inhabitants qualified to vote under the provisions of this instrument in the free exercise of the right of suffrage, when it shall be submitted to them for their approbation or rejection.

I have entire confidence in Gov. Walker that the troops will not be employed except to resist actual aggression, or in the execution of the laws, and then not until the power of the civil magistrate shall prove unavailing. Following the wise example of Mr. Madison towards the Hartford Convention, illegal and dangerous combinations such as that of the Topeka Convention, will not be disturbed, unless they shall attempt to perform some act which will bring them into actual collision with the Constitution and the laws. In that event they shall be resisted and put down by the whole power of the Government: In performing this duty I shall have the approbation of my own conscience, and, as I humbly trust, of my God.

I thank you for the assurance that you will "not refrain from the prayer that Almighty God will make my Administration an example of justice and beneficence."

You can greatly assist me in arriving at this blessed consummation by exerting your influence in allaying the existing sectional excitement on the subject of Slavery, which has been productive of much evil and no good, and which if it could succeed in attaining its object, would ruin the slave as well as his master. This would be a work of genuine philanthropy.

Every day of my life I feel how inadequate I am to perform the duties of my high station, without the continued support of Divine Providence; yet, placing my trust in Him, and in Him alone, I entertain a good hope that He will enable me to do equal justice to all portions of the Union, and thus render me an humble instrument in restoring peace and harmony among the people of the several States.

Yours very respectfully,

JAMES BUCHANAN.

Rev. Nathaniel W. Taylor, D. D.; Rev. Theodore D. Wooley, D. D., LL. D.; Hon Henry Dutton; Rev. David Smith, D. D.; Rev. J. Hawes, D. D., and others.

The Dred Scott Decision in the General Land Office.

THE general pre-emption act of 1841 contains a stipulation that the recipient of its benefits shall be "a citizen of the United States," or shall "have filed his declaration of intention to become such." By the decision of the Supreme Court of the United States, at the last December term, it is held, in substance, that "a free negro of the African race whose ancestors were brought to this country and sold as slaves, is not a citizen within the meaning of the constitution of the United States." Free pre-emption lands; and claims of persons of the class contemplated by that decision have been ruled out and regarded as null, we learn, at the General Land Office.—*Washington Star, Aug.* 20.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 102 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4	3 months	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, EDITOR.
W. I. APPLEBY, ASSISTANT EDITOR.

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, SEPT. 12, 1857.

Remarks on J. R. Giddings's Letter.

WE publish on our front page of this week's issue, Mr. Joshua R. Giddings's letter to the editor of the *National Anti-Slavery Standard*—not because we have any faith whatever in his system or devices, or in what he recommends. As it regards slavery, we have but little to say either for or against it; but there is one question we would like to ask Mr. Giddings:—If he or all the abolitionists in the world, calculates or expects to remove the "*curse*" of bondage and blackness from the negro, until He who permitted the same to come upon them sees proper to remove the curse? When will it be that *Ham* will rise up and stand in his place? Or when will the time come that "there shall no more a Canaanite be found in the house of the Lord?" Or what is the cause of the negro's deformity, bondage, or of their spirits having to take bodies or tabernacles cursed with bondage and blackness? Mr. Giddings, declare unto us, if you have understanding. Know ye not that there must be a cause to produce an effect? The effect is apparent; but what is the cause? Ye wise men of the world, tell us if you can. But we know you cannot; therefore you "*go it blind.*"

Mr. Giddings says the church of which he has been a member for more than thirty years was formed upon the "accommodation plan" of the western country, composed mostly of Congregationalists, who preferred the Presbyterian form of church government.

How very "*accommodating!*" What condescension the Lord must have! How pliable the gospel! Mr. Giddings thinks it can be twisted, turned, bent, so as play any "accommodation" tune upon it, even to the Presbyterian form of church government. Mr. Giddings, why not throw aside your "accommodation plan" and Presbyterian form of church government, and take the plan and imitate the pattern laid down in the Holy Scriptures; the only plan or order that will save any one, if the Scriptures be true. We read there that "God set in the Church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles, gifts of healing, helps, governments, and diversity of tongues." And "when Christ ascended up on high he gave gifts unto men; he gave Apostles, Prophets, Evangelists, Pastors and Teachers, for the work of the ministry and the perfecting of the saints, that they should not be carried about by every wind of doctrine." And he that believeth these words, (and what you my apostles teach,) and is baptized, says the Savior, shall be saved, and he that believeth not shall be damned." Not much "*accommodation plan*" here, Mr. Giddings, only one way to walk. No Protestant or Catholic form of church government here; verily, no. But Mr. Giddings says he held to the policy of the Presbyterian order, and gladly complied with the feelings of the Presbytery. Compare the order of the Presbyterians, or the order of any other Protestant denomination, with the order Jesus and his apostles established, Mr, Giddings, and where is the comparison? Compare noonday with midnight darkness, or the wisdom of the Almighty with uninspired men, and you have some comparison in relation to the so-called christian churches of the present day and the Church of Christ as revealed in the scriptures.

He says clerical and lay members were in the practice of buying and selling God's image, denied the brotherhood of man, denied that a just God had given to others the natural right of life and liberty which they claimed themselves. Mr. Giddings, as you prefer the Presbyterian form of church government, you ought not to repudiate their faith, which is election and predestination—"some men and angels ordained to everlasting destruction, others to everlasting life, without any faith or works of the creature." How do you know, Mr. Giddings, of which election the negroes are subjects? If God is no respector of persons, why should there be an election? We do not mean the Presbyterian ideas of election, but the Apostle Paul's.

Mr. Giddings, do you believe that the negro is in the "image of God?" If you do, you certainly have a contemptible idea of your Creator; but you do not; for the God the Congregationalists, Presbyterians, and all other Protestant sects, believe in, has neither "body, parts, or passions." Hence the negro, or any other person, according to this faith, cannot be in the "image of God." Mr. Giddings, if all men are equal and God is no respecter of persons, tell us, if you can, to whom Jesus referred when he said: "Some were made eunuchs for the kingdom of God's sake." Does he have reference to the negro, whites, or who, tell us; if you have understanding?

Mr. Giddings says no member of his church desired to hold no more connection with Dr. Adams or Dr. Ross, than with Alexander Campbell or Brigham Young, not regarding either of these men as Christians. As it regards Drs. Adams, Ross, or A. Campbell, they can speak for themselves; we have but little faith in them. But we know President Brigham Young would think himself disgraced to descend from his high and exalted station, to imbibe or notice such fanatical or absurd ideas as Mr. Giddings advocates and believes in.

Mr. Giddings says his "sun of life is nearly setting, and he leaves his views for any one to examine." Then we would say to him, why not obey the gospel as it is recorded in the scriptures? Why not prepare for your "sun of life" to set in peace, with the hope of a glorious resurrection? Why call Lord, Lord, and do not the things he commands? or are you one of the elect?

He further says "that it is his full conviction that neither one, nor any, nor all of the religious sects which now exist, meet the intelligence or the real Christianity of the present age, and as time advances these defects will become more apparent."

That is true, none of the religious sects now existing or ever have existed since Revelation ceased and the Holy Priesthood left the earth, preached, embraced, or believed in real christianity, or the pure doctrine of Christ. The intelligence of the present age has left God and His truths, contained in His word, almost entirely, and thrown them aside; left the pure, plain, holy paths of old; despised the order of Heaven; and, instead of the law of God, a hireling clergy, preaching by their own wisdom, and teaching for gospel the commandments of men, reverencing corrupt doctrines, and venerating tradition for inspired truths.

None of the professing christians of the present day who profess to follow the Protestant reformers believe one-third of what these reformers taught, because what little light they once had has become darkened. None of the Protestant Reformers, or Catholics, ever pretended God had spoken to them, or commanded them to build up churches, or to act in His name. Neither did any of them ever preach or teach the Gospel of Jesus, as recorded in the New Testament, or have any church organization, as is required therein. "For God has set in the church; first, apostles; secondarily, prophets," &c. We ask Mr. Giddings where is the church, Protestant or Catholic, with their apostles, with their keys of apostleship and Priesthood, to act in, and administer ordinances in the Church of God? Mr. Giddings knows they are not to be found; and the apostacy of the Christian world is every day becoming more and more apparent. Every discerning mind cannot help but see it. The religion of the present day is nothing but a form of godliness without the power; moulded to be popular, because of pecuniary considerations, and adapted to the votaries of pleasure. It is a question easily answered by honest and discerning minds, why the increase of crime and infidelity in the world? Because there is no power of God, no gift of the Holy Ghost, or any of its fruits manifested by the religious professors, or in their churches, as promised in Scripture, and what the Saints of God anciently enjoyed. Hence nothing but a form without any power to give their members or any one else faith or support in what they hear preached or have embraced, without the knowledge of God—what man is doing here, the design of his creation, the relationship he sustains to his maker, his family, or his destiny hereafter, only the fear of that dreadful hell of fire and brimstone. Hence, no certain knowledge of a hereafter, blind leading the blind, both falling into the ditch together, crime increasing in all its hideous forms among *Christian* society, because of their apostate christianity, and their christian institutions. Honest men of no profession scan the religious professors, and behold them wrangling and jangling, one with the other, professing to be believers in the Bible, yet when scanned denying nine-tenths of it; full of dissimulation and intolerance, with few exceptions—what will be the remark of the honest beholder? He will certainly say, the religion of the present day is a grand speculation, full of hypocrisy, and just calculated to make infidels. We are astonished there are not ten infidels to where there is one, for the sectarian world is calculated to make them. The infidel will read in the Bible thus and so; he will turn to the professor and read the same to him, and ask the professor if he believes it. O, no, says the professing christian, that is done away, and no longer needed, &c. Which is the honest man, the infidel or the professor? The infidel, certainly. Mr. Giddings says, the intelligence of the times is ahead of Christianity, and becoming more apparent. Arts and sciences, it is true, have increased, and are flourishing at the present time; while Christianity, instead of keeping pace, is all the while on the decline, a deterioration perceptible to every observer. What are the reasons for this? Because the religious world for nearly eighteen centuries have been endeavoring to find out God and His ways by their own wisdom, or the wisdom of the world, by men's plans, without the aid of inspiration, apostles, prophets, angels or the gift of the Holy Ghost, substituting colleges, seminaries and professorships in their stead, and lo, and behold the result. History informs us that the more a nation is advanced in arts and sciences, the further they get estranged from God and His laws; because God is never acknowledged in any of their arts and sciences. But, like Nebuchadnazzar of old, they say "*our hands and our wisdom have done this.*"

Look at the ancient Egyptians, Grecians, and others, when at the very zenith of their arts and sciences, were bowing down to Idol gods, made of wood and stone, and if the Christian world of the present day continues to decline for the next fifty years as fast as it has done within the last thirty years, the whole of them will run, not only into infidelity but into idolatry, because they profess to act in the name of the Lord, and administer in Holy things, without any authority from God, only what they have assumed, and the attendant consequences of such things always resulted in idolatry.

Noah, after he came out of the ark, and lay inebriated in his tent, was made sport of by his son Ham: Noah, thereupon, conferred the Patriarchal order and Priesthood upon Shem, blessed Japhet, to be enlarged of the Lord, and to dwell in the tents of Shem; he also blessed Ham with the blessings of the earth, and with wisdom, but cursed him as appertaining to the Priesthood. But some years after, a daughter of Ham, Egyptus, discovered the land of Egypt, who afterwards settled her sons in it, and thus from Ham, sprung that race which preserved the curse in the land. The first Government of Egypt was established by Pharaoh, (which signifies royal blood,) the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the Government of Ham, which was Patriarchal. Pharaoh tried to imitate the Patriarchal order of his father, and claimed authority from his grandfather Noah, through Ham, and administered in the ordinances pertaining to the Priesthood, but without authority, because Ham, and all his descendants were cursed as pertaining to that, yet he acted in it, and idolatry was the inevitable consequence. Just so it will be with the religious world in time, if God should suffer things to exist, as they do and are increasing at present. We perceive that Mr. Giddings has no confidence in the religious sects of the present day, and very little in the reformers, but he wants a religion suited to the times. Arts and sciences have progressed, but religion is on the retrograde; and he does not "hesitate to declare the theology of the religious sects opposed to the laws of God, the teachings of the Gospel, and the consciences of enlightened christian men." Quite an admission, Mr. Giddings. So say the Latter Day Saints, or Mormons, that the teachings of the professing christian world, with their absurd, ridiculous, senseless, powerless forms, are a heterogenous mass of nonsense and absurdity—a burlesque on common sense to every enlightened, unbiassed mind that reads the scriptures and compares them with the sectarian teachings and doctrines of the present day, however sincere they may be in them. Mr. Giddings thinks "the time has arrived when some modern Luther or Calvin should erect the standard of a higher and purer theology."

Mr. Giddings, why not wish that God would raise up a Prophet, to speak His will through to man, and organize His Church with Apostles, and the keys of Apostleship and Priesthood, to teach all that would believe and humble themselves the way of salvation and eternal life. The order of God which is adapted to all times, circumstances, and conditions of men.

Mr. Giddings, do you not behold the absurdity of uninspired men with their powerless, nonsensical dogmas, in endeavoring to preach the gospel and build up churches according to their own wisdom and notions, without the aid of inspiration, and the Priesthood of the Almighty. Do you not see that division, jargon, animosity, hatred, variance, infidelity, bloodshed, &c., are the prolific results?

Mr. Giddings, did you ever read the scripture that says, "Surely the Lord God will do nothing, but revealeth His secrets to His servants the Prophets," and we here say, Mr. Giddings, a great modern reformer called of God has already "*erected a standard of pure theology,*" in harmony with the laws of purity, and every enobling principle, adapted to this time, for all times, and for all eternity. Joseph Smith, the martyred Prophet of God was the man; he it was to whom God spoke from the heavens, clothed him with the Holy Priesthood, and keys of Apostleship, and commanded him to organize His Church after the order of heaven, and the pattern of heavenly things. That church and kingdom, Mr. Giddings, is now on the earth, conducted, guided, and led by revelation. Prest. B. Young, is the Prophet, Seer, and Revelator of the same, the lawful successor of Joseph the Prophet. The sound of the gospel, proclaimed by the servants of God in that Church, has been heard in almost every clime. Hundreds of thousands are rejoicing in the light, truth and glory of the gospel, and still it is onward, its nucleus is in the everlasting hills, on the tops of the mountains, and the law of God is going forth from Zion to all nations, and, Mr. Giddings, it is to you, and all others that wish salvation or a knowledge of God. That law is the only thing adapted to the times, and the only one that will abide the wreck of nature and the crash of worlds. And we say to all keep out of its way, and do not get in its track, for go ahead it will and prosper, for God has declared it. Indeed, as Mr. Giddings says the billows of agitation are rolling. Truth, eternal truth, from heaven is penetrating Babylon's citadel. Her towers begin to crumble, and fall to rise no more forever. Her votaries are alarmed and their cry is great, and the Lord says, "come out of her my people, lest ye partake of her sins, and receive of her plagues;" and false theories, false doctrines, infidelity, oppression, tyranny, violence, slavery, abolitionism, &c., will be overthrown forever, while the Kingdom of God, with all its ordinances, organizations, polygamy, or celestial marriage for time and all eternity, will stand forever—immutable and eternal.

Important Decision in the Case of the Marshal of Utah.

SUBJOINED is the decision of the Attorney General in the case of Joseph L. Heywood, late Marshal of Utah:

ATTORNEY GENERAL'S OFFICE, Aug. 25, 1857.

By the act of 31st of August, 1852 (10 U. S. laws, 98,) the President is authorized to allow payment from the judicial fund of extraordinary expenses incurred by officers of the United States, though payment of such expenses be not specifically provided for. You sent me the accounts, and all papers relating thereto, of Joseph L. Heywood, late marshal of Utah, and asked my opinion whether the expenses for which he claims to be allowed come within the provisions of the act referred to.

To justify the allowance of expenses like those which the late Marshal of Utah exhibits, it is necessary he should show, 1, that they were incurred by a ministerial officer; 2, that they were incurred in executing the laws of the United States; and 3, that they were regularly taxed by the District or Circuit Court of the district in which the services charged for were rendered. If the accounts under consideration come within these requirements, they ought to be allowed; and if not, not. What are the facts?

More than twenty thousand dollars of this claim are for conveying the Judges of the Territory to and from the places of holding the Supreme and District Courts. A numerous guard was provided, and part of the account is for the pay of the men who composed it. The hire of horses, wagons, and other means of transportation for the guard is also charged. To this is added the price of provisions, forage and medicine, and the expense of teams to haul them, as well as carriages for the Judges themselves. The sum total is swelled by a great many curious items which it would be hard to classify.

These expenses are within the law, so far as they are extraordinary expenses, for they are very extraordinary both in amount and character. But they are not the expenses of a ministerial officer. The expenses of a Judge on his way to the court are his own expenses, and he cannot call them the expenses of a ministerial officer merely because he allowed the Marshal to hire his carriage and servants, and to pay his bills on the road. The large sums which these journeys seem to have cost makes no difference, since the law does not cover expenses of a judicial officer, however extraordinary they may happen to be. If the Marshal had furnished to each of the Judges a single horse, and made a claim upon the government for the use of them, he would have had a case just the same in principle as that which he has in fact presented. The legal merits of the case are not any better because it is for twenty thousand instead of a hundred dollars.

Another objection to this claim is equally fatal; the expenses were not incurred by the Marshal in executing the laws of the United States. The act of Congress confines the powers of the President so that he can allow no expenses except what are incurred in the execution of judicial process. But there was no judgment, decree, order, or process of any court to be carried into effect, nor was the marshal in the line of any duty which the law commanded him to peform. The law does tell the Judges to be at the court. It says nothing to the Marshal about bringing them there. The mandate is directed to the Judges alone. When a Judge obeys that mandate by going to court, whether on foot or on horseback, or in a carriage surrounded by a cavalcade of outriders, it can hardly be said that he is executing the law any more than a juror when he answers to his name, a witness obeys the subpœna, or a clerk when he makes up the record. Certain it is, at all events, that the Judge's performance of his duty by going into court is not an execution of law by the Marshal.

But even if these bills had been legal in other respects, they have not been legally taxed. The act of Congress requires a special taxation by the Court. This was taxed (if taxed at all) by a Judge at his chambers—by a Judge when he was not in the Territory—by a Judge after he resigned his office—by one Judge, when the Court consisted of three. You cannot consider a bill properly taxed under this act until it is done in and by the proper Court duly organized with a quorum of Judges on the bench, in regular service, and a record made of their decision. The exclusive evidence of this will be the certificate of the clerk, attested by the seal.

Some of these expenses might be allowed if they were properly taxed, but the greatest part of them are of a character which would exclude them, however they might be authenticated. J. S. BLACK.

Hon. J. THOMPSON, Secretary of the Interior.

We are personally acquainted with Marshal Heywood, and the most of the circumstances under which the "extraordinary expenses," for which payment has been refused, were incurred. It is quite different in Utah from what it is in the States. The Judges there are required to reside in their respective districts, which includes in some, a travel of 600 miles in distance, to the places of holding their courts, and a great portion of this distance, through a wild Indian country, where robberies, and oftentimes murders are perpetrated by the wandering Indian tribes with impunity. Sometimes heavy snows are encountered, and it is unsafe for people to travel except in companies, or by being guarded. Hence the United States Judges in Utah, knowing these dangers, gave orders to the Marshal to provide them with the necessary guards and conveyances, to escort them to the place of holding their courts, informing him at the same time, that the government was in duty bound to pay the expenses of the same, that they would certify to his bills, and under these circumstances the government would not hesitate to pay the expenses thus necessarily incurred. And the Marshal, like a dutiful officer, being subject to the courts, acted in good faith, and for the protection and comfort of the Judges, and we know it, because we have traveled with him and the Judges in going to and returning from attending courts, and slept in the snows before our camp fires, and hostile Indians around us.

We heard Judge Drummond remark last January one year ago, when returning from attending the Supreme Court at Fillmore City, in Utah, while carrying wood on his back through deep snows to make a camp fire to lie by, that he "wished to God Comptroller Whittlesey was there, and had to do the same thing, he would not then refuse to pay another bill thus incurred."

We earnestly think if Attorney General Black was to take one trip from G. S. L. City to Carson Valley, to attend the regular term of court in the Third District of Utah, or from G. S. City to Fillmore City, to attend the Supreme Court, in the month of January—have to carry wood on his back to make fires, and with his blankets bundle down in the snows with the Indians and wolves howling around him for one night, it would be sufficient for him. We are confident that he would reverse his decision and never refuse another bill for expenses incurred under such circumstances. What would have been the consequences if the Mormon Marshal had refused to obey the order of the Judges?

Mr. Heywood acted in good faith, done his duty as required, and the Judges have certified to the legality of his bills, and the absolute necessity of incurring the same. Hence, we say, Justice and Right demands that the government should pay them. But we understand Mr. Heywood is a Mormon, and, like Mr. Kimball the Mail Contractor, although doing his duty, deprived of his rights, while, at the same time, another for not doing his duty, receives a bonus of thousands of dollars for services he never rendered the government, and for losses he never sustained. When will Justice and Right take place?

Descent Upon a Disreputable House.

INSPECTOR HARTT, of the 17th Precinct, with a posse of the men under his command, on Friday evening, made a descent upon the disorderly house No. 16 Eleventh street, kept by a woman known as Sarah Sands, and arrested twenty-two males and females, ranging from 16 to 50 years of age. Immediately after the Police entered the premises, and the inmates became aware of what was going on, the most intense excitement prevailed. Men and women, divested of most of their clothing, ran in every direction hoping to find some door, window or other place of egress by which they might escape and elude the officers, but it was no go, and they all fell into the hands of the authorities.

Such a scene as was then presented has rarely, if ever, been witnessed in New York before. Church members, men holding high social positions in the community, having respectable families at home, were among those captured. They begged for God's sake, for the sake of their families and all that was dear to them, to be let go, promising never to be caught in such a scrape again, but their imploriations were of no avail, Inspector Hartt not having power to release them.

The prisoners were all detained till about 2 o'clock when Justice Wood appeared and discharged seven of the party.

The remainder of the prisoners were detained and sent before the magistrate the following morning for examination. The names given of the prisoners of course were fictitious, consequently we deem it unnecessary to publish them. Among the motley crew taken were merchants, lawyers, housekeepers, dressmakers, coopers, farmers, barkeepers, &c., &c. Never before, perhaps, was such a terror-stricken set of individuals brought before a court of justice. One of those most frightened, declared that his wife would kill herself before morning if she knew of his misfortune. He was one of the men discharged by the Magistrate. The house in question presents a very fine appearance from the street, and has been a place of great resort.—[*New York Express, Sept. 5.*

The foregoing exhibits some of the doings of the *christian* city of New York where the *ne plus ultra* of society exists, where fashionable and aristocratic life is manifest, and carried into perfection, where *civilization* is at its zenith, where church spires are pointing to heaven in all directions, (surrounded with houses of prostitution on every side) and where bells chime for church every day almost, where christian society, and christian institutions exist, and clergy as thick and plentiful, as they were in the days of Ahab, when fed by Jezebel the Queen. Here is the pure city, where monogamic institutions are displayed, with all their attendant train of evils. Here where holy, pious and church-going editors have the presumption to advocate and proclaim the beauties of their civilization, and rant, and howl against the Mormons, and the immoralites of Utah. "Shame where is thy blush!" We do not believe there was ever a crime committed in Sodom of old, but what is perpetrated in New York, and yet the *beauty* of their institutions, christianity and morality, are held up as a pattern of civilization, and particularly for the benighted *heathen* of Utah. We say God deliver the Utonians from such civilization, such morality, and such Christianity, as the foregoing exhibits. Here we find "church members," men holding high social positions in the community, "having respectable families at home," "merchants," "lawyers," "housekeepers," "dressmakers," "coopers," "farmers," "barkeepers," &c., collected together in one House of Prostitution, retired, each with their paramour, perpetrating their illicit and soul-destroying practices; the house "presenting a very fine appearance from the street," and no doubt presenting a *very fine* appearance inside also, to those who frequented the place. Here we find church members, lawyers, &c., men of high social position, having respectable families, degrading themselves as beasts. Let us inquire if such men ought to hold high social positions. Are they worthy of them, or are they worthy of having respectable families? Verily, no. But these are the fruits, as we before observed, of christian monogamic institutions; they are popular. How many thousands such houses are there in New York, that are daily and nightly visited, tolerated, and allowed to exist and flourish?—why, because Church members, lawyers, &c., must have accommodations other than their lawful wives. But the names of these gentleman "holding high social positions, &c.," must be kept a secret. Certainly, it would not do to reveal them; Justice Wood appears and discharges seven of them, but the rest are detained. Why all this partiality? All were caught in the "*same fix!*" But we understand, they, no doubt, were Church members, lawyers, &c., "holding high positions," having respectable families, while the other poor *coots* were detained and sent before the magistrate. No doubt all liberated; for such things are popular, and so are the institutions; and their arrest, no doubt, will all end in a farce.

While the christian world are wallowing in the filth and mire of their own corruption, clergy, editors, and people are railing out against the immoralities of the Mormons, what do the Mormons think of such miserable hypocrites? We answer, we think that they ought to be damned, and they surely will be; for God has declared that all whoremongers, adulterers, liars, &c., shall have their part in the lake of fire and brimstone, which is the second death. We have lived in Utah seven years, and can we find such doings there? No, indeed; death would be the penalty for such crimes there. But among *christians* such things flourish and grow. We say to clergy, editors, and people, if you have any respect for yourselves, do hereafter keep still and croak no more about Utah and the immoralities of the Mormons, unless shame has completely departed from you. But we do not consider New York is much worse than other Gentile cities. To back up what we have written, we add the testimony of the N. Y. *Tribune:*

"New York has boxed the compass of shame and sin. There is not, we suppose, a single law upon the statute book which has not been violated within the last year. Murder, arson, rape, grand larceny, petty larceny, highway robbery, seduction, adultery, abduction, forgery, defalcation, obtaining goods under false pretences—these are common crimes."

The Chief Executive and the Connecticut Clergy.

ON our front page we publish a correspondence between President James Buchanan and some forty-three Connecticut ministers and professors, on Kansas affairs; it has caused considerable talk, and brought out considerable opinion. The friends of the Administration think that the pious boys of Connecticut have got well "snubbed" for their meddling. Of course the friends of Kansas come to the rescue of their brethren, and make some unkind comments on the President's reply. We never expect to see anything very nice and fitly framed from gentlemen of that cloth; but we really did not expect that men of the stamp of Professor Silliman would lay themselves so open to criticism by such a loose, unpointed scribble as their memorial. Mr. Buchanan, of course, could not throw away such a glorious opportunity of entering the ring with such odds in his favor; he plucks up and carries off the laurels. We publish the correspondence entire, as it may be useful another day—it is good to have the Executive's profession of faith. We are pleased to find he goes in so strongly for even-handed justice. If his words can be taken at ordinary value, we should think that the Postmaster-General, in his unjust measures towards Mr. Kimball, the Utah mail contractor, acted unknown to the President. Try it, Mr. Kimball. Mr. Buchanan may see you get fair play. Try it—there is nothing like trying.

From Utah and the Plains.

AT the moment of going to press, Thursday afternoon, we have received dates from Great Salt Lake City, up to the 9th of August. We are glad to be able to report that the Saints are rejoicing in the work of the Great God, trusting in Him for the present and future and neither scared nor giving up the Ghost at the rumor of Uncle Sam's troops being on the plains.

We are happy to inform our readers that Presidents Taylor, Snow, and others, arrived in the City of the Saints on the 7th of August, well, and rejoicing in the privilege of mingling again with their brethren in the peaceful valleys of Utah.

The earth has yielded an abundant harvest, and plenty crowns the board of the faithful laborer. The children of Zion never felt better in this last dispensation. The prophet of the Most High is well and enjoys the unlimited confidence of the people. We expect to see Elder Samuel Richards, from the mountains, walk into our sanctum at an early day. He has come along with the Mormon express. We shall be happy to see him.

By letter from Elder Musser at Laramie we learn that the emigration goes on well—and with the exception of a stampede nothing particular to report. We shall publish his letter next week.

Arrivals.

ELDERS SAMUEL W. RICHARDS and George Snyder arrived here this (Thursday) evening, twenty-eight days from Utah, by way of Council Bluffs, Keokuk, and St. Louis. They are on a mission to the Churches in the States and in Europe. Their company consisted of five persons over the plains. They are in good health and spirits.

Telegraphic Fibbing.

WE do not think there is, among all the physical forces or powers, of nature, any one of them which is worse abuse, or put to more immoral uses, than the electric telegraph. The following despatch is a fair specimen of the mixed, light-headed scampism and folly which make up so much of the staple of communications by telegraph:

WASHINGTON, August 22.

The Interior Department has recieved intelligence from reliable gentlemen and fugitive Mormons, that Brigham Young is preparing to resist Gen. Harney, that he has relapsed into the grossest infidelity and atheism, and continues to hold up the government of the United States to supreme contempt.

Now, we are satisfied, we do not think a whit better of Brigham Young than we ought to. But Brigham Young was never accused before of atheism, and it is not possible he has now *relapsed* into a condition he was never in before. As to his preparing resistance to General Harney, we don't believe a syllable of it. Nor, in fact, do we believe that the Interior Department, unless the head of it is a very inferior judge of human nature, believes that "gentlemen," or simple men, who make such reports to it, are "reliable." By the way, what has the "Interior" Department to do with such representations?

Fortunately, the new Govenor and Secretary of Utah are sensible men, and will not be governed by mere prejudice. They will go to Utah, not expecting trouble, but yet perfectly prepared for it. Col. Cummings and Mr. Hartnett are not the kind of men who can be sent into hysterics by either fright or desperation by such stuff as this despatch is composed of, and which seems to be sent here just at this moment to operate on their minds.

It sometimes occurs to us to ask, who believes one out of five of the telegraphic despatches which record anything but the prices of pork and molasses? As to the despatches which relate to political matters and disputed points of moral interest, or any public concern that is in controversy, nine-tenths of them are the products of minds which belong only to knaves or fools, or mixed knaves and fools. For such communications the telegraphic wires are worse prostituted than any battered harridan of forty years service. Through them lies of all sorts and sizes, from a "lie out of the whole cloth" to the lie which is sometimes called "fiction founded on fact" are circulated by men who have some base party or personal pecuniary purpose to serve—who want to ruin an enemy or to raise themselves in his ruin. They are nameless, and they lie with impunity, for that reason often atrociously. They take pains often to lie shamelessly, even when, if they were taken, they could be found out. Witness the Washington and Kansas despatches of the New York papers.

So well does this seem to be understood, by the more knowing, that a telegraphic lie on one side is frequently offset by another telegraphic lie on the other. We should not therefore, be surprised if some scamp of a Mormon should try to neutralize the effect of this last report from Utah by sending over the wises some such despatch as this:

WASHINGTON, Aug. 26.

We are positively assured that at a Cabinet meeting, yesterday, President Buchanan announced, that he has received information from Utah, in which he implicitly believed; and which satisfied him that Brigham Young had always been and intended to be a law-abiding citizen. In consequence, the President has notified Governor Cummins and General Harney, carefully to abstain from all acts calculated to mar the harmony which the President is satisfied can, with ordinary caution on their part, be established between the United States Troops and the Mormons.

To the foregoing we have nothing to add but the wish that the telegraph were a more *responsible* agent than it is. It has thus far undoubtedly caused an immense deal of mischief, being as it is, the overrunning source of so many lies, misrepresentations, erroneous statements, and truthful impressions. It is no answer to this statement that a misrepresentation on one side corrects a misrepresentation on the other. Two lies do not make one truth, any more than two wrongs make one right. The result of the whole is that the public mind is not only misled, and confused, but debauched and poisoned. Materially considered, the telegraph has accomplished miracles of good. Morally considered, it has been and continues to be the source of incalculable evil.

[*St. Louis Sunday Herald, Aug. 30.*

[We, and every other "we," a part of whose business is to watch the movements of parties and discover the motives which actuate the leaders of these movements, endorse our Western cotemporary's strictures on "Telegraphic Fibbing," a fact which must be regretted by every honorable, truth-loving person; but so it is: men are bent on accumulating gold, and burn after authority to rule their fellows. Seduced and corrupted by the influence of the yellow metal, they are ready to sacrifice everything in the way of its attainment—truth not excepted; and to the attainment of position and power, none who read the public press can fail to perceive that those who should elevate the minds of the people, who should encourage everything that ennobles man, are the very persons who corrupt and demoralize. The press, instead of being that pacificator and general benefactor, that truth-teller it should be, is prostituted to assist parties to the attainment of power. The character of the purest and best men must be sacrificed, if necessary, to clear the way for themselves, for in their souls it is indelibly engraved, "it is better to rule in Hell than serve in Heaven."

The telegraphic despatch that calls forth the comments of our cotemporary was published in this paper at the time of its appearance, and so palpable was the false-

hood that we denied, not only the statements touching "Brgham Young," but likewise denied that any such information had reached the Department. We knew it then and said it was "something intended to cover something else," and so it was. The last mail from Utah had brought important documents from that Territory which shattered the fabrications, and the calumnies against the Utonians and paralyzed the Department and the Utah expedition. Prest. Buchanan and his advisers could not fail to perceive that the country, though ever unfavorable to Utah, was doubtful of the interested declarations of the enemies of "Brigham Young," and consequently somewhat doubtful of the wisdom and justice that had concocted and set on foot the military expedition. To justify, therefore, the decisions of the council with Generals Scott, Jessup, and the Secretary of War, it was necessary to throw out that "some fresh intelligence had been received by the Department!" But it was a falsehood; an ill-disguised falsehood, and in the absence of better authority, it had to drag in the assistance of "fugitive Mormons!"

The enemies of Democracy have grabbed the morsel and zealous to fury, they urge the Chief Magistrate of the Union on to a course of action against Utah, that the impartial historian of our age will be forced to chronicle as infamous. With what Governor of a Territory has any President acted as Mr. Buchanan has acted to his Excellency Brigham Young? Was Governor Young asked if the charges against him were true or false? To gain popularity, crush the Mormons was resolved upon, or at least a parade of solders, to show how terrible Uncle Sam could be at a time when blood and murder was the manifest popular influence of the age. And every statesman and stump orator, who hunts after spoils or presidency has petted the movement and found it a marvellous addition to his stock of Buncombe. But go it, gentlemen, Brigham Young and Mormonism will live and flourish, when you are clothed in sackcloth and ashes, and their is no help for it, but a thorough repentence from all your lying and iniquity; and after you have done something like purifying yourselves, the Lord through that Brigham may take pity upon you and show you some consideration. We advise you, for your own sakes, to quit lying, and seek after the Lord and He will tell you about Brigham.—Ed. Mormon.]

The Mail for Utah.

We scarcely ever think of Utah without the tyranny of the Post Master General disturbing the peace and quiet of our mind. We took our pen to try and say something to our expectant readers about the departure of the next mail for Utah; but found ourselves in a maze. What can we say? We have scraped up somewhere, from some anonymous Washington correspondent, probably, that a mail was to go to Utah in October. Friends, that is all we have learned about the next Utah Mail, and that is all the authority we have for expecting such a boon.

Poor Utah! Oh! Stop there! that's enough! We were going to relate the past—tell how every possible insult had been heaped upon her inhabitants; but we banish from our bosom grief, and, with buoyant hope, a bright future before our eyes, say to our enemies—pile on your injustice, pile it on! The folks out there have got used to the operation. Pile it on, and all the world will see "the patience of the Saints," and when the dark clouds and raging storm have passed away, the morrow's bright sunlight will reveal—RIGHTEOUSNESS HAS PREVAILED!

☞ Next week we hope to be able to lay before our friends something about the Utah Express. By this we hope to have uninterupted communication with that Territory.

Later from Europe.

By the arrival of the *Europa* at Halifax on Wednesday we have news from England up to the afternoon of the 29th ult. Parliament was prorogued the day previous; Her Majesty's speech delivered by Commission. India, of course, the chief subject; to be thrashed into obedience. "Aid" is to be rendered to British India—that is, England is to assist, with funds as well as men, the East India company. The last news from the seat of war are not too favorable for England. The troops have had considerable trouble to keep their ground. In addition to the deaths of Generals Sir Henry Barnard and Sir Henry Lawrence, Sir Hugh Wheeler is reported killed at Cawnpore. The garrison there, pressed by famine, surrendered the place to Neva Saheb, by whom, in violation of solemn promises, all were massacred. Neva Saheb was subsequently twice attacked, and utterly defeated with great loss by Gen. Havelock, who re-occupied Cawnpore. By the orders of Neva Saheb 240 women and children were murdered at Cawnpore; and among the killed at that place are Sir Geo. Parker, Col. Williams, Brigadier Yack, and other officers.

On the 5th of July an obstinate battle was fought before Agra between the garrison at that place and the Meerut mutineers, who had marched thither with reinforcements, which brought their numbers up to 10,000 men. The British forces were obliged to retire with a heavy loss. Several British officers were killed.

Two native regiments mutined at Seal Kote, Punjab, on the 9th of July, and massacred Capt. Bishop, Dr. Graham, and Rev. Mr. Hunter, with his wife and child. The remaining Europeans were safe in fort. These mutineers were totally defeated on the 15th at Meerut.

DOMESTIC SUMMARY.

Last Thursday the inmates of the New York Hospital were dreadfully alarmed and thrown into confusion by the violent and murderous conduct of a seaman who had been there but a short time suffering from *delirium tremens*. He seized a large knife and charged one of the employees; but was fortunately unsuccessful in his attempt to injure him. Returning to the ward he made his onslaught on a helpless patient and inflicted such wounds as have led to the decease of his unfortunate victim. The influence of the bottle, the cause of all!

The steamship Illinois, with her load of gold from California, and 600 passengers from the diggings, has been some days detained at quarantine on account of yellow fever making its appearance on board.

One of our cotemporaries by way of giving employment to a "supernumery," has turned its attention to an expose of swill-fed cow milk. The statistics show that the pure article is very scarce in Gotham and in the surrounding cities, Brooklyn, Jersey and Hoboken. Whoever values health in the family should be careful to get the real country milk, the distillery swill-fed cow milk is destructive to health, and particularly injurious to infants and children. That decoction of water, chalk and calf's brains sold in London under the name of milk is not a whit worse than thousands of quarts of the milk daily gulped by the Gothamites. The real liquid or none at all.

The *Herald* is likely to have some trouble for a few free remarks about the Hon. Daniel E. Sickles. The Honorable was one of the lawyers engaged in the city interest during the contest about who should be Street Commissioner. Our cotemporary threw out rather plainly that he had done unfairly by his client Mr. Devlin and the Honorable, who has got used to a good deal of kicking for politics, but won't submit to abuse on his professional career, lays damages at $25,000. He has not yet got them.

Another accident on the Camden railway. On Saturday two trains came into collison, smashed some of the cars, killed two men, and wounded serious a goodly number of passengers. The conductor of the freight train was in a hurry to get to Camden to take part in some excursion and was oblivious to every thing else.

On Monday evening no less than a dozen persons were arrested in the city, endeavoring to pass counterfeit $3 bills on the Hudson County Bank. The bogus bill is a good counterfeit—look out.

The Baltimore firemen had "a regular brush" on Saturday evening last; guns and pistols were used with great liberality, and quite a number of the combatants have been seriously wounded. The onset, on the part of the first belligerents, was a premeditated, cowardly attack from a house, while their unfortunate victims were running with their hose to, as they supposed, the rescue of the unfortunate. What is the state of the country, when every day there are numerous cold-blooded murders taking place? Men seem to have lost all value for their lives or for those of their neighbors. For self-preservation men may carry arms; but when, with a murderous purpose directly in their minds, as in the foregoing case, they set to preparing their weapons of death with calmness and deliberation, it talks loudly against the ruling influence. The Prince of Darkness still rules in the hearts of the children of men.

As a gravel train on the New Jersey Central Railroad was backing towards Fairfield on Monday evening, a farmer having occasion to cross the track in his wagon, mistook the direction of the train and got right before it. The wagon was caught by the last car, first on this occasion, and the farmer was thrown upon the track and killed instantly; two of the brakemen were killed at the same time, and one died shortly after from the injuries he received at the accident. The same evening the wife and daughter of the Postmaster of Hastings, were run over on the Hudson River Railroad. They were walking on the line and the train unlooked for suddenly made its appearance, rounding a curve on the line, and before the engineer could stop the train they were dashed to the ground. The child was killed instantly; the mother died six hours after We have frequently been astonished at the risk run by the public on the Railroad lines. We have traveled much by the aid of the iron-horse in other nation; but only in the United States did we ever see open lines where the public could promenade or travel. It should not be permitted where it possibly can be avoided.

On Tuesday Judge Peabody examined the claim of Mrs. Cunningham to bail, and the opposition of the prosecution, which resulted in his concluding that "the ends of public justice will be answered by admitting the prisoner to bail in the sum of of five thousand dollars."

FOREIGN SUMMARY.

The Directors of the Atlantic Telegraph Company have not yet concluded whether they shall attempt to lay the cable again this year. The London *Times* of the 24th ult. had been given to understand that the attempt would be renewed in October; but this has been contradicted, and we think it highly improbable. It would hardly be consistent to try again with between 300 and 400 miles less cable than they started with at first; particularly as they found a greater depth of sea than calculated upon. The chief engineer recommends no great change in the machinery for paying out; but the commanding officers of the squadron, on being solicited to give their opinion of the whole affair, recommend more perfect machinery for that purpose. The East India telegraph company are said to have offered to purchase the Atlantic telegraph cable for the purpose of laying it immediately in the Red Sea or the Persian Gulf so as to get the telegraph line to India open at the earliest moment. If the attempt to lay the Atlantic cable is to be put off till next June, the cable will be sold, and John Bull will hear from his own sons in India before he can catch a whisper from their cousins this side of the water.

The insurrection in India holds the first place in the attention of the British. Their papers contain very interesting private correspondence from parties who were taken by surprise when the insurrection broke out, in which many details of attrocity make the blood curdle in our veins. A near neighbor, famous for his spite against anything English, was horribly shocked last week at the cruelty of the British officers for, on one occasion, blowing some of the insurgents from the cannon's mouth; but so great has been the attrocity of the nations to captured British ladies he has got converted, and says, if report is true, "it affords a fair reason for the system of 'blowing.'" Some of the insurgents when they capture a European man or woman, slit the skin around the throat of their victims, and pull off mask, scalp, hair, face and all! Oh! the horrors of war! What a monster of cruelty is man when filled with the devil!

The French government has given orders to its fleet to render every assistance to British transports on their way to India. If becalmed, steamers are to tow them along till they get fair wind, or, if need be, pull them through to their destination. Prince Albert and the Duke of Cambridge, Commander-in-chief of the British army, are going to visit the French camp at Chalons. Report had it last week that little Vic. was going to join the party, and no doubt parlez-vous sweetly with Messrs. "Didons."

The British Parliament is to be prorogued on the 28th ult. It is expected that among the gentlemen to be elevated to the peerage of the United Kingdom at the end of the session, will be found Lord John Russell. His powerful opponent, the *Times*, is strong in its recommendations of Little Johnny. That's noble.

The Pope has recently paid a visit to Florence, and had a respectful but cold reception. The powers that be did their best to warm "his holiness" with brilliant illuminations. He is too sensible a man to mistake the warmth from candles and oil lamps for the warmth of affectionate hearts. He won't stay long there.

The Olive branch of peace seems to find Italy a barren soil. When revolutionists of the Mazzini school are silenced, a row springs up between the crowned heads. Sardinia and Naples are presently anything but friendly. Bomba is famous for being a sulky tyrant, and Emmanuel has a good dose of his father's pluck and won't stand too much nonsense.

The peace of Jerusalem has been disturbed. Riots at its gates have resulted in the death of twenty-four persons, and among its inhabitants there is great excitement—no details given. Feuds and deadly strife will disturb the holy city till He who should reign descends in power to befriend the seed of Abraham. But a few more years and down trodden Jerusalem will be clothed with righteousness, and the voice of the Lord will be heard in her streets. Sister to Zion in the West, in afflictons and trouble alike, both shall yet rule and triumph, though mockers do laugh in their intoxication. Blind with rage, they perceive not the day of the Lord drawing nigh; but the wise see and understand.

Men Who Have Been Some.

It may be interesting to your readers, says a correspondent of the Washington *States*, to know who of those that have occupied executive offices in our government are now among us. For this purpose we subjoin a list below:—Of the ex-Presidents there are four still living, vix.: Martin Van Buren, John Tyler, Millard Fillmore and Franklin Pierce. Of the Vice Presidents, also four: Van Buren, Tyler, Dallas and Fillmore; and four Secretaries of State: Van Buren, Louis McLane, Buchanan and Everett. Eleven Secretaries of the Treasury: Rush, Ingham, McLane (L,) Duane, Taney, Ewing, Bibb, R. J. Walker, Meredith, Corwin and Guthrie. Seven Secretaries of War: Cass, Bell, Porter (J. M.,) Wilkins, George W. Crawford, Conrad and Jefferson Davis. Also seven Secretaries of the Navy: Paulding, Badger, John Y. Mason, Bancroft, W. B. Preston, Graham and Kennedy. Eight Postmasters General: John McLean, Kendall, Francis Granger, Wickliffe, Cave Johnson, Collamer, N. K. Hall and Campbell Eleven Attorneys General: Richard Rush, Taney, B. F. Butler, Gilpin, Crittenden, Nelson, Mason (J. Y.,) Clifford, Toucey, Reverdy Johnson and Cushing. And all the Secretaries of the Interior, viz.: Ewing, McKennon, Stuart and McClelland, are yet living. There are also seven gentlemen who have served as Speakers of the national House of Representatives, now living, viz.: John Bell, R. M. T. Hunter, John W. Davis, Robert C. Winthrop, Howell Cobb, Linn Boyd, and N. P. Banks.

Notice.

Elders William H. Branch and Millen Atwood are requested to come to New York immediately, as their services are wanted.

☞ The columns of The Mormon are open to the correspondence and articles of the Elders; but, while we believe in according full liberty to all, we hold ourselves irresponsible for the particular sentiments of any.

Correspondence from Elder Ursenbach.

New York Aug. 22, 1857.

Elder T. B. H. Stenhouse—*Dear Brother:* Knowing your deep interest in the progress of the work of God in the Swiss and Italian Missions, where the recollection of your past labors is held in grateful remembrance by many who are the blest recipients of the Truth through your administration, and being recently in receipt of a letter from Elder S. Francis, containing some interesting news of the Saints in those regions, I have thought a few extracts would not be uninteresting.

Elder Francis has been for more than a year President of the Italian Conference, where he has labored with untiring energy to bear testimony to the Truth of the work of God, and, in spite of the opposition of Catholic priests and Methodist ministers, he has succeeded in planting the standard of Truth in several places in the Waldensian Valleys, where the Gospel was not previously introduced. Elder Ruban has been his fellow laborer, but as you are well acquainted with Elder Francis, I will leave him to speak for himself.

Geneva, July 7, 1857.

Dear Brother Ursenbach—Not having returned to Piedmont since your departure for Zion, and being now located in Geneva, I have had the pleasure of reading the different letters you have written to Prest. Smith and to the Saints in Geneva, all of which have caused us to rejoice, with the exception of one announcing the assassination of Elder Parley P. Pratt: this grieved us to the heart, we could hardly believe that such an atrocity had been perpetrated; the Saints were much affected by such sad news. Please tell me in your next if his assassin, McLean, has been punished, and the law has taken its course.

After the return of Prest. Smith, we held a conference in Geneva, in which I was appointed President of the Italian Mission and of the Geneva Conference. This appointment, in connection with the attending to the re-baptism of every member connected with the Church here, will keep me employed. The work in this Canton is now in a prosperous condition, The brethren have organized themselves into companies, and are distributing tracts in the villages around Geneva, on the other hand, the sisters are zealously endeavoring to do their best to warn their neighbors and their efforts in connection with those of the brethren are producing successful results. A young man has recently joined the Church and this evening we expect to baptize two young ladies, who have boldly come forth in the face of public opinion and acknowledged their belief in the principles of the Church. Elder Ruban has been sent to the Canton of Neufchatel, where we hope he will be able to gain over some honest souls to Truth

Elder P. H. Morel, of the Branch of Geneva, who, by his age and experience, combined with commendable zeal, may be said to be the father of the Branch, preaches continually, both by leading a correct life, and by his tongue. He desires to be kindly remembered to his friends.

The Italian Conference is doing well, and presents an aspect of joy, union and peace; the brethren are laboring dilligently to preach the gospel in all the Piedmontese valleys. Elder Smith is now in the Canton of Thurgovia; from there he goes to St. Gall. He has visited Zurich, where everything moves on in order and prosperity; that Branch now numbers from 200 to 225 members, presided over by Elder Bear. His Satanic majesty had been diligently endeavoring to sow the seeds of discord among them; but the presence of Elder Smith had re-established order, and all is now going on for the better.

Thus you see, Brother Octave, that I have nothing but good news for you, as far as we are concerned. The people around us are, as you may know, still the same; they take public opinion as their guide, and that opinion being controlled by evil influences, leads them to seek more after the vague, chimerical ideas of the present day, than the principles of truth.

We have had the pleasure of having your father, Elder Frederick Ursenbach, in our midst; he has been the means of doing much good by his exortations and example. He joins with me and the rest of the brethren and sisters in kind love to you, to Bro. Stenhouse and family, and Bro. Savage.

Several Saints are preparing to go to Zion next spring.

Adieu, Bro. Octave, and believe me to remain, as ever, your friend and brother in the New Covenant,

Samuel Francis.

Correspondence from Canada.

Wainfleet, C. W., Aug. 31, 1857.

Mr. Editor—*Dear Sir:* I have had the opportunity of hearing one of the Latter Day Saints preach here in Canada; not one only, but I am glad to say three of them. I was so much surprised on hearing them that I cannot refrain from informing you of my great disappointment. Instead of my hearing a wild and disgraceful doctrine, it was just what I found contained in my Bible. I was always taught by our learned men here that a Mormon was a thief, a murderer, a mocker of Christ; but, Mr. Editor, I am glad that God has sent His servants the Mormons here. It is just what I have been looking for, it is just what I have wanted to bring me out of Babylon; for our preacher here, instead of bringing me out of Babylon, was sending me further in. All they want is your dimes, and they do not care for you nor for me if Babylon swallow us up. They say that they preach the same doctrine that Christ did; but since I have heard the voice of a poor despised Mormon, I find that our Methodist preachers are the thieves and the liars that they call the Mormons. I thank Mr. Brigham Young for his good kindness in sending us Mormon missionaries, for it is the first time that ever I heard the doctrine of Christ preached in my native Canada. Mr. Hill, Stephen H. Goddard and George Goddard are the first who ever learned me the Plan of Salvation.

Mr. Editor, I do not scribble these few lines to you because I am a Mormon; not so, for I am not a Mormon yet, and perhaps never shall be; but I hope, if ever I can embrace any religion, it may be Mormonism, for Mormonism is just what my Bible teaches me, and every honest-hearted man or woman would not say any thing else, if they were not afraid that their craft was in danger.

Mr. Editor, I think if we had had a Mormon missionary in this country ten years ago, our land would have flourished with milk and honey, instead of there being so many husbands and wives in our jail here at Merrittsville, Canada West.

Mr. Editor, please excuse my scribble, but I cannot resist the pleasure of sending a few lines to you; if you think them worthy a place in your paper, do so with my goodwill and consent.

I remain, yours,

Aaron Farr, a Canadian Subject.

Died,

At Williamsburgh, N. Y., Sept. 8th, Elder Thomas McCreery, of diarrhea.

Thus we are again called to chronicle the demise of a good man. Elder McCreery was a native of Ireland, entered the Church several years since in Liverpool, and came to this country with the view of reaching Utah, a little more that two years ago. He was a humble man, affable with all, and richly generous in the days of prosperity towards the Elders of Israel. He has died, highly respected by all who knew him, and leaves in our midst his aged widow, a lady highly esteemed. No tongue can speak consolation to her nor no hand minister to her in this her hour of trying affliction and fail to receive the blessing of the Lord. Who will be her friend?

TELEGRAPHIC.

Army Orders.

Washington, Sept. 3, 1857.

The War Department has issued an order to the following effect:—

It being deemed inadvisable to detach Brevet Brigadier General Harney from service in Kansas, Col. A. S. Johnston, of the Second Cavalry, is assigned to the command of the Utah expedition, and will proceed to join the same without delay.

As Col. Sumner of the First Cavalry may be daily expected with his column of horse and foot, General Harney will, in anticipation, dispatch six companies of the Second Dragoons to escort the civil officers to Utah on their mission, and remain attached to the command of Colonel Johnston. The companies so detached will, if possible, be carried to at least sixty privates each, by transfers from the remaining companies.

The staff department will supply all the wants of those dragoons as well as the wants of other portions of the Utah expedition that may be remaining behind.

Brevet Major Porter, Assistant Adjutant General, will promptly report himself for duty to Col. Johnston before the latter shall pass Fort Leavenworth.

Serious Collision on the Camden and Atlantic Railroad—Three Persons Killed and Thirteen Wounded.

Philadelphia, Sept. 5, 1857.

A serious collision took place on the Camden and Atlantic Railroad to-day, between an express and a freight train. The disaster occurred neat Whitehorse, N. J., eleven miles below this city. Wm. Siner, a merchant doing business here, and the engineer and a fireman of the express train were killed and thirteen wounded, some of them seriously. The cause of the accident is said to be the anxiety of the employees on the freight train to reach the city in time to participate in an excursion, and to do this they violated the time tables. One of the employees has fled to the woods.

Wreck of the Steamship Clyde in the Gulf of St. Lawrence.

Quebec, U. C., Sept. 5, 1857.

The steamship Clyde, which left Quebec for Glasgow on the 22d ult., was totally wrecked on Perroquet Reef, in the Gulph of St. Lawrence, on the 24th. The passengers and crew are safe. The passengers were put on board the steamship Anglo-Saxon, off Point Des Mouts, the 30th ult., (Sunday.)

The Late Lieut. James McGary.

New London, Sept. 7, 1857.

The remains of James McGary, Second Lieutenant with Dr. Kane in his Arctic Exploration, were interred here yesterday by the Masonic fraternity. The funeral was attended by one of the largest assemblages ever congregated here. Lieut. McGary was one of Dr. Kane's most reliable men. He leaves a wife and two sons to mourn his loss.

The Military Expedition to Utah, etc.

Washington, Sept. 9, 1857.

The Acting Commissioner of Indian Affairs, Mr. Charles E. Mix, this morning received the following despatch from J. Haverty, Superintendent of Indian Affairs at St. Louis:—

Col. Johnson left yesterday to escort Governor Cummings to Utah. It is supposed that the command will start as soon as the Colonel arrives.

Dr. Forney, the newly appointed Indian Agent for Utah, having given the required bond, leaves immediately for the West.

Another Missionary.

Elder James Galley, writes us from Philadelphia, that he has arrived there on his way to England. He has been working at Florence for means to continue his travels and been by that detained considerably longer than he desired. He has taken his passage on the packet ship *Stalwart*, to sail from Philadelphia for Liverpool on the 22d instant.

Appointments

Elder Jeter Clinton is hereby appointed to take charge of, and preside over the New York Conference of the Church of Jesus Christ of Latter-Day Saints, in the place of President Alexander Ott, who is appointed on a mission to preach the Gospel to the Germans in said conference. Elder Clinton will also act as an Assistant Counsellor to the Presidency of the Church in the Eastern States.

All the Presiding Elders over Branches of the Church, and Traveling Elders in said conference, will hereafter correspond with him in relation to their several duties in their respective fields of labor.

Elder Karl Gottfried Maeser is hereby appointed on a mission to preach the Gospel to the Germans in the Philadelphia Conference of said Church.

Elder John F. Sneddiker is hereby appointed to assist Elder Maeser in said German Mission.

Those Elders appointed on missions to the Germans will correspond with, and report their labors from time to time, to the Presidency at New York.

W. I. Appleby,
President of the Church, &c., in the Eastern and Middle States.

New York, September 4th, 1857.

Conference Notice.

The Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, comprising the New York Conference, will be held at the Saints' Hall, Brookes' Assembly Rooms, No. 361 Broome Street, New York, on Sabbath, October 11th, 1857, commencing at 10½ o'clock A. M.

Traveling Elders and Presidents of Branches in said conference who can make it convenient, are expected to meet in council at the residence of President Appleby in Williamsburgh, on the Saturday evening previous, at seven P. M. They will please come prepared with a report of their labors, and of the situation of the Saints committed to their charge.

All those who cannot attend, will send in a report of their respective Branches, &c., previous to that time, directed to W. J. Silver, Box 3957 Post Office, New York.

Jeter Clinton,
President of the New York Conference.

Conference at Philadelphia.

The Traveling Elders and Presidents of Branches, comprising the Philadelphia Conference, are expected to meet in Council on Saturday, October 3, at 7 P. M., at the house of Elder William Wright—the first house in Weaver street, below Coates, between Fifth and Sixth streets, Philadelphia. They will please come prepared with a report of their labors and of the situation of the Saints committed to their charge.

The Semi-Annual Conference will be held the following day, October 4th, at the Saints' Hall, commencing at half-past ten A. M.

Angus M. Cannon, President.

[The New York Conference will be held in this city the following Sunday, October 11th.—Editor.]

Sunday Meetings.

The Saints meet every Sunday for Public Worship in Philadelphia at Mitchell's Hall, 312 Fourth Street—or York Avenue, above Vine, at 10 1/2 A. M. 3 and 7 1-2 P. M.: in New York, at Brooks' Assembly Rooms, 361 Broome Street, at 3 and 7 P. M.

Another Walker Expedition.

Some parties in this city, who have heretofore been conspicuously engaged in General Walker's Central American crusade, significantly assert that preparations are on foot for another grand demonstration at no distant day. A secret plan is said to exist which contemplates the raising of an army of ten thousand men, all of whom shall embark or set sail about the same time for some port in Nicaragua. Nothing is to be left undone which shall tend to secure efficiency and eventual success. Baltimore is to furnish from three to four hundred, as her complement to the above named army, with full equipments, money, &c. It is further stated that persons fully pledged have already been secured in the city, who are only waiting due notice and the full consummation of General Walker's plans to be off. It is known as the "Central American League." Who the parties are that are attached to this league we are unable to say, or whether they have been absolutely consolidated as rumored cannot be fully ascertained, except so far as current rumor goes. Such secret fillibustering expeditions are reprehensible; and if the one in question does really exist, its movements will, doubtless, be more fully ascertained in due time. New York, Boston, Philadelphia, New Orleans and all the other leading cities of the Union are said to be united in this movement.—*Baltimore Patriot, August* 20.

Ho! for Nicaragua!

Under this heading the Gonzales (Texas) *Inquirer*, of the 22d ultimo, has the following card from Captain J. C. G. Key, of that town:—

"Notice is hereby given, that the undersigned intends raising a company of 'emigrants' to join General Walker, who will leave New Orleans for Nicaragua on or about the first day of October next, with not less than three thousand men. All who are desirous of joining the colonists can do so by meeting me in Gonzales between the 15th and 20th of September. Emigrants will only be required to furnish themselves as far as New Orleans, from thence their passage is engaged and paid for by the 'colonization committee.' Persons desirous of emigrating to the rich lands of Nicaragua would do well to go early, as the first settlers will obtain great advantages in the way of choice locations over subsequent settlers. It is my intention to visit several adjoining counties previous to my departure, and explain to those who wish information the arrangements made for all who wish to join the colony. Due notice will be given of my appointments."

The same paper has the following paragraph:—Several of our citizens have contracted the Nicaragua fever. Should Major Ben McCulloch go with General Walker, as it is currently reported he will, he will find a large number of gallant boys in Western Texas ready to accompany him.

A Giant.

Miles Darden, who died recently in Tennessee, was said to be the largest man in the world. The Jackson Whig has the particulars of the deceased, furnished by the Rev. John Brooks:

"He was twice married. His children are very large, but probably none of them will ever be more than half the weight of their father. He was quite active and lively, and labored until about four years ago, when he became so fleshy that he was compelled to stay at home, or be hauled about in a two-horse wagon.

"In 1839, he made a contract with a tailor to furnish him a suit of clothes for $50—the cloth to cost $5 a yard. Upon measurement it took 12 yards of cloth—so the tailor lost $10 and the making. The tailor states that three men, each weighing over 200 pounds, put the coat on, buttoned it around them, and walked across the square at Lexington. In 1850, it took thirteen and one-half yards of flax cloth, yard wide, to make him a coat. It took 16 yards of cambric for a shroud; 24 yards of black velvet to cover the sides and lid of his coffin; 125 feet of plank to make his coffin.

"His coffin was eight feet long; across the breast, thirty-two inches; across the head, eighteen inches; across the feet, fourteen inches; its depth, thirty-five inches. He weighed in 1854 eight hundred and seventy-one pounds. His height was seven feet six inches. His weight when he died, as nearly as can be ascertained, was a fraction over one thousand pounds."

New York Wholesale Price Current.

Corrected to Sept. 10, 1857.

Ashes—Pot	per 100 lb.	7 87½	a — —
Pearl		— —	a 7 25
Candles—Stuart and Bussing's best, assorted	per lb.	— —	a — —
Ordinary		— —	a — —
Candles—Sperm	per lb.	— —	a 42
Adamantine		22	a 23
Mould, tallow		13	a 15
Coffee—Java, white		16	a 17
Mocha		15½	a —
Laguayra		00	a 13½
Maracaibo		12	a 00
St. Domingo (cash)	per 100 lb.	12 00	a 00 00
Drugs and Dyes—Alcohol	pr. gal.	— 00	a — 60
Alum	per lb.	— 2½	a — —
Arrowroot		— 45	a — —
Arsenic, powdered		— —	a — 2½
Asafœtida		— 5	a — 25
Borax, refined		— —	a — 19
Brimstone, American, roll		— 3	a — 3
do crude	per ton.	40 —	a 47 50
Camphor, crude	per lb.	— 23	a — 25
do refined		— 00	a — 32
Castor Oil, No. 1		1 35	a 0 00
Chlorate Potash		— 00	a — 45
Cochineal		1 10	a 0 00
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 00	a 1 50
Cream Tartar	per lb.	— 25	a — 00
Gum Arabic, picked		— 16	a — 32
Gum Copal		— 7	a — 7½
Gum Myrrh, Turkey		— 00	a — 25
Iodine, resublimed		0 00	a 4 50
Ipecacuanha		0 00	a 1 25
Madder		— 13	a — —
Magnesia		— 14	a — 16
Do calcined		— 20	a — 35
Nutgalls, blue Aleppo		— 25	a — 00
Oil Anis		6 00	a 0 00
Oil Bergamot		0 00	a 3 15
Oil Cassia		7 00	a 7 00
Oil Lemon		— —	a 2 25
Oil Peppermint		— —	a 3 75
Opium, Turkey		— —	a 4 50
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 27	a — —
Phosphorus		80	a 0 00
Quicksilver		— 55	a — 00
Rhubarb, China		1 25	a 0 00
Saleratus		— —	a — 7½
Sal Ammoniac, refined		— 11	a — 00
Senna		— 11	a — 13
Shellac		— 14	a — 16
Sugar Lead, white		— 15	a — —
do brown		— 9½	a — 10
Sulphate Quinine		1 60	a 0 00
Tartaric Acid		— —	a — 38
Verdigris		— 55	a — 70
Vitriol, blue		— —	a — 11½
Dye Woods—Camwood	per ton.	120 —	a 150 —
Fustic		25 —	a 29 —
Logwood		— —	a 31 —
Flour—State, common	per bbl.	5 15	a 5 20
Michigan and Indiana		5 50	a 7 40
Genesee, extra		6 50	a 610
Rye Flour		4 10	a 5 50
Corn Meal		4 20	a — —
Fruit—Raisins	per box.	4 37½	a 0.00
Raisins, layers		— —	a 4 62½
Currants	per lb.	— 9½	a — 10
Glass (American window)—6x8 to 8x10	per 50 feet.	3 50	a 2 75
8x11 to 11x16		3 00	a 4 00
11x17 to 12x18		3 25	a 4 50
20x26 to 24x30		4 25	a 6 50
31x40 to 34x46		5 —	a 9 00
Grain—Wheat	per bush.	1 55	a 1 62
Corn, round yellow		— 75	a 0 76
Barley		1 45	a 1 75
Oats, Western		— 60	a — 63
Beans		1 75	a 0 00
Gunpowder	per 25 lbs.	3 50	a 6 50
Indigo	per lb.	— 75	a 1 40
Iron—Pig, Eng., Scot	per ton.	28 —	a 29 —
Bar, Eng. refined		62 50	a 00 00
Sheet, Russia, 1st quality	per lb.	— 11	a — 00
Sheet, Eng.		— 3½	a — 4
Lead—Galena	per 100 lbs.	7 25	a — —
Sheet and Pipe		— 6½	a — —
Leather	per lb.	20	a 31
Molasses	per gal.	37	a 50
Nails—Cut, 4d and 6d	per lb.	3½	a 4½
Wrought, 6d and 20d		— 6½	a — —
Oils—Olive	per bskt., 12 bottles	3 12½	a 3 55
Olive, in casks	per gallon.	1 27½	a 0 00
Linseed		— —	a — 82
Whale		— —	a — 85
Lard, winter		— —	a 1 20
Paints—Lead, red, Am	per lb.	— —	a — 7½
Lead, white, Am., in oil		— —	a — 7½
Lead do do dry		— 8½	a — —
Ochre, yellow, French, dry		1 25	a 2 00
Ochre, in oil		— —	a — 3
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— 7½	a — 8½
Vermilion, Chinese		1 62½	a 1 75
Venetian Red	per cwt.	2 18½	a 2 37½
Rice	per 100 lbs.	4 75	a 5 00
Saltpetre	per lb.	6½	a 12½
Seeds—Clover	per lb.	— 00	a — 12½
Flax, American, rough	per bush.	2 —	a 2 10½
Linseed, Calcutta		1 95	a 2 00
Soap—New York	per lb.	4½	a 7½
Castile		11	a 12½
Spices—Ginger, Race	per lb.	5½	a —
Mace		55	a 00
Nutmegs		—	a 65
Pepper		—	a 11
Pimento		9½	a —
Cloves (cash)		10	a 00
Sugar—New Orleans	per lb.	9	a 11
Havana, white		11½	a 00
do brown		7½	a 11
Stuart's crushed		—	a 12½
Sumac, Sicily	per ton.	78 —	a 85 —
Teas—Gunpowder and Imperial	per lb.	35	a 75
Hyson		30	a 80
Young Hyson		33	a 70
Hyson Skin		20	a 35
Black		22	a 50
Tin—Banca	per lb.	—	a 34
Straits		—	a 34½
Plates	per box.	9 —	a 10 37½
Tobacco		—	a 11½
Turpentine	per 280 lbs.	3 62½	a — —
Tar	per bbl.	3 —	a 3 25
Spirits Turpentine	per gallon.	— 41	a — 42

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent of*—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the *laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commencant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaîtraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours?

Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconqu demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés?" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophèties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaître Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres e la création pour trouver un vrai système. Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les ecès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVE ISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage if any, to accompany the order. m21

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

Notice.

THE Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of THE MORMON, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for THE MORMON should be addressed—Editor of THE MORMON, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. APPLEBY.

Notice to Subscribers.

WE frequently receive remittances for subscriptions to THE MORMON, without the sender giving the name of the place he desires the paper to be sent to. Sometimes the name of the Post Office or town is mentioned, but not the county, and as there are several towns in some States by the same name, unless the county is designated we are at a loss to know where to direct the papers ordered. We wish all communications to us to name distinctly the Post Office or town, county, and State or Territory, as then there will be no mistake.

St. Louis, Mo.

SPRING SALES FOR 1856
CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,
Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.
Auxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8-1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29-3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
St. Louis, Mo. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S
FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Spring and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes,
and Pittsburgh Manufactures generally. feb7 6m

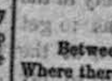
EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, A. M. BISSELL,
J. A. JAMESON, A. COTTING, JR.,
J. P. EDDY, CHAS. C. HELLMERS.
fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29-3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee,
Saint Louis, Missouri. mh8-1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22-3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS,
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be on, an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf


J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.,
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 Main Street,
North-east corner of Pine, St. Louis, Mo.
mh8-4m

T. McCAUGHIE & Co.,
MAGUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22-1y between 6th and 7th, St. Louis, Mo.

A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10-6m

CHARLES HUELSENKAMP,
Wholesale Dealer and Importer of
GROCERIES, WINES AND LIQUORS,
Commission Merchant in all kinds of Produce.
NO. 84 SOUTH MAIN ST.,
Two doors below Walnut,
10-1y ST. LOUIS, MO.

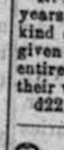
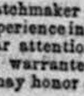
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

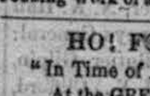
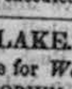
ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals, Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y

J. McGREGOR,

WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.


CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,

81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD,
d22-6m JAMES CLEGG.

JOHN DAVIS,

GUN AND LOCKSMITH,

Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War*."
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15-6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment o WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price.
j12-1y S. & H.

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article. Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged
d22

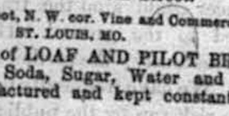
WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
QUINCY, Ill., 1956. mb14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!

Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.
A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.
The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. F. S. Frost.
We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts.,
ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22-3m

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS,
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries.
They also have a large and roomy Warehouse, and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS,
AND
WHOLELALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes, and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware,
Queensware, Boots, Shoes, Hats, Caps,
And Ready-made Clothing.
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware,
Queensware, Glassware Boots, Shoe Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

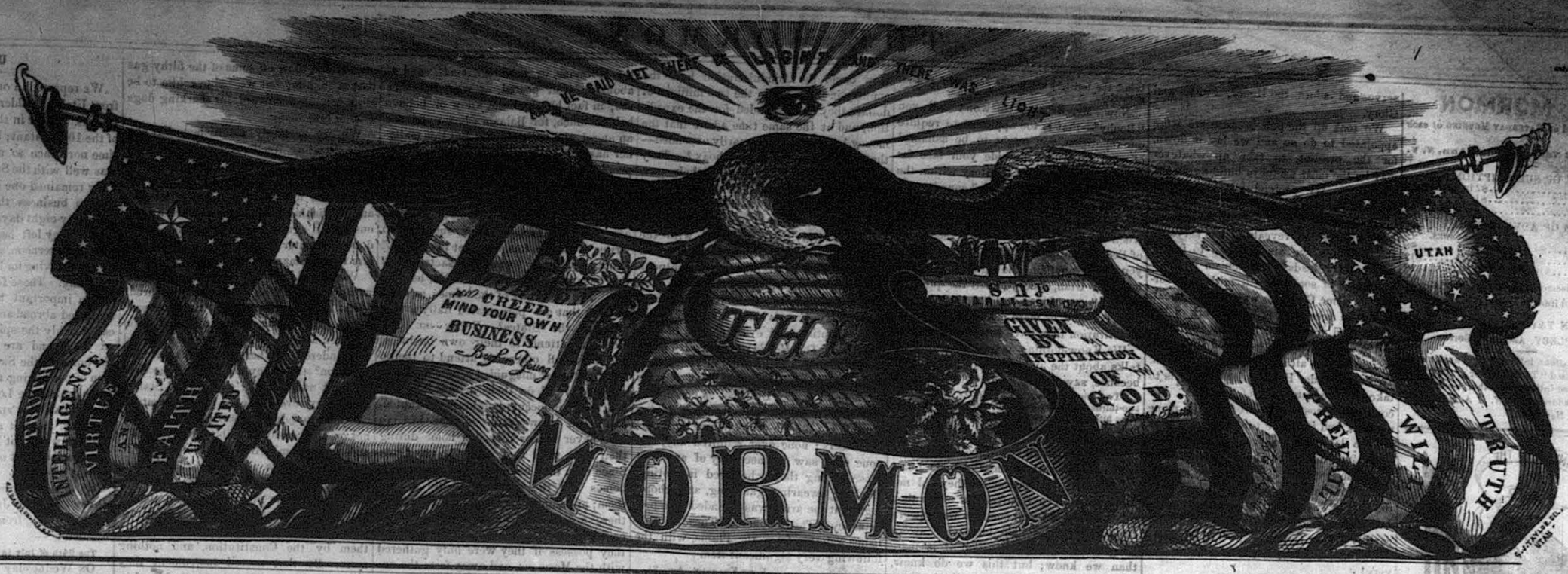
N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.
ALEXANDER C. PYPER
Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of
OUT-FITTING GOODS,
in the City of Florence, Nebraska Territory, where all necessaries can be bought at the
LOWEST PRICES
west of the Mississippi River, consisting of
DRY GOODS,
both Staple and Fancy; and every variety of
GROCERIES AND PROVISIONS;
Nails; Iron; Glass; Queensware and Hardware.
Also,
LEATHER
and shoemakers' Findings, and the largest stock of
BOOTS AND SHOES
to be found on the Missouri River. Also,
HATS AND CAPS;
together with a complete assortment of
READY-MADE CLOTHING,
all of which is but a small part of the
THOUSAND AND ONE
Things which can be purchased of
feb14 ALEXANDER PYPER.

PETER SCHUTTLER,
WAGON MANUFACTURER,
Nos. 78, 80 and 82 Franklin street,
South-west corner of Randolph street,
CHICAGO, Illinois.
All work warranted beyond a failure. my2-1y

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)
WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!
Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.
N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more easy for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.
We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.
We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.
We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.
Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods. Remember the place, No. 42 North Main street.
St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.



IT IS BETTER TO REPRESENT OURSELVES, THAN TO BE REPRESENTED BY OTHERS.

VOL. III.—NO. 31. NEW-YORK, SATURDAY, SEPTEMBER 19, 1857. PRICE FIVE CENTS.

Poetry.

National Song.

BY MISS E. R. SNOW, G. S. L. CITY.

Thrones, Kingdoms, Dominions, and all Institutions
Of human erection, are bound to decay;
But the heavens introduce, in this last dispensation,
Their own order of things, that will not pass away.

Chorus.

Lo! here in the midst of the snow-cover'd mountains,
We call to all nations—all people forsooth;
Come, come to our Standard, the Deseret Standard,
The Standard of Freedom, Salvation, and Truth.

The Saints hold the Priesthood, which from the beginning
Existed with God, and on earth will remain,
Establishing liberty, peace, and salvation—
Preparing the way for Messiah to reign.

Chorus—Lo! here, &c.

All hell has combin'd with this world's bitter hatred,
Usurp'd man's best rights, all our freedom suppress'd,
From place to place driven us, and murder'd our Prophet,
And homeless we wander'd while poor and distress'd.

Chorus—Lo! here, &c.

Brigham Young, with a band of brave Pioneer vet'rans,
Like Abra'm instructed, here found us a home,
In these deep western wilds, amid snow-cover'd mountains,
Where th' wild cactus blooms, and rude savages roam.

Chorus—Lo! here, &c.

All hail to the day they saluted this Valley—
Day sacred to mem'ry, to Liberty dear;
While th' judgments of God are pour'd forth on the nations,
Truth, Equity, Justice, and Peace resort here.

Chorus—Lo! here, &c.

The cactus our emblem, we're strong through oppression;
In exile our Banner is broadest unfurl'd—
When robb'd we grow wealthy—the blood of our martyrs
Will plant the pure Standard and challenge the world.

Chorus—Lo! here, &c.

The Stoppage of the Utah Mail.

From the Deseret News, August 5, 1857.

That our readers may correctly understand why Messrs. Smoot and Stoddard (who arrived on the 23d ult., in twenty days from Independence) came through without the mail, we publish the following official letter, and make such comments upon the subject as its true nature seems to warrant and demand:

Post-Office Department, Contract Office
Wednesday, June 10, 1857.

Sir: The indentures of contract for the conveyance of the mails on route No. 8,911—Independence, Mo., to Salt Lake City, Utah, sent for execution to the care of the Postmaster of Salt Lake City on the 16th October last, do not appear to have been executed by you until the 24th March following. The delay in executing, and the unsettled state of things at Salt Lake rendering the mails unsafe under present circumstances, the Postmaster-General declines extending the time of execution beyond the period mentioned in the advertisement; and, therefore, declines to accept the contract executed by you. Hence, your service on the route will cease.

Very repectfully your obedient servant,
William H. Dundas,
Second Assistant Posmaster-General.
Mr. Hiram Kimball, Salt Lake City, Utah Territory.

We will not now enter into a minute, tedious and unpleasant detail of the manner in which previous contracts upon the route in question have been NON-FULFILLED and will omit specifications concerning the large extra sums paid for not carrying the mail, for those facts are most fully understood in Utah and by the Department in Washington, and the record since October last is sufficient for our present purpose. The official letter written by the P. O. Department to inform Mr. Kimball of the acceptance of his bid, &c., purports to have been mailed at Washington on the 16th of October, and of course it was well known at the time that said letter could not by any possibility reach Mr. Kimball by due course of mail until the 1st of the following December, the very day on which the indentures of contract were required to be executed and service placed upon a long and inhospitable route at the begining of winter. But owing to the fact that the mail in question seldom made time, and often missed whole trips upon the most frivolous pretexts, especially when the weather was about to become cool, the Department could not have reasonably expected that the letter to Mr Kimball would reach him until long after the expiration of the time specified for compliance with its requirements. And since no duplicate was forwarded by the Isthmus, and the last eastern mail under the old contract, which contained the letter to Mr. Kimball, did not arrive until the 24th of last March, and did not leave Independence until the 8th of November instead of the 1st, there is certainly fair ground upon which to base the presumption of a pre-planned pretext for disannuling the late contract, for "the delay in executing" arose solely through fault in the P. O. Department and its late pet contractor, and was entirely beyond any conduct or control by Mr. Kimball who executed the identures on the day of their arrival.

We are well aware that the acceptance of Mr. Kimball's bid was a source of great annoyance, loss, and chagrin to Treasury suckers; that the previous contractor, after having received large extra sums upon representations that the service was worth some twice the amount bid by Mr. Kimball, made a bid only a few hundred dollars higher, under the almost certain expectation of more thick fat for lean service, and that certain frontier crumb eaters of Washington loaves were outrageously disappointed and maddened, and most candidly admit that we hardily expected the Department to be able to withstand so severe an outside pressure. It even caused us surprise that there was sufficient integrity, amid champaigne, oysters, and other nicer titbits of a more delicate description, to admit of the acceptance of Mr. Kimball's bid, even though bound to do so by law, on account of its being the lowest responsible one. But after tempting bait had been set aside, after the anger of hungry expectants had been braved, and the contract lawfully and magnanimously awarded to a 'Mormon'—one who it was just to presume would faithfully perform the service—then to shift in the wind and disannul the contract for an alleged delay arising solely from its own dereliction, demonstrates an increasing progress in the unblushing exercise of arbitrary power in trampling upon the rights of an American, that we were not altogether prepared to expect at so early a date.

The first account against Mr. Kimball in the disannuling letter is shown to be entirely the fault of the P. O. Department and the mail service of the former pet-contractor; and the second is supremely ridiculous, viz:—"the unsettled state of things at Salt Lake"!! Who told you that things were 'unsettled' here? The off-scouring of the earth, and we defy the Department to name any other authority for an assault so utterly unjust and groundless. And it is indeed pitiable to see an important Department of a great Nation driven to the miserable subterfuge of employing the vile statement of liars, hireling slanderers and soured office hunters, to enable it to hatch up pretexts for depriving American citizens of their rights, twist it as you will, solely on account of a difference in religious faith and practice, concerning which Article 1 of amendments to our common Constitution reads, "Congress shall make no law—prohibiting the free exercise thereof.'

Mr. Dundas' letter and the facts above stated are in themselves conclusive and incontrovertible evidence of the arbitrary and unjust usage now dealt out to Mr. Kimball and the people of Utah, and a few more facts will show how unwise is also that usage—how much like biting of one's nose to spite the face of his neighbor. In December last, and knowing that the former contract had expired, Judge Smith, Postmaster in this city, employed Messrs. Little and Hanks to take the mail to Independence, which they succeeded in doing in the dead of Winter, after a trip of some seventy-eight days, encountering weather and hardships which, in all probability, no other men have endured in such service, and which few others, if any, of even mountain men could, and for which they have not as yet received one cent of compensation from the Department. A copy of the contract was seasonably lodged in the Department at Washington, and when Mr. Little called to receive his pay for the trip, he was informed that they would pay him if they had received a copy of the contract. Mr. Little replied that he had duly forwarded the copy, and a gentleman standing by remarked that they had already received it, for he had seen it. So much for another miserable subterfuge to avoid paying "Mormons" the most arduous service of Government. How consistent! Millions for corrupt party purposes—not a dollar for honest, severe and honorably performed toil.

In January the depth of snow and severity of cold drove back those who attempted to take the mail. About the time of that event and early in February, the *Mormon* and a few lines from Hon. J. M. Bernhisel, both of which came in the California mail, gave the first intimation of the acceptance of Mr. Kimball's bid, though, as before stated, no official information reached here until the 24th of March, the letter containing it having lain at the Devil's Gate on the Sweetwater during the winter.

On the 7th of February another mail was sent out, another early in March, and on the 1st of April, the first schedule date and the earliest date after the execution of the indentures, which as before observed, were executed on the day of their arrival, efficient service began to put on the route by rapidly stocking it with men and animals, able and numerous, and supplying it with suitable vehicles.

From that date to the arrival of our July mail at Independence, the mail has never been carried on route No. 8,911 so promptly, safely, faithfully and expeditiously, since the first period of its establishment, and it was the calculation to soon be able to transmit the mail in from sixteen to twenty days, to the greatly-increased accommodation of business men at home and abroad. And, as efficient mail service could not be placed upon the route for the small sum of $23,000 a year, it was designed to speedily connect it with a transportation and express company, by which the merchants and people in Utah would receive goods from the frontiers in from twenty to twenty-five days, much to the mutual benefit of all concerned. Under the fairly-to-be-presumed certainty that "Mormons" would actually carry the mail, we are informed that the late incumbent, Postmaster General Campbell, was pleased when Mr. Kimball's bid was accepted; but the present Postmaster General and his Second Assistant have yielded to the groundless clamor and sordid selfishness of characters too worthless to name, and, without the least shadow of a true cause, have arbitrarily, unjustly, and most foolishly and unwisely disannulled the only responsible and efficient contract ever entered into upon the route.

In addition to the main inducements for such a disannuling by the Department, it may be that the very promptness and speed, and the freedom from plunderings of the mail sacks under charge of "Mormons," gave too much of a shock of progressive movement to the lumbering, unsatisfactory, uncertain, disappointing, loss-incurring, old-fogyed Post Office Department of the United States. But hush! or some thin-skinned, ignorant, tyrannical booby may call our remarks rebellious and treasonable. Reared among the Green Mountains of Vermont and the Granite Hills of New Hampshire, and familiar with the infernal corruptions, abominations, superatitions and wire-workings of this generation, and also with our rights and privileges as an American-born citizen, we shall use "the freedom of speech," as guaranteed in Article I, in accordance with the dictates of our own conscience and the judgment we may be blessed with. And if the time-serving, money worshipping, place-hunting, lie-making, oppression-dealing rabble think that they will be able to measure arms with the Almighty and again blot His truths and His people from this earth and successfully make lies and abominations their ramparts of defence, we have merely to say that from our heart we pity them, and take the liberty of informing them that in both of their plans and expectations they will find themselves most terribly disappointed, for their purposes are without counsel.

For the honor of our nation, of which the inhabitants of Utah are indisputably the most loyal and law-abiding, we are and long have been deeply chagrined with the management of our postal affairs, as contrasted with the more prominent European Governments; and for this reason alone, we are anxious that our General Post Office Department should wake from its long sleep, shake itself from its abuses, and extend equal, prompt, speedy and reliable mail facilities to all. To prove that we are thus disinterested, especially since our hopes of a speedy mail reformation have been so unwarrantably and unprecedently shattered to the winds, we now fairly propose that if the Government will clear the track, we will cheerfully bear the burden of transmission of all our mail matter from the shores of both oceans to our most secluded hamlets, and be most thankful for the untrammeled privilege, for then our feelings would not be constantly rasped, nor our nationality put to the blush, nor our reasonable expectations be continually cut off. This boon can be constitutionally granted, for in the delegated powers to "establish Post Offices and post roads" there is no restriction as to how nor to whom; and such a wise grant would be a great favor to hundreds of thousands, at a saving of Government large sums of money now worse than uselessly expended.

To the careless and unreflecting it may appear singular that we write so plainly upon this subject, but such persons have not been caused to endure the bitter experience that we have passed through. Search the archives at Washington from the beginning, and contrast alone the postal usage towards us with that towards any other State or Territory, and there is not an enlightened, sound, candid-thinking man but what would blush at the gross injustice meted out to us, as well as others, and marvel at the patience with which it has been endured, far beyond what would have been possible among any other class of all our millions. And since that injustice is becoming still more flagrant, is it to be wondered that we respectfully ask the Post Office Department to entirely clear the track, and accord us the privilege of carrying our own mails at our own expense? Can they, or anybody else, expect a cheaper proposition? While others are planning every conceivable method of tapping the Treasury, we are striving to stop the leaks; and, though living in a region which even the New York *Herald* has at last learned is "frightfully poor," we simply ask the boon of being let alone and allowed to sustain ourselves. Cannot the most rabid "Mormon"-eater raise a consistent objection?

The world ask us for miracles to substantiate the truths of our faith and practice in the Gospel of the Son of God. From the first ministration of an angel of light to Joseph the Prophet, all classes of unbelievers in the doctrines revealed to him from Heaven have joined in a constant, most furious, illegal and unfeeling onslaught upon the Latter-Day Saints. And the Government of the United States, after coldly looking upon and inwardly chuckling at the inhuman conduct of Missouri and Illinois towards the Saints, could take active part in the internal broils in Kansas, and has now, after a long series of would-be sly oppressions, openly entered the arena of our avowed persecutors, and contrary to the very Constitution by which it exists, is high-handedly taking away our rights and privileges, one by one, under pretexts that the most devilish should blush at, and is laying plans for our extermination—thursting the hot iron into our sides, and telling us to hold still and say nothing. These facts alone are a continuous miracle which the wicked can gaze upon day by day, and to them and the Saints are proof positive that we, at least, of all people on the earth, fully answer our Saviour's description of the Former-Day Saints, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John, xv., 19, which contains the whole secret of all the hostility against us, as the whole world will sooner or later most assuredly learn, each for themselves.

The United States Government and Utah.

From the Deseret News, Aug. 12.

Powerful in numbers and wealth, extensive in domain, learned and practical in mechanical arts and exact sciences, and possessing a land choice above all other lands, the United States had it in their power to become the most free, enlightened and happy government ever instituted by man. Peopled by those who had experienced and fled from intolerance, oppression, and religious persecution in the Old World, delivered from the yoke aimed to be fastended by a foreign power, and blessed with a Constitution guaranteeing freedom of conscience, of speech, and of the Press, it was scarcely presumable that occasion would ever be found for the prudent, cautionary counsels and exhortations to be found in the inaugural addresses of Washington, Adams, and Jefferson. But alas for human wisdom, when man rejects the counsels and servants of Jehovah! So recently as March 4, 1797, President Adams rationally and forcibly urged the propagation of "knowledge, virtue and religion among all classes of people—as the only means of preserving our Constitution from its natural enemies, the spirit of sophistry, the spirit of party, the spirit of intrigue, the profligacy of corruption;" and within that brief period those very enemies, so wisely cautioned against as destructive "to elective governments," are exercising almost undisputed sway over our nation, and most certainly bid fair to soon accomplish their fore-warned nefarious designs.

Place-hunters and spoilsmen, with a hireling clergy and reckless editors to bolster corrupt systems and lash unbridled licentiousness into fury, have the Executive of our nation fast bound hand and foot, and turn him, like a weathercock, to subserving their nefarious purposes, to the utter overthrow of equal laws, of justice and humanity, principles so revered and respected in the early administration of our Government. Yes, so much were those principles then respected, that President Jefferson, so late as March 4, 1801, asserted "a wise and frugal Government, which shall restrain men from injuring one another, and shall leave them otherwise free to regulate their own pursuits of industry and improvement," to be "necessary to make us a happy and prosperous people."

But, inasmuch as rotten political pigmies have attained to almost supreme sway in the Government, and are fast trampling under foot the last vestige of "unalienable rights," utterly regardless of the correct teachings and examples of the wise and true patriots and statesmen of the Revolution, it may be asked whether we expect to wean them from the cesspool of their corruptions, or to prevent the mad officers and crew of the ship of state from pursuing their wild orgies, as they are hopelessly whirled in the narrowing circles of the vortex of destruction. We have no such expectation, for we are aware of the folly of attempting to cast evil spirits out of those who prefer their companionship, and our voice is not loud enough to penetrate the ears of those who are willingly deaf and drunken through the influence of their own unbridled passions. What then do we propose? To freely and truthfully comment upon men and principles, no matter whether high or low, powerful or weak, as opportunity and wisdom may dictate. Also to inform "the powers that be" that we are somewhat acquainted with their inhuman plans and designs, and shall subvert them so far as possible; and, for the benefit of the honest, virtuous and upright the wide world over, shall strive to encourage the noble and good, and restrain the vicious.

The United States has millions of acres of unoccupied land, for the rapid settling of which the very genius of our Government requires the extension of every Constitutional facility and encouragement Utah embraces a large area of mountains, deserts, and arid valleys, with three salt lakes, several brackish and fresh water springs and streams, six or seven small unnavigable rivers, and limited and widely scattered spots and strips of soil, rendered fertile by expensive and vexatious irrigation. This "frightfully poor" region was unoccupied previous to 1847, save by the aborigines and a few roving Indian traders, trappers, and hunters. Being midway between the Western States and the land of gold, on the best direct central line of overland communication, did not the Government offer large bounties in land, and almost stretch its delegated powers, to pave the way for the settlement of so desolate a country? And did they not even shake off a barbarous relic of colonial usage, and guarantee to the settlers in such a region, even more fully and cheerfully than is accorded to those dwelling in more desirable locations, the Constitutional right of electing their own officers. We will answer.

In February, 1846, thousands of men, women and children could be seen leaving their homes in Nauvoo and crossing the Mississippi to escape the religious persecution so ruthlessly poured upon them by the State of Illinois, while not a single move was made by the General Government to "restrain men from injuring one another." And when crossing the Missouri, after a weary journey through the State of Iowa, they were met, instead of with kindness, commiseration and succor, with a requisition from the United States for a battalion of 500 efficient men to assist in the war with Mexico. This quota, if even any could have been legally called for under the circumstances, was so outrageously and unprecedently large as to plainly manifest what might be expected from the then Administration, which should, according to Jefferson, have extended "equal and exact justice to all men, of whatever state or persuasion, religious or political."

That battalion, after being so recently thrust from their homes solely because they lived above corruptions and the commission of popular crimes, at a moment's warning turned their backs upon their wives, children, and aged parents, upon their brethren and sisters, and least of all upon their teams, wagons, and the little all left to them of this world's goods, and performed the most arduous, health-destroying and praiseworthy, but much the poorest requited service, in the acquisition of the very territory of which Utah is a portion. That unfair and inhuman requisition was the first open thrust at the Latter Day Saints by the Government, but it was met in a manner so different from what any other class thus treated would have met it, that the then design for our extermination was foiled. And the ready compliance with such an unheard-of requisition, for a long period effectually silenced the most rabid persecutors of the Saints, and even caused its originator and instigators to blush at cruelty so akin to the charcteristics of the fiends of darkness.

In 1847, unfostered and unsustained by human aid, but strong in the Spirit of their God, and joyous in the known and eternal principles of Heaven, the Saints wended their way to the mountain fastnesses of what is now called Utah, and from that date until now have been busily engaged in the observance of the commandments of God and the counsels of his servants, in framing and abiding good and wholesome laws, and in benefiting and striving to save the human family so far as possible. Within that short time cities have been built, containing, aside from the comfortable dwellings of the less affluent, large, tasteful and commodious public and private edifices, which would add grace to cities the most favored by time, wealth, and other facilities. Many locations, previously nude and unsightly, have, by laborious, persevering, and often unrequited toil, been caused to teem with their rich products for the sustenance of man and beast—of the citizen and the stranger. And trees, planted and watered with a labor and patient waiting that but few would endure, are now bending with their burden of beautiful, luscious, and varied fruits, where heretofore naught but barrenness met the eye. And mills and machinery add their hum to the music of waters hitherto unrestrained. These facts alone are of themselves a perfect refutation of all the lies and slanders uttered against us, whether in regard to our social, moral, political, or religious character and habits, for no people, of the character and habits given us by our enemies, would, could, or ever did, e
der the most favorable circumstances, operate in a manner at all comparable, for true worth, with the course and conduct of the Saints in Utah.

"Well, for all this toil expended in peopling with patriotic citizens regions where no other people would or will dwell, has not Congress passed for Utah an extra liberal pre-emption law?" It has passed pre-emption laws, some more and some less liberal, for all Territories, if we mistake not, except the Territory of Utah! And here alone, where, from the very nature of the country and the just claims of its settlers and the circumstances of its settlement, justice and mercy would require its being freely given to its occupants, as some small remuneration, there is no pre-emption law extended by a Government which proclaims its citizens to be "free and equal." At a late date persons were sent to make scattering surveys within our borders, when it is or should be well known at Washington that even those will never pay for the expense. For although they be made, as we are informed has been the case, at a very cheap rate to the parties intrusted with their execution, by plotting in the office lines never run and corners never seen in the field, and by here and there sticking long stakes so loosely that animals upon the range will rub them down (laid to "Mormons") and thus obliterate guiding marks to blunders, still the Government pays according to the office returns, and the buyer may hunt his lines and corners as best he can. But perhaps we should find no fault with large pay for not doing, since it is preferable with some to be unwilling to pay anything for service, unless the service be of a corrupt and corrupting description, or be not performed.

We are as willing to pay for land as are any other people, and are as fond of valid titles to land, which in unsold lands, whether surveyed or to be surveyed, we recognize and always have recognized to rest with the Government. And who in Utah has ever prohibited or in the least interfered with the customary surveying of public lands? Who refuses to pay for public lands, when they are thrown into market? No one in Utah. But how has it been in Nebraska? Congress passed an act granting a quarter section of land to each settler of a certain description in that Territory, and the Territorial Assembly transcended their bounds and legislated a half section to each such settler. Has the Assembly in Utah ever ventured upon legislation of anything like that character? Verily no; and as to land they have only granted possession to certain claims and improvements thereon, as has been custo mary in all new countries, pending the survey and sale by Government. And we again defy the world to point out a single infraction of law by the Latter Day Saints, either in a legislative, judicial, executive, public or private capacity.

But the unlawful land-legislation in Nebraska is not all the beauty of land practice in that region, for they have organized Clubs to mutually warrant and defend half-sections to settlers, and have passed a resolution, among others, in which all who will not join them are called sundry very hard names, and threatened with all sorts of violence if they in the least

Continued on Third Page.

THE MORMON

Will be published on SATURDAY MORNING of each week.

Office—No. 108 Nassau st., cor. Ann, N. Y.

TERMS OF SUBSCRIPTION.

One year.....$2 in advance.
Six months.....$1 "
Single copies.....5 cents each.

TERMS OF ADVERTISING.

ONE SQUARE.		TWO SQUARES.	
3 months	$4	3 months	$8
6 "	$6	6 "	$12
12 "	$10	12 "	$18

Larger advertisements in proportion.

One square—10 lines or less.

JOHN TAYLOR, EDITOR.
W. I. APPLEBY, ASSISTANT EDITOR.

All communications intended for THE MORMON should be addressed "To the Editor of THE MORMON." All subscriptions, or other communications should be addressed to W. I. APPLEBY, Box 3957 Post Office, New York.



THE MORMON.

NEW-YORK, SATURDAY, SEPT. 19, 1857.

Our Last Issue.

In another column our subscribers are informed that our editorial labors for the time being cease with the present issue. No particular reasons are there assigned for the discontinuance of THE MORMON as we think that none are necessary. The greater part of our Patrons are members of the Church and they have learned by their associations with the servants of the Lord that every move is right. We have labored to deserve the confidence of our brethern, sisters and all good people, and have the fullest assurance in our own mind that, however much they may regret the absence of their weekly visitor—THE MORMON—they will say amen to all our proceedings.

Before we lay aside our pen we cannot resist saying a few words to our friends. From the moment we entered this sanctum, to address the public, our time has been wholly consecrated to the labor assigned us. We have labored to encourage the saints in every good work—to live their religion. We have studied to encourage the elders in the vineyard of the Lord and to our enemies we have administered the rebuke they merited. We have had many friends, in and out of the Church, who have appreciated our labors and many unscrupulous foes who would willingly have crushed us, if they could have done so; but the Lord and Truth have ever brought us through our struggles victorious.

The mantle of darkness is fast enshrouding the nation; wickedness is visibly on the increase—in short, peace is taken from the earth and "the Prince, the power of the air" rules triumphant among the children of men. What a melancholy spectacle—the earth that rolled in purity from the hands of its creator is now covered with corruption. Man, created in the image of God, is now emaciated, palsied, paralized and diseased, "from the crown of his head to the soles of his feet," through transgression of the laws of heaven; woman, the gift of the Lord to man as a "help-meet"—is degraded and debased—his victim or his partner in crime. Every generation is worse than its predecessor, and the end must be wreck and ruin. THE MORMON of these facts has spoken plainly and shewn what the Lord has offered to do for the humble who would trust in Him and act righteously. The vices of men have been exposed and the virtues of those who served the God of Israel anciently have been all placed before our readers that they might eschew the evil and cleave to the good. How far our labors have been a blessing to them is not for us to say; but, without fearing a reproof for egotism, this we can say, and we scarcely think any who have read THE MORMON will question its truth—we have feared God, labored for His cause to the best of our ability, and if we have come short in the discharge of any duty expected of us it is more than what we have been able to perform; of such a failure, however, we have no knowledge. We laid no claim to literary attainments: the opinion of our talents, or want of talents rather, therefore, never troubled us. Our whole aim has been to build up the Kingdom of God, by the preaching and writing of truth—by the enunciation of correct principles, and with such views the language or talents of men are small matters. The voice of the messenger of salvation is not the plan of redemption. To confound the vain, the haughty wise, the Lord has invariably chosen those in whom He could confide for humility and integrity. To be such an instrument in His hands has been our constant prayer and study, and for whatever good we may, in our present position, have accomplished, we render to Him whom we serve and adore the Honor, Praise and Glory.

We took up the pen because we were appointed to do so and we lay it down, for the present, to take up whatever may be the most useful in building up the Kingdom. We pretend not to a knowledge of the secrets of the Lord; but with a firm confidence that He will do nothing but what He first reveals to His servants the Prophets, we are on hand to follow where duty leads. Mormonism is not a profession of some ancient faith, the worship of some God who was said to speak to men in ages past, it is the work of the Great God now. Men from love of truth and of moral rectitude espoused His cause anciently with all the world against them. To enlist under His banner to-day, is to take up the same sea of troubles. We counted the cost before we took His name upon us, and in future time whatever may be the lot of the servants of the Most High, we desire to share it with them. With the last dash of our pen we ask our friends to consider whether they will serve the God of Jacob, to inherit eternal peace and honor, or the world with its fading earthly joys. To-day is the day of choice—God and Liberty, or the World and Slavery!

The Late News from Utah.

The important documents from the *Deseret News* will be read with deep interest by the Saints. On them we offer no comments, they require none; they are clear enough that "the wayfaring man, though a fool, may not err therein." Wisemen in Israel, however, will undoubtedly more fully comprehend them, as such persons generally take time to read, and to reading add praying, that the light of heaven may illuminate the mind to the fullest comprehension of things that now are, and that the Holy Ghost, the comforter, may, as Jesus promised, "shew things to come."

The *Herald* and *Daily Times*, of Monday, published considerable of what we publish to-day, which will doubtless give the sentiments of the Utonians on their grievances a wide circulation. The stoppage of the mail; sending out of an entire set of Federal officers from the ranks of the "Gentiles"—men sought after and appointed to these offices, because of their well known want of sympathy or interest in the welfare of the inhabitants of the Territory, and these, too, backed up by 2500 hired soldiers fully equipped with everything for war at an enormous expense—are ugly facts which will tell a tale to the detriment of "the powers that be."

Thousands and tens of thousands of honorable citizens of the United States, unconnected with Mormonism, without faith in its principles, regard the Mormons as an ill used people, and despise the tyranny of the Administration of the professedly freest republic in the world; an Administration that, in its dealings with the weak, walks in the footsteps of the bloody, tyrannical, aristocratic government of the Kings of England, who goaded our fathers on to acts of despiration and ultimately to the accomplishment of the designs of Providence—the establishment of Liberty on American soil. Liberty purchased by the sacrifice of everything at the disposal of our honored sires; and yet a little more than three-fourths of a century only have passed away since the leading spirits of the colonies declared their resolve before high heaven to be free from the bondage of tyrants, and the same game of oppression is pursued by their representatives towards the Utonians. Oh! consistency whither hast thou fled?

The British colonies were inhabited by many god-fearing men; men who were just in all their ways; men who, for peace and liberty of soul, had left the homes of their fathers, and forsaken the land where the ashes of their progenitors reposed. In the natural course of events—of progress—the spirit of liberty to do right, to serve God, and to seek after a higher order of government, seized their souls, and the more the tyrants of England oppressed, as now does the Democratic Administration at Washington, the more did our revolutionary sires feel by the spirit of Almighty God that longer obedience was degrading servileism, and no virtue. Other people sought liberty before our fathers did; but they feared not God—sought it not for "Life, Liberty and the Pursuit of Happiness" for all, and they failed in their struggles. The patriots of 1776 were righteous men, who believed it better to serve God than man, who trusted in Him, and His omnipotent arm brought them salvation—liberty of body and soul. Have the rulers of this great nation forgotten that oppression under the name of a Republic is no better favored in the sight of God than oppression under a monarchy? Or have they not gumption to understand that it is a greater sin in the sight of heaven for the government of a Republic to persecute than for a Kingdom or Empire? Know they not that hypocrisy added to sin makes the evil more detestable in the sight of high heaven? If they don't know it, the Almighty God of Jacob will reveal it to them in His own due time.

The Press on Utah.

THE N. Y. *Express*, the organ of, as Greely terms him, "Booby Brooks," gives a lengthy article on Tuesday on "Signs from Salt Lake." He begins by saying:

"The latest intelligence from Utah (Aug. 13th) indicates a determination on the part of the Mormon leaders to resist whatever attempts the Federal Government may be inclined to make, to bring the territory within the sphere of Federal authority."

Now, Mr. Brooks, we won't call you "Booby"—that is too apparent to require our repetition, you ought to be ashamed of your ignorance or hide your face for folly. "To bring the territory within the sphere of Federal authority" sounds very well as a justification for sending troops; but you nor no man else can tell the time when the territory was *beyond* "the sphere of Federal authority." Mr. Brooks, before you write another line against the Mormons in Utah, ask yourself the question if you or any of your calibre ever served their country, or were more faithful to its Constitution than have been the Mormons.

His Know-nothing mania rises and he talks about the audacity of the Utonians, because, says he:

"Two-thirds of them are foreigners, and of that two-thirds, probably one half are emigrants who came hither with never the remotest intention, or inclination, to swear allegiance to the Constitution of the United States."

They were not all sworn British subjects in the Colonies when the Colonists burst the shackles of oppression, they did not the less deserve the freedom which they toiled and bled for in common with sworn subjects. If one half have not sworn allegiance to the Constitution it is more than we know; but this we do know, none of them have sworn allegiance to their enemies, and if Mr. Brooks doubts it, he can volunteer to join the rabble now on the plains, and he may find it out. It is surprising that men so soon forget where they sprung from. One would think to hear Brooks in his Know-nothing mania that he and his were plants of American soil. The emigrant to-day is as deserving of liberty as the man who can boast of a father born in America—perhaps more so. The native owes his allegiance to the accident of birth, the emigrant comes to the country from choice. Mr. B., take a word of advice: aspire more after the gift of common sense than after popularity or office, and you will be much better qualified to speak on Utah.

In a late speech His Excellency Governor Young says:

"It would be hard for the people to explain away the idea that the Government of the United States is shutting down the gates upon us, for it is too visible; and this is what hastens the work of the Lord, which you are praying for every day."

The *Express* from its hatred of Utah turns the friend of the Administration and its comments on the above justifies thus the sending of troops:

"The government, in marching an army to Salt Lake, is shutting down no gate, no more of a "gate" than Gov. Walker has shut down in Kansas, to keep the peace, and uphold "law and order" there."

No difference between Utah and Kansas! Eh! Let us put a picture of the two territories before you, drawn by no friendly hand, and you will be better prepared to discover the difference.

"Kansas and Deseret both appear to be preparing to knock at the doors of Congress for admission. But how differently to they present themselves as suppliants! Kansas comes forward with bowie knives, rifles and land jobbers, with hands stained with blood, murder and arson, and fresh from the conflicts between the pro-slavery and anti-slavery settlers. On the other hand, Deseret, which is peopled by the Mormons, who, for their religious opinions, were driven out of Missouri, banished from Illinois, and driven beyond the Rocky Mountains, has gradually and quietly, without trouble or conflict, and by the efforts of its own energy and industry alone, grown into an important community; and after peaceably adopting a new constitution, its delegates are now on their way to Washington to claim its admission into the Union. And yet Deseret, although presenting such an example of industry sobriety and piety, will no doubt be set down by the present Congress as an immoral, dangerous and wicked community, while Kansas will be fought for, quarrelled about, and probably admitted to a co-partnership with the rest of the States.—N. Y. *Herald*, June 1, 1856.

However much it may be convenient or amusing for the *Herald* now and again to pitch into the Utonians, the above extract is strictly true and forced from that paper by the universal testimony in favor of Utah, rendered by disinterested gentlemen who have sojourned there. Marching troops into Kansas could not possibly injure the inhabitants of that Territory who sought after the right, as they were sent there for the purpose of preventing the armed minority from coercing the majority, and forcing upon them institutions abhorrent to their faith and wishes. But every person who knows anything of the Utah expedition knows that it has been sent into that Territory for no other purpose than breaking up, if possible, the Mormon institutions. It is true, ostensibly, the army was sent to assist the new Federal officers in executing the laws of the United States; but every sane, intelligent person sees through the flimsy pretext for that expedition. That corrupt scoundrel, Drummond, who owes his life to the protection extended him through the influence of Governor Young, left the Territory with his prostitute, Ada Carrol, for California, to save himself from prosecution by the relatives of his legitimate wife, and then began the abuse of Utah and the most unfounded calumnious reports that ever were concocted in hell and heralded on the earth by the most corrupt and most base unhung scapegrace that ever lived. He lied in California, he wrote lies to the papers in the Atlantic States, and he lied to James Buchanan, and lied to everybody, till he got the Utah expedition on foot. In hopes of being sent back Governor of Utah to be revenged on those who spurned him for his iniquity and whoredom, he left no stone unturned, and seduced others of the same stripe as himself in Utah to back up his statements by their letters to the press of New York City. The Government, pressed by the excitement created by these blackguards, gave orders for an expedition, without asking Governor Young if these things were so. When these calumnious reports reached Utah, an express was sent on immediately to Washington, and affidavits were placed before the Administration that quashed every charge made against the authorities there; but did that stop the expedition? Oh, no! How could the Administration look the country in the face for the two millions of dollars they had expended for the expedition, and at the same time admit that the money had been unnecessarily expended—that the alarm was all a hoax? They could not do it, and to keep their own credit good, they have sent on the expedition to break up Mormonism by introducing the whoredoms of corrupt Christianity. The army is intoxicated with the hopes of "wine and women." Their talk on the Plains is of the most voluptuous character—boasting what they'll do, how they will "enjoy the pleasures of sin for a season." Nothing is heard of on the Plains but corruption and every species of abomination. The *Herald* recommended early in the summer a large army of young men with that view, and on Monday repeats the hope of seeing Utah yet as corrupt as the cities of the States. Marching troops there is not for the protection of the Federal officers; none ever required any, and none ever saw the necessity of any, but those among them who lived in rioting, drinking, swearing, gambling, and whoreing; but the army was intended as a permanency. The *Tribune* of Tuesday publishes a letter from the Plains, with the following very significant item:

FORT KEARNEY, Aug. 31.

Companies A and H of the 6th infantry have arrived here to day under the command of Capt. Hendrickson. They have been employed since May as an escort to Lieut. Bryant of the Topographical Engineers, under whose directions a road has been opened from Fort Riley to Bridger's Pass in the Rocky Mountains. It is probable that all *reinforcements sent next year to the army in Utah* will pass over this road, as it is much shorter than the present route from Leavenworth, by way of Kearney and Laramie. They report that at Bridger's Pass the Mormons had no preparations for opposing the march of troops into Utah, although it is there, if anywhere, that such resistance could be most effectual.

An express has arrived to-day with the news that General Harney and Governor Cumming will start from Fort Leavenworth for this post to-morrow. This early departure of the General helps to remove the doubt of the passage of the army beyond Fort Laramie this year.

Ultimate Fate of the Mormons.

THE news from Utah, increases in terrible and tragic interest. Scenes are being daily enacted there such as no writer of fiction has ever yet portrayed. Hundreds of poor, misguided families have been lured from their distant homes all over Europe, homes of peace and innocence, and have come over, the blind dupes of men pretending to extra sanctity. Drawn into that horrible lair, far away from kindred or protection, scenes are enacted of which humanity trembles and the blood curdles. They are stripped by tithes and all manner of base schemes, of their property, and forced to work one day in ten building the Temple. Their innocent children are corrupted, for their young daughters are nominally married to old men with half a score of wives, and then left to support themselves and their children as they best can. The women are far worse off than the slaves in Turkish harems. As murmuring and discontent have followed, new orders of Priests and Priestesses have been instituted, to allure into complicity those bolder villains who might be dangerous as foes, and a new order of "Destroying Angels" now go about by night, murdering in secret all those more innocent persons whose wrongs lead them to complain or desire even to remove, lest they should inflame the country against them by the story of their wrongs. No one's life is safe. The enmity of a single chief may be sufficient without judge, jury or inquiry, to bring down the vengeance of a host of midnight assassins, who murder in cold blood, like the Thugs in India from the dictates of a devilish fanaticism, and for whom there is neither law nor justice, even if they are discovered. Not Paris in the worst days of the first French Revolution witnessed so complete a prostration of all the the forms of justice—such a perfect reign of terror as seems to be pervading all ranks alike of the Saints and the sinners there, and not the cities on the border of the Dead Sea witnessed a more horrible amount of crime than, by all accounts, seems daily to be perpetrated on the shores of the Great Salt Lake. Never did a course of vice and crime run itself out so soon. It began in a speculative toleration of polygamy, but in circumstances where it might have seemed impossible by the laws of nature ever to have amounted to any great practical question. Settled on farms, without wealth or luxury, all were obliged to work hard for a living, or perish from starvation. And yet the course of crime has run itself out so soon. The very rumor of a small detachment of two thousand United States soldiers to protect the virtuous citizens draws out the long stifled abhorrence of the people, and the weapons are already falling powerless from the hands of the chiefs.

There is no question, that the present idea of Brigam Young and a few of his more devoted followers, is to found a new Church still further in the wilderness, in the event of the expected arrival of United States troops or expulsions by the inhabitants of Salt Lake. So rapid is the train by which one crime leads to another, and the whole to retribution.

It has, perhaps, been well to let all this iniquity ripen to its own ruin, this disaffection blow out into black treason, before proceeding to overawe this miserable refuse of mankind by troops, cannon, and if need be, bloodshed. But now the time of action has arrived, and a proper military force is at once needed in Utah, and a proper Government for this Territory. All agree to the great productiveness and value of the lands thus opened up half-way to California. With a just Government duly administered, and backed in case of necessity by sufficient power to secure at once justice to all, the Territory will fill up immediately with an industrious, enterprising and virtuous population, larger than that of Kansas, who will soon obliterate all marks of the scenes which have polluted these beautiful shores. The preaching of a dozen ministers, and the reaction from the former villainies would render the future inhabitants of Utah more jealous of all infringements of female virtue than any community in the land. The foreign population need this protection. They came to be guarded by our laws, and educated for our citizenship.

The most difficult question is, what to do with a large body of men now ready for any crime, through the agency of Brigham Young. Most of these will seek to remain attached to the fortunes of their leader, and wish to draw off further into the wilderness, and form a new settlement into which they may inveigle foreigners from all parts, and as much worse than Utah, as Utah is than Nauvoo. This must not be suffered, or we shall have troops of worse than Arab robbers and rebels, roving through our plains. Brigham Young ought now to be brought to speedy justice, and put down as a nuisance.

[*Philadelphia Dollar Newspaper, Aug. 26.*

WE publish the foregoing article from the Philadelphia *Dollar Newspaper*; and a more malicious, unblushing article of falsehoods was never penned; and the writer, be he whom he may, exhibits the baseness of his own black and perfidious heart. The spirit of murder is manifested in almost every sentence. He shows himself as ignorant in relation to Utah and the Mormons, or their doctrines, and is about as well posted as was Balaam's ass; in fact he does not know or believe half so much, for Balaam's beast did see an angel, and believed it. But this maligner has undertaken to charge an innocent people, whom, in reality, he knows nothing concerning, and who never did him an injury, with all manner of crimes, even murder not excepted. He says "scenes are daily transacted there such as no writer of fiction has ever yet portrayed." What are these scenes transacted—can this base scribbler answer? No, he cannot. Are there any of the scenes enacted in Utah that are perpetrated daily in the cities of the States? Verily no. The Mormons attend to their own business, and invite all others to attend to theirs. He says "poor misguided people there are stripped of all on their arrival in Utah, and their innocent daughters corrupted, &c." We know scores of men in Utah who never had or owned a home during their lives until they emigrated to Utah. Since then they have procured themselves homes and the comforts of life around them; and thousands and tens of thousands there are in the States and in foreign countries this day, who would give all they possess if they were only gathered with the Mormons, and away from the ungodly abominations of Babylon that everywhere surrounds them.

This scribbler talks about corrupting their young daughters. Do we behold the houses of prostitution in Utah, so popular in the cities of the States, where nightly congregate the libertine, the whoremonger and adulterer, where virtue is destroyed, innocence debased, families ruined, disease engendered, murder committed, cyprians insulting you at every corner of the streets? Verily, no. Can the seducer, adulterer, or destroyer of virtue and innocence, walk the streets of the cities of Utah and boast of his hellish deeds? He cannot. Can the prostitute keep her brothel there to lead the young and unwary down to the chambers of death? No, indeed. Do you find innocent infants the fruits of illicit intercourse in the *lieu d'aisance* and cesspools of the cities of Utah? Do you behold the Model Artists' exhibitions—"admittance 25 cents, and three dollars behind the scenes?" Do you see women picking rags from the gutters, others bloated with intemperance—men and women's vitals consuming with disease, the fruits of prostitution, like in the christian cities of the States? Verily, no. But this immaculate writer is barking about the immorality of the Mormons, when he is over his head and ears in filth, and wallowing in the mire and corruption surrounding him on every side. Yet he is so fanatically blind, he cannot see it, and smell it he cannot, for he is so full of filth, as his writings show, that carrion would have no effect upon his stomach. "Destroying angels" haunt his corrupt conscience, and he thinks no one's life is safe. If the people of Utah had the murderous spirit in their hearts that this base calumniator manifests, exists in his, surely no one's life would be safe. This holy hypocrite talks about the crimes of the Mormons, calling them by every epithet his seared heart can invent, when there is more abomination and crime committed in one day, either in New York or Philadelphia, than was ever known or thought of in Utah. He calls the Mormons a miserable refuse of mankind. We would inform him that a large portion of them are from the States of New York, Pennsylvania, Massachusetts, New Hampshire, Ohio, &c.—American citizens, sons of Revolutionary sires—men whose shoes this base blackguard is not worthy to black. We are a Jerseyman ourself, and we do not feel like calmly and silently submitting to such insults and base lies from him or any one else, in relation to a people we know to be virtuous, and innocent of the crimes this calumniator charges them with. We have lived in Utah, and know for ourselves. What does this writer know, in reality, concerning the Mormons? Not the first thing. But he is spitting out his spleen and exhibiting a spirit that would gloat and rejoice over shedding the blood of innocence, and crucify the Son of God if he had it in his power—a spirit of intolerance, madness, and frensy, instigated by the devil, who was a murderer from the beginning.

He recommends the "sending of a dozen ministers to Utah to preach to the misguided there, and cause a reaction, and educate the people there for *christian citizenship*." We answer that he cannot get a minister who dare meet a Mormon on scripture or on any principle of Mormonism; even one of the old Mormon women would put the clergy to flight in five minutes. Furthermore, houses of accommodation would then have to be established in the cities of Utah, to become *christianized* and educated for our (their) citizenship. For it is a notorious fact, one may go into any Gentile city or town and the more church spires you behold pointing to Heaven, the more houses of assignation will be there, and the more clergy and church members, the greater the number of cyprians. Can any discerning, observing and honest person deny it? He says that "Brigham Young ought now to be brought to speedy justice, and put down as a nuisance." We know Brigham Young is a terror to evil-doers, the corrupt and ungodly; he is the champion of right, justice and truth, and he looks upon his maligners with defiance and contempt, and so do all the Mormons.

We politely recommend this poltroon to go to Utah and assist in carrying out the bloodshed which he so earnestly recommends, and blow off some of the filthy gas that is in him; but we believe him to be too much of a coward, for barking dogs seldom bite.

We are certainly astonished that any journal calling itself respectable, or wishing to be thought so, unless among heathen, should ever disgrace itself in the eyes of all upright people, by admitting and publishing in its columns such a base onslaught against a people who never done the writer or the editor an injury, in any form or manner whatever.

We would inquire—what have the Mormons done? Who have they injured? What laws have they transgressed? Whose rights have they infringed upon or taken away? Who have they robbed or plundered? Where are their treason or rebellion? Are they not loyal to the Government and laws of the United States? Have they ever refused their country's call to help fight her battles? Have they not on all occasions exhibited their loyalty and patriotism? But like American citizens and patriots, they have told corrupt and wicked officials sent among them they would not bear or tolerate *their* insults and oppression. All the Mormons ask, are the rights and privileges guaranteed unto them by the Constitution, and nothing more. By that sacred instrument they are willing to stand, fight for it, defend it, and die for the support and maintenance of those liberties and immunities guaranteed therein. But when that sacred boon, the legacy of our venerated sires, purchased by the blood of *freemen*, is trampled into the dust by aspiring demagogues, and the sons of those sires deprived of every privilege and right contained in it, no account of their religion, by the base, intolerant, and proscriptive in power, then the Mormons, like our fathers, think it better to sleep in death than wear the galling chains of oppression and tyranny.

This writer rejoices over the idea of the troops obliterating the Mormons, and no doubt would wish the Mormons to make resistance, in order to have a pretext for carrying the same into execution. However, we anticipate no such difficulty. There is no danger of any, unless the troops and officers sent to Utah should assimilate themselves into a *military mob*, to ravish, murder, and destroy; then, in that case, they will surely be met, for the Mormons have been plundered, mobbed, driven, and murdered, and deprived of their Constitutional rights and every other right, until they prefer the silent tomb to bearing such oppression much longer, come from whom or what source it may. Then why all this "*hue* and cry?" Do you behold any of "*Bleeding* Kansas" editions in Utah? O, no. Kansas is civilized, and becoming *christianized* quite fast. But this venal scribler cannot see the filth at his own door, but must wreak out his ire against a people that is just as much above him in truth, light, intelligence, virtue and honesty, as noonday is above midnight darkness. But we understand all about it. Political demagoguery, chicanery and charlatanism, with fanaticism, bigotry, intolerance, envy, jealousy, and fear of retribution, combined, are the main springs that incite the base to action against the Mormons. They well know that the Mormons have been robbed, mobbed, plundered, driven, murdered, banished, and deprived of their every right, for the liberty of conscience and their holy religion; and yet they increase and spread, and are growing strong and powerful, and their oppressors and murderers are afraid of retributive justice. Hence, fear and dread takes hold of them by day, and, like Nebuchanazzar of old, their dreams trouble them by night; and they fancy they see *Destroying angels*, and almost everything else. The Lord said, several years since, that the fear and dread of Zion should be upon all people, and surely it is fulfilling. The Mormons trust in their God to avenge their wrongs, and he will do it in his own due time, and in his own way, notwithstanding the opposition of their enemies. The Mormons have always felt like living at peace with, and blessing their fellow mortals, and doing them good, and teaching them the truth, and leading them in the paths of peace; at the same time they know they have been abused, persecuted, and their rights taken away, and all their love, good will and designs have been tortured into all manner of evil by their enemies. The Mormons wish to see virtue and peace extending, for their mission is one of peace. But we do not believe after being smitten on both cheeks, to turn the other, to have the same thing repeated. We belive in asserting our rights, maintaining and defending them; upholding the laws and Constitution; and whenever we are provoked to a retort, to give it; but never to be the aggressor. We feel like endeavoring to take our own part in any way our enemies can assail us. We will trust in the Lord, and abide our time, live or die. The Mormons are not easily scared, but bold. The eternal truth from heaven which they are in possession of, makes them bold. They know Mormonism is true, and is bound to go ahead and prosper—so howl and yelp on you poor miserable curs. But we calculate that whenever we, our principles, or friends, are attacked to defend our rights and theirs also. The "*ultimate fate of Mormonism*" will be its extension over the whole earth.

We hereby inform the "*Hyena*" editor of the New Jersey *Signal*, at Bordentown, that the foregoing equally applies to him, in reply to his base and bigoted onslaught on the Mormons.

☞ Elders Miner G. Atwood and Moses J. Sneddier are requested to come to New York immediately.

Utah.

WE reported in our last issue the arrival from Utah of Elders S. W. Richards and Geo. G. Snyder in this city, on the evening of the 10th instant; but we then had neither time nor space to say more than that all was well with the Saints in that Territory. They remained one day in St. Louis to attend to business there, and arrived here in twenty-eight days from Great Salt Lake City. They left here for Philadelphia on Monday afternoon, returned next day, and propose leaving for Liverpool *via* Boston, on Saturday. These faithful men of God are on an important mission to the Church scattered abroad among the nations. They enjoy richly the spirit of the work assigned them, and are destined to return to the home of the Saints with the satisfaction of not having run in vain. For every work which the Lord has set His hand to accomplish, His spirit has ever prepared the way, and left no dubity on the minds of those who kept His commandments and lived in the light of the Holy Ghost—and so is it to-day.

By these brethren we have received the *Deseret News* for July 22 and 29 and Aug. 5th and 12th, from which we extract the following:—

The 24th of July in the Tops of the Mountains.

ON Wednesday the 22d inst., numerous teams could be seen wending their way by the different routes to the mouth of Big Cottonwood kanyon, the company being privileged to camp for that night at any points below the gate in the kanyon. On the 23d, Prest. Brigham Young led the van of the long line of carriages and wagons, which easily passed up the now comparatively smooth ascent, made so at great expense by the Big Cottonwood Lumber Company, and began to reach the camp ground at the lake at about 11 A. M. By good time in the afternoon all the company, numbering 2587 persons with 464 carriages and wagons, 1028 horses and mules and 332 oxen and cows, were encamped and busily engaged in their several arrangements for the morrow.

Captain Ballo's Band, the Nauvoo Brass Band, the Springville Brass Band, the Ogden City Brass Band, and the Great Salt Lake City and the Ogden City Martial Bands were in attendance; also the 1st company of light artillery, under the command of Adjt.-Gen. James Ferguson, a detachment of four platoons of Life Guards and one platoon of the Lancers under the command of Col. R. T. Burton, and one company of Light Infantry under the command of Captain John W. Young.

Col. J. C. Little, marshal of the day.

At 4 P. M. the Martial Bands serenaded the camp.

At sunset notes from a bugle summoned the Saints to an eminence near the centre of the camp ground, when Prest. Brigham Young made a few remarks, recounting the mercies of God to this people in delivering them from the power of their enemies, in making the desert places blossom like the rose and the sterile plains yield luscious fruits and golden grain, in loading the leaves of the trees and shrubbery with honey dew and in increasing our flocks and herds in a marvellous manner. After Prest. Young had concluded his remarks, Prest. Heber C. Kimball offered a prayer of thanksgiving unto God for his goodness to his people, prayed for Israel and Israel's enemies, and renewedly dedicated and consecrated unto God the ground, the waters, the timber, the rocks and all the elements pertaining to the stream upon whose head waters we were assembled to celebrate the 10th anniversary of the entrance of the pioneers into these valleys.

Three spacious boweries, with plank floors, had been provided by the B. C. Lumber Company, and a large number passed the evening in the joyous dance.

July 24th, each one began to enjoy the privileges of the occasion as best suited their several tastes and feelings, in accordance with the order of the day, giving liberty to all to do as they pleased, occupying their time and opportunities in a manner the most conducive to the greatest amount of happiness and comfort.

The different bands played at intervals throughout the day, and greatly added to the zest of the varied sources of enjoyment.

At morning assembly the choir sang, "On the mountain tops appearing." Prayer by Elder George A. Smith. Prest. Kimball gave a few instructions for the government of the company in their exercises during the day, and Prest. Wells said that on account of the large number of people, Prest. Young wished them to attend to prayers at their several tents.

The stars and stripes were unfurled on two of the highest peaks in sight of the camp and on the tops of two of the tallest trees.

At 20 minutes past nine a.m., three rounds were fired from a brass howitzer, for the First Presidency of the Church of Jesus Christ of Latter Day Saints and our rights and independence. At 15 minutes past 10 a.m., three rounds were fired for the "Hope of Israel." Captain John W. Young's company of Light Infantry were paraded and elicited admiration and astonishment from all beholders. This company numbers fifty boys ranging from 10 to 12 years of age, and was furnished with tasteful uniform by Governor Young, and truly they are the "Hope of Israel."

At about noon, Bishop A. O. Smoot, Elders Judson Stoddard and O. P. Rockwell and Judge E. Smith rode into camp, the two former from the States in 20 days.

At about sunset the camp assembled for prayers, when Prest. Wells made a few remarks in relation to the latest tidings from the States, upon the order of leaving

the ground in the morning, and concluded with prayer. Songs by Bro's. Poulter, Dunbar, McAllister and Maiben commenced the evening's exercises, after which dancing and general hilarity continued to a late hour.

On the morning of the 25th the company began to vacate the ground by day break, every one apparently gratified with the privileges they had been so blessed in enjoying. G. D. Watt, Reporter.

The inhabitants of other settlements had their celebrations and rejoicings in their own peculiar mountain style—processions in which "Zion's Sons" and "Silver Greys" (the aged fathers,) the virgin "Daughters of Zion" and honored "Mothers in Israel," appeared in their best and gayest attire; the gentlemen carrying flags, with appropriate mottoes, and the ladies with *boquets* of such flowers as their young gardens have produced. We have before us the reports from a number of settlements, from which we conclude that our brethren had an excellent time throughout the Territory. The dawn of that happy day was in every settlement saluted by "a discharge of ordnance" or musketry, and brass bands paraded early the streets. The reports of the last 24th of July show that every settlement has now its "Brass Band," and to that several of them have added a "Martial Band." The proceedings in every place were conducted with the utmost propriety. At their assemblies the smile of the Lord was asked to be upon them during the day, and after all had enjoyed themselves, grateful hearts returned to Him their humble offerings of praise for the liberty they enjoyed to serve Him according to His good-will and pleasure.

At Kaysville the Saints were entertained with music, short speeches, and a dinner "provided by the fair sisters of the ward." As a general thing no such parties pass over without an expression of sentiment in the form of toasts, which, by the bye, are as near as can be the general feeling of the community, and when read by the ready scribe who gives them shape on paper, are heartily endorsed by the multitude with a vigorous *Amen.*

As evidence of the feelings of the inhabitants of the valleys and mountains of Utah, the notice of a few toasts from the settlements may not be inopportune. At this settlement celebration the following toasts were offered:—

Mountain Rangers—May they always be ready to defend the right.

The social institutions of Utah—May they continue to operate until the world is regenerated.

Brigham Young—May the rays of eternal truth as revealed to him by the Holy Ghost, spread through the world, dispersing the clouds of ignorance and planting in the hearts of the honest the germ of endless lives.

Zion—A beacon light to the world.

At Lehi city "the Pioneers" and "Mormon Battalion" with "Captain Spicer's company of Infantry" made quite an appearance in the procession. The following toasts were read and heartily endorsed:—

The Day we Celebrate—Anniversary of the dawn of true liberty; may it grow brighter and brighter until tyranny and oppression will cease to exist.

Constitution of the United States—Boon of Heaven trampled under foot by men.

Inconsistency—Uncle Sam complaining of ill treatment from the mother country and handing out the same to his own offspring.

The union of the Saints—A terror to the world; but joy and peace to the righteous.

Truth—Where is it to be found? Echo—in the mountains.

The Mormon Leaders—their Union and their Peculiar Institutions—The first the outsiders couldn't imitate if they would; the second, they wouln't if they could; the third, they durst not for fear of their ladies.

Alpine city had a "company of Life Guards with Muskets" in the procession and seems to have had quite a good use of them, considerable powder was consumed in the "firing at daybreak," "loud peals at sunrise" and "a heavy fire" when the Bishop joined the procession. After addresses and songs, the last of which was "the Mormons are the happiest set that can be found in the world" three toasts were read:—

Mormonism—A plurality of wives, a plurality of worlds and a plurality of intelligence to occupy them.

Nauvoo Legion—Defenders of the Bee Hive.

Pure Patriotism—Willing to serve the country, not salary nor party.

The folks in Provo city had quite a time. Capt. Nuttall's company of infantry led of the procession, followed by the Brass Band, the dignitaries of the place, a chaplain and reporter, "Mormon Battalion" "Pioneers of 1847," "Officers of the Nauvoo Legion" and 500 Sunday school children—conducted by their teachers, and other citizens with Captain Thomas' Company brought up the rear. After the procession came to a halt and got "comfortably seated under the Bowery," music and addresses were here also the order of the Bowery entertainment.

The Toasts:—

The day we Celebrate—The decennial epoch of true moral, social, political and religious freedom.

The First Presidency—Possessing the intelligence to discern the right and never lacking the integrity to pursue it.

Deseret—The *brightened* star on the banner of freedom.

The Mormon Battalion—May they be found as true to their God as they have proved themselves true to their country.

Brigham Young—First statesman in Israel; his governmental policy is only equalled by his judgement as God's Prophet.

The 24 Young Ladies—

May their forms, enshrouded in white to-day,
Be as pure and as spotless till time wears away;
'Tis the dress of the angel as worn high above,
May they also take pattern in union and love.

To conclude the day's rejoicing the Quadrille Band gave a splended concert in the City Hall.

At Nephi city they had a military review in addition to the procession. On their arrival at the Bowery the people were addressed by several of the Elders. The following toasts were read:—

The Presidency of Nephi, like faithful shepherds, ever watching—God bless them.

The Deseret News—The organ of President Brigham Young, played by a skilful hand.

Editors John Taylor, Erastus Snow and George Q. Cannon—May the Snow storm blow, the Cannon roar and the Taylor cut, until the gain-sayers of Zion are silenced.

The Prophet Brigham—The greatest telegraphic conductor in the universe—a cable reaching from earth to heaven.

Songs and dancing closed the exercises of the day.

We are forced to conclude our summary of the 24th of July by a notice of the celebration at Manti, which, though among the small settlements, had quite as "big a time" as some of the "greater places."

At sunrise, many of the citizens, under the command of Captain S. R. Gilford, assembled on the Temple Block and fired a few rounds with small arms; music in attendance; marched through town, accompanied by the Committee of Arrangements and the Marshal of the day.

At ten A. M., the people assembled at the Council-House and formed into procession, under the direction of the Marshal, and proceeded through the city, and afterwards returned to the Council-House, where they were addressed by several *Elders.*

Music and singing, at intervals, and the following toasts:

The Day We Celebrate—May it soon be followed by the ushering in of the more complete and glorious redemption of Zion.

Those that Celebrate at the Head Waters of Big Cottonwood with Brigham Young at their Head—

May this day be by them celebrated with joy,
And nothing appear their peace to annoy.
May the Angel of Peace, to the front and the rear,
Bear them tidings of joy that redemption is near.

The Fair Daughters of Zion—May they ever be pure, in virtue and truth may they ever endure.

Brigham Young and Council—

May their wisdom be great and their councils free,
Till the wise Virgins all join the great jubilee.

The Sisters of Manti—May the jewels of their adorning be like those of the "Roman matron," even the strong arms and noble hearts of their brave sons, and the virtue and intelligence of their fair daughters.

The Little Girls—May the principles of "Mormonism" grow with their growth, and their motto be virtue, modesty and truth.

Brave Sons and Fair Daughters of Utah—Up to the world, and can't be matched in the lower regions.

The Sons and Daughters of Manti—May they live long on the earth to defend the rights of the priesthood, and become as numerous as the sands upon the sea shore.

By the foregoing summary of the rejoicings on the 24th of July last in Utah, and the sentiments there expressed in their toasts, the world may judge whether the Utonians are deserving of the calumny that has been heaped upon them, and worthy of the visitation of that army scourge—2500 men let loose among them.

Notice to our Agents and Subscribers.

With this number we shall discontinue the publication of The Mormon for the present, in order to act in other matters pertaining to the welfare of the saints in the States. We wish no one to think that they are imposed upon in this matter. President John Taylor made known the conditions to all the subscribers to The Mormon, in that paper under date of January 24. 1857, in relation to its continuance, in the following words: "It may be that, if we are not sustained we may quit the publication of the paper, we don't think we shall; *but if we do, we shall return no money to any body, and those who do not wish to subscribe even on these terms, can withhold.* We have enough of liabilities already on our hands associated with this publication, in defending the rights of the saints, their immunities, and their priviliges in the States, and we do not feel disposed to assume any more."

These are the conditions the present volume of The Mormon was continued under. However, if it is considered wisdom or necessary hereafter to continue the publication, our present subscribers can be furnished with their regular numbers, commencing where the present number terminates.

All our Agents, or subscribers indebted to this office for The Mormon, are requested to make immediate payments. Also the Presidents over Branches of the Church will see that the weekly, and monthly donations, together with the Conference Funds, are collected up to September 27, and remitted to us immediately in order that we may settle up the accounts of the office. After that date The Mormon Fund will discontinue; but the Conference Fund will continue under the directions of President Cannon, of the Philadelphia Conference, and President Clinton, of the New York Conference; as we purpose continuing the office in New York for the present, for the transction of business, pertaining to the Church, we expect to stay here until next spring, as the duties dwelling upon us, will necessarily detain us. Our address will be as usual Box 3957, New York Post Office. W. I. Appleby, President of the Church &c., in the Eastern and Middle States.

SUMMARY.

Having published so much from Utah in this issue, which we consider it our duty to do, in view of the proability of misrepresentation about Utah's relations with the Administration, we are necessarily prevented from giving our usual summary of outside news. We have likewise been forced to set aside considerable correspondence from the Elders. We have this week received letters from the Canadas, from England, from Switzerland and from Denmark which we intended publishing; but can only now say that the spirit breathed by the Elders everywhere is encouraging. They are valliant for the truth, and rejoice in the God of their salvation. We thank our numerous correspondents for past favors, for the part they have taken to render The Mormon interesting by their contributions. The summary of our news is simply—"Zion is gathering her sons and daughters as a hen gathereth her chickens under her wings." Her people rejoice more and more in the salvation of Israel.

The news abroad is little interesting. Confusion reigns in the nations. Peace and war, war and peace. India is a hard affair for England. At home the same confusion among parties as abroad. This morning another terrible tale is related in our city. The steamship *Central America*, which left Havana on Tuesday for this port with 525 passengers and $1,600,000 in specie, from California, exclusive of what money was in the hands of passengers, has gone down into the sea. One hundred persons only have been rescued from a watery grave. It casts a deep gloom over the city. Considerable losses on the coast during the week.

Kansas and Utah Left to the Law and the Constitution.

Washington, Sept. 3d.

Utah is much the sharpest thorn in the Executive chaplet. Kansas is not permitted to be a subject of severe anxiety at the White House, for the Cabinet is a unit on the position freely declared by the President from the period of his inauguration.

"*Congress and the Constitution will settle the Kansas question without bloodshed,*" has been his constant reply to all his volunteer addressers on this point. Governor Walker wrote not long since to a personal friend in these words: "I apprehend some attempt from the violent demagogues of both extremes, to create a difficulty when the election comes off, but I think I shall be able to put them all in the wrong by a strict adherence to the law and the Constitution. My friends and the country may depend upon my doing my duty, my whole duty, and nothing but my duty, and I have no shadow of fear as to the result."

The Cabinet is not so clearly a unit on the Utah policy. Two leading members—the Attorney-General and the Secretary of the Interior—are said to be strongly in favor of letting the Mormons "severely alone," in the belief that the evil will cure itself more safely and thoroughly than it can be effected by the demoralizing presence of a large body of United States troops.

Gen. Scott will not answer for the successful military occupation of Utah with less than double the force of our entire standing army, with all the appointments in the extravagant ratio in which his line of invasion was supplied in Mexico. The requisitions for that service footed up to three times the cost of the French and British force in the Crimea, in proportion to the force employed, and five times as great as the thousand men of Napoleon's army in Egypt, and these were instances of extraordinary military expenditure. The President may well doubt whether the men who are so anxious to get the United States engaged in a war of extermination with Utah will not be the first to cry out against the outlay of from fifty to a hundred millions of dollars, for the slaughter of the Mormons.

If Quarter-Master General Jessup had a thousand camels to organize in the transport service, and to carry mountain howitzers in the mountain defiles, which no other animal or class of artillery can penetrate, something might be done in the way of supplying our men, and enabling them to fight when they got to Utah; but no such hope is entertained.

Meantime, Governor Brigham Young writes that he is as ready to lay down the rank he has received from the Federal Government as he was to accept it, and says he only asks for his people "the protection of the laws," while they respect and obey the U. S. Constitution. It is probable this profession of fealty will be put to the test by Gov. Cummings, and that nothing will be done until all legal and peaceful means are fairly tried; and if they fail, the result will be known in time for Mr. Buchanan to lay all the facts before Congress. The long session will give ample time for this, and Congress can act with all the facts before it.

Hermit.

[*N. Y. Sun, Sept.* 5.

A Mormon Rider at the Capitol.

Washington, Sept. 15, 1857.

I have met, many times this summer, an elderly man of singularly quiet, yet intelligent mien, haunting the library of Congress on its open days. His tall, erect figure, and well-turned head, passed the door with a silent bow almost as regularly as it was opened, but no one could tell me his name, for, I confess, something in him awakened my curiosity.

The other day, as we sat side-by-side at the library table, I discovered we were pursuing the same train of reading—the records of the early missionaries on this continent, and the Book of Mormon. On this last point we opened conversation, and to my astonishment, I found this well-informed man a Mormon convert, and even then, preparing to leave home and country, and travel, at his own cost and very great sacrifice, as a missionary of that strange faith in foreign lands.

I am no bigot, but I could not conceal my astonishment at finding such a man wedded to such doctrines, and something to that effect escaped my lips.

"The Hebrews said the same of St. Paul," was the Mormon's quiet reply, "and the clamor raised against the patriarchal institutions of Utah is no louder than that which heathen Rome raised against the customs of the early Christians."

As I have no talent for controversy, I waived discussions of faith to inquire into the political complexion of affairs in Utah, where it seems, he had spent a year in religious and social inquiry.

"There are letters in this city," I observed to him, "which state that Brigham Young will resign the Governorship and set a sincere example of obedience to the laws and Constitution of the United States; but there are also other letters which say that he is preparang to resist them and to maintain his power at all risks. Which are true?"

"The bees of Deseret will share their well-earned honey with their friends—but they have stings for their enemies," was his singular and evasive reply.

"I do not catch your meaning, sir," I observed, in answer to the remark which had been twice repeated.

"I mean that those who come to us in the truth of the law and in the justice of the Constitution will be safe and respected, but enemies will be met like enemies."

"But who is the judge of that? the United States officials, or Brigham Young?" I inquired.

"The law and facts shall decide for us before the country, when the cause is tried at the bar of Congress."

"Perhaps the people of Utah will leave the question to the law, and not make an appeal to arms?"

"If you come with the sword, you will be met with the sword," said the Mormon in the same low and even tones. "Those who were men enough to create a flourishing State in the howling wilderness, feel able to maintain their rights against all the United States can send to put them down."

These expressions sounded so remarkable under the roof of the Capitol, that I thought them worth repeating to you.

Hermit.

[*New York Sun, September* 17.

["Hermit," tell the truth of the Mormons, be not carried away by the spirit of the age, and when their enemies are filled with bitterness and fear, the God of Jacob will send peace to thy bosom.—Ed. Mormon.

Signs of the Times.

IMMENSE SEIZURE OF OBSCENE WORKS—ACKERMAN AGAIN IN TROUBLE.

Yesterday morning Officers Walsh, Burchell, Davis, Willets, Houston and Delay, of the Court of General Sessions, made an important seizure of the obscene publications of the man, George Ackerman, the publisher of the filthy sheet called *Venus' Miscellany.*

Ackerman, it will be remembered, was arrested last week, and brought before Justice Osborne at the Special Sessions on Saturday last. On his promising not to offend again, the mildly-disposed Justice fined him $50 only, notwithstanding the remonstrances of Rev. C. J. Warren. The leniency of Justice Osborne found its fitting climax yesterday, when the next issue of *Venus' Miscellany* was seized on the printing press of Messrs. Wells, No. 14 Frankfort Street. In the publishing office, Nos. 22 and 24 Frankfort Street, the doors being broken open, seven thousand copies of the *Miscellany* were found, together with twenty different works of the vilest character, comprising several thousand volumes. The list of the subscribers to these works was found. It is a disgraceful fact, that out of 3,300 subscribers, nearly one-half were females. Females also were employed in stitching the sheets of the works and in coloring the plates. According to a statement in the number of the *Miscellany* which was seized, it was the intention of Ackerman to have removed the publication office out of the State, perhaps Jersey City or Hoboken. Several hundred parcels of the papers were found ready for mailing, and addressed to various booksellers and news agents throughout the country. The names of these parties are before us. Contributions to the literary contents of the paper, in many cases written by females, and of the most obscene description, were also found. Ackerman's ledger, on examination, showed that his profits in this nefarious business could not have been less than $12,000 a year. As the *Miscellany* could only be obtained by actual subscription, and through the Post Office, the names of the debased wretches—and they include parties of great reputation in society—who indulged in the filthy luxury, are known to the authorities.

So large was the stock of these abominable productions, that the police were employed all the day in transporting them to the office of the Deputy Superintendent. The pressman who was employed in working off the paper, and two boys who were feeding the machine, were arrested. The engravers of the plates to the volumes are known, and will probably be taken into custody. Ackerman, who published the *Miscellany*, under the name of Ramerio, has fled the city.

Great credit is due to Officer Walsh and his coadjutors for the able manner in which they effected this seizure. To Mr. Walsh belongs the credit of being one of the most efficient officers of the whole Police force.—[*N. Y. Daily Times, Aug.* 15.

[We give the above place in our paper, as our readers may be blissfully ignorant of what goes on in this christian city. The *Herald* gives a much lengthier account which exposes the extent of the infamy practiced here as it ought to be; but our space is too limited. Oh, Sodom, it will be well with thee when New York is in *hades*, for thy crimes were never half as numerous.—Ed. Mormon.]

More Emigrants.

By letter from President Orson Pratt, we learn that a few saints sailed for this port in the *Dreadnought*, from Liverpool on the 26th ult.

While emigration is named, we would add that the saints in this country will do well to correspond with us before they take further steps towards emigrating their friends from England.

From the Plains.

Elder Musser writes us from Fort Laramie, Aug. 19th, from which we make the following extracts:

"We are now within about 7 miles of the above named Fort under circumstances truly prosperous. Thus far we have been blessed beyond anticipation or expectation. We have lost but one ox and left but one wagon, and that an old one not worth hauling half the way.

"General health prevails and a unanimity of feeling exists throughout. This last, you know, is a striking or prominent characteristic of the Latter Day Saints. Yesterday we unanimously deputed Elder W. G. Young to precede the emigration companies to the valley, that he may be enabled to report at head-quarters their exact position and circumstances, and that they may in time receive succour if necessary.

"I regret to have to mention several deaths, and the loss of a number of cattle, through stampedes, in Captain Martin's and Captain Hofheins' companies. The first of these companies lost a number of cattle in the stampede, so laming the train that several families were obliged to return to Genoa. Bros. Latey, Greener, Gillis and Keates, with their families and friends, were those that returned.

"Brother E. Howard, from Sheffield, aged sixty-five, and a daughter of Sister Banford, aged four years, were the sufferers. They were interred in a double grave which formed a melancholy feature of the fatal spot where the tragic scene occurred. A Sister Rogers, and a daughter of Sister Turner's were seriously injured, so much so that their recovery was hardly looked for. Captain Hofheins' train lost upwards of thirty head of cattle. No human suffering I believe. The Hand-Cart Companies are, as far as we can learn, going along pretty well, but slower than was expected.

"Several fresh graves mark the steps of the Angel of Death amongst them. I think we noticed but three or four. The names of three I remember well, as follows: Brother James Reader, late from St. Louis, formerly from England; Brother Peter Hanson, a Dane, and a young female by the name of Emerretta Green.

"We learn that the company of soldiers, set apart to straighten the Utonians out, have lost 800 head of cattle, through stampedes; 60 head had been recovered. It is reported that Gen. Harney, their commander, has been remanded for shooting one of his subordinates, a lieutenant, in a duel."

The United States Government and Utah.

From the Deseret News, Aug. 12.

Concluded from First Page.

degree interfere with the operations of the Clubs. And we are informed that they have already shoved several under the ice, tied up and severely whipped others, banished some, and otherwise killed and maltreated those who cross their plans. Is not all that law-abiding and highly praiseworthy? But they are not "Mormons." Why not send troops to Nebraska, where Congress is openly legislated over by a Territoral Assembly and the laws set at defiance? Why were not troops sent to California, where downright insurrection and rebellion have strode rampantly over all law? Oh, they were not "Mormons!" Why are not troops sent to New York, Baltimore, Washington and other cities, when the civil authorities are wantonly scouted and blood lawlessly shed by violence reddens their streets? There are no "Mormons" engaged in those pastimes of civilization!! And last, why send any troops to Utah, where all is peace, industry, law, order, virtue, sobriety, and the daily observance of the principles pertaining to both temporal and spiritual welfare and salvation? Oh, solely for the very reason that they are "Mormons," and their upright and virtuous course is so unlike our deeds of darkness that we are determined to make them as lawless, bloodthirsty and rotten as we are, or exterminate them if we have the power.

To pave the way for the accomplishment of so laudable (?) a design, and, if possible, to goad us to some over act that can be seized upon for a plausible pretext, they persist in the barbarous colonial usage of thrusting strange and outside officers upon us, contrary to our lawful and oft-expressed and unanimous choice, and the majority of whom are most well known to be utterly base and unworthy. President Jefferson, in his address already quoted from, specifies, "a jealous care of the right of election by the people" to be one of "the essential principles of our Government." But, within a few days, over fifty-six years from that date, and in the same professed Republic, at least one of President Buchanan's Cabinet has styled our Legislative Assembly disrespectful and threatening, because, forsooth, they plainly though most respectfully, set forth their Constitutional rights in the matter of officers for Utah, and that too most strictly in accordance with the teachings of Thomas Jefferson, the great father of the party now in power. But what better can be expected from such pigmy sons of Revolutionary sires, who in so few short years have sunk to so low a depth of degradation. Halloo in the ears of the deaf, or preach repentance to the devil, all you who have hopes of success in such a course; but for our part we do not look for justice from a power which has striven all the day long, both secretly and openly, to exterminate us from the earth.

And now, after having briefly sketched a portion of Governmental usage to "Mormons," we actually wish our Government to cease beating about the bush, and to frankly and manfully, if they have any manhood, proclaim to us and the world what course they intend to pursue towards the Latter-Day Saints. If you are too sneaking and cowardly to show your hand, but persist in the same oppressive and suspicious conduct you have heretofore, except during the Administration of President Fillmore and partially that of President Pierce, you can but expect that the ardor of our patriotism will at some period cool, for there is always a limit to the human endurance of injustice and tyranny.

If you intend to continue the appointment of certain officers, we respectfully suggest that you appoint actually intelligent and honorable men who will wisely attend to their own duties, and send them unaccompanied by troops, which you yourselves well know are of no lawful use here, and your officers will be respected and treated strictly according to their own acts and merits, as you also well know has always been the case, except that we did not hang up some of the infernal scoundrels you have heretofore sent, as they most richly deserved. And if you will not receive this fair counsel, but persist in sending us officials from the tag, rag and bobtail of whore-houses, grog-shops and gambling-hells, we shall take the Yankee liberty of guessing your kind (?) intentions towards us, and shall also take the liberty, for the first time, of using that class of officials strictly in accordance with their deserts.

Should you elect to send the last named class, and should they venture to come and act out their devilish natures, they will really need a far larger body-guard than 2,500 soldiers. And not only to prevent your sending an ignorant soldiery into trouble, and to a region whose manners and society are not congenial to them, but also that such officials may have a characteristic and reasonably numerous guard, we respectfully suggest that you invite to that service particularly all the hireling priests, editors, and other infernal liars, who have for years been pouring their venom upon us, and striving to banish "Constitutional principles" and all saving truth from the earth. It would be rather amusing to see how that class of characters would appear at the meeting, for they have been exceedingly diligent in their abortive attempts to successfully charge error, crime, or outrage, to the doctrine and conduct of the Saints. And when foiled in lie upon lie, they have renewed the attack, with a zeal worthy of a better cause, and pertinaciously continued to make lies their refuge.

Why cannot our Government at least listen to the counsel of Jefferson and be "wise and frugal"—"restrain men from injuring one another, and leave them otherwise free to regulate their own pursuits of industry, and improvement?" Why not wisely expend the immense national revenue in paying off the national debt, in making railroads, improving rivers and harbors, settling the public domain, and in using every proper method to promote the peace, welfare and prosperity of a great people? But let the wicked take what course they may, and though the President, his Cabinet, Congress, and others recklessly break and trample upon the Constitution, that will not alter the course of the people in Utah, for it is our duty to stand by and preserve it though all others forsake it; and most manfully and faithfully will that duty be fulfilled.

We are fond of peace and will have it, even though we have to fight for it—as did the Quaker in Connecticut. An old gentleman went from New York to Connecticut on a visit, and while there he met a man who abused him. When he returned to his home he told his son of the bad treatment he had met with, and described to him the person who had misused him and the place where it occurred. The son was a strong man and a fighting character, and after brooding awhile over the subject, he started for the place described. Upon his arrival he met a man dressed in Quaker costume, who very well filled the description, and he at once accused him of having at a certain time grossly abused his father. The Quaker stoutly denied the accusation, but the son persisted and told him that he was bound to whip him. The Quaker, finding remonstrance and his protestations of innocence to be in vain, laid off his coat and hat and said, "Lie there, religion, until I give this fellow a whipping"—which he did most effectually.

19. ¶ Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

13. The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.—*Isaiah xvii.*

Conference Notice.

The Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, comprising the New York Conference, will be held at the Saints' Hall, Brookes' Assembly Rooms, No. 351 Broome Street, New York, on Sabbath, October 11th, 1857, commencing at 10½ o'clock A. M.

Traveling Elders and Presidents of Branches in said conference who can make it convenient, are expected to meet in council at the residence of President Appleby in Williamsburgh, on the Saturday evening previous, at seven P. M. They will please come prepared with a report of their labors, and of the situation of the Saints committed to their charge.

All those who cannot attend, will send in a report of their respective Branches, &c., previous to that time, directed to W. J. Silver, Box 3957 Post Office, New York.

Jeter Clinton,
President of the New York Conference.

Conference at Philadelphia.

The Traveling Elders and Presidents of Branches, comprising the Philadelphia Conference, are expected to meet in Council on Saturday, October 3, at 7 P. M., at the house of Elder William Wright—the first house in Weaver street, below Coates, between Fifth and Sixth streets, Philadelphia. They will please come prepared with a report of their labors and of the situation of the Saints committed to their charge.

The Semi-Annual Conference will be held the following day, October 4th, at the Saints' Hall, commencing at half-past ten A. M.

Angus M. Cannon, President.

[The New York Conference will be held in this city the following Sunday, October 11th.—Editor.]

Notice.

Letters on business pertaining to the Eastern Mission must be, in future, addressed to President William I. Appleby, Box No. 3957 Post Office, New York. Letters for Elder Stenhouse can be addressed there likewise.

In consequence of discontinuing this paper, and at an early day, vacating this office, no more letters or newspapers can be received here or at our private box. Our friends will please take notice and order no letters addressed to our care or to our box; but for the persons named in this issue.

New York Wholesale Price Current.

Corrected to Sept. 10, 1857.

Ashes—Pot	per 100 lb.	7 87½	a — —
Pearl		—	a 7 25
Candles—Stuart and Bussing's best, assorted	per lb.	—	a —
Ordinary		—	a —
Candles—Sperm	per lb.	—	a 42
Adamantine		22	a 23
Mould, tallow		13	a 15
Coffee—Java, white		16	a 17
Mocha		15½	a —
Laguayra		00	a 13½
Maracaibo		12	a 00
St. Domingo (cash)	per 100 lb.	12 00	a 00 00
Drugs and Dyes—Alcohol	per. gal.	— 00	a — 60
Alum	per lb.	2½	a —
Arrowroot		45	a —
Arsenic, powdered		—	a 2½
Asafœtida		5	a — 25
Borax, refined		—	a — 19
Brimstone, American, roll		3	a — 3
do crude	per ton.	40 —	a 47 50
Camphor, crude	per lb.	23	a — 25
do refined		00	a — 32
Castor Oil, No. 1		1 35	a 0 00
Chlorate Potash		00	a — 45
Cochineal		1 10	a 0 60
Copper—sheathing	per lb.	— 23	a — 27
Copperas	per 100 lb.	1 00	a 1 50
Cream Tartar	per lb.	— 25	a — 00
Gum Arabic, picked		— 16	a — 32
Gum Copal		— 7	a — 7½
Gum Myrrh, Turkey		— 00	a — 25
Iodine, resublimed		0 00	a 4 50
Ipecacuanha		0 00	a 1 25
Madder		— 13	a — —
Magnesia		— 14	a — 16
Do calcined		— 30	a — 35
Nutgalls, blue Aleppo		— 25	a — 00
Oil Anis		6 00	a 0 00
Oil Bergamot		0 00	a 3 15
Oil Cassia		7 00	a 7 00
Oil Lemon		— —	a 2 25
Oil Peppermint		— —	a 3 75
Opium, Turkey		— —	a 4 50
Otto Rose	per oz.	3 50	a 6 50
Oxalic Acid	per lb.	— 27	a — —
Phosphorus		— 80	a 0 00
Quicksilver		— 55	a — 00
Rhubarb, China		1 25	a 0 00
Saleratus		— —	a — 7½
Sal Ammoniac, refined		— 11	a — 00
Senna		— 11	a — 13
Shellac		— 14	a — 16
Sugar Lead, white		— 15	a — —
do brown		— 9½	a — 10
Sulphate Quinine		1 60	a 0 00
Tartaric Acid		— —	a — 38
Verdigris		— 55	a — 70
Vitriol, blue		— —	a — 11½
Dye Woods—Camwood	per ton.	120	— a 150 —
Fustic		25	— a 29 —
Logwood		— —	a 31 —
Flour—State, common	per bbl.	5 15	a 5 20
Michigan and Indiana		5 50	a 7 40
Genesee, extra		6 50	a 610
Rye Flour		4 10	a 5 50
Corn Meal		4 20	a — —
Fruit—Raisins	per box.	4 37½	a 0 00
Raisins, layers		— —	a 4 62½
Currants	per lb.	— 9½	a — 10
Glass (American window)—			
6x8 to 8x10	per 50 feet.	3 50	a 2 75
8x11 to 11x16		3 00	a 4 00
11x17 to 12x18		3 25	a 4 50
20x26 to 24x30		4 25	a 6 50
31x40 to 34x46		5 —	a 2 00
Grain—Wheat	per bush.	1 55	a 1 62
Corn, round yellow		— 75	a 0 76
Barley		1 45	a 1 75
Oats, Western		— 60	a — 63
Beans		1 75	a 0 00
Gunpowder	per 25 lbs.	3 50	a 6 50
Indigo	per lb.	— 75	a 1 40
Iron—Pig, Eng., Scot	per ton.	28 —	a 29 —
Bar, Eng. refined		62 50	a 00 00
Sheet, Russia, 1st quality	per lb.	— 11	a — 00
Sheet, Eng		— 3½	a — 4
Lead—Galena	per 100 lbs.	7 25	a — —
Sheet and Pipe		— 6½	a — —
Leather	per lb.	20	a 31
Molasses	per gal.	37	a 50
Nails—Cut, 4d and 6d	per lb.	3½	a 4½
Wrought, 6d and 20d		— 6½	a —
Oils—Olive	per bskt., 12 bottles	3 12½	a 3 55
Olive, in casks	per gallon.	1 27½	a 0 00
Linseed		— —	a — 82
Whale		— —	a — 85
Lard, winter		— —	a 1 20
Paints—Lead, red, Am	per lb.	— —	a — 7½
Lead, white, Am., in oil		— —	a — 7½
Lead do do dry		— 8½	a — —
Ochre, yellow, French, dry		1 25	a 2 00
Ochre, in oil		— 4	a — 8
Spanish Brown, dry	per cwt.	— 60	a — 75
Litharge	per lb.	— 7½	a — 8½
Vermillion, Chinese		1 62½	a 1 5
Venetian Red	per cwt.	2 18½	a 2 7
Rice	per 100 lbs.	4 75	a 5 00
Saltpetre	per lb.	6½	a 12½
Seeds—Clover	per lb.	— 00	a — 12½
Flax, American, rough	per bush.	2 —	a 2 10½
Linseed, Calcutta		1 95	a 2 00
Soap—New York	per lb.	4½	a 7½
Castile		— 11	a 12½
Spices—Ginger, Race	per lb.	5½	a —
Mace		— 55	a 00
Nutmegs		— —	a 65
Pepper		— —	a 11
Pimento		— 9½	a —
Cloves (cash)		— 10	a 00
Sugar—New Orleans	per lb.	9	a 11
Havana, white		— 11½	a 00
do brown		— 7½	a 11
Stuart's crushed		— —	a 12½
Sumac, Sicily	per ton.	78 —	a 85 —
Teas—Gunpowder and Imperial	per lb.	35	a 75
Hyson		— 50	a 80
Young Hyson		— 32	a 70
Hyson Skin		— 20	a 35
Black		— 22	a 50
Tin—Banca	per lb.	— —	a 34
Straits		— —	a 34½
Plates	per box.	9 —	a 10 37½
Tobacco		— —	a 11½
Turpentine	per 280 lbs.	3 62½	a — —
Tar	per bbl.	3 —	a 3 25
Spirits Turpentine	per gallon.	— 41	a — 42

THE MORMON.

A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints.

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon ALL *men* to condemnation; even so, by the righteousness of one, the free gift came upon ALL *men* unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will b condemned for breaking a known law.

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to *repent* of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "*for remission of sins.*" And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The four is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"'Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.' We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away '*immersion for remission of sins.*' Those few who have practiced *it for remission of sins*, have done away the ordinance of the *laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fullness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," &c. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue, and honesty; and wish to promote the happiness of our fellow men.

Aux Elders et aux Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche.

Bien-aimés frères, je désire, en commençant cette publication, vous adresser quelques paroles. Le Seigneur, dans sa bonté et sa miséricorde, a jugé convenable de restaurer au monde l'Evangile primitif, dans toute la simplicité, la beauté et la pureté qu'il avait autrefois, parmi les chrétiens des premiers temps, aux jours de Jésus et de ses Apôtres.

La lumière de la vérité a éclaté au milieu des ténèbres et de la corruption des hommes, en ce temps où le monde est déchiré par mille opinions contradictoires.

Les sages, les savants, les gens pieux, le philosophe, le législateur, l'ecclésiastique et le chrétien ont été à la recherche de quelque chose, pour améliorer la condition de l'homme; mais, malgré leurs recherches et leurs plans divers, le monde marche sans changement et sans régénération; la contention, le trouble, la perplexité et la misère couvrent la terre. Et tout ce que les hommes ont fait pour régénérer le monde, ne montre que plus clairement leur folie et leur impuissance. Et malgré tous les efforts, le monde religieux, moral et politique, ne fait qu'empirer.

Si nous suivons attentivement l'action de Dieu sur le genre humain, nous trouverons que tous ces maux proviennent de ce que les nations et les peuples se sont éloignés de Dieu; et rien moins qu'un retour à lui ne peut arrêter la terrible tempête, calmer la mer furieuse, tranquilliser les passions capricieuses des hommes, et rendre au monde moral, religieux et politique, cet ordre qui règne dans la création physique de Dieu.

Les œuvres de la création sont en ce jour, aussi parfaites qu'au moment où elles se déroulèrent de ses mains. Toutes les créations continuent à être aussi régulières, aussi magnifiques et aussi harmonieuses, étant gouvernées et dirigées par la sagesse et la puissance de Dieu. Et si l'homme n'eût pas abusé de l'action morale qui lui avait été donnée; s'il ne s'était pas corrompu, et s'il n'était pas devenu plein d'orgueil et présomptueux; s'il ne se fût pas éloigné de Dieu; s'il eût recherché la sagesse, et l'eût obtenue de cet Etre qui maintient les sphères dans leur course et qui règle l'univers s'il eût imité la beauté, l'ordre, l'harmonie et l'innocence de la nature; s'il eût continué à être noble, magnanime, vertueux, pur et bon; répandant sur tous et recevant de tous des bénédictions; s'il eût persévéré dans l'enseignement du Père céleste, ce monde aurait pu rester à toujours un Eden, un Paradis, et l'homme aurait conservé sa place, comme le représentant de Dieu sur la terre.

C'est la religion que vous croyez et que vous enseignez, qui est destinée à restaurer l'homme et la terre; c'est elle qui ramènera les peuples à Dieu, qui les retirera du chaos moral, religieux et politique du monde, et les rassemblera en un peuple qui sera conduit et reconnu de Dieu; qui sera honoré devant les hommes et les nations; et qui aidera à établir et à développer le royaume de Dieu dans ces derniers jours.

Notre religion n'est pas, comme on l'a supposé, une vague fantaisie, basée sur quelque vision obscure ou une fable vaine. Elle est une révélation de Dieu à nous et au monde. Elle s'accorde avec tout vrai principe de raison, de révélation, d'intelligence et de philosophie. Elle est la restauration de l'Evangile primitif dans toute sa pureté, sa plénitude, sa beauté, son intelligence et sa puissance; et elle est parée de son originaire simplicité naturelle.

Un ange de Dieu est apparu à Joseph Smith, ainsi qu'à d'autres qui étaient réunis à lui. Mais des anges apparurent aussi à Abraham, à Moïse, à Gédéon, à Zacharie, à Joseph, à Pierre, à Paul, à Jacques, à Jean, à Corneille, et à d'autres. Pourquoi n'apparaitraient-ils pas aux hommes de nos jours? Un ange a révélé à Joseph Smith les anciennes annales des Aborigènes de l'Amérique; notre foi ne repose pas sur son témoignage seul; car un ange a confirmé les mêmes choses à d'autres personnes, qui, aussi, en rendent témoignage. Est-ce donc chose si surprenante que le Seigneur révèle l'histoire des millions de millions qui ont habité ce grand continent-là, dont les ruines sont des monuments vivants de leur intelligence et de leur civilisation? Ou devra-t-on nous dire que le Seigneur ne voulait et ne pouvait se révéler qu'à un petit nombre de peuples en Asie, et laisser le reste du monde dans les ténèbres? Si ces annales sont vraies, il y aura d'autres découvertes, qui dévoileront l'action de Dieu sur d'autres peuples, que le monde sera forcé de croire. Comment le monde est-il arrivé à la connaissance de Dieu? Par révélation directe, ou par les Ecritures qui sont données par révélation. Et sans révélation, nous serions dans l'ignorance de Dieu. Qui donc voudrait fermer la bouche de Dieu, et nous dire qu'il ne faut pas et qu'il ne doit pas se communiquer encore aux hommes. Pour être conséquent, nous devons dire qu'il y a probabilité que Dieu le fera encore ou qu'il ne l'a jamais fait: car si nous croyons qu'il a déjà parlé, pourquoi ne pas croire qu'il le peut faire encore de nos jours? Mais on nous dit qu'il y a eu un grand nombre d'imposteurs dans le monde. Cela est vrai. Mais un imposteur est-il jamais venu avec la plénitude et la simplicité de l'Evangile? Nous répondons, non; car on ne peut pas le montrer. Saint Jean dit: "Celui qui transgresse et ne demeure point dans la doctrine de Jésus-Christ ne possède point Dieu. Et quiconque demeure dans la doctrine de Jésus-Christ, possède le Père et le Fils."

Or, où est l'imposture dans cet Evangile ou dans ces annales? L'Evangile que nous enseignons et l'Evangile contenu dans ces annales sont précisément le même, en doctrine, en ordonnances, et en bénédictions, que celui contenu dans la Bible; et ces annales qui sont l'histoire d'un peuple du continent de l'Amérique, confirment les annales asiatiques qui sont la Bible. Dans les temps anciens, est-ce que les Apôtres disaient aux hommes de "croire au Seigneur Jésus-Christ et de se repentir de leurs péchés?" Nous faisons de même. Leur disaient-ils "d'être baptisés au nom de Jésus pour la rémission de leurs péchés!" Nous disons de même. Imposaient-ils leurs "mains pour le don du Saint-Esprit?" Nous le faisons aussi. Crurent-ils aux Prophètes, aux révélations, aux visions, aux "guérisons des malades par l'imposition des mains par la foi en Jésus-Christ?" Nous aussi. Eurent, ils "l'espoir en la résurrection?" Nous l'avons aussi. Attendaient-ils le "second avénement de l'apparition glorieuse de notre Seigneur et Sauveur Jésus-Christ?" Nous aussi. Eurent-ils "des Apôtres, des Prophètes, des Evangélistes, des Pasteurs, des Instructeurs, etc.?" Nous les avons aussi. Eurent-ils "le don des langues, le don d'interprétation, des visions, des gouvernements, le don de secourir, etc.?" Nous aussi. Mirent-ils en pratique la doctrine, les préceptes, et l'exemple de Jésus-Christ? Nous tâchons aussi de le faire, et nous savons que Dieu a restauré de nouveau ces anciennes bénédictions à son Eglise actuelle.

Nous demanderons ce qu'il y a d'inconséquent en tout cela? Lequel est le plus inconséquent, de croire et de pratiquer les Ecritures, ou de dire, nous les croyons et puis de les nier à notre organisation, à nos doctrines, à nos œuvres.

Mais des visions, des prophéties, des révélations n'ont-elles pas une tendance à conduire à l'enthousiasme et au fanatisme? Oui, les visions humaines et les délusions de Satan l'ont. Mais si le Seigneur eût pensé que ses visions et ses révélations fussent préjudiciables aux hommes, pourquoi les aurait-il données dans les anciens temps? Si elles doivent être préjudiciables de nos jours, certainement elles l'eussent été autrefois. L'enthousiasme, la folie et le fanatisme des hommes est une chose; autre chose est Dieu révélant sa volonté aux peuples pour leur organisation, leur stabilité, leur consolation, leur union, leur savoir, leur édification, et pour l'établissement de son royaume.

Les principes que nous croyons et que nous enseignons sont strictement conformes à la raison, à la révélation et à la philosophie.

Qui est-ce qui a fait la terre et l'homme? Si Dieu les a faits, n'a-t-il pas le droit de gouverner, d'instruire, d'ordonner et d'enseigner? Lequel est plus raisonnable, de croire que l'homme, l'image de Dieu, destiné à vivre ici-bas et dans l'éternité, doit demeurer dans un aveuglement absolu à l'égard de son bonheur présent et futur, ou de croire que *son Père* lui donnera l'enseignement de ces choses? Est-il donc arrivé que ce soit une dégradation de reconnaitre Dieu?

Et encore, philosophiquement parlant, qu'est-ce qui peut procurer le plus grand bonheur au genre humain? L'intelligence, la vertu, la pureté, l'union et la fraternité. Et pourquoi le monde est-il, en ce jour malheureux, dans un état abaissé, corrompu et désordonné? c'est à cause de l'absence des principes purs de la vraie philosophie, de l'absence d'une philosophie et d'une intelligence, donnant la connaissance du ciel et de la terre. Car les œuvres de Dieu, sur la terre ou au ciel, temporelles ou spirituelles, sont toutes gouvernées et dirigées d'après les principes exacts d'une philosophie, la philosophie de Dieu manifestée dans les cieux et sur la terre. Et si l'homme est arrivé à de fausses conclusions sur les actions de Dieu, c'est parce qu'il lui manquait une connaissance de Dieu et de ses lois, qu'on ne peut obtenir dans sa plénitude que par la révélation. Mais comme toutes ses lois, qui nous sont connues, sont régulières et parfaites, il en est ainsi de celles qui ne sont point connues des hommes en général.

Les philosophes ont scruté l'homme, la terre, les œuvres de la création pour trouver un vrai système, Ils ont tous eu leur jour. Ils ont introduit beaucoup de bons principes, mais quant à l'amélioration du monde, là, ils ont fait défaut. Leurs systèmes, quelque bons que soient plusieurs d'entre eux, sont bien loin d'embrasser l'objet désiré: "Ils ont été pesés dans la balance, et trouvés trop légers."

Nous croyons en tous vrais principes de philosophie, et nous cherchons en outre à y associer la sagesse de Dieu. Ils recherchent, eux, la sagesse, de la terre et des œuvres de Dieu; nous la cherchons, nous, de ses œuvres, et aussi de Dieu lui-même, leur auteur. Ils recherchent les bénédictions de cette terre; nous, nous les recherchons de ce monde actuel et du monde à venir, comme une récompense dans le temps et dans l'éternité. Si nous possédons de l'intelligence, nous ne sommes pas honteux de reconnaître que c'est Dieu qui la donne. Si le Seigneur a donné des lois, nous n'avons pas de honte à les observer. Si Jésus est allé à Jean et lui a demandé d'être immersé dans l'eau, nous ne sommes pas honteux de suivre ses pas. S'il ordonna la foi, le repentir et le baptême, nous ne sommes pas honteux d'adopter le même plan. S'il ordonna l'imposition des mains pour le don du Saint-Esprit, nous la croyons nécessaire aussi. Et si, par l'obéissance à ces ordonnances, ils obtinrent la faveur divine, et reçurent un Esprit qui "devait les conduire à toute vérité, rappeler à leur souvenir les choses passées, et leur montrer les choses à venir," nous nous réjouissons de-ce qu'il nous a découvert la voie qui nous fera obtenir la vraie intelligence, ainsi qu'une connaissance des vrais principes, anciens et modernes, et de notre relation avec Dieu, et nous donnera la manière d'augmenter notre bonheur et le bonheur de toute la terre.

Les hommes sont tombés dans deux extrêmes, par rapport à la religion: les uns se sont imaginés que tout est immatériel, aérien et visionnaire; ils sont devenus ascétiques, tristes et superstitieux, et ils ont imposé des prescriptions contraires à la nature humaine. Les autres, pour briser ces gênes, se sont jetés dans les excès: ils ont violé les lois de la moralité et de la vertu; ils ont négligé ou nié Dieu, et ont cherché dans la dissolution, dans la présomption, et dans la satisfaction de leur convoitise et de leur lasciveté, ce bonheur qui ne peut être obtenu que par la vertu, la modération, la pureté et la crainte de Dieu.

Notre religion est temporelle, spirituelle et éternelle; elle est adaptée au corps et à l'âme, car nous sommes un composé des deux. Et le Dieu qui a créé l'un a donné l'autre. Le but de la rédemption est de sauver le corps et l'âme; elle nous concerne dans le temps, et nous concernera dans l'éternité. Comme hommes, nous devons nous servir de notre jugement, de notre raison et de notre intelligence pour acquérir des possessions, organiser la société, cultiver la terre, semer, planter, récolter et pourvoir à nos familles. Comme chrétiens, nous devons chercher en Dieu la sagesse pour nous diriger en toutes choses, temporelles et spirituelles; et comme êtres éternels, nous devons agir, durant cette vie, en toutes choses, en vue du monde éternel, afin d'être honorés ici-bas, et de nous tenir dans notre propre position avec Dieu, dans le monde éternel, lorsque nos corps et nos esprits seront réunis de nouveau.

Le Seigneur nous a donné des révélations, touchant nos affaires temporelles et spirituelles. Il a commencé à raffermir Sion, à établir son royaume. Il déroulera et avancera ses desseins, et accomplira les paroles des prophètes; et son œuvre ira en croissant jusqu'à ce que les desseins de Dieu soient tous accomplis.

Permettez donc, mes frères, que je vous exhorte à être vertueux, à être purs, à garder les commandements de Dieu. Priez votre Père céleste de vous donner de la sagesse, de la grâce, de la patience, et de l'humilité, afin que vous soyez des modèles de tout ce qui est bon, grand, noble et spirituel "et que votre lumière brille devant les hommes." Evitez toutes contestations politiques; priez pour les nations au milieu desquelles vous vous trouvez, et pour leurs gouverneurs; et imitez notre Seigneur et Sauveur, en manifestant de la bonté, de la miséricorde, de la douceur, et de la bienveillance envers tous. En un mot, s'il y a quelque chose de bon, de louable, d'honorable et d'élevé, tâchez de vous l'approprier, et la vérité de Dieu vous rendra libres. Vous serez rassemblés à Sion dans le temps convenable, et vous vous réjouirez dans la plénitude des bénédictions de l'Evangile de paix. Vous saurez comment vous réjouir dans ce monde, comment vous recevrez la connaissance du royaume céleste de Dieu, et comment vous en obtiendrez l'héritage.

JOHN TAYLOR.

ADVERTISEMENT.

TO PRESIDENTS OF CONFERENCES OR BRANCHES.

W. J. SILVER, (Box 3957, Post Office, New York,) has for Sale—

Blank Licences,	per 100,	$0 75
" Certificates,	per 100,	0 75
" " for a less number, each		0 01
Conference Notices,	per 100,	1 00
Ruled Books for District Visitors,	per dozen,	0 90
Festival Tickets,	per 100,	0 35

N.B.—Licences will be forwarded to the written order of a President of a Conference only.

Certificates to the written order of the President a Branch or Conference only.

Terms, invariably, Cash, including expense of carriage if any, to accompany the order. m21

A Card to the Saints.

As Mormonism is a subject in which every Latter-Day Saint is interested, we respectfully solicit the interest of the Saints throughout the world in spreading "THE MORMON." Intelligence is what we want to communicate; the press is a powerful auxiliary for this purpose, and while we publish you, by helping to circulate the truth, will not only assist us in our heavy pecuniary liabilities, but help to stem the flood of falsehood and roll forth the kingdom of God.

Use your influence; send on your subscriptions, and spread it to the ends of the earth.

Notice.

THE Saints who desire to send means to their friends in Europe, can have the same attended to, by forwarding any sum they wish in current money, to this office, enclosing one dollar or more, in proportion to the amount sent, to defray the expenses of procuring Bills of Exchange, making remittances, foreign postage, &c., describing particularly to whom, and where they wish to have it sent; at the same time not holding myself responsible in any manner whatever unless the money reach me.

All subscriptions, donations, &c., for the support of THE MORMON, or Conference Fund (except the donations and Conference Funds raised in the Philadelphia Conference, which will be forwarded as usual through President Cannon) must be sent hereafter to my address; as also Tithing; P. E. Fund, and donations for the Temple from those who wish to contribute the same, so each person may be duly credited, and the means forwarded to Zion, and have their names entered in "The Book of the Law of the Lord."

No Power of Attorney, or other legal instrument of writing, going to Europe or elsewhere, forwarded to us for the purpose of sending to Washington in order to obtain the attestation of the Department, and the British Consul's Certificate and seal to the same, will be attended to in future, unless the means to defray the expenses and foreign postage accompanies the Instrument, as there is considerable expense attending it as well as labor. We would like to oblige all, and are willing to give our services when we have opportunity; but we cannot advance means to defray such expenses.

All communications intended for THE MORMON should be addressed—Editor of THE MORMON, New York. Otherwise direct to my address, Box No. 3957, New York Post Office. W. I. APPLEBY.

Notice to Subscribers.

WE frequently receive remittances for subscriptions to THE MORMON, without the sender giving the name of the place he desires the paper to be sent to. Sometimes the name of the Post Office or town is mentioned, but not the county, and as there are several towns in some States by the same name, unless the county is designated we are at a loss to know where to direct the papers ordered. We wish all communications to us to name distinctly the Post Office or town, county, and State or Territory, as then there will be no mistake.

St. Louis, Mo.

SPRING SALES FOR 1856

CHARLES ROGERS,
IMPORTER OF HARDWARE, CUTLERY GUN AND HEAVY GOODS,
No. 152 Main St., St. Louis, Mo.,

Has arriving, and to be in Store for the coming season, a large and excellent assortment of all that belongs to the above line of business, to which he respectfully invites the citizens of this and other points migrating to the Great Salt Lake City.

Anxious to establish a trade in this portion of the country, reliable buyers can do themselves no harm in examining his Stock, as he intends either to sell to such upon good terms, and cheap, or compel other houses to do so for them.
mh8–1y CHARLES ROGERS.

ARTHUR LEITCH,
APOTHECARY AND CHEMIST,
Corner of Fifth and Market Streets,
ST. LOUIS, MO.
American, English and French Drugs, Perfumeries, Brushes, and all articles appertaining to the Toilet. mh29–3m

TO CALIFORNIA EMIGRANTS.
JOHN MADIGAN,
BOOT MAKER,
No. 7 Fourth Street, opposite the Court House,
ST. LOUIS, MO. fe17

EMIGRATION TO UTAH, CALIFORNIA AND OREGON!
D. NICHOLSON'S
Tea, Coffee, and Sugar Warehouse,
DIRECT IMPORTER OF BRANDIES, SCOTCH ALE, WHISKEY, AND LONDON PORTER, SARDINES, FRENCH FRUITS, &C.,
N. E. CORNER OF FOURTH AND MARKET STREETS,
St. Louis, Mo. fe17 1y

WILLIAM DEAN & CO.,
Manufacturers' Agents and Dealers in
JUNIATA IRON,
BURKE & BARNES' AND W. W. BACON'S FIRE AND BURGLAR-PROOF SAFES & LOCKS,
18 Levee and 36 Commercial Street,
ST. LOUIS.
ALWAYS ON HAND,
Juniata Iron; Elastic and Seat Springs; Nails, Brads and Spikes; Axle Springs and Plow Steel; Crow Bars, Iron Plow Moulds, Castings, Rivets, Nuts and Washers of all sizes, and Pittsburgh Manufactures generally. feb7 6m

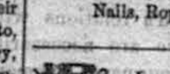
EDDY, JAMESON & CO.,
Wholesale Dealers in
American and European Fancy and Domestic Dry Goods,
NOS. 170 AND 172 MAIN STREET,
Between Green Street and Washington Avenue,
St. Louis, Mo.
JOS. A. EDDY, J. A. JAMESON, J. P. EDDY, A. M. BISSELL, A. COTTING, JR., CHAS. C. HELLMERS. fe17

WILLIAM N. WHITE & CO.,
Wholesale and Retail Dealers in
FANCY AND STAPLE DRY GOODS,
CARPETS, OIL CLOTHS, MATTINGS, &c.,
120 Verandah Row, Fourth Street,
ST. LOUIS, MO. mh29–3m

LAFLINS, SMITH & BOIES,
Manufacturers and Dealers in
GUNPOWDER, all kinds; SPORTING, RIFLE, AND SALT LAKE POWDER,
in packages, prepared for Shipping.
Office, South Street, corner Olive and Levee, Saint Louis, Missouri. mh8–1y

McBRIDE & BOWEN,
COUNCIL BLUFF CITY, IOWA.,
EMIGRANTS' STORE,
Corner Broadway and Pearl St., opposite Pacific Hotel.
Dry Goods, Clothing, Hardware, Family Groceries, Provisions, Queensware, Boots and Shoes, Drugs, &c. &c.
ALL GOODS necessary for EMIGRANTS crossing the Plains, or WESTWARD BOUND, at WHOLESALE prices, put up with care, neatness and despatch, at as LOW or LOWER prices than can be bought in Council Bluff City.
Agricultural Implements, Grass and Garden Seeds. All Goods warranted as represented.
mh22–3m McB. & B.

STEPHEN HOYT. G. C. GREENE.
STEPHEN HOYT & CO.,
Wholesale Dealers in
GROCERIES,
Importers of
WINES, FRUITS AND NUTS.
Call the attention of Emigrants to Salt Lake, California, and Oregon to
NO. 47 SECOND STREET,
Between Olive and Pine streets, St. Louis,
Where there always will be on an excellent assortment of goods, adapted to the wants of Emigrants crossing the Plains, viz.:
Green and Black Teas, Coffee, Sugar, Molasses, Fish, Spices, Tobacco, Dried Fruits, Starch, Saleratus, Powder, Lead, Window Glass, Nails, Rope, Olive Oil, Pickles, Tar, &c., &c., &c. fe17 tf


J. D. M'AULIFF,
CARRIAGE MANUFACTURER,
Cor. 21st Street and Franklin Avenue,
ST. LOUIS, MO.
Keeps constantly on hand, and makes to order Rockaways, Buggys, and Travelling Wagons, of every description. ap25 1y

WAGONS FOR SALE!
KELLM & VONSTRO,
WAGON MANUFACTURERS,
NO. 185 WASHINGTON AVENUE, BETWEEN EIGHTH AND NINTH STREETS,
HAVE always on hand Wagons of superior style and quality, and well adapted for the Salt Lake Emigration. Orders strictly executed. d22

MRS. G. VINCENT,
MIDWIFE,
Washington Avenue, between Fifth and Sixth Streets, St. Louis, Missouri.
MRS. G. VINCENT wishes to inform her friends and the public, that she has removed from between Eighth and Ninth, on Market street, to the above place, and hopes by strict attention to her duties, to merit a further continuance of their patronage. d22

C. D. ELLIS. J. S. CAVENDER. JAS. SMITH, JR.
ELLIS, CAVENDER & CO.,
WHOLESALE DEALERS IN BOOTS & SHOES,
43 Main Street,
North-east corner of Pine, St. Louis, Mo.
mh8–4m

T. McCAUGHIE & Co.,
MANUFACTURER OF
LASTS, BOOT AND SHOE TREES, JOINT AND INSTEP STRETCHERS.
Lasts made to the feet, and warranted to fit.
N.B. Parties about to cross the Plains will do well to order their Water Proof Boots at
T. McCAUGHIE & Co.'s, 162 Morgan-st.,
d22–1y between 6th and 7th, St. Louis, Mo.

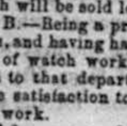
A. DAFT,
DEALER IN
NEW AND SECONDHAND FURNITURE,
NO. 159 FOURTH STREET,
Between Green and Morgan Streets,
HAS constantly on hand a good supply of general Household Furniture. Old and New Furniture bought, sold, and exchanged. f10–6m

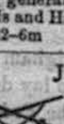
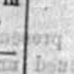
CHARLES HUELSENKAMP,
Wholesale Dealer and Importer of
GROCERIES, WINES AND LIQUORS,
Commission Merchant in all kinds of Produce.
NO. 34 SOUTH MAIN ST.,
Two doors below Walnut,
10·1y ST. LOUIS, MO.

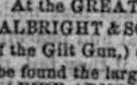
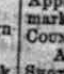
T. L. RIVES'
DRUG STORE AND DENTAL DEPOT,
Southeast corner of Fourth and Market streets,
SAINT LOUIS, MO.
Wholesale and Retail Dealer in Drugs, Medicines, French, English and German Chemicals, Perfumery, Surgical Instruments, &c.
Physicians' orders solicited and promptly attended to.
SAINT LOUIS DENTAL DEPOT.
Agent for Jones, White & Co.'s Artificial Teeth. Constantly on hand a large and full assortment of Dental Instruments, Tools and Materials, which I will sell at a small advance on Eastern prices. Dentist's orders promptly attended to. Banning's Patent Lace, or Body-Brace, for sale. d29-6m

ALEX. LEITCH & Co.,
APOTHECARIES AND CHEMISTS,
Marble Building, corner 4th and Olive streets,
SAINT LOUIS, MO.
Importers and Dealers in French, English, and American Chemicals. Fancy Goods, Toilet Articles, Surgical Instruments, &c., &c. d29-6m

OVER THE PLAINS!!!
LOUIS ESPENSCHIED,
WAGON MANUFACTURER,
ON BROADWAY,
Between Labeaume and Webster streets, opposite Empire Mills,
NORTH ST. LOUIS, MO. fe17 1y


J. McGREGOR,
WATCHMAKER AND JEWELLER,
94 MARKET STREET,
Between Third and Fourth Sts., South Side,
ST. LOUIS, MO.,
Returns thanks to his friends and the public for the liberal patronage he has received, and hopes by honest dealing and strict attention to business, to merit a continuance of the same. He has a fine stock of Clocks, Watches, and Jewelry on hand, which will be sold low.
N. B.—Being a practical Watchmaker for many years, and having had great experience in the finest kind of watch work, particular attention will be given to that department, and warranted to give entire satisfaction to all who may honor him with their work.
d22 6m 94 MARKET ST., South side.



CLEGG & WOODWARD,
LOCKSMITHS AND BELL HANGERS,
81 Morgan-st., between 2d and 3d,
SAINT LOUIS, MO.
House Carpenters, Owners and Agents of Property, Steamboat Stewards, &c., will find their orders promptly attended to.
Saws Filed, Guns and Cutlery repaired, and Jobbing generally, neatly executed. Also, dealers in Tools and Hardware. JAMES WOODWARD, JAMES CLEGG.
d22–6m



JOHN DAVIS,
GUN AND LOCKSMITH,
Between 9th and 10th, on Franklin Avenue.
Jobbing Work of all kinds neatly executed. d22

HO! FOR SALT LAKE.
"In Time of *Peace* Prepare for *War.*"
At the GREAT GUN EMPORIUM of
P. J. ALBRIGHT & SON, No. 25 Main street, (Sign of the Gilt Gun,) east side, St. Louis, Mo.,
Will be found the largest and most complete stock of FIRE ARMS in the Western country.
Emigrants and Trains crossing the plains will find it to their advantage to give us a hearing, as from an experience of twenty-six years in this trade we are enabled to offer inducements which no other house can possibly offer. We know the wants of the people, and are able to supply them to almost any extent. We can offer 10 per cent. inducements to cash buyers. Our stock consists of every variety of Double and Single Guns, Minié Rifles, U. S. Yaugers and Muskets, Sharp's and other breech-loading Rifles, Colt's Revolvers and other Pistols of every description and size. Also, Caps, Ammunition, Swords, Hunting Apparatus, and in fact everything necessary to a complete outfit.
Call and examine before purchasing.
Remember the No—25 Main street, east side.
mh15–6m P. J. ALBRIGHT & SON.

SCHEER & HACKMAN'S
WAGON MANUFACTORY,
Corner Sixteenth and Market Streets,
Keep constantly on hand a large assortment of WAGONS of every description.
Persons in want of Wagons would do well to call on us before going elsewhere, and secure a first-rate article, at a reasonable price. S. & H.
j12–1y

CHARLES HOLMES'
CRACKER BAKER FACTORY,
No. 105 Green St., St. Louis, Mo.
Pilot Bread, Boston, Soda, Butter, Water, Wine, and Sugar Crackers, constantly on hand, made of the best material, and warranted a superior article.
Families supplied with all kinds of Loaf Bread.
mh1

WAGON MANUFACTORY,
BROADWAY, between Jefferson and Munroe Sts.,
ST. LOUIS, MISSOURI.
THE undersigned keeps constantly on hand, a large assortment of Wagons of every description, made of the best material and workmanship. Orders correctly attended to. JOHN COOK.
d22

ELLISON & APPLETON,
DEALERS IN
NEW AND SECONDHAND FURNITURE,
CORNER FIFTH AND GREEN STS.
Mattresses and Comforts of our own make, wholesale and retail.
Mattresses cleaned and renovated.
Furniture and Stoves Bought, Sold, or Exchanged.
d22

WM. O. GIBSON. J. A. GIBSON.
WM. O. GIBSON & Co.,
WHOLESALE AND RETAIL DEALERS IN
FAMILY GROCERIES, TEAS, WINES, LIQUORS, &c.
No. 138 and 140 Market street, St. Louis, Mo.
Goods delivered free of charge to any part of the city.
St. Louis, Mo., June 23, 1855. d29-tf

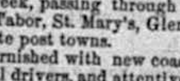
W. H. HUISH,
Broadway and Ashley Street, St. Louis, Mo.,
MANUFACTURER OF
STEAM ENGINES, Seal and Punching Presses, Sash Planing and Sawing Machines, Lathes, Mill Work, &c.
Saw Spindles always on hand. j12

R. TORR,
NO. 151 WASHINGTON AVENUE,
Between Seventh and Eighth Sts.,
St. Louis, Mo.,
ENGLISH BREAD BAKERY.
Warranted to keep sweet.
Families supplied at their residence. d22

TWO-MILE HOUSE.
THIS Establishment, situated in a healthy locality, but two miles east from the Quincy Court House, on the Columbus Road, is now open for the accommodation of the Traveling Community. Attached to the premises is a Wagon Yard for the benefit of Movers, Drovers, Teamsters, &c.
MEALS AND REFRESHMENTS
can be had at all seasonable hours, but no spirituous liquors, as the establishment will be conducted on strictly temperance principles.
Those wishing to dispose of Horses or Cattle in this market, will find it to their interest to make this a point; and by giving due notice, can have provision made for the accommodation of their stock. EDWARD L. PAGE.
QUINCY, Ill., 1956. mh14

St. Joseph, Mo.

TO WESTERN TRAVELLERS!



Every arrangement for the conveyance of travellers has been made by the undersigned, Stage Proprietor, on the route between St. Joseph and Bluff City.

A line of stages leave both of the above places three times per week, passing through Savannah, Oregon, Linden, Tabor, St. Mary's, Glenwood, and all the intermediate post towns.

The route is furnished with new coaches, experienced and careful drivers, and attentive agents at the several stopping places; and he hopes by strict attention to business to secure a liberal share of public patronage. P. S. Frost.

We have tried the above route and find it good.—ED. fe17 tf

TO THE MORMON EMIGRATION.
MIDDLETON & RILEY,
St. Joseph, Mo.,
COMMISSION AND FORWARDING MERCHANTS,
With large Storage Warehouses and a complete stock of
Merchandise and Provisions,
suitable for emigrants; also, a large stock of goods in Great Salt Lake Valley.
REFERENCES:
J. Taylor, Editor "The Mormon," Norton, Butler & Hoyt, } New York.
fe17

ST. JOSEPH BAKERY AND STEAMBOAT STORE.
ROBERT LADD,
Baker & Dealer in Steamboat Stores, Family Groceries, Fruits, &c.,
ON SECOND ST., NEAR MARKET SQUARE,
ST. JOSEPH, MO. fe17

McMULLAN & MAXWELL'S
STEAM BAKERY MANUFACTORY
No. 186 South Fourth Street.
Sale Office and Depot, N. W. cor. Vine and Commerce Sts., ST. LOUIS, MO.
Every variety of LOAF AND PILOT BREAD, Boston, Butter, Soda, Sugar, Water and Wine Crackers, manufactured and kept constantly on hand.
Particular attention paid to Steamboats, Hotels and Merchants' orders. mh22–3m

Weston, Mo.

TUTT & BAKER,
WHOLESALE GROCERS, FORWARDING AND COMMISSION MERCHANTS.
Weston, Mo.,
Keep constantly on hand a large stock of
Provisions and Family Groceries
They also have a large and roomy Warehouse and pay particular attention to receiving and storing goods, &c.
fe17 TUTT & BAKER.

BELT & COLMAN,
WESTON, MISSOURI,
FORWARDING AND COMMISSION MERCHANTS, AND WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Groceries, Boots, Shoes and Clothing.
Also, Outfitting Goods of every Description.
REFERENCES:
Norton, Jewett & Buzby, New York City.
Parker & Toland, Philadelphia.
Mudd & Hughes, St Louis.
J. M. Horner & Co., Great Salt Lake City, U. T.
fe17 6m

Independence, Mo.

ISAAC HOCKADAY,
DEALER IN
Dry Goods, Groceries, Hardware, Queensware, Boots, Shoes, Hats, Caps, *And Ready-made Clothing.*
Besides a large and general assortment of out-fitting Goods, Provisions, &c., &c., suitable for California, Salt Lake, and New Mexico Outfits.
NORTH SIDE PUBLIC SQUARE,
Independence, Mo. fe17 1y

Bluff City, Iowa.

STUTSMAN & DONNELL,
COMMISSION AND FORWARDING MERCHANTS
And Wholesale and Retail Dealers in
Dry Goods, Groceries, Hardware, Queensware, Glassware Boots, Shoes Hats, Caps, Ready-made Clothing,
And all kinds of Outfitting Goods,
Sign of the Elk, Council Bluff City, Iowa.
Lead, Bacon, Onions, Brandy, Raisins, Pickles, Goggles, Crackers, Revolvers, Dried Beef, Hard Bread, Oats and Corn, Gun Powder, Dried Apples, Dried Prunes, Dried Peaches, Pocket Knives, Yeast Powders, Wrought Nails, Pepper Sauce, California Guides, Nitric Acid, Chocolate, Cordage, Vinegar, Catsup, Cheese, Coffee, Paper, Wine, Teas, Shot, &c., &c.
fe17

TO EMIGRANTS.
M. ROGERS,
SIGN OF THE STOVE
Broadway, Council Bluff City, Iowa,
Wholesale and Retail Dealers in all kinds of
Stoves, Hollow Ware, &c.
ALSO,
TIN, SHEET IRON, COPPER, BRASS AND JAPANNED WARE,
LIGHT TRAVELLING STOVES,
And all requisite Camp Furniture for Emigrants
Job Work in their line done on short notice. fe1

N. T. SPOOR & Co.,
Wholesale and Retail Dealers in
DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS,
Varnishes, Dye Stuffs, Perfumery, Soaps, Patent Medicines of all kinds, &c.,
(at the old Stand of McMahon & Williams,)
Head of Broadway, Council Bluffs City, Iowa.

FLORENCE STORE.
ALEXANDER C. PYPER
Would respectfully call the attention of the Salt Lake and California Emigration to his large and well-assorted Stock of
OUT-FITTING GOODS,
in the City of Florence, Nebraska Territory, where all necessaries can be bought at the LOWEST PRICES west of the Mississippi River, consisting of
DRY GOODS,
both Staple and Fancy; and every variety of GROCERIES AND PROVISIONS;
Nails; Iron; Glass; Queensware and Hardware.
Also,
LEATHER
and shoemakers' Findings, and the largest stock of
BOOTS AND SHOES
to be found on the Missouri River. Also,
HATS AND CAPS;
together with a complete assortment of
READY-MADE CLOTHING,
all of which is but a small part of the
THOUSAND AND ONE
Things which can be purchased of
feb14 ALEXANDER PYPER.

PETER SCHUTTLER,
WAGON MANUFACTURER,
Nos. 78, 80 and 82 Franklin street,
South-west corner of Randolph street,
CHICAGO, ILLINOIS.
All work warranted beyond a failure. my2-1y

UTAH TERRITORY.
LIVINGSTON, KINKEAD & CO.,
DEALERS IN
General and Assorted Merchandise,
Great Salt Lake City,
Utah Territory.
Emigrants to Utah and California will at all times find at our establishment an assortment in all the various branches of merchandise. mh24

PARTICULAR NOTICE TO
SALT LAKE, SANTA FE, AND CALIFORNIA TRADERS.
HORACE E. DIMICK & CO.'S
GREAT WESTERN EMPORIUM,
FOR SHOT GUNS, RIFLES, PISTOLS, BOWIE KNIVES, AND SPORTING APPARATUS of every variety, is at
No. 42 Main Street, St. Louis, Mo., (at the Sign of the Deer in Windows.)

WE are now in receipt of our stock of Goods for the coming season, which enables us to say, that we have now in store, and for sale, the LARGEST and most COMPLETE assortment of Guns, Pistols, Sporting Apparatus, and Goods selected expressly for the arming of wagon trains, for crossing the plains, the markets of Santa Fe, Salt Lake, and Oregon, &c., that can be found in any HOUSE in the WESTERN COUNTRY!

Among the most staple articles now on hand, can be found upwards of 2,000 DOUBLE AND SINGLE SHOT GUNS; 2,500 MUSKETS AND UNITED STATES RIFLES, both new and second-hand, with flint or percussion locks; COLT'S REVOLVERS, of all sizes, ALWAYS on hand, in quantities to satisfy almost any demand, and at EASTERN PRICES. Also, all the most improved patterns of Revolvers and other Pistols now in use.

N. B.—We, the undersigned, being practical men in all matters appertaining to the arming and equipping of Emigrant and Merchant wagon trains for crossing the plains, renders our experience worthy of consultation, to make it the more *easy* for the emigrant and trader to supply themselves with the necessary articles, viz: FIRE ARMS, FIXED AMUNITION, PROVISIONS AND GROCERIES, of all kinds Wagons, Tents, Horses, Mules, Oxen; in short, everything necessary for their comfort.

We also beg leave to call the attention of EASTERN HUNTING PARTIES, that wish to spend a few months on the plains, that we have all the necessary arms and equipments, and at prices as low as they can be furnished in any Eastern city.

We keep constantly on hand, (or make to order,) TARGET, HUNTING, and MINNIE RIFLES, which we *guarantee* to be *superior* to any in the country.

We also keep constantly on hand the CELEBRATED SHARP'S PATENT RIFLE, which is the safest and most destructive weapon ever invented, for sale at the Manufacturer's prices, for cash.

Please call and examine for yourselves, as it is no trouble for us to answer questions, or show goods.

Remember the place, No. 42 North Main street.

St. Louis, Mo., Jan. 19, 1856. [1y] HORACE E. DIMICK & CO.